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RIGVEDA

ऋग्वेदः

Vol. I

(With Original Sanskrit Text, Transliteration & Lucid English Translation in the Aarsh Tradition of Maharshi Yaska and Swami Dayananda)

English translation by
Dr. Tulsi Ram M.A., Ph.D. (London, U.K.)
(Professor, Administrator, Researcher and Writer)

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Sanskrit Text as per publication of

Paropakarini Sabha, Ajmer

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RIGVEDA Vol. I *by* Dr. Tulsi Ram M.A., Ph.D.

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Dedication

The Mother's Gift

For all her children

Your path is up and onwards,
Never downwards

S R

Homage, Thanks and Acknowledgements

Homage to Jyeshtha Brahma, the Eternal Guru.

Homage to Immanent Brahma and Will Divine

Homage to Mother Trinity of Ida, Saraswati, Mahi with Barati.

Homage to the Rshis from Brahma to Dayananda.

Homage to Vedic scholars and teachers.

Homage to parents for inspiration and blessings.

Homage to the sacred memory of my wife Maya Jyoti who waited until the last word of this project was written.

Thanks and best wishes to my son Gianendra Sharma for his long, continuous, relentless and indispensable dedication to the practical management of this project till the completion.

Thanks and best wishes to my daughter Indira Sharma and son-in-law Gulab Sharma and my brother Ram Kishan Sharma, wishing, waiting and assuring, with Gianendra Sharma, the publication of this work.

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Thanks and homage of gratitude to the scholars and translators of the Vedas from Swami Dayananda to the present day: Shripad Damodara Satavalekara, Pandit Jaya Deva, Pt. Tulsi Ram Swami, Pt. Kshema Karana Das Trivedi, Prof. Vishwa Nath Vidyamartanda, Pt. Dharma Dev Vidyamartanda, Acharya Vaidyanath Shastri, Swami Satya Prakash, Pt. Devi Chand and a lot many others.

I cannot forget Professor Vachaspati Upadhyaya, Vice-Chancellor, Lal Bahadur Shastri Vidyapeeth, New Delhi, who first read the manuscript of the "Voice of Yajurveda" and enthusiastically encouraged me to go ahead with translation of all the four Vedas for lovers of the Rshis' tradition.

Thanks to all the schollars who read the manuscript and expressed their candid openions on this work.

—Dr. Tulsi Ram Sharma

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About the Author

Dr. Tulsi Ram Sharma

Dr. Tulsi Ram Sharma M.A. English (Delhi, 1949), Ph.D. (London, 1963) has been a university professor, academic administrator, researcher, and writer of long standing with prestigious assignments:

Lecturer in English, Hans Raj College, Delhi

Reader in the Department of English, Kurukshetra University, Kurukshetra (Haryana)

Principal Shivaji College, Delhi

Principal Swami Shraddhanand College, Delhi

Visiting Ford Foundation Scholar, University of Leeds, Leeds (UK)

Professor of English, Department of Languages, B.I.T.S. Pilani (Rajasthan)

Professor Head of the Department of English, Maharshi Dayanand University, Rohtak (Haryana)

Besides his professional studies of secular literature in English, Hindi, Sanskrit and Urdu, Dr. Tulsi Ram Sharma has devoted his life and time to the study and discipline of Sacred literature, specially Vedas, Upanishads, Darshan Philosophy, Puranas, Ramayana, Mahabharata with concentration on the Bhagwad Gita, Greek, Roman, Sumerian and English Epics, Gathas of Zarathustra, Bible, Quran, and the writings of Swami Dayananda, and Swami Vivekananda, in search of the essential values of Sanatan Vedic Dharma with reference to their realisation in life and literature through social attitudes, collective action, customs, traditions, rituals and religious variations across the fluctuations of history.

Dr. Tulsi Ram Sharma's research and publications include:

The Neo-Classical Epic: an Ethical Interpretation (Delhi, 1971)

Trading in Language: The Story of English in India 1781-1981 (Delhi, 1983)

The Original Philosophy of Yoga: Commentary on the Yoga-Sutras of Patanjali (Gurukul Jhajjar, Haryana, 1989)

Bharat Main Angrezi: Kya Khoya Kya Paya (Delhi, 1997)

Swami Dayanand's Vision of Truth (Delhi, 2002)

Translation of *Nine Upanishads* (Delhi, 1992)

Translation of *Swami Dayanand's Sanskar Vidhi* (Delhi, 1995)

Translation of Swami Dayananda's short writings in *Dayananda Granth Mala* (Paropakarini Sabha,

Ajmer, Rajasthan, 1999)

Translation of Swami Satya Pati's *God Realisation through Simple Yoga* (Delhi, 2000)

And a number of articles such as:

"Swami Vivekananda's Vision of Man" (Prabuddha Bharat, 1979)

"G.D.Birla: Gandhi's child", in Birla Felicitation Volume (BITS, Pilani, Rajasthan)

"Search for a Medium of Instruction in India", in Mitra Felicitation Volume (BITS, Pilani)

"Shakespeare as a Creative Yogi" in *Shakespeare: the Indian Icon*, edited by Vikram Chopra for J.L.Halio

And now translation of the Vedas, in the Arsha tradition of Maharshi Yaska and Swami Dayananda Saraswati.

Dr. Tulsi Ram Sharma has spent the last ten years on this translation of the four Vedas, all the time saying: “I came for this”. While English has been the language of his professional communication, Sanskrit is the voice of his life and living.

Foreword

Veda Bhashya by Prof. Tulsiram – A step to make Vedas available to the English World

I have had the privilege of going through some of the chapters of Yajurveda Bhashya written by Prof. Tulsiram, a well known Vedic scholar and author of English language and literature. I congratulate him because he has done this translation for an average English reader who is keen to know the Vedas. Knowledge of the Vedas is like the knowledge of science. Vedic language is a scientific language and nobody can understand that without the profound knowledge of Vedangas, especially Nirukta of Maharshi Yaska and the grammar of Panini and Patanjali. Nobody can interpret the Veda mantras without these two. This translation proves that Prof. Tulsiram has done this insightful translation after doing hard work in both Vedangas.

In translating the Vedas, only literal meaning is just not sufficient, sometimes it may create confusion and contradiction. Prof. Tulsiram deeply merges himself into Vedic Mantras, thinking deeply about words, derivatives and analyzes the hidden nuances of meaning in their context. For example, 'Sumitriya na aapa oshadhayah santu…..Yajur. 36, 23': If we take literal meaning in the ordinary sense, "may the waters, vital forces of life, and herbs be friendly to us and may they be enemies to those who hate us and whom we hate", it will not make acceptable sense. After raising some questions, he says, "How can we accept this?" So, after going deeply into the words and context he gives this meaning of the said mantra: **May waters, tonics, pranic energies and medicinal herbs be good friends of our health system and immunity and let the same waters, tonics, pranic energies herbal medicines act against those ailments, diseases and**

negativities which injure us, which we hate to suffer and which we love to destroy, moreover let them have no side effects because side effects too help the negativities and injure us.

After giving the actual sense of the Mantra he writes that this Mantra is a reasonable prayer for the health programme of an advanced society, and then, logically in the next Mantra, follows the prayer for a full hundred years and more of life and healthy living (Tacchakshurdevahitam purastat-Yajur.36, 24).

The translation by Prof. Tulsiram is without any extraneous motive and without any extra-academic intention. The translation has been done purely as communication of the Vedic message for the welfare of mankind.

While giving his opinion on the Vedas Prof. Tulsiram writes in his Introduction….Veda is the Voice of God revealed in scientific Vedic Sanskrit free from local color and historical facts, therefore Vedic language is to be interpreted and understood according to its own laws and structure, and the only key available for such interpretation is the Nirukta of Maharshi Yaska and the grammar of Panini & Patanjali. According to Maharshi Dayananda Saraswati, 'without reference to these bases of Vedic interpretation certain words have been given a distorted meaning in the translations of **Max Muller, Griffith, Whitney and even Sayana.' Actually the torch light for proper translation today, as Aurobindo says, is the Arsha tradition followed by Maharshi Dayananda Saraswati.**

At the end I will say that this translation of Yajurveda, based on Nirukta and Grammar, follows the known ancient Indian tradition. It is factual, without prejudice or hidden motive. Prof. Tulsiram thinks deeply on every word of the

mantra, looks into the context and etymology according to Nirukta and then does the translation. I congratulate him on this one more pioneering step to make the knowledge of Vedas available to the western world and the average English knowing reader. May God give him long and healthy life so that he continues to do this kind of stupendous work.

Prof. Dr. Subhash Vedalankar;
Ex-Prof and Chairman of Sanskrit Department,
Rajasthan University, Jaipur, India.
Presently Chairman, Dept. of Sanskrit and Vedic
Vangmaya, Maharshi Dayananda Saraswati University,
Ajmer, Rajasthan, India.

About Dr. Tulsi Ram Sharma's English translation of the Rgveda

I feel myself fortunate and blest with the Grace of God that I received a few pages of the English translation by Dr. Tulsi Ram Sharma with introduction of the Yajurveda. The comparative views expressed by him about the Vedas are essential for every student of the Veda since it is a further pointer to scientific research in the field of Vedic interpretation.

Its conclusion is true: "In short Veda is an eternal articulation of omniscience, the voice of God". Each work of Prasthana Trayi i.e. Vedanta, Upanishads and Gita is not a take off from the Vedas but a continuation of Vedic studies in its own context of meditation, meditative teaching and a rousing call to action in a situation of karmic crisis. This English translation is a welcome addition to Vedic studies opening truly a new path establishing with ease the Vedas in the service of humanity.

—Dr. Krishna Lal
Former Professor and Head of Sanskrit Department,
University of Delhi. Delhi.

English Translation of Vedic Hymns: An Opinion

Dr. Tulsi Ram Sharma has taken an uphill task of translating all the four Vedas in lucid and thought provoking English. Most of the translations of Vedas by European scholars depend on the ritualistic meaning given by the medieval commentators like Sayana and others. But Dr. Sharma has taken a new course of translation. He agrees with the idea that the Yajurveda basically propounds the theory of Karma which it explains as Yajna, which neither denotes sacrifice nor mere ritual (Agnihotra etc.). The term Yajna carries a threefold meaning: the worship of God, unification of diverse factors of human society, selfless charity and replenishment of nature and the environment.

The hymns of the Yajurveda carry lofty ideas of spiritual and ethical significance. Most of these mantras are, however, complicated and tough. It is difficult to make out useful meaning and draw important conclusion out of the text. But Dr. Sharma has fully succeeded in drawing out the natural and meaningful content of these mantras. In brief I can say that the present translation of the Vedas will be appreciated by the scholars of this Vedic lore as well as by the lay man who wants to understand the deep meaning of the Vedic texts or at least the basic knowledge hidden in these ancient works. It is all the more satisfying that Dr. Sharma has followed the dicta laid down by Maharshi Yaska and Swami Dayananda Saraswati in translating and explaining the inner wisdom of the sacred mantras.

—Bhawani Lal Bhartiya
Ex. Chairman and Professor
Dayananda Chair for Vedic Studies
Punjab University; Chandigarh

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It has been gratifying to go through the English translation of the Vedas rendered by Dr Tulsi Ram Sharma in as much as it conveys to the English-knowing world effectively the profound meaning and transcendental secrets enshrined in the Vedas. The most salient feature of this translation is its simple and lucid English. The Vedic words have been expounded here following the *yaugik* method of the Arsh tradition set up by Yaska, Panini and Patanjali (as opposed to the *rudhi* method which takes only the historically fixed meanings of words caring little for the context and the subject). As per the Arsh tradition name words like Agni, Vayu, Indra, Marut, etc., are synonyms indicating the various attributive names of the One that is the greatest and the most comprehensive 'Tattva' of existence, the Cosmic Spirit. It was Maharshi Dayananda who for the first time after Yaska and Patanjali advocated and followed this principle of interpretation on the basis of ancient supporting material. Dr. Sharma has religiously stuck to this theory while unfolding the truths enshrined in the Vedas. Obviously Dr Sharma's interpretation of Vedic hymns enjoys the authenticity of the Arsh tradition and challenges the western Vedic perspective and the medieval Indian interpretations of the Vedas which now need to be seriously reviewed in our present day context of science and inter-cultural communication.

—Dr Balvir Acharya
Professor & Head
Department of Sanskrit, Pali & Prakrit
Maharshi Dayananda University
Rohtak - 124001, Haryana (India)

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MESSAGE

Above the narrow boundaries of country, time, caste and creed, the Vedas have been a treasure house of eternal universal knowledge and spiritual wisdom. There have been numerous attempts by Indians and foreigners to make the knowledge of these Vedas available to the people at large. Among them the Vedic commentaries of the great social and spiritual leader, Maharshi Dayananda are the best works in this field. Inspired by Swami Dayananda, the translation of the *Yajurveda* into English by Dr. Tulsi Ram Sharma is a commendable work in this line. Dr. Tulsi Ram Sharma has been a great devotee of sacred literature, especially Vedas, Upanishads, and various philosophies. His life long study of the Vedas has given him deep insight into Vedic philosophy. His translation of the *Yajurveda* reveals it fully. Here he has translated the *Yajurveda*, the Veda of Karma, in such a way that even a common reader can grasp its essence. He has very effectively brought out how this Veda teaches us to apply spiritual knowledge in practical life. Dr. Tulsi Ram Sharma deserves our congratulations and best wishes for having done translation of all the four Vedas in simple and clear English for the international community.

—Prof. Mahavir
Acharya & Pro-Vice Chancellor
Gurukul Kangri Vishwavidyalaya
Haridwar-249404, Uttarakhand, India

APPRECIATION

I have gone through some chapters of the English translation of Yajurveda by Dr. Tulsi Ram Sharma. As he has stated at the very beginning of the Introduction, this translation of Yajurveda is meant for an average English-knowing reader who is keen to know: What is Veda? What is it about? Is it old or new? To achieve this object, he has followed the Arsh method of interpretation. Accordingly, for example, he has mostly followed the etymological method of literal translation. But whenever he finds that the literal is not helpful in achieving his intended objective, he adds the implied explanation so that the essence of the Vedic hymn is quite clear. For example, his translation of, 'Yathemam Vacham Kalyanimavadani janebhyah' is rendered as follows—'Just as I speak (reveal) this auspicious holy Word of the Veda for all people (without discrimination of high or low), so should you too communicate it to all people of the world, whosoever, whatsoever, where so ever they be'. That is the technique of Swami Dayananda also.

I regard Dr. Tulsi Ram Sharma as one in the commendable line of Pundit Damodar Satavalekara who studied Sanskrit at a mature age and did unique work in that language. Dr. Sharma has also mastered the Sanskrit language after his retirement and done full justice to the translation of the Veda. He richly deserves our gratefulness, our expression of gratification and our appreciation for succeeding in his sacred mission of presenting an understandable, logical and above all sensible English translation of Vedas which hitherto was unavailable. Thus a long felt need has been fulfilled. I am sure Dr Sharma's method of translation will not only be widely approved but will also be followed by others while translating the Vedas in other languages.

–Dr. Baldev Singh
Formerly Professor of Sanskrit
Himachal Pradesh University, Shimla (India)

Sadbhavana (Good wishes)

Dr. Tulsi Ram Sharma, is a profound scholar of English, Hindi, Sanskrit and Urdu. But his heart felt devotion goes to sacred literature, especially Vedas, Upanishads, Darshan Philosophy, Puranas, Ramayana, and Mahabharata with concentration on the Bhagwad Gita, Greek, Roman, Sumerian and English Epics, Gathas of Zarathustra, Bible, Quran and the writings of Swami Dayananda and Swami Vivekananda, in search of the essential values of Veda and Sanatan Vedic Dharma. It seems his real spirit and scholarly interest lies in the interpretation of the Vedas. I have gone through some portions of his English translation of Yajurveda and on perusal of this translation, I have marked two characterizing features:

1. His language is perfectly lucid and
2. His translation is faithful to the word and spirit of the Mantras.

Dr. Tulsi Ram Sharma has very correctly observed, "Veda is knowledge of existence, pure and simple, as Science is knowledge. Science is the knowledge of nature as nature is and as it works according to its own laws. In Science, there is no story, no history. Similarly, in the Vedas, there is no story, no history. And just as Science is knowledge in Scientific language, free from local colour and historical variations of form and meaning, so Veda too is knowledge in scientific language, free from local colour and historical variations."

Veda is 'Knowledge' and knowledge is eternal. The interpretation of the Vedas requires the knowledge of the Arsh technique as explained by the Rshis like Yaska, Panini, Patanjali, Dayananda and Aurobindo.

As Veda is pure knowledge, so is this translation in theArsh tradition, free from myth and history with no local colour, no attitude, no motive, except pure communication of the Original for all.

With best wishes to the author and specially to the readers,

—Umakant Upadhyaya
Formerly Professor of Economics,
Calcutta University.

To the Reader

This translation of the 'Hymns of Yajurveda' is an English Version of the Yajurveda for the common reader who wants to acquaint himself or herself with the content of this divine message of the dynamics of Karma, both human and divine, in the context of the nature, structure and purpose of the universe and the condition and position of the human being in it. While the opening mantra launches the human being on life with the exhortation: "Be vibrant as the winds", the closing mantra seals the success of vibrant humanity in action with the final achievement of "Om Kham Brahma" with Grace Divine.

Life according to the Yajurveda is a journey from the beginning-less beginning to the endless end with the message:

Immortal child of Divinity,
Your roots go deep to Eternity,
Your reach is unto Infinity.
And your path is up and onwards,
Never never downwards.

This version is a scientific translation of the text within the parameters of Yaska and Dayananda with rational understanding of Sayana at the one end and the western scholars at the other. Sayana's translation is ritualistic especially with reference to yajna. It came at a time when the "Renaissance, Re-awakening of Learning" was far off, not yet just at the next door. Even communication between the East and the West was not as hectic as it became after the advent of the East India Company into India. Thus mutual criticism and appreciation too was silent rather than vocal. Hence Ritualism was just the thing acceptable to a society settled on the side of stagnation more than of fermentation.

Ritual, of course, is sacred. It is the most meticulous programme of action in pursuit of a holistic plan of life and living which arises from a spiritual vision of Divinity. It is conducted with unreserved commitment of will in faultless action, and completed with total surrender in absolute faith. For this reason

yajna in Veda and Upanishad, is described as the highest human action, "Shreshthatamam karma". This view is accepted in this translation too. But in addition, an extended interpretation of the same view of yajna is incorporated and followed in the light of Swami Dayananda, and also as warranted by the exhortation in the opening mantra: "Apply yourself to the highest form of action, yajna, in the service of Indra, lord of the universe, for the glory of the human nation". The highest actions in the world of existence, the creative evolution of the universe under the immanent presiding presence of Divinity, and the total corporate action of humanity for progress, peace and freedom, all this is yajna. And this idea leads us to discover for ourselves and understand the science, art and technology of participative living for progress, from the individual level, through the social, to the cosmic, as universal Yajna, human, natural and divine.

There may or may not be an escape from Sayana, but there is no possible escape from Dayananda, and even from westerners especially for the sake of caution and self correction.

I respect the western translators for their clarity and their art of communication. In addition, I find that they did recognise that the ideal way to interpret and explain the Sanskrit words of Indian scriptures such as Vedas was to trace back every word to its root, deconstruct and reconstruct it with the addition of the affixes, and then structurally explain its meaning. That precisely was the approach of Yaska, Panini, Patanjali and Swami Dayananda. Monier Williams, author of the well known *Sanskrit English Dictionary,* himself admired the Indians for their scientific approach to language, specially Sanskrit:

"I draw attention at the very threshold to the fact that the Hindus are perhaps the only nation, except for the Greeks, who have investigated, independently and in a truly scientific manner, the general laws which govern the evolution of language." (Introduction, p. xii)

He continues in relation to Sanskrit: "The synthetical process which comes into operation in the working of those laws may be well called Samskarana, 'putting together', by which I mean that every single word in the highest type of language (called

Sanskrita) is first evolved out of a primary 'Dhatu'—a Sanskrit term usually translated as 'Root', but applicable to any primordial constituent substance, whether of words, or rocks, or living organisms, and then, being so evolved, goes through a process of 'putting together' by the combination of other elementary constituents." [Sanskrit, thus, becomes a language correspondence of the evolution, structure and dynamics of the world of reality, and Veda as articulation of the reality of existence.]

"Furthermore, the process of 'putting together' implies, of course, the possibility of a converse process of vyakarana. by which I mean 'undoing' or decomposition (deconstruction), that is to say, the resolution of every root-evolved word into its component elements. So that in endeavouring to exhibit these processes of synthesis and analysis, we appear to be engaged, like a chemist, in combining elementary substances into solid forms, and again in resolving these forms into their constituent ingredients." (p. xii). And in respect of this special character, Sanskrit, he says, is a different language from the Semitic languages (of which the Bible and the Quran are expressions).

And yet, in spite of this clear understanding of Sanskrit, an Arsha dictionary remained with him only "a beautiful philological dream, a dream, however, which could not receive practical shape without raising the Lexicon to a level of scientific perfection unsuited to the needs of ordinary students." (p. xiii)

Why unsuited? **The answer lies in his mission and the main object of his mission. The scientific way of interpretation and explanation was counter to the purpose for which Monier Williams was appointed Professor of Sanskrit at Oxford** where he occupied the Boden Chair after H.H.Wilson who had been a member of the Committee of Public Instruction in India under Lord Macaulay as Chairman and Lord William Bentinck as Governor General of India. And then English had been accepted and introduced as the medium as well as the content of Education.

Monier Williams says: "One consideration which led my predecessor (Professor H.H.Wilson) to pass on to me his project of a root-arranged Lexicon was that, on being elected to the Boden Chair, he felt that the elaboration of such a work would be

incompatible with the practical objects for which the Boden Professorship was founded**. . . The main object was really a missionary one, as I have shown in the Preface of this volume."** (p. xi)

The object, Professor Williams explains in the Preface to his Dictionary (p. ix): "I must draw attention to the fact that I am only the second occupant of the Boden Chair, and that its founder, Colonel Boden, stated most explicitly in his will (dated August 15, 1811) that the special object of his munificent bequest was to promote the translation of the Scriptures (that is, the Bible) into Sanskrit, so as *'to enable his countrymen to proceed in the conversion of the natives of India to the Christian Religion'*.

"Surely then it need not be thought surprising, if following in the footsteps of my venerated master, I have made it the chief aim of my professional life to provide facilities for the translation of our sacred Scriptures into Sanskrit, and for the promotion of a better knowledge of the religions and customs of India as the best way to a knowledge of the religious needs of our great Eastern Dependency (India). My very first public lecture delivered after my election (to the Boden Chair) in 1860 was on 'The Study of Sanskrit in Relation to Missionary Work in India' (published in 1861)". (pp. xxi)

For any student of Veda, specially in India, in fact anywhere, it is difficult to overlook the words of Monier Williams in the Preface and Introduction to his Dictionary of Sanskrit, for the reason that **from translation of Christian Scriptures into Sanskrit with a missionary motive, the translation of Sanskrit Scriptures into English was but the next and 'logical' step with that same missionary motive of conversion, one to extol, the other to denigrate:**

One example, of extolment, is the following translation of the Bible, 'The Gospel according to John':

Yohana-likhitaḥ Susamvādaḥ;
Īshvarasya vākyam Yishor mahatvam avatāra kathā ca.

Jesus here is presented as an Avatara, someone a very God for the traditional Hindu, although the Gospel does not mention the incarnation at all. (The translation of The Bible in Sanskrit by

J.Wenger is available on the internet.)

The other example, of denigration, is given here below from W.D. Whitney's translation of the Atharvaveda (7, 107, 1) edited and revised by K.L. Joshi, published by Parimal Publications, Delhi, 2004:

Namaskṛtya dyāvāpṛthivībhyāmantarikṣāya mṛtyave.
Mekṣāmyūrdhvastiṣṭhan mā mā hinsiṣhurīśvarāḥ.

"Having paid homage to heaven and earth, to the atmosphere, to Death, I will urinate standing erect; let not the Lords (Ishvara) harm me."

I give below an English rendering of the same mantra translated by Pundit Satavalekara in Hindi:

"Having done homage to heaven and earth and to the middle regions and Death (Yama), I stand high and watch (the world of life). Let not my masters hurt me."

An English rendering of the same mantra translated by Pundit Jai Dev Sharma in Hindi is the following:

"Having done homage to heaven and earth (i.e. father and mother) and to the immanent God and Yama (all Dissolver), standing high and alert, I move forward in life. These masters of mine, pray, may not hurt me."

I would like to quote my own translation of the mantra now under print:

"Having done homage to heaven and earth, and to the middle regions, and having acknowledged the fact of death as inevitable counterpart of life under God's dispensation, now standing high, I watch the world and go forward with showers of the cloud. Let no powers of earthly nature hurt and violate me."

'Showers of the cloud' is a metaphor, as in Shelley's poem 'the Cloud': "I bring fresh showers for the thirsting flowers", which suggests a lovely rendering.

The problem here arises from the verb 'mekshami' from the root 'mih' which means 'to shower' (*sechane*). It depends on the translator's sense and attitude to sacred writing how the message is received and communicated in an interfaith context

with no strings attached (or unattached).

This extolment and denigration was happening around the time when the English language, English education and missionary work had been introduced into India and was raging on top. Swami Dayananda faced this challenge with boldness and caution, still with an open mind, all prepared even for correction. He based his interpretation of the Vedas on *Nirukta* and the etymological principles of word interpretation, and interpretation of the word in the context, both local and total, because the local is an integral part of the total whole.

We are living in an age of science and reason, democracy and freedom, globalism and global communication, and we feel the need for a free and frank interfaith dialogue. In such an age, ritualism and mythology is not enough. If we want to understand and present Veda as a body of universal knowledge and articulation of divine awareness of existence, there is no escape from Yaska, Panini, Patanjali, Dayananda and Aurobindo, because they provide the key principles and practice of scientific interpretation of an ancient scientific language such as Vedic Sanskrit which has no historical parallel for comparison. The language of science tells no stories, no myths. It states the truth pure and simple. Hence the resort to Swami Dayananda, either before or after Sayana and the western scholars, is indispensable.

There is one observation I must make on Swami Dayananda. Swami Dayananda has given a socio-economic orientation to the Vedic mantras because he underscores the relevance of the Vedas to the social, economic and political situation of humanity, especially in India, which was necessary and highly meaningful. For example, the Ashwins, in general, are the complementary powers of nature and humanity working as twin forces like the positive and negative currents of electricity, or like the theoretician and the laboratory man, or the curative and recuperative powers of medicine and nature's powers of rejuvenation. Swami Dayananda often explains such powers in the interest of practical understanding: he defines them as teacher and preacher, or father and mother, sun and moon, fire and water, prana and Apana energy, ruler and council, scientist and engineer, and so on, depending on the mantra context. Sometimes it appears

as if he is delimiting the open-ended general meaning of the Veda. But we should be careful before we say so, and realise that the definiteness of his meaning is illustrative and in no way exhaustive. In this translation such situations have been appreciated and the meaning has been kept open ended, inclusive of the meanings given by Swami Dayananda, as suggested by Yaska and the etymology of the terms. In short, this translation has been done with cautious reference to Sayana, under the guidance of Swami Dayananda, with respect for Pundit Satavalekara and with very careful observance of the western anglers.

Pundit Satavalekara comes in between Sayana and swami Dayananda for his excellent syntactic structures of mantra meanings in continuous Hindi. But he explains words such as Indra, Agni, Ashwins, Vrtra, Trita, Bhujyu, Kashyapa, Jamadagni, etc. as proper names so that the mantra appears to be a mythical or historical statement of either fact or fiction. But Swami Dayananda interprets these terms in the yaugic manner and explains them as scientific terms of the forms, functions, orders and attributes of the powers of existence representing the manifestive diversity of one Divinity and one Prakrti in the state of objective existence. These words are not historical names, because the time context of the creation of the Vedas remains unknown beyond history and imagination as even Max Muller confessed in his Gifford lectures in 1890.

This translation respects the entire tradition of Vedic interpretation, and under the guidance of this tradition takes Vedic interpretation to the original level of scientific rationality in the context of modern consciousness, modern language and global culture, a message both sanatan and, at the same time, modern (ref. Atharva, 10,8,23).

Take just one example of the problem I have faced, with the solution I have suggested: Yajurveda (36, 23) says, if we take the literal meaning in the ordinary sense: “May the waters, pranic energies and herbs be friendly to us and may they be enemies to those who hate us and whom we hate.” How can we accept this? How can the same waters, tonics and herbs be good friends to us and enemies to those we hate or those who hate us? Medicine is

medicine after all. This is excellent stuff for a translator who believes that Vedic poetry is nothing but the voice of a tribal society in the barbaric, not civilized, state of social evolution. But let us think deeply. What is the context? Who are our enemies in that context? Who or what are those that injure us? What are those we hate or want to injure and destroy? The context is health. In the context of health, they are the ailments, diseases, germs and bacteria, viruses, negativities and side effects of medicines in our system. So the correct and scientific interpretation in the context of health would be: "May waters, tonics, pranic energies and medicinal herbs be good friends of our health and immunity system and let the waters, tonics, pranic energies and herbal medicines act against those ailments, diseases and negativities which injure us, which we hate to suffer and which we love to destroy. Moreover let them have no side effects because side effects too aggravate the negativities and injure us." This is the reasonable prayer and health programme of an advanced society. And then, logically in the next mantra, follows the prayer for a full hundred years and more of life and healthy living (Yajurveda, 36, 24). Veda thus is food for thought.

In human terms: If a legendary celebrity can admire another human figure as "inscrutable, apocalyptic, a mysterious poem written in flesh and blood", how much more – infinitely more– mysterious, inscrutable, apocalyptic would be the Cosmic Poem (Devasya Kavyah) created in the language of the Ultimate Vision?

Veda is a Cosmic Poem: the more we know, the more we know the Veda, and the more we know the Veda, the more we know.

Indeed, every reader should stand before the Veda, every verse of It in fact, as Arjuna stood before the Cosmic Krishna, waiting and watching intently, for the burst of a thousand suns, for the Dawn on top of the Earth, for the Revelation.

May the light burst forth, I pray.

—Tulsi Ram

Introduction to Rgveda

This translation of Rgveda is meant for an average English knowing reader who is keen to know:

What is Veda? What is it all about? Is it old or new?

If it's old, what is its relevance today? And if it is relevant, is it relevant to me also? Or is it relevant only to some particular community in some particular country at some particular time?

These are relevant questions especially in an age of science, democracy and globalism.

Veda is Knowledge. The very word 'Veda' means knowledge. It is derived from the root 'vid', which means: 'to be, to know, to think, and to benefit from'.

So whatever is is Veda, the very world of existence is Veda. The knowledge of the world of existence is Veda. The extension of knowledge through thought and research further is Veda. And to use that knowledge for the benefit of mankind with the protection and preservation of nature and the environment, without hurting any form of life, that is Veda.

Veda is knowledge, pure and simple, as science is knowledge. Science is knowledge of nature as nature is and as it works according to its own laws. In science, there is no story no history. Similarly in the Veda, there is no story, no history. And just as science is knowledge in scientific language free from local colour and historical variations of form and meaning, so Veda too is knowledge in scientific language free from local colour and historical variations. Therefore Vedic language has to be interpreted and understood according to the laws and technique of its own structure as stated by seers such as Yaska, Panini and Patanjali

and as explained by Swami Dayananda in his grammatical works and his notes on Vedic words in his commentary on the Vedas.

But there is a difference between scientific knowledge and Vedic knowledge: While science is knowledge of nature to the extent that man has been able to discover it, Veda is the quintessential knowledge of all that is, including nature, all that happens, all that we are, all that we do, and all that we reap in consequence of our action. It is the Original and Universal knowledge of the Reality of Existence and the Ideality of our aspirations, covering the facts and processes of existence, their interaction and the laws that operate in the interaction. In short, Veda is an eternal articulation of Omniscience, The Voice of God.

Vedic knowledge is classified thematically into three: Stuti, Prarthana and Upasana. Stuti, praise, is solemn reverential remembrance and description of the attributes, nature, character and function of divine powers. Prarthana, prayer, is an autosuggestive resolution to realise our limitations and rise above those limitations by calling on Divinity for aid and blessings when we have exhausted our effort and potential. Upasana is meditation, the surrender of our limited identity to participate in the Divine Presence. Stuti implies knowledge (Janana), Prarthana implies humility and action (Karma), and Upasana implies total love and surrender (Bhakti). In consequence, formally, Vedic knowledge is divided into four:

Rgveda is the Veda of Knowledge, Yajurveda is the Veda of Karma, Samaveda is the Veda of Bhakti, and Atharva-veda is Brahma Veda, an umbrella, celebrating the Divine Presence as in Book 10, hymns 7 and 8.

Rgveda is the Veda of knowledge revealed by Parameshvara, Lord Supreme Himself. All the four Vedas

were received by the primeval Rshis from That Supreme Divinity (Rgveda, 10, 90, 9). That Supreme power and presence is One and only one, wise sages call it by many names such as Agni, Indra, Mitra, Varuna and others. That one Lord creates this wonderful world of many forms and pervades it simultaneously (6, 47, 18). The creative evolution begins from that and when one cycle is complete, the involution ends up therein (10, 129, 7). The light of the sun radiates from there (10, 37, 3), the streams of life flow from there through the medium of five elements (1, 164, 3). We too come from there and retire unto That when the existential sojourn terminates (8, 44, 23), that is the covenant of man and God. The truth of Vedas is eternal (5, 25, 2). Law is eternal (4, 23, 8).

Our life is a lovely sojourn of our active and intelligent choice (5, 1, 2; 6, 15, 9) in the fivefold body (5, 47, 5), or outside the body (1, 164, 30), in a homely paradise on earth (6, 120, 3), or in a fools paradise (9, 64, 20-1). Therefore the one basic commandment of Vedas is "Be man", intelligent human being (10, 53, 6), be a visionary which you ought to be (1, 31, 6), in the category of Deva, godliness (1, 68, 2), remembering fully well that each one comes alone for a short time (10, 97, 5), to live in a house of clay (8, 44, 23) which is not our ultimate destination. Therefore our self-fulfilment lies through breaking the threefold bonds of body, mind and spiritual ignorance (1, 24, 15), rise beyond the darkness and reach the light Divine (1, 50, 10). The Light is our real potential as children of Immortality, unhurt, imperishable (1, 148, 5).

Rgveda begins with an invocation and prayer to Agni, Lord of light and energy, giver of life and light, the first, original and ultimate High-priest of the yajna of creative evolution and ends with a prayer to Agni for the gift of the

fragrance and nectar of yajnic life from the vedi of the earth. It exhorts humanity to live together in creative and cooperative unity, to act and move together, to speak together, and to think together for a united decision and common achievement, knowing each other's mind in harmony in the same tradition as the ancient wise followed in the performance of Dharma.

Rgveda gives a clear picture of the socio-political and economic organisation of humanity from the local to the international level. The Vedic word for a brilliant, enlightened, sovereign republic is Swarajya (3, 49, 2; 3, 46, 1; 3, 45,5; 1, 36, 7). The word for such an organisation is Rashtra. For such a Rashtra, efforts have to be made (1, 80,9), there should be three assemblies: the Executive, Legislature, the Law and Order and Defence forces (3, 38, 6), and the Educational Authority. The ruler and the assemblies have to be elected by the people from amongst the educated and socially dedicated people (Atharva, 3, 4, 2). Yajurveda and Atharva-Veda provide further details. The Vedic ideal of any human organisation and its law is that the organisation, in order to be just, creative, productive and egalitarian, must be an organism, a living, intelligent, self-organising, autonomous sovereign system.

The universe, the social system too, is a Purusha, a person (10, 90,2) of which the intellectual is the spokesman of values, of knowledge, rectitude and piety, the law and order and defence forces are the guards, the produces are providers, and the ancillary services are assistants, all governed by law which should be a human version of Rtam, the law of Nature and Divinity governing the universe.

There are many other Themes as prayers to Parameshvara, divine attributes of the forces of Nature, attributes, potential and limitations of the individual soul,

life and death, individual freedom, marriage and family life, free social mobility under the Verna-Ashrama Dharma based on merit, precreation stage of existence (10, 129, 1-7) which was the Zero state which we can describe neither as existence nor as non-existence: There 'was' or, may be, there 'was not':

It was the state of Zero Absolute,
The Hour beyond the hour.
No night, no day, no life nor death,
No existence, nor no-existence,
Darkness beyond the dark.
Silence, mother of speech,
Void, mother of space and time,
THAT One beyond the name,
Breathing alone without breath
Ever awake.
The flow consumed in the point of no dimensions
Potential Infinity.

This is Vision beyond the vision of mind, the mystery of Rgveda.

Between this point of Potential Infinity for creation and the time of cosmic dissolution there is the evolutionary and involuntary interplay of natural forces Agni, Indra, Soma, Pusha, Vaishvanara, Ashvins, Savita, Maruts, Sarasvati, heaven and earth, and the social dynamics of humanity for four billion and three hundred and twenty million years, a drama of infinite variety, ultimately all sucked in into the mysterious Black Hole, and then the breath out, back again.

So, says Rgveda, be good, do good, and make the world noble (Rg. 9, 63, 5).

Samaveda is Bhaktiveda in song, a symphony of

Veda mantras chiefly from Rgveda in celebration of the Truth, Beauty and Goodness of life and the Power, Glory, Sublimity and Beatitude of Divinity. It begins with an invitation to Agni, Light and Life of the universe, moves to Indra, the Power and Glory of Divinity and then to Beatific Soma, divine Spirit of peace and universal joy, and ends with thanks and prayer to All-listening Indra, All-embracing Pusha, inviolable Tarkshya, and Brhaspati, Lord of Infinity, for the gifts of peace, progress, prosperity and total well being.

Yajurveda is Karma Veda, knowledge of the application of knowledge in practical living in a positive, creative and constructive manner at both the individual and the collective level. This way of living and working is "Yajna" which, in simple words, means a selfless and participative way of living and thereby creating the maximum out of the minimum for all, including nature, humanity, the environment and the whole universe, with complete faith in the living, breathing, intelligent self-organising, self-conscious, Sovereign System. Living the yajnic way, we realise that Nature is an organisn, a tree, Ashwattha, and the entire cosmos including ourselves is a Purusha, and we as human beings are but cells in this Divine Purusha. Without living this way in a state of full awareness, we cannot realise that you and I, Mother Nature and the Supreme Brahma are all together, one in union and communion.

Vedic knowledge then is the Divine knowledge of existence from the dimensionless point and particle unto Infinity. And prayerful living and communion in meditation and yoga means: Self-integration of the particle, Re-integration of the part with the whole, and Re-Union of the finite with the Infinite.

This is the climactic close of Yajurveda: The light and life that shines in and beyond the sun is that Supreme

Purusha. That is there, and that is here, in me too.

Om is the saviour. Om is Bramha. Bramha is Infinite, Sublime!

The message of Yajurveda begins with the rousing divine call to live: "Be vibrant as the winds!" But we must be gratefully vibrant: "O Lord we pray for and thank thee for the gift of food and energy for life, for the health and efficiency of body, mind and soul." All of us must dedicate ourselves to Savita, giver of life and light, with devotion to the highest, yajnic, action, we must not hurt the 'Cow', and we must not allow a thief to boss over us and deprive us of our creative freedom of thought, word and deed.

Atharva-Veda is Brahma Veda, umbrella knowledge of existence both Murtta and Amurtta, concrete and abstract. It is the knowledge of Prakrti, Mother Nature, as well as of Purusha, the Soul, the individual Jiva as well as the Cosmic Soul Brahma. It begins with a celebrative description of the thrice-seven variant evolutes of Prakrti and a prayer to Vachaspati, Lord of Nature and the Word of Knowledge, to bless us with strength, energy, intelligence and knowledge emanating from those thrice-seven forms of the world of Nature and Spirit. It covers the world of humanity from the individual to the total collective personality of humanity, including social structures from the family, community and the nation up to the international United Nations. It pays homage to Divinity, Jyeshtha Brahma, Supreme Presiding Spirit and Power, immanent and transcendent, which creates and sustains and winds up the world of existence in each cycle of creation, eternally (10, 7-8, and 19, 6). Towards the end Atharva-Veda pays homage to Brahma and Mother Veda with thanks for the gifts of good health and full age, vibrant pranic energy, noble progeny, ample wealth, fame, lasting achievement and divine lustre of life. These are the gifts of

Vedic knowledge in life, and when one cycle of existence reaches the hour of completion, the Mother Knowledge returns to her eternal and Original abode, Jyeshtha Brahma Itself, the mighty, mysterious, awful Silence, impenetrable Darkness, Smaller than the smallest conceivable, yet Greater than the greatest imaginable, the Original and Ultimate Home of all that matter, energy, thought and Speech is, beyond time and space.

As you open the text of Rg-Veda, you find the words: Agni, Madhucchanda Rshi. 'Devata' here means the subject which is dealt with in the mantra. 'Devata' as a Vedic term means a presence, a power, a force, which is brilliant, illuminative, and generous. The 'Devata' of a mantra may be God, the One Sacchidananda Brahma as in the closing mantra quoted above, or Savita, the same One self-refulgent God as in the opening mantra of Yajurveda, or it can be a generous divine power of Nature such as the sun, moon, earth; or it can be a noble person of brilliant quality of nature, character and performance as a ruler, leader, commander, teacher, etc. What the 'Devata' means in any particular mantra depends on the total context that emerges from the mantra in its thematic environment of the hymn.

Madhucchanda is the Rshi of the opening mantra. The Rshi in the Arsha tradition is not the author of the mantra, Rshi is the exponent of the meaning of the mantra. As Maharshi Yaska says in the Nirukta, Rshis are the 'seers of the mantras: they are the sages who went into deep meditation unto the universal frequency of the Cosmic Mind and experienced the voice of Divinity speaking in the mantra, the mantra, a semantic correspondence of the Divine Voice, the Divine Voice, a sound correspondence of Divine Awareness of the Reality of Existence in the modes of Being and Becoming.

Who then is the poet of the Vedas? The answer is in Yajurveda 40, 8: That Cosmic Spirit which pervades and rules every moving particle in the moving universe is "the poet, thinker, all-comprehending, and self-existent". That is the Lord who creates the world of existence, ordains the Laws of its dynamics, and reveals the poetry of its beauty and majesty, the Vedas. "From that Lord of universal yajna were born the Rks and Samans. From Him were born the Chhandas of Atharva-veda and from Him were born the Yajus", (Yajurveda 31, 7). The Vedic lore comes in Pura-kalpa, the beginning of the world of humanity (Shvetashvataropanishad, 6, 22) and when its function is over at the end of the kalpa, one cycle of existence, it retires into Brahma-loka (Atharva-veda 19, 71, 1).

The Vedas were revealed by the Lord Omniscient to four primeval Rshis: Rgveda to Agni, Yajurveda to Vayu, Samaveda to Aditya, and Atharva-veda to Angira, directly in their spiritual consciousness. The Sage Brahma received and collected the four from them and passed them on to other sages.

When were the Vedas revealed? What is their age? How old are they? As old as the age of humanity on earth. The Lord who creates humanity leaves them not to nature like animals. He enlightens them with the knowledge of existence and their place in the world with the vision of their journey and its culmination. Swami Dayananda works out the age of the Vedas on the basis of Surya Siddhanta which in the year 2010 A.D. comes to 1,96,08,53,110 years.

If someone does not accept it and insists on historical proof, let us listen to Max Muller from whom we learn of the problem of the date or dates but with no possibility of solution on scientific and historical grounds.

Max Muller is known as a world renowned Vedic

scholar and exegesist of the West. Max Muller once ventured to pronounce a purely arbitrary date based on unproven assumptions that around 1200 B.C. was the date of the Rgveda. Later, he himself warned his students that "Whether the Vedic Hymns were composed in 1000 or 1500 or 2000 B.C., no power on earth could ever fix .... Whatever may be the date of the Vedic hymns... they have their own unique place and stand by themselves". Such daring presumptions of western scholars about the date of the Vedas are exposed by Graham Hancock in his latest researches, in his explosive book: Underworld: The Mysterious Origins of Civilization (2002).

Hancock first gives the range of dates accepted by Western scholars such as Max Muller and Dr. Mitchiner, a great authority on ancient Sanskrit texts: Vedas 1500-800 BC, Brahmanas 900-600 BC, Aranyakas 700-500 BC, Upanishads 600-400 BC, Mahabharata 350 BC-50 AD, Ramayana 250 BC-200AD, Puranas AD 200-1500. "Amazing!" says he: "Whether starting in 1500 BC, 1400 BC or 1200 BC, the timelines, suggested for the compilation and codification of the Vedas, all rest on the now thoroughly falsified and bankrupt (and rejected) idea of an Aryan invasion of India around 1500 BC". He continues: 'There was no such thing as an Aryan race that spoke Indo –European languages and authored the Vedas, there was no such event as an Aryan invasion of India. 'Arya' does not mean a race, it means a noble, educated and cultured person. So once the hypothesis of the Aryan invasion is rejected, the structure of the supposed dates of the Vedas and other texts crumbles like a house of cards.' And then he sums up his view of the Western approach to the Vedas and Indian civilization: "Almost everything that was ever written about this literature and civilization before five years ago (i.e., before 1997) is wrong." (See pp. 131, 116, 129)

Max Muller himself in his Gifford Lectures in 1890 had confessed that "no power on earth could ever fix" the date of the Vedas. Even Mitchiner himself concedes that "the dating of Sanskrit texts is a notoriously difficult problem" (Quoted Ibid p. 131).

Who could then possibly speak the truth about ancient Indian civilisation and the Vedic literature? Says Hancock (p. 105): "Perhaps we are coming to a time when ancient India will speak for herself again after millennia of silence." It was Swami Dayananda who spoke for India and the Vedas in the Rshis' tradition after millennia of silence to correct the distortions of Indian history and redeem Vedic literature and the Vedic tradition.

If no history, no Science, no human imagination can help, better follow the sages tradition, Surya Siddhanta, and the daily sankalpa of the dedicated Brahmanas. And lastly follow the internal evidence of the Vedas themselves: Vedas are the Original, Universal, Eternal articulation of Divinity, by Divinity, for humanity at the beginning of human creation. (Yajurveda, 26, 2; Shvetashvataropanishad, 6, 18)

Since Vedas are the oldest recorded knowledge of the world, no one can guess how much time, even ages, might have passed between the Vedas and the next work in Sanskrit. If so, there is no other work in Sanskrit comparable to the Vedas. Consequently the language of any other work would not provide any clue for the interpretation of Veda mantras. Vedic language then has to be interpreted on its own, and the only key available for such independent interpretation is the Nirukta and Nighantu of Maharshi Yaska, the grammatical works of Panini and Patanjali, and Swami Dayananda's notes in his commentary on Vedic verses explaining the structure and meaning of the words. Without reference to these bases of Vedic interpretation, certain words have been given a very

distorted meaning in other translations by Max Muller, Griffith, Whitney, and even Sayana. The torch light for proper translation today is the Arsha tradition followed by Swami Dayananda.

The Arsha way is the only right way, the key, to discover the truth of the Vedas. According to Shri Aurobindo, Swami Dayananda alone, in modern times, possessed this key to the secret of the Vedas. Interpreted this way the Vedas shine in their essential scientific refulgence. As science is pure knowledge, no story, no history, no mythology, so are the Vedas, pure knowledge: knowledge of nature, mind, spirit, human society, Dharma, the dynamics of existence and the right way of living as individuals and as members of organised society upto the international level. Even Max Muller, though he was once committed to uprooting the religion of India by his arbitrary translation of Rgveda, had to admit in his Biographical Essays that: "To Swami Dayananda, everything contained in the Vedas was not only perfect truth, but he went one step further and, by their interpretation, succeeded in persuading others that everything worth knowing, even the most recent inventions of modern science, were alluded to in the Vedas. Steam Engines, Electricity, Telegraphy and Wireless Marconogram were shown to have been at least in the germ known to the poets of the Vedas". In fact Shri Aurobindo in his essay on "Dayananda and the Veda" goes even further: "There is nothing fantastic in Dayananda's idea that Veda contains truth of science as well as truth of religion (i.e., Dharma). I will even add my own conviction that Veda contains other truths of a Science the modern world does not at all possess, and in that case, Dayananda has rather understated than overstated the depth and range of the Vedic wisdom (see 'Bankim, Tilak, Dayananda', p. 57).

The basic requirement of scriptural interpretation for us is faith and intellingetial solemnity, not doubt and cynicism. This way, if we want to confirm our faith in the scientific vision of the Veda, refer to Rgveda 1, 34, 7 and 9 for three-stage rocket chariot of the Ashwins, to 1, 36, 18 for Agni missile, to 1, 37, 3 for winds and communication, to 1, 46, 10 for concentration of light, to 1, 52, 1 and 1, 36, 1 for the science of missile defence and space-craft, to 6, 46, 11 for missiles and war heads, and so on. The position of the solar system with planets and satellites, earth's and sun's gravitation, solar healing, parliamentary democracy, organisational structure of the nation and the international world, water and electric energy, and so many other subjects are hinted at in Vedic verses. We need serious research to work out the details. Had even Einstein read the Purusha Sukta of the Vedas, Brahma Sutras and Sankhya Vaisheshika philosophy, probably he would have found clues to his search for Unified Field theory of the universe.

Beyond faith and intelligential solemnity we need vision, potential Darshan of the Vedic Rshis. Once you have had the vision of truth, doubts disappear and questions recede into silence because, then, nothing shines but the Truth, and Divinity Itself reveals It's Reality with showers of Grace. In this mood and in this spirit, I suggest, you start your search for Vedic Truth and the Mystery of Existence.

Lastly, if the Vedic lore is as old as humanity itself, what is its relevance today in the modern world? Ask yourself other questions: What is the relevance of Galileo or Newton or the Theory of Relativity, two plus two makes four, Swaraj, the Vedic word for freedom and self-discipline? Truth is truth, when the statement was or is made is irrelevant. Vedic truth, if you find it convincing and acceptable, is relevant not only for today but also for all time, to every person, everywhere.

Yajurveda itself says (26, 2):

"Yathemam vacham kalyanim avadani janebhyah":

Just as I speak (reveal) this auspicious holy Word of the Veda for all people (without any discrimination of high or low), so should you too communicate it to all people of the world whoever, whatever, wherever they be.

—Tulsi Ram

DIACRITICAL MARKS OF TRANSLITERATION

Vowels

अ	a	आ	ā	इ	i	इ	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ṝ
ऌ	ḷ	ॡ	ḹ				
ए	e	ए	ai	अ	o	अ	au

अनुस्वार (ं) ṁ विसग (:) ḥ

(ँ) ñ

Consonants

Guttural

क	k	ख	kh	ग	g	घ	gh	ङ	ṅ

Palatal

च	c	छ	ch	ज	j	झ	jh	ञ	ñ

Lingual

ट	ṭ	ठ	ṭh	ड	ḍ	ढ	ḍh	ण	ṇ

Dental

त	t	थ	th	द	d	ध	dh	न	n

Labial

प	p	फ	ph	ब	b	भ	bh	म	m

others

य	y	र	r	ल	l	व	v
श	ś	ष	ṣ	स	s	ह	h

( ) ’ ॐ ॐ

AUM

RGVEDA

ऋग्वदः

MANDALA-1

Mandala 1/Sukta 1

Agni Devata, Madhucchanda Rshi

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम।
होतारं रत्नधातमम ॥ १ ॥

1. *Agnimīḷe purohitaṁ yajñasya devamṛtvijam. Hotāraṁ ratnadhātamam.*

I invoke and worship Agni light of life, self-refulgent lord of the universe, foremost leader and inspirer, blazing light of yajnic creation, high-priest of cosmic dynamics, controller of natural evolution, and most generous giver of the treasures of life.

अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनरुत।
स देवाँ एह वक्षति ॥ २ ॥

2. *Agniḥ pūrvebhirṛṣibhirīḍyo nūtanairuta. Sa devāň eha vakṣati.*

Agni, lord of light and power, is ever adorable by the saints and scholars of old and modern times. May

He bless us with divine vision, knowledge and power in this world.

अग्निना रयिमश्नवत पषमव दिवदिव।
यशसं वीरवत्तमम॥ ३॥

3. *Agninā rayimaśnavat poṣameva divedive.*
Yaśasaṁ vīravattamam.

By virtue of Agni, light and energy of the universe, one advances in health and wealth day by day, blest with honour and fame of the highest order of heroes.

अग्न यं यज्ञमध्वरं विश्वतः परिभूरसि।
स इद्देवषु गच्छति॥ ४॥

4. *Agne yaṁ yajñamadhvaraṁ viśvataḥ paribhūrasi.*
Sa iddeveṣu gacchati.

Agni, lord pervasive of yajna, you are all round protector and promoter of all yajnic acts of love, compassion and creation. May the yajna advance and expand among the noblest powers of nature and humanity.

अग्निह तां कविक्रतुः सत्यश्चित्रश्रवस्तमः।
देव देवभिरा गमत॥ ५॥

5. *Agnirhotā kavikratuḥ satyaścitraśravastamaḥ.*
Devo devebhirā gamat.

Agni, self-refulgent lord of the universe, high-priest of nature, poetic creator of cosmic yajna, wondrous and most resounding, come and bless us with the noblest gifts of life.

यद॒ङ्ग दा॒शुष॒ त्वमग्न॑ भ॒द्रं क॑रि॒ष्यसि॑।
तवेत्तत स॒त्यमङ्गिरः ॥ ६ ॥

6. *Yadaṅga dāśuṣe tvamagne bhadraṁ kariṣyasi.*
Tavet tat satyamaṅgiraḥ.

Agni, life of life, surely you would do good to the person who is generous and giving. Dear as the breath of life, this is ever true of your divine nature.

उप॑ त्वाग्न दि॒वदि॑व॒ द षा॑वस्तधि॒या व॒यम।
नम॒ भर॑न्त॒ एम॑सि ॥ ७ ॥

7. *Upa tvāgne divedive doṣāvastardhiyā vayam.*
Namo bharanta emasi.

Agni, lord omniscient, day by day, night and day, with all our heart and soul we come to you bearing gifts of homage in faith and humility.

राज॑न्तमध्व॒राणां ग॒पामृ॒तस्य॒ दीदि॑विम।
वर्ध॑मानं॒ स्व दम॑ ॥ ८ ॥

8. *Rājantamadhvarāṇāṁ gopāmṛtasya dīdivim.*
Vardhamānaṁ sve dame.

Bearing gifts of homage with faith and humility, we come to Agni, self-refulgent ruling lord of yajnic acts of love and compassion, protector of the earth and the environment and illuminator of the Divine Word and the universal law, immanently growing with the expansive universe of His own creation.

स नः॑ पि॒तव॑ सू॒नव॒ ग्न॑ सूपाय॒न॒ भ॑व।
सच॑स्वा नः स्व॒स्तय॑ ॥ ९ ॥

9. *Sa naḥ piteva sūnave'gne sūpāyano bhava.*
Sacasvā naḥ svastaye.

As a father is ever one with his child in love, so may Agni, lord of life and light and father guardian of His creation, be ever close to us in love and benediction. Father of us all, give us the grace of life divine.

Mandala 1/Sukta 2

Devata: Vayu (1), Indra-Vayu (4-6), Mitra-Varunau (7-9), Madhucchanda Rshi

वायवा याहि दशतम स मा अरंकृताः ।
तषां पाहि श्रुधी हवम ॥ १ ॥

1. *Vāyavā yāhi darśateme somā araṁkṛtāḥ.*
Teṣāṁ pāhi śrudhī havam.

Vayu, lord of grace and majesty, come, listen to our prayer, and protect and promote these somas vitalized as nectar and adorned in beauty.

वाय उक्थभिर्जरन्त त्वामच्छा जरितारः ।
सुतस मा अहविदः ॥ २ ॥

2. *Vāya ukthebhirjarante tvāmacchā jaritāraḥ.*
Sutasomā aharvidaḥ.

Vayu, lord of life and majesty, the celebrants who know the time and season of yajnic ecstasy, having distilled the soma nectar of life, sing songs of joy in praise of your glory.

वाय तव पपृञ्चती धना जिगाति दाशुष ।
उरूची स मपीतय ॥ ३ ॥

3. *Vāyo tava prapṛñcatī dhenā jigāti dāśuṣe.*
Urūcī somapītaye.

Vayu, breath of life and love, your voice of omniscience resounding across heaven and earth overflows like the mother cow for the generous yajnic soul and gives him a surfeit of soma, drink of immortality.

इन्द॑वायू इ॒म सु॒ता उप॒ पय॑ भि॒रा ग॑तम।
इन्द॑व॒ वामु॒शन्ति॒ हि॥ ४॥

4. *Indravāyū ime sutā upa prayobhirā gatam.*
Indavo vāmuśanti hi.

Indra, lord of light, and Vayu, breath of life and energy, distilled are these vital essences with joyous experiments of yajna. They manifest and glorify your divine light and power. Come and bless us.

वाय॒विन्द॑श्च चतथः सु॒तानां वाजिनीवसू।
तावा या॑त॒मुप॑ द्र॒वत॥ ५॥

5. *Vāyavindraśca cetathaḥ sutānāṁ vājinīvasū.*
Tāvā yātamupa dravat.

Vayu and Indra, Lord's powers of breath and light, you vitalise and illuminate the objects of creation with strength, energy and intelligence. Divinities of creation, come and inspire life and nature farther at the fastest.

वाय॒विन्द॑श्च सुन्व॒त आ या॑त॒मुप॑ निष्कृ॒तम।
म॒क्षि॑वि॑त्था धि॒या नरा॥ ६॥

6. *Vāyavindraśca sunvata ā yātamupa niṣkṛtam.*
Makṣvitthā dhiyā narā.

Vayu and Indra, divine breath of life and divine light of intelligence, both divinities of nature, inspire the objects of creation with the sap of life. So do they invest the human being with spirit and intelligence and thus accomplish their creative yajna of evolution.

मित्रं हुव पूतदं ां वरुणं च रिशादसम।
धियं घृताचीं साधन्ता॥ ७॥

7. *Mitraṁ huve pūtadakṣaṁ varuṇaṁ ca riśādasam.*
Dhiyaṁ ghṛtācīṁ sādhantā.

I invoke, with dedication, Mitra the sun, pure, generous and sanctifying, and Varuna, pranic energy of nature, nourishing and immunizing, both divine agents of cosmic intelligence and natural powers of human evolution (in science and art).

ऋतन मित्रावरुणावृतावृधावृतस्पृशा।
कतुं बृहन्तमाशाथ॥ ८॥

8. *Ṛtena mitrāvaruṇāvṛtāvṛdhāvṛtaspṛśā.*
Kratuṁ bṛhantamāśāthe.

By virtue of the divine law, Mitra and Varuna, sun and pranic energy, both extend the operation of the natural law of cosmic evolution and inspire the human intelligence to reach unto divine realisation. They both pervade and energize the mighty yajna of the expanding universe.

कवी न' मित्रावरुणा तुविजाता उरु याया।
द ां दधात अपसम॥ ९॥

9. *Kavī no mitrāvaruṇā tuvijātā urukṣayā.*
Dakṣaṁ dadhāte apasam.

Creative, illuminative and inspiring, Mitra and Varuna, sun and pranic energy, like the breath of life, are universally pervasive and mighty potent, and both wield the divine power of versatile action.

Mandala 1/Sukta 3

Devata: Ashvinau (1-3), Indra (4-6), Vishvedevah (7-9), Sarasvati (10-12), Madhucchanda Rshi

अश्विना यज्वरीरिष दवत्पाणी शुभस्पती।
पुरुभुजा चनस्यतम ॥ १ ॥

1. *Aśvinā yajvarīriṣo dravatpāṇī śubhaspatī.*
Purubhujā canasyatam.

Ashvins, fire and water, are powers of the Divine for quick motion through yajnic science. They are sources of splendour, food and energy, comfort and joy. Men of learning and science, let the two be developed in a spirit of delight and dedication.

अश्विना पुरुदंससा नरा शवीरया धिया।
धिष्ण्या वनतं गिरः ॥ २ ॥

2. *Aśvinā purudaṁsasā narā śavīrayā dhiyā.*
Dhiṣṇyā vanataṁ giraḥ.

Ashvins, divine powers of creative energy working through fire and water, are wondrous heroic achievers of mighty deeds with relentless acts of scientific study and research. Rich and generous, may they respond to our invocations and grant our voice of hope and prayer.

दस्रा युवाकवः सुता नासत्या वृक्तबर्हिषः।
आ यातं रुदवतनी ॥ ३ ॥

3. *Dasrā yuvākavaḥ sutā nāsatyā vṛktabarhiṣaḥ.*
Ā yātaṁ rudravartanī.

Scholars of distinction dedicated to divine science, experts of natural metabolism, seated on the sacred vedi of scientific yajna, working on the marvellous powers of the Ashvins, fire and water, eternal media of divine power, for the elimination of suffering, let the gifts of divinity come (for the benefit of humanity).

इन्दा याहि चित्रभान सुता इम त्वायवः ।
अण्वीभिस्तना पूतासः ॥ ४ ॥

4. *Indrā yāhi citrabhāno sutā ime tvāyavaḥ.*
Aṇvībhistanā pūtāsaḥ.

Indra, Lord Supreme of wondrous light and power, come and bless us. All these sacred objects in existence, created, energised and extended over spaces from the subtlest causes by you are sustained in your divine power.

इन्दा याहि धियषित विपजूतः सुतावतः ।
उप ब्रह्माणि वाघतः ॥ ५ ॥

5. *Indrā yāhi dhiyeṣito viprajūtaḥ sutāvataḥ.*
Upa brahmāṇi vāghataḥ.

Indra, Lord Supreme of light and life, meditated by the pure at heart, realised by the enlightened, distilled from the Veda and the world of existence by the visionaries, come and inspire the chant of the dedicated yajakas.

इन्दा याहि तूतुजान उप ब्रह्माणि हरिवः ।
सुत दधिष्व नश्चनः ॥ ६ ॥

6. *Indrā yāhi tūtujāna upa brahmāṇi harivaḥ.*
Sute dadhiṣva naścanaḥ.

Indra, lord and breath of life, energy and speech, come fast at the speed of light, vitalise our songs of praise in yajna and bless us with food for the body, mind and soul.

अ मा॑सश्चषणीधृत॒ विश्व॑ दवास॒ आ ग॑त।
दा॒श्वांस॑ दा॒शुषः॑ सु॒तम॥ ७॥

7. *Omāsaścarṣaṇīdhṛto viśve devāsa ā gata.*
Dāśvāṁso dāśuṣaḥ sutaṁ.

Come ye, lovers of Om, lord creator and protector of the universe, masters of light and lovers of humanity, noblest visionaries of the world, generous givers and benefactors of all, come and give us the essence and wisdom distilled from life and literature.

विश्व॑ द॒वास॑ अ॒सु॒र॑ः सु॒तमा ग॑न्त॒ तूर्ण॑यः।
उ॒स्राइ॑व॒ स्वस॑राणि॥ ८॥

8. *Viśve devāso apturaḥ sutamā ganta tūrṇayaḥ.*
Usrā iva svasarāṇi.

Visionaries of the world, generous givers, wise scholars of life and literature, fast as winds and eager as dawn for the day and mother-cow for the calf in the stall, come to your own and bring us the essences of knowledge and wisdom.

विश्व॑ द॒वास॑ अ॒स्रिध॒ एहि॑मायास॒ अ॒दु॒ह॑ः।
मधं॑ जुषन्त॒ वह्न॑यः॥ ९॥

9. *Viśve devāso asridha ehimāyāso adruhaḥ.*
Medhaṁ juṣanta vahnayaḥ.

Divinities of the world, unerring and unfouling lovers of Omniscience, free from hate and fear, come at the fastest and join the ecstasies of the brilliant fires of the yajna of love, compassion and knowledge.

पा॒व॒का न॒: सर॑स्वती॒ वाज॑भिवा॒जिनी॑वती।
य॒ज्ञं व॑ष्टु धि॒याव॑सु:॥ १०॥

10. *Pāvakā naḥ sarasvatī vājebhirvājinīvatī.*
Yajñaṁ vaṣṭu dhiyāvasuḥ.

May Sarasvati, goddess of divine speech, mother knowledge of arts, science and divinity, come with gifts of food for the mind and intellect and purify us with the light of knowledge. May the mother grace our yajna of arts and sciences and bless us with the light divine.

च॒ दय॒त्री सू॒नृता॑नां चत॑न्ती सुमती॒नाम।
य॒ज्ञं द॑ध॒ सर॑स्वती॥ ११॥

11. *Codayitrī sūnṛtānāṁ cetantī sumatīnām.*
Yajñaṁ dadhe sarasvatī.

Sarasvati, mother stream of eternal knowledge and divine speech, inspires the seekers of universal truth and cosmic law and enlightens the admirers of noble wisdom and understanding. The divine flow of light and knowledge carries on the universal yajna of nature and humanity.

म॒ह अर्ण॒: सर॑स्वती॒ प चे॑तयति के॒तुना॑।
धिय॒ विश्वा॒ वि रा॑जति॥ १२॥

12. *Maho arṇaḥ sarasvatī pra cetayati ketunā.*
Dhiyo viśvā vi rājati.

Sarasvati, mighty ocean flow of mother knowledge and divine speech, shines with her radiance of omniscience and illuminates the universal mind and the minds of humanity across the worlds of existence.

Mandala 1/Sukta 4

Indra Devata, Madhucchanda Rshi

सु॒रू॒प॒कृ॒त्नुमू॒तय॑ सु॒दुघा॑मिव गो॒दुहे॑।
जु॒हू॒मसि॒ द्यवि॑द्यवि ॥ १ ॥

1. *Surūpakṛtnumūtaye sudughāmiva godhuhe.*
Juhūmasi dyavidyavi.

Just as the generous mother cow is milked for the person in need of nourishment, so every day for the sake of light and knowledge we invoke and worship Indra, lord omnipotent of light and life, maker of beautiful forms of existence and giver of protection and progress.

उप॑ नः सव॒ना गहि॒ सोम॑स्य सोमपाः पिब।
गो॒दा इद्रे॒वतो॒ मद॑ः ॥ २ ॥

2. *Upa naḥ savanā gahi somasya somapāḥ piba.*
Godā id revato madaḥ.

Indra, lord of light, protector of yajnic joy, promoter of sense and mind, come to our yajna, accept our homage of soma and give us the light and ecstasy of the soul.

अथा॑ ते॒ अन्त॑मानां विद्याम॑ सुमती॒नाम।
मा नो॒ अति॑ ख्य॒ आ ग॑हि ॥ ३ ॥

3. *Athā te antamānāṁ vidyāma sumatīnaṁ.*
Mā no ati khya ā gahi.

Indra, lord of light and knowledge, come, so that we know you at the closest of those who are established in you and hold you in their heart and vision. Come, lord of life, come close, forsake us not.

परेहि विग्रमस्तृतमिन्द्रं पृच्छा विपश्चितम।
यस्ते सखिभ्य आ वरम॥ ४॥

4. *Parehi vigramastṛtamindraṁ pṛcchā vipaścitam.*
Yaste sakhibhya ā varam.

Keep off the malicious maligner. Go even far, farthest to Indra, lord of divine knowledge, love and kindness, light and vision, experience and wisdom, who is good and the best choice for you and me and your friends. Go, ask, and pray.

उत ब्रुवन्तु न निद निरन्यतश्चिदारत।
दधानाइन्द्र इद दुवः॥ ५॥

5. *Uta bruvantu no nido niranyataścidārata.*
Dadhānā indra id duvaḥ.

Indra, lord of light and bliss, may the wise and visionaries who cherish the divine in their heart speak to us. Let the others, ignorant, malicious and maligners be off from here.

उत नः सुभगाँ अरिवाचयुदस्म कृष्टयः।
स्यामदिन्दस्य शर्मणि॥ ६॥

6. *Uta naḥ subhagāṁ arirvoceyurdasma kṛṣṭayaḥ.*
Syāmedindrasya śarmaṇi.

Let us pray and seek the protection of Indra, lord of might unchallengeable, so that men of knowledge and wisdom bring us the voice of divinity and even those

who oppose appreciate and speak well of us.

एमा॒शुमा॒शवे॑ भर यज्ञ॒श्रिय॑ं नृ॒मादन॑म ।
प॒त॒यन्म॑न्द॒यत स॑खम ॥ ७ ॥

7. *Emāśumāśave bhara yajñaśriyaṁ nṛmādanam. Patayanmandayatsakham.*

Indra, lord of knowledge and power, give us the secret of the speed of motion for the giant leap forward in progress. Bless us with the wealth of the nation's yajna exciting for the people and joyous for our friends.

अ॒स्य पी॒त्वा श॑तक्रता घ॒ना वृ॒त्राणा॑मभवः ।
पाव॒ा वाज॑षु वा॒जिन॑म ॥ ८ ॥

8. *Asya pītvā śatakrato ghano vṛtrāṇāmabhavaḥ. Prāvo vājeṣu vājinam.*

Hero of a hundred yajnic projects, having accomplished the programme and having drunk the soma of success, concentrate and consolidate as the light of the sun and be the breaker of the clouds of rain, and then advance and promote the wealth and defence of the nation through the battles of progress.

तं त्वा॒ वाज॑षु वा॒जिनं वा॒जया॑मः शतक्रता ।
धना॑नामिन्द सा॒तय॑ ॥ ९ ॥

9. *Taṁ tvā vājeṣu vājinaṁ vājayāmaḥ śatakrato. Dhanānāmindra sātaye.*

Indra, lord of light and power, hero of a hundred yajnic creations, we celebrate your glory of speed and success in the battles of humanity for the achievement of the wealth of life and prosperity of the people.

या रायाऽइवनिर्महान्त्सुपारः सुन्वतः सखा।
तस्मा इन्दाय गायत॥ १०॥

10. *Yo rāyo' vanirmahāntsupāraḥ sunvataḥ sakhā.*
Tasmā indrāya gāyata.

People of the land and children of Indra, sing and celebrate the glories of Indra, lord supreme of life and light, great and glorious, creator and protector of wealth, saviour pilot across the seas, and friend of the makers of soma.

Mandala 1/Sukta 5

Indra Devata, Madhucchanda Rshi

आ त्वता नि षीदतेन्द्रमभि प गायत।
सखायः स्तामवाहसः॥ १॥

1. *Ā tvetā ni ṣīdatendramabhi pra gāyata.*
Sakhāyaḥ stomavāhasaḥ.

Friends and celebrants of song divine, come, sit together and join to meditate (on life, divinity, humanity, science and spirituality, and freedom), and sing in thankful praise of Indra, lord of life and energy.

पुरूतमं पुरूणामीशानं वार्याणाम।
इन्द्रं साम सचा सुत॥ २॥

2. *Purūtamaṁ purūṇāmīśānaṁ vāryāṇām.*
Indraṁ some sacā sute.

Friends and comrades in study and meditation, when you have distilled the essence of soma, life and spirit present at the heart of things, then sing in praise of Indra, closest at hand of things in heaven and earth,

and ruler dispenser of the fruits of love and desire.

स घा॑ ना॒ याग॒ आ भु॑वत्स रा॒य स पुर॑न्ध्याम।
गम॒द वाज॑भि॒रा स नः॥ ३॥

3. *Sa ghā no yoga ā bhuvatsa rāye sa urandhyām.*
Gamad vājebhirā sa naḥ.

Indra, life and energy of the universe, is at the heart of our meditation. That is the spirit and secret of the wealth of the world. That is the inspiration at the centre of our thought and intelligence. May that lord of life and energy come and bless us with gifts of knowledge and power in our joint endevours.

यस्य॑ सं॒स्थे न वृ॒ण्वत॒ हरी॑ स॒मत्सु॒ शत्र॑वः।
तस्मा॒ इन्दा॑य गायत॥ ४॥

4. *Yasya saṁsthe na vṛṇvate harī samatsu śatravaḥ.*
Tasmā indrāya gāyata.

Sing in honour of that Indra in the field of whose power and force no enemies can have the courage to stand in opposition and sustain themselves.

सु॒त॒पाव्ने॑ सु॒ता इ॒म शु॒च॑या यन्ति वी॒तय॑।
सोमा॑सो॒ दध्या॑शिरः॥ ५॥

5. *Sutapāvne sutā ime śucayo yanti vītaye.*
Somāso dadhyāśiraḥ.

All these bright and pure creations of the soma-yajna of science and meditation, sweet and vitalising as nectar-sweet delicacies of milk and curds (are created by Indra through His light and wind energy) and flow for the beneficiary, humanity, for their pleasure,

protection and promotion.

त्वं सुतस्य पीतय सद्या वृद्धो अजायथाः ।
इन्द्र ज्यष्ठ्याय सुक्रतो ॥ ६ ॥

6. *Tvaṁ sutasya pītaye sadyo vṛddho ajāyathāḥ.*
Indra jyaiṣṭhyāya sukrato.

Indra, noble soul of purity and yajnic meditation, hero of a hundred acts of goodness, for a drink of the soma of Lord Indra's creation, rising to new honour and grandeur every day, take a new birth into higher knowledge every moment.

आ त्वा विशन्त्वाशवः सोमास इन्द्र गिर्वणः ।
शं ते सन्तु प्रचेतसे ॥ ७ ॥

7. *Ā tvā viśantvāśavaḥ somāsa indra girvaṇaḥ.*
Śaṁ te santu pracetase.

Indra, noble soul, high-priest of yajna and the divine voice, may all these brilliant creations of lightning speed be good and beneficial to you and humanity. May they bring bliss and peace to you, prince of knowledge and grandeur.

त्वां स्तोमा अवीवृधन त्वामुक्था शतक्रतो ।
त्वां वर्धन्तु नो गिरः ॥ ८ ॥

8. *Tvāṁ stomā avīvṛdhan tvāmukthā śatakrato.*
Tvāṁ vardhantu no giraḥ.

Indra, supreme lord of omnipotence and majesty, the Stoma hymns of the Veda celebrate your glory. Lord infinite of countless acts of creation, the Uktha hymns sing of your power and action. So may all our songs of

devotion and homage light up your presence and grandeur all round.

अ ा॑तातिः सनदि॒मं वाज॒मिन्द॑ः सह॒स्रिण॑म।
यस्मि॒न विश्वा॑नि॒ पांस्या॑॥ ९॥

9. *Akṣitotiḥ sanedimaṁ vājamindraḥ sahasriṇam. Yasmin viśvāni pauṁsyā.*

Indra, whose omnipotence and protection is infinite and imperishable, may, we pray, bless us with this thousand-fold knowledge and power of science in which are contained all the secrets of nature's vitality.

मा ना॒ मता॑ अ॒भि दु॑हन त॒नूना॑मिन्द गिवणः।
इशा॑ना यवया व॒धम॥ १०॥

10. *Mā no martā abhi druhan tanūnāmindra girvaṇaḥ. Īśāno yavayā vadham.*

Indra, lord adorable in sacred song, let no mortal hate or injure our body and mind from anywhere. Keep off hate, violence and murder far away from us. You are the ruler, ordainer and dispenser of justice and punishment.

Mandala 1/Sukta 6

Devata: Indra (1-3, 10), Maruts (4, 6, 8, 9), Indra and Maruts (5, 7), Madhucchanda Rshi

यु॒ञ्जन्ति॑ ब॒ध्नमरु॒षं चर॑न्तं॒ परि॑ त॒स्थुष॑ः।
रोच॑न्त रोच॒ना दि॒वि॥ १॥

1. *Yuñjanti bradhnamaruṣaṁ carantaṁ pari tasthuṣaḥ. Rocante rocanā divi.*

Pious souls in meditation commune with the

great and gracious lord of existence immanent in the steady universe and transcendent beyond. Brilliant are they with the lord of light and they shine in the heaven of bliss.

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे।
शोणा धृष्णू नृवाहसा ॥ २ ॥

2. *Yuñjantyasya kāmyā harī vipakṣasā rathe.*
Śoṇā dhṛṣṇū nṛvāhasā.

Scholars of science dedicated to Indra study and meditate on the lord's omnipotence of light, fire and wind, and harness the energy like two horses to a chariot, both beautiful, equal and complementary as positive-negative currents, fiery red, powerful and carriers of people.

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे।
समुषद्भिरजायथाः ॥ ३ ॥

3. *Ketuṁ kṛṇvannaketave peśo maryā apeśase.*
Samuṣadbhirajāyathāḥ.

Children of the earth, know That who creates light and knowledge for the ignorant in darkness and gives form and beauty to the formless and chaotic, and regenerate yourselves by virtue of the men of knowledge and passion for action.

आदह स्वधामनु पुनर्गर्भत्वमेरिरे।
दधानो नाम यज्ञियम ॥ ४ ॥

4. *Ādaha svadhāmanu punargarbhatvamerire.*
Dadhānā nāma yajñiyam.

Bearing the sacred vapours of yajna as is their

wont and nature, the winds rise to the sky, hold the clouds in their womb, and after the rain carry on the cycle with the sun-rays and yajna-fire.

वी॒ळु चि॑दारुज॒त्नुभि॒र्गुहा॑ चिदिन्द्र॒ वह्नि॑भिः ।
अवि॑न्द उ॒स्रिया॒ अनु॑ ॥ ५ ॥

5. *Vīḷu cidārujatnubhirguhā cidindra vahnibhiḥ.*
Avinda usriyā anu.

The mighty sun with its piercing rays breaks down things in the sky, and the wind with its currents after the sunbeams reconstructs and replaces new forms of things in the sky.

द॒व॒यन्ता॒ यथा॑ म॒तिमच्छा॑ वि॒दद्व॑सुं॒ गिर॑ः ।
म॒हाम॑नूषत श्रु॒तम ॥ ६ ॥

6. *Devayanto yathā matimacchā vidadvasuṁ giraḥ.*
Mahāmanūṣata śrutam.

Just as noble scholars develop and brighten up their generous mind and intelligence after the principles of Vedic revelation, so do the Maruts, currents of energy, intensify, magnify and adorn the sound that is produced and heard.

इन्द॑ण॒ सं हि दृ ॑स सञ्जग्मा॒ना अबि॑भ्युषा ।
म॒न्दू सम॒मा॒नव॑चसा ॥ ७ ॥

7. *Indreṇa saṁ hi dṛkṣase saṁjagamāno abibhyuṣā.*
Mandū samānavarcasā.

Marut, wind energy, is seen while moving alongwith the indomitable sun, both beautiful and joyous, divinities coexistent, equal in splendour by

virtue of omnipresent Indra, Lord Supreme.

अनवद्यैरभिद्युभिर्मखः सहस्वदर्चति।
गणैरिन्द्रस्य काम्यैः ॥ ८ ॥

8. *Anavadyairabhidyubhirmakhaḥ sahasvadarcati.*
Gaṇairindrasya kāmyaiḥ.

The yajnic dynamics of nature's currents of energy, Maruts, so potent and effective, illuminates the world and does homage to the Lord of creation with the immaculate blazing radiations of glorious sun light.

अतः परिज्मन्ना गहि दिवा वा रोचनादधि।
समस्मिन्नृञ्जते गिरः ॥ ९ ॥

9. *Ataḥ parijmannā gahi divo vā rocanādadhi.*
Samasminnṛñjate giraḥ.

The currents of energy, Maruts, travel up from here, the earth, to the region of the sun, and from up there down to the earth. And in this space they sustain all the objects of the world and all the voices divine and human.

इतो वा सातिमीमहे दिवो वा पार्थिवादधि।
इन्द्रं महो वा रजसः ॥ १० ॥

10. *Ito vā sātimīmahe divo vā pārthivādadhi.*
Indraṁ maho vā rajasaḥ.

From here we rise to the sun, and to Indra, lord omnipotent blazing in the sun, with prayers, with homage and oblations, Indra who is greater and higher than the earth, the skies and the heavens and rules over all these.

Mandala 1/Sukta 7

Indra Devata, Madhucchanda Rshi

इन्द्रमिद गाथिना बृहदिन्द्रमर्कभिर्रकिणः ।
इन्द्रं वाणीरनूषत ॥ १ ॥

1. *Indramidgāthino bṛhadindramarkebhirakiṇaḥ.*
Indraṁ vāṇīranūṣata.

The singers of Vedic hymns worship Indra, infinite lord of the expansive universe, Indra, the sun, lord of light, Indra, vayu, maruts, currents of energy, and Indra, the universal divine voice, with prayers, mantras, actions and scientific research.

इन्द्र इद्धर्योः सचा सम्मिश्ल आ वचोयुजा ।
इन्दो वजी हिरण्ययः ॥ २ ॥

2. *Indra iddharyoḥ sacā saṁmiśla ā vacoyujā.*
Indro vajrī hiraṇyayaḥ.

Indra, the omnipresent Spirit, Indra, the universal energy of vayu or maruts, and Indra, the solar energy, the bond of unity and sustenance in things, co-existent synthesis of equal and opposite complementarities of positive and negative, activiser of speech, lord of the thunderbolt and the golden light of the day and the year.

इन्दो दीघाय चक्ष स आ सूर्यं रोहयद दिवि ।
वि गोभिरद्रिमैरयत ॥ ३ ॥

3. *Indro dīrghāya cakṣasa ā sūryaṁ rohayad divi.*
Vi gobhiradrimairayat.

Indra, lord omnipotent, raised the sun high up in the heavens for expansive light and vision. With the

rays of the sun, He forms and moves the cloud for rain.

इन्द्र वाजेषु ना व सहस्त्रपधनषु च।
उग उगाभिरूतिभिः ॥ ४ ॥

4. *Indra vājeṣu no'va sahasrapradhaneṣu ca.*
Ugra ugrābhirūtibhiḥ.

Indra, lord of light and omnipotence, in a thousand battles of life and prize contests, protect us with bright blazing ways of protection and advancement.

इन्दं वयं महाधन इन्दमभे हवामह।
युजं वृत्रषु वजिणम ॥ ५ ॥

5. *Indraṁ vayaṁ mahādhana indramarbhe havāmahe. Yujaṁ vṛtreṣu vajriṇaṁ.*

In battles great and small, we invoke Indra, lord omnipotent, we call upon sun and wind, mighty breaker of the clouds, friend in darkness, wielder of the thunderbolt.

स ना वृष ामुं चरुं सत्रादाव ापा वृधि।
अस्मभ्यमपतिष्कुतः ॥ ६ ॥

6. *Sa no vṛṣannamuṁ caruṁ satrādāvannapā vṛdhi.*
Asmabhyam apratiṣkutaḥ.

Indra, lord of the universe, light of the world, generous lord of wealth, irresistible wielder of power, generous giver of showers, grant us the yajnic prosperity of life and open the doors of freedom and salvation at the end.

तुञ्जतुञ्ज य उत्तर स्तामा इन्दस्य वजिणः।
न विन्ध अस्य सुष्टुतिम ॥ ७ ॥

7. *Tuñjetuñje ya uttare stomā indrasya vajriṇaḥ.*
Na vindhe asya suṣṭutim.

On success in battle after battle, follow songs of celebration in honour of Indra, lord wielder of the thunderbolt, and I love to go on and on with the song without end.

वृषा यूथव वंसगः कृष्टीरियत्याजसा।
इशानो अपतिष्कुतः ॥ ८ ॥

8. *Vṛṣā yūtheva vaṁsagaḥ kṛṣṭīriyartyojasā.*
Īśāno apratiṣkutaḥ.

As the virile bull leads the herd it rules, so does Indra, generous lord indomitable and ruler of the world, inspire and lead His children to joy and freedom.

य एकश्चषणीनां वसूनामिरज्यति।
इन्द्रः पञ्च क्षितीनाम ॥ ९ ॥

9. *Ya ekaścarṣaṇīnāṁ vasūnāmirajyati.*
Indraḥ pañca kṣitīnāṁ.

One and only one without a second is Indra, lord supreme of the universe, the lord who rules and guides humanity, showers treasures of wealth, and sustains and ultimately disposes the five orders of the universe.

इन्दं वो विश्वतस्परि हवामहे जनभ्यः।
अस्माकमस्तु केवलः ॥ १० ॥

10. *Indraṁ vo viśvataspari havāmahe janebhyaḥ.*
Asmākamastu kevalaḥ.

For the sake of you all of humanity, we invoke and worship Indra, the one lord ruler over the universe,

and we pray He may be with us in vision in a state of absolute bliss.

Mandala 1/Sukta 8

Indra Devata, Madhucchanda, Rshi

एन्द॑ सान॒सिं र॒यिं स॒जित्वा॑नं सदा॒सह॑म।
वषि॑ष्ठमू॒तय॑ भर॥ १ ॥

1. *Endra sānasiṁ rayiṁ sajitvānaṁ sadāsaham.*
Varṣiṣṭhamūtaye bhara.

Indra, lord supreme of power and glory, bless us with the wealth of life and well-being that gives us the superiority of action over sufferance, delight and victory, courage and endurance, excellence and generosity, and leads us on way to progress under divine protection.

नि यन॑ मुष्टिहत्यया॒ नि वृ॒त्रा रु॒णधा॑महै।
त्वाता॑सा॒ न्यर्व॑ता॥ २ ॥

2. *Ni yena muṣṭihatyayā ni vṛtrā ruṇadhāmahai.*
Tvotāso nyarvatā.

Indra, lord of power and glory, give us that strength of life and character whereby, under your blessed protection, we may hold back the enemy, evil and darkness with less than a blow of the fist and less than a dart of the lance.

इन्द्र॒ त्वाता॑स॒ आ व॒यं वज्रं॑ घ॒ना द॑दीमहि।
जय॑म॒ सं यु॒धि स्पृ॑धः॥ ३ ॥

3. *Indra tvotāsa ā vayaṁ vajraṁ ghanā dadīmahi.*
Jayema saṁ yudhi spṛdhaḥ.

Indra, lord of might and splendour, under your divine protection, may we develop, we pray, strong and sophisticated weapons of defence so that fighting battles of mutual contest we may win the prize of victory.

वयं शूरेभिरस्तृभिरिन्द्र त्वया युजा वयम।
सासह्याम पृतन्यतः ॥ ४ ॥

4. *Vayaṁ śūrebhirastṛbhirindra tvayā yujā vayam.*
Sāsahyāma pṛtanyataḥ.

Indra, lord of might, protection and progress, joined as we are with you in spirit, may we, with our heroes, shotsmen and missiles, challenge, fight out and win over our contestants in battle.

महाँ इन्द्रः परश्च नु महित्वमस्तु वज्रिणे।
द्यौर्न प्रथिना शवः ॥ ५ ॥

5. *Mahāṁ indraḥ paraśca nu mahitvamastu vajriṇe.*
Dyaurna prathinā śavaḥ.

Indra is great, supreme and transcendent, self-refulgent like the sun, extensive like space and more. May all the power and grandeur be for the lord of justice and the thunderbolt. May all be dedicated to Him.

समाह वा य आशत नरस्ताकस्य सनिता।
विप्रासो वा धियायवः ॥ ६ ॥

6. *Samohe vā ya āśata narastokasya sanitau.*
Viprāso vā dhiyāyavaḥ.

Men of valour and heroism engage in battles, men of knowledge and piety in learned gatherings and in the training of youth.

यः कुक्षिः सोमपातमः समुद्र इव पिन्वते।
उर्वीरापो न काकुदः ॥ ७ ॥

7. *Yaḥ kukṣiḥ somapātamaḥ samudra iva pinvate.*
Urvīrāpo na kākudaḥ.

Indra, the sun, is the womb of life, it feeds and promotes the life-giving vegetation. Just as the sea and the space-ocean of vapours augment the waters, the wide earth generates and promotes life, the throat cavity sustains prana, and prana promotes speech, so does the sun nourish and promote life, soma and joy.

एवा ह्यस्य सूनृता विरप्शी गोमती मही।
पक्वा शाखा न दाशुषे ॥ ८ ॥

8. *Evā hyasya sūnṛtā virapśī gomatī mahī.*
Pakvā śākhā na dāśuṣe.

Verily the divine voice of Indra, Supreme Lord of Omniscience, is the richest treasure of eternal truth, generous mother of the language of existence and great. It is an abundant branch of the divine tree laden with ripe fruit for the faithful devotee and yajnic giver.

एवा हि ते विभूतय ऊतय इन्द्र मावते।
सद्यश्चित सन्ति दाशुषे ॥ ९ ॥

9. *Evā hi te vibhūtaya ūtaya indra māvate.*
Sadyaścit santi dāśuṣe.

Indra, lord omnipresent, omniscient and omnipotent, such are your wondrous works and attributes, such are your powers, protections and promotions, of life, knowledge and happiness for a person like me. They are ever abundant for the faithful

and generous devotee dedicated to love and service.

एवा ह्यस्य काम्या स्तामं उक्थं च शंस्या।
इन्दाय सामपीतय॥ १०॥

10. *Evā hyasya kāmyā stoma ukthaṁ ca śaṁsyā.*
Indrāya somapītaye.

Such are the songs of praise, adoration and celebration of this lord of life, light and power, sweet, enchanting and elevating, offered in honour of Indra, creator, protector and promoter of life and its joy.

Mandala 1/Sukta 9

Indra Devata, Madhucchanda Rshi

इन्दहि मत्स्यन्धसा विश्वभिः सामपवभिः।
महाँ अभिष्टिराजसा॥ १॥

1. *Indrehi matsyandhaso viśvebhiḥ somaparvabhiḥ.*
Mahaṁ abhiṣṭirojasā.

Indra, lord of light and life, come with all the soma-celebrations of food, energy and joy, great as you are with majesty, power and splendour omnipresent, and give us the ecstasy of living with enlightenment.

एमंनं सृजता सुत मन्दिमिन्दाय मन्दिनं।
चक्रिं विश्वानि चक्रय॥ २॥

2. *Emenaṁ sṛjatā sute mandimindrāya mandine.*
Cakriṁ viśvāni cakraye.

Scholars of eminence, in this world of Indra's yajnic creation, come up for the sake of joyous humanity and accomplish all those works of creation and construction which are needed for its prosperity and

well-being.

मत्स्वा॑ सुशिप म॒न्दिभि॒ः स्तोमे॑भिर्विश्वचर्षणे।
सचा॒ सु सव॑ने॒ष्वा॥ ३॥

3. *Matsvā suśipra mandibhiḥ stomebhirviśvacarṣaṇe. Sacaiṣu savaneṣvā.*

Indra, Lord omniscient of universal presence, light and vision, with joyous songs of praise and celebration we invoke you and dedicate ourselves to you as our constant friend and guide. Come lord, and give us the bliss of existence in our yajnic acts of creation.

असृ॑ग्रमिन्द्र ते॒ गिरः॑ प्रति॒ त्वामुद॑हासत।
अजो॑षा वृष॒भं पति॑म॥ ४॥

4. *Asṛgramindra te giraḥ prati tvāmudahāsata. Ajoṣā vṛṣabhaṁ patim.*

Indra, lord of light and splendour, the songs of divinity reveal and manifest you in your glory, protector of the universe and generous rain-giver of favours and kindness. And I too, in response, celebrate your magnificence and magnanimity without satiety.

सं चो॑दय चि॒त्रम॒वाग्राधं॑ इन्द्र॒ वरे॑ण्यम।
अस॒दित्ते॑ वि॒भु प्र॒भु॥ ५॥

5. *Saṁ codaya citramarvāgrādha indra vareṇyam. Asaditte vibhu prabhu.*

Indra, lord of light and glory, creator giver of wondrous beauty, wealth and joy, infinite, mighty and supreme, whatever is worthy of choice in the world of your creation, grant us here and now.

अस्मान्त्सु तत्र चादयन्दं राय रभस्वतः ।
तुविद्युम्न यशस्वतः ॥ ६ ॥

6. *Asmāntsu tatra codayendra rāye rabhasvataḥ. Tuvidyumna yaśasvataḥ.*

Indra, lord of light and infinite power, guide and inspire us on way to the wealth of life and divinity, zealous seekers of love, honour and excellence as we are.

सं गामदिन्द्र वाजवदस्म पृथु श्रवा बृहत ।
विश्वायुर्धेह्यक्षितम ॥ ७ ॥

7. *Saṁ gomadindra vājavadasme pṛthu śravo bṛhat. Viśvāyurdhehyakṣitam.*

Indra, infinite lord of life and light, wealth and honour, grant us a full life of knowledge and divine speech, wealth of food and energy, great reputation, high and inexhaustible honour, and the vision of infinity.

अस्म धेहि श्रवा बृहद द्युम्नं सहस्रसातमम ।
इन्द्र ता रथिनीरिषः ॥ ८ ॥

8. *Asme dhehi śravo bṛhad dyumnaṁ sahasrasātamam. Indra tā rathinīriṣaḥ.*

Indra, lord of honour, wealth and power, grant us great honour and knowledge, wealth and happiness of a thousand sort, a strong economy and a mighty force of chariots (moving on land and sea and in the air).

वसारिन्द्रं वसुपतिं गीभिर्गृणन्त ऋग्मियम ।
होम गन्तारमूतय ॥ ९ ॥

9. *Vasorindraṁ vasupatiṁ gīrbhirgṛṇanta ṛgmiyam. Homa gantāramūtaye.*

For our defence, protection and advancement, we invoke and celebrate in song with homage, Indra, lord protector of wealth, ruler of the earth, fire, breath and other sustainers of life, self-revealed and honoured in the Rks and immanent ruler and mover of everything.

सुतसुत न्याकस बृहद बृहत एदरिः ।
इन्दाय शूषमचति ॥ १० ॥

10. *Sutesute nyokase bṛhad bṛhata edariḥ.*
Indrāya śūṣamarcati.

Even if a person is opposed to faith in Indra and is an enemy of the pious, but (on repentance) offers sincere homage to Him, Great Lord and universal home and haven of everything of the world, worshipped in every act of piety, he is saved.

(ii) The pious, and even the impious, if he offers homage to Him, Great Lord who is the haven and home of everything in the world, worshipped in every act of piety, he is saved.

Mandala 1/Sukta 10

Indra Devata, Madhucchanda Rshi

गायन्ति त्वा गायत्रिणा चर्न्त्यर्कमर्किणः ।
ब्रह्माणस्त्वा शतक्रत उद्वंशमिव येमिर ॥ १ ॥

1. *Gāyanti tvā gāyatriṇo'rcantyarkamarkiṇaḥ.*
Brahmāṇastvā śatakrata udvaṁśamiva yemire.

The singers of Gayatri celebrate you, Indra, lord of song and joy, with the hymns of Sama-Veda. The devotees of Rgveda worship Indra, lord of light, with Rks. And the sage scholars of all the Vedas, O lord of a

hundred noble acts of cosmic yajna, maintain the line of divine worship as the centre-string of the human family.

यत्सानोः सानुमारुहद् भूयस्पष्ट् कत्वम्। तदिन्द्रो अर्थं चतति यूथेन वृष्णिरेजति॥ २॥

2. *Yatsānoḥ sānumāruhad bhūryaspaṣṭa kartvam. Tadindro arthaṁ cetati yūthena vṛṣṇirejati.*

As the sun-beams radiate with waves of energy from one peak to another of a mountain illuminating each in succession, similarly when a person rises from one peak of action to another, accomplishing one after another as holy duty, then Indra, lord of light, illuminates one meaning of life and mystery after another for him.

युङ्क्ष्वा हि केशिना हरी वृषणा कक्ष्यप्रा। अथा न इन्द्र सोमपा गिरामुपश्रुतिं चर॥ ३॥

3. *Yukṣvā hi keśinā harī vṛṣaṇā kakṣyaprā. Athā na indra somapā girāmupaśrutiṁ cara.*

Indra, lord of light blazing in the sun, protector and promoter of the soma of life and joy, yoke your team of sunbeams like chariot-horses, equal, opposite and complementary as the positive-negative currents of energy-circuit, beautiful in their operative field, generous, pervasive in the skies all round, listen to our prayer and advance the yajna of knowledge and action on earth.

एहि स्तोमाँ अभि स्वरा भि गृणीह्या रुव। ब्रह्म च नो वसो सचेन्द्र यज्ञं च वर्धय॥ ४॥

Ehi stomāṁ abhi svarā'bhi gṛṇīhyāruva. Brahma ca no vaso sacendra yajñaṁ ca vardhaya.

Indra, omnipresent omniscient lord sustainer of the universe and support of all, come in response to our prayer, reveal the secrets of knowledge, let the light shine in our heart, inspire us to proclaim, let the sacred science of life and nature prevail, and promote the yajna of creation at the human level for the earth and her children.

उक्थमिन्दायं शंस्यं वधनं पुरुनिष्षिधं ।
शका यथा सुतषु णा रारणत सख्यषु च ॥ ५ ॥

5. *Ukthamindrāya śaṁsyaṁ vardhanaṁ puruniṣṣidhe. Śakro yathā suteṣu ṇo rāraṇat sakhyeṣu ca.*

Just as a man rejoices with his children and friends and bestows lots of knowledge and wealth on them, so does Shakra, omnipotent Indra, lord of wealth and knowledge, rejoice to bestow admirable mantras of elevating light of Vedic lore on the generous soul for its advancement.

तमित सखित्व इमहे तं राय तं सुवीय ।
स शक उत नः शकदिन्दा वसु दयमानः ॥ ६ ॥

6. *Tamit sakhitva īmahe taṁ rāye taṁ suvīrye.*
Sa śakra uta naḥ śakadindro vasu dayamānaḥ.

We invoke Indra and pray to Him for friendship, wealth and wisdom, courage and heroism, that Lord Omnipotent, Indra, lord of power and honour, strength and support of all, who has the power to give, to protect, and to destroy sin and evil, He alone.

सुविवृतं सुनिरजमिन्द त्वादातमिद यशः ।
गवामप वजं वधि कृणुष्व राधा अदिवः ॥ ७ ॥

7. *Suvivṛtaṁ sunirajamindra tvādātamidyaśaḥ.*
Gavāmapa vrajaṁ vṛdhi kṛṇuṣva rādho adrivaḥ.

Indra, lord of light and honour blazing as the sun, lord of magnanimity as the clouds of rain, the honour and fame given by you is open and brilliant, transparent and free, even from a speck of dust. Lord of generosity, open the doors of knowledge, augment the wealth of the world, and illuminate the honour of humanity.

नहि त्वा रोदसी उभे ऋघायमाणमिन्वतः ।
जष्ः स्ववतीरपः सं गा अस्मभ्यं धूनुहि ॥ ८ ॥

8. *Nahi tvā rodasī ubhe ṛghāyamāṇaminvataḥ.*
Jeṣaḥ svarvatīrapaḥ saṁ gā asmabhyaṁ dhūnuhi.

Lord omnipotent and infinite, transcending the expanse of space, the heaven and earth contain you not. Dominant over the holy waters of the universe, ruling over the noblest actions of humanity, liberate our mind, thought and speech, electrify our sense and will, and give us a shower of knowledge and wealth of life divine.

आश्रुत्कर्ण श्रुधी हवं नू चिद्दधिष्व मे गिरः ।
इन्द्र स्तोममिमं मम कृष्वा युजश्चिदन्तरम ॥ ९ ॥

9. *Āśrutkarṇa śrudhī havaṁ nū ciddadhiṣva me giraḥ. Indra stomamimaṁ mama kṛṣvā yujaścidantaram.*

Lord of instant and universal ear, listen to my voice. Hold my prayer in your heart. Indra, it is the song of a dear friend. Take me in along with it, cleanse and sanctify my heart and soul.

विद्मा हि त्वा वृषन्तमं वाजेषु हवनश्रुतम ।
वृषन्तमस्य हूमह ऊतिं सहस्रसातमाम ॥ १० ॥

10. *Vidmā hi tvā vṛṣantamaṁ vājeṣu havanaśrutam.*
Vṛṣantamasya hūmaha ūtiṁ sahasrasātamām.

Indra, lord of love and power, we know you as the most generous giver of the showers of blessings, instant listener to our call in the battles of life. We pray for the divine protection of the most generous guardian and giver of victory, best and highest of a thousand other modes of protection and redemption.

आ तू न इन्द काशिक मन्दसानः सुतं पिब ।
नव्यमायुः प सू तिर कृधी सहस्रसामृषिम ॥ ११ ॥

11. *Ā tū na indra kauśika mandasānaḥ sutaṁ piba.*
Navyamāyuḥ pra sū tira kṛdhī sahasrasāmṛṣim.

Indra, lord giver of infinite joy, universal teacher of humanity, come and taste the sweets of our divine celebrations. Create a new and higher life for us, and let a new seer and prophet of a thousand visions and sciences arise among us.

परि त्वा गिवणा गिर इमा भवन्तु विश्वतः ।
वृद्धायुमनु वृद्धया जुष्टा भवन्तु जुष्टयः ॥ १२ ॥

12. *Pari tvā girvaṇo gira imā bhavantu viśvataḥ.*
Vṛddhāyumanu vṛddhayo juṣṭā bhavantu juṣṭayaḥ.

May all these holy songs of the divine singers from all sides celebrate you, sole object of the sacred voice of eternity. May all the songs of love and worship glorify the lord of eternal existence. May all these songs

be acceptable to the Lord and delightful and elevating for us.

Mandala 1/Sukta 11

Indra Devata, Jeta Madhucchanda Rshi

इन्द्रं विश्वा अवीवृधन्त्समुद्व्यचसं गिरः ।
रथीतमं रथीनां वाजानां सत्पतिं पतिम ॥ १ ॥

1. *Indraṁ viśvā avīvṛdhantsamudravyacasaṁ giraḥ.*
Rathītamaṁ rathīnāṁ vājānāṁ satpatiṁ patim.

May all the songs of divine love and worship celebrate and glorify Indra, lord infinite and glorious like the expansive oceans of space, highest redeemer, higher than all other saviours, sole true lord victorious of the battles of life between good and evil, ultimate protector and promoter of humanity and ruler of existence.

सख्ये त इन्द्र वाजिना मा भेम शवसस्पत ।
त्वामभि प्र णोनुमो जेतारमपराजितम ॥ २ ॥

2. *Sakhye ta indra vājino mā bhema śavasaspate.*
Tvāmabhi pra ṇonumo jetāramaparājitam.

We are the friends of Indra, we are the fighters of life and humanity. Indra, lord of might, never shall we succumb to fear while we are under the cover of your protective friendship. We offer homage and worship to you, supreme victor, unbeaten since eternity.

पूर्वीरिन्द्रस्य रातया न वि दस्यन्त्यूतयः ।
यदी वाजस्य गोमतः स्तोतृभ्यो मंहते मघम ॥ ३ ॥

Pūrvīrindrasya rātayo na vi dasyantyūtayaḥ.
Yadī vājasya gomataḥ stoṭṛbhyo maṁhate magham.

The eternal gifts of Indra, lord magnificent, never fail, His favours and protections never fade, nor exhaust, because the munificence of the lord of earth and His bounties of wealth and honour always flow in abundance more and ever more for the devotees.

पुरां भिन्दुयुवा कविरमिताजा अजायत ।
इन्द्रो विश्वस्य कर्मणो धर्ता वज्री पुरुष्टुतः ॥ ४ ॥

4. *Purāṁ bhinduryuvā kaviramitaujā ajāyata.*
Indro viśvasya karmaṇo dhartā vajrī puruṣṭutaḥ.

Breaker of the enemy forts, youthful, creative and imaginative, hero of boundless strength, sustainer of the acts of the world and disposer, wielder of the thunderbolt, universally acclaimed and celebrated is risen into prominence.

त्वं वलस्य गामता पावरदिवो बिलम् ।
त्वां देवा अबिभ्युषस्तुज्यमानास आविषुः ॥ ५ ॥

5. *Tvaṁ valasya gomato'pāvaradrivo bilam.*
Tvāṁ devā abibhyuṣastujyamānāsa āviṣuḥ.

Indra, blazing as the sun, wielder of the clouds, you break open the water-hold of the clouds. The devas, planets, seekers of the lord of light and centre-home, moved round in orbit, hold on to their place in the solar family.

तवाहं शूर रातिभिः प्रत्यायं सिन्धुमावदन् ।
उपातिष्ठन्त गिर्वणो विदुष्टे तस्य कारवः ॥ ६ ॥

6. *Tavāhaṁ śūra rātibhiḥ pratyāyaṁ sindhumāvadan. Upātiṣṭhanta girvaṇo viduṣṭe tasya kāravaḥ.*

Hero of generosity, drawn by your gifts of light

and grace, I come to you as to the sea, singing songs of praise. Lord and lover of the voice of celebration, they, all your servants, know you and they abide by you in adoration.

मा॒याभि॑रिन्द मा॒यिन॑ं त्वं शुष्ण॒मवा॑तिरः ।
वि॒दुष्ट॒ तस्य॒ मधि॑रा॒स्तषा॑ं श्रवा॑स्युत्ति॑र ॥ ७ ॥

7. *Māyābhirindra māyinaṁ tvaṁ śuṣṇamavātiraḥ.*
Viduṣṭe tasya medhirāsteṣāṁ śravāṁsyuttira.

Indra, lord of supernal powers, with your vision and extraordinary intelligence ward off the artful opponent and exploiter. Your friends and admirers know you. Listen to their voice and overthrow the enemies.

इन्द्र॒मीशा॑न॒माज॑सा॒भि स्तामा॑ अनूषत ।
स॒हस्र॑ं यस्य॑ रा॒तय॑ उ॒त वा॒ सन्ति॒ भूय॑सीः ॥ ८ ॥

8. *Indramīśānamojasābhi stomā anūṣata.*
Sahasraṁ yasya rātaya uta vā santi bhūyasīḥ.

All the hymns of praise celebrate Indra, lord ruler over the universe with His power and splendour. Thousands, uncountable, are His gifts and benedictions, infinitely more indeed.

Mandala 1/Sukta 12

Agni Devata, Kanva Medhatithi Rshi

अ॒ग्निं दू॒तं वृ॑णीमह॒ होता॑रं वि॒श्ववे॑दसम ।
अ॒स्य य॒ज्ञस्य॑ सु॒क्रतु॑म ॥ १ ॥

1. *Agniṁ dūtaṁ vṛṇīmahe hotāraṁ viśvavedasam.*
Asya yajñasya sukratum.

We choose Agni, the fire, as prime power of

social yajna, which carries the fragrance of yajna universally across the earth, the sky and even to the heavens, and which is the chief creator of prosperity and maker of beautiful forms.

अग्निमग्निं हवीमभिः सदा हवन्त विश्पतिम।
हव्यवाहं पुरुप्रियम॥ २॥

2. *Agnimagniṁ havīmabhiḥ sadā havanta viśpatim.*
Havyavāhaṁ purupriyam.

We choose Agni visible and invisible, and invoke it with faith and holy action, Agni which is the protector of the people, carrier of yajnic fragrance, and favourite of the wise.

अग्न देवाँ इहा वह जज्ञाना वृक्तबर्हिष।
असि होता न इड्यः॥ ३॥

3. *Agne devāṁ ihā vaha jajñāno vṛktabarhiṣe.*
Asi hotā na īḍyaḥ.

Agni, omniscient and omnipresent power, bring us here the brilliant divine gifts of yajna for the pure at heart. You alone are the chief priest and performer of the yajna of creation. You alone are adorable.

ताँ उशता वि बोधय यदग्न यासि दूत्यम।
देवरा सत्सि बर्हिषि॥ ४॥

4. *Tāṁ uśato vi bodhaya yadagne yāsi dūtyam.*
Devairā satsi barhiṣi.

Agni, purify and activate the libations lighted by the fire which you have carried to the skies, and bring them back home to the seat of yajna with gifts divine.

घृताहवन दीदिवः प्रति ष्म रिषता दह।
अग्ने त्वं रक्षस्विनः ॥ ५ ॥

5. *Ghṛtāhavana dīdivaḥ prati ṣma riṣato daha.*
Agne tvaṁ rakṣasvinaḥ.

Agni, brilliant and resplendent, fed on ghee and blazing, burn up the jealous, the negative and the wicked who destroy.

अग्निनाग्निः समिध्यत कविगृहपतियुवा।
हव्यवाड जुह्वास्यः ॥ ६ ॥

6. *Agnināgniḥ samidhyate kavirgṛhapatiryuvā.*
Havyavāḍ juhvāsyaḥ.

Agni is lighted, generated and raised by agni, universal energy. It is the creator of new things, protector and promoter of the home, and ever young—powerful catalytic agent carrying holy materials to the sky and to the heavens across space, and a voracious consumer (and creator) with its mouth ever open to devour (and convert) holy offerings (to divine gifts of joy and prosperity).

कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे।
देवममीवचातनम ॥ ७ ॥

7. *Kavimagnimupa stuhi satyadharmāṇamadhvare.*
Devamamīvacātanam.

In the holy acts of yajna, light, serve and adore Agni, brilliant creator of new things of beauty, prosperity and joy, illuminator and observer of the eternal laws, generous giver, and destroyer of evil and disease.

यस्त्वामग्न हविष्पतिदूतं देव सपर्यति।
तस्य स्म पाविता भव॥ ८॥

8. *Yastvāmagne haviṣpatirdūtaṁ deva saparyati.*
Tasya sma prāvitā bhava.

Lord omniscient and resplendent, protector and harbinger of the holy gifts and blessings of life, whosoever be the yajnapati of service with holy offering unto you, save, protect and promote.

या अग्निं दववीतय हविष्माँ आविवासति।
तस्मै पावक मृळय॥ ९॥

9. *Yo agniṁ devavītaye havismāṁ āvivāsati.*
Tasmai pāvaka mṛḷaya.

Whosoever offers yajna with holy materials in honour and service to Agni for the gifts of the divine, to him, brilliant power, be kind and gracious with blessings.

स नः पावक दीदिवाग्ने देवाँ इहा वह।
उप यज्ञं हविश्च नः॥ १०॥

10. *Sa naḥ pāvaka dīdivo'gne devāṁ ihā vaha.*
Upa yajñaṁ haviśca naḥ.

That holy purifying brilliant power and presence may, we pray, bring us the finest gifts of divinity and humanity, and endow our yajna with holy riches and offerings for the fire.

स नः स्तवान आ भर गायत्रेण नवीयसा।
रयिं वीरवतीमिषम॥ ११॥

11. *Sa naḥ stavāna ā bhara gāyatreṇa navīyasā.*
Rayiṁ vīravatīmiṣam.

May Agni, omnipresent and self-refulgent Lord, adored again and ever again with Gayatri hymns and new versions of prayer, bless us with wealth, food and energy and heroic progeny.

अग्ने शुक्रेण शोचिषा विश्वाभिर्देवहूतिभिः ।
इमं स्तोमं जुषस्व नः ॥ १२ ॥

12. *Agne śukreṇa śociṣā viśvābhirdevahūtibhiḥ.*
Imaṁ stomaṁ juṣasva naḥ.

Agni, self-refulgent Lord, be gracious to accept this adoration of ours with the pure and purifying radiance of yours, this prayer and service offered with all our sincere invocations to the generous powers of divinity.

Mandala 1/Sukta 13

Agni and others Devata, Kanva Medhatithi Rshi

सुसमिद्धा न आ वह देवाँ अग्ने हविष्मते ।
होतः पावक यक्षि च ॥ १ ॥

1. *Susamiddho na ā vaha devāṁ agne haviṣmate.*
Hotaḥ pāvaka yakṣi ca.

Agni, invoked, lighted and blazing refulgent, creator and chief agent of cosmic yajna, universal purifier, bring the divine gifts for us and for the yajamana offering holy materials to the fire, and carry on the yajna for ever.

मधुमन्तं तनूनपाद यज्ञं देवेषु नः कवे ।
अद्या कृणुहि वीतये ॥ २ ॥

2. *Madhumantaṁ tanūnapād yajñaṁ deveṣu naḥ kave. Adyā kṛṇuhi vītaye.*

Agni, self-refulgent omniscience, lord self-existent and preserver of the body, poetic power of creation and illumination, let the yajna rise to the heights of joy among the divinities of nature and bring the honey-sweets of bliss to the dedicated people of brilliance among us.

नराशंसमिह प्रियमस्मिन यज्ञ उप ह्वय।
मधुजिह्वं हविष्कृतम ॥ ३ ॥

3. *Narāśaṁsamiha priyamasmin yajña upa hvaye.*
Madhujihvaṁ haviṣkṛtam.

I invoke Agni, universally adorable lord of light and life, in my heart, and kindle the fire in this dear auspicious yajna with offerings of holy materials to be tasted and consumed by the honey flames of fire for the good of the people.

अग्ने सुखतमे रथे देवाँ ईळित आ वह।
असि होता मनुर्हितः ॥ ४ ॥

4. *Agne sukhatame rathe devāṅ īḷita ā vaha.*
Asi hotā manurhitaḥ.

Agni, invoked, lighted and honoured by all, you are the lord and agent of yajna for the benefit of humanity. Come and bring the best powers and divinities of nature in the most comfortable chariot.

स्तृणीत बर्हिरानुषग घृतपृष्ठं मनीषिणः।
यत्रामृतस्य चक्षणम ॥ ५ ॥

5. *Stṛṇīta barhirānuṣag ghṛtapṛṣṭhaṁ manīṣiṇaḥ.*
Yatrāmṛtasya cakṣaṇam.

Men of science and wisdom, cover the sacred

grass of yajna sprinkled with holy water, reach the skies pregnant with the waters of space, and there you will have a vision of nectar.

वि श्रयन्तामृतावृधो द्वारो देवीरसश्चतः ।
अद्या नूनं च यष्टवे ॥ ६ ॥

6. *Vi śrayantāmṛtāvṛdho dvāro devīrasaścataḥ.*
Adyā nūnaṁ ca yaṣṭave.

Scholars of science, servants of eternal truth who extend the bounds of knowledge, open the holy doors of inexhaustible light, the yajna must be performed today.

नक्तोषासा सुपेशसास्मिन यज्ञ उप ह्वये ।
इदं नो बर्हिरासदे ॥ ७ ॥

7. *Naktoṣāsā supeśasā'smin yajña upa hvaye.*
Idaṁ no barhirāsade.

I invoke the glorious dawn and the deep-soothing night, both beautiful and elevating, and invite them to come and grace this holy seat of yajna.

ता सुजिह्वा उप ह्वये होतारा दैव्या कवी ।
यज्ञं नो यक्षतामिमम ॥ ८ ॥

8. *Tā sujihvā upa hvaye hotārā daivyā kavī.*
Yajñaṁ no yakṣatāmimam.

I invoke and kindle two divine and visionary priestly powers of yajna, fire visible and invisible, energy physical and grace divine, both of beautiful flames of light, so that they accomplish this socio-scientific yajna of ours.

इळा॒ सर॑स्वती म॒ही ति॒स्रो दे॒वीर्म॑यो॒भुव॑: ।
ब॒र्हिः सी॑दन्त्व॒स्रिध॑: ॥ ९ ॥

9. *Iḷā sarasvatī mahī tisro devīrmayobhuvaḥ.*
Barhiḥ sīdantvasridhaḥ.

I invoke three divine graces, brilliant and blissful, Ila, eternal speech of divine omniscience, Sarasvati, universal speech of divine revelation, and Mahi, realised speech of earthly communication. May the three come and sanctify the holy seats of our yajna here and now without delay, without fail.

इ॒ह त्वष्टा॑रमग्रि॒यं वि॒श्वरू॑प॒मुप॑ ह्वये ।
अ॒स्माक॑मस्तु॒ केव॑लः ॥ १० ॥

10. *Iha tvaṣṭāramagriyaṁ viśvarūpamupa hvaye.*
Asmākamastu kevalaḥ.

Here to this house of yajna, from the core of my heart, I invoke and invite Tvashta, first pioneer of all, omnipresent lord of cosmic dynamics and maker of beautiful forms of existence. May He be the sole object of our worship.

अव॑ सृजा वनस्पत॒ दे॑व॒ दे॒वेभ्यो॑ ह॒विः ।
प दा॒तुर॑स्तु॒ चेत॑नम ॥ ११ ॥

11. *Ava sṛjā vanaspate deva devebhyo haviḥ.*
Pra dāturastu cetanam.

Vanaspati, generous lord of love, light and beauty, nature and the forests, create, produce and provide the food for the divinities of yajna. And may that creation, production and provision initiate extension of the study, knowledge and awareness of the generous

yajnics who offer the libations.

स्वाहा॑ य॒ज्ञं कृ॑णोत॒नन्दा॑य॒ यज्व॑ना गृ॒हे।
तत्र॑ दे॒वाँ उप॑ ह्वय॥ १२॥

12. *Svāhā yajñaṁ kṛṇotanendrāya yajvano gṛhe.*
Tatra devāň upa hvaye.

In the house of the devotee of yajna where the scholars and artists perform yajna and offer libations of creation in truth of word and deed with the divine voice, I invoke and invite brilliant and dedicated scholars for the performance and the extension of power and glory for Indra on earth.

Mandala 1/Sukta 14

Vishvedeva Devata, Kanva Medhatithi Rshi

एभि॑रग्ने दुवो॒ गिरो॒ विश्वे॑भिः सोम॑पीतये।
दे॒वेभि॑र्याहि॒ यक्षि॑ च॥ १॥

1. *Aibhiragne duvo giro viśvebhiḥ somapītaye.*
Devebhiryāhi yakṣi ca.

Agni, lord of light and life, listen to our words of reverence and prayer, come with all these generous powers and gifts of nature for the protection and promotion of the soma-joy of our yajna, and inspire us to carry on with the performance.

आ त्वा॒ कण्वा॑ अहूषत गृ॒णन्ति॑ विप॒ त॒ धिय॑ः।
दे॒वेभि॑रग्न॒ आ ग॑हि॥ २॥

2. *Ā tvā kaṇvā ahūṣata gṛṇanti vipra te dhiyaḥ.*
Devebhiragna ā gahi.

Agni, lord of light and knowledge, the wise and

intelligent invoke you. Power of vision and inspiration, they sing and celebrate your will and omniscience. Come lord, we pray, with the gifts of the universal powers of generosity.

इन्द्रवायू बृहस्पतिं मित्राग्निं पूषणं भगम।
आदित्यान मारुतं गणम ॥ ३ ॥

3. *Indravāyū bṛhaspatiṁ mitrāgniṁ pūṣaṇaṁ bhagam. Ādityān mārutaṁ gaṇam.*

Scholars of science and men of wisdom, study and celebrate the nature and powers of Indra, universal energy, Vayu, air, Brhaspati, nourishing and protective light of the sun, Mitra, pranic energy, Agni, heat and light, Pushan, moonlight, Bhaga, socio-economic power and prosperity, Adityas, zodiacs of the sun vis-a-vis the earth and other planets, and Maruts, the currents of wind.

प व ा भियन्त इन्दवा मत्सरा मादयिष्णवः।
द्रप्सा मध्वश्चमूषदः ॥ ४ ॥

4. *Pra vo bhriyanta indavo matsarā mādayiṣṇavaḥ. Drapsā madhvaścamūṣadaḥ.*

All of you maintain these assets, soothing, inspiring, exhilarating, energising, honey-sweet and highly strengthening of growth and protection.

इळत त्वामवस्यवः कण्वासा वृक्तबर्हिषः।
हविष्मन्ता अरङ्कृतः ॥ ५ ॥

5. *Īḷate tvāmavasyavaḥ kaṇvāso vṛktabarhiṣaḥ. Haviṣmanto araṅkṛtaḥ.*

The intelligent and the wise, pure at heart and ready for yajna, endowed with holy-materials, cultural

and graceful, keen to have divine protection, adore and glorify you, Lord Supreme.

घृतपृष्ठा मनायुजा य त्वा वहन्ति वह्नयः ।
आ देवान्त्सामपीतय ॥ ६ ॥

6. *Ghṛtapṛṣṭhā manoyujo ye tvā vahanti vahnayaḥ.*
Ā devāntsomapītaye.

Holy yajna, the flames of fire laden with waters and currents of energy rise from the vedi and carry your purpose to the skies and space. They are friends of the wind to be raised and used by the intelligent and the wise. They invoke the divine powers of nature and bring their blessings to the desire of humanity for protection and progress of joy and prosperity.

तान यजत्राँ ऋतावृधा ग्ने पत्नीवतस्कृधि ।
मध्वः सुजिह्व पायय ॥ ७ ॥

7. *Tān yajatrāँ ṛtāvṛdho'gne patnīvataskṛdhi.*
Madhvaḥ sujihva pāyaya.

Agni, lord of yajna with the flaming fire and power, advance the scholars of yajna who extend the bounds of truth and knowledge, give them a protective home of comfort, and give us all a honey taste of life.

य यजत्रा य इड्यास्त ते पिबन्तु जिह्वया ।
मधोरग्ने वषट्कृति ॥ ८ ॥

8. *Ye yajatrā ya īḍyāste te pibantu jihvayā.*
Madhoragne vaṣaṭkṛti.

Those who conduct the yajna, those who are worthy of reverence and adoration, they taste the honey-sweets of yajna with flames of fire.

आकीं॒ सूर॑स्य रा॒चनाद विश्वा॑न द॒वाँ उ॑ष॒बुधः॑ ।
विपा॒ हात॒ह व॑ ाति ॥ ९ ॥

9. *Ākīṁ sūryasya rocanād viśvān devāň uṣarbudhaḥ. Vipro hoteha vakṣati.*

When the sun is on the rise and nature wakes up with the dawn, the holy man of yajna who offers libations into the fire receives all the blessings of divinities from the light of the sun there and then (and communes with nature).

विश्व॑भिः सा॒म्यं मध्व ग्न इन्द॑ण वा॒युना॑ ।
पिबा॑ मि॒त्रस्य॒ धाम॑भिः ॥ १० ॥

10. *Viśvebhiḥ somyaṁ madhva'gna indreṇa vāyunā. Pibā mitrasya dhāmabhiḥ.*

The Holy fire of yajna alongwith the wind and currents of energy collects the soothing sweets of vitality from all the quarters of universal prana and the light of the sun for the benefit of humanity.

त्वं हाता॒ मनु॑हिता ग्न॑ य॒ज्ञषु॑ सीदसि ।
समं ना॑ अध्व॒रं य॑ज ॥ ११ ॥

11. *Tvaṁ hotā manurhito'gne yajñeṣu sīdasi. Semaṁ no adhvaraṁ yaja.*

Universal fire, lover and sustainer of humanity, you are the prime agent of the cosmic dynamics of life, and you preside over all the yajnas of nature and mankind. Pray grace this yajna of ours and help it rise to success.

यु॒ वा ह्यरु॑षी॒ रथ॑ ह॒रिता॑ दव रा॒हित॑ः ।
ताभि॑द॒वाँ इ॒हा व॑ह ॥ १२ ॥

12. *Yukṣvā hyaruṣī rathe harito deva rohitaḥ.*
Tābhirdevāň ihā vaha.

General power of brilliance, fire of yajna, brilliant scholar of the science and power of heat and energy, yoke the blazing red flames of fire like horses to the chariot, and with the currents of energy bring the noble divinities of power here.

Mandala 1/Sukta 15

Rtavah, Indra, Marutah, Tvashta, Agni, Indra, Mitra-Varuna, Dravinoda, Ashvinau, Agni, Devatah,
Kanva Medhatithi Rshi

इन्द्र सामं पिब ऋतुना त्वा विशन्त्विन्दवः ।
मत्सरासस्तदोकसः ॥ १ ॥

1. *Indra somaṁ piba ṛtunā'' tvā viśantvindavaḥ.*
Matsarāsastadokasaḥ.

Indra, power divine blazing in the sun, drink up the soma juices of nature according to the seasons, and let these essences, inspiring and exhilarating, abide there, their home, according to the seasons.

मरुतः पिबत ऋतुना पात्राद यज्ञं पुनीतन ।
यूयं हि ष्ठा सुदानवः ॥ २ ॥

2. *Marutaḥ pibata ṛtunā potrād yajñaṁ punītana.*
Yūyaṁ hi ṣṭhā sudānavaḥ.

Maruts, pure and purifying powers of the winds, drink the sap of nature according to the seasons, purify the yajna of nature according to the seasons by your powers of purity. Stay you all in your element, noble generous givers.

अभि यज्ञं गृणीहि ना ग्रावा नष्टः पिब ऋतुना।
त्वं हि रत्नधा असि॥ ३॥

3. *Abhi yajñaṁ gṛṇīhi no gnāvo neṣṭaḥ piba ṛtunā.*
Tvaṁ hi ratnadhā asi.

Electricity, purifier of everything, generous giver of things, receive and appraise the fragrance of our yajna, drink the sweets of it according to the seasons and give us the jewels, treasure of jewels as you are.

अग्न दवाँ इहा वह सादया यानिषु त्रिषु।
परि भूष पिब ऋतुना॥ ४॥

4. *Agne devāṁ ihā vaha sādayā yoniṣu triṣu.*
Pari bhūṣa piba ṛtunā.

Agni, universal energy of fire, bring here the divine powers of nature, convert and fix them in three orders at three levels, physical, mental and spiritual. Beautify, beatify and sanctify, and drink the fragrance according to the seasons.

ब्राह्मणादिन्द राधसः पिबा स ममृतूँरनु।
तवद्धि सख्यमस्तृतम॥ ५॥

5. *Brāhmaṇādindra rādhasaḥ pibā somamṛtūṁranu.*
Taveddhi sakhyamastṛtam.

Indra, pranic energy of air, according to the seasons drink the soma juices of nature from the earthly treasuries created by the Supreme Lord of the universe. The vital relation of life with you is universal and inviolable.

युवं द ा धृतवत मित्रावरुण दूळभम।
ऋतुना यज्ञमाशाथ॥ ६॥

6. *Yuvaṁ dakṣaṁ dhṛtavrata mitrāvaruṇa dūḷabham. Ṛtunā yajñamāśāthe.*

Mitra and Varuna, vital energies of prana and udana, both versatile, formidable and committed to life, pervade and endow yajna with power and vitality according to the seasons.

द्रविणोदा ददिणसो गावहस्तासो अध्वरे।
यज्ञेषु देवमीळते ॥ ७ ॥

7. *Draviṇodā draviṇaso grāvahastāso adhvare. Yajñeṣu devamīḷate.*

Priests of yajna, keen to have the wealth of life and spirit and soma, and holding the stone-press in hand for the purpose in the yajna of love and non-violence, worship the generous lord giver of wealth with hymns of praise in yajnas of piety, science and technology.

द्रविणोदा ददातु नो वसूनि यानि शृण्विरे।
देवेषु ता वनामहे ॥ ८ ॥

8. *Draviṇodā dadātu no vasūni yāni śṛṇvire. Deveṣu tā vanāmahe.*

May the lord creator and giver of wealth bless us with treasures of wealth which we have heard of, which we love, and which abound in the generous stores of nature, in yajna, and in the products of science and technology.

द्रविणोदाः पिपीषति जुहोत प च तिष्ठत।
नेष्टादृतुभिरिष्यत ॥ ९ ॥

9. *Draviṇodāḥ pipīṣati juhota pra ca tiṣṭhata. Neṣṭrādṛtubhiriṣyata.*

The generous devotee of yajna thirsts for a drink of soma, the wealth and joy of life. Listen ye all, perform the yajna and be steadfast therein. Know the art and secrets of yajna and create wealth from yajnic studies of natural energy such as electricity, in accordance with the seasons.

यत्त्वा॑ तु॒रीय॑मृ॒तुभि॒र्द्रवि॑णोदा॒ यजा॑महे।
अध॑ स्मा ना॒ द॒दिर्भव॑॥ १०॥

10. *Yattvā turīyamṛtubhirdraviṇodo yajāmahe.*
Adha smā no dadirbhava.

Lord creator and giver of the wealth of the universe, we worship you, lord transcendent of the fourth estate of spirit and existence, in yajna in tune with the seasons of nature. Your devotees as we are, bless us with the gift of wealth and joy which is on top of heaven beyond paradise.

अश्वि॑ना॒ पिब॑तं॒ मधु॒ दीद्य॑ग्नी॒ शुचिव्रता।
ऋ॒तुना॑ यज्ञवाहसा॥ ११॥

11. *Aśvinā pibataṁ madhu dīdyagnī śucivratā.*
Ṛtunā yajñavāhasā.

Ashvins, twin powers of sun and moon, earth and heaven, night and day, vested with light and fire, committed to purification, carriers of the fragrance of yajna, create and receive the honey-sweets of yajna according to the seasons.

गार्ह॑पत्येन सन्त्य ऋ॒तुना॑ यज्ञ॒नीर॑सि।
द॒क्षा॒न दे॑वय॒त य॑ज॥ १२॥

12. *Gārhapatyena santya ṛtunā yajñanīrasi.*
Devān devayate yaja.

Agni, as bountiful master-power of home life, you are the leader of yajna according to the seasons. Carry on the yajna of the divine powers for the yajamana dedicated to holy development of power and energy in honour of the Divine.

Mandala 1/Sukta 16

Indra Devata, Kanva Medhatithi Rshi

आ त्वा॑ वहन्तु हर॑य॒ो वृष॑ण॒ं साम॑पीतय।
इन्द्र॑ त्वा॒ सूर॑श्च॒ रसः॥ १॥

1. *Ā tvā vahantu harayo vṛṣaṇaṁ somapītaye.*
Indra tvā sūracakṣasaḥ.

Indra, light and power blazing as the sun, may the rays of light, brightest and fastest waves of energy, transmit your power, generous harbinger of light and rain, to the earth for a drink of soma as well as the protection of the joyous gifts of life. May the specialist scholars of light and solar energy develop the light and energy for the protection and prosperity of humanity and the environment.

इ॒मा धा॒ना घृ॑त॒स्नुवा॒ हरी॑ इ॒हाप॑ व॒क्षतः।
इन्द्र॑ं सु॒खत॑म॒े रथ॑े॥ २॥

2. *Imā dhānā ghṛtasnuvo harī ihopa vakṣataḥ.*
Indraṁ sukhatame rathe.

These rays of light, laden with waters and fertility, day and night, in the dark and bright fortnight of the moon, and in the equinoctial and solstitial courses of the sun, bring Indra, solar energy, in the most comfortable chariot to the earth and her environment.

इन्दं प्रातर्हवामहु इन्दं पयत्यध्वर । इन्दं सामस्य पीतय ॥ ३ ॥

3. *Indraṁ prātarhavāmaha indraṁ prayatyadhvare.*
Indraṁ somasya pītaye.

Every morning, in every yajnic programme of body, mind and soul, we invoke, awake and develop Indra, lord omnipotent of light and honour, Indra, solar and electric energy, and Indra, energy of wind and prana for the protection, promotion and enjoyment of soma, spiritual bliss, pleasure and joy, and power and prosperity.

उप नः सुतमा गहि हरिभिरिन्द केशिभिः ।
सुत हि त्वा हवामह ॥ ४ ॥

4. *Upa naḥ sutamā gahi haribhirindra keśibhiḥ.*
Sute hi tvā havāmahe.

Indra, lord of light and honour, universal energy, come to our yajna with the sun, wind and electricity, with the rays of light and currents of energy. In all our yajnic programmes we feel the joy of your presence and offer worship, pray awake and promote your power and purpose on earth.

समं नः स्तोममा गह्युपेदं सवनं सुतम ।
गौरा न तृषितः पिब ॥ ५ ॥

5. *Semaṁ naḥ stomamā gahyupedaṁ savanaṁ sutam. Gauro na tṛṣitaḥ piba.*

May Indra, rays of the sun and currents of energy, come to this celebration and yajna of ours and drink of the sweets of this creative programme of ours as a thirsty golden stag drinks of the water of a stream.

इ॒म सामा॑स॒ इन्द॑वः सु॒तासा॒ अधि॑ ब॒र्हिषि॑ ।
ताँ इ॑न्द्र॒ सह॑स पिब ॥ ६ ॥

3. *Ime somāsa indavaḥ sutāso adhi barhiṣi.*
Tāँ indra sahase piba.

Indra, lord of sun and wind, these streams of soma are distilled on the holy seats of grass around the vedi, and their sweets and fragrance rise into the skies. These, O Lord, protect, promote and accept for the sake of strength and courage of constancy for the devotees.

अ॒यं त॒ स्तामा॑ अगि॒या हृ॑दि॒स्पृग॑स्तु॒ शन्त॑मः ।
अथा॒ सामं॑ सु॒तं पि॑ब ॥ ७ ॥

7. *Ayaṁ te stomo agriyo hṛdispṛgastu śantamaḥ.*
Athā somaṁ sutaṁ piba.

Indra, this song of celebration and yajna in your honour, first and foremost programme of creativity, may be, we pray, a pleasure to the heart and a source of peace and solace. And now, therefore, protect and promote the soma distilled, and drink of it freely with the gift of grace.

विश्व॒मित्सव॑नं सु॒तमिन्द्रा॒ मदा॑य गच्छति ।
वृ॒त्र॒हा सोम॑पीतय ॥ ८ ॥

8. *Viśvamitsavanaṁ sutamindro madāya gacchati.*
Vṛtrahā somapītaye.

Indra, lord of creative energy that breaks up the clouds of darkness and releases the locked up rain for growth, moves to the universal yajna of evolution for the pleasure of created humanity, and for the protection, promotion and enjoyment of the beauties of His own

creation.

समं नः काममा पृण गाभिरश्वैः शतकता।
स्तवाम त्वा स्वाध्यः ॥ ९ ॥

9. *Semaṁ naḥ kāmamā pṛṇa gobhiraśvaiḥ śatakrato. Stavāma tvā svādhyaḥ.*

Indra, Lord of infinite acts of creative yajna and joyous fulfilment, fulfil our noble desires and ambitions with cows and horses, health of mind and senses and the fastest modes of motion and attainment. Pious, thoughtful and meditative, we worship you alone.

Mandala 1/Sukta 17

Indra, Varuna Devata, Kanva Medhatithi Rshi

इन्द्रावरुणयोरहं समाजोरव आ वृणे।
ता नो मृळात ईदृशे ॥ १ ॥

1. *Indrāvaruṇayorahaṁ samrājorava ā vṛṇe.*
Tā no mṛḷāta īdṛśe.

I pray for the gifts and protection of the glorious and brilliant Indra and Varuna, sun and moon. May they be good and gracious to bless us with a similar state of brilliance in our life.

गन्तारा हि स्थो वसे हवं विप्रस्य मावतः।
धर्तारा चर्षणीनाम ॥ २ ॥

2. *Gantārā hi stho'vase havaṁ viprasya māvataḥ.*
Dhartārā carṣaṇīnāṁ.

I pray to Indra and Varuna, lords of fire and water, both sustainers of mankind, to listen to the prayer of devotees like me, come to our yajnic projects of life

and abide by us for our protection and progress.

अनुकामं तर्पयथामिन्दावरुण राय आ।
ता वां नदिष्ठमीमहे॥ ३॥

3. *Anukāmaṁ tarpayethāmindrāvaruṇa rāya ā.*
Tā vāṁ nediṣṭhamīmahe.

Both Indra and Varuna, we pray, stay closest with us and bless us with the wealth of life according to our desire, intention and performance.

युवाकु हि शचीनां युवाकु सुमतीनाम।
भूयाम वाजदाव्नाम॥ ४॥

4. *Yuvāku hi śacīnaṁ yuvāku sumatīnām.*
Bhūyāma vājadāvnām.

And it is our prayer and earnest desire that we be ever close and abide by the words of the sages, advice of the wise and gifts of the generous.

इन्द्रः सहस्रदाव्नां वरुणः शंस्यानाम।
कर्तुभवत्युक्थ्यः॥ ५॥

5. *Indraḥ sahasradāvnāṁ varuṇaḥ śaṁsyānām.*
Kraturbhavatyukthyaḥ.

Indra (fire, sun and electric energy) is one of the givers of a thousand gifts. Varuna (water, air and moon) is one of the adorable celebrities. May our yajnic projects of science and technology be successful and worthy of praise.

तयारिदर्वसा वयं सनम नि च धीमहि।
स्यादुत परचनम॥ ६॥

6. *Tayoridavasā vayaṁ sanema ni ca dhīmahi.*
Syāduta prarecanam.

By the gifts and protection of these two, Indra and Varuna, may we succeed and prosper with treasures of wealth and fulfilment, and may we ever enjoy an economy of abundance and excellence.

इन्दा॑वरुण वाम॒हं हु॒व चि॒त्राय॒ राध॑स।
अ॒स्मान्त्सु जि॒ग्युष॑स्कृतम ॥ ७ ॥

7. *Indrāvaruṇa vāmahaṁ huve citrāya rādhase.*
Asmāntsu jigyuṣaskṛtam.

We invoke and adore Indra and Varuna, and we enact yajnic projects to develop solar, fire, air and water energy for the realisation of various and wondrous attainments of progress. May the two divinities grant us success in our desire and ambition for victory.

इन्दा॑वरुण॒ नू नु वां॒ सिषा॑सन्तीषु धी॒ष्वा।
अ॒स्मभ्यं॒ शम॑ यच्छतम ॥ ८ ॥

8. *Indrāvaruṇa nū nu vāṁ siṣāsantīṣu dhīṣvā.*
Asmabhyaṁ śarma yacchatam.

May Indra and Varuna, we pray, establish us in the state of noble mind and action and bless us with peace, comfort and security.

प वा॑मश्नातु सुष्टु॒तिरिन्दा॑वरुण॒ यां हु॒व।
यामृ॒धाथ॑ स॒धस्तु॑तिम ॥ ९ ॥

9. *Pra vāmaśnotu suṣṭutirindrāvaruṇa yāṁ huve.*
Yāmṛdhāthe sadhastutim.

Indra and Varuna, self-refulgent in the sun and

moon, and lords of nature and energy, may the holy song of praise which I sing, and the joint yajna of science and technology you both advance and bless, may that song and yajna come out successful and reach you as a mark of thanks and hope for grace.

Mandala 1/Sukta 18

Brahmanaspati, Brahmanaspati-Indra-Soma, Brhaspati-Dakshina, Sadasaspati, Sadasaspati-Narashansa Devatah, Kanva Medhatithi Rshi

सामानं स्वरणं कृणुहि बह्मणस्पत।
क गीवन्तं य आशिजः ॥ १ ॥

1. *Sōmānaṁ svaraṇaṁ kṛṇuhi brahmaṇaspate.*
Kakṣīvantaṁ ya auśijaḥ.

Brahmanaspati, brilliant lord of Vedic knowledge, zealous for learning I am, born of learned parents, kindly take me up as a disciple, train me as an expert of soma-yajna, a scholar of language and communication with a vision of the Word and meaning, and as an artist and craftsman of eminence.

या रवान या अमीवहा वसुवित पुष्टिवधनः।
स नः सिषक्तु यस्तुरः ॥ २ ॥

2. *Yo revān yo amīvahā vasuvit puṣṭivardhanaḥ.*
Sa naḥ siṣaktu yasturaḥ.

The Lord Supreme that is lord of universal wealth and knowledge, destroyer of evil and disease, absolute master of the Vasus, prime cause of creation and evolution, power of instant action and beneficence, may He, we pray, bless us with the knowledge and

wealth of the world.

मा नः शंसा अररुषा धूर्तिः पणङ मर्त्यस्य।
र क्षा णो ब्रह्मणस्पत ॥ ३ ॥

3. *Mā naḥ śaṁso araruṣo dhūrtiḥ praṇaṅ martyasya.*
Rakṣā ṇo brahmaṇaspate.

Lord omniscient of the universe, may our honour and fame never die. Save us from the miser and the graceless man. Let there be no wickedness in or around us, no violence anywhere.

स घा वीरा न रिष्यति यमिन्द्रो ब्रह्मणस्पतिः।
सोमो हिनोति मर्त्यम ॥ ४ ॥

4. *Sa ghā vīro na riṣyati yamindro brahmaṇaspatiḥ.*
Somo hinoti martyam.

Surely that brave man never suffers any hurt or injury whom Indra, lord giver of honour, Brahmanaspati, lord omniscient of the universe, and Soma, lord of peace, beauty and joy initiate and call on the way to action and honour.

त्वं तं ब्रह्मणस्पत सोम इन्द्रश्च मर्त्यम।
दक्षिणा पात्वंहसः ॥ ५ ॥

5. *Tvaṁ taṁ brahmaṇaspate soma indraśca martyam. Dakṣiṇā pātvaṁhasaḥ.*

Brahmanaspati, lord omniscient of the universe, you, Soma, lord of herbs and health, Indra, lord of wind and energy, and Dakshina, yajnic generosity, save and protect that heroic man from sin who is on way to action and piety on call of the divine.

सदसस्पतिमद्भुतं प्रियमिन्दस्य काम्यम ।
सनिं मधामयासिषम ॥ ६ ॥

6. *Sadasaspatimadbhutaṁ priyamindrasya kāmyam.*
Saniṁ medhāmayāsiṣam.

May I realise, I pray, and attain to the direct presence of the Lord of the Universe, wondrous darling love of the soul, with gifts of the divine and discriminative vision of meditative intelligence.

यस्मादृत न सिध्यति यज्ञा विपश्चितश्चन ।
स धीनां यागमिन्वति ॥ ७ ॥

7. *Yasmādṛte na sidhyati yajño vipaścitaścana.*
Sa dhīnāṁ yogaminvati.

The Lord omniscient and omnipresent is the One without whom no yajna, not even the yajna of creation, can be accomplished, and He manifests His presence directly in the meditative intelligence of the dedicated soul.

आदृध्नाति हविष्कृतिं प्राञ्चं कृणात्यध्वरम ।
होत्रा देवषु गच्छति ॥ ८ ॥

8. *Ādṛdhnoti haviṣkṛtiṁ prāñcaṁ kṛṇotyadhvaram.*
Hotrā deveṣu gacchati.

Sadasaspati, lord of the universe, then, accelerates the offer of holy materials of nature into the creative process and expands the holy yajna further with self-generative libations till it reaches the noble humanity and the divine presence emerges in the meditative intelligence.

नरा॒शंसं सु॒धृष्ट॒ममपश्यं स॒पथ॑स्तमम ।
दि॒वा न सद्म॑मखसम ॥ ९ ॥

9. *Narāśaṁsaṁ sudhṛṣṭamamapaśyaṁ sapratha-stamam. Divo na sadmamakhasam.*

I see like the light of the sun the holy presence of Divinity, adored of humanity, most resolute wielder of the universe, of infinite expanse and prime yajamana as well as the home of the yajna of creation.

Mandala 1/Sukta 19

Agni Marutah Devatah, Kanva Medhatithi Rshi

प॒ति॒ त्यं चारु॑मध्व॒रं गो॑पी॒थाय॒ प हू॑यसे ।
म॒रुद्भि॑रग्न॒ आ ग॑हि ॥ १ ॥

1. *Prati tyaṁ cārumadhvaraṁ gopīthāya pra hūyase. Marudbhiragna ā gahi.*

Agni, fire energy of nature, come with the winds, you are invoked and kindled for the preservation and promotion of the beautiful holy yajna (of the earth for her children).

न॒हि दे॒वो न मर्त्यो॑ म॒हस्त॑व॒ क्रतुं॑ प॒रः ।
म॒रुद्भि॑रग्न॒ आ ग॑हि ॥ २ ॥

2. *Nahi devo na martyo mahastava kratuṁ paraḥ. Marudbhiragna ā gahi.*

Lord self-refulgent and omniscient, come with pranic energy and manifest into the meditative intelligence. Neither human nor divine can comprehend your refulgence and glory or your action which is supreme.

य म॒हा रज॑सा वि॒दुर्विश्व॑ दे॒वासा॑ अ॒दुह॑ः ।
म॒रुद्भि॑रग्न॒ आ ग॑हि ॥ ३ ॥

3. *Ye maho rajaso vidurviśve devāso adruhaḥ.*
Marudbhiragna ā gahi.

Those who are visionaries of the world inspired by Agni and free from jealousy and malignity, only they know the great worlds of the Lord's creation. Agni, light of Divinity, come with the vibrations of pranic energy in meditation.

य उ॒ग्रा अ॒कर्मा॑नृ॒चुरना॑धृष्टास॒ आज॑सा ।
म॒रुद्भि॑रग्न॒ आ ग॑हि ॥ ४ ॥

4. *Ya ugrā arkamānṛcuranādhṛṣṭāsa ojasā.*
Marudbhiragna ā gahi.

Light and fire, Agni, come with the winds and waves of energy, Maruts which are awful and undaunted, and which blaze and light up the sun with splendour.

य शु॒भा घो॒रव॑पसः सु॒क्ष॒त्रासो॑ रि॒शाद॑सः ।
म॒रुद्भि॑रग्न॒ आ ग॑हि ॥ ५ ॥

5. *Ye śubhrā ghoravarpasaḥ sukṣatrāso riśādasaḥ.*
Marudbhiragna ā gahi.

Those are the winds blessed and beautiful, awful and catalytic, dominating rulers of nature's metabolism, destroyers of evil and disease. Agni, come with the winds.

य नाक॒स्याधि॑ रोच॒न दि॒वि दे॒वास॒ आस॑त ।
म॒रुद्भि॑रग्न॒ आ ग॑हि ॥ ६ ॥

6. *Ye nākasyādhi rocane divi devāsa āsate.*
Marudbhiragna ā gahi.

The brilliant powers are Maruts which abide and preside over the regions of bliss in the light of the solar region, and which hold, sustain and light the earth, moon and others. Agni, come with those divine Maruts of light and power. Agni, come and bless.

य इङ्खयन्ति पवतान तिरः समुदमर्णवम।
मरुद्भिरग्र आ गहि॥ ७॥

7. *Ye īṅkhayanti parvatān tiraḥ samudramarṇavam.*
Marudbhiragna ā gahi.

The winds which scatter the clouds and shatter the mountains, agitate the seas and shake the oceans of space, with those winds, Agni, come to us and bless.

आ य तन्वन्ति रश्मिभिस्तिरः समुदमाजसा।
मरुद्भिरग्र आ गहि॥ ८॥

8. *Ā ye tanvanti raśmibhistiraḥ samudramojasā.*
Marudbhiragna ā gahi.

The winds which, with their power, churn the seas, and with their waves of splendour light the sun and expand the space, with those winds, Agni, come and bless.

अभि त्वा पूवपीतय सृजामि साम्यं मधु।
मरुद्भिरग्र आ गहि॥ ९॥

9. *Abhi tvā pūrvapītaye sṛjāmi somyaṁ madhu.*
Marudbhiragna ā gahi.

I create and concentrate from all sides the honey sweets of life with yajna for you as your first and only drink of ecstasy. Come, Agni, with all the power and splendour of the winds and bless us one and all.

Mandala 1/Sukta 20

Rbhavah Devatah, Kanva Medhatithi Rshi

अयं द्वाय जन्मन स्तामा विपेभिरासया ।
अकारि रत्नधातमः ॥ १ ॥

1. *Ayaṁ devāya janmane stomo viprebhirāsayā. Akāri ratnadhātamaḥ.*

This song of celebrity full of divine treasure of joy sung by sagely poets in their own voice leads to a new birth full of divine happiness.

य इन्दाय वचायुजा तत ुमनसा हरी ।
शमीभियज्ञमाशत ॥ २ ॥

2. *Ya indrāya vacoyujā tatakṣurmanasā harī. Śamībhiryajñamāśata.*

Those sagely scholars who study and analyse the subtleties of motion and gravitation with their mind and speech, and with scientific apparatuses actualise the power for use, in fact, extend the creative yajna for God and humanity toward its fulfilment.

त ा गासत्याभ्यां परिज्मानं सुखं रथम ।
त न्धनुं सबदुघाम ॥ ३ ॥

3. *Takṣannāsatyābhyāṁ parijmānaṁ sukhaṁ ratham. Takṣandhenuṁ sabardughām.*

Those scholars and scientists who create a comfortable chariot of universal motion with fire and water power create a language of immense possibilities of knowledge, indeed a mother cow for universal prosperity.

युवा॑ना पि॒तरा॒ पुनः॑ स॒त्यम॑न्त्रा ऋजू॒यव॑ः ।
ऋ॒भवा॑ वि॒ष्ट्यक॑त ॥ ४ ॥

4. *Yuvānā pitarā punaḥ satyamantrā ṛjūyavaḥ.*
Ṛbhavo viṣṭyakrata.

Sagely scholars, simple men of rectitude dedicated to the secrets of nature and service of humanity, searching, researching, joining, disjoining again and again in experiments ultimately achieve speed and success.

सं वा॒ मदा॑सा अग्म॒तन्द॑ण च म॒रुत्व॑ता ।
आ॒दि॒त्यभि॑श्च राज॑भिः ॥ ५ ॥

5. *Saṁ vo madāso agmatendreṇa ca marutvatā.*
Ādityebhiśca rājabhiḥ.

Ye sagely scholars of science and divinity, dedicated and rejoicing together, march on with the winds, with the speed of lightning, and with the power and splendour of sun-beams.

उ॒त त्यं च॑म॒सं नव॒ं त्वष्टु॑द॒वस्य॒ निष्कृ॑तम ।
अक॑त च॒तुर॒ः पुनः॑ ॥ ६ ॥

6. *Uta tyaṁ camasaṁ navaṁ tvaṣṭurdevasya niṣkṛtam.*
Akarta caturaḥ punaḥ.

When the scholars see a new work of discovery or invention created by Tvashta, a brilliant sophisticated creator of new forms, they advance the work further to fourfold dimensions with the energy of earth, water, fire and wind.

त ना॒ रत्ना॑नि धत्तन॒ त्रिरा साप्ता॑नि सुन्व॒त ।
एक॑मकं सुश॒स्तिभिः॑ ॥ ७ ॥

8. *Te no ratnāni dhattana trirā sāptāni sunvate.*
Ekamekaṁ suśastibhiḥ.

May the sagely scholars create and provide gems of wealth for us. Indeed they create the means of seven kinds of joyful service for us, each with care and laudable work, three ways in thought, word and deed, that is, three kinds of yajnic activity of reverence to the seniors, social cooperation and charity to be performed by all the four classes of society at each one of the four stages of life.

अधारयन्त वह्नया भजन्त सुकृत्यया।
भागं दवषु यज्ञियम॥ ८॥

8. *Adhārayanta vahnayo'bhajanta sukṛtyayā.*
Bhāgaṁ deveṣu yajñiyam.

Brilliant and generous people, who bear the burdens of humanity, who undertake and carry out their part of yajnic duty with honesty and expertise enjoy their share of happiness and rejoice among the divinities.

Mandala 1/Sukta 21

Indragni Devate, Kanva Medhatithi Rshi

इहन्दाग्नी उप ह्वय तयारित्स्तामंमुश्मसि।
ता सामं सामपातंमा॥ १॥

1. *Ihendrāgnī upa hvaye tayoritstomamuśmasi.*
Tā somaṁ somapātamā.

I invoke Indra and Agni, air and fire. We love to study and appraise their properties. They are the most joyous protectors and promoters of soma, peace, pleasure and prosperity of life.

ता यज्ञेषु प शंसतन्द्राग्नी शुम्भता नरः ।
ता गायत्रेषु गायत ॥ २ ॥

2. *Tā yajñeśu pra śaṁsatendrāgnī śumbhatā naraḥ.*
Tā gāyatreṣu gāyata.

All ye men and women, sing and celebrate the qualities of fire and air in yajna, develop and illuminate them in use, and glorify them in Gayatri music of the Veda.

ता मित्रस्य पशस्तय इन्द्राग्नी ता हवामह ।
सोमपा सोमपीतय ॥ ३ ॥

3. *Tā mitrasya praśastaya indrāgnī tā havāmahe.*
Somapā somapītaye.

We invoke and honour Indra and Agni, air and fire energy, in the yajnic projects of humanity for the delight and comfort of noble friends and for the protection and promotion of the wealth and joy of the world. Indeed, they are the protectors and promoters of soma, pleasure, peace and prosperity for all.

उग्रा सन्ता हवामह उपेदं सवनं सुतम ।
इन्द्राग्नी एह गच्छताम ॥ ४ ॥

4. *Ugrā santā havāmaha upedaṁ savanaṁ sutam.*
Indrāgnī eha gacchatām.

We invoke and honour Indra and Agni, powers of air and fire, both powerful and brilliant, to come and join this yajnic project of ours for the creation of wealth and joy. May they come here, promote the yajna and bless us.

ता म॒हान्ता॒ सद॒स्पती॒ इन्दा॑ग्नी॒ र ा उब्जतम।
अप॑जाः सन्त्व॒त्रिण॑ः ॥ ५ ॥

5. *Tā mahāntā sadaspatī indrāgnī rakṣa ubjatam. Aprajāḥ santvatriṇaḥ.*

Indra and Agni, air and fire, both are great, both protect and illuminate halls and assemblies and destroy sin and evil and the wicked people. Enemies do not last till the next generation if they be friends.

तन॑ स॒त्यन॑ जागृत॒मधि॑ पच॒तुन॑ प॒द।
इन्दा॑ग्नी॒ शम॑ यच्छतम ॥ ६ ॥

6. *Tena satyena jāgṛtamadhi pracetune pade. Indrāgnī śarma yacchatam.*

Indra and Agni, pranic energy and vital heat energy, are ever awake in their state of real and constant qualities with their blissful and beatific virtues. May these two provide us with peace and comfort in a safe and happy home.

Mandala 1/Sukta 22

Ashvinau (1-4), Savita (5-8), Agni (9-10), Devyah (11), Indrani-Varunani-Agnayya (12), Dyava Prthivi (13-14), Prthivi (15), Vishnu or Devah (16), Vishnu (17-21), Devatah, Kanva Medhatithi Rshi

पा॒त॒युजा॒ वि बो॑धया॒श्विना॒वह ग॑च्छताम।
अ॒स्य सोम॑स्य पी॒तय॑ ॥ १ ॥

7. *Prātaryujā vi bodhayāśvināveha gacchatām. Asya somasya pītaye.*

Ashvins, twin masters of the science of motion,

come early morning to this yajna of ours and enlighten us (on knowledge and application, fire and earth, power and gravitation, and acceleration and retardation). Come for the enjoyment, protection and promotion of our yajnic creations.

या सुरथा रथीतमाभा दवा दिविस्पृशा।
अश्विना ता हवामह॥ २॥

2. *Yā surathā rathītamobhā devā divispṛśā.*
Aśvinā tā havāmahe.

We invoke the Ashvins, divine master makers of the chariot, most powerful energies of motion, water and fire, fire and earth, who can touch the skies.

या वां कशा मधुमत्यश्विना सूनृतावती।
तया यज्ञं मिमिक्षतम॥ ३॥

3. *Yā vāṁ kaśā madhumatyaśvinā sūnṛtāvatī.*
Tayā yajñaṁ mimikṣatam.

Ashvins, masters of the science of motion, with your words of knowledge, power, energy and velocity in nature, so sweet and so true, come and accomplish our yajna of creation and technology.

नहि वामस्ति दूरके यत्रा रथेन गच्छथः।
अश्विना सोमिनो गृहम॥ ४॥

4. *Nahi vāmasti dūrake yatrā rathena gacchathaḥ.*
Aśvinā somino gṛham.

Ashvins, masters of the celestial chariot, wherever you reach by the chariot, even farthest to the house of the lord of soma wealth, nothing is too far for you.

हिर॑ण्यपाणिमूतय॑ सवि॒तार॒मुप॑ ह्वय ।
स चेत्ता॑ दे॒वता॑ प॒दम ॥ ५ ॥

5. *Hiraṇyapāṇimūtaye savitāramupa hvaye.*
Sa cettā devatā padam.

For protection, love and progress, we invoke the golden-handed Savita, creator, energiser, omniscient giver of knowledge and awareness, light of the universe and the supreme destination.

अ॒पां नपा॑त॒मव॑से सवि॒तार॒मुप॑ स्तुहि ।
तस्य॑ व्र॒तान्यु॑श्मसि ॥ ६ ॥

6. *Apāṁ napātamavase savitāramupa stuhi.*
Tasya vratānyuśmasi.

For the sake of protection, knowledge and progress, invoke and worship Savita, creator of the universe, imperishable lord pervasive of spaces and the waters of life, since we all abide by the laws ordained by Him.

वि॒भ॒क्तार॑ं हवामह॒ वस॑ो॒श्चि॒त्रस्य॒ राध॑सः ।
स॒वि॒तार॑ं नृ॒च॒ क्ष॑सम ॥ ७ ॥

7. *Vibhaktāraṁ havāmahe vasośćitrasya rādhasaḥ.*
Savitāraṁ nṛcakṣasam.

We invoke and worship Savita, creator and sustainer of the universe, giver of the wonderful wealth of the world, and dispenser of the fruits of human action and endeavour and to all. He watches from within and without. All, everything, He watches.

सखा॑य॒ आ नि षी॑दत सवि॒ता स्ताम्या॒ नु नः ।
दाता॒ राधां॑सि शुम्भति ॥ ८ ॥

8. *Sakhāya ā ni ṣīdata savitā stomyo nu naḥ.*
Dātā rādhāṁsi śumbhati.

Friends, come and sit together, Savita alone is our lord for worship and adoration. Universal giver, He beautifies and beatifies His gifts of wealth and light.

अग्न॒ पत्नी॑रि॒हा व॑ह दे॒वाना॑मुश॒तीरु॑प।
त्वष्टा॑र॒ꣳ सोम॑पीतय॥ ९॥

9. *Agne patnīrihā vaha devānāmuśatīrupa.*
Tvaṣṭāraṁ somapītaye.

Agni, lord of light and life and evolution, bring home to us here those generous energies of heat and light which warmly and profusely feed and promote the life and joy of the earth and other sustaining powers of nature, and bring Tvashta, that divine artificer, who creates beautiful new forms of existence and promotes life.

आ ग्ना अ॑ग्न इ॒हाव॑स॒ हात्रां॑ यविष्ठ भार॑तीम।
वरू॒त्रीं धि॒षणां॑ वह॥ १०॥

10. *Ā gnā agna ihāvase hotrāṁ yaviṣṭha bhāratīm.*
Varūtrīṁ dhiṣaṇāṁ vaha.

Agni, lord of light, life and learning, youngest and most brilliant creative power, bring home to us here the beauties of the earth, fragrance of oblations, life-giving sunlight and language of learning, soothing nights and days, and the fiery speech of heaven and earth for our protection and progress.

अ॒भि नो॑ दे॒वीरव॑सा म॒हः शर्म॑णा नृ॒पत्नी॑ः।
अच्छि॑ न॒ प्रा॒ः सचन्ताम॥ ११॥

12. *Abhi no devīravasā mahaḥ śarmaṇā nṛpatnīḥ. Acchinnapatrāḥ sacantām.*

May noble and generous women of brilliance, supporters and sustainers of their men, bless us with great and comfortable happy homes and the wealth of security, peace and progress.

इहन्द्राणीमुप ह्वय वरुणानीं स्वस्तये।
अग्नायीं सोमपीतय ॥ १२ ॥

12. *Ihendrāṇīmupa hvaye varuṇānīṁ svastaye. Agnāyīṁ somapītaye.*

I invoke Indrani, light of the sun, Varunani, coolness of water and soothing softness of air, and Agnayi, heat of fire and warmth to bless our homes and women with peace and progress, protection and prosperity for the sake of happiness and well-being.

मही द्यौः पृथिवी च न इमं यज्ञं मिमिक्षताम।
पिपृतां नो भरीमभिः ॥ १३ ॥

13. *Mahī dyauḥ pṛthivī ca na imaṁ yajñaṁ mimikṣatām. Pipṛtāṁ no bharīmabhiḥ.*

May the high heavens with their light and energy, and the dark green earths with their sustenance and gravitation feed and accomplish this holy scientific yajna of ours and, with their support and nourishment, bless us with fulfilment.

तयोरिद घृतवत्पयो विप्रा रिहन्ति धीतिभिः।
गन्धर्वस्य ध्रुव पद ॥ १४ ॥

14. *Tayoridghṛtavatpayo viprā rihanti dhītibhiḥ. Gandharvasya dhruve pade.*

By the force of attraction and repulsion of those two, sun and earth, do eminent men of knowledge receive liquid life on earth and move around in the steady space of the universal hold of the sustainer of the stars.

स्यो॒ना पृ॑थिवि भवानृ॒क्षरा॑ नि॒वेश॑नी।
यच्छा॑ नः॒ शर्म॑ स॒प्रथः॑॥ १५॥

15. *Syonā pṛthivi bhavānṛkṣarā niveśanī.*
Yacchā naḥ śarma saprathaḥ.

Dear green earth, beautiful, free from thorns of sufferance, wide expansive happy haven for all, give us a happy home of pleasure and delight.

अता॑ दे॒वा अ॑वन्तु नो॒ यता॒ विष्णु॑र्विचक्र॒मे।
पृ॒थि॒व्याः स॒प्त धाम॑भिः॥ १६॥

16. *Ato devā avantu no yato viṣṇurvicakrame.*
Pṛthivyāḥ sapta dhamabhiḥ.

May the scholars of light and vision favour and protect us with knowledge of the seven stages of creation from earth to Prakrti through which Vishnu, lord omnipresent, created the universe (of five elements, Virat and Prakriti).

इ॒दं विष्णु॒र्वि च॑क्रम त्रे॒धा नि द॑धे प॒दम।
समू॑ ढमस्य पांसु॒रे॥ १७॥

17. *Idaṁ viṣṇurvi cakrame tredhā ni dadhe padam.*
Samūḍhamasya pāṁsure.

Vishnu created this threefold universe of matter, motion and mind in three steps of evolution through Prakriti, subtle elements and gross elements, shaped the

atoms into form and fixed the form in eternal space and time.

त्रीणि॑ प॒दा वि च॑क्रम॒ विष्णु॑र्गो॒पा अदा॑भ्यः ।
अत॒ा धर्मा॑णि धा॒रय॑न ॥ १८ ॥

18. *Trīṇi padā vi cakrame viṣṇurgopā adābhyaḥ.*
Ato dharmāṇi dhārayan.

Vishnu, universal sustainer and unchallengeable protector, fixed the order of the threefold universe of forms, comprehensible, apprehensible and spiritually attainable, and hence the forms abide in and observe the laws of their existence and function.

विष्णो॒ः कर्मा॑णि पश्यत॒ यता॑ व्र॒तानि॑ पस्प॒श ।
इन्द॑स्य॒ युज्य॒ः सखा॑ ॥ १९ ॥

19. *Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe.*
Indrasya yujyaḥ sakhā.

Watch the creation and actions of Vishnu. Thence the souls know and observe the law and discipline of their existence. Vishnu is the friend and constant companion of the soul.

तद्विष्णो॑ः पर॒मं प॒दं सदा॑ पश्यन्ति सू॒रय॑ः ।
दि॒वीव॒ च॒क्षुरा॑ततम ॥ २० ॥

20. *Tadviṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. Divīva cakṣurātatam.*

Heroic souls of vision realise the supreme presence of Vishnu in their soul as they see the light of the sun in heaven.

तद्विप्रासा विपन्यवो जागृवांसः समिन्धत।
विष्णोर्यत्परमं पदम॥ २१॥

21. *Tadviprāso vipanyavo jāgṛvāṁsaḥ samindhate.*
Viṣṇoryat paramaṁ padam.

Visionary souls, celebrants of Vishnu, ever awake, invoke, kindle and light up the spirit within and realise that supreme light of Divinity in the soul.

Mandala 1/Sukta 23

Vayu, Indra-Vayu, Mitra-Varunau, Indra-Marutvan Vishvedeva, Pusha, Apah, Agni Devatah,

Kanva Medhatithi Rshi

तीव्राः सोमास आ गह्याशीर्वन्तः सुता इमे।
वायो तान्प्रस्थितान्पिब॥ १॥

1. *Tīvrāḥ somāsa ā gahyāśīrvantaḥ sutā ime.*
Vāyo tān prasthitān piba.

Sharp and lovely tonics are these somas, distilled essences of herbs. Vayu, vitality of the winds, take them on as they flow and energise them as food for the mind and soul.

उभा देवा दिविस्पृशेन्द्रवायू हवामहे।
अस्य सोमस्य पीतये॥ २॥

2. *Ubhā devā divispṛśendravāyū havāmahe.*
Asya somasya pītaye.

We invoke Indra and Vayu, divine powers of fire and wind which touch the skies, for the protection and promotion of soma, the beauty and joy of life in the world, which we have been able to create.

इन्द्रवायू मनोजुवा विप्रा हवन्त ऊतये ।
सहस्राक्षा धियस्पती ॥ ३ ॥

3. *Indravāyū manojuvā viprā havanta ūtaye.*
Sahasrākṣā dhiyaspatī.

For the protection and progress of the world in a state of peace and happiness, scholars of vision and piety invoke Indra and Vayu, divine energies of wind and electricity, which move at the speed of the mind, and which are givers of a thousand powers of sensitivity and promoters of human intelligence and its creations.

मित्रं वयं हवामहे वरुणं सोमपीतये ।
जज्ञाना पूतदक्षसा ॥ ४ ॥

4. *Mitraṁ vayaṁ havāmahe varuṇaṁ somapītaye.*
Jajñānā pūtadakṣasā.

For the creation, preservation and promotion of soma, peace and joy of life, we invoke Mitra and Varuna, life energies of prana and udana in systemic circulation, which are purifying, vitalising and enlightening for the body, mind and soul.

ऋतेन यावृतावृधावृतस्य ज्योतिषस्पती ।
ता मित्रावरुणा हुव ॥ ५ ॥

5. *Ṛtena yāvṛtāvṛdhāvṛtasya jyotiṣaspatī.*
Tā mitrāvaruṇā huve.

For our enlightenment and spiritual advancement, we invoke Mitra and Varuna, light of the sun and motive energy of the wind, both guardians of the light of truth and natural laws of Divinity, which, by that very light of truth, extend the operation of that law in the Lord's creation upto the mind and soul of humanity.

वरुणः पाविता भुवन्मित्रा विश्वाभिरूतिभिः ।
करतां नः सुराधसः ॥ ६ ॥

6. *Varuṇaḥ prāvitā bhuvan mitro viśvābhirūtibhiḥ.*
Karatāṁ naḥ surādhasaḥ.

Varuna is breath of air, and Mitra, light of the sun, with energies and all the vitalities and immunities of human life and prosperity. May they both help us rise to the noblest wealth of body, mind and soul.

मरुत्वन्तं हवामह इन्द्रमा सामपीतय ।
सजूगणन तृम्पतु ॥ ७ ॥

7. *Marutvantaṁ havāmaha indramā somapītaye.*
Sajūrgaṇena tṛmpatu.

We invoke Indra, electric energy of nature which carries the energy of the Maruts, tempestuous winds of higher skies. May the electric energy, omnipresent in nature and co-operative with the winds, bless us with comfort and happiness in life.

इन्द्रज्यष्ठा मरुद्गणा दवासः पूषरातयः ।
विश्व मम श्रुता हवम ॥ ८ ॥

8. *Indrajyeṣṭhā marudgaṇā devāsaḥ pūṣarātayaḥ.*
Viśve mama śrutā havam.

May all the divine powers of nature, of which the sun is the chief, especially the winds blissfully working in unison with sun-rays, listen to our invocation and bless us with power and prosperity.

हत वृत्रं सुदानव इन्दण सहसा युजा ।
मा नाम दुःशंस इशत ॥ ९ ॥

9. *Hata vṛtraṁ sudānava indreṇa sahasā yujā.*
Mā no duḥśaṁsa īśata.

Working with tremendous force in unison with the sun, the winds break up the clouds and bless us with rain.

Indra, Lord of universal power and honour, we pray, let no man of evil mind and dishonour exploit their power and rule over us.

विश्वान्द्रवान्हवामह मरुतः सामपीतय।
उगा हि पृश्निमातरः ॥ १० ॥

10. *Viśvān devān havāmahe marutaḥ somapītaye.*
Ugrā hi pṛśnimātaraḥ.

We invoke all the divinities of nature and humanity, and we invoke the Maruts, fierce children of mother skies, all for a drink of soma — to celebrate our creation of power by yajna and join our prayer for protection by Grace.

जयतामिव तन्यतुमरुतामति धृष्णुया।
यच्छुभं याथना नरः ॥ ११ ॥

11. *Jayatāmiva tanyaturmarutāmeti dhṛṣṇuyā.*
Yacchubhaṁ yāthanā naraḥ.

Whatever good a person achieves in life is achieved by courage and daring such as the force of winds, or the thunder of lightning or the power of a king's victorious army.

हस्काराद्विद्युतस्पय ता जाता अवन्तु नः।
मरुता मृळयन्तु नः ॥ १२ ॥

12. *Haskārād vidyutasparya'to jātā avantu naḥ.*
Maruto mṛḷayantu naḥ.

May the lights born of flashes of lightning spare and protect and help us advance. May the Maruts give us peace and comfort.

आ पूषञ्चित्रबर्हिषमाघृणे धरुणं दिवः ।
आजा नष्टं यथा पशुम ॥ १३ ॥

13. *Ā pūṣañ citrabarhiṣamāghṛṇe dharuṇaṁ divaḥ.*
Ājā naṣṭaṁ yathā paśum.

Just as a shepherd shows a once lost but later found animal, so the sun, lord of brilliant rays and supporter of life with nourishment, lights up and reveals the wondrous skies and spaces and lights up and moves around the stars and planets such as the earth.

पूषा राजानमाघृणिरपगूळ्हं गुहा हितम ।
अविन्दच्चित्रबर्हिषम ॥ १४ ॥

14. *Pūṣā rājānamāghṛṇirapagūḷhaṁ guhā hitam.*
Avindaccitrabarhiṣam.

Pusha, lord creator and supporter of life, and lord of light of the universe creates, manifests and illuminates the wondrous universe of light and beauty which was hidden deep but safe and secure in the cave of the night of annihilation.

(The mantra also applies to the creation of the earth and other planets of the solar system, in continuation of mantra 13 above. It also applies to the revelation of the light of the soul hidden in the cave of the heart.)

उ॒ता स मह्यमिन्दु॑भिः षड्यु॒क्ताँ अ॑नुसेषि॑धत।
गाभि॒यव॒ं न च॑कृषत॥ १५॥

15. *Uto sa mahyamindubhiḥ ṣaḍyuktāň anuseṣi-dhat.*
Gobhiryavaṁ na carkṛṣat.

And then, just as a farmer tills the land and produces food, so does He, Lord Creator, again create for me — humanity — the earth with sweets of green and the cycle of six seasons, cows and barley food.

अ॒म्बया॑ यन्त्यध्व॑भिर्जा॒मया॑ अध्वरीय॒ताम।
पृ॒ञ्च॒तीर्मधु॑ना॒ पयः॥ १६॥

16. *Ambayo yantyadhvabhirjāmayo adhvarīyatām.*
Pṛñcatīrmadhunā payaḥ.

May the motherly waters, protectors of humanity, flow by the same paths, the flow mixing with honey-sweets of the earth, performing part of the creative yajna for us.

अ॒मूया उप॒ सूय॒ याभि॑र्वा॒ सूय॑ः स॒ह।
ता नो॑ हिन्वन्त्वध्व॒रम॥ १७॥

17. *Amūryā upa sūrye yābhirvā sūryaḥ saha.*
Tā no hinavantvadhvaram.

And those distant waters which are close to the sun, or which are in the sun itself, or with which the sun nourishes life, may all those come, accomplish and advance our yajna.

अ॒पा द्रु॒वीरु॑प॑ ह्वय॒ यत्र॒ गाव॒ः पिब॑न्ति नः।
सिन्धु॑भ्य॒ः कर्त्वं॑ ह॒विः॥ १८॥

18. *Apo devīrupa hvaye yatra gāvaḥ pibanti naḥ.*
Sindhubhyaḥ kartvaṁ haviḥ.

I invoke the celestial waters whereby the rays of the sun suck up the vapours in order to create holy materials for our yajna.

अप्स्व१न्तर्मृतमप्सु भषजमपामुत पशस्तय।
दवा भवत वाजिनः॥ १९॥

19. *Apsvantaramṛtamapsu bheṣajamapāmuta praśastaye. Devā bhavata vājinaḥ.*

There is nectar in the waters. There is health and medicinal efficacy in the waters. General scholars of eminence, rise and act fast for special studies and appraisal of waters.

अप्सु म सामा अबवीदन्तविश्वानि भषजा ।
अग्निं च विश्वशंभुवमापश्च विश्वभषजीः ॥ २०॥

20. *Apsu me somo abravīdantarviśvāni bheṣajā.*
Agniṁ ca viśvaśaṁbhuvamāpaśca viśvabhe-ṣajīḥ.

Soma, the moon and the herbs, creates and shows there is universal medicine in the waters for me. And the waters, universal medicine, create the vital heat of life which is the universal sustainer of us all.

आपः पृणीत भषजं वरूथं तन्वे३ मम।
ज्याक च सूर्यं दृश॥ २१॥

21. *Āpaḥ pṛṇīta bheṣajaṁ varūthaṁ tanve mama.*
Jyok ca sūryaṁ dṛśe.

Waters create the best medicine for my body for a long life time for me to have a sight of the sun,

universal light, everyday.

इदमाप॑: प वहत यत्किं च॑ दुरि॒तं मयि॑।
यद्वाहम॑भिदु॒दाह॒ यद्वा॑ श॒प उ॒तानृ॑तम ॥ २२ ॥

22. *Idamāpaḥ pra vahata yatkiṁ ca duritaṁ mayi.*
Yadvāhamabhidudroha yadvā śepa utānṛtam.

May these holy waters wash off and carry away whatever evil there be in me, whatever I hate, or whatever I curse, or whatever false there be in me.

आपा॑ अ॒द्यान्व॑चारिषं॒ रस॑न॒ सम॑गस्महि ।
पय॑स्वानग्न॒ आ ग॑हि॒ तं मा॒ सं सृ॑ज॒ वच॑सा ॥ २३ ॥

23. *Āpo adyānvacāriṣaṁ rasena samagasmahi.*
Payasvāngana ā gahi taṁ mā saṁ sṛja varcasā.

Let us to-day taste of the holy waters mixed with vital juices. And whatever I have drunk, whatever I have performed in action as my Karma, Agni, come to me and recreate me with the power and splendour I deserve accordingly.

सं मा॑ग्न॒ वच॑सा सृज॒ सं प॒जया॒ समायु॑षा ।
वि॒द्युम॑ अस्य द॒वा इन्दा॑ विद्यात्स॒ह ऋषि॑भिः ॥ २४ ॥

24. *Saṁ māgne varcasā ṣrja saṁ prajayā samāyuṣā.*
Vidyurme asya devā indro vidyātsaha ṛṣibhiḥ.

Agni, Lord omniscient and omnipotent, recreate me with power and splendour, with family, with good health and age. May the divinities know me as I am. May Indra, lord of splendour and honour, know me, along with all the seers of the universal eye. They know.

Mandala 1/Sukta 24

Prajapati, Agni, Savita or Bhaga, Varuna Devatah, Ajigarti Shunahshepa Krtrima Vaishvamitra Devarata Rshi

कस्य॑ नू॒नं क॑त॒मस्या॒मृता॑नां॒ मना॑महे चारु॒ दे॒वस्य॒ नाम॑।
का नो॑ म॒ह्या अदि॑तये॒ पुनॅर्दात्पि॒तरं॑ च दृ॒शेयं मा॒तरं॑ च॥ १॥

1. *Kasya nūnaṁ katamasyāmṛtānāṁ manāmahe cāru devasya nāma. Ko no mahyā aditaye punardāt pitaraṁ ca dṛśeyaṁ mātaraṁ ca.*

Who, which one, is that supreme lord of the many immortals whose auspicious name we adore and worship? Who is that for sure who sends us back to the great earth so that we may again behold and be with our father and mother?

अग्न॒वयं पथ॒मस्या॒मृता॑नां॒ मना॑महे चारु॒ दे॒वस्य॒ नाम॑।
स नो॑ म॒ह्या अदि॑तये॒ पुनॅर्दात्पि॒तरं॑ च दृ॒शेयं मा॒तरं॑ च॥ २॥

2. *Agnervayaṁ prathamasyāmṛtānāṁ manāmahe cāru devasya nāma. Sa no mahyā aditaye punardāt pitaraṁ ca dṛśeyaṁ mātaraṁ ca.*

We adore and worship the auspicious name of Agni, lord of light and life, first of the immortals and the highest. He it is who sends us back to this great world of Prakrti so that we may behold and be with our father and mother again.

अ॒भि त्वा॑ देव सवित॒रीशा॑नं॒ वार्या॑णाम।
सदा॑वन्भा॒गमी॑महे॥ ३॥

3. *Abhi tvā deva savitarīśānaṁ vāryāṇām. Sadāvanbhāgamīmahe.*

Of all the immortals, we worship you alone, Savita, glorious lord of light and life, ruler of the regions and favourite things of our choice, eternal protector and adorable dispenser of universal justice.

यश्चिद्धि त इत्था भगः शशमानः पुरा निदः ।
अद्वेषा हस्तयोर्दधे ॥ ४ ॥

4. *Yaściddhi ta itthā bhagaḥ śaśamānaḥ purā nidaḥ.*
Adveṣo hastayordadhe.

Whatever your gifts of dispensation thus, whether admirable wealth as a result of former adoration and worship, or otherwise as a result of blame and censure, I deliver into your hands without hate or anger.

भगभक्तस्य ते वयमुदशेम तवावसा ।
मूधानं राय आरभे ॥ ५ ॥

5. *Bhagabhaktasya te vayamudaśema tavāvasā.*
Mūrdhānaṁ rāya ārabhe.

Lord of glory, we pray, let us receive our share of divine dispensation with your protection and grace in order to rise to the top in wealth and reach the glory of your presence.

नहि ते क्षत्रं न सहो न मन्युं वयश्चनामी पतयन्त आपुः ।
नमा आपो अनिमिषं चरन्तीर्न य वातस्य
प्रमिनन्त्यभ्वम् ॥ ६ ॥

6. *Nahi te kṣatraṁ na saho na manyuṁ vayaścanāmī*
patayanta āpuḥ. Nemā āpo animiṣaṁ carantīrna
ye vātasya praminantyabhvam.

All those that move in space comprehend not

your order and dominion, nor violate your power or force or constancy. Nor do these waters and currents of universal energy ever on the move surpass your presence. Nor even the velocities of the wind can ever violate the immensity of your power which is eternal and immortal.

अबुध्न राजा वरुणो वनस्यार्ध्वं स्तूपं ददते पूतदक्षः।
नीचीनाः स्थुरुपरि बुध्न एषामस्म अन्तर्निहिताः केतवः स्युः ॥ ७ ॥

7. *Abudhne rājā varuṇo vanasyordhvaṁ stūpaṁ dadate pūtadakṣaḥ. Nīcīnāḥ sthurupari budhna eṣāmasme antarnihitāḥ ketavaḥ syuḥ.*

The ruling lord Varuna, the brilliant sun, pure and generous, radiates a flood of light in the bottomless astral sphere over the atmosphere, flowing down, the rays of light stop over the atmosphere and filter down to the clouds and impregnate them over the earth. May the rays of the sun, the clouds and the vapours absorbed in the clouds be for our good.

उरुं हि राजा वरुणश्चकार सूर्याय पन्थामन्वेतवा उ।
अपदे पादा प्रतिधातवेऽकरुतापवक्ता हृदयाविधश्चित ॥ ८ ॥

8. *Uruṁ hi rājā varuṇaścakāra sūryāya panthā-man-vetavā u. Apade pādā pratidhātave'-karutāpavaktā hṛdayāvidhaścit.*

Varuna, ruling lord of the universe, carved out a wide path for the sun to move and thus created an orbit-path in the pathless space for His deputy wielder and sustainer of the sub-system, meticulously averting, as if, a pinhole in the heart of the cosmic system, like a

surgeon.

शतं त॑ राजन्भिषजः स॒हस्र॑मु॒र्वी ग॑भी॒रा सु॑म॒तिष्ट॑ अस्तु।
बाध॑स्व दू॒र नि॒र्ऋ॑तिं परा॒चः कृ॒तं चि॒दे॒नः प मु॑मुग्ध्य॒स्मत॥ ९॥

9. *Śataṁ te rājan bhiṣajaḥ sahasramurvī gabhīrā sumatiṣṭe astu. Bādhasva dūre nirṛtiṁ parācaiḥ kṛtaṁ cidenaḥ pra mumugdhyasmat.*

Glorious ruler, hundred are your healing balms and medicaments, thousands your wide earths, and deep is your noble intelligence. Drive off adversity far away. And whatever sin is committed by the wicked, keep away, and liberate us.

अ॒मी य ऋ॒क्षा नि॑हि॒तास॒ उच्चा नक्तं॑ दद्॒रश्र॑ कुह॑ चिद्दिवे॑युः।
अद॑ब्धानि॒ वरु॑णस्य व्र॒तानि॑ वि॒चाक॑शच्च॒न्दमा॒ नक्त॑मेति॥ १०॥

10. *Amī yā ṛkṣā nihitāsa uccā naktaṁ dadṛśre kuha ciddiveyuḥ. Adabdhāni varuṇasya vratāni vicākaśaccandramā naktameti.*

Those constellations of stars such as the Great Bear set in motion high and far, which are seen at night — where do they go in the day?

Fixed, inviolable are the laws and rules of Varuna, rules of the stars. So the moon shines at night and moves on in its orbit.

तत्त्वा॑ यामि ब्रह्म॑णा॒ वन्द॑मान॒स्तदा शा॑स्ते॒ यज॑माना ह॒विर्भिः। अह॑ळमाना॒ वरु॑णे॒ह बो॒ध्यु॒रु॒शंस॒ मा न॒ आयुः॑ प मो॑षीः॥ ११॥

11. *Tattvāyāmi brahmaṇā vandamānastadāśāste yajamāno havirbhiḥ. Aheḷmāno varuṇeha bodhyuruśaṁsa mā na āyuḥ pra moṣīḥ.*

Varuna, lord ruler of the stars, praised and celebrated by many, I come to you singing in worship the hymns of divinity, offering holy fragrances in yajna with faith and reverence. Lord kind and gracious, give us the light of life here itself. Let not our life waste away.

तदि॑न्नक्तं॒ तद्दि॒वा म॒ह्यमा॑हु॒स्तद॒यं केता॒ हृद॑ आ॒ वि च॑ष्टे। शु॒नः॒शप॒ यम॑ह्व॒द गृभी॑तः॒ सा अ॒स्मान राजा॒ वरु॑णा॒ मुमा॑क्तु ॥ १२ ॥

12. *Tadinnaktaṁ taddivā mahyamāhustadayaṁ keto hṛda ā vi caṣṭe. Śunaḥśepo yamahvadgṛbhī-taḥ so asmān rājā varuṇo mumoktu.*

Of that the wise men nightly speak to me. Day in and day out they sing of that for me. And the same presence this voice of the heart reveals to me. The sagely scholar, inspired and possessed, proclaims His honour and dominion. May the same ruling lord of glory, Varuna, deliver us from sin and slavery unto light and freedom.

शु॒नः॒शप॒ ह्यह्व॒द गृभी॑तस्त्रि॒ष्वा॑दि॒त्यं द्रु॑प॒दषु॑ ब॒द्धः। अव॑नं॒ राजा॒ वरु॑णः ससृ॒ज्याद्विद्वाँ॑ अद॑ब्धा॒ वि मु॑मा॒क्तु पाशा॑न ॥ १३ ॥

13. *Śunaḥśepo hyahvadgṛbhītastriṣvādityaṁ drupadeṣu baddhaḥ. Avainaṁ rājā varuṇaḥ sasṛjyādvidvāṅ adabdho vi mumoktu pāśān.*

Shunah-shepa, man of knowledge dedicated to light and happiness, inspired and possessed by ambition,

bound within the yajnic pillars of knowledge, action and meditation, should invoke and develop Aditya, power of sun and wind. May Varuna, lord omniscient ruler of the world, shape him (as a maker and saviour of humanity). May He, inviolable lord omnipotent, deliver us from bonds of sin, ignorance and poverty.

अव॑ त॒ हळा॑ वरुण॒ नमा॑भि॒रव॑ य॒ज्ञेभि॑रीमहे ह॒विर्भिः॑ । य॑ꣳ ऱा-
स्मभ्य॑मसुर प्रचेता॒ राज॒ ऱानां॑सि शिश्रथः कृ॒तानि॑ ॥ १४ ॥

14. *Ava te heḷo varuṇa namobhirava yajñebhi-rīmahe havirbhiḥ. Kṣayannasmabhyamasura pracetā rājannenāṁsi śiśrathaḥ kṛtāni.*

Varuna, self-refulgent lord of omniscience, giver of knowledge, life of our breath, we pray for the gift of your light and favour with acts of homage, yajnas and holy offerings. Reducing and destroying our sins as you are, we pray, be kind and gracious to loosen the bonds of our actions performed.

उदु॑त्तमं॑ व॑रुण॒ पाश॑म॒स्मदवा॑धमं॑ वि॑ मध्य॒मं॑ श्र॑थाय ।
अथा॑ व॒यमा॑दित्य व॒त तवाना॑गसा॒ अदि॑तय स्याम ॥ १५ ॥

Uduttamaṁ varuṇa pāśamasmadavādhamaṁ vi madhyamaṁ śrathāya. Athā vayamāditya vrate tavānāgaso aditaye syāma.

Varuna, dearest lord of our choice, we pray, loosen the highest, middling and the lowest bonds of our sin and slavery so that, O Lord Supreme of light, free from sin and slavery and living within the rules of your law, we may be fit for the attainment of the ultimate freedom of Moksha.

Mandala 1/Sukta 25

Varuna Devata, Ajigarti Shunahshepa Krtrima Vaishvamitra Devarata Rshi

यच्चिद्धि त विशा यथा प दव वरुण वतम।
मिनीमसि द्यविद्यवि॥ १॥

1. *Yacciddhi te viśo yathā pra deva varuṇa vratam.*
Minīmasi dyavidyavi.

Varuna, brilliant and generous lord of creation, since after all we are your children, and we do (out of ignorance) violate your rules of discipline and conduct day by day, we pray for your compassion as our father.

मा नो वधाय हत्नव जिहीळानस्य रीरधः।
मा हणानस्य मन्यव॥ २॥

2. *Mā no vadhāya hatnave jihīḷānasya rīradhaḥ.*
Mā hṛṇānasya manyave.

Lord of compassion, let us not feel excited to take up a deadly weapon against the person who offends us and excites our passion for revenge, and save us from the wrath against the person who feels ashamed of his action against us.

वि मृळीकाय ते मना रथीरश्वं न सन्दितम।
गीभिवरुण सीमहि॥ ३॥

3. *Vi mṛḷīkāya te mano rathīraśvaṁ na saṁditam.*
Gīrbhirvaruṇa sīmahi.

Like a driver who has yoked the horse to his chariot, we control and concentrate our mind on you with thought and prayers for the gift of your compassion

and grace.

परा॒ हि म॒ विम॑न्यव॒ः पत॑न्ति॒ वस्य॑-इष्टय।
वया॒ न व॑स॒तीरुप॑॥ ४॥

4. *Parā hi me vimanyavaḥ patanti vasya-iṣṭaye.*
Vayo na vasatīrupa.

For the sake of my domestic good and well-being, I pray, may those who are ill-disposed and impassioned against me go off far away just as birds leave their nests and fly away.

क॒दा ऽत्र॒श्रिय॑ं नर॒मा वरु॑णं करामह।
मृ॒ळी॒काया॑रु॒च ऽस॑म॥ ५॥

Kadā kṣatraśriyaṁ naramā varuṇaṁ karāmahe.
Mṛḷīkāyorucakṣasam.

How shall we adore and pray to Varuna, lord of universal eye and guide of humanity, for His favour and grace, and when shall we realise the beauty and prosperity of the social order.

तदित्स॑मा॒नमा॑शात॒ वन॑न्ता॒ न प यु॑च्छतः।
धृ॒तव॑ताय दा॒शुष॑॥ ६॥

6. *Taditsamānamāśāte venantā na pra yucchataḥ.*
Dhṛtavratāya dāśuṣe.

Both Mitra and Varuna yearning with love for the man of the vows of Dharma and yajnic generosity forsake him not, they abide by him constantly and bless him with fulfilment.

वदा॒ या वी॒नां प॒दम॒न्तरि॑ ाण॒ पत॑ताम।
वद॑ ना॒वः स॑मु॒दिय॑ः॥ ७॥

7. *Vedā yo vīnāṁ padamantarikṣeṇa patatām.*
Veda nāvaḥ samudriyaḥ.

The specialist of the sea and the sky is the man who knows the science and paths of the birds and planes flying across the skies, and he knows the science and routes of the ships sailing across the seas.

वदा मासा धृतव्रता द्वादश प्रजावतः ।
वदा य उप्रजायत ॥ ८ ॥

8. *Veda māso dhṛtavrato dvādaśa prajāvataḥ.*
Vedā ya upajāyate.

The man of the discipline of science and Dharma who knows the twelve months of the year and the thirteenth which is supplementary every third year, and also knows how they raise the produce of the earth like a father, is the specialist of time, seasons, fertility and production.

वद वातस्य वर्तनिमुरोरृष्वस्य बृहतः ।
वदा य अध्यासत ॥ ९ ॥

9. *Veda vātasya vartanimurorṛṣvasya bṛhataḥ.*
Vedā ye adhyāsate.

One who knows the course of the winds, vast, abundant and stormy, and knows those that are sustained by it, and also knows those that control it, is a specialist of the earth and the skies.

नि षसाद धृतव्रता वरुणः पस्त्या३स्वा ।
सामाज्याय सुक्रतुः ॥ १० ॥

10. *Ni ṣasāda dhṛtavrato varuṇaḥ pastyā3 svā.*
Sāmrājyāya sukratuḥ.

Varuna, man of brilliance and leadership, dedicated to holy vows, yajna and Dharma, hero of noble watchful action, would sit among the people with power and grace and rise to the heights of governance and world order.

अता॒ विश्वा॒न्यद्भु॑ता चिकि॒त्वाँ अ॒भि प॑श्यति।
कृ॒तानि॒ या च॒ कर्त्वा॑॥ ११॥

11. *Ato viśvānyadbhutā cikitvāň abhi paśyati.*
Kṛtāni yā ca kartvā.

And hence wide awake and all aware, he watches and oversees all the wonderful things which have been done and which have yet to be done.

स नो॑ वि॒श्वाहा॑ सु॒कतु॑रादि॒त्यः सु॒पथा॑ करत।
प॒ण॒ आयूं॑षि तारिषत॥ १२॥

12. *Sa no viśvāhā sukraturādityaḥ supathā karat.*
Pra ṇa āyūṁṣi tāriṣat.

And may He, Aditya, imperishable lord of light and omniscience, sun and life's energy, lord of noble and watchful action, keep us on the right path all days and nights and thus bless us across a full life of total fulfilment.

बिभ॑द॒ दा॒पिं हि॑र॒ण्ययं॒ वरु॑णा॒ वस्त नि॒णिज॑म।
परि॒ स्पशा॒ नि ष॑दिर॥ १३॥

13. *Bibhrad drāpiṁ hiraṇyayaṁ varuṇo vasta nirṇijam. Pari spaśo ni ṣedire.*

Varuna, self-refulgent lord of the universe, wearing a golden mantle (as the sun) shines pure and

shines all (covering them with the golden light of His purity). All the tangible objects of the world abide in Him.

न यं दिप्सन्ति दिप्सवो न दुह्वाणो जनानाम।
न देवमभिमातयः॥ १४॥

14. *Na yaṁ dipsanti dipsavo na druhvāṇo janānām.*
Na devamabhimātayaḥ.

The enemies of humanity dare challenge Him not, the jealous affect Him not, the proud can touch Him not, Lord of light and universe since He is.

उत या मानुषेष्वा यशश्चक्र असाम्या।
अस्माकमुदरेष्वा॥ १५॥

15. *Uta yo mānuṣeṣvā yaśaścakre asāmyā.*
Asmākamudareṣvā.

It is He who bestows perfect honour on humanity and creates food and water for us. It is He who shines in glory over humanity and others in and out everywhere.

परा मे यन्ति धीतया गावो न गव्यूतीरनु।
इच्छन्तीरुरुचक्षसम॥ १६॥

16. *Parā me yanti dhītayo gāvo na vagyūtīranu.*
Icchantīrurucakṣasam.

As cows run to their stall yearning for home, so do my thoughts rise and travel far and high yearning for Varuna, Lord Supreme of universal vision, watching over all, and my haven and home.

सं नु वोचावहै पुनरयता मे मध्वाभृतम।
होतेव क्षदसे प्रियम॥ १७॥

17. *Saṁ nu vocāvahai punaryato me madhvābhṛ-tam.*
Hoteva kṣadase priyam.

Let us speak together again and again since you give me dear sweet food for knowledge collected from versatile sources just as a priest gives honey-sweets to the yajamana for dispelling his ignorance with knowledge.

दर्शं नु विश्वदर्शतं दर्शं रथमधि क्षमि।
एता जुषत मे गिरः॥ १८॥

18. *Darśaṁ nu viśvadarśataṁ darśaṁ rathamadhi kṣami. Etā juṣata me giraḥ.*

For a vision of the Lord omniscient of the universal eye who is also an object of world vision, and for a model of the chariot over earth, air and sea, listen carefully to these words of mine in a mood of patience and forbearance.

इमं मे वरुण श्रुधी हवमद्या च मृळय।
त्वामवस्युरा चके॥ १९॥

19. *Imaṁ me varuṇa śrudhī havamadyā ca mṛḷaya.*
Tvāmavasyurā cake.

Varuna, Lord Supreme of our highest choice, listen to my prayer to-day, be kind and gracious. In search of love and protection, I come and praise and pray.

त्वं विश्वस्य मेधिर दिवश्च ग्मश्च राजसि।
स यामनि पतिं श्रुधि॥ २०॥

20. *Tvaṁ viśvasya medhira divaśca gmaśca rājasi.*
Sa yāmani prati śrudhi.

Varuna, Lord of cosmic intelligence, light of the universe who illuminate the heaven and earth over time, we pray, listen to our prayer and respond.

उदु॑त्तमं मुमुग्धि नो॒ वि पाशं॑ मध्य॒मं च॑ृत।
अवा॑धमानि॑ जी॒वसे॑॥ २१॥

21. *Uduttamaṁ mumugdhi no vi pāśaṁ madhya-maṁ cṛta. Avādhamāni jīvase.*

Varuna, Lord of Law and Light, snap our highest bonds of the mind and loosen the middle bond of the senses and the lowest bond of the body for real life of spiritual fulfilment.

Mandala 1/Sukta 26

Agni Devata, Ajigarati Shunahshepa Krtrima Vaishvamitra Devarata Rshi

वसि॑ष्वा॒ हि मि॑यध्य॒ वस्त्रा॑ण्यू॒र्जां पत।
सम॑ ना॑ अध्व॒रं य॑ज॥ १॥

1. *Vasiṣvā hi miyedhya vastrāṇyūrjāṁ pate. Semaṁ no adhvaraṁ yaja.*

High-priest of yajna, yajamana, disseminator of yajna fragrances into the skies, preserver of energy, put on the holy clothes and perform this sacred non-violent yajna for us.

नि ना॒ हाता॒ वर॑ण्यः सदा॑ यविष्ठ मन्म॑भिः।
अग्न॑ दि॒वित्म॑ता॒ वच॑ः॥ २॥

2. *Ni no hotā vareṇyaḥ sadā yaviṣṭha manmabhiḥ. Agne divitmatā vacaḥ.*

Agni, ever most youthful power of yajna, may

the chosen high-priest with noble thoughts and hymns always help us realise the words of our prayer with your gifts of heavenly light and joy.

आ हि ष्मा सूनव पितापियजत्यापय।
सखा सख्य वरण्यः ॥ ३ ॥

3. *Ā hi ṣmā sūnave pitāpiryajatyāpaye.*
Sakhā sakhye vareṇyaḥ.

Agni, self-refulgent lord of light, dearest yajnic power of our choice, just as a father for the son, a benefactor for the beneficiary, a friend for a friend performs the yajna, so may you, we pray, bless us. (So may we too perform yajna for one another.)

आ नो बर्ही रिशादसो वरुणो मित्रो अर्यमा।
सीदन्तु मनुषो यथा ॥ ४ ॥

4. *Ā no barhī riśādaso varuṇo mitro aryamā.*
Sīdantu manuṣo yatha.

May Varuna, lord of knowledge, Mitra, universal friend, and Aryama, lord of justice, all destroyers of sin, enemies and disease, grace the seats of our yajna with their blissful divine presence, as may the sagely scholar, our friends, and our dispensers of justice, all fighters against sin, enmity and negativity, come and take their seats on the vedi, sanctify and accomplish our yajna.

पूर्व्य होतरस्य ना मन्दस्व सख्यस्य च।
इमा उ षु श्रुधी गिरः ॥ ५ ॥

5. *Pūrvya hotarasya no mandasva sakhyasya ca.*
Imā u ṣu śrudhī giraḥ.

Agni, self-refulgent eternal power of yajna, friend of our forefathers and high-priest of our noble creative acts of yajna, exhilarate, enjoy and brighten up this friendly yajna of ours and listen to these holy chants and prayers.

यच्चिद्धि शश्वता तना देवंदेवं यजामहे।
त्व इद्धूयत हविः ॥ ६ ॥

6. *Yacciddhi śaśvatā tanā devaṁdevaṁ yajāmahe.*
Tve iddhūyate haviḥ.

By whichever eternal and extended holy powers of cosmic yajna were the brilliant and generous powers of nature created, to the same divine powers we offer yajna, to one and all. And to the same powers is the holy material of yajna offered for all time.

प्रिया नो अस्तु विश्पतिर्होता मन्द्रो वरेण्यः।
प्रियाः स्वग्नयो वयम ॥ ७ ॥

7. *Priyo no astu viśpatirhotā mandro vareṇyaḥ.*
Priyāḥ svagnayo vayam.

May the happy, charming and venerable ruler of the people, worthy of choice, be dear to us. May the venerable people who offer yajna in honour of Agni, eternal lord of cosmic yajna, and the leader of the people, be dear to us.

स्वग्नया हि वार्यं देवासो दधिरे च नः। स्वग्नयो मनामहे ॥ ८ ॥

8. *Svagnayo hi vāryaṁ devāso dadhire ca naḥ.*
Svagnayo manāmahe.

Noble people dedicated to the fire and performance of yajna, brilliant and generous, as also

the motherly powers of nature such as the earth and showers of rain, bear and bring for us the blessings of our choice. We know them, and we honour and meditate on these yajnic powers.

अथा॑ न उ॒भय॑षा॒ममृ॑त॒ मर्त्या॑नाम ।
मि॒थः स॑न्तु॒ पश॑स्तयः ॥ ९ ॥

9. *Athā na ubhayeṣāmamṛta martyānām.*
Mithaḥ santu praśastayaḥ.

Lord eternal and immortal, by your kindness and grace, may the mutual praise and appreciation of both kinds of people—all subject to mortality, both average and exceptional of knowledge and achievement—be for our good.

विश्व॑भिरग्न अ॒ग्निभि॑रि॒मं य॒ज्ञमि॒दं वचः॑ ।
चना॑ धाः सहसा यहा ॥ १० ॥

10. *Viśvebhiragne agnibhirimaṁ yajñamidaṁ vacaḥ.*
Cano dhāḥ sahaso yaho.

Agni, lord of knowledge, mighty of strength and power, kind and gracious, with all these forms of heat and energy, take on this yajnic programme of ours, fructify our words of prayer, and bless us with the delight of well-being.

Mandala 1/Sukta 27

Agni & Vishvedevah Devatah, Ajigarti Shunahshepa Krtrima Vaishvamitra Devarata Rshi

अश्व॒ं न त्वा॒ वार॑वन्तं व॒न्दध्या॑ अ॒ग्निं नमो॑भिः ।
स॒मा॒ज॒न्तमध्व॒राणा॑म ॥ १ ॥

1. *Aśvaṁ na tvā vāravantaṁ vandadhyā agniṁ namobhiḥ. Samrājantamadhvarāṇāṁ.*

Agni, brilliant and illuminating power and presence of yajnas from the homely agnihotra to the highest programmes of humanity, like a tempestuous horse of flying hair, we praise you and celebrate you with homage and offerings of food and oblations.

स घा॑ नः सू॒नुः शव॑सा पृ॒थुप॑गामा सु॒शव॑ः ।
मी॒ढवाँ॑ अ॒स्माक॑ं बभूयात ॥ २ ॥

2. *Sa ghā naḥ sūnuḥ śavasā pṛthupragāmā suśevaḥ. Mīḍhvāṅ asmākaṁ babhūyāt.*

May our children and successors, travelling far and wide with power and knowledge, be good and kind to us and give us showers of wealth and prosperity.

स नो॑ दू॒राच्चा॒साच्च॒ नि मर्त्या॑दघा॒यो॑ः ।
पा॒हि स॒दमि॒द्विश्वायु॑ः ॥ ३ ॥

3. *Sa no dūrāccāsācca ni martyādaghāyoḥ. Pāhi sadamidviśvāyuḥ.*

May he, lord of light and knowledge, giver of all joys of life, protect our life, home and industry from far and near against any and every sinful person.

इ॒ममू षु त्वम॒स्माक॑ं स॒निं गा॑य॒त्रं नव्यांसम ।
अग्ने॑ द॒वषु॒ प वो॑चः ॥ ४ ॥

4. *Imamū ṣu tvamasmākaṁ saniṁ gāyatraṁ navyāṁsam. Agne deveṣu pra vocaḥ.*

Agni, eternal lord omniscient, this divine knowledge, blissful, sweet and musical in Gayatri and

other musical metres, ever new and giver of new ideas, pray reveal it to the sages and whisper it into our soul.

आ नो भज परमेष्वा वाजेषु मध्यमेषु।
शिक्षा वस्वो अन्तमस्य॥ ५॥

5. *Ā no bhaja parameṣvā vājeṣu madhyameṣu.*
Śikṣā vasvo antamasya.

Lord of knowledge and power, in the highest, medium and closest battles and businesses of life, enlighten us and give us the joy and wealth of life both material and spiritual.

विभक्तासि चित्रभानो सिन्धोरूर्मा उपाक आ।
सद्या दाशुषे क्षरसि॥ ६॥

6. *Vibhaktāsi citrabhāno sindhorūrmā upāka ā.*
Sadyo dāśuṣe kṣarasi.

Versatile lord of wide and various knowledge such as analysis of sea waves and water particles, come soon, you always give a shower of knowledge to the man of faith, reverence and generosity.

यमग्ने पृत्सु मर्त्यमवा वाजेषु यं जुनाः।
स यन्ता शश्वतीरिषः॥ ७॥

7. *Yamagne pṛtsu martyamavā vājeṣu yaṁ junāḥ.*
Sa yantā śaśvatīriṣaḥ.

Lord of light and power, let the man you protect in fighting armies, whom you inspire to join battles for knowledge and development, who protects these people who have lived free since time immemorial, let him be the leader, ruler and protector of the people and their

wealth and power.

नकिरस्य सहन्त्य पयता कयस्य चित।
वाजा अस्ति श्रवाय्यः॥ ८॥

8. *Nakirasya sahantya paryetā kayasya cit.*
Vājo asti śravāyyaḥ.

No one is his challenger, no vanquisher of the hero whose battle for life and humanity is worthy of praise.

स वाजं विश्वचर्षणिरर्वद्भिरस्तु तरुता।
विप्रेभिरस्तु सनिता॥ ९॥

9. *Sa vājaṁ viśvacarṣaṇirarvadbhirastu tarutā.*
Viprebhirastu sanitā.

May he, protector of humanity, be the winner of battle for progress with the horses that run fast and reach the goal. With the scholars and sages, may he be the generous benefactor and saviour of the people.

जराबोध तद्विविद्धि विशविश यज्ञियाय।
स्तामं रुदाय दृशीकम॥ १०॥

10. *Jarābodha tadviviḍḍhi viśeviśe yajñiyāya.*
Stomaṁ rudrāya dṛśīkam.

Hero of high knowledge and wide fame, create and provide for every people and offer to adorable yajnic Rudra, brilliant lord of justice and power, that wealth, honour and celebration which is magnificent and worthy of praise.

स नो महाँ अनिमाना धूमकेतुः पुरुश्चन्दः।
धिय वाजाय हिन्वतु॥ ११॥

11. *Sa no mahāň animāno dhūmaketuḥ puruścandraḥ. Dhiye vājāya hinvatu.*

May the yajnic science of fire, great, immeasurable, universal delight with banners of smoke and flame, call up and inspire us for the achievement of intelligential technology and creative power and progress.

स रे॒वाँइ॑व वि॒श्पति॒र्दैव्यः॑ के॒तुः शृ॑णातु नः।
उ॒क्थैर॒ग्निर्बृ॒हद्भा॑नुः॥ १२॥

12. *Sa revāň iva viśpatirdaivyaḥ ketuḥ śṛṇotu naḥ. Ukthairagnirbṛhadbhānuḥ.*

That Agni, divine protector and sustainer of humanity, destroyer of disease with rays of light, mighty brilliant, may listen to our prayers and hymns of praise like a generous man of wealth and prosperity.

नमो॑ म॒हद्भ्य॒ नमो॑ अ॒र्भकभ्या॒ नमा॒ युव॑भ्या॒ नमः॑ आ॒शि-
नभ्यः। यजा॑म दे॒वान्यदि॑ श॒क्नवा॑म॒ मा ज्यायः॑सः शंस॒मा
वृ॑क्षि दवाः॥ १३॥

13. *Namo mahadbhyo namo arbhakebhyo namo yuvabhyo nama āśinebhyaḥ. Yajāma devān yadi śaknavāma mā jyāyasaḥ śaṁsamā vṛkṣi devāḥ.*

Brilliant scholars of eminence, saints and sages, we offer homage and hospitality to great scholars, love and hospitality to beginners, reverence and hospitality to youthful scholars, homage and hospitality to veterans of knowledge and wisdom. We do homage, reverence and service to the noble and brilliant people and to the divinities of nature as far as we can make it possible. You must not, no one should, malign or uproot the honour and reputation of the great and generous power

and people.

Mandala 1/Sukta 28

Indra-Yajna-Soma Devatah, Ajigarti Shunahshepa Krtrima Vaishvamitra Devarata Rshi

यत्र॒ गावा॑ पृ॒थुबु॑ध्न ऊ॒ध्वा भव॑ति॒ सात॑व ।
उ॒लूख॑लसुताना॒मवद्वि॑न्द॒ जल्गु॑लः ॥ १ ॥

1. *Yatra grāvā pṛthubudhna ūrdhvo bhavati sotave.*
Ulūkhalasutānāmavedvindra jalgulaḥ.

Indra, organiser of the yajna for development, where the broad-based stone is upraised for extraction and straining of the refined soma essences, there, for specific treatment, take the materials ground in the mortar, test them and proclaim your judgement.

यत्र॒ द्वाविव॑ ज॒घना॑धिषव॒ण्या॑ कृ॒ता ।
उ॒लूख॑लसुताना॒मवद्वि॑न्द॒ जल्गु॑लः ॥ २ ॥

2. *Yatra dvāviva jaghanādhiṣavaṇyā kṛtā.*
Ulūkhalasutānāmavedvindra jalgulaḥ.

Indra, where the two stones of the soma press are intensely juxtaposed like the two gear meshes, there take the materials fine ground in the mortar for straining and refinement for the special purpose, take out for testing and say whether it is of the right quality.

यत्र॒ नाय॑पच्य॒वमु॑पच्य॒वं च॒ शि ॑त ।
उ॒लूख॑लसुताना॒मवद्वि॑न्द॒ जल्गु॑लः ॥ ३ ॥

3. *Yatra nāryapacyavamupacyavaṁ ca śikṣate.*
Ulūkhalasutānāmavedvindra jalgulaḥ.

Where the house-wife teaches the methods of

sifting and mixing of the soma materials, there take the materials ground in the mortar for the special purpose, test and judge the quality and control.

यत्र॒ मन्थां॑ विब॒ध्नत॑ र॒श्मीन्यमि॑त॒वाइ॑व ।
उ॒लूख॑लसुता॒ना॒मवद्वि॑न्द॒ जल्गु॑लः ॥ ४ ॥

4. *Yatra manthāṁ vibadhnate raśmīn yamitavā iva.*
Ulūkhalasutānāmavedvindra jalgulaḥ.

Where they fix the churner and the cords for working control as does a driver, there, Indra, take the materials ground in the mortar for the specific purpose, try and test and judge the product.

यच्चि॒द्धि त्वं गृ॒हगृ॑ह॒ उलू॑खलक युज्यस॑ ।
इ॒ह द्यु॒मत्त॑मं वद॒ जय॑तामिव दुन्दु॒भिः ॥ ५ ॥

5. *Yacciddhi tvaṁ gṛhegṛha ulūkhalaka yujyase.*
Iha dyumattamaṁ vada jayatāmiva dundubhiḥ.

Pharmacist of the soma refinery, whatever the knowledge, technique and process that you use in operation in every home, announce here itself the brilliant results of that loudly as if with the drum of a victor.

उ॒त स्म॑ त वनस्पत॒ वाता॒ वि वा॒त्यग॒मित ।
अथा॒ इन्दा॑य॒ पात॑व सु॒नु साम॑मुलूखल ॥ ६ ॥

6. *Uta sma te vanaspate vāto vi vātyagramit.*
Atho indrāya pātave sunu somamulūkhala.

Lord of herbs and trees, the wind of your achievement blows ahead far and wide, so then, for the health and joy of humanity, refine and prepare tonics and medications in the refinery for Indra.

आ॒य॒जी वा॑ज॒सात॑मा॒ ता ह्यु१॑च्चा वि॑जभृ॒तः ।
हरी॑इ॒वान्धां॑सि॒ बप्स॑ता ॥ ७ ॥

7. *Āyajī vājasātamā tā hyuccā vijarbhṛtaḥ.*
Harī ivāndhāṁsi bapsatā.

Worshipful men and women, heroes of the creative battles of life, holding up their own yajnic achievements high, enjoy the delicacies of life and good health as the sun rays drink up the juices of herbs.

ता नो॑ अ॒द्य व॑नस्पती ऋ॒ष्वावृ॑ष्वभि॑ः सा॒तृभि॑ः ।
इन्दा॑य॒ मधु॑मत्सुतम ॥ ८ ॥

8. *Tā no adya vanaspatī ṛṣvāvṛṣvebhiḥ sotṛbhiḥ.*
Indrāya madhumatsutam.

Men and women who are dynamic with yajnic ambition, and experts of herbs and forests may provide for us to-day refined essences of soma replete with honey-sweets distilled by brilliant specialists of the science.

उ॒च्छि॒ष्टं च॒म्वो॑भर॒ सामं॑ प॒वित्र॒ आ सृ॑ज ।
नि धे॑हि॒ गारधि॑ त्व॒चि ॥ ९ ॥

Ucchiṣṭaṁ camvorbhara somaṁ pavitra ā sṛja.
Ni dhehi goradhi tvaci.

High-priest of soma-yajna, come and create the purest soma as prescribed by experts, hold it on in special containers for vitalisation and place it on the floor of the earth for Indra.

Mandala 1/Sukta 29

Indra Devatah, Ajigarti Shunahshepa Krtrima Vaishvamitra Devarata Rshi

यच्चिद्धि सत्य सामपा अनाशस्ताइव स्मसि । आ तू न इन्द शंसय गाष्वश्वेषु शुभिषु सहस्त्रेषु तुवीमघ ॥ १ ॥

1. *Yacciddhi satya somapā anāśastā iva smasi. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, lord of glory, eternal and imperishable, protector and promoter of soma, beauty and prosperity of life, if ever we are found wanting (for our acts of omission or commission), graciously help us repair, rehabilitate and re-establish in a splendid world of a thousand cows and horses (in a state of good health and a sound economy of plenty and progress).

शिपिन्वाजानां पत शचीवस्तव दंसना । आ तू न इन्द शंसय गाष्वश्वेषु शुभिषु सहस्त्रेषु तुवीमघ ॥ २ ॥

2. *Śiprinvājānāṁ pate śacīvastava daṁsanā. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, lord of glory, giver of secular and sacred wealth and well-being, protector and supporter of our struggle for progress and prosperity, master of man-power and great action, by virtue of the divine voice and under your presence and protection, bless us to rise to a splendid state of thousand-fold good health of sound sense and knowledge and speedy progress in prosperity, transport and communication.

नि ष्वा॑पया मिथू॒दृशा॑ स॒स्तामबु॑ध्यमान । आ तू न॑ इन्द शंसय॒ गाष्वश्व॑षु शु॒भिषु॑ स॒हस्त्र॑षु तुवीमघ ॥ ३ ॥

3. *Ni ṣvāpayā mithūdṛśā sastāmabudhyamāne. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, glorious lord of vitality, vision and will to live, eliminate the phantom of illusion and sloth of body and mind which mislead and depress, and let us awake and rise to a splendid state of a thousand-fold brilliance of knowledge, generous prosperity and fast advancement.

स॒सन्तु॒ त्या अरा॑तया॒ बाध॑न्तु शूर रा॒तयः॑ । आ तू न॑ इन्द शंसय॒ गाष्वश्व॑षु शु॒भिषु॑ स॒हस्त्र॑षु तुवीमघ ॥ ४ ॥

4. *Sasantu tyā arātayo bodhantu śūra rātayaḥ. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, lord of glory, heroic strength and courage, let adversities go to sleep and breathe out, let good fortunes awake and prosper, and let us advance and establish in an admirable state of thousand-fold wealth and generosity, cows and horses.

समि॑न्द गद्॒भं मृ॑ण नु॒वन्तं पा॒पया॑मु॒या । आ तू न॑ इन्द शंसय॒ गाष्वश्व॑षु शु॒भिषु॑ स॒हस्त्र॑षु तुवीमघ ॥ ५ ॥

5. *Samindra gardabhaṁ mṛṇa nuvantaṁ pāpayāmuyā. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, glorious lord of justice and power, upholder of truth and Dharma, discriminate and throw

out that brayer shouting his praises with that vile intention of his and help us establish ourselves in a splendid state of thousand-fold purity and truth with wealth of cows and horses.

पताति कुण्डृणाच्या दूरं वाता वनादधि । आ तू न इन्द शंसय गाष्वश्वेषु शुभिषु सहस्त्रेषु तुवीमघ ॥ ६ ॥

6. *Patāti kuṇḍṛṇācyā dūraṁ vāto vanādadhi. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

The wind blows over the forest and clusters of lotus, over and across the world and soars high with the rays of light in waves up and down. Indra, lord of light and winds, commanding the wealth of the worlds, inspire and establish us in a splendid state of thousand beauties, generosities of the cow and mother earth and the speed of winds.

सर्वं परिक्राशं जहि जम्भया कृकदाश्वम । आ तू न इन्द शंसय गाष्वश्वेषु शुभिषु सहस्त्रेषु तुवीमघ ॥ ७ ॥

7. *Sarvaṁ parikrośaṁ jahi jambhayā kṛkadāśvam. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, lord of the world's wealth and glory, silence the wail of lamentations, crush the spirit of evil, and inspire and establish us in a splendid state of thousand-fold purity of conduct, free dominion over the earth and meteoric speed of progress and attainment.

Mandala 1/Sukta 30

Indra-Ashvinau-Usha Devatah, Ajigarti Shunahshepah Krtrima Vaishvamitra Devarata Rshi

आ व॒ इन्द्रं॑ किविं॑ यथा वाज॒यन्तः॑ श॒तक्र॑तुम।
मंहि॑ष्ठं सिञ्च॒ इन्दु॑भिः ॥ १ ॥

1. *Ā va indraṁ kriviṁ yathā vājayantaḥ śata-kratum.*
Maṁhiṣṭhaṁ siñca indubhiḥ.

Just as strong winds carry the cloud for rain on the earth, just as men dig the well for irrigating the field, so you serve Indra, most generous and powerful hero of a hundred acts of creation and growth, with each drop of your powers and energies.

श॒तं वा॒ यः शुची॑नां स॒हस्रं॑ वा॒ समा॑शिराम।
एदु॑ नि॒म्नं न री॑यत ॥ २ ॥

2. *Śataṁ vā yaḥ śucīnāṁ sahasraṁ vā samāśirām.*
Edu nimnaṁ na rīyate.

Indra, controller of fire, water and electric energy, raises the pure ones to power hundred, and the mixed and synthesised ones to power thousand. Never does He or His power or the efficacy of His creations go down.

सं यन्मदा॑य शु॒ष्मिण॑ एना ह्यस्या॒दर॑।
स॒मु॒दा न व्यचा॑ द॒ध ॥ ३ ॥

3. *Saṁ yanmadāya śuṣmiṇa enā hyasyodare.*
Samudro na vyaco dadhe.

For the creation of life's joy and for the development of food and energy for life, I take on these

hundreds of powers of Indra implicit in the potentials of fire, water and electricity just like the jewels hidden in the depths of the wide wide sea.

अयमु॑ त॒ समतसि कपातइव गभधिम।
वचस्तच्चि॑ न आहस॥ ४॥

4. *Ayamu te samatasi kapota iva garbhadhim.*
Vacastaccinna ohase.

Indra, light and power of existence, this creation is yours for sure. Just as a pigeon flies into the nest to meet its mate so do you pervade and impregnate nature to create the world of forms, and listen to our words of praise and prayer.

स्तात्रं रा॑धानां पत॒ गिर्वाहा वीर॒ यस्य॑ त।
विभूतिरस्तु सूनृता॥ ५॥

5. *Stotraṁ rādhānāṁ pate girvāho vīra yasya te.*
Vibhūtirastu sūnṛtā.

Indra, celebrated in the divine voice of revelation, creator and guardian of the world and its wealth, mighty lord of omnipotence, great and true is your glory, and may our praise and prayer to you be truly realised for our strength and joy of life.

ऊध्वस्तिष्ठा न ऊतय॒ स्मिन्वाज॑ शतकता।
सम॒न्यषु॑ बवावह॥ ६॥

6. *Ūrdhvastiṣṭhā na ūtaye'sminvāje śatakrato.*
Samanyeṣu bravāvahai.

Indra, hero of a hundred great acts of yajnic creation, rise and stay high for our defence and

protection in this battle of life. And we would sing your praises in prayer with joy in other battles too together with you.

यागंयाग त॒वस्त॑रं॒ वाजंवाज हवामह।
सखा॑य॒ इन्द्र॑मू॒तय॑ ॥ ७ ॥

7. *Yogeyoge tavastaraṁ vājevāje havāmahe.*
Sakhāya indramūtaye.

Friends together and friends of Indra ever stronger and mightier, in every act of production and progress and in every battle for protection and preservation, we call upon Indra for defence and victory for well-being.

आ घा॑ गम॒द्यदि॒ श्रव॑त्सह॒स्रिणी॑भिरू॒तिभि॑: ।
वाज॑भिरुप॑ ना॒ हव॑म ॥ ८ ॥

8. *Ā ghā gamadyadi śravatsahasriṇībhirūtibhiḥ.*
Vājebhirupa no havam.

If Indra hears our call, let Him come, we pray, with a thousand ways of protection and progress of prosperity and well-being.

अनु॑ प॒त्नस्याक॑सा हुव तु॑विप॒तिं नर॑म ।
यं त॒ पूर्व॑ पि॒ता हु॒व ॥ ९ ॥

9. *Anu pratnasyaukaso huve tuvipratiṁ naram.*
Yaṁ te pūrvaṁ pitā huve.

I invoke and call upon the Primeval Man, eternal father, who creates this multitudinous existence from the eternal womb of nature, the same whom our original forefathers invoked and worshipped.

तं त्वा॑ व॒यं वि॑श्ववा॒रा शा॑स्महे पुरुहूत।
सखे॑ वसो जरि॒तृभ्यः॑ ॥ १० ॥

10. *Taṁ tvā vayaṁ viśvārā'' śāsmahe puruhūta.*
Sakhe vaso jaritṛbhyaḥ.

Lord of universal love and choice, all benefactor, invoked and worshipped by all, friend, immanent and universal home, we invoke and worship you and pray for light from the celebrants of Divinity.

अ॒स्माकं॑ शि॒पिणी॑नां॒ साम॑पाः साम॒पाव्ना॑म।
सखे॑ वजि॒न्त्सखी॑नाम ॥ ११ ॥

11. *Asmākaṁ śipriṇīnāṁ somapāḥ somapāvnām.*
Sakhe vajrintsakhīnām.

Friend of friends, benign protector of the protectors of soma, life's joy, lord of the thunderbolt of light and lightning, supreme deity of us all and of all noble women, we love and pray for light and life divine.

तथा॒ तदस्तु सामपा॒ः सखे॑ वजि॒न्तथा॑ कृणु।
यथा॑ त उ॒श्मसी॒ष्टय॑ ॥ १२ ॥

12. *Tathā tadastu somapāḥ sakhe vajrintathā kṛṇu.*
Yathā ta uśmasīṣṭaye.

Protector of soma, peace and happiness, friend, lord of light and destroyer of suffering, as we love and pray to you for our good, so may you be and so may you do for us.

र॒वती॑नः सध॒माद॒ इन्द्रे॑ सन्तु तुवि॒वा॑जाः।
क्षु॒मन्ता॒ याभि॒मदे॑म ॥ १३ ॥

13. *Revatīrnaḥ sadhamāda indre santu tuvivājāḥ.*
Kṣumanto yābhirmadema.

May our people, wives and children be rich in wealth, knowledge and grace of culture, so that we, abundant and prosperous, may rejoice with them and live with them in happy homes in a state of honour and glory.

आ घ त्वावान्त्मनाप्तः स्तातृभ्या धृष्णवियानः ।
ऋणार इं न चक्र्याः ॥ १४ ॥

14. *Ā gha tvāvāntmanāptaḥ stotṛbhyo dhṛṣṇaviyānaḥ.*
Ṛṇorkaṣaṁ na cakryoḥ.

Lord of inviolable might, yourself your own definition, omniscient, instantly comprehending all that moves, you manifest your presence to the vision of your celebrants just as the one axle of two chariot wheels (moving, caring yet unmoved).

आ यद्दुवः शतकत्वा कामं जरितॄणाम ।
ऋणार इं न शचीभिः ॥ १५ ॥

15. *Ā yadduvaḥ śatakratavā kāmaṁ jaritṝṇām.*
Ṛṇorakṣaṁ na śacībhiḥ.

Lord of a hundred blissful acts of the yajna of creation, who by the prayers and pious actions of the celebrants come into their vision and experience like the axis of a wheel, you fulfill their love and desire wholly and entirely.

शश्वदिन्द्रः पापुथद्भिर्जिगाय नानदद्भिः शाश्वसद्भिर्धनानि ।
स नो हिरण्यरथं दंसनावान्त्स नः सनिता सनय स नो दात ॥ १६ ॥

16. *Śaśvadindraḥ popruthadbhirjigāya nānadadbhiḥ śāśvasadbhirdhanāni. Sa no hiraṇyarathaṁ daṁsanāvāntsa naḥ sanitā sanaye sa no'dāt.*

Indra, the eternal creator, with roaring, moving, non-moving and animate things and materials, creates the wealth of existence such as earth, gold and knowledge and rises in glory. May He, lord of generosity and dispensation of justice, give us golden chariots and bless us with wealth of the world for happiness and well-being.

आश्विनावश्वावत्यषा यातं शवीरया।
गोमद्दस्रा हिरण्यवत ॥ १७ ॥

17. *Āśvināvaśvāvatyeṣā yātaṁ śavīrayā.*
Gomaddsrā hiraṇyavat.

Ashvins, scientist and technologist of eminence, president and commander, moving like the earth and light, create the chariot with golden materials and earthly comfortable provisions and take us to distant places at the wanted speed with chosen acceleration and reach distant places for our goals.

समानयोजना हि वां रथो दस्रावमर्त्यः।
समुद्र अश्विनीयते ॥ १८ ॥

18. *Samānayojano hi vāṁ ratho dasrāvamartyaḥ.*
Samudre aśvineyate.

Ashvins, generous and imaginative experts, indestructible is your chariot of balanced technology of velocity. It goes over the sea and soars into the sky, at the wanted speed and acceleration, for the wanted destination.

न्यघ्न्यस्य मूर्धनि चक्रं रथस्य यमथुः।
परि द्यामन्यदीयते ॥ १९ ॥

19. *Nyaghnyasya mūrdhani cakraṁ rathasya yemathuḥ. Paridyāmanyadīyate.*

Ashvins, on top of your indestructible chariot fix a rotating machine, chakra, which will take it over the sea and the sky. Fix another below, and this other will take it over the sky into space, the region of light.

कस्त॑ उषः कधपिय भु॒ज मता॑ अमत्य।
कं न॑ास विभावरि॥ २०॥

20. *Kasta uṣaḥ kadhapriye bhuje marto amartye.*
Kaṁ nakṣase vibhāvari.

O Dawn, immortal light of the divine sun, lover of divine songs and stories, darling of the singers and celebrants, which mortal man is able to comprehend your beauty and bliss? Lady of Light, who do you see as such?

व॒यं हि त॒ अम॑न्म॒ह्या न्ता॒दा प॑रा॒काता।
अश्व॒ न चि॑त्र अरुषि॥ २१॥

21. *Vayaṁ hi te amanmahyā''ntādā parākāt.*
Aśve na citre aruṣi.

Golden lady of Light Divine, refulgent, riding as if on a wondrous flying horse, we pray we may know and attain to you wholly from within and from far off above.

त्वं त्यभि॒रा ग॑हि॒ वाज॑भिदुहितदिवः।
अ॒स्म र॒यिं नि धा॑रय॥ २२॥

22. *Tvaṁ tyebhirā gahi vājebhirduhitardivaḥ.*
Asme rayiṁ ni dhāraya.

Come, daughter of the light of Heaven, with all the light and speed and message of time and space. Bear all the wealth and knowledge and bring us the blessings of the Divine.

Mandala 1/Sukta 31

Agni Devata, Angirasa Hiranyastupa Rshi

त्वमग्न पथमा अङ्गिरा ऋषिर्देवा देवानामभवः शिवः सखा। तव व्रत कवयो विद्मनापसो जायन्त मरुतो भ्राजदृष्टयः ॥ १ ॥

1. *Tvamagne prathamo aṅgirā ṛṣirdevo devānāmabhavaḥ śivaḥ sakhā. Tava vrate kavayo vidmanāpaso'jāyanta maruto bhrājadṛṣṭayaḥ.*

Agni, Lord Supreme of the universe, you are the first of existence and pre-existence, life and spirit of the worlds, seer and teacher, light and light-giver of nature for scholars of humanity. Friend and lord of bliss, the scholars, saints and poets, and the fastest geniuses of the world abiding in your laws of Dharma and Karma, with full consciousness and responsibility rise to a state of glorious light and vision.

त्वमग्न पथमा अङ्गिरस्तमः कविर्देवानां परि भूषसि व्रतम। विभुर्विश्वस्मै भुवनाय मेधिरो द्विमाता शयुः कतिधा चिदायवे ॥ २ ॥

2. *Tvamagne prathamo aṅgirastamaḥ kavirdevānāṁ pari bhūṣasi vratam. Vibhurviśvasmai bhuvanāya medhiro dvimātā śayuḥ katidhā cidāyave.*

Agni, lord of light, eternal and ever first existence and prime cause of creation, life of life,

omniscient, you create the laws of the lights of nature and humanity and invest them with beauty and grace. Immanent, omnipresent and infinite, for all the worlds of the universe you are the mother maker and mover of the world of light and dark, subtle and gross, all. You send them to sleep in pralaya (annihilation) and wake them up into the light of existence for a life-time in so many ways.

त्वमग्न पथमा मातरिश्वन आविर्भव सुकतूया विवस्वत।
अरंजतां रादसी हातृवूय संघ्नाभारमयजा महा वसा ॥ ३ ॥

3. *Tvamagne prathamo mātariśvana āvirbhava sukratūyā vivasvate. Arejetāṁ rodasī hotṛvūrye'-saghnorbhāramayajo maho vaso.*

Agni, lord of light and knowledge, you are the first of existence and eternal wakeful presence. By your yajnic vibration of divine intention you manifest for the creation of Matarishva, universal energy of nature, and Vivasvan, the refulgent sun. By the same cause, the all-containing heaven and the generous earth, all productive, come into existence, move and shine. Haven and home of all, immanent power, bear the burden and create the mighty and subtle knowledge of the super-power for us.

त्वमग्न मनव द्यामवाशयः पुरूरवस सुकृत सुकृत्तरः।
श्वात्रण यत्पित्रामुच्यस पया त्वा पूवमनय ापरं
पुनः ॥ ४ ॥

4. *Tvamagne manave dyāmavāśayaḥ purūravase sukṛte sukṛttaraḥ. Śvātreṇa yatpitrormucyase paryā'' tvā pūrvamanayannāparaṁ punaḥ.*

Agni, lord of light and knowledge, greater creator of beneficence than anyone else, you create the light and heaven for the man of knowledge, divine speech and noble action. O soul, jiva, who are freed of the obligation and causal link of father and mother by virtue of knowledge and action, the same lord who led you to the previous birth takes you to the next, after this and even after moksha.

त्वमग्न वृषभः पुष्टिवर्धन उद्यतस्रुच भवसि श्रवाय्यः। य आहुतिं परि वदा वषट्कृतिमकायुरग्र विश आविवाससि॥ ५॥

5. *Tvamagne vṛṣabhaḥ puṣṭivardhana udyatasruce bhavasi śravāyyaḥ. Ya āhutiṁ pari vedā vaṣaṭkṛti-mekāyuragre viśa āvivāsasi.*

Agni, lord giver of the showers of blessings, promoter of growth and progress, you listen to the praise and prayer of the yajakas holding up the ladle of offering for the fire, now as before and after. Lord eternal, constant and imperishable existence, you wholly know the offers of libations and accept all yajnic actions of the performers, and all the people of the world abide in you and serve you.

त्वमग्न वृजिनवर्तनिं नरं सक्मन्पिपर्षि विदथे विचर्षणे। यः शूरसाता परितक्म्ये धने दभ्रेभिश्चित्समृता हंसि भूयसः॥ ६॥

6. *Tvamagne vṛjinavartaniṁ naraṁ sakmanpi-parṣi vidathe vicarṣaṇe. Yaḥ śūrasātā paritakm-ye dhane dabhrebhiścitsamṛtā haṁsi bhūyasaḥ.*

Agni, friend and associate lord of comprehensive vision, you support the man who goes with the man

of strength in yajna, and resist and defeat the man who supports a man of crooked ways of power. And in battle of the brave for the creation of wealth and joy, you destroy many evils with limited men and means dedicated to righteousness.

त्वं तमग्न अमृतत्व उत्तम मर्तं दधासि श्रवस दिवदिव। यस्तातृषाण उभयाय जन्मन मयः कृणाषि पय आ च सूरय ॥ ७ ॥

7. *Tvaṁ tamagne amṛtatva uttame martaṁ dadhāsi śravase divedive. Yastātṛṣāṇa ubhayāya janmane mayaḥ kṛṇoṣi praya ā ca sūraye.*

Agni, into the best state of moksha you place that intelligent person who is keen to hear the divine voice day in and day out and longs for freedom. And then for the man of wisdom who loves both the previous state and the next human birth, you do good and create the best of desired happiness and comfort in life.

त्वं नो अग्न सनय धनानां यशसं कारुं कृणुहि स्तवानः।
ऋध्याम कमापसा नवन दवद्यावापृथिवी पावतं नः ॥ ८ ॥

8. *Tvaṁ no agne sanaye dhanānāṁ yaśasaṁ kāruṁ kṛṇuhi stavānaḥ. Ṛdhyāma karmāpasā navena devairdyāvāpṛthivī prāvataṁ naḥ.*

Agni, lord giver of honour, sung and celebrated in hymns, for the management and growth of our wealth, give us a reputed expert of economy so that we may advance and prosper with new enterprises, and both heaven and earth may promote us with the blessings of nature and the environment.

त्वं नो॑ अग्न पि॒त्रारु॒पस्थ॒ आ दे॒वा दे॒वष्वनवद्य जागृ॑विः।
त॒नूकृ॑द बोधि प्रमतिश्च का॒रव॒ त्वं क॑ल्याण॒ वसु॒ विश्व॒-
मापि॑षः॥ ९॥

9. *Tvaṁ no agne pitrorupastha ā devo deveṣvanavadya jāgṛviḥ. Tanūkṛdbodhi pramatiśca kārave tvaṁ kalyāṇa vasu viśvamopiṣe.*

Agni, light of the world and giver of knowledge and progress, keep us close in the presence of father and mother under the care and protection of heaven and earth. Brilliant and generous, lord immaculate beyond words of evil and calumny, you are ever awake and active in the lights of nature and hearts of pious humanity. Lord creator and maker of the finest forms of existence, give us the knowledge, give us the protection and expertise for the worker specialist entrepreneur. You are the peace, you are the bliss. You are the wealth, you are the Home. Let the world awake, arise and reach where they belong.

त्वम॑ग्न॒ प्रम॑ति॒स्त्वं पि॒तासि॑ न॒स्त्वं व॑यस्कृ॒त्तव॑ जा॒मया॑ व॒यम।
सं त्वा॒ राय॑ः श॒तिन॒ः सं स॑हस्रिण॑ः सु॒वीरं॑ यन्ति व॒तपा॑म॑-
दाभ्य॥ १०॥

10. *Tvamagne pramatistvaṁ pitāsi nastvaṁvayaskṛttava jāmayo vayam. Saṁ tvā rāyaḥ śatinaḥ saṁ sahasriṇaḥ suvīraṁ yanti vratapāmadābhya.*

Agni, light of the world, you are the power of exalted knowledge. You are our father and protector. You are the giver of life for us, life ever new. We are your children of enlightenment. The wealths of the world in hundred forms in a thousand streams flow unto you, lord inviolable, bravest of the brave, observer and

protector of the laws of life and nature.

त्वामग्न पथममायुमायवे देवा अकृण्वन्नहुषस्य विश्पतिम।
इळामकृण्वन्मनुषस्य शासनीं पितुर्यत्पुत्रो ममकस्य जायते ॥ ११ ॥

11. *Tvāmagne prathamamāyumāyave devā akṛṇvannahuṣasya viśpatim. Iḷāmakṛṇvan manuṣasya śāsanīṁ pituryatputro mamakasya jāyate.*

Agni, lord of light and life, ruler, sustainer and protector of the people, brilliant powers of nature manifest you, brilliant men of knowledge and generosity elect and kindle you, first power, leading light and protector of the people for their life, enlightenment and advancement. They envision, proclaim and disseminate the divine voice, eternal truth and ruling law of the world and humanity. And, as in my case, the son is born of the father, so is light and knowledge born of parental light and knowledge.

त्वं नो अग्न तव देव पायुभिर्मघान' र ा तन्वश्च वन्द्य ।
त्राता ताकस्य तनये गवामस्यनिमेषं र ाक्षमाणस्तव व्रत ॥ १२ ॥

12. *Tvaṁ no agne tava deva pāyubhirmaghono rakṣa tanvaśca vandya. Trātā tokasya tanaye gavāmasyanimeṣaṁ rakṣamāṇastava vrate.*

Agni, universal protector and sustainer of life, generous and brilliant lord, adorable power, blest are we with wealth and prosperity. Protect and promote us and our health and age with all your powers of protection and sustenance. You are the saviour and vigilant guardian of our children, our land and cows, and our sense and mind for the sake of our posterity. And we

are steady and dedicated to the rules and discipline of your law.

त्वमग्न यज्यव पायुरन्तरा निषङ्गाय चतुर इध्यस । या रातहव्या वृकाय धायस कीरश्चिन्मन्त्रं मनसा वनाषि तम ॥ १३ ॥

13. *Tvamagne yajyave pāyurantaro'niṣaṅgāya catu-rakṣa idhyase. Yo rātahavyo'vṛkāya dhāyase kīreścinmantraṁ manasā vanoṣi tam.*

Agni, ruling lord, you are the protector and promoter of the man of yajna who creates wealth and contributes to prosperity. Lord of all round vision and power, you shine within for the man of objective wisdom and judgement. You are the creator and giver of wealth and prosperity for the non-violent man of action and generosity, and you listen with love and accept that prayer and mantra of the celebrant which springs from the heart.

त्वमग्न उरुशंसाय वाघत स्पार्हं यदक्ष्णः परमं वनाषि तत। आधस्य चित्पमतिरुच्यस पिता प पाकं शास्सि पदिशा विदुष्टरः ॥ १४ ॥

14. *Tvamagna uruśaṁsāya vāghate spārhaṁ yadre-kṇaḥ paramaṁ vanoṣi tat. Ādhrasya citpramatiru-cyase pitā pra pākaṁ śāssi pra diśo viduṣṭaraḥ.*

Agni, lord of light and knowledge, ruler of the world, for the man of celebrated eminence and for the man of yajna and divine speech, you create and give that wealth of life which is the best and most wanted of all. Lord of vision and wisdom, you are called the father of the world you hold in sway, and you superintend the

rule of law, and you rise as redeemer of the world in all quarters of space.

त्वमग्न प्रयतदक्षिणं नरं वर्मेव स्यूतं परि पासि विश्वतः ।
स्वादुक्षद्मा यो वसतौ स्योनकृज्जीवयाजं यजते सोपमा दिवः ॥ १५ ॥

15. *Tvamagne prayatadakṣiṇaṁ naraṁ varmeva syūtaṁ pari pāsi viśvataḥ. Svādukṣadmā yo vasatau syonakṛjjīvayājaṁ yajate sopamā divaḥ.*

Agni, lord of light and law, guardian of all, like a strongly fabricated armour you protect from all sides the man initiated and consecrated who abides in the home with delicious foods, doing noble deeds with yajna and dharma and serves life as an example of the saving light of heaven.

इमामग्न शरणिं मीमृषो न इममध्वानं यमगाम दूरात् । आपिः पिता प्रमतिः सोम्यानां भूमिरस्यृषिकृन्मर्त्यानाम ॥ १६ ॥

16. *Imāmagne śaraṇiṁ mīmṛṣo na imamadhvānaṁ yamagāma dūrat. Āpiḥ pitā pramatiḥ somyā-nāṁ bhṛmirasyṛṣikṛnmartyānām.*

Agni, lord of light and knowledge, remove this destructive ignorance of ours so that we come back to the right path from afar. Lord of vision and wisdom, giver of the light divine, omnipresent, ever on the move, immanent and accessible to the people of peace and piety, father, save us, redeem us, bless us.

मनुष्वदग्न अङ्गिरस्वदङ्गिरा ययातिवत्सदने पूववच्छुचे ।
अच्छ या ह्या वहा दव्यं जनमा सादय बर्हिषि यविष्ठ्य ॥ १७ ॥

17. *Manuṣvadagne aṅgirasvadaṅgiro yayātivat sadane pūrvavacchuce. Accha yāhyā vahā daivyaṁ janamā sādaya barhiṣi yakṣi ca priyam.*

Agni, lord of the world, Angira, life-breath of existence, the very light of purity, come well beautifully, come like a human presence, come like the breath of freshness, come like the effort and achievement of life, come as ever before. Come to the dear holy man of divinity, bear him on to knowledge and Dharma, seat him on the sacred grass of the vedi in the house of yajna, and conduct the yajna for us unto the light of heaven.

एतनाग्न बह्मणा वावृधस्व शक्ती वा यत्त चकृमा विदा वा। उत प णष्यभि वस्या अस्मान्त्सं नः सृज सुमत्या वाजवत्या ॥ १८ ॥

18. *Etanāgne brahmaṇā vāvṛdhasva śaktī vā yatte cakṛmā vidā vā. Uta pra ṇeṣyabhi vasyo asmāntsaṁ naḥ sṛja sumatyā vājavatyā.*

Agni, lord of light and fire of yajna, grow and let us grow by this divine voice of Veda, and by whatever we may do and achieve with our spiritual and physical strength or with our knowledge and action for the Divine. And bring us all-round wealth, and in-vest and exalt us with holy, creative and dynamic intelligence of a positive and victorious order.

Mandala 1/Sukta 32

Indra Devata, Angirasa Hiranyastupa Rshi

इन्दस्य नु वीया णि प वाचं यानि चकार पथमानि वजी। अह हिमन्वपस्ततद प व ाणा अभिनत्पवतानाम ॥ १ ॥

1. *Indrasya nu vīryāṇi pra vocaṁ yāni cakāra prathamāni vajrī. Ahannahimanvapastatarda pra vakṣaṇā abhinat parvatānām.*

I recite and celebrate the first and highest exploits of Indra, lord of the thunderbolt, refulgent ruler, which he, like the sun, performs with the shooting rays of His light. He breaks down the cloud like an enemy, releases the waters and opens the paths of mountain streams. (The ruler too, similarly, breaks down the enemies holding up the powers of the nation for movement, releases the energies and resources of the nation, and carves out the paths of progress.)

अह॒न्नहि॑ं पव॑त शिश्रियाणं॒ त्वष्टा॑स्मै॒ वज्रं॑ स्व॒र्यं॑ तत॑क्ष। वा॒श्राइ॑व धे॒नव॒: स्यन्द॑माना॒ अञ्ज॑: समु॒द्रमव॑ जग्मु॒रापः॑ ॥ २ ॥

2. *Ahannahiṁ parvate śiśriyāṇaṁ tavaṣṭāsmai vajraṁ svaryaṁ tatakṣa. Vāśrā iva dhenavaḥ syandamānā añjaḥ samudramava jagmurāpaḥ.*

Indra, lord of shooting rays of light, breaks the cloud resting on the mountain. Tvashta, creative power of the Divine, making fine forms and subtle energies, creates the catalytic power for Him and His shooting rays against the cloud. And, like cows eager for the calves, rushing to the stalls, the waters instantly rush down to the sea.

वृषा॒यमा॑णा वृणीत॒ सामं॒ त्रिक॑दुकेष्वपिबत्सु॒तस्य॑। आ सायं॑कं म॒घवा॑दत्त॒ वज्र॒महं॑ हन॑ं पथम॒जामही॑नाम ॥ ३ ॥

3. *Vṛṣāyamāṇo'vṛṇīta somaṁ trikadrukeśvapibatsutasya. Ā sāyakaṁ maghavādatta vajramahannenaṁ prathamajāmahīnām.*

Indra, generous lord of showers of light and rain, receives and drinks up the vital essences present in heaven, earth and sky, three regions of the created world. The sun, glorious possessor of heat and water, takes up the thunderbolt of electric energy and strikes and breaks up the first born of the dense clouds of vapours.

(So does the ruler hold and rule and enjoy the rule over his dominion. He takes up his forces and deploys them to destroy the worst of the nation's enemies. And just as the sun is mighty and generous for the earth, so should the ruler be for his subjects and dominions.)

यदि॒न्दाह॑न्पथम॒जामही॑ना॒मान्मा॒यिना॒ममि॑ना॒ः पात मा॒याः ।
आत्सूर्यं॑ ज॒नय॒न्द्यामु॒षासं ता॒दीत्ना॒ शत्रुं॒ न किला॑ विवित्स ॥ ४ ॥

4. *Yadindrāhan prathamajām ahīnāmānm āyinām amināḥ prota māyāḥ. Āt sūryaṁ janayan dyāmuṣāsaṁ tādītnā śatruṁ na kilā vivitse.*

Indra, since you break up the first born of the clouds of dark vapours and also disperse the powerful forces of these wonder demons, creating and revealing thereby the sun and the dawn and the heavens, you will not, for sure, encounter any enemy.

(So should the ruler too eliminate the enemies of the land and ensure peace and security for his people.)

अह॑न्वृ॒त्रं वृ॑त्र॒तर॑ं व्यं॒स॒मिन्दा॒ वज॑ण महु॒ता व॒धन॑ ।
स्कन्धांसीव॒ कुलि॑शना॒ विवृ॒क्णा हि॑ः शयत उप॒पृक्पृ॑थि॒व्याः ॥ ५ ॥

5. *Ahanvṛtraṁ vṛtrataraṁ vyaṁsamindro vajreṇa mahatā vadhena. Skandhāṁsīva kuliśenā vivṛkṇā'hiḥ śayata upapṛkpṛthivyāḥ.*

Indra, sun and vayu energy, breaks up Vrtra, the dark thick cloud, denser than demonic, with the fatal blow of the thunderbolt of lightning. Its shoulders chopped off by the shooting sharpness of the sword-like waves of sun-rays, the cloud lies flat on the floor of the earth (its body turned to rain water).

अयाद्धव दुमद आ हि जुह्व महावीरं तुविबाधमृजीषम। नातारीदस्य समृतिं वधानां सं रुजानाः पिपिष इन्दशत्रुः ॥ ६ ॥

6. *Ayoddheva durmada ā hi juhve mahāvīraṁ tuvibādham ṛjīṣam. Nātārīdasya samṛtiṁ vadhā-nāṁ saṁ rujānāḥ pipiṣa indraśatruḥ.*

Like a naive warrior gone mad, Vrtra, the cloud dared and challenged the sun, great and valiant Indra, vanquisher of many, reducing them to juice. But he could not take the force of the blows of Indra, failed and lay crushed. The streams flow over hills breaking down mounds of earth.

अपादहस्ता अपृतन्यदिन्द्रमास्य वजमधि सानौ जघान। वृष्णो वधिः पतिमानं बुभूषन्पुरुत्रा वृत्रो अशयद्व्यस्तः ॥ ७ ॥

7. *Āpādahasto apṛtanyadindramāsya vajramadhi sānau jaghāna. Vṛṣṇo vadhriḥ pratimānaṁ bubhūṣan purutrā vṛtro aśayad vyastaḥ.*

Legs now lost, arms lost, Vrtra had challenged Indra. Impotent fool he was, desiring equal rivalry with the mighty hero. Indra struck the lightning thunderbolt on his shoulder. Beaten and broken all over, Vrtra lies flat on the earth.

नदं न भिन्नममुया शयानं मनो रुहाणा अति यन्त्यापः।
याश्चिदं वृत्रो महिना पर्यतिष्ठत्तासामहिः पत्सुतःशीर्बभूव ॥ ८ ॥

8. *Nadaṁ na bhinnamamuyā śayānaṁ mano ruhāṇā ati yantyāpaḥ. Yāścid vṛtro mahinā paryatiṣṭhattāsāmahiḥ patsutaḥ śīrbabhūva.*

Like a flood let loose, the showers of rain, so soothing and beautiful to the mind, defy Vrtra, the cloud, which is now lying shattered on the ground — waters which, earlier, the cloud had held up with its own might. Their master now lies trampled under feet on the ground. (This is the fate of a presumptuous man who proudly and foolishly challenges the Almighty.)

नीचावया अभवद वृत्रपुत्रेन्दो अस्या अव वधर्जभार।
उत्तरा सूरधरः पुत्र आसीद्दानुः शय सहवत्सा न धेनुः ॥ ९ ॥

9. *Nīcāvayā abhavad vṛtraputrendro asyā ava vadharjabhāra. Uttarā sūradharaḥ putra āsīd dānuḥ śaye sahavatsā na dhenuḥ.*

The earth is the mother of the cloud, below. The other is the sky up on high. Indra, the sun, strikes Vrtra, the cloud, with its thunderbolt in the sky and the cloud comes down with the showers. The earth lies with the cloud like a cow sleeping with its calf.

(The presumptuous ruler who, thrown up by his forces, challenges the world ruler meets a fate like the cloud's with his forces.)

अतिष्ठन्तीनामनिवशनानां काष्ठानां मध्ये निहितं शरीरम।
वृत्रस्य निण्यं वि चरन्त्यापो दीर्घं तम आशयदिन्द्रशत्रुः ॥ १० ॥

10. *Atiṣṭhantīnām aniveśanānāṁ kāṣṭhānāṁ madhye nihitaṁ śarīram. Vṛtrasya niṇyaṁ vi carantyāpo dīrghaṁ tama āśayad indraśatruḥ.*

In the non-stop ever flowing streams of the tracks of the sky is diffused the mysterious body of Vrtra, the cloud, in the deepest dark. The same rival of Indra which covered the sun now lies flat on earth and the water-streams flow (open and beautiful).

(Indra, the ruler, should strike the hidden forces which cover the light of the order, condense them and make them flow out openly for the good of the nation.)

दासपत्नीरहिगोपा अतिष्ठन्निरुद्धा आपः पणिनेव गावः।
अपां बिलमपिहितं यदासीद्वृत्रं जघन्वाँ अप तद्ववार॥ ११॥

11. *Dāsapatnīrahigopā atiṣṭhanniruddhā āpaḥ paṇineva gāvaḥ. Apāṁ bilamapihitaṁ yadāsīd-vṛtraṁ jaghanvāň apa tadvavāra.*

Like women supported by their husbands, the waters stay supported by the cloud, hidden in its darkness like cows in the stall guarded by the cowherd or the trader. The water-hold that was hidden and closed was opened and released through the door by the slayer of Vrtra, Indra, the sun.

अश्व्या वारो अभवस्तदिन्द्र सृके यत्त्वा प्रत्यहन्देव एकः।
अजयो गा अजयः शूर सोममवासृजः सर्तवे सप्त सिन्धून॥ १२॥

12. *Aśvyo vāro abhavastadindra sṛke yattvā pratya-handeva ekaḥ. Ajayo gā ajayaḥ śūra soma-mavāsṛjaḥ sartave sapta sindhūn.*

Tempestuous of speed and power of defence and offence and as the choice lord and hero do you arise, Indra, then when the one unique rival, Vrtra, throws its darkness over your rays of light and catalysis. Arising then you conquer the earth, you win and collect the vital soma of life, and you release the seven streams of nectar to enrich the seven seas of existence as they flow.

नास्मै विद्यु न तन्यतुः सिषध्र न यां मिहमकिरद्धादुनिं च। इन्द्रश्च यद्युयुधात अहिश्चातापरीभ्यां मघवा वि जिग्य॥ १३॥

13. *Nāsmai vidyunna tanyatuḥ siṣedha na yāṁ mihamakiraddhrāduniṁ ca. Indraśca yadyuyudhāte ahiścotāparībhyo maghavā vi jigye.*

Neither lightning nor thunder, nor storm and shower, nor the roar and rumble which Vrtra produces does resist and stop Indra. When Indra and Vrtra both battle—Vrtra with inadequate forces—then Indra, powerful and glorious, comes out victorious.

अहेयातारं कमपश्य इन्द हृदि यत्त जघ्नुषा भीरगच्छत। नवं च य ावतिं च स्रवन्तीः श्येना न भीता अतरा रजांसि॥ १४॥

14. *Aheryātāraṁ kamapaśya indra hṛdi yatte jaghnuṣo bhīragacchat. Nava ca yannavatiṁ ca sravantīḥ śyeno na bhīto ataro rajāṁsi.*

Indra, who ever sees anyone else other than you as the killer of Vrtra, since in every heart it is your fear, the victor's fear, that prevails? And like a victorious hawk not-afraid you shine and rule over regions of the world and feed nine and ninety streams of water that

flow and sustain life.

इन्द्रा याता वसितस्य राजा शमस्य च शृङ्गिणा वज्रबाहुः ।
सदु राजा यति चषणीनामरा न नमिः परि ता बभूव ॥ १५ ॥

15. *Indro yāto'vasitasya rājā śamasya ca śṛṅgiṇo vajrabāhuḥ. Sedu rājā kṣayati carṣaṇīnāmarānna nemiḥ pari tā babhūva.*

Indra, lord of thunder force of arms, is the ruler and illuminator of the moving world, settled and peaceful humanity and the animals. The same ruler holds and sustains the order of humanity and the world together and keeps it going.

Mandala 1/Sukta 33

Indra Devata, Angirasa Hiranyastupa Rshi

एतायामोप गव्यन्त इन्द्रमस्माकं सु प्रमतिं वावृधाति ।
अनामृणः कुविदादस्य राया गवां कतं परमावर्जत नः ॥ १ ॥

1. *Etāyāmopa gavyanta indramasmākaṁ su pramatiṁ vāvṛdhāti. Anāmṛṇaḥ kuvidādasya rāyo gavāṁ ketaṁ paramāvarjate naḥ.*

Come ye, come all, seekers of health and brilliance of mind and sense, let us approach Indra, lord supreme of light and knowledge, who feeds, increases and refines our intelligence along the right lines. Undying, unborn and eternal, great is He. He increases the beauty and grandeur of the wealth and grace of this earth in many ways and then He bestows on us supreme knowledge and the possession of it.

उपदहं धनदामपतीतं जुष्टां न श्यना वसतिं पतामि । इन्दं
नमस्य उपमभिर्र कयः स्तातृभ्या हव्या अस्ति यामन ॥ २ ॥

2. *Upedahaṁ dhanadāmapratītaṁ juṣṭāṁ na śyeno vasatiṁ patāmi. Indraṁ namasyannupame-bhirarkairyaḥ stotṛbhyo havyo asti yāman.*

Just as a falcon flies to its favourite haunt and home, so bowing and praying with exemplary songs and offerings I yearn to reach Indra, lord of honour and splendour, giver of wealth, but invisible and incomprehensible, who alone is adorable for the worshippers in the world of time.

नि सव॑सन इषु॒धीँर॑सक्त॒ सम॒या गा अ॑जति॒ यस्य॒ वष्टि॑।
चाष्कू॒यमा॑ण इन्द्र॒ भूरि॑ वा॒मं मा प॒णिर्भू॑र॒स्मदधि॑ प्रवृद्ध ॥ ३ ॥

3. *Ni sarvasena iṣudhīṅ̆rasakta samaryo gā ajati yasya vaṣṭi. Coṣkūyamāṇa indra bhūri vāmaṁ mā paṇirbhūrasmadadhi pravṛddha.*

Indra, lord of hosts and battle, take up the bow and quiver, shine as you will and win. The victor carries the prize. Generous and profusely rewarding to the noble and the splendid, be not ungenerous to us, lofty and great overlord as you are over us.

वधी॒हि दस्यु॑ं ध॒निनं॑ घ॒नन॑ँ एक॒श्चर॑ँ उपशा॒कभि॑रिन्द ।
धना॒रधि॑ विषु॒णक्त व्या॑य॒ र्यज्वानः सन॒काः पति॑मीयुः ॥ ४ ॥

4. *Vadhīrhi dasyuṁ dhaninaṁ dhanenaṅ̆ ekaścara-nnupaśākebhirindra. Dhanoradhi viṣuṇakte vyāyannayajvānaḥ sanakāḥ pretimīyuḥ.*

Indra, lord of power and justice, marching ahead by yourself, strike down the wicked affluent hoarder alongwith his supporters with a single blow of the thunderbolt. Eliminator of smugglers and infiltrators, fix the selfish fun-lovers on the point of your arrow and

let them meet their end.

परा चिच्छीषा ववृजुस्त इन्दा यज्वानो यज्वभिः स्पधमानाः। प यद्दिवा हरिवः स्थातरुग्र निरवतां अधमा रादस्याः॥ ५॥

5. *Parā cicchīrṣā vavṛjusta indrā'yajvāno yajvabhiḥ spardhamānāḥ. Pra yaddivo harivaḥ sthātarugra niravratāň adhamo rodasyoḥ.*

Indra, lord of light and justice, firm and steadfast, mighty strong, commander of horse power and armoured force, just as the sun, blazing lord of light and sustainer of earth, heaven and the middle skies, breaks up and scatters the cloud, so do you blow off and scatter the top-notch selfish, uncreative and lawless elements who rival and stall the yajnic creative, constructive and productive powers of your dominion.

अयुयुत्सन्ननवद्यस्य सनामयातयन्त क्षितया नवग्वाः। वृषायुधा न वधया निरष्टाः पवद्भिरिन्द्राच्चितयन्त आयन॥ ६॥

6. *Ayuyutsannanavadyasya senāmayātayanta kṣitayo navagvāḥ. Vṛṣāyudho na vadhrayo niraṣṭāḥ pravadbhirindrāccitayanta āyan.*

Settled heroes of the nation, brave fighters, trained in the latest arms and tactics, experts of offence and defence, strengthening and elevating the striking power of the admirable commander of the ruler and supreme commander, try to fight and fight on so that the enemies, defeated and demoralised, flee away from Indra down hill by the swiftest course, like emasculated cowards.

त्वमेतान रुदतो जक्षतश्चायोधयो रजस इन्द्र पारे । अवादहो दिव आ दस्युमुच्चा प्र सुन्वतः स्तुवतः शंसमावः ॥ ७ ॥

7. *Tvametān rudato jakṣataścāyodhayo rajasa indra pāre. Avādaho diva ā dasyumuccā pra sunvataḥ stuvataḥ śaṁsamāvaḥ.*

Indra, ruler and commander, fight out these ogres and those, weeping and wailing, away from the middle regions of the dominion. Throw off the wicked from the higher regions, and from higher positions. Raise those who are creators of soma, peace and joy. Protect those who appreciate and raise the honour of the world and humanity.

चक्राणासः परीणहं पृथिव्या हिरण्यन मणिना शुम्भमानाः । न ह्विन्वानासस्तितिरुस्त इन्द्रं परि स्पशो अदधात्सूर्येण ॥ ८ ॥

8. *Cakrāṇāsaḥ parīṇahaṁ pṛthivyā hiraṇyena maṇinā śumbhamānāḥ. Na hinvānāsastitirusta indraṁ pari spaśo adadhāt sūryeṇa.*

The fighting forces of the sun, beautified by golden jewels of light by the sun, messengers of peace and joy of the earth, do not break the protective cover of the earth, nor do they violate the purpose of the sun, and by virtue of the same sun they serve and glorify Indra, lord ruler of the earth and her children.

(Similarly, the dynamic forces of the earth's dominion, invested with the golden jewels of royal robes, dedicated to service and well-being, do not violate the bounds of the earth's protective laws and, as messengers and agents of the universal lord of light, they uphold the ruler and the rule of law.)

परि॒ यदि॑न्द्र॒ रोद॑सी उ॒भ अबु॑भोजीर्महि॒ना वि॒श्वत॑: सीम।
अम॑न्यमानाँ॒ अ॒भि मन्य॑मान॒निब्र॒ह्माभि॑रधमा॒ दस्यु॑मिन्द ॥ ९ ॥

9. *Pari yadindra rodasī ubhe abubhojīrmahinā viśvataḥ sīm. Amanyamānāň abhi manyamānair nirbrahmabhiradhamo dasyumindra.*

Just as Indra, the sun, with its own power and glory, holds both earth and heaven in orbit all round in a state of equilibrium by the force of its gravitation and throws off the unwanted forces by its own laudable forces of heat and light, so you, Indra, lord ruler of the earth, with your power and glory, hold and sustain the earth and the people and, with the assistance of responsible and respectable people of knowledge and divine wisdom, control and correct the unruly elements, and throw off the selfish and the wicked.

न य दि॒व: पृ॑थि॒व्या अन्त॑मा॒पुन मा॒याभि॑र्धन॒दां प॒यभू॑वन।
यु॒जं॒ वजं॑ वृष॒भश्च॑क्र॒ इन्द्रा॒ निर्ज्याति॑षा॒ तम॑सा॒ गा अ॑दु॒ रात ॥ १० ॥

10. *Na ye divaḥ pṛthivyā antamāpurna māyābhir-dhanadāṁ paryabhūvan. Yujaṁ vajraṁ vṛṣabha-ścakra indro nirjyotiṣā tamaso gā adukṣat.*

There are those who do not understand the end and purpose of the earth and heaven, nor can they, with all their magic and power, conquer or insult the mother giver earth. Indra, virile and generous lord ruler of earth and heaven, uses his ready weapon of the thunderbolt of light and force, kindles the sense and mind of the people and delivers the earth from the darkness of ignorance and evil.

अनु॑ स्व॒धाम॑ ऋ॒ गापा॑ अ॒स्या व॑धत॒ मध्य॒ आ ना॒व्या॑नाम। स॒धी॒चीन॑न॒ मन॑सा॒ तमिन्द्र॒ आजि॑ष्ठन॒ हन्म॑नाह॒ ऽभि द्यून॥ ११॥

11. *Anu svadhāmakṣarannāpo asyā'vardhata madhya ā nāvyānām. Sadhrīcīnena manasā tamindra ojiṣṭhena hanmanāhannabhi dyūn.*

The waters of this cloud flow according to their nature, in response to this Indra's power after the yajnic offers of holy havi, and they collect in the navigable lakes, rivers and seas. Indra, lord of lightning power, strike that cloud of darkness pregnant with waters with your own essential and most lustrous fatal weapon fast as mind, break the darkness, and release the light and waters to flow to the earth.

न्या॑विध्यदिली॒बिश॑स्य दृ॒ हा वि शृ॒ङ्गिण॑मभि॒न॒च्छुष्ण॒-मिन्द्रः॑। याव॒त्तरा॑ मघव॒न्या॒वदा॑जा॒ वज॑ण॒ शत्रु॑मवधीः पृत॒न्युम॥ १२॥

12. *Nyavidhyadilībiśasya dṛḍhā vi śṛṇgiṇamabhinacchuṣṇamindraḥ. Yāvattaro maghavan yāvadojo vajreṇa śatrum avadhīḥ pṛtanyum.*

Just as Indra, the sun, lord of light and power, breaks and scatters the dense cloud into rain water lying in the depressions of the earth such as lakes and oceans, and scatters and condenses the mountainous cloud in the sky which has sucked up the waters from the earth, similarly, O lord ruler of the earth's wealth and glory, strike the underground enemy forces with thunder and destroy them. Don't give up while your strength lasts and your lustre and morale sustains.

अभि सिध्मा अजिगादस्य शत्रून्वि तिग्मन वृषभणा पुरा भत। सं वजणासृजद वृत्रमिन्द्रः प स्वां मतिमतिरच्छा-शदानः॥ १३॥

13. *Abhi sidhmo ajigādasya śatrūnvi tigmena vṛṣabheṇā puro'bhet. Saṁ vajreṇāsṛjadvṛtramin-draḥ pra svāṁ matimatiracchāśadānaḥ.*

Just as the never-failing triumphant light of this sun goes straight and takes on the cloud like an enemy and, with penetrating but generous force, breaks up the cloud like enemy fort, just as Indra, solar energy, with its lightning force, scatters the clouds proclaiming its distinguished power to the world, so should the ruler take on and destroy the enemies of the dominion and proclaim the generous power of his sovereignty.

आवः कुत्समिन्द्र यस्मिञ्चाकन्पावा युध्यन्तं वृषभं दशद्युम। शफच्युता रणुन रत द्यामुच्छ्वित्रया नृषाह्याय तस्था॥ १४॥

14. *Āvaḥ kutsamindra yasmiñcākanprāvo yudhyantaṁ vṛṣabhaṁ daśadyum. Śaphacyuto reṇurnakṣata dyāmucchvaitreyo nṛṣāhyāya tasthau.*

Indra, as the sun desirous of protecting the earth takes to the thunderbolt in the battle and engages the roaring fighting cloud full of showers of rain filling all the directions, and as the dust raised by the hoofs of the cows and horses rises to the sky, so may the ruler, son and protector of the earth, stand firm for the protection and promotion of humanity.

आवः शमं वृषभं तुग्र्यासु क्षत्रजुष मघवञ्छ्वित्र्यं गाम। ज्याक चिदत्र तस्थिवांसा अकञ्छत्रूयतामधरा वदनाकः॥ १५॥

15. *Āvaḥ śamaṁ vṛṣabhaṁ tugryāsu kṣetrajeṣe maghavañcvitryaṁ gām. Jyok cidatra tasthivāṁso akrañcchatrūyatāmadharā vedanākaḥ.*

Indra, Maghavan, lord of power and glory, just as in matters of the prosperity of the various fields of the earth the sun directs its catalytic rays of energy to engage the cloud in battles of precipitation to rain down the soothing life sustaining showers, so may you, like the sun and showers, help the people settled here in peace so that they may for long carry on their earthly chores. Like the sun, bring the hostile elements of the dominion to book and keep them down to suffer as they deserve.

Mandala 1/Sukta 34

Ashvins Devata, Angirasa Hiranyastupa Rshi

त्रिश्चि᳡न्नो अ॒द्या भ॑वतं नवदसा वि॒भुर्वां॑ याम॑ उ॒त रा॒तिरश्विना। यु॒वाहि य॒न्त्रं हि॒म्यव॒ वास॑सा भ्याय॒ंसन्या॑ भवतं मनी॒षिभिः॥ १॥

1. *Triścinno adyā bhavataṁ navedasā vibhurvāṁ yāma uta rātiraśvinā. Yuvorhi yantraṁ himyeva vāsaso'bhyāyaṁ senyā bhavataṁ manīṣibhiḥ.*

Ashvins, brilliant experts of eminence like the sun and moon, working together complementarily, be three ways good to us today: May your chariot be universal in movement. May your gifts of wealth, too, be of universal value. May your machine too be of universal purpose in design, structure and performance. Carry on together with the scholars and thinkers as a team like the night and day of winter or like the cold

and warm cover.

त्रयः पवया मधुवाहने रथे सोमस्य वेनामनु विश्व इद्विदुः ।
त्रयः स्कम्भासः स्कभितास आरभे त्रिर्नक्तं याथस्त्रिर्वश्विना दिवा ॥ २ ॥

2. *Trayaḥ pavayo madhuvāhane rathe somasya venāmanu viśva idviduḥ. Trayaḥ skambhāsaḥ skabhitāsa ārabhe trirnaktaṁ yāthastrirvaśvinā divā.*

Ashvins, scientists and engineers of eminence, three are the thunderous wheels and dynamos in the chariot which brings you honey-sweets of wealth and comfort. The scholars of eminence know the pleasure of soma and beauty of the moon. Three are the sustaining beams and pillars fixed in its motive system. By this you can reach your destination thrice in the day and thrice in the night.

समाने अहन्त्रिरवद्यगोहना त्रिरद्य यज्ञं मधुना मिमिक्षतम ।
त्रिवाजवतीरिषो अश्विना युवं दोषा अस्मभ्यमुषसश्च पिन्वतम ॥ ३ ॥

3. *Samāne ahan triravadyagohanā triradya yajñaṁ madhunā mimikṣatam. Trirvājavatīriṣo aśvinā yuvaṁ doṣā asmabhyamuṣasaśca pinvatam.*

Ashvins, scholars of science and locomotion, covering your gaps and weaknesses, in one day complete the threefold yajna of science (in food, energy and speed of locomotion with fire and water). Both of you develop for us thrice powerful food and energy, and let the days and nights abound in food, energy, speed and progress.

त्रिव॒तिर्या॑तं॒ त्रिरनु॑व॒त॒ जन॒ त्रिः सु॑पा॒व्य॑ त्र॒धव॑ शि ातम।
त्रिना॒न्द्यं वहतमश्विना यु॒वं त्रिः पृ ा॑ अ॒स्म अ॒ ार॑व पिन्वतम ॥ ४ ॥

4. *Trirvartiryātaṁ triranuvrate jane triḥ suprāvye tredheve śikṣatam. Trirnāndyaṁ vahatamaśvinā yuvaṁ triḥ pṛkṣo asme akṣareva pinvatam.*

Asvins, scholars of knowledge and practice, come our way thrice to guide us. Follow thrice in the way of an easily accessible man of noble discipline and dedication and lead us too, teaching us three ways the art of defence, industry and automation. Conduct the programmes of joy and celebration three ways for body, mind and soul. And like the flowing waters augmented by showers of rain, develop the knowledge of mixing, compounds and mutual contact threefold.

त्रिना॑ र॒यिं व॑हतमश्विना यु॒वं त्रिद॒वता॑ता॒ त्रिरु॒तावं॑त॒ं धिय॑ः।
त्रिः सा॑भग॒त्वं त्रिरु॒त श्रवांसि नस्त्रि॒ष्ठं वां॒ सूर॑ दुहि॒ता रु॑ह॒दथ॑म ॥ ५ ॥

5. *Trirno rayiṁ vahatamaśvinā yuvaṁ trirdevatātā trirutāvataṁ dhiyaḥ. Triḥ saubhagatvaṁ trituta śravāṁsi nastriṣṭhaṁ vāṁ sūre duhitā ruhadratham.*

Ashvins, generous as earth and heaven, bring us, develop and sustain threefold wealth of knowledge, power and protection. Brilliant and godly scholars of science, technology and yajna, three-way benefactors by inspiration, action and achievement, give us threefold enlightenment, protection and sustenance of body, mind and soul. Give us threefold beauty, honour, and grace

of prosperity, well-being and noble family. Give us the threefold capacity of listening, reflecting and meditating on Vedas, Shastras and the economics and polity of practical living. And lo! by virtue of your inspiration, action and achievement, the dawn, daughter of the sun, would ride your chariot of glory and in-fuse strength and peace and joy into our body, mind and soul.

त्रिना॑ अश्विना दि॒व्यानि॑ भष॒जा त्रिः पार्थि॑वानि॒ त्रिरु॑ दत्तमद्भ्यः। आ॒मानं शं॒याम॑काय सू॒नव॑ त्रि॒धातु॒ शम॑ वहतं शुभस्पती ॥ ६ ॥

6. *Trirno aśvinā divyāni bheṣajā triḥ pārthivāni triru dattamadbhyaḥ. Omānaṁ śaṁyormama-kāya sūnave tridhātu śarma vahataṁ śubhaspatī.*

Ashvins, scholars of knowledge, light and progressive expansion, protectors of all that is good and blissful, create for us and give us threefold heavenly essences such as soma, three earthly ones and three from waters. For my child create something soothing and all-round protective, a three-metal tonic panacea for a healthy and comfortable state of health in which the three humors of vitality are balanced in peace, without agitation, anywhere.

त्रिना॑ अश्विना यज॒ता दि॒वदि॑व॒ परि॑ त्रि॒धातु॑ पृथि॒वी-म॑शायतम। ति॒स्रा ना॑सत्या रथ्या परा॒वत॑ आ॒त्मव॒ वात॒ः स्वस॑राणि गच्छतम ॥ ७ ॥

7. *Trirno aśvinā yajatā divedive pari tridhātu pṛthivīmaśāyatam. Tisro nāsatyā rathyā parāvata ātmeva vātaḥ svasarāṇi gacchatam.*

Ashvins, expert powers of science and

technology, truthful, devoted to yajna and working together like fire and water, and masters of the three-metal chariot, day by day go round the earth and sky thrice for us and then come to sleep on the earth. Just as the soul goes from one body to another, as winds blow from one place to another, so by the threefold, three way, three speed chariot, move from one chariot to another and go to the destinations of your choice.

त्रिरश्विना सिन्धुभिः सप्तमातृभिस्त्रयं आहावास्त्रधा हविष्कृतम। तिस्रः पृथिवीरुपरि प्रवा दिवा नाकं रक्षथ द्युभिरक्तुभिर्हितम ॥ ८ ॥

8. *Triraśvinā sindhubhiḥ saptamātṛbhistraya āhāvāstredhā haviṣkṛtam. Tisraḥ pṛthivīrupari pravā divo nākaṁ rakṣethe dyubhiraktubhirhitam.*

Ashvins, scientists of yajna, brilliant and fast as sun and wind, with the materials collected, refined and sanctified thrice with the rivers and seas which are distilled by mother nature from seven sources (earth, waters, fire, wind, space, sun and electric energy) by days and nights, sent up by three paths of solid, subtle and atomised forms, to three (the earth, the region of joy and the region of light), you serve and replenish three, earth, sky and heaven.

क्व त्री चक्रा त्रिवृता रथस्य क्व त्रया बन्धुरा य सनीळाः। कदा योगो वाजिनो रासभस्य येन यज्ञं नासत्योपयाथः ॥ ९ ॥

9. *Kva trī cakrā trivṛto rathasya kva trayo bandhuro ye sanīḷāḥ. Kadā yogo vājino rāsabhasya yena yajñaṁ nāsatyopayāthaḥ.*

Ashvins, truthful and dedicated scientists, where

are the threefold three wheels of the chariot's design, structure and speed? Where are the three bonds of the structure strong and fixed? When and where the ignition and start of the roaring hawk by which you fly to your destination?

आ नासत्या गच्छतं हूयत हविमध्वः पिबतं मधुपेभिरासभिः ।
युवाहि पूर्वं सवितोषसा रथमृताय चित्रं घृतवन्त-
मिष्यति ॥ १० ॥

10. *Ā nāsatyā gacchataṁ hūyate havirmadhvaḥ pibataṁ madhupebhirāsabhiḥ. Yuvorhi pūrvaṁ savitoṣaso rathamṛtāya citraṁ ghṛtavanta-miṣyati.*

Ashvins, high-priests of truth and nature, come, the input oblations are offered. Taste the honey sweets of your achievement with your honeyed lips. The sun itself before the dawn energises your wondrous paradisal chariot for the pursuit of truth and right.

आ नासत्या त्रिभिरेकादशैरिह देवेभिर्यातं मधुपेयमश्विना ।
प्रायुस्तारिष्टं नी रपांसि मृक्षतं सेधतं द्वेषो भवतं
सचाभुवा ॥ ११ ॥

11. *Ā nāsatyā tribhirekādaśairiha devebhiryātaṁ madhupeyamaśvinā. Prāyustāriṣṭaṁ nī rapāṁsi mṛkṣataṁ sedhataṁ dveṣo bhavataṁ sacābhuvā.*

Ashvins, high-priests of nature, truth and yajna, come with three-eleven divinities of nature and the universe, having crossed the seas in three days and the globe in eleven, come for a drink of honey-sweets. Sail across life, triumphant. Destroy evils. Drive off jealous hostiles. Be friends, unifiers.

आ नो अश्विना त्रिवृता रथेना वाञ्चं रयिं वहतं सुवीरम्। शृण्वन्ता वामवसे जाहवीमि वृध च ना भवतं वाजसाता ॥ १२ ॥

12. *Ā no aśvinā trivṛtā rathenā'rvāñcaṁ rayiṁ vahataṁ suvīram. Śṛṇvantā vāmavase johavīmi vṛdhe ca no bhavataṁ vājasātau.*

Ashvins, high-priests of nature, science and technology, come by the multipurpose chariot across the land, over the sea and through the skies, and bring us wealth and honour worthy of the brave this side of the horizon. Listeners as you are, I call upon you for protection and promotion. Be favourable to us for advancement and victory in the battles of life.

Mandala 1/Sukta 35

Agni-Mitra-Varuna-Night-Savita, Savita Devata, Angirasa Hiranyastupa Rshi

ह्वयाम्यग्निं पथमं स्वस्तय ह्वयामि मित्रावरुणाविहावसे। ह्वयामि रात्रीं जगता निवेशनीं ह्वयामि देवं सवितारमूतये ॥ १ ॥

1. *Hvāyamyagniṁ prathamaṁ svastaye hvayāmi mitrāvaruṇāvihāvase. Hvāyāmi rātrīṁ jagato niveśanīṁ hvayāmi devaṁ savitāramūtaye.*

I invoke Agni, vital heat, first basic sustainer of life, for physical well-being. I invoke Mitra-and-Varuna, pranic energies of the breath of life, for protection and immunity. I invoke the night which envelops the world in restful sleep. And I invoke Savita, the sun, lord of light, refreshment and inspiration for the sake of protection, promotion and advancement here upon the

earth.

आ कृष्णेन रजसा वर्तमाना निवेशयन्नमृतं मर्त्यं च।
हिरण्ययेन सविता रथेना देवा याति भुवनानि पश्यन्॥ २॥

2. *Ā kṛṣṇena rajasā vartamāno niveśayannamṛtaṁ martyaṁ ca. Hiraṇyayena savitā rathenā'' devo yāti bhuvanāni paśyan.*

Savita, lord of life and light, existing and abiding with the regions of the universe, sustaining them with his centripetal force of gravitation, enveloping the mortals and the immortals, goes on and on in self-refulgent glory in his golden chariot, watching and illuminating the worlds of existence.

(The mantra is applicable to both Ishvara, Lord creator, and the sun, sustainer and illuminator of the solar world.)

याति देवः प्रवता यात्युद्वता याति शुभ्राभ्यां यजता हरिभ्याम। आ देवो याति सविता परावता प विश्वा दुरिता बाधमानः॥ ३॥

3. *Yāti devaḥ pravatā yātyudvatā yāti śubhrā-bhyāṁ yajato haribhyām. Ā devo yāti savitā parāvato'pa viśvā duritā bādhamānaḥ.*

The lord of light, adorable and in company, goes on by lower and higher paths, descending and ascending, by beautiful horses, white and glossy (i.e., day and night, bright and dark fortnights). Savita, lord effulgent, goes on travelling hitherward and far off away dispelling the darkness and evil of the world.

अभीवृतं कृशनविश्वरूपं हिरण्यशम्यं यजता बृहन्तम।
आस्थादथं सविता चित्रभानुः कृष्णा रजांसि तविषीं दधानः ॥ ४ ॥

4. *Abhīvṛtaṁ kṛśanairviśvarūpaṁ hiraṇyaśamyaṁ yajato bṛhantam. Āsthādrathaṁ savitā citrabhānuḥ kṛṣṇā rajāṁsi taviṣīṁ dadhānaḥ.*

Savita, adorable and companionable lord of wondrous light, commanding enormous power, holding the world regions by his subtle waves of gravitation, rides the vast, beautiful and autonomous world of infinite forms brighter than gold.

वि जनाञ्छ्यावाः शितिपादा अख्यनथं हिरण्यपउगं वहन्तः।
शश्वद्विशः सवितुर्दैव्यस्योपस्थे विश्वा भुवनानि तस्थुः ॥ ५ ॥

5. *Vi janāñcchyāvāḥ śitipādo akhyan rathaṁ hiraṇyapra ugaṁ vahantaḥ. Śaśvad viśaḥ saviturdaivyasyopasthe viśvā bhuvanāni tasthuḥ.*

In the lap of Divine Savita, eternal Lord of the universe, reside all the worlds of existence and the children of the divine. So in the gravitational field of the sun, heavenly light, are held all the regions of the solar system alongwith the living beings ever abiding therein. And the rays of the sun, white and brilliant, bearing the world-chariot of the golden yoke, shine and proclaim the glory of the lord to the people.

तिस्रा द्यावः सवितुर्द्वा उपस्थाँ एका यमस्य भुवने विराषाट।
आणिं न रथ्यममृताधि तस्थुरिह ब्रवीतु य उ तच्चिकेतत ॥ ६ ॥

6. *Tisro dyāvaḥ saviturdvā upasthāṁ ekā yamasya bhuvane virāṣāṭ. Āṇiṁ na rathyamamṛtādhi tasthuriha bravītu ya u tacciketat.*

Three are the lights: sunlight, fire and universal electric energy. Two of these, sun-light and fire (which is of the earthly sphere) are in the sun's field of power and gravitation. The third, universal energy which holds the spirit and soul of the brave resides in antariksha, the middle region of yama, the vital wind (which overtakes and carries the soul after death of the body). Like the pin of a chariot wheel axle in battle, all these, fixed in their place with their role, abide by the Immortal Supreme Savita. Whoever here really knows the secret, may speak.

वि सुपर्णा अन्तरिक्षाण्यख्यद गभीरवेपा असुरः सुनीथः।
क्व३ दानीं सूर्यः कश्चिकेत कतमां द्यां रश्मिरस्या ततान॥ ७॥

7. *Vi suparṇo antarikṣāṇyakhyad gabhīravepā asuraḥ sunīthaḥ. Kve dānīṁ sūryaḥ kaściketa katamāṁ dyāṁ raśmirasyā tatāna.*

The sun is mighty brilliant, illuminates the middle regions, awfully vibrating with fusion, gives pranic life to nature and humanity, holding and guiding things in orbit. And then, where is the sun now, (when it is no more there)? In what heaven does its light shine now? Who knows?

Kah knows. The Lord Supreme only knows.

अष्टा व्यख्यत्ककुभः पृथिव्यास्त्री धन्व याजना सप्त सिन्धून।
हिरण्या क्षः सविता देव आगाद्दधद्रत्ना दाशुषे वार्याणि॥ ८॥

8. *Aṣṭau vyakhyat kakubhaḥ pṛthivyās trī dhanva yojanā sapta sindhūn. Hiraṇyākṣaḥ savitā deva āgāddadhadratnā dāśuṣe vāryāṇi.*

Savita, generous lord of golden light, comes illuminating the eight directions and sub-directions of the earth, the three sustaining regions of earth, heaven and the middle skies, and the seven seas of space, holding and bringing choicest gifts for the man of charity and yajna.

हिरण्यपाणिः सविता विचर्षणिरुभ द्यावापृथिवी अन्तरीयत। अपामीवां बाधते वति सूर्यमभि कृष्णेन रजसा द्यामृणाति ॥ ९ ॥

9. *Hiraṇyapāṇiḥ savitā vicarṣaṇirubhe dyāvāpṛthivī antarīyate. Apāmīvāṁ bādhate veti sūryamabhi kṛṣṇena rajasā dyāmṛṇoti.*

Savita, the sun, lord of the golden hand of generosity, creator of the sap of life, shines across the regions of heaven and earth. It destroys and eliminates disease and dirt, spreads its light all over, blazes in the heavens and over-reaches the regions of darkness.

हिरण्यहस्ता असुरः सुनीथः सुमृळीकः स्ववाँ यात्ववाङ्। अपसधन रसा यातुधानानस्थाद्देवः पतिदाषं गृणानः ॥ १० ॥

10. *Hiraṇyahasto asuraḥ sunīthaḥ sumṛḷīkaḥ svavāṅ yātvarvāṅ. Apasedhan rakṣaso yātudhānānasthād devaḥ pratidoṣaṁ gṛṇānaḥ.*

Savita, generous and self-refulgent lord, giving and blessing, with a golden hand, breath and inspiration of life, universal guide, creator giver of peace and well-being, lord of universal wealth, may come to us in direct experience and bless us all ways and every way, warding off the wicked, the evil and the violent destroyers, and stay with us in the heart day and night, praised and

celebrated as we ought to praise and celebrate the Divine Lord.

य त॒ पन्था॑: सवितः पू॒व्यासा॑ र॒णव॒: सुकृ॑ता अ॒न्तरि॑क्षे ।
तभि॑ना अ॒द्य प॒थिभि॑: सु॒गभी॒ र गा॑ च ना॒ अधि॑ च बूहि देव ॥ ११ ॥

11. *Ye te panthāḥ savitaḥ pūrvyāso'reṇavaḥ sukṛtā antarikṣe. Tebhirno adya pathibhiḥ sugebhī rakṣā ca no adhi ca brūhi deva.*

Savita, self-refulgent lord creator and giver of light, by those paths of divinity set out by you which are ancient and eternal, free from dust and smoke, well laid out on high in heaven, by those very paths simple, straight and pleasant, come to-day, guide and protect us, and reveal into our soul the Voice Divine.

Mandala 1/Sukta 36

Agni Devata, Ghaura Kanva Rshi

प वा॑ य॒ह्वं पु॑रू॒णां वि॒शां दे॑वय॒तीना॑म ।
अ॒ग्निं सू॒क्त॒भि॒वचा॑भिरीमहे॒ यं सी॒मिद॒न्य इळ॑ते ॥ १ ॥

1. *Pra vo yahvaṁ purūṇāṁ viśāṁ devayatīnām. Agniṁ sūktebhirvacobhirīmahe yaṁ sīmidanya īḷate.*

With songs of praise and words of worship we adore Agni, Lord and light of the universe, whom other devotees too adore in many ways, and we pray to the lord of light and power and instant action, worthy of the love and devotion of many people far and wide who are seekers of divine knowledge and bliss for themselves.

जनासो अग्निं दधिर सहोवृधं हविष्मन्ता विधम त ।
स त्वं नो अद्य सुमना इहाविता भवा वाजेषु सन्त्य ॥ २ ॥

2. *Janāso agniṁ dadhire sahovṛdhaṁ haviṣmanto vidhema te. Sa tvaṁ no adya sumanā ihāvitā bhavā vājeṣu santya.*

The ancient people of vision and wisdom hold on to Agni, Lord of light and knowledge. We have the will and devotion, and we have the offerings, with these we worship you, lord giver of strength and courage more and ever more. Lord of wealth and generosity, we pray, be good and kind to us here and now, be our saviour and protector in the battles of life.

प त्वा दूतं वृणीमह होतारं विश्ववेदसम ।
महस्ते सता वि चरन्त्यर्चयो दिवि स्पृशन्ति भानवः ॥ ३ ॥

3. *Pra tvā dūtaṁ vṛṇīmahe hotāraṁ viśvavedasaṁ. Mahaste sato vi carantyarcayo divi spṛśanti bhānavaḥ.*

Agni, light and fire of yajna, harbinger of blessings Divine and carrier of the fragrance of yajna, we opt for you, we kindle you. You are the yajaka, you reach the world over and over. Great and true you are, the flames and lights of your power reach the heavens and, like the rays of the sun, bless everything with a touch of new life and inspiration.

देवासस्त्वा वरुणो मित्रो अर्यमा सं दूतं प्रत्नमिन्धते ।
विश्वं सो अग्न जयति त्वया धनं यस्ते ददाश मर्त्यः ॥ ४ ॥

4. *Devāsastvā varuṇo mitro aryamā saṁ dūtaṁ pratnamindhate. Viśvaṁ so agne jayati tvayā dhanaṁ yaste dadāśa martyaḥ.*

Agni, brilliant power of heat and light of yajna, harbinger of joy and inspiration, the noblest of the wise and generous people of the world and powers of nature, Varuna the high, Mitra the friendly, and Aryama the fair and just, all kindle and raise you high for the world's yajna of growth and progress. The man who offers you the holy materials of yajna wins wealth of the world by virtue of your yajnic action.

मन्दा होता गृहपतिरग्ने दूता विशामसि ।
त्व विश्वा संगतानि व्रता ध्रुवा यानि देवा अकृण्वत ॥ ५ ॥

5. *Mandro hotā gṛhapatiragne dūto viśāmasi. Tve viśvā saṁgatāni vratā dhruvā yāni devā akṛṇvata.*

Agni, deep and grave and joyous, giver of peace and prosperity, protector and promoter of home and family, you are the fighter and ambassador of the people. In you abide all those steady laws and discipline which go with the observance of Dharma and good conduct and which the noblest in nature and humanity observe and have observed.

त्व इदग्ने सुभग यविष्ठ्य विश्वमा हूयत हविः ।
स त्वं नो अद्य सुमना उतापरं यक्षि दवान्त्सुवीर्या ॥ ६ ॥

6. *Tve idagne subhage yaviṣṭhya viśvamā hūyate haviḥ. Sa tvaṁ no adya sumanā utāparaṁ yakṣi devāntsuvīryā.*

Agni, fire and power of yajna, strongest catalyser and noblest creative and constructive agent, to you alone are offered all the inputs of yajna (for the sustenance and advancement of life). Right to-day and to-morrow and all through future, be good and kind to

us, act with the generous powers of yajna and help us grow as brave and noble people.

तं घ॑मि॒त्था न॑म॒स्विन॒ उप॑ स्व॒राज॑मासत।
हात्रा॑भिर॒ग्निं मनु॑ष॒: समि॑न्धत तिति॒र्वांसा॒ अति॒ स्रिध॑: ॥ ७ ॥

7. *Taṁ ghemitthā namasvina upa svarājamāsate. Hotrābhiragniṁ manuṣaḥ samindhate titirvāṁso ati sridhaḥ.*

Surely men of faith and reverence wielding power and weapons sit and abide by the brilliant sovereign ruler. They kindle the fire and do homage to Agni with sacrificial offers and, wishing to get over the violent and destructive forces, win the battles of life.

घ्नन्ता॑ वृ॒त्रम॑तर॒नाद॑सी अ॒प उ॒रु या॑य चक्रिर।
भुव॒त्कण्व॒ वृषा॑ द्यु॒म्न्याहु॑त॒: कन्द॒दश्वा॒ गवि॑ष्टिषु ॥ ८ ॥

8. *Ghnanto vṛtramataranrodasī apa urukṣayāya cakrire. Bhuvat kaṇve vṛṣā dyumnyāhutaḥ krandadaśvo gaviṣṭiṣu.*

Just as Indra, the sun, with its rays, strikes the cloud and fills the earth and heaven with light and waters, so does Agni, brilliant ruler and commander, with his forces, break through evil and darkness, filling heaven and earth with the light and fame of his actions. He works for the settlement of his people in spacious homes and, invited and celebrated among the intelligent, he shines as generous and prosperous, while his fame resounds like the roar of the victor in battle.

सं सी॑दस्व म॒हाँ अ॑सि॒ शाच॑स्व दव॒वीत॑मः।
वि धू॒मम॑ग्न अरु॒षं मि॑यध्य सृ॒ज प॑शस्त दृ॒शत॑म ॥ ९ ॥

9. *Saṁ sīdasva mahāṅ asi śocasvadevavītamaḥ. Vi dhūmamagne aruṣaṁ miyedhya sṛja praśasta darśatam.*

Agni, Lord of light and power, brilliant, admirable, adorable, divinely superb, you are great. Come be seated, wipe out evil, shine and create the light without smoke, and beauty most sublime.

यं त्वा॑ द॒वासा॒ मन॑व द॒धुरि॒ह यजि॑ष्ठं हव्यवाहन।
यं कण्वा॒ मध्या॑तिथिधन॒स्पृतं॑ यं वृषा॒ यमु॑पस्तु॒तः॥ १०॥

10. *Yaṁ tvā devāso manave dadhuriha yajiṣṭhaṁ havyavāhana. Yaṁ kaṇvo medhyātithirdhanaspṛtaṁ yaṁ vṛṣā yamupastutaḥ.*

Agni, lord of light and fire, most dedicated to yajna, loved and honoured, creator and harbinger of the noblest wealth of life, you — whom the brilliant, intelligent and generous people accepted for enlightened rule, whom the scholars and teachers with their disciples and yajnic friends accepted as the man of wealth and knowledge, whom the generous pious people accepted, whom the popular and respected people accepted — such as you are, we accept, elect, appoint and consecrate you as the ruler and commander of the nation.

यम॒ग्निं मध्या॑तिथि॒ः कण्व॑ इ॒ध ऋ॒तादधि॑।
तस्य॒ पषा॑ दीदियु॒स्तमि॒मा ऋच॒स्तम॒ग्निं व॑धयामसि ॥ ११॥

11. *Yamagniṁ medhyātithiḥ kaṇva īdha ṛtādadhi. Tasya preṣo dīdiyustamimā ṛcastamagniṁ vardhayāmasi.*

The fire and energy which kanva, expert scholar of science and practical work, karma kanda, in company

with his disciples of technical yajna, captured and lighted from the waves and waters over the sky, and whose flames reach beyond the sky over the clouds, these hymns of celebration illumine and the same we develop and augment.

रायस्पूर्धि स्वधावा स्ति हि त ग्न् दवष्वाप्यम ।
त्वं वाजस्य श्रुत्यस्य राजसि स ना मृळ महाँ असि ॥ १२ ॥

12. *Rāyaspūrdhi svadhāvo'sti hi te'gne deveṣvāpyam. Tvaṁ vājasya śrutyasya rājasi sa no mṛḷa mahāň asi.*

Agni, lord of power and wealth in your own right, fulfil our life with honour and prosperity, so friendly and accessible you are among the noble and the generous. You shine in battles and your fame resounds. Be good to us for our well-being. Great and glorious you are indeed.

ऊध्व ऊ षु ण ऊतय तिष्ठा दवा न सविता । ऊध्वा वाजस्य
सनिता यदञ्जिभिर्वाघद्भिर्विह्वयामह ॥ १३ ॥

13. *Ūrdhva ū ṣu ṇa ūtaye tiṣṭhā devo na savitā. Urdhvo vājasya sanitā yadañjibhirvāghadbhirvihvayāmahe.*

Agni, lord of light and life, brilliant as the sun, stay high with grace in glory for our protection and progress. Rise high as the hero of life's battles of honour and prosperity. It is for the reason of your glory and generosity that we invoke and pray to you alongwith the scholars with holy offers of yajna and celebration.

ऊध्वा नः पाह्यंहसा नि कतुना विश्वं समत्रिणं दह ।
कृधी न ऊध्वाञ्चरथाय जीवस विदा दवषु ना दुवः ॥ १४ ॥

14. *Ūrdhvo naḥ pāhyaṁhaso ni ketunā viśvaṁ samatriṇaṁ daha. Kṛdhī na ūrdhvañcarathāya jīvase vidā deveṣu no duvaḥ.*

Agni, high and great, save us from sin and evil with the gift of intelligence and knowledge. Burn up all grabbing and robbing of other's food and freedom. Help us rise to the heights of knowledge, comfort and happiness for a full life. Accept our prayer that we may rise to our place among the noble and the brilliant.

पाहि नो अग्न ऱ रसः पाहि धूतरऱावृणः । पाहि रीषत उत वा जिघांसता बृहद्भानो यविष्ठ्य ॥ १५ ॥

15. *Pāhi no agne rakṣasaḥ pāhi dhūrterarāvṇaḥ. Pāhi rīṣata uta vā jighāṁsato bṛhadbhāno yaviṣṭhya.*

Agni, lord of light and fire, youthful and blazing with mighty glory, save us from the destroyers. Protect us from the wicked and the ungenerous. Protect us from the cruel and the violent. Protect us from the killers. (Let these negative and destructive elements be eliminated.)

घनव विष्वग्वि जह्यरावृणस्तपुजम्भ या अस्मधुक ।
या मत्यः शिशीत अत्यक्तुभिमा नः स रिपुरीशत ॥ १६ ॥

16. *Ghaneva viṣvagvi jahyarāvṇa stapurjambha yo asmadhruk. Yo martyaḥ śiśīte atyaktubhirmā naḥ sa ripurīśata.*

Agni, lord of fire and justice, whosoever is jealous and destructive toward us, whosoever is ungenerous and an exploiter, destroy wholly with the blow of the thunderbolt. Whosoever bleeds humanity

with instruments of torture and death, such an enemy must not rule over us.

अग्निर्वन्न सुवीर्यमग्निः कण्वाय साभगम। अग्निः पावन्मित्रात मध्यातिथिमग्निः साता उपस्तुतम॥ १७॥

17. *Agnirvavne suvīryamagniḥ kaṇvāya saubha-gam. Agniḥ prāvanmitrota medhyātithimagniḥ sātā upastutam.*

Agni is mighty power for one who cares and prays for it. It is great good fortune for the man of knowledge. It is a great friend and protector in battle, and provides all help and encouragement to the man who is loved and admired by his colleagues and disciples.

अग्निना तुवशं यदुं परावत उग्रादेवं हवामह। अग्निर्नयन्नवावास्त्वं बृहद्रथं तुर्वीतिं दस्यवे सहः॥ १८॥

18. *Agninā turvaśaṁ yaduṁ parāvata ugrādevaṁ havāmahe. Agnirnayannavavāstvaṁ bṛhadra-thaṁ turvītiṁ dasyave sahaḥ.*

By the might and splendour of Agni, we challenge from afar the fast invader, robber, ferocious warrior who hides in new hideouts and suddenly emerges in a big chariot with the intention of instant kill. May Agni, great and blazing, destroyer of the wicked, take on such demons and throw them off.

नि त्वामग्ने मनुर्दधे ज्योतिर्जनाय शश्वते। दीदेथ कण्व ऋतजात उक्षितो यं नमस्यन्ति कृष्टयः॥ १९॥

19. *Ni tvāmagne manurdadhe jyotirjanāya śaśvate. Dīdetha kaṇva ṛtajāta ukṣito yaṁ namasyanti kṛṣṭayaḥ.*

Agni, lord of universal light and power, I, Manu, man of thought and intelligence, enlightened in truth and divine Law, consecrated in the joy of piety, hold on to you in the heart. Shine, eternal light, in the heart of Kanva, man of knowledge, for the sake of humanity. The devotees bow to you in obedience and obeisance.

त्वषासा॑ अग्नरम॑वन्ता अचया॑ भी॒मासा॒ न पती॑तय ।
र् ा॒स्विन॒ः सद॒मिद्या॑तु॒मावं॑ता॒ विश्वं॒ सम॒त्रिणं दह ॥ २० ॥

20. *Tveṣāso agneramavanto arcayo bhīmāso na pratītaye. Rakṣasvinaḥ sadmid yātumāvato viśvaṁ samatriṇaṁ daha.*

Agni, lord of light and power, like blazing and fearful flames of fire, burn all the ailments and destroy all the thieves and demons of the world and, for the knowledge and enlightenment of people like us, protect us and the world.

Mandala 1/Sukta 37

Maruts Devata, Ghaura Kanva Rshi

की॒ळं व॒ः शध्या॒ मारु॑तमन॒वाणं रथ॒शुभ॑म ।
कण्वा॑ अ॒भि प गा॑यत ॥ १ ॥

1. *Krīḷaṁ vaḥ śardho mārutamanarvāṇaṁ ratheśubham. Kaṇvā abhi pra gāyata.*

Men of science and knowledge, sing and celebrate the playful, superior and irresistible power of the wind harnessed in the chariot without the horse.

य पृष॑तीभिर्ऋ॒ष्टिभि॑ः सा॒कं वाशी॑भिर॒ञ्जिभि॑ः ।
अजा॑यन्त॒ स्वभा॑नवः ॥ २ ॥

2. *Ye pṛṣatībhirṛṣṭibhiḥ sākaṁ vāśībhirañjibhiḥ.*
Ajāyanta svabhānavaḥ.

Those men who, like the winds, with liquid thrusts of motion in smooth, refined, chiselled and lubricated language and style, express themselves and their ideas, rise with their own brilliance like the rays of the sun.

इहेव शृण्व एषां कशा हस्तेषु यद्वदान।
नि यामञ्चित्रमृञ्जते॥ ३॥

3. *Iheva śṛṇva eṣāṁ kaśā hasteṣu yad vadān.*
Ni yāmañcitramṛñjate.

Whatever I hear here wherever I am, whatever the stimulation of the nerves and motions of the muscles in the hands, whatever people speak, whatever varied and wonderful they straighten, realise or obtain in the business of life, all that is by the motion of these winds.

(Research into the energy, power and uses of the winds.)

प्र वः शर्धाय घृष्वये त्वेषद्युम्नाय शुष्मिणे।
देवत्तं ब्रह्म गायत॥ ४॥

4. *Pra vaḥ śardhāya ghṛṣvaye tveṣadyumnāya śuṣmiṇe. Devattaṁ brahma gāyata.*

For your strength, for your refinements, for light and prosperity, for health, food and plenty, study the divine gift of the winds and sing in thanks and praise of the sacred hymns of the Veda.

प्र शंसा गाष्वघ्न्यं कीळं यच्छर्धा मारुतम।
जम्भे रसस्य वावृध॥ ५॥

5. *Pra śaṁsā goṣvaghnyaṁ krīḷaṁ yacchardho mārutam. Jambhe rasasya vāvṛdhe.*

Study and celebrate that refreshing and inviolable strength and power of the winds which operates in the earths and cows and in the wind and senses and which issues forth in the juices pressed out by the jaws in the mouth and soma press and which increases the strength and vitality of the body.

का वा॒ वषि॑ष्ठ आ नरा दि॒वश्च॒ ग्मश्च॑ धू॒तयः॑ ।
यत्सी॒मन्तं॒ न धू॒नुथ ॥ ६ ॥

6. *Ko vo varṣiṣṭha ā naro divaśca gmaśca dhūtayaḥ. Yatsīmantaṁ na dhūnutha.*

Ye men, energetic as the winds, movers and shakers of earth and heavens, who is the mightiest so great of you that you shake the world around you to the very end like the leaves of a tree or the hem of a gown?

नि वा॒ यामा॑य॒ मानु॑षा दधे उ॒गाय॑ म॒न्यवे॑ ।
जिही॑त॒ पर्व॑ता गि॒रिः ॥ ७ ॥

7. *Ni vo yāmāya mānuṣo dadhra ugrāya manyave. Jihīta parvato giriḥ.*

The mightiest great man among you sustains your passionate morale and directs your might and main for the onward march of life. Shake the clouds. Cross the mountains.

यषा॒मज्मे॑षु पृथि॒वी जु॑जु॒वाँइ॑व वि॒श्पतिः॑ ।
भि॒या याम॑षु॒ रज॑त ॥ ८ ॥

Yeṣāmajmeṣu pṛthivī jujurvāṅ iva viśpatiḥ. Bhiyā yāmeṣu rejate.

Just as on the stormy movements of a heroic leader's armies the decrepit ruler of a broken nation shakes with fear and flees, so under the force of the motions of the winds, electric energy of the lord of the universe, the earth moves and goes whirling round and round in orbit.

स्थिरं हि जानमषां वयो मातुनिरेतव।
यत्सीमनु द्विता शवः॥ ९॥

9. *Sthiraṁ hi jānameṣāṁ vayo māturniretave.*
Yat sīmanu dvitā śavaḥ.

Still is the cause of these winds, i.e., space (akasha) whence they have their birth. By virtue of their mother source, their power is two-fold: Sound, which is the property of space which the winds carry, and motion which is their specific property, so that things such as birds may move in space by the force of the winds.

उदु त्य सूनवो गिरः काष्ठा अज्मेष्वत्नत।
वाश्रा अभिज्ञु यातवे॥ १०॥

10. *Udu tye sūnavo giraḥ kāṣṭhā ajmeṣvatnata.*
Vāśrā abhijñu yātave.

Those children of space, the winds, in their motions, carry and expand the waves of sound and the currents of waters and other energies across the spaces so that they reach their destinations like the mother cows hastening on their legs to their stalls.

त्यं चिद घा दीर्घं पृथुं मिहा नपातममृधम।
प च्यावयन्ति यामभिः॥ ११॥

11. *Tyaṁ cid ghā dīrghaṁ pṛthuṁ miho napātama-mṛdhram. Pra cyāvayanti yāmabhiḥ.*

The winds, by their motions of mighty currents, drive the dark and deep and heavy clouds holding the waters and make them rain down in incessant showers.

मरुता यद्ध वो बलं जनाँ अचुच्यवीतन।
गिरीँरँचुच्यवीतन॥ १२॥

12. *Maruto yaddha vo balaṁ janāँ̆ acucyavītana. Girīn̆racucyavītana.*

Maruts, warriors of the nation, just as the powers of the winds shake up the clouds, so may your power and force inspire the people to do great deeds in the world.

यद्ध यान्ति मरुतः सं ह ब्रुवत ध्व ग।
शृणाति कश्चिदेषाम॥ १३॥

13. *Yaddha yānti marutaḥ saṁ ha bruvate'dhvannā. Śṛṇoti kaścideṣām.*

The Maruts, wind powers of nature, like the dynamic heroes of humanity, go together, and as they go by the paths of their movement, they speak together and proclaim their presence and their work. But only some exceptionally perceptive people listen to their voice.

प यात शीभंमाशुभिः सन्ति कण्वेषु वा दुवः।
तत्रा षु मादयाध्व॥ १४॥

14. *Pra yāta śībhamāśubhiḥ santi kaṇveṣu vo duvaḥ. Tatro ṣu mādayādhvai.*

Maruts, dynamic heroes of the nation, go fast by the straightest paths set out for you. Your honour and achievement lies in the heart of the learned and the wise. And there, with the learned and the wise, we'll celebrate.

अस्ति हि ष्मा मदाय वः स्मसि ष्मा वयमेषाम।
विश्वं चिदायुर्जीवसे॥ १५॥

15. *Asti hi ṣmā madāya vaḥ smasi ṣmā vayameṣām. Viśvaṁ cidāyurjīvase.*

Surely life is for the joy of living for all of you. May we too enjoy and be happy. Indeed life is for the joy of living for all living beings of the world.

Mandala 1/Sukta 38

Maruts Devata, Ghaura Kanva Rshi

कद्धं नूनं कधप्रियः पिता पुत्रं न हस्तयोः।
दधिध्व वृक्तबर्हिषः॥ १॥

1. *Kaddha nūnaṁ kadhapriyaḥ pitā putraṁ na hastayoḥ. Dadhidhve vṛktabarhiṣaḥ.*

Heroes of yajna, lovers of the stories of life and nature, you have collected the sacred grass for the yajna vedi. When for sure are you going to take the work of the nation in hand like a father taking up the child in arms for its nurture and nourishment?

क्व नूनं कद्वो अर्थं गन्ता दिवा न पृथिव्याः।
क्व वो गावो न रण्यन्ति॥ २॥

2. *Kva nūnaṁ kad vo arthaṁ gantā divo na pṛthivyāḥ. Kva vo gāvo na raṇyanti.*

Heroes on the move, Maruts incarnate, where for sure is the end and purpose of your march, when are you going to reach it like the end and purpose of heaven and earth? Where is the place of destination whence the purpose calls you like cows lowing for their calves? Where do your mind and senses and spirits direct you?

क्व॑ वः सु॒म्ना नव्यां॑सि॒ मरु॑त॒ः क्व॑ सु॒वि॒ता।
क्व॒ ३॒ विश्वा॑नि॒ साभ॑गा॥ ३॥

3. *Kva vaḥ sumnā navyāṁsi marutaḥ kva suvitā.*
Kvo viśvāni saubhagā.

Maruts, heroes of the nation of humanity, where are your latest dream loves? Where your ideals? Where all your good fortunes to which you all move?

यद्यू॒यं पृ॑श्निमातर॒ा॒ मर्ता॑स॒ः स्यात॑न।
स्ता॒ता वा॑ अ॒मृत॑ः स्यात॥ ४॥

4. *Yadyūyaṁ pṛśnimātaro martāsaḥ syātana.*
Stotā vo amṛtaḥ syāt.

Maruts, children of mother-space, heroes of the nation and children of the colourful mother earth doing good work, though you are mortal, the Immortal is your protector.

मा वा॑ मृ॒गा न यव॑स जरि॒ता भू॒दजो॑ष्यः।
प॒था य॒मस्य॑ गा॒दुप॑॥ ५॥

5. *Mā vo mṛgo na yavase jaritā bhūdajoṣyaḥ.*
Pathā yamasya gādupa.

As the deer takes delight in the grass, so should you take delight in learning. May your teacher never be

unwelcome to you. May he have full life before he goes by the divine path. May he never go close to the path of the wind prematurely, early in life.

मा षु णः परापरा निर्ऋतिर्दुहणा वधीत।
पदीष्ट तृष्णया सह॥ ६॥

6. *Mo ṣu ṇaḥ parāparā nṛrtirdurhaṇā vadhīt.*
Padīṣṭa tṛṣṇayā saha.

May the fatal adversity of life far or near never strike us. Instead, O Winds, powers of the Immortals, let it fly away from us alongwith the thirst and deprivation of life.

सत्यं त्वषा अमवन्ता धन्वञ्चिदा रुद्रियासः।
मिहं कृण्वन्त्यवाताम॥ ७॥

7. *Satyaṁ tveṣā amavanto dhanvañcidā rudriyāsaḥ.*
Mihaṁ kṛṇvantyavātām.

The bright and blazing lightning winds, strong and impetuous in the sky, sustained benefactors of living life, cause ceaseless showers of rain on the thirsty earth. And that is truly the divine work of nature (which the human beings should emulate).

वाश्रेव विद्युन्मिमाति वत्सं न माता सिषक्ति।
यदेषां वृष्टिरसर्जि॥ ८॥

8. *Vāśreva vidyunmimāti vatsaṁ na mātā siṣakti.*
Yadeṣāṁ vṛṣṭirasarji.

Just as the mother cow hastens to the calf, overflowing with milk, just as the mother suckles her baby, so does the bright blazing lightning, roaring and raining powers of the winds, bless the living beings

when the showers released by them fall upon the thirsty earth.

दिवा॑ चि॒त्तमः॑ कृण्वन्ति प॒र्जन्ये॑नादवा॒हन॑।
यत्पृ॑थि॒वीं व्यु॒न्दन्ति॑॥ ९॥

9. *Divā cittamaḥ kṛṇvanti parjanyenodavāhena.*
Yat pṛthivīṁ vyundanti.

When the winds overflood the earth with showers of rain from the dense clouds overladen with vapours of water, they overcast even the bright day with darkness deep as that of the night.

अध॑ स्व॒नान्म॒रुता॒ विश्व॒मा सद्म॒ पार्थि॑वम।
अर॑जन्त॒ प मानु॑षाः॥ १०॥

10. *Adha svanānmarutāṁ viśvamā sadma pārthivam.*
Arejanta pra mānuṣāḥ.

And then by the roar of lightning winds the whole earth and the entire human world shake and tremble like a house built of clay.

मरु॑ता वी॒ळुपा॒णिभि॑श्चि॒त्रा राध॑स्वती॒रनु॑।
या॒तमखि॑दयामभिः॥ ११॥

11. *Maruto vīḷupāṇibhiś citrā rodhasvatīranu.*
Yātema khidrayāmabhiḥ.

Maruts, lightning powers of the winds, wondrous forces of the nation, resistant and inviolable, march on with invincible arms by the irresistible paths (to your goal in sight).

स्थि॒रा वः॑ सन्तु न॒मया॒ रथा॒ अश्वा॑स एषाम।
सुसं॑स्कृता अ॒भीश॑वः॥ १२॥

12. *Sthirā vaḥ santu nemayo rathā aśvāsa eṣām. Susaṁskṛtā abhīśavaḥ.*

Let the wheels of your chariots be strong and steady. May your chariots of horse and fire be strong by wind and electric energy. Let the reins and steering be very sensitive and sophisticated.

अच्छा॑ वदा॒ तना॑ गि॒रा ज॒राय॒ बह्म॑ण॒स्पति॑म।
अ॒ग्निं मि॒त्रं न द॑र्श॒तम॥ १३॥

13. *Acchā vadā tanā girā jarāyai brahmaṇaspatim. Agniṁ mitraṁ na darśatam.*

Speak well with expansive words in detail for full understanding of power and energy to the brilliant scholar of the Vedas like a very very dear friend worth visiting again and again.

मि॒मी॒हि श्लाक॑मा॒स्य॑ प॒जन्य॑इव ततनः।
गाय॑ गाय॒त्रमु॒क्थ्य॑म॥ १४॥

14. *Mimīhi ślokamāsye parjanya iva tatanaḥ. Gāya gāyatramukthyam.*

Receive the sacred words, fix them in your speech and mind, specify the sense, expand the knowledge, language and communication further as the cloud holds and expands the vapours of water. Sing and speak of the sacred knowledge extensively.

वन्द॑स्व॒ मारु॑तं ग॒णं त्व॒षं प॑न॒स्युम॒किण॑म।
अ॒स्म वृ॒द्धा अ॑स॒न्नि॒ह॥ १५॥

15. *Vandasva mārutaṁ gaṇaṁ tveṣaṁ panasyumarkiṇam. Asme vṛddhā asanniha.*

Honour the powers of the winds and Marut-group of nature and prana, brilliant, admirable and awful source of light and energy. Reverence the brilliant, dynamic scholars of light and energy rich in possibilities of growth and nourishment. Honour and respect power and these people so that great men may arise among us here.

Mandala 1/Sukta 39

Maruts Devata, Ghaura Kanva Rshi

प यदित्था परावतः शाचिन मानमस्यथ।
कस्य कत्वा मरुतः कस्य वपसा कं याथ कं ह धूतयः ॥ १ ॥

1. *Pra yadittha parāvataḥ śocirna mānamasyatha. Kasya kratvā marutaḥ kasya varpasā kaṁ yātha kaṁ ha dhūtayaḥ.*

Maruts, heroes of light and power, movers and shakers, just as the sun radiates its rays of light from afar, so by whose idea and purpose is it that you thus strike your light and weapons far off? By whose thought and action? By whose energy, strength and power? Who do you wish to reach? Who do you want to shake?

स्थिरा वः सन्त्वायुधा पराणुद वीळू उत प्रतिष्कभ।
युष्माकमस्तु तविषी पनीयसी मा मत्यस्य मायिनः ॥ २ ॥

2. *Sthirā vaḥ santvāyudhā parāṇude vīḷū uta pratiṣkabhe. Yuṣmakamastu taviṣī panīyasī mā martyasya māyinaḥ.*

May your weapons be strong and steady to drive off the enemy, and strong and firm to stem the onslaught. May your forces be admirably intelligent and

resourceful. Let the cunning and wicked people have nothing such.

परा॑ ह॒ यत्स्थि॒रं हथ नरा॑ व॒तय॑था गु॒रु । वि या॑थन व॒निन॑: पृथि॒व्या व्याशा॒: पव॑तानाम ॥ ३ ॥

3. *Parā ha yatsthiraṁ hatha naro vartayathā guru. Vi yāthana vaninaḥ pṛthivyā vyāśāḥ parvatānām.*

Men of heroic character as the winds, whatever stands unmoved and inflexible against you, move and throw off. Whatever is dense and impenetrable, break through and scatter. Like rays of light and currents of winds, go round the earth in all directions, reach the clouds and cross over the mountains unto the skies.

न॒हि व॒: शत्रु॑र्विविद॒ अधि॒ द्यवि॒ न भूम्यां रिशादसः ।
यु॒ष्माक॑मस्तु॒ तवि॑षी॒ तना॑ यु॒जा रुद॑त्सा॒ नू चि॑दा॒धृष॑ ॥ ४ ॥

4. *Nahi vaḥ śatrurvivide adhi dyavi na bhūmyāṁ riśādasaḥ. Yuṣmākamastu taviṣī tanā yujā rudrāso nū cidādhṛṣe.*

Scourge of wrong and enemies of injustice, no enemy will stand against you on earth or on high in the light of your justice and rectitude. May your forces be blazing brilliant, wide and expansive, expert and well-provided with weapons and equipment for your struggle and battles for life and humanity.

प व॑पयन्ति॒ पव॑ता॒न्वि वि॑ञ्चन्ति॒ वन॒स्पती॑न ।
पा आ॑रत मरुता दु॒मदा॑इव॒ दवा॑स॒: सव॑या वि॒शा ॥ ५ ॥

5. *Pra vepayanti parvatānvi viñcanti vanaspatīn. Pro ārata maruto durmadā iva devāsaḥ sarvayā viśā.*

Just as Maruts, the winds, shake up the mountains, scatter the clouds and uproot the trees, so you, brave heroes, intelligent, brilliant and creative, together with all the people, throw off the evil and the wicked like drunkards lost in intoxication.

उपा॒ रथे॑षु पृष॑तीरयुग्ध्वं॒ पष्टि॑वहति॒ राहि॑तः । आ वा॒ यामा॑य पृथि॒वी चि॑दश्रा॒दबी॑भयन्त॒ मानु॑षाः ॥ ६ ॥

6. *Upo ratheṣu pṛṣatīrayugdhvaṁ praṣṭirvahati rohitaḥ. Ā vo yāmāya pṛthivī cidaśrodabībhayanta mānuṣāḥ.*

For your travel on earth and in the sky, yoke to your chariot horses fast as winds. Let the red fire with the mist be the leader in front as motive power of the carrier. Let the earth hear the boom and people feel fear and awe.

आ वा॑ म॒ ऊ तना॑य॒ कं रुद्रा॒ अवा॑ वृणीमहे । गन्ता॑ नू॒नं ना व॑सा॒ यथा॑ पु॒रत्था क॑ण्वा॑य बि॒भ्युष॑ ॥ ७ ॥

7. *Ā vo makṣū tanāya kaṁ rudrā avo vṛṇīmahe. Gantā nūnaṁ no'vasā yathā puretthā kaṇvāya bibhyuṣe.*

O Rudras, heroes of might and rectitude, we choose comfort and well-being for you and for posterity. We choose freedom and security for ourselves and for the man of knowledge and wisdom. And we call upon you for safety, security and well-being. Come soon with protection and freedom for us all as you came ever before post-haste for the protection and progress of the wise suppressed in fear.

यु॒ष्मषि॑ता मरुता॒ मत्य॑षित॒ आ या॒ ना॒ अभ्व॒ इष॑त ।
वि तं यु॑यात॒ शव॑सा॒ व्याज॑सा॒ वि यु॒ष्माका॑भिरू॒तिभिः ॥ ८ ॥

8. *Yuṣmeṣito maruto martyeṣita ā yo no abhva īṣate. Vi tam̐ yuyota śavasā vyojasā vi yuṣmākābhi-rūtibhiḥ.*

Maruts, veterans of knowledge and heroes of might and right, if the monstrous enemy whom you would wish to subdue and whom the people wish to suppress attacks us, then with your valour and splendour and with your means of protection and promotion for us, ward him off.

असा॑मि॒ हि प॑यज्यव॒: कण्वं॒ द॒द प॑चतसः ।
असा॑मिभिमरुत॒ आ न॑ ऊ॒तिभि॒रगन्ता॑ वृ॒ष्टिं न वि॒द्युत॑: ॥ ९ ॥

9. *Asāmi hi prayajyavaḥ kaṇvam̐ dada pracetasaḥ. Asāmibhirmaruta ā na ūtibhirgantā vṛṣṭim̐ na vidyutaḥ.*

Heroic yajakas, brilliant men of knowledge and wisdom, mighty heroes of the speed of winds, just as flashes of lightning bring showers of rain for us, so with spontaneous, unqualified and unreserved powers and protections give us peace, freedom and comfort, whole, complete and undisturbed. And to suppress the evil and the wicked, go to the man of wisdom and vision for light and guidance.

असा॒म्याजा॑ बिभृथा सुदा॒नवा॒ सा॑मि धू॒तय॒: शव॑: ।
ऋ॒षि॒द्विष॑ मरुतः परिम॒न्यव॒ इषुं॒ न सृ॑जत॒ द्विष॑म ॥ १० ॥

10. *Asāmyojo bibhṛthā sudānavo'sāmi dhūtayaḥ śavaḥ. Ṛṣidviṣe marutaḥ parimanyava iṣum̐ na sṛjata dviṣam.*

Heroes of the world powerful as the winds, movers and shakers of evil, overflowing with love and

charity, wield power and splendour whole and complete, undisturbed strength and valour, and just as men of righteous passion shoot the arrows at the enemy, so shoot at the enemy of the seer and his vision of knowledge and reality.

Mandala 1/Sukta 40

Brhaspati Devata, Ghaura Kanva Rshi

उत्तिष्ठ ब्रह्मणस्पत देवयन्तस्त्वमहे।
उप प्र यन्तु मरुतः सुदानव इन्द्र प्राशूर्भवा सचा ॥ १ ॥

1. *Uttiṣṭha brahmaṇaspate devayantastvemahe. Upa pra yantu marutaḥ sudānava indra prāśūrbhavā sacā.*

Arise Brahmanaspati, Master of Divinity, seer blest and lord of universal knowledge. Lovers of Divinity, we approach you and pray. Let the Maruts, heroes of valour and splendour fast as winds and liberal men of yajnic charity come and march ahead. May Indra, lord of knowledge and power bless them with light and success.

त्वामिद्धि सहसस्पुत्र मर्त्य उपब्रूत धन हित ।
सुवीर्यं मरुत आ स्वश्व्यं दधीत यो व आचके ॥ २ ॥

2. *Tvāmiddhi sahasasputra martya upabrute dhane hite. Suvīryaṁ maruta ā svaśvyaṁ dadhīta yo va ācake.*

Child of valour and victory, courage incarnate, tolerance and endurance, in the interest of wealth and well-being, people invoke and call upon you. Maruts, heroes of knowledge and divinity, whoever may sincerely invoke and call upon you to your satisfaction,

for him you bear the gift of heroic manliness and effective battle power and achievement.

पतु ब्रह्मणस्पतिः प द्रव्यतु सूनृता। अच्छा वीरं नर्यं पङ्क्तिराधसं दवा यज्ञं नयन्तु नः ॥ ३ ॥

3. *Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā. Acchā vīraṁ naryaṁ paṅktirādhasaṁ devā yajñaṁ nayantu naḥ.*

May the lord of divine knowledge move forward. May the lady scholar of divine truth and law move forward. May the generous and brilliant men of yajna carry and conduct our yajnas of the achievement of manly heroes for five-fold gifts of wealth and well-being.

या वाघत ददाति सूनरं वसु स धत्त अक्षितिश्रवः।
तस्मा इळां सुवीरामा यजामह सुपतूतिमनेहसम ॥ ४ ॥

4. *Yo vāghate dadāti sūnaraṁ vasu sa dhatte akṣiti śravaḥ. Tasmā iḷāṁ suvīrāmā yajāmahe supratūrtimanehasam.*

The man who gives to the scholar of divinity and the high-priest of yajna wealth by which noble people arise commands imperishable honour and fame. For him we pray and work for the gift of divine speech and sacred earth, inviolable, holy and instantly productive, which creates and raises noble heroes.

प नूनं ब्रह्मणस्पतिमन्त्रं वदत्युक्थ्यम। यस्मिन्निन्द्रो वरुणो मित्रो अर्यमा देवा ओकांसि चक्रिरे ॥ ५ ॥

5. *Pra nūnaṁ brahmaṇaspatirmantraṁ vadatyukthyam. Yasminnindro varuṇo mitro aryamā devā okāṁsi cakrire.*

Surely the master of divinity and high-priest of yajna and Vedic speech chants the celebrated hymns of the Lord of the Universe in whose infinite presence Indra (electric energy), Varuna (sun, moon and oceans, etc.), Mitra (prana energy), Aryama (winds) and other divine powers of nature such as earth find their abode and sustenance.

तमिद्वाचमा विदथेषु शम्भुवं मन्त्रं देवा अनेहसम ।
इमां च वाचं पतिहयथा नरा विश्वद्वामा वो अश्नवत ॥ ६ ॥

6. *Tamidvocemā vidatheṣu śambhuvaṁ mantraṁ devā anehasam. Imāṁ ca vācaṁ pratiharyathā naro viśvedvāmā vo aśnavat.*

Noble and generous people, in yajnas and holy congregations, if we chant that sacred blissful and imperishable mantra of science and divine mystery of Veda, and you, O men and women, if you receive, realise and follow this holy speech in action, it would bring you all the splendid wealth of the world.

का देवयन्तमश्नवज्जनं का वृक्तबर्हिषम ।
पप्रदाश्वान्पस्त्याभिरस्थिता न्तर्वावत्क्षयं दधे ॥ ७ ॥

7. *Ko devayantamaśnavajjanaṁ ko vṛktabarhiṣam. Pra pra dāśvān pastyābhirasthitā'ntarvāvat kṣayaṁ dadhe.*

Who would reach the man of divine love? Who would go to the man of yajna who has collected the holy grass for the vedi? Who is the generous giver that finds a settled home with noble presences on open airy land and holds the fort? (Answer: Brahmanaspati).

उप॑ क्ष॒त्रं पृ॑ञ्ची॒त हन्ति॒ राज॑भिर्भ॒य चि॑त्सु॒क्षि॒तिं द॑धे।
नास्य॑ व॒ता न त॑रु॒ता म॑हाध॒न नार्भे॑ अस्ति व॒जिण॑ः ॥ ८ ॥

8. *Upa kṣatraṁ pṛñcīta hanti rājabhirbhaye citsukṣitiṁ dadhe. Nāsya vartā na tarutā mahādhane nārbhe asti vajriṇaḥ.*

Brahmanaspati consolidates the ruling power. With warriors and statesmen he eliminates the enemies. In a state of fear and challenge he maintains his cool constancy. Wielder of the thunderbolt as he is, none can turn him, none can defeat even in the greatest battle. In little skirmishes? No question.

Mandala 1/Sukta 41

Varuna, Mitra, Aryama, Adityah, Devata, Ghaura Kanva Rshi

यं र॑क्ष॒न्ति॒ प्रचे॑तसा॒ वरु॑णो मि॒त्रो अ॑र्य॒मा।
नू चि॒त्स द॑भ्यते॒ जन॑ः ॥ १ ॥

1. *Yaṁ rakṣanti pracetaso varuṇo mitro aryamā. Nū citsa dabhyate janaḥ.*

The man whom Prachetas, men of knowledge and wisdom, Varuna, distinguished and meritorious man, Mitra, friend of all, Aryama, man of justice, all these protect and advance (is really strong). Can he ever be hurt, bullied or suppressed? No!

यं बा॒हुते॒व॒ पिप्र॑ति॒ पान्ति॒ मर्त्यं॑ रि॒षः।
अरि॑ष्टः॒ सर्व॑ एधते ॥ २ ॥

2. *Yaṁ bāhuteva piprati pānti martyaṁ riṣaḥ. Ariṣṭaḥ sarva edhate.*

Those men whom Varuna and others support and protect against the violent as if with the force of their own arms advance and grow in life safe and secure.

वि दुगा वि द्विषः पुरा घ्नन्ति राजान एषाम।
नयन्ति दुरिता तिरः ॥ ३ ॥

3. *Vi durgā vi dviṣaḥ puro ghnanti rājāna eṣām.*
Nayanti duritā tiraḥ.

Brilliant rulers and others who shine, rout the forts and cities of these enemies and cast off all evil and suffering far away.

सुगः पन्था अनृ क्षर आदित्यास ऋतं यत।
नात्रावखादा अस्ति वः ॥ ४ ॥

4. *Sugaḥ panthā anṛkṣara ādityāsa ṛtaṁ yate.*
Nātrāvakhādo asti vaḥ.

Adityas, men of divine brilliance, the path of those who go by truth and divine law is straight and simple. For you too (who are dedicated to Divinity and universal truth) there is no fear or danger.

यं यज्ञं नयथा नर आदित्या ऋजुना पथा।
प वः स धीतय नशत ॥ ५ ॥

5. *Yaṁ yajñaṁ nayathā nara ādityā ṛjunā pathā.*
Pra vaḥ sa dhītaye naśat.

Adityas, heroes of light and the law, people of the land, the yajna of creation and development which you carry forward by the path of truth and piety for knowledge, science and art must not disappear from the scene.

स रत्नं मत्या वसु विश्वं ताकमुत त्मना।
अच्छा गच्छत्यस्तृतः ॥ ६ ॥

6. *Sa ratnaṁ martyo vasu viśvaṁ tokamuta tmanā. Acchā gacchatyastṛtaḥ.*

The man of invincible love and non-violence by his very mind and soul gets the wealth and jewels of the world and very dear lovely children.

कथा राधाम सखायः स्तामं मित्रस्यार्यम्णः।
महि प्सरा वरुणस्य ॥ ७ ॥

7. *Kathā rādhāma sakhāyaḥ stomaṁ mitrasyāryamṇaḥ. Mahi psaro varuṇasya.*

Friends, how shall we realise in truth of fact the great celebration we offered for the power and glory of Mitra, friend of the people, Aryama, lord of justice, and Varuna, highest leader of our choice, and how shall we achieve the high standard of our comfort and well-being?

मा वा घ्नन्तं मा शपन्तं पतिं वाच दवयन्तम।
सुम्नरिद्व आ विवास ॥ ८ ॥

8. *Mā vo ghnantaṁ mā śapantaṁ prati voce devayantam. Sumnairidva ā vivāse.*

Friends, I must not even speak to the man who hurts or curses you. In stead, I must love and serve the man who feels divine love for you and wishes you well all comfort and joy.

चतुरश्चिद्ददमानाद्बिभीयादा निधातः।
न दुरुक्ताय स्पृहयत ॥ ९ ॥

9. *Caturaścid dadamānād bibhīyādā nidhātoḥ.*
Na duruktāya spṛhayet.

Trust not, fear the man who gives you four: hurt, curse, pain and depression. Off with the thief, the encroacher and misappropriator. Love not one who speaks evil.

Feel reverence and awe, without fear, for the man who gives you four: Dharma, Artha (wealth), Kama (fulfilment), Moksha (ultimate freedom). Respect the parent. Love not the man of evil tongue.

Mandala 1/Sukta 42

Pusha Devata, Ghaura Kanva Rshi

सं पूष ाध्वनस्तिर व्यंहा विमुचा नपात।
स वा दव प णस्पुरः॥ १॥

1. *Saṁ pūṣannadhvanastira vyaṁho vimuco napāt.*
Sakṣvā deva pra ṇaspuraḥ.

Pusha, lord giver of nourishment and growth, lord imperishable, brilliant and generous, cross over through the paths of life and help us cross. Free us from sin and evil, join us and guide us to move forward.

या नः पूष ाघा वृका दुःशव आदिदशति।
अप स्म तं पथा जहि॥ २॥

2. *Yo naḥ pūṣannagho vṛko duḥśeva ādideśati.*
Apa sma taṁ patho jahi.

Pusha, lord of physical, moral, spiritual and intellectual nourishment, whoever be the sinner, the thief, the malignant enemy that orders us to be off from

the right path, remove him from the path.

अप॒ त्यं प॑रिप॒न्थिनं मुषी॒वाणं हु॒र॒श्चित॑म।
दू॒रमधि॑ स्रु॒तर॑ज॥ ३॥

3. *Apa tyaṁ paripanthinaṁ muṣīvāṇaṁ huraścitam.*
Dūramadhi sruteraja.

Pusha, saviour and protector lord, remove and throw off far from our path that highway man, that robber, who lies in ambush waiting to rob us.

त्वं तस्य॑ द्वया॒विना॒ घशंसस्य॒ कस्य॑ चित।
प॒दाभि ति॑ष्ठ॒ तपु॑षिम॥ ४॥

4. *Tvaṁ tasya dvayāvino'ghaśaṁsasya kasya cit.*
Padābhi tiṣṭha tapuṣim.

Pusha, whosoever the sinner, thief or robber, overt or covert, suppress, and keep his oppressive force under foot.

आ तत्ते॑ दस्र मन्तु॒मः पूष॒ न्वां॑ वृणीमहे।
यने॑ पि॒तॄनचो॑दयः॥ ५॥

5. *Ā tat te dasra mantumaḥ pūṣannavo vṛṇīmahe.*
Yena pitṝnacodayaḥ.

Pusha, wondrous destroyer of evil, generous saviour and protector, lord of knowledge, we pray for your love, grace and protection by which you inspire and enlighten our parents and seniors (to follow the right path).

अधा॑ ना विश्वसाभग॒ हिर॑ण्यवाशीमत्तम।
धना॑नि सु॒षणा॑ कृधि॥ ६॥

6. *Adhā no viśvasaubhaga hiraṇyavāśīmattama.*
Dhanāni suṣaṇā kṛdhi.

Pusha, lord of universal good fortune, generous giver of the light of knowledge and golden lustre of honour, create for us and bless us with liberal gifts of wealth of knowledge, prosperity and well-being.

अति नः सश्चता नय सुगा नः सुपथा कृणु।
पूषन्निह क्रतुं विदः ॥ ७ ॥

7. *Ati naḥ saścato naya sugā naḥ supathā kṛṇu.*
Pūṣanniha kratuṁ vidaḥ.

Pusha, lord of light and enlightenment, save us from the enemy, take us far on way to knowledge by the simplest noble path. Let us have the light and vision of good yajnic action.

अभि सूयवसं नय न नवज्वारा अध्वने।
पूषन्निह क्रतुं विदः ॥ ८ ॥

8. *Abhi sūyavasaṁ naya na navajvāro adhvane.*
Pūṣanniha kratuṁ vidaḥ.

Pusha, lord of growth and advancement, take us to the land of manna, beauty and joy. No new obstacles, no sufferance on the way. And then know the noble acts (we do in the new land).

शग्धि पूधि प यंसि च शिशीहि प्रास्युदरम्।
पूषन्निह क्रतुं विदः ॥ ९ ॥

9. *Śagdhi pūrdhi pra yaṁsi ca śiśīhi prāsyudaram.*
Pūṣanniha kratuṁ vidaḥ.

Pusha, you are the power and the glory. Give us

strength and power. Give us fulfilment. Give us the wealth of life. You are the light and peace. Give us peace and lustre. Give us plenty of food to our satisfaction and delight. Know our battles of action.

न पूषणं मथामसि सूक्तैरभि गृणीमसि।
वसूनि दस्ममीमहे॥ १०॥

10. *Na pūṣaṇaṁ methāmasi sūktairabhi gṛṇīmasi. Vasūni dasmamīmahe.*

We don't fight Pusha, generous lord giver, sustainer and ruler of the world. We celebrate him in sacred songs. We pray to the generous lord for the wealths of life.

Mandala 1/Sukta 43

Rudra, Mitra, Varuna, Soma, Devatah, Ghaura Kanva Rshi

कद रुदाय प्रचेतस मीळ्हुष्टमाय तव्यसे।
वोचेम शन्तमं हृदे॥ १॥

1. *Kad rudrāya pracetase mīḷ huṣṭamāya tavyase. Vocema śantamaṁ hṛde.*

When shall we sing hymns of peace and bliss most soothing in celebration of the glory of Rudra, lord of justice and mercy, omniscient, most generous, omnipotent and dearest ever present in the heart?

(With a little modification of meaning, the mantra applies to the soul and to Vayu, universal energy as well as prana energy of life. Rudra stands for Isvara, jiva and vayu/prana.)

यथा॑ ना॒ अदि॑ति॒ः कर॒त्पश्व॒ नृभ्या॒ यथा॒ गव॑।
यथा॑ ता॒काय॑ रु॒दिय॑म ॥ २ ॥

2. *Yathā no aditiḥ karat paśve nṛbhyo yathā gave.*
Yathā tokāya rudriyam.

Just as Aditi, mother, does good to the child, the shepherd to his animals, the ruler to his people, the master to the cows, so, we pray, may Rudra, lord of life and energy, grant us kindness and grace.

यथा॑ ना मि॒त्रा वरु॑णा॒ यथा॑ रु॒दश्चिक॑तति।
यथा॒ विश्व॑ स॒जाष॑सः ॥ ३ ॥

3. *Yathā no mitro varuṇo yathā rudraściketati.*
Yathā viśve sajoṣasaḥ.

Just as Mitra, universal friend and breath of life, Varuna, lord omniscient and the teacher, Rudra, lord of love and justice, and all friends of life and common humanity energise and enlighten us, so may all the teachers of the earth give us the light and energy of life.

गा॒थप॑तिं म॒धप॑तिं रु॒दं जला॑षभषजम।
तच्छं॒याः सु॒म्नमी॑महे ॥ ४ ॥

4. *Gāthapatiṁ medhapatiṁ rudraṁ jalāṣabheṣajam. Tacchaṁyoḥ sumnamīmahe.*

We pray to gathapati, lord protector of hymns and celebrants, medhapati, lord protector and promoter of yajnas, jalashabheshajam, universal balm of life, and Rudra, lord of life, love and justice for the bliss of peace and ultimate freedom.

यः शुकइ॑व॒ सूया॒ हिर॑ण्यमिव॒ रार॑चत।
श्रेष्ठो॑ दे॒वाना॑ं॒ वसु॑ः ॥ ५ ॥

5. *Yaḥ śukra iva sūryo hiraṇyamiva rocate.*
Śreṣṭho devānāṁ vasuḥ.

Rudra, lord of love and justice and the ruling power of humanity, who shines like the refulgence of pure light, who blazes like the sun and pleases like the beauty of gold, is the highest of the generous and brilliant, and he is the haven and abode of the living beings on earth.

शं नः॑ कर॒त्यर्व॑ते सु॒गं मे॒षाय॑ मे॒ष्य॑।
नृभ्या॒ नारि॑भ्या॒ गव॑ ॥ ६ ॥

6. *Śaṁ naḥ karatyarvate sugaṁ meṣāya meṣye.*
Nṛbhyo nāribhyo gave.

Rudra, lord of the world, ruler, healer and teacher may, we pray, bring good health, peace and well-being to our horses, sheep and goats, men and women, cows and our mind and sense and to the earth and the environment.

अ॒स्मे सो॑म॒ श्रिय॒मधि॒ नि ध॑ेहि श॒तस्य॑ नृ॒णाम।
महि॒ श्रव॑स्तुविनृ॒म्ण॑म ॥ ७ ॥

7. *Asme soma śriyamadhi ni dhehi śatasya nṛṇām.*
Mahi śravastuvinṛmṇam.

Rudra, lord ruler of the world, Soma, joyous, kind and beatific, bring us and establish over the earth wealth and beauty, honour and fame, dignity and grandeur of a high exciting kind and quality for all the hundred orders of humanity.

मा नः सामपरिबाधा मारातया जुहुरन्त।
आ न इन्दा वाजं भज॥ ८॥

8. *Mā naḥ somaparibādho mārātayo juhuranta. Ā na indo vāje bhaja.*

Lord of beauty and dignity, may the enemies of peace and prosperity and the agents of poverty and adversity never be able to challenge us. Help us and strengthen us in the struggle for peace, prosperity and dignity.

यास्ते प्रजा अमृतस्य परस्मिन्धामन्नृतस्य ।
मूर्धा नाभा स म वन आभूषन्तीः साम वदः ॥ ९॥

9. *Yāste prajā amṛtasya parasmin dhāmannṛtasya. Mūrdhā nābhā soma vena ābhūṣantīḥ soma vedaḥ.*

Soma, lord of peace and prosperity, Vena, blessed presence of beauty and grace, these are your people trying to reach the prime centre of immortal truth and law. Know these, love these, and help them reach and abide in the highest heaven of joy.

Mandala 1/Sukta 44

Agni Devata, Praskanva Kanva Rshi

अग्ने विवस्वदुषसश्चित्रं राधो अमर्त्य ।
आ दाशुषे जातवदो वहा त्वमद्या देवाँ उषर्बुधः॥ १॥

1. *Agne vivasvaduṣasaścitraṁ rādho amartya. Ā dāśuṣe jātavedo vahā tvamadyā devāṅ uṣarbudhaḥ.*

Agni, lord of life, blazing as the sun, immortal, omniscient of things born, for the man of charity who

has surrendered himself to you, you bring today wonderful wealth of the dawn, and let the yogis and blessings of nature awake at the dawn.

जुष्टो॒ हि दू॒ता असि॑ हव्य॒वाह॒ना ऋ॑ र॒थीर॑ध्व॒राणा॑म ।
स॒जू॒र॒श्विभ्या॑मु॒षसा॑ सु॒वीय॑म॒स्मे धे॑हि॒ श्रवो॑ बृ॒हत ॥ २ ॥

2. *Juṣṭo hi dūto asi havyavāhano'gne rathīradhvarāṇām. Sajūraśvibhyāmuṣasā suvīryamasme dhehi śravo bṛhat.*

Agni, ruling lord of light and the world, invoked and lighted, you are the blazing catalyst and carrier of yajnic materials offered and fragrances received. You are the leading chariot hero of the world's yajnic acts of love and creation. Friend of the Ashvins, sun and moon, water and air, working with the complementary powers of nature, friend and companion of ours too, bring us noble strength and valour, bless us with universal honour and fame.

अ॒द्या दू॒तं वृ॑णीमह॒ वसु॑म॒ग्निं पु॑रुपि॒रिय॑म ।
धू॒मके॑तुं॒ भार्॑जीकं॒ व्यु॑ष्टिषु य॒ज्ञाना॑मध्वर॒श्रिय॑म ॥ ३ ॥

3. *Adyā dūtaṁ vṛṇīmahe vasumagniṁ purupriyam. Dhūmaketuṁ bhārjīkaṁ vyuṣṭiṣu yajñānām adhvaraśriyam.*

Today we choose to invoke, invite and light up Agni, lord of light and life and knowledge, leader of the dynamics of existence, homely sustainer of all and giver of wealth, darling of everybody, moving with the flag of smoke in dazzling flames of light, and giving us brilliant success and glory in the holy yajnas of our heart's desire.

श्रेष्ठं यविष्ठमतिथिं स्वाहुतं जुष्टं जनाय दाशुषे ।
द्वाँ अच्छा यातवे जातवेदसमग्निमीळे व्युष्टिषु ॥ ४ ॥

4. *Śreṣṭhaṁ yaviṣṭhamatithiṁ svāhutaṁ juṣṭaṁ janāya dāśuṣe. Devāň acchā yātave jātaveda-sam agnimīḷe vyuṣṭiṣu.*

In the lights of the dawn of desire and to reach the holy splendours of Divinity, I invoke, worship and serve Agni, lord of light and life and universal knowledge, best and youngest holy light, loving, burning and ever on the move as a blessing for the man of faith and charity with surrender to the Lord.

स्तविष्यामि त्वामहं विश्वस्यामृत भाजन।
अग्ने त्रातारममृतं मियध्य यजिष्ठं हव्यवाहन॥ ५ ॥

5. *Staviṣyāmi tvāmahaṁ viśvasyāmṛta bhojana. Agne trātāram amṛtaṁ miyedhya yajiṣṭhaṁ havyavāhan.*

Agni, self-refulgent lord of creation, eternal and imperishable, sustainer of the universe, holiest of the holy and giver of highest gifts of yajna, I shall ever sing in celebration of your glory as the eternal saviour and protector of the world and the worthiest object of worship in yajna.

सुशंसा बाधि गृणत यविष्ठ्य मधुजिह्वः स्वाहुतः।
पस्कण्वस्य पतिरन्नायुर्जीवसे नमस्या दव्यं जनम॥ ६ ॥

6. *Suśaṁso bodhi gṛṇate yaviṣṭhya madhujihvaḥ svāhutaḥ. Praskaṇvasya pratirannāyurjīvase namasyā daivyaṁ janam.*

Agni, lord of light and universal knowledge,

youngest ever young, universally celebrated you are, honey tongued, invoked and deeply honoured, protecting the life of the wise for the joy of living, worthy of obedience and obeisance, save the man of divinity and bless the celebrant with enlightenment.

हातारं विश्ववेदसं सं हि त्वा विश इन्धते।
स आ वह पुरुहूत पचेतसाग्ने देवाँ इह द्रवत॥ ७॥

7. *Hotāraṁ viśvavedasaṁ saṁ hi tvā viśa indhate.*
Sa ā vaha puruhūta pracetaso'gne devāň iha dravat.

Agni, lord of light and life, ruler of the world, the people invoke, kindle and honour you, lord omniscient and high-priest of cosmic yajna. Lord universally celebrated, let the brilliancies of nature and humanity come and bless us here straight at the earliest and fastest. Let the wise scholars come and bless us.

सवितारमुषसमश्विना भगमग्निं व्युष्टिषु क्षपः।
कण्वासस्त्वा सुतसोमास इन्धते हव्यवाहं स्वध्वर॥ ८॥

8. *Savitāram uṣasam aśvinā bhagamagniṁ vyuṣṭiṣu kṣapaḥ. Kaṇvāsastvā sutasomāsa indhate havyavāhaṁ svadhvara.*

Agni, lord of light, high-priest of great yajnas, wise scholars, and those who have distilled the soma essence of life in their visions of light and life's joy, invoke, study and develop the powers and blessings of Savita, inspiring light of the sun, the dawn, the Ashvins, water and air, Bhaga, universal vitality and majesty of divine nature, Agni, energy of heat, light and electricity, the nights and showers of peace, and yajna which is the harbinger of all the blessings of life and its wealth.

पतिर्ह्यध्वराणामग्ने दूता विशामसि ।
उषर्बुध आ वह सामपीतय देवाँ अद्य स्वर्दृशः ॥ ९ ॥

9. *Patirhyadhvarāṇāmagne dūto viśamasi.*
Uṣarbudha ā vaha somapītaye devāň svardṛśaḥ.

Agni, lord of light and knowledge, protector and promoter of the noblest yajnic acts of humanity, you are the conscience of the people and harbinger of joy for them. Bring here the brilliancies of nature and humanity who wake up with the dawn. They have the vision of light and heaven. Let them come for participation in the celebration of soma-success of the yajna.

अग्ने पूर्वा अनूषसो विभावसो दीदेथ विश्वदर्शतः ।
असि ग्रामेष्वविता पुरोहितो ऽसि यज्ञेषु मानुषः ॥ १० ॥

10. *Agne pūrvā anūṣaso vibhāvaso dīdetha viśvadarśataḥ. Asi grāmeṣvavitā purohito'si yajñeṣu mānuṣaḥ.*

Agni, blazing lord of light and knowledge, you are the leading light of the world. You shine before, with, and after the dawns. You are the protector of life in human habitations. You are the image and life of the people and the leader and high-priest in their yajnas from the family yajna upto the world programmes of creation, so human, sacred and divine.

नि त्वा यज्ञस्य साधनमग्ने होतारमृत्विजम ।
मनुष्वद्देव धीमहि प्रचेतसं जीरं दूतममर्त्यम ॥ ११ ॥

Ni tvā yajñasya sādhanamagne hotāramṛtvijam.
Manuṣvad deva dhīmahi pracetasaṁ jīraṁ dūtamamartyaṁ.

Agni, lord of light and life, you are the ultimate cause, means and end of universal yajna, the high-priest and the yajaka. Lord of brilliance, we constantly perceive, reflect, and meditate on you, worship and internalise you as a very human presence, inspiring, dynamic, illuminating and imperishable.

यद्देवानां मित्रमहः पुरोहिता न्तरो यासि दूत्यम् ।
सिन्धोरिव प्रस्वनितास ऊर्मयो ग्नेर्भ्राजन्त अर्चयः ॥ १२ ॥

12. *Yad devānāṁ mitramahaḥ purohito'ntaro yāsi dūtyam. Sindhoriva prasvanitāsa ūrmayo'gner-bhrājante arcayaḥ.*

Lord of light, you are the greatest friend of the brilliant men of knowledge and vision, morning call of the high-priest in the mind, leading light of the voice divine, and the invitation to live by the yajna fire. And the flames of fire blaze like the rolling waves of the sea (at the dawn).

श्रुधि श्रुत्कर्ण वह्निभिर्देवैरग्ने सयावभिः । आ सीदन्तु बर्हिषि मित्रा अर्यमा प्रातर्यावाणो अध्वरम ॥ १३ ॥

13. *Śrudhi śrutkarṇa vahnibhirdevairagne sayā-vabhiḥ. Ā sīdantu barhiṣi mitro aryamā prātar-yāvāṇo adhvaram.*

Listen lord, you have the ear, listen to the constant crackle of the blazing flames of fire within. Come Mitra, friends of humanity, come Aryama, powers of justice, come moving travellers to the house of yajna, join the sacred cause of love and non-violence and sit on the holy grass around the vedi-fire.

शृण्वन्तु स्तामं मरुतः सुदानवो ग्निजिह्वा ऋतावृधः ।
पिबतु सामं वरुणो धृतव्रता श्विभ्यामुषसा सजूः ॥ १४ ॥

14. *Śraṇvantu stomaṁ marutaḥ sudānavo'gnijihvā ṛtāvṛdhaḥ. Pibatu somaṁ varuṇo dhṛtavrato'-śvibhyāmuṣasā sajūḥ.*

Listen to the songs of celebration, Maruts, heroes of the human nation moving at the speed of winds, generous, brilliant as flames of fire and rising in the realms of universal yajna of the divine laws of life and truth. Let Varuna, highest powers of nature and humanity, committed to universal laws, come with the lovely dawn and the Ashvins, complementary currents of life's energy, and participate in the joys of yajna.

Mandala 1/Sukta 45

Agni, Devah Devatah, Praskanva Kanva Rshi

त्वमग्न वसूँरिह रुदाँ आदित्याँ उत ।
यजा स्वध्वरं जनं मनुजातं घृतपुषम ॥ १ ॥

1. *Tvamagne vasūňriha rudrāň ādityāň uta.*
Yajā svadhvaraṁ janaṁ manujātaṁ ghṛtapruṣam.

Agni, lord of light and knowledge, sagely scholar of wisdom and piety, bring together into this yajna of love and non-violence the people, children of reflective humanity, who sprinkle the vedi with holy water and offer ghee into the fire. Bring together the celibate scholars of twenty four, thirty six and forty eight years discipline and perform yajna in honour of the Vasus, eight abodes of life in nature, Rudras, eleven vitalities of life, and Adityas, twelve phases of the yearly round of the sun.

श्रुष्टीवान॒ हि दा॒शुषे॑ दे॒वा अ॑ग्ने॒ विच॑तसः ।
तान र॑ोहिदश्व गिर्वण॒स्त्रय॑स्त्रिंश॒तमा व॑ह ॥ २ ॥

2. *Śruṣṭīvāno hi dāśuṣe devā agne vicetasaḥ.*
Tān rohidaśva girvaṇastrayastriṁśatamā vaha.

Agni, lord of light, knowledge and power of the world, moving at lightning speed of the red flames of fire, bring here for the generous man of charity and brilliant piety the thirty-three divinities of the universe such as earth and vital airs which are givers of light and intelligence and which instantly bring up the blessings of life.

पि॒यमे॑धवदत्रिवज्जातवेदा विरूप॒वत ।
अ॒ङ्गि॒र॒स्वन्महिव्रत॒ प्रस्क॑ण्वस्य श्रुधी॒ हव॑म ॥ ३ ॥

3. *Priyamedhavad atrivaj jātavedo virūpavat.*
Aṅgirasvanmahivrata praskaṇvasya śrudhī havam.

Agni, lord of existential knowledge, committed to the great laws of eternity, listen to the invocation and prayer of the man of intelligence and reason like a lord of beauteous wisdom, above ignorance, injustice and poverty, and free from physical, mental and spiritual want, a power of versatile form and present within as the breath of life.

महि॑करव ऊ॒तय॑ पि॒यमे॑धा अहूषत ।
राज॑न्तमध्व॒राणा॑मग्निं शु॒क्रेण॑ शो॒चिषा॑ ॥ ४ ॥

4. *Mahikerava ūtaye priyamedhā ahūṣata.*
Rājantam adhvarāṇām agniṁ śukreṇa śociṣā.

Great artists and men, who love intelligence,

industry and research for the sake of progress and protection, invoke, study and explain agni, fire and electricity, brilliant power of creative and constructive yajnic programmes blazing with instant energy.

घृताहवन सन्त्यमा उ षु श्रुधी गिरः ।
याभिः कण्वस्य सूनवा हवन्त वसे त्वा ॥ ५ ॥

5. *Ghṛtāhavana santyemā u ṣu śrudhī giraḥ.*
Yābhiḥ kaṇvasya sūnavo havante'vase tvā.

Agni, lord of light and knowledge, generous, receiving libations of ghee and waters, listen well to these voices of prayer with which the disciples of the distinguished genius of science invoke and serve you for the sake of protection.

त्वां चित्रश्रवस्तम हवन्त विक्षु जन्तवः ।
शोचिष्केशं पुरुप्रिया ग्ने हव्याय वोळहवे ॥ ६ ॥

6. *Tvāṁ citrasravastama havante vikṣu jantavaḥ.*
Śociṣkeśaṁ purupriyā'gne havyāya voḷhave.

Agni, lordly power of light and knowledge, most wondrous in fame and prosperity, flaming with flashes of lightning, widely loved and pursued, earnest men among people invoke, study and serve you for generous gifts of knowledge and power.

नि त्वा होतारमृत्विजं दधिरे वसुवित्तमम ।
श्रुत्कर्णं सपथस्तमं विपा अग्ने दिविष्टिषु ॥ ७ ॥

7. *Ni tvā hotāram ṛtvijaṁ dadhire vasuvittamam.*
Śrutkarṇaṁ saprathastamaṁ viprā agne diviṣṭiṣu.

Agni, power of light and knowledge, men of

genius invoke, install and kindle you in the holiest acts of yajna as the yajaka and high-priest, richest in gifts of prosperity, easy listener ever in readiness and widest in fame and possibility.

आ त्वा॒ विपा॑ अचुच्यवुः सु॒तसो॑मा अ॒भि प्रयः॑ ।
बृ॒हद्भा बिभ्र॑ता हु॒विरग्ने॒ मर्ता॑य दा॒शुषे॑ ॥ ८ ॥

8. *Ā tvā viprā acucyavuḥ sutasomā abhi prayaḥ.*
Bṛhad bhā bibhrato haviragne martāya dāśuṣe.

Agni, lord of blazing brilliance and treasure of wealth and knowledge, men of genius who have distilled soma, spirit of joy and meaning of life, from nature, bearing offers of yajna come to you for the sake of food and delight of living for the man of yajnic generosity.

पा॒त॒याव्ण॑ः सहस्कृत सामप॒याय॑ सन्त्य ।
इ॒हाद्य दव्यं॒ जनं॑ ब॒हिरा सा॑दया॒ वसो ॥ ९ ॥

9. *Prātaryāvṇaḥ sahaskṛta somapeyāya santya.*
Ihādya daivyaṁ janaṁ barhirā sādayā vaso.

Noble genius of light and knowledge, Agni, generous creator of strength, courage and endurance, holy shelter for the seekers, here and now institute the yajna and seat the lovers of divinity and morning pilgrims of yajna on the sacred grass to join the yajna for a drink of soma.

अ॒वाञ्चं॒ दव्यं॒ जन॒मग्न॒ य व॒ सहू॑तिभिः ।
अ॒यं साम॑ः सुदानव॒स्तं पा॑त ति॒राअ॑ह्न्यम ॥ १० ॥

10. *Arvāñcaṁ daivyaṁ janamagne yakṣva sahūtibhiḥ. Ayaṁ somaḥ sudānavastaṁ pāta tiroahnyam.*

Agni, fiery genius of yajna, welcome the lovers of divinity come up for the yajaka and conduct the yajna with joint invocations and libations into the holy fire. Generous creators of wealth and honour, this is the soma of delight and beauty earlier distilled in the day. Protect it, promote it and enjoy it.

Mandala 1/Sukta 46

Ashvinau Devate, Praskanva Kanva Rshi

एषा उषा अपूर्व्या व्युच्छति प्रिया दिवः ।
स्तुष वामश्विना बृहत ॥ १ ॥

1. *Eṣo uṣā apūrvyā vyucchati priyā divaḥ.*
Stuṣe vāmaśvinā bṛhat.

This glorious dawn, darling of the sun, shines forth from heaven and proclaims the day. Ashvins, harbingers of this glory, I admire you immensely — infinitely.

या दस्रा सिन्धुमातरा मनातरा रयीणाम ।
धिया देवा वसुविदा ॥ २ ॥

2. *Yā dasrā sindhumātarā manotarā rayīṇām.*
Dhiyā devā vasuvidā.

Ashvins, harbingers of the dawn, wonder-workers are they. Born of the oceans of space, they create the seas of morning mist. Faster than the mind, they bring wealths of the world. With intelligence and inspiration, they reveal the treasures of the Vasus, they are brilliant, generous, divine.

वच्यन्ते वां ककुहासो जूणायामधि विष्टपि ।
यद्वां रथा विभिष्पतात ॥ ३ ॥

4. *Vacyante vāṁ kakuhāso jūrṇāyāmadhi viṣṭapi.*
Yad vāṁ ratho vibhiṣpatāt.

Ashvins, harbingers of light, knowledge and wealth across the Vasus, scientists and technologists, veterans of vision and wisdom celebrate your achievement when your chariot flies like a bird into the ancient sky over the heavens.

हविषा जारा अपां पिपर्ति पपुरिर्नरा।
पिता कुटस्य चर्षणिः ॥ ४ ॥

4. *Haviṣā jāro apāṁ piparti papurirnarā.*
Pitā kuṭasya carṣaṇiḥ.

Ye men and women of the world, the sun, lover of the dawn, father, protector and illuminator of the tortuous paths and human habitations nourishes and promotes life with the consumption and creation of waters across the heavens over the earth.

आदारा वां मतीनां नास्त्या मतवचसा।
पातं सोमस्य धृष्णुया ॥ ५ ॥

5. *Ādāro vāṁ matīnāṁ nāstyā matavacasā.*
Pātaṁ somasya dhṛṣṇuyā.

Ashvins, harbingers of light and destroyers of enemy forces, dedicated to truth and holy speech, defend your people and protect their peace and prosperity with confidence and daring courage.

या नः पीपरदश्विना ज्यातिष्मती तमस्तिरः।
तामस्म रासाथामिषम ॥ ६ ॥

6. *Yā naḥ pīparadaśvinā jyotiṣmatī tamastiraḥ .*
Tāmasme rāsāthāmiṣam.

Ashvins, harbingers of light and inspiration, like the dawn give us that light of heaven which may help us cross over beyond the night and darkness of life and bring us total fulfilment.

आ नो नावा मतीनां यातं पाराय गन्तवे ।
युञ्जाथामश्विना रथम ॥ ७ ॥

7. *Ā no nāvā matīnāṁ yātaṁ pārāya gantave.*
Yuñjāthāmaśvinā ratham.

Ashvins, harbingers of light, knowledge and power, design and prepare and bring us the chariot for the people to cross over land and sea and sky and reach their destination.

अरित्रं वां दिवस्पृथु तीथ सिन्धूनां रथः ।
धिया युयुज इन्दवः ॥ ८ ॥

8. *Aritraṁ vāṁ divaspṛthu tīrthe sindhūnāṁ rathaḥ.*
Dhiyā yuyujra indavaḥ.

Ashvins, scientists and engineers, for crossing of the seas and skies to your destination, let your chariot and propulsion be elaborate and powerful by design and structure using water and fire power and electric and solar energy.

दिवस्कण्वास इन्दवो वसु सिन्धूनां पद ।
स्वं वविं कुह धित्सथः ॥ ९ ॥

9. *Divaskaṇvāsa indavo vasu sindhūnāṁ pade.*
Svaṁ vavriṁ kuha dhitsathaḥ.

Ashvins, eminent scholars, in the depths of the seas and over the rolling waves, in the rays of light and in the mists of waters, there is wealth and energy. And

where do you place the value of your own intelligence (in the design and structure of the chariot of your own choice)?

अभूदु भा उ अंशव हिरण्यं प्रति सूर्यः ।
व्यख्यज्जिह्वयासितः ॥ १० ॥

10. *Abhūdu bhā u aṁśave hiraṇyaṁ prati sūryaḥ.*
Vyakhyajjihvayāsitaḥ.

The light is for collection in focus. Sunlight so collected is an image of gold. And so collected and focussed, the light, otherwise free, uncontrolled and undirected, burns like a tongue of fire (as power).

अभूदु पारमतव पन्था ऋतस्य साधुया ।
अदर्शि वि स्रुतिर्दिवः ॥ ११ ॥

11. *Abhūdu pārametave panthā ṛtasya sādhuyā.*
Adarśi vi srutirdivaḥ.

The path of the laws of science and nature, as the path of Truth, is for simple and sure travel across the seas of existence to the cherished goal. See the flow of light divine from the doors of heaven.

तत्तदिदश्विनारवा जरिता पतिं भूषति ।
मद सामस्य पिपतोः ॥ १२ ॥

12. *Tattadidaśvinoravo jaritā prati bhūṣati.*
Made somasya pipratoḥ.

Every worshipful seeker of knowledge, wisdom and power explores and supplements the paths of protection and progress in the business of life's joy created by the Ashvins (divinities of nature and humanity who are harbingers of light and inspiration).

वावसाना विवस्वति सामस्य पीत्या गिरा।
मनुष्वच्छंभू आ गतम॥ १३॥

13. *Vāvasānā vivasvati somasya pītyā girā.*
Manuṣvacchaṁbhū ā gatam.

Ashvins, blissful powers of nature and humanity, living and working in the light of the sun, come to us like our own men, bringing with you the love and protection of Soma, lord of happiness and glory, alongwith the voice of the Divine.

युवारुषा अनु श्रियं परिज्मनारुपाचरत।
ऋता वनथा अक्तुभिः॥ १४॥

14. *Yuvoruṣā anu śriyaṁ parijmanorupācarat.*
Ṛtā vanatho aktubhiḥ.

Ashvins, inspiring and protective powers of nature and humanity, ever on the move like the sun and moon, let the dawn of light and joy follow upon your beauty and glory. High-priests of truth and universal law, shine, illuminate and create the joy of life by nights and days.

उभा पिबतमश्विनाभा नः शमं यच्छतम।
अविद्रियाभिरूतिभिः॥ १५॥

15. *Ubhā pibatamaśvinobhā naḥ śarma yacchatam.*
Avidriyābhirūtibhiḥ.

Ashvins, powers of protection and inspiration, both of you drink the delight of life and protect its sanctity, and, with relentless actions and modes of defence, give us the peace and well-being of happy settlement.

Mandala 1/Sukta 47

Ashvinau Devate, Praskanva Kanva Rshi

अयं वां मधुमत्तमः सुतः सोम ऋतावृधा।
तमश्विना पिबतं तिराअह्न्यं धत्तं रत्नानि दाशुषे ॥ १ ॥

1. *Ayaṁ vāṁ madhumattamaḥ sutaḥ soma ṛtāvṛdhā. Tamaśvinā pibataṁ tiroahnyaṁ dhattaṁ ratnāni dāśuṣe.*

Ashvins, brilliant powers like the sun and moon, promoters of light and truth, science and industry, this is the sweetest soma distilled for you so far till yesterday. Taste it and enjoy it and bring the jewels for the generous man of yajnic charity.

त्रिबन्धुरेण त्रिवृता सुपेशसा रथेना यातमश्विना ।
कण्वासो वां ब्रह्म कृण्वन्त्यध्वरे तेषां सु शृणुतं हवमं ॥ २ ॥

2. *Tribandhureṇa trivṛtā supeśasā rathenā yātama-śvinā. Kaṇvāso vāṁ brahma kṛṇvantya-dhvare teṣāṁ su śṛṇutaṁ havam.*

Ashvins, brilliant scholars of science and technology, come by three-stage, three armoured, beautifully structured chariot. The geniuses study and advance universal knowledge for you in scientific yajna. Listen to their prayers, accept their holy call.

अश्विना मधुमत्तमं पातं सोममृतावृधा।
अथाद्य दस्रा वसु बिभ्रता रथे दाश्वांसमुप गच्छतम ॥ ३ ॥

3. *Aśvinā madhumattamaṁ pātaṁ somamṛtāv-ṛdhā. Athādya dasrā vasu bibhratā rathe dāśvāṁsa-mupa gacchatam.*

Ashvins, powerful like the sun and wind,

extenders of the bounds of natural knowledge, taste and protect the sweetest soma of yajnic joy and prosperity of humanity. And, O destroyers of enemies, come to the generous man of charity, to-day, bearing in your charity the wealth of the world.

त्रिषधस्थ बर्हिषि विश्ववदसा मध्वा यज्ञं मिमिक्षतम ।
कण्वासा वां सुतसोमा अभिद्यवो युवां हवन्त अश्विना ॥ ४ ॥

4. *Triṣadhasthe barhiṣi viśvavedasā madhvā yajñaṁ mimikṣatam. Kaṇvāso vāṁ sutasomā abhidyavo yuvāṁ havante aśvinā.*

Ashvins, masters of universal knowledge and creators of the world's wealth, in the three-stage yajnic house of space—on the earth, across the skies and over the heavens—try to conduct and enrich the yajna with honeyed fragrances. Brilliant sages who have distilled the soma for you call you up to the heavens.

याभिः कण्वमभिष्टिभिः पावतं युवमश्विना ।
ताभिः ष्वस्माँ अवतं शुभस्पती पातं सोममृतावृधा ॥ ५ ॥

5. *Yābhiḥ kaṇvam abhiṣṭibhiḥ prāvataṁ yuvamaśvinā. Tābhiḥ ṣvasmāň avataṁ śubhaspatī pātaṁ somam ṛtāvṛdhā.*

Ashvins, universal harbingers of light and knowledge, defenders of good and promoters of Truth and Law, by the cherished plans and noble desires by which you protect and promote the sagely scholar, protect us too and promote the beauty and glory of the world.

सुदास दस्रा वसु बिभता रथ पृ ा वहतमश्विना ।
रयिं समुदादुत वा दिवस्पयस्म धत्तं पुरुस्पृहम ॥ ६ ॥

6. *Sudāse dasrā vasu bibhratā rathe pṛkṣo vahatamaśvinā. Rayiṁ samudrāduta vā divasparyasme dhattaṁ puruspṛham.*

Ashvins, harbingers of light and prosperity, destroyers of enemies, who ride the well-piloted chariot and bring wealth and abundance for the man of generosity, come bearing universally desired honour and excellence of wealth from the sea and sky and also from the heavens.

य ाꣳसत्या परा॒वति॒ यद्वा॒ स्था अधि॑ तु॒वशꣳ ।
अता॒ रथे॑न सु॒वृता॑ न॒ आ ग॑तं सा॒कं सूय॑स्य र॒श्मिभिः॑ ॥ ७ ॥

7. *Yannāsatyā parāvati yadvā stho adhi turvaśe. Ato rathena suvṛtā na ā gataṁ sākaṁ sūryasya raśmibhiḥ.*

Ashvins, friends of truth and humanity, whether you live and operate far off in a distant place or you rule close by over noble people of dedication, all the same come by the beautiful flying chariot alongwith the rays of the sun.

अ॒वाञ्चा॑ वां॒ सप्त॑या ध्वर॒श्रिया॒ वह॑न्तु सव॒नदुप॑ ।
इषं॑ पृञ्चन्ता॑ सु॒कृत॑ सु॒दान॑व॒ आ ब॒र्हिः सी॑दतं नरा ॥ ८ ॥

8. *Arvāñcā vāṁ saptayo'dhvaraśriyo vahantu savanedupa. Iṣaṁ pṛñcantā sukṛte sudānava ā barhiḥ sīdataṁ narā.*

Ashvins, brilliant creative powers of humanity and nature, may your horses of the speed of the dawn bring you hither close to the beauties and glories of yajna in the sessions. Bearing food, energy and excellence for the generous people of noble yajnic action, come by

the chariot and grace the yajna on earth and in space.

तन॑ नास॒त्या ग॑तं॒ रथे॑न॒ सूय॑त्वचा। यन॒ शश्व॑दू॒हथु॑र्दा॒शुष॒ वसु॒ मध्व॒: सामं॑स्य पी॒तय॑ ॥ ९ ॥

9. *Tena nāsatyā gataṁ rathena sūryatvacā. Yena śaśvadūhathurdāśuṣe vasu madhvaḥ somasya pītaye.*

Ashvins, ever true and dedicated to the light of truth, come by that very chariot of sunbeams by which you always bear and bring the wealth of life for the man of charity, for the taste and protection of the honeyed soma of yajnic glory.

उ॒क्थभि॑र्॒वागव॑स पुरू॒वसू॑ अ॒कश्च॒ नि ह्व॑यामह ।
शश्व॒त्कण्वा॑नां॒ सद॑सि प्रि॒य हि कं॒ सामं॑ प॒पथु॑रश्विना ॥ १० ॥

10. *Ukthebhirarvāgavase purūvasū arkaiśca ni hvayāmahe. Śaśvat kaṇvānāṁ sadasi priye hi kaṁ somaṁ papathuraśvinā.*

Ashvins, harbingers of light and power like the sun and wind, lords of abundant wealth among the wise, with songs of praise and sacred words of prayer we invoke and invite you to the distinguished house of eminent scholars and leaders, in faith and love, for our protection and advancement here. Come, and then enjoy the comfort and have a taste of somaic ecstasy for ever without satiety.

Mandala 1/Sukta 48

Usha Devata, Praskanva Kanva Rshi

स॒ह वा॒मन॑ न उषा॒ व्यु॑च्छा दुहितदिवः ।
स॒ह द्यु॒म्नन॑ बृ॒हता॑ वि॑भावरि रा॒या दं॑वि॒ दास्व॑ती ॥ १ ॥

1. *Saha vāmena na uṣo vyucchā duhitardivaḥ. Saha dyumnena bṛhatā vibhāvari rāyā devi dāsvatī.*

Glorious dawn, daughter of heaven, come with splendour, come with majesty. Lady of light, generous giver, come with infinite wealth, shine forth and inspire us with fresh lease of life and joy.

अश्वावतीर्गोमतीर्विश्वसुविदा भूरिं च्यवन्त वस्तव ।
उदीरय प्रति मा सूनृता उषश्चाद्र राधो मघानाम ॥ २ ॥

2. *Aśvāvatīrgomatīrviśvasuvido bhūri cyavanta vastave. Udīraya prati mā sūnṛtā uṣaścoda rādho maghonām.*

The abundant lights of the dawn, blest with sun-rays and the speed of divine energy, move to the earth to usher in the morning and stir their cows and horses to start their day, as the sunrays illuminate the world. O dawn, bring me the blessed voice of truth. Inspire the munificence of the rich to charity and social creativity.

उवासोषा उच्छाच्च नु द्रवी जीरा रथानाम ।
य अस्या आचरणेषु दधिरे समुद्र न श्रवस्यवः ॥ ३ ॥

3. *Uvāsoṣā ucchācca nu devī jīrā rathānām. Ye asyā ācaraṇeṣu dadhrire samudre na śravasyavaḥ.*

As the brilliant dawn arrives and shines in splendour, it sets the wheels of life's chariots in motion. On its arrival the yogis concentrate their minds in meditation as rich merchants send their ships over the sea. (As the sea is vast for the ships, so is the Divine presence vast for the yogi's mind.)

उषा॒ य त॒ प यामं॑षु यु॒ञ्जत॒ मना॑ दा॒नाय॑ सू॒रयः॑ ।
अत्राह॒ तत्क॑ण्व॒ एषा॑ं क॑ण्व॒तमा॒ नाम॑ गृणाति नृ॒णाम ॥ ४ ॥

4. *Uṣo ye te pra yāmeṣu yuñjate mano dānāya sūrayaḥ. Atrāha tat kaṇva eṣāṁ kaṇvatamo nāma gṛṇāti nṛṇām.*

Usha, O lady of divinity, blessed are those brave and brilliant spirits who, during your revelations of the light, concentrate their mind in meditation on the divine presence to surrender it back to mother Prakrti in the state of Kaivalya here itself in this life. And surely here itself in this life, of all these men, that is the wisest sage of the wise sages who chants and realises the sacred Name OM which is the direct sound symbol of the Lord.

आ घा॒ याष॑व सू॒नयु॒षा या॑ति पभुञ्ज॒ती ।
ज॒रय॑न्ती॒ वृज॑नं प॒द्वदी॑यत॒ उत्पा॑तयति प॒क्षिणः॑ ॥ ५ ॥

5. *Ā ghā yoṣeva sūnaryuṣā yāti prabhuñjatī. Jarayantī vṛjanaṁ padvadīyata utpātayati pakṣiṇaḥ.*

Like a beautiful young maiden walks the dawn majestically (across the skies and over the earth), energising, exciting, exhorting, filling the sky with new light and life, calling out the humans and animals to move and the birds to fly away.

वि या सृ॒जति॒ सम॑नं॒ व्य॑र्थिनः॒ प॒दं न व॒त्यादती॑ ।
वया॒ नकि॑ष्ट पप्ति॒वांस॑ आसत॒ व्यु॑ष्टा वाजिनीवति ॥ ६ ॥

6. *Vi yā sṛjati samanaṁ vyarthinaḥ padaṁ na vetyodatī. Vayo nakiṣṭe paptivāṁsa āsate vyuṣṭau vājinīvati.*

The silent and brilliant dawn replete with energy stirs up and inaugurates the battles of existence. Refreshing, and sprinkling, as if, the paths of the seekers with holy waters, it guides them to their goals. The birds that fly soar in the splendour of its light.

एषायुक्त परावतः सूयस्यादयनादधि।
शतं रथेभिः सुभगाषा इयं वि यात्यभि मानुषान॥ ७॥

7. *Eṣāyukta parāvataḥ sūryasyodayanādadhi. Śataṁ rathebhiḥ subhagoṣā iyaṁ vi yātyabhi mānuṣān.*

This dawn, clad in wealth and splendour, saddles her horses long before sunrise and, by a hundred chariots, comes and joins the world of humanity and engages them in their activity.

विश्वमस्या नानाम च ।स जगज्ज्यातिष्कृणाति सूनरी।
अप द्वषा मघानी दुहिता दिव उषा उच्छदप स्रिधः॥ ८॥

8. *Viśvamasyā nānāma cakṣase jagaj jyotiṣkṛṇoti sūnarī. Apa dveṣo maghonī duhitā diva uṣā ucchadapa sridhaḥ.*

The whole world bows in homage to this dawn. Noble guide and leader, it brings the light of the world for all so that they may see the glory of the universe. Daughter of light Divine, Queen of wealth and splendour, it lights up and life drives out the darkness of jealousy and throws off the violence of enmity.

उष आ भाहि भानुना चन्दणा दुहितदिवः।
आवहन्ती भूयस्मभ्यं साभगं व्युच्छन्ती दिविष्टिषु॥ ९॥

9. *Uṣa ā bhāhi bhānunā candreṇa duhitardivaḥ. Āvahantī bhūryasmabhyaṁ saubhagaṁ vyucchantī diviṣṭiṣu.*

O Dawn, daughter of the light of heaven, come and shine with the beauty of the moon and splendour of the sun, bearing for us all plenty of good fortune and brilliant success in our sacred programmes.

विश्वस्य हि पाणनं जीवनं त्व वि यदुच्छसि सूनरि।
सा ना रथेन बृहता विभावरि श्रुधि चित्रामघे हवम ॥ १० ॥

10. *Viśvasya hi prāṇanaṁ jīvanaṁ tve vi yaducchasi sūnari. Sā no rathena bṛhatā vibhāvari śrudhi citrāmaghe havam.*

O Dawn, leading light of humanity, when you shine in splendour, you hold the breath and life of the world in you. The same, lady of light, harbinger of wondrous wealth and good fortune, come by your magnificent chariot and listen to our prayer.

उषो वाजं हि वंस्व यश्चित्रा मानुषे जने।
तना वह सुकृतो अध्वराँ उप ये त्वा गृणन्ति वह्नयः ॥ ११ ॥

11. *Uṣo vājaṁ hi vaṁsva yaścitro mānuṣe jane. Tenā vaha sukṛto adhvarāँ upa ye tvā gṛṇanti vahnayaḥ.*

O Dawn, Light Divine, accept and enlighten whatever best and noblest food, energy and wealth is in the world of humanity and, by that, lead our fires and performers of yajna, who sing in praise of your glory, close to the sacred acts of love and piety in non-violent yajnas.

विश्वान्द्रवाँ आ वह सामपीतय न्तरिा ादुषस्त्वम ।
सास्मासु धा गामदश्वावदुक्थ्यꣳमुषा वाजं सुवीयम ॥ १२ ॥

12. *Viśvān devāň ā vaha somapītaye'ntarikṣāduṣastvam. Sāsmāsu dhā gomadaśvāvadukthyamuṣo vājaṁ suvīryam.*

Light of Divinity, you bring us from the skies all the divine powers and energies of the world to partake of the soma of our yajna and vest in us the best of food, energy and virility of the early morning which may give us admirable wealth of sense and mind, speed and agility, and plenty of cows and horses.

यस्या रुशन्ता अचयः पतिं भदा अदृ ात ।
सा नो रयिं विश्ववारं सुपशसमुषा ददातु सुगम्यम ॥ १३ ॥

13. *Yasyā ruśanto arcayaḥ pratibhadrā adṛakṣata. Sā no rayiṁ viśvavāraṁ supeśasamuṣā dadātu sugmyam.*

That light of Divinity whose bright and blazing lights of bliss shine for us to see and which dispel the darkness of the night and ignorance, may that dawn of light give us the wealth of life, universal, beautiful and auspicious.

य चिद्धि त्वामृषयः पूव ऊतय जुहूर वस महि ।
सा नः स्तामाँ अभि गृणीहि राधसाषः शुकण शाचिषा ॥ १४ ॥

14. *Ye ciddhi tvāmṛṣayaḥ pūrva ūtaye juhūre'vase mahi. Sā naḥ stomāň abhi gṛṇīhi rādhasoṣaḥ śukreṇa śociṣā.*

Great and Blessed Light of Divinity, whom the saints and seers of ancient and eternal vision and wisdom

invoked and invoke for the sake of protection and advancement, may you, the same lady of light, listen and approve our songs of praise and prayer with gifts of light, action and wealth of success and prosperity.

उषा॒ यद॒द्य भा॒नुना॒ वि द्वारा॑वृणवा॑ दि॒वः ।
प॒ना॑ यच्छता॒दव॒कं पृ॒थु च्छ॒दिः प॒दं वि॒ गाम॑तीरिषः ॥ १५ ॥

15. *Uṣo yadadya bhānunā vi dvārāvṛṇavo divaḥ. Pra no yacchatādavṛkaṁ pṛthu cchardiḥ pra devi gomatīriṣaḥ.*

Light of Divinity, since you have opened the doors of the light of heaven at the dawn today, bless us now with a spacious home of love and peace free from violence and the gift of food and energy, mind and sense of the Divine, and plenty of land and cows.

सं ना॑ रा॒या बृ॑ह॒ता वि॒श्वप॑शसा मिमि॒ वा समिळा॑भि॒रा ।
सं द्यु॒म्नेन॑ विश्व॒तुरा॑षा मह्यि॒ सं वाज॑वाजिनीवति ॥ १६ ॥

16. *Saṁ no rāyā bṛhatā viśvapeśasā mimikṣvā samiḷābhirā. Saṁ dyumnena viśvaturoṣo mahi saṁ vājairvājinīvati.*

Light of Divinity, great mistress of the dawn of power and energy, bless us with the wealth of life, great, beautiful and universal, food and energy, dynamic knowledge, action and splendour, and vision of the Divine Word and beauty of the earth.

Mandala 1/Sukta 49

Usha Devata, Praskanva Kanva Rshi

उषा॑ भ॒द्राभि॒रा ग॑हि दि॒वश्चि॑दा॒च॒नाद॒धि ।
वह॑न्त्वरु॒णप्स॑व॒ उप॑ त्वा सो॒मिना॑ गृ॒हम ॥ १ ॥

1. *Uṣo bhadrebhirā gahi divaścid rocanādadhi. Vahantvaruṇapsava upa tvā somino gṛham.*

O Divine light of the Dawn, come with auspicious living energy from the top of refulgent heaven, and may the red beams of splendour, we pray, carry the creative energy to the yajnic home of the lover of Soma.

सुपशंसं सुखं रथं यमध्यस्था उषस्त्वम।
तना सुश्रवसं जनं पावाद्य दुहितदिवः॥ २॥

2. *Supeśasaṁ sukhaṁ rathaṁ yamadhyasthā uṣastvam. Tenā suśravasaṁ janaṁ prāvādya duhitardivaḥ.*

Daughter of Heaven, blessed dawn, by the refulgent beautiful and luxurious comfortable chariot you ride, protect and promote this morning the man dedicated to the Word Divine who loves to eat the holy food of yajna.

वयश्चित्त पतत्रिणा द्विपच्चतुष्पदजुनि।
उषः पार ऋतूँरनु दिवा अन्तभ्यस्परि॥ ३॥

3. *Vayaścitte patatriṇo dvipaccatuṣpadarjuni. Uṣaḥ prārannṛtuṅranu divo antebhyaspari.*

Blessed Dawn, fiery messenger of light and life, may humans and animals as the birds of flight, we pray, rise and reach unto the bounds of heaven in pursuance of the time and seasons of your arrival.

व्युच्छन्ती हि रश्मिभिर्विश्वमाभासि राचनम।
तां त्वामुषवसूयवो गीभिः कण्वा अहूषत ॥ ४॥

4. *Vyucchantī hi raśmibhirviśvamābhāsi rocanam.*
Tāṁ tvāmuṣarvasūyavo gīrbhiḥ kaṇvā ahūṣata.

Illuminating and revealing this world of beauty with the rays of light, you shine in glory and divine majesty. Lady of light, daughter of heaven, O Dawn, saints and sages of vision and wisdom devoted to life of the earth and her children celebrate you in songs of adoration and dedication.

Mandala 1/Sukta 50

Surya Devata, Praskanva Kanva Rshi

उदु॒ त्यं जा॒तवे॑दसं दे॒वं व॑हन्ति केत॒वः ।
दृ॒शे विश्वा॑य॒ सूर्य॑म् ॥ १ ॥

1. *Udu tyaṁ jātavedasaṁ devaṁ vahanti ketavaḥ.*
Dṛśe viśvāya sūryam.

The rays of the sun (like the banners of a mighty monarch) carry the brilliance of light revealing the omnipresence of the omniscient Lord Supreme of the universe.

अप॒ त्य ता॒यवो॑ यथा॒ न क्षा यन्त्य॒क्तुभिः॑ ।
सूरा॑य वि॒श्वच॑क्षसे ॥ २ ॥

2. *Apa tye tāyavo yathā nakṣatrā yantyaktubhiḥ.*
Sūrāya viśvacakṣase.

And, as thieves of the night steal away at dawn, so do all those stars steal away alongwith the darkness of the night so that the world may see only the sun, lord supreme of the heavens.

अदृ॑श्रमस्य के॒तवा॒ वि र॒श्मया॒ जना॒ँ अनु॑ ।
भाज॑न्ता अ॒ग्रया॑ यथा ॥ ३ ॥

3. *Adṛśramasya ketavo vi raśmayo janāँ anu.*
Bhrājanto agnayo yathā.

O that I could see the banners of the Lord of sunbeams, the rays of the sun, alongwith the other people, blazing like the explosions of fire in heaven.

तरणिर्विश्वदर्शता ज्योतिष्कृदसि सूर्य।
विश्वमा भासि रोचनम॥ ४॥

4. *Taraṇirviśvadarśato jyotiṣkṛdasi sūrya.*
Viśvamā bhāsi rocanam.

O Sun, light of the world, creator of light and Light Itself, it is you alone who light the lights of the universe and reveal the wondrous worlds of beauty and glory. You are the saviour, you are the redeemer, taking us across the seas of existence.

प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषान।
प्रत्यङ् विश्वं स्वर्दृश॥ ५॥

5. *Pratyaṅdevānāṁ viśaḥ pratyaṅṅudeṣi mānuṣān.*
Pratyaṅ viśvaṁ svardṛśe.

Lord Light of the world, to the noblest powers of nature and humanity, to the people in the business of life, to the people in general, you rise directly and reveal your presence directly in their heart and soul so that the world may see the light divine directly through their experience.

यनासा पावक चक्षसा भुरण्यन्तं जनाँ अनु।
त्वं वरुण पश्यसि॥ ६॥

6. *Yenā pāvaka cakṣasā bhuraṇyantaṁ janāँ anu.*
Tvaṁ varuṇa paśyasi.

Lord purifier and sanctifier, with the eye with which you watch the mighty world of dynamic activity and humanity holding everything in equipoise, with the same kind and benign eye watch and bless us.

वि द्यामेषि रजस्पृथ्वहा मिमाना अक्तुभिः ।
पश्यञ्जन्मानि सूय ॥ ७ ॥

7. *Vi dyāmeṣi rajaspṛthvahā mimāno aktubhiḥ.*
Paśyañjanmāni sūrya.

O sun, watching the species of various forms and traversing and measuring the wide worlds of existence by days and nights, you move to the regions of light and heaven. So may the Lord of Light Supreme, we pray, watch us, guard us and sustain in measure our life and actions through successive lives and births.

सप्त त्वा हरिता रथे वहन्ति दव सूय ।
शोचिष्केशं विच ाण ॥ ८ ॥

8. *Sapta tvā harito rathe vahanti deva sūrya.*
Śociṣkeśaṁ vicakṣaṇa.

O sun, self-refulgent lord of blazing flames and universal illumination, seven are the colourful lights of glory which like seven horses draw your chariot of time across the spaces. In the same way, seven are the chhandas, metres, which reveal the light of Divinity in the sacred voice of the Veda.

अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्यः ।
ताभिर्याति स्वयुक्तिभिः ॥ ९ ॥

9. *Ayukta sapta śundhyuvaḥ sūro rathasya naptyaḥ.*
Tābhiryāti svayuktibhiḥ.

The sun, bright and illuminant, yokes the seven pure, immaculate, purifying and infallible sunbeams like horses to his chariot of motion, and with these self-yoked powers moves on across the spaces to the regions of light.

So does the Lord of the Universe with His laws and powers of Prakrti move the world like His own chariot of creative manifestation.

उद्वयं तमसस्परि ज्योतिष्पश्यन्त उत्तरम।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम॥ १०॥

10. *Udvayaṁ tamasaspari jyotiṣpaśyanta uttaram.*
Devaṁ devatrā sūryamaganma jyotiruttamam.

Let us rise beyond the dark seeing the light higher and still higher and reach the sun, the highest light and Lord Supreme of the divinities of the universe.

उद्यन्नद्य मित्रमह आरोहन्नुत्तरां दिवम।
हृद्रोगं मम सूर्य हरिमाणं च नाशय॥ ११॥

11. *Udyannadya mitramaha ārohannuttarāṁ divam.*
Hṛdrogaṁ mama sūrya harimāṇaṁ ca nāśaya.

O sun, greatest friend for the health of life, risen to day and rising higher to the regions of light, destroy my heart's ailment and consumptive disease of the body.

शुकेषु मे हरिमाणं रोपणाकासु दध्मसि।
अथो हारिद्रवेषु मे हरिमाणं नि दध्मसि॥ १२॥

12. *Śukeṣu me harimāṇaṁ ropaṇākāsu dadhmasi.*
Atho hāridraveṣu me harimāṇaṁ ni dadhmasi.

Our consumptive and bilious diseases we

attribute to abuse, fear, infatuation, schizophrenia, infect any severe mental disturbance, and for cure we assign these to green and yellow birds, and green and yellow fluids, soma, sandal, acasia sirissa and turmeric, and close it with cicatrix.

उदगादयमादित्या विश्वेन सहसा सह।
द्विषन्तं मह्यं रन्धयन्मा अहं द्विषत रधम ॥ १३ ॥

13. *Udagādayamādityo viśvena sahasā saha. Dviṣantaṁ mahyaṁ randhayanmo ahaṁ dviṣate radham.*

There arises this sun with all the light and power and glory of the world, scorching and burning off whatever is negative and injurious to me. O Lord of Light and Glory of power, I pray I may never be subjected to the jealous and the destructive forces of life.

Mandala 1/Sukta 51

Indra Devata, Angirasa Savya Rshi

अभि त्यं मेषं पुरुहूतमृग्मियमिन्दं गीर्भिमदता वस्वो अणवम। यस्य द्यावो न विचरन्ति मानुषा भुज मंहिष्ठमभि विपमचत ॥ १ ॥

1. *Abhi tyaṁ meṣaṁ puruhūtam ṛgmiyam indraṁ gīrbhirmadatā vasvo arṇavam. Yasya dyāvo na vicaranti mānuṣā bhuje maṁhiṣṭham abhi vipram arcata.*

Worship Indra, lord of power and glory, destroyer of enemies. Celebrate and exhilarate Him who is generous and virile, universally invoked and

honoured, master of the Rks, wielder of wealth, deep as ocean, greatest of the great, and lord of knowledge and wisdom. People roam around Him, approach and meditate on His presence for a vision and experience of the presence as the rays of the sun do homage to their source and master.

अभीमवन्वन्त्स्वभिष्टिमूतयाऽन्तरिक्षप्रांतविषीभिरावृतम।
इन्द्रं दक्षासऋभवोमदच्युतं शतक्रतुं जवनी सूनृतारुहत॥ २॥

2. *Abhīmavanvantsvabhiṣṭimūtayo'ntarikṣaprāṁ taviṣībhirāvṛtam. Indraṁ dakṣāsa ṛbhavo mada-cyutaṁ śatakratuṁ javanī sūnṛtāruhat.*

Powers of protection, expertise and excellence shower love and honour on Indra, lord of power and glory, giver of desire, pervasive and blazing in the skies, clad in his own might and splendour, giver of showers of joy and hero of a hundred noble acts of creation. And may the youthful and inspiring voice of Eternal Truth see him rise to the heights.

त्वं गात्रमङ्गिराभ्या वृणारपातात्रेय शतदुरेषु गातुवित ।
ससन्तं चिद्विमदायावहो वस्वाजावदिं वावसानस्य नर्तयन॥ ३॥

3. *Tvaṁ gotramaṅgirobhyo'vṛṇorapotātraye śata-dureṣu gātuvit. Sasena cidvimadāyāvaho vasvā-jāvadriṁ vāvasānasya nartayan.*

Indra, you open up the cloud-showers for the sake of pranic energies. Lord of the earth and master of motion and dominions of the earth, you open up a hundred outlets into wealth for the alleviation of want and threefold suffering of body, mind and soul. You bear wealth and comfort with food and energy for joy of the

people in a state of sobriety. And reeling the dense forces of the overwhelming enemy into confusion, you throw off the adversaries in battle.

त्वमपामपिधानावृणोरपा धारयः पवते दानुमद्वसु । वृत्रं यदिन्द्र शवसावधीरहिमादित्सूर्यं दिव्यारोहया दृशे ॥ ४ ॥

4. *Tvamapāmabhidhānāvṛṇorapā'dhārayaḥ parvate dānumad vasu. Vṛtraṁ yadindra śavasāvadhīrahim ādit sūryaṁ divyārohayo dṛṣe.*

The vapours hold up the wealth of waters in the cloud. Indra, you open up the cloud-hold of waters when you break up the cloud with the thunderbolt. And then you raise up the divine and brilliant sun high up in space for the world to see.

त्वं मायाभिरप मायिनो धमः स्वधाभिर्य अधि शुप्तावजुह्वत । त्वं पिपोर्नृमणः पारुजः पुरः प ऋजिश्वानं दस्युहत्येष्वा-विथ ॥ ५ ॥

5. *Tvaṁ māyābhirapa māyino'dhamaḥ svadhābhirye adhi śuptāvajuhvata. Tvaṁ piprornṛmaṇaḥ prārujaḥ puraḥ pra ṛjiśvānaṁ dasyuhatyeṣvāvitha.*

With your intelligence and tactics, blow off the cunning fellows of wicked designs, who cheat the sleeping unwary people and who offer the oblations into their own mouth. Admirable hero, pride of all, break down the forts of the demons, and in the conflicts of good and evil, protect those who follow the paths of rectitude.

त्वं कुत्सं शुष्णहत्येष्वाविथारन्धया तिथिग्वाय शम्बरम । महान्तं चिदबुदं नि क्रमीः पदा सनादेव दस्युहत्याय जज्ञिष ॥ ६ ॥

6. *Tvaṁ kutsaṁ śuṣṇahatyeṣvāvithārandhayo'-tithigvāya śambaram. Mahāntaṁ cidarbudaṁ ni kramīḥ padā sanādeva dasyuhatyāya jajñiṣe.*

In the battles against exploiters and destroyers, protect the men and materials of defence. Destroy the demon and the highway man for the safety of travellers. Crush with your feet the great serpentine bubbles of poison. You always rise and stand for the destruction of the wicked enemies.

त्व विश्वा तविषी सध्र्यग्घिता तव राधः सामपीथाय हषत। तव वज्रश्चिकित बाह्वाहिता वृश्चा शत्रारव विश्वानि वृष्ण्या ॥ ७ ॥

7. *Tve viṣvā taviṣī sadhrayagghitā tava rādhaḥ somapīthāya harṣate. Tava vajrāscikite bāhvorhito vṛścā śatrorava viśvāni vṛṣṇyā.*

In you is concentrated all the force and power together with your love of service. Your wealth, power and success exhilarates the lover of soma-yajna. Your thunderbolt in hand is held for the enlightened. Protect all the powers of generosity, as you destroy all the inimical negativities.

वि जानीह्यारान्य च दस्यवा बहिष्मत रन्धया शासदव्रतान। शाकी भव यजमानस्य चादिता विश्वत्ता त सधमादेषु चाकन ॥ ८ ॥

8. *Vi jānīhyāryānye ca dasyavo barhiṣmate randhayā śāsadavratān. Śākī bhava yajamānasya coditā viśvettā te sadhamādeṣu cākana.*

Know the good, know the evil too, eliminate the wicked, for the sake of the man of yajnic action.

Ruling over and controlling the lawless, be a source of strength and inspiration for the yajamana. May all your actions in yajnas and pious homes be for success of the good. This is my prayer and earnest desire.

अनुव्रताय रन्धयन्नापव्रतानाभूभिरिन्द्रः श्नथयन्ना भुवः।
वृद्धस्य चिद्वर्धता द्यामिनक्षतः स्तवाना वमा वि जघान सन्दिहः॥ ९॥

9. *Anuvratāya randhayannapavratānābhūbhirindraḥ śnathayannanābhuvaḥ. Vṛddhasya cid vardhato dyāminakṣataḥ stavāno vamro vi jaghāna sandihaḥ.*

Subduing the lawless for the law-abiding, fixing the traitors by proper acts of the patriots, appreciating and honouring the seniors, the progressive, and the growing and rising ones to the heights of knowledge and light of heaven, rejecting the scoffers and eliminating the skeptics, Indra, ruler, fighter and saviour marches on.

त आद्यक्त उशना सहसा सहो वि रोदसी मज्मना बाधते शवः।
आ त्वा वातस्य नृमणा मनायुज आ पूर्यमाणमवहन्नभि श्रवः॥ १०॥

10. *Takṣad yat ta uśanā sahasā saho vi rodasī majmanā bādhate śavaḥ. Ā tvā vātasya nṛmaṇo manoyuja ā pūryamāṇam avahannabhi śravaḥ.*

Ushana, power of love and honour, with courage and dignity tempered and sharpened, your valour and grandeur, and your valour and splendour with its speed and sharpness bounds the heaven and earth. Indra, admirable hero of humanity, may the currents of wind

fast as mind elevate you, lord of fulfilment, and amply fulfilled, may they carry your fame to the heavens.

मन्दिष्ट यदुशन् काव्य सचाँ इन्दा वङ्कू वङ्कुतराधि तिष्ठति। उगा यियिं निरपः स्रातसासृजद्वि शुष्णस्य दृंहिता एरयत्पुरः॥ ११॥

11. *Mandiṣṭa yaduśane kāvye sacāň indro vaṅkū vaṅkutarādhi tiṣṭhati. Ugro yayiṁ nirapaḥ srotasāsṛjadvi śuṣṇasya dṛṁhitā airayat puraḥ.*

Indra, most rejoicing and specially delighting in the exciting exhortations of the poets, with his own essential force and versatile perception of the crooked, rules over the crooked and the wicked. And, just as the sun breaks the cloud and drains out the vapours in floods of rain, so does he, bright and blazing with passion, advance upon the strongholds of the social suckers, breaks open their dens and marches ahead with his noble exploits great as the sun's.

आ स्मा रथं वृषपाणेषु तिष्ठसि शायातस्य पभृता यषु मन्दसे। इन्द्र यथा सुतसोमषु चाकना नवाणं श्लाकमा रोहस दिवि॥ १२॥

12. *Ā smā rathaṁ vṛṣapāṇeṣu tiṣṭhasi śāryātasya prabhṛtā yeṣu mandase. Indra yathā sutasomeṣu cākano'narvāṇaṁ slokam ā rohase divi.*

Indra, in the soma-celebrations of humanity you ride the chariot of glory won by the brave and the intelligent and rejoice in the celebrations. And as you rejoice in the delightful celebrations of blessed achievements, you pilot the celestial car worthy of praise and ascend to the heights of heaven.

अदद॒दा अभ॑ी मह॒त व॑चस्यव॑ क॒ ीव॑त वृच॒यामि॑न्द सुन्व॒त।
मना॑भवा वृषण॒श्वस्य॑ सुकता॒ विश्वत्ता त॒ सव॑नषु
प॒वाच्या॑॥ १३॥

13. *Adadā arbhāṁ mahate vacasyave kakṣīvate vṛcayāmindra sunvate. Menābhavo vṛṣaṇaśvasya sukrato viśvet tā te savaneṣu provācyā.*

Indra, wondrous lord of science and vision, knowledge and power, you gave just a limited amount of new knowledge of analytical and creative technology in short indicative formulae to the distinguished and dexterous man of discipline keen to listen and create. And that word of yours, generous lord of noble yajnic action, became worthy of proclamation and celebration in world meets for eminent achievements. Generous lord of vision and wisdom, carry on the order of creation.

इन्द्रा॑ अश्रायि सु॒ध्या॑ निर॒ क प॒जषु॒ स्तामा॒ दुया॒ न यूप॑ः।
अ॒श्व॒युग॒व्यू र॑थ॒युव॑सू॒युरिन्द्र इदा॒य॑ः ा॑यति पय॒न्ता ॥ १४॥

14. *Indro aśrāyi sudhyo nireke pajreṣu stomo duryo na yūpaḥ. Aśvayurgavyū rathayurvasūyurindra idrāya kṣayati prayantā.*

Indra, lord of power and governance, who invites and maintains high intellectuals in the study and practical programmes of definite sciences has his reputation among people as sure and prominent as a column at the door or a sacrificial post in the yajna. Progressive and advancing, developing the wealth of cows, lands and intellectuals, horses and other modes of fast communication, chariots and other modes of travel and transport, he augments, manages and rules over all forms of national wealth and takes the country

forward.

इदं नमो वृषभाय स्वराज सत्यशुष्माय तवस वाचि।
अस्मिन्निन्द्र वृजन सर्ववीराः स्मत्सूरिभिस्तव शर्मन्त-
स्याम ॥ १५ ॥

15. *Idaṁ namo vṛṣabhāya svarāje satyaśuṣmāya tavase'vāci. Asminnindra vṛjane sarvavirāḥ smat sūribhistava śarmantsyāma.*

This salutation in words of homage is offered to Indra, lord virile of generosity, sovereign lord of indestructible power, universal protector, so that, O Lord Adorable, in this world we may live in happy homes, blest with brave children, in the company of high and sagely intellectuals.

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त्यं सु मेषं महया स्वर्विदं शतं यस्य सुभ्वः साकमीरत।
अत्यं न वाजं हवनस्यदं रथमन्दं ववृत्यामवस सुवृक्तिभिः ॥ १ ॥

1. *Tyaṁ su meṣaṁ mahayā svarvidaṁ śataṁ yasya subhvaḥ sākamīrate. Atyaṁ na vājaṁ havana-syadaṁ rathamendraṁ vavṛtyāmavase suvṛkti-bhiḥ.*

Honour that Indra, lord of glory and virile generosity who takes us high to the skies. Hundreds of noble and creative craftsmen together with their expert performance work on and engineer his glorious chariot which can cover the spatial paths across the skies for the sake of protection and defence. I wish I too could fly by that chariot.

स पर्वता न धरुणेष्वच्युतः सहस्रमूतिस्तविषीषु वावृध। इन्द्रा यद वृत्रमवधी रदीवृतमुब्ज रर्णांसि जहृषाणा अन्धसा॥ २॥

2. *Sa parvato na dharuṇeṣvacyutaḥ sahasramūtistaviṣīṣu vāvṛdhe. Indro yad vṛtramavadhīnnadīvṛtamubjannarṇāṁsi jarhṛṣāṇo andhasā.*

Unshaken like a mountain within the bounds of its own hold, providing a thousand ways of protection and promotion for life, that Indra, sun/wind/ electric charge, waxes in strength and power when it kills Vritra, breaks the demon cloud holding up the streaming waters, when it releases the showers of rain, and rejoices with the food and energy that it creates through the showers. (So is the ruler for the demons and the people.)

स हि द्वरा द्वरिषु वव ऊधनि चन्दबुध्ना मदवृद्धा मनीषिभिः। इन्द्रं तमह्व स्वपस्यया धिया मंहिष्ठरातिं स हि पपिरन्धसः॥ ३॥

3. *Sa hi dvaro dvariṣu vavra ūdhani candrabudhno madavṛddho manīṣibhiḥ. Indraṁ tamahve svapasyayā dhiyā maṁhiṣṭharātiṁ sa hi paprirandhasaḥ.*

Indra is deep and grave among the serious. In the light of the dawn, he is a cloud of generosity. He is brilliant and blissful as the moon in the firmament. Sober in joy, he is surrounded by sages and intellectuals. With the best of my intelligence and action I invoke and call upon this lord Indra, extremely generous and munificent of food and energy.

आ यं पृणन्ति दिवि सद्मबर्हिषः समुद्रं न सुभ्वः स्वा अभिष्टयः। तं वृत्रहत्य अनु तस्थुरूतयः शुष्मा इन्दमवाता अहुतप्सवः॥ ४॥

4. *Ā yaṁ pṛṇanti divi sadmabarhiṣaḥ samudraṁ na subhvaḥ svā abhiṣṭayaḥ. Taṃ vṛtrahatye anu tasthurūtayaḥ suṣmā indramavātā ahrutap-savaḥ.*

Indra is in his heaven of light and justice. The high-priests sitting on seats of grass in his house of yajna, his own values, his own well-wishers, his own people assist, complete and promote him, Indra who is the ruler, guide and protector, in the same manner in which the lovely streams and mighty rivers join and fill the sea. In his battles against Vritra, clouds of darkness, hoarders of national wealth and natural resources, his fighting forces of defence, powerful, undisturbed and unopposed, straight and sincere in action stand by him and follow him steadfast in the battle.

अभि स्ववृष्टिं मद अस्य युध्यता रघ्वीरिव पवणे सस्रुरूतयः। इन्द्रा यद्वजी धृषमाणा अन्धसा भिनद वलस्य परिधीँरिव त्रितः॥ ५॥

5. *Abhi svavṛṣṭiṁ made asya yudhyato raghvīriva pravaṇe sasrurūtayaḥ. Indro yadvajrī dhṛṣmāṇo andhasā bhinad valasya paridhīṁriva tritaḥ.*

Like streams rushing down to the sea, the defence forces of this warrior hero, Indra, rush to him to join in his celebration by soma, Indra, wielder of the thunderbolt, daring the enemy, who showers the enemy with a rain of arrows and breaks down the threefold defence lines of the enemy three ways, up, down and cross-wise.

परीं घृणा चरति तित्विष शवा पा वृत्वी रजसा बुध्नमाशयत। वृत्रस्य यत्पवण दुगृभिश्वना निजघन्थ हन्वारिन्द तन्यतुम॥ ६॥

6. *Parīṁ ghṛṇā carati titviṣe śavo'po vṛtvī rajaso budhnamāśayat. Vṛtrasya yatpravaṇe durgṛbhiśvano nijaghantha hanvorindra tanyatum.*

Vritra, the cloud that holds and confines the vapours of water sleeps in body in the sky. Indra, the sun, strikes the thunderbolt of lightning on the jaws of Vritra, a real formidable adversary for the release of the showers of rain. And then the splendour of Indra spreads around, glory of power blazes.

ह्रदं न हि त्वा न्यृषन्त्यूमया बह्माणीन्द्र तव यानि वर्धना।
त्वष्टा चित्त युज्यं वावृध शवस्तत ऽ वज्रमभिभूत्योजसम ॥ ७ ॥

7. *Hradaṁ na hi tvā nyṛṣantyūrmayo brahmāṇīndra tava yāni vardhanā. Tvaṣṭā cit te yujyaṁ vāvṛdhe savastatakṣa vajramabhibhūtyojasam.*

Indra, lord of power and ruler of the world, just as streams of water reach the sea augmenting it, so do all the wealths of the world and all the songs of divine celebration converge to you, centre as well as circumference of existence, and glorify your sublimity. Tvashta, maker of the forms of existence, designs and creates the thunderbolt of lightning to augment your force of arms to use in battle, and he provides that splendour of valour for you which breaks open the might of Vritra, hoarded wealth of nature, for the joy of humanity.

जघन्वाँ उ हरिभिः संभृतक्रतविन्द्र वृत्रं मनुष गातुय ऽपः।
अयच्छथा बाह्वावज्रमायसमधारया दिव्या सूर्यं दृश ॥ ८ ॥

9. *Jaghanvāṁ u haribhiḥ saṁbhṛtakratavindra vṛtraṁ manuṣe gātuyannapaḥ. Ayacchathā bāhvorvajramāyasamadhārayo divyā sūryaṁ dṛśe.*

Indra, prosperous lord of noble actions, breaker of the clouds with currents of lightning energy to let the streams of rain showers flow on the earth for humanity, take up the thunderbolt of steel in arms and strike, and rise to the heavens so that all may see the sun in all its glory.

बृहत्स्वश्चन्द्रममवद्यदुक्थ्य१ं मकृण्वत भियसा राहणं दिवः ।
यन्मानुषपधना इन्दमूतयः स्वनृषाचा मरुता मदन्नु ॥ ९ ॥

10. *Bṛhat svaścandram amavad yadukthyam akṛṇvata bhiyasā rohaṇaṁ divaḥ. Yanmānuṣapradhanā indram ūtayaḥ svarnṛṣāco maruto'madannanu.*

When humanity, stricken with fear of Vritra and drought, raises great, heavenly, beautiful, enlightened and powerful songs of praise and prayer rising to the heavens in honour of Indra, and when the protective forces of nature such as winds and pranic energy fighting for humanity move into action and bring showers of joy from heaven for humanity on earth, then all these forces and humanity rejoice with thanks and praise to Indra.

द्याश्चिदस्यामवाँ अहः स्वनादयायवीद्भियसा वज इन्द त ।
वृत्रस्य यद्बद्बधानस्य रादसी मद सुतस्य शवसाभिनच्छिरः ॥ १० ॥

10. *Dyauścidasyāmavāṅ aheḥ svanād ayoyavīd bhiyasā vajra indra te. Vṛtrasya yad badbadhānasya rodasī made sutasya śavasābhina-cchiraḥ.*

Indra, lord of power and ruler of the world, when under the inspiration of soma your thunderbolt with terrible force breaks open the peak of Vritra, the cloud overcasting the earth and skies, then with thunder and lightning, the powerful heavens shaking in the operation catalyse and turn the vapours into rain showers.

यदि॑ वि॒न्द पृथि॒वी दश॑भुजिरहा॒नि॒ विश्वा॑ त॒तनन्त कृ॒ष्टय॑ः ।
अत्राह॑ त मघव॒न्विश्रु॑तं॒ सहा॒ द्यामनु॒ शव॑सा ब॒हणा॑
भुवत ॥ ११ ॥

11. *Yadinnvindra pṛthivī daśabhujirahāni viśvā tatananta kṛṣṭayaḥ. Atrāha te maghavan viśrutaṁ saho dyāmanu śavasā barhaṇā bhuvat.*

Indra, lord of power, wealth and glory, if the earth, which is enjoyable with the ten senses, and all the people were to wax in peace and joy all days and nights by virtue of the light of your knowledge and justice and your power of protection and progress, then your fame and splendour on earth would touch the heights of heaven.

त्वम॒स्य पा॒र रज॑सा॒ व्या॑मन॒ः स्वभू॑त्याजा॒ अव॑स धृषन्मनः ।
च॒कृ॒ष भूमिं पति॒मान॒माज॑सा॒ पः स्व॑ः पर्ि॒भूर॒ष्या
दिव॑म ॥ १२ ॥

12. *Tvamasya pāre rajaso vyomanaḥ svabhūtyojā avase dhṛṣanmanaḥ. Cakṛṣe bhūmiṁ pratimānamojaso'paḥ svaḥ paribhūreṣyā divam.*

Lord of omnipotent force, master of your own essential splendour, you are beyond this world of earth and sky. You create the earth, a symbolic measure of your power, for the sake of life and protection. You

pervade the earth, the waters, the regions of bliss and the heavens of light and you are transcendent even beyond.

त्वं भुवः पतिमानं पृथिव्या ऋष्ववीरस्य बृहतः पतिभूः। विश्वमापा अन्तरिं महित्वा सत्यमद्धा नकिरन्यस्त्वावान॥ १३॥

13. *Tvaṁ bhuvaḥ pratimānaṁ pṛthivyā ṛṣvavīrasya bṛhataḥ patirbhūḥ. Viśvamāprā antarikṣaṁ mahitvā satyamaddha nakiranyastvāvān.*

You are the ultimate measure of the earth and the skies. You are the highest lord and master of the wondrous world of heroes. Having pervaded the world, having measured the spaces and transcended, you are the ultimate truth of eternal reality. No one is like you, none in image, symbol or measure, none, nothing.

न यस्य द्यावापृथिवी अनु व्यचा न सिन्धवा रजसा अन्तमानशुः। नात स्ववृष्टिं मदं अस्य युध्यत एका अन्यच्चकृष विश्वमानुषक॥ १४॥

14. *Na yasya dyāvāpṛthivī anu vyaco na sindhavo rajaso antamānaśuḥ. Nota svavṛṣṭiṁ made asya yudhyata eko anyaccakṛṣe viśvamānuśak.*

The heaven and earth approach not His infinite expanse. Nor do the oceans of waters and spaces find the end of His universe of glory. Nor can any one rival the power and passion of the generosity of this warrior against Vritra, the demon of darkness and drought, in matters of the joy of living. Nor has He Himself, sole Lord as He is, created any one else, or any other world, like Himself or like the world He has created.

आच॒ त्रा म॒रुत॒: सस्मि॑ ँ ा॒जा विश्व॑ दु॒वासा॑ अमद॒ ानु॑ त्वा।
वृ॒त्रस्य॒ यद्धृ॑ष्टि॒मता॑ व॒धन॒ नि त्वमि॑न्द॒ पत्या॒नं ज॒घन्थ॑॥ १५॥

15. *Ārcannatra marutaḥ sasminnājau viśve devāso amadannanu tvā. Vṛtrasya yad bhṛṣṭimatā vadhena ni tvamindra pratyānaṁ jaghantha.*

Indra, lord of universal power, when you strike on the jaws of Vritra with the fatal thunderbolt of dazzling force in all the battles against darkness and drought, then the Maruts, high-priests of nature and humanity, sing hymns of praise for you, and all the divinities of nature and humanity rejoice with you.

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न्यू३॒ षु वाच॑ प म॒ह भ॑रामह॒ गिर॒ इन्दा॑य॒ सद॑न वि॒वस्व॑तः।
नू चि॒द्धि रत्नं सस॒तामि॒वावि॑द॒ ा दु॑ष्टु॒तिद॑ विण॒ादषु॑ शस्यत॥ १॥

1. *Nyū3 ṣu vācaṁ pra mahe bharāmahe gira indrāya sadane vivasvataḥ. Nū ciddhi ratnaṁ sasatām ivāvidan na duṣṭutir draviṇodeṣu śasyate.*

In this great yajnic house of Vivasvan, lord of light, we raise our voice of celebrations in honour of Indra, lord of power and action, for the sake of honour and prosperity. Rarely is the jewel obtained by the lazy loons asleep. And slander finds no favour among the givers of wealth.

दु॒रा अश्व॑स्य दु॒र इ॑न्द॒ गा॑र॒सि दु॒रा यव॑स्य॒ वसु॑न इ॒नस्पति॑:।
शि॒ ा॒न॒र: प॒दिवा॒ अका॑मकशन॒: सखा॒ सखि॑भ्य॒स्तमि॒दं गृ॑णीमसि॥ २॥

2. *Duro aśvasya dura indra gorasi duro yavasya vasuna inaspatiḥ. Śikṣānaraḥ pradivo akāmakarśanaḥ sakhā sakhibhyastamidaṁ gṛṇīmasi.*

Indra, lord of knowledge, wealth and power, you are the gateway to speed and fast advancement. You are the giver of divine speech and wealth of cows, earth and prosperity of life. You are the treasure house of food and energy. You are the lord giver of wealth and splendour. You are the leading light of education and scholarship. You are the refulgent lord of light. You are the chastiser of the lazy, an inspiration for the ambitious. And you are the friend of friends. Such is Indra whom we praise and celebrate in song.

शचीव इन्द पुरुकृद द्युमत्तम तवदिदमभितश्चकित वसु। अतः संगृभ्याभिभूत आ भर मा त्वायता जरितुः काममूनयीः॥ ३॥

3. *Śacīva indra purukṛd dyumattama tavedidam abhitaścekite vasu. Ataḥ saṁgṛbhyābhibhūta ā bhara mā tvāyato jarituḥ kāmamūnayīḥ.*

Indra, lord of power and glory, lord of wisdom, Word, and action, versatile giver of success and victory, most brilliant and omniscient, the wealth all round is yours, you know. Therefore, O lord of victory, take that up and bear it along to bless us. Neglect not the desire and ambition of your celebrant, discount him not.

एभिद्युभिः सुमना एभिरिन्दुभिनिरुन्धाना अमतिं गाभिरश्विना। इन्देण दस्युं दरयन्त इन्दुभियुतद्वषसः समिषा रभमहि॥ ४॥

4. *Ebhirdyubhiḥ sumanā ebhirindubhirnirun-dhāno amatiṁ gobhiraśvinā. Indreṇa dasyuṁ darayanta indubhiryutadveṣasaḥ samiṣā rabhemahi.*

Indra, lord of power and glory, pleased at heart, with these lights of knowledge and these streams of soma, preventing our want and poverty of wealth and knowledge, bless us with cows and horses, gifts of divine speech, lands and wealth of mind and wisdom, and speedy movement in progress, so that, subduing the evil and wicked enemies, and free from the jealous and hateful, we may enjoy and live happily with plenty of food and energy and joyous drinks of soma in a state of power and prosperity.

समिन्द्र राया समिषा रभमहि सं वाजेभिः पुरुश्चन्द्रैरभिद्युभिः । सं देव्या प्रमत्या वीरशुष्मया गाअग्रयाश्वावत्या रभमहि ॥ ५ ॥

5. *Samindra rāyā samiṣā rabhemahi Saṁ vājebhiḥ puruścandrairabhidyubhiḥ. Saṁ devyā pramatyā vīraśuṣmayā go agrayāśvāvatyā rabhemahi.*

Indra, lord of knowledge and power, honour and prosperity, let us begin well, advance, succeed and celebrate with noble wealth and power, food and energy, knowledge and speed, universal beauty and joy and the light of brilliance. Let us advance and enjoy with divine wisdom, forceful arms of the brave, prime lands and cows and sophisticated intelligence, and all this at the top speed of advancement.

त त्वा मदा अमदन्तानि वृष्ण्या त सामासा वृत्रहत्येषु सत्पत । यत्कारवे दश वृत्राण्यप्रति बर्हिष्मते नि सहस्राणि बर्हयः ॥ ६ ॥

6. *Te tvā madā amadan tāni vṛṣṇyā te somāso vṛtrahatyeṣu satpate. Yat kārave daśa vṛtrāṇyaprati barhiṣmate ni sahasrāṇi barhayaḥ.*

Lord of truth and protector of the people of truth and piety, when in the battles against Vritra, demon of darkness and evil, for the defence of the hero of yajnic action you resolutely overthrow tens of thousands of the forces of darkness, then those joyous and generous fighters and lovers of soma celebrate the victories with you.

युधा युधमुप घदेषि धृष्णुया पुरा पुरं समिदं हंस्याजसा। नम्या यदिन्द्र सख्या परावति निबर्हया नमुचिं नाम मायिनम ॥ ७ ॥

7. *Yudhā yudhamupa ghedeṣi dhṛṣṇuyā purā puraṁ samidaṁ haṁsyojasā. Namyā yadindra sakhyā parāvati nibarhayo namuciṁ nāma māyinam.*

With the courage and arms of a mighty warrior you go forward, engage the enemy and with your valour and splendour destroy the hostile fort yonder. With your friends and disciplined warriors, in the far off country, you uproot the guileful adversary who, otherwise is a constant challenge and terror to humanity.

त्वं करञ्जमुत पर्णयं वधीस्तेजिष्ठयातिथिग्वस्य वर्तनी। त्वं शता वङ्गृदस्याभिनत्पुरो नानुदः परिषूता ऋज्रिश्वना ॥ ८ ॥

8. *Tvaṁ karañjamuta parṇayaṁ vadhīstejiṣṭhayātithigvasya vartanī. Tvaṁ śatā vaṅgṛdasyābhinat purā'nānudaḥ pariṣūtā ṛjiśvanā.*

By your ardour and brilliance you destroy the man who troubles the pious, who steals others' money and property, and who waylays the travellers and prevents hospitality. By your own strength you rout a

hundred strongholds of the purveyors of poison and exploitation and you protect the good creations and productions of people by disciplined expert masters of management.

त्वम॒ताञ्ज॑न॒राज्ञा॒ द्विदशा॑ ब॒न्धुना॑ सु॒श्रव॑सापज॒ग्मुषः॑। ष॒ष्टिं स॒हस्रा॑ नव॒तिं नव॑ श्रु॒ता नि च॒कण॒ रथ्या॑ दु॒ष्पदा॑वृणक ॥ ९ ॥

9. *Tvam etāñjanarājño dvirdaśā'bandhunā suśravasopajagmuṣaḥ. Ṣaṣṭiṁ sahasrā navatiṁ nava śruto ni cakreṇa rathyā duṣpadāvṛṇak.*

Indra, mighty sovereign, far and wide is your fame. Twenty are these rulers of the republics in need of help and they too are of noble fame, come here for protection. Sixty thousand ninety-nine are their people. Save them from violence and loss of freedom with the strong chariot wheel of your sovereignty.

त्वमा॑विथ सु॒श्रव॑सं॒ तवा॒तिभि॒स्तव॒ त्राम॑भिरिन्द्र॒ तूव॑याणम। त्वम॑स्म॒ कुत्स॑मतिथि॒ग्वमा॒युं म॒ह राज्ञ॒ यून॑ अरन्धनायः ॥ १० ॥

10. *Tvam āvitha suśravasaṁ tavotibhistava trāmabhirindra tūrvayāṇam. Tvamasmai kutsam atithigvam āyuṁ mahe rājñe yūne arandhanāyaḥ.*

Indra, lord of power and force of divinity, with your modes of protection and your modes of sustenance you cover and protect the man of noble fame and fast motion and, with your power of fulfilment and prosperity, you grant good health and full age, love of hospitality and the mighty thunderbolt of arms and justice to this great and youthful ruler commanding honour and brilliance.

य उदृचीन्द्र देवगोपाः सखायस्ते शिवतमा असाम । त्वां स्तोषाम त्वया सुवीरा दाघीय आयुः पतरं दधानाः ॥ ११ ॥

11. *Ya udṛcīndra devagopāḥ sakhāyaste śivatamā asāma. Tvāṁ stoṣāma tvayā suvīrā drāghīya āyuḥ prataraṁ dadhānāḥ.*

Indra, lord omnipotent of the world, dedicated as we are to the light of the Rks, we are protected by the divinities. All friends of yours, we pray, may we be at perfect peace in holy comfort and sing in praise of your glory. And by your grace, may we be blest with noble children and live a long, full and happy life.

Mandala 1/Sukta 54

Indra Devata, Angirasa Savya Rshi

मा नो अस्मिन्मघवन्पृत्स्वंहसि नहि त अन्तः शवसः परीणशे । अक्रन्दया नद्याऽ३ रारुवद्वना कथा न गोणीभियसा समारत ॥ १ ॥

1. *Mā no asmin maghavan pṛtsvaṁhasi nahi te antaḥ śavasaḥ parīṇaśe. Akrandayo nadyo3 roruvad vanā kathā na kṣoṇīrbhiyasā samārata.*

Indra, lord of the universe and the wealth and grandeur of life, let us not be boggled in sin and conflicts of the world. You make the rivers roar, streams to flow and the springs to sing in praise. Shake us not with fear. Why shouldn't the earth and her children, then, attain to you?

अचा शकाय शाकिन शचीवत शृण्वन्तमिन्दं महय राभिष्टुहि । या धृष्णुना शवसा रादसी उभ वृषा वृषत्वा वृषभान्यूञ्जत ॥ २ ॥

2. *Arcā śakrāya śākine śacīvate śṛṇvantamindraṁ mahayannabhi ṣṭuhi. Yo dhṛṣṇunā śavasā rodasī ubhe vṛṣā vṛṣatvā vṛṣabho nyṛñjate.*

Offer homage to Indra, lord of strength, power, knowledge and wisdom. Sing songs of praise glorifying the Lord who, with His mighty strength and power of knowledge and wisdom, creates both heaven and earth and the sky, and with the same strength and generosity showers His blessings on us.

अर्चा दिव बृहत शूष्यं१ वचः स्व ।र्त्रं यस्य धृषता धृषन्मनः। बृहच्छवा असुरा बर्हणा कृतः पुरा हरिभ्यां वृषभा रथा हि षः ॥ ३ ॥

3. *Arcā dive bṛhate śūṣyaṁ vacaḥ svakṣatraṁ yasya dhṛṣato dhṛṣanmanaḥ. Bṛhacchravā asuro barhaṇā kṛtaḥ puro haribhyāṁ vṛṣabho ratho hi ṣaḥ.*

Offer resounding words of strength and creative imagination in honour of Indra, great lord of light and grandeur. Great is the sovereign republic of the lord of awful power, awful in his mind capable of wondrous acts of wisdom. The lord is a good listener and giver of vital energy and fresh life, and subduer of enemies. He rides and rushes forward in a chariot drawn by the winds and sunbeams.

त्वं दिवा बृहतः सानु कापया व त्मना धृषता शम्बरं भिनत। यन्मायिना वन्दिना मन्दिना धृषच्छितां गभस्ति-मशनिं पृतन्यसि ॥ ४ ॥

4. *Tvaṁ divo bṛhataḥ sānu kopayo'va tmanā dhṛṣatā śambaraṁ bhinat. Yanmāyino vrandino mandinā dhṛṣacchitāṁ gabhastimaśaniṁ pṛtanyasi.*

From the great regions of light, feeling passionate and indignant, you strike the top of the cloud and break it with the shattering thunderbolt of sun-beams. Similarly, righteously and conscientiously feeling passionate and indignant, with your formidable actions, subduing the forces of the wicked and guileful powers, you raise an army to fight for light and justice.

नि यद वृणक्षि श्वसनस्य मूधनि शुष्णस्य चिद वन्दिना रारुवद्वना। प्राचीनेन मनसा बहणावता यददद्या चित्कृणवः कस्त्वा परि॥ ५॥

5. *Ni yadvṛṇakṣi śvasanasya mūrdhani śuṣṇasya cid vrandino roruvad vanā. Prācīnena manasā barhaṇāvatā yadadyā cit kṛṇavaḥ kastvā pari.*

Just as the sun strikes the thunderbolt of sunbeams on top of the cloud which holds the life-giving waters but deprives the earth of rain, so you, striking the thunderbolt on the head of the living rich but hoarding wicked powers of society, with your ancient and advancing powers of knowledge, make them cry even to-day. Since you were earlier, and now you are, the hero of action, who can be superior enough to act against you? No one.

त्वमाविथ नर्यं तुवशं यदुं त्वं तुवीतिं वय्यं शतकता।
त्वं रथमेतशं कृत्व्य धन त्वं पुरो नवतिं दम्भया नव॥ ६॥

6. *Tvamāvitha naryaṁ turvaśaṁ yaduṁ tvaṁ turvītiṁ vayyaṁ śatakrato. Tvaṁ rathametaśaṁ kṛtvye dhane tvaṁ puro navatiṁ dambhayo nava.*

Indra, lord and hero of a hundred noble actions,

you protect the good among humanity, the best of them, the industrious, who destroys the evil and who knows.

Now that the battle is on and almost won for success and prosperity, protect the tempestuous chariot of advance and progress and break down the ninety nine forts of the enemies of humanity.

स घा॒ राजा॒ सत्प॑तिः शूशुव॒ज्जना॑ रा॒तह॑व्यः॒ प॑ति॒ यः शास॒मिन्व॑ति। उ॒क्था वा॒ या अ॑भिगृ॒णाति॒ राध॑सा॒ दानु॑रस्मा॒ उप॑रा पिन्वत दि॒वः॥ ७॥

7. *Sa ghā rājā satpatiḥ śūśuvajjano rātahavyaḥ prati yaḥ śāsaminvati. Ukthā vā yo abhigṛṇāti rādhasā dānurasmā uparā pinvate divaḥ.*

He surely is the king, the man, who protects the good and the true, who knows, enlightens and advances, who liberally offers in yajna and himself commands reverence, who advances every unit of the human order and himself advances in response, who chants the hymns in honour of Divinity, who is rich and liberal in prosperity and bright in law and justice, and a liberal giver over all else. For such a man as this, the higher powers from above shower rains of grace in generosity.

असमं क्ष॒त्रमस॑मा मनी॒षा प सो॑म॒पा अप॑सा सन्तु॒ नम॑। य त॑ इन्द॒ ददु॑षो व॒धय॑न्ति॒ महि॑ क्ष॒त्रं स्थवि॑रं॒ वृष्ण्यं च॥ ८॥

Asamaṁ kṣatram asamā manīṣā pra somapā apasā santu neme. Ye ta indra daduṣo vardhayanti mahi kṣatraṁ sthaviraṁ vṛṣṇyaṁ ca.

Indra, unique is your order of governance. Your intelligence and imagination is unique. May all the citizens, lovers of soma as they are, prosper by their

karma who, generous and giving, advance your great strength and system, stability and generosity.

तुभ्यदत बहुला अदिदुग्धाश्चमूषदश्चमसा इन्द्रपानाः ।
व्यश्नुहि तपया कामंमषामथा मना वसुदयाय कृष्व ॥ ९ ॥

9. *Tubhyedete bahulā adridugdhāścamūṣada-ścamasā indrapānāḥ. Vyaśnuhi tarpayā kāma-meṣāmathā mano vasudeyāya kṛsva.*

Indra, lord of power and governance, for your service are these many warrior heroes, overflowing with generosity like the clouds, strong as adamant, formidable in battle and embodiments of national genius fit for service and sacrifice for the honour and glory of the nation. Accept these, grant them the desire and ambition they have, and make up your mind and resolve for the growth of honour, prosperity and generosity.

अपामंतिष्ठद्धरुणंह्वरं तमा न्तवृत्रस्य जठरंषु पवतः।
अभीमिन्दा नद्या वविणा हिता विश्वा अनुष्ठाः पवणषु जिघ्नत ॥ १० ॥

10. *Apām atiṣṭhad dharuṇahvaraṁ tamo'ntarvṛtra-sya jaṭhareṣu parvataḥ. Abhīmindro nadyo vavriṇā hitā viśvā anuṣṭhāḥ pravaṇeṣu jighnate.*

The darkest dark mountainous body of vapours stays enclosed in the depths of Vritra, the dense cloud. Indra, lord of light and lightning energy, releases the waters in the form of all the streams earlier withheld by Vritra and makes them flow in their usual course.

स शवृधमधिं धा द्युम्नमस्म महिं त्रं जनाषाळिन्द्र तव्यम।
र गां च ना मघानः पाहि सूरीनाय चं नः स्वपत्या इष धाः ॥ ११ ॥

11. *Sa śevṛdhamadhi dhā dyumnamasme mahi kṣatraṁ janāṣāḷindra tavyam. Rakṣā ca no maghonaḥ pāhi sūrīn rāye ca naḥ svapatyā iṣe dhāḥ.*

Indra, lord of power and glory, friend and protector of the people, bring us the most felicitous honour, rule over the great republic, protect us, advance us to power and fame, support the wise, let us march to plenty of food and energy, and wealth and prosperity for our noble generations to follow.

Mandala 1/Sukta 55

Indra Devata, Angirasa Savya Rshi

दिवश्चिदस्य वरिमा वि पप्रथ इन्द्रं न महा पृथिवी चन पति। भीमस्तुविष्माञ्चषणिभ्य आतपः शिशीत वज्रं तजसे न वंसगः ॥ १ ॥

1. *Divaścidasya varimā vi papratha indram na mahnā pṛthivī cana prati. Bhīmastuviṣmāñcarṣaṇibhya ātapaḥ śiśīte vajraṁ tejase na vaṁsagaḥ.*

The splendour of this Indra, lord of rule and light, extends to the lights of heaven. The earth too cannot rival his greatness with all its expanse. Lord of strength and power, he is fearsome for the enemies, warm for the good, and hot and blazing for others. He radiates light for the dark and strikes the thunderbolt into the hoarded waters of Vritra and walks around as the leader among people as leader of the flock.

सा अणवा न नद्यः समुदियः पतिं गृभ्णाति विश्रिता वरीमभिः। इन्दुः सामस्य पीतय वृषायत सनात्स युध्म आजसा पनस्यत ॥ २ ॥

2. *So arṇavo na nadyaḥ samudriyaḥ prati gṛbhṇāti viśritā varīmabhiḥ. Indraḥ somasya pītaye vṛṣāyate sanāt sa yudhma ojasā panasyate.*

Just as the ocean with its bottomless depths receives and holds the streams of water flowing over the expansive lands and heading towards the sea, and just as the sun, with its expanse of heavens, receives and holds the streams of vapours flowing across the spaces of the skies and then, like the most generous lord of life, showers the rains for the earth to have a drink of the soma of joy, so does the ruler lord of light and power receive and hold the streams of incoming wealth heading to the vast expanse of the treasury, and then like a generous lord of fertility showers the rain of wealth upon the people for them to have a drink of the joy of life. This ocean, this sun, this ruler, mighty warrior and protector rises in strength with his glory since time immemorial.

त्वं तमि॑न्द्र पव॑तं॒ न भाज॑स म॒हा नृ॒म्णस्य॒ धम॑णामिरज्यसि।
प वी॒य॑ण द्र॒वताति॑ चकित॒ विश्व॑स्मा उ॒ग॒ः कम॑ण पु॒राहि॑तः॥ ३॥

3. *Tvaṁ tamindra parvataṁ na bhojase maho nṛmṇasya dharmaṇāmirajyasi. Pra vīryeṇa devatāti cekite viśvasmā ugraḥ karmaṇe purohitaḥ.*

Just like that cloud of rain, you rule and govern the great wealth and the rules and laws for the enjoyment and well-being of life on earth and shine. Thus mighty and blazing by your own power and splendour, leader in front of all noble action, you are celebrated as a very

god among humanity.

स इद्वने नमस्युभिर्वचस्यते चारु जनेषु प्रब्रुवाण इन्द्रियम।
वृषा छन्दुर्भवति हर्यता वृषा क्षेमेण धेनां मघवा यदिन्वति॥ ४॥

4. *Sa id vane manasyubhirvacasyate cāru janeṣu prabruvāṇa indriyam. Vṛṣā chandurbhavati haryato vṛṣā kṣemeṇa dhenāṁ maghavā yadinvati.*

Celebrated is Indra, far and wide in town and forest and in distant lands, by his admirers in worship and reverence, lord and bold as he is, expressing his knowledge and power among people gracefully. Generous he is, joyous and free, full of blessings for those who are keen to learn and earn the wealth of life. And generous of knowledge, power and protection, glorious all round, he commands the voice of praise and appreciation everywhere.

स इन्महानि समिथानि मज्मना कृणोति युध्म आजसा जनेभ्यः। अधा चन श्रद्दधति त्विषीमत इन्दाय वज्रं निघनिघ्नत वधम॥ ५॥

5. *Sa inmahāni samithāni majmanā kṛṇoti yudhma ojasā janebhyaḥ. Adhā cana śrad dadhati tviṣīmata indrāya vajram nighanighnate vadham.*

Great warrior as he is, fighting with the brilliance of his knowledge, wealth and power against ignorance, injustice and poverty, he wins great battles for the people. He strikes the thunderbolt against evil, wickedness and hoarding for the glory of the order, and then the people vest full faith in him, lord of splendour

and majesty as he is.

स हि श्रवस्युः सदनानि कृत्रिमा मया वृधान ओजसा विनाशयन। ज्योतींषि कृण्व ावृकाणि यज्यव व सुकतुः सतवा अपः सृजत॥ ६॥

6. *Sa hi śravasyuḥ sadanāni kṛtrimā kṣmayā vṛdhāna ojasā vināśayan. Jyotīṁṣi kṛṇavannavṛkāṇi yajyave'va sukratuḥ sartavā apaḥ sṛjat.*

He, ruling lord of power, hero of noble actions, keen to hear the Shastras for knowledge and food for the soul, developing projects of growth and progress, growing stronger and stronger by the earth, destroying evil and wickedness with his valour and splendour, creating the lights of art, science, beauty and culture, rendering the homes and highways free from danger and highway men, should set the wheels of humanity in motion and keep the waters flowing abundantly for the yajamana and the yajnic nation.

दानाय मनः सामपाव ास्तु त वाञ्छा हरी वन्दनश्रुदा कृधि। यमिष्ठासः सारथया य इन्द त न त्वा कता आ दभ्नुवन्ति भूर्णयः॥ ७॥

7. *Dānāya manaḥ somapāvannastu te'rvāñcā harī vandanaśrudā kṛdhi. Yamiṣṭhāsaḥ sārathayo ya indra te na tvā ketā ā dabhnuvanti bhūrṇayaḥ.*

Indra, lord creator of soma and lover of the drink of joy, may your heart and mind concentrate on giving. Lord of fame commanding admiration and reverence, direct your dynamic and magnetic forces this way for progress and stability. May your charioteers, leaders and guides of the nation, be experts on the steering wheel

and in the direction of Dharma. Realise your noble and brilliant intentions. May no enemies be able to injure and suppress or terrorize you.

अप्रकृतं वसु बिभषि हस्तयोरषाळ्हं सहस्तन्वि श्रुता दधे।
आवृतासो वतासो न कृतृभिस्तनूषु ते कतव इन्द्र भूरयः॥ ८॥

8. *Aprakṣitaṁ vasu bibharṣi hastayoraṣāḷhaṁ sahastanvi śruto dadhe. Āvṛtāso'vatāso na kartṛbhistanūṣu te kratava indra bhūrayaḥ.*

Indra, indestructible wealths you hold in your hands, and informidable strength in your body. Lord of fame and good listening ear, innumerable yajnic actions of dedication are internalised by your admirers in their mind and body like precious jewels enveloped in beauty, the same I hold and cherish.

Mandala 1/Sukta 56

Indra Devata, Angirasa Savya Rshi

एष प पूर्वीरव तस्य चमिषा त्या न याषामुदयंस्त भुवणिः।
द ं मह पायत हिर्ण्ययं रथमावृत्या हरियागमृभ्वसम॥ १॥

1. *Eṣa pra pūrvīrava tasya camriṣo'tyo na yoṣāmudayaṁsta bhurvaṇiḥ. Dakṣaṁ mahe pāyayate hiraṇyayaṁ rathamāvṛtyā hariyogamṛbhvasam.*

This Indra, lord protector of the land, advances to meet, guide and protect his people just as the smartest young man advances and wins the hand of his lady love. And, holding them as sacred libations in the ladle for offering into the yajna fire, he ascends the excellent, golden chariot prepared by experts and driven by the

fastest fuel power, and advances to protect the glory of the Lord of humanity for them.

तं गूतया॑ नम॒ा ष्ठः परी॑णसः समु॒दं न सं॒चर॑ण सनि॒ष्यव॑ः ।
पति॒ं द ॑स्य वि॒दथ॑स्य॒ नू सहा॑ गि॒रिं न व॒ना अधि॑ राह॒ तज॑सा ॥ २ ॥

2. *Taṁ gūrtayo nemanniṣaḥ parīṇasaḥ samudraṁ na sañcaraṇe saniṣyavaḥ. Patiṁ dakṣasya vidathasya nū saho giriṁ na venā adhi roha tejasā.*

Just as the streams flow to join the sea in common and waters glide round the mountain, so hosts of admirers, loving and loved and eager to join Indra, lord and protector of the mighty and versatile order of humanity, rise and, with their strength and splendour, augment his power and majesty deep as the ocean and high as a mountain peak.

स तु॒वणि॑म॒हाँ अ॑र्॒णु पांस्य॑ गि॒रभृ॑ष्टि॒न भा॑जत तु॒जा श॑व॑ः ।
यन॒ शुष्णं मा॒यिन॑माय॒सा मद॑ दु॒ध आ॒भूषु॑ रा॒मय॒ा दाम॑नि ॥ ३ ॥

3. *Sa turvaṇirmahāँ areṇu pauṁsye girerbhṛṣṭirna bhrājate tujā śavaḥ. Yena śuṣṇaṁ māyinamā-yaso made dudhra ābhūṣu rāmayanni dāmani.*

He, Indra, blessed and blissful, great, inviolable, shines in his bloom of youth like the peak of a mountain with the force and brilliance of his knowledge and power, by which he, formidable hero of the armour of steel, delights and rules a strong and enlightened nation in a state of joy and self-restraint in all situations of existence.

दवी यदि तविषी त्वावृधातय इन्दं सिषक्त्युषसं न सूयः। या धृष्णुना शवसा बाधत तम इयति रेणुं बृहदरिष्वणिः ॥ ४ ॥

4. *Devī yadi taviṣī tvāvṛdhotaya indraṁ siṣaktyuṣasaṁ na sūryaḥ. Yo dhṛṣṇunā śavasā bādhate tama iyarti reṇuṁ bṛhadarhariṣvaṇiḥ.*

If a generous and brilliant beauty were to come and join Indra, a brilliant young man of culture, education and universal values of Dharma, join him as life partner and inspire him to advance for the safety, security and progress of society, then, just as the sun having joined the wonderful dawn, dispels the world enveloping darkness with his blazing splendour so would Indra dispel the darkness and suffering of humanity with his power and splendour.

वि यत्तिरा धरुणमच्युतं रजा तिष्ठिपा दिव आतासु बर्हणा। स्वर्मी हु यन्मद इन्द्र हर्ष्याहन्वृत्रं निरपामौब्जा अर्णवम ॥ ५ ॥

5. *Vi yat tiro dharuṇamacyutaṁ rajo'tiṣṭhipo diva ātāsu barhaṇā. Svarmīḷhe yanmada indra harṣyāhan vṛtraṁ nirapāmaubjo arṇavam.*

Mighty is Indra, blazing in splendour and rejoicing in the light of heaven. In the vast spaces of the universe, he wields and sustains indestructible life supports such as earths and skies. He catalyses the vapours of water held in the depths of space, breaks the clouds, and in the mood of power, glory and joy makes them shower the rains on the earth, thereby forming the ocean.

त्वं दि॒वा ध॒रुणं धिष॒ आज॑सा पृथि॒व्या इ॑न्द्र॒ सद॑नषु माहि॒नः ।
त्वं सु॒तस्य॒ मद॑ अरिणा अ॒पा वि वृ॒त्रस्य॑ स॒मया॑ पा॒ष्या॑-
रुजः ॥ ६ ॥

6. *Tvaṁ divo dharuṇaṁ dhiṣa ojasā pṛthivyā indra sadaneṣu māhinaḥ. Tvaṁ sutasya made ariṇā apo vi vṛtrasya samayā pāṣyārujaḥ.*

Indra, with your splendour of omnipotence you wield the sustaining powers of heaven and earth. You are all great and glorious in the halls and homes of the earth. With your power of catalysis you break the clouds and release the waters by the season, and then in celebrations of soma yajna you bless the devotees with joy.

Mandala 1/Sukta 57

Indra Devata, Angirasa Savya Rshi

प मं॑हि॒ष्ठाय बृ॒हत बृ॒हद॑य स॒त्यशु॑ष्माय त॒वस॑ म॒तिं भ॑र ।
अ॒पामि॑व पव॒ण य॑स्य॒ दुध॑रं॒ राधा॑ वि॒श्वायु॒ शव॑स॒ अपा॑-
वृतम ॥ १ ॥

1. *Pra maṅhiṣṭhāya bṛhate bṛhadraye satyaśuṣmāya tavase matiṁ bhare. Apāmiva pravaṇe yasya durdharaṁ rādho viśvāyu śavase apāvṛtam.*

To the most generous lord of the world, Indra, great, awfully wealthy, truly fragrant blissful, and mighty strong, I offer my homage of faith and celebration whose universal gift of wealth, knowledge and efficiency of karma, released and open to all for strength and enlightenment, flows freely like streams of water rushing down to the sea.

अध॑ त॒ विश्व॒मनु॑ हासदि॒ष्टय॒ आपो॑ नि॒म्नव॒ सव॑ना हवि॒ष्मतः॑। यत्पर्व॑त॒ न स॒मशी॑त हर्य॒त इन्द॑स्य॒ वज्रः॑ श्नथि॒ता हिर॒ण्ययः॑॥ २॥

2. *Adha te viśvamanu hāsadiṣṭaya āpo nimneva savanā haviṣmataḥ. Yatparvate na samaśīta haryata indrasya vajraḥ śnathitā hiraṇyayaḥ.*

Just as the golden glorious thunderbolt of Indra struck at the cloud reaches to the heart of the vapours and the treasure streams of water flow down to the sea, so may the fruits of the holy works of yajnic people and the wealth of the world flow to you like streams of water for your fulfilment and freedom. (The ruler is the nation's centre and chief yajamana of the nation's yajnic activity.)

अ॒स्म भी॒माय॒ नम॑सा॒ सम॑ध्व॒र उषा॒ न शु॑भ्र॒ आ भ॑रा॒ पनी॑यस। यस्य॒ धाम॒ श्रव॑स॒ नाम॑न्दि॒यं ज्याति॒रका॑रि हरि॒ता॒ नाय॑स॥ ३॥

3. *Asmai bhīmāya namasā samadhvara uṣo na śubhra ā bharā panīyase. Yasya dhāma śravase nāmendriyaṁ jyotirakāri harito nāyase.*

O man of knowledge, come to the auspicious yajna like the glorious dawn bearing gifts of food power and energy for this awful lord of majesty and charity, whose house, famous for gold and chant of the Word, emanates the light and power of science and knowledge as the spaces in the morning reflect the light and glory of the dawn.

इ॒म त॑ इन्द्र॒ त व॒यं पु॑रुष्टुत॒ य त्वा॒रभ्य॒ चरा॑मसि पभूवसा। न॒हि त्वद॒न्या गि॑वणा॒ गिर॑: सघ॑त्‌ ग्णीरि॑व॒ पति॑ ना हय॒ तद्वच॑:॥ ४॥

4. *Ime ta indra te vayaṁ puruṣṭuta ye tvārabhya carāmasi prabhūvaso. Nahi tvadanyo girvaṇo giraḥ saghat kṣoṇīriva prati no harya tad vacaḥ.*

These are yours, Indra, We are yours, lord praised and celebrated by all. Beginning with you we go about the business of living, lord of existence and shelter of life. Other than you there is no one else, lord of holy Word, who would listen to our prayer. Hear our prayer as the voice of earth and humanity and respond with grace.

भूरि॑ त इन्द वी॒र्यं॑ तव॑ स्मस्य॒स्य स्तो॒तुम॑घव॒न्काम॒मा पृ॑ण।
अनु॑ ते द्याबृ॒॑हती वी॒र्यं॑ मम इ॒यं च॑ ते पृथि॒वी नम॒ आज॑स ॥ ५ ॥

5. *Bhūri ta indra vīryaṁ tava smasyasya stoturmaghavan kāmamā pṛṇa. Anu te dyaurbṛhatī vīryaṁ mama iyaṁ ca te pṛthivī nema ojase.*

Great is your power and splendour, Indra. We are yours, under your law and shelter. Lord of glory, listen to this devotee and grant his prayer. The vast heaven acknowledges and celebrates your power and glory. This earth too does homage to your might and grandeur.

त्वं तमि॑न्द्र पव॑तं म॒हामु॒रुं वज॑ण वजिन्पव॒शश्च॑कतिथ।
अवा॑सृजा॒ निवृ॑ता॒ः सत॒वा अ॒पः स॒त्रा विश्वं॑ दधिष॒ कव॑लं॒ सहः॑ ॥ ६ ॥

6. *Tvaṁ tamindra parvataṁ mahāmuruṁ vajreṇa vajrinparvaśaścakartitha. Avāsṛjo nivṛtāḥ sartavā apaḥ satrā viśvaṁ dadhiṣe kevalaṁ sahaḥ.*

Indra, lord of the thunderbolt, you break that

mountainous cloud of vast dimensions part by part with the thunderbolt of lightning energy. You release the held up waters for downward flow in the streams. Eternal and absolute lord of omnipotence, you alone wield and sustain the universe and universal energy.

Mandala 1/Sukta 58

Agni Devata, Nodha Gautama Rshi

नू चित्सहोजा अमृता नि तुन्दत हाता यद्दूता अभवद्विवस्वतः ।
वि साधिष्ठभिः पथिभी रजो मम आ देवताता हविषा विवासति ॥ १ ॥

1. *Nū cit sahojā amṛto ni tundate hotā yad dūto abhavad vivasvataḥ. Vi sādhiṣṭhebhiḥ pathibhī rajo mama ā devatātā haviṣā vivāsati.*

Agni, surely born of strength and omnipotence, and immortal, never hurts. Giver and receiver of oblations, it is the carrier of yajna and inspirations of the Divine. Coexistent with other powers of nature, it traverses the paths of spaces from earth to heavens. Divine among divinities, when it is fed on holy offerings, it shines itself and shines others with light.

आ स्वमद्म युवमाना अजरस्तृष्वविष्य ।तसषु तिष्ठति ।
अत्या न पृष्ठं पुषितस्य रोचत दिवा न सानु स्तनय ।-
चिकदत ॥ २ ॥

2. *Ā svamadma yuvamāno ajarastṛṣvaviṣyanna-taseṣu tiṣṭhati. Atyo na pṛṣṭhaṁ pruṣitasya rocate divo na sānu stanaya-nnacikradat.*

Unaging and immortal, instantly consuming its food, it protects the environment and abides in the winds

and the vast skies. Like a courser on the wings, it flies and shines on top when it is sprinkled with ghrta, and as on the peak of heaven, it thunders as lightning.

क्राणा रुद्रभिर्वसुभिः पुराहिता हाता निषत्ता रयिषाळमर्त्यः ।
रथा न वि वृञ्जसान आयुषु व्यानुषग्वार्या देव ऋण्वति ॥ ३ ॥

3. *Krāṇā rudrebhirvasubhiḥ purohito hotā niṣatto rayiṣāḷamartyaḥ. Ratho na vikṣvṛñjasāna āyuṣu vyānuṣagvāryā deva ṛṇvati.*

Immortal agent of nature's karma, living and acting with pranic energies and the abodes and supports of life, it is the high priest of cosmic yajna both offering and receiving the oblations in the dynamics of existence, and it is the treasure source of wealth. Beautiful and moving like a chariot, mixing with people, it integrates with life and age and, brilliant and generous, it creates and provides the choicest gifts of life.

वि वातजूता अतसेषु तिष्ठते वृथा जुहूभिः सृण्या तुविष्वणिः । तृषु यदग्ने वनिना वृषायसे कृष्णं त एम रुशदूम अजर ॥ ४ ॥

4. *Vi vātajūto ataseṣu tiṣṭhate vṛthā juhūbhiḥ sṛṇyā tuviṣvaṇiḥ. Tṛṣu yadagne vanino vṛṣāyase kṛṣṇaṁ ta ema ruśadūrme ajara.*

Impelled by Vayu, Agni abides in its natural abodes, in wind and air and in its own flames, moving on loud and bold by its yajnic actions. Agni, unaging and ever young, refulgent with your own light, since you instantly shower the supplicants with favours, may we, we pray, share your love and protection.

तपुजम्भा वन आ वातचादिता यूथ न साह्वाँ अव वाति वंसगः । अभिवज ग ातं पाजसा रजः स्थातुश्चरथं भयत पतत्रिणः ॥ ५ ॥

5. *Tapurjambho vana ā vātacodito yūthe na sāhvāň ava vāti vaṁsagaḥ. Abhivrajannakṣitaṁ pājasā rajaḥ sthātuścarathaṁ bhayate patatriṇaḥ.*

Voracious power of the jaws of flame, enveloped in the rays of its own light, inspired by the energy of Vayu, it moves around bold and fearless like a bull in the herd of cows in the forest far and near. It moves across the moving and undecaying world of earth and sky up and down with its force, and the world feels afraid of it whether it stays or flies like a bird.

दधुष्ट्वा भृगवा मानुषष्वा रयिं न चारुं सुहवं जनभ्यः ।
हातारमग्न अतिथिं वरण्यं मित्रं न शवं दिव्याय जन्मन ॥ ६ ॥

6. *Dadhuṣṭvā bhṛgavo mānuṣeṣvā rayiṁ na cāruṁ suhavaṁ janebhyaḥ. Hotāramagne athithiṁ vareṇyaṁ mitraṁ na śevaṁ divyāya janmane.*

Agni, eminent scholars of science among humanity hold and install you as precious wealth for the people, Agni, divine yajnic power, welcome as a cherished visitor, worthy of choice, deserving of hospitality like a dear friend, bliss incarnate. They install you so that you kindle, rise and blaze like a divinity of heaven.

हातारं सप्त जुह्वो३ यजिष्ठं यं वाघता वृणत अध्वरषु । अग्निं विश्वषामरतिं वसूनां सपयामि पयसा यामि रत्नम ॥ ७ ॥

7. *Hotāraṁ sapta juhvo yajiṣṭhaṁ yaṁ vāghato vṛṇate adhvareṣu. Agniṁ viśveṣāmaratiṁ vasūnāṁ saparyāmi prayasā yāmi ratnam.*

Intelligent men of knowledge and divine speech offer to invoke Agni, as generous yajnic power of seven beautiful tongues of flame, worthiest of adoration in yajna. That same power, a very jewel, giver of all wealths of the world, which they invoke in yajna, I too serve and attain.

अच्छिदा सूना सहसा ना अद्य स्तातृभ्या मित्रमहः शम यच्छ। अग्ने गृणन्तमंहस उरुष्याजा नपात्पूभिरायसीभिः ॥ ८ ॥

8. *Acchidrā sūno sahaso no adya stotṛbhyo mitra-mahaḥ śarma yaccha. Agne gṛnantamaṁhasa uruṣyorjo napāt pūrbhirāyasībhiḥ.*

Agni, child of omnipotence, greatest friend most adorable, give us today, your devotees, perfect peace and comfort of a happy home, energy and power of the world. Save the devotee and admirer from sin and perfect him with the strength of steel and beauties of gold.

भवा वरूथं गृणत विभावा भवा मघवन्मघवद्भ्यः शम। उरुष्याग्ने अंहसा गृणन्तं पातम धियावसुजगम्यात ॥ ९ ॥

9. *Bhavā varūthaṁ gṛṇate vibhāvo bhavā maghavan maghavadbhyaḥ śarma. Uruṣyāgne aṁhaso gṛṇantaṁ prātarmakṣū dhiyāvasurja-gamyāt.*

Agni, lord of light and brilliance you are, be a very home for the admirer. Lord of wealth and honour, be the very light and honour for the men of wealth and power. Save the devotee from sin and crime with protection from within and without. Agni, you are the lord of intelligence, wealth and knowledge, come post-haste in the morning and bless me.

Mandala 1/Sukta 59

Agni-Vaishvanara Devata, Nodha Gautama Rshi

वया इदग्न अग्नयस्त अन्य त्व विश्व अमृता मादयन्त।
वश्वानर नाभिरसि ितीनां स्थूणाव जनाँ उपमिद्य-
यन्थ॥ १॥

1. *Vayā idagne agnayaste anye tve viśve amṛtā mādayante. Vaiśvānara nābhirasi kṣitīnāṁ sthūṇeva janāň upam id yayantha.*

Agni, light and life of the universe, other agnis, lights, fires and vitalities are reflective branches of you only. All the immortals of the world, devas, jivas and lights such as the sun rejoice in you. Vaishvanara, vitality and leading light of the earthly worlds, you are the navel, centre-hold of the earths and the people, and, like the pillar of a house or the hub of the wheel of existence, you hold the people in the law of Dharma and keep them in their orbit.

मूधा दिवा नाभिरग्निः पृथिव्या अथाभवदरती रादस्याः।
तं त्वा दवासा जनयन्त दवं वश्वानर ज्यातिरिदार्याय॥ २॥

2. *Mūrdhā divo nābhiragniḥ pṛthivyā athābhavadaratī rodasyoḥ. Taṁ tvā devāso'janayanta devaṁ vaiśvānara jyotiridāryāya.*

Agni is the top of heaven and the centre hold of the earth, and it is the ruler of the earths, the skies and the heavens all. Vaishvanara, leading light of the universe, such as you are, the brilliancies of nature such as sun and moon reveal your presence and the nobilities of humanity celebrate you as light of the Word and life of the world for the good and the pious.

आ सूय॒ न र॒श्मया॑ ध्रुवासा॑ वश्वान॒र द॑धिर॒ ग्रा वसू॑नि ।
या पव॑त॒ष्वार्षधीष्व॒प्सु या मानु॑ष॒ष्वसि॒ तस्य॒ राजा॑ ॥ ३ ॥

3. *Ā sūrye na raśmayo dhruvāso vaiśvānare dadhire'gnā vasūni. Yā parvateṣvoṣadhīṣvapsu yā mānuṣeṣvasi tasya rājā.*

Just as the sun-rays abide in the sun, so do the stars and planets and the Vasus, abodes of life, abide in Vaishvanara Agni, self-existent power and force of the universe. Lord supreme, whatever wealth and vitality is there in mountains, herbs, waters and humanity, you are the ruler and ordainer of it all.

बृ॒ह॒ती इ॑व सू॒नव॒ रोद॑सी॒ गिरा॒ होता॑ मनु॒ष्या॒३॑ न द॒क्षः ।
स्व॑वत स॒त्यशु॑ष्माय पू॒र्वीव॑श्वान॒राय॒ नृत॑माय य॒ह्वीः ॥ ४ ॥

4. *Bṛhatīiva sūnave rodasī giro hotā manuṣyo na dakṣaḥ. Svarvate satyaśuṣmāya pūrvīrvaiśvānarāya nṛtamāya yahvīḥ.*

Just as the wide and expansive heaven and earth honour and serve the sun, source of light and inspiration, so should the hota, the yajaka, like an expert man of yajna, offer great, eternal and divine hymns of praise in honour of Vaishvanara, life universal, self-existent, ever truly powerful and the best friend of humanity.

दि॒वश्चि॑त्त बृह॒ता जा॑तवदा॒ वश्वा॑नर॒ प रि॑रिच महि॒त्वम ।
राजा॑ कृ॒ष्टीना॑मसि॒ मानु॑षीणां यु॒धा द॒वभ्या॒ वरि॑वश्चकर्थ ॥ ५ ॥

5. *Divaścit te bṛhato jātavedo vaiśvānara pra ririce mahitvaṁ. Rājā kṛṣṭīnāmasi mānuṣīṇāṁ yudhā devebhyo varivaścakartha.*

Vaishvanara, lord omniscient and omnipresent life and leader of the universe, your greatness and majesty exceeds the light and grandeur of the heavens. You are the lord ruler of the classes of humanity, and with your warlike exploits create treasures of wealth for the divinities of nature and humanity.

प नू महित्वं वृषभस्य वाचं यं पूरवो वृत्रहणं सचन्त। वश्वानरा दस्युमग्निर्जघन्वाँ अधूनोत्काष्ठा अव शम्बरं भत॥ ६॥

6. *Pra nū mahitvaṁ vṛṣabhasya vocam yaṁ pūravo vṛtrahaṇaṁ sacante. Vaiśvānaro dasyum agnirja ghanvāṅ adhūnot kāṣṭhā ava śambaraṁ bhet.*

Spontaneously I celebrate the greatness and grandeur of the mighty and generous Vaishvanara Agni, Lord Omnipotent and Omnipresent, whom all people of the world seek and worship. Lord of light, breaker of the cloud, dispeller of darkness and destroyer of the wicked, He shakes the quarters of space and terrifies the demons of evil.

वश्वानरा महिम्ना विश्वकृष्टिर्भरद्वाजेषु यजता विभावा। शातवनेय शतिनीभिरग्निः पुरुणीथ जरते सूनृतावान॥ ७॥

7. *Vaiśvānaro mahimnā viśvakṛṣṭirbharadvājeṣu yajato vibhāvā. Śatavaneye śatinībhiragniḥ puruṇīthe jarate sūnṛtāvān.*

Vaishvanara, lord pervasive and leader of the world of existence, is the lord of world humanity by virtue of His might and grandeur. Among the sources of life sustenance such as earth and showers of rain, He is the light and glory of the man of yajna. Lord of the

reality of existence and the word of truth, in the world of hundredfold splendour, Agni is praised and worshipped in a hundred manners in choric songs by the celebrants.

Mandala 1/Sukta 60

Agni Devata, Gautama Nodha Rshi

वह्निं यशसं विदथस्य केतुं सुप्राव्यं दूतं सद्याअर्थम।
द्विजन्मानं रयिमिव पशस्तं रातिं भरद भृगव मातरिश्वा॥ १॥

1. *Vahniṁ yaśasaṁ vidathasya ketuṁ suprāvyaṁ dūtaṁ sadyo-artham. Dvijanmānaṁ rayimiva praśastaṁ rātiṁ bharad bhṛgave mātariśvā.*

Matarishva, Vayu energy existent in space and operative in wind and electricity, bears Agni, carrier of oblations, mark of fame and honour, honour flag of the yajna of the world, worthy of preservation and advancement, instant mover and messenger, always valuable, twice born of Heaven and Vayu for earth and the skies. Vayu bears it like a real celebrity and beauty and generous giver in life and conducts it to Bhrgu, scientist and technologist, for heat treatment from cooking to tempering of sophisticated materials. (The Bhrgu collects and develops the fire.)

अस्य शासुरुभयासः सचन्त हविष्मन्त उशिजा य च मर्ताः।
दिवश्चित्पूर्वा न्यसादि होता पृच्छ्य' विश्पतिर्विक्षु वेधाः॥ २॥

2. *Asya śāsurubhayāsaḥ sacante haviṣmanta uśijo ye ca martāḥ. Divaścit pūrvo nyasādi hotā'' pṛcchyo viśpatirvikṣu vedhāḥ.*

Ordinary people and men of means both, who

are ambitious for noble yajnic acts, abide by the law and order of this ruler of truth and justice. Giver as well as receiver of the gifts of yajna, man of discriminate wisdom, protector of the people, intelligent and highly knowledgeable, he takes his place among the people like the sun before the rise of day.

तं नव्यसी हृद आ जायमानमस्मत्सुकीतिमधुजिह्वमश्याः।
यमृत्विजा वृजन मानुषासः पयस्वन्त आयवा जीजनन्त ॥ ३ ॥

3. *Taṁ navyasī hṛda ā jāyamānam asmat sukīrtirmadhujihvamaśyāḥ. Yamṛtvijo vṛjane mānuṣāsaḥ prayasvanta āyavo jījananta.*

To the man of noble honey tongue, whom men of yajnic service, men of means and knowledge, seniors with vision and experience and the people in general raise higher and greater in the battle of life, to such a man rising high and higher, may new and newer appreciation and admiration reach from our heart and soul.

उशिक्पावका वसुमानुषषु वरण्या हातायि वि ।
दमूना गृहपतिदम आँ अग्निभुवदयिपती रयीणाम ॥ ४ ॥

4. *Uśik pāvako vasurmānuṣeṣu vareṇyo hotādhāyi vikṣu. Damūnā gṛhapatirdama āṅ agnirbhuvadrayipatī rayīṇam.*

The man of love and initiative worthy of love, pure and purifying as fire, generous among people, worthy of choice, commanding loyalty, dedicated to yajna and social good, such a person should be given a prominent position among people. Man of peace and

self-control, keeper and protector of the home, creator and protector of wealth, such a person shines as fire on top and commands the nation.

तं त्वा॑ व॒यं पति॑मग्न रयी॒णां प शंसामा म॒ति॒भि॒र्गात॑मासः।
आ॒शुं न वा॑जम्भ॒रं म॒जय॑न्तः पा॒तम॒ ॒ धि॒याव॑सुज-
गम्यात॥ ५॥

5. *Taṁ tvā vayaṁ patimagne rayīṇāṁ pra śaṁsāmo matibhirgotamāsaḥ. Āśuṁ na vājambharaṁ marjayantaḥ prātarmakṣū dhiyāvasurjagamyāt.*

Agni, lord of light and leader, Agni, lord creator and protector of the wealth of nations, instant in action, commanding speed and prosperity, we, men of the Divine Word, with all our mind and intelligence, with all the saints and the wise, cleansing, sanctifying and anointing you as leader, praise and celebrate you, and we pray that the lord of wealth and intelligence may come post-haste and bless us in the early morning.

Mandala 1/Sukta 61

Indra Devata, Gautama Nodha Rshi

अ॒स्मा इदु॒ प त॒वस॑ तु॒राय॒ पया॒ न ह॑र्मि॒ स्तामं॒ माहि॑नाय।
ऋ॒चीष॑मा॒याधि॑गव॒ आह॒मिन्दा॑य॒ ब्रह्मा॑णि रा॒तत॑मा॥ १॥

1. *Asmā idu pra tavase turāya prayo na harmi stomaṁ māhināya. Ṛcīṣamāyādhrigava ohamindrāya brahmāṇi rātatamā.*

In honour of this lord Indra, mighty power, great leader, holy celebrity and commander of the brave, informidable to the enemies, I offer an excellent song of praise in adoration and holiest offerings of the most spontaneous and liberal homage.

अस्मा इदु पयइव प यंसि भराम्याङ्गूषं बाधे सुवृक्ति ।
इन्दाय हृदा मनसा मनीषा पत्नाय पत्य धिया मजयन्त ॥ २ ॥

2. *Asmā idu praya iva pr yaṁsi bharāmyāṅgūṣaṁ bādhe suvṛkti. Indrāya hṛdā manasā manīṣā pratnāya patye dhiyo marjayanta.*

You offer to this Indra, lord of life and power, libations of homage and reverence like gifts of dainty food. So do I bear and offer to him songs of praise well-structured and formulaic modes of defence and protection against the enemies of humanity. Come ye all, cleanse your mind honestly by heart, mind and soul for Indra, ancient and eternal lord of life and light, and serve him.

अस्मा इदु त्यमुपमं स्वर्षां भराम्याङ्गूषमास्येन ।
मंहिष्ठमच्छोक्तिभिमतीनां सुवृक्तिभिः सूरिं वावृधध्यै ॥ ३ ॥

3. *Asmā idu tyamupamaṁ svarṣāṁ bharāmyāṅgūṣamāsyena. Maṁhiṣṭham achoktibhir matīnāṁ suvṛktibhiḥ sūriṁ vāvṛdhadhyai.*

For the sake of the advancement of Agni, the ruler, and of the people of knowledge and wisdom, I speak noble and powerfully persuasive words in support of this exemplary, generous, revered and magnanimous hero, a great man of wisdom and piety of conduct.

अस्मा इदु स्तामं सं हिनामि रथं न तष्टेव तत्सिनाय ।
गिरश्च गिवाहस सुवृक्तीन्दाय विश्वमिन्वं मधिराय ॥ ४ ॥

4. *Asmā idu stomaṁ saṁ hinomi rathaṁ na taṣṭeva tatsināya. Giraśca girvāhase suvṛktīndrāya viśvaminvaṁ medhirāya.*

For this Indra, ruling lord of knowledge and power, master promoter of divine speech and veteran of wisdom, I create and float a song of praise of universal and persuasive purport and use words of discriminating wisdom to strengthen his power and control over the land and people just as an engineer creates a strong structure for the chassis of the master's chariot.

अस्मा इदु सप्तिमिव श्रवस्यन्द्रायार्कं जुह्वा३ समञ्ज।
वीरं दानाकंसं वन्दध्यै पुरां गूर्तश्रवसं दमाणम॥ ५॥

5. *Asmā idu saptimiva śravasyendrāyārkaṁ juhvā samañje. Vīraṁ dānaukasaṁ vandadhyai purāṁ gūrtaśravasaṁ darmāṇam.*

As a driver yokes the horse to the master's chariot to drive him on, so, in honour of Indra and in order to celebrate and exalt him, the brave hero as he is, treasure home of charity and destroyer of enemy strongholds, whose fame rings far and wide, I compose a song in my own words and offer it as a libation to him with my own ladle in homage.

अस्मा इदु त्वष्टा त द्वज्रं स्वपस्तमं स्वर्य१ रणाय।
वृत्रस्य चिद्विदद्यन मम तुज गीशानस्तुजता कियधाः॥ ६॥

6. *Asmā idu tvaṣṭā takṣad vajraṁ svapastamaṁ svaryaṁ raṇāya. Vṛtrasya cid vidad yena marma tujannīśānastujatā kiyedhāḥ.*

Let Tvashta, the Maker, design and form for this Indra, ruling Lord of power and defence, the thunderbolt of lightning force blazing for the battle so that he (Indra), striking with this fatal weapon, taking many enemies on, may reach the mortal centrespot of Vritra, the cloud

of darkness and ignorance (and release the showers of rain and prosperity and the light of knowledge).

अस्यदु मातुः सवनेषु सद्या महः पितुं पपिवाञ्चाव गा।
मुषायद्विष्णुः पचतं सहीयान्विध्यद्वराहं तिरा अदिमस्ता॥ ७॥

7. *Asyedu mātuḥ savaneṣu sadyo mahaḥ pituṁ papivāñcārvannā. Muṣāyad viṣṇuḥ pacataṁ sahīyān vidhyad varāhaṁ tiro adrimastā.*

In the yajnic programmes of this Indra, lord of rule and power who measures everything to size, Vishnu, the great sun pervading everything with its light, drinks up the delicious holy foods prepared and sent up sanctified from the yajna, and then, challenging the mountainous cloud hoarding up the wealth of the same yajnic foods in the form of vapours, breaks up the cloud and throws it down (releasing the showers of rain).

अस्मा इदु ग्राश्चिद्देवपत्नीरिन्द्रायार्कमहिहत्य ऊवुः।
परि द्यावापृथिवी जभ्र उर्वी नास्य ते महिमानं परि ष्टः॥ ८॥

8. *Asmā idu gnāścid devapatnīrindrāyārkamahihatya ūvuḥ. Pari dyāvāpṛthivī jabhra urvī nāsya te mahimānaṁ pari ṣṭaḥ.*

For this Indra, blazing as the sun with light and grandeur, holy voices served and preserved by noble sages and scholars composed hymns of praise and offered homage to Indra on the break up of the cloud. Indra holds both the vast heaven and earth, but these two do not comprehend his grandeur and greatness (which exceeds heaven and earth both).

अस्यदेव प रिरिच महित्वं दिवस्पृथिव्याः पर्यन्तरिक्षात्। स्वराळिन्द्रो दमे आ विश्वगूर्तः स्वरिरमत्रो ववक्षे रणाय॥ ९॥

9. *Asyedeva pra ririce mahitvaṁ divaspṛthivyāḥ paryantarikṣāt. Svarāḷindro dama ā viśvagūrtaḥ svariramatro vavakṣe raṇāya.*

Surely the greatness and grandeur of this Indra exceeds the heaven, skies and earth. The self-refulgent hero, universal warrior, brilliant and brave, infinitely strong and bold, resounds in the universe for battle against evil and negation.

अस्यदेव शवसा शुषन्तं वि वृश्चद्वज्रेण वृत्रमिन्द्रः।
गा न व्राणा अवनीरमुञ्चदभि श्रवो दावने सचेताः॥ १०॥

10. *Asyedeva śavasā śuṣantaṁ vi vṛścad vajreṇa vṛtramindraḥ. Gā na vrāṇā avanīramuñcadabhi ṣravo dāvane sacetāḥ.*

O lord of power and law, with the strength and rectitude of this Indra, the universal force of Divinity uproots the exploitative forces, just as the sun breaks down the cloud which holds up the rain and scorches the earth. And just as held up cows are released from the stalls, so the ruler releases the streams of life on the earth, enlightened hero as he is, who releases food and justice for the powers of generosity.

अस्यदु त्वषसा रन्त सिन्धवः परि यद्वज्रेण सीमयच्छत।
इशानकृद्दाशुषे दशस्यन्तुर्वीतये गाधं तुर्वणिः कः॥ ११॥

11. *Asyedu tveṣasā ranta sindhavaḥ pari yadvajreṇa sīmayacchat. Īśānakrd dāśuṣe daśasyan turvītaye gādhaṁ turvaṇiḥ kaḥ.*

By the might and splendour of this Indra, the rivers flow and seas roll at will since he gives the blow (to Vritra and releases the waters below). Ruler, controller, and giver of power and honour, instantly victorious, giving liberally to the generous, he creates firm standing ground for the speedy success of generosity all round.

अस्मा इदु प भरा तूतुजाना वृत्राय वज्रमीशानः कियधाः ।
गान पव वि रदा तिरश्चष्य णीँस्यपां चरध्यै ॥ १२ ॥

12. *Asmā idu pra bharā tūtujāno vṛtrāya vajramī-śānaḥ kiyedhāḥ. Gorna parva vi radā tiraśce-ṣyannarṇaṁsyapāṁ caradhyai.*

Indra, ruling lord of manifold power, fast and impetuous, wields the thunderbolt of sunrays for this Vritra, cloud of vapours and darkness, and releasing the waters for the streams to flow on earth, breaks the layers of vapours with the thunderbolt as lightning breaks things into pieces bit by bit.

अस्यदु प बूहि पूव्याणि तुरस्य कर्माणि नव्य उक्थः । युध
यदिष्णान आयुधान्यृघायमाणा निरिणाति शत्रून ॥ १३ ॥

13. *Asyedu pra brūhi pūrvyāṇi turasya karmāṇi navya ukthaiḥ. Yudhe yadiṣṇāna āyudhānyṛ-ghāyamāṇo niriṇāti śatrūn.*

Sing and celebrate the old and new exploits of this fast and powerful Indra in songs of praise, Indra who, passionate and tempestuous, updating and wielding the weapons for battle, strikes and destroys the enemies.

अस्यदु भिया गिरयश्च दृ हा द्यावा च भूमा जनुषस्तुजत ।
उपो वनस्य जागुवान आणिं सद्या भुवद्वीर्याय नाधाः ॥ १४ ॥

14. *Asyedu bhiyā girayaśca dṛḷahā dyāvā ca bhūmā januṣastujete. Upo venasya joguvāna oṇiṁ sadyo bhuvad vīryāya nodhāḥ.*

By the power and holy fear of this omnipotent Indra, the mountains stay firm and fixed, and the heaven and earth and the people shake with awe. The leader, abiding in the protective shade of this intelligent and handsome power and chanting words of praise immediately rises and grows capable of great action.

अस्मा इदु त्यदनु दाय्यषामका यद्ववन्न भूरीशानः ।
पतशं सूय पस्पृधानं सावश्व्य सुष्विमावदिन्दः ॥ १५ ॥

15. *Asmā idu tyadanu dāyyeṣāmeko yad vavne bhūrerīśānaḥ. Praitaśaṁ sūrye paspṛdhānaṁ sauvaśvye suṣvimāvadindraḥ.*

Indra, sole one lord of himself is the absolute ruler of many. Whatever he wills of these and commands, the same is rendered in reverence and obedience. And Indra himself advances and protects the hero of power and honour who, fighting for victory in the battle of horse, spurs on his steed in the direction of the sun.

एवा त हारियाजना सुवृक्तीन्द्र ब्रह्माणि गातमासा अकन ।
एषु विश्वपशसं धियं धाः पातम ू धियावसुजगम्यात ॥ १६ ॥

16. *Evā te hāriyojanā suvṛktīndra brahmāṇi gotamāso akran. Aiṣu viśvapeśasaṁ dhiyaṁ dhāḥ prātarmakṣū dhiyāvasurjagamyāt.*

Indra, O Lord of sunbeams, these are the songs divine, purest and serene, offered by the highest souls of faith and vision. Bless these souls with universal brilliance of vision and intelligence, lord omniscient. Lord Omnificent, reveal your presence in our mind instantly with the light of the dawn.

Mandala 1/Sukta 62

Indra Devata, Nodha Gautama Rshi

प मꣳन्महह शवसा॒नायꣳ शू॒षमाऽङ्गू॒षं गिर्वणस अङ्गिर॒स्वत।
सु॒वृ॒क्तिभिः स्तुव॒त ऋ॒ग्मि॒याया चॉमा॒र्कं नर॒ विश्रुताय॥ १॥

1. *Pra manmahe śavasānāya śūṣam āṅgūṣaṁ girvaṇase aṅgirasvat. Suvṛktibhiḥ stuvata ṛgmiyāyā'rcāmārkaṁ nare viśrutāya.*

With selected words of purity and pious deeds we offer songs of adoration to Indra, lord omnipotent, poet of Divine omniscience, universal object of worship, celebrated in the Rgveda, sole guide of humanity and celebrated in story all over the world, and we pray for strength and knowledge as for the very breath of life.

प वॉ म॒ह महि॒ नमॉ भरध्वमाऽङ्गू॒ष्यं शवसा॒नाय॒ सामꣳ।
यना॑ न॒ः पूव॑ पि॒तर॑ः पद॒ज्ञा अचन्ता॒ अङ्गि॑रसा॒ गा अविन्दन॥ २॥

2. *Pra vo mahe mahi namo bharadhvam āṅgūṣyaṁ śavasānāya sāma. Yenā naḥ pūrve pitaraḥ padajñā arcanto aṅgiraso gā avindan.*

All ye men and women of the world, bear and offer to Indra, great lord of strength and power, celebrative songs of adoration and holy offerings in

Samans and hymns of knowledge and enlightenment, by virtue of which our ancient forefathers, who knew the life stages of Dharma, Artha, Kama and Moksha and who were scholars of divine knowledge and worshippers of the Lord, received the gift of holy speech and universal knowledge.

इन्द्रस्याङ्गिरसां चेष्टा विदत्सरमा तनयाय धासिम । बृहस्पतिर्भिनदद्रिं विदद गाः समुस्रियाभिर्वावशन्त नरः ॥ ३ ॥

3. *Indrasyāṅgirasāṁ ceṣṭau vidat saramā tanayāya dhāsim. Bṛhaspatirbhinadadriṁ vidad gāḥ samusriyābhirvāvaśanta naraḥ.*

Just as a mother gives milk to the child, as Brihaspati, the sun, breaks the cloud with its rays and the light reaches the earth, so you, men and women of the world, in the yajna of Indra and the yajnic programmes of the scholars of science and society, shining and advancing like sun-rays, spread the light of knowledge and the joy of life.

स सुष्टुभा स स्तुभा सप्त विप्रः स्वरणादिं स्वया ३ नवग्वः । सरण्युभिः फलिगमिन्द्र शक्र वलं रवेण दरया दशग्वः ॥ ४ ॥

4. *Sa suṣṭubhā sa stubhā sapta vipraiḥ svareṇādriṁ svaryo navagvaiḥ. Saraṇyubhiḥ phaligamindra śakra valaṁ raveṇa darayo daśagvaiḥ.*

Just as the bright sun breaks the powerful clouds with its fresh, all embracing, all expansive, sustaining and sustained but resounding rays of light, similarly Indra, powerful ruler of the world, shining and resounding, with balanced and all-sustaining order, seven orders of the wise, his rolling voice, new and all

expansive radiating powers and burning and roaring weapons, breaks down the thick and powerful clouds of darkness which hoard the system's life and progress.

गृणाना अङ्गिराभिदस्म वि वरुषसा सूर्येण गाभिरन्धः ।
वि भूम्या अपथय इन्द्र सानु दिवा रज उपरमस्तभायः ॥ ५ ॥

5. *Gṛṇāno aṅgirobhirdasma vi varuṣasā sūryeṇa gobhirandhaḥ. Vi bhūmyā aprathaya indra sānu divo raja uparamastabhāyaḥ.*

Indra, lord of wondrous deeds, proclaiming his power and presence by the pranic energies of nature, the dawn, the sun and the sun-rays, dispels the darkness and creates the food for life and growth. He expands the earth and the hills and mountains of the earth and stabilizes the heights of the skies and the heavens.

So should the ruler proclaim his power and presence dispelling the darkness of ignorance, injustice and poverty, create food and prosperity and thereby expand the character, power and potential of the land and stabilize the common wealth of humanity.

तदु पयः ातममस्य कम दस्मस्य चारुतममस्ति दंसः ।
उपह्वर यदुपरा अपिन्वन्मध्वर्णसा नद्यश्चतस्रः ॥ ६ ॥

6. *Tadu paryakṣatamam asya karma dasmasya cārutamam asti daṁsaḥ. Upahvare yaduparā apinvan madhvarṇaso nadyaścatasraḥ.*

The most charming act and the most admirable achievement of this lord Indra of wondrous deeds is that in the business of life on the earth all the streams and rivers and all the four directions of space are full and abundant with delicious waters and flow for all the

people freely.

द्विता वि वव्र सनजा सनीळ अयास्यः स्तवमानभिरर्कः ।
भगा न मन परम व्यामन्धारयदादसी सुदंसाः ॥ ७ ॥

7. *Dvitā vi vavre sanajā sanīḷe ayāsyaḥ stavamānebhirarkaiḥ. Bhago na mene parame vyomannadhārayad rodasī sudaṁsāḥ.*

Indra, valiant lord of infinite action, concealed and held and then revealed a duality of creation, two complementarities, both born of the same mother, Prakrti, and both coexistent and cooperative, both held by waves of energy (light and dark), both doing homage to the lord creator. He, Bhaga, lord of existence and master of materials, held the two in space as two co-workers, complementary like the sun holding heaven and earth and the skies in eternal space.

सनाद्दिवं परि भूमा विरूप पुनर्भुवा युवती स्वभिरवः ।
कृष्णभिरक्ताषा रुशद्भिवपुर्भिरा चरता अन्यान्या ॥ ८ ॥

8. *Sanād divaṁ pari bhūmā virūpe punarbhuvā yuvatī svebhirevaiḥ. Kṛṣṇebhiraktoṣā ruśadbhirvapurbhirā carato anyānyā.*

Since time immemorial, from the same eternal cause, co-existent and cooperative from heaven to earth, the two complementarities of distinctive forms, night and day, both ever young and born again and again, move on and on by their own path together yet separately, the night in the forms of darkness and the day in the forms of light. Both move in and on serving the heaven and earth.

सनेमि सख्यं स्वपस्यमानः सूनुर्दाधार शवसा सुदंसाः।
आमासु चिद्दधिष पक्वमन्तः पयः कृष्णासु रुशदाहिणीषु॥ ९॥

9. *Sanemi sakhyaṁ svapasyamānaḥ sūnurdādhāra śavasā sudaṁsāḥ. Āmāsu cid dadhiṣe pakvamantaḥ payaḥ kṛṣṇāsu ruśad rohiṇīṣu.*

Lord of the thunderbolt, eternal creator, master of wondrous actions, beatific in performance by his own might holds and maintains equality of company and cooperation between the light and the dark, raw and ripe, just as he holds the same herbal juice in the mature as well as the maturing vegetation and the same white milk in the white, dark and ruddy cows.

सनात्सनीळा अवनीरवाता व्रता रक्षन्त अमृताः सहोभिः।
पुरू सहस्रा जनया न पत्नीर्दुवस्यन्ति स्वसारो अह्रयाणम॥ १०॥

10. *Sanāt sanīḷā avanīravātā vratā rakṣante amṛtāḥ sahobhiḥ. Purū sahasrā janayo na patnīrduvasyanti svasāro ahrayāṇam.*

Since time immemorial, born of the same cause, Prakrti, coexistent and cooperative, thousands of earths immortal in their own nature, undisturbed even by a breath of wind, observe the eternal laws of their existence with their innate powers. And as mothers nourish their child, wives love and serve their husbands, and sisters love and cooperate with their brothers, they do homage to the bold and intrepidable Indra.

सनायुवा नमसा नव्या अकवैसूयवा मतया दस्म ददुः।
पतिं न पत्नीरुशतीरुशन्तं स्पृशन्ति त्वा शवसावन्मनीषाः॥ ११॥

11. *Sanāyuvo namasā navyo arkairvasūyavo matayo dasma dadruḥ. Patiṁ na patnīruśa-tīruśantaṁ spṛśanti tvā śavasāvanmanīṣāḥ.*

Indra, lord adorable of wondrous action, bright and generous, people of intelligence, faith and meditation, desirous of wealth and food for the body, mind and soul, lovers of yajna, rush to you offering gifts of homage with hymns of praise and prayer as loving wives in passion approach the loving husbands and feel immortalised by the beatific touch of your presence.

सनादेव तव रायो गभस्तौ न क्षीयन्ते नोप दस्यन्ति दस्म। द्युमाँ असि क्रतुमाँ इन्द्र धीरः शिक्षाँ शचीवस्तव नः शचीभिः ॥ १२ ॥

12. *Sanādeva tava rāyo gabhastauna kṣīyante nopa dasyanti dasma. Dyumāň asi kratumāň indra dhīraḥ śikṣā śacīvastava naḥ śacībhiḥ.*

Since eternity, O lord of infinite light and generosity, the wealths in your open hand never decrease, never will they exhaust. You are the lord supreme of light and knowledge. You are the lord of omnipotence. You are the master of the dynamics of existence. You are calm and constant. You are the lord of kindness, favour and grace. Enlighten us with the light of knowledge. Bless us with your favours and grace.

सनायते गोतम इन्द्र नव्यमतक्षद ब्रह्म हरियोजनाय। सुनीथाय नः शवसान नोधाः प्रातर्मक्षू धियावसुर्जगम्यात ॥ १३ ॥

13. *Sanāyate gotama indra navyamatakṣad brahma hariyojanāya. Sunīthāya naḥ śavasāna nodhāḥ prātarmakṣū dhiyāvasurjagamyāt.*

Indra, lord of omnipotence and infinite action, lord omnipresent of infinite motion, since eternity you are ever present just at hand. Nodha, the poet of constant adoration, Gotama, spirit of fastest thought and imagination, creates the latest songs of celebration in honour of you, lord of universal light and humanity, lord giver of infinite freedom and joy. May the lord of eternal wealth and joy, may the spirit of eternal vision and imagination be with us upon the instant with the light of the dawn.

Mandala 1/Sukta 63

Indra Devata, Gautama Nodha Rshi

त्वं महाँ इन्द्र या ह शुष्मद्यावा जज्ञानः पृथिवी अमं धाः।
यद्ध त विश्वा गिरयश्चिदभ्वा भिया दृ ह्रासः किरणा नर्जन ॥ १ ॥

1. *Tvaṁ mahāň indra yo ha śuṣmairdyāvā jajñānaḥ pṛthivī ame dhāḥ. Yaddha te viśvā girayaścidabhvā bhiyā dṛḷhāsaḥ kiraṇā naijan.*

Indra, lord omnipresent, great you are indeed who, manifest in creation, hold the heaven and earth in your power and law of omnipotence. It is by that eternal power and awe that all the mighty mountains and the impetuous rays of light do not deviate from their fixed course.

आ यद्धरी इन्द्र विवता वरा त वजं जरिता बाह्वाधात।
यनाविहयतकता अमित्रान्पुर इष्णासि पुरुहूत पूर्वीः ॥ २ ॥

2. *Ā yaddharī indra vivratā verā te vajraṁ jaritā bāhvordhāt. Yenāviharyatakrato amitrān pura iṣṇāsi purūhūta pūrvīḥ.*

Indra, lord almighty of immaculate action, universally invoked, when you deploy your forces of movement and advance, observing the rules and discipline of your universal law, your worshippers and admirers too hold in their arms the same thunderbolt of law by which you destroy the many strongholds of the enemies of life and humanity.

त्वं स॒त्य इ॑न्द धृ॒ष्णुर॒तान्त्वमृ॑भु ॥ नय॒स्त्वं षाट । त्वं शुष्णं वृ॒जनं॑ पृ ॥ आ॒णा यून॒ कुत्सा॑य द्यु॒मत॒ सचा॑हन ॥ ३ ॥

3. *Tvaṁ satya indra dhṛṣṇuretān tvamṛbhukṣā naryastvaṁ ṣāṭ. Tvaṁ śuṣṇaṁ vṛjane pṛkṣa āṇau yūne kutsāya dyumate sacāhan.*

Indra, you are ever true, constant destroyer of these negativities of life and nature. You are the protector and promoter of the wise artists and scientists. You are the leader and friend of humanity. You are ever patient and forbearing. In the great battles of unity and fulfilment, you eliminate want and drought for the sake of the young generation, bright and brave wielders of the force of the thunderbolt of plenty and righteousness.

त्वं ह॒ त्यदि॑न्द चादी॒ः सखा॑ वृ॒त्रं यद्व॑जिन्वृषकम ॥ भ्नाः ।
यद्ध॑ शूर वृषमणः परा॒चवि दस्यूँ॑या॒नावकृ॑ता वृथा॒षाट ॥ ४ ॥

4. *Tvaṁ ha tyadindra codīḥ sakhā vṛtraṁ yad vajrin vṛṣakarmannubhnāḥ. Yaddha śūra vṛṣamaṇaḥ parācairvi dasyūňryonāvakṛto vṛthāṣāṭ.*

You only, for sure, Indra, are the universal friend, wielder of the thunderbolt, and hero of vast operation who take on the cloud of darkness and want, overthrow the demon of want and darkness and shower the

blessings of plenty and fulfilment and who, O brave one, generous at heart, by nature and instinct nip evil and wickedness in the bud itself.

त्वं ह॒ त्यदि॒न्दारि॑षण्यन्दृ॒ हस्य॑ चि॒न्मता॑नामजु॒ष्टा ।
व्य॒॑स्मदा काष्ठा॒ अव॑त वघ॒नव॑ वजिञ्छनथिह्यमित्रा॑न ॥ ५ ॥

5. *Tvaṁ ha tyadindrāriṣaṇyan dṛḷhasya cinmartānāmajuṣṭau. Vyasmadā kāṣṭhā arvate varghaneva vajriñchnathihyamitrān.*

Indra, lord of the thunderbolt, you surely are he who is unwilling to injure the strong and firm among humanity and the strong and stable system of the order. Fall like a hammer upon the disagreeables of humanity, fix them, and scatter the unfriendly as the sun scatters the clouds, and open the paths of advancement for progress in all directions.

त्वां ह॒ त्यदि॒न्दार्णसाता॒ स्वर्मी॒ ह॒ नर॑ आ॒जा ह॑वन्त ।
तव॑ स्वधाव इ॒यमा स॑म॒र्य ऊ॒तिवाज॑ष्वत॒साय्या॑ भूत ॥ ६ ॥

6. *Tvāṁ ha tyadindrārṇasātau svarmīḷhe nara ājā havante. Tava svadhāva iyamā samarya utirvājeṣvatasāyyā bhūt .*

In the tumult of the battles of the brave for victory and the showers of peace and joy, the leaders of humanity call upon you, Indra, to join the strife and win. Lord of innate wealth and power, may this help and protection of yours be available to us in our joint ventures and our battles for food, knowledge, science and social progress.

त्वं ह॒ त्यदि॑न्द स॒प्त युध्य॒न्पुरा॑ वजिन्पुरु॒कुत्सा॑य ददः ।
ब॒र्हिन यत्सु॒दास॒ वृथा॒ वर्ग्हा रा॑ज॒न्वरि॑वः पू॒रव॑ कः ॥ ७ ॥

8. *Tvaṁ ha tyadindra sapta yudhyan puro vajrin purukutsāya dardaḥ. Barhirna yat sudāse vṛthā vargaṅho rājan varivaḥ pūrave kaḥ.*

Indra, lord of the thunderbolt, ruler of the world, fighting seven evils and defending the seven-fold power of the order, you break down the strongholds of sin and crime for the sake of the generous and the many splendoured social order. Uproot the sin and crime like grass and deliver the wealth to the people for the sake of joy and fulfilment and take the order to the heights of the sky. (The sevenfold powers are: the council, councillors, president, army, commander, services and the people.)

त्वं त्यां न इन्द दव चित्रामिषमापा न पीपयः परिज्मन ।
ययाँ शूर पत्यस्मभ्यं यंसि त्मनमूर्जं न विश्वधा रध्य ॥ ८ ॥

8. *Tvaṃ tyāṁ na indra deva citrāmiṣamāpo na pīpayaḥ parijman. Yayā śūra pratyasmabhyaṁ yaṁsitmanamūrjaṁ na viśvadha kṣaradhyai.*

Indra, brilliant lord of generosity, ever present and all protective, brave hero, ruler and holder of the world, like the flow of nature's waters, let that various and wondrous energy, mind and means flow freely for us for the expression and fulfilment of our spiritual self by which you again and again direct and guide the conduct of our soul as well as the psychic flow of our energy.

अकारि त इन्द्र गातमभिबह्माण्याक्ता नमसा हरिभ्याम ।
सुपशसं वाजमा भरा नः पातम ऊ धियावसुजगम्यात ॥ ९ ॥

9. *Akāri ta indra gotamebhir brahmāṇyoktā namasā haribhyām. Supeśasaṁ vājamā bharā naḥ prātarmakṣū dhiyāvasurjagamyāt.*

Indra, lord of the world, by the most eminent sages of vision and intelligence, like fast motions of light rays for the sun, songs of homage have been presented with heart and soul with offerings of faith and reverence and sung for you.

May the same lord of wealth and intelligence come to us and bless us with wondrous wealth of food, light and energy at the break of dawn.

Mandala 1/Sukta 64

Maruts Devata, Gautama Nodha Rshi

वृष्ण॒ शर्धा॑य सुम॑खाय वे॒धस॒ नार्धः॑ सुवृ॒क्तिं प भ॑रा म॒रुद्भ्यः॑। अ॒पा न धीरा॒ मन॑सा सु॒हस्त्या॒ गिर॒ः समञ्ज वि॒दथे॑ष्वा॒ भुव॑ः॥ १॥

1. *Vṛṣṇe śardhāya sumakhāya vedhase nodhaḥ suvṛktiṁ pra bharā marudbhyaḥ. Apo na dhīro manasā suhastyo giraḥ samañje vidatheṣvā-bhuvaḥ.*

Nodha, poet of vision and wisdom, come and sing a song of celebration in selected words of pure beauty for the generous, mighty and omniscient lord of universal yajna and in honour of the Maruts, divine energies of universal motion. Settled and constant, pure and fluent as waters, dexterous of hand in structure and form, with heart and soul I compose, adorn and chant holy voices revealed in meditation, presenting themselves as celebrants of the Lord.

त ज॑ज्ञिर दि॒व ऋ॒ष्वास॑ उ॒ ण्णा रु॒दस्य॒ मया॒ असु॑रा अर॒पस॑ः। पा॒व॒कास॒ः शुच॑यः॒ सूर्या इव॒ सत्वा॑ना॒ न द॒प्सिना॑ घा॒र-वं॑पसः॥ २॥

2. *Te jajñire diva ṛṣvāsa ukṣaṇo rudrasya maryā asurā arepasaḥ. Pāvakāsaḥ śucayaḥ sūryā iva satvāno na drapsino ghoravarpasaḥ.*

Those Maruts, waves of winds, children of the light of heaven, reveal the light of knowledge. Friends of humanity, they are the breath of Rudra, cosmic energy of prana, generous, inspiring, pure and unpolluted, pure and purifying, brilliant as sunbeams, replete with vitality, carrying particles of living energy, they are awful and sublime in form.

युवाना रुदा अजरा अभाग्घना ववꣳरुधिगावः पवता इव। दꣳहा चिद्विश्वा भुवनानि पार्थिवा प च्यावयन्ति दिव्यानि मज्मना ॥ ३ ॥

3. *Yuvāno rudrā ajarā abhogghano vavakṣuradhrigāvaḥ parvatā iva. Dṛḷhā cid viśvā bhuvanāni pārthivā pra cyāvayanti divyāni majmanā.*

Fresh, powerful and ever young, dynamic catalytic energies, unaging, free from suffering and death, they grow and augment. Unseen and irresistible in motion, strong and steady as mountains, with their power and force they move everything on earth and in heaven and all the worlds in existence.

चित्ररञ्जिभिवपुष व्यञ्जत व ःसु रुक्माँ अधि यतिर शुभ। अंसष्वषा नि मिमृ ुक्षꣳष्टयः साकं जज्ञिर स्वधया दिवा नरः ॥ ४ ॥

4. *Citrairañjibhirvapuṣe vyañjate vakṣaḥsu rukmāň adhi yetire śubhe. Aṁseṣveṣāṁ ni mimṛkṣurṛṣṭayaḥ sākaṁ jajñire svadhayā divo naraḥ.*

In various colourful shapes they manifest and

define themselves in beautiful forms of nature. They activate the heat and light of vitality in the body system. Their dynamic powers shine in the athletic shoulders of their favourite heroes. Life of heroic people, they arise and shine with their innate light and power from heaven itself.

ईशानकृता धुनया रिशादसा वातान्विद्युतस्तविषीभिरकत।
दुहन्त्यूधर्दिव्यानि धूतया भूमिं पिन्वन्ति पयसा परिजयः ॥ ५ ॥

5. *Īśanakṛto dhunayo riśādaso vātān vidyutastaviṣībhirakrata. Duhantyūdhardivyāni dhūtayo bhūmiṁ pinvanti payasā parijrayaḥ.*

Creators and makers of ruling powers on earth, they are the movers and shakers of things and people. Destroyers of the destroyers, they generate winds and lightning with their blazing splendour. They distil the essence of energy from the celestial sources of nature and, vibrating every particle of matter and energy, they feed the earth with the nectar of vitality while they go round in spaces at their tempestuous speed.

पिन्वन्त्यपा मरुतः सुदानवः पया घृतवद्विदथेष्वाभुवः।
अत्यं न मिह वि नयन्ति वाजिनमुत्सं दुहन्ति स्तनयन्तमक्षितम ॥ ६ ॥

6. *Pinvantyapo marutaḥ sudānavaḥ payo ghṛta-vad vidatheṣvābhuvaḥ. Atyaṁ na mihe vi nayanti vājinamutsaṁ duhanti stanayantamakṣitam.*

The generous Maruts, waves of cosmic energy, feed the vitality of waters. Instantly present at the yajnas of nature and humanity, as they radiate the ghrta across the spaces, so they feed and augment milk and juices

from spaces. And for the sake of rain, like a horse in the reins, they rule the floating cloud and the lightning thunder and milk the cloud like a perennial spring for life.

महिषासो मायिनश्चित्रभानवो गिरया न स्वतवसो रघुष्यदः ।
मृगाइव हस्तिनः खादथा वना यदारुणीषु तविषीरयुग्ध्वम ॥ ७ ॥

7. *Mahiṣāso māyinaścitrabhānavo girayo na svatavaso raghuṣyadaḥ. Mṛgā iva hastinaḥ khādathā vanā yadāruṇīṣu taviṣīrayugdhvaṁ.*

Mighty strong and strengthening, magical stimulators of intelligence and performance, various and versatile in heat and light, innately powerful and firmly rooted as mountains and inherently rich as clouds, the winds are impetuous in motion as the shooting deer and mighty as the elephants which destroy the forests. If you use these brilliant powers of light and winds in your fieriest forces of creation and defence you would destroy the destroyers and protect the beauties of life and nature and enjoy yourselves.

सिंहा इव नानदति पचतसः पिशा इव सुपिशा विश्ववेदसः ।
ापा जिन्वन्तः पृषतीभिऋष्टिभिः समित्सबाधः शवसाहिमन्यवः ॥ ८ ॥

8. *Siṁhā iva nānadati pracetasaḥ piśā iva supiśo viśvavedasaḥ. Kṣapo jinvataḥ pṛṣatībhirṛṣṭibhiḥ samit sabādhaḥ śavasāhimanyavaḥ.*

Like lions, the Maruts roar and proclaim the nature of nature (since, as waves of energy, they are in touch with everything in existence and hence know what

it is). Powerful as they are possessed of minute particles of energy they possess the world and put you in touch with everything if you know them. Keeping everything in its own shape and order, coexistent with the clouds in their action of sun and shower, they vitalise the nights with the showers of their waves like mists.

(If you know the Maruts, you know what they touch and proclaim.)

रादसी आ वदता गणश्रिया नृषाचः शूराः शवसाहिमन्यवः। आ वन्धुरष्वमतिन दशता विद्यु त तस्था मरुता रथषु वः ॥ ९ ॥

9. *Rodasī ā vadatā gaṇaśriyo nṛṣācaḥ śūrāḥ śasāhimanyavaḥ. Ā bandhureṣvamatirna darśatā vidyunna tasthau maruto ratheṣu vaḥ.*

Maruts, scholars, soldiers, leaders of humanity, organised in graceful classes, friends of mankind, brave, breakers of the clouds, with your own power reach over earth and heaven, address them and proclaim of them. And may the Maruts, energies of winds, like lightning, electric energy, in beautiful body form, come and sit in the strong structure of your cars to take you over earth and heaven.

विश्ववदसा रयिभिः समाकसः संमिश्लासस्तविषीभिविरप्शिनः। अस्तार इषुं दधिर गभस्त्यारनन्तशुष्मा वृषखादया नरः ॥ १० ॥

10. *Viśvavedaso rayibhiḥ samokasaḥ saṁmiślāsastaviṣībhirvirapśinaḥ. Astāra iṣuṁ dadhire gabhastyoranantaśuṣmā vṛsakhādayo naraḥ.*

Heroic men, mighty powers, cosmic energies,

Maruts, voracious eaters, excellent and exuberant, who know and rule the world live together with all their wealth together, mix together in equal homes with all their light and power of the elements, hold immense strength in their hands, fix the arrow on the bow and shoot. They are the real men, the Maruts.

हिर॒ण्यये॑भिः प॒विभि॑ः पयो॒वृध॒ उज्जि॑घ्नन्त आप॒थ्या॒३॑ न पर्व॑तान । म॒खा अ॒यास॑ः स्व॒सृता॑ ध्रु॒वच्युता॑ दुध॒कृता॑ म॒रुता॒ भाज॑दृष्टयः ॥ ११ ॥

11. *Hiraṇyayebhiḥ pavibhiḥ payovṛdha ujjighnanta āpathyo na parvatān. Makhā ayāsaḥ svasṛto dhruvacyuto dudhrakṛto maruto bhrājadṛṣ-ṭayaḥ.*

Maruts, creators and promoters of water, juice and milk, powers of cosmic yajna, advancing, self-driven, shakers of the fixed, makers of the firm, brandishing their burnishing steel, shatter the mountains and scatter the clouds like leaves on the pathways by the golden wheels of their chariots.

घृषुं पाव॒कं व॒निनं॒ विच॑षणिं रु॒दस्य॑ सू॒नुं ह॒वसा॑ गृणीमसि । र॒ज॒स्तुरं॒ त॒वस॑ं मारु॒तं ग॒णमृ॑जी॒षिण॒ं वृष॑णं सश्चत श्रि॒य ॥ १२ ॥

12. *Ghṛṣuṁ pāvakaṁ vaninaṁ vicarṣaṇiṁ rudrasya sūnuṁ havasā gṛṇīmasi. Rajasturaṁ tavasaṁ mārutaṁ gaṇamṛjīṣiṇaṁ vṛṣaṇaṁ saścata śriye.*

We invoke, praise and celebrate in song the band of Maruts, nature's powers of grinding and crushing, purifying as fire with refinement, generous, ever active, children of Rudra, i.e., products of cosmic metabolism in the process of joining, disjoining, consuming and

creating. You too love, study and serve the Maruts, most active energy of the universe, fiery and powerful, creative and collective forces which bestow the gifts of life on us. Do so for beauty, prosperity and grace.

प नू स मतः शवसा जनाँ अति तस्था व ऊती मरुता यमावत। अवद्भिर्वाजं भरत धना नृभिरापृच्छ्यं कतुमा ँति पुष्यति॥ १३॥

13. *Pra nū sa martaḥ śavasā janāň ati tasthau va ūtī maruto yamāvata. Arvadbhirvājaṁ bharate dhanā nṛbhirāpṛcchyaṁ kratumā kṣeti puṣyati.*

O Maruts, surely that person soon surpasses other people with power and merit and settles whom you protect and promote with your favours. He achieves food, energy and success with the fastest means of movement and progress, gets the desired wealth for the asking with the people around, and collects and advances the wealth and beauty of yajnic life.

चकृत्यं मरुतः पृत्सु दुष्टरं द्युमन्तं शुष्मं मघवत्सु धत्तन। धनस्पृतमुक्थ्यं विश्वचर्षणिं ताकं पुष्यम तनयं शतं हिमाः॥ १४॥

14. *Carkṛtyaṁ marutaḥ pṛtsu duṣṭaraṁ dyumantaṁ śuṣmaṁ maghavatsu dhattana. Dhanaspṛtamukthyaṁ viśvacarṣaṇiṁ tokaṁ puṣyema tanayaṁ śataṁ himāḥ.*

O Maruts, heroes of the world, bear for us valour and virility of sustained value for work, strength and courage irresistible in battles, and brilliant excellence among people of power and honour. Bless us with a son and a grandson, winner of wealth and victory,

worthy of praise and universally admirable, whom we may nurse, nourish, protect and promote for a hundred years to advance in life.

नू ष्ठिरं मरुता वीरवन्तमृतीषाहं रयिमस्मासु धत्त । सहस्त्रिणं शतिनं शूशुवांसं पातम ॒ ू धियावसुजगम्यात ॥ १५ ॥

15. *Nū ṣṭhiraṁ maruto vīravantamṛtīṣāhaṁ rayimasmāsu dhatta. Sahasriṇaṁ śatinaṁ śūśuvāṁ-saṁ prātarmakṣū dhiyāvasurjagamyāt.*

O Maruts, heroes of humanity fast as winds, bear among us stable wealth comprising most heroic youth who are ever felicitous and victorious, and happiness of a hundred fold and a thousandfold order. May the spirit of pious intelligence and wealth of mind and soul visit and bless us instantly with the light of dawn.

Mandala 1/Sukta 65

Agni Devata, Parashara Shaktya Rshi

पश्वा न तायुं गुहा चतन्तं नमा युजानं नमा वहन्तम ।
सजाषा धीराः पदरनु गम गुप त्वा सीदन्विश्व यजत्राः ॥ १ ॥

1. *Pasvā na tāyuṁ guhā catantaṁ namo yujānaṁ namo vahantam. Sajoṣā dhīrāḥ padairanu gmannupa tvā sīdan viśve yajatrāḥ.*

Tracing and following the foot-prints of the animal, the master finds where the cattle carrier is hiding in the cave. So do all the yajakas, loving together and dedicated, patient and constant in their search, follow you, Agni, by yogaic stages and find you where you are hiding in the cave of the heart, creating and commanding food and energy, bearing and bestowing food and energy

of life, and they sit close around you, preparing and feeding the fire, seeking and finding.

ऋ॒तस्य॑ दे॒वा अनु॑ व्र॒ता गु॒भुव॒त्परि॑ष्टिद्यान भूम॑। वर्ध॑न्ती॒मापः॑ प॒न्वा सु॒शि॑श्विमृ॒तस्य॒ योना॒ गर्भे॒ सुजा॑तम॥ २॥

2. *Ṛtasya devā anu vratā gurbhuvat pariṣṭirdyaurna bhūma. Vardhantīmāpaḥ panvā suśiśvimṛtasya yona garbhe sujātaṁ.*

Noble yajakas dedicate themselves to the Law of Truth in sacred vows. The search for Agni goes on. They augment the waters, exalt the earth and, with their noble actions, promote the agni born in the vedi at the centre of the womb of nature and the Laws of Divinity. And the earth grows bright and blest as heaven.

पु॒ष्टिर्न र॒ण्वा क्षि॒तिर्न पृ॑थ्वी गि॒रिर्न भुज्म॒ क्षोदो॒ न शं॑भु।
अत्यो॒ नाज्म॒न्त्सर्ग॑प्रतक्तः॒ सिन्धु॒र्न क्षोदः॒ क ई॑ वरात॥ ३॥

3. *Puṣṭirna raṇvā kṣitirna pṛthvī girirna bhujma kṣodo na śaṁbhu. Atyo nājmantsargaprataktaḥ sindhurna kṣodaḥ, ka īṁ varāte.*

Delightful as the glow of health, vast and happy dwelling as earth, generous as a cloud, sanctifying as waters, fast as a flying horse in rapid motion, deep and rolling as the sea, who can stop it, just at hand as it is?

जा॒मिः सिन्धू॑नां॒ भ्रात॑व॒ स्वस्रा॒मिभ्या॒ न राजा॒ वना॑न्यत्ति।
यद्वात॑जूता॒ वना॒ व्यस्था॑दग्नि॑ह॑ दाति॒ रोमा॑ पृथि॒व्याः॥ ४॥

4. *Jāmiḥ sindhūnāṁ bhrāteva svasrāmibhyānna rāja vanānyatti. Yad vātajūto vanā vyasthāda-gnirha dāti romā pṛthivyāḥ.*

It is a friend of the seas, dear as a brother of his

sisters. It rules over the wealthy as over its attendants, and devours the forests. Driven by the winds, it abides in the waters, clouds and the sunbeams. And it is only Agni which matures and harvests the grasses and herbs of the earth.

श्वसित्यप्सु हꣳसा न सीदन्क्रत्वा चतिष्ठा विशामुषभुत।
सामा न वधा ऋतप्जातः पशुन शिश्वा विभुदूरभाः ॥ ५ ॥

5. *Śvasityapsu haṁso na sīdan kratvā cetiṣṭho viśā-muṣarbhut. Somo na vedhā ṛtaprajātaḥ paśurna śiśvā vibhurdūrebhāḥ.*

It breathes in the waters, vitalising them, playing with them like a swan. Most intelligent and wide-awake, it awakens the people at dawn with its light and yajnic action. Born of Divine Law and Truth of Nature, it is an inspirer and energiser like soma. Playful as a calf, it is omnipresent, shining far and wide.

Mandala 1/Sukta 66

Agni Devata, Parashara Shaktya Rshi

रयिन चित्रा सूरा न संदृगायुन पाणा नित्या न सूनुः। तक्वा
न भूणिवनां सिषक्ति पया न धनुः शुचिर्विभावा ॥ १ ॥

1. *Rayirna citrā sūro na saṁdṛgāyurna prāṇo nityo na sūnuḥ. Takvā na bhūrṇirvanā siṣakti payo na dhenuḥ śucirvibhāvā.*

Wondrous as wealth and beauty, illuminating as the sun, breath of energy as life itself, ever present and essentially constant as a son, restless as a falcon, abiding with the forests and sunbeams, a very mother cow, nourishing and life-giving as milk, it is pure and

blazing, shining and revealing all.

दाधार ममाका न रण्वा यवा न पक्वा जता जनानाम। ऋषिन स्तुभ्वा वि उ पशस्ता वाजी न पीता वया दधाति॥ २॥

2. *Dādhāra kṣemamoko na raṇvo yavo na pakvo jetā janānām. Ṛṣirna stubhva vikṣu praśasto vājī na prīto vayo dadhāti.*

It is the treasure of peace and welfare. Soothing as a home and food as barley, it is the winner of victories for humanity. Worthy of reverence as a seer, it is admired of people. It is worthy of admiration as a war-chariot and bears life, energy and long age for us.

दुराकशाचिः कतुन नित्या जायव यानावरं विश्वस्म। चित्रा यदभाट छवता न वि उ रथा न रुक्मी त्वषः समत्सु॥ ३॥

3. *Durokaśociḥ kraturna nityo jāyeva yonāvaraṁ viśvasmai. Citro yadabhrāṭ chveto na vikṣu ratho na rukmī tveṣaḥ samatsu.*

Lord of awful light for all places, eternal like the yajna of creation, beauty of the home like the wife, for all, wondrous of form and character that shines among people like the very sunlight, it is magnificent as a warrior's chariot, blazing in battles with victory.

सनव सृष्टामं दधात्यस्तुन दिद्युत्त्वषपतीका। यमा ह जाता यमा जनित्वं जारः कनीनां पतिजनीनाम॥ ४॥

4. *Seneva sṛṣṭāmaṁ dadhātyasturna didyut tveṣa-pratīkā. Yamo ha jāto yamo janitvaṁ jāraḥ kanīnāṁ patirjanīnām.*

Like an army sent up to advance in battle, it

wields power and force. Like an electric missile of fire it is blazing and voracious, a symbol of light and fire. It is the guide, controller, and destiny of all that is born, and the guide, controller and destiny of all that is on way to life. It is the paramour of maidens and the protector of wives.

तं वꣳश्चराथाꣳ वयं वꣳसत्यास्तं न गावा न ाꣳन्त इद्धम।
सिन्धुन ागदः प नीचीꣳरना ावꣳन्त गावः स्वꣳदृशीꣳक ॥ ५ ॥

5. *Taṁ vaścarāthā vayaṁ vasatyāstaṁ na gāvo nakṣanta iddham. Sindhurna kṣodaḥ pra nīcirainonnavanta gāvaḥ svardṛśīke.*

Just as cows return to their stall, just as rays of the sun withdraw to the sun, just as streams and rivers flow down to the sea, so may we all, moving as well as settled people, attain to you, Agni, light of the sun, and the Lord Almighty.

Mandala 1/Sukta 67

Agni Devata, Parashara Shaktya Rshi

वनꣳषु जायुमतꣳषु मित्रा वृणीत श्रुष्टिं राजवाजुयम।
ामा न साधुः कतुन भदा भुवꣳत्स्वाधीहाताꣳ हव्यवाट ॥ १ ॥

1. *Vaneṣu jāyurmarteṣu mitro vṛṇīte śruṣṭiṁ rājevājuryam. Kṣemo na sādhuḥ kraturna bhadro bhuvat svādhīrhotā havyavāṭ.*

Just as a ruler selects a young, unaging and enthusiastic worker, best of the desirable lot and friendliest among people, so does Agni select and bless a devotee for the divine mission of life's yajna. May this Agni, Lord of yajna, Itself the giver and receiver,

carrier of the fragrances across life and the world, immanent in forests and manifest in sunbeams, friendliest power among living beings, good like happiness incarnate, creative and blissful as yajna itself be our sustainer, protector and promoter in life and select us for the sacred mission of Divinity.

हस्त॒ दधा॑ना नृ॒म्णा विश्वा॒न्यम॑ दे॒वान्धा॒द गुहा॑ नि॒षीद॑न ।
वि॒दन्ती॒मत्र॒ नरा॑ धि॒यं॒धा हृ॒दा यत्त॒ष्टान्मन्त्रा॒ँ अशं॑सन ॥ २ ॥

2. *Haste dadhāno nṛmṇā viśvānyame devān dhād guhā niṣīdan. Vidantīmatra naro dhiyaṁdhā hṛdā yat taṣṭān mantrāň aśaṁsan.*

People of faith and dedication, possessed of sacred intelligence who chant and meditate on mantras, divining into the secrets of nature and divinity with their heart and soul, come to know and realise here itself in actuality the presence and attributes of Agni which is immanent in the depth of the soul, reveals Itself, holding the wealths of the world for the devotees, and establishes the dedicated generous brilliancies in knowledge, power and wealth of the world and protects and promotes them in life.

अ॒जा न गां दा॒धार॑ पृथि॒वीं त॒स्तम्भ॒ द्यां मन्त्रे॑भिः स॒त्यैः ।
पि॒या प॒दानि॑ प॒श्वो नि पा॑हि वि॒श्वायु॑रग्न गु॒हा गुहं॑ गाः ॥ ३ ॥

3. *Ajo na kṣāṁ dādhāra pṛthivīṁ tastambha dyāṁ mantrebhiḥ satyaiḥ. Priyā padāni paśvo ni pāhi viśvāyuragne guhā guhaṁ gāḥ.*

The eternal lord of existence, Agni, light and life of the universe, holds the earth as He holds the sky and sustains heaven in space with true mantras of Rtam

(which are identical with His thoughts and laws of nature). Agni, lord and spirit of the universe, deepest in the depth of the soul as you are, protect the steps of the growth of the soul's vision of divinity, guard them against the violence and vulgarity of brute force.

य ईं॑ चि॒कत॒ गुहा॒ भव॑न्त॒मा यः स॒साद॒ धारा॑मृ॒तस्य॑।
वि य चृ॒तन्त्यृ॒ता सप॑न्त॒ आदिद्व॑सू॒नि॒ प व॑वाचास्म॥ ४॥

4. *Ya īṁ ciketa guhā bhavantamā yaḥ sasāda dhārā mṛtasya.Vi ye cṛtantyṛtā sapanta ādidva-sūni pra vavācāsmai.*

One who knows Agni existent in the cave of the heart, takes the shower in the stream of Truth and life flowing from Divinity. Those who tie the knot with the presence, serve It and shine the path of realisation along the steps, to them Agni reveals the secrets of the wealths of life and light of the Spirit.

वि या वी॒रुत्सु॒ रोध॑न्महि॒त्वात प॒जा उ॒त प॒सूष्व॒न्तः।
चित्ति॑र॒पां दम॑ वि॒श्वायु॒ः सद्म॑व॒ धीरा॑ः सं॒माय॑ चक्रुः॥ ५॥

5. *Vi yo vīrutsu rodhanmahitvota prajā uta prasūṣvantaḥ. Cittirapāṁ dame viśvāyuḥ sadmeva dhīrāḥ saṁmāya cakruḥ.*

Agni, that universal spirit and energy of life which manifests in form and measure in the shoots that come forth in the herbs and trees and in the child in the womb of the mother, that superconsciousness, the realised souls experience when they have collected their consciousness as if behind closed doors, when even the motion of their pranas has been stilled.

(The energy of life which is the heat, vitality

and glow of health in life forms, which is universally active, the scientists and yogis realise in a state of total concentration.)

Mandala 1/Sukta 68

Agni Devata, Parashara Shaktya Rshi

श्रीण न्नुप स्थाद्दिवं भुरण्युः स्थातुश्चरथमक्तून्व्यूर्णात।
परि यदेषामका विश्वेषां भुवद्देवा देवानां महित्वा॥ १॥

1. *Śrīṇannupa sthād divaṁ bhuraṇyuḥ sthātuścarathamaktūn vyūrṇot. Pari yadeṣāmeko viśveṣāṁ bhuvad devo devānāṁ mahitvā.*

The blazing, vibrating, ripening, perfecting power and energy of the Lord, Agni, that sustains and beautifies the world pervades and abides by the moving and non-moving forms of existence and covers as well as brightens and defines the day and night with His presence. He is the sole one lord and light of all the brilliancies of the universe by virtue of His own might.

आदित्त विश्व कतुं जुषन्त शुष्काद्यद्देव जीवा जनिष्ठाः।
भजन्त विश्वे देवत्वं नाम ऋतं सपन्ता अमृतमेवैः॥ २॥

2. *Ādit te viśve, kratuṁ juṣanta śuṣkād yad deva, jīvo janiṣṭhāḥ. Bhajanta viśve devatvaṁ nāma ṛtaṁ sapanto, amṛtamevaiḥ.*

Brilliant lord of existence, most generative support of life-force arising from dry sources of energy, all the brilliancies of the universe join your sacred act of creation. All of them worship your divinity in truth and faith. All of them with all their manners, customs, rituals, in short with every motion of their thought and

body, do homage to your laws of existence and your immortal presence.

ऋ॒तस्य॒ पथा॑ ऋ॒तस्य॑ धी॒तिवि॒श्वायु॒विश्व॒ अपां॑सि चक्रुः।
यस्तुभ्यं॒ दाशा॒द्या वा॑ त॒ शि ा॒त्तस्म॑ चिकि॒त्वान॒यिं
द॑यस्व ॥ ३ ॥

3. *Ṛtasya preṣā ṛtasya dhītirviśvāyurviśve apāṁsi cakruḥ. Yastubhyaṁ dāśādyo vā te śikṣāt tasmai cikitvān rayiṁ dayasva.*

Agni, first impulse of creative intelligence, wielder of the laws of Truth and laws of evolution, life of the universe, all the forces of existence do your bidding and perform their action. Lord all percipient and omniscient, whosoever be intelligent and give away charity in homage to you or learn from your eternal Word and universal acts, bless him/her with the wealth of the world.

हाता॒ निष॑त्ता॒ मना॒रप॑त्य॒ स चि॒ वा॑सां॒ पती॑ रयी॒णाम।
इ॒च्छन्त॒ रता॑ मि॒थस्त॒नूषु॒ सं जा॑नत॒ स्वद ा॒रमू॑राः ॥ ४ ॥

4. *Hotā niṣatto manorapatye sa cinnvāsāṁ patī rayīṇām. Icchanta reto mithastanūṣu saṁ jānata svairdakṣairamūrāḥ.*

Lord of light, high-priest of the cosmic yajna of creation and generation, receiver of oblations and creator and begetter of blessings, immanently seated in humanity, Agni is the lord ruler and controller of these wealths of life, and its yajnic creations. Ye men and women of intelligence and generative science mutually desirous of creative energy and fertility together in your body system, know the science of generative yajna with

your knowledge, education and expertise.

पितुन पुत्राः कतुं जुषन्त श्राषन्य अंस्य शासं तुरासंः ।
वि रायं आणाद्वुरंः पुरु ुः पिपश नाकं स्तृभिदमूंनाः ॥ ५ ॥

5. *Piturna putrāḥ kratuṁ juṣanta śroṣan ye asya śāsaṁ turāsaḥ. Vi rāya aurṇod duraḥ purukṣuḥ pipeśa nākaṁ stṛbhirdamūnāḥ.*

If men of genius and action were to dedicate themselves to yajna and listen to the divine voice and obey the discipline and command of this divine Agni as children listen to the father and do his behest, then the omnificent Lord of wealth and omnipotence would bless them with showers of wealth and open the beautiful doors of heaven and happiness to them.

Mandala 1/Sukta 69

Agni Devata, Parashara Shaktya Rshi

शुकः शंशुक्वाँ उषा न जारः पपा संमीची दिवा न ज्यातिंः ।
परि पजांतः कत्वा बभूथ भुवा दवानां पिता पुत्रः सन ॥ १ ॥

1. *Śukraḥ śuśukvāṅ uṣo na jāraḥ paprā samīcī divo na jyotiḥ. Pari Prajātaḥ kratvā babhūtha bhuvo devānāṁ pitā putraḥ san.*

Bright and blazing, pure and purifying as the sun, lover of the dawn, filling both earth and heaven like the light of the sun, Agni, emerging and rising, shines over all with its light and power, being both generator and generated of the divinities of the earth.

वधा अदृंमा अग्निर्विजान ाधन गानां स्वाद्मां पितूनाम ।
जन न शवं आहूयः सन्मध्य निषत्ता रण्वा दुराण ॥ २ ॥

2. *Vedhā adṛpto agnirvijānannūdharna gonāṁ svādmā pitūnām. Jane na śeva āhūryaḥ san madhye niṣatto raṇvo duroṇe.*

Lord of light and intelligence, free from pride and infatuation, knower of right and wrong, light and dark, generous as cow's udders overflowing with milk, Agni ripens and sweetens the food of life. Like a benefactor of humanity, worthy of invocation and invitation, sanctified in the middle of the home, it adds to the delight of the family.

पुत्रा न जाता रण्वा दुराण वाजी न पीता विशा वि तारीत ।
विशा यदह्व नृभिः सनीळा अग्निदवत्वा विश्वान्यश्याः ॥ ३ ॥

3. *Putro na jāto raṇvo duroṇe vājī na prīto viśo vi tārīt. Viśo yadahve nṛbhiḥ sanīḷā agnirdevatvā viśvānyaśyāḥ.*

Rising like a darling son, delight of the home, beautiful and joyous as a horse, Agni takes people across the hurdles of life. To whatever creative and productive yajnic programmes people invite and invoke Agni, It joins the people with Its light and divinity of power and blesses them with all the wealths of life.

नकिष्ट एता व्रता मिनन्ति नृभ्या यदभ्यः श्रुष्टिं चकथ।
तत्तु त दंसा यदहन्त्समाननृभियद्युक्ता विव रपांसि ॥ ४ ॥

4. *Nakiṣṭa etā vratā minanti nṛbhyo yadebhyaḥ śruṣṭiṁ cakartha. Tat tu te daṁso yadahantsamānairnṛbhiryad yukto vive rapāṁsi.*

Agni, none of these people violate your laws and discipline since you do good to them, for them. Agni, Lord of light and life, it is your grand act of

generosity that you, joining with people of equality, repair their infirmities and ward off their sins without doing violence to anyone or anything.

उषा न जारा विभावास्त्रः संज्ञातरूपश्चिकेतदस्म।
त्मना वहन्ता दुरा व्यृण्व रवन्त विश्व स्वर्दृशीक ॥ ५ ॥

5. *Uṣo na jāro vibhāvosraḥ saṁjñātarūpaścike-tadasmai. Tmanā vahanto duro vyṛṇvan navanta viśve svardṛśīke.*

Agni, bright and blazing like the sun, lover of the dawn, is the dispeller of darkness like the first ray of morning light and reveals the beauteous forms of things, opening the doors of yajna, and destroys suffering. Carrying gifts of homage for it with their heart and soul in every noble act of yajna, let all the people know It and bow to it.

Mandala 1/Sukta 70

Agni Devata, Parashara Shaktya Rshi

वनेम पूर्वीर्या मनीषा अग्निः सुशाका विश्वान्यश्याः।
आ दव्यानि वता चिकित्वाना मानुषस्य जनस्य जन्म ॥ १ ॥

1. *Vanema pūrvīraryo manīṣā agniḥ suśoko viśvān-yaśyāḥ. Ā daivyāni vratā cikitvānā mānuṣasya janasya janma.*

We, ancient people, with our heart and soul honour and worship Agni, Lord of universal wealth and power, brilliant and blazing Divinity, who knows, pervades, reaches and controls all the divine laws and rules of the world and the origin, birth and history of all the people and nations.

गभा॒ या अ॒पां गभा॒ वना॑नां॒ गभ॑श्च स्था॒तां गभ॑श्च॒रथा॑म।
अदा॑ चिदस्मा अ॒न्तदु॑रा॒ण वि॒शां न विश्वा॑ अ॒मृत॑ः
स्वा॒धीः ॥ २ ॥

2. *Garbho yo apāṁ garbho vanānāṁ Garbhaśca sthātāṁ garbhaścarathām. Adrau cidasmā antarduroṇe viśāṁ na viśvo amṛtaḥ svādhīḥ.*

Agni abides at the heart of the waters and the pranic energies of the universe. It is at the heart of forests, sunbeams and all the lovely and beloved beauties of the world. It is at the heart of all that is still and all that moves. It abides in the cloud and in the mountain and it is the centre of the homes of people. Universal, immortal, free and absolute, it is the very life and ruler of everything in nature as it is the life and ruler of all the people for their sake only.

स हि ा॒पावाँ॑ अ॒ग्नी र॑यी॒णां दाश॒द्या अ॑स्मा॒ अरं॑ सू॒क्तः।
ए॒ता चि॑कित्वा॒ भूमा॒ नि पा॑हि द॒वाना॑ं॒ जन्म॒ मर्ता॑ंश्च
वि॒द्वान ॥ ३ ॥

3. *Sa hi kṣapāvāň agnī rayīṇāṁ dāśadyo asmā araṁ sūktaiḥ. Etā cikitvo bhūmā ni pāhi devānāṁ janma martāňśca vidvān.*

That Agni is the lord of night and day. It is the giver of wealth and power in ample measure for anyone who adores it with hymns of divinity. It is aware of all, knows the manifestations and operations of all the divinities of nature, and it knows all that are mortal. Lord of knowledge, wealth and power, protect and promote all these children of nature and the earth.

वधा॒न्यं पू॒वीः ा॒पा विरू॑पाः स्था॒तुश्च॒ रथ॑मृ॒तप॑वीतम।
अरा॑धि॒ हाता॒ स्व॑ि॒निष॑त्तः कृ॒ण्वन्वि॒श्वा॒न्यपां॑सि स॒त्या ॥ ४ ॥

4. *Vardhānyaṁ pūrvīḥ kṣapo virūpāḥ sthātuśca rathamṛtapravītam. Arādhi hota svarniṣattaḥ kṛṇvan viśvānyapāṁsi satyā.*

The nights and days of various hues and forms since time immemorial serve this Agni born of constant Prakrti inspired and energised by the Divine Laws of Rtam, which is the delight and impeller of all that is still and on the move. Let the man of the yajna of science and research study and advance the knowledge of this Agni abiding in light and the sun, doing all the real actions and operations of the natural world.

गाषु पशस्तिं वनषु धिष भरन्त विश्व बलिं स्वणः ।
वि त्वा नरः पुरुत्रा सपयन्पितुन जिवि वदा भरन्त ॥ ५ ॥

5. *Goṣu praśastiṁ vaneṣu dhiṣe bharanta viśve baliṁ svarṇaḥ. Vi tvā naraḥ purutrā saparyan piturna jivrervi vedo bharanta.*

Agni, lord sustainer of life and the world, you in-vest the cows and forests and the earth and sunbeams with excellence of quality, virtue and wealth. May all powers of nature and humanity bear and bring joy for us. May all people doing homage to you in various ways receive from you and bear and advance knowledge like children receiving patrimony from the parents.

साधुन गृध्नुरस्तव शूरा यातव भीमस्त्वषः समत्सु ॥ ६ ॥

6. *Sādhurna gṛdhnurasteva śūro yāteva bhīmastveṣaḥ samatsu.*

Immensely loving, generous and venerable as a saint, heroic like a brave archer, terrible like the dispenser of punishment, and blazing and brilliant in

the battles of life: such is Agni, light, life and might of the world.

Mandala 1/Sukta 71

Agni Devata, Parashara Shaktya Rshi

उप॒ प्र जि॑न्व॒ उ॒शती॑रुश॒न्तं॒ पति॑ं॒ न नित्यं॑ जन॑य॒ः सनी॑ळाः।
स्वसा॑र॒ः श्याव॑ीमरु॒षीमजु॑षञ्चि॒त्रमु॒च्छन्ती॑मु॒षस॑ं॒ न गाव॑ः॥ १॥

1. *Upa pra jinvannuśatīruśantaṁ patiṁ na nityaṁ janayaḥ sanīḷāḥ. Svasāraḥ śyāvīmaruṣīmaju-ṣran citramucchantīmuṣasaṁ na gāvaḥ.*

Like married women in a state of love and desire meeting the loving husband for the joy of living, like cows of the same stall going up and out to welcome and feel the sallow, ruddy, wonderful and brilliant dawn, harbinger of light, for a fresh lease of life, let all the people together in love and faith always worship the wondrous, loving protector, Agni, eternal father, for a fresh lease of life and the joy of living.

वी॒ळु चि॑द॒ दृ॒ हा पि॒तरा॑ न उ॒क्थरदि॑ं रुज॒ ाङ्गि॑रसा॒ रव॑ण।
च॒कुदि॒वा बृ॑ह॒ता गा॒तुम॒स्म अह॒ः स्व॑र्विविदु॒ः क॒तुमु॒स्राः॥ २॥

2. *Vīḷu cid dṛḷhā pitaro na ukthairadriṁ rujanna-ṅgiraso raveṇa. Cakrurdivo bṛhato gātumasme ahaḥ svarvividuḥ ketumusrāḥ.*

Our forefathers sustain our strength and constancy. The Angirasas, sustainers of life, the winds, and our fathers with Veda-mantras, break the cloud for us with the voice of thunder. They create the path to the vast heaven and the space and show us the way to rise

to the sun. They know the light of the dawn, the brilliance of the day and the bliss of heaven. They give us the light, the day and the bliss and vest us with an identity of splendour, a banner of recognition and a ruler and the law.

दधं॒ तृतं॑ ध॒नय॑न्नस्य धी॒तिमादिद॒या दि॑धि॒ष्वा३॑ विभृ॑त्राः। अतृ॑ष्यन्तीर॒पसा॑ य॒न्त्यच्छा॑ द॒वाञ्जन्म॒ पय॑सा व॒ध-र्य॑न्तीः॥ ३॥

3. *Dadhannṛtaṁ dhanayannasya dhītimādidaryo didhiṣvo vibhṛtrāḥ. Atṛṣyantīrapaso yantyacchā devāñjanma prayasā vardhayantīḥ.*

Holding on to Truth and Dharma, wielding the knowledge and power of Agni, lord of light, then possessing wealth as the Vaishyas, giving nourishment and help without thirst or selfishness, doing good acts with generosity of giving food and social service and promoting nobilities, specially children, the people and specially Brahmacharinis move on in life with grace.

मथी॒द्यदीं॒ विभृ॑ता मात॒रिश्वा॑ गृ॒हगृ॑ह श्य॒ता जन्या॒ भूत। आदीं॒ राज्ञ॒ न सही॑यस॒ सचा॒ स ग दू॒त्यं॑१॑ भृग॑वाणा विवाय॥ ४॥

4. *Mathīd yadīṁ vibhṛto mātariśvā gṛhegṛhe śyeto jenyo bhūt. Ādīṁ rājñe na sahīyase sacā sannā dūtyaṁ bhṛgavāṇo vivāya.*

If the wind, bearing the wealth of agni, and others were to churn out and produce fire and electricity which then emerges bright and victorious in every home, then the scholars of science would refine and develop it for the purpose of communication and transport and

use it as ambassador for the grand ruling power and order of the society between one people and another in friendship.

मह यत्पित्र ईं रसं दिव करवं त्सरत्पृशन्यंश्चिकित्वान। सृजदस्ता धृषता दिद्युमस्म स्वायां दवा दुंहितरि त्विषिं धात ॥ ५ ॥

5. *Mahe yat pitra īṁ rasaṁ dive karavatsarat pṛśanyaścikitvān. Sṛjadastā dhṛṣatā didyumasmai svāyāṁ devo duhitari tviṣiṁ dhāt.*

It is the sun, self-refulgent giver of comfort and bliss, reaching all with its rays, knowing all and revealing all, who creates the nectar of life for the great fatherly lord of heaven, Agni, who radiates light like a mighty hero of the bow shooting arrows for the purpose of humanity, and who vests the light and splendour of the morning in its daughter, the dawn, dispelling the darkness. Who can get away from it or steal the light? None.

स्व आ यस्तुभ्यं दम आ विभाति नमा वा दाशादुशता अनु द्यून। वधा अग्न वया अस्य द्विबहा यासदाया सरथं यं जुनासि ॥ ६ ॥

6. *Sva ā yastubhyaṁ dama ā vibhāti namo vā dāśāduśato anu dyūn. Vardho agne vayo asya dvibarhā yāsad rāyā sarathaṁ yaṁ junāsi.*

Agni, lord of light and life, who ever lights the fire in the home in the vedi, whoever in fervent love and faith offers food and reverence in yajna every day, you, giver of twofold advancement in knowledge and valour, grant him full age of honour and glory. Who ever you inspire and send up to battle of the chariot,

you bless with the all-round wealth of life.

अग्निं विश्वा अभि पृ ।ः सचन्त समुदं न स्रवतः सप्त यह्वीः ।
न जामिभिर्वि चिकित्र वया ना विदा देवषु पमतिं चिकित्वान ॥ ७ ॥

7. *Agniṁ viśvā abhi pṛkṣaḥ sacante samudraṁ na sravataḥ sapta yahvīḥ. Na jāmibhirvi cikite vayo no vidā deveṣu pramatiṁ cikitvān.*

All foods, all that move and ripen go to Agni like the seven restless streams heading to the sea. The web of our life is incomprehensible to those on the move. May the Lord of Omniscience direct our will and intelligence and establish us among the wise and the brilliant sages of vision.

आ यदिषे नृपतिं तज आनट छुचि रता निषिक्तं द्यारभीके ।
अग्निः शधमनवद्यं युवानं स्वाध्यं जनयत्सूदयच्च ॥ ८ ॥

8. *Ā yadiṣe nṛpatiṁ teja ānaṭ chuci reto niṣiktaṁ dyaurabhīke. Agniḥ śardhamanavadyaṁ yuvānaṁ svādhyaṁ janayat sūdayacca.*

When pure light and lustre, living and sanctified, come to the ruling soul for the fulfilment of desire and perfection, then Agni creates the strong, praiseworthy, healthy and self-dependent youth, perfects and guides him in the battle of life.

मना न या ध्वनः सद्य एत्यकः सत्रा सूरा वस्व इश ।
राजाना मित्रावरुणा सुपाणी गाषु पियममृतं र ।माणा ॥ ९ ॥

9. *Mano na yo'dhvanaḥ sadya etyekaḥ satrā sūro vasva īṣe. Rājānā mitrāvaruṇā supāṇī goṣu priyamamṛtaṁ rakṣamāṇā.*

The sun that instantly goes on its course in orbit all by itself as at the speed of mind and rules over all the Vasus, and Mitra and Varuna, brilliant powers of universal love and justice of the Divine with hands of generosity, which protect and promote the cherished immortal values of life on earths as milk in the cows: all this is the gift of Agni.

मा नो अग्न सख्या पित्र्याणि प मर्षिष्ठा अभि विदुष्कविः सन। नभा न रूपं जरिमा मिनाति पुरा तस्या अभिशस्तरधीहि॥ १०॥

10. *Mā no agne sakhyā pitryāṇi pra marśiṣṭhā abhi viduṣkaviḥ san. Nabho na rūpaṁ jarimā mināti purā tasyā abhiśasteradhīhi.*

Agni, lord giver and protector of life, let not our ancestral values of love and friendship be destroyed, all-knowing and visionary creator as you are. Old age destroys the health and beauty of life as the cloud covers and hides the sun and sky. Lord protector and preserver, come before the onslaught of that, stop that and help us preserve ourselves.

Mandala 1/Sukta 72

Agni Devata, Parashara Shaktya Rshi

नि काव्या वधसः शश्वतस्कहस्त दधानो नर्या पुरूणि। अग्निर्भुवद्रयिपती रयीणां सत्रा चक्राणा अमृतानि विश्वा॥ १॥

1. *Ni kāvyā vedhasaḥ śaśvataskarhaste dadhāno naryā purūṇi. Agnirbhuvad rayipatī rayīṇāṁ satrā cakrāṇo amṛtāni viśvā.*

Agni, the man of faith and devotee of Agni, lord of life, light and wealth of existence, holding in hand the many hymns of the poetry of the eternal poet of omniscience, all-time beneficial to humanity, observing the rules of Dharma, and doing all the essential acts of immortal value becomes the highest master of the wealths of life and existence.

अस्म वत्सं परि षन्तं न विन्दन्नि च्छन्तो विश्व अमृता अमूराः ।
श्रमयुवः पदव्या धियंधास्तस्थुः पद परम चावग्नेः ॥ २ ॥

2. *Asme vatsaṁ pari ṣantaṁ na vindannicchanto viśve amṛtā amūrāḥ. Śramayuvaḥ padavyo dhiyaṁdhāstasthuḥ pade parame cārvagneḥ.*

People ordinarily do not attain to our darling Agni, immanent and transcendent lord of existence. But all the immortal souls, men of divine intelligence dedicated to divine love, relentlessly following the paths of Divinity, holding on to piety of faith in reason and passion both, reach and abide in the beatific state of supreme bliss in Agni's direct presence.

तिस्रो यदग्ने शरदस्त्वामिच्छुचिं घृतेन शुचयः सपर्यान ।
नामानि चिद्दधिरे यज्ञियान्यसूदयन्त तन्वः सुजाताः ॥ ३ ॥

3. *Tisro yadagne śaradastvāmicchuciṁ ghṛtena śucayaḥ saparyān. Nāmāni cid dadhire yajñiyānyasūdayanta tanvaḥ sujātāḥ.*

Agni, lord of light and cosmic yajna of evolution, those people of pure and dedicated soul who serve you, lord of purity, for three years with oblations of ghrta in yajna would justify their name with fame and yajnic karma and also perfect their physical

existence in perfect bodies reborn in happy and enlightened homes.

आ रादसी बृहती ववितदानाः प रुदियाा जभिर यज्ञियासः। वितदन्मताा नमधिता चिकित्वानग्निं पद पर्म तस्थिवांसम ॥ ४ ॥

4. *Ā rodasī bṛhatī vevidānāḥ pra rudriyā jabhritre yajñiyāsaḥ. Vidanmarto nemadhitā cikitvānagniṁ pade parame tasthivāṁsam.*

Dedicated yajnic souls, lovers of Rudra pranas and devotees of Rudra, lord of justice and dispensation of karma, know, reach and replenish the vast heaven and earth with the fragrance of yajna. Such a man in mortal body finds the objects of his desire and, rising to divine knowledge, attains to the beatific vision of Agni abiding in the highest state of man's spiritual experience.

सजानाना उप सीद ाभिज्ञु पत्नीवन्ता नमस्यं नमस्यन। रिरिक्वांसस्तन्वः कृण्वत स्वाः सखा सख्युनिमिषि र ामाणाः ॥ ५ ॥

5. *Sañjānānā upa sīdannibhijñu patnīvanto namasyaṁ namasyan. Ririkvāṁsastanvaḥ kṛṇvata svāḥ sakhā sakhyurnimiṣi rakṣamāṇāḥ.*

Knowing well the science of yajna, let men of yajna with their wives sit on their knees doing homage to the adorable Agni and to others, parents, teachers and seniors. Men of purity, they would be purifying their own bodies, and they would abide as friends protecting each other in yajnic action and protected by yajna every moment of their life.

त्रिः स॒प्त यद गुह्या॑नि॒ त्व इत्प॒दावि॑द॒ाहिता॑ य॒ज्ञिया॑सः।
तभी॑ र ान्त अ॒मृतं॑ स॒जाषा॑ः प॒शूञ्च॑ स्था॒तॄञ्च॒रथं॑ च पाहि॥ ६॥

6. *Triḥ sapta yad guhyāni tve it padāvidannihitā yajñiyāsaḥ. Tebhī rakṣante amṛtaṁ sajoṣāḥ paśuñśca sthātṝñścarathaṁ ca pāhi.*

Agni, lord of life and positive living, those devotees established in you and dedicated to yajna, who know and achieve the thrice-seven deep and secret stages of yajna and abide therein, protect and preserve thereby the immortal wealth of life. Lovers of yajna and the yajnics, protect and promote all movable and immovable wealth of life, humans and animals all.

(According to Swami Dayanand the thrice-seven are: reading, reflection and meditation across the four Vedas, knowledge, practice and industry through Dharma, universal values of life, Artha, economic and social achievement, Kama, love and emotional fulfilment, and Moksha, ultimate freedom. Another way to explain it is to refer to the threefold meaning of yajna: reverence and worship, socialisation and social service, and charity including protection and replenishment of the environment, and then apply those to the seven stages of existence: Bhuh, Bhuvah, Swah, Maha, Janah, Tapah and Satyam. This mystique of yajna is described in detail in the Brahmana works on the Veda and briefly in the Upanishads, Katha and Chhandogya specially.)

वि॒द्वाँ अ॑ग्र व॒युना॑नि ि॒तीनां॑ व्या॑नु॒षक्छु॒रुधा॑ जी॒वस॑ धाः।
अ॒न्त॒वि॒द्वाँ अ॑ध्व॑ना दव॒यानाा॒नत॑न्दा दू॒ता अ॑भवा हवि॒वाट॥ ७॥

7. *Vidvāň agne vayunāni kṣitīnāṁ vyānuṣak churudho jīvase dhāḥ. Antarvidvāň adhvano devayānānatandro dūto abhavo havirvāṭ.*

Agni, lord omniscient of the sciences and ways of the world, you continuously provide nourishing foods, healing herbs and means of comfort for the life and sustenance of the children of the earth. You know the divine paths of spiritual evolution between earth and heaven. Pray, be the harbinger of holy fragrance of Divinity like a prophet for us without relent or delay.

स्वाध्यां दिव आ सप्त यह्वी राया दुरा व्यृतज्ञा अजानन। विदद गव्यं सरमा दृहमूर्वं यना नु कं मानुषी भाजत विट॥ ८॥

8. *Svādhyo diva ā saptayahvī rāyo duro vyṛtajñā ajānan. Vidad gavyaṁ saramā dṛḷhamūrvaṁ yenā nu kaṁ mānuṣī bhojate viṭ.*

Men of noble thought and action, who know the seven streams of light flowing from heaven, who know the paths of Divine truth and spiritual evolution, who know the celestial doors of existential wealth and divine bliss, realise and bring to the earth all good for the cows, for the mind and senses, message of knowledge, strength and constancy, and immunity against suffering, virtues by which the human community enjoys peace, health and comfort in life.

आ य विश्वा स्वपत्यानि तस्थुः कृण्वानासा अमृतत्वाय गातुम। मह्ना महद्भिः पृथिवी वि तस्थ माता पुत्ररदितिर्धायसे वः॥ ९॥

9. *Ā ye viśvā svapatyāni tasthuḥ kṛṇvānāso amṛtatvāya gātum. Mahnā mahadbhiḥ pṛthivī vi tasthe mātā putrairaditirdhāyase veḥ.*

Just as all parents abide by their children, men of noble action abide by the way of knowledge and virtue for the attainment of the nectar of salvation, the earth abides by her children with her great virtues and universal generosity, the mother abides by her children, the vast heaven abides for the support of her creations, and the sun light abides by the birds, so do I abide with life for the sake of good actions in the yajna of life.

अधि श्रियं नि दधुश्चारुमस्मिन्दिवा यद् वी अमृता अकृण्वन। अध क्षरन्ति सिन्धवो न सृष्टाः प नीचीरग्न अरुषीरजानन॥ १०॥

10. *Adhi śriyaṁ ni dadhuścārumasmin divo yadakṣī amṛtā akṛṇvan. Adha kṣaranti sindhavo na sṛṣṭāḥ pra nīcīragne aruṣīrajānan.*

The Immortals, realised souls with the vision of Divinity, create the beauty of knowledge, honour and happiness here on earth itself as if the light of heaven is blessing the world with its benign eyes through the divinity of Agni. Agni, like streams released from the waters of space flowing on the earth and blessing it with joy, the rays of light and flames of fire: all constantly revitalise humanity like the light of the dawn resurrecting life and nature after the cover of darkness.

Mandala 1/Sukta 73

Agni Devata, Parashara Shaktya Rshi

रयिन यः पितृवित्ता वयाधाः सुपर्णीतिश्चिकितुषा न शासुः। स्याननशीरतिथिन पीणाना हातव सद्म विधता वि तारीत॥ १॥

1. *Rayirna yaḥ pitṛvitto vayodhāḥ supraṇītiści-kituṣo na śāsuḥ. Syonaśīratithirn aprīṇāno hoteva sadma vidhato vi tārīt.*

Agni is young and fresh, a philanthropist like a noble heir to the knowledge, power and wealth of ancestors, a controller and disciplinarian with policy like the noble and benevolent policy and orders of the wise, pleasing and blissful like a wise and learned guest enjoying liberal hospitality, and one who helps you cross over the seas of life like a priest conducting the yajna in the house of the yajamana.

द्रवा न यः सविता सत्यमन्मा क्रत्वा निपाति वृजनानि विश्वा। पुरुप्रशस्ता अमतिर्न सत्य आत्मेव शेवा दिधिषाय्या भूत ॥ २ ॥

2. *Devo na yaḥ savitā satyamanmā kratvā nipāti vṛjanāni viśvā. Purupraśasto amatirna satya ātmeva śevo didhiṣāyyo bhūt.*

Protector and promoter of truth like the bright sun, he saves from sin and evil and defends and augments all the strength and powers of humanity. Highly praised and revered like light and beauty, he knows the essences of things and traverses the right paths of life. He is kind and helpful like the very soul of the community, and like the conscience of the people he wields, supports and commands the nation in every respect. Such is the ruler.

द्रवा न यः पृथिवीं विश्वधायसमुप क्षेति हितमित्रो न राजा। पुरःसदः शर्मसदो न वीरा अनवद्या पतिजुष्टेव नारी ॥ ३ ॥

3. *Devo na yaḥ pṛthivīṁ viśvadhāyā upakṣeti hita-mitro na rājā. Puraḥ sadaḥ śarmasado na vīrā anavadyā patijuṣṭeva nārī.*

Holding the world like the brilliant sun, ruling over the heart like a sincere friend, he closely abides by the earth. The people of the state live together in unison like young and brave children of the house living together in a blessed home. The women are pure and worthy of praise like wives dedicated to the husband. Such is the leader.

तं त्वा नरो दम आ नित्यमिद्धमग्ने सचन्त क्षितिषु ध्रुवासु। अधि द्युम्नं नि दधुर्भूर्यस्मिन्भवा विश्वायुर्धरुणो रयीणाम ॥ ४ ॥

4. *Taṁ tvā naro dama ā nityamiddhamagne sacanta kṣitiṣu dhruvāsu. Adhi dyumnaṁ ni dadhur-bhūryasmin bhavā viśvāyurdharuṇo rayīṇām.*

Agni, such as you are, people serve you, lighting you every day in the home in the land of peace and stability and winning ample knowledge and power, wealth and honour. Lord of universal energy, life of the world, be the treasure home and giver of the wealths of existence for all in this life in this world.

वि पृक्षो अग्ने मघवानो अश्युर्वि सूरयो ददतो विश्वमायुः। सनेम वाजं समिथेष्वर्या भागं देवेषु श्रवसे दधानाः ॥ ५ ॥

5. *Vi pṛkṣo agne maghavāno aśyurvi sūrayo dadato viśvamāyuḥ. Sanema vājaṁ samithe-ṣvaryo bhāgaṁ deveṣu śravase dadhānāḥ.*

Agni, lord of light and life, may the men of

wealth and power be blest with abundance of food and energy. May the brilliant men of knowledge, generous teachers, be blest with long and full age and good health. May the people engaged in economic endeavour win science and success in their battles of the people, playing their part among the brilliancies of the nation for the sake of honour and fame.

ऋ॒तस्य॒ हि ध॒नवा॑ वावशा॒नाः स्मद्दू॑ध्नीः पी॒पय॑न्त॒ द्युभ॑क्ताः ।
प॒रा॒वत॑ः सु॒म॒तिं भि ।माणा॒ वि सिन्ध॑वः स॒मया॑ सस्रु॒-
रदि॑म ॥ ६ ॥

6. *Ṛtasya hi dhenavo vāvaśānāḥ smadūdhnīḥ pīpayanta dyubhaktāḥ. Parāvataḥ sumatiṁ bhikṣamāṇā vi sindhavaḥ samayā sasruradrim.*

Cows yearning for their calves and overflowing with milk in the udders drink of Agni's law of nature and follow it in love. Rays of light, sharing the splendour of the sun from afar bring favours to the earth by the law of Agni. Rivers flow from the vicinity of the mountains to the far off seas by the law of Agni. Sunbeams break the cloud by the law of Agni. (So should mankind follow nature's law of generous Agni in yajna and shower love and favour on all life and the environment.)

त्व अ॑ग्न सुम॒तिं भि ।माणा दि॒वि श्रवा॑ दधिर य॒ज्ञिया॑सः ।
नक्ता॑ च च॒कुरु॒षसा॒ विरू॑प कृ॒ष्णं च॒ वर्ण॑मरु॒णं च॒ सं
धु॑ुः ॥ ७ ॥

7. *Tve agne sumatiṁ bhikṣamāṇā divi śravo dadhire yajñiyāsaḥ. Naktā ca cakruruṣasā virūpe kṛṣṇaṁ ca varṇam aruṇaṁ ca saṁ dhuḥ.*

Agni, lord of cosmic yajna, praying for will and intelligence and sharing your immanence of power and splendour, the high-priests of nature sent up their oblations into the vedi of heaven and created the night and the dawn, both different in form as flame and smoke. They filled the dark into the night and the blazing red into the dawn.

Agni, lord of cosmic yajna, praying for pious will and intelligence, the high-priests of human yajna sent up the fragrance of their oblations into heaven and realised the mystery of night and dawn, both different in form like flames and smoke arising from the vedi. They associated the dark with the night and the blazing red with the dawn.

(Note: To understand this mantra further, reference may be made to Rgveda 10, 90, Yajurveda 31 and Atharva-veda 19, 6, and 10, 8, 23.)

यानाय मतान्त्सुषूदा अग्र त स्याम मघवाना वयं च। छायव विश्वं भुवनं सिस यापपिवानादसी अन्तरि ाम॥ ८॥

8. *Yān rāye martāntsuṣūdo agne te syāma maghavāno vayaṁ ca. Chāyeva viśvaṁ bhuvanaṁ sisakṣyā paprivān rodasī antarikṣam.*

Agni, the mortals whom you inspire and guide for the achievement of wealth, may they all and we all be blest with wealth and honour and the favours of Divinity. Lord omnipresent, pervading the earth, the skies and the heavens, the entire universe abides with you inseparably since you are one with it as body is with the shadow and you shelter them all.

अव॑द्भिरग्न॒ अव॑ता॒ नृभि॑नृ॒न्वी॒रवी॒रान्व॑नुयामा॒ त्वाता॑ः।
इ॒शा॒नास॑ः पितृवि॒त्तस्य॑ रा॒या वि सू॒रय॑ः श॒तहि॑मा ना अश्युः ॥ ९ ॥

9. *Arvadbhiragne arvato nṛbhirnṝn vīrairvīrān vanuyāmā tvotāḥ. Īśanāsaḥ pitṛvittasya rāyo vi sūrayaḥ śatahimā no aśyuḥ.*

Agni, lord of light and wealth of life, we pray, under your shelter and protection, let us continuously have horses with horses, brave men with men, and heroic children with children. Inheritors of the wealth and knowledge of our ancestors, let us be good managers of our heritage and move ahead. And may men of heroic vision and wisdom give us protective guidance for hundreds of years.

ए॒ता त॑ अग्न उ॒चथा॑नि वधा॒ जुष्टा॑नि सन्तु मन॑स हृ॒द च॑।
श॒कम॑ रा॒यः सु॒धुरा॒ यम॑ त॒ धि श्रवा॑ द॒वभ॑क्तं॒ दधा॑नाः ॥ १० ॥

10. *Etā te agna ucathāni vedho juṣṭāni santu manase hṛde ca. Śakema rāyaḥ sudhuro yamaṁ te'dhi śravo devabhaktaṁ dadhānāḥ.*

Agni, lord of light and life, omniscient giver of knowledge and vision, may these holy words of divinity be songs of faith and love for our mind and soul. May we, holding holy foods and blest by words of divine souls, be steady on our path of life and be able to conduct the management of life's wealth in proper yajnic manner.

Mandala 1/Sukta 74

Agni Devata, Gotama Rahugana Rshi

उ॒प॒प॒यन्ता॑ अध्व॒रं मन्त्रं॑ वाचमा॒ग्नय॑।
आ॒र अ॒स्म च॑ शृण्व॒त ॥ १ ॥

1. *Upaprayanto adhvaraṁ mantraṁ vocemāg-naye.*
Āre asme ca śṛṇvate.

Moving close to the vedi of the yajna of love and non-violence, let us chant holy words of thought and devotion in praise of Agni, lord of light and yajna who listens to us from far as well as from near.

यः स्नीहितीषु पूर्व्यः संजग्मानासु कृष्टिषु।
अरं ाद्दाशुष गयम॥ २॥

2. *Yaḥ snīhitīṣu pūrvyaḥ sañjagmānāsu kṛṣṭiṣu.*
Arakṣad dāśuṣe gayam.

Agni is the eternal lord of yajna who, in gatherings of people meeting for the purpose of fellowship and yajna of love, protects and promotes the wealth of the generous yajamana.

उत ब्रुवन्तु जन्तव उदग्निर्वृत्रहाजनि। धनंजया रणरण॥ ३॥

3. *Uta bruvantu jantava udagnirvṛtrahājani.*
Dhanañjayo raṇeraṇe.

And let the people praise and celebrate Agni who dispels the clouds of darkness, creates and protects the wealth of the charitable yajamana, and gives us victory in the battles for wealth one after another.

यस्य दूता असि य वषि हव्यानि वीतय।
दस्मत्कृणाष्यध्वरम॥ ४॥

4. *Yasya dūto asi kṣaye veṣi havyāni vītaye.*
Dasmat kṛṇoṣyadhvaram.

Agni, you are the harbinger of light. Wherever you go, you carry holy sacrificial materials into the

house for the joy of the family and conduct and accomplish blissful yajna which dispels want and suffering from the home.

तमित्सुहव्यमङ्गिरः सुदेवं सहसा यहा।
जना आहुः सुबर्हिषम॥ ५॥

5. *Tamit suhavyamaṅgiraḥ sudevaṁ sahaso yaho.*
Janā āhuḥ subarhiṣam.

Agni, Angira, breath of life for the world arising in yajna as the child of omnipotence, you are the same whom people call the lord of brilliance, master of science, waters and of the skies, worthy of being invoked in yajna for the gifts of wonderful wealths.

आ च वहासि ताँ इह देवाँ उप प्रशस्तय।
हव्या सुश्चन्द वीतय॥ ६॥

6. *Ā ca vahāsi tāṁ iha devāṅ upa praśastaye.*
Havyā suścandra vītaye.

Agni, lord of light, beauty and joy, you are the power who bring in here close to us the brilliant and generous divinities worthy of invocation for their celebration and harbingers of holy gifts for the joy of the yajamana.

न यारुपब्दिरश्व्यः शृण्व रथस्य कच्चन।
यदग्न यासि दूत्यम॥ ७॥

7. *Na yorupabdiraśvyaḥ śṛṇṇve rathasya kaccana.*
Yadagne yāsi dūtyam.

Agni, lord of light, power and yajnic communication, when you move on your mission then the

tempestuous roar of your superfast chariot is not even heard.

त्वाता॑ वा॒ज्यह्र॑या॒ भि पूव॑स्मा॒दप॑रः।
प दा॒श्वाँ अ॑ग्न अस्थात ॥ ८ ॥

8. *Tvoto vājyahrayo'bhi pūrvasmādaparaḥ.*
Pra dāśvāň agne asthāt.

Lord of light and power, Agni, protected by you and blest with your speed, the generous and creative yajamana of scientific adventure, superfast, free and bold, shoots from one place and reaches the other.

उ॒त द्यु॒मत्सु॒वीर्यं॑ बृ॒हद॑ग्न विवाससि।
द॒वभ्या॑ दव दा॒शुषे॑ ॥ ९ ॥

9. *Uta dyumat suvīryaṁ bṛhadagne vivāsasi.*
Devebhyo deva dāśuṣe.

Agni, lord of light, wealth and generosity, you are ever keen to shower upon the charitable yajamana and eminent scholars of scientific brilliance abundant gifts of valour, honour and universal excellence.

Mandala 1/Sukta 75

Agni Devata, Gotama Rahugana Rshi

जु॒षस्व॑ स॒पथ॑स्तमं॒ वचा॑ द॒वप्स॑रस्तमम।
ह॒व्या जु॒ह्वा॑न आ॒सनि॑ ॥ १ ॥

1. *Juṣasva saprathastamaṁ vaco devapsarastamam.*
Havyā juhvāna āsani.

Agni, lord of light, knowledge and speech, since you accept sacred words and sacrificial foods into your vedi-like holy mouth, be kind to receive and enjoy the

most liberal and extensive words and most divinely inspired prayerful exhortations of ours and be pleased to bless us.

अथा॑ त अङ्गिरस्तमाग्ने॒ वधस्तम पि॒यम।
वा॒चम॒ बह्मा॑ सा॒न॒सि॥ २॥

2. *Athā te aṅgirastamāgne vedhastama priyam.*
Vocema brahma sānasi.

Agni, lord most knowledgeable, dearest breath of enlightenment, bless us, and then we would speak the eternal victorious words of divinity dear to you.

कस्त॑ जा॒मिजना॑ना॒मग्॒ का दा॒श्वध्वरः।
का ह॒ कस्मि॑ ाँसि श्रि॒तः॥ ३॥

3. *Kaste jāmirjanānāmagne ko dāśvadhvaraḥ.*
Ko ha kasminnasi śritaḥ.

Agni, who among people is your brother that knows well? Who is the giver? Who is the yajaka? Who are you? Wherein do you abide.

त्वं जा॒मिजना॑ना॒मग्॑ मि॒त्रा अ॑सि पि॒यः।
सखा॒ सखि॑भ्य॒ इड्यः॥ ४॥

4. *Tvaṁ jāmirjanānāmagne mitro asi priyaḥ.*
Sakhā sakhibhya īḍyaḥ.

Agni, you are the brother and saviour of the people. You are the friend. You are so dear and affectionate a source of fulfilment. You are the friend of friends, adorable for your companions.

यजा॑ ना मि॒त्रावरु॑णा॒ यजा॑ दे॒वाँ ऋ॒तं बृ॒हत।
अग्॒ य॒ा॒ स्वं दम॑म॥ ५॥

5. *Yajā no mitrāvaruṇā yajā devāň ṛtaṁ bṛhat.*
Agne yakṣi svaṁ damam.

Agni, do yajna for Mitra and Varuna, pranic energy of prana and apana. Do yajna for the divine energies of nature. Do yajna for Rtam, promotion of Eternal Knowledge of divine Law. Do yajna for the sake of your own home and for self-control and self-culture.

Mandala 1/Sukta 76

Agni Devata, Gotama Rahugana Rshi

का त उपतिमनसा वरायभुवदग्ने शन्तमा का मनीषा।
का वां यज्ञैः परि दं त आप केन वा ते मनसा दाशम॥ १॥

1. *Kā ta upetirmanaso varāya bhuvadagne śantamā kā manīṣā. Ko vā yajñaiḥ pari dakṣaṁ ta āpa kena vā te manasā dāśema.*

Agni, lord of peace and enlightenment, what is your way to the improvement of mind? What is the most tranquillising exercise of the mind? Who attains to laudable success in the realisation of Divinity by yajnas of study, socialisation and self sacrifice? By what state of mind shall we offer to serve and honour you?

एह्यग्न इह होता नि षीदादब्धः सु पुरएता भवा नः। अवतां त्वा रोदसी विश्वमिन्व यजा महे सौमनसाय देवान॥ २॥

2. *Ehyagna iha hotā ni ṣīdādabdhaḥ su pura etā bhavā naḥ. Avatāṁ tvā rodasī viśvaminve yajā mahe saumanasāya devān.*

Agni, lord of kindness and benevolence, come to us fearless and bold and lead our yajna as high-priest to take us forward. May the heaven and earth which

sustain the world be with you. Come to the noblest brilliancies of humanity for the sake of peace and joy of the mind and soul.

प सु विश्वाऩ्न रसा ध यग्न भवा यज्ञानाऩमभिशस्तिपावा ।
अथा वह सामपतिं हरिभ्यामातिथ्यमस्म चकृमा सुदाव्ने ॥ ३ ॥

3. *Pra su viśvān rakṣaso dhakṣyagne bhavā yajñānā mabhiśastipāvā. Athā vaha somapatiṁ haribhyā mātithyamasmai cakṛmā sudāvne.*

Agni, lord of light, power and justice, burn off the evil to extinction. Be the saviour and protector of yajnas of common endeavour from violence. Bring in Indra, lord of energy and the joy of soma. And we shall extend the heartiest welcome and hospitality to him.

पजावता वचसा वह्निरासा च हुव नि च सत्सीह दवः ।
वषिं होत्रमुत पात्रं यजत्र बाधि पयन्तजनितवसूनाम ॥ ४ ॥

4. *Prajāvatā vacasā vahnirāsā ca huve ni ca satsīha devaiḥ. Veṣi hotramuta potraṁ yajatra bodhi prayantarjanitarvasūnām.*

Agni, power of yajna and harbinger of joy and prosperity, creative force of nature in yajna, voracious consumer of input oblations and creator of a thousandfold wealth and energies of life and prana, I invoke you with holy words of social import for the sake of all my people. Come to the yajna with blessings of divine brilliancies and sit on the vedi. Front leader as you are, creator of wealth as you are for the hearth and home of people, spirit of yajna as you are, bring us the holiest sanctifying materials for our life of yajna and enlighten us on the art of advancement and progress.

यथा॒ विप॑स्य॒ मनु॑षा ह॒विर्भि॑र्दे॒वाँ अय॑जः कृ॒विभिः॑ कृ॒विः
सन। ए॒वा हो॑तः सत्यतर॒ त्वम॒द्याग्ने॑ म॒न्द्रया॑ जु॒ह्वा॑ यजस्व ॥ ५ ॥

5. *Yathā viprasya manuṣo havirbhirdevāň ayajaḥ kavibhiḥ kaviḥ san. Evā hotaḥ satyatara tvamadyāgne mandrayā juhvā yajasva.*

Just as a person, being a poet going with the poets, performs yajna in honour of divinities and brilliant persons, with the sacred materials of a noble and intelligent person, similarly, O Agni, noble performer, noble visionary, truer and more sincere than truth and sincerity itself, perform yajna for us in the home today with a beautiful ladle and the divine voice of wisdom.

Mandala 1/Sukta 77

Agni Devata, Gotama Rahugana Rshi

कु॒था दा॑शमा॒ग्नय॒ कास्मै॑ दे॒वजु॑ष्टोच्यत भा॒मिन॒ गीः।
या मर्त्ये॑ष्वमृ॒त ऋ॒तावा॒ होता॒ यजि॑ष्ठ॒ इत्कृ॒णोति॑ दे॒वान ॥ १ ॥

1. *Kathā dāśemāgnaye kāsmai devajuṣṭocyate bhāmine gīḥ. Yo martyeṣvamṛta ṛtāvā hotā yajiṣṭha it kṛṇoti devān.*

What shall we offer, how shall we offer, what appropriate words worthy of divinities, to this Agni, lord of yajna, light of knowledge, loving, kind and righteous, who, immortal among the mortals, is the master of eternal truth and Law, lord promoter of yajnic projects, most adorable and most sacrificing, creates brilliant and generous celebrities?

या अ॑ध्व॒रेषु॒ शन्त॑म ऋ॒तावा॒ होता॒ तमू॒ नमो॑भिरा कृ॑णुध्वम।
अ॒ग्नि॒यद्वमता॑य दे॒वान्त्स चा॒ बोधा॑ति॒ मन॑सा यजाति ॥ २ ॥

2. *Yo adhvareṣu śantama ṛtāvā hotā tamū namobhirā kṛṇudhvam. Agniryad vermartāya devāntsa cā bodhāti manasā yajāti.*

All ye yajakas, do honour and homage with salutations and oblations in yajna to Agni, harbinger of peace and bliss, ever true in nature, attributes and functioning, most creative and generous performer in yajna, who invokes the divinities for humanity, knows and awakes all to knowledge and self-awareness, and guides and leads the yajakas with his heart and soul.

स हि क॒तुः स मय॒ः स सा॒धुर्मि॒त्रा न भू॒दद्भु॑तस्य र॒थीः ।
तं मर्धे॑षु पथ॒मं दं॑व॒यन्ती॒र्विश॒ उप॑ ब्रुवत द॒स्ममारी॑ः ॥ ३ ॥

3. *Sa hi kratuḥ sa maryaḥ sa sādhurmitro na bhūda dbhutasya rathīḥ. Taṁ medheṣu pratha-maṁ devayantīrviśa upa bruvate dasmamārīḥ.*

Agni is the power and performer of yajna. He is human, close to humanity. He is good and saintly. May he abide as our friend, master of the wonderful chariot of existence. Lord of love, beauty and goodness as he is, him only, in the noblest yajnic programmes the loving, pious and knowledgeable people approach for address and redress, first and supreme as he is.

स नो॑ नॄ॒णां नृत॑मा रि॒शादा॑ अ॒ग्निगिरा॑ व॑सा वतु धी॒तिम ।
तना॑ च॒ य म॒घवा॑न॒ः शवि॑ष्ठा॒ वाज॑प्रसूता इ॒षय॑न्त॒ मन्म॑ ॥ ४ ॥

4. *Sa no nṛṇāṁ nṛtamo riśādā agnirgiro'vasā vetu dhītim. Tanā ca ye maghavānaḥ śaviṣṭhā vājaprasūtā iṣayanta manma.*

He who among our people is the most human and gracious, destroyer of violence, is Agni, lord of light,

power and leadership. May he join our voices and the powers of governance with defence, protection and progress and hold it together with the wealth of the nation and those who are men of honour, strongest in courage, endowed with food and energy and have the desire for knowledge and wisdom.

एवाग्निगातमभिऋृतावा विपभिरस्ताष्ट जातवदाः । स एषु द्युम्नं पीपयत्स वाजं स पुष्टिं याति जाषमा चिकित्वान ॥ ५ ॥

5. *Evāgnir gotamebhir ṛtāvā viprebhirastoṣṭa jātavedāḥ. Sa eṣu dyumnaṁ pīpayat sa vājaṁ sa puṣṭiṁ yāti joṣamā cikitvān.*

And Agni, lord ruler of truth and law, omniscient of things in existence is praised and acclaimed by sincere admirers and men of piety and dedication. And he, among these, providing for food, energy and prosperity and the light of knowledge in abundance, himself growing higher in knowledge, self-satisfaction and all round progress, goes on ever forward.

Mandala 1/Sukta 78

Agni Devata, Gotama Rahugana Rshi

अभि त्वा गातमा गिरा जातवदा विचषण ।
द्युम्नरभि प णानुमः ॥ १ ॥

1. *Abhi tvā gotamā girā jātavedo vicarṣaṇe. Dyumnairabhi pra ṇonumaḥ.*

Jataveda, Agni, omniscient lord of universal vision, we, men of knowledge and your admirers, offer homage to you with all our wealth and honour and our noblest songs of praise.

तमु॑ त्वा॒ गात॑मा गि॒रा रा॒यस्का॑मा दुवस्यति।
द्यु॒म्नर्॒भि प॑ णो॒नुमः॥ २॥

2. *Tamu tvā gotamo girā rāyaskāmo duvasyati.*
Dyumnairabhi pra ṇonumaḥ.

The man of knowledge and admiration, desirous of wealth and honour, offers homage and prayer to you, Agni, lord of light and power, with his voice of the heart. We do homage to you with all our wealth and power and with noblest songs of praise.

तमु॑ त्वा वाज॒सात॑ममङ्गिर॒स्वद्ध॑वामहे।
द्यु॒म्नर्॒भि प॑ णो॒नुमः॥ ३॥

3. *Tamu tvā vājasātamam aṅgirasvaddhavāhame.*
Dyumnairabhi pra ṇonumaḥ.

Agni, you who are lord of light, knowledge and power and giver of victory, we invoke like the very breath of life and do homage with all our honour, wealth and virtue.

तमु॑ त्वा वृत्र॒हन्त॑मं॒ या दस्यूँ॒रव॑धूनु॒ष।
द्यु॒म्नर्॒भि प॑ णो॒नुमः॥ ४॥

4. *Tamu tvā vṛtrahantamaṁ yo dasyūँ̃ravadhūnuṣe.*
Dyumnairabhi pra ṇonumaḥ.

Agni, breaker of the cloud and dispeller of darkness, who shake the evil and wicked to destruction, we celebrate you in homage with all the power and valour at our command.

अवा॑चाम॒ रह्॑गणा अ॒ग्नय॒ मधु॑म॒द्वच॑ः।
द्यु॒म्नर्॒भि प॑ णो॒नुमः॥ ५॥

5. *Avocāma rahūgaṇā agnaye madhumad vacaḥ. Dyumnairabhi pra ṇonumaḥ.*

We all, free from sin and evil, offer honey-sweet songs of praise and celebration in honour of Agni with all our knowledge and brilliance.

Mandala 1/Sukta 79

Agni Devata, Gotama Rahugana Rshi

हिरण्यकशा रजसा विसार हिधुनिवातइव धजीमान।
शुचिभाजा उषसा नवेदा यशस्वतीरपस्युवा न सत्याः ॥ १ ॥

1. *Hiraṇyakeśo rajaso visāre'hirdhunirvāta iva dhrajīmān. Śucibhrājā uṣaso navedā yaśasvatīrapasyuvo na satyāḥ.*

The sun, lord of golden beams blazing in the expanse of spaces, skies and the earth, shaker of the clouds and tempestuous like the winds, is Agni. The dawns of pure splendour like fairies and angels of truth and honour, shining and rising like flames of yajna fire, revealing like the vibrations of primordial knowledge, these are Agni too.

आ त सुपर्णा अमिनन्तँ एवः कृष्णा नावा वृषभा यदीदम।
शिवाभिन स्मयमानाभिरागात्पतन्ति मिहः स्तनयन्त्यभ्रा ॥ २ ॥

2. *Ā te suparṇā aminantaň evaiḥ kṛṣṇo nonāva vṛṣabho yadīdam. Śivābhirna smayamānābhirāgāt patanti mihaḥ stanayantyabhrā.*

Agni, if your golden sunbeams were to expand with their forces across the spaces, and if the sun holding the skies and the earth were to break the cloud pregnant with vapours, the cloud would roar and showers would

fall, coming to the earth as if with smiling blissful breezes of joy.

यदीमृतस्य पयसा पियानो नयन्नृतस्य पथिभी रजिष्ठः।
अयमा मित्रा वरुणः परिज्मा त्वचं पृञ्चन्त्युपरस्य यानाः॥ ३॥

3. *Yadīmṛtasya payasā piyāno nayannṛtasya pathibhī rajiṣṭhaiḥ. Aryamā mitro varuṇaḥ parijmā tvacaṁ pṛñcantyuparasya yonau.*

When the sun drinking and waxing with the vapours of water takes these up by the straightest and speediest paths, then Aryama, the sunlight, Mitra and Varuna, complementary energies of the sun holding the earth and skies together, and Parijman, winds and electric energies in the higher space, create the body of the cloud.

अग्ने वाजस्य गोमत ईशानः सहसो यहो।
अस्मे धेहि जातवदो महि श्रवः॥ ४॥

4. *Agne vājasya gomata īśānaḥ sahaso yaho.*
Asme dhehi jātavedo mahi śravaḥ.

Agni, lord of the knowledge of existence, creator and ruler of food, energy and wealths of life and lord of cows and sunbeams, child of omnipotence, bring us the brilliance of knowledge and great splendour of life's victories.

स इधाना वसुष्कविरग्निरीळन्याो गिरा।
रेवदस्मभ्यं पुवणीक दीदिहि॥ ५॥

5. *Sa idhāno vasuṣkaviragnirīḷenyo girā.*
Revadasmabhyaṁ purvaṇīka dīdihi.

Agni, that brilliant lord of light and knowledge, treasure home of wealth and joy, divine visionary of creation, adorable with holy words, lord of wealth, blazing with flames and flaming with forces, may he ever shine and shine us with knowledge.

ऽपा रा॑ज ुत त्मनाग्ऩ वस्तो॑रुतोषसः।
स ति॑ग्मजम्भ र् ासा॑ दह्ु पति॑॥ ६॥

6. *Kṣapo rājannuta tmanāgne vastorutoṣasaḥ.*
Sa tigmajambha rakṣaso daha prati.

Agni, blazing with light and power, creating and ruling over nights, days and the dawns, lord of the mighty order of justice and dispensation, burn up the evil and the wicked.

अवा॑ ना अग्न ऊतिभि॑र्गायत्रस्य् पभ॑र्मणि।
विश्वा॑सु धी॒ष्ु व॑न्द्य॥ ७॥

7. *Avā no agna ūtibhirgāyatrasya prabharmaṇi.*
Viśvāsu dhīṣu vandya.

Lord adorable all over the world in the affairs of enlightenment, protect and advance us with your care and powers of defence and development in the transactions of knowledge and happiness of the people with your heart and soul.

आ ना॑ अग्न र्यिं भ॑र सत्रा॒साहं॒ वर॑ण्यम।
विश्वा॑सु पृ॒त्सु दुष्टर॑म॥ ८॥

8. *Ā no agne rayiṁ bhara satrāsāhaṁ vareṇyam.*
Viśvāsu pṛtsu duṣṭaram.

Agni, lord of wealth and power, bless us with cherished wealth and power, formidable and invincible

in all the battles of life, overcoming all and ever.

आ नो अग्न सुचेतुना रयिं विश्वायुपोषसम ।
मार्डीकं धेहि जीवसे ॥ ९ ॥

9. *Ā no agne sucetunā rayiṁ viśvāyupoṣasam.*
Mārḍīkaṁ dhehi jīvase.

Agni, lord of life, light and wealth, bring us and bless us with wealth along with knowledge, science and technology that may provide nourishment and health for all, soothing and joyful for happy living.

प पूतास्तिग्मशोचिष वाचो गोतमाग्नय ।
भरस्व सुम्नयुगिरः ॥ १० ॥

10. *Pra pūtāstigmaśociṣe vāco gotamāgnaye.*
Bharasva sumnayurgiraḥ.

Most dedicated celebrant in search of peace and well-being of the soul, raise your voice and say holy words and sing pure songs of knowledge, wisdom and prayer in honour of Agni, blazing lord of splendour and vision of omniscience who would purify your mind and soul.

या नो अग्न भिदासत्यन्ति दूर पदीष्ट सः ।
अस्माकमिद वृध भव ॥ ११ ॥

11. *Yo no agne'bhidāsatyanti dūre padīṣṭa saḥ.*
Asmākamid vṛdhe bhava.

Agni, lord of light and power, whosoever far or near hate us or enslave us, may he be destroyed. Lord of life and wealth, be kind and gracious for our growth and progress.

Also: Agni, lord of light and wealth, whatever

you give us, or whenever and wherever you oblige us in person, that may be for our good and advancement.

सहस्रा ग विचषणिरग्नी र गांसि सधति।
हाता गृणीत उक्थ्यः ॥ १२ ॥

12. *Sahasrākṣo vicarṣaṇiragnī rakṣāṁsi sedhati.*
Hotā gṛṇīta ukthyaḥ.

Agni, lord of a thousand eyes (such as the sun), lord of universal vision, dispels and destroys the evil, the demons, darkness and suffering and poverty. High-priest of cosmic yajna, he is adorable and reveals the voice of omniscience in the soul.

Mandala 1/Sukta 80

Indra Devata, Gotama Rahugana Rshi

इत्था हि साम इन्मदं ब्रह्मा चकार वधनम । शविष्ठ वज्रि गा-
जसा पृथिव्या निः शशा अहिमच्र ानुं स्वराज्यम ॥ १ ॥

1. *Itthā hi soma inmade brahmā cakāra vardhanam.*
Śaviṣṭha vajrinnojasā pṛthivya niḥśaśā ahimarca-
nnanu svarājyam.

Giving to freedom and self-government an exalted place of honour, Brahma, lord creator, in-vested the joy and excitement of life with animation, growth and independence. And for the same reason, Indra, strongest in courage and valour, wielder of the thunderbolt of freedom and self-government, with your might and main, strike off the serpent of evil, suffering and slavery from the earth for all time.

स त्वामदद वृषा मदः सामः श्यनाभूतः सुतः । यना वृत्रं
निरद्भ्या जघन्थ वज्रि गाजसाच्र ानुं स्वराज्यम ॥ २ ॥

2. *Sa tvāmadad vṛṣā madaḥ somaḥ śyenābhṛtaḥ sutaḥ. Yenā vṛtraṁ niradbhyo jaghantha vajrinno jasārcannanu svarājyam.*

That excitement and enthusiasm arising from the eagle-shaped vedi of yajna and defended and advanced by the army in eagle array, raining from showers of divinity from Brahma, may boost your morale, and thereby, O Indra, lord of the thunderbolt, doing homage to the freedom and self-government of your people with your valour and heroism, you break the cloud of darkness, want and suffering and release the flow of plenty and prosperity.

पह्यभीहि धृष्णुहि न ते वजो नि यंसत। इन्द्र नृम्णं हि ते शवो हनो वृत्रं जया अपो र्चन्नु स्वराज्यम॥ ३॥

3. *Prehyabhīhi dhṛṣṇuhi na te vajro ni yaṁsate. Indra nṛmṇaṁ hi te śavo hano vṛtraṁ jayā apo'rcannanu svarājyam.*

Indra, lord of power and brilliance, ruler of the land, go forward. Go forward all round. Shake the evil. Irresistible is your thunderbolt of light and power. Your power and force is the wealth of the nation. Destroy the demon of want and drought, release and win the waters, plenty and prosperity and, in homage and reverence advancing the freedom and self-government of humanity, move ahead and higher.

निरिन्द्र भूम्या अधि वृत्रं जघन्थ निदिवः। सृजा मरुत्वतीरव जीवधन्या इमा अपो र्चन्नु स्वराज्यम॥ ४॥

4. *Nirindra bhūmyā adhi vṛtraṁ jaghantha nirdivaḥ. Sṛjā marutvatīrava jīvadhanyā imā apo'rcannanu svarājyam.*

Indra, all-ruling creative power of enlightenment and freedom, eliminate evil, darkness and ignorance from the face of the earth, bring the light of knowledge and vision of spirit from heaven and, reverentially advancing the republic of human freedom and self-governance, create and release these life-giving and energising waters to vitalise the nation of humanity to the speed and vibrancy of the winds.

इन्द्रो वृत्रस्य दार्धतः सानुं वज्रेण हीळितः। अभिक्रम्यावजिघ्नत पः सर्माय चोदय चर्षनुं स्वराज्यम ॥ ५ ॥

5. *Indro vṛtrasya dodhataḥ sānuṁ vajreṇa hīḷitaḥ. Abhikramyāvajighnate'paḥ sarmāya codayannarcannanu svarājyam.*

Indra, lord ruler of might, hero of war, adored and passionate, striking with the thunderbolt on the top of the ferocious cloud of evil fighting against sustenance of life, exhorts his own forces of freedom and, in reverence and homage to the land of freedom and self-governance, breaks the cloud to let the waters of light and life aflow.

अधि साना नि जिघ्नत वज्रेण शतपर्वणा। मन्दान इन्द्रो अन्धसः सखिभ्या गातुमिच्छत्यर्चन्ननु स्वराज्यम ॥ ६ ॥

6. *Adhi sānau ni jighnate vajreṇa śataparvaṇā. Mandāna indro andhasaḥ sakhibhyo gāgumicchatyarcannanu svarājyam.*

Indra strikes on the head and shoulders of Vrtra, demon of want and suffering with his thunderbolt of a hundredfold power and, rejoicing and doing honour and reverence to freedom and self-government, wants and

plans to clear the way for the food and joy of his friendly allies and citizens of the nation.

इन्द्र तुभ्यमिदद्रिवा नुत्तं वजिन्वीयम। यद्ध त्यं मायिनं मृगं तमु त्वं माययावधीरचन्नु स्वराज्यम ॥ ७ ॥

7. *Indra tubhyamidadrivo' nuttaṁ varjin vīryam. Yaddha tyaṁ māyinaṁ mṛgaṁ tamu tvaṁ māyayāvadhīrarcannanu svarājyam.*

To you, Indra, lord of the thunderbolt, mighty ruler of the republic, high as mountain and the cloud, cheers for incomparable excellence of valour since you, doing honour and reverence to the freedom and self-governance of the republic, destroyed that artful roaring demon of a cloud of darkness with your extraordinary power.

वि त वजासो अस्थिर न्नवतिं नाव्या३ अनु। महत्त इन्द्र वीर्यं बाह्वास्त बलं हितमचन्नु स्वराज्यम ॥ ८ ॥

8. *Vi te vajrāso asthirannavatiṁ nāvyā anu. Mahat ta indra vīryaṁ bāhvoste balaṁ hitamarcannanu svarājyam.*

Indra, your naval forces of the thunderbolt stand by ninety rivers and the sea. Mighty is your power, awful the valour concentrated in your arms, great ruler, dedicated in faith and reverence to freedom and the sovereign republic.

सहस्त्रं साकमर्चत परि ष्टोभत विंशतिः। शतनमन्वनानवुरिन्दायब्रह्माद्यतमचन्नु स्वराज्यम ॥ ९ ॥

9. *Sahasraṁ sākamarcata pari ṣṭobhata viṁśatiḥ. Śatainamanvano navurindrāyabrahmodyatam arcannanu svarājyam.*

Let all together with unanimity honour Indra, the ruler dedicated in faith and honour to the freedom and sovereignty of the Republic and the law and constitution in force under the rules of Veda, universal knowledge and universal values of humanity. Let a council of twenty assist and support him for work and stability of the government. Let hundreds of commanders obey and admire him for the success and glory of the land and the people.

इन्दा॑ वृ॒त्रस्य॒ तवि॑षीं॒ निर॑हन्त्सहसा॒ सहः॑ । म॒हत्तद॑स्य॒ पांस्यं॑ वृ॒त्रं ज॑घ॒न्वाँ अ॑सृज॒दच॒ रानु॑ स्व॒राज्य॑म ॥ १० ॥

10. *Indro vṛtrasya taviṣīṁ nirahantsahasā sahaḥ. Mahat tadasya pauṁsyaṁ vṛtraṁ jaghanvāṅ asṛjadarcannanu svarājyam.*

Indra, lord mighty as the force of lightning, with his courage and valour breaks down and eliminates the force and power of Vrtra, demon of ignorance, injustice and poverty. Great is that manliness and virility of his. Destroyer of the forces of darkness and slavery, he releases the spirit of freshness and the waters of new life in dedication and reverence to freedom and sovereignty of the grand world order of humanity.

इ॒म चि॒त्तव॑ म॒न्यव॒ वप॑त भि॒यसा॑ म॒ही । यदि॑न्द॒ वजि॒ गाज॑सा वृ॒त्रं म॒रुत्वाँ॒ अव॑धी॒रच॒ रानु॑ स्व॒राज्य॑म ॥ ११ ॥

11. *Ime cit tava manyave vepete bhiyasā mahī. Yadindra vajrinnojasā vṛtraṁ marutvāṅ avadhīrarcannanu svarājyam.*

Indra, lord of law and the thunderbolt of strength and power, both these, the great earth and the vast

environment, feel stirred with awe in reverence to your spirit and passion when you, O lord of stormy troops, with your valour and blazing brilliance, attack and destroy Vrtra, demon of darkness and want, to defend and maintain the sanctity and glory of the freedom and sovereignty of the republic.

न वपसा न तन्यतन्दं वृत्रा वि बीभयत। अभ्यनं वज आयसः सहस्त्रभृष्टिरायताच नु स्वराज्यम॥ १२॥

12. *Na vepasā na tanyatendraṁ vṛtro vi bībhayat. Abhyenaṁ vajra āyasaḥ sahasrabhṛṣṭrāyatārcannanu svarājyam.*

Neither by thunder nor by lightning can Vrtra, the cloud, terrorize Indra, the sun. Similarly neither by force nor by fear can the forces of evil, injustice and violence shake Indra, the ruler, who is dedicated with faith and reverence to the freedom and self-government of the people and the republic. Instead, the thunderbolt of inviolable steel and a hundred-fold lightning blaze overwhelms this demon of destructive forces from all round.

यद वृत्रं तव चाशनिं वजण समयाधयः। अहिमिन्द्र जिघांसता दिवि त बद्बध शवा च नु स्वराज्यम॥ १३॥

13. *Yad vṛtraṁ tava cāśaniṁ vajreṇa samayodhayaḥ. Ahimindra jighāṁsato divi te badbadhe śavo'rcannanu svarājyaṁ.*

Indra, heroic ruler, dedicated in reverence and faith to the freedom and sovereignty of the republic, when you fight Vrtra, the cloud of evil and violence, shoot the force of lightning with your thunderbolt killing

the demon, then your valour and fame as killer of the serpent of evil reaches heaven and abides there.

अभिष्टन त अदिवा यत्स्था जगच्च रजत। त्वष्टा चित्तव मन्यव इन्द्र वविज्यत भियाच नु स्वराज्यम॥ १४॥

14. *Abhiṣṭane te adrivo yat sthā jagacca rejate. Tvaṣṭā cit tava manyava indra vevijyate bhiyārcannanu svarājyam.*

Indra, lord ruler of the republic, dedicated to the freedom of the people and sovereignty of the state, when in the resounding fame and reverberations of your power, everything non-moving and everybody moving shines with brilliance, and the artists and technologists, Tvashtas of the nation, creators and makers of beautiful things, move with awe in homage to your spirit and passion for freedom and governance, then your dedication to the republic would be complete and wholly fulfilled.

नहि नु यादधीमसीन्द्रं का वीर्या परः । तस्मिं नृम्णमुत कतुं दवा आजांसि सं दधुरच नु स्वराज्यम॥ १५॥

15. *Nahi nu yādadhīmasīndraṁ ko vīryā paraḥ. Tasminnṛmṇamuta kratuṁ devā ojāṁsi saṁ dadhurarcannanu svarājyam.*

Who would not approach Indra? We all approach and admire him. Supreme are his virtues and attributes. Who can surpass? The divinities vest in him all the wealth desired by humanity, noble yajnic action and all the valour, splendour and heroism, dedicated as he is in reverence and faith to freedom and self-government. In him and under his rule all good people

are blest with wealth of knowledge, action, valour and fame.

यामथर्वा मनुष्पिता दध्यङ धियमत्नत। तस्मिन्ब्रह्माणि पूर्वथेन्द्र उक्था समग्मताच्र नु स्वराज्यम॥ १६॥

16. *Yāmatharvā manuṣpitā dadhyaṅ dhiyamatnata. Tasmin brahmāṇi pūrvathendra ukthā Samagmatārcannanu svarājyam.*

That intelligence, knowledge and enlightenment which Atharva, men of love and settled peace, Manu, men of thought and science, Pita, parents and teachers, and men of attainment and acquisition developed and spread across the land in faith and service to the sovereign republic of the peoples' freedom and self-governance, and, like the ancients, vested in Indra, the ruler, the same multiple sciences and songs of celebration, the same intelligence, knowledge and enlightenment, you all, people of the land, acquire and develop in furtherance of the freedom and sovereignty of the republic with faith and reverence.

Mandala 1/Sukta 81

Indra Devata, Gotama Rahugana Rshi

इन्द्रा मदाय वावृध शवसे वृत्रहा नृभिः। तमिन्महत्स्वाजिषूतमभं हवामहे स वाजेषु प नो विषत॥ १॥

1. *Indro madāya vāvṛdhe śavase vṛtrahā nṛbhiḥ. Taminmahatsvājiṣūtemarbhe havāmahe sa vājeṣu pra no'viṣat.*

Indra, the hero who destroys Vrtra, the cloud of want and suffering, and releases the showers of plenty and prosperity, goes forward with the people for the

achievement of strength and joy of the land of freedom and self-government. And him we invoke and exhort in the battles of life, great and small, so that he may defend and advance us in all our struggles for progress and lead us to victory.

असि॒ हि वीर॒ सन्या॒ सि॒ भूरि॑ परा॒ददिः। असि॑ द॒भस्य॑ चिद वृधा यज॑मानाय शि॒क्षसि सुन्व॒त भूरि॑ त॒ वसु॑॥ २॥

2. *Asi hi vīra senyo'si bhūri parādadiḥ. Asi dabhrasya cid vṛdho yajamānāya śikṣasi sunvate bhūri te vasu.*

Indra, you are the valiant hero. You are the warrior taking on many enemies and oppositions at a time. Even the small, you raise to greatness. You lead the creative and generous yajamana to knowledge and power. Hero of the battles of existence, may your wealth, power and honour grow higher and higher.

यदु॒दीर॑त आ॒जया॑ धृ॒ष्णव॑ धीयत॒ धना॑। यु॒ वा म॑द॒च्युता॒ हरी॒ कं हन॒ः कं वसा॑ दधा॒ स्माँ इ॑न्द॒ वसा॑ दधः॥ ३॥

3. *Yadudīrata ājayo dhṛṣṇave dhīyate dhanā. Yukṣvā madacyutā harī kaṁ hanaḥ kaṁ vasau dadho'smāँ̆ indra vasau dadhaḥ.*

When battles confront the nation, means and money are raised and prizes won for the brave. Commander of the forces, yoke the forces exuberant and raging for war. Destroy the enemy. Settle the victorious in wealth and peace. Indra, pray settle us in peace and comfort.

कत्वा॑ म॒हाँ अ॑नुष्व॒धं भी॒म आ वा॑वृध॒ शव॑ः। श्रि॒य ऋ॒ष्व उ॑पा॒कया॒नि शि॒पी हरि॑वान्दध॒ हस्त॑या॒वज॑माय॒सम॥ ४॥

4. *Kratvā mahāň anuṣvadhaṁ bhīma ā vāvṛdhe śavaḥ. Śriya ṛṣva upākayorni śiprī harivān dadhe hastayorvajramāyasam.*

Great by knowledge, awful by action, in his own right and by his own might, he grows in power and majesty. Elevated and sublime, blazing brilliant, lord of horses and speed of motion, he wields the golden thunderbolt of power and force in both his hands for the beauty and dignity of life and the republic of humanity.

आ पप्रा पार्थिवं रजो बद्बधे रोचना दिवि। न त्वावाँ इन्द्र कश्चन न जातो न जनिष्यत इति विश्वं ववक्थ॥ ५॥

5. *Ā paprau pārthivaṁ rajo badbadhe rocanā divi. Na tvāvāň indra kaścana na jāto na janiṣyate'ti viśvaṁ vavakṣitha.*

You pervade the earth and all that is earthly. You pervade the sky. You pervade and fix the bright heaven in place. Indra, none like you was ever born, nor shall ever be born. Indeed, you hold, rule, pervade and transcend the entire universe of existence.

या अया मर्तभाजनं परादर्दाति दाशुषे। इन्द्रो अस्मभ्यं शिक्षतु वि भजा भूरिं ते वसु भक्षीय तव राधसः॥ ६॥

6. *Yo aryo martabhojanaṁ parādadāti dāśuṣe. Indro asmabhyaṁ śikṣatu vi bhajā bhūri te vasu bhakṣīya tava rādhasaḥ.*

Indra, lord of the universe, master of life, provides food and sustenance for living beings. He gives wealth and comfort for the generous giver and for us. May the lord take us unto himself and give us knowledge

and instruction. O lord, may we, we pray, share your abundant treasure of wealth and divine happiness. May I enjoy the wealth and knowledge given by the lord.

मदंमद॒ हि नो॑ द॒दियूथा गवामृजु॒क्रतुः॑। सं गृ॑भाय पु॒रू श॒ताभ॑याह॒स्त्या वसु॑ शिशी॒हि रा॒य आ भ॑र॥ ७॥

7. *Mademade hi no dadiryūthā gavāmṛjukratuḥ. Saṁ gṛbhāya purū śatobhayāhastyā vasu śiśīhi rāya ā bhara.*

Indra, lord of wealth, power and generosity, in every joy of life, you are the giver. You are the giver of plenty of cows and abundance of light and sense. Lord of simple, natural and divine action of yajna, may he provide hundreds of kinds of wealth for us and bless us with both of his hands generously. Lord of wealth and glory, bring us the wealth of joy, dignity and glory and let us shine with honour.

मा॒दय॑स्व सु॒त सचा॒ शव॑से शूर॒ राध॑से। वि॒द्मा हि त्वा॑ पुरू॒वसु॒मुप॒ कामा॑न्त्ससृ॒ज्महे था॑ ना॒ वि॒ता भ॑व॥ ८॥

8. *Mādayasva sute sacā śavase śūra rādhase. Vidmā hi tvā purūvasumupa kāmāntsasṛjma-he'thā no'vitā bhava.*

Brave hero, be with us in this holy yajnic programme of the land of freedom and sovereignty for the creation of wealth, power and joy. Join us and let us celebrate together. Lord of abundant wealth, power and joy you are. May we, we pray, know you and be with you at the closest. Be our saviour, our protector, our promoter, so that we may creatively realise all our desires and ambitions.

एत त इन्द जन्तवो विश्वं पुष्यन्ति वार्यम। अन्तर्हि ख्या जनानामर्या वेदो अदाशुषां तेषां नो वेद आ भर॥ ९॥

9. *Ete ta indra jantavo viśvaṁ puṣyanti vāryam. Antarhi khyo janānāmaryo vedo adāśuṣāṁ teṣāṁ no veda ā bhara.*

Indra, lord of life and spirit, these living beings, yours all, do homage to you and augment the wealth and glory of the entire world. Lord and master of the people, you know the very heart of them inside out. Bring us the wealth of knowledge and spirit. Restore the wealth and knowledge of those ungenerous miserables who have lost it.

Mandala 1/Sukta 82

Indra Devata, Gotama Rahugana Rshi

उपो षु शृणुही गिरो मघवन्मातथाइव। यदा नः सूनृतावतः कर आदर्थयासे इद्याजो न्विन्द त हरी॥ १॥

1. *Upo ṣu śṛṇuhī giro maghavan mātathā iva. Yadā naḥ sūnṛtāvataḥ kara ādarthayāsa idyojā nvindra te harī.*

Indra, lord of wealth and glory, listen to our prayer at the closest, not like one distant or different. And when we pray bless us with a voice of sweetness and the light of holy truth. Lord of speed and motion, yoke your horses (and come to join the yajna).

अ ा ममीमदन्त ह्यव प्रिया अधूषत। अस्तोषत स्वभानवो विप्रा नविष्ठया मती योजा न्विन्द त हरी॥ २॥

2. *Akṣannamīmadanta hyava priyā adhūṣata. Astoṣata svabhānavo vipra naviṣṭhayā matī yojā nvindra te harī.*

Noble men acquiring holy knowledge, rejoicing, dearest favourite saints and sages brilliant with their innate genius and virtue, ward off the evil and pray to Indra with latest words of wisdom and homage. Indra, yoke your horses (on the wing and come to join the yajna).

सुसंदृशं त्वा वयं मघवन्वन्दिषीमहि। प नूनं पूणवन्धुरः स्तुता याहि वशाँ अनु याजा न्विन्द त हरी ॥ ३ ॥

3. *Susaṁdṛśaṁ tvā vayaṁ maghavan vandiṣīmahi. Pra nūnaṁ pūrṇabandhuraḥ stuto yāhi vaśāň anu yojā nvindra te harī.*

Indra, lord of wealth, power and universal glory, we pray to you, lord of the blissful eye. Lord in perfect covenant with humanity, worshipped and prayed to in sincerity, proceed and overwhelm the enemies of yajna and humanity. Yoke your horses (and come to bless the yajna).

स घा तं वृषणं रथमधि तिष्ठाति गाविदम। यः पात्रं हारियाजनं पूणमिन्द्र चिकतति याजा न्विन्द त हरी ॥ ४ ॥

4. *Sa ghā taṁ vṛṣaṇaṁ rathamadhi tiṣṭhāti govidam. Yaḥ pātraṁ hāriyojanaṁ pūrṇamin-dra ciketati yojā nvindra te harī.*

Indra, only that person who knows the science and technology of that horse-powered chariot which is perfect and fully capable of defence and safety against the enemy, would ride that prize-winning chariot of victory which would lead him to the conquest of territory and prosperity. Indra, yoke your horses (and come to join the yajna of defence and protection).

युक्तस्ते अस्तु दक्षिण उत सव्यः शतक्रता। तेन जायामुप प्रियां मन्दाना याह्यन्धसा याजा न्विन्द्र ते हरी ॥ ५ ॥

5. *Yuktaste astu dakṣiṇa uta savyaḥ śatakrato. Tena jāyāmupa priyāṁ mandāno yāhyandhaso yojā nvindra te harī.*

Indra, hero of a hundred yajnic battles, let your horse power on the right, and your horse power on the left of the chariot be yoked, and, happy at heart, with presents of delicacies, go to meet your darling wife. Lord of love, power and victory, yoke your horses and proceed.

युनज्मि ते ब्रह्मणा केशिना हरी उप प्र याहि दधिषे गभस्त्योः। उत्त्वा सुतासो रभसा अमन्दिषुः पूषण्वान्वज्रिन्त्समु पत्न्यामदः ॥ ६ ॥

6. *Yunajmi te brahmaṇā keśinā harī upa pra yāhi dadhiṣe gabhastyoḥ. Uttvā sutāso rabhasā amandiṣuḥ pūṣaṇvān vajrintsamu patnyāmadaḥ.*

I yoke your horses of beautiful mane to the chariot with holy chant of divine hymns and delicacies for sacred presents and gifts. Hold the reins in your hands and proceed for home. And then, lord of the thunderbolt and leader of heroic warriors, there, enthusiastic and ecstatic friends, well-trained, educated and cultured would join you for delightful company. And then, go and meet your wife and, with her, enjoy yourself with the family.

Mandala 1/Sukta 83

Indra Devata, Gotama Rahugana Rshi

अश्वा॑वति पथ॒मा गोषु॑ गच्छति सुपा॒वीरि॑न्द्र॒ मत्य॒स्त-
वा॒तिभिः॑। तमित्पृ॑णक्षि॒ वसु॑ना॒ भवी॑यसा॒ सिन्धु॒मापो॒ यथा॒भिता॒ विच॑तसः॥ १॥

1. *Aśvāvati prathamo goṣu gacchati suprāvīrindra martyastavotibhiḥ. Tamit pṛṇakṣi vasunā bhavīyasā sindhumāpo yathābhito vicetasaḥ.*

O Indra, lord ruler and protector, in a horse-powered chariot the pioneer goes forward first over lands and oceans in the world, man of zeal and courage as he is, protected by all your means of safety and defence. And him you bless with abundant wealth and fame which come to him as prominent rivers from all round join and flow into the sea.

आपो॒ न दे॒वीरुप॑ यन्ति हो॒त्रिय॑मव॒र्धः प॑श्यन्ति॒ वित॑तं॒ यथा॒ रज॑ः। पा॒च॒दे॒वासः॒ प ण॑यन्ति दे॒वयुं॑ ब्र॒ह्मापिय॑ं जोषयन्त॒ वरा॑इव॥ २॥

2. *Āpo na devīrupa yanti hotriyamavaḥ paśyanti vitataṁ yathā rajaḥ. Prācairdevāsaḥ pra ṇayanti devayuṁ brahmapriyaṁ joṣayante varā iva.*

Just as holy waters go to the sea and the vapours concentrate in the cloud, so do holy people go to yajna and to Indra, lord of yajna, and as they see the yajna spread around from the vedi as shelter of life's protection, so they conduct themselves in the tradition of ancient scholars and go forward to the holiest of the holies of existence and, like the best people of knowledge, action and devotion, love the divine lord

and the divine lore as the highest boon of life.

अधि द्वयोरदधा उक्थ्यं१ वचो यतस्रुचा मिथुना या सपर्यतः ।
असंयत्ता व्रत ते क्षेति पुष्यति भद्रा शक्तिर्यजमानाय सुन्वते ॥ ३ ॥

3. *Adhi dvayoradadhā ukthyaṁ vaco yatasrucā mithunā yā saparyataḥ. Asaṁyatto vrate te kṣeti puṣyati bhadrā śaktiryajamānāya sunvate.*

Indra, lord of yajna, just as you accept the offerings held in the ladles raised by the wedded couple, so graciously listen and accept the holy prayers of the two, ancients and moderns, teacher and disciple, husband and wife, parent and child, for the good of both. Even the loose and the wanton, under your care, find shelter and protection and grow. The gracious power of yajna creates and offers everything for the yajamana.

आदङ्गिराः प्रथमं दधिरे वय इद्धाग्नयः शम्या य सुकृत्यया ।
सर्वं पणः समविन्दन्त भोजनमश्वावन्तं गोमन्तमा पशुं नरः ॥ ४ ॥

4. *Ādaṅgirāḥ prathamaṁ dadhire vaya iddhāgnayaḥ śamyā ye sukṛtyayā. Sarvaṁ paṇeḥ samavindanta bhojanam aśvāvantaṁ gomantamā paśuṁ naraḥ.*

And then the scientists of fire and energy, leaders of mankind who light the fires and who first offer the libations into the fire with holy acts of love and peace, win their share of praise and fame with the reward of horses, speed and motion, wealth of cows, sensitivity of mind and senses and the joy of life and celestial vision.

यज्ञरथ्वा पथमः पथस्तत तततः सूया वतपा वन आजनि।
आ गा आजदुशना काव्यः सचा यमस्य जातममृतं
यजामह॥ ५॥

5. *Yajñairatharvā prathamaḥ prathastate tataḥ sūryo vratapā vena ājani. Ā gā ājaduśanā kāvyaḥ sacā yamasya jatamamṛtaṁ yajāmahe.*

As Atharva, scholar of sustained constancy like energy in stasis, discovers and creates the prime path of motion by yajnic research, the noble solar scientist brilliant as the sun dedicated to his vow rises in knowledge and discovers the path of the earth. Then the poetic sage prophetically inspired sings of the beauty of Venus and satellites born of the sun. And we meditate and pray for immortality of the state of moksha.

बहिवा यत्स्वपत्याय वृज्यत का वा श्लाकमाघाषत दिवि।
गावा यत्र वदति कारुरुक्थ्यस्तस्यदिन्दा अभिपित्वषु
रण्यति॥ ६॥

6. *Barhirvā yat svapatyāya vṛjyate'rko vā ślokamāghoṣate divi. Grāvā yatra vadati kārurukthyastasyedindro abhipitveṣu raṇyati.*

Where knowledge and science is collected like holy grass of yajna for the sake of noble posterity, where holy verses illuminating as the sun in heaven are chanted, where the artist carves around the vedi and holy mantras resound as thunder of the clouds, there in the blessed foods and offerings, Indra, lord of yajna, rejoices and speaks.

Mandala 1/Sukta 84

Indra Devata, Gotama Rahugana Rshi

असा॑वि॒ साम॑ इन्द॒ त॒ शवि॑ष्ठ धृष्ण॒वा ग॑हि ।
आ त्वा॑ पृणक्त्विन्द्रि॒यं रज॒: सूया॒ न र॒श्मिभि॑: ॥ १ ॥

1. *Asāvi soma indra te śaviṣṭha dhṛṣṇavā gahi.*
Ā tvā pṛṇaktvindriyaṁ rajaḥ sūryo na raśmibhiḥ.

Indra, lord ruler of power, strong and resolute, come, this soma has been distilled for you. May it exhilarate and strengthen your mind as the sun fills and brightens the sky with its rays.

इन्द्र॒मिद्धरी॑ वहतो॒ प॑तिधृष्टशवसम ।
ऋषी॑णां च स्तु॒तीरुप॑ य॒ज्ञं च॒ मानु॑षाणाम ॥ २ ॥

2. *Indramiddharī vahato'pratidhṛṣṭaśavasam.*
Ṛṣīṇāṁ ca stutīrupa yajñaṁ ca mānuṣāṇām.

The horses carry Indra, lord of informidable force and resolution of mind, to the Rshis' songs of praise and yajnic programmes of the people.

आ ति॑ष्ठ वृत्रह॒नथं यु॒क्ता त॒ ब्रह्म॑णा॒ हरी॑ ।
अ॒वा॒चीन॑ं सु त॒ मना॒ गावा॑ कृणातु व॒ग्नुना॑ ॥ ३ ॥

3. *Ā tiṣṭha vṛtrahan rathaṁ yuktā te brahmaṇā harī.*
Arvācīnaṁ su te mano grāvā kṛṇotu vagnunā.

Indra, lord ruler, breaker of the cloud, releaser of the waters of life, ride your chariot of the latest design and come. The horses are yoked with the right mantra and necessary stuffs. And may the high-priest of knowledge with his words of knowledge exhilarate you at heart.

इ॒ममि॑न्द सु॒तं पि॑ब॒ ज्यष्ठ॒ममर्त्यं॒ मद॑म ।
शु॒कस्य॑ त्वा॒भ्य॑ र॒न्धारा॑ ऋ॒तस्य॒ सादन ॥ ४ ॥

4. *Imamindra sutaṁ piba jyteṣṭham amartyaṁ madam. Śukrasya tvābhyakṣaran dhārā ṛtasya sādane.*

Indra, lord of light and universal rule, drink of the ecstasy of joy distilled, highest and immortal. The streams of pure and brilliant power and glory flow towards you in the house of Truth and Law.

इन्दा॑य नू॒नम॑चता॒क्थानि॑ च बवीतन ।
सु॒ता अ॑मत्सु॒रिन्द॑वो॒ ज्यष्ठं॑ नमस्यता॒ सहः॑ ॥ ५ ॥

5. *Indrāya nūnamarcatokthāni ca bravītana. Sutā amatsurindavo jyeṣṭhaṁ namasyatā sahaḥ.*

All ye children of the earth, in truth and sincerity, do reverence and homage to Indra, ruling lord of light and life. Speak words of thanks and praise in appreciation of his dominion. Let the drops of distilled soma give him delight and ecstasy. Bow to him, lord supreme of courage and power.

न॒कि॒ष्ट्व॒द्र॒थीत॑रा॒ हरी॒ यदि॑न्द्र॒ यच्छ॑स ।
न॒कि॒ष्ट्वानु॑ म॒ज्मना॒ न॒कि॒ः स्वश्व॑ आनश ॥ ६ ॥

6. *Nakiṣṭvad rathītaro harī yadindra yacchase. Nakiṣṭvānu majmanā nakiḥ svaśva ānaśe.*

Indra, while you yoke and drive the horses, powers of the chariot of your dominion, none could be a better master of the chariot. None could equal you in power, courage and force. None as master of horse and chariot could claim even to approach you in power, efficiency and glory.

य एक इद्विदयते वसु मर्ताय दाशुषे ।
ईशानो अपतिष्कुत इन्द्रो अङ्ग ॥ ७ ॥

7. *Ya eka id vidayate vasu martāya dāśuṣe.*
Īśāno apratiṣkuta indro aṅga.

Dear friend, the one sole lord who gives everything in life to the man of charity and generosity is Indra, supreme ruler of the world, who is constant, unmoved and unchallenged.

कदा मर्तमराधसं पदा क्षुम्पमिव स्फुरत ।
कदा नः शुश्रवद्गिर इन्द्रो अङ्ग ॥ ८ ॥

8. *Kadā martam arādhasaṁ padā kṣumpamiva sphurat. Kadā naḥ śuśravad gira indro aṅga.*

Dear friend, when would Indra, lord of wealth, power and justice, shake the miserly, uncreative, ungenerous and selfish person like a weed? Who knows? And would he listen to our prayers? Any time!

यश्चिद्धि त्वा बहुभ्य आ सुतावाँ आविवासति ।
उग्रं तत्पत्यते शव इन्द्रो अङ्ग ॥ ९ ॥

9. *Yaściddhi tvā bahubhya ā sutāvāň āvivāsati.*
Ugraṁ tat patyate śava indro aṅga.

Dear friend, it is Indra, creator of energy, vitality and the joy of soma, who, for the sake of many does special favours to you and makes you shine, and it is he, again, who controls violent force, that which could be anywhere.

स्वादारित्था विषूवता मध्वः पिबन्ति गौर्यः । या इन्द्रेण सयावरीर्वृष्णा मदन्ति शोभस वस्वीरनु स्वराज्यम ॥ १० ॥

10. *Svādoritthā viṣūvato madhvaḥ pibanti gauryaḥ. Yā indreṇa sayāvarīrvṛṣṇā madanti śobhase vasvīranu svarājyam.*

The golden and brilliant people and forces of the land drink of the delicious, exciting and universal honey sweets of national pride and prestige and joyously celebrate their achievements in the company of generous and valorous Indra for the advancement of the honour and glory of the republic in obedience to the demands and discipline of the freedom and self-government of the nation.

ता अस्य पृशनायुवः सामं श्रीणन्ति पृश्नयः । पिया इन्द्रस्य धनवा वजं हिन्वन्ति सायकं वस्वीरनु स्वराज्यम ॥ ११ ॥

11. *Tā asya pṛśanāyuvaḥ somaṁ śrīṇanti pṛśnayaḥ. Priyā indrasya dhenavo vajraṁ hinvanti sāyakaṁ vasvīranu svarājyam.*

Those forces of Indra, the ruler, close together in contact and unison, of varied forms and colours, brilliant as sunrays and generous and productive as cows, who are dearest favourites of the ruler, create the soma of joy and national dignity and hurl the missile of the thunderbolt upon the invader as loyal citizens of the land in accordance with the demands and discipline of freedom and self-government.

ता अस्य नमसा सहः सपयन्ति पचतसः । वतान्यस्य सश्चिर पुरूणि पूर्वचित्तय वस्वीरनु स्वराज्यम ॥ १२ ॥

12. *Tā asya namasā sahaḥ saparyanti pracetasaḥ. Vratānyasya saścire purūṇi pūrvacittaye vasvīranu svarājyam.*

Those forces, noble and intelligent, serve and augment the courage and power of this Indra with food, energy and armaments and, as citizens of the land, as a matter of duty to the freedom and discipline of the republic, predictably join many dedicated projects and programmes of his in anticipation of success.

इन्दा॑ दधी॒चा अ॒स्थभि॑र्वृ॒त्राण्यप॑तिष्कुतः ।
ज॒घान॑ नव॒तीर्नव॑ ॥ १३ ॥

13. *Indro dadhīco asthabhirvṛtrāṇyapratiṣkutaḥ.*
Jaghāna navatīrnava.

Indra, lord of light and space, unchallenged and unchallengeable, wields the thunderbolt and, with weapons of winds, light and thunder, breaks the clouds of ninety-nine orders of water and electricity for the sake of humanity and the earth.

इ॒च्छन्नश्व॑स्य॒ यच्छिर॒ः पर्व॑त॒ष्वप॑श्रितम ।
तद्वि॑दच्छर्य॒णाव॑ति ॥ १४ ॥

14. *Icchannaśvasya yacchiraḥ parvateṣvapaśritam.*
Tad vidaccharyaṇāvati.

Just as the sun reaches and breaks the densest concentrations of vapours in the clouds fast moving in the regions of the sky, so should the ruler know the best part of his fastest forces stationed on the mountains and of the enemy forces lurking around and in the forests if he desires victory.

अत्राह॒ गोर॑मन्वत॒ नाम॒ त्वष्टु॑रपी॒च्य॑म ।
इ॒त्था च॒न्द्रम॑सो गृ॒हे ॥ १५ ॥

15. *Atrāha goramanvata nāma tvaṣṭurapīcyam.*
Itthā candramaso gṛhe.

Just as here on the surface of the earth and in its environment, we know, there is the beautiful light of the sun penetrating and reaching everywhere, similarly, let all know, it is there on the surface of the moon. (Just as the sun holds and illuminates the earth and the moon, so should the ruler with his light of justice and power hold and brighten every home in the land.)

का अद्य युङ्क्ते धुरि गा ऋतस्य शिमीवता भामिना दुह्णायून।
आसन्निषून्हृत्सु असा मयाभून्य एषां भृत्यामृणधत्स जीवात॥ १६॥

16. *Ko adya yuṅkte dhuri gā ṛtasya śimīvato bhāmino durhṛṇāyūn. Āsanniṣūn hṛtsvaso mayobhūnya eṣāṁ bhṛtyāmṛṇadhat sa jīvāt.*

Who joins the bullocks to the front yoke of the chariot of Truth to-day as ever? The Lord Ruler of the universe. And he who joins men of noble action, heroes of passion and righteousness, frightful fighters, archers of the bow and arrow who pierce the hearts of contradictions and maintain peace and joy, may he who joins these to truth and promotes these servants of truth to prosperity live long.

क इषत तुज्यत का बिभाय का मंसत सन्तमिन्द्रं का अन्ति। कस्ताकाय क इभायात राय धि बवत्तन्वइ का जनाय॥ १७॥

17. *Ka īṣate tujyate ko bibhāya ko maṁsate santa-mindraṁ ko anti. Kastokāya ka ibhāyota rāye'dhi bravat tanve ko janāya.*

Who attacks and wins? Who is attacked and overthrown, who is smothered by fear? Who knows

Indra being at the closest? Who speaks for the child? Who for the household? Who for wealth and prosperity? Who for the body? And who for the people? Who speaks for these with authority? The ruler knows.

का अग्निमीट्टे हविषा घृतन स्रुचा यजाता ऋतुभिर्ध्रुवभिः ।
कस्मै देवा आ वहानाशु होम का मंसत वीतिहोत्रः सुदेवः ॥ १८ ॥

18. *Ko agnimīṭṭe haviṣā ghṛtena srucā yajātā ṛtubhir-dhruvebhiḥ. Kasmai devā ā vahānāśu homa ko maṁsate vītihotraḥ sudevaḥ.*

Who worships Agni with ghrta and holy materials for the progress of life? Who performs yajna with ladles of offerings definitely according to the seasons? For whom do the divinities instantly bear and bring the blessings of holiness? Who, noble and generous yajaka and brilliant scholar, really knows? The lord ruler.

त्वमङ्ग प शंसिषा देवः शविष्ठ मत्यम ।
न त्वदन्या मघव न्यस्ति मर्डितेन्द्र ब्रवीमि ते वचः ॥ १९ ॥

19. *Tvamaṅga pra sáṁsiṣo devaḥ śaviṣṭha martyam. Na tvadanyo maghavannasti marḍitenra bravīmi te vacaḥ.*

Anga, dear friend, Indra, dear and saviour, giver of joy, omnipotent lord, self-refulgent and omniscient, reveal the truth for mortal humanity. Lord of universal wealth, none other than you is the giver of peace and bliss. I speak the very word of yours in covenant.

मा ते राधांसि मा त ऊतयो वसो स्मान्कदा चना दभन ।
विश्वा च न उपमिमीहि मानुष वसूनि चषणिभ्य आ ॥ २० ॥

20. *Mā te rādhāṁsi mā ta ūtayo vaso'smān kadā canā dabhan. Viśvā ca na upamimīhi mānuṣa vasūni carṣaṇibhya ā.*

Indra, universal shelter of the world, may all your blessings of wealth and modes of protection never forsake us. Loving father of humanity, grant us all the wealth of knowledge and bliss here and hereafter for all the people of the world.

Mandala 1/Sukta 85

Maruts Devata, Gotama Rahugana Rshi

प य शुम्भन्त जनया न सप्तया यामन्नुदस्य सूनवः सुदंससः । रादसी हि मरुतश्चक्रिर वृध मदन्ति वीरा विदथेषु घृष्वयः ॥ १ ॥

1. *Pra ye śumbhante janayo na saptayo yāman rudrasya sūnavaḥ sudaṁsasaḥ. Rodasī hi maruta-ścakrire vṛdhe madanti vīrā vidatheṣu ghṛṣvayaḥ.*

Maruts, the winds, currents of energy, tempestuous warriors of noble action, children of Rudra, lord of justice and dispensation, move on their highways and shine like graceful beauties and coursers of lightning speed. They fill the heaven and earth with their vibrations and actions for the sake of progress and expansion. Heroes of mighty power, they fight and rejoice in yajnic acts of creation and growth of life.

त उ ातासो महिमानमाशत दिवि रुदासो अधि चक्रिर सदः । अचन्ता अर्कं जनयन्त इन्दियमधि श्रिया दधिर पृश्निमातरः ॥ २ ॥

2. *Ta ukṣitāso mahimānamāśata divi rudrāso adhi cakrire sadaḥ. Arcanto arkaṁ janayanta indriyam adhisriyo dadhire pṛśnimātaraḥ.*

Maruts, children of Rudra, lord of might and justice, born of space, showerers of fertility over the earth, they win grandeur for themselves and build their home high over the skies in heaven. Worshipping the sun and creating wealth of mind and material, they shine with grace over the wealth and beauty of the mortal world.

गामा॑तरा॒ यच्छु॒भय॑न्त अ॒ञ्जिभि॑स्त॒नूषु॑ शु॒भा द॑धिरे॒ वि॒रुक्म॑तः। बाध॑न्त॒ विश्व॑मभिमा॒ति॒न॒मप॒ वर्त्मा॑न्यषा॒मनु॑ रीयत घृ॒तम॥ ३॥

3. *Gomātaro yacchubhayante añjibhistanūṣu śubhrā dadhire virukmataḥ. Bādhante viśvam abhimāti-namapa vartmānyeṣāmanu rīyate ghṛtam.*

Maruts, children of the earth, shining with noblest sciences and actions, commanding glowing health and handsomeness, bear light and grace of body and mind. They stall all their opponents in the world, and wherever they go, life's nectar, ghrta and waters flow in abundance and follow in their footsteps.

वि ये भ्राज॑न्त॒ सुम॑खास ऋ॒ष्टिभि॑: पच्या॒वय॑न्ता॒ अच्यु॑ता चि॒दाज॑सा। म॒ना॒जुवा॒ यन्म॑रुता॒ रथ॒ष्वा वृष॑वातास॒: पृष॑ती॒रयु॑ग्ध्वम॥ ४॥

4. *Vi ye bhrājante sumakhāsa ṛṣṭibhiḥ pracyāva-yanto acyutā cidojasā. Manojuvo yanmurato ratheṣvā vṛṣavrātāsaḥ pṛṣatīrayugdhvam.*

They are the heroes, Maruts, who shine with

their own lustre, powers of noble yajnic action and scientific achievement who, moving at the speed of mind, shake even the unshakable with their mighty weapons, using the energy of wind, water and electricity. Ye, rulers and commanders of the forces, powerful tacticians and organisers, deploy the maruts and use the power of versatile wind, water and electricity in your cars and battle chariots.

प यदथ॑षु पृष॑तीरयु॑ग्ध्वं॒ वाज॒ अदि॑ं मरुता॒ र॑ंहय॑न्तः।
उ॒ताऋ॒ष॒स्य॒ वि ष्य॑न्ति धारा॒श्चम॑॑वा॒दभि॒व्यु॑न्दन्ति॒ भूम॑॥ ५॥

5. *Pra yad ratheṣu pṛṣatīrayugdhvaṁ vāje adriṁ maruto raṅhayantaḥ. Utāruṣasya vi ṣyanti dhārā ścarmevodabhirvyundanti bhūma.*

O Maruts, heroes of the nation, when in the battle of life you apply the versatile winds and water which move the cloud to shower the rains, then the brilliant streams issue forth and cover the earth with water just as the streams of soma flow and soak the filter spread out for distillation.

आ वा॑ वहन्तु सप्त॑या रघु॒ष्यदा॑ रघु॒पत्वा॑न॒ः प जि॑गात बा॒हुभि॑ः।
सीद॒ता ब॒हिरु॒रु व॒ः सद॑स्कृ॒तं मा॒दय॑ध्वं मरुता॒ मध्वा॒ अन्ध॑सः॥ ६॥

6. *Ā vo vahantu saptayo raghuṣyado raghupatvānaḥ pra jigāta bāhubhiḥ. Sīdata barhiruru vaḥ sadaskṛtaṁ mādayadhvaṁ maruto madhvo andhasaḥ.*

Maruts, may superfast vehicles transport you here and everywhere. May the flying planes at top speed take you anywhere by the force of their arms. Come,

the chamber is made ready for you. Come and be comfortable in the seats. Enjoy yourselves with honey sweets of food and drink.

तं वधन्त स्वतवसा महित्वना नाकं तस्थुरुरु चक्रिर सदः।
विष्णुयद्धावद वृषणं मदच्युतं वया न सीद न्धि बर्हिषि प्रिय॥ ७॥

7. *Te'vardhanta svatavaso mahitvanā nākaṁ tasthururu cakrire sadaḥ. Viṣṇuryaddhāvad vṛṣaṇaṁ madacyutaṁ vayo na sīdannadhi barhiṣi priye.*

They surely grow and advance by their own strength and high merit, abide in regions of bliss and expand their home whom Vishnu, lord of knowledge and science, protects while they ride a luxurious plane powered by wind and water and, seated in a beautiful and comfortable chamber, they fly like birds.

शूरा इवद्युयुधया न जग्मयः श्रवस्यवा न पृतनासु यतिर।
भयन्त विश्वा भुवना मरुदभ्य राजान इव त्वषसंदृशा नरः॥ ८॥

8. *Śūrā ived yuyudhayo na jagmayaḥ śravasyavo na pṛtanāsu yetire. Bhayante viśvā bhuvanā marudbhyo rājāna iva tveṣasaṁdṛśo naraḥ.*

Like heroes they are warriors. Like warriors they rise and advance. In battles they strike like flying dragons. The entire world quakes with fear of the Maruts. They are leaders of men blazing in majesty like emperors.

त्वष्ता यद्वज्रं सुकृतं हिरण्ययं सहस्त्रभृष्टिं स्वपा अवतयत।
धत्त इन्दा नयपांसि कतव हन्वृत्रं निरपामब्जदणवम॥ ९॥

9. *Tvaṣṭā yad vajraṁ sukṛtaṁ hiraṇyayaṁ sahasrabhṛṣṭiṁ svapā avartayat. Dhatta indro naryapāṁsi kartave'han vṛtraṁ nirapāmaubjadarṇavam.*

Tvashta, the expert maker of weapons, tools and instruments for defence and development, provides the thunderbolt, total infrastructure, well-done, golden and capable of countless possibilities of performance. Indra, mighty ruler, defender and creator, wields that thunderbolt and apparatus for the accomplishment of desired and planned actions in the world of humanity. He strikes Vrtra, the cloud holding waters of fertility, the resources of materials and energy, and thus releases the oceanic flow of wealth. (This is how scientific, technological and economic development of the human nation goes on for the achievement of economic prosperity, political stability and generous happiness and well-being for all. All through, the Maruts are active since they are nature's forces ever at work anywhere and everywhere.)

ऊ॒र्ध्वं नु॑नुद्र॒ व॒तं त आज॑सा दादृहा॒णं चि॑द्भि॒दुर्वि पर्व॑तम।
धर्म॑न्ता वा॒णं म॒रुत॑: सु॒दान॑वो॒ मद॒ साम॑स्य॒ रण्या॑नि चक्रिर॥ १०॥

10. *Ūrdhvaṁ nunudre'vataṁ ta ojasā dādṛhāṇaṁ cid bibhidurvi parvatam. Dhamanto bāṇaṁ marutaḥ sudānavo made somasya raṇyāni cakrire.*

With their lustrous power and valour, up and high they impel the cloud holding the reservoir of water, drive it on and break it to release the flow of energy for earth's fertility. Blowing the conch, they call upon the

nation and, playing the veena and burnishing their weapons, the tempestuous Maruts, commanders of Indra, generous heroes of humanity, perform delightful acts of joy and martial celebration in the midst of life's ecstasy.

जिह्मं नुनुद्र वतं तया दिशासिञ्च्र उत्सं गातमाय तृष्णज। आ गच्छन्तीमवसा चित्रभानवः कामं विप्रस्य तपयन्त धामभिः ॥ ११ ॥

11. *Jihmaṁ nunudre'vataṁ tayā diśāsiñcannutsaṁ gotamāya tṛṣṇaje. Ā gacchantīmavasā citrabhānavaḥ kāmaṁ viprasya tarpayanta dhāmabhiḥ.*

Maruts, powers of wondrous light with their might and generosity direct the controlled waters of the cloud by various paths in the desired directions, filling wells, tanks, springs and depressions for the thirsting children of the earth. Thus do the powers of beneficence come to the earth with protection and progress fulfilling the need of noble humanity with their power and potential.

या वः शम शशमानाय सन्ति त्रिधातूनि दाशुषे यच्छताधि। अस्मभ्यं तानि मरुता वि यन्त रयिं नो धत्त वृषणः सुवीरम ॥ १२ ॥

12. *Yā vaḥ śarma śaśamānāya santi tridhātūni dāśuṣe yacchatādhi. Asmabhyaṁ tāni maruto vi yanta rayiṁ no dhatta vṛṣaṇaḥ suvīram.*

O Maruts, dynamic powers of nature and humanity, creative, generous and kind, whatever your gifts of shelter, comfort and protection there be, whatever gifts of balanced health and triple physical,

mental and material wealth there be, bear and bring for the toiling, working, worshipping humanity, specially for the generous man of philanthropy. Powers and showers of divine favours, bear and bring for us those gifts of wealth and brave progeny.

Mandala 1/Sukta 86

Maruts Devata, Gotama Rahugana Rshi

मरुता यस्य हि क्षय पाथा दिवा विमहसः ।
स सुगोपातमा जनः ॥ १ ॥

1. *Maruto yasya hi kṣaye pāthā divo vimahasaḥ.*
Sa sugopātamo janaḥ.

Maruts, dear as the breath of life, bright as the light of heaven, agents of great and adorable action, the person whose house you visit and bless with protection grows to be the most secure and meritorious person.

यज्ञैर्वा यज्ञवाहसा विप्रस्य वा मतीनाम ।
मरुतः शृणुता हवम ॥ २ ॥

2. *Yajñairvā yajñavāhaso viprasya vā matīnām.*
Marutaḥ śṛṇutā havam.

Maruts, carriers and promoters of universal yajna by various acts of yajna in nature and society, listen to the prayer and invocations of the pious and intelligent people and promote their acts of holiness.

उत वा यस्य वाजिना नु विप्रमत क्षत ।
स गन्ता गोमति व्रज ॥ ३ ॥

3. *Uta vā yasya vājino'nu vipramatakṣata.*
Sa gantā gomati vraje.

Maruts, powers of exceptional speed and intelligence, the man of knowledge whom you shape into a sophisticated scholar of eminence grows to be a pioneer on the path of the stars.

अस्य वीरस्य बर्हिषि सुतः सामा दिविष्टिषु।
उक्थं मदश्च शस्यत ॥ ४ ॥

4. *Asya vīrasya barhiṣi sutaḥ somo diviṣṭiṣu.*
Ukthaṁ madaśca śasyate.

The soma of honour and fame distilled on the holy seats of yajna, the holy chant of praise, and the joy and celebration of the brilliant achievement of this brave young man is exceptional and it is raised all round.

अस्य श्रोषन्त्वा भुवा विश्वा यश्चर्षणीरभि।
सूरं चित्सस्त्रुषीरिषः ॥ ५ ॥

5. *Asya śroṣantvā bhuvo viśvā yaścarṣaṇīrabhi.*
Sūraṁ cit sasruṣīriṣaḥ.

Let all people of the world listen to this brave young man and let their homage reach him as the homage and gratitude of the world reaches the sun for the gift of light and life.

पूर्वीभिर्हि ददाशिम शरद्भिर्मरुता वयम।
अवोभिश्चर्षणीनाम ॥ ६ ॥

6. *Pūrvībhirhi dadāśima śaradbhirmaruto vayam.*
Avobhiścarṣaṇīnām.

Maruts, dynamic powers of brilliance and generosity, old and ancient, just as you have been giving knowledge, power and protection to humanity since the earliest years of life, so may we, we pray, do honour

and homage to you with the faithful gifts of a grateful people.

सुभगः स पयज्यवा मरुता अस्तु मत्यः।
यस्य पयांसि पर्षथ ॥ ७ ॥

7. *Subhagaḥ sa prayajyavo maruto astu martyaḥ.*
Yasya prayāṁsi parṣatha.

Maruts, adorable yajnic powers, generous and self sacrificing, surely that person is fortunate and prosperous whose delightful oblations you bless and sprinkle with the showers of your favours.

शशमानस्य वा नरः स्वदस्य सत्यशवसः।
विदा कामस्य वनतः ॥ ८ ॥

8. *Śaśamānasya vā naraḥ svedasya satyaśavasaḥ.*
Vidā kāmasya venataḥ.

Maruts, dynamic powers of action and generosity, know and fulfil the plan and desire of the man truly courageous and powerful, knowledgeable, cultured and graceful who honestly lives by the sweat of his brow.

यूयं तत्सत्यशवस आविष्कृत महित्वना।
विध्यता विद्युता रक्षः ॥ ९ ॥

9. *Yūyaṁ tat satyaśavasa āviṣkarta mahitvanā.*
Vidhyatā vidyutā rakṣaḥ.

Maruts, men of real courage and power, with your honour and reputation and technological weapons, let that power and force come into play which would fix and break down the forces of crime and evil from the social scene.

गूर्हता गुह्यं तमा वि यात विश्वमत्रिणम।
ज्यातिष्कता यदुश्मसि॥ १०॥

10. *Gūhatā guhyaṁ tamo vi yāta viśvamatriṇam. Jyotiṣkartā yaduśmasi.*

Maruts, powers of courage and justice, uncover and reduce the deep darkness of want and ignorance to nullity, eliminate the voracious hoarders of the world, and create the light that we love and adore.

Mandala 1/Sukta 87

Maruts Devata, Gotama Rahugana Rshi

पत्वं रासः पतवसा विरप्शिना नानता अविथुरा ऋजीषिणः। जुष्टतमासा नृतमासा अञ्जिभिर्व्यानज क चिदुस्राइव स्तृभिः॥ १॥

1. *Pratvakṣasaḥ pratavaso virapśino'nānatā avithurā ṛjīṣiṇaḥ. Juṣṭatamāso nṛtamāso añjibhir vyānajre ke cidusrā iva stṛbhiḥ.*

Maruts, shaping and refining powers of life and nature, active powerfully, mighty exuberant, unbent, unshaken, lovers of truth, knowledge and joy to the last drop of soma, most adorable, foremost leaders of humanity shine as the lights of dawn with their splendour and cover the beauty of life with their blessings of protection.

उपह्वरेषु यदचिध्वं यियिं वयइव मरुतः कन चित्पथा।
श्चातन्ति काशा उप वा रथेष्वा घृतमुक्षता मधुवर्णमर्चत॥ २॥

2. *Upahvareṣu yadacidhvaṁ yayiṁ vaya iva marutaḥ kena cit pathā. Ścotanti kośā upa vo ratheṣvā ghṛtamukṣatā madhuvarṇam arcate.*

O Maruts, tempestuous heroes of the human nation, flying like birds by whatever path you choose, whatever the prize of success and victory you collect on your winding courses, the clouds consecrate you around your chariots, and shower golden honey-ghrta on the admiring faithfuls dedicated to you and your project.

प्रैषामज्मेषु विथुरेव रजत भूमिर्यामेषु यद्ध युञ्जते शुभे।
ते क्रीळयो धुनयो भाजदृष्टयः स्वयं महित्वं पनयन्त धूतयः॥ ३॥

3. *Praiṣāmajmeṣu vithureva rejate bhūmiryāmeṣu yaddha yuñjate śubhe. Te krīḷayo dhunayo bhrājadṛṣṭayaḥ svayaṁ mahitvaṁ panayanta dhūtayaḥ.*

During their mighty operations the earth vibrates like a maiden stricken with awe when the Maruts launch upon their noble courses. And they, sporting, shaking, burnishing their weapons and storming, mount up their own grandeur by themselves.

स हि स्वसृत्पृषदश्वा युवा गणाꣳ या इशानस्तविषीभिरावृतः। असि सत्य ऋणयावानेद्या स्या धियः पाविताथा वृषा गणः॥ ४॥

4. *Sa hi svasṛt pṛṣadaśvo yuvā gaṇo'yā īśānastaviṣībhirāvṛtaḥ. Asi satya ṛṇayāvānedyo'syā dhiyaḥ prāvitāthā vṛṣā gaṇaḥ.*

The same force of Maruts, troop of heroes, young, self-inspired and inspiring their people, equipped with variety of tempestuous horse-power, all ruling with comprehensive intelligence, clothed in the light of essential merit and grandeur, you are realistic and

dedicated to truth, acquitting yourselves of your obligations, worthy of praise, protectors of this intelligence of the nation with promotion and progress, and generous as blessed winds that bring showers of rain.

पितुः पत्नस्य जन्मना वदामसि सामस्य जिह्वा प जिगाति च ।सा । यदीमिन्द्रं शम्यृक्वाण आशतादि ।गमानि यज्ञियानि दधिर ॥ ५ ॥

5. *Pituḥ pratnasya janmanā vadāmasi somasya jihvā pra jigāti cakṣasā. Yadīmindraṁ śamyṛkvāṇa āśatādinnāmāni yajñiyāni dadhire.*

We speak of the ancient and eternal Lord by virtue of birth from the same father of creation. By virtue of the joy of being and the sight and light of the sun, the tongue celebrates and advances the language of knowledge. Those researching and activating water and energy study the Rks and realise the knowledge and power, and then define the names, properties and yajnic uses of these in peace for progress.

श्रियस कं भानुभिः सं मिमिक्षिर त रश्मिभिस्त ऋक्वभिः सुखादयः । त वाशीमन्त इष्मिणा अभीरवा विद पियस्य मारुतस्य धाम्नः ॥ ६ ॥

6. *Śriyase kaṁ bhānubhiḥ saṁ mimikṣire te raśmibhista ṛkvabhiḥ sukhādayaḥ. Te vāśimanta iṣmiṇo abhīravo vidre priyasya mārutasya dhāmnaḥ.*

For the sake of the beauty, comfort and culture of life, they mix water with the flames of fire and clouds with the rays of the sun with the advice of the scholars of Rks, and they bring showers of rain. And, blest with

sophisticated instruments and weapons, impetuous of speed and power, free of fear, they know the secrets and sources of the wondrous and dear energies of the Maruts.

Mandala 1/Sukta 88

Maruts Devata, Gotama Rahugana Rshi

आ विद्युन्मद्भिर्मरुतः स्वर्क रथेभिर्याता ऋष्टिमद्भिरश्वपर्णैः ।
आ वर्षिष्ठया न इषा वयो न पप्तता सुमायाः ॥ १ ॥

1. *Ā vidyunmadbhirmarutaḥ svarkai rathebhiryāta ṛṣṭimadbhiraśvaparṇaiḥ. Ā varṣiṣṭhayā na iṣā vayo na paptatā sumāyāḥ.*

Maruts, heroes of the speed of winds, masters of wondrous science and power, go far by brilliant electric chariots fitted with high-powered weapons and equipped with aerial wings and, flying like birds, come to us with food and energy of the best and highest quality.

तं रुणभिर्वरमा पिशङ्गैः शुभ कं यान्ति रथतूभिरश्वैः ।
रुक्मा न चित्रः स्वधितीवान पव्या रथस्य जङ्घनन्त भूम ॥ २ ॥

2. *Te'ruṇebhirvaramā piśaṅgaiḥ śubhe kaṁ yānti rathatūrbhiraśvaiḥ. Rukmo na citraḥ svadhitī-vān pavyā rathasya jaṅghananta bhūma.*

Maruts, heroes of the speed of winds, come to high comfort for the sake of noble work by chariots powered by red flaming and yellow fire power and used for horses on the wing. The troop of heroes, brilliant as well as wonderful, commanding the force of thunder-

bolt, arrives striking and breaking the ground with the felly of the chariot wheel.

श्रिय कं वो अधि तनूषु वाशीर्मेधा वना न कृण्वन्त ऊर्ध्वा। युष्मभ्यं कं मरुतः सुजातास्तुविद्युम्नासो धनयन्त अद्रिम॥ ३॥

3. *Śriye kaṁ vo adhi tanūṣu vāśīrmedhā vanā na kṛṇavanta ūrdhvā. Yuṣmabhyaṁ kaṁ marutaḥ sujātāstuvidyumnāso dhanayante adrim.*

For the grace of beauty, freedom and power, and to provide you comfort, they raise the level of intelligence and knowledge of the divine Word of the Veda in your personality just as they raise and develop the trees of the forest. The Maruts, high born, abundant and exuberant in the wealth and knowledge of nature and mind, enrich the cloud and the mountain to bear fruit and provide comfort and joy for you.

अहानि गृध्राः पया व आगुरिमां धियं वाकार्यां च देवीम। ब्रह्म कृण्वन्ता गातमासा अकरूर्ध्वं नुनुद उत्सधिं पिबध्यै॥ ४॥

4. *Ahāni gṛdhrāḥ paryā va āgurimāṁ dhiyaṁ vārkāryāṁ ca devīm. Brahma kṛṇvanto gotamaso arkairūrdhvaṁ nunudra utsadhiṁ pibadhyai.*

Lovers of noble ambition, good days are come for you all round. Scholars of divine knowledge creating food for knowledge and spirit with the chant of holy mantras inspire this brilliant vision and intelligence of yours pure as celestial waters. Just as they uplift the water to provide drink and irrigation to dry area, so they impel our knowledge and intelligence to rise high.

एतत्त्य ा याजनमचति सस्वह यन्मरुता गातमा वः ।
पश्यन हिरण्यचकानयादंष्टान्विधावता वराहून ॥ ५ ॥

5. *Etat tyanna yojanam aceti sasvarha yanmaruto gotamo vaḥ. Paśyan hiraṇyacakrān ayodaṁ-ṣṭrān vidhāvato varāhūn.*

Maruts, heroes of knowledge and action moving at the speed of winds, this order of knowledge, action, science and progress which the scholars of science and Divinity, seeing the chariots of golden wheels and jaws of steel flying around and roaring, describes and teaches like an ideal teacher, awakens you to higher consciousness of knowledge and responsibility.

एषा स्या वा मरुता नुभत्री पतिं ष्टाभति वाघता न वाणी ।
अस्तांभयद वृथासामनु स्वधां गभस्त्याः ॥ ६ ॥

6. *Eṣā syā vo maruto'nubhartrī prati ṣṭobhati vāghato na vāṇī. Astobhayad vṛthāsām anu svadhāṁ gabhastyoḥ.*

Maruts, heroes of the winds and leaders of humanity, this voice of celebration is replete with nourishment and confirmation of your honour and valour. It defines your action and achievement and, in consequence, it commits you to your honour and duty as the voice of the high priest commits the yajamana to his duty on purpose, according to the power and potential in his hands.

Mandala 1/Sukta 89

Vishvedeva Deva, Aditi Devata, Gotama Rahugana Rshi

आ नो भद्राः क्रतवो यन्तु विश्वतो दब्धासो अपरीतास उद्भिदः। देवा नो यथा सदमिद वृधे असन्नप्रायुवो रक्षितारो दिवेदिवे॥ १॥

1. *Ā no bhadrāḥ kratavo yantu viśvato'dabdhāso aparītāsa udbhidaḥ. Devā no yathā sadmid vṛdhe asannaprāyuvo rakṣitāro divedive.*

From all sides, may noble thoughts, actions and meritorious people come and bless us, people fearless, indispensable, creative and all round saviours. Long lived they be, these noble ones of divine character, ever progressive and protective for us so that our life and home may grow and advance day by day.

देवानां भद्रा सुमतिरृजूयतां देवानां रातिरभि नो नि वर्तताम। देवानां सख्यमुप सेदिमा वयं देवा न आयुः प तिरन्तु जीवसे॥ २॥

2. *Devānāṁ bhadrā sumatirṛjūyatāṁ devānāṁ rātirabhi no ni vartatām. Devānāṁ sakhyamu-pa sedimā vayaṁ devā na āyuḥ pra tirantu jīvase.*

May the holy wisdom of the noble people dedicated to truth, simplicity and divinity come and bless us. May the wealth and generosity of the self-realised souls ever shine on us. May we ever be close to the love and friendship of the creative and brilliant people. May all powers of divinity bless us with good health and long age for a noble and full life.

तान्पूव॑या नि॒विदा॑ हूमह॒ व॒यं भगं मि॒त्रमदि॑तिं द॒क्षमस्रिध॑म।
अ॒य॒मणं॒ वरु॑णं॒ साम॑म॒श्विना॒ सर॑स्वती नः सु॒भगा॒ मय॑स्करत ॥ ३ ॥

3. *Tān pūrvayā nividā hūmahe vayaṁ bhagaṁ mitram aditiṁ dakṣam asridham. Aryamaṇaṁ varuṇaṁ somam aśvinā sarasvatī naḥ subhagā mayaskarat.*

Them, with the ancient and eternal Vedic voice of omniscience, do we invoke and celebrate: we praise and celebrate Bhaga, lord of glory, Mitra, universal friend, Aditi, mother of light, Daksha, lord of skill and expertise, Asridha, lord of love and ahinsa, Aryaman, lord of justice, Varuna, lord of all virtue worthy of choice, Soma, lord of beauty, peace and joy, Ashvins, lords of natural complementarities, and Sarasvati, mother of knowledge and learning and giver of good fortune who may, we pray, do us all the good in life.

त ग्ना वा॑ता मया॒भु वा॑तु भष॒जं तन्मा॒ता पृ॑थि॒वी तत्पि॒ता द्याः। तद गावा॑णः साम॒सुता॑ मया॒भुव॒स्तदश्विना शृणुतं धिष्ण्या यु॒वम ॥ ४ ॥

4. *Tanno vāto mayobhu vātu bheṣajaṁ tanmātā pṛthivī tat pitā dyauḥ. Tad grāvāṇaḥ somasuto mayobhuvastadaśvinā śṛṇutaṁ dhiṣṇyā yuvam.*

May the wind, refreshing and delightful, blow good and bring us that healthful medicinal freshness and joy. May mother earth and father sun give us that fresh lease of life. May the clouds, showers of joy, and the soma press of yajna rain down peace, health and happiness on us. O Ashvins, both nature's powers of

growth, complementarity and enlightenment, innately vested with universal wisdom, listen to our prayer.

तमीशानं जगतस्तस्थुषस्पतिं धियंजिन्वमवसे हूमहे वयम।
पूषा नो यथा वदसामसद वृध रक्षिता पायुरदब्धः स्वस्तये॥ ५॥

5. *Tamīśānaṁ jagatastasthuṣaspatiṁ dhiyaṁ jinvamavase hūmahe vayam. Pūṣā no yathā vedasāmasad vṛdhe rakṣitā pāyuradabdhaḥ svastaye.*

For our safety and protection, we invoke and pray to that Lord Ruler of the universe, father and controller of the moving and the non-moving world who inspires and enlightens our mind and sense so that Pusha, lord of health and growth, beyond fear and violence, protector and giver of nourishment be kind and favourable to us for our good and for the growth of our knowledge and competence.

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु॥ ६॥

6. *Svasti na indro vṛddhaśravāḥ svasti naḥ puṣā viśvavedāḥ. Svasti nastārkṣyo ariṣṭanemiḥ svasti no bṛhaspatirdadhātu.*

May Indra, lord of power and majesty, abundant in food, energy and honour, be for our good and bless us with favours. May Pusha, lord of universal growth, be for our good and bless us with progress. May Tarkshya, lord inviolable, worthy of love and friendship, destroyer of suffering, be good for us and bless us with

good fortune. And may Brhaspati, lord of universal knowledge and wisdom be good and bless us with knowledge, wisdom and sweet language.

पृषदश्वा मरुतः पृश्निमातरः शुभंयावानो विदथेषु जग्मयः ।
अग्निजिह्वा मनवः सूरचक्षसो विश्वे नो देवा अवसा गमन्निह ॥ ७ ॥

7. *Pṛṣadaśvā marutaḥ pṛśnimātaraḥ śubhaṁyāvāno vidatheṣu jagmayaḥ. Agnijihvā manavaḥ sūracakṣaso viśve no devā avasā gamanniha.*

Maruts, tempestuous heroes of war, of a variety of horses and chariots, children of the earth, lovers of good and beauty, moving to yajnas and marching to battles, having tongues of fire, thoughtful, radiant as the sun, all of them choice nobilities of the world may, we pray, come to us with the gift of protection and progress.

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥ ८ ॥

8. *Bhadraṁ karṇebhiḥ śṛṇuyāma devā bhadraṁ paśyemākṣabhiryajatrāḥ. Sthirairaṅgaistuṣṭuvāṁsastanūbhirvyaśema devahitaṁ yadāyuḥ.*

Noble people of brilliant, generous and divine nature, help us to hear with our ears what is good and beneficial. Noble people dedicated to yajna, may we, by your favour and kindness see with our eyes what is good and elevating. May we, enjoying with firm and strong bodies and body parts, thanking the Lord Divine and praising the things given by Him live a full life fit for and blest by the divinities.

शतमि ु शरदा अन्ति दवा यत्रा नश्चका जरसं तनूनाम। पुत्रासा यत्र पितरा भवन्ति मा ना मध्या रीरिषता-युगन्ताः ॥ ९ ॥

9. *Śataminnu śarado anti devā yatrā naścakrā jarasaṁ tanūnām. Putrāso yatra pitaro bhavanti mā no madhyā rīriṣatāyurgantoḥ.*

O Devas, powers of nature and divinity, hundred years is the proximity of our life in which are also provided the years of our old age. In that very period, our children will grow to be the fathers of their children. We pray, let not the life line of a person moving on to the hundred year mark be snapped on the way.

अदितिद्यारदितिरन्तरि ामदितिमाता स पिता स पुत्रः। विश्व दवा अदितिः पञ्च जना अदितिजातमदितिजनित्वम ॥ १० ॥

10. *Aditirdyauraditirantarikṣamaditirmātā sa pitā sa putraḥ. Viśve devā aditiḥ pañca janā aditirjātamaditirjanitvam.*

Heaven, the region of light, the lord of light, is eternal, imperishable. Akasha, i.e., the sky region is eternal. Mother is eternal. The father is eternal. The son is eternal. All the divinities of nature and humanity are eternal. The five orders of society are eternal. All that is born is eternal. All that is being born and will be born is eternal.

Note: Eternal, imperishable, permanent: these terms are to be understood in the context of Vedic philosophy, and not in the context of daily life. Things are eternal in two ways: essentially and existentially. God, i.e., Ishvara/Brahma, jiva/ the soul, and Prakrti,

these are eternal essentially. They are there when the universe is created and they remain after the life of one creation is over at the time of pralaya, annihilation. But the things that come into existence at the time of creation, such as light, sun, sky, air, water, earth, human and other forms of life, human relations such as father, mother, son, daughter, classes of people etc., go out of existence to annihilation at the time of pralaya. And yet, at the time of the next creation, they come into existence again. Thus they come into existence and go out of existence, and this flow of existence-non existence continues for all time, eternally. This flow is eternal. This flow is called Pravaha. These things are eternal in relation to this flow of existence. They are eternal existencially. The three, God, soul and Prakrti (nature) are eternal essentially.

Mandala 1/Sukta 90

Vishvedeva Devata, Gotama Rahugana Rshi

ऋजुनीती ना वरुणा मित्रा नयतु विद्वान।
अयमा दवः सजाषाः॥ १॥

1. *Ṛjunītī no varuṇo mitro nayatu vidvān.*
Aryamā devaiḥ sajoṣāḥ.

May God, Lord Omniscient, Varuna, lord of justice and worthy of our intelligent choice, Mitra, lord of universal friendship, and the man of knowledge, wisdom and divine vision bless us with a natural simple and honest way of living. May Aryama, lord of justice and dispensation, bless us with a straight way of living without pretence. May He, lord of love who loves us and whom we love bless us with the company of noble,

generous and brilliant people in humanity, and may He grant us the benefit of such generous powers of nature.

त हि वस्वा॒ वस॑वानास्त॒ अप॑मूरा॒ महा॑भिः ।
व॒ता र॑क्षन्त॒ वि॒श्वहा॑ ॥ २ ॥

2. *Te hi vasvo vasavānāste apramūrā mahobhiḥ.*
Vratā rakṣante viśvāhā.

They are the wealth, they are the values. They shower all with wealth and the values of life. They are intelligent, they know, they are great with great things and grandeur of existence. They guard and maintain the discipline and laws of life for all time.

त अ॒स्मभ्यं॒ शम॑ यंस॒न्नमृ॑ता॒ मर्त्य॑भ्यः ।
बाध॑मानाँ॒ अप॒ द्विषः॑ ॥ ३ ॥

3. *Te asmabhyaṁ śarma yaṁsannamṛtā martyebhyaḥ. Bādhamānā apa dviṣaḥ.*

May they, lords of power and intelligence, immortal and free, bring us, for all the mortals, comfort and well-being, keeping off hate and enmity.

वि नः॑ प॒थः सु॑वि॒ताय॑ चि॒यन्त्विन्द्रो॑ म॒रुत॑ः ।
पू॒षा भगो॒ वन्द्या॑सः ॥ ४ ॥

4. *Vi naḥ pathaḥ suvitāya ciyantvindro marutaḥ.*
Pūṣā bhago vandyāsaḥ.

May Indra, lord of power and majesty, Maruts, vibrant powers of nature and leaders of humanity, Pusha, lord of health and growth, Bhaga, lord of plenty and good fortune, all worthy of adoration, select and prepare for us the right paths of living and confirm us in the good life for comfort and well-being.

उत ना धिया गाअगाः पूषन्विष्णवेवयावः ।
कर्ता नः स्वस्तिमतः ॥ ५ ॥

5. *Uta no dhiyo go agrāḥ pūṣan viṣṇavevayāvaḥ.*
Kartā naḥ svastimataḥ.

Pusha, lord of health and growth, Vishnu, lord omnipresent, and the leading man of enlightenment may, we pray, guide us to the intelligence and imagination which may issue in the right sense of perception, will and action, and may they confirm us in the good life of plenty and well-being.

मधु वाता ऋतायत मधु क्षरन्ति सिन्धवः ।
माध्वीर्नः सन्त्वोषधीः ॥ ६ ॥

6. *Madhu vātā ṛtāyate madhu kṣaranti sindhavaḥ.*
Mādhvīrnaḥ santvoṣadhīḥ.

Sweet as honey the winds blow for the soul of simplicity and naturalness. The waters rain, rivers flow and the oceans roll sweet as honey. May the herbs too be sweet as honey for us all.

मधु नक्तमुतोषसो मधुमत्पार्थिवं रजः ।
मधु द्यौरस्तु नः पिता ॥ ७ ॥

7. *Madhu naktamutoṣaso madhumat pārthivaṁ rajaḥ. Madhu dyaurastu naḥ pitā.*

May the night be soothing sweet as honey. May the days be energetic sweet as honey. May the dust of earth be fragrant sweet as honey. And may the sun in heaven, our father, shine bright and sweet as honey.

मधुमान्नो वनस्पतिर्मधुमाँ अस्तु सूर्यः ।
माध्वीर्गावो भवन्तु नः ॥ ८ ॥

8. *Madhumānno vanaspartirmadhumāň astu sūryaḥ. Mādhvīrgāvo bhavantu naḥ.*

May the trees be full of honey for us. May the sun be full of honey for us. May the cows be abundant in honey sweet milk for us.

शं नो॑ मि॒त्रः शं वरु॑ण॒ः शं नो॑ भवत्वय॒मा।
शं न॒ इन्द्रा॒ बृह॒स्पति॒ः शं नो॒ विष्णु॑रुरुक्र॒मः॥ ९॥

9. *Śaṁ no mitraḥ śaṁ varuṇaḥ śaṁ no bhavatvaryamā. Śaṁ na indro bṛhaspatiḥ śaṁ no viṣṇururukramaḥ.*

May Mitra bless us with peace. May Varuna bring us peace. May Aryama lead us to peace. May Indra and Brhaspati shower us with peace. May Vishnu, lord of mighty action, bless us with peace and action.

Mandala 1/Sukta 91

Soma Devata, Gotama Rahugana Rshi

त्वं सो॑म॒ प चि॑किता मनी॒षा त्वं रजि॑ष्ठ॒मनु॑ नेषि॒ पन्था॑म।
तव॒ पणी॑ती पि॒तरो॑ न इन्दा द॒वषु॒ रत्न॑मभजन्त॒ धीरा॑ः॥ १॥

1. *Tvaṁ soma pra cikito manīṣā tvaṁ rajiṣṭhamanu neṣi panthām. Tava praṇītī pitaro na indo deveṣu ratnam abhajanta dhīrāḥ.*

Soma, lord of peace, power and joy, you are wide-awake with understanding and alertness of mind. You lead to the simple, natural and truthful path of life and action. By virtue of your guidance and leadership, soothing and gracious as the moon, our wise seniors and forefathers enjoy the very jewels of life among the divinities.

त्वं सा॑म कर्तु॒भिः सु॒कर्तु॑भूस्त्वं द ॑क्षः सुद ॑ा॑ वि॒श्ववे॑दाः ।
त्वं वृषा॑ वृष॒त्वभि॑र्महि॒त्वा द्यु॒म्नभि॑र्द्युम्न्य॑भवा नृ॒च ॑ाः ॥ २ ॥

2. *Tvaṁ soma kratubhiḥ sukraturbhūstvaṁ dakṣaiḥ sudakṣo viśvavedāḥ. Tvaṁ vṛṣā vṛṣatvebhirmahitvā dyumnebhirdyumnyabhavo nṛcakṣāḥ.*

Soma, lord of peace and joy, with acts of knowledge, vision and wisdom, you are a hero of noble action. With science and expertise, you are the specialist, possessed of universal knowledge. With showers of generosity and noble qualities, you are generous as the cloud. Lord of knowledge and vision of humanity, with your wealth and charities, you are the ideal honoured philanthropist.

राज्ञा॑ नु त॒ वरु॑णस्य व्र॒तानि॑ बृ॒हद ग॑भी॒रं तव॑ सा॒म॒ धाम॑ ।
शु॒चि॒ष्ट्वम॑सि प्रि॒या न मि॒त्रा द॒ ॑ाय्या॑ अय॒मवा॑सि साम ॥ ३ ॥

3. *Rājño nu te varuṇasya vratāni bṛhadgabhīraṁ tava soma dhāma. Śuciṣṭvamasi priyo na mitro dakṣāyyo aryamevāsi soma.*

Soma, royal and exceptional are your vows of discipline dedicated to the world ruler Varuna. Grand and deep is your home. Pure and immaculate are you, dear as a bosom friend, Soma, and master of ceremonies as the foremost leader of a yajna.

या त॒ धामा॑नि दि॒वि या पृ॑थि॒व्यां या पव॑॑त॒ष्वाष॑धीष्व॒प्सु ।
तभि॑र्ना॒ विश्व॑ः सु॒मना॒ अह॒ळ॒नाज॑न्त्साम॒ पति॑ ह॒व्या गृ॑भाय ॥ ४ ॥

4. *Yā te dhāmāni divi yā pṛthivyāṁ yā parvateṣvoṣadhīṣvapsu. Tebhirno viśvaiḥ sumanā aheḷan rājantsoma prati havyā gṛbhāya.*

Soma, ruling lord of vitality, life and joy, whatever and wherever your homes in the regions of light, wherever on earth, wherever on the mountains, wherever in the herbs and waters, with all of them, lord good at heart and well-disposed, bless us with the holy materials for yajna and, in return, accept our homage of yajnic oblations.

त्वं सा॑मासि॒ सत्प॑ति॒स्त्वं राजा॒त वृ॑त्र॒हा।
त्वं भ॒द्रा अ॑सि॒ क॑तुः ॥ ५ ॥

5. *Tvaṁ somāsi satpatistvaṁ rājota vṛtrahā.*
Tvaṁ bhadro asi kratuḥ.

Soma, you are the lord and ruler of the ultimate and essential reality of existence. You are the ruler and controller of the negativities of existence and a breaker of the clouds of rain. You are the ultimate good and kind father, lord of yajna, omniscient, giver of knowledge, creator of knowledge and yajna.

त्वं च॑ सोम नो॒ वशा॑ जी॒वातुं॒ न म॑रामहे।
प्रि॒यस्तो॑त्रो॒ व॒न॒स्पति॑ः ॥ ६ ॥

6. *Tvaṁ ca soma no vaśo jīvātuṁ na marāmahe.*
Priyastotro vanaspatiḥ.

Soma, you are the pleasure, beauty and charm of our life for health and age. By virtue of you, we shall not die. You are the darling magic mantra against mortality, the ultimate Tree of Life and freedom.

त्वं सो॑म म॒ह॒ भग॑ं त्वं यू॒न॑ ऋता॒य॒त।
द ॑ं॑दधासि जी॒वस॑ं ॥ ७ ॥

7. *Tvaṁ soma mahe bhagaṁ tvaṁ yūna ṛtāyate.*
Dakṣaṁ dadhāsi jīvase.

For the great and young and the devotee of simplicity, nature and universal law, you bring science and expertise and great wealth of special knowledge for life, well-being and full age.

त्वं नः साम विश्वता र ा राज ाघायतः।
न रिष्यत्त्वावतः सखा ॥ ८ ॥

8. *Tvaṁ naḥ soma viśvato rakṣā rājannaghāyataḥ.*
Na riṣyet tvāvataḥ sakhā.

Soma, ruler of life and nature, you are the all round protector of ours against all sin and evil. No friend and devotee of yours under your divine protection ever suffers. He never perishes.

साम यास्ते मयाभुव ऊतयः सन्ति दाशुषे।
ताभिना विता भव ॥ ९ ॥

9. *Soma yāste mayobhuva ūtayaḥ santi dāśuṣe.*
Tābhirno'vitā bhava.

Soma, whatever safeguards, protections and immunities of yours there be, refreshing and rejuvenating for the generous and the charitable, with those be the saviour and protector for us too.

इमं यज्ञमिदं वचा जुजुषाण उपागहि।
साम त्वं ना वृध भव ॥ १० ॥

10. *Imaṁ yajñamidaṁ vaco jujuṣāṇa upāgahi.*
Soma tvaṁ no vṛdhe bhava.

Soma, accept this yajna, this yajnic homage of divine words, come close and be good and kind for our growth and progress.

सामं गीभिष्ट्वा वयं वधयामा वचाविदः ।
सुमृळीका न आ विश ॥ ११ ॥

11. *Soma gīrbhiṣṭvā vayaṁ vardhayāmo vacovidaḥ.*
Sumṛḷīko na ā viśa.

Soma, lord of health and well-being, we praise, celebrate and extol you in the words we know, which describe your virtues and powers. Harbinger of peace and well-being, come and be with us.

गयस्फानो अमीवहा वसुवित्पुष्टिवर्धनः ।
सुमित्रः सोम नो भव ॥ १२ ॥

12. *Gayasphāno amīvahā vasuvit puṣṭivardhanaḥ.*
Sumitraḥ soma no bhava.

Soma, you are the giver and promoter of pranic vitality. You are the destroyer of disease. You are the lord giver of the wealth of good health and growth with nourishment. You are a good friend. Come and be with us.

सामं रारन्धि नो हृदि गावो न यवसेष्वा ।
मर्यइव स्व ओक्ये ॥ १३ ॥

13. *Soma rārandhi no hṛdi gāvo na yavaseṣvā.*
Marya iva sva okye.

Soma, come and abide with pleasure in our heart, and let us be at peace with delight at heart as cows are in the fields of rich barley and humans are at peace in security in their own homes.

यः सोम सख्य तवरारणद्दव मर्त्यः ।
तं दाः सचत कविः ॥ १४ ॥

14. *Yaḥ soma sakhye tava rāraṇad deva martyaḥ.*
Taṁ dakṣaḥ sacate kaviḥ.

Soma, lord of health and happiness, lucky is the man who enjoys life in your company with your delightful gifts. The man of efficiency loves to have him for company, and the poet loves to sing of him.

उरुष्या णा अभिशस्तेः साम नि पाह्यंहसः ।
सखा सुशेव एधि नः ॥ १५ ॥

15. *Uruṣyā ṇo abhiśasteḥ soma ni pāhyaṁhasaḥ.*
Sakhā suśeva edhi naḥ.

Soma, lord of health and happiness, guard us against hate, imprecation and depression. Save us from sin and damnation. Come, we pray, and be with us a good friend, philosopher and guide.

आ प्यायस्व समेतु त विश्वतः स म वृष्ण्यम ।
भवा वाजस्य संगथ ॥ १६ ॥

16. *Ā pyāyasva sametu te viśvataḥ soma vṛṣṇyam.*
Bhavā vājasya saṁgathe.

Source and secret of health and life, Soma, lord giver of strength and vitality, grow and help us grow. May growth and progress come to you from all round. Let it come to us from all round. Be at the heart of congregations and in the thick of battles where strength and courage rule the life for victory.

आ प्यायस्व मदिन्तम साम विश्वभिरंशुभिः ।
भवा नः सुश्रवस्तमः सखा वृध ॥ १७ ॥

17. *Ā pyāyasva madintama soma viśvebhiraṁśu-bhiḥ.*
Bhavā naḥ suśravastamaḥ sakhā vṛdhe.

Most ecstatic Soma, grow all round with every filament of growth, with the rays of the sun all round, with every libation in the vedi, and help us grow too. Be a friend of ours, most reputable and prosperous, for all round growth.

सं त पयांसि समु यन्तु वाजाः सं वृष्ण्यान्यभिमातिषाहः। आप्यायमाना अमृताय साम दिवि श्रवांस्युत्तमानि धिष्व॥ १८॥

18. *Saṁ te payāṁsi samu yantu vājāḥ saṁ vṛṣṇyānyabhimātiṣāhaḥ. Āpyāyamāno amṛtāya soma divi śravāṁsyuttamāni dhiṣva.*

Soma, lord of light, health and energy of life, may all the waters, foods and vitalities of existence, antidotes to the negativities of existence come to you in abundance, and may all those abundant and powerful drinks, foods and energies of yours come to us and augment our vitality to fight out the negative and cancerous forces of life. Lord of life, thus strengthened by nature in the regions of light and blessing us for health and immortality, bear for us the best of foods and energies of life for growth and for victory in the battles of life.

या त धामानि हविषा यजन्ति ता त विश्वा परिभूरस्तु यज्ञम। गयस्फानः प्रतरणः सुवीरा वीरहा प चरा सोम दुर्यान॥ १९॥

19. *Yā te dhāmāni haviṣā yajanti tā te viśvā paribhūrastu yajñam. Gayasphānaḥ prataraṇaḥ suvīro'vīrahā pra carā soma duryān.*

Soma, lord of life, energy and vitality, all those

places and nature's activities which feed and promote your yajna of evolution may, we pray, bless and benefit us. Lord supreme over all, generous giver of promotion and progress, saviour across the seas of life, commander of the brave and support of the meek, be close to us, our families and our homes.

सामा॑ धे॒नुं सामा॒ अव॑न्तमा॒शुं सामा॑ वी॒रं क॑म॒ण्यं ददाति ।
सा॒द॒न्यं वि॒द॒थ्यं स॒भेयं पितृ॒श्रव॑णं॒ या ददा॑शदस्मै ॥ २० ॥

20. *Somo dhenuṁ somo arvantamāśuṁ somo vīraṁ karmaṇyaṁ dadāti. Sādanyaṁ vidathyaṁ sabheyaṁ pitṛśravaṇaṁ yo dadāśadasmai.*

Blessed is the man who gives in faith in homage to Soma, this lord of life, to augment his yajna of evolution at the human level. And Soma gives him the cow, the fast horse, the brave hero for progeny dedicated to the family and the home, yajna and the battles of life, the congregation and the assembly, and the words and wishes of the parents.

अषा॑ ह॑ युत्सु पृत॑नासु॒ पप्रिं॑ स्व॒र्षाम॒प्सां वृ॒जन॑स्य गो॒पाम ।
भ॒र॒षु॒जां सु॑ति॒ं सु॒श्रव॑सं॒ जय॑न्तं॒ त्वामनु॑ मदेम सोम ॥ २१ ॥

21. *Aṣāḷhaṁ yutsu pṛtanāsu papriṁ svarṣāmapsāṁ vṛjanasya gopām. Bhareṣujāṁ sukṣitiṁ suśravasaṁ jayantaṁ tvāmanu mademā soma.*

Soma, lord of joy, ecstasy and generosity in abundance, informidable in battles, protective and promotive in contests, abundant in the shower of waters, preserver of strength, hero of abundance in means of defence, lord of land and shelter, commanding fame and honour, and always victorious, we praise and celebrate

you and enjoy life with you.

त्वमि॒मा आष॑धीः साम॒ विश्वा॒स्त्वम॒पा अ॑जनय॒स्त्वं गाः।
त्वमा त॑तन्था॒वन्त॑रि॒क्षं त्वं ज्योति॑षा॒ वि तमो॑ ववर्थ ॥ २२ ॥

22. *Tvamimā oṣadhīḥ soma viśvāstvamapo ajanayastvaṁ gāḥ. Tvamā tatanthorvantarikṣaṁ tvaṁ jyotiṣā vi tamo vavartha.*

Soma, lord of creation and evolution, you create all these herbs of the world, you create the waters, the mind and senses, the cows, the earths and all else that moves. You create, expand and pervade the skies, and you dispel the dark and cover the spaces with light.

दे॒वेन॑ नो॒ मन॑सा देव सोम रा॒या भा॒गं स॑हसाव॒न्नभि यु॑ध्य।
मा त्वा त॑नदीशि॑ष॒ वीय॑स्या॒ भय॑भ्यः प॒ चि॑कित्सा॒ गवि॑ष्टौ ॥ २३ ॥

23. *Devena no manasā deva soma rāyo bhāgaṁ sahasāvannabhi yudhya. Mā tvā tanadīśiṣe vīryasyobhayebhyaḥ pra cikitsā gaviṣṭau.*

Soma, lord of generosity and invincible force, move and, with brilliance of mind and intelligence, fight against opposition for the creation of our share of wealth. No one would oppose and thwart you. You rule the strength for both body and mind. In the battles of humanity for light, freedom and prosperity, increase your power and influence.

Mandala 1/Sukta 92

Usha and Ashvins Devata, Gotama Rahugana Rshi

ए॒ता उ॒ त्या उ॒षस॑: क॒तुम॑कत॒ पूव॑ अध॒ रज॑सा भा॒नुम॑ञ्जत।
नि॒ष्कृ॒ण्वा॒ना आयु॑धानीव धृ॒ष्णव॒: पति॒ गावा॒ रुरु॑षीयन्ति मा॒तर॑:॥ १ ॥

1. *Etā u tyā uṣasaḥ ketumakrata pūrve ardhe rajaso bhānumañjate. Niṣkṛṇvānā āyudhānīva dhṛṣṇavaḥ prati gāvo'ruṣīryanti mātaraḥ.*

The lights of the dawn over there in the eastern half of the sky over earth reveal the sun and proclaim the day. Like resolute warriors burnishing their swords, the flames of the dawn, shining scarlet red, move forward with the rising sun bringing a fresh breath of life for humanity, like mother cows.

उदपप्तन्नरुणा भानवो वृथा स्वायुजो अरुषीगा अयुक्त। अक्रन्नुषासो वयुनानि पूर्वथा रुशन्तं भानुमरुषीरशिश्रयुः ॥ २ ॥

2. *Udapaptannaruṇā bhānavo vṛthā svāyujo aruṣīrgā ayukṣata. Akrannuṣāso vayunāni pūrvathā ruśantaṁ bhānumaruṣīraśiśrayuḥ.*

Up rise the red flames of the dawn, naturally and spontaneously like willing red horses yoked to the chariot. The ruddy lights of the dawn awakening humanity to their daily chores as before proclaim the rise of the brilliant sun in obedience to his command.

अर्चन्ति नारीरपसा न विष्टिभिः समानेन योजनेना परावतः। इषं वहन्तीः सुकृते सुदानव विश्वदह यजमानाय सुन्वते ॥ ३ ॥

3. *Arcanti nārīrapaso na viṣṭibhiḥ samānena yojanenā parāvataḥ. Iṣaṁ vahantīḥ sukṛte sudānave viśvedaha yajamānāya sunvate.*

The lights of the dawn, like blessed women expert in their noble work, serve and illumine from afar with equal brilliance various regions of the world,

bearing vital food and rejuvenating energy for the pious and generous yajamana dedicated to the creative service of life and nature everywhere every day.

अधि पशांसि वपत नृतूरिवापाणुत व । उस्त्रव बजहम । ज्यातिविश्वस्म भुवनाय कृण्वती गावा न वजं व्युषा आवतमः ॥ ४ ॥

4. *Adhi peśāṁsi vapate nṛtūrivāporṇuta vakṣa usreva varjaham. Jyotirviśvasmai bhuvanāya kṛṇvatī gāvo na vrajaṁ vyuṣā āvartamaḥ.*

Just as a dancer puts on various costumes and characters and just as a cow waxes its udders full of milk for the calf, so does the dawn assume many forms and bares her bosom of light to illuminate the whole world with lights as the flames dispel the darkness from all places reaching there as cows reach their stalls.

पत्यची रुशदस्या अदशि वि तिष्ठत बाधत कृष्णमभ्वम । स्वरु न पशा विदथष्वञ्जञ्चित्रं दिवा दुहिता भानुमश्रत ॥ ५ ॥

5. *Pratyarcī ruśadasyā adarśi vi tiṣṭhate bādhate kṛṣṇamabhvam. Svaruṁ na péso vidatheṣvañjañ citraṁ divo duhitā bhānumaśret.*

The brilliant light of the dawn arises in the east, radiates and expands, it stalls and dispels the deep dark of the night. And just as an artist decorates a yajnic post in great congregations so, adorning the wondrous sun as an ornament of light, this daughter of heaven reveals the glory of the sun.

अतारिष्म तमसस्पार मस्याषा उच्छन्ती वयुना कृणाति । श्रिय छन्दा न स्मयत विभाती सुपतीका सामनसायाजीगः ॥ ६ ॥

6. *Atārişma tamasaspāramasyoşā ucchantī vayunā kŗņoti. Śriye chando na smayate vibhātī supratīkā saumanasāyājīgaḥ.*

At the rise of the dawn, we cross this dark of the night. Rising and radiating, the brilliant dawn awakens us to the bright business of the day. Like the joyous hymns of the Veda for the beauty, prosperity and graces of life, it smiles, shining, consumes the darkness and, itself beautiful of form, it reveals the beauties of the world for our refreshment and rejuvenation.

भास्वती नेत्री सूनृतानां दिवः स्तव दुहिता गातमभिः। प्रजावता नृवता अश्वबुध्यानुषा गाअगाँ उप मासि वाजान ॥ ७ ॥

7. *Bhāsvatī netrī sūnŗtānāṁ divaḥ stave duhitā gotamebhiḥ. Prajāvato nŗvato aśvabudhyānuşo go-agrāň upa māsi vājān.*

Brilliant and radiating, inspiring the devotees of truth and piety, the Dawn, daughter of light, is celebrated by divine scholars. So do I sing in honour of her. She brings over the foods, energies, inspirations and noble aspirations and battles of action which lead to awakening of family people and leaders of men to speed of advancement, planning for land and cows, human development and family management.

उषस्तमश्यां यशसं सुवीरं दासपवर्गं रयिमश्वबुध्यम। सुदंससा श्रवसा या विभासि वाजप्रसूता सुभग बृहन्तम ॥ ८ ॥

8. *Uşastamaśyāṁ yaśasaṁ suvīraṁ dāsapravargaṁ rayimaśvabudhyam. Sudaṁsasā śravasā yā vibhāsi vājaprasūtā subhage bŗhantam.*

O Dawn, daughter of sunlight, divine and charming, who shine with the morning splendour of action and glory of fame and generosity, I pray, with your inspiration and initiation, may I be blessed with that great growing and highest wealth of life which is full of honour, maintained by brave heroes and multitude of manpower, and characterized by speed, advancement and achievement.

विश्वानि देवी भुवनाभिच या पतीची च रुरुविया वि भाति। विश्वं जीवं चरसे बाधयन्ती विश्वस्य वाचमविदन्मनायाः ॥ ९ ॥

9. *Viśvāni devī bhuvanābhicakṣyā pratīcī cakṣururviyā vi bhāti. Viśvaṁ jīvaṁ carase bodhayantī viśvasya vācam avidanmanāyoḥ.*

Dawn, brilliant daughter of light and heaven, eye of the eye, watching all the regions of the world, shines and moves to the west in relation to the earth, awakening all the forms of life to daily activities, speaking as if and inspiring the language of the people of thought and imagination.

पुनः पुनर्जायमाना पुराणी समानं वर्णमभि शुम्भमाना। श्वघ्नीव कृत्नुर्विज आमिनाना मर्तस्य देवी जरयन्त्यायुः ॥ १० ॥

10. *Punaḥ punarjāyamānā purāṇī samānaṁ varṇamabhi śumbhamānā. Śvaghnīva kṛtnurvija āmināna martasya devī jarayantyāyuḥ.*

Old and ancient, born and reborn again and again, ever a new, the Brilliant Dawn, shining in glory with the same refulgence of beauty, an artificer of

eternity consuming time today and tomorrow collects the stakes at play and counts out the age of mortals day by day.

व्यू॒ण्व॒ती दि॒वा अन्ताँ॑ अब॒ाध्यप॒ स्वसा॑रं सनु॒तयु॑यो॒ति।
प॒मि॒न॒ती म॑नु॒ष्या॑ यु॒गानि॒ यषा॑ जा॒रस्य॒ च ।॑सा॒ वि भा॑ति॥ ११॥

11. *Vyūrṇvatī divo antāṅ̆ abodhyapa svasāraṁ sanutaryuyoti. Praminatī manuṣyā yugāni yoṣā jārasya cakṣasā vi bhāti.*

The Dawn wakes up, illuminating and revealing the bounds of heaven and expanse of the sky, and constantly dispels her sister, the dark night. Wearing away and counting out the ages of humanity, she shines by the light of the sun like a maiden blooming and blushing at the sight of her admirer.

प॒शू ा चि॒त्रा सु॒भगा॑ पथा॒ना सिन्धु॒ ागं॑ उवि॒या व्य॑श्वत।
अमि॑नती॒ दव्या॑नि व॒तानि॒ सूय॑स्य॒ चति र॒श्मिभि॑र्दृ-
शा॒ना॥ १२॥

12. *Paśūnna citrā subhagā prathānā sindhurna kṣoda urviyā vyaśvait. Aminatī daivyāni vratāni sūryasya ceti raśmibhirdṛśānā.*

Wonderful and glorious, waxing like animals spreading and roaming around out of the stalls, like a river in spate and like swell of the sea, the Dawn radiates and expands over the expanse of the earth. Transgressing no laws of Nature and holy observances of Truth, shining with the rays of the sun, she reveals herself to our eyes.

उष॒स्तच्चि॒त्रमा भ॑रा॒स्मभ्यं वाजिनीवति ।
यन॑ ता॒कं च॒ तन॑यं च॒ धाम॑हे ॥ १३ ॥

13. *Uṣastaccitramā bharāsmabhyaṁ vājinīvati.*
Yena tokaṁ ca tanayaṁ ca dhāmahe.

O Dawn, harbinger of food, energy and rejuvenation of thought, will and action, bear and bring that health and wealth of wondrous and various kinds for us by which we may be able to beget, maintain and advance our children and grand-children and others, friends and assistants in life.

उषा॒ अ॒द्यह गो॑म॒त्यश्वा॑वति विभावरि ।
र॒वद॒स्म व्यु॒च्छ सू॒नृता॑वति ॥ १४ ॥

14. *Uṣo adyeha gomatyaśvāvati vibhāvari.*
Revadasme vyuccha sūnṛtāvati.

O Dawn, lady of light, generous with cows and fertility, horses and fast movement, light and knowledge, truth and piety of life with favours of divinity, bear and bless us here and now in this life with wealth of prosperity and a happy home.

यु॒क्ष्वा हि वा॑जिनीव॒त्यश्वाँ॑ अ॒द्यारु॒णाँ उ॑षः ।
अथा॑ ना॒ विश्वा॒ सौभ॑गा॒न्या व॑ह ॥ १५ ॥

15. *Yukṣvā hi vājinīvatyaśvāँ adyāruṇāँ uṣaḥ.*
Athā no viśvā saubhagānyā vaha.

O Dawn, lady of radiance and the energy and vibrancy of life, yoke the red rays of sunbeams to your celestial chariot and then bear and bring us all the wealths and good fortunes of the world.

अश्विना वर्तिरस्मदा गोमद्दस्रा हिरण्यवत ।
अर्वागथं समनसा नि यच्छतम ॥ १६ ॥

16. *Aśvinā vartirasmadā gomad dasrā hiraṇyavat.*
Arvāgratham samanasā ni yacchatam.

Generous scientists of fire and waters, Ashvins, expert technologists working together with equal cooperative mind, bring hither before us a chariot sensitive in reception and communication of signals, golden in quality and extremely fast in motion anywhere on earth, over water and in the sky.

यावित्था श्लोकमा दिवा ज्यातिर्जनाय चक्रथुः ।
आ न ऊर्जं वहतमश्विना युवम ॥ १७ ॥

17. *Yāvitthā ślokamā divo jyotirjanāya cakrathuḥ.*
Ā na ūrjam vahatamaśvinā yuvam.

Ashvins, scientist and technologist of fire and water, both of you thus from the sun create the mantra, light and energy and bring it for us and the people for common use.

एह देवा मयोभुवा दस्रा हिरण्यवर्तनी ।
उषर्बुधा वहन्तु सोमपीतय ॥ १८ ॥

18. *Eha devā mayobhuvā dasrā hiraṇyavartanī.*
Uṣarbudho vahantu somapītaye.

Let the Ashvins, people of divine nature, scientists and technologists, generous experts of fire and water, water and air, creators of comfort and joy, working on the golden sunbeams of the morning dawn, create and bring us energy and vitality for the health, vitality and joy of humanity.

Mandala 1/Sukta 93

Agni-Soma Devata, Gotama Rahugana Rshi

अग्नीषामाविमं सु म शृणुतं वृषणा हवम ।
पतिं सूक्तानि हयतं भवतं दाशुष मयः ॥ १ ॥

1. *Agnīṣomāvimaṁ su me śṛṇutaṁ vṛṣaṇā havam. Prati sūktāni haryataṁ bhavataṁ dāśuṣe mayaḥ.*

Agni-Soma, power divine both fire and water in one, beauty and brilliance of the Lord's Nature in existence blissful as sun-and-moon, fire and air, exciting and soothing, lord of dynamic knowledge, kind disposition and steady action, generous and abundant, listen to this prayer of mine, respond with love and kindness to these honest words and be gracious to me, this dedicated child and faithful disciple.

अग्नीषामा या अद्य वामिदं वचः सपर्यति ।
तस्म धत्तं सुवीर्यं गवां पाषं स्वश्व्यम ॥ २ ॥

2. *Agnīṣomā yo adya vāmidaṁ vacaḥ saparyati. Tasmai dhattaṁ suvīryaṁ gavāṁ poṣaṁ svaśvyam.*

Agni-Soma, whoever may listen to this word of yours, and faithfully follow it in spirit and action, bless him with health and nourishment, speed and success in advancement, sensitivity of mind and brain and generous productivity and social dynamism.

अग्नीषामा य आहुतिं या वां दाशाद्धविष्कृतिम ।
स प्रजया सुवीर्यं विश्वमायुर्व्यश्नवत ॥ ३ ॥

3. *Agnīṣomā ya āhutiṁ yo vāṁ dāśāddhaviṣkṛtim. Sa prajayā suvīryaṁ viśvamāyurvyaśnavat.*

Agni-Soma, fire, air and waters of the firmament, whoever the person offering you oblations in yajna and holy gifts of yajna in charity, may he, we pray, be blest with best of health and energy and a full age of universal prosperity with a happy family and noble friends.

अग्नीषामा॒ चति॒ तद्वी॒र्यं॑ वां॒ यदमु॑ष्णीतमव॒सं प॒णिं गाः ।
अवा॑तिरत॒ं बृस॑यस्य॒ शषा॒ वि॑न्दत॒ं ज्याति॒रक॑ं ब॒हुभ्य॑ः ॥ ४ ॥

4. *Agnīṣomā ceti tad vīryaṁ vāṁ yadamuṣṇītama-vasaṁ paṇiṁ gāḥ. Avātirataṁ bṛsayasya śeṣo'-vindataṁ jyotirekaṁ bahubhyaḥ.*

Agni-Soma, fire and water, your valour and power is revealed and known when you acquire and absorb the protective power of sun-rays, retain a part of the blaze, release the rest of the sun's heat and bring down one uniform light for the many forms of life to survive and grow.

युव॒मता॑नि॑ दि॒वि रा॑च॒नान्य॒ग्निश्च॑ सोम॒ सक॑तू॒ अधत्तम ।
युव॑ं सिन्धू॑र॒भिश॑स्तरव॒द्यादग्नीषामा॒वमु॑ञ्चतं गृभी॒तान ॥ ५ ॥

5. *Yuvametāni divi rocanānyagniśca soma sakratū adhattam. Yuvaṁ sindhūṅrabhiśasteravadyā-dagnīṣomāvamuñcataṁ gṛbhītān.*

Agni and Soma, you two, electric energy and air of equal power and joint function, hold and sustain these wondrous lights of the stars in heaven. Agni and Soma, you two release the rivers and seas of waters held up above and save them from disagreeable imprecations below.

आन्यं दि॒वा मा॑त॒रिश्वा॑ जभा॒रामथ्नाद॒न्यं परि॑ श्य॒ना अद॑ः ।
अग्नीषामा॒ ब्रह्म॑णा वावृधा॒नारुं य॒ज्ञाय॑ चकथुरु॒ लो॒कम ॥ ६ ॥

6. *Ānyaṁ divo mātariśvā jabhārāmathnādanyaṁ pari śyeno adreḥ. Agnīṣomā brahmaṇā vāvṛdhānoruṁ yajñāya cakrathurulokam.*

Agni and Soma growing by the energy and power of Brahman extend and expand the universe wider and wider for the divine yajna of creation. Of these, Matarishva, electric energy that rolls in space, derives from and holds another, i.e., the subtle energy from the sun in heaven. And Agni, moving like a celestial horse at the speed of light, holds the other, that is, the subtle Soma, from the sun and the cloud.

अग्नीषामा हविषः पस्थितस्य वीतं हयतं वृषणा जुषथाम। सुशर्माणा स्ववसा हि भूतमथा धत्तं यजमानाय शं याः ॥ ७ ॥

7. *Agnīṣomā haviṣaḥ prasthitasya vītaṁ haryataṁ vṛṣaṇā juṣethām. Suśarmāṇā svavasā hi bhūtamathā dhattaṁ yajamānāya śaṁ yoḥ.*

Agni and Soma, fire and wind, vitalise and impel the holy materials offered into the fire, carry it on and delight in their creative and expansive process. Creators and givers of comfort and joy, protectors of life they are, they bring peace and happiness for the yajamana, catalyse, refine and create new materials for him.

या अग्नीषामा हविषा सपर्याद्देवदीचा मनसा या घृतन । तस्य वतं रं जतं पातमंहसा विश जनाय महि शमं यच्छतम ॥ ८ ॥

8. *Yo agnīṣomā haviṣā saparyād devadrīcā manasā yo ghṛtena. Tasya vrataṁ rakṣataṁ pātamaṁhaso viśe janāya mahi śarma yacchatam.*

Whoever is dedicated to Agni and Soma, fire and wind, and with an honest mind offers homage to them with ghrta and other holy materials, Agni and Soma protect and support his vows of piety for life, save him from sin, and give the citizens, people high and low all, great and noble peace, comfort and joy.

अग्नीषामा॒ सवेदसा॒ सहू॑ती वनत॒ं गिर॑ः ।
सं दे॑व॒त्रा ब॑भूवथुः ॥ ९ ॥

9. *Agnīṣomā savedasā sahūtī vanataṁ giraḥ.*
Saṁ devatrā babhūvathuḥ.

Agni and Soma, invoked and served together, sharing the offerings together in yajna, pray listen and grant our prayers, come and be with the noble and dedicated people at the yajna.

अग्नीषामाव॒नन॑ं वा॒ं या वां घृ॒तन॒ दाश॑ति ।
तस्म॑ दीदयतं बृ॒हत ॥ १० ॥

10. *Agnīṣomāvanena vāṁ yo vāṁ ghṛtena dāśati.*
Tasmai dīdayataṁ bṛhat.

Agni and Soma, whoever offers homage to you with this ghrta and water in scientific yajna, bless him with great good fortune and wealth of life.

अग्नीषामावि॒मानि॑ ना युवं ह॒व्या जु॑जाषतम ।
आ या॑त॒मुप॑ न॒ः सचा॑ ॥ ११ ॥

11. *Agnīṣomāvimāni no yuvaṁ havyā jujoṣatam.*
Ā yātamupa naḥ sacā.

Agni and Soma, fire and wind, both of you accept these holy materials of ours in scientific yajna, come and be our friends and benefactors.

अग्नीषामा पिपृतमर्वता न आ प्यायन्तामुस्रिया हव्यसूदः। अस्म बलानि मघवत्सु धत्तं कृणुतं नो अध्वरं श्रुष्टिमन्तम॥ १२॥

12. *Agnīṣomā pipṛtamarvato na ā pyāyantāmusriyā havyasūdaḥ. Asme balāni maghavatsu dhattaṁ kṛṇutaṁ no adhvaraṁ śruṣṭimantam.*

Agni and Soma, yajnic leaders of the nation, feed and empower our horses, modes of travel and transport. Nourish and upbreed our cows for the gift of holy milk and ghrta for our yajnas. Invest our economic and governing powers with strength and generosity and universalise our yajnic endeavours with instant response and rich production for all of us.

Mandala 1/Sukta 94

Agni Devata, Angirasa Kutsa Rshi

इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया। भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्ये मा रिषामा वयं तव॥ १॥

1. *Imaṁ stomamarhate jātavedase rathamiva saṁ mahemā manīṣayā. Bhadrā hi naḥ pramatirasya saṁsadyagne sakhye mā riṣāmā vayaṁ tava.*

This song of celebration and worship in honour of venerable Jataveda, Agni, omnipresent in the created world and lord omniscient, we sing in praise of his glory with our mind and soul in sincerity and offer it to him as a joyous holiday chariot fit for his majesty. Blessed is our mind in his company, while we sit in the assembly of devotees.

Agni, lord of light and knowledge, we pray, may we never come to suffering while we enjoy your company and friendship.

यस्म॒ त्वमा॒यज॑स॒ स सा॑धत्यन॒र्वा क्षे॑ति॒ दध॑ते सु॒वीय॑म ।
स तू॑ताव॒ ननम॑श्नात्यं॒हति॑रग्ने॒ स॒ख्ये मा रि॑षामा व॒यं तव ॥ २ ॥

2. *Yasmai tvamāyajase sa sādhatyanarvā kṣeti dadhate suvīryam. Sa tūtāva nainamaśnotyaṅhatiragne sakhye mā riṣāmā vayaṁ tava.*

Agni, whoever you bless grows in strength and competence. He lives and moves undisturbed, irresistible, wins power and valour, and rises to greatness and prosperity. Want, anxiety and poverty touch him never. Agni, we pray, we may never suffer want and misery while we enjoy your friendship and company.

श॒कम॑ त्वा स॒मिधं सा॒धया॒ धिय॒स्त्व दे॒वा ह॒विर॑दन्त्याहु॒तम ।
त्वमा॑दि॒त्याँ आ व॑ह॒ तान ह्यु१॑श॒मस्यग्ने॒ स॒ख्ये मा रि॑षामा व॒यं तव ॥ ३ ॥

3. *Śakema tvā samidhaṁ sādhayā dhiyastve devā haviradantyāhutam. Tvamādityāṅ ā vaha tān hyuśmasyagne sakhye mā riṣāmā vayaṁ tava.*

Agni, lord of light and knowledge, we pray, may we be able to kindle and develop the fire power of yajna. Pray refine our intelligence and bless us with success in our intellectual endeavours. Whatever we offer in yajna, the divinities receive and share. Bring over the scholars of the highest order of brilliance and realise the light of the stars on earth. We love them, honour and cherish them. Agni, we pray, may we never suffer any want or misery in your company.

भरामेध्मं कृणवामा हवींषि ते चितयन्तः पर्वणापर्वणा वयम। जीवातवे प्रतरं साधया धिया ग्ने सख्ये मा रिषामा वयं तव॥ ४॥

4. *Bharāmedhmaṁ kṛṇavāmā havīṁṣi te citayantaḥ parvaṇā parvaṇā vayam. Jīvātave prataraṁ sādhaya dhiyo'gne sakhye mā riṣāmā vayaṁ tava.*

Lighting the fire, observing and learning step by step, yajna by yajna, the full and fuller preparation, we collect the fuel and create the inputs of yajna for Agni. Agni, lord of light and fire, refine our mind and intelligence to be more subtle and sophisticated for the sake of better and better life. Agni, we pray we may never suffer a set back or loss of success while we are in your company.

विशां गोपा अस्य चरन्ति जन्तवो द्विपच्च यदुत चतुष्पदक्तुभिः। चित्रः प्रकेत उषसो महाँ अस्यग्ने सख्ये मा रिषामा वयं तव॥ ५॥

5. *Viśāṁ gopā asya caranti jantavo dvipacca yaduta catuṣpadaktubhiḥ. Citraḥ praketa uṣaso mahāṅ asyagne sakhye mā riṣāmā vayaṁ tava.*

Agni is people's protector. By the rays of this Agni's light, living creatures, bipeds such as humans, quadrupeds such as cows, and others move around days and nights.

Agni, various and brilliant you are, greater than the dawn and the days. Lord of light and action, may we never suffer misery in your company and friendship.

त्वमध्वर्युरुत होतासि पूर्व्यः पशास्ता पाता जनुषा पुरोहितः।
विश्वा विद्वाँ आत्विज्या धीर पुष्यस्यग्न सख्य मा रिषामा
वयं तव ॥ ६ ॥

6. *Tvamadhvaryuruta hotāsi pūrvyaḥ praśāstā potā januṣā purohitaḥ. Viśvā vidvāň ārtvijyā dhīra puṣyasyagne sakhye mā riṣāmā vayaṁ tava.*

You are the high priest and the yajamana, ancient and eternal, of the yajna of creation. Teacher and ruler, sanctifier, invoked and worshipped since creation and manifestation, omniscient leading priest of creation, lord of universal knowledge, constant and imperishable, you nourish all. Lord, we pray, may we never suffer under your protection.

या विश्वतः सुपतीकः सदृङ्ङसि दूर चित्सन्तळिदिवाति
राचस। रात्र्याश्चिदन्धा अति देव पश्यस्यग्न सख्य मा
रिषामा वयं तव ॥ ७ ॥

7. *Yo viśvataḥ supratīkaḥ sadṛṅṅasi dūre cit san taḷidivāti rocase. Rātryāścidandho ati deva paśyasyagne sakhye mā riṣāmā vayaṁ tava.*

Agni, you are the lord who are universally beatific of form and constant of eye. You may be far off, yet you awfully blaze like the explosion of lightning. Even in the darkness of the night you shine and see and reveal things for all. Lord of light and revelation, we pray, may we never suffer ignorance and misery but ever enjoy your company and friendship.

पूर्वा दवा भवतु सुन्वता रथा स्माकं शंसा अभ्यस्तु दूढ्यः।
तदा जानीतात पुष्यता वचा ग्न सख्य मा रिषामा वयं
तव ॥ ८ ॥

8. *Pūrvo devā bhavatu sunvato ratho'smākaṁ śaṁso abhyastu dūḍhyaḥ. Tadā jānītota puṣyatā vaco'gne sakhye mā riṣāmā vayaṁ tava.*

Scholars of science and technology, may the chariot of the man of yajnic project be the first and foremost, the same as ours, so admirable, yet difficult for the ill-intentioned even to understand. Therefore, know the word, the secret of it, feed it with more research and knowledge, grow and let us grow too. Agni, lord of light, power and speed, may we never suffer any misery, injury or onslaught from anywhere under your friendship and protection.

वधदुःशंसाँ अप दूढ्या जहि दूर वा य अन्ति वा क चिदत्रिणः। अथा यज्ञाय गृणत सुगं कृध्यग्न सख्य मा रिषामा वयं तव ॥ ९ ॥

9. *Vadhairduḥśaṁsāň apa dūḍhyo jahi dūre vā ye anti vā ke cidatriṇaḥ. Athā yajñāya gṛṇate sugaṁ kṛdhyagne sakhye mā riṣāmā vayaṁ tava.*

With punishments and even with the thunderbolt, strike away, even eliminate, the despicable, evil intentioned and those who are enemies of the society whether they be far away or lurking close by. Clear the path for the dedicated who chant and work in faith for the yajna of development and progress. Agni, lord of light, knowledge and progress, may we never suffer any set back, injury or defeat under your guidance and friendship.

यदयुक्था अरुषा राहिता रथ वातजूता वृषभस्येव त रवः। आदिन्वसि वनिना धूमकेतुना ग्न सख्य मा रिषामा वयं तव ॥ १० ॥

10. *Yadayukthā aruṣā rohitā rathe vātajūtā vṛṣabhasyeva te ravaḥ. Ādinvasi vanino dhūmaketunā'gne sakhye mā riṣāmā vayaṁ tava.*

Agni, lord of light and nature's power, when you yoke, employ and ignite the red and fiery power at the speed of wind for your chariot, your roar is like the thunder of clouds. You cover the forest trees with grey smoke and leave it behind like the trail of a shooting star. Agni, lord of knowledge, power and speed, may we never suffer any mishap or injury under your power and friendship.

अध॑ स्व॒नादु॒त बि॑भ्युः पत॒त्रिणा॑ द्र॒प्सा यत्ते॑ यव॒साद॒ा व्यस्थिरन। सु॒गं तत्ते॑ ताव॒कभ्या॒ रथ॒भ्या ग्न॑ सु॒ख्य मा रि॑षामा व॒यं तव॑॥ ११॥

11. *Adha svanāduta bibhyuḥ patatriṇo drapsā yat te yavasādo vyasthiran. Sugaṁ tat te tāvakebhyo rathebhyo'gne sakhye mā riṣāmā vayaṁ tava.*

When on the roar of the chariot the birds fly in fright, when the flames of fire shake the grass and rise to the optimum, then the path is clear for the flight of your chariots. Agni, lord of light, fire and flight, may we never suffer any set-back or mishap under your power, guidance and friendship but fly on and on.

अ॒यं मि॒त्रस्य॒ वरु॑णस्य॒ धाय॑स वया॒तां म॒रुता॑ हळा॒ अद्भु॑तः। मृ॒ळा सु ना॒ भूत्वे॑षां॒ मन॑ः पुन॒रग्न॑ सु॒ख्य मा रि॑षामा व॒यं तव॑॥ १२॥

12. *Ayaṁ mitrasya varuṇasya dhāyase'vayātāṁ marutāṁ heḷo adbhutaḥ. Mṛḷā su no bhūtveṣāṁ manaḥ punaragne sakhye mā riṣāmā vayaṁ tava.*

This Agni is the power for the support of Mitra and Varuna, friends and the best people among humanity. It is also the awful terror of the Maruts, forces of defence and justice, against the people of anti-human values. Lord of light, justice and generosity, such as you are, be kind and gracious and a source of peace and joy to the mind of these good and law-abiding people. We pray that we may not suffer any want and misery under your guidance and control as friends.

दे॒वा दे॒वाना॑मसि मि॒त्रा अद्भु॑ता॒ वसु॒र्वसू॑नामसि॒ चारु॑रध्व॒रे।
शर्म॑न्त्स्याम॒ तव॑ स॒प्रथ॑स्तम॒ग्ने स॒ख्ये मा रि॑षामा व॒यं तव॑॥ १३॥

13. *Devo devānāmasi mitro adbhuto vasurvasūnāmasi cāruradhvare. Śarmantsyāma tava saprathastame'gne sakhye mā riṣāmā vayaṁ tava.*

Agni, lord of light and peace, you are the divinest of divinities, a friend of friends most wonderful. You are the shelter of shelters for all and the treasure of all treasures. In your vastest and supreme order of yajnic existence, we pray, we may enjoy perfect peace of mind and soul. May we never face any suffering or misery under your rule of friendship, gracious as you are.

तत्ते॑ भ॒द्रं यत्स॒मिद्ध॒ः स्व दम॒ आहु॑ता॒ जर॑स मृळ॒यत्त॑मः।
दधा॑सि॒ रत्नं॑ द॒विणं॑ च दा॒शुष॒ग्ने स॒ख्ये मा रि॑षामा व॒यं तव॑॥ १४॥

14. *Tat te bhadraṁ yat samiddhaḥ sve dame somāhuto jarase mṛḷayattamaḥ. Dadhāsi ratnaṁ draviṇaṁ ca dāśuṣe'gne sakhye mā riṣāmā vayaṁ tava.*

Agni, lord of light and grace, it is the highest blessing of yours that, self-lighted and self-manifested in your own house, this house of existence of your own creation, worshipped with oblations of soma in yajna, you spontaneously become gracious to bless the admiring devotee and bestow jewels and wealths of the world upon the generous yajamana. Lord of generosity, we pray, we may never suffer any misery of poverty for the body, mind and soul under the control of your grace and friendship.

यस्म॒ त्वं सु॑दविणा॒ ददा॑शा॒ नागा॒स्त्वम॑दित सु॒वता॑ता। यं भ॒द्रेण॒ शव॑सा चा॒दया॑सि प॒जाव॑ता॒ राध॑सा॒ त स्या॑म॥ १५॥

15. *Yasmai tvaṁ sudraviṇo dadāśo'nāgāstvamadite sarvatātā. Yaṁ bhadreṇa śavasā codayāsi prajāvatā rādhasā te syāma.*

Agni, lord of divine wealth of existence, power imperishable, whoever the person you bless with purity and sinlessness in all the affairs of life, whoever you inspire with noble courage and valour, he begets good children and a happy family and obtains abundant wealth of the world. Lord of wealth and generosity, we pray, bless us with that same wealth and good fortune.

स त्वम॑ग्न साभग॒त्वस्य॑ वि॒द्वान॒स्माक॒मायुः॑ प ति॑र॒ह दे॑व। त ना॑ मि॒त्रा वरु॑णा मामहन्ता॒मदि॑ति॒ः सिन्धुः॑ पृथि॒वी उ॒त द्याः॥ १६॥

16. *Sa tvamagne saubhagatvasya vidvānasmākamāyuḥ pra tireha deva. Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Agni, lord of light and wealth of the world, lord

and giver of all good fortune, honour and glory of life, give us a happy and full life here and let it thrive and prosper. The same may Mitra, prana energy, Varuna, udana energy, Aditi, Mother Nature, the sea, the earth, the heaven and the skies support, strengthen and promote. The same, lord Agni, giver of life, bless and let us cross the seas of existence with grace divine.

Mandala 1/Sukta 95

Agni Devata, Angirasa Kutsa Rshi

द्व विरूप चरतः स्वथ अन्यान्या वत्समुप धापयत। हरिरन्य-स्यां भवति स्वधावाञ्छुका अन्यस्यां ददृश सुवर्चाः॥ १॥

1. *Dve virūpe caratah svarthe anyānyā vatsamupa dhāpayete. Hariranyasyāṁ bhavati svadhāvāñ-chhukro anyasyāṁ dadṛśe suvarcāḥ.*

Night and day, two different forms of nature, two divisions of time, two different states of Agni, one direct, the other reflected, move on with their priest-like task. Both, co-existent and continuous but separately, like two women, feed and nurse each other's child as their own. In one, the night, the moon grows on with its inherent character of beauty, peace and bliss, while the sun in the other, the day, blazes with light and fire, pure, immaculate, glorious. The sun sleeps at night and the moon sleeps in the day.

दशमं त्वष्टुजनयन्त गभमतन्दासा युवतया विभृत्रम ।
तिग्मानीकं स्वयशसं जनषु विराचमानं परि षीं नयन्ति॥ २॥

2. *Daśemaṁ tvaṣṭurjanayanta garbham atandrāso yuvatayo vibhṛtram. Tigmānīkaṁ svayaśasaṁ janeṣu virocamānaṁ pari ṣīṁ nayanti.*

Ten directions of space, young and unaging, and ever-vigilant, create, produce and manifest this sun, child of Tvashta, Vayu, cosmic energy. It is of versatile action and purpose and sustains the various forms of existence. It is blazing and beautiful, self-refulgent with inherent glory, glowing and showing among the people, and the same directions move it around for the accomplishment of the tasks of creation.

त्रीणि॒ जाना॒ परि॑ भूषन्त्यस्य समु॒द एकं॑ दि॒व्यक॑मप्सु ।
पूर्वा॒मनु॒ प दिशं॒ पार्थि॑वानामृ॒तून्प्॒शास॒द्वि द॑धावनु॒ष्ठु ॥ ३ ॥

3. *Trīṇi jānā pari bhūṣantyasya samudra ekaṁ divyamekamapsu. Pūrvāmanu pra diśaṁ pārthivānāmṛtūn praśasadvi dadhavanuṣṭhu.*

Three manifestations of this Agni shine in nature, space and time, the womb of the universe: one is in the oceans, another one is in the heavenly region of light, and yet another is in the waters in the middle region. Accordingly, it creates and controls the seasons in relation to the sun and earth and, in relation to the earth and her people, it creates the directions such as east and others.

क इ॒मं वा॑ नि॒ण्यमा चि॑केत व॒त्सा मा॒तृज॑नयत स्व॒धाभिः॑ ।
ब॒ह्वीनां॑ गभा॑ अ॒पसा॑मु॒पस्था॑न्म॒हान्क॒विनिश्च॑रति स्व॒धावा॑न ॥ ४ ॥

4. *Ka imaṁ vo niṇyamā ciketa vatso mātṝrjanayat svadhābhiḥ. Bahvīnāṁ garbho apasāmupasthānmahān kavirniścarati svadhāvān.*

Who among you could know this mysterious nursling of the day and night, the sun born of Agni and

Vayu, cosmic energy, who creates its own mothers, the day and the night? It is the creature of many forces of nature and itself the womb of many, being the measure of physical time and creator of the directions of space. Great, visionary, and innately powerful, it moves on and across the regions of water and air in space.

आविष्ट्यो वर्धते चारुरासु जिह्मानामूर्ध्वः स्वयशा उपस्थे ।
उभे त्वष्टुर्बिभ्यतुर्जायमानात्प्रतीची सिंहं प्रति जोषयेते ॥ ५ ॥

5. *Āviṣṭyo vardhate cārurāsu jihmānāmūrdhvaḥ svayaśā upasthe. Ubhe tvaṣṭurbibhyaturjāyamānāt pratīcī siṁhaṁ prati joṣayete.*

Having entered these directions of space and the objects therein, it grows and expands. Present within the oblique and wavy motions of wind, air and the rays of light, it rises above by its own power. On the rise of the sun, the day and night split up as if out of fear. The same split marks the west. And yet the night and day again nurse the hero of light as a favourite hero.

उभे भद्रे जोषयते न मेने गावो न वाश्रा उप तस्थुरेवैः ।
स दक्षाणां दक्षपतिर्बभूवाञ्जन्ति यं दक्षिणतो हविर्भिः ॥ ६ ॥

6. *Ubhe bhadre joṣayete na mene gāvo na vāśrā upa tasthurevaiḥ. Sa dakṣāṇāṁ dakṣapatirbabhūvāñjanti yaṁ dakṣiṇato havirbhiḥ.*

Both night and day, noble and loving, nurse and serve the sun, Agni, just as lowing cows stay by the calves with all their love and care. Of those dedicated experts of yajna who serve Agni with oblations, he rises above all who offers the oblations from the south.

उद्यंयमीति सवितेव बाहू उभे सिचा यतते भीम ऋञ्जन।
उच्छुक्रमत्कमजते सिमस्मान्नवा मातृभ्या वसना जहाति॥ ७॥

7. *Ud yaṁyamīti saviteva bāhū ubhe sicau yatate bhīma ṛñjan. Ucchukramatkam ajate simasmānnavā mātṛbhyo vasanā jahāti.*

As the sun, this Agni raises its rays upward as two arms continuously and, growing awful and blazing, it joins both the horizons, brightening them both together. All round it radiates its light as if it offers new clothes to its mothers, the day and the night or the heaven and earth which hold the light in their lap.

त्वषं रूपं कृणुत उत्तरं यत्संपृञ्चानः सदने गाभिरद्भिः।
कविर्बुध्नं परि ममृज्यते धीः सा देवतातां समितिर्बभूव॥ ८॥

8. *Tveṣaṁ rūpaṁ kṛṇuta uttaraṁ yat saṁpṛñcānaḥ sadane gobhiradbhiḥ. Kavirbudhnaṁ pari marmṛjyate dhīḥ sā devatātā samitirbabhūva.*

When Agni, sunlight, assumes a brighter and higher form mixing the rays of light and vapours of water in its own region, then, shining as lord of celestial light and vision, it purifies the sky, elevates intelligence and refines knowledge and science, and that state of intelligence and knowledge is divinely pious and supreme.

उरु ते जयः पर्येति बुध्नं विराजमानं महिषस्य धाम।
विश्वेभिरग्ने स्वयशोभिरिद्धो दब्धेभिः पायुभिः पाह्यस्मान्॥ ९॥

9. *Uru te jrayaḥ paryeti budhnaṁ virocamānaṁ mahiṣasya dhāma. Viśvebhiragne svayaśobhiriddho'dabdhebhiḥ pāyubhiḥ pāhyasmān.*

Agni, mighty as the sun, the vast expanse of your sphere travels and reaches across and over the bright regions of the skies. Bright and blazing with all your own powers and irresistible modes of protection, protect and promote us.

धन्वन्त्स्रोतः कृणुत गातुमूर्मिं शुकरूमिभिरभि नक्षति गाम। विश्वा सनानि जठरेषु धत्त न्तनवासु चरति प्रसूषु॥ १०॥

10. *Dhanvantsrotaḥ kṛṇute gātumūrmiṁ śukrairūrmirbhirabhi nakṣati kṣām. Viśvā sanāni jaṭhareṣu dhatte'ntarnavāsu carati prasūṣu.*

Agni as electric power and vital heat of life creates paths over the deserts and in the skies, makes waterways to flow with rippling waves, and with bright rays of light illuminates the earth. It creates all the foods and vitalities for the internal organs of the living body systems and vibrates in all the new and upcoming forms of nature and human generations.

एवा नो अग्न समिधा वृधाना रत्पावक श्रवसे वि भाहि। त गा मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत द्याः॥ ११॥

11. *Evā no agne samidhā vṛdhāno revat pāvaka śravase vi bhāhi.Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

These, O Agni, light, life and vitality of the world of existence, pure and purifying, treasure and dispenser of universal wealth, growing by fuel and making us grow, pray shine and illuminate us with nourishments, light and honour. Thus also may Mitra

and Varuna, sun and air and pranic energies, the skies, the sea and the earth, and the light of heaven and the electric energy of Agni may shine and make us shine.

Mandala 1/Sukta 96

Dravinoda Agni Devata, Angirasa Kutsa Rshi

स प॒त्नथा॒ सह॑सा॒ जाय॑मानः स॒द्यः काव्या॑नि॒ बळ॑धत्त॒ विश्वा॑।
आप॑श्च मि॒त्रं धि॒षणा॑ च साधन्द्॒वा अ॒ग्निं धा॑रयन्दविण॒ा-
दाम॥ १॥

1. *Sa pratnathā sahasā jāyamānaḥ sadyaḥ kāvyāni baḷadhatta viśvā. Āpaśca mitraṁ dhiṣaṇā ca sādhan devā agniṁ dhārayan draviṇodām.*

That is Agni, light and fire of life, instantly rising as ever with power and force for the devotee. He bears the strength, vision and wisdom of the world and helps the dedicated person to realise the values of life with waters, energy, intelligence and friendship in the society. The devas, divinities of nature and humanity dedicate themselves to Him, lord giver of universal wealth, and bear on the fire of yajna from generation to generation.

स पू॒र्व॒या नि॒विदा॑ क॒व्य॒ता॒या॒रि॒माः प॒जा अ॑जनय॒न्मनू॑नाम।
वि॒वस्व॑ता॒ च ।सा॒ द्याम॒पश्च॑ द्॒वा अ॒ग्निं धा॑रयन्दविण॒ा-
दाम॥ २॥

2. *Sa pūrvayā nividā kavyatāyorimāḥ prajā ajanayan manūnām. Vivasvatā cakṣasā dyāmapaśca devā agniṁ dhārayan draviṇodām.*

With the ancient and eternal poetry of omniscience and from the eternal cause, He, the lord of light, creates these children of Manus, men of thought

and vision. And with the brilliant light of the sun, he creates the regions of light and waters and others such as the earth. The devas, divinities of nature and the noblest of humanity, hold on to him and bear on the fire of yajna from generation to generation, universal giver as He is.

तमीळत पथमं यज्ञसाधं विश आरीराहुतमृञ्जसानम ।
ऊजः पुत्रं भरतं सृपदानुं दवा अग्निं धारयन्दविणादाम ॥ ३ ॥

3. *Tamīḷata prathamaṁ yajñasādhaṁ viśa ārīrāhutam ṛñjasānam. Ūrjaḥ putraṁ bharataṁ sṛpradānuṁ devā agniṁ dhārayan draviṇodām.*

O grateful and dynamic people, serve and worship Him, Agni, first and highest of existence, invoked and loved with homage through yajna, visualised and realised through vision and discrimination, manifested in energy and products of energy, sustainer of all and inspiring all with knowledge. Devas, divinities of nature and nobilities of humanity, hold on to Him and bear on the fire of yajna from generation to generation, universal giver as He is.

स मातरिश्वा पुरुवारपुष्टिविदद गातुं तनयाय स्वर्वित । विशां गोपा जनिता रोदस्योदवा अग्निं धारयन्दविणादाम ॥ ४ ॥

4. *Sa mātariśvā puruvārapuṣṭirvidad gātuṁ tanayāya svarvit. Viśāṁ gopā janitā rodasyordevā agniṁ dhārayan draviṇodām.*

He, Agni, is Matarishva, universal breath of life replete in the middle regions of space. He is the inexhaustible treasure-home of energy and nourishment. He revealed the Holy Word of the Veda for His child,

the humanity. He is the giver of light and happiness. He is the protector of the people and creator of heaven and earth and the skies. Devas, divinities of nature and humanity, worship Him, universal and generous creator and giver of wealth, and bear on the fire of yajna from generation to generation.

नक्तोषासा वर्णमामम्यान धापयेत शिशुमकं समीची ।
द्यावा ाामा रुक्मा अन्तवि भाति दवा अग्निं धारयन्दविणा-
दाम ॥ ५ ॥

5. *Naktoṣāsā varṇamāmemyāne dhāpayete śiśumekaṁ samīcī. Dyāvākṣāmā rukmo antarvibhāti devā agniṁ dhārayan draviṇodām.*

The night and the day both of different light and form like two nursing mothers together feed the same one child. The child, Agni, the sun, pervades and shines in heaven and over earth. The devas serve and worship Agni, giver of universal wealth, and move on bearing the fire of yajna from generation to generation.

राया बुध्नः संगमना वसूनां यज्ञस्य केतुमन्मसाधना वः ।
अमृतत्वं र ामाणास एनं दवा अग्निं धारयन्दविणा-
दाम ॥ ६ ॥

6. *Rāyo budhnaḥ saṁgamano vasūnāṁ yajñasya keturmanmasādhano veḥ. Amṛtatvaṁ rakṣmāṇāsa enaṁ devā agniṁ dhārayan draviṇodām.*

Agni is the foundation and magic mantra of wealth and power. It is the companion of the Vasus, sustainers of life such as the earth, and our guide to achieve them. It is the flag-post and light-house to the yajnic projects of life, and means to the fulfilment of

cherished desires. The seekers of immortality and protectors of eternal values hold on to this giver of universal wealth and bear on the fire of yajna from generation to generation.

नू च॑ पु॒रा च॒ सद॑नं रयी॒णां जा॒तस्य॑ च॒ जाय॑मानस्य च॒ ॒ाम । स॒तश्च॑ गो॒पां भव॑तश्च॒ भूर॑दे॒वा अ॒ग्निं धा॑रयन्द्रविण॒-दाम ॥ ७ ॥

7. *Nū ca purā ca sadanaṁ rayīṇāṁ jātasya ca jāyamānasya ca kṣām. Sataśca gopāṁ bhavataśca bhūrerdevā agniṁ dhārayan draviṇodām.*

Agni is the new as well as the old and eternal cause and the haven and home of all the material wealth of the created universe already born and what is continuously being born. It is the holder, sustainer and protector of the constant and the mutable forms of the vast creation. The devas, divinities of nature and humanity, hold on to Agni in faith and maintain the fire of yajna from generation to generation, giver of universal wealth as It is.

द्र॒वि॒ण॒दा द॑वि॑णसस्तु॒रस्य॑ द्रविण॒दाः सन॑रस्य॒ प यं॑सत । द्र॒वि॒ण॒दा वी॒रव॑तीमिषं॒ ना द॑विण॒दा रा॑सत दी॒घमायु॑ः ॥ ८ ॥

8. *Draviṇodā draviṇasasturasya draviṇodāḥ sanarasya pra yaṁsat. Draviṇodā vīravatīmi-ṣaṁ no draviṇodā rāsate dīrghamāyuḥ.*

Agni, universal creator and giver of universal and omnipresent wealth, may, we pray, grant us the wealth of knowledge and piety. The creator and giver of social wealth may, we pray, grant us our share of material wealth. The creator and giver of food and

energy may, we pray, grant us the food and energy which gives rise to a community of heroes. The creator and giver of life and health may, we pray, grant us our full share of life and age with health and plenty.

एवा नो अग्न समिधा वृधाना रवत्पावक श्रवस वि भाहि।
त ना मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत द्याः ॥ ९ ॥

9. *Evā no agne samidhā vṛdhāno revat pāvaka śravase vi bhāhi. Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Thus may Agni, lord of wealth, pure and purifying, flaming and growing with fuels and oblations, shine for our honour and fame. And may Mitra, the sun, Varuna, the air and pranic energies, Aditi, the sky, the sea, the earth and the light of heaven, bless us with health, wealth, knowledge and piety.

Mandala 1/Sukta 97

Agni Devata, Angirasa Kutsa Rshi

अप नः शाशुचदघमग्न शुशुग्ध्या रयिम।
अप नः शाशुचदघम ॥ १ ॥

1. *Apa naḥ śośucadaghamagne śuśugdhyā rayim. Apa naḥ śośucadagham.*

Agni, lord of light, power and purity, pray shine on us, burn off our sins and purify us. Shine, purify and sanctify our wealth of body, mind and soul. O lord, burn off our sins and let us shine in purity.

सु त्रिया सुगातुया वसूया च यजामह।
अप नः शाशुचदघम ॥ २ ॥

2. *Sukṣetriyā sugātuyā vasūyā ca yajāmahe.*
Apa naḥ śośucadagham.

With our desire and plans for waving green fields, straight and simple highways for movement, and honest wealth for body, mind and soul and for the power of defence and protection do we approach and honour you, Agni, lord of light and power. Pray burn off our sins and let us shine in purity.

प यद्भन्दिष्ठ एषां पास्माकासश्च सूरयः ।
अप नः शाशुचद्घम ॥ ३ ॥

3. *Pra yad bhandiṣṭha eṣāṁ prāsmākāsaśca sūrayaḥ. Apa naḥ śośucadagham.*

Lord most shining and excellent, whosoever among these people be the best of our people, let them be the leaders of the assembly and administrators. Agni, lord of light and power, cleanse us of our sins and let us shine.

प यत्ते अग्न सूरया जायमहि प ते वयम ।
अप नः शाशुचद्घम ॥ ४ ॥

4. *Pra yat te agne sūrayo jāyemahi pra te vayam.*
Apa naḥ śośucadagham.

Lord of light and power, Agni, as your leading and brilliant brave heroes and devotees are, so may we rise to be. Lord, we pray, save us from our sins and let us shine.

प यद्ग्नः सहस्वता विश्वता यन्ति भानवः ।
अप नः शाशुचद्घम ॥ ५ ॥

5. *Pra yadagneḥ sahasvato viśvato yanti bhānavaḥ.*
Apa naḥ śośucadagham.

As the lights of this powerful Agni go up in flames all round and blaze, so may we be, we pray. Lord of light and power, purge us of our sins and let us shine in purity.

त्वं हि विश्वतामुख विश्वतः परिभूरसि।
अप नः शाशुचदघम॥ ६॥

6. *Tvaṁ hi viśvatomukha viśvataḥ paribhūrasi.*
Apa naḥ śośucadagham.

Agni, lord omnipresent of universal face and all-seeing eye, you are the lord supreme over all the worlds. Lord of light and fire, burn off our sins and let us shine pure and powerful.

द्विषो नो विश्वतामुखाति नावेव पारय।
अप नः शाशुचदघम॥ ७॥

7. *Dviṣo no viśvatomukhāti nāveva pāraya.*
Apa naḥ śośucadagham.

Agni, light of life, all-watching eye, saving ark over the seas of existence, lead us over and across the whirl-pools of jealousies and enmities of the world and conquer the flood for us. Purge us of our sins and let us shine in purity.

स नः सिन्धुमिव नावयाति पषा स्वस्तये।
अप नः शाशुचदघम॥ ८॥

8. *Sa naḥ sindhumiva nāvayāti parṣā svastaye.*
Apa naḥ śośucadagham.

Just as we cross a river in flood by boat, so for the sake of good life and ultimate joy, may Agni, lord of light and life, help us cross the seas. Lord of light and purity, cleanse us of evil, burn off our sins and help us shine in purity, power and piety.

Mandala 1/Sukta 98

Agni Devata, Angirasa Kutsa Rshi

वश्वानरस्य सुमता स्याम राजा हि कं भुवनानामभिश्रीः ।
इता जाता विश्वमिदं वि चष्ट वश्वानरा यतत सूर्येण ॥ १ ॥

1. *Vaiśvānarasya sumatau syāma rājā hi kaṁ bhuvanānāmabhiśrīḥ. Ito jāto viśvamidaṁ vi caṣṭe vaiśvānaro yatate sūryeṇa.*

May we abide in the pleasure and good will of Vaishvanara Agni, ruler of humanity and indeed the spirit and vitality of all life on earth. The ruling power, for sure, is the order, beauty and grace of the world, the real wealth and life of existence. Born of the original cause, Prakrti, and manifesting here, this Agni shows this world and acts in unison with the sun and prana.

पृष्टा दिवि पृष्टा अग्निः पृथिव्यां पृष्टा विश्वा आषधीरा विवश । वश्वानरः सहसा पृष्टा अग्निः स ना दिवा स रिषः पातु नक्तम ॥ २ ॥

2. *Pṛṣṭo divi pṛṣṭo agniḥ pṛthivyāṁ pṛṣṭo viśvā oṣadhīrā viveśa. Vaiśvānaraḥ sahasā pṛṣṭo agniḥ sa no divā sa riṣaḥ pātu naktam.*

It is sanctified: sanctified as light in heaven, as heat in fire, as energy in earth, as vitality in all the herbs in which it has entered. Vaishvanara Agni, sanctified

and replete with strength, energy and courage, may, we pray, protect us against hate, enmity and negativity day and night, both in the waking and in the sleeping state.

वश्वानर॒ तव॒ तत्स॒त्यमꣳस्त्व॒स्मान राया॑ म॒घवा॑नः सचन्ताम।
त गा॑ मि॒त्रा वरु॑णा मामहन्ता॒मदि॑ति॒ः सिन्धु॑ः पृथि॒वी उ॒त द्याः॥ ३॥

3. *Vaiśvānara tava tat satyamastvasmān rāyo maghavānaḥ sacantām. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

May that divine nature, energy and vitality of Vaishvanara Agni, ruling and breathing power of life, be right and true for the world. May all the treasures and holders of the wealth of this world be kind and friendly to us. May Mitra, universal friend, Varuna, the best, just and reasonable worthy of choice, Aditi, motherly powers of nature and humanity, the earth, the seas, the cool waters above and the light of heaven bless us with the health and vitality of existence.

Mandala 1/Sukta 99

Agni Jataveda Devata, Maricha Kashyapa Rshi

जा॒तव॑दस सुनवाम॒ सामꣳमरातीय॒ता नि द॑हाति॒ वद॑ः। स न॑ः पष॒दति॑ दु॒गाणि॒ विश्वा॑ ना॒वव॒ सिन्धु॑ं दु॒रि॒तात्य॒ग्नि॒ः॥ १॥

1. *Jātavedase sunavāma somam arātīyato ni dahāti vedaḥ. Sa naḥ parṣadati durgāṇi viśvā nāveva sindhuṁ duritātyagniḥ.*

For the sake of Jatavedas Agni, lord omnipresent and omniscient of creation, we love and respect the abundant things of the world and, in a spirit of thanks

to Him, distil every drop of soma joy from it. Indeed, He burns off the easy wealth of those who are jealous, hateful, ungrateful and wasteful. Just as a boatman helps us cross the river by boat, so does the omnipresent lord help us cross all the evils and the most difficult problems of life.

Mandala 1/Sukta 100

Indra Devata, Varshagirah Rjrashva, Ambarisha, Sahadeva, Bhayamana, Suradhasa Rshi

स या वृषा वृष्ण्यभिः समोका महा दिवः पृथिव्याश्च समाट।
सतीनसत्वा हव्या भरेषु मरुत्वान्न भवत्विन्द ऊती ॥ १ ॥

1. *Sa yo vṛṣā vṛṣṇyebhiḥ samokā maho divaḥ pṛthivyāśca samrāṭ. Satīnasatvā havyo bhareṣu marutvān no bhavatvindra ūtī.*

He, Indra, who is mighty and generous, existing with his showers and powers of generosity, who rules over the great heaven and earth, who collects the clouds of water and commands the force of windy Maruts, tempestuous heroes, and who is ever invoked in the yajnic battles of life, may that Indra, lord of power and glory, be for our protection and promotion in prosperity.

यस्यानाप्तः सूयस्येव यामा भरेभर वृत्रहा शुष्मा अस्ति।
वृषन्तमः सखिभिः स्वभिरवमरुत्वा । भवत्विन्द ऊती ॥ २ ॥

2. *Yasyānāptaḥ sūryasyeva yāmo bharebhare vṛtrahā śuṣmo asti. Vṛṣantamaḥ sakhibhiḥ svebhirevairmarutvān no bhavatvindra ūtī.*

Unapproachable is Indra's speed and power for

the wicked. In battle after battle of life he is the same breaker of the cloud and destroyer of evil. Lord of Maruts, tempestuous heroes, most generous and powerful, may he with his friends and their exploits be for our protection, promotion and prosperity.

दिवा न यस्य रतसा दुघानाः पन्थासा यन्ति शवसापरीताः। तरद द्वषाः सासहिः पांस्यभिमरुत्वा । भवत्विन्द ऊती ॥ ३ ॥

3. *Divo na yasya retaso dughānāḥ panthāso yanti śavasāparītāḥ. Tarad dveṣāḥ sāsahiḥ pauṁsye-bhirmarutvān no bhavatvindra ūtī.*

The showers of the favours of Indra overflow like the rays of light from heaven. They hurry on apace uninterrupted on their paths with force and overwhelm hate, fear and enmity. May he, lord of courage and valour, commander of tempestuous Maruts, with his irresistible forces be our protector for progress and prosperity.

सा अङ्गिराभिरङ्गिरस्तमा भूद वृषा वृषभिः सखिभिः सखा सन। ऋग्मिभिऋग्मी गातुभिज्यष्ठा मरुत्वा । भवत्विन्द ऊती ॥ ४ ॥

4. *So aṅgirobhiraṅgirastamo bhūd vṛṣā vṛṣabhiḥ sakhibhiḥ sakhā san. Ṛgmibhirṛgmī gātubhir-jyeṣṭho marutvān no bhavatvindra ūtī.*

With inflow of pranic energies, Indra is the life of life, mighty generous with showers of strength and joy, being a friend with friends. With scholars of Rks, he is master of divine knowledge and supreme of movement with those who are ever on the move. Lord

and commander of Maruts, heroes of tempestuous speed and force, may he be our protector for progress and prosperity.

स सूनुभिर्न रुद्रभिरृभ्वाँ नृषाह्यँ सासह्याँ अमित्रान।
सनीळभिः श्रवस्यानि तूर्वन्मरुत्वाँ ा भवत्विन्द ऊती ॥ ५ ॥

5. *Sa sūnubhirna rudrebhirṛbhvā nṛṣāhye sāsahvāň amitrān. Sanīḷebhiḥ śravasyāni tūrvan marutvān no bhavatvindra ūtī.*

Indra, prudent and wise, commander of the Maruts, challenging his opponents in the battle of the brave with the assistance of Rudras, fierce fighters dear as his children, and overthrowing the shooting bowmen of the enemy with the force of his companions, may he, we pray, be our leader and protector on way to progress.

स मन्युमीः समदनस्य कर्ता स्माकेभिर्नृभिः सूर्यँ सनत।
अस्मिन्नहन्त्सत्पतिः पुरुहूता मरुत्वाँ ा भवत्विन्द ऊती ॥ ६ ॥

6. *Sa manyumīḥ samadanasya kartā'smākebhirnṛbhiḥ sūryaṁ sanat. Asminnahantsatpatiḥ puruhūto marutvān no bhavatvindra ūtī.*

Let Indra, ruler of the world, passionate controller of anger and passion, creator of projects for freedom and joy, bring the light and bliss of heaven on earth. Protector and promoter of truth and the true, invoked and praised by many, may he, commander of the force of tempestuous Maruts, we pray, be our leader and guide and protect us on way to progress with the assistance and cooperation of our people.

तमूतयो रणयञ्छूरसाता तं ागस्य ितयः कृण्वत त्राम।
स विश्वस्य करुणस्यश एका मरुत्वाँ ा भवत्विन्द ऊती ॥ ७ ॥

7. *Tamūtayo raṇayañchūrasātau taṁ kṣemasya kṣitayaḥ kṛṇvata trām. Sa viśvasya karuṇasyeśa eko marutvān no bhavatvindra ūtī.*

Him, the battles of defence inspire for victory of the brave. Him, the people elevate to the status of the protector of peace and prosperity. He, unique among all, rules the projects of love and cooperation among the people. May he, commander of the Maruts, be our leader and protector for peace and progress.

तमप्सन्त शवस उत्सवषु नरा नरमवस तं धनाय । सा अन्ध चित्तमसि ज्यातिंविदन्मरुत्वा ग्ा भवत्विन्द ऊती ॥ ८ ॥

8. *Tamapsanta śavasa utsaveṣu naro naramavase taṁ dhanāya. So andhe cit tamasi jyotirvidan marutvān no bhavatvindra ūtī.*

Him, in battles of greatness and celebrations, the people discover as a man among men for the sake of protection and prosperity. May he, creating light in the midst of utter darkness and commanding the force of Maruts, be our defender and promoter on way to peace and progress.

स सव्यन यमति वाधतश्चित्स दक्ि ाण संगृभीता कृतानि । स कीरिणा चित्सनिता धनानि मरुत्वा ग्ा भवत्विन्द ऊती ॥ ९ ॥

9. *Sa savyena yamati vrādhataścit sa dakṣiṇe saṁgṛbhītā kṛtāni. Sa kīriṇā cit sanitā dhanāni marutvān no bhavatvindra ūtī.*

With his left hand he overcomes even the strong

oppositions, and with the right he holds and secures the fruits of his success. With his acts of success and assessment, he manages and distributes the wealth of the nation. May he, commander of the Maruts, be our protector for freedom and progress.

स गार्मभिः सनिता स रथेभिर्विद विश्वाभिः कृष्टिभिन्वद्य।
स पांस्यभिरभिभूरशस्तीमरुत्वा ग भवत्विन्द्र ऊती ॥ १० ॥

10. *Sa grāmebhiḥ sanitā sa rathebhirvide viśvābhiḥ kṛṣṭibhirnvadya. Sa pauṁsyebhirabhibhūraśastīr-marutvān no bhavatvindra ūtī.*

He shares the wealth of the nation with the farming people in the villages, warriors of the chariot, and all sections of the people without exception, and thus he faces and overcomes all shades of criticism and opposition with the strength of his body, mind and soul and his noble actions for the sake of mutual confidence and understanding for harmony. May he, commander of the Maruts, be our protector for progress and prosperity in unison and freedom.

स जामिभियत्समजाति मीळ्हे जामिभिवा पुरुहूत एवैः।
अपां तोकस्य तनयस्य जेषे मरुत्वा ग भवत्विन्द्र ऊती ॥ ११ ॥

11. *Sa jāmibhiryat samajāti mīḷhe'jāmibhirvā puruhūta evaiḥ. Apāṁ tokasya tanayasya jeṣe marutvān no bhavatvindra ūtī.*

When invoked and called upon by many, Indra goes to battle with his friends, opponents and the indifferent ones with all his might and main, he fights at his best for victory for the future generations of sons and grandsons of the nation. May Indra, commander of the Maruts, be our leader and defender for our protection

and progress.

स वज्रभृद्दस्युहा भीम उग्रः सहस्रचेताः शतनीथ ऋभ्वा। चमीषा न शवसा पाञ्चजन्या मरुत्वा । भवत्विन्द ऊती ॥ १२ ॥

12. *Sa vajrabhṛd dasyuhā bhīma ugraḥ sahasra-cetāḥ śatanītha ṛbhvā. Camrīṣo na śavasā pāñcajanyo marutvān no bhavatvindra ūtī.*

Indra is the wielder of the force of the thunderbolt, destroyer of the wicked, fierce, passionate, knowledgeable of a hundred things and problems, versatile with a hundred plans and policies, mighty, concentration of the force of armies as the centre of yajna congregations, manager of all the five communities with his power and intelligence. May be, commander of the Maruts, he our ruler and protector for freedom and progress.

तस्य वज्रः क्रन्दति स्मत्स्वर्षा दिवा न त्वेषो रवथः शिमीवान। तं सचन्त सनयस्तं धनानि मरुत्वा । भवत्विन्द ऊती ॥ १३ ॥

13. *Tasya vajraḥ krandati smat svarṣā divo na tveṣo ravathaḥ śimīvān. Taṁ sacante sanayastaṁ dhanāni marutvān no bhavatvindra ūtī.*

The thunderbolt of Indra is vocal and effective appropriately: It is a call to action for the warrior, roar of terror for the wicked, soothing shower of rain for the generous, blaze of the sun for the hero, song of the cuckoo for the artist, and whirring of the wheels for the industrious. Varieties of wealth abound in him, streams of generosity flow from him. May Indra, commander

of the Maruts, be our leader and protector on way to progress and prosperity in peace with freedom.

यस्याजस्रं शवसा मानमुक्थं परिभुजदारोदसी विश्वतः सीम।
स पारिषत्क्रतुभिर्मन्दसानो मरुत्वाँ । भवत्विन्द्र ऊती ॥ १४ ॥

14. *Yasyājasraṁ śavasā mānamukthaṁ paribhujad rodasī viśvataḥ sīm. Sa pāriṣat kratubhirmandasāno marutvān no bhavatvindra ūtī.*

Whose constant measure and grandeur divine, the heaven and earth with their power and potential share and celebrate all round, may that Indra, we pray, happy with our yajnic performances, take us across the seas of existence. May he, commanding the Maruts, be our protector in life and hereafter.

न यस्य देवा देवता न मर्ता आपश्चन शवसा अन्तमापुः।
स प्रिक्वा त्व ँसा मा दिवश्च मरुत्वाँ । भवत्विन्द्र ऊती ॥ १५ ॥

15. *Na yasya devā devatā na martā āpaścana śavaso antamāpuḥ. Sa prarikvā tvakṣasā kṣmo divaśca marutvān no bhavatvindra ūtī.*

The end of whose power and potential, neither divinities, nor the mind and sense and imagination of any one, nor the human mortals, nor even the realised souls reach and comprehend, that Indra pervades and, with his subtle and mysterious omnipotence, transcends heaven and earth. May he, lord of Maruts, be our protector and saviour.

राहिच्छ्यावा सुमदंशुलोमीद्यु ग राय ऋजाश्वस्य ।
वृषण्वन्तं बिभ्रती धूषु रथं मन्दा चिकेत नाहुषीषु
वि ु ॥ १६ ॥

16. *Rohicchyāvā sumadaṁśurlalāmīrdyukṣā rāya ṛjrāśvasya. Vṛṣaṇvantaṁ bibhratī dhūrṣu rathaṁ mandrā ciketa nāhuṣīṣu vikṣu.*

Red and dark, bright and beautiful flames, as a banner mark, touching the heaven, carrying the mighty chariot of Indra, master of horse power, shooting straight on wheels for the target of wealth and knowledge, shine glorious for the people on earth, a blessed sight indeed.

एतत्त्यत्त इन्द्र वृष्ण उक्थं वाषागिरा अभि गृणन्ति राधः।
ऋजाश्वः पष्टिभिरम्बरीषः सहदेवा भयमानः सुराधाः॥ १७॥

17. *Etat tyat ta indra vṛṣṇa ukthaṁ vārṣāgirā abhi gṛṇanti rādhaḥ. Ṛjrāśvaḥ pṛṣṭibhirambarīṣaḥ sahadevo bhayamānaḥ surādhāḥ.*

Indra, lord of power and prosperity, this is that song of praise which the children of divine voice alongwith friends and companions sing as a gift of love and homage for the lord of eternal prosperity and infinite generosity: they are Rijrashvas, sages of simple thought and honest conduct, Ambarisha, scholar of holy word and knowledge, Sahadeva, who loves to be with lovers of divinity, Bhayamana, who fears the Divine and whom the wicked and the crooked fear, and Suradha, man of honest wealth and versatile genius.

दस्यूञ्छिम्यूँश्च पुरुहूत एवैर्हत्वा पृथिव्यां शर्वा नि बर्हीत।
सनत्क्षत्रं सखिभिः श्वित्न्यभिः सनत्सूर्यं सनदपः सुवर्जः॥ १८॥

18. *Dasyūñchimyūṅśca puruhūta evairhatvā pṛthivyāṁ śarvā ni barhīt. Sanat kṣetraṁ sakhibhiḥ śvitnyebhiḥ sanat sūryaṁ sanadapaḥ suvajraḥ.*

Invoked and prayed by many, Indra, wielder of the defensive and protective thunderbolt, having destroyed the wicked and removed the aggressive, ought to root out the weeds, and, with the cooperation and brilliant actions of his friends and companions, acquire, enrich, distribute and manage the land, strengthen heat, light and health and energy, and manage the water resources.

विश्वाहन्दा अधिवक्ता ना अस्त्वपरिह्वृताः सनुयाम वाजम।
त ा मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत द्याः॥ १९॥

19. *Viśvāhendro adhivaktā no astvaparihvṛtāḥ sanuyāma vājam. Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

May Indra, lord of power, justice and knowledge be the supreme speaker and adviser for us. Let us too, simple, straight and honest in thought, action and material support, cooperate with him. And we pray: May Mitra, the sun and human powers of friendship, Varuna, powers of justice worthiest of choice, the sky, the seas, the earth and the heavens bless and promote this union of ours with success.

May this union last for all time!

Mandala 1/Sukta 101

Indra Devata, Angirasa Kutsa Rshi

प मन्दिन पितुमदचता वचा यः कृष्णगभा निरह ृजिश्वना।
अवस्यवा वृषणं वजदि णं मरुत्वन्तं सख्याय हवामह॥ १॥

1. *Pra mandine pitumadarcatā vaco yaḥ kṛṣṇa-garbhā nirahannṛjiśvanā. Avasyavo vṛṣaṇaṁ vajradakṣiṇaṁ marutvantaṁ sakhyāya havāmahe.*

All ye men and women of the earth, offer words of welcome and hospitality to joyous Indra, lord giver of the power of knowledge, who, in a simple natural manner, breaks open the secret treasures of the dark womb of nature and makes the streams of knowledge flow. We, seekers of protection and knowledge, invoke Indra, lord of light and power, rich and generous, expert in the use of the thunderbolt of knowledge against the demon of darkness, and commander of the tempestuous Maruts of social dynamics, and we pray for his love and friendship.

या व्यंसं जाह्रषाणन मन्युना यः शम्बरं या अहन्पिपुमव्रतम।
इन्द्रा यः शुष्णमशुषं न्यावृणङ्मरुत्वन्तं सख्याय हवामहे॥ २॥

2. *Yo vyaṁsaṁ jāhṛṣāṇena manyunā yaḥ śambaraṁ yo ahan piprum avratam. Indro yaḥ śuṣṇamaśuṣaṁ nyāvṛṇaṅ marutvantaṁ sakhyāya havāmahe.*

For friendship and support, we invoke Indra, lord of justice, power and generosity, commander of the Maruts, tempestuous guarding soldiers of humanity, Indra who, with overwhelming passion and righteousness breaks the shoulders of Vrtra, dark demonic cloud of hoarded vapours, and releases the showers of rain, who destroys the selfish Shambara and Pipru, undisciplined demons of social unrighteousness,

and who overthrows the mighty but callous and voracious eater of the nation's wealth who causes a drought and famine of the people's resources for life and progress.

यस्य द्यावापृथिवी पांस्यं महद्यस्य वत वरुणा यस्य सूर्यः। यस्येन्द्रस्य सिन्धवः सश्चति व्रतं मरुत्वन्तं सख्याय हवामह॥ ३॥

3. *Yasya dyāvāpṛthivī pauṁsyaṁ mahad yasya vrate varuṇo yasya sūryaḥ. Yasyendrasya sindhavaḥ saścati vrataṁ marutvantaṁ sakhyāya havāmahe.*

For love, friendship and support, we invoke and pray to Indra, omnipotent lord of the Maruts who post across the universe and maintain the kingdom. Mighty is the force in his Law of Dharma for nature and humanity. The heaven and the moon in their orbits move as fixed by Law. The seas roll and rivers flow in accordance with the Law. (We pray, help us, lord, to follow the Law and enjoy the divine grace.)

या अश्वानां या गवां गोपतिवशी य आरितः कर्मणिकर्मणि स्थिरः। वीळाश्चिदिन्द्रा या असुन्वता वधा मरुत्वन्तं सख्याय हवामह॥ ४॥

4. *Yo aśvānāṁ yo gavāṁ gopatirvaśī ya āritaḥ karmaṇi karmaṇi sthiraḥ. Vīḷościdindro yo asunvato vadho marutvantaṁ sakhyāya havāmahe.*

For our protection, friendship and support, we invoke and pray to Indra, lord ruler of the universe and humanity. He is the lord of horses. He is the lord of cows and controller of the moving earths and fluctuating mind and senses. Ever conscious and wide-awake, he

is constant and active in every act and every movement that happens in nature and humanity. Mighty powerful is he, friend of the pious, and the very stroke of death for the selfish uncreators and violators of yajna.

या विश्वस्य जगतः पाणतस्पतिया ब्रह्मण पथमा गा अविन्दत। इन्दा या दस्यूँरधराँ अवातिरन मरुत्वन्तं सख्याय हवामह॥ ५॥

5. *Yo viśvasya jagataḥ prāṇataspatiryo brahmaṇe prathamo gā avindat. Indro yo dasyūṅradharāṅ avātiran marutvantaṁ sakhyāya havāmahe.*

Indra is the lord ruler, controller and sustainer of all the moving and breathing universe. He is the first, creator manifestive in expanding space who created the mind and senses and the moving earths for the living creatures. He is the lord of law and justice who throws down the wicked to the darkest caverns. We invoke and pray to Indra, lord of Maruts, for our protection and support as his dear ones and friends.

यः शूरेभिहव्या यश्च भीरुभिया धावद्भिहूयत यश्च जिग्युभिः। इन्द्रं यं विश्वा भुवनाभि संन्दधुमरुत्वन्तं सख्याय हवामह॥ ६॥

6. *Yaḥ śūrebhirhavyo yaśca bhīrubhiryo dhyāvadbhirhūyate yaśca jigyubhiḥ. Indraṁ yaṁ viśvā bhuvanābhi saṁdadhur-marutvantaṁ sakhyāya havāmahe.*

Indra is invoked and worshipped by the brave, and he is called upon by the timid as well as by the fearless, and he is called upon by the victors as well us by those who flee. Him, all people and worlds in

existence hold at the centre of their being. That Indra, lord of Maruts, we invoke for support, sustenance and friendship.

रुदाणामति प्रदिशा विच क्षणा रुद्रभिर्याषा तनुत पृथु जयः।
इन्द्रं मनीषा अभ्यर्चति श्रुतं मरुत्वन्तं सख्याय हवामहे॥ ७॥

7. *Rudrāṇāmeti pradiśā vicakṣaṇo rudrebhiryoṣā tanute pṛthu jrayaḥ. Indraṁ manīṣā abhyarcati śrutaṁ marutvantaṁ sakhyāya havāmahe.*

Lord of intelligence, Indra, acts by the paths of Rudras, that is, Maruts, powers of law and dispensation and the process of formation and reformation. With the Rudras, waves of Maruts' energy, the dawn expands the lights of the day. Intelligence and mind invoke the famous powers of Indra, waves of Maruts, as they act in thought. That Indra, lord of the Maruts' motion and energy in space, we invoke for support as divine friend and benefactor for progress and prosperity.

यद वा मरुत्वः परम सधस्थ यद्वावम वृजन मादयासे।
अत आ याह्यध्वरं ना अच्छा त्वाया हविश्चकृमा सत्यराधः॥ ८॥

8. *Yad vā marutvaḥ parame sadhasthe yad vāvame vṛjane mādayāse. Ata ā yāhyadhvaraṁ no acchā tvāyā haviścakṛmā saytarādhaḥ.*

Indra, lord of Maruts, tempestuous dynamics of divine energy, whether you are in the highest heaven of creation or at the lowest plane of space, there you rejoice and create joy for the play of life. Lord of light and the power of joy, come to our yajna of the will to live, and come well, happy and rejoicing. We are your own, lord

of real wealth of success and giver of bliss. We are ready with holy and fragrant yajnic havi.

त्वा॒यन्द्र॒ सामं सुषुमा सुद ा त्वा॒याहविश्चकृमा बह्मवाहः। अधा॑ नियुत्व॒ः सग॑णा म॒रुद्भि॑र॒स्मिन य॒ज्ञ ब॒हिषि॑ माद-यस्व॥ ९॥

9. *Tvāyendra somaṁ suṣumā sudakṣa tvāyā haviścakṛmā brahmavāhaḥ. Adhā niyutvaḥ saganṇo marudbhirasmin yajñe barhiṣi mādayasva.*

Gracious lord of versatile power, Indra, with you let us distil the soma of life's joy and knowledge. Divine harbinger of universal wealth, let us create the means and materials of yajnic living with you. And then, lord of all-competence, allies and equipment, come with the Maruts, lightning carriers of fragrance, join, enjoy, and bless us on the holy seats of grass in the yajna.

मा॒दय॑स्व॒ हरि॑भि॒य त॑ इन्द्र॒ वि ष्य॑स्व॒ शिप॒ वि सृ॑जस्व॒ धन॑। आ त्वा॑ सुशिप॒ हर॑या वहन्तू॒शन ह॒व्यानि॒ पति॑ ना जुषस्व॥ १०॥

10. *Mādayasva haribhirye ta indra vi ṣyasva śipre vi sṛjasva dhene. Ā tvā suśipra harayo vahantūśan havyāni prati no juṣasva.*

Indra, lord of light, power and joy, come by the lights of the dawn, they are yours. Find the heaven and earth of freedom and open the flood-gates of song and joy. Lord of noble helmet, let your horses of the speed of lightning transport you hither. Come to us and, in a mood of love and ecstasy, celebrate and bless our gifts of action and homage in our yajna of life.

म॒रुत्स्तो॑त्रस्य वृ॒जन॑स्य गो॒पा व॒यमिन्द्रे॑ण सनुयाम॒ वाज॑म।
त गो॑ मि॒त्रा वरु॑णा मामहन्ता॒मदि॑ति॒ः सिन्धु॑ः पृथि॒वी उ॒त द्याः॥ ११॥

11. *Marutstotrasya vṛjanasya gopā vayamindreṇa sanuyāma vājam. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

We are watchmen of the land of freedom and joy. We are singers of the song of Maruts in honour of Indra. May we, we pray, achieve success in our mission by the grace of Indra. May Mitra, universal friend, Varuna, our choice lord of justice and dispensation, the sun and moon, congregations of the learned, the rolling seas and flowing rivers, mother earth and generous skies, and the bright heavens help us in that yajnic mission.

Mandala 1/Sukta 102

Indra Devata, Angirasa Kutsa Rshi

इ॒मां त॒ धिय॑ं प भ॑र म॒हा म॒हीम॒स्य स्तो॒त्र धि॒षणा॒ यत्त॑ आन॒ज। तमु॑त्स॒व च॑ पस॒व च॑ सासह॒िमिन्दं॑ द॒वास॒ः शव॑सामद॒ ानु॑॥ १॥

1. *Imāṁ te dhiyaṁ pra bhare maho mahīmasya stotre dhiṣaṇā yat ta ānaje. Tamutsave ca prasave ca sāsahimindraṁ devāsaḥ śavasāma-dannanu.*

I hold on to this great and adorable knowledge and wisdom of yours, Indra, which, loud and bold, is revealed in this divine song of yours in praise. That mighty lord Indra of valour and courage, the noblest leaders and teachers of humanity celebrate with all their might and wisdom in all yajnic projects for the expansion and elevation of human life and culture. In

consequence, they too enjoy themselves and feel blest.

अस्य श्रवा नद्यः सप्त बिभ्रति द्यावा गामा पृथिवी दशतं वपुः। अस्म सूयाचन्द्रमसाभिचक्षे श्रद्ध कमिन्द चरता वितर्तुरम ॥ २ ॥

2. *Asya śravo nadyaḥ sapta bibhrati dyāvākṣāmā pṛthivī darśataṁ vapuḥ. Asme sūryācandramasābhicakṣe śraddhe kamindra carato vitarturam.*

The power and fame of this Indra, the seven rivers hold in their flow and reveal. Heaven and earth and the skies manifest his majestic form. The sun and the moon shine and move so that we may realise his glory, have faith, feel the joy of life and finally cross through the ocean of existence.

तं स्मा रथं मघवन पाव सातय जत्रं यं त अनुमदाम संगम। आजा न इन्द्र मनसा पुरुष्टुत त्वायद्भ्य मघवञ्छम यच्छ नः ॥ ३ ॥

3. *Taṁ smā rathaṁ maghavan prāva sātaye jaitraṁ yaṁ te anumadāma saṁgame. Ājā na indra manasā puruṣṭuta tvāyadbhyo maghavañ-charma yaccha naḥ.*

Maghavan, lord of power, wealth and victory, reveal and bring up that wondrous and victorious chariot of yours for our victory and success in battle which we celebrate in the contests of heroes. Invoked, praised and worshipped with our mind and soul for the battles of life, Indra, give us, who are your admirers, our part of wealth and comfort.

व॒यं ज॑यम॒ त्वया॑ यु॒जा वृत॑म॒स्माक॒मंश॒मुद॑वा॒ भर॑भर।
अ॒स्मभ्य॑मिन्द्र॒ वरि॑वः सु॒गं कृ॑धि॒ प श॒त्रूणां मघव॒न वृष्ण्या॑
रुज ॥ ४ ॥

4. *Vayaṁ jayema tvayā yujā vṛtamasmākamaṁśa-mudavā bharebhare. Asmabhyamindra varivaḥ sugaṁ kṛdhi pra śatrūṇāṁ maghavan vṛṣṇyā ruja.*

Indra, let us win the prizes of life with your help. In every battle and in every contest, keep our selected part and our deserved prize safe. Indra, lord of wealth and power, let the treasures of life be reachable and make the way to them straight and simple. Lord of power and force, break down the storms of enemy power for us.

नाना॒ हि त्वा॒ हव॑माना॒ जना॑ इ॒म धना॑नां धत॒रव॑सा विप॒न्यव॑: ।
अ॒स्माक॑ं स्मा॒ रथ॒मा ति॑ष्ठ सा॒तय॒ जत्रं॑ हीन्द्र॒ निभृ॑तं
मन॒स्तव॑ ॥ ५ ॥

5. *Nānā hi tvā havamānā janā ime dhanānāṁ dhartaravasā vipanyavaḥ. Asmākaṁ smā rathamā tiṣtha sātaye jaitraṁ hīndra nibhṛtaṁ manastava.*

Indra, lord controller and treasurer of the wealth of the nation, many people are there, your admirers and worshippers, who invoke you and call upon you with means of security and protection. Be seated in our chariot which is unbreakable and victorious and in which your mind would be cool, collected and at peace, and come to assign our share of rights and duties and to dispense our part of endeavour and prize.

गा॒जिता॑ बा॒हू अमि॑तकतुः सि॒मः कम॑न्कमच्छ॒तमू॑तिः
खजंक॒रः । अ॒क॒ल्प इन्द॑: पति॒मान॒माज॒साथा॒ जना॒ वि ह्व॑यन्त
सिषा॒सव॑: ॥ ६ ॥

6. *Gojitā bāhū amitakratuḥ simaḥ karman karmañ-chatamūtiḥ khajaṅkaraḥ. Akalpa indraḥ pratimānamojasāthā janā vi hvayante siṣāsavaḥ.*

Strong armed victor of lands, immensely intelligent, tactical fighter and winner, protector and defender in a hundred ways in every battle, heroic warrior, strongest of the strong, match for the matchless with his might and power, such is Indra, lord ruler of the world. Him, the men of admiration invoke for company and protection.

उत्त शतान्मघव न्नुच्च भूयस उत्सहस्रादिरिच कृष्टिषु श्रवः। अमात्रं त्वा धिषणा तित्विष मह्यधा वृत्राणि जिघ्नस पुरन्दर ॥ ७ ॥

7. *Ut te śatānmaghavannucca bhūyasa ut sahasrād ririce kṛṣṭiṣu śravaḥ. Amātraṁ tvā dhiṣaṇā titviṣe mahyadhā vṛtrāṇi jighnase purandara.*

Indra, lord of might and power, more than hundred, more than most, more than thousand exceeds your fame and power among the people. Great is your intelligence and action and noble is your voice which makes you shine immensely more than brilliant. And then you break the clouds of rain for the showers and rout the strongholds of the hoarders.

त्रिविष्टिधातु पतिमानमाजसस्तिस्त्रा भूमीनृपत त्रीणि राचना। अतीदं विश्वं भुवनं ववक्षिथाशत्रुरिन्द जनुषा सनादसि ॥ ८ ॥

8. *Triviṣṭidhātu pratimānamojasastisro bhūmīrnṛpate trīṇi rocanā. Atīdaṁ viśvaṁ bhuvanaṁ vavakṣithāśatrurindra januṣā sanādasi.*

Indra, Nrpati, lord of the people and ruler of the

world, in you, threefold is the existence of elements such as earth, water, fire, air and space, of the order of matter, motion and mind (sattva, rajas and tamas). You are the measure of omnipotence. Three are the regions of space, heaven, sky and earth. Three are the orders of heat and light, vaishvanara fire in earth, taijasa electric energy in the sky and Aditya light in heaven. O lord, Indra, you transcend this entire universe, and by nature since eternity you are without an enemy, contrariety and contradiction.

त्वां द्रवषु पथमं हवामह त्वं बभूथ पृतनासु सासहिः।
समं नः कारुमुपमन्युमुद्भिदमिन्दः कृणातु पसव रथं पुरः॥ ९॥

9. *Tvāṁ deveṣu prathamaṁ havāmahe tvaṁ babhūtha pṛtanāsu sāsahiḥ. Semaṁ naḥ kārumupamanyum udbhidam indraḥ kṛṇotu prasave rathaṁ puraḥ.*

Indra, lord ruler of the universe, first and highest among devas, divinities of nature and humanity, greater than your own attributes, we invoke you, pray to you, and worship you. In the battles of the elements and conflicts of humanity, you are the unmoved victor. Lord Indra as you are, in our yajna of life for progress and prosperity, we pray, advance our chariot made of earthly materials to the front and raise our technologist maker and respected worker close at hand among us to high status.

त्वं जिगथ न धना रुराधिथाभष्वाजा मघवन्महत्सु च।
त्वामुगमवस सं शिशीमस्यथा न इन्द हवनषु चादय॥ १०॥

10. *Tvaṁ jigetha na dhanā rurodhithārbheṣvājā maghavan mahatsu ca. Tvām ugram avase saṁ śiśīmasyathā na indra havaneṣu codaya.*

Indra, lord ruler of the wealth and power of the world, you win the battles great and small, and stall not the growth of wealth. In all the battles great and small, we invoke you, lord of power and passion, for protection and advancement, deplete the enemies and glorify you. Then, lord, inspire us in our yajnic programmes for joint progress and universal prosperity.

विश्वाहन्दा अधिवक्ता ना अस्त्वपरिह्वृताः सनुयाम वाजम। त ा मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत द्याः ॥ ११ ॥

11. *Viśvāhendro adhivaktā no astvaparihvṛtāḥ sanuyāma vājam. Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

May Indra, lord of light and power, universal destroyer, creator and preserver, be our teacher and supreme speaker for all time. And may we, obedient and protected, straight and simple, offer him homage, support and perfect service. We pray, may Mitra and Varuna, sun and shower, Aditi, saints and skies, Sindhu, rolling seas and rippling rivers, the earth and heaven protect and promote this holy programme of ours.

Mandala 1/Sukta 103

Indra Devata, Angirasa Kutsa Rshi

तत्त इन्दियं परमं पराचरधारयन्त कवयः पुरदम ।
ामदमन्यद्दिव्य्न्यदस्य समी पृच्यत समनव कतुः ॥ १ ॥

1. *Tat ta indriyaṁ paramaṁ parācairadhārayanta kavayaḥ puredam. Kṣamedamanyad divyanyadasya samī pṛcyate samaneva ketuḥ.*

That glory of yours, lord, which is supreme and eternal, which is essential, subtle and mysterious, and this which is actual and existential, the poets of vision and imagination realise by its manifestations. Of this glory of Indra, this which is on earth is one and distinct, and the other which is in heaven is distinct and another. The two mingle in form and mature as one just as two parties meet in the assembly, each with its identity, and become one community.

स धारयत्पृथिवीं पप्रथच्च वजेण हत्वा निरपः ससर्ज ।
अहन्नहिमभिनदद्रौहिणं व्यहन्व्यंसं मघवा शचीभिः ॥ २ ॥

2. *Sa dhārayat pṛthivīṁ paprathacca vajreṇa hatvā nirapaḥ sasarja. Ahannahim abhinad rauhiṇaṁ vyahan vyaṁsaṁ maghavā śacībhiḥ.*

Indra, lord of light and power, like the sun, with his actions, i.e., waves of gravitation, holds the earth and manifests its vast expanse. Striking the electric thunderbolt of his energy, he constantly creates the waters of space. He breaks the cloud formed in the Rohini constellation, striking over its shoulders and releases the showers of rain on earth.

स जातूभर्मा श्रद्दधान ओजः पुरो विभिन्द न्चरद्वि दासीः ।
विद्वान्वजिन्दस्यव हतिमस्या र्यं सहो वधया द्युम्नमिन्द ॥ ३ ॥

3. *Sa jātūbharmā śraddadhāna ojaḥ puro vibhindannacarad vi dāsīḥ. Vidvān vajrin dasyave hetimasya''ryaṁ saho vardhayā dyumnamindra.*

Indra, lord of knowledge and wielder of the thunderbolt, sustainer of all that is born, faithful and valorous, routing the strongholds of evil, roams around. Heroic Indra, having struck the thunderbolt on the wicked, develops wealth and valour for the noble ones.

तदू॒चुष॒ मानु॑ष॒मा यु॒गानि॑ की॒तन्यं॑ म॒घवा॒ नाम॒ बिभ्र॑त ।
उ॒प॒प्र॒यन्द॑स्यु॒हत्या॑य व॒ज्री यद्ध॑ सू॒नुः श्रव॑स॒ नाम॑ दधे ॥ ४ ॥

4. *Tadūcuṣe mānuṣemā yugāni kīrtenyaṁ maghavā nāma bibhrat. Upaprayan dasyuhat-yāya vajrī yaddha sūnuḥ śravase nāma dadhe.*

Surely that honour and fame for actions, the lord of power and wealth, Indra, maintains for the admirers for ages of human memory, which he, wielder of the thunderbolt, of omnipotence, achieves in action for the sake of wealth and fame while he advances for the destruction of the evil and the wicked.

तद॑स्य॒दं प॑श्यता॒ भूरि॑ पु॒ष्टं श्रदिन्द्र॑स्य धत्तन वी॒र्या॑य ।
स गा अ॑विन्द॒त्सा अ॑विन्द॒दश्वा॒न्त्स आष॑धी॒ः सा अ॒पः स वना॑नि ॥ ५ ॥

5. *Tadasyedaṁ paśyatā bhuri puṣṭaṁ śradindrasya dhattana vīryāya. Sa gā avindat so avindadaśvān tsa oṣadhīḥ so apaḥ sa vanāni.*

Watch the mighty action, this great achievement of this lord Indra and take it on with conviction for the attainment of honour, fame and valour. He develops lands and cows. He acquires horses and develops modes of transport and communication. He develops herbs and trees, creates waters and develops water resources, and he creates all kinds of wealth and expands the forests.

भूरिकर्मणे वृषभाय वृष्णे सत्यशुष्माय सुनवाम सोमम।
य आदृत्या परिपन्थीव शूरा यज्वना विभजन्नेति वेदः ॥ ६ ॥

6. *Bhūrikarmaṇe vṛṣabhāya vṛṣṇe satyaśuṣmāya sunavāma somam. Ya ādṛtyā paripanthīva śūro'-yajvano vibhajanneti vedaḥ.*

We create wealth and distil the soma-joy of life for Indra, lord of abundant action, brave, generous and truly brilliant. Heroic and fearless, he respects the wise and, like a detective, uncovers the black money of the hoarders, shares it with the community and moves on.

तदिन्द्र प्रवे वीर्यं चकर्थ यत्ससन्तं वज्रेणाबोधयो हिम।
अनु त्वा पत्नीर्हृषितं वयश्च विश्वे देवासो अमदन्ननु त्वा ॥ ७ ॥

7. *Tadindra preva vīryaṁ cakartha yat sasantaṁ vajreṇābodhayo'him. Anu tvā patnīrhṛṣitaṁ vayaśca viśve devāso amadannanu tvā.*

Indra, joyous hero, you show your prowess then when you take on the sleeping cloud with the thunderbolt. And then the house-wives, the wise seniors, and all the noble pious people rejoice with you.

शुष्णं पिप्रुं कुयवं वृत्रमिन्द्र यदावधीर्वि पुरः शम्बरस्य।
त नो मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ८ ॥

8. *Śuṣṇaṁ pipruṁ kuyavaṁ vṛtramindra yadāva-dhīrvi puraḥ śambarasya. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Indra, when you break down Vrtra, the mighty cloud which can raise green fields of barley and create

prosperity for the farmers, and when you shatter the deep caverns of Shambara, the dark cloud pregnant with vapour as if destroying the formidable forts of an enemy, then Mitra, the sun, Varuna, the oceans, Aditi, the sky, the rivers, the earth and heaven rise and inspire us with reverence and faith.

Mandala 1/Sukta 104

Indra Devata, Angirasa Kutsa Rshi

यानिष्ट इन्द निषदं अकारि तमा नि षीद स्वाना नार्वा।
विमुच्या वयां वसायाश्वान्दाषा वस्तावहीयसः
पपित्व॥ १॥

1. *Yoniṣṭa indra niṣade akāri tamā ni ṣīda svāno nārvā. Vimucyā vayo'vasāyāśvān doṣā vastorvahīyasaḥ prapitve.*

Indra, this seat of high office is prepared and reserved for you. Come, take it, rejoicing as a victorious knight of horse. Come post-haste to join for refreshments and holy food, leaving behind the birds, horses and the celestial carriers of the night and day.

आ त्य नर इन्दमूतय गुनू चित्तान्त्सद्या अध्वना जगम्यात।
दवासा मन्युं दासस्य श्चम्नन्त न आ व न्त्सुवितायवर्णम॥ २॥

2. *O tye nara indramūtaye gurnū cit tān tsadyo adhvano jagamyāt. Devāso manyuṁ dāsasya ścamnan te na ā vakṣan tsuvitāya varṇam.*

Those people who approach Indra for protection and pray for advancement, he leads, all of them, by the right path at once and always. May the devas, noblest

powers of nature and humanity, allaying the passion and fear of the demon of opposition, open the path of progress and bless us with inspiration and guidance for onward movement and protection.

अव॒ त्मना॑ भरत॒ केत॑वदा॒ अव॒ त्मना॑ भरत॒ फेन॑मुदन। ॒ीरण॑ स्नात॒ः कुय॑वस्य॒ याष॑ ह॒त त स्या॑तां पव॒ण शिफा॑याः ॥ ३ ॥

3. *Ava tmanā bharate ketavedā ava tmanā bharate phenamudan. Kṣīreṇa snātaḥ kuyavasya yoṣe hate te syātāṁ pravaṇe śiphāyāḥ.*

The clever financier carries away the wealth of others for his heart's desire. He syphons away the nation's wealth down to the scum with a passion and wallows in the milky waters of his bath. But bathed and anointed with milk, like the rival mistresses of a swindler both dying of violent jealousy, he would drown in the whirlpool of the flood of his own creation.

यु॒याप॒ नाभि॒रुप॑रस्या॒याः प पूर्वा॑भिस्तिरत॒ राष्ट्रि॒ः शूर॑ः ।
अ॒ञ्ज॒सी कु॑लि॒शी वी॒रप॑त्नी॒ पया॑ हिन्वा॒ना उ॒दभि॑भरन्त ॥ ४ ॥

4. *Yuyopa nābhiruparasyāyoḥ pra pūrvābhistirate rāṣṭi śūraḥ. Añjasī kuliśī vīrapatnī payo hinvānā udabhirbharante.*

The life-string of the people's energy, like the centre of the waters of the cloud, is implicit and hidden. And just as the sun breaks open the energy of the cloud with its rays and shines, so does Indra, the ruler, with the people themselves, release that energy and shines as a hero. And then, just as the straight and rapid, brilliant rivers fed by the heroic Indra, collecting streams of water, full to over flowing, move on, so the people,

dynamic and brilliant, protected and guided by the heroic ruler, grow to their full capacity and, creating and collecting wealth and power, move on their way.

पति॒ यत्स्या नीथाद॑र्शि॒ दस्य्रा॑राका॒ नाच्छा॒ सद॑नं जान॒ती गा॑त। अध॑ स्मा ना मघवञ्चकृतादिन्मा ना॑ म॒घव॑न्निष्ष॒पी परा॑ दाः॥ ५॥

5. *Prati yat syā nīthādarśi dasyoroko nācchā sadanaṁ jānatī gāt. Adha smā no maghavañcarkṛtādinmā no magheva niṣṣapī parā dāḥ.*

Seen is the path, the people know: like the one to the house of the robber and that which leads to the house of the good in full knowledge. Indra, lord of wealth and power, take us not away from the path of good action, throw us not away like the wealth of a wastour.

स त्वं न॑ इन्द्र॒ सूय॒ सा अ॒प्स्व॑नागा॒स्त्व आ भ॑ज जीवशं॒स। मान्तरां॒ भुज॒मा रीं॑रिषा न॒ः श्रद्धि॑तं त महत इ॑न्द्रि॒याय॑॥ ६॥

6. *Sa tvaṁ na indra sūrye so apsvanāgāstva ā bhaja jīvaśaṁse. Māntarāṁ bhujamā rīriṣo naḥ śraddhitaṁ te mahata indriyāya.*

Indra, lord ruler of light and power, give us the brilliance of the sun. Give us the coolness and plenty of waters. Establish us firmly in sinlessness for a full life of joy. Pray do not hurt our people, they are worthy of protection. We are dedicated in faith to you for the sake of wealth and prosperity.

अधा॑ मन्य॒ श्रत्त॑ अस्मा अधायि॒ वृषा॑ चादस्व महत॒ धना॑य। मा न॒ा अकृ॑त पुरुहूत॒ याना॒विन्द्र॒ गुध्यं॒द्भ्य॒ वय॑ आसु॒तिं दा॑ः॥ ७॥

7. *Adhā manye śrat te asmā adhāyi vṛṣā codasva mahate dhanāya. Mā no akṛte puruhūta yonā-vindra kṣudhyadbhyo vaya āsutiṁ dāḥ.*

And I believe in you. We have reposed full faith in you for this life of joy. Great lord of strength and generosity, inspire us to achieve great wealth and honour. Honoured and invoked by many, O lord, do not deliver us, our life and descendants, unto an ignoble state of existence. Indra, provide ample food and soma drink for the hungry and thirsty.

मा नो॑ वधीरिन्द्र॒ मा परा॑ दा॒ मा नः॑ प्रि॒या भाज॑नानि॒ प मो॑षीः। आ॒ण्डा मा नो॑ मघवञ्छक्र॒ निभ॒न्मा न॒ः पात्रा॑ भत्स॒हजा॑नुषाणि॥ ८॥

8. *Mā no vadhīrindra mā parā dā mā naḥ priyā bhojanāni pra moṣīḥ. Āṇḍā mā no maghavañ-chakra nirbhenmā naḥ pātrā bhet sahajānuṣāṇi.*

Indra, destroy us not, deliver us not unto aliens. Deprive us not of our cherished dreams and desires. Lord of great action and power, wealth and honour, destroy not the future in the womb. Neglect not those who deserve, let them not be lost in oblivion. Alienate not our brethren, descendents and traditions.

अ॒वाङ्हि सोम॑कामं त्वाहु॒र॒यं सु॒तस्तस्य॑ पिबा॒ मदा॑य।
उ॒रु॒व्यचा॑ ज॒ठर॒ आ वृ॑षस्व पि॒तेव॑ नः शृणुहि हू॒यमा॑नः॥ ९॥

9. *Arvāṅehi somakāmaṁ tvāhurayaṁ sutastasya pibā madāya. Uruvyacā jaṭhara ā vṛṣasva piteva naḥ śṛṇuhi hūyamānaḥ.*

Indra, come right here and now. They say you love soma. Distilled is the soma of life's joy, drink of it

to your fill for the bliss of life. Lord of great honour and universal reverence, invoked by all with love in faith, listen to our prayers as a father and shower the rains of bliss.

Mandala 1/Sukta 105

Vishvedeva Devata, Trita Aptya or Angirasa Kutsa Rshi

चन्दमा अप्स्व१न्तरा सुपर्ण धावत दिवि। न व हिरण्य-
नमयः पदं विन्दन्ति विद्युत वित्तं म अस्य रदसी ॥ १ ॥

1. *Candramā apsvantarā suparṇo dhāvate divi. Na vo hiraṇyanemayaḥ padaṁ vindanti vidyuto vittaṁ me asya rodasī.*

The moon glides in the middle regions of Antariksha in the midst of waters and pranic energies. So does the sun of wondrous rays run fast in the heaven of light. But the golden-rimmed flashes of lightning reveal themselves not to your state of consciousness. May the heaven and earth know the secret of this mystery and reveal it to men, the ruler and the people.

अथमिद्वा उ अथिन आ जाया युवत पतिम। तुञ्जात वृष्ण्यं
पयः परिदाय रसं दुह वित्तं म अस्य रदसी ॥ २ ॥

2. *Arthamid vā u arthina ā jāyā yuvate patim. Tuñjāte vṛṣṇyaṁ payaḥ paridāya rasaṁ duhe vittaṁ me asya rodasī.*

Those who love things of value get the thing they cherish just as a wife fascinates her husband she loves. They vitalise the fluent waters of life, distil the soma of ecstasy and giving themselves up to the spirit of life, taste the nectar of existence. O heaven and earth, know the secret of this mystery of love and life and

reveal it for me.

म षु दॅवा अ॒दः स्व१॑रवं पादि दि॒वस्परि॑। मा स॒म्यस्य॑ शं॒भुव॒: शून॑ भूम॒ कदा॑ च॒न वि॒त्तं मे॑ अ॒स्य र॑ॅदसी ॥ ३ ॥

3. *Mo ṣu devā adaḥ svarava pādi divaspari. Mā somyasya śaṁbhuvaḥ śūne bhūma kadā cana vittaṁ me asya rodasī.*

O divinities of life and nature, may that ecstasy and bliss of our life never fall below the top of heaven. May we never suffer frustration in vacuum of the peace and joy of the soma of existence. Heaven and earth, know the secret and mystery of living in the state of bliss and reveal it to me for all, the ruler as well as the ruled.

य॒ज्ञं पृ॑च्छाम्यव॒मं स तद दू॒त वि व॑ॅचति। क्व॑ ऋ॒तं पू॒र्व्यं ग॒तं कस्तद्बि॑भर्ति॒ नूत॑न वि॒त्तं मे॑ अ॒स्य र॑ॅदसी ॥ ४ ॥

4. *Yajñaṁ pṛcchāmyavamaṁ sa tad dūto vi vocati. Kva ṛtaṁ pūrvyaṁ gataṁ kastad bibharti nūtano vittaṁ me asya rodasī.*

Lord of knowledge, you are the harbinger of truth and the message of Divinity. I ask you of that supreme yajna of life's protection and promotion which sustains existence. Where is that eternal water and law of life hidden or gone? Who at the present time observes that same ancient and eternal yajna and law of life, and how? May the heaven and earth know and reveal the truth for us.

अ॒मी य दॅवा॒: स्थन॑ त्रिष्वा र॑ॅच॒न दि॒वः। कद्ध॑ ऋ॒तं कद॑नृ॒तं क्व॑ प॒त्रा व॒ आहु॑ति॒वि॒त्तं मे॑ अ॒स्य र॑ॅदसी ॥ ५ ॥

5. *Amī ye devāḥ sthana triṣvā rocane divaḥ. Kad va ṛtaṁ kadanṛtaṁ kva pratnā va āhutirvittaṁ me asya rodasī.*

O lords of knowledge, who or what are those divine powers of existence abiding in the light of heaven by their name, identity and state of being in the three regions of the universe? Where is the law of cosmic dynamics of evolution? What is truth and what is untruth? What is eternal and constant? What is existential and mutable? What was the first mutation of Prakrti in the cosmic yajna? What is going to be the last and closing oblation in the cosmic vedi? May the heaven and earth know and reveal it for us.

कद्व ऋतस्य धर्णसि कद्वरुणस्य च ।णम। कदयम्णा महस्पथाति कामम दूढ्या वित्तं म अस्य रादसी ॥ ६ ॥

6. *Kad va ṛtasya dharṇasi kad varuṇasya cakṣaṇam. Kadaryamṇo mahaspathāti krāmema dhūḍhyo vittaṁ me asya rodasī.*

O divinities of existence, what and where is the ultimate cause of the original life and law, what is that omnipotence? What and where is that omniscient all-seeing eye that watches the created forms and their karmic movement? What and where is that awful path of the great sun by which we may comprehend and cross the challenges of existence? May the heaven and earth know of this and reveal the knowledge to me.

अहं सा अस्मि यः पुरा सुत वदामि कानि चित। तं मा व्यन्त्याध्याꣳ३ वृका न तृष्णजं मृगं वित्तं म अस्य रादसी ॥ ७ ॥

7. *Ahaṁ so asmi yaḥ purā sute vadāmi kāni cit. Taṁ mā vyantyādhyo vṛko na tṛṣṇajaṁ mṛgaṁ vittaṁ me asya rodasī.*

I am the same who chant some songs of Vedic adoration at the dawn of the cosmic yajna of the Divine. And yet the loves and cares of existence overwhelm me as a wolf pounces upon a deer thirsting for life and existence. What is this mystery? May the heaven and earth know and reveal it to me!

सं मा॑ तपन्त्य॒भित॑ः स॒पत्नी॑रिव॒ पर्शवः। मूषा॒ न शि॒श्ना व्य॑दन्ति मा॒ध्य॑ः स्ता॒तारं त शतक्रता वि॒त्तं म॑ अ॒स्य रो॑दसी ॥ ८ ॥

8. *Saṁ mā tapantyabhitaḥ sapatnīriva parśavaḥ. Mūṣo na śiśnā vyadanti mādhyaḥ stotāraṁ te śatakrato vittaṁ me asya rodasī.*

The knives and sickles of life all round cut into my vitals as rival mistresses consume the lover's heart and soul. Just as mice eat up the warp and woof of cloth in the making, so do the cares of life eat away the original wealth of me who am, in reality, your admirer and worshipper, O Lord of a hundred yajnas of the universe. What is this mystery? Let heaven and earth reveal it to me.

अ॒मी य स॒प्त र॒श्मय॒स्तत्रा॑ म॒ नाभि॒रात॑ता। त्रि॒तस्तद्वे॑दा॒प्त्यः स जा॑मि॒त्वाय॑ रभति वि॒त्तं म॑ अ॒स्य रो॑दसी ॥ ९ ॥

9. *Amī ye sapta raśmayastatrā me nābhirātatā. Tritastad vedāptyaḥ sa jāmitvāya rebhati vittaṁ me asya rodasī.*

As far as the rainbow lights of the universe

radiate, as far as the five elements, Ahankara, mind-matter complex and Mahan, first mutation of Prakrti expand, as far as the five pranas, mind and intellect energise life, that far exists the sphere of my life's centre-hold. The self-realised soul who knows the time past, present and future upon the instant knows that and proclaims for the realisation of universal brotherhood of souls. May the heaven and earth know and reveal the secret of this universal brotherhood for me.

अमी य पञ्च॒ ाण॒ मध्य॑ तस्थुम॒ह दि॒वः । द॒व॒त्रा नु प॒वाच्यं सधीची॒ना नि वा॑वृतु॒वि॒त्तं म॑ अ॒स्य र॑ोदसी ॥ १० ॥

10. *Amī ye pañcokṣaṇo madhye tasthurmaho divaḥ. Devatrā nu pravācyaṁ sadhrīcīnā ni vāvṛturvittaṁ me asya rodasī.*

There they are, five generous founts of energy, water and joy which abide in the great heavens, they being fire, wind, vapours of water, electricity and the sun. They are simultaneous, coexistent and worthy of being researched, analysed and explained by and to the noblest of generous scholars. May the heaven and earth know this mystery of nature and reveal it to me.

सु॒प॒णा ए॒त आ॑सत॒ मध्य॑ आ॒रा॒ध॑न दि॒वः । त स॑धन्ति प॒था वृ॒क॑ं तर॑न्तं य॒ह्व॒ती॑र॒पा वि॒त्तं म॑ अ॒स्य रा॑दसी ॥ ११ ॥

11. *Suparṇā eta āsate madhya ārodhane divaḥ. Te sedhanti patho vṛkaṁ tarantaṁ yahvarīrapo vittaṁ me asya rodasī.*

The waves of solar energy abide in the midst of the sun's gravity. They being most potent regulate the paths and velocities of electricity and the formation and

movement of waters. May the heaven and earth know this mystery and reveal it to me.

नव्यं॑ तदु॒क्थ्यं॑ हि॒तं दवा॑सः सुपवाच॒नम। ऋ॒तम॑षन्ति सिन्ध॑वः स॒त्यं ता॑ताऩ॒ सूया॑ वि॒त्तं म॑ अ॒स्य रा॑दसी॥ १२॥

12. *Navyaṁ tadukthyaṁ hitaṁ devāsaḥ supravācanam. Ṛtamarṣanti sindhavaḥ satyaṁ tātāna sūryo vittaṁ me asya rodasī.*

O men of knowledge and generosity, this new, laudable, sacred, useful and secret principle of nature's truth and law of physical evolution is worthy of study, discussion and development. The rivers flow and the sea rolls the waters while the sun creates and expands the vapours and again sucks up the vapours. This mysterious cycle may the heaven and earth know and reveal to us.

अग्र॒ तव॒ त्यदु॒क्थ्यं॑ द॒वष्व॒स्त्याप्य॑म। स नः॑ स॒त्ता म॑नु॒ष्वदा द॒वान्यं॑ा॑ वि॒दुष्ट॑र॒ वि॒त्तं म॑ अ॒स्य र॑दसी॥ १३॥

13. *Agne tava tyadukthyaṁ deveṣvastyāpyam. Sa naḥ satto manuṣvadā devān yakṣi viduṣṭaro vittaṁ me asya rodasī.*

Agni, scholar of heat and vitality, that laudable knowledge of yours is worthy of confirmation with reference to the presence of vitality in various forms of nature. Scholar of eminence, come as a participant in yajna, study those forms of nature, cooperate with other scholars, and may the heaven and earth know the mysteries of nature and reveal the same to you and me.

स॒त्त ह॒ ता॑ मनु॒ष्वदा द॒वाँ अच्छा॑ वि॒दुष्ट॑रः। अ॒ग्निह॒व्या सु॑षूदति द॒वा द॒वषु॒ मधि॑रा वि॒त्तं म॑ अ॒स्य रा॑दसी॥ १४॥

14. *Satto hotā manuṣvadā devāň acchā viduṣṭaraḥ. Agnirhavyā suṣūdati devo deveṣu medhiro vittaṁ me asya rodasī.*

Scholar of eminence, researcher in the yajna of science, come as a participant in yajna. Specialist of natural sciences, adorable you are among scholars. Agni is the vital power that creates, matures and gives the materials for the yajna of humanity. May the heaven and earth know the mysteries of vital fire and reveal the same to you and me.

ब्रह्मा॑ कृणाति॒ वरु॑णा गातु॒विदं॒ तमी॑महे। व्यू॑र्णाति॒ हृ॒दा म॒तिं नव्या॑ जायतामृ॒तं वि॒त्तं मे॑ अ॒स्य रो॑दसी ॥ १५ ॥

15. *Brahmā kṛṇoti varuṇo gātuvidaṁ tamīmahe. Vyūrṇoti hṛdā matiṁ navyo jāyatāmṛtaṁ vittaṁ me asya rodasī.*

Brahma, lord supreme, creates, Varuna, lord of love and justice, reveals the knowledge and shapes the man of knowledge who knows the ways of nature and the ways of the world. We pray to the lord supreme, we request the man of knowledge. He removes the veil of ignorance with his heart of love and refines our intelligence. We pray may new and newer facts of nature and divine law arise. May heaven and earth know and reveal the knowledge to us.

अ॒सा यः पन्था॑ आदि॒त्या दि॒वि प॒वाच्यं॑ कृ॒तः। न स दे॑वा अति॒क्रम॒ तं म॑तासा॒ न प॑श्यथ वि॒त्तं मे॑ अ॒स्य रो॑दसी ॥ १६ ॥

16. *Asau yaḥ panthā ādityo divi pravācyaṁ kṛtaḥ. Na sa devā atikrame taṁ martāso na paśyatha vittaṁ me asya rodasī.*

That is the path which is blazing glorious as the sun in heaven, eternal and imperishable, created in the light of eternal knowledge, Veda, to be meditated on, spoken of and followed. Not even the greatest in nature or humanity can exceed or violate it. O mortal men and women, you do not see it. I pray, may the heaven and earth know and reveal it to you and me.

त्रितः कूप वंहिता दवान्हवत ऊतय। तच्छुश्राव बृहस्पतिः कृण्व ंहूरणादुरु वित्तं म अस्य रोदसी ॥ १७ ॥

17. *Tritaḥ kūpe'vahito devān havata ūtaye. Tacchuśrāva bṛhaspatiḥ kṛṇvannaṁhūraṇāduru vittaṁ me asya rodasī.*

Trita, the soul in possession of simultaneous vision of past, present and future time, having achieved efficiency in knowledge, action and prayer, withdrawn into the cave of the heart, or, even the soul fallen into disarray in all the three ways and deep in the well of desperation, calls upon the Lord for succour, protection and spiritual elevation. The Lord, Brhaspati, lord of the universe and universal voice, listens and creates a wide path of freedom from sin, despondency and limitations. May the heaven and earth know that path and reveal the words of prayer to me.

अरुणा मा सकृद वृकः पथा यन्तं ददश हि। उज्जिहीत निचाय्या तष्टेव पृष्ट्यामयी वित्तं म अस्य रोदसी ॥ १८ ॥

18. *Aruṇo mā sakṛd vṛkaḥ pathā yantaṁ dadarśa hi. Ujjihīte nicāyyā taṣṭeva pṛṣṭyāmayī vittaṁ me asya rodasī.*

The Lord of golden majesty, creator and

measurer of the months of time, giver of vision and bliss like the moon, watches the wayfarer going on the path of life created for humanity. And the person so observed, even a hunchback suffering the worst pains, is reshaped into form and, thanking the Lord, leaps and bounds on way to freedom in a state of perfect health. May the heaven and earth know that path and reveal the vision divine for me.

एनाङ्गूषणा वयमिन्द्रवन्ता भि ष्याम वृजन सर्ववीराः। त ग मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत द्याः ॥ १९ ॥

19. *Enāṅgūṣeṇa vayamindravanto'bhi ṣyāma vṛjane sarvavīrāḥ. Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Inspired by this song of divinity sung by the sage of eternal vision, let us all, children of Indra, be all ways great and strong and move forward by leaps and bounds. And may Mitra, the sun, Varuna, the moon, Aditi, the sky, the river and the sea, the earth and heaven strengthen our resolve and advance us on way to freedom and bliss.

Mandala 1/Sukta 106

Vishvedeva Devata, Angirasa Kutsa Rshi

इन्दं मित्रं वरुणमग्निमूतय मारुतं शधा अदितिं हवामह। रथं न दुर्गाद्वसवः सुदानवा विश्वस्मा ा अंहसा निष्पिपतन ॥ १ ॥

1. *Indraṁ mitraṁ varuṇamagnimūtaye mārutaṁ śardho aditiṁ havāmahe. Rathaṁ na durgād vasavaḥ sudānavo viśvasmānno aṁhaso niṣpipartana.*

For energy, power and protection, we invoke Indra, lord of power and natural energy, Mitra, pranic energy and universal friend, Varuna, noble scholar and power of will, Agni, fire, solar energy and lord of knowledge, troop and force of Maruts, power of the winds, Aditi, children of the earth, powers of nature and knowledge of the original cause of the physical world. May the Vasus, sustainers of life, generous and giving, save us from all sin and evil of the world and take us forward as a chariot over the difficult paths of earth, sea and sky.

त आदित्या आ गता सवतातय भूत देवा वृत्रतूयेषु शंभुवः ।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मा ॒ अंहसो निष्पि-
पतन ॥ २ ॥

2. *Ta ādityā ā gatā sarvatātaye bhūta devā vṛtra-tūryeṣu śaṁbhuvaḥ. Rathaṁ na durgād vasavaḥ sudānavo viśvasmānno aṁhaso niṣpipartana.*

Let the Adityas, lights of the world, come for our total protection and prosperity. Come all the nobilities of nature and humanity to fight with us in all the battles against demons of darkness for creation and production, and may they be good for our peace and joy. May the Vasus, generous and giving, save us from all sin and evil of the world and take us forward as a chariot over the difficult paths of earth, sea and sky.

अवन्तु नः पितरः सुपवाचना उत देवी दवपुत्र ऋतावृधा ।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मा ॒ अंहसो निष्पि-
पतन ॥ ३ ॥

3. *Avantu naḥ pitaraḥ supravācanā uta devī devaputre ṛtāvṛdhā. Rathaṁ na durgād vasavaḥ sudānavo viśvasmānno aṁhaso niṣpipartana.*

May the wise and adorable ancients and seniors protect us, may the divine earth and heaven, and the daughters of divine nature help us and advance the rule of truth and law. And may the generous Vasus, we pray, save us from all sin and evil and lead us as a chariot over the difficult paths of earth, sea and sky.

नराशंसं वाजिनं वाजयंिह ायद्वीरं पूषणं सुम्नरीमहि।
रथं न दुगाद्वसवः सुदानवा विश्वस्मा ा अंहसा निष्पिपतन ॥ ४ ॥

4. *Narāśaṁsaṁ vājinaṁ vājayanniha kṣayadvīraṁ pūṣaṇaṁ sumnairīmahe. Rathaṁ na durgād vasavaḥ sudānavo viśvasmānno aṁhaso niṣpipartana.*

With sincere mind and soul, we invoke the universally praised hero of knowledge and power, ideal of the brave, lord of protection and progress, heroic Pushan, fighting here for development of food, energy and social advancement. And we pray, may the generous Vasus save us from all sin and evil and take us forward as a chariot across the difficult paths of earth, sea and sky.

बृहस्पत सदमि ीः सुगं कृधि शं यायत्त मनुहितं तदीमहि।
रथं न दुगाद्वसवः सुदानवा विश्वस्मा ा अंहसा निष्पिपतन ॥ ५ ॥

5. *Bṛhaspate sadaminnaḥ sugaṁ kṛdhi śaṁ yoryat te manurhitaṁ tadīmahe. Rathaṁ na durgād vasavaḥ sudānavo viśvasmānno aṁhaso niṣpipartana.*

Brhaspati, lord of the wide wide world, lord of

universal knowledge, we pray, make our path of movement easy for all time. We pray for peace and all round protection against suffering, all that is good for mankind. And, we pray, may the generous Vasus save us from all sin and evil and take us forward as a chariot over the difficult paths of earth, sea and sky.

इन्द्रं कुत्सा वृत्रहणं शचीपतिं काट निबा ह ऋषिरह्वदूतये।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मा ना अंहसो निष्पिपर्तन ॥ ६ ॥

6. *Indraṁ kutso vṛtrahaṇaṁ śacīpatiṁ kāṭe nibāḷha ṛṣirahvadūtaye. Rathaṁnadurgādvasavaḥsudānavo viśvasmānno aṁhaso niṣpipartana.*

Rshi, divine seer, Kutsa, master of knowledge and power, creator of peace and joy, in his programmes of peace and progress, invokes for help, inspiration and protection Indra, lord of universal action, speech and knowledge and divine destroyer of evil and darkness. We pray, may the generous Vasus save us from all sin and evil and take us forward as a chariot over the difficult paths of earth, sea and sky.

देवना देव्यदितिर्नि पातु देवस्त्राता त्रायतामप युच्छन।
त ना मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत द्याः ॥ ७ ॥

7. *Devairno devyaditirni pātu devastrātā trāya tām aprayucchan. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

May Aditi, eternal knowledge with the gift of noble virtues protect us. May the scholar and generous seer, saviour from ignorance, in all sincerity protect us

without relent. And may Mitra, the sun, Varuna, the moon, Aditi, the sky, the sea and rivers, earth and heaven support and bless us in our progress onward.

Mandala 1/Sukta 107

Vishvedeva Devata, Angirasa Kutsa Rshi

यज्ञा दवानां पत्यति सुम्नमादित्यासा भवता मृळयन्तः। आ वा वाचीं सुमतिववृत्यादंहाश्चिद्या वरिवावित्तरासत॥ १॥

1. *Yajño devānāṁ pratyeti sumnamādityāso bhavatā mṛḷayantaḥ. Ā vo'rvācī sumatirvav-ṛtyad aṁhościdyā varivovittarāsat.*

Yajna brings peace, prosperity and happiness to the noble people. O scholars of science and divinity, be harbingers of peace and joy by yajnic creations and inventions. May your latest intellectual endeavour go on successfully so that it may save us from anxiety and fear, bring us wealth, and win honour and reverence for the wise.

उप ना दवा अवसा गमन्त्वङ्गिरसां सामभिः स्तूयमानाः। इन्द इन्द्रियमरुता मरुद्भिरादित्यना अदितिः शमं यंसत॥ २॥

2. *Upa no devā avasā gamantvaṅgirasāṁ sāmabhiḥ stūyamānāḥ. Indra indriyairmaruto marudbhirādityairno aditiḥ śarma yaṁsat.*

Invoked, honoured and aroused with the soma songs of the Angirasa scholars of pranic energies, let the divinities come with protection to bless: may Indra come with wealth and powers, Maruts with energy of winds, and Aditi with the seasonal gifts of sunlight and

solar energy. May they, we pray, come close to us and bless us with peace, comfort and joy.

त॒ इ॒न्द्र॒स्तद्व॑रु॒ण॒स्तद॒ग्निस्तद॑र्य॒मा तत्स॑वि॒ता च॑ना॒ धात। त मि॒त्रा व॑रु॒णा मामह॑न्ता॒मदि॑ति॒ः सिन्धु॑ः पृथि॒वी उ॒त द्याः॥ ३॥

3. *Tanna indrastad varuṇastadagnistadaryamā tat savitā cano dhāt. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

That food for life and wealth of the world may the divinities bring us: Indra, that power and wealth with energy and rain, Varuna, that peace and prosperity with water, Agni, that knowledge, light and fire for living, Aryama, that force and speed of the winds, and Savita, that light and life with solar energy distilled from nature. May the divinities bring us that food for life, that strength, enlightenment, justice, dignity and grace. And may Mitra, Varuna, Aditi, the seas and rivers, earth and heaven raise us to the heights of grandeur.

Mandala 1/Sukta 108

Indragni Devata, Angirasa Kutsa Rshi

य इ॑न्दाग्नी चि॒त्रत॑मा॒ रथा॑ वाम॒भि विश्वा॑नि॒ भुव॑नानि॒ चष्टे। तना या॑तं स॒रथं॑ तस्थि॒वांसाथा॒ सोम॑स्य पिबतं सु॒तस्य॑॥ १॥

1. *Ya indrāgnī citratamo ratho vāmabhi viśvāni bhuvanāni caṣṭe. Tenā yātaṁ sarathaṁ tasthivāṁsāthā somasya pibataṁ sutasya.*

Indra and Agni, powers of air and fire, wonderful is the chariot which goes round and shows for you all the places and planets of the world. Come riding therein

and bring us all that is there in the chariot and enjoy the beauty and pleasure of the Lord's creation.

यावदि॒दं भुव॑नं॒ विश्व॒मस्त्यु॑रु॒व्यचा॑ व॒रि॒मता॑ गभी॒रम ।
तावाँ॑ अ॒यं पात॑व॒ सामा॑ अ॒स्त्वर॑मिन्दाग्नी॒ मन॑स युवभ्या॑म ॥ २ ॥

2. *Yāvadidaṁ bhuvanaṁ viśvamstyuruvyacā varimatā gabhīram. Tāvāṅ ayaṁ pātave somo astvaramindrāgnī manase yuvabhyām.*

Indra and Agni, lords of the chariot, as far deep and majestic as this world is with its wide expanse and gravity, that far may be the beauty and pleasure of the soma for you to drink to your heart's desire.

च॒काथ॒ हि स॒ध्य१॒ङ् नाम॑ भ॒दं स॑धीची॒ना वृ॑त्रहणा उ॒त स्थः । ताविन्दाग्नी स॒ध्य॑ञ्चा नि॒षद्या॒ वृष्ण॒: सामस्य वृष॒णा वृ॑षथाम ॥ ३ ॥

3. *Cakrāthe hi sadhryaṅnāma bhadraṁ sadhrīcīnā vṛtrahaṇā uta sthaḥ. Tāvindrāgnī sadhryañcā niṣadyā vṛṣṇaḥ somasya vṛṣaṇā vṛṣethām.*

Indra and Agni, together you are, together you exist, together you do good and together you break the cloud for rain. Therefore, acting together as ever, bring generous showers of the abundant soma joy of the Lord's creation.

समि॑द्धेष्व॒ग्निष्वा॑नजा॒ना य॒तस्रु॑चा ब॒हिरु॑ तिस्तिरा॒णा ।
ती॒व्रैः साम॒: परि॑षिक्तभिर्॒वागन्दा॑ग्नी सामन॒साय॑ यातम ॥ ४ ॥

4. *Samiddheṣvagniṣvānajānā yatasrucā barhiru tastirāṇā. Tīvraiḥ somaiḥ pariṣiktebhirarvāgendrāgnī saumanasāya yātam.*

The flames of yajna fire are blazing, the ladles are full and raised, the holy seats are spread and occupied in anticipation of Indra and Agni for whom the yajna is organised. And now Indra and Agni, we pray, come and join us with brilliant soma showers for the sake of joy.

यानीन्दाग्नी चक्रथुर्वीर्याणि यानि रूपाण्युत वृष्ण्यानि।
या वां पत्नानि सख्या शिवानि तभिः सामस्य पिबतं सुतस्य॥ ५॥

5. *Yānīndrāgnī cakrathurvīryāṇi yāni rūpāṇyuta vṛṣṇyāni. Yā vāṁ pratnāni sakhyā śivāni tebhiḥ somasya pibataṁ sutasya.*

Indra and Agni, whatever great success you have inspired and achieved, whatever forms of abundant generosity you have assumed, whatever ancient and auspicious actions you have performed as friends of humanity, with all these drink of the soma distilled in celebration of your power and glory.

यदब्रवं पथमं वां वृणानाꣳ यं सामा असुरना विहव्यः।
तां सत्यां श्रद्धामभ्या हि यातमथा सामस्य पिबतं सुतस्य॥ ६॥

6. *Yadabravaṁ prathamaṁ vāṁ vṛṇāno'yaṁ somo asurairno vihavyaḥ. Tāṁ satyāṁ śraddhāmabhyā hi yātamathā somasya pibataṁ sutasya.*

What I spoke of you first, opting to invoke you in the yajna of science and creation, was true and faithful. And the soma distilled in yajna is worth invoking even by the asuras, those who live merely at the physical level. Come in response to that true and faithful voice of ours and drink of this soma of the joy

distilled.

यदिन्दाग्नी मदथः स्व दुराण यद ब्रह्मणि राजनि वा यजत्रा।
अतः परि वृषणावा हि यातमथा सामस्य पिबतं सुतस्य॥ ७॥

7. *Yadindrāgnī madathaḥ sve duroṇe yad brahmaṇi rājani vā yajatrā. Ataḥ pari vṛṣaṇāvā hi yātamathā somasya pibataṁ sutasya.*

Indra and Agni, adorable powers of yajna, as you celebrate your power and achievement in your own house and enjoy, or celebrate among the learned and the divines, or the rulers of the nation, the same way, O generous and abundant powers, holy and heroic, come and drink of the soma of your own creation with us.

यदिन्दाग्नी यदुषु तुवशषु यद द्रुह्युष्वनुषु पूरुषु स्थः।
अतः परि वृषणावा हि यातमथा सामस्य पिबतं सुतस्य॥ ८॥

8. *Yadindrāgnī yaduṣu turvaśeṣu yad druhyuṣvanuṣu pūruṣu sthaḥ. Ataḥ pari vṛṣaṇāvā hi yātamathā somasya pibataṁ sutasya.*

Indra and Agni, generous and abundant, holy and heroic, whether you are among the industrious or the victorious, or the malicious, or followers or leaders, from there come and drink of the soma distilled.

यदिन्दाग्नी अवमस्यां पृथिव्यां मध्यमस्यां परमस्यामुत स्थः।
अतः परि वृषणावा हि यातमथा सामस्य पिबतं सुतस्य॥ ९॥

9. *Yadindrāgnī avamasyāṁ pṛthivyāṁ madhyamsyāṁ paramasyāmuta sthaḥ. Ataḥ pari vṛṣaṇāvā hi yātamathā somasya pibataṁ sutasya.*

Indra and Agni, whether you abide in the lower region of the earth, or in the middle region of the sky, or in the highest region of heaven, from there, powers generous and heroic, come and then drink of the soma of joy distilled from the life of existence.

यदि॑न्दाग्नी पर॒मस्यां पृथि॒व्यां म॑ध्य॒मस्या॑मव॒मस्या॑मुत स्थः। अत॒: परि॑ वृषणा॒वा हि या॒तमथा॒ साम॑स्य पिबतं सु॒तस्य॑॥ १०॥

10. *Yadindrāgnī paramasyāṁ pṛthivyāṁ madhyamasyāmavamasyāmuta sthaḥ. Ataḥ pari vṛṣaṇāvā hi yātamathā somasya pibataṁ sutasya.*

Indra and Agni, whether you are in the highest regions of the heaven of light, or in the middle region of the skies of wind and lightning, or in the lowest region of the earth, from there come, powers generous and heroic, and then drink of the soma joy of life distilled.

यदि॑न्दाग्नी दि॒विष्ठ यत्पृथि॒व्यां यत्पव॑॑त॒ष्व ष॑धीष्व॒प्सु। अत॒: परि॑ वृषणा॒वा हि या॒तमथा॒ स म॑स्य पिबतं सु॒तस्य॑॥ ११॥

11. *Yadindrāgnī diviṣṭho yat pṛthivyāṁ yat parvateṣvoṣadhīṣvapsu. Ataḥ pari vṛṣaṇāvā hi yātamathā somasya pibataṁ sutasya.*

Indra and Agni, as you stay in the region of heaven, on the earth, in the mountains and the clouds, in the herbs and in the waters, from there come, powers generous and life-giving, and then drink of the soma of life distilled.

यदि॑न्दाग्नी उदि॑ता॒ सूय॑॑स्य॒ मध्य॑ दि॒वः स्व॒धया॑ मा॒दय॑थ। अत॒: परि॑॑ वृषणा॒वा हि या॒तमथा॒ साम॑स्य पिबतं सु॒तस्य॑॥ १२॥

12. *Yadindrāgnī uditā sūryasya madhye divaḥ svadhayā mādayethe. Ataḥ pari vṛṣaṇāvā hi yātamathā somasya pibataṁ sutasya.*

Indra and Agni, generated of the sun in the midst of heaven, inspire and enlighten with their essential power of energy and food for life. From there, powers generous and brilliant, come and then delight with a drink of soma distilled for you and all.

एवन्दाग्नी पपिवांसा सुतस्य विश्वास्मभ्यं सं जयतं धनानि।
त ा मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत द्याः॥ १३॥

13. *Evendrāgnī papivāṁsā sutasya viśvāsmabhyaṁ saṁ jayataṁ dhanāni. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Indra and Agni, treasure sources of knowledge, wealth and victory, having drunk of the soma distilled from life and nature may, we pray, win for us all the wealth of the world. May Mitra, Varuna, Aditi, rivers and the seas, earth and heaven bliss this wish and prayer and raise us to the dignity and prosperity of life.

Mandala 1/Sukta 109

Indragani Devata, Angirasa Kutsa Rshi

वि ह्यख्यं मनसा वस्य इच्छन्निन्दाग्नी ज्ञास उत वा सजातान।
नान्या युवत्पमतिरस्ति मह्यं स वां धियं वाजयन्तीमतक्षम॥ १॥

1. *Vi hyakhyaṁ manasā vasya icchannindrāgnī jñāsa uta vā sajātān. Nānyā yuvat pramatirasti mahyaṁ sa vāṁ dhiyaṁ vajayantīm atakṣam.*

O Indra and Agni, wishing with heart and soul for better life and wealth I speak to those who know and to my contemporary brethren: Other than you two, none is my protector, none preceptor, none my subject. Thus I improve and refine the worshipful and divine knowledge and understanding about fire and electricity.

अश्रवं हि भूरिदावत्तरा वां विजामातुरुत वा घा स्यालात।
अथा सामस्य प्रयती युवभ्यामिन्द्राग्नी स्तामं जनयामि नव्यम॥ २॥

2. *Aśravaṁ hi bhūridāvattarā vāṁ vijāmāturuta vā ghā syālāt. Athā somasya prayatī yuvabhyām-indrāgnī stomaṁ janayāmi navyam.*

I hear that you are much more rich and munificent in gifts than a son-in-law or a brother-in-law. Hence an offering of soma for you both, a cherished gift of study, whereby I create and present the latest treatise on the energy of fire and electricity.

मा च्छेद्म रश्मीँरिति नाधमानाः पितॄणां शक्तीरनुयच्छमानाः।
इन्द्राग्निभ्यां कं वृषणा मदन्ति ता ह्यद्री धिषणाया उपस्थे॥ ३॥

3. *Mā cchedma raśmīñriti nādhamānāḥ pitṝṇāṁ śaktīranuyacchamānāḥ. Indrāgnibhyāṁ kaṁ vṛṣaṇo madanti tā hyadrī dhiṣaṇāyā upasthe.*

"Let us not snap the life-line, keep the light flowing", praying thus for progress and prosperity, pursuing the tradition of their forefathers' energy, imbiding the nourishments of the seasons and directing themselves by Indra and Agni, heat and energy of nature's divinity, the virile and generous children of

humanity live and celebrate life in the magnetic field of intelligence along the perpetual line of piety and continuity.

युवाभ्यां द्वी धिषणा मदायन्दाग्नी साममुशती सुनाति। तावश्विना भदहस्ता सुपाणी आ धावतं मधुना पृङ्क मप्सु॥ ४॥

4. *Yuvābhyāṁ devī dhiṣaṇā madāyendrāgnī soma-muśatī sunoti. Tāvaśvinā bhadrahastā supāṇī ā dhāvataṁ madhunā pṛṅktamapsu.*

Indra and Agni, fire and power, with you and for you and for the pleasure and dignity of living does divine intelligence, inspired with love and passion for life, create beauty and power alongwith joy. Come generous handed Ashvins, complementary currents of nature's energy, with honey sweets and join the two, fire and power, with waters in the sky.

युवामिन्दाग्नी वसुना विभाग तवस्तमा शुश्रव वृत्रहत्य। तावासद्या बर्हिषि यज्ञ अस्मिन्प चर्षणी मादयथां सुतस्य॥ ५॥

5. *Yuvāmindrāgnī vasuno vibhāge tavastamā śuśrava vṛtrahatye. Tāvāsadyā barhiṣi yajñe asmin pra carṣaṇī mādayethāṁ sutasya.*

Indra and Agni, lords of energy and fire power, you two I hear are the fastest and strongest in the battle against the clouds of darkness and want and in the creation and distribution of wealth and joy. Come benefactors, both of you, grace the seats of this yajna of science and technology and enjoy the honey-sweets of creation.

प च॑ष्ट॒णिभ्यः॑ पृतना॒हव॑षु॒ प पृ॑थि॒व्या रि॑रिचाथ दि॒वश्च॑।
प सिन्धु॑भ्य॒ः प गि॒रिभ्या॑ महि॒त्वा पन्दा॑ग्नी॒ विश्वा॒ भुव॒ना-
त्य॒न्या ॥ ६ ॥

6. *Pra carṣaṇibhyaḥ pṛtanāhaveṣu pra pṛthivyā riricāthe divaśca. Pra sindhubhyaḥ pra giribhyo mahitvā prendrāgnī viśvā bhuvanātyanyā.*

Indra and Agni, universal fire, light and electric energy, by your own power and grandeur, in the battles of existence and evolution, you exceed humanity, earth, heaven, seas, mountains and all other regions of the universe.

आ भ॑रत॒ं शि ॑तं वजबाहू अ॒स्माँ इ॑न्दाग्नी अवत॒ं शचीभिः॑।
इ॒म नु त र॒श्मय॒ः सूय॑स्य॒ यभि॑ः सपि॒त्वं पि॒तरा॑ न॒ आस॑न ॥ ७ ॥

7. *Ā bharataṁ śikṣataṁ vajrabāhū asmāṅ indrāgnī avataṁ śacībhiḥ. Ime nu te raśmayaḥ sūryasya yebhiḥ sapitvaṁ pitaro na āsan.*

Indra and Agni, of strong arms as adamant, come, sustain us, teach us and protect us with your knowledge and actions. And these and those far off are your rays of the sun, both knowledge and nourishment, by which our forefathers blest us with science, knowledge and sustenance.

पुर॑ंदर॒ा शि ॑तं वजहस्ता॒स्माँ इ॑न्दाग्नी अवत॒ं भर॑षु।
त ग॑ मि॒त्रा वरु॑णा मामहन्ता॒मदि॑ति॒ः सिन्धु॑ः पृथि॒वी उ॒त
द्याः ॥ ८ ॥

8. *Puraṁdarā śikṣataṁ vajrahastāsmāṅ indrāgnī avataṁ bhareṣu. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Indra and Agni, strong of arms as adamant, breakers of the strongholds of darkness and poverty, we pray, protect us, and advance us in the battles of success in life. And may Mitra, Varuna, Aditi, seas and rivers, earth and heaven support this prayer of ours and raise us to the heights of achievement.

Mandala 1/Sukta 110

Rbhus Devata, Angirasa Kutsa Rshi

ततं म अपस्तदु तायत पुनः स्वादिष्ठा धीतिरुचथाय शस्यत। अयं समुद इह विश्वदव्यः स्वाहाकृतस्य समु तृप्णुत ऋभवः ॥ १ ॥

1. *Tataṁ me apastadu tāyate punaḥ svādiṣṭhā dhītirucathāya śasyate. Ayaṁ samudra iha viśvadevyaḥ svāhākṛtasya samu tṛpṇuta ṛbhavaḥ.*

Wide is my knowledge and action and it continues growing wider and higher. Sweet is my word and wisdom worthy of approval and appreciation in discourse and communication. Deep as the ocean is this world of knowledge, wisdom and dharmic action, divine and adorable, distilled from the voice of Divinity. Come, devotees of knowledge and wisdom and leaders of noble action, and drink of it to your heart's content.

आभागयं प यदिच्छन्त एतनापाकाः पाञ्चा मम क चिदापयः। साधन्वनासश्चरितस्य भूमनागच्छत सवितुर्दाशुषो गृहम ॥ २ ॥

2. *Ābhogayaṁ pra yadicchanta aitenāpākāḥ prāñco mama ke cidāpayaḥ. Saudhanvanā-saścaritasya bhūmanāgacchata saviturdāśuṣo gṛham.*

Saints and sages, living on alms and uncooked vegetables and fruits, men of ancient knowledge and wisdom, realised souls for me, if you wish to taste the joy and ecstasy of life, then, like heroes of the mighty bow, with all your wealth of noble action, come to the house of generous Savita, light and life of the universe.

तत्सवि॒ता वो॑ मृत॒त्वमासु॑व॒दगो॑ह्यं यच्छ॒वय॑न्त॒ एत॑न।
त्यं चि॑च्च॒मस॑मसु॒रस्य॒ भ ॑ण॒मक॒ं सन्तमकृणुता॒ चतु॑व-
यम ॥ ३ ॥

3. *Tat savitā vo'mṛtatvamāsuvadagohyaṁ yacchravayanta aitana. Tyaṁ ciccamasamasurasya bhakṣaṇamekaṁ santamakṛṇutā caturvayam.*

O Saints and sages, when singing in praise of Divinity you reach the house of Savita, lord of light which can never be concealed, then He creates the nectar of bliss for you. And that one measure of holy food, which is held in the sacrificial ladle as water is held in the cloud or soul in the body, He increases fourfold for the living and breathing souls in existence.

वि॒ष्टी शमी॑ तरणि॒त्वना॑ वा॒घता॒ मता॑सः॒ सन्ता॑ अमृत॒त्व-
मा॑नशुः। सा॒ध॒न्व॒ना ऋ॒भव॒ः सूर॑च ासः संवत्स॒र सम॑पृच्यन्त
धी॒तिभि॑ः ॥ ४ ॥

4. *Viṣṭvī śamī taraṇitvena vāghato martāsaḥ santo amṛtatvamānaśuḥ. Saudhanvanā ṛbhavaḥ śūracakṣasaḥ saṁvatsare samapṛcyanta dhītibhiḥ.*

People of noble speech and action doing acts of piety with zeal attain freedom from death to immortality of bliss though they are still in the mortal state. Heroes

of the mighty bow, commanding wisdom and dexterity, having universal vision as light of the sun attain perfection by virtue of good actions just in one year.

क्षेत्रमिव वि ममुस्तेजनेनँ एकं पात्रमृभवो जहमानम ।
उपस्तुता उपमं नाधमाना अमर्त्येषु श्रव इच्छमानाः ॥ ५ ॥

5. *Kṣetramiva vi mamustejanenaṁ ekaṁ pātramṛbhavo jehamānam. Upastutā upamaṁ nādhamānā amartyeṣu śrava icchamānāḥ.*

The Rbhus, heroes of knowledge, wisdom and expertise of action, approached and solicited for exceptional work, desiring and winning honour and reputation among immortals, with their genius and brilliance measure and cross like a field any body of knowledge effective for one kind of achievement.

आ मनीषामन्तरिक्षस्य नृभ्यः स्रुचेव घृतं जुहवाम विद्मना ।
तरणित्वा ये पितुरस्य सश्चिर ऋभवो वाजमरुहन्दिवो रजः ॥ ६ ॥

6. *Ā manīṣāmantarikṣasya nṛbhyaḥ sruceva ghṛtaṁ juhavāma vidmanā. Taraṇitvā ye piturasya saścira ṛbhavo vājamaruhan divo rajaḥ.*

For the sake of humanity we dedicate our mind and intelligence and offer it like ghrta in a sacrificial ladle to the Rbhus, inhabitants of the sky, who share its food and energy with their zeal and, with their force and power rise to the regions of heaven.

ऋभुन इन्द्रः शवसा नवीयानृभुवाजभिवसुभिवसुददिः ।
युष्माकं देवा अवसाहनि प्रियेभि तिष्ठम पृत्सुतीरसुन्वताम ॥ ७ ॥

7. *Ṛbhurna indraḥ śavasā navīyānṛbhurvājebhirvasurbhirvasurdadiḥ. Yuṣmākaṁ devā avasāhani priye'bhi tiṣṭhema pṛtsutīrasunvatām.*

Rbhu, man of science and wonders is Indra for us, always new and fresh with discoveries and inventions. He is ever new and fresh with creation of food and energy and giver of new wealth and power. O spirits and dwellers of the sky, may we with your power and protection in our dearest days win over the force and armies of ungenerous and selfish people.

निश्चर्मण ऋभवो गामपिंशत सं वत्सनासृजता मातरं पुनः। सौधन्वनासः स्वपस्यया नरो जिवी युवाना पितराकृणोतन ॥ ८ ॥

8. *Niścarmaṇa ṛbhavo gāmapiṁśata saṁ vatsenāsṛjatā mātaraṁ punaḥ. Saudhanvanāsaḥ svapasyayā naro jivrī yuvānā pitarākṛṇotana.*

O Rbhus, wondrous scholars of life-science and rejuvenation, rejuvenate and strengthen the skinny cow and recreate her as the mother cow with her calf. Heroes of the mighty bow, leaders of men, with your knowledge and action vitalise the worn out seniors and restore them to their youth.

वाजेभिर्नो वाजसाताविवृद्ध्यृभुमाँ इन्द्र चित्रमा दर्षि राधः। त ग्ं मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत द्याः ॥ ९ ॥

9. *Vājebhirno vājasātāvaviḍḍhyaṛbhūmāň indra citramā darṣi rādhaḥ. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Indra, lord of power and force, empowered with

the Rbhus, wondrous force of knowledge and power of science, move into the battle of life for us and win us wealth as well as honour. And, we pray, may Mitra, Varuna, Aditi, rivers and the sea, earth and heaven bless and advance this united effort of knowledge, power and the people.

Mandala 1/Sukta 111

Rbhus Devata, Angirasa Kutsa Rshi

त ऽनथं सुवृतं विद्मनापऽसस्त ऽन्हरी इन्द्रवाहा वृषण्वसू। त ँन्पितृभ्याँमृभवा युवद्वयस्त ँन्वत्साय मातरं सचाभुवम॥ १॥

1. *Takṣan rathaṁ suvṛtaṁ vidmanāpasastakṣan harī indravāhā vṛṣṇvasū. Takṣan pitṛbhyām ṛbhavo yuvad vayastakṣan vatsāya mātaraṁ sacābhuvam.*

Let the Rbhus, with their knowledge and action in the field of science and technology, manufacture a sophisticated multistage chariot for the ride of Indra, lord of wealth and honour and generous giver of showers of prosperity. Let them also creates the horse power for that chariot to carry Indra and the wealth of riches. Let them create new youthful vigour for the ageing parents and seniors and the mother cow for the calf to provide protection for it.

आ नाँ यज्ञाय त ात ऋभुमद्वयः कत्व द ाँय सुपजावतीमिषम। यथा ायाम सववीरया विशा त ः शर्धाय धासथा स्विन्द्रियम॥ २॥

2. *Ā no yajñāya takṣata ṛbhumadvayaḥ kratve dakṣāya suprajāvatīmiṣam. Yathā kṣayāma sarvavīrayā viśā tannaḥ śardhāya dhāsathā svindriyam.*

O Rbhus, create that youthful and vibrant health and age for our yajna of social order with science and technology which shapes the Rbhus for further advancement, create food and energy for a nation of the brave worthy of noble acts and expertise, and build up that science and wealth for our strength by which we may abide as a heroic nation in peace, security and prosperity.

आ त॑ त सा॒तिम॒स्मभ्य॑मृभवः सा॒तिं रथा॑य सा॒तिमव॑त नरः ।
सा॒तिं ना॒ जत्रीं॑ सं म॑हत वि॒श्वहा॑ जा॒मिमजा॑मिं॒ पृत॑नासु स॒ ग॒णि॑म ॥ ३ ॥

3. *Ā takṣata sātim asmabhyam ṛbhavaḥ sātiṁ rathāya sātim arvate naraḥ. Sātiṁ no jaitrīṁ saṁ maheta viśvahā jāmim ajāmiṁ pṛtanāsu sakṣaṇim.*

O Rbhus, leaders of science and commanders of the forces, create and refine the wealth of the nation for us. Create speed and power for the chariot, and strength and speed for movement and transport. Create and heighten our capacity for victory and advancement over the challenging enemy known or unknown, equal or unequal, in the battles of life.

ऋ॒भु॒ ग॒णि॒मिन्द्र॒मा हु॑व ऊ॒तय॑ ऋ॒भून्वाजा॑न्म॒रुत॒ः सामं॑पीतय ।
उ॒भा मि॒त्रावरु॑णा नू॒नम॒श्विना॒ त ना॑ हिन्वन्तु सा॒तय॑ धि॒य जि॒ष ॥ ४ ॥

4. *Ṛbhukṣaṇamindramā huva ūtaya ṛbhūn vājān marutaḥ somapītaye. Ubhā mitrāvaruṇā nūnamaśvinā te no hinvantu sātaye dhiye jiṣe.*

I invoke Indra, lord of glory and master friend of the Rbhus, for protection and progress. I invoke the Rbhus, experts of the art of living and creator of the beauty of life. I invoke these pioneers of intelligence, Vajas, leaders of knowledge and power, and the Maruts, spirits and forces of tempestuous movement forward. I call upon them all for protection, promotion and enjoyment of the beauty, wealth and excitement of life. May Mitra, spirit of love and friendship, Varuna, light of excellence, and surely both the Ashvins, complementary currents of divine energy, inspire and exhilarate us for wealth and dignity, intelligence and passion for victory in the struggle for progress in spiritual evolution.

ऋ॒भुभरा॑य॒ सं शि॑शातु सा॒तिं सम॑य॒ज्जिद्वाजा॑ अ॒स्माँ अ॑विष्टु।
त गा मि॒त्रा वरु॑णा मामहन्ता॒मदि॑ति॒ः सिन्धु॑ः पृथि॒वी उ॒त द्याः ॥ ५ ॥

5. *Ṛbhurbharāya saṁ śiśātu sātiṁ samaryajidvājo asmāṅ aviṣṭu. Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

May the Rbhus grant us wealth and victory for total fulfilment. May the victor, Vaja, inspire us with courage and valour. And may Mitra, Varuna, Aditi, the seas and the rivers, earth and heaven bless this resolve and prayer of ours with success.

Mandala 1/Sukta 112

Dyavaprthivi, Agni, Ashvins Devata, Angirasa Kutsa Rshi

इळ॒ द्यावा॑पृथि॒वी पू॒वच्चि॑त्तय॒ ग्निं घ॒र्मं सु॒रुच॒ं यामं॑ि॒ष्टय॑। या॒भि॒भर॑ं का॒रमंशा॑य॒ जिन्व॑थ॒स्ताभि॑रू॒ षु ऊ॒तिभि॑रश्वि॒ना ग॑तम ॥ १ ॥

1. *Īḷe dyāvāpṛthivī pūrvacittaye'gniṁ gharmaṁ surucaṁ yāmanniṣṭaye. Yābhirbhare kāramaṁśāya jinvathastābhirū ṣu ūtibhiraśvinā gatam.*

In continuation of the earlier yajnas of prayer and production, and moving on further on the same path of desired creation and comfort, I invoke at the outset heaven and earth and Agni, brilliant fire. O Ashvins, complementary currents of nature's energy and teachers and scholars, come forth with those very means of protection and advancement by which you inspire and lead the efficient worker and researcher to play his part in the programmes of progress.

यु॒वाद॒ानाय॑ सु॒भरा॑ अस॒श्चता॒ रथ॒मा त॑स्थुवच॒सं न मन्त॑व। या॒भि॒धिया॒ व॑थ॒ः कम॑ं॒ि॒ष्टय॒ ताभि॑रू॒ षु ऊ॒तिभि॑रश्वि॒ना ग॑तम ॥ २ ॥

2. *Yuvordānāya subharā asaścato rathamā tasthurvacasaṁ na mantave. Yābhirdhi-yo'vathaḥ karmanniṣṭaye tābhirū ṣu utibhiraś-vinā gatam.*

Ashvins, teachers and scholars, complementary harbingers of natural wealth, just as creators and producers of food and energy, avoiding idlers and wastours, come to the man of knowledge for advice, so they come to your chariot to sit in for the gift of desired achievement in action. Come forth with those means of

safety and success by which you protect and promote intellectuals and researchers for progress.

युवं तासां दिव्यस्य पशासने विशां क्षयथो अमृतस्य मज्मना। याभिर्धेनुमस्वं पिन्वथा नरा ताभिरू षु ऊतिभिरश्विना गतम ॥ ३ ॥

3. *Yuvaṁ tāsāṁ divyasya praśāsane viśāṁ kṣayatho amṛtasya majmanā. Yābhirdhenuma-svaṁ pinvatho narā tābhirū ṣu ūtibhiraśvinā gatam.*

O Ashvins, teachers, scholars and leaders of the nation, harbingers of health and vitality from the sap of nature, who reside in the midst of the socio-economic and educational system of the people and rule and teach by the power of celestial soma and by the grace of the pure and eternal lord of immortality, come and bless us with those means of vitality, safety and protection by which you revitalize the enervated holy speech and education like rejuvenation of the barren cow.

याभिः परिज्मा तनयस्य मज्मना द्विमाता तूषु तरणिर्विभूषति। याभिस्त्रिमन्तुरभवद्विचक्षणस्ताभिरू षु ऊतिभिरश्विना गतम ॥ ४ ॥

4. *Yābhiḥ parijmā tanayasya majmanā dvimātā tūrṣu taraṇirvibhūṣati. Yābhistrimanturabhavad vicakṣaṇastābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, complementary forces of natural evolution, teacher and scholar, human forces of social evolution, come with power and grace with those means and powers of protection and progress by which the all-round moving Vayu, wind energy, source of fire and water, blows and shines among the fast moving forces

of nature with the light and grandeur of its extension, the fire, and by which the teacher and scholar shines in society by the merit of his disciple and power of his creative work, and by which the man of knowledge, action and prayer rises to the universal vision of existence.

याभी॑ र॒भं नि॒वृत॑ं सि॒तम॒द्भ्य उद्व॑न्द॒॑नम॑रय॒तं॑ स्व॑दृ॒श। याभि॒: कण्व॑ं॒ प सि॒षास॑न्त॒मा॑व॒तं॑ ताभि॑रू॒ षु ऊ॒तिभि॑रश्वि॒ना ग॑तम ॥ ५ ॥

5. *Yābhī rebhaṁ nivṛtaṁ sitamadbhya ud vandanamairayataṁ svardṛśe. Yābhiḥ kaṇvaṁ pra siṣāsantamāvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, catalytic powers of nature's divinity, analytic scholars of nature, educational and developmental powers of society, come up to us with grace with all those powers and protections by which you support and advance the scholar wholly and exclusively dedicated to worshipful study of nature in the field of water and liquids and see him emerging from the waters for a sight of divinity through success. Come with those protections by which you support the scholar of eminence in his analytical studies of the elements until he comes out successful.

याभि॒रन्त॑कं॒ जस॑मान॒मार॑ण॒ भुज्यु॑ं याभि॑रव्य॒थिभि॑र्जि-जि॒न्वथु॑:। याभि॑: क॒कन्धु॑ं व॒य्यं॑ च॒ जिन्व॑थ॒स्ताभि॑रू॒ षु ऊ॒तिभि॑रश्वि॒ना ग॑तम ॥ ६ ॥

6. *Yābhirantakaṁ jasamānamāraṇe bhujyuṁ yābhiravyathibhirjijinvathuḥ. Yābhiḥ karkandhuṁ vayyaṁ ca jinvathastābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, scholars of science and medicine, come with all that knowledge, protection and promotions and safety measures by which you develop pain killers, antibiotics, tonics and anesthetics in the battle of life and by which you save, sustain and develop the fetus after conception. Come with all these with grace.

याभिः शुचन्तिं धनसां सुषंसदं तप्तं घममाम्यावन्तमत्रय। याभिः पृश्निगुं पुरुकुत्समावतं ताभिरू षु ऊतिभिरश्विना गतम ॥ ७ ॥

7. *Yābhiḥ śucantim dhanasāṁ suṣaṁsadaṁ taptaṁ gharmam omyāvantam atraye. Yābhiḥ pṛśniguṁ purukutsamāvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, scholars, teachers and social planners, come with grace with all those modes and means by which you protect and promote the pure hearted creator and distributor of wealth, the noble parliamentarian, brilliant enthusiast, protective warrior, the astronaut and the versatile scholar for the establishment of a social order free from physical, psychological and spiritual ailments.

याभिः शचीभिवृषणा परावृजं पान्धं श्राणं च सु एतवे कृथः। याभिवर्तिकां गसिताममुञ्चतं ताभिरू षु ऊतिभि-रश्विना गतम ॥ ८ ॥

8. *Yābhiḥ śacībhirvṛṣaṇā parāvṛjaṁ prāndhaṁ śroṇaṁ cakṣasa etave kṛthaḥ. Yābhirvartikāṁ grasitām amuñcataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, powers of nature and humanity, generous and virile, come with grace with all those noble acts of protection and mercy by which you restore the rejected, the blind and the deaf back to their natural health and efficiency to see clearly and walk with confidence, and by which you release the poor bird caught in the falcon's beak.

याभिः सिन्धुं मधुमन्तमसश्चतं वसिष्ठं याभिरजरावजिन्वतम। याभिः कुत्सं श्रुतर्यं नयमावतं ताभिरू षु ऊतिभिरश्विना गतम॥ ९॥

9. *Yābhiḥ sindhuṁ madhumantamasaścataṁ vasiṣṭhaṁ yābhirajarāvajinvatam. Yābhiḥ kutsaṁ śrutaryaṁ naryamāvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, scholars of science and leaders of the world, young and unaging, come with all those acts of power and protection by which you cross the sea and make the honey-sweets of rivers to flow, promote the pious scholar of Divinity and arm the warrior with thunder, train the man of information and create the leader of leaders. Come with all those and come with grace.

याभिर्विश्पलां धनसामथर्व्यं सहस्त्रमी ह आजावजिन्वतम। याभिर्वशमश्व्यं पणिमावतं ताभिरू षु ऊतिभिरश्विना गतम॥ १०॥

10. *Yābhirviśpalāṁ dhanasāmatharvyaṁ sahasramīḷha ājāvajinvatam. Yābhirvaśamaśvyaṁ preṇimāvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, ruler and commander of the army,

come with all those acts and powers by which you refresh and promote the defence forces which protect the people, create wealth and remain steady and unshaken in the war of a thousand battles, and by which you raise and maintain an impressive cavalry and armoured corps which is inspired and committed to the nation. Ashvins, come and come with grace.

याभिः सुदानू आशिजाय वणिज दीघश्रवस मधु काशा अ ारत। क गीवन्तं स्तातारं याभिरावतं ताभिरू षु ऊतिभिरश्विना गतम॥ ११॥

11. *Yābhiḥ sudānū auśijāya vaṇije dīrghaśravase madhu kośo akṣarat. Kakṣīvantaṁ stotāraṁ yābhirāvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, generous and highly creative scholars and leaders of humanity, come with all those acts and policies by which you open the treasure secrets of the wealth of nature and humanity and let flow the streams of water and honey for the children of the learned, the man of commerce and industry, and the masters of knowledge and wide wealth, and by which you protect and promote the devotees of the nation and national prestige who command the loyalty of their supporters. Come soon and come with grace.

याभी र सां ादसादगः पिपिन्वथुरनश्वं याभी रथमावतं जिष। याभिस्त्रिशाक उस्रिया उदाजत ताभिरू षु ऊतिभिरश्विना गतम॥ १२॥

12. *Yābhī rasāṁ kṣodasodgaḥ pipinvathuranaśvaṁ yābhī ratham āvataṁ jiṣe. Yābhistriśoka usriyā udājata tābhirū ṣu ūtibhiraśvinā gatam.*

By feats of irrigation engineering you augment the stream of water with over-flowing rush of floods of water. By feats of automotive engineering you protect and propel the horse-less chariot onward for victory. By electrical engineering, the leader, feeling the want of education, justice and economic well-being throws up the currents of electric energy for development. With all these wonders of science and technology, O Ashvins, scientists and leaders, come with grace and protection for development and progress.

याभिः सूर्यं परियाथः परावति मन्धातारं त्रसदस्यवावतम।
याभिर्विपं प भरद्वाजमावतं ताभिरू षु ऊतिभिरश्विना गतम ॥ १३ ॥

13. *Yābhiḥ sūryaṁ pariyāthaḥ parāvati mandhātāraṁ kṣaitrapatyeṣvāvatam. Yābhirvipraṁ pra bharadvājam āvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

With the communication by which you go round the sphere of the sun in far off orbit, by which you reach and protect the pious man of thought and action over the dominions, by which you protect and promote the scholar of science and the creator and harbinger of food, energy and speed, with all these gifts of protection and progress, O Ashvins, leaders of science and development, come with grace and bless us.

याभिर्महामतिथिग्वं कशाजुवं दिवादासं शम्बरहत्य आवतम। याभिः पूभिद्य त्रसदस्युमावतं ताभिरू षु ऊतिभिरश्विना गतम ॥ १४ ॥

14. *Yābhirmahām atithigvaṁ kaśojuvaṁ divodāsaṁ śambarahatya āvatam. Yābhiḥ pūrbhidye trasadasyum āvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, promoters and leaders of humanity, come with those protections and generosities by which in the most challenging battle of life you protect the great man of liberality, the manager of water resources and the promoter of sunlight and the light of Dharma, and by which you defend and advance the terror-warrior against the strongholds of the evil and the wicked in the struggle of life for light and knowledge.

याभिर्वमं विंपिपानमुपस्तुतं कलिं याभिर्वित्तजानिं दुवस्यथः। याभिर्व्यश्वमुत पृथिमावतं ताभिरू षु ऊतिभिरश्विना गतम ॥ १५ ॥

15. *Yābhirvamraṁ vipipānam upastutaṁ kaliṁ yābhirvittajāniṁ duvasyathaḥ. Yābhirvyaśvamuta pṛthim āvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, scientists and technologists, come soon and with grace, with those preventives, protectives, curatives and restoratives by which you treat sickness and dehydration, create tonic drinks, protect approved preparations and specialists, and prepare sedatives and pacifiers, by which you protect and honour marriage partners, and by which you launch and protect technological vehicles and genius scholars.

याभिर्नरा शयवे याभिरत्रये याभिः पुरा मनवे गातुमीषथुः। याभिः शारीराजतं स्यूमरश्मय ताभिरू षु ऊतिभिरश्विना गतम ॥ १६ ॥

16. *Yābhirnarā śayave yābhiratraye yābhiḥ purā manave gātumīṣathuḥ. Yābhiḥ śārīrājataṁ syūmaraśmaye tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, leaders of humanity, come and bring us those protections and preparations by which you provide peace and security for the common man sleeping in comfort, assure freedom from weakness of body, mind and soul for the man of virtue, elevate the rule of the benevolent ruler to the sunlight of love and justice over the vast earth and wide paths of movement, and shoot arrows of defence for the rule of light, love and justice.

याभिः पठ॑वा॒ जठ॑रस्य म॒ज्मना॒ग्निनादी॑दच्चित इ॒द्धा अ॒ज्म॒ ग॥ याभिः शर्या॑त॒मव॑था महाध॒न ताभि॑रू॒ षु ऊ॒तिभि॑रश्वि॒ना ग॑तम ॥ १७ ॥

17. *Yābhiḥ paṭharvā jaṭharasya majmanāgnirnādīdeccita idvo ajmannā. Yābhiḥ śaryātamavatho mahādhane tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, leaders and protectors of the people, come with the support and protections by which the ruler protects and promotes the teachers and the disciples. Come with the passion and power by which the warrior, inspired like fire lit up and blazing with the holy fuel in the vedi, rages and blazes with valour and rectitude in battle. Come with the defences by which you protect the warrior facing a shower of arrows in the mighty battle for justice and development.

याभि॑रङ्गिरा॒ मन॑सा निर॒ण्यथा॒ गं॒ गच्छ॑थो विव॒र गा-अं॑णसः। याभि॒मनुं॒ शूर॑मि॒षा स॒मावं॑तं॒ ताभि॑रू॒ षु ऊ॒तिभि॑-रश्वि॒ना ग॑तम ॥ १८ ॥

18. *Yābhiraṅgiro manasā niraṇyatho'graṁ gacchatho vivare goarṇasaḥ. Yābhirmanuṁ śūramiṣā samāvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, leaders and commanders, come with the support by which you satiate the man of knowledge with peace and joy at heart. Come with the power and speed by which you fly over the paths of stars. Come with the plenty and generosity by which you strengthen the warrior for humanity with food, energy, movement and refreshment. With all these means of support and protection, come and bless us in peace and security.

याभिः पत्नीर्विमदाय न्यूहथुरा घ वा याभिररुणीरशिातम। याभिः सुदास ऊहथुः सुदेव्यं ताभिरू षु ऊतिभिरश्विना गतम ॥ १९ ॥

19. *Yābhiḥ patnīrvimadāya nyūhathurā gha vā yābhiraruṇīraśikṣatam. Yābhiḥ sudāsa ūhathuḥ sudevyaṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, generous powers of nature and humanity, teachers and celibates, come with the love and protection by which you bring generous and noble life-partners for young men. Come with the love and knowledge by which you teach bright girls and prepare them for life. Come with that bright and divine knowledge by which you enrich the man of charity and generosity. Come and bless us with all these modes of support and protection.

याभिः शन्तातीि भवथा ददाशुषे भुज्युं याभिरवथा याभिरधिगुम। आम्यावतीं सुभरामृतस्तुभं ताभिरू षु ऊतिभिरश्विना गतम ॥ २० ॥

20. *Yābhiḥ śantātī bhavatho dadāśuṣe bhujyuṁ yābhiravatho yābhiradhrigum. Omyāvatīṁ subharāmṛtastubhaṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, harbingers of comfort and joy, come with those gifts of support and protection by which you bless the generous man with peace and comfort, by which you protect the man of prosperity and the man of power and honour. Come with that knowledge which bears and brings the wealth of peace and joy and the wealth of truth and right.

याभिः कृशानुमसंन दुवस्यथा जव याभियूना अवंन्तमावतम। मधु पियं भंरथा यत्सरडभ्यस्ताभिंरू षु ऊतिभिंरश्विना गंतम॥ २१॥

21. *Yābhiḥ kṛśānumasane duvasyatho jave yābhiryūno arvantamāvatam. Madhu priyaṁ bhara-tho yat saraḍbhyastābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, rulers and commanders, come with those protections by which you protect the archer in battle, by which you protect the young rider and the horse in the race, by which you bear and bring the favourite honey for the bees. Come with all these and bless us.

याभिनरं गाषुयुधं नृषाह्य त्रंस्य साता तनंयस्य जिन्वथः। याभी रथाँ अवंथा याभिरवंतस्ताभिंरू षु ऊतिभिंरश्विना गंतम॥ २२॥

22. *Yābhirnaraṁ goṣuyudhaṁ nṛṣāhye kṣetrasya sātā tanayasya jinvathaḥ. Yābhī rathāň avatho yābhirarvatastābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, rulers and commanders, come with those powers and protections by which in the battles of men you exhort the leader bravely fighting for the land and her cows, by which in the battle of the field you protect the children of the nation, and by which you defend the warriors of the chariot. Come with all these protections and bless us.

याभिः कुत्समाजुनेयं शतक्रतू प तुर्वीतिं प च दभीति-मावतम। याभिर्ध्वसन्तिं पुरुषन्तिमावतं ताभिरू षु ऊतिभिरश्विना गतम॥ २३॥

23. *Yābhiḥ kutsmārjuneyaṁ śatakratū pra turvītiṁ pra ca dabhītim āvatam. Yābhirdhvasantiṁ puruṣantim āvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, rulers and commanders, heroes of a hundred acts of war and defence, come with those powers and protections by which you protect the lightning missile, by which you protect the tempestuous warrior terrorizing the enemy, by which you defend and advance the leader who takes on and destroys many hosts of the enemy. Come with these protections and advance us on way to progress.

अप्नस्वतीमश्विना वाचमस्म कृतं नो दस्रा वृषणा मनीषाम। अद्यूत्य वसु नि ह्वय वां वृध च ना भवतं वाजसाता॥ २४॥

24. *Apnasvatīm aśvinā vācamasme kṛtaṁ no dasrā vṛṣaṇā manīṣām. Adyūtye'vase ni hvaye vāṁ vṛdhe ca no bhavataṁ vājasātau.*

Ashvins, complementary divinities of nature and powers of humanity, generous harbingers of showers

of strength and prosperity, give us the holy voice which is creative and effective. Give us the intelligence and wisdom for reflection, imagination and planning. I invoke you for protection and advancement in the sure, clear and honest business of life for light and progress. We take no chances, nor gamble with life, be kind and gracious, lords, be favourable to grant us growth and prosperity in food, energy, success and advancement.

द्युभिर्॒क्तुभिः परि॑ पातम॒स्मानरि॑ष्टभिरश्विना॒ साभ॑गभिः ।
त ग्ं मि॒त्रा वरु॑णा मामहन्ता॒मदि॑ति॒ः सिन्धु॑ः पृथि॒वी उ॒त द्याः ॥ २५ ॥

25. *Dyubhiraktubhiḥ pari pātam asmānariṣṭebhir-aśvinā saubhagebhiḥ. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Ashvins, protect and promote us, we pray, by days and by nights with steady and unobstructed progress, with wealth, grace and good fortune. And may Mitra and Varuna, the sun and shower, Aditi, mother nature, Sindhu, the sea and the rivers, Prithivi, mother earth and Dyau, the light of heaven and currents of spatial energies help, advance and bless this prayer and programme of ours.

Mandala 1/Sukta 113

Usha Devata, Angirasa Kutsa Rshi

इ॒दं श्रेष्ठं॒ ज्याति॑षां॒ ज्याति॒रागा॒च्चित्रः॑ प॑केता॒ अ॑जनिष्ट॒ विभ्वा॑ ।
यथा॒ पसू॑ता सवि॒तुः स॒वायँ॑ एवा रात्र्यु॒षस॒ यानि॑मारक ॥ १ ॥

1. *Idaṁ śreṣṭhaṁ jyotiṣāṁ jyotirāgāccitraḥ praketo ajaniṣṭa vibhvā . Yathā prasūtā savituḥ savāyaň Evā rātryuṣase yonimāraik.*

Here comes this dawn, light of lights, supreme, wonderful, bright and enlightening, rising and expanding. Just as the night comes over for regeneration of the sun, so does it uncover the womb of darkness for the coming of dawn.

रुशद्वत्सा रुशती श्वेत्यागादारैगु कृष्णा सदनान्यस्याः ।
समानबन्धू अमृते अनूची द्यावा वर्णं चरत आमिनाने ॥ २ ॥

2. *Ruśadvatsā ruśatī śvetyāgādāraigu kṛṣṇā sadanānyasyāḥ. Samānabandhū amṛte anūcī dyāvā varṇaṁ carata āmināne.*

The bright dawn comes shining with light, bearing the bright sun new born. The dark night leaves its regions open for the light. Both, like sisters of the same one brother, immortal, assume their own form of light, one bright, the other covered and both come in succession, each retiring and succeeding the other.

समाना अध्वा स्वस्रोरनन्तस्तमन्यान्या चरता देवशिष्टे ।
न मेथते न तस्थतुः सुमके नक्तोषासा समनसा विरूपे ॥ ३ ॥

3. *Samāno adhvā svasroranantastamanyānyā carato devaśiṣṭe. Na methate na tasthatuḥ sumeke naktoṣāsā samanasā virūpe.*

One and the same is the path of the two sisters, which is space, endless and infinite, existentially speaking, which they follow one after the other as ordained by the Divine. They neither overlap, nor encroach, nor clash, nor stand still for a moment. Fixed and firm, each on its own, and of harmonious nature are they, although the night and the dawn are of different forms which are apparently contradictory as light and darkness.

भास्वती नेत्री सूनृतानामचेति चित्रा वि दुरो न आवः।
प्राप्या जगद्व्युं ना राया अख्यदुषा अजीगर्भुवनानि
विश्वा॥ ४॥

4. *Bhāsvatī netrī sūnṛtānāmaceti citrā vi duro na āvaḥ. Prārpyā jagadvyu no rāyo akhyaduṣā ajīgarbhuvanāni viśvā.*

Brilliant shines the dawn, leading inspiration and revelation of divinity for spirits of piety. Wonderful and splendid, it opens the doors of intelligence and consciousness. Taking the world over, it reveals the wealth of nature and envelops the worlds of existence in beauty and splendour.

जिह्मश्यै चरितवे मघान्याभोगय इष्टये राय उ त्वम।
दभं पश्यद्भ्य उर्विया विचक्ष उषा अजीगर्भुवनानि
विश्वा॥ ५॥

5. *Jihmaśye caritave maghonyābhogaya iṣṭaye rāya u tvam. Dabhraṁ paśyadbhya urviyā vicakṣa uṣā ajīgarbhuvanāni viśvā.*

O dawn, lady light of wealth and beauty, inspiring, vast and bright, for the lazy loon oversleeping or the squint eyed one, for moving around, for enjoyment of living, for the attainment of desire and yajna, for the achievement of wealth, for the weak-eyed one, and for the revelation of things on earth, you shine and wake up the worlds of existence into light, beauty and activity, revealing even the tiny things.

त्रायस्व त्वं श्रवस त्वं महीया इष्टये त्वमर्थमिव त्वमित्य।
विसदृशा जीवितायिप्रचेता उषा अजीगर्भुवनानि
विश्वा॥ ६॥

6. *Kṣatrāya tvaṁ śravase tvaṁ mahīyā iṣṭaye tvam artham iva tvamityai. Visadṛśā jīvitābhipra-cakṣa uṣā ajīgarbhuvanāni viśvā.*

O dawn, for governance and administration of the social order, for food, energy and national prestige, for honour and grandeur, for reaching the desired goal in life, and for the attainment of the various and versatile ways of life, you shine, wake up and envelop the worlds of existence in light and beauty.

एषा दिवा दुहिता पत्यदर्शि व्युच्छन्ती युवतिः शुक्रवासाः ।
विश्वस्यशानना पार्थिवस्य वस्व उषा अद्यह सुभग व्युच्छ ॥ ७ ॥

7. *Eṣā divo duhitā pratyadarśi vyucchantī yuvatiḥ śukravāsāḥ. Viśvasyeśānā pārthivasya vasva uṣo adyeha subhage vyuccha.*

Dawn, this daughter of heavenly light, appears on the horizon, shining bright, a maiden clothed in light, over-whelming the entire beauty and wealth of the world. O dawn, lady of noble good fortune, come here for us and shine.

परायतीनामन्वेति पाथ आयतीनां प्रथमा शश्वतीनाम ।
व्युच्छन्ती जीवमुदीरयन्त्युषा मृतं कं चन बोधयन्ती ॥ ८ ॥

8. *Parāyatīnāmanveti pātha āyatīnāṁ prathamā śaśvatīnām. Vyucchantī jīvamudīrayantyuṣā mṛtaṁ kaṁ cana bodhayantī.*

The dawn follows the path of those that have gone before since eternity. It is the first pioneer of those that would follow for eternity. Shining bright, waking up, inspiring, exciting, even reviving life asleep as dead,

it comes on and shines on.

उषा॒ यद॒ग्निं स॒मिधं॑ च॒कर्थ॒ वि यदाव॒श्च ।सा॒ सूय॑स्य ।
यन्मानु॑षान्य॒ यमा॑णाँ अजीग॒स्तद्दे॒वषु॑ चकृष भ॒दमप्रः॑ ॥ ९ ॥

9. *Uṣo yadagniṁ samidhe cakartha vi yadāvaścakṣasā sūryasya. Yanmānuṣān yakṣyamāṇāň ajīgastad deveṣu cakṛṣe bhadramapnaḥ.*

O dawn, what you do for lighting of the fire of yajna early morning, what you do to reveal the beauty of the world with the light of the sun, what you do to awake and inspire the devotees of yajna, all that you do is noble action for the divinities of nature and humanity among the divinities.

कियात्या यत्स॒मया॒ भवा॑ति॒ या व्यूषु॒याश्च॑ नूनं व्यु॒च्छान ।
अनु॒ पूवा॑ः कृपत वावशा॒ना प॒दीध्या॑ना॒ जाष॑म॒न्याभि॑-
रति ॥ १० ॥

10. *Kiyātyā yat samayā bhavāti yā vyūṣuryāśca nūnaṁ vyucchān. Anu pūrvāḥ kṛpate vāvaśānā pradīdhyānā joṣamanyābhireti.*

How long did the dawns last which came and shone earlier? How long would they shine and last which, lovely and brilliant as the earlier ones, remind us of the past ones and brighten up the present around? The dawn would last for ever thus in company with the preceding and the following.

इ॒युष्ट य पूव॑तरा॒मप॑श्यन्व्यु॒च्छन्ती॑मु॒षस॑ं मर्त्या॑सः । अ॒स्माभि॑रू॒
नु प॑ति॒च या॑भूदा त य॑न्ति॒ य अ॑प॒रीषु॒ पश्या॑न ॥ ११ ॥

11. *Īyuṣṭe ye pūrvatarāmapaśyan vyucchantīmuṣasaṁ martyāsaḥ. Asmābhirū nu praticakṣyābhūdo te yanti ye aparīṣu paśyān.*

The mortals who saw the bright and blazing dawn saw the light and passed away. By us too the lovely and shining dawn has been seen for the light. And those too who would see the light of life in the dawns that would follow, would go but with the light of life. (Life and light thus go together continuously in succession in the continuum that existence is.)

यावयद द्वेषा ऋतपा ऋतजाः सुम्नावरी सूनृता ईरयन्ती।
सुमङ्गलीबिभ्रती देववीतिमिहाद्याषः श्रेष्ठतमा व्युच्छ॥ १२॥

12. *Yāvayad dveṣā ṛtapā ṛtejāḥ sumnāvarī sūnṛtā īrayantī. Sumaṅgalīrbibhratī devavītimihādyoṣaḥ śreṣṭhatamā vyuccha.*

O Dawn, warding off the jealous, guardian of divine truth and yajna, born of divine truth and cosmic yajna, harbinger of peace and comfort, high-priestess of truth, inspiring and exciting, messenger of felicity, bearing joy and prosperity fit for divinity, arise and come, best and highest of lights, shine, inspire and bless us all with freshness.

शश्वत्पुराषा व्युवास देव्यथा अद्यदं व्यावा मघानी। अथा
व्युच्छादुत्तरां अनु द्यूनजरामृता चरति स्वधाभिः॥ १३॥

13. *Śaśvat puroṣā vyuvāsa devyatho adyedaṁ vyāvo maghonī. Atho vyucchāduttarāṅ anu dyūnajarāmṛtā carati svadhābhiḥ.*

The bright dawn, ancient and eternal, shines since eternity. Bright and generous mistress of wealth, lights up this world this day and then brightens up the days following till eternity. Unaging and immortal, the dawn moves on and on with its own divine powers and

gifts of generosity.

व्यृञ्जिभिर्दिव आतास्वद्यादप कृष्णां निणिजं दुव्यावः।
पबाधयन्त्यरुणभिरश्वराषा याति सुयुजा रथेन ॥ १४॥

14. *Vyañjibhirdiva ātāsvadyaudapa kṛṣṇāṁ nirṇijaṁ devyāvaḥ. Prabodhayantyaruṇe-bhiraśvairoṣā yāti suyujā rathena.*

With her soothing celebrities, shining from heaven across the quarters of space, the bright dawn dispels the darkness of night and adorns and reveals the beauty of the world. Waking up the sleeping humanity she comes in the early morning by the celestial car of luxurious light drawn by the glorious sunbeams of fiery speed and splendour.

आवहन्ती पाष्या वार्याणि चित्रं केतुं कृणुत चकितानाः।
इयुषीणामुपमा शश्वतीनां विभातीनां प्रथमाषा व्यश्वत ॥ १५॥

15. *Āvahantī poṣyā vāryāṇi citraṁ ketuṁ kṛṇute cekitānā. Īyuṣīṇāmupamā śaśvatīnāṁ vibhātīnāṁ prathamoṣā vyaśvait.*

Bearing and bringing choice nourishments for body, mind and soul, waking those who sleep, lighting the dark, the dawn creates wonderful brilliance. Following upon the heels of the by-gones, first shining of the succeeding lights, measure of the eternal recurrent lights of the dawn, she goes on by her chariot of light drawn not by horses but by sunbeams.

उदीर्ध्वं जीवा असुनः आगादप प्रागात्तमः आ ज्योतिरेति।
आरक्पन्थां यातवे सूयायागन्म यत्र प्रतिरन्त आयुः ॥ १६॥

16. *Udīrdhvaṁ jīvo asurna āgādapa prāgāt tama ā jyotireti. Āraik panthāṁ yātave sūryāyāganma yatra pratiranta āyuḥ.*

Awake ye all who sleep, arise ye all who wake, life has come, and the energy of life-prana flows for all. Darkness is gone. Light has come, having cleared the path for the sun to rise and move. Let us reach there, enjoy life and elevate life and ourselves.

स्यूमंना वाच उदियति वह्निः स्तवानो रभ उषसां विभातीः ।
अद्या तदुच्छ गृणत मघान्यस्म आयुनि दिदीहि प्रजावत ॥ १७ ॥

17. *Syūmanā vāca udiyarti vahniḥ stavāno rebha uṣaso vibhātīḥ. Adyā taduccha gṛṇate maghonyasme āyurni didīhi prajāvat.*

The admirer, poet of fiery imagination, sings inspiring songs in praise of brilliant dawn. O Dawn, lady of light and harbinger of wealth, shine for the worshipper and give him the light. And give us the health and age blest with progeny.

या गामंतीरुषसः सवंवीरा व्युच्छन्तिं दाशुष मर्त्याय ।
वायारिंव सूनृतानामुदर्क ता अश्वदा अश्नवत्साम-
सुत्वा ॥ १८ ॥

18. *Yā gomatīruṣasaḥ sarvavīrā vyucchanti dāśuṣe martyāya. Vāyoriva sūnṛtānāmudarke tā aśvadā aśnavat somasutvā.*

Bright are the dawns, rich in sunbeams and wealth of cows, creators and inspirers of all the brave on earth. Generous are they for the man who gives and sacrifices, giver of horses fast as sunbeams. And when men of truth and law meditate on them, then, flying as

the wind, they come and bless the man who performs the soma-yajna of creative joy for life.

माता देवानामदितेरनीकं यज्ञस्य केतुर्बृहती वि भाहि। प्रशस्तिकृद ब्रह्मणे नो व्युच्छा नो जने जनय विश्ववार ॥ १९ ॥

19. *Mātā devānām aditeranīkaṁ yajñasya keturbṛhatī vi bhāhi. Praśastikṛd brahmaṇe no vyucchā no jane janaya viśvavāre.*

Creative power of Divinity, image of Eternity, fire of the cosmic yajna of creation and evolution, shine brilliant over the vast spaces. Light adorable, shine and let us shine for the service of Divinity. Universal giver of bliss, elevate us to the heights where we belong.

यच्चित्रमप्न उषसो वहन्तीजानाय शशमानाय भद्रम। तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ २० ॥

20. *Yaccitramapna uṣaso vahantījānāya śaśamānāya bhadram. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Whatever creation and wonderful inspiration the dawns, lady lights of divinity, bear and bring for the zealous yajaka, may Mitra, universal friend of life, Varuna, lord of eternal peace and justice, Aditi, mother nature, the rivers and the sea, the earth, the sky and the light of heaven expand and elevate for humanity.

Mandala 1/Sukta 114

Rudra Devata, Angirasa Kutsa Rshi

इमा रुद्राय तवसे कपर्दिने क्षयद्वीराय प्र भरामहे मतीः।
यथा शमसद् द्विपदे चतुष्पदे विश्वं पुष्टं ग्रामे अस्मिन्ना-
नातुरम॥ १॥

1. *Imā rudrāya tavase kapardine kṣayadvīrāya pra bharāmahe matīḥ. Yathā śamasad dvipade catuṣpade viśvaṁ puṣṭaṁ grāme asminnanā-turam.*

We offer these songs of prayer and adoration to Rudra, omnipotent lord of mercy and justice, father and protector of the brave, for the sake of the brahmachari student of the Rudra order so that all may be peace and joy among the humans and animals and all life on earth and the environment be healthy and happy in this settlement, this world and the universe.

मृळा नो रुद्रोत नो मयस्कृधि क्षयद्वीराय नमसा विधेम ते।
यच्छं च योश्च मनुरायजे पिता तदश्याम तव रुद्र
प्रणीतिषु॥ २॥

2. *Mṛḷā no rudrota no mayaskṛdhi kṣayadvīrāya namasā vidhema te. Yaccha ca yośca manu-rāyeje pitā tadaśyāma tava rudra praṇītiṣu.*

Rudra, be kind to us, be good and give us peace, comfort and good health. We do homage to you, leader and protector of the brave, with oblations and salutations. The peace and freedom which Manu, father guardian of humanity, procured and secured for us, may we, we pray, attain under your kind guidance and discipline.

अश्याम॑ त सुम॒तिं द॑वय॒ज्यया॑ ा॒यद्वी॑रस्य॒ तव॑ रुद मीढवः।
सु॒म्ना॒याद्विशा॑ अ॒स्माक॒मा च॒रारि॑ष्टवीरा जुहवाम त ह॒विः॥ ३॥

3. *Aśyāma te sumatiṁ devayajyayā kṣayadvīrasya tava rudra mīḍhvaḥ.Sumnāyannid viśo asmākamā carāriṣṭavīrā juhavāma te haviḥ.*

Rudra, good and generous, protector of the brave, may we attain the favour of your wisdom and advice by worship and homage to you. With our heroes of the nation unhurt and protected, we offer gifts of oblations and homage to you. Come, we pray, be kind and gracious to our people.

त्व॒षं व॒यं रु॒दं य॑ज्ञ॒साधं॑ व॒ङ्कुं क॒विमव॑से॒ नि ह्व॑यामह।
आर॒ अ॒स्मद्दैव्यं॑ हळा॑ अस्यतु सु॒म॒तिमिद्व॒यम॒स्या वृ॑णीमह॥ ४॥

4. *Tveṣaṁ vayaṁ rudraṁ yajñasādhaṁ vaṅkuṁ kavimavase ni hvayāmahe. Āre asmad daivyaṁ heḷo asyatu sumatimid vayamasyā vṛṇīmahe.*

For our protection and guidance we invoke Rudra, blazing brilliant, destroyer of enemies, giver of success in the yajnic projects of life, lord of instant motion and action, and seer of universal vision. May He ward off all furies of nature from us. We choose and pray for His vision and wisdom for our conduct in life.

दि॒वो व॑रा॒हम॑रु॒षं क॑प॒र्दिनं॑ त्व॒षं रू॒पं नम॑सा॒ नि ह्व॑यामह।
हस्त॒ बिभ्र॑द्भष॒जा वार्या॑णि॒ शम॒ वम॑ च्छ॒दिर॒स्मभ्यं॑ यंसत॥ ५॥

5. *Divo varāhamaruṣaṁ kapardinaṁ tveṣaṁ rūpaṁ namasā ni hvayāmahe. Haste bibhrad bheṣajā vāryāṇi śarma varma cchardirasmabhyaṁ yaṁsat.*

With offerings of food and salutations we invoke Rudra from the regions of light, generous as a cloud, brilliant, master controller of the gambler's dice and blazing magnificent of form. May he come bearing in hand the choicest herbs for medicine and bless us with gifts of a peaceful happy home, protective armour, and preventive and deterrent arms and armaments.

इदं पित्र मरुतामुच्यत वचः स्वादाः स्वादीया रुदाय वधनम। रास्वा च ना अमृत मत भाजनं त्मन ताकाय तनयाय मृळ ॥ ६ ॥

6. *Idaṁ pitre marutāmucyate vacaḥ svādoḥ svādīyo rudrāya vardhanam. Rāsvā ca no amṛta martabhojanaṁ tmane tokāya tanayāya mṛḷa.*

This exhilarating song of homage, holiest of holies, is offered in honour of Rudra, father and protector of the Maruts, heroes of the nation. Lord of immortality, give us the best nourishing food for the mortals, sweetest of sweets, for our body, mind and soul, for our children and for our youth. Lord, be kind and gracious to bless us.

मा ना महान्तमुत मा ना अभ्रकं मा न उ न्तमुत मा न उ तम। मा ना वधीः पितरं मात मातरं मा नः पियास्तन्वा रुद रीरिषः ॥ ७ ॥

7. *Mā no mahāntamuta mā no arbhakaṁ mā na ukṣantamuta mā na ukṣitam. Mā no vadhīḥ pitaraṁ mota mātaraṁ mā naḥ priyāstanvo rudra rīriṣaḥ.*

Rudra, lord of mercy and justice, frustrate not our great men, saints and scholars, and our seniors. Strike not our children. Slay-not our youth. Kill not the

fetus in the womb. Kill not our father, nor our mother. Hurt not our lovely bodies, nor hurt our beloved wives.

मा नस्ताक तनय मा न आया मा ना गाषु मा ना अश्वषु रीरिषः । वीरान्मा नो रुद भामिता वधीर्हविष्मन्तः सदमित्त्वा हवामह ॥ ८ ॥

8. *Mā nastoke tanaye mā na āyau mā no goṣu mā no aśveṣu rīriṣaḥ. Vīrān mā no rudra bhāmito vadhīrhaviṣmantaḥ sadamit tvā havāmahe.*

Rudra, lord eternal of mercy and justice, strike not our baby, nor our child. Snap not our life short. Kill not our cows, nor horses. If ever you feel angry for our trespasses, forgive, we pray, strike not our brave. With our hands raised in prayer with holy offerings, we always invoke you and pray for kindness and grace.

उप त स्तामान्पशुपा इवाकरं रास्वा पितमरुतां सुम्नमस्म । भद्रा हि त सुमतिर्मृळयत्तमाथा वयमव इत्त वृणीमह ॥ ९ ॥

9. *Upa te stomān paśupā ivākaraṁ rāsva pitarmarutāṁ sumnamasme. Bhadrā hi te sumatirmṛḷayattamāthā vayamava it te vṛṇīmahe.*

I bring these songs of praise in homage to you, father and protector of the brave Maruts, heroes of nature and humanity, just as a shepherd brings milk and curds to offer to his master. Lord, we pray, give us peace and joy. Blissful is the vision of Divinity, most beatific. Therefore we choose to pray for your protection and guidance, only that and none else's.

आर त गाघ्नमुत पूरुषघ्नं रयद्वीर सुम्नमस्म त अस्तु । मृळा च ना अधि च ब्रूहि दवाधा च नः शम यच्छ द्विबर्हाः ॥ १० ॥

10. *Āre te goghnamuta pūruṣaghnaṁ kṣayadvīra sumnamasme te astu. Mṛḷā ca no adhi ca brūhi devādhā ca naḥ śarma yaccha dvibarhāḥ.*

Lord protector and shelter of the brave, let the butcher of cows and murderer of men be off by your protection and grace. May the peace and joy of your blessings be for us. Be kind and gracious to us. Speak to us in the heart from above. Lord of the world of here and after, give us peace and joy on earth, and the ultimate freedom after.

अवाचाम नमा अस्मा अवस्यवः शृणातु ना हवं रुदा मरुत्वान। त ग्ं मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत द्याः ॥ ११ ॥

11. *Avocāma namo asmā avasyavaḥ śṛṇotu no havaṁ rudro marutvān.Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Seekers of protection and bliss, let us sing in praise of the Lord. May Rudra, omniscient lord omnipotent, listen to our call and prayer. And may Mitra, Varuna, Aditi, the sea and rivers, the earth and heaven raise and sublimate our word of salutation and prayer to the divine presence. (The word is Namaste.)

Mandala 1/Sukta 115

Surya Devata, Angirasa Kutsa Rshi

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः। आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥ १ ॥

1. *Citraṁ devānām udgād anīkaṁ cakṣurmitrasya varuṇasyāgneḥ. Āprā dyāvāpṛthivī antarikṣaṁ sūrya ātmā jagatastasthuṣaśca.*

Lo! there rises the sun, wonderful image of Divinity, the very eye of Mitra, heaven, the soothing cool of Varuna, the waters, and the beauty of the moon. It pervades and fills the heaven and earth and the middle regions of the sky. It is indeed the very soul of the moving and the unmoving world.

सूया॑ द॒वीमु॒षस॒ं राच॑मानां॒ मया॒ न या॑मा॒म्भ्येति॑ प॒श्चात ।
यत्रा॒ नरा॑ दव॒यन्ता॑ यु॒गानि॑ वितन्व॒त पति॑ भ॒दाय॑ भ॒दम ॥ २ ॥

2. *Sūryo devīmuṣasaṁ rocamānāṁ maryo na yoṣām abhyeti paścāt. Yatrā naro devayanto yugāni vitanvate prati bhadrāya bhadram.*

The sun follows the brilliant and beautiful dawn just like a youthful lover who pursues his beloved. And therein, with reference to that, the leading astronomers of the stars extend their noble vision for the calculation of ages for the good of humanity.

भ॒दा अश्वा॑ ह॒रित॒ः सूय॑स्य चि॒त्रा एत॑ग्वा अनु॒माद्या॑सः ।
न॒म॒स्यन्ता॑ दि॒व आ पृ॒ष्ठम॑स्थु॒ः परि॒ द्यावा॑पृथि॒वी यं॑न्ति स॒द्यः ॥ ३ ॥

3. *Bhadrā aśvā haritaḥ sūryasya citrā etagvā anumādyāsaḥ. Namasyanto diva ā pṛṣṭhamasthuḥ pari dyāvāpṛthivī yanti sadyaḥ.*

The blissful rays of the sun, reddish, various and wondrous, exhilarating, invigorating overspread the expanse of heaven and constantly go over the regions

of space across the sky and the earth.

तत्सूय॑स्य दव॒त्वं तन्म॑हि॒त्वं म॒ध्या क॒ता॒वित॑तं॒ सं ज॑भार।
य॒ददय॑ुक्त ह॒रित॑: स॒धस्था॒दादात्री॒ वास॑स्तनुत सि॒मस्म॑॥ ४॥

4. *Tat sūryasya devatvaṁ tanmahitvaṁ madhyā kartorvitataṁ saṁ jabhāra. Yadedayukta haritaḥ sadhasthādādātrī vāsastanute simasmai.*

That Lord of the universe, Omnipotent Light of creation, is the Sun, Savita, who holds and sustains the light and grandeur of the sun pervading in the world of action. And it is He who withdraws and folds up the same divinity and grandeur of the sun. And when the Lord withdraws the light of the sun, then the Night of Pralaya absorbs everything of existence into her fold of darkness. (This is the story of the eternal round of evolution and involution of the universe.)

When the sun, in the daily round of day-light and darkness at night, collects the rays of light from down below then the night spreads her cover of darkness over all. (This is the story of the daily round of the day-night cycle.)

तन्मि॒त्रस्य॒ वरु॑णस्याभि॒च ॒१ सूया॑ रू॒पं कृ॑णुत॒ द्यारु॒पस्थ॑।
अ॒न॒न्त॒म॒न्यदुश॑दस्य॒ पाज॑: कृ॒ष्णम॒न्यद्ध॒रित॒: सं भ॑रन्ति॥ ५॥

5. *Tanmitrasya varuṇasyābhicakṣe sūryo rūpaṁ kṛṇute dyorupasthe. Anantamanyad ruśadasya pājaḥ kṛṣṇamanyaddharitaḥ saṁ bharanti.*

The Eternal Lord, in order that Mitra and Varuna, day and night, be seen, creates light and shade and form. And so, the sun, which is light incarnate, in the close space of heaven, shows the forms of things. Endless,

different and blazing is its power of one sort, while the shade of darkness is another, which the rays of the sun bear in the quarters of space.

अद्या देवा उदिता सूयस्य निरंहसः पिपृता निरवद्यात।
त ग्ं मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत द्याः ॥ ६ ॥

6. *Adyā devā uditā sūryasya niraṅhasaḥ pipṛtā niravadyāt. Tanno mitro varuṇo māmahantām-aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

O powers divine and vitalities of nature born of the rising sun, pure and immaculate, save us to-day from whatever is sinful and despicable. And may the day and night, the wide space, the rivers and the sea, the earth and the heavens of light, we pray, bless us to rise in our hopes and endeavours.

Mandala 1/Sukta 116

Ashvins Devata, Kakshivan Dairghatamasa Aushija Rshi

नासत्याभ्यां बर्हिरिव प वृञ्ज स्तामाँ इयम्यभियेव वातः।
यावभगाय विमदाय जायां सनाजुवा न्यूहतू रथेन ॥ १ ॥

1. *Nāsatyābhyāṁ barhiriva pra vṛñje stomāṅ iyarmyabhriyeva vātaḥ. Yāvarbhagāya vimadāya jāyāṁ senājuvā nyūhatū rathena.*

Just as the priest selects and plucks sacred grass and spreads it over and around the vedi in celebration, and just as the winds move the vapour laden cloud across the sky, so do I select words of appreciation for the Ashvins, scientist and technologist, sincere and true, compose them into songs of praise and air them over

the skies, for the Ashvins, who fly troops of the army by a carrier plane over the mountains like friends flying a damsel for the youthful sober lover.

वी॒ळु॒पत्म॑भिराशु॒हेम॑भिवा॒ दे॒वानां वा जू॒ति॒भिः शाश॑दाना।
तदास॑भा नासत्या स॒हस्र॑मा॒जा य॒मस्य॑ प॒धने॑ जिगाय ॥ २ ॥

2. *Vīḷupatmabhirāśuhemabhirvā devānāṁ vā jūtibhiḥ śāśadānā. Tad rāsabho nāsatyā sahasramājā yamasya pradhane jigāya.*

Ashvins, ever sincere and true, flying by the wings of powerful birds, fast at the speed of clouds, by the tempests of wind and fire splitting the currents of winds, eminent scholars and aeronauts, the power applied, controlled and directed in your chariot would win victories in a thousand battles of wealth against the deadly enemy.

तुग्रा॑ ह भु॒ज्युम॑श्विनादम॒घ र॒यिं न कश्चि॑न्ममृ॒वाँ अवा॑हाः।
तम्ऊ॑हथुना॒भिरा॑त्म॒न्वती॑भिरन्तरि॑क्ष॒प्रुद्भि॑रपो॒दका॑भिः ॥ ३ ॥

3. *Tugro ha bhujyum aśvinodameghe rayiṁ na kaścin-mamṛvāṅ avāhāḥ. Tam ūhathur-nau-bhir-ātmanvatībhir-antarikṣaprudbhir-apoda-kābhiḥ.*

Ashvins, commanders forceful as wind and lightning, if a great ruler and governor launches a fighter and pioneer beneficiary of the nation on the bottomless sea but then abandons hope like a dying man giving up his wealth of a life-time, you rescue him by self-driven, waterproof, flying boats.

ति॒स्रः क्ष॒पस्त्रिर॑हा॒तिव्र॑जद्भि॒र्नास॑त्या भुज्यु॒मूह॑थुः पत॒द्भिः।
स॒मु॒द्रस्य॒ धन्व॒न्नार॑स्य॒ पार॒ त्रिभी॑ रथैः श॒तप॑द्भि॒ः षळ॑श्वः ॥ ४ ॥

4. *Tisraḥ kṣapas-trir-ahātivrajadbhir-nāsatyā bhujyum-ūhathuḥ pataṅgaiḥ. Samudrasya dhanvannārdrasya pāre tribhī rathaī śatapadbhiḥ ṣaḷaśvaiḥ.*

Ashvins, undeviating from truth and reality, you carry the ruler beneficiary across the unfathomable ocean and over the desert three-nights and three days non-stop by three flying chariots fitted with hundred wheels and six engines.

अनारम्भणे तदवीरयथामनास्थान अगभ्णे समुद। यदश्विना ऊहथुर्भुज्युमस्तं शतारित्रां नावमातस्थिवांसम॥ ५॥

5. *Anārambhaṇe tad-avīrayethām-anāsthāne agrabhaṇe samudre. Yad-aśvinā ūhathur bhujyum-astaṁ śatāritrāṁ nāvam-ātasthivāṁsam.*

Ashvins, scholars dedicated to truth and humanity, in the ocean of space where there is no beginning and no end, where there is no foothold and nothing to hold with hand, you carry the man of earthly enjoyment riding the carrier-boat worked with a hundred propellers to his haven of rest where there is no want, no pain, nothing beyond desire. That is great, heroic!

यमश्विना ददथुः श्वतमश्वमघाश्वाय शश्वदित्स्वस्ति। तद्वां दात्रं महि कीतन्यं भूत्पद्वा वाजी सदमिद्धव्या अयः॥ ६॥

6. *Yamaśvinā dadathuḥ śvetamaśvamaghāśvāya śaśvadit svasti. Tad vāṁ dātraṁ mahi kīrtenyaṁ bhūt paidvo vājī sadamiddhavyo aryaḥ.*

Ashvins, experts of velocity and motion, the

brilliant white solar car which you provide for the adventurous traveller is all-time auspicious. That gift of yours is great, admirable all over the earth. The super-fast car is of undiminishing value and adorable in the economic world of business and industry.

युवं नरा स्तुवत पज्रियाय कक्षीवत अरदतं पुरंन्धिम।
कारा तराच्छफादश्वस्य वृष्णः शतं कुम्भाँ असिञ्चतं सुरायाः ॥ ७ ॥

7. *Yuvaṁ narā stuvate pajriyāya kakṣīvate aradataṁ puraṁdhim. Kārotarāc-chaphād-aśvasya vṛṣṇaḥ śataṁ kumbhāṅ asiñcataṁ surāyāḥ.*

Ashvins, leading teacher and scholar of herbal science, you reward the faithful disciple of pious discipline ever ready in harness with exceptional knowledge and insight into the science and technology of restorative nectar by which you can fill a hundred jars of drink from one horse-hoof measure of virile essence distilled through the filter.

हिमनाग्निं घ्रंसमवारयथां पितुमतीमूजमस्मा अधत्तम।
ऋबीस अत्रिमश्विनावनीतमुन्न्यथुः सवगणं स्वस्ति ॥ ८ ॥

8. *Himenāgniṁ ghraṁsam-avārayethāṁ pitumatīm-ūrjam-asmā adhattam. Ṛbīse atrim- aśvināvanī-tam-unninyathuḥ sarvagaṇaṁ svasti.*

Ashvins, scholars of heat and energy, fight out fire and heat with ice and cool, and bear edible energy concentrate for us. Pull out the man fallen into the earth's womb of fire and despondency and free him and his community from physical, mental and spiritual suffering for their common good.

परा॑व॒तं ना॑सत्यानुदथामु॒च्चाबु॑ध्नं चकथु॒र्जिह्म॑बार॑म ।
र॒ ाप॒ा न पा॒यना॑य रा॒य स॒हस्रा॑य॒ तृष्य॑त॒ गात॑मस्य ॥ ९ ॥

9. *Parāvataṁ nāsatyā nudethām-uccābudhnaṁ cakrathurjihmavāram. Kṣarannāpo na pāyanāya rāye sahasrāya tṛṣyate gotamasya.*

Ashvins, high-priests of nature and truth, lite up the waters from the bottom at the lowest level, raise it to a higher level by oblique channels, and let the streams flow for drink for a thousand people, and for the scholar and the administrator, to quench their thirst and for the production of wealth.

जु॒जु॒रु॒षा॑ नासत्या॒त व॒विं पामु॑ञ्चतं दा॒पिमि॑व॒ च्यवा॑नात।
पाति॑रतं जहि॒तस्यायु॑दस्रादित्पति॑मकृणुतं क॒नीना॑म ॥ १० ॥

10. *Jujuruṣo nāsatyota vavriṁ prāmuñcataṁ drāpimiva cyavānāt. Prātirataṁ jahitasyāyurdasrādit patimakṛṇutaṁ kanīnām.*

Ashvins, recuperative powers of nature, masters of medicine and psychiatrists, you free the ageing man from wrinkled skin, remove fear complex from the escapist running away from life, give a new lease of life to the depressed heading to suicide, and mature adolescent girls to grow and match with the right husband in marriage.

तद्वां नरा॒ शंस्यं॒ राध्यं चाभिष्टि॒म ा॑सत्या॒ वरू॑थम ।
यद्वि॒द्वांसा॑ नि॒धिमि॒वापगू॒ ह॒मुद्दꣳश॒तादू॒पथु॒वन्द॑नाय ॥ ११ ॥

11. *Tad vāṁ narā śaṁsyaṁ rādhyaṁ cābhiṣṭimannāsatyā varūtham. Yad vidvāṁsā nidhimivāpagūḷhamud darśatādūpathurvandanāya.*

Ashvins, leading lights of humanity dedicated to truth and reality, the protective and promotive work you do is appreciable, adorable and blissfully desirable. Leaders of knowledge and secrets of nature, it is so far hidden from view like an underground treasure. Let it come forth so that all may see and admire and do you the honour you deserve.

तद्वां नरा सनय दंस उगमाविष्कृणामि तन्यतुन वृष्टिम।
दध्यङह यन्मध्वाथवणा वामश्वस्य शीष्णा प यदीमु-
वाच॥ १२॥

12. *Tad vāṁ narā sanaye daṁsa ugramāviṣkṛṇomi tanyaturna vṛṣṭim. Dadhyaṅ ha yanmadhvātharvaṇo vā maśvasya śīrṣṇā pra yadīmuvāca.*

Ashvins, leaders of men in knowledge and action, that marvellous work of yours in the interest of social good, I explain and proclaim in detail like thunder and lightning raining showers from the cloud, work and knowledge sweet as honey which the man of love and reverence, Dadhyang, child and disciple of the sober sage of non-violence, Atharvan, taught you from his mind inspired with wisdom and passion for superfast action in the form of a full treatise on the subject.

अजाहवी ागसत्या करा वां मह यामन्पुरुभुजा पुरन्धिः।
श्रुतं तच्छासुरिव वधिमत्या हिरण्यहस्तमश्विनावद-
त्तम॥ १३॥

13. *Ajohavīnnāsatyā karā vāṁ mahe yāman purubhujā purandhiḥ. Śrutaṁ tacchāsuriva vadhrimatyā hiraṇyahastam-aśvināvadattam.*

Ashvins, lovers of truth and reality, munificent

powers of action and knowledge, liberal givers of joy and prosperity for all, let the woman of noble intelligence invite you for the sake of abundant peace and prosperity, listen to her invocation as a commandment of the world Ruler, and give the fortunate woman that superior knowledge which showers the joys of life with golden hands of generosity.

आस्न वृकस्य वर्तिकामभीकेयुवं नरा नासत्यामुमुक्तम।
उता कविं पुरुभुजा युवं ह कृपमाणमकृणुतं विचक्षे ॥ १४ ॥

14. *Āsno vṛkasya vartikāmabhīke yuvaṁ narā nāsatyā mumuktam. Uto kaviṁ purubhujā yuvaṁ ha kṛpamāṇam-akṛṇutaṁ vicakṣe.*

Ashvins, defenders of truth, light and justice, leaders of humanity and creators of peace and prosperity for all, in the human search for progress and enlightenment, you save the poor bird from the devourer's mouth, and give the poet a compassionate heart for a comprehensive vision of life.

चरित्रं हि वरिवाच्छेदि पर्णमाजा खलस्य परितक्म्यायाम।
सद्या जङ्घामायसीं विश्पलायै धने हिते सर्तवे प्रत्यधत्तम ॥ १५ ॥

15. *Caritraṁ hi verivācchedi parṇamājā khelasya paritakmyāyām. Sadyo jaṅghāmāyasīṁ viśpalāyai dhane hite sartave pratyadhattam.*

Ashvins, when the battle is raging for the defence and sustenance of the people but the issue is wavering in the night of uncertainty, you instantly take to the armour of steel for advance, strike and break down the enemy's force as you cut off the wing of a bird.

श॒तं म॒षान्वृक्य॑ च॒ रादा॒नमृ॒जाश्व॒ं तं पि॒तान्धं च॑कार। तस्मा॑ अ॒ ी ना॑सत्या वि॒च ॒ आधत्तं दस्रा भिषजावन॒वन॥ १६॥

16. *Śataṁ meṣān vṛkye cakṣadānam-ṛjrāśvaṁ taṁ pitāndhaṁ cakāra. Tasmā akṣī nāsatyā vicakṣa Ādhattaṁ dasrā bhiṣajāvanarvan.*

If a person were to sacrifice a hundred generous and creative contenders, meshas, for the pleasure of a wolfish thief and his wife, even though such a person were otherwise very intelligent and dynamic, the fatherly ruler should throw him into the darkness of prison. And yet, O Ashvins, lovers of ultimate truth, dispellers of untruth and darkness, generous showers of bliss, bring the eyes for the waking blind so that he could see what is real and true and good and be released from the dungeon of ignorance. (It is better to make the blind see than keep them in the prison. It is better to redeem the criminal and the sinner than throw him in the prison.)

आ वां॑ रथं दुहि॒ता सूय॑स्य॒ काष्म॑वातिष्ठद॒व॑ता॒ जय॑न्ती। विश्व॑ द॒वा अन्व॑मन्यन्त हृ॒द्भिः सम॒ु श्रि॒या ना॑सत्या सचथ॥ १७॥

17. *Ā vāṁ rathaṁ duhitā sūryasya kārṣmevātiṣṭhadarvatā jayantī. Viśve devā anvamanyanta hṛdbhiḥ samu śriyā nāsatyā sacethe.*

Ashvins, lovers and defenders of truth in the battle of life and health of the world, let the dawn, daughter of the sun, arise and ride your chariot drawn by horses of light and win the battle. Let all the divinities of the world heartily applaud the beauty and power, and may you shine with the beauty and glory of the rise and

may you win the victory.

यदया॑तं दिवा॑दासाय व॒तिभ॒रद्वा॑जायाश्विना॒ हय॑न्ता।
र॒वदु॑वाह सच॒ना रथा॑ वां वृष॒भश्च॑ शिंशु॒मार॑श्च यु॒क्ता॥ १८॥

18. *Yadayātaṁ divodāsāya vartir-bharadvājāyā-śvinā hayantā. Revad-uvāha sacano ratho vāṁ vṛṣabhaśca śiṁśumāraśca yuktā.*

Ashvins, generous givers and protectors, ever on the move, when you come to the house of Divodasa, the giver of light and knowledge, and to Bharadvaja, bearer and giver of food, energy and the fighting force, let the chariot that transports you be delightful, laden with wealth, powerfully equipped, victorious and killer of the enemy.

र॒यिं सु॒ ात्रं स्व॑प॒त्यमायु॑ः सु॒वीर्य॑ं॑ नासत्या॒ वह॑न्ता। आ
ज॒ह्नावी॑ं सम॑न॒साप॒ वाज॒स्त्रिरह्ना॑ भा॒गं दध॑तीमयातम॥ १९॥

19. *Rayiṁ sukṣatraṁ svapatyam-āyuḥ suvīryaṁ nāsatyā vahantā. Ā jahnāvīṁ samanasopa vājaistrirahno bhāgaṁ dadhatīm-ayātam.*

Ashvins, protectors of truth and leaders of equal and agreeable mind, come with food, energy and powerful forces, bearing wealth, good social order, noble progeny, good health and age, courage and valour, and free flowing streams of water for the people performing their daily duties full three times of the day.

परि॑विष्टं जाहु॒षं वि॒श्वत॑ः सीं सु॒गभि॒नक्त॑मूहथू॒ रजा॑भिः।
वि॒भि॒न्दुना॑ नासत्या॒ रथ॑न॒ वि पव॑ताँ॒ अज॑र॒यू अ॑यातम॥ २०॥

20. *Pariviṣṭaṁ jāhuṣaṁ viśvataḥ sīṁ sugebhirnakta-mūhathū rajobhiḥ. Vibhindunā nāsatyā rathena vi parvatāṅ ajarayū ayātam.*

Ashvins, defenders and saviours of truth and right, young and unaging, when the commander or a section of the army or the ruler is besieged on all sides, launch, and attack by an invincible killer chariot, rescue the besieged force by easy but misty paths and take over the caverns and mountains by night.

एकस्या वस्तावतं रणाय वशमश्विना सनयं सहस्रा।
निरहतं दुच्छुना इन्दवन्ता पृथुश्रवसा वृषणावरातीः ॥ २१ ॥

21. *Ekasyā vastor-āvataṁ raṇāya vaśam-aśvinā sanaye sahasrā. Nirahataṁ ducchunā indravantā pṛthuśravaso vṛṣaṇāvarātīḥ.*

Ashvins, brilliant as sun and moon, forceful as lightning and thunder, generous as showers of rain, leaders of the land and commanders of the army, protect and promote the freedom of the land for a hundred gifts and acquisitions of peace and happiness. Protect and develop the army for battle for the sake of freedom and advancement. And in a single day rout the destructive force of the frustrative enemy even if it be of commanding fame in the world.

शरस्य चिदाचत्कस्यावतादा नीचादुच्चा चक्रथुः पातवे वाः।
शयवे चिन्नासत्या शचीभिर्जसुरय स्तर्यं पिप्यथुर्गाम ॥ २२ ॥

22. *Śarasya cidārcatkasyāvatādā nīcāduccā cakrathuḥ pātave vāḥ. Śayave cinnāsatyā śacībhir-jasuraye staryaṁ pipyathur-gām.*

Ashvins, lovers and defenders of truth and the facts of life, with your noble actions of science and husbandry, you raise the water from the lowest level as that of a well or lake to the higher level for the drink of

the violent as well as of the worshipper, and you develop the dry cow to fertility for the drooping, depressed and the exhausted humanity.

अवस्यत स्तुवत कृष्णियाय ऋजूयत नासत्या शचीभिः ।
पशुं न नष्टमिव दर्शनाय विष्णाप्वं ददथुर्विश्वकाय ॥ २३ ॥

23. *Avasyate stuvate kṛṣṇiyāya ṛjūyate nāsatyā śacī-bhiḥ. Paśuṁ na naṣṭamiva darśanāya viṣṇāpvaṁ dadathurviśvakāya.*

Ashvins, lovers of truth and humanity, with your noble words and acts of wisdom give that sagely vision and knowledge to the protective, worshipful, attractive, simple and sympathetic visionary with which the sages are blest in a state of samadhi communion with the divine. Give it like a lovely pet or a valuable treasure lost but then found and then restored to the master.

दश रात्रीरश्विना नवं द्यून्वनद्धं श्नथितमप्स्व१न्तः ।
विप्रुतं रभमुदनि पवृक्तमुन्न्यथुः सामंमिव स्रुवणं ॥ २४ ॥

24. *Daśa rātrīr-aśivenā nava dyūn-avanaddhaṁ śnathitam-apsvantaḥ. Viprutaṁ rebham-udani pravṛktam-unninyathuḥ somamiva sruveṇa.*

Ashvins, lovers and defenders of truth and right, just as a boat is tied and transfixed under water for ten nights and nine days by an envious person, or it is held up, or drifts over water, but then is upraised and brought on the track by a noble ferry man, so if an admirer of truth and right and devotee of divinity feels supressed by adverse forces, feels depressed or distempered or drifts from the right track, then, O Ashvins, give him a hand and raise him like a soma libation raised in the

ladle ready for offering into the fire of yajna.

प व्वां दंसांस्यश्विनाववाचमस्य पतिः स्यां सुगवः सुवीरः ।
उत पश्यं ाश्नुवन्दीघमायुरस्तंमिवज्जरिमाणं जगम्याम ॥ २५ ॥

25. *Pra vāṁ daṁsāṁsyaśvināvavocamasya patiḥ syāṁ sugavaḥ suvīraḥ. Uta paśyann aśnuvan dīrgham-āyurastam-ivejjarimāṇaṁ jagamyām.*

Ashvins, noble divinities of truth and right action, generous givers of good health and purpose of life for a full age, I pray I may sing in praise of your great actions with gratitude and, blest with cows, noble speech and abundant land, in the company of brave children, seeing the world and the light of divinity, enjoying long and full age, and giving up this ageing body I should retire, set like the sun and go home.

Mandala 1/Sukta 117

Ashvins Devata, Kakshivan Dairghatamasa Aushija Rshi

मध्वः सोमस्याश्विना मदाय पत्वा हाता विवासत वाम ।
बर्हिष्मती रातिविश्रिता गीरिषा यातं नासत्याप वाजः ॥ १ ॥

1. *Madhvaḥ somasyāśvinā madāya pratno hotā vivāsate vām. Barhiṣmatī rātirviśritā gīriṣā yātaṁ nāsatyopa vājaiḥ.*

Ashvins, lovers and defenders of truth, givers of health and joy, the veteran yajaka, high-priest of knowledge, invokes you for the honey sweets of soma's joy for the health and ecstasy of living. Brilliant and blissful is your gift of peace and prosperity, celebrated is your voice and wisdom. Come with your gifts of food and energy and the vibrant ways of living and

advancement at the fastest.

या वामश्विना मनसा जवीयानथः स्वश्वा विशं आजिगाति।
यन गच्छथः सुकृतां दुराणं तन नरा वर्तिरस्मभ्यं यातम ॥ २ ॥

2. *Yo vām-aśvinā manaso javīyān rathaḥ svaśvo viśa ājigāti. Yena gacchathaḥ sukṛto duroṇaṁ tena narā vartir-asmabhyaṁ yātam.*

Ashvins, leaders of the people, faster than thought is your chariot which reaches the people with you. Wondrously made it is, drawn by horses fast as sun beams and lightning, by which you go home to the man of noble deeds. Riding that same chariot come home for us too (and bless us with light and speed).

ऋषिं नरावंहसः पाञ्चजन्यमृबीसादत्रिं मुञ्चथा गणन।
मिनन्ता दस्यारशिवस्य माया अनुपूर्वं वृषणा चादयन्ता ॥ ३ ॥

3. *Ṛṣiṁ narāvaṅhasaḥ pāñcajanyam-ṛbīsād-atriṁ muñcatho gaṇena. Minantā dasyor-aśivasya māyā anupūrvaṁ vṛṣaṇā codayantā.*

Ashvins, leaders of humanity, generous and inspiring as ever before with universal knowledge and human values, destroyers of the envious demonics and their crooked powers, you save Atri, visionary scholar free from the three bonds of physical, mental and spiritual ailments, self-realised soul with mastery over all the five pranic energies and dedicated to all the five classes of universal humanity without discrimination, and you deliver him along with his band of teachers and scholars from the evil of prison in utter darkness, against the light of reason, knowledge and rectitude,

into which, such men of light and freedom are thrown by the envious and wicked blood suckers of society.

अश्वं॒ न गू॒ हर्म॑श्विना दु॒रव॒ऋषिं॒ नरा॒ वृष॑णा र॒भम॒प्सु।
सं तं रि॑णीथा॒ विपु॑तं॒ दंसा॑भि॒न वां॑ जूयन्ति पू॒व्या कृ॒तानि॑ ॥ ४ ॥

4. *Aśvaṁ na gūḷham-aśvinā durevair-ṛṣiṁ narā vṛṣaṇā rebhamapsu. Saṁ taṁ riṇītho viprutaṁ daṁsobhirna vāṁ jūryanti pūrvyā kṛtāni.*

Rebha, eminent scholar of knowledge and wisdom, dynamic and productive proclaimer of the secrets of science, is obscured among the lesser stars and kept back, by manipulators of evil design, straying around lost like a horse in the jungle. Ashvins, brave and generous heroes and leaders of humanity and guides of knowledge, redeem that seer of light with your noble actions, he would otherwise be lost and gone. All your actions, old and ancient as well as new, never fade away nor die out.

सु॒षु॒प्वांस॑ं न नि॒र्ऋ॑तरु॒पस्थ॒ सूर्यं॑ न दं॒स्रा॒ तम॑सि क्षि॒यन्त॑म।
शु॒भ रु॒क्मं न दं॑श॒तं नि॒खा॑तमुदू॑पथुरश्विना॒ वन्द॑नाय ॥ ५ ॥

5. *Suṣupvāṁsaṁ na nir-ṛterupasthe sūryaṁ na dasrā tamasi kṣiyantam. Śubhe rukmaṁ na darśataṁ nikhātmudūpathuraśvinā vandanāya.*

Ashvins, heroic and generous powers of action, destroyers of want and suffering, like the soul's awareness covered in deep sleep, like the dormant seed enfolded in the soil, like the sun resting as if in the night cover of darkness, like the lovely shining fold buried in the folds of the earth, the face of beauty and truth is hidden. Awaken the awareness of life divine, generate

the life of the seed, let the sun arise, bring out the hidden gold of the earth, and sow the seeds of life, energy and light so that all may see, honour and admire the grandeur of existence.

तद्वां नरा शंस्यं पज्रियणा कक्षीवता नासत्या परिज्मन।
शफादश्वस्य वाजिना जनाय शतं कुम्भाँ असिञ्चतं मधूनाम ॥ ६ ॥

6. *Tad vāṁ narā śaṁsyaṁ pajriyeṇa kakṣīvatā nāsatyā parijman. Śaphadaśvasya vājino janāya śataṁ kumbhāṅ asiñcataṁ madhūnām.*

Ashvins, dedicated to truth and nature, leaders of scientists and pharmacists, that work of yours is of universal value and worthy of praise by eminent scholars by which you manufacture a horse-hoof measure of herbal essence and from that prepare a hundred potfuls of honey sweet restorative tonics for the ailing people.

युवं नरा स्तुवत कृष्णियाय विष्णाप्वं ददथुर्विश्वकाय।
घोषाय चित्पितृषदे दुराण पतिं जूर्यन्त्या अश्विनाव-
दत्तम ॥ ७ ॥

7. *Yuvaṁ narā stuvate kṛṣṇiyāya viṣṇāpvaṁ dadathurviśvakāya. Ghoṣāyai cit pitṛṣade duroṇe patiṁ jūryantyā aśvināvadattam.*

Ashvins, generous givers and leaders of men, for the man of truth true to his word, kind ruler, planning development of agriculture, dedicated to parental seniors, provide the expert of farming on the land, and for the herdswoman growing old provide a caretaker.

युवं श्यावाय रुशतीमदत्तं महः राणस्याश्विना कण्वाय।
पवाच्यं तद वृषणा कृतं वां य राषदाय श्रवा अध्य-
धत्तम॥ ८॥

8. *Yuvaṁ śyāvāya ruśatīm-adattaṁ mahaḥ kṣoṇa-syāśvinā kaṇvāya. Pravācyaṁ tad vṛṣaṇā kṛtaṁ vāṁ yannārṣadāya śravo adhyadhattam.*

Ashvins, brave and generous harbingers of fulfilment for the lover of learning, give brilliance of knowledge for the learned teacher and his resident pupil, give great strength of will and purpose, and for the successor of the man presiding over people and pupils, give communicable knowledge, strength of action, right reputation and the will to listen above all.

पुरू वर्पांस्यश्विना दधाना नि पदव ऊहथुराशुमश्वम ।
सहस्रसां वाजिनमपतीतमहिहनं श्रवस्यं तरुत्रम ॥ ९॥

9. *Purū varpāṁsyaśvinā dadhānā ni pedava ūhathur-āśumaśvam. Sahasrasāṁ vājinamapra-tītam-ahihanaṁ śravasyaṁ tarutram.*

Ashvins, harbingers of many things for good and comfortable life, assuming various forms of workers and designers, you give to the traveller and transporter the instant motive power such as electricity, fast, serving a thousand purposes, invisible, present in earth and consumable fuels, breaker of the cloud and capable of crossing the seas.

एतानि वां श्रवस्या सुदानू ब्रह्माङ्गूषं सदनं रादस्याः।
यद्वां पजासा अश्विना हवन्त यातमिषा च विदुष च
वाजम॥ १०॥

10. *Etāni vāṁ śravasyā sudānū brahmāṅgūṣaṁ sadanaṁ rodasyoḥ. Yad vāṁ pajrāso aśvinā havante yātamiṣā ca viduṣe ca vājam.*

Ashvins, generous divinities of nature and humanity, these are your reputable acts of charity. This is the song of praise for you. The infinite and omniscient lord, Brahma, is the home and sustenance of heaven and earth, whom you and your friends and admirers invoke and worship. Move on, powers of life and light divine, with your will and gifts of food for life and soul and with the vision divine for the man and seeker of knowledge.

सूनामानंनाश्विना गृणाना वाजं विपाय भुरणा रदन्ता।
अगस्त्य ब्रह्मणा वावृधाना सं विश्पलां नासत्यारिणीतम॥ ११॥

11. *Sūnormānenāśvinā gṛṇānā vājaṁ viprāya bhuraṇā radantā. Agastye brahmaṇā vāvṛdhānā saṁ viśpalāṁ nāsatyāriṇītam.*

Ashvins, lovers and defenders of truth and rectitude, generous harbingers of comfort, prosperity and happiness, sung and celebrated by the honour and reverence of the admirer and the lover of soma like a son, opening the channels of food, energy and knowledge for the pious and intelligent people, rising by the light of omniscience in knowledge and acts of charity in the service of Divinity, release the flow of vision, will and right policy for the advancement of humanity on the path of progress.

कुह यान्ता सुष्टुतिं काव्यस्य दिवा नपाता वृषणा शयुत्रा।
हिरण्यस्यव कलशं निखातमुदूपथुदश्म अश्विनाहन॥ १२॥

12. *Kuha yāntā suṣṭutiṁ kāvyasya divo napātā vṛṣaṇā śayutrā. Hiraṇyasyeva kalaśaṁ nikhātam-udūpathurdaśame aśvināhan.*

Ashvins, children of light, generous and brave, guardians of sleeping humanity, moving on the paths of divinity, where do you find celebration in poetry and discover the golden vessel of spiritual treasure buried under the folds of earthly existence, on the tenth day of yajnic performance, and then sow the seeds of piety? (The answer is: among the lovers of knowledge, children of divinity).

युवं च्यवानमश्विना जरन्तं पुनर्युवानं चक्रथुः शचीभिः ।
युवा रथं दुहिता सूर्यस्य सह श्रिया नासत्यावृणीत ॥ १३ ॥

13. *Yuvaṁ cyavānamaśvinā jarantaṁ punaryu-vānaṁ cakrathuḥ śacībhiḥ. Yuvo rathaṁ duhitā sūryasya saha śriyā nāsatyāvṛṇīta.*

Ashvins, lovers of truth and masters of the currents of natural energy, by your noble and creative acts you rejuvenate Chyavana, man of dynamic living and prayerful culture but ageing and declining in energy, and you return him to his youth again, and the Dawn, daughter of the sun chooses you and rides your chariot in your company in all her beauty and grandeur.

युवं तुग्राय पूर्व्यभिरवः पुनर्मन्यावभवतं युवाना ।
युवं भुज्युमर्णसो निः समुद्राद्भिरूहथुरार्जभिरश्वैः ॥ १४ ॥

14. *Yuvaṁ tugrāya pūrvyebhirevaiḥ punarman-yāvabhavataṁ yuvānā. Yuvaṁ bhujyumarṇaso niḥ samudrād vibhirūhathurṛjrebhiraśvaiḥ.*

Ashvins, masters of the secrets of nature, youth

and age, for the sake of vitality and energy and by the acts and achievements of the ancients, you grow young and come to know each other again, and you carry the man of joy and tonics of rejuvenation from and beyond the bottomless ocean of water and air by transports flying like birds straight and unobstructed.

अजाॅहवीदश्विना ताग्या वां पा हः समुदमव्यथिजगन्वान।
निष्टमूहथुः सुयुजा रथेन मनाॅजवसा वृषणा स्वस्ति ॥ १५ ॥

15. *Ajohavīdaśvinā taugryo vāṁ proḷhaḥ samudram-avyathir-jaganvān. Niṣṭamūhathuḥ suyujā rathena manojavasā vṛṣaṇā svasti.*

Ashvins, generous and brave experts of energy, power and motion, let the powerful force assigned to the sea on the move call on you and you would transport it without trouble by the chariot meticulously driven at the speed of thought for the good of all.

अजाॅहवीदश्विना वतिका वामास्ना यत्सीममुञ्चतं वृकस्य।
वि जयुषा ययथुः सान्वदजातं विष्वाचा अहतं विषणा ॥ १६ ॥

16. *Ajohavīdaśvinā vartikā vāmāsno yat sīmamuñ-cataṁ vṛkasya. Vi jayuṣā yayathuḥ sānvadrerjā-taṁ viṣvāco ahataṁ viṣeṇa.*

Ashvins, heroes of tempestuous speed and movement, let the army, stuck up, besieged, and helpless as a poor bird, call upon you for help any time which you rescue from the wolfish mouth of the enemy. Mount up to the peak of the mountain by your victory chariot and destroy the advancing army of the enemy with your reinforcements.

शतं मषान्वृक्यं मामहानं तमः पणीतमश्विन पित्रा।
आ ी ऋजाश्वं अश्विनावधत्तं ज्यातिर्न्धाय चकथु-
विच ।। १७ ।।

17. *Śataṁ meṣān vṛkye māmahānaṁ tamaḥ praṇī-tamaśivena pitrā. Ākṣī ṛjrāśve aśvināvadhattaṁ jyotirandhāya cakrathurvicakṣe.*

Ashvins, creators of light and givers of eyes, remove the social butcher who throws a hundred helpless persons like sheep to the she-wolf, correct the unkind father and the unreasonable judge who assigns the innocent youth to the dungeon, bring eyes for the injured of the swift army of horse, in short, create and bring light for the blind who may then see the light of truth.

शुनमन्धाय भरमह्वयत्सा वृकीरश्विना वृषणा नरति।
जारः कनीनइव च ादान ऋजाश्वः शतमकं च मषान ।। १८ ।।

18. *Śunamandhāya bharamahvayat sā vṛkīraśvinā vṛṣaṇā nareti. Jāraḥ kanīna iva cakṣadāna ṛjrāśvaḥ śatamekaṁ ca meṣān.*

Ashvins, generous harbingers of the showers of comfort and joy, leading lights of humanity, bring peace, comfort and ample light of the eye for the poor blind as if the she-wolf herself were to call up and save the hundred and one innocent sheep, or an old wise man of experience, or the youthful spirit of hope, or the very pupil of the eye, or the light-giver for the eye of the fast horse rider were to bring comfort, safety and light for the needy.

मही वामूतिरश्विना मयाभूरुत स्रामं धिष्ण्या सं रिणीथः ।
अथा युवामिदह्वयत्पुरंन्धिरागच्छतं सीं वृषणाववोभिः ॥ १९ ॥

19. *Mahī vāmūtiraśvinā mayobhūruta srāmaṁ dhiṣṇyā saṁ riṇīthaḥ. Athā yuvāmidahvayat puraṁdhir-āgacchataṁ sīṁ vṛṣaṇāvavobhiḥ.*

Ashvins, heroes wise and brave, great, soothing and inspiring is your presence and protection. Shatter the injustice, release the lame and the disabled to freedom. And then the very spirit of wisdom and the nation would call upon you: come like the breath of fresh air with favours and fulfilment and be here for life.

अधेनुं दस्रा स्तर्यं१ विषक्तामपिन्वतं शयवे अश्विना गाम ।
युवं शचीभिर्विमदाय जायां न्यूहथुः पुरुमित्रस्य योषाम ॥ २० ॥

20. *Adhenuṁ dasrā staryaṁ viṣaktām-apinvataṁ śayave aśvinā gām. Yuvaṁ śacībhir-vimadāya jāyāṁ nyūhathuḥ purumitrasya yoṣām.*

Ashvins, generous and brave fighters against suffering, destroyers of want and pain, nourish and revitalize the dry and barren cow, give nourishment to the weak and sleeping man, and, with your noble and generous actions, a wife for the happy and youthful man, the young and beautiful daughter of the friend of many.

यवं वृकेणाश्विना वपन्तषं दुहन्ता मनुषाय दस्रा ।
अभि दस्युं बकुरणा धमन्तारु ज्योतिश्चक्रथुरार्याय ॥ २१ ॥

21. *Yavaṁ vṛkeṇāśvinā vapanteṣaṁ duhantā-manuṣāya dasrā. Abhi dasyuṁ bakureṇā dhamantoru jyotiścakrathur-āryāya.*

Ashvins, brave heroes and destroyers of evil, want and suffering, sowing barley with the plough and uprooting the weeds, creating and drawing energy from nature and food, warding and blowing off the evil and wicked by warning and punishment all round, expanding and radiating the light of knowledge and justice for the good and progressive people, you build a grand social order of freedom and happiness.

आथर्वणायाश्विना दधीच श्व्यं शिरः पत्यरयतम ।
स वां मधु प वोचदृतायन्त्वाष्टं यद्दस्त्रावपिकं यं वाम ॥ २२ ॥

22. *Ātharavaṇāyāśvina dadhīce'śvyaṁ śiraḥ pratyairayatam. Sa vāṁ madhu pra vocadṛtāyan tvāṣṭraṁ yad dasrāvapikakṣyaṁ vām.*

For the child of the man of faith beyond doubt and question, for the admirer of men of knowledge and rectitude, you create the best and most dynamic brain and inspire him. Ashvins, generous and creative, the inspired man, in search of the honey sweets of life and nourishment, speaks of the science of yajna and of the science of anatomy and the structure of the forms of life, for you and all.

सदा कवी सुमतिमा चके वां विश्वा धिया अश्विना पावतं म । अस्म रयिं नासत्या बृहन्तमपत्यसाचं श्रुत्यं रराथाम ॥ २३ ॥

23. *Sadā kavī sumatimā cake vāṁ viśvā dhiyo aśvinā prāvataṁ me. Asme rayiṁ nāsatyā bṛhantamapatyasācaṁ śrutyaṁ rarāthām.*

Ashvins, poetic visionaries of creation, high-priests of truth and reality, harbingers of cosmic

intelligence and energy, I pray to you, always bless me with universal vision and understanding and protect it from doubt. Give us the wealth which is reputable and honourable, blest with family and children, and which is ever growing higher and higher.

हिरण्यहस्तमश्विना रराणा पुत्रं नरा वधिमत्या अदत्तम।
त्रिधा ह श्यावमश्विना विकस्तमुज्जीवसं एरयतं सुदानू॥ २४॥

24. *Hiraṇyahastamaśvinā rarāṇā putraṁ narā vadhrimatyā adattam. Tridhā ha śyāvamaśvinā vikastamujjīvasa airayataṁ sudānū.*

Ashvins, harbingers of life, leading lights of humanity, kind and compassionate, rejuvenate the wedded couple and bless the intelligent woman with a golden-handed son. Three ways broken is the man of knowledge, otherwise blooming and brilliant, bring him back to life and let him rise to full stature again to higher life.

एतानि वामश्विना वीर्याणि प पूर्व्याण्यायवो वाचन। ब्रह्म
कृण्वन्तो वृषणा युवभ्यां सुवीरासो विदथमा वदम॥ २५॥

25. *Etāni vāmaśvinā vīryāṇi pra pūrvyāṇyāyavo'-vocan. Brahma kṛṇvanto vṛṣaṇā yuvabhyāṁ suvī-rāso vidathamā vadema.*

Ashvins, brave and generous heroes of noble action, these are the great actions you have ever done and still do and which people celebrate in song. We pray that, blest with friends and brave children, singing songs of celebration for you, creating food and energy for life and living for yajna, we may live, and praise and propagate the yajnic way of creative life (as yours).

Mandala 1/Sukta 118

Ashvins Devata, Kakshivan Dairghatamasa Aushija Rshi

आ वां॒ रथा॑ अश्विना श्य॒नप॑त्वा सुमृळी॒कः स्ववाँ॑ यात्व॒वाङ् । या मर्त्य॑स्य॒ मन॑सा॒ जवी॑यान्त्रिवन्धु॒रा वृ॑षणा॒ वात॑रंहाः ॥ १ ॥

1. *Ā vāṁ ratho aśvinā śyenapatvā sumṛḷīkaḥ svavāṅ yātvarvāṅ. Yo martyasya manaso javīyān tribandhuro vṛṣaṇā vātaraṁhāḥ.*

Ashvins, masters of nature's energy and natural resources, let your chariot flying as the eagle, luxuriously comfortable, automotive, come here, chariot faster than the mind of man, three staged and tempestuous in power as the wind.

त्रि॒व॒न्धु॒र्ण॑ त्रि॒वृता॒ रथ॑न त्रिच॒क्र्ण॑ सु॒वृता या॑तम॒वाक ।
पिन्व॑तं॒ गा जिन्व॑त॒मव॑ता ना व॒धय॑तमश्विना वी॒रम॒स्म ॥ २ ॥

2. *Tribandhureṇa trivṛtā rathena tricakreṇa suvṛtā yātamarvāk. Pinvantaṁ gā jinvatamarvato no vardhayatamaśvinā vīramasme.*

Ashvins, masters of engineering, let the three-staged, triple—structured, three wheeled, thrice sophisticated chariot come here. Enrich the land, rejuvenate the people and the social order, develop transport and communication, and let the brave of the land flourish.

प॒वद्या॑मना सु॒वृता॒ रथ॑न॒ दस्रा॑वि॒मं शृ॑णुतं॒ श्ल॒ क॒मद॑ः ।
किम॒ङ्ग वा॑ पत्य॑व॑र्तिं॒ गमि॑ष्ठा॒हुवि॑पा॑सा अश्विना पु॒रा॒जाः ॥ ३ ॥

3. *Pravadyāmanā suvṛtā rathena dasrāvimaṁ śṛṇatuṁ ślokamadreḥ. Kimaṅga vāṁ pratyavartiṁ gamiṣṭhāhurviprāso aśvinā purājāḥ.*

Ashvins, harbingers of life and joy, destroyers of anti-life forces, travelling by the fastest sophisticated chariot from the heights of heaven, down the clouds over the mountain slopes across the valleys, listen to this rumble of the cloud and mountain echo: Ashvins, darling friends, going to fight out want and suffering at your fastest, didn't the first-born wisest of the sages exhort you to move this way? And that is the rumble of the cloud, that is the voice of thunder, that is the mountain echo. That is our prayer.

आ वां श्यनासा अश्विना वहन्तु रथे युक्तास आशवः पतङ्गाः। य असुरा दिव्यासा न गृधा अभि पया नासत्या वहन्ति ॥ ४ ॥

4. *Ā vāṁ śyenāso aśvinā vahantu rathe yuktāsa āśavaḥ pataṅgāḥ. Ye apturo divyāso na gṛdhrā Abhi prayo nāsatyā vahanti.*

Ashvins, powers of nature's divinity and humanity, high-priests of truth and life's joy, may the eagle-like motive powers fast as sunbeams yoked to your chariot drive you hither, which, shining as light, flying over water and vapour in the sky, carry you to your desired destination like a feathered arrow flying to its target.

आ वां रथं युवतिस्तिष्ठदत्र जुष्टी नरा दुहिता सूयस्य ।
परि वामश्वा वपुषः पतङ्गा वया वहन्त्वरुषा अभीके ॥ ५ ॥

5. *Ā vāṁ rathaṁ yuvatistiṣṭhadatra juṣṭī narā duhitā sūryasya. Pari vāmaśva vapuṣaḥ pataṅgā vayo vahantvaruṣā abhīke.*

Ashvins, leading lights of humanity, may the

lovely maiden, loving daughter of the sun, ride your chariot with you, may the horses, fiery of body, radiating like sunbeams and flying like birds take you to the battlefield from anywhere and everywhere.

उद्वन्दनमरतं दंसनाभिरुदभं दस्रा वृषणा शचीभिः ।
निष्टाग्र्यं पारयथः समुदात पुनश्च्यवानं चकथुयुवानम ॥ ६ ॥

6. *Ud vandanamairataṁ daṁsanābhirudrebhaṁ dasrā vṛṣaṇā śacībhiḥ. Niṣṭaugryaṁ pārayathaḥ samudrāt punaścyavānaṁ cakrathuryuvānam.*

Ashvins, generous as rain showers of new life, brave destroyers of evil, with your noble thoughts, words and acts, raise the venerable from adversity, rescue the worshipful from falling to violence, help the brave warrior cross over the sea and redeem the passionate youth from decrepitude to regain his youth.

युवमत्रय वनीताय तप्तमूर्जमामानमश्विनावधत्तम ।
युवं कण्वायापिरिप्ताय च ुः पत्यधत्तं सुष्टुतिं जुजुषाणा ॥ ७ ॥

7. *Yuvamatraye'vanītāya taptamūrjamomānama-śvināvaddhattam. Yuvaṁ kaṇvāyāpiriptāya ca-kṣuḥ pratyadhattaṁ suṣṭutiṁ jujuṣāṇā.*

Ashvins, powers of intelligence and light of knowledge, loved and admired of all, bear and bring seasoned, protective and promotive energy and power of action to the man free from physical, mental and spiritual want for the removal of darkness and ignorance. Bring the vision and wisdom of the world with appreciation and exhortation for the veteran of wisdom for the collection and expansion of knowledge and enlightenment.

युवं धनुं शयवे नाधितायापिन्वतमश्विना पूव्याय। अमुञ्चतं वर्तिकामंहसो निः पति जङ्घां विश्पलाया अधत्तम ॥ ८ ॥

8. *Yuvaṁ dhenuṁ śayave nādhitāyāpinvata-maśvinā pūrvyāya. Amuñcataṁ vartikāmaṁ-haso niḥ prati jaṅghāṁ viśpalāyā adhattam.*

Ashvins, for the man of hereditary power and prosperity sleeping in ignorance and indifference, bring up the rousing call of divine speech. Rescue and save the poor, victimised people from sin and violence of injustice and give them a strong, protective and promotive social and political policy for development.

युवं श्वतं पदव इन्द्जूतमहिहनमश्विनादत्तमश्वम ।
जाहूत्रमया अभिभूतिमुगं सहस्रसां वृषणं वीडवङ्गम ॥ ९ ॥

9. *Yuvaṁ śvetaṁ pedava indrajūtamahihanama-śvinādattamaśvam. Johūtramaryo abhibhūti-mugraṁ sahasrasāṁ vṛṣaṇaṁ vīḍvaṅgam.*

Ashvins, for the traveller you give a brilliant, electrically powered, cloud breaking, heavily reinforced, excellent, victorious, tempestuous, multipurpose, highly productive and firmly structured mode of transport.

ता वां नरा स्ववस सुजाता हवामह अश्विना नाधमानाः।
आ न उप वसुमता रथन गिरा जुषाणा सुविताय यातम ॥ १० ॥

10. *Tā vāṁ narā svavase sujātā havāmahe aśvinā nādhamānāḥ. Ā na upa vasumatā rathena giro juṣāṇā suvitāya yātam.*

Ashvins, powers of nature's energy, leading lights of humanity, born of divinity and risen in blessed

knowledge and noble actions, we invoke you, invite you and call upon you for our protection and advancement in the hour of need at the height of power and prosperity. Listen to our prayer, come riding your chariot of universal wealth and stand by us for our freedom and prosperity.

आ श्यनस्य जवसा नूतननास्म यातं नासत्या सजाषाः। हव हि वामश्विना रातहव्यः शश्वत्तमाया उषसा व्युष्टा॥ ११॥

11. *Ā śyenasya javasā nūtanenāsme yātaṁ nāsatyā sajoṣāḥ. Have hi vāmaśvinā rātahavyaḥ śaśvattamāyā uṣaso vyuṣṭau.*

Ashvins, highpriests of truth and reality, springs and harbingers of nature's eternal power and energy, come by the speed and force of the eagle new and ever new with constant love. With offering in hand when the dawn is breaking bright, I invoke you both to come and bless.

Mandala 1/Sukta 119

Asvins Devata, Kakshivan Dairghatamasa Aushija Rshi

आ वां रथं पुरुमायं मनाजुवं जीराश्वं यज्ञियं जीवसे हुव। सहस्रकेतुं वनिनं शतद्वसुं श्रुष्टीवानं वरिवोधामभि प्रयः॥ १॥

1. *Ā vāṁ rathaṁ purumāyaṁ manojuvaṁ jīrāśvaṁ yajñiyaṁ jīvase huve. Sahasraketuṁ vaninaṁ śatadvasuṁ śruṣṭīvānaṁ varivodhāmabhi prayaḥ.*

Ashvins, leading lights of nature and humanity, for the sake of a long life and full living and for the

desired aim of life, I invoke you and admire your chariot wonderfully made, quick as mind, drawn by swift horses, a vehicle for yajnic action, distinguished by a thousand flags, beautiful and luxurious, giver of a hundred kinds of wealth, superfast and a very home and treasure of divine bliss. (I love it for a heavenly ride for this existential journey.)

ऊ॒ध्वा धी॒तिः पत्य॑स्य॒ पया॑म॒न्यधा॑यि॒ शस्म॒न्त्समा॑यन्त॒ आ दिशः॑। स्वदा॑मि घ॒र्मं पति॑ यन्त्यू॒तय॒ आ वा॑मू॒जानी॒ रथ॑मश्वि-नारुहत ॥ २ ॥

2. *Ūrdhvā dhītiḥ pratyasya prayāmanyadhāyi śasmantsamayanta ā diśaḥ. Svadāmi gharmaṁ prati yantyūtaya ā vāmūrjānī rathamaśvināruhat.*

Ashvins, leading lights of humanity, generous and brave, when your chariot moves forward, our mind and thought rises in admiration. The quarters of space are made small and the noblest people come together. I taste the sweets and beauties of the warmth of yajnic life. Accordingly protections and paths of progress open and expand. May heavenly light, wisdom and energy ride your chariot and rise on earth.

सं यन्मि॒थः प॑स्पृधा॒नासा॒ अग्म॑त शु॒भ म॒खा अमि॑ता जा॒यवा॒ रण॑। यु॒वारह॑ पव॒ण च॑कित॒ रथा॒ यदश्वि॑ना॒ वह॑थः सू॒रिमा वर॑म ॥ ३ ॥

3. *Saṁ yanmithaḥ paspṛdhānāso agmata śubhe makhā amitā jāyavo raṇe. Yuvoraha pravaṇe cekite ratho yadaśvinā vahathaḥ sūrimā varam.*

Ashvins, brave and generous heroes of the

chariot and tempestuous speed, when countless, great sacrificing, and victorious heroes excelling one another come together in the splendid battle for justice and progress, then surely your chariot in which you carry the noblest hero of valour and wisdom shines with distinction in its onward march.

युवं भुज्युं भुरमाणं विभिर्गतं स्वयुक्तिभिर्निवहन्ता पितृभ्य आ । यासिष्टं वर्तिर्वृषणा विजन्यं दिवोदासाय महि चेति वामवः ॥ ४ ॥

4. *Yuvaṁ bhujyuṁ bhuramāṇaṁ vibhirgataṁ svayuktibhirnivahantā pitṛbhya ā. Yāsiṣṭaṁ vartirvṛṣaṇā vijenyaṁ divodāsāya mahi ceti vāmavaḥ.*

Ashvins, brave and generous heroes, with your own powers and plans and with your chariots flying like birds, take a powerful force to the protector and defender of the nation gone to a state of isolation, rescue him and carry him home to the parental seniors and sustainers of the people. Your support and protection for the giver of light and knowledge, who is a servant of heaven, is great and well-known.

युवोरश्विना वपुष युवायुजं रथं वाणी यमतुरस्य शध्यम । आ वां पतित्वं सख्याय जग्मुषी याषावृणीत जन्या युवां पती ॥ ५ ॥

5. *Yuvoraśvinā vapuṣe yuvāyujaṁ rathaṁ vāṇī yematurasya śardhyam. Ā vāṁ patitvaṁ sakhyāya jagmuṣī yoṣāvṛṇīta jenyā yuvāṁ patī.*

Ashvins, brave, generous and friendly heroes, to raise your dignity and grandeur, your voice controls

and directs your own chariot and its power and force. And as the bright and beaming maiden of the morning, the dawn, victorious over the dark, desirous of your friendship and protection, opts to join you on the chariot as her lords, so does the bright and beaming nation select you as guardians and defenders of the land.

युवं रभं परिषूतरुरुष्यथा हिमेन घर्मं परितप्तमत्रये ।
युवं शयावसं पिप्यथुर्गविं प दीर्घेण वन्दनस्तार्यायुषा ॥ ६ ॥

6. *Yuvaṁ rebhaṁ pariṣūteruruṣyatho himena gharmaṁ paritaptamatraye. Yuvaṁ śayoravasaṁ pipyathurgavi pra dīrgheṇa vandanastāryāyuṣā.*

You rescue the man of faith and prayer from all round oppression and relieve the thrice free man from blazing heat with the cool of snow. For the man in sleep you provide rest and security on earth and you help the man worthy of reverence to live a long and full life.

युवं वन्दनं निऋतं जरण्यया रथं न दस्रा करणा समिन्वथः । त्रादा विपं जनथा विपन्यया प वामत्रं विधते दंसना भुवत ॥ ७ ॥

7. *Yuvaṁ vandanaṁ nṛtaṁ jaraṇyayā rathaṁ na dasrā karaṇā saminvathaḥ. Kṣetrādā vipraṁ janatho vipanyayā pra vāmatra vidhate daṁsanā bhuvat.*

Ashvins, heroes of noble action, destroyers of suffering, with knowledge and admiration you reinvigorate the noble reverend scholar stricken with age and adversity as you would repair and recondition a chariot with your knowledge and expertise. With

appreciation and praise regenerate and elevate the veteran of knowledge from his place of birth. Let your marvellous power and action be dedicated to the lord of humanity.

अग॑च्छतं॒ कृप॑माणं परा॒वति॑ पि॒तुः स्वस्य॒ त्यज॑सा॒ निबा॑धितम। स्व॑वतीरि॒त ऊ॒तीयु॒वारह॑ चि॒त्रा अ॒भीके॑ अभव॒ाभिष्टयः॥ ८॥

8. *Agacchataṁ kṛpamāṇaṁ parāvati pituḥ svasya tyajasā nibādhitam. Svarvatīrita ūtīryuvoraha citrā abhīke abhavannabhiṣṭayaḥ.*

You go far to the person afflicted by separation and alienation from his or her own parents and praying for succour. Surely blessed and brilliant are your protections, wonderful and cherished, and instant and close at hand.

उ॒त स्या वां॑ मधु॒म॒न्म॑क्षि॒कार॑प॒न्मद॒ साम॑स्याशि॒जा हु॑वन्यति। यु॒वं द॑धी॒चा मन॒ आ वि॑वास॒थाथा॒ शिर॒ः पति॑ वा॒मश्व्यं॑ वदत॥ ९॥

9. *Uta syā vāṁ madhuman-makṣikārapanmade somasyauśijo huvanyati. Yuvaṁ dadhīco mana ā vivāsatho'thā śiraḥ prati vāmaśvyaṁ vadat.*

Ashvins, that bee, seeker of honey, in a mood of ecstasy, hums in praise of you her song of search and celebration. So does Aushija, child of light and grace, invoke and celebrate you in the ecstasy of soma. Come both, enlighten and inspire the mind of Dadhicha, the sagely seeker of knowledge and Dharma, and then, at the head of the seers he would proclaim the Word of cherished wisdom and enlightenment.

युवं पदव पुरुवारमश्विना स्पृधां श्वतं तरुतारं दुवस्यथः ।
शयारभिद्युं पृतनासु दुष्टरं चकृत्यमिन्दमिव चषणी-
सहम ॥ १० ॥

10. *Yuvaṁ pedave puruvāramaśvinā spṛdhāṁ śvetaṁ tarutāraṁ duvasyathaḥ. Śaryairabhi-dyuṁ pṛtanāsu duṣṭaraṁ carkṛtyam-indramiva caṛṣaṇīsaham.*

Ashvins, masters of nature's energy, develop and provide a brilliant mode of transport, communication and defence superfast as light, the choice of many, carrier of warriors across to victory, blazing with catalytic beams like arrows, invincible in wars, constantly active and unfailing as the thunderbolt of lightning, by which the people can challenge any enemy whatsoever anywhere.

Mandala 1/Sukta 120

Ashvins Devata, Kakshivan Dairghatamasa Aushija Rshi

का राधद्धात्राश्विना वां का वां जाष उभयाः ।
कथा विधात्यपचेताः ॥ १ ॥

1. *Kā rādhaddhotrāśvinā vāṁ ko vāṁ joṣa ubhayoḥ. Kathā vidhātyapracetāḥ.*

What call, Ashvins, leaders and commanders, would rouse you to action and victory? Who could, if he were ignorant and unintelligent, lead you to victory and win your pleasure, and how? (None of the ignorant and unintelligent.)

विद्वांसाविद्दुरः पृच्छदविद्वानित्थापरा अचेताः ।
नू चिु मत अका ॥ २ ॥

2. *Vidvāṁsāvid duraḥ pṛcchedavidvānitthāparo acetāḥ. Nū cinnū marte akrau.*

Let the ignorant man and the imperceptive unintelligent person ask the Ashvins, men of intelligence and wisdom, the way forward for progress. Similarly another, the intelligent and the learned person too in his own way should ask the way forward for further advancement. In any case, let them ask the way out and onward for the sake of the man who would otherwise stand still doing nothing, in the state of doubt and inaction.

ता विद्वांसा हवामह वां ता नो विद्वांसा मन्म वाचतमद्य।
पाचद्दयमाना युवाकुः ॥ ३ ॥

3. *Tā vidvāṁsā havāmahe vāṁ tā no vidvāṁsā manma vocetamadya. Prārcad dayamāno yuvākuḥ.*

The same, Ashvins, harbingers of light and knowledge, we invoke. Both, we pray, universal teachers and benefactors, reveal to us the knowledge wanted and loved at heart today here and now. Invoking, yearning to join you and the knowledge earnestly desired, praying for sympathy and grace, may this humanity look up to you for guidance on the way forward.

वि पृच्छमि पाक्या३ न देवान्वषटकृतस्यादभुतस्य दस्रा।
पातं च सह्यसा युवं च रभ्यसा नः ॥ ४ ॥

4. *Vi pṛcchāmi pākyā na devān vaṣaṭkṛtasyādbhutasya dasrā. Pātaṁ ca sahyaso yuvaṁ ca rabhyaso naḥ.*

Ashvins, generous givers, and destroyers of

want and ignorance, I ask you questions about the mysterious knowledge of analysis, integration and formulaic structure and formation of things in creation and science, brilliant veterans, dynamic and tolerant as well as enduring as you are, both scholars and teachers. May we offer you homage and reverence, and may you, we pray, guide and protect us.

प या घाष् भृगंवाण् न शाभ् ययां वाचा यजंति पजि्रया वांम। पष्युन विद्वान ॥ ५ ॥

5. *Pra yā ghoṣe bhṛgavāṇe na śobhe yayā vācā yajati pajriyo vām. Praiṣayurna vidvān.*

Ashvins, harbingers of light and knowledge, that voice which rings like the resounding proclamation of the brilliant visionary, by which the scholar does homage and reverence to you, the same voice and word, we pray, may the teacher speak to us like a scholar in search of food, energy and light for all of us.

श्रुतं गांयत्रं तकंवानस्याहं चिद्धि रिरभांश्विना वाम।
आ ी शुंभस्पती दन ॥ ६ ॥

6. *Śrutaṁ gāyatraṁ takavānasyāhaṁ ciddhi rirebhāśvinā vām. Ākṣī śubhaspatī dan.*

Ashvins, eyes divine and harbingers of supernal bliss, I have heard your song of omniscience and redemption and, truly by your kindness and grace, I sing in ecstasy.

युवं ह्यास्तं महा रन युवं वा यि ारतंतंसतम।
ता नां वसू सुगापा स्यांतं पातं ना वृकांदघायाः ॥ ७ ॥

7. *Yuvaṁ hyāstaṁ maho ran yuvaṁ vā yanniratataṁsatam. Tā no vasū sugopā syātaṁ pātaṁ no vṛkādaghāyoḥ.*

Ashvins, harbingers of wealth and universal shelter of all, you abide by us and bring the gift of abundance, and you bless with beauty and grace whosoever you choose. We pray, be our saviours and protectors, save us from the sinful hungry wolf.

मा कस्मै धातमभ्यमित्रिणे ना माकुत्रा ना गृहभ्या धनवा गुः। स्तनाभुजा अशिश्वीः ॥ ८ ॥

8. *Mā kasmai dhātamabhyamitriṇe no mākutrā no gṛhebhyo dhenavo guḥ. Stanābhujo aśiśvīḥ.*

Ashvins, hold us in protection but not for the man who is friendless and nobody's friend. Let our cows be fertile, rich in milk and blest with calves. Let them not go off from our homes anywhere, let them not be barren, never without calves.

दुहीयन्मित्रधितय युवाकु राय च ना मिमीतं वाजवत्य ।
इष च ना मिमीतं धनुमत्य ॥ ९ ॥

9. *Duhīyan mitradhitaye yuvāku rāye ca no mimītaṁ vājavatyai. Iṣe ca no mimītaṁ dhenumatyai.*

Ashvins, let people dedicated to you take advantage of your generosity for the growth and prosperity of friends. Inspire us and let us grow to plenty of wealth with horses, speed and progress and have lot of food and energy with plenty of cows.

अश्विनारसनं रथमनश्वं वाजिनीवताः।
तनाहं भूरि चाकन ॥ १० ॥

10. *Aśvinorasanaṁ rathamanaśvaṁ vājinīvatoḥ. Tenāhaṁ bhūri cākana.*

I pray: let me achieve and ride the horseless automotive chariot of the Ashvins, lords of knowledge, wealth and speed, so that I may advance and amply shine.

अयं समह मा तनूह्यात जनाँ अनु।
सामपयं सुखा रथः ॥ ११ ॥

11. *Ayaṁ samaha mā tanūhyāte janāň anu.*
Somapeyaṁ sukho rathaḥ.

Great and glorious is this chariot, comfortable and luxurious, by which the Ashvins, noble, generous and exceptional men of knowledge and power are transported to places of light and delight in the interest of the people. May this chariot help us too to rise in wealth and knowledge.

अध स्वप्नस्य निविद भुञ्जतश्च रवतः।
उभा ता बस्रि नश्यतः ॥ १२ ॥

12. *Adha svapnasya nirvide'bhuñjataśca revataḥ. Ubhā tā basri naśyataḥ.*

Let me get away from the dreaming slothful and the uncharitable rich because both of them soon come to their logical end (since they neglect the vibrancy and generosity of the Ashvins).

Mandala 1/Sukta 121

Vishvedeva and Indra Devata, Kakshivan Dairghatamasa Aushija Rshi

कदि॒त्था नृँः पात्रं दवय॒तां श्रव॒द गिरा॒ अङ्गि॑रसां तुर॒ण्यन।
प यदान॒डविश॒ आ ह॒म्यस्या॒रु कं॑सत अध्व॒र यज॑त्रः ॥ १ ॥

1. *Kaditthā nṝ̆ pātraṁ devayatāṁ śravad giro aṅgirasāṁ turaṇyan. Pra yadānaḍviśa ā harmyasyoru kraṁsate adhvare yajatraḥ.*

O man, when would you be like Indra, a protector, ruler, saviour and friend of the people? When, in order to help and protect the people, you would hear the voices of the lovers of light and knowledge who are keen to rise to divinity, when running to join the people you would reach their homes over the wide earth, and when you would raise your voice and inspire them in their yajnic task of love, cooperation and creation as the performer of yajna yourself.

स्तम्भी॑द्ध द्यां स ध॒रुणं पुषायद्भु॒वाजा॑य॒ द्रवि॑णं॒ नरा॒ गाः।
अनु॑ स्व॒जां म॑हि॒षश्च॑ ा॒त वां॑ मना॒मश्व॑स्य॒ परि॑ मा॒तर॑ं
गाः ॥ २ ॥

2. *Stambhīddha dyāṁ sa dharuṇaṁ pruṣāyadṛbhurvājāya draviṇaṁ naro goḥ. Anu svajāṁ mahiṣaścakṣata vrāṁ menāmaśvasya pari mātaraṁ goḥ.*

Just as Indra, the sun, self-refulgent lord of light and sustainer of the earth, wields the heaven and showers the wealth and waters of life for the creation of food and energy, so should the ruler, luminant with the light of knowledge and justice and sustainer of the world

system of the earth and environment, uphold Dharma, justice and rectitude and create the wealth and waters of stability and progress with nourishment and energy for the maintenance of the social order. And just as the mighty sun lights and watches its own creation, the dawn, beauteous glory of the solar system and nurse of mother earth, so should the ruler light up and watch the word of knowledge and the light of justice created by the social order itself which, in turn, would be the beauty of the system and sustenance of the order.

न ऽ॒द्धव॑मरु॒णीः पू॒र्व्यं राट तु॒रा वि॒शामङ्गि॑रसा॒मनु॒ द्यून।
त ऽ॒द्वज्रं॒ नियु॑तं त॒स्तम्भ॒द द्यां चतु॑ष्पद॒ नर्या॑य द्वि॒पाद॑॥ ३॥

3. *Nakṣaddhavamaruṇīḥ pūrvyaṁ rāṭ turo viśām-aṅgirasām-anu dyūn. Takṣad vajraṁ niyutaṁ tastambhad dyāṁ catuṣpade naryāya dvipāde.*

Like the sun illuminating the brilliant dawn every day, let the ruler follow, illuminate and extend the brilliant ethics and policies of eternal value and shine, inspiring the best and dearest people, day by day. Let him have the armaments deployed, serviced and sharpened and, as the sun holds the regions of heaven, let him maintain the light of justice for the quadrupeds, bipeds and humans and all that concerns the humans.

अ॒स्य मदे॑ स्व॒र्यो॑ दा ऋ॒तायापी॑वृतमु॒स्रिया॑णा॒मनी॑कम।
यद्ध॑ प॒सग॑ त्रिक॒कुम्नि॑वत॒दप॒ दुह्रे॒ मानु॑षस्य॒ दुरो॑ वः॥ ४॥

4. *Asya made svaryaṁ dā ṛtāyāpīvṛtam-usriyāṇām-anīkam. Yaddha prasarge trikakum-nivarta-dapa druho mānuṣasya duro vaḥ.*

Just as the sun, in the excitement of the morning,

releases the flood-light of its brilliant rays held up at night for the yajna fire of the day, and, pervading three quarters of space (leaving off the nether hemisphere of the earth), returns and stands firm in the battle of light, and breaks through the gates of the dark enemy forts, so should the ruler, for the joy and prosperity of the social order, release his resounding force of light and power held in reserve for the occasion to extend the yajna of justice and rectitude and, raising the resources of eloquent and brilliant teachers, preachers and scientists, should break down the strongholds of opposition in the battle for the development of cows for the white revolution.

तुभ्यं पया यत्पितरावनीतां राधः सुरतस्तुरणं भुरण्यू। शुचि यत्ते रक्ण आयजन्त सबदुघायाः पयं उस्रियायाः ॥ ५ ॥

5. *Tubhyaṁ payo yat pitarāvanītāṁ rādhaḥ suretasturaṇe bhuraṇyū. Śuci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ.*

O man, when for your sake yajnic people offer oblations of pure milk and ghrta of the all-blessing cow as the wealth of their choice, then for you, O living and vibrant humanity, the brilliant heaven and earth, both generous givers of health and nourishment like mother and father, bring you showers of rain full of virility, fertility and all round success and fulfilment.

अध प जज्ञे तरणिर्ममत्तु प रोच्यस्या उषसा न सूरः।
इन्दुर्यभिराष्टे स्वदुहव्यः स्रुवणे सिञ्चञ्जरणाभि धामं ॥ ६ ॥

6. *Adha pra jajñe taraṇirmamattu pra rocyasyā uṣaso na sūraḥ. Induryebhirāṣṭe sveduhavyaiḥ sruveṇa siñcañjaraṇābhi dhāma.*

Let Indra, the noble soul, self-redeemer from suffering, arise, rejoice and shine like the rising sun close upon the heels of the dawn. Blest with grace like the beauty of the moon, sprinkling the vedi with ladlefuls of holy offerings and singing songs in praise of Divinity by which you attain to the city celestial, let the soul rise, rejoice and shine.

स्विध्मा यद वनधितिरपस्यात्सूरा अध्वर परि राधना गाः ।
यद्ध प्रभासि कृत्व्याँ अनु द्यूननंविश पश्विष तुराय ॥ ७ ॥

7. *Svidhmā yad vanadhitirapasyāt sūro adhvare pari rodhanā goḥ. Yaddha prabhāsi kṛtvyāň anu dyūnanarviśe paśviṣe turāya.*

Noble soul, brave and shining, whatever famous you have done, whatever preservation of forests or cow protection you have achieved, you shine thereby. Now whatever further you wish to do for the sake of transport, animal husbandary or superfast travel try to do for the value of love, non-violence and yajna day in and day out.

अष्टा महा दिव आदा हरी इह द्युम्नासाहमभि योधान उत्सम ।
हरिं यत्ते मन्दिनं दु ान्वृध गारंभसमदिंभिवाताप्यम ॥ ८ ॥

8. *Aṣṭā maho diva ādo harī iha dyumnāsāhamabhi yodhāna utsam. Hariṁ yat te mandinaṁ dukṣan vṛdhe gorabhasam-adribhir-vātāpyam.*

Indra, O ruler, the rays of the sun pervading the great heaven, reaching here on earth, churn and absorb the delicious, vitalising fragrances of yajna, soma strengthened with cows milk and reinforced by the earth's energy, and then, swelled up by the wind and fighting with the clouds rain down showers of wealth

for your growth and advancement.

(So does the yajnic ruler and the pious creative soul absorb the yajnic production of the earth and society and returns the same through hundred and thousandfold production and creation adding thereby to the wealth and beauty of life.)

त्वमा॑यसं पति॑ वतया॒ गादि॒वा अश्मा॑नमुप॑नीत॒मृभ्वा॑।
कुत्सा॑य॒ यत्र॑ पुरुहूत व॒न्वञ्छुष्ण॑मन॒न्तः प॑रि॒यासि॑ व॒धः॥ ९॥

9. *Tvamāyasaṁ prati vartayo gordivo aśmānam-upanītam-ṛbhvā. Kutsāya yatra puruhūta vanvāñ-chuṣṇam-anantaiḥ pariyāsi vadhaiḥ.*

Indra, lord of light, power and justice, you go round earth and heaven, wielding the thunderbolt made from steel and stone and tempered with heat and electricity procured and refined by Rbhu, master of metals, speed and range. Invoked and invited by all for the defence of the sagely man of wisdom, you go about with the fatal weapon striking countless blows upon the wicked and destructive demons. Lord of light and force, having used the weapon and achieved the aim, be gracious and call it back.

पुरा यत्सू॒र॒स्तम॑सा॒ अपी॑त॒स्तम॑दिवः फलि॒गं हु॒तिम॑स्य।
शुष्ण॑स्य चि॒त्परि॑हितं॒ यदाजा॑ दि॒वस्परि॒ सुग॑थितं॒ तदादः॥ १०॥

10. *Purā yat sūras-tamaso apītes-tamadrivaḥ phali-gaṁ hetimasya. Śuṣṇasya cit parihitaṁ yadojo divaspari sugrathitaṁ tadādaḥ.*

Indra, brilliant sun, brave ruler of the world, lord of mountains and the clouds, as earlier, before the

elimination of darkness, you struck the thunderbolt and broke the cloud of darkness, so now strike the same thunderbolt, destroy the power and darkness of the demon that covers the world unto the borders of heaven, and restore the light that is blissful and enduring across the heavens and the farthest quarters of space.

अनु॑ त्वा म॒ही पाज॑सी अच॒क द्यावा॒ ाामा॑ मदतामिन्द्र॒ कम॑न।
त्वं वृ॒त्रमा॒शया॑नं सि॒रासु॑ म॒हा वज॑ण सिष्वपा व॒राहु॑म ॥ ११ ॥

11. *Anu tvā mahī pājasī acakre dyāvākṣāmā mada-tām-indra karman. Tvaṁ vṛtramāśayā-naṁ sirāsu maho vajreṇa siṣvapo varāhuṁ.*

Indra, may the great, protective and irresistible heaven and earth rejoice with your exploits. With your mighty thunderbolt of sun-rays you break the inert cloud of darkness in showers and make it flow in streams of water as it has been hoarding vapour and then flowing, earlier.

त्वमि॑न्द्र॒ नया॒ याँ अवा॒ नृन्तिष्ठा॒ वात॑स्य सु॒युजा॒ वहि॑ष्ठान।
यं त॑ का॒व्य उ॒शना॑ म॒न्दिनं॒ दाद वृ॑त्र॒हणं॒ पार्यं॑ तत॒ ा वज॑म ॥ १२ ॥

12. *Tvamindra naryo yāň avo nṝn tiṣṭhā vātasya suyujo vahiṣṭhān. Yaṁ te kāvya uśanā mandi-naṁ dād vṛtrahaṇaṁ pāryaṁ tatakṣa vajram.*

Indra, first of men, guide and leader of the social order, manage, protect and abide by those men who, like children of the wind, are cooperative carriers of the burdens of the state, and protect and abide by that impassioned lover of Dharma, son of the wise and poetic creator, who creates, sharpens and gives to you the

thunderbolt, that invincible weapon of defence and law, which helps you destroy the enemies of light and leads you to the delight of victory.

त्वं सूरा॑ हरिता॑ रामया॒ नॄन्भर॑च्चक्रमतशा॒ नायमि॑न्द ।
पास्य॑ पा॒रं न॑व॒तिं ना॒व्या॑ना॒मपि॑ क॒तम॑वत॒या य॑ज्यून ॥ १३ ॥

13. *Tvaṁ sūro harito rāmayo nṝn bharaccakrametaśo nāyamindra. Prāsya pāraṁ navatim nāvyānāmapi kartamavartayo'yajyūn.*

Indra, bright and brave like the lord of sunbeams, keep the creative yajnic people happy, wielding and moving the wheel of the nation like the moving chariot of the sun. And take the uncreative and non-yajnics, across the ninety navigable streams and engage them in labour jobs like digging of wells and canals.

त्वं नो॑ अ॒स्या इ॑न्द दुहणा॑याः पा॒हि व॑जिवा दुरि॒ताद॒भीक॑ ।
प न॒ वाजा॑न॒थ्या॒३॑ अश्व॑बुध्यानि॒ष य॑न्धि॒ श्रव॑स सूनृता॑य ॥ १४ ॥

14. *Tvaṁ no asyā indra durhaṇāyāḥ pāhi vajrivo duritādabhīke. Pra no vājān rathyo aśvabuddhyāniṣe yandhi śravase sūnṛtāyai.*

Indra, lord of light, justice and glory, wielder of the thunderbolt and mover of the chariot wheels of the nation, we pray to you, protect us from this difficult army of evil and this sin in our battle of life and, for the sake of will and resolution, food and energy, honour and reputation, truth and justice, bless us with dynamic experts of motive power and velocity across the earth and the quarters of space.

मा सा त॑ अ॒स्मत्सु॑म॒तिवि द॑सद्वाज॑पमह॒ः समिषा॑ वरन्त।
आ नो॑ भज मघव॒न्गाष्व॒या मंहि॑ष्ठास्त सध॒मादः॑ स्याम ॥ १५ ॥

15. *Mā sā te asmat sumatirvi dasad vājapramahaḥ samiṣo varanta. Ā no bhaja maghavan goṣvaryo maṅhiṣṭhāste sadhamādaḥ syāma.*

Lord of energy and glory, admired by leading men among the great, lord of wealth and life's lustre, may this wisdom and understanding of ours, by divine grace, never wear away and fade out from us. May all people have the best choice of will, food and energy for life. Lord of noble humanity, bless us with advancement with wealth of cows, land and the Word of knowledge. Lord of grandeur, may we ever enjoy the ecstasy of your love.

Mandala 1/Sukta 122

Vishvedeva Devata, Kaksivan Dairghatamasa Aushija Rshi

प व॒ः पान्तं रघुमन्य॒वा न्धा॑ य॒ज्ञं रु॒दाय॑ मी॒ हुष॑ भरध्वम।
दि॒वा अ॑स्ता॒ष्यसु॑रस्य वी॒ररि॑षु॒ध्यव॑ म॒रुता॒ रादः॑स्याः ॥ १ ॥

1. *Pra vaḥ pāntaṁ raghumanyavo'ndho yajñaṁ rudrāya mīḷhuṣe bharadhvam. Divo astoṣyasurasya vīrairiṣudhyeva maruto rodasyoḥ.*

All ye men of high spirit, vibrant as the winds of earth and skies, along with the brave, ever ready like the archers of the bow and arrow, bear and offer nourishing holy food and yajna in honour of Rudra, generous lord of life and joy. Offer the light of knowledge to the ignorant suffering in the dark. And with you all I offer homage to the lord of heaven and

earth and the skies.

पत्नीव पूर्वहूतिं वावृधध्या उषासानक्ता पुरुधा विदाने।
स्तरीनात्कं व्युतं वसानो सूर्यस्य श्रिया सुदृशी हिरण्यैः ॥ २ ॥

2. *Patnīva pūrvahūtiṁ vāvṛdhadhyā uṣāsānaktā purudhā vidāne. Starīrnātkaṁ vyutaṁ vasānā sūryasya śriyā sudṛśī hiraṇyaiḥ.*

Let the dawn and dusk, light of day and peace of night, clothed in beauty of the sun, beatific with the rays of light, dressed like a lady of fulfilment in apparel of golden hue, bearing rich gifts of life and wealth, come in response to our invitation to yajna with a shower of light for our growth and enrichment.

ममत्तु नः परिज्मा वसर्हा ममत्तु वाता अपां वृषण्वान।
शिशीतमिन्द्रापर्वता युवं नस्त ग्रा विश्वे वरिवस्यन्तु देवाः ॥ ३ ॥

3. *Mamattu naḥ parijmā vasarhā mamattu vāto apāṁ vṛṣaṇvān. Śiśītam-indrāparvatā yuvaṁ nastanno viśve varivasyantu devāḥ.*

May the light of the sun and heat of fire, all radiating, all consuming and creating, give us joy. May the winds, harbingers of rain showers, give us joy. May Indra, cosmic energy, and the clouds, both, sharpen our intellect, and may He, the Lord Almighty, and all the generous divinities of nature and humanity bless us with the wealth and joy of life.

उत त्या मे यशसा श्वतनाय व्यन्ता पान्तांशिजा हुवध्यै।
प वा नपातमपां कृणुध्वं प मातरा रास्पिनस्यायाः ॥ ४ ॥

4. *Uta tyā me yaśasā śvetanāyai vyantā pāntauśijo huvadhyai. Pra vo napātamapāṁ kṛṇudhvaṁ pra mātarā rāspinasyāyoḥ.*

For honour and glory with reputable action, I, child of noble ambition, invoke the two, fire and wind, one the product, the other, the giver of waters, both universal and protective as well as promotive of life and humanity. And I call upon you all: create and promote the child of waters, the fire energy, and the mother of waters, the winds.

आ वां रुवण्युमौशिजा हुवध्यै घाषँव शंसमजुनस्य नंशं।
प वः पूष्ण दावन आँ अच्छा वाचय वसुतातिमग्नः ॥ ५ ॥

5. *Ā vo ruvaṇyumauśijo huvadhyai ghoṣeva śaṁsamarjunasya naṁśe. Pra vaḥ pūṣṇe dāvana āň acchā voceya vasutātimagneḥ.*

Listen ye all, scholars of science and technology, I, son and disciple of the man of knowledge and noble ambition, call upon you and, like a voice from above, proclaim the admirable word of the gifts of the heat and light of Agni in resounding tones: its form and structure, analysis and break up, its creative re-structure for life-support and the gifts for the protection and promotion of life.

श्रुतं म मित्रावरुणा हवमात श्रुतं सदन विश्वतः सीम।
श्रातु नः श्रातुरातिः सुश्रातुः सु त्रा सिन्धुरद्भिः ॥ ६ ॥

6. *Śrutaṁ me mitrāvaruṇā havemota śrutaṁ sadane viśvataḥ sīm. Śrotu naḥ śroturātiḥ suśrotuḥ sukṣetrā sindhuradbhiḥ.*

Listen ye Mitra-Varuna, friends, and all men of

the chosen few, listen well to this invocation and exhortation, listen ye members of the yajnic assembly all round to this gift of wealth and well-being in the words of one who himself listened well to the voice Divine, and listen like the river receiving the waters of rain from above for the onward gift of life and growth to the fields and the farmers and so on for us.

स्तुष सा वां वरुण मित्र रातिगवां शता पृ ायामषु पज।
श्रुतरथ पियरथ दधानाः सद्यः पुष्टिं निरुन्धानासा अग्मन ॥ ७ ॥

7. *Stuṣe sā vāṁ varuṇa mitra rātirgavāṁ śatā pṛkṣa-yāmeṣu pajre. Śrutarathe priyarathe dadhānāḥ sadyaḥ puṣṭiṁ nirundhānāso agman.*

Mitra and Varuna, lord of light and lord of water, friends and chosen comrades, I worship you, I honour you, for the gifts of your power and generosity. The gifts of your benevolence and hundred voices of the Divine and a hundred cows of milky nourishment in the battles of speed and progress are showered on those who ride and advance in stout chariots of the Divine Word and chariots of love and beauty, always and instantly bearing gifts of nourishment and growth, ruling out all negativities and nonsense.

अस्य स्तुष महिमघस्य राधः सचा सनम नहुषः सुवीराः।
जना यः पजभ्या वाजिनीवानश्वावता रथिना मह्यं सूरिः ॥ ८ ॥

8. *Asya stuṣe mahimaghasya rādhaḥ sacā sanema nahuṣaḥ suvīrāḥ. Jano yaḥ pajrebhyo vājinīvā-naśvāvato rathino mahyaṁ sūriḥ.*

I honour and admire the wealth and generosity of this man of power and prosperity, and pray, we join the noble man in a spirit of friendship, blest as we are with noble and brave progeny and friends. I wish the heroic man of knowledge and the chariot, possessed of fast conveyances, power and speed, and horses and horse-power were to share the secret for me.

जना॒ या मि॑त्रावरुणावभि॒धुग॒पा न वां सु॒नात्य॑ णया॒धुक।
स्व॒यं स य मं॒ हृद॑य॒ नि ध॑त्त॒ आप॒ यदी॑ं हात्रा॑भिऋ॒तावा॑॥ ९॥

9. *Jano yo mitrāvaruṇāvabhidhrugapo na vāṁ sunotyakṣṇayādhruk. Svayaṁ sa yakṣmaṁ hṛdaye ni dhatta āpa yadīṁ hotrābhirṛtāvā.*

Mitra and Varuna, lords of friendship and liquid generosity, whoever hates you, whoever opposes you in crooked ways, whoever does not support you and life with nourishment and energy, such a man would himself wear the canker in his heart. But the man of truth and generosity supporting life all round with love, charity and sacrifice would be blest with peace and joy.

स वाध॑ता॒ नहु॑षा॒ दंसु॑जूतः॒ शध॑स्तरा॒ न॒रां गू॒तश्र॑वाः।
विसृ॑ष्टरातियाति॒ बा ह॒सृत्वा॒ विश्वा॑सु पृ॒त्सु सद॒-
मिच्छूर॑रः॥ १०॥

10. *Sa vrāghato nahuṣo daṁsujūtaḥ śardhastaro narāṁ gūrtaśravāḥ. Visṛṣṭarātir-yāti bāḷhasṛtvā viśvāsu pṛtsu sadamicchūraḥ.*

The man of love and generosity, the real man, inspired by the brave, of exceptional strength, of universal reputation among men of power and honour, giving in charity liberally, heroic in performance, always

moves forward over the opponents fast in all the battles of life.

अध॒ ग्मन्ता॒ नहु॑षा॒ हवं॑ सू॒रः श्रा॒ता॑ राजाना अ॒मृत॑स्य मन्दाः ।
न॒भा॒जुवा॒ यन्नि॒॑रव॑स्य राध॒ः पशं॑स्तय महि॒ना रथ॑वत ॥ ११ ॥

11. *Adha gmantā nahuṣo havaṁ sureḥ śrotā rājāno amṛtasya mandrāḥ. Nabhojuvo yanniravasya rādhaḥ praśastaye mahinā rathavate.*

O Divinities of nature, generous powers of humanity, brilliant and joyous, flying across the skies with your own power and grandeur, listen to the prayer and invitation of the charitable man, brave and immortal of fame and honour, leave the wealth of the uncharitable and unprotective unprotected and let it pass on to the man of love and charity for noble causes.

एतं शर्धं॑ धाम॒ यस्य सू॒रित्यंवाच॒न दशं॑तयस्य॒ नंश॑ं ।
द्यु॒म्नानि॒ यषु॑ व॒सुता॑ती रा॒रन्विश्व॑ सन्वन्तु पभृ॒थषु॒ वाज॑म ॥ १२ ॥

12. *Etaṁ śardhaṁ dhāma yasya sūrerityavocan daśatayasya naṁśe. Dyumnāni yeṣu vasutātī rāran viśve sanvantu prabhṛtheṣu vājam.*

O Lord, let me attain to the house of the man of tenfold knowledge of the Veda, Vedangas and yajnic liberality of which the wise and pious may say: This is the great house of the brave and generous man of fame wherein may all the wealths of the world abound and in whose rich oblations may all the divinities of nature and humanity rejoice and partake of the fragrant nourishment.

मन्दामह॒ दश॑तयस्य धा॒सद्वियत्पञ्च॒ बिभ्र॑ता॒ यन्त्य ा॑। किमि॒ष्टाश्व॑ इ॒ष्टर॑श्मिर॒त इ॑शा॒नास॒स्तरु॑ष ऋञ्जत॒ नृन ॥ १३ ॥

13. *Mandāmahe daśatayasya dhāserdviryat pañca bibhrato yantyannā. Kimiṣṭāśva iṣṭaraśmireta īśānāsastaruṣa ṛñjate nṝn.*

We praise and celebrate the generous man of tenfold food and knowledge since people come and go receiving nourishment for body and mind from his house. And such a man blest with desired power and speed in life, well in control of his desired reins of power and prosperity, generous as the flood of the ocean, and such men as he, of power and discipline worthy of governance, bring the grace of culture and beauty to the people's life.

हिर॑ण्यकर्ण॑ मणिगी॒व॒मण॒स्त ा॒ विश्व॑ वरिवस्यन्तु द॒वाः। अ॒या गिर॑ः स॒द्य आ ज॒ग्मुषी॒रास्त्राश्चा॑कन्तू॒भय॑ष्व॒स्म ॥ १४ ॥

14. *Hiraṇyakarṇaṁ maṇigrīvamarṇastanno viśve varivasyantu devāḥ. Aryo giraḥ sadya ā jagmuṣīrosrāścākantūbhayeṣvasme.*

May all the powers of nature and nobilities of humanity bless the man of oceanic generosity wearing gold and diamond in the neck and ear, and may they wide open the paths of progress for him and for us. And may the generous producer of wealth always try to create the knowledge of living languages of communication and the wealth of cows for himself and for us all.

च॒त्वार॑ मा मश॒शार॑स्य॒ शिश्व॒स्त्रया॒ राज्ञ॒ आय॑वसस्य॒ जि॒ष्णाः। रथा॑ वां मित्रावरुणा दी॒घाप्सा॒ः स्यूम॑गभस्ति॒ः सू॒रा॒ नाद्या॑त ॥ १५ ॥

15. *Catvāro mā maśarśārasya śiśvastrayo rājña āyavasasya jiṣṇoḥ. Ratho vāṁ mitrāvaruṇā dīrghāpsāḥ syūmagabhastiḥ sūro nādyaut.*

The four classes and the four orders of society and the three councils of the ruling order, destroyer of evil, prosperous and victorious may, I pray, protect and advance me. Mitra and Varuna, friendly ruling powers of our highest choice, may your chariot, far-reaching, bright and beaming like the rising sun, shine on and brighten us up in life.

Mandala 1/Sukta 123

Usha Devata, Kakshivan Dairghatamasa Aushija Rshi

पृथू रथा दꣳणाया अयाज्यनं दवासाꣳ अमृताꣳसा अस्थुः। कृष्णादुदꣳस्थादयाꣳ विहाꣳयाश्चिकित्सन्ती मानुꣳषाय क्ष्याय ॥ १ ॥

1. *Pṛthū ratho dakṣiṇāyā ayojyainaṁ devāso amṛtāso asthuḥ. Kṛṣṇādudasthādaryā vihāyāścikitsantī mānuṣāya kṣayāya.*

The great and wide chariot of the glorious dawn is ready, which the divine immortal powers of nature would ride. The great noble maiden is arisen from the dark, radiating health and freedom from disease for human settlements.

पूर्वा विश्वस्माद भुवनादबाधि जयन्ती वाजं बृहती सनुत्री। उच्चा व्यख्यद्युवतिः पुनर्भूरोषा अगन्प्रथमा पूर्वहूता ॥ २ ॥

2. *Pūrvā viśvasmād bhuvanādabodhi jayantī vājaṁ bṛhatī sanutrī. Uccā vyakhyad yuvatiḥ punarbhūroṣā agan prathamā pūrvahūtau.*

The great and generous dawn wakes up before the world, winning, collecting, and carrying health, wealth and beauty. Ever young, rising again and again, watching us from far and above, she arrives in response to our earliest invocation.

यद॒द्य भा॒गं वि॒भजा॑सि॒ नृभ्य॒ उषा॑ दवि मत्य॒त्रा सु॑जात।
द॒वा ना॒ अत्र॑ सवि॒ता दमू॑ना॒ अना॑गसा वाचति॒ सूर्या॑य ॥ ३ ॥

3. *Yadadya bhāgaṁ vibhajāsi nṛbhya uṣo devi martyatrā sujāte. Devo no atra savitā damūnā anāgaso vocati sūryāya.*

O Dawn, high-born of heaven, inspirer of humanity, whatever share of your generous gifts you bring here to-day for men, let the divine Savita, best of men among friends, brilliant giver of life, say of us to the sun: These are sinless people.

(Swami Dayanand gives an applied interpretation of this mantra: Usha is the bride beautiful as the dawn, Savita is the groom, Surya is God, and the 'sinless' are members of the family. This interpretation prevails through the whole Sukta.)

गृहं॑गृहमहना या॒त्यच्छा॑ दि॒वदि॑व॒ अधि॒ नामा॒ दधा॑ना।
सिषा॑सन्ती द्यात॒ना शश्व॒दागा॒दग॑मग॒मिद्भ॑जत॒ वसू॑नाम ॥ ४ ॥

4. *Gṛhaṁgṛhamahanā yātyacchā divedive adhi nāmā dadhānā. Siṣāsantī dyotanā śaśvadāgā-dagramagramid bhajate vasūnām.*

The light of the dawn radiates from home to home gracefully day by day clothed in the beauty and glory of her own name, inspiring and beatifying, shining bright, new as ever every day. She goes on and on from

place to place, sharing the joy of life.

भगस्य स्वसा वरुणस्य जामिरुषः सूनृत पथमा जरस्व।
पश्चा स दध्या या अघस्य धाता जयम तं दक्षिणया रथन ॥ ५ ॥

5. *Bhagasya svasā varuṇasya jāmiruṣaḥ sūnṛte prathamā jarasva. Paścā sa dadhyā yo aghasya dhātā jayema taṁ dakṣiṇayā rathena.*

Sister of glory, daughter of the highest light, O Dawn, lady of truth, first shine and brighten and be praised, and then hold him who is the supporter of sin and then we shall catch him with the gift of your light and win by the chariot.

उदीरतां सूनृता उत्पुरन्धीरुदग्नयः शुशुचानासो अस्थुः।
स्पार्हा वसूनि तमसापगूळ्हाविष्कृण्वन्त्युषसो विभातीः ॥ ६ ॥

6. *Udīratāṁ sūnṛtā ut purandhīrudagnayaḥ śuśucānāso asthuḥ. Spārhā vasūni tamasāpagūḷhā-viṣkṛṇvantyuṣaso vibhātīḥ.*

Let the ladies of high truth and generous munificence sing songs of Divinity. Let the fires of yajna shining and blazing stay and go on burning. The brilliant dawns light up and reveal the cherished wealths of life hidden in the dark.

अपान्यदत्यभ्येन्यदेति विषुरूप अहनी सं चरत ।
परिक्षितास्तमा अन्या गुहाकरद्यौदुषाः शाशुचता रथन ॥ ७ ॥

7. *Apānyadetyabhyanyadeti viṣurūpe ahanī saṁ carete. Parikṣitostamo anyā guhākaradyaudu-ṣāḥ śośucatā rathena.*

One goes away at dusk, the other comes over in the morning, thus the lights of the day-night cycle both different of form move together and coexist. Of these two cyclic coexistents of the world, the dark covers and hides things in the cave, the other, the dawn of light, reveals them in their true form with the beauty of its chariot.

सदृशीर्द्य सदृशीरिदु श्वा दीर्घं सचन्त वरुणस्य धामं ।
अनवद्यास्त्रिंशतं याजनान्यकेका कतुं परि यन्ति सद्यः ॥ ८ ॥

8. *Sadṛśīradya sadṛśīridu śvo dīrghaṁ sacante varuṇasya dhāma. Anavadyāstriṁśataṁ yojanān-yekaikā kratuṁ pari yanti sadyaḥ.*

They are the same today as they will be tomorrow, and in the same manner together, both brave and beautiful, they go round in the region of the sun, each traversing thirty stages of its travel time ever and on in the yajnic cycle of their circulation. (Each stage of time is of twenty-four minutes.)

जानत्यह्नः पथमस्य नामं शुका कृष्णादजनिष्ट श्वितीची ।
ऋतस्य याषा न मिनाति धामाहरहर्निष्कृतमाचरन्ती ॥ ९ ॥

9. *Jānatyahnaḥ prathamasya nāma śukrā kṛṣṇādajaniṣṭa śvitīcī. Ṛtasya yoṣā na mināti dhāmāharaharniṣkṛtamācarantī.*

She knows and reveals the first, morning, part of the day and its holiness. Pure and brilliant is she, risen from the darkness of night. Young and maidenly, following her daily chores fixed by nature day by day and hour by hour, she never relents in her observance of the Law of the Divine.

क॒न्यं॑व त॒न्वा॒३॒॑ शाश॑दानाँ॒ एषि॑ दवि द॒वमिय॑ माणम।
सं॒स्मय॑माना यु॒व॒तिः पु॒रस्ता॑दा॒विव॑ गांसि कृणुष विभा॒ती॥ १०॥

10. *Kanyeva tanvā śāśadānāṅ eṣi devi devamiyakṣamāṇam. Saṁsayamānā yuvatiḥ purastādāvirvakṣāṁsi kṛṇuṣe vibhātī.*

Sweet and soothing beauteous, unique in form and figure of body as a virgin, O brilliant Dawn, you rise to meet the effulgent lord you love and desire, and then, charming bright in the splendour of youth, O maiden, smiling amorous, you stand before him and bare your bosom for love and adoration.

सु॒सं॒का॒शा मा॒तृमृ॑ष्टव॒ याषा॒विस्त॒न्वं॑ कृणुष दृ॒श कम।
भ॒दा त्वमु॑षा वित॒रं व्यु॑च्छ॒ न तत्त॑ अ॒न्या उ॒षसा॑ नशन्त॥ ११॥

11. *Susaṅkāśā mātṛmṛṣṭeva yoṣāvistanvaṁ kṛṇuṣe dṛśe kam. Bhadrā tvamuṣo vitaraṁ vyuccha na tat te anyā uṣaso naśanta.*

Glorious and comely in appearance, a bride as if anointed by the Mother, O youthful Dawn, you reveal the light of your beauty and majesty for the world's love and adoration. Shine and radiate, O maiden, in all your glory, and may the sublimity of this glory never fade but ever abide as now in future manifestations also.

अश्वा॑वती॒गाम॑तीवि॒श्ववा॑रा॒ यत॑माना र॒श्मिभि॑: सूय॑स्य। परा॑ च॒ यन्ति॒ पुन॒रा च॑ यन्ति भ॒दा नाम॒ वह॑माना उ॒षास॑:॥ १२॥

12. *Aśvāvatīrgomatīrviśvavārā yatamānā raśma-bhiḥ sūryasya. Parā ca yanti punarā ca yanti bhadrā nāma vahamānā uṣāsaḥ.*

Riding the rays of the sun, commanding the beauties of the earth, inspiring the chants of the holy Word, dispelling the darkness without and within by the vision of sunlight, arousing universal love and adoration, bearing the name and spirit of Divinity, the blissful lights of the Dawn go round, ascending far above, descending again for the world, and in the end transcending the world of existence to nameless Eternity.

ऋ॒तस्य॑ र॒श्मिम॑नु॒यच्छ॑माना भ॒द्रं भ॑द्रं॒ क्रतु॑म॒स्मासु॑ धहि। उषा॑ ना अ॒द्य सु॒हवा॒ व्यु॑च्छा॒स्मासु॒ राया॑ म॒घव॑त्सु च स्युः ॥ १३ ॥

13. *Ṛtasya raśmimanuyacchamānā bhadraṁbhadraṁ kratumasāsu dhehi. Uṣo no adya suhavā vyucchāsmāsu rāyo maghavatsu ca syuḥ.*

O Dawn, going round by the light of Eternity in pursuit of the Law Divine, bring us the bliss of goodness, give us the vision of truth and beauty and the will to yajnic action. Listen to our invocation and prayer, shine and bring us the light. May the wealths of the world abide in us. May the wealths of existence abound in those who adore the wealth of Eternity.

Mandala 1/Sukta 124

Usha Devata, Kakshivan Dairghatamasa Aushija Rshi

उ॒षा उ॒च्छन्ती॑ समिधा॒न अ॒ग्ना उ॒द्यन्त्सूर्य॑ उ॒विया॒ ज्योति॑रश्रत। द॒वा ना॒ अत्रं॑ सवि॒ता न्व॑र्थं॒ पासा॑वीद द्वि॒पत्प चतु॑ष्प॒दित्य ॥ १ ॥

1. *Uṣā ucchantī samidhāne agnā udyantsūrya urviyā jyotiraśret. Devo no atra savitā nvartham̐ prāsāvīd dvipat pra catuṣpadityai.*

The dawn is breaking, the fire is burning, the sun is rising, and light is radiating over heaven and earth. May Savita, lord giver of light and life, inspire the humans and animals to move to activity and create new wealth and new meaning and purpose in life.

अमि॑नती॒ दव्या॑नि व्र॒ता॑नि॑ पमि॒न॒ती म॑नु॒ष्या॑ यु॒गा॑नि॑।
इ॒युषी॑णामु॒प॒मा शश्व॑तीनामायती॒नां प॑थ॒मा॒षा व्य॑द्यात ॥ २ ॥

2. *Aminatī daivyāni vratāni praminatī manuṣyā yugāni. Īyuṣīṇāmupamā śaśvatīnāmāyatīnām̐ prathamoṣā vyadyaut.*

Not violating the laws of Divinity, counting out the ages of humanity, shines the dawn, last picture of the dawns gone by, first of the dawns coming, an instance of the original and eternal Dawn recurring every morning.

ए॒षा दि॒वा दु॑हि॒ता पत्य॑दर्शि॒ ज्या॒ति॒वसा॑ना सम॒ना पु॒रस्ता॑त।
ऋ॒तस्य॒ पन्था॒मन्व॑ेति सा॒धु प॑जान॒तीव॒ न दिशा॑ मिनाति ॥ ३ ॥

3. *Eṣā divo duhitā pratyadarśi jyotirvasānā samanā purastāt. Ṛtasya panthāmanveti sādhu prajānatīva na diśo mināti.*

Yonder shines this daughter of heaven clothed in light, rejoicing at heart, following the path of nature's law well like a lady of omniscience measuring as if but not overstepping the bounds of space.

उपा॑ अदर्शि शुन्ध्युवा॒ न व ा॑ ना॒धाइ॑वा॒विर॑कृत पि॒याणि॑ ।
अ॒द्मस ा स॑स॒ता बा॒धय॑न्ती शश्वत्त॒मागा॒त्पुन॑र्युषी॑णाम ॥ ४ ॥

4. *Upo adarśi śundhyuvo na vakṣo nodhā ivāvira-kṛta priyāṇi. Admasanna sasato bodhayantī śaśvattamāgāt punareyuṣīṇām.*

The Dawn, she appears to stand so close like the treasure chest of purest sunbeams, open, radiating and revealing the dearest things like the latest versatile scholar, giving the wake-up call to the sleeping partners living and eating together. It appears as if, of all the dawns coming and rising, she is the most real and original of the Eternal that has come this morning.

पूव॒ अध॒ रज॑सा अ॒प्त्यस्य॒ गवां॑ जनि॒त्र्यकृत॒ प क॒तुम ।
व्यु॑ पथत वित॒रं वरी॑य॒ आभा पृ॒णन्ती॑ पि॒त्रारु॒पस्था॑ ॥ ५ ॥

5. *Pūrve ardhe rajaso aptyasya gavāṁ janitryakṛta pra ketum. Vyu prathe vitaraṁ varīya obhā pṛ-ṇantī pitrorupasthā.*

Radiating the rays of light in the eastern half of the sky, the dawn has unfurled her banner of morning glory. And sitting as if in the lap of her parents, the heaven and the earth, she expands the noblest light of bliss showering on both.

ए॒वद्॒षा पु॑रु॒तमा॑ दृ॒श कं॑ नाजा॑मिं॒ न परि॑ वृणक्ति॒ जा॒मिम । अ॒र॒पसा॑ त॒न्वा॒३॑ शाश॑दाना॒ नाभा॒दीष॑त॒ न म॒हा वि॑भा॒ती ॥ ६ ॥

6. *Evedeṣā purutamā dṛśe kaṁ nājāmiṁ na pari vṛṇakti jāmim. Arepasā tanvā śāśadānā nārbhā-dīṣate na maho vibhātī.*

And this dawn most comely to the sight and blissful to the heart, neither precludes her own nor excludes the aliens. Similarly, shining unique and exceptional by her immaculate body of light, she neither ignores the small nor neglects the great, but shines bright and smiles equally on all, giving them the feel of bliss.

अभातवं पुंस एति पतीची गतारुगिव सनय धनानाम।
जायव पत्य उशती सुवासा उषा हस्रव नि रिणीत अप्सः ॥ ७ ॥

7. *Abhrāteva puṁsa eti pratīcī gartārugiva sanaye dhanānām. Jāyeva patya uśatī suvāsā uṣā hasreva ni riṇīte apsaḥ.*

Just as a brotherless woman returns to her man, just as a man reduced to aversity goes to the court to rejoin his money, just as a wife in all her finery, loving and passionate, opens her secret charms to her husband, so does the dawn in all her splendour reveal her beauty and majesty to the world everywhere.

स्वसा स्वस्र ज्यायस्य यानिमारगपत्यस्याः पति च यव।
व्युच्छन्ती रश्मिभिः सूयस्याञ्ज्यङ्क समनगाइव वाः ॥ ८ ॥

8. *Svasā svasre jyāyasyai yonimāraigapaityasyāḥ praticakṣyeva. Vyucchantī raśmibhiḥ sūryasyāñjyaṅkte samanagā iva vrāḥ.*

Just as a sister surrenders her place for her elder sister and having seen her vacates it for her and goes away, so does the dawn, with the rays of the sun, move her soothing brilliance from one place to another, of her own choice.

आसां पूर्वासामहसु स्वसॄणामपरा पूर्वामभ्येति पश्चात।
ताः पत्नव ाव्यसीनूनमस्म रवदुच्छन्तु सुदिना उषासः ॥ ९ ॥

9. *Āsāṁ pūrvāsāmahasu svasṝṇāmaparā pūrvāmabhyeti paścāt. Tāḥ pratnavannavyasīrnūnamasme revaducchantu sudinā uṣāsaḥ.*

Of all these sister dawns of the past age, the latter, the elder, follows after the former, the younger, in cyclic succession day after day. May all these dawns, each new one like the former, bring us happy days bearing the wealth of the world and illuminate our days with the light of the world.

प बाधयाषः पृणता मघान्यबुध्यमानाः पणयः ससन्तु।
रवदुच्छ मघवद्भ्या मघानि रवत्स्तात्र सूनृत जारयन्ती ॥ १० ॥

10. *Pra bodhayoṣaḥ pṛṇato maghonyabudhyamā-nāḥ paṇayaḥ sasantu. Revaduccha maghava-dbhyo maghoni revat stotre sūnṛte jārayantī.*

O Dawn, abundant in light and wealth, wake up the generous and giving. The miserly and the ignorant lost in daily chores would sleep, wake up these too. Lady of light and wealth, let the wealth of the generous shine in charity. Mistress of Truth and Law, rousing and praising the singer of songs divinely blest with wealth, enlighten him, bless him.

अवयमश्वद्युवतिः पुरस्ताद्युङ्क्ष गवामरुणानामनीकम।
वि नूनमुच्छादसति प कतुगृहंगृहमुप तिष्ठात अग्निः ॥ ११ ॥

11. *Aveyamaśvaid yuvatiḥ purastād yuṅkte gavāmaruṇānāmanīkam. Vi nūnamucchādasati pra keturgṛhaṁ gṛhamupa tiṣṭhāte agniḥ.*

This Dawn, young maiden, rises yonder in front from the east, yokes her team of crimson sun-rays and, fully self-assured, emerges, her banner blazing in the dark. And as she rises, yajna fire kindles in every home, giving the heat and light of life all round.

उत्त॒ वय॑श्चिद्वस॒तर॑पप्त॒ार॑श्च॒ य पि॑तृ॒भाजा॒ व्यु॑ष्टा।
अ॒मा स॒त व॑हसि॒ भूरि॑ वा॒ममुषा॑ दवि दा॒शुष॒ मर्त्या॑य॥ १२॥

12. *Ut te vayaścid vasaterapaptan naraśca ye pitubhājo vyuṣṭau. Amā sate vahasi bhūri vāmamuṣo devi dāśuṣe martyāya.*

O Dawn, as you rise and shine, birds fly up from their nests and men move out in pursuit of food and sustenance for life. Brilliant lady of piety and sanctity, for the man of generosity and for the inmate of the home you strive to bear the holiest labours of love and joy.

अस्ता॑ढ्वं स्ताम्या॒ ब्रह्म॑णा॒ म वी॑वृधध्वमुश॒तीरु॑षासः।
यु॒ष्माक॑ं दवी॒रव॑सा सनम सहस्त्रि॒णं च॑ श॒तिनं च॒ वाज॑म॥ १३॥

13. *Astoḍhvaṁ stomyā brahmaṇā me'vīvṛdhadhvamuśatīruṣāsaḥ. Yuṣmākaṁ devīravasā sanema sahasriṇaṁ ca śatinaṁ ca vājam.*

O Dawns, loving and inspiring, adorable lights of Divinity, with the holy voice of Vedic adoration, pray for me and help me grow in life and piety, and you grow too in brilliance and sanctity. May we all by your favour, prayer and grace achieve food for life, energy, progress and prosperity a hundredfold, thousandfold and more.

Mandala 1/Sukta 125

Dampati Devata, Kakshivan Dairghatamasa Aushija Rshi

पाता रत्नं पातरित्वा दधाति तं चिकित्वान्पतिगृह्या नि धत्त।
तनं पजां वधयमान आयू रायस्पाषण सचत सुवीरः॥ १॥

1. *Prātā ratnaṁ prātaritvā dadhāti taṁ cikitvān pratigṛhyā ni dhatte. Tena prajāṁ vardhayamāna āyū rayaspoṣeṇa sacate suvīraḥ.*

The morning bears and brings the jewels of wealth for us. That wealth, the man of knowledge and wisdom, rising early, receives, and having received keeps safe. And by that, this brave man, growing and advancing in health and age and progeny, lives well with wealth, nourishment and comfort.

सुगुरसत्सुहिरण्यः स्वश्वा बृहदस्म वय इन्दा दधाति।
यस्त्वायन्तं वसुना पातरित्वा मु ीजयव पदिमुत्सि-
नाति॥ २॥

2. *Sugurasat suhiraṇyaḥ svaśvo bṛhadasmai vaya indro dadhāti. Yastvāyantaṁ vasunā prātaritvo mukṣījayeva padimutsināti.*

He is blest with good cows, good gold and good horses, and Indra, lord of life and power, brings him liberal gifts of food and energy for body, mind and soul for a long life time, who, rising early, binds you, the needy and deserving man, in a bond of thanks with a gift of ample means and money, like a calf bound with a rope to the post, while you come to him for help and assistance.

आर्यमद्य सुकृतं पातरिच्छ्राष्टः पुत्रं वसुमता रथेन।
अंशाः सुतं पायय मत्सरस्य ायद्वीरं वधय सूनृताभिः ॥ ३ ॥

3. *Āyamadya sukṛtaṁ prātaricchanniṣṭeḥ putraṁ vasumatā rathena. Aṁśoḥ sutaṁ pāyaya matsarasya kṣayadvīraṁ vardhaya sūnṛtābhiḥ.*

Generous Indra, lord giver of every gift of life, nourishment, training and honour, by the most precious chariot I have come today early morning for the reason of an honest desire, wishing to have a son growing to be capable of noble yajnic deeds. I pray, nourish and promote the son born of the most delightful essence of my life, and with holy words of truth, wisdom and Law develop the young man to be a centre and shelter of the brave.

उप ारन्ति सिन्धवा मयाभुव इजानं च य यमाणं च धनवः।
पृणन्तं च पपुरिं च श्रवस्यवा घृतस्य धारा उप यन्ति विश्वतः ॥ ४ ॥

4. *Upa kṣaranti sindhavo mayobhuva ījānaṁ ca yakṣyamāṇaṁ ca dhenavaḥ. Pṛṇantaṁ ca papuriṁ ca śravasyavo ghṛtasya dhārā upa yanti viśvataḥ.*

Streams of joy, peace and prosperity flow from all round to the man performing the yajna of social charity and divine dedication now and in the future. Cows for love of food and care stand round the man feeding and satisfying the needy. And streams of water, milk and ghrta flow to the charitable man incessantly from all round.

नाकस्य पृष्ठ अधि तिष्ठति श्रिता यः पृणाति स ह द्यवषु गच्छति। तस्मा आपो घृतमर्षन्ति सिन्धवस्तस्मा इयं दक्षिणा पिन्वत सदा॥ ५॥

5. *Nākasya pṛṣṭhe adhi tiṣṭhati śrito yaḥ pṛṇāti sa ha deveṣu gacchati. Tasmā āpo ghṛtamarṣanti sindhavastasmā iyaṁ dakṣiṇā pinvate sadā.*

The man dedicated to knowledge abides in inviolable peace and joy. The man who feeds and maintains children and scholars moves with the noblest men of knowledge and divinity. For him the waters, rivers and the seas create showers of ghrta, and this earth with her generosity always creates the joy of fulfilment.

दक्षिणावतामिदिमानि चित्रा दक्षिणावतां दिवि सूर्यासः। दक्षिणावन्ता अमृतं भजन्त दक्षिणावन्तः प तिरन्त आयुः॥ ६॥

6. *Dakṣiṇāvatāmidimāni citrā dakṣiṇāvatāṁ divi sūryāsaḥ. Dakṣiṇāvanto amṛtaṁ bhajante dakṣiṇāvantaḥ pra tiranta āyuḥ.*

For the men of charity and yajna are these wonders of the world. For the men of honour, service and sacrifice shine the stars in heaven and abide. The men of knowledge, education and charity enjoy immortality beyond death, in life and after. And the men of courage, protection, fearlessness and charity cross the seas of suffering and slavery in their life of full age.

मा पृणन्ता दुरितमन आरन्मा जारिषुः सूरयः सुवतासः। अन्यस्तषां परिधिरस्तु कश्चिदपृणन्तमभि सं यन्तु शाकाः॥ ७॥

7. *Mā pṛṇanto duritamena āran mā jāriṣuḥ sūrayaḥ suvratāsaḥ. Anyasteṣāṁ paridhirastu kaścida-pṛṇantamabhi saṁ yantu śokāḥ.*

May the generous never come to sin and suffering. May the brilliant people of holy vows never suffer the disabilities of old age. May the orbit of their Karma be something different from evil and pain, since sorrow and suffering is the lot of the ungenerous and selfish.

Mandala 1/Sukta 126

Vidvan Devata, Kakshivan Dairghatamasa Aushija (1-5), Svanaya Bhavayavya (6), and Romasha Brahma-vadini (7), Rshis

अमंन्दान्त्स्तामान्प भंर मनीषा सिन्धावधिं ि याता भाव्यस्यं। या मं सहस्त्रममिमीत सवानतूता राजा श्रवं इच्छमानः ॥ १ ॥

1. *Amandāntstomān pra bhare manīṣā sindhā-vadhi kṣiyato bhāvyasya. Yo me sahasramami-mīta savānatūrto rājā śrava icchamānaḥ.*

With honest mind and a clear conscience, I offer enthusiastic tributes of praise and approbation for the deserving ruler who, dedicated to honour and fame, has performed a thousand yajnic acts of generosity for me and the people on the river side without violence and opposition.

शतं राज्ञा नाधंमानस्य निष्काञ्छतमश्वान्पर्यतान्त्सद्य आदंम। शतं कः गीवाँ असुंरस्य गानां दिवि श्रवा जरमा तंतान ॥ २ ॥

2. *Śataṁ rājño nādhamānasya niṣkāñ chatama-śvān prayatāntsadya ādam. Śataṁ kakṣīvāñ asurasya gonāṁ divi śravo'jaramā tatāna.*

I always accept and approve of the ruler's ways of charity, a man glorious, generous as the cloud and a protector of the pranic energies of life, and I admire his gifts of a hundred golds, hundred horses fast and well-trained, and a hundred cows and pieces of land. Rightly the man who knows the various ways of knowledge and charity extends his immortal fame to the heights of heaven.

उप॑ मा श्या॒वाः स्व॒नय॑न द॒त्ता व॒धूम॑न्ता॒ दश॒ रथा॑सा अस्थुः।
ष॒ष्टिः स॒हस्र॒मनु॒ गव्य॒मागा॒त्सन॑त्क॒ क्षीवाँ॑ अभिपि॒त्व अह्ना॑म ॥ ३ ॥

3. *Upa mā śyāvāḥ svanayena dattā vadhūmanto daśa rathāso asthuḥ. Ṣaṣṭiḥ sahasramanu gavyamāgāt sanat kakṣīvāñ abhipitve ahnām.*

Let there be around me ten chariots bright as sunbeams drawn by bright mares, assigned by the commander. And may the man of knowledge be blest with the wealth of sixty thousand cows and receive welcome and hospitality for days and nights on his social rounds.

च॒त्वारि॑ंशद्दश॑रथस्य॒ शोणा॑ः स॒हस्र॑स्याग्र॒ श्रणिं॑ नयन्ति।
म॒द॒च्युतः॑ कृश॒नाव॑ता॒ अत्या॑न्क॒ क्षीव॑न्त॒ उद॑मृ ान्त प॒जाः ॥ ४ ॥

4. *Catvāriṁśad daśarathasya śoṇāḥ sahasrayāgre śreṇiṁ nayanti. Madacyutaḥ kṛśanāvato atyān-kakṣīvanta udamṛkṣanta pajrāḥ.*

Forty fiery horses of the commander of ten chariots march in formation in advance of a thousand. Golden decorated are they, camouflaged, a pioneer force, they challenge and break through the defences, clear the routes for the advance, and the forces move forward in multiformation.

पूर्वामनु प्रयतिमा ददे वस्त्रीन युक्ताँ अष्टावरिधायसा गाः ।
सुबन्धवो य विश्याइव वा अनस्वन्तः श्रव एषन्त पजाः ॥ ५ ॥

5. *Pūrvāmanu prayatimā dade vastrīn yuktāň aṣṭāvaridhāyaso gāḥ. Subandhavo ye viśyā iva vrā anasvantaḥ śrava aiṣanta parjrāḥ.*

Noble brethren, I accept and promote the tradition laid down earlier, and I accept and apply the three tier system of education, defence and economic organisation and the eightfold policy of defence, justice and administration, development, production and distribution, health and nourishment symbolized by the generous and fertile cows. I exhort you all who, strong and bold, united together like the inmates of a home, as one body, equipped with chariots, march forward for the sake of honour and glory.

आगधिता परिगधिता या कशीकव जङ्गहे ।
ददाति मह्यं यादुरी याशूनां भोज्या शता ॥ ६ ॥

6. *Āgadhitā parigadhitā yā kaśīkeva jaṅgahe. Dadāti mahyaṁ yādurī yāśūnāṁ bhojyā śatā.*

The most valuable policy of the state worthy of acceptance which is approved and followed and which is an inspirer of the people of action and advancement

in important matters of the nation, like a goad, spurs me on to action and helps me get the sweetest delicacies of life, hundreds of them.

उपोप म परा मृश मा म दभाणि मन्यथाः ।
सवाहमस्मि रामशा गन्धारीणामिवाविका ॥ ७ ॥

7. *Upopa me parā mṛśa mā me dabhrāṇi manyathāḥ. Sarvāhamasmi romaśā gandhārīṇāmivāvikā.*

Come close and closer to me and consult with me. Do not think that the little nameless things I say, advise and do are insignificant. One of the vigilant guards among the protective supporters of the nation, I am all over warm and protective like a golden fleece in winter cold.

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अग्निं हातारं मन्य दास्वन्तं वसुं सूनुं सहसा जातवदसं विपं न जातवदसम । य ऊध्वया स्वध्वरा दवा दवाच्या कृपा । घृतस्य विभाष्टिमनु वष्टि शाचिषा जुह्वानस्य सपिषः ॥ १ ॥

1. *Agniṁ hotāraṁ manye dāsvantaṁ vasuṁ sūnuṁ sahaso jātavedasaṁ vipraṁ na jātavedasam. Ya ūrdhvayā svadhvaro devā devācyā kṛpā. Ghṛtasya vibhrāṣṭimanu vaṣṭi śociṣā'' juhvānasya sarpiṣaḥ.*

I worship, serve and meditate on Agni, lord of light and knowledge, spirit of life and heat and inspiration of noble action, yajaka, generous giver, treasure of wealth and universal shelter, inspirer and creator of courage and courageous action like the sun, omniscient lord of all that is born in existence, master

of knowledge as the supreme scholar of the Veda, organiser of yajna with love and non-violence with divine knowledge and awareness, refulgent with heavenly light and power, loving and consuming with flames of fire and light the blaze of the purest and most powerful ghrta offered into the fire of yajna, physical, mental and spiritual all.'

यजि॑ष्ठं त्वा॒ यज॑माना हुवम॒ ज्यष्ठ॒मङ्गि॑रसां विप॒ मन्म॑-
भि॒विप॑भिः शुक्र॒ मन्म॑भिः। परि॑ज्मानमिव॒ द्यां होता॑रं
चषणी॒नाम । शा॒चिष्क॑शं॒ वृष॑णं॒ यमि॒मा विश॒ः पाव॑न्तु
जू॒तय॒ विश॑ः ॥ २ ॥

2. *Yajiṣṭhaṁ tvā yajamānā huvema jyeṣṭhamaṅgirasāṁ vipra manmabhirviprebhiḥ śukra manmabhiḥ. Parijmānamiva dyāṁ hotāraṁ carṣaṇīnām. Śociṣkeśaṁ vṛṣaṇaṁ yamimā viśaḥ prāvantu jūtaye viśaḥ.*

Agni, lord most worshipful, we the performers of this yajnic assembly, with all our heart and mind, together with all the saints and scholars with their earnest desire, invoke and invite you, wisest and senior-most of the scholar visionaries of Divinity, pure and immaculate, brilliant as the sun with your reach into the light of heaven, high-priest of humanity, lord of light knowledge, generous as rain showers, whom all these people accept, respect and approach with their desire and prayer for protection and self-fulfilment.

स हि पु॒रू चि॒दाज॑सा वि॒रुक्म॑ता॒ दीद्या॑ना॒ भव॑ति दुहन्त॒रः
प॑र॒शुन दु॑हन्त॒रः। वी॒ळु चि॒द्यस्य॒ समृ॑ता॒ श्रुव॒द्वनेव॒ यत्स्थि॒रम।
नि॒ष्षहे॑माणा यमत॒ नाय॑त धन्वा॒सहा॒ नाय॑त ॥ ३ ॥

3. *Sa hi purū citodajasā virukmatā dīdyāno bhavati druhantaraḥ paraśurna druhantaraḥ. Vīḷu cid yasya samṛtau śruvad vaneva yat sthiram. Niṣṣahamāṇo yamate nāyate dhanvāsahā nāyate.*

He surely rises to shine very brilliantly with his own splendid valour and honour who, like the axe which cuts down the trees, mows down the enemies, in whose presence even the strong and firm like the dense forest burst asunder into pieces, and who, commanding brave warriors, dominates and directs the enemies and, like a mighty wielder of the bow and arrow, never wavers but advances in battle against the enemy forces.

दृ॒ हा चि॑दस्मा॒ अनु॑ दु॒यथा॑ वि॒द तजि॑ष्ठाभिर॒रणि॑भिर्दा॒ष्ट्य-
र्व॑स॒ ग्नय॑ दा॒ष्ट्यव॑स। प॒ यः पु॒रूणि॒ गाह॑त॒ त ॒द्वनं॑व शा॒चिषा॑।
स्थि॒रा चि॒द ग्ना नि रि॑णा॒त्याज॑सा॒ नि स्थि॒राणि॑ चि॒दाज॑सा ॥ ४ ॥

4. *Dṛlhā cidasmā anu duryathā vide tejiṣṭhābhira-raṇibhir-dāṣṭyavase'gnaye dāṣṭyavase. Pra yaḥ purūṇi gāhate takṣad vaneva śociṣā. Sthirā cidannā ni riṇātyojasā ni sthirāṇi cidojasā.*

Just as the strong man of prosperity and spirit of service offers homage to the man of knowledge and wisdom, so does he offer oblations in yajna to Agni for the sake of protection and advancement. And Agni too, arising from the fiery potential of arani wood, gives protection and advancement to the yajaka. Just as fire overtakes many thick forests and reduces them to ash with its flames, so does the commanding yajaka reduce even strong enemies to naught, and just as the light of the sun ripens the grain with its energy, so does the yajaka ripen and strengthen the prosperity of the earth

and humanity.

तमस्य पृ ामुपरासु धीमहि नक्तं यः सुदर्शतरा दिवातरादपायुष दिवातरात। आदस्यायुगभणवद्वीळु शम न सूनव । भक्तमभक्तमवा व्यन्ता अजरा अग्नया व्यन्ता अजराः ॥५॥

5. *Tamasya pṛkṣam-uparāsu dhīmahi naktaṁ yaḥ sudarśataro divātarād-aprāyuṣe divātarāt. Ādasyāyur-grabhaṇavad vīḷu śarma na sūnave. Bhaktamabhaktamavo vyanto ajarā agnayo vyanto ajarāḥ.*

Let us meditate on and do homage to that assiduous and uncompromising Agni, leading light of the world, in all directions, who shines brighter and stronger at night than in the day and, holding holy offerings in hand, let us honour and worship him. Just as a father provides a strong and happy home for the child so do the unaging leading lights of yajna and humanity bring us solace and protection with the gracious judgement of the dedicated and the undedicated. And thus, let us too, unageing and bright like the fire, live long and happy.

स हि शधा न मारुतं तुविष्वणिरप्नस्वतीषूवरास्विष्टनिरातनास्विष्टनिः। आदद्धव्यान्यादियज्ञस्य कतुरहणा। अध स्मास्य हषता हषीवता विश्व जुषन्त पन्थां नरः शुभ न पन्थाम ॥ ६ ॥

6. *Sa hi śardho na mārutaṁ tuviṣvaṇir-apnasvatīṣūrvarāsviṣṭanir-ārtanāsviṣṭaniḥ. Ādaddhavyānyādadir-yajñasya keturarhaṇā. Adha smāsya harṣato hṛṣīvato viśve juṣanta panthāṁ naraḥ śubhe na panthām.*

That Agni, daring and roaring as the wind, is admirably fearsome in raging battles, as he is worthy of honour and homage in yajnas in lands fertile as well as deserts and among families blest with lovely children. He receives offerings with love, readily consumes and uses the same for creative purposes. Indeed he is the triumphal banner of yajnas, most worthy of honour and worship. And of course all the people, joyous and emanating joy all round, follow in his footsteps, follow him on the path shown by him for the pursuit of goodness, beauty and joy of life.

द्विता यदीँ कीस्तासा अभिद्यवा नमस्यन्त उपवाचन्त भृगवा मथ्नन्ता दाशा भृगवः। अग्निरीश वसूनां शुचिया धणिरषाम। पियाँ अपिधीँवनिषीष्ट मधिर् आ वनिषीष्ट मधिरः॥ ७॥

7. *Dvitā yadīṁ kīstāso abhidyavo namasyanta upavocanta bhṛgavo mathnanto dāśā bhṛga-vaḥ. Agnirīśe vasūnāṁ śuciryo dharṇireṣām. Priyāň apidhīňrvaniṣīṣṭa medhira ā vaniṣīṣṭa medhiraḥ.*

When the Bhrgus, dedicated seekers and worshippers, generous members of the community, brilliant scholars, faithfully take on Agni for study and meditation, two ways in theory and practice, vision and pursuit, speak of it in detail analysing and realising it, then Agni, pure and immaculate power, wise and intelligent, that rules the wealth of the world and is the very foundation of these, blesses the darling dedicated servants with beauty, wealth and success.

विश्वांसां त्वा विशां पतिं हवामहे सर्वासां समानं दम्पतिं भुज सत्यगिर्वाहसं भुज। अतिथिं मानुषाणां पितुर्न यस्यासया। अमी च विश्व अमृतास आ वयो हव्या देवेष्वा वयः॥ ८॥

8. *Viśvāsāṁ tvā viśāṁ patiṁ havāmahe sarvāsāṁ samānaṁ dampatiṁ bhuje satyagirvāhasaṁ bhuje. Athithiṁ mānuṣāṇāṁ piturna yasyāsayā. Amī ca viśve amṛtāsa ā vayo havyā deveṣvā vayaḥ.*

We invoke, invite and do homage to you, Agni, lord protector of all the people of the world, for the light of life. We invoke and do homage to the lord protector of the home and family equally for all the people, for the joy of family life. We do homage to the lord of the voice of omniscience for the joy of knowledge. We do homage to the lord as the guest of honour and fire of yajna for all the people, in whose presence, as in the presence of the father, all these seekers of freedom and immortality hope for the food of life, and in whose honour they offer food and oblations to the brilliant and generous divinities of nature and humanity.

त्वमग्ने सहसा सहन्तमः शुष्मिन्तमो जायस देवतातये रयिर्न देवतातये। शुष्मिन्तमो हि ते मदो द्युम्निन्तम उत क्रतुः। अध स्मा ते परि चरन्त्यजर श्रुष्टीवानो नाजर॥ ९॥

9. *Tvamagne sahasā sahantamaḥ śuṣmintamo jāyase devatātaye rayirna devatātaye. Śuṣmintamo hi te mado dyumnintama uta kratuḥ. Adha smā te pari carantyajara śruṣṭīvāno nājara.*

Agni, lord of light, knowledge and power, by courage most courageous of the brave and victorious, you rise most brilliant and fiery for the advancement of the noblest powers of nature and humanity, just as wealth is most effective for the service of the divines. Most brilliant is your light of joy, most abundant in the service of yajna. Lord of light immortal, servants of yajna most obedient and willing, serve you just as they would serve the Immortal Lord of life.

प वा॑ म॒ह सह॑सा॒ सह॑स्वत उष॒बुध॑ पशुष नाग्न॒य॒ स्तामा॑ बभूत्व॒ग्नय॑। पति॒ यदी॑ ह॒विष्मा॒न विश्वा॑सु॒ गासु॒ जागु॑व। अग॑ र॒भा न ज॑रत ऋषू॒णां जू॒णिहा॑त ऋषू॒णाम ॥ १० ॥

10. *Pra vo mahe sahasā sahasvata uṣarbudhe paśuṣe nāgnaye stomo babhūtvagnaye. Prati yadīṁ haviṣmān viśvāsu kṣāsu joguve. Agre rebho na jarata ṛṣūṇāṁ jūrṇirhota ṛṣūṇām.*

May your song of praise in honour of Agni, victorious by virtue of great valour, light of the morning such as the dawn, be as it should be for the lord giver of life's wealth. Just so it is that the yajnic faithful offers oblations to the eternal teacher of revelation anywhere in all lands, and how an admirer ever offers praise to the eminent among scholars, or an aged yajaka offers to the senior physician.

स ना॒ नदि॑ष्ठं ददृशान॒ आ भ॒राग्न॑ द॒वभि॒ः सच॑नाः सु॒च॒तुना॑ म॒हा रा॒यः सु॑च॒तुना॑। महि॑ शविष्ठ नस्कृधि स॒म्च्च ।॑ भुज॑ अ॒स्य। महि॑ स्ता॒तृभ्या॑ मघवन्त्सु॒वीर्य॑ मथी॑रु॒गा न शव॑सा ॥ ११ ॥

11. *Sa no nediṣṭhaṁ dadṛśāna ā bharāgne devebhiḥ sacanāḥ sucetunā maho rāyaḥ sucetunā. Mahi śaviṣṭha naskṛdhi saṁcakṣe bhuje asyai. Mahi stotṛbhyo maghavan tsuvīryaṁ mathīrugro na śavasā.*

O Lord, Agni, watching, guiding and guarding us at the closest, with all the brilliant powers of nature and humanity, bear and bring us, most kindly and graciously, great, valuable and lasting wealths of the world. Mightiest Lord, make us great for the experience and enjoyment of this earth. Lord of wealth, power and grandeur, bring us, admirers and worshippers, great valour and honour, and as a fierce disciplinarian churn us to the essence of magnanimity and majesty of life that existence is in reality.

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Agni Devata, Paruchhepa Daivodasi Rshi

अयं जायत मनुषा धरीमणि होता यजिष्ठ उशिजामनु व्रतमग्निः स्वमनु व्रतम। विश्वश्रुष्टिः सखीयत रयिरिव श्रवस्यत। अदब्धा होता नि षददिळस्पद परिवीत इळस्पद॥ १॥

1. *Ayaṁ jāyata manuṣo dharīmaṇi hotā yajiṣṭha uśijāmanu vratamagniḥ svamanu vratam. Viśvaśruṣṭiḥ sakhīyate rayiriva śravasyate. Adabdho hotā ni ṣadadiḷaspade parivīta iḷaspade.*

This man, this Agni, this Brahmachari, yajaka, most worshipful, arises and shines in his Dharma and behaviour in pursuit of his own discipline and in conformity with the laws and customs of the lovers of

life and noble ambition. Agreeable and complaisant with the world, he loves to be friends with all as wealth is friendly with the man who loves and cares to value it. Inspiring the dauntless yajamana, soaked in knowledge and surrounded by the learned, he sits on the vedi of yajna in the world of action and abides in the knowledge and vision of Divinity.

तं यज्ञसाधमपि वातयामस्यृतस्य पथा नमसा हविष्मता
देवताता हविष्मता। स न ऊजामुपाभृत्यया कृपा न जूयति।
यं मातरिश्वा मनव परावता देवं भाः परावतः॥ २॥

2. *Taṁ yajñasādhamapi vātayāmasyṛtasya pathā namasā haviṣmatā devatātā haviṣmatā. Sa na ūrjāmupābhṛtyayā kṛpā na jūryati. Yaṁ mātariśvā manave parāvato devaṁ bhāḥ parāvataḥ.*

That Agni, divine treasure of the wealth of life and giver of success in yajnic endeavours, we, bearing holy offerings in divine service, kindle and fan to light and blaze, and serve along the path of Truth and natural Law with offers of food and reverence. And that lord of light and energy never tires of this divine grace, never fades out of this divine light and splendour, since this divine blaze and splendour, the wind and solar energy carries for humanity from a far distance, from the farthest imaginable distance.

एवेन सद्यः पर्येति पार्थिवं मुहुर्गी रेतो वृषभः कनिक्रदद्दधद्रेतः कनिक्रदत्। शतं च गोणा अभि वङ्क्षु तुर्वणिः। सदो दधान उपरेषु सानुष्वग्निः परेषु सानुषु॥ ३॥

3. *Evena sadyaḥ paryeti pārthivaṁ muhurgī reto vṛṣabhaḥ kanikradad dadhad retaḥ kanikradat. Śataṁ cakṣāṇo akṣabhirdevo vaneṣu turvaṇiḥ. Sado dadhāna upareṣu sānuṣvagniḥ pareṣu sānuṣu.*

Agni, lord of light, constantly goes by his path, pervading all that is in the world, celebrated in the voices of the divines, life of life, generous shower of vitality, roaring, wielding life and still roaring. The lord of brilliance, breaking and building in waves of energy, watching and illuminating the worlds with a hundred lights, holding, wielding and supporting the homes of life in the clouds, over the peaks, in the farthest regions of space on top, he goes on and on in the orbit along the circumference.

स सुकतुः पुराहिता दमेदम अग्नियज्ञस्याध्वरस्य चतति कत्वा यज्ञस्य चतति। कत्वा वधा इषूयत विश्वा जातानि पस्पश। यता घृतश्रीरतिथिरजायत वह्निर्वधा अजायत ॥ ४ ॥

4. *Sa sukratuḥ purohito damedame'gniryajñasyādhvarasya cetati kratvā yajñasya cetati. Kratvā vedhā iṣūyate viśvā jātāni paspaśe. Yato ghṛtaśrīratithirajāyata vahnirvedhā ajāyata.*

That Agni, lord of light, knowledge and fire, first agent of cosmic yajna, foremost and leader, inspires and lights the yajna, fragrant acts of creative love and non-violence, advances yajna by yajnic acts, issues forth like penetrative intelligence by the waves of yajnic energy and inspires all things in existence, and from the vedi arises with the glory, light of libations like a guest of honour at its own will, carrier, catalyser, penetrative, intelligent, illuminative for all.

कत्वा यदस्य तविषीषु पृञ्चत ग्रवणा मरुतां न भाज्यर्षिराय न भाज्या। स हि ष्मा दानमिन्वति वसूनां च मज्मना। स नस्त्रासत दुरितादभिह्रुतः शंसादघादभिह्रुतः ॥ ५ ॥

5. *Kratā yadasya taviṣīṣu pṛñcate'gneraveṇa marutāṁ na bhojyeṣirāya na bhojyā. Sa hi ṣmā dānaminvati vasūnāṁ ca majmanā. Sa nastrāsate duritādabhihrutaḥ śaṁsādaghāda-bhihrutaḥ.*

When a person joins the blazing flames and forces of this Agni with his gift of oblations and energy by the yajna of creative and defensive action, as you would enhance the energy of a vigorous man with refreshments or you augment the force of the winds, then Agni receives the gift and, with his force and power, blesses the givers, and he warns us of the crooked ways of the world, protects us against scandals of the envious, saves us from evil and redeems us from sin and fall off from Divinity.

विश्वा॒ विहा॑या अर॒तिवसु॑दध॒ हस्त॒ दक्षि॑ण॒ तर॑णि॒न शि॑श्रथच्छव॒स्यया॒ न शि॑श्रथत। विश्व॑स्मा॒ इदि॑षुध्य॒त दे॑व॒त्रा ह॒व्यमाहि॑ष। विश्व॑स्मा॒ इत्सु॒कृ॒त॒ वार॑मृण्वत्य॒ग्निद्वारा॒ व्यृ॑ण्वति॥ ६॥

6. *Viśvo vihāyā aratirvasurdadhe haste dakṣiṇe taraṇirna śriśrathacchravasyayā na śiśrathat. Viśvasmā idiṣudhyate devatrā havyamohiṣe. Viśvasmā it sukṛte vāramṛṇvatyagnirdvārā vyṛṇvati.*

Agni, universal lord of wealth, honour and grandeur, like a saviour and redeemer, holds the wealth of the world in his right hand for the man of endeavour for his honour and fame, and the gift never slackens, yes, it never slackens. Lord of brilliance and generosity, you bear and bring all the sacrificial riches for the man of martial action and prayer. For the man of yajnic action,

you give all the choice gifts of the world, give them through open doors.

स मानुष वृजन शन्तमा हिताऽग्नियज्ञषु जन्या न विश्पतिः पिय यज्ञषु विश्पतिः। स हव्या मानुषाणामिळा कृतानि पत्यत। स नस्त्रासत वरुणस्य धूतमहा दवस्य धूतः ॥ ७॥

7. *Sa mānuṣe vṛjane śaṁtamo hito 'gniryajñeṣu jenyo na viśpatiḥ priyo yajñeṣu viśpatiḥ. Sa havyā mānuṣāṇāmiḷā kṛtāni patyate. Sa nastrāste varuṇasya dhūrtermaho devasya dhūrteḥ.*

That Agni, in the saving paths of human life, is most blissful, giver of fulfilment, and in yajnas he is like a victorious ruler and guardian of the people, yes, dear in yajnic projects and a saviour and protector of the world. He creates for humanity the materials for yajnic consumption and brings us the holiest words and actions of bliss. He guards us against the violence of nature and saves us from the ravages of misfortune.

अग्निं हातारमीळत वसुधितिं पियं चतिष्ठमरतिं न्यरिर हव्यवाहं न्यरिर। विश्वायुं विश्ववदसं हातारं यजतं कविम। दवासा रण्वमवस वसूयवा गीभी रण्वं वसूयवः ॥ ८॥

8. *Agniṁ hotāramīḷate vasudhitiṁ priyaṁ cetiṣṭhamaratiṁ nyerire havyavāhaṁ nyerire. Viśvāyuṁ viśvavedasaṁ hotāraṁ yajataṁ kavim. Devāso raṇvamavase vasūyavo gīrbhī raṇvaṁ vasūyavaḥ.*

The devas, creative men of brilliance inspired with generosity, who search for light, knowledge and wealth of the world for the sake of power, protection and advancement, worship Agni, lord of light and omnipotent. They honour and admire Agni, leading

scholar of light and energy. They study, raise and develop fire and energy, brilliant source of light and power, productive source of wealth, inspirer of intelligence to create wealth, dearest friend and generous power, energiser, arouser and mover of mind and soul, and generous giver of comfort, joy and bliss. They worship, honour and develop Agni, creator, harbinger and giver of holy materials for wealth, yes, they do worship, honour and raise Agni, lord, scholar and power, which is life of the world, omniscient and omnipresent with every atom of the world, great unifier and integrator, creative power of cosmic yajna at every stage, poetic creator of beauty, a source of delight and happiness. That power of truth, beauty and joy, the seekers of light, wealth, power and divine joy celebrate in holy words for the sake of protection, guidance and advancement.

Mandala 1/Sukta 129

Indra Devata, Paruchhepa Daivodasi Rshi

यं त्वं रथमिन्द्र मधसातय पाका सन्तमिषिर पणर्यसि पानवद्य नर्यसि। सद्यश्चित्तमभिष्टय करा वशश्च वाजिनम। सास्माकमनवद्य तूतुजान वधसामिमां वाचं न वधसाम॥ १॥

1. *Yaṁ tvaṁ rathamindra medhasātaye'pākā santamiṣira praṇayasi prānavadya nayasi sadyaś-cittamabhiṣṭaye karo vásaśca vājinam. Sāsmākam-anavadya tūtujāna vedhasāmimāṁ vācaṁ na vedhasām.*

Indra, lord of light and knowledge, power beyond reproach, inspirer of life and people, whatever chariot you move for the purpose of yajna, that being

faultless and immaculate, you move it fast forward and, favourable as you are to the yajaka, you instantly lead it and the master to success, to the desired object. Lord sung and celebrated, faster than light in motion and inspiration, faithful admirers we are all, elevate this song of ours to the height of the word of the wise and visionaries and graciously accept it as our homage of holiness.

स श्रुधि यः स्मा पृतनासु कासु चिद्ह्वाय्य इन्द्र भरहूतय
नृभिरसि पतूतय नृभिः। यः शूरः स्वॄः सनिता या विप्रवाजं
तरुता। तमीशानास इरधन्त वाजिनं पृक्षमत्यं न वाजि-
नम॥ २॥

2. *Sa śrudhiḥ yaḥ smā pṛtanāsu kāsu cid dakṣāyya indra bharahūtaye nṛbhirasi pratūrtaye nṛbhiḥ. Yaḥ śuraiḥ svaḥ sanitā yo viprairvājaṁ tarutā. Tamīśānāsa iradhanta vājinaṁ pṛkṣamatyaṁ na vājinam.*

May Indra, lord of wealth and power, listen to our voice of prayer and suggestion, Indra who is an expert hero in the projects of social fulfilment in cooperation with the socially motivated people and an instant fighter in battles of defence and development with men of martial nature, who meditates on the heavenly light of the spirit and with the brave, intelligent and wise men is the creator and distributor of food and energy among people, and with whom the strong and powerful leaders love to work exactly as successful people love to take to a strong and fast horse to reach their destination, fast as he is and versatile in everything.

दस्मा हि ष्मा वृषणं पिन्वसि त्वचं कं चिद्यावीररुं शूर मर्त्यं परिवृणक्षि मर्त्यम। इन्द्रात तुभ्यं तद्दिव तद रुद्राय स्वयशस। मित्राय वाचं वरुणाय सप्रथः सुमृळीकाय सप्रथः ॥ ३ ॥

3. *Dasmo hi ṣmā vṛṣaṇaṁ pinvasi tvacaṁ kaṁ cid yāvīrararuṁ śūra martyaṁ parivṛṇakṣi martyam. Indrota tubhyaṁ tad dive tad rudrāya svayaśase. Mitrāya vocaṁ varuṇāya saprathaḥ sumṛḷīkāya saprathaḥ.*

Indra, lord of power and wealth, justice and generosity, brave hero of wondrous deeds, you shower the generous and protective man with support and plenty, you strike off the destructive saboteur and root out the corrupt man. Great you are, broad of mind and deep in spirit. I say these profuse words of praise for you, Indra, ruler and leader, light of the nation, dispenser of justice, commanding honour and fame, friend of all, universal choice of hearts, inspirer of peace and bliss, great mind and spirit indeed!

अस्माकं व इन्द्रमुश्मसीष्टय सखायं विश्वायुं पासहं युजं वाजेषु पासहं युजम। अस्माकं ब्रह्मातय वा पृत्सुषु कासु चित। नहि त्वा शत्रुः स्तरत स्तृणाषि यं विश्वं शत्रुं स्तृणाषि यम ॥ ४ ॥

4. *Asmākaṁ va indramuśmasīṣṭaye sakhāyaṁ viśvāyuṁ prāsahaṁ yujaṁ vājeṣu prāsahaṁ yujam. Asmākaṁ brahmotaye'vā pṛtsuṣu kāsu cit. Nahi tvā śatruḥ starate stṛṇoṣi yaṁ viśvaṁ śatruṁ stṛṇoṣi yam.*

For your good and ours, we love and celebrate

Indra, friend, the very life breath of the world, patient and courageous, cooperative comrade, daring and victorious in battles, dedicated and meditative on life and Divinity. For our protection, O lord, protect and preserve our knowledge and Veda in all the battles. No enemy can overwhelm you. Whatever adversary you defeat, whatever world you win and cover with justice and protection, no enemy anywhere can overcome you.

नि षू नमातिमतिं कयस्य चित्तजिष्ठाभिररणिभिनातिभिरुग्राभिरुग्रातिभिः। नषि ण यथा पुरा ननाः शूर मन्यसे। विश्वानि पूरारप पषि वह्निरासा वह्निना अच्छ ॥ ५ ॥

5. *Ni ṣū namātimatiṁ kayasya cit tejiṣṭhābhir-araṇibhir-notibhir-ugrābhirugrotibhiḥ. Neṣi ṇo yathā purā'nenāḥ śura manyase. Viśvāni pūrorapa parṣi vahnirāsā vahnirno accha.*

In all grace, bow down before the exceptional wisdom of the learned. And bring down the haughty pride of the notorious enemy, O fierce lord of raging power and rectitude, with your burning and brilliant methods and actions of defence and protection blazing like the radiant flames of the fire of arani wood. You know us all, O brave, heroic and sinless, lead us forward as before, wash off all sin and evil from the life of humanity. Bearer of the burdens of existence, harbinger of all that is good, like fire, burn off our evil and let us shine close to your presence.

प तद्वोचयं भव्यायन्दवे हव्या न य इषवान्मन्म रजति र ग्रहा मन्म रजति। स्वयं सा अस्मदा निदा वधरजत दुमतिम। अव स्रवदघशंसा वतरमव ुदमिव स्रवत ॥ ६ ॥

6. *Pra tad voceyaṁ bhavyāyendave havyo na ya iṣavān manma rejati rakṣohā manma rejati Svayaṁ so asmadā nido vadhairajeta durmatim. Ava sravedaghaśaṁso'vataramava kṣudramiva sravet.*

I would speak words of appreciation and sing that song of praise for one who is worthy of reverence, brilliant, and like a divinity worthy of invocation, strong, dynamic and favourable, inspires like soma and shines like the moon, who shines at heart and destroys evil, who by himself, with blows, wards off the evil-tongued and the malicious, and who makes the evil go down the gutter and even lower just like worms of dirt.

व॒नम॒ तद्धात्र॑या चि॒तन्त्या॑ व॒नम॑ र॒यिं र॑यिवः सु॒वीर्य॑ꣳ र॒ण्वं सन्तं सु॒वीय॑म। दु॒मन्मा॑नं सु॒मन्तु॑भि॒रमि॒षा पृ॑चीमहि। आ स॒त्याभि॒रिन्दं द्यु॒म्नहू॑तिभि॒यज॑त्रं द्यु॒म्नहू॑तिभिः ॥ ७॥

7. *Vanema taddhotrayā citantyā vanema rayiṁ rayivaḥ suvīryaṁ raṇvaṁ santaṁ suvīryam. Durmanmānaṁ sumantubhir-emiṣā pṛcīmahi. Ā satyābhir-indraṁ dyumnahūtibhir-yajatraṁ dyumnahūtibhiḥ.*

Let us invoke Indra with most enthusiastic homage, pray and win his favour. O lord of wealth, let us win wealth, win noble strength, noble strength of body and mind abiding with holy joy of the spirit. Let us, with honest thoughts and earnest desire associate and be one with Indra who brooks no nonsense and negativity of mind and spirit. Let us offer prayers and homage to Indra, holiest of the holy, with truth of mind and spirit and the richest offerings, the richest that we have.

पपा॑ वा अ॒स्म स्वय॑शाभिरू॒ती प॑रिव॒ग इन्दा॑ दुमती॒नां दरी॑मन्दुमती॒नाम। स्व॒यं सा रि॑ष॒यध्य॒ या न॑ उप॒ष अ॒त्रः। ह॒तम॑स॒ न व॑ ाति ि॒ासा जू॒णिन व॑ ाति॥ ८॥

8. *Prapā vo asme svayaśobhirūtī parivarga indro durmatīnāṁ darīman durmatīnām. Svayaṁ sā riṣayadhyai yā na upeṣe atraiḥ. Hatemasanna vakṣati kṣiptā jūrṇirna vakṣati.*

Indra, lord of power and glory, by his own power and honour, is all for your protection and ours, and he is all out for the total destruction of the men of evil mind and intention. And may that force which is sent by our enemies for our destruction never reach us, but be routed on way as if destroyed of itself even if it is inspired and moved at the fastest speed. (It must be prevented and destroyed on the way itself by defence missiles).

त्वं न॑ इन्द रा॒या परी॑णसा या॒हि प॒थाँ अ॑न॒हसा॑ पु॒रा या॑ह्यर॒ ासा। सच॑स्व नः परा॒क आ सच॑स्वास्तमी॒क आ। पा॒हि ना॑ दू॒रादा॒रादभि॑ष्टि॒भिः सदा॑ पाह्यभि॑ष्टि॒भिः॥ ९॥

9. *Tvaṁ na indra rāyā parīṇasā yāhi pathāṅ anehasā puro yāhyarakṣasā. Sacasva naḥ parāka ā sacasvāstamīka ā. Pāhi no dūrād-ārādabhiṣṭibhiḥ sadā pāhyabhiṣṭibhiḥ.*

Indra, lord of power, honour and glory, go forward, and come to us with abundant wealth by the paths of non-violence, no-wickedness and no-sin. Be with us and for us as a friend at the closest and at the farthest places. Protect and promote us from afar with all that is desired, give us fulfilment at the closest with

love at heart, always be a friend and saviour with total protection and fulfilment.

त्वं न इन्द राया तरूषसागं चित्त्वा महिमा सं दवस महमित्रं नावस। आजिष्ठ त्रातरविता रथं कं चिदमत्य । अन्यमस्मदिरिषः कं चिददिवा रिरिं न्तं चिददिवः ॥ १० ॥

10. *Tvaṁ na indra rāyā tarūṣasograṁ cit tvā mahimā sakṣadavase mahe mitraṁ nāvase. Ojiṣṭha trātaravitā rathaṁ kaṁ cidamartya. Anyamasmad ririṣeḥ kaṁ cidadrivo ririkṣantaṁ citadrivaḥ.*

Indra, lord of power and glory, come with great and victorious wealth, honour and grace, Mighty and lustrous, may grandeur and dignity abide with you for protection like a friend as a mark of greatness. Lord most lustrous, saviour, protector, immortal by fame and honour, ride the chariot of glory. Lord of the clouds and mountains of the earth, if you are angry, even violent sometime, strike something other than our soul, whatsoever is violent and destructive, O lord of the clouds and mountains of the earth.

पाहि न इन्द सुष्टुत स्रिधा वयाता सदमिद्दुमतीनां दवः सन दुमतीनाम। हन्ता पापस्य र रासस्त्राता विपस्य मावतः। अधा हि त्वा जनिता जीजनद्वसा र ाहणं त्वा जीजनद्वसा ॥ ११ ॥

11. *Pāhi na indra suṣṭuta sridho'vayātā sadamid durmatīnāṁ devaḥ san durmatīnām. Hantā pāpasya rakṣasastrātā viprasya māvataḥ. Adhā hi tvā janitā jījanad vaso rakṣohaṇaṁ tvā jījanad vaso.*

Indra, sung and celebrated for honour and

graciousness, protect us from error, blunder and loss of faith. Always averting the envious and malicious, being brilliant and lustrous, you take the evil-minded down to the pit. Destroyer of the sinful and demonic killers, saviour of the pious and noble scholars and people like me, haven and home of the needy, may the lord creator of life rejuvenate you ever. Destroyer of sin and cruelty, shelter of the good, may the lord bless you ever with new life, energy and knowledge.

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एन्द॑ याह्युप॑ नः परा॒वता॒ नायमच्छा॑ वि॒दथा॑नीव॒ सत्प॑ति॒रस्तं॒ राज॑व॒ सत्प॑तिः । हवा॑महे त्वा व॒यं पय॑स्वन्तः सु॒त सचा॑ । पु॒त्रासा॒ न पि॒तर॑ं वाज॑सातय॒ मंहि॑ष्ठं वाज॑सातय ॥ १ ॥

1. *Endra yāhyupa naḥ parāvato nāyamacchā vidathānīva satpatirastaṁ rājeva satpatiḥ. Havāmahe tvā vayaṁ prayasvantaḥ sute sacā. Putrāso na pitaraṁ vājasātaye maṁhiṣṭhaṁ vājasātaye.*

Indra, lord of wealth and power, ruler of the world, come graciously from afar to us like this Agni who comes to the yajnic battles of life. Protector and promoter of truth and rectitude, friend and protector of the truthful and righteous, come to our home like the ruler. Joining you faithfully in this yajna of life, dedicated to holy action and endeavour, we invoke and invite you to join us. As children call upon the father to help them to food, sustenance and protection in their course of life and growth, so do we call upon you for safety and protection, great lord of power and prosperity,

for victory in our battle of life.

पिबा॒ सोम॑मिन्द्र सुवा॒नमद्रि॑भिः॒ कोश॑ं न सि॒क्तमव॒तं न वंस॑गस्तातृषा॒णा न वंस॑गः। मदा॑य हर्य॒ताय॑ ते तुवि॒ष्टमा॑य॒ धाय॑से । आ त्वा॑ यच्छन्तु हरि॒ता॒ न सू॒य॒महा॒ विश्व॑व॒ सूय॑म॥ २॥

2. *Pibā somamindra suvānamadribhiḥ kośena siktamavataṁ na vaṁsagastātṛṣāṇo na vaṁsagaḥ. Madāya haryatāya te tuviṣṭamāya dhāyase. Ā tvā yacchantu harito na sūryamahā viśveva sūryam.*

Just as a thirsty bull drinks the water of a pool augmented by the showers of a cloud, so you Indra, friend and fond of company, drink this soma prepared from herbs crushed with grinders and seasoned by the shower of the clouds for your delight, lord versatile and vibrant, sustainer of life, worthy of love and homage, and just as the rays of light and all the days bring up the sun for the world, so may they bring you to our vedi of yajna.

अवि॑न्दद्दि॒वा निहि॑तं॒ गुहा॑ नि॒धिं वन॑ गर्भं॑ परि॑वीत॒मश्म॑न्यन॒न्त अ॒न्तरश्म॑नि। व॒जं व॒जी गवा॑मिव॒ सिषा॑स॒ ङ्गि॑रस्तमः। अपा॑वृणा॒दिष॒ इन्द्रः॒ परी॑वृता॒ द्वार॒ इष॒ः परी॑वृताः॥ ३॥

3. *Avindad divo nihitaṁ guhā nidhiṁ verna garbhaṁ parivītamaśmanyanante antaraśmani. Vajraṁ vajrī gavāmiva siṣāsannaṅgirastamaḥ. Apāvṛṇodiṣa indraḥ parīvṛtā dvāra iṣaḥ parīvṛtāḥ.*

Indra, wielder of the thunderbolt of cosmic energy, most brilliant of the cosmic brilliancies, creates from the light of omniscience and divine omnipotence

the wealth of existence hidden in the heart of mystery and opens out the materials and energies of cosmic evolution covered in the folds of sleep. He opens the closed doors of the wealth of existence as you deliver a foetus from the womb or an embryo from the egg or dig out a diamond from the heart of a stone lying in the depth of a mighty mountain or as the sun breaks open the waters of rain held in the cloud in the vast sky or as a cowherd opens the gates of a cow stall, wielding his staff to control their movements. Thus does Indra open the doors of the wealth of existence and control the order of evolution with his force of law.

दा॒दृ॒हा॒णा वज्र॒मिन्द्रा॒ गभ॑स्त्योः॒ क्ष्मेव॑ ति॒ग्ममस॑नाय॒ सं श्य॑दहि॒हत्या॑य॒ सं श्य॑त। सं॒वि॒व्या॒न ओज॑सा॒ शवा॑भिरिन्द्र म॒ज्मना॑ । तष्टे॑व वृ॒क्षं व॒निना॒ नि वृ॑श्चसि पर॒श्वेव॒ नि वृ॑श्चसि॥ ४॥

4. *Dādṛhāṇo vajramindro gabhastyoḥ kṣadmeva tigmamasanāya saṁ śyadahihatyāya saṁ śyat. Saṁvivyāna ojasā śavobhirindra majmanā. Taṣṭeva vṛkṣaṁ vanino ni vṛścasi paraśveva ni vṛścasi.*

Indra, firmly holding the thunder-bolt in hand, like a forceful jet of water or like a flood of penetrating rays of light to shoot, breaks the cloud and releases the waters of life. Similarly, one with your lustre and valour, like a wood cutter and carver, you fell the strongholds of evil like the trees of a forest, yes, uproot the wicked, striking the blows as with the axe.

त्वं वृथा॑ न॒द्य॑ इन्द्र॒ सत॒व च्छा॑ समु॒द्रमसृजा॒ रथाँ॑इव वाजय॒ता रथाँ॑इव। इ॒त ऊ॒तीर॑युञ्जत समा॒नमथ॒मि॑तम। धनूरि॑व॒ मन॑व वि॒श्वदा॑हसा॒ जना॑य वि॒श्वदा॑हसः॥ ५॥

5. *Tvaṁ vṛthā nadya indra sartave'cchā samudramasṛjo rathāँ iva vājayato rathāँ iva. Ita ūtīrayuñjata samānamarthamakṣitam. Dhenūriva manave viśvadohaso janāya viśvadohasaḥ.*

Indra, you release the rivers at will to flow naturally well to the sea, they are like chariots loaded with food and energy, yes, replete with immense energy like chariots ever on the move. Thus, flow with this flow, you join the rivers with unrestricted wealth and modes of protection for all equally. And these rivers are like cows yielding all kinds of food and energy for the man of intelligence and for all people, for all, whole world indeed.

इमां त वाचं वसूयन्त आयवो रथं न धीरः स्वपा अतक्षिषुः सुम्नाय त्वामतक्षिषुः। शुम्भन्तो जन्यं यथा वाजेषु विप्र वाजिनम। अत्यमिव शवसे सातय धना विश्वा धनानि सातये ॥ ६ ॥

6. *Imāṁ te vācaṁ vasūyanta āyavo rathaṁ na dhīraḥ svapā atakṣiṣuḥ sumnāya tvāmatakṣiṣuḥ. Śumbhanto jenyaṁ yathā vājeṣu vipra vājinam. Atyamiva śavase sātaye dhanā viśvā dhanāni sātaye.*

Indra, vipra, lord of knowledge, this song of honour and celebration, for you, men of knowledge, patience, and noble action seeking wealth and power, have formed in the mind, as they have created the chariot for the sake of comfort and well-being, just like men of knowledge, culture and grace would love to have a fast horse in life's battle flying to victory for the achievement of universal strength and power of wealth for

everybody's share and everybody's enjoyment.

भिनत्पुरो नवतिमिन्द पूरव दिवोदासाय महि दाशुषे नृता वजेण दाशुषे नृता। अतिथिग्वाय शम्बरं गिररुगा अवाभरत। महा धनानि दयमान आजसा विश्वा धनान्याजसा ॥ ७॥

7. *Bhinat puro navatimindra pūrave divodāsāya mahi dāśuṣe nṛto vajreṇa dāśuṣe nṛto. Atithigvāya śambaraṁ girerugro avābharat. Maho dhanāni dayamāna ojasā viśvā dhanānyojasā.*

Indra, lord of the world, dancing with the joy of victory, you break down ninety strongholds of want and injustice for the sake of the people and for the great hospitable and philanthropist with your thunder-bolt of strength, power and energy. Lord of light and lustre, as the sun, you bring the cloud down in showers to the top of the mountain for the host, favourite of the visitors. Lord of sympathy and generosity, with your power and brilliance, you create great wealths of life, yes, and with your genius and philanthropy, bring up wealths of the world for universal benefit.

इन्द्रः समत्सु यजमानमार्यं पाव द्विश्वेषु शतमूतिराजिषु स्वर्मीळ्हेषाजिषु। मनव शासदव्रतान्त्वचं कृष्णामरन्धयत। द ा विश्वं ततृषाणमाषति न्यशसानमाषति ॥ ८॥

8. *Indraḥ samatsu yajamānamāryaṁ prāvad viśveṣu śatamūtirājiṣu svarmīḷheṣvājiṣu. Manave śasadavratān tvacaṁ kṛṣṇāmarandhayat. Dakṣanna viśvaṁ tatṛṣāṇamoṣati nyarśasāna-moṣati.*

Indra, ruler of the world, master of a hundred modes and means of protection and promotion, should

protect and advance the noble and creative yajamana in all the projects of public good, in all the programmes of heavenly light for the man of thought and pious intention and action. Let him correct and control the forces of indiscipline and lawlessness, overthrow the earth's cover of darkness, and like the generous benefactor enlighten all the seekers thirsting for light and knowledge and cauterise all the festering wounds of humanity.

सूरश्चक्रं प वृहज्जात आजसा पप्रित्व वाचमरुणा मुषाय-
तीशान आ मुषायति। उशना यत्परावता जगन्नूतय कव।
सुम्नानि विश्वा मनुषव तुविणिरहा विश्वेव तुविणिः॥ ९॥

9. *Sūraścakraṁ pra bṛhajjāta ojasā prapitve vāca-maruṇo muṣāyatīśāna ā muṣāyati. Uśanā yat parāvato'jagannūtaye kave. Sumnāni viśvā manuṣeva turvaṇirahā viśveva turvaṇiḥ.*

Indra, the sun, lord of crimson glory, rising from the vast spaces lights up the mighty wheel of the world, ravishes the imagination with its refulgence and inspires human speech to silence in adoration, and, ruling the world specially at the advance of the day and more in the northern solstice, it inspires as well as silences the speech with awe. O Poet divine, inspired with light, love and brilliance, come here on the earth from afar like a man divine, fast and faster, generous, all days every hour, and bring us the wealth and joys of the world for the protection and advancement of humanity.

स ना नव्यभिवृषकम उक्थः पुरां दतः पायुभिः पाहि शग्मः।
दिवादासभिरिन्द्र स्तवाना वावृधीथा अहाभिरिव द्याः॥ १०॥

10. *Sa no navyebhir-vṛṣakarmannukthaiḥ purāṁ dartaḥ pāyubhiḥ pāhi śagmaiḥ. Divodāsebhir-indra stavāno vāvṛdhīthā ahobhiriva dyauḥ.*

Indra, lord of light, might and power, ruler of the world, hero of generous and universal action, breaker of enemy strongholds, protect and promote us with the latest pious, admirable and blissful modes, means and actions of defence and development. Sung and celebrated by poets of enlightenment, you too rise and advance as the sun ascends high and higher day by day in heaven.

Mandala 1/Sukta 131

Indra Devata, Paruchhepa Daivodasi Rshi

इन्दा॑य॒ हि द्यारसु॑रा॒ अन॑म्न॒तन्दा॑य म॒ही पृ॑थि॒वी वरी॑मभिद्यु॒म्न-
सा॑ता॒ वरी॑मभिः । इन्द्रं॒ विश्व॑ स॒जाष॑सा द्र॒वासा॑ दधिर पु॒रः ।
इन्दा॑य॒ विश्वा॒ सव॑नानि॒ मानु॑षा रा॒तानि॑ सन्तु॒ मानु॑षा ॥ १ ॥

1. *Indrāya hi dyaurasuro anamnatendrāya mahī pṛthivī varīmabhir-dyumnasātā varīmabhiḥ. Indraṁ viśve sajoṣaso devāso dadhire puraḥ. Indrāya viśvā savanāni mānuṣā rātāni santu mānuṣā.*

The heavenly light of the sun and the cloud with all pranic energy do homage to Indra only. The mighty Prakrti and the earth, their best characteristic powers and virtues, do homage to Indra. All the divinities of nature and brilliancies of humanity together with unqualified love and faith do homage primarily to Indra as the Lord Supreme. May all the human work and wealth and the highest yajnic sessions be surrendered as gifts of homage to Indra, Lord Supreme of the universe.

विश्वेषु हि त्वा सवनेषु तुञ्जते समानमेकं वृषमण्यवः पृथक स्वः सनिष्यवः पृथक । तं त्वा नावं न पर्षणिं शूषस्य धुरि धीमहि। इन्द्रं न यज्ञश्चितयन्त आयवः स्तोमेभिरिन्द्र-मायवः ॥ २ ॥

2. *Viśveṣu hi tvā savaneṣu tuñjate samānamekaṁ vṛṣamaṇyavaḥ pṛthak svaḥ saniṣyavaḥ pṛthak. Taṁ tvā nāvaṁ na parṣaṇiṁ śūṣasya dhuri dhīmahi. Indraṁ na yajñaiścitayanta āyavaḥ stomebhir-indram-āyavaḥ.*

In all their yajnic projects of creation and development and in their acts of piety, all the liberal minded people and all seekers of heavenly bliss serve you and abide by you, sole one universal lord of existence, individually as well as together. To the same one lord we too belong, and we too love, meditate on and serve you, lord, with faith as the very centre of cosmic energy and as the saviour ship for crossing over the ocean of existence. All the people born and living on earth in their mortal existence and all the stars and planets in their songs and dance of adoration serve and worship the Lord as Indra, light of the world like the sun.

वि त्वा ततस्र मिथुना अवस्यवा व्रजस्य साता गव्यस्य निःसृजः स न्त इन्द निःसृजः । यद गव्यन्ता द्वा जना स्व१ यन्ता समूहसि। आविष्करिक्रद वृषणं सचाभुवं वज्रमिन्द सचाभुवम ॥ ३ ॥

3. *Vi tvā tatasre mithunā avasyavo vrajasya sātā gavyasya niḥsṛjaḥ sakṣanta indra niḥsṛjaḥ. Yad gavyantā dvā janā svaryantā samūhasi. Āviṣkari-krad vṛṣaṇaṁ sacābhuvaṁ vajramindra sacābhuvam.*

Indra, lord of might and prosperity, wedded couples, keen for protection and advancement united with you and going out in pursuit of their efforts to promote the wealth of cows, development of land and related knowledge, extend your glory and eliminate their want and suffering, since you inspire and exhort both men and women going out and achieving the light and joy of life when you open out and wield for action the thunderbolt of justice and protection, so generous, promotive and friendly to you and the people.

विदुष्ट अस्य वीर्यस्य पूरवः पुरा यदिन्द्र शारदीर्वातिरः
सासह्वाना अवातिरः। शासस्तमिन्द्र मर्त्यमयज्युं शवसस्पत।
महीममुष्णाः पृथिवीमिमा अपा मन्दसान इमा अपः ॥ ४ ॥

4. *Viduṣṭe asya vīryasya pūravaḥ puro yadindra śāradīravātiraḥ sāsahāno avātiraḥ. Śāsastamindra martyamayajyuṁ śavasaspate. Mahīmamuṣṇāḥ pṛthivīmimā apo mandasāna imā apaḥ.*

Indra, lord of power and management, the people would know and realise your usual power and valour when you, bold and challenging, would overcome the autumnal and wintry problems of life and society, reclaim the habitations, control the rivers, and restore total civic normalcy after rains, when, O lord of law and power, you tame the man who is selfish, possessive, uncreative, uncooperative and unyajnic, and when, happy at heart and creating the pleasure and joy of life, you release the great earth, release these waters and relieve these creative and cooperative people.

आदित्त अस्य वीर्यस्य चकिरन्मदेषु वृष गृशिजा यदाविथ
सखीयता यदाविथ। चकथ कारमभ्यः पृतनासु पर्वन्तव।
त अन्यामन्यां नद्यं सनिष्णत श्रवस्यन्तः सनिष्णत ॥ ५ ॥

5. *Ādit te asya vīryasya carkiran madeṣu vṛṣannuśijo yadāvitha sakhīyato yadāvitha. Cakartha kāramebhyaḥ pṛtanāsu pravantave. Te anyāmanyāṁ nadyaṁ saniṣṇata śravasyantaḥ saniṣṇata.*

Indra, lord of generosity, people loving and dedicated to you in their moods of joy praise and celebrate this valour and justice of yours since you protect and promote them, yes, promote and advance them, so friendly to you and to all as they are. You work wonders for them in their battles of life and production for proper distribution and participation while they, desiring their share of food and wealth, rightfully hope to gain one thing after another of the flow of national wealth.

उता ना अस्या उषसा जुषत ह्यर्कस्य बाधि हविषा हवीमभिः स्वषाता हवीमभिः। यदिन्द्र हन्तवे मृधा वृषा वज्रिञ्चिकेतसि। आ मे अस्य वधसा नवीयसा मन्म श्रुधि नवीयसः ॥ ६ ॥

6. *Uto no asyā uṣaso juṣeta hyarkasya bodhi haviṣo havīmabhiḥ svarṣātā havīmabhiḥ. Yadindra hantave mṛdho vṛṣā vajriñciketasi. Ā me asya vedhaso navīyaso manma śrudhi navīyasaḥ.*

Indra, lord of light, now listen and accept this joyous celebration of ours of the light of the dawn, know this prayer and, O shower of light and joy, accept our invocation and holy offerings since, O wielder of the thunderbolt, lord of generosity, you keep awake for us for the elimination of violence. Listen to this newest prayer of mine made in full knowledge in worship, listen and accept this latest thought and petition.

त्वं तमिन्द वावृधाना अस्मयुरमित्रयन्तं तुविजात मर्त्यं वज्रेण शूर मर्त्यम। जहि या नो अघायति शृणुष्व सुश्रवस्तमः। रिष्टं न याम्न्पभूतु दुमतिविश्वापभूतु दुमतिः ॥ ७ ॥

7. *Tvaṁ tamindra vāvṛdhāno asmayur-amitrayantaṁ tuvijāta martyaṁ vajreṇa śūra martyam. Jahi yo no aghāyati śṛṇuṣva suśravastamaḥ. Riṣṭaṁ na yāmannapa bhūtu durmatir-viśvāpa bhūtu durmatiḥ.*

Indra, lord of power and glory, ever exalting, friend of ours, universally famous, mighty bold, eliminate with the thunderbolt every man who entertains hate and enmity toward us and does sinful acts against us. Listen lord, since you are the closest listener. Let the man of evil intention be off from our way like one broken by evil. Let all evil intentions and evil designers be off and away from us.

Mandala 1/Sukta 132

Indra Devata, Paruchhepa Daivodasi Rshi

त्वया वयं मघवन्पूर्व्य धन इन्द्त्वातासासह्याम पृतन्यता वनुयाम वनुष्यतः। नदिष्ठ अस्मि हन्यधि वाचा नु सुन्वत। अस्मिन्यज्ञ वि चयमा भर कृतं वाजयन्ता भर कृतम ॥ १ ॥

1. *Tvayā vayaṁ maghavan pūrvye dhana indra tvotāḥ. Sāsahyāma pṛtanyato vanuyāma vanuṣyataḥ. Nediṣṭhe asminnahanyadhi vocā nu sunvate. Asmin yajñe vi cayemā bhare kṛtaṁ vājayanto bhare kṛtam.*

Indra, ruling lord of wealth and power, we pray, guided and protected by you and your power and

potential, let us face the men in the very first encounter, love, tolerate or fight who wish to love, contest or fight, and let us win the encounter. On this day right now at the closest, speak to one and all of those who are conducting the yajna of the business of corporate living. In this yajna of full measure, while we are up and doing and winning all round, let us choose the best meritorious line of action and let us choose you as our guide, leader and protector.

स्व॒ज॒ष भर॑ आ॒पस्य॒ वक्म॑न्युष॒बुध॒: स्व॒स्मि॒ ञ्ज॑सि का॒णस्य॒ स्व॒स्मि॒ ञ्ज॑सि। अह॒ न्दा॒ यथा॑ वि॒द शी॒ष्णाशी॑ष्णाप॒वाच्य॑:। अ॒स्म॒त्रा त॑ स॒ध्य॑क सन्तु रा॒तया॑ भ॒दा भ॒दस्य॑ रा॒तय॑:॥ २॥

2. *Svarjeṣe bhara āprasya vakmanyuṣarbudhaḥ svasminnañjasi krāṇasya svasminnañjasi. Ahannindro yathā vide śīrṣṇāśīrṣṇopavācyaḥ. Asmatrā te sadhryak santu rātayo bhadrā bhadrasya rātayaḥ.*

In the yajnic battle for the winning of light and joy, in the chant of the Apri hymns for divine favour, in the holy performance of the person rising at dawn, in the instant action of the man of love and grace, Indra destroys the obstacles in the way of action and achievement for the man who knows the favours of the lord, and for these the lord is adorable for every one and for the best among us. Just as Indra is favourable thus, so we pray to the lord: With us and for us as you always are, may all your gifts be for our good. May your gracious favours be good to the noble humanity.

तत्तु पयः पत्नथा त शुशुक्वनं यस्मिन्यज्ञ वार्मकृण्वत
यमृतस्य वारसि यम। वि तद्वोचरध्दितान्तः पश्यन्ति
रश्मिभिः। स घा विद् अन्विन्दो गवषणा बन्धुाद्भ्या
गवषणः ॥ ३ ॥

3. *Tat tu prayaḥ pratnathā te śúśukvanaṁ yasmin yajñe vāramakṛṇvata kṣayamṛtasya vārasi kṣayam. Vi tad voceradha dvitā'ntaḥ paśyanti raśmibhiḥ. Sa ghā vide anvindro gaveṣaṇo bandhukṣidbhyo gaveṣaṇaḥ.*

Indra, that Word of yours, that gracious gift, as ever, is brilliant. You are the ocean of Rta, eternal light and law of the truth of existence, the very home from where it flows like a river, like the radiation of sunlight. Pray speak of that same Word, reveal it in the yajna where they have created the choicest altar for your presence. Surely the same light the dedicated yajnics see within by the divine rays within and without. And I too would know of it then and realise. Truly Indra is the giver of knowledge, the Word, the cows and earthly wealth. He is the giver of these for the lovers and friends of our brethren. (The seeker of these too is Indra among humanity.)

नू इत्था त पूवथा च पवाच्यं यदङ्गिराभ्या वृणारप
वजमिन्द्र शि ा रप वजम। एभ्यः समान्या दिशा स्मभ्यं
जषि यात्सि च। सुन्वद्भ्या रन्धया कं चिदवतं हृणायन्तं
चिदवतम ॥ ४ ॥

4. *Na itthā te pūrvathā ca pravācyaṁ yadaṅgirobhyo'vṛṇorapa vrajamindra sikṣṇnapa vrajam. Aibhyaḥ samānyā diśā'smabhyaṁ jeṣi yotsi ca. Sunvadbhyo randhayā kaṁ cidavrataṁ hṛṇāyantaṁ cidavratam.*

Indra, surely the word which you thus reveal as before for the scholars dear as the breath of life, and the way you open the doors of knowledge and treasures of the world, teaching us the wisdom of eternity is worth admiration and celebration. You fight for us and win the victories in the same constant way for these and for us who distil the essence of things. Heat up and season those indisciplined and lawless people who are funny, angry, violent or thievish, yes, subject them to the crucibles of law and education and cleanse them to purity from culturelessness.

सं यज्जनान कर्तुभिः शूर इ यद्धने हित तरुषन्त श्रवस्यवः प य न्त श्रवस्यवः। तस्मा आयुः पजावदिद बाध अचन्त्याजसा। इन्द्र आक्यं दिधिषन्त धीतया दवाँ अच्छा न धीतयः ॥ ५ ॥

5. *Saṁ yajjanān kratubhiḥ śūra īkṣayaddhane hite taruṣanta śravasyavaḥ pra yakṣanta śravasyavaḥ. Tasmā āyuḥ prajāvadid bādhe arcantyojasā. Indra okyaṁ didhiṣanta dhītayo devāň acchā na dhītayaḥ.*

When Indra, brave and fearless lord of power and glory, by virtue of his wisdom and noble actions, closely surveys the forces of the people at the call of battle, the people, keen for honour, in love with fame, overcome all opposition, worship him and serve him with all their valour and lustre in the hour of crisis. They augment his life and morale as the hero of a mighty nation. Firm of mind and full of confidence, they repose complete faith in him as in the divinities and find their haven and home in him.

युवं तमिन्दापवता पुरायुधा या नः पृतन्यादप तन्तमिद्धतं वजंण तन्तमिद्धतम। दूर चत्ताय छन्त्सद गहनं यदिनं त। अस्माकं शत्रून परि शूर विश्वता दमा दषीष्ट विश्वतः ॥ ६ ॥

6. *Yuvaṁ tamindrāparvatā puroyudhā yo naḥ pṛtanyādapa taṁtamiddhataṁ vajreṇa taṁtamiddhatam. Dūre cattāyacchantsad gahanaṁ yadinakṣat. Asmākaṁ śatrūn pari śūra viśvato darmā darṣīṣṭa viśvataḥ.*

You both, Indra and the forces, like lightning and the mountain, fighting in the forefront, destroy with the thunderbolt everyone whosoever come to attack and fight us, see that they are destroyed first to the last, whosoever it be, even running far away for cover or even if one has gone deep into the bunker. O lord of valour and lustre, router of the deadly forces, destroy our enemies all round, crush them everywhere.

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Indra Devata, Paruchhepa Daivodasi Rshi

उभ पुनामि रादसी ऋतन दुहा दहामि सं महीरनिन्दाः। अभिव्लग्य यत्र हता अमित्रा वलस्थानं परि तृ हा अशरन ॥ १ ॥

1. *Ubhe punāmi rodasī ṛtena druho dahāmi saṁ mahīranindrāḥ. Abhivlagya yatra hatā amitrā vailasthānaṁ pari tṛḷhā aśeran.*

I purify the earth and heavens both by the light of truth and the fire and fragrance of yajna, creative and cooperative action. I subject the elements of hate and chaos to the heat and power of law and discipline

and burn off the anti-Indra forces on earth to naught. And having thus seized and crushed the unfriendly elements wherever they happen to be active, and confirmed that they are dead and gone, I let them lie asleep in their grave.

अभिव्लग्या चिदद्रिवः शीषा यातुमतीनाम ।
छिन्धि वटूरिणा पदा महावटूरिणा पदा ॥ २ ॥

2. *Abhivlagyā cidadrivaḥ śīrṣā yātumatīnām.*
Chindhi vaṭūriṇā padā mahāvaṭūriṇā padā.

Indra, lord of yajna, power and law, firm as rock and generous as cloud, having caught the lawless and the violent by the head of the evil-minded, crush them under the wide wide foot, crush them by the rising forces of the youth.

अवासां मघवञ्जहि शधा यातुमतीनाम ।
वलस्थानक अमक महावलस्थ अमक ॥ ३ ॥

3. *Avāsāṁ maghavañjahi śardho yātumatīnām.*
Vailasthānake armake mahāvailasthe armake.

Indra, maghavan, lord of world power and wealth, break down and destroy the force of the evil-minded and throw them out deep into the vault of darkness, into the hideous world of sin and death.

यासां तिस्रः पञ्चाशता भिव्लङ्गैरपावपः ।
तत्सु ते मनायति तकत्सु ते मनायति ॥ ४ ॥

4. *Yāsāṁ tisraḥ pañcāśato'bhivlaṅgairapāvapaḥ.*
Tat su te manāyati takat su te manāyati.

Indra, now that you have routed the three times

fifty forces of those agents of hate and violence by your tactics of seizure and attack, that act excites holy admiration and celebration, hearty admiration and reverence.

पिशङ्गभृष्टिमम्भृणं पिशाचिमिन्द्र सं मृण ।
सर्वं र ा नि बर्हय ॥ ५ ॥

5. *Piśaṅgabhṛṣṭimambhṛṇaṁ piśācimindra saṁ mṛṇa. Sarvaṁ rakṣo ni barhaya.*

Indra, destroy the fierce ogres of the lance of red blood and root out the demons all over.

अवमह इन्द दादृहि श्रुधी नः शुशाच हि द्याः ा न भीषाँ अदिवा घृणा ा भीषाँ अदिवः । शुष्मिन्तमा हि शुष्मिभिर्वधरुगभिरीयस । अपूरुषघ्ना अपतीत शूर सत्वभिस्त्रिसप्तः शूर सत्वभिः ॥ ६ ॥

6. *Avarmaha indra dādṛhi śrudhī naḥ śuśoca hi dyauḥ kṣā na bhīṣāň adrivo ghṛṇānna bhīṣāň adrivaḥ. Śuṣmintamo hi śuṣmibhirvadhairugrebhirīyase. Apūruṣaghno apratīta śura satvabhistrisaptaiḥ śura satvabhiḥ.*

Indra, lord of earth and heaven, bring down that fierce demon and break him to pieces. Listen to our prayer. Purify and let the earth shine like heaven with tremendous light, lord of clouds and mountains, let the earth shine with the rule of law as by the blaze of light, lord of earth and heaven. Lord of highest power, you move on wielding the most powerful and lustrous weapons of law and punishment. Gracious and non-violent with noble humanity, quiet, unseen and brave, you move with thrice seven heroic purities of existence,

O noblest lord, with the purest and holiest verities of life.

व॒नाति॒ हि सु॒न्वन् त्यं॒ परी॑णसः सु॒न्वा॒ना हि ष्मा॒ यज॒त्यव॒ द्विषो॑ द॒वाना॒मव॒ द्विष॑ः। सु॒न्वा॒न इत्सि॑षासति स॒हस्रा॑ वा॒ज्यव॑ृतः। सु॒न्वा॒नायन्दा॑ ददात्या॒भुवं॑ र॒यिं द॑दात्या॒भुव॑म॥ ७॥

7. *Vanoti hi sunvan kṣayaṁ parīṇasaḥ sunvāno hi ṣmā. Yajatyava dviṣo devānāmava dviṣaḥ. Sunvāna it siṣāsati sahasrā vājyavṛtaḥ. Sunvānāyendro dadātyābhuvaṁ rayiṁ dadātyābhuvam.*

The yajamana who performs yajna and distils the soma prays for a home and gets one. Organising the yajna and the distillation of the soma of joy and prosperity, he drives away many envious enemies by yajna, drives the enemies of noble people away. The organiser of yajna, fast, intelligent and wise, open, free and fearless wants to create a hundred things, and Indra, lord of creation, power and generosity creates and gives blissful wealth for the yajnic people, yes, the lord blesses with the gift of wealth, peace and joy.

Mandala 1/Sukta 134

Vayu Devata, Paruchhepa Daivodasi Rshi

आ त्वा॒ जुवो॑ रारहा॒णा अ॒भि प्रया॒ वाया॒ वह॑न्त्विह पू॒वपी॑तय॒ सोम॑स्य पू॒वपी॑तय। ऊ॒ध्वा त॒ अनु॑ सू॒नृता॒ मन॑स्तिष्ठतु जान॒ती। नि॒युत्व॑ता॒ रथ॒ना या॑हि दा॒वन॒ वाया॑ म॒खस्य॑ दा॒वन॑॥ १॥

1. *Ā tvā juvo rārahāṇā abhi prayo vāyo vahantviha pūrvapītaye somasya pūrvapītaye. Ūrdhvā te anu sūnṛtā manastiṣṭhatu jānatī. Niyutvatā rathenā yāhi dāvane vāyo makhasya dāvane.*

Vayu, spirit of yajnic vitality, may the fast currents of cosmic energy with love and caress escort and bring you here for a drink up of soma first of all, drink of fragrance as ever before, and your consort, upward current on the circuitous wave, recognising you as her partner and offering herself as an oblation, join you in the cycle of yajnic transmission of fragrance. Come, yoke the horses to the chariot and fly with your gifts for the generous yajamana.

मन्दन्तु त्वा मन्दिना वायविन्दवो स्मत्काणासः सुकृता अभिद्यवो गाभिः काणा अभिद्यवः। यद्ध काणा इरध्यै द ईं सचन्त ऊतयः। सधीचीना नियुतो दावने धिय उप बुवत ईं धियः॥ २॥

2. *Madantu tvā mandino vāyavindavo'smat krāṇāsaḥ sukṛtā abhidyavo gobhiḥ krāṇā abhidyavaḥ. Yaddha krāṇā iradhyai dakṣaṁ sacanta ūtayaḥ. Sadhrīcīnā niyuto dāvane dhiya upa bruvata īṁ dhiyaḥ.*

And O Vayu, cyclic energy of nature divine, may the exhilarating vapours of our yajna, well-created and activated by our libations into the fire, brilliant as light, radiating with the waves of the earth energy and rising with the rays of the sun join and vitalise you. The dynamic people exerting for advancement achieve divine protection and success. Only the intelligent ones working together in unison with yajna and divine energy receive and reveal the power and wisdom for the generous yajamana.

वायुयुङ्क्ः राहिता वायुररुणा वायू रथं अजिरा धुरि वा हवं वहिष्ठा धुरि वा हवं। प बाधया पुरन्धिं जार आ ससतीमिव। प च या रादसी वासयाषसः श्रवस वासयाषसः॥ ३॥

3. *Vāyuryuṅkte rohitā vāyurarūṇā vāyū rathe ajirā dhuri voḷhave vahiṣṭhā dhuri voḷhave. Pra bodhayā purandhiṁ jāra ā sasatīmiva. Pra cakṣaya rodasī vāsayoṣasaḥ śravase vāsayoṣasaḥ.*

Vayu yokes the red and the orange red of nature's powers such as fire and light, and it inspires the dawn and the sun. It uses all the dynamic sources of energy and power such as air and wind, fire and sunlight, the mind and senses, and the flow of water, all strongest and most impetuous for transport and communication. It awakens them and yokes them to the chariot of cosmic movement. O Vayu, come and wake up and energise life like a lover who wakes up and impassions a sleeping beauty. Light up the heaven and earth, light up the dawns. Light up the dawn of new life and let it rise to the top of glory.

तुभ्यमुषासः शुचयः परावति भद्रा वस्त्रा तन्वत दंसु रश्मिषु चित्रा नव्येषु रश्मिषु। तुभ्यं धेनुः सबर्दुघा विश्वा वसूनि दोहते। अजनया मरुतो वक्षणाभ्य दिव आ वक्षणाभ्यः॥ ४॥

4. *Tubhyam-uṣāsaḥ śucayaḥ parāvati bhadrā vastrā tanvate daṁsu raśmiṣu citrā navyeṣu raśmiṣu. Tubhyaṁ dhenuḥ sabardughā viśvā vasūni dohate. Ajanayo maruto vakṣaṇābhyo diva ā vakṣaṇābhyaḥ.*

For you, O Vayu, Divine Energy, the purest and brightest blissful lights of the dawn in far off spaces wondrously weave the designs of world beauty in sunlight, in the newest colourful rays of light. For you the all generous cow produces all the milky wealths of

food and energy, the divine voice of universal potency brings all the wealths of world knowledge. For you do the winds unborn drink up the vapours from the flowing streams of water and yajna fragrances, and then from heaven shower the rain of water, energy and bliss for the world.

तुभ्यं शुकासः शुचयस्तुरण्यवा मदेषूगा इषणन्त भुवण्य-
पामिषन्त भुवणि। त्वां त्सारी दसमाना भगमीट्ट तक्ववीय।
त्वं विश्वस्माद्भुवनात्पासि धर्मणा सुर्यात्पासि धर्मणा॥ ५॥

5. *Tubhyaṁ śukrāsaḥ śucayasturaṇyavo madeṣūgrā iṣaṇanta bhurvaṇyapāmiṣanta bhurvaṇi. Tvāṁ tsārī dasamāno bhagamīṭṭe takvavīye. Tvaṁ viśvasmād bhuvanāt pāsi dharmaṇā'suryāt pāsi dharmaṇā.*

The brilliant, pure and radiant, fast and zealous, and the blazing geniuses in the ecstasy of meditation, in the rapid flow of their karmas have desire only for you, have love but only for you in the intensity of their karma and devotion. The man of strength and generosity going by safest high ways worships you, lord giver of wealth and power of the world. You alone, by Dharma save from all the evils of the world, you alone help us cross through the world through Dharma.

त्वं नो वायवषामपूर्व्यः सामानां पथमः पीतिमर्हसि। सुतानां
पीतिमर्हसि। उता विहुत्मतीनां विशां ववजुषीणाम। विश्वा
इत्ते धनवा दुह्र आशिरं घृतं दुह्रत आशिरम॥ ६॥

6. *Tvaṁ no vāyaveṣāmapūrvyaḥ somānāṁ prathamaḥ pītimarhasi sutānāṁ pītimarhasi. Uto vihutmatīnāṁ viśāṁ vavarjuṣīṇām. Viśvā it te dhenavo duhra āśiraṁ ghṛtaṁ duhrata āśiram.*

O Vayu, first, unprecedented and eternal lord, you alone deserve to drink of these soma essences distilled by us, you alone deserve to receive the offer of our acts of worship. You alone are the object of worship by purified intelligences and dedicated souls of the people. All dynamics of the world, lights of the suns, earths of the universe, divinities of nature and geniuses of humanity offer the milk of worship, they offer the ghrta of milky soma in the divine fire for you, only for you.

Mandala 1/Sukta 135

Vayu Devata, Paruchhepa Daivodasi Rshi

स्तीर्णं बर्हिरुप नो याहि वीतयं सहस्त्रेण नियुता नियुत्वत
शतिनीभिनियुत्वत। तुभ्यं हि पूवपीतय दवा दवायं यमिर।
प तं सुतासा मधुमन्ता अस्थिरन्मदाय कत्वं अस्थिरन ॥ १ ॥

1. *Stīrṇaṁ barhirupa no yāhi vītaye sahasreṇa niyutā niyutvate śatinībhir-niyutvate. Tubhyaṁ hi pūrvapītaye devā devāya yemire. Pra te sutāso madhumanto asthiran madāya kratve asthiran.*

Vayu, the assembly hall is ready, the holy seat is laid, come fast, come close, come for certain by the chariot drawn by a thousand horses, for rest and drink of soma reserved for the hero of a hundred forces. The devas, saints and sages brilliant all, have prepared and reserved the soma for you first by virtue of your divinity. May the honey drinks of distilled soma be sure and stable, reserved for your delight in the joint yajna of corporate action.

तुभ्यायं सामः परिपूता अदिभिः स्पार्हा वसानः परि काशमषति शुका वसाना अषति। तवायं भाग आयुषु सामा दवषु हूयत। वह वाया नियुता याह्यस्मयुजुषाणा याह्यस्मयुः ॥ २ ॥

2. *Tubhyāyaṁ somaḥ paripūto adribhiḥ spārhā vasānaḥ pari kośamarṣati śukrā vasāno arṣati. Tavāyaṁ bhāga āyuṣu somo deveṣu hūyate. Vaha vāyo niyuto yāhyasmayurjuṣāṇo yāhyasmayuḥ.*

For you does this soma distilled and purified with soma-stones and filters, seasoned by clouds, coveted and brilliant, over flows the jar. Pure, brilliant and exciting, it flows and overflows. This soma share of yours, delightful and exciting, is loved and honoured among the youth and learned divines. For this you are invoked and invited. Go, with love, your chariot driven by the team of horses impetuous as the winds, come for us and take your share of the beauty and ecstasy of life.

आ ना नियुद्भिः शतिनीभिरध्वरं सहस्त्रिणीभिरुप याहि वीतय वाया हव्यानि वीतय। तवायं भाग ऋत्वियः सरश्मिः सूय सचा। अध्वयुभिरमाणा अयंसत वाया शुका अयंसत ॥ ३ ॥

3. *Ā no niyudbhiḥ śatinībhiradhvaraṁ sahasriṇībhir-upa yāhi vītaye vāyo havyāni vītaye. Tavāyaṁ bhāga ṛtviyaḥ saraśmiḥ sūrye sacā. Adhvaryubhir-bharamāṇā ayaṁsata vāyo śukrā ayaṁsata.*

O Vayu, lord of power, force and tempestuous speed, come to our yajnic project of love and non-violence for protection and participation to enjoy our

offerings and hospitality. Come by your chariot drawn by hundreds and thousands of horses. Here is your share of holy offerings in accordance with the time and season, reinforced with the energy of light radiating from the sun. It is prepared by our high-priests of yajna, stored and reserved by them and to be offered by them to you, O Vayu, an offering holiest pure and paradisal!

आ वां रथो नियुत्वान्वक्षदवसे भि प्रयांसि सुधितानि वीतये वायो हव्यानि वीतये। पिबतं मध्वो अन्धसः पूर्वपेयं हि वां हितम। वायवा चन्द्रेण राधसा गतमिन्द्रश्च राधसा गतम॥ ४॥

4. *Ā vāṁ ratho niyutvān vakṣadavase'bhi prayāṁsi sudhitāni vītaye vāyo havyāni vītaye. Pibataṁ madhvo andhasaḥ pūrvapeyaṁ hi vāṁ hitam. Vāyavā candreṇa rādhasā gatamindra-śca rādhasā gatam.*

O Vayu, may the chariot equipped with horses fast as winds bring both of you, Vayu and Indra, like ruler and commander, for our protection and for our choicest offerings prepared in faith with love, yes for your gracious acceptance of our gifts. Come and drink of the honey sweets of soma reserved as special drink for you first and exclusively. Vayu, come with the golden gift of wealth and power, and may Indra also come with the wealth of universal value and success.

आ वां धिया ववृत्युरध्वराँ उपमिन्दुं ममृजन्त वाजिनमाशुमत्यं न वाजिनम। तषां पिबतमस्मयू आ ना गन्तमिहात्या। इन्द्रवायू सुतानामदिभियुवं मदाय वाजदा युवम॥ ५॥

5. *Ā vāṁ dhiyo vavṛtyuradhvarāṅ upemamindumṁ marmṛjanta vājinamāśumatyaṁ na vājinam. Teṣāṁ pibatamasmayū ā no gantamihotyā. Indravāyū sutānāmadribhiryuvaṁ madāya vājadā yuvam.*

O Indra and Vayu, ruler and commander of the world, lords of intelligence and power, come close, and may your intelligence and power strengthen and vitalise our yajnic actions and inspire men of knowledge and wisdom, and may they refine and reinforce this soma and this wealth and honour and this dynamism of ours as a groom refines and refreshes a fleet and impetuous horse. May they come for our protection and advancement and drink of these soma juices prepared with stones and seasoned with the vapours of clouds for the gift of joy and excitement. O Indra and Vayu, givers of joy and strength and speed, come both for the joy of life for you and for ourselves.

इ॒म वां॑ सामा॑ अ॒प्स्वा सु॒ता इ॒हाध्व॒र्यु॒भि॒र्भ॒रमा॑णा अयंसत॒ वायो॑ शु॒का अ॑यंसत। ए॒त वा॑म॒भ्य॑सृ ात ति॒रः प॒वित्र॑मा॒शव॑ः। यु॒वा॒यवा ति॒ रामा॑ण्य॒व्यया॒ सामा॑सा॒ अत्य॒व्यया॑॥ ६॥

6. *Ime vāṁ somā apsvā sutā ihādhvaryubhirbharamāṇā ayaṁsata vāyo śukrā ayaṁsata. Ete vāmabhyasṛkṣata tiraḥ pavitramāśavaḥ. Yuvāyavo'ti romāṇyavyavā somāso atyavyayā.*

Vayu, these soma juices extracted and distilled here in yajnas, perfected by the priests, pure and exciting, may reach you, must reach you both, Vayu and Indra. These, flowing to you both in cross currents as if eager for you are created for you and flow to you.

These are of imperishable strength and vitality and have been filtered through woollen filters of permanent value. The inspiration is even more than permanent, beyond imperishment.

अति॑ वाया सस॒ता या॑हि॒ शश्व॑ता॒ यत्र॒ गाव॒ा वद॑ंति॒ तत्र॑ गच्छतं गृ॒हमिन्द्र॑श्च गच्छतम । वि सू॒नृ॒ता॒ दर्दृ॑श्र॒ रीय॑त घृ॒तमा पू॒णया॑ नि॒युता॑ याथा अध्व॒रमिन्द्र॑श्च याथा अध्व॒रम ॥ ७ ॥

7. *Ati vāyo sasato yāhi śaśvato yatra grāvā vadati tatra gacchataṁ gṛhamindraśca gacchatam. Vi sūnṛtā dadṛśe rīyate ghṛtamā pūrṇayā niyutā yātho adhvaramindraśca yātho adhvaram.*

O Vayu, power of speed and knowledge, pass by the idle and the sleeping. Both of you, Indra and Vayu, go to the lovers of permanent values and knowledge, there to the house where the voice of soma chant is heard, where truth and universal law of the universe is celebrated in yajna, and where ghrta flows into the yajna fire. Go to the yajna both of you, to the house of yajna by the chariot drawn by a team of horses in full and perfect form.

अत्राह॒ तद्व॑हथ॒ मध्व॒ आहु॑तिं॒ यमश्व॒त्थमु॑प॒तिष्ठ॑न्त जा॒यव॒ा स्म त सं॑न्तु जा॒यव॑ः । सा॒कं गाव॒ः सुव॑त॒ पच्य॑त॒ यव॒ा न त॑ वाय॒ उप॑ दस्यन्ति ध॒नव॒ा नाप॑ दस्यन्ति ध॒नव॑ः ॥ ८ ॥

8. *Atrāha tad vahethe madhva āhutiṁ yamaśv-attham-upatiṣṭhanta jāyavo'sme te santu jāyavaḥ. Sākaṁ gāvaḥ suvate pacyate yavo na te vāya upa dasyanti dhenavo nāpa dasyanti dhenavaḥ.*

O noble Vayu and Indra, breath and powers of omniscience and omnipotence, scholar and commander,

bring us here that holy fragrance of knowledge and power to our social yajna by which the rising youth aspiring for victory, sitting round you like nestlings in the sacred peepal tree, may benefit and reach the goal of their ambition. Our cows, our lands, our voices bear fruit. Our grains ripen, our individual and collective endeavours mature and prosper. O Vayu, your gifts of creation never decrease, your words never go waste, nor are they ever stolen away.

इम य त सु वायो बाह्वोजसो न्तर्नदी ते पतयन्त्युक्षणो महि वाधन्त उक्षणः। धन्वञ्चिद ये अनाशवो जीराश्चिदगिराकसः। सूर्यस्येव रश्मयो दुर्नियन्तवो हस्तयोर्दुर्नियन्तवः॥ ९॥

9. *Ime ye tu su vāyo bāhvojaso'ntarnadī te patayantyukṣaṇo mahi vrādhanta ukṣaṇaḥ. Dhanvañcid ye anāśavo jīrāścidagiraukasaḥ. Sūryasyeva raśmayo durniyantavo hastayordur-niyantavaḥ.*

These warriors of yours, strong of arm and virile they are. Generous and creative, they sanctify the earth. They fly in space between earth and heaven, and, themselves rising in glory, they add to the glory of earth and heaven. Rising to the stars like the winds they are steady and self-restrained. Impetuous as they are like the winds, their rest and home is beyond words. Untamable they are like the sunbeams, and awful to handle by the hands.

Mandala 1/Sukta 136

Mitra-Varuna Devata, Paruchhepa Daivodasi Rshi

प सु ज्यष्ठं निचिराभ्यां बृह ामा हव्यं मतिं भरता मृळयद्भ्यां स्वादिष्ठं मृळयद्भ्याम। ता समाजा घृतासुती यज्ञयज्ञ उपस्तुता। अथनाः त्रं न कुतश्चनाधृष दवत्वं नू चिदाधृष॥ १॥

1. *Pra su jyeṣṭhaṁ nicirābhyāṁ bṛhannamo havyaṁ matiṁ bharatā mṛḷayadbhyāṁ svādiṣṭhaṁ mṛḷayadbhyām. Tā samrājā ghṛtāsutī yajñeyajña upastutā. Athainoḥ kṣatraṁ na kutaścanādhṛṣe devatvaṁ nū cidādhṛṣe.*

Take the best and amplest food, and songs and tributes of adoration, holy and most delicious, and offer to the eternal, beneficent and gracious lords Mitra and Varuna, universal friend and adored love of everybody's choice. Brilliant are they, regaled, revered and worshipped in yajna after yajna of social and sacred programmes with ghrta which they love and consume with delight. Their rule and power of order none can challenge, their brilliance and divinity none can resist.

अदशि गातुरुरव वरीयसी पन्था ऋतस्य समयंस्त रश्मिभिश्च ुभगस्य रश्मिभिः। द्यु ं मित्रस्य सादनमयम्णा वरुणस्य च । अथा दधात बृहदुक्थ्यं वय उपस्तुत्यं बृहद वयः॥ २॥

2. *Adarśi gātururave varīyasī panthā ṛtasya samayaṁsta raśmibhiścakṣurbhagasya raśmibhiḥ. Dyukṣaṁ mitrasya sādanamaryamṇo varuṇasya ca. Athā dadhāte bṛhadukthyaṁ vaya upastutyaṁ bṛhad vayaḥ.*

The great earth is lit for a wide range of activities for the day. The path of Rtam, divine truth of Law and yajna is revealed by the rays of the sun, bright as the rays themselves, as the eye of the lord of world's wealth has opened with the sun. The heavenly seats of Mitra, Aryama and Varuna, lords of love, justice and freedom, are bright on high. The divinities of nature bear and bring for humanity admirable food, health and long age. The noblest of humanity bear and offer holy offerings to the divinities of yajna with faith and holy chants of Vedic hymns.

ज्यातिष्मतीमदितिं धारयत्क्षितिं स्वर्वतीमा सचत दिवदिव जागृवांसा दिवदिव। ज्यातिष्मत क्षत्रमाशात आदित्या दानुनस्पती। मित्रस्तयावरुणा यातयज्जना यमा यातयज्जनः ॥ ३ ॥

3. *Jyotiṣmatīmaditiṁ dhārayatkṣitiṁ svarvatīmā sacete divedive jāgṛvāṁsā divedive. Jyotiṣmat kṣatramāśāte ādityā dānunaspatī. mitrastayorvaruṇo yātayajjano'ryamā yātayajjanaḥ.*

Mitra and Varuna, centripetal and centrifugal powers of cosmic energy, which are the Adityas, children of Aditi, infinite and inviolable power of the omnipotent Lord, sustain the beautiful and paradisal indivisible earth joined with the self-luminant heaven day by day constantly. Ever wakeful are they, day in and day out, without a wink of sleep. They are supporters and protectors of the generous and motivated people and they pervade, unite and maintain the grand order of the earth and the world. Aryama, cosmic dynamics, ordains and harmonises the powers of the two, Mitra and Varuna, inspires the human creation and impels the entire

universe of the Lord's creation.

अयं मित्राय वरुणाय शन्तमः सामा भूत्ववपानेष्वाभगा दवा दवष्वाभगः । तं दवासा जुषरत विश्व अद्य सजाषसः । तथा राजाना करथा यदीमह ऋतावाना यदीमह ॥ ४ ॥

4. *Ayaṁ mitrāya varuṇāya śaṁtamaḥ somo bhūtva-vapāneṣvābhago devo deveṣvābhagaḥ. Taṁ devāso juṣerata viśve adya sajoṣasaḥ. Tathā rājānā karatho yadīmaha ṛtāvānā yadīmahe.*

May this Soma, holy peace and brilliant justice of the social order, be most joyous and blissful for Mitra and Varuna, friendly and the best intelligent powers be harbinger of honour and good fortune among saints and sages and in the daily business and yajnic programmes of national activity. May all the noble powers today, observing the common universal Dharma, serve the same peace and justice. May the ruling powers, observing the universal law, accept and do what we ask for, what we, observing the universal law, suggest they ought to do.

या मित्राय वरुणायाविधज्जना नवाणं तं परि पाता अंहसा दाश्वांसं मतमंहसः । तमयमाभि रक्षात्यृजूयन्तमनु वतम । उक्थय एनाः परिभूषति वतं स्तामराभूषति वतम ॥ ५ ॥

5. *Yo mitrāya varuṇāyāvidhajjano'narvāṇaṁ taṁ pari pāto aṁhaso dāśvāṁsaṁ martamaṁhasaḥ. Tamaryamābhi rakṣatyṛjūyantamanu vratam. Ukthairya enoḥ paribhūṣati vrataṁ stomairā-bhūṣati vratam.*

The man who serves Mitra, lord protector and friend of all, and Varuna, lord supreme of love and

justice, is generous, free from jealousy and irresistible. The lords save him from sin and protect him against evil and wickedness. Aryama, lord of universal law, gives him all round protection and promotion who is simple and honest in character and behaviour and submits to the divine law and discipline in word and deed, who honours the discipline of Mitra and Varuna with sincere words of thanks and praise and, in obedience to their law, abides by them in creative acts of yajna in regular seasonal performances.

नमो॑ दि॒व बृ॑ह॒त राद॑सीभ्यां मि॒त्राय॑ वाच॒ं वरु॑णाय मी॒ हुष॑ सुमृळी॒काय॑ मी॒ हुष॑। इन्द्र॑मग्निमुप॑ स्तुहि द्यु॒ मय॒मणं॒ भग॑म। ज्योग्जीव॑न्तः प॒जया॑ सचमहि॒ साम॑स्या॒ती स॑चमहि ॥ ६ ॥

6. *Namo dive bṛhate rodasībhyāṁ mitrāya vocaṁ varuṇaya mīḷhuṣe sumṛḷīkāya mīḷhuṣe. Indramagnimupa stuhi dyukṣamaryamaṇaṁ bhagam. Jyogjīvantaḥ prajayā sacemahi somasyotī sacemahi.*

We offer words of praise and homage in honour of the great heaven of light, the earth and the skies, Mitra, lord of universal friendship, Varuna, lord supreme of love and choice, generous, blissful and virile. O man, sing in praise of Indra, lord of power, Agni, lord of light and leadership, the lord of heavenly light, Aryama, lord of the stars, and Bhaga, lord of wealth and honour. O Lord, living long, we pray, may we be blest with good family and friends, may we enjoy the protection of Soma, lord of peace, light and joy of the world.

ऊ॒ती द॒वानां॑ व॒यमिन्द॑वन्ता मंसी॒महि॒ स्वय॑शसा म॒रुद्भिः॑। अ॒ग्निमि॒त्रा वरु॑ण॒ः शम॑ यंस॒न तद॑श्याम म॒घवा॑ना व॒यं च॑ ॥ ७ ॥

7. *Ūtī devānāṁ vayamindravanto maṁsīmahi svayaśaso marudbhiḥ. Agnirmitro varuṇaḥ śarma yaṁsan tadaśyāma maghavāno vayaṁ ca.*

Blest with wealth and power, enjoying fame and glory, now our own, with youth vibrant as the winds, we set our heart and mind on the protection of divinities and the best great powers of humanity. We pray may Agni, lord of light and energy, Mitra, the sun, and Varuna, the moon, grant us peace, comfort and joy of a happy home, and we resolve that, having that bounty and munificence of the divinities, we endeavour to do our Karma and achieve the same.

Mandala 1/Sukta 137

Mitra-Varuna Devata, Paruchhepa Daivodasi Rshi

सुषुमा यातमद्रिभिर्गाश्रीता मत्सरा इमे सोमासो मत्सरा इमे। आ राजाना दिविस्पृशा स्मत्रा गन्तमुप नः। इमे वां मित्रावरुणा गवाशिरः सोमाः शुक्रा गवाशिरः॥ १॥

1. *Suṣumā yātamadribhirgośrītā matsarā ime somāso matsarā ime. Ā rājānā divispṛśā 'smatrā gantamupa naḥ. Ime vāṁ mitrāvaruṇā gavāśiraḥ somāḥ śukrā gavāśiraḥ.*

O Mitra and Varuna, dear as the very breath of life and motion of our blood, friends of our darling choice, dazzling with splendour and soothing with beauty as the sun and the moon, touching the very heights of heaven in your character and action, come both, come close to us all and join us. You are ours, our saviours and protectors. We distill these soma drinks of life for you. They are refined with soma-stones and

replete with the showers of the clouds, mixed with cows milk and ripened with sun-rays. Exciting are these, ecstatic with sensuous joy and sobering with spiritual peace and enlightenment. These soma gifts of life, lustrous and delicious essences of the foods of the earth and light of the sun are for you, Mitra and Varuna, darlings of our love and admiration in faith, constant companions as day and night.

इम आ यातमिन्दवः सामासा दध्याशिरः सुतासा दध्याशिरः। उत वामुषसा बुधि साकं सूयस्य रश्मिभिः। सुता मित्राय वरुणाय पीतय चारुरृतायं पीतयं॥ २॥

2. *Ima ā yātamindavaḥ somāso dadhyāśiraḥ sutāso dadhyāsiraḥ. Uta vāmuṣaso budhi sākaṁ sūryasya raśmibhiḥ. Suto mitrāya varuṇāya pītaye cārurṛtāya pītaye.*

O Mitra and Varuna, bright friend as the day and highest lord of wisdom, broad as the sky and deep as the night, come, these nectar drops of soma mixed with curds, distilled at the break of dawn and matured with life-giving rays of the sun, are for you both, yes, distilled for the drink of Mitra and Varuna, matured for a soothing, inspiring and enlightening drink of the truth and essence of law of the world of existence for both our friends and wise teachers, ideals of our love and cherished choice and for the dearest lover of truth.

तां वां धनुं न वासरीमंशुं दुहन्त्यदिभिः सामं दुहन्त्यदिभिः। अस्मत्रा गन्तमुप ना वाञ्छा सामपीतय। अयं वां मित्रावरुणा नृभिः सुतः साम आ पीतयं सुतः॥ ३॥

3. *Tāṁ vāṁ dhenuṁ na vāsarīmaṁśuṁ duhantyadribhiḥ somaṁ duhantyadribhiḥ. Asmatrā gantamupa no'rvāñcā somapītaye. Ayaṁ vāṁ mitrāvaruṇā nṛbhiḥ sutaḥ soma ā pītaye sutaḥ.*

O Mitra and Varuna, best of friends and highest order of the wise, our people extract and distil the soma drink for you from delicate shoots of soma plant crushed with soma stones and seasoned with showers, yes, they extract this soma as they milk a fertile generous cow. Saviours and protectors of us all, come here close to us upfront for a drink of soma and for protection of the soma joy of the people. Listen both of you graciously, Mitra and Varuna, these somas are distilled by all our people for you, for your drink, delightful drink of soma distilled for you.

Mandala 1/Sukta 138

Pusa Devata, Paruchepa Daivodasi Rshi

पप्र पूष्णस्तुविजातस्य शस्यत महित्वमस्य तवसा न तन्दत स्तात्रमस्य न तन्दत। अर्चामि सुम्नय ाहमन्त्यूतिं मयाभुवम। विश्वस्य या मन आयुयुव मखा दव आयुयुव मखः ॥ १ ॥

1. *Prapra pūṣṇastuvijātasya śasyate mahitvamasya tavaso na tandate stotramasya na tandate. Arcāmi sumnayannahamantyūtiṁ mayobhuvaṁ. Viśvasya yo mana āyuyuve makho deva āyuyuve makhaḥ.*

The greatness and grandeur of this Pusha, lord of living power, protection and promotion, renowned among the strongest, resounds all round. None can violate his prowess, none can destroy his knowledge and fame. Dedicated to peace and well-being, I adore

him, the very image of strength and protection, embodiment of peace and joy. Lord of social cohesion and holy union in yajna, he unites the minds of all humanity. Brilliant and generous, yajna itself, he joins everything together in existence as one integrated organismic whole.

प हि त्वा॑ पूष ाजि॒रं न याम॑नि॒ स्ताम॑भिः कृ॒ण्व ऋ॒णवा॒ यथा॒ मृध॒ उष्टा॒ न पीप॑रा॒ मृध॑ः। हु॒व यत्त्वा॑ मया॒भुवं॑ द॒वं स॒ख्याय॒ मर्त्य॑ः। अ॒स्माक॑मा॒ङ्गूषान द्यु॒म्निन॑स्कृधि॒ वाज॑षु द्यु॒म्निन॑स्कृधि॥ २॥

2. *Pra hi tvā pūṣannajiraṁ na yāmani stomebhiḥ kṛṇva ṛṇavo yathā mṛdha uṣṭro na pīparo mṛdhaḥ. Huve yat tvā mayobhuvaṁ devaṁ sakhyāya martyaḥ. Asmākamāṅgūṣān dyumninaskṛdhi vājeṣu dyumninaskṛdhi.*

Pusha, lord of nourishment, health and protection, I celebrate you with songs of praise as a fast and intelligent traveller on the path of life. Just as warriors go to battle and win, just as camels cross the desert, so do you help us get over the battles of life. As I am mortal, I invoke you and pray, lord of peace, indeed an embodiment of peace and joy, brilliant and generous, for help and friendship on the journey. Inspire our prayers and wise men with power and spiritual strength in the serious business of life, give us the wealth of victory in the battles of life.

यस्य॑ त पूषन्त्स॒ख्य वि॑प॒न्यव॒ः कत्वा॑ चि॒त्सन्ता॑ व॑सा बुभुजि॒र इति॒ कत्वा॑ बुभुजि॒र। तामनु॑ त्वा॒ नवी॑यसीं नि॒युतं॑ रा॒य इ॑महे। अ॒हळमान उरुशंस॒ सरी॑ भव॒ वाज॑वाज॒ सरी॑ भव ॥ ३॥

3. *Yasya te pūṣantsakhye vipanyavaḥ kratvā cit santo'vasā bubhujrira iti kratvā bubhujrire. Tāmanu tvā navīyasīṁ niyutaṁ rāya īmahe. Aheḷamāna uruśaṁsa sarī bhava vājevāje sarī bhava.*

Pusha, lord giver of health and joy, by virtue of your friendship, being strong of intelligence yajnic performance and self-protection, people enjoy a good self-image and self-esteem. And as thus they esteem themselves by their performance and enjoy life, we pray to you for the latest and countless forms of the wealth of life. Lord of health and joy, kind and favourable, universally adored, accept us as good friends and soldiers and be with us in every battle of life.

अस्या ऊ षु ण उप सातयं भुवा हळमाना रिवाँ अजाश्व श्रवस्यतामजाश्व। आ षु त्वा ववृतीमहि स्तामभिदस्म साधुभिः। नहि त्वा पूष णातिमन्यं आघृणे न तं सख्यमपह्नुव ॥ ४ ॥

4. *Asyā ū ṣu ṇa upa sātaye bhuvo'heḷamāno rarivāň ajāśva śravasyatāmajāśva. O ṣu tvā vavṛtīmahi stomebhirdasma sādhubhiḥ. Nahi tvā pūṣannatimanya āghṛṇe na te sakhyamapahnuve.*

Pusha, lord of nature and fastest motion, lord of goats and horses, we pray, be close with us for the gift of this wealth and intelligence, be kind and generous, richest of the masters of food, wealth and power. With our best and holiest songs of praise and prayer, O lord of riches and generosity, destroyer of suffering, we pray, we may always abide by you. Lord of light and showers of nourishment, we never offend your majesty, we never neglect or disregard your friendship. We are with you,

pray be with us.

Mandala 1/Sukta 139

Vishvedeva, Mitra-Varuna, Ashvins, Indra, Agni, Maruts, Indragni, Brhaspati, Vishvedeva Devata, Paruchhep Daivodasi Rshi

अस्तु श्रा॒षट पु॒रा अ॒ग्निं धि॒या द॑धऽ आ नु तच्छ॒धा॑ दि॒व्यं वृ॑णीमह इन्दवा॒यू वृ॑णीमह। यद्ध॑ का॒णा वि॒वस्व॑ति॒ नाभा॑ स॒न्दायि॒ नव्य॑सी। अध॒ प सू न॒ उप॑ यन्तु धी॒तया॑ द॒वाँ अच्छा॒ न धी॒तयः॑ ॥ १ ॥

1. *Astu śrauṣaṭ puro agniṁ dhiyā dadha ā nu tacchardho divyaṁ vṛṇīmaha indravāyū vṛṇīmahe. Yaddha krāṇā vivasvati nābhā saṁdāyi navyasī. Adha pra sū na upa yantu dhītayo devāň acchā na dhītayaḥ.*

May my voice be heard! I have realised the energy and power of Agni, light and fire, in full with my intellect and understanding. Then we opt for the divine force and power of nature and move on to the study and application of the power of wind and electricity which, active at the centre of the sun, give us the newest and latest form of energy and power. May all our intellectual efforts and intelligential vision reach the forces of nature and analyse and discover their energy and powers. Let us reach there well with all our intellect and imagination and let our efforts benefit the noblest humanity.

यद्ध॒ त्यन्मि॑त्रावरुणावृ॒तादध्या॑दि॒दाथ॒ अनृ॑तं॒ स्वन॑ मन्यु॒ना द ।॑स्य॒ स्वन॑ मन्यु॒ना। युवा॒रित्था॒धि सद्म॒स्वप॑श्याम हिर॒ण्य-यं॑म। धी॒भिश्च॒न मन॑सा॒ स्वभि॑र॒ गभि॒ः साम॑स्य॒ स्वभि॑र॒ गभि॑ः ॥ २ ॥

2. *Yaddha tyanmitrāvaruṇāvṛtādadhyādadāthe anṛtaṁ svena manyunā dakṣasya svena manyunā. Yuvoritthādhi sadmasvapaśyāma hiraṇyayam. Dhībhiścana manasā svebhirakṣabhiḥ somasya svebhirakṣabhiḥ.*

O Mitra and Varuna, whatever you win and achieve by virtue of your love of goodness and dedication to Truth over untruth with your own valour and passion and with the expert's own action and passion, we see over and above everything, the same way, shining like gold everywhere in your own homes, and we pray we too may win and achieve the same lustre of truth over untruth by virtue of our understanding, thought and vision and the imagination of Soma, lord lover of peace and beauty.

युवां स्तामभिदवयन्ता अश्विना श्रावयन्तइव श्लोकमायवा युवां हव्याभ्याꣳ यवः। युवाविश्वा अधि श्रियः पृ ꣳच विश्ववदसा। पुषायन्तं वां पवया हिरण्ययꣳ रथं दस्रा हिरण्ययꣳ॥ ३ ॥

3. *Yuvāṁ stomebhir-devayanto aśvina''śrāvayanta iva ślokamāyavo yuvāṁ havyābhyāyavaḥ. Yuvorviśvā adhi śriyaḥ pṛkṣaśca viśvavedasā. Pruṣāyante vāṁ pavayo hiraṇyaye rathe dasrā hiraṇyaye.*

Ashvins, lords and harbingers of light and the light of wealth and knowledge, mortal men loving and dedicated to you, celebrating your divinity with words of praise and singing songs to you in your honour, do homage to you with holy offerings. Lords of universal knowledge, yours are the wealth and beauty and all

resources of the world you rule over. Generous lords and protectors, graceful in your chariot, the golden wheels of the chariot shower and sanctify you with the golden beams of radiance.

अचेति दस्रा व्युनाकमृण्वथा युञ्जत वां रथयुजा दिविष्टिष्वध्वस्माना दिविष्टिषु। अधि वां स्थाम वन्धुर रथे दस्रा हिरण्यये। पथेव यन्तावनुशासता रजा ञ्जसा शासता रजः ॥ ४ ॥

4. *Aceti dasrā vyunākamṛṇvatho yuñjate vāṁ rathayujo diviṣṭiṣvadhvasmāno diviṣṭiṣu. Adhi vāṁ sthāma vandhure rathe dasrā hiraṇyaye. Patheva yantāvanuśāsatā rajo'ñjasā śāsatā rajaḥ.*

Ashvins, lords of grace and destroyers of suffering, you travel by the paradisal paths of joy, it is universally known, Users of the chariot flying by paths of the skies on high join you, they fly in the sky without losing height. Generous lords of light, let us also join you on your golden and stoutly structured chariot. Going on high as on highways of the earth, you are rulers of the skies, you rule the skies with your strength and speed of motion.

शचीभिनः शचीवसू दिवा नक्तं दशस्यतम। मा वां रातिरुप दसत्कदा चनास्मदातिः कदा चन ॥ ५ ॥

5. *Śacībhirnaḥ śacīvasū divā naktaṁ daśasyatam. Mā vāṁ rātirupa dasat kadā canāsmad rātiḥ kadā cana.*

Ashvins, lords of noble action and givers of wealth by noble action, for the noble actions of ours, bless us with the gifts of wealth day and night. We pray,

may your generosity never wear away from us. May our charity too never forsake us.

वृषा॑ न्द्र वृष॒पाणा॑स॒ इन्द॑व इ॒म सु॒ता अदि॑षुतास उ॒द्भि-
द॒स्तुभ्यं॑ सु॒तास॑ उ॒द्भिद॑: । त त्वा॑ मन्दन्तु दा॒वन॑ म॒ह चि॒त्राय॒
राध॑स । गी॒भिर्गि॑र्वाहः॒ स्तव॑मान॒ आ ग॑हि सुमृळी॒का न॒ आ
ग॑हि ॥ ६ ॥

6. *Vṛṣannindra vṛṣapāṇāsa indava ime sutā adriṣutāsa udbhidastubhyaṁ sutāsa udbhidaḥ. Te tvā mandantu dāvane mahe citrāya rādhase. Gīrbhirgirvāhaḥ stavamāna ā gahi sumṛḷīko na ā gahi.*

Indra, lord of power and honour, virile and generous, these sparkling draughts of soma worthy of the mighty generous and heroic, extracted with soma stones, distilled from the vapours of the clouds, bubbling and exciting they are, are distilled for you. May they be delightful to you, generous giver, great, wonderful, and thriving lord of accomplishment and success. Lord adorable in the holiest words, celebrated in song, giver of bliss, come, come to us and bless!

आ षू ण॑ा अग्न शृणुहि॒ त्वमी॑ळि॒ता द॒वभ्या॑ बवसि य॒ज्ञिय॑भ्या॒
राज॑भ्या य॒ज्ञिय॑भ्यः । यद्ध॒ त्यामङ्गि॑राभ्या ध॒नुं द॑वा॒ अद॑त्तन ।
वि तां दु॑ह्र अय॒मा क॒तरी॒ सचा॑ एष तां व॑द म॒ सचा॑ ॥ ७ ॥

7. *O ṣū ṇo agne śruṇuhi tvamīḷito Devebhyo bravasi yajñiyebhyo rājabhyo yajñiyebhyaḥ. Yaddha tyāmaṅgirobhyo dhenuṁ devā adattana. Vi tāṁ duhre aryamā kartarī sacāṅ eṣa tāṁ veda me sacā.*

Agni, lord of light, knowledge and leadership, lord adorable and adored, listen graciously to our word: you speak to the brilliant and revered men of knowledge

and yajna, you speak to the illustrious men of governance and administration. Say this: O Devas, divine powers, whatever word of knowledge and life's vitality you impart to the scholars of energy and the science of life, that very knowledge the specialist of mind, will and emotion, Aryama, has distilled for his co-worker, the man of action, and the same this friend and colleague of mine, the judge, knows for practical application.

मा षु वो अस्मदभि तानि पौंस्या सना भूवन द्युम्नानि मात जारिषुरस्मत्पुरात जारिषुः। यद वश्चित्रं युगयुग नव्यं घोषादमर्त्यम। अस्मासु तन्मरुता यच्च दुष्टरं दिधृता यच्च दुष्टरम ॥ ८ ॥

8. *Mo ṣu vo asmadabhi tāni pauṁsyā sanā bhūvan dyumnāni mota jāsiṣurasmat purota jāriṣuḥ. Yad vaścitraṁ yugeyuge navyaṁ ghoṣādamar-tyam. Asmāsu tanmaruto yacca duṣṭaraṁ didhṛtā yacca duṣṭaram.*

O Maruts, brave heroes of earth and space vibrant as waves of energy, may your ancient and eternal powers and potentials and ours, and our honour and fame never wear away outmoded, and never forsake us. Whatever is yours, wondrous and excellent, ancient and yet ever new from age to age, what is imperishable from the eternal Voice and your proclamations, fix that within us deep in the mind, so it is difficult to surpass, unchallengeable.

दध्यङ ह मनुषं पूवा अङ्गिराः पियमधः कण्वा अत्रिमनु-विदुस्त म पूव मनुविदुः। तषां दवष्वायतिरस्माकं तषु नाभयः। तषां पदन महा नम गिरन्दाग्नी आ नम गिरा ॥ ९ ॥

9. *Dadhyaṅ ha me januṣaṁ pūrvo aṅgirāḥ priyamedhaḥ kaṇvo atrirmanurviduste me pūrve manurviduḥ. Teṣāṁ deveṣvāyatirasmākaṁ teṣu nābhayaḥ. Teṣāṁ padena mahyā name girendrāgnī ā name girā.*

Dadhyang, the ideal man of virtue who approaches men of knowledge and wisdom with reverence, Angira, the scholar of life-energy and science, Priyamedha, the visionary who loves intellectual advancement, Kanva, the high-priest of intelligence, Atri, the saint who has conquered threefold pain and suffering, Manu, the philosopher of thought and contemplation, all these perfect souls, realised souls of wisdom all, know my rebirth into the state of knowledge and refinement, yes, they know. Our reach is unto the centre of their holy presence, the centre hold of our identity is there. In their tradition, at every step, with every word I speak of exalted speech, I adore Indra and Agni, lord of honour and power, lord of light and knowledge, I bow in thought, word and deed.

हाता॑ य ाद व॒ निना॑ वन्त॒ वार्यं॑ बृह॒स्पति॑यजति व॒न उ॒ ाभिः॑ पुरु॒वार॑भिरु॒ ाभिः॑ । ज॒गृ॒भ्मा दूर॑आदिशं॑ श्लाक॒मद्रधं॑ त्मना॑ । अधा॑रयदर॒रिन्दा॑नि सु॒कतुः॑ पु॒रू सद्मा॑नि सु॒कतुः॑ ॥ १० ॥

10. *Hotā yakṣad vanino vanta vāryaṁ bṛhaspatiryajati vena ukṣabhiḥ puruvārebhirukṣabhiḥ. Jagṛbhmā dūra ādiśaṁ ślokamadreradha tmanā. Adhārayadararindāni sukratuḥ purū sadmāni sukratuḥ.*

Let the performer of yajna offer oblations in honour of the divinities of nature and humanity. Let the

brilliant man of knowledge honour and serve the virtuous man worthy of choice. Let Brhaspati, scholar of knowledge and master of the speech of knowledge, loving and kind, associate with generous and virtuous people and, with all these noble sacrificing people, engage in yajna, socially creative work. Let us all, with equal mind and soul, hear and internalise what words of truth are spoken even far away as we enjoy the sound of soma stones and the soothing showers of clouds. Let the man of holy intelligence and action enjoy the showers of peace, prosperity and joy, and may the man of noble yajna enjoy many many homes and havens of his choice.

य दे॑वासा दि॒व्यका॑दश॒ स्थ पृ॑थि॒व्यामध्यका॑दश॒ स्थ।
अ॒प्सु॒षि॑ता॑ महि॒नका॑दश॒ स्थ त दे॑वासा य॒ज्ञमि॒मं जु॒ष-
ध्वम॥ ११॥

11. *Ye devāso divyekādaśa stha pṛthivyāmadhye-kādaśa stha. Apsukṣito mahinaikādaśa stha te devāso yajñamimaṁ juṣadhvam.*

O divinities, brilliant and generous powers of the Divine, existing and active by your great power and potential, ten pranic life energies and the individual soul, abiding in the heavenly regions of light, and the same eleven existing on the earth, and the same eleven abiding in the waters and the skies, may all these universal powers come and join this yajna of our life, and help us to extend it wide and high.

Mandala 1/Sukta 140

Agni Devata, Dirghatama Auchathya Rshi

वदिषदे पियधामाय सुद्युते धासिमिव प भरा यानिमग्नये।
वस्त्रेणव वासया मन्मना शुचिं ज्यातीरथं शुक्रवर्णं
तमाहनम ॥ १ ॥

1. *Vediṣade priyadhāmāya sudyute Dhāsimiva pra bharā yonimagnaye. Vastreṇeva vāsayā manmanā śuciṁ jyotīrathaṁ śukravarṇaṁ tamohanam.*

As you bring holy food for the holy fire burning bright in the vedi, lovely seat of its choice, so for Agni, with a sincere mind and soul, prepare a happy home and a brilliant chariot of light, pure, blazing white dispelling darkness, and cover it safe as with a cloth, beautifully and fragrantly.

अभि द्विजन्मा त्रिवृदन्नमृज्यत संवत्सर वावृध जग्धमी पुनः।
अन्यस्यासा जिह्वया जन्या वृषा न्यन्यस्य वनिना मृष्ट
वारणः ॥ २ ॥

2. *Abhi dvijanmā trivṛdannamṛjyate saṁvatsare vāvṛdhe jagdhamī punaḥ. Anyasyāsā jihvayā jenyo vṛṣā nyanyena vanino mṛṣṭa vāraṇaḥ.*

To the twice born scholar threefold food of jnana (knowledge), karma (action) and Upasana (prayer and meditation) is brought and gifted which, received in the session and assimilated, grows manifold in the session. By the mouth and tongue (speech) of another, the teacher, and with the mouth and tongue of others (his colleagues), through discussion, the strong and victorious scholar warding off difficulties and

challenges in the company of others refines and shines all those who love and admire him.

कृष्णप्रुता ववृिज अस्य सक्षिता उभा तरत अभि मातरा शिशुम। प्राचाजिह्वं ध्वसयन्तं तृषुच्युतमा साच्यं कुपयं वधनं पितुः ॥ ३ ॥

3. *Kṛṣṇaprutau vevije asya sakṣitā ubhā tarete abhi mātarā śiśum. Prācājihvaṁ dhvasayantaṁ tṛṣu-cyutamā sācyaṁ kupayaṁ vardhanaṁ pituḥ.*

Both the mothers of this Agni, i.e., the mother and the guru-mother of the scholar at school, both equal in ambition, rising to the clouds in hope, vibrate in ecstasy like the two arani woods which produce the fire, and look forward to the success of their child speaking boldly, destroying the darkness of ignorance and acquiring knowledge, being reborn fast, worthy of the company, joy and honour of his father, but carefully to be guarded at every critical step.

मुमु वाइ मनव मानवस्यत रघुदुवः कृष्णसीतास ऊ जुवः। असमना अजिरासो रघुष्यदा वातजूता उप युज्यन्त आशवः ॥ ४ ॥

4. *Mumukṣvo manave mānavasyate raghudruvaḥ kṛṣṇasītāsa ū juvaḥ. Asamanā ajirāso raghuṣyado vātajūtā upa yujyanta āśavaḥ.*

All lovers of liberation, dynamic pioneers, explorers of the unknown paths of the world, smartest, diverse minded, fast and wind-inspired, shooting to the goal at the speed of light join on the yajna vedi with the man of thought for the man of self-esteem and honour.

आदस्य त ध्वसयन्ता वृथरत कृष्णमभ्वं महि वपः करिकतः । यत्सीं महीमवनिं पाभि ममृशदभिश्वसन्त्स्तनयति नानदत ॥ ५ ॥

5. *Ādasya te dhvasayanto vṛtherate kṛṣṇamabhvaṁ mahi varpaḥ karikrataḥ.Yat sīṁ mahīmavaniṁ prābhi marmṛśadabhiśvasan tstanayanneti nānadat.*

When this Agni, mighty hero of light and power, goes forward blowing, roaring, thundering and striking, covering and vitalising this great earth all round, then those warriors of his, men of action, advance at will destroying the monstrous ways of darkness and creating mighty forms of life and social structure.

भूषन न या धिं बभूषु नम्नत वृषव पत्नीर्भ्यति रारुवत । आजायमानस्तन्वश्च शुम्भत भीमा न शृङ्गा दविधाव दुगृभिः ॥ ६ ॥

6. *Bhūṣan na yo'dhi babhrūṣu namnate vṛṣeva patnīrabhyeti roruvat. Ojāyamānastanvaśca śumbhate bhīmo na śṛṅgā davidhāva durgṛ-bhiḥ.*

Graceful among the old sages, he excels, doing reverence and homage bowing down. Like a virile husband going to meet his wife, he moves and speaks loud and bold among creative women dedicated to pious and holy yajna. Like a man of light and power, he appears in brilliant form. Like an awful lion difficult to overcome, he goes about majestically commanding all with his knowledge and power at the peak.

स संस्तिरा विष्टिरः सं गृभायति जान व जानतीनित्य आ शय । पुनवधन्त अपि यन्ति दव्यमन्यद वपः पित्राः कृण्वत सचा ॥ ७ ॥

7. *Sa saṁstiro viṣṭiraḥ saṁ gṛbhāyati jānanneva jānatīrnitya ā śaye. Punarvardhante api yanti devyamanyad varpaḥ pitroḥ kṛṇvate sacā.*

Covering or expanding, Agni, the brilliant scholar, covers and seizes things and subjects well, intensively as well as extensively, and vitalizes them. Knowing well, he always associates with those who are knowledgeable, and they, in association with him, growing higher and higher, assume a divine from and thus create a personality different from the personality of their birth.

तमगुर्वः कृशिनीः सं हि रेभिर ऊध्वास्तस्थुममुषीः पायव पुनः। तासां जरां पमुञ्च ातिं नानददसुं परं जनयञ्जीवमस्तृतम॥ ८॥

8. *Tamagruvaḥ keśinīḥ saṁ hi rebhira ūrdhvāstasthur-mamruṣīḥ prāyave punaḥ. Tāsāṁ jarāṁ pramuñcanneti nānadadasuṁ paraṁ janayañjīvamastṛtam.*

The leading lights speak of Agni like flames of fire and sing of him, and if they ever go down weak and enervated, they look up to him for fresh life, and Agni, releasing them from their weakness and enervation and recreating a high order of fresh vitality and new life, helps them stay up on high as before and goes forward roaring and crackling as ever.

अधीवासं परि मातू रिह हं तुविगभिः सत्वभियाति वि जयः। वया दधत पद्वत ररिहत सदानु श्यनी सचत वतनीरह॥ ९॥

9. *Adhīvāsaṁ pari mātū rihannaha tuvigrebhiḥ satvabhiryāti vi jrayaḥ. Vayo dadhat padvate rerihat sadā'nu śyenī sacate vartanīraha.*

Touching and playing with the upper green garments of mother earth, going fast with resounding living beings, bearing foods and health and vitality for the moving multitudes on earth, always following the paths it came by, Agni goes on leaving behind a reddish white trail of its visit.

अस्माकमग्न मघवत्सु दीदिह्यध श्वसीवान वृषभा दमूनाः ।
अवास्या शिशुमतीरदीदेवमेव युत्सु परिजभुराणः ॥ १० ॥

10. *Asmākam-agne maghavatsu dīdihyadha śvasīvān vṛṣabho damūnāḥ. Avāsyā śiśumatī-radīder-varmeva yutsu parijarbhurāṇaḥ.*

Agni, shine among our great and powerful people, and then, breathing, panting, blowing and bellowing like a bull, overflowing with energy, commanding and restraining, dear to the families but blazing in the battles, protect women, children and the homes like an armour, throw out the enemy and shine and brighten up life all around.

इदमग्न सुधितं दुधितादधि प्रियादु चिन्मन्मनः पया अस्तु त । यत्ते शुकं तन्वा३ रोचते शुचि तनास्मभ्यं वनस रत्नमा त्वम ॥ ११ ॥

11. *Idamagne sudhitaṁ durdhitādadhi priyādu cinmanmanaḥ preyo astu te. Yat te śukraṁ tanvo rocate śuci tenāsmabhyaṁ vanase ratnamā tvam.*

Agni, may this mind and song of ours composed with love and dedicated in faith be dearer to you than

the dearest song composed with the greatest effort for you, and may the splendour of your person which blazes pure and sacred be auspicious for us by which you bring us precious jewels of life.

रथा॑य॒ नाव॑मु॒त नो॑ गृ॒हाय॒ नित्या॑रित्रां प॒द्वती॑ꣳ रास्यग्ने । अ॒स्माक॑ं वी॒राँ उ॒त नो॑ म॒घान॒ा जनाँ॑श्च॒ या पा॒रया॒मच्छम॒ या च॑ ॥ १२ ॥

12. *Rathāya nāvamuta no gṛhāya nityāritrāṁ padvatīṁ rāsyagne. Asmākaṁ vīrāṅ uta no maghono janāṅśca yā pārayāccharma yā ca.*

Agni, lord of light, fire and knowledge, for our chariot-car and for our home, give us the power fitted with life-time mechanism for propulsion, steering and measuring the depth of water, a transport which may take our brave heroes, leaders of power and men of wealth, and the people across the rivers and seas and which may provide for peace, protection and a comfortable house.

अ॒भी नो॑ अग्न उ॒क्थमिज्जु॑गु॒र्या॒ द्यावा॒ गामा॒ सिन्ध॑वश्च॒ स्वगू॑ताः । गव्यं॒ यव्यं॒ यन्तो॑ दी॒घा हषं॒ वर॑मरु॒ण्यो॑ वरन्त ॥ १३ ॥

Abhī no agna ukthamijjuguryā dyāvākṣāmā sindhavaśca svagūrtāḥ. Gavyaṁ yavyaṁ yanto dīrghāheṣaṁ varamaruṇyo varanta.

Agni, lord of light and knowledge, accept our song and raise our sacred action so that the heaven and earth, the rivers and seas and the dawns, all self-moved, may be favourable to us and give us our choice wealth of cows and plenty of milk, lot of food grains and the best of jewels for long long days to come for a full and vibrant life.

Mandala 1/Sukta 141

Agni Devata, Dirghatama Auchathya Rshi

बळित्था तद वपुष धायि दशतं दवस्य भगः सहसा यता जनि। यदीमुप ह्वरते साधत मतिऋतस्य धना अनयन्त सस्रुतः॥ १॥

1. *Baḷitthā tad vapuṣe dhāyi darśataṁ devasya bhargaḥ sahaso yato jani. Yadīmupa hvarate sādhate matirṛtasya dhenā anayanta sasrutaḥ.*

Truly thus, by the grace of Divinity, is radiated and received the wonderful splendour of Agni's glory, and therein lies the seed, the birth, the very life of the strength and victory of our soul's existence: therefrom is the light radiated and received for the beauty of our embodied soul so that even if our mind ever deviates from truth, the voices of Law and Truth of Eternity ever resounding, ever flowing with currents of nature's light, call us back to the right path and, thus beatified, our mind achieves the success we want.

पृ ग वपुः पितुमाित्य आ शय द्वितीयमा सप्तशिवासु मातृषु। तृतीयमस्य वृषभस्य दाहस दशप्रमतिं जनयन्त योषणः॥ २॥

2. *Pṛkṣo vapuḥ pitumān nitya ā śaye dvitīyamā saptaśivāsu mātṛṣu. Tṛtīyamasya vṛṣabhasya dohase daśapramatiṁ janayanta yoṣaṇaḥ.*

The eternal Agni, which nourishes and matures the body of life with food, lives in the physical body (as vital heat and abides with the earth). The second form of it abides in the seven motherly forms of nature (which are the seven lokas bhuh, bhuvah, svah, maha, janah,

tapah and satyam), which empowers seven grades of natural energy, and matures the seven grades of natural life. The third form of this generous divinity which matures and distils the essences of natural life abides in the sun. And the form which energises ten intelligential faculties (five senses of hearing, touch, sigh, taste and smell, mana or mind, buddhi or intellect, chitta or memory and imagination, ahankara or sense of identity consciousness, and the soul, the dynamic spirit), young mothers with love bring into the living world.

नियदीं बुध्नान्महिषस्य वर्पस इशानासः शवसा कन्त सूरयः। यदीमनु प्रदिवा मध्व आधव गुहा सन्तं मातरिश्वा मथायति॥ ३॥

3. *Niryadīṁ budhnānmahiṣasya varpasa īśānāsaḥ śavasā kranta sūrayaḥ. Yadīmanu pradivo madhva ādhave guhā santaṁ mātariśvā mathāyati.*

Brilliant scholars of commanding eminence from the middle regions of the light of the great sun collect the vitality and convert it into ripening waves for the maturity of grain. Similarly the vision of the yogis collects the spiritual vitality of the honey sweets of heavenly light unto itself in communion and the pranic energy churns the latent spirit in the depths of the soul to join it with the heavenly light.

प यत्पितुः परमा नीयत पया पृ ुधा वीरुधा दंसु राहति। उभा यदस्य जनुषं यदिन्वत आदिद्यविष्ठा अभवद घृणा शुचिः॥ ४॥

Pra yat pituḥ paramānnīyate paryā pṛkṣudho vīrudho daṁsu rohati. Ubhā yadasya januṣaṁ yadinvata ādid yaviṣṭho abhavad ghṛṇā śuciḥ.

The food and nourishment which is collected, received and assimilated from the highest light of heaven and the middle regions wonderfully rises and grows into the hungry herbs and trees and vegetation. And when both nourish the yajamana and his progeny, the person grows most youthful, kind and compassionate, and brilliant and pure.

आदिन्मातॄराविशद्यास्वा शुचिरहिꣳस्यमान उर्विया वि वावृधे। अनु यत्पूर्वा अरुहत्सनाजुवा नि नव्यसीष्ववरासु धावते ॥ ५ ॥

5. *Ādinmātṝrāviśad yāsvā śucirahiṁsyamāna urviyā vi vāvṛdhe. Anu yat pūrvā aruhat sanājuvo ni navyasīṣvavarāsu dhāvate.*

In the course of evolution, Agni, the vitality of life, which enters the mother forms of nature, now grows, pure, brilliant and unhurt, with the soil of its germination and generation, and then, the one which grew on the earlier one with the earlier forms of life, self-impulsive with the eternal will to live, now lives, vibrates and runs in the latest and most delicate mother forms.

आदिद्धोतारं वृणत दिविष्टिषु भगमिव पपृचानासꣳ ऋञ्जत। देवान्यत्कत्वा मज्मना पुरुष्टुता मर्तꣳ शंसं विश्वधा वति धायसे ॥ ६ ॥

6. *Ādiddhotāraṁ vṛnate diviṣṭiṣu bhagamiva papṛcānāsa ṛñjate. Devān yat kratvā majmanā puruṣṭuto martaṁ śaṁsaṁ viśvadhā veti dhāyase.*

Yajnic lovers, admirers and worshippers of Agni, light and life of the world, choose, invoke and

invite this lord of life and yajnic evolution of nature and humanity in their cherished holy projects and offer hospitality and gifts of oblations to it as to the lord of world wealth and power. And then this lord, worshipped and favourable by pious acts and power joins the noble humanity in many many ways to the devas, divine and generous powers of the universe, for sustenance and progress under the divine eye.

वि यदस्थाद्यजता वातचोदिता ह्वारा न वक्वा जरणा अनाकृतः। तस्य पत्मन्द्रुषः कृष्णजंहसः शुचिजन्मना रज आ व्यध्वनः ॥ ७ ॥

7. *Vi yadasthād yajato vātacodito hvāro na vakvā jaraṇā anākṛtaḥ. Tasya patman dakṣuṣaḥ kṛṣna-jaṅhasaḥ śucijanmano raja ā vyadhvanaḥ.*

When Agni, light and fire of life, conducting the yajna of existence, inspired and impelled by winds, blazing eloquent like a poet singing in praise of his patron undisturbed, rises to a state of stability and omnipresence, then the path of this blazing power going over areas of darkness, pure and immaculate by birth shining everywhere across the wide ways of space is worthy of praise and following by all humanity.

रथा न यातः शिक्वभिः कृता द्यामङ्गेभिररुषभिरीयत । आदस्य ते कृष्णासो दधृ सूरयः शूरस्यव त्वषथादीषत वयः ॥ ८ ॥

8. *Ratho na yātaḥ śikvabhiḥ kṛto dyām-aṅgebhir-aruṣebhirīyate. Ādasya te kṛṣṇāso dakṣi sūrayaḥ śurasyeva tveṣathādīṣate vayaḥ.*

As a chariot created by scientists and driven by

expert drivers flies across the sky with the brilliant parts of the machine, so does Agni rise across space with its blazing flames of fire. Lord of life and light, enlighten the ignorant, light the paths of darkness, and strengthen your warriors because, otherwise, at the blaze of fiery violence like the terror of a demonic hero, life flies away.

त्वया॒ ह्य॑ग्ने॒ वरु॑णो धृ॒तव्र॑ता मि॒त्रः शा॑शद॒ अर्य॒मा सु॒दान॑वः ।
यत्सी॒मनु॒ क्रतु॑ना वि॒श्वथा॑ वि॒भुर॒रा ।॒ न॒मिः प॑रि॒भूर॑जायथाः ॥ ९ ॥

9. *Tvayā hyagne varuṇo dhṛtavrato mitraḥ śāśadre aryamā sudānavaḥ. Yat sīmanu kratunā viśvathā vibhurarānna nemiḥ paribhūrajāyathāḥ.*

Agni, lord of light, life and power, it is by you that Varuna, the sea as the sky holds on to its law, Mitra, the sun, dispels the darkness, and Aryama, the abundant and dynamic nature and the philanthropic humanity are creative and generous. For the reason of your nature and divine action, you are universal, omnipresent, and omnipotent over all and you manifest as immanent and concurrent just like the rim of a wheel holding the spokes together running and working together.

त्वम॑ग्ने शशमा॒नाय॑ सुन्व॒त रत्नं॑ यविष्ठ द॒वता॑तिमिन्वसि । तं त्वा॒ नु नव्यं॑ सहसा युवन्व॒यं भग॑ं न का॒र मं॑हिरत्न धीमहि ॥ १० ॥

10. *Tvamagne śaśamānāya sunvate ratnaṁ yaviṣṭha devatātiminvasi. Taṁ tvā nu navyaṁ sahaso yuvan vayaṁ bhagaṁ na kāre mahiratna dhīmahi.*

Agni, ever young beyond age, for the creative man of active piety and worship, you bring the universal

wealth of Divinity in meditation. Lord of power and youth, wealth and value of the universe, eternal and ever new, such as you are, in every act of our life we worship you as the lord and master of the power and glory of the universe.

अस्म रयिं न स्वर्थं दमूनसं भगं द ां न पपृचासि धणसिम ।
रश्मींरिव या यमति जन्मनी उभ दवानां शंसमृत आ च सुकतुः ॥ ११ ॥

11. *Asme rayiṁ na svarthaṁ damūnasaṁ bhagaṁ dakṣaṁ na paprcāsi dharṇasim. Raśmīṅriva yo yamati janmanī ubhe devānāṁ śaṁsamṛta ā ca sukratuḥ.*

Bountifully you create and augment for us the wealth of life good enough for success and value with honour and discipline of mind and character. Give us the expert as well as the man of wealth and power to stabilize and maintain the balance of power and discipline, law and freedom, individual and society. Lord controller of both our life here and hereafter like the rays of light, you who hold the reins of our thought and action like the reins of a chariot, lord and master of all noble acts of yajna, pray come and accept the homage of worship of the dedicated people.

उत नः सुद्यात्मा जीराश्वा हाता मन्दः शृणवच्चन्दरथः ।
स ना नष ाषतमरमूरा ग्निवामं सुवितं वस्या अच्छ ॥ १२ ॥

12. *Uta naḥ sudyotmā jīrāśvo hotā mandraḥ śṛṇavaccandrarathaḥ. Sa no neṣanneṣatamairamūro'gnirvāmaṁ suvitaṁ vasyo accha.*

And Agni, lord of divine light, faster than light

and omnipresent, generous giver and performer of universal yajna, blissful master of the golden chariot of existence may, we pray, listen to our song of celebration. May the lord omnipotent, inviolable, ever loving and lovable, lead us well to the good life and good fortune by the most virtuous thoughts and actions of faith and piety.

अस्ताव्यग्निः शिमीवद्भिरर्कैः सामाज्याय पतरं दधानः।
अमी च य मघवाना वयं च मिहं न सूरा अति निष्टतन्युः ॥ १३ ॥

13. *Astāvyagniḥ śimīvadbhirarkaiḥ sāmrājyāya prataraṁ dadhānaḥ. Amī ca ye maghavāno vayaṁ ca mihaṁ na sūro ati niṣṭatanyuḥ.*

Thus is Agni, wielding power and splendour for world governance, praised with songs of success and thankfulness. And thus the yajakas and we, celebrants all blest with wealth and power by the Lord's grace, raise our songs of adoration to the skies loud and bold as thunder of the clouds under power of the sun.

Mandala 1/Sukta 142

Agni and others Devata, Dirghatama Auchathya Rshi

समिद्धा अग्न आ वह देवाँ अद्य यतस्रुचे ।
तन्तुं तनुष्व पूर्व्यं सुतसोमाय दाशुषे ॥ १ ॥

1. *Samiddho agna ā vaha devāň adya yatasruce. Tantuṁ tanuṣva pūrvyaṁ sutasomāya dāśuṣe.*

Agni, light of life and life of the universe, the fire is burning. Bring the devas here and now, let the sages come and let nature bless the yajamana who has

raised the ladle to offer the oblation. Expand and continue the ancient line of yajnic action and progeny for the generous yajamana who has distilled the soma for the sages and for you.

घृतव॑न्त॒मुप॑ मासि॒ मधु॑मन्तं तनूनपात ।
य॒ज्ञं विप॑स्य॒ माव॑तः शशमा॒नस्य॑ दा॒शुषः ॥ २ ॥

2. *Ghṛtavantamupa māsi madhumantaṁ tanūnapāt.*
Yajñaṁ viprasya māvataḥ śaśamānasya dāśuṣaḥ.

Agni, light and spirit of yajna, protector and preserver of the body, you are the measure of yajna and with your presence bless the ghrta-sprinkled honey-sweet fragrant yajna of the adoring generous sagely yajamana faithful like me.

शुचिः॑ पाव॒का अद्भु॑ता॒ मध्वा॑ य॒ज्ञं मि॑मि॒क्षति।
नरा॒शंस॒स्त्रिरा दि॒वा दे॒वो दे॒वेषु॑ य॒ज्ञिय॑ः॥ ३ ॥

3. *Śuciḥ pāvako adbhuto madhvā yajñaṁ mimikṣati.*
Narāśaṁsastrirā divo devo deveṣu yajñiyaḥ.

Agni, pure and purifier, wonderful of nature, character and action, is keen to sprinkle yajna thrice with honey-sweets of fragrance from the light of heaven. Adorable is he among men, brilliant and generous among the nobilities of humanity, worthy of company and honour at yajnas.

इ॒ळि॒ता अ॑ग्न॒ आ व॒हन्दं चि॒त्रमि॒ह प्रि॒यम ।
इ॒यं हि त्वा॑ म॒तिरमाच्छा॑ सु॒जिह्व॑ व॒च्यते ॥ ४ ॥

4. *Īḷito agna ā vahendraṁ citramiha priyam.*
Iyaṁ hi tvā matirmamācchā sujihva vacyate.

Agni, leading light of life and the world, praised

and prayed at yajna, bring us here and now Indra, wondrous, versatile and dear lord of honour and power, and bless us with wealth and prosperity. Lord of blissful voice and word, thus does my mind and understanding speak well of you and to you in adoration and prayer.

स्तृ॒णा॒नासो॑ य॒तस्रु॑चा ब॒र्हिर्य॒ज्ञ स्वध्व॒र ।
वृ॒ञ्ज द॒वव्य॑चस्तम॒मिन्दा॑य॒ शर्म॑ स॒पथः॑ ॥ ५ ॥

5. *Stṛṇānāso yatasruco barhiryajñe svadhvare.*
Vṛñje devavyacastamam-indrāya śarma sapra-thaḥ.

The organisers of great yajnas of love and non-violence collect the holy grass, spread it on the vedi and hold the ladle in hand for the oblation in yajna in honour of Indra for the sake of power, wealth and knowledge. And they build the largest home for the scholars of divinity and, through yajna, divest themselves of misery and poverty.

वि श्र॑यन्तामृता॒वृधः॑ प॒र्यं द॒वभ्या॑ म॒हीः ।
पा॒व॒कासः॑ पुरुस्पृहो॒ द्वारो॑ दे॒वीर॑स॒श्चतः॑ ॥ ६ ॥

6. *Vi śrayantām-ṛtāvṛdhaḥ prayai devebhyo mahīḥ.*
Pāvakāsaḥ puruspṛho dvāro devīrasaścataḥ.

In order to rise to the brilliance of the sages and towards the heights of divinity, take recourse to the veteran pioneers of Truth, pure purifiers of the spirit, and the great and distinctive voices of the sages universally loved and wanted, and join their paths of action like entering the doors of Divinity.

आ भ॑न्दमा॒न उपा॑क॒ नक्ता॒षासा॑ सु॒पेश॑सा ।
य॒ह्वी ऋ॒तस्य॑ मा॒तरा॒ सीद॑तां ब॒र्हिरा सु॒मत ॥ ७ ॥

7. *Ā bhandamāne upāke naktoṣāsā supeśasā.*
Yahvī ṛtasya mātarā sīdatāṁ barhirā sumat.

Bright and blissful cyclic sisters, night and day, both beautiful, moving majestic, mothers of love and faith in Truth Divine may, we pray, come and grace our great house rejoicing, and bless our yajna with dignity and devotion.

मन्दजिह्वा जुगुवणी हातारा दव्या कवी ।
यज्ञं नो यतामिमं सिधमद्य दिविस्पृशम ॥ ८ ॥

8. *Mandrajihvā jugurvaṇī hotārā daivyā kavī.*
yajñaṁ no yakṣatāmimaṁ sidhramadya divispṛśam.

May the divine poets and visionaries, holy yajakas, soft and sweet of sacred speech and eloquence, come and join us today in this auspicious yajna of ours, the fragrance of which, with their chant, rises to the heavens.

शुचिर्देवेष्वर्पिता होत्रा मरुत्सु भारती ।
इळा सरस्वती मही बर्हिः सीदन्तु यज्ञियाः ॥ ९ ॥

9. *Śucirdeveṣvarpitā hotrā marutsu bhāratī.*
Iḷā sarasvatī mahī barhiḥ sīdantu yajñiyāḥ.

Bright and pure, delivered and entrusted to the divine visionaries and dynamic Maruts, vibrations of universal mind and brilliant teachers, holy media of communication between the divine and human, Bharati, mother speech of the nation for sustenance, Ila, divine articulation of Omniscience, Sarasvati, everflowing Word of the Veda, and Mahi, mother spirit of the earth, all these, we pray, may grace our house of yajna for

honour and adoration and for mutual discourse.

त ꣳस्तुरीप्रमदभ्ꣳतं पुरु वारं पुरु त्मना ꣳ ।
त्वष्टा पाषा꣡य् वि ष्य꣡तु रा꣡य नाभा꣡ ना अस्म꣡युः ॥ १० ॥

10. *Tannasturīpamadbhutaṁ puru vāraṁ puru tmanā. Tvaṣṭā poṣāya vi ṣyatu rāye nābhā no asmayuḥ.*

That wealth of life, knowledge, power and honour, ever flowing, all protective and self-preserving, which is the universal choice and conscientious love of all, may Tvashta, creator of life forms and human institutions, the very centre-hold of our life and society, lord our own, create for our sustenance, prosperity and progress.

अ꣡व꣡सृ꣡ज ꣳउप त्मना ꣳ द꣡वान्यꣳ꣡ा वनस्पत ।
अ꣡ग्निर्ह꣡व्या सु꣡षूदति द꣡वा द꣡वषु꣡ मधि꣡रः ॥ ११ ॥

11. *Avasṛjannupa tmanā devān yakṣi vanaspate. Agnirhavyā suṣūdati devo deveṣu medhiraḥ.*

Vanaspati, lord of light and sunbeams, with your heart and soul you join the devas, seekers of light and knowledge of divinity, giving them the enlightenment they love and desire, just as Agni, brilliant light and life of the universe, refulgent among the lights of nature and humanity, receives and refines the materials consumed and recreated in the yajnic evolution of nature and humanity.

पू꣡ष꣡ण्वत꣡ म꣡रुत्व꣡त꣡ वि꣡श्वद꣡वाय वा꣡यव꣡ ।
स्वाहा꣡ गाय꣡त्रव꣡पस ह꣡व्यमिन्दा꣡य कतन ॥ १२ ॥

12. *Pūṣaṇvate marutvate viśvadevāya vāyave. Svāhā gāyatravepase havyamindrāya kartana.*

Homage of honour and adoration to the lord of nourishment, sustenance and advancement of life, to the lord of energy and movement onward, to the lord of the universe and ideal of humanity, and to Vayu, lord of the breath of life and spirit adorable. Do homage with offer of food and service to the saviour lord beatific of blessed form and to Indra, lord of honour, power and knowledge.

स्वाहाकृतान्या गह्युप हव्यानि वीतये ।
इन्दा गहि श्रुधी हवं त्वां हवन्त अध्वर ॥ १३ ॥

13. *Svāhākṛtānyā gahyupa havyāni vītaye.*
Indrā gahi śrudhī havaṁ tvāṁ havante adhvare.

Indra, lord of light and life, knowledge, power and honour, come close to our yajna and receive our homage of worship and prayer, gifts and service in yajna for the sake of protection and well-being. Come lord, listen to the prayers and presentations made in faith. All the devotees invoke, invite and honour you in the yajna of love and non-violence and in their conduct and behaviour.

Mandala 1/Sukta 143

Agni Devata, Dirghatama Auchathya Rshi

प तव्यसीं नव्यसीं धीतिमग्नय वाचा मतिं सहसः सूनव भर। अपां नपाद य वसुभिः सह पिया हाता पृथिव्यां न्यसीददृत्वियः ॥ १ ॥

1. *Pra tavyasīṁ navyasīṁ dhītimagnaye vāco matiṁ sahasaḥ sūnave bhare. Apāṁ napād yo vasubhiḥ saha priyo hotā pṛthivyāṁ nyasīdadṛtviyaḥ.*

I bear and offer the highest, latest, joyously celebrative and most sacred worshipful homage in words of adoration to Agni, created of might, who is the grand child of waters of the skies, dearest favourite with the Vasu order of scholars, receiver and performer in yajna corresponding to the seasons and abiding with the earth.

स जायमानः पर॒म व्यो॑मन्या॒विर॒ग्निर॑भवन्मात॒रिश्व॑न । अ॒स्य क॒त्वा॑ समिधा॒नस्य॑ म॒ज्मना॒ प द्यावा॑ शा॒चिः पृ॑थि॒वी अ॑राचयत ॥ २ ॥

2. *Sa jāyamānaḥ parame vyomanyāviragnira-bhavanmātariśvane. Asya kratvā samidhānasya majmanā pra dyāvā śociḥ pṛthivī arocayat.*

That refulgent Agni born of the highest cosmic space manifested itself in energy currents in the middle region of space in the skies. It is by the action and force of this blazing power that the heaven is lit bright and the earth shines on in beauty.

अ॒स्य त्वि॒षा अ॒जरा॑ अ॒स्य भा॒नव॑ः सु॒सं॒दृश॑ः सुप॒तीक॑स्य सु॒द्यु॑तः । भात्व॑ क्षा॒ अत्य॒क्तुन सिन्ध॑वा॒ ग्र रं॑जन्त॒ असं॑सन्ता अ॒जरा॑ः ॥ ३ ॥

3. *Asya tveṣā ajarā asya bhānavaḥ susaṁdṛśaḥ supratīkasya sudyutaḥ. Bhātvakṣaso atyakturna sindhavo'gne rejante asasanto ajarāḥ.*

The beams and brilliance of this holy light, clear and discerning of sight, beautiful of form and blazing with awe, are unaging, beyond decay. The waves of this mighty power of light flowing like rivers in flood are ever youthful, ever wakeful, they ever shine and dispel darkness as the dawn dispels the night.

यमॅरिर भृगॅवा विश्ववॅदसं॒ नाभाॅ पृथि॒व्या भुव॑नस्य म॒ज्मनाॅ। अ॒ग्निं तं गी॒भिॅहिॅनुहि॒ स्व आ द॑म॒ य एका॒ वस्वा॒ वरु॑णा॒ न राजॅति॥ ४॥

4. *Yamerire bhṛgavo viśvavedasaṁ nābhā pṛthivyā bhuvanasya majmanā. Agniṁ taṁ gīrbhirhinuhi sva ā dame ya eko vasvo varuṇo na rājati.*

That Agni whom the Bhrgus, men of vision and knowledge, invoke and realise on the floor of the earth, in the centre of the world and in the depth of their consciousness with the power of their knowledge, spirit and prana, that omniscient Agni, light of the world, with your words of prayer, invoke and realise in your own heart and home, yes, Him who alone by Himself is lord of the wealth of the universe and shines over all as Varuna, supreme ruler.

न या वरॉय मरुताॅमिव स्व॒नः सनॅव सृ॒ष्टा दि॒व्या यथा॒शनिॅः। अ॒ग्निजम्भॅस्तिगि॒तरॅत्ति॒ भवॅति या॒धा न शत्रू॒न्त्स वना॒ न्यृॅञ्जत॥ ५॥

5. *Na yo varāya marutāmiva svanaḥ seneva sṛṣṭā divyā yathāśaniḥ. Agnir-jambhais-tigitairatti bharvati yodho na śatrūntsa vanā nyṛñjate.*

Agni is a mighty power which, like the roar of winds, like an awful force launched upon the enemy, is irresistible just like the thunderbolt of lightning in the sky. With its dreadful jaws, or crushing weapons, sharp and destructive, it eats up and destroys as a mighty warrior destroys the enemies, or as the conflagration burns up and reduces the forests to ash.

कुवि ग्ं अग्निरुचथस्य वीरसद्वसुष्कुविद्वसुभिः कामंमावरत। चादः कुवित्तुतुज्यात्सातय धियः शुचिपतीकं तमया धिया गृण ॥ ६ ॥

6. *Kuvinno agnirucathasya vīrasad vasuṣkuvid vasubhiḥ kāmamāvarat. Codaḥ kuvit tutujyāt sātaye dhiyaḥ śucipratīkaṁ tamayā dhiyā gṛṇe.*

May Agni, lord of light and power, expand and heighten our song of praise and celebration. May the brilliant power, great and beneficent, accord, approve and accomplish our desire and ambition with comforts and well-being in life. Great inspirer is Agni. May the power sharpen and activate our mind and intellect to create new things with acquisition of success and victories. With the same mind and intellect we praise and celebrate the grandeur of Agni, mighty, versatile, brilliant, blazing and pure of form and action.

घृतपतीकं व ऋतस्य धूषदमग्निं मित्रं न समिधान ऋञ्जत। इन्धाना अका विदथेषु दीद्यच्छुकवर्णामुदु ना यंसत धियम ॥ ७ ॥

7. *Ghṛtapratīkaṁ va ṛtasya dhūrṣadamagniṁ mitraṁ na samidhāna ṛñjate. Indhāno akro vidatheṣu dīdyacchukravarṇāmudu no yaṁsate dhiyam.*

The scholar of brilliance and intelligence researches and develops agni for you, agni, a power rising with flames of ghrta, firmly active like a friend of light and truth, sitting and working for humanity against the forces of falsehood, darkness and lawlessness. Blazing unresisted, it shines in the yajnic projects of development, and inspires and sharpens our

pure and transparent intelligence.

अप॑युच्छ॒ ाप॑युच्छद्भिरग्न शि॒वभि॑नः पा॒युभि॑: पाहि श॒ग्मः। अद॑ब्धभि॒रद॑ृपितभिरि॒ष्ट निं॑मिषद्भि॒: परि॑ पाहि ना॒ जाः ॥ ८ ॥

8. *Aprayucchann aprayucchadbhir agne śivebhir-naḥ pāyubhiḥ pāhi śagmaiḥ. Adabdhebhir-adṛpitebhir-iṣṭe'nimiṣadbhiḥ pari pāhi no jāḥ.*

Agni, holy power, brilliant and blazing, ever wakeful, active and working relentlessly, protect us with good, protective and preservative, and blissful modes of life, by noble, protective and blissful people. Power dear, creator and giver of joy and comfort, protect, promote and advance us all round by sober, irresistible and intrepidable modes and people ever watchful and working without a wink of sleep.

Mandala 1/Sukta 144

Agni Devata, Dirghatama Auchathya Rshi

एति॒ प हाता॑ व॒तमस्य मा॒यया॒ध्वा॑ दधा॑नः शुचि॑पशस॒ं धिय॑म। अ॒भि स्रुच॑: कमत दक्षि॒णाावृता॒ या अ॑स्य॒ धाम॑ पथ॒मं ह॒ निंस॑त ॥ १ ॥

1. *Eti pra hotā vratamasya māyayordhvāṁ dadhā-naḥ śucipeśasaṁ dhiyam. Abhi srucaḥ kramate dakṣiṇāvṛto yā asya dhāma prathamaṁ ha niṁ-sate.*

The yajaka who holds his clear and brilliant intelligence high with his will and power goes by the law and discipline of this Agni, light of the Divine power of the world. He moves forward to hold the sacred ladles

dedicated to the service of yajna-fire and right circumambulation of the vedi, ladles which first and directly reach and take the yajamana to the sacred abode of Agni, light Divine.

अभीमृतस्य दोहना अनूषत यानाँ दवस्य सदँन परीवृताः ।
अपामुपस्थ विभृंता यदावँसदधँ स्वधा अँधयद्या-
भिरीयँत ॥ २ ॥

2. *Abhīmṛtasya dohanā anūṣata yonau devasya sadane parīvṛtāḥ. Apāmupasthe vibhṛto yadāva-sadadha svadhā adhayad yābhirīyate.*

Waves of fragrance, streams of nectar, dynamics of Truth and divine Law, returning, abiding, enveloped in light, going round Agni in the seat and home of the lord, the sun, do sing in adoration of the Divine. They nestle in the womb of the divine mother of waters, creativity of cosmic energy there held by the mother, and then the streams of nectar are distilled and rain down again in showers for the life of the earth and her children, joining, again with agni, electric energy.

युयूषतः सवयसा तदिद्वपुः समानमर्थँ वितरित्रता मिथः ।
आदीं भगा न हव्यः समस्मदा वा हुन रश्मीन्त्समँयंस्त
सारथिः ॥ ३ ॥

3. *Yuyūṣataḥ savayasā tadid vapuḥ samānamarthaṁ vitaritratā mithaḥ. Ādīṁ bhago na havyaḥ sama-smadā voḷhurna raśmīn tsamayaṁsta sārathiḥ.*

When two persons of equal age and equal mind wishing to cross over a common problem and achieve a common end, join together in body for mutual love and support, they accept, hold on and support each other as

beauty and majesty and accept a tribute of love as fire accepts an oblation of yajna from us, or as a charioteer accepts and holds the reins of the horses.

यमी॑ द्वा सव॑यसा सप॒यत॑: समा॒न याना॑ मिथु॒ना समा॑कसा।
दिवा॒ न नक्तं॑ पलि॒ता युवा॑जनि पु॒रू चर॑ँ॒ाजरा॒ मानु॑षा यु॒गा॥ ४॥

4. *Yamīṁ dvā savayasā saparyataḥ samāne yonā mithunā samokasā. Divā na naktaṁ palito yuvājani purū carannajaro mānuṣā yugā.*

When two persons of equal age, the wedded couple, living together, the two as one in the same one body, in the same one house, serve and worship the same Agni in love day and night, then the same old eternal Agni, ever vibrating in the human soul as the will to live and generate, unaging, for ages and ages, is reborn as new and young as ever in the human form.

तमी॑ँ हिन्वन्ति धी॒तया॒ दश॒ विशा॑ द्र॒वं मता॑स ऊ॒तय॑ हवामह।
धना॒रधि॑ प॒वत॒ आ स ऋ॑ण्वत्य॒भि॒वज॑द्भिर्व॒युना॒ नवा॑धित॥ ५॥

5. *Tamīṁ hinvanti dhītayo daśa vriśo devaṁ martāsa ūtaye havāmahe. Dhanoradhi pravata ā sa ṛṇvatyabhivrajadbhirvayunā navādhita.*

All the human potentials such as thoughts, ideas, reflection, wisdom, will and understanding, intention, devotion, prayer and meditation, all ten senses of perception and volition, the five main pranic energies and five sub-pranas, though separate, yet jointly, invoke, enlight and serve the same one Agni as the ten fingers, though separate, yet jointly, nurse the same one baby with love and care. We all mortals serve, adore and

worship the same eternal light of life, Agni. It moves ever so fast and hits its targets as an arrow shot from the bow, and ever new born and growing, young and youthful, it receives new knowledge from the sages on the move. Homage to the Lord for protection, promotion, peace and well-being!

त्वं ह्य॑ग्न दि॒व्यस्य॒ राज॑सि॒ त्वं पार्थि॑वस्य पशु॒पाइ॑व॒ त्मना॑। एनी॑ त एत बृ॑ह॒ती अ॑भि॒श्रिया॑ हिर॒ण्ययी॒ वक्व॑री ब॒र्हिरा॑शात ॥ ६ ॥

6. *Tvaṁ hyagne divyasya rājasi tvaṁ pārthivasya paśupā iva tmanā. Enī ta ete bṛhatī abhiśriyā hiraṇyayī vakvarī barhirāśāte.*

Agni, light supreme and power, you light and rule the heavens. You enliven and rule the earth and the earthly like a master shepherd with love and care. And both of them, heaven and earth, move on, mighty, grand and graceful, golden rich and beautiful, rotating and revolving in their orbits, rushing on and participating in the cosmic yajna.

अग्न॑ जु॒षस्व॒ पति॑ हय॒ तद्वचा॒ मन्द॒ स्वधा॑व॒ ऋत॑जात॒ सुक्र॑ता। या वि॒श्वतः॑ प॒त्यङ्ङसि॑ दश॒ता र॒ण्वः संदृ॑ष्ट॒ पितु॒माँइ॑व॒ नार्यः ॥ ७ ॥

7. *Agne juṣasva prati harya tad vaco mandra svadhāva ṛtajāta sukrato. Yo viśvataḥ pratyaṅṅasi darśato raṇvaḥ saṁdṛṣṭau pitumāň iva kṣayaḥ.*

Agni, be pleased, listen to our words of praise and prayer and respond, charming lord of light possessed of innate power, born of cosmic energy for the law and truth of existence, master of yajnic action, universally

kind and favourable as you are, celestial beautiful to the sight, joyous and brilliant of word, and a haven of peace and comfort like a generous man of hospitality for all.

Mandala 1/Sukta 145

Agni Devata, Dirghatama Auchathya Rshi

तं पृच्छता स जगामा स वेद स चिकित्वाँ इयत सा न्वीयत।
तस्मिन्त्सन्ति पशिष्स्तस्मिंष्टयः स वाजस्य शवसः
शुष्मिणस्पतिः ॥ १ ॥

1. *Taṁ pṛcchatā sa jagāmā sa veda sa cikitvāṅ īyate*
sā nvīyate. Tasmin tsanti praśiṣastasminn-iṣṭayaḥ
sa vājasya śavasaḥ śuṣmiṇaspatiḥ.

Agni is the lord of light, knowledge and power: of him they ask the questions, he goes all round, he knows, he has the wisdom and awareness and the knowledge of sciences, he reaches, yes, reaches anywhere he wants. In him lies the power of governance and law, in him lies the potential for all you want, and he is the master, ruler and commander of energy, strength and valour, and of the fiery forces of his dominion.

तमित्पृच्छन्ति न सिमा वि पृच्छति स्वनेव धीरा मनसा
यदगभीत। न मृष्यत पथमं नापरं वचा स्य कत्वा सचत
अपदृपितः ॥ २ ॥

2. *Tamit pṛcchanti na simo vi pṛcchati sveneva dhīro*
manasā yadagrabhīt. Na mṛṣyate prathamaṁ
nāparaṁ vaco'sya kratvā sacate apradṛpitaḥ.

Agni is the lord of knowledge and self-realisation: of him the learned ask the questions where

they miss the light, not all, everybody doesn't ask him. Lord of peace and stability of mind as he is, whatever he realises or understands with his own mind is not subject to doubt either before or later. Everybody goes by the words and holy actions of this power of undaunted spirit and undisturbed mind free from arrogance.

तमिद्गच्छन्ति जुह्वस्तमर्वतीर्विश्वान्यर्कः शृणवद्वचांसि म।
पुरुप्रषस्तुरियज्ञसाधना च्छिदातिः शिशुरादत्त सं रभः॥ ३॥

3. *Tamid gachanti juhvastamarvatīrviśvānyekaḥ śṛṇavad vacāṁsi me. Purupraiṣastaturiryajña-sādhano'cchidrotiḥ śiśurādatta saṁ rabhaḥ.*

Just as ladles of ghrta reach agni, fire of yajna, so do youth of noble speech and blessed intelligence reach Agni, lord of brilliance and exalted soul, bearing questions and homage. May the lord, sole master of knowledge, unique and unparallelled, listen to my prayers and questions too, lord inspirer of many, instant saviour of the seekers, master of yajnic accomplishments, giver of faultless protection, dispeller of doubts and darkness, all-great and loving, gracefully receiving and acknowledging questions as well as the homage of yajna.

उपस्थायं चरति यत्समारत सद्या जातस्तत्सार युज्येभिः।
अभि श्वान्तं मृशत नान्द्य मुद यदीं गच्छन्त्युशतीरपिष्ठितम॥ ४॥

4. *Upasthāyaṁ carati yat samārata sadyo jāta-statsāra yujyebhiḥ. Abhi śvāntaṁ mṛśate nāndye mude yadīṁ gacchantyuśatīrapiṣṭhitam.*

When the devotee approaches this brilliant Agni with holy offerings, it instantly responds, rises, grows and expands with its flames. When the maidens with love and faith approach it, it provides soothing touches of caress and reflection for their peace and joy in a state of tranquillity.

स ईं॑ मृ॒गा अप्या॑ वन॒गुरु॑प॑ त्व॒च्यु॑प॒मस्या॑ नि धा॑यि ।
व्य॑बवीद्वयु॒ना॒ मत्य॑भ्या॒ ग्नि॒वि॒द्वाँ ऋ॒॑त॒चि॒द्धि स॒त्यः ॥ ५ ॥

5. *Sa īṁ mṛgo apyo vanargurupa tvacyupamasyāṁ ni dhāyi. Vyabravīd vayunā martyebhyo'gnirvidvāṅ ṛtaciddhi satyaḥ.*

That Agni which is ever on the move like a deer, worthy of research and attainment, abiding in the waters, in the forests, in the sunbeams, in the woods, in the skin, and in the dark of the eye, which is a metaphor of omnipresence and universal eloquence of its presence for humanity, and similarly for the brilliant scholar dedicated to Agni, abiding for all everywhere, collecting the dynamic flow of knowledge and speaking of it to humanity — that is true, that is abiding: Agni, knowledge, scholarship, the flow, dynamics of existence, and living.

Mandala 1/Sukta 146

Agni Devata, Dirghatama Auchathya Rshi

त्रि॒मू॒धानं॑ स॒प्त॒र॑श्मिं गृणीष॒ नू॑नम॒ग्निं पि॒त्रा॒रु॒पस्थे॑ । नि॒ष॒त्त॒-
म॑स्य॒ चर॑ता ध्रु॒वस्य॒ विश्वा॑ दि॒वा रो॑च॒नाप॑प्रि॒वांस॑म ॥ १ ॥

1. *Trimūrdhānaṁ saptaraśmiṁ gṛṇīṣe'nūnamagniṁ pitrorupasthe. Niṣattamasya carato dhruvasya viśvā divo rocanāpaprivāṁsam.*

Invoke and celebrate Agni, three-headed, seven-rayed, perfect, nestled in the lap of its parents, which pervades and fills the lights of this moving but stable heavenly solar system of the universe.

(Agni is the life-energy of light and heat, born of akasha and vayu, cosmic space and cosmic energy; it abides on top of the three regions, earth, middle region of the skies, and the high and heavenly regions of the sun. It also abides in the three modes of nature, Prakrti: sattva, rajas and tamas. It is an integration, or call it the seed, of the seven rays of light-spectrum, and it energises all the moving but stable solar systems of the universe.

Agni also is the vital spirit of the articulation of cosmic awareness in language form in the Veda, which is learnt from the opening word of the Rgveda. It abides on top of the three tenses and three persons of the verbs of the linguistic structure and in the seven vibhaktis, case endings, and sung in the seven metrical forms and seven notes of music.

Agni thus is the divine attribute of the spirit at the individual as well as the cosmic level, and energises, inspires and illuminates the physical, mental and spiritual worlds in the spheres of matter, motion and mind.)

उ ग्ं म॒हाँ अ॒भि व॑व॒क्ष ए॒न अ॒जर॑स्तस्थावि॒तऊ॑तिर्ऋ॒ष्वः। उ॒व्याः प॒दा नि द॑धाति॒ सानाग्ं रि॒हन्त्यू॒धाग्ं अ॑रु॒षासाग्ं अस्य॥ २॥

2. *Ukṣā mahāň abhi vavakṣa eme ajarastasthāvitaūtirṛṣvaḥ. Urvyāḥ pado ni dadhāti sānau rihantyūdho aruṣāso asya.*

The mighty sun, far greater than the earth and other planets, generously radiating floods of light and waves of gravitational energy, holds the earth and skies. Ever young and awfully moving, it is stable, providing protection and stability to its family. On top, it maintains its degree and distance from the earth while its light rays touch and drink up the reservoirs of water.

स॒मा॒नं व॒त्सम॒भि सं॒चर॑न्ती॒ विष्व॑ग्धे॒नू वि च॑रतः सुमके। अ॒न॒प॒वृ॒ज्याँ अध्व॑न॒ मिमा॑न॒ विश्वा॒न्कता॒ँ अधि॑ म॒हा द॑धा॒न॥ ३॥

3. *Samānaṁ vatsamabhi saṁcarantī viṣvagdhenū vi caretaḥ sumeke. Anapavṛjyāṅ adhvano mimāne viśvān ketāṅ adhi maho dadhāne.*

Two cows, the earth and the sun, beautiful and co-existent, tending the same calf, the day-night cycle, equally well, traversing their orbits without deviating, go round and round, sustaining and revealing the great banners of the identity of various objects in space.

धीरा॑सः प॒दं क॒वया॑ नयन्ति॒ नाना॑ हृ॒दा र॑क्षमा॒णा अजु॑यम। सिषा॑सन्तः पय॑ पश्यन्त॒ सिन्धु॑मा॒विर॑भ्या अभव॒त्सूया॒ नॄन॥ ४॥

4. *Dhīrāsaḥ padaṁ kavayo nayanti nānā hṛdā rakṣamāṇā ajuryam. Siṣāsantaḥ paryapaśyanta sindhumāvirebhyo abhavat sūryo nṝn.*

Poets and scholars, wise and meditative, protecting and guiding people with their heart in many ways, lead them to positions of undecaying value. Keen to share the joy and generosity of life wide as the sea, they look round and the sun reveals itself to them.

दिदृक्षेण्यः परि काष्ठासु जन्य इळन्यो महो अर्भाय जीवसे।
पुरुत्रा यदभवत्सूरहभ्या गर्भेभ्या मघवा विश्वदर्शतः ॥ ५ ॥

5. *Didṛkṣeṇyaḥ pari kāṣṭhāsu jenya īḷenyo maho arbhāya jīvase. Purutrā yadabhavat sūrahai-bhyo garbhebhyo maghavā viśvadarśataḥ.*

Agni, power of light and knowledge in life, so brilliant as to be admirable by the brilliant victorious all round in all directions, worthy of praise and reverence, life-giving to the small as well as to the great, abundantly creative and promotive to all these people and projects in the making, is the lord of wealth and power and universally admired and honourable.

Mandala 1/Sukta 147

Agni Devata, Dirghatama Auchathya Rshi

कथा त अग्न शुचयन्त आयोर्ददाशुर्वाजेभिराशुषाणाः ।
उभे यत्ताक तनये दधाना ऋतस्य सामन्रणयन्त देवाः ॥ १ ॥

1. *Kathā te agne śucayanta āyordadāśurvājebhirā-śuṣāṇāḥ. Ubhe yat toke tanaye dadhānā ṛtasya sāman raṇayanta devāḥ.*

Agni, lord of light and life, how do your flames of fire, and brilliant scholars, blazing and purifying, givers of life with food, energy and knowledge to both children and grand children, and bearing food both for body and mind, rejoice and participate in the songs of Veda and the yajna of Truth, Law and divine knowledge?

बाधा म अस्य वचसा यविष्ठ मंहिष्ठस्य प्रभृतस्य स्वधावः ।
पीपर्ति त्वा अनु त्वा गृणाति वन्दारुस्ते तन्वं वन्द अग्न ॥ २ ॥

2. *Bodhā me asya vacaso yaviṣṭha maṅhiṣṭhasya prabhṛtasya svadhāvaḥ. Pīyati tvo anu tvo gṛṇāti vandāruste tanvaṁ vande agne.*

Agni, lord of light, master of your own power of knowledge, youngest of the lights, listen to me, I pray, and know my word, highest and most powerful of mine ever borne: One drinks at the fount of your knowledge, and the other repeats your words according as you have directed. I am your admirer and worshipper. I bow to your body, mind and soul.

य पायवो मामतेयं ते अग्ने पश्यन्तो अन्धं दुरितादरक्षन्। रर क्षा तान्त्सुकृतो विश्ववेदा दिप्सन्त इद्रिपवो नाह देभुः॥ ३॥

3. *Ye pāyavo māmateyaṁ te agne paśyanto andhaṁ duritādarakṣan. Rarakṣa tāntsukṛto viśvavedā dipsanta id ripavo nāha debhuḥ.*

Agni, lord of light, power and knowledge, the flames of your fire, brilliant teachers and warriors, are the guardians of humanity, seers and visionaries of the present and future generations, who guard the blind and the ignorant against evil and crime. O lord and master of world knowledge, protect all those who do good work so that even the deadly enemies of society may not be able to terrorize anyone.

या नो अग्ने अररिवाँ अघायुररातीवा मर्चयति द्वयेन। मन्त्रो गुरुः पुनरस्तु सो अस्मा अनु मृक्षीष्ट तन्वं दुरुक्तैः॥ ४॥

4. *Yo no agne ararivāṅ aghāyurarātīvā marcayati dvayena. Mantro guruḥ punarastu so asmā anu mṛkṣīṣṭa tanvaṁ duruktaiḥ.*

Agni, whoever be envious, sinful and non-giving and try to mislead us with evil words and double dealing in action, may the Agni mantra be our right guide and save us, and may the evil speaker and doer stew himself in his own juice and destroy himself with those very evil words.

उत वा यः सहस्य पविद्वान मता मर्तं मचयति द्वयन। अतः पाहि स्तवमान स्तुवन्तमग्न माकिना दुरिताय धायीः ॥ ५ ॥

5. *Uta vā yaḥ sahasya pravidvān marto martaṁ marcayati dvayena. Ataḥ pāhi stavamāna stuvantamagne mākirno duritāya dhāyīḥ.*

O Agni, eminent power of knowledge, child of courage and valour celebrated by many, whoever be the man of advanced knowledge who enthralls men by way of right teaching and preaching, protect and promote him who praises you and teaches us. Let us never be seized by any evil or sinful person.

Mandala 1/Sukta 148

Agni Devata, Dirghatama Auchathya Rshi

मथीद्यदीं विष्टा मातरिश्वा हातारं विश्वाप्सुं विश्वदव्यम। नि यं दधुमनुष्यासु विक्षु स्वर्ण चित्रं वपुष विभावम ॥ १ ॥

1. *Mathīd yadīṁ viṣṭo mātariśvā hotāraṁ viśvāpsuṁ viśvadevyam. Ni yaṁ dadhurman-uṣyāsu vikṣu svarṇa citraṁ vapuṣe vibhāvam.*

Let us study and develop this Agni, light and fire energy, which Matarishva, wind and electric energy, pervading the skies energises, and which the scholars adopt in human communities like the wonderful sun for enhancement of the beauty of form and health of

body — Agni which exists in all forms of the universe, which gives the universe its cosmic form and which receives, consumes and recreates everything that is offered to it since it is the catalytic agent of the cosmic yajna.

ददानमि ा ददभन्त मन्माग्निवरूथं मम तस्य चाकन।
जुषन्त विश्वान्यस्य कमार्पस्तुतिं भरमाणस्य कारः ॥ २ ॥

2. *Dadānaminna dadabhanta manmāgnir-varūtham mama tasya cākan. Juṣanta viśvān-yasya karmo-pastutim bharamāṇasya kāroḥ.*

Enemies cannot injure or violate Agni, fire power and the learned scientist, because it is the giver and it loves and desires the supreme good of me and everybody. All people love and esteem the celebration of the scientific and artistic versatility of this power and benefit from all the arts and crafts of the artist of this generous source of energy and beauty.

नित्य चि ु यं सदन जगृभ पशस्तिभिदधिर यज्ञियासः।
प सू नयन्त गृभयन्त इष्टावश्वासा न र्थ्या रारहाणाः ॥ ३ ॥

3. *Nitye cinnu yam sadane jagṛbhre praśastibhir-dadhire yajñiyāsaḥ. Pra sū nayanta gṛbhayanta iṣṭāvaśvāso na rathyo rārahāṇāḥ.*

Let the high-priests of yajna (in the field of science and meditation) take up Agni, fire energy, in the laboratory, workshop, the eternal space and the cave of the mind, develop it with laudable means for advancement, and harness it for desired purposes, going forward as by chariot drawn by trained horses.

पुरूणि॑ द॒स्मा नि रि॑णाति॒ जम्भ॒रादा॑चत॒ वन॒ आ वि॒भावा॑। आद॑स्य॒ वाता॒ अनु॑ वाति शो॒चिरस्तु॒न शर्या॑मस॒नामनु॒ द्यून॥ ४॥

4. *Purūṇi dasmo ni riṇāti jambhairād rocate vana ā vibhāvā. Ādasya vāto anu vāti śocirasturna śaryāmasanāmanu dyūn.*

Agni, mighty power of light and fire, catalyses, destroys and creates many and, blazing in the light rays, shines in majesty. And then shining and blazing like a shooting star of the eternal archer, it releases stormy currents of energy every day, every minute, every moment.

न यं रि॒पवो॒ न रि॑ष॒ण्यवो॒ गभ॒ सन्तं रष॒णा र॒षय॑न्ति। अ॒न्धा अ॑प॒श्या न द॑भ॒ न॒भि॒ख्या नित्या॑स ई॑ प॒तारा॑ अर॒ न॥ ५॥

5. *Na yaṁ ripavo na riṣaṇyavo garbhe santaṁ reṣaṇā reṣayanti. Andhā apaśyā na dabhann-abhikhyā nityāsa īṁ pretāro arakṣan.*

Existing as it is in the womb of Eternity, no enemies, no designers of evil, no destroyers, no attacks, can damage it. The blind and the ignorant hurt it not, they cannot suppress it. Those who know, those who love, value and cooperate, permanently protect and promote it.

Mandala 1/Sukta 149

Agni Devata, Dirghatama Auchathya Rshi

म॒हः स रा॒य एष॑त॒ पति॒द न्न॒स्य॒ वसु॑नः प॒द आ ।
उप॒ ध्रज॑न्त॒मद्र॑या॒ वि॒धा॒त ॥ १॥

1. *Mahaḥ sa rāya eṣate patirdannina inasya vasunaḥ pada ā. Upa dhrajantamadrayo vidhannit.*

Agni! Mighty is he, lord and protector of wealth. Ruler of rulers, abundant and gracious giver of wealth, he comes to us to give us of his gifts. And when he comes near, mountains quake in fear and clouds shower in rain with reverence.

स या वृषा नरां न रादस्याः श्रवाभिरस्ति जीवपीतसगः।
प यः ससाणः शिश्रीत यानाा ॥ २ ॥

2. *Sa yo vṛṣā narāṁ na rodasyoḥ śravobhirasti jīvapītasargaḥ. Pra yaḥ sasrāṇaḥ śiśrīta yonau.*

Abundant and generous is he like the clouds of rain, who, in the midst of heaven and earth as amidst humanity, has drunk deep of the joy of creation, and, dynamically pervading the universe with his majesty, who abides at the centre of the form and identity of existence.

आ यः पुरं नामिणीमदीददत्यः कविनभन्याइ नावा ।
सूरा न रुरुक्वाञ्छतात्मा ॥ ३ ॥

3. *Ā yaḥ puraṁ nārmiṇīmadīdedatyaḥ kavirnabhanyo nārvā. Sūro na rurukvāñchatātmā.*

Agni, who has illuminated the celestial city of this imperishable soul, who is fast as the winds of space and faster than sunbeams, is the visionary creator of the worlds of eternity, blazing as the very soul of a thousand suns.

अभि द्विजन्मा त्री राचनानि विश्वा रजांसि शुशुचाना अस्थात। हाता यजिष्ठा अपां सधस्थ ॥ ४ ॥

4. *Abhi dvijanmā trī rocanāni viśvā rajāṁsi śuśucāno asthāt. Hotā yajiṣṭho apāṁ sadhasthe.*

Twice born and born of two, akasha and vayu, manifesting in universal nature and in every distinct form of nature, illuminating three lights, fire of the earth, lightning of the skies and lights of heaven, vitalising all the worlds of the universe, Agni abides all round everywhere. Worthiest universal yajaka, holding the worlds unto itself, it abides coexistent with the universal liquid energy of the cosmos.

अयं स हाता या द्विजन्मा विश्वा दधे वार्याणि श्रवस्या।
मता या अस्म सुतुका ददाश ॥ ५ ॥

5. *Ayaṁ sa hotā yo dvijanmā viśvā dadhe vāryāṇi śravasya. Marto yo asmai sutuko dadāśa.*

Such is this Agni, creative lord of cosmic yajna, wielder of the worlds, born of two and twice born, who holds the choicest foods, energies and honours of the universe. And the man who, self-sacrificing, twice born of natural mother and mother Sarasvati, blest with the richest gifts of food, energy and honour, with a noble family gives in homage and surrender to this Agni, he is the real man.

Mandala 1/Sukta 150

Agni Devata, Dirghatama Auchathya Rshi

पुरु त्वा दाश्वान्वाच्च रिरग्न तव स्विदा।
तादस्यव शरण आ महस्य ॥ १ ॥

1. *Puru tvā dāśvān voce 'riragne tava svidā. Todasyeva śaraṇa ā mahasya.*

Faithful and dedicated, giving in homage, I sing profusely in honour and celebration of you, and come

in to you for shelter and protection, Agni, lord of light as the sun, great and glorious.

व्यनिनस्य धनिनः प्रहोष चिदररुषः।
कदा चन प्रजिगतो अदेवयोः॥ २॥

2. *Vyaninasya dhaninaḥ prahoṣe cidararuṣaḥ.*
Kadā cana prajigato adevayoḥ.

And I would not care to join the company of the admirer of the rich not dedicated to the divinities and to the lord of light, Agni, even though he be otherwise non-violent.

स चन्द्रा विप्र मर्त्या महा वार्धन्तमा दिवि।
पपत्तं अग्र वनुषः स्याम॥ ३॥

3. *Sa candro vipra martyo maho vrādhantamo divi.*
Prapet te agne vanuṣaḥ syāma.

O lord of light and generosity, Agni, surely that mortal is blest and brilliant like the moon in the heavens, great and greater, ever rising most high, who is worshipful and gives in charity with thanks and divine admiration. May we, we pray, be dedicated to you, singing songs of devotion in admiration of the Divine.

Mandala 1/Sukta 151

Mitra-Varuna Devata, Dirghatama Auchathya Rshi

मित्रं न यं शिम्या गाषु गव्यवः स्वाध्या विदथे अप्सु जीजनन। अरेजतां रोदसी पाजसा गिरा पतिं प्रियं यजतं जनुषामवः॥ १॥

1. *Mitraṁ na yaṁ śimyā goṣu gavyavaḥ svādhyo vidathe apsu jījanan. Arejetāṁ rodasī pājasā girā*
Prati priyaṁ yajataṁ januṣāmavaḥ.

Agni is dear as a friend and adorable (since it is the vigour and vitality of life in the human personality, in the animal world and in the earth and the environment). Let the people dedicated to the welfare and protection of humanity, who love the wealth of cows and milk products, who want to preserve the earth and the environment, and who value the vitality of their sense and mind, light and develop Agni, as a dear adorable friend, with noble acts in yajna and corporate action to inspire vitality in the cows, in the pranic energies, in the mind and senses, and in the earth and environment. And then the heaven and earth would vibrate with life and joy by virtue of their holy voice and the power of their songs of adoration. (Let the voice resound on earth and songs rise to heaven).

यद्ध॒ त्यद्वां पुरुमी॒ हस्य॑ सा॒मिन॒: प मि॒त्रासा॒ न द॑धि॒र स्वा॒भुव॑: । अध॒ कतुं॑ विदतं गा॒तुमच॑त उ॒त श्रु॒तं वृषणा प॒स्त्या॑वत: ॥ २ ॥

2. *Yaddha tyad vāṁ purumīḷhasya sominaḥ pra mitrāso na dadhire svābhuvaḥ. Adha kratuṁ vidataṁ gātumarcata Uta śrutaṁ vṛṣaṇā pastyā-vataḥ.*

O Mitra and Varuna, generous heaven and earth and the skies, listen to the voice of adoration which people of intelligence and innate virtue bear and offer as friends to you. Know the yajnic act of the blessed yajamana of prosperity holding rich libations of soma for the holy fire. Clear the path of progress for the worshipper and listen to the songs of the master of a happy home.

आ वां भूषन्नितया जन्म रादस्याः पवाच्यं वृषणा द ासमह। यदीमृताय भरथा यदवत प हात्रया शिम्या वीथा अध्वरम ॥ ३ ॥

3. *Ā vāṁ bhūṣan kṣitayo janma rodasyoḥ pravācyaṁ vṛṣaṇā dakṣase mahe. Yadīmṛtāya bharatho yadarvate pra hotrayā śimyā vītho adhvaram.*

Generous Mitra and Varuna, sun and cosmic waters, fire and sun, people living on earth admire your celebrated rise from heaven through the skies for the sake of spiritual greatness of honour and smartness of perfect performance, since on their invocation with holy action you reach their yajna of love and holiness of non-violence and bear all round fruits of yajna for the man of science and speed and for the man of truth and cosmic Law.

प सा ितिरसुर या महि प्रिय ऋतावानावृतमा घोषथा बृहत। युवं दिवा बृहता द ामाभुवं गां न धुर्युप युञ्जाथ अपः ॥ ४ ॥

4. *Pra sā kṣitirasura yā mahi priya Ṛtāvānāvṛtamā ghoṣatho bṛhat. Yuvaṁ divo bṛhato dakṣamā-bhuvaṁ gāṁ na dhuryupa yuñjāthe apaḥ.*

O Mitra and Varuna, lords of the universal truth of being and action, wielders of the pranic energies dear as life, to the great earth which is so dear to you and to the people, proclaim the great and universal truth of life: Bring from the vast heaven of light, both of you, the mighty strength of being and the conviction of will and action, yoke the two like the driving force of a chariot, (like the ruler and the people of the world state), and join the march of life.

मही अत्र महिना वारमृण्वथा रणवस्तुज आ सद्मन्धेनवः ।
स्वरन्ति ता उपरतातिं सूयमा निमुचं उषसस्तक्ववीरिव ॥ ५ ॥

5. *Mahī atra mahinā vāramṛṇvatho'reṇavastuja ā sadman dhenavaḥ. Svaranti tā uparatāti sūryamā Nimruca uṣasastakvavīriva.*

Mitra and Varuna, you come like sun and shower to the great earth here and bring choice gifts. Pure cows unsullied by dust, fertile and generous they are, come home lowing for their calves like the dawns returning with homage to the sun in the vault of heaven, or like the birds on the flight back to the nest.

आ वामृताय केशिनीरनूषत मित्र यत्र वरुण गातुमर्चथः ।
अव त्मना सृजतं पिन्वतं धिया युवं विप्रस्य मन्मनामिरज्यथः ॥ ६ ॥

6. *Ā vāmṛtāya keśinīranūṣata mitra yatra varuṇa gātumarcathaḥ. Ava tmanā ṣrjataṁ pinvataṁ dhiyo yuvaṁ viprasya manmanāmirajyathaḥ.*

Mitra and Varuna, powers of love and justice of society, where the lights of knowledge and the flames of yajnic fire in action serve and augment you for the advancement of truth and rule of law, there your powers of love and friendship and your power of justice serve, protect and enrich the earth and the character and conduct of her children. O light and shower of life, love and justice, with your heart and soul, create, protect and strengthen the native intelligence and refine and raise the knowledge and wisdom of the noble saints and scholars.

या वां यज्ञः शंशमाना ह दाशति कविहाता यजति मन्मसाधनः। उपाह तं गच्छथा वीथा अध्वरमच्छा गिरः सुमतिं गन्तमस्मयू ॥ ७ ॥

7. *Yo vāṁ yajñaiḥ śaśamāno ha dāśati kavirhotā yajati manmasādhanaḥ. Upāha taṁ gacchatho vītho adhvaramacchā giraḥ sumatiṁ gantamasmayū.*

Mitra and Varuna, teachers, masters and eminent scholars inspired with love friendship and justice, whoever does honour and reverence to you and gives in charity and homage to divinity by yajnas, good reading, prayer, and noble company, whoever attends on you with reverence for service, the worshipful man who has mastered his subject or the poet of vision and imagination or the generous yajaka, or the man of knowledge for whom science and honest industry alone is the key to success, you go to him, I pray, meet him at his yajna of love, reverence and non-violence, and bless him with holy words, noble wisdom and discrimination.

युवां यज्ञः पथमा गाभिरञ्जत ऋतावाना मनसा न पयुक्तिषु। भरन्ति वां मन्मना संयता गिरा दृप्यता मनसा रेवदाशाथ ॥ ८ ॥

8. *Yuvāṁ yajñaiḥ prathamā gobhirañjata ṛtāvānā manaso na prayuktiṣu. Bharanti vāṁ manmanā saṁyatā giro'dṛpyatā manasā revadāśāthe.*

Mitra and Varuna, first and foremost lords of truth and rectitude, whoever approach you with respect and honour you with yajnas and noble words as the first choice of their heart and soul, and offer you tributes of

love and reverence with controlled words of honesty and sincerity, you bless them with the wealth of knowledge and honour with a mind and spirit free from the pride of learning.

र॒वद्वयो॑ दधाथ र॒वदा॑शाथ॒ नरा॑ मा॒याभि॑र्इ॒तऊ॑ति॒ माहि॑नम ।
न वां॒ द्यावा॑ ह॑भि॒नात सिन्ध॑वो॒ न द॑व॒त्वं प॒णया॒ नान॑-
शु॒म॒घम ॥ ९ ॥

9. *Revadvayo dadhāthe revadāśāthe narā māyābhirita ūti māhinam. Na vāṁ dyāvo'habhirnota sindhavo na devatvaṁ paṇayo nānaśur-magham.*

Mitra and Varuna, eternal lord of love and spirit of justice and rectitude, you bear and bring the wealth of health and age of the natural world. Immanent spirits of divinity in the world, leaders of humanity, with your innate powers of protection here on earth, you bring us immense wealth and honour of life. The lights of the day to-day or tomorrow reach not the immensity of that grandeur. The rolling seas swell not to the heights of that immensity. The human voices fail to touch the fringe of that power and that glory.

Mandala 1/Sukta 152

Mitra-Varuna Devata, Dirghatama Auchathya Rshi

यु॒वं वस्त्रा॑णि पीव॒सा व॑साथ यु॒वार॑च्छिद्रा॒ मन्त॑वो ह॒ सर्गाः॑ ।
अवा॑तिर॒त॒मनृ॑ता॒नि॒ विश्व॑ ऋ॒तेन॑ मित्रावरुणा सचथ ॥ १ ॥

1. *Yuvaṁ vastrāṇi pīvasā vasāthe yuvoracchidrā mantavo ha sargāḥ. Avātiratamanṛtāni viśva ṛtena mitrāvaruṇā sacethe.*

Mitra and Varuna, like day and night, with your

expansion over the world you reveal and cover the forms of things in existence and your revelations of the things are faultless. You rule out and overcome illusions and unrealities since you associate with what is real and true.

एतच्चन त्वा वि चिकितदषां सत्या मन्त्रः कविशस्त ऋघावान। त्रिरश्रिं हन्ति चतुरश्रिरुगा देवनिदा ह पथमा अजूयन ॥ २ ॥

2. *Etaccana tvo vi ciketadeṣāṁ satyo mantraḥ kaviśasta ṛghāvān. Triraśriṁ hanti caturaśrirugro devanido ha prathamā ajūryan.*

This much, may be, one of these wise ones may know, one who knows the truth, thinks aright, and is recognised and praised by scholars of distinction as a man of vision and discrimination. The brilliant scholar of the four Vedas masters the three dimensions of knowledge: pure knowledge of Rks, applied knowledge of Yajus, and the meditative knowledge of sweet Samans, and, being the prime force and power of wisdom ever true, never out of date, defeats those who deny and dishonour the divinities of existence and eminence of knowledge.

अपादति पथमा पद्वतीनां कस्तद्वां मित्रावरुणा चिकत।
गभा भारं भरत्या चिदस्य ऋतं पिपत्यनृतं नि तारीत ॥ ३ ॥

3. *Apādeti prathamā padvatīnāṁ kastad vāṁ mitrāvaruṇā ciketa. Garbho bhāraṁ bharatyā cidasya ṛtaṁ pipartyanṛtaṁ ni tārīt.*

Just as the dawn arises and radiates over the earth before moving humanity rises and goes out on business, so does the Original Knowledge of Revelation

radiate whole before it is analysed into distinctive branches. Which of your scholars, O Mitra and Varuna, powers of vision and wisdom, knows that? Probably the man-treasure of knowledge bears the burden of it, maintains it and feeds it with detailed application and overcomes illusion and confusion.

प्रयन्तमित्परि जारं कनीनां पश्यामसि नापनिपद्यमानम।
अनवपृग्णा वितता वसानं प्रियं मित्रस्य वरुणस्य धाम॥ ४॥

4. *Prayantamit pari jāraṁ kanīnāṁ paśyāmasi nopanipadyamānam. Anavapṛgṇā vitatā vasānaṁ priyaṁ mitrasya varuṇasya dhāma.*

Just as we see the sun, lover of the maidenly dawns, gather up the lights and moving on, never resting, so do we see the scholar, treasure-home of knowledge, lover of rising generations, moving on in his pursuit of knowledge, never resting and rusting, but expanding far and wide the light of knowledge, wherein lies the favourite love of Lord Supreme, lord of light as well as of the bottomless deep of annihilation.

अनश्वा जाता अनभीशुरवा कनिक्रदत्पतयदूर्ध्वसानुः।
अचित्तं ब्रह्म जुजुषुर्युवानः प्र मित्र धाम वरुण गृणन्तः॥ ५॥

5. *Anaśvo jāto anabhīśurarvā kanikradat patayad-ūrdhvasānuḥ. Acittaṁ brahma jujuṣuryuvānaḥ pra mitre dhāma varuṇe gṛṇantaḥ.*

The sun is arisen, up on the heights of heaven, rushing on, roaring, no horse, no reins. Bright young generations pay homage, singing hymns of Infinity, admiring the treasure love of the Lord for the sake of Mitra and Varuna, love, light and justice of existence.

आ धेनवो मामतेयमवन्तीर्ब्रह्मप्रियं पीपयन्त्सस्मिन्नूधन् ।
पित्वो भिक्षेत वयुनानि विद्वानासाविवासन्नदितिमुरुष्येत ॥ ६ ॥

6. *Ā dhenavo māmateyamavantīrbrahmapriyaṁ pīpayantsasminnūdhan. Pitvo bhikṣeta vayunāni vidvānāsāvivāsannaditimuruṣyet.*

Just as cows feed their calves on milk from their udders, just as protective mothers breast-feed their darling child of love and promote him in his favourite studies of Divinity, so should the scholar of the ways and laws of the world ask for food and maintenance and, serving and shining, advance the study and knowledge of nature and eternity.

आ वां मित्रावरुणा हव्यजुष्टिं नमसा देवावसा ववृत्याम ।
अस्माकं ब्रह्म पृतनासु सह्या अस्माकं वृष्टिर्दिव्या सुपारा ॥ ७ ॥

7. *Ā vāṁ mitrāvaruṇā havyajuṣṭiṁ namasā devāvavasā vavṛtyām. Asmākaṁ brahma pṛtanāsu sahyā asmākaṁ vṛṣṭirdivyā supārā.*

O Mitra and Varuna, brilliant and generous lords of love and justice, I pray, I may, with your protection, choose to worship you with the homage of love, dedication and sacrifice. Bless our songs of adoration among our people with wealth and honour of success and may our projects of action be holy and powerful, taking us across the high seas of life. Let our showers be showers of divinity and redemption.

Mandala 1/Sukta 153

Mitra-Varuna Devata, Dirghatama Auchathya Rshi

यजामह वां महः सजाषा हव्यभिर्मित्रावरुणा नमोभिः ।
घृतघृतस्नू अध यद्वामस्म अध्वयवो न धीतिभिर्भरन्ति ॥ १ ॥

1. *Yajāmahe vāṁ mahaḥ sajoṣā havyebhirmitrāvaruṇā namobhiḥ. Ghṛtairghṛtasnū adha yad vāmasme adhvaryavo na dhītibhirbharanti.*

Mitra and Varuna, great, loving, rejoicing, friends of humanity, lords of love and justice, resplendent with flames of ghrta, we love, honour and worship you with salutations, service and oblations of high grades of ghrta, and the devotees, dedicated and worshipful, bring holy offerings with sincere prayers like high-priests of yajna for you and for us.

पस्तुतिर्वां धाम न पर्युक्तिरयामि मित्रावरुणा सुवृक्तिः । अनक्ति यद्वां विदथेषु होता सुम्नं वां सूरिर्वृषणाविय न ॥ २ ॥

2. *Prastutirvām dhāma na prayuktirayāmi mitrāvaruṇā suvṛktiḥ. Anakti yad vāṁ vidatheṣu hotā sumnaṁ vāṁ sūrirvṛṣaṇāviyakṣan.*

Mitra, lord of love, and Varuna, lord of justice, I come to you as to my home and haven of peace, comfort and grace, having abandoned the storms of disturbance and temptation. My concentration is complete and my song of praise is divine. Lords of generosity, brave is the yajaka, come to join you in congregations of prayer and action, doing honour and homage to you, waiting for grace and comfort of well-being.

पीपाय धेनुरदितिर्ऋताय जनाय मित्रावरुणा हविर्द । हिनोति यद्वां विदथे सपर्यन्त्स रातहव्या मानुषा न होता ॥ ३ ॥

3. *Pīpāya dhenuraditirṛtāya janāya mitrāvaruṇā havirde. Hinoti yad vāṁ vidathe saparyantsa rātahavyo mānuṣo na hotā.*

Mitra and Varuna, whoever the yajaka giving oblations in the yajna of love and charity to you like a noble human being, who invokes you and prays for help in his tasks of life, thanking you and serving you in gratitude, Mother Nature like a generous cow gives infinite blessings to that man of truth and sacrifice.

उत वां वि ु मद्यास्वन्धा गाव आपश्च पीपयन्त देवीः ।
उता नो अस्य पूर्व्यः पतिदन्वीतं पातं पयस उस्रियायाः ॥ ४ ॥

4. *Uta vāṁ vikṣu madyāsvandho gāva āpaśca pīpayanta devīḥ. Uto no asya pūrvyaḥ patirdan vītaṁ pātaṁ payasa usriyāyāḥ.*

Mitra and Varuna, friends, teachers and leaders of humanity, may the cows and the holy voices, consecrated holy waters and food and the juice of soma among the happy people surfeit you with delight. And may the ancient master of our yajna of education, governance and production giving us the fruits of holiness sustain the yajna, and may you too continue to enjoy the fruits of that yajna and drink the milk of the cow as well as the lights of dawn.

Mandala 1/Sukta 154

Vishnu Devata, Dirghatama Auchathya Rshi

विष्णोनु कं वीर्याणि प वोचं यः पार्थिवानि विममे रजांसि ।
या अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगायः ॥ १ ॥

1. *Viṣṇornu kaṁ vīryāṇi pra vocaṁ yaḥ pārthivāni vimame rajāṁsi. Yo askabhāyaduttaraṁ sadhasthaṁ vicakramāṇastredhorugāyaḥ.*

Let me well recite the grand acts of Vishnu, lord

immanent, all pervasive, of the universe, who creates all worlds of the universe, who sustains the high regions of light in upper space and, having created, maintains it three ways, i.e., as a system, as part of the cosmic system, and in relation to the other systems, the lord who is sung and celebrated everywhere.

प तद्विष्णुः स्तवत वीर्येण मृगा न भीमः कुचरा गिरिष्ठाः ।
यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा ॥ २ ॥

2. *Pra tad viṣṇuḥ stavate vīryeṇa mṛgo na bhīmaḥ kucaro giriṣṭhāḥ. Yasoyruṣu triṣu vikramaṇeṣvadhikṣiyanti bhuvanāni viśvā.*

That Vishnu who is sung and celebrated by virtue of his might, is the lord who pervades the universe everywhere just as the awful lion, lord of the mountain cave, majestically moves around over the tortuous paths of the forest. In the vast three-fold acts of his mighty creation, i.e., the acts of projection, sustenance and withdrawal, reside the entire worlds of existence.

प विष्णवे शूषमेतु मन्म गिरिक्षित उरुगायाय वृष्णे ।
य इदं दीर्घं प्रयतं सधस्थमेको विममे त्रिभिरित्पदेभिः ॥ ३ ॥

3. *Pra viṣṇave śūṣametu manma girikṣita urugāyāya vṛṣṇe. Ya idaṁ dīrghaṁ prayataṁ sadhastha meko vimame tribhirit padebhiḥ.*

May this powerful song of celebration reach Vishnu, celebrated lord, great and generous, who holds in balance the heights of the universe of space and time and creates it just in three steps of sattva, rajas and tamas, i.e., mind, motion and matter, or the three regions of earth, sky and the heaven of light.

यस्य त्री पूर्णा मधुना पदान्य क्षीयमाणा स्वधया मदन्ति।
य उ त्रिधातु पृथिवीमुत द्यामको दाधार भुवनानि विश्वा॥ ४॥

4. *Yasya trī pūrṇā madhunā padānyakṣīyamāṇā svadhayā madanti. Ya u tridhātu pṛthivīmuta dyāmeko dādhāra bhuvanāni viśvā.*

The threefold worlds of his, earth, heaven and the middle regions, full and perfect in their own ways and character, honey sweet and undecaying, rejoice in the lord's presence with their inmates by their innate power of sustenance. He, the sole lord, by himself, holds the entire worlds of existence including heaven and earth created of the three modes of Prakrti, sattva, rajas and tamas.

तदस्य प्रियमभि पाथो अश्यां नरा यत्र देवयवो मदन्ति।
उरुक्रमस्य स हि बन्धुरित्था विष्णोः पद परम मध्व उत्सः॥ ५॥

5. *Tadasya priyamabhi pātho aśyāṁ naro yatra devayavo madanti. Urukramasya sa hi bandhuritthā viṣṇoḥ pade parame madhva utsaḥ.*

May I rise to and follow that cherished path of lord Vishnu and reach that state of being wherein the noble people dedicated to Divinity live and rejoice in bliss. This lord of divine power and action is friend of the industrious men of relentless action, and there in his supreme presence flows the stream of divine love and bliss.

ता वां वास्तून्युश्मसि गमध्यै यत्र गावो भूरिशृङ्गा अयासः।
अत्राह तदुरुगायस्य वृष्णः परमं पदमव भाति भूरि ॥ ६॥

6. *Tā vāṁ vāstūnyuśmasi gamadhyai yatra gāvo bhūriśṛṅgā ayāsaḥ. Atrāha tadurugāyasya vṛṣṇaḥ paramaṁ padamava bhāti bhūri.*

Men of dedication, yogis, teachers and preachers, scholars and scientists, wedded couples, for your rest and abiding residence where you should go and rest, we want those places where the sharp and penetrative rays of the divine sun should reach for enlightenment. Here only is the place, and we want your abode here, where the supreme abode of the generous and the omnipotent Vishnu shines with abundant light and bliss.

Mandala 1/Sukta 155

Vishnu Devata, Dirghatama Auchathya Rshi

प व॒: पान्त॒मन्ध॑सा धिया॒यत॒ म॒ह शूरा॑य॒ विष्णा॑व चाचत।
या सानु॑नि॒ पव॑ताना॒मदा॑भ्या म॒हस्त॒स्थतु॒रव॑तेव सा॒धुना॑॥ १॥

1. *Pra vaḥ pāntamandhaso dhiyāyate mahe śūrāya viṣṇave cārcata. Yā sānuni parvatān-āmadābhyā mahastasthaturarvateva sādhunā.*

Of your delicious food and soma drink, offer in homage to the great and mighty Vishnu, lord of intelligence, and to Indra, bold and mighty lord of energy and power. Both stand on top of mountains and clouds and on top of heaven, firm and inviolable high, as the mountaineer stands firm on top of a mountain peak by the best and strongest equipment.

(According to Swami Dayanand, the mantra may be applied to the teachers and scholars of a nation who reach on top of learning and knowledge by arduous

efforts of mountainous degree and do their work freely and courageously.)

त्वषमित्था समरणं शिमीवतारिन्दाविष्णू सुतपा वामुरुष्यति। या मर्त्याय पतिधीयमानमित्कृशानारस्तुरसनामुरुष्यथः ॥ २ ॥

2. *Tveṣamitthā samaraṇaṁ śimīvatorindrāviṣṇū sutapā vāmuruṣyati. Yā martyāya pratidhīyamānam-it kṛśānor-astu-rasanām-uruṣyathaḥ.*

Indra, lord of power such as lightning, and Vishnu, lord of light such as the sun, extend and expand the range and potential of the mighty shooting archer's missile-fitted defence of humanity. And thus does the man of yajna, protecting, promoting and drinking the soma-joy of the nation, extend and expand the blaze of the battle of the mighty defender of the nation and thus does he glorify you both, Indra and Vishnu.

ता ईं वधन्ति मह्यस्य पांस्यं नि मातरा नयति रतसे भुज। दधाति पुत्रो वरं परं पितुर्नाम तृतीयमधि रोचने दिवः ॥ ३ ॥

3. *Tā īṁ vardhanti mahyasya pauṁsyaṁ ni mātarā nayati retase bhuje. Dadhāti putro'varaṁ paraṁ piturnāma tṛtīyamadhi rocane divaḥ.*

Those oblations of yajna food and distilled soma augment the great creative power of this Vishnu, spirit of the universe, for procreative virility and divine enjoyment of the world of existence. He vests it in the mother powers of nature, i.e., heaven and earth. Then the off-spring bears the name of the father, the one that is the ultimate, as the child of Divinity, and the other that is the worldly name of his family. The third the

Lord bears over and above the light of heaven.

तत्तदिदस्य पांस्यं गृणीमसीनस्य त्रातुरवृकस्य मीळुषः।
यः पार्थिवानि त्रिभिरिद्विगामभिरुरु क्रमिष्टोरुगायाय जीवसे ॥ ४ ॥

4. *Tattadidasya pauṁsyaṁ gṛṇīmasīnasya trāturavṛkasya mīḷhuṣaḥ. Yaḥ pārthivāni tribhirid vigāmabhiruru kramiṣṭorugāyāya jīvase.*

That procreative virility of this lord Vishnu at every step of it, we celebrate in songs of joy, that creativity of the lord saviour and protector, generous and not rapacious who takes away nothing for himself, creator supreme and lord of cosmic fertility, who completes the creation of the natural universe in three steps of sattva, rajas and tamas — thought, energy and matter — for the delightful life of the soul, and then transcends the work of his own creation.

द्व इदस्य क्रमणे स्वर्दृशाभिख्याय मर्त्याभुरण्यति।
तृतीयमस्य नकिरा दधर्षति वयश्चन पतयन्तः पतत्रिणः ॥ ५ ॥

5. *Dve idasya kramaṇe svardṛśo'bhikhyāya martyo bhuraṇyati. Tṛtīyamasya nakirā dadharṣati vayaścana patayantaḥ patatriṇaḥ.*

To know the grandeur of the lord seer of light and bliss across two steps of his creation, earth and the heavens of light, the human soul stirs in mind and intelligence. The third step no one can, or ought to, violate, overcome or ignore, not even people of the highest imagination, like birds of the strongest wings, can do so.

चतुभिः साकं नवतिं च नामभिश्चक्रं न वृत्तं व्यतीँरवीविपत। बृहच्छरीरा विमिमान ऋक्वभिर्युवाकुमारः पत्यत्याहवम ॥ ६ ॥

6. *Caturbhiḥ sākaṁ navatiṁ ca nāmabhiścakraṁ na vṛttaṁ vayatīṅravīvipat. Bṛhacchrīro vimimāna ṛkvabhiryuvākumāraḥ pratyetyāha-vam.*

Inspiring, moving, measuring four and ninety names of the passage of chronological time, circulating in the cosmic circle of eternal time, rotating, revolving, eternally recurring, the mighty cosmic bodied Vishnu, ever young, never a teenager, moves the universe, himself unmoved and unmoving, and transcendent, and he listens and attends to our invocations of yajna with the Rkvi hymns of praise and celebration.

Mandala 1/Sukta 156

Vishnu Devata, Dirghatama Auchathya Rshi

भवा मित्रा न शव्या घृतासुतिर्विभूतद्युम्न एवया उ सप्रथाः। अधा त विष्णा विदुषा चिदध्यः स्तामा यज्ञश्च राध्या हविष्मता ॥ १ ॥

1. *Bhavā mitro na śevyo ghṛtāsutirvibhūtadyumna evayā u saprathāḥ. Adhā te viṣṇo viduṣā cidardhyaḥ stomo yajñaśca rādhyo haviṣmatā.*

O Vishnu, lord of universal knowledge, be like a friend, giver of peace and comfort, generator of the waters of life, lord of the wealth and honour of the world, instant mover and controller of protections, vast and expanding in influence and inspiration, and being so, worshipped by the wise and eminent scholars, served by the generous devotees of yajna, let the song of

celebration and the fragrance of yajna in your honour rise to the skies. (The mantra is applicable to the teacher also).

यः पूव्याय॑ व॒धस॒ नवी॑यस सुमज्जा॑नय॒ विष्णा॑व॒ ददा॑शति।
या जा॒तम॑स्य मह॒ता महि॒ बव॒त्सदु॒ श्रवा॑भि॒युज्यं चिद॒भ्यसत॥ २॥

2. *Yaḥ pūrvyāya vedhase navīyase sumajjānaye viṣṇave dadāśati. Yo jātamasya mahato mahi bravat sedu śravobhiryujyaṁ cidabhyasat.*

One who lovingly and generously does homage to Vishnu, ancient and yet most modern lord of knowledge, one who creates and imparts new knowledge for the devotees of knowledge, one who speaks and communicates this great new message of the great lord of universal knowledge, and one who practices this applicable and useful knowledge with thanks and grateful offerings in yajna for charity and social service, he is the real man.

तमु॑ स्तातारः पू॒र्व्यं यथा॑ वि॒द ऋ॒तस्य॒ गर्भ॑ं ज॒नुषा॑ पिपतन।
आस्य॑ जा॒नन्ता॒ नाम॑ चिद्विवक्तन म॒हस्त॑ विष्णा॒ सुम॒तिं भ॑जामह॥ ३॥

3. *Tamu stotāraḥ pūrvyaṁ yathā vida ṛtasya garbhaṁ januṣā pipartana. Āsya jānanto nāma cid vivaktana mahaste viṣṇo sumatiṁ bhajāmahe.*

Admirers and worshippers of the ancient and eternal lord of knowledge, Vishnu, as much as you know the lord and his knowledge, please augment and advance that body of knowledge with your own growth and contribution, a process as hard as rebirth though it is.

And knowing the lord and his knowledge, speak of the knowledge to the seekers in full confidence. O Vishnu, lord eternal and master of universal knowledge, all hail to you! We offer homage and worship to you in honour of your knowledge and wisdom.

तमꣳस्य॒ राजा॒ वरु॑णस्तम॒श्विना॒ कतुं॑ सचन्त॒ मारु॑तस्य॒ व॒धसः॑। दा॒धार॒ द ꣳमु॒त्त॒मम॑हꣳविदं व॒जं च॒ विष्णुः॑ सखि॒वाँ अपाणु॒त॥ ४॥

4. *Tamasya rājā varuṇastamaśvinā kratuṁ sacanta mārutasya vedhasaḥ. Dādhāra dakṣamuttama-maharvidaṁ vrajaṁ ca viṣṇuḥ sakhivāṅ aporṇute.*

Brilliant Varuna, lord of light and favourite choice of all, and the Ashvins, harbingers of the dawn of new knowledge, in unison, join that noble and yajnic act of the knowledge and revelation of Vishnu, lord of universal knowledge and instant controller of the Maruts, tempestuous heroes of action, for furtherance and application. Vishnu, commanding the force of his friends, wields the highest knowledge and expertise of action and opens the paths of action brilliant as day for humanity to follow and advance.

आ या वि॒वाय॑ स॒चथा॑य॒ दव्य॒ इन्दा॑य॒ विष्णुः॑ सु॒कृत॑ꣳ सु॒कृत्त॑रः। व॒धा अ॑जिन्वत्रिषध॒स्थ आय॑ꣳमृ॒तस्य॑ भा॒ग यज॑मान॒माभ॑जत॥ ५॥

5. *Ā yo vivāya sacathāya daivya indrāya viṣṇuḥ sukṛte sukṛttaraḥ. Vedhā ajinvat triṣadhastha āryamṛtasya bhāge yajamānamābhajat.*

Vishnu, generous and divine lord of knowledge, friend of all, brilliant hero of action, better and ever

more blissful doer, established in the threefold virtue of knowledge, action and worship, goes forward to join Indra, lord ruler of the world, who does good to all, and, in the direction of truth and rectitude, protects and promotes men of virtue, culture and creativity, and with all help blesses the yajamana in the performance of his acts of love and non-violence for peace and progress.

Mandala 1/Sukta 157

Ashvins Devata, Dirghatama Auchathya Rshi

अबाॅध्यग्निर्ज्म उदेति सूया व्युॅषाश्चन्दा मह्यावा अचिषा। आयुं गातामश्विना यातवे रथं पासावीद्वसः सविता जगत्पृथक ॥ १ ॥

1. *Abodhyagnirjma udeti sūryo vyuṣāśścandrā mahyāvo arciṣā. Āyukṣātāmaśvinā yātave rathaṁ prāsāvīd devaḥ savitā jagat pṛthak.*

The fire of Agni awakes and stirs the world with life afresh. The sun is on the rise over the earth. The great and golden dawn wrapt in beauty waxes on the horizon with the splendour of her glory. The Ashvins, harbingers of new light and knowledge, harness their chariot for the daily round. And the generous lord of light and life, Savita, in his own gracious way, showers and sanctifies the moving world with sunlight and new inspiration for action.

यद्युञ्जाथे वृषणमश्विना रथं घृतेन ना मधुना क्षत्रमुं तम। अस्माकं ब्रह्म पृतनासु जिन्वतं वयं धना शूरसाता भजमहि॥ २ ॥

2. *Yad yuñjāthe vṛṣaṇamaśvinā rathaṁ ghṛtena no madhunā kṣatramukṣatam. Asmākaṁ brahma pṛtanāsu jinvataṁ vayaṁ dhanā śūrasātā bhajemahi.*

Ashvins, harbingers of new light and life, chariot leaders of the world, you harness and ride your chariot of might and victory and sprinkle and inspire the Kshatra order of our defence and governance with exciting spirit of life and honey sweets of power and prosperity. In our struggle for the joy of life, inspire and strengthen our Brahma system of research and education with new knowledge and self-confidence. We pray, may we achieve the prize of success and victory in our battles of the brave.

अवाङ् त्रिचक्रा मधुवाहना रथा जीराश्वा अश्विनायातु सुष्टुतः। त्रिबन्धुरा मघवा विश्वसाभगः शं न आ वक्षदद्विपदे चतुष्पदे ॥ ३ ॥

3. *Arvāṅ tricakro madhuvāhano ratho jīrāśvo aśvinoryātu suṣṭutaḥ. Tribandhuro maghavā viśvasaubhagaḥ śaṁ na ā vakṣad dvipade catuṣpade.*

Here, may the three engined, three staged, honey carrier, superfast chariot of the Ashvins come, the chariot all-acclaimed, mighty, laden with wealth and splendours of the world, and may that chariot, we pray, bring us peace, prosperity and well-being for our humans and for our animal world.

आ न ऊर्जं वहतमश्विना युवं मधुमत्या नः कशया मिमिक्षतम। पायुस्तारिष्टं नी रपांसि मृक्षतं सधस्तुं द्वषो भवतं सचाभुवा ॥ ४ ॥

4. *Ā na ūrjaṁ vahatamaśvinā yuvaṁ madhumatyā naḥ kaśayā mimikṣatam. Prāyustāriṣṭaṁ nī rapāṁsi mṛkṣataṁ sedhataṁ devṣo bhavataṁ sacābhuvā.*

Ashvins, leaders of light, come, bring us food and energy, accelerate the nation's march with the spur of ambition and action. Take the health and age of the people over and across the heights. Rub off and wash away the sins. Ward off hate and enmity. Be our friends and helpers in every field.

युवं ह गर्भं जगतीषु धत्था युवं विश्वषु भुवनष्वन्तः ।
युवमग्निं च वृषणावपश्च वनस्पतीँरश्विनावरयथाम ॥ ५ ॥

5. *Yuvaṁ ha garbhaṁ jagatīṣu dhattho yuvaṁ viśveṣu bhuvaneśvantaḥ. Yuvamagniṁ ca vṛṣaṇāvapaśca vanaspatīṁraśvināvairayethāṁ.*

Ashvins, leaders of humanity, harbingers of light and life, generous and brave, life of nature astir, you vest the moving spheres with living potentials for growth, you enrich all the living worlds of the universe with light and life. Come both of you, help and support, excite the fire, agitate the waters and inspire the herbs and trees of the nation with life anew, elevate, gear up and bring showers of fire and waters of action and ambition.

युवं ह स्था भिषजा भषजभिरथा ह स्था रथ्या राथ्यभिः ।
अथा ह त्रमधि धत्थ उगा या वां हविष्मान्मनसा ददाश ॥ ६ ॥

6. *Yuvaṁ ha stho bhiṣajā bheṣajebhiratho ha stho rathyā rāthyebhiḥ.Atho ha kṣatramadhi dhattha ugrā yo vāṁ haviṣmān manasā dadāśa.*

Ashvins, harbingers of light and life, teachers, scholars and healers of the nation of humanity, be the physicians for us all with curatives, tonics and sanatives, be leaders and drivers with superfast chariots and energies. Lords of blazing power, keep the social order of defence bright and high for the ruler who, with all his wealth and powers of yajnic action, offers you homage sincerely with his heart and soul.

Mandala 1/Sukta 158

Ashvins Devata, Dirghatama Auchathya Rshi

वसू॑ रु॒दा पु॑रु॒मन्तू॑ वृधन्ता॑ दश॒स्यतं॑ ना वृषणाव॒भिष्टा॑।
दस्रा॑ ह॒ यद्रे॒क्ण॑ आच॒थ्या वां॑ प॒ यत्स॒स्राथ॒ अक॑वा-
भिरू॒ती ॥ १ ॥

1. *Vasū rudrā purumantū vṛdhantā daśasyataṁ no vṛṣaṇāvabhiṣṭau. Dasrā ha yad rekṇa aucathyo vāṁ pra yat sasrāthe akavābhirūtī.*

Ashvins, generous lords of light and power, loved and wanted, shelter and support of all, scourge of evil and enmity, universally respected, ever on the rise, give us, we pray, what we love and desire for our success, since the admirable wealth that is yours you bring us for sure with abundant protection, promotion and welfare for all, brave saviours as you are from want and suffering.

का वां दाशत्सुम॒तय॑ चिद॒स्य वसू॒ यद्ध॒थ नम॑सा प॒द गाः।
जि॒गृ॒तम॒स्म र॒वती॒ः पुर॑न्धीः काम॒पर्ण॑व॒ मन॑सा च॒र॑न्ता ॥ २ ॥

2. *Ko vāṁ dāśat sumataye cidasyai vasū yad dhethe namasā pade goḥ. Jigṛtamasme revatīḥ purandhīḥ kāmapreṇeva manasā carantā.*

Ashvins, lords of light and leadership, shelter, support and protection for all, ever on the move with a mind keen to fulfil the desire and ambition of all, who hold and rule the human habitations in villages, towns and rich cities with food and power on the face of the earth and relentlessly keep awake, vigilant for us all and for our protection. Who can give, and what, in appreciation and return for this love and generosity of your mind and consideration for us — what except thanks and gratitude in homage?

युक्ता ह॒ यद्वां॒ ता॒ग्यायं॑ प॒रुवि मध्य॒ अर्णसा॒ धायि॑ प॒जः ।
उप॑ वा॒मवः॑ शर॒णं ग॑मेयं॒ शूरा॒ नाज्म॑ प॒तय॑द्भिरेवैः ॥ ३ ॥

3. *Yukto ha yad vāṁ taugryāya perurvi madhye arṇaso dhāyi pajraḥ. Upa vāmavaḥ śaraṇaṁ gameyaṁ śūro nājma patayadbhirevaiḥ.*

Ashvins, harbingers of light, power and protection, that stout, protective and irresistible chariot of yours propelled by flying oars stationed in the midst of the sea in full harness is ready for the valiant warrior to take us across the waters. May I, a powerful navigator in the battle of the sea, come and join the force under your protective cover?

उप॑स्तुतिराच॒थ्यमु॑रुष्य॒न्मा मामि॒म प॑त॒त्रिणी॒ वि दु॑ग्धाम ।
मा मामधा॒ दश॑तयश्चि॒ता धा॒क प यद्वां॒ ब॒द्धस्त्मनि॒ खाद॑ति॒ ग्राम ॥ ४ ॥

4. *Upastutiraucathyamuruṣyenmā māmime patatriṇī vi dugdhām. Mā māmedho daśatayaścito dhāk pra yad vāṁ baddhastmani khādati kṣām.*

Ashvins, lords of light, power and holiness, may

my celebrative invocation and prayer protect my self-confidence. May the day and night cycle never drain me out. May your tenfold fire, concentrated and blazing, never burn me off, which otherwise bound up in the soul as the fire of grief and despair eats up the very flesh of the body.

न मा॑ गर॒न्न्द्या॑ मा॒तृत॑मा दा॒सा यदी॑ं सुस॑मुब्धम॒वाधु॑ः । शिरा॒ यद॑स्य त्र॒तना॒ वित ॑त्स्व॒यं दा॒स उरा॒ अंसा॒वपि॑ ग्ध ॥ ५ ॥

5. *Na mā garan nadyo mātṛtamā dāsā yadīṁ susamubdhamavādhuḥ. Śiro yadasya traitano vitakṣat svayaṁ dāsa uro aṁsāvapi gdha.*

Let the streams be most motherly and kind saviours to me, simple, natural and unhurtful person as I am. Let not the streams swallow me even if savages were to throw me down into the water. If a thrice torturous person were to try to cut the head of such a person, then may the evil intentioned person cut his own torso and his own shoulders.

दी॒घत॑मा मामत॒या जु॑जु॒वान द॑श॒म यु॒ग ।
अ॒पामर्थं॑ य॒तीनां ब्रह्मा भ॑वति॒ सार॑थिः ॥ ६ ॥

6. *Dīrghatamā māmateyo jujurvān daśame yuge. Apāmarthaṁ yatīnāṁ brahmā bhavati sārathiḥ.*

The person lost in darkness of the deep, having fallen a victim to blind attachment, grows old and decrepit in ten years. The one dedicated to sages in pursuit of divine knowledge, yajnic action and meditative prayer becomes a Brahma, scholar of the Veda, and a master of the chariot of life.

Mandala 1/Sukta 159

Dyava-Prthivi Devata, Dirghatama Auchathya Rshi

प द्यावा यज्ञः पृथिवी ऋतावृधा मही स्तुष विदथेषु पचतसा ।
देवभिय देवपुत्र सुदंससत्था धिया वार्याणि प्रभूषतः ॥ १ ॥

1. *Pra dyāvā yajñaiḥ pṛthivī ṛtāvṛdhā mahī stuṣe vidatheṣu pracetasā. Devebhirye devaputre sudaṁsasetthā dhiyā vāryāṇi prabhūṣataḥ.*

I study, serve and admire the earthly sphere and the solar system, both great, born of the particles of matter and energy in the course of natural evolution, both suggestive of new and newer knowledge through our yajnas of scientific programmes. Both of them, creations of the Divine, highly generous and productive, in cooperation with other natural elements, powers and spheres, working by the immanent will and intelligence of nature, produce and adorn manifold things of beauty and value.

उत मन्य पितुरद्रुहो मनो मातुर्महि स्वतवस्तद्धवीमभिः ।
सुरेतसा पितरा भूम चक्रतुरुरु प्रजाया अमृतं वरीमभिः ॥ २ ॥

2. *Uta manye pituradruho mano māturmahi svata-vastaddhavīmabhiḥ. Suretasā pitarā bhūma cakratururu prajāyā amṛtaṁ varīm-abhiḥ.*

And with holy invocations in yajna, I study, investigate and meditate on the great and innate power and intelligence of my father and mother the sun and the earth, both free from hate and full of love for all. Both father and mother of the world, overflowing with life and virility, create and augment the great and universal nectar wealth of humanity with their expansive

and abundant generosity.

त सूनवः स्वपसः सुदंससा मही जज्ञुमातरा पूर्वचित्तय । स्थातुश्च सत्यं जगतश्च धर्मणि पुत्रस्य पाथः पदमद्वयाविनः ॥ ३ ॥

3. *Te sūnavaḥ svapasaḥ sudaṁsaso mahī jajñur-mātarā pūrvacittaye. Sthātuśca satyaṁ jatagaśca dharmaṇi putrasya pāthaḥ padam-advayāvinaḥ.*

They are the children, sons and daughters in reality, heroic, noble and graceful of action, who for the first, essential and absolute knowledge of prime importance, collect the knowledge of the great parents of the world of existence: Ishwar and Prakrti, sun and earth, and father and mother of this human birth of ours. O Parents, protect and bless the true and firm establishment of the child, free from duplicity and double dealing, in the Dharma of the static and dynamic world.

त मायिना ममिर सुपचेतसा जामी सयानी मिथुना समोकसा। नव्यंनव्यं तन्तुमा तन्वत दिवि समुद अन्तः कवयः सुदीतयः ॥ ४ ॥

4. *Te māyino mamire supracetaso jāmī sayonī mithunā samokasā. Navyaṁ-navyaṁ tantumā tanvate divi samudre antaḥ kavayaḥ sudītayaḥ.*

Those are poets and scientists of brilliance and vision possessed of wondrous power and intelligence, of equal knowledge and interest, loving together and working together as a family team like brother and sister, who study and measure the depths and interior of the oceans of earth and the heavens of light, create the warp

and woof of ever expanding new knowledge and find new paths over the seas and in the skies and space.

तदाधा॑ अ॒द्य स॑वि॒तुव॑रे॑ण्यं व॒यं दे॒वस्य॑ पस॒व म॑नामह।
अ॒स्मभ्यं द्यावापृथिवी सुच॒तुना॑ र॒यिं ध॑त्त॒ं वसु॑मन्तं श॒त-
ग्विन॑म ॥ ५ ॥

5. *Tad rādho adya saviturvareṇyaṁ vayaṁ devasya prasave manāmahe. Asmabhyaṁ dyāvāpṛthivī sucetunā rayiṁ dhattaṁ vasuma-ntaṁ śatag-vinam.*

That gift of knowledge worthy of love and choice in the creation of self-refulgent Lord Savita's cosmic yajna, we value and admire. May the heaven and earth, universal father and mother, blest with immanent will of Nature, bear, bring and reveal that body of knowledge which is rich in wealth and power and provides a hundred forms of prosperity with cows, fertile lands and the word of knowledge and divinity.

Mandala 1/Sukta 160

Dyava-Prthivi Devata, Dirghatama Auchathya Rshi

त हि द्यावा॑पृथि॒वी वि॒श्वश॑ंभुव ऋ॒ताव॑री॒ रज॑सा
धार॒यत्क॑वी। सु॒जन्म॑नी॒ धि॒षणे॑ अ॒न्तरी॑यत दे॒वो दे॒वी धर्म॑णा
सू॒यः शुचिः॑ ॥ १ ॥

1. *Te hi dyāvāpṛthivī viśvaśaṁbhuva ṛtāvarī rajaso dhārayatkavī. Sujanmanī dhiṣaṇe antarīyate devo devī dharmaṇā sūryaḥ śuciḥ.*

The two, heaven and earth, givers of universal peace and comfort, abiding by the laws of universal Truth, holding their spheres, vested with immanent will

and intelligence, nobly born of mother nature, stout and forbearing, are brilliant and of divine quality. The sun, pure and effulgent, goes on by the laws of its own existence between heaven and earth.

उरुव्यचसा महिनी असश्चता पिता माता च भुवनानि रक्षतः। सुधृष्टमे वपुष्ये न रोदसी पिता यत्सीमभि रूपैरवासयत॥ २॥

2. *Uruvyacasā mahinī asaścatā pitā mātā ca bhuvanāni rakṣataḥ. Sudhṛṣṭame vapuṣye na rodasī pitā yat sīmabhi rūpairavāsayat.*

The two, of mighty expanse, great and grand, each separate with its own distinct identity, the sun as father and the earth as mother, protect and sustain the worlds and people around. Very strong and forbearing, the heaven and earth are like two wondrous icons of Beauty itself, which the father sun has fully vested with form and colour.

स वह्निः पुत्रः पित्राः पवित्रवान पुनाति धीरो भुवनानि मायया। धेनुं च पृश्निं वृषभं सुरेतसं विश्वाहा शुक्रं पयो अस्य दुक्षत॥ ३॥

3. *Sa vahniḥ putraḥ pitroḥ pavitravān punāti dhīro bhuvanāni māyayā. Dhenuṁ ca pṛśniṁ vṛṣabhaṁ suretasaṁ viśvāhā śukraṁ payo asya dukṣata.*

That universal vital fire, carrier of light and life and yajna, child of its causal parents, Lord Supreme and Nature and then akasha and vayu, i.e., space and energy, universal agent of holy action, constant and resolute, purifies and sanctifies with its wonderful powers, it energises, fertilises and purifies the cow, the

earth and the holy Word, enlightens the sun and skies, gives vitality to the virile bull and pranic energy and sustaining power to the life-giving sun, and it emanates purity and vitality to the seed of life in existence day and night. Men and women all, serve it and draw the milk of life energy from the holy, universal and constant energy of fire through the creative act of yajna.

अयं द्वानामपसामपस्तमा या जजान रादसी विश्वशंभुवा। वि या मम रजसी सुक्रतूयया जरभिः स्कम्भनभिः समानृच ॥ ४ ॥

4. *Ayaṁ devānāmapasāmapastamo yo jajāna rodasī viśvaśaṁbhuvā. Vi yo mame rajasī sukratūyayā' jarebhiḥ skambhanebhiḥ samānṛce.*

Of all the lights of divinity and of all the acts of divinities, the Lord Supreme is the prime efficient cause of the acts of creation. Lord of bliss for the whole universe in existence, He creates the heaven and earth. With His divine omnipotence, He pervades and transcends the spaces and, with His imperishable powers of sustenance, stabilises the suns and the stars and the worlds that move. Homage in prayer and celebration to the Lord!

त नो गृणान महिनी महि श्रवः त्रं द्यावापृथिवी धासथा बृहत। यनाभि कृष्टीस्ततनाम विश्वहा पनाय्यमाजा अस्म समिन्वतम ॥ ५ ॥

5. *Te no gṛṇāne mahinī mahi śravaḥ kṣatraṁ dyāvāpṛthivī dhāsatho bṛhat. Yenābhi kṛṣṭīstatanāma viśvahā panāyyamojo asme saminvatam.*

May they, the great heaven and earth, thus sung

and celebrated, bear and bring us abundant food and energy and create a grand social order for us, and may they infuse in us every day an admirable sense of honour and valour so that we may build a great nation of humanity across the globe.

Mandala 1/Sukta 161

Rbhus Devata, Dirghatama Auchathya Rshi

किमु श्रेष्ठः किं यविष्ठ न आजगन्किमीयत दूत्यं१ कद्यदूचिम। न निन्दिम चमसं या महाकुला ग्नं भातदुण इद्भूतिमूदिम ॥ १ ॥

1. *Kimu śreṣṭhaḥ kiṁ yaviṣṭho na ājagan kimīyate dūtyaṁ kad yadūcima. Na nindima camasaṁ yo mahākulo'gne bhrātardruṇa id bhūtim-ūdima.*

What best, what youngest or latest comes to us, or what message comes to us and from where, when do we speak of such things? Agni, brother dear, the high born who takes to the ladle of yajna or to the cloud, we never malign. Who ever is fast and dynamic, we praise. We speak of good fortune and of well-being only.

एकं चमसं चतुरः कृणातन तद्वो देवा अब्रुवन्तद्व आगमम। सौधन्वना यद्यवा करिष्यथ साकं देवयज्ञियासो भविष्यथ ॥ २ ॥

2. *Ekaṁ camasaṁ caturaḥ kṛṇotana tad vo devā abruvan tad va āgamam. Saudhanvanā yadyevā kariṣyatha sākaṁ devairyajñiyāso bhaviṣyatha.*

Create four ladles worth of yajnic materials out of one put in. Let the nobles speak to you of this. Create four clouds out of one, the scholars would speak to you.

And to that end I too would come to you. Men of the mighty bow, if you would but do this, then with the light of divinities and with the nobilities, you would be the real men of yajna.

अग्निं दूतं पति यदब्रवीतनाश्वः कत्वा रथं उतह कत्वः।
धनुः कत्वा युवशा कत्वा द्वा तानि भातरनु वः कृत्व्यमसि ॥ ३ ॥

3. *Agniṁ dūtaṁ prati yadabravītanāśvaḥ kartvo ratha uteha kartvaḥ. Dhenuḥ kartvā yuvaśā kartvā dvā tāni bhrātaranu vaḥ kṛtvyemasi.*

Agni, scholar, scientist, technologist, if you were to say about agni, the harbinger of fire and electric power: the horse power has to be developed, the chariot has to be designed and developed here and now, and the language has to be found and developed, and youth has to be developed and rejuvenated, and the horse and the cow have to be groomed and developed, then dear brother, we would follow you in action for both fire and electric power.

चकृवांसं ऋभवस्तदपृच्छत क्वदभूद्यः स्य दूता न आजगन।
यदावाख्यच्चमसाञ्चतुरः कृतानादित्त्वष्टा ग्रास्वन्तन्यानज ॥ ४ ॥

4. *Cakṛvāṁsa ṛbhavastadapṛcchata kvedabhūd yaḥ sya dūto na ājagan. Yadāvākhyaccamasāñcaturaḥ kṛtānādit tvaśṭā gnāsvantar-nyānaje.*

O Rbhus, eminent scientists, technologists and engineers of the top-most intellectual order of vision and dynamic action, if that messenger of knowledge, light and fire energy were to come to us, ask him where

the origin of that power is, and who the messenger is, since when Tvashta, analyst and maker of fine things, analysed one form of composite matter or compound such as the cloud or a ladleful of sacrificial input of the furnace-vedi into its four chemical components like earth, water, heat and vayu, wind energy of electric potential, then only was agni energy able to move things over and into the moving spheres such as earth.

हनामनाँ इति त्वष्टा यदब्रवीच्चमसं य देवपानमनिन्दिषुः। अन्या नामानि कृण्वत सुत सचाँ अन्यरनान कन्याइ नामभिः स्परत ॥ ५ ॥

5. *Hanāmaināň iti tvaṣṭā yadabravīccamasaṁ ye devapānam-anindiṣuḥ. Anyā nāmāni kṛṇvate sute sacāň anyairenān kanyā nāmabhiḥ sparat.*

If Tvashta, master analyst and expert maker, were to say: "Let us reject these,' about those who mock at the ladleful of yajnic input or the cloud, analysed, synthesised and restructured, then let us reject the undue criticism. And when the soma has been distilled, that is, when the result has been obtained from the scientific yajna, let us describe the achievement by other names, and let the delighted beneficiary too call the new product by other favourite names, the soma is worthy of the gods to drink.

इन्द्रा हरी युयुज अश्विना रथं बृहस्पतिर्विश्वरूपामुपाजत। ऋभुविभ्वा वाजा दवाँ अगच्छत स्वपसा यज्ञियं भागमतन ॥ ६ ॥

6. *Indro harī yuyuje aśvinā rathaṁ bṛhaspatirviśvarūpāmupājata. Ṛbhurvibhvā vājo devāň agacchata svapaso yajñiyaṁ bhāgamaitana.*

Let Indra, master of energy, power and sunlight, use the knowledge of fire, electricity, radiation and gravitation. Let the Ashvins, masters of the chariot, prepare the car. Let Brhaspati, expert of the earth's variety of objects and scientific language, create the formulae of analysis and structure. Let Rbhu, expert of the science of universal energy, with Vibhu, brilliant man of light and fire, and Vaja, expert of speed and control, all noble powers of great action, reach the divine sources of nature's wealth and energy and enjoy their share of the gifts of corporate programmes of yajnic creation.

निश्चमर्णा गामरिणीत धीतिभिया जरन्ता युवशा ताकृणातन। साधन्वना अश्वादश्वमत त युक्त्वा रथमुप दवाँ अयातन ॥ ७ ॥

7. *Niścarmaṇo gāmariṇīta dhītibhiryā jarantā yuvaśā tākṛṇotana. Saudhanvanā aśvādaśvamatakṣata yuktvā rathamupa devāň ayātana.*

With dexterous use of your ideas, repair and enrich the surface of the earth like nourishing the holy cow emaciated to the skin, and rejuvenate those who are breaking down under the weight of aging and consumptive diseases. O warriors of the bow, create new vehicles of wondrous velocity from materials of magnetic energy and radiation. And then yoke your motive power to the chariot and reach the wealth of nature's divinity.

इदमुदकं पिबतत्यबवीतनदं वा घा पिबता मुञ्जनजनम। साधन्वना यदि त व हयथ तृतीय घा सवन मादयाध्व ॥ ८ ॥

8. *Idamudakaṁ pibatetyabravītanedaṁ vā ghā pibatā muñjanejanam. Saudhanvanā yadi tanneva haryatha tṛtīye ghā savane mādayādhvai.*

Master experts of pharmacy and distillation of medicinal drinks, to the patients and admirers say: Taste and drink this tonic, or drink this one which has been purified and reinforced with munja grass, and if you choose to drink neither, then take this one prepared in the third distillation for purity and power and be happy.

आपा॒ भूयि॑ष्ठा इत्यका॑ अबवीद॒ग्निर्भूयि॑ष्ठ इत्य॒न्या अ॑बवीत। व॒धर्य॒न्तीं॑ ब॒हुभ्य॒ः पका॑ अबवीदृ॒ता वद॑न्तश्चम॒सा॑ँ अपिं॒शत॥ ९॥

9. *Āpo bhūyiṣṭhā ityeko abravīdagnirbhūyiṣṭha ityanyo abravīt. Vadharyantīṁ bahubhyaḥ praiko abravīdṛtā vadantaścamasāँ apiṁśata.*

One of the experts says: waters are the best and most efficacious. Another says: fire is the best and most efficacious. Out of all, one speaks of earth as the most powerful for life and against anti-life. Thus do you all speak of the existent elements of truth and reality and distinguish between one source of power and another for yourself and develop the same.

श्रा॒णामका॑ उद॒कं गामवा॑जति मां॒समका॑ः पिंशति सू॒नया॒-भृ॑तम। आ नि॒मुच॒ः शकृ॒दका॒ अपा॑भर॒त्किं स्वि॑त्पु॒त्र्भ्य॑ः पि॒तरा॒ उपा॑वतुः॥ १०॥

10. *Śroṇāmeka udakaṁ gāmavājati māṁsamekaḥ piṁśati sūnayābhṛtam. Ā nimrucaḥ śakṛdeko apābharat kiṁ svit putrebhyaḥ pitārā upāvatuḥ.*

One takes water to the disabled cow, the other

dresses the wound suffered from accidental hurt, yet another looks after the shed and removes the dirt the whole day till sunset. What would the parents expect of children to approve, more than this?

उद्वत्स्वस्मा अकृणातना तृणं निवत्स्वपः स्वपस्यया नरः ।
अगोह्यस्य यदसस्तना गृह तदद्यदमृभवा नानु गच्छथ ॥ ११ ॥

11. *Udvatsvasmā akṛṇotanā tṛṇaṁ nivatsvapaḥ svapasyayā naraḥ. Agohyasya yadasastanā gṛhe tadadyedamṛbhavo nānu gacchatha.*

All ye men and women, with all your desire and good action on higher ground, grow fodder for cows and other animals, and produce and store water in lower places. Do not destroy anything in the open home of even a carefree person and always follow wise and intelligent persons of noble and expert performance.

संमील्य यद्भुवना पयसपत क्व स्वित्तात्या पितरा व आसतुः । अशपत यः करस्नं व आदद यः पाबवीत्या तस्मा अबवीत ॥ १२ ॥

12. *Saṁmīlya yad bhuvanā paryasarpata kva svit tātyā pitarā va āsatuḥ. Aśapata yaḥ karasnaṁ va ādade yaḥ Prābravīt pro tasmā abravītana.*

Rbhus, experts of tempestuous action, join together with concentrated action, go round the worlds and know them, and take care where your progenitors then abide. Accost and face whoever holds up your hand, and thank and appreciate whoever approves your action with praise.

सुषुप्वांस ऋभवस्तदपृच्छतागाह्य क इदं ना अबूबुधत। श्वानं बस्ता बाधयितारमबवीत्संवत्सर इदमद्या व्यख्यत॥ १३॥

13. *Suṣupvāṁsa ṛbhavastadapṛcchatāgohya ka idaṁ no abūbudhat. Śvānaṁ basto bodhayitāramabravīt saṁvatsara idamadyā vyakhyata.*

Sleeping Rbhus, like potential scholars and rays of the sun, ask that supreme lord of light such as sun who it is who wakes them up into light and life. He, the lord of light from whom nothing is hidden says: it is vayu, waves of divine energy, which wakes them up into life and light. The lord of light is the shelter home of all. It is now a year (cycle) when you awaken us and tell us of that to-day.

(It is life waking up to self-consciousness at the dawn of creation after a 'long year' of sleep in Divinity during the long night of annihilation.)

दिवा यान्ति मरुता भूम्याग्निरयं वाता अन्तरिक्षेण याति। अद्भिर्याति वरुणः समुद्रयुष्माँ इच्छन्तः शवसा नपातः॥ १४॥

14. *Divā yānti maruto bhūmya'gnirayaṁ vāto antarikṣeṇa yāti. Adbhiryāti varuṇaḥ samudrairyuṣmāṅ icchantaḥ śavaso napātaḥ.*

Maruts, waves of universal energy of the winds, go with the light of the sun. The fire energy goes with the earth. Vata, the currents of wind go with the middle region of the sky. Varuna, water energy, goes with the vapours and the seas. You, indefatigable seekers of knowledge, go with the Rbhus, imperishable children

of might and omnipotence.

Mandala 1/Sukta 162

Mitra, Ashva and others Devata, Dirghatama Auchathya Rshi

(Ashva, the horse, here is a metaphor of the Nation)

मा नो मित्रा वरुणा अयमायुरिन्द ऋभु ा मरुतः परि ख्यन।
यद्वाजिनो दवजातस्य सप्तेः पव यामो विदथे वीर्याणि ॥ १ ॥

1. *Mā no mitro varuṇo aryamāyurindra ṛbhukṣā marutaḥ pari khyan. Yad vājino devajātasya sapteḥ pravakṣyāmo vidathe vīryāṇi.*

May Mitra, the friend, Varuna, lord supreme worthy of universal choice and homage, Aryama, lord of justice, Ayu, man of knowledge, Indra, lord of power and honour, Rbhuksha, man of intelligence and wisdom, and Maruts, dynamic men of creative action, never ignore us since we too admire and celebrate powerful acts of the mighty pioneer leader of war born of noble qualities, i.e., acts performed in our yajnic battle of life.

यि णिजा रक्णसा पावृतस्य राति गृभीतां मुखता नयन्ति। सुपाङजा मम्यद्विश्वरूप इन्दापूष्णाः
पियमप्येति पाथः ॥ २ ॥

2. *Yannirṇijā rekṇasā prāvṛtasya rātiṁ gṛbhītāṁ mukhato nayanti. Suprāṅjo memyad viśvarūpa indrāpūṣṇoḥ priyamapyeti pāthaḥ.*

We are those who advance to the front the man of honour and generosity, leader blest with wealth and power earned by pure and sinless means, possessing universal virtues, capable of versatile roles, going

forward leading and roaring, who achieves the cherished gifts of the dignity and prosperity of Indra and Pushan, lord of power and glory and the lord of light and plenty.

एष च्छागः पुरा अश्वेन वाजिना पूष्णा भागा नीयत विश्वदेव्यः। अभिपियं यत्पुराळाशमर्वता त्वष्टेदेनं साश्रवसाय जिन्वति॥ ३॥

3. *Eṣa cchāgaḥ puro aśvena vājinā pūṣṇo bhāgo nīyate viśvadevyaḥ. Abhipriyaṁ yat puroḷāśamarvatā tvaṣṭedenaṁ sauśravasāya jinvati.*

This undaunted horse blest with all noble quality, gift of nature's generosity, is taken along with the fast war horse by the driver in advance for the training of the warrior's favourite so that the expert cavalry trainer may prepare the loved grooming for the steed for his victory.

यद्धविष्यमृतुशा देवयानं त्रिमानुषाः पयश्व नयन्ति। अत्रा पूष्णः पथमा भाग एति यज्ञं देवभ्यः पतिवेदयन्नजः॥ ४॥

4. *Yaddhaviṣyamṛtuśo devayānaṁ trirmānuṣāḥ paryaśvaṁ nayanti. Atrā pūṣṇaḥ prathamo bhāga eti yajñaṁ devebhyaḥ prativedayannajaḥ.*

When men take this horse out and around for grooming thrice according to the seasons, then this horse, prime gift of nature's generosity, fit for the noblest heroes to ride to the yajna of the battle of rectitude, leading pioneer, goes forward first proclaiming its act of advance in the battle for the noble warriors to hear, here in the world.

हाताध्वर्युरावया अग्निमिन्धा गावगाभ उत शंस्ता सुविपः। तनं यज्ञन स्वरंकृतन स्विष्टन व ाणा आ पृणध्वम॥ ५॥

5. *Hotādhvaryurāvayā agnimindho grāvagrābha uta śaṁstā suvipraḥ. Tena yajñena svaraṁkṛtena sviṣṭena vakṣaṇā ā pṛṇadhvam.*

The man of yajna, the high-priest of love and non-violence, the faithful giver of oblations, the lighter of the holy fire, the grinder of soma, the singer of the hymns, and the noble scholar Brahmana, all ye yajakas in unison, light up the fire, and with that yajna gracefully completed with love, faith and expertise, fill the streams of life and the land with waters and prosperity.

यूप॒व्र॒स्का उ॒त य यू॑पवा॒हाश्च॒षाल॑ं य अ॑श्वयू॒पाय॒ त ा॑ति।
य चाव॑त॒ पच॑नं स॒ंभर॑न्त्युता तषा॑म॒भिगू॑र्तिन इन्वतु ॥ ६ ॥

6. *Yūpavraskā uta ye yūpavāhāścaṣālaṁ ye aśvayūpāya takṣati. Ye cārvate pacanaṁ saṁbharantyuto teṣāmabhigūrtirna invatu.*

Those who cut the tree for the yajna flag post, those who transport the post to the yajnic arena, he who shapes the flag bearing part of the post, those who bear and bring in the holy food for the consecrated horse, symbol of the nation and its order of governance, and among all these the master of ceremonies and the coordination and cooperation of all these may, we wish and pray, oblige us with success.

उप॒ पागा॑त्सु॒मन्म॑ धायि॒ मन्म॑ दे॒वाना॒माशा॒ उप॑ वी॒तपृ॑ष्ठः। अन्व॑नं॒ विपा॒ ऋष॑या मदन्ति दे॒वानां॑ पु॒ष्ट च॑कृमा सु॒बन्धु॑म ॥ ७ ॥

7. *Upa prāgāt sumanme'dhāyi manma devānā-māśā upa vītapṛṣṭhaḥ. Anvenaṁ viprā ṛṣayo madanti devānāṁ puṣṭe cakṛmā subandhum.*

Let the horse, symbol of the nation of humanity and the order of governance, come forward for us. Let it uphold the thoughts and values of the nation. Strong of back and body, let it fulfil the hopes and dreams of me and all the nobilities of humanity. In consequence, the scholars and the visionaries would enjoy themselves and celebrate its grandeur. Let us do our best in service for this noble order of brotherhood for the development and advancement of the noble people.

यद्वाजिना दाम सन्दानमर्वता या शीर्षण्या रशना रज्जुरस्य। यद्वा घास्य प्रभृतमास्ये तृणं सर्वा ता ते अपि देवेष्वस्तु॥ ८॥

8. *Yad vājino dāma saṁdānamarvato yā śīrṣaṇyā raśanā rajjurasya. Yad vā ghāsya prabhṛtamāsye tṛṇaṁ sarvā tā te api deveṣvastu.*

The law that controls the onward movement of this dynamic social order, symbolised by the foot-band of the mighty and tempestuous horse, is the law of self-restraint and Dharma. The reins and bridle which control it over the head and shoulders symbolise thought, wisdom and self-guidance. And the grass which is held in the mouth symbolises the nourishment and health of the nation. May all these be of holy nature and character fit for the divinities among humanity, and let all these be dedicated to the divinities that support life.

यदश्वस्य क्रविष्मि राकाश यद्वा स्वर स्वधिति रिप्तमस्ति। यद्धस्तयोः शमितुर्यन्नखेषु सर्वा ता ते अपि देवेष्वस्तु॥ ९॥

9. *Yadaśvasya kraviṣo makṣikāśa yad vā svarau svadhitau riptamasti. Yaddhastayoḥ śamiturya-nnakheṣu sarvā tā te api deveṣvastu.*

Whatever the fly eats of the sweat or ointment of the horse of rhythmic motion, i.e., the nation on the march, or whatever smears the voice or sword of the nation, and whatever soils the hands and nails of the performers of national yajna, all these things should be under control of the brilliant and generous leaders of the nation for you, i.e., the people and the nation.

यदूवध्यमुदरस्यापवाति य आमस्य क्रविषो गन्धो अस्ति।
सुकृता तच्छमितारः कृणवन्तूत मधं शृतपाकं पचन्तु॥ १०॥

10. *Yadūvadhyam-udarasyāpavāti ya āmasya kraviṣo gandho asti. Sukṛtā tacchamitāraḥ kṛṇvantūta medhaṁ śṛtapākaṁ pacantu.*

Whatever the gaseous exudations or wastes from consumption in the national economy, whatever discharges from the bio-economic circulation of raw materials towards the output of finished products, all these wastes and by-products should be positively recycled by the expert managers of the economy who must also season whatever is ripe and ready for further refinement and sophistication.

यत्त गात्रादग्निना पच्यमानादभि शूलं निहतस्यावधावति।
मा तद्भूम्यामा श्रिषन्मा तृणषु दवभ्यस्तदुशद्भ्य' रातमस्तु॥ ११॥

11. *Yat te gātrād-agninā pacyamānād-abhi śūlaṁ nihatasyāvadhāvati. Mā tad bhūmyāmā śriṣan-mā tṛṇeṣu devebhyas-taduśadbhyo rātamastu.*

O nation on the march on the highway of progress, if from your personality-body subjected to the fire of discipline and self sacrifice, a cry of pain escape

your lips or a tear flow down from the eye, let it not soil the holy ground of the motherland, nor let it be lost in the straw, but let it be a precious gift for the ambitious creators and leaders of vision to turn it into a clarion call or a beautiful pearl of divine grace.

य वाजिनं परिपश्यन्ति पक्वं य इमाहुः सुरभिनिहरति। य चावता मांसभिक्षामुपासत उता तषामभिगूर्तिन इन्वतु॥ १२॥

12. *Ye vājinaṁ paripaśyanti pakvaṁ ya īmāhuḥ surabhir-nirhareti. Ye cārvato māṁsabhikṣāmupāsata uto teṣāmabhigūrtirna invatu.*

Those who watch the nation's food and prosperity grow to ripeness and perfection, and those who say: Ah yes! it is fragrant, harvest it, take it, export it too! and those who contribute their share to the nation's prosperity and also wait for their share of the food and fragrance of yajna, and in addition, their coordination, cooperation and common voice of exhortation may, we pray, be for the good and growth of us all.

य ीणं मांस्पचन्या उखाया या पात्राणि यूष्ण आसचनानि। ऊष्मण्यापिधाना चरूणामङ्काः सूनाः परि भूषन्त्यश्वम॥ १३॥

13. *Yannīkṣaṇaṁ māṁspacanyā ukhāyā yā pātrāṇi yūṣṇa āsecanāni. Ūṣmaṇyāpidhāna carūṇāmaṅkāḥ sūnāḥ pari bhūṣantyaśvam.*

Watchful stirring of the nation's cauldron of prosperity on fire and careful preservation and enrichment of the earth's fertility which gives fruits and

other foods, all containers and reservoirs of juice and waters for irrigation, methods of heat and steam control, formations of clouds, known, controlled and created, and beauty spots and tourist resorts, these are marks of a nation's march on top of beauty and culture.

निक्रमणं निषदनं विवर्तनं यच्च पडबीशमर्वतः । यच्च पपा यच्च घासिं जघास सर्वा ता ते अपि देवेष्वस्तु ॥ १४ ॥

14. *Nikramaṇaṁ niṣadanaṁ vivartanaṁ yacca paḍbīśamarvataḥ. Yacca papau yacca ghāsiṁ jaghāsa sarvā tā te api deveṣvastu.*

The horse's forward march, the nation launching on action on the highway, its halting and settling for rest on the way, the U-turn and circulation in progression, the fetter control of law and the centre-hold of values for stability, what it drinks for pleasure and excitement and what it eats for nourishment: all these should be under control of the men of vision and brilliance for you all.

मा त्वाग्निर्ध्वनयीद धूमगन्धिर्मोखा भ्राजन्त्यभि विक्त जघ्रिः । इष्टं वीतमभिगूर्तं वषट्कृतं तं देवासः पति गृभ्णन्त्यश्वम ॥ १५ ॥

15. *Mā tvāgnirdhvanayīd dhūmagandhirmokhā bhrājantyabhi vikta jaghriḥ. Iṣṭaṁ vītamabhigūrtaṁ vaṣaṭkṛtaṁ taṁ devāsaḥ prati gṛbhṇantyaśvam.*

Let not the fire interfused with smoke and smell obliterate your vision, let it not extinguish your enthusiasm for life. Nor let the aromatic pan on blazing fire tip over and spill out the food. (Let the nation be

ripened in the cauldron of hard discipline and yajnic action placed on the right degree of heat free of smoke and blaze both). The dynamic nation which is loved, happy and peaceful, active, and sanctified by yajna, is, like a trained horse, loved, accepted and owned by the most brilliant powers of the world.

यदश्वा॑य॒ वास॑ उपस्तृ॒णन्त्यधी॒वास॑ं॒ या हिर॑ण्यान्यस्म।
स॒न्दान॒मर्व॑न्तं॒ पड॑बीशं॒ पि॒या द॒वष्वा॑ या॑मयन्ति॥ १६॥

16. *Yadaśvāya vāsa upastṛṇantyadhīvāsaṁ yā hiraṇyanyasmai. Saṁdānamarvantaṁ paḍbīśaṁ priyā deveṣvā yāmayanti.*

Those who provide the decorative cover for the horse, i.e., the yajnic personality of the human nation on the march, and provide the over-cover as the air cover of fire for defence and onward march, and those who create the golden beauties for it, and the control of law, and the velocity of electric energy, and the brakes of equal power: all these people, cherished powers and beauties of the nation, raise the humans to the light of divinity.

यत्ते॑ सा॒द महं॑सा॒ शूकृ॑तस्य॒ पार्ष्या॑ वा॒ कश॑या वा तु॒तोद॑।
स्रु॒चेव॒ ता ह॒विषा॑ अध्व॒रेषु॒ सर्वा॒ ता त॒ ब्रह्म॑णा सूद-
यामि॥ १७॥

17. *Yat te sāde mahasā śūkṛtasya pārṣṇyā vā kaśayā vā tutoda. Sruceva tā haviṣo adhvareṣu sarvā tā te brahmaṇā sūdayāmi.*

On your being exhausted by excessive urging on, or by hurt with the spur or the whip, I relieve you of the hurt and exhaustion and refresh you in the yajnas of

love and non-violence by the fragrance of oblations offered with the ladle and chant of hymns. (The nation, after strain in a crisis, needs rest and repair.)

चतुस्त्रिंशद्वाजिना देवबन्धावङ्कीरश्वस्य स्वधितिः समेति। अच्छिदा गात्रा वयुना कृणात परुष्परुरनुघुष्या वि शस्त ॥ १८ ॥

18. *Catustriṁśad vājino devabandhor-vaṅkrīr-aśvasya svadhitiḥ sameti. Acchidrā gātrā vayunā kṛṇota paruṣparur-anughuṣyā vi śasta.*

The innate energy of fire, electric, magnetic and of other forms, fastest form of energy co-existent with the forms and powers of nature such as earth, moves in waves in thirtyfour ways. Activate it part by part, proclaim the nature and character of each and realise the definite quality of its efficacy and application to parts of the material body with safety.

एकस्त्वष्टुरश्वस्या विशस्ता द्वा यन्तारा भवतस्तथ ऋतुः। या त गात्राणामृतुथा कृणामि ताता पिण्डानां प जुहाम्यग्रा ॥ १९ ॥

19. *Ekastvaṣṭuraśvasyā viśastā dvā yantārā bhavatastatha ṛtuḥ. Yā te gātrāṇāmṛtuthā kṛṇomi tātā piṇḍānāṁ pra juhomyagnau.*

Of the dynamic energy of agni, two are the carrier currents, of which one is the active, positive agent that activates the connected objects. And I apply the power to the material forms of objects according to the needs of the seasons, and having done so I send it back into agni, thereby completing the yajnic circuit.

मा त्वा॑ तपत्प्रिय आत्मापियन्तं॑ मा स्वधि॑तिस्तन्व॑१ आ ति॑ष्ठिपत्त । मा त॑ गृ॒ध्नुर॑विश॒स्ताति॒हाय॑ छि॒दा गात्रा॑ण्य॒सिना॒ मिथू॑ कः ॥ २० ॥

20. *Mā tvā tapat priya atmāpiyantaṁ mā svadhitistanva ā tiṣṭhipat te. Mā te gṛdhnur aviśastātihāya chidrā gātrāṇyasinā mithū kaḥ.*

Spirit and genius of the nation, while you are on your path of progress to divinity, may your soul never cause any sense of self-guilt, nor must your own power and pride nor external force strain or terrorize your mind and body. Nor must any greedy or malicious power or person, unmindful of the hurt and cruelty, wound or mutilate your body.

न वा उ॑ एतन्मि॑यस॒ न रि॑ष्यसि दे॒वाँ इद॑षि प॒थिभि॑: सु॒गभि॑: । हरी॑ त॒ युञ्जा॒ पृष॑ती अभूता॒मुपा॑स्थाद्वा॒जी धु॒रि रास॑भस्य ॥ २१ ॥

21. *Na vā u etan mriyase na riṣyasi devāँ ideṣi pathibhiḥ sugebhiḥ. Harī te yuñjā pṛṣatī abhūtāmupāsthād vājī dhuri rāsabhasya.*

Spirit of humanity, genius of the nation, soul of the individual, this you are, and such as you are, you shall not die, nor be hurt, nor hurt anyone, since you move in the direction of divinity by paths which are straight and sure. Two are the horses yoked to your resounding chariot: love of the Lord that attracts you, and Grace that holds you in stability. And the horse that is yoked to the centre-pole is faster than light and instant as the mind.

सुगव्यं ना वाजी स्वश्व्यं पुंसः पुत्राँ उत विश्वापुषं रयिम। अनागास्त्वं ना अदितिः कृणातु त्रं ना अश्वा वनतां हविष्मान॥ २२॥

22. *Sugavyaṁ no vājī svaśvyaṁ puṁsaḥ putrāṅ uta viśvāpuṣaṁ rayim. Anāgāstvaṁ no aditiḥ kṛṇotu kṣatraṁ no aśvo vanatāṁ haviṣmān.*

May this lightning power of agni, this nation, this great order of governance give us rich wealth of cows, fertility of land and generosity of spirit. May it give us strong and powerful horses, speed of transportation and the spirit to go ahead, manliness and brave warriors, noble children and honest wealth for universal nourishment. May the imperishable Mother Nature inspire us to create holiness free from sinfulness of thought, word and deed, and may omnipotent Agni, lord of universal wealth, help us build a mighty social order of governance.

Mandala 1/Sukta 163

Ashva (Agni) Devata, Dirghatama Auchathya Rshi

यदक्रन्दः पथमं जायमान उद्यन्त्समुदादुत वा पुरीषात। श्यनस्य प ा हरिणस्य बाहू उपस्तुत्यं महि जातं त अवन॥ १॥

1. *Yadakrandaḥ prathamaṁ jāyamāna udyantsamudrāduta vā purīṣāt. Śyenasya pakṣā hariṇasya bāhū upastutyaṁ mahi jātaṁ te arvan.*

Arvan, divine racer, Agni, universal energy, first born of Lord Omnipotent, rising from the oceans of space, the sky and the sea, who roared with force at your very birth, your wings are like the wings of the

celestial eagle that brings the showers of soma and the warmth of fire, and your arms are like the arms of the sun, the thunderbolt. Surely great is your birth from nature, worthy of admiration and homage.

यमन॑ द॒त्तं त्रि॒त एॅनमायु॒नगिन्द॑ एणं पथ॒मा अध्यॅतिष्ठत ।
ग॒न्ध॒र्वो अॅस्य रश॒नाम॑गृभ्णा॒त्सूरा॒दश्वं॑ वसवो॒ निरॅतष्ट ॥ २ ॥

2. *Yamena dattaṁ trita enamāyunagindra eṇaṁ prathamo adhyatiṣṭhat. Gandharvo asya raśanāmagṛbhṇāt sūrādaśvaṁ vasavo niratasṭa.*

This energy is the gift of the universal controller Yama, a product of Vayu, the first elemental form of energy born of akasha, ether, in the process of primal evolution guided by the eternal law-giver, the creator. Let Trita, master of the three modes of nature, sattva, rajas and tamas, i.e., thought, energy and matter, plan the use of it in various ways. Let Indra, the electrical expert, use it as power first. Let Gandharva, specialist of earth sciences, hold the control of it in gravitational, magnetic and heat forms. And let the Vasus, graduate researchers of life sciences, extract this energy from the light of the sun.

असि॒ य॒मा अस्यां॒दित्या अॅव॒ रसि॑ त्रि॒ता गुह्॑न व॒तन॑ । असि॒ सा॑मन स॒मया॒ विपृॅक्त आ॒हुस्त॒ त्रीणि॑ दि॒वि बन्ध॑नानि ॥ ३ ॥

3. *Asi yamo asyādityo arvannasi trito guhyena vratena. Asi somena samayā vipṛkta āhuste trīṇi divi bandhanāni.*

Cosmic energy, Yama you are the mover, the condition and control of all dynamics. You are the light and the sun. You are the energy in use. You are Trita,

vitality, strength and power by virtue of your unseen and mysterious character. You are integrated with the life and joy of existence and yet you are distinct and exclusive. It is said that you are bonded with the regions of light in three ways.

त्रीणि॑ त आहु॒दि॒वि ब॒न्ध॑नानि॒ त्रीण्य॒प्सु त्रीण्य॒न्तः स॑मु॒द्र।
उ॒तव॑ म॒ वरु॑णश्छन्त्स्यव॒न यत्रा॑ त आ॒हुः प॑र॒मं ज॒नित्र॑म ॥ ४ ॥

4. *Trīṇi ta āhurdivi bandhanāni trīṇyapsu trīṇyantaḥ samudre. Uteva me varuṇaśchantsyarvan yatrā ta āhuḥ paramaṁ janitram.*

Three are your forms, they say, in the field of light, they are causal, subtle and gross. Three are in the sphere of the waters, and three are in the region of the skies in the winds, the same three. Just as you have three formal definitions so do I too, the causal body, the subtle body and the gross body. Tell me, mysterious power, where do they say your ultimate origin is. Mine too is there itself.

इ॒मा त॑ वाजि ाव॒माज॑नानी॒मा श॒फानां सनि॒तुनि॒धाना॑। अत्रा॑ त भ॒दा र॑श॒ना अ॑पश्यमृ॒तस्य॒ या अ॑भिर ा॑न्ति गा॒पाः ॥ ५ ॥

5. *Imā te vājinnavamārjanānīmā śaphānāṁ sanitur-nidhānā. Atrā te bhadrā raśanā apaśyamṛtasya yā abhirakṣanti gopāḥ.*

O Vajin, tempestuous power-input of the yajna of existence, these are the stages of your refinement, contentive concentrations of the applicable values of energy which are positive gifts of wealth and well-being for humanity. I wish and pray I may see those positive lines of natural and scientific developments of yours

which observe, preserve and advance the process of life's yajnic evolution.

आत्मानं त मनसारादजानामवा दिवा पतयन्तं पतङ्गम ।
शिरा अपश्यं पथिभिः सुगभिररेणुभिजहमानं पतत्रि ॥ ६ ॥

6. *Ātmānaṁ te manasārādajānāmavo divā patayantam pataṅgam. Śiro apaśyaṁ pathibhiḥ sugebhir-areṇubhir-jehamānaṁ patatri.*

Agni, O flying horse, with pleasure of my heart and soul and with the thrill of my knowledge, I see from afar and know your body flying up towards heaven and down like a bird. O flying bird of our creation, I see your head striving and soaring higher and higher by paths all straight and clear and wholly free from dust.

अत्रा त रूपमुत्तममपश्यं जिगीषमाणमिष आ पद गाः ।
यदा त मता अनु भागमानळादिद गसिष्ठ आषधी-
रजीगः ॥ ७ ॥

7. *Atrā te rūpam-uttamam-apaśyaṁ jigīṣamāṇamiṣa ā pade goḥ. Yadā te marto anu bhogamānaḷādid grasiṣṭha oṣadhīrajīgaḥ.*

Agni, O vital fire and creativity of life, I have seen that higher form, spirit and character of yours which is eager to conquer, consume and create the food and energy on the floor of the earth since, when the mortal humanity blest with food and enjoyment, and as a result of your holy ambition, eats their fill, then, O consumer and creator, you beget the herbs and juices for rectification of the human faults and weaknesses.

अनु त्वा रथा अनु मया अव रानु गावा नु भगः कनीनाम ।
अनु वातासस्तव सख्यमीयुरनु दवा ममिर वीर्यं त ॥ ८ ॥

8. *Anu tvā ratho anu maryo arvannanu gāvo'nu bhagaḥ kanīnām. Anu vrātāsastava sakhyamīyūranu devā mamire vīryaṁ te.*

Agni, Arvan, energy and power of lightning motion, the chariot, the car and the flying birds of human creation depend on you and follow your laws. The mortal humanity admires and follows you. The cows and the maidens and their matrimony and joy depend on you. The wealth and honour of admirers depends on you. Devotees of sacred vows and yoga practices court your love and friendship. And divine personalities of nature and humanity both are keen to realise your energy, virility and creativity.

हिर॑ण्यशृङ्गा॒ यो॑ अस्य॒ पादा॒ मनो॑जवा॒ अव॑र॒ इन्द॑ आसीत।
द॒वा इद॑स्य हवि॒रद्य॑मायन्या अव॑न्तं पथ॒मा अ॒ध्य-
ति॑ष्ठत ॥ ९ ॥

9. *Hiraṇyaśṛṅgo'yo asya pādā manojavā avara indra āsīt. Devā idasya haviradyamāyan yo arvantaṁ prathamo adhyatiṣṭhat.*

Golden headed and lustrous is this agni, energy and power of nature, with the wheels of metals of desired gravity for motion and speed. The noblest divinities love to win and enjoy the cherished gifts of this agni. Indra, constant, ancient and yet the latest lord of the speed of mind is the exceptional master who first of all rides and controls this dynamic energy of nature's motive power.

इ॒मान्ता॑स॒ः सिलि॑कमध्यमास॒ः सं शूर॑णासा दि॒व्यासा॒
अत्या॑ः। ह॒ंसाइ॑व श्रेणि॒शा य॑तन्त॒ यदा॑षु॒दि॒व्यमज्म॒-
मश्वा॑ः ॥ १० ॥

10. *Īrmāntāsaḥ silikamadhyamāsaḥ saṁ śūraṇāso divyāso atyāḥ. Haṁsā iva śreṇiśo yatante yadākṣiṣurdivyamajmamaśvāḥ.*

Arvan, universal energy in motion, sleek and sophisticated, vibrating with power, steadily accelerating, celestial birds of flight, like rows of cranes in formation, join, march and fly and rise over the heavenly paths of skies and space. Agni, lord of light and knowledge, Indra, lord of energy and power, such are the horses of your creation, these are your birds of power.

तव॒ शरी॑रं पतयि॒ष्ण्व॑व॒न तव॑ चि॒त्तं वात॑-इव॒ ध्रजी॑मान।
तव॒ शृङ्गा॑णि॒ विष्ठि॑ता पुरु॒त्रार॑ण्येषु॒ जर्भु॑राणा चरन्ति ॥ ११ ॥

11. *Tava śarīraṁ patayiṣṇvarvan tava cittaṁ vāta iva dhrajīmān. Tava śṛṅgāṇi viṣṭhitā purutrāraṇyeṣu jarbhurāṇā caranti.*

O Arvan, tempestuous energy of the universe, your body is ever eager and agitating to fly. Your mind is restless, adventurous and vibrating as the waves of winds. Your ambitions are high soaring, various, pioneering and ever on the move. Inspiring the minds of men, bright and blazing in the forests overtaken, your thoughts, ambitions and operations spread around and cover the worlds across the spaces.

उप॒ पाग॒च्छस॑नं वा॒ज्यर्वा॑ दे॒वदी॑चा॒ मन॑सा॒ दीध्या॑नः। अ॒जः
पु॒रा नी॑यत॒ नाभि॑र॒स्यानु॑ प॒श्चात्क्र॒वया॑ यन्ति र॒भाः ॥ १२ ॥

12. *Upa prāgācchasanaṁ vājyarvā devadrīcā manasā dīdhyānaḥ. Ajaḥ puro nīyate nābirasyānu paścāt kavayo yanti rebhāḥ.*

Agni, warlike courser, impetuous on the wing goes forward. It goes by all, in advance of all, moving the worlds on the march, inspiring, enlightening, elevating the divinities, thinking, meditating, shining by the light of its own intelligence. Unborn eternal is the source and centre of its power by which it is ignited, geared and steered on the way, and when it moves, poets follow singing and celebrating the beauty of existence, the glory of Divinity in action.

उप॒ पागा॑त्पर॒मं यत्स॒धस्थ॒मवाँ॒ अच्छा॑ पि॒तरं मा॒तरं च। अ॒द्या दे॒वाञ्जु॒ष्टत॑मा॒ हि ग॒म्या अथा शा॑स्ते दा॒शुष॒ वार्या॑णि ॥ १३ ॥

13. *Upa prāgāt paramaṁ yat sadhastham-arvāň acchā pitaraṁ mātaraṁ ca. Adyā devāñ-juṣṭatamo hi gamyā athā śāste dāśuṣe vāryāṇi.*

The same horse, Agni, mighty carrier of the universe, reaches the highest heaven and home of existence, and there joins the ultimate original and eternal mother, Prakrti, and father creator, the Lord Almighty. O mighty harbinger of life and joy, loved and blest and most admired, go and reach the divinities to-day upon this instant and bring the cherished gifts of life for the admirer and the generous giver performer of yajna.

Mandala 1/Sukta 164

Devata: Vishvedeva, Vak and Apah, Shaka-Dhuma and Soma, Keshins, Vak and Surya, Samvatsara, Sarasvati, Sadhyas, Surya, Parjanya or Agnis, Sarasvan or Surya. Dirghatama Auchathya Rshi

अ॒स्य वा॒मस्य॑ पलि॒तस्य॒ होतु॒स्तस्य॒ भ्राता॑ मध्य॒मा अ॒स्त्यश्नः॑। तृ॒तीया॒ भ्राता॑ घृ॒तपृ॑ष्ठा अ॒स्यात्रा॑पश्यं वि॒श्पति॑ꣳ स॒प्त-पु॑त्रम ॥ १ ॥

1. *Asya vāmasya palitasya hotustasya bhrātā madhyamo astyaśnaḥ. Tṛtīyo bhrātā ghṛtapṛṣṭho asyātrāpaśyaṁ viśpatiṁ saptaputram.*

Of this splendid and hoary yajaka, Sun, giver of light and energy and receiver of the waters and essences of the earth and the skies, the second, younger and middling brother is vayu, wind and electricity abiding in the middle region of the skies, the energy being voracious and present everywhere. The third and youngest brother is Agni, fire, which is sprinkled with water and ghrta in yajna. It is the sustainer of living beings and it is blest with seven children, i.e., seven rays of light in the spectrum. I wish I could know this ancient, brilliant and sustaining power and friend of life.

सप्त युञ्जन्ति रथमेकचक्रमेका अश्वा वहति सप्तनामा।
त्रिनाभि चक्रमजरमनर्वं यत्रेमा विश्वा भुवनाधि तस्थुः ॥ २ ॥

2. *Sapta yuñjanti ratham-ekacakram-eko aśvo vahati saptanāmā. Trinābhi cakram-ajaram-anarvaṁ yatremā viśvā bhuvanādhi tasthuḥ.*

Seven enjoin the one-wheel chariot, drawn by one horse of seven names. The wheel, the wheel of time, unaging and automotive, has three sub-wheels with three naves and rims, and in the orbit of this time and space abide all the worlds of the universe.

इमं रथमधि ये सप्त तस्थुः सप्तचक्रं सप्त वहन्त्यश्वाः। सप्त
स्वसारो अभि सं नवन्त यत्र गवां निहिता सप्त नाम ॥ ३ ॥

3. *Imaṁ rathamadhi ye sapta tasthuḥ saptacakraṁ sapta vahantyaśvāḥ. Sapta svasāro abhi saṁ navante yatra gavāṁ nihitā sapta nāma.*

Seven are those who ride this chariot, seven motive powers (horses or rays of light) which draw this chariot of seven wheels, wheel within wheel. They are seven sisters who exult, roar and thunder together in reverence and worship of the father where in are hidden in depth seven names of the rays of light, the seven spheres and seven notes of language. (This is a highly mystical, symbolic, and at the same time scientific mantra. To understand the meaning and implication at different levels of correspondence we need knowledge of astronomy, cosmology, physics and astrophysics, language and grammar, music and mechanics. And still the meaning would remain open ended.)

का ददर्श प्रथमं जायमानमस्थन्वन्तं यदनस्था बिभर्ति।
भूम्या असुरसृगात्मा क्व स्वित्का विद्वांसमुप गात्प्रष्टु-
मेतत॥ ४॥

4. *Ko dadarśa prathamaṁ jāyamānm-asthana-vantaṁ yadanasthā bibharti. Bhūmyā asurasṛ-gātmā kva svit ko vidvāṁsam-upa gāt praṣṭum-etat.*

Who saw the first material form of the universe of flesh and bone being born, which the immaterial of no flesh and bone bears? What and where was the breath and blood and soul of the earth and cosmos? Who would reach the visionary of knowledge to ask all this of the first and last question about the mystery?

पाकः पृच्छामि मनसाविजानन देवानामेना निहिता पदानि।
वत्स बष्कय धिं सप्त तन्तून्वि तत्निर कवय आतवा
उ॥ ५॥

5. *Pākaḥ pṛcchāmi manasā-vijānan devānām-enā nihitā padāni. Vatse vaṣkaye'dhi sapta tantūn vi tatnire kavaya otavā u.*

Novice, ignorant but searching for knowledge and passing through the crucibles of heat and light of discipline, I ask with sincere mind and soul about these seven divine stages of the evolution of nature and life concealed in mystery, the seven-fold warp and woof of which visionary poets have traced and described in detail for the children of light to see and know and realise.

अचिकित्वाञ्चिकितुषश्चिदत्र कवीन्पृच्छामि विद्मन न विद्वान। वि यस्तस्तम्भ षळिमा रजांस्यजस्य रूप किमपि स्विदेकम ॥ ६ ॥

6. *Acikitvāñ cikituṣaścidatra kavīn pṛcchāmi vidmane na vidvān. Vi yastastambha ṣaḷimā rajāmsyajasya rūpe kimapi svidekam.*

Not knowing what I would know here as a man of knowledge should know, I ask of the men of knowledge and poets of divine vision what that single principle of power could be in the form and nature of the one unborn and eternal Supreme which holds these six higher and lower spheres and atmospheres of the universe.

इह ब्रवीतु य ईमङ्ग वदास्य वामस्य निहितं पदं वः। शीर्ष्णः क्षीरं दुह्रत गावो अस्य वविं वसाना उदकं पदापुः ॥ ७ ॥

7. *Iha bravītu ya īmaṅga vedāsya vāmasya nihitaṁ padaṁ veḥ. Śīrṣṇaḥ kṣīraṁ duhrate gāvo asya vavriṁ vasānā udakaṁ padāpuḥ.*

Dear friend, here may speak to me he who well

knows the power and presence of this glorious bird ever on the wing and omnipresent, which is concealed in mystery. The holy rays of it from above yield showers of milk and water for life, and, covered in brilliant beauty they drink up the waters as they come and touch the earth with their feet.

मा॒ता पि॒तर॑मृ॒त आ ब॑भाज धी॒त्यग्र॒ मन॑सा॒ सं हि ज॒ग्म। सा बी॑भ॒त्सुग॑भ॑रसा॒ निवि॑द्धा॒ नम॑स्वन्त॒ इदु॑पवा॒कमी॑युः ॥ ८ ॥

8. *Mātā pitaramṛta ā babhāja dhītyagre manasā saṁ hi jagme. Sā bībhatsur-garbharasā nividdhā namasvanta id-upavākam-īyuḥ.*

The proud and amorous mother seeks the company of father for the waters of life and joins him with love and her innate power of motherhood. Then she receives the rain showers of life and the children of nature receive the food for the body and Word for the mind with reverence and worship.

यु॒क्ता मा॒तासी॑द धु॒रि द॑ क्षि॒णाया॒ अति॑ष्ठद गर्भा॑वृजनीष्व॒न्तः। अमी॑मद व॒त्सा अनु॒ गाम॑पश्यद विश्वरू॒प्यं त्रि॒षु याज॑नेषु ॥ ९ ॥

9. *Yuktā mātāsīd dhuri dakṣiṇāyā atiṣṭhad garbho vṛjanīṣvantaḥ. Amīmeda vatso anu gāmapaśyad viśvarūpyaṁ triṣu yojaneṣu.*

The mother, earth, is joined to the sun and held in orbit in circumambulation of the sun on its own axis. The productive power and the seed of life stays in the clouds within its atmosphere along with it in its motion in the three orbits, i.e., on its own axis, round the sun and in the galaxy, and when it matures it roars and

showers, looking at mother earth of various colour and form like a calf looking at the mother cow.

तिस्रा मातॄस्त्रीन्पितॄन्बिभ्रदेक ऊर्ध्वस्तस्थौ नमव ग्लापयन्ति। मन्त्रयन्त दिवो अमुष्य पृष्ठे विश्वविदं वाचमविश्वमिन्वाम ॥ १० ॥

10. *Tisro mātṝstrīn pitṝn bibhradeka ūrdhvastasthau nemava glāpayanti. Mantrayante divo amuṣya pṛṣṭhe viśvavidaṁ vācamaviśvaminvām.*

The one Supreme lord of the universe who abides over all sustains the three mothers, earth, sky and the heavens of light, and He sustains the three fathers, Agni, Vayu and Aditya, fire, wind and sun. These three couples tire Him not, they smear Him not. On the heights of the heaven of that lord Prajapati, they meditate on this voice of omniscience and recreate and replenish the life sustaining energy and the creative vitality and fertility of motherhood.

द्वादशारं नहि तज्जराय वर्वर्ति चक्रं परि द्यामृतस्य। आ पुत्रा अग्ने मिथुनासो अत्र सप्त शतानि विंशतिश्च तस्थुः ॥ ११ ॥

11. *Dvādaśāraṁ nahi tajjarāya varvarti cakraṁ pari dyāmṛtasya. Ā putrā agne mithunāso atra sapta śatāni viṁśatiśca tasthuḥ.*

The twelve-spoked wheel of time in existence that goes round and round the cosmic sun never ages. O Agni, light of humanity, the seven hundred and twenty-children of nature, i.e., the three hundred and sixty day-night pairs or seven hundred and twenty forms of material composition remain till the end of

chronological time.

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः पर अधः पुरीषिणमं। अथम अन्य उपर विच णां सप्तचक्र षळर आहुरर्पितम ॥ १२ ॥

12. *Pañcapādaṁ pitaraṁ dvādaśākṛtiṁ diva āhuḥ pare ardhe purīṣiṇam. Atheme anya upare vicakṣaṇaṁ saptacakre ṣaḷara āhurarpitam.*

Father time, they say, has five stages from the initial moment onward and twelve divisions in the round of the year of time extending over existence in the farther half of the universe beyond the region of light. These others speak of this other half visible this side above, below the sun, which has six spokes of the seasons in the yearly round and moves in seven rounds of wheels, wheel within wheel of time.

(This concept of time space requires deep research into the nature and passage of time including the technique of measurement and calculation with reference to the visible world and the world beyond on the other side of the sun. Parardha, the other half, for example, is equal to 50 years of Brahma, his one day being equal to the age of the current world of existence. It is a mind boggling concept in ordinary terms of calculation.)

पञ्चारे चके परिवर्तमाने तस्मिन ना तस्थुर्भुवनानि विश्वा। तस्य नाक्षस्तप्यते भूरिभारः सनादेव न शीर्यते सनाभिः ॥ १३ ॥

13. *Pañcāre cakre parivartamāne tasminnā tasthurbhuvanāni viśvā. Tasya nākṣastapyate bhūribhāraḥ sanādeva na śīryate sanābhiḥ.*

Five are the spokes in the wheel of time-cum-prakrti, the temporal existence of physical world.

(These are the five elements of prakrti, akasha, vayu, agni, apah and prthivi, and their internal changes). This wheel of prakrti in time is ever on the move. In that wheel of time and physical change abide all the worlds of the universe. The axis of that carries the immense weight of existence but it never gets heated. With its centre-hold on this axis it has been going on since eternity and it will go on till eternity, but it never wears away. It is never destroyed. (The axis of the physio-temporal wheel is the constant substratum, original Prakrti, and the centre-hold is the Lord Supreme.)

सनेमि चक्रमजरं॑ वि वावृत उत्ताना॒यां॑ दश॑ युक्ता वहन्ति।
सूय॑स्य च ॒ रज॑सत्यावृ॑तं॑ तस्मि॒न्॒ गापि॑ता॒ भुव॑नानि॒ विश्वा॑॥ १४॥

14. *Sanemi cakramajaraṁ vi vāvṛta uttānāyāṁ dáśa yuktā vahanti. Sūryasya cakṣū rajasaityāvṛtaṁ tasminnārpitā bhuvanāni viśvā.*

Existent with its centre and circumference, the unaging wheel, the chariot, of the universe of physio-temporal nature goes on and on, round and round. In the expansive Prakrti, ten motive powers move it on (those ten being the pranic energies). The light of the sun suffused with rajas, energy of universal dynamics, goes on with the worlds. Indeed, all the worlds of existence abide in that light and energy.

साक॑ंजानां सप्तथ॑माहुरक॒जं षळिद्यमा ऋष॑या दव॒जा इति॑।
तषा॑मि॒ष्टानि॒ विहि॑तानि धाम॒शः स्था॒त्र रं॑जन्त॒ विकृ॑तानि रूप॒शः॥ १५॥

15. *Sākañjānāṁ saptathamāhurekajaṁ ṣaḷid yamā ṛṣayo devajā iti. Teṣāmiṣṭāni vihitāni dhāmaśaḥ sthātre rejante vikṛtāni rūpaśaḥ.*

The seven simultaneously born of one-unborn, they call a septet, that is, seven-in-one or one-in-seven. Six of them are yamas, twin movers. They are rshis, mixers, born of devas, light and energy. Their properties and actions according to their place and character are created and ordained, and they, each in its form and character, move around for and in the unmoved mover.

(These seven are the seven lokas: Bhuh, Bhuvah, Svah, Mahah, Janah, Tapah and Satyam. Sometimes the lokas are associated with seven Rshis. Sometimes they are described as seven senses and sometimes seven vital energies. All these refer, in fact point, to a theory of correspondences existing at the physical, mental and spiritual levels, or at the levels of matter, energy, thought and spirit. And this is a subject of high research and deep meditation.)

स्त्रियः सतीस्ताँ उ मे पुंस आहुः पश्यद ण्वा ३ वि चेतदन्धः । कवियः पुत्रः स इमा चिकेत यस्ता विजानात्स पितुष्पितासत ॥ १६ ॥

16. *Striyaḥ satīstāň u me puṁsa āhuḥ paśyadakṣaṇvānna vi cetadandhaḥ. Kaviryaḥ putraḥ sa īmā ciketa yastā vijānāt sa pituṣpitāsat.*

Female they are, intelligent and educated, and though women, I am told rightly, they are male too. One who has eyes can see this, but one who is blind, even though he has eyes, doesn't see this, doesn't know. The son who has the vision of a poet knows this well, and

one who knows this has an old head on young shoulders. In other words, he has the vision and knowledge of the father of fathers.

अवः परेण पर एनावरेण पदा वत्सं बिभ्रती गारुदस्थात।
सा कदीची कं स्विदर्धं परागात क्व स्वित्सूत नहि यूथे अन्तः ॥ १७ ॥

17. *Avaḥ pareṇa para enāvareṇa padā vatsaṁ bibhratī gaurudasthāt. Sā kadrīcī kaṁ svidardhaṁ parāgāt kva svit sūte nahi yūthe antaḥ.*

Bearing and sustaining her child, as a cow bears and sustains her calf, this earth by her own motion goes down with reference to that farther side and goes up with reference to this nearer side in relation to the sun, and stays up stabilized in space in its own orbit. In what direction and to which remote region of space does she go? What does she impel and energise and how? Does she receive consecration of the sun in the midst of a crowd or not?

अवः परेण पितरं या अस्यानुवर्द पर एनावरेण। कवीयमानः
क इह प वाचद दवं मनः कुता अधि पजातम ॥ १८ ॥

18. *Avaḥ pareṇa pitaraṁ yo asyānuveda para enāvareṇa. Kavīyamānaḥ ka iha pra vocad devaṁ manaḥ kuto adhi prajātam.*

Here who could be the man of poetic vision who knows this lower side of the earth with reference to that other higher side, and that higher side with reference to this lower side, and who further knows the father sun, lord sustainer of the earth, and who knows and who can say where from this brilliant and divine mind is born?

य अ॒वाञ्च॒स्ताँ उ॒ परा॑च आहु॒य परा॑ञ्च॒स्ताँ उ॑ अ॒वाच॑ आहुः।
इन्द्र॑श्च॒ या च॒कथु॑ः साम॒ तानि॑ धु॒रा न यु॒क्ता रज॑सा
वहन्ति॥ १९॥

19. *Ye arvāñcastāň u parāca āhur-ye-parāñcastāň u arvāca āhuḥ. Indraśca yā cakrathuḥ soma tāni dhurā na yuktā rajaso vahanti.*

Whatever objects are near, they say, are far off, and the objects far off, they say, are close at hand. (All objects are on the move and whether they are far or near is a matter of relativity. It is nothing absolute.) O Soma, Vayu energy, whatever you and the lord omnipotent, Indra, have formed as objects or clusters of objects, ever such as stars and galaxies, carry on the worlds of the universe as horses joined to the yoke and the pole draw the chariot of existence.

द्वा सु॑प॒र्णा स॒युजा॒ सखा॑या समा॒नं वृ॒क्षं परि॑ षस्वजाते।
तयो॑र॒न्यः पिप्प॑लं स्वा॒द्वत्त्यन॑श्न॒न्न्या अ॒भि चा॑क-
शीति॥ २०॥

20. *Dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ pari ṣasvajāte. Tayoranyaḥ pippalaṁ svādvattyanaśnannanyo abhi cākaśīti.*

Two birds of beautiful wings, the individual human soul and the Supreme Soul of the universe, both friends and companions, together nest on the same one tree of existence. Of the two, one, the individual human soul, eats the fruit with relish and enjoys as well as suffers the consequences. The other, the Supreme Soul, simply watches comprehensively all round without eating anything.

यत्रा॑ सुप॒र्णा अ॒मृत॑स्य भा॒गमनि॑मषं वि॒दथा॑भि॒स्वर॑न्ति।
इ॒ना विश्व॑स्य॒ भुव॑नस्य गो॒पाः स मा॒ धीर॒ः पाक॒मत्रा॑ वि॑वश॥ २१॥

21. *Yatrā suparṇā amṛtasya bhāgam-animeṣaṁ vidathābhisvaranti. Ino viśvasya bhuvanasya gopāḥ sa mā dhīraḥ pākamatrā viveśa.*

Where the blessed souls of noble action sing and celebrate their share of immortal joy in holy voice incessantly, therein, may, I pray, the constant imperishable sovereign Ruler, protector and sustainer of the entire universe, inspire and bless me, the honest soul in preparation for the consecration.

यस्मि॑न वृ॒ ा म॒ध्वद॑ः सुप॒र्णा नि॑वि॒शन्त॒ सुव॑त॒ चाधि॒ विश्व॑।
तस्यदा॑हुः पिप्प॑लं स्वा॒द्वग्र॒ त ा ॑शद्यः पि॒तर॑ं न वद॑॥ २२॥

22. *Yasmin vṛkṣe madhvadaḥ suparṇā niviśante suvate cādhi viśve. Tasyedāhuḥ pippalaṁ svādvagre tannonnaśadyaḥ pitaraṁ na veda.*

To that tree over and above the mortal world whereon the super-souls of beautiful wings of blessed action nestle in a state of consecration and taste the nectar honey of divine joy, whose taste of the fruit the ancients describe as super-sweet, to that tree of immortal taste and bliss they do not attain who do not know the father.

यद गा॑यत्र अधि॑ गायत्रमाहि॑तं त्रैष्टु॑भाद वा॒ त्रैष्टु॑भं नि॒रत॑त॥
यद वा॒ जग॒ज्जग॒त्याहि॑तं प॒दं य इत्तद वि॒दुस्त अ॑मृत॒त्व-
मा॑नशुः॥ २३॥

23. *Yad gāyatre adhi gāyatramāhitaṁ traiṣṭubhād vā traiṣṭubhaṁ niratakṣata. Yad vā jagajjagatyāhitaṁ padaṁ ya it tad viduste amṛtatvamānaśuḥ.*

They attain to that immortal state of bliss who know and experience the Spirit which is the lord protector of the celebrants of Divinity immanent in the gayatri verses in their recitations, who rejoice in the divine presence above the trishbubh verses and actualise that presence in life without break, who rise to the height of Divinity and share the dynamic presence vibrating in the universe and revealed in jagati verses, and commune with that presence.

(In scientific terms, the earth is gayatri. The fire of yajna is lit on the earth. Traishtubh is the sky. The wind is vibrant and operative there. Dyu is jagati, most dynamic. There aditya, the sun, reigns. Agni, fire is the vitality of the earth, wind is the energy of the sky, and the sun is the life of the heavens. Those who know these regions, their life and vitality and realise their vitality and the spirit of Divinity which informs them and their vitality attain to the state of immortal bliss.)

गा॒य॒त्रेण॒ पति॑ मिमीत अ॒कम॒केण॒ साम॒ त्रैष्टु॑भेन वा॒कम। वा॒केन॑ वा॒कं द्वि॒पदा॒ चतु॑ष्पदा॒ र॑ण मिमत स॒प्त वाणीः॥ २४॥

24. *Gāyatreṇa prati mimīte arkamarkeṇa sāma traiṣṭubhena vākam. Vākena vākaṁ dvipadā catuṣpadā'kṣareṇa mimate sapta vāṇīḥ.*

In gayatri metre the Rks are composed. With Rks, the Samans are composed. With trishtubh metre

Vak, Yajus are composed. By Vak, Yajurveda, and further Vak, Atharva Veda, is composed and formed. And with two-pada and four-pada constituents of the eternal Word, all the seven forms of Vedic compositions in metric forms of verse, are composed.

(In scientific terms, gayatri is Parameshthi Prana, universal energy at the highest level, from universal energy, specific forms of energy are created. One of these specific forms is Rk, rhythmic energy operative in thought consciousness. When pranic energy passes through a particular physical structure such as the reed or the larynx, sound is produced. When rhythm is added to sound, music is produced. When elements of sound are related to particular points of the speech mechanism, then phonemes, elements of sound in language forms, are produced. And when the elements of sound are joined in correspondence with thought, then language is produced. When feeling and emotion is added to language and expressed, then song is created and composed. Thus from Rks, thought energies of consciousness composed in language, joined to celebrative joy, Samans are created. When the music and songs of joy are joined to practical situations in the holy business of living, then Yajus are created as holy formations of life's values. And then from thought, song and practical formulae in holy living the comprehensive body of Atharva hymns is created. The classification of Vedic knowledge is thus explained in terms of knowledge, Rgveda, song, Samveda, action, Yajurveda, and comprehensive message, Atharva-veda, which is also known as Brahma Veda. In this way, from the elements of energy, sound, thought, feeling and emotion

in divine consciousness, specially love and joy, all language and linguistic compositions both divine and human, sacred and secular, are created.)

जगता सिन्धुं दिव्यस्तभायदथन्तर सूर्यं पयपश्यत। गायत्रस्य समिधस्तिस्त्र आहुस्ता मह्ना प रिरिच महित्वा॥ २५॥

25. *Jagatā sindhuṁ divyastabhāyad rathantare sūryaṁ paryapaśyat. Gāyatrasya samidhastisra āhustato mahnā pra ririce mahitvā.*

The Lord establishes the ocean of energy in the Dyu, the region of light, by cosmic dynamics of Jagati hymns of omnipotence. In the Antariksha, He establishes the sun, generative and radiating source of light and energy. The blazing fire-woods of divine energy, they say, are three: the sun in the highest sky, lightning, wind and electricity in the atmosphere, and fire and magnetic energy in the earth, and by His grand and adorable omnipotence the Lord transcends all these. Of Gayatra, the Samidhas are said to be three: light, lightning and fire.

उप ह्वय सुदुघां धेनुमतां सुहस्तो गोधुगुत दोहदनाम। श्रेष्ठं सवं सविता साविषन्नो भीद्धो घर्मस्तदु षु प वोचम॥ २६॥

26. *Upa hvaye sudughāṁ dhenumetāṁ suhasto godhuguta dohadenāṁ. Śreṣṭhaṁ savaṁ savitā sāviṣanno'bhīddho gharmastadu ṣu pra vocam.*

I invoke and call upon this generous mother cow, Gayatri, Mother Nature, mother Sarasvati of knowledge, directly at the closest. Only an intelligent and dexterous person can distil the essence and power of her

generosity. May lord Savita, the creator, the sun, the teacher, create the soma of milk, honey and the light of knowledge for us and bless us. Lit up and blazing is the fire in the yajna-vedi. The same I speak of and celebrate in song.

हिङ्कृण्वती वसुपत्नी वसूनां वत्समिच्छन्ती मनसाभ्यागात। दुहामश्विभ्यां पयो अघ्न्ययं सा वर्धतां महते सौभगाय ॥ २७ ॥

27. *Hiṁkṛṇvatī vasupatnī vasūnāṁ vatsamicchantī manasābhyāgāt. Duhāmaśvibhyāṁ payo aghnyeyaṁ sā vardhatāṁ mahate saubhagāya.*

Lowing and loving, this mother cow, sustainer of the breath and supports of life, caressing her children with her heart of tenderness, comes to bless us all round. May she, never never to be killed or hurt, distil the milk of life's energy from the sun and wind and ever grow for the great good fortune and prosperity of life on earth.

गारमीमदनु वत्सं मिषन्तं मूधानं हिङ्ङकृणोन्मातवा उ। सृक्वाणं घर्ममभि वावशाना मिमाति मायुं पयते पयोभिः ॥ २८ ॥

28. *Gauramīmedanu vatsaṁ miṣantaṁ mūrdhānaṁ hiṅṅakṛṇonmātavā u. Sṛkvāṇaṁ gharmamabhi vāvaśanā mimāti māyuṁ payate payobhiḥ.*

The cow goes to the calf winking its eyes in loving expectation, lowing with love, and licks its head with caress. And lowing and loving more and more in response to the yearning affection of the calf, she overflows with milk. (The same is the response of mother earth and mother Sarasvati to the children

yearning for love, nourishment and knowledge.)

अयं स शिङ्क्ते येन गारभीवृता मिमाति मायुं ध्वसनावधि श्रिता। सा चित्तिभिर्नि हि चकार मर्त्यं विद्युद्भवन्ती प्रति वव्रिमौहत ॥ २९ ॥

29. *Ayaṁ sa śiṅke yena gaurabhīvṛtā mimāti māyuṁ dhvasanāvadhi śritā. Sā cittibhirni hi cakāra martyaṁ vidyud bhavantī prati vavrimauhata.*

This is that cloud which roars and by which, covered and surrounded in the vapours, the earth reverberates in response. The earth, with her own feelings of kindness and generosity sustains the mortal children of hers, and her energy, being in the form of lightning, reveals and realises her own form and character.

अनच्छ्ये तुरगातु जीवमजद ध्रुवं मध्य आ पस्त्यानाम।
जीवा मृतस्य चरति स्वधाभिरमर्त्या मर्त्येना सयोनिः ॥ ३० ॥

30. *Anacchaye turagātu jīvamejad dhruvaṁ madhya ā pastyānām. Jīvo mṛtasya carati svadhābhir-amartyo martyenā sayoniḥ.*

Living and breathing, moving at the speed of infinity yet constant and omnipresent, the Spirit of the Universe abides eternal, impelling the individual soul to move among the variety of material forms. And thus, the immortal spirit of mortal man moves around in love and company with the mortal forms of material beauty by virtue of its karma and self sacrifice.

अपश्यं गोपामनिपद्यमानमा च परा च पथिभिश्चरन्तम।
स सधीचीः स विषूचीवसान आ वरीवर्ति भुवनेष्वन्तः ॥ ३१ ॥

31. *Apaśyaṁ gopām-anipadyamānam-ā ca parā ca pathibhiś-carantam. Sa sadhrīcīḥ sa viṣūcīr-vasāna ā varīvarti bhuvaneṣvantaḥ.*

I pray I may see and realise that universal protector of the world of nature and the mother powers of life, who, ever infallible and immaculate, is immanent and active over the nearest and the farthest paths of existence, and, pervading the centripetal and centrifugal waves of Prakrti, eternally rolls around in the worlds of the universe.

Note: This mantra can be interpreted with reference to the individual soul: I wish and pray I may realise the essential nature of that presiding power over the mind and senses which, though in association with the mind and senses, never falls from its essence and moves over the paths and forms of existence far and near. The soul takes to the forms of Prakrti which, it feels, go with it, as well as to those forms which are various and disagreeable. And thus it goes round and round in and across the worlds of the universe, integrated with all living forms and yet essentially its own self.

य ईꣳ चकार॒ न सा अ॒स्य व॑द॒ य ईꣳ द॒दर्श॒ हिरु॒गि ु तस्मा॑त।
स मा॒तुयाना॒ परि॑वीता अ॒न्तब॑हु॒प॒जा निर्ऋ॑ति॒मा वि॑वश ॥ ३२ ॥

32. *Ya īṁ cakāra na so asya veda ya īṁ dadarśa hiruginnu tasmāt. Sa māturyonā parivīto antar-bahuprajā nirṛtim-ā viveśa.*

That One that creates this universe, the other, individual soul, knows not of. This other that sees this world of existence goes off from the essence, and, enveloped in the mothers womb, covered in the folds

of material form within, it is born and enters the world of mortality for ages in birth after birth.

द्याम॑ पि॒ता ज॑नि॒ता नाभि॒रत्र॒ बन्धु॑म मा॒ता पृ॑थि॒वी म॒हीयम।
उ॒त्ता॒नया॑श्च॒म्वा॒ ३॑ यानि॑र॒न्तरत्रा॑ पि॒ता दु॑हि॒तुर्ग॑भ॒मा-
धा॑त ॥ ३३ ॥

33. *Dyaurme pitā janitā nābhiratra bandhurme mātā pṛthivī mahīyam. Uttānayoścamvoryoniranta-ratrā pitā duhiturgarbhamādhāt.*

The heaven above is my father and creator, my centre-hold, my haven and home here, my brother support to stand by. And this great earth, this universe, this nature, is my mother. In the womb of these two great generative powers, heaven and earth, the mother of His own creation in here, the father of the universe sows the seed of life.

पृ॒च्छामि॑ त्वा॒ पर॒मन्तं पृथि॒व्याः पृ॒च्छामि॒ यत्र॒ भुव॑नस्य॒ नाभिः। पृ॒च्छामि॑ त्वा॒ वृष्ण॒ो अश्व॑स्य॒ रत॑ः पृ॒च्छामि॑ वा॒चः प॑र॒मं व्यो॑म ॥ ३४ ॥

34. *Pṛcchāmi tvā paramantaṁ pṛthivyāḥ pṛcchāmi yatra bhuvanasya nābhiḥ. Pṛcchāmi tvā vṛṣṇo aśvasya retaḥ pṛcchāmi vācaḥ paramaṁ vyoma.*

What is the ultimate end of the earth? I ask you. Where is the centre and centre-hold of the universe? I ask you. What is the life-seed of the mighty generative force of infinitive power and speed? I ask you. What is the ultimate sound source from where the first boom of the Word arises? I ask.

इ॒यं वदि॒: परा॒ अन्त॑: पृथि॒व्या अ॒यं य॒ज्ञा भुव॑नस्य॒ नाभि॑: ।
अ॒यं सोमा॒ वृष्णा॒ अश्व॑स्य॒ रता॑ ब्र॒ह्मायं वा॒चः पर॒मं व्यो॑म ॥ ३५ ॥

35. *Iyaṁ vediḥ paro antaḥ pṛthivyā ayaṁ yajño bhuvanasya nābhiḥ. Ayaṁ somo vṛṣṇo aśvasya reto brahmāyaṁ vācaḥ paramaṁ vyoma.*

This vedi, creativity and productivity of the earth, is the ultimate end of the earth. This yajna, meeting of solar vitality and earthly productivity, is the centre-hold of life in the world. The vitality of the sun and the shower of soma is the life seed of the generative energy of the creator who is generous and infinite. And Brahma, immanent consciousness of the Lord is the ultimate home of the Word from where it incarnates in the world as Veda.

स॒प्ताध॑गर्भा॒ भुव॑नस्य॒ रता॒ विष्णा॑स्तिष्ठन्ति॒ प्रदि॑शा॒ विध॑र्मणि । त धी॒तिभि॒र्मन॑सा॒ त वि॑प॒श्चित॑: परि॒भुव॒: परि॑ भवन्ति॒ वि॒श्वत॑: ॥ ३६ ॥

36. *Saptārdhagarbhā bhuvanasya reto viṣṇostiṣṭhanti pradiśā vidharmaṇi. Te dhītibhirmanasā te vipaścitaḥ paribhuvaḥ pari bhavanti viśvataḥ.*

Seven evolutes of Prakrti, i.e., five subtle elements, mind and senses (which evolve from Ahankara), and the Mahat-tattva, represent half of the divine process of creation (the other half being the creative seed or thought-sankalpa of Parameshthi Prajapati); they are half the womb of the universe the other half is the divine will. By the will of Vishnu they abide in Akasha, eternal space-and-time continuum with

their distinct properties and power and comprehend and rule the entire worlds in existence.

न वि जा॑नामि॒ यदि॑व॒दमस्मि॑ नि॒ण्यः संन॑द्धा॒ मन॑सा चरामि।
य॒दा माग॑न पथम॒जा ऋ॒तस्यादिद वा॒चा अ॑श्नुव भा॒गम॒स्याः॥ ३७॥

37. *Na vi jānāmi yadivedamasmi niṇyaḥ saṁn-addho manasā carāmi. Yadā māgan pratham-ajā ṛtasyādid vāco aśnuve bhāgamasyāḥ.*

I just do not know what I am like for sure, or what this world is. Self-imposed, self-bound, I move around with limited mind and understanding. But when the first evolutes of natural truth, i.e., intelligence and understanding of awareness come to me, and when the revelations of this Divine Word of truth bless me, then I realise my share of knowledge of the reality of existence that it is.

अपा॒ङ् पाङे॑ति स्व॒धया॑ गृभी॒ता मर्त्या॒ मर्त्य॑ना॒ सया॑निः।
ता शश्व॑न्ता विषू॒चीना॑ वि॒यन्ता॒ न्य१॑न्यं चि॒क्युन नि चि॑क्युर॒न्यम॥ ३८॥

38. *Apāṅ prāṅeti svadhayā gṛbhīto'martyo martyenā sayoniḥ. Tā śaśvantā viṣūcīnā viyantā nyanyaṁ cikyurna ni cikyuranyam.*

The immortal soul coexistent with the mortal body goes back and forth. Both, body and soul, are eternal and imperishable, the body as Prakrti in the essence and the soul as spirit. Both are different and going apart. Those who know know one and the other, some know one but not the other, and those who don't know know neither.

ऋचा अ ारं पर्म व्यामन्यस्मिन दवा अधि विश्व निषदुः। यस्त ा वद किमृचा करिष्यति य इत्तद्विदुस्त इम समासत ॥ ३९ ॥

39. *Ṛco akṣare parame voyman yasmin devā adhi viśve niṣeduḥ. Yastanna veda kimṛcā kariṣyati ya it tad vidusta ime samāsate.*

The Rks, Vedas, exist in the omniscient supreme Spirit of existence, infinite and imperishable as the eternal and ultimate space-time continuum. In That, all the divine powers of existence subsist. If one does not know or acknowledge that, what would he or she achieve with mere words of the Rks? Those who know Him, reside with Him.

सूयवसाद्भगवती हि भूया अथा वयं भगवन्तः स्याम । अद्धि तृणमघ्न्य विश्वदानीं पिब शुद्धमुदकमा-चरन्ती ॥ ४० ॥

40. *Sūyavasād bhagavatī hi bhūyā atho vayaṁ bhagavantaḥ syāma. Addhi tṛṇmaghnye viśvadānīṁ piba śuddhamudakamācarantī.*

Adorable lady of knowledge and wisdom, be great and illustrious with holy food for mind and spirit, and then, we pray, we too may have the honour and prosperity of knowledge and well-being. Holy and inviolable as the mother cow, living on pure food and drinking pure water, and conducting yourself with kindness and grace, bless us with the generous gift of universal knowledge and joy of life.

गारीमिमाय सलिलानि त ात्यक्पदी द्विपदी सा चतुष्पदी। अष्टापदी नवपदी बभूवुषी सहस्रा ारा पर्म व्यामन ॥ ४१ ॥

41. *Gaurīrmimāya salilāni takṣatyekapadī dvipadī sā catuṣpadī. Aṣṭāpadī navapadī babhūvuṣī sahasrākṣarā parame vyoman.*

The lady of light in spotless white of the Word in the highest heaven of eternal Omniscience, ever keen to reveal and grow, speaks loud and bold, stirring the stillness of space in waves of consciousness in the universal mind and in the pools of the seer's minds, and thus reveals the Word in forms and stages for humanity: One Veda as the whole knowledge, two Vedas for knowledge and action, three Vedas for knowledge, action and prayer, four Vedas as one compendium of discrete forms, eightfold knowledge of four Vedas and four Upa-Vedas of practical knowledge such as health science, military science, etc., and nine-stage knowledge, the ninth being grammar, phonetics, astronomy, etc. Indeed, this is knowledge contained in countless thousand variations of the One Imperishable Word: AUM.

तस्याः समुदा अधि वि ारन्ति तन जीवन्ति पदिशश्चतस्रः ।
ततः ारत्य ारं तद्विश्वमुप जीवति ॥ ४२ ॥

42. *Tasyāḥ samudrā adhi vi kṣaranti tena jīvanti pradiśaścatasraḥ. Tataḥ kṣaratyakṣaraṁ tad viśvamupa jīvati.*

The oceanic showers of that voice of eternal omniscience rain in torrents. With these showers the directions, all the four and their sub-directions, vibrate with life. Then from there the actual words reveal themselves to human vision and perception, and the entire world of humanity lives by that revelation with light, support and guidance.

शकमयं धूममारादपश्यं विषूवता पर एनावरेण। उ गां पृश्निमपचन्त वीरास्तानि धर्माणि प्रथमान्यासन॥ ४३॥

43. *Śakamayaṁ dhūmamārādapaśyaṁ viṣūvatā para enāvareṇa. Ukṣāṇaṁ pṛśnimapacanta vīrāstāni dharmāṇi prathamānyāsan.*

I have seen from close quarters the clouds of smoke and vapour laden with power. From this close by, I perceive the powerful catalytic agents of nature far off busy heating and creating the clouds of soma replete with vitality. These processes are the first operations of natural evolution and behaviour higher up in space.

त्रयः केशिन ऋतुथा वि चक्षते संवत्सर वपत एक एषाम। विश्वमको अभि चष्टे शचीभिर्ध्राजिरेकस्य ददृशे न रूपम॥ ४४॥

44. *Trayaḥ keśina ṛtuthā vi cakṣate saṁvatsare vapata eka eṣām. Viśvameko abhi caṣṭe śacībhir-dhrājirekasya dadṛśe na rūpam.*

Three powers of nature with their distinct identities express themselves and operate according to the cycle of the seasons in the year. One of these, fire, is lit once in the year and generates and germinates the seeds of life. Another the sun, with its action and operations, illuminates the world. The third is wind, the force of it can be perceived but not its shape and form.

चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः। गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचा मनुष्या वदन्ति॥ ४५॥

45. *Catvāri vāk parimitā padāni tāni vidurbr-āhmaṇā ye manīṣiṇaḥ. Guhā trīṇi nihitā neṅgayanti turīyaṁ vāco manuṣyā vadanti.*

Four are the constituent parts of speech which the wise men of learning know. Three of them are hidden in the cave of the mind, they are neither analysed, nor defined, nor understood by ordinary speakers, only the fourth part of speech, or parole, they use in communication.

(The four constituents of the structure of speech are: Nama or substantive, noun, Akhyata or roots of verbs, Upasarga or affixes, and Nipata or irregular accepted forms. These four are the subjects for grammarians and linguists. For the ordinary person, speech is the whole language, just what it is, and accepted without the understanding of structure and grammar. At a higher level, language is analysed in four layers of existence and consciousness: Para or transcendent language which is beyond thought and understanding. It may be regarded as the language-correspondence of the omniscience of God. The second is Pashyanti, one step close to us from Para. This may be understood to be the language existing in the unconscious layers of the mind. The third is Madhyama, another step closer to our consciousness. Let us say it exists in our sub-conscious mind. And the fourth is Vaikhari, existing at our conscious level of the mind. This is the language in use. Further, this language is analysed into four constituents: Nama, Akhata, Upasarga and Nipata. And of this language too the ordinary speaker uses the accepted form without knowing the structure and grammar. For the ordinary speaker, the language in use is only behaviour purely at

the natural and social level. And in yet another way, language may be understood in the way of the Veda: Ila, the language of omniscience, Sarasvati, the language of Veda and learning, Mahi, the spoken language at the level of the earth, nation, region, family and the mother. Another name for this speech is Bharati. And one thing more at the end of this note: This analysis and study is for the learned and for the seekers of learning. It has no value for the ordinary speaker. He or she speaks what is spoken for the only reason that he or she speaks thus, and what is spoken is understood.)

इन्दं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णा गरुत्मान।
एकं सद्विपा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥ ४६ ॥

46. *Indraṁ mitraṁ varuṇam-agnim-āhuratho divyaḥ sa suparṇo garutmān. Ekaṁ sad viprā bahudhā vadantyagniṁ yamaṁ mātariśvānam-āhuḥ.*

Reality is one, Truth is one, Ishvara is one and only One, not more than one. The learned and the wise speak of It in many ways. They say: It is Indra, glorious, Mitra, universal friend, Varuna, highest adorable, Agni, light of life, Divya, heavenly, Suparna, supreme beauteous, Garutman, supreme dynamic. They say: It is Agni, life and leader of existence, Yama, supreme controller, law and justice, and the judge, and Matarishva, supreme energy of the universe.

कृष्णं नियानं हरयः सुपर्णा अपा वसाना दिवमुत्पतन्ति।
त आववृत्रन्त्सदनादृतस्यादिद घृतनं पृथिवी व्युद्यत ॥ ४७ ॥

47. *Kṛṣṇaṁ niyānaṁ harayaḥ suparṇā apo vasānā divam-utpatanti. Ta āvavṛtrant-sadanād-ṛtasyā-did ghṛtena pṛthivī vyudyate.*

The brilliant and beautiful rays of the sun constantly touch the green earth held by the sun and, covered by vapours of water, and rise back to the region of the sun. They come down from the region of waters and the earth is soaked with the water of rain showers.

द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत।
तस्मिन्त्साकं त्रिशता न शङ्कवोऽर्पिताः षष्टिन चलाचलासः॥ ४८॥

48. *Dvādaśa pradhayaś-cakramekaṁ trīṇi nabhyāni ka u tacciketa. Tasmintsākaṁ triśatā na saṅkavo 'rpitāḥ ṣaṣṭirna calācalāsaḥ.*

One full circle is the wheel going round. Twelve are the segments of the felly of the wheel. Three are the centres of the nave. Three hundred and sixty are the spokes fixed and yet on the move with the wheel. Who knows such a wheel? Rarely someone.

यस्ते स्तनः शशया यो मयोभूर्यन विश्वा पुष्यसि वार्याणि।
या रत्नधा वसुविद्यः सुदत्रः सरस्वति तमिह धातव कः॥ ४९॥

49. *Yaste stanaḥ śaśayo yo mayobhūryena viśvā puṣyasi vāryāṇi. Yo ratnadhā vasuvid yaḥ sudatraḥ sarasvati tamiha dhātave kaḥ.*

Sarasvati, divine mother of the wealth and knowledge of the world, that abundant and inexhaustible treasure of knowledge of yours which is blissful, with which you fill and replenish the cherished resources of the world, which holds the jewels of the earth and reveals and provides the wealths of existence, and which gives all the gifts and blessings of life: that treasure, O

mother, pray open for your darling child, the seeker of nourishment for body, mind and soul.

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन । ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥ ५० ॥

50. *Yajñena yajñam-ayajanta devāstāni dharmāṇi prathamānyāsan. Te ha nākaṁ mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ.*

The divinities, first evolutes of nature with the immanent will Divine, conducted the yajna of creation by yajna, yajnic inputs of self-sacrifice. They were the first sustainers, supporters of the divine laws, keepers of the rules of Dharma and carriers of the yajna further. They alone attain to grandeur and rise to the regions where the divine souls of the ancients dwell, who carry on the yajna and serve the Lord of Heaven.

समानमेतदुदकमुच्चैत्यव चाहभिः । भूमिं पर्जन्या जिन्वन्ति दिवं जिन्वन्त्यग्नयः ॥ ५१ ॥

51. *Samānam-etad-udakam-uccyaityava cāhabhiḥ. Bhūmiṁ parjanyā jinvanti divaṁ jinvantya-gnayaḥ.*

Same is this water which goes up to the skies and comes down to the earth by days and nights. The clouds refresh and replenish the fertility of the earth, while the fires of yajna, electrical energies of the winds and sunrays serve the heavens with fragrance of the earth.

दिव्यं सुपर्णं वायसं बृहन्तमपां गर्भं दर्शतमोषधीनाम । अभीपतो वृष्टिभिस्तर्पयन्तं सरस्वन्तमवसे जोहवीमि ॥ ५२ ॥

52. *Divyaṁ suparṇaṁ vāyasaṁ bṛhantam-apāṁ garbhaṁ darśatam-oṣadhīnām. Abhīpato vṛṣṭi-bhis-tarpayantaṁ sarasvantam-avase johavīmi.*

For nourishment, protection and promotion of life on earth, I invoke, adore and constantly offer libations of homage and fragrant samits and havish to the heavenly, bright and blazing angel of cosmic wings, radiating centre of liquid energy and soothing ripener of herbs and greens, ever exuberant flood of generosity, which fills the thirsting earth with rain showers of fertility from the clouds of space.

Mandala 1/Sukta 165

Indra and Maruts Devata, Agastya Maitravaruni Rshi

कया॑ शु॒भा सव॑यस॒ः सनी॑ळाः॒ समा॒न्या म॒रुत॒ः सं मि॑मि ॒ुः ।
कया॑ म॒ती कुत॒ एता॑स ए॒त चे॑न्ति॒ शुष्मं॒ वृष॑णा वसू॒या ॥ १ ॥

1. *Kayā śubhā savayasaḥ sanīḷāḥ samānyā marutaḥ saṁ mimikṣuḥ. Kayā matī kuta etāsa ete'rcanti śuṣmaṁ vṛṣaṇo vasūyā.*

With what noble and equal action do the Maruts, divine complementary energies, kindred powers of equal age and home, join together, mix the yajna materials for oblations and shower the earth with rain and fragrance? With what thought and intelligence, and coming from where do they, generous powers anxious for the wealth of life, value and refine strength and competence for the realisation of wealth?

कस्य॒ ब्रह्मा॑णि जुजुषु॒युवा॑न॒ः का अ॑ध्व॒र म॒रुत॒ आ व॑वत ।
श्य॒नाँइ॑व॒ धज॑ता अ॒न्तरि॑ ॒ा कन॑ म॒हा मन॑सा रीरमाम ॥ २ ॥

2. *Kasya brahmāṇi jujuṣur-yuvānaḥ ko adhvare maruta ā vavarta. Śyenāň iva dhrajato antarikṣe kena mahā manasā rīramāma.*

Whose wealth do they, ever young, love and delight in? Who enjoins the Maruts to visit and join the yajna of love and non-violence? The Maruts traverse the spaces like eagles sweeping across the skies. With what great mind shall we serve and please them?

कुत॒स्त्वमि॑न्द्र माहि॒न॒ः स न॑का॑ यासि सत्पत॒ किं त॑ इ॒त्था।
सं पृ॑च्छस समरा॒णः शु॑भा॒नवा॒ चस्त॑ ना॑ हरिवा॒ यत्त॑ अ॒स्म॥ ३॥

3. *Kutastvamindra māhinaḥ sanneko yāsi satpate kiṁ ta itthā. Saṁ pṛcchase samarāṇaḥ śubhānair-vocetstanno harivo yat te asme.*

Indra, lord of might and grandeur, protector of truth and right, you are so great, unique, still you go all alone by yourself, without attendant, assistant or retinue? Wherefrom? Where to? This way? What does it mean? We ask you, friend and comrade, lord of sunbeams, whatever is in your mind for us, pray speak in good words.

बह्मा॑णि म म॒तय॒ः शं सु॒तास॒ः शुष्म॑ इयति॒ पभृ॑ता म॒ अदि॑ः।
आ शा॑सत॒ पति॑ हयन्त्यु॒क्थमा हरी॑ वहत॒स्ता ना॒ अच्छ॥ ४॥

4. *Brahmāṇi me matayaḥ śaṁ sutāsaḥ śuṣma iyarti prabhṛto me adriḥ. Ā śāsate prati haryantyu-kthemā harī vahatastā no accha.*

May the wealth and power, the people and ideas of the nation, and the noble achievements of peace and joy be for our good. The strength, the cloud and the

thunderbolt deployed go forward for our good and peace. The songs of praise arise and celebrate us. May the horses of Indra, the energies of sunbeams and electrical energy, carry us onward.

अतॉ वयमन्तमभिर्युजानाः स्व ऽत्रभिस्तन्वः शुम्भमानाः ।
महॉभिरताँ उप युज्महे न्विन्द स्वधामनु हि नो बभूथ ॥ ५ ॥

5. *Ato vayam-antam-ebhir-yujānāḥ svakṣatrebhis-tanvaḥ śumbhamānāḥ. Mahobhiretāň upa yujmahe nvindra svadhāmanu hi no babhūtha.*

Thus possessed of our most intimate powers and the grandeur of our social order, raising the beauty and grace of our body politic, we may use these powers and energies of nature. Indra, lord of grace and power, be favourable to us in consonance with our own essential strength, power and virtue of character.

क्वः स्या वो मरुतः स्वधासीद्यन्मामकं समधत्ताहिहत्य ।
अहं ह्युगस्तविषस्तुविष्मान्विश्वस्य शत्रारनमं वधस्नैः ॥ ६ ॥

6. *Kva syā vo marutaḥ svadhāsīd yanmāmekaṁ samaddhattāhihatye. Ahaṁ hyugras-taviṣas-tuviṣmān viśvasya śatror-anamaṁ vadhasnaiḥ.*

O Maruts, tempestuous powers of knowledge, speed and energy, where is that essential strength and energy of yours which you placed in me to break the clouds of rain showers by myself alone? Bright, blazing and awful of power, I bow in homage to you with all my fatal weapons of defence against the enemies of the world and humanity. (The strength and energy is everywhere in nature, in fire, water and electric and magnetic force, and in the sunbeams. Let us exploit these

with knowledge and scientific technique.)

भूरि॑ चकथ॒ युज्ये॑भिर॒स्म स॑मा॒नभि॑र्वृषभ॒ पार्स्ये॑भिः । भूरी॑णि॒ हि कृ॒णवा॑मा शविष्ठन्द्र॒ कत्वा॑ मरुता॒ यद्वशा॑म ॥ ७ ॥

7. *Bhūri cakartha yujyebhirasme samānabhirvṛṣabha pauṁsyebhiḥ. Bhūrīṇi hi kṛṇavāmā śaviṣṭhendra kratvā maruto yad vaśāma.*

Indra, lord of power and generosity, with nature's energy harnessed for acts of general, universal and humane value, you have done us proud with many useful, equal and valorous acts of nobility. Indra, lord of highest valour and peace, and Maruts, heroes of tempestuous speed and performance, let us too do a lot of great things and achieve what we want with noble yajnic acts of love and generosity.

वधी॑ वृ॒त्रं म॑रुत इन्द्रि॒यण॒ स्वन॒ भाम॑न तवि॒षा ब॑भू॒वान । अ॒हम॒ता मन॑व वि॒श्वश्च॑न्दाः सु॒गा अ॒पश्च॑कर॒ वज॑-बाहुः ॥ ८ ॥

8. *Vadhīṁ vṛtraṁ maruta indriyeṇa svena bhāmena taviṣo babhūvān. Ahametā manave viśvaścandrāḥ sugā apaścakara vajrabāhuḥ.*

O Maruts, heroes of furious energy and power, I break the clouds of darkness with my own might, being powerful by my own passion for what is right, and, holding the thunderbolt in hand, I do these acts of universal wealth and beauty for the sake of humanity, acts which clear the paths for future progress.

अनु॑त्तमा त॑ मघव॒ न॑किनु॒ न त्वावाँ॑ अस्ति द॒वता॒ विदा॑नः । न जाय॑माना॒ नश॑त॒ न जा॒ता यानि॑ करि॒ष्या कृ॑णु॒हि प॑वृद्ध ॥ ९ ॥

9. *Anuttamā te maghavannakirnu na tvāvāň asti devatā vidānaḥ. Na jāyamano naśate na jāto yāni kariṣyā kṛṇuhi pravṛddha.*

Lord of bounty, wealth and power, there is nothing initiated, inspired and made to move except by you. There is none like you who commands light, knowledge and generosity in abundance. There is none born or emerging into prominence who can attain to your grandeur. Lord thriving and exalted, do whatever things are to be done, for no one can rival you.

एकस्य चिन्म विभ्वस्त्वाजा या नु दधृष्वान्कृणवं मनीषा। अहं ह्युग्रा मरुता विदाना यानि च्यवमिन्द्र इदीश एषाम ॥ १० ॥

10. *Ekasya cinme vibhvastvojo yā nu dadhṛṣvān kṛṇavai manīṣā. Aham hugro maruto vidāno yāni cyavamindra idīśa eṣām.*

I am one and independent, may my vigour and splendour grow and spread all round since, bold and daring, whatever I do and want to do, I do with all my mind and soul. O Maruts, heroes of the winds and tempests, I am bright and lustrous, I am Indra, master of my own powers. I am knowledgeable, I know what I know. Wherever I move, whatever I achieve, surely I rule and govern.

अमन्दन्मा मरुतः स्तामा अत्र यन्मे नरः श्रुत्यं ब्रह्म चक्र। इन्दाय वृष्ण सुमखाय मह्यं सख्य सखायस्तन्वं तनूभिः ॥ ११ ॥

11. *Amandanmā marutaḥ stomo atra yanme naraḥ śrutyam brahma cakra. Indrāya vṛṣṇe sumakhāya mahyam sakhye sakhāyastanve tanūbhiḥ.*

Friends, leaders, Maruts, may the hymns of Veda and the song of praise which you have composed for me and offered here give me joy. May the song with its body of words and music be pleasing to me and my body and mind and to Indra, generous friend of all and performer of yajna.

एवद॒त पति॑ मा॒ राच॑मानाॅ॒ अन॑द्यः श्रव॒ एषा॒ दधा॑नाः।
सं॒च या॑ मरुतश्च॒न्दव॑णा॒ अच्छा॑न्त म छ॒दया॑था च नू॒नम॥ १२॥

12. *Evedete prati mā rocamānā anedyaḥ śrava eṣo dadhānāḥ. Saṁcakṣyā marutaścandravarṇā acchānta me chadayāthā ca nūnam.*

Thus may these friends, leaders and you, O Maruts, golden glorious all, loving and kind toward me, holding and commanding admirable foods, energies and noble desires, wealth, honour and holy songs, holding me in high esteem, happily disposed, overwhelm me with honour and joy.

का न्वत्र॑ मरुता मामह व॒ः प या॑तन॒ सखी॒ँरच्छा॑ सखायः।
मन्मा॑नि चित्रा अपिवा॒तय॑न्त ए॒षां भू॑त॒ नव॑दा म ऋ॒ता-
ना॑म॥ १३॥

13. *Ko nvatra maruto māmahe vaḥ pra yātana sakhīṅracchā sakhāyaḥ. Manmāni citrā apivātayanta eṣāṁ bhūta navedā ma ṛtānām.*

O Maruts, pioneers of knowledge and science, who offers you tributes of praise and appreciation here now? Friends, go forward to those friends who love and honour you. Heroes of wonderful action, moving on to the completion of your programmes of knowledge,

be aware of my projects of truth and natural laws and waters of space to fight out want and suffering.

आ यद्दुव॒स्याद्दुव॒स॒ न का॒रुर॒स्माञ्च॒क मा॒न्यस्य॑ म॒धा । आ षु व॑क्त मरुता॒ विप॒मच्छ॒मा ब्रह्मा॑णि जरि॒ता वा॑ अचत ॥ १४ ॥

14. *Ā yad duvasyād duvase na kārur-asmāñcakre mānyasya medhā. O ṣu vartta maruto vipramacchemā brahmāṇi jaritā vo arcat.*

Just as honour and celebration moves on from the honoured to the honourable in succession in the advancement of knowledge, so let the intelligence and expertise of the eminent scientist and technologist come to benefit us. O Maruts, leaders and pioneers of knowledge, turn in appreciation and recognition to the scholar expert, since the celebrant offers these hymns of praise, discovery and invention to you.

एष व॒: स्तामा॑ मरुत इ॒यं गीर्मा॑न्दा॒यस्य॑ मा॒न्यस्य॑ का॒राः । एषा या॑सीष्ट त॒न्वं॑ व॒यां वि॒द्याम॒षं वृ॒जनं जी॒रदा॑नुम ॥ १५ ॥

15. *Eṣa vaḥ stomo maruta iyaṁ gīrmāndāryasya mānyasya kāroḥ. Eṣā yāsīṣṭa tanve vayāṁ vidyāmeṣaṁ vṛjanaṁ jīradānum.*

O Maruts, leaders, pioneers, heroes of speed and power of progress, this song of celebration is for you. It is the voice of the lyric of the honourable artist, scientist and technologist. Come with desire and commitment to advance the science and the scholar further. And let us too achieve food and energy, strength and power, and life-giving victories.

Mandala 1/Sukta 166

Maruts Devata, Agastya Maitravaruni Rshi

त ꣳ वाꣳचाम रभꣳसायꣳ जन्मꣳन पूर्वꣳ महꣳित्वं वृꣳषभस्यꣳ कꣳतवꣳ ।
एꣳधवꣳ यामꣳन्मरुतस्तुविष्वणा युꣳधवꣳ शकास्तविꣳषाणिꣳ कतन ॥ १ ॥

1. *Tannu vocāma rabhasāya janmane pūrvaṁ mahitvaṁ vṛṣabhasya ketave. Aidheva yāman marutastuviṣvaṇo yudheva śakrāstaviṣāṇi kartana.*

O Maruts, roaring heroes of the strength and speed of the winds, for a full life of courage and enthusiasm and the distinction of leadership and overflowing generosity, we sing and celebrate your ancient and original heroism. Blazing like fire, advancing like warriors, do wondrous deeds of valour worthy of admiration.

नित्यꣳ न सूꣳनुं मधु बिभꣳत उप कीळꣳन्ति कीꣳळा विꣳदथꣳषु घृष्वꣳयः । न ꣳन्ति रुꣳदा अवꣳसा नमꣳस्विनꣳ न मꣳधन्तिꣳ स्वतꣳवसा हविꣳष्कृतꣳम ॥ २ ॥

2. *Nityaṁ na sūnuṁ madhu bibhrata upa krīḷanti krīḷā vidatheṣu ghṛṣvayaḥ. Nakṣanti rudrā avasā namasvinaṁ na mardhanti svatavaso haviṣkṛtam.*

They bear the honey sweets of life for all as parents bring honey to their darling child. Heroes of courage and valour but sportive as ripples of a stream, they play their part in the battles of life. Ferocious and terrible like jaws of retributive justice, yet dear as breath of life, they come to the man of reverence and humility with love and protection and, with all their innate strength and power, they never hurt the man dedicated

to yajna and charity.

यस्मा॒ ऊमा॑सा अ॒मृता॒ अरा॑सत रा॒यस्पोषं॑ च ह॒विषा॑ ददा॒शुषे॑।
उ॒ ता न्त्यस्म म॒रुता॑ ह॒िता इ॑व पु॒रू रजां॑सि॒ पय॑सा मया॒-
भुव॑ः ॥ ३ ॥

3. *Yasmā ūmāso amṛtā arāsata rāyaspoṣaṁ ca haviṣā dadāśuṣe. Ukṣantyasmai maruto hitā iva purū rajāṁsi payasā mayobhuvaḥ.*

Just as imperishable protectors provide wealth and nourishment for the man who gives liberally in charity alongwith offerings of fragrant materials into the yajna fire, so do the Maruts, winds and other natural energies, kind and beneficent, like favourable helpers at the beck and call of a friend, overflow many regions of earth and skies with milk and water for the sake of the man of yajna.

आ य रजां॑सि॒ तवि॑षीभि॒रव्य॑त॒ प व॒ एवा॑स॒ः स्वय॑तासा
अधजन। भय॑न्त॒ विश्वा॒ भुव॑नानि ह॒म्या चि॒त्रा वा॒ याम॒ः
पय॑तास्वृ॒ष्टिषु॑॥ ४ ॥

4. *Ā ye rajāṁsi taviṣībhiravyata pra va evāsaḥ svayatāso adhrajan. Bhayante viśvā bhuvanāni harmyā citro vo yāmaḥ prayatāsvṛṣṭiṣu.*

As you move on to reach the regions of your choice with your power and force and while your automotive and tempestuous rockets rush forth through the skies and spaces, then all the worlds and their towers shake with terror. Amazing is that mission of flight in the programmed and guided projects of yours.

यत्त्वषयामा नदयन्त पर्वतान्दिवा वा पृष्ठं नया अचुच्यवुः । विश्वा वा अज्मन्भयत वनस्पती रथीयन्तीव प जिहीत आर्षधिः ॥ ५ ॥

5. *Yattveṣayāmā nadayanta parvatān divo vā pṛṣṭhaṁ naryā acucyavuḥ. Viśvo vo ajman bhayate vanaspatī rathīyantīva pra jihīta oṣadhiḥ.*

When the man-made meteors of rockets blazing through sky and space roar through mountains of earth and clouds of dust and vapour, making them reverberate, and thus reach the top of heaven, then all the bio-world on your way shakes in fear and celestial herbs like soma shake off from the root like astronauts floating from their seat in the control chamber.

यूयं न उगा मरुतः सुचेतुना रिष्टगामाः सुमतिं पिपतन । यत्रा वा दिद्युददति किविदती रिणाति पश्वः सुधितेव बर्हणा ॥ ६ ॥

6. *Yūyaṁ na ugrā marutaḥ sucetunā'riṣṭagrāmāḥ sumatiṁ pipartana. Yatrā vo didyud radati krivirdatī riṇāti paśvaḥ sudhiteva barhaṇā.*

Maruts, powers young, dynamic and passionately enthusiastic, bright blazing and well-harnessed is your power of energy, held and controlled like a tempered sword, cutting, lighting, digging and driving. With this electric energy and your noble intelligence, assure and augment our understanding and development without damaging the country-life.

प स्कम्भदष्णा अनवभरांधसा लातॄणासा विदथेषु सुष्टुताः । अचन्त्यर्कं मदिरस्य पीतय विदुवीरस्य पथमानि पांस्या ॥ ७ ॥

7. *Pra skambhadeṣṇā anavabhrarādhaso'lātṛṇāso vidatheṣu suṣṭutāḥ. Arcantyarkaṁ madirasya pītaye vidurvīrasya prathamāni pauṁsyā.*

Givers of settlement and sustenance, sure and secure of their wealth and power of accomplishment, victorious over their opponents, highly applauded in the yajnic battles of life, honour and invite the brilliant and the wise for a drink of inspiring soma. They know, achieve and command the first, essential heroic powers of the brave and virtuous.

शतभुजिभिस्तमभिह्रुतरघात्पूर्भी रं ता मरुता यमावत। जनं यमुगास्तवसा विरप्शिनः पाथना शंसात्तनयस्य पुष्टिषु॥ ८॥

8. *Śatabhujibhistamabhihruteraghāt pūrbhī rakṣatā maruto yamāvata. Janaṁ yamugrāsta-vaso virapśinaḥ pāthanā saṁśāt tanayasya puṣṭiṣu.*

O Maruts, young leaders and heroes, bright, powerful and generous, whoever you promote and protect in city life with a hundred ways of comfort and security, protect him from crime and damage, and in matters of the promotion and advancement of his children, save the man from sin and scandal.

विश्वानि भदा मरुता रथेषु वा मिथस्पृध्येव तविषाण्याहिता। अंसष्वा वः पपथेषु खादया गां वश्चका समया वि वावृत॥ ९॥

9. *Viśvāni bhadrā maruto ratheṣu vo mithaspṛdhyeva taviṣāṇyāhitā. Aṁseṣvā vaḥ prapatheṣu khādayo'kṣo vaścakrā samayā vi vāvṛte.*

O Maruts, heroic warriors like the winds, in your

chariots are collected materials for universal good of the people, and on your shoulders and in the chariots are blazing weapons in position competing, as if, in effectiveness. In your paths are provided materials for food and advancement, and the axles and wheels of the chariots are well aligned and balanced for fast and rhythmic movement.

भूरीणि भद्रा नर्येषु बाहुषु वक्षःसु रुक्मा रभसासो अञ्जयः ।
अंसेष्वेताः पविषु क्षुरा अधि वया न पक्षान व्यनु श्रियो धिरे ॥ १० ॥

10. *Bhūrīṇi bhadrā naryeṣu bāhuṣu vakṣaḥsu rukmā rabhasāso añjayaḥ. Aṁseṣvetāḥ paviṣu kṣurā adhi vayo na pakṣān vyanu śriyo dhire.*

In the arms of these heroes of the people there is abundant power for general good. On their chest are ornamented armours of strong and variegated design. On their shoulders are bows and arrows of lightning speed. On their thunderbolt is the sharpness of the razor's edge. And they wear the dignity and grace of the wings of celestial birds.

महान्तो मह्ना विभ्वाꣳ विभूतया दूरेदृशो य दिव्याइव स्तृभिः ।
मन्दाः सुजिह्वाः स्वरितार आसभिः संमिश्ला इन्द्रे मरुतः परिष्टुभः ॥ ११ ॥

11. *Mahānto mahnā vibhvo vibhūtayo dūredṛśo ye divyā iva stṛbhiḥ. Mandrāḥ sujihvāḥ svaritāra āsabhiḥ saṁmiślā indre marutaḥ pariṣṭubhaḥ.*

Great are the Maruts with their own innate greatness, powerful, magnanimous, far-sighted, refulgent with brilliant stars which light the world,

joyous and loved of all, sweet of tongue, true of the word of mouth, and they are sustainers of all in company with Indra, universal energy and power.

तद्वः सुजाता मरुता महित्वनं दीर्घं वा दात्रमदितरिव व्रतम।
इन्द्रश्चन त्यजसा वि ह्रुणाति तज्जनाय यस्मै सुकृत अराध्वम॥ १२॥

12. *Tad vaḥ sujātā maruto mahitvanaṁ dīrghaṁ vo dātram-aditeriva vratam. Indraścana tyajasā vi hruṇāti tajjanāya yasmai sukṛte arādhvam.*

O Maruts, high-born and arisen you are, great is your glory, abundant is your generosity, and deep and inviolable is your discipline of vows as that of imperishable Aditi. Whatever you grant and bestow on the man of noble action, even Indra commanding the thunderbolt does not touch.

तद्वा जामित्वं मरुतः परे युग पुरू यच्छंसममृतासु आवत।
अया धिया मनव श्रुष्टिमाव्या साकं नरा दंसनरा चिकित्रिर॥ १३॥

13. *Tad vo jāmitvaṁ marutaḥ pare yuge purū yacchaṁsamam-amṛtāsa āvata. Ayā dhiyā manave śruṣṭimāvyā sākaṁ naro daṁsanairā cikitrire.*

O Maruts, immortal souls, that brotherhood of yours, that joy and suffering of yours in the last age, that high honour and reputation you earned and preserved, the same honour and reputation, protect and preserve with this intelligence and understanding of yours for humanity and further extend and preserve with your noble actions in company with men and leaders.

येन दीर्घं मरुतः शूशवाम युष्माकेन परीणसा तुरासः । आ यत्ततनन्वृजने जनासस एभिर्यज्ञेभिस्तदभीष्टिमश्याम ॥ १४ ॥

14. *Yena dīrghaṁ marutaḥ śūśavāma yuṣmākena parīṇasā turāsaḥ. Ā yat tatanan vṛjane janāsa ebhir-yajñebhis-tadabhīṣṭim-aśyām .*

O Maruts, heroes of instant action and achievement, that abundance, expertise and heroism of yours by virtue of which we achieve great things of lasting significance, by which people expand in knowledge and win victories in their battles of life, that very cherished abundance, expertise and power of action, I pray, I too may achieve by these yajnic performances.

एष वः स्तामा मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः । एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम ॥ १५ ॥

15. *Eṣa vaḥ stomo maruta iyaṁ gīrmāndāryasya mānyasya kāroḥ. Eṣā yāsīṣṭa tanve vayāṁ vidyāmeṣaṁ vṛjanaṁ jīradānum.*

O Maruts, heroes of instant action, universal knowledge and abundant generosity, this is the song of celebration in honour of your action and achievement. This is the spontaneous voice of the happy and honoured poet artist. May it reach you for the manifestation of your form and image in existence for our benefit so that we may acquire food and energy for our body, mind and spirit, clear our paths of advancement and achieve abundance in life for a vibrant living.

Mandala 1/Sukta 167

Indra-Maruts Devata, Agastya Maitravaruni Rshi

सहस्रं त इन्द्रातया नः सहस्रमिषा हरिवा गूर्ततमाः।
सहस्रं राया मादयध्यै सहस्रिण उप ना यन्तु वाजाः ॥ १ ॥

1. *Sahasraṁ ta indrotayo naḥ sahasramiṣo harivo gūrtatamāḥ. Sahasraṁ rāyo mādayadhyai sahasriṇa upa no yantu vājāḥ.*

Lord of power and sustenance, Indra, thousands are your protections and ways of protection for us. Lord of sunbeams, thousand-fold are the foods and energies of the most admirable order. Thousands are your gifts of wealth for us to enjoy life. And thousands may be, we pray, the forms of knowledge, valour and victory for us.

आ ना वोभिर्मरुता यान्त्वच्छा ज्यष्ठेभिर्वा बृहद्दिवैः सुमायाः। अध यदेषां नियुतः परमाः समुद्रस्य चिद्धनयन्त पारे ॥ २ ॥

2. *Ā no'vobhirmaruto yāntvacchā jyeṣṭhebhirvā bṛhad divaiḥ sumāyāḥ. Adha yadeṣāṁ niyutaḥ paramāḥ samudrasya cid dhanayanta pāre.*

May the Maruts, heroes of the winds, powers of vision and wonder as they are, come well to us with their modes of protection and senior-most scholars of brilliance, and then may follow those of their most efficient modes of transport which can cross the seas and skies for the acquisition of wealth.

मिम्य ा यषु सुधिता घृताची हिरण्यनिणिगुपरा न ऋष्टिः।
गुहा चरन्ती मनुषा न याषा सुभावती विद्थ्यव संवाक ॥ ३ ॥

3. *Mimyakṣa yeṣu sudhitā ghṛtācī hiraṇyanirṇiguparā na ṛṣtiḥ. Guhā carantī manuṣo na yoṣā sabhāvatī vidathyeva saṁvāk.*

Seeker of knowledge, go and mix with those scholars and visionaries among whom exists that noble and comprehensive language which is fit for scientific yajnas of versatile purpose, which is fit for use in councils of governance, which is peacefully held like the dewy night by the sky, which is held like a golden sword by the warrior, which is held like lightning by the cloud, and which, like the youthful maiden of the human lover, moves in covert allays in search of the lover. (Such is living speech.)

परा शुभ्रा अयासो यव्या साधारण्यव मरुतो मिमिक्षुः ।
न रोदसी अप नुदन्त घोरा जुषन्त वृधं सख्याय देवाः ॥ ४ ॥

4. *Parā śubhrā ayāso yavyā sādhāraṇyeva maruto mimikṣuḥ. Na rodasī apa nudanta ghorā juṣanta vṛdhaṁ sakhyāya devāḥ.*

Distant but brilliant and powerful, moving at moderate speed, the Maruts shower the earth and sky with rain, but even when they are violent, roaring with lightning, they are not repulsive, they are only impulsive, not repelling the sky and the earth away but impelling them with new life and energy, because the divines love to mix and join in a spirit of commonalty for the sake of friendship and love the growth and expansion of all in power and potential.

जाष्वद्यदीमसुर्या सचध्व विषितस्तुका रोदसी नृमणाः ।
आ सूर्यव विधता रथं गात्त्वषपतीका नभसा नत्या ॥ ५ ॥

5. *Joṣad yadīmasuryā sacadhyai viṣitastukā rodasī nṛmaṇāḥ. Ā sūryeva vidhato rathaṁ gāt tveṣa-pratīkā nabhaso netyā.*

If the earth, source of pranic vitality and loving mother of mankind, were to serve the Maruts for the sake of waters, then she, with flowing hair like the lights of evening dawn, shining brilliant as child of the sun, would ride the chariot of the Lord Ordainer and sustainer, i.e., the sun, and rise as if going to sky heights of progress and abundance.

आस्थापयन्त युवतिं युवानः शुभे निमिश्लां विदथेषु पजाम।
अका यद्वो मरुता हविष्मान्गायद्गाथं सुतसोमा दुवस्यन ॥ ६ ॥

6. *Āsthāpayanta yuvatiṁ yuvānaḥ śubhe nimiślāṁ vidatheṣu pajrām. Arko yad vo maruto haviṣmān gāyad gāthaṁ sutasomo duvasyan.*

When the worshipper, rich in yajnic offerings, having distilled the soma, sings songs of praise zealously in honour of you, then, O Maruts, youthful powers of nature's brilliance and force, you give him in marriage a young maiden, smart and dynamic, dedicated to yajnas, and a harbinger of happiness and bliss in life.

प तं विवक्मि वक्म्या य एषां मरुतां महिमा सत्या अस्ति।
सचा यदीं वृषमणा अहंयुः स्थिरा चिज्जनीवहत सुभागाः ॥ ७ ॥

7. *Pra taṁ vivakmi vakmyo ya eṣāṁ marutāṁ mahimā satyo asti. Sacā yadīṁ vṛṣamaṇā ahaṁyuḥ sthirā cijjanīrvahate subhāgāḥ.*

That greatness and glory of the Maruts which is

worthy of celebration, I celebrate. It is real and true, since he that is virile and proud of himself, Indra, in unison with this firm earth, sustains the many happy mothers and children of the world.

पान्ति मित्रावरुणावव॒द्याच्च्यव॑त इमय॒मा अप॑शस्तान। उ॒त च्यव॑न्त॒ अच्यु॑ता ध्रु॒वाणि॑ वावृ॒ध ई॑ मरुता॒ दाति॑वारः॥ ८॥

8. *Pānti mitrāvaruṇāvavadyāccayata īmaryamo apraśastān. Uta cyavante acyutā dhruvāṇi vāvṛdha īṁ maruto dātivāraḥ.*

Mitra and Varuna protect from sin and shame. Surely Aryama, lord of justice, raises the despicable. They shake off even the firm and fixed enemies of life. O Maruts, the gift of your generosity ever grows and grows.

न॒ही नु वा॑ मरुता॒ अन्त्य॒स्म आ॒रात्ता॑च्चि॒च्छव॑सा॒ अन्त॑मा॒पुः। त धृ॒ष्णु॒ना॒ शव॑सा शूशु॒वांसा॒ णा॒ न द्वषा॑ धृष॒ता परि॑ ष्ठुः॥ ९॥

9. *Nahī nu vo maruto antyasme ārāttaccicchavaso antamāpuḥ. Te dhṛṣṇunā śavasā śūśuvāṁso'rṇo na dveṣo dhṛṣatā pari ṣṭhuḥ.*

O Maruts, neither from near nor from afar do they find the end of your power and force. Intrepidable and rising with inviolable strength and courage, they, i.e., the Maruts keep the enemies down and, vast as the ocean, they stay and abide far higher than jealousy and calumny of small minds.

व॒यम॒द्यन्दं॑स्य॒ पष्ठा॑ व॒यं श्वा वा॑चमहि सम॒य। व॒यं पु॒रा महि॑ च॒ ना॒ अनु॒ द्यून्त ।ऋभु॒ ॥ न॒रामनु॑ ष्यात॥ १०॥

10. *Vayamadyendrasya preṣṭhā vayaṁ śvo vocemahi samarye. Vayaṁ purā mahi ca no anu dyūn tanna ṛbhukṣā narāmanu ṣyāt.*

We are the dearest children of Indra to-day. Let us be able to say the same thing tomorrow in the battles of life. And for the sake of this love and grace of Indra, let us first maintain our own greatness of character and performance day by day, and then, we pray, may Indra be kind and favourable day by day among men. Lord of thunderbolt He is.

एष वः स्तामा मरुत इयं गीर्मान्दायस्य मान्यस्य कारोः।
एषा यासीष्ट तन्वं वयां विद्यामेषं वृजनं जीरदानुम ॥ ११ ॥

11. *Eṣa vaḥ stomo maruta iyaṁ gīrmāndāryasya mānyasya kāroḥ. Eṣā yāsīṣṭa tanve vayāṁ vidyāmeṣaṁ vṛjanaṁ jīradānum.*

O Maruts, this is your song of celebration, this is the voice of the happy and honoured poet artist. May it reach you for the manifestation of your image and action for us. And may we, we pray, achieve food and energy, advancement in action and the joy of life.

Mandala 1/Sukta 168

Maruts Devata, Agastya Maitravaruni Rshi

यज्ञायज्ञा वः समना तुतुर्वणिर्धियंधियं वा दवया उ दधिध्व।
आ वो वाचः सुविताय रोदस्याम हवं वृत्यामवसे सुवृक्तिभिः ॥ १ ॥

1. *Yajñāyajñā vaḥ samanā tuturvaṇir-dhiyaṁ-dhiyaṁ vo devayā u dadhidhve. Ā vo'rvācaḥ suvitāya rodasyormahe vavṛtyāmavase suvṛktibhiḥ.*

O Maruts, powers of enlightenment, generous action and well-being of the world, in every act of yajna one after another, let your will and performance be equal, fast and victorious. In every act of thought, reflection and planning, let your intelligence, understanding and imagination, and even your calculation be divinely holy. For the well-being of the earth and heaven, and for the sake of great and inviolable protection of life and life's joy, with yajnic oblations and songs of praise and thankfulness, we pray, turn your attention this way for our good and well-being by straight and simple speed of motion.

व॒वासा॒ न य स्व॒जाः स्वत॑वस॒ इषं॒ स्व॑रभि॒जाय॑न्त॒ धूत॑यः ।
स॒हस्रि॑यासो अ॒पां नाम॑य आ॒सा गावो॒ वन्द्या॑सो॒ ना ऋ॑णः ॥ २ ॥

2. *Vavrāso na ye svajāḥ svatavasa iṣaṁ svarabhijāyanta dhūtayaḥ. Sahasriyāso apāṁ normaya āsā gāvo vandyāso nokṣaṇaḥ.*

Come this way, Maruts! Powers ever on the move for protection and progress of us all, self-creative, self-strong, movers and shakers like a thousand waves of the rolling seas, they are born to provide nourishment, energy, light and happiness for others. Worthy of honour and reverence they are like generous cows who provide motherly milk for sustenance and growth, and like the sacrificing bullocks who carry the burdens of humanity. Admirable, worthy of thanks and praise with honest word of the mouth they are.

सामा॑सो॒ न य सु॒तास्तृ॒षांश॑वो॒ हृत्सु पी॒तासो॑ दु॒वसो॒ नास॑त ।
एषा॒मंस॑षु र॒म्भिणी॑व रारभ॒ हस्त॑षु ख॒ादिश्च॑ कृ॒तिश्च॒ सं दधे ॥ ३ ॥

3. *Somāso na ye sutāstṛptāṁśavo hṛtsu pītāso duvaso nāsate. Aiṣāmaṁseṣu rambhiṇīva rārabhe hasteṣu khādiśca kṛtiśca saṁ dadhe.*

Maruts, vibrant powers of enlightenment, nourishment and protection, like soma, with off-shoots spreading around, distilled and drunk to the last drop of the essence assimilated into the heart, abide with us, loved, honoured and admired as our own. I depend on their shoulders for support as a housewife depends upon the support of the head of family. And in their hands, the Maruts hold action in one and wear the band of victory on the other.

अव स्वयुक्ता दिव आ वृथा ययुरमर्त्याः कशया चादत त्मना। अरेणवस्तुविजाता अचुच्यवुर्द्रप्सा चिन्मरुता भाजदृष्टयः ॥ ४ ॥

4. *Ava svayuktā diva ā vṛthā yayur-amartyāḥ kaśayā codata tmanā. Areṇavastuvijātā acucyavur-draḷhāni cinmaruto bhrājadṛṣṭayaḥ.*

Self-inspired, self-motivated and self-driven, Maruts descend from the heights of heaven freely, spontaneously and selflessly. Immortal are you, mighty heroes, inspire and excite the will to live with your heart and soul and use the will as a goal and an invitation to life. Pure and unsullied, born of energy and impetuous in motion, wielding weapons of light and lightning, O Maruts, you stir and move even the fixed and immovable mountains.

का वान्तमरुत ऋष्टिविद्युता रजति त्मना हन्वेव जिह्वया। धन्वच्युतो इषां न यामनि पुरुप्षा अहन्याइव नतंशः ॥ ५ ॥

5. *Ko vo'ntarmaruta ṛṣṭividyuto rejati tmanā hanveva jihvayā. Dhanvacyuta iṣāṁ na yāmani purupraiṣā ahanyo naitaśaḥ.*

O Maruts, wielders of arms blazing as light and lightning, who or what in you shakes and shines in you by itself like flames or waves of sound? Inspirers of many, augmenters of food, energy and love of life, who starts you on your mission of life like the cloud melting in the sky or like a fast horse on its daily round?

क्व॑ स्विद॒स्य रज॑सा म॒हस्प॒रं क्वाव॑रं मरुता॒ यस्मि॑न्नाय॒य। यच्च्या॒वय॑थ विथु॒रेव॒ संहि॑तं॒ व्यद्रि॑णा पतथ त्व॒षमं॑ण॒वम॥ ६॥

6. *Kva svidasya rajaso mahasparaṁ kvāvaraṁ maruto yasminnāyaya. Yaccyāvayatha vithureva saṁhitaṁ vyadriṇā patatha tveṣamarṇavam.*

O Maruts, what is the ultimate beyond this great region of the skies, and what is the ultimate this side wherein you move hither and shake the things concentrated here like precarious objects of no value, or fly down with the clouds to the shining seas?

सा॒तिन॑ वा म॑वती॒ स्व॑वती त्व॒षा विपा॑का मरुतः पिपिष्वती। भ॒द्रा वा॑ रा॒तिः पृ॑ण॒ता न द॑क्षि॑णा पृथु॒जयी॑ असु॒य॑व॒ जञ्ज॑ती॥ ७॥

7. *Sātirna vo'mavatī svarvatī tveṣā vipākā marutaḥ pipiṣvatī. Bhadrā vo rātiḥ pṛṇato na dakṣiṇā pṛthujrayī asuryeva jañjatī.*

Like your acquisition and distribution is your generosity and benevolence, powerful, blissful, lustrous, maturing and fruitful, abundant, auspicious, as the gift

of a philanthropist yajamana, expansive and victorious like the breeze of life's energy.

पतिं ष्टाभन्ति सिन्धवः पविभ्या यदभियां वाचमुदीरयन्ति।
अव स्मयन्त विद्युतः पृथिव्यां यदी घृतं मरुतः पुष्णुवन्ति॥ ८॥

8. *Prati ṣṭobhanti sindhavaḥ pavibhyo yadabhriyāṁ vācam-udīrayanti. Ava smayanta vidyutaḥ pṛthivyāṁ yadī ghṛtaṁ marutaḥ pruṣṇuvanti.*

When the Maruts ride their chariots, the wheels rumble with thunder of the clouds and oceans pant and roll in awe, and when they shower torrents or rain on the earth, flashes of lightning flaunt with pride and lights of joy.

असूत पृश्निर्महते रणाय त्वषमयासां मरुतामनीकम । त
सप्सरासो जनयन्ताभ्वमादित्स्वधामिषिरां पयपश्यन॥ ९॥

9. *Asūta pṛśnirmahate raṇāya tveṣamayāsāṁ marutāmanīkam. Te sapsarāso'janayantābhvamādit svadhāmiṣirāṁ paryapaśyan.*

Mother Nature creates the blazing force of the tempestuous Maruts for the great battle of the elements in the process of evolution, and they, moving and working together with the waves of creative energy, fashion forms earlier not in existence and watch the achievements of their own powers all round in the midst of the variety of creative materials.

एष वः स्तामा मरुत इयं गीर्मान्दायस्य मान्यस्य कारोः।
एषा यासीष्ट तन्वं वयां विद्यामषं वृजनं जीरदानुम॥ १०॥

10. *Eṣa vaḥ stomo maruta iyaṁ gīrmāndāryasya mānyasya kāroḥ. Eṣā yāsīṣṭa tanve vayāṁ vidyāmeṣaṁ vṛjanaṁ jīradānum.*

This is the song of the Maruts in celebration of their work and power in the world of nature and humanity in evolution. This is the voice of the poet, happy and honoured artist, maker of beautiful forms. May this, with love and homage of the poet, reach the Maruts for their manifestation in form and image, and may we too achieve food and energy, vision and will to move on clear and simple paths of progress, and may we have the bliss of the breeze of freshness and light of life.

Mandala 1/Sukta 169

Indra Devata, Agastya Maitravaruni Rshi

महश्चित्त्वमिन्द्र यत एतान्महश्चिदसि त्यजसा वरूता।
स नो वधा मरुतां चिकित्वान्त्सुम्ना वनुष्व तव हि पष्ठा॥ १॥

1. *Mahaścit tvamindra yat etān mahaścidasi tyajaso varūtā. Sa no vedho marutāṁ cikitvān tsumnā vanuṣva tava hi preṣṭhā.*

Indra, lord of knowledge and power, destroyer of suffering, you are great and glorious indeed, since you accept and honour and protect these great saints and scholars for the reason of their selflessness and dedication. As such, you yourself a scholar among dynamic scholars and knowing what is dearest to you and the Maruts, fastest leaders of society, pray give us the peace and comfort of perfect well-being.

अयुजन्त इन्द्र विश्वकृष्टीविदानासो निषिधो मत्यत्रा।
मरुतां पृत्सुतिहासमाना स्वमी हस्य पधनस्य साता॥ २॥

2. *Ayujranta indra viśvakṛṣṭīr vidānāso niṣṣidho martyatrā. Marutāṁ pṛtsutirhāsamānā svarmīḷhasya pradhanasya sātau.*

Indra, lord of honour and glory, that dedicated force of yours consisting of the Maruts, intelligent, creative and war-like leaders among ordinary mortals, smiling, happy and joyful, may, we pray, join and engage entire humanity in the battle of creative production of wealth and well-being for the lord creator of paradisal bliss on earth.

अम्यक्सा त इन्द ऋष्टिरस्म सनेम्यभ्वं मरुता जुनन्ति।
अग्निश्चिद्धि ष्मातस शुशुक्वानापा न द्वीपं दधति पयांसि॥ ३॥

3. *Amyak sā ta indra ṛṣṭirasme sanemyabhvaṁ maruto junanti. Agniściddhi ṣmātase śuśukvānāpo na dvīpaṁ dadhati prayāṁsi.*

May the fruits of that loving and generous creativity of yours, by which the Maruts create perfect joyous gifts of life from pre-existing causes, which gifts, like the blazing fire in the wood and waters in the open-ended flowing rivers and space, abide in nature, and which gifts, then, the living beings enjoy as the dearest gifts of life (by virtue of the creative dynamics of the Maruts).

त्वं तू न इन्द्र तं रयिं दा आजिष्ठया दक्षिणयेव रातिम।
स्तुतश्च यास्ते चकनन्त वायाः स्तनं न मध्वः पीपयन्त वाजाः॥ ४॥

4. *Tvaṁ tū na indra taṁ rayiṁ dā ojiṣṭhayā dakṣiṇayeva rātim. Stutaśca yāste cakananta vāyoḥ stanaṁ na madhvaḥ pīpayanta vājaiḥ.*

Indra, glorious lord of wealth, give us that wealth of life as a gift with the highest generosity of heart and magnanimity of mind which is honoured by the beneficiaries, that wealth and generosity of yours and the Maruts' which all people love, and which, like the honey sweet milk of the mother's breast, nourishes the child with food, energy and intelligence.

त्व राय इन्द ताशतमाः पणतारः कस्य चिदृतायाः ।
त षु णा मरुता मृळयन्तु य स्मा पुरा गातूयन्तीव दवाः ॥ ५ ॥

5. *Tve rāya indra tośatamāḥ praṇetāraḥ kasya cidṛtāyoḥ. Te ṣu ṇo maruto mṛḷayantu ye smā purā gātūyantīva devāḥ.*

Indra, in you and with you abide wealths and virtues of the world which are most satisfying saviours and redeemers, which help any lover of truth, piety and yajna keen to cross the oceans of existence to liberation. May the Maruts give us that peace and wealth. May the ancient and eternal nobilities eager to rise to divinity guide and bless us.

पति प याहीन्द मी हुषा नॄन्महः पाथिवे सदन यतस्व ।
अध यदषां पृथुबुध्नास एतास्तीथ नायः पांस्यानि तस्थुः ॥ ६ ॥

6. *Prati pra yāhīndra mīḷhuṣo nṝn mahaḥ pārthive sadane yatasva. Adha yadeṣāṁ pṛthubudhnāsa etāstīrthe nāryaḥ pauṁsyāni tasthuḥ.*

Indra, lord of power, knowledge and action, go forward to the great, virile and generous people, fast, intelligent and vibrant as the winds, and try experiments on the floor of this great earth. And then, just as the

powers and transports of the master stand ready at his service, so would the mighty and spacious flying machines like horses would stand ready for the heroes of the skies.

पतिं घोराणामतीनामयासां मरुतां शृण्व आयतामुपब्दिः ।
य मर्त्यं पृतनायन्तमूमत्रृणावानं न पतयन्त सर्गाः ॥ ७ ॥

7. *Prati ghorāṇām-etānām-ayāsāṁ marutāṁ śṛṇva āyatām-upabdiḥ. Ye martyaṁ pṛtanāyan-tamū-mairṛṇāvānaṁ na patayanta sargaiḥ.*

I hear the echoes of the roar of awful and impetuous Maruts reaching their target and returning—Maruts which, with the creation and release of fresh energy and modes of protection, exhort and accelerate the speed of humanity on way to progress like an army advancing to victory.

त्वं मानेभ्य इन्द विश्वजन्या रदा मरुद्भिः शुरुधा गाअंगाः ।
स्तवानभिः स्तवस दव दवविद्यामषं वृजनं जीरदानुम ॥ ८ ॥

8. *Tvaṁ mānebhya indra viśvajanyā radā maru-dbhiḥ śurudho goagrāḥ. Stavānebhiḥ stavase deva devairvidyāmeṣaṁ vṛjanaṁ jīradānum.*

Indra, lord of light and power, adored by admirers of brilliance and generosity, for the sake of honour and prestige and in honour of the venerables, split and know the sun-light headed powers of nature such as waters and herbs with the help of the Maruts, catalytic, analytical and universally creative energy waves of nature, and let us know and acquire wealth of food, energy, onward progress and the breath and freshness of life.

Mandala 1/Sukta 170

Indra Devata, Agastya Maitravaruni Rshi

न नूनमस्ति ना श्वः कस्तद्वेद यदद्भुतम ।
अन्यस्य चित्तमभि संचरण्यमुताधीतं वि नशयति ॥ १ ॥

1. *Na nūnamasti no śvaḥ kastad veda yadadbhu-tam.*
Anyasya cittamabhi saṁcareṇyam-utādhītaṁ vi naśyati.

Nothing that is present is permanent, nor what shall be is constant. Who knows what, in truth, is mysterious: serial yet constant, and constant yet elusive? It is someone else's mind and consciousness you should be with, otherwise what you know or think you know, that too would fade into the unknown.

किं न इन्द्र जिघांससि भातरा मरुतस्तव।
तभिः कल्पस्व साधुया मा नः समरणे वधीः ॥ २ ॥

2. *Kiṁ na indra jighāṁsasi bhrātaro marutastava.*
Tebhiḥ kalpasva sādhuyā mā naḥ samaraṇe vadhīḥ.

Indra, lord of earth and ocean, master of the skies, why do you wish to forsake us? The Maruts are your brethren, they are heroes of earth and ocean and the skies. With them, plan and act with noble intentions. Do not destroy us in the battle of life.

किं नो भातरगस्त्य सखा स नति मन्यस।
विद्मा हि ते यथा मना स्मभ्यमिन्न दित्ससि ॥ ३ ॥

3. *Kiṁ no bhrātaragastya sakhā sannati manyase.*
Vidmā hi te yathā mano'smabhyaminna ditsasi.

Brother Agastya, pioneer of vision, insight and foresight, you are our friend. Being a friend, why do you disdain us? Don't you want to give us the secret of knowing your mind as it is?

अरं कृण्वन्तु वेदिं समग्निमिन्धतां पुरः ।
तत्रामृतस्य चेतनं यज्ञं ते तनवावहै ॥ ४ ॥

4. *Araṁ kṛṇvantu vediṁ samagnim-indhatāṁ purāḥ.*
Tatrāmṛtasya cetanaṁ yajñaṁ te tanavāvahai.

Indra, let the priests prepare and decorate the vedi and light the holy fire as before. And there in the vedi you and we all, teachers and disciples, would conduct and expand your yajna of the immortal spirit, knowledge and divine consciousness.

त्वमीशिष वसुपते वसूनां त्वं मित्राणां मित्रपते धेष्ठः ।
इन्द्र त्वं मरुद्भिः सं वदस्वाध पाशान ऋतुथा हवींषि ॥ ५ ॥

5. *Tvamīśiṣe vasupate vasūnāṁ tvaṁ mitrāṇāṁ mitrapate dheṣṭhaḥ. Indra tvaṁ marudbhiḥ saṁ vadasvādha prāśāna ṛtuthā havīṁṣi.*

Indra, spirit of the universe, master of the worlds, lord protector of the sustainers of life, highest wielder of the wealth of the world, you rule, govern and ordain the honour and grandeur of existence. Lord protector of friends and friends of life, you rule, govern and ordain all the powers and energies that protect, preserve and promote the evolution and onward march of life and humanity. Lord of knowledge and power, speak to the Maruts, dynamic powers of nature and humanity, accept our offers of oblations, consume them in the yajna fire, and create the life-giving vapours of

energy and showers of rain according to the seasons.

Mandala 1/Sukta 171

Maruts Devata, Agastya Maitravaruni Rshi

पतिं व एना नमसाहममि सूक्तेन भि । सुमतिं तुराणाम।
रराणता मरुता वद्याभिनि हळा धत्त वि मुचध्वम-
श्वान ॥ १ ॥

1. *Prati va enā namasāhamemi sūktena bhikṣe sumatiṁ turāṇām. Rarāṇatā maruto vedyābhirni heḷo dhatta vi mucadhvam-aśvān.*

O Maruts, dynamic powers of nature and humanity, bearers of light, knowledge and power, with this homage and song of celebration and reverence, I come to you and pray for my share of noble thoughts and intelligence from the excellent priests and preceptors. O dynamic scholars of power and force, and of the light of life, keep you anger and passion aside and, exulting in the onward march of humanity, release the powers of progress by the freedom and initiative that comes with knowledge and conscious values of life and love.

एष वः स्तामा मरुता नमस्वान्हृदा तष्टा मनसा धायि दवाः ।
उपमा यात मनसा जुषाणा यूयं हि ष्ठा नमस इद वृधासः ॥ २ ॥

2. *Eṣa vaḥ stomo maruto namasvān hṛdā taṣṭo manasā dhāyi devāḥ. Upemā yāta manasā juṣāṇā yūyaṁ hi ṣṭhā namasa id vṛdhāsaḥ.*

O Maruts, vibrations of the divine in nature and humanity, this song of celebration and reverence is risen

from the heart and crafted with love and beauty. O visionaries of divinity, take it with the same equal love with which it is offered. Take to the spirit of it with your heart and mind, come close bearing your gifts of life and energy, advance us onward, and stay with us, because you are the veterans of eminence and progress for the love of living with gifts of divinity.

स्तुतासो॑ ना म॒रुतो॑ मृळयन्तू॒त स्तुता म॒घवा॒ शंभ॑विष्ठः । ऊ॒ध्वा नः॑ सन्तु का॒म्या वना॒न्यहा॑नि॒ विश्वा॑ मरुता जिगी॒षा ॥ ३ ॥

3. *Stutāso no maruto mṛḷayantūta stuto maghavā śaṁbhaviṣṭhaḥ. Ūrdhvā naḥ santu komyā vanānyahāni viśvā maruto jigīṣā.*

O Maruts, veteran visionaries of life and divinity, powers of knowledge for advancement, admired and honoured as you are, pray give us peace and well-being. Indra, lord of honour and glory, listen to our prayer and worship, and bless us with peace and prosperity. Maruts, heroes of tempestuous speed and energy, let all our future days be distinguished by high ambition, cherished goals and love of victory.

अ॒स्माद॒हं त॑वि॒षादी॑ष॒माण॒ इन्दा॑द्भि॒या म॑रुता॒ रज॑मानः । यु॒ष्मभ्यं॑ ह॒व्या निशि॑ता॒न्यास॒न्तान्या॒र च॑कृमा मृ॒ळता॑ नः ॥ ४ ॥

4. *Asmādahaṁ taviṣādīṣamāṇa indrād bhiyā maruto rejamānaḥ. Yuṣmabhyaṁ havyā niśitānyāsan tānyāre cakṛmā mṛḷatā naḥ.*

O Maruts, heroes of energy, power and speed, shining with strength and power and, at the same time, conscious and moved by the awe of this blazing lord

Indra and his law, I say, these holy materials of yajna are dedicated to you, these weapons and armaments are tempered and sharpened for you. We offer these right here. Accept these, we pray, and make us happy and comfortable with peace and well-being.

यन॒ मानाꣳसश्चि॒तय॑न्त उ॒स्रा व्यु॑ष्टिषु॒ शव॑सा॒ शश्व॑तीनाम ।
स नाꣳ म॒रुद्भि॑र्वृषभ॒ श्रवा॑ धा उ॒ग उ॒गभि॒ः स्थवि॑रः सहो॒दाः ॥ ५ ॥

5. *Yena mānāsaścitayanta usrā vyuṣṭiṣu śavasā śaśvatīnām. Sa no marudbhirvṛṣabha śravo dhā ugra ugrebhiḥ sthaviraḥ sahodāḥ.*

By the strength and courage by which the veterans of knowledge and enlightenment instruct and educate the ancient and constant citizens of the ancient and constant republics in their ancestral habitations, by the same strength and courage, O Indra, ruler of the land, generous and valorous, bright and blazing, old and venerable, giver of strength and constancy, give us food, energy, power, and honour with the help of the Maruts, mighty and formidable leaders and warriors of the land.

त्वं पा॑हीन्द्र सहीय॒सा॒ नृ॒न्भवा॑ म॒रुद्भि॒रव॑यातहेळाः ।
सु॒प्र॒क॒तभि॑ः सास॒हिदधा॑ना॒ वि॒द्याम॒षं वृ॒जनं॑ जी॒रदा॑नुम ॥ ६ ॥

6. *Tvaṁ pāhīndra sahīyaso nṝn bhavā marudbhiravayātaheḷāḥ. Supraketebhiḥ sāsahirdadhāno vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Indra, lord of power, honour and glory, ruler of the world, patient, constant and victorious, protect and promote the men of strength, courage and endurance.

With the help of the Maruts, lustrous guardians and watchful protectors of the people, be free from anger and disdain of impatience and despair. Wielder of power and presiding power of the social order as you are, let us have knowledge and enlightenment, strength and courage of will and morals, and the light and vision of the spirit of life and joy.

Mandala 1/Sukta 172

Maruts Devata, Agastya Maitravaruni Rshi

चित्रा वां स्तु यामंश्चित्र ऊती सुदानवः ।
मरुता अहिभानवः ॥ १ ॥

1. *Citro vo'stu yāmaścitra ūtī sudānavaḥ.*
Maruto ahibhānavaḥ.

O Maruts, lights of the dark, breakers of the clouds, showers of soothing charities, may your progress be fast and wonderful, may your protections and promotions of society be wondrous, full of blessings.

आर सा वः सुदानवा मरुत ऋञ्जती शरुः ।
आर अश्मा यमस्यथ ॥ २ ॥

2. *Āre sā vaḥ sudānavo maruta ṛñjatī śaruḥ.*
Āre aśmā yamasyatha.

O Maruts, courageous brothers of charity, givers of bliss and protection like winds and lightning, may that missile of yours, which you throw like thunderbolt upon the destroyers, and the deadly double edged sword you wield against the powers of darkness, be far away from us for our protection against evil.

तृणस्कन्दस्य नु विशः परि वृङ्क्त सुदानवः ।
ऊध्वा ाः कत जीवस ॥ ३ ॥

3. *Tṛṇaskandasya nu viśaḥ pari vṛṅkta sudānavaḥ. Ūrdhvān naḥ karta jīvase.*

Maruts, generous powers of charity and valour, spare the and protect men of straw, take to the rural settlements and raise us all to the heights of life.

Mandala 1/Sukta 173

Indra Devata, Agastya Maitravaruni Rshi

गायत्साम नभन्यं१ यथा वरचाम तद्वावृधानं स्वंवत । गावा धनवा बहिष्यदब्धा आ यत्सद्मानं दिव्यं विवासान ॥ १ ॥

1. *Gāyat sāma nabhanyaṁ yathā verarcāma tad vāvṛdhānaṁ svarvat. Gāvo dhenavo barhiṣyadabdhā ā yat sadmānaṁ divyaṁ vivāsān.*

Let the holy man sing spontaneous songs of joyous Sama like the song of the bird soaring to the clouds, and we shall join that resounding melody of music overflowing with divine ecstasy, when the rays of the dawn, generous like venerable holy cows, sacred and inviolable, fill the vault of the sky and celebrate the heavenly sun rising in splendour over the world and the generous cows stir around the stalls and sit on the holy grass around the yajnic area doing homage to Indra.

अचद वृषा वृषभिः स्वदुहव्यमृगा नाश्ना अति यज्जुगुयात ।
प मन्दयुमनां गूत हाता भरत मया मिथुना यजत्रः ॥ २ ॥

2. *Arcad vṛṣā vṛṣabhiḥ sveduhavyairmṛgo nāśno ati yajjuguryāt. Pra mandayurmanāṁ gūrta hotā bharate maryo muthunā yajatraḥ.*

Let the brilliant man of yajna, virile and generous, trying to reach his aim like a bounding deer at the fastest speed, with virile and generous yajakas, offer rich, fragrant yajnic offerings, to Indra. Let the mortal man, happy at heart with his life partner dedicated to yajna and social service, offer hymns of praise and fragrant oblations to Indra, lord of life, honour and glory.

न ऋ॒द्धाता॒ परि॒ सद्म॑ मि॒ता यन्भर॒द्गर्भ॒मा श॒रद॑: पृथि॒व्या:।
कन्द॒दश्वा॒ नय॑माना रु॒वद्गा॒र॒न्तर्दू॒ता न रोद॑सी चर॒द्वाक ॥ ३ ॥

3. *Nakṣaddhotā pari sadma mitā yan bharad garbhamā śaradaḥ pṛthivyāḥ. Krandadaśvo nayamāno ruvad gaurantardūto na rodasī carad vāk.*

Let the yajakas, Indra, fire and power, divine energy, receiver and giver, receive the oblations and rise by the vedi constructed in definite design and measure, bearing the essences of the earth's produce the year round according to the seasons, and in return replenish the earth with fertility. Let the power arise and go over spaces roaring like a steed well guided, bellowing like a bull, and moving on the rounds like a messenger between heaven and earth, echoing the voice of divinity raised from the seats of yajna.

ता क्रमा॑षतरास्मै प च्यौत्नानि॑ दव॒यन्ता॑ भरन्त ।
जुजो॑षदिन्द्रा॑ द॒स्मव॑र्चा॒ नास॑त्यव॒ सुग्म्या॑ रथ॒ष्ठाः ॥ ४ ॥

4. *Tā karmāṣatarāsmai pra cyautnāni devayanto bharante. Jujoṣadindro dasmavarcā nāstyeva sugmyo ratheṣṭhāḥ.*

Those yajnic acts, cherished offerings, and mantras vibrating with energy, which the yajakas eager

to please and empower the divinities of nature and humanity offer into the fire for Indra, may Indra, blazing catalytic power of Divinity, happily accessible, riding the chariot of sun-beams, along vibrations of the winds and waves of energy, receive with love and desire and, like the Ashvins, sun and moon, recreate, augment and return as blessings of Divinity for humanity.

तमु ष्टुहीन्द्रं या ह सत्वा यः शूरा मघवा या रथेष्ठाः ।
पतीचश्चिद्याधीयान्वृषण्वान्ववव्रुषश्चित्तमसा विहन्ता ॥ ५ ॥

5. *Tamu ṣṭuhīndraṁ yo ha satvā yaḥ śūro maghavā yo ratheṣṭhāḥ. Pratīcaścid yodhīyān vṛṣaṇvān vavavruṣaścit tamaso vihantā.*

Praise be to Indra, celebrate Him in gratefulness. He alone is wholly pure and true. He is mighty and omnipotent. His is the power and the glory. He rides the chariot of the universe as the sole master. Right in front, He is in and with everyone and everything, the great fighter, shower of life and joy, and He is the Light, dispeller of the darkness that hides the truth.

प यदित्था महिना नृभ्या अस्त्यरं रोदसी कक्ष्ये नास्मै ।
सं विव्य इन्दो वृजनं न भूमा भति स्वधावाँ आपशमिव द्याम ॥ ६ ॥

6. *Pra yadittthā mahinā nṛbhyo astyaraṁ rodasī kakṣye nāsmai. Saṁ vivya indro vṛjanaṁ na bhūmā bharti svadhāvāň opaśamiva dyām.*

Indra who, thus with His omnipotence, is all in all self-sufficient for the sustenance of humanity, who keeps the heaven and earth and the middle regions in orbit but not for Himself, Indra who weaves the web

and wields the entire worlds of existence together, each as on its own path, and then the mighty lord of His own power and Prakrti holds the high heavens up above as the pillar in the centre.

स॒मत्सु॑ त्वा शूर स॒तामु॑रा॒णं प॑प॒थिन्त॑मं परितंस॒यध्यै॑।
स॒जाष॑स॒ इन्द्रं॑ मद॒ ा॒णीः सू॒रिं चि॒द्य अ॑नु॒मद॑न्ति॒ वाज॑ः ॥ ७ ॥

7. *Samatsu tvā śura satāmurāṇaṁ prapathin- tamaṁ paritaṁsayadhyai. Sajoṣasa indraṁ made kṣoṇīḥ sūriṁ cid ye anumadanti vājaiḥ.*

To decorate and honour you as a mighty hero, as a pioneer and leader in the battles of life, as the highest of the best, O sagely wise Indra, lord omnipotent and omniscient, the people of the world, friends, lovers, admirers and worshippers in excitement and ecstasy celebrate you and the worlds, and celebrate with you, with all their might and main and the homage of love and faith.

ए॒वा हि त॒ शं सव॑ना समु॒द आपा॒ यत्त॑ आ॒सु मद॑न्ति द॒वीः।
विश्वा॑ त॒ अनु॒ जाष्या॑ भूद॒ ग ः सू॒रीँश्चि॒द्यदि॑ धि॒षा वषि॒ जना॑न ॥ ८ ॥

8. *Evā hi te śaṁ savanā samudra āpo yat ta āsu madanti devīḥ. Viśvā te anu joṣyā bhūd gauḥ sūriṅścid yadi dhiṣā veṣi janān.*

O Indra, lord ruler of the world, all celebrations in your honour and all your celebrations of life and existence, thus, are for peace and well-being. Thus all waters in the oceans and all celestial waters in space and in these earths of the universe which celebrate you and rejoice in you are for peace and well-being. And

when you inspire sagely people with conscious favours and divine intelligence, then all voices of the world in unison with you celebrate you and the joy of existence.

असा॑म॒ यथा॑ सु॒षखा॑य॒ एन स्व॒भि॒ष्टया॑ न॒रां न शंस॑ः।
अस॒द्यथा॑ न॒ इन्दा॑ वन्दन॒ष्ठास्तु॒रा न कम॒ नय॑मान उ॒क्था॥ ९॥

9. *Asāma yathā suṣakhāya ena svabhiṣṭayo narāṁ na śaṁsaiḥ. Asad yathā na indro vandaneṣṭhās-turo na karma nayamāna ukthā.*

Lord of knowledge, divine action and human progress, guide us the way we may be blest with good friends and allies, with noble aims and intentions as with good wishes and approbations of the people around, and the way that Indra, happy with our praise and worship, be with us always, taking us forward in action like a carrier rocket in the holy field of science and technology.

विष्प॑धसा न॒रां न शंस॑र॒स्माका॑स॒दिन्दा॒ वज॑हस्तः। मि॒त्रा॒युवा॒ न पूप॑तिं॒ सुशि॑ष्टा मध्या॒युव॒ उप॑ शि ॑न्ति य॒ज्ञः॥ १०॥

10. *Viṣpardhaso narāṁ na śaṁsair-asmākāsad-indro vajrahastaḥ. Mitrāyuvo na pūrpatiṁ suśiṣṭauma-dhyāyuva upa śikṣanti yajñaiḥ.*

As with the praise and prayers of people trying to excel and rise in life, so with our praise and prayers may Indra, lord of armaments and the thunderbolt, be with us as a friend and guide. Like men with desire for friends, and like people of experience at the middle of age who serve Indra, lord of the city, with yajnas and sit with him for the sake of auspicious learning, we too

serve the lord with yajnic offerings, meditate and pray for learning in the field of science and administration.

यज्ञा हि ष्मन्द्रं कश्चिदृन्धञ्जुहुराणश्चिन्मनसा परियन।
तीथ नाच्छा तातृषाणमाका दीघा न सिधमा कृणात्यध्वा॥ ११॥

11. *Yajño hi ṣmendraṁ kaścidṛndhañjuhurāṇaścinmanasā pariyan. Tīrthe nācchā tātṛṣāṇamoko dīrgho na sidhramā kṛṇotyadhvā.*

Some yajna is good for success and glorifies Indra, social order of governance and the ruler. A tortuous path, though apparently yajnic and good, repels the seeker mentally and emotionally. A good home close by in a place of pilgrimage is good for the thirsty traveller, but a long and tortuous path is no use, it does no good toward success.

मा षू ण इन्दात्र पृत्सु देवरस्ति हि ष्मा त शुष्मि ावयाः।
महश्चिद्यस्य मी हुषा यव्या हविष्मता मरुता वन्दते गीः॥ १२॥

12. *Mo ṣū ṇa indrātra pṛtsu devairasti hi ṣmā te śuṣminnavayāḥ. Mahaścid yasya mīḷhuṣo yavyā haviṣmato maruto vandate gīḥ.*

Indra, lord of power and prosperity, you are with the divinities of nature and nobilities of humanity, never with the ungenerous. Pray, do not forsake us in the battles of life. Lord of light and grandeur, this praise and prayer is for you surely, this voice of unifying love and faith which celebrates the great, generous, creative, philanthropic and dynamic powers of the divine and human world is for you.

एष स्तामं इन्द्र तुभ्यंमस्म एतनं गातुं हरिवा विदा नः । आ
नो ववृत्याः सुवितायं दव विद्यामषं वृजनं जीरदानुम ॥ १३ ॥

13. *Eṣa stoma indra tubhyamasme etena gātuṁ harivo vido naḥ. Ā no vavṛtyāḥ suvitāya deva vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Indra, lord of power and glory, thus our song of celebration and prayer is for you. Lord of lightning speed and force, by this song know, recognise and accept us and our ways of life and conduct. Lord of light, kind and generous, come and bless us constantly for our good and well-being so that we may be blest with food and energy, the right way of living and the inspiring spirit of life.

Mandala 1/Sukta 174

Indra Devata, Agastya Maitravaruni Rshi

त्वं राजन्द्र य च दवा र ा नृन्पाह्यसुर त्वमस्मान ।
त्वं सत्पतिमघवा नस्तरुत्रस्त्वं सत्या वसवानः सहादाः ॥ १ ॥

1. *Tvaṁ rājendra ye ca devā rakṣā nṝn pāhyasura tvamasmān. Tvaṁ satpatirmaghavā nastarutra-stvaṁ satyo vasavānaḥ sahodāḥ.*

Indra, lord of light, you are the ruler, lord of life and giver of energy. You and those powers and personalities that are generous and brilliant in nature and humanity protect us and the people. You are the protector of truth. You are the lord of wealth and glory of the world. You are our saviour, you are the truth of existence. You are the shelter and support of all that is. You are the strength and the giver of strength and constancy.

दना॒ विश॑ इन्द मृ॒धवा॑चः स॒प्त यत्पुर॒ः शम्॒ शार॑दी॒दत।
ऋ॒णार॒पा अ॑नव॒द्याणा॒ यून॑ वृ॒त्रं पु॑रु॒कुत्सा॑य रन्धीः ॥ २ ॥

2. *Dano viśa indra mṛdhravācaḥ sapta yat puraḥ śarma śāradīrdart. Ṛṇorapo anavadyārṇā yūne vṛtraṁ purukutsāya randhīḥ.*

You subdue and bring under rule the people who are violent in social discourse. You open the seven cities and the homes therein locked in winter snow. Lord adorable free from scandal, you break the cloud for rain showers and let the river waters flow for the sunny world of young humanity.

अजा॒ वृत॑ इन्द्॒ शूर॑पत्नी॒र्द्यां च॒ यभि॑ः पुरुहूत नू॒नम।
र ा॑ अ॒ग्निम॒शुषं॑ तूव॑याणं सि॒ंहा न दम॒ अपां॑सि॒ वस्तो॑ः ॥ ३ ॥

3. *Ajā vṛta indra śūrapatnīrdyāṁ ca yebhiḥ puruhūta nūnam. Rakṣo agnimaśuṣaṁ tūrvayāṇaṁ siṁho na dame apāṁsi vastoḥ.*

Immortal Indra, destroyer of suffering, elected and invoked by all, surely you drive high up to the lights of heaven with the Maruts, tempestuous powers of nature and humanity. With the same powers, like a lion, pray protect the brave women of the land. Preserve the inextinguishable fire that moves high speed vehicles to their destination. Keep the morning fires burning and let the waters of the home flow on and on.

शष॒ ु त इ॑न्द्॒ स॒स्मि॒न्याना॒ पशं॑स्तय॒ पवी॑रवस्य म॒ह्ना।
सृ॒जदर्ण॑ांस्यव॒ यद्युधा गास्तिष्ठ॒द्धरी॑ धृष॒ता मृ॑ष्ट॒ वाजा॑न ॥ ४ ॥

4. *Śeṣan nu ta indra sasmin yonau praśastaye pavīravasya mahnā. Sṛjadarṇāṁsyava yad yudhā gāstiṣṭhaddharī dhṛṣatā mṛṣṭa vājān.*

Indra, lord of war for humanity, for your honour and glory, let the enemies fall and go to sleep on the battle-field by the awful roar of your thunderbolt, while you ride the chariot and release the floods of attack with the force of action, destroy the resistance of opposition and then hold the lands in peace and security.

वह कुत्समिन्द्र यस्मिञ्चाकन्त्स्यूमन्यू ऋजा वातस्याश्वा। प सूरश्चकं वृहतादभीक भि स्पृधा यासिषद्वजबाहुः ॥ ५ ॥

5. *Vaha kutsamindra yasmiñścākan tsyūmanyū ṛjrā vātasyāśvā. Pra sūraścakraṁ bṛhatādabhīke'bhi spṛdho yāsiṣad vajrabāhuḥ.*

Indra, lord of world power, wielder of the force of thunder, keen for the reins and thirsting for the heart's desire, take up the thunderbolt, ride the horses of the winds shooting straight to the target, and go to the battle you love to fight. So should the ruler, strong of arm and will, blazing as the sun, meet the contending enemies in battle and expand the wheel of the social order.

जघन्वाँ इन्द्र मित्ररूञ्चादपवृद्धा हरिवा अदाशून। प य पश्यं ायमणं सचायास्त्वया शूता वहमाना अपत्यम ॥ ६ ॥

6. *Jaghanvāñ indra mitrerūñ-codapravṛddho harivo adāśūn. Pra ye paśyannaryamaṇaṁ sacāyostvayā śūrtā vahamānā apatyam.*

Indra, lord of love and justice, inspired and self-exalted, master of horses of the wind, is destroyer of the betrayers of friends and selfish exploiters. Lord of honour and glory, those who see you as lord of justice and generosity and as friend of humanity are blest with progeny and family and they are strengthened and

confirmed as brave and heroic by you.

रपत्कविरिन्द्रार्कसातौ क्षां दासायोपबर्हणीं कः । करत्तिस्रो मघवा दानुचित्रा नि दुर्योणे कुयवाचं मृधि श्रेत ॥ ७ ॥

7. *Rapat kavirindrārkasātau kṣāṁ dāsāyopabarhaṇīṁ kaḥ. Karat tisro maghavā dānucitrā ni duryoṇe kuyavācaṁ mṛdhi śret.*

In the distribution of food and land, let the man of knowledge and insight speak fully and freely, and then Indra, lord of land, should allot fertile land to the servant class. The lord of wealth and power should fix creative and productive duties and occupations for the other three, and him who is evil of tongue, he should take on in battle of arms or words in the open field.

सनेता त इन्द्र नव्या आगुः सहो नभो विरणाय पूर्वीः ।
भिनत्पुरो न भिदेव्यो अदेवीर्ननमो वधरदेवस्य पीयोः ॥ ८ ॥

8. *Sanā tā ta indra navyā āguḥ saho nabho'viraṇāya pūrvīḥ. Bhinat puro na bhido adevīrnanamo vadharadevasya pīyoḥ.*

Indra, lord of power and glory, ruler of the world, let the latest poets and citizens know and sing of your famous acts of valour, justice and generosity with universal courage. You have suppressed the old established strongholds of violence for the elimination of war and establishment of peace. You have broken the dens of sin and crime like the citadels of ancient demons, and you have destroyed the deadly weapons of the terrorist enemies of humanity.

त्वं धुनिरिन्द्र धुनिमतीर्ऋणारपः सीरा न स्रवन्तीः ।
प यत्समुद्रमति शूर पर्षि पारया तुवशं यदु स्वस्ति ॥ ९ ॥

9. *Tvaṁ dhunirindra dhunimatīrṛṇorapaḥ sīrā na sravantīḥ. Pra yat samudramati śūra parṣi pārayā turvaśaṁ yaduṁ svasti.*

Indra, lord of life and energy, you are a mover and shaker like the inspiration of soma and the speed of winds, shaking people out of lethargy and complacency. You set the waters aflow, shaking and overflowing the banks. Reach the people like roaring streams or like life-blood circulating through the veins of wealth and work. And, O lord of might and knowledge, if you swell the sea to the shores like the sun, then help the man of endeavour and the man of self-controlled speed and acceleration to cross the sea from shore to shore.

त्वमस्माकमिन्द्र विश्वधा स्या अवृकतमा नरां नृपाता। स ना विश्वासां स्पृधां सहदा विद्यामषं वृजनं जीरदानुम॥ १०॥

10. *Tvam-asmākam-indra viśvadha syā avṛkatamo narāṁ nṛpātā. Sa no viśvāsāṁ spṛdhāṁ sahodā vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Indra, lord of power and force, honour and glory, justice and generosity, be every way the most giving, most protecting and least wolfish greedy ruler of us all. And as such, be the giver of strength, courage and constancy in all our endeavour for the good life and joint competitive and cooperative living so that we are blest with food, energy and prosperity, the right path of living and the right spirit of life.

Mandala 1/Sukta 175

Indra Devata, Agastya Maitravaruni Rshi

मत्स्यपायि॑ त॒ महः॒ पात्र॑स्यव हरिवा मत्स॒रा मद॑ः ।
वृषा॑ त॒ वृष्ण॒ इन्दु॑र्वा॒जी स॑हस्र॒सात॑मः ॥ १ ॥

1. *Matsyapāyi te mahaḥ pātrasyeva harivo matsaro madaḥ.Vṛṣā te vṛṣṇa indurvājī sahasrasātamaḥ.*

Indra, lord of energy and paradisal bliss, rejoice. You have drunk of the great and exhilarating soma, the divinity and ecstasy of life fresh from the very flask of existence. Vibrant lord of the knights of horse, that joy of the drink of life is exciting, the very thrill of being. Lord virile and generous, you are the shower of bliss and that soma is soothing like the moon, tempestuous as waves of energy, yes, and a thousand-fold invitation to live, the call of life, for you. (The call of life is the call of existence for the human soul too to be born into this wonderful world of beauty, joy and peace.)

आ नं॑स्त गन्तु मत्स॒रा वृषा॒ मदा॒ वर॑ण्यः ।
स॒हावाँ॑ इन्द सान॒सिः पृ॑तना॒षाळम॑र्त्यः ॥ २ ॥

2. *Ā naste gantu matsaro vṛṣā mado vareṇyaḥ. Sahāvāň indra sānasiḥ pṛtanāṣāḷamartyaḥ.*

O for a draught of soma, that exciting, energising, ecstatic, cherished, strengthening, invigorating and immortal nectar of yours, Indra, which leads us on to victory over all the antilife forces of the world! May it come to us in plenty!

त्वं हि शू॒रः॑ सनि॑ता चा॒दया॒ मनु॑षा॒ रथ॑म ।
स॒हावा॒न्दस्यु॑मव्र॒तमाष॒ः पात्रं॒ न शा॒चिषा॑ ॥ ३ ॥

3. *Tvaṁ hi śūraḥ sanitā codayo manuṣo ratham.*
Sahāvān dasyum-avratam-oṣaḥ pātraṁ na śociṣā.

Indra, ruler and protector of the world, great you are, valiant and generous, dispenser, disposer, giver and unifier. Inspire and accelerate the chariot of humanity. Heroic and courageous lord of challenges, burn the lawless brute with your light and lustre of justice as the blaze of fire burns an empty vessel on the hearth (because there is nothing in it except its empty self).

मुषा॒य सूर्यं॑ कव च॒क्रमीशा॑न॒ आज॑सा।
वह॒ शुष्णा॑य व॒धं कुत्सं॒ वात॒स्याश्वैः॑ ॥ ४ ॥

4. *Muṣāya sūryaṁ kave cakramīśāna ojasā.*
Vaha śuṣṇāya vadhaṁ kutsaṁ vātasyāśvaiḥ.

Having taken over the wheel of earth's government with your lustre like the blazing sun, O Lord of light, vision and wisdom, wield the thunderous sceptre of power and justice with honour and hold the system of law and punishment under your control, moving on by horses flying on the wings of winds.

शुष्मिन्त॑मा॒ हि त॒ मदा॑ द्यु॒म्निन्त॑म उ॒त क॒तुः।
वृ॒त्र॒घ्ना व॑रिवा॒विदा॑ मंसी॒ष्ठा अ॑श्व॒सात॑मः ॥ ५ ॥

5. *Śuṣmintamo hi te mado dyumnintam uta kratuḥ.*
Vṛtraghnā varivovidā maṁsīṣṭhā aśvasātamaḥ.

Highly strengthening and most reassuring is your joy. Holiest and most blissful giver of wealth and prosperity is your action and conduct of government and administration. O destroyer of suffering and darkness, lord of speediest movement and communication, giver of peace, freedom and security, think,

reflect and know the mind and working of others with sympathy and self-confidence.

यथा॒ पूव॑भ्या जरि॒तृभ्य॑ इन्द्र॒ मय॑इ॒वापा॒ न तृष्य॑त ब॒भूथ॑। तामनु॑ त्वा नि॒विदं॑ जाहवीमि वि॒द्यामे॒षं वृ॒जनं॑ जी॒रदा॑नुम ॥ ६ ॥

6. *Yathā pūrvebhyo jaritṛbhya indra maya ivāpo na tṛṣyate babhūtha. Tāmuna tvā nividaṁ johavīmi vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Indra, lord of honour, power and glory, be like water to the thirsty. Be like peace and joy incarnate to the admirers of eternal knowledge and worshippers of the divine virtues of yours. In the tradition of ancient knowledge, I honour and celebrate you with this song of adoration by which, I hope and pray, we shall realise the objects of our heart's desire, the right path of living and the spiritual light of being.

Mandala 1/Sukta 176

Indra Devata, Agastya Maitravaruni Rshi

मत्सि॑ ना॒ वस्य॑ इष्टय॒ इन्द॑मिन्दा॒ वृषा॑ वि॑श।
ऋ॒घा॒यमा॑ण इन्वसि॒ शत्रु॒मन्ति॒ न वि॑न्दसि ॥ १ ॥

1. *Matsi no vasya iṣṭaya indramindo vṛṣā viśa. Ṛghāyamāṇa invasi śatrumanti na vindasi.*

Indra, lord of justice and peace blissful as the moon, rejoice and rise to honour and glory for our advancement to higher and higher wealth and power. Progressive lord, you advance upon the enemy and overpower him and prevent him even from approaching us.

तस्मि॒ ना व॑शया॒ गिरा॒ य एक॑श्चषणी॒नाम।
अनु॑ स्व॒धा यमु॒प्यत॒ यव॑ं न चक्रृ॑ष॒द वृषा॑॥ २॥

2. *Tasminnā vaśayā giro ya ekaścarṣaṇīnām.*
Anu svadhā yamupyate yavaṁ na carkṛṣad vṛṣā.

Send up your voices of praise and prayer with reverence and homage to him who is powerful, generous, and unique among men, in whom words bear fruit as barley sowed in the field bears fruit, and who mows down the enemies as corn is harvested from the field.

यस्य॒ विश्वा॑नि॒ हस्त॑या॒ः पञ्च॑ ि॒तीना॑ं वसु॑।
स्पा॒शय॑स्व॒ या अ॑स्म॒धुग्दि॒व्यवा॒शनि॑जहि॥ ३॥

3. *Yasya viśvāni hastayoḥ pañca kṣitīnāṁ vasu.*
Spāśayasva yo asmadhrug-divyevāśanirjahi.

Indra, lord of power and honour, in your hands is the wealth of the entire world, wealth of all the five classes of people, four of the regular classes, Brahmanas, Kshatriyas, Vaishyas and the ancillary class and one class of miscellaneous people and professions anywhere. Lord of the world, whosoever is jealous of us and evil-disposed toward us, take hold of him and, like the flashing and blazing lightning, strike him down.

असु॑न्वन्तं समं जहि दू॒णाश॑ं या न त॒ मय॑ः।
अ॒स्मभ्य॑मस्य॒ वद॑नं द॒द्धि सू॒रिश्चि॑दाहत॥ ४॥

4. *Asunvantaṁ samaṁ jahi dūṇāśaṁ yo na te mayaḥ.*
Asmabhyamasya vedanaṁ daddhi sūriścidohate.

One who is uncreative, unproductive and selfish, who is not a source and instrument of peace, comfort

and joy for you and the society, and one who, being such, is difficult to change or eliminate, wipe out wholly and finally. Assign him to us, we shall find him and deal with him. Only the wise and generous carry the burdens of society and the world.

आवा॒ यस्य॑ द्वि॒बह॑सा॒ कषु॑ सानु॒षगस॑त।
आ॒जाविन्द॑स्यन्दा॒ पावा॒ वाज॑षु वा॒जिन॑म॥ ५॥

5. *Āvo yasya dvibarhaso'rkeṣu sānuṣagasat.*
Ājāvindrasyendo prāvo vājeṣu vājinam.

Indra, lord of power, protection and progress, protect and promote the man who accords with all the praises and appreciations of the nation's achievement and creates and grows in geometric progression. Lord of brilliance and bliss like the moon, in the plans and projects of Indra, honour and glory, progress and development, and in the battles for justice and freedom, protect and promote the man of courage, dynamism and dedication.

यथा॒ पूव॑भ्या जरि॒तृभ्य॑ इन्द॒ मय॑इ॒वापा॒ न तृष्य॑त ब॒भूथ॑।
तामनु॑ त्वा नि॒विदं॑ जाहवीमि वि॒द्यामे॒षं वृ॒जनं॑ जी॒रदा॑नुम॥ ६॥

6. *Yathā pūrvebhyo jaritṛbhya indra maya ivāpo na tṛṣyate babhūtha. Tāmanu tvā nividaṁ johavīmi vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Indra, ruler of the world, be like water to the thirsty, a source of inspiration, incentive and comfort to the wise dedicated to the ancient and eternal knowledge and to the glory of the nation of humanity and divinity. In keeping with that tradition of knowledge

and the glory of humanity and divinity, I offer my songs and prayers to you so that we may be blest with food and energy for body and mind, the right path of living and the light of life and spirit divine.

Mandala 1/Sukta 177

Indra Devata, Agastya Maitravaruni Rshi

आ चर्षणिप्रा वृषभा जनानां राजा कृष्टीनां पुरुहूत इन्द्रः। स्तुतः श्रवस्य न्नवसोप मद्रिग्युक्त्वा हरी वृषणा याह्यर्वाङ् ॥ १ ॥

1. *Ā carṣaṇiprā vṛṣabho janānāṁ rājā kṛṣṭīnāṁ puruhūta indraḥ. Stutaḥ śravasyannavasopa madrig yuktvā harī vṛṣaṇā yāhyarvāṅ.*

First and foremost power among the people, virile and valorous, brilliant ruler of the living world, invoked, invited, honoured and worshipped by all, such is Indra, lord of honour, power and glory. O generous, strong and leading light of life, invoked, invited and celebrated as you are by us with song, reverence and worship, yoke the horses and come right here for the sake of our protection and your own self-fulfilment and covenant of Divinity.

य त वृषणा वृषभास इन्द्र ब्रह्मयुजा वृषरथासो अत्याः। ताँ आ तिष्ठ तभिरा याह्यर्वाङ् हवामहे त्वा सुत इन्द्र सोमं ॥ २ ॥

2. *Ye te vṛṣaṇo vṛṣabhāsa indra brahmayujo vṛṣarathāso atyāḥ. Tāṅ ā tiṣṭha tebhirā yāhyarvāṅ havāmahe tvā suta indra some.*

Indra, lord of light, energy and the honour of

action and success, universal ruler and dispenser, come in response to our invocation. Ride what are your potent and excellent chariots responsive to the mantric word of command and control at the remotest distance, come with and come by the powers that move faster than even light and come here where we pray. The time is ripe, the soma is distilled and ready for celebration of the success and divine visit.

आ तिष्ठ रथं वृषणं वृषा त सुतः सामः परिषिक्ता मधूनि।
युक्त्वा वृषभ्यां वृषभ ि ातीनां हरिभ्यां याहि पवतापं मदिक ॥ ३ ॥

3. *Ā tiṣṭha rathaṁ vṛṣaṇaṁ vṛṣā te sutaḥ somaḥ pariṣiktā madhūni. Yuktva vṛṣabhyāṁ vṛṣabha kṣitīnāṁ haribhyāṁ yāhi pravatopa madrik.*

Indra, potent lord of fertility and universal generosity, ride your celestial chariot and come. Distilled is soma, seasoned and sprinkled with the sweetest honey around the vedi, ready for the celebration. O potent and generous lord of the people, yoke the two most energetic powers of motion to the chariot and come right here to us by the shortest route at the fastest speed.

अयं यज्ञा दवया अयं मियधं इमा बह्माण्ययमिन्द् सामः।
स्तीर्णं बहिरा तु शक्र प यांहि पिबा निषद्य वि मुचा हरी इह ॥ ४ ॥

4. *Ayaṁ yajño devayā ayaṁ miyedha imā brahmāṇyayamindra somaḥ. Stīrṇaṁ barhirā tu śakra pra yāhi pibā niṣadya vi mucā harī iha.*

Indra, generous and powerful lord ruler of the world, this is the yajna that leads to divine heights of

existential success. This is the yajna that grows by holy inputs of fragrant materials. These are the materials and mantric formulas of libation. And this is the soma of the celebration of success. The vedi is covered round with holy grass for seats. Lord of potency and generosity, come, release the horses, sit and drink of the soma of celebration and success.

आ सुष्टुत इन्द याह्यवाङुप ब्रह्माणि मान्यस्य कारः। विद्याम वस्तारवसा गृणन्ता विद्यामषं वृजनं जीरदानुम ॥ ५ ॥

5. *O susṭuta indra yāhyarvāṅupa brahmāṇi mānyasya kāroḥ. Vidyāma vastoravasā gṛṇanto vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Indra, lord of light and life, ruler of the world, thus happily invoked and celebrated, come here and appreciate the mantric secret and revelations of the artist and value the holy materials produced by him so that we too, singing songs of thanks and celebration, may progress with due protection day by day and be blest with food and energy, the right path of living and the breath and spirit of life and light divine.

Mandala 1/Sukta 178

Indra Devata, Agastya Maitravaruni Rshi

यद्ध स्या त इन्द श्रुष्टिरस्ति यया बभूथ जरितृभ्य ऊती। मा नः कामं महयन्तमा धग्विश्वा त अश्यां पयापा आय : ॥ १ ॥

1. *Yaddha syā ta indra śruṣṭirasti yayā babhūtha jaritṛbhya ūtī. Mā naḥ kāmaṁ mahayantamā dhag viśvā te aśyāṁ paryāpa āyoḥ.*

Indra, lord of power and protection, all that reputable knowledge and wealth of yours by which you become the protector and promoter of the celebrants may not, we pray, scorch and burn our exalting ambition in life. May we, instead, achieve all your blessings of life and energy for our existence and progress.

न घा॒ राजन्द्॒ आ द॑भन्ना॒ या नु स्वसा॑रा कृ॒णव॑न्त॒ यान॑ ।
आप॑श्चिदस्म सु॒तुका॑ अवष॒न्गम॑न्ना॒ इन्द्॑: स॒ख्या वय॑श्च ॥ २ ॥

2. *Na ghā rājendra ā dabhanno yā nu svasārā kṛṇavanta yonau. Āpaścidasmai sutukā aveṣan gamanna indraḥ sakhyā vayaśca.*

May Indra, lord of life, action and success, we pray, suppress us not any way, nor negate what our sisters achieve in the home or in the yajna on the vedi. Instead, let the lord of the world, we pray, make the waters of life flow free for us, and let our achievements rise high for his sake. May Indra, we pray, bless us with health and the good life and grant us the favour of divine friendship.

जता॒ नृभि॒रिन्द्॑: पृ॒त्सु शू॒र॒: श्र॒ता॒ हव॒ं नाध॑मानस्य का॒र॑ : ।
पभ॑ता॒ रथं॑ दा॒शुष॑ उपा॒क उद्यन्ता॒ गिर॒ यदि॑ च॒ त्मना॒ भूत ॥ ३ ॥

3. *Jetā nṛbhirindraḥ pṛtsu śūraḥ śrotā havaṁ nādhamānasya kāroḥ. Prabhartā rathaṁ dāśuṣa upāka udyantā giro yadi ca tmanā bhūt.*

Great is Indra, mighty brave, victor in battles of life for progress, listener to the artists and scientists, demands and requests for grants and success, mover of the generous giver's chariot loaded with gifts and

replenishments, and high fructifier of the devotee's prayers provided that everything is prayed for and pursued with sincerity of mind and soul.

एवा नृभिरिन्द्रः सुश्रवस्या पंखादः पृ ा अभि मित्रिण' भूत। समय इषः स्तवत विवाचि सत्राकर यजमानस्य शंसः॥ ४॥

4. *Evā nṛbhirindraḥ suśravasyā prakhādaḥ pṛkṣo abhi mitriṇo bhūt. samarya iṣaḥ stavate vivāci satrākaro yajamānasya śaṁsaḥ.*

Thus Indra is great with human resources, lord of wealth, honour and high reputation, great consumer of materials and thereby producer of high energy, and he is always surrounded and assisted by friends and associates. In debates and discussions of variety he values food and energy as the basic wealth. He is a great organiser of sessions of yajnic conferences and appreciates and applauds the host of such sessions and conferences.

त्वया वयं मघवन्निन्द्र शत्रूनभि ष्याम महत मन्यमानान। त्वं त्राता त्वमु न वृध भूविद्यामषं वृजनं जीरदानुम॥ ५॥

5. *Tvayā vayaṁ maghavannindra śatrū nabhi ṣyāma mahato manyamānān. Tvaṁ trātā tvamu no vṛdhe bhūr-vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Indra, lord of honour, wealth and power, with you let us face and overcome our enemies, great and highly proud though they believe they are. You are our saviour and promoter. You alone, we pray, be here and everywhere for our growth and advancement. And with you alone, we pray, may we achieve food and energy,

the right path of living and the breath and spirit of life.

Mandala 1/Sukta 179

Dampati Devata, Lopamudra (1-2) Agastya Maitravaruni (3-4), and Agastya disciple Brahmachari (5-6) Rshis

पूर्वीरहं शरदः शश्रमाणा दाषा वस्तारुषसा जरयन्तीः ।
मिनाति श्रियं जरिमा तनूनामप्यू नु पत्नीवृषणा जगम्युः ॥ १ ॥

1. *Pūrvīraham śaradaḥ śaśramāṇā doṣā vastoruṣaso jarayantīḥ. Mināti śriyaṁ jarimā tanūnāmapyū nu patnīrvṛṣaṇo jagamyuḥ.*

Working for the last many many years from dawn through the day until the dark late at night, tired and worn out, growing old and older, now old age destroys the health and beauty of the body of women. Therefore the young and virile husband should meet the wife only earlier when she is young and charming.

य चिद्धि पूर्व ऋतसाप आसन्त्साकं देवभिरवदन्नृतानि ।
त चिदवासुर्नह्यन्तमापुः समू नु पत्नीवृषभिर्जगम्युः ॥ २ ॥

2. *Ye ciddhi pūrva ṛtasāpa āsan tsākaṁ devebhiravadannṛtāni. Te cidavāsurnahyantamā-puḥ samū nu patnīrvṛṣabhirjagamyuḥ.*

Those ancients who were masters and devout followers of truth spoke of the laws and truth of nature with men of divinity. They did procreate, but they too did not find the end of the mystery. Let the women go and meet their youthful and virile husbands.

न मृषा श्रान्तं यदवन्ति देवा विश्वा इत्स्पृधो अभ्यश्नवाव ।
जयावदत्र शतनीथमाजिं यत्सम्यञ्चा मिथुनावभ्यजाव ॥ ३ ॥

3. *Na mṛṣā śrāntaṁ yadavanti devā viśvā it spṛdho abhyaśnavāva. Jayāvedatra śatanīthamājiṁ yat samyañcā mithunāvabhyajāva.*

The vexations of the household are not vain since nature and the divines protect and bless it. Let us together face the problems and win the battles of the world. We shall win the hundredfold battles if we, the wedded couple, were to beget progeny and fulfil our duties of the household.

नदस्य॑ मा रुध॒तः काम॒ आग॑न्नि॒त आजा॑ता अ॒मुत॒ः कुत॑श्चित। ल॒ पा॑मुदा॒ वृष॑णं॒ नी रि॑णाति॒ धीर॒मधी॑रा धयति श्व॒सन्त॑म॥ ४॥

4. *Nadasya mā rudhataḥ kāma āgannita ājāto amutaḥ kutaścit. Lopāmudrā vṛṣaṇaṁ nī riṇāti dhīramadhīrā dhayati śvasantam.*

Passion and desire arises in me like the waters of a river held up but rising in flood from here, there, anywhere, who knows? Hiding but not suppressing the passion, the amorous wife betakes to the husband breathing deep and calm and smothers him in embrace.

इ॒मं नु साम॒मन्ति॑ता हृ॒त्सु पी॒तमुप॑ ब्रुव। यत्सी॒मागॅश्चकृ॒मा तत्सु मृ॑ळतु पुलु॒कामा॒ हि मर्त्य॑ः॥ ५॥

5. *Imaṁ nu somamantito hṛtsu pītamupa bruve. Yat sīmāgascakṛmā tat su mṛḷatu pulukāmo hi martyaḥ.*

I have closely spoken of this soma of ecstatic passion from the inner reality of it, drunk and felt as it is in the depths of the heart. If I have committed a sin, please forbear and forgive. Man after all is subject to

various passion, and desire (for self-fulfilment), mortal as he is.

अगस्त्यः खनमानः खनित्रैः प्रजामपत्यं बलमिच्छमानः।
उभा वर्णावृषिरुग्रः पुपोष सत्या देवेष्वाशिषो जगाम ॥ ६ ॥

6. *Agastyaḥ khanamānaḥ khanitraiḥ prajāmapatyaṁ balamicchamānaḥ. Ubhau varṇāvṛṣirugraḥ pupoṣa satyā deveṣvāśiṣo jagāma.*

Agastya, the sagely man of vision, brilliance and resolution never goes astray. Digging into the mysteries of life with the instruments of intelligence and insight he longs for strength and children and a controlled family and community. He marries by choice and looks after and promotes the duad, both sexes in the community, and thus attains complete self-fulfilment among noble people dedicated to truth and Divinity.

Mandala 1/Sukta 180

Ashvins Devata, Agastya Maitravaruni Rshi

युवा रजांसि सुयमासो अश्वा रथा यद्वां पयर्णांसि दीयत।
हिरण्यया वां पवयः पुषाय्न्मध्वः पिबन्ता उषसः सचथ ॥ १ ॥

1. *Yuvo rajāṁsi suyamāso aśvā ratho yad vāṁ paryarṇaṁsi dīyat. Hiraṇyayā vāṁ pavayaḥ pruṣāyan madhvaḥ pibantā uṣasaḥ sacethe.*

Men and women all, wedded couples, Ashwins, when your well controlled and guided horses soar into the skies and the chariot shoots over oceans of earth and space, your golden wheels cut through the air and drip with vapour, then both of you enjoy the honey drink

of the lights of dawn.

युवमत्यस्यावं न ाथा यद्विपत्मना नयस्य पयज्याः।
स्वसा यद्वां विश्वगूती भरति वाजायट्टे मधुपाविष चं॥ २॥

2. *Yuvamatyasāva nakṣatho yad vipatmano naryasya prayajyoḥ. Svasā yad vāṁ viśvagūrtī bharāti vājāyeṭṭe madhupāviṣe ca.*

Ashvins, men and women, universally admirable, enjoying the honey sweets of life and nature, when you take on to your horse flying over oceans of earth and space, so useful for humanity, then the sister community applauds you and the world adores you for energy, victory and success at the fastest speed.

युवं पय उस्रियायामधत्तं पक्वमामायामव पूर्व्यं गाः।
अन्तयद्वनिना वामृतप्सू ह्वारा न शुचियजत हविष्मान ॥ ३॥

3. *Yuvaṁ paya usriyāyāmadhattaṁ pakvamāmāyāmava pūrvyaṁ goḥ. Antaryad vanino vāmṛtapsū hvāro na śuciryajate haviṣmān.*

Ashvins, truth incarnate, feeding on rectitude and law of nature, you create the milk in the cow's udders, you create the milk potential in the maturing cow. The sylvan sage, pure at heart, bearing fragrant materials like a patient kindly saint offers you homage and longs for your company.

युवं ह घर्मं मधुमन्तमत्रय पा न ागदा वृणीतमष। तद्वां नरावश्विना पश्वइष्टी रथ्यव चका पतिं यन्ति मध्वः॥ ४॥

4. *Yuvaṁ ha gharmaṁ madhumantam-atraye'po na kṣodo'vṛṇītameṣe. Tad vāṁ narāvaśvinā paśvaiṣṭī rathyeva cakrā prati yanti madhvaḥ.*

Ashvins, leaders of men and women, you brighten up the day and create the flow of water invigorating as the breath of life, all sweet as honey for the man who longs for freedom from three-fold suffering of body, mind and soul. And thus the fruits of animal husbandry and sericulture, animal wealth and honey sweets of nature move on to you as freely as the wheels of your chariot.

आ वां दानायं ववृतीय दस्रा गाराहेण ताग्र्या न जिविः।
अपः ाणी सचत माहिना वां जूणा वाम ुरंहसा यजत्रा ॥ ५ ॥

5. *Ā vāṁ dānāya vavṛtīya dasrā goroheṇa taugryo na jivriḥ. Apaḥ kṣoṇī sacate māhinā vāṁ jūrṇo vām-akṣur-aṁhaso yajatrā.*

Ashvins, adorable friends of all, like an old and worn out person, like a strong man among the strong, by virtue of the gifts of mother earth I come to you for the gift of strength and sustenance. By virtue of your greatness and generosity the earth has the rain showers. Friends and benefactors, let me be free from sin and suffering even when I am old and tired and be with you for long.

नि यद्युवथं नियुतः सुदानू उप स्वधाभिः सृजथः पुरंन्धिम।
पषद्वषद्वाता न सूरिरा मह ददे सुवता न वाजम ॥ ६ ॥

6. *Ni yad yuvethe niyutaḥ sudānū upa svadhābhiḥ sṛjathaḥ purandhim. Preṣad veṣad vāto na sūrirā mahe dade suvrato na vājam.*

Ashvins, generous givers, when you join the materials which ought to be compounded, you create new knowledge with inputs into the fire. Let the bold

scholar dedicated to the laws of nature and his own vows be happy. Let him go round like the winds, and I would receive the gift of knowledge, energy and speed for advancement and greatness.

वयं चिद्धि वां जरितारः सत्या विपन्याम हु वि पणिहिता-
वान। अधा चिद्धि ष्माश्विनावनिन्द्या पाथा हि ष्मा
वृषणावन्तिदवम ॥ ७ ॥

7. *Vayaṁ ciddhi vāṁ jaritāraḥ satyā vipanyāmahe vi paṇirhitāvān. Adhā ciddhi ṣmāśvināvanindyā pātho hi ṣmā vṛṣaṇāvantidevam.*

Ashvins, ever truthful, beyond calumny, mighty and generous, we are your admirers, in fact worshippers. We praise you as we praise a scholar among scholars who does good to all. And just as you protect and honour a scholar among scholars and worship God among divines, so may we too serve you and the divinities of nature and humanity.

युवां चिद्धि ष्माश्विनावनु द्यून्विरुदस्य प्रस्रवणस्य साता।
अगस्त्या नरां नृषु प्रशस्तः कारा धुनीव चितयत्सहस्रैः ॥ ८ ॥

8. *Yuvāṁ ciddhi ṣmāśvināvanu dyūn virudrasya prasravaṇasya sātau. Agastyo narāṁ nṛṣu praśastaḥ kārādhunīva citayat sahasraiḥ.*

O Ashvins, men and women brilliant as sun and moon, Agastya, excellent man on the path of virtue, highest of the best among people and leaders, every day celebrates you exclusively, in matters of the attainment of dynamic pranic energies of life in a hundred ways in resounding words of universal significance.

प यद्वहथ महिना रथस्य प स्पन्दा याथा मनुषा न हाता ।
धत्तं सूरिभ्यं उत वा स्वश्व्यं नासत्या रयिषाचः स्याम ॥ ९ ॥

9. *Pra yad vahethe mahinā rathasya pra spandrā yātho manuṣo na hotā. Dhattaṁ sūribhya uta vā svaśvyaṁ nāsatyā rayiṣācaḥ syāma.*

Ashvins, dynamic powers of light, honour and prosperity, ever true and vibrating with energy, who advance by the might and majesty of your chariot and reach far forward like a yajnic hero among humanity, bear and bring, we pray, noble wealth and power of horse for the brave so that we too may be happy and prosperous.

तं वां रथं वयमद्या हुवम स्तामश्विना सुविताय नव्यम ।
अरिष्टनमिं परि द्यामियानं विद्यामेषं वृजनं जीरदानुम ॥ १० ॥

10. *Taṁ vāṁ rathaṁ vayamadyā huvema stomairaśvinā suvitāya navyam. Ariṣṭanemiṁ pari dyāmiyānaṁ vidyāmeṣaṁ vṛjanaṁ jīradānum.*

For the sake of peace and well-being and the beauty of life, O Ashvins, powers of progress and majesty, today we invoke and call for that latest chariot of yours which takes us far above the pain and suffering of the world and reaches the heights of heavenly light, and we pray we may attain food and energy, the right path of living and the light and peace of the soul.

Mandala 1/Sukta 181

Ashvins Devata, Agastya Maitravaruni Rshi

कदु पष्ठाविषां रयीणामध्वयन्ता यदुनीथा अपाम । अयं
वां यज्ञा अकृत पशस्तिं वसुधिती अवितारा जनानाम ॥ १ ॥

1. *Kadu preṣṭhāviṣāṁ rayīṇāmadhvaryantā yadunninītho apām. Ayaṁ vāṁ yajño akṛta praśastiṁ vasudhitī avitārā janānām.*

Dearest Ashvins, source and wielders of the treasures of wealth, saviours and protectors of humanity, ever keen to organise and conduct the yajnic development of water, energy and wealth, when you advance to the non-violent projects of development, you take the results to the heights of success. This yajna does honour to you both.

आ वामश्वासः शुचयः पयस्पा वातरंहसा दिव्यासा अत्याः। मनाजुवा वृषणा वीतपृष्ठा एह स्वराजा अश्विना वहन्तु॥ २॥

2. *Ā vāmaśvāsaḥ śucayaḥ payaspā vāraṭaṁhaso divyāso atyāḥ. Manojuvo vṛṣaṇo vītapṛṣṭhā eha svarājo aśvinā vahantu.*

Ashvins, powers of might and majesty, may your horses, pure unsullied, living on drink of milk and water, moving as winds, brilliant and divine, fast as the speed of mind, strong and virile, carriers like the back of the earth, brilliant with their own lustre bear you here.

आ वां रथा वनिन पवत्वान्त्सृपवन्धुरः सुविताय गम्याः। वृष्णः स्थातारा मनसा जवीयानहंपूर्वा यजता धिष्ण्या यः॥ ३॥

3. *Ā vāṁ ratho'vanirna pravatvān tsṛprabandhu-raḥ suvitāya gamyāḥ. Vṛṣṇaḥ sthātārā manaso javīyānahampūrvo yajato dhiṣṇyā yaḥ.*

Ashvins, benevolent powers of high standing, may your chariot firmly rushing on like the earth,

strongly structured and beautifully adorned, faster than mind, fully programmed and self-directed, cooperative and inviolably un-interceptible reach us for our good.

इहेह जाता समवावशीतामरेपसा तन्वा३ नामभिः स्वः। जिष्णुर्वामन्यः सुमखस्य सूरिर्दिवो अन्यः सुभगः पुत्र ऊहे॥ ४॥

4. *Iheha jātā sam-avāvaśītām-arepasā tanvā nāmabhiḥ svaiḥ. Jiṣṇur-vāmanyaḥ sumakhasya sūrir-divo anyaḥ subhagaḥ putra ūhe.*

Ashvins, pure geniuses unsullied by sin and evil, risen to universal recognition here, there, everywhere, be ambitious in accordance with your body and your own name and character. One of you is ambitious for victory and advancement. Another is a mighty scholar, a very child of the benevolent light of heaven. And yet another is an auspicious favourite of fortune, a saviour just like a son. I think and deliberate upon this variety and mystery.

प वां निचेरुः ककुहा वशाँ अनु पिशङ्गरूपः सदनानि गम्याः। हरी अन्यस्य पीपयन्त वाजमथ्ना रजांस्यश्विना वि घाषः॥ ५॥

5. *Pra vāṁ niceruḥ kakuho vaśāṅ anu piśaṅgarūpaḥ sadanāni gamyāḥ. Harī anyasya pīpayanta vājair mathnā rajāṁsyaśvinā vi ghoṣaiḥ*

Ashvins, tempestuous powers like sun-rays and winds, one chariot of yours, golden of form, goes round conquering the directions of space and reaching the places of your choice. The horses of the other shear through space churning the air with the force of their speed and

fill the world with reverberations of their motion.

प वां शरद्वान्वृषभा न निष्षाट पूर्वीरिषश्चरति मध्व इष्णन।
एवरन्यस्य पीपयन्त वाजवर्षन्तीरूध्वा नद्या न आगुः ॥ ६ ॥

6. *Pra vām śaradvān vṛṣabho na niṣṣāṭ pūrvīriṣaścarati madhva iṣṇan. Evairanyasya pīpayanta vājair-veṣantīr-ūrdhvā nadyo na āguḥ.*

Ashvins, one of you, mighty like the sun, lord of the seasons and the year or like the autumn cloud, challenging the winds and vapours and loving the all-time sweets of earth, travels down with the rays of light and plays with the fruits and flowers. The other, consuming and growing by the motions and energies of another moving like upward streams of fire, brings us peace and comfort.

असर्जि वां स्थविरा वधसा गीर्बा ह अश्विना त्रधा रेरन्ती।
उपस्तुताववतं नाधमानं याम न्यामञ्छृणुतं हवं म ॥ ७ ॥

7. *Asarji vāṁ sthavirā vedhasā gīrvāḷhe aśvinā tredhā kṣarantī. Upastutāvavataṁ nādhamā-naṁ yāmannayāmañ-chṛṇutaṁ havaṁ me.*

Ashvins, most venerable lords of knowledge and wisdom, this ancient and expansive song of celebration flowing three ways over time for the sake of growth, physical, mental and spiritual, has been created in your honour. Sung and celebrated sincerely, listen to the voice of the celebrant while on the move or not on the move and redeem and protect the devotee.

उत स्या वां रुशता वप्ससा गीस्त्रिर्बर्हिषि सदसि पिन्वत नॄन। वृषा वां मघा वृषणा पीपाय गान सक मनुषा दशस्यन ॥ ८ ॥

8. *Uta syā vāṁ ruśato vapsaso gīstribarhiṣi sadasi pinvate nṝn. Vṛṣā vāṁ megho vṛṣaṇā pīpāya gorna seke manuṣo daśasyan.*

And that voice celebrating the brilliant and charming form of your personality strengthens and energises the people performing yajna in the ceremonial hall of three sages seated on holy grass. And the same voice, holy and generous lords, while it blesses the people, may shower you with joy as showers of rain from the heavy clouds overflow the surface of the earth in the rainy season.

युवां पूषवाश्विना पुरंन्धिर्ग्निमुषां न जरत हविष्मान।
हुव यद्वां वरिवस्या गृणाना विद्यामषं वृजनं जीरदानुम ॥ ९ ॥

9. *Yuvāṁ pūṣevāśvinā purandhir-agnim-uṣāṁ na jarate haviṣmān. Huve yad vāṁ varivasyā gṛṇāno vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Ashvins, powers of light, energy and generosity, just as the sun which sustains the world nourishes the earth and her children and the yajamana bearing oblations does homage to Agni and the Dawn, so does the poet bearing the gift of homage serve and celebrate you in song. And I, dedicated to you and celebrating you, pray that we may be blest with knowledge strength and energy and a long and happy life, bountiful and generous as you are.

Mandala 1/Sukta 182

Ashvins Devata, Agastya Maitravaruni Rshi

अभूदिदं वयुनमा षु भूषता रथा वृषण्वान्मदता मनीषिणः।
धियंजिन्वा धिष्ण्या विश्पलावसू दिवा नपाता सुकृत शुचिवता ॥ १ ॥

1. *Abhūdidaṁ vayunamo ṣu bhūṣatā ratho vṛṣaṇvān madatā manīṣiṇaḥ. Dhiyañjinvā dhiṣṇyā viśpalāvasū divo napātā sukṛte śucivratā.*

Men of knowledge and wisdom, honour and adore those teachers and scholars and rejoice with them who give us this knowledge and create this mighty and versatile chariot of ours which is fit for the Ashvins to move at the speed of winds and light. They are the agents of intellectual and scientific evolution, strong and inviolable treasure-givers of health and wealth and home, keepers of the light of heaven on earth, and firmly committed to the paths of knowledge, action and progress along the lines of purity and rectitude.

इन्द्र॑तमा॒ हि धिष्ण्या॑ म॒रुत्त॑मा द॒स्रा दं॑सि॒ष्ठा र॒थ्या॑ र॒थीत॑मा।
पू॒र्णं रथं॑ वहथ॒ मध्व॒ आचि॑तं॒ तेन॑ दा॒श्वांस॒मुप॑ याथा अश्विना ॥ २ ॥

2. *Indratamā hi dhiṣṇyā maruttamā dasrā daṁsiṣṭhā rathyā rathītamā. Pūrṇaṁ rathaṁ vahethe madhva ācitaṁ tena dāśvāṁsamupa yātho aśvinā.*

Ashvins, noble scholars, teachers and scientists, you are the most honourable heroes, most powerful, most dynamic and energetic, destroyers of poverty and suffering, masters of will and action, creators of chariots and the most daring pioneers of progress. You design, create and drive the chariot that is perfect and laden with the collection of the richest honey sweets of life. And with that you come to the man of the chariot and say: Take this, go round the worlds, and enjoy.

किम॒त्र दस्रा कृणुथः॒ किमा॑सा॒थ॒ जना॒ यः कश्चिदहा॑विम॒ही॒यते॑। अति॑ कमिष्टं जु॒रतं॑ प॒णेरसुं॑ ज्याति॒विपा॑य कृणुतं॒ वच॒स्यव॑ ॥ ३ ॥

3. *Kimatra dasrā kṛṇuthaḥ kimāsāthe jano yaḥ kaścid-ahavir-mahīyate. Ati kramiṣṭaṁ juratāṁ paṇerasuṁ jyotir-viprāya kṛṇutaṁ vacasyave.*

Marvellous Ashvins, brilliant powers of light and wisdom, generous preservers of life and destroyers of suffering, what are you doing here? Why stay here where anyone like nobody, miserly and selfish, non-giving, non-sacrificing is honoured and flaunts as great? Bypass the bargainer whose vision, judgement and pranic vitality is draining. Give light to the noble holy man in search of the holy Word and spiritual approval.

जम्भयतमभिता रायतः शुना हतं मृधा विदथुस्तान्यश्विना। वाचंवाचं जरितू रत्निनीं कृतमुभा शंसं नासत्यावतं मम॥ ४॥

4. *Jambhayatam-abhito rāyataḥ śuno hataṁ mṛdho vidathus-tānyaśvinā. Vācaṁ-vācaṁ jaritū ratninīṁ kṛtamubhā śaṁsaṁ nāsatyāva-taṁ mama.*

Ashvins, crush all round those who bark like dogs. Eliminate the wars and war mongers. You know them. Richly fructify and reward every word of the devotees' song of praise with the gift of jewels. Lords of truth, protect and promote my honour and my song of celebration.

युवमतं चक्रथुः सिन्धुषु प्लवमात्मन्वन्तं पक्षिणं तारण्याय कम। यन दवत्रा मनसा निरूहथुः सुपप्तनी पतथुः कादसा महः॥ ५॥

4. *Yuvametaṁ cakrathuḥ sindhuṣu plavam-ātman-vantaṁ pakṣiṇaṁ taugryāya kam. Yena devatrā manasā nirūhathuḥ supaptanī petathuḥ kṣodaso mahaḥ.*

Ashvins, scholar of science and technologist of marine engineering and aeronautics, both create the safe and comfortable winged boat, self-powered and self-propelled, moving through and over the seas for the strongest man among the strong by which you, noblest among the noble people, with your science and skill, fly like birds and cross the wide seas.

अवविद्धं ताग्यमप्स्व१न्तरनारम्भण तमसि पविद्धम । चतस्रो नावो जठलस्य जुष्टा उदश्विभ्यामिषिताः पारयन्ति ॥ ६ ॥

6. *Avaviddhaṁ taugryam-apsvantar-nārambhaṇe tamasi praviddham.Catasro nāvo jaṭhalasya juṣṭā udaśvibhyām-iṣitāḥ pārayanti.*

Confined, surrounded and plunged in impenetrable darkness is the team of the mighty marine force. Four boats powered and driven by the Ashvins assigned for the mid-ocean operation rescue the team and safely bring it ashore.

कः स्विद वृ ा निष्ठिता मध्य अर्णसा यं ताग्य नाधितः पयषस्वजत । पणा मृगस्य पतरारिवारभ उदश्विना ऊहथुः श्रामताय कम ॥ ७ ॥

7. *Kaḥ svid vṛkṣo niṣṭhito madhye arṇaso yaṁ taugryo nādhitaḥ paryaṣasvajat. Parṇā mṛgasya patarorivārabha udaśvinā ūhathuḥ śromatāya kam.*

Ashvins, pilots of the sea and sky, what sort of tree, post, is that standing in the midst of the deep sea to which the powerful but afflicted marine team holds on? What sailing and flying machine is that which like the wings of a soaring bird you work up and down for your honour and glory?

तद्वां नरा नासत्यावनुं ष्याद्यद्वां मानांस उचथमवांचन।
अस्मादद्य सदंसः साम्यादा विद्यामषं वृजनं जीरदांनुम ॥ ८ ॥

8. *Tad vāṁ narā nāsatyāvanu ṣyād yad vāṁ mānāsa ucatham-avocan. Asmādadya sadasaḥ somyādā vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Ashvins, leaders of light ever committed to truth and shunning untruth, whatever words of appreciation and celebration venerable people have said in your honour, may all that be auspicious to you, being true to your character and performance. And may we today from this yajnic hall of joy and bliss receive and carry away food and energy to our heart's desire, knowledge and strength to live along the right path, and the breath and life of the mind and spirit.

Mandala 1/Sukta 183

Ashvins Devata, Agastya Maitravaruni Rshi

तं युञ्जाथां मनसा या जवीयान त्रिवन्धुरा वृषणा यस्त्रिचक्रः। यनापयाथः सुकृतां दुराणं त्रिधातुना पतथा विन पर्णैः ॥ १ ॥

1. *Taṁ yuñjāthāṁ manaso yo javīyān tribandhuro vṛṣaṇā yastricakraḥ. Yenopayāthaḥ sukṛto duroṇaṁ tridhātunā patatho virna parṇaiḥ.*

Ashvins, mighty generous visionaries of science, technology and psychology, take to three-metal, three-turbine and three-stage chariot faster than the speed of mind by which you reach the house of sukrit Tvashta, holy designer and maker of chariots, armaments, implements and instruments, flying with wings like birds.

(This is a mantra of various possibilities of interpretation in the context of Physics, Astrophysics, Aeronautics, Medicine and Meditation. The meaning, can be 'seen' and realised by an expert who would be of the order of a Rshi, a visionary of the dynamics of Nature in his own field, and better in the unified field of comprehensive reality.)

सुवृदथा वतत य ाभि ां यत्तिष्ठथः कर्तुमन्तानु पृ ।
वपुर्वपुष्या सचतामियं गीर्दिवा दुहित्राषसा सचथ ॥ २ ॥

2. *Suvṛd ratho vartate yannabhi kṣāṁ yat tiṣṭhathaḥ kratumantā nu pṛkṣe. Vapurvapuṣyā sacatāmiyaṁ gīrdivo duhitroṣasā sacethe.*

Ashvins, committed explorers in search of fragrance for your yajnic inputs, the chariot you ride is firmly wheeled and revolves round and round approaching the earth. Believe this message of mine, an exact description of your form in words: you look like the dawn, child of the sun on the rise descending over the earth.

आ तिष्ठतं सुवृतं या रथा वामनु वतानि वतंत हविष्मान ।
यन नरा नासत्यषयध्यं वतियाथस्तनयाय त्मन च ॥ ३ ॥

3. *Ā tiṣṭhataṁ suvṛtaṁ yo ratho vāmanu vratāni vartate haviṣmān. Yena narā nāsatyeṣayadhyai vartiryāthastanayāya tmane ca.*

Ashvins, leaders of humanity, committed to truth and exploration, well-structured, loved and accepted is the chariot you ride in pursuance of your vows of commitment and discipline which is richly loaded with wealth for the good life and by which go you over your path of exploration and come back home to inspire and fulfil the ambitions of humanity for themselves and for their children.

मा वां वृका मा वृकीरा दधर्षीन्मा परि वर्क्तमुत मातिं धक्तम।
अयं वां भागो निहित इयं गीर्दस्राविम वां निधयो मधूनाम ॥ ४ ॥

4. *Mā vāṁ vṛko mā vṛkīrā dadharṣīn mā pari varktamuta māti dhaktam. Ayaṁ vāṁ bhāgo nihita iyaṁ gīrdasrāvime vāṁ nidhayo madhūnām.*

Let no wolfish thief or selfish devourer, man or woman, dare to challenge you or terrorise you off from your course. Destroyers of suffering and generous preservers of life, forsake us not, nor destroy us. This is your share set apart in reserve in homage. This is the voice of celebration in homage and gratitude. These are your treasures of honey sweets of honour and glory.

युवां गातमः पुरुमीळ्हो अत्रिर्दस्रा हवते वसे हविष्मान।
दिशं न दिष्टामृजूयव इन्ता म हवं नासत्यापि यातम ॥ ५ ॥

5. *Yuvāṁ gotamaḥ purumīḷho atrirdasrā havate' vase haviṣmān. Diśaṁ na diṣṭāmṛjūyeva yantā me havaṁ nāsatyopa yātam.*

Ashvins, destroyers of want and suffering, preservers of health and happiness, lovers of truth and science, teachers, guides and philosophers, Gotama, the man of knowledge and wisdom, Purumeedha, the man blest with prosperity, and Atri, the progressive man free from threefold pain, invokes you with offerings of homage and oblations for the sake of protection and progress. Come and accept my homage too like leaders going and leading in the direction of truth marked as destination of nature and law.

अतारिष्म तमसस्पारमस्य प॑ति वां स्तामा॑ अश्विनावधायि ।
एह या॑तं प॒थिभि॑र्दव॒यान॑र्वि॒द्यामे॒षं वृ॒जनं जी॒रदा॑नुम ॥ ६ ॥

6. *Atāriṣma tamasas-pāramasya prati vāṁ stomo aśvināvadhāyi. Eha yātaṁ pathibhir-devayānair-vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Ashvins, let us swim across this darkness of ignorance and suffering of the world. So we bear and offer this song of celebration and gratitude to you in homage. Come to us here by the paths of divinity so that by your guidance and leadership we may be blest with food and energy, path of rectitude and breeze of health and the good life.

Mandala 1/Sukta 184

Ashvins Devata, Agastya Maitravaruni Rshi

ता वा॑म॒द्य तावप॒रं हु॑वमा॒च्छन्त्या॑मुषसि॒ वह्नि॑रुक्थः ।
नास॑त्या॒ कुह॑ चि॒त्सन्ता॑व॒या दि॒वा नपा॑ता सु॒दास्त॑राय ॥ १ ॥

1. *Tā vāmadya tāvaparaṁ huvemocchantyāmuṣasi vahnirukthaiḥ. Nāsatyā kuha cit santāvaryo divo napātā sudāstarāya.*

Ashvins, infallible children of the light of heaven, committed to the law of truth and right, today and also later we invoke and invite you both at the rise of the glorious dawn with songs of adoration. The fire is lit, the songs are sung. Wherever you be, come like the waves of light-rays to bless the man of masterly business and noble charity.

अस्म ऊ षु वृषणा मादयथामुत्पणीँर्हतमूम्या मदन्ता । श्रुतं म अच्छोक्तिभिमतीनामष्टा नरा निचेतारा च कर्णैः ॥ २ ॥

2. *Asme ū ṣu vṛṣaṇā mādayethāmut paṇīṁrhatam-ūrmyā madantā. Śrutaṁ me acchoktibhir-matīnām-eṣṭā narā nicetārā ca karṇaiḥ.*

Ashvins, mighty generous, leading lights of humanity, unfailing givers of knowledge, enjoy with rest and peace of the night in the revolving wheel of time with the fluctuations of existence. Rejoice with the celebrant for our sake and eliminate the miserliness of the petty trader. Loved and adored by people with noble words of adoration, listen to my prayers with attentive and sympathetic ears.

श्रिय पूषन्नृषुकृतेव देवा नासत्या वहतुं सूर्यायाः । वच्यन्ते वां ककुहा अप्सु जाता युगा जूर्णेव वरुणस्य भूरेः ॥ ३ ॥

3. *Śriye pūṣannṛṣukṛteva devā nāsatyā vahatuṁ sūryāyāḥ. Vacyante vāṁ kakuhā apsu jātā yugā jūrṇeva varuṇasya bhūreḥ.*

Ashvins, brilliant and generous givers of light and knowledge, strength and energy, dedicated to truth, in order to carry the light of the dawn, daughter of the sun, for the beauty and grace of the earth, your eminent

carriers born of the waves and vapours of space, flying like arrows of light, are admired like the great and ancient horses of Varuna, born of the ocean of eternity.

अस्म सा वां माध्वी रातिरस्तु स्तामं हिनातं मान्यस्य कारः ।
अनु यद्वां श्रवस्या सुदानू सुवीर्याय चषणया मदन्ति ॥ ४ ॥

4. *Asme sā vāṁ mādhvī rātirastu stomaṁ hinotaṁ mānyasya kāroḥ. Anu yad vāṁ śravasyā sudānū suvīryāya carṣaṇayo madanti.*

Ashvins, givers of light and knowledge, may that generosity with all its gifts be sweet as honey to us. Receive and accept the song of celebration created by the venerable poet, O lords of generosity, since all people in search of honour and valour enjoy and celebrate life in accordance and harmony with your life and culture.

एष वां स्तामा अश्विनावकारि मानेभिमघवाना सुवृक्ति ।
यातं वतिस्तनयाय त्मने चागस्त्य नासत्या मदन्ता ॥ ५ ॥

5. *Eṣa vāṁ stomo aśvināvakāri mānebhirmaghavānā suvṛkti. Yātaṁ vartistanayāya tmane cāgastye nāsatyā madantā.*

Ashvins, lords of honour, valour and generosity, this is the worshipful song of homage and celebration created and presented by the dedicated devotees revered in society. Committed to the law of truth and rectitude, go on by the inviolable path of truth and right for yourself and the children, enjoying the beauty and ecstasy of life.

अतारिष्म तमसस्पारमस्य पतिं वां स्तामा अश्विनावधायि ।
एह यातं पथिभिर्देवयानैर्विद्यामषं वृजनं जीरदानुम ॥ ६ ॥

6. *Atāriṣma tamasaspāramasya prati vāṁ stomo aśvināvadhāyi. Eha yātaṁ pathibhirdevayānair-vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Ashvins, lords of light and love, let us swim across this darkness and ignorance to light and knowledge. Hence this song of adoration is sung in homage to you. Come to us here by the paths of divinity and we would be blest with food for life, the right path and the light of Divinity to swim across to Eternity.

Mandala 1/Sukta 185

Dyavaprthivi Devata, Agastya Maitravaruni Rshi

कतरा पूर्वा कतरापरायाः कथा जात कवयः का वि वद। विश्वं त्मना बिभृता यद्ध नाम वि वर्तत अहनी चक्रिय॑व ॥ १ ॥

1. *Katarā pūrvā katarāparāyoḥ kathā jāte kavayaḥ ko vi veda. Viśvaṁ tmanā bibhṛto yaddha nāma vi vartete ahanī cakriyeva.*

Of the two, heaven and earth, which comes first? Which follows later? How were they born? O men wise and bold, who knows all this? Verily they hold this entire universe as it is by themselves and go round and round like days and nights as parts of a wheel. Answer: Ka, He the Lord Supreme, knows.

भूरिं द्व अचरन्ती चरन्तं पद्वन्तं गभमपदी दधात। नित्यं न सूनुं पित्रारुपस्थ द्यावा र तं पृथिवी ना अभ्वात ॥ २ ॥

2. *Bhūriṁ dve acarantī carantaṁ padvantaṁ garbhamapadī dadhāte. Nityaṃ na sūnuṁ pitrorupasthe dyāvā rakṣataṁ pṛthivī no abhvāt.*

The two, heaven and earth, undeviating from their nature, character, law and action, and keeping to their course without moving on legs, bear, nourish and sustain like a foetus this great, moving world of humans and animals. May the heaven and earth always protect us from sin and evil like a child in the lap of parents.

अनेहा दात्रमदितेरनर्वं हुव स्वर्वदवधं नमस्वत। तदादसी जनयतं जरित्र द्यावा र ातं पृथिवी ना अभ्वात ॥ ३ ॥

3. *Aneho dātramaditeranarvaṁ huve svarvadavadhaṁ namasvat. Tad rodasī janayataṁ jaritre dyāvā rakṣataṁ pṛthivī no abhvāt.*

I invoke Mother Nature's boundless generosity and pray for her pure and sinless gift of inviolable, brilliant and blissful, indestructible and reverential abundance of wealth of mind and material which, I crave, may heaven and earth create for the mother's adoring child. And, I pray, may the heaven and earth save us from the violence and monstrosity of a life of materialism and sinful opulence.

अतप्यमान अवसावन्ती अनु ष्याम र दसी दवपुत्र। उभ दवानामुभयेभिरह्नां द्यावा र ातं पृथिवी न अभ्वात ॥ ४ ॥

4. *Atapyamāne avasāvantī anu ṣyāma rodasī devaputre. Ubhe devānāmubhayebhirahnāṁ dyāvā rakṣataṁ pṛthivī no abhvāt.*

Free from sufferance, causing no pain, protective by inbuilt safeguards, both heaven and earth, children of Divinity and mothers of divinities, may, we pray, protect the noble powers of nature and humanity day and night along with all that is moving and non-

moving in existence. Let us be in harmony with them and may they be good to us. May heaven and earth, we pray, protect us from the ravages of nature and worldly misfortune.

सं॒गच्छ॑मान युव॒ती सम॑न्त॒ स्वसा॑रा जा॒मी पि॒त्रारु॒पस्थ॑। अ॒भि॒जिघ्र॑न्ती॒ भुव॑नस्य॒ नाभि॑ं द्यावा॒ र ॑तं पृथिवी न॒ अभ्वा॑त ॥ ५ ॥

5. *Saṁgacchamāne yuvatī samante svasārā jāmī pitrorupasthe. Abhijighrantī bhuvanasya nābhiṁ dyāvā rakṣataṁ pṛthivī no abhvāt.*

Heaven and earth, going together, ever youthful, contiguous and simultaneous like twin sisters, coexistent and cooperative, nestled in the lap of mother Nature and Father Supreme of existence, taste the fragrance of the omnipresent contrehold of the universe. May the heaven and earth protect us from the sin of falling off from that all-pervasive fragrance of the Divine Presence.

उ॒वी सद्म॑नी बृह॒ती ऋ॒तेन॑ हु॒व दे॒वाना॒मव॑सा॒ जनि॑त्री। दे॒धा॒त॒ य अ॒मृतं॑ सु॒प्रती॑क॒ द्यावा॒ र ॑तं पृथिवी ना॒ अभ्वा॑त ॥ ६ ॥

6. *Urvī sadmanī bṛhatī ṛtena huve devānāmavasā janitrī. Dadhāte ye amṛtaṁ supratīke dyāvā rakṣataṁ pṛthivī no abhvāt.*

I invoke and celebrate in song the grand and vast heaven and earth, mother sustainers and shelter homes of the brilliant and generous divinities of nature and humanity with protection and the truth of universal law. Beautiful of form, they bear the nectar sweets of water and energy for life. May the heaven and earth save us from the sin of filial ingratitude.

उ॒वी पृ॒थ्वी ब॑हु॒ल दू॒रअ॑न्त॒ उप॑ ब्रुव॒ नम॑सा य॒ज्ञ अ॒स्मिन। द॒धात॒ य सु॒भग॑ सु॒पत्नी॒ द्यावा॒ र ।तं पृथिवी ना॒ अभ्वा॑त ॥ ७ ॥

7. *Urvī pṛthvī bahule dūre-ante upa bruve namasā yajñe asmin. Dadhāte ye subhage supratūrtī dyāvā rakṣataṁ pṛthivī no abhvāt.*

I invoke and adore the mighty heaven and earth, abundant and boundless far and wide, and sing in praise of them in this yajna of life with humility and offerings of fragrant oblations. Generous and overflowing with wealth and good fortune, bright and beatific in form and progress, they nourish and sustain the entire world of living beings. May the heaven and earth save me from the sin of sloth, greed and selfishness.

द॒वान्वा॒ यच्चकृ॒मा कच्चि॒दाग॒: सखा॑यं वा॒ सद॒मिज्जास्पतिं वा। इ॒यं धीर्भू॑या अव॒यान॑मषा॒ं द्यावा॒ र ।तं पृथिवी ना॒ अभ्वा॑त ॥ ८ ॥

8. *Devān vā yaccakṛmā kaccidāgaḥ sakhāyaṁ vā sadamijjāspatiṁ vā. Iyaṁ dhīrbhūyā avayānameṣāṁ dyāvā rakṣataṁ pṛthivī no abhvāt.*

If we commit a sin to the generosities of nature by violence to the environment, or do an insult to the wise and brilliant people, or offend a friend, or ever violate the sanctity of a woman or dishonour her husband, then may this mind and intelligence of ours be the corrective and preventive antidote to such evil conduct. May heaven and earth give us good sense and save us from sin against nature and humanity.

उभा शंसा नया मामविष्टामुभ मामूती अवसा सचताम।
भूरिं चिद्यः सुदास्तरायषा मदन्त इषयम दवाः॥ ९॥

9. *Ubhā śaṁsā naryā māmaviṣṭāmubhe māmūtī avasā sacetām. Bhūri cidaryaḥ sudāstarāyeṣā madanta iṣayema devāḥ.*

Both heaven and earth as father and mother, both adorable and kind to humanity, save me. Both, protective and preventive, be with me with all protections and security. O divinities of nature and humanity noble men and women who command the business of life and living, be amply generous to the man of charity and broad-mindedness, and may we all, rejoicing with food and energy in abundance, be blest with self-fulfilment.

ऋतं दिव तदवाचं पृथिव्या अभिश्रावाय पथमं सुमधाः।
पातामवद्याद्दुरितादभीके पिता माता च रतामवोभिः॥ १०॥

10. *Ṛtaṁ dive tadavocaṁ pṛthivyā abhiśrāvāya prathamaṁ sumedhāḥ. Pātāmavadyād duritādabhīke pitā mātā ca rakṣatāmavobhiḥ.*

Blest with noble intelligence by heaven and earth, I pray I may speak the original Word of Truth and Divinity in honour of heaven and earth for the noble listener. May the heaven and earth, and father and mother, both loving and kind, both ever close-by, save me from calumny sin and evil and protect and promote me with their care, favour and kindness.

इदं द्यावापृथिवी सत्यमस्तु पितमातयदिहापबुव वाम।
भूतं दवानामवम अवोभिर्विद्यामषं वृजनं जीरदानुम॥ ११॥

11. *Idaṁ dyāvāpṛthivī satyamastu pitarmātaryadihopabruve vām. Bhūtaṁ devānāmavame avobhirvidyāmeṣaṁ vṛjanaṁ jīradānum.*

May this word and voice of mine, O heaven and earth, be true. O father and mother, may this word that I speak in this yajna of celebration be true and fruitful. O divinities, be ever close to the nobilities of humanity in their business of life with favours and protections. And may we, we pray, be blest with food and energy of body, mind and soul, move ahead on the right path, and enjoy the breeze of life and the bliss of Divinity.

Mandala 1/Sukta 186

Visavedeva Devata, Agastya Maitravaruni Rshi

आ न इळाभिर्विदथे सुशस्ति विश्वानरः सविता देव एतु। अपि यथा युवानो मत्सथा नो विश्वं जगदभिपित्वे मनीषा॥ १॥

1. *Ā na iḷābhirvidathe suśasti viśvānaraḥ savitā deva etu. Api yathā yuvāno matsathā no viśvaṁ jagadabhipitve manīṣā.*

May Savita, self-refulgent lord giver of life and light, universal guide, ever adorable and adored, come and bless us in our yajnic performance of life with all the gifts of food, energy and vision of the eternal Word of knowledge and Divinity, so that, O youth of the world and youthful energies of Nature, you too may join us in our open-door yajna, rejoice with us and, with your conscious intelligence and wisdom, make the whole world rejoice.

आ ना॒ विश्व॒ आस्का॑ गमन्तु दे॒वा मि॒त्रा अ॑र्य॒मा वरु॑णः स॒जोषा॑ः । भुव॒न्यथा॑ ना॒ विश्वे॑ वृ॒धास॒ः कर॑न्त्सु॒षाहा॑ वि॒थुरं॑ न शर्वः ॥ २ ॥

2. *Ā no viśva āskrā gamantu devā mitro aryamā varuṇaḥ sajoṣāḥ. Bhuvan yathā no viśve vṛdhāsaḥ karantsuṣāhā vithuraṁ na śavaḥ.*

Let all the divine powers of brilliance and generosity in the world, preservers of life against destruction, come to us. May Mitra, lord and friend of life and humanity, Aryama, lord and spirit of justice, and Varuna, lord supreme cherished of all, with love in unison for all come together so that they may be our preservers and promoters and, enduring and unchallengeable as they are, our courage and power no one may be able to destroy.

पष्ठं वा॒ अति॑थिं गृणीष॒ ऋ॒ग्मिं श॒स्तिभि॑स्तु॒वणि॑ः स॒जोषा॑ः । अस॒द्यथा॑ ना॒ वरु॑णः सु॒कीति॑रिषि॑रश्च॒ पष॑दरिगू॒तः सू॒रिः ॥ ३ ॥

3. *Preṣṭhaṁ vo athithiṁ gṛṇīṣe'gniṁ śastibhisturvaṇiḥ sajoṣāḥ. Asad yathā no varuṇaḥ sukīrtiriṣaśca parṣadarigūrtaḥ sūriḥ.*

With songs of adoration I invoke and celebrate Agni, universal and dynamic lord of power, heat, light and knowledge, dearest of all, loving and friendly, honourably welcome like a distinguished visitor and guest, so that Varuna, lord supreme of universal choice, bright and brave, destroyer of hate and enmity, be celebrated in action with honour and glory and bring us showers of wealth and food and energy for our body, mind and soul.

उप॑ व॒ एष॒ नम॑सा जिगी॒षाषा॒सान॑क्ता॑ सु॒दुघ॑व धे॒नुः । स॒मा॒न अह॑न्वि॒मिमा॑ना अ॒र्कं वि॒षु॒रूप॒ पय॑सि॒ सस्मि॒ न्धन ॥ ४ ॥

4. *Upa va eṣe namasā jigīṣoṣāsānaktā sudugheva dhenuḥ. Samāne ahan vimimāno arkaṁ viṣurūpe payasi sasminnūdhan.*

O divinities of earth and humanity, generous powers of nature, I come to you with homage and offerings of food and with the desire for victory day and night as the generous earth does homage to the sun every day constantly, praying for light and seeing in the multiform and multicolour waters of the sky various kinds of wealth like all kinds of wealth and nourishment in the milk contained in the cow's udders.

उ॒त ना॒ हि॑बु॒ध्न्या॒३॒॑ मय॑स्क॒रः शिशुं॒ न पि॒प्युषी॑व वति॒ सिन्धुः॑ । यन॒ नपा॑तम॒पां जु॒नाम॑ मना॒जुवा॒ वृष॑णा॒ यं वह॑न्ति ॥ ५ ॥

5. *Uta no'hirbudhnyo mayaskaḥ śiśuṁ na pipyuṣīva veti sindhuḥ.Yena napātamapāṁ junāma manojuvo vṛṣaṇo yaṁ vahanti.*

And let the cloud of the sky do us good. The river flows for us like the mother's milk for the baby. Let us then control and bind the rain storm and the river flow, grand child of the spatial waters, which the lightning energies fast as mind bring to us, by which then we may produce and use heat and electric energy, child of earthly waters.

उ॒त न॑ ई॒ त्वष्टा॑ग॒न्त्वच्छा॒ स्मत्सू॒रिभि॑रभि॒पि॒त्व स॒जाषा॑ः । आ वृ॑त्र॒हन्द॑श॒चष॑णि॒पास्तु॒विष्ट॑मा न॒रां न॑ इ॒ह ग॑म्याः ॥ ६ ॥

6. *Uta na īṁ tvaṣṭā gantvacchā smat sūribhirabhipitve sajoṣāḥ. Ā vṛtrahendraścarṣaṇiprāstuviṣṭamo narāṁ na iha gamyāḥ.*

May Twashta, divine creator of forms and maker of instruments, tools and implements, and chariots, dams and controls come well and enthusiastically with other sages and scholars, loving and kind, and bring us waters of various forms. Let Indra, breaker of the clouds, leader of men and fastest power of action come and bless this noble and joint yajnic project of all together among the people of the world.

उत न ईं मतया श्वयागाः शिशुं न गावस्तरुणं रिहन्ति।
तमीं गिरा जनया न पत्नीः सुरभिष्टमं नरां नसन्त॥ ७॥

7. *Uta na īṁ matayo'śvayogāḥ śiśuṁ na gāvastaruṇaṁ rihanti. Tamīṁ giro janayo na patnīḥ surabhiṣṭamaṁ narāṁ nasanta.*

All our people, masters of thought at high speed and knights of horse, all our love and understanding, honour and esteem, devotion and prayers, determination and resolutions centre round this youthful ruler, Indra, most fragrantly lovable among men, as cows love and caress a tender calf, and all our words of praise and appreciation concentrate or him in the hope of progress as husbands concentrate on the love of the wives yearning for progeny.

उत न ईं मरुता वृद्धसनाः स्मदादसी समनसः सदन्तु।
पृषदश्वासा वनया न रथा रिशादसा मित्रयुजा न दवाः॥ ८॥

8. *Uta na īṁ maruto vṛddhasenāḥ smad rodasī samanasaḥ sadantu. Pṛṣadaśvāso'vanayo na rathā riśādaso mitrayujo na devāḥ.*

Just as winds carry waters of the skies, so may the Maruts, tempestuous young warriors of a high united mind, equipped with mighty fighting forces, be ours and enthusiastically reach over earth and heaven for us. And let these warriors of strong and varied horse, riding chariots like commanders of the defence of the earths, destroyers of hate and enmity, brilliant friends of friends and the loving, be noble and generous to us all.

प नु यदेषां महिना चिकित्र प युञ्जत पयुजस्त सुवृक्ति।
अध यदेषां सुदिन न शरुविश्वमरिणं पुषायन्त सनाः ॥ ९ ॥

9. *Pra nu yadeṣāṁ mahinā cikitre pra yuñjate paryujaste suvṛkti. Adha yadeṣāṁ sudine na śarurviśvameriṇaṁ pruṣāyanta senāḥ.*

When with their greatness and grandeur and dexterity they focus on the target and concentrate and use their forces, then their forces like a missile at the most strategic time burn off the entire tyranny of the world and shower the rain of bliss on the desert lands.

पा अश्विनावव्स कृणुध्वं प पूषणं स्वतवसा हि सन्ति।
अद्रुषा विष्णुवात ऋभु ा अच्छा सुम्नाय ववृतीय दवान ॥ १० ॥

10. *Pro aśvināvavase kṛṇudhvaṁ pra pūṣaṇaṁ svatavaso hi santi. Adveṣo viṣṇurvāta ṛbhukṣā Acchā sumnāya vavṛtīya devān.*

All ye men and women of the world, for the

sake of all round protection and advancement, take to, serve and honour the Ashvins, powers that give and take, teach and test. Take to, honour and value, and worship Pusha, agents of nourishment and growth. Self-potent are the divinities of nature and humanity, all free from hate and enmity, Vishnu, all-pervasive spirit of the universe, Vayu, universal breath of the living world, Rbhuksha, Indra, universal ruling lord of power, intelligence and expertise, and knowledge. Let us all, you and I, elect, select, choose, appoint, honour and consecrate our powers of humanity and divinity well for the sake of common good.

इ॒यं सा वा॑ अ॒स्म दीधि॑तियजत्रा अपि॒पाणी॑ च॒ सद॑नी च भूयाः। नि या द॒वषु॒ यत॑त वसू॒युवि॒द्याम॒षं वृ॒जनं जी॒र-दा॑नुम॥ ११॥

11. *Iyaṁ sā vo asme dīdhitiryajatrā apiprāṇī ca sadanī ca bhūyāḥ. Ni yā deveṣu yatate vasūyurvidyāmeṣaṁ vṛjanaṁ jīradānum.*

O divinities and devotees of yajna and yajnic action, that brilliance and generosity of yours which is the treasure source of wealth for the world, which shines in and among the powers of divinity and which inspires the breath and power of life and living and creates the peace and prosperity of the home and family may, we pray, be ours too so that we may be happy, blest with food and energy for life, the path of rectitude and the gift of a long, healthy and dedicated life.

Mandala 1/Sukta 187

Oshadhis Annam Devata, Agastya Maitravaruni Rshi

पितुं नु स्तोषं महो धर्माणं तविषीम।
यस्य त्रिता व्योजसा वृत्रं विपर्वमर्दयत॥ १॥

1. *Pituṁ nu stoṣaṁ maho dharmāṇaṁ taviṣīm.*
Yasya trito vyojasā vṛtraṁ viparvam-ardayat.

Constantly do I honour and adore food and energy, fuel of life and instruments of the observance of Dharma, and the source of strength, power and courage, by the force and splendour of which Indra, mighty energy of sun and electricity, breaks the cloud to the last drop of condensed vapour, and by which the man of power and courage too, with the exercise of thought, word and deed, acquires cherished wealth complete in every aspect of value.

स्वादो पिता मधो पिता वयं त्वा ववृमहे।
अस्माकमविता भव॥ २॥

2. *Svādo pito madho pito vayaṁ tvā vavṛmahe.*
Asmākamavitā bhava.

O the food of life! O the drink for life! Delicious are you! Honey sweet are you! We love and cherish you with thanks and gratitude to the Lord of life and giver of food and nourishment. Be our saviour, preserver, sustainer, protector and promoter.

उप नः पितवा चर शिवः शिवाभिरूतिभिः।
मयोभुरद्विषेण्यः सखा सुशेवो अद्वयाः॥ ३॥

3. *Upa naḥ pitavā cara śivaḥ sivābhirūtibhiḥ.*
Mayobhuradviṣeṇyaḥ sakhā suśevo advayāḥ.

O Lord pervasive of food and nourishment, come and bless us. Kind and gracious as you are, bless us with the protections of your benign favours. Giver of peace and comfort, free from hate and anger, friendly, lover of lovers and devotees, free from duality, conflict or contradiction, come and be with us, forsake us not.

तव॒ त्य पि॑ता॒ रसा॒ रजा॑ꣳस्यनु॒ विष्ठि॑ताः ।
दि॒वि वाता॑इव श्रि॒ताः ॥ ४ ॥

4. *Tava tye pito rasā rajāṁsyanu viṣṭhitāḥ.*
Divi vātā iva śritāḥ.

O Lord pervasive of food and nourishment of life, the taste, the pleasure, and the ecstasy of the experience of your presence is replete in the living worlds like the waves of energy and the winds and the air in the sky and the heavens.

तव॒ त्य पि॑ता॒ दद॑त॒स्तव॑ स्वादिष्ठ॒ त पि॑ता ।
प स्वा॒द्मा॒ना॒ रसा॑नां तुवि॒ग्रीवा॑ इवरत ॥ ५ ॥

5. *Tava tye pito dadatastava svādiṣṭha te pito.*
Pra svādmāno rasānāṁ tuvigrīvā iverate.

O spirit of life pervasive in food and drink and all other nutriments, you are the giver, you are the most delicious and inspiring. All those who taste of the pleasure and inspiration of your gifts of juices and vital essences move around with rightful pride, holding their head high and proclaiming their existence with self-confidence.

त्व पि॑ता म॒हानां॑ द॒वाना॑ं॒ मना॑ हि॒तम ।
अका॑रि॒ चारु॑ क॒तुना॒ तवाहि॒मव॑सावधीत ॥ ६ ॥

6. *Tve pito mahānāṁ devānāṁ mano hitam.*
Akāri cāru ketunā tavāhim-avasāvadhīt.

O spirit and power of existence, food of life, in you and with you abides the mind of great nobilities and divinities. By virtue of your power and presence great works are done. By your energy and rays of light the sun breaks the cloud and pours forth the rains.

यद॒दा पि॑ता॒ अज॑गन्वि॒वस्व॒ पव॑तानाम ।
अत्रा॑ चि ा मधा पि॒ता रं भ॒ ाय॑ गम्याः ॥ ७ ॥

7. *Yadado pito ajagan vivasva parvatānām.*
Atrā cinno madho pito'raṁ bhakṣāya gamyāḥ.

O spirit pervasive and food of energy in the process of nature's metabolism, when the clouds move, be there in them, enrich and energise them and, then, O honey sweet food of life, come here down from the clouds and be with us for us to our heart's desire.

यद॒पामाष॑धीनां परि॑शमा॒रि॒शाम॑ह। वाता॑प॒ पीव॒ इद्भ॑व ॥ ८ ॥

8. *Yadapām-oṣadhīnāṁ pariṁśam-āriśāmahe.*
Vātāpe pīva id bhava.

When to our heart's content we have eaten of the gift of herbs and waters, then, O universal energy pervasive of food, be with us, kind and gracious, for our growth and advancement (not for corpulence).

यत्त॑ साम॒ गवा॑शिरा॒ यवा॑शिरा॒ भजा॑महे।
वाता॑प॒ पीव॒ इद्भ॑व ॥ ९ ॥

9. *Yat te soma gavāśiro yavāśiro bhajāmahe.*
Vātāpe pīva id bhava.

O Soma, lord and spirit of nourishment, health and peace, whatever we eat and drink of what is prepared with cow's milk and barley, let us enjoy and, O universal lord pervasive in food and energy, let that be for our growth and advancement.

क॒र॒म्भ ओ॑षध भव॒ पीवा॑ वृ॒क्क उ॑दार॒थिः ।
वाता॑प॒ पीव॒ इद्भ॑व ॥ १० ॥

10. *Karambha oṣadhe bhava pīvo vṛkka udārathiḥ. Vātāpe pīva id bhava.*

Lord creator of herbs, nourishment and energy, let the herbs be delicious food, destroyer of ailment and disease, a sharpener of appetite and digestion and a tonic for mind and senses. Lord universal of health and life breath, let it be for our growth and advancement in health and intelligence for a long long age of joy and bliss.

तं त्वा॑ व॒यं पि॑ता॒ वचा॑भि॒र्गावो॒ न ह॒व्या सु॑षूदिम ।
दे॒वभ्य॑स्त्वा सध॒मादं॑म॒स्मभ्यं॒ त्वा सध॒मादं॑म ॥ ११ ॥

11. *Taṁ tvā vayaṁ pito vacobhirgāvo na havyā suṣūdima. Devebhyastvā sadhamādam-asmabhyaṁ tvā sadhamādam.*

Lord giver of food and nourishment, spirit pervasive of health and energy, you are the giver of divine joy to the generous powers of nature and the generous nobilities of humanity. You are the giver of health and joy to us all. We praise you with words of gratitude for your gifts, and just as cows distil the essence of herbs and bless us with milky nutriments, so do we distil the essence of nourishment from the divine gifts of herbs and food, and express our gratitude in

words and songs of celebration and service.

Mandala 1/Sukta 188

Apris Hymn, Mantrawise Devata, Agastya Maitravaruni Rshi

समिद्धो अद्य राजसि देवो देवैः सहस्रजित।
दूता हव्या कविर्वह॥ १ ॥

1. *Samiddho adya rājasi devo devaiḥ sahasrajit.*
Dūto havyā kavirvaha.

Agni, lord of light, power and generosity, lighted, consecrated, bright and blazing, today rules and shines glorious with the brilliant powers of nature and humanity, having won a thousand foes. O lord of knowledge and wisdom, creative visionary and poetic maker of past, present and future as you are, receiver, mover and harbinger of the fragrances of life in the yajnic evolution of nature and humanity, accept our homage and lead us on the march of life.

तनूनपादृतं यत मध्वा यज्ञः समज्यत।
दधत्सहस्रिणीरिषः॥ २ ॥

2. *Tanūnapād-ṛtaṁ yate madhvā yajñaḥ samajyate.*
Dadhat sasasriṇīriṣaḥ.

Preserving and promoting the body politic, not allowing the system to slacken, the yajna of social and natural evolution goes forward on the path of truth and divine law for the man of action and endeavour with sweets of honey and wealth of soma joy, bearing and bringing a thousand gifts of food, energy and vitality.

आ॒जुह्वा॑ना न॒ इड्या॑ दे॒वाँ आ व॑क्षि॒ यज्ञिया॑न।
अग्ने॑ सहस्रसा॒ असि॥ ३॥

3. *Ājuhvāno na īḍyo devāň ā vakṣi yajñiyān.*
Agne sahasrasā asi.

Agni, adorable lord of light and knowledge, ruler of the world, invoked and invited to our creative endeavours, bring and proclaim the arrival of the brilliancies of humanity and gems of nature worthy of celebration and advancement by yajnic research and development. You are the creator, harbinger and giver of a thousand gifts of wealth and knowledge.

पा॒चीनं ब॒र्हिरोज॑सा स॒हस्र॑वीरमस्तृणन।
यत्रा॑दित्या वि॒राज॑थ॥ ४॥

4. *Prācīnaṁ barhirojasā sahasravīram-astṛṇan.*
Yatrādityā virājatha.

That ancient and eternal seat of existence and knowledge wherein abide a thousand brave and mysterious divinities and where the suns with their blazing refulgence cover as well as reveal the face of Divinity, there, all ye men and women of the world, arise, reach and dwell.

वि॒राट स॒माड्वि॒भ्वीः प॒भ्वी॑ब॒ह्वीश्च॒ भूय॑सीश्च॒ याः।
दुरो॑ घृ॒तान्य॑क्षरन॥ ५॥

5. *Virāṭ samrād-vibhvīḥ prabhvīr-bahvīśca bhūyasīśca yāḥ. Duro ghṛtānyakṣaran.*

Infinite and various is the light and power of Divinity, yet unique, one whole together and indivisible is the rule and glory of the universal power and presence.

Mightily wide and various, excellent and deep are the doors and paths to Divinity which reveal and release the flood gates of vision and the bliss of Eternity.

सुरुक्म हि सुपेशसा धि श्रिया विराजतः ।
उषासावह सीदताम ॥ ६ ॥

6. *Surukme hi supeśasā'dhi śriyā virājataḥ.*
Uṣāsāveha sīdatām.

The dawn and dusk, the day and night, bright and beautiful of form and glory, shine with the splendour of Divinity. Let them come and grace our yajna of fragrance and vision of the Light Divine.

पथमा हि सुवाचसा होतारा दव्या कवी ।
यज्ञं नो य ाताामिमम ॥ ७ ॥

7. *Prathamā hi suvācasā hotārā daivyā kavī.*
Yajñaṁ no yakṣatāmimam.

May two Yajakas, old and ancient, first and best, masters of noble speech, divine of nature, scholars of poetic visionaries such as the Ashvins or the teacher and preacher, come and grace this yajna of ours unto a splendid completion.

भारतीळे सरस्वति या वः सवा उपब्रुव ।
ता नश्चादयत श्रिय ॥ ८ ॥

8. *Bhāratīḷe sarasvati yā vaḥ sarvā upabruve.*
Tā naścodayata śriye.

Bharati, mother of scientific speech and knowledge, Ila, mother of eternal speech and knowledge, and Sarasvati, mother of the existential flow

of universal speech and knowledge, may you all whom I invoke to grace our yajna of learning and education, inspire us, I pray , to rise to the heights of glory and the beauty and grace of life and culture.

त्वष्टा॑ रू॒पाणि॒ हि प्र॒भुः प॒शून्विश्वा॑न्त्समान॒ज।
तषां नः स्फा॒तिमा य॑ज॥ ९॥

9. *Tvaṣṭā rūpāṇi hi prabhuḥ paśūn viśvānts-amānaje. Teṣāṁ naḥ sphātimā yaja.*

Tvashta, lord creator, is the master maker of all the forms of existence. He has created all the living species of the universe. May the lord augment their growth and welfare and ours too.

उप॒ त्मन्या॑ वनस्पत॒ पाथा॑ दे॒वभ्य॑ः सृज।
अ॒ग्निर्ह॒व्यानि॑ सिष्वदत॥ १०॥

10. *Upa tmanyā vanaspate pātho devebhyaḥ sṛja. Agnirhavyāni siṣvadat.*

O Vanaspati, lord of herbs and trees and forests, create, produce and give the best of food and nourishments to the noble and virtuous people of virtue with the sincerity of your mind and soul, as fire helps to prepare the sweetest delicacies for entertainment of the divines.

पु॒रा॒गा अ॒ग्निर्दे॒वानां गाय॒त्रेण॒ सम॑ज्यत।
स्वाहा॑कृतीषु राचत॥ ११॥

11. *Purogā agnirdevānāṁ gāyatreṇa samajyate. Svāhākṛtīṣu rocate.*

Agni, fire, is the leading power among the

divinities of nature such as earth and sky, and it is lighted with the chant of Gayatri verses of the Veda to rise and shine in the holiest acts of human life.

(So should the noble people rise and shine in life with the chant of holy verses and live for the service of Divinity and humanity for the sake of all life.)

Mandala 1/Sukta 189

Agni Devata, Agastya Maitravaruni Rshi

अग्न॒ नय॑ सु॒पथा॑ रा॒य अ॒स्मान्विश्वा॑नि दव॒ वयु॑ना॒नि वि॒द्वान।
यु॒या॒ध्य॑१॑स्मज्जु॑हु॒रा॒ण॒मना॒ भूयि॑ष्ठां त॒ नम॑उक्तिं विधम ॥ १ ॥

1. *Agne naya supathā rāye asmān viśvāni deva vayunāni vidvān. Yuyodhyasmajjuhurāṇameno bhūyiṣṭhāṁ te nama uktiṁ vidhema.*

Agni, light of life and lord giver of bliss to humanity, lead us to the wealth and joy of the world by the simple and straight path of rectitude. Brilliant and generous lord of power, you are the master of the knowledge of all the ways and laws of life and the world. Ward off all the sin and evil and crookedness from us. Bless us that we may always sing songs of homage and worship to you more and ever more.

अग्न॒ त्वं पा॑रया॒ नव्या॑ अ॒स्मान्त्स्व॒स्तिभि॒रति॑ दु॒गा॑णि॒ विश्वा॑।
पूश्च॑ पृ॒थ्वी ब॑हु॒ला न॑ उ॒र्वी भवा॑ ता॒काय॒ तन॑याय॒ शं या॒ः ॥ २ ॥

2. *Agne tvaṁ pārayā navyo asmāntsvastibhirati durgāṇi viśvā. Pūśca pṛthvī bahulā na urvī bhavā tokāya tanayāya śaṁ yoḥ.*

Agni, light of life, lord of knowledge, ever

young and new, lead us far across the challenging problems of the world with success and victories of prosperity. Let our lands and cities be wide and abundant as earth and be the harbinger of peace and joy for our children and grand children.

अग्न॒ त्वम॒स्मद्यु॑या॒ध्यमी॑वा॒ अन॑ग्नित्रा॒ अ॒भ्यम॑न्त कृ॒ष्टीः ।
पुन॑र॒स्मभ्यं॑ सुवि॒ताय॑ दव॒ क्षां विश्व॑भिर॒मृत॑भियजत्र ॥ ३ ॥

3. *Agne tvam-asmad yuyodhyamīvā anagnitrā abhyamanta kṛṣṭīḥ. Punarasmabhyaṁ suvitāya deva kṣāṁ viśvebhir-amṛtebhir-yajatra.*

Agni, lord of light and life, reduce and remove from us suffering and disease through yajna, since, O leading power of yajna fire, those who neglect the sacred fire suffer from ailments all round. And then, O lord of love and creative generosity, for our welfare, peace and prosperity, come with the sacred flames of holy fire and bless the earth with universal nectar sweets of good health and gifts of imperishable joy.

पा॒हि नो॑ अग्न पा॒युभि॒रज॑स्रैरु॒त प्रि॒य सद॑न॒ आ शु॑शु॒क्वान ।
मा त॑ भ॒यं ज॑रि॒तारं॑ यविष्ठ नू॒नं वि॑द॒न्मापर॑ं स॑हस्वः ॥ ४ ॥

4. *Pāhi no agne pāyubhir-ajasrairuta priye sadana ā śuśukvān. Mā te bhayaṁ jaritāraṁ yaviṣṭha nūnaṁ vidan-māparaṁ sahasvaḥ.*

Agni, lord of light and knowledge, protect and promote us with inviolable safeguards and relentless modes of protection, shining in our dear home with the glow of health and blaze of power. Most youthful and powerful lord of endurance and challenges, may fear never touch your admirer and worshipper or any other,

for sure.

मा नो अग्न ऽव सृजा अघायाऽविष्यवे रिपवे दुच्छुनायै ।
मा दत्वते दशते मादते नो मा रीषते सहसावन्परा दाः ॥ ५ ॥

5. *Mā no agne'ava sṛjo aghāyā'viṣyave ripave ducchunāyai. Mā datvate daśate mādate no mā rīṣate sahasāvan parā dāḥ.*

Agni, lord of power and endurance, abandon us not, throw us not to the sinner, the irreligious, the enemy, the mischievous, the biter, the tearer, and the destroyer. Leave us not, put us not off from you.

वि घ त्वावाँ ऋतजात यंसद गृणाना अग्न तन्वऽ३ वरूथम ।
विश्वादिरि ाराुत वा निनित्सारभिह्रुताामसि हि दव विष्पट ॥ ६ ॥

6. *Vi gha tvāvāň ṛtajāta yaṁsad gṛṇāno agne tanve varūtham. Viśvād-ririkṣoruta vā ninitsorabhi-hrutām-asi hi deva viṣpaṭ.*

Agni, lord manifest in truth and Dharma, let your admirer and worshipper, sharing brilliance like yours, singing in praise and homage to you, give unto himself due protection for his body and mind. And then, O lord of light and power, you are the ultimate protector against all violent and hostile maligners since you break them down or teach them a lesson to correction.

त्वं ताँ अग्न उभयान्वि विद्वान्वषि पपित्व मनुषा यजत्र ।
अभिपित्व मनव शास्या भूममृजन्य उशिग्भिनाकः ॥ ७ ॥

7. *Tvaṁ tāň agna ubhayān vi vidvān veṣi prapitve manuṣo yajatra. Abhipitve manave śāsyo bhūr-marmṛjenya uśigbhirnākraḥ.*

Agni, lord adorable of light, protection and correction, you know them both, men good and evil, admirers as well as maligners, and reach them just at the right time to protect and to correct as well. Lord of law and discipline, be the teacher and ruler for the man approaching in faith or even turning away in hostility, adored or remembered by all, lovers or haters, with love or in fear, like a ruling power.

अवाचाम निवचनान्यस्मिन्मानस्य सूनुः सहसान अग्ना।
वयं सहस्रमृषिभिः सनम विद्यामषं वृजनं जीरदानुम ॥ ८ ॥

8. *Avocāma nivacanānyasmin mānasya sūnuḥ sahasāne agnau. Vayaṁ sahasram-ṛṣibhiḥ sanema vidyāmeṣaṁ vṛjanaṁ jīradānum.*

In homage and worship to this Agni, mighty lord creator of honour and self-esteem and inspirer of the idea and sense of purpose in life, we speak and sing these words of adoration with reflection and holy thought in composition, and thereby we share with a thousand sages of vision and insight of knowledge food and energy for body, mind and soul, the path of Dharma and the spirit and joy of life.

Mandala 1/Sukta 190

Brhaspati Devata, Agastya Maitravaruni Rshi

अनवाणं वृषभं मन्दजिह्वं बृहस्पतिं वधया नव्यमर्काः।
गाथान्यः सुरुचा यस्य दवा आशृण्वन्ति नवमानस्य मर्ताः ॥ १ ॥

1. *Anarvāṇaṁ vṛṣabhaṁ mandrajihvaṁ bṛhaspatiṁ vardhayā navyamarkaiḥ. Gāthānyaḥ suruco yasya devā āśṛṇvanti navamānasya martāḥ.*

Welcome, entertain and exalt with offerings of respectful good cheer and hospitality Brhaspati, a very embodiment of piety, knowledge, wisdom and virtue, an adorable scholar, irresistible, generous and sweet-tongued, a master of ancient as well as modern versions of universal knowledge, whose delightful tales of heroism old and new and virtue sacred and secular, noble, intelligent and brilliant people love to hear for reflection and meditation. Welcome and entertain such a holy visitor on the rounds, an atithi, chance guest like the holy fire of yajna, fragrant and blissful.

तमृत्विया उप वाचः सचन्त सगा न या देवयतामसर्जि।
बृहस्पतिः स ह्यञ्जा वरांसि विभ्वाभवत्समृत मातरिश्वा॥ २॥

2. *Tamṛtviyā upa vācaḥ sacante sargo na yo deva-yatām-asarji. Bṛhaspatiḥ sa hyañjo varāṁsi vibhvābhavat samṛte mātariśvā.*

Words of meaning and power come to him at his command and serve him according to the season of time, place and the subject of discourse, Brhaspati as he is, high-priest of the Divine Word. Like an extension of the Lord's creation, he makes divinities out of dedicated humanity and brings them gifts of their choice. Thus loved, graceful and powerful like the breeze of life, he rises in the affairs of life and Dharma by the grace of the Infinite Lord of the universe.

उपस्तुतिं नमस उद्यतिं च श्लोकं यंसत्सवितव पबाहू।
अस्य क्रत्वाहन्याइ या अस्ति मृगा न भीमा अरण्यस्तु-विष्मान॥ ३॥

3. *Upastutiṁ namasa udyatiṁ ca ślokaṁ yaṁsat saviteva pra bāhū. Asya kratvāhanyo yo asti mṛgo na bhīmo arakṣasas-tuviṣmān.*

Let this Brhaspati, man of piety, knowledge. and wisdom, acknowledge and reciprocate the respectful host's salutation, obeisance and words of adoration with hands upraised in benediction like the rays of the inspiring sun. Loving and non-violent, surrounded by many admirers by virtue of his holy actions, he walks like a ruling lion on his daily rounds.

अस्य श्लोकां दिवीयत पृथिव्यामत्या न यंसद्य ाभृद्विचेताः। मृगाणां न हतया यन्ति चमा बृहस्पतरहिमायाँ अभि द्यून ॥ ४ ॥

4. *Asya śloko divīyate prthivyām-atyo na yaṁsad yakṣabhṛd vicetāḥ. Mṛgāṇāṁ na hetayo yanti cemā bṛhaspater-ahimāyāň abhi dyūn.*

The voice of this Brhaspati and his fame goes over earth and heaven like the waves of energy. Supporter of the man of yajna, master of exceptional knowledge and intelligence, let him continue to give knowledge. And then, these voices of Brhaspati, like the bounces of the deer, every day reach men of generosity such as clouds of rain.

य त्वा दवास्त्रिकं मन्यमानाः पापा भदमुपजीवन्ति पजाः। न दूढ्यइ अनु ददासि वामं बृहस्पत चयस इत्पियारुम ॥ ५ ॥

5. *Ye tvā devosrikaṁ manyamānāḥ pāpā bhadram-upajīvanti pajrāḥ. Na dūḍhye anu dadāsi vāmaṁ bṛhaspate cayasa it piyārum.*

There are those rigid and sinful people who

accept the wise man as brilliant and good, but in reality they exploit him to live by him for self-support as parasites do. O Brhaspati, you yield not to the man of crooked intelligence but choose the man of honest desire for the gift of knowledge.

सुपतुः सूयवसा न पन्था दुर्नियन्तुः परिपीता न मित्रः।
अनर्वाणा अभि ये चक्षते नापीवृता अपार्णुवन्तो अस्थुः ॥ ६ ॥

6. *Supraituḥ sūyavaso na panthā durniyantuḥ pari-prīto na mitraḥ. Anarvāṇo abhi ye cakṣate no'-pīvṛtā aporṇuvanto asthuḥ.*

Brhaspati is like the guiding path of one who is well-provided with food and energy and one who wants to follow the simple and straight path of knowledge. He is like the all round loving friend of one caught up on a difficult highway. Men who are free from sin and every way look after us and who, with light and knowledge, uncover the ignorance of those covered in darkness, may, we pray, be our teachers.

सं यं स्तुभो वनयो न यन्ति समुद्रं न स्रवतो राधश्चकाः।
स विद्वाँ उभयं चष्ट अन्तर्बृहस्पतिस्तर आपश्च गृधः ॥ ७ ॥

7. *Saṁ yaṁ stubho'vanayo na yanti samudraṁ na sravato rodhacakrāḥ. Sa vidvāṅ ubhayaṁ caṣṭe antar-bṛhaspatistara āpaśca gṛdhraḥ.*

Just as the satellites go round Brhaspati, the planet Jupiter, or as the flowing streams with whirlpools reach the sea, so that scholar whom all the praises of devoted admirers reach is Brhaspati, the divine teacher who knows both the inner reality of the spirit and the

outer reality of nature and who, keen to save his pupils, calmly watches both the waters of existence and the saving ark of knowledge.

एवा महस्तुविजातस्तुविष्मान्बृहस्पतिर्वृषभा धायि देवः ।
स नः स्तुता वीरवद्धातु गामद्विद्यामषं वृजनं जीरदानुम ॥ ८ ॥

8. *Evāmahas-tuvijātas-tuviṣmān bṛhaspatir-vṛṣabho dhāyi devaḥ. Sa naḥ stuto vīravad dhātu gomad vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Thus is Brhaspati, the great scholar, highly revered among the learned, commanding courage and strength of body and mind, generous and brilliant master of learning and pious sage honoured and acclaimed. May he, for us, be the teacher, maker of the brave and giver of the knowledge of science and Divinity so that we may be blest with food and energy, knowledge and power and the breath and joy of life.

Mandala 1/Sukta 191

Ap-Oshadhi-Surya Devata, Maitravaruni Agastya Rshi

कङ्कतो न कङ्कतो थो सतीनकंकतः ।
द्वावितिं प्लुषी इतिं न्य१दृष्टो अलिप्सत ॥ १ ॥

1. *Kaṅkato na kaṅkato 'tho satīnakaṅkataḥ. Dvāviti pluṣī iti nyadṛṣṭā alipsata.*

The poisonous as well as the slithering, and the essentially poisonous as well as the slightly poisonous, both bite and burn, and yet they both sprinkle and anoint as antidotes too, and both smear, bite and burn unseen, and they harbour the unseen.

अदृष्टान्हन्त्यायत्यथा हन्ति परायती ।
अथा अवघ्नती हन्त्यथा पिनष्टि पिंषती ॥ २ ॥

2. *Adṛṣṭān hantyāyatyatho hanti parāyatī.*
Atho avaghnatī hantyatho pinaṣṭi piṁṣatī.

One medicine immediately starts destroying the poison as it is taken. Another destroys the poison while its activity seems to be subsiding. Yet another destroys it when its effect is extremely strong. And yet another reduces and destroys it when it is completely assimilated.

शरासः कुशरासा दभासः सया उत ।
माञ्जा अदृष्टा वरिणाः सव साकं न्यलिप्सत ॥ ३ ॥

3. *Śarāsaḥ kuśarāso darbhāsaḥ sairyā uta.*
Mauñjā adṛṣṭā bairiṇāḥ sarve sākaṁ nyalipsata.

The parasitic seeds of poison lurk in the hollow of bamboos and in inferior reeds, in the darbha grass and in reeds and grasses round tanks, lakes and streams. Unseen they lurk in the munja roots and leaves and virina plants. Together they all stick to anything as parasites.

नि गावा गाष्ठ असदन्नि मृगासा अविक्षत ।
नि केतवा जनानां न्यदृष्टा अलिप्सत ॥ ४ ॥

4. *Ni gāvo goṣṭhe asadan ni mṛgāso avikṣata.*
Ni ketavo janānāṁ nyadṛṣṭā alipsata.

Where the cows sit in the stalls or the forest beasts sit or hide in their habitat or humans live in the homes, and even in the brain and sense organs, the seeds of poison lurk and cluster unseen.

एत उ त्य पत्यदृश्रन्पदाषं तस्कराइव ।
अदृष्टा विश्वदृष्टाः पतिबुद्धा अभूतन ॥ ५ ॥

5. *Eta u tye pratyadṛśran pradoṣaṁ taskarā iva.*
Adṛṣṭā viśvadṛṣṭāḥ pratibuddhā abhūtana.

All these come out astir like thieves at night, unseen as they are and yet seen by all and known to all. Therefore, all ye men and women, beware of them.

द्यावः पिता पृथिवी माता सामा भातादितिः स्वसा ।
अदृष्टा विश्वदृष्टास्तिष्ठतलयता सु कम ॥ ६ ॥

6. *Dyaurvaḥ pitā pṛthivī mātā somo bhrātāditiḥ svasā. Adṛṣṭā viśvadṛṣṭās-tiṣṭhatelayatā su kam.*

O seeds, parasites, insects and other carriers of poison such as bacteria and viruses, the heaven of light is your father, creator, the earth is your mother, feeder, soma is your brother and nature's fertility is your sister (since both nectar and poison are born of the creative power of nature). Unseen and yet universally seen and known are you all. Why move, better be still for the sake of good and comfort?

य अंस्या य अङ्ग्याः सूचीका य पकङ्कताः ।
अदृष्टाः किं चनह वः सर्व साकं नि जस्यत ॥ ७ ॥

7. *Ye aṁsyā ye aṅgyāḥ sūcīkā ye prakaṅkatāḥ.*
Adṛṣṭāḥ kiṁ caneha vaḥ sarve sākaṁ ni jasyata.

Those which creep or affect the shoulders, those which move or fly and affect all parts of the body, those which bite and burn, and those which are highly poisonous and painful, all those which are unseen or whatever, all together retire and exhaust yourselves of

the bite and the poison, be eliminated all.

उत्पुरस्तात्सूय॑ एति विश्वदृ॑ष्टा अदृष्टहा ।
अदृष्टान्त्सवा॑ञ्जम्भय॒न्त्सवा॑श्च यातुधा॒न्य॑: ॥ ८ ॥

8. *Utpurastātsūrya eti viśvadṛṣṭo adṛṣṭahā. Adṛṣṭā-ntsarvāñjambhayantsarvāśca yātudhānyaḥ.*

There upfront rises the sun from the east, universally seen and showing the world, and destroying all that is unseen poisonous, eliminating all the negativities and all that is evil and invisible to the naked eye.

उद॑पप्तद॒सा सूय॑: पु॒रु विश्वा॑नि॒ जूव॑न ।
आ॒दि॒त्यः पव॑तभ्या वि॒श्वदृ॑ष्टा अदृष्टहा ॥ ९ ॥

9. *Udapaptadasau sūryaḥ puru viśvāni jūrvan. Ādityaḥ parvatebhyo viśvadṛṣṭo adṛṣṭahā.*

The sun rises there, lord of light, from behind the mountains and the clouds, showing to the entire world and destroying all the poisons on a large scale, invisible evils which thrive in the dark.

सूय॑ वि॒षमा स॑जामि॒ दृति॑ सुरा॑वता गृह। सा चि॒ नु न म॑राति॒ ना व॒यं म॑रामा॒ र अ॑स्य॒ याज॑नं ह॒रि॒ष्ठा मधु॑ त्वा मधु॒ला च॑कार॥ १० ॥

10. *Sūrye viṣamā sajāmi dṛtiṁ surāvato gṛhe. So cinnu na marāti no vayaṁ marāmā''re asya yojanaṁ hariṣṭhā madhu tvā mahulā cakāra.*

Just as liquor is contained in the cask in the house of a liquor maker, so do I collect the earth's poison and evaporate it to join the sun so that neither the sun

would die nor would we, since the poison would join the far away sun which would drink it up. O poison, then the honey sweet chemistry of nature may turn you to nectar honey.

इ॒यत्ति॒का शं॑कु॒न्ति॒का स॒का ज॑घास त॒ वि॒षम। सा चि॒ नु न मं॑राति॒ ना व॒यं मं॑रामा॒ र अ॑स्य॒ याज॑नं हरि॒ष्ठा मधु॑ त्वा मधु॒ला च॑कार॥ ११ ॥

11. *Iyattikā śakuntikā sakā jaghāsa te viṣam. So cinnu na marāti no vayaṁ marāmā''re asya yojanaṁ hariṣṭhā madhu tvā madhulā cakāra.*

O man infested with poison, this little Shakuntika (kapinjali, partridge, blue jay) would consume your poison. That bird would not die, nor would we. The one that drinks up the poison unharmed would keep it far off. O poison, the life's chemistry of nectar would turn you too to honey.

त्रिः स॒प्त वि॑ष्पुलिङ्ग॒का वि॒षस्य॒ पुष्प॑म न। ताश्चि॒ नु न मं॑रन्ति॒ ना व॒यं मं॑रामा॒ र अ॑स्य॒ याज॑नं हरि॒ष्ठा मधु॑ त्वा मधु॒ला च॑कार॥ १२ ॥

12. *Triḥ sapta viṣpuliṅgakā viṣasya puṣpamakṣan. Taścinnu na maranti no vayaṁ marāmā''re asya yojanaṁ hariṣṭhā madhu tvā madhulā cakāra.*

Twenty one little birds eat up and consume the flowers of poison. But they do not die for sure, nor would we. The one who would consume poison undisturbed would keep it far off. The honey-science of nature would turn the poison to honey.

न॒वा॒नां न॑वती॒नां वि॒षस्य॒ रापु॑षीणाम। सर्वा॑सामग॒भं॒ नामा॒ र अ॑स्य॒ याज॑नं हरि॒ष्ठा मधु॑ त्वा मधु॒ला च॑कार॥ १३ ॥

13. *Navānāṁ navatīnāṁ viṣasya ropuṣīṇām. Sarvāsām-agrabhaṁ nāmār''e asya yojanaṁ hariṣṭhā madhu tvā madhulā cakāra.*

Let me have the names of all the ninetynine lacerations of poison and of all the ninetynine antidotes. The man who can counter poison and calmly render it ineffective would keep its effects far off without danger or fear. O poison, the science of honey nectar would turn you to honey and nectar.

त्रिः स॒प्त म॑यू॒यः॑ स॒प्त स्वसा॑रा अ॒गुवः॑ ।
ता॒स्ते॑ वि॒षं वि ज॑भ्रिर उद॒कं कु॒म्भिनी॑रिव ॥ १४ ॥

14. *Triḥ sapta mayūryaḥ sapta svasāro agruvaḥ. Tāste viṣaṁ vi jabhrira udakaṁ kumbhinīriva.*

May the twentyone peahens and seven sisterly streams and rivers flowing on and on collect and carry off the poison as female water carriers carry water in their jars.

इ॒य॒त्त॒कः कु॑षुम्भ॒कस्त॒कं भि॑न॒दम्यश्म॑ना ।
तता॑ वि॒षं प वा॑वृत॒ परा॑ची॒रनु॑ सं॒वतः॑ ॥ १५ ॥

15. *Iyattakaḥ kuṣumbhakastakaṁ bhinadmyaśma-nā. Tato viṣaṁ pra vāvṛte parācīranu saṁvataḥ.*

This little poisonous insect that comes to me, this little mongoose, that holds the poison, I strike with a gem stone. The poison flows, and I collect and isolate the poison from the area as an antidote.

कु॒षु॒म्भ॒कस्तद॑बवीद गि॒रः प॑वतमान॒कः ।
वृश्चि॑कस्यार॒सं वि॒षम॑र॒सं वृ॑श्चिक त वि॒षम ॥ १६ ॥

16. *Kuṣumbhakas-tad-abravīd gireḥ pravartam-ānakaḥ. Vṛścikasyārasaṁ viṣamarasaṁ vṛścika te viṣam.*

The little mongoose coming down from the mountains tells me that the taste of the scorpion's poison is dull. For this reason, on this expansive and practical basis I say, the poison of the scorpion is tasteless.

Note: The mantras in this Sukta point to the possibilities of isolating all poisons, bacteria and viruses that cause disease. They also suggest the preparation of antidotes from those very poisons, bacteria and viruses. They also point out to the fact that in natural evolution poison and nectar are coexistent carriers of death and life. They are contradictory effects of the same one cause, but they can be converted into two complementary substances through chemical process — since all contradictions in nature are apparent, but essentially they are all complementary.

The term 'Madhula' is suggestive of this chemical process in nature itself. Swami Dayanand interprets it as the science of converting poison into nectar for our purposes. Elsewhere as in Sayana or in Kaushika Sutra or by Satavalekara it is interpreted as a herb, which too is true. There is a herb on the hills, for example, the touch of which bites as scorpion, giving a burning poisonous sensation all over the body, for which reason it is called the scorpion herb. And immediately close to it is another herb the juice of which turns the burning sensation into a soothing sweet feeling.

In fact every poison, it seems, carries its own antidote which has to be isolated, analysed and

developed like all the vaccines in modern medicine and all the drugs in homeopathic medicine. The dose of the poison would depend upon the effect desired as in the case of all stimulants, intoxicants and painkillers.

The myth of churning of the ocean by the Devas and Asuras (gods and demons) is an all-time symbol of the contradictions alias complementarities of nature, whichever way you want to put it. It shows that both nectar and poison are born of the ocean of nature and the power that consumes and assimilates the poison for the sake of the continuance of life and existence is Shiva, lord of nature's justice and ferocity on the one hand, and lord of the saving grace of Divinity on the other. The word for this power of turning contradiction into complementarity, and turning the poison into honey-sweet nectar in this Sukta is 'Harishtha'. For references to Madhu Vidya or the honey science of nectar we may turn to Yajurveda and the Upanishads specially Chhandogya Upanishad 3, 1-5, and Brhadaranyaka Upanishad, 2, 5, 1-19.

इति पथमं मण्डलम ॥

MANDALA 2

Mandala 2/Sukta 1

Agni Devata, Angirasa Shaunahotra, Bhargava Shaunaka Grtsamada Rshi

त्वमग्न द्युभिस्त्वमाशुशु ाणिस्त्वमद्भ्यस्त्वमश्मनस्परि। त्वं वनभ्यस्त्वमाषधीभ्यस्त्वं नृणां नृपत जायस शुचिः ॥ १ ॥

1. *Tvamagne dyubhis-tvamāśuśukṣaṇis-tvam-adbhyas-tvamaśmana-spari. Tvaṁ vanebhyas-tvamoṣadhībhyas-tvaṁ nṛṇāṁ nṛpate jāyase śuciḥ.*

Agni, lord of light and knowledge, bright and blazing and ever enlightening, ruler and leader and sustainer of humanity, power of crystalline purity shining with splendour, you rise like vapours from the oceans and rain like showers from the skies. You ignite like sparks from stones and burn like fire from the forests. You thunder like lightning from clouds and overwhelm like lava from volcanoes. And you refresh like fragrance of flowers and rejuvenate like honey drinks of herbs as soma.

तवाग्न होत्रं तव पात्रमृत्वियं तव नष्टं त्वमग्निर्दृतायतः। तव पशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च ना दम ॥ २ ॥

2. *Tavāgne hotraṁ tava potramṛtviyaṁ tava neṣṭraṁ tvamagnidṛtāyataḥ. Tava praśāstraṁ tvamadhvarīyasi brahmā cāsi gṛhaspatiśca no dame.*

Agni, light of life and leader of humanity, yours is yajna and the spirit of charity, yours is piety and purity, yours is the conduct and the organisation of holy plans and projects in time and seasons, yours is the message and the mission, yours is the truth and fiery knowledge of life and advancement, yours is the teaching, law, governance and administration, yours is love and the gift of charity for the growth of all, you are the high-priest and presiding presence of nature and humanity, and you are the life within and brightness of the happy family. Lord of light and life, we pray be the light within of the individual and protector and preserver of peace and joy of the family in the home for all.

त्वमग्न इन्द्रो वृषभः सतामसि त्वं विष्णुरुरुगाया नमस्यः ।
त्वं ब्रह्मा रयिविद ब्रह्मणस्पते त्वं विधतः सचस पुरन्ध्या ॥ ३ ॥

3. *Tvamagna indro vṛṣabhaḥ satāmasi tvaṁ viṣṇururugāyo namasyaḥ. Tvaṁ brahmā rayivid brahmaṇaspate tvaṁ vidhartaḥ sacase purandhyā.*

Agni, self-refulgent lord of light and life, you are Indra, lord of power and glory. You are Vrshabha, mighty and generous among the good and great. You are Vishnu, omnipresent spirit, adorable, worthy of homage by all. You are Brahma, high-priest of the universe who knows the wealth and value of existence. O Brahmanaspati, lord protector, preserver and promoter of knowledge of the Spirit and Nature, you are the treasure-hold of all that exists in the universe, and you abide by all humans and others with your knowledge, power and glory.

त्वमग्ने राजा वरुणो धृतव्रतस्त्वं मित्रो भवसि दस्म ईड्यः ।
त्वमर्यमा सत्पतिर्यस्य संभुजं त्वमंशो विदथे देव भाजयुः ॥ ४ ॥

4. *Tvamagne rājā varuṇo dhṛtavratastvaṁ mitro bhavasi dasma īḍyaḥ. Tvamaryamā satpatiryasya saṁbhujaṁ tvamaṁśo vidathe deva bhājayuḥ.*

Agni, lord of life and light of existence, you are the glorious ruler. You are Varuna, greatest and best lord of nature and humanity, upholder of natural truth and law of life. You are Mitra, the master, dear as friend and the very breath of life, adorable and worthy of homage and worship. You are Aryama, lord giver of love and justice, preserver and promoter of truth and sustainer of the lovers of truth and justice. Lord of light blazing as the sun, generous and blissful, in the grand yajnic system of life and living, you are the giver of every one's rights and duties, actions and rewards, according to the law of Dharma and the Karmic dispensation.

त्वमग्ने त्वष्टा विधते सुवीर्यं तव ग्नावो मित्रमहः सजात्यम ।
त्वमाशुहेमा रिषे स्वश्व्यं त्वं नरां शर्धो असि पुरूवसुः ॥ ५ ॥

5. *Tvamagne tvaṣṭā vidhate suvīryaṁ tava gnāvo mitramahaḥ sajātyam. Tvamāśuhemā rariṣe svaśvyaṁ tvaṁ narāṁ śardho asi purūvasuḥ.*

Agni, heat and light of life, universal presence, you are Tvashta, breaker, maker and preserver of the forms of life. You bestow noble strength and courage upon the man of love and service. Lord of universal speech of love and truth, you are the greatest friend. Yours is real equality and brotherhood. You are the giver

of instant inspiration calling men of action to duty and you give the noble speed of motion and advancement to the pioneers. You are the strength and power of the people, and you are the haven and home of all.

त्वमग्न रुद्रा असुरा महा दिवस्त्वं शर्धा मारुतं पृ ा इशिष।
त्वं वातैररुणयासि शंगयस्त्वं पूषा विधतः पासि नु त्मना ॥ ६ ॥

6. *Tvamagne rudro asuro maho divastvaṁ śardho mārutaṁ pṛkṣa īśiṣe. Tvaṁ vātairaruṇairyāsi śaṅgayastavaṁ pūṣā vidhataḥ pāsi nu tmanā.*

Agni, vital heat and light and fire of life, you are Rudra, shatterer of evil and terror for the wicked. You are vital as breath and generous as the cloud. You are the mighty blaze of the sun in heaven and essential force of the winds. You blow with the fiery waves of energy and bring peace and joy to the living. You are Pusha, food and sustenance of life, and with your heart and soul you protect and promote those who dedicate themselves to your service.

त्वमग्न दविणोदा अरंकृत त्वं देवः सविता रत्नधा असि।
त्वं भगो नृपते वस्व इशिष त्वं पायुदमे यस्ते विधत ॥ ७ ॥

7. *Tvamagne draviṇodā araṁkṛte tvaṁ devaḥ savitā ratnadhā asi. Tvaṁ bhago nṛpate vastva īśiṣe tvaṁ pāyurdame yaste'vidhat.*

Agni, lord of light and creator of new life, you are the giver of wealth to the person who acts in faith and homage to you for the beauty and grace of life and culture. Self-refulgent lord of life, you are Savita, light and inspiration, the spirit of universal creation,

fertilisation, refreshment and rejuvenation. You hold the entire treasure jewels of the world of existence. Ruler and sustainer of all, you are Bhaga, power and glory of humanity. You rule and command and advance the wealth and beauty and splendour of the life-sustaining abodes of nature and humanity. You are the father, mother and sustainer of the person whoever observes the law of Dharma in the family and the home.

त्वामग्न॒ दम॒ आ वि॒श्पति॑ं विश॒स्त्वां राजा॑नं सुवि॒दत्र॑मृञ्जत।
त्वं विश्वा॑नि स्वनीक पत्यस॒ त्वं स॒हस्रा॑णि श॒ता दश॒ पति॑ं ॥ ८ ॥

8. *Tvāmagne dama ā viśpatiṁ visastvāṁ rājānaṁ suvidatramṛñjate. Tvaṁ viśvāni svanīka patyase tvaṁ sahasrāṇi śatā daśa prati.*

Agni, lord of life, light and power of the world, the people in their home, in individual, familial and social discipline, do honour to you, ruler, sustainer and protector of humanity and generous giver of the wealth of life for all. Gracious lord of power and fighting force for the protection and advancement of humanity, you rule and sustain all alike with love and favour to tens and hundreds and thousands of the units of life and society — wherever they be.

त्वामग्न पि॒तर॑मि॒ष्टि॒भि॒नर॒स्त्वां भा॒त्राय॒ शम्या॑ तनू॒रुच॑म। त्वं पु॒त्रा भ॑वसि॒ यस्त॑ वि॑धत्त्वं सखा॑ सु॒शव॑ः पास्या॒धृषः ॥ ९ ॥

9. *Tvāmagne pitaram-iṣṭibhir-narastvāṁ bhrātr-āya śamyā tanūrucam. Tvaṁ putro bhavasi yaste'-vidhat tvaṁ sakhā suśevaḥ pāsyādhṛṣaḥ.*

Agni, lord of light and glory, ruler of the world,

people come to you as father, sustainer and protector, and they do honour and homage to you with yajnic acts of creation and development. They come to you as brother with love and peace at heart for the sake of friendship and fraternity as they see in you the glow of health and grace of the body politic. You act as son of the mother earth and her people as saviour from want and suffering and protector against lawless bullies and destructive terrorists. O lord of law and power, friend of humanity, noble giver of peace and prosperity, whoever honours and obeys you and the law, you save, protect and advance in freedom, peace and prosperity against all fear and evil.

त्वमग्न ऋभुराक नमस्यꣳस्त्वं वाजस्य ꣳुमता राय इꣳशिष।
त्वं वि भास्यनुꣳ दꣳा दावन त्वं विशि ꣳुरसि यज्ञ-
मातनिꣳः ॥ १० ॥

10. *Tvamagna ṛbhurāke namasyastvaṁ vājasya kṣumato rāya īśiṣe. Tvaṁ vi bhāsyanu dakṣi dāvane tvaṁ viśikṣurasi yajñamātaniḥ.*

Agni, lord of light and ruler of the world, you are the master of knowledge and expertise close at hand, worthy of honour and homage. You are the ruler of knowledge, power and prosperity and all round wealth and glory of the world. You shine all that is good, and consequently, you burn all that is evil and destructive. You are the teacher and guide for the generous giver and the presiding power of expansive yajna in life and humanity.

त्वमग्न अदितिदव दाशुष त्वं हात्रा भारतीꣳ वधस गिरा।
त्वमिळा शतहिमासि दꣳस त्वं वृत्रहा वसुपत सरꣳ-
स्वती ॥ ११ ॥

11. *Tvamagne aditirdeva dāśuṣe tvaṁ hotrā bhāratī vardhase girā. Tvamiḷā śatahimāsi dakṣase tvaṁ vṛtrahā vasupate sarasvatī.*

Agni, light of life and inspiration for the world, you are the light of heaven for the generous giver of knowledge and wisdom. You are Bharati, speech of communication, a clarion call to action and invitation to knowledge, which grows with inspiration from the voice of Divinity. You are Ila, omniscient vision of Divinity which reflects in the hundred years of the scholar's awareness. O lord of the world's wealth of knowledge and vision and wisdom, you are the everflowing stream of knowledge, mother Sarasvati, who dispels all darkness and destroys ignorance.

त्वमग्न॒ सुभृ॑त उत्त॒मं वय॒स्तव॑ स्पा॒ह वण॒ आ सं॒दृशि॒ श्रिय॑: ।
त्वं वाज॑: प॒तर॑णा बृ॒ह ॑सि॒ त्वं र॒यिब॑हुला वि॒श्वत॑-
स्पृ॒थुः ॥ १२ ॥

12. *Tvamagne subhṛta uttamaṁ vayastava spārhe varṇa ā saṁdṛśi śriyaḥ. Tvaṁ vājaḥ prataraṇo bṛhannasi tvaṁ rayirbahulo viśvataspṛthuḥ.*

Agni, lord of glory and magnanimity, you are the highest wielder and upholder of great action. Highest are your lives and roles in performance. Lovely and wondrous are your graces in form and view. Mighty great are you, high your vision and knowledge, a saving ark across the seas of sin and suffering. High and plentiful are you in wealth and knowledge, all round great and greater, in measure immeasurable of all.

त्वामग्न आदित्यास आस्यं त्वां जिह्वां शुचयश्चकिर कव।
त्वां रातिषाचो अध्वरषु सश्चिर त्व दवा हविरदन्त्याहुतम ॥ १३ ॥

13. *Tvāmagna ādityāsa āsyaṁ tvāṁ jihvāṁ śucayaścakrire kave. Tvāṁ rātiṣāco adhvareṣu saścire tve devā haviradantyāhutam.*

Agni, lord of the fire of life, knowledge and vision, poet of nature, humanity and divinity, the Adityas, devotees of light and learning brilliant as the sun in the zodiacs, listen to you as the mouthpiece of omniscience. Pure and innocent souls in search of truth regard you as the very tongue of divine will and vision. Liberal powers of fragrant favours and generosity seek and follow you in yajnas of love and non-violence. And while you are there, bright and blazing, the brilliancies of nature and humanity receive and enjoy the gifts of oblations offered into the fire.

त्व अग्न विश्व अमृतासा अदुह आसा दवा हविरदन्त्याहुतम।
त्वया मतासः स्वदन्त आसुतिं त्वं गभा वीरुधां जज्ञिष शुचिः ॥ १४ ॥

14. *Tve agne viśve amṛtāso adruha āsā devā haviradantyāhutam. Tvayā martāsaḥ svadanta āsutiṁ tvaṁ garbho vīrudhāṁ jajñiṣe śuciḥ.*

Agni, immortal spirit and vital power of life, by virtue of your presence and action, all the immortal souls and brilliancies of nature, full of love, free from hate and enmity, with their receptive organs receive their share of food through the oblations offered into the fire. By you only, the mortals among humanity receive their drink of soma for immortality. You are the essence and

vitality of the herbs and trees, and in them and through them, you manifest and rise ever pure and brilliant.

त्वं तान्त्सं च॒ पति॑ चासि म॒ज्मना॒ ग्न॑ सुजात॒ प च॑ दव रिच्यस।
पृ॒ ग॥ यदत्र॑ मह्ि॒ना वि त॒ भुव॒दनु॒ द्यावा॑पृथि॒वी रा॑दसी॒
उ॒भ॥ १५॥

15. *Tvaṁ tāntsaṁ ca prati cāsi majmanā'gne sujāta pra ca deva ricyase. Pṛkṣo yadatra mahinā vi te bhuvadanu dyāvāpṛthivī rodasī ubhe.*

Agni, spirit of life in existence, light of the world, brilliant, generous and universally manifestive, by virtue of your power and grandeur, you are immanent and yet transcendent. You are with all forms of existence together and with each one of them separately, and yet you are distinct and superior and rise above them all. Whatever abundance of life and wealth is there, exists here and prospers by virtue of your power and grandeur. Even the heaven and earth and the intermediate regions of the skies are great and generous by virtue of your power and splendour.

य स्तो॒तृभ्या॒ गाअ॑गा॒मश्व॑पशस॒मग्न॑ रा॒तिमु॑पसृ॒जन्ति॑ सू॒रय॑ः।
अ॒स्माञ्च॒ तांश्च॒ प हि नषि॒ वस्य॒ आ बृ॒हद्व॑दम वि॒दथ॑ सु॒वीरा॑ः॥ १६॥

16. *Ye stotṛbhyo go agrām-aśvapeśasam-agne rātimupasṛjanti sūrayaḥ. Asmāñca tāṁśca pra hi neṣi vasya ā bṛhad vadema vidathe suvīrāḥ.*

Agni, lord of light and life, to the brave and brilliant people who are keen for knowledge and come with receptive organs of perception and dynamic, responsive and brilliant intelligence with gifts of cows

and leading horses to the masters of knowledge and singers of hymns, to these seekers, teachers and to us all, we pray, bring a peaceful and happy home for settlement so that we all, blest with the courage and knowledge of truth, sing in praise of your great gifts of light and generosity in our yajnic programmes.

Mandala 2/Sukta 2

Agni Devata, Gritsamada Rshi

यज्ञं॑ वधत जा॒तवे॑दसमग्निं॑ यजध्वं ह॒विषा॒ तना॑ गि॒रा ।
स॒मि॒धा॒नं सु॑प्रयसं॒ स्व॑र्णरं द्यु॒ तं हा॑तारं वृ॒जने॑षु धू॒षद॑म ॥ १ ॥

1. *Yajñena vardhata jātavedasamagnim̐ yajadhvam̐ haviṣā tanā girā. Samidhānam̐ suprayasam̐ svarṇaram̐ dyukṣam̐ hotāram̐ vṛjaneṣu dhūrṣadam.*

By yajna, research and development, expand the power and gifts of Agni, treasure of knowledge and power. Ignited and shining, rich and beautiful, harbinger of wealth and comfort, brilliant, generous giver of gifts, energy and power, it moves the wheels of action on the paths of progress. Develop it with holy inputs offered with elaborate voices of vast and far-reaching meaning.

अ॒भि त्वा॒ नक्तीरु॒षसा॑ ववाशि॒र ग्नं व॒त्सं न स्वस॑रेषु धे॒नव॑: ।
दि॒वइ॒वद॑र॒तिमानु॑षा यु॒गा पा॑ भासि पुरुवार सं॒यत॑: ॥ २ ॥

2. *Abhi tvā naktiruṣaso vavāśire'gne vatsam̐ na svasareṣu dhenavaḥ. Diva ivedaratirmānuṣā yugā kṣapo bhāsi puruvāra saṁyataḥ.*

Agni, lord of light and power, master of knowledge and fire, as cows in the stalls eagerly call for their calves, so do the days and nights call upon you

for action and success. Selected by many, disciplined and committed to programmes of work, you passionately shine day and night for ages of humanity, creating and giving wealth and power for progress.

तं दवा बुध्न रजसः सुदंससं दिवस्पृथिव्यारर्रतिं न्यरिरे।
रथमिव वद्यं शुकशांचिषमग्निं मित्रं न ातिषु पशंस्यम ॥ ३ ॥

3. *Taṃ devā budhne rajasaḥ sudaṁsasaṁ divaspṛthivyoraratiṁ nyerire. Rathamiva vedyaṁ śukraśociṣamagniṁ mitraṁ na kṣitiṣu praśaṁsyam.*

That fire power of Agni, admirable among humanity, worthy to be discovered and known as a friend, mighty rich in quantity and quality of power, bright and blazing with flames of light and waves of energy, brilliant and generous scholars find abundantly present in the depths of the earth and between earth and heaven in the midst of clouds and in the lower atmosphere, and they develop it and exploit it as a chariot of speed and success for progress.

तमु ामाणं रजसि स्व आ दमे चन्दमिव सुरुचं ह्वार आ दधुः। पृश्न्याः पतरं चितयन्तम ाभिः पाथा न पायुं जनसी उभ अनु ॥ ४ ॥

4. *Tamukṣamāṇaṁ rajasti sva ā dame candramiva surucaṁ hvāra ā dadhuḥ. Pṛśnyāḥ pataraṁ citayantamakṣabhiḥ pātho na pāyuṁ janasī ubhe anu.*

That energy of Agni, generous, creative and abundant, falling from space profusely in particles in waves of motion, concentrating in both heaven and earth through the skies, the scholars with their organs of perception, volition and intelligence collect like food

for the journey of progress and store it, dear and lovely as gold, in the power homes of their own making and use it in circular and wavy motion for the production of power and vitality in simulation of both creative earth and heaven.

स हाता॒ विश्वं॒ परि॑ भूत्वध्व॒रं तमु॑ ह॒व्यमनु॑ष ऋञ्जत गि॒रा।
हि॒रि॒शि॒पा वृ॑धसा॒नासु॒ जभु॑र॒द द्य न स्तृभि॑श्चितय॒दादसी॒
अनु॑॥ ५॥

5. *Sa hotā viśvaṁ pari bhūtvadhvaraṁ tamu havyairmanuṣa ṛñjate girā. Hiriśipro vṛdhasā-nāsu jarbhurad dyaurna stṛbhiścitayad rodasī anu.*

That Agni, self-refulgent lord of light and life, is the chief yajamana of universal yajna which He conducts, governs and transcends. Him too the whole humanity celebrates with songs of praise and they augment His yajna with holy offerings in the vedi. And He, voracious Agni, with a golden face and fiery mouth, receives, devours, burns and blazes, radiating and vibrating among the people advancing on their path of progress. May the Lord collect and radiate the light and vitality of life for us and spread it around by the shining stars, and let us too simulate and conduct the yajna in pursuance of heaven and earth.

So also let the performer of scientific yajna conduct the holy project of research and development of light, energy and vitality on a universal scale. Him the people recognise, appreciate and applaud in words of praise and gratitude with holy offerings of support. Let this yajaka with a golden face radiate the light of knowledge, and, as an illuminating power among the

people moving forward on the path of progress, let him shine as stars, collecting, developing and creating new light in pursuance of the generosity of heaven and earth at our level.

स नो रवत्समिधानः स्वस्तय आ सन्ददस्वान्नयिमस्मासु दीदिहि। आ नः कृणुष्व सुविताय रोदसी अग्ने हव्या मनुषो देव वीतये ॥ ६ ॥

6. *Sa no revat samidhānaḥ svastaye saṁdadasvān rayim-asmāsu dīdihi. Ā naḥ kṛṇuṣva suvitāya rodasī agne havyā manuṣo deva vītaye.*

Agni, such you are, shining bright, wealthy and abundant, generous and giving, create and bestow the light of knowledge and wealth of the world on us for our good. Just as heaven and earth create light and wealth and with it bless humanity, so you too create the wealth of existence for the grace and glory of life on earth and let the earth become a happy place fit for the divinities to come and dwell.

(The mantra, according to Swami Dayanand, is applicable to the brilliant saintly and generous scholars and scientists.)

दा नो अग्न बृहता दाः सहस्रिणा दुरा न वाजं श्रुत्या अपा वृधि। पाची द्यावापृथिवी ब्रह्मणा कृधि स्वर्ण शुकमुषसा वि दिद्युतुः ॥ ७ ॥

7. *Dā no agne bṛhato dāḥ sahasriṇo duro na vājaṁ śrutyā apā vṛdhi. Prācī dyāvāpṛthivī brahmaṇā kṛdhi svarṇa śukramuṣaso vi didyutuḥ.*

Agni, give us liberally. Give us the grace and the glory a thousandfold. Reveal the light and, likewise,

open the flood-gates of knowledge, wealth and power, and the velocity of light for the speed of progress. Let the heaven and earth be the eastern horizon of a new dawn and the dawns bring in brilliant days of holy light and creative vitality of life's purity.

स इ॑धा॒न उ॒षसा॒ राम्या॒ अनु॒ स्व१॑र्ण दी॑ददरु॒षर्ण॑ भा॒नुना॑।
हात्रा॑भिर॒ग्निमनु॑षः स्वध्व॒रा राजा॑ वि॒शामति॑थि॒श्चारु॑-
रा॒यव॑॥ ८॥

8. *Sa idhāna uṣaso rāmyā anu svarṇa dīdeda-ruṣeṇa bhānunā. Hotrābhiragnirmanuṣaḥ svadhvaro rājā viśāmatithiścārurāyave.*

May the same Agni, bright and burning, radiate and illuminate us day and night with holy light. And may he, ruler of humanity, lovely and charming, high-priest of life's yajna of love and non-violence, ever on the round like a beneficent visitor, with the rise of the morning sun, with holy offerings as well as gifts of food, energy and joy, add to the health, happiness and longevity of the people.

एवा नो॑ अग्न अ॒मृत॑षु पूव्य॒ धीष्वी॑पाय बृ॒हद्दि॑वषु मानु॒षा।
दुहा॑ना ध॒नुवृ॑जन॒षु का॒रव॒ त्मना॑ श॒तिनं पुरु॒रूप॑मि॒षणि॑॥ ९॥

9. *Evā no agne amṛteṣu pūrvya dhīṣpīpāya bṛhad diveṣu mānuṣā. Duhānā dhenurvṛjaneṣu kārave tmanā śatinaṁ pururūpamiṣaṇi.*

Thus, Agni, ancient light of eternal vision, knowledge and wisdom, we pray, increase and advance for us among our people, immortal lovers and seekers of universal knowledge, versatile intelligence for our human purposes, and, with your sincere mind and soul,

impart a hundred fold specialist knowledge and expertise of various forms in various fields to the expert inventor, designer and worker according to the need and requirement of the situation among our dynamic people, knowledge and expertise from which may flow the wealth of food and honeyed prosperity like abundant milk of generous cow.

वयमग्न अवता वा सुवीर्यं बह्मणा वा चितयमा जनाँ अति। अस्माकं द्युम्नमधि पञ्च कृष्टिषूच्चा स्वर्ण शुशुचीत दुष्टरम ॥ १० ॥

10. *Vayamagne arvatā vā suvīryaṁ brahmaṇā vā citayemā janāँ ati. Asmākaṁ dyumnamadhi pañca kṛṣṭiṣūccā svarṇa śuśucīta duṣṭaram.*

Agni, leading light of life and humanity, let us acquire noble strength and power with speed and transport. Let us enlighten our people with knowledge to a higher than usual degree. May our honour and splendour be high over and among all the five classes of people. Lord of light, purify, sanctify and brighten our holy joy so that our strength, honour and happiness becomes difficult to challenge and grows inviolable.

स नो बाधि सहस्य प्रशंस्या यस्मिन्त्सुजाता इषयन्त सूरयः। यमग्न यज्ञमुपयन्ति वाजिना नित्ये ताक दीदिवांसं स्व दमं ॥ ११ ॥

11. *Sa no bodhi sahasya praśaṁsyo yasmintsujātā iṣayanta sūrayaḥ. Yamagne yajñamupayanti vājino nitye toke dīdivāṁsaṁ sve dame.*

Agni, adorable lord of life and majesty, leading light of humanity, mighty commander of challenge and

victory, instruct and enlighten us in that struggle and endeavour for life, living in which the bright and brave aspire for success and arise nobly reborn and seasoned leaders. Temper us in that yajnic ordeal of fire, eternal and subtle, shining and burning in everyone's own heart and home, which the warlike heroes enter and attain the life eternal.

उभयासा जातवदः स्याम त स्तातारा अग्न सूरयश्च शर्मणि।
वस्वा रायः पुरुश्चन्दस्य भूयसः प्रजावतः स्वपत्यस्य शग्धि
नः॥ १२॥

12. *Ubhayāso jātavedaḥ syāma te stotāro agne sūrayaśca śarmaṇi. Vasvo rāyaḥ puruścandrasya bhūyasaḥ prajāvataḥ svapatyasya śagdhi naḥ.*

Agni, Jataveda who know and govern all that is born in the world of existence, bless us that we may be both your admirers and worshippers and also shine bright and brave in the household. Help us Lord, and give us the competence to have a liberal share of your gifts of happy home, health and wealth, all round peace and divine grace, plenty and prosperity, a happy family and bright children.

य स्तातृभ्या गाअंगामश्वंपशसमग्न रातिमुपसृजन्ति सूरयः।
अस्माञ्च तांश्च प हि नषि वस्य आ बृहद्वदम विदथं सुवीराः॥ १३॥

13. *Ye stoṭrbhyo go-agrām-aśvapeśasam-agne rāti-mupasṛjanti sūrayaḥ. Asmāñca tāṁśca pra hi neṣi vasya ā bṛhad vadema vidathe suvīrāḥ.*

Those learned, bright and brave people who create and offer gifts in homage specially of quality cows

and lands and handsome horses for the worshippers of Agni and developers of the science of fire, O lord of light and life, giver of peace and happy home, you advance all these and us in life, and bless us that we may, wise and brave, sing songs of praise to celebrate you in yajnic acts of life.

Mandala 2/Sukta 3

Agni Devata, Gritsamada Rshi

समिद्धो अग्निर्निहितः पृथिव्यां प्रत्यङ् विश्वानि भुवनान्यस्थात। होता पावकः प्रदिवः सुमेधा देवो देवान् यजत्वग्निरर्हन् ॥ १ ॥

1. *Samiddho agnirnihitaḥ pṛthivyāṁ pratyaṅ viśvāni bhuvānanyasthāt. Hotā pāvakaḥ pra-divaḥ sumedhā devo devān yajatvagnirarhan.*

Agni, light and fire of life and all existence, is established in action on and in the earth. It abides in and by all regions of the universe, each one of them, directly, immediately and positively. It is the sacred fire that carries on the yajna of the universe, giving, receiving and giving again in the cycle of cosmic dynamics. It is 'pavaka', refiner, purifier and sanctifier. It is bright and blazing, innately intelligent, guiding and directing the onward march of life.

May Agni, in its own right of its nature and Dharma, bright and ever giving as the Divinity, abide by all the divinities of nature and humanity, holy powers all, and, together with them, carry on the cycle of life in existence.

(Swami Dayananda interprets Agni symboli-

cally, in an open-ended applied manner in the human context: Agni is the scholar, teacher, researcher, ruler, producer, worker, in fact any power human or natural, creatively working for life and helping humanity and the environment for the progress of all living beings in the service of God.)

नरा॒शंस॒ः पति॒ धाम्मा॑न्य॒ञ्जन्ति॒स्त्रा दिव॒ः पति॑ म॒ह्ना स्व॒चिः ।
घृ॒त॒पुषा॒ मन॑सा ह॒व्यमु॒न्दन्मू॒धन्य॒ज्ञस्य॒ सम्मन॑क्तु दे॒वान ॥ २ ॥

2. *Narāsaṁsaḥ prati dhāmānyañjan tisro divaḥ prati mahnā svarciḥ.Ghṛtapruṣā manasā havyamundan mūrdhan yajñasya mananaktu devān .*

Agni, lord of life and light of the world, adored by many people, self-refulgent with the light of his own flames, revealing the regions of the universe with his own knowledge and power and lighting the threefold fires of the sun in heaven, lightning in the sky and fire on the earth, including the three fires of the home, i.e., garhapatya, ahavaniya and daksinagni, replete with ghrta and brilliant with his own inner light of mind, receiving the offerings into the vedi and augmenting and returning them manifold in showers of bliss, may, we pray, bless and beatify the brilliant and generous yajakas of divine order seated at the head of yajna.

इ॒ळि॒ता अ॑ग्न॒ मन॑सा ना॒ अह॑न्दे॒वान्य॑क्षि मानु॒षा॒त्पूवा॑ अ॒द्य ।
स आ व॑ह म॒रुता॑ शधा॒ अच्यु॑तमिन्दं नरा बर्हि॒षदं॑ यज॒ध्वम ॥ ३ ॥

3. *Īḷito agne manasā no arhan devān yakṣi mānuṣāt pūrvo adya. Sa ā vaha marutāṁ śardho acyutamindraṁ naro barhiṣadaṁ yajadhvam .*

Agni, praised, adored and celebrated lord of light and power of knowledge, first and foremost friend of humanity, worthy of honour and pleased to listen and bless, we pray join the brilliant divinities and reward them with science and sacred knowledge now as ever. Lord, such as you are, bring us the speed and force of the Maruts, mighty winds, and the imperishable power and glory of Indra, showers of electric energy from the clouds. Come ye all members of humanity, join and honour Agni seated on the grass upfront on the holy vedi of your yajna of life.

दव॑ बर्हि॒वध॑मानं सु॒वीरं॒ स्तीर्णं॑ रा॒य सु॒भर॑ं वद्यास्याम।
घृ॒तना॒क्तं व॑सवः सीदत॒दं विश्व॑ दवा आदित्या य॒ज्ञिया॑सः ॥ ४ ॥

4. *Deva barhirvardhamānaṁ suvīraṁ stīrṇaṁ rāye subharaṁ vedyasyām. Ghṛtenāktaṁ vasavaḥ sīdatedaṁ viśve devā ādityā yajñiyāsaḥ.*

Deva Agni, brilliant and generous lord of light and life, knowledge and bliss, come and grace this holy grass spread around the vedi manned by bright and brave young people and, with ghrta in the vedi, refine and reinforce the waters full of virility, holding power and prosperity and further expanding for the growth of life's wealth and joy. And let the Vasu order of researchers, Aditya order of eminent scholars, all nobilities of the world and holy yajakas, the vitality of the Vasu sources and supports of life and the light of the sun on yearly rounds, too, join the programme and vitalise the waters.

वि श्र॑यन्तामु॒विया हू॒यमा॑ना॒ द्वारा॑ द॒वीः सु॑पाय॒णा नमा॑भिः। व्यच॑स्वती॒वि प॑थन्तामजु॒या वर्ण॑ं पुना॒ना य॒शसं॑ सु॒वी-र॑म ॥ ५ ॥

5. *Vi śrayantāmurviyā hūyamānā dvāro devīḥ suprāyaṇā namobhiḥ. Vyacasvatīrvi prathantāmajuryā varṇaṁ punānā yaśasaṁ suvīram.*

Let the sacred doors of yajnic progress, wide, expansive and easy of access, open and welcome the performers. And let the performers, youthful and unaging, take recourse to these at the call of the wide wide earth and spread around with acts of humility and gratitude, purifying and sanctifying the integrity of their form and character, honour and grace, and the heroism of their young generation.

साध्वपांसि सनता न उक्षित उषासानक्ता वय्येव रण्विते।
तन्तुं ततं संवयन्ती समीची यज्ञस्य पेशः सुदुघे पयस्वती॥ ६॥

6. *Sādhvapāṁsi sanatā na ukṣite uṣāsānaktā vayyeva raṇvite. Tantuṁ tataṁ saṁvayantī samīcī yajñasya peśaḥ sudughe payasvatī.*

May the night and day going together in orbit, singing in unison, replete with the waters of peace and bliss, abundant in the milk of life and profusely giving, harmoniously shaping and advancing the beauteous form of nature's vast yajnic evolution, like two companion women weaving the warp and woof of cloth, bless us with noble competence for holy yajnic actions performed with humility and gratitude to Agni, lord of light, yajna and advancement.

(Like the night and day the husband and wife should act in unison and carry on the holy yajna of the family and the household as part of the vast yajna of life in existence.)

दव्या॒ हाता॑रा पथ॒मा वि॒दुष्टर ऋ॒जु य॑ ा॒तः समृ॒चा व॒पुष्ट॑रा ।
दे॒वान्यज॑न्तावृतु॒था सम॑ञ्जता॒ नाभा॑ पृथि॒व्या अधि॒ सानु॑षु त्रि॒षु ॥ ७ ॥

7. *Daivyā hotārā prathamā viduṣṭara ṛju yakṣataḥ samṛcā vapuṣṭarā. Devān yajantāvṛtuthā samañjato nābhā pṛthivyā adhi sānuṣu triṣu.*

The two divine yajakas, day and night, husband and wife, of prime nature and character, blest with innate intelligence, and handsome in form and stature, carry on the creative yajna sincerely and naturally with hymns of praise for the lord of existence. Carrying on the yajna in honour of the divinities of nature and nobilities of humanity according to the seasons on the vedi of the earth and over the three peaks of space, i.e., the earth's atmosphere, the middle region and the region of heavenly light, or doing their best in the first, second and third quarter of life for Dharma, artha and kama, they live and act together.

सर॑स्वती सा॒धय॑न्ती॒ धियं॒ न॒ इळा॑ दे॒वी भार॑ती वि॒श्वतू॑तिः । ति॒स्रो दे॒वीः स्व॒धया॑ ब॒र्हिरेदमच्छि॑द्रं पान्तु शर॒णं नि॒षद्य॑ ॥ ८ ॥

8. *Sarasvatī sādhayantī dhiyaṁ na iḷā devī bhāratī viśvaturtiḥ. Tisro devīḥ svadhayā barhiredamacchidraṁ pāntu śaraṇaṁ niṣadya .*

Ila, the transcendent Infinity of Divine Omniscience, Sarasvati, dynamic universal knowledge revealed, recorded and envisioned in meditation, and Bharati, living human speech which holds the treasure of secular knowledge ever on the move in life onward like a tempest: may these three goddesses inspire our

intelligence and, with their innate and essential power, come and grace our holy seat of yajna and bless it as our perfect haven and faultless home under protection of the divinities.

पि॒शङ्ग॑रूपः सु॒भरो॑ वयो॒धाः श्रु॒ष्टी वी॒रा ज॑ायत दे॒वका॑मः ।
प॒जां त्वष्टा॒ वि ष्य॑तु॒ नाभि॑म॒स्म अथा॑ दे॒वाना॒मप्ये॑तु॒ पाथः॑ ॥ ९ ॥

9. *Piśaṅgarūpaḥ subharo vayodhāḥ śruṣṭī vīro jāyate devakāmaḥ. Prajāṁ tvaṣṭā vi ṣyatu nābhimasme athā devānāmapyetu pāthaḥ.*

The person who loves God and serves the divinities of nature and nobilities of humanity soon and sure grows handsome in form and personal splendour, generous and abundant in nature and habit, strong in health, virility and longevity, and bright and brave in performance. May Tvashta, lord creator and maker of life-forms, give us progeny, our sustenance and security for life, and then bless us with food and maintenance for the learned and the divines on way to the holy destination of life.

वन॒स्पति॑रवसृ॒ज ऊ॒र्ध स्था॒दग्नि॑र्ह॒विः सू॑दयाति॒ प धी॒भिः । त्रिधा॒
समक्तं॑ नयतु प॒जान॑न्दे॒वभ्या॒ दव्यः॑ शमि॒तार्प॑ ह॒व्यम ॥ १० ॥

10. *Vanaspatiravasṛjannupa sthādagnirhaviḥ sūdayāti pra dhībhiḥ. Tridhā samaktaṁ nayatu prajānan devebhyo daivyaḥ śamitopa havyam.*

May Agni, ruler and life-giver, Vanaspati, giver of vitality to vegetation, stand by us. May Vanaspati, trees and all vegetation, giving fruits, flowers and life-breath, stand by us. Agni, sun and fire, prepares for us

the food for life and yajna. So also may Agni, the scholar specialist of the science of yajna, knowing his subject and aware of his duty, rising high in the light of holiness, divine of nature, creator and harbinger of peace, bring in for us yajnic materials mixed, refined and sanctified three ways by thought, word and deed for threefold purpose of the health of body, mind and soul for the divinities of nature and humanity.

घृतं मिमि ा घृतमस्य यानिघृत श्रिता घृतम्वस्य धाम। अनुष्वधमा वह मादयस्व स्वाहाकृतं वृषभ वक्षि ा हव्यम ॥ ११ ॥

11. *Ghṛtaṁ mimikṣe ghṛtamasya yonirghṛte śrito ghṛtamvasya dhāma. Anuṣvadhamā vaha mādayasva svāhākṛtaṁ vṛṣabha vakṣi havyam.*

I mix, prepare and offer ghrta into the fire. Ghrta, vitality, is the womb of fire energy. It (fire energy and vitality) exists in fertility, ghrta, which is its medium. And this ghrta, fertility, too abides in Ghrta, eternal creativity, Agni, Life Supreme, which is the ultimate abode of all existential energy, vitality, fertility, production and procreation. O Vrsabha, youthful and generous yajaka overflowing with the lustre and splendour of vitality, bring in the sanctified and dedicated materials committed to Svaha, the word of truth and sincerity of the oblation in yajna. Collect, prepare, commit, offer with faith and dedication, and rejoice in your act of creation.

Mandala 2/Sukta 4

Agni Devata, Somahuti Bhargava Rshi

हुव वः सुद्यात्मानं सुवृक्तिं विशाम्ग्निमतिथिं सुप्रयसम।
मित्रइव या दिधिषाय्या भूद्व आदव जनं जातवदाः ॥ १ ॥

1. *Huve vaḥ sudyotmānaṁ suvṛktiṁ viśāmagnimatithiṁ suprayasam. Mitra iva yo didhiṣāyyo bhūd deva ādeve jane jātavedāḥ.*

For you all, I invoke, adore and worship Agni, lord of light and giver of life and energy, blissfully shining, selflessly generous and abundant in food and wealth of the world, ever on the round among the people like a cherished guest of honour, who may, I pray, be the sustainer and protector of all like a friend, brilliant light giver for all the people who know and understand, omnipotent as he is in the world of existence, lord omniscient as he is of all that is born.

इमं विधन्तो अपां सधस्थे द्वितादधुर्भृगवो वि वाइया: ।
एष विश्वान्यभ्यस्तु भूमा दवानाम्ग्निररतिर्जीराश्वः ॥ २ ॥

2. *Imamaṁ vidhanto apāṁ sadhasthe dvitā dadhurbhṛgavo vikṣvāyoḥ. Eṣa viśvānyabhyastu bhūmā devānāmagniraratirjīrāsvaḥ.*

This fire energy, uniformly present in the midst of waters in the womb of space, the Bhrgus, specialists of heat energy, collect, bring down, reproduce, and place the part available among the people for their use in two forms, one that gives heat and light and the other that is motive energy. May this agni, fire energy, dynamic and strong, fastest in motion, be vastly and universally available to all as gift of the divinities of nature's power

and the brilliant scholars of the earth.

अग्निं दवासा मानुषीषु वि ु पियं धुः ाष्यन्ता न मित्रम।
स दीदयदुशतीरूम्या आ द ाय्या या दास्वत दम आ ॥ ३ ॥

3. *Agniṁ devāso mānuṣīṣu vikṣu priyaṁ dhuḥ kṣeṣyanto na mitram. Sa dīdayaduśatīrūrmyā ā dakṣāyyo yo dāsvate dama ā.*

Agni, heat and light energy, brilliant scientists living among human communities in the world produce and establish like a dear favourite friend in power homes. And that power, developed and exploited by experts, as a catalytic force burning in waves of light, brightens up the nights all round with love and joy for the man of generosity.

अस्य रण्वा स्वस्येव पुष्टिः संदृष्टिरस्य हियानस्य द ाः।
वि या भरिभ्रदाषधीषु जिह्वामत्या न रथ्या दाधवीति वारान ॥ ४ ॥

4. *Asya raṇvā svasyeva puṣṭiḥ saṁdṛṣṭirasya hiyānasya dakṣoḥ. Vi yo bharibhradoṣadhīṣu jihvāmatyo na rathyo dodhavīti vārān.*

Joyous and beautiful is the growth of this fire, satisfying as one's own. Delightful is the holy form of it as it rises to a bright and blazing stature. Brilliant and inspiring is it while it shines in herbs and trees, and awful is its form while it raises its flames of fire like the tongues of a voracious demon or shakes them like the mane and tail of a chariot horse.

आ यन्म अभ्वं वनदः पनन्ताशिग्भ्या नामिमीत वर्णम।
स चित्रर्ण चिकित रंसु भासा जुजुवाँ या मुहुरा युवा भूत ॥ ५ ॥

5. *Ā yanme abhvaṁ vanadaḥ panantośigbhyo nāmimīta varṇam. Sa citreṇa cikite raṁsu bhāsā jujurvāṁ yo muhurā yuvā bhūt.*

That immensity and golden glory of Agni which the scholars and admirers fail to measure, comprehend and express for me and the worshippers, He himself, joyous and blissful, reveals directly by his glorious light in meditation and through its majesty in blaze, the same which, though aging since eternity, grows young again and again every moment of time.

आ या वना॑ तातृषा॒णा न भाति॒ वाण॒ पथा॑ रथ्ये॑व स्वानीत ।
कृ॒ष्णाध्वा॒ तप॑ू र॒ण्वश्चि॑कत॒ द्यारि॑व॒ स्मय॑माना॒ नभो॑भिः ॥ ६ ॥

6. *Ā yo vanā tātṛṣāṇo na bhāti vārṇa pathā rathyeva svānīt. Kṛṣṇādhvā tapū raṇvaściketa dyauriva smayamāno nabhobhiḥ.*

Agni, bright as sun rays, flaming with light and love, shines, radiates and roars like a flood rushing on its way, or like a war horse on the highway. Bright and burning, it goes on dispelling darkness and leaving a trail of light on its path, blazing like the light of heaven and thundering like lightning. It can be known and realised with homage of service in humility and inputs of fine foods in yajna.

स या व्यस्था॑दभि द ।दुर्वीं॑ प॒शुनति॑ स्व॒युरगो॑पाः । अ॒ग्निः
शो॒चिष्मा॑ँ अत॒सान्यु॒ष्णन्कृ॒ष्णव्य॑थिरस्वदय॒ ।॑ भूम॑ ॥ ७ ॥

7. *Sa yo vyasthādabhi dakṣadurvīṁ paśurnaiti svayuragopāḥ. Agniḥ śociṣmāṅ atasānyuṣṇan kṛṣṇavyathirasvadayanna bhūma .*

That is Agni which stands by us all round, heats

and lights the earth, and freely at will goes forward like the light of the eye or like a cow without the shepherd — Agni, shining, blazing and cleansing, heating and moving the particles of matter and energy, attracting, propelling and dispelling, breaking up, universal presence all knowing, as if tasting everything that exists.

नू त॒ पूव॒स्यावसा॒ अधी॑ता तृ॒तीय॑ वि॒दथ॒ मन्म॑ शंसि। अ॒स्म अ॑ग्न स॒यद्वी॑रं बृ॒हन्त॑ꣳ ु॒मन्त॒ वाजं स्वप॒त्यं र॒यिं दाः॥ ८॥

8. *Nū te pūrvasyāvaso adhītau tṛtīye vidathe manma śaṁsi. Asme agne saṁyadvīraṁ bṛhantaṁ kṣumantaṁ vājaṁ svapatyaṁ rayiṁ dāḥ .*

Agni, lord omniscient, teacher par excellence, in studies and in our third and highest order of yajnic ways of living you teach us the eternal science of all round protection and progress. Bless us, O lord, with bright and brave dedicated youth, immensely growing prosperity of food, knowledge and speed of advancement, noble progeny, and wealth, power and honour.

त्वया॒ यथा॑ गृत्सम॒दासा॑ अग्न॒ गुहा॑ व॒न्वन्त॒ उप॑राँ अ॒भि ष्युः। सु॒वीरा॑सा अभिमाति॒षाह॒ः स्मत्सू॒रिभ्या॑ गृण॒त तद्व॒या॑ धाः॥ ९॥

9. *Tvayā yathā gṛtsamadāso agne guhā vanvanta uparāň abhi ṣyuḥ. Suvīrāso abhimātiṣāhaḥ smat sūribhyo gṛṇate tad vayo dhāḥ .*

Agni, lord of light and life, for the wise and the brave and for the teacher and the celebrant, bring that health and age by which the people, happy and enlightened, shining within with discriminative

intelligence, blest with noble youth and fighting force, challenging hate and enmity, may, by your grace, rise high and ever higher.

Mandala 2/Sukta 5

Agni Devata, Somahuti Bhargava Rshi

हातांजनिष्ट चतनः पिता पितृभ्य ऊतये।
पय ाज्जन्यं वसु शकम वाजिना यमम॥ १॥

1. *Hotajaniṣṭa cetanaḥ pitā pitṛbhya ūtaye.*
Prayakṣañjeyaṁ vasu śakema vājino yamam.

The yajaka, man of self, man of intelligence and self-awareness performing yajna, giving and cooperating with creative people, grows and is reborn as father, supporter, sustainer and protector for the elder generation and sustaining powers for the protection and advancement of life and society in general as part of the social and historical cycle, creating wealth, power and services worthy to be attained. Let us too, intelligent and progressive, be able to create an environment which may take us forward as a disciplined and organised society.

आ यस्मिन्त्सप्त रश्मयस्तता यज्ञस्य नतरि।
मनुष्वद्दव्यमष्टमं पाता विश्वं तदिन्वति॥ २॥

2. *Ā yasmintsapta raśmayastatā yajñasya netari.*
Manuṣvad daivyam-aṣṭamaṁ potā viśvaṁ tadinvati.

In the cosmic conduct of the universal yajna, the sun is the performer, and there are seven rays in the spectrum of light acting like seven priests. There is one

more, eighth, just like the human agent in the socio-natural yajnic life of the world, and that is the divine performer, Agni, universal holy power, purifier, sanctifier and sustainer who pervades and sustains the entire world of existence.

दधन्व वा यदीमनु वाचद ब्रह्माणि वरु तत।
परि विश्वानि काव्या नमिश्चक्रमिवाभवत॥ ३॥

3. *Dadhanve vā yadīmanu vocad brahmāṇi veru tat.*
Pari viśvāni kāvyā nemiścakramivābhavat .

He holds and controls the waters of life, and He reveals the universal knowledge of existence, the Veda. And He knows that world of existence and comprehends the cosmic system and its working. Thus He holds and controls its working just as the centre-hold of the wheel and the rim hold the structure and control the movement of the wheel.

साकं हि शुचिना शुचिः पशास्ता कतुनाजनि।
विद्वाँ अस्य वता ध्रुवा वयाइवानु राहत॥ ४॥

4. *Śākaṁ hi śucinā śuciḥ praśāstā kratunājani.*
Vidvāň asya vratā dhruvā vayā ivānu rohate.

Surely he who, by the grace of the Divine Spirit of universal purity, grows pure, and, by the divine control and universal action of the Spirit of the universe, rises to a state of self-control and right action, he is reborn as the real man of knowledge, and, abiding by the immutable law and discipline of Divinity and nature, grows high and great in life like the branches of a tree (drawing and receiving the spirit and breath of life from the root at the centre of existence).

ता अस्य वर्णमायुवो नष्टुः सचन्त धेनवः।
कुवित्तिसृभ्य आ वरं स्वसारो या इदं ययुः ॥ ५ ॥

5. *Tā asya varṇamāyuvo neṣṭuḥ sacanta dhenavaḥ.*
Kuvit tisṛbhya ā varaṁ svasāro yā idaṁ yayuḥ.

And those girls and women who abide by the nature, law and self-willed action of the Omniscient Controller of existence, and, like sister streams flowing from the same source, receive abundant and cherished showers of life and light energy from the three worlds of earth, heaven and the middle regions of the skies, rise to the beauty, grace and generosity of the divine fire and waters and bless the world around like mother cows by virtue of their knowledge, performance and devotion.

यदीं मातुरुप स्वसा घृतं भरन्त्यस्थित।
तासामध्वर्युरागतावा यवा वृष्टीव मादत ॥ ६ ॥

6. *Yadī māturupa svasā ghṛtaṁ bharantyasthita.*
Tāsāmadhvaryurāgatau yavo vṛṣṭīva modate.

If the mother and the sister bearing ghrta and water come and sit close around the vedi in yajna, then on their arrival the high-priest and the yajakas rejoice like herbs and grass and barley on the arrival of rain showers.

स्वः स्वाय धायस कृणुतामृत्विगृत्विजम।
स्तामं यज्ञं चादरं वनमा रिमा वयम ॥ ७ ॥

7. *Svaḥ svāya dhāyase kṛṇutāmṛtvigṛtvijam.*
Stomaṁ yajñaṁ cādaraṁ vanemā rarimā vayam.

Let the priests and yajakas do their priest-like

tasks for the sake of heavenly light and the self in the service of Agni, lord sustainer and controller of life and the universe. Let them offer songs of praise and yajnic action to the Lord. May we too, we pray, as participants of yajna, rejoice in the holiness and divinity of life and, with dedicated performance, attain the abundant wealth and waters of life and the spirit divine.

यथा॑ वि॒द्वाँ अर॒ं कर॒द्विश्व॑भ्या यज॒तभ्य॑ः ।
अ॒यम॑ग्ने॒ त्व अपि॒ यं य॒ज्ञं च॑कृ॒मा व॒यम ॥ ८ ॥

8. *Yathā vidvāň araṁ karad viśvebhyo yajatebhyaḥ.*
Ayamagne tve api yaṁ yajñaṁ cakṛmā vayam.

O lord giver of light and life, Agni, what this man of knowledge and wisdom does holily and gracefully for all the saints and sagely performers of yajna, the same he does for you too in dedication. And so also whatever yajnic acts of life we perform, we dedicate to you.

Mandala 2/Sukta 6

Agni Devata, Somahuti Bhargava Rshi

इ॒मां म॑ अग्न स॒मिध॑मि॒मामु॑प॒सदं॑ वनः ।
इ॒मा उ॒ षु श्रु॑धी॒ गिर॑ः ॥ १ ॥

1. *Imāṁ me agne samidham-imāmupasadaṁ vaneḥ.*
Imā u ṣu śrudhī giraḥ.

Agni, lord giver of light and knowledge, pray accept this holy fuel of mine offered with folded hands, accept this homage and allow the supplicants entry to the yajna of enlightenment, and listen graciously to these prayers of mine.

अया त अग्न विधेमाजा नपादश्वमिष्ट ।
एना सूक्तन सुजात ॥ २ ॥

2. *Ayā te agne vidhemorjo napādaśvamiṣṭe.*
Enā sūktena sujāta.

Agni, child as well as creator and preserver of energy and power, lover of speed and acceleration, brilliantly risen to eminence, with this offer and homage and by this song and celebration of light and fire, let us serve you and advance the yajnic development of knowledge and energy.

तं त्वा गीभिगिर्वणसं दविण्स्युं दविणादः ।
सपयम सपयवः ॥ ३ ॥

3. *Taṁ tvā gīrbhirgirvaṇasaṁ draviṇasyuṁ draviṇodaḥ. Saparyema saparyavaḥ.*

Agni, lord of wealth and power of existence, lover and creator of energy, power and wealth, giver of wealth and honour, with songs of love and praise, we, your lovers and devotees, are at your service with our homage and holy offerings — seekers and supplicants as we are.

स बोधि सूरिमघवा वसुपत वसुदावन ।
युयोध्यस्मद द्वषांसि ॥ ४ ॥

4. *Sa bodhi sūrirmaghavā vasupate vasudāvan.*
Yuyodhyasmad dveṣāṁsi.

Agni, lord of light, give us knowledge and enlightenment. Lord bright and brave of knowledge, power and honour, lord of wealth and grandeur, giver of wealth, power, honour and glory of the world, ward

off all hate and jealousy of existence and cleanse us from within.

स नो वृष्टिं दिवस्परि स नो वाजमनर्वाणम।
स नः सहस्रिणीरिषः ॥ ५ ॥

5. *Sa no vṛṣṭiṁ divaspari sa no vājamanarvāṇam.*
Sa naḥ sahasriṇīriṣaḥ.

Agni gives us the rain showers from the regions of the sun and sky. Agni gives us the power and automotive speed of movement without the horse. Agni gives us a thousand forms of food and energy.

इळानायाव्यव यविष्ठ दूत ना गिरा।
यजिष्ठ हातरा गहि ॥ ६ ॥

6. *Īḷānāyāvasyave yaviṣṭha dūta no girā.*
Yajiṣṭha hotarā gahi.

Agni, lord of light and power, youngest and unaging, harbinger of safety and destroyer of evil, power adorable and generous giver, for the supplicant and the worshipper in need seeking protection and progress, come and listen to our prayers.

अन्तह्यग्न इयसे विद्वान जन्माभया कव।
दूता जन्येव मित्र्यः ॥ ७ ॥

7. *Antarhyagna īyase vidvān janmobhayā kave.*
Dūto janyeva mitryaḥ.

Agni, omnipresent lord of light, you are ever present in the heart within. Lord of knowledge, poetic visionary of the universe, you know the birth and death of things past, present and future. Harbinger and giver

of knowledge of life in existence, you are the friend of all living beings for the sake of entire humanity.

स विद्वाँ आ च पिपया यक्षि चिकित्व आनुषक।
आ चास्मिन्त्सत्सि बर्हिषि ॥ ८ ॥

8. *Sa vidvāň ā ca piprayo yakṣi cikitva ānuṣak.*
Ā cāsmintsatsi barhiṣi.

Agni, lord of knowledge, loving and kind, you give whatever we need since you know and command the wealth of the world. And, omnipresent in the quarters of the universe, you come, manifest and bless our home, sit on our vedi of yajna, this same one where we pray.

Mandala 2/Sukta 7

Agni Devata, Somahuti Bhargava Rshi

श्रेष्ठं यविष्ठ भारता ग्ने द्युमन्तमा भर।
वसो पुरुस्पृहं रयिम ॥ १ ॥

1. *Śreṣṭhaṁ yaviṣṭha bhāratā'gne dyumantamā bhara. Vaso puruspṛhaṁ rayim .*

Agni, most youthful spirit and ruling power of the world, Bharata, lord commander of abundance and prosperity, home of life's joy and comfort and giver of whatever wealth whoever loves to have, come bearing that best and highest and most shining wealth which entire humanity loves and aspires to create and possess. Come and bless all.

मा ना अरातिरीशत दवस्य मर्त्यस्य च।
पषि तस्या उत द्विषः ॥ २ ॥

2. *Mā no arātirīśata devasya martyasya ca.*
Parṣi tasyā uta dviṣaḥ.

Agni, generous and brilliant lord ruler of the world of life, let no one who is selfish, ungenerous, uncreative and graceless rule over us, whether we are learned and bright or just simple ordinary folk living as children of nature. Liberate us from him, purge us of the hateful and the envious within and without, and purge him too of hate and enmity.

विश्वा उत त्वया वयं धारा उदन्याइव।
अति गाहमहि द्विषः ॥ ३ ॥

3. *Viśvā uta tvayā vayaṁ dhārā udanyā iva.*
Ati gāhemahi dviṣaḥ.

Agni, lord of light and knowledge, brilliant ruling power of the world, let us all, with you and by your divine grace, plunge and penetrate into all forces of hate and enmity, explore and fight and cross over the evils as navigators cross over the turbulent waves of the sea.

शुचिः पावक वन्द्यो ग्ने बृहद्वि रोचस।
त्वं घृतभिराहुतः ॥ ४ ॥

4. *Śuciḥ pāvaka vandyo'gne bṛhad vi rocase.*
Tvaṁ ghṛtebhirāhutaḥ.

Agni, pure and brilliant, burning, cleansing and creating, you are the power adorable, refulgent, shining bright, vast and mighty. And among us you are invoked, kindled, raised and fed and raised into flames of light and fire with profuse libations of ghrta in joint yajna.

त्वं नो॑ असि भार॒ता ग्न॑ वृ॒शाभि॑रु॒क्षभिः॑ ।
अ॒ष्टाप॑दीभि॒राहु॑तः ॥ ५ ॥

5. *Tvaṁ no asi bhāratā'gne vaśabhirukṣabhiḥ. Aṣṭāpadībhirāhutaḥ .*

Agni, brilliant ruling lord of light and life, you are the holder and wielder of wealth and power for us by virtue of generous cows and virile bulls and with the generosity of our noble women and the industry of our brave and creative men. And you are invoked and adored with eightfold voices of holy chants in yajna.

द्रव॑न्नः स॒पिरा॑सुतिः प्र॒त्नो हो॒ता व॑रे॒ण्यः ।
सह॑सस्पु॒त्रो अद्भु॑तः ॥ ६ ॥

6. *Dravannaḥ sarpirāsutiḥ pratno hotā vareṇyaḥ. Sahasasputro adbhutaḥ.*

Marvellous is Agni, child of courage and power, ancient and eternal. Fuel wood is its food and ghrta its drink. Creator, giver and receiver, it calls up everything to life and shines with light and heat, adorable, a darling of our choice.

Mandala 2/Sukta 8

Agni Devata, Grtsamada Rshi

वा॒ज॒यन्नि॑व॒ नू रथा॒न्योगाँ॑ अ॒ग्नेरुप॑ स्तुहि ।
य॒शस्त॑मस्य मी॒ ळ्हुषः॑ ॥ १ ॥

1. *Vājayanniva nū rathān yogāň agnerupa stuhi. Yaśastamasya mīḷhusaḥ.*

Scientist of eminence, would you like to drive your chariots fast and far? Then tap, appraise and exploit

agni, fire, in various uses and experiments. It is immensely powerful, replete with wealth and liquid energy and a blessing for humanity. So is water.

यः सुनीथा ददाशुषे जुया जरयन्नरिम।
चारुपतीक आहुतः॥ २॥

2. *Yaḥ sunītho dadāśu-ṣe'juryo jarayannarim.*
Cārupratīka āhutaḥ .

Agni, brilliant and leading power of the world, is generous for the liberal investor. Inexhaustible itself, it destroys the negative forces inimical to life. Beautiful and blissful in nature and character, it is invoked and lighted for power and comfort in life.

य उ श्रिया दमेष्वा दोषोषसि प्रशस्यते।
यस्य व्रतं न मीयते॥ ३॥

3. *Ya u śriyā dameṣvā doṣoṣasi praśasyate.*
Yasya vrataṁ na mīyate .

Agni, power of heat and life of the world, is honoured and valued in the homes day and night, and its potential and function is never measured out.

आ यः स्वेण भानुना चित्रा विभात्यर्चिषा।
अञ्जाना अजरैरभि॥ ४॥

4. *Ā yaḥ svarṇa bhānunā citro vibhātyarciṣā.*
Añjāno ajarairabhi.

Agni which gloriously shines and blazes for us with the light of the sun is wonderful and awe-inspiring with its beauty and splendour, manifesting itself through unaging forms, revealing them to our sight and experience.

अत्रिमनु॑ स्व॒राज्य॑म॒ग्निमु॒क्थानि॑ वावृधुः ।
विश्वा॒ अधि॒ श्रिया॑ दध ॥ ५ ॥

5. *Atrimanu svarājyamagnimukthāni vāvṛdhuḥ.*
Viśvā adhi śriyo dadhe.

Holy words of praise and appreciation advance and celebrate Agni, light and power of the world, self-refulgent, free and self-governing, which devours the offerings of yajna and yields the beauty and fragrance of life beyond all three kinds of physical, mental and spiritual ailments and discomfort. For that reason I bear and abide by it above all other wealth and beauty of the world.

अ॒ग्निरि॑न्द्र॒स्य॒ साम॑स्य द॒वाना॑मू॒तिभि॑र्व॒यम ।
अरि॑ष्यन्तः सचमह्यभि ष्या॑म पृतन्य॒तः ॥ ६ ॥

6. *Agnerindrasya somasya devānāmūtibhirvayam.*
Ariṣyantaḥ sacemahyabhi ṣyāma pṛtanyataḥ.

Agni, light and life of existence, prime power and energy of the world, may we ever abide and benefit by you by virtue of the light and protection of Indra, the sun, Soma, the moon, and the divinities of nature such as earth, and the brilliant geniuses of humanity who give us the knowledge of Agni, fire, energy and electric power. And may we, unhurt and inviolable, rise in life, building our defences and fighting the battles of our growth and progress.

Mandala 2/Sukta 9

Agni Devata, Grtsamada Rshi

नि हाता॑ हातृषद॑न॒ विदा॑नस्त्वि॒षा दी॑दि॒वाँ अ॑सदत्सु॒द ॑ः।
अद॑ब्धवतपमति॒वसि॑ष्ठः सहस्त्रं॒भ॒रः शुचि॑जिह्व॒ अ॒ग्निः ॥ १ ॥

1. *Ni hotā hotṛṣadane vidānastveṣo dīdivāṅ asadat sudakṣaḥ. Adabdha-vratapramatir-vasiṣṭhaḥ Sahasraṁbharaḥ śucijihvo' agniḥ.*

Agni, lord of light, life and knowledge, ever sits and abides as the chief of life's evolution, invoking the divine powers, receiving, consuming and creating, and giving the wherewithal for life's evolution. Let him sit in the home of the host of yajna, in and around the vedi, in the chariot, in the car, in the house of science and industry, wherever the yajna is carried on in nature and human society. He is fully knowledgeable and ever present, shining, radiating and illuminating the people around with knowledge, best creator of haven and home for peace and comfort, bearing a thousand forms of wealth and power, crystalline pure and bright of the rays of light and tongues of fire for the Word of knowledge and passion for action. Such is Agni, radiant and flaming, burning and blazing, devouring, creating, ever blessing.

त्वं दू॒तस्त्वमु॑ नः पर॒स्पास्त्वं वस्य॒ वृ॑षभ पण॒ता।
अग्न॑ ता॒कस्य॑ न॒स्तन॑ त॒नूना॒मप॑युच्छ॒न्दीद्य॑द्बोधि गो॒पाः ॥ २ ॥

2. *Tvaṁ dūtastvamu naḥ paraspāstvaṁ vasya vṛṣabha praṇetā. Agne tokasya nastane tanūnā-maprayucchan dīdyad bodhi gopāḥ.*

Agni, lord creator and giver of light and life,

high-priest of the yajna of knowledge and creative action for advancement, you are the messenger of inspiration and enlightenment, you are the saviour protector and pilot to guide us across the seas, you are our haven and home, leader and guide most generous and brave in the forward march, relentless in the continuation of the race, community, family and progeny and the expansion and advancement of our body and body-politic. Lord omniscient, you know. Giver of knowledge, enlighten us. Protector, preserver and advancer of our animal wealth and health of body, mind and senses, saviour and preserver of mother earth and her environment and animal world, help us to protect, preserve and advance ourselves and save the earth and her environment.

विधमं त परम जन्मं ाग्न विधम स्तामरवंर सधस्थं।
यस्माद्यानंरुदारिंथा यज तं प त्व हवींषिं जुहुर समिंद्ध ॥ ३ ॥

3. *Vidhema te parame janmannagne vidhema stomairavare sadhasthe. Yasmād yonerudārithā yaje taṁ pra tve havīṁṣi juhure samiddhe.*

Agni, lord of light, giver of life and leader of our yajnic progress and advancement, let us roam around in meditation in that highest heaven of freedom where you reveal your presence in living experience. Let us send up our holy chants of Vedic hymns to celebrate you in the regions of the skies this side of the heavens of light. Let us adore you with havan and homage here on earth where the learned and the wise offer oblations of ghrta into the vedi wherefrom you rise and manifest in fire and fragrance to bless the world around.

अग्न॒ यज॑स्व ह॒विषा॒ यजी॑याञ्छ्रु॒ष्टी द॒ष्णम॒भि गृ॑णीहि॒ राधः॑ ।
त्वं ह्यसि॑ रयि॒पती॑ रयी॒णां त्वं शु॒कस्य॒ वच॑सा म॒नाता॑ ॥ ४ ॥

4. *Agne yajasva haviṣā yajīyāñchruṣṭī deṣṇamabhi gṛṇīhi rādhaḥ. Tvaṁ hyasi rayipatī rayīṇāṁ tvaṁ śukrasya vacaso manotā.*

Agni, high-priest of cosmic yajna, perform the yajna of creation and evolution with the holiest materials in existence, go on with the performance, instantly as ever, receiving, offering, consuming and creating the wealth worthy and valuable as holy gift, and loudly proclaim the wealth you have created and the success you have achieved. Surely you alone are the lord of riches, creator as well as dispenser of the jewels of the earth. And you are the inspirer and proclaimer of the eternal Word of power, purity and truth.

उ॒भयं त॒ न ी॑यत वस॒व्यं दि॒वदि॑व॒ जाय॑मानस्य दस्म ।
कृ॒धि ु॒मन्तं जरि॒तार॑मग्न कृ॒धि पति॑ं॑स्वप॒त्यस्य॑ रा॒यः ॥ ५ ॥

5. *Ubhayaṁ te na kṣīyate vasavyaṁ divedive jāyamānasya dasma. Kṛdhi kṣumantaṁ jaritāra-magne kṛdhi patiṁ svapatyasya rāyaḥ.*

Both your creation and dispensation of wealth never end, never diminish. Day by day your creation grows and your gifting prospers, lord of charity and destroyer of suffering as you are. Agni, lord of universal yajna, promote the worshipper of Divinity dedicated to holy work, promote the man of wealth and charity, promote the father of noble children and the defender of holy tradition, and raise the potential of the master creator of yajnic wealth.

सनानीकन सुविदत्रा अस्म यष्टा दवाँ आर्यजिष्ठः स्वस्ति।
अदब्धा गापा उत नः परस्पा अग्ने द्युमदुत रवद्दिदीहि ॥ ६ ॥

6. *Sainānīkena suvidatro asme yaṣṭā devāň āyajiṣṭhaḥ svasti. Adabdho gopā uta naḥ paraspā Agne dyumaduta revad didīhi.*

Agni, lord of light, creator and commander of wealth, shine with this glory of yours, generous benefactor of ours, high-priest of cosmic yajna with the bounties of nature to the maximum for the good of humanity. Shine on, high-priest of yajna, fearless and inviolable, protector of the cow, mother earth and her children, our saviour and ultimate protector.

Mandala 2/Sukta 10

Agni Devata, Grtsamada Rshi

जाहूत्रा अग्निः पथमः पितवळस्पद मनुषा यत्समिद्धः। श्रियं
वसाना अमृता विचेता ममृजन्यः श्रवस्यः स वाजी ॥ १ ॥

1. *Johūtro agniḥ prathamaḥ piteveḷaspade manuṣā yat samiddhaḥ. Śriyaṁ vasāno amṛto vicetā marmṛjenyaḥ śravasyaḥ sa vājī.*

Agni, heat and light of existence, first and primary power of yajnic applications, kindled and raised on earth in the vedi, both spiritual and material, is a source of comfort and protection as a paternal power. Wearing the spectral beauty of colour, indestructible, pure and purifying, it is a splendid power that can be used as fuel food for the production of energy, motion and speed like a horse.

श्रूया अग्निश्चित्रभानुहवं म विश्वाभिगीर्भिर मृता विचेताः ।
श्यावा रथं वहता राहिता वातारुषाह चक्र विभृत्रः ॥ २ ॥

2. *Śrūyā agniścitrabhānurhavaṁ me viśvabhir-gīrbhiramṛto vicetāḥ. Śyāvā rathaṁ vahato rohitā votāruṣāḥa cakre vibhṛtraḥ.*

Listen ye all to my call, proclamation and invitation to power made in universal words of science: Agni is a wonderful power that shines with the sun, indestructible, and a source of manifold knowledge, riding a chariot drawn by wave-like horses of rain-bow colours—dark brown, bay, reddish, dark red and violet, the horses bearing the two wheels forward in circuit.

उत्तानायामजनयन्त्सुषूतं भुवद्दग्निः पुरुपशासु गर्भः ।
शिरिणायां चिदक्तुना महोभिरपरीवृता वसति पचेताः ॥ ३ ॥

3. *Uttānāyāmajanayantsuṣūtaṁ bhudagniḥ puru-peśāsu garbhaḥ. Śiriṇāyāṁ cidaktunā mahobhi-raparīvṛto vasati pracetāḥ.*

Conceived and nestled like an embryo in the many coloured herbs over the wide wide earth in the womb of night but, with its splendour not suppressed even by darkness of the night, it remains awake until it comes back to light again in the morning waking up all living beings.

जिघर्म्यग्निं हविषा घृतेन प्रतीक्षियन्तं भुवनानि विश्वा ।
पृथुं तिरश्चा वयसा बृहन्तं व्यचिष्ठमन्नै रभसं दृशानम ॥ ४ ॥

4. *Jigharmyagniṁ haviṣā ghṛtena pratikṣiyantaṁ bhuvanāni viśvā. Pṛthuṁ tiraścā vayasā bṛhan-taṁ vyaciṣṭhamannai rabhasaṁ dṛśānam.*

I light and sprinkle the fire with ghrta and fragrant oblations, fire, pervading all regions of the universe, vast, radiating in waves, expanding with life energy and splendour, extending and comprehending, mighty and impetuous with energy in velocity, beautiful and gracious with light and illumination.

आ विश्वतः प्रत्यञ्चं जिघम्यरक्षसा मनसा तज्जुषत।
मर्यश्रीः स्पृहयद्वर्णो अग्निर्नाभिमृशे तन्वा जर्भुराणः ॥ ५ ॥

5. *Ā viśvataḥ pratyañcaṁ jigharmyarakṣasā manasā tajjuṣeta. Maryaśrīḥ spṛhayadvarṇo agnirnābhimṛśe tanvā jarbhurāṇaḥ .*

I light the fire and sprinkle it with ghrta all round as it pervades everything everywhere. I do so carefully, with specific knowledge and with a loving mind without hate or jealousy toward anyone. You too serve it, be with it, the same way. Agni is the wealth, beauty and grace of mortal humanity, lovely and splendid of form as it loves to be. Flaming, flickering and awfully vibrating, it brooks no touch by anyone.

ज्ञया भागं सहसाना वरुण त्वादूतासो मनुवद्वदम।
अनूनमग्निं जुह्वा वचस्या मधुपृचं धनसा जोहवीमि ॥ ६ ॥

6. *Jñeyā bhāgaṁ sahasāno vareṇa tvādūtāso manuvad vadema. Anūnamagniṁ juhvā vacasyā madhupṛcaṁ dhanasā johavīmi .*

Know and abide by your share of the beauty, power and prosperity of life by the grace of Agni. Be patient, challenging and victorious at the peak of your conduct and performance. Let us all, your messengers, eloquent and rich in wealth and fire-power, speak and

celebrate Agni as human power, preserver, protector and promoter of life. I invoke, enkindle, praise, serve and worship Agni, perfect power without a fault, replete with showers of honey-sweets.

Mandala 2/Sukta 11

Indra Devata, Grtsamada Rshi

श्रुधी हवमिन्द्र मा रिषण्यः स्याम ते दावने वसूनाम। इमा हि त्वामूजा वर्धयन्ति वसूयवः सिन्धवो न क्षरन्तः ॥ १ ॥

1. *Śrudhī havamindra mā riṣaṇyaḥ syāma te dāvane vasūnām. Imā hi tvāmūrjo vardhayanti vasūyavaḥ sindhavo na kṣarantaḥ.*

Indra, ruler and commander of wealth, power and honour, listen to our prayer: May we, unhurt, well cared and confident seekers of wealth and honour in the world, ever be sure of the gift of your generosity and gracious favours. All these powers and energies of the world streaming forth your favours like the seas sing of your power and celebrate your grace.

सृजा महीरिन्द्र या अपिन्वः परिष्ठिता अहिना शूर पूर्वीः।
अमर्त्यं चिद्दासं मन्यमानमवाभिनदुक्थैरवृधानः ॥ २ ॥

3. *Sṛjo mahīrindra yā apinvaḥ pariṣṭhitā ahinā śura pūrvīḥ. Amartyaṁ cid dāsaṁ manyamā-nam-avābhinad-ukthair-vāvṛdhānaḥ .*

Indra, lord of wealth and power, bright and brave hero of light, knowledge and freedom, release the ancient lands held up by the demon destroyer of freedom. Release the prime voices of truth suppressed under the dark clouds of ignorance. Release the lands

and voices like the showers of rain released by the sun by breaking the cloud. Lord of truth, light and power, rising by songs of homage and applause, break down the demonic fiend who believes that he is not subject to death.

उक्थेष्वि ा शूर॒ यषु॑ चा॒कन्त्स्तामं॑ष्विन्द रु॒दिय॑षु च।
तुभ्यद॒ता यासु॑ मन्दसा॒नः प वा॒यवं॑ सिस्रत॒ न शु॒भाः॥ ३॥

3. *Uktheṣvinnu śūra yeṣu cākan tstomeṣvindra rudriyeṣu ca. Tubhyedetā yāsu mandasānaḥ pra vāyave sisrate na śubhrāḥ .*

Indra, bright and brave, heroic lord of light, action and generosity, all the citations of praise and appreciation of achievement and victory in which you delight, all these holy songs of gratitude to Divinity, Rudra, for the gifts of pranic vitality, power and majesty in which you rejoice, and all these brilliant acts of glory which shine and vibrate among people like waves of light energy : all these flow from us in thanks and gratitude to you who, in human words, are like the wind, tempestuous, ferocious, kind and creative, all in one, divine.

शु॒भं नु त॒ शुष्मं॑ व॒धय॑न्तः शु॒भं वजं॑ बा॒ह्वादधा॑नाः। शु॒भस्त्व-
मिं॑न्द वावृधा॒ना अ॒स्म दासी॒विशः॑ सू॒य॑ण सह्याः॥ ४॥

4. *Śubhraṁ nu te śuṣmaṁ vardhayantaḥ śubhraṁ vajraṁ bāhvordadhānāḥ. Śubhrastvamindra vāvṛdhāno asme dāsīrviśaḥ sūryeṇa sahyāḥ.*

Indra, ruling lord of humanity, exalting your brilliant power and prosperity, holding radiant thunderbolts in their hands, our people, workers,

producers, administrators, warriors and teachers deserve your bounty. Lord of spotless and incorruptible virtue ever rising in power and majesty, raise their courage, valour and lustre by the light and splendour of the sun.

गुहा॑ हि॒तं गुह्यं॑ गू॒ हम॒प्स्वपी॑वृतं मा॒यिनं॒ क्षि॒यन्त॑म।
उ॒ता अ॒पा द्यां त॑स्त॒भ्वांस॒मह॒ ाहिं शूर वी॒य॑ण॥ ५॥

5. *Guhā hitaṁ guhyaṁ gūlhamapsvapīvṛtaṁ māyinaṁ kṣiyantam. Uto apo dyāṁ tastabhvāṁ-samahannahīṁ śūra vīryeṇa .*

Indra, brilliant and fearless ruling power of the world, just as the sun breaks up the demoniac cloud which holds up the vapours of water and overcasts the light of heaven, so with your valour and blazing splendour break up and destroy the covert, mysterious, artful and manipulative social enemies living in the midst of the people but hidden deep in the recesses of society under the surface of national waters, paralysing the flow of national dynamics of development and progress.

स्तवा॒ नु त इन्द पू॒र्व्या म॒हान्यु॒त स्त॑वाम॒ नू॒त॑ना कृ॒तानि॑।
स्तवा॒ वजं॑ बा॒ह्वा॑रु॒शन्तं॒ स्तवा॒ हरी॒ सूय॑स्य क॒तू॥ ६॥

6. *Stavā nu ta indra pūrvyā mahanyuta stavāma nūtanā kṛtāni. Stavā vajraṁ bāhvoruśantaṁ stavā harī sūryasya ketū.*

Indra, lord of power, majesty and glory, we praise your grand achievements of old. We celebrate your new acts of splendour and victory. We admire the thunderbolt of defence blazing in your hands. And we sing the glories of your majesty like rays of the sun doing homage to the sun's power of sustenance of the

solar system.

हरी॒ नु त॑ इन्द वा॒जय॑न्ता घृत॒श्चुतं॑ स्वा॒रम॑स्वार्ष्टाम।
वि सम॒ना भूमि॑रपथि॒ष्टा रंस्त॒ पव॑तश्चित्सरि॒ष्यन॥ ७॥

7. *Harī nu ta indra vājayantā ghṛtaścutaṁ svāramasvārṣṭām. Vi samanā bhūmiraprathiṣṭā'raṁsta parvataścit sariṣyan .*

Indra, lord of light and power, ruler of the world, the circuitous rays of your glory like two horses of the solar chariot radiating, moving, energising, vitalising, fertilising, giving and receiving, proclaim your grace and majesty replete with the waters of life. Let the earth expand and grow and prosper. Let the battles of life be fought and won in unison. Arise and rejoice flowing like streams from the mountain, showering like clouds of rain, from the heavens.

नि पव॑तः सा॒द्यप॑युच्छ॒न्त्सं मा॒तृभि॑र्वावशा॒ना अ॑कान।
दू॒र पा॒र वाणीं॑ व॒धय॑न्त॒ इन्द॑षितां ध॒मनिं॑ पप॒थ्य॑ा॥ ८॥

8. *Ni parvataḥ sādyaprayucchan tsaṁ mātṛbhirvāvaśāno akrān. Dūre pāre vāṇīṁ vardhayanta indreṣitāṁ dhamaniṁ paprathan ni.*

Let Indra, ruler of the world, sit and reign settled as a mountain, showering as a cloud, shining with heaven and earth, revered and loved by mothers of the land, his voice resounding as thunder, his rule measured and assessed by intelligent experts who, raising the holy voice higher and farther beyond the seas may universalise the divine voice of omniscience revealed by Indra, lord omnipotent ruler of the universe.

इन्द्रा महां सिन्धुमाशयानं मायाविनं वृत्रमस्फुरा ः । अरजतां रादसी भियान कनिक्रदता वृष्णा अस्य वजात ॥ ९ ॥

9. *Indro mahāṁ sindhumāśayānaṁ māyāvinaṁ vṛtramasphuranniḥ. Arejetāṁ rodasī bhiyāne kanikradato vṛṣṇo asya vajrāt.*

Indra is great, mighty heroic, creates, thickens and chases the wondrous cloud overcasting the wide and bottomless skies, so that when the cloud, falling in heavy showers, roars and thunders, the heaven and earth, stricken with fear by thunder and lightning, shake and rave under terror. (So should be the ruler and the law.)

अरारवीद वृष्णा अस्य वजा मानुषं यन्मानुषा निजूवात । नि मायिना दानवस्य माया अपादयत्पपिवान्त्सुतस्य ॥ १० ॥

10. *Araravīd vṛṣṇo asya vajro 'mānuṣaṁ yanmānuṣo nijūrvāt. Ni māyino dānavasya māyā apādayat papivāntsutasya .*

Awfully roars and resounds the thunderbolt of this mighty Indra, beyond human imagination. It is the tempestuous shower of solar energy which humanity should exploit. So does the ruler with the blaze of his power and justice crush the mischief and malevolent force of the underworld and enjoy the peace and pleasure of a noble social order, creating it for himself and the people.

पिबापिबदिन्द्र शूर सामं मन्दन्तु त्वा मन्दिनः सुतासः । पृणन्तस्त कु ी वधयन्त्वित्था सुतः पार इन्दमाव ॥ ११ ॥

11. *Pibāpibedindra śūra somaṁ Mandantu tvā mandinaḥ sutāsaḥ. Pṛṇantaste kukṣī vardhayantvitthā sutaḥ paura indramāva .*

Indra, mighty brave and resplendent lord of power and knowledge, ruler, scholar, physician, destroyer of evil and ill-health, drink and drink on the soma of peace, health and life's joy. May the exhilarating essences distilled from life and nature transport you to ecstasy. May the invigorating spirits of life and nature like the drink of soma increase your creative power and the fertility of the land. O distinguished citizen and ruler of the land, thus regaled with peace, power and pleasure, preserve and promote the prosperity and honour of the earth and her children.

त्व इ॒न्दाप्यं॑भूम॒ विपा॒ धियं॑ वनम ऋ॒त॒या सप॑न्तः ।
अ॒व॒स्यवा॑ धीमहि॒ पशं॑स्तिं स॒द्यस्त॑ रा॒या दा॒वन॑ं स्याम ॥ १२ ॥

12. *Tve indrāpyabhūma viprā dhiyaṁ vanema ṛtayā sapantaḥ. Avasyavo dhīmahi praśastiṁ sadyaste rāyo dāvane syāma.*

Indra, lord of light and power, mighty and gracious ruler of the world, may we too abide by you, cultivate our intellect and intelligence, dedicating our mind to truth and the laws of truth, nature and humanity, and thereby become noble scholars and learned professionals. Thus searching for self-protection and working for social progress, may we earn appreciation and praise for ourselves and our work, and may we speedily contribute to the honour, prosperity and glory of a generous ruler like you.

स्याम॒ त त॑ इन्द्र॒ य त॑ ऊ॒ती अ॑व॒स्यव॒ ऊर्जं॑ व॒धय॑न्तः ।
शु॒ष्मिन्त॑मं॒ यं चा॒कन॑ाम दवा॒ स्म र॒यिं रा॑सि वी॒र-
व॑न्तम ॥ १३ ॥

13. *Syāma te ta indra ye ta ūtī avasyava ūrjaṁ vardhayantaḥ. Śuṣmintamaṁ yaṁ cākanāma devā'sme rayiṁ rāsi vīravantam.*

Indra, generous and self-refulgent lord of light, power and honour, may we be yours, dedicated to you only, working for self-development and social progress under your kind protection and contributing to the energy and prosperity of the nation. Generous and gracious lord, you bless us with the wealth and honour which we love and cherish and which is distinguished by richest prosperity, fieriest energy and mightiest heroes of the world on the field.

रासि॒ क्ष्यं॑ रासि॑ मि॒त्रम॒स्म रासि॒ शध॑ इन्द्र॒ मारु॑तं नः।
स॒जोष॑सा॒ य च॑ मन्दसा॒नाः प वा॒यव॑ः पा॒न्त्यग्र॑णी-
तिम॥ १४॥

14. *Rāsi kṣayaṁ rāsi mitramasme rāsi śardha indra mārutaṁ naḥ. Sajoṣaso ye ca mandasānāḥ pra vayavaḥ pāntyagraṇītim.*

Indra, gracious ruler of the world, giver of power and prosperity, you give us a home, friends, and strength and force as that of the winds. And you give us also those who, united and acting in harmony, joyous and inspired, full of vigour and enthusiasm, follow the ways and values of policy, conduct and action far in advance of their time.

व्यन्त्वि॒ नु यषु॑ मन्दसा॒नस्तृ॒पत्सामं पाहि द॒ह्यदि॑न्द।
अ॒स्मान्त्सु पृ॒त्स्वा त॑रु॒त्रा व॑धया॒ द्यां बृ॒हद्भि॑र॒र्कः॥ १५॥

15. *Vyantvinnu yeṣu mandasānastṛpat somaṁ pāhi drahyadindra. Asmāntsu pṛtsvā tarutrā'vardhayo dyāṁ bṛhadbhir-arkaiḥ.*

Indra, lord of knowledge and power, ruler of the world, ruler of the self, the things and values in which wise and learned visionaries rejoice and find the very breath of life are those in which you too, settled, satisfied and rejoicing, find your haven and home for the joy of life for yourself and others. Therein protect and promote the beauty and joy of the soma-value of life. Promote us, we pray, help us advance in the battles of life, protector and saviour as you are, and extend the possibilities of life and life's heavenly joy on earth as the sun illuminates the glories of heaven and augments them with its mighty rays and atomic fuel.

बृहन्त इ् य ते तरुत्राक्थभिर्वा सुम्नमाविवासान।
स्तृणानासो बर्हिः पस्त्यावत्त्वाता इदिन्द्र वाजमग्मन ॥ १६ ॥

16. *Bṛhanta innu ye te tarutrokthebhirvā sumnamā-vivāsān. Stṛṇānāso barhiḥ pastyāvat tvotā idindra vājamagman.*

Indra, gracious lord of power and ruler of the world, saviour from suffering and helping us all to cross the seas of existence, those who celebrate your glories with holy chants of the Veda, rising high, enjoy your favour and grace and, under your protection, achieve food, energy, speed and prosperity and, traversing the skies like their own home, rise to space heights.

उगष्वि शूर मन्दसानस्त्रिकदुकषु पाहि सोममिन्द।
पदाधुवच्छमश्रुषु पीणाना याहि हरिभ्यां सुतस्य पीतिम ॥ १७ ॥

17. *Ugreṣvinnu śūra mandasānas-trikadrukeṣu pāhi somamindra. Pradodhuvacchmaśruṣu prīṇāno yāhi haribhyāṁ sutasya pītim.*

Indra, lord of light and life of life, destroyer of pain and suffering, harbinger of the soma-joy of living, bright, blazing and rejoicing among the brilliant geniuses of the world, collect, create and fill soma in the three-fold vessels of our body, mind and soul. Move by the circuitous rays of the sun for a drink of the spirituous ecstasy of life and, happy at heart, vibrate in every cell through every pore of the body.

धिष्वा शवः शूर यन वृत्रमवाभिनद्दानुमाणवाभम ।
अपावृणाज्यातिरार्याय नि सव्यतः सादि दस्युरिन्द ॥ १८ ॥

18. *Dhiṣvā śavaḥ śūra yena vṛtramavābhinad dānumaurṇavābham. Apāvṛṇor-jyotir-āryāya ni savya-taḥ sādi dasyurindra.*

Indra, lord of knowledge and power, hold on that strength by which you break the dark cloud pregnant with waters covered as under the web of a spider. Reveal and release the light and power of the sun for the noble seekers of wisdom and virtuous life so that the wicked exploiter and demon of darkness is kept and crushed by the left wing of your law.

सनम य त ऊतिभिस्तरन्ता विश्वाः स्पृध आयाण दस्यून ।
अस्मभ्यं तत्त्वाष्टं विश्वरूपमरन्धयः साख्यस्य त्रिताय ॥ १९ ॥

19. *Sanema ye ta ūtibhis-taranto viśvāḥ spṛdha āryeṇa dasyūn. Asmabhyaṁ tat tvāṣṭraṁ viśvarūpam-arandhayaḥ sākhyasya tritāya.*

Indra, lord of light, power and love, let us abide by those who, by your modes of protection and advancement, surpass and subdue all the dark and exploitative forces of hate, jealousy, enmity and wicked

opposition with their strength of justice and virtue, and who form and structure for us that universal character and constitution of one world order of love and friendship which is inspired by Divinity for humanity free from physical, mental and spiritual want and suffering.

अस्य सुवानस्य मन्दिनस्त्रितस्य न्यबुदं वावृधाना अस्तः ।
अवर्तयत्सूर्या न चक्रं भिनद्वलमिन्द्रो अङ्गिरस्वान ॥ २० ॥

20. *Asya suvānasya mandinas tritasya nyrbudaṁ vāvṛdhāno astaḥ. Avartayat sūryo na cakraṁ bhinad valam-indro aṅgirasvān.*

Let Indra, lord ruler of the world, settled and inspired, vibrating with energy, wind and power, developing and growing to splendour with the billion-fold nation of this mighty, joyous and free humanity, move like the sun his wheel of governance and dispel the dark and demoniac forces of evil and wickedness.

नूनं सा ते प्रति वरं जरित्र दुहीयदिन्द्र दक्षिणा मघानी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥ २१ ॥

21. *Nūnaṁ sā te prati varaṁ jaritre duhīyadindra dakṣiṇā maghonī. Śikṣā stotṛbhyo māti dhag-bhago no bṛhad vadema vidathe suvīrāḥ .*

Indra, glorious lord ruler of light and life, mighty powerful, may that generous power and liberality of yours ever flow with the highest good for the admirer and worshipper of Divinity. Give knowledge and enlightenment to the singers and celebrants. Pray do not strain them, hurt them not, nor burn them to naught.

Bless us with unbounded wealth and honour. Bless us with brave and noble heroes. Inspire us to sing and celebrate the divine glory in our battles of life.

Mandala 2/Sukta 12

Indra Devata, Grtsamada Rshi

या जा॒त एव॑ प॑थ॒मा मन॑स्वान्दे॒वा दे॒वान्क॒तु॑ना प॒र्यभू॑षत।
यस्य॒ शुष्मा॒दार्द॑सी॒ अभ्य॑सतां नृ॒म्णस्य॑ म॒ह्ना स ज॑ना॒स॒ इन्द्र॑ः॥ १॥

1. *Yo jāta eva prathamo manasvān devo devān kratunā paryabhūṣat. Yasya śuṣmād rodasī abhyasetāṁ nṛmṇasya mahnā sa janāsa indraḥ.*

Ye men and women of the world, Indra is the generous self-refulgent lord omnipotent and omniscient who, first manifested, creates and adorns the generous earth and brilliant stars. It is by the grandeur of his mighty wealth and power of action that the heaven and earth and the middle regions of the skies move around in orbit.

यः पृ॑थि॒वीं व्यथ॑मानाम॒दृं॑ह॒द्यः पव॑ता॒न्पक्कु॑पिताँ॒ अर॑म्णात।
या अ॒न्तरि॑ क्षं॑ विम॒म वरी॑या॒ या द्यामस्त॑भ्ना॒त्स ज॑ना॒स॒ इन्द्र॑ः॥ २॥

2. *Yaḥ pṛthivīṁ vyathamānāmadṛṁhad yaḥ parvatān prakupitāṅ aramṇāt. Yo antarikṣaṁ vimame varīyo yo dyāmastabhnāt sa janāsa indraḥ.*

O people of the world, it is Indra, lord omnipotent, who establishes the moving earth in balance in orbit and silences the angry volcanoes and roaring clouds, who encompasses the vast skies and holds up

the high heavens of light.(Such is Indra, universal energy.)

या ह॒त्वाहि॒मरि॑णात्स॒प्त सिन्धू॒न्या गा उ॒दाज॑दप॒धा व॒लस्य॑ ।
या अश्म॑नार॒न्तर॒ग्निं ज॒जान॑ सं॒वृक्स॒मत्सु॒ स ज॑नास॒ इन्द्रः॑ ॥ ३ ॥

3. *Yo hatvāhimariṇāt sapta sindhūn yo gā udājadapadhā valasya. Yo aśmanorantaragniṁ jajāna saṁvṛk samatsu sa janāsa indraḥ .*

People of the world, it is Indra who breaks the cloud into showers and makes the seven rivers and seven seas flow, who makes the moving stars and planets such as earth and satellites such as moon dance around in order, who wields and controls the entire energy of the universe, who creates the fire at the centre of the stone and the cloud and controls the making and breaking of the elements in the cosmic dynamics.

यन॒मा विश्वा॒ च्यव॑ना कृ॒तानि॒ या दास॑ं॒ वर्ण॒मधर॑ं॒ गुहा॑कः ।
श्व॒घ्नीव॒ या जिगी॒वाँ ल॒ क्षमाद॑दा॒दयः॑ पु॒ष्टानि॒ स ज॑नास॒ इन्द्रः॑ ॥ ४ ॥

4. *Yanemā viśvā cyavanā kṛtāni yo dāsaṁ varṇamadharaṁ guhākaḥ. Śvaghnīva yo jigīvāṅ lakṣamādadaryaḥ puṣṭāni sa janāsa indraḥ .*

Who makes all these moving objects of the moving world of existence, who conceives and fixes the emergent form deep in the cavern of the mind, who takes on the target like an unfailing hunter, all those in course of time which are created and nurtured by him: Such is Indra, O people of the world.

यं स्मा पृच्छन्ति कुह सेति घोरमुतमाहुनषा अस्तीत्येनम। सा अयः पुष्टीविज इवा मिनाति श्रदस्मै धत्त स जनास इन्द्रः ॥ ५ ॥

5. *Yaṁ smā pṛcchanti kuha seti ghoramutemāhurnaiṣo astītyenam. So aryaḥ puṣṭīrvija ivā mināti śradasmai dhatta sa janāsa indraḥ.*

Of whom they often ask: Where is he? He is terrible, say they. He is everywhere, say some. He is nowhere, say others. He is the master and lord of all, creates, evolves and devolves, elevates with a heave and, "like a victor" he shoots down the thriving ones: Such, O people, is Indra. Know him well in truth, and have faith.

या रधस्य चादिता यः कृशस्य या ब्रह्मणा नाधमानस्य कीरः। युक्तग्रावणा या विता सुशिपः सुतसोमस्य स जनास इन्द्रः ॥ ६ ॥

6. *Yo radhrasya coditā yaḥ kṛśasya yo brahmaṇo nādhamānasya kīreḥ. Yuktagrāvṇo yo'vitā suśipraḥ sutasomasya sa janāsa indraḥ.*

He is inspirer of the obedient worshipper, support of the weak and emaciated, promoter of knowledge and Veda, saviour of the poor and destitute, and strength of the celebrant; he is protector of the person who is dedicated to learning and soma-yajna, commands knowledge and creates the joy of soma in society: Such is Indra O people of the world.

यस्याश्वासः पदिशि यस्य गावा यस्य गामा यस्य विश्व रथासः। यः सूर्य य उषसं जजान या अपां नता स जनास इन्द्रः ॥ ७ ॥

7. *Yasyāśvāsaḥ pradiśi yasya gāvo yasya grāmā yasya viśve rathāsaḥ. Yaḥ sūryaṁ ya uṣasaṁ jajāna yo apāṁ netā sa janāsa indraḥ.*

His are the waves of energy pervading in the directions and sub-directions of space. His are the horses and the cows, his the earths and the rays of light. His are the habitations and all the starry chariots of the world. He creates the sun and the dawn, revealing them every day anew. He is the mover and guide of the waters and spatial energy. Such, O people, is Indra, universal energy.

यं कन्दसी संयती विह्वयेत पर वर उभया अमित्राः। समानं चिदथमातस्थिवांसा नाना हवत स जनास इन्दः ॥ ८ ॥

8. *Yaṁ krandasī saṁyatī vihvayete pare'vara ubhayā amitrāḥ. Samānaṁ cid ratham ātasthivāṁsā nānā havete sa janāsa indraḥ.*

Whom the heaven and earth wheeling, whirling, humming the celestial music of the spheres together and vying each other in homage, invoke, whom the highest and farthest as well as lowest and nearest, all, friends and non-friends, worship alike as riding the same chariot, invoke and worship in various ways: that, O people of the world, is Indra, lord of power over all.

यस्मा ऋत विजयन्त जनासा यं युध्यमाना अवस हवन्त। या विश्वस्य पतिमानं बभूव या अच्युतच्युत्स जनास इन्दः ॥ ९ ॥

9. *Yasmānna ṛte vijayante janāso yaṁ yudhya-mānā avase havante. Yo viśvasya pratimānaṁ babhūva yo acyutacyut sa janāsa indraḥ.*

Without whom the people win no victories, on

whom the warriors depend for protection, who is the comprehending measure of the universe and the unmoved mover of the cosmic dynamics: he, O people of the world, is Indra.

यः शश्वत॒ मह्यना॒ दधा॑नानम॑न्यमाना॒ञ्छवा॑ ज॒घान॑। यः शध॑त॒ नानु॒ददा॑ति शृ॒ध्यां या दस्या॑ह॒न्ता स ज॑नास॒ इन्द्रः॑॥ १०॥

10. *Yaḥ śaśvato mahyeno dadhānān-amanyamā-nāñ-charvā jaghāna. Yaḥ śardhate nānudadāti śṛdhyāṁ yo dasyorhantā sa janāsa indraḥ.*

He who holds and governs the eternal constituents of existence, who with his power of justice and punishment destroys the disreputables taking recourse to great sins and crimes, who disapproves, scotches and silences the evil tongue of the maligner, and who eliminates the wicked exploiter: such, O people, is Indra.

यः शम्ब॑रं॒ पव॑तषु ि॒यन्तं चत्वारिं॑श्यां शरद्यन्वविन्दत। आ॒जा॒यमा॑नं॒ या अहिं॑ ज॒घान॒ दानुं॒ शया॑नं॒ स ज॑नास॒ इन्द्रः॑॥ ११॥

11. *Yaḥ śambaraṁ parvateṣu kṣiyantaṁ catvāriṁ-śyāṁ śaradyanvavindat. Ojāyamānaṁ yo ahiṁ jaghāna dānuṁ śayānaṁ sa janāsa indraḥ.*

He who finds the vapours of water hidden in the cloud on the fortieth day of autumn (or in the fortieth autumn) and breaks the cloud, heavy with water for showers yet sleeping like a giant, thus releasing the rain-showers: such, O people, is Indra, the mighty Sun.

यः स॒प्तर॑श्मिवृष॒भस्तुवि॑ष्मान॒वासृ॑ज॒त्सत॑व सप्त सिन्धू॑न।
या रौ॑हि॒णमस्फु॑र॒द्वज्र॑बाहु॒द्यामा॒राह॑न्तं स ज॑नास॒ इन्द्रः॥ १२॥

12. *Yaḥ saptaraśmir-vṛṣabhastuviṣmānavāsṛjat sartave sapta sindhūn. Yo rauhiṇamasphurad vajrabāhur-dyām-ārohantaṁ sa janāsa indraḥ.*

Who shines bright with seven-colour rays of light, mightily generous, immensely full of energy and power, and, breaking the clouds to rain showers, releases the seven floods of water, rivers and seas rolling and flowing, and who energises the moon and the cloud ascending towards the sun under the Rohini asterism, that, dear people, is Indra, the Sun, mighty with his arms of thunder and adamant.

द्यावा॑ चिदस्म पृथि॒वी न॑मत॒ शुष्मा॑च्चिदस्य॒ पर्व॑ता भयन्त।
यः सा॑म॒पा नि॑चि॒ता वज्र॑बाहु॒या वज्र॑हस्त॒ः स ज॑नास॒ इन्द्रः॥ १३॥

13. *Dyāvā cidasmai pṛthivī namete śuṣmāccidasya parvatā bhayante. Yaḥ somapā nicito vajrabāhuryo vajrahastaḥ sa janāsa indraḥ.*

Heaven and earth bow to him in homage. Clouds cower and mountains quake for fear of his power. He is the creator, preserver and promoter of the soma nectar and ecstasy of life, knowledge concentrate and power both, thunder-armed for punishment and protection, flower-handed with kusha grass for blessing and benediction. Such is Indra, lord of light and might and life of life, O children of the earth.

यः सु॒न्वन्त॒मव॑ति॒ यः पच॑न्तं॒ यः शंस॑न्तं॒ यः श॑शमा॒नमू॒ती।
यस्य॒ ब्रह्म॒ वध॑नं॒ यस्य॒ सामा॒ यस्य॒दं राध॒ः स ज॑नास॒ इन्द्रः॥ १४॥

14. *Yaḥ sunvantam-avati yaḥ pacantaṁ yaḥ śaṁsantaṁ yaḥ śaśamānam-ūtī. Yasya brahma vardhanaṁ yasya somo yasyedaṁ rādhaḥ sa janāsa indraḥ.*

He who protects the creative man of yajnic action, who promotes the man struggling for perfection, and who, with all his modes of protection and progress, advances the prayerful celebrant pilgrim on way to Dharma, piety and charity, He is Indra, know ye all children of the earth. The Veda glorifies him, the soma-joy of the world celebrates him, the beauty and perfection of this creation proclaims his art and presence. Such is Indra, dear children of Divinity.

यः सुन्वत पचत दुध आ चिद्वाजं ददर्षि स किलासि सत्यः। वयं त इन्द विश्वह प्रियासः सुवीरासा विदथमा वदम॥ १५॥

15. *Yaḥ sunvate pacate dudhra ā cid vājaṁ dardarṣi sa kilāsi satyaḥ. Vayaṁ ta indra viśvaha priyāsaḥ suvīrāso vidathamā vadema .*

Indra, lord of light and life, potent and inviolable, you provide all power and protection with speed of advancement for the creative and struggling perfectionist, and you ward off all force of opposition from him. Lord of existence, surely you are the ultimate Truth, you are eternal. Lord giver of life and potency, we love you, we are your dear darlings. We pray that confident and brave, blest with noble progeny, we may always honour you with holy songs of celebration and creative action in yajna.

Mandala 2/Sukta 13

Indra Devata, Grtsamada Rshi

ऋतुजनित्री तस्या अपस्परि म ा जात आविशद्यासु वर्धत।
तदाहना अभवत्पिप्युषी पयां शाः पीयूषं पथमं तदुक्थ्यम ॥ १ ॥

1. *Ṛturjanitrī tasyā apaspari makṣū jāta āviśad yāsu vardhate. Tadāhanā abhavat piyyuṣī payoṁ'śoḥ pīyūṣaṁ prathamaṁ tadukthyam .*

(There is a season for the birth of life, for everything.) The season is the mother's womb. Whatever is born, the seed enters the waters of the womb, the season, and therein it grows. The receiving mother becomes the first recipient, taster and giver of the nectar of life to the seed, which nectar is the life-nursing energy of the sun. That nectar, that original essence of living energy, is worth knowing and celebration.

सधीमा यन्ति परि बिभ्रतीः पया विश्वप्स्न्याय प भरन्त भाजनम। समाना अध्वा पवतामनुष्यद यस्ताकृणाः पथमं सास्युक्थ्यः ॥ २ ॥

2. *Sadhrīmā yanti pari bibhratīḥ payo viśvapsn-yāya pra bharanta bhojanam. Samāno adhvā pravatāmanuṣyade yastākṛṇoḥ prathamaṁ sāsyukthyaḥ.*

To the same one end flow the streams of life all round, holding the nectar of life for nourishment of the world, carrying food for everything living and growing. Similar and equal is the path of the streams so that they may flow for the same purpose. The one, the first original creator who created these streams of life, is worth knowing and celebration.

अन्वका॑ वदति॒ यद ददा॑ति॒ तदू॒पा मि॒नन्तदपा॒ एक॑ इयत।
विश्वा॒ एक॑स्य वि॒नुद॑स्तिति ग॒त॒ यस्ताकृ॑णाः पथ॒मं सास्युक्थ्यः॥ ३॥

3. *Anveko vadati yad dadāti tad rūpā minantadapā eka īyate. Viśvā ekasya vinudas-titikṣate yastākṛṇoḥ prathamaṁ sāsyukthyaḥ .*

Whatever that one lord of power, Indra, creates and gives solely by himself, the same he reveals by himself. He creates all the forms and he destroys them all. That's the lord's power and karma in which he is solely manifested. All these universal karmas of the one, the one manages by himself. That one sole lord, the first and original doer who does all these is he, Indra, and he is worth knowing and celebration.

प॒जाभ्यः॑ पु॒ष्टिं वि॒भज॑न्त आसत र॒यिमि॑व पृ॒ष्ठं प॒भव॑न्त-माय॒त। असि॑न्व॒न्दंष्ट्रैः॑ पि॒तुर॑त्ति॒ भाज॑नं॒ यस्ताकृ॑णाः पथ॒मं सास्युक्थ्यः॥ ४॥

4. *Prajābhyaḥ puṣṭiṁ vibhajanta āsate rayimiva pṛṣṭhaṁ prabhavantamāyate. Asinvan daṁ-ṣṭraiḥ pituratti bhojanaṁ yastākṛṇoḥ pratha-maṁ sāsyukthyaḥ .*

The house holders sit at the yajna working, serving and giving for the health, growth and advancement of the people, and while their wealth, property and possessions are rising in assets, they sit and abide by the yajna, sealing and securing the back bone of the nation, a firm foundation and a launching pad for the coming generations of humanity for further progress. And all the while the sagely scholar scientist visionary enjoys yajnic food musticating every particle

of it with his teeth. Indra, it is you who plan, ordain and execute all these dispensations, you are adorable in words of celebration.

अधाकृणाः पृथिवीं संदृशं दिव या धातीनामहिह गारिणक्पथः । तं त्वा स्तोमभिरुदभिन वाजिनं दवं दवा अजन्नन्त्सास्युक्थ्यः ॥ ५ ॥

5. *Adhākṛṇoḥ pṛthivīṁ saṁdṛśe dive yo dhautīnāma-hihannāriṇak pathaḥ. Taṁ tvā stomebhirudabhir-na vājinaṁ devaṁ devā ajanantsāsyukthyaḥ.*

And you develop the earth to a festival of lights for all to see and celebrate, O breaker of the cloud of rain showers of wealth, and you open the various channels of wealth for the streams to flow. Such as you are, Indra, lord of light, wealth and power, brilliant and generous, dynamic and tempestuous as wind and energy, brilliant scholars of the world anoint you with holy waters, and celebrate you with citations and presentations, and raise you to eminence. Adorable you are, indeed.

या भाजनं च दयस च वधनमादादा शुष्कं मधुमदुदाहिथ । स शवधिं नि दधिष विवस्वति विश्वस्यक इशिष सास्युक्थ्यः ॥ ६ ॥

6. *Yo bhojanaṁ ca dayase ca vardhanm-ārdrādā śuṣkaṁ madhumad dudohitha. Sa śevadhiṁ ni dadhiṣe vivasvati viśvasyaika īśiṣe sāsyukthyaḥ.*

Indra, lord of light, wealth and power, you are the one who organise and control consumption and production, growth and allotment and, with your liquid

creativity and energising waters, convert the deserts into honeyed gardens to milk the wealth from the holy earth. O people of the earth, he holds the wealth of the world in the sun and rules the universe solely by himself, alone. Such as you are, O lord of creation and sustenance, you are worthy of celebration in song and yajnic action.

यः पुष्पिणीश्च प्रस्वश्च धर्मणाधि दाने व्यवनीरधारयः।
यश्चासमा अजना दिद्युता दिव उरुरूवाँ अभितः सास्युक्थ्यः ॥ ७ ॥

7. *Yaḥ puṣpiṇīsca prasvaśca dharmaṇā'dhi dāne vyavanīradhārayaḥ. Yaścāsamā ajano didyuto diva ururūrvāň abhitaḥ sāsyukthyaḥ.*

Who, with his law and power, in his profuse generosity, holds and sustains the various lands of flowers and fertility, who is vast and potent and creates the infinite variety of lights and blazing energies in their entirety, he, lord worthy of homage and celebration, is Indra.

या नार्मरं सहवसुं निहन्तव पृक्षाय च दासवेशाय चावहः।
ऊर्जयन्त्या अपरिविष्टमास्यमुतवाद्य पुरुकृत्सास्युक्थ्यः ॥ ८ ॥

8. *Yo nārmaraṁ sahavasuṁ nihantave pṛkṣāya ca dāsaveśāya cāvahaḥ. Ūrjayantyā apariviṣṭamāsyamutaivādya purukṛt sāsyukthyaḥ.*

Who for the elimination of antihuman forces, even though they might command wealth and power, and for the expansion of the powers of generosity and creativity and for the working forces, rules and provides the unbounded face of the fertile and energising mother earth, he is Indra, lord of manifold action and he is

worthy of adoration today.

शतं वा यस्य दश साकमाद्य एकस्य श्रुष्टा यद्ध चादमाविथ।
अरज्जा दस्यून्त्समुनब्दभीतय सुप्राव्या अभवः सास्युक्थ्यः॥ ९॥

9. *Śataṁ vā yasya daśa sākamādya ekasya śruṣṭau yaddha codamāvitha. Arajjau dasyūntsamunabdabhītaye suprāvyo abhavaḥ sāsyukthyaḥ.*

Ten, hundred or thousands are with Indra, sole lord of the world, ready for service at his bidding, unbounded his favours and incentives, a thousand-ways his inspirations and exhortations, he knows. He binds the wicked exploiters, criminals and sinners with unfettered chains to break them down. Supreme protector is he just at hand everywhere. So is he adorable in holy chant.

विश्वदनु राधना अस्य पांस्यं ददुरस्म दधिर कृत्नव धनम।
षळस्तभ्ना विष्टिरः पञ्च संदृशः परि परा अभवः सास्युक्थ्यः॥ १०॥

10. *Viśvedanu rodhanā asya pauṁsyaṁ dadura-smai dadhire kṛtnave dhanam. Ṣaḷastabhnā viṣṭiraḥ pañca saṁdṛśaḥ pari paro abhavaḥ sāsyukthyaḥ.*

All according to his will and law carry out the acts of his omnipotence for him. They hold the wealth and power of the universe for him, lord of action as he is. Lord of wide extensive power and presence, he commands the six seasons of the year and energises the five senses of perception. He encompasses all, he transcends all. The lord is worthy of homage and adoration in words of faith and piety.

सुप्रवाचनं तव वीर वीर्यं॑ यदकेन कतुना विन्दस वसु।
जातूष्ठिरस्य प वयः सहस्वता या चकथ सन्द्र विश्वा-
स्युक्थ्यः ॥ ११ ॥

12. *Supravācanaṁ tava vīra vīryaṁ yadekena kratunā vindase vasu. Jātūṣṭhirasya pra vayaḥ sahasvato yā cakartha sendra viśvāsyukthyaḥ.*

Indra, mighty lord of light and life, noble and powerful is your eloquence, since with a single act of will and divinity you win and command the wealth of the world. Eternal and inviolable, ancient and ever youthful, patient yet potent and victorious, for all the acts of existence and creation you do, you are divine, supremely holy, and adorable in acts and words of piety.

अरमयः सरपसस्तराय कं तुवीतय च वय्याय च स्तुतिम।
नीचा सन्तमुदनयः परावृजं पान्धं श्राणं श्रवयन्त्सास्यु-
क्थ्यः ॥ १२ ॥

12. *Aramayaḥ sarapasas-tarāya kaṁ turvītaye ca vayyāya ca srutim. Nīcā santam-udanayaḥ parāvṛjaṁ prāndhaṁ śroṇaṁ śravayantsā-syukthyaḥ.*

Indra, you change the dire discipline of holiness to a pleasure path for the sinners to cross the seas and leap to the freedom of Moksha. You accelerate the speed and success of the parent and teacher to continue the family line and the tradition of knowledge. You raise the fallen from the depth, you own and console the rejected and destitute, you give eyes to the blind and ears to the deaf with knowledge to the ignorant. As such, the celebrants adore you in songs of faith and joy.

अस्मभ्यं तद्वसो दानाय राधः समथयस्व बहु ते वसव्यम।
इन्द्र यच्चित्रं श्रवस्या अनु द्यून्बृहद्वदम विदथे सुवीराः ॥ १३ ॥

13. *Asmabhyaṁ tad vaso dānāya rādhaḥ samar-thaysva bahu te vasavyam. Indra yaccitraṁ śravasyā anu dyūn bṛhad vadema vidathe suvīrāḥ.*

Indra, lord of light, power, honour and generosity, giver of peace, progress and prosperity, great and manifold is that wealth of yours which is your parental gift to us as a home and haven to live in joy. Give us the strength and capacity for charity and generosity like yours. Listening, celebrating, we pray, that brave and blest with brave heroic progeny, honoured and glorious, we may profusely praise and spontaneously celebrate your wondrous and heavenly gifts and glory day by day in song and yajna and justify your gifts of life and honour to humanity.

Mandala 2/Sukta 14

Indra Devata, Grtsamada Rshi

अध्वर्यवो भरतेन्द्राय सोममामत्रेभिः सिञ्चता मद्यमन्धः।
कामी हि वीरः सदमस्य पीतिं जुहात वृष्ण तदिदुष वष्टि ॥ १ ॥

1. *Adhvaryavo bharatendrāya somamāmatrebhiḥ siñcatā madyamandhaḥ. Kāmi hi vīraḥ sadamasya pītiṁ juhota vṛṣṇe tadideṣa vaṣṭi.*

High priest of the yajna of love and non-violent creation, bear potfuls of soma juice for Indra, brave and youthful hero of the world. Collect and serve exciting food and drink for him in celebration. Eminent, valiant and victorious is he and loves a drink of this soma.

Always call for and prepare the drink for the mighty hero. He loves to live the vigour and ecstasy of life, create the strength and rise in joy.

अध्वर्यवा॒ या अ॒पा व॑वि॒वांसं॑ वृ॒त्रं ज॒घाना॒शन्य॑व वृ॒ ाम।
तस्मा॑ ए॒तं भ॑रत तद्व॒शाय॑ँ ए॒ष इन्दा॑ अह॒ति पी॒तिम॑स्य ॥ २ ॥

2. *Adhvaryo yo apo vavrivāṁsaṁ vṛtraṁ jaghānā-śanyeva vṛkṣam. Tasmā etaṁ bharata tadvaśā-yaň eṣa indro arhati pītimasya.*

High priests of the yajna of life, just as a stroke of lightning breaks and shatters a tree into bits, so does Indra, solar hero of the world, break the dark cloud concealing and hoarding the waters of life and thereby releases the showers of rain and joy of life. For him, bear and bring this soma of joy and celebration. He loves it intensely, and this Indra deserves to drink of it to his heart's content.

अध्वर्यवा॒ या दृ॒भी॑कं ज॒घान॒ या गा उ॒दाज॒दप॒ हि व॒लं वः।
तस्मा॑ ए॒तम॒न्तरि॑ ा न वात॒मिन्द्रं॒ साम॒राणु॑त॒ जून वस्त्रैः ॥ ३ ॥

3. *Adhvaryayo yo dṛbhīkaṁ jaghāna yo gā udāja-dapa hi valaṁ vaḥ. Tasmā etamantarikṣe na vāta-min-draṁ somairorṇuta jūrna vastraiḥ.*

Yajnic leaders of the people, Indra, lord ruler of humanity and the world, is he who, like the brilliant sun, dispels the forces of fear and darkness, develops the cows and animal wealth, preserves and replenishes the earth and her environment, opens up flood-gates of power and energy for you and, like the wind in the sky, drives life onward. Carry on this yajna and the creation of soma-joy and vigour for him, celebrate him like the

wind in the sky, felicitate him with drinks of soma and honour him with robes of distinction as you would honour a veteran hero and senior scholar of eminence.

अध्वर्यवा य उरणं जघान नव चख्वांसं नवतिं च बाहून।
या अबुदमव नीचा बबाध तमिन्द्रं सामस्य भृथ हिनात ॥ ४ ॥

4. *Adhvaryayo ya uraṇaṁ jaghana nava cakhvānsaṁ navatiṁ ca bāhūn. Yo arbudamava nīcā babādhe tamindraṁ somasya bhṛthe hinota.*

High priests and participants of the progressive yajna of love and creative advancement, invoke, applaud and advance Indra, leader and commander of humanity, who exposes and punishes the hoarder, eliminates the saboteur, overthrows nine and ninety handed demons, and binds and chains down hundred millions of enemy forces. Honour him and celebrate with oblations of love and offer of soma for the creation of vigour and life's joy.

अध्वर्यवा यः स्वश्नं जघान यः शुष्णमशुषं या व्यंसम।
यः पिपुं नमुचिं या रुधिकां तस्मा इन्दायान्धसा जुहात ॥ ५ ॥

5. *Adhvaryayo yaḥ svaśnaṁ jaghāna yaḥ śuṣṇamaśuṣaṁ yo vyansam. Yaḥ pipruṁ namuciṁ yo rudhikrāṁ tasmā indrāyāndhaso juhota.*

High priests of yajna, invoke, invite, honour and offer homage with food and love to Indra who breaks through the clouds of ignorance, who prevents the thriving social suckers and converts deserts into fertile fields, who breaks the shoulders of lawless powers, who fights and defeats the self-server and the persistent evil

doer, and who brings to book those who cross the bounds of preventive law. Do him honour in the yajna of love and dedication.

अध्वर्यवा॒ यः श॒तं शम्ब॑रस्य॒ पुरा॑ बि॒भदाश्म॑नेव पू॒वीः ।
या व॒चिन॑: श॒तमिन्द्रः॑ स॒हस्र॑म॒पाव॑प॒द्भर॑ता सा॒मम॑स्म ॥ ६ ॥

6. *Adhvaryayo yaḥ śataṁ śambarasya puro bibhedāśmaneva pūrvīḥ. Yo varcinaḥ śatamindraḥ sahasramapāvapad bharatā somamas-mai.*

High priests of yajna, offer soma yajna to Indra who shatters with a lightning stone blow a hundred well-established strongholds of the demon of darkness who arrests and prevents the joyous waters of life from their natural flow, Indra who digs out and uproots a hundred thousand sins and crimes of the blazing powers of evil and buries them for ever. Regale him with a drink of soma, the universal joy of life.

अध्वर्यवा॒ यः श॒तमा स॒हस्रं॑ भूम्या॒ उ॒पस्थ॑ व॑पज्जघ॒न्वान ।
कुत्स॑स्या॒यार॑तिथि॒ग्वस्य॑ वी॒रान न्याव्रृ॑ण॒ग्भर॑ता॒ सा॒म-
मस्म ॥ ७ ॥

7. *Adhvaryayo yaḥ śatamā sahasraṁ bhūmyā upasthe'vapajjaghanvān. Kutsasyāyoratithigvasya vīrān nyāvṛṇag bharatā somamasmai.*

High priests of yajna, bring soma drinks in honour of Indra who sows the seeds and creates a hundred thousand heroes of yajna on the face of the earth, while on the other hand he destroys another hundred thousand warriors of evil and wards off the forces of the opponents of generosity and hospitality.

अध्वर्यवा य ईरः कामयाध्वे श्रुष्टी वहन्ता नशथा तदिन्द्रे।
गभस्तिपूतं भरत श्रुतायेन्द्राय सामं यज्यवा जुहोत ॥ ८ ॥

8. *Adhvaryavo yannaraḥ kāmayādhve śruṣṭī vahanto naśathā tadindre. Gabhastipūtaṁ bharata śrutāyendrāya somaṁ yajyavo juhota.*

High priests of yajna, faithful performers, leaders of humanity, whatever you love and desire, whatever you achieve and attain, always with a will in obedience to Divinity carry that forward and hold it in the service of Indra, lord ruler of the world, and bear and bring it up soma, purified and sanctified by the rays of the sun, as an offering in homage to him who is universally heard, praised and celebrated. Enjoy the bliss and ecstasy of soma with him.

अध्वर्यवः कर्तना श्रुष्टिमस्मै वने निपूतं वन उन्नयध्वम।
जुषाणा हस्त्यमभि वावशे व इन्द्राय सामं मदिरं जुहोत ॥ ९ ॥

9. *Adhvaryavaḥ kartanā śruṣṭimasmai vane nipūtaṁ vana unnayadhvam. Juṣāṇo hastya-mabhi vāvaśe va indrāya somaṁ madiraṁ juhota.*

Leaders and participants of the yajnic developments of humanity, do your best willingly and spontaneously for this mighty and brilliant Indra. Do that and let it be sanctified and consecrated in the light and purity of the sun and raise the social order in the holy light. Join Indra and do his will, whatever he loves and desires of your art and industry. And when you have accomplished that with the expertise of your hand and imagination, then invoke, invite and honour him and celebrate the exciting pleasure and ecstasy of the soma

of success.

अध्व॑यव॒: पय॒साध्व॒यथा॒ गाः साम॑भिरीं पृणता भो॒जमिन्द्र॑म ।
वदा॒हम॑स्य॒ निभृ॑तं म॒ एत॒द्वित्स॑न्तं॒ भूया॑ यज॒तश्चि॑केत ॥ १० ॥

10. *Adhvaryavaḥ payasodharyathā goḥ somebhirīṁ pṛṇatā bhojamindram. Vedāhamasya nibhṛtaṁ ma etad ditsantaṁ bhūyo yajataściketa.*

High priests of the yajna of white revolution and herbal essences, let the streams of soma flow for health and joy and surfeit Indra, the mighty order of humanity. Let the order overflow with food and drink like the cow's udders with milk. I know him and the wealth he holds for me. Join him, let everyone know and serve him for his creation and generosity, and let all carry on the effort in unison.

अध्व॑यवा॒ या दि॒व्यस्य॒ वस्वा॒ यः पार्थि॑वस्य॒ रम्य॑स्य॒ राजा॑ ।
तमू॒दू॑रं॒ न पृ॑णता॒ यव॒नन्दं॒ साम॑भि॒स्तदपा॑ वा अस्तु ॥ ११ ॥

11. *Adhvaryavo yo divyasya vasvo yaḥ pārthivasya kṣamyasya rājā. Tamūrdaraṁ na pṛṇatā yavenendraṁ somebhistadapo vo astu.*

High priests of yajnic action and advancement, citizens of the world, serve Indra who is ruler of the light of heaven, the wealth of earth and the sweets of love and tolerance. Fill his kingdom to overflowing as farmers fill the stores with food and drink. Let the life on earth sparkle with streams of soma and shine with the glow of health and joy. Let that be your karma of divine dedication. Let that be the dynamics of human society.

अस्मभ्यं तद्वसो दानाय राधः समथयस्व बहु ते वसव्यम ।
इन्द्र यच्चित्रं श्रवस्या अनु द्यून्बृहद्वदम विदथे सुवीराः ॥ १२ ॥

12. *Asmabhyaṁ tad vaso dānāya rādhaḥ samarthayasva bahu te vasavyam. Indra yaccitraṁ śravasyā anu dyūn bṛhad vadema vidathe suvīrāḥ.*

Indra, lord ruler and master of the wealth of the universe, bless us with that wealth and honour, light and power, and strengthen us that we may be generous, tolerant and forgiving. Great and infinite is your power and glory of the worlds in existence. Wondrous and various is your wealth of life. May we, O lord, blest with that honour, power and splendour, brave and rising with the brave, every day and night sing of your glory and justify your gifts of yajna in our actions and endeavours.

Mandala 2/Sukta 15

Indra Devata, Grtsamada Rshi

प घा न्वस्य महता महानि सत्या सत्यस्य करणानि वाचम ।
त्रिकदुकष्वपिबत्सुतस्यास्य मद अहिमिन्दो जघान ॥ १ ॥

1. *Pra ghā nvasya mahato mahāni satyā satyasya karaṇāni vocam. Trikadrukeṣvapibat sutasyāsya made ahimindro jaghāna .*

I would set forth and sing in celebration of the great and true actions and achievements of this great and eternal lord Indra, ruler of the world, brilliant and blazing as the sun who drinks up the distilled essences of earth, heaven and the middle regions in three ways and radiates and matures exhilarating soma in three orders of nature, herbs of the earth, waters of the sky

and light of the solar regions, and who, in the power and ecstasy of this soma process, strikes and breaks the dark cloud of showers for rain on the earth.

अवꣳश द्यामꣳस्तभायद बृहन्तमा रादꣳसी अपृणदन्तरिꣳ ाम।
स धारयत्पृथिवीं पपथꣳच्च सामꣳस्य ता मद इन्दꣳश्चकार॥ २॥

2. *Avaṁśe dyāmastabhāyad bṛhantamā rodasī apṛṇadantarikṣam. Sa dhārayat pṛthivīṁ paprathacca somasya tā mada indraścakāra.*

Indra, lord of existence, sustains the mighty heaven of light in space without a supporting column. He fills the heaven and earth and the skies of the middle regions with light and fertility for life and holds the earth in orbit. And thus the lord manifests his power and glory in the expansive universe across the spaces. In the ecstasy and Ananda of the soma of creation, the lord performs all these actions for life and humanity.

सद्मव पाच वि मिमाय मानवजꣳण खान्यतृण ादीनाम।
वृथासृजत्पथिभिर्दीघयाथः सामꣳस्य ता मद इन्दꣳश्च-
कार॥ ३॥

3. *Sadmeva prāco vi mimāya mānair-vajreṇa khānyatṛṇan-nadīnām. Vṛthāsṛjat pathibhir-dīrghayāthaiḥ somasya tā mada indraścakāra.*

Like a sacred house of prayer, Indra, lord creator, makes the worlds of existence since eternity with exact measures and perfect knowledge of their form, function and purpose. He splits open the upsurge of waters from river sources, digs the beds of flow with a natural and spontaneous stroke of the thunderbolt and releases the floods by paths deep and wide for us to move and

navigate. Indra does all these in joy and ecstasy for his love of creation and for the soma pleasure of his children.

स पॅवा॒ हृ॒न्पॅरि॒गत्या॑ द॒भीत॒विश्वॅमधा॒गायु॑धमि॒द्ध अ॒ग्ना।
सं गाभि॒रश्वॅरसृ॑जद॒र्थभि॒: सामॅस्य॒ ता मद॒ इन्दॅश्चकार॥ ४॥

4. *Sa pravoḷhṝn parigatyā dabhīter-viśvam-adhāg-āyudham-iddhe agnau. Saṁ gobhir-aśvair-asṛjad rathebhiḥ somasya tā mada indraścakāra.*

Having overcome all the weapons of violence, fear and terror, he burns them in the blazing fire of his cosmic yajna and creates modes of transport and communication with bullocks, horses, chariots and waves of energy and motive power. He does all these in his ecstasy of creativity for the joy of his creation. This is the glory of Indra.

स ईं॑ म॒हीं धु॒नि॒मता॑ररम्णा॒त्सा अॅस्रा॒तॄन॑पारयत्स्व॒स्ति। त
उ॒त्स्राय॑ र॒यिम॒भि प त॑स्थुः॒ सामॅस्य॒ ता मद॒ इन्दॅश्च-
कार॥ ५॥

5. *Sa īṁ mahiṁ dhunim-etor-aramṇāt so asnātṝn-apārayat svasti. Ta utsnāya rayimabhi pra tasthuḥ somasya tā mada indraścakāra.*

He gives motion to the waters, and the earth, in fact to all things on the move, and he controls, stabilizes, arrests and ultimately stills that movement to rest. He helps the uninitiates to move and cross the seas for their good, and they rise and, having bathed in the waters, abide in the wealth of divine bliss. Indra does all these in the ecstasy of creation for the joy of his creation.

सादन्ँ्चं सिन्धुंमरिणान्महित्वा वज्रणान उषसः सं पिपष। अजवसा जविनीभिविवृश्चन्त्सामस्य ता मद इन्द्श्चकार॥ ६॥

6. *Sodañcaṁ sindhum-ariṇān-mahitvā vajreṇāna uṣasaḥ saṁ pipeṣa. Ajavaso javinībhir-vivṛścan tsomasya tā mada indraścakāra.*

With his blazing might he reaches and raises the rising sea. With his light he adorns the chariot of the dawn. Moving and shaking the motionless with his own forces of velocity, Indra goes on with his actions in the joy of his creation for the joy of his children.

स विद्वाँ अपगाहं कनीनामाविभव उदतिष्ठत्परावृक। पतिं श्राणः स्थाद व्यनगचष्ट सामस्य ता मद इन्द्श्चकार॥ ७॥

7. *Sa vidvāň apagohaṁ kanīnām-āvirbhavann-udatiṣṭhat parāvṛk. Prati śroṇaḥ sthād vyanagacaṣṭa somasya tā mada indraścakāra.*

He, self-refulgent lord of knowledge, removing the veil of darkness from the lights, manifests himself and stays high and above all. Listening to the prayerful, he abides by all, reveals himself and speaks to the faithful. Thus does Indra perform his actions of divinity in his own ecstasy of creation and for the created.

भिनद्वलमङ्गिराभिगृणाना वि पवतस्य दृंहितान्यरत। रिणगाधांसि कृत्रिमाण्यषां सामस्य ता मद इन्द्श्चकार॥ ८॥

8. *Bhinad valam-aṅgirobhir-gṛṇāno vi parvatasya dṛṁhitānyairat. Riṇagrodhāṁsi kṛtrimāṇyeṣāṁ somasya tā mada indraścakāra.*

Indra, blazing ruler of the world, proclaiming

his power and presence, dispels the dark and distressive forces of life with the rays of his light and knowledge. He breaks open the deep caverns of mountains and the clouds and opens their gates for sun and shower. He shatters the artificial walls of division in humanity for their progress. These are the acts of Indra done in his ecstasy of soma for his people.

स्वप्ने॑नाभ्युप्या॒ चुमु॑रिं॒ धुनिं॑ च॒ जघ॑न्थ॒ दस्यु॑ं प॒ दभी॑ति॑मावः ।
र॒म्भी चि॒दत्र॑ विविद॒ हिर॑ण्यं॒ साम॑स्य॒ ता मद॒ इन्द॑श्च-
कार ॥ ९ ॥

9. *Svapnenābhyupyā cumuriṁ dhuniṁ ca jaghantha dasyuṁ pra dabhītimāvaḥ. Rambhī cidatra vivide hiraṇyaṁ somasya tā mada indraścakāra.*

He alerts the man yawning with sleepy sloth, silences the agitator, destroys the robber, suppresses the fearful devil, and, under his rule, the honest worker gets his wages in gold. Such are the acts of performance which Indra accomplishes in the ecstasy of soma for the joy of the people.

नूनं सा त॒ पति॒ वरं जरि॒त्र दु॑हीयदि॑न्द॒ दा ॑णा म॒घानी॑ ।
शि ा॑ स्ता॒तृभ्या॒ माति॑ ध॒ग्भगा॑ ना बृ॒हद्व॑दम वि॒दथ॑ सु॒वीरा॑ः ॥ १० ॥

10. *Nūnaṁ sā te prati varaṁ jaritre duhīyadindra dakṣiṇā maghonī. Śikṣā stotṛbhyo māti dhagbhago no bṛhad vadema vidathe suvīrāḥ.*

Indra, lord ruler of the world, giver of light and joy, may that magnificent generosity of yours award the highest fulfilment to the celebrant, and cherished knowledge to the worshipper. Lord of power and

splendour, may your glory shine and blaze for us but not burn our gifts of your magnanimity. And may we, brave and blest with the brave, celebrate your glory in our yajnic acts of piety and obedience to your will.

Mandala 2/Sukta 16

Indra Devata, Grtsamada Rshi

प व॑: स॒तां ज्यष्ठतमाय सुष्टु॒तिम॒ग्राविव॑ समिधा॒न ह॒विर्भ॑रे ।
इन्द्र॑मजु॒र्यं ज॒रय॑न्तमु॒क्षितं॒ स॒नाद्युवा॑न॒मव॑से हवामहे ॥ १ ॥

1. *Pra vaḥ satāṁ jyeṣṭhatamāya suṣṭutimagnāviva samidhāne havirbhare. Indramajuryaṁ jarayantamukṣitaṁ sanād yuvānamavase havāmahe.*

O worshippers and dedicated devotees of Indra, for your sake I offer the sweetest song of celebration in honour of the highest lord of life and energy as I bear and offer oblations of holy fragrant havish into the lighted fire of yajna. We invoke and serve Indra, unaging lord of imperishable energy, full of inexhaustible power and eternally youthful, consuming and converting matter into energy. We develop the lord's energy for our protection and advancement.

यस्मा॒दिन्द्रा॑द बृ॒हत॑: किं च॒नमृ॒त विश्वा॑न्यस्मि॒न्त्संभृ॑ताधि॑ वी॒र्या॑ । ज॒ठर॒ सामं त॒न्वी३॒ सहा॒ महा॒ हस्त॒ वज्रं॒ भर॑ति शी॒ष॒णि॒ क॒तु॒म ॥ २ ॥

2. *Yasmādindrād bṛhataḥ kiṁ canemṛte viśvānyasmintsaṁbhṛtādhi vīryā. Jaṭhatre somaṁ tanvī saho maho haste vajraṁ bharati śīrṣaṇi kratum .*

Without this great lord Indra, eternal power and energy, there is nothing that is great, indeed anything at

all. In this supreme presence are held all the courage, valour and virility. In his oceanic potential lies all the power, peace and pleasure. In his body, he holds challenge, patience and fortitude, grandeur and splendour, in his hand, thunder and lightning, in his head, vision, intelligence and noblest yajnic action.

न द्यावाक्षामभ्यां परिभ्वं त इन्द्रियं न समुद्रैः पर्वतैरिन्द्र ते रथः। न ते वज्रमन्वश्नोति कश्चन यदाशुभिः पतसि योजना पुरु ॥ ३ ॥

3. *Na kṣoṇībhyāṁ paribhve ta indriyaṁ na samudraiḥ parvatairindra te rathaḥ. Na te vajramanvaśnoti kaścana yadāśubhiḥ patasi yojanā puru.*

Not by heaven and earth is your wealth and power contained, much less surpassed. Nor can your chariot be exhausted and out-distanced by the expansive seas and high mountains or even by the spatial clouds. Nor can any weapon even remotely approach the invincible terror of your thunderbolt. All this because you shoot like an arrow with the tempestuous rays of light and waves of energy and currents of winds many many miles and yojans distance instantly.

विश्व ह्यस्म यजताय धृष्णव कतुं भरन्ति वृषभाय सश्चत। वृषा यजस्व हविषा विदुष्टरः पिबन्द सामं वृषभण भानुना ॥ ४ ॥

4. *Viśve hyasmai yajatāya dhṛṣṇave kratuṁ bharanti vṛṣabhāya saścate. Vṛṣā yajasva haviṣā viduṣṭaraḥ pibendra somaṁ vṛṣabheṇa bhānunā.*

All bear noble thoughts and perform holy acts of yajna in honour of this lord Indra, cosmic yajamana,

bold and daring, overwhelming and generous, and universal friend and constant companion. Generous yajaka, you are very wise and highly knowledgeable. Offer yajna with homage and fragrant havis. O lord Indra, participate in our yajna alongwith the generous sun and like the sun, drink the soma of joy and grant us the bliss.

वृष्णः काशः पवत मध्व ऊमिवृषभा ाय वृषभाय पातव।
वृषणाध्वयू वृषभासा अदया वृषणं सामं वृषभाय सुष्वति॥ ५॥

5. *Vṛṣṇaḥ kośaḥ pavate madhva ūrmirvṛṣabhānnāya vṛṣabhāya pātave. Vṛṣaṇādhvaryū vṛṣabhāso adrayo vṛṣaṇaṁ somaṁ vṛṣabhāya suṣvati.*

Treasure clouds of liquid energy explode from the sun and radiate all round, honey streams of light and power flow from the sun, in waves, for the nourishment and maturation of the vibrant life in existence as food and drink for the mighty humanity and other living beings. Roaring clouds rain down living waters for the health and joy of the children of earth. Generous high-priests of the yajna of love and non-violence press out soma and distil the exciting drink of life and ecstasy from the herbs and raise it in flaming waves of fragrance.

वृषा त वज उत त वृषा रथा वृषणा हरी वृषभाण्यायुधा।
वृष्णा मदस्य वृषभ त्वमीशिष इन्द सामस्य वृषभस्य तृप्णुहि॥ ६॥

6. *Vṛṣā te vajra uta te vṛṣā ratho vṛṣaṇā harī vṛṣabhāṇyāyudhā. Vṛṣṇo madasya vṛṣabha tvamīśiṣa indra somasya vṛṣabhasya tṛpṇuhi .*

Indra, generous and potent lord of life and joy, mighty is your thunderbolt, tempestuous your chariot, fast as winds are your horses, and blazing are your arms and weapons of justice, reward and punishment. Generous and mighty lord, you create and govern the infinite treasures of life, vigour and joy. O lord of power and energy, drink of this invigorating soma of joy and give us too the drink of it to the depth of surfeit and heights of sobriety.

प त्॒ नाव॑ं न सम॑न वच॒स्युव॑ं बह्म॑णा याम॒ि सव॑नषु॒ दाधृ॑षिः । कु॒वि ग॑ अ॒स्य वच॑सा नि॒बाधि॑ष॒दिन्द्॒मुत्स॑ं न वसु॑नः सिचामह ॥ ७ ॥

7. *Pra te nāvaṁ na samane vacasyuvaṁ brahmaṇā yāmi savaneṣu dādhṛṣiḥ. Kuvinno asya vacaso nobodhiṣadindramutsaṁ na vasunaḥ sicāmahe.*

Loud and bold in inspiration for the challenges of the business of living, with all my wealth of power and prayer I come to you, lord of light and knowledge, and take on to you as to a boat in the struggle for survival and success across the seas, eloquent as you are with the Word of the Veda and light of Divinity. Indra, lord of knowledge, listen to this word of prayer, know what we need and desire. We come to you, associate with you, serve you, and study and develop divine energy and power with you as a treasure-house of the wealth of the world.

पुरा संबाधादभ्या ववृत्स्व ना धनुन वत्सं यवसस्य पिप्युषीं। सकृत्सु त सुमतिभिः शतकता सं पत्नीभिन वृषणा नसीमहि ॥ ८ ॥

8. *Purā saṁbādhādabhyā vavṛtsva no dhenurna vatsaṁ yavasasya pipyuṣī. Sakṛtsu te sumatibhiḥ śatakrato saṁ patnībhirna vṛṣaṇo nasīmahi.*

Indra, lord of a hundred noble acts of yajna, by virtue of our ancient and eternal relation as father and son, mother and child, creator and creature, pervader and pervaded, teacher and disciple, come to us like the abundant mother cow overflowing with the milk of life for her darling calf on the pasture, and be with us always, never forsake us, lord, so that we too, with all noble thoughts and intentions, reach you and ever be with you like generous, loving and prayerful men abiding in the company of intelligent and life-sustaining wives and mothers.

नूनं सा त पति वरं जरित्र दुहीयदिन्द्र दक्षिणा मघानी। शिक्षा स्तातृभ्या मातिं धग्भगा ना बृहद्वदम विदथं सुवीराः ॥ ९ ॥

9. *Nūnaṁ sā te prati varaṁ jaritre duhīyadindra dakṣiṇā maghonī. Śikṣā stotṛbhyo māti dhagbhago no bṛhad vadema vidathe suvīrāḥ.*

Indra, lord giver of light and the wealth of life, may that magnificent bounty of yours flow and shower the desired excellence upon your singer and celebrant, sure, instantly and incessantly. May the light of knowledge and wealth of power given to the devotee ever shine for us but never blaze to excess, never burn, so that, bright and brave, blest with the brave, we may

sing in praise and homage to you in our yajnic acts of life and the music may rise and ring across the spaces.

Mandala 2/Sukta 17

Indra Devata, Grtsamada Rshi

तदस्म नव्यमङ्गिरस्वदर्चत शुष्मा यदस्य पत्नथादीरत। विश्वा यद गात्रा सहसा परीवृता मद सामस्य दूंहितान्यरयत ॥ १ ॥

1. *Tadasmai navyam-aṅgirasvad-arcata śuṣmā yadasya pratnathodīrate. Viśvā yad gotrā sahasā parīvṛtā made somasya dṛṁhitānyai-rayat.*

Offer homage of praise in worship to this adorable lord Indra, light of the world, like the breath of life, since his powers operate in life as of old and eternally and who in his ecstasy of soma-yaga of creation, with a stroke of his omnipotence, opened forth and activated all the clouds of dark energies which lay asleep all round during the night of the universe.

स भूतु या ह पथमाय धायस आजा मिमाना महिमानमातिरत। शूरा या युत्सु तन्वं परिव्यत शीषणि द्यां महिना पत्यमुञ्चत ॥ २ ॥

2. *Sa bhūtu yo ha prathamāya dhāyasa ojo mimāno mahimānamātirat. Śuro yo yutsu tanvaṁ parivyata śīrṣaṇi dyāṁ mahinā pratyamuñcata.*

May that Indra, lord creator, be good and kind to us, Indra who first for the creation and sustenance of the universe manifests his creative energy in Prakrti and then expands his own power and potential across the

world of nature. Mighty is he who in the battlesome-interaction of the elements creates the grand structure of the universe and then, as the pervasive spirit of life, veils himself in the body of the universe. It is he who, by his own essential might raised the heaven of light on high and stayed it there.

अधाकृणाः पथमं वीर्यं महद्यदस्याग्र बह्मणा शुष्ममरयः।
रथष्ठन हयश्वन विच्युताः प जीरयः सिस्रत सध्यक पृथक ॥ ३ ॥

3. *Adhākṛṇoḥ prathamaṁ vīryaṁ mahad yadasyāgre brahmaṇā śuṣmamairayaḥ. Ratheṣṭhena haryaśvena vicyutāḥ pra jīrayaḥ sisrate sadhryak pṛthak.*

And thereafter, first of all, he creates the prime universal fertility and creative vitality, mighty energy forces, which he with his omnipotence and omniscience, sets in motion. They, great lokas and regions of the universe, released and accelerated by Indra, master of the chariot as well as of the horses, roll and revolve and rotate youthfully, all together and separately too, each by itself.

अधा या विश्वा भुवनाभि मज्मनशानकृत्पवया अभ्यवर्धत।
आददसी ज्यातिषा वह्निरातनात्सीव्यन्तमांसि दुधिता समव्ययत ॥ ४ ॥

4. *Adhā yo viśvā bhunābhi majmaneśānakṛt pravayā abhyavardhata. Ād rodasī jyotiṣā vahnirātanot sīvyan tamāṁsi dudhitā samavyayat.*

Indra, lord creator, who is master controller and ruler of the worlds of the universe by his omnipotence,

pervades the expansive universe, and, wielding and sustaining the creation, fills the heaven and earth with light and, binding and integrating the far off regions togehter, dispels the darkness from the regions and covers them with the light of divinity.

स पा॒चीना॒न पव॑तान दृंहदाज॑सा धरा॒चीन॑मकृणाद॒पामपः॑। अधा॑रयत्पृथि॒वीं वि॒श्वधा॑यस॒मस्त॑भ्नान्मा॒यया॒ द्याम॑-व॒स्त्रसः॑ ॥ ५ ॥

5. *Sa prācīnān parvatān dṛṁhadojasā-dharācīnam-akṛṇodapāmapaḥ. Adhārayat pṛthivīṁ viśvadhā-yasamastabhnān-māyayā dyāmavasrasaḥ .*

He strengthens and firms up the ancient high clouds with his might and splendour and creates the lower ones this side of time and also creates the waters of the middle regions of the skies. He wields and sustains the earth mother of all the living life and holds and sustains with his marvellous power the heaven of light above, steady, secure, and extensive.

सास्मा॒ अरं॑ बा॒हुभ्या॑ं यं पि॒ताकृ॑णा॒द्विश्व॑स्मा॒दा ज॒नुषा॒ वद॑स॒स्परि॑। यना॑ पृथि॒व्यां नि किवि॑ं॒शय॑ध्यै॒ वज्र॑ण॒ हत्व्य॑-वृ॑णक्तु॒वि॒ष्वणि॑ः ॥ ६ ॥

6. *Sāsmā araṁ bāhubhyāṁ yaṁ pitākṛṇod viśva-smādā januṣo vedasaspari. Yenā pṛthivyāṁ ni kriviṁ śayadhyai vajreṇa hatvyavṛṇak tuviṣvaṇiḥ.*

That is for this: The sun which the father creator has created and fashioned forth in beauty with his own hands over all that is born and all that know, that mighty catalytic power by which he breaks and burns the atoms and, with a stroke of thunder and lightning, melts the

cloud in rain showers to flow on earth and rest in the oceans. That sun is for this lord Indra and his pleasure. And the sun is for this darling Indra of the world of creation, the human soul which the father creator has fashioned forth in body and adorned with his own hands and which is over and above all that is born, by virtue of its knowledge and intelligence. And this darling child too, this humanity, is for the sun and earth and for the father creator to be ever in service for preservation of the earth and environment and for dedication to Divinity.

अमाजूरिव पित्राः सचा सती समानादा सदस्त्वामिय भगम। कृधि पकतमुप मास्या भर दद्धि भागं तन्वा३ यन मामहः ॥ ७ ॥

7. *Amājūriva pitroḥ sacā satī samānādā sadastvāmiye bhagam. Kṛdhi praketamupa māsyā bhara daddhi bhāgaṁ tanvo yena māmahaḥ .*

Like a dedicated maiden abiding in the father's home I pray: Le me rise from this physical house of life to the glory of divinity. Indra, lord of light and knowledge, raise me to knowledge. O Sun, bring me to light and lustre month by month. Bless me with the best that is mine, my share of life, by which I may rise to the highest that I can be, my own real self.

भाजं त्वामिन्द वयं हुवम दादिष्ट्वमिन्दापांसि वाजान।
अविड्ढीन्द चित्रया न ऊती कृधि वृषन्निन्द्र वस्यसा नः ॥ ८ ॥

8. *Bhojaṁ tvāmindra vayaṁ huvema dadiṣṭvamindrāpāṁsi vājān. Aviḍḍhīndra citrayā na ūtī kṛdhi vṛṣannindra vasyaso naḥ.*

Indra, bountiful lord of the beauty and joy of

life, we invoke you and pray: Lord of wealth, honour and power, give us the strength and courage to do our karma. Give us the light of your knowledge and vision. Lord destroyer of hate, jealousy and enmity, save us, protect us with your wondrous ways of protection. Lord of generosity, make us profusely rich and generous with the gifts of life.

नूनं सा त॒ पति॒ वरं जरि॒त्र दु॑ही॒यदि॑न्द्र॒ दा॑ि॑णा म॒घानी॑। शि॒क्षा॒ स्तो॒तृभ्या॒ माति॑ ध्र॒ग्भगा॑ नो बृ॒हद्व॑देम वि॒दथे॑ सुवी॒राः॥ ९॥

9. *Nūnaṁ sā te prati varaṁ jaritre duhīyadindra dakṣiṇā maghonī. Śikṣā stotṛbhyo māti dhag-bhago no bṛhad vadema vidathe suvīrāḥ .*

Indra, lord of light and knowledge, power and glory, may that munificent generosity of yours, and may that knowledge and divine teaching of yours bring unto the singer celebrant and the disciples holy gifts of their heart's desire for sure and at the earliest. Give us the strength and vision that we, brave and blest with the brave, be great celebrants of your glory in our holy and yajnic acts of life in your service. Let the light shine, let the fire blaze, but not burn any of the gifts of Divinity.

Mandala 2/Sukta 18

Indra Devata, Grtsamada Rshi

पा॒ता रथा॒ नवा॑ याजि॒ सस्रि॑श्चतु॒र्युगस्त्रि॒क॒शः स॒प्तर॑श्मिः। दशा॑रित्रा मनु॒ष्यः॑ स्व॒षाः स इ॒ष्टिभि॑म॒तिभी॒ रंह्या॑ भूत॥ १॥

1. *Prātāratho navo yoji sasniścaturyugastrikaśaḥ saptaraśmiḥ. Daśāritro manuṣyaḥ svarṣāḥ sa iṣṭibhirmatibhī raṁhyo bhūt.*

Let the latest new chariot be harnessed this morning, winsome, bountiful and strongly structured, four powered, three geared, seven steered, with ten propellers, manmade chariot for humanity, self-generative for power which may be navigable with inbuilt intelligence, controlled and monitored by men.

सास्मा॒ अरं॑ पथ॒मं स द्वि॒तीय॑मु॒ता तृ॒तीय॑ं मनु॑ष॒ः स हा॑ता। अ॒न्यस्या॒ गर्भ॑म॒न्य ऊ॑ जनन्त॒ सा अ॒न्यभि॑ः सचत॒ जन्या॒ वृषा॑॥ २॥

2. *Sāsmā araṁ prathamaṁ sa dvitīyamuto tṛtīyaṁ manuṣaḥ sa hotā. Anyasyā garbhamanya ū jananta so anyebhiḥ sacate jenyo vṛṣā.*

That chariot is perfectly suitable and comfortable for this lord Indra, creator and ruler of power. Harbinger of knowledge, comfort and power for humanity, it covers the first stage of the earth, second stage of the sky, and the third stage of space. The product of one is taken over by others who move it further so that, victorious and highly productive, it joins with the other heavenly bodies.

हरी॒ नु कं॒ रथ॒ इन्द॑स्य याजमा॒य सू॒क्तन॒ वच॑सा॒ नव॑न। मा षु त्वामत्र॒ ब॒हव॒ा हि विप॒ा नि रीर॑म॒न्यज॑मानासा अ॒न्य॥ ३॥

3. *Harī nu kaṁ ratha indrasya yojamāyai sūktena vacasā navena. Mo ṣu tvāmatra bahavo hi viprā ni rīraman yajamānāso anye.*

In this versatile chariot of Indra, lord of power and humanity, I use twofold power of electric energy in a circuit to move it according to the latest word of the formula of automotion. The many scholars and

participants in the yajnic programme of research and science please and celebrate you, O creator, not the others.

आ द्वाभ्यां हरिभ्यामिन्द याह्या चतुभिरा षडभिर्हूयमानः ।
आष्टाभिर्दशभिः सामपर्यमयं सुतः सुमख मा मृधस्कः ॥ ४ ॥

4. *Ā dvābhyāṁ haribhyāmindra yāhyā caturbhirā ṣaḍbhirhūyamānaḥ. Āṣṭābhirdaśabhiḥ somapeya-mayaṁ sutaḥ sumakha mā mṛdhaskaḥ.*

Indra, lord of knowledge and power, come conducted by two, four, and six powers of motion, even by eight or ten for a drink of soma of success which, O high priest of noble yajna, is ready right here. Pray do not engage in any programme of violence and war.

आ विंशत्या त्रिंशता याह्यवाङा चत्वारिंशता हरिभियुजानः ।
आ पञ्चाशता सुरथेभिरिन्दा षष्ट्या सप्तत्या सामपर्यम ॥ ५ ॥

5. *Ā viṁśatyā triṁśatā yāhyarvāṅā catvariṁśatā haribhiryujānaḥ. Ā pañcāśatā surathebhirindrā ṣaṣṭyā saptatyā somapeyam.*

Indra, come hither equipped with twenty, thirty, forty, fifty, sixty, seventy excellent horse powers of chariot for a drink of soma.

आशीत्या नवत्या याह्यवाङा शतन हरिभिरुह्यमानः ।
अयं हि त शुनहोत्रषु साम इन्द त्वाया परिषिक्ता मदाय ॥ ६ ॥

6. *Āśītyā navatyā yāhyarvāṅā śatena haribhiruhyamānaḥ. Ayaṁ hi te śunahotreṣu soma indra tvāyā pariṣikto madāya.*

Indra, come hither conducted by a chariot of eighty, ninety and a hundred horse power. Here is this

soma distilled and sanctified for your pleasure in the auspicious programmes of yajna of your choice.

मम॒ ब्रह्मे॑न्द्र या॒ह्यच्छा॒ विश्वा॒ हरी॑ धु॒रि धि॑ष्वा॒ रथ॑स्य।
पु॒रु॒त्रा हि वि॒हव्या॑ ब॒भूथा॒स्मिञ्छू॑र॒ सव॑न मादयस्व ॥ ७ ॥

7. *Mama brahmendra yāhyacchā viśvā harī dhuri dhiṣvā rathasya. Purutrā hi vihavyo bahhūthā-smiñchūra savane mādayasva .*

Indra, lord of power and honour, listen well to our song of praise and prayer. Take to the chariot, yoke the circuitous motive energies to the chariot pole and come post haste to receive our homage and yajna fragrance. Be responsive to the invocation and invitation of many, O generous lord, join in this auspicious celebration and rejoice with us.

न म॒ इन्द्रे॑ण स॒ख्यं वि यो॑षद॒स्मभ्य॑मस्य॒ दक्षि॑णा दुहीत।
उप॒ ज्यष्ठ॒ वरू॑थ॒ गभ॑स्ता॒ पाय॑पाय जिगी॒वांस॑: स्याम ॥ ८ ॥

8. *Na ma indreṇa sakhyaṁ vi yoṣadasmabhyama-sya dakṣiṇā duhīta. Upa jyeṣṭhe varūthe gabha-stau prāyeprāye jigīvāṁsaḥ syāma.*

Never may my love and friendship with Indra be snapped, and may his kindness and generosity ever keep it flowing for us abundantly. And may we, closely under his high protection and divine light, be inspired for victory in every project of life at the very start of the expedition.

नू॒नं सा त॒ पति॒ वरं॑ जरि॒त्र दु॑हीयदि॑न्द्र॒ दक्षि॑णा म॒घानी॑।
शि॒क्षा॒ स्तो॒तृभ्यो॒ माति॑ धग्भगा॑ नो बृ॒हद्व॑दम वि॒दथे॑ सु॒वीरा॑: ॥ ९ ॥

9. *Nūnaṁ sā te prati varaṁ jaritre duhīyadindra dakṣiṇā maghonī. Sikṣā stotṛbhyo māti dhag-bhago no bṛhad vadema vidathe suvīrāḥ.*

Indra, generous lord of wealth and power, honour and victory, may that magnificent generosity and kindness of your grace ever flow abundantly for us and bestow upon the singer celebrant and the disciples sure gifts of their favourite choice. And may your teaching and knowledge and your grandeur ever shine for the admirers but never burn the love, desire and self-confidence of the devotees. And may we, brave and blest with the brave, ever celebrate your heavenly glory in our noblest yajnic projects of life.

Mandala 2/Sukta 19

Indra Devata, Grtsamada Rshi

अपाय्यस्यान्धसो मदाय मनीषिणः सुवानस्य पयसः। यस्मिन्निन्द्रः पदिवि वावृधान आकाे दधे ब्रह्मण्यन्तश्च नरः॥ १॥

1. *Apāyyasyāndhaso madāya manīṣiṇaḥ suvānasya prayasaḥ. Yasminnindraḥ pradivi vāvṛdhāne oko dadhe brahmaṇyantaśca naraḥ.*

Ye saints and sages all, masters of mind and thought, lovers of Divinity and leaders of humanity, you have tasted of the food and drunk deep of the honey sweets of nectar for the beauty and ecstasy of life at that fount of light divine where Indra, the Sun, ever abiding, rising and waxing, holds his place in the light of heaven! O for a draught of that nectar, a morsel of that food, a glimpse of that light!

अस्य मन्दाना मध्वा वज्रहस्ता हिमिन्दा अणावृतं वि वृश्चत। प यद्वया न स्वसराण्यच्छा पयांसि च नदीनां चक्रमन्त॥ २॥

2. *Asya mandāno madhvo vajrahasto'himindro arṇovṛtaṁ vi vṛścat. Pra yad vayo na svasarāṇyacchā prayāṁsi ca nadīnāṁ cakramanta.*

Tasting of the nectar sweets of this divinity in ecstasy, Indra, the Sun, armed with light and thunder, breaks open the clouds of darkness holding floods and oceans of water, and thence flow, flying like birds of life, bright days of light and sparkling streams of water.

स माहिन इन्दा अणा अपां परयदहिहाच्छा समुदम।
अजनयत्सूर्यं विदद्गा अक्तुनाह्नां वयुनानि साधत॥ ३॥

3. *Sa māhina indro arṇo apāṁ prairayad-ahihācchā samudram. Ajanayat sūryaṁ vidad gā aktunāhnāṁ vayunāni sādhat.*

That great Indra, lord omnipotent, activates the waters in the midst of space and he, breaker of darkness into light and life, then creates the oceans. He creates the solar system, reveals the stars, planets and satellites, shows the days by nights and directs the daily round of world's activities.

सा अपतीनि मनव पुरूणीन्दा दाशद्दाशुष हन्ति वृत्रम।
सद्या या नृभ्या अतसाय्या भूत्पस्पृधानभ्यः सूयस्य साता॥ ४॥

4. *So apratīni manave purūṇīndro dāśad dāśuṣe hanti vṛtraṁ. Sadyo yo nṛbhyo atasāyyo bhūt paspṛdhānebhyaḥ sūryasya sātau.*

The same omnipotent lord Indra who breaks the clouds of darkness bestows on the generous man of noble thought and meditation many gifts of immeasurable value. May the lord ever be friends with people who struggle forward in life for sun and shower of the light and peace of Divinity.

स सुन्वत इन्दः सूयमा दवा रिणडन्मत्याय स्तवान।
आ यदयिं गुहदवद्यमस्म भरदंशं नतशा दशस्यन॥ ५॥

5. *Sa sunvata indraḥ sūryamā''devo riṇaṅm-artyāya stavān. Ā yad rayiṁ guhadavadyamasmai bhavadaṁśaṁ naitaśo daśasyan.*

That Indra, lord of universal energy, light and wealth, brilliant and generous, releases for the creative man of research and development the light and power of the sun in addition to songs of praise and appreciation and, bringing unknown and indescribable wealth for this man, never destroys the share that is his due.

स रन्धयत्सदिवः सारथय शुष्णमशुषं कुयवं कुत्साय।
दिवादासाय नवतिं च नवन्दः पुरा व्यरच्छम्बरस्य॥ ६॥

6. *Sa randhayat sadivaḥ sārathaye śuṣṇam-aśuṣaṁ kuyavaṁ kutsāya. Divodāsāya navatiṁ ca navendraḥ puro vyairac chambarasya .*

Indra, lord of light and energy of the sun in heaven, for the good of the guide and leader of humanity and for the man of piety, charity and dedication to Divinity, breaks the intensity of drought and the pestilence of good harvest, overcomes ninety and nine defensive walls of the dark cloud for rain and converts drought into showers and famine into plenty and fertility.

Thus the lord accomplishes the purposes of Divinity for humanity.

एवा त इन्द्राचथ्मह्म श्रवस्या न त्मना वाजयन्तः ।
अश्याम तत्साप्तमाशुषाणा ननमा वधरदेवस्य पीयाः ॥ ७ ॥

7. *Evā ta indrocatham-ahema śravasyā na tmanā vājayantaḥ. Aśyāma tat sāptam-āśuṣāṇā nanamo vadharadevasya pīyoḥ.*

Thus we, O lord Indra, on our way to Divinity by our mind and soul with speed and sincerity, may, we pray, hear the word of your glory and have a glimpse of your admirable action. And may we, acting and thus struggling, cross that seven stage path to Divinity whereby we may eliminate from within and without the words and weapons of the impious reviler and destroyer of faith and reach our destination.

एवा त गृत्समदाः शूर मन्मावस्यवा न वयुनानि तक्षुः ।
ब्रह्मण्यन्त इन्द्र ते नवीय इषमूर्जꣳ सुक्षितिꣳ सुम्नमश्युः ॥ ८ ॥

8. *Evā te gṛtsamadāḥ śūra manmāvasyavo na vayunāni takṣuḥ. Brahmaṇyanta indra te navīya iṣamūrjaṁ sukṣitiṁ sumnamaśyuḥ.*

O lord of light and divine action, thus do your admirers and celebrants in ecstasy, like children seeking protection of the parent, sing in praise of your thought and marvellous actions. And thus may they, praying and working for the gifts of Divinity, attain the blessings of your eternal and ever new food and energy, peaceable haven and home, and joy and comfort in the shade of Divinity.

नूनं सा त पतिं वरं जरित्र दुंहीयदिन्द्र दक्षिणा मघानीं।
शिक्षा स्तातृभ्या मातिं धग्भगां ना बृहद्वंदम विदथं सुवीराः॥ ९॥

9. *Nūnaṁ sā te prati varaṁ jaritre duhīyadindra dakṣiṇā maghonī. Śikṣā stotṛbhyo māti dhag-bhago no bṛhad vadema vidathe suvīrāḥ .*

Indra, lord of universal generosity, may that munificent hand of your liberality and grace deliver unto the celebrant the gift of his heart's desire. O lord of glory, may your word of knowledge ever ring and shine for the disciples but never burn off their love and desire and the prosperity of us all. And may we, brave and blest with the brave, celebrate your glory in our holy yajnic actions.

Mandala 2/Sukta 20

Indra Devata, Grtsamada Rshi

वयं त वय इन्द विद्धि षु णः प भंरामह वाजयुन रथंम।
वि पन्यवा दीध्यंता मनीषा सुम्नमियं ान्तस्त्वावंता नृन॥ १॥

1. *Vayaṁ ta vaya indra viddhi ṣu ṇaḥ pra bharāmahe vājayurna ratham. Vipanyavo dīdhyato manīṣā sumnam-iyakṣantas-tvāvato nṝn.*

Indra, lord of life and ruler of the world, please to know us well. Like a fast driver, accelerating his car to the destination, we bear our homage of yajnic food and songs of praise to you. We come, lord, admirers, shining, with sincerity of mind and heart, joining and praying to powers human and divine as to you we come

for peace of mind and all round comfort.

त्वं न इन्द्र त्वाभिरूती त्वायता अभिष्टिपासि जनान।
त्वमिना दाशुषा वरूतत्थाधीरभि या न ाति त्वा॥ २॥

2. *Tvaṁ na indra tvābhirūtī tvāyato abhiṣṭipāsi janān. Tvamino dāśuṣo varūtetthādhīrabhi yo nakṣati tvā.*

Indra, lord of love, power and protection, you are our own, protector of the life and interests of our people who are yours, you are committed to us with all your means of protection and advancement. You are the mighty lord and master, saviour and promoter of the man of charity and of anyone who approaches you sincerely in faith that you are the real and ultimate master and saviour.

स ना युवन्दा जाहूत्रः सखा शिवा नरामस्तु पाता। यः शंसन्तं यः शशमानमूती पचन्तं च स्तुवन्तं च पणषत॥ ३॥

3. *Sa no yuvendro johūtraḥ sakhā śivo narāmastu pātā. Yaḥ śaṁsantaṁ yaḥ śaśamānamūtī pacantaṁ ca stuvantaṁ ca praṇeṣat.*

Indra, lord of life, ever young, generous giver invoked and invited, our friend, giver of peace and bliss, may he be the guardian and protector of the people. May he guide and enlighten the admirer, zealous worshipper, self-developing devotee and the singer celebrant.

तमु स्तुष इन्द्रं तं गृणीष यस्मिन्पुरा वावृधुः शाशदुश्च।
स वस्वः कामं पीपरदियाना बह्मण्यता नूतनस्यायाः॥ ४॥

4. *Tamu stuṣa indraṁ taṁ gṛṇīṣe yasmin purā vāvṛdhuḥ śāśaduśca. Sa vasvaḥ kāmaṁ pīparadiyāno brahmaṇyato nūtanasyāyoḥ.*

O man, I worship that lord Indra, celebrate, in song, him in whose protective shade humanity has grown and advanced since eternity and fought out the evil and the wicked. He, reaching out to the lover of wealth, fulfils his desire and blesses the new initiate in search of Vedic knowledge and spiritual enlightenment.

सा अङ्गिरसामुचथा जुजुष्वान्बह्मा तूतादिन्दा गातुमिष्णन।
मुष्ण उषसः सूयण स्तवानश्नस्य चिच्छिश्नथत्पूव्याणि॥ ५॥

5. *So aṅgirasāmucathā jujuṣvān brahmā tūtodin-dro gātumiṣṇan. Muṣṇannuṣasaḥ sūryeṇa stavānaśnasya cicchiśnathat pūrvyāṇi .*

That same Indra, lord of light and power, delighting in the admirable wealth and knowledge of the people, watching and loving the wide earth, taking over the beauty of the dawn with the splendour of the sun, and silencing the roar of clouds, augments and advances the songs of the celebrants since eternity and releases them from their bonds.

स ह श्रुत इन्द्रा नाम दव ऊध्वा भुवन्मनुष दस्मतमः। अव
पियमंशसानस्य साह्वाञ्छिर भरद्दासस्य स्वधावान॥ ६॥

6. *Sa ha śruta indro nāma deva ūrdhvo bhuvanmanuṣe dasmatamaḥ. Ava priyam-arśasānasya sāhvāñchiro bharad dāsasya svadhāvān.*

Indra, omnipotent lord of light and generosity, is surely the supreme power heard and celebrated in the Revelation, self-refulgent giver, highest above all, who

is the ultimate saviour and destroyer of suffering for humanity. Dear and loving to anyone who approaches him, bold and patient and tolerant, highest on top of the world of existence, commanding absolute power and sustenance, he brings total joy and fulfilment to his servant and supplicant.

स वृत्रहन्दंः कृष्णय नीः पुरन्दरा दासीररयद्वि ।
अजनयन्मनवे गामपश्च सत्रा शंसं यजमानस्य तूतात ॥ ७ ॥

7. *Sa vṛtrahendraḥ kṛṣṇyonīḥ purandaro dāsīrairayad vi. Ajanayan manave kṣāmapaśca satrā śaṁsaṁ yajamānasya tūtot.*

Such is Indra, breaker of the clouds of rain showers. He opens up the wombs of energies, dark and deep, to let out the floods of existence into positive paths of generation, creating the earth mother and the waters of life for humanity. He is breaker of the walls of hoarders' cities to release the flow of wealth in human history. May the lord raise the honour and wealth of the host of yajna by virtue, truth and creative generosity.

तस्मै तवस्यामनु दायि सत्रन्दाय देवभिरर्णसाता । पति यदस्य वजं बाह्वाधुहत्वी दस्यून्पुर आयसीनि तारीत ॥ ८ ॥

8. *Tasmai tavasyamanu dāyi satrendrāya devebhirarṇasātau. Prati yadasya vajraṁ bāhvordhurhatvī dasyūn pura āyasīrni tārīt.*

To that omnipotent Indra, in the battles of creation for the waters of life and generation of the wealth of existence, mighty offerings are made into the fire of yajna in truth and sequence by the divine powers of nature and the noblest of humanity who hold on to

their part in obedience and response to this wielder of the thunderbolt in arms who destroys the evil and the negatives to overcome the cities of gold and steel in existence.

नूनं सा त॒ पति॒ वरं॑ जरि॒त्र दु॑ही॒यदि॑न्द्र द॒क्षिणा म॒घानी॑।
शिक्षा॑ स्तो॒तृभ्या॒ माति॑ ध॒ग्भगा॑ नो बृ॒हद्व॑देम वि॒दथे॑ सुवी॒राः॥ ९॥

9. *Nūnaṁ sā te prati varaṁ jaritre duhīyadindra dakṣiṇā maghonī. Sikṣā stotṛbhyo māti dhag-bhago no bṛhad vadema vidathe suvīrāḥ.*

Indra, lord of the universe and wealth of existence, may that oceanic generosity of your love bless the singer celebrant with the choicest gifts of his desire, and may your light of knowledge ever shine on the disciples but never burn our greatness and grandeur so that we and our children may boldly celebrate you in our yajnas.

Mandala 2/Sukta 21

Indra Devata, Grtsamada Rshi

विश्व॒जित॑ धन॒जित॑ स्व॒जित॑ सत्रा॒जित॑ नृ॒जित॑ उवरा॒जित॑।
अ॒श्व॒जित॑ गा॒जित॑ अ॒ब्जित॑ भरन्दा॑य॒ सामं॑ यज॒ताय॑ हय॒तम॥ १॥

1. *Viśvajite dhanajite svarjite satrājite nṛjita urvarā-jite. Aśvajite gojite abjite bharendrāya somaṁ yajatāya haryatam.*

Ye men and women of the world, bear and bring the sweetest soma in honour of Indra, conquerer, ruler and controller of the universe, wealth and power of

existence, joy beyond suffering, truth of life, humanity, earth and her fertility, horses, cows, and waters of the universe—Indra who carries on the yajna of the universe and, for his sake, bear the soma of joy in your lives too.

अभिभुवं भिभङ्गायं वन्वत षां हाय सहंमानाय वधसं।
तुविगय वह्नंय दुष्टरीतव सत्रासाह नम इन्दांय वाचत ॥ २ ॥

2. *Abhibhuve'bhibhaṅgāya vanvate'ṣāḷhāya sahamānāya vedhase. Tuvigraye vahnaye duṣṭarītave satrāsāhe nama indrāya vocata.*

Say, 'Hail your worship', bow and surrender in homage to Indra, all creator and conqueror, all destroyer, all lover and dispenser, unchallengeable, inviolable, all knower, universal teacher, sole bearer of the burdens of existence, unconquerable, upholder of truth and universal law, the be-all and end-all of creation and existence.

सत्रासाहा जंनभ ा जंनंसहश्च्यवंना युध्मा अनु जाषमु ातः। वृतंचयः सहुरिवि वांरित इन्दंस्य वाचं प कृतानि वीर्या ॥ ३ ॥

3. *Satrāsāho janabhakṣo janaṁsahaścyavano yudhmo anu joṣamukṣitaḥ. Vṛtaṁcayaḥ sahurirvikśvārita indrasya vocaṁ pra kṛtāni vīryā.*

Let us celebrate the mighty actions and achievements of Indra, lord upholder of truth, adorable to people, patient lover of humanity, mover and promoter, warrior, giver of showers in response to prayer, integrative creator and organiser, tolerant and merciful, accessible to all people.

अनानुदा वृषभा दार्धता वधा गम्भीर ऋष्वा असमष्टकाव्यः। रधचादः श्नथना वीळितस्पृथुरिन्दः सुयज्ञ उषसः स्वर्जनत ॥ ४ ॥

4. *Anānudo vṛṣabho dodhato vadho gambhīra ṛṣvo asamaṣṭakāvyaḥ. Radhracodaḥ śnathano vīḷita-spṛthurindraḥ suyajña uṣasaḥ svarjanat.*

Unmoved mover, mighty generous, destroyer of destroyers, deep and grave, instant inspirer to the sublime, beyond definition in poetry and himself the poet of Infinity, inspirer of the diffident and depressed, breaker of the stumbling blocks and the violent, versatile in virtue, vast in presence and performance, Indra is the highest high-priest of cosmic yajna who lights the daily fire with the heavenly light of the dawn.

यज्ञन गातुमपुरा विविदिर् धिया हिन्वाना उशिज मनीषिणः। अभिस्वरा निषदा गा अवस्यव इन्द हिन्वाना दविणान्याशत ॥ ५ ॥

5. *Yajñena gātumapturo vividrire dhiyo hinvānā uśijo manīṣiṇaḥ. Abhisvarā niṣadā gā avasyava indre hinvānā draviṇānyāśata.*

Inspired pioneers, aspiring warriors and wise visionaries applying their thought, imagination and will in association, working with cooperation and united action in sustained yajna carve new paths of progress across the earth. Speaking together with a united voice, sitting together in assembly, acting together on the field for preservation and progress, exploiting natural energy and invoking the blessings of Indra in yajna, they reclaim lands of the earth and win wealths of the world.

इन्द्र श्रेष्ठानि द्रविणानि धेहि चित्तिं दक्षस्य सुभगत्वमस्मे।
पोषं रयीणामरिष्टिं तनूनां स्वाद्मानं वाचः सुदिनत्वमह्नाम ॥ ६ ॥

6. *Indra śreṣṭhāni draviṇāni dhehi cittiṁ dakṣasya subhagatvam-asme. Poṣaṁ rayīṇām-ariṣṭiṁ tanūnāṁ svādmānaṁ vācaḥ sudinatvamahnām.*

Indra, lord of the world, bless us with the best of strength and power, high intelligence and awareness, beauty and delicacy of art and expertise, abundance of wealth and prosperity, health and security of senses and body, sweetness of speech and style, and peace and brightness of days and nights.

Mandala 2/Sukta 22

Indra Devata, Grtsamada Rshi

त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृपत्सोममपिबद्विष्णुना सुतं यथावशत। स ईं ममाद महि कर्म कर्तवे महामुरुं सैनं सश्चद्देवो दैवं सत्यमिन्द्रं सत्य इन्दुः ॥ १ ॥

1. *Trikadrukeṣu mahiṣo yavāśiraṁ tuviśuṣmas-tṛpat somamapibad viṣṇunā sutaṁ yathāvaśat. Sa īṁ mamāda mahi karma kartave mahām-uruṁ Sainaṁ saścad devo devaṁ satyam-indraṁ satya induḥ.*

The great and powerful sun drinks up the soma, essence of vital juices reinforced with herbal elixir, matured in three containers, i.e., the earth, the sky and the heaven of light, and distilled by light and wind while it shines and energises the essences.

He who delights in energising this sun, greatest of the great in nature, to do great things, who blesses and continues to bless this blazing power of light is the

eternal, ever true, self-refulgent Lord Supreme, blissful as the moon.

And he who would love to do great things vast and worthy of the great, he, true and bright as the moon, should serve and meditate on this lord of unbounded light and energy.

अध॒ त्विषी॑माँ॒ अ॒भ्य॑ज॑सा॒ कि॒विं॑ यु॒धाभ॑व॒दा र॑ दं॑सी अपृणदस्य म॒ज्मना॒ प वा॑वृध। अध॑त्ता॒न्यं ज॒ठर॒ पर्म॑रिच्यत॒ सनं सश्चद्दव॒ द॒वं स॒त्यमिन्दं॑ स॒त्य इन्दुः॑॥ २॥

2. *Adha tviṣīmāň abhyojasā kriviṁ yudhābhavadā rodasī apṛṇadasya majmanā pra vāvṛdhe. Adhattānyaṁ jaṭhare premaricyata sainaṁ saścad devo devaṁ satyamindraṁ satya induḥ .*

The mighty universal energy with its own electric force and its action fills up the heaven and earth with universal water vapours full like a reservoir, and it continues to grow by the omnipotence of the omnipresent lord Indra, the self-refulgent Indra. It holds within its womb the other, wealth of waters, releases the waters and stays larger and mightier. The lord self-refulgent who creates and blesses this mighty bright universal yajnic energy of electricity is Indra, eternal and ever blissful as the moon.

सा॒कं जा॒तः क॒तु॑ना सा॒कम॑ज॑सा ववक्षि॒थ सा॒कं वृ॒द्ध वी॒र्यः॑ सास॒हिमृधा॒ विच॑र्षणिः। दाता॒ राधः॑ स्तुव॒त काम्यं॑ वसु॒ सनं सश्चद्दव॒ द॒वं स॒त्यमिन्दं॑ स॒त्य इन्दुः॑॥ ३॥

3. *Sakaṁ jātaḥ kratunā sākamojasā vavakṣitha sākaṁ vṛddho vīryaiḥ sāsahirmṛdho vicarṣaṇiḥ. Dātā rādhaḥ stuvate kāmyaṁ vasu sainaṁ saścad devo devaṁ satyamindraṁ satya induḥ.*

The jiva, individual soul, born in human form with the potential to know and act, courage and splendour, carries on the business of life and grows with vigour and valour, challenging, victorious and brilliant with vision and judgement. Indra, lord of life, all giver, provides whatever wealth and power is loved and valued by the pious and worshipful soul. May the soul of man, blessed and true as the moon, join and serve this supreme lord Indra, self-refulgent, eternal and true, in prayer, worship and meditation.

तव॒ त्य ार्यं॑ नृत प॑ इन्द पथ्॒मं पू॒र्व्यं दि॒वि प॒वाच्यं॑ कृ॒तम।
यद्द॒वस्य॒ शव॑सा॒ पारि॑णा॒ असु॑ं रि॒ण ॒पः। भु॒वद्विश्व॑म॒भ्या-
द॑व॒म ज॑सा वि॒दादू॒र्जं॑ श॒तक्र॑तु॒वि॒ दादिष॑म ॥ ४ ॥

4. *Tava tyannaryaṁ nṛto'pa indra prathamaṁ pūrvyaṁ divi pravācyaṁ kṛtam. Yad devasya śavasā prāriṇā aṁsu riṇannapaḥ bhuvad viśvamabhyādevamojasā vidādūrjaṁ śatakratu-rvidādiṣam.*

Indra, lord of light, life and generosity, director of the cosmic dance of creation, that original, ancient act of yours admirable in the light and language of heaven performed for the sake of humanity which, by the omnipotence of Divinity, moves the pranic energies and causes the waters of life to flow may, we pray, with the power and splendour of Divinity, inspire the entire world of matter and energy, conquer impiety and bring us, O lord of a hundred yajnic gifts and actions, food and energy for body, mind and soul.

Mandala 2/Sukta 23

Brahmanaspati, Brhaspati Devata, Grtsamada Rshi

गणानां त्वा गणपतिं हवामह कविं कवीनामुपमश्रवस्तमम ।
ज्यष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्व ऊतिभिः सीद सादनम ॥ १ ॥

1. *Gaṇānāṁ tvā gaṇapatiṁ havāmahe kaviṁ kavīnāmupamaśravastamam. Jyeṣṭharājaṁ brahmaṇāṁ brahmaṇaspata ā naḥ śṛṇvannūtibhiḥ sīda sādanam .*

We invoke, invite and honour you Brahmanaspati, as lord president of all classes, nations and republics of the peoples of the world, as highest visionary of the men of supreme vision, most renowned of all beyond comparison and imagination, highest of the brilliant rulers, lord of the knowledge and commonwealth of the world in existence. Listen to our prayer, come with all powers of protection, preservation and promotion of the peace and prosperity of the world and grace the presidential seat in the hall of nations.

दवाश्चित्त असुय पचतसा बृहस्पत यज्ञियं भागमानशुः ।
उस्राइव सूया ज्य तिषा महा विश्वषामिज्जनिता ब्रह्मणामसि ॥ २ ॥

2. *Devāṣcit te asurya pracetaso bṛhaspate yajñiyaṁ bhāgamānaśuḥ. Usrā iva sūryo jyotiṣā maho viśveṣāmijjanitā brahmaṇāmasi.*

Lord of spirit and prana, ruler of the grand universal order, master of supreme knowledge, the divinities too of the world in your honour receive their share of the yajnic fragrance of life. As sun is the

progenitor of sun-rays, so you are the great creator of all knowledge, wealth and grandeur of the universe with your light of omniscience.

आ विबाध्या परिरापस्तमांसि च ज्यातिष्मन्तं रथमृतस्य तिष्ठसि। बृहस्पत भीमममित्रदम्भनं र ाहणं गात्रभिदं स्वर्विदम ॥ ३ ॥

3. *Ā vibādhyā parirāpas-tamāṁsi ca jyotiṣmantaṁ ratham-ṛtasya tiṣṭhasi. Bṛhaspate bhīmam-amitra-dambhanaṁ rakṣohaṇaṁ gotrabhidaṁ svarvidam .*

Brhaspati, lord of the grand universe and light of the world, having chained all sin and darkness by the rule of light and law, you ride the chariot of the dynamics of nature and rectitude, blazing with light and fire, awful to the lawless, shatterer of the enemies, destroyer of the wicked, breaker of the clouds and bringer of the showers of rain and bliss.

सुनीतिभिनयसि त्रायस जनं यस्तुभ्यं दाशा । तमंहा अश्नवत। ब्रह्मद्विषस्तपना मन्युमीरसि बृहस्पत महि तत्त महित्वनम ॥ ४ ॥

4. *Sunītibhir-nayasi trāyase janaṁ yastubhyaṁ dāśānna tamaṁho aśnavat. Brahmadviṣa-stapano manyumīrasi bṛhaspate mahi tat te mahitvanam.*

You lead us by the right path and policy. You protect and save humanity. Whoever surrenders himself to you and gives in charity in your service is safe, sin and crime touch him not, nor hurt him ever. You are the scorcher of the haters of humanity, divinity and knowledge. You are the destroyer of hostile passion.

Brhaspati, lord of this grand universe, great is that grandeur of yours, blazing with majesty.

न तमंहो न दुरितं कुतश्चन नारातयस्तितिरुन द्वयाविनः। विश्वा इदस्माद ध्वरसा वि बाधस यं सुगापा रक्षसि बहणस्पत ॥ ५ ॥

5. *Na tamaṁho na duritaṁ kutaścana nārātayastitirurna dvayāvinaḥ. Viśvā idasmād dhvaraso vi bādhase yaṁ sugopā rakṣasi brahmaṇaspate.*

Brahamanaspati, ruler of the mighty universe, saviour of the good and great, neither sin nor evil conduct from anywhere, nor enemies nor those who try to tread the parallel paths of good and evil at the same time can ever surpass or evade or escape you. You prevent and rule out all violence from him whosoever, O noble protector and saviour, you guide, guard and protect.

त्वं नो गापाः पथिकृद्विचक्षणस्तव वताय मतिभिर्जरामहे। बृहस्पत या नो अभि ह्वरो दधे स्वा तं मर्मतु दुच्छुना हरस्वती ॥ ६ ॥

6. *Tvaṁ no gopāḥ pathikṛd vicakṣaṇastava vratāya matibhirjarāmahe. Bṛhaspate yo no abhi hvaro dadhe svā taṁ marmartu ducchunā harasvatī.*

You are our protector and saviour. You are our guide along the paths of right. You are the wise visionary, judge and teacher. We worship you with all our mind and intelligence so that we may abide by your divine rule of conduct. O lord of the great universe, whoever entertains and bears hate and enmity, anger and jealousy toward us may face the self-defeating forces of his own

corrosive mind from within himself.

उत वा या न॑ मचया॒दना॑गसा रातीवा मत॑: सानु॒का वृक॑: ।
बृह॑स्पत॒ अप॒ तं व॑तया प॒थः सु॒गं न॑ अ॒स्य द॒ववी॑तय कृधि ॥ ७ ॥

7. *Uta vā yo no marcayādanāgaso'rātīvā martaḥ sānuko vṛkaḥ. Bṛhaspate apa taṁ vartayā pathaḥ sugaṁ no asyai devavītaye kṛdhi .*

And whoever seize us and injure us, innocent and sinless as we move on, whoever the man-wolf with a train of allies, enemies in the garb of fellow travellers, O Brhaspati, lord saviour of the great and protector from the awesome, remove all such from the path so that it is easy to follow for the attainment of our divine destination.

त्रा॒तार॑ं त्वा त॒नूनां हवाम॒ह व॑स्पतरधिव॒क्तार॑मस्म॒युम ।
बृह॑स्पत दव॒निदा॒ नि ब॑हय॒ मा दु॒रवा॒ उत्त॑रं सु॒म्नमु ॑शन ॥ ८ ॥

8. *Trātāraṁ tvā tanūnāṁ havāmahe'vaspartara-dhivaktāramasmayum. Bṛhaspate devanido ni barhaya mā durevā uttaraṁ sumnam-unnaśan.*

Brhaspati, lord of the universe, master of supreme knowledge, ruler and defender of the world, we invoke you, protector and preserver of our bodies, senses and minds, saviour and protector from sin and evil acts, our pilot across suffering, lord supreme of our own, teacher and supreme commander. Brhaspati, uproot the revilers of divinity, nobility, brilliance and generosity of people. Let not the evil doers destroy the future peace and well-being of humanity.

त्वया॑ व॒यं सु॒वृधा॑ ब्रह्मणस्पत स्पा॒हा वसु॑ मनुष्या॒ द॑दीमहि ।
या न॑ दू॒र त॒ळिता॒ या अरा॑तया॒ भि सन्ति॑ जु॒म्भया॒ ता अ॑न॒प्रसः॑ ॥ ९ ॥

9. *Tvayā vayaṁ suvṛdhā brahmaṇaspate spārhā vasu manuṣyā dadīmahi. Yā no dūre taḷito yā arātayo'bhi santi jambhayā tā anapnasaḥ .*

Brahmanaspati, lord of the universe, promoter of life and knowledge, supreme power worthy of love and homage, may we, people of the world, with your care and protection, develop and promote the wealth of the world, and we pray, crush whatever forms of violence, adversity, frustration, malignity, meanness and fruitless efforts be there far or near or around us.

त्वया॑ व॒यमु॑त्त॒मं धी॑महु॒ वया॒ बृह॑स्पत॒ पपि॑णा॒ सस्नि॑ना यु॒जा ।
मा नो॑ दुःशं॒सो अभि॑दि॒प्सुरी॑शत॒ प सु॒शं॒सा म॒तिभि॑स्तारिषीमहि ॥ १० ॥

10. *Tvayā vayam-uttamaṁ dhīmahe vayo bṛhaspate papriṇā sasninā yujā. Mā no duḥśaṁso abhidipsur-īśata pra suśaṁsā matibhis-tāriṣīmahi .*

Brhaspati, lord of the universe, ruler of the world, master of supreme knowledge, giver of fulfilment, purifier and sanctifier, ever helpful, may we, we pray, develop and promote the best life on earth. May no disreputable reviler or deceitful saboteur or destroyer rule over us. And may we, we pray, be righteous, faithful and honourable, and with our intelligent people swim across our problems of life.

अ॒नानु॑दा वृष॒भा जग्मि॑राहु॒वं निष्टप्ता॒ शत्रुं॑ पृत॒नासु॑ सास॒हिः ।
असि॑ स॒त्य ऋ॑ण॒या ब्र॑ह्मणस्पत उ॒गस्य॑ चिद्वमि॒ता वी॑ळु॒हु॒षिण॑ः ॥ ११ ॥

11. *Anānudo vṛṣabho jagmir-āhavaṁ niṣṭaptā śatruṁ pṛtanāsu sāsahiḥ. Asi satya ṛṇayā brahmaṇaspata ugrasya cid damitā vīḷuhar-ṣiṇaḥ.*

Brahmanaspati, lord of universal knowledge and ruler of the grand social order, uncompromising, mighty generous, responsive to the call for action, subduer of the enemy, unyielding and victorious in battles, ever true, insistent on obligation and fulfilment, you are controller of the fierce and restrainer of the passionate carouser.

अदवन मनसा या रिषण्यति शासामुगा मन्यमाना जिघांसति। बृहस्पत मा पणक्तस्य ना वधा नि कम मन्युं दुरवस्य शधतः ॥ १२ ॥

12. *Adevena manasā yo riṣaṇyati śāsāmugro manyamāno jighāṁsati. Bṛhaspate mā praṇak tasya no vadho ni karma manyuṁ durevasya śardhataḥ.*

Whoever with a sinful mind injures or sabotages or wants to destroy the rulers, commanders, administrators, teachers and the devotees of Divinity and admirers of the human nation, fierce and proud though he be, O Brhaspati, lord of the realm, we pray and hereby determine, his weapon of attack must not reach us, nor shall the mean action of the evil minded ever bully and weaken our morale.

भरेषु हव्या नमसोपसद्या गन्ता वाजेषु सनिता धनंधनम। विश्वा इदया अभिदिप्स्वा३ मृधा बृहस्पतिवि ववहा रथाँ इव ॥ १३ ॥

13. *Bhareṣu havyo namasopasadyo gantā vājeṣu sanitā dhanaṁ-dhanam. Viśvā idaryo abhi-dipsvo mṛdho bṛhaspatirvi vavarhā rathāँ iva.*

In the battles of production, defence and progress, O lord, worthy of access, invocation and invitation with gifts of homage for participation, leader in the battles of advancement, and dispenser of wealth and reward in every field of activity, Brhaspati, lord of the realm, father of all, we pray, take on all the strongholds of the proud intimidators and rout them all like their chariots.

तजिष्ठया तपनी रक्षसस्तप य त्वा निद दधिर दृष्टवीयम। आविस्तत्कृष्व यदसत्त उक्थ्यं बृहस्पत वि परिरापो अदय ॥ १४ ॥

14. *Tajiṣṭhayā tapanī rakṣasastapa ye tvā nide dadhire dṛṣṭavīryam. Āvistat kṛṣva yadasat ta ukthyaṁ bṛhaspate vi parirāpo ardaya.*

Brhaspati, lord of the great realm, with the splendour of your blazing power, scorch those who take you on with malignant criticism and columny, although your honour and courage is proven. Proclaim openly what your commendable policy is and heat up, shake off and evaporate all those who are steeped in sin and crime.

बृहस्पत अति यदर्या अर्हाद द्युमद्विभाति कतुमज्जनेषु। यद दीदयच्छवस ऋतपजात तदस्मासु दविणं धहि चित्रम ॥ १५ ॥

15. *Bṛhaspate ati yadaryo arhād dyumad vibhāti kratumajjaneṣu. Yad dīdayacchavasa ṛtaprajāta tadasmāsu draviṇaṁ dhehi citram.*

Brhaspati, lord of the great realm of life and nature, ruler and sustainer of the great, omnipotent master, lord of light by your own innate virtue, who shine among people while you do your acts of holiness

and make others shine with your power and grandeur, lord manifested and manifesting in truth, rectitude and law, bless us too with that wondrous wealth of divinity by which you enlighten others.

मा नः स्तनभ्या य अभि दुहस्पद निरामिणा रिपवा षु जागृधुः । आ दवानामाहत वि वया हृदि बृहस्पत न परः साम्न विदुः ॥ १६ ॥

16. *Mā naḥ stenebhyo ye abhi druhaspate nirāmiṇo ripavo'nneṣu jāgṛdhuḥ. Ā devānāmohate vi vrayo hṛdi bṛhaspate na paraḥ sāmno viduḥ.*

Save us, lord of the great world, right and universal law, from the thieves and enemies who hate all and delight in positions of power, who covet nothing but food and luxury, who hold nothing in their heart but disdainful superiority complex toward the learned, wise and virtuous and who know nothing of value beyond money and property.

विश्वभ्या हि त्वा भुवनभ्यस्परि त्वष्टाजनत्साम्नःसाम्नः कविः । स ऋणचिदृणया बह्मणस्पतिदुहा हन्ता महि ऋतस्य धरि ॥ १७ ॥

17. *Viśvebhyo hi tvā bhuvanebhyaspari tvaṣṭājanat sāmnaḥ sāmnaḥ kaviḥ. Sa ṛṇacidṛṇayā brahmaṇaspatir-druho hantā maha ṛtasya dhartari .*

Lord of the great world, master of the Veda, the omniscient maker, Tvashta, made you all round wise and visionary as a poet for the sake of the entire world of humanity across divinity and the world of materiality. You are consolidator of the public debt and the debt of gratitude to Divinity and the wise, and you fulfil the obligations of the debt. Established in the presence of

the Lord Omnipotent, father sustainer of the great Law of social order, be the destroyer of hate, jealousy and enmity.

तव॑ श्रि॒य व्य॑जिहीत॒ पर्व॑ता॒ गवां॑ गो॒त्रमु॒दसृ॑जो॒ यद॑ङ्गिरः। इन्द्रे॑ण यु॒जा तम॑सा॒ परी॑वृतं बृह॒स्पत॒ निर॒पामौ॑ब्जो अर्ण॒वम॥ १८॥

18. *Tava śriye vyajihīta parvato gavāṁ gotramudasṛjo yadaṅgiraḥ. Indreṇa yujā tamasā parīvṛtaṁ bṛhaspate nirapāmaubjo arṇavam.*

For your grace and glory, O lord and sustainer of the great world, does the cloud collect the flood of sun-rays which you, dear as breath of life, release. In association with Indra, the sun, O lord of the wide realm, open and release the oceanic flood of the waters of life suppressed and enveloped in darkness and let it flow freely.

बह्मणस्पत॒ त्वम॒स्य य॒न्ता सू॒क्तस्य॑ बो॒धि तन॑यं च जिन्व। विश्वं॒ तद्भ॒द्रं यद॑वन्ति दे॒वा बृ॒हद्व॑दम वि॒दथे॑ सु॒वीराः॥ १९॥

19. *Brahmaṇaspate tvamasya yantā sūktasya bodhi tanayaṁ ca jinva. Viśvaṁ tad bhadraṁ yadavanti devā bṛhad vadema vidathe suvīrāḥ.*

Brahmanaspati, lord protector and sustainer of the universe, you are the hero as well as creator of this song of Divinity which you graciously know and accept as your very child, and bless your creation with life and joy, all that good of entire humanity and the world which the divinities protect and promote, so that we, brave and blest with the brave, in our acts of yajnic piety, may celebrate your gifts highly and ecstatically.

Mandala 2/Sukta 24

Indra Brahmanaspati, Brhspati Devata, Grtsamada Rshi

समामविड्ढि पभृतिं य इशिष या विधम नवया महा गिरा।
यथा ना मीढ्वान्त्स्तवत सखा तव बृहस्पत सीषधः सात न
मतिम ॥ १ ॥

1. *Semāmaviḍḍhi prabhṛtiṁ ya īśiṣe'yā vidhema navayā mahā girā. Yathā no mīḍhvāntstavate sakhā tava bṛhaspate sīṣadhaḥ sota no matim.*

Brhaspati, lord and master of knowledge and the great realm of the earth which you rule and command, please to accept this offer of celebration which we dedicate with this great new voice of homage in honour of Indra so that he, our lord, generous as the sun and cloud, your friend, may enlighten our mind and intelligence.

या नन्त्वान्यनमन्यजसातादर्दमन्युना शम्बराणि वि।
पाच्यावयदच्युता ब्रह्मणस्पतिरा चाविशद्वसुमन्तं वि
पर्वतम ॥ २ ॥

2. *Yo nantvānyanamannyojasotādardar-manyunā śambarāṇi vi. Prācyāvayadacyutā brahmaṇaspatirā cāviśad vasumantaṁ vi parvatam.*

Indra, lord ruler and sustainer of the mighty human race, is he who with his might and majesty bends those who deserve to be bent, who with his thunder and terror breaks and scatters the clouds into showers, who shakes the apparently unshakables, and who breaks open the mountain ranges of the treasure jewels of the earth.

तद्ववानां दवतमाय कत्वमश्रथ्नन्दृ हावदन्त वीळिता। उद्गा आजदभिनद ब्रह्मणा वलमगूहत्तमा व्यचयत्स्वः॥ ३॥

3. *Tad devānāṁ devatamāya kartvamaśrathnan dṛḷhāvradanta vīlitā. Ud gā ājadabhinad brahmaṇā valam-agūhat tamo vyacakṣayat svaḥ.*

That exceptional wonder of Karma is worthy of the most brilliant of the divinities of the universe, Indra, refulgent as the sun. He disarms the most obstinate, softens the hardest, releases the rays of light, breaks the cloud with his divine might, dispels the darkness, and reveals the light of heaven.

अश्मास्यमवतं ब्रह्मणस्पतिमधुधारमभि यमाजसातृणत। तमव विश्व पपिर स्वदृश ब्रहु साकं सिसिचुरुत्स-मुदिणम॥ ४॥

4. *Aśmāsyamavataṁ brahmaṇaspatir-madhudhāramabhi yamojasātṛṇat. Tameva viśve papire svardṛśo bahu sākaṁ sisicur-utsam-udriṇam.*

The lord of the universe and master of the universal Word breaks open the flood gates of the hanging cloud and the dark caverns of the mountain holding showers and streams of honey sweet waters. The same showers and streams all those who see the light and joy of heaven in the sun and water drink to their heart's content with all living beings as a gift of the ocean, and the same they sprinkle around for the gift and growth of life in abundance.

सना ता का चिद भुवना भवीत्वा माद्भिः शरद्भिदुर वरन्त वः। अयतन्ता चरता अन्यदन्यदिद्या चकार वयुना ब्रह्मणस्पतिः॥ ५॥

5. *Sanā tā kā cid bhuvanā bhavītvā mādbhiḥ śaradbhirduro varanta vaḥ. Ayatantā carato anyadanyadid yā cakāra vayunā brahmaṇa-spatiḥ.*

The acts which Brahmanaspati, lord of the wide world, has performed and the knowledge which he has revealed open by months and years the doors of eternal light and the past and future worlds for you from which the people naturally benefit and spontaneously enjoy without any effort, all in their own ways.

अभिन ंन्ता अभि य तमानशुनिधिं पणीनां परमं गुहा हितम। त विद्वांसः पतिच यानृता पुनयत उ आयन्तदुदी-युराविशम ॥ ६ ॥

6. *Abhinakṣanto abhi ye tamānaśur-nidhiṁ paṇīnāṁ paramaṁ guhā hitam. Te vidvāṁsaḥ praticakṣyānṛtā punaryata u āyan tadudīyurāviśam.*

Those saints and scholars who go forward all round in search of the treasures of admirable humanity hidden in the cavern of time find the jewel treasures of wealth and knowledge. But having seen the falsehood and untruth discovered there in the cave go back by the same door by which they came and then come again to propagate the truth and contradict and expose the untruth.

ऋतावानः पतिच यानृता पुनरात आ तस्थुः कवय' महस्पथः। त बाहुभ्यां धमितमग्निमश्मनि नकिः षा अस्त्यरणा जहुहि तम ॥ ७ ॥

7. *Ṛtāvānaḥ praticakṣyānṛtā punarāta ā tasthuḥ kavayo mahaspathaḥ. Te bāhubhyāṁ dhamitamagnimaśmani nakiḥ ṣo astyaraṇo jahurhi tam .*

Men of truth and rectitude, poets and visionaries, pioneers of action, having perceived, challenged and fought out untruth and evil, come and stand firm by the great paths of right and universal law. By force of arms they keep the fire burning on the rock, in the cave, over the cloud and in the sky. None is a man of truth and knowledge, nor brave, none of them who abandon the fire and desert the truth of life and rectitude.

ऋतज्येन क्षिपणा ब्रह्मणस्पतिर्यत्र वष्टि प्र तदश्नाति धन्वना।
तस्य साध्वीरिषवो याभिरस्यति नृचक्षा ईसा दृशये कर्णयोनयः॥ ८॥

8. *Ṛtajyena kṣipreṇa brahmaṇaspatiryatra vaṣṭi pra tadaśnoti dhanvanā. Tasya sādhvīriṣavo yābhirasyati nṛcakṣaso dṛśaye karṇayonayaḥ.*

By the stretch of natural truth and justice and by instant action, the mighty lord of the realm wielding the bow and arrow of law and rectitude reaches wherever he wants and achieves whatever he targets. Accurate and unfailing are the arrows of this watchful ruler and guide of humanity, stretched unto the ear, reaching to the ear and taking the aim even by a whisper and vibration, which the lord shoots and by which he uproots the plants and plans of evil and crime, having seen what is right and what is wrong.

स संनयः स विनयः पुरोहितः स सुष्टुतः स युधि ब्रह्मणस्पतिः। चा मा यद्वाजं भरत मती धना दित्सूयस्तपति तप्युतुवृथा॥ ९॥

9. *Sa saṁnayaḥ sa vinayaḥ purohitaḥ sa suṣṭutaḥ sa yudhi brahmaṇaspatiḥ. Cākṣmo yad vājaṁ bharate matī dhanā''ditsūryastapati tapyarurvṛ-thā.*

Right and true are his policies, unassailable. Correct and firm are his paths of planning and leadership. Front leader is he, ever commanding, and elected first and foremost. Admired is he and admirable, adorable ruler, protector and promoter of the wealth of nations. Clear is his sight and vision, bold his voice and speech, by virtue of which he holds and rules energy and the speed of progress, intelligence and education, and the power and prosperity of the social order through the battles of life. He blazes as the sun and would naturally and without effort heat and season and temper the wastours and wrong-doers.

विभु प्रभु पथमं महनावता बृहस्पतेः सुविदत्राणि राध्या। इमा सातानि वन्यस्य वाजिना यन जना उभय भुञ्जत विशः ॥ १० ॥

10. *Vibhu prabhu prathamaṁ mehanāvato bṛhaspateḥ suvidatrāṇi rādhyā. Imā sātāni venyasya vājino yena janā ubhaye bhuñjate viśaḥ.*

Infinite, omnipotent and eternal, first and original is Brhaspati, lord of existence and knowledge. Noble and blissful are the gifts of this generous and powerful lord, givers of knowledge, competence and success, all. It is the gifts and blessings of this pervasive and warlike lord adorable by which all people of the world, high or low, simple or sophisticated, intelligent or illiterate enjoy life and its wealth.

या वर वृजन विश्वथा विभुमहामु रण्वः शवसा ववक्थ। स दवा दवान्पति पपथ पृथु विश्वदु ता परिभूबर्ह्मणस्पतिः ॥ ११ ॥

11. *Yo'vare vṛjane viśvathā vibhur-mahām-u raṇvaḥ śavasā vavakṣitha. Sa devo devān prati paprathe pṛthu viśvedu tā paribhūr-brahmaṇaspatiḥ.*

Brahmanaspati, lord ruler and sustainer of this mighty universe, is immanent and transcendent, who by virtue of his own omnipotence pervades this world of creation, every particle of it, and is the most joyous and blissful over all the worlds of existence. By him only, try to abide and live. He, self-refulgent generous lord, vast and great, rules and expands all the divine abodes of life, pervades them and reveals his presence therein.

विश्वं सत्यं मघवाना युवारिदापश्चन प मिनन्ति व्रतं वाम। अच्छेन्दाबह्मणस्पती हविना इं युजेव वाजिना जिगातम॥ १२॥

12. *Visvaṁ satyaṁ maghavānā yuvorid-āpaścana pra minanti vrataṁ vām. Acchendrābrahmaṇas-patī harivno'nnaṁ yujeva vājinā jigātam.*

Indra and Brahmanaspati, lord ruler of majesty and lord ruler of the wealth of the nation, yours is the truth of the world and yours is the law. Not the actions of anyone, not even the flowing waters, can violate your law and discipline. Both ruler and the teacher of divinity may kindly grace our seat of yajna and, like the motive forces of the chariot of the nation, may accept our proffered homage.

उताशिष्ठा अनु शृण्वन्ति वह्नयः सभया विपा भरत मती धना। वीळुद्वषा अनु वश ऋणमादिदिः स ह वाजी समिथ बह्मणस्पतिः॥ १३॥

13. *Utāśiṣṭhā anu śṛṇvanti vahnayaḥ sabheyo vipro bharate matī dhanā. Vīḷudveṣā anu vaśa ṛṇamādadiḥ sa ha vājī samithe brahmaṇaspatiḥ.*

Fast driving forces of the nation listen carefully to the ruler and the people. The sagely scholar member of the council intelligently holds and manages the wealth and assets of the nation. A match for the strong and unruly, the collector collects the taxes according to law and discretion. Such is the dispensation of Brahmanaspati, lord ruler of the common wealth of humanity, fast, sensitive and instant of movement in the business of governance.

बह्मणस्पतरभवद्यथावशं सत्या मन्युमहि कर्मा करिष्यतः। या गा उदाजत्स दिव वि चाभजन्महीव रीतिः शवसासरत्पृथक ॥ १४ ॥

14. *Brahmaṇaspaterabhavad yathāvaśaṁ satyo manyurmahi karmā kariṣyataḥ. Yo gā udājat sa dive vi cābhajanmahīva rītiḥ śavasāsarat pṛthak.*

Let the righteous passion, even anger, of Brahmanaspati, lord of great action in governance, be true to the purpose of Dharma, and controlled according to the state of affairs, as it is he who directs the vibrations of the nation up and down in the light of heaven and, with his own strength and power, moves forward by himself and abides by custom, tradition and law like the earth in orbit.

बह्मणस्पत सुयमस्य विश्वहा रायः स्याम रथ्याऽ३ वयस्वतः। वीरषु वीराँ उप पृङधि नस्त्वं यदीशानो बह्मणा वषि महव ॥ १५ ॥

15. *Brahmaṇaspate suyamasya viśvahā rāyaḥ syāma rathyo vayasvataḥ. Vīreṣu vīrāṅ upa pṛṅgdhi nastvaṁ yadīśāno brahmaṇā veṣi me havam.*

Brahmanaspati, lord protector of the wealth of the nation of humanity, master of the universal knowledge of existence, you are the hero of the chariot, knower and friend of the whole world. Ruler supreme as you are of the entire existence, come to us in response to my Vedic invocation and join the brave with the brave and eminent with the eminent so that we may be masters and protectors of well-begotten and life-giving wealth and develop it further by noble conduct and development.

ब्रह्मणस्पत॒ त्वम॒स्य य॒न्ता सू॒क्तस्य॑ बा॒धि॒ तन॑यं च जिन्व।
विश्व॑ं त॒द्भ॒द्रं यदव॑न्ति दे॒वा बृ॒हद्व॑दम वि॒दथ॑ं सु॒वीरा॑ः ॥ १६ ॥

16. *Brahmaṇaspate tvamasya yantā sūktasya bodhi tanayaṁ ca jinva. Viśvaṁ tad bhadraṁ yadavanti devā bṛhad vadema vidathe suvīrāḥ.*

Brahmanaspati, lord of the great world of humanity, you are the inspiration, guide, leader and hero of this holy song of celebration. Please to know its meaning, intention and purpose, and give life and joy to the child and the devotee. Give us all that good which the poets and divines preserve, protect and promote so that we, brave and blest with the brave, sing and celebrate you highly in our yajnic projects of life.

Mandala 2/Sukta 25

Brahmanaspati Devata, Grtsamada Rshi

इन्धाना अग्निं वनवद्वनुष्यतः कृतब्रह्मा शूशुवद्रातहव्य इत।
जातेन जातमति स प ससृत यंयं युजं कृणुत ब्रह्मणस्पतिः॥ १॥

1. *Indhāno agniṁ vanavad vanuṣyataḥ kṛtabrahmā śūśuvad rātahavya it. Jātena jātamati sa pra sarsṛte yaṁ yaṁ yujaṁ kṛṇute brahmaṇaspatiḥ.*

Brahmanaspati, lord ruler, protector, and promoter of wealth and nature, maker of forms of food, energy and power, giver of yajnic materials and fragrances for natural and human activities of creation and production, lighting the fire and burning the requisite materials like forest wood, creates new forms with what it has already created and thus moves on in cyclic motion at electric velocity whatever it takes on as its friendly associate for the progress of humanity.

वीरभिर्वीरान्वनवद्वनुष्यता गाभी रयिं पपथद्बाधते त्मना।
ताकं च तस्य तनयं च वर्धते यंयं युजं कृणुत ब्रह्मणस्पतिः॥ २॥

2. *Vīrebhirvīrān vanavad vanuṣyato gobhī rayiṁ paprathad bodhati tmanā. Tokaṁ ca tasya tanayaṁ ca vardhate yaṁyaṁ yujaṁ kṛṇute brahmaṇaspatiḥ.*

Spending up one loving parental generation like forest wood and creating another like forest greenery, extending the community of the brave from the brave seeking immortality, expanding the community wealth with cows, lands and the light and power of energy,

Brahmanaspati, lord of the evolution of existence, advances the race of humanity from father to son and from son to grandson. Who ever or whatever the lord takes up as his instrument and creative associate, he knows at heart with his very soul.

सिन्धुन ाद्रः शिमीवाँ ऋघायता वृषव वधीँर्भि वष्ट्याजसा। अग्नरिव पसितिनाह वतव यंयं युजं कृणुत बह्मणस्पतिः ॥ ३ ॥

3. *Sindhurna kṣodaḥ śimīvāň ṛghāyato vṛṣeva vadhrīňrabhi vaṣṭyojasā. Agneriva prasitirnāha vartave yaṁ yaṁ yujaṁ kṛṇute brahmaṇaspatiḥ.*

Just as the deep sea receives and stills the impetuous river in flood, as the mighty man of action subdues the forces of violence, and as the strong and virile bull overthrows the old broken bullock with its strength, so does the man whom Brahmanaspati chooses as his friend and associate for his purpose overcome opposition with his valour and lustre. Like the rising flames of fire there is no looking back for him, no resistance against him.

तस्मा अषन्ति दिव्या असश्चतः स सत्वभिः पथमा गाषु गच्छति। अनिभृष्टतविषिहन्त्याजसा यंयं युजं कृणुत बह्मणस्पतिः ॥ ४ ॥

4. *Tasmā arṣanti divyā asaścataḥ sa satvabhiḥ prathamo goṣu gacchati. Anibhṛṣṭataviṣirhan-tyojasā yaṁ yaṁ yujaṁ kṛṇute brahmaṇaspatiḥ.*

To him and for him flow celestial powers and virtues pure and free. First and foremost, front leader, with his powers and intelligence he develops the cows,

goes over the lands and rises into the lights in the skies. With the irresistible blaze of his lustre and valour he smashes all opposition of the negatives. Such is the man whom Brahmanaspati chooses as his friend and instrument for the divine purpose.

तस्मा इद्विश्वे धुनयन्त सिन्धवा च्छिद्रा शर्म दधिरे पुरूणि।
देवानां सुम्ने सुभगः स एधते यंयं युजं कृणुते ब्रह्मणस्पतिः॥ ५॥

5. *Tasmā id viśve dhunayanta sindhavo'cchidrā śarma dadhire purūṇi. Devānāṁ sumne subhagaḥ sa edhate yaṁ yaṁ yujaṁ kṛṇute brahmaṇaspatih .*

For him the oceans roll, for him the rivers flow, boundless, incessant and universal across the world, bearing grace divine, cosmic energy and infinite joy of the heart. And he, happy and blest with fortune, grows on and on in peace and favour of the divinities of nature and humanity. Such is the man whom Brahmanaspati chooses for a friend and instrument for fulfilment and the divine purpose.

Mandala 2/Sukta 26

Brahmanaspati Devata, Grtsamada Rshi

ऋजुरिच्छंस वनवद्वनुष्यता देवयन्निददेवयन्तमभ्यसत।
सुप्रावीरिद्वनवत्पृत्सु दुष्टरं यज्वदयज्यावि भजाति भोजनम॥ १॥

1. *Ṛjuricchaṁso vanavad vanuṣyato devayannida-devayantam-abhyasat. suprāvīrid vanavat pṛtsu duṣṭaraṁ yajvedayajyorvi bhajāti bhojanam.*

Brahmanaspati, lord of the wide world and the wealth of life, let the man of simple, natural and faithful character, like the rays of the sun, be superior to the forces of violence. Let the man rising to piety and divinity face the powers that oppose the divine purpose. Let the brave warrior who protects and promotes light and life like the rays of the sun fight out formidable evil in the battles of life, because, ultimately, it is the man of yajna, dedicated to humanity, environment and Divinity who is the dispenser of the share of the selfish and uncreative.

यजस्व वीर॒ प्र वि॑हि मनाय॒ता भ॒द्रं मनः॑ कृणुष्व वृत्र॒तूय॑।
ह॒विष्कृ॑णुष्व सु॒भगा॒ यथास॑सि॒ ब्रह्म॑ण॒स्पत॒रव॒ आ वृ॑णीमह ॥ २ ॥

2. *Yajasva vīra pra vihi manāyato bhadraṁ manaḥ kṛṇuṣva vṛtratūrye. Haviṣkṛṇuṣva subhago yathāsasi brahmaṇaspaterava ā vṛṇīmahe.*

Brave young man, do yajnic acts of creation and service, meet men of thought and wisdom, elevate your mind to goodness and virtue to fight out the forces of darkness and evil, prepare the fragrant oblations for yajna, be great and gracious as you should be. Let us all choose and pray for the protection of Brahmanaspati, lord of the world's glory and wisdom.

स इज्जन॑न॒ स वि॒शा स जन्म॑ना॒ स पु॒त्रवाजं भरत॒ धना॒ नृभिः॑। द॒वाना॑ं यः पि॒तर॑मा॒विवा॑सति श्र॒द्धाम॑ना ह॒विषा॒ ब्रह्म॑ण॒स्पति॑म ॥ ३ ॥

3. *Sa ijjanena sa viśā sa janmanā sa putrairvājaṁ bharate dhanā nṛbhiḥ. Devānāṁ yaḥ pitaramāvivāsati śraddhāmanā haviṣā brahmaṇaspatim .*

He for sure bears and wields power, progress and prosperity of life with the people, with settlements of working communities, by birth and with children, and he creates and enjoys the wealth of life with his men who serves and lives with the maker of noble scholars and sages and who, faithful at heart, offers worship and sacrifice with fragrant oblations to Brahmanaspati, lord creator and sustainer of the world and its wealth of humanity.

या अस्म हव्यघृतवद्भिरविधत्प तं पाचा नयति ब्रह्मणस्पतिः । उरुष्यतीमंहसा र तीं रिषां३ ह श्चिदस्मा उरुचक्रिरद्भुतः ॥ ४ ॥

4. *Yo asmai havyair-ghṛtavadbhir-avidhat pra taṁ prācā nayati brahmaṇaspatiḥ. Uruṣyatīm-aṁhaso rakṣatī riṣo'ṅ hościdasmā urucakrir-adbhutaḥ.*

Who ever worships and honours the lord with oblations of fragrant materials seasoned with ghrta, Brahmanaspati advances him far ahead and high. He saves him from sin, protects him from the violent and safeguards him against the perpetrators of evil. Wondrous are the ways of Brahmanaspati, mighty and awful are his deeds on earth.

Mandala 2/Sukta 27

Aditya Devata, Kurma Gartsamada or Grtsamada Rshi

इमा गिरं आदित्यभ्य घृतस्नूः सनादाजभ्या जुह्वा जुहोमि । शृणातु मित्रा अर्यमा भगा नस्तुविजाता वरुणा द ा अंशः ॥ १ ॥

1. *Imā gira ādityebhyo ghṛtasnūḥ sanād rājabhyo juhvā juhomi. Śṛṇotu mitro aryamā bhago nastuvijāto varuṇo dakṣo aṁśaḥ .*

I offer these words of worship and prayer, adoration and admiration, sprinkled with the showers of ghrta from above dedicated to the Adityas, cosmic stars and children of Mother Infinity, self-refulgent like the sun in the zodiacs of his galactic round. I offer these words as ever with the ladle of love and whispers of faith into the fire of light and life. May the Adityas listen: Mitra, friend and darling companion of life, Aryama, lord of justice and dispensation, Bhaga, lord of glory and majesty, Tuvijata, lord manifest in power and splendour, Varuna, lord of light supreme of our choice, Daksha, lord of dexterity in the art of creation, and Ansha, divine reflection of Infinity in the world of existence, all for us all our own.

इमं स्तामꣳ सक्रतवा म अद्य मित्रा अर्यमा वरुणा जुषन्त।
आदित्यासः शुचयो धारपूता अवृजिना अनवद्या अरिष्टाः॥ २॥

2. *Imaṁ stomaṁ sakratavo me adya mitro aryamā varuṇo juṣanta. Ādityāsaḥ śucayo dhārapūtā avṛjinā anavadyā ariṣṭāḥ.*

This song of adoration may the lords of vision and holy action hear, accept and bless with love and favour: friendly Mitra, just Aryama, and Varuna, lord supreme of universal choice, Adityas all, reflections of the lights of omniscience, purifying and sanctifying showers of the holy voice of Divinity, free from the sins of negativities, irreproachable and inviolable all.

त आदित्यास उरव गभीरा अदब्धासो दिप्सन्तो भूय गाः।
अन्तः पश्यन्ति वृजिनात साधु सर्वं राजभ्यः परमा चिदन्ति॥ ३॥

3. *Ta ādityāsa uravo gabhīrā adabdhāso dipsanto bhūryakṣāḥ. Antaḥ paśyanti vṛjinota sādhu sarvaṁ rājabhyaḥ paramā cidanti.*

The Adityas, children of light, are brilliant, profound, irrepressible. They brook no nonsense, no violence, no bullying or black-mail. With many many eyes all round they see within and without all that is good, or evil that must be rejected. Supremely good are they and their actions for the shining rulers for whom they stand ever at the closest.

धारयन्त आदित्यासो जगत्स्था देवा विश्वस्य भुवनस्य गोपाः। दीर्घाधियो रक्षमाणा असुर्यं१मृतावानश्चयमाना ऋणानि॥ ४॥

4. *Dhārayanta ādityāso jagat sthā devā viśvasya bhuvanasya gopāḥ. Dīrghādhiyo rakṣamāṇā asuryamṛtāvānaścayamānā ṛṇāni.*

Brilliant Adityas sustain the moving and the stable world of existence. Generously giving, they are preservers of the entire world of existence. Far-reaching is their intelligence, they love truth and rectitude, they protect the breath of life and they augment whatever or whoever extends the vision and knowledge of life for others. (Aditya-like should the teachers be.)

विद्यामादित्या अवसा वो अस्य यदर्यमन्भय आ चिन्मयोभु। युष्माकं मित्रावरुणा पणीँता परि श्वभ्व दुरितानि वृज्याम॥ ५॥

5. *Vidyāmādityā avaso vo asya yadaryaman bhaya ā cinmayobhu. Yuṣmākaṁ mitrāvaruṇā praṇītau pari śvabhreva duritāni vṛjyām.*

Adityas, powers of light and knowledge, Aryaman, lord of justice and dispensation, if ever I face a state of insecurity, then, in that state of fear, I pray, I may have the gift of this divine protection of yours, of this divine peace and comfort. O Mitra and Varuna, friends of humanity, dear and just, I pray, that under the protection of your ethics and guidance I may give up all evils and avoid them as dangerous pitfalls on the paths of life.

सुगा हि वां अयमन्मित्र पन्था अनृ ारा वरुण साधुरस्ति। तनादित्या अधि वाचता ना यच्छता ना दुष्परिहन्तु शम॥ ६॥

6. *Sugo hi vo aryaman mitra panthā anṛkṣaro varuṇa sādhurasti. Tenādityā adhi vocatā no yachatā no duṣparihantu śarma.*

Aryaman, lord of noble action, Mitra, friend and companion, simple and straight is your path, easy to tread. O Varuna, lord of our choice and best teacher, thornless and good is the path you show. Adityas, lords of enlightenment, teach us to follow and go forward by that path. And give us a home which is difficult to disrupt.

पिपर्तु ना अदितीं राजपुत्रा ति द्वषांस्ययमा सुगभिः। बृहन्मित्रस्य वरुणस्य शमाप स्याम पुरुवीरा अरिष्टाः॥ ७॥

7. *Pipartu no aditī rājaputrā'ti dveṣāṁsyaryamā sugebhiḥ. Bṛhanmitrasya varuṇasya śarmopa syāma puruvīrā ariṣṭāḥ.*

May Aditi, mother queen of inviolable unity and abundance with her brilliant children of regal character

give us total fulfilment of life. May Aryama, just and judicious ruler, friend of the intelligent and the wise, lead us across and beyond the jealous and the hostile by simple and clear paths of action. May we all, mighty brave blest with vibrant progeny, ever live unhurt and happy by the great household of peace and well-being, a perpetual gift of Mitra, lord of friend-ship and fraternity, and Varuna, lord of freedom and justice.

तिस्रा भूमीर्धारयन्त्रीँरुत द्यून्त्रीणि व्रता विदथा अन्तरेषाम ।
ऋतेनादित्या महि वो महित्वं तदर्यमन्वरुण मित्र चारु ॥ ८ ॥

8. *Tisro bhūmīrdhārayan trīṅ̃ruta dyūn trīṇi vratā vidathe antareṣām. Ṛtenādityā mahi vo mahitvaṁ tadaryaman varuṇa mitra cāru.*

Adityas, brilliant children of Aditi, radiant concentrations of indestructible energy, by the universal Law of Rtam, hold and sustain three terrestrial regions and three heavenly regions in the midst of which they observe threefold dynamics of existential energy in the field of karmic order. Aryaman, lord of action and justice, Varuna, lord of love and peace, and Mitra, friend of fraternity, that too is your holy grandeur and greatness in the mighty social order, threefold, three-level, for the body, mind and spirit of the human nation.

त्री रोचना दिव्या धारयन्त हिरण्ययाः शुचयो धारपूताः ।
अस्वप्नजो अनिमिषा अदब्धा उरुशंसा ऋजव मर्त्याय ॥ ९ ॥

9. *Trī rocanā divyā dhārayanta hiraṇyayāḥ śucayo dhārapūtāḥ. Asvapnajo animiṣā adabdhā uruśaṁsā ṛjave martyāya.*

Three charming gifts of Divinity the Adityas,

scholar celibates, hold for humanity. Golden great are they, blazing brilliant, sanctified in the showers of knowledge and piety. Ever wakeful, they never sleep, nor dream, nor even wink their eye for a moment. Firm and inviolable are they, adorable, for the simple, honest and pious order of humanity, holding and preserving the knowledge of Divinity, karmic dexterity and sincerity of worship for survival and fulfilment in the world of mortality.

त्वं विश्वेषां वरुणासि राजा य च देवा असुर य च मर्ताः। शतं न रास्व शरद वि च आ श्यामायूंषि सुधितानि पूर्वा॥ १०॥

10. *Tvaṁ viśveṣāṁ varuṇāsi rājā ye ca devā asura ye ca martāḥ. Śataṁ no rāsva śarado vicakṣe 'śyāmāyūṁṣi sudhitāni pūrvā.*

Varuna, spirit of life and breath of energy, first of love, choice and justice, you are the ruler of all, whether they are divine or ordinary mortals by nature. Give us a full hundred years of life for the vision and realisation of the light of Divinity and our own immortality. May we, we pray, enjoy a full and perfect span of life and age, sweet and satisfying as ever.

न दक्षिणा वि चिकित न सव्या न प्राचीनमादित्या नात पश्चा। पाक्या चिद्वसवा धीर्या चिद्युष्मानीता अभयं ज्योतिरश्याम॥ ११॥

11. *Na dakṣiṇā vi cikite na savyā na prācīnamādityā nota paścā. Pākyā cid vasavo dhīryā cid yuṣmānīto abhayaṁ jyotiraśyām.*

Ye Adityas, stars of the highest order of light, O

Vasus, planets of the first order of life, I know not wholly what is on the right, or on the left, or in front, or behind, as the man of ripe intelligence and settled mind among scholars does. However, with his guidance and led by your light, leadership and generosity, I pray, may I attain freedom from fear and the light of knowledge.

या राजभ्य ऋतनिभ्य ' ददाश यं वधयन्ति पुष्टयश्च नित्याः ।
स रवान्याति पथमा रथन वसुदावा विदथषु पशस्तः ॥ १२ ॥

12. *Yo rājabhya ṛtanibhyo dadāśa yaṁ vardhayanti puṣṭayaśca nityāḥ. Sa revān yāti prathamo rathena vasudāvā vidatheṣu praśastaḥ.*

The ruler who liberally gives for the illustrious men of justice and for the leading lights of truth and righteousness, and whom strength and nourishment of body, mind and character constantly advance towards perfection, grows first in power and prestige and, well-provided with wealth and the spirit of generosity, admired and exhorted universally, moves forward in his chariot of fame as a leader in yajnic projects of humanity.

शुचिरपः सूयवसा अदब्ध उप ाति वृद्धवयाः सुवीरः ।
नकिष्टं घ्नन्त्यन्तितो न दूराद्य आदित्यानां भवति पणीता ॥ १३ ॥

13. *Śucirapaḥ sūyavasā adabdha upa kṣeti vṛddha-vayāḥ suvīraḥ. Nakiṣṭaṁ ghnantyantito na dūrād ya ādityānāṁ bhavati praṇītau.*

The ruler, pure at heart, courageous and indomitable, who abides by the values, policies and guidance of Adityas, men of light, truth and justice, rules a long age, blest with noble children and followed by

brave warriors, well-provided with plenty of food and water and doing noble acts of fame. None can hurt or damage or destroy him or his dominion either from far or near at hand.

अदि॑त॒ मित्र॒ वरु॑णा॒त मृ॑ळ॒ यद्व॑ ' व॒यं च॑कृ॒मा कच्चि॒दाग॑ः ।
उ॒व॑श्या॒मभ॑य॒ं ज्योति॑रिन्द्र॒ मा न॑ ' दी॒घा अ॒भि न॑श॒न्त-
मि॑स्राः ॥ १४ ॥

14. *Adite mitra varuṇota mṛḷa yad vo vayaṁ cakṛmā kaccidāgaḥ. Urvaśyāmabhayaṁ jyotirindra mā no dīrghā abhi naśantamisrāḥ.*

Aditi, Nature, mother earth and spirit of the human nation, Mitra, lord of love and friendship, Varuna, lord of justice, relent, be kind and gracious to us even if we happen to transgress and commit a sin of error. Indra, lord of power and ruler over the nation, grant us ample freedom from fear and lots of light and knowledge so that long nights of darkness, sin and suffering may never afflict us.

उ॒भ अ॑स्म पीपयतः समी॒ची दि॒वा वृ॒ष्टिं सु॒भगा॒ नाम॒ पुष्य॑न ।
उ॒भा ॥र्या॑वा॒जय॑न्याति पृ॒त्सूभावधा॑ भवतः सा॒धू
अ॑स्म ॥ १५ ॥

15. *Ubhe asmai pīpayataḥ samīcī divo vṛṣṭiṁ subhago nāma puṣyan. Ubhā kṣayāvājayan yāti pṛtsūbhāvardhau bhavataḥ sādhū asmai.*

Both the enlightened woman and the noble husband, the people and the noble ruler, conjoined in unison grow together for the sake of this Rashtra, the great social order of humanity, augmenting through yajna the showers of rain from heaven. Both live

together and move forward, winning victories in the battles of life. Both are indispensable for the social order, complementing each other like two halves of a sphere in the interest of progress and prosperity for the sake of the family and the nation.

या वो॑ मा॒या अ॑भि॒द्रुह॑ यजत्रा॒ः पाशा॑ आदित्या रि॒पव॒ विचृ॑त्ताः। अ॒श्वीव॒ ताँ अति॑ यषं॒ रथ॒नारि॑ष्टा उ॒रावा शर्म॑न्त्स्याम॥ १६॥

16. *Yā vo māyā abhidruhe yajatrāḥ pāśā ādityā ripave vicṛttāḥ. Aśvīva tāṁ ati yeṣaṁ rathenā-riṣṭā urāvā śarmantsyāma.*

Adityas, powers of light and law, dedicated to yajnic advancement of life and nature, whatever your bonds of power and law, sinless and inviolable, spread across the earth, which are like chains of arrest and prisons of punishment for the lawless and the enemies of humanity, let me, I pray, cross them over with ease and pleasure by the chariot of knowledge and action like a knight of horse, so that we may live at peace in bliss on this vast earth, common home of the human family.

माहं म॒घाना॑ वरुण पि॒यस्य॑ भूरि॒दाव्न॒ आ वि॑दं॒ शून॑मापः। मा रा॒या रा॑जन्त्सु॒यमा॒दव॑ स्थां बृ॒हद्व॑दम वि॒दथ॑ सु॒वीरा॑ः॥ १७॥

17. *Māhaṁ maghono varuṇa priyasya bhūridāvna ā vidaṁ śūnamāpeḥ. Mā rāyo rājantsuyam-ādava sthāṁ bṛhad vadema vidathe suvīrāḥ.*

Varuna, lord of justice, highest and best of our choice, I pray I may attain to the progress and prosperity of a dear and generous man of wealth and dignity, but

not to the swelling pride of a man of easy money. Brilliant lord ruler of the nation, may I never be deprived of wealth well-earned with honesty. And let us all, blest with noble progeny, speak well and highly in thanks and praise of the lord ruler of the world in all our yajnic performances.

Mandala 2/Sukta 28

Varuna Devata, Grtsamada or Kurma Gartsamada Rshi

इ॒दं क॒वरा॑दि॒त्यस्य॑ स्व॒राजा॒ विश्वा॑नि॒ सान्त्य॒भ्यस्तु म॒ह्ना। अति॒ या म॒न्दा य॒जथा॑य॒ दे॒वः सु॑की॒र्तिं भि॑ ।ऽ वरु॑णस्य॒ भूरेः॑ ॥ १ ॥

1. *Idaṁ kaverādityasya svarājo viśvāni sāntya-bhyastu mahnā. Ati yo mandro yajathāya devaḥ sukīrtiṁ bhikṣe varuṇasya bhūreḥ.*

This is the song of honour for Aditya, self-refulgent lord of light eternal and poetic vision of omniscience who, with his might, rules over and transcends all forms of existence and karma. Lord of brilliance and generosity is he, extremely kind and pleased with the liberal man of yajna. I pray for a vision of the glory of Varuna, magnificent lord of abundance, love and justice and crave for his mercy and pleasure.

तव॑ व्र॒त सु॒भगा॑सः स्याम स्वा॒ध्य॑' वरुण तुष्टु॒वांस॑: ।
उ॒पाय॑न उ॒षसा॑ गाम॑तीनाम॒ग्रया॒ न जर॑माणा॒ अनु॒ द्यून ॥ २ ॥

2. *Tava vrate subhagāsaḥ syāma svādhyo varuṇa tuṣṭuvāṁsaḥ. Upāyana uṣasāṁ gomatīnā-magnayo na jaramāṇā anu dhyūn.*

Varuna, lord of knowledge and wisdom, law and

justice, may we, under your inviolable discipline, be blest with good fortune and all round prosperity and, singing in praise and admiration of Divinity, be rewarded with noble intelligence and scientific knowledge of existence. And when the dawns arise with their wealth of light rays and the cows stir in their stalls, let us, like holy fires of yajna, celebrate the glory of the morning sun every day.

तव॑ स्याम पुरु॒वीर॑स्य॒ शम॑ ँ॒रुशं॑सस्य वरुण पणतः ।
यू॒यं नः॑ पुत्रा अदितरदब्धा अ॒भि ॑मध्व॒ं युज्या॑य दवाः ॥ ३ ॥

3. *Tava syāma puruvīrasya śarmannuruśaṁsasya varuṇa praṇetaḥ. Yūyaṁ naḥ putrā aditeradabdhā abhi kṣamadhvaṁ yujyāya devāḥ .*

Varuna, great leader of humanity, universally admired and followed by hosts of brave warriors, let us live in peace and bliss under your protection as in our heaven and home. And ye, all our children, be brilliant and generous, inviolable and indomitable, be strong and brilliant as children of eternity and prepare yourselves for action and cooperation in the service of the Lord.

प सी॑मादि॒त्या अ॑सृजद्विधि॒ता ँ ऋ॒तं सिन्ध॑वा॒ वरु॑णस्य यन्ति ।
न श्रा॑म्यन्ति॒ न वि मु॑चन्त्य॒त वया॒ न प॑प्तू रघु॒या परि॑ज्मन ॥ ४ ॥

4. *Pra sīmādityo asṛjad vidhartāǁ ṛtaṁ sindhavo varuṇasya yanti. Na śrāmyanti na vi mucantyete vayo na paptū raghuyā parijman.*

Aditya, the sun, sustainer of the regions of the world, creates the waters all round and then the streams of Varuna, the cloud, shower down and flow. They tire not, nor ever stop. Like flying birds they flow all round on the earth at their top speed.

वि मच्छथाय रश॒नामि॒वाग॑ ऋ॒ध्याम॑ त॒ वरु॑ण॒ खामृत॑स्य॑।
मा तन्तु॑श्छदि॒ वय॑ता॒ धिय॑ं म॒ मा मात्रा॑ शाय॒पस॑: पु॒र ऋ॒ता:॥ ५॥

5. *Vi macchrathāya raśanāmivāga ṛdhyāma te varuṇa khāmṛtasya. Mā tantuśchedi vayato dhiyaṁ me mā mātrā śāryapasaḥ pura ṛtoḥ.*

Like the chain of slavery, loosen the hold of sin and evil from me. O Varuna, lord of law and justice, let us prosper and promote the stream of virtuous living in your service. While I weave the web of my life, snap not the bond of nature and intelligence with my mother. Snap not my bond of karma before the time is ripe.

अपा॒ सु म्य॑ क्ष॒ वरुण॒ भि॒यसं॑ मत्सम॒ाऋ॑ता॒वा नु॑ मा गृभाय।
दाम॑व व॒त्साद्वि मु॑मु॒ग्ध्यंहो॑ न॒हि त्वदा॒र नि॒मिष॑श्च॒नश॑॥ ६॥

6. *Apo su myakṣa varuṇa bhiyasaṁ mat samrāḷṛtāvo'nu mā gṛbhāya. Dāmeva vatsād vi mumugdhyaṁho nahi tvadāre nimiṣaścaneśe.*

Varuna, lord of love and justice, keep off fear from me. Illustrious ruler and defender of truth and rectitude, take me as your own for protection, and, as a calf is freed from the rope, release me from sin. Other than you no one far or near can rule over me even for a moment.

मा नो॑ व॒धव॑रुण॒ य त॑ इ॒ष्टाव॑न:॑ कृ॒ण्वन्त॑मसुर भी॒णन्ति॑।
मा ज्योति॑ष: पवस॒थानि॑ गन्म॒ वि षू मृध॑: शिश्रथा जी॒वस॑ नः॥ ७॥

7. *Mā no vadhairvaruṇa ye ta iṣṭāvenaḥ kṛṇvantamsura bhrīṇanti. Mā jyotiṣaḥ pravasathāni ganma vi ṣū mṛdhaḥ śiśratho jīvase naḥ.*

Varuna, lord of life and giver of pranic energy, save us from the blows which strike to punish those who commit sin against your yajnic law. Let us not go astray from light to the dens of darkness. For our life and holy living reduce and eliminate the forces of hate and violence.

नमः पुरा ते वरुणोत नूनमुतापरं तुविजात बवाम।
त्व हि कं पवसे न श्रितान्यपच्युतानि दूळभ व्रतानि॥ ८॥

8. *Namaḥ purā te varuṇota nūnamutāparaṁ tuvijāta bravām. Tve hi kaṁ parate na śritānyapracyutāni dūḷabha vratāni.*

Lord unassailable and ever powerful of all, we raise our voice of homage and offer words of salutation to you in the past, at present and in the future. O Varuna, as herbs grow on the mountain and vapours rest in the cloud, so peace and comfort rest in you, and in you abide the imperishable laws of existence and inviolable rules of life's discipline and conduct.

परा ऋणा सावीरध मत्कृतानि माहं राज न्यकृतन भाजम।
अव्युष्टा इन्नु भूयसीरुषास आ नो जीवान्वरुण तासु शाधि॥ ९॥

9. *Para ṛṇā sāvīiradha matkṛtāni māhaṁ rājannanyakṛtena bhojam. Avyuṣṭā innu bhūyasīruṣāsa ā no jīvān varuṇa tāsu śādhi .*

Varuna, lord of light and law, acquit me of the highest liabilities, and obligations undertaken by me. Never let me live on the fruits of others' labour. And in the many days of light not yet come, in which you would be there to protect us, teach us, all the living souls, to

live the way we should.

या म॑ राजन्युज्यो॑ वा॒ सखा॑ वा॒ स्वप्न॑ भ॒यं भी॒रव॒ मह्यमाह॑। स्त॒ना वा॒ या दिप्स॑ति न॒ वृक॑ वा॒ त्वं तस्मा॑द्वरुण पाह्यस्मान ॥ १० ॥

10. *Yo me rājan yujyo vā sakhā vā svapne bhayaṁ bhīrave mahyamāha. Steno vā yo dipsati no vṛko vā tvaṁ tasmād varuṇa pāhyasmān .*

Varuna, lord of light and law, brilliant ruler, if a friend or companion threatens me with fear and I feel afraid in a state of sleep or wakefulness, or if a thief or a wolfish robber terrorizes us, save us from such fear and terror.

माहं म॒घाना॑ वरुण पि॒यस्य॑ भू॒रिदाव्र॒ आ वि॑दं॒ शून॑मा॒पः। मा रा॒या रा॑जन्त्सु॒यमा॒दव॑ स्थां बृ॒हद्व॑दम वि॒दथं॑ सु॒वीरा॑ः ॥ ११ ॥

11. *Māhaṁ maghono varuṇo priyasya bhūridāvna ā vidaṁ śūnamāpeḥ. Mā rāyo rājantsuyamā-dava sthāṁ bṛhad vadema vidathe suvīrāḥ.*

Varuna, refulgent lord ruler of the world, I pray, I may never suffer the empty pride and morbid swelling from the wealth of a dear, prosperous, generous man of power and honour. Nor may I suffer the want of wealth well earned with honest labour. And, blest with noble progeny and brave warrior heroes, may we ever sing songs of thanks and praise for the Lord in all our yajnic performances.

Mandala 2/Sukta 29

Vishvedevah Devata, Kurma Gartsamada or Grtsamada Rshi

धृतव॑ता आदि॑त्या इषि॑रा आ॒र मत्क॑त रह॒सूरि॒वागः॑ । शृ॒ण्व॒त व॒ वरु॑ण॒ मित्र॒ दवा॑ भ॒दस्य॑ वि॒द्वाँ अव॑स हुव वः ॥ १ ॥

1. *Dhṛtavratā ādityā iṣirā āre mat karta rahasūrivāgaḥ. Śṛṇvato vo varuṇa mitra devā bhadrasya vidvāň avase huve vaḥ.*

Ye lights of the world of life and spirit, brilliant as the suns, upholders of law and pious vows of discipline, dynamic masters of refreshing knowledge and wisdom, remove from me far and near sin and pollution like a fallen woman's. Ye divine souls of the world, Varuna, lord supreme, Mitra, friend of life and humanity, brilliant scholar and teacher, all you who listen, I invoke and call upon you for the protection of truth and goodness in life.

यू॒यं द॑वा॒ः पर्म॑तियू॒यमाज॑ ' यू॒यं द्वषां॑सि सनु॒तयु॑यात । अ॒भि ॒त्तारा॑ अ॒भि च॒ ामध्वम॒द्या च॑ ना मृ॒ळय॑तापर॒ं च॑ ॥ २ ॥

2. *Yuyaṁ devāḥ pramatiryūyamojo yūyaṁ dveṣāṁsi sanutaryuyota . Abhikṣattāro abhi ca kṣamadhvamadyā ca no mṛḷayatāparaṁ ca.*

Ye divine spirits and noble personalities of the world, you uphold, protect and promote wisdom. You constantly advance the light and splendour of life. You quietly challenge and fight out hate and jealousy. All round shelters and protectors of the good, destroyers of evil, be kind and gracious, relent now, strengthen us and save us ever after.

किमू नु वः कृणवामापरेण किं सनेन वसव आप्येन ।
यूयं न मित्रावरुणादित च स्वस्तिमिन्दामरुता दधात ॥ ३ ॥

3. *Kimū nu vaḥ kṛṇavāmāpareṇa kiṁ sanena vasava āpyena . Yūyaṁ no mitrāvaruṇādite ca svastimindrāmaruto dadhāta .*

O Vasus, shelter homes of life and humanity, teachers and scholars generous as mother earth, what shall we do for you with our share of karma and competence now and whatever potential we might have later? O Mitra and Varuna, friends and lovers of humanity dear as the breath of life, Aditi, generous mother sustainer like earth and nature, Indra and Maruts, winds and vital energies of life, bear and bring us the good and best of life, intelligence and knowledge of existence.

हय देवा यूयमिदापयः स्थ त मृळत नाधमानाय मह्यम ।
मा वा रथ मध्यमवाळृत भून्मा युष्मावत्स्वापिषु श्रमिष्म ॥ ४ ॥

4. *Haye devā yūthamidāpayaḥ stha te mṛḷata nādhamānāya mahyam. Mā vo ratho madhyamavāḷṛte bhūnmā yuṣmāvatsvāpiṣu śramiṣma .*

Ye Devas, teachers and scholars, noble powers of the world and nature, you are our own, friends and kinsmen, the very soul of our virtues. Be kind and gracious to me, the seeker and the supplicant. May your chariot never move at slow or medium speed in yajnic projects on earth or in water. Nor must we tire or slacken in our service to you in virtuous and scholarly projects.

प व॒ एक॑ मिमय॒ भूयागा॒ यन्मा॑ पि॒तव॑ कित॒वं शंशा॒स।
आ॒र पाशा॑ आ॒र अ॒घानि॑ दवा॒ मा माधि॑ पु॒त्र विमि॑व गभीष्ट॥ ५॥

5. *Pra va eko mimaya bhūryāgo yanmā piteva kitavaṁ śaśāsa. Āre pāśā āre aghāni devā mā mādhi putre vimiva grabhīṣṭa.*

Ye Devas, teachers, scholars, noble seniors, I am one, alone and helpless, but let me throw off all sin and evil since you teach and enlighten me as a father teaches and corrects a prodigal son. Let all snares of bondage be off! Let all sin and trespasses be off! A child as I am of yours, seize me not as a hunter catches a bird. No one seizes a child.

अ॒वाञ्च॑ अ॒द्या भ॑वता यजत्रा॒ आ वा॒ हादि॒ भय॑माना व्ययय॒म। त्राध्वं ना॑ दवा नि॒जुरा॒ वृक॑स्य॒ त्राध्वं क॒तादव॑पद॑ यजत्राः॥ ६॥

6. *Arvāñco adyā bhavatā yajatrā ā vo hārdi bhayamāno vyayeyam. Trādhvaṁ no devā nijuro vṛkasya trādhvaṁ kartādavapado yajatrāḥ.*

Devas, noble and generous powers of the world, yajnic teachers and enlightened seniors, advance in knowledge and generosity, come, be kind and gracious right front. Obedient with awe and reverence, let me do what is dear to you at heart. Protect us against the violent wolf and the greedy robber. Worshipful and dedicated to yajna as you are, save us from evil time and violence.

माहं म॒घाना॑ वरुण पि॒यस्य॑ भूरि॒दाव्न॒ आ वि॑दं॒ शून॑मा॒पः।
मा रा॒या रा॑जन्त्सु॒यमा॒दव॑ स्थां बृ॒हद्व॑दम वि॒दथ॑ सु॒वीरा॑ः॥ ७॥

7. *Māhaṁ maghono varuṇa priyasya bhūridāvna ā vidaṁ śunamāpeḥ. Mā rāyo rājantsuyamā-dava sthāṁ bṛhad vadema vidathe suvīrāḥ.*

Varuna, lord of light, law and justice, let me never come to that state of sufferance when a dear, mighty generous man of honour and power either suffers from empty pride of easy achievement or suffers want and penury. O brilliant ruler and law-giver of the world, let me never suffer the want of well earned wealth of money and materials. And let us all, blest with noble children and followers, sing in praise of the Lord for his gracious gifts of righteous prosperity.

Mandala 2/Sukta 30

Indra, Indra-Soma, Sarasvati-Indra, Brhaspati, Maruts Devata, Grtsamada Rshi

ऋ॒तं द॒वाय॑ कृण्व॒त स॑वि॒त्र इन्द्या॒हिघ्न॒ न र॑मन्त॒ आपः॑ ।
अह॑रहया॒त्य॒क्तुर्॒पां कि॒या॒त्या प॑थ॒मः सग॑ आसाम ॥ १ ॥

1. *Ṛtaṁ devāya kṛṇvate savitra intrāyāhighne na ramanta āpaḥ. Aharaharyātyakturapāṁ kiyātyā prathamaḥ sarga āsām.*

The streams of the existential flow of divine action stop not, nor do they play for fun, for the creator of waters and the executor of laws, self-refulgent Savita, the sun who inspires Prakrti with life, nor for Indra who breaks the clouds for rain. The light of his actions radiates continuously day by day. When did the first flow of these actions of creation originate? (Let us know.)

या वृत्राय॒ सिन॒मत्राभ॑रिष्य॒त्प तं जनि॑त्री वि॒दुष॑ उवाच।
प॒था रद॑न्ती॒रनु॒ जाष॑मस्म दि॒वदि॑व॒ धुन॑या य॒न्त्यथ॑म ॥ २ ॥

2. *Yo vṛtrāya sinamatrābhariṣyat pra taṁ janitrī viduṣa uvāca. Patho radantīranu joṣamasmai divedive dhunayo yantyartham .*

The one (sun) who for the cloud of darkness bears the food (of vapours) as well as the bond (of structure and formation), of him the mother Nature speaks to the man of knowledge. And in accordance with the will divine the streams of light and action flow to their destined goal carving out their paths of motion day by day.

ऊ॒ध्वा ह्यस्था॒दध्य॒न्तरि॒ ।ा धा॑ वृ॒त्राय॒ प व॒धं ज॑भार।
मिह॑ं वसा॑न॒ उप॒ हीमदु॑दा॒त्तिग्मायु॑धा अजय॒च्छत्रु॒मिन्द्रः॥ ३ ॥

3. *Ūrdhvo hyasthādadhyantarikṣe'dhā vṛtrāya pra vadhaṁ jabhāra. Mihaṁ vasāna upa hīmadudrot tigmāyudho ajayacchatrumindraḥ.*

The sun abides high up in heaven far above the middle region of the sky. And then it bears, raises and strikes the deadly weapon of the thunderbolt upon the cloud and, taking the vapours on all round, it melts the waters to rain. Thus it is that Indra, sunny wielder of the lightning weapon, who conquers the adversary, the dark and deep cloud of rain.

बृह॑स्पत॒ तपु॒षाश्न॑व विध्य॒ वृक॑द्वरसा॒ असु॑रस्य वी॒रान।
यथा॑ ज॒घन्थ॑ धृष॒ता पु॒रा चि॑द॒वा ज॑हि॒ शत्रु॒मस्माक॑मिन्द॥ ४ ॥

4. *Bṛhaspate tapuṣāśneva vidhya vṛkadvaraso asurasya vīrān. Yathā jaghantha dhṛṣatā purā cidevā jahi śatrumasmākamindra.*

Indra, destroyer of enemies, Brhaspati, lord sustainer of the vast world, just as with your mighty blazing thunderous weapon you broke through the front gates of the stronghold of the cloud and destroyed the forces of the demon of darkness and drought earlier, so now destroy our enemy (and throw open the gates of light and prosperity).

अव॑ द्वि॒प दि॒वो अश्मा॑नमु॒च्चा यन॒ शत्रुं॑ मन्दसा॒ना नि॒जूव॑ाः ।
ता॒कस्य॑ सा॒ता तन॑यस्य॒ भूर॑र॒स्माँ अ॒र्धं कृ॑णुतादिन्द्र॒ गाना॑म ॥ ५ ॥

5. *Ava kṣipa divo aśmānamuccā yena śatruṁ mandasāno nijūrvāḥ. Tokasya sātau tanayasya bhūrerasmāň ardhaṁ kṛṇutādindra gonām.*

Indra, lord of light and power, ruler of the world, admirable, joyous and fiery, hurl the thunderbolt from high up regions of light and destroy the enemy, the same thunderbolt by which you struck and broke the cloud, and for the progress and prosperity of our children and grand children and for the growth and development of our land and cows, grant us plenty of means and materials.

प हि क॑तुं वृ॒हथा॒ यं व॑नु॒था र॒धस्य॑ स्था॒ यज॑मानस्य चा॒दा ।
इन्दा॑सामा यु॒वम॒स्माँ अ॑विष्ट॒मस्मिन्भ॒यस्थ॑ कृणुतमु लो॒कम ॥ ६ ॥

6. *Pra hi kratuṁ vṛhatho yaṁ vanutho radhrasya stho yajamānasya codau. Indrāsomā yuvamasmāň aviṣṭamasmin bhayasthe kṛṇutamu lokam .*

Indra, lord of power, and Soma, lord of peace, expand the yajna of development and progress which

you love. Abide as inspirers and promoters of the obedient worshipful yajamana. Favour us, protect and promote us, and in this land which is stricken with fear, create a social order free and fearless, full of joy.

न मा तम्ना श्रेम्ना तन्द्ना वाचाम्ना मा सुनातति सामम। या म पृणाद्या ददद्या निबाधाद्या मा सुन्वन्तमुप गाभिरायत ॥ ७ ॥

7. *Na mā tamanna śramannota tandranna vocāma mā sunoteti somam. Yo me pṛṇād yo dadad yo nibodhād yo mā sunvantamupa gobhirāyat.*

Indra, who gives me fulfilment, who gives me wealth and happiness, who gives me enlightenment, and who blesses me with the gift of cows and health of mind and senses, while I offer homage to the lord, may, I pray, never vex me, nor tire me, nor make me feel languid with lassitude. And may we never (with ingratitude) say: "Do not offer homage of soma to the lord."

सरस्वति त्वमस्माँ अविड्ढि मरुत्वती धृषती जषि शत्रून। त्यं चिच्छधन्तं तविषीयमाणमिन्दा हन्ति वृषभं शण्डिकानाम ॥ ८ ॥

8. *Sarasvati tvamasmāň aviḍḍhi marutvatī dhṛṣatī jeṣi śatrūn. Tyaṁ cicchardhantaṁ taviṣīyamāṇamindro hanti vṛṣabhaṁ śaṇḍikānām.*

Sarasvati, mother of knowledge and divine speech, inspire and protect us. Loud and bold with a troop of stormy commandos you overthrow the enemies. Indra, ruling lord of light and power, too, destroys the defiant and violent intrepidable leader of the forces of

damage and darkness.

या नः सनुत्य उत वा जिघत्नुरभिख्याय तं तिगितन विध्य।
बृहस्पत आयुधजषि शत्रून्दुह रीषन्तं परि धहि राजन ॥ ९ ॥

9. *Yo naḥ sanutya uta vā jighatnurabhikhyāya taṁ tigitena vidhya. Bṛhaspata āyudhairjeṣi śatrūn druhe rīṣantaṁ pari dhehi rājan.*

Brhaspati, lord of knowledge and sustainer of the grand social order, expose and fix with pointed steel the surreptitious foe in hiding and the saboteur who plans to destroy us. O brilliant ruler, conquer the enemies with weapons of offence and defence, and surround and seal the force of the jealous and the destructive along with their counterparts.

अस्माकभिः सत्वभिः शूर शूरवीर्या कृधि यानि त कत्वानि।
ज्यागभूव ानुधूपितासा हत्वी तषामा भरा ना वसूनि ॥ १० ॥

10. *Asmākebhiḥ satvabhiḥ śūra śūrairvīryā kṛdhi yāni te kartvāni. Jyogabhūvannanudhūpitāso hatvī teṣāmā bharā no vasūni.*

O Indra, valiant hero and ruler of the world, with our resolute heroes of real mettle, do the deeds worthy of your character and majesty. And if there be adversaries long puffed up with pride and arrogance, break them down to their reality and hold and manage their assets and ours for the nation.

तं वः शर्धं मारुतं सुम्नयुगिरापं बुव नमसा दव्यं जनम।
यथा रयिं सववीरं नशामहा अपत्यसाचं श्रुत्यं दिव-
दिव ॥ ११ ॥

11. *Taṁ vaḥ śardhaṁ mārutaṁ sumnayurgiropa bruve namasā daivyaṁ janam. Yathā rayiṁ sarvavīraṁ naśāmahā apatyasācaṁ śrutyaṁ divedive .*

That mighty manpower of yours, divine and stormy, I, seeker of peace and well-being, sing and celebrate in words of humility and reverence and address the song to you so that day by day we may attain wealth and honour which may be worthy of the valiance of all our heroes, the pride of our children, and worthy of celebration in song for the future generations.

Mandala 2/Sukta 31

Vishvedeva Devata, Grtsamada Rshi

अस्माकं मित्रावरुणावतं रथंमादित्य रुद्रवसुभिः सचाभुवा। प यद्वया न पप्तन्वस्मन्नस्परि श्रवस्यवा हृषीवन्ता वनर्षदः ॥ १ ॥

1. *Asmākaṁ mitrāvaruṇāvataṁ rathamādityai rudrairvasubhiḥ sacābhuvā. Pra yad vayo na paptanvasmanaspari śravasyavo hṛṣīvanto vanarṣadaḥ.*

O Mitra and Varuna, brilliant light and life breath of the universe, friendly ruler and vibrant people of the world, vested with innate virtues, working with Adityas, scholars brilliant as yearly phases of the sun, Rudras, forces of strength vital as life breath, and Vasus, people generous as mother earth, come with all these, programme, protect, impel, drive and guide our chariot by which we, in search of food for knowledge and fame, joyous and inspired, rested in our sylvan home, may fly like birds flying freely from their nest.

अध॑ स्मा न॒ उद॑वता सजाषसा॒ रथं॑ दवासा अ॒भि वि॒ गु वा॑ज॒युम। यदा॒शव॒: पद्या॑भि॒स्तित्र॑ता॒ रज॑: पृथि॒व्या: सा॒नाजङ्घ॑नन्त पा॒णिभि॑:॥ २॥

2. *Adha smā na udavatā sajoṣaso rathaṁ devāso abhi vikṣu vājayum. Yadāśavaḥ padyābhistitrato rajaḥ pṛthivyāḥ sānau jaṅghananta pāṇibhiḥ .*

And now you, brilliant Devas, scholars and scientists working together as a team, direct our stormy and victorious chariot towards the people since the motive forces fast traversing the spaces by their paths are heading with their wings to the surface of the earth.

उ॒त स्य न॒ इन्द्रो॑ वि॒श्वच॑र्षणिर्दि॒व: शर्ध॑न॒ मारु॑तन सु॒कतु॑:। अनु॒ नु स्थात्यवृ॒काभि॑रू॒तिभी॒ रथं॑ म॒ह स॒नय॒ वाज॑सातय॥ ३॥

3. *Uta sya na indro viśvacarṣaṇirdivaḥ śardhena mārutena sukratuḥ. Anu nu sthātyavṛkābhirūtibhī rathaṁ mahe sanaye vājasātaye.*

And may that Indra, lord of power and the people, who watches the world and does noble acts of yajna with stormy powers of the winds for great wealth and victory across the skies, descend from the regions of space and, with safe and simple protective operations land and abide by our chariot.

उ॒त स्य द॒वा भुव॑नस्य स॒ णि॒स्त्वष्टा॒ ग्राभि॑: स॒जोषा॑ जूजुव॒दर्थ॑म। इळा॒ भगा॑ बृहद्दि॒वात रा॑दसी॒ पूषा पुरंधि॒र॒श्वि॒ना॒वधा॒ पती॑॥ ४॥

4. *Uta sya devo bhuvanasya sakṣaṇistavaṣṭā gnābhiḥ sajoṣā jūjuvad ratham. Iḷā bhago bṛhaddivota rodasī pūṣā purandhirasvināvadhā patī .*

And that refulgent generous Deva Tvashta, universal designer and maker of forms, co-existent and co-operative associate of all, may, we wish and pray, accelerate our chariot with divine voice of exhortation. And so may Ila, divine speech, Bhaga, lord of power and prosperity, Brhat, vast space, earth and heaven, Pusha, lord of vitality and sustenance, Purandhi, wielder of the ancient stars, and both the Ashvins, lord sustainers of health and vital energy, energise, sustain and accelerate our project of the chariot.

उत त्य दवी सुभगा मिथूदृशाषासानक्ता जगतामपीजुवा। स्तुष यद्वां पृथिवि नव्यसा वचः स्थातुश्च वयस्त्रिवया उपस्तिरे॥ ५॥

5. *Uta te devī subhage mithūdṛśoṣāsānaktā jagatāmapījuvā. Stuṣe yad vāṁ pṛthivi navyasā vacaḥ sthātuśca vayastrivayā upastire .*

And those two refulgent and generous divinities, dawn and night, twins in mutual sight, which inspire the moving and non-moving worlds of being, I praise, with new words of adoration when, O earth and heaven, I cover the vedi with three orders of holy grass and offer three orders of holy fragrance, praise, prayer and meditation.

उत वः शंसमुशिजामिव श्मस्यहिर्बुध्न्याइ॒ज एकपादुत। त्रित ऋभु गाः सविता चना दध पां नपादाशुहमा धिया शमि॥ ६॥

6. *Uta vaḥ śaṁsamuśijāmiva śmasyahirbudhn-yo'ja ekapāduta. Trita ṛbhukṣāḥ savitā cano dadhe'pāṁ napādāśuhemā dhiyā śami.*

We love to adore you, O divine powers of nature and humanity, as those who love and are inspired. Ahirbudhnya, cloud of waters in the skies, Aja, unborn nature and the soul, Ekapat, constant powers of bliss, Ribhuksha, lord of universal art and artists, Savita, refulgent lord of creation and inspiration, and Apam Napat, infallible energy born of waters, bear the food of life for us. And I, Ribhuksha, in search of intelligence, strength and knowledge, with all effort of intellect and passion in holy action, growing fast and faster, receive the food for body, mind and soul.

एता वां वश्म्युद्यता यजत्रा अतक्षन्नायवो नव्यसे सम।
श्रवस्यवो वाजं चकानाः सप्तिर्न रथ्या अह धीतिमश्याः ॥ ७ ॥

7. *Etā vo vaśmyudyatā yajatrā atakṣannāyavo navyase sam. Śravasyavo vājaṁ cakānāḥ saptirna rathyo aha dhītimaśyāḥ.*

These acts and higher gifts of yours, O powers and performers of yajnic creation in love and association, I crave and pray for, which men of desire in search of knowledge and fame, progress and prosperity, beautifully refine and advance, and which progress in knowledge, power and piety, O man of devotion and endeavour, you too, like a pioneer of the chariot caravan of humanity, may attain.

Mandala 2/Sukta 32

Dyava-prthivi, Indra-Tvashta, Raka, Sinivali Devata, Grtsamada Rshi

अस्य मे द्यावापृथिवी ऋतायता भूतमवित्री वचसः सिषासतः। ययोरायुः पतरं त इदं पुर उपस्तुत वसूयुर्वी महा ददे ॥ १ ॥

1. *Asya me dyāvāpṛthivī ṛtāyato bhūtamavitrī vacasaḥ siṣāsataḥ. Yayorāyuḥ prataraṁ te idaṁ pura upastute vasūyurvāṁ maho dadhe.*

May the heaven and earth be saviours and protectors of this voice of mine, who follow the universal law of Dharma and crave their love in unison. Excellent and elevating is their power and action. Hence in search of food for body, mind and soul, I present this prayer since I hold them adorable as great blissful powers of Divinity.

मा नो गुह्या रिपः आयोरहन्दभन्मा नः आभ्या रीरधा दुच्छुनाभ्यः। मा नो वि यौः सख्या विद्धि तस्य नः सुम्नायता मनसा तत्त्वमह ॥ २ ॥

2. *Mā no guhyā ripa āyorahan dabhan mā na ābhyo rīradho ducchunābhyaḥ. Mā no vi yauḥ sakhyā viddhi tasya naḥ sumnāyatā manasā tat tvemahe.*

May the secret intrigues of hostile men never hurt us in the day or night, nor may the earth hurt the joy of humanity with calamities. Nor must anyone alienate us from our friends. Indra, know our friends and our friendships with a gracious mind. For this reason of peace, friendship, and well-being, we offer our worship and prayers to you, O lord of earth and heaven.

अहेळता मनसा श्रुष्टिमा वह दुहानां धेनुं पिप्युषीमसश्चतम। पद्याभिराशुं वचसा च वाजिनं त्वां हिनामि पुरुहूत विश्वहा ॥ ३ ॥

3. *Aheḷatā manasā śruṣṭimā vaha duhānāṁ dhenuṁ pipyuṣīmasaścatam. Padyābhirāśuṁ vacasā ca vājinaṁ tvāṁ hinomi puruhūta viśvahā.*

Indra, lord of light and power, with a kind and gracious mind bring us instantly a gift of that comprehensive speech of Divinity which, like the mother earth and generous cow and an imaginative mind and sense, gives us the milk of mental and spiritual nourishment. Every day, O lord universally invoked and adored, ruler of the dynamics of existence, with the holy Word and successive steps of meditation, I knock at your door.

राकामहं सुहवां सुष्टुती हुव शृणातु नः सुभगा बोधतु त्मना। सीव्यत्वपः सूच्याच्छिद्यमानया ददातु वीरं शतदायमुक्थ्यम ॥ ४ ॥

4. *Rākāmahaṁ suhavāṁ suṣṭutī huve śṛṇotu naḥ subhagā bodhatu tmanā. Sīvyatvapaḥ sūcyācchidyamānayā dadātu vīraṁ śatadāyamukthyam.*

I call upon the beauteous moon-lit night, soothing and generous, with words of adoration. May she, luxuriously gracious, listen to us and, with her mind and soul, acknowledge and yield to our wish and desire. May she, with an uninterruptible needle, sew on our garments of action. May she bless us with praise-worthy progeny who may produce a hundredfold wealth of life for us.

यास्ते राक सुमतयः सुपशसा याभिददासि दाशुष वसूनि। ताभिना अद्य सुमना उपागहि सहस्त्रपाषं सुभग रराणा ॥ ५ ॥

5. *Yāste rāke sumatayaḥ supeśaso yābhirdadāsi dāśuṣe vasūni. Tābhirno adya sumanā upāgahi sahasrapoṣaṁ subhage rarāṇā.*

O Lady of the Moon, those visions of yours, of

wisdom and beauty, with which you bless the generous giver with the wealths of conjugal life, with all those today, O mistress of noble and lovely mind, harbinger of good fortune, overflowing with a thousand blessings, come close to us and bless.

सिनीवालि पृथुष्टुक या देवानामसि स्वसा।
जुषस्व हव्यमाहुतं प्रजां देवि दिदिड्ढि नः॥ ६॥

6. *Sinīvāli pṛthuṣṭuke yā devānāmasi svasā. Juṣasva havyamāhutaṁ prajāṁ devi dididḍhi naḥ.*

O Sinivali, lady of love and beauty, you are the sister of the gods of nature's bounty. Accept and cherish the fragrance offered into the fire and, O lady of light and bliss, give us lovely progeny.

या सुबाहुः स्वङ्गुरिः सुषूमा बहुसूवरी।
तस्यै विश्पत्न्यै हविः सिनीवाल्यै जुहोतन॥ ७॥

7. *Yā subāhuḥ svaṅguriḥ suṣūmā bahusūvarī. Tasyai viśpatnyai haviḥ sinīvālyai juhotana.*

Her arms are beautiful, delicate, and lovely her fingers. Fertile and passionate is she and generous nurse of life. Mother of many and lovely lady of love and beauty, offer her the oblations of life into the fire.

या गुङ्गूया सिनीवाली या राका या सरस्वती।
इन्द्राणीमह्व ऊतये वरुणानीं स्वस्तये ॥ ८॥

8. *Ya guṅgūryā sinīvālī yā rākā yā sarasvatī. Indrāṇīmahva ūtaye varuṇānīṁ svastaye.*

She is the first night of the new moon, cooing with amour, she is lovely and passionate, she is night of

the full moon, she is the mistress of exuberant speech and noble knowledge, she is the lady of power and prosperity, and she is the love of my first choice. I invoke her, I solicit her, I love her for safety, security and all round well-being.

Mandala 2/Sukta 33

Rudra Devata, Grtsamada Rshi

आ त॑ पितमरुतां सु॒म्नम॑तु॒ मा नः॒ सूय॑स्य सं॒दृशा॑ युयाथाः ।
अ॒भि नो॑ वी॒रा अव॑ति क्षमेत॒ प जा॑यमहि रुद प्र॒जाभिः॑ ॥ १ ॥

1. *Ā te pitarmārutāṁ sumnametu mā naḥ sūryasya saṁdṛśo yuyothāḥ. Abhi no vīro arvati kṣameta pra jāyemahi rudra prajābhiḥ.*

Rudra, lord of the laws of nature for universal health, justice and punishment, father sustainer of the people, may your blessings of well-being ever come to us. Deprive us not of the light and benign eye of the sun. May our brave children be strong on horse back to challenge the enemies. May we rise and advance with our future generations.

त्वाद॑त्तभी रुद्र॒ शंत॑मभिः श॒तं हिमा॑ अशीय भष॒जभि॑ः ।
व्य॑स्मद द्वषो॑ वित॒रं व्यंह॒ा व्यमी॑वाश्चातयस्वा॒ विषू॑चीः ॥ २ ॥

2. *Tvādattebhī rudra śaṁtamebhiḥ śataṁ himā aśīya bheṣajebhiḥ. Vyasmad dveṣo vitaraṁ vyaṁho vyamīvāścātayasvā viṣūcīḥ.*

O Rudra, lord of health and well-being, with your soothing and invigorating herbs given by you, may we live a full hundred years. May hate and jealousy and sinful actions be off from us so that we may be free

from all chronic diseases.

श्रेष्ठो जातस्य रुद श्रियासि तवस्तमस्तवसां वजबाहो । पर्षि णः पारमंहसः स्वस्ति विश्वा अभीती रपसा युयोधि ॥ ३ ॥

3. *Śreṣṭho jātasya rudra śriyāsi tavastamas-tavasāṁ vajrabāho . Parṣi ṇaḥ pāramaṅhasaḥ svasti viśvā abhītī rapaso yuyodhi.*

Rudra, lord of adamantine arms by virtue of your own knowledge and power, you are the best of the world of humanity and strongest of the strong. Take us across the seas of sin and disease to our good and well being. Fight out all the roads to infirmity and block them against ill-health.

मा त्वा रुद चुकुधामा नमोभिर्मा दुष्टुती वृषभ मा सहूती । उ ग्वीराँ अपय भेषजेभिर्भिषक्तमं त्वा भिषजां शृणोमि ॥ ४ ॥

4. *Mā tvā rudra cukrudhāmā namobhirmā duṣṭutī vṛṣabha mā sahūtī. Unno vīrāṅ arpaya bheṣaje-bhirbhiṣaktamaṁ tvā bhiṣajāṁ śṛṇomi.*

Rudra, O physician, mighty brave and generous, may we never irritate or provoke you by neglect or turning away, or by disappraisal, or by pestering you. With herbs and tonics raise a generation of brave, heroic young people. I hear that you are the most eminent physician among physicians.

हवीमभिर्हवते यो हविर्भिरव स्तोमेभी रुदं दिषीय । ऋदूदरः सुहवो मा नो अस्य बभ्रुः सुशिप्रो रीरधन्मनायै ॥ ५ ॥

5. *Havīmabhirhavate yo havirbhirava stomebhī rudraṁ diṣīya. Ṛdūdaraḥ suhavo mā no asyai babhruḥ suśipro rīrandhanmanāyai.*

The physician who helps, inspires and advances us with exhortations, herbs and tonics, him I serve and please with offers of presents and appreciation. And he too, soft and kind at heart, invited with reverence, benevolent and pleasant of manners, should not, in the interest of the patient's mind and morale, hurt us.

उन्मा ममन्द वृषभा मरुत्वान्त्व ीयसा वयसा नाधमानम।
घृणीव च्छायामर पा अशीया विवासयं रुदस्य सुम्नम ॥ ६ ॥

6. *Unmā mamanda vṛṣabho marutvān tvakṣīyasā vayasā nādhamānam. Ghṛṇīvacchāyāmarapā aśīyā''vivāseyaṁ rudrasya sumnam.*

And the divine physician, Rudra, bold and generous, commanding the energies of the elements, restores me, poor patient in need of strength, to glowing health and energy and I, like one taking shelter in the shade from the scorching heat, feel relieved, and I pray that I may continue to enjoy Rudra's gift of comfort and joy free from sin and disease.

क्व१ स्य त रुद मृळयाकुहस्ता या अस्ति भषजा जलाषः।
अपभता रपसा दव्यस्याभी नु मा वृषभ च मीथाः ॥ ७ ॥

7. *Kva sya te rudra mṛḷayākur-hasto yo asti bheṣajo jalāṣaḥ . Apabhartā rapaso daivyasyābhī nu mā vṛṣabha cakṣamīthāḥ.*

O Rudra, divine physician, where is that merciful hand of yours which is the healing balm (for the restoration of health), which is an antidote to the ravages of the elements of nature? O lord, potent and generous, save me, spare me, and bless me with

immunity.

प ब्रभव्ं वृष्भाय् श्वितीच् म्हा महीं स्ुष्टुतिमीर्यामि।
नम्स्या कल्मलीकिन्ं नमाभिगृणीमसि त्वष्ं रुदस्य् नाम्॥ ८॥

8. *Pra babhrave vṛṣabhāya śvitīce maho mahīṁ suṣṭutimīrayāmi. Namasyā kalmalīkinaṁ namobhir-gṛṇīmasi tveṣaṁ rudrasya nāma.*

I offer the highest of the high songs of praise in honour of Rudra, potent, generous and brilliant sustainer of health and life. Celebrate and serve this illustrious Rudra with salutations and presentations. We invoke and praise the name and splendour of Rudra with honour and reverence.

स्थिरभिरङ्गैः पुरुरूप् उग्रा ब्भुः शुकभिः पिपिश् हिरण्यः।
इशानाद्स्य भुवनस्य् भूर्न वा उ् याषद्ु दाद्सुय्म॥ ९॥

9. *Sthirebhir-aṅgaiḥ pururūpa ugro babhruḥ śukrebhiḥ pipiśe hiraṇyaiḥ. Īśānādasya bhuvanasya bhūrerna vā u yoṣad rudrādasuryam.*

Rudra, divine physician, brilliant sustainer of versatile form and character, shines forth with his sturdy constitution and purest golden virtues. May his essential vitality and life-giving power never part from this Rudra, universal and versatile ruler of this world.

अह्न्बिभषि सायकानि धन्वाह्ष्कं य्जतं विश्वरूपम।
अह्ादं द्यस् विश्वमभ्वं न वा आजीया रुद् त्वद्स्ति॥ १०॥

10. *Arhan bibharṣi sāyakāni dhanvārhan niṣkaṃ yajataṁ viśvarūpam. Arhannidaṁ dayase viśvamabhvaṁ na vā ojīyo rudra tvadasti.*

Rudra, potent and illustrious lord of the world, scourage of the evil and the wicked, in your own right with your own essential power, you wield the bow and arrows. Rightfully you bear and hold the adorable gold of universal form and lustre. With your essential strength and power, you protect this grand and mighty universe. O Rudra, never and none is greater than you in might and majesty.

स्तुहि श्रुतं गर्तसदं युवानं मृगं न भीममुपहत्नुमुग्रम । मृळा जरित्र रुद्र स्तवानान्यं ते अस्मन्नि वपन्तु सेनाः ॥ ११ ॥

11. *Stuhi śrutaṁ gartasadaṁ yuvānaṁ mṛgaṁ na bhīmam-upahatnum-ugragm. Mṛḷā jaritre rudra stavāno'nyaṁ te asmanni vapantu senāḥ.*

O Rudra, scourge of the evil and the wicked, praise and cherish the eminent young man of action seated in the war chariot, fearful as a tiger, destroyer of enemies and illustrious of merit. Be kind and gracious to the admirer and worshipper who sings in praise of you. And let your forces throw off from us the others who are ungrateful and negative.

कुमारश्चित्पितरं वन्दमानं प्रति नानाम रुद्रोपयन्तम ।
भूरेर्दातारं सत्पतिं गृणीष स्तुतस्त्वं भेषजा रास्यस्मे ॥ १२ ॥

12. *Kumāraścit pitaraṁ vandamānaṁ prati nānāma rudropayantam. Bhūrerdātāraṁ satpatiṁ gṛṇīṣe stutastvaṁ bheṣajā rāsyasme.*

Rudra, lord giver of good health and joy, just as the son bows to the father worthy of reverence and adoration while the father approaches, so do I praise and offer obeisance to you, generous giver and leader

and sustainer of the good and the truthful, and as we offer reverence and obeisance, you bless us with healing cures for health and joy.

या वां भषजा मरुतः शुचीनि या शन्तमा वृषणा या मयाभु।
यानि मनुरवृणीता पिता नस्ता शं च याश्च रुदस्य वश्मि ॥ १३ ॥

13. *Yā vo bheṣajā marutaḥ śucīni yā śaṁtamā vṛṣaṇo yā mayobhu. Yāni manurvṛṇītā pitā nastā śaṁ ca yośca rudrasya vaśmi.*

O Maruts, energies of the winds and vital breath of prana, whatever your healing powers, pure, purifying and without adverse effects, O powers of rain and water, whatever your cures most sanative and tranquillising, which Manu, the wise and imaginative scholar, father figure, collects, selects and refines for us, all those sanative cures and restoratives of benevolent Rudra's I love and desire.

परि णो हेती रुदस्य वृज्याः परि त्वषस्य दुमतिमही गात।
अव स्थिरा मघवद्भ्यस्तनुष्व मीढ्वस्ताकाय तनयाय मृळ ॥ १४ ॥

14. *Pari ṇo hetī rudrasya vṛjyāḥ pari tveṣasya durmatirmahī gāt. Ava sthirā maghavadbhyas-tanuṣva mīḍhvas-tokāya tanayāya mṛḷa.*

May the stroke of fatal illness stay far from us. May the serious error of judgement of the brilliant specialist be far from us. Ward off and remove the chronic diseases from the people of wealth and power. O potent and generous lord of health and power, be kind and gracious to our children and our grand children.

एवा बभ्रो वृषभ चेकितान यथा देव न हृणीष न हंसि।
हवनश्रु ा रुद्रेह बोधि बृहद्वदेम विदथे सुवीराः॥ १५॥

15. *Evā babhro vṛṣabha cekitāna yathā deva na hṛṇīṣe na haṃsi. Havanaśrunno rudreha bodhi bṛhad vadema vidathe suvīrāḥ.*

Rudra, lord sustainer of the world with health and life, mighty potent and generous, lord of knowledge and enlightenment, brilliant and illustrious, be kind and gracious so as not to deprive us of our comfort and joy nor to strike us with illness or untimely death. O lord listener to our invocation and prayer, enlighten us here and now, enlighten us so that, blest with brave and noble children, we sing and celebrate your mighty magnificence in our battles of yajnic life.

Mandala 2/Sukta 34

Maruts Devata, Grtsamada Rshi

धारावरा मरुता धृष्ण्वोजसा मृगा न भीमास्तविषीभिरर्चिनः। अग्नया न शुशुचाना ऋजीषिणा भृमिं धमन्ता अप गा अवृण्वत॥ १॥

1. *Dhārāvarā maruto dhṛṣṇvojaso mṛgā na bhimāstaviṣībhir-arcinaḥ. Agnayo na śuśucānā ṛjīṣiṇo bhṛmiṁ dhamanto apa gā avṛṇvata.*

Maruts, pioneers of humanity on top of the wave, sharp as razor's edge and vibrant as the winds, irresistible with might and majesty, terrible as the tiger, bright with light and culture, blazing as flames of fire, soft and sophisticated at heart and fond of soma to the last drop, blow off the whirlwinds of time and circumstance and open out the light and language of

Divinity for the progress of humanity.

द्यावा॒ न स्तृभि॑श्चितयन्त खा॒दिना॒ व्य१॑भिया॒ न द्यु॑तयन्त वृ॒ष्टय॑: । रु॒दा यद्वो॑ मरुता रुक्मव॑क्षसा॒ वृषाज॑नि॒ पृश्न्या॑: शु॒क्र ऊ॒धनि॑ ॥ २ ॥

2. *Dyāvo na stṛbhiścitayanta khādino vyabhriyā na dyutayanta vṛṣṭayaḥ. Rudro yad vo maruto rukmavakṣaso vṛṣājani pṛśnyāḥ śukra ūdhani.*

Ye Maruts, tempestuous pioneers of the world, blest with a heart of gold with light and love, be bright like the heavens with stars and, with the blaze of honour and distinction on your person, shine and roar like thunder and lightning of the clouds, since Rudra, bold and generous lord of justice, generous as showers of rain, generated you from the holiest womb of earth and the rays of heaven's light.

उ॒ न्त॒ अश्वा॒ँ अत्याँ॑इवा॒जिषु॑ न॒दस्य॒ कण॑'स्तुरयन्त आ॒शुभि॑: । हिर॑ण्यशिपा मरुता॒ दवि॑ध्वतः पृ॒ तं या॑थ॒ पृष॑तीभिः समन्यवः ॥ ३ ॥

3. *Ukṣante aśvāँ̆ atyāँ̆ ivājiṣu nadasya karnaisturayanta āśubhiḥ. Hiraṇyaśiprā maruto davidhvataḥ pṛkṣaṁ yātha pṛṣatībhiḥ samanyavaḥ.*

Maruts, passionate heroes of action, shining in golden helmets, ride and goad their horses in battles like rockets in constant motion and shoot forward like sailors conquering the waves of the sea with instant oars. O Maruts, commanders of the winds, shaking and storming the adversaries in battle contests, go forward and achieve your cherished goal, fast like wind shears shaking, ripping and scattering the clouds.

पृ॒ ता ता विश्वा॒ भुव॑ना ववक्षि॒रे मि॒त्राय॑ वा॒ सद॒मा जी॒रदा॑नवः। पृष॑दश्वासा अनव॒भरा॑धस ऋ॒जि॒प्यासा॒ न व॒युन॑षु धू॒षदः॑॥ ४॥

4. *Pṛkṣe tā viśvā bhuvanā vavakṣire mitrāya vā sadamā jīradānavaḥ. Pṛṣadaśvāso anavabhra-rādhasa ṛjipyāso na vayuneṣu dhūrṣadaḥ.*

As the battles of action are won and the earth is sprinkled with showers of peace, all the regions of the world grow strong and powerful as one restful home for a friendly humanity. And Maruts, brilliant and generous heroes of victory and givers of nourishment and the breath of fresh life, possessed of mighty means of advancement, without diminishing the wealth of nations, shooting up straight to their goals and values, sit steadfast on the helm of affairs along the simple paths of peace and progress.

इन्ध॑न्वभिध॒नुभी॑ र॒ष्शदू॑धभिरध्व॒स्मभि॑: प॒थिभि॑भाज-दृष्टयः। आ हं॑सासा॒ न स्वस॑राणि गन्तन॒ मधा॒मदा॑य मरुतः समन्यवः॥ ५॥

5. *Indhanvabhir-dhenubhī rapśad-ūdhabhir-adhva-smabhiḥ pathibhir-bhrājadṛṣṭayaḥ. Ā haṁsāso na svasarāṇi gantana madhormadāya marutaḥ samanyavaḥ.*

The Maruts, leaders and pioneers, impassioned with enthusiasm and love of life, bright and blazing with arms and words pregnant with meaning, advance on inviolable paths of peace and progress, like swans flying to their own resorts of water, for celebration of the boundless ecstasy of the honey sweets of success and

victory.

आ ना॒ ब्रह्मा॑णि मरुतः समन्यवा न॒रां न शंस॒ः सव॑नानि गन्तन। अश्वा॑मिव पिप्यत धे॒नुमू॑धनि॒ कता॒ धियं॑ जरि॒त्र वाज॑पशसम ॥ ६ ॥

6. *Ā no brahmāṇi marutaḥ samanyavo narāṁ na śaṁsaḥ savanāni gantana. Aśvāmiva pipyata dhenumūdhani kartā dhiyaṁ jaritre vājapeśasam.*

O Maruts, heroes of mankind, impassioned with the will to act and equanimity of mind to think, come and grace our sessions of yajnic celebrations, admired universally as you are among people. Come for the development of wealth and prosperity. Develop the mare for speed as well as the cow for plenty of milk. And for the admirer and celebrant, create and award ample wealth of intelligence and knowledge with noble language and competence for karma with precious gifts.

तं ना॑ दात मरुता वा॒जिनं॒ रथं॑ आपा॒नं ब्रह्म॑ चि॒तय॑द्दिवदि॑व। इषं॑ स्ता॒तृभ्या॑ वृ॒जन॑षु का॒रव॑ स॒निं म॒धामरि॑ष्टं दु॒ष्टर॑ं सह॑ः ॥ ७ ॥

7. *Taṁ no dāta maruto vājinaṁ ratha āpānaṁ brahma citayad divedive. Iṣaṁ stotṛbhyo vṛjaneṣu kārave saniṁ medhāmariṣṭaṁ duṣṭaraṁ sahaḥ.*

O Maruts, heroes dear as breath of life, give us that power and speed for our nation's chariot, that wealth and vitality of life and that universal knowledge which may awaken and enlighten us day by day. Give us that food and energy for the admirers and celebrants in the yajnic programmes of development which is

inexhaustible, and, for the poet, singer, scientist, technologist and the architect of the human nation, bring ample reward of fulfilment, high intelligence, freedom from sin and ill-health and inviolable courage, patience, and fortitude.

यद्युञ्जत मरुता रुक्मवक्षासा श्वानथर्षु भग आ सुदानवः ।
धनुन शिश्व स्वसरेषु पिन्वत जनाय रातहविष महीमिषम ॥ ८ ॥

8. *Yad yuñjate maruto rukmavakṣaso'śvān ratheṣu bhaga ā sudānavaḥ. Dhenurna śiśve svasareṣu pinvate janāya rātahaviṣe mahīmiṣam.*

Maruts, leaders with heart of gold and brilliant person, generous givers of knowledge and advancement, as they yoke the power and horses to the chariots of the nation, and as success in progress and prosperity is achieved, then, every day for every home, like the mother cow overflowing with milk for the calf, they provide and augment ample food and freshness for high fulfilment of the people who give and have given their share of service and self-sacrifice in the national yajna.

या नो मरुता वृकतातिर मत्या रिपुरदधे वसवो रक्षता रिषः ।
वतयत तपुषा चकियाभि तमव रुदा अशसो हन्तना वधः ॥ ९ ॥

9. *Yo no maruto vṛkatāti martyo ripurdadhe vasavo rakṣatā riṣaḥ. Vartayata tapuṣā cakriyābhi tamava rudrā aśaso hantanā vadhaḥ .*

Whoever be the person who, like a wolfish thief or robber or deadly enemy, targets us with anger and torture, O Maruts, shelter home for all and universal

saviours, protect us against the violence of the enemy. Whosoever raises the fatal weapon upon us, bind and seal him with punishment and circle him round with vigilance. O Rudras, scholars of the middle order, defenders of law and scourage of the lawless, hurt not, destroy not, those who are non-violent, peace loving and law abiding.

चित्रं तद्वो मरुता यामं चकित पृश्न्या यदूधरप्यापया दुहुः। यद्वो निद नवमानस्य रुदियास्त्रितं जरायं जुरतामदाभ्याः ॥ १० ॥

10. *Citraṁ tad vo maruto yāma cekite pṛśnyā yadūdharapyāpayo duhuḥ. Yad vā nide navamā-nasya rudriyāstritaṁ jarāya juratāmadābhyāḥ.*

Maruts, defenders and pioneers of the social order, friends of humanity, wondrous is that yajnic exploit of yours so well known, when from heights of the skies and depths of the earth you churn out and distil the nectar of life which again, O friends of Rudra, lord of light and justice, and indomitable warriors, becomes a fatal antidote against the maligners of your celebrants and the weary weakness of the aging.

तान्वो महा मरुत एवयावो विष्णोरेषस्य प्रभृथे हवामहे। हिरण्यवर्णान्ककुहान्यतस्रुचो ब्रह्मण्यन्तः शंस्यं राधं इमहे ॥ ११ ॥

11. *Tān vo maho maruta evayavno viṣṇoreṣasya prabhṛthe havāmahe. Hiraṇyavarṇān kakuhān yatasruco brahmaṇyantaḥ saṁsyaṁ rādha īmahe.*

Such as you are, O great Maruts, who thus venture out to exploit the earth and the skies in search

of knowledge and life's energy, we invoke and exhort you for the fulfilment of the omnipresent lord Vishnu's love and desire for the progress and prosperity for his children. And thus do we, having raised our ladles of yajna as our share in our effort for piety, honour and prosperity, pray for the gifts of the Maruts, heroes of the golden hue great and, marvellous in their own right.

त दशग्वाः पथमा यज्ञमूहिर् त ना हिन्वन्तूषसा व्युष्टिषु। उषा न रामीररुणरपाणुत महा ज्यातिषा शुचता गा-अणसा ॥ १२ ॥

12. *Te daśagvāḥ prathamā jajñamūhire te no hinvantūṣaso vyuṣṭiṣu. Uṣā na rāmir-aruṇair-aporṇute maho jyotiṣā śucatā goarṇasā.*

They, the Maruts, masters of their mind and ten senses of perception and action, first in intelligence and imagination, organise the yajna and take it to success. May they, we pray, give us the clarion call with the light of the dawn, and, like the lady of light which removes the veil of darkness from over the restful night with radiant rays of the sun, may they, we pray, remove our veil of darkness and ignorance with the great and sacred light of the rising sun of divine knowledge.

त गणीभिररुणभिनाञ्जिभी रुदा ऋतस्य सदनषु वावृधुः। निमघमाना अत्यन पाजसा सुश्चन्दं वर्णं दधिर सुपशसम ॥ १३ ॥

13. *Te kṣoṇībhir-aruṇebhir-nāñjibhī rudrā ṛtasya sadaneṣu vāvṛdhuḥ. Nimeghamānā atyena pājasā suścandraṁ varṇaṁ dadhire supeśasam.*

Those Rudras, stormy winds and roaring clouds,

tempestuous pioneers of humanity, leaders of science and knowledge, act and grow within the dynamics of the laws of nature alongwith the earths, planets and the atmosphere, with the golden light of dawn and the various beauties of nature, and, showering gifts of living energy and wearing the grace of the full moon and majesty of form, they grow and advance with the strength and speed of the brilliance of light.

ताँ इ॑याना महि॒ वरू॑थमू॒तय॒ उप॒ घद॒ना नम॑सा गृणीमसि।
त्रि॒ता न यान्पञ्च॒ हार्तू॑न॒भिष्ट॑य आव॒वर्त॒दव॑राञ्च॒किया॒-
व॑स॥ १४॥

14. *Tāँ iyāno mahi varūtham-ūtaya upa ghedenā namasā gṛṇīmasi. Trito na yān pañca hotṝn-abhiṣṭaya āvavartad-avarāñ-cakriyāvase.*

Wanting a great home for the sake of safety, security and advancement, we praise and, with humble salutations, do homage to those great and noblest yajakas, i.e., five pranic energies, which Trita, the man commander of those five yajakas, deploys for his safety, security and good fortune, since they are ever fresh, dynamic and ever on the move like a wheel in constant motion.

यया॑ र॒धं पा॒रय॒थात्यंह॒ा यया॑ नि॒दा मु॒ञ्चथ॑ वन्दि॒तार॑म।
अ॒वाची॒ सा म॑रुता॒ या व॑ ऊ॒तिरा षु वा॒श्रव॑ सुम॒तिर्जि॑-
गातु॥ १५॥

15. *Yayā radhraṁ pārayathātyaṁho yayā nido muñcatha vanditāram. Arvācī sā maruto ya va ūtiro ṣu vāśreva sumatirjigātu.*

O Maruts, pioneering guides of humanity, divine

powers of knowledge and holy intelligence, that virtuous mind and power of protection by which you save the devotee from the taint of sin and let him cross the ocean, by which you save the celebrant from the calumny of maligners, may that power of protection, that noble intelligence, like a loving mother, come hither to me and bring me divine grace.

Mandala 2/Sukta 35

Apam-napat Devata, Grtsamada Rshi

उपमसृ ा वाजयुवचस्यां चना दधीत नाद्या गिरा म । अपां नपादाशुहमा कुवित्स सुपशंसस्करति जाषिषद्धि ॥ १ ॥

1. *Upemasṛkṣi vājayurvacasyāṁ cano dadhīta nādyo giro me. Apāṁ napādāśuhemā kuvit sa supeśasaskarati joṣiṣaddhi.*

Close to the waters in search of food, energy, vitality and fast speed of action, I create this song related to water energy and subsequent water wealth. May these holy words of mine, loud and bold, flowing like a stream, be delightful and bear fruit and fulfilment. May that divine energy born of waters, instant and imperishable, be in accord with the holy voice and help us create many beautiful forms of life and various wealth for us.

इमं स्वस्म हृद आ सुतष्टं मन्त्रं वाचम कुविदस्य वदत । अपां नपादसुयस्य मह्ना विश्वान्यया भुवना जजान ॥ २ ॥

2. *Imaṁ svasmai hṛda ā sutaṣṭaṁ mantraṁ vocema kuvidasya vedat. Apāṁ napād-asuryasya mahnā viśvanyaryo bhuvanā jajāna.*

Let us chant this mantra conscientiously created

and composed from depths of the heart in honour and celebration of this magnificent power. May the great lord of the wide world know of it. Indeed this mighty energy born of the waters, replete with wealth and power, with the great omnipotence of divine nature, creates the entire worlds of existence.

सम॒न्या यन्त्युप॑ यन्त्य॒न्याः स॑मा॒नमू॒र्वं न॒द्यः॑ पृणन्ति।
तमू॒ शुचिं॒ शुच॑या दीदि॒वांस॑म॒पां नपा॑तं॒ परि॑ तस्थु॒रापः॑॥ ३॥

3. *Samanyā yantyupa yantyanyāḥ samānamūrvaṁ nadyaḥ pṛṇanti. Tamū śuciṁ śucayo dīdivāṁsam-apāṁ napātaṁ pari tasthurāpaḥ.*

Some of these streams of water and currents of energy flow together. Some others flow close by them, and all of them together join and flow into the ocean to fullness. And these clear and purest streams of water and water energy all round abide by that pure, bright and blazing child of the waters, imperishable agni, fire and electric energy of the water power. (This mantra describes the dynamic circuit flow of energy and its imperishable form in the state of conservation.)

तमस्मे॑रा युव॒तया॒ युवा॑नं मम्रृ॒ज्यमा॑ना॒ः परि॑ य॒न्त्यापः॑।
स शु॒क्रेभि॒ः शिक्व॑भी॒ र॒वद॒स्म दी॒दाया॑नि॒ध्मा घृ॒तनि॑र्णि-
ग॒प्सु॥ ४॥

4. *Tamasmerā yuvatayo yuvānaṁ marmṛjyamānāḥ pari yantyāpaḥ. Sa śukrebhiḥ śikvabhī revadas-me dīdāyānidhmo ghṛtanirṇigapsu.*

Just as young maidens in crystalline purity of body and mind and fragrant modesty anxiously yet bashfully approach the youthful man, feeding his fire

and receiving the shower of life and love, so do crystalline streams of water murmuring with exciting energy approach from all round that Apam-napat, fiery energy of the essence of waters, and he, overflowing with vitalising energy, fertilises their thirst for life and creativity. May that, the eternal elan vital distilled from waters by nature, bright and blazing like flames of fire fed with ghrta in yajna, shine on by itself in the waters of life for us.

अस्म तिस्त्रा अव्यथ्याय नारीर्देवाय देवीर्दिधिषन्त्य न्नम ।
कृताइवाप हि पसस्र अप्सु स पीयूषं धयति पूवसूनाम ॥ ५ ॥

5. *Asmai tisro avyathyāya nārīrdevāya devīrdidhiṣantyannam . Kṛtā ivopa hi prasarsre apsu sa pīyūṣaṁ dhayati pūrvasūnām.*

For this Apam-napat, liquid and fiery energy of waters, brilliant, generous and inviolable divinity, three brilliant and generous streams of dynamic energy, Ila, Sarasvati, Mahi, eternal, universal and specific forms of divine energy, flow and bear food for his sustenance and growth. They move like young maidens approaching their man for the continuance of life and vital energy. They move on and on like three divinities, reflections of the divine will in the cosmic oceans of time and space, and he, the fiery creative energy, drinks the milk of life from the three motherly powers.

अश्वस्यात्र जनिमास्य च स्वर्दुहा रिषः संपृचः पाहि सूरीन ।
आमासु पूषु परा अपमृष्यं नारातया वि नश ानृतानि ॥ ६ ॥

6. *Asvasyātra janimāsya ca svardruho riṣaḥ saṁpṛcaḥ pāhi sūrīn. Āmāsu pūrṣu paro apramṛṣyaṁ nārātayo vi naśannānṛtāni.*

In the dynamics of water, fire and vital energy lies the source of virility, fertility and generation of the species. Herein lies the source of pleasure and happiness. O brilliant lord of generosity, protect the good and the pious people from the hateful, violent and destructive associates and encounters. It is perfect, beyond all stages short of ripeness in nature. Nothing false, opposed or negative can pollute or destroy it.

स्व आ दम॑ सु॒दुघा॒ यस्य॑ ध॒नुः स्व॒धां पी॑पाय सु॒भ्व॑मत्ति।
सा अ॒पां नपा॑दू॒र्जय॑न्न॒प्स्व॑१॑न्तर॑सु॒दया॑य विध॒त वि भा॑ति॥ ७॥

7. *Sva ā dame sudughā yasya dhenuḥ svadhāṁ pīpāya subhvannamatti. So apāṁ napādūrjayann-apsvantar-vasudeyāya vidhate vi bhāti.*

He whose home is blest with a fertile cow, abundant holy speech in communication, and noble knowledge, drinks holy water and eats consecrated food. He, inviolable in pranic energies, enveloped in the folds of nature's vitalities is 'apam-napat', as such he grows for the sake of the generous man of charity, wields power and prosperity, and shines with might and majesty.

या अ॒प्स्वा शुचि॑ना॒ दव्य॑न ऋ॒तावाज॑स्र उ॒र्विया॒ वि॒भाति॑।
व॒या इद॒न्या भुव॑नान्यस्य॒ प जा॑यन्त वी॒रुध॑श्च प॒जाभिः॥ ८॥

8. *Yo apsvā śucinā daivyena ṛtāvājasra urviyā vibhāti. Vayā idanyā bhuvanānyasya pra jāyante vīrudhaśca prajābhiḥ.*

Abiding in the holy waters of nature's liquid bounty, dedicated to nature's law and blest with her consecrating power, vast and constant with the earth,

he shines with immaculate purity of character and the majesty of light divine. The other regions of the world are like the branches of his family tree where, too, further, grow the trees with their own farther branches.

अपां नपादा ह्यस्थादुपस्थं जिह्मानामूर्ध्वो विद्युतं वसानः ।
तस्य ज्यष्ठं महिमानं वहन्तीर्हिरण्यवर्णाः परि यन्ति यह्वीः ॥ ९ ॥

9. *Apāṁ napādā hyasthādupasthaṁ jihmānāmūrdhvo vidyutaṁ vasānaḥ . Tasya jyeṣṭhaṁ mahimānaṁ vahantīr-hiraṇyavarṇāḥ pari yanti yahvīḥ.*

Apam-napat, essential energy born of the waters of space, wearing the mantle of lightning power, electricity, abides close above the wavy and curvy motions of the clouds. And streams of energy, wearing the lustre of gold, carrying its highest power, flow all round.

हिरण्यरूपः स हिरण्यसन्दृगपां नपात्सदु हिरण्यवर्णः ।
हिरण्ययात्परि योनेर्निषद्या हिरण्यदा ददत्यन्नमस्मै ॥ १० ॥

10. *Hiraṇyarūpaḥ sa hiranyasaṁdṛg-apāṁ napāt sedu hiraṇyavarṇaḥ. Hiraṇyayāt pari yonerniṣadyā hiraṇyadā dadatyannam-asmai.*

Golden of form, Apam-napat, the child of waters, golden eyed revealing its gold, golden coloured, abides higher than the golden seat of its origin, and the golden feeder energies of physical existence provide the food for its growth.

तदस्यानीकमुत चारु नामापीच्यं वर्धत नप्तुरपाम ।
यमिन्धते युवतयः समित्था हिरण्यवर्णं घृतमन्नमस्य ॥ ११ ॥

11. *Tadasyānīkamuta cāru nāmāpīcyaṁ vardhate napturapām. Yamindhate yuvatayaḥ samitthā hiraṇyavarṇaṁ ghṛtamannamasya.*

That lustrous power of this child of the waters and its essential name arising from its innate properties is beautiful, and it grows while the youthful maidens raise it in its golden glory like the flames of fire with ghrta, ghrta being its favourite food.

अस्म बहूनामवमाय सख्ये यज्ञर्विधम नमसा हविर्भिः। सं सानु मार्ज्मि दिधिषामि बिल्मदधाम्यः परि वन्द ऋग्भिः॥ १२॥

12. *Asmai bahūnām-avamāya sakhye yajñair-vidhema namasā havirbhiḥ. Saṁ sānu mārjmi didhiṣāmi bilmair-dhāmyannaiḥ pari vanda ṛgbhiḥ.*

We serve this Apam-napat, golden energy, with yajnas and feed it with food and sacrifices in the midst of many powers of nature for the good of our closest friends. I refine it in the vedi, sustain it by degrees with fuel, feed it with food and sacrifices and celebrate it with exalting songs of Rks.

स ईं वृषाजनयत्तासु गर्भं स ईं शिशुधयति तं रिहन्ति। सा अपां नपादनभिम्लातवर्णा न्यस्यवह तन्वा विवष॥ १३॥

13. *Sa īṁ vṛṣājanayat tāsu garbhaṁ sa īṁ śiśurdha-yati taṁ rihanti. So apāṁ napād-anabhimlāta-varṇo'nyasyeveha tanvā viveṣa.*

That potent and generous Apam-napat, vital heat of life, creates the fetus in the waters. The same baby

sucks the same vitality of the waters. The same water energies then kiss and caress the baby. The same, then, in bright, unfaded effulgence shines in the youthful body as it shines in other body forms too.

अस्मिन्पद पर॑म तस्थिवांसमध्वस्मभिर्विश्वहा॑ दीदिवांसम।
आपा॒ नप्त्रं॑ घृ॒तम॒ इं॑ वह॑न्तीः स्व॒यमत्क॒ः परि॑ दीयन्ति य॒ह्वीः॥ १४॥

14. *Asmin pade parame tasthivāṁsam-adhvasmabhir-viśvahā dīdivāṁsam . Āpo naptre ghṛtamannaṁ vahantīḥ svayamatkaiḥ pari dīyanti yahvīḥ.*

Mighty streams of cosmic energy, with their own imperishable velocity, flow all round bearing ghrta and anna-food for their grand child, Apam-napat, abiding all-time effulgent in this highest state of existence.

अयांसमग्न सु॒ातिं जना॒यायांसमु म॒घव॑द्भ्यः सुवृ॒क्तिम।
विश्वं॒ तद्भ॒द्रं यदव॑न्ति दे॒वा बृ॒हद्वदेम वि॒दथं॑ सु॒वीरा॑ः॥ १५॥

15. *Ayāṁsamagne sukṣitiṁ janāyāyāṁsamu maghavadbhyaḥ suvṛktim. Viśvaṁ tad bhadraṁ yadavanti devā bṛhad vadema vidathe suvīrāḥ.*

Agni, vital spirit of life in existence, I pray, may I attain a blessed home for the people. May I receive a glorious hymn of divine worship for our people of power and honour from our poets of power and imagination. May we attain all that good and glory which Devas protect and promote. And may we, blest with the brave, sing songs of Divinity in our yajnic projects.

Mandala 2/Sukta 36

Indra-madhu, Maruts-madhava, Tvashta-shukra, Agni-shuchi, Indra-nabha, Mitra-Varuna nabhasya Devatah, Grtsamada Rshi

तुभ्यं हिन्वाना वसिष्ट गा अपा धुक्षन्त्सीमविभिरदिभिर्नरः। पिबेन्द्र स्वाहा प्रहुतं वषट्कृतं हात्रादा सामं पथमा य इशिष ॥ १ ॥

1. *Tubhyaṁ hinvāno vasiṣṭa gā apo'dhukṣantsīmavibhir-adribhir-naraḥ. Pibendra svāhā prahutaṁ vaṣaṭkṛtaṁ hotrādā somaṁ prathamo ya īśiṣe.*

Indra, yajnapati, first and prime power who rule the world, let the person invoking you and rising in life settle down in peace and security for your sake. May the people like children of Aditi, mother Earth, receive the best of cows, lands and the holy Word and the best of water and energy with protective showers of the clouds. Indra, drink up the libations of soma, offered with dedication with the words 'Svaha' and 'vashat' from our yajna.

यज्ञैः संमिश्लाः पृषतीभिर्ऋष्टिभिर्यामञ्छुभासो अञ्जिषु प्रिया उत। आसद्या बर्हिभी रतस्य सूनवः पात्रादा सामं पिबता दिवा नरः ॥ २ ॥

2. *Yajñaiḥ saṁmiślāḥ pṛṣatībhir-ṛṣṭibhir-yāmañchubhrāso añjiṣu priyā uta . Āsadyā barhirbharatasya sūnavaḥ potrādā somaṁ pibatā divo naraḥ .*

Maruts, children of the Lord sustainer of the world, powers natural and divine, leaders of humanity united by yajna, moving by the right path at the right

time by speed of the winds, creating and achieving the objects of desire, crystalline pure and lovely in colours of beauty, seating yourselves on the holy grass of the vedi, drink the soma distilled from the purest light of heaven.

अमव॑ नः सुहवा॒ आ हि गन्तन॒ नि ब॒र्हिषि॑ सदतना॒ रणि॑ष्टन।
अथा॑ मन्दस्व जुजुषा॒णो अन्ध॑स॒स्त्वष्टर्द॒वभि॒र्जनि॑भिः सु॒मद्ग॑णः ॥ ३ ॥

3. *Ameva naḥ suhavā ā hi gantana ni barhiṣi sadatanā raṇiṣṭana. Athā mandasva jujuṣāṇo andhasastvaṣṭar-devebhirjanibhiḥ sumadga-ṇaḥ .*

Maruts, invoked and invited with love and respect, come to us as to your own home, ride the skies and raise the voice of victory. Tvashta, lord maker of forms and institutions, leader of the republics, commanding high intelligence and wisdom, come with the brilliant creators and experts of production, taste the sweets of our yajnic food and celebrate the victory with us.

आ व॑ि॒ ा द॒वाँ इ॒ह वि॑प॒ यि॑ ा॑ चा॒शन्हा॑त॒नि षदा॒ यानि॑षु त्रि॒षु। पति॑ वीहि॒ पस्थि॑तं सा॒म्यं मधु॒ पिबाग्नीधा॒त्तव॑ भा॒गस्य॑ तृप्णुहि ॥ ४ ॥

4. *Ā vakṣi devāň iha vipra yakṣi cośan hotarni ṣadā yoniṣu triṣu. Prati vīhi prasthitaṁ somyaṁ madhu pibāgnīdhrāt tava bhāgasya tṛpṇuhi.*

Agni, ‘vipra’, brilliant lord of the dynamics of nature and human society, speak of the laws of nature and psycho-social dynamics and inaugurate and direct the yajna of creation and production here. Inspired and passionate for holy action, be seated on the vedi,

establish yourself in the three fields of earth, sky and space and be sure and specific on description, application and valuation of knowledge human and divine with prayer and gratitude to the Lord Omniscient. Achieve the planned targets of blissful creativity and development, taste the sweets of yajnic success and be happy that you have played your part of life's action for your people.

एष स्य त॑ तन्वा॑ नृम्ण॒वध॑न्नः सह॒ आज॑ः प॒दिवि॑ बा॒ह्वाहि॑तः ।
तुभ्यं॑ सु॒ता म॑घवन्तुभ्य॒माभृ॑त॒स्त्वम॑स्य॒ बाह्म॑णा॒दा तृ॑प-
त्पिब ॥ ५ ॥

5. *Eṣa sya te tanvo nṛmṇavardhanaḥ saha ojaḥ pradivi bāhvorhitaḥ. Tubhyaṁ suto maghavan tubhyamābhṛtas-tvamasya brāhmaṇādā tṛpat piba.*

Indra, lord of wealth and power, ruler of the world, this soma is such that it would strengthen and augment the wealth and power of your body and soul. It is the very patience and fortitude and the lustre of your personality, as broad and clear as daylight, collected and consecrated in your very arms. It is distilled, seasoned, preserved and served for you only. Drink of it as a gift from the Brahmana, expert of science and bio-technology, and be happy.

जु॒षथां य॒ज्ञं बा॑धत॒ं हव॑स्य म स॒त्ता हाता॑ नि॒विद॑ः पू॒व्या
अनु॑ । अच्छ॒ राजा॑ना॒ नम॑ एत्या॒वृतं॑ पशा॒स्त्रादा पि॑बतं सा॒म्यं
मधु॑ ॥ ६ ॥

6. *Juṣethāṁ yajñaṁ bodhataṁ havasya me satto hotā nividaḥ pūrvyā anu. Acchā rājānā nama etyāvṛ-taṁ praśāstrādā pibataṁ somyaṁ madhu.*

O brilliant Mitra and Varuna, friendly lord of the rule of law, administrators and people of the earth, join and participate in my yajna for the nation in honour of the Lord. Listen and appreciate the revealing voices of knowledge gifted by the saints and scholars old and new. Just as the yajaka seated and established in yajnic acts of creation and development receives the gifts of food and sustenance from yajna well-preserved, so you too receive the gifts of peace and prosperity from the scholars of Shastras and enjoy the honey sweets of the good life.

Mandala 2/Sukta 37

Dravinoda, Ashvins, Agni Devatah, Grtsamada Rshi

मन्दस्व हात्रादनु जाषमन्धसा ध्वयवः स पूर्णां वष्ट्या-
सिचम। तस्मा एतं भरत तद्वशा ददिहात्रात्सामं दविणाद्रः
पिब ऋतुभिः॥ १॥

1. *Mandasva hotrādanu joṣamandhaso'dhvar-yavaḥ sa pūrṇāṁ vaṣṭyāsicam. Tasmā etaṁ bharata tadvaśo dadirhotrāt somaṁ draviṇo-daḥ piba ṛtubhiḥ.*

O lord giver beatific, rejoice and thrive on the food of libations to your heart's desire. O yajakas, he loves the libations, full and profuse, offered with love in faith. Bear this sacred 'havi' and offer it liberally to him. He is loving and kind, eagerly awaiting the offering, and he is the abundant giver. O lord giver of the wealth of existence, drink up the fragrant soma from the fire of yajna in accordance with the seasons.

यमु पूवमहुव तमिदं हुव सदु हव्यो दिया नाम पत्यत।
अध्वयुभिः पस्थितं साम्यं मधु पात्रात्सामं दविणादः पिब
ऋतुभिः ॥ २ ॥

2. *Yamu pūrvamahuve tamidaṁ huve sedu havyo dadiryo nāma patyate. Adhvaryubhiḥ prasthitaṁ somyaṁ madhu potrāt somaṁ draviṇodaḥ piba ṛtubhiḥ.*

Whom I ever invoke and worship, him alone I invoke and serve and worship now. He alone is the giver, he alone is the master, he alone is the ruler, he alone for sure is the lord worthy of invocation, invitation, service, yajna and worship. O lord giver of the wealth of life, abundant and infinite, receive and drink this honey sweet of soma prepared and refined by the loving, faithful and non-violent priests according to the seasons. Take it from the sacred cup and drink to your heart's desire.

मद्यन्तु त वह्नया यभिरीयस रिषण्यन्वीळयस्वा वनस्पत।
आयूया धृष्णा अभिगूया त्वं नष्टात्सामं दविणादः पिब
ऋतुभिः ॥ ३ ॥

3. *Medyantu te vahnayo yebhirīyase'riṣaṇyan vīḷayasvā vanaspate. Āyūyā dhṛṣṇo abhigūryā tvaṁ neṣṭrāt somaṁ draviṇodaḥ piba ṛtubhiḥ.*

May they be happy and may they prosper with whom you go, whom you support, who bear your burdens and carry forward your programmes for you. O lord controller of light and growth, wanting nothing for yourself and hurting none, be strong and firm, make your devotees strong and firm. Joining all, acting all round, lustrous, intrepidable and inviolable, please to

accept the soma yajna of all seasons from the hand of the yajakas, drink and rejoice with love and for beneficence.

अपाद्धोत्रादुत पोत्रादमत्तोत न्ष्टादजुषत पया हितम। तुरीयं पात्रममृक्तममर्त्यं दविणादाः पिबतु दाविणादसः॥ ४॥

4. *Apāddhotrāduta potrād-amattota nteṣṭrād-ajuṣata prayo hitam. Turīyaṁ pātram-amṛktam-amartyaṁ draviṇodāḥ pibatu drāviṇodasaḥ.*

May the lord giver receive the food brought by the yajaka and offered from the ladle and the vedi and may the lord relish and rejoice and shower the yajaka with love. And may the lord giver of wealth and bliss bless the yajaka's fourth estate of existence and protect his bowl of bliss unhurt and immortal.

अवाञ्चमद्य यय्यं नृवाहणं रथं युञ्जाथामिह वां विमाचनम। पृङ्क्तं हवींषि मधुना हि कं गतमथा सामं पिबतं वाजिनीवसू॥ ५॥

5. *Arvāñcam-adya yayyaṁ nṛvāhaṇaṁ rathaṁ yuñjāthāmiha vāṁ vimocanam. Pṛṅktaṁ havīṁṣi madhunā hi kaṁ gatamathā somaṁ pibataṁ vājinīvasū .*

Ashvins, agents of nature for the lord of omnipotence, leaders of humanity and pioneers of peace and prosperity for the people, start your chariot and direct it hitherward to us, the chariot which transports you to our yajna and takes us to the land of freedom and bliss. Come to the land of joy, season our havi with honey, and drink the soma of immortal bliss.

जाष्यग्न समिधं जाष्याहुतिं जाषि बह्म जन्यं जाषि सुष्टुतिम। विश्वंभिविश्वाँ ऋतुना वसा मह उशन्दवाँ उशतः पायया हविः ॥ ६ ॥

6. *Joṣyagne samidhaṁ joṣyāhutiṁ joṣi brahma janyaṁ joṣi suṣṭutim. Viśvebhir-viśvāṅ ṛtunā vaso maha uśan devāṅ uśataḥ pāyayā haviḥ.*

Agni, lord of light, leader of humanity, giver of life's vitality, accept the fuel offered, receive the havi offered in oblations, accept the creative chant of holy mantras, accept the praise and prayer. With all the powers of nature, serve the generous divinities. Lord giver of haven and home and the wealth of life, great, happy and rejoicing, yourself eager for the food of yajna and excitement, let all other great divinities, eager for food and fulfilment, receive and enjoy the offerings according to the seasons.

Mandala 2/Sukta 38

Savita Devata, Grtsamada Rshi

उदु ष्य दवः सविता सवाय शश्वत्तमं तदपा वह्निरस्थात। नूनं दवभ्या वि हि धाति रत्नमथाभजद्वीतिहात्रं स्वस्ता ॥ १ ॥

1. *Udu ṣya devaḥ savitā savāya śaśvattamaṁ tadapā vahnirasthāt. Nūnaṁ devabhyo vi hi dhāti ratnamathābhajad vītihotraṁ svastau.*

That self-refulgent lord Savita, creator and inspirer of the universe, omnipotent lord of action, holds, rules and sustains the universe and abides supreme over the eternal Prakrti. Indeed, he alone wields, orders and sustains the magnificent universe for the sake of living beings and carries on the sacred yajna of creation for

the well-being of all.

विश्वस्य॒ हि श्रु॒ष्टय॑ दे॒व ऊ॒ध्वः प बा॒हवा॑ पृ॒थुपा॑णिः सिसर्ति।
आप॑श्चिदस्य व्र॒त आ निमृ॑गा अ॒यं चि॒द्वाता॑ रमत॒ परि॑ज्मन ॥ २ ॥

2. *Viśvasya hi śruṣṭaye deva ūrdhvaḥ pra bāhavā pṛthupāṇiḥ sisarti. Āpaścidasya vrata ā nimṛgrā ayaṁ cid vāto ramate parijman.*

For the good of the world alone the generous and self-refulgent lord Savita of long and mighty arms abides over all and extends his rays of light across the spaces. The waters too, pure and purifying, flow within his rule of law, and so do the winds play around every where under the same law.

आ॒शुभि॑श्चि॒द्यान्वि मु॑चाति नू॒नमरी॑रम॒दत॑मानं चि॒दता॑ः।
अ॒ह्यषू॑णां चि॒ यया॑ँ अवि॒ष्यामनु॑ व्र॒तं स॑वि॒तुमाक्या-
गा॑त ॥ ३ ॥

3. *Āśubhiścidyān vi mucāti nūnam-arīramad-atamānaṁ cidetoḥ. Ahyarṣūṇāṁ cinnyayāṅ aviṣyāmanu vrataṁ saviturmokyāgāt.*

Savita, lord of light, the Sun, with its radiant rays releases the moving planets from the shadow of another planet as it removes the shadow of darkness and causes the planet to shine. And for the sake of protection it also controls the movement of the winds coming to the clouds as also other serpentine movements either freakish or destructive. Thus the night and release from darkness comes according to the rule and movement of the Sun's light, and that is the divine law.

पुनः समव्यद्वितंतं वयन्ती मध्या कतान्यधाच्छक्म धीरः ।
उत्संहायास्थाद व्यृतूँरदधरमतिः सविता देव आगात ॥ ४ ॥

4. *Punaḥ samavyad vitataṁ vayantī madhyā kartornyadhāc-chakma dhīraḥ. Ut saṁhāyās-thād vyṛtūṅradardhar-aramatiḥ savitā deva āgāt.*

The earth, traversing the wide wide space, revolves again and again in orbit in the solar region wielding her force and power to do the rounds assigned to her, and, leaving one place, moving on, comes back to the same and remains stable in the orbit. The constant and sleepless lord Savita, the Sun, self-refulgent and divine, creates the seasons of the year in the distinct order.

नानाकांसि दुया विश्वमायुवि तिष्ठत पभवः शाका अग्रः ।
ज्यष्ठं माता सूनवे भागमाधादन्वस्य कतमिषितं सवित्रा ॥ ५ ॥

5. *Nānaukāṁsi duryo viśamāyurvi tiṣṭhate prabhavaḥ śoko agneḥ. Jyeṣṭhaṁ mātā sūnave bhāgamādhadanvasya ketamiṣitaṁ savitrā.*

Many are the forms and abodes of life, many doors, exits and entrances, where universal life abides, the light and life of Agni, the birth and death of the flame, the lustre, the desire and passion of the will divine to live and to be. The mother bears the highest share of it for the son, the flower in bloom inspired by Savita, father creator in accordance with his law of existence.

समाववति विष्ठिता जिगीषुविश्वषां कामश्चरतामाभूत ।
शश्वाँ अपा विकृतं हित्व्यागादनु वतं सवितुदव्यस्य ॥ ६ ॥

6. *Samāvavarti viṣṭhito jigīṣur-viśveṣāṁ kāmaś-caratāmamābhūt. Śaśvāň apo vikṛtaṁ hitvyā-gādanu vrataṁ saviturdaivyasya.*

Happy is the man who is well settled in the home, prays for the well-being of all living beings and is fast and eager to win the battles of life. Such a man shuns all crooked ways of living and keeps to the pious ways of living in accordance with the laws and discipline of the brilliant and generous lord Savita, creator and ruler of the world.

त्वया॑ हि॒तमप्य॑मप्सु भा॒गं ध॒न्वान्वा मृ॑ग॒यसा॒ वि त॑स्थुः। वना॑नि॒ विभ्या॒ नकि॑रस्य॒ ताना॑ व्र॒ता द॒वस्य॑ सवि॒तुर्मि॑-नन्ति ॥ ७ ॥

7. *Tvayā hitamapyamapsu bhāgaṁ dhanvānvā mṛgayaso vi tasthuḥ. Vanāni vibhyo nakirasya tāni vratā devasya saviturminanti.*

O lord creator and ruler of existence, by you is created and provided life-giving energy in the waters. By you is created the sky, by you the forests, for the birds and the deer to fly, to roam and play. Those rules and laws of divine Savita they never violate, who can? No one does.

या॒दा॒ध्यं॑१॒ वरु॑णा॒ यानि॒मप्य॒मनि॑शितं नि॒मिषि॒ जभु॑राणः। विश्वा॑ माता॒ण्डा व्र॒जमा प॒शुर्गात्स्थ॒शा जन्मा॑नि सवि॒ता व्याक॑ः ॥ ८ ॥

8. *Yādrādhyaṁ varuṇo yonim-apyam-aniśitaṁ nimiṣi jarbhurāṇaḥ . Viśvo mārtāṇḍo vrajamā paśurgāt sthaśo janmāni savitā vyākaḥ.*

Savita, lord creator of the universe, sustaining it in the succession of moments in the time continuum, creates various forms for various births of the souls according to their state of karma, and the same lord as Varuna, lord of love and justice, assigns the form desired and deserved by the soul the moment its eye is closed on death. Thus do all living beings under the sun come back to their ultimate home from where they had gone out on their existential journey.

न यस्यन्द्रा वरुणा न मित्रा व्रतमर्यमा न मिनन्ति रुद्रः ।
नारातयस्तमिदं स्वस्ति हुव दवं सवितारं नमोभिः ॥ ९ ॥

9. *Na yasendro varuṇo na mitro vratamaryamā na minanti rudraḥ. Nārātayas-tamidaṁ svasti huve devaṁ savitāraṁ namobhiḥ.*

None can violate, nor circumvent the law and justice of Savita, Supreme Lord Creator: Neither Indra, the sun and cosmic electric force, nor Varuna, the waters, nor Mitra, the winds, nor Aryama, life breath of air, nor even Rudra, the soul by itself or in alliance with any power of nature, no enemies, that is, any imaginable counter forces can violate the divine law. This Lord Savita, for well-being and salvation, do I invoke with homage and salutations. Self-refulgent is He, generous and gracious.

भगं धियं वाजयन्तः पुरंधिं नराशंसा ग्नास्पतिना अव्याः ।
आय वामस्य सङ्गथ रयीणां पिया दवस्य सवितुः स्याम ॥ १० ॥

10. *Bhagaṁ dhiyaṁ vājayantaḥ purandhiṁ narāśaṁso gnāspatirno avyāḥ. Āye vāmasya saṅgathe rayīṇāṁ priyā devasya savituḥ syāma.*

Glorious is Savita, worthy of thought and meditation, sustainer of the universe, celebrated by humanity, lord protector of all. We know the lord and do homage to Him with prayer, submission and yajna, and we earnestly wish that in our battles of life and in our success in the achievement of the wealth of life we may ever be blest with His love and grace.

अस्मभ्यं तद्दिवा अद्भ्यः पृथिव्यास्त्वया दत्त काम्यं राध आ गात। शं यत्स्तातृभ्यं आपय भवात्युरुशंसाय सवितज-रित्र ॥ ११ ॥

11. *Asmabhyaṁ tad divo adbhyaḥ pṛthivyastvayā dattaṁ kāmyaṁ rādha ā gāt. Śaṁ yat stoṭṛbhya āpaye bhavātyuruśaṁsāya savitarjaritre.*

O Lord, whatever wealth has been given to us by you from the regions of light and the enlightened people, from the waters and the generous people, from the earth and motherly figures, whatever desired be achieved, may all that be good and blissful for the celebrants, the learned, the praiseworthy and, O Lord Savita, for the worshipful.

Mandala 2/Sukta 39

Ashvinau Devata, Grtsamada Rshi

गावेणव तदिदर्थं जरथ गृध्येव वृक्षं निधिमन्तमच्छ। ब्रह्माणेव विदथे उक्थशासा दूतेव हव्या जन्या पुरुत्रा ॥ १ ॥

1. *Grāvāṇeva tadidarthaṁ jarethe gṛdhreva vṛkṣaṁ nidhimantamaccha. Brahmāṇeva vidatha ukthaśāsā dūteva havyā janyā purutrā.*

Ashvins, harbingers of life's heat and light,

breath of being and energy, spirit of passion and action, complementary currents of the circuit of existence, you approach the earth like two clouds of rain to augment her wealth. You come like two eager birds and sit on the tree of life laden with fruit to enjoy yourselves to the full. In the yajna of development, you are two priests who chant the hymns of celebration and prayer. And in life in general, you are like two welcome harbingers who create and help us create the abundance of earth.

पा॒त॒यावा॑णा र॒थ्य॑व वी॒रा जव॑ य॒मा वर॒मा स॑चथ।
मन॑इव त॒न्वा॒३॒ शुम्भ॑मान॒ दम्प॑तीव कतु॒विदा॒ जन॑षु॥ २॥

2. *Prātaryāvāṇā rathyeva vīrā'jeva yamā varamā sacethe. Mene iva tanvā śumbhamāne dampatīva kratuvidā janeṣu.*

You come like two heroic warriors of the chariot in the morning. You join us like two leaders of the flock to lead us on in the right direction. You descend like two fairies of celestial form full of bliss. And you are like a wedded couple who know their sacred obligations among the people.

शृङ्ग॑व नः पथ॒मा ग॑न्तम॒वाक्छ॒फावि॑व॒ जभु॑राणा॒ तरो॑भिः।
च॒क्र॒वा॒कव॒ पति॒ वस्तो॑रु॒स्रा वाञ्छा॑ यातं र॒थ्य॑व शका॥ ३॥

3. *Ṣṛṅgeva naḥ prathamā gantamarvāk chaphāviva jarbhurāṇā tarobhiḥ. Cakravākeva prati vasto-rusrā'rvāñcā yātaṁ rathyeva śakrā.*

You come first and foremost for us like horns of defence, like bright war horses panting for action,

with strength and patience for victory, like the chakravaka bird couple which are harbingers of light and love every morning. Thus mighty and powerful, you move and lead us forward like the pioneers of battle.

नावव नः पारयतं युगव नभ्यव न उपधीव पधीव। श्वानव ना अरिषण्या तनूनां खृगलव विस्रसः पातमस्मान॥ ४॥

4. *Nāveva naḥ pārayataṁ yugeva nabhyeva na upadhīva pradhīva. Śvāneva no ariṣaṇyā tanūnāṁ khṛgaleva visrasaḥ pātamasmān.*

Take us across like a boat, like two chariot horses; hold us strong and stable like the nave, the axle and the chassis of the chariot; keep us wide awake like watch dogs for the safety of our body and society and, like the coat of mail, save us from falling down battered and broken.

वातवाजुया नद्यव रीतिर् गी इव च ुषा यातमवाक। हस्तावि व तन्व इं शंभविष्ठा पादव ना नयतं वस्या अच्छ॥ ५॥

5. *Vātevājuryā nadyeva rītirakṣī iva cakṣuṣā yātamarvāk. Hastāviva tanve śambhaviṣṭhā pādeva no nayataṁ vasyo accha.*

Unaging like winds, ever flowing like river waters, watchful as with open eyes, come upfront and, like the hands giving protection and security to the body, and like the feet, take us forward to the holy wealth of life.

आष्ठावि व मध्वास्र वदन्ता स्तनावि व पिप्यतं जीवस नः। नासव नस्तन्वा रि ितारा कणावि व सुश्रुता भूतमस्म॥ ६॥

6. *Oṣṭhāviva madhvāsne vadantā stanāviva pipyatam̐ jīvase naḥ. Nāseva nastanvo rakṣitārā karṇāviva suśrutā bhūtamasme.*

Like the lips, speaking honey sweet for the mouth, help us to be sweet. Like the mother's breast, nourish and sustain us to live. Like the nostrils, sustain our body with the breath of life. And like the ears, be listeners for us to give us the voice divine.

हस्तेव शक्तिमभि संददी नः गामेव नः समजतं रजांसि। इमा गिरो अश्विना युष्मयन्तीः णात्रेणेव स्वधितिं सं शिशीतम ॥ ७ ॥

7. *Hasteva śaktimabhi saṁdadī naḥ kṣāmeva naḥ samajataṁ rajāṁsi. Imā giro aśvinā yuṣmayantīḥ kṣṇotreṇeva svadhitiṁ saṁ śiśītam.*

Like the arms, give us noble strength. Like the earth, give us wide spaces for expansion. These words, O Ashvins, addressed to you, may, like a whetstone, energise and sharpen our communication and raise it to the voice of thunder.

एतानि वामश्विना वधूनानि ब्रह्म स्तामं गृत्समदासो अकन। तानि नरा जुजुषाणापं यातं बृहद्वदेम विदथं सुवीराः ॥ ८ ॥

8. *Etāni vāmaśvinā vardhanāni brahma stomaṁ gṛtsamadāso akran. Tāni narā jujuṣāṇopa yātaṁ bṛhad vadema vidathe suvīrāḥ.*

These words of homage, this holy song of celebration, the seekers of life's joy and excitement offer to you. Ashvins, O leaders of humanity, accept these with love and grace, and come to bless us so that, blest with the brave, we speak and celebrate you highly and

advance far ahead in our projects of life.

Mandala 2/Sukta 40

Soma, Pusha and Aditi Devatah, Grtsamada Rshi

सामापूषणा॒ जन॑ना रयी॒णां जन॑ना दि॒वा जन॑ना पृथि॒व्याः।
जा॒ता विश्व॑स्य॒ भुव॑नस्य गो॒पा दे॒वा अ॑कृण्व॒न्नमृ॑तस्य॒ नाभि॑म॥ १॥

1. *Somāpūṣaṇā jananā rayīṇāṁ jananā divo jananā pṛthivyāḥ. Jātau viśvasya bhuvanasya gopau devā akṛṇvannamṛtasya nābhim.*

Soma and Pusha, universal energies of peace and stability and nourishment and growth, are creators of all forms of wealth, creators of light and creators of earth. Born as complementary powers, they are protectors of the entire universe. O Devas, divinities of nature, scholars and leaders, feed, know and reveal this creative centre and power of immortality.

इ॒मा दे॒वा जाय॑माना जुषन्त॒मा तमां॑सि गूहत॒तामजु॑ष्टा।
आ॒भ्यामिन्द्र॑: प॒क्वमा॒मास्व॒न्तः सा॑मापू॒षभ्यां जनदु॒स्रिया॑सु॥ २॥

2. *Imau devau jāyamānau juṣantemau tamāṁsi gūhatāmajuṣṭā. Ābhyāmindraḥ pakvamāmāsvantaḥ somāpūṣabhyāṁ janadusriyāsu.*

All divinities of nature serve and feed these two powers ever since they come into existence. Together, these two, Soma and Pusha, like the moon and the herbs, dispel the disagreeable forces of darkness and ignorance. With the same two, Indra, the Sun, nature's power of light and energy, creates the generative maturity and

ripeness in the developing fields of generation such as earth, cows and women.

सामापूषणा रजसा विमानं सप्तचक्रं रथमविश्वमिन्वम।
विषूवृतं मनसा युज्यमानं तं जिन्वथा वृषणा पञ्चरश्मिम ॥ ३ ॥

3. *Somāpūṣaṇā rajaso vimānaṁ saptacakraṁ rathamaviśvaminvam. Viṣūvṛtaṁ manasā yujyamānaṁ taṁ jinvatho vṛṣaṇā pañcaraśmim .*

Soma and Pusha, fire and air, all-invigorating powers, create, animate and refresh that aerial chariot with seven chakras (circles and centres of energy) and five controls for the people it traverses the spaces and goes all over in all directions but is not perceived everywhere and it can be controlled with the mind.

दिव्यन्यः सदनं चक्र उच्चा पृथिव्यामन्या अध्यन्तरिक्षे ।
तावस्मभ्यं पुरुवारं पुरुं गायस्पाषं वि ष्यतां नाभिमस्म ॥ ४ ॥

4. *Divyanyaḥ sadanaṁ cakra uccā pṛthivyāmanyo adhyantarikṣe. Tāvasmabyaṁ puruvāraṁ purukṣuṁ rāyaspoṣaṁ vi ṣyatāṁ nābhimasme .*

One of them as sun has made his home high up in heaven, the other on the earth and over in the sky as generative heat and electric energy. May the two create for us wealth and growth loved and admired universally, and may they strengthen the natural bond between themselves and us like the natal cord between mother and child.

विश्वान्यन्या भुवना जजान विश्वमन्या अभिचाकशीति। सामापूषणाववतं धियं म युवाभ्यां विश्वाः पृतना जयम॥ ५॥

5. *Viśvānyanyo bhuvanā jajāna viśvamanyo abhicakṣāṇa eti. Somāpūṣaṇāvavataṁ dhiyaṁ me yuvābhyāṁ viśvāḥ pṛtanā jayema.*

One of them creates the entire worlds of existence, and the other goes on and on watching the world and watched and admired by the world. O Soma and Pusha, I pray, protect and promote my intelligence. We pray that with the help and kindness of both of you we may help and promote the entire humanity and win the battles of life.

धियं पूषा जिन्वतु विश्वमिन्वा रयिं सामा रयिपतिर्दधातु। अवतु देव्यदितिरनर्वा बृहद्वदेम विदथं सुवीराः॥ ६॥

6. *Dhiyaṁ pūṣā jinvatu viśvaminvo rayiṁ somo rayipatirdadhātu. Avatu devyaditiranarvā bṛhad vadema vidathe suvīrāḥ.*

May Pusha, all-pervading spirit of growth and refinement, inspire our will and intelligence. May Soma, lord of wealth, bless us with wealth. May mother Aditi, divine intelligence, moving in unseen currents, inspire our intelligence. And may we, blest with brave warriors and noble children, sing ecstatic songs of thanks and praise in celebration of Soma and Pusha.

Mandala 2/Sukta 41

Vayu, Indra-Vayu, Mitra-Varuna, Ashvins, Indra, Vishvedeva, Sarasvati, Dyava-Prthivi, or Havirdhane Devatah, Grtsamada Rshi

वायो॒ ये ते॑ स॒हस्रि॑णो॒ रथा॑स॒स्तेभि॒रा ग॑हि ।
नि॒युत्वा॒न्त्सोम॑पीतये ॥ १ ॥

1. *Vāyo ye te sahasriṇo rathāsastebhirā gahi.*
Niyutvāntsomapītaye.

Vayu, tempestuous power of divine nature, intelligence of the learned, commanding a thousand chariots and laws of motion, come with all those powers and laws to drink of the soma of life's joy.

नि॒युत्वा॑न्वायवा॒ ग॑ह्ययं शु॒क्रो अ॑यामि ते ।
गन्ता॑सि सुन्व॒तो गृ॒हम ॥ २ ॥

2. *Niyutvān vāyavā gahyayaṁ śukro ayāmi te.*
Gantāsi sunvato gṛham.

Vayu, scholar of the dynamics of the winds, self-controlled with your disciplined mind and senses, drying up the mists of ignorance and confusion with the brilliant light of knowledge, come to the brilliant light of knowledge, come to the house of the yajamana who has distilled the soma. Universally moving you are, I invite you come in person. This soma is for you.

शु॒क्रस्या॒द्य ग॑वा॒शिर॒ इन्द॑वायू नि॒युत्व॑तः ।
आ या॑त॒ पिब॑तं नरा ॥ ३ ॥

3. *Śukrasyādya gavāśira indravāyū nuyutvataḥ.*
Ā yātaṁ pibataṁ narā .

O Indra, O Vayu, power dynamic as electric energy, scholar vibrant as wind, sages dedicated to love and Dharma, come to the yajamana, pure, brilliant, disciplined and dedicated, and drink of the soma distilled and prepared.

अयं वां मित्रावरुणा सुतः सामं ऋतावृधा।
ममद्दिह श्रुतं हवम॥ ४॥

4. *Ayaṁ vāṁ mitrāvaruṇā sutaḥ soma ṛtāvṛdhā.*
Mamediha śrutaṁ havam.

O Mitra and Varuna, dear as breath of life and soothing as morning mist, eminent in dedication to truth and law, the soma of life is distilled and prepared for you. Listen to this call and invitation of mine and come here and now.

राजानावनभिद्रुहा ध्रुव सदस्युत्तम।
सहस्त्रस्थूण आसात॥ ५॥

5. *Rājānāvanabhidruhā dhruve sadasyuttame.*
Sahasrasthūṇa āsāte.

Indra and Vayu, power and progress, Mitra and Varuna, love and justice in freedom of choice, all embracing and hating none, abide in the house of inviolable peace and stability firmly resting on a thousand pillars.

ता समाजा घृतासुती आदित्या दानुनस्पती।
सचेत अनवह्वरम॥ ६॥

6. *Tā samrājā ghṛtāsutī ādityā dānunaspatī.*
Sacete anavahvaram.

The brilliant Adityas, inviolable ruling lords of light and peace, the sun and moon of the world, who distil the very essence of life like ghrta and aqua pura, protect and promote the generous charitable people who follow the simple, straight and natural paths of life free from crookedness.

गामदू षु नासत्या श्वावद्यातमश्विना ।
वती रुदा नृपाय्यम ॥ ७ ॥

7. *Gomadū ṣu nāsatyā'śvāvad yātamaśvinā.*
Vartī rudrā nṛpāyyam.

Ashvins, complementarities of nature and humanity, spirits of love and justice, dedicated to truth and Dharma, rich and prosperous with cows and horses, that is, plenty of wealth and enlightenment and speed of progress, you are Rudras, wielding the sceptre of law and power and the rod of punishment, come to bless all by simple and straight paths of naturalness which are protective and promotive for all people.

न यत्परा नान्तर आदधर्षद वृषण्वसू ।
दुःशंसा मर्त्या रिपुः ॥ ८ ॥

8. *Na yat paro nāntara ādadharṣad vṛṣaṇvasū.*
Duḥśaṁso martyo ripuḥ.

Generous are the Ashvins' showers of wealth, joy and protection, so strong that no mortal man, no maligner, no enemy internal or external, dare challenge, much less hurt, violate or surpass and overcome them. (Let us all abide by them.)

ता न आ वां हमश्विना रयिं पिशङ्गसन्दृशम ।
धिष्ण्या वरिवाविदम ॥ ९ ॥

9. *Tā na ā voḷhamaśvinā rayiṁ piśaṅgasaṁdṛśam. Dhiṣṇyā varivovidam.*

Ashvins, pious and resolute lords of generosity, fire and air of life in existence, bring us that wealth of golden hue which creates further wealth and gives us freedom and space for progress and expansion.

इन्द्रा अङ्ग महद्भयमभी षदप चुच्यवत।
स हि स्थिरा विचर्षणिः॥ १०॥

10. *Indro aṅga mahad bhayamabhīṣadap cucyavat. Sa hi sthiro vicarṣaṇiḥ.*

Indra, light of life, dear as breath of vitality, mighty great, blazing as the sun which is stable in its orbit and enlightens and watches us all as it moves, may, we pray, remove all fear and give us freedom.

इन्दश्च मृळयाति ना न नः पश्चादघं नशत।
भद्रं भवाति नः पुरः॥ ११॥

11. *Indraśca mṛḷyāti no na naḥ paścādaghaṁ naśat. Bhadraṁ bhavāti naḥ puraḥ .*

May Indra, lord omnipotent, and the sun bless us with peace and comfort, and may sin and evil, we pray, never touch us either before or after, and may good alone be our share and fortune for all time.

इन्द्र आशाभ्यस्परि सर्वाभ्या अभयं करत।
जता शत्रून्विचर्षणिः॥ १२॥

12. *Indra āśābhyaspari sarvābhyo abhayaṁ karat. Jetā śatrūn vicarṣaṇiḥ.*

May Indra, lord omnipotent beyond all fear and

violence, grant us freedom from all quarters of space. He watches all and he is the supreme victor over all enemies and contrarieties.

विश्वे॑ दवास॒ आ ग॑त शृणु॒ता म॑ इ॒मं ह॒वम् ।
एदं ब॒र्हिनि॑ षीदत ॥ १३ ॥

13. *Viśve devāsa ā gata śṛṇutā ma imaṁ havam.*
Edaṁ barhirni ṣīdata.

All brilliant greats of the world, divinities of nature and humanity, sages and scholars, listen to this voice and prayer of mine: come and grace the holy seats of our yajna.

ती॒वा वा॒ मधु॑माँ अ॒यं शु॒नहो॑त्रेषु मत्स॒रः ।
ए॒तं पि॑ब॒त॒ काम्य॑म ॥ १४ ॥

14. *Tīvro vo madhumāँ̃ ayaṁ śunahotreṣu matsaraḥ.*
Etaṁ pibata kāmyam .

Intense, honey sweet and exhilarating is the pleasure gifted by saints and scholars in our soma-yajna for the promotion of science. It is for you, divinities of the world. Come and drink of this pleasure to your heart's content.

इन्द्र॑ज्येष्ठा मरुद्गणा॒ दवा॑स॒ः पूष॑रातयः ।
विश्व॒ मम॑ श्रुता॒ हव॑म ॥ १५ ॥

15. *Indrajyeṣṭhā marudgaṇā devāsaḥ pūṣarātayaḥ.*
Viśve mama śrutā havam.

Indra supreme, ruling light and power of the world, and all those divinities whose presiding priest is he, republics of the people, saints and sages, and all those people and organisations who generously

contribute to and for the advancement of science and culture, listen to this call and prayer of mine and come.

अम्बि॑तम॒ नदी॑तम॒ दवि॑तम॒ सर॑स्वति।
अ॒प॒शस्ता इ॑व स्मसि॒ पश॑स्तिमम्ब नस्कृधि ॥ १६ ॥

16. *Ambitame nadītame devitame sarasvati.*
Apraśastā iva smasi praśastimamba naskṛdhi.

Sarasvati, mother dearest, most fluent and eloquent giver of vision and wisdom, liberal and most brilliant, eternal fount of knowledge and speech, we are just like simple, natural, innocent, unknown children. Mother spirit of nature and humanity, give us the light of knowledge and culture with the grace of Divinity and make us worthy of acceptance, appreciation and rightful praise.

त्व विश्वा॑ सरस्वति श्रि॒तायूंषि द॒व्याम।
शु॒नहो॑त्रेषु मत्स्व प॒जां दे॑वि दिदिड्ढि नः ॥ १७ ॥

17. *Te viśvā sarasvati śritāyūṁṣi devyāṁ.*
Śunahotreṣu matsva prajāṁ devi dididḍhi naḥ.

In you, O generous mother giver of vision and wisdom, lie all the health and age and wealth of knowledge for the world. Come brilliant mother Sarasvati, grace our yajna of education and science, rejoice and create for us a new generation of healthy, educated and refined children.

इ॒मा ब्रह्म॑ सरस्वति जु॒षस्व॑ वाजिनीवति ।
या त॒ मन्म॑ गृत्सम॒दा ऋ॑तावरि पि॒या दे॒वषु॒ जुह्व॑ति ॥ १८ ॥

18. *Imā brahma sarasvati juṣasva vājinīvati. Yā te manma gṛtsamadā ṛtāvari priyā deveṣu juhvati.*

Sarasvati, mother of universal knowledge and speech, commanding the food, energy and speed of the advancement of humanity moving on the paths of truth and rectitude, listen to these chants of homage and accept with delight and homage these your favourite oblations of scientific knowledge which the ecstatic performers in the yajna of education offer to you in honour of the bounties of nature, divinity and humanity for the benefit of the faithful seekers.

पतां यज्ञस्य शंभुवा युवामिदा वृणीमह।
अग्निं च हव्यवाहनम॥ १९॥

19. *Pretāṁ yajñasya śambhuvā yuvāmidā vṛṇīmahe. Agniṁ ca havyavāhanam.*

Dyavaprthivi, heaven and earth, generative treasures of yajnic wealth, creators and givers of peace, prosperity and well-being, come and grace our yajna. We opt for you and invoke and invite you. And we invoke and invite Agni who carries the fragrance of the holy yajna offered into the fire.

द्यावा नः पृथिवी इमं सिधमद्य दिविस्पृशम।
यज्ञं दवषु यच्छताम॥ २०॥

20. *Dyāvā naḥ pṛthivī imaṁ sidhramadya divispṛśam. Yajñaṁ deveṣu yacchatām.*

Heaven and earth, teachers enlightened as the sun and generous as mother earth, let this perfect yajna of ours, this planned yajnic programme of education and enlightenment, which touches the skies and the regions of light now rise high to the divinities and reach the saints and scholars of brilliance across the earth.

आ वामुपस्थमदुहा द्रवाः सीदन्तु यज्ञियाः ।
इहाद्य सोमपीतय ॥ २१ ॥

21. *Ā vām-upasthamadruhā devāḥ sīdantu yajñiyāḥ. Ihādya somapītaye.*

Dyava-prthivi, heaven and earth, enlightened and generous teachers and scholars of eminence, who love all and hate none and who are easily accessible and blissfully companionable, may the noble and brilliant seekers of knowledge dedicated to creative and yajnic programmes of learning and education come to you and sit with you for the attainment of the pleasures of knowledge, power and prosperity, and honour and dignity of life here and now.

Mandala 2/Sukta 42

Indra (in metaphor) Devata, Grtsamada Rshi

कनिक्रदज्जनुषं पब्रुवाण इयर्ति वाचमरितेव नावम ।
सुमङ्गलश्च शकुने भवासि मा त्वा का चिदभिभा विश्व्या विदत ॥ १ ॥

1. *Kanikradajjanuṣaṁ prabruvāṇa iyarti vācamariteva nāvam. Sumaṅgalaśca śakune bhavāsi mā tvā kā cidabhibhā viśvyā vidat .*

Speaking loud and bold, addressing humanity, you take the Word forward like a mariner who takes his vessel forward on the waters. O master of the Word, flying like the eagle, you are the harbinger of good fortune. No superior force from any quarter whatsoever would approach you to disturb your mission.

मा त्वा श्यन उद्वधीन्मा सुपर्णा मा त्वा विददिषुमान्वीरा अस्ता। पित्र्यामनु पदिशं कनिक्रदत्सुमङ्गला भद्रवादी वदेह ॥ २ ॥

2. *Mā tvā śyena uda vadhīnmā suparṇo mā tvā vidadiṣumān vīro astā. Pitryāmanu pradiśaṁ kanidradat sumaṅgalo bhadravādī vadeha.*

May none like the hawk smite you, nor like the vulture violate you. Nor must the hunter with the bow shoot you down with the arrow. Reverberating with your voice loud and bold across the lands of your forefathers, harbinger of good fortune, speak to us here of the good things to come.

अव क्रन्द दक्षिणतो गृहाणां सुमङ्गलो भद्रवादी शकुन्त। मा नः स्तेन ईशत माघशंसो बृहद्वदेम विदथे सुवीराः ॥ ३ ॥

3. *Ava kranda dakṣiṇato gṛhāṇāṁ sumaṅgalo bhadravādī śakunte. Mā naḥ stena īśata māghaśaṁso bṛhad vadema vidathe suvīrāḥ.*

Speak aloud, proclaim from the house tops on the right the good things to come. Speak of good fortune, man of power and the Word as you are. May no thief rule over us, no sinner, no maligner boss over us. And we would all, blest with the brave, sing aloud in praise of you and celebrant.

Mandala 2/Sukta 43

Indra (in metaphor) Devata, Grtsamada Rshi

पदक्षिणिद्भि गृणन्ति कारवो वया वदन्त ऋतुथा शकुन्तयः। उभ वाचा वदति सामगा इव गायत्रं च त्रैष्टुभं चानु राजति ॥ १ ॥

1. *Pradakṣiṇidabhi gṛṇanti kāravo vayo vadanta ṛtuthā śakuntayaḥ. Ubhe vācau vadati sāmagā iva gāyatraṁ ca traiṣṭubhaṁ cānu rājati.*

Going round clockwise from left to right in obeisance, poets and artists sing in homage to Indra, lord of light and power. So do birds of beauty and majesty sing in praise of the lord according to the seasons. So does Indra, poet of power, like a Soma-singer chant the Word of both material and spiritual significance as he chants and reveals the significance of other mantras in Gayatri, Tristubh and other metres.

उद्गातेव शकुने साम गायसि ब्रह्मपुत्र इव सवनेषु शंससि। वृषेव वाजी शिशुमतीरपीत्या सवता नः शकुन भद्रमा वद विश्वता नः शकुन पुण्यमा वद ॥ २ ॥

2. *Udgāteva śakune sāma gāyasi brahmaputra iva savaneṣu śaṁsasi. Vṛṣeva vājī śiśumatīrapītyā sarvato naḥ śakune bhadramā vada viśvato naḥ śakune puṇyamā vada.*

Shakuni, poet of power and homage to Indra, like the Sama-singer in yajna, you sing the songs of ecstasy. Like the disciple of a Vedic scholar Brahamana, you sing in homage to the lord in holy rites. Like a virile and passionate bull approaching youthful females, speak to us with enthusiasm of all round good things. All round, speak to us of noble and blissful things.

आवदꣳस्त्वं शकुन भद्रमा वद तूष्णीमासीनः सुमतिं चिकिद्धि नः। यदुत्पतन्वदसि ककुरिथा बृहद्वदेम विदथꣳ सुवीराः ॥ ३ ॥

3. *Āvadaňstvaṁ śakune bhadramā vada tūṣṇīmāsīnaḥ sumatiṁ cikiddhi naḥ. Yadutpatan vadasi karkariryathā bṛhad vadema vidathe suvīrāḥ.*

Shakuni, poet of power and imagination, while speaking, speak to us of good. Silent and sitting, enlighten our mind with noble thoughts. While flying on the wings of imagination, you speak of the way you do good. Let us then, blest with good and brave children, sing songs of high praise for the lord.

इति द्वितीयं मण्डलम ॥

MANDALA 3

Mandala 3/Sukta 1

Agni Devata, Gathina Vishvamitra Rshi

सामस्य मा तवसं व यग्र वह्निं चकथ विदथ यजध्य ।
दवाँ अच्छा दीद्यद्युञ्ज अदिं शमाय अग्न तन्वं जुषस्व ॥ १ ॥

1. *Somasya mā tavasaṁ vakṣyagne vahniṁ cakartha vidathe yajadhyai. Devāň acchā dīdyad yuñje adriṁ śamāye agne tanvaṁ juṣasva.*

Agni, brilliant scholar and fiery leader, you speak to me of the strength and power of soma, the elixir of life. You have prepared me, like the fire that carries the fragrance of yajna from the vedi over earth and skies, to join and conduct the yajnic business of life and play my part in the battles of progress. Shining forth, I join the brilliant best of generous humanity and, as fire moves the cloud to break into showers, we move the nation to release its potential into showers of peace and prosperity. O leading spirit of life and humanity, Agni, protect, promote and sustain the body politic of the world community and move it forward.

प्राञ्चं यज्ञं चकृम वधतां गीः समिद्भिरग्निं नमसा दुवस्यन ।
दिवः शशासुर्विदथा कवीनां गृत्साय चित्तवस गातुमीषुः ॥ २ ॥

2. *Prāñcaṁ yajñaṁ cakṛma vardhatāṁ gīḥ samidbhiragniṁ namasā duvasyan. Divaḥ śaśāsurvidathā kavīnāṁ gṛtsāya cit tavase gātumīṣuḥ.*

Joining all together, we carry the yajna forward.

Let the voices of celebration and joy of the people rise to the skies. Feeding the fire with fuel and fragrance, doing homage to the lord of light with salutations in dedication they conduct and control the yajna of social order by virtue of the vision and wisdom of the sages and the grace of Divinity. And they seek the highways of further advancement for the sake of safety, security and the joy of peace and enlightenment.

मया॑ दध॒ मधि॑रः पू॒तद॑ ा॒ दि॒वः सु॒बन्धु॑र्जनु॒षा पृ॑थि॒व्याः ।
अवि॑न्द ा॒ दश॒तम॒प्स्व॑१न्तद॒वासा॑ अ॒ग्निम॒पसि॒ स्वसॄ॑णाम ॥ ३ ॥

3. *Mayo dadhe medhiraḥ pūtadakṣo divaḥ subandhurjanuṣā pṛthivyāḥ. avidannu darśatamapsvantardevāso agnimapasi svasṝṇām.*

Agni, the yajnic power, as also the man of clear vision, essentially pure and dedicated to yajna, by nature a friend and brother of heaven and earth, holds the treasure of comfort and joy. Brilliant and generous souls and the divine powers of nature discover this golden power, Agni, at the heart of currents of waters and vapours, in the flow of pranic energies, and in the sister streams of sparkling water flowing free, and the yajnics find it in their own karma and in the waters.

अव॑धयन्त्सुभगं स॒प्त य॒ह्वीः श्व॒तं ज॑ज्ञा॒नम॑रु॒षं म॑हि॒त्वा । शिशुं॒ न जा॒तम॒भ्या॑रु॒रश्वा॑ दे॒वासा॑ अ॒ग्निं जनि॑मन्वपुष्यन ॥ ४ ॥

4. *Avardhayantsubhagaṁ sapta yahvīḥ śvetaṁ jajñānamaruṣaṁ mahitvā. Śiśuṁ na jātamabhyāruraśvā devāso agniṁ janiman vapuṣyan.*

Seven flames of fire as seven streams of water with power and grandeur raise and elevate this glorious

effulgence emerging red and white in majesty. While this Agni arises assuming a wondrous form, high-priests of brilliance and generous ambition rush to develop and adorn it as a new born baby.

शुकभिरङ्ग रजं आततन्वान्कतुं पुनानः कविभिः पवित्रैः ।
शोचिवसानः पर्यायुरपां श्रियं मिमीत बृहतीरनूनाः ॥ ५ ॥

5. *Śukrebhiraṅgai raja ātatanvān kratuṁ punānaḥ kavibhiḥ pavitraiḥ. Śocirvasānaḥ paryāyur-apāṁ śriyo mimīte bṛhatīranūnāḥ.*

Overspreading the vast spaces with beams of blazing heat and light, raising and sanctifying the holy programmes of yajnic development by poets and priests and visionary experts of purest mind and heart, clothed in purity and majesty, Agni as the brilliant yajaka goes round and round creating and showering great unbounded gifts of health, age and prosperity on all across the flow of life in the world of nature.

वव्राजा सीमनदतीरदब्धा दिवा यह्वीरवसाना अनग्नाः । सना
अत्र युवतयः सयोनीरकं गर्भं दधिर सप्त वाणीः ॥ ६ ॥

6. *Vavrājā sīmanadatīradabdhā divo yahvīravasānā anagnāḥ. Sanā atra yuvatayaḥ sayonīrekaṁ garbhaṁ dadhire sapta vāṇīḥ.*

Agni, light of the universe, takes to and abides in the subtle unconsuming, pure unhurt streams, close together, open yet not exposed, flowing unbroken from the Light Divine. These seven streams of light and speech flow here, constant, ever young, together and they hold but one eternal meaning like a fetus in their unfathomable womb.

(The mantra applies to light and Vak, Speech, flowing in seven streams of the spectrum.)

स्तीर्णा अस्य संहता विश्वरूपा घृतस्य याना स्रवथ मधूनाम। अस्थुरत्र धनवः पिन्वमाना मही दस्मस्य मातरा समीची ॥ ७ ॥

7. *Stīrṇā asya saṁhato viśvarūpā ghṛtasya yonau sravathe madhūnām. Asthuratra dhenavaḥ pinvamānā mahī dasmasya mātarā samīcī.*

Expansive yet covered, united yet universal and various are the gifts of this Agni abiding in the womb of the waters of life and abounding in the flow of the honey sweets of existence. The heaven and earth both one and together are the manifestive mothers of this lord of bliss and power.

बभ्राणः सूना सहसा व्यद्यौद्दधानः शुका रभसा वपूंषि। श्चातन्ति धारा मधुना घृतस्य वृषा यत्र वावृध काव्यन ॥ ८ ॥

8. *Babhrāṇaḥ sūno sahaso vyadyaud dadhānaḥ śukrā rabhasā vapūṁṣi. Ścotanti dhārā madhuno ghṛtasya vṛṣā yatra vāvṛdhe kāvyena.*

Agni, child of omnipotence, growing in power and generosity, bearing and wearing beautiful forms of versatility by virtue of passion and purity and the zeal of light and lustre you are ever expanding and advancing with equipoise. Wherever the honey streams of light and waters of life shower and flow, there the potent man of generosity grows in might and moves forward by the poetry of divinity created by poets of vision and imagination.

O Man, child of Manu, you too watch, follow

and grow by the poetry of power and purity created by the poets of vision and imagination in honour of Agni.

पितुश्चिदूधर्जनुषा विवद्र व्यस्य धारा असृजद्वि धेनाः।
गुहा चरन्तं सखिभिः शिवभिर्दिवा यह्वीभिर्न गुहा बभूव॥ ९॥

9. *Pituścidūdharjanuṣā viveda vyasya dhārā asṛjad vi dhenāḥ. Guha carantaṁ sakhibhiḥ śivebhir-divo yahvībhirna guhā babhūva.*

Agni, light and vitality of life, knows the creator's gift of life and life's home by its very nature from the very birth, and that home is the cloud, the mother's womb, the night's darkness and the mother's breast from where the streams of water, milk, speech and intelligence immediately flow. This Agni, living and growing in the cave of life, the mother's womb, moving with its blessed companions and with the streams of energy flowing from heaven, doesn't remain hidden in the cave. One who knows life moving as such knows the secret of life. One who doesn't doesn't.

पितुश्च गर्भं जनितुश्च बभ्र पूर्वीरका अधयत्पीप्यानाः।
वृष्णे सपत्नी शुचये सबन्धू उभे अस्मै मनुष्येऽ३ नि पाहि॥ १०॥

10. *Pituśca garbhaṁ janituśca babhre pūrvīreko adhayat pīpyānāḥ. Vṛṣṇe sapatnī śucaye sabandhū ubhe asmai manuṣye ni pāhi.*

Agni, spirit and vitality of life, nurses the one life-embryo of both father and mother, and the one receives nourishment from the mother as well as from other universal sources of nature, abundant and swelling

all since time immemorial. Heaven and earth, father and mother, both bound by nature to life in the embryo, bear, nurse and support it to continue. O Agni, lord of life, light of the world, protect and support both, father and mother, heaven and earth, for the sake of this virile and sacred humanity, for the continuance of this holy life, this sacred humanity in the embryo.

उरा महाँ अनिबाध ववृधा पाँ अग्निं यशसः सं हि पूर्वीः । ऋतस्य यानाँवशयद्दमूँना जामीनामग्निरपसि स्वसॄणाम ॥ ११ ॥

11. *Urau mahāň anibādhe vavardhā''po agniṁ yaśasaḥ saṁ hi pūrvīḥ. Ṛtasya yonāvaśayad damūnā jāmīnāmagnirapasi svasṝṇām.*

Agni, mighty spirit and vitality of life, grows in the lap of nature, vast and irresistible creative power of Divinity, where the streams of ancient waters flowing together feed it to bloom, expand and continue. Agni, the fire of life, lies in the womb of nature and her cosmic laws of evolution, assertive and inviolable yet subject to the laws, a darling of the karmic flow of the twin powers of heaven and earth, father and mother of the baby in the process of procreation.

अका न बभिः संमिथ महीनां दिदृक्षेयः सूनव भात्रृजीकः । उदुस्रिया जनिता या जजाना_पां गभा नृतमा यह्वा अग्निः ॥ १२ ॥

12. *Akro na babhriḥ samithe mahīnāṁ didṛkṣeyaḥ sūnave bhāṛjīkaḥ. Udusriyā janitā yo jajānā-'pāṁ garbho nṛtamo yahvo agniḥ.*

Agni, like an unbreakable wall of a fort is the

commander and defender of his mighty forces in the battles of life. Auspicious and blissful of sight he is self-refulgent and a simple and natural source of light for his children. Creator of the rays of light and knowledge, born of the womb of the currents of primordial energy, it manifests as the great sun and most human leader of humanity.

अपां गर्भं दशतमाषधीनां वना जजान सुभगा विरूपम।
देवासश्चिन्मनसा सं हि जग्मुः पनिष्ठं जातं तवसं दुवस्यन ॥ १३ ॥

13. *Apāṁ garbhaṁ daśatamoṣadhīnāṁ vanā jajāna subhagā virūpam. Devāsaścinmanasā saṁ hi jagmuḥ paniṣṭhaṁ jātaṁ tavasaṁ duvasyan.*

The vital fire and light energy abiding in the waters and pranic vitality creates the woods of herbs and trees, and the clusters of wood such as arani generate this fire which is beautiful to see, full of wealth and power and versatile in form. Scholars of heat and light energy, conscientiously with their heart and soul, study it practically and comprehensively. It is highly valuable, manifest everywhere and a tremendous source of power.

बृहन्त इद्भानवा भाऋजीकमग्निं सचन्त विद्युता न शुकाः।
गुहेव वृद्धं सदसि स्व अन्तरपार ऊर्व अमृतं दुहानाः ॥ १४ ॥

14. *Bṛhanta id bhānavo bhāṛjīkamagniṁ sacanta vidyuto na śukrāḥ. Guheva vṛddhaṁ sadasi sve antarapāra ūrve amṛtaṁ duhānāḥ.*

Resplendent rays of light as dazzling flashes of lightning serve and derive their power from Agni, simple and natural refulgent power. They milk the nectar of

immortal light energy in the midst of vast spaces of earth and heaven in the same way in which the individual soul draws its light and joy from the Supreme Soul immanent in the cave of the heart in the individual body itself.

इळं च त्वा यजमाना हविर्भिरीळे सख्यित्वं सुमतिं निकामः ।
देवरवो मिमीहि सं जरित्र रक्षा च नो दम्येभिरनीकैः ॥ १५ ॥

15. *Īḷe ca tvā yajamāno havirbhirīḷe śākhitvaṁ sumatiṁ nikāmaḥ. Devairavo mimīhi saṁ jaritre rakṣā ca no damyebhiranīkaiḥ.*

As a dedicated devotee performing yajna, I praise, worship and pray to you, Agni, light of life, with the offer of fragrant materials. With honest mind and sincere desire, I worship you and pray for friendship and comradeship and for holy understanding and vision. Lord of light and power, bring shelter and protection for the celebrant alongwith devas, brilliancies of nature and humanity. Save us all with the inviolable glory of your light and lustre.

उप क्षेतारस्तव सुप्रणीते ग्ने विश्वानि धन्या दधानाः ।
सुरेतसा श्रवसा तुज्जमाना अभि ष्याम पृतनायूँरदेवान ॥ १६ ॥

16. *Upakṣetārastava supraṇīte'gne viśvāni dhanyā dadhānāḥ. Suretasā śravasā juñjamānā abhi ṣyāma pṛtanāyūँradevān.*

Agni, lord of light and life, noble leader pursuing right values in society, we are your devotees abiding by you, residing close to you. We hold and command all the wealth of food for sustenance and other materials. Virile we are and strong. We pray that in our battles of

life we may defeat and win over our impious adversaries and enjoy a happy and pious life.

आ द्वानामभवः केतुरग्न मन्द्रो विश्वानि काव्यानि विद्वान। पति मर्ताँ अवासया दमूना अनु द्वान्थिरा यासि साधन॥ १७॥

17. *Ā devānāmabhavaḥ keturagne mandro viśvāni kāvyāni vidvān. Prati martāň avāsayo damūnā anu devān rathiro yāsi sādhan.*

Agni, lord of the light of knowledge, noble scholar, you are brilliant among the leading lights, happy and rejoicing, master of all the poetry of divinity and humanity. Be like a restful shelter for common humanity. Self-confident and self-controlled, master of your chariot and freedom of movement, you go forward to your goal in association with noble scholars and in conformity with the powers of nature and the environment.

नि दुराण अमृता मर्त्यानां राजा ससाद विदथानि साधन। घृतप्तीक उविया व्यद्यादग्निर्विश्वानि काव्यानि विद्वान॥ १८॥

18. *Ni duroṇe amṛto martyānāṁ rājā sasāda vidathāni sādhan. Ghṛtapratīka urviyā vyadyaud-agnirviśvāni kāvyāni vidvān.*

Immortal Agni, lord of light and ruler of the world, abides in the home of immortal humanity, guiding and directing their yajnic programmes to success. Fed with ghrta and rising high, he shines bright as far and wide as the earth. Agni, leader of the people, is lord of knowledge who knows the entire poetry of existence.

आ नो गहि सख्यभिः शिवभिर्महान्महीभिरूतिभिः सरण्यन। अस्म रयिं बहुलं सन्तरुत्रं सुवाचं भागं यशसं कृधी नः॥ १९॥

19. *Ā no gahi sakhyebhiḥ śivebhir-mahān mahībhirūtibhiḥ saraṇyan. Asme rayiṁ bahulaṁ saṁtarutraṁ suvācaṁ bhāgaṁ yaśasaṁ kṛdhī naḥ.*

Agni, lord of knowledge and power, come to us with friendly acts of grace and benevolence. Lord of universal movement and freedom, mighty great, come with grand provisions of protection and promotion. Lead us to honour and success and render us our share of abundant wealth and power, mutual and ultimate peace and saving grace worthy of poetic celebration.

एता त अग्न जनिमा सनानि प पूर्व्याय नूतनानि वाचम। महान्ति वृष्ण सवना कृतमा जन्मंजन्मन्निहित जातवेदाः॥ २०॥

20. *Etā te agne janimā sanāni pra pūrvyāya nūtanāni vocam. Mahānti vṛṣṇe savanā kṛtemā janman janman nihito jātavedāḥ.*

Agni, lord of light, knowledge and creative power, these are your various and universal manifestations in action old and new. Great are these acts of power and grace for the bold and generous humanity in every manifestation of yours which, O power immanent and omnipresent, I sing and celebrate in honour of your excellence and which, O lord, be gracious to hear.

जन्मंजन्मन्निहिता जातवेदा विश्वामित्रभिरिध्यत अजस्त्रः। तस्य वयं सुमता यज्ञियस्या पि भद सामनस स्याम॥ २१॥

21. *Janman janman nihito jātavedā viśvāmitrebhiridhyate ajasraḥ. Tasya vayaṁ sumatau yajñyasyā'pi bhadre saumanase syāma.*

Jataveda, Agni, immanent and omnipresent in every particle of creation, is constantly and eternally lighted, served and celebrated by the sagely friends of the world. We pray that we too may ever abide in the kind and gracious heart and mind of the venerable lord worshipped in yajna and social gatherings and ever enjoy the benefit of his benevolence.

इमं यज्ञं सहसावन्त्वं नो दवत्रा धेहि सुकृता रराणः ।
प यंसि होतर्बृहतीरिषो नो ग्न महि द्रविणमा यजस्व ॥ २२ ॥

22. *Imaṁ yajñaṁ sahasāvan tvaṁ no devatrā dhehi sukrato rarāṇaḥ. Pra yaṁsi hotarbṛhatīriṣo no 'gne mahi draviṇamā yajasva.*

This yajna of ours, of celebration and worship, O lord of power and grandeur, send up unto nature's powers of Divinity, and establish among the generous and brilliant celebrities of humanity, wise lord of holy acts of creation and development as you are, generous and rejoicing in the holy yajnic performances of ours. Agni, lord yajaka of the universe yourself, you give abundantly to the devotees. Give us generously of great food and energy and of extensive wealth and knowledge of life.

इळामग्न पुरुदंसं सनिं गाः शश्वत्तमं हवमानाय साध ।
स्या नः सूनुस्तनया विजावाग्न सा ते सुमतिर्भूत्वस्म ॥ २३ ॥

23. *Iḷāmagne purudaṁsaṁ saniṁ goḥ śaśvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijāvā'gne sā te sumatirbhūtvasme.*

Agni, lord of light and life and knowledge, bless the yajnic worshipper with a generous gift of Ila, that eternal and infinite speech of Divinity which reveals the knowledge of universal action and confirms him in the practice of it in universal action. Bless us with intelligent sons and grandsons specially to continue the family line. Agni, may your gifts of love and holy intelligence be showered on us.

Mandala 3/Sukta 2

Vaishvanara Agni Devata, Gathina Vishvamitra Rshi

वश्वा नराय धिषणामृतावृधं घृतं न पूतमग्नय जनामसि।
द्विता हातारं मनुषश्च वाघता धिया रथं न कुलिशः समृण्वति॥ १॥

1. *Vaiśvānarāya dhiṣaṇāmṛtāvṛdhe ghṛtaṁ na pūtamagnaye janāmasi. Dvitā hotāraṁ manuṣaśca vāghato dhiyā rathaṁ na kuliśaḥ samṛṇvati.*

Like refined and fortified ghrta offered in yajna to the fire of the vedi, we generate, refine and sharpen our courage and intelligence and compose hymns of praise in honour of Vaishvanara Agni, fiery ruler of the world and protector and promoter of the universal yajna of Truth and Law. And the people as well as the leading priest both join in developmental yajna and, with the application of intelligence and action, produce a refined version of the chariot and the thunderbolt and surrender it to Agni, divine high priest of the universal yajna of creation as a hymn of tribute and celebration.

स राचयज्जनुषा रादसी उभ स मात्रारभवत्पुत्र इड्यः।
हव्यवाळग्निर्जरश्चनाहिता दूळभा विशामतिथिर्विभावसुः॥ २॥

2. *Sa rocayajjanuṣā rodasī ubhe se mātrorabhavat putra īḍyaḥ. Havyavāḷagnirajaraścanohito dūḷabho viśāmatithirvibhāvasuḥ.*

That Agni, Vaishvanara, fiery life of the world, by nature, illuminates both earth and heaven and rises as the darling admirable favourite of his motherly generators. He is the carrier of the fragrances of yajna, unaging treasure of food, energy and universal wealth, indomitable, brilliant sun and most welcome visiting guest of the people.

कत्वा॒ द ᳬस्य॒ तरु॑षा॒ विध॑मणि द॒वासा॑ अ॒ग्निं ज॑नयन्त॒ चित्ति॑भिः। रु॒रु॒चा॒नं भा॒नुना॒ ज्याति॑षा म॒हामत्यं॒ न वाजं॑ सनि॒ष्य॒ ग्रुप॑ ब्रुव॥ ३॥

3. *Kratvā dakṣasya taruṣo vidharmaṇi devāso agniṁ janayanta cittibhiḥ. Rurucānaṁ bhānunā jyotiṣā mahāmatyaṁ na vājaṁ saniṣyannupa bruve.*

With yajna, holy application of mind and will, and contribution with the spirit of yajna to the various dharmic programmes of the man of power and expertise, who is dedicated to the service of the divine saviour father, the creative pioneers of brilliance and generosity generate and develop Agni, heat and light energy, with organised planning and corporate action. And desiring to join this programme and have the benefit, I whisper and discuss, and invoke this Agni power shining with the light of the sun, great with its own light, and fast as the energy of nature itself.

आ म॒न्दस्य॑ सनि॒ष्यन्ता॒ वर॑ण्यं वृणी॒महे॒ अह्र॑यं॒ वाज॑-मृग्मिय॑म। रा॒तिं भृगू॑णामु॒शिजं॒ क॒विक॑तुम॒ग्निं राज॑न्तं दि॒व्यन॑ शा॒चिषा॑॥ ४॥

4. *Ā mandrasya saniṣyanto vareṇyaṁ vṛṇīmahe ahrayaṁ vājamṛgmiyam. Rātiṁ bhṛgūṇāmuśijaṁ kavikratu-magniṁ rājantaṁ divyena śociṣā.*

To share and enjoy the beauty, ecstasy and magnificence of life, we choose what is worthy of choice: Agni, lord and power of light, boldly free and abundant, tempestuous power revealed by the Rks, excellent gift of the Bhrgus, generous and celestial artists and scientists far reaching in poetic imagination, wisdom and creation, loving, and radiant with the light of heaven.

अग्निं सुम्नाय दधिरे पुरा जना वाजश्रवसमिह वृक्तबर्हिषः। यतस्रुचः सुरुचं विश्वदेव्यं रुद्रं यज्ञानां साधदिष्टिमपसाम ॥ ५ ॥

5. *Agniṁ sumnāya dadhire puro janā vājaśravasamiha vṛktabarhiṣaḥ. Yatasrucaḥ surucaṁ visvadevyaṁ rudraṁ yajñānāṁ sādhadiṣṭimapasām.*

For the attainment of peace and prosperity, people here since eternity have lighted the fire of Agni, rich in matter, mind and motion, lovely brilliant, radiant divine across the worlds, mighty just and corrective, leader of yajnic programmes to success and giver of karmic joy and satisfaction. Having collected the holy grass for the vedi and lighted the fire, they raise the ladle to feed the fire and open the secrets of the skies.

पावकशाच तव हि ायं परि हातयज्ञषु वृक्तबर्हिषा नरः। अग्न दुव इच्छमानास आप्यमुपासत दविणं धहि तभ्यः ॥ ६ ॥

6. *Pāvakaśoce tava hi kṣayaṁ pari hotaryajñeṣu vṛktabarhiṣo naraḥ. Agne duva icchamānāsa āpyam-upāsate draviṇaṁ dhehi tebhyaḥ.*

Agni, lord of light and fire, infinite giver, having collected the grass and sitting around the vedi in yajnas, the performers are but seekers of service and lasting peace and they pray for a haven under your dominion only. O lord and presiding power of yajna, bless them with the wealth and well-being of their heart's desire.

आ रादसी अपृणदा स्वर्महज्जातं यदेनमपसा अधारयन।
सा अध्वराय परि णीयत क्विरत्या न वाजसातय चनाहितः ॥ ७ ॥

7. *Ā rodasī apṛṇadā svarmahajjātaṁ yadenamapaso adhārayan. So adhvarāya pari ṇīyate kaviratyo na vājasātaye canohitaḥ.*

When people of yajnic karma take to this Agni for service, light up the fire, raise it and feed the rising power, then it fills the earth and skies and the vast and high heavens with light and fragrance of bliss. And thus this power and presence of Agni, lord of power and bliss, poetic omniscient, treasure home of food, energy and light, is extended far and wide across the universe for the speed and success of yajna, human acts of love, non-violence and creative self-sacrifice.

नमस्यत हव्यदातिं स्वध्वरं दुवस्यत दम्यं जातवेदसम।
रथीऋतस्य बृहता विचर्षणिरग्निर्देवानामभवत पुरोहितः ॥ ८ ॥

8. *Namasyata havyadātiṁ svadhvaraṁ duvasyata damyaṁ jātavedasam. Rathīr-ṛtasya bṛhato vicarṣaṇir-agnir-devānām-abhavat purohitaḥ.*

Offer salutations and service in homage to Agni. Creator of food for yajna and enjoyment, leader of yajna to success, supreme giver, knower of all that is born, omnipresent lord ever on the move, watching and superintending the universal operation of law and yajna, Agni is the foremost high-priest of the dynamics of Divinity working through the forces of nature.

तिस्रा यह्वस्य समिधः परिज्मना ग्नरपुन ुशिजा अमृत्यवः ।
तासामका मदधुमत्य भुजमु लाकमु द्व उप जामिमीयतुः ॥ ९ ॥

9. *Tisro yahvasya samidhaḥ parijmano'gnerapunannuśijo amṛtyavaḥ. Tāsām-ekām-adadhurmartye bhujamu lokamu dve upa jāmimīyatuḥ.*

Three are the flames of mighty Agni shining everywhere, beautiful are they and immortal, purging, purifying and sanctifying everything. One of these they, the immortal powers of Divinity, place in the world of the mortals for their sustenance: this one is the fire and magnetic energy. The other two, electric energy and light, they carry up above to the heights of the twins, sky and the region of light and place them there.

विशां कविं विश्पतिं मानुषीरिषः सं सीमकृण्वन्त्स्वधितिं न तजस । स उद्वता निवता याति ववषत्स गभमषु भुवनषु दीधरत ॥ १० ॥

10. *Viśāṁ kaviṁ viśpatiṁ mānuṣīriṣaḥ saṁ sīmakṛṇvantsvadhitiṁ na tejase. Sa udvato nivato yāti veviṣat sa garbhameṣu bhuvaneṣu dīdharat.*

The oblations of fragrant food offered by yajnic people into the fire intensify and sharpen like razor's edge the catalytic and creative power of Agni, protector

and promoter of the people and the imaginative visionary among them, for the refinement of their valour and brilliance. The same Agni as the fire and passion of virility goes up and down everywhere, inspires every heart and, in these worlds, bears the fetus in the womb of existence for continuance.

स जि॑न्वत ज॒ठर॑षु पजज्ञि॒वान्वृषा॑ चि॒त्रषु॒ नान॑द॒न्ना सि॒ꣳहः। व॒श्वा॒न॒रः पृ॑थु॒पाजा॒ अम॑र्त्या॒ वसु॒ रत्ना॒ दय॑माना॒ वि दा॒शुष॑॥ ११॥

11. *Sa jinvate jaṭhareṣu prajajñivān vṛṣā citreṣu nānadanna siṅhaḥ. Vaiśvānaraḥ pṛthupājā amartyo vasu ratnā dayamāno vi dāśuṣe.*

That Agni grows in the vital fire of living beings, germinating, evolving, mighty virile in various wonderful forms, roaring for expression like the irrepressible lion as Vaishvanara, immanent as the vital heat of living energy, fiery leader, illustrious, immortal, treasure home of life's wealth and will to live, all round giving the jewels of existence to the generous person of yajnic performance.

व॒श्वा॒न॒रः प॒त्न॒था॒ नाक॒मारु॑हद्दि॒वस्पृ॒ष्ठं भन्द॑मानः सु॒मन्म॑भिः। स पू॑व॒वज्जन॑यञ्ज॒न्तव॒ धनं॑ समा॒नमज्मं॑ पय॑ति॒ जागृ॑विः॥ १२॥

12. *Vaiśvānaraḥ pratnathā nākamāruhad divaspṛṣṭhaṁ bhandamānaḥ sumanmabhiḥ. Sa pūrvavajjanayañjantave dhanaṁ samānamajmaṁ paryeti jāgṛviḥ.*

Vaishvanara, vital fire of life and immanent will, ancient and eternal, rises to paradisal bliss over the

heights of heaven sung and celebrated by poets of faith and imagination. Creating as ever the wealth of life for living beings, the illustrious leader goes all round by the highways of existence ever awake, without a wink of sleep.

ऋतावानं यज्ञियं विपमुक्थ्यꣳ मा यं दध मातरिश्वा दिवि क्षयम। तं चित्रयामं हरिकेशमीमह सुदीतिमग्निं सुविताय नव्यसे ॥ १३ ॥

13. *Ṛtāvānaṁ yajñiyaṁ vipramukthyamā yaṁ dadhe mātariśvā divi kṣayam. Taṁ citrayāmaṁ hari-keśamīmahe sudītimagniṁ suvitāya navyase.*

That Agni, Vaishvanara, universal fire of life, going by the ways of Truth and universal Law, venerable, intelligent, admirable, existing and operating in the lights of spaces, which is held and sustained by the universal Vayu energy, that same Agni, wonderful in movement and achievement, bright in flames, radiant with holy light, we love, admire and worship for the sake of latest success and well-being.

शुचिं न यामन्निषिरं स्वर्दृशं केतुं दिवो रोचनस्थामुषर्बुधम। अग्निं मूधानं दिवो अपतिष्कुतं तमीमहे नमसा वाजिनं बृहत ॥ १४ ॥

14. *Śuciṁ na yāmanniṣiraṁ svardṛśaṁ ketuṁ divo rocanasthām-uṣarbudham. Agniṁ mūrdhānaṁ divo apratiṣkutaṁ tamīmahe namasā vājinaṁ bṛhat.*

We invoke, admire, worship and pray with homage and oblations to that Agni which is pure and purifying, vigorous and lovely, brilliant as light of the

sun, banner of heaven, established in beauty, rising as the dawn, shining on top of heaven, irresistible and impetuous lord of majesty. We follow this lord as a torch bearer over untrodden paths of infinity to the Sublime and the Divine.

मन्दं होतारं शुचिमद्वयाविनं दमूनसमुक्थ्यं विश्वचर्षणिम।
रथं न चित्रं वपुषाय दर्शतं मनुर्हितं सदमिदाय ईमहे ॥ १५ ॥

15. *Mandraṁ hotāraṁ śucimadvayāvinaṁ damūnasamukthyaṁ viśvacarṣaṇim. Rathaṁ na citraṁ vapuṣāya darśataṁ manurhitaṁ sadamid rāya īmahe.*

Emanating the ecstasy of Ananda, universal yajna, purest power, clarion call to life unambiguous, self-controlled and all-controlling, adorable, all watching eye, infinitely various in colour and motion yet constant as light and steady as a chariot, beauty crystallized in form, inexhaustible fount of bliss for humanity, the ultimate haven of peace, the real treasure of existence: that is Agni, that we worship with homage and yajnic offerings.

Mandala 3/Sukta 3

Vaishvanara Agni Devata, Vishvamitra Gathina Rshi

वश्वा नराय पृथुपाजसे विपा रत्ना विधन्त धरुणेषु गातवे।
अग्निहि देवाँ अमृताँ दुवस्यत्यथा धर्माणि सनता न दूदुषत ॥ १ ॥

1. *Vaiśvānarāya pṛthupājase vipo ratnā vidhanta dharuṇeṣu gātave. Agnirhi devāň amṛto duvasyatyathā dharmāṇi sanatā na dūduṣat.*

To move forward on heavenly paths of progress on firm ground, the wise offer the best of jewels as offering in the service of Vaishvanara Agni, brilliant light and blazing fire pioneer of the world and leader of the most potent order. It is Agni alone, constant and immortal power, which honours and inspires the excellencies of nature and humanity so that the eternal order and laws of existence may not be vitiated.

अन्तर्दूता रोदसी दस्म ईयते होता निषत्तो मनुषः पुरोहितः ।
क्षयं बृहन्तं परि भूषति द्युभिर्देवेभिरग्निरिषितो धिया-
वसुः ॥ २ ॥

2. *Antardūto rodasī dasma īyate hotā niṣatto manuṣaḥ purohitaḥ. Kṣayaṁ bṛhantaṁ pari bhūṣati dyubhir-devebhir-agniriṣito dhiyāvasuḥ.*

Agni, magnificent and powerful, moves around as a messenger of energy in heaven and earth. Creative performer and consecrated leader of humanity, it beautifies and beatifies the wide world with rays of light. It is loved and honoured by the brilliancies of nature and humanity as the very treasure home of light and intelligence.

केतुं यज्ञानां विदथस्य साधनं विप्रासो अग्निं महयन्त चित्तिभिः । अपांसि यस्मिन्नधि सन्दधुगिरस्तस्मिन्त्सुम्नानि यजमान आ चके ॥ ३ ॥

3. *Ketuṁ yajñānāṁ vidathasya sādhanaṁ viprāso agniṁ mahayanta cittibhiḥ. Apāṁsi yasminn-adhi saṁdadhur-girastasmint-sumnāni yajam-āna ā cake.*

Pious scholars and wise yajakas praise and

celebrate Agni as the symbol of yajnas and yajnic success of all creative and constructive programmes of life with their thoughts, devotion and acts of worship. They dedicate their holy chants and their holy acts to Agni and the yajamana realises his ambitions of success and well-being in it and through it.

पि॒ता य॒ज्ञाना॒मसु॑रा विप॒श्चितां॒ वि॒मान॑म॒ग्निव॒युनं॑ च वा॒घता॑म। आ वि॑वेश॒ रोद॑सी॒ भूरि॑वपसा पुरुपि॒या भ॑न्दत॒ धाम॑भिः क्र॒विः॥ ४॥

4. *Pitā yajñānāmasuro vipaścitāṁ vimānamagnirvayunaṁ ca vāghatām. Ā viveśa rodasī bhūrivarpasā purupriyo bhandate dhāmabhiḥ kaviḥ.*

Agni is the father, generator and promoter of yajnas. It is life breath of the wise and motive power of the stars and planets. It is the aerial car of the scholars and path to bliss for the celebrants. It pervades and energises heaven and earth in many forms and, as universal favourite and illuminative light of the imagination, it is sung and celebrated in worship by virtue of its own might and majesty.

च॒न्द्रम॒ग्निं च॒न्दर॑थं॒ हरि॑वतं॒ वश्वान॒रम॑प्सु॒षदं॑ स्व॒र्विद॑म। वि॒गा॒हं तू॒र्णिं त॑वि॒षीभि॒रावृ॑तं॒ भूर्णिं॑ दे॒वास॑ इ॒ह सु॒श्रियं॑ दधुः॥ ५॥

5. *Candramagniṁ candrarathaṁ harivrataṁ vaiśvānaram-apsuṣadaṁ svarvidam. Vigāhaṁ rūrṇiṁ taviṣībhir-āvṛtaṁ bhūrṇiṁ devāsa iha suśriyaṁ dadhuḥ.*

Devas, mighty powers of nature, bear Agni, and holy yajakas light and establish it here: Agni that is

beautiful as the golden orb of the moon, majestic in bearing, splendid in its own law and function, omnipresent in the world, abiding in the waters and breath of air, all penetrative, instantly and constantly moving, covered in its own rays of light and lustre, all sustaining, pure crystalline concentration of beauty and wealth of existence.

अग्निद्रवभिमनुषश्च जन्तुभिस्तन्वाना यज्ञं पुरुपशंसं धिया। रथीरन्तरीयत साधदिष्टिभिजीरा दमूना अभिशस्ति-चातनः ॥ ६ ॥

6. *Agnir-devebhir-manuṣaśca jantubhis-tanvāno yajñaṁ purupeśamaṁ dhiyā. Rathīr-antarīyate sādhad-iṣṭibhirjīro damūnā abhiśasticātanaḥ.*

Agni goes on and ever in the world on the chariot of time conducting and expanding the yajna of existence by the powers of nature and pious human beings with their karma and intelligence executing its auspicious commands. It is tempestuous, self-controlled and all-controlling, driving off opposition, calumny and negative criticism.

अग्न जरस्व स्वपत्य आयुन्यूजा पिन्वस्व समिष दिदीहि नः। वयांसि जिन्व बृहतश्च जागृव उशिग्द्रवानामसि सुकतुर्विपाम ॥ ७ ॥

7. *Agne jarasva svapatya āyunyurjā pinvasva samiṣo didīhi naḥ. Vayāṁsi jinva bṛhataśca jāgṛva uśigdevānāmasi sukraturvipām.*

Agni, lord giver of light, life and energy, come and bless our young progeny with full age and let them abound in strength and overflow with vigour and energy.

Let us all shine with plenty to our heart's desires. Inspire our life and age to fullness and grandeur. O lord ever wakeful and watchful, you are the darling of the brilliant and the wise for veneration and worship and the lord of yajnic good works for the scholars.

विश्पतिं यह्वमतिथिं नरः सदा यन्तारं धीनामुशिजं च वाघताम। अध्वराणां चेतनं जातवेदसं प शंसन्ति नमसा जूतिभिर्वृध ॥ ८ ॥

8. *Viśpatiṁ yahvamatithiṁ naraḥ sadā yantāraṁ dhīnāmuśijaṁ ca vāghatām. Adhvarāṇāṁ cetanaṁ jātavedasaṁ pra śaṁsanti namasā jūtibhirvṛdhe.*

For the sake of elevation and exaltation, with food and homage, abandon and ecstasy, people praise, admire and worship Agni, lord of the common wealth of humanity, great, honourable and welcome like a learned visitor, guide and leader, inspirer of the wise and worshipful performers of the yajna of love and non-violence, eminent among the learned and the lord who knows all that is born and exists.

विभावा देवः सुरणः परि क्षितीरग्निर्बभूव शवसा सुमदरथः। तस्य वतानि भूरिपाषिणा वयमुप भूषम दम आ सुवृक्तिभिः ॥ ९ ॥

9. *Vibhāvā devaḥ suraṇaḥ pari kṣitīragnirbabhūva śavasā sumadrathaḥ. Tasya vratāni bhūripoṣiṇo vayamupa bhūṣema dama ā suvṛktibhiḥ.*

Agni, lord refulgent and generous, happy-warrior riding a magnificent chariot rules over lands and people by virtue of his might and majesty. We wish

and pray that with our acts and conduct in the home, sustained by him, we may honour and obey the rules and laws of his making in the land ruled and sustained by him in every way.

वश्वानर॒ तव॒ धामा॒न्या चके॒ यभि॑ः स्व॒विदभ॑वा विच ाण।
जा॒त आपृ॑णा॒ भुव॑नानि॒ रोद॑सी॒ अग्न॒ ता विश्वा॑ परि॒भूर॑सि॒ त्मना॑॥ १०॥

10. *Vaiśvānara tava dhāmānyā cake yebhiḥ svarvidabhavo vicakṣaṇa. Jāta āpṛṇo bhuvanāni rodasī agne tā viśvā paribhūrasi tmanā.*

Vaishvanara Agni, lord of light omnipresent, I love and pray for your light and splendour by which, O lord of omniscient vision, you rise to be the lord of bliss and freedom. As you rise to manifestation, you fill up and pervade the regions of earth and heaven. Agni, by virtue of your own power and presence, you are the lord supreme of all the worlds.

व॒श्वा॒ न॒रस्य॑ दं॒सना॑भ्या बृ॒हद॑रि॑णा॒दक॑ः स्वप॒स्यया॑ क॒विः।
उ॒भा पि॒तरा॑ म॒हय॑ ाजायता॒ग्निद्यावा॑पृथि॒वी भूरि॑रतसा॥ ११॥

11. *Vaiśvānarasya daṁsanābhyo bṛhadariṇādekaḥ svapasyayā kaviḥ. Ubhā pitarā mahayannajāyatāgnirdyāvāpṛthivī bhūriretasā.*

By one's earnest desire to act and rise freely, anyone of poetic vision and creative imagination attains the infinite light of heaven by virtue of the gracious power and actions of Vaishvanara, light and life of the world, anyone by the self alone, independent. Agni, lord of light and power, doing honour to both his parents and generators, rises and manifests, radiating and filling

both earth and heaven with abundant light and expansive vitality.

Mandala 3/Sukta 4

Apris, Graces, Devata, Vishvamitra Gathina Rshi

समित्समित्सुमना बाध्यस्मे शुचाशुचा सुमतिं रासि वस्वः ।
आ देव देवान्यजथाय वक्षि सखा सखीन्त्सुमनाः यक्ष्यग्ने ॥ १ ॥

1. *Samitsamit sumanā bodhyasme śucāśucā sumatiṁ rāsi vasvaḥ. Ā deva devān yajathāya vakṣi sakhā sakhīntsumanā yakṣyagne.*

Agni, fire of life, lord of light, master of knowledge, guide and leader, kind and benevolent at heart, rise for us with every piece of sacred fuel offered, rise with every libation from the ladle, shine with every flame of fire and purity, and bless us with life's wealth and generous disposition of mind and heart. Lord of brilliance and benevolence, you call the divine powers of nature and brilliant people to the yajna to meet and cooperate in creative and constructive action. You are a friend, we are friends, come with your heart and soul, join us in the yajna, and raise us to the light divine.

यं देवास्त्रिरहन्नायजन्त दिवदिव वरुणो मित्रो अग्निः ।
समं यज्ञं मधुमन्तं कृधी नस्तनूनपाद घृतयोनिं विधन्तम ॥ २ ॥

2. *Yaṁ devāsas-trirahannāyajante divadive varuṇo mitro agniḥ. Semaṁ yajñaṁ madhum-antaṁ kṛdhī nastanūnapād ghṛtayoniṁ vidhantam.*

That yajna of ours, performed with reverence in faith and rising with the libations of ghrta, which the best of humanity and divinities of nature join thrice in

the day and which Varuna the moon, Mitra the wind, and Agni the fire of life bless every day with peace, power and light, that same yajna, O Tanunapat, lord protector of physical and material world, raise to the honey sweetness and fragrance of love and kindness in society.

प दीधितिर्विश्ववारा जिगाति होतारमिळः पथमं यजध्यै। अच्छा नमोभिर्वृषभं वन्दध्यै स देवान्यक्षदिषिता यजीयान॥ ३॥

Pra dīdhitirviśvavārā jigāti hotāramiḷaḥ prathamaṁ yajadhyai. Acchā namobhirvṛ-ṣabhaṁ vandadhyai sa devān vakṣadiṣito yajīyān.

That universal Agni, inspiration of awareness and reflection for action, first arises in the cosmic yajaka, lord creator, and then flows in streams of awareness, universal intelligence and divine speech, to the first yajakas on earth to join in holy yajna and to worship the generous omnipotent creator with homage and yajna in faith. May that Agni, light of universal awareness, intelligence and the holy Word, conducting the cosmic yajna, loved and prayed for, flow and bless the noble humanity.

ऊर्ध्वा वां गातुरध्वर अकार्यूर्ध्वा शोचींषि पस्थिता रजांसि। दिवा वो नाभा न्यसादि होता स्तृणीमहि देवव्यचा वि बर्हिः॥ ४॥

4. *Ūrdhvo vāṁ gāturadhvare akāryūrdhvā śocīṁṣi prasthitā rajāṁsi. Divo vā nābhā nyasādi hotā stṛṇīmahi devavyacā vi barhiḥ.*

The singer is appointed in your creative yajna

of love and non-violence, and the path upward is selected and taken. The flames of fire rise and touch the skies. The yajaka is seated in the centre of the vedi by the life string of heaven clothed in light and fragrance. The light and fragrance spread over the spaces and fill the divine planes of nature.

सप्त ह॒ात्राणि॒ मन॑सा वृणा॒ना इन्व॑न्ता॒ विश्व॑मं॒ पति॑ य ऋ॒तन॑। नृ॒पश॑सा वि॒दथे॑षु॒ प जा॒ता अ॒भी३॑मं य॒ज्ञं वि च॑रन्त पू॒वीः॥ ५॥

5. *Sapta hotrāṇi manasā vṛṇānā invanto viśvaṁ prati yannṛtena. Nṛpeśaso vidatheṣu pra jātā abhīmaṁ yajñaṁ vi caranta pūrvīḥ.*

Seven rituals of yajna consciously and judiciously selected spread out, go round and round and fill up the world with the light of truth and cool of vapours. Born of nature in yajnas with human vitality, ancient as ever, they emanate from the vedi and roam around at their own freedom giving fresh life to yajna.

आ भन्द॑मान उ॒षसा॒ उपा॑क उ॒त स्म॑यत॒ त॒न्वा३॑ विरू॑प। यथा॑ ना मि॒त्रा वरु॑णा॒ जुजा॑षदिन्दा॑ म॒रुत्वाँ॑ उ॒त वा॒ महा॑भिः॥ ६॥

6. *Ā bhandamāne uṣasā upāke uta smayete tanvā virūpe. Yathā no mitro varuṇo jujoṣadindro marutvāň uta vā mahobhiḥ.*

Loved and greeted by all, the twins, night and day, though different in form, come and manifest in their smiling beauty, so that Mitra, vibrations of air, Varuna, waves of water, and the mighty Indra, currents of energy, with their acts and qualities of nature, give us the

pleasure of experience, (soothing, energising and exciting, but all enlightening).

दव्या॒ हाता॑रा प्रथ॒मा न्यृ॑ञ्ज स॒प्त पृ॒ क्षासः॑ स्व॒धया॑ मदन्ति ।
ऋ॒तं शंस॑न्त ऋ॒तमित्त आ॑हुरनु॒ व्र॒तं व॑त॒पा दी॑ध्यानाः ॥ ७ ॥

7. *Daivyā hotārā prathamā nyṛañje sapta pṛkṣāsaḥ svadhayā madanti. Ṛtaṁ śaṁsanta ṛtamit ta āhuranu vrataṁ vratapā dīdhyānāḥ.*

I celebrate the first and foremost divine highpriests of nature in the universe, the sun and the fire. The seven ministering priests of yajna, too, together, with offers of ghrta and fragrant materials, feed and propitiate the same two. Praising and celebrating the universal Law of Nature and the waters of life, they proclaim the Law and the joy of life and, observing the rules of the Law and shining in accordance with the Law and the Truth, they exult with heavenly joy.

आ भार॑ती॒ भार॑तीभिः स॒जोषा॒ इळा॑ दे॒वम॑नु॒ष्य॑भिर॒ग्निः ।
सर॑स्वती सारस्व॒तभि॑र॒र्वाक ति॒स्रा दे॒वीब॒र्हि रदं॑ सदन्तु ॥ ८ ॥

8. *Ā bhāratī bhāratībhiḥ sajoṣā iḷā devairmanuṣyebhiragniḥ. Sarasvatī sārasvatebhirarvāk tisro devīrbarhiredaṁ sadantu.*

Come Bharati, speech bearing knowledge and education, loving and kind, with all forms of living languages and lessons for learning; come Ila, Eternal Speech Divine, the inner Light Divine, with potential knowledge of all attributes of divine and human existence; come Sarasvati, universal stream of the existential flow of eternal awareness with all the knowledge of existence. Come all three divine modes

of Word and Knowledge and grace the sacred vedi of our yajna. Come here and now, threefold mother of human knowledge and speech.

त ꣳस्तुरीपꣳमधं पाषयि॒त्नु दवं त्वष्टवि रꣳरा॒णः स्यꣳस्व। यतꣳ वी॒रः कꣳम॒ण्यꣳः सु॒द ाꣳ यु॒क्तग्रावा॒ जायꣳत द॒वकꣳामः॥ ९॥

9. *Tannasturīpamadha poṣayitnu deva tvaṣṭarvi rarāṇaḥ syasva. Yato vīraḥ karmaṇyaḥ sudakṣo yuktagrāvā jāyate devakāmaḥ.*

O Tvashta, lord maker and refiner of forms in existence, brilliant and generous divinity, rejoicing in acts of creation and development, give us and internalise in us instant and developmental forms of that yajna which gives us the vitality of life and the science of development and sustenance through which is born a generation of youth, brave men of practical action, creative and generous, dedicated to yajnic programmes and the love of Divinity.

वनꣳस्प॒त वꣳ सृजापꣳ द॒वान॒ग्निह॒विः शꣳमि॒ता सꣳदयाति। सदु॒ हातꣳा स॒त्यतꣳरा यजाति॒ यथाꣳ द॒वाना॒ꣳ जनि॑माऩि॒ वदꣳ॥ १०॥

10. *Vanaspate'va sṛjopa devānagnirhaviḥ śamitā sūdayāti. Sedu hotā satyataro yajāti yathā devānāṁ janimāni veda.*

O Vanaspati, O sun, lord of light and preserver of forests, release the lights of brilliance, let the showers of light, energy and freshness come close to us and the powers of nature. Agni is the giver of peace and ripeness. It matures to fullness the sacred materials of yajna. It truly is the yajaka and the clarion call. It is true and truer to the divine law and integrates with all objects of

creation since it knows the origin and character of all the bountiful powers of nature and humanity.

आ याह्यग्न समिधाना अवाङिन्द्रेण देवः सरथं तुरभिः। बर्हिन आस्तामदितिः सुपुत्रा स्वाहा देवा अमृता मादयन्ताम ॥ ११ ॥

11. *Ā yāhyagne samidhāno arvāṅindreṇa devaiḥ sarathaṁ turebhiḥ. Barhirna āstāmaditiḥ suputrā svāhā devā amṛtā mādayantām.*

Agni, lord of light and fire and knowledge, guide and leader, come to us bright and blazing at the speed of energy with Indra, lord of might, and the devas, divine virtues of spirit and character on the chariot powered by sun-rays. Stay firm on our holy seats unshaken like space. Let mother earth be blest with noble children of noble action. Let the bright scholars of immortal spirit, knowledge and action rejoice with holy chant of divine speech.

Mandala 3/Sukta 5

Agni Devata, Vishvamitra Gathina Rshi

प्रत्यग्निरुषसश्चकितानो बोधि विप्रः पदवीः कवीनाम। पृथुपाजा देवयद्भिः समिद्धो प द्वारा तमसो वह्निरावः ॥ १ ॥

1. *Pratyagniruṣasaścekitāno'bodhi vipraḥ padavīḥ kavīnām. Pṛthupājā devayadbhiḥ samiddho'pa dvārā tamaso vahnirāvaḥ.*

Just as Agni, fire divine, light of the dawn, awakes, arises and awakens every morning, so does the man of knowledge, dynamic scholar, attaining to the positions of the men of light and vision, rise high and higher day by day and awaken the sleeping humanity.

Agni, mighty powerful, lighted and raised in the vedi by lovers of divinity, throws open the doors of light against darkness. So does the scholar, bearer and harbinger of the light of knowledge, dispel the darkness of ignorance and reveal the light of knowledge to a nation in slumber.

पद्व॒ग्निर्वा॑वृध॒ स्ताम॑भिगी॒भिः स्ता॑तॄ॒णां न॑म॒स्य॑ उ॒क्थैः।
पू॒र्वीऋ॒तस्य॑ स॒न्दृश॑श्चका॒नः सं दू॒ता अ॑द्यादुष॒सा॑ विरा॒क॥ २॥

2. *Predvagnirvāvṛdhe stomebhirgīrbhiḥ stotṝṇāṁ namasya ukthaiḥ. Pūrvīṛtasya saṁdṛśaścakānaḥ saṁ dūto adyauduṣaso viroke.*

Just as the adorable Agni grows in heat, light and power by the chant of songs and celebration of the devotees and then this harbinger of light adorns the morning with the bright and beautiful light of the dawn, so does the sagely scholar, dedicated to the light of eternal truth, shine in the lovely light of Revelation as the messenger of light and life divine for the people.

अधा॑य्य॒ग्निर्मानु॑षीषु वि॒ व॑ऽपां गभा॑ मि॒त्र ऋ॒तन॒ साध॑न।
आ ह॑य॒ता य॑ज॒तः सान्व॑स्था॒दभू॑दु॒ विप॒ हव्या॑ मती॒नाम॥ ३॥

3. *Adhāyyagnirmānuṣīṣu vikṣvapāṁ garbho mitra ṛtena sādhan. Ā haryato yajataḥ sānvasthādabhūdu vipro havyo matīnām.*

Agni, heat and light of life, concentration of the power of action, born of the waters of space and currents of cosmic energy, friendly saviour, leader and guide to success by the laws of Truth and flow of the will to live, is established in the heart of human communities. Bright and beautiful, loved and adored, it abides on top

of values in human history. It is the sagely scholar and the dynamic leader worthy of homage and reverence for all intelligent people.

मित्रा अग्निर्भवति यत्समिद्धो मित्रो होता वरुणो जातवेदाः। मित्रो अध्वर्युरिषिरो दमूना मित्रः सिन्धूनामुत पर्वतानाम ॥ ४ ॥

4. *Mitro agnirbhavati yat samiddho mitro hotā varuṇo jātavedāḥ. Mitro adhvaryuriṣiro damūnā mitraḥ sindhūnāmuta parvatānām.*

Agni rises as a friend when it is lighted and raised. As a yajaka conducting the yajna of evolution and development it is a friend. As the omniscient lord of existence and as presiding power of justice it is a friend. As the highpriest of the yajna of love and non-violence it is a friend, and as the power of inspiration and self-control it is a friend. And it is a friend as it flows with the rivers and rolls with the oceans. And finally it is a friend as it sits on top of mountains and sustains their steadiness.

पाति प्रियं रिपो अग्रं पदं वः पाति यह्वश्चरणं सूर्यस्य। पाति नाभा सप्तशीर्षाणमग्निः पाति देवानामुपमाद-मृष्वः ॥ ५ ॥

5. *Pāti priyaṁ ripo agraṁ padaṁ veḥ pāti yahvaścaraṇaṁ sūryasya. Pāti nābhā saptaśīrṣāṇamagniḥ pāti devānām-upamādam-ṛṣvaḥ.*

Agni protects the friend and favourite, it protects the amplitude of the earth in orbit, and the flight of birds. Mighty powerful, it protects the rainbow colours of light in space and the orbit of the sun in the galaxy. Noble,

elevated and sublime, it protects the pleasure and amusement of the noble people who are brilliant and generous.

ऋभुश्चक्र इड्यं चारु नाम विश्वानि देवा वयुनानि विद्वान ।
ससस्य चर्म घृतवत्पदं वस्तदिदग्नी रक्षत्यप्रयुच्छन ॥ ६ ॥

6. *Ṛbhuścakra īḍyaṁ cāru nāma viśvāni devo vayunāni vidvān. Sasasya carma ghṛtavat padaṁ vestadidagnī rakṣatyaprayucchan.*

Mighty and versatile lord of light, omnipresent in all facts, motions and laws of the universe, Agni creates the soothing and adorable fluents such as speech and waters, and guards them all wholly, without reservation, and without let up. And whether it is manifest or latent it shines charming in form like the liquid flow of water or the rising flames of ghrta from the vedi.

आ यानिमग्निर्घृतवन्तमस्थात पृथुप्रगाणमुशन्तमुशानः ।
दीद्यानः शुचिर्ऋष्वः पावकः पुनःपुनर्मातरा नव्यसी कः ॥ ७ ॥

7. *Ā yonimagnirghṛtavantamasthāt pṛthupragāṇamuśantamuśānaḥ. Dīdyānaḥ śucirṛṣvaḥ pāvakaḥ punaḥ punarmātarā navyasī kaḥ.*

Loving and brilliant Agni, as the eminent scholar, blazing pure and radiating fire, abides in the seat since birth itself, overflowing with ghrta and celestial waters, worthy of extensive songs of praise and celebration, loving and glorious, and constantly, again and again, renews, refreshes and reinforces its generators, loving parents, earth and sky.

सद्या जात आषधीभिववक्ष ा यदी वधन्ति पस्वा घृतन ।
आपइव पवता शुम्भमाना उरुष्यदग्निः पित्रारुपस्थ ॥ ८ ॥

8. *Sadyo jāta oṣadhībhirvavakṣe yadī vardhanti prasvo ghṛtena. Āpa iva pravatā śumbhamānā uruṣyadagniḥ pitrorupasthe.*

As soon as Agni is born, it is borne and grows, in, with, and by, the herbs which, like nursing mothers, increase it and themselves grow bright and green with the waters and sunrays flowing down. Thus does Agni, flowing like streams of life's vitality, grow and evolve in the lap of its parents, earth and sky, the mother and the father, and thus does it preserve, protect and continue the onward flow of life.

उदु ष्टुतः समिधा यह्वो अद्याद्वष्मन्दिवो अधि नाभा पृथिव्याः । मित्रा अग्निरीड्या मातरिश्वा दूता व द्यजथाय दवान ॥ ९ ॥

9. *Udu ṣṭutaḥ samidhā yahvo adyaud varṣman divo adhi nābhā pṛthivyāḥ. Mitro agnirīḍyo mātariśvā''dūto vakṣad yajathāya devān.*

Agni, mighty spirit of life, raised, praised and worshipped with holy food shines over heaven and earth raining in showers from heaven on the vedi of mother earth. Friend and saviour, adorable Agni breathes in and collects the vitality of life from nature's currents of energy and, as the very messenger of Divinity, brings the light and virtues of nature's bounties for the lover and performer of yajna.

उदस्तम्भीत्समिधा नाकमृष्वाऽ अग्निभवत्पुत्तमा रोचनानाम । यदी भृगुभ्यः परि मातरिश्वा गुहा सन्तं हव्यवाहं समीध ॥ १० ॥

10. *Udastambhīt samidhā nākamṛṣvo'gnirbhavannuttamo rocanānām. Yadī bhṛgubhyaḥ pari mātariśvā guhā santaṁ havyavāhaṁ samīdhe.*

Mighty Agni being the highest of luminaries, living, breathing, shining and abiding as the very breath of life in the middle regions of space, holds and sustains the heavenly regions of light and bliss with its blazing light and power, for the sake of the wise and brilliant scholars of science, art and technology. It abides in the heart of every soul and in the centre of every particle of matter and every wave of energy. I pray I may also light this power that brings all the fragrant bounties of life to its devotees.

इळामग्न पुरुदंसं सनिं गाः शश्वत्तमं हवमानाय साध।
स्या नः सूनुस्तनया विजावाग्ने सा ते सुमतिर्भूत्वस्म ॥ ११ ॥

11. *Iḷāmagne purudaṁsaṁ saniṁ goḥ śaśvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijāvā'gne sā te sumatirbhūtvasme.*

Agni, refulgent lord of light and universal breath of life, give us that transcendent vision and wisdom, that divine speech and power of action which makes everything possible in life. Give us ample land, knowledge and earthly speech of the Divine Word, most blissful which brings success to the devotee dedicated to yajna so that an exceptional generation of children and grand children may rise in the community. Agni, lord of light, we pray, such may be your favour, such may be your benign eye and goodwill toward us.

Mandala 3/Sukta 6

Agni Devata, Vishvamitra Gathina Rshi

प क्रारवा मनना वच्यमाना दवदीचीं नयत दवयन्तः ।
दक्षिणावाड वाजिनी पाच्यति हविभरन्त्यग्नय घृताचीं ॥ १ ॥

1. *Pra kāravo mananā vacyamānā devādrīcīṁ nayata devayantaḥ. Dakṣiṇāvāḍ vājinī prācyeti havirbharantyagnaye ghṛtācī.*

Artists, scientists, workers and experts of yajnic work of creation and development, inspired by the voice of thought and deep reflection, dedicated to the bounties of nature and Divinity, take up the yajnic activity that would lead to the divine goal of your imagination. Take up the ghrtachi, the ladle of yajnic offering full of ghrta bearing the fragrant materials to be offered into the fire of yajna as inputs, let it be potent and procreative, the abundant giver of holy reward moving in full gear and take the project forward.

आ रादसी अपृणा जायमान उत प रिक्था अध नु पयज्या ।
दिवश्चिदग्न महिना पृथिव्या वच्यन्तां त वह्नयः सप्त-
जिह्वाः ॥ २ ॥

2. *Ā rodasī apṛṇā jāyamāna uta pra rikthā adha nu prayajyo. Divaścidagne mahinā pṛthivyā vacyantāṁ te vahnayaḥ saptajihvāḥ.*

O fire of cosmic yajna rising from the vedi, fill the heaven and earth with fragrance, fertility and prosperity. O yajaka, eliminate the weaknesses, exhaust the possibilities of excellence, and then retire and call it a day. And with the glory of heaven and majesty of the earth, the seven flames of fire with tongues of gold

would speak for you in words loud and bold ringing across the spaces.

द्याश्च॑ त्वा पृथि॒वी य॒ज्ञिया॑सा॒ नि हा॑तारं सादयन्त॒ दमा॑य।
यदी॒ विशा॒ मानु॑षीदव॒यन्ती॒: पय॑स्वती॒रीळ॑त शु॒क्र-
म॒चि॒: ॥ ३ ॥

3. *Dyauśca tvā pṛthivī yajñiyāso ni hotāraṁ sādayante damāya. Yadī viśo mānuṣīrdevayantīḥ prayasvatīrīḷate śukramarciḥ.*

When the human communities in pursuit of the service and bounties of nature and the divinities of heaven and earth, worship Agni, pure, powerful and radiant in their state of abundance, prosperity and generosity, then heaven and earth, and the divinities and the yajakas consecrate and dedicate the high-priest of the yajnic commonwealth to the law of peace and self-sacrifice.

म॒हान्त्स॒धस्थे॑ ध्रु॒व आ नि॑ष॒त्ता॒ न्तद्यावा॒ माहि॑न॒ हय॑माणः।
आस्क्रे॑ स॒पत्नी॑ अ॒जरे॒ अमृ॑क्त॒ सब॒दुघे॑ उरु॒गा॒यस्य॑ ध॒नू ॥ ४ ॥

4. *Mahāntsadhasthe dhruva ā niṣatto'ntardyāvā māhine haryamāṇaḥ. Āskre sapatnī ajare amṛkte sabardughe urugāyasya dhenū.*

Agni, the high-priest of cosmic yajna, great and gracious, is happily and firmly established in his seat in the vast and joyous dominion between heaven and earth, which both, united and cooperative rivals, unaging and uninjured, yielding the nectar-milk of the world are his generous cows.

व॒ता त॑ अग्न महि॒ता म॒हानि॒ तव॒ कत्वा॒ रोद॑सी॒ आ त॑तन्थ।
त्वं दू॒ता अ॑भवा॒ जाय॑मान॒स्त्वं न॒ता वृ॑षभ चषणी॒नाम ॥ ५ ॥

5. *Vratā te agne mahato mahāni tava kratvā rodasī ā tatantha. Tvaṁ dūto abhavo jāyamānstvaṁ netā vṛṣabha carṣaṇīnām.*

Agni, lord great and gracious, your laws and ordinances, your acts and self-discipline are greater than the greatest. By virtue of your creative and yajnic action the heaven and earth expand in glory and prosperity. Instantly on your rise you become the harbinger of peace, progress and happiness, messenger of bliss. Lord generous and potent, you are the guide and leader of the people of the world.

ऋतस्य वा केशिना योग्याभिर्घृतस्नुवा रोहिता धुरि धिष्व।
अथा वह देवान्देव विश्वान्त्स्वध्वरा कृणुहि जातवदः ॥ ६ ॥

6. *Ṛtasya vā keśinā yogyābhirghṛtasnuvā rohitā dhuri dhiṣva. Athā vaha devān deva viśvā-ntsvadhvarā kṛṇuhi jātavedaḥ.*

And to the steer of your chariot of the flow of existence and the Law, yoke the flaming currents of energy with the operative reins of centrifugal and centripetal forces of nature, blazing with light, and thus, O Jataveda, lord of light, knowing as you do all that is born and exists, bring in all the devas, divinities of nature and nobilities of humanity together and make them participate in the yajnic programme of the world.

दिवश्चिदा ते रुचयन्त रोका उषो विभातीरनु भासि पूर्वीः।
अपा यदग्न उशधग्वनेषु होतुर्मन्द्रस्य पनयन्त देवाः ॥ ७ ॥

7. *Divaścidā te rucayanta rokā uṣo vibhātīranu bhāsi pūrvīḥ. Apo yadagna uśadhagvaneṣu hoturmandrasya panayanta devāḥ.*

Bright and blissful are your lights of heaven. You shine in the radiance of the eternal dawns of the morning. And as you blaze upon the forests with might and splendour and the vapours arise in steamy fragrance, divinities burst into song in praise of the cosmic sacrificer beaming with joy.

उर॒ वा॒ य अ॒न्तरि॑ ।॒ मद॑न्ति दि॒वा वा॒ य र॑ोच॒न सन्ति॑ द॒वाः ।
ऊमा॑ वा॒ य सु॒हवा॑सा॒ यज॑त्रा आयमि॒र र॒थ्या॑ अग्र॒ अश्वा॑ः ॥ ८ ॥

8. *Urau vā ye antarikṣe madanti divo vā ye rocane santi devāḥ. Ūmā vā ye suhavāso yajatrā āyemire rathyo agne aśvāḥ.*

And those who rejoice in the wide wide skies, or the shining ones who exult in the glory of the highest heavens of light, or those friendly, protective, adorable companions whose culture is cooperation and self-sacrifice, may they all, O lord of light and joy, Agni, direct their beams of light and chariot horses, like senses and intelligence, hitherward under full control.

एभि॑रग्न स॒रथं याह्यर्वाङ्ना॑नार॒थं वा॑ वि॒भवा॒ ह्यश्वा॑ः ।
पत्नी॑वत॒स्त्रिंश॑त॒ं त्रींश्च॑ दे॒वानन॑ुष्व॒धमा व॑ह मा॒दय॑स्व ॥ ९ ॥

9. *Aibhiragne sarathaṁ yāhyarvāṅ nānārathaṁ vā vibhavo hyaśvāḥ. Patnīvatastriṁśataṁ trīṁśca devananuṣvadhamā vaha mādayasva.*

With these devas, come hither to us, Agni, Spirit of light and fire, knowledge and power and the ecstasy of life, come by one chariot or many. Exalted and omnipresent and expansive are your beams of light which transport your chariot over the quarters of space.

Bring along the thirty-three devas, divinities of nature and spirit, all bountiful, with all their virtues and attributes and rejoice in the beauty of life with us.

स हाता॒ यस्य॒ रोद॑सी चिदु॒र्वी य॒ज्ञंय॑ज्ञम॒भि वृ॒ध गृ॑णी॒तः।
पाचीं॑ अध्व॒रव॑ तस्थतुः सु॒मक्क॑ ऋ॒तावं॑री ऋ॒तजा॑तस्य स॒त्य ॥ १० ॥

10. *Sa hotā yasya rodasī cidurvī yajñaṁyajñamabhi vṛdhe gṛṇītaḥ. Prācǐ adhvareva tasthatuḥ sumeke ṛtāvarī ṛtajātasya satye.*

He is Agni, the cosmic sacrificer in whose honour and for whose exaltation the vast earth and high heaven sing in celebration and prayer at every yajnic programme of evolution and progress. Prime powers of the universe, both of them, like two yajna-vedis of the yajna of love and non-violence, stay and abide beautifully established in the cosmic order dedicated to truth and overflowing with vitality in the universal law of the lord himself manifested in the truth and law of eternal mother Prakrti.

इळा॑मग्न पुरु॒दंसं स॒निं गाः शश्व॑त्त॒मं हव॑मानाय साध।
स्या ः सू॒नुस्तन॑या वि॒जावा॒ ग्न॒ सा त॑ सुम॒तिभू॑त्व॒स्म ॥ ११ ॥

11. *Iḷāmagne purudaṁsaṁ saniṁ goḥ śaśvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijāvā'gne sā te sumatir-bhūtvasme.*

Agni, lord of heaven and earth, give us, we pray, the abundance of mother earth which overflows with possibilities of action and achievement. Give us liberal gifts of cows and the universal form of speech and knowledge and lasting wealth. Make it possible for the

performer of yajna. Bless us with brave and heroic children and grand children. Bless us with the favour of your kindness and benevolence under your benign eye.

Mandala 3/Sukta 7

Agni Devata, Vishvamitra Gathina Rshi

प य आरुः शितिपृष्ठस्य धासरा मातरा विविशुः सप्त वाणीः ।
परिक्षितौ पितरा सं चरत प सस्रात दीर्घमायुः प्रय क्षे ॥ १ ॥

1. *Pra ya āruḥ śitipṛṣṭhasya dhāserā mātarā viviśuḥ sapta vāṇīḥ. Parikṣitā pitarā saṁ carete pra sarsrāte dīrghamāyuḥ prayakṣe.*

Seven penetrative currents of the golden fire of divine energy radiate carrying the seven streams of sound waves and fill their generative parents, all pervasive heaven and earth. Pervaded, the generators, heaven and earth, cooperate and, to keep on the fire and flow of the voice of cosmic yajna, they sustain the life and energy of the currents a long age without end for the devotee.

दिव क्षसा धनवा वृष्णा अश्वा दवीरा तस्था मधुमद्वहन्तीः ।
ऋतस्य त्वा सदसि क्षयन्तं पयका चरति वतनिं गाः ॥ २ ॥

2. *Divakṣaso dhenavo vṛṣṇo aśvā devīrā tasthau madhumad vahantīḥ. Ṛtasya tvā sadasi kṣemayantaṁ paryekā carati vartaniṁ gauḥ.*

The waves of sound, eternal Vak, voice of omniscience, pervade the spaces. The currents of energy of the generous and omnipotent lord, Agni, are omnipresent. The lord alone pervades the celestial streams of energy and speech carrying the honey sweets

of meaning and life's wealth. In this world of truth and eternal law, O lord protector of all life and light, Agni, one energy, like a cow or the earth, goes round and round in orbit doing homage to you.

आ सीमराहत्सुयमा भवन्तीः पतिश्चिकित्वान्रयिविद्रयीणाम। प नीलपृष्ठा अतसस्य धासस्ता अवासयत्पुरुधपतीकः॥ ३॥

3. *Ā sīmarohat suyamā bhavantīḥ patiścikitvān rayivid rayīṇām. Pra nīlapṛṣṭho atasasya dhāsestā avāsayat purudhapratīkaḥ.*

Agni, sustainer of life, lord of light and knowledge of the physical world, wielder of universal wealth, the sun, ruler of the day, rides the waves of light and energy well directed and controlled in the world of existence. And he of the blue back, the corona, multifarious of form and colour, sustains the various species of life and helps them to settle and enjoy themselves.

महि त्वाष्टमूर्जयन्तीरजुर्यं स्तभूयमानं वहता वहन्ति। व्यङ्गेभिर्दिद्युतानः सधस्थ एकामिव रोदसी आ विवेश॥ ४॥

4. *Mahi tvāṣṭramūrjayantīrajuryaṁ stabhūyamānaṁ vahato vahanti. Vyaṅgebhirdidyutānaḥ sadhastha ekāmiva rodasī ā viveśa.*

Strengthening and refreshing the great, creative, shaping, unaging and sustaining power of the sun, lustrous bearer of the solar system, the currents of Agni's energy flow. Radiant in the regions of light, illuminating and invigorating with its various powers, the sun operates in heaven and earth as in one united, integrated

organismic system in the cosmic body of the Lord Supreme.

जानन्ति वृष्णो अरुषस्य शवसमुत ब्रध्नस्य शासने रणन्ति।
दिवोरुचः सुरुचो रोचमाना इळा यषां गण्या माहिना गीः ॥ ५ ॥

5. *Jānanti vṛṣṇo aruṣasya śevamuta bradhnasya śāsane raṇanti. Divorucaḥ suruco rocamānā iḷā yeṣāṁ gaṇyā māhinā gīḥ.*

They know the peace, comfort and joy of living under the rule and order of the generous, radiant and mighty ruler of the world, and they rejoice and sing in ecstasy, whose songs of Divinity are great and worshipful, radiant and illuminative as the light of heaven, and sublime and deep as eternity.

उता पितृभ्यां पविदानु घाषं महा महद्भ्यामनयन्त शूषम।
उ ग्ना ह यत्र परि धानमक्तारनु स्वं धाम जरितुर्ववक्ष ॥ ६ ॥

6. *Uto pitṛbhyāṁ pravidānu ghoṣaṁ maho mahadbhyāmanayanta śūṣam. Ukṣā ha yatra pari dhānamaktoranu svaṁ dhāma jarituṛva-vakṣa.*

And young people from adorable parents, teachers, heaven and earth receive the great wealth of light and joy of life and the Divine Word in response to their holy voice of knowledge and piety, when the generous lord of light bestows upon the celebrant his own vestment of light and glory when the veil of darkness is removed at the end of the night.

अध्वयुभिः पञ्चभिः सप्त विप्राः प्रियं रक्षन्त निहितं पदं वः।
पाञ्चा मदन्त्यृतया अजुर्या दवा दवानामनु हि व्रता गुः ॥ ७ ॥

7. *Adhvaryubhiḥ pañcabhiḥ sapta viprāḥ priyaṁ rakṣante nihitaṁ padaṁ veḥ. Prāñco madantyukṣaṇo ajuryā devā devānāmanu hi vratā guḥ.*

Along with five highpriests, seven sages, divinely inspired scholars secure and maintain Agni's dear and favourite place of worship on the vedi. The generous and powerful sagely performers, confident and untiring, facing the east, rejoice in the ritual and act in accordance with the laws and ordinances of the divinities of nature and humanity and the will of the lord of cosmic law.

दव्या॒ हाता॑रा प॒थमा न्यृ॑ञ्ज स॒प्त पृ ाग॑सः स्व॒धया॑ मदन्ति ।
ऋ॒तं शंस॑न्त ऋ॒तमित्त आ॑हुरनु॒ व्र॒तं व॑त॒पा दी॒ध्या॑नाः ॥ ८ ॥

8. *Daivyā hotārā prathamā nyṛñje sapta pṛkṣāsaḥ svadhayā madanti. Ṛtaṁ śaṁsanta ṛtamit ta āhuranu vrataṁ vratapā dīdhyānāḥ.*

I honour and reverence the two pioneer priests of divinity. Seven priests, sprinkling the vedi with water and ghrta, rejoice with the holy freedom and fragrance and their own ecstasy. Celebrating and speaking of the divine law of truth and nature, they say that the real version of law and truth is: know it, act it, this is It. And observing the law strictly in accordance with the dictates of law, rejoicing in the law, they shine in life, illuminating others too.

वृ॒षा॒यन्त॑ म॒ह अत्या॑य पू॒वीवृ॑ष्ण॑ चि॒त्राय॑ र॒श्मय॑ः सुया॒माः ।
दव॑ हातम॒न्दत॑रश्चिकि॒त्वान्म॒हा द॒वानाद॑सी॒ एह व॑ी ा ॥ ९ ॥

9. *Vṛṣāyante mahe atyāya pūrvīrvṛṣṇe citrāya raśmayaḥ suyāmāḥ. Deva hotarmandrataraścikitvān maho devān rodasī eha vakṣi.*

Eternal rays of light and bliss, controlled and well directed, rain in showers rising in power and generosity in homage to the lord sublime, transcendent, potent and most wonderful. O lord of light and wealth, high-priest of cosmic yajna, joyous and blissful, all aware and ever wakeful, bring us the light and glory and the bounties of heaven and earth here and now.

पृ ापयजा दविणः सुवाचः सुकतव उषसा रवदूषुः । उता चिदग्न महिना पृथिव्याः कृतं चिदनः सं मह दशस्य ॥ १० ॥

10. *Pṛkṣaprayajo draviṇaḥ suvācaḥ suketava uṣaso revadūṣuḥ. Uto cidagne mahinā pṛthivyāḥ kṛtaṁ cidenaḥ saṁ mahe daśasya.*

Munificent yajakas, blest with wealth of energy, blissfully vocal and highly expressive, refulgent with holy light, the dawns of divinity, rise and shine bearing the wealth of nature. And you, O lord of cosmic yajna, Agni, for the sake of the great earth and her children, with the mighty blaze of majesty, eliminate from the world whatever sin or crime or evil has ever been committed.

इळामग्न पुरुदसं सनिं गाः शश्वत्तमं हवमानाय साध ।
स्या ः सूनुस्तनया विजावा ग्न सा त सुमतिभूत्वस्म ॥ ११ ॥

11. *Iḷāmagne purudaṁsaṁ saniṁ goḥ śaśvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijāvā'gne sā te sumatirbhūtvasme.*

The holy Word and vision of Eternity, all-giving, abundance of the earth, everlasting of value, O lord of light and might of the universe, Agni, create and bless upon the supplicant yajaka. May there arise for us a

generation of youth and children, dynamic and potent, and may we ever enjoy, we pray, the favours of your love and benevolence, living under your benign eye.

Mandala 3/Sukta 8

Vishvedeva Devata, Vishvamitra Gathina Rshi

अ॒ञ्जन्ति॒ त्वाम॑ध्व॒र दे॑व॒यन्ता॒ वन॑स्पत॒ मधु॑ना दे॒व्ये॑न।
यदू॒ध्व स्तिष्ठा॒ दवि॑ण॒ह ध॑त्ता॒द्यद्वा॒ याम॑ मा॒तुर॒स्या उ॒पस्थ॑॥ १॥

1. *Añjanti tvāmadhvare devayanto vanaspate madhunā daivyena. Yadūrdhvastiṣṭhā dravi-ṇeha dhattād yad vā kṣayo māturasyā upasthe.*

Vanaspati, lord of sunbeams and earth's greenery, aspiring lovers of divinity celebrate you in their yajnic programmes of education, governance and administration, and economic management and production, and they honour you with the celestial presentation of honeyed words in faith. Whether you abide higher up in the heavens or lie here nestled in the folds of this mother earth's bosom, bear and bring, we pray, the riches of existence for the supplicants.

समि॑द्धस्य श्रय॑माणः पु॒रस्ता॒द बह्म॑ वन्वा॒ना अ॒जरं॑ सु॒वीर॑म।
आ॒र अ॒स्मदम॑तिं॒ बाध॑मान॒ उच्छ॑यस्व महृत॒ सौभ॑गाय॥ २॥

2. *Samiddhasya śrayamāṇaḥ purastād brahma vanvāno ajaraṁ suvīram. Āre asmadamatiṁ bādhamāna ucchrayasva mahate saubhagāya.*

Vanaspati, lord of light and wealth of greenery and earth's fertility, staying firm forward and sharing the refreshing fragrance of the lighted fire, loving food

and energy growth and exaltation of the spirit, keeping off vitiation of mind and intelligence far away from us, abide by us, we pray, constantly for the bliss of great good fortune and all round prosperity.

उच्छ॑यस्व वनस्पत॒ वष्म॑न्पृथि॒व्या अधि॑।
सुमि॑ती मी॒यमा॑ना॒ वचा॑ धा य॒ज्ञवा॑हस ॥ ३ ॥

3. *Ucchrayasva vanaspate varṣman pṛthivyā adhi.*
Sumitī mīyamāno varco dhā yajñavāhase.

Guardian and protector of all round wealth of life, Vanaspati, generous giver of showers of rain and wealth of the world, abide by us, we pray, and stand guard high and firm on the earth, mapping, measuring, valuing noble intelligence, and bear and bring the light and lustre of life for the guardian and promoter of yajna.

युवा॑ सु॒वासा॒ः परि॑वीत॒ आगा॒त्स उ॒ श्रया॑न्भवति॒ जाय॑मानः।
तं धीरा॑सः क॒वय॒ उ ।॑यन्ति स्वा॒ध्या॒३॑ मन॑सा दव॒यन्त॑ः ॥ ४ ॥

4. *Yuvā suvāsāḥ parivīta āgāt sa u śreyān bhavati jāyamānaḥ. Taṁ dhīrāsaḥ kavaya unnayanti svādhyo manasā devayantaḥ.*

Let the young graduate come back home, decently robed, graceful, brilliant as the rising sun, auspicious, reborn through education as a scholar. Eminent and sagely scholars, creative minds of sublime imagination, highly learned, seekers of divinity with sincere mind and soul may continue to guide and lead the scholar onward.

जा॒ता जा॑यत सुदिन॒त्व अह्नां सम॒य आ वि॒दथ॒ वध॑मानः।
पुन॒न्ति॒ धीरा॑ अ॒पसा॑ मनी॒षा द॑व॒या विप॒ उदि॑यति॒ वाच॑म ॥ ५ ॥

5. *Jāto jāyate sudinatve ahnāṁ samarya ā vidathe vardhamānaḥ. Punanti dhīrā apaso manīṣā devayā vipra udiyarti vācam.*

The one who is born and then reborn in the holy light of auspicious days rises to eminence in the yajnic programmes and conscientious battles of practical life in action. Noble leading lights, wise and grave, veterans of action, with thought, reflection and meditation, purify and sanctify the vibrant scholar, and he rises and attains to the life and meaning of the holy Word with dedication to the pursuit of divinity among humanity.

यान्वा॒ नरा॑ दव॒यन्ता॑ निमि॒म्युवन॑स्पत॒ स्वधि॑तिवा त॒त ।।
त द॒वास॒ः स्वर॑वस्तस्थि॒वांस॑ः प॒जाव॑द॒स्म दि॑धिषन्तु॒ रत्न॑म ॥ ६ ॥

6. *Yān vo naro devayanto nimimyurvanaspate svadhitirvā tatakṣa. Te devāsaḥ svaravasta-sthivāṁsaḥ prajāvadasme didhiṣantu ratnam.*

O leading lights of society, those pious people in pursuit of divine virtue who love you, honour and value you, and O Vanaspati, lord of light, those whom the shaping power of Divinity has refined with knowledge and culture, may all those magnificent scholars, self-luminous in their own words, balanced and firm in judgement and wisdom, blest with people and progeny, bear and bring the jewels of life for us.

य वृ॒क्णासा॒ अधि॒ ाम॒ि निमि॑तासा य॒तस्रु॑चः ।
त ना॑ व्यन्तु॒ वार्य॑ं दव॒त्रा ा॑त्र॒साध॑सः ॥ ७ ॥

7. *Ye vṛkṇāso adhi kṣami nimitāso yatasrucaḥ. Te no vyantu vāryaṁ devatrā kṣetrasādhasaḥ.*

Those who are exceptionally distinguished on the earth, masters of eternal and measured knowledge, devoted yajnics with the holy ladle upraised and successful in any field of knowledge and action — may those lovers of Divinity achieve and bring the most cherished wealth and values of life for us.

आदित्या रुदा वसवः सुनीथा द्यावा गमा पृथिवी अन्तरिं गम। सजाषसा यज्ञमवन्तु देवा ऊर्ध्वं कृण्वन्त्वध्वरस्य केतुम ॥ ८ ॥

8. *Ādityā rudrā vasavaḥ sunīthā dyāvākṣāmā pṛthivī antarikṣam. Sajoṣaso yajñamavantu devā ūrdhvaṁ kṛṇvantvadhvarasya ketum.*

May the twelve Adityas, sun in the zodiacs, Rudras, ten pranic energies and the individual soul, and the eight Vasus, abodes and supports of life, heaven and earth, and the regions of the middle space, all wide and generous as earth, all divine powers of mother nature and agents of Divinity, protect and promote the yajna of life and raise our knowledge, practice and awareness of Dharma, love and non-violence.

हंसाइव श्रेणिशा यतानाः शुका वसानाः स्वरवा न आगुः। उ गीयमानाः कविभिः पुरस्ताद्देवा देवानामपि यन्ति पाथः ॥ ९ ॥

9. *Haṁsā iva śreṇiśo yatānāḥ śukrā vasānāḥ svaravo na āguḥ.Unnīyamānāḥ kavibhiḥ purastāddevā devānāmapi yanti pāthaḥ.*

Just as hansa birds, pure white in beautiful plume, flying in line formation, singing and rejoicing, traverse the skies, so do the Devas, brilliant scholars

and generous yajna performers raised and guided by poetic teachers since ancient times, working, singing and rejoicing together, bless us and go forward by the paths of divines.

शृङ्गाणीवच्छृङ्गिणां सं ददृश चषालवन्तः स्वरवः पृथिव्याम। वाघद्भिर्वा विहव श्राषमाणा अस्माँ अवन्तु पृतनाज्येषु ॥ १० ॥

10. *Śṛṅgāṇīvecchṛṅgiṇāṁ saṁ dadṛśre caṣālavan-taḥ svaravaḥ pṛthivyām. Vāghadbhirvā vihave śroṣa-māṇā asmāँ avantu pṛtanājyeṣu.*

Like the horns of animals they look good and beautiful, protective. Enjoying many good things of life, hearing hymns of adoration, performing yajna with singing priests in the assembly, may holy men and distinguished scholars protect us in the battles of life on the earth.

वनस्पत शतवल्शा वि रोह सहस्त्रवल्शा वि वयं रुहम। यं त्वामयं स्वधितिस्तजमानः पणिनाय महत साभगाय ॥ ११ ॥

11. *Vanaspate śatavalśo vi roha sahasravalśā vi vayaṁ ruhema. Yaṁ tvāmayaṁ svadhitiste-jamānaḥ praṇināya mahate saubhagāya.*

Vanaspati, lord of sunbeams and greenery of the earth, yajnic scholar, generous giver, just as a tree grows into a hundred shoots and branches and then to a thousand, so may you grow a hundred-fold, and let us grow too into a thousand shoots and branches. And may this divine thunderbolt of fire and lightning power help you to rise and grow manifold in grandeur and all round prosperity.

Mandala 3/Sukta 9

Agni Devata, Vishvamitra Gathina Rshi

सखायस्त्वा ववृमह देवं मर्तास ऊतये। अपां नपातं सुभगं सुदीदितिं सुपतूतिमनेहसम॥ १॥

1. *Sakhāyastvā vavṛmahe devaṁ martāsa ūtaye. Apāṁ napataṁ subhagaṁ sudīditiṁ supratūrtimanehasam.*

Agni, lord of brilliance, friends we are, human, mortals all. We choose you as our guide and leader for the sake of protection and victory. You are immortal, imperishable in the flow of existence and the flux of karma, treasure home of good fortune, auspicious flame of inspiration, faster than light and free from sin and violence.

कायमाना वना त्वं यन्मातॄरजगन्नपः।
न तत्ते अग्न प्रमृषे निवर्तनं यद दूरे सन्निहाभवः॥ २॥

2. *Kāyamāno vanā tvaṁ yanmātṝrajagannapaḥ. Na tat te agne pramṛṣe nivartanaṁ yad dūre sannihābhavaḥ.*

Agni, lord and lover of light and knowledge, giver of light and knowledge, when you go to the waters, vibrant mother sources of light and energy, that going away is not to be endured, nor to be forgotten or neglected, because while you are away, you are still near at hand with your light. Hence I have the best that is worthy of love and value from you.

अतिं तृष्टं ववक्षथुव सुमना असि।
पपान्य यन्ति पयन्य आसत यषां सख्य असि श्रितः॥ ३॥

3. *Ati tṛṣṭaṁ vavakṣithāthaiva sumanā asi. Pra-prānye yanti paryanya āsate yeṣāṁ sakhye asi śritaḥ.*

The one who is very keen, thirsting for knowledge and other things of value, you speak to and bear across. Hence you are good at heart, happy and cheerful. Of those you sit with in a spirit of friendship, some go forward, others sit at peace and meditate. Yet others just sit still with you and do nothing else.

इयिवांसमति स्रिधः शश्वतीरति सश्चतः । अन्वीमविन्द-न्निचिरासो अदुहाप्सु सिंहमिव श्रितम ॥ ४ ॥

4. *Īyivāṁsamati sridhaḥ śaśvatīrati saścataḥ. Anvīmavindan nicirāso adruho'psu siṁhamiva śritam.*

Extremely patient, deeply dedicated to eternal energies, O seekers, working together without a trace of jealousy, find the fire and electric energy existing vibrantly in the currents of waters and winds and vapours in space hidden like a lion in the forest..

ससृवांसमिव त्मनाग्निमित्था तिराहितम । एनं नयन्मातरिश्वा परावता दवभ्यो मथितं परि ॥ ५ ॥

5. *Sasṛvāṁsamiva tmanā'gnimitthā tirohitam. Enaṁ nayanmātariśvā parāvato devebhyo mathitaṁ pari.*

Active by its very nature but hidden, this Agni-energy is thus present in space. Matarishva, mighty currents of celestial and terrestrial wind from far around churn and bring this fire and electric energy to the brilliant and dedicated scholars for noble humanity.

तं त्वा मर्ता अगृभ्णत दवभ्या हव्यवाहन। विश्वान्यद्यज्ञाँ अभिपासि मानुष तव क्त्वा यविष्ठ्य ॥ ६ ॥

6. *Taṁ tvā martā agṛbhṇata devebhyo havyavāhana. Viśvān yad yajñāň abhipāsi mānuṣa tava kratvā yaviṣṭhya.*

Such as you are, Agni, carrier and harbinger of holy materials for the good life, the mortals thus receive the power through yajnic scholars for yajnic humanity, and thus do you, O youthful energy, feed and promote all creative and productive yajnic programmes of humanity with your power and operation.

तद्भद्रं तव दंसना पाकाय चिच्छदयति।
त्वां यदग्न पशवः समासत समिद्धमपिशवर ॥ ७ ॥

7. *Tad bhadraṁ tava daṁsana pākāya cicchadayati. Tvāṁ yadagne paśavaḥ samāsate samiddhamapiśarvare.*

That is your holy action, precious gift, O power of fire, which gratifies and advances humanity to maturity and the good life, and as even the animals in winter nights come and sit round the burning fire for relief from the cold, so do humans, O brilliant and fiery scholar, come to you and receive the light of knowledge and warmth of life against the cold and dark winter nights of ignorance.

आ जुहाता स्वध्वरं शीरं पावकशोचिषम।
आशुं दूतमजिरं पत्नमीड्यं श्रुष्टी दवं सपयत ॥ ८ ॥

8. *Ā juhotā svadhvaraṁ śīraṁ pāvakaśociṣam. Āśuṁ dūtamajiraṁ pratnamīḍyaṁ śruṣṭī devaṁ saparyata.*

Invoke, enlight, adore and enthusiastically serve, and immediately receive the gifts of Agni, light, energy and power of nature and Divinity: loving, nonviolent and giving, latent and omnipresent energy, pure and purifying light and fire, instantly operative, universal carrier and messenger, fast as lightning, eternal, adorable and divine.

त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नव चासपयन।
आ ऽन्घृतरस्तृणन्बर्हिरस्मा आदिद्धातारं न्यसादयन्त ॥ ९ ॥

1. *Trīṇi śatā trī sahasrāṇyagniṁ triṁśacca devā nava cāsaparyan. Aukṣan ghṛtairastṛṇan barhirasmā ādiddhotāraṁ nyasādayanta.*

Three hundred, three thousand, thirty, and nine Devas, principles of nature, serve this Agni. They sprinkle it with ghrta, cover the vedi with holy grass and then afterward consecrate this high-priest of cosmic yajna on the seat for the conduct and completion of the yajna.

Mandala 3/Sukta 10

Agni Devata, Vishvamitra Gathina Rshi

त्वामग्न मनीषिणः समाजं चषणीनाम।
देवं मर्तास इन्धत समध्वर ॥ १ ॥

1. *Tvāmagne manīṣiṇaḥ samrājaṁ carṣaṇīnām. Devaṁ martāsa indhate samadhvare.*

Agni, lord self-refulgent, benign and majestic ruler supreme of the world and her children, thoughtful, reflective and meditative people light, raise and worship you in their yajnic programmes of love and non-violence in the service of humanity and the environment.

त्वां यज्ञेष्वृत्विजमग्न हातारमीळत।
गोपा ऋतस्य दीदिहि स्व दमे॥ २॥

2. *Tvāṁ yajñeṣvṛtvijamagne hotāramīḷate.*
Gopā ṛtasya dīdihi sve dame.

Agni, holy men, observers and guardians of Rtam, the cosmic law of truth, worship you in their yajna and celebrate you as the high-priest and performer of the universal yajna of creation. O lord, bless them to shine with the light of knowledge in the world which is the very home of the law of truth and rectitude.

स घा यस्ते ददाशति समिधा जातवेदसे।
सो अग्ने धत्ते सुवीर्यं स पुष्यति॥ ३॥

3. *Sa ghā yaste dadāśati samidhā jātavedase.*
So agne dhatte suvīryaṁ sa puṣyati.

Agni, lord omnificent, that person alone for sure is blest with vital energy and lustrous power and rises all round in life who gives in yajnic acts in the service of lord omniscient of existence, with fuel kindled with knowledge and rising faith.

स क्रतुरध्वराणामग्निर्देवेभिरा गमत।
अञ्जानः सप्त होतृभिर्हविष्मते॥ ४॥

4. *Sa keturadhvarāṇāmagnirdevebhirā gamat.*
Añjānaḥ sapta hotṛbhirhaviṣmate.

Agni, that rising fire of the yajnas of love and non-violent creation, raised by seven divine performers, i.e., five pranas, one mind and one intellect, or, five priests and the yajamana couple, comes as a flaming messenger proclaiming the liberal gifts of yajna for the person who offers fragrant libations of holy materials

into the fire. Agni comes with gifts and the devas, divinities of nature and humanity.

प हात्रं पूर्व्यं वचा ग्नय भरता बृहत।
विपां ज्यातींषि बिभ्रत न वधस॥ ५॥

5. *Pra hotre pūrvyaṁ vaco 'gnaye bharatā bṛhat.*
Vipāṁ jyotīṁṣi bibhrate na vedhase.

O wise saints and scholars, just as you offer fragrant oblations to Agni, lord ordainer of the world who wields the wide spaces and bears the lights of brilliant stars inspired with the spirit of divinity, so offer the gift of the supreme eternal voice of Divinity to the yajamana performer who bears in faith the lights of inspired sages.

अग्निं वधन्तु ना गिरा यता जायत उक्थ्यः।
मह वाजाय दविणाय दशतः॥ ६॥

6. *Agniṁ vardhantu no giro yato jāyata ukthyaḥ.*
Mahe vājāya draviṇāya darśataḥ.

For the sake of great energy and wealth of life, let our voices rise, and exalt and celebrate Agni, lord of light and omniscience, blissful vision of Eternity, whence arises the sagely scholar, admirable gift of Agni's, whose very sight is holy and auspicious for the attainment of strength and real wealth of life.

अग्न यजिष्ठा अध्वर दवान्दवयत यज।
हाता मन्दा वि राजस्यति स्रिधः॥ ७॥

7. *Agne yajiṣṭho adhvare devān devayate yaja.*
Hotā mandro vi rājasyati sridhaḥ.

Agni, in the yajna, creative programme of love

and non-violence, you are the most adorable. Bring the devas, holy divinities, for the yajamana who loves to be with the divinities. You are the giver and performer, happy giver of happiness, over-shining and over-winning the stingy and selfish uncreators.

स नः पावक दीदिहि द्युमदस्म सुवीयम्। भवा स्तातृभ्या अन्तमः स्वस्तय॥ ८॥

8. *Sa naḥ pāvaka dīdihi dyumadasme suvīryam. Bhavā stotṛbhyo antamaḥ svastaye.*

Agni, fire of yajna, such as you are, give us the light and make us shine. Bring us valour and lustrous energy with the light of wisdom and knowledge. For the celebrants, be at the closest for the sake of well-being and the bliss of life.

तं त्वा विपा विपन्यवा जागृवांसः समिन्धत। हव्यवाहममर्त्यं सहावृधम॥ ९॥

9. *Taṁ tvā viprā vipanyavo jāgṛvāṁsaḥ samindhate. Havyavāhamamartyaṁ sahovṛdham.*

Thus do the sagely scholars, holy celebrants, ever wide awake, light, raise and exalt Agni, carrier and harbinger of holy fragrances of life and yajna, immortal power, creator and giver of greater and ever higher strength and courage and patience.

Mandala 3/Sukta 11

Agni Devata, Vishvamitra Gathina Rshi

अग्निहाता पुराहिता ध्वरस्य विचषणिः। स वेद यज्ञमानुषक॥ १॥

1. *Agnirhotā purohito'dhvarasya vicarṣaṇiḥ.*
Sa veda yajñamānuṣak.

One who invokes, lights and raises the fire of yajna, leads the yajna with love for the welfare of all, closely watches the yajna free from violence, jealousy and ill-will, conducts the yajna continuously, and persistently, he knows the secret, mystery and benefits of yajna. He is Agni, brilliant, fiery, and a pioneer.

स ह॑व्य॒वाळम॑र्त्य उ॒शिग्दू॒तश्च॑नो॑हितः ।
अ॒ग्निर्धि॒या सम्ऋ॑ण्वति ॥ २ ॥

2. *Sa havyavāḷamartya uśigdūtaścanohitaḥ.*
Agnirdhiyā samṛṇvati.

He, carrier of holy yajnic offerings, immortal, charming, messenger of fragrance, lover of the food of yajna for all, Agni, moves forward by virtue of his own light and intelligence.

अ॒ग्निर्धि॒या स च॑तति क्र॒तुय॒ज्ञस्य॑ पू॒र्व्यः ।
अर्थं॒ ह्य॑स्य त॒रणि॑ ॥ ३ ॥

3. *Agnirdhiyā sa cetati keturyajñasya pūrvyaḥ.*
Arthaṁ hyasya taraṇi.

That Agni knows and is known by his own intelligence and action. He is the most ancient banner of yajna. His sole aim and purpose is to be a saviour, a redeemer.

अ॒ग्निं सू॒नुं सन॑श्रुतं॒ सह॑सा जा॒तव॑दसम ।
वह्नि॑ं दु॒वा अ॑कृण्वत ॥ ४ ॥

4. *Agniṁ sūnuṁ sanuśrutaṁ sahaso jātavedasam.*
Vahniṁ devā akṛṇvata.

All ye noble and brilliant sages and scholars, Agni is potent, child of courage and patience, famous of old, and he knows all that is born. Elect him as the leader, bearer of the yajnic business of the world to carry the fragrance of yajna all round.

अदाभ्यः पुरएता विशामग्निमानुषीणाम।
तूणी रथः सदा नवः ॥ ५ ॥

5. *Adābhyaḥ pura etā viśamagnirmānuṣīṇām.*
Tūrṇī rathaḥ sadā navaḥ.

Irrepressible and indestructible, going forward in front of the people, fiery leader of the nation, instant starter, torch bearer of humanity and warrior, ever new: such is Agni, pioneer and leader.

साह्वान्विश्वा अभियुजः कतुर्देवानाममृक्तः।
अग्निस्तुविश्रवस्तमः ॥ ६ ॥

6. *Sāhvān viśvā abhiyujaḥ kraturdevānāmamṛktaḥ.*
Agnistuviśravastamaḥ.

Patient yet most irresistible of all the front rank people, most enlightened of the noble and generous, inviolable, Agni is well read and most renowned leading light.

अभि पयांसि वाहसा दाश्वाँ अश्नाति मर्त्यः।
क्षयं पावकशोचिषः ॥ ७ ॥

7. *Abhi prayāṁsi vāhasā dāśvāँ aśnoti martyaḥ.*
Kṣayaṁ pāvakaśociṣaḥ.

By virtue of the leading light of Agni, the generous man who gives in yajnic action gets his objects of desire, and from the rising flames of holy fire as by

virtue of the scholar's brilliance of knowledge, he gets a haven of peace.

परि॒ विश्वा॑नि॒ सुधि॑ताग्नेरश्याम॒ मन्म॑भिः ।
विप्रा॑सो जा॒तवे॑दसः ॥ ८ ॥

8. *Pari viśvāni sudhitāgneraśyāma manmabhiḥ.*
Viprāso jātavedasaḥ.

May we, inspired and enlightened yajakas, with sincere prayers, worship and do yajna to get all the benevolent and gracious gifts of Agni, lord omniscient of existence.

अग्ने॒ विश्वा॑नि॒ वार्या॒ वाजे॑षु सनिषामह ।
त्वे द॒वास॑ एरि॑रे ॥ ९ ॥

9. *Agne viśvāni vāryā vājeṣu saniṣāmahe.*
Tve devāsa erire.

Agni, lord of light and yajna fire, may we receive and share, we pray, all the chosen objects of desire and wealth of the world in our battles of life. Holy men of knowledge and dedication inspire us to pray and worship you.

Mandala 3/Sukta 12

Indragni Devata, Vishvamitra Gathina Rshi

इन्दा॑ग्नी॒ आ ग॑तं सु॒तं गी॒र्भिर्नभा॒ वरे॑ण्यम ।
अ॒स्य पा॑तं धि॒यषि॒ता ॥ १ ॥

1. *Indrāgnī ā gataṁ sutaṁ gīrbhirnabho vareṇyam.*
Asya pātaṁ dhiyeṣitā.

Indra and Agni, lord of might and lord of light, brilliant and blazing like thunder and lightning, come

to this child worthy of love and choice, come with voices from the heavens and inspire the darling with intelligence and passion for action.

इन्दाग्नी जरितुः सचा यज्ञा जिगाति चेतनः ।
अया पातमिमं सुतम ॥ २ ॥

2. *Indrāgnī jarituḥ sacā yajño jigāti cetanaḥ.*
Ayā pātamimaṁ sutam.

Indra, lord of wealth and power, Agni, lord of light and knowledge, friends of the supplicant celebrant, the child is yajna, worthy of love, dedication and consecration, sensitive and intelligent, and moves forward to learn. Nurture him with the holy voice and the Word.

इन्दमग्निं कविच्छदा यज्ञस्य जूत्या वृणे ।
ता सोमस्येह तृम्पताम ॥ ३ ॥

3. *Indramagniṁ kavicchadā yajñasya jūtyā vṛṇe.*
Tā somasyeha tṛmpatām.

I choose Indra and Agni, both patrons and promoters of poets, with holy enthusiasm such as the fire of yajna. May they both come here, have a drink of soma, and bless the child.

ताशा वृत्रहणा हुव सजित्वानापराजिता ।
इन्दाग्नी वाजसातमा ॥ ४ ॥

4. *Tośā vṛtrahaṇā huve sajitvānāparājitā.*
Indrāgnī vājasātamā.

I invoke and invite Indra, commander of the forces, and Agni, leader of the enlightened, both promoters of knowledge, destroyers of evil, victorious,

unconquered, winners of the highest order of prizes.

प वामचन्त्युक्थिना नीथाविदा जरितारः ।
इन्दाग्नी इष आ वृणे ॥ ५ ॥

5. *Pra vāmarcantyukthino nīthāvido jaritāraḥ.*
Indrāgnī iṣa ā vṛṇe.

Indra and Agni, the singers of hymns, pioneers of highways and celebrants honour and worship you. I choose to celebrate you for the sake of sustenance, support and energy.

इन्दाग्नी नवतिं पुरा दासपत्नीरधूनुतम ।
साकमेकेन कर्मणा ॥ ६ ॥

6. *Indrāgnī navatiṁ puro dāsapatnīrathūnutam.*
Sākamekena karmaṇā.

Indra and Agni, shake up, inspire and arouse with a single clarion call the ninety fortresses yonder of the allied and supporting forces of the benevolent ruler of the republics.

इन्दाग्नी अपसस्पयुप प यन्ति धीतयः ।
ऋतस्य पथ्याꣳ अनु ॥ ७ ॥

7. *Indrāgnī apasasparyupa pra yanti dhītayaḥ.*
Ṛtasya pathyā anu.

Indra and Agni, lord of power and lord of light and law, the pioneer forces of action and reflection go forward, all round, and close to the target, following the paths of truth and law of rectitude. (Swami Dayanand interprets Indra and Agni as wind and electric energy of space, and the movements of this energy in waves directed to the targets of purpose).

इन्द्राग्नी तविषाणि वां सधस्थानि प्रयांसि च।
युवारप्तूर्यं हितम॥ ८॥

8. *Indrāgnī taviṣāṇi vāṁ sadhasthāni prayāṁsi ca.*
Yuvoraptūryaṁ hitam.

Indra and Agni, your forces, strategic concentrations of the forces deployed and collective resources, are well disposed, and integrated, and your zeal for making a move is instantaneous, everything being just at hand.

इन्द्राग्नी राचना दिवः परि वाजेषु भूषथः।
तद्वां चेति प वीर्यम॥ ९॥

9. *Indrāgnī rocanā divaḥ pari vājeṣu bhūṣathaḥ.*
Tad vāṁ ceti pra vīryam.

Indra and Agni, you are the light and fire of heaven and you shine all round in the battles of life. And that brilliance proclaims your power and splendour.

Mandala 3/Sukta 13

Agni Devata, Rshabha Vaishvamitra Rshi

प वां देवायाग्नय बर्हिष्ठमचास्मै।
गमद्देवभिरा स ना यजिष्ठा बर्हिरा सदत॥ १॥

1. *Pra vo devāyāgnaye barhiṣṭhamarcāsmai.*
Gamad devebhirā sa no yajiṣṭho barhirā sadat.

Offer honour and yajnic oblations in worship to Agni, this lord of light and knowledge, who pervades the spaces of the universe, so that he, the lord most adorable, may come with the bounties of nature for you and us all, and he may grace the seats of our yajna and

help us rise to the heights of heavenly virtue.

ऋतावा यस्य रादसी द ं सचन्त ऊतयः ।
हविष्मन्तस्तमीळत तं सनिष्यन्ता वस ॥ २ ॥

2. *Ṛtāvā yasya rodasī dakṣaṁ sacanta ūtayaḥ. Haviṣmantas-tamīḷate taṁ saniṣyanto'vase.*

Devotees human and divine dedicated to the law of the universe, Rtam, and even the heaven and earth and protective forces of nature, obey and participate in the expertise and perfection of systemic existence. Hence the devotees bearing fragrant offerings for yajna and seekers of protection, all these, worship him, i.e., Agni, for favour of joy and fulfilment.

स यन्ता विप एषां स यज्ञानामथा हि षः ।
अग्निं तं वा दुवस्यत दाता या वनिता मघम ॥ ३ ॥

3. *Sa yantā vipra eṣāṁ sa yajñānāmathā hi ṣaḥ. Agniṁ taṁ vo duvasyata dātā yo vanitā magham.*

All wise, Agni is the guide of all these seekers and devotees. And he alone is the guide of the yajnas and yajnic programmes of humanity, he is the giver of fulfilment. That Agni, all of you serve and worship. He only is the giver: his is the wealth of the universe, he gives the wealth of honour, prosperity and fulfilment.

स नः शमाणि वीतय ग्नियच्छतु शन्तमा ।
यता नः पुष्णवद्वसु दिवि ितिभ्या अप्स्वा ॥ ४ ॥

4. *Sa naḥ śarmāṇi vītaye'gniryacchatu śaṁtamā. Yato naḥ pruṣṇavad vasu divi kṣitibhyo apsvā.*

Agni, lord of light and knowledge, peace and

bliss, may, we pray, lead us all to havens of peace for well being and the joy of life, to homes wherein and where from may flow for the people of the world showers of wealth all round abounding in the light of the sun, streams of waters, currents of energy in space and the vibrations of pranas.

दीदि॒वांस॒मपू॑र्व्यं॒ वस्वी॑भिरस्य धी॒तिभिः॑ ।
ऋ॒क्वा॑णा अ॒ग्निमि॑न्धत॒ हातारं॒ वि॒श्पतिं॑वि॒शाम ॥ ५ ॥

5. *Dīdivāṁsam-apūrvyaṁ vasvībhirasya dhītibhiḥ.*
Ṛkvāṇo agnim-indhate hotāraṁ viśpatiṁ viśām.

Devotees of the Rks, divine revelations and human reflections of light and knowledge, with creative imagination and productive efforts in action, research into the gifts of Agni and light the fire, radiant energy, inexhaustible and ever new, master performer of cosmic yajna and sustainer of the people of the world.

उ॒त ना॒ ब्रह्मा॑ विष उ॒क्थषु॑ दव॒हूत॑मः ।
शं नः॑ शाचा म॒रुद वृ॒धा ग्नः॑ सहस्र॒सात॑मः ॥ ६ ॥

6. *Uta no brahmannaviṣa uktheṣu devahūtamaḥ.*
Śaṁ no śocā marudvṛdho 'gne sahasrasātamaḥ.

Agni, lord and light of infinity, let us flow with infinity. Lord most invoked by brilliant people and adored by divine powers of nature, let us advance into celebrations and service of Divinity. Lord adored and exalted by the Maruts, dynamic people and the winds, let peace shine on us and let us shine in peace. Agni, you are the giver of a thousand blessings.

नू ना॑ रास्व स॒हस्र॑वत्ता॒कव॑त्पुष्टि॒मद्वसु॑ ।
द्यु॒मदग्न सु॒वीर्यं॑ वषि॑ष्ठ॒मनु॑पि॒ातम ॥ ७ ॥

7. *Nū no rāsva sahasravat tokavat puṣṭimad vasu. Dyumadagne suvīryaṁ varṣiṣṭhamanupakṣitam.*

Agni, lord of a thousandfold energy, power, progeny, growth and wealth, and light of knowledge, give us manly vigour, valour and honour in showers of undiminishing abundance without reserve.

Mandala 3/Sukta 14

Agni Devata, Rshabha Vaishvamitra Rshi

आ हातां मन्दा विदथान्यस्थात्सत्या यज्वा क्रवितमः स वेधाः । विद्युद्रथः सहसस्पुत्रा अग्निः शाचिष्केशः पृथिव्यां पाजा अश्रत ॥ १ ॥

1. *Ā hotā mandro vidathānyasthāt satyo yajvā kavitamaḥ sa vedhāḥ. Vidyudrathaḥ sahasa-sputro agniḥ śociṣkeśaḥ pṛthivyāṁ pājo aśret.*

Versatile leader, messenger of joy, Agni sustains the projects of creation and production. Truest of the true, master of unifying applications, he is an imaginative thinker and a skillful creator. Child of energy itself, he travels by chariots run by electricity. His hair radiate fire and he brings the light of heaven to illuminate the planes of earth.

अयामि ते नमउक्तिं जुषस्व ऋतावस्तुभ्यं चतत सहस्वः । विद्वाँ आ वक्षि विदुषो नि षत्सि मध्य आ बर्हिरूतये यजत्र ॥ २ ॥

2. *Ayāmi te namauktiṁ juṣasva ṛtāvastubhyaṁ cetate sahasvaḥ. Vidvāṅ ā vakṣi viduṣo ni ṣatsi madhya ā barhirūtaye yajatra.*

O scholar of the laws of nature and natural

energy, lord of knowledge, power, courage and patience, I come to you, accept my homage and salutations. Venerable yajaka, you speak to the scholars, and you reach and stay in the midst of the skies for the sake of protection and progress.

द्रवतां त उषसा वाजयन्ती अग्र वातस्य पथ्याभिरच्छ।
यत्सीमञ्जन्ति पूर्व्यं हविभिरा वन्धुरेव तस्थतुदुराण ॥ ३ ॥

3. *Dravatāṁ ta uṣasā vājayantī agne vātasya pathyābhiraccha. Yat sīmañjanti pūrvyaṁ havirbhirā bandhureva tasthaturduroṇe.*

Agni, brilliant scholar, the lights of the dawn bearing fresh energy and power radiate to you by beautiful paths of the winds and shine in the house where, like experts of design and structure, with new materials, they refine the earlier model of the chariot for you.

मित्रश्च तुभ्यं वरुणः सहस्वा ग्र विश्वे मरुतः सुम्नमचन।
यच्छुचिषा सहसस्पुत्र तिष्ठा अभि ि ातीः पथयन्त्सूया नॄन ॥ ४ ॥

4. *Mitraśca tubhyaṁ varuṇaḥ sahasvo'gne viśve marutaḥ sumnamarcan. Yacchociṣā sahasasputra tiṣṭhā abhi kṣitīḥ prathayantsūryo nṝn.*

Agni, lord of might, child of energy, valour and patience, friends, best people of judgement and leading lights and powers of the world offer homage to you and wish you all well since, a very sun among humanity, raising regions of the earth to the heights and promoting the nations' joy and welfare, you shine with your brilliance and abide with them, radiating light.

व॒यं त॑ अ॒द्य र॑रि॒मा हि काम॑मुत्ता॒नह॑स्ता॒ नम॑सापसद्य।
यजि॑ष्ठन॒ मन॑सा य॒क्ष्य॑ि दे॒वान॒स्रेध॑ता॒ मन्म॑ना॒ विप॑ा अग्न ॥ ५ ॥

5. *Vayaṁ te adya rarimā hi kāmam-uttānahastā namasopasadya. Yajiṣṭhena manasā yakṣi devānasredhatā manmanā vipro agne.*

Agni, vibrant master of knowledge, with hands raised in respect and bearing cherished gifts of homage, we come and offer our reverence and adorations to you since you join the brilliant leaders and scholars of humanity with your reverential mind and share your unerring knowledge of arts and sciences with pleasure with all of them.

त्वद्धि पु॑त्र सहसा॒ वि पू॑र्वीद॒वस्य॒ यन्त्यू॑तया॒ वि वाजा॑ः।
त्वं द॑हि सह॒स्रिणं र॒यिं नो॑ दा॒घण॒ वच॑सा स॒त्यम॑ग्न ॥ ६ ॥

6. *Tvaddhi putra sahaso vi pūrvīrdevasya yantyūtayo vi vājāḥ. Tvaṁ dehi sahasriṇaṁ rayiṁ no 'drogheṇa vacasā satyamagne.*

From you alone, O lord sanctifier of the power of knowledge, flow all round eternal sciences, forces and ways of protection revealed by the Lord Omniscient and Omnipotent. And you give us, we pray, the real knowledge, sure and true, of a thousand things and values with words and a disposition of mind full of love, untouched by jealousy.

तुभ्यं द॒ क॑विक्रता॒ यानी॒मा दे॑व॒ मर्ता॑सो अध्व॒र अक॑र्म।
त्वं विश्व॑स्य सु॒रथ॑स्य बा॒धि॒ सर्वं॑ तद॑ग्न अमृत स्वद॒ह ॥ ७ ॥

7. *Tubhyaṁ dakṣa kavikrato yānīmā deva martāso adhvare akarma. Tvaṁ viśvasya surathasya bodhi sarvaṁ tadagne amṛta svadeha.*

Immortal Agni, brilliant scholar, expert scientist, imaginative creator and master of pious action, whatever we mortal do and offer you in this holy yajnic programme of creation, construction and development, taste the pleasure of all that here and now. Awake, arise and know this entire world riding the beautiful chariot, and let all that be known to the entire world on the wheels of progress.

Mandala 3/Sukta 15

Agni Devata, Utkeela Katya Rshi

वि पाजसा पृथुना शाशुचाना बाधस्व द्विषा रक्ष्सा अमीवाः। सुशर्मणा बृहतः शर्मणि स्यामग्नेरहं सुहवस्य प्रणीता ॥ १ ॥

1. *Vi pājasā pṛthunā śośucāno bādhasva dviṣo rakṣaso amīvāḥ. Suśarmaṇo bṛhataḥ śarmaṇi syāmagneraham suhavasya praṇītau.*

Agni, lord of light and fire, radiant purifier with intense expansive heat and light of lustre, resist, repel and keep off all infections and cancerous evils of jealousy and destructive force of enmity, so that I may live at ease in comfort in a happy home under the blessed rule and order of the great lord of peace, protection and yajnic progress across the wide world.

त्वं नो अस्या उषसो व्युष्टौ त्वं सूर उदिते बोधि गोपाः।
जन्मेव नित्यं तनयं जुषस्व स्तोमं म अग्ने तन्वा सुजात ॥ २ ॥

2. *Tvaṁ no asyā uṣaso vyuṣṭau tvaṁ sūra udite bodhi gopāḥ. Janmeva nityaṁ tanayaṁ juṣasva stomaṁ me agne tanvā sujāta.*

At the break of dawn and sun rise, let me awake into light and life anew, O lord protector and sustainer. Like a father and sustainer, ever love and protect the child as a baby at birth. Agni, blest of body-form, and nobly risen as you are, listen to my prayer and accept my song of praise and worship.

त्वं नृ॒च ा॑ वृष॒भानु॑ पू॒वीः कृ॒ष्णास्व॑ग्न अरु॒षा वि भा॑हि। वसा॒ नषि॑ च॒ पषि॒ चात्यं॑ह॑ः कृ॒धी ना॑ रा॒य उ॒शिजा॑ यविष्ठ॥ ३॥

3. *Tvaṁ nṛcakṣā vṛṣabhānu pūrvīḥ kṛṣṇāsvagne aruṣo vi bhāhi. Vaso neṣi ca parṣi cātyaṁhaḥ kṛdhī no rāya uśijo yaviṣṭha.*

Agni, bright and benevolent in flames of fire, all watchful over humanity and their performance, radiant, virile and generous, shine in the darkest of the dark and enlighten even the most primitive children of nature. Lord most youthful in command of light and virtue who lead and purge us of sin and impurity, take the aspirants to the noblest wealth they love.

अषा॑ हा अग्न वृष॒भा दि॑दीहि॒ पुरा॒ विश्वा॒ः साभ॑गा संजिगी॒वान। य॒ज्ञस्य॑ न॒ता प॑थ॒मस्य॑ पा॒यार्जातवदा बृह॒तः सु॑पणीत॥ ४॥

4. *Aṣāḷho agne vṛṣabho didīhi puro viśvāḥ saubhagā saṁjigīvān. Yajñasya netā pratha-masya pāyor-jātavedo bṛhataḥ supraṇīte.*

Invincible Agni, generous and brave, shine and be victorious, and let all the cities of good fortune and prosperity shine and proclaim your acts of glory, being, as you are, leader, conductor and guardian of the first

great, protective and promotive yajna of the Brahmacharya period of education and preparation for life, master of the knowledge of existence, teacher and pioneer of the noblest ways of living.

अच्छिदा॒ शम॑ जरितः पु॒रूणि॑ द्र॒वाँ अच्छ॒ दीद्या॑नः सु॒मध॑ाः ।
रथा॒ न सस्नि॑र॒भि वं॒ा वाज॒मग्न॒ त्वं रादं॑सी नः सु॒मकं॑ ॥ ५ ॥

5. *Acchidrā śarma jaritaḥ purūṇi devāň acchā dīdyānaḥ sumedhāḥ. Ratho na sasnirabhi vakṣi vājamagne tvaṁ rodasī naḥ sumeke.*

Agni, lover, admirer and worshipper of Truth, Divinity and virtues and divinities of existence, wise and shining with knowledge, just as the sun illuminates the earth and regions of space, so, like a well-built chariot, bring us the knowledge of science and speed and bless us with brilliant scholars and faultless homes of peace and prosperity.

प पी॑पय वृषभ॒ जिन्व॒ वाजा॒नग्न॒ त्वं रादं॑सी नः सु॒दाघ॑ं ।
द्र॒वभि॑दव सु॒रुचा॑ रु॒चा॒ना मा ना॒ मत॑स्य दुम॒तिः परि॑ ष्ठात ॥ ६ ॥

6. *Pra pīpaya vṛṣabha jinva vājānagne tvaṁ rodasī naḥ sudoghe. Devebhirdeva surucā rucāno mā no martasya durmatiḥ pari ṣṭhat.*

Agni, generous lord of science and power, fill our life to the full, inspire our strength and vigour, speed and energy to overflowing just as the sun fills the heaven and earth with light. O lord of light resplendent with the stars, bless us with light so that no ill-will of the mortals, no dark intention and motive may ever touch us, much less abide with us.

इळामग्न पुरुदंसं सनिं गाः शश्वत्तमं हवमानाय साध।
स्या ः सूनुस्तनया विजावा ग्न सा त सुमतिभूत्वस्म ॥ ७ ॥

7. *Iḷāmagne purudaṁsaṁ saniṁ goḥ śaśvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijā-vā'gne sā te sumatir-bhūtvasme.*

Agni, lord of light and power, wealth and vitality of existence, master of science and divinity, bless the celebrant yajaka with that divine speech and vision, and that abundant share of earthly prosperity which is versatile and of eternal value. Make that possible for us so that we may be blest with youthful and victorious generations of children and grand children and we may ever enjoy the favour of your benign eye and gracious disposition.

Mandala 3/Sukta 16

Agni Devata, Utkeela Katya Rshi

अयमग्निः सुवीयस्यशं महः साभगस्य।
राय इश स्वपत्यस्य गामत इशं वृत्रहथानाम ॥ १ ॥

1. *Ayamagniḥ suvīryasyeśe mahaḥ saubhagasya. Rāya īśe svapatyasya gomata īśe vṛtraha-thānām.*

Agni, the ruler, rules strength and power, heroes and warriors of the world, rules the greatness and grandeur of good fortune, rules the wealth of nations, rules the families blest with children of noble character, rules the master of cows, land, and knowledge and language, and rules and controls those who destroy the darkness of ignorance and hoarders of wealth.

इमं नरा मरुतः सश्चता वृधं यस्मिनायः शवृधासः ।
अभि य सन्ति पृतनासु दूढ्या विश्वाहा शत्रुमादभुः ॥ २ ॥

2. *Imaṁ naro marutaḥ saścatā vṛdhaṁ yasmin rāyaḥ śevṛdhāsaḥ. Abhi ye santi pṛtanāsu duḍhyo viśvāhā śatrumadabhuḥ.*

Ye leaders of the good and noble citizens, heroes vibrant as winds and people of the land, join, serve and cooperate with this eminent and exalted ruler and support his order in which exist abounding wealths of the nation, and in which warriors unchallengeable in battle who rout and humiliate the enemies are ever standing on guard.

स त्वं नो रायः शिशीहि मीढ्व अग्न सुवीयस्य ।
तुविद्युम्न वषिष्ठस्य प्रजावता नमीवस्य शुष्मिणः ॥ ३ ॥

3. *Sa tvaṁ no rāyaḥ śiśīhi mīḍhvo agne suvīryasya. Tuvidyumna varṣiṣṭhasya prajāvato'namīvasya śuṣmiṇaḥ.*

Agni, generous ruler, blessed lord of power and glory, increase, refine and govern the wealth and power of the virile, generous, powerfully manned, healthy and prosperous nation.

चक्रिया विश्वा भुवनाभि सासहिश्चकिद्वष्वा दुवः ।
आ द्वषु यतत आ सुवीय आ शंस उत नृणाम ॥ ४ ॥

4. *Cakriryo viśvā bhuvanābhi sāsahiścakrirdeveṣvā duvaḥ. Ā deveṣu yatata ā suvīrya ā śaṁsa uta nṛṇām.*

The lord of action wields and governs all regions of the world, he is the adorable sustainer among all the divine powers, he inspires life and passion among the

noblest of humanity, and he is the object of admiration and the very life of the courage and valour of the people.

मा नो॑ अग्न मतय॒ मावीर॑ताय रीरधः । मागा॑तो॑य सहसस्पुत्र॒ मा नि॒द प॒ द्वषा॑ंस्या कृधि ॥ ५ ॥

5. *Mā no agne'mataye māvīratāyai rīradhaḥ. Māgotāyai sahasasputra mā nide'pa dveṣāṁsyā kṛdhi.*

Agni, lord of light and power, abandon us not to poverty and intellectual disability, leave us not to cowardice, let us not suffer from debility of the senses, and subject us not to insult and calumny. Ward off all jealousy and enmity from us.

शग्धि वाज॑स्य सुभग प॒जाव॒ता ग्नं बृ॒हता॑ अ॑ध्व॒र ।
सं रा॒या भूय॑सा सृज मया॒भुना॒ तुवि॑द्युम्न॒ यश॑स्वता ॥ ६ ॥

6. *Śagdhi vājasya subhaga prajāvato 'gne bṛhato adhvare. Saṁ rāyā bhūyasā sṛja mayobhunā tuvidyumna yaśasvatā.*

Agni, lord of knowledge, wealth and power, gracious and prosperous, rise high in extensive programmes for the growth of food and energy, and human and social development, and enable us too to rise and be strong. O lord of prosperity and honour, grace us with plentiful, honourable and blissful wealth and help us rise on and on.

Mandala 3/Sukta 17

Agni Devata, Kata Vaishvamitra Rshi

समिध्यमानः पथमानु धमा समक्तुभिरज्यत विश्ववारः। शाचिष्केशा घृतनिर्णिक्पावकः सुयज्ञा अग्नियजथाय देवान॥ १॥

1. *Samidhyamānaḥ prathamānu dharmā samaktubhirajyate viśvavāraḥ. Śociṣkeśo ghṛtanirṇik pāva kaḥ suyajño agniryajathāya devān.*

Agni, the holy fire that purifies and sanctifies, lighted and raised in accordance with ancient original Dharma, served in conjunction with morning and evening, becomes universally adorable. And radiant in flames in shining robes of ghrta-light, splendid metaphor of yajna, it rises as a clarion call to the divine bounties of Nature.

यथायजा हात्रमग्न पृथिव्या यथा दिवा जातवदश्चिकित्वान। एवानन हविषा यि देवान्मनुष्वद्यज्ञं प तिरमद्य॥ २॥

2. *Yathāyajo hotramagne pṛthivyā yathā divo jātavedaścikitvān. Evānena haviṣā yakṣi devān manuṣvad yajñaṁ pra tiremamadya.*

O universal fire of life, living light of cosmic intelligence, Agni, coexistent with everything that is born, O high-priest of yajna, as you enact the yajna and offer the havi to call and invite the bounties of earth and heaven, similarly by this offer of oblations call the bounties of heaven and earth and invite the brilliancies of humanity, and let this yajna of ours be accomplished as the yajna of a thoughtful and conscientious person.

त्रीण्यायूंषि तवं जातवदस्तिस्त्र आजानीरुषसस्त अग्न।
ताभिर्देवानामवो यक्षि विद्वानथा भव यजमानाय शं
याः ॥ ३ ॥

3. *Trīṇyāyūṁṣi tava jātavedastisra ājānīruṣasaste agne. Tabhir-devānām-avo yakṣi vidvān-athā bhava yajamānāya śaṁ yoḥ.*

Agni, omnipresent lord of knowledge and life's vitality, co-eval with existence, three are your lives: magnetic energy and fire on earth, electric energy and wind in the skies, and light in the solar region. You are the vital heat of the body, will, passion and thought of the mind, and vision and imagination of the soul. Three are your motherly seats of existence and operation: earth, sky and heaven of the cosmos, and the body, mind and soul of the individual. And three are the times of your operation: day and light, night and cold, and twilights of the morning and evening. With these orders of three, O master of knowledge, bring life and protection to the noble and generous people, and then be the harbinger of peace and joy to the yajamana.

अग्निं सुदीतिं सुदृशं गृणन्तो नमस्यामस्त्वड्यं जातवदः।
त्वां दूतमरतिं हव्यवाहं देवा अकृण्वन्नमृतस्य नाभिम ॥ ४ ॥

4. *Agniṁ sudītiṁ sudṛśaṁ gṛṇanto namasyā-mastve-ḍyaṁ jātavedaḥ. Tvāṁ dūtamaratiṁ havyavāhaṁ devā akṛṇvannamṛtasya nābhim.*

We celebrants and devotees of the lord of light and refulgence offer our homage and salutations to you, Agni, fire of cosmic yajna, splendid light, beautiful of form, adorable and coeval of all that is born in existence.

Noble, generous and brilliant sages and scholars reveal you, Agni, as the messenger of good news, harbinger of good fortune, carrier of the fragrance of life, and the very generative seat and sustaining column of the nectar of life and the freedom of Moksha. And the creative scholars and scientists recreate you as the power and energy source of wealth and the comfort and welfare of life.

यस्त्वद्धाता॒ पूर्वा॑ अग्र॒ यजी॑यान्द्वि॒ता च॒ सत्ता॑ स्व॒धया॑ च॒ शं॑भुः । तस्यानु॒ धर्म॒ प्र य॑जा चिकि॒त्वा थो॑ ना॒ धा अध्व॒रं दे॒ववी॑ता ॥ ५ ॥

5. *Yastvaddhotā pūrvo agne yajīyān dvitā ca sattā svadhayā ca śaṁbhuḥ. Tasyānu dharma pra yajā cikitvo 'thā no dhā adhvaraṁ devavītau.*

O primeval fire, Agni, creative vitality of Prakrti, as the first Lord of bliss and well being, original and eternal Creator, performing the yajna of creation, manifesting as consort with you, at the cosmic vedi conducts the yajna, similarly, O intelligent sacrificer, in pursuance of the same creator's law of Dharma, carry on the yajna and take it high to the state of divine beauty and joy of life for us.

Mandala 3/Sukta 18

Agni Devata, Kata Vaishvamitra Rshi

भवा॑ ना अग्न सु॒मना॒ उप॑ता॒ सख॑ेव॒ सख्ये॑ पि॒तर॑ेव सा॒धुः । पु॒रु॒दुहा॒ हि क्षि॒तय॒ जना॑नां॒ पति॑ पती॒चीद॑हता॒दरा॑तीः ॥ १ ॥

1. *Bhavā no agne sumanā upetau sakheva sakhye pitareva sādhuḥ. Purudruho hi kṣitayo janānāṁ prati pratīcīr-dahatādarātīḥ.*

Agni, master of yajna, sagely scholar, high-priest of social dynamics, be kind at heart to come to us, like a friend in company, good as a father and mother, and with the heat of love and creativity, burn off the negativities, contradictions and adversities of humanity, the various forces of jealousy and enmity acting against the people.

तपा॒ ष्व॑ग्ने अन्त॑राँ॒ अमित्रा॒न्तपा॒ शंस॒मर॑रुष॒ः पर॑स्य। तपा॑ वसा चिकिता॒ना अ॒चित्ता॒न्वि त॑ तिष्ठन्ता॒मज॑रा॒ अया॑सः ॥ २ ॥

2. *Tapo ṣvagne antarāň amitrān tapā śaṁsam-araruṣaḥ parasya. Tapo vaso cikitāno acittān vi te tiṣṭhantām-ajarā ayāsaḥ.*

Agni, bright and blazing lord of discipline and austerity, burn off the enemies within, season and purify the praise and appreciation of the non-violent devotee of higher order. O scorcher of evil and shelter of the good, lord of light and knowledge, arouse the unaware and ignorant, and may your dynamic yajakas live a long age strong and youthful.

इ॒ध्मना॑ग्न इ॒च्छमा॑ना घृ॒तन॑ जुहो॒मि ह॒व्यं तर॑स॒ बला॑य। याव॒दीश॒ ब्रह्म॑णा॒ वन्द॑मान इ॒मां धिय॑ं श॒तसे॑याय दे॒वीम ॥ ३ ॥

3. *Idhmenāgna icchamāno ghṛtena juhomi havyaṁ tarase balāya. Yāvadīśe brahmaṇā vandamānai-māṁ dhiyaṁ śataseyāya devīm.*

Agni, lord of light and knowledge, desirous of having superlative strength of body, mind and soul, I offer libations of yajna with holy fuel and ghrta, singing in praise of the lord with holy mantras and praying, as

far as I can, for this divine light of intelligence for the attainment of a hundredfold good fortune.

उच्छ्रचिषा सहसस्पुत्र स्तुता बृहद्वयः शशमानषु धहि । रवदग्न विश्वामित्रषु शं याम मृज्मा त तन्वं भूरि कृत्वः ॥ ४ ॥

4. *Ucchociṣā sahasasputra stuto brhad vayaḥ śaśamāneṣu dhehi. Revadagne viśvāmitreṣu śaṁ yor-marmṛjmā te tanvaṁ bhūri kṛtvaḥ.*

Agni, spirit of power and courage, holding immense wealth of life, rising with light and lustre and served and worshipped with divine verses, bear, bring and in-vest good health, long age and ample wealth, peace and freedom among the zealous celebrants and lovers and favourites of entire humanity. Lord of great action, we refine and brighten your form and potential more and ever more.

कृधि रत्नं सुसनितधनानां स घदग्न भवसि यत्समिद्धः ।
स्तातुदुराण सुभगस्य रवत्सृपा करस्ना दधिष वपूंषि ॥ ५ ॥

5. *Kṛdhi ratnaṁ susanitar-dhanānāṁ sa ghedagne bhavasi yat samiddhaḥ. Stoturduroṇe subhagasya revat sṛprā karasnā dadhiṣe vapūṁṣi.*

Agni, lord of wealth, give us the jewel of wealth, generous giver as you are specially when lighted up in yajna. O lord of the wealth of existence, bearing a brilliant form in the house of the prosperous worshipper, you extend your generous hand to the supplicants.

Mandala 3/Sukta 19

Agni Devata, Gathi Kaushika Rshi

अग्निं हातारं प वृणे मियध गृत्सं कविं विश्वविदममूरम ।
स नो य ाद्ववतातो यजीयानाय वाजाय वनत मघानि ॥ १ ॥

1. *Agniṁ hotāraṁ pra vṛṇe miyedhe gṛtsaṁ kaviṁ viśvavidam-amūram. Sa no yakṣad devatātā yajīyān rāye vājāya vanate maghāni.*

In this yajna of creation and development I chose to elect Agni as the highpriest and guide yajaka, adoring worshipper, revolutionary thinker, eminent scholar, and wise, who, while organising the yajna, would invoke the brilliancies of humanity and bounties of nature and, for the seeker of wealth and knowledge, create and provide the wealth and prosperity desired.

प त अग्न हविष्मतीमियम्यच्छा सुद्युम्नां रातिनीं घृताचीम ।
प दक्षिणिद्ववतातिमुराणः सं रातिभिवसुभियज्ञमश्रत ॥ २ ॥

2. *Pra te agne haviṣmatīmiyarmyacchā sudyum-nāṁ rātinīṁ ghṛtācīm. Pradakṣiṇid devatātim-urāṇaḥ saṁ rātibhir-vasubhir-yajñam-aśret.*

Agni, lord and highpriest of yajna, I come forward to you in peace and faith and raise the holy ladle full of fragrant havi, rich and splendid, overflowing with ghrta, just as a faithful performer, extending divine service to expand nature's bounties, takes to yajna going round the fire with excellent liberal offerings.

स तजीयसा मनसा त्वात उत शि ा स्वपत्यस्य शि ाः ।
अग्न राया नृतमस्य पभूता भूयाम त सुष्टुतयश्च वस्वः ॥ ३ ॥

3. *Sa tejīyasā manasā tvota uta śikṣa svapatyasya śikṣoḥ. Agne rāyo nṛtamasya prabhūtau bhūyāma te suṣṭutayaśca vasvaḥ.*

Lord of light, Agni, happy is the person that loves you, comes to you with a brilliant mind thirsting for knowledge and protection. Master of knowledge, impart the knowledge as to your own dear child. Lord of wealth, leader of the best people, may we live happy and prosperous, worshipfully under your kind dispensation.

भूरीणि हि त्व दधिर अनीका ग्न दवस्य यज्यवा जनासः ।
स आ वह दवतातिं यविष्ठ शधा यद्य दिव्यं यजासि ॥ ४ ॥

4. *Bhūrīṇi hi tve dadhire anīkā'gne devasya yajyavo janāsaḥ. Sa ā vaha devatātiṁ yaviṣṭha śardho yadadya divyaṁ yajāsi.*

Agni, lord of light, many are the flames of fire which devout celebrants have raised in the vedi, many the fighting forces which dedicated followers have raised under your governance. As such, O lord most youthful, bear and bring that divine beneficence of protection and security for which today you call and conduct a yajnic team of scholars in pursuit of a noble force and power of defence.

यत्त्वा हातारमनजन्मियधे निषादयन्ता यजथाय दवाः ।
स त्वं ना अग्न वितह बाध्यधि श्रवांसि धहि नस्तनूषु ॥ ५ ॥

6. *Yat tvā hotāramanajan miyedhe niṣādayanto yajathāya devāḥ. Sa tvaṁ no agne'viteha bodhyadhi śravāṁsi dhehi nastanūṣu.*

Devas, noble people, consecrate you in your

rightful seat for the conduct of yajna and celebrate you as the highpriest and chief performer. So you, Agni, lord of light and knowledge, leader of the people, guide and protector, lead us to light and awakening, and bless us and our descendants with food, energy and channels of progress for our body, mind and soul.

Mandala 3/Sukta 20

Agni, Vishvedeva Devata, Gathi Kaushika Rshi

अग्निमुषसमश्विना दधिक्रां व्युष्टिषु हवत वह्निरुक्थैः ।
सुज्योतिषा नः शृण्वन्तु देवाः सजोषसा अध्वरं वावशानाः ॥ १ ॥

1. *Agnimuṣasamaśvinā dadhikrāṁ vyuṣṭiṣu havate vahnirukthaiḥ. Sujyotiṣo naḥ śṛṇvantu devāḥ sajoṣaso adhvaraṁ vāvāśānāḥ.*

In the lights of the morning, Vayu, cosmic energy that holds the universe, calls up and awakens the fire of Agni, light of the dawn, the Ashvins, complementary currents of solar and lunar energy, and the gravitational force with songs of the morning hymns vibrating in spaces. So does the highpriest, conductor of morning yajna, invoke and serve Agni, divine fire, the lights of the dawn, pranic energies and the earth's gravitation with hymns of the Veda. May the Devas, bounties of nature and brilliancies of humanity, all of holy light and knowledge, loving and shining the yajna, listen to our prayers.

अग्र त्री त वाजिना त्री षधस्था तिस्रस्त जिह्वा ऋतजात पूर्वीः । तिस्र उ त तन्वा दववातास्ताभिनः पाहि गिरा अपयुच्छन ॥ २ ॥

2. *Agne trī te vājinā trī ṣadhasthā tisraste jihvā ṛtajāta pūrvīḥ. Tisra u te tanvo devavātāstābhir-naḥ pāhi giro aprayucchan.*

Agni, divine energy of the cosmos, three are your media: radiation, conduction and gravitation; three your seats: solar region, middle region and the earthly region (dyu loka, antariksha loka and prthivi loka); three your tongues: light, thunder and greenery; O power eternal, risen from the cosmic law of Rtam. Three are your forms: day, lightning and night, energised by nature; and three your sacred fuels: solar particles of energy, vapours and fertility of the earth. Agni, divine fire, protect and nourish our tongue and speech seriously without relent or reserve.

Note: The allegory of cosmic fire energy is beautifully explained in Chhandogya Upanishad 5, 4-8, and in Brhadaranyaka Upanishad 6, 9-13.

Swami Dayananda also interprets Agni as the sagely scholar whose three media of existence are jnana, gamana and prapti, i.e., knowledge, expression and movement, and attainment and acquisition. We might add in the same vein that his three seats of origin are the parental home of natural birth, the teacher's home of educational and cultural birth and the family home of professional birth. Of course, after retirement his life is lived in an open social and universal home of no dimensions and no boundaries.

अग्न॒ भूरीं॒णि॒ तव॑ जातवदा॒ दव॑ स्वधावा॒ मृत॑स्य॒ नाम॑।
याश्च॑ मा॒या मा॒यिनां॑ विश्वमिन्व॒ त्व पू॒वीः स॑न्द्र॒धुः॑
पृ॑ष्टबन्धा ॥ ३ ॥

3. *Agne bhūrīṇi tava jātavedo deva svadhāvo'-mṛtasya nāma. Yāśca māyā māyināṁ viśvam-inva tve pūrvīḥ saṁdadhuḥ pṛṣṭabandho.*

Agni, lord immanent manifest in all that is born in existence, generous and divine power, brilliant spirit of knowledge and enlightenment, possessing nectar foods and energies of life, immortal soul, countless are your names and attributes. O lord omnipresent in the universe, giver of the karmic dispensation of jivatmas, whatever the generations of living beings old or new, whatever the power and potential of these generations, all that is vested and neatly nestled in you.

अग्निनता भगइव ि ातीनां दवीनां द्व ऋतुपा ऋतावा।
स वृत्रहा सनया विश्ववदाः पषद्विश्वाति दुरिता गृणन्तम ॥ ४ ॥

4. *Agnirnetā bhaga iva kṣitīnāṁ daivīnāṁ deva ṛtupā ṛtāvā. Sa vṛtrahā sanayo viśvavedāḥ parṣad viśvāti duritā gṛṇantam.*

Agni is the leader and mover, like the sun, of the living beings and the planets such as the earth and other regions of the universe. He is the lord of all divine powers and forms of existence. He is the ordainer and sustainer of the cycle of the seasons, and the creator, controller and sustainer of the laws of nature, truth and rectitude. He is the destroyer of darkness, ignorance and evil and eternal omniscient lord of existence. May the lord purge the celebrant worshipper of all the dirt of thought and action of the material world.

दधिकामग्निमुषसं च दवीं बृहस्पतिं सवितारं च दवम।
अश्विना मित्रावरुणा भगं च वसूनुदाँ आदित्याँ इह हुव ॥ ५ ॥

5. *Dadhikrām-agnim-uṣasaṁ ca devīṁ bṛhaspatiṁ savitāraṁ ca devam. Aśvinā mitrāvaruṇā bhagaṁ ca vasūn rudrāṅ ādityāṅ iha huve.*

I invoke, celebrate and pray to Agni, divine spirit and energy which, like Time, transcends all stars and planets of the universe, brilliant dawn, Brhaspati, sustaining wind energy, Savita, creator and light giver of the universe, Deva, self-refulgent lord of love and might, Ashvins, complementary currents of life's energy, Mitra and Varuna, prana and udana energy, Bhaga, lord of wealth and honour, Vasus, abodes of life such as earth, Rudras, vital energies of life, Adityas, moving stars of light in orbit. I invoke, celebrate and pray to the Lord for the light, wealth and honour of the world.

Mandala 3/Sukta 21

Agni Devata, Gathi Kaushika Rshi

इमं नो यज्ञममृतेषु धहीमा हव्या जातवद जुषस्व। स्तोकानामग्र मदसा घृतस्य हातः पाशान पथमा निषद्य॥ १॥

1. *Imaṁ no yajñamamṛteṣu dhehīmā havyā jātavedo juṣasva. Stokānāmagne medaso ghṛtasya hotaḥ prāśāna prathamo niṣadya.*

Agni, lord of light, accept this yajnic performance of our knowledge, action and meditation, charity and social action, take it high up and establish it among the immortals. O lord omniscient of all in existence, take and taste these offerings of ours and bless us. First, foremost and most excellent lord of knowledge, Agni, seated on the vedi, chief yajaka and generous giver, taste of the fragrance of the delicacies, ghrta and oils offered into the fire.

घृतवन्तः पावक त स्तोकाः श्चोतन्ति मदसः ।
स्वधर्मन्द्रवीतय श्रेष्ठं ना धेहि वार्यम ॥ २ ॥

2. *Ghṛtavantaḥ pāvaka te stokāḥ ścotanti medasaḥ. Svadharman devavītaye śreṣṭhaṁ no dhehi vāryam.*

Pavaka, purifying fire of yajna, the finest delicacies soaked in ghrta, tender and unctuous, stream forth and rise in fragrance. Taste these, bring us the loveliest gifts of our choice and let us be established in our universal Dharma for the company of the divinities of nature and humanity.

तुभ्यं स्तोका घृतश्चुता ग्र विप्राय सन्त्य ।
ऋषिः श्रेष्ठः समिध्यस यज्ञस्य पाविता भव ॥ ३ ॥

3. *Tubhyaṁ stokā ghṛtaścuto'gne viprāya santya. Ṛṣiḥ śreṣṭhaḥ samidhyase yajñasya prāvitā bhava.*

Agni, intelligent and vibrant scholar of distinction between truth and untruth, right and wrong, Dharma and adharma, Shraddha and ashraddha, yajnic delicacies sprinkled with ghrta trickle and stream forth for you. Seer, visionary diviner into the truth of Veda, best of scholars, you light the fire and are inspired by the fire. Be the saviour of yajna, take it to success for us.

तुभ्यं श्चातन्त्यधिगा शचीवः स्तोकासो अग्र मदसा घृतस्य ।
कविशस्ता बृहता भानुनागा हव्या जुषस्व मधिर ॥ ४ ॥

4. *Tubhyaṁ ścotantyadhrigo śacīvaḥ stokāso agne medaso ghṛtasya. Kaviśasto bṛhatā bhānunāgā havyā juṣasva medhira.*

Agni, seer of mantras, genius scholar of divine vision, for you stream forth the juices and fragrances of yajnic delicacies of ghrta and creams. Celebrated by poets, going by the sublimity of the sun, adorable in yajna, accept and taste the honey sweets of our yajna.

आजिष्ठं त मध्यता मद उद्भृतं प त वयं ददामह। श्चातन्ति त वसा स्ताका अधि त्वचि पति तान्दवशा विहि॥ ५॥

5. *Ojiṣṭhaṁ te madhyato meda udbhṛtaṁ pra te vayaṁ dadāmahe. Ścotanti te vaso stokā adhi tvaci prati tān devaśo vihi.*

Agni, vital heat and support of life, we offer you in the centre of the vedi the most lustrous delicacies held high in care and esteem. The finest delicacies trickle and stream on your flames. Take these and raise them to the divine powers of nature wherever each should rise.

Mandala 3/Sukta 22

Purishya Agni Devata, Gathi Kaushika Rshi

अयं सा अग्रियस्मिन्त्सामन्दिः सुतं दध जठर वावशानः। सहस्त्रिणं वाजमत्यं न सप्तिं ससवान्त्सन्त्स्तूयस जातवदः॥ १॥

1. *Ayaṁ so agniryasmintsomamindraḥ sutaṁ dadhe jaṭhare vāvaśānaḥ. Sahasriṇaṁ vājamatyaṁ na saptiṁ sasavāntsantstūyase jātavedaḥ.*

This is that Agni, vital electric energy, in which Indra, lord of power and passion, thirsting for the joy of living, concentrates soma, essence of peace, power and joy, distilled and placed in the heat of the stomach,

navel of the body system. O Jataveda, vital fire of energy present in everything that is born in the world of existence, holding and sharing a thousandfold power, moving and reaching anywhere like a tempestuous horse, you are loved and adored everywhere.

अग्न॒ यत्ते॑ दि॒वि वच॑: पृथि॒व्यां यद॑ ष॑धीष्व॒प्स्वा य॑जत्र।
यना॒न्तरि॑ ाम॒ुर्वा॑त॒तन्थ॑ त्व॒षः स भा॒नुर॑ण॒वा नृ॑च ाीः ॥ २ ॥

2. *Agne yat te divi varcaḥ pṛthivyāṁ yadoṣadhīṣvapsvā yajatra. Yanāntarikṣamurvātatantha tveṣaḥ sa bhānurarṇavo nṛcakṣāḥ.*

Agni, lord of light and power, loving, emanating and sharing the life of everything in existence, your splendour that shines in the light of heaven, breathes on the earth, reflects in the greenery of the herbs, and rolls in the waters of space and oceans, and by which the skies and spaces grow far and farther, that splendour and glory is the blazing sun, the deep ocean and the light of the eye for humanity.

अग्न॑ दि॒वा अण॒मच्छा॑ जिगा॒स्यच्छा॑ द॒वाँ ऊ॑चिष॒ धिष्ण्या॒ य। या रा॑च॒न प॒रस्ता॒त्सूय॑स्य॒ याश्चा॒वस्ता॑दु॒प॒तिष्ठ॑न्त॒ आप॑: ॥ ३ ॥

3. *Agne divo arṇamacchā jigāsyacchā devāṅ ūciṣe dhiṣṇyā ye. Yā rocane parastāt sūryasya yāścāvastād-upatiṣṭhanta āpaḥ.*

Agni, you move and magnificently pervade the particles of the light of heaven. You rise and do honour to the divinely pious and benevolent people and the generous powers of nature. And you pervade and energise the oceans of vapour in the light beyond the

sun and those oceans which are below in the sky.

पुरीष्यासो अग्नयः प्रावणभिः सजोषसः ।
जुषन्तां यज्ञमदुहो नमीवा इषो महीः ॥ ४ ॥

4. *Purīṣyāso agnayaḥ prāvaṇebhiḥ sajoṣasaḥ. Juṣantāṁ yajñamadruho'namīvā iṣo mahīḥ.*

May the vital fires of fertility come together to the earth by straight paths, free from negativities and disease, and participate in the yajna and bless us with invigorating foods and energies of high order.

इळामग्न पुरुदंसं सनिं गाः शश्वत्तमं हवमानाय साध ।
स्या नः सूनुस्तनया विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥ ५ ॥

5. *Iḷāmagne purudaṁsaṁ saniṁ goḥ śaśvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijāvā'gne sā te sumatirbhūtvasme.*

Agni, bless the supplicant yajaka with gifts of the holy Word, extensive lands and cows, and a noble tongue. Bless us with children and grand children, active, intelligent and discriminative, and may we ever remain in your good books under your benign eye in a state of prosperity and divine bliss.

Mandala 3/Sukta 23

Agni Devata, Devashrava Bharata and Devavata Bharata Rshis

निमथितः सुधित आ सधस्थे युवा कविरध्वरस्य पणता ।
जूर्यत्स्वग्निर्जरा वनेष्वत्रा दधे अमृतं जातवेदाः ॥ १ ॥

1. *Nirmathitaḥ sudhita ā sadhasthe yuvā kaviradhvarasya praṇetā. Jūryatsvagnirajaro vaneṣvatrā dadhe amṛtaṁ jātavedāḥ.*

Well produced by friction, well kindled and well managed in the home of yajna, Agni, jataveda, treasure house of wealth, youthful and unaging, catalytic creative light, leader of yajna, visionary maker, may, we pray, on the velocity of light rays, bear and bring nectar-like vitality and energy and sustain our yajnic programme of love and creative production.

अमन्थिष्टां भारता रेवदग्निं देवश्रवा देववातः सुदक्षम ।
अग्ने वि पश्य बृहताभि रायषां नो नेता भवतादनु द्यून ॥ २ ॥

2. *Amanthiṣṭāṁ bhāratā revadagniṁ devaśravā devavātaḥ sudakṣam. Agne vi paśya bṛhatābhi rāyeṣāṁ no netā bhavatādanu dyūn.*

May the Bharatas, the producer and the manager of mighty generous Agni, fire and electric power, treasure giver of wealth, inspired by vibrations of the imagination and listening to the noble senior scholars, produce, develop and manage the light, power and gifts of Agni. O lord of light, power and fire, Agni, look after us with a benign eye and with vast and abundant wealth and values of life, and be our guide and leader of the productive yajnas for food and energy every day as we advance in research and endeavour.

दश क्षिपः पूर्व्यं सीमजीजनन्त्सुजातं मातृषु प्रियम ।
अग्निं स्तुहि दैववातं देवश्रवो यो जनानामसद्वशी ॥ ३ ॥

3. *Daśa kṣipaḥ pūrvyaṁ sīmajījanantsujātaṁ mātṛṣu priyam. Agniṁ stuhi daivavātaṁ deva-śravo yo janānāmasad vaśī.*

Devashrava, scholar in conference with eminent pioneers of research, honour and advance the eternal

energy, agni, which ten rapidly successive movements of action, like the nimble fingers, ever generate. It is lovely and nobly born, latent in motherly sources such as wood and streams of water, produced and developed by sagely scholars, and under the management and control of the people.

नि त्वा॑ दध॒ वर॒ आ पृ॑थि॒व्या इळा॑यास्प॒द सु॑दि॒न॒त्व अह्ना॑म ।
दृ॒षद्व॑त्यां मानु॒ष आप॒यायां॑ सर॑स्वत्यां र॒वद॑ग्न दिदीहि ॥ ४ ॥

4. *Ni tvā dadhe vara ā pṛthivyā iḷāyāspade sudinatve ahnām. Dṛṣadvatyāṁ mānuṣa āpayāyāṁ sarasvatyāṁ revadagne didīhi.*

Agni, divine fire and holy light, I place you on the best altar of the earth in the best words of holy speech in the holy light of the days. O brilliant power, treasure home of abundant wealth, shine in the rocky streams of mountains, smooth flowing rivers of the plains and in the minds of reflective people.

इळा॑मग्न पुरु॒दंसं स॒निं गाः शश्व॑त्त॒मं हव॑मानाय साध ।
स्या नः॑ सू॒नुस्तन॑या वि॒जावा॒ग्ने सा ते॑ सुम॒तिर्भू॑त्व॒स्म ॥ ५ ॥

5. *Iḷāmagne purudaṁsaṁ saniṁ goḥ śasvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijāvā'gne sā te sumatirbhūtvasme.*

Agni, brilliant lord of knowledge and fire power, provide for the dedicated man of yajna the eternal Word of divine knowledge, abundant power of versatile action, and abundant gifts of science and lasting economic wealth, so that, O lord of light, we may be blest with dynamic children and grand children under your benign eye and enjoy the favour of your love and

approbation.

Mandala 3/Sukta 24

Agni Devata, Vishvamitra Gathina Rshi

अग्न सहस्व पृतना अभिमातीरपास्य।
दुष्टरस्तर रातीवचा धा यज्ञवाहस ॥ १ ॥

1. *Agne sahasva pṛtanā abhimātīr-apāsya.*
Duṣṭaras-tarannarātīr-varco dhā yajñavāhase.

Agni, fiery hero of the light of life, defeat the enemy force, throw off the insidious opponents. Unconquerable you are, cross over depression and adversities, rise and bring light and lustre to the sustainer and promoter of yajnic well-being.

अग्न इळा समिध्यस वीतिहात्रा अमर्त्यः।
जुषस्व सू नो अध्वरम ॥ २ ॥

2. *Agna iḷā samidhyase vītihotro amartyaḥ.*
Juṣasva sū no adhvaram.

Agni, light of life, you shine by flames of fire, and flow with streams of the holy Word. Immortal you are, harbinger of peace, prosperity and joy. Join, enjoy to your heart's content and bless our yajna of love, non-violence and good fellowship.

अग्न द्युम्नन जागृव सहसः सूनवाहुत।
एदं बर्हिः सदा मम ॥ ३ ॥

3. *Agne dyumnena jāgṛve sahasaḥ sūnavāhuta.*
Edaṁ barhiḥ sado mama.

Agni, lord of light and lustre, ever awake and alert, child of omnipotence and destroyer of evil and

adversity, invoked and invited, come with wealth and honours of life and seat yourself on this holy grass of my yajna.

अग्न॒ विश्वे॑भिर॒ग्निभि॑र्दे॒वेभि॑र्महया॒ गिरः॑ ।
य॒ज्ञेषु॒ य उ॑ चा॒यवः॑ ॥ ४ ॥

4. *Agne viśvebhir-agnibhir-devebhir-mahayā giraḥ.*
Yajñeṣu ya u cāyavaḥ.

Agni, lover of light and master of knowledge, alongwith all the brilliant saints and sages of the world, love, respect and exalt the voices of Divine Revelation and honour those who abide by these with reverence and faith in yajnic acts of creation and self-sacrifice.

अग्न॒ दा दा॒शुषे॑ र॒यिं वी॒रव॑न्तं॒ परी॑णसम ।
शि॒शी॒हि नः॑ सू॒नुम॑तः ॥ ५ ॥

5. *Agne dā dāśuṣae rayiṁ vīravantaṁ parīṇasam.*
Śiśīhi naḥ sūnumataḥ.

Agni, lord of light and life of life, give to the man of charity and yajna wealth of the world in abundance and bless him with brave children. And, we pray, blest with children as we are, strengthen, sharpen and brighten us in our life.

Mandala 3/Sukta 25

Agni, Indragni Devata, Vishvamitra Gathina Rshi

अग्ने॑ दि॒वः सू॒नुर॑सि॒ पच॑ता॒स्तना॑ पृथि॒व्या उ॒त वि॒श्ववे॑दाः ।
ऋध॑ग्दे॒वाँ इ॒ह य॑जा चिकित्वः ॥ १ ॥

1. *Agne divaḥ sūnurasi pracetāstanā pṛthivyā uta viśvavedāḥ. Ṛdhag-devāṅ iha yajā cikitvaḥ.*

Agni, brilliant lord of knowledge, you are a child of the light of heaven, wide awake and universally aware, future of the extensive earth, scholar of world knowledge. Master of encyclopaedic learning, bring together the eminent and generous scholars of the world and distinctively serve and develop each one of the gifts of nature.

अग्निः सनाति वीर्याणि विद्वान्त्सनाति वाजममृताय भूषन।
स नो देवाँ एह वहा पुरु क्षो ॥ २ ॥

2. *Agniḥ sanoti vīryāṇi vidvāntsanoti vājamamṛtāya bhūṣan. Sa no devāň eha vahā purukṣo.*

O generous and versatile lord of light and knowledge, just as Agni provides valour and honour for creativity and, enlightening the world, provides the spirit and energy for the attainment of immortality, may you, we pray, bring us here the company and gifts of the brilliant, generous and wise sagely scholars.

अग्निद्यावापृथिवी विश्वजन्य आ भाति देवी अमृते अमूरः।
क्षयन्वाजैः पुरुश्चन्दा नमोभिः ॥ ३ ॥

3. *Agnirdyāvāpṛthivī viśvajanye ā bhāti devī amṛte amūraḥ. Kṣayan vājaiḥ puruścandro namobhiḥ.*

Agni, lord all wise, free from darkness and ignorance, giver of immense bliss, illuminates the heaven and earth, mother sustainers of the world, divine and immortal, providing food and sustenance, spirit and energy, and living space for the children of the earth.

अग्न इन्द्रश्च दाशुषो दुराणे सुतावता यज्ञमिहोप यातम।
अमन्धन्ता सोमपेयाय देवा ॥ ४ ॥

4. *Agna indraśca dāśuṣo duroṇe sutāvato yajñamihopa yātam. Amardhantā somapeyāya devā.*

Agni, lord and light of knowledge, you and Indra, lord of vigour and energy, noble and generous, both, guarding and promoting the yajnic human endeavours for creation and production, may, we pray, come to the house of the generous yajaka, creating the soma of joy and prosperity and sit at the yajna to enjoy the fragrance and flavour of the soma. Come, lords, without delay.

अग्न॑ अ॒पां समि॑ध्यस दुरा॒ण नित्यः॑ सू॒ना सहसा जातवदः।
स॒धस्था॑नि म॒हय॑मान ऊ॒ती ॥ ५ ॥

5. *Agne apāṁ samidhyase duroṇe nityaḥ sūno sahaso jātavedaḥ. Sadhasthāni mahayamāna ūtī.*

Agni, lord of light, fire and power, child of omnipotence, destroyer of darkness, all wise and knower of things in existence, immortal immanent spirit, you shine and blaze in the midst of the oceans of space and currents of pranic energies adding light and grandeur to the homes of earth's children.

Mandala 3/Sukta 26

Vaishvanara Agni, Maruts, Agni-Atma, Vishvamitra Upadhayaya Devata, Vishvamitra Gathina Rshi

व॒श्वा॒ न॒रं मन॑सा॒ग्निं नि॒चाय्या॑ हवि॒ष्म॑न्ता अनु॒षत्यं॑ स्व॒विद॑म।
सु॒दानु॑ं दे॒वं र॑थि॒रं व॑सू॒यवा॑ गी॒भी र॒ण्वं कु॑शि॒कासा॑ हवामह ॥ १ ॥

1. *Vaiśvānaraṁ manasāgniṁ nicāyyā haviṣmanto anuṣatyaṁ svarvidam. Sudānuṁ devaṁ rathiraṁ vasūyavo gīrbhī raṇvaṁ kuśikāso havāmahe.*

We Kushikas, i.e., teachers and researchers in search of the wealth and values of nature and life, bearing fragrant offerings for yajna and inputs for the programme, having analysed and determined the specific nature, character and action of Vaishvanara Agni, with our mind and reason, invoke, invite, enkindle and raise this global power, divine fire and life's vitality of the earth and her children, universally operative in accordance with the laws of cosmic truth, source of infinite happiness and comfort, generous giver, brilliant light, fast as the bright-rays of energy, loud and bold, and delightful for any seeker to perceive, and we celebrate this Agni with our holiest voices of faith and joy.

तं शुभ्रमग्निमवसे हवामह वश्वानरं मातरिश्वानमुक्थ्यम। बृहस्पतिं मनुषा दवतातय विपं श्रातारमतिथिं रघुष्यदम॥ २॥

2. *Taṁ śubhramagnimavase havāmahe vaiśvānaraṁ mātariśvānamukthyam. Bṛhaspatiṁ manuṣo devatātaye vipraṁ śrotāramatithiṁ raghuṣyadam.*

We, people dedicated to research and yajnic meditation, invoke, enkindle, raise and develop Agni for the sake of divine virtues for noble humanity, Agni which is bright and blazing, vitality of the world, breath of the winds, worthy of celebration. It is Brhaspati, lord of mighty stars and planets. It is Vipra, vibrant voice of the universe: It is intelligent and omniscient, listening to prayers, worthy as a learned visitor, and it is ever in motion faster than the fastest.

अश्वा॒ न क॑न्द्र॒ञ्जनि॑भिः समि॑ध्यत वश्वा॒नरः॑ कु॒शि॒कभि॑र्युगयु॒ग। स नो॑ अ॒ग्निः सु॒वीर्य॑ꣳ स्वश्व्यं॑ दधातु॒ रत्न॑ममृत॑षु॒ जागृ॑विः॥ ३॥

3. *Aśvo na krandañjanibhiḥ samidhyate vaiśvānaraḥ kuśikebhir-yugeyuge. Sa no agniḥ suvīryaṁ svaśvyaṁ dadhātu ratnam-amṛteṣu jāgṛviḥ.*

Valuable and self-proclaiming radiant Vaishvanara Agni, vital fire of the world, ever awake in the immortal brilliancies of the world of existence, roused like a horse by the mates, is kindled and raised by holy celebrants from age to age, year by year. May this radiant energy bear and bring for us the jewels of heroic vigour and tempestuous speed of the winds.

प य॑न्तु वाजा॒स्तवि॑षीभिर॒ग्नय॑ः शु॒भ संमि॑श्ला॒ः पृष॑तीर॒युꣳ॒ ात। बृ॒ह॒दु ग॑ मरुता॑ वि॒श्ववे॑दस॒ः प व॑पयन्ति॒ पव॑ता॒ँ अदा॑भ्याः॥ ४॥

4. *Pra yantu vājās-taviṣībhir-agnayaḥ śubhe saṁmiślāḥ pṛṣatīr-ayukṣata. Bṛhadukṣo maruto viśvavedasaḥ pra vepayanti parvatāň adābhyāḥ.*

Let the tempestuous fires go up with blazing flames, join and integrate with the rich vapours of water in the oceans of the skies, and then the indomitable winds blowing across in spaces, deeply rich in showers of fertility, shake up and drive the clouds for rain.

अ॒ग्नि॒श्रिया॑ मरुता॑ वि॒श्वकृ॑ष्टय॒ आ त्व॒षमु॒गमव॑ इमह व॒यम। त स्वा॒निन॑ रु॒दिया॑ व॒षनि॑णिजः सि॒ंहा न हु॒षक॑तवः सु॒दान॑वः॥ ५॥

5. *Agniśriyo maruto viśvakṛṣṭaya ā tveṣamugramava īmahe vayam. Te svānino rudriyā varṣanirṇijaḥ siṁhā na heṣakratavaḥ sudānavaḥ.*

Maruts, the winds, are blest with the beauty and vitality of fire. They are friends of humanity, turbulent, impetuous, laden with clouds of rain, roaring like lions and highly generous. We beseech them for light, lustre and our protection.

वातंवातं गणंगणं सुशस्तिभिर्ग्रभामं मरुतामाजं इमह। पृषदश्वासा अनवभरार्धसा गन्तारा यज्ञं विदथेषु धीराः ॥ ६ ॥

6. *Vrātaṁvrātaṁ gaṇaṁgaṇaṁ suśastibhiragnerbhāmaṁ marutāmoja īmahe. Pṛṣadaśvāso anavabhrarādhaso gantāro yajñaṁ vidatheṣu dhīrāḥ.*

From time to time and stage to stage, from place to place and from one group to another of themes and programmes, we invoke and investigate with best of efforts and appraisals the nature of Agni and Vayu and realise the heat and light of Agni and the force and vitality of Vayu, the winds and air. Laden with clouds of rain, and rainbow coloured, are they, riding the cosmic waves of energy and yielding inexhaustible wealth. And patient and persistent are we, moving to the yajna and committed to the sacred programmes of life's development.

अग्निरस्मि जन्मना जातवेदा घृतं म चक्षुरमृतं म आसन। अर्कस्त्रिधातू रजसा विमाना जस्रा घर्मा हविरस्मि नाम ॥ ७ ॥

7. *Agnirasmi janmanā jātavedā ghṛtaṁ me cakṣuramṛtaṁ ma āsan. Arkastridhātū rajaso vimāno'jasro gharmo havirasmi nāma.*

I am Agni, by birth present in all that is born in existence. My eye is the light of yajna fed on ghrta, and my mouth is nectar as I speak the Word. I am the refulgence of the sun. I hold the earth and skies and the heavens and three principles of nature, Sattva, Rajas and Tamas of Prakrti. I pervade and transcend the spaces. I am eternal, I am the heat and vitality of life, and I am the fragrant havi of the cosmic yajna (since I am in nature and nature is in me).

त्रिभिः पवित्रैरपुपोद्ध्यर्कं हृदा मतिं ज्यातिरनु प्रजानन। वषिष्ठं रत्नमकृत स्वधाभिरादिद द्यावापृथिवी पर्यपश्यत॥ ८॥

8. *Tribhiḥ pavitrairapupoddhyarkaṁ hṛdā matiṁ jyotiranu prajānan. Varṣiṣṭhaṁ ratnamakṛta svadhābhirādid dyāvāpṛthivī paryapaśyat.*

With threefold cleansing of body, mind and soul, through the purity of thought, word and deed, by inculcation of right knowledge (jnana), right conduct (karma) and right prayer and meditation (upasana), I purify the holy light of the self, thereby lighting the flame of the spirit in the intelligence with honesty and sincerity of the heart, and with these foods and fortifications of the spirit, I redeem the diamond purity and generosity of the soul, and then watch the immensity of heaven and earth participating in the Infinity of the Supreme Self.

शतधारमुत्समं दीयमाणं विपश्चितं पितरं वक्त्वानाम।
मळिं मदन्तं पित्रारुपस्थे तं रोदसी पिपृतं सत्यवाचम॥ ९॥

9. *Śatadhāram-utsamakṣīyamāṇaṁ vipaścitaṁ pitaraṁ vaktvānām. Meḷiṁ madantaṁ pitroru-pasthe taṁ rodasī pipṛtaṁ satyavācam.*

O heaven and earth, fulfil the aspirations of that sagely person to perfection who is generous and inexhaustible in giving like a fountain of hundred streams, who is wise, protects and promotes the holy words, speaks loud and bold only what is true, and rejoices in the bosom of his parents.

Mandala 3/Sukta 27

Agni, Rtava Devata, Vishvamitra Gathina Rshi

प वो वाजा अभिद्यवो हविष्मन्ता घृताच्या।
देवाञ्जिगाति सुम्नयुः॥ १॥

1. *Pra vo vājā abhidyavo haviṣmanto ghṛtācyā. Devāñjigāti sumnayuḥ.*

Ye devout yajakas, your foods, energies, and excellencies are brilliant and overflowing with abundance of havi and ready with the ladle poised for the offer. And with these the yajakas eager for heavenly bliss goes to the divinities and celebrates.

इळे अग्निं विपश्चितं गिरा यज्ञस्य साधनम।
श्रुष्टीवानं धितावानम॥ २॥

2. *Īḷe agniṁ vipaścitaṁ girā yajñasya sādhanam. Śruṣṭivānaṁ dhitāvānam.*

With holy voice and song I celebrate Agni, lord

of light and knowledge, vision and wisdom and abundant giver of happiness and prosperity who leads the yajna to instant success.

अग्ने शकेम ते वयं यमं देवस्य वाजिनः ।
अति द्वेषांसि तरेम ॥ ३ ॥

3. *Agne śakema te vayaṁ yamaṁ devasya vājinaḥ.*
Ati dveṣāṁsi tarema.

Agni, lord of light and law, we pray, may we be able to go by the laws and discipline of rectitude of the brilliant, dynamic and scholarly leader of the nation so that we may swim across the seas of jealousy and turbulence.

समिध्यमाना अध्वरे ऽग्निः पावक ईड्यः ।
शोचिष्केशस्तमीमहे ॥ ४ ॥

4. *Samidhyamāno adhvare'gniḥ pāvaka īḍyaḥ.*
Śociṣkeśastamīmahe.

Kindled, raised and rising in flames in the yajna of love and non-violence, Agni is lord of light and fire, adorable. Mighty and flaming are his locks of fire, and we praise and pray to him in words of homage.

पृथुपाजा अमर्त्या घृतनिर्णिक्स्वाहुतः ।
अग्नियज्ञस्य हव्यवाट ॥ ५ ॥

5. *Pṛthupājā amartyo ghṛtaniṛṇik svāhutaḥ.*
Agniryajñasya havyavāṭ.

Vastly powerful, immortal, adorned in flames of ghrta and vapours of water, invoked and celebrated, is Agni, carrier of the fragrances of oblations to their

destinations far and wide.

तं सबाधा यतस्रुच इत्था धिया यज्ञवन्तः ।
आ चक्रुरग्निमूतये ॥ ६ ॥

6. *Taṁ sabādho yatasruca itthā dhiyā yajñavan-taḥ.*
Ā cakruragnimūtaye.

Those who ward off the impediments of yajna, raise the ladle of offering and hands in action truly with will and intelligence and dedicate themselves to yajna for the sake of protection and promotion, light the fire and raise it for well being and prosperity.

हाता देवा अमर्त्यः पुरस्तादेति मायया ।
विदथानि पचादयन ॥ ७ ॥

7. *Hotā devo amartyaḥ purastādeti māyayā.*
Vidathāni pracodayan.

The brilliant performers of yajna, immortal and indestructible, goes forward with his innate power and intelligence, inspiring, advancing and accelerating yajnic programmes of creative and productive corporate action.

वाजी वाजेषु धीयत ध्वरेषु प णीयत ।
विपा यज्ञस्य साधनः ॥ ८ ॥

8. *Vājī vājeṣu dhīyate'dhvareṣu pra ṇīyate.*
Vipro yajñasya sādhanaḥ.

Agni, tempestuous power and vibrant accomplisher of yajnic creation, is adopted, lighted and accelerated in top gear in scientific and technological programmes of friendly and cooperative nature.

धि॒या च॑क्रु वरे॒ण्या भूताना॑ं गभ॒मा द॑धे।
द ऽस्य पि॒तर॑ं तना॥ ९॥

9. *Dhiyā cakre vareṇyo bhūtānāṁ garbhamā dadhe.*
Dakṣasya pitaraṁ tanā.

Agni, lord of our love and choice, as parent and teacher, bears the natural child, seed of evolving humanity, in protective and educational custody and, with expansive intelligence, completes the growth and accomplishment of the child to the future protector and promoter of human expertise and perfection through educational rebirth, into the full man as a 'dvija'.

नि त्वा॑ दधे॒ वरे॒ण्यं द ऽस्य॒ळा स॑हस्कृत।
अग्ने॑ सु॒दी॒तिमु॒शिज॑म॥ १०॥

10. *Ni tvā dadhe vareṇyaṁ dakṣasyeḷā sahaskṛta.*
Agne sudītimuśijam.

Agni, child of omnipotence, brilliant with intelligence, and passionate for action, home-coming graduate, darling of our love and choice, just as the Lord's earth holds the divine heat of life, just as the vedi holds the sacred fire for growth to blazing heights of flame, so does Ila, divine word of the Lord, expertise of the fatherly teacher, mother earth, the cow, and the mother teacher of the school, these bear you upto your accomplishment and perfection to full humanity.

अ॒ग्निं य॒न्तुर॑मसु॒र॑मृ॒तस्य॒ याग॑ं व॒नुष॑ः।
विपा॒ वाज॒ः समि॑न्धत॥ ११॥

11. *Agniṁ yanturam-apturam-ṛtasya yoge vanuṣaḥ.*
viprā vājaiḥ samindhate.

Intelligent and dynamic people with the desire to accomplish their objects of life light and raise Agni, instant and inspiring moving power, in their yajnic applications, in order to achieve their practical programmes in the pursuit of science and Truth with the best offerings of food and fuels for energy.

ऊ॒जा नपा॑तमध्व॒र दी॑दि॒वांस॒मुप॒ द्यवि॑।
अ॒ग्निमी॑ळे क॒विक्र॑तुम॥ १२॥

12. *Ūrjo napātam-adhvare dīdivāṁsam-upa dyavi.*
Agnimīḷe kavikratum.

In yajna, I worship indestructible Agni, child of cosmic energy shining upto the light of heaven, poetic power of refulgent vision and creativity.

इ॒ळन्या॑ नम॒स्य॑स्ति॒रस्तमां॑सि दश॒तः।
सम॒ग्निरि॑ध्यत॒ वृषा॥ १३॥

13. *Īḷenyo namasyas-tiras-tamāṁsi darśataḥ.*
Samagniridhyate vṛṣā.

Agni, worthy of worship, worthy of reverence and salutations, virile and generous, is beautiful, it conquers the darkness of the world and is lighted and raised in yajnas.

वृषा॑ अ॒ग्निः समि॑ध्य॒त श्वा॒ न दं॑व॒वाह॑नः।
तं ह॒विष्म॑न्त इळत॥ १४॥

14. *Vṛṣo agniḥ samidhyate'śvo na devavāhanaḥ.*
Taṁ haviṣmanta īḷate.

Virile and generous, Agni is lighted and raised, it shines and blazes. It is the carrier of fragrance to the

divinities of heaven and earth. Devotees bearing sacred offerings worship it in yajna.

वृषणं त्वा वयं वृषन्वृषणः समिधीमहि ।
अग्न दीद्यतं बृहत ॥ १५ ॥

15. *Vṛṣaṇaṁ tvā vayaṁ vṛṣan vṛṣaṇaḥ samidhī-mahi. Agne dīdyataṁ bṛhat.*

Agni, virile and generous as showers of rain, refulgent lord of light and yajna, we, overflowing at heart with faith and generosity, light the fire of yajna rising and shining across the vast spaces.

Mandala 3/Sukta 28

Agni Devata, Vishvamitra Gathina Rshi

अग्ने जुषस्व ना हविः पुराळाशं जातवदः ।
प्रातःसाव धियावसा ॥ १ ॥

1. *Agne juṣasva no haviḥ puroḷāśaṁ jātavedaḥ. prātaḥ sāve dhiyāvaso.*

Agni, lord of universal knowledge, wisdom and vision, inspiration for the refinement, expansion and elevation of intelligence, pray accept our homage of delicious food and fragrance in the morning session of yajna.

पुराळा अग्न पचतस्तुभ्यं वा घा परिष्कृतः ।
तं जुषस्व यविष्ठ्य ॥ २ ॥

2. *Puroḷā agne pacatastubhyaṁ vā ghā pariṣkṛtaḥ. taṁ juṣasva yaviṣṭhya.*

Agni, most youthful creative power of universal

energy and intelligence, purified, refined and matured is this offering of love and faith for you. Accept it, enjoy it, and let the fragrance rise and pervade the spaces.

अग्न॑ वी॒हि पु॑रो॒ळाश॒माहु॑तं ति॒राअ॑ह्न्यम ।
सह॑सः सू॒नुर॑स्यध्व॒र हि॒तः ॥ ३ ॥

3. *Agne vīhi puroḷāśam-āhutaṁ tiro-ahnyam.*
sahasaḥ sūnurasyadhvare hitaḥ.

Agni, light and power of life, accept this food of homage, prepared, seasoned, amply matured and offered in the first session of the day's yajna. Spirit of omnipotence you are, invoked, invited, lover and diversifier of yajna.

माध्यंदि॒न॒ सव॑न जातवदः पुरो॒ळाश॑मि॒ह क॑व जुषस्व ।
अग्न॑ य॒ह्वस्य॒ तव॑ भाग॒धय॑ं न प मि॑नन्ति वि॒दथे॑षु॒ धीरा॑ः ॥ ४ ॥

4. *Mādhyaṁdine savane jātavedaḥ puroḷāśamiha kave juṣasva. Agne yahvasya tava bhāgadheyaṁ na pra minanti vidatheṣu dhīrāḥ.*

Agni, lord of vision and imagination, omniscient and omnipotent, ever vigilant on the move, come and share your part of the delicacies in the middle session of the day's yajna. Yajakas of constant devotion never transgress their dedication and commitment to you, they never fail to make the offering.

अग्न॑ तृ॒तीय॒ सव॑न॒ हि कानि॑षः पुरो॒ळाशं॑ सहसः सू॒न॒वाहु॑तम ।
अथा॑ द॒वष्व॑ध्व॒रं वि॑प॒न्यया॒ धा रत्न॑वन्तम॒मृत॑षु॒ जागृ॑विम ॥ ५ ॥

5. *Agne tṛtīye savane hi kāniṣaḥ puroḷāśaṁ sahasaḥ sūnavāhutam. Athā deveṣvadhvaraṁ vipanyayādhā ratnavantam-amṛteṣu jāgṛvim.*

Agni, lover, inspirer and source of strength and vigour, please to accept this sacred offering of purodash in the third session of yajna and, with our sacred hymns of praise and prayer, carry this stimulating and exciting oblation and the whole yajna of love and non-violence overflowing with jewels of life, and reach it among the immortal divinities of nature and humanity.

अग्ने॑ वृधा॒न आ॑हुतिं पुरो॒ळाशं॑ जातवदः ।
जु॒षस्व॑ ति॒राअ॑ह्न्यम ॥ ६ ॥

6. *Agne vṛdhāna āhutiṁ puroḷāśaṁ jātavedaḥ.*
Juṣasva tiro-ahnyam.

Agni, ever growing, rising and expanding creative power, intelligent, awake and pervading in all that manifests in existence, accept and enjoy this delicious purodash oblation, soma and prayer offered by the end of the day.

Mandala 3/Sukta 29

Agni Devata, Vishvamitra Gathina Rshi

अस्ती॒दम॑धि॒मन्थ॑न॒मस्ति॑ प्र॒जन॑नं कृ॒तम ।
ए॒तां वि॒श्पत्नी॒मा भ॑रा॒ग्निं म॑न्थाम पू॒र्वथा ॥ १ ॥

1. *Astīdamadhimanthanamasti prajananaṁ kṛtam.*
Etāṁ viśpatnīmā bharāgniṁ manthāma pūrvathā.

This is the arani-wood, churner of fire. This is the act of churning. And this is the fire generated. Hold on this apparatus of fire generation, sustainer of humanity, so that we may produce the fire as ever before.

अ॒रण्या॒निहि॑ता जा॒तव॑दा॒ गभ॑इव॒ सुधि॑ता॒ ग॒भिणी॑षु ।
दि॒वदि॑व॒ इड्या॑ जागृ॒वद्भि॑र्ह॒विष्म॑द्भिर्मनु॒ष्य॑भिर॒ग्निः ॥ २ ॥

2. *Araṇyornihito jātavedā garbha iva sudhito garbhiṇīṣu. Divediva īḍyo jāgṛvadbhir-haviṣmadbhir-manuṣyebhiragniḥ.*

Agni, immanent in everything in existence, it is hidden in the two arani woods (the lower base and the upper churner), like the embryo neatly nestled in the womb of pregnant mothers. Agni is worthy of love and reverence, and it ought to be generated by people who are alert and awake and possess the right inputs and apparatuses in plenty.

उत्तानायामव भरा चिकित्वान्त्सद्यः पवीता वृषणं जजान।
अरुषस्तूपा रुशदस्य पाज इळायास्पुत्रा वयुनं जनिष्ट॥ ३॥

3. *Uttānāyāmava bharā cikitvān tsadyaḥ pravītā vṛṣaṇaṁ jajāna. Aruṣastūpo ruśadasya pāja iaḷāyāsputro vayune'janiṣṭa.*

O man of knowledge, specialist of fire and energy, put the upper arani on the lower properly positioned, churn, and, through friction, the lower one would produce the bright flame, current of energy, like a column of light. Mighty is its force and speed, which, like the child of earth and knowledge, takes birth and comes to life in the dark recesses of the earth mother's womb and rises in the knowledge of man and human yajna.

इळायास्त्वा पद वयं नाभा पृथिव्या अधि।
जातवदो नि धीमह्यग्ने हव्याय वोळहवे॥ ४॥

4. *Iḷāyāstvā pade vayaṁ nābhā pṛthivyā adhi. Jātavedo ni dhīmahyagne havyāya voḷahave.*

Agni, immanent fire energy, we place you and

light you in the vedi on the floor of the earth in order that our oblations into the fire of yajna be carried across the globe and into the midst of the sky.

मन्थता नरः क्रविमद्वयन्तं पचतसममृतं सुपतीकम।
यज्ञस्य क्रतुं पथमं पुरस्तादग्निं नरा जनयता सुशवम ॥ ५ ॥

5. *Manthatā naraḥ kavimadvayantaṁ pracetasam-amṛtaṁ supratīkam. Yajñasya ketuṁ pratha-maṁ purastādagniṁ naro janayatā suśevam.*

All ye leaders of humanity, explore and research into Agni full of latent possibilities of life, unique power, profusely revealing, indestructible, beautiful of form, lighthouse of yajnic production and immensely useful. O pioneers of science and fire power, generate this prime energy as your first priority of research and development.

यदी मन्थन्ति बाहुभिर्वि रोचत श्वा न वाज्यरुषा वनष्वा।
चित्रा न यामन्नश्विनोरनिवृतः परि वृणक्त्यश्मन्नस्तृणा दहन ॥ ६ ॥

6. *Yadī manthanti bāhubhirvi rocate'śvo na vājya-ruṣo vaneṣvā. Citro na yāmannaśvinoranivṛtaḥ pari vṛṇaktyaśmanastṛṇā dahan.*

When the yajakas churn the arani woods with their arms to produce Agni, it rises like a potent force and shines in flames, radiant as in the light waves of the sun and moon in circuitous motion, incessant and wondrous beautiful, and it burns the grass all round on earth, dislodges the stones on mountains and breaks the clouds in the sky.

जा॒ता अ॒ग्नी रा॑चत॒ चकि॑ताना वा॒जी विप॑ः कविश॒स्तः सु॒दानु॑ः। यं द॒वास॒ इड्यं॑ विश्व॒विदं॑ हव्य॒वाह॒मद॑धुर-ध्व॒रषु॑॥ ७॥

7. *Jāto agnī rocate cekitāno vājī vipraḥ kaviśastaḥ sudānuḥ. Yaṁ devāsa īḍyaṁ viśvavidaṁ havya-vāham-adadhur-adhvareṣu.*

Arisen, Agni shines, warm and soothing and beautiful as flames of fire, illuminating as light, energy and strong horse power, travelling, reaching vibrant, sensitive and even bearing intelligence, rich with lovely gifts, sung and celebrated by wise visionaries: which sacred and universal power, carrier and creator of life's fragrance, brilliant people serve, create and use in yajnic programmes of love and non-violence for the general good.

सीद॑ हा॒तः स्व उ॑ लो॒क चि॑कि॒त्वान्त्सा॒दया॑ य॒ज्ञं सु॑कृ॒तस्य॒ यानो॑। द॒वा॒वी॒द॒वान्ह॒विषा॑ यजा॒स्यग्न॑ बृ॒हद्यज॑मान॒ वया॑ धाः॥ ८॥

8. *Sīda hotaḥ sva u loke cikitvāntsādayā yajñaṁ sukṛtasya yonau. Devāvīrdevān haviṣā yajāsya-gne bṛhad yajamāne vayo dhāḥ.*

High priest of yajna, expert performer, be seated in your own place of performance. Set up and conduct the yajna in the house of the man of noble creative action. Agni, lord of light and fire and energy you are the protector and promoter of good and benevolent people and you serve the powers of nature. Create and bring abundant gifts of food and energy, good health and long age, and bless the yajamana.

कृणात॑ धू॒मं वृष॑णं सखा॒याऽस्र॑धन्त इत॒न वाज॒मच्छ॑।
अ॒यम॒ग्निः पृ॑त॒नाषा॑ट सु॒वीरा॒ यन॑ द्र॒वासा॒ असह॑न्त॒ दस्यू॑न ॥ ९ ॥

9. *Kṛṇota dhūmaṁ vṛṣaṇaṁ sakhāyo'sredhanta itana vājamaccha. Ayamagniḥ pṛtanāṣāṭ suvīro yena devāso asahanta dasyūn.*

Friends, comrades of yajna, create the clouds of vapours and steam, laden with rain showers of wealth and fertility, immediately, unerringly, enthusiastically. Move forward and rise to the heights of strength, energy and power. This fire of yajna is the winner of battles, heroic, by which good people challenge and win over the forces of evil.

अ॒यं त॒ यानि॑ऋ॒त्विया॒ यता॑ जा॒ता अरा॑चथाः।
तं जा॒न॑ग्न॒ आ सी॒दाथा॑ ना॒ वध॑या॒ गिर॑ः ॥ १० ॥

10. *Ayaṁ te yonirṛtviyo yato jāto arocathāḥ. Taṁ jānannagna ā sīdāthā no vardhayā giraḥ.*

Agni, master of knowledge, light and fire, and energy, this vedi, this fire, this arani wood, the deep dense earth, the laboratory, seat and source of energy, is your home and identity from where, according to the seasons, you arise and shine. Knowing that, come, sit on the vedi, and then let our hymns of divine adoration rise to the heights of heaven.

तनू॒नपा॑दुच्यत॒ गभ॑ आसु॒रा नरा॒शंसा॑ भवति॒ यद्वि॒जाय॑त।
मा॒त॒रिश्वा॒ यदमि॑मीत मा॒तरि॒ वात॑स्य॒ सगा॑ अभव॒त्सरी॑मणि ॥ ११ ॥

11. *Tanūnapāduccyate garbha āsuro narāśaṁso bhavati yad vijāyate. Mātariśvā yadamimīta mātari vātasya sargo abhavat sarīmaṇi.*

When Agni is pervasive and immanent in space, it is called 'garbha', the foetus in the womb of space. When it pervades and energises the wind, it is called 'Narashansa' which rises as the object of admiration by the people. When it expands its power and presence in the sky, it is called 'matarishva', lying and breathing in the lap of the mother. And when it moves in fast motion, then it means 'the blowing of the storm'.

सुनिर्मथा निर्मथितः सुनिधा निहितः कविः ।
अग्ने स्वध्वरा कृणु देवान्देवयते यज ॥ १२ ॥

12. *Sunirmathā nirmathitaḥ sunidhā nihitaḥ kaviḥ.*
Agne svadhvarā kṛṇu devān devayate yaja.

Agni, brilliant light, fire and power, well produced with powerful tools and apparatuses, safely stored, well preserved in concentrations as in batteries, is a revolutionary illuminative power. O master of light and power of energy, Agni, develop and expand our yajnas of production and call up, advance, concentrate and conserve the wonderful powers of nature for the devotees of peace and progress.

अजीजनन्नमृतं मर्त्यासस्त्रमाणं तरणिं वीळुजम्भम् । दश स्वसारो अगुवः समीचीः पुमांसं जातमभि सं रभन्त ॥ १३ ॥

13. *Ajījanannamṛtaṁ martyāso'stremāṇaṁ taraṇiṁ vīḷujambham. Daśa svasāro agruvaḥ samīcīḥ pumāṁsaṁ jātamabhi saṁ rabhante.*

Men of science and technology produce the immortal, imperishable and forceful motive power of Agni, and ten moving streams of water, ten fingers of the hands, moving forward in nimble work, all working

together like ten sisters, welcome and advance this dynamic power for the good of humanity as it is produced.

प स॒प्तहो॑ता सन॒कादा॑रोचत मा॒तुरु॒पस्थ॒ यदश ु॑चदू॒र्धनि। न नि मि॑षति सु॒रणा॑ दि॒वदि॑व॒ यदसु॑रस्य ज॒ठरा॒दजा॑यत॥ १४॥

14. *Pra saptahotā sanakādarocata māturupasthe yadaśocadūdhani. Na ni miṣati suraṇo divedive yadasurasya jaṭharādajāyata.*

Served by seven priests and seven pranic energies, Agni arises from its eternal cause and shines bright and beautiful in the lap of its mother source, earth, wind and sky, and the solar region, illuminant in the dark night as well, proclaiming itself as the victor of battles day by day, day and night, without a wink of let up, since it is born of a powerful mother source, Vayu, eternal energy of existence.

अ॒मित्रा॒युधा॑ म॒रुता॑मिव प्र॒याः प॑थम॒जा ब्रह्म॑णा॒ विश्व॒मिद्वि॑दुः। द्यु॒म्नव॒द ब्रह्म॑ कु॒शिका॑स॒ एरि॑र॒ एक॑एका॒ दम॑ अ॒ग्निं समी॑धिर॥ १५॥

15. *Amitrāyudho marutāmiva prayāḥ prathamajā brahmaṇo viśvamid viduḥ. Dyumnavad brahma kuśikāsa erira eka-eko dame agniṁ samīdhire.*

Those who, like the forward forces of the winds, fight against the enemies, who are first born favourites of the Lord, and highly ambitious, who light the fire in the home, each one of them, and who know the whole world of the Lord's creation : they are blest with the joy of wealth, power and honour in life.

यद॒द्य त्वा॑ पय॒ति य॒ज्ञ अ॒स्मिन्हा॑तश्चिकि॒त्वा वृ॑णीमही॒ह।
ध्रु॒वम॑या ध्रु॒वमु॒ताश॑मिष्ठाः पजा॒नन्वि॒द्वाँ उप॑ याहि॒ साम॑म ॥ १६ ॥

16. *Yadadya tvā prayati yajñe asmin hotaścikitvo'-vṛṇīmahīha. Dhruvamayā dhruvamutāśamiṣ-ṭhāḥ prajānan vidvāň upa yāhi somam.*

O master of the science of yajna, in this corporate programme of yajnic creation being organised to-day, we elect you to the office of the highpriest and chief yajaka. Be firm herein, and let peace and Dharma prevail all round firmly, and O scholar of eminence, creating the soma joy of life, come, enjoy the pleasure yourself.

Mandala 3/Sukta 30

Indra Devata, Vishvamitra Gathina Rshi

इ॒च्छन्ति॑ त्वा सो॒म्यास॒ः सखा॑यः सु॒न्वन्ति॒ सोम॒ं दध॑ति॒ पयां॑सि। तिति॑ान्त अ॒भिश॑स्ति॒ं जना॑ना॒मिन्द्र॒ त्वदा कश्च॒न हि प॑क्र॒तः ॥ १ ॥

1. *Icchanti tvā somyāsaḥ sakhāyaḥ sunvanti somaṁ dadhati prayāṁsi. Titikṣante abhiśastiṁ janā-nāmindra tvadā kaścana hi praketaḥ.*

Indra, lord of honour, power and glory, friends and lovers of soma, excellence and joy of life, crave your love and friendship. They distil the soma, the very essence of life's meaning and value, and command the honour and prosperity of living. They forbear the calumny, malignity and even the violence of society, for they know that none is wiser than you, nothing is of

higher value than your love and friendship.

न तं दूर परमा चिदजांस्या तु प यांहि हरिवा हरिंभ्याम।
स्थिराय वृष्ण सवंना कृतमा युक्ता गावांणः समिधान अग्ना॥ २॥

2. *Na te dūre paramā cid rajāṁsyā tu pra yāhi harivo haribhyam. Sthirāya vṛṣṇe savanā kṛtemā yuktā grāvāṇaḥ samidhane agnau.*

The farthest of spaces are not too far for you, O lord commander of the waves of super energy. Come by the circuit of the vibrations of light, instant carriers of yours. These yajnas are enacted for the lord omnipotent and omnificent on the move without motion, (being omnipresent, immanent and pervasive in every particle of matter, energy and thought). Come, the fire is kindled and blazing, the crush is ready for soma, and the clouds are laden with showers.

इन्दंः सुशिप' मघवा तरुत्रा महावांतस्तुविकूमिऋघावान।
यदुग्रा धा बांधिता मत्यंषु क्व१ त्या तं वृषभ वीर्यांणि॥ ३॥

3. *Indraḥ suśipro maghavā tarutro mahāvrāta-stuvikūrmirṛghāvān. Yadugro dhā bādhito martyeṣu kvatyā te vṛṣabha vīryāṇi.*

Indra, lord of honour and majesty, self-protected and strongly helmeted, abundant in wealth, saviour and pilot over the seas, commander of disciplined and committed soldiers, lord of instant action, destroyer of enemies, when opposed among mortals, you rise with blazing power and passion. O lord of valour and generosity, where are those acts and heroic powers of yours?

त्वं हि ष्मा च्यावय ाच्युतान्यका वृत्रा चरसि जिघ्नमानः ।
तव द्यावापृथिवी पवतासा नु वताय निमितव तस्थुः ॥ ४ ॥

4. *Tvaṁ hi ṣmā cyāvayannacyutānyeko vṛtrā carasi jighnamānaḥ. Tava dyāvāpṛthivī parvatāso'nu vratāya nimiteva tasthuḥ.*

Indra, ruling lord of humanity, you roam around with dignity shaking and breaking firm and otherwise unshakable clouds, hoarders, strongholds of darkness and ignorance and other enemies of humanity all by yourself. The earth and heaven, clouds and mountains, all in measured movement devoutly committed to your law and discipline abide and act in obedience to your will.

उताभय पुरुहूत श्रवाभिरका दृ हमवद वृत्रहा सन । इम चिदिन्द रादसी अपार यत्संगृभ्णा मघवन्काशिरित्त ॥ ५ ॥

5. *Utābhaye puruhūta śravobhireko dṛḷhamavado vṛtṛahā san. Ime cidindra rodasī apāre yat saṁgṛbhṇā maghavan kāśirit te.*

Also, O lord ruler of humanity and the world, Indra, invoked, invited and celebrated by many, in your glory, being free from fear, destroyer of demonic darkness and breaker of mountainous clouds all by yourself, whatever you firmly speak with your awful voice of thunder, and the way you hold and sustain these measureless earths and heavens, O lord of power and grandeur, is but a reflection of your majesty.

प सू त इन्द पवता हरिभ्यां प त वजः पमृण ातु शत्रून ।
जहि पतीचा अनूचः पराचा विश्वं सत्यं कृणुहि विष्ट-
मस्तु ॥ ६ ॥

6. *Pra sū ta indra pravatā haribhyāṁ pra te vajraḥ pramṛṇannetu śatrūn. Jahi pratīco anūcaḥ parāco viśvaṁ satyaṁ kṛṇuhi viṣṭamastu.*

Indra, may your chariot going forward by the speed of winds and sunrays move on majestically. May your thunderbolt, destroying the enemies, shoot forward victorious. Destroy the opposition at the back, close at hand in secret, and upfront in action. Let truth reign in the world and let it prevail everywhere.

यस्म॒ धायु॒रद॑धा॒ मत्या॒यार्भ॑क्तं चिद्भजत ग॒ह्यं१॑ सः।
भ॒दा त॑ इन्द्र सु॒मति॑घृ॒ताची॑ स॒हस्र॑दाना पुरुहूत रा॒तिः॥ ७॥

7. *Yasmai dhāyuradadhā martyāyābhaktaṁ cid bhajate gehyaṁ saḥ. Bhadrā ta indra sumatir-ghṛtācī sahasradānā puruhūta rātiḥ.*

Indra, lord of abundance, wealth and honour, the mortal man, for whom you hold and bring the gifts of life and grace he has never had so far, gets and enjoys all that as his homely blessings of everyday. O lord invoked, served and celebrated by all people of the world, blissful is your love and kindness, abundant and overflowing your generosity, thousandfold your charity.

स॒हदा॑नुं पुरुहूत क्षि॒यन्त॑महस्तमिन्द्र॒ सं पि॑ण॒क्कुणा॑रुम।
अ॒भि वृ॒त्रं वर्ध॑मानं पिया॑रुम॒पाद॑मिन्द्र त॒वसा॑ जघन्थ॥ ८॥

8. *Sahadānuṁ puruhūta kṣiyantamahastamindra saṁ piṇak kuṇārum. Abhi vṛtraṁ vardhamānaṁ piyārum-apādam-indra tavasā jaghantha.*

Indra, lord of power, justice and majesty, universally invoked, served and celebrated, just as the sun, with its blaze, strikes the dark demon of the cloud,

thundering, growing, flying with the winds, breaks it and crushes it into gladdening showers, so do you, with your power and justice, strike the dark hoarding demons of society coexisting camouflaged with the rich and liberal progressive people, vociferous, fattening, and scoffing at the poor, make them ineffective to grab with the hands and rush around robbing the innocent, break open the hoarded wealth and let it out in showers for the joy of general society.

नि सामनामिषिरामिन्द्र भूमिं महीमपारां सदने ससत्थ।
अस्तभ्नाद द्यां वृषभा अन्तरिक्षमषन्त्वापस्त्वयेह
पसूताः ॥ ९ ॥

9. *Ni sāmanāmiṣirāmindra bhūmiṁ mahīmapā-rāṁ sadane sasattha. Astabhnād dyāṁ vṛṣabho antarikṣam-arṣantvāpas-tvayeha prasūtāḥ.*

Lord ruler of the world, seat yourself in the house of yajna on the dear green earth, abundant, peaceful, mighty and measureless. Indra, lord omnipotent and generous sustains the heavens of light and the middle regions of the skies. Let the waters created by you in heaven and skies reach here on the earth. O lord ruler, let the actions performed by you on the seat of yajna reach the skies and the heavens with the fragrance.

अलातृणा वल इन्द्र व्रजा गाः पुरा हन्ताभयमाना व्यार।
सुगान्पथा अकृणोन्निरज गाः पावन्वाणीः पुरुहूतं
धमन्तीः ॥ १० ॥

10. *Alātṛṇo vala indra vrajo goḥ purā hantorbhayamāno vyāra. Sugān patho akṛṇonniraje gāḥ prāvan vāṇīḥ puruhūtaṁ dhamantīḥ.*

Indra, lord of the universe, omnipotent you are, destroyer of the enemies. You protect the cow stalls, the earth's orbit and the flow of speech, and the enemy, stricken with fear, retreats even before the blow of the thunderbolt is struck. You create safe and straight highways for the cows to move, for the earths and stars to revolve and for the Divine Speech to flow in the vibrations of nature and the mind of humanity so that songs of celebration arise and resound in space in homage to the Lord invoked and worshipped by the universe.

एका॒ द्व वसु॑मती समी॒ची इन्द्॒ आ प॑पा पृथि॒वीमुत द्याम।
उ॒तान्तरि॑ा॒दभि न॑ः समी॒क इ॒षा र॒थीः स॒युज॑ः शूर॒ वाजा॑न॥ ११॥

11. *Eko dve vasumatī samīcī indra ā paprau pṛthivīmuta dyām. Utāntarikṣādabhi naḥ-samīka iṣo rathīḥ sayujaḥ śūra vājān.*

Indra, lord of light, riding the chariot of glory, all by himself fulfils with his lustre both heaven and earth together full of wealth. May you, O lord of valour and lustre, and our friends bring us from the skies food and energy and wealth of knowledge all in one.

दिश॒ः सूया॒ न मि॑नाति॒ पदि॑ष्टा दि॒वदि॑व॒ हय॑श्वपसूताः। सं यदान॒ळध्व॑न॒ आदिदश्व॑वि॒माच॑नं कृणु॒त तत्त्व॑स्य॥ १२॥

12. *Diśaḥ sūryo na mināti pradiṣṭā divedive haryaśvaprasūtāḥ. Saṁ yadānaḷadhvana ādidaśvairvimocanaṁ kṛṇute tat tvasya.*

The sun traverses and illuminates the directions of space day by day indicated and roused to activity by the rays of light but does not transgress them, and when

it reaches a particular stage of the journey, it withdraws the light and releases the region to rest for the night. This too is a reflection of the power and glory of Indra, Lord Almighty.

दिदृ॑क्षन्त उ॒षसा॒ याम॑न्नक्तो॒र्विवस्व॑त्या॒ महि॑ चि॒त्रमनी॑कम।
विश्व॑ जानन्ति महि॒ना यदाग॒ादिन्द॑स्य॒ कम॒ सुकृ॑ता पु॒रूणि॑॥ १३॥

13. *Didṛkṣanta uṣaso yāmannaktorvivasvatyā mahi citramanīkam. Viśve jānanti mahinā yadāgād-indrasya karma sukṛtā purūṇi.*

When the night is on the wayout, all the inmates of the living world love to see the great and glorious light of the dawn proclaiming the majesty of the rising sun, and, when the dawn arises, they realise the holiness and grace of Indra's infinite acts of omnipotence.

महि॒ ज्याति॒र्निहि॑तं व॒ राणा॑त्स्वा॒मा प॒क्वं च॑रति॒ बिभ॑ती॒ गाः।
विश्व॒॑ स्वाद्म॒ संभृ॑तमु॒स्रिया॑यां॒ यत्सी॒मिन्द्रा॒ अद॑धा॒द्भोज॑नाय॥ १४॥

14. *Mahi jyotirnihitaṁ vakṣaṇāsvāmā pakvaṁ carati bibhratī gauḥ. Viśvaṁ svādma saṁbhṛtamusriyāyāṁ yat sīmindro adadhād bhojanāya.*

The moving world moves on bearing the great and glorious light of the lord and whatever mature and maturing vitality is held in the flowing streams of nature's matter and energy, and whatever delicious delicacies are treasured in the earth and in the cow's udders, all these Indra creates and holds therein for the sustenance of life in existence.

इन्द्र दृह्य यामकाशा अभूवन्यज्ञाय शि ा गृणत सखिभ्यः ।
दुमायव' दुरवा मर्त्यासा निषङ्गिणा रिपवा हन्त्वासः ॥ १५ ॥

15. *Indra dṛhya yāmakośā abhūvan yajñāya śikṣa gṛṇate sakhibhyaḥ. Durmāyavo durevā martyāso niṣaṅgiṇo ripavo hantvāsaḥ.*

Indra, lord giver of light, knowledge and the beauty and prosperity of life, be firm, advance and grow higher and stronger. There are treasures on the way, highways and byways, impediments and obstructions. Enlighten and warn friends and admirers about these for the sake of yajnic living and advancement. There are people crafty, malignant, armed robbers, enemies and killers in ambush. Warn of these and protect the disciple.

सं घाषः शृण्व वमरमित्रजही न्यष्वशनिं तपिष्ठाम । वृश्च-
मधस्ताद्वि रुजा सहस्व जहि र ा' मघवन्धयस्व ॥ १६ ॥

16. *Saṁ goṣaḥ śṛṇve'vamair-amitrair-jahī nyeśva-śaniṁ tapiṣṭhāṁ. Vṛścemadhastād vi rujā sahasva jahi rakṣo maghavan randhayasva.*

Indra, lord of majesty, I hear the tumult of the covert enemies below. Strike on them the fieriest thunderbolt. Pluck them off from the root. Challenge and beat them down, destroy them, annihilate them, eliminate the demons.

उद्वृह र ाः सहमूलमिन्द वृश्चा मध्यं पत्यगं शृणीहि । आ
कीवतः सललूकं चकथ बह्मद्विष तपुषिं हतिमस्य ॥ १७ ॥

17. *Ud vṛha rakṣaḥ sahamūlamindra vṛścā madhyaṁ pratyagraṁ śṛṇīhi. Ā kīvataḥ salalū-kaṁ cakartha brahmadviṣe tapuṣiṁ hetimasya.*

Indra, lord of power and justice, sustainer of life and its progress, pluck off the evil from the root, break it at the middle, nip it in the bud and at every shoot, and, having cast the fiery thunderbolt upon the saboteurs of truth and justice, life and law of existence, destroy their hate and enmity to the farthest end of their reach.

स्व॒स्तय॑ वा॒जिभि॑श्च पणत॒: सं यन्म॒हीरिष॑ आ॒सत्सि॑ पू॒वी:।
रा॒या व॒न्तार॑ बृह॒त: स्या॑मा॒ स्म अ॑स्तु॒ भग॑ इन्द॒ प्र॒जा-
वा॑न॥ १८॥

18. *Svastaye vājibhiśca praṇetaḥ saṁ yanmahīriṣa āsatsi pūrvīḥ. Rāyo vantāro bṛhataḥ syāmā'sme astu bhaga indra prajāvān.*

Indra, discriminative leader and pioneer in the pursuit of truth and excellence, as for the good and well-being of life, with your warlike heroes and powers of science and technology, you sit on the seat of the earth's yajna, preside over the wealth of the nations and guide the ambitions of humanity revealed and pursued of old. May we, we pray, be sharers in the vast wealth and prosperity of the world and may the blessings of generations of man power and honour, prosperity and excellence shower upon us all under your leadership.

आ न॑ा भर॒ भग॑मिन्द द्यु॒मन्त॑ नि त॑ द॒ष्णस्य॑ धीमहि पर॒क।
ऊ॒वइ॑व पपथ॒ काम॑ा अ॒स्म तमा पृ॑ण वसुपत॒ वसू॑नाम॥ १९॥

19. *Ā no bhara bhagamindra dyumantaṁ ni te deśṇasya dhīmahi prareke. Ūrva iva paprathe kāmo asme tamā pṛṇa vasupate vasūnām.*

Indra, lord of wealth, honour and majesty, bring

us the honour and excellence of prosperity full of light and wisdom. Let us abide and persevere in the abundance of your grace and kindness. Let our aspirations rise high and higher like the flames of yajna fire. O lord ordainer of the wealth of existence, ruler and protector of our hearth and home, let our aspirations and ambitions for total fulfilment be realised.

इमं कामं मन्दया गाभिरश्वैश्चन्दवता राधसा पपथश्च।
स्वयवा मतिभिस्तुभ्यं विपा इन्दाय वाहः कुशिकासो अक्रन ॥ २० ॥

20. *Imaṁ kāmaṁ mandayā gobhiraśvaiścandravatā rādhasā paprathaśca. Svaryavo matibhistubhyaṁ viprā indrāya vāhaḥ kuśikāso akran.*

Let this prayer and aspiration be fulfilled in joy with the attainment of cows, lands and the light of words divine at the speed of light, and let it expand with the golden beauty of the moon and accomplishment of life's end and aim, a prayer and aspiration such as lovers of joy, intelligent celebrants, with the best of their wit and imagination, construct and compose in poetry and express in loud voice for you, lord Indra. They are carriers of the divine message as we are, waiting for fulfilment.

आ नो गात्रा ददृहि गापत गाः समस्मभ्यं सनया यन्तु वाजाः। दिव गो असि वृषभ सत्यशुष्मा स्मभ्यं सु मघवन्बाधि गादाः ॥ २१ ॥

21. *Ā no gotrā dardṛhi gopate gāḥ samasmabhyaṁ sanayo yantu vājāḥ. Divakṣā asi vṛṣabha satyaśuṣmo'smabhyaṁ su maghavan bodhi godāḥ.*

Indra, generous lord of honour and valour, protector and promoter of lands and cows, strengthen and advance our families, expand our lands and shine our speech. May knowledge of science and divinity, speed and power come to us peacefully as our share of good fortune. Lord of light and knowledge you are, virile and generous, commanding real strength, lord of power and prosperity, giver of lands and cows. Give us the light, give us the knowledge, let us awake into new life.

शुनं हुवम मघवानमिन्द्रमस्मिन्भर नृतमं वाजसाता। शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धनानाम ॥ २२ ॥

22. *Śunaṁ huvema maghavānam-indram-asmin bhare nṛtamaṁ vājasātau. Śṛṇvantam-ugram-ūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke, sing and celebrate Indra, lord giver of light and wisdom, commander of honour and prosperity, highest guide and leader of humanity, in this battle of life. Instantly does he listen to our prayers, bright and blazing is he in the battles and contests of life for protection, killer where he must be, breaker of the clouds of darkness, ignorance and poverty, and he is the winner, collector and consolidator of the wealths of life. We invoke him for protection, progress and victory in our battles of life.

Mandala 3/Sukta 31

Indra Devata, Vishvamitra Gathina or Kushika Aishirathi Rshi

शास॒द्वह्नि॑र्दुहि॒तुर्न॒प्त्यं गाद्विद्वाँ ऋ॒तस्य॒ दीधि॑तिं सप॒र्यन् ।
पि॒ता यत्र॑ दुहि॒तुः सके॑मृ॒ञ्जन्त्सं श॒ग्म्ये॑न॒ मन॑सा दध॒न्व ॥ १ ॥

1. *Śāsad vahnirduhiturnaptyaṁ gād vidvāṅ ṛtasya dīdhitiṁ saparyan. Pitā yatra duhituḥ sekam-ṛñjantsaṁ śagmyena manasā dadhanve.*

Let the scholar dedicated to the cosmic law of solar radiation approach and study the morning rays of the sun, grand children of the sun, being children of the dawn which is the sun's daughter, and let him study the light and communicate the knowledge to his disciples — even to control and apply the light in practical use. And just as a father clothes and beautifies his grand child, the daughter's baby, and feels happy and proud at heart, so would the scholar augment the beauty and power of sun rays born of the sun, converting darkness into day light, and feel happy and proud.

न जा॒मये॒ तान्वो॑ रि॒क्थमा॑रैक्च॒कार॒ गर्भं॑ सनि॒तुर्नि॒धान॑म ।
यदी॑ मा॒तरा॑ ज॒नय॑न्त॒ वह्नि॑म॒न्यः क्र॒ता सु॒कृता॑र॒न्य ऋ॒न्धन ॥ २ ॥

2. *Na jāmaye tānvo rikthamāraik cakāra garbhaṁ sanitur-nidhānam. Yadī mātaro janayanta vahni-manyaḥ kartā sukṛtoranya ṛndhan.*

The son does not set apart the patrimony for the son-in-law, he prepares the sister and accomplishes her with education, culture and presents for his wife, the mother of his children. The parents give birth to children,

son and daughter, one for the filial rites and duties for themselves and family, the other as beneficiary of the sanctities and accomplishments.

अग्निर्जज्ञे जुह्वा३ रेजमाना महस्पुत्राँ अरुषस्य प्रयक्षे ।
महान्गर्भो मह्या जातमेषां मही प्रवृद्धयश्वस्य यज्ञैः ॥ ३ ॥

3. *Agnirjajñe juhvā rejamāno mahasputrāň aruṣasya prayakṣe. Mahān garbho mayhā jātameṣāṁ mahī pravṛddharyaśvasya yajñaiḥ.*

Agni arises in flames of fire fed with the ladle of ghrta in the service of the sun in order to press forward the children, i.e., rays of the sun. Great is the offspring, i.e., the day, of this great power born of the refulgence of the rays, and great is the movement of the sun by virtue of the cosmic yajna.

अभि जत्रीरसचन्त स्पृधानं महि ज्यातिस्तमसा निरजानन ।
तं जानतीः पत्युदाय उषासः पतिगवामभवदेक इन्द्रः ॥ ४ ॥

4. *Abhi jaitrīrasacanta spṛdhānaṁ mahi jyotistamaso nirajānan. Taṁ jānatīḥ pratyudāyannuṣāsaḥ patir-gavām-abhavad-eka indraḥ.*

Victorious Maruts, currents of cosmic energy, join and serve the sun, fighting the forces of darkness, thereby manifesting the mighty light rising out of the night's darkness. Similarly, manifesting the sun rise, they serve the dawns in consequence. And Indra, lord self-refulgent, the sun, is the generator of the dawns and the rays of light which bring about the day.

वीळा सतीरभि धीरा अतृन्दन्पाचाहिन्वन्मनसा सप्त विप्राः ।
विश्वामविन्दन्पथ्यामृतस्य पजानन्नित्ता नमसा विवश ॥ ५ ॥

5. *Vīḷau satīrabhi dhīrā atṛndan prācāhinvan manasā sapta viprāḥ. Viśvāmavindan pathyāmṛtasya prajānannittā namasā viveśa.*

When the seven faculties of the mind and senses grow too strong and rigid in their natural carnality, then saints and sages of patience and courage, knowledge and wisdom, calling up their original strength of the spirit, control their senses, mind and intellect and recover their vision of the path to universal truth and the Divine Law. And the soul, with homage and humility, enters the cave of the heart and discovers the light of Indra, lord of the universe.

विदद्यदी सरमा रुग्णमद्रिमहि पाथः पूर्व्यं सध्र्यक्कः ।
अगं नयत्सुपद्य ाराणामच्छा रवं पथमा जानती गात ॥ ६ ॥

6. *Vidad yadī saramā rugṇamadrermahi pāthaḥ pūrvyaṁ sadhryakkaḥ. Agraṁ nayat supadyakṣarāṇāmacchā ravaṁ prathamā jānatī gāt.*

O lady of dynamic thought and action, assessor of the fast moving things of life, if you know the great but broken path of the mountain and have it repaired at once as carved by the ancients, if you know the breach of the cloud known to the ancients and bring it down in showers, if you realise the noble voice of the ancients' words of divinity and lead it forward, you would be the first in knowledge and advancement.

अगच्छदु विपतमः सखीय ासूदयत्सुकृत गभमदिः । ससान
मया युवभिमखस्य ाथाभवदङ्गिराः सद्या अचन ॥ ७ ॥

7. *Agacchadu vipratamaḥ sakhīyannasūdayat sukṛte garbhamadriḥ. Sasāna maryo yuvabhirmakhasyannathābhavadaṅgirāḥ sadyo arcan.*

Let the man of knowledge and wisdom, inspired for action go forward with friends and comrades and break the cloud to bring down the held up showers of rain for the people of yajnic action. Let the man, himself desirous of yajna, share life and action with the youth and, always loving and respecting others, be one with them like the life-blood flowing in the nation's veins.

सतःसंतः पतिमानं पुराभूविश्वा वद जनिमा हन्ति शुष्णम। प णा दिवः पदवीर्गव्युरचन्त्सखा सखींर-मुञ्चि-रंवद्यात॥ ८॥

8. *Sataḥ sataḥ pratimānaṁ purobhūrviśvā veda janimā hanti śuṣṇam. Pra ṇo divaḥ padavīr-gavyurarcantsakhā sakhīṁramuñcanniravadyāt.*

The man on top, friend and comrade of the nation, first among all, who knows the models, equals and adversaries existing from moment to moment, who knows everything that is born on earth, who removes drought and poverty, who rises higher step by step to the light of heaven, who loves friends and respects seniors, may, we pray, save us from calumny, malignity and ill-will.

नि गव्यता मनसा सदुरकः कृण्वानासा अमृतत्वाय गातुम। इदं चि नु सदनं भूयषां यन मासाँ असिषास नृतन॥ ९॥

9. *Ni gavyatā manasā sedurarkaiḥ kṛṇvānāso amṛta-tvāya gātum. Idaṁ cinnu sadanaṁ bhūryeṣāṁ yena māsāṁ asiṣāsannṛtena.*

Let those who carve a path to immortality for themselves sit on the holy seats of yajna with earnest desire and sincere mind offering hymns of praise and

prayer to Indra. For sure, this yajna is their expansive seat of action by which, through observance of right conduct and self-sacrifice, they can try to realise their year round objective of spirituality over the months in succession.

सं॒पश्य॑माना अमद॒ ॒भि स्वं पयः॑ प॒त्नस्य॒ रत॑सा॒ दुघा॑नाः ।
वि रा॑द॒सी अतप॒द्घाष॑ ए॒षां जा॒त नि॒ःष्ठाम॑द॒धु॒गाषु॑ वी॒रान ॥ १० ॥

10. *Saṁpaśyamānā amadannabhi svaṁ payaḥ pratnasya retaso dughānāḥ. Vi rodasī atapad ghoṣa eṣāṁ jāte niḥṣṭhāmadadhurgoṣu vīrān.*

Watching and realising their own selves they rejoice, tasting the sweets of light and life eternal. The voice of the ecstasy of these settled celebrants rises and shines across earth and heaven and they confirm their faith in the world of Indra's creation and install their faithful heroes on guard over earths and divine voices of love and faith.

स जा॒तभि॑र्वृत्र॒हा सद॑ु॒ हव्यरुदु॒स्रिया॑ असृजदिन्द॒॑ अ॒कः ।
उ॒रू॒च्यस्म घृ॒तव॒द्भर॑न्ती॒ मधु॒ स्वाद्म॑ दुदुह॒ जन्या॒ गाः ॥ ११ ॥

11. *Sa jātebhirvṛtrahā sedu havyairudusriyā asṛjadindro arkaiḥ. Urūcyasmai ghṛtavad bharantī madhu svādma duduhe jenyā gauḥ.*

He, Indra, destroyer of darkness, dispeller of ignorance and breaker of the cloud, with simultaneous creations, yajnic materials and yajnic processes of consumption and formation, creates the rays of light in the solar region, planets in the firmament and cows on earth. The wide earth, a very generous mother cow full

of wealth, bearing precious ghrta, water and honey sweets of herbs distils the nectar foods and other delicious materials from nature for this Indra in the service of living beings.

पित्र चिच्चकुः सदनं समस्म महि त्विषीमत्सुकृता वि हि ख्यन। विष्कभ्नन्तः स्कम्भनना जनित्री आसीना ऊर्ध्वं रभसं वि मिन्वन ॥ १२ ॥

12. *Pitre ciccakruḥ sadanaṁ samasmai mahi tviṣīmat sukṛto vi hi khyan. Viṣkabhnantaḥ skambhanenā janitrī āsīnā urdhvaṁ rabhasaṁ vi minvan.*

Divine experts of cosmic action build for this father creator and ruler, Indra, a great home, bright and beautiful, illuminate it and proclaim it wide. Themselves sitting firm on the vedi, holding and supporting it as Prakrti, nature's creative and sustaining force of cosmic gravity, they cast it up in orbit, measuring the force upward and the force of gravity.

मही यदि धिषणा शिश्नथ धात्सद्यावृधं विभ्वं१ रादस्याः। गिरा यस्मिन्नानवद्याः समीचीविश्वा इन्दाय तविषीरनुत्ताः ॥ १३ ॥

13. *Mahī yadi dhiṣaṇā śiśnathe dhāt sadyovṛdhaṁ vibhvaṁ rodasyoḥ. Giro yasminnanavadyāḥ samīcīrviśvā indrāya taviṣīranuttāḥ.*

O seeker and celebrant of Indra, nature and divinity, if in the act of exploration, your great intelligence and penetrative vision were to hold on to the ever expansive spirit of heaven and earth, in which the entire light, words and vision of existence, irreproachable and invincible, lie embedded for Indra, then that is the state of sovereignty in research and meditation.

मह्या त॑ स॒ख्यं व॑श्मि श॒क्तीरा वृ॑त्र॒घ्न नि॒युता॑ यन्ति पू॒वीः ।
मह्ि॑ स्ता॒त्रमव॒ आग॑न्म सू॒रर॒स्माक॒ꣳ सु म॑घवन्बाधि गो॒पाः ॥ १४ ॥

14. *Mahyā te sakhyaṁ vaśmi śaktīrā vṛtraghne niyuto yanti pūrvīḥ. Mahi stotramava āganma sūrerasmākaṁ su maghavan bodhi gopāḥ.*

Indra, lord of glory and majesty, I love and pray for your favour and friendship. O breaker of the cloud, dispeller of darkness and evil, all eternal powers and energies, divinely ordained, concentrate in you and emanate from you. O lord potent and universal protector, we offer our hymns of praise in your honour and pray for shelter under your protection. Give us the vision, give us the light, give us the knowledge.

मह्ि॒ त्रं पु॒रु श्च॑न्दं वि॑वि॒द्वानादित्सखि॑भ्यश्च॒रथ॒ꣳ सम॑रत ।
इन्द्रा॒ नृभि॑रजन॒द्दीद्या॑नः सा॒कं सूय॑मु॒षसं गा॒तुम॒ग्निम ॥ १५ ॥

15. *Mahi kṣetraṁ puruścandraṁ vividvānādit sakhibhyaścarathaṁ samairat. Indro nṛbhirajanad dīdyānaḥ sākaṁ sūryamuṣasaṁ gātumagniṁ.*

Indra, lord refulgent, commanding knowledge and wisdom, brings for his devotees and friends vast field and opportunities for action, immense wealth of gold, knowledge and inspiration, movement and expansion. With men, leaders and the force of winds, he provides the light of the sun, beauty of the dawns, inspiration of the Divine Word, the passion of fire, and he creates the paths of progress for them.

अपश्चिदेष विभ्वाꣳ दर्मूनाः प सधीचीरसृजद्विश्वश्चन्दाः।
मध्वः पुनानाः कविभिः पवित्रैद्युभिर्हिन्वन्त्यक्तुभिरध-
नुत्रीः॥ १६॥

16. *Apaścideṣa vibhvo damūnāḥ pra sadhrīcīrasṛjad viśvaścandrāḥ. Madhvaḥ punānāḥ kavibhiḥ pavitrair-dyubhir-hinvantyaktubhirdhanutrīḥ.*

And this lord omnipresent and infinite, fiery controller and guardian of human households, creates the waters and the world's golden wealth of materials, knowledge and culture and joy all together. And these waters, honey sweet and purifying, highly productive of food and wealth and joy, inspiring poets with their purest streams, thereby inspire and excite the people day and night for advancement.

(Swami Dayananda interprets 'Apah' metaphorically as intelligent, educated and cultured people of dynamic nature who inspire the nation with their knowledge and conduct.)

अनु कृष्ण वसुधिती जिहात उभ सूयस्य महना यजत्र।
परि यत्ते महिमानं वृजध्यै सखाय इन्द्र काम्या
ऋजिप्याः॥ १७॥

17. *Anu kṛṣṇe vasudhitī jihāte ubhe sūryasya maṅhanā yajatre. Pari yat te mahimānaṁ vṛjadhyai sakhāya indra kāmyā ṛjipyāḥ.*

The green earth and the bright heaven, holding the wealth of existence, mutually sustained by the force and grandeur of the sun, go round in concord like the dark night and bright day going on and on in unison, both doing homage to the sun. The same force and

grandeur, Indra, lustrous lord ruler of the world, your loving friends, going by the simple paths of truth and law, follow in order to collect the holy grass for cosmic yajna and avert untoward accidents and oppositions.

पतिर्भव वृत्रहन्त्सूनृतानां गिरां विश्वायुर्वृषभा वयोधाः।
आ नो गहि सख्यभिः शिवभिर्महान्महीभिरूतिभिः सरण्यन॥ १८॥

18. *Patirbhava vṛtahantsūnṛtānāṁ girāṁ viśvāyurvṛṣabho vayodhāḥ. Ā no gahi sakhyebhiḥ śivebhirmahān mahībhirūtibhiḥ saraṇyan.*

Be the protector, sustainer, and promoter of the voices of truth and cosmic laws of existence, O dispeller of darkness, breaker of the cloud and destroyer of evil. You are great, life eternal, generous and virile, universal giver of good health and full age. Come, take us on, moving, reaching, inspiring, with friendship, kindness and benevolence, and bless us with divine modes of protection and progress.

तमङ्गिरस्वन्नमसा सपर्यन्नव्यं कृणोमि सन्यसे पुराजाम।
दुहो वि याहि बहुला अदेवीः स्वश्च नो मघवन्त्सातये धाः॥ १९॥

19. *Tamaṅgirasvannamasā saparyan navyaṁ kṛṇomi sanyase purājām. Druho vi yāhi bahulā adevīḥ svaśca no maghavantsātaye dhāḥ.*

That Indra, ruler of the world, ancient yet ever new, I honour and serve with homage and salutations in order to join him in the governance and administration of the common wealth. O lord of power, plenty and majesty, throw off and eliminate all hostile, impious and

uncreative elements of society, and bear and bring us peace, prosperity and joy for the sake of victory and progress.

मिहः पावकाः पतता अभूवन्त्स्वस्ति नः पिपृहि पारमासाम।
इन्द्र त्वं रथिरः पाहि ना रिषा मू मू कृणुहि गाजितो नः॥ २०॥

20. *Mihaḥ pāvakāḥ pratatā abhūvantsvasti naḥ pipṛhi pāramāsām. Indra tvaṁ rathiraḥ pāhi no riṣo makṣūmakṣū kṛṇuhi gojito naḥ.*

Showers of rain, pure and purifying, pour down and spread around far and wide. Take us across these, lead us to life's well-being and total fulfilment. Indra, lord of the world, warrior of the chariot you are, protect us from violence, and at every step, at every moment, make us victors of lands and cows, sense-control and self-discipline with the voice divine.

अदेदिष्ट वृत्रहा गापतिगा अन्तः कृष्णाँ अरुषधार्मभिगात।
प सूनृता दिशमान ऋतन दुरश्च विश्वा अवृणादप स्वाः॥ २१॥

21. *Adediṣṭa vṛtrahā gopatirgā antaḥ kṛṣṇāṁ̆ aruṣair-rdhamabhirgāt. Pra sūnṛtā diśamāna ṛtena duraśca viśvā avṛṇodapa svāḥ.*

Just as the sun, lord of light and breaker of the cloud of darkness, shoots its rays of light with its power and splendour, penetrates to the centre of dark energy and dispels the darkness releasing the energy, similarly, O lord of light and power, commanding and revealing your own lights and words of knowledge and the truth of reality, open out all the doors and reveal the secrets

of universal knowledge with the power and force of universal law which sustains the world of existence.

शुनं हुवम मघवानमिन्दमस्मिन्भर नृतमं वाजसाता।
शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धनानाम ॥ २२ ॥

22. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugra-mūtaye samatsu ghanantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

Fighting for victory in this battle of life, for the sake of defence, protection and advance in the engagements of action, we invoke and call upon Indra, auspicious lord of power and prosperity, first and highest among leaders, careful listener, fierce, passionate and noble winner of wealth and victory.

Mandala 3/Sukta 32

Indra Devata, Vishvamitra Gathina Rshi

इन्द्र सामं सामपत पिबमं माध्यंदिनं सवनं चारु यत्त।
पपुथ्या शिप मघव नृजीषिन्विमुच्या हरी इह मादयस्व ॥ १ ॥

1. *Indra somaṁ somapate pibemaṁ mādhyaṁdinaṁ savanaṁ cāru yat te. Prapruthyā śipre maghava-nnṛjīṣin vimucyā harī iha mādayasva.*

Indra, creator giver of honour, excellence and prosperity, creator, preserver and promoter of the soma success of life, accept and enjoy this soma drink of homage which is your delicious share of the mid-day session of our yajna of struggle and success in creative action. Breathe deeply, rest your limbs, relax your muscles, lord of wealth and connoisseur of the purest

delicacies. Unharness your horses and enjoy yourself here on the vedi.

गवाशिरं मन्थिनमिन्द्र शुक्रं पिबा सामं रत्रिमा ते मदाय ।
ब्रह्मकृता मारुतना गणेन सजोषा रुद्रैस्तृपदा वृषस्व ॥ २ ॥

2. *Gavāśiraṁ manthinamindra śukraṁ pibā somaṁ ratrimā te madāya. Brahmakṛtā mārutenā gaṇena sajoṣā rudraistṛpadā vṛṣasva.*

Indra, destroyer of suffering and poverty, have a drink of this pure exhilarating soma, well churned, distilled and blended with milk and seasoned in sun. We offer it to you for your joy and exhilaration. Enjoy it to the full in the company of divine scholars and producers and refiners of gold, and scholars of the Rudra order. Drink and rejoice and be virile and generous as a cloud of showers.

य ते शुष्मं य तविषीमवर्धन्नर्चन्त इन्द्र मरुतस्त ओजः ।
माध्यन्दिने सवने वज्रहस्त पिबा रुद्रेभिः सगणः सुशिप ॥ ३ ॥

3. *Ye te śuṣmaṁ ye taviṣīmavardhannarcanta indra marutasta ojaḥ. Mādhyaṁdine savane vajrahasta pibā rudrebhiḥ saganaḥ suśipra.*

Indra, lord destroyer of evil, of impressive visor, holding the thunder-bolt in hand, those who augment your strength, your forces, and your lustre and valour, and those who admire and serve you to the degree of worship, are Maruts, heroes as tempestuous as the winds in storm. In the company of all these and with the Rudras who rout the wicked, drink the soma in the mid-day session of the national yajna of defence.

त इ वस्य मधुमद्विविप इन्दस्य शधा मरुता य आसन।
यभिर्वृत्रस्येषिता विवदामणा मन्यमानस्य मम ॥ ४ ॥

4. *Ta innvasya madhumad vivipra indrasya śardho maruto ya āsan. Yebhirvṛtrasyeṣito vivedāmarmaṇo manyamānasya marma.*

Indeed the Maruts stir the honey sweets of soma for Indra, lord ruler and commander of the world, and they, heroic brave like the winds of storm, are his force who rouse his passion against the evil. Stirred by these he knows and reaches the fatal core of Vrtra, the demon, who believes he is invulnerable.

मनुष्वदिन्द्र सवनं जुषाणः पिबा सामं शश्वत वीर्याय। स
आ ववृत्स्व हयश्व यज्ञः सरण्युभिरपा अर्णा सिसर्षि ॥ ५ ॥

5. *Manuṣvadindra savanaṁ juṣāṇaḥ pibā somaṁ śasvate vīryāya. Sa ā vavṛtsva haryaśva yajñaiḥ saraṇyubhirapo arṇā sisarṣi.*

Indra, lord giver of honour and glory, eager for yajnic action and fond of yajnic gifts of fragrant delicacies, come like a man of thought and meditation, join our yajna and have a drink of soma for lasting strength and inspiration. You move the vapours and waters to the skies by performance of yajna and currents of wind and rays of the sun. As such, O rider of the horses of light and waves of energy, turn round and come to enjoy the fragrances.

त्वमपा यद्ध वृत्रं जघन्वाँ अत्याँइव पासृजः सतवाजा।
शयानमिन्द्र चरता वधन वविवांसं परि देवीरदेवम ॥ ६ ॥

6. *Tvamapo yaddha vṛtraṁ jaghanvāँ̆ atyāँ̆ iva prāsṛjaḥ sartavājau. Śayānamindra caratā vadhena vavrivāṁsaṁ pari devīradevam.*

Indra, when with the wielded weapon of the thunderbolt in battle, you destroy Vrtra, demonic cloud of darkness lying asleep in stolid state, covering and with-holding the blissful waters of vital rain showers, you release the waters of life and joy to flow, and the streams rush forth in freedom like horses released from the stables.

यजा॑म इ॒ न्नम॑सा वृ॒द्धमिन्द्रं॑ बृ॒हन्त॑मृ॒ष्वम॒जरं॒ युवा॑नम ।
यस्य॑ पि॒य म॒मतु॑र्य॒ज्ञिय॑स्य॒ न रोद॑सी महि॒मानं॑ म॒मात॑ ॥ ७ ॥

7. *Yajāma innamasā vṛddhamindraṁ bṛhantamṛṣvamajaraṁ yuvānam. Yasya priye mamaturyajñiyasya na rodasī mahimānaṁ mamāte.*

We love, join and worship Indra, lord of glory and majesty, with homage and holy food: Indra, lord most ancient beyond calculation, great and sublime, unaging and ever youthful, the bounds of which Lord worthiest of reverence in yajna, no near and dear heaven and earth ever measure, nor can they ever measure or contain.

इन्द्र॑स्य॒ कम॒ सुकृ॑ता पु॒रूणि॑ व्र॒तानि॑ द॒वा न मि॑न॒न्ति॒ विश्व॑ ।
दा॒धार॒ यः पृ॑थि॒वीं द्यामु॒तमां ज॒जान॒ सूय॑मु॒षसं॑ सु॒दंसाः ॥ ८ ॥

8. *Indrasya karma sukṛtā purūṇi vratāni devā na minanti viśve. Dādhāra yaḥ pṛthivīṁ dyāmutemāṁ jajāna sūryamuṣasaṁ sudaṁsāḥ.*

Indra, Lord Almighty, His acts, innumerable gifts and graces, and His laws, none among the noblest humanity do ever violate, nor the mightiest powers of nature ever transgress: Indra, lord of generosity and holiest action, who sustains this earth and heaven, and

creates the sun and the dawn and the day.

अदाघ सत्यं तव तन्महित्वं सद्या यज्जाता अपिबा ह सामम। न द्याव इन्द तवसस्त आजा नाहा न मासाः शरद वरन्त ॥ ९ ॥

9. *Adrogha satyaṁ tava tanmahitvaṁ sadyo yajjāto apibo ha somam. Na dyāva indra tavasasta ojonāhā na māsāḥ śarado varanta.*

Indra, lord of love free from jealousy, negativity, discrimination or hypocrisy, ever true, inviolable and eternal is that greatness and glory of yours, that sun which, as it arises, drinks up the soma of nature to recreate, augment and return it to nature. Neither the heavens of light, nor days, nor months, nor seasons, nor years can evade or prevent or exceed or transgress the might and majesty of yours, omnipotent as you are.

त्वं सद्या अपिबा जात इन्द्र मदाय सामं परम व्यामन। यद्ध द्यावापृथिवी आविवशीरथाभवः पूव्यः कारुधायाः ॥ १० ॥

10. *Tvaṁ sadyo apibo jāta indra madāya somaṁ parame vyoman. Yaddha dyāvāpṛthivī āviveśīrathābhavaḥ pūrvyaḥ kārudhāyāḥ.*

Indra, mighty lord of light and senses and mind, as soon as you arise and manifest, you drink up the soma vitalities of the holiest regions of life and nature for pleasure and growth, since then, you pervade the heaven and earth and then you grow to be the maker and sustainer of the artists of beauty and singers of divinity.

अह॒ ग्हिं॑ परि॒शया॑न॒मर्ण॑ आजा॒यमा॑नं तुविजात॒ तव्या॑न। न त॑ महि॒त्वमनु॑ भूदध॒ द्यायद॒न्यया॑ स्फि॒ग्या॒३॑ ग्राम॑वस्थाः॥ ११॥

11. *Ahannahiṁ pariśayānamarṇa ojāyāmānaṁ tuvijāta tavyān. Na te mahitvamanu bhūdadha dyauryadanyayā sphigyā kṣāmavasthāḥ.*

Indra, potent lord of light universally manifest in existence and supremely generous, you break up the serpentine cloud of darkness waxing and overshadowing the oceans of air and vapours in the firmament and cover the earth with rain and light. Even the region of light cannot equal and contain your might because (while you strike the cover of darkness with the thunderbolt in one hand) with the other you hold and sustain the earth.

य॒ज्ञा हि त इन्द्र॒ वर्ध॑ना॒ भूदुत प्रि॒यः सु॒तसो॑मा मि॒यर्धः।
य॒ज्ञं य॒ज्ञमव॑ य॒ज्ञिय॒ः सन्य॒ज्ञस्त॒ वज्र॑महिहत्य॑ आवत॥ १२॥

12. *Yajño hi ta indra vardhano bhūduta priyaḥ sutasomo miyedhaḥ. Yajñena yajñamava yajñiyaḥ san yajñaste vajramahihatya āvat.*

Indra, ruler of the world and giver of honour and excellence, your yajnic action, social and generous programme, is the mode of progress and promotion: It creates joy and prosperity, eliminates poverty and suffering, and promotes love and social cohesion. Be the leader of yajna, protect and promote yajna by yajna, and let your yajna protect and promote your thunder-arm in breaking the cloud of darkness for the rain showers of prosperity and joy in plenty.

यज्ञनन्द्रमवसा चक्र अवागनं सुम्नाय नव्यस ववृत्याम।
यः स्तामभिवावृध पूव्यभिया मध्यमभिरुत नूतनभिः ॥ १३ ॥

13. *Yajñenendramavasā cakre arvāgainaṁ sumnāya navyase vavṛtyām. Yaḥ stomebhir-vāvṛdhe pūrvyebhiryo madhyamebhiruta nūtanebhiḥ.*

The person who creates honour and excellence, peace and prosperity for humanity by yajna, creative action of the corporate community and promotes it by protection, preservation and further yajnic action, who rises by the appreciation and praise of the seniors, cooperation of the middle classes and the hopes, aspirations and dreams of the new generation, to such a person let me turn as front leader, as Indra, ruler and law-giver for humanity.

विवष यन्मा धिषणा जजान स्तवं पुरा पायादिन्द्रमह्नः।
अंहसा यत्र पीपर्द्यथा ना नावव यान्तमुभय हवन्त ॥ १४ ॥

14. *Viveṣa yanmā dhiṣaṇā jajāna stavai purā pāryādindramahnaḥ. Aṁhaso yatra pīparad yathā no nāveva yāntamubhaye havante.*

When thought is stirred and words arise in me in praise of Indra before the end of the day with gratitude how he would take us over across the world of sin and evil, then people too on both sides of the flood call upon him as captain of the ship on the move to take them over the seas to the shores of life beyond.

आपूणा अस्य कलशः स्वाहा सक्तव काशं सिसिच
पिबध्य। समु पिया आववृत्रन्मदाय पदा णिदभि सामास
इन्दम ॥ १५ ॥

15. *Āpūrṇo asya kalaśaḥ svāhā sekteva kośaṁ sisice pibadhyai. Samu priyā āvavṛtran madāya pradakṣiṇidabhi somāsa indram.*

Full to the brim is the cup of life for Indra to drink, filled with the best of thought, perception and action, like the dense cloud of vapours poured in by the sun. Dear friends and admirers, lovers of the soma-joy of life, come close and stand round Indra in homage to join and celebrate the Lord's gift of life.

न त्वा॑ गभी॒रः पु॑रुहूत सिन्धु॒नाद॑य॒ः परि॒ षन्ता॑ वरन्त। इ॒त्था सखि॑भ्य इषि॒ता यदि॒न्दा दृ॒ हं चि॒दरु॑ज॒ गव्य॑मू॒वम॥ १६॥

16. *Na tvā gabhīraḥ puruhūta sindhurnādrayaḥ pari ṣanto varanta. Itthā sakhibhya iṣito yadindrā''dṛḷhaṁ cidarujo gavyamūrvam.*

Indra, mighty lord of light as the sun, invoked by one and all, neither the deep sea nor the dense clouds nor the high mountains all round can contain or hold you back when inspired by friends for friends you strike and break the formidable cloud, impenetrable except for the thunderbolt.

शु॒नं हु॑वम म॒घवा॑न॒मिन्द॑म॒स्मिन्भर॒ नृत॑मं॒ वाज॑साता। शृ॒ण्वन्त॑मु॒गमू॒तय॑ स॒मत्सु॒ घ्नन्तं॑ वृ॒त्राणि॑ सं॒जित॒ं धना॑नाम॥ १७॥

17. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghanantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

For protection, victory and well-being, in this battle of life, we invoke Indra, auspicious lord of power

and prosperity, highest leader, careful listener, fierce fighter, destroyer of enemies, and winner of wealths.

Mandala 3/Sukta 33

Nadis, Streams, Devata, Vishvamitra Gathina Rshi

प पर्व॑तानामुश॒ती उ॒पस्था॒दश्व॑इव॒ विषि॑त॒ हास॑मान।
गाव॑व शु॒भ मा॒तरा॑ रिह्मा॒ण विपा॑ट छु॒तु॒दी पय॑सा जवत ॥ १ ॥

1. *Pra parvatānāmuśatī upasthādaśve iva viṣite hāsamāne. Gāveva śubhre mātarā rihāṇe vipāṭ-chutudrī payasā javete.*

From the lap of mountains, arising brilliant and passionate like the dawn, laughing and sparkling, and bolting like a horse and mare, like two beautiful mother cows yearning to meet their calves, two streams, one expansive and divided (vipat), the other deep and concentrated, fast and overflowing the banks (shutudri), flow in unison rapidly to meet the sea with their water.

Note: Swami Dayananda interprets this mantra as a metaphor of two brilliant women teachers issuing forth from a mighty source of learning and going to meet their disciples. He does not accept the interpretation that Vipat and Shutudri refer to two particular streams of these names. He does not accept the historical comparative method of Vedic interpretation which says that these mantras were composed on the banks of Vipat and Shutudri streams. On the contrary, he says that the words of the Veda should be interpreted etymologically as translated above.

Why these names in the Veda then? That's the

question. Swamiji says that words of the Veda are independent of history and geography. Particulars names in history such as Rama, Krishna, and others, for example, and names in geography such as Vipat and Shutudri and Ganga were taken from the Veda and not vice versa. There is no history nor geography of persons and places in the Veda. All such words, which appear to be name-words, should be interpreted etymologically, that's the scientific method, just like the technical terms of science which are structured and interpreted etymologically.

इन्द॑षित पस॒वं भि ॑माण॒ अच्छा॑ समु॒दं र॒थ्य॑व याथः।
स॒मा॒रा॒ण ऊ॒मिभि॒ः पिन्व॑मान अ॒न्या वा॑म॒न्यामप्य॑ति
शुभ ॥ २ ॥

2. *Indreṣite prasavaṁ bhikṣamāṇe acchā samudraṁ rathyeva yāthaḥ. Samārāṇe ūrmibhiḥ pinvamāne anyā vāmanyāmapyeti śubhre.*

Moved and inspired by Indra, lord of light and rain, sharing and receiving the impulse to grow, you flow with crystalline waters, like beautiful chariot mares, towards the sea. Meeting and growing together with rising waves, feeding the environs, brilliant and graceful, each of you meets and augments the other.

(The metaphor of learned women, meeting, cooperating and beautifying the life around with education and the graces of culture continues to apply.)

अच्छा॒ सिन्धुं मा॒तृत॑मामयासं॒ विपा॑शमु॒र्वीं सु॒भग॑मगन्म।
व॒त्सम॑व मा॒तरा॑ संरिहा॒ण सम॒ानं यानि॒मनु॑ सं॒चर॑न्ती ॥ ३ ॥

3. *Acchā sindhuṁ mātṛtamāmayāsaṁ vipāśam-urvīṁ subhagāmaganma. Vatsamiva mātarā saṁrihāṇe samānaṁ yonimanu saṁcarantī.*

I go to the river, I go to the sea, dearest mother generator and receiver of the rivers.

We go to the river, free, wide and auspicious.

The streams flow to the sea like mother cows hastening to the stalls to meet the calf, loving and caressing, reaching together in equal love and joy living together in one home.

एना वयं पयसा पिन्वमाना अनु यानिं देवकृतं चरन्तीः ।
न वर्तवे प्रसवः सर्गतक्तः किंयुविपा नद्या जाहवीति ॥ ४ ॥

4. *Enā vayaṁ payasā pinvamānā anu yoniṁ deva-kṛtaṁ carantīḥ. Na vartave prasavaḥ sargataktaḥ kiṁyurvipro nadyo johavīti.*

We rivers rising with water and fertilizing the land move on by the same course appointed by the divine maker, never relenting in the flow, our birth itself and flow is never meant to stop.

(The mantra refers to the stream of life, continuance of the race, the family and the tradition of education and culture.)

रमध्वं मे वचसे सोम्याय ऋतावरीरुप मुहूर्तमेवैः ।
प सिन्धुमच्छा बृहती मनीषा वस्युरह्व कुशिकस्य सूनुः ॥ ५ ॥

5. *Ramadhvaṁ me vacase somyāya ṛtāvarīrupa muhūrtamevaiḥ. Pra sindhumacchā bṛhatī manīṣā'vasyurahve kuśikasya sūnuḥ.*

Bide a while, listen, pray consider and enjoy my word of peace, prayer and beauty. Relax, why rush on like a storm to the bottom mysterious deep. Son and disciple of a self-realised soul, I invoke and call upon the river and the sea from the core of my heart and mind, I need the vision and the protection.

(The mantra points to the irresistible flow of existence and the soul's cry for a moment's vision of constancy against the flux of mutability.)

इन्दा॑ अ॒स्माँ अ॑रद॒द्वज॑बाहु॒रपा॑हन्वृ॒त्रं प॑रि॒धिं न॒दीना॑म ।
द॒वा॑ नयत्सवि॒ता सु॑पा॒णिस्तस्य॑ व॒यं प॑स॒व या॑म उ॒वीः ॥ ६ ॥

6. *Indro asmāň aradad vajrabāhurapāhan vṛtraṁ paridhiṁ nadīnām. Devó'nayat savitā supāṇistasya vayaṁ prasave yāma urvīḥ.*

Indra, lord of thunder, carved for us the paths we follow when he broke the ocean of dark energy in which the streams of existence lay confined. Into those channels the lord creator, Savita, cosmic sun of omnipotent arm, made us flow. In his channels we flow on and on, wide and deep, without rest.

(Mutability does not stop. The flux goes on and on, but you can stop the flow of your experience of the flow.)

प॒वाच्यं शश्व॒धा वी॒र्य१॑ तदिन्द॑स्य॒ कम॒ यदहि॑ं विवृ॒श्चत ।
वि व॑ज्र॒ण प॑रि॒षद॑ ज॒घा॒ना य॒ ाापा॑ य॑नमि॒च्छमा॑नाः ॥ ७ ॥

7. *Pravācyaṁ śaśvadhā vīryaṁ tadindrasya karma yadahiṁ vivṛścat. Vi vajreṇa pariṣado jaghānā ''yannāpo'yanamicchamānāḥ.*

That omnipotence of Indra, that cosmic act by

which he breaks the dark energy of the state of annihilation (Pralaya) is worthy of song and celebration. With his voice of thunder he breaks the silence of the inert forces of Prakrti, and the waves and waters of cosmic energy flow into existence, in-vested with the divine will.

एतद्वचो॑ जरितर्मापि॑ मृष्ठा॒ आ यत्त॒ घोषा॒नुत्त॑रा यु॒गानि॑। उ॒क्थेषु॑ कार॒ पति॑ ना जुषस्व॒ मा ना॒ नि कः॑ पुरुष॒त्रा नमं॑स्त ॥ ८ ॥

8. *Etad vaco jaritarmāpi mṛṣṭhā ā yat te ghoṣānuttarā yugāni. Uktheṣu kāro prati no juṣasva mā no ni kaḥ puruṣatrā namaste.*

O singer and celebrant, neglect not, nor forget these holy words of yours which the ages to come will honour and resound. O poet of divinity, master maker and artist of eminence, love us and serve us with faith in your yajnic programmes. Be not arrogant to us or to noble people in general. Salutations to you!

आ षु स्वंसारः का॒रवं॑ शृणात य॒या वां॑ दू॒रादनं॑सा॒ रथ॑न। नि षू न॑मध्वं॒ भव॑ता सुपा॒रा अं॑धाअ॒ गाः सिं॑न्धवः स्रा॒त्याभिः॑ ॥ ९ ॥

9. *O ṣu svasāraḥ kārave ṣṛṇota yayau vo dūrādanasā rathena. Ni ṣū namadhvaṁ bhavatā supārā adho-akṣāḥ sindhavaḥ srotyābhiḥ.*

O sister streams of existence in cosmic flow, powers of dynamic action, listen to the prayer and exhortations of the artist maker and poet. He has come to you from afar by a fast moving chariot. Lower your depth and turbulence, flow below the axle of his chariot wheels, bow to him, and help him to cross the flood.

आ त॑ कारा शृणवाम॒ वचांसि य॒याथ॑ दू॒रादन॑सा॒ रथ॑न।
नि त॑ नंस पीप्या॒नव॒ याषा॒ मर्यायव क॒न्या॑ शश्व॒च त॑॥ १०॥

10. *Ā te kāro śṛṇvāmā vacāṁsi yayātha durādan-asā rathena. Ni te naṁsai pīpyāneva yoṣā maryāyeva kanyā śaśvacai te.*

O poet artist and maker, we listen to your words, you come from afar with a cart and chariot, and we greet you with salutations eagerly as a woman overflowing with love meets her child, and a maiden meets her lover with embraces.

यद॒ङ्ग त्वा॑ भर॒ताः स॒न्तर॑युग॒व्यन्गाम॑ इषि॒त इन्द॑जूतः।
अषा॒दह॑ पस॒वः सग॑तक्त॒ आ वा॑ वृण सु॒म॒तिं य॒ज्ञिया॑-
नाम॥ ११॥

11. *Yadaṅga tvā bharatāḥ saṁtareyurgavyan grāma iṣita indrajūtaḥ. Arṣādahaḥ prasavaḥ sargatakta ā vo vṛṇe sumatiṁ yajñiyānām.*

O dear streams of water and national economy, as the producers and managers of the nation may cross and manage you with your consent, so may the people of the settlement too, desirous of crossing you, when impassioned and inspired by Indra, ruling light of the world, cross and manage the waters. And then, for sure, may the flood rush on. O managers and planners of the nation's yajna, worthy of love and reverence, I admire and pray for the vision and wisdom and the good-will of friends and creators like you.

अता॑रिषुभर॒ता ग॒व्यव॒ः समभ॑क्त॒ विप॑ः सु॒म॒तिं न॒दीना॑म।
प पि॑न्वध्वमि॒षय॑न्तीः सु॒राधा॒ आ व॒ ाणा॑ः पृ॒णध्वं या॒त
शीभ॑म॥ १२॥

12. *Atāriṣurbharatā gavyavaḥ samabhakta vipraḥ sumatiṁ nadīnām. Pra pinvadhvamiṣayantīḥ surādhā ā vakṣaṇāḥ pṛṇadhvaṁ yāta śībham.*

May the producers, managers and rulers seeking and developing lands, and cows, and animal husbandry manage water resources. Let the intellectuals study and share the secret of river power. O people of the land, develop the rich and productive streams and rivers and fill the fields and canals with water for irrigation. Come all, go far, be quick and effective.

उद्व ऊमिः शम्या हन्त्वापो याक्त्राणि मुञ्चत।
मादुष्कृता व्यनसा घ्न्या शूनमारताम ॥ १३ ॥

13. *Ud va ūrmiḥ śamyā hantvāpo yoktrāṇi muñcata. Māduṣkṛtau vyenasā'ghnyau śūnamāratām.*

O streams and rivers, may your flow, the waves, touch and sanctify the flagpole of yajna. May the waters relieve the yoke of bullocks. May the streams, fast, wide and free, never destructive but blissful, unhurt, protected and developed, auspicious as a boon, bring us peace, prosperity and joy. (Life is a flow, inspiring, energising, sanctifying. Manage it, develop it, live it as a divine gift.)

Mandala 3/Sukta 34

Indra Devata, Vishvamitra Gathina Rshi

इन्द्रः पूर्भिदातिरद्दासमर्कविदद्वसुदयमानो वि शत्रून।
ब्रह्मजूतस्तन्वा वावृधाना भूरिदात्र आपृणदारोदसी उभ ॥ १ ॥

1. *Indraḥ pūrbhidātirad dāsamarkairvidad vasurdayamāno vi śatrūn. Brahmajūtastanvā vāvṛdhāno bhūridātra āpṛṇad rodasī ubhe.*

Indra, lord ruler of the world, overcomes the hostile forces with light and thought and the power of persuasion. He opens and expands the cities bound in the dark and, abundant and charitable as he is, relieves and rehabilitates the helpless poor. Inspired by divinity and universal vision, rising and expanding in body and mind with plenty and prosperity, merciful and freely giving, he fills both heaven and earth with light and joy.

मखस्य॑ त तविषस्य॒ प जू॒तिमिय॑र्मि॒ वाच॑मु॒मृता॑य भूषन।
इन्द॑ ि॒तीना॑मसि॒ मानु॑षीणां वि॒शां दवी॑नामुत पू॑र्वयावा॥ २॥

2. *Makhasya te taviṣasya pra jūtimiyarmi vācamamṛtāya bhūṣan. Indra kṣitīnāmasi mānuṣīṇāṁ viśāṁ daivīnāmuta pūrvayāvā.*

Indra, lord of life and giver of light, I arise and receive the inspiration of the power and generosity of your yajna, glorifying the divine voice for the sake of immortality. Lord of power and ruler of the world, you are the leader and pioneer of the nations of the world, ordinary people, specialized groups and exceptional people of brilliance and generosity.

इन्दा॑ वृ॒त्रमव॑वृणा॒च्छध॑नीति॒ः प मा॒यिना॑ममिना॒द्वप॑णीतिः।
अह॒न्व्यं॑समु॒शध॒ग्वन॑ष्वा॒विधना॑ अकृणाद॒म्याणा॑म॥ ३॥

3. *Indro vṛtramavṛṇocchardhanītiḥ pra māyināmaminād varpaṇītiḥ. Ahan vyaṁsamuśadhagvaneṣvāvirdhenā akṛṇod rāmyāṇām.*

Indra, heroic warrior of exploits, master of tactics, overwhelms the demon of darkness and, passionate for action, counters the magical moves of

the crafty enemies and overthrows the crippled monster. Thus does he set free the cows confined in the forests, voices suppressed in silence, and the streams of water locked up in the cloud and sunrays.

इन्द्र॑: स्व॒षा ज॒नय॒ न्हा॑नि जि॒गाया॒शिग्भि॑: पृत॑ना अ॒भि॒ष्टिः ।
पारा॑चय॒न्मन॑व क्॒तुमह्नामवि॑न्द॒ज्ज्याति॑र्बृ॒हत रणा॑य ॥ ४ ॥

4. *Indraḥ svarṣā janayannahāni jigāyośigbhiḥ pṛtanā abhiṣṭiḥ. Prārocayanmanave ketu-mahnā-mavindajjyotirbṛhate raṇāya.*

Indra, lord of the showers of joy, reveals and brightens the days, fights the battles alongwith his commandos, and comes out victorious. May he then unfurl the flag of the day's light and victory and win the light for the mighty battle of life as a whole in the flow of existence.

इन्द्॒स्तुजा॑ ब॒हणा॒ आ वि॑वश नृ॒वद्दधा॑ना॒ नर्या॑ पु॒रूणि॑ ।
अचे॑तय॒द्धिय॑ इ॒मा ज॑रि॒त्र प्रम॑ं वर्ण॑मतिरच्छु॒क्रमा॑साम ॥ ५ ॥

5. *Indrastujo barhaṇā ā viveśa nṛvad dadhāno naryā purūṇi. Acetayad dhiya imā jaritre premaṁ var-ṇamatiracchukramāsām.*

Indra, like a manly hero, commanding overwhelming the forces of battle, blazing with the mighty thunderbolt, breaks through the thick of enemy lines. He enlightens these thoughts and minds for the celebrant and augments this pure and unsullied light of these within.

म॒हा म॒हानि॑ पनयन्त्य॒स्यन्द॑स्य॒ कम॒ सुकृ॑ता पु॒रूणि॑ ।
वृ॒जन॑न वृ॒जि॒नान्त्सं पि॑पेष मा॒या॒भि॒दस्यूँ॒र॒भिभू॑त्याजाः ॥ ६ ॥

6. *Maho mahāni panayantyasyendrasya karma sukṛtā purūṇi. Vṛjanena vṛjināntsaṁ pipeṣa māyābhirdasyūँrabhibhūtyojāḥ.*

Many great and good acts of this mighty Indra, ruler and warrior, are worthy of admiration. Lord of might and splendour, hero of victory, he crushes the guiles and evils of the wicked with his strength, and eliminates the thieves and robbers of society by the force of his tactics and intelligence.

युधन्दा॑ मह्ना वरि॑वश्चकार दे॒वभ्यः॒ सत्प॑तिश्चषणि॒षाः। वि॒वस्व॑तः॒ सद॑न अस्य॒ तानि॒ विप्रा॑ उ॒क्थेभिः॑ क॒वया॑ गृणन्ति॥ ७॥

7. *Yudhendro mahnā varivaścakāra devebhyaḥ satpatiścarṣaṇiprāḥ. Vivasvataḥ sadane asya tāni viprā ukthebhiḥ kavayo gṛṇanti.*

Indra, lover and favourite of humanity, protector and promoter of truth, reality and the good people, with his fight and force of strength and intelligence does great good deeds for the noble powers of nature and humanity. And those great exploits of his, brilliant poets and scholars celebrate with their songs of homage, the waves and echoes of which rise and resound in the house of the sun.

स॒त्रा॒साह॑ं वर॑ण्यं सहा॒दां स॑स॒वांसं॒ स्व॑र॒पश्च॑ दे॒वीः। स॒सान॒ यः पृ॑थि॒वीं द्यामु॒तमामिन्दं मद॒न्त्यनु॒ धीर॑णासः॥ ८॥

8. *Satrāsāhaṁ vareṇyaṁ sahodāṁ sasavāṁsaṁ svarapaśca devīḥ. Sasāna yaḥ pṛthivīṁ dyāmutemāmindraṁ madantyanu dhīraṇāsaḥ.*

People of intelligence, patience and intelligence

may please and share the pleasure with Indra, lord of the world, who upholds truth and challenges untruth, who is worthy of choice, giver of strength and courage, who distinguishes between good and evil, and gives happiness, pranic energy and divine bliss, and who creates, gives and shares the gifts and beauty of this earth and heaven with us.

ससानात्याँ उत सूर्यं ससानन्द्रः ससान पुरुभाजसं गाम।
हिरण्ययमुत भागं ससान हत्वी दस्यून्पार्यं वर्णमावत॥ ९॥

9. *Sasānātyāň uta sūryaṁ sasānendraḥ sasāna purubhojasaṁ gām. Hiraṇyayamuta bhogaṁ sasāna hatvī dasyūn prāryaṁ varṇamāvat.*

Indra gives us the horses and other modes of fast travel. He gives us the sun and enlightenment. He gives us the cow for milk, land and speech, and golden wealth for the sustenance of all. He destroys evil and the wicked and protects the good and virtuous people for the joy of all.

इन्द्र आषधीरसनादहानि वनस्पतीँरसनादन्तरिक्षम।
बिभेद वलं नुनुद विवाचा थाभवद्दमिताभिक्रतूनाम॥ १०॥

10. *Indra oṣadhīrasanodahāni vanaspatīňrasanodantarikṣam. Bibheda valaṁ nunude vivāco'thābhavad damitābhikratūnām.*

Indra gives us herbs and tonics everyday. He gives us waters of the firmament. He opens up the sources of strength and energy. He stimulates the organs of speech and inspires articulation and the growth of various languages. And he is the controller of the men of impetuous action to a steady state of balance in

thought and will.

शुनं हुवम मघवानमिन्दमस्मिन्भर नृतमं वाजसाता। शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धनानाम ॥ ११ ॥

11. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke, invite and celebrate Indra, auspicious lord of wealth, honour and excellence, friend of the good and controller of the wicked. In this battle of life, we call upon him, best and highest of men and leaders, for victory. We call upon him in all our struggles for protection, promotion and progress, for he listens to us, destroys the evils of darkness and ignorance, and wins, preserves and promotes the wealth, honour and excellence of life and culture. Great is he, mighty lustrous, terribly irresistible, blazing, victorious.

Mandala 3/Sukta 35

Indra Devata, Vishvamitra Gathina Rshi

तिष्ठा हरी रथ आ युज्यमाना याहि वायुन नियुता ना अच्छ। पिबास्यन्धा अभिसृष्टा अस्म इन्द स्वाहा ररिमा त मदाय ॥ १ ॥

1. *Tiṣṭhā harī ratha ā yujyamānā yāhi vāyurna niyuto no accha. Pibāsyandho abhisṛṣṭo asme indra svāhā rarimā te madāya.*

Indra, lord ruler of the world, ride the chariot drawn by horse power of water and fire and come straight to us like the wind in all your glory in good

company. Come and partake of the holy food we offer in faith and truth of word and deed in homage for your joy and entertainment.

उपाजिरा पुरुहूताय सप्ती हरी रथस्य धूर्ष्वा युनज्मि।
द्रवद्यथा संभृतं विश्वतश्चिदुपमं यज्ञमा वहात इन्द्रम ॥ २ ॥

2. *Upājirā puruhūtāya saptī harī rathasya dhūrṣvā yunajmi. Dravad yathā saṁbhṛtaṁ viśvataścidupemaṁ yajñamā vahāta indram.*

I yoke the fastest horses, fast as sun-rays, to the centre pole of the chariot of Indra, lord universally invoked, praised and called upon for action, so that they may rush, bear him and carry wealth and honour from all round and bring it to this yajna of knowledge and science.

उपा नयस्व वृषणा तपुष्पातमंव त्वं वृषभ स्वधावः।
गसंतामश्वा वि मुंचह शाणा दिवदिंव सदृशीरद्धि धानाः ॥ ३ ॥

3. *Upo nayasva vṛṣaṇā tapuṣpotemava tvaṁ vṛṣabha svadhāvaḥ. Grasetāmaśvā vi muceha śoṇā divedive sadṛśīraddhi dhānāḥ.*

Indra, bold and generous lord commanding food and energy, take the two mighty fiery steeds of sun-rays close together, protect and take water too, let the horses free, consume the food and fuel of flames, and you too consume the food prepared and seasoned by fire every day in the bowels of the earth.

ब्रह्मणा त ब्रह्मयुजा युनज्मि हरी सखाया सधमादं आशू।
स्थिरं रथं सुखमिन्दाधितिष्ठन्नपजानन्विद्वाँ उपं याहि सामंम ॥ ४ ॥

4. *Brahmaṇā te brahmayujā yunajmi harī sakhāyā sadhamāda āśū. Sthiraṁ rathaṁ sukhamindrādhitiṣṭhan prajānan vidvāň upa yāhi somam.*

By word I yoke the horses which sense and obey the word of command. Friendly they are, extremely fast to reach the yajnic destination. Indra, lord of knowledge and power, riding the chariot which is steady and comfortable, knowing and discovering further, go close to the moon and bring the nectar of magical powers.

मा त॒ हरी॒ वृष॑णा वी॒तपृ॑ष्ठा॒ नि रीर॑म॒न्यज॑मानासा अ॒न्य ।
अ॒त्यायाहि॒ शश्व॑ता व॒यं त रं सु॒तभि॑: कृणवाम॒ सामं॑: ॥ ५ ॥

5. *Mā te harī vṛṣaṇā vītapṛṣṭhā ni rīraman yajamānāso anye. Atyāyāhi śaśvato vayaṁ te'raṁ sutebhiḥ kṛṇavāma somaiḥ.*

Indra, may your motive chariot powers, of wide and extensive back never slacken, exhaust or stop. We are the other collaborators in your yajna, ever and constant, who do all for you with the distilled yajnic essences of what you need. Go far to the target and come back to us victorious.

तवा॒यं साम॒स्त्वमह्व॒वाङ॑शश्वत्त॒मं सु॒मना॑ अ॒स्य पा॑हि ।
अ॒स्मिन्य॒ज्ञ ब॒र्हिष्या नि॒षद्या॑ दधि॒ष्वमं ज॒ठर॒ इन्दु॑मिन्द ॥ ६ ॥

6. *Tavāyaṁ somastvamehyarvāň śaśvattamaṁ sumanā asya pāhi. Asmin yajñe barhiṣyā niṣadyā dadhiṣvemaṁ jaṭhara indumindra.*

Indra, this soma is yours, come you hither, happy at heart, partake of it, lasting and constant as it is in power and energy. Sit on the holy grass in this yajna and hold it in the strong interior of the chariot.

स्तीर्णं त बर्हिः सुत इंन्द्र सामः कृता धाना अत्तव त हरिंभ्याम। तदोकस पुरुशाकाय वृष्णं मरुत्वत तुभ्यं राता हवींषि॥ ७॥

7. *Stīrṇaṁ te barhiḥ suta indra somaḥ kṛtā dhānā attave te haribhyām. Tadokase puruśakāya vṛṣṇe marutvate tubhyaṁ rātā havīṁṣi.*

The liquid fuel, distilled and packed, is ready for you. The foods for the consumption of your motive forces are prepared and ready. All the inputs for you too are ready and reserved for the lord of the chariot, mighty helpful, creative and generous, lord of the wings of winds.

इमं नरः पर्वतास्तुभ्यमापः समिन्द्र गाभिमधुमन्तमकन। तस्यागत्या सुमना ऋष्व पाहि पजानन्विद्वान्पथ्या३ अनु स्वाः॥ ८॥

8. *Imaṁ naraḥ parvatāstubhyamāpaḥ samindra gobhirmadhumantamakran. Tasyāgatyā suma-nā ṛṣva pāhi prajānan vidvān pathyā anu svāḥ.*

Indra, lord of honour and excellence, the best of men, mountains and clouds, waters and vapours in unison have prepared this nectar sweet of soma for you with currents of solar energy and treasures of the earth. Lord of glory, happy at heart, scholar and discoverer, take the soma, and protect and promote the product and your partners on the way.

याँ आभजा मरुत इन्द्र साम य त्वामवर्ध ाभवन्गणस्त। तभिरतं सजाषा वावशाना३ ग्रः पिब जिह्वया सामं-मिन्द॥ ९॥

9. *Yāň ābhajo maruta indra some ye tvāmavardhannabhavan gaṇaste. Tebhiretaṁ sajoṣā vāvaśāno'gneḥ piba jihvayā somamindra.*

Indra, lord of knowledge, power and glory, the winds and men you engage in your soma project of science and development, who lead you to honour and advancement, and who become your force and allies : with them, celebrating in joy, shining and resounding, drink of the soma with the tongue of fire.

इन्द्र पिब स्वधया चित्सुतस्या ग्रवा पाहि जिह्वया यजत्र।
अध्वर्यावा पर्यतं शक्र हस्ताद्ध तुवा यज्ञं हविष' जुषस्व॥ १०॥

10. *Indra piba svadhayā cit sutasyā'gnervā pāhi jihvayā yajatra. Adhvaryorvā prayataṁ śakra hastāddhoturvā yajñaṁ haviṣo juṣasva.*

Indra, glorious ruler of the world, drink of the soma distilled with the tongue of fire. O lord venerable, drink of it and protect it with your strength and power. Lord of power and honour, join and develop the yajna instituted and conducted by the yajamana and the highpriest with oblations of fragrant materials offered with their own hands.

शुनं हुवम मघवानमिन्दमस्मिन्भर नृतमं वाजसाता।
शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धनानाम॥ ११॥

11. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugr-amūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

For victory in this battle of life, we invoke, invite

and call upon Indra, lord auspicious of bliss, commander of honour, power and prosperity, and the best of men and leaders. For defence, protection, preservation and progress in the struggles of life for development, we look up to him, responsive listener, mighty lustrous destroyer of the demons of darkness and ignorance, and a winner of all round wealth of the nations.

Mandala 3/Sukta 36

Indra Devata, Vishvamitra Gathina (1-9, 11) and Ghora Angirasa (10) Rshi

इमामू षु पभृतिं सातय धाः शश्वच्छश्वदूतिभियाद-मानः। सुतसुत वावृध वधनभियः कमभिमहद्भिः सुश्रुता भूत ॥ १ ॥

1. *Imāmū ṣu prabhṛtiṁ sātaye dhāḥ śaśvaccha-śvadūtibhiryādamānaḥ. Sutesute vāvṛdhe vardha-nebhiryaḥ karmabhirmahadbhiḥ suśruto bhūt.*

Indra, O lord united with friends and devotees by continuous modes of protection, who rise by admirable acts of promotive generosity and advance in honour and reputation by greater and higher actions in one yajna after another, accept this praise and prayer for the gifts of success and acquisitions of value.

इन्दाय सामाः पदिवा विदाना ऋभुयभिवृषपवा विहायाः। पयम्यमानान्पति षू गृभायन्द पिब वृषधूतस्य वृष्णः ॥ २ ॥

2. *Indrāya somāḥ pradivo vidānā ṛbhuryebhir-vṛṣaparvā vihāyāḥ. Prayamyamānān prati ṣū gṛbhāyendra piba vṛṣadhūtasya vṛṣṇaḥ.*

Indra, the somas, essences of energy and

enlightenment, are distilled from the heavens by enlightened people for advancement of the honour and excellence of life, by which Rbhu, master of intelligence and expertise in social affairs, grows strong in every aspect of development and destroys the evil which must be destroyed.

Indra, lord ruler, drink of this powerful, inspiring, elevating vitality of strength and enlightenment, and hold and govern the elements under control for the protection, promotion and advancement of honour and excellence.

पिबा॒ वध॑स्व॒ तव॑ घा सु॒तास॒ इन्द्र॒ सामा॑सः पथ॒मा उ॒तम।
यथापि॑बः पू॒व्याँ इ॑न्द्र॒ सामाँ॑ ए॒वा पा॑हि॒ पन्या॑ अ॒द्या नवी॑यान ॥ ३ ॥

3. *Pibā vardhasva tava ghā sutāsa indra somāsaḥ prathamā uteme. Yathāpibaḥ pūrvyāň indra somāň evā pāhi panyo adyā navīyān.*

Indra, lord of honour and excellence, drink of the soma and grow in honour and power. For sure, the somas distilled earlier as well as these new ones distilled today are yours. As you drank of the earlier ones, so drink the new ones today and protect the honour and excellence of life, admirable leader as you are.

म॒हाँ अम॑त्रा वृ॒जन॑ वि॒र॒प्श्यु॑ग्रं॒ शव॑ः पत्यत धृ॒ष्णवाज॑ः।
नाह॑ विव्याच पृथि॒वी च॒ननं॒ यत्स मा॑सा॒ हय॑श्व॒ममन्दन ॥ ४ ॥

4. *Mahāň amatro vṛjane virapśyugraṁ śavaḥ patyate dhṛṣṇvojaḥ. Nāha vivyāca pṛthivī canainaṁ yat somāso haryaśvam-amandan.*

Great, master of knowledge and power,

overwhelming in the battle of life and lord of terrible splendour, Indra possesses and commands informidable prowess and heroism. Even the whole humanity on earth does not comprehend the grandeur of this wondrous power commanding the winds whom the creators of soma, light of the sun, beauty of the moon and fragrances of yajna inspire and enlighten.

महाँ उगा वावृध वीर्याय समाचक्रे वृषभः काव्येन। इन्द्रो भगं वाजदा अस्य गावः प जायन्त दक्षिणा अस्य पूर्वीः ॥ ५ ॥

5. *Mahāň ugro vāvṛdhe vīryāya samācakre vṛṣabhaḥ kāvyena. Indro bhago vājadā asya gāvaḥ pra jāyante dakṣiṇā asya pūrvīḥ.*

Indra, lord ruler of the world, is great, illustrious, generous and gracious giver of honour and excellence of prosperity. He rises to valorous and virtuous action and achieves every success by the word and vision of Divinity. His lands, cows and lights of knowledge are creative and profuse, and his gifts are always blissful more and ever more.

प यत्सिन्धवः पसवं यथाय ापः समुदं रथ्येव जग्मुः। अतश्चिदिन्द्रः सदसो वरीयान्यदीं सामः पृणति दुग्धो अंशुः ॥ ६ ॥

6. *Pra yat sindhavaḥ prasavaṁ yathāyannāpaḥ samudraṁ rathyeva jagmuḥ. Ataścidindraḥ sadaso varīyān yadīṁ somaḥ pṛṇati dugdho aṁśuḥ.*

Just as rivers originate and pursue their course to the sea, and as vapours rise to the firmament like

chariots going by highways to their destination, so does soma mixed with milk and seasoned in sunlight offered in homage to Indra, supreme power of earth and heaven, inspires, and Indra sits over the assembly as first and presiding power, cream of the nation, bright as sunrays.

समुद्रेण सिन्धवो यादमाना इन्द्राय सामं सुषुतं भरन्तः ।
अंशुं दुहन्ति हस्तिनाभरित्रमध्वः पुनन्ति धारया पवित्रैः ॥ ७ ॥

7. *Samudreṇa sindhavo yādamānā indrāya somaṁ suṣutaṁ bharantaḥ. Aṁśuṁ duhanti hastino bharitrair-madhvaḥ punanti dhārayā pavitraiḥ.*

Just as rivers join the sea bearing distilled soma from the essences of nature for Indra, lord of the world, so do the performers of yajna, men of generous hands, joining the scholars of oceanic depth of learning, distil the soma vitalities of nature and, with hands full of fragrant offerings, sanctify the honey sweets of life with streams of pure and holy showers of piety for honour and glory.

हृदाइव कुक्षयः सोमधानाः समीं विव्याच सवना पुरूणि ।
अन्ना यदिन्द्रः प्रथमा व्याश वृत्रं जघन्वाँ अवृणीत सोमम ॥ ८ ॥

8. *Hradā iva kukṣayaḥ somadhānāḥ samīṁ vivyāca savanā purūṇi. Annā yadindraḥ prathamā vyāśa vṛtraṁ jaghanvāँ̃ avṛṇīta somam.*

Like lakes and mountain valleys are the generous treasure holds of the bearers of soma. Many are the yajnic processes of the creation and reinforcement of the soma nectars. Indra, lord of

knowledge and brilliance, when he creates the first foods and nourishments for life and tastes and approves of these, then he, breaker of the clouds, selects soma as the first and most invigorating power.

आ तू भर माकिरेतत्परि ष्ठाद्विद्मा हि त्वा वसुपतिं वसूनाम।
इन्द्र यत्ते माहिनं दत्रमस्त्यस्मभ्यं तद्धरियश्व प यन्धि॥ ९॥

9. *Ā tū bhara mākiretat pari ṣṭhād vidmā hi tvā vasupatiṁ vasūnām. Indra yat te māhinaṁ datramastyasmabhyaṁ taddharyaśva pra yandhi.*

Indra, lord of light and life, bear and bring us the soma, fill our treasures, fulfil us wholly. Let no one withhold it from us. We know you are the creator and protector of the wealths of life. O lord of the winds and velocities of energy, bless us with that which is the greatest and highest of your gifts.

अस्म प यन्धि मघव ऋजीषिन्द्र राया विश्ववारस्य भूरेः।
अस्म शतं शरदो जीवसे धा अस्म वीराञ्छश्वत इन्द्र शिप्रिन॥ १०॥

10. *Asme pra yandhi maghavannṛjīṣinnindra rāyo viśvavārasya bhūreḥ. Asme śataṁ śarado jīvase dhā asme vīrāñcchaśvata indra śiprin.*

Indra, lord of honour and excellence of prosperity, lover of purity and excellence of naturalness, ruler and protector of the world, give us abundance of the wealth of universal character and value. O lord of grandeur and handsomeness, bear and bring for us a full life of hundred years, and bless us with an unbroken line of brave progeny.

शुनं हुवम मघवानमिन्दमस्मिन्भर नृतमं वाजसाता।
शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धनानाम॥ ११॥

11. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

In this yajnic struggle of life for peace and plenty and the achievement of speed and excellence, we invoke and call upon Indra, lord of honour, power and innocence of naturalness, giver of joy and best of men and leaders, who listens to us, is lustrous and terrible, and destroys the demons of darkness in the battles for progress and who is the creator, protector and promoter of the wealths of universal value.

Mandala 3/Sukta 37

Indra Devata, Vishvamitra Gathina Rshi

वात्रहत्याय शवस पृतनाषाह्याय च।
इन्द्र त्वा वतयामसि॥ १॥

1. *Vārtrahatyāya śavase pṛtanāṣāhyāya ca. Indra tvā vartayāmasi.*

Indra, lord of honour and valour, commander of the forces of life and freedom, we pledge to abide by you and exhort you for breaking of the clouds of rain, for the destruction of darkness and evil, for rousing courage and valour, and for challenging and beating back the enemy in battle. And we pray, inspire and exhort us too with full power and preparation.

अवाचीनं सु त मन उत च ुः शतकता।
इन्द कृण्वन्तु वाघतः॥ २॥

2. *Arvācīnaṁ su te mana uta cakṣuḥ śatakrato.*
Indra kṛṇvantu vāghataḥ.

Indra, lord destroyer of evil and enemies, hero of a hundred acts of yajnic creation and development, may the sages of vision, imagination and effective communication refresh and update your mind and eye with foresight so that you face the challenges of the present time successfully.

नामानि त शतकता विश्वाभिगीर्भिरीमह ।
इन्दाभिमातिषाह्य ॥ ३ ॥

3. *Nāmāni te śatakrato viśvābhirgīrbhirīmahe.*
Indrābhimātiṣahye.

Indra, lord ruler excellent and honourable, hero of a hundred acts of imaginative vision, with all our best words, thoughts and resolutions, we pray and exhort you to realise your names and attributes in action so that under your leadership we may face the challenges of the time successfully against the arrogant and proud enemies.

पुरुष्टुतस्य धामभिः शतेन महयामसि ।
इन्दस्य चषणीधृतः ॥ ४ ॥

4. *Puruṣṭutasya dhāmabhiḥ śatena mahayāmasi.*
Indrasya carṣaṇīdhṛtaḥ.

We exhort and exalt Indra, universally admired ruler of the world and sustainer of his people, by hundredfold celebrations of his names, attributes and brilliant exploits of heroism.

इन्दं वृत्राय हन्तव पुरुहूतमुप ब्रुव ।
भरेषु वाजसातय ॥ ५ ॥

6. *Indraṁ vṛtrāya hantave puruhūtamupa bruve.*
Bhareṣu vājasātaye.

I invoke Indra, invoked and worshipped by all, for the destruction of evil and victory in life's battles for food, energy, prosperity and progress.

वाजेषु सासहिर्भव त्वामीमहे शतक्रता ।
इन्द्र वृत्राय हन्तव ॥ ६ ॥

6. *Vājeṣu sāsahirbhava tvāmīmahe śatakrato.*
Indra vṛtrāya hantave.

Indra, be the challenger, warrior and winner of battles for prosperity and progress. O lord of a hundred creative actions, we invoke, exhort and exhalt you for breakup of the cloud into rain and elimination of the demon of darkness, ignorance, injustice and poverty.

द्युम्नेषु पृतनाज्ये पृत्सुतूर्षु श्रवःसु च ।
इन्द्र सा वाभिर्मातिषु ॥ ७ ॥

7. *Dyumneṣu pṛtanājye pṛtsu tūrṣu śravaḥsu ca.*
Indra sākṣvābhimātiṣu.

In the battles of forces in plans and programmes of development for prosperity and excellence, in the contests of forces positive and negative for good and evil, in the onslaughts of stormy troops of hostility, in the efforts for growth in food, energy and enlightenment, in the struggles for self-realisation against pride and arrogance, Indra, O spirit of the soul, voice of conscience, genius of the nation, and invincible strength

of character, tolerate, endure, challenge, fight and throw out the enemies of life's light and joy.

शुष्मिन्तमं न ऊतय द्युम्ननं पाहि जागृविम ।
इन्द्र सामं शतकता ॥ ८ ॥

8. *Śuṣmintamaṁ na ūtaye dyumninaṁ pāhi jāgṛvim.*
Indra somaṁ śatakrato.

Indra, lord ruler of the world, protector of life and humanity, leader of a hundred noble actions and master of knowledge, for our protection and progress, protect, defend, govern and promote the strongest and most prosperous, most brilliant and honourable, and the most wakeful and vigilant powers and people, and thus defend and safeguard the honour, happiness and excellence of the nation.

इन्द्रियाणि शतकता या त जनेषु पञ्चसु ।
इन्द्र तानि त आ वृण ॥ ९ ॥

9. *Indriyāṇi śatakrato yā te janeṣu pañcasu.*
Indra tāni ta ā vṛṇe.

Indra, ruler of the world, master of a hundred noble acts of governance, your powers and organs of perception operating among all the five classes of people, i.e., teachers and intellectuals, ruling powers and defence forces, producers and business men, ancillaries, and others, I accept and honour all these as powers and forces of yours.

अगन्नि न्द्र श्रवो बृहद द्युम्नं दधिष्व दुष्टरम ।
उत्त शुष्मं तिरामसि ॥ १० ॥

10. *Agannindra śravo bṛhad dyumnaṁ dadhiṣva duṣṭaram. Ut te śuṣmaṁ tirāmasi.*

Indra, ruler and protector of the world, the assets of the dominion are high and rising. Hold and govern this formidable wealth, honour and excellence of the nation. And let us all, we pray, raise and exalt your courage and power, honour and glory.

अवावताꣳ न आ गह्यथाꣳ शक परावतः।
उ लाका यस्तꣳ अदिव इन्दह तत आ गंहि॥ ११॥

11. *Arvāvato na ā gahyatho śakra parāvataḥ.*
U loko yaste adriva indreha tata ā gahi.

Indra, lord of might, ruler of the clouds, wielder of the thunderbolt and refulgent as the sun, come to us from far and from near, wherever you are. And whatever or wherever your abode, from there come to us here and now.

Mandala 3/Sukta 38

Indra Devata, Prajapati Vaishvamitra, or Prajapati Vachya, or both, or Vishvamitra Gathina Rshi

अभि तष्टेव दीधया मनीषामत्या न वाजी सुधुरा जिहानः।
अभि पियाणि ममृꣳशत्पराणि कवीँरिच्छामि सन्दृशꣳ सुमधाः॥ १॥

1. *Abhi taṣṭeva dīdhayā manīṣāmatyo na vājī sudhuro jihānaḥ. Abhi priyāṇi marmṛśat parāṇi kavīňricchāmi saṁdṛśe sumedhāḥ.*

Just as a wood carver sculpts out a beautiful form of art from a piece of wood, so you shine and sharpen your intelligence, and, thinking and

contemplating the farthest favourite places of space, reach there like a ray of light well joined to the sun's chariot. Such men of intelligence and poets of wisdom I wish to see, intelligent as I am by the grace of Indra.

इनात पृच्छ जनिमा कवीनां मनाधृतः सुकृतस्त ात द्याम।
इमा उ त पण्याइ वधमाना मनावाता अध नु धमणि गमन॥ २॥

2. *Inota pṛccha janimā kavīnāṁ manodhṛtaḥ sukṛtastakṣata dyām. Imā u te praṇyo vardhamānā manovātā adha nu dharmaṇi gman.*

O seeker of knowledge and light divine, ask these men of vision and wisdom about the life and birth of the poets who possess a treasure of knowledge in their mind, do great noble deeds, create knowledge and fashion it forth in heavenly words. And then, may these favourite vibrations of your mind, rising and elevating you, explore and pursue the paths of higher knowledge and Dharma of the universal order.

नि षीमिदत्र गुह्या दधाना उत ात्राय रादसी समञ्जन।
सं मात्राभिममिर यमुरुवी अन्तमही समृत धायस धुः॥ ३॥

3. *Ni ṣīmidatra guhyā dadhānā uta kṣatrāya rodasī samañjan. Saṁ mātrābhirmamire yemururvī antarmahī samṛte dhāyase dhuḥ.*

Bearing vibrations of the mysterious in their mind here itself in the world, going over the spaces between heaven and earth for the cosmic order, they visualise and measure the world with definitive operations of the imagination, go over and within the earth, and traverse the joining firmament and space

between heaven and earth, and realise the cosmic relations in the service of the supreme lord who wields all these together in law.

आतिष्ठन्तं परि विश्वे अभूषञ्छिया वसानश्चरति स्वरोचिः ।
महत्तद वृष्णो असुरस्य नामा विश्वरूपा अमृतानि तस्थौ ॥ ४ ॥

4. *Ātiṣṭhantaṁ pari viśve abhūṣañcchriyo vasānaścarati svarociḥ. Mahat tad vṛṣṇo asurasya nāmā ''iśvarūpo amṛtāni tasthau.*

All the visionary sages realise and celebrate the one lord supreme, robed in his own glory, who pervades the world of existence. Great and glorious are his names and attributes: self-refulgent, omniform, generous and potent, life of life, who sustains the immortals of existence.

असूत पूर्वो वृषभो ज्यायानिमा अस्य शुरुधः सन्ति पूर्वीः ।
दिवो नपाता विदथस्य धीभिः क्षत्रं राजाना प्रदिवो दधाथे ॥ ५ ॥

5. *Asūta pūrvo vṛṣabho jyāyānimā asyā śurudhaḥ santi pūrvīḥ. Divo napātā vidathasya dhībhiḥ kṣatraṁ rājānā pradivo dadhāthe.*

Indra, first and eternal lord, supreme, generous and omnipotent, creates these forms of existence. These ancient forms of this world are life-inspired and life-giving. Two immortal powers, both ruling and brilliant, Indra and Varuna, Spirit and Energy, ruler and people, with their will and action from the light of heaven hold and sustain the divine yajnic order of nature and humanity and promote the light of knowledge.

त्रीणि॑ राजाना वि॒दथे॑ पु॒रूणि॒ परि॒ विश्वा॑नि भूषथः॒ सदां॑सि ।
अप॑श्यमत्र॒ मन॑सा जग॒न्वान्व॒त ग॑न्ध॒वाँ अपि॑ वा॒युके॑शान ॥ ६ ॥

6. *Trīṇi rājānā vidathe purūṇi pari viśvāni bhūṣathaḥ sadāṁsi. Apaśyamatra manasā jaganvān vrate gandharvāň api vāyukeśān.*

O brilliant powers of divinity, Indra and Varuna, spirit and energy, ruler and the people, both of you sustain and adorn the three houses of the social order: Executive, Legislature, and Education (Rajarya Sabha, Dharmarya Sabha and Vidyarya Sabha), and you maintain all the various ancient values, forms and institutions of the society. Moving with thought and imagination here itself, I have seen the gandharvas, leaders gifted with speech and ideas flying on the wings of the winds, committed to the sanctity of duty in the holy social order of yajna, serving and sustaining the earth and her environment.

तदि॑ व॒स्य वृ॒षभ॑स्य॒ ध॒नारा॒ नामं॑भिममिर॒ सक्म्यं॒ गाः । अ॒न्य-
द॑न्यदसु॒र्यं॑१॒ वसा॑ना॒ नि मा॒यिना॑ ममिर॒ रूप॑मस्मिन ॥ ७ ॥

7. *Tadinnvasya vṛṣabhasya dhenorā nāmabhirmamire sakmyaṁ goḥ. Anyadanyadasuryaṁ vasānā ni māyino mamire rūpamasmin.*

Sages of vision and imagination measure and describe the nature, character and forms of the earth by the speech and words of this divine and generous Indra, lord of light and knowledge and speech. And these sages and poets, wondrous makers of forms in words and materials, watching the light and energy of divinity in different earthly forms, recreate and re-enact the forms in this social order on this earth.

तदि॑न्नु॒वस्य॑ सवि॒तुर्नकि॑र्मे हिर॒ण्ययी॑म॒मति॑ं यामशि॑श्रत।
आ सु॑ष्टु॒ती रोद॑सी विश्वमि॒न्व अपी॑व॒ याषा॒ जनि॑मानि
वव॥ ८॥

8. *Tadinnvasya saviturnakirme hiraṇyayīmamatiṁ yāmaśiśret. Ā suṣṭutī rodasī viśvaminve Apīva yoṣā janimāni vavre.*

No one can deny nor destroy the light and beauty of the golden gifts of this lord Savita, creator of this beautiful world, or of my recreation of it in word or material or institutional form. Whoever takes to it for support or sustenance wins the showers of universal joy from all pervading heaven and earth just as a young mother receives the pleasure and bliss of the birth of her baby.

युवं प॒त्नस्य॑ साधथा म॒हा यद्दवी॑ स्व॒स्तिः परि॑ णः स्यातम।
गो॒पाजि॑ह्वस्य त॒स्थुषा॒ विरू॑पा॒ विश्व॑ पश्यन्ति मा॒यिनः॑
कृ॒तानि॑॥ ९॥

9. *Yuvaṁ pratnasya sādhatho maho yad daivī svastiḥ pari ṇaḥ syātam. Gopājihvasya tasthuṣo virūpā viśve paśyanti māyinaḥ kṛtāni.*

Both of you, Indra and Varuna, Spirit and energy, power and justice, ruler and people, bring us straight that great and celestial gift of joy and well being which is the gift of tradition and eternity. May that great and heavenly joy be ours from all sides. Wonderful artists of word and form see and realise all the creations of the constant lord of infinite forms who is the protector of eternal speech and divine consciousness.

शुनं हुवम मघवानमिन्दमस्मिन्भर नृतमं वाजसाता।
शृण्वन्तमुग्रमूतय समत्सु घ्नन्तं वृत्राणि संजितं धनानाम॥ १०॥

10. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke Indra, lord of power and majesty for protection and victory in this battle of life. Auspicious is he and blissful, and the best among men and leaders, for the achievement of food, energy and advancement of body, mind and soul for the individual and the nation. He listens. He rises lustrous and blazing at the call for defence and victory, destroys the demons of darkness, violence and poverty in the strifes, breaks the clouds of rain showers and collects the trophies of excellence and glory for his people.

Mandala 3/Sukta 39

Indra Devata, Vishvamitra Gathina Rshi

इन्दं मतिर्हृद आ वच्यमाना च्छा पतिं स्तामतष्टा जिगाति।
या जागृविर्विदथे शस्यमानन्द यत्त जायते विद्धि तस्य॥ १॥

1. *Indraṁ matirhṛda ā vacyamānā'cchā patiṁ stomataṣṭā jigāti. Yā jāgṛvivrvidathe śasyamānendra yat te jāyate viddhi tasya.*

The song that arises from the heart, which is composed and sung in honour of Indra, father protector and sustainer of the world, reaches him well and directly. Indra, lord of power, love and majesty, accept that song of adoration raised in full consciousness, inspiring in the yajna of life and knowledge, and know it is the song

of a devotee.

Indra, O worshipful soul, know the nature, character and actions of the Lord Supreme by this song.

दिवश्चिदा पूर्व्या जायमाना वि जागृविर्विदथे शस्यमाना ।
भद्रा वस्त्राण्यर्जुना वसाना सयमस्म सनजा पित्र्या धीः ॥ २ ॥

2. *Divaścidā pūrvyā jāyamānā vi jāgṛvirvidathe śasyamānā. Bhadrā vastrāṇyarjunā vasānā seyamasme sanajā pitryā dhīḥ.*

Coming from the light of Divinity, ancient and eternal, ever rising, ever wakeful and awakening the mind and soul into divine awareness, celebrated in yajna and the sacred ways of life, blessed and blissful, like the dawn, adorned in the purest garb of immaculate words and verses, coexistent with Divine consciousness and abiding with fatherly sages, may that holy light of the Vedic Word be ours.

यमा चिदत्र यमसूरसूत जिह्वाया अग्रं पतदा ह्यस्थात ।
वपूंषि जाता मिथुना सचत तमाहना तपुषा बुध्न एता ॥ ३ ॥

3. *Yamā cidatra yamasūrasūta jihvāyā agraṁ patadā hyasthāt. Vapūṁṣi jātā mithunā sacete tamohanā tapuṣo budhna etā.*

Just as cosmic energy creates the twin lights of the sun and moon, and just as the sun radiates the circuit of light energy that creates the Ashvins, which then bring forth the dawn, which inspires the tip of the tongue in adoration, and the twin flow of light currents dispelling darkness serves to reveal the objects of the world, so

does Indra, lord omniscient create the twins of Revelation, word and meaning of the Vedic speech, which both activate the tip of the tongue in spontaneous articulation and stay there. They both together, dispelling the darkness of ignorance in the light of knowledge, stay, serve the world of created objects and stay there in the memory.

नकिरेषां निन्दिता मत्येषु य अस्माकं पितरो गाषु याधाः। इन्द्र एषां दृंहिता माहिनावानुद गात्राणि ससृज दंसनावान ॥ ४ ॥

4. *Nakireṣāṁ ninditā matryeṣu ye asmākaṁ pitaro goṣu yodhāḥ. Indra eṣāṁ dṛṁhitā māhināvānud gotrāṇi sasṛje daṁsanāvān.*

None among living humanity is reviler and maligner of those who are our ancestors, parents and teachers, who are veterans, warriors, in the battles of speech, knowledge and wisdom. Indra, lord of majesty, power and generosity, hero of divine actions, strengthens them with firmness of will and action and creates fortifications for their traditions, institutions and familial lines.

सखा ह यत्र सखिभिर्नवग्वरभिर्ज्वा सत्वभिर्गा अनुग्मन। सत्यं तदिन्द्रो दशभिर्दशग्वः सूर्यं विवद तमसि क्षियन्तम ॥ ५ ॥

5. *Sakhā ha yatra sakhibhirnavagvairabhijñvā satvabhirgā anugman. Satyaṁ tadindro daśabhirdaśagvaiḥ sūryaṁ viveda tamasi kṣiyantam.*

Where, in the human body, when the soul is anxious to know the mystery of truth and light divine, does it find the holy cows of the Lord Supreme, words

and meanings of ultimate reality, the light? Surely then, there in the body itself, with nine friendly faculties of freshest powers (five pranic energies and mind, intellect, memory and self-awareness), and with another team of ten friends (five pranic energies and five senses), following the path of truth in meditation, the soul discovers the sun, Light Divine, self-refulgent, existing in the depth of the self, otherwise covered under existential darkness of ignorance.

इन्द्रा मधु संभृतमुस्रियायां पद्वद्विवद शफव्र ाम् गाः । गुहा हितं गुह्यं गू हमप्सु हस्तं दधे दक्षिणे दक्षिणावान ॥ ६ ॥

6. *Indro madhu saṁbhṛtamusriyāyāṁ padvad viveda śaphavanname goḥ. Guhā hitaṁ guhyaṁ gūḷhamapsu haste dadhe dakṣiṇe dakṣiṇāvān.*

Indra, the soul in pursuit of knowledge and meditation, discovers the honey sweets of the mystery of existence revealed in the light of divinity in the cave of the heart and in the Voice Divine voluble in the folds of memory. It discovers the secrets of motion and velocity and of production and generosity in the Word and in the Light.

Let man bow in reverence, be humble and generous, and hold the secret, deeper than the deepest within, on the palm of the right hand. (No pride, no arrogance!)

ज्यातिर्वृणीत तमसा विजान ारे स्याम दुरितादभीके । इमा गिरः सामपाः सामवृद्ध जुषस्वेन्द पुरुतमस्य काराः ॥ ७ ॥

7. *Jyotirvṛṇīta tamaso vijānannāre syāma duritādabhīke. Imā giraḥ somapāḥ somavṛddha juṣasvendra purutamasya kāroḥ.*

The man of knowledge discriminates and separates light from darkness. Let us be fearless, far from sin and evil. Indra, O man elevated by the light and inspiration of the spirit of divinity, O defender of truth and piety, listen and live by these words of the learned poet and artist.

ज्यातियज्ञाय रादसी अनु ष्यादार स्याम दुरितस्य भूरेः। भूरि चिद्धि तुजता मर्त्यस्य सुपारासो वसवो बर्हणावत॥ ८॥

8. *Jyotiryajñāya rodasī anu ṣyādāre syāma duritasya bhūreḥ. Bhūri ciddhi tujato martyasya supārāso vasavo barhaṇāvat.*

Let there be light radiating from heaven to earth, and let the fragrance of fire rise from earth to heaven to join the three worlds for the yajna of human existence. Let us be far from sin prevalent around through the light of intelligence. And may the Vasus, sustainers of life on earth and the sages who command the light of knowledge as saviours and redeemers, be generous like celestial oceans with showers of bliss for the man of might and high charity.

शुनं हुवम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसाता। शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धनानाम॥ ९॥

9. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke Indra, generous lord of light and majesty, and best of men and leaders, for success in this

battle of life. He listens to our call and prayer, rises lustrous and blazing, for our protection and progress, destroying the forces of darkness and winning us the wealths of light and prosperity in our struggles for excellence.

Mandala 3/Sukta 40

Indra Devata, Vishvamitra Gathina Rshi

इन्द्रं त्वा वृषभं वयं सुत सामं हवामह।
स पाहि मध्वा अन्धसः ॥ १ ॥

1. *Indra tvā vṛṣabhaṁ vayaṁ sute some havāmahe.*
Sa pāhi madhvo andhasaḥ.

In this soma-yajna of the creative business of life when the time is ripe, O lord of honour and majesty, Indra, we invoke and invite you, lord of bliss, mighty brave and generous as rain showers. Come, grace the yajna, and protect and promote the honey sweets of food, energy and the joy of life.

इन्द्रं कतुविदं सुतं सामं हय पुरुष्टुत।
पिबा वृषस्व तातृपिम ॥ २ ॥

2. *Indra kratuvidaṁ sutaṁ somaṁ harya puruṣṭuta.*
Pibā vṛṣasva tātṛpim.

Indra, lover of life and excellence, sung and celebrated by many, cherish the nectar-sweet of soma distilled and inspiring for the completion of yajna. Drink of the delight of life to the lees, to your heart's content, grow strong and vigorous, and shower the blessings of divinity on the celebrants.

इन्द्र प णा धितावानं यज्ञं विश्वभिद्वभिः ।
तिर स्तवान विश्पत ॥ ३ ॥

3. *Indra pra ṇo dhitāvānaṁ yajñaṁ viśvebhirdevebhiḥ. Tira stavāna viśpate.*

Indra, lord of might and majesty, ruler and protector of the people, celebrated defender of truth and rectitude, destroyer of darkness and evil, come with all the nobilities of humanity and promote and perfect this yajna of ours so that it overflows with the bounties of life and nature for all.

इन्द्र सामाः सुता इम तव प यन्ति सत्पत ।
यं चन्दास इन्दवः ॥ ४ ॥

4. *Indra somāḥ sutā ime tava pra yanti satpate. Kṣayaṁ candrāsa indavaḥ.*

Indra, lord of knowledge, protector of truth and lovers of rectitude, all these soma essences of nature, distilled, seasoned and reinforced, soothing sweet and inspiring, trickling in drops and flowing in streams, come to your abode.

दधिष्वा जठरं सुतं सामिन्द्र वरण्यम ॥
तव द्यु गास इन्दवः ॥ ५ ॥

5. *Dadhiṣvā jaṭhare sutaṁ somamindra vareṇyam. Tava dyukṣāsa indavaḥ.*

Indra, lover of life and health a long age, the soma distilled drop by drop in sunlight is selected for you. Take it, bear it in the stomach, and it will give you the vigour and joy of a full life.

गिर्वणः पाहि नः सुतं मधाधाराभिरज्यस ।
इन्द्र त्वादातमिद्यशः ॥ ६ ॥

6. *Girvaṇaḥ pāhi naḥ sutaṁ madhordharabhir-ajyase. Indra tvādātamid yaśaḥ.*

Indra, lord of honour, excellence and majesty, honoured by songs of celebration, served and pleased with streams of sweet soma in homage, pray protect and promote our soma-yajna of life and endeavour. By you alone is acknowledged the honour, joy and value of life and karma.

अभि द्युम्नानि वनिन इन्दं सचन्त अक्षिता ।
पीत्वी सोमस्य वावृध ॥ ७ ॥

7. *Abhi dyumnāni vanina indraṁ sacante akṣitā. pīvtī somasya vāvṛdhe.*

Seekers and celebrants, serve Indra and pray for honour, excellence and prosperity of imperishable value, and as I drink of the soma of his grace, so he too waxes in divine joy as he accepts our homage.

अवावतो न आ गहि परावतश्च वृत्रहन ।
इमा जुषस्व नो गिरः ॥ ८ ॥

8. *Arvāvato na ā gahi parāvataśca vṛtrahan. Imā juṣasva no giraḥ.*

Indra, lord destroyer of the clouds of darkness, giver of the showers of joy and prosperity, come to us, dynamic celebrants of life and divinity, come from far and near, receive, acknowledge and cherish these songs of ours offered in homage.

यदन्तरा परावतमवावतं च हूयसे।
इन्द्रह तत आ गहि॥ ९॥

9. *Yadantarā parāvatamarvāvataṁ ca hūyase.*
Indreha tata ā gahi.

Indra, lord giver of prosperity, invoked from within, from far and from near, come from there, anywhere, take us and bless us with grace.

Mandala 3/Sukta 41

Indra Devata, Vishvamitra Gathina Rshi

आ तू न इन्द मदच्यग्घुवानः सामपीतय।
हरिभ्यां याह्यदिवः॥ १॥

1. *Ā tū na indra madryagghuvānaḥ somapītaye.*
Haribhyāṁ yāhyadrivaḥ.

Come lord of clouds and mountains, Indra, illustrious as the sun, invoked and invited, come straight to us, wholly without reserve, come for a drink of soma by horses fast as wings of the winds.

सत्ता हाता न ऋत्वियस्तिस्तिर बर्हिरानुषक।
अयुजन्पातरद्रयः॥ २॥

2. *Satto hotā na ṛtviyastistire barhirānuṣak.*
ayujran prātaradrayaḥ.

The yajaka is seated for our yajna according to the season, the seats are fixed and spread in order, the stones have been used for the morning libations.

इमा ब्रह्म बह्मवाहः क्रियन्त आ बर्हिः सीद।
वीहि शूर पुराळाशम॥ ३॥

3. *Imā brahma brahmavāhaḥ kriyanta ā barhiḥ sīda. Vīhi śūra puroḷāśam.*

These hymns are sung in honour of Divinity. O Spirit Divine, come and grace the sacred grass. O lord of power and majesty, come and enjoy the delicious offering.

रारन्धि सवनेषु ण एषु स्तोमेषु वृत्रहन।
उक्थेष्विन्द्र गिर्वणः ॥ ४ ॥

4. *Rārandhi savaneṣu ṇa eṣu stomeṣu vṛtrahan. Uktheṣvindra girvaṇaḥ.*

Indra, lord of honour and excellence, destroyer of darkness and evil, breaker of clouds and harbinger of showers, celebrated in song, abide and rejoice in these celebrations of the season's prosperity in our yajnas, in these hymns of divinity and in these holy chants of mantras.

मतयः सोमपामुरुं रिहन्ति शवसस्पतिम।
इन्द्रं वत्सं न मातरः ॥ ५ ॥

5. *Matayaḥ somapāmuruṁ rihanti śavasaspatim. Indraṁvatsaṁnamātaraḥ.*

Intelligent people love Indra, great and broad minded, lover of soma and protector of honour and prosperity, and commander of strength and power, just the same way as cows love their calf.

स मन्दस्वा ह्यन्धसा राधसे तन्वा महे।
न स्तोतारं निदे करः ॥ ६ ॥

6. *Sa mandasvā hyandhaso rādhase tanvā mahe. Na stotāraṁ nide karaḥ.*

Indra, lord lover of soma and commander of power, rejoice at heart with your whole personality for the realisation of food, energy and wealth of life. Let not your devotee and celebrant face an occasion of embarrassment, blame, insult or contempt.

वयमिन्द त्वायवो हविष्मन्ता जरामहे ।
उत त्वमस्मयुर्वसो ॥ ७ ॥

7. *Vayamindra tvāyavo haviṣmanto jarāmahe.*
Uta tvam-asmayurvaso.

Indra, lord of love and power, we, your devotees and admirers, bearing gifts of homage, sing and celebrate your honour. And you love us too, our very shelter and home.

मारे अस्मद्वि मुमुचो हरिप्रियार्वाङ् याहि ।
इन्द्र स्वधावो मत्स्वेह ॥ ८ ॥

8. *Māre asmad vi mumuco haripriyārvāṅ yāhi.*
Indra svadhāvo matsveha.

Indra, lord lover of speed and progress, forsake us not, leave us not, go not far away, come hither close to us. Lord self-sufficient and self-refulgent, be here with us. Rejoice.

अवाञ्चं त्वा सुख रथे वहतामिन्द्र केशिना ।
घृतस्नू बर्हिरासदे ॥ ९ ॥

9. *Arvāñcaṁ tvā sukhe rathe vahatāmindra keśinā.*
Ghṛtasnū barhirāsade.

May two carriers with flames of fire, fed on clarified and bright burning fuel, carry you forward, up and down, in a comfortable car and reach you to the

heights of the sky.

Mandala 3/Sukta 42

Indra Devata, Vishvamitra Gathina Rshi

उप॑ नः सु॒तमा ग॑हि॒ सोम॑मिन्द्र॒ गवा॑शिरम ।
हरि॑भ्यां॒ यस्ते॑ अस्म॒युः ॥ १ ॥

1. *Upa naḥ sutamā gahi somamindra gavāśiram.*
Haribhyāṁ yaste asmayuḥ.

Indra, lord of power and honour, come hither to our soma yajna and taste our soma seasoned with cow's milk. Come by your chariot drawn by horses, self-programmed to reach us.

तमि॑न्द्र॒ मद॒मा ग॑हि बर्हि॒ष्ठां गाव॑भिः सु॒तम ।
कु॒वि॒ वस्य तृ॒ष्णव॑ः ॥ २ ॥

2. *Tamindra madamā gahi barhiṣṭhāṁ gravabhiḥ sutam. Kuvinnvasya tṛpṇavaḥ.*

Indra, lord of power, honour and prosperity, come taste this pleasure of soma floating in the skies and distilled by the clouds. Great are the virtues of this soma, highly soothing, satisfying and inspiring.

इन्द्र॑मि॒त्था गिरा॒ ममाच्छा॑गुरिषि॒ता इ॒तः ।
आ॒वृ॒त॒ सोम॑पीतय ॥ ३ ॥

3. *Indramitthā giro mamācchāguriṣitā itaḥ.*
Āvṛte somapītaye.

Let my words of adoration thus inspired rise up from here and reach across the sky beyond the clouds to share the ecstasy of soma with Indra.

इन्द्रं सामस्य पीतय स्तामरिह हवामह ।
उक्थभिः कुविदागमत ॥ ४ ॥

4. *Indraṁ somasya pītaye stomairiha havāmahe.*
ukthebhiḥ kuvidāgamat.

We invoke and invite Indra, lord of energy and knowledge, here, with songs of adoration and words of sacred speech, to have a drink of soma, and we pray he may come again and again.

इन्द्र सामाः सुता इम तान्दधिष्व शतकता ।
जठरं वाजिनीवसा ॥ ५ ॥

5. *Indra somāḥ sutā ime tān dadhiṣva śatakrato.*
Jaṭhare vājinīvaso.

Indra, father of morning freshness, lord of a hundred acts of yajna, distilled are these soma essences. Take these, hold them safe in the treasury of this world for a fresh lease of life's energy.

विद्मा हि त्वा धनञ्जयं वाजेषु दधृषं कव ।
अधा त सुम्नमीमह ॥ ६ ॥

6. *Vidmā hi tvā dhanañjayaṁ vājeṣu dadhṛṣaṁ kave.*
Adhā te sumnamīmahe.

We know you for sure, O lord of knowledge and vision, winner of wealth and bold fighter of battles for health and energy. And now we pray to you for the gift of peace and comfort of well-being.

इममिन्द्र गवाशिरं यवाशिरं च नः पिब ।
आगत्या वृषभिः सुतम ॥ ७ ॥

7. *Imamindra gavāśiraṁ yavāśiraṁ ca naḥ piba. Āgatyā vṛṣabhiḥ sutam.*

Indra, lord of power, honour and energy, come and have a drink of this soma of ours filtered with the shower of clouds, reinforced with rays of the sun and accompanied by a diet of barley milk.

तुभ्यदिन्द्र स्व आक्य३ सामं चादामि पीतये।
एष रारन्तु त हृदि॥ ८॥

8. *Tubhyedindra sva okye somaṁ codāmi pītaye. Eṣa rārantu te hṛdi.*

Indra, lord lover of power and energy, for your drink I distil and reinforce this soma in my own yajnic house of science. It would inspire, strengthen and delight your heart.

त्वां सुतस्य पीतये पत्नमिन्द्र हवामह।
कुशिकासो अवस्यवः॥ ९॥

9. *Tvāṁ sutasya pītaye pratnamindra havāmahe. Kuśikāso avasyavaḥ.*

Indra, veteran lord and ruler of the world, we children of knowledge and humility invoke and invite you to have a drink of the soma of our own making for the sake of protection and progress.

Mandala 3/Sukta 43

Indra Devata, Vishvamitra Gathina Rshi

आ याह्यवाङुप वन्धुरष्टास्तवदनु पदिवः सामपयम। पिया सखाया वि मुचाप बहिस्त्वामिम हव्यवाहा हवन्त॥ १॥

1. *Ā yāhyarvāṅupa bandhureṣṭhāstavedanu pradivaḥ somapeyam. Priyā sakhāyā vi mucopa barhistvamime havyavāho havante.*

Indra, lord of honour and power, riding your chariot, come to us for a drink of soma, brilliant and exhilarating, distilled from the light of the sun. Leave your favourite horses behind. These yajakas bearing fragrant offers of homage invite you to the yajna vedi.

आ याहि पूर्वीरति चषणीराँ अय आशिष उप ना हरिभ्याम। इमा हि त्वा मतयः स्तामतष्टा इन्द्र हवन्त सख्यं जुषाणाः ॥ २ ॥

2. *Ā yāhi pūrvīrati carṣaṇīrāṅ arya āśiṣa upa no haribhyām. Imā hi tvā matayaḥ stomataṣṭā indra havante sakhyaṁ juṣāṇāḥ.*

Indra, lord and leader of the nation, come to us across the multitude of people by your chariot of horse power to receive our blessings of old and our good wishes. These worshipful people all with songs of adoration invoke and invite you, they love to be friends with you.

आ ना यज्ञं नमावृधं सजाषा इन्द दव हरिभियाहि तूयम। अहं हि त्वा मतिभिजाहवीमि घृतपयाः सधमाद मधूनाम ॥ ३ ॥

3. *Ā no yajñaṁ namovṛdhaṁ sajoṣā indra deva haribhiryāhi tūyam. Ahaṁ hi tvā matibhirjohavīmi ghṛtaprayāḥ sadhamāde madhūnām.*

Indra, brilliant creator of wealth and master of development, come fast by your car of motive power as

a friend to join our yajnic programme of development for the growth of food, energy and overall prosperity. With the best of people, in the best of words and thought, I invite you and welcome you with the best of delicious offerings to our house of honey sweets.

आ च॒ त्वाम॒ता वृष॑णा॒ वह॑ता॒ हरी॒ सखा॑या सु॒धुरा॒ स्वङ्गा॑। धा॒नाव॒दिन्द्रः॒ सव॑नं जुषा॒णः सखा॒ सख्यु॑ः शृणव॒द्वन्द॑नानि ॥ ४ ॥

4. *Ā ca tvāmetā vṛṣaṇā vahāto harī sakhāyā sudhurā svaṅgā. Dhānāvadindraḥ savanaṁ juṣāṇaḥ sakhā sakhyuḥ śṛṇavad vandanāni.*

And while these mighty friendly powers of light and wind, well employed in a beautiful car immaculately built, transport you to join the session of developmental programme as a partner, I pray, O friend, listen to the adorations of a friend.

कु॒विन्मा गोपां॑ कर॑से॒ जन॑स्य कु॒विदाजा॑नं मघव ॒जीषिन। कु॒विन्म॒ ऋषिं॑ पपि॒वांसं॑ सु॒तस्य॑ कु॒विन्म॒ वस्वो॑ अ॒मृत॑स्य॒ शिक्षाः ॥ ५ ॥

5. *Kuvinmā gopāṁ karase janasya kuvid rājānaṁ maghavannṛjīṣin. Kuvinma ṛṣiṁ papivāṁsaṁ sutasya kuvinme vasvo amṛtasya śikṣāḥ.*

O lord, make me a great protector of the cow, the earth and the holy Word. Lord of wealth and power, lover of simple and natural ways of living, make me a brilliant guardian of the people. Make me a man of sagely vision, a seer of divine mantras, and bless me with knowledge and immense wealth of imperishable value.

आ त्वा॑ बृहन्ता॒ हर॑या युजा॒ना अ॒वा॑गिन्द सध॒मादा॑ वहन्तु।
प य द्वि॒ता दि॒व ऋ॒ञ्जन्त्या॒ताः॒ सुसं॑मृष्टासा वृष॒भस्य॑ मू॒राः॥ ६॥

6. *Ā tvā bṛhanto harayo yujānā arvāgindra sadhamādo vahantu. Pra ye dvitā diva ṛñjantyātāḥ susaṁmṛṣṭāso vṛṣabhasya mūrāḥ.*

Indra, adorable lord giver of honour, excellence and prosperity, the motive powers of your chariot, mighty and harnessed together like fire and wind, impetuous forces of potent and generative nature, rise and fly to the heights of the sky, dividing the space, as if, into two. May these powers, well refined, reinforced and accelerated, complementarily exhilarated, carry you forward and transport you to our house of yajnic development.

इन्द्र॒ पिब॒ वृष॑धूतस्य॒ वृष्ण॒ आ यं त॑ श्ये॒न उ॑श॒त जु॒भार॑।
यस्य॒ मद॑ च्या॒वय॑सि॒ प कृ॒ष्टीय॑स्य॒ मद॒ अप॑ गा॒त्रा व॒वर्थ॑॥ ७॥

7. *Indra piba vṛṣadhūtasya vṛṣṇa ā yaṁ te śyena uśate jabhāra. Yasya made cyāvayasi pra kṛṣṭīr-yasya made apa gotrā vavartha.*

Indra, lord of power and passion for life, drink of the potent soma created by the vibrations of generous nature and brought down from the sky by the eagle flights of your car for you, lord of love and ambition, for your people. It is in the ecstasy of soma that you inspire the children of the earth with energy, and it is in the ecstasy of that energy that the earth abides and turns round and round.

शुनं हुवम मघवानमिन्दमस्मिन्भर नृतमं वाजसाता।
शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धनानाम ॥ ८ ॥

8. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugr-amūtaye samatsu ghanantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke, invite and call upon Indra, lord creator and giver of knowledge, best of the leaders of humanity, in this battle between the learned and the ignorant, for success in discrimination between knowledge of truth and ignorance, for initiation and completion of our search for knowledge and in our battles between the good and evil forces. We call upon Indra, destroyer of conflict, winner of wealth and knowledge, sympathetic listener and lustrous lord of judgement and discrimination, and above all commander of wealth, power and honour for the good of humanity.

Mandala 3/Sukta 44

Indra Devata, Vishvamitra Gathina Rshi

अयं त अस्तु हयतः साम आ हरिभिः सुतः।
जुषाण इन्द्र हरिभिन आ गह्या तिष्ठ हरितं रथम ॥ १ ॥

1. *Ayaṁ te astu haryataḥ soma ā haribhiḥ sutaḥ. Juṣāṇa indra haribhirna ā gahyā tiṣṭha haritaṁ ratham.*

Indra, lord lover of soma and the honour and lustre of life, this soma is dedicated to you. Brought by your carrier powers, let it be for you. To taste of it and enjoy it, ride the chariot drawn by the powers of horse and come to us. (The chariot is the chariot of the sun

and the horses are sun-rays.)

हरय उषसमचयः सूर्यं हरय आचयः । विद्वांश्चिकित्वान्हरयश्व वधस इन्द्र विश्वा अभि श्रियः ॥ २ ॥

2. *Haryannuṣasamarcayaḥ sūryaṁ haryanna-rocayaḥ. Vidvāṅścikitvān haryaśva vardhasa indra viśvā abhi śriyaḥ.*

Lord of love and beauty, you shine the dawn. Lord of light, you illuminate the sun. Lord omniscient, light of the world, Indra, riding the sun-rays, you create and augment all the beauty and wealth of the world.

द्यामिन्द्रा हरिधायसं पृथिवीं हरिवपसम ।
अधारयद्धरितोर्भूरि भोजनं ययोरन्तर्हरिश्चरत ॥ ३ ॥

3. *Dyāmindro haridhāyasaṁ pṛthivīṁ harivar-pasam. Adhārayaddharitorbhūri bhojanaṁ yayorantarhariścarat.*

The heaven which holds the light of the sun, the earth which wears the green apparel of light, and the middle regions between heaven and earth in which the light shines and the winds blow and where food for life abounds in plenty, Indra, lord of light and life holds it all and sustains.

जज्ञाना हरिता वृषा विश्वमा भाति राचनम ।
हरयश्वा हरितं धत्त आयुधमा वजं बाह्वोर्हरिम ॥ ४ ॥

4. *Jajñāno harito vṛṣā viśvamā bhāti rocanam. Haryaśvo haritaṁ dhatta āyudhamā vajraṁ bahvorharim.*

Rising and manifesting, the potent lord of light and showers of generosity illuminates the beautiful

world of existence. The lord of sunrays in his arms wields the blazing weapon of thunder and lightning. And he holds and sustains the sun and shines self-refulgent.

इन्दा॑ ह॒यन्त॒मजु॑ना॒ं वजं शु॒कर॒भीवृ॑तम ।
अपा॑वृणा॒द्धरि॑भि॒रदि॑भिः सु॒तमुद्गा हरि॑भिराजत ॥ ५ ॥

5. *Indro haryantamarjunaṁ vajraṁ śukrairabhīvṛtam. Apāvṛṇoddharibhiradribhiḥ sutamud gā haribhirājata.*

Indra, the sun, with its brilliant rays, uncovers and manifests his glorious form of light girdled round by the radiant halo and with his light reaches and re-reveals the earth and her environment sprinkled over by cloud showers.

Mandala 3/Sukta 45

Indra Devata, Vishvamitra Gathina Rshi

आ म॒न्दरि॑न्द॒ हरि॑भिया॒हि म॒यूर॑रामभिः । मा त्वा॒ क चि॒न्नि य॑म॒न्विं न पा॒शिना॒ ति॒ धन्व॑व॒ ताँ इ॑हि ॥ १ ॥

1. *Ā mandrairindra haribhiryāhi mayūrarom-abhiḥ. Mā tvā ke cinni yaman viṁ na pāśino'ti dhanveva tāṅ ihi.*

Indra, lord of honour and excellence, come by the rays of light, beautiful and colourful as the feathers of the peacock. May none, as fowlers ensnare birds, catch you. Outskirt the fowlers as a rainbow and come.

वृ॒त्र॒खा॒दा व॑लंरु॒जः पुरां द॒मा अ॒पाम॒जः । स्थाता॒ रथ॑स्थ॒ हया॑रभिस्व॒र इन्दा॒ दृ॒ हा चि॑दारु॒जः ॥ २ ॥

2. *Vṛtrakhādo valaṁrujaḥ purāṁ darmo apāmajaḥ. Sthātā rathasya haryorabhisvara indro dṛḷhā cidārujaḥ.*

Indra is the breaker of the clouds. He shatters the caverns of the demons, routs the cities of sin and releases the flow of waters. Sitting firm in the middle of the chariot behind the horses in the uproar like the sun on the back of the rays, he breaks even the unbreakables.

गम्भीराँ उदधीँरिव क्रतुं पुष्यसि गा इव। प सुगोपा यवसं धेनवो यथा ह्रदं कुल्या इवाशत॥ ३॥

3. *Gambhīrāṅ̆ udadhīṅ̆riva kratuṁ puṣyasi gā iva. Pra sugopā yavasaṁ dhenavo yathā hradaṁ kulyā ivāśata.*

Indra, lord of life, power and prosperity, you promote and overfill the yajna and bless the yajamana like the deep sea and protect the earths, cows and the grass for them. As a good cowherd protects and feeds the cows and guards the fodder for the cows, so do you, O man, protect and promote the yajna. And as the cows gain the food, and as the rivers and rivulets reach the sea for self-fulfilment, so would you enjoy the delicacies of life and reach the Lord, Indra, for self-fulfilment.

आ नस्तुजं रयिं भरांशं न पतिजानत। वृ ं पक्वं फलमङ्कीव धूनुहीन्द्र संपारणं वसु॥ ४॥

4. *Ā nastujaṁ rayiṁ bharāṁśaṁ na pratijānate. Vṛkṣaṁ pakvaṁ phalamañkīva dhūnuhīndra saṁpāraṇaṁ vasu.*

Bring us wealth of the world, brilliant and

indestructible, as our share, for the devotees in a bond of covenant. As a gardener with his hook shakes a tree laden with ripe fruit, so shake for us the auspicious tree of life and bring down the fruits of wealth and light from the heights of heaven to help us cross the seas of the material world.

स्व॒युरिन्द स्व॒राळ॑सि॒ स्मद्दि॑ष्टिः स्वय॑शस्तरः । स वा॑वृधा॒न आज॑सा पुरुष्टु॒त भवा॑ नः सु॒श्रव॑स्तमः ॥ ५ ॥

5. *Svayurindra svarāḷasi smaddiṣṭiḥ svayaśas-taraḥ. Sa vāvṛdhāna ojasā puruṣṭuta bhavā naḥ suśravastamaḥ.*

Indra, you are self-sufficient, self-refulgent, sovereign, innately honourable, self-growing with your own lustre, universally admired and celebrated. Be most kind and benevolent to us, we pray.

Mandala 3/Sukta 46

Indra Devata, Vishvamitra Gathina Rshi

यु॒ध्मस्य॑ त वृष॒भस्य॑ स्व॒राज॑ उ॒ग्रस्य॒ यून॒: स्थवि॑रस्य॒ घृष्व॑: । अजू॑यता व॒जिणा॑ वी॒या॒३॒॑णीन्द्र॑ श्रु॒तस्य॑ मह॒ता म॒हानि॑ ॥ १ ॥

1. *Yudhmasya te vṛṣabhasya svarāja ugrasya yunaḥ sthavirasya ghṛṣveḥ. Ajūryato vajriṇo vīryāṇīndra śrutasya mahato mahāni.*

Indra, great are the acts and achievements of yours, Indra, mighty fighter, virile and generous, self-refulgent, lustrous and blazing, young, firm and senior, fierce challenger, unaging youthful, hero of thunder and lightning, famous and great.

म॒हाँ अ॑सि महिष॒ वृष्ण्य॑भिधन॒स्पृदु॑ग्र सह॑माना अ॒न्यान।
एका॒ विश्व॑स्य॒ भुव॑नस्य॒ राजा॒ स या॒धया॑ च ॒ायया॑ च॒ जना॑न॥ २॥

2. *Mahāň asi mahiṣa vṛṣṇyebhirdhanaspṛdugra sahamāno anyān. Eko viśvasya bhuvanasya rājā sa yodhayā ca kṣayayā ca janān.*

Great you are, adorable high, mighty winner of wealth with showers of generosity, fierce and potent, challenger and vanquisher of adversaries. You alone are the sole ruler of the world. Go, move the people, make them fight the adversities and settle them in peaceful homes.

प मात्रा॑भी रिरिच॒ राच॑मान॒ः प द॒वभि॑र्वि॒श्वता॒ अप॑तीतः।
प म॒ज्मना॑ दि॒व इन्द॑ः पृथि॒व्याः पारा॑म॒हा अ॒न्तरि॑ गादृ-
जी॒षी॥ ३॥

3. *Pra mātrābhī ririce rocamānaḥ pra devebhir-viśvato apratītaḥ. Pra majmanā diva indraḥ pṛthivyāḥ prorormaho antarikṣād-ṛjīṣī.*

Self-refulgent, Indra exceeds all measures of definition and description. With his own majesty, he is uncomprehended by all the brilliancies of the world. With his own omnipotence, he is greater than heaven and earth. And simple and natural in character and function, he is greater than the mighty space and time in existence.

उ॒रुं ग॑भी॒रं ज॒नुषा॒भ्यु१॑गं वि॒श्वव्य॑चसमव॒तं म॑ती॒नाम। इन्द्रं॑
सामा॑सः प॒दिवि॑ सु॒तास॑ः समु॒दं न स्र॒वत॒ आ वि॑शन्ति॥ ४॥

4. *Uruṁ gabhīraṁ januṣābhyugraṁ viśvavyacasamavataṁ matīnām. Indraṁ somāsaḥ pardivi sutāsaḥ samudraṁ na sravata ā viśanti.*

Men of peace and vision, fed on the light of divinity and nectar from heaven, attain and enter the presence of Indra, vast and deep, potent and lustrous by nature, all-world comprehensive, guardian of humanity and promoter of collective vision and intelligence, in the same way as streams of water flow and reach and enter the ocean.

यं सामंमिन्द पृथिवीद्यावा॒ गर्भं॑ न मा॒ता बि॑भृ॒तस्त्वा॒याः।
तं त॑ हिन्वन्ति॒ तमु॑ त मृजन्त्यध्व॒यवो॑ वृषभ॒ पात॒वा उ॑ ॥ ५ ॥

5. *Yaṁ somamindra pṛthivīdyāvā garbhaṁ na mātā bibhṛtastvāyā. Taṁ te hinvanti tamu te mṛjantyadhvaryavo vṛṣabha pātavā u.*

Indra, lord of power, honour and generosity, the soma, life's joy and ecstasy, which by virtue of your love and law, earth and heaven bear as a mother bears the baby in her womb, the highpriests of the yajna of love and nonviolence purify and promote as homage in service to you.

Mandala 3/Sukta 47

Indra Devata, Vishvamitra Gathina Rshi

म॒रुत्वाँ॑ इन्द वृष॒भा रणा॑य॒ पिबा॒ सोम॑मनुष्व॒धं मदा॑य। आ सि॑ञ्चस्व ज॒ठर॒ मध्व॑ ऊ॒र्मिं त्वं राजा॑सि प्र॒दिव॑ः सु॒ता-नाम् ॥ १ ॥

1. *Marutvāň indra vṛṣabho raṇāya pibā somamanuṣvadhaṁ madāya. Ā siñcasva jaṭhare madhva ūrmiṁ tvaṁ rājāsi pradivaḥ sutānām.*

Indra, lord of the winds and showers of favour from heaven, drink the soma of the light of divinity and life's joy and ecstasy to your heart's content for inspiration and exhilaration. Let the waves of the honey sweets of soma quench your thirst and exhilarate your ambition. You are the ruler and protector of the light and joy distilled from heaven on earth.

सजाषा इन्द्र सगणा मरुद्भिः सामं पिब वृत्रहा शूर विद्वान ।
जहि शत्रूँरप मृधा नुदस्वा थाभयं कृणुहि विश्वता नः ॥ २ ॥

2. *Sajoṣā indra sagaṇo marudbhiḥ somaṁ piba vṛtrahā śūra vidvān. Jahi śatruṅrapa mṛdho nudasvā'thābhayaṁ kṛṇuhi viśvato naḥ.*

Indra, friend of humanity, companion at the table, commander of the winds and forces of your auxiliaries, breaker of the cloud and dispeller of darkness, wise and brave, destroy the enemies, initiate and push on the battles, and create fearlessness all round for us.

उत ऋतुभिर्ऋतुपाः पाहि सामिन्द्र देवभिः सखिभिः सुतं नः । याँ आभजा मरुता य त्वा न्वहन्वृत्रमदधुस्तुभ्य-माजः ॥ ३ ॥

3. *Uta ṛtubhirṛtupāḥ pāhi somamindra devebhiḥ sakhibhiḥ sutaṁ naḥ. Yāṅ ābhajo maruto ye tvā'nvahan vṛtram-adadhus-tubhyam-ojaḥ.*

Indra, ordainer, preserver and sustainer of the cycle of seasons, protect and promote the soma distilled by divines and friends for us according to the seasons. Protect and promote the Maruts, storm troops of yours who, in your service, destroy adversaries, dispel

darkness to bring in the light of reason and divinity, bring showers of rain and, for you, win and bear the honour and grandeur of majesty.

य त्वाहिहत्य मघवन्नावर्धन्य शाम्बर हरिवो य गविष्टा।
य त्वा नूनमनुमदन्ति विप्राः पिबेन्द्र सामं सगणा मरुद्भिः॥ ४॥

4. *Ye tvāhihatye maghavannavardhan ye śāmbare harivo ye gaviṣṭau. Ye tvā nūnam-anumadanti viprāḥ pibendra somaṁ saganṇo marudbhiḥ.*

Indra, lord of honour, prosperity and majesty, drink the soma with your friends and stormy troops of the Maruts who did you proud in battle against the darkness of serpentine forces, and, O lord of sunrays, who fight on in the battle for waters, light and cows, and celebrate with those wise scholars and sages who exhilarate, exalt and enlighten you in the joy of victory.

मरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यं शासमिन्दम।
विश्वासाहमवसे नूतनायोगं सहोदामिह तं हुवम॥ ५॥

5. *Marutvantaṁ vṛṣabhaṁ vāvṛdhānamakavāriṁ divyaṁ śāsamindram. Viśvāsāhamavase nūtanā-yograṁ sahodāmiha taṁ huvema.*

Here on the yajna vedi of our social order, for the latest modes of defence and protection, we invoke, exalt and celebrate Indra, commander of the stormy troops of Maruts, virile and generous with showers of favours, progressive and advancing in glory, universal friend having no enemies, heavenly, noble ruler, mighty glorious, all patient and all victorious, blazing brave and giver of strength and fortitude.

Mandala 3/Sukta 48

Indra Devata, Vishvamitra Gathina Rshi

सद्या ह जाता वृषभः कनीनः प्रभर्तुमावदन्धसः सुतस्य। साधाः पिब पतिकामं यथा त रसाशिरः पथमं साम्यस्य॥ १॥

1. *Sadyo ha jāto vṛṣabhaḥ kanīnaḥ prabhartumāvadandhasaḥ sutasya. Sādhoḥ piba pratikāmaṁ yathā te rasāśiraḥ prathamaṁ somyasya.*

The newly risen sun, mighty generous and beautiful, protects the essence of food in order to sustain and promote it for life. Indra, O sun, drink first the good and delicious essence of soma mixed with milk as it suits your desire, and protect and promote the soma for life.

(The mantra also applies to the brilliant ruler of the social order, and every new authority of taxation and the defence, protection, promotion and development of the people and the order, the primary aim being happiness and progress of society with taxes as the means and not the end strictly, with reference to the needs of the system.

The mantra can also apply to the birth of human life, its growth and maturity. It can be applied to the birth of the sun itself in the process of creative evolution. In short, Indra should be interpreted as the sun, the human soul, i.e., jivatma, the creative energy and the ruler.)

यज्जायथास्तदहरस्य कामं शाः पीयूषमपिबा गिरिष्ठाम। तं त माता परि याषा जनित्री महः पितुदम आसिञ्चदग्ं॥ २॥

2. *Yajjāyathāstadaharasya kameṁ'śoḥ pīyūṣama-pibo girişṭhām. Taṁ te mātā pari yoṣā janitrī mahaḥ piturdama āsiñcadagre.*

As you were born, that same day, in the desire for life and sustenance, you drank the nectar sweet of soma abiding and maturing in the cloud and on the mountain, which your loving mother, as life's creative spirit, inspired with love, recreated and nourished for you in the house of your great father much in advance of your birth.

उप॒स्थाय॑ मा॒तर॒म म॑ऽइट्ट ति॒ग्ममम॑पश्यद॒भि सामू॒धः॑।
प॒या॒वय॑ाचर॒द गृत्सा॑ अ॒न्यान्म॒हानि॑ चक पुरु॒धप॑तीकः॥ ३॥

3. *Upasthāya mātaramannamaiṭṭa tigmamapa-śyadabhi somamūdhaḥ. Prayāvayannacarad gṛtso anyān mahāni cakre purudhapratīkaḥ.*

Having approached the mother, he yearned for food and saw her breast overflowing with exhilarating soma of milky food and fiery energy. Growing, going forward, moving and leading others, strong and wise, versatile in form and action, he performs great deeds.

उ॒गस्तु॑रा॒षाळ॒भिभू॑त्याजा यथाव॒शं त॒न्वं चक ए॒षः॑।
त्वष्टा॑र॒मिन्द्र॑ जनुषा॒भि॒भूया॒ मुष्या॒ साम॑मपिबच्च॒मूषु॑॥ ४॥

4. *Ugrasturāṣāḷabhibhūtyojā yathāvaśaṁ tanvaṁ cakra eṣaḥ. Tvaṣṭāramindro januṣābhibhūyā-''muṣyā somamapibaccamūṣu.*

Blazing brave, lustrous and impetuous victor over fastest forces, overwhelming in strength, he is a versatile master of his manifestation in action. By nature and birth he commands and controls the creative energy

for development and, drawing it in from nature, he drinks the soma from all sources of nature and humanity.

शुनं हुवम मघवानमिन्द्रमस्मिन्भर नृतमं वाजसाता। श्रृण्वन्तमुग्रमूतय समत्सु घ्नन्तं वृत्राणि संजितं धनानाम ॥ ५ ॥

5. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke, invite and call upon Indra, auspicious and benevolent giver, commander of wealth, power and honour, best of men and leaders, for protection, defence and victory in this battle of life. He listens to prayer for protection in battles and rises, a fierce fighter, destroyer of demons and dark clouds, and winner of the wealths of life.

Mandala 3/Sukta 49

Indra Devata, Vishvamitra Gathina Rshi

शंसा महामिन्द्रं यस्मिन्विश्वा आ कृष्टयः सामपाः काममव्यन। यं सुकतुं धिषणे विभ्वतष्टं घनं वृत्राणां जनयन्त देवाः ॥ १ ॥

1. *Śaṁsā mahāmindraṁ yasmin viśvā ā kṛṣṭayaḥ somapāḥ kāmamavyan. Yaṁ sukratuṁ dhiṣaṇe vibhvataṣṭaṁ ghanaṁ vṛtrāṇāṁ janayanta devāḥ.*

Celebrate and glorify Indra, ruler of the world, great, hero of noble actions, fashioned by all pervading divinity, breaker of the clouds and dispeller of the forces of darkness, whom the brilliancies of the world elect and heaven and earth consecrate as ruler, and in whom

all soma-makers and soma-lovers of the world find fulfilment of their heart's desire.

यं नु नकिः पृतनासु स्वराजं द्विता तरति नृतमं हरिष्ठाम।
इनतमः सत्वभिया ह शूषः पृथुजया अमिनादायुदस्याः ॥ २ ॥

2. *Yaṁ nu nakiḥ pṛtanāsu svarājaṁ dvitā tarati nṛtamaṁ hariṣṭhām. Inatamaḥ satvabhiryo ha śūṣaiḥ pṛthujrayā aminādāyurdasyoḥ.*

In battles, none for certain can surpass Indra, self-refulgent and blazing by his manifold strength. Best of men and leaders is he, abiding with humanity in command of his impetuous forces. Most potent is he and most determined, widest in reach and effect, and with his essential purity of mind and strength of character, he frustrates the life and age of the wicked to naught.

सहावा पृत्सु तरणिनावाव्यानशी रादसी महनावान। भगा
न कार हव्या मतीनां पितव चारुः सुहवा वयाधाः ॥ ३ ॥

3. *Sahāvā pṛtsu taraṇirnārvā vyānaśī rodasī mehanāvān. Bhago na kāre havyo matīnāṁ piteva cāruḥ suhavo vayodhāḥ.*

Undeterred and victorious in battles, instant in action, going forward like a current of energy, he vibrates through heaven and earth. Rich and generous, lord of power and prosperity, he is to be invoked and invited in yajnic programmes of enlightened people like a very shower of rain. And he is kind and generous, ever gracious, ready like a father with gifts of life and sustenance for his children.

धृता दिवा रजसस्पृष्ट ऊध्वा रथा न वायुवसुभिनियुत्वान।
ापां वस्ता जनिता सूयस्य विभक्ता भागं धिषणव वाजम ॥ ४ ॥

4. *Dhartā divo rajasaspṛṣṭa ūrdhvo ratho na vāyur-vasubhir-niyutvān. Kṣapāṁ vastā janitā sūryasya vibhaktā bhāgaṁ dhiṣaṇeva vājam.*

Sustainer of the light of heaven and earth and the skies, all pervasive, going high and higher like a chariot, mighty as the wind, controller and ruler of the people by the people, he is the light of dawn after the night of darkness, creator and harbinger of new and higher light, and, like the generous heaven and earth, giver of our share of food, energy and success in life.

शुनं हुवम मघवानमिन्दमस्मिन्भर नृतमं वाजसाता।
शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धनानाम ॥ ५ ॥

5. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghnantaṃ vṛtrāṇi saṁjitaṁ dhanānām.*

In this battle of our life for food, energy and victory in the struggle, we invoke, invite and call upon Indra, best and highest of men and leaders, auspicious and generous lord of power and prosperity. Bright and blazing is he, listens graciously when we call upon him in the battles for defence, protection and success, destroys the demons of darkness, and wins the wealths of life for his children and celebrants.

Mandala 3/Sukta 50

Indra Devata, Vishvamitra Gathina Rshi

इन्द्रः स्वाहा पिबतु यस्य सामꣳ आगत्या तुमा वृषभा मरुत्वान। आरुव्यचाः पृणतामभिरा रास्यꣳ हविस्तन्वः कामꣳमृध्याः ॥ १ ॥

1. *Indraḥ svāhā pibatu yasya soma āgatyā tumro vṛṣabho marutvān. Oruvyacāḥ pṛṇatāmebhirannairāsya havistanvaḥ kāmamṛdhyāḥ.*

Indra, strong, virile and generous, lord creator and giver of power, prosperity and excellence of life, commanding the force of the winds and stormy troops over the wide world, may, we pray, come, and having come enjoy the offerings made in truth of word and deed with faith and humility and, pleased with these offerings, grant fulfilment of the devotee's mission of earthly existence.

आ तꣳ सपर्यू जवसे युनज्मि ययोरनु प्रदिवः श्रुष्टिमावः। इह त्वा धेयुर्हरयः सुशिप्र पिबा त्वस्य सुषुतस्य चारोः ॥ २ ॥

2. *Ā te saparyū javase yunajmi yayoranu pradivaḥ śruṣṭimāvaḥ. Iha tvā dheyurharayaḥ suśipra pibā tvasya suṣutasya cāroḥ.*

For your fast movement in work and travel I employ the fastest vehicles and appoint the most dynamic people in your service by which you come fast and protect the light of the world for us. O warrior of the helmet, lord of beauty and grace, may the intelligent and industrious people help you on here where you may drink this delicious soma of our making with them.

गाभिर्मिमिꣳ कुं दधिर सुपारमिन्द्रं ज्यष्ठ्यायꣳ धायस गृणानाः। मन्दानः सामं पपिवाँ ऋजीषिन्त्समस्मभ्यं पुरुधा गा इषण्य॥ ३॥

3. *Gobhirmimikṣuṁ dadhire supāramindraṁ jyaiṣṭhyāya dhāyase gṛṇānāḥ. Mandānaḥ somaṁ papivāṅ ṛjīṣin tsamasmabhyaṁ purudhā gā iṣaṇya.*

With words of welcome and praise, the celebrants install and consecrate Indra, the ruler, generous as showers and saviour promoter of the common wealth, in the highest office of governance. O lord ruler, drink and enjoy the soma of the nation's prosperity and happiness, and, moving on the simple and natural paths of progress, initiate, inspire, and bring us many ways the knowledge, lands and cows required for the people.

इमं कामं मन्दया गाभिरश्वश्चन्दवता राधसा पपथश्च। स्वयवा मतिभिस्तुभ्यं विपा इन्दाय वाहः कुशिकासा अकन॥ ४॥

4. *Imaṁ kāmaṁ mandayā gobhiraśvaiścandravatā rādhasā paprathaśca. Svaryayo matibhistubhyaṁ viprā indrāya vāhaḥ kuśikāso akran.*

This desire, prayer and programme, O lord of power and prosperity, fulfil to our heart's desire over the earth and extend it to the heights of heaven, with abundance of cows, horses, golden prosperity and celebrated means of success and advancement. May there be glory to you and joy come to the earth. In search of light and joy, earnest sages and scholars of holy

Shastras with their understanding, imagination and resolution, together with the will of the people, compose this prayer and exhortation for you, lord ruler of the world, and present it to you for the honour and excellence of life.

शुनं हुवम मघवानमिन्दमस्मिन्भर नृतमं वाजसाता।
शृण्वन्तमुगमूतय समत्सु घ्नन्तं वृत्राणि संजितं धनानाम ॥ ५ ॥

5. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugr-amūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

In this battle of existence, for the sake of success and victory, we invoke, invite and call upon Indra, best and highest of humanity, auspicious creator and commander of power, prosperity, honour and excellence of life. Blazing glorious is he, intent listener to prayers of his people, a fierce fighter for protection and progress, a destroyer of the demons of darkness, evil and poverty, harbinger of the showers of prosperity and a victor of trophies and treasures of corporate life.

Mandala 3/Sukta 51

Indra Devata, Vishvamitra Gathina Rshi

चषणीधृतं मघवानमुक्थ्यमिन्दं गिरा बृहतीरभ्यनूषत।
वावृधानं पुरुहूतं सुवृक्तिभिरमर्त्यं जरमाणं दिवदिव ॥ १ ॥

1. *Carṣaṇīdhṛtaṁ maghavānam-ukthyam-indraṁ giro bṛhatīr-abhyanūṣata. Vāvṛdhānaṁ puruhūtaṁ suvṛktibhir-amartyaṁ jaramāṇaṁ divedive.*

Address these comprehensive words of prayer

and celebration with offers of yajna to Indra, lord ruler and sustainer of the people, munificent, honourable, growing in power and prosperity, universally acclaimed and celebrated, immortal in fame and glory, close and closer day by day in love and exhortation of the people. Let the songs glorify the lord.

शतक्रतुमर्णवं शाकिनं नरं गिरा म इन्द्रमुप यन्ति विश्वतः ।
वाजसनिं पूर्भिदं तूर्णिमप्तुरं धामसाचमभिषाचं स्वर्विदम ॥ २ ॥

2. *Śatakratum-arṇavaṁ śākinaṁ naraṁ giro ma indram-upa yanti viśvataḥ. Vājasaniṁ pūrbhidaṁ tūrṇim-apturaṁ dhāmasācam-abhiṣācaṁ svarvidam.*

My words of prayer and praise constantly reach Indra, lord of a hundred great acts of yajna, deep and munificent as the sea, mighty powerful, leader, source of sustenance and light, winsome warrior and victor, shatterer of the strongholds of evil, instant starter and instantaneous reacher, sanctifier of the home, presiding presence and ceaseless shower of bliss.

आकर वसर्जरिता पनस्यत नहसः स्तुभ इन्दर्दुवस्यति ।
विवस्वतः सदन आ हि पिप्रिय सत्रासाहमभिमातिहनं स्तुहि ॥ ३ ॥

3. *Ākare vasorjaritā panasyate'nehasaḥ stubha indro duvasyati. Vivasvataḥ sadana ā hi pipriye satrāsāham-abhimātihanaṁ stuhi.*

In the house of wealth, the celebrant of Indra is praised. Indra loves and appreciates the simple and honest prayers and celebrations of the innocents. In the

house of light and splendour, he feels pleased. O man, praise and pray to the challenger of evil forces and the destroyer of adversity.

नृणामु त्वा नृतमं गीभिरुक्थैरभि प वीरमर्चता सबाधः ।
सं सहस पुरुमाया जिहीत नमा अस्य पदिव एक इश ॥ ४ ॥

4. *Nṛṇāmu tvā nṛtamaṁ gīrbhirukthairabhi pra vīramarcatā sabādhaḥ. Saṁ sahase purumāyo jihīte namo asya pradiva eka īśe.*

Indra, let all honour and adore you with holy words and songs of worship, you who are mighty brave and best of men and leaders.

Indra is irresistebly brave, strong against the violent, highly meritorious, and he goes forward for a test of victory. All alone he rules over the heavens and the enlightened children of the earth. Salutations to the sole lord ruler of his world of light and life.

पूवीरस्य निष्षिधा मर्त्येषु पुरू वसूनि पृथिवी बिभर्ति ।
इन्दाय द्याव आषधीरुतापा रयिं रक्षन्ति जीरया वनानि ॥ ५ ॥

5. *Pūrvīrasya niṣṣidho martyeṣu purū vasūni pṛthivī bibharti. Indrāya dyāva oṣadhīrutāpo rayiṁ rakṣanti jīrayo vanāni.*

Many and ancient are his blessings and defences among the people. Abundant wealth does the earth hold. The regions of light, the sun light, the greenery, the flowing waters and vapours, the veteran citizens, the forests, all these hold, preserve and protect many forms of wealth for Indra, ruler of the world.

तुभ्यं॒ ब्रह्मा॑णि॒ गिर॑ इन्द्र॒ तुभ्यं॑ स॒त्रा द॑धिरे हरिवा जुषस्व॑। बो॒ध्या॒३॑पिरव॑सो॒ नूत॑नस्य॒ सख॑ वसो जरि॒तृभ्यो॒ वयो॑ धाः ॥ ६ ॥

6. *Tubhyaṁ brahmāṇi gira indra tubhyaṁ satrā dadhire harivo juṣasva. Bodhyāpiravaso nūtanasya sakhe vaso jaritṛbhyo vayo dhāḥ.*

Indra, lord of excellence, accept and cherish the songs of the celebrants which bear the wealth of divine praise in your honour, which bear the truth of existence with gratitude. O lord omnipresent, lord of vitalities, friend and shelter of all, know this, and bring for the celebrants the latest methods of protection and good health and long age.

इन्द्र॑ मरुत्व इ॒ह पा॑हि॒ सामं॒ यथा॑ शाया॒त अपि॑बः सु॒तस्य॑। तव॒ पणी॑ती॒ तव॑ शूर॒ शर्म॒ ग्ना वि॑वासन्ति क॒वय॑ः सुय॒ज्ञाः ॥ ७ ॥

7. *Indra marutva iha pāhi somaṁ yathā śāryāte apibaḥ sutasya. Tava praṇītī tava śūra śarmannā vivāsanti kavayaḥ suyajñāḥ.*

Indra, leader of heroic warriors, in this business of the world, protect the joy and excellence of life as you protect the joy of those who resist danger and violence to their lives. O lord commander of the brave, intelligent people of imagination and yajnic action adore and pray for your ways of conduct and restful haven for home.

स वा॑वशा॒न इ॒ह पा॑हि॒ सामं॑ म॒रुद्भि॑रिन्द्र॒ सखि॑भिः सु॒तं नः॑। जा॒तं यत्त्वा॒ परि॑ दे॒वा अभू॑षन्म॒ह भरा॑य पुरुहूत॒ विश्व॑ ॥ ८ ॥

8. *Sa vāvaśāna iha pāhi somaṁ marudbhirindra sakhibhiḥ sutaṁ naḥ. Jātaṁ yat tvā pari devā abhūṣan mahe bharāya puruhūta viśve.*

Indra, lord of love and majesty, invoked and invited by many, come with the storm troops of the winds and vitalities, and, here in the world, taste, protect and promote our soma of life's joy and excellence distilled by our friends and vibrant youth, since as you arose and manifested to view, all the brilliancies of the world adored and investitured you with power and honour for the sake of grandeur and glory in life.

अमूर॑ मरुत आपिर॒षा म॑न्दद्रि॒न्द्रमनु॒ दाति॑वाराः। तभि॑ः सा॒कं पि॑बतु वृत्रखा॒दः सु॒तं सामं दा॒शुष॒ः स्व स॒धस्थ॑॥ ९॥

9. *Aptūrye maruta āpireṣo'mandannindramanu dātivārāḥ. Tebhiḥ sākaṁ pibatu vṛtrakhādaḥ sutaṁ somaṁ dāśuṣaḥ sve sadhasthe.*

This lord Indra is a friend and universal ally. The Maruts, vibrant youth and stormy troops of the nation, stand by him and exhort and exalt him in the speedy march of the nation to victory. With these, may Indra, consuming, absorbing and transforming the dark energies of life to light and joy, drink the soma distilled in the generous yajamana's own house.

इ॒दं ह्य॒न्वाज॑सा सु॒तं रा॑धानां पत।
पिबा॒ त्व१॑स्य गि॑र्वणः॥ १०॥

10. *Idaṁ hyanvojasā sutaṁ rādhānāṁ pate.*
pibā tvasya girvaṇaḥ.

O lord and ruler of wealth, power and potential, drink the exciting soma of this generous yajamana,

elaborately distilled with vigour and splendour and offered with the voice of homage and reverence.

यस्त॒ अनु॑ स्व॒धामस॑त्सु॒त नि यच्छ॒ तन्व॑म।
स त्वा॑ ममत्तु सा॒म्यम॥ ११॥

11. *Yaste anusvadhāmasat sute ni yaccha tanvam.*
Sa tvā mamattu somyam.

Indra, lord ruler of the world, whatever and whoever be in accord with your power and pleasure, pray control, direct, administer and order the body-polite into settled form, and may all that give you pleasure and satisfaction, lover and creator of soma peace as you are.

प त॑ अश्नातु कु॒ याः पन्द्र॒ ब्रह्म॑णा॒ शिर॑ः।
प बा॒हू शू॑र॒ राध॑स॥ १२॥

12. *Pra te aśnotu kukṣyoḥ prendra brahmaṇā śiraḥ.*
pra bāhū śūra rādhase.

Indra, heroic lord ruler of the world, whatever you receive into the body of your treasury for asset and energy, may that wealth and energy inspire your mind with knowledge and enlightenment, and strengthen your arms for potential development of the wealth of nations.

Mandala 3/Sukta 52

Indra Devata, Vishvamitra Gathina Rshi

धा॒नाव॑न्तं कर॒म्भिण॑मपू॒पव॑न्तमु॒क्थिन॑म।
इन्द्र॑ पा॒तजु॑षस्व नः॥ १॥

1. *Dhānāvantaṁ karambhiṇamapūpavantam-*
ukthinam. Indra prātarjuṣasva naḥ.

Indra, lord of wealth, honour and excellence, accept and enjoy in the morning our gift of homage and yajna mixed with roasted rice and curds and sanctified and offered with the chant of holy words.

पुरोळाशं पचत्यं जुषस्वेन्द्रा गुरस्व च।
तुभ्यं हव्यानि सिस्रत॥ २॥

2. *Puroḷāśaṁ pacatyaṁ juṣasvendrā gurasva ca.*
Tubhyaṁ havyāni sisrate.

Indra, accept and enjoy the purodasha cooked and seasoned with soma, relish and grow strong. The sweets of offerings flow to you.

पुरोळाशं च नो घसो जोषयासे गिरश्च नः।
वधूयुरिव योषणाम॥ ३॥

3. *Puroḷāśaṁ ca no ghaso joṣayāse giraśca naḥ.*
Vadhūyuriva yoṣaṇām.

Accept and eat the purodasha and cherish the voices of exhortation offered by us like one impassioned for the love of his wife.

पुरोळाशं सनश्रुत पातःसावे जुषस्व नः।
इन्द्र कतुहि त बृहन॥ ४॥

4. *Puroḷāśaṁ sanaśruta prātaḥsāve juṣasva naḥ.*
Indra kraturhi te bṛhan.

Indra, lord of universal word of wisdom and discrimination, accept and enjoy our purodasha offered in the morning session of yajna. Great is your word and light and creative action of cosmic dimensions.

माध्यंन्दिनस्य॒ सव॑नस्य धा॒नाः पु॑रो॒ळाश॑मिन्द कृष्व॒ह चारु॑म। प यत्स्ता॒ता ज॑रि॒ता तूण्य॑था वृषा॒यमा॑ण॒ उप॑ गी॒भिरीट्ट॑े॥ ५॥

5. *Madhyaṁdinasya savanasya dhānāḥ puroḷāśamindra kṛṣveha cārum. Pra yat stotā jaritā tūrṇyartho vṛṣāyamāṇa upa gīrbhirīṭṭe.*

Indra, lord of light and power, accept, enjoy and sanctify the taste and joy of the yajnic rice and pudding of the mid-day session of the yajnic business of life which the singer, celebrant and generous devotee eager for the success of his endeavour profusely offers in worship and homage to you with words of love and faith.

तृ॒तीय॑ धा॒नाः सव॑न पुरष्टुत पुरो॒ळाश॒माहु॑तं मामहस्व नः। ऋ॒भुम॒न्तं वाज॑वन्तं त्वा कव॒ पय॑स्वन्त॒ उप॑ शि॒क्षे॒म धी॒तिभि॑ः॥ ६॥

6. *Tṛtīye dhānāḥ savane puruṣṭuta puroḷāśamāhutaṁ māmahasva naḥ. Ṛbhumantaṁ vājavantaṁ tvā kave prayasvanta upa śikṣema dhītibhiḥ.*

O lord of knowledge and poetic imagination admired and revered by many, in the third and closing session of the day's programme of yajnic action, accept, enjoy and exalt the value of our gift of rice and pudding which we, doing our best in thought and action, bring and offer to you, lord in command of food, energy, knowledge and expertise of the art of living.

पू॒ष॒ण्वत॑ त चकृमा कर॒म्भं हरि॑वत॒ हय॑श्वाय धा॒नाः। अ॒पू॒पम॑द्धि॒ सग॑णा म॒रुद्भि॑ः सामं पिब वृत्र॒हा शू॑र विद्वान॥ ७॥

7. *Pūṣaṇvate te cakṛmā karambhaṁ harivate haryaśvāya dhānāḥ. Apūpamaddhi sagaṇo marudbhiḥ somaṁ piba vṛtrahā śūra vidvān.*

We prepare the roasted grain and curds for you, giver of health and nourishment, lord of sunbeams possessing the fastest means of motion. O breaker of the clouds of rain and dispeller of the shades of darkness, heroic brave, master of knowledge, relish the cake and drink the soma with your friends and supporters and commandos of the speed of winds.

पतिं धाना भरत तूयमस्म पुराळाशं वीरतमाय नृणाम।
दिवदिव सदृशीरिन्द्र तुभ्यं वधन्तु त्वा सामपर्याय धृष्णा ॥ ८ ॥

8. *Prati dhānā bharata tūyamasmai puroḷāśaṁ vīratamāya nṛṇām. Divedive sadṛśīrindra tubhyaṁ vardhantu tvā somapeyāya dhṛṣṇo.*

Bear and bring roasted rice and purodasha in homage fast and full for this hero of the best of leaders and warriors. Indra, fierce and fiery hero of arm and speech, may the forces of equal form and performance rise for you, dedicated as you are to the soma of life's dignity and excellence, and may they exalt you with glory day by day.

Mandala 3/Sukta 53

Indra-parvata, Indra, Vak, Rathanga Devata, Vishvamitra Gathina Rshi

इन्दापवता बृहता रथेन वामीरिष आ वहतं सुवीराः।
वीतं हव्यान्यध्वरषु देवा वधथां गीभिरिळया मदन्ता ॥ १ ॥

1. *Indrāparvatā bṛhatā rathena vāmīriṣa ā vahataṁ suvīrāḥ. Vītaṁ havyānyadhvareṣu devā vardhethāṁ gīrbhiriḷayā madantā.*

Indra and Parvata, sun and cloud, come on the grand chariot of light, wind and rain, bring us lovely foods and drinks of energy for the heroic people, O powers divine and generous, receive the offerings in the yajnas of love, faith and non-violence, feed on the music of the songs, and wax with the hymns of celebration.

तिष्ठा सु कं मघवन्मा परा गाः सामंस्य नु त्वा सुषुतस्य यंा। पितुन पुत्रः सिचमा रंभ त इन्द स्वादिष्ठया गिरा शंचीवः॥ २॥

2. *Tiṣṭhā su kaṁ maghavan mā parā gāḥ somasya nu tvā suṣutasya yakṣi. Piturna putraḥ sicamā rabhe ta indra svādiṣṭhayā girā śacīvaḥ.*

Maghavan, lord of wealth, power and prosperity, come and stay at peace in comfort, do not go away, feed yourself at pleasure in company with us on the soma joy of excellence. Indra, lord ruler of a noble people as you are, as a child clings to the hem of the father's cloak for love and security, so do I, with sweet words and prayer, seek shelter and support in you for security and peace.

शंसावाध्वया पतिं म गृणीहीन्दंाय वाहंः कृणवाव जुष्टंम। एदं बहियजंमानस्य सीदा थां च भूदुक्थमिन्दंाय शस्तम॥ ३॥

3. *Śaṁsāvādhvaryo prati me gṛṇīhīndrāya vāhaḥ kṛṇavāva juṣṭam. Edaṁ barhiryajamānasya sīdā'thā ca bhūdukthamindrāya śastam.*

Let us sing in praise of Indra, O high-priest of non-violent yajna, join me in response to my voice and we'll create a lovely song of exaltation for Indra. Come, sit on the holy grass of the yajamana and then let there be an excellent song of jubilation in honour of Indra.

जायदस्तं मघवन्त्सदु यानिस्तदित्त्वा युक्ता हरयो वहन्तु।
यदा कदा च सुनवाम सोममग्निष्ट्वा दूतो धन्वात्यच्छ॥ ४॥

4. *Jāyedastaṁ maghavantsedu yonistadit tvā yuktā harayo vahantu. Yadā kadā ca sunavāma soma-magniṣṭvā dūto dhanvātyaccha.*

Indra, maghavan, lord of power, prosperity, peace and passion of life, the wife is the real spirit of the home. She is the haven of conjugal bliss. There may the horses yoked to your chariot bear you. And whenever we prepare the soma, then let Agni, the fire of life, be the messenger of passion and inspiration for you.

परा याहि मघवन्ना च याहीन्द्र भातरुभयत्रा त अथम।
यत्रा रथस्य बृहता निधानं विमाचनं वाजिना रासभस्य॥ ५॥

5. *Parā yāhi maghavannā ca yāhīndra bhrātaru-bhayatrā te artham. Yatrā rathasya bṛhato nidhā-naṁ vimocanaṁ vājino rāsabhasya.*

Maghavan, lord of power and prosperity, go far, and come back home. Brother, both ways there is a meaning and purpose for you, here as well as there, where there is the start (with harnessing of the horses)

or the finish of your grand chariot of power and speed (with unharnessing of the horses at the terminal).

अपाः सामस्तमिन्द्र प याहि कल्याणीर्जाया सुरणं गृह ते। यत्रा रथस्य बृहता निधानं विमोचनं वाजिना दक्षिणावत ॥ ६ ॥

6. *Apāḥ somam-astam-indra pra yāhi kalyāṇīrjāyā suraṇaṁ gṛhe te. Yatrā rathasya bṛhato nidhānaṁ vimocanaṁ vājino dakṣiṇāvat.*

Indra, lord of peace and joy and brilliance, drink the soma, go home, the delightful haven, there is your blessed love, there is the start and finish of your grand chariot journey for the brilliant battle, there is the harnessing and unharnessing of the horses. And there you are abundant with charity.

इम भोजा अङ्गिरसो विरूपा दिवस्पुत्रासो असुरस्य वीराः। विश्वामित्राय ददता मघानि सहस्रसावे प तिरन्त आयुः ॥ ७ ॥

7. *Ime bhojā aṅgiraso virūpā divasputrāso asurasya vīrāḥ. Viśvāmitrāya dadato maghāni sahasrasāve pra tiranta āyuḥ.*

These lovers and creators of food, scholars of the secrets of the body system and inspirers of pranic energies, various children of the light of heaven, heroes of universal vitality, giving health and wealth of life to the darling friend of humanity cross over the seas of existence through a hundred yajnic programmes of action.

रूपंरूपं मघवा बाभवीति मायाः कृण्वानस्तन्वं परि स्वाम। त्रिर्यद्दिवः परि मुहूतमागात्स्वमन्त्रर्नृतुपा ऋतावा ॥ ८ ॥

8. *Rūpaṁrūpaṁ maghavā bobhavīti māyāḥ kṛṇvānastanvaṁ pari svām. Triyad divaḥ pari muhūrtamāgāt svairmantrairanṛtupā ṛtāvā.*

Indra, lord of knowledge, power and action, manifests infinite forms of his own divinity, extending his essential and wondrous powers for us as he, lord omniscient of the truth and law of existence, reveals himself every moment, constantly irrespective of time and season, through his own mantras, mystical formulae, three ways in meditative yajnas from the light of Divinity.

महाँ ऋषिर्देवजा देवजूता स्तभ्नात्सिन्धुमर्णवं नृचक्षाः ।
विश्वामित्रा यदवहत्सुदासमपिप्रियायत कुशिकेभिरिन्द्रः ॥ ९ ॥

9. *Mahāň ṛṣirdevajā devajūto'stabhnāt sindhumarṇavaṁ nṛcakṣāḥ. Viśvāmitro yadavahat sudāsamapriyāyata kuśikebhirindraḥ.*

Great and glorious is Indra, Rshi, all-seeing, all-revealing, generator of all forces of nature and, manifested in all these, vibrates in and by all these and in great minds. He wields and sustains the river and the ocean, the flow of nature's energy as well as the ocean of nature's particles of matter and energy. And he watches all humans for what they do and what they ought to do. He is the friend and well-wisher of the world since he showers his gifts of generosity on all. Universal is his love since he blesses us with guides and teachers who know and show us the right ways of successful living.

हंसाइव कृणुथ श्लोकमद्रिभिर्मदन्ता गीर्भिरध्वरे सुते सचा। देवेभिर्विप्रा ऋषयो नृचक्षस इमा वि पिबध्वं कुशिकाः सोम्यं मधु॥ १०॥

10. *Haṁsā iva kṛṇutha ślokamadribhirmadanto gīrbhiradhvare sute sacā. Devebhirviprā ṛṣayo nṛcakṣaso vi pibadhvaṁ kuśikāḥ somyaṁ madhu.*

Like hansa birds singing and rejoicing by the beauty and majesty of cloud showers, O Kushikas, vibrant sages and scholars, seers of nature and divinity, divining into the mysteries of omniscience, watching the ways of vast humanity, joining together with the divinities of nature and brilliancies of humanity, in the non-violent yajnas of love and faith enacted and conducted, sing songs of Divinity in celebrative words of holy joy and drink the nectar sweets of soma replete with the power of peace and divine ecstasy.

उप प्रेत कुशिकाश्चेतयध्वमश्वं राय प्र मुञ्चता सुदासः। राजा वृत्रं जङ्घनत्पागपागुदगथा यजात इर आ पृथिव्याः॥ ११॥

11. *Upa preta kuśikāś-cetayadhvam-aśvaṁ rāye pra muñcatā sudāsaḥ. Rājā vṛtraṁ jaṅghanat prā-gapāgudagathā yajāte vara ā pṛthivyāḥ.*

O brilliant scholars and sages, teachers and preachers, heroes of action, dedicated to Divinity, yajnic charity and fraternal expansion, go forward together, awake and awaken the community, release vibrant energy and motive powers for the attainment of wealth, honour and excellence. Let the refulgent ruler break the clouds of rain, dispel the darkness all round, east, west,

north, south, up and down below, and then perform the yajna of unison on the wide earth.

य इ॒म रो॑दसी उ॒भ अ॒हमिन्द्र॒मतु॑ष्टवम।
वि॒श्वामि॑त्रस्य र क्षति॒ ब्रह्मे॒दं भार॑तं॒ जन॑म॥ १२॥

12. *Ya ime rodasī ubhe aham-indram-atuṣṭavam. Viśvāmitrasya rakṣati brahmedaṁ bhārataṁ janam.*

I serve and worship Indra who protects both heaven and earth and the firmament between the two, the people of this all bearing mother earth and the wealth and power of the friendly world of humanity.

वि॒श्वामि॑त्रा अरासत॒ ब्रह्मे॑न्द्रा॒य व॒ज्रिणे॑।
कर॒दिन्नः॑ सु॒राध॑सः॥ १३॥

13. *Viśvāmitrā arāsata brahmendrāya vajriṇe. Karadinnaḥ surādhasaḥ.*

Friends of the world, sing songs of exaltation and gratitude for Indra, lord of thunderous arm and power who blesses us with wealth and all round potential for success.

किं ते॑ कृण्वन्ति॒ कीकटेषु॒ गावो॒ नाशिरं॑ दु॒ह्रे न त॑पन्ति घ॒मम। आ नो॑ भर॒ प्रम॑गन्दस्य॒ वेदो॑ नचाशा॒खं म॑घवन॒न्धया॒ नः॥ १४॥

14. *Kiṁ te kṛṇvanti kīkaṭeṣu gāvo nāśiraṁ duhre na tapanti gharmam. Ā no bhara pramagan-dasya vedo naicāśākhaṁ maghavan randhayā naḥ.*

What do the cows do for you in the country of the selfish! They yield no milk, nor do they raise the flames of yajna fire. Bear and bring up the hoard of the

miserly and the avaricious in the open, subject them to law and control those who cower under pretence of squalor and poverty.

सस॒सप॒रीरम॑तिं॒ बाध॑माना बृ॒हन्मि॑माय ज॒मद॑ग्निदत्ता।
आ सूय॑स्य दुहि॒ता त॑तान॒ श्रवा॑ द॒वेष्व॒मृत॑मजु॒यम॥ १५॥

15. *Sasarparīramatiṁ bādhamānā bṛhanmimāya jamagadnidattā. Ā sūryasya duhitā tatāna śravo deveṣvamṛtamajuryam.*

Living knowledge and language flowing from Eternity given through direct experience of the eye, physical, mental and spiritual, preventing ignorance and superstition, is daughter of the sun, gift of the omniscient lord, which, like the dawn, revealing the vast reality of existence, brings in and extends an immortal and imperishable stream of awareness and experience among the brilliant devotees of Divinity.

सस॒सप॒रीर॑भर॒त्तूय॑म॒भ्या धि श्रव॒ः पाञ्च॑जन्यासु कृ॒ष्टिषु॑।
सा प॒ या॒३॒॑ नव्य॒मायु॒दधा॑ना॒ यां म॑ पलस्तिजमद॒ग्नया॑ द॒दुः॥ १६॥

16. *Sasarparīrabharat tūyamebhyo'dhi śravaḥ pāñcajanyāsu kṛṣṭiṣu. Sā pakṣyā navyamāyurdadhānā yāṁ me palastijamadagnayo daduḥ.*

That stream of language and knowledge, flowing ever anew from the lord of light, bearing new life and age with fresh energy is the same which the grey-haired veteran scholars of cosmic vitality earlier gave to me, and the stream bears superior kind of food and nourishment for body, mind and soul for the seekers among all the five classes of dynamic people.

स्थिरा गावा॑ भवतां वी॒ळुर ॒ा मषा वि व॑हि॒ मा युगं वि शा॑रि। इन्द॑: पात॒ल्य॑ ददता॒ं शरी॑ता॒ररि॑ष्टनम अ॒भि न॑: सचस्व॥ १७॥

17. *Sthirau gāvau bhavatāṁ vīḷurakṣo meṣā vi varhi mā yugaṁ vi śāri. Indraḥ pātalye dadatāṁ śarītorariṣṭaneme abhi naḥ sacasva.*

Let the oxen of the chariot be strong and steady, let the axle be strong, let the shaft never break, may the yoke never be damaged, May Indra, lord of inviolable chariot and action, be friendly with us to give us strength and to renew whatever is wearing out.

बलं धहि त॒नूषु॒ ना॒ बल॑मिन्दान॒ळुत्सु॒ नः। बलं ता॒काय॒ तन॑याय जी॒वस॒ त्वं हि ब॑ल॒दा असि॑॥ १८॥

18. *Balaṁ dhehi tanūṣu no balamindrānaḷutsu naḥ. Balaṁ tokāya tanayāya jīvase tvaṁ hi baladā asi.*

Indra, Spirit of life and vitality, give strength to our bodies, put strength into our animals. Give strength and vital energy to our children and our youth. You alone are the giver of strength, energy and vitality.

अ॒भि व्॑यस्व खदि॒रस्य॒ सार॒माजा॑ धहि स्पन्द॒न शिं॑श-पा॑याम। अ ॑ वीळा वीळित वी॒ळय॑स्व॒ मा यामा॑द॒स्मादव॑ जीहिपा नः॥ १९॥

19. *Abhi vyayasva khadirasya sāramojo dhehi spandane śiṁśapāyām. Akṣa vīḷo vīḷita vīḷayasva mā yāmādasmādava jīhipo naḥ.*

Aksha, centre hold of knowledge, vision and power, bring us the centre strength of the Khadira wood for our chariot of life. In our body and mind, as in the

motion of a chariot, infuse light and lustre. O master of strength and light, universally admired, inspire us with strength and courage of the conviction, forsake us not in the streaming flow of life and time.

अयमस्मान्वनस्पतिमा च हा मा च रीरिषत।
स्वस्त्या गृहभ्य आवसा आ विमाचनात॥ २०॥

20. *Ayamasmān vanaspatirmā ca hā mā ca rīriṣat. Svastyā gṛhebhya āvasā ā vimocanāt.*

May Vanaspati, lord of the light of life, never forsake us. May the chariot of life never hurt us. May the lord and life be good and kind to us and our homes while we are riding the chariot until we reach the terminal and the horses are released.

इन्द्रातिभिर्बहुलाभिर्ना अद्य याच्छष्ठाभिर्मघवञ्छूर जिन्व।
या ना द्वष्ट्यधरः सस्पदीष्ट यमु द्विष्मस्तमु प्राणा जहातु॥ २१॥

21. *Indrotibhirbahulābhirno adya yācchreṣṭhābhirmaghavañchūra jinva. Yo no dveṣṭyadha-raḥ saspadīṣṭa yamu dviṣmastamu prāṇo jahātu.*

Indra, potent lord of honour and prosperity, come to us today with ample modes of best and highest modes of protection and give us the joy of life. Whosoever hate us may, we pray, fall down, and whatsoever we all hate, that, we pray, may the breath of life forsake.

परशुं चिद्वि तपति शिम्बलं चिद्वि वृश्चति।
उखा चिदिन्द्र येषन्ती प्रयस्ता फनमस्यति॥ २२॥

22. *Paraśuṁ cid vi tapati śimbalaṁ cid vi vṛścati. Ukhā cidindra yeṣantī prayastā phenamasyati.*

Indra, lord ruler of the realm, just as the arm-smith heats the steel and tempers the axe, or the gardener plucks off the shimbala flower, or the boiling pan, bubbling over, throws out the froth and foam, so does the commander of the army throw out the enemies.

न सायकस्य चिकित जनासा लोधं नयन्ति पशु मन्यमानाः।
नावाजिनं वाजिना हासयन्ति न गर्दभं पुरा अश्वान्नयन्ति॥ २३॥

23. *Na sāyakasya cikite janāso lodhaṁ nayanti paśu manyamānāḥ. Nāvājinaṁ vājinā hāsayanti na gardabhaṁ puro aśvānnayanti.*

The brave take no cognition of the pain of arrows. They lead the greedy opponent anywhere, feeling that he is just a human animal. They do not demean the weak foot-soldier by a bold horse-warrior, nor do they lead the horses by an ass in the forefront.

इम इन्द्र भरतस्य पुत्रा अपपित्वं चिकितुर्न प्रपित्वम।
हिन्वन्त्यश्वमरणं न नित्यं ज्यावाजं परि णयन्त्याजा॥ २४॥

24. *Ima indra bharatasya putrā apapitvaṁ cikiturna prapitvam. Hinvantyaśvamaraṇaṁ na nityaṁ jyāvājaṁ pari ṇayantyājau.*

Indra, these boys, followers of the veteran commander, know retreat as well as advance, spur on the horse like a spirit inspired and send out the twang of the bow string in battles and contests always without exception.

Mandala 3/Sukta 54

Vishvedeva Devata, Prajapati Vaishvamitra or Prajapatir Vachya Rshi

इमं मह विदथ्याय शूषं शश्वत्कृत्व इड्याय प जभुः ।
शृणातु ना दम्यभिरनीकः शृणात्वग्निदिव्यरजस्रः ॥ १ ॥

1. *Imaṁ mahe vidathyāya śūṣaṁ śaśvat kṛtva īḍyāya pra jabh-uḥ. Śṛṇotu no damyebhir-anīkaiḥ śṛṇot-vagnir-divyair-ajasraḥ.*

The celebrants create and raise this inspiring song of praise again and again for all time in honour of the great adorable lord of mighty yajnic cosmic action. May Agni listen to our prayer with all the controllable blazing lights and forces. May Agni, eternal light of life, with all divine powers listen to us.

महिं मह दिव अंचा पृथिव्य कामा म इच्छञ्चरति पजानन । ययाह स्तामं विदथेषु देवाः सपयवा मादयन्त सचायाः ॥ २ ॥

2. *Mahi mahe dive arcā pṛthivyai kāmo ma icchañ-carati prajānan. Yayorha stome vidatheṣu devāḥ saparyavo mādayante sacāyoḥ.*

Offer ecstatic songs of celebration in honour of high heaven and vast earth. Knowing these, and desiring fulfilment, man goes forward for the light of heaven and dominion over the earth. Surely in the songs of heaven and earth, the divine powers of nature and the best of humanity join together and rejoice in the yajnic battles of life.

युवाऋ॒तं र॑दसी स॒त्यमस्तु म॒ह षु णः॑ सुवि॒ताय॒ प भू॑तम।
इ॒दं दि॒व नमा॑ अग्न पृथि॒व्य स॑प॒याम्यि॒ पय॑सा॒ यामि॒ रत्न॑म ॥ ३ ॥

3. *Yovorṛtaṁ rodasī satyamastu mahe ṣu ṇaḥ suvitāya pra bhūtam. Idaṁ dive namo agne pṛthivyai saparyāmi prayasā yāmi ratnam.*

O heaven and earth, may your universal law of divinity be realised in truth in our human world across the globe. Be good and kind to advance us to greatness and glory in comfort and well-being. Agni, O lord of the dominion, this song and yajnic offering is in honour of heaven and earth. I serve with the best of effort and thereby move on to the jewels of life.

उ॒ता हि वां पू॒व्या आ॑विवि॒द ऋ॒तावरी रादसी सत्य॒वाच॑ः।
नर॑श्चिद्वां समि॒थ शूर॑साता ववन्दि॒र पृ॑थिवि॒ ववि॑दानाः ॥ ४ ॥

4. *Uto hi vāṁ pūrvyā āvividra ṛtāvarī rodasī satyavācaḥ. Naraścid vāṁ samithe śurasātau vavandire pṛthivi vevidānāḥ.*

O heaven and earth, abiding in and by the universal law of existence, veteran sages of knowledge and voice of truth know you and obtain the fruit of their desire. O mother earth, the pioneers and leaders of humanity too, knowing both of you, in the battles of the brave and struggle for life's prizes, achieve the jewels of their heart's desire.

का अ॒द्धा व॑द॒ क इ॒ह प वा॑चद्दुवाँ अच्छा॑ प॒थ्या॒३॒ का समि॑ति।
दद॑ृश्र एषामव॒मा सदां॑सि॒ पर॑षु॒ या गुह्या॑षु व॒तषु॑ ॥ ५ ॥

5. *Ko addhā veda ka iha pra vocad devāň acchā pathyā kā sameti. Dadṛśra eṣāmavamā sadāṁsi pareṣu yā guhyeṣu vrateṣu.*

Who knows here for certain, who can say, which path for sure leads to the lights of the Divine? (He knows.) Who can divine into the secret laws of the farthest mysteries? Who actually see even the nearest and closest operations of these? (He.)

क॒विनृ॒चक्षा॑ अ॒भि षी॑मचष्ट ऋ॒तस्य॒ यानाॅ॒ विघृ॑त॒ मद॑न्ती।
नाना॑ चकात॒ सद॑नं॒ यथा॒ वः स॑मा॒नन॒ कर्तु॑ना संविदा॒न॥ ६॥

6. *Kavirnṛcakṣā abhiṣīmacaṣṭa ṛtasya yonā vighṛte madantī. Nānā cakrāte sadanaṁ yathā veḥ samānena kratunā saṁvidāne.*

The one omniscient poet creator watching the entire world of humanity comprehends, illuminates and oversees the two worlds of heaven and earth, both rejoicing in accord yet sustained apart by one law of existence, in the cosmic womb of nature's divinity, making one but various home as the birds' on the same one tree.

स॒मा॒न्या वियु॑त दू॒रअ॑न्त ध्रु॒व प॒द त॑स्थतुजाग॒रूक॑। उ॒त
स्वसा॑रा यु॒व॒ती भव॑न्ती॒ आदु॑ बुवात मिथु॒नानि॒ नाम॑॥ ७॥

7. *Samānyā viyute dūre ante dhruve pade tastha-turjāgarūke. Uta svasārā yuvatī bhavantī ādu bruvāte mithunāni nāma.*

Alike yet apart far off at the end, they abide in orbit ever awake and youthful, strong and stable, and moreover they are called twin sisters since their very birth, dyava-prthivi, heaven and earth, by name.

विश्वदत जनिमा सं विविक्ता महा दवान्बिभती न व्यथत।
एजद ध्रुवं पत्यत विश्वमकं चरत्पतत्रि विषुणं वि जातम ॥ ८ ॥

8. *Viśvedete janimā saṁ vivikto maho devān bibhratī na vyathete. Ejad dhruvaṁ patyate viśvamekaṁ carat patatri viṣuṇaṁ vi jātam.*

These two, heaven and earth, one together for sure, yet separate and distinct in identity, holding and sustaining all the great earthly and celestial created objects, do not deviate from their orbit. Vibrating yet constant and stable, the one universe, existence born in all its variety, moving, flying, expanding all round, is sustained (by its sole lord and master creator).

सना पुराणमध्येम्यारान्महः पितुजनितुजामि तत ।ः।
दवासा यत्र पनितार एवरुरा पथि व्युत तस्थुरन्तः ॥ ९ ॥

9. *Sanā purāṇam-adhyemyārān-mahaḥ piturjan-iturjāmi tannaḥ. Devāso yatra panitāra evair-urau pathi vyute tasthurantaḥ.*

I study the ancient and eternal, yet ever new, heaven and earth, twin creation of our great father creator, just like our brother and sister, wherein brilliant forces of nature, celebrants of the Divine creator, with their powers and attributes abide and operate in the wide open paths of space in existence.

इमं स्तामं रादसी प बवीम्यृदूदरः शृणव ाग्निजिह्वाः।
मित्रः समाजा वरुणा युवान आदित्यासः कवयः पपथानाः ॥ १० ॥

10. *Imaṁ stomaṁ rodasī pra bravīmyṛdūdarāḥ śṛṇavannagnijihvāḥ. Mitraḥ samrājo varuṇo yuvāna ādityāsaḥ kavayaḥ paprathānāḥ.*

O heaven and earth, I sing this song of divine praise and celebration for you. May simple and noble hearted people of natural truth and honesty, Mitra, universal friends, brilliant rulers and administrators, Varuna, powers of justice and discrimination, youth, Adityas, enlightened people of blazing genius, and poets of open and expansive mind and intelligence may hear this and proclaim the truth with a tongue of fire.

हिरण्यपाणिः सविता सुजिह्वस्त्रिरा दिवा विदथ पत्यमानः। दवषु च सवितः श्लाकमश्रादस्मभ्यमा सुव सवतातिम॥ ११॥

11. *Hiraṇyapāṇiḥ savitā sujihvastrirā divo vidathe paryamānaḥ. Deveṣu ca savitaḥ ślokamaśrerādasmabhyamā suva sarvatātim.*

Savita, creator and giver of light and life, lord with the golden arms of sunrays and a noble tongue of fire, descends from the heavens thrice, protecting, sustaining and advancing us in our yajnic programmes of life. O lord of light, Savita, hear our song of celebration and exaltation, diffuse the light, sweetness and fragrance among the nobilities of humanity over earth and divinities of nature in space, and create and then bring us all round prosperity and well being.

सुकृत्सुपाणिः स्ववाँ ऋतावा दवस्त्वष्टावस तानि ना धात। पूषण्वन्त ऋभवा मादयध्वमूध्वगावाणा अध्वरमतष्ट॥ १२॥

12. *Sukṛt supāṇiḥ svavāँ ṛtāvā devastvaṣṭāvase tāni no dhāt. Pūṣaṇvanta ṛbhavo mādayadhvamūrdhvagrāvāṇo adhvaramataṣṭa.*

May the brilliant Tvashta, divine creator and maker of forms and institutions, noble of action and generous of hands, self-possessed of light and wealth, and keeper and observer of the laws of truth and science of yajna, bring us all those gifts of prosperity and well being for our protection and advancement. Rejoice ye Rbhus, experts of yajna, and yajakas rich with food and fragrance for nourishment. The clouds on high, the mighty mountains and the soma stones are up and ready, the yajna is organised, conducted and accomplished.

विद्युद्रथा मरुत ऋष्टिमन्तो दिवो मर्या ऋतजाता अयासः।
सरस्वती शृणवन्यज्ञियासो धातो रयिं सहवीरं तुरासः ॥ १३ ॥

13. *Vidyudrathā maruta ṛṣṭimanto divo maryā ṛtajātā ayāsaḥ. Sarasvatī śṛṇavan yajñiyāso dhātā rayiṁ sahavīraṁ turāsaḥ.*

Stormy troops of Marut commandos riding electric chariots, strongly armed, brilliant, mortal fighters, truly disciplined, prompt and powerful, worthy of honour and reverence, lightning smart, and mother Sarasvati, mother of knowledge and language of command, may, we pray, listen and bring us wealth alongwith brave progeny.

विष्णुं स्तोमासः पुरुदस्ममुका भगस्यव कारिणो यामनि ग्मन। उरुक्रमः ककुहो यस्य पूवीन मधन्ति युवतयो जनित्रीः ॥ १४ ॥

14. *Viṣṇuṁ stomāsaḥ purudasmamarkā bhagasyeva kāriṇo yāmani gman. Urukramaḥ kakuho yasya pūrvīrna mardhanti yuvatayo janitrīḥ.*

May our songs and yajakas, following the divine path of the creator of life's honour and excellence, reach Vishnu, omnipresent lord of marvellous actions. Great is he, mighty his deeds and gifts. Even heaven and earth, dyavaprthivi, ancient and eternal, ever youthful mothers of life, cannot violate him.

इन्द्रा विश्वंवीय३ैः पत्यमान उभ आ पपा रादंसी महित्वा ।
पुरंदरा वृत्रहा धृष्णुषणः संगृभ्या न आ भरा भूरिं पश्वः ॥ १५ ॥

15. *Indro Viśvairvīryaiḥ patyamāna ubhe ā paprau rodasī mahitvā. Purandaro vṛtrahā dhṛṣṇuṣe-ṇaḥ saṅgṛbhyā na ā bharā bhūri paśvaḥ.*

Indra, sustaining and preserving both heaven and earth with universal vitalities like a father and guardian, pervades and fills both with his divine power. O lord commander of terrible forces, breaker of clouds and destroyer of darkness, shatterer of enemy forts, create and develop a lot of wealth and bless us all with that wealth, power and honour.

नासत्या म पितरा बन्धुपृच्छा सजात्यमश्विनाश्चारु नाम ।
युवं हि स्था रयिदा नो रयीणां दात्रं रक्षेथ अकवैरदंब्धा ॥ १६ ॥

16. *Nāsatyā me pitarā bandhupṛcchā sajātyamaśvinoścāru nāma. Yuvaṁ hi stho rayidau no rayīṇāṁ dātraṁ rakṣethe akavairadabdhā.*

Ashvins, imperishable complementarities of nature and humanity such as heaven and earth, sun and

moon, heat and cold, father and mother, working in cooperation, together as in a circuit of energy, are my sustainers like parents and care givers like brothers and sisters. Their kinship itself by birth and nature is worthy and venerable.

Ashvins, you always abide strong and stable as givers of our wealth, honour and fame and, intrepidable as you are, you protect and promote the gift and the giver by acts and means which are not selfish nor ungenerous but which are liberal and philanthropic.

महत्तद्वः कवयश्चारु नाम यद्ध देवा भवथ विश्व इन्दे।
सख ऋभुभिः पुरुहूत प्रियभिरिमां धियं सातय त ता नः॥ १७॥

7. *Mahat tad vaḥ kavayaścāru nāma yaddha devā bhavatha viśva indre. Sakha ṛbhubhiḥ puruhūta priyebhirimāṁ dhiyaṁ sātaye takṣatā naḥ.*

Poets, scholars and visionary sages, great and auspicious is that name and reputation of yours since you rise to be world renowned celebrities in the roll of honour of the social order of Indra. O lord, Indra, approved, invited and invoked by many, friends with these dear enlightened experts and sagely scholars, refine this corporate intelligence and sharpen this vision of ours for common progress and prosperity of the nation of humanity.

अयमा णा अदितियज्ञियासा दंब्धानि वरुणस्य व्रतानि।
युयात ना अनप्त्यानि गन्ताः प्रजावाः पशुमाँ अस्तु गातुः॥ १८॥

18. *Aryamā ṇo aditiryajñiyāso'dabdhāni varuṇasya vratāni. Yuyota no anapatyāni gantoḥ prajāvān naḥ paśumāň astu gātuḥ.*

May Aryama, lord of justice, Aditi, unimpaired fertility of Mother Nature, and sages dedicated to yajna protect and promote our vows of the discipline of Varuna, lord of rectitude, intact and unviolated. O Spirit of Divinity, ward off the causes of childlessness and sterility from our path of life so that our course of home life may be blest with progeny and cattle wealth.

दवानां दूतः पुरुध पसूता नागा ा वाचतु सवतातां। शृणातु नः पृथिवी द्यारुतापः सूया न त्रिरुवन्तरि ाम॥ १९॥

19. *Devānāṁ dūtaḥ purudha prasūto'nāgān no vocatu sarvatātā. Śṛṇotu naḥ pṛthivī dyaurutāpaḥ sūryo nakṣatrairurvantarikṣam.*

Agni, messenger of the devas, i.e., vibrations of the forces of nature and voice of the visionary teachers of the wisest of humanity, arisen many ways and bearing all-round knowledge, may speak to us in our state of open, uncoloured and unvitiated mind and bring us the tolerance and forgiveness of the earth, enlightenment of heaven, peace and coolness of waters, light and life giving vitality of the sun, and the vastness of expansive space with stars and planets. And may all these forces and personalities listen and perceive our signals and be in contact with us.

शृण्वन्तु ना वृषणः पवतासा धुव ासु इळया मदन्तः। आदित्यना अदितिः शृणातु यच्छन्तु ना मरुतः शम भदम॥ २०॥

20. *Śṛṇvantu no vṛṣaṇaḥ parvatāso dhruvakṣemāsa iḷayā madantaḥ. Ādityairno aditiḥ śṛṇotu yacchantu no marutaḥ śarma bhadram.*

Let the raining clouds, mighty mountains and constant stars at peace, ecstatic participants with the earth and cosmic energy, receive our signals. Let the constant inviolable energy of the cosmos with light of the stars radiate and reach us. Let the winds provide us the joy of well being and peaceful shelter.

सदा सुगः पितुमाँ अस्तु पन्था मध्वा दवा आषधीः सं पिपृक्त। भगा म अग्न सख्य न मृध्या उदाया अश्यां सदनं पुरु गाः ॥ २१ ॥

21. *Sadā sugaḥ pitumāň astu panthā madhvā devā oṣadhīḥ saṁ pipṛkta. Bhago me agne sakhye na mṛdhyā ud rāyo aśyāṁ sadanaṁ purukṣoḥ.*

May the path be straight and clear, full of wealth and prosperity. O brilliant and generous powers of nature, fill the herbs with honey to the full. Agni, brilliant and generous power, may honour and prosperity forsake me never, nor my friends, during our friendship that is abiding. And may I be blest with wealth and a house of plenty and generosity.

स्वदस्व हव्या समिषा दिदीह्यस्मदर्यक्सं मिमीहि श्रवांसि। विश्वाँ अग्न पृत्सु ताञ्जषि शत्रूनहा विश्वा सुमना दीदिही नः ॥ २२ ॥

22. *Svadasva havyā samiṣo didīhyasmadryak saṁ mimīhi śravāṁsi. Viśvāň agne pṛtsu tāñjeṣi śatrūnahā viśvā sumanā dīdihī naḥ.*

Agni taste and relish the oblations offered, shine and illuminate knowledge and energy all together, and let food, energy and knowledge flow towards us. You win all those, and those enemies in battles for victory. Be happy and kind at heart and let all the days of life be bright for us.

Mandala 3/Sukta 55

Vishvedeva Devata, Prajapati Vaishvamitra or Prajapati Vachya Rshi

उ॒षस॒: पूर्वा॒ अध॒ यद व्यू॒षुम॒हद्वि ज॑ज्ञ॒ अ॒ रं प॒द गाः ।
व॒ता द॒वाना॒मुप॒ नु प॒भूष॑न्म॒हद्व॒वाना॑मसु॒र॒त्वमक॑म ॥ १ ॥

1. *Uṣasaḥ pūrvā adha yad vyūṣurmahad vi jajñe akṣaraṁ pade goḥ. Vratā devānāmupa nu prabhūṣan mahad devānām-asuratvam-ekam.*

Before the dawns of primeval time, which arose and shone bright, later reflecting and illuminating the ordained tasks of the forces of nature, arose Mahat, the first manifest principle of imperishable Prakrti in the depth of oceanic space. Great and One is the living spirit and glory of the divine refulgent forces of the universe.

मा षू ण॒ा अत्र॑ जुहुरन्त द॒वा मा पूर्व॑ अग्न पि॒तर॑: पद॒ज्ञाः ।
पु॒रा॒ण्याः सद्म॑नाः क॒तु॒र॒न्तम॒हद्व॒वाना॑मसु॒र॒त्वमक॑म ॥ २ ॥

2. *Mo ṣū ṇo atra juhūranta devā mā pūrve agne pitaraḥ padajñāḥ. Purāṇyoḥ sadmanoḥ keturantarmahad devānām-asuratvam-ekam.*

Agni, lord and light of the world, in this universe and its business of knowing and doing, we pray, may the brilliant forces of nature and humanity never oppose

and hurt us, may the primal pranic energies of parental sustenance never neglect and damage us, may the one great principal bright and breathing spirit in the primal forms of existence never hurt us. Great and one is the life and glory of the multiple divinities of the universe.

वि मे पुरुत्रा पतयन्ति कामाः शम्यच्छा दीद्य पूर्व्याणि ।
समिद्ध अग्नावृतमिद्वदेम महद्देवानामसुरत्वमेकम ॥ ३ ॥

3. *Vi me purutrā patayanti kāmāḥ śamyacchā dīdye pūrvyāṇi. Samiddhe agnāvṛtamid vadema mahad devānām-asuratvam-ekam.*

My desire and ambitions are great and many, they soar high and far in search of holy fulfilment. I pray I may realise them well in solemn yajnic action, shine myself and illuminate the ancient traditions. Let us all speak the truth, sing songs of Divinity when the fire is rising in flames of yajna, and let us exalt the universal law of Divinity operative in the universe. Great, glorious and one is the life and spirit of the life and spirit of the divinities of natural force.

समाना राजा विभृतः पुरुत्रा शये शयासु पर्युता वनानु ।
अन्या वत्सं भरति क्षेति माता महद्देवानामसुरत्वमेकम ॥ ४ ॥

4. *Samāno rājā vibhṛtaḥ purutrā śaye śayāsu prayuto vanānu. Anyā vatsaṁ bharati kṣeti mātā mahad devānām-asuratvam-ekam.*

One self-refulgent ruler, constant and unvariable spirit and presence pervades the inexhaustible forms of Prakrti, dormant in inert matters and energies, and moving and extending with waves and currents of water, light and other energy forms to the sunrays and green

forests. One mother Prakrti, bears the individual form such as the baby, the other, Divine Spirit, rules and sustains it. Great and glorious is the one living, breathing, omnipresent and omnipotent spirit of the inexhaustible variations of nature's divinities.

आ॒ त्पूर्वा॒स्वप॑रा अनू॒रुत्स॒द्या जा॒तासु॒ तरु॑णीष्व॒न्तः ।
अ॒न्तर्व॑तीः सुवत॒ अप॑वीता म॒हद्दे॒वानां॑मसु॒र॒त्वमक॑म ॥ ५ ॥

5. *Ākṣit pūrvāsvaparā anūrut sadyo jātāsu taruṇi-ṣvantaḥ. Antarvatīḥ suvate apravītā mahad devānām-asuratvam-ekam.*

Life abides in the ancient forms and in others, later ones, asserting with the desire to be, in the new born ones and in the mature youthful ones, and fertilising the unfertilised. Great is the glory of the generous and refulgent powers of nature's Divinity, one and only one.

शयु॒ः प॒रस्ता॒दध॒ नु द्वि॑मा॒ता॒ ब॑न्ध॒नश्च॑रति व॒त्स एक॑ः ।
मि॒त्रस्य॒ ता वरु॑णस्य व॒ताने॑ म॒हद्दे॒वानां॑मसु॒र॒त्वमक॑म ॥ ६ ॥

6. *Śayuḥ parastādadha nu dvimātā'bandhan-aścarati vatsa ekaḥ. Mitrasya tā varuṇasya vratāni mahad devānām-asuratvam-ekam.*

Agni, vital heat of life, pervades far and farthest, dormant or manifest, child of two mothers, akasha and vayu, space and cosmic energy, moving and operating freely without bonds, by itself, All this is within the laws of the one supreme lord, universal friend and controller of the universe. Great and glorious is the life and action of the living forces of nature, one and indivisible.

द्विमा॒ता हो॒ता वि॒दथे॑षु स॒माञ्ञ्वग्रं॑ चर॑ति॒ क्षेति॑ बु॒ध्नः ।
प्र रण्या॑नि रण्य॒वाचा॑ भरन्त म॒हद्दे॒वाना॑मसु॒र॒त्वमे॑कम ॥ ७ ॥

7. *Dvimātā hotā vidatheṣu samrāḷanvagraṁ carati kṣeti budhnaḥ. Pra raṇyāni raṇyavāco bharante mahad devānām-asuratvam-ekam.*

Agni, self-refulgent child of two mothers, cosmic space and cosmic energy, universal yajaka in cosmic yajna and, on the seats of yajna such as earth, moves on in its orbit fixed by the Divine and shines and abides in the vast space. Happy celebrants bear and offer joyous songs of homage to the sun and the cosmic energy of Agni. Great and glorious is the life and refulgence of the divinities of nature, one and only one.

शू॒रस्य॑व॒ युध्य॑ता अन्त॒मस्य॑ पती॒चीनं॑ ददृश॒ विश्व॑मा॒यत ।
अ॒न्तम॒तिश्च॑रति नि॒ष्षिधं॑ गाम॒हद्दे॒वाना॑मसु॒र॒त्वमे॑कम ॥ ८ ॥

8. *Śūrasyeva yudhyato antamasya pratīcinaṁ dadṛśe viśvamāyat. Antarmatiścarati niṣṣidhaṁ gormahad devānām-asuratvam-ekam.*

All that comes into the light of the brave refulgent sun ever on the move and striking everything at the closest and farthest seems on the left side of the light, inferior. Source of light and intelligence for the world, it moves through and across the objects in the womb of cosmic space. Great and glorious is the life and vital power of the divinities of nature, one and only one.

नि व॑वति पलि॒ता दू॒त आ॑स्व॒न्तम॒हांश्च॑रति रा॒च॒नन॑ ।
वपूं॑षि॒ बिभ्र॑दभि॒ ना॒ वि च॑ष्ट म॒हद्दे॒वाना॑मसु॒र॒त्वमे॑कम ॥ ९ ॥

9. *Ni veveti palito dūta āsvantarmahāṁścarati rocanena. Vapūṁṣi bibhradabhi no vi caṣṭe mahad devānām-asuratvam-ekam.*

He that pervades all, ancient and eternal self-refulgent creator and harbinger of light and knowledge, great and glorious, vibrates wide awake in all these modes of Prakrti by his beauty and majesty. Wielder and sustainer of all forms and institutions, ever manifest and eloquent, speaks to us in the soul, that is the great and glorious life breath of all the divinities of nature and humanity, one and absolute without a second.

विष्णुर्गोपाः परमं पाति पाथः प्रिया धामान्यमृता दधानः। अग्निष्टा विश्वा भुवनानि वेद महद्देवानामसुरत्वमेकम॥ १०॥

10. *Viṣṇurgopāḥ paramaṁ pāti pāthaḥ priyā dhāmānyamṛtā dadhānaḥ. Agniṣṭā viśvā bhuvanāni veda mahad devānām-asuratvam-ekam.*

Vishnu, lord omnipresent, all pervasive, all protective, wielding and sustaining all the dear immortal homes of existence, preserves and promotes the highest food and agents of life such as heat, water, air and the earth. Agni, vital heat and light of life's vitality, knows, reaches and maintains all the regions of the universe. Great is the glory of the life breath of the divinities of nature and humanity, one and only one.

नाना चकात यम्या३ वपूंषि तयारन्यदाचक्त कृष्णमन्यत। श्यावी च यदरुषी च स्वसारा महद्देवानामसुरत्वमेकम॥ ११॥

11. *Nānā cakrāte yamyā vapūṁṣi tayoranyad rocate kṛṣṇamanyat. Śyāvī ca yadaruṣī ca svasārau mahad devānām-asuratvam-ekam.*

Two twins, night and day, manifest in many forms and reveal all those many forms. One of them shines bright, the other is dark. The dark one and that which is bright are sisters. Great is the glory and power of the divinities of nature, one and undivided.

माता च यत्र दुहिता च धेनू सबर्दुघे धापयेते समीची ।
ऋतस्य ते सदसीळे अन्तर्महद्देवानामसुरत्वमेकम ॥ १२ ॥

12. *Mātā ca yatra duhitā ca dhenū sabardughe dhāpayete samīcī. Ṛtasya te sadasīḷe antarmahad devānām-asuratvam-ekam.*

Where mother and daughter, day and night, heaven and earth, generous as cows, yielding nourishments sweet as nectar, together feed each other, there I offer worship, O lord ruler of the world, to you in the house of universal truth and law. Great and glorious is the life and action of the divinities of the universe, one, undivided and absolute.

अन्यस्या वत्सं रिहती मिमाय कया भुवा नि दधे धेनुरूधः ।
ऋतस्य सा पयसापिन्वतेळा महद्देवानामसुरत्वमेकम ॥ १३ ॥

13. *Anyasyā vatsaṁ rihatī mimāya kayā bhuvā ni dadhe dhenurūdhaḥ. Ṛtasya sā payasāpinvateḷā mahad devānām-asuratvam-ekam.*

Kissing and caressing the other's child, i.e., the cloud, which is a concentration of vapours from the earth, the mother sky waxes with joy and laughs with thunder. By which process of nature's, by which region

of space, does she hold the milk of life in the breast? She receives it from the waters of the universal order and waxes, and the earth grows with nourishment from the nectar waters of the sky. Great and one is the glory of the divinities of nature.

(The earth too, as one of the mothers, kisses and caress the heavens' child, sunlight, and waxes with joy. She fills her breasts with nourishment with rain from the skies and feeds both human life and nature. The vapours then rise and shower down, completing the cycle of nature's law.)

पद्या॑ वस्त पुरु॒रूपा॒ वपूं॑ष्यू॒ध्वा त॑स्थौ॒ त्र्यवि॑ं ररि॑हाणा।
ऋ॒तस्य॒ सद्म॒ वि च॑रामि वि॒द्वान्म॒हद्दे॒वानां॑मसु॒र॒त्वम-
क॑म॥ १४॥

14. *Padyā vaste pururūpā vapūṁṣyūrdhvā tasthau tryaviṁ rerihāṇā. Ṛtasya sadma vi carāmi vidvānmahad devānām-asuratvam-ekam.*

The earth bears and sustains many forms of innumerable variety. The high heaven, caressing the sun, sustainer of the three regions of the earth, middle region and the region of light, stays above. Knowing this, I move freely in the house of Rtam, the cosmic order. Great is the glory and one the variety of the Lord's omnipotent Infinity.

प॒दइ॑व॒ निहि॑त॒ द॒स्म अ॒न्तस्तय॑ो॒र॒न्यद गु॒ह्यमा॒वि॒र॒न्यत।
स॒धी॒ची॒ना प॒थ्या॒३॑ सा विषू॑ची म॒हद्दे॒वानां॑मसु॒र॒-
त्वमक॑म॥ १५॥

15. *Pade iva nihite dasme antastayoranyad guhyamāviranyat. Sadhrīcīnā pathyā sā viṣūcī mahad devānām-asuratvam-ekam.*

Positioned both inside the same one wonderful house of space, one of them is hidden in the dark, the other is manifest in open day light. Their path of movement and their goal is one and the same, universal, and yet it is different and separate, (they meet and yet they never meet). Great is the glory of the Infinite Divine, one and yet different.

आ धेनवो धुनयन्तामशिश्वीः सबर्दुघाः शशया अपदुग्धाः ।
नव्यानव्या युवतया भवन्तीर्महद्देवानामसुरत्वमेकम ॥ १६ ॥

16. *Ā dhenavo dhunayantāmaśiśvīḥ sabardughāḥ śaśayā apradugdhāḥ. navyānavyā yuvatayo bhavantīrmahad devānām-asuratvam-ekam.*

Let the 'cows', day and night, heaven and earth, stars and planets, move and shake and shower the nectar milk of light and life, vibrant and full, abundant and inexhaustible, like youthful maidens ancient yet ever fresh anew. Great is the glory and gifts of Divinity, various, infinite, yet one, undivided, indivisible.

यदन्यासु वृषभो रोरवीति सा अन्यस्मिन्यूथे नि दधाति रेतः । स हि क्षपावान्त्स भगः स राजा महद्देवानामसुरत्वमेकम ॥ १७ ॥

17. *Yadanyāsu vṛṣabho roravīti so anyasmin yūthe ni dadhāti retaḥ.Sa hi kṣapāvāntsa bhagaḥ sa rājā mahad devānām-asuratvam-ekam.*

The one omnipotent lord, sun and shower of the days and nights, roars with creative passion in all regions and directions of skies and space, and he plants the seed of life in the multitudinous variety of the forms of the other, Prakrti. He alone is the beauty and majesty of the

nights as the moon, he is the blazing splendour of the day as the sun and the ruling law and lord of the universe. Great is the glory and life breath of the inexhaustible divinities of nature, one, inviolable, absolute.

वीरस्य नु स्वश्व्यं जनासः प नु वोचाम विदुरस्य देवाः।
षा हा युक्ताः पञ्चपञ्चा वहन्ति महद्देवानामसुर-
त्वमकम॥ १८॥

18. *Vīrasya nu svaśvyaṁ janāsaḥ pra nu vocāma vidurasya devāḥ. Ṣoḷhā yuktāḥ pañcapañcā vahanti mahad devānām-asuratvam-ekam.*

Come ye all people, let us sing and celebrate the wondrous valour and vibrancy of this great hero, Indra, the soul. Sages and scholars know of him. Six and six, five and five horses draw his chariot, (these being five perceptive faculties and one intellect, five volitional faculties and one mind, five principal pranic energies and five subordinate pranic energies). Great is the glory and majesty of the lord of divine variety, one and only one.

देवस्त्वष्टा सविता विश्वरूपः पुपोष प्रजाः पुरुधा जजान।
इमा च विश्वा भुवनान्यस्य महद्देवानामसुरत्वमकम॥ १९॥

19. *Devastvaṣṭā savitā viśvarūpaḥ puposa prajāḥ purudhā jajāna. Imā ca viśvā bhuvanānyasya mahad devānām-asuratvam-ekam.*

Self-refulgent and generous lord of existence as Tvashta, maker of forms, and as Savita, generator and giver of light and vitality, inspiring and pervading the universe, creates, nourishes and sustains his children and all these worlds of the universe in many ways and

thus manifests himself in infinite forms and ways. Great is the glory and unity of the divine forms of his creation and of the divine breath of life in them.

मही समरच्चम्वा समीची उभ ते अस्य वसुना न्यृष्टे। शृण्व वीरा विन्दमाना वसूनि महद्देवानामसुरत्वमेकम ॥ २० ॥

20. *Mahī samairaccamvā samīcī ubhe te asya vasunā nyṛṣṭe. Śṛṇve vīro vindamāno vasūni mahad devānām-asuratvam-ekam.*

Indra, omnipotent lord creator, inspires the great and united heaven and earth with light and life, and they both are blest with the splendour and generosity of this lord. And I, brave and free, blest with honour and prosperity of the divine gifts of heaven and earth, hear of the glory and generosity of the lord. Great is the glory and great the gifts of the lord's divinities, all one and united.

इमां च नः पृथिवीं विश्वधायां उप क्षेति हितमित्रा न राजा। पुरःसदः शर्मसदा न वीरा महद्देवानामसुरत्वमेकम ॥ २१ ॥

21. *Imāṁ ca naḥ pṛthivīṁ viśvadhāyā upa kṣeti hitamitro na rājā. Puraḥ sadaḥ śarmasado na vīrā mahad devānām-asuratvam-ekam.*

Like a brilliant ruler who is a benevolent friend of his people, and like the warlike heroes, leaders, pioneers and citizens who bring victory and prosperity to their motherland, Indra, omnipotent lord creator, abides by the heavens and by this mother earth of ours which contains all our wealth and sustains all her children. Great is the glory and great the gifts of the lord's divinities, all one and united.

नि॒ष्षिध्व॑रीस्त आष॑धीरु॒तापा॑ र॒यिं त॑ इन्द पृथि॒वी बि॑भर्ति ।
सखा॑यस्त वाम॒भाज॑: स्याम म॒हद्दे॒वाना॑मसु॒र॒त्वमक॑म ॥ २२ ॥

22. *Niṣṣidhvarīsta oṣadhīrutāpo rayiṁ ta indra pṛthivī bibharti. Sakhāyaste vāmabhājaḥ syāma mahad devānām-asuratvam-ekam.*

Indra, lord of honour and excellence, auspicious and generous is the world of your creation, soothing are the herbs, energising the waters, wondrous the wealth earth bears and sustains. O lord of beauty and majesty, let us be friends with you, sharers of your honour and excellence. Great is the glory, one the spirit, and absolute the power and spirit of your divine manifestations. Let us be one with glory and divinity.

Mandala 3/Sukta 56

Vishvedeva Devata, Prajapati Vaishvamitra or Prajapati Vachya Rshi

न ता मि॑नन्ति मा॒यिना॒ न धीरा॑ व्र॒ता दे॒वानां पथ॒मा ध्रु॒वाणि॑ ।
न रोद॑सी अ॒दुहा॑ वे॒द्याभि॒न पर्व॑ता नि॒नम॑ तस्थि॒वांस॑: ॥ १ ॥

1. *Na tā minanti māyino na dhīrā vratā devānāṁ prathamā dhruvāṇi. Na rodasī adruhā vedyābhirna parvatā ninname tasthivāṁsaḥ.*

Original and inviolable are the laws and observances of divine forces in nature and in humanity. Enchanters cannot transgress them, wise men of steady mind do not violate them. Neither heaven and earth, nor scholars free from hate and jealousy with all their knowledge, nor the fixed mountains can break or bend the strong and resolute.

षड भा॒राँ एका॒ अच॑रन्बिभ॒त्यृतं॑ वषि॑ष्ठ॒मुप॒ गाव॒ आगु॑ः ।
ति॒स्रा म॒हीरु॑प॒रास्तस्थु॒रत्या॒ गुहा॒ द्व॒ निहि॑त॒ दश्यका॑ ॥ २ ॥

2. *Ṣaḍ bhārāň eko acaran bibhartyṛtaṁ varṣiṣṭha-mupa gāva āguḥ. Tisro mahīruparāstas-thuratyā guhā dve nihite darśyekā.*

One constant and unmoving bears six burdens. The moving ones go round the one which is sun and shower and the universal law. Three great regions go round in space in constancy. Two remain hidden in the cave of mystery. One is apparently seen.

(The one unmoving is Ishvara who creates Mahat and five elements from Prakrti. Three great ones are Bhu, earth, Bhuvah, the middle region of the sky, and Svah, the region of light, of which the higher two are unseen while the earth is seen. Another interpretation is that the one unmoving is the sun, the six are the seasons. The one constant can be interpreted as Prakrti also which bears Mahat and the elements and the three greats as sattva, rajas and tamas. The mantra is mystical and mysterious and the beauty is deep in mystery.)

त्रि॒पा॒ज॒स्या वृ॑ष॒भा वि॒श्वरू॑प उ॒त त्र्यु॒धा पु॑रु॒ध प॒जाव॑ान ।
त्र्य॒नी॒कः प॑त्यत॒ माहि॑नाव॒न्त्स र॑ता॒धा वृ॑ष॒भः शश्व॑ती-
नाम ॥ ३ ॥

3. *Tripājasyo vṛṣabho viśvarūpa uta tryudhā purudha prajāvān. Tryanīkaḥ patyate māhināv-āntsa retodhā vṛṣabhaḥ śaśvatīnām.*

The sun and shower and the Law is lord of three worlds, bears the forms of the universe, feeds the three worlds like the mother cow, sustains all and fathers the children of existence. Three are his beautiful forces,

sattva, rajas and tamas. Lord of highest power, he rules and sustains all. Lord of power, sun and shower, he bears the seed of all the universal forms of existence.

अभीक आसां पदवीरबाध्यादित्यानामह्व चारु नाम। आपश्चिदस्मा अरमन्त दवीः पृथग्वजन्तीः परि षीमवृञ्जन ॥ ४ ॥

4. *Abhīka āsāṁ padavīrabodhyādityānāmahve cāru nāma. Āpaścidasmā aramanta devīḥ pṛthag vrajantīḥ pari ṣīmavṛñjan.*

Immanent in these stages of the evolution of forms such as stars and living beings, the lord knows them all and I, in love and devotion, invoke and chant his gracious name. The celestial currents of water and energy love to flow for him, each in its separate path, to him and from him.

त्री षधस्था सिन्धवस्त्रिः कवीनामुत त्रिमाता विदथषु समाट। ऋतावरीयाषणास्तिस्त्रा अप्यास्त्रिरा दिवा विदथ पत्यमानाः ॥ ५ ॥

5. *Trī ṣadhasthā sindhavastriḥ kavīnāmuta trimātā vidatheṣu samrāṭ. Ṛtāvarīryoṣaṇāstisro apyāstrirā divo vidathe patyamānāḥ.*

Self-refulgent creator is the ruling lord of light and life in all cosmic acts of creation and sustenance. Three are the rolling floods of light, air and waters, in heaven and skies and on the earth. Of the vision, thought and expression of the sagely poets and Rshis, he is the origin and inspiration. Three are the streams of causal, subtle and physical energy with cosmic truth and law flowing to the life on earth like youthful maidens rushing

to meet their lover. Three are the regions and three the lights, agni (fire) on earth, vayu (air and electricity) in the sky, and aditya (light) in heaven, sustaining life in the cosmic yajna in three sessions.

त्रिरा दि॒वः स॑वित॒वार्या॑णि दि॒वदि॑व॒ आ सु॑व॒ त्रिना॒ अह्नः॑ ।
त्रि॒धातु॑ रा॒य आ सु॑वा॒ वसू॑नि॒ भग॑ त्रातधिषण सा॒ताय॑ धाः ॥ ६ ॥

6. *Trirā divaḥ savitarvāryāṇi divediva ā suva trirno ahnaḥ. Tridhātu rāya ā suvā vasūni bhaga trātardhiṣaṇe sātaye dhāḥ.*

Savita, lord creator and giver of light and life and inspiration, bring us three of the choicest blessings of wealth and excellence day by day in three sessions of daily yajna. Create and give us the wealth of three metals of excellent order. O lord of honour and excellence, saviour and sustainer, O heaven and earth, O mother Sarasvati, bear and bring us the patience, courage and fighting strength for winning the victories of life.

त्रिरा दि॒वः स॑वि॒ता सा॑षवीति॒ राजा॑ना मि॒त्रावरु॑णा सुपा॒णी ।
आप॑श्चिदस्य॒ राद॑सी चिदु॒वी रत्नं॑ भि ान्त सवि॒तुः स॒वाय॑ ॥ ७ ॥

7. *Trirā divaḥ savitā soṣavīti rājānā mitrāvaruṇā supāṇī. Āpaścidasya rodasī cidurvī ratnaṁ bhikṣanta savituḥ savāya.*

Thrice does Savita shower us with inspiration and energy from the light of heaven, so do Mitra and Varuna, refulgent powers of nature and humanity, friendly, just, and generous of hands. Indeed, the flowing waters, heaven and earth and the wide firmament, all

pray for the gifts of light, wealth and power from this lord Savita for yajnic advancement in life.

त्रिरुत्तमा दूणशा राचनानि त्रया राजन्त्यसुरस्य वीराः।
ऋतावान इषिरा दूळभासस्त्रिरा दिवा विदथे सन्तु देवाः ॥ ८ ॥

8. *Triruttamā dūṇaśā rocanāni trayo rājantya-surasya vīrāḥ. Ṛtāvāna iṣirā dūḷabhāsastrirā divo vidathe santu devāḥ.*

Three are the best and highest lights, formidable and indestructible: fire, electricity and the solar energy. These three brave and heroic powers of the lord of light and life's energy shine in the world. Heroes of truth and cosmic law and the fluent light of rectitude, vibrant and tempestuous, blazing brilliant far and wide, may, we pray, shine like divinities thrice and threefold in the yajnic battles of life by virtue of the lights of heaven.

Mandala 3/Sukta 57

Vishvedeva Devata, Vishvamitra Gathina Rshi

प्र मे विविक्वाँ अविदन्मनीषां धेनुं चरन्तीं पयुतामगोपाम।
सद्यश्चिद्या दुदुह भूरि धासरिन्द्रस्तदग्निः पनितारो अस्याः ॥ १ ॥

1. *Pra me vivikvāṅ avidanmanīṣāṁ dhenuṁ carantīṁ prayutāmagopām. Sadyaścid yā duduhe bhūri dhāser-indras-tadagniḥ panitāro asyāḥ.*

Let the man of discrimination know and appreciate my language and intelligence, rich and versatile, freely moving like a cow over the wide wide pasture, i.e., field of knowledge, which always readily yields the abundant milk of knowledge. Agni and Indra,

the powerful and the brilliant, are great admirers of this understanding and language of knowledge.

इन्द्रः सु पूषा वृषणा सुहस्ता दिवा न पीताः शंशयं दुदुह्र । विश्व यदस्यां रणयन्त देवाः प वा त्रे वसवः सुम्नमश्याम ॥ २ ॥

2. *Indraḥ su pūṣā vṛṣaṇā suhastā divo na prītāḥ śaśayaṁ duduhre. Viśve yadasyāṁ raṇayanta devāḥ pra vo'tra vasavaḥ sumnam-aśyām.*

Indra and Pusha, the power and the pranic energy of divine nature, generous and inexhaustible with open hands like happy friends, shower the gifts of the light of heaven and reveal it in the language of divinity. Brilliancies of the world rejoice in the acquisition of this light of knowledge and language. O Vasus, scholars of the first order, I wish and pray I may benefit from the pleasure and peace of your gifts of light, knowledge and the language of divinity.

या जामया वृष्णं इच्छन्ति शक्तिं नमस्यन्तीजानत गर्भमस्मिन । अच्छा पुत्रं धनवा वावशाना महश्चरन्ति बिभ्रतं वपूंषि ॥ ३ ॥

3. *Yā jāmayo vṛṣṇa icchanti śaktiṁ namasyantīr-jānate garbhamasmin. Acchā putraṁ dhenavo vāvaśānā mahaścaranti bibhrataṁ vapūṁṣi.*

Those young women who love and desire the virility and vitality of a youthful husband, knowing that they have come to maturity and there is full vitality of impregnation therein, approach the man in marriage with reverence and love in a graceful manner and, like cows in season, receive and bear and rear the great gift of a

baby having a handsome body of full and perfect parts.

(The image in this mantra describes not only the relationship of man and woman in married life but also the relationship of heaven and earth and the rain of fertility from the clouds in the process of natural procreation.)

अच्छा॑ विवक्मि रादसी सुमक्क गाव्णा॑ युजा॒ना अ॑ध्व॒र म॑नी॒षा। इ॒मा उ॑ त॒ मन॑व॒ भूरि॑वारा ऊ॒ध्वा भ॑वन्ति दश॒ता यज॑त्राः ॥ ४ ॥

4. *Acchā vivikmi rodasī sumeke grāvṇo yujāno adhvare manīṣā. Imā u te manave bhūrivārā ūrdhvā bhavanti darśatā yajatrāḥ.*

O men and women abundant and generous as clouds, joined together in home yajna, with the best of mind in the best of words, I revere and celebrate heaven and earth, man and woman joined together with heart and mind in marriage as two-in-one. O men, these women are showers of love and joy and prosperity for you. They rise high, sweet and soothing and beautiful, equal partners in the family yajna and divine procreation, worthy of respect and reverence as the flames of yajna fire.

या त॑ जि॒ह्वा मधु॑मती सु॒म॒धा अग्न॑ द॒वषू॒च्यत॑ उरू॒ची। तय॒ह विश्वाँ॒ अव॑स॒ यज॑त्रा॒ना सा॑दय पा॒यया॑ चा॒ मधू॑नि ॥ ५ ॥

5. *Yā te jihvā madhumatī sumedhā agne deveṣūcyata urūcī. Tayeha viśvāň avase yajatrānāsādaya pāyayā cā madhūni.*

O Agni, fire of home yajna, gracious lady of the house, honey sweet is your tongue like the beautiful

flame of light which radiates intelligence and wisdom far and wide and wins admiration among the noblest people. With this sweetness and light of speech and grace of manner, bring in on the vedi of home yajna all the sagely souls worthy of reverence and let them drink of the nectar sweets of a blessed home.

(The mantra also implies the women's contribution to the material prosperity and cultural grace of a happy home.)

या त॑ अग्न॒ पव॑तस्यव॒ धारास॑श्चन्ती पी॒पय॑द्दव चि॒त्रा।
ताम॒स्मभ्यं॒ पर्म॑तिं जातवदा॒ वसा॒ रास्व॑ सु॒मति॑ं वि॒श्व-
ज॑न्याम॥ ६ ॥

6. *Yā te agne parvatasyeva dhārāsaścantī pīpayad deva citrā. Tāmasmabhyaṁ pramatiṁ jātavedo vaso rāsva sumatiṁ viśvajanyām.*

Agni, presiding power and light divine of the yajnic home, wonderful is the flame and fragrant flow of your generosity which swells and showers like the streams of a cloud without reserve or fear or favour. With that same abundant flow, pioneer intelligence, noble wisdom and universal mother fertility, O treasure home of prosperity and power omniscient and omnipresent, we pray, bless us.

Mandala 3/Sukta 58

Ashvinau Devata, Vishvamitra Gathina Rshi

ध॒नुः प॒त्व॒स्य॒ काम्यं॒ दुह॑ा॒ना॒ न्तः पु॒त्रश्च॑रति॒ द॑ि॑ाणायाः।
आ द्या॑त॒निं व॑हति शु॒भया॑मा॒षस॒ः स्तामा॑ अ॒श्विना॑व-
जीगः॥ १ ॥

1. *Dhenuḥ pratnasya kāmyaṁ duhānā'ntaḥ putraścarati dakṣiṇāyāḥ. Ā dyotaniṁ vahati śubhrayāmoṣasaḥ stomo aśvināvajīgaḥ.*

The holy cow, dawn of the Voice Divine, overflowing with love and beauty of Eternity, the light and meaning of the Voice like the calf borne in the womb of exuberant mystery, moves around at freedom. The dawn riding a radiant chariot, harbinger of a new day, she bears and brings the light of truth, and the song of the dawn is awake, O Ashvins, teacher and disciple, the light and life of the world is live.

सुयुग्वहन्ति पतिं वामृतनाध्वा भवन्ति पितरेव मेधाः।
जरेथामस्मद्वि पणमनीषां युवारवश्चकृमा यातमर्वाक ॥ २ ॥

2. *Suyug vahanti prati vāmṛtenordhvā bhavanti pitareva medhāḥ. Jarethāmasmad vi paṇermanīṣāṁ yuvoravaścakṛmā yātamarvāk.*

O Ashvins, harbingers of the light of life, right thoughts and intelligence, vision and wisdom move towards you by the paths of universal truth and law and rise higher as children look up to the parents and rise. Come up front, ward off from us the disposition of greed and poor calculation, teach us the right ways of dealing with the business of living, and we shall do what your pleasure is.

सुयुग्भिरश्वैः सुवृता रथेन दस्राविमं शृणुतं श्लोकमद्रेः।
किमङ्ग वां प्रत्यवर्तिं गमिष्ठा हुविर्पासा अश्विना पुराजाः ॥ ३ ॥

3. *Suyugbhiraśvaiḥ suvṛtā rathena dasrāvimaṁ śṛṇutaṁ ślokamadreḥ. Kimaṅga vāṁ pratyavartiṁ gamiṣṭhā''hurviprāso aśvinā purājāḥ.*

Ashvins, harbingers of light and life, destroyers of suffering and poverty, listen to this prayer of the yajamana liberal as the cloud: Come by fastest horses well yoked to the chariot of the wheels of whirlwinds. O dear friends, our breath of life, haven't the sages of yore said of you that you are instant fighters against want and deprivation?

आ मन्यथामा गतं कच्चिदवविश्व जनासा अश्विना हवन्त।
इमा हि वां गात्रृजीका मधूनि प मित्रासा न ददुरुस्रा अग्ग॥ ४॥

4. *Ā manyethāmāgataṁ kaccidevairviśve janāso aśvinā havante. Imā hi vāṁ goṛjīkā madhūni pra mitrāso na dadurusro agre.*

Ashvins, scholars, teachers, specialists, come by whatever fastest means of transport you can at the earliest and study our plans and projects. All the best people of the world invite and call upon you. These cherished programmes and achievements on earth and plans of solar energy are for your consideration which, as friends, they dedicate to you for approval and application in advance of the sunrise.

तिरः पुरू चिदश्विना रजांस्याङ्गूषा वां मघवाना जनेषु।
एह यातं पथिभिर्देवयानैरदस्रावेम वां निधया मधूनाम॥ ५॥

5. *Tiraḥ purū cidaśvinā rajāṁsyāṅgūṣo vāṁ maghavānā janeṣu. Eha yātaṁ pathibhir-devayānair-dasrāvime vāṁ nidhayo madhūnām.*

Ashvins, scholars of science and energy of light and winds, cross over many many regions of earth and skies and come here. O lords of power and prosperity,

let your songs of praise ring among the people. Reach here by paths of brilliant sun-rays. O destroyers of suffering and poverty, all the treasures of sweets and pleasure are for you.

पुरा॒णमाकः॑ स॒ख्यं शि॒वं वां युवान॑रा॒ दवि॑णं जह्नाव्या॑म।
पुन॑: कृण्वा॒नाः स॒ख्या शि॒वानि॒ मध्वा॑ मदम स॒ह नू स॑मा॒नाः॥ ६॥

6. *Purāṇamokaḥ sakhyaṁ śivaṁ vāṁ yuvornarā draviṇaṁ jahnāvyām. Punaḥ kṛṇvānāḥ sakhyā śivāni madhvā madema saha nū samānāḥ.*

Ashvins, leaders of the human nation, old and constant is your friendship, blissful, restful and pleasing as a holiday home. Your wealth and power lies in the culture and philosophy of the self-sacrificing pioneers. Let us together, equal and alike, doing friendly and benevolent acts, again and again, join, sing and celebrate.

अश्वि॑ना वा॒युना॑ युवं सु॒द ा नि॒युद्भि॑श्च स॒जाष॑सा युवाना।
नास॑त्या ति॒राअ॑ह्न्यं जुषा॒णा सामं पिबतम॒स्रिधा॑ सुदानू॥ ७॥

7. *Aśvinā vāyunā yuvaṁ sudakṣā niyudbhiśca sajoṣasā yuvānā. Nāsatyā tiro-ahnyaṁ juṣāṇā somaṁ pibatam-asridhā sudānū.*

Ashvins, experts of arts and sciences, equal friends, ever youthful, constantly true, readily helpful to the distressed, abundantly generous, come you both by the winds yoked as horses to the chariot, without delay, without injury to yourselves, join us and drink the soma of joy.

अश्विना परि वामिषः पुरूचीरीयुगीर्भियतमाना अमृधाः ।
रथा ह वामृतजा अदिजूतः परि द्यावापृथिवी याति सद्यः ॥ ८ ॥

8. *Aśvinā pari vāmiṣaḥ purūcīrīyurgīrbhiryatamānā amṛdhrāḥ. Ratho ha vāmṛtajā adrijūtaḥ pari dyāvāpṛthivī yāti sadyaḥ.*

Ashvins, scholars and masters of science and technology, may abundant energy and maintenance and comprehensive success come to you to your heart's desire. May conscientious people, self-controlled, indefatigable in effort, with words of thanks and praise, approach and assist you. Your chariot built with the materials of nature on the principles of natural force and law, powered with solar energy, spatial electricity and vapours of the clouds, and accelerated by thunderous friction of gears goes round earth and heaven at instant speed.

अश्विना मधुषुत्तमा युवाकुः सामस्तं पातमा गतं दुराण ।
रथा ह वां भूरि वपः करिक्रत्सुतावता निष्कृतमागमिष्ठः ॥ ९ ॥

9. *Aśvinā madhuṣuttamo yuvākuḥ somastam pātamāgataṁ duroṇe. Ratho ha vāṁ bhūri varpaḥ karikrat sutāvato niṣkṛtam-āgamiṣṭhaḥ.*

Ashvins, leaders of the nation's defence and governance, the power and glory of the soma of our success is overflowing, with the highest sweetness of honey, pure as well as shared by you and all. Come, taste of it and enjoy and celebrate, and protect it in the home. Your chariot indeed is wondrous of form and perennial in performance. Surely the action and effort of the creator and builder and of the maker of soma is

come to success. Let us call it a day!

Mandala 3/Sukta 59

Mitra Devata, Vishvamitra Gathina Rshi

मित्रा जनान्यातयति ब्रुवाणा मित्रा दाधार पृथिवीमुत द्याम ।
मित्रः कृष्टीरनिमिषाभि चष्ट मित्राय हव्यं घृतवज्जुहोत ॥ १ ॥

1. *Mitro janān yātayati bruvāṇo mitro dādhāra pṛthivīmuta dyām. Mitraḥ kṛṣṭīranimiṣābhi caṣṭe mitrāya havyaṁ ghṛtavajjuhota.*

Mitra, Lord omnipotent, self-refulgent sun, speaking to people, and directing them through their direct experience, inspires and moves them to act and exert. Mitra holds and sustains the heaven and earth and the children of the earth. Mitra fully watches the people and their actions without a wink of the eye.

प स मित्र मताऽअस्तु पयस्वान्यस्त आदित्य शिऽति व्रतन ।
न हन्यत न जीयत त्वाता ननमंहाऽ अश्नात्यन्तिता न दूरात ॥ २ ॥

2. *Pra sa mitra marto astu prayasvān yasta āditya śikṣati vratena. Na hanyate na jīyate tvoto nainamaṁho aśnotyantito na dūrāt.*

Mitra, lord of universal love, Aditya, lord self-refulgent, may that person be active and alert in action, blest with ample food and drink and the joy of life who abides by your divine law and learns and makes others learn the ways of divine discipline and action. O lord, the person under your gracious protection is neither conquered nor killed by any mortal. Sin and evil reach him not, much less touch and pollute, either from far or

from near.

अ॒न॒मी॒वास॒ इळ॑या॒ मद॑न्ता मि॒तज्ञ॑वा॒ वरि॑म॒न् ा पृ॑थि॒व्याः ।
आ॒दि॒त्यस्य॑ व्र॒तमुप॑ ा॒यन्ता॑ व॒यं मि॒त्रस्य॑ सुम॒ता स्या॑म ॥ ३ ॥

3. *Anamīvāsa iḷayā madanto mitajñavo varimannā pṛthivyāḥ. Ādityasya vratamup-akṣiyanto vayaṁ mitrasya sumatau syāma.*

Free from physical and mental sickness and disease, all rejoicing by virtue of the wide earth, under instructions of the divine Word, strongly organised and moving freely over the vast expanse of mother earth, abiding by the rule and discipline of the self-refulgent sun, may we, we pray, live under the benign eye of Mitra, lord of universal light and love, and have the benefit of his favour and pleasure.

अ॒यं मि॒त्रा न॑म॒स्यः॑ सु॒शवा॒ राजा॑ सु ा॒त्रा अ॑जनिष्ट व॒धाः ।
तस्य॑ व॒यं सु॑म॒ता य॒ज्ञिय॒स्या पि॑ भ॒द्र सा॑मन॒स स्या॑म ॥ ४ ॥

4. *Ayaṁ mitro namasyaḥ suśevo rājā sukṣatro ajaniṣṭa vedhāḥ. Tasya vayaṁ sumatau yajñiya-syā'pi bhadre saumanase syāma.*

Mitra, lord of universal love and friendship, is worthy of reverence and worship. He is worthy of service and giver of peace and comfort. He is the brilliant ruler of the vast social order of the world, all wise by nature and manifestation. Let us act and conduct ourselves so as to have the benefit of the love and favour of this lord worthy of homage and service in yajna and enjoy the bliss of his kindness and grace.

म॒हाँ आ॑दि॒त्या नम॑सापसद्या॑ यात॒यज्जना गृण॒त सु॒शव॑ः ।
तस्मा॑ ए॒तत्प॑न्य॑तमाय॒ जुष्ट॑म॒ग्ना मि॒त्राय॑ ह॒विरा जु॑हात ॥ ५ ॥

5. *Mahāň ādityo namasopasadyo yātayajjano gṛṇate suśevaḥ. Tasmā etat panyatamāya juṣṭam-agnau mitrāya havirā juhota.*

Aditya, lord self-refulgent and inviolable, is great, approachable with humility and faithful offerings in yajna. Inspiring people with courage and self-confidence to act and exert themselves, he is the giver of peace and joy to the thankful celebrant. For such a friendly lord most adorable, offer this cherished stream of oblations of havi into the holy fire.

मित्रस्य चषणीधृता वो देवस्य सानसि।
द्युम्नं चित्रश्रवस्तमम॥ ६॥

6. *Mitrasya carṣaṇīdhṛto'vo devasya sānasi.*
Dyumnaṁ citraśravastamam.

The care and protection, wealth and enlightenment of the self-refulgent sustainer and ordainer of humanity is eternal and omnificent, most wonderful and inexhaustible, glorious and infinite.

अभि या महिना दिवं मित्रा बभूव सपथाः।
अभि श्रवोभिः पृथिवीम॥ ७॥

7. *Abhi yo mahinā divaṁ mitro babhūva saprathāḥ.*
Abhi śravobhiḥ pṛthivīm.

Mitra, lord of universal love, light and friendship, having created the heaven and earth along with their light, food and energy, manifests himself by the expansive universe, and transcends them both by his supreme omnipotence.

मित्राय पञ्च यमिर जना अभिष्टिशवस।
स दवान्विश्वान्बिभति ॥ ८ ॥

8. *Mitrāya pañca yemire janā abhiṣṭiśavase.*
Sa devān viśvān bibharti.

All the five classes of people offer service and oblations to Mitra, radiant lord of love and friendship, who commands all desirable power and protection. That lord sustains all the brilliant and generous powers and forces of nature and humanity.

मित्रा दवष्वायुषु जनाय वृक्तबर्हिष।
इषं इष्टवता अकः ॥ ९ ॥

9. *Mitro deveṣvāyuṣu janāya vṛktabarhiṣe.*
Iṣa iṣṭavratā akaḥ.

Among the brilliant and generous people and among the average people too, Mitra, radiant lord of universal love and friendship, creates and provides for fulfilment of the desires of the man of renunciation dedicated to yajnic offerings, in response to his observance of the chosen vows of holy discipline.

Mandala 3/Sukta 60

Rbhus, Indra Rhbus Devata, Vishvamitra Gathina Rshi

इहह वा मनसा बन्धुता नर उशिजा जग्मुरभि तानि वदसा।
याभिमाया भिः पतिजूतिवपसः साधन्वना यज्ञियं भागमानश ॥ १ ॥

1. *Iheha vo manasā bandhutā nara uśijo jagmurabhi tāni vedasā. Yābhirmāyābhiḥ pratijūtivarpasaḥ saudhanvanā yajñiyaṁ bhāgamānaśa.*

O Rbhus, leaders of science and technology, your intelligential fraternity is right here and here only, where men of passion and determination advance and reach those goals by that art and those techniques, miraculous ones, by which you, warriors of the bow and children of the skies, instantly changing roles and taking tempestuous forms, achieve your rightful share of the fruits of yajnic endeavour.

याभिः शचीभिश्चमसाँ अपिंशत यया धिया गामरिंणीत चर्मणः। यन हरी मनसा निरतं रत तनं दवत्वमृभवः समानश॥ २॥

2. *Yābhiḥ sácībhiścamasāň apiṁśata yayā dhiyā gāmariṇīta carmaṇaḥ. Yena harī manasā niratakṣata tena devatvam-ṛbhavaḥ samānaśa.*

O Rbhus, by the knowledge and powers with which you make and break the clouds, by the skill with which you resuscitate and rejuvenate the cow from a skeleton and win back the earth with the shield of protection, and by the mind with which you create the energies and design circuitous movement, by these you rise to the brilliance of divinity.

इन्दस्य सख्यमृभवः समानशुमनानपाता अपसा दधन्विर। साधन्वनासा अमृतत्वमरिंर विष्ट्वी शमीभिः सुकृतः सुकृत्यया॥ ३॥

3. *Indrasya sakhyam-ṛbhavaḥ samānaśurmanornapāto apaso dadhanvire. Saudhanvanāso amṛtatvamerire viṣṭvī śamībhiḥ sukṛtaḥ sukṛtyayā.*

Men of intelligence, wisdom and vision, enjoy

the love and friendship of Indra, lord omnipotent of the world. They perform actions worthy of the son of infallible man. Warriors of the bow, dedicated to noble action with good intention and righteous resolution, doing acts of goodness leading to peace and joy, attain the state of immortality.

इन्द्रेण याथ सरथं सुत सचाँ अथा वशानां भवथा सह श्रिया। न वः पतिम सुकृतानि वाघतः साधन्वना ऋभवा वीर्याणि च॥ ४॥

4. *Indreṇa yātha sarathaṁ sute sacāṅ atho vaśānāṁ bhavathā saha śriyā. Na vaḥ pratimai sukṛtāni vāghataḥ saudhanvanā ṛbhavo vīryāṇi ca.*

O Rbhus, leaders and pioneers of humanity, commanders of knowledge, science and power, warriors of the bow and rovers of the skies, when the soma is distilled and the nation is on top, go forward and rejoice with the honour and splendour of the land, sharing the chariot as friends with Indra, and then be one with the plenty, prosperity and grace of the people who love you. There is nothing equal to your valour, courage and noble achievements.

इन्द्र ऋभुभिर्वाजवद्भिः समुक्षितं सुतं सोममा वृषस्वा गभस्त्योः। धियेषिता मघवन्दाशुषो गृह सौधन्वनेभिः सह मत्स्वा नृभिः॥ ५॥

5. *Indra ṛbhubhirvājavadbhiḥ samukṣitaṁ sutaṁ somamā vṛṣasvā gabhastyoḥ. Dhiyeṣito maghavan dāśuṣo gṛhe saudhanvanebhiḥ saha matsvā nṛbhiḥ.*

Indra, lord of power and splendour, come with

the Rbhus, commanders of plenty and energy of the winds, and shower the soma distilled and supervitalised into the bowls of the supplicants. Lord of magnificence, inspired with love and gifts of intelligence, come to the house of the generous giver and rejoice with the people and the pioneers.

इन्द्र ऋभुमान्वाजवान्मत्स्वह ना स्मिन्त्सवने शच्या पुरुष्टुत। इमानि तुभ्यं स्वसराणि यमिर व्रता दवानां मनुषश्च धर्मभिः ॥ ६ ॥

6. *Indra ṛbhumān vājavān matsveha no'smint-savane śacyā puruṣṭuta. Imāni tubhyaṁ svasarāṇi yemire vratā devānāṁ manuṣaśca dharmabhiḥ.*

Indra, lord commander of the intelligent and energetic wielders of power, sung and celebrated by many, give us the gift of joy and the grace of holy vision and action in this session of yajna. These daily sessions, and the laws of nature alongwith the dharmic and karmic observances of humanity move but only in your service.

इन्द्र ऋभुभिर्वाजिभिर्वाजयन्निह स्तामं जरितुरुप याहि यज्ञियम। शतं कर्तभिरिषिरभिरायव सहस्त्रणीथा अध्वरस्य हामनि ॥ ७ ॥

7. *Indra ṛbhubhir-vājibhir-vājayanniha stomaṁ jariturupa yāhi yajñiyam. Śataṁ ketebhir-iṣire-bhir-āyave sahasraṇītho adhvarasya homani.*

Indra, giver of life's honour and excellence, come with the visionaries of light and intelligence, come with leaders of dynamic action, hastening, strengthening, vitalising, come here and listen to the celebrant's song of thanks and praise offered in the yajna. Come

with fulfilments of a hundred cherished desires, leading men by hundred ways of knowing and doing in the business of yajnic living.

Mandala 3/Sukta 61

Usha Devata, Vishvamitra Gathina Rshi

उषा॒ वाज॑न वाजिनि॒ पच॑ता॒ः स्तामं जुषस्व गृणता॒ म॑घानि।
पु॒रा॒णी दे॑वि युव॒तिः पु॑र॒न्धि॒रनु॑ व॒तं च॑रसि विश्ववार॥ १॥

1. *Uṣo vājena vājini pracetāḥ stomaṁ juṣasva gṛṇato maghoni. Purāṇī devi yuvatiḥ purandhiranu vrataṁ carasi viśvavāre.*

O Dawn, lady of light, mighty with spirit and energy, replete with intelligence and revelation, mistress of grandeur, accept and enjoy the celebrative address of the admirer. Queen of splendour and generosity, old yet ever youthful, versatile sustainer of many, loved and adored by the whole world, you go on the rounds in accordance with the laws of truth in pursuit of your own discipline.

उषा॑ द॒व्यम॑र्त्या॒ वि भा॑हि च॒न्द॑रथा सू॒नृता॑ ई॒रय॑न्ती। आ त्वा॑ वहन्तु सु॒यमा॑सा॒ अश्वा॒ हिर॑ण्यवर्णा॑ पृथु॒पाज॑सा॒ य॥ २॥

2. *Uṣo devyamartyā vi bhāhi candrarathā sūnṛtā īrayantī. Ā tvā vahantu suyamāso aśvā hiraṇyavarṇāṁ pṛthupājaso ye.*

O Dawn, brilliant and generous harbinger of the day, immortal divinity, shine and illuminate. Come riding the chariot of the beauty and majesty of the moon, inspiring mind and speech with the truth of life and

nature. May the well directed horses, which are the resplendent rays of the sun, bring you here on earth.

उषः पतीची भुवनानि विश्वाध्वा तिष्ठस्यमृतस्य केतुः ।
समानमर्थं चरणीयमाना चकमिव नव्यस्या ववृत्स्व ॥ ३ ॥

3. *Uṣaḥ pratīcī bhuvanāni viśvordhvā tiṣṭhasyamṛtasya ketuḥ. Samānamartham caraṇīyamānā cakramiva navyasyā vavṛtsva.*

O Dawn, breath of nectar and torchlight of immortality, you rise upfront and shine above all the worlds of the universe. Ever new and ever young, serving one master and one purpose, you go round and round as the wheel of time.

अव स्यूमेव चिन्वती मघान्युषा याति स्वसरस्य पत्नी ।
स्वर्जनन्ती सुभगा सुदंसा आन्ताद्दिवः पपथ आ पृथिव्याः ॥ ४ ॥

4. *Ava syūmeva cinvatī maghonyuṣā yāti svasarasya patnī. Svarjanantī subhagā sudaṁsā āntād divaḥ papratha ā pṛthivyāḥ.*

Like the thread spun and woven extensively with the cloth, expansive with the rays of light, the radiant queen of the day, the dawn of light, goes on and on the round, effulgent, generous, creating and giving paradisal bliss and inspiration from close to the sun expanding over to the ends of the earth.

अच्छा वा दूतीमुषसं विभातीं प वो भरध्वं नमसा सुवृक्तिम ।
ऊर्ध्वं मधुधा दिवि पाजो अश्रेत्प रोचना रुरुच रण्वसन्दृक ॥ ५ ॥

5. *Acchā vo devīmuṣasaṁ vibhātīṁ pra vo bharadhvaṁ namasā suvṛktim. Ūrdhvaṁ madhudhā divi pājo aśret pra rocanā ruruce raṇvasandṛk.*

Come ye celebrants, bear and bring songs of praise with offers of homage to the dawn over there, radiant and inspiring queen of light. Up there in high heaven she holds the nectar sweets and splendour of life, glorious, sublime, and blissful to the sight of mortals.

ऋतावरी दिवा अकरबाध्या रवती रादसी चित्रमस्थात। आयतीमग्र उषसं विभातीं वाममषि दविणं भि ऽमाणः ॥ ६ ॥

6. *Ṛtāvarī divo arkairabodhyā revatī rodasī citramasthāt. Āyatīmagna uṣasaṁ vibhātīṁ vāma-meṣi draviṇaṁ bhikṣamāṇaḥ.*

Observing the Law of Divinity, descending from the heights of heaven, the dawn is revealed by the showers of light, rich in wealth and splendour, illuminating the earth and skies with wondrous beauty.

Agni, enlightened performer of yajna, watching the rising dawn shining in glory, and praying to the Almighty, you attain the wealth of your heart's desire.

ऋतस्य बुध्न उषसामिषण्यन्वृषा मही रादसी आ विवश। मही मित्रस्य वरुणस्य माया चन्दव भानुं वि दध पुरुत्रा ॥ ७ ॥

7. *Ṛtasya budhna uṣasāmiṣaṇyan vṛṣā mahī rodasī ā viveśa. Mahī mitrasya varuṇasya māyā candreva bhānuṁ vi dadhe purutrā.*

In observance of the laws of nature, moving the rise of the dawns, the sun, mighty cause of energy showers, pervades and illuminates heaven and earth. The supernal energy of nature, powers of attraction and repulsion, sustains both heaven and earth and the sun as well as the golden moon, in various ways.

Mandala 3/Sukta 62

Devata: Indra-Varuna (1-3), Brhaspati (4-6), Pusha (7-9), Savita (10-12), Soma (13-15), Mitra-Varuna (16-18), Vishvamitra Rshi, or Jamadagni (16-18)

इमा उ वां भृमया मन्यमाना युवावत न तुज्या अभूवन।
क्व१ त्यदिन्दावरुणा यशा वां यन स्मा सिनं भरथः सखिभ्यः ॥ १ ॥

1. *Imā u vāṁ bhṛmayo manyamānā yuvāvate na tujyā abhūvan. Kva tyadindrāvaruṇā yaśo vāṁ yena smā sinaṁ bharathaḥ sakhibhyaḥ.*

Indra and Varuna, powers of energy and water, these circuitous revolutions of your energy, highly valuable and undeniable, are not to be opposed or damaged for both of you in the interest of protection and progress, for, if they are damaged, where would be that honour and reputation of yours by which you bear and bring food and comfort for your friends?

अयमु वां पुरुतमा रयीयञ्छश्वत्तममवस जाहवीति।
सजोषाविन्दावरुणा मरुद्भिर्दिवा पृथिव्या शृणुतं हवं म ॥ २ ॥

2. *Ayamu vāṁ purutamo rayīyañchaśvattamam-avase johavīti. Sajoṣāvindrāvaruṇā marud-bhirdivā pṛthivyā śṛṇutaṁ havaṁ me.*

This first and most eminent yajaka of all, desirous of wealth, honour and excellence of permanent nature, invokes and calls upon you. Hence you, Indra and Varuna, harbingers of power and peace, together with the winds, heaven and earth, triple energies of wind, light and earth, listen to the call and prayer of mine.

अस्म तदिन्दावरुणा वसु ष्यादस्म रयिमरुतः सववीरः ।
अस्मान्वरूत्रीः शरणरवन्त्वस्मान्हात्रा भारती दक्षि-
णाभिः ॥ ३ ॥

3. *Asme tadindrāvaruṇā vasu ṣyādasme rayirmarutaḥ sarvavīraḥ. Asmān varūtrīḥ śaraṇairavantvasmān hotrā bhāratī dakṣiṇābhiḥ.*

Indra and Varuna, may that wealth of power and peace be for us. O Maruts, heroes of the winds, may that man power of all-heroic order be ours. May the highest powers of nature and humanity protect us with shelter and modes of defence, and may our joint programmes of developmental yajna, and mother earth, and divine knowledge and speech bless us with imperishable gifts of honour, excellence and prosperity.

बृहस्पत जुषस्व ना हव्यानि विश्वदव्य ।
रास्व रत्नानि दाशुषे ॥ ४ ॥

4. *Bṛhaspate juṣasva no havyāni viśvadevya. Rāsva ratnāni dāśuṣe.*

Brhaspati, ruler and sustainer of the wide world, master of universal vision and wisdom and guardian of holy speech and yajaka, be pleased to accept our gifts of homage and yajaka. O lord universally adorable, grant us the jewels of wealth and honour in favour of the

generous yajamana.

शुचिꣳमꣳकबृहꣳस्पतिꣳमध्वꣳरषु नमस्यत।
अनाꣳम्याजꣳ आ चꣳक ॥ ५ ॥

5. *Śucim-arkairb-ṛhaspatim-adhvareṣu namasyata*
Anāmyoja ā cake.

O lovers and seekers of knowledge and the holy Word, in your programmes of education and development, bow in homage with words of gratitude and offers of yajna to Brhaspati, master and guardian of universal knowledge and human speech, with a pure, unsullied mind and intellect.

O lord and master, I love and pray for indomitable courage and valour (to follow the path of universal truth and righteousness).

वृषꣳभं चꣳषणीनां विꣳश्वरूꣳपमदाꣳभ्यम।
बृहꣳस्पतिं वरꣳण्यम ॥ ६ ॥

6. *Vṛṣabhaṁ carṣaṇīnāṁ viśvarūpamadābhyam.*
Bṛhaspatiṁ vareṇyam.

I bow in homage to Brhaspati, master of knowledge and speech, mighty generous and creative, indomitably brave, exponent of all forms and variations of world knowledge and world language, most eminent and brilliant of scholars among men, the one and only one worthy of choice and homage.

इयं त पूष ाघृण सुष्टुतिदꣳव नव्यꣳसी।
अस्माभिस्तुभ्यं शस्यत ॥ ७ ॥

7. *Iyaṁ te pūṣannāghṛṇe suṣṭutirdeva navyasī.*
Asmābhis-tubhtaṁ śasyate.

O brilliant master, giver of mental and spiritual nourishment, this is the latest song of homage and reverence composed and sung by us for you in honour of your light of knowledge and flames of fire (for world enlightenment).

तां जुषस्व गिरं मम वाजयन्तीमवा धियम।
वधूयुरिव योषणाम॥ ८॥

8. *Tāṁ juṣasva giraṁ mama vājayantīmavā dhiyam. Vadhūyuriva yoṣaṇām.*

Please to accept, appreciate and cherish this song of mine, inspired, true and exciting, and protect the love, thought and beauty of imagination enshrined in it like a suitor's courting his youthful lady love.

या विश्वाभि विपश्यति भुवना सं च पश्यति।
स नः पूषाविता भुवत॥ ९॥

9. *Yo viśvābhi vipaśyati bhuvanā saṁ ca paśyati. Sa naḥ pūṣāvitā bhuvat.*

The One who sees all the things and living beings and all the worlds directly and instantly in all their variety, and watches all of them together as one, in truth, that lord giver of life and sustenance, we pray, be our saviour and protector.

तत्सवितुवरेण्यं भगो देवस्य धीमहि।
धिया या नः पचादयात॥ १०॥

10. *Tat saviturvareṇyaṁ bhargo devasya dhīmahi. Dhiyo yo naḥ pracodayāt.*

We concentrate and meditate on the radiant glory

of self-refulgent lord Savita, lord giver of light and life, who may, we pray, inspire and energise our mind and intelligence. That glory alone is worthy of choice and meditation.

दे॒वस्य॑ सवि॒तुर्व॒यं वा॑ज॒यन्तः॑ पुरं॒ध्या।
भग॑स्य रा॒तिमी॑महे ॥ ११ ॥

11. *Devasya saviturvayaṁ vājayantaḥ purandhyā. Bhagasya rātimīmahe.*

Inspired, energised and enlightened with far-sighted vision and intelligence, we pray for the divine gifts of generous, gracious and glorious Savita, lord giver of life, light and inspiration.

दे॒वं नरः॑ सवि॒तारं॒ विप्रा॑ य॒ज्ञैः सु॑वृ॒क्तिभिः॑।
न॒म॒स्यन्ति॑ धि॒यषि॒ताः ॥ १२ ॥

12. *Devaṁ naraḥ savitāraṁ viprā yajñaiḥ suvṛkti-Bhiḥ. Namasyanti dhiyeṣitāḥ.*

Men of piety, knowledge and intelligence, inspired with will and light divine, who control and direct their mind and sense, bow to generous and self-refulgent Savita in meditation, adore him with songs of ecstasy and offer him thanks and homage with yajnas and self-sacrifice.

सामा॑ जिगाति गातु॒विद्दे॒वानां॑मति निष्कृ॒तम।
ऋ॒तस्य॒ यानि॑मा॒सद॑म ॥ १३ ॥

13. *Somo jigāti gātuvid devānāmeti niṣkṛtam. Ṛtasya yonimāsadam.*

The stream of peace and joy in meditation flows on by the paths of the mind and reaches where the senses

and mind terminate, the very seat of light divine and origin of the spirit's will to move into the existential flow.

साम॑ अ॒स्मभ्यं द्विप॒द॒ चतु॑ष्पद च प॒शव॑।
अ॒न॒मी॒वा इष॑स्करत॥ १४॥

14. *Somo asmabhyaṁ dvipade catuṣpade ca paśave. Anamīvā iṣaskarat.*

May Soma, spirit of peace and joy in nature, blissful as the moon, create healthful foods and drinks, free from disease, for us humans, bipeds, quadrupeds and other animals and fulfil our physical and material needs and desires.

अ॒स्माक॒मायु॑र्व॒धय॑ न्॒भिमा॑ती॒ः सह॑मानः।
साम॑ः स॒धस्थ॒मास॑दत॥ १५॥

15. *Asmākamāyurvardhayannabhimātīḥ sahamānaḥ. Somaḥ sadhasthamāsadat.*

May Soma, stream of life's vigour and joy, invigorating health, prolonging life, and resisting, challenging and eliminating devitalising toxins and diseases, all enemies of health and age, abide in our home, our seat of yajna, and our body.

आ नो॑ मित्रावरुणा घृ॒तगव्यू॑तिमु॒ तम।
मध्वा॒ रजांसि सुकतू॥ १६॥

16. *Ā no mitrāvaruṇā ghṛtairgavyūtimukṣatam. Madhvā rajāṁsi sukratū.*

May Mitra and Varuna, sun and shower, heat and cold, fire and water, and friends of the nation inspired with justice and rectitude, fertilise and energise

our lands and environment with waters and yajnic enrichments, protect and promote our cows and other cattle wealth, develop our milk products, and make the earth flow with streams of milk and honey. May all these powers do good to humanity, our lands and our homes.

उरुशंसा नमावृधा मह्ना द ᳭स्य राजथः ।
दाघिष्ठाभिः शुचिवता ॥ १७ ॥

17. *Uruśaṁsā namovṛdhā mahnā dakṣasya rājathaḥ.*
Drāghiṣṭhābhiḥ śucivratā.

Mitra and Varuna, friends of humanity, dedicated to justice and values of rectitude, universally adored and exalted with homage, dedicated to observance of truth and purity of life and conduct, you shine and reign by the strength of your will and vision, dexterity of your art and expertise and the acts of persistent patience and endurance.

गृणाना जमदग्निना यानावृतस्य सीदतम ।
पातं सोममृतावृधा ॥ १८ ॥

18. *Gṛṇānā jamadagninā yonāvṛtasya sīdatam.*
Pātaṁ somamṛtāvṛdhā.

Mitra and Varuna, friends of humanity dedicated to love and justice, exalted by life and acts of truth, exalting universal law and the flow of existence, celebrated by men of vision dedicated to rational and empirical experience of reality, abide in the house of truth and righteousness on the vedi of yajna, protect, promote and enjoy the beauty, peace and ecstasy of life.

इति तृतीयं मण्डलम ॥

॥ AUM ॥

RIGVEDA

ऋग्वेदः

Vol. II

(With Original Sanskrit Text, Transliteration & Lucid English Translation in the Aarsh Tradition of Maharshi Yaska and Swami Dayananda)

English translation by
Dr. Tulsi Ram M.A., Ph.D. (London, U.K.)
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DIACRITICAL MARKS OF TRANSLITERATION

Vowels

अ	a	आ	ā	इ	i	इ	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ṝ
ऌ	ḷ	ॡ	ḹ				
ए	e	ए	ai	अ	o	अ	au

अनुस्वार (ं) ṁ विसग (:) ḥ

(ँ) ñ

Consonants

Guttural

क	k	ख	kh	ग	g	घ	gh	ङ	ṅ

Palatal

च	c	छ	ch	ज	j	झ	jh	ञ	ñ

Lingual

ट	ṭ	ठ	ṭh	ड	ḍ	ढ	ḍh	ण	ṇ

Dental

त	t	थ	th	द	d	ध	dh	न	n

Labial

प	p	फ	ph	ब	b	भ	bh	म	m

others

य	y	र	r	ल	l	व	v
श	ś	ष	ṣ	स	s	ह	h

( ) ’ ॐ ॅm

MANDALA 4

Mandala 4/Sukta 1

Agni, Agni-Varuna Devata, Vamadeva Gautama Rshi

त्वां ह्यग्न सदमित्समन्यवो देवासो देवमरतिं न्यरिरे इति कत्वो न्यरिरे। अमर्त्यं यजत मर्त्येष्वा देवमादेवं जनत पचेतसं विश्वमादेवं जनत पचेतसम॥ १॥

1. *Tvāṁ hyagne sadamit samanyavo devāso devamaratiṁ nyerira iti kratvā nyerire. Amartyaṁ yajata martyeṣvā devamādevaṁ janatapracetasaṁ viśvamādevaṁ janata pracetasam.*

Agni, light and fire of life, brilliant and impassioned people always kindle you to action. Quick, relentless and refulgent, a very home of rest and peace and light as you are, they kindle and raise you with their best and noblest effort and action. O men, join, honour and respect this divine and imperishable power among humanity to full force of illumination, generate this holy power, intelligent, universal and living light for all, generate and develop it to full beauty and delight over the wide earth.

स भातरं वरुणमग्न आ ववृत्स्व देवाँ अच्छा सुमती यज्ञवनसं ज्यष्ठं यज्ञवनसम। ऋतावानमादित्यं चषणीधृतं राजानं चषणीधृतम॥ २॥

1. *Sa bhrātaraṁ varuṇamagna ā vavṛtsva devāṅ̆ acchā sumatī yajñavanasaṁ jyeṣṭhaṁ yajñavanasam. Ṛtāvānam-ādityaṁ carṣaṇīdhṛtaṁ rājānaṁ carṣaṇīdhṛtam.*

And O light and fire of life, Agni, bring in your brother and complementary power, Varuna, the very spirit of cool, peace and justice of life, and direct him toward the noble and brilliant performers of yajna. Bring him well with best thoughts and intentions, bring the lover of yajna, highest and most venerable, partner in social organisation, observer of the laws and operations of universal truth and goodness, refulgent as the sun, sustainer of humanity, brilliant ruler, universally accepted and consecrated by the people.

सख॒ सखा॑यम॒भ्या व॑वृत्स्वा॒शुं न च॒क्रं रथ्ये॑व॒ रंह्या॒स्मभ्यं दस्म॒ रंह्या॑। अग्ने॑ मृ॒ळी॒कं वरु॑ण॒ सचा॑ विदा म॒रुत्सु॑ वि॒श्व-भा॑नुषु। ता॒काय॑ तु॒ज शु॑शुचान॒ शं कृ॑ध्य॒स्मभ्यं दस्म॒ शं कृ॑धि॥ ३॥

3. *Sakhe sakhāyamabhyā vavṛtsvāśuṁ na cakraṁ rathyeva raṁhyāsmabhyaṁ dasma raṁhyā. Agne mṛḷīkaṁ varuṇe sacā vido Marutsu viśvabhānuṣu. Tokāya tuje śuśucāna śaṁ kṛdhyasmabhyaṁ dasma śaṁ kṛdhi.*

Agni, O friend, loving and gracious, destroyer of enemies, just as a swift horse by a fast moving chariot on the highway and the wheel of Time drives the master to the destination, so come, hasten your friend Varuna, power of peace and justice, to us. O refulgent master of knowledge, being friends with Varuna, the winds and the solar lights of the world, the people and brilliant eminences of the world, reach us, bring us the peace and joy of life. Blazing brilliant and gracious, bring peace and well-being for our children and grand children. O lord of light and knowledge, love and justice, peace and beauty, destroyer of evil, bring us peace,

beauty and the graces of life.

त्वं नो अग्ने वरुणस्य विद्वान्देवस्य हेळो वो यासिसीष्ठाः।
यजिष्ठो वह्नितमः शोशुचानो विश्वा द्वेषांसि प्रमुमुग्ध्यस्मत ॥ ४ ॥

4. *Tvaṁ no agne varuṇasya vidvān devasya heḷo'va yāsisīṣṭhāḥ. Yajiṣṭho vahnitamaḥ śośucāno viśvā dveṣāṁsi pra mumugdhyasmat.*

Agni, O lord and master of knowledge and enlightenment, we pray, you keep off from us the displeasure of Varuna, highest authority of justice. Lord blazing brilliant and purifying power worthy of invocation, harbinger and disseminator of divine gifts and fragrances, ward away from us the entire hate and enmity the world might have toward us.

स त्वं नो अग्नेऽवमो भवोती नेदिष्ठो अस्या उषसो व्युष्टौ।
अव यक्ष्व नो वरुणं रराणो वीहि मृळीकं सुहवो न एधि ॥ ५ ॥

5. *Sa tvaṁ no agne'vamo bhavotī nediṣṭho asyā uṣaso vyuṣṭau. Ava yakṣva no varuṇaṁ rarāno vīhī mṛḷīkaṁ suhavo na edhi.*

Agni, lord of light, knowledge and power, pray be our first and last preserver and protector, closest at this rise of the glorious dawn. Delighting, rejoicing and giving, join Varuna at the yajna and bring us peace and joy. Noble yajaka, responsive to our call, come and bless us with goodwill and well-being.

अस्य श्रेष्ठा सुभगस्य सन्दृग्देवस्य चित्रतमा मर्त्येषु।
शुचि घृतं न तप्तमघ्न्यायाः स्पार्हा देवस्य मंहनेव धेनोः ॥ ६ ॥

6. *Asya śreṣṭhā subhagasya saṁdṛg devasya citratamā martyeṣu. Śuci ghṛtaṁ na taptamaghnyāyāḥ spārhā devasya maṅhaneva dhenoḥ.*

Open, highest and most wonderful among mortals are the gifts and actions of this brilliant, generous and glorious ruler, pure and bright like the heated clarified ghrta of the inviolable cow, lovely and profuse like the liberality of the abundant cow, mother earth, and the inexhaustible speech of self-refulgent lord of omniscience. He watches all and his gifts are directly visible.

त्रिरस्य ता परमा सन्ति सत्या स्पार्हा दवस्य जनिमान्यग्नः। अनन्त अन्तः परिवीत आगाच्छुचिः शुका अया रारुचानः ॥ ७ ॥

7. *Trirasya tā paramā santi satyā spārhā devasya janimānyagneḥ. Anante antaḥ parivīta āgācchuciḥ śukro aryo rorucānaḥ.*

Three are the supreme manifestations of the generous refulgent Agni, true, lovely and universally cherished which arise and shine. Pervasive everywhere in endless space in the presence of the infinite divine lord of the universe, he shines pure, refulgent, generous and beautiful.

(This mantra refers to the various manifestations of cosmic energy which is the existential potential of the Supreme Lord Creator operating at different levels in different modes. In other words, we may call it the manifestations of Adi-Shakti, the Lord's consort Prakrti, originally manifesting as sattva, rajas, and tamas.

On earth, Bhuloka, it is fire and magnetic energy, which is agni. In the middle regions of the sky, Bhuvahloka, it is electrical energy, which is vayu. In the higher regions of light, Svahloka, it is aditya, solar energy. The sun too manifests in three different phases, at dawn, at noon and in the evening when it is setting. The efficacy of the sun in these three phases is different.

At the individual human level, it is physical energy, mental energy and spiritual energy. In yet another way it is the vital heat which maintains the physical body, i.e., annamaya kosha; it is pranic energy which maintains the pranamaya kosha and the manomaya kosha; and it is the higher psychic energy which maintains the vijnanamaya kosha and the anandamaya kosha. Of these three, one feeds, the other energises, and the third illumines.

However, mantras such as this have to be interpreted in a state of meditation, and since meditation is the birth-right of every human being, we are free to divine into the mystery of the mantric vision in our experiential way.)

स दू॒ता विश्व॒दभि॑ वं॒ष्टि सद्मा॒ हाता॒ हिर॑ण्यरथा॒ रंसु॑जिह्वः ।
रो॒हिद॑श्वा॒ वपु॒ष्या॑ वि॒भावा॒ सदा॑ र॒ण्वः पि॑तु॒मती॑व सं॑सत ॥ ८ ॥

8. *Sa dūto viśvedabhi vaṣṭi sadmā hotā hiraṇyaratho raṁsujihvaḥ. Rohidaśvo vapuṣyo vibhāvā sadā raṇvaḥ pitumatīva saṁsat.*

That Agni, harbinger of light and warmth of life, destroyer of darkness and evil, loves, pervades, illuminates and rules over all the forms and places of

the world. He is the yajamana, receiver and giver of sweets and fragrances. Riding a golden chariot drawn by ruddy horses and waves of light, delightful of tongue as well as flames of fire, majestic in body form, always rejoicing and emanating joy, he is a very treasure home of prosperity, happiness and excellence like an assembly house of power, governance and wealth of a nation in symbolic form.

स चेतयन्मनुषा यज्ञबन्धुः प तं मह्या रशनया नयन्ति।
स ीत्यस्य दुयासु साधन्द्वा मतस्य सधनित्वमाप॥ ९॥

9. *Sa cetayanmanuṣo yajñabandhuḥ pra taṁ mahyā raśanayā nayanti. Sa kṣetyasya duryāsu sādhan devo martasya sadhanitvamāpa.*

A brother yajaka on the yajna vedi of creation and governance, he awakens and enlightens the people. To him they move on to consecrate him in the seat of power and yajna with a long rope of powers, obligations and controls for balance. He abides in the seat of governance and justice fulfilling his roles, generous and brilliant, achieving the dreams and realities of the nation's imagination.

स तू नो अग्निनयतु पजान ाच्छा रत्नं दवभक्तं यदस्य। धिया
यद्विश्वे अमृता अकृण्वन्द्याष्पिता जनिता सत्यमु ान॥ १०॥

10. *Sa tū no agnirnayatu prajānannacchā ratnaṁ devabhaktaṁ yadasya. Dhiyā yad viśve amṛtā akṛṇvan dyauṣpitā janitā satyamukṣan.*

And may that Agni, leader and lord ruler, knowing everything full well, lead us to that valuable jewel wealth of this world, loved, coveted and enjoyed

by the brilliant divinities which the immortals of all the world with their skill and intelligence created and which the heaven and father creator showered and consecrated as real and true.

स जायत पथमः पस्त्यासु महा बुध्न रजसा अस्य यानां। अपादशीषा गुहमानो अन्ता यायुवाना वृषभस्य नीळ॥ ११॥

11. *Sa jāyata prathamaḥ pastyāsu maho budhne rajaso asya yonau. Apādaśīrṣā guhamāno antā''-yoyuvāno vṛṣabhasya nīḷe.*

That Agni, which brings us the jewel wealth of the world, first arises from its original cause in the Mahat-tattva, the first existential evolute of Prakrti. Then it manifests in the sun as light, and then in the middle regions of space as vayu, electricity. Moving without head and feet, concealed yet joining youthfully the inmates of various regions, light in the sun, cloud in the sky, homes of people and depth of the earth, it operates everywhere.

प शर्धा आत पथमं विपन्याँ ऋतस्य यानां वृषभस्य नीळ। स्पाहा युवा वपुष्या विभावा सप्त प्रियासो जनयन्त वृष्णे॥ १२॥

12. *Pra śardha ārta prathamaṁ vipanyāň ṛtasya yonā vṛṣabhasya nīḷe. Spārho yuvā vapuṣyo vibhāvā sapta priyāso'janayanta vṛṣṇe.*

With study and appraisal discover and find energy and power in the original source of cosmic waters and the abode of fire, i.e., the solar energy, currents of wind in the sky and magnetic energy of the earth, energy

and power which is lovely, youthful and unaging, energising body systems and giver of beauty and joy. For the generous human soul, seven darling yajakas, i.e., five pranas, mind and intellect create this vital energy in the body.

अस्माकमत्र पितरो मनुष्या अभि प्र सेदुर्ऋतमाशुषाणाः। अश्मव्रजाः सुदुघा वव्रे अन्तरुदुस्रा आजन्नुषसो हुवानाः॥ १३॥

13. *Asmākamatra pitaro manuṣyā abhi pra sedurṛtamāśuṣāṇāḥ. Aśmavrajāḥ sudughā vavre antarudusrā ājannuṣaso huvānāḥ.*

Here in our human world, in this programme of energy discovery, our parental seniors and thinkers dedicated to the yajna of natural and psychic energy sit at peace in a state of tranquillity, searching and invoking the light of the dawn and discover and open out the showers of energy waves locked up inside the clouds and mountains.

त ममृजत ददृवांसो अद्रिं तदेषामन्य अभिता वि वचन। पश्वयन्त्रासो अभि कारमर्चन्विदन्त ज्योतिश्चक्रुपन्त धीभिः॥ १४॥

14. *Te marmṛjata dadṛvāṁso adriṁ tadeṣāmanye abhito vi vocan. Paśvayantrāso abhi kāramarcan vidanta jyotiścakṛpanta dhībhiḥ.*

Those parental seniors and researchers, breakers of the clouds and shatterers of the mountain caves break open the treasures of energy and refine and intensify the power. Others who watch them and their programme fully describe their achievement how, equipped with

practical apparatuses, dedicated to their mission, they discover the light and thus, with their intelligence and sentiment, strengthen and do good to humanity.

त गव्यता मनसा दृधमुब्धं गा यमानं परि षन्तमदिम । दृ हं नरा वचसा दव्यन वजं गामन्तमुशिजा वि ववुः ॥ १५ ॥

15. *Te gavyatā manasā dṛdhramubdhaṁ gā yemānaṁ pari ṣantamadrim. Dṛḷhaṁ naro vacasā daivyena vrajaṁ gomantamuśijo vi vavruḥ.*

They, best of men, leaders and impassioned pioneers, with a searching mind pursuing the light concentrate and meditate on the sun, all pervasive, ocean deep, strong and bottomless treasure hold of infinite light, language and knowledge, holding and at the same time controlling and directing the radiation of light rays, and they, with words of divine vision and mysterious meaning open up and reveal the wealth of light, word and knowledge.

त मन्वत पथमं नाम धनास्त्रिः सप्त मातुः परमाणि विन्दन । तज्जानतीरभ्यनूषत वा आविर्भुवदरुणीयशसा गाः ॥ १६ ॥

16. *Te manvata prathamaṁ nāma dhenostriḥ sapta mātuḥ paramāṇi vindan. Tajjānatīrabhyanūṣat vrā āvirbhuvadaruṇīryaśasā goḥ.*

First they study, reflect and meditate on the seven ultimate forms of mother speech and thus realise and know it in the essence through word, meaning and the self-existent reality behind the word. And having realised the content of divine speech, they celebrate the red lights of the dawn bearing and revealing that lord of speech manifesting by the splendour of the dawn of

knowledge.

नशत्तमा दुधितं राचत द्यारुद्व्या उषसा भानुरत। आ सूया बृहतस्तिष्ठदजाँ ऋजु मतषु वृजिना च पश्यन॥ १७॥

17. *Neśat tamo dudhitaṁ rocata dyaurud devyā uṣaso bhānurarta. Ā sūryo bṛhatastiṣṭhadajrāṅ ṛju marteṣu vṛjinā ca paśyan.*

The dense darkness of the night is dispelled, the solar region shines and the light of the dawn ascends in all her splendour. The sun rises and shines on over the fields and plains of the wide world, watching the acts and ways of right and wrong among the mortal inhabitants of the earth.

आदित्पश्चा बुबुधाना व्यख्यन्नादिदत्नं धारयन्त द्युभक्तम। विश्व विश्वासु दुयासु दवा मित्र धिय वरुण सत्यमस्तु॥ १८॥

18. *Ādit paścā bubudhānā vyakhyannādid ratnaṁ dhārayanta dyubhaktam. Viśve viśvāsu duryāsu devā mitrā dhiye varuṇa satyamastu.*

And then men of vision, wisdom and knowledge light, celebrate and proclaim the might and splendour of Agni, bearing and enjoying the jewels of wealth gifted by the light and energy of the sun, fire and electricity. May all the divinities of nature and nobilities of humanity, and Mitra, the sun, friend of life, and Varuna, the spatial waters, givers of love, peace and justice, be good and true to the wish and desire and intellectual efforts of humanity in all homes and over all the paths of life.

अच्छा वाचय शुशुचानमग्निं हातारं विश्वभरसं यजिष्ठम। शुच्यूधा अतृण गवामन्धा न पूतं परिषिक्तमंशाः॥ १९॥

19. *Acchā voceya śuśucānamagniṁ hotāraṁ viśvabharasaṁ yajiṣṭham. Śucyūdho atṛṇanna gavāmandho na pūtaṁ pariṣiktamaṁśoḥ.*

Let us sing and celebrate Agni in hymns of praise, Agni bright and pure and purifying, yajaka who invokes and awakens the bounties of nature for us, sustains the world and is most worthy of love and reverence, who fills the udder of the cows with milk without injury and augments the holy acts of humanity like the food purified and sanctified by the sun.

विश्वंषामदितिंय॒ज्ञिया॑नां॒ विश्वं॑षामतिंथि॒मानु॑षाणाम।
अ॒ग्निद॒वा॒नामवं॑ आवृणा॒नः सु॑मृळी॒का भ॑वतु जा॒त॑वेदाः॥ २०॥

20. *Viśveṣāmaditiryajñiyānāṁ viśveṣāmatithirmānuṣāṇam. Agnirdevānāmava āvṛṇānaḥ sumṛḷīko bhavatu jātavedāḥ.*

Like the indivisible and inviolable sky for all the performers of yajna, like the welcome guest for all the householders, Agni, universal light and lord omnipresent and omniscient, may, we pray, taking up the protection and promotion of noble humanity and renewal and refreshment of the environment, be the harbinger of peace and prosperity for children of the earth. (So may be the teacher and the scholar.)

Mandala 4/Sukta 2

Agni Devata, Vamadeva Gautama Rshi

या मत्य॑ष्वमृत॑ ऋ॒तावा॑ दे॒वा दे॒वेष्वर॒तिनि॒धायि॑।
हाता॒ यजि॑ष्ठा म॒ह्ना शु॒चध्यै॑ ह॒व्यर॒ग्निमनु॑ष इर॒यध्यै॑॥ १॥

1. *Yo martyeṣvamṛta ṛtāvā devo deveṣvaratirnidhāyi. Hotā yajiṣṭho mahnā śucadhyai havyairagnirmanuṣa īrayadhyai.*

Agni which is immortal among mortals and refulgent among divinities of world and nature, itself ever true and dynamic destroyer of evil, is fixed in the cosmic order of law and rectitude. By virtue of its own greatness it is the invoker and harbinger of natural bounties, most worthy of reverence with homage of oblations for the purification, illumination and inspiration of mankind. And Agni is held, recognised and realised in the heart.

इ॒ह त्वं सू॒ना सहसा ना अ॒द्य जा॒त जा॒ताँ उ॒भयाँ॑ अ॒न्तर॑ग्न । दू॒त इ॑यस युयुजा॒न ऋ॑ष्व ऋजुमु॒ष्कान्वृष॑णः शु॒कांश्च॑ ॥ २ ॥

2. *Iha tvaṁ sūno sahaso no adya jāto jātāň ubhayāň antaragne. Dūta īyase yuyujāna ṛṣva ṛjumuṣkān vṛṣaṇaḥ śukrāṁśca.*

Agni, lord giver of light, child of omnipotence, great and sublime, giver of mighty strength, here in this world of ours, risen today to full glory among both divines and humans born and initiated, you move as the light and energy of yajna, carrying the fragrance, inspiring and engaging all who are pure and generous and move by the brilliant paths of nature and rectitude.

अत्या॑ वृध॒स्नू राहि॑ता घृ॒तस्नू॒ ऋ॒तस्य॑ मन्य॒ मन॑सा॒ जवि॑ष्ठा । अ॒न्तरी॑यस अरु॒षा यु॑जा॒ना यु॒ष्मांश्च॑ दे॒वान्वि॑श॒ आ च॒ मर्ता॑न ॥ ३ ॥

3. *Atyā vṛdhasnū rohitā ghṛtasnū ṛtasya manye manasā javiṣṭhā. Antarīyase aruṣā yujāno yuṣmāṁśca devān viśa ā ca martān.*

Agni, light of the world, I know and realise your waves of cosmic energy ever moving in circuit at the fastest with the energy of the cosmic mind, creating and increasing, sprinkling and showering with water and energy of ghrta, red as rays of the dawn, blazing as the sun, with which you move across the world of existence, inspiring and engaging the mortals, immortals and the human children of the earth.

अ॒य॒मण॒ं वरु॑णं मि॒त्रम॑षा॒मिन्द्रा॒विष्णू॑ म॒रुता॑ अ॒श्विना॒त।
स्वश्वा॑ अग्न सु॒रथः॑ सु॒राधा॒ एदु॑ वह सुहवि॒ष॒ जना॑य ॥ ४ ॥

4. *Aryamaṇaṁ varuṇaṁ mitrameṣāmindrāviṣṇū maruto aśvinota. Svaśvo agne surathaḥ surādhā edu vaha suhaviṣe janāya.*

Agni, lord of light and power, commanding instant waves of communication, fastest modes of transport, immense wealth and infrastructure for development and prosperity, come and, for these people dedicated to the yajna of corporate programmes of common development and progress, bring Aryaman, power of justice, Varuna, spirit of freedom, choice and excellence, Mitra, love and friendship for all these people, Indra, energy of the clouds and electricity, Vishnu, universal spirit of cosmic unity, Maruts, energy of the winds, and the Ashvins, light of the sun and soothing beauty of the moon.

गामाँ॑ अ॒ग्न॒ विमाँ॑ अ॒श्वी य॒ज्ञा नृ॒वत्स॑खा॒ सद॒मिद॑पमृ॒ष्यः।
इळा॑वाँ॒ एषा॑ अ॑सुर प॒जावा॑न्दी॒घा र॒यिः पृ॑थुबु॒ध्नः स॒भा-
वा॑न ॥ ५ ॥

5. *Gomāň agne'vimāň aśvī yajño nṛvatsakhā sadamidapramṛṣyaḥ. Iḷāvāň eṣo asura prajāvān dīrgho rayiḥ pṛthubudhnaḥ sabhāvān.*

Agni, giver of light, power and prosperity, peace and justice, commanding wealth of cows, sheep and goats, horses, and unity and productive cooperation in yajna you are friend of the people, leaders and pioneers, blest with lands, knowledge and holy speech of divinity, possessed of vital strength, destroyer of the wicked, supported by the people and assistants. Presiding over the assembly, you know great and long lasting is this wealth of the nation, broad based and rising high and vast. Come, take over the house of government which is beyond pollution, corruption and destruction.

यस्त इध्मं जभरत्सिष्विदाना मूधानं वा ततपत त्वाया।
भुवस्तस्य स्वतवाँः पायुरग्ने विश्वस्मात्सीमघायत उरुष्य॥ ६॥

6. *Yasta idhmaṁ jabharat siṣvidāno mūrdhānaṁ vā tatapate tvāyā. Bhuvastasya svatavāṁḥ pāyuagne viśvasmāt sīmaghāyata uruṣya.*

Whoever bears the sacred fuel for your fire of yajna by the sweat of his brow, or tires himself out, not sparing himself while coming to you to serve, Agni, come to your own, and rising, be the protector of his land and person against all violent bullies and sinners.

यस्त भरादन्नियत चिदन्नं निशिषन्मन्दमतिंथिमुदीरत।
आ देवयुरिनधत दुराण तस्मिन्नयिध्रुवा अस्तु दास्वान॥ ७॥

7. *Yaste bharādanniyate cidannaṁ niśiṣanma-ndra-matithimudīrat. Ā devayurinadhate duroṇe tasmin rayirdhruvo astu dāsvān.*

Agni, giver of light and wealth, ruler of the world, in the home where the generous house holder spares food and bears it to you for the hungry, where he welcomes, appreciates and regales the happy guest, where, dedicated to the divinities and brilliant people, he lights the fire and worships Ishwara in full faith, in that house, O lord, let there be abundant wealth, peace and stability.

यस्त्वा॑ दा॒षा य उ॒षसि॑ प्र॒शंसा॑त्प्रि॒यं वा॑ त्वा कृ॒णव॑त ह॒विष्मा॑न। अश्वा॒ न स्व दम॒ आ ह॒म्यावा॒न्तमं॑हसः पीपरा दा॒श्वांस॑म॥ ८॥

8. *Yastvā doṣā ya uṣasi praśaṁsāt priyaṁ vā tvā kṛṇvate haviṣmān. Aśvo na sve dama ā hemyāvān tamaṁhasaḥ pīparo dāśvāṁsam.*

Whoever sings in praise of you night and day, who with gifts in homage does you proud with things dear to you, save that man of generosity in his home from sin, come like a knight of golden horse and rescue him from evil.

यस्तुभ्य॑मग्न अ॒मृता॑य॒ दाश॒द्दुव॒स्त्व कृ॒णव॑त य॒तस्रु॑क।
न स रा॒या शं॑शमा॒ना वि या॑ष॒ न॒मं॒ह॒: परि॑ वरदघा॒यो:॥ ९॥

9. *Yastubhyamagne amṛtāya dāśad duvastve kṛṇavate yatasruk. Na sa rāyā śaśamāno vi yoṣannainamaṁhaḥ pari varadaghāyoḥ.*

Agni, giver of light and wealth of life, whoever offers you honour and service in faith, ever ready, holding up the ladle full of holy ghrta and offering oblations to the imperishable fire, overflows with wealth without fear of deprivation, and the sin of the evil doer

too can never pollute him.

यस्य॒ त्वमग्न अध्व॒रं जुजो॑षो॒ दे॒वो मर्त॑स्य॒ सुधि॑तं॒ रराणः।
प्रीत॑दस॒द्धो॒त्रा सा य॑विष्ठा॒ सो॑म॒ यस्य॑ विध॒त वृ॒धासः॥ १०॥

10. *Yasya tvamagne adhvaraṁ jujoṣo devo martasya sudhitaṁ rarāṇaḥ. Prītedasaddhotrā sā yaviṣṭhā 'sāma yasya vidhato vṛdhāsaḥ.*

Agni, youthful light of yajnic human action, brilliant and generous giver as you are, whatever mortal offers you the yajna of service, with spirit of sacrifice, love and non-violence, well performed with reverence and faith, you accept and enjoy. May that service and spirit of charity bring him the grace of heaven. May we too be performers and promoters of that yajna, and may that grace be ours too.

चित्तिमचि॑त्तिं चिनव॒द्वि वि॒द्वान्पृ॒ष्ठेव॑ वी॒ता वृ॑जि॒ना च॒ मर्तान्।
रा॒य चं॑ नः स्वप॒त्याय॑ दे॒व॒ दितिं॑ च॒ रास्वादि॑तिमुरुष्य॥ ११॥

11. *Cittimacittiṁ cinavad vi vidvān pṛṣṭheva vītā vṛjinā ca martān. Rāye ca naḥ svapatyāya deva ditiṁ ca rāsvāditimuruṣya.*

Let the man of knowledge and discrimination distinguish between sense and wisdom on the one hand and non-sense and ignorance on the other, between the broad open paths of right living and the covert ways of wickedness, and between mortals and mortals. And O giver of knowledge and light of discrimination, Agni, for the sake of honour and well being and for our children give us worldly wealth and liquid assets and protect our immortal merit of rectitude.

क्रविं शंशासुः क्रवया दंब्धा निधारयंन्ता दुर्यास्वायाः।
अतस्त्वं दृश्यॉं अग्न एतान्पडभिः पंश्यरद्भुताँ अय एवैः ॥ १२ ॥

12. *Kaviṁ śaśāsuḥ kavayo'dabdhā nidhārayanto duryāsvāyoḥ. Atastvaṁ dṛśyāň agna etān paḍbhiḥ paśyeradbhutāň arya evaiḥ.*

Wise visionaries, bold intrepidable scholars and sagely teachers, maintaining the inmates, disciples and seekers of knowledge in their home schools, teach them the knowledge and discipline of life. Therefore, O master and ruler, Agni, by practical steps you go, observe and assess these wonderful schools and their people. They are all open and worth seeing.

त्वमंग्न वाघतं सुपणींतिः सुतसंमाय विधत यंविष्ठ। रत्नं
भर शशमानायं घृष्व पृथु श्चन्दमवंस चषंणिपाः ॥ १३ ॥

13. *Tvamagne vāghate supraṇītiḥ sutasomāya vidhate yaviṣṭha. Ratnaṁ bhara śaśamānāya ghṛṣve pṛthuś-candram-avase carṣaṇiprāḥ.*

Agni, giver of light, knowledge and power, ever fresh and youthful, noble guide in proper ways of living, ruler of the wide world, friend of the people, bear and bring the beauty, peace and jewel wealth of life for the protection and advancement of the intelligent admirer who has distilled the soma of life's joy, confidently conducts the business of life to success, conquers suffering unto overflowing happiness and refines the manners and graces of life.

अधा ह यद्वयमंग्न त्वाया पडभिहस्तंभिश्चकृमा तनूभिः।
रथं न कन्ता अपंसा भुरिजाऋतं यंमुः सुध्यं आशु-
षाणाः ॥ १४ ॥

14. *Adhā ha yad vayamagne tvāyā paḍbhirhaste-bhiścakṛmā tanūbhiḥ. Rathaṁ na kranto apasā bhurijorṛtaṁ yemuḥ sudhya āśuṣāṇāḥ.*

And Agni, O ruler of the world, as we, dedicated to you, work for you with our hands and feet and indeed with our body and soul, so may all the intelligent people, cooperating with you with the work of their dexterous hands, move together as by a chariot car and take you and all to the destination of truth and rectitude toward perfection.

अधा मातुरुषसः सप्त विप्रा जायमहि पथमा वधसा नॄन।
दिवस्पुत्रा अङ्गिरसा भवमा दिं रुजम धनिनं शुचन्तः॥ १५॥

15. *Adhā māturuṣasaḥ sapta viprā jāyemahi prathamā vedhaso nṝn. Divasputrā aṅgiraso bhavemā'driṁ rujema dhaninaṁ śucantaḥ.*

And then, like the seven rainbow colours of the lights of mother dawn, let us raise ourselves to seven classes of intelligent and dynamic functionaries: ruler, presidents of councils, army, commanders, people, services and ancillaries. Let us create leaders and visionary pioneers of knowledge and education. Let us all rise to be the children of light, dexterous as divine architects, dear as vital breath of life, and then, cleansing and brightening up the well provided prosperous people who are wealth of the motherland, let us break the clouds for rain and shatter the mountains of difficulty converting them to opportunities.

अधा यथा नः पितरः परासः पत्नासा अग्न ऋतमाशुषाणाः।
शुचीदयन्दीधितिमुक्थशासः गामा भिन्दन्ता अरुणीरप वन॥ १६॥

16. *Adhā yathā naḥ pitaraḥ parāsaḥ pratnāso agna ṛtamāśuṣāṇāḥ. Śucīdayan dīdhitim-ukthaśāsaḥ kṣāmā bhindanto aruṇīrapa vran.*

Agni, ruler of light and humanity, let us all together, dedicated to truth and rectitude, rise and shine as did our forefathers, earliest and later ones, and pure and sanctified, singing songs of divine praise, breaking new ground upon the earth, let us rise to the heights of power and discover new lights of existence, and so may rise our future generations too.

सुकर्माणः सुरुचा देवयन्ता या न दवा जनिमा धमन्तः।
शुचन्ता अग्निं ववृधन्त इन्द्रमूर्वं गव्यं परिषदन्ता अग्मन ॥ १७ ॥

17. *Sukarmāṇaḥ suruco devayanto'yo na devā janimā dhamantaḥ. Śucanto agniṁ vavṛdhanta indramūrvaṁ gavyaṁ pariṣadanto agman.*

Brilliant people of noble action, deeply committed to holy pursuits and aspiring to rise to the stars, fanning their life to light and purity in the crucibles of knowledge and experience as they refine gold and temper steel in the furnace, raising the flames of fire and exalting the honour and excellence of the nation, sitting and discussing in conferences, extend the bounds of terrific energy and knowledge of the earth and skies unto the stars.

आ यूथेव क्षुमति पश्वो अख्यद्देवानां यज्जनिमान्त्युग्र।
मर्तानां चिदुर्वशीरकृपन्वृध चिदर्य उपरस्यायोः ॥ १८ ॥

18. *Ā yūtheva kṣumati paśvo akhyad devānāṁ yajjanimāntyugra. Martānāṁ cidurvaśīrakṛpran vṛdhe cidarya uparasyāyoḥ.*

As the master proclaims the material wealth of his house of prosperity, as the commander proclaims the forces under his command, so do you, O lustrous ruler, reflect the presence around you of noble and brilliant leaders and scholars. And thus do the multitudes of people, like the rise of dawns, plan and prepare for the rise and progress of the land just as the producer master prays for the generous cloud and wishes for the health and age of life's longevity.

अकर्म त स्वपसा अभूम ऋतमवस्र उषसा विभातीः।
अनूनमग्निं पुरुधा सुश्चन्दं दवस्य ममृजतश्चारु
च ऊः॥ १९॥

19. *Akarma te svapaso abhūma ṛtamavasrannuṣaso vibhātīḥ. Anūnamagniṁ purudhā suścandraṁ devasya marmṛjataścāru cakṣuḥ.*

We act in service to you, O Lord Agni, giver of light and life to the world, by which alone we can be called good performers. The brilliant dawns, wearing the divine mantle of truth and showers of light, perfectly and variously adorn the fire-divine, perfect and glorious eye of the self-refulgent Lord of the universe, which is the sun.

एता त अग्न उचथानि वधा वाचाम कवय ता जुषस्व।
उच्छाचस्व कृणुहि वस्यसा ना महा रायः पुरुवार प
र्यन्धि॥ २०॥

20. *Etā te agna ucathāni vedho'vocāma kavaye tā juṣasva. Ucchocasva kṛṇuhi vasyaso no maho rāyaḥ puruvāra pra yandhi.*

These are the words of thanks and praise we

poets speak for you, Lord Omniscient Agni. Please to accept these, consider, shine and rise to reveal the light of your glory to our vision. Make us rich with the wealth of divinity. Lord universal friend of the many who choose, lead us to glorious honour and excellence in existence.

Mandala 4/Sukta 3

Agni Devata, Vamadeva Gautama Rshi

आ वा॒ राजा॑नमध्व॒रस्य॑ रु॒दं हा॒तार॑ं सत्य॒यजं॒ रोद॑स्याः । अ॒ग्निं पु॒रा त॑नयि॒त्नोर॒चित्ता॒द्धिर॑ण्यरूपमव॑से कृणुध्वम ॥ १ ॥

1. *Ā vo rājānam-adhvarasya rudraṁ hotāraṁ satya-yajaṁ rodasyoḥ. Agniṁ purā tanayitnora-cittāddhiraṇyarūpam-avase kṛṇudhvam.*

All ye people of the land, before the unexpected and inconceivable thunder and lightning, light the fire and, for the protection and advancement of your peaceful, non-violent yajnic social order in the midst of heaven and earth, appoint the golden gloried ruler, a very Rudra, saviour of the good, a terror for the evil, hota, a yajaka and not a grabber or hoarder, but one inviolably dedicated to truth and Dharma.

अ॒यं यानि॑श्चकृ॒मा यं व॒यं त जा॒यव॒ पत्य॑ उश॒ती सु॒वासाः॑ । अ॒वा॒ची॒नः परि॑वीता॒ नि षी॑दु॒मा उ॑ त स्वपाक पतीचीः ॥ २ ॥

2. *Ayaṁ yoniścakṛmā yaṁ vayaṁ te jāyeva patya uśatī suvāsāḥ. Arvācīnaḥ parivīto ni ṣīdemā u te svapāka pratīcīḥ.*

This is the seat of office we create and offer to you. It is offered as a young loving wife dressed in her

best finery offers her love to her husband and protector. O ruler most modern, all round well provided, self made and self prepared, take this seat and see these are the people looking up to you.

आ॒शृ॒ण्व॒त अदृ॑पिताय॒ मन्म॑ नृ॒च॑क्‌सस॑ सुमृ॒ळी॒काय॑ वधः।
द॒वाय॑ श॒स्तिम॒मृता॑य शंस॒ गाव॑व॒ साता॑ मधु॒षुद्य॑मी॒ळ॥ ३॥

3. *Āśṛṇvate adṛpitāya manma nṛcakṣase sumṛḷīkāya vedhaḥ. Devāya śastim-amṛtāya śaṁsa grāveva sotā madhuṣud yamīḷe.*

I offer a hymn of praise and appreciation as an expression of my thought, O wise and virtuous ruler of the world, to you, brilliant, immortal and divinely blissful, who listen attentively and politely without pride and arrogance, watching the human situation all round in the interest of common good. Accept and approve of the hymn I present, be gracious as a cloud of showers, a maker of soma and a creator of honeyed joy.

त्वं चि॑ ॒ः शम्या॑ अग्न अ॒स्या ऋ॒तस्य॑ बाध्यृतचित्स्वा॒धीः।
क॒दा त॑ उ॒क्था स॑ध॒माद्या॑नि क॒दा भ॑वन्ति स॒ख्या गृ॑ह॑ ते॥ ४॥

4. *Tvaṁ cinnaḥ śamyā agne asyā ṛtasya bodhy-ṛtacit svādhīḥ. Kadā ta ukthā sadhamādyāni kadā bhavanti sakhyā gṛhe te.*

Agni, ruler of humanity, you know the truth and law of existence, you think freely and rightly too. Know the truth and character of this nation of ours. Let them know too of the truth and law of right knowledge and conduct for the sake of right action. When will there be proper and friendly discussions of yours and assemblies in your yajnic house of law and government?

क॒था ह॒ तद्व॑रु॒णाय॒ त्वम॑ग्न॒ क॒था दि॒व ग॑ऽहस॒ क॒ आ॒ऽआग॑ः।
क॒था मि॒त्राय॑ मी॒ हुष॑ पृथि॒व्य॑ बव॒ः कद॑य॒म्ण कद्भ॒ग॑ाय॥ ५॥

5. *Kathā ha tad varuṇāya tvamagne kathā dive garhase kanna āgaḥ. Kathā mitrāya mīḷhuṣe pṛthivyai bravaḥ kadaryamṇe kad bhagāya.*

"What is our sin, or crime or misconduct?" Agni, ruler of the world, when and why would you speak thus to Varuna, lord of justice and rectitude? to the lord of light and knowledge? to the bountiful? to the earth and the dear motherly woman? to the chief of law? to the man of power and prosperity?

कद्धि॒ष्ण्यासु॒ वृध॑सा॒ना अ॑ग्न॒ कद्वा॒ता॑य॒ पत॑वस शुभ॒ंय।
परि॑ज्मन॒ नास॑त्याय॒ ा बव॒ः कद॑ग्न॒ रु॒दाय॑ नृ॒घ्न॥ ६॥

6. *Kad dhiṣṇyāsu vṛdhasāno agne kad vātāya pratavase śubhaṁye. Parijmane nāsatyāya kṣe bravaḥ kadagne rudrāya nṛghne.*

Agni, ruler of the world, when would you be growing with and among the intellectuals? And growing with and among them, when would you speak to and about the eminent in knowledge, strength, peace and good will, all round goers, truthful and the landed farmers? to the chief of justice about the killers of humanity?

क॒था म॒ह पु॑ष्टि॑भ॒राय॑ पू॒ष्ण कद॒ु दाय॒ सुम॑खाय हवि॒द।
कद्वि॒ष्ण॑व उरुगा॒याय॒ रता॒ बव॒ः कद॑ग्न॒ शर॑व बृ॒ह॒त्य॥ ७॥

7. *Kathā mahe puṣṭimbharāya pūṣṇe kad rudrāya sumakhāya havirde. Kad viṣṇava urugāyāya reto bravaḥ kadagne śarave bṛhatyai.*

Agni, when and how would you speak to and about the great creator and producer for nourishment and growth, Pushan, to and about Rudra, destroyer of enemies, the generous yajaka, the giver of holy materials for yajna? How would you pray to Vishnu, universally celebrated lord sustainer of the world? Lord generous and peaceful at heart, how would you speak to and about the great forces of defence against violence and destruction?

क॒था शर्धा॑य म॒रुता॑मृ॒ताय॑ क॒था सू॒र बृ॑ह॒त पृ॒च्छ्यमा॑नः।
पति॑ ब्र॒वा दि॑तय तु॒राय॒ साधा॑ दि॒वा जा॑तवदश्चि-
कि॒त्वान॥ ८॥

8. *Kathā śardhāya marutāmṛtāya kathā sūre bṛhate pṛcchyamānaḥ. Prati bravo'ditaye turāya sādhā divo jātavedaścikitvān.*

Agni, O Jataveda, lord ruler and master of knowledge of things in existence, how would you speak to and about the sacred law of truth, about the forces swift as the winds? And when asked, what and how would you speak about the mighty great leaders bright as the sun among people? How would you speak to and about the excellent, abundant and inviolable sky? O master of knowledge, rising higher and higher in awareness, achieve the light, reaching unto the solar regions.

ऋ॒तन॑ ऋ॒तं नि॒यत॑मीळ॒ आ गा॒रामा सचा॒ मधु॑मत्प॒क्वम॑ग्न।
कृ॒ष्णा स॒ती रुश॑ता धा॒सिन॒षा जाम॑यण॒ पय॑सा पीपाय॥ ९॥

9. *Rtena ṛtaṁ niyatamīḷa ā gorāmā sacā madhumat pakvamagne. Kṛṣṇā satī ruśatā dhāsinaiṣā jāmaryeṇa payasā pīpāya.*

Agni, O lord giver of the light and life of the world, I honour and respect the truth and law of existence by observance of the truth and law of life on earth as required and determined by the demands of life on earth and set out in the language of the earth, while I live on earth one with the honey sweets of the ripe and raw treasures of the earth. May the mother earth, being green and bright with nourishments, grow with food and drink for the sustenance of her children by the efforts of her children.

ऋ॒तन् हि ष्मा॑ वृष॒भश्चि॑द॒क्तः पुमाँ॑ अ॒ग्निः पय॑सा पृ॒ष्ठ्य॑न।
अस्प॑न्दमाना अचरद्व॒या॒धा वृषा॑ शु॒कं दु॑दु॒ह्र पृ॒श्नि॒-
रू॒धः॥ १०॥

10. *Ṛtena hi ṣmā vṛṣabhaścidaktaḥ pumāň agniḥ payasā pṛṣṭhyena. Aspandamāno acarad vayodhā vṛṣā śukraṁ duduhe pṛśnirūdhaḥ.*

Sustained in tune by the truth of life and law of existence, nourished on food and drink from spaces above, the virile bull, manly man and lustrous Agni, creator of light and life on earth, ruler of the world, moves around with majesty, unagitated, bearing the dignity and vitality of health and age, replete with energy and generosity like the cloud, and distils the fire and lustre of life from the skies as milk from the mother cow.

ऋ॒तनादिं॑ व्यस॒न्भि॒दन्तः॑ समङ्गि॑रसा नवन्त॒ गाभिः॑।
शु॒नं नर॒ः परि॑ षद॒ ुषास॑मा॒विः स्व॑रभवज्जा॒त अ॒ग्ना॥ ११॥

11. *Ṛtenādriṁ vyasan bhidantaḥ samaṅgiraso navanta gobhiḥ. Śunaṁ naraḥ pari ṣadannuṣāsamāviḥ svarabhavajjāte agnau.*

Ye leaders of the world, by the force of Rtam, nature's law, when the cosmic fire of energy is awake, then the roaring winds, breaking the cloud with their currents, rain down the showers, mankind on earth find peace and prosperity, and the light, riding the dawn, rises to view as the radiant sun.

ऋ॒तन॑ दे॒वीर॒मृता॒ अमृ॑क्ता॒ अर्णा॑भि॒रापा॒ मधु॑मद्भिरग्न । वा॒जी न सर्गे॑षु॒ प्रस्तु॑भा॒नः प स॒दमित्स्रवि॑तव॒ दधन्युः ॥ १२ ॥

12. *Ṛtena devīramṛtā amṛktā arṇobhirāpo madhumadbhiragne. Vājī na sargeṣu prastubhānaḥ pra sadamit sravitave dadhanyuḥ.*

Agni, light of life, ruler of the world, by Rtam, force of eternal truth and nature's law, do the celestial waters of life, immortal, unhurt, with currents of spatial oceans bearing honey sweets of life's energy, ceaselessly flow on like a war horse flying on to battles, in order to move life on and on with energy without end or exhaustion.

मा कस्य॑ य॒क्षं स॒दमिद्धु॒रा गा॒ मा व॒शस्य॑ पमिन॒ता माप॑ः । मा भा॒तुर॑ग्न ऋ॒णजा॒ऋ॒णं व॒मा सख्यु॒द क्षं रि॒पाभु॑जम ॥ १३ ॥

13. *Mā kasya yakṣaṁ sadmiddhuro gā mā veśasya praminato māpeḥ. Mā bhrāturagne anṛjorṛṇaṁ vermā sakhyurdakṣaṁ riporbhujema.*

Agni, giver of the light of intelligence, let us not go to the meeting place of a deceitful person, nor to the door of a violent grabber, nor take the debt or obligation of a crooked brother, and may we, we pray, never try to benefit from, much less depend on, the strength and expertise of an enemy in the garb of a

friend.

र ाँ णा अग्र तव र ाणभी रार ाणः सुमख पीणानः। पतिं ष्फुर वि रुज वीडवंहा जहि र ा महि चिद्वावृधा-नम ॥ १४ ॥

14. *Rakṣā ṇo agne tava rakṣaṇebhī rārakṣāṇaḥ sumakha prīṇānaḥ. Prati ṣphura vi ruja vīḍvaṅho jahi rakṣo mahi cid vāvṛdhānam.*

Agni, ruler of the earth, blissful giver of happiness, all protector, presiding genius of yajna, social justice and noble conduct, protect us with all your methods and forces of protection and defence, shine and inspire us to good action, eliminate the blackest sin and hardest crime, destroy the wicked, even powerful ones and on the increase.

एभिर्भव सुमना अग्र अर्कैरिमान्त्स्पृश मन्मभिः शूर वाजान। उत ब्रह्माण्यङ्गिरा जुषस्व सं ते शस्तिर्देववाता जरत ॥ १५ ॥

15. *Ebhirbhava sumanā agne arkair-imānt-spṛśa manmabhiḥ śūra vājān. Uta brahmāṇyaṅgiro juṣasva saṁ te śastirdevavātā jareta.*

Agni, giver of light and life, with these songs of prayer and these learned devotees, be pleased and happy at heart. Accept and approve of these dedicated people of thought and action. Brave and heroic leader dear as breath of life, accept and enjoy these gifts of homage and reverence. May this song of praise offered by the holy celebrants be pleasing to you and exalting.

एता विश्वा विदुष तुभ्यं वधा नीथान्यग्र निण्या वचांसि। निवचना कवय काव्यान्यशंसिषं मतिभिर्विप उक्थः ॥ १६ ॥

16. *Etā viśvā viduṣe tubhyaṁ vedho nīthānyagne niṇyā vacāṁsi. Nivacanā kavaye kāvyānyaśaṁsiṣaṁ matibhirvipra ukthaiḥ.*

Agni, giver of life and light, lord of knowledge, vision and wisdom, leader, ruler, pioneer, all these songs of adoration, creative, deep and grave, meaningful and fruitful, fluent and poetic, are sincere expressions of the heart which I, inspired and moved to ecstasy, present to you, poet and scholar, with divine hymns of holiness in the company of the wise and dedicated celebrants.

Mandala 4/Sukta 4

Agni Rakshoha Devata, Vamadeva Gautama Rshi

कृणुष्व पाजः प्रसितिं न पृथ्वीं याहि राजेवामवाँ इभेन।
तृष्वीमनु प्रसितिं द्रूणाना स्तासि विध्य रक्षस्तपिष्ठैः॥ १॥

1. *Kṛṇuṣva pājaḥ prasitiṁ na pṛthvīṁ yāhi rājevāmavāṅ ibhena. Tṛṣvīmanu prasitiṁ drūṇāno'stāsi vidhya rakṣasastapiṣṭhaiḥ.*

Arise, be strong and brilliant, go over and round the earth in orbit, spread your network over the dominion and, firm and powerful, move as a king by the elephant. Impetuous and terrible, shoot like a rocket all round wherever needed for thirsting and ensnared earth as it could be, and, like an archer as you are, fix the demons of violence with your blazing arrows.

तवं भ्रमास आशुया पतन्त्यनु स्पृश धृषता शाशुचानः।
तपूंष्यग्ने जुह्वा पतङ्गानसन्दिता वि सृज विष्वगुल्काः॥ २॥

2. *Tava bhramāsa āśuyā patantyanu spṛśa dhṛṣatā śośucānaḥ. Patūṁṣyagne juhvā pataṅgānasaṁdito vi sṛja viṣvagulkāḥ.*

Your roving rockets whirl round impetuously. Shining and blazing with power and force, strike off the enemies wherever they be. Unhurt, whole and unopposed, shoot out all round burning rockets of defence like sparks of fire fed on ladlefuls of ghrta offered into the fire of the vedi.

पति॒ स्पशा॒ वि सृ॑ज॒ तूणि॑तमा॒ भवा॑ पा॒युर्वि॒शो अ॒स्या अ॑दब्धः। या नो॑ दू॒र अ॒घशं॑सा॒ या अन्त्य॒ग्न माकि॑ष्ट॒ व्य॒थिरा द॑धर्षीत॥ ३॥

3. *Prati spaśo vi sṛja rūrṇitamo bhavā pāyurviśo asyā adabdhaḥ. Yo no dūre aghaśaṁso yo antya-gne mākiṣṭe vyathirā dadharṣīt.*

Agni, brilliant ruler and blazing power, shoot out detectors, appoint detectives and spies, and send out ambassadors, be swift in action and response, and, bold, unhurtful and undeceived, be the protector and sustainer of this human nation, and whoever be the sinner or supporter of the wicked far or near us must not insult, impair or violate your rule and order.

उद॑ग्न तिष्ठ॒ प्रत्या त॑नुष्व॒ न्य॑मित्राँ॑ आषताक्तिग्महत। या नो॒ अरा॑तिं समिधान च॒क नी॒चा तं ध॑ यत॒सं न शुष्क॑म॥ ४॥

4. *Udagne tiṣṭha pratyā tanuṣva nyamitrāň oṣatāt tigmahete. Yo no arātiṁ samidhāna cakre nīcā tam dhakṣyatasaṁ na śuṣkam.*

Agni, mighty and brilliant power, rise in flames and shine on, let the light spread around. O wielder of blazing weapons, burn off the unfriendly and the enemies. Shining and rising power, whoever creates enemies and causes adversity, burn down like a dry fibre

of flax.

ऊ॒ध्वा भ॑व॒ प्रति॑ वि॒ध्याध्य॒स्मदा॒विष्कृ॑णुष्व॒ दैव्या॑न्यग्न॒ । अव॑ स्थि॒रा त॑नुहि यातु॒जूना॑ जा॒मिमजा॑मिं॒ प्र मृ॑णीहि॒ शत्रू॑न ॥ ५ ॥

5. *Ūrdhvo bhava prati vidhyādhyasmadāviṣkṛṇu-ṣva daivyānyagne. Ava sthirā tanuhi yātujūnāṁ jāmimajāmiṁ pra mṛṇīhi śatrūn.*

Rise high and shine there, having fixed the enemies far from us, and thus reveal the divine actions of your own and of the enlightened. Loosen and reduce the firm establishments of the gate crashers and the go-getters whether related or unrelated, and destroy the enemies of the order of enlightenment.

स त॑ जानाति सुम॒तिं यवि॑ष्ठ॒ य इव॑त॒ ब्रह्म॑ण गा॒तुम॑रत॑ । विश्वा॑न्यस्म सु॒दिना॑नि रा॒या द्यु॒म्नान्य॒या वि दुरा॑ अ॒भि द्या॑त ॥ ६ ॥

6. *Sa te jānāti sumatiṁ yaviṣṭha ya īvate brahmaṇe gātumairat. Viśvānyasmai sudināni rāyo dyumnā-nyaryo vi duro abhi dyaut.*

Agni, most youthful power of enlightenment, that person knows and enjoys your love and good will who directs his voice and actions toward the magnificent lord supreme of the universe, who dedicates all his happy days and his wealth and good fortune to his service, and who, being master of himself and his fortune, wide opens and lights up his doors for his devotees.

सद॑ग्न अस्तु सु॒भगः॑ सु॒दानु॒यस्त्वा॒ नित्य॑न ह॒विषा॒ य उ॒क्थैः । पिपी॑षति॒ स्व आयु॑षि दुरा॒ण विश्वद॑स्म सु॒दिना॒ सास॑-दि॒ष्टिः ॥ ७ ॥

7. *Sedagne astu subhagaḥ sudānuryastvā nityena haviṣā ya ukthaiḥ. Piprīṣati sva āyuṣi duroṇe Viśvedasmai sudinā sāsadiṣṭiḥ.*

Agni, refulgent lord ruler of the world, he would be highly prosperous and generously charitable who loves to serve you with unfailing oblations of havi and songs of praise and prayer. And surely for such a person, in his own life, within his own home, all his days would be happy and his yajna and all desired acts would be fruitful.

अर्चामि त सुमतिं घाष्यवाक्सं तं वावार्ता जरतामियं गीः। स्वश्वास्त्वा सुरथा मजयमा स्म त्राणि धारयरनु द्यून ॥ ८ ॥

8. *Arcami te sumatiṁ ghoṣyarvāk saṁ te vāvātā jaratāmiyaṁ gīḥ. Svaśvāstvā surathā marjayemā'sme kṣatrāṇi dhārayeranu dyūn.*

Agni, mighty ruler of the world, I pray for your favour and blessings of love and good will. May these words of my favourite voice address you and this adoration of mine glorify you. Blest with noble horses and beautiful chariots, may we exalt you, and may you, day by day, hold and sustain our social order and its systems of governance and administration.

इह त्वा भूया चरेदुप त्मन्दाषावस्तदीदिवांसमनु द्यून। कीळन्तस्त्वा सुमनसः सपमा भि द्युम्ना तस्थिवांसा जनानाम ॥ ९ ॥

9. *Iha tvā bhūryā caredupa tman doṣāvastardīdivāṁsamanu dyūn. Krīḷantastvā sumanasaḥ sapemā'bhi dyumnā tasthivāṁso janānām.*

Let man amply and wholly serve you, refulgent ruler of the world, sincerely by heart and soul, day and night, day after day. Let us all, guardians of the total wealth and honour of the people, rejoicing at heart as playing with arms for defence of the nation, serve Agni, father protector of humanity.

यस्त्वा॒ स्वश्वः॑ सुहिर॒ण्या अ॑ग्न उप॒यात्ति॒ वसु॑मता॒ रथे॑न।
तस्य॑ त्रा॒ता भ॑वसि॒ तस्य॒ सखा॒ यस्ते॑ आति॒थ्यमा॑नु॒षग्जु॒-
जो॑षत ॥ १० ॥

10. *Yastvā svaśvaḥ suhiraṇyo agna upayāti vasumatā ratheta. Tasya trātā bhavasi tasya sakhā yasta ātithyamānuṣag jujoṣat.*

Whoever possessing noble horses and golden gold approaches you by a chariot loaded with treasures of wealth, and offers service and hospitality readily and ceaselessly without reserve, without question, you accept and own as a friend, protect him as a guardian and save him as a redeemer.

म॒हा रु॑जामि ब॒न्धुता॒ वचो॑भि॒स्तन्मा॑ पि॒तुर्गोत॑मा॒दन्वि॑याय।
त्वं नो॑ अ॒स्य वच॑सश्चिकिद्धि हो॒तर्य॑विष्ठ सुक्रतो॒ दमू॑नाः ॥ ११ ॥

11. *Maho rujāmi bandhutā vacobhistanmā piturgotamādanviyāya. Tvaṁ no asya vacasaścikiddhi hotaryaviṣṭha sukrato damūnāḥ.*

I shatter great evils and open deep mysteries by kinship with Divinity and words of eternity which I inherit from my father guardian who commands all knowledge of existence and the language of omniscience. Agni, cosmic yajaka, ever youthful light,

master of universal dynamics, self controlled controller, give us the vision and knowledge of the ultimate reality and the Word imperishable.

अस्वप्नजस्तरणयः सुशवा अतन्दासा वृका अश्रमिष्ठाः।
त पायवः सध्र्यञ्चा निषद्या ग्ने तव नः पान्त्वमूर॥ १२॥

12. *Asvapnajastaraṇayaḥ suśevā atandrāso'vṛkā aśramiṣṭhāḥ. Te pāyavaḥ sadhryañco niṣadyā 'gne tava naḥ pāntvamūra.*

Agni, life of life, light eternal, universal intelligence, your streams of life, your rays of light and waves of cosmic energy, sleepless, continuous, gracious, relentless, inviolent, and indefatigable, which ever flow integrated and together may, we pray, bless our yajnic home and give us a fresh lease of life every moment.

य पायवो मामतेयं ते अग्ने पश्यन्ता अन्धं दुरितादरक्षन।
रक्ष ा तान्त्सुकृतो विश्ववेदा दिप्सन्त इद्रिपवो नाह देभुः॥ १३॥

13. *Ye pāyavo māmateyaṁ te agne paśyanto andhaṁ duritā-darakṣan. Rarakṣa tāntsukṛto viśvavedā dipsanta id ripavo nāha debhuḥ.*

Agni, lord of universal knowledge and power, all those defensive powers of yours which, ever watchful and protective, save people from sin and protect them from evil and crime as their own kith and kin who cannot by themselves see, all those holy yajnic powers of noble action, O lord, protect and promote, so that the repressive enemies may not be able to terrorise the poor and the ignorant.

त्वया वयं सधन्य१ स्त्वातास्तव पणीत्यश्याम वाजान। उभा शंसा सूदय सत्यताते नुष्ठुया कृणुह्यह्रयाण॥ १४॥

14. *Tvayā vayaṁ sadhanyastvotāstava praṇitya-śyāma vājān. Ubhā śaṁsā sūdaya satyatāte 'nuṣṭhuyā kṛṇuhyahrayāṇa.*

Agni, ruler of the world, defender of truth and holiness, may we, protected by you and blest with knowledge and power, follow your guidance and noble policy and win the honour and excellence of the world. Guide aright, order and control both the eulogiser and the calumniator far and near, and, with appropriate measures, take us out of timidity and make us bold in defence of truth and rectitude without embarrassment or hesitation.

अया त अग्न समिधा विधम पति स्तामं शस्यमानं गृभाय। दहाशसा र रसः पाह्य१स्मान्दुहा निदा मित्रमहा अवद्यात॥ १५॥

15. *Ayā te agne samidhā vidhema prati stomaṁ śasyamānaṁ gṛbhāya. Dahāśaso rakṣasaḥ pāhyasmān druho nido mitramaho avadyāt.*

Agni, greatest friend, adorable lord and ruler of the world, with this lighted fuel and enlightened contribution to the yajna of the social and cosmic order, we offer the song of homage to you. Be gracious to accept it. Burn down the revilers and the evil perpetrators of destruction and protect us against the jealousy, calumny and scandalous actions of the enemies.

Mandala 4/Sukta 5

Vaishvanara Agni Devata, Vamadeva Gautama Rshi

वश्वा नराय मी हुष सजाषाः कथा दाशमाग्नय बृहद्भाः ।
अनूनन बृहता व थनाप स्तभायदुपमि ा राधः ॥ १ ॥

1. *Vaiśvānarāya mīḷhuṣe sajoṣāḥ kathā dāśemāgnaye bṛhadbhāḥ. Anūnena bṛhatā vakṣathe-nopa stabhāyadupaminna rodhaḥ.*

How shall we, in accord with Agni, happy and rejoicing, offer homage, service and support to the great, generous Vaishvanara Agni, vital fire sustaining the earth, leader and ruler of humanity who, with his awful might and unbounded reach, mighty lustrous as he is, holds up this vast world like a column bearing the burden of a mighty structure.

मा निन्दत य इमां मह्यं रातिं दवा ददा मर्त्याय स्वधावान ।
पाकाय गृत्सा अमृता विचता वश्वानरा नृतमा यह्वा अग्निः ॥ २ ॥

2. *Mā nindata ya imāṁ rātiṁ devo dadau martyāya svadhāvān. Pākāya gṛtso amṛto vicetā vaiśvānaro nṛtamo yahvo agniḥ.*

Never blame, censure or revile Vaishvanara Agni, self-refulgent and generous self-existent lord of his infinite wealth and power, who has given us this great gift of food, energy and wealth of abundant nature for the simple, growing, maturing world of mortal humanity, Agni, who is self-revealing through the beauty of his own creation, immortal, omniscient teacher, best leader of men and awfully great.

साम द्विबहा महि तिग्मभृष्टिः सहस्त्ररता वृषभस्तुविष्मान।
पदं न गारपगू हं विविद्वानग्निमह्यं पदु वाचन्मनीषाम ॥ ३ ॥

3. *Sāma dvibrahā mahi tigmabhṛṣṭiḥ sahasraretā vṛṣabhastuviṣmān. Padaṁ na gorapagūḷhaṁ vividvān-agnir-mahyaṁ predu vocan-manīṣām.*

Agni, refulgent lord immanent in earth and heaven, commanding blazing heat and light, abundant a thousandfold, generous and virile as sun and cloud, mighty powerful, master of knowledge, may, we pray, speak to me of the great and deep knowledge and karma pertaining to earth and heaven, body and soul, deep as the mystery of sun and stars.

प ताँ अग्निबभसत्तिग्मजम्भ्स्तपिष्ठन शाचिषा यः सुराधाः।
प य मिनन्ति वरुणस्य धाम पिया मित्रस्य चतता धुवाणि ॥ ४ ॥

4. *Pra tāň agnirbabhasat tigmajambhastapiṣṭhena śociṣā yaḥ surādhāḥ. Pra ye minanti varuṇasya dhāma priyā mitrasya cetato dhruvāṇi.*

May Agni, blazing lord of power and stern rule of law, commanding the wealth, power and prosperity of the world with his splendour and magnificence, crush with the heat of his power and force of his justice the dear favourites and strongholds of those who sabotage and destroy the stability of the systems and institutions of the noble and friendly powers of enlightenment, justice, peace, unity and cooperation.

अभातरा न याषणा व्यन्तः पतिरिपा न जनया दुरवाः।
पापासः सन्ता अनृता असत्या इदं पदमजनता गभीरम ॥ ५ ॥

5. *Abhrātaro na yoṣaṇo vyantaḥ patiripo na janayo durevāḥ. Pāpāsaḥ santo anṛtā asatyā idaṁ padamajanatā gabhīram.*

As maidens without brothers and guardians to care for them, as wives who deceive their husbands, go astray from the right path and follow a wrong course of life, so the misguided people, self-deceived evil doers, false and untrue, go astray and, following the wrong course, create this hellish state of life in society.

इदं म अग्र कियते पावका मिनत गुरुं भारं न मन्म।
बृहद्दधाथ धृषता गभीरं यह्वं पृष्ठं प्रयसा सप्तधातु॥ ६॥

6. *Idaṁ me agne kiyate pāvakā'minate guruṁ bhāraṁ na manma. Bṛhad dadhātha dhṛṣatā gabhīraṁ yahvaṁ pṛṣṭhaṁ prayasā saptadhātu.*

Agni, master of knowledge and power, purifier of body, mind and soul, I pray, bear and bring for me sevenfold knowledge of matter, mind and motion, knowledge which is universal, deep and grave, greatly powerful and wide in range and application. Bless me with the knowledge along with the gift of love and courage as a burden of great responsibility. I assure you I am a humble seeker and I shall bear the burden well without arrogance and violence.

तमि ३न्नेव समना समानमभि क्रत्वा पुनती धीतिरश्याः।
ससस्य चम न्धि चारु पृश्नरग्रं रुप आरुपितं जबारु॥ ७॥

7. *Taminnveva samanā samānamabhi kratvā punatī dhītiraśyāḥ. Sasasya carmannadhi cāru pṛśneragre rupa ārupitaṁ jabāru.*

That equal, beautiful, constant and vital zone

of light and heat of Vaishvanara Agni fixed round and over the surface of the dormant and colourful earth, separated and condensed from the solar sphere in earlier times before life emerged, may our noble intelligence, purifying and sanctifying us by the light of the Lord, reach and reveal through our holy acts of study, prayer and holy action.

प्रवाच्यं वचसः किं म अस्य गुहा हितमुप निणिग्वदन्ति।
यदुस्रियाणामप वारिव वन्पाति प्रियं रुपा अगं पदं वः॥ ८॥

8. *Pravācyaṁ vacasaḥ kiṁ me asya guhā hitamupa niṇig vadanti. Yadusriyāṇāmapa vāriva vran pāti priyaṁ rupo agraṁ padaṁ veḥ.*

What is worthy of being proclaimed, hidden in the secret cave of this word of mine, and what the scholars and visionaries, purifying and sanctifying, mysteriously whisper closely to you is That Orb of light and heat which, like a liquid zone of vapours, covers, vitalises, sustains and reveals the dear, first, highest life and beauty of the dawn, of cows and the flying earth.

इदमु त्यन्महि महामनीकं यदुस्रिया सचत पूर्व्यं गाः।
ऋतस्य पद अधि दीद्यानं गुहा रघुष्यदं रघुयद्विवद॥ ९॥

9. *Idamu tyanmahi mahāmanīkaṁ yadusviyā sacata pūrvyaṁ gauḥ. Ṛtasya pade adhi dīdyānaṁ guhā raghuṣyad raghuyad viveda.*

This same orb of light and zone of vitality, greatest of the great, glorious, ancient and eternal, blazing over the regions of the waters of space and the facts and laws of existence, which the productive earths

serve and follow and join as partners of the system, which vibrates in the depths of the heart and vibrates in the depths of the soul, I know, you know, all perceive.

अध॑ द्यु॒ता॒नः पि॒त्राः सचा॒सा म॑नु॒त॒ गुह्यं॒ चारु॒ पृश्न॑यः।
मा॒तुष्प॒द पर॒म अन्ति॒ षद्गावृष्णः॑ शा॒चिष॒ः पय॑तस्य जि॒ह्वा॥ १०॥

10. *Adha dyūtānaḥ pitroḥ sacāsā'manuta guhyaṁ cāru pṛśneḥ. Mātuṣpade parame anti ṣad gorvṛṣṇaḥ śociṣaḥ prayatasya jihvā.*

And the light shines between heaven and earth, one with all, vibrating in the highest regions of Mother Nature at the closest and within, directly watching and knowing the raining clouds, the blazing sun, and the blowing wind and flowing waters. All ye men and women, know that lovely and wondrous mystery of the spirit of colourful reality of existence hidden in the cave of the heart.

ऋ॒तं वा॑च॒ नम॑सा पृच्छ्यमा॑न॒स्तवा॒शसा॑ जातवदा॒ यदी॒दम।
त्वम॒स्य ॑यसि॒ यद्ध॒ विश्वं॑ दि॒वि यदु॒ दवि॑णं॒ यत्पृ॑थि॒व्याम॥ ११॥

11. *Ṛtaṁ voce namasā pṛchhyamānastavaśasā jātavedo yadīdam. Tvamasya kṣayasi yaddha viśvaṁ divi yadu draviṇaṁ yat pṛthivyāṁ.*

O Jataveda, omniscient and omnipresent Agni, if I were asked, I would speak the truth in all humility by your grace: All this that is, all that exists in heaven, all that is in and on earth, all that is the wealth, power and excellence, all is yours, it abides in you, you pervade it all, you govern it all and, ultimately, you absorb it all

by drawing in and reducing it to the point of zero.

किं नो अस्य द्रविणं कद्ध रत्नं वि नो वाचा जातवदश्चिकित्वान। गुहाध्वनः परमं यो अस्य रकु पदं न निदाना अगन्म॥ १२॥

12. *Kiṁ no asya draviṇaṁ kaddha ratnaṁ vi no voco jātavedaścikitvān. Guhādhvanaḥ paramaṁ yanno asya reku padaṁ na nidānā aganma.*

O Jataveda, you know all and everything in existence. Speak to us and guide us: Of all this world, what wealth is ours? What jewels? Speak to us of that, so that going by the light of divine vision and intelligence we may achieve the best and reach the highest goal that is ours, and we at the end don't have to go empty handed, reviled and exposed.

का मयादा वयुना कद्ध वाममच्छा गमम रघवो न वाजम। कदा नो दवीरमृतस्य पत्नीः सूरो वर्णेन ततन ुषासः॥ १३॥

13. *Kā maryādā vayunā kaddha vāmamacchā gamema raghavo na vājam. Kadā no devīramṛtasya patnīḥ sūro varṇena tatananuṣāsaḥ.*

What are the rules of the game of karma? What ultimate bounds? Speak to us, enlighten us: When could we, racing like a courser, moving like waves of energy, creditably reach our cherished goal? When would the sun, the dawns and the celestial vibrations of immortality like life-giving nurses inspire us with light and lustre to rise to perfection?

अनिरण वचसा फल्गवेन पतीत्येन कृधुनातृपासः। अधा त अग्न किमिहा वदन्त्यनायुधास आसता सचन्ताम॥ १४॥

14. *Anireṇa vacasā phalgvena pratītyena kṛdhunā-tṛpāsaḥ. Adhā te agne kimihā vadantyanāyudhāsa āsatā sacantām.*

Agni, light and spirit of knowledge and master of the language of knowledge, listeners remain unsatisfied, their thirst for knowledge unquenched, with lifeless, unsubstantial, ambiguous and deficient words. Then what do the speakers speak of you, or to you, or about you, here? Being like warriors without arms, they should come to you, speakers as well as listeners, for light, knowledge and words for effective and living communication.

अस्य श्रिय संमिधानस्य वृष्णा वसारनीकं दम आ रुरोच। रुशद्वसानः सुदृशीकरूपः क्षितिर्न राया पुरुवार' अद्यात ॥ १५ ॥

15. *Asya śriye samidhānasya vṛṣṇo vasoranīkaṁ dama ā ruroca. Ruśad vasānaḥ sudṛśīkarūpaḥ kṣitirna rāyā puruvāro adyaut.*

For the expression of the grace and majesty of this Agni, lord of light and ruler of the world, bright and blazing, generous, home and haven of all like mother earth, his force and splendour shines in his home. And he himself, refulgent giver of radiance, magnificent in form, treasure home and universal giver of heavenly and earthly gifts for all, shines with regal magnificence and wealth of the world like mother earth shining with the greenery of her abundance and generosity.

Mandala 4/Sukta 6

Agni Devata, Vamadeva Gautama Rshi

ऊ॒ध्व ऊ॒ षु णो॑ अध्वरस्य हात॒रग्ने॒ तिष्ठ॑ दे॒वता॑ता॒ यजी॑यान।
त्वं हि विश्व॑म॒भ्यसि॒ मन्म॒ प व॒धस॑श्चित्तिरसि मनी॒-
षाम॥ १॥

1. *Ūrdhva ū ṣu ṇo adhvarasya hotaragne tiṣṭha devatātā yajīyān. Tvaṁ hi viśvamabhyasi manma pra vedhasaścit tirasi manīṣām.*

Agni, lord of light, ruler of the world, cosmic yajamana, sit on top of our yajna of love and non-violence among the divine yajakas of nature and humanity. You alone know the world and all our thoughts, intentions and will, and you, at the heart of all performers, comprehend and transcend the knowledge, intelligence and awareness of the scholar.

अमू॑रा हाता॒ न्यसादि वि॒ व॒॑ग्निम॒न्दा वि॒दथे॑षु पचता॑ः।
ऊ॒र्ध्वं भा॒नुं स॑वि॒तवा॑श्रन्मत॑व धू॒मं स्त॑भाय॒दुप॒ द्याम॥ २॥

2. *Amūro hotā nyasādi vikṣvagnirmandro vidatheṣu pracetāḥ. Urdhvaṁ bhānuṁ savitevāśrenmeteva dhūmaṁ stabhāyadupa dyām.*

Agni, all wise, universal yajamana, receiver and giver, creator of joy, brilliant in knowledge, sits and abides among the people in their yajnic social endeavours, diffuses the light and fragrance of yajna above close to the heavens like the sun and, like a builder and a column, holds the dark away.

य॒ता सु॑जू॒णी रा॒तिनी॑ घृ॒ताची॑ पद॒ि॒णिद्व॒तातिमु॒राणः।
उदु॒ स्वरु॑नव॒जा नाकः॑ प॒श्वा अ॑नक्ति॒ सुधि॑तः॒ सुमक॑ः॥ ३॥

3. *Yatā sujūrṇī rātinī ghṛtācī pradakṣiṇid devatātimurāṇaḥ. Udu svarurnavajā nākraḥ paśvo anakti sudhitaḥ sumekaḥ.*

The night is come on her round vibrating with the wealth of rest and peace, applying a soothing balm to the hours of holy time and ushering in the approach of dawn, and the sun, harbinger of fresh energy, new born like a baby, self-proclaiming and enlightening the world, rising fast, watching all, shining beautiful, showering the nectar of soma, anoints the morning time of the day.

स्तीण बर्हिषि समिधान अग्ना ऊध्वा अध्वर्युर्जुषाणा अस्थात। पर्यग्निः पशुपा न होतात्रिविष्ट्यति प्रदिव उराणः॥ ४॥

4. *Stīrṇe barhiṣi samidhāne agnā ūrdhvo adhvaryurjujuṣāṇo asthāt. Paryagniḥ paśupā na hotā triviṣṭyeti pradiva urāṇaḥ.*

The sacred grass is spread over the vedi, the fire is lit and rises, the adhvaryu, chief priest organiser, is up and doing, having started the yajna. Agni, the sun, like the shepherd of the waking world, celestial yajaka, goes over the three regions of heaven, earth and sky radiating the light and illuminating the world.

परि त्मना मितद्रुरति होताग्निर्मन्दा मधुवचा ऋतावा। दवन्त्यस्य वाजिना न शोका भयन्त विश्वा भुवना यदभ्राट॥ ५॥

5. *Pari tmnā mitadrureti hotā'gnirmandro madhuvacā ṛtāvā. Dravantyasya vājino na śokā bhayante viśvā bhuvanā yadbhrāṭ.*

Agni, performer of yajna, happy and exhilarating, honey sweet of expression, moves and expands at its own self-controlled speed and will, keeping within the laws of existence. The rays of its light and the flames of fire rise and radiate like the waves of energy, and when it shines and blazes, all the worlds in existence feel the pressure of its force and power.

भद्रा त॑ अग्न स्वनीक स॒न्दृग्घा॒रस्य॑ स॒ता विषु॑णस्य॒ चारु॑ः ।
न यत्ते॑ शा॒चिस्तम॑सा॒ वर॑न्त॒ न ध्व॒स्मान॑स्त॒न्वी॒३॑ रप॒ आ धु॑ः ॥ ६ ॥

6. *Bhadrā te agne svanīka saṁdṛg ghorasya sato viṣuṇasya cāruḥ. Na yat te śocistamasā varanta na dhvasmānas-tanvīrepa ā dhuḥ.*

Agni, lord blissful of light, love and justice, commanding divine force and power, fearsome, eternally true and manifesting in infinite variety of the world of change, equal, kind and gracious is your eye by which you watch every living being. No evil forces can cover with darkness the light that is yours, nor can any devil and destroyer attribute any sin or smear or partiality to your body of law and justice.

न यस्य॒ सातु॒जनि॑ता॒रवा॑रि॒ न मा॒तरा॑पि॒तरा॒ नू चि॑दि॒ष्टा । अधा॑ मि॒त्रा न सु॒धि॑तः पाव॒का॒३॑ ग्निर्दी॑दा॒य॒ मानु॑षीषु वि॒ ॒ु ॥ ७ ॥

7. *Na yasya sāturjanitoravāri na mātarāpitarā nū cidiṣṭau. Adhā mitro na sudhitaḥ pāvako'gnir-dīdāya mānuṣīṣu vikṣu.*

Agni is the generous giver whose gifts cannot be denied or hidden as the gifts of father and mother, too, toward fulfilment of life's desire cannot be denied

since Agni as a friend, blazing with light and glowing with generosity, blissful and sanctifying, shines among the people over everything that concerns humanity.

द्विर्यं पञ्च॒ जीज॑नन्त्सं॒वसा॑नाः स्वसा॑रा अ॒ग्निं मानु॑षीषु वि॒ ।
उ॒ष॒बुध॑मथ॒य॒ ३॒ न दन्तं शु॒कं स्वासं पर॒शुं न ति॒ग्मम ॥ ८ ॥

8. *Dviryaṁ pañca jījanantsaṁvasānāḥ svasāro agniṁ mānuṣīṣu vikṣu. Uṣarbudhamatharyo na dantaṁ śukraṁ svāsaṁ paraśuṁ na tigmam.*

Twice do the five classes of people among all human communities, living happily together, moving on together like running streams and working together like fingers of the hand, kindle and raise Agni, vital energy waking up at dawn, voracious, blazing bright and beautiful, and thunderous as a bolt against darkness and suffering.

तव॒ त्य अ॑ग्न ह॒रित॑ो घृत॒स्रुवा॑ रा॒हि॑तास ऋ॒ज्वञ्च॒ः स्वञ्च॑ः ।
अ॒रु॒षासा॒ वृष॑ण ऋजुमु॒ष्का आ द॒वता॑तिमह्वन्त द॒स्माः ॥ ९ ॥

9. Tava tye agne harito ghṛtasnā rohitāsa ṛjvañcaḥ svañcaḥ. Aruṣāso vṛṣaṇa ṛjumuṣkā ā devatātim-ahvanta dasmāḥ.

Agni, ruling power of light and liberality, those rainbow colours of your light and seven streams of energy are replete with the grace and power of ghrta, red with the passion of life, straight and simple, natural and free, bright, generous, strong and right, destroyers of evil and harbingers of the benedictions of Divinity.

य ह॒ त्य त॒ सह॑माना अ॒यास॑स्त्वि॒षासा॑ अग्न अ॒चय॒श्चर॑न्ति ।
श्य॒नासा॒ न दु॑व॒स॒नासा॒ अर्थं॑ तुविष्व॒णसा॒ मारु॑तं॒ न शर्धः॑ ॥ १० ॥

10. *Ye ha tye-te sahamānā ayāsas-tveṣāso agne arcayaścaranti. Śyenāso na duvasanāso arthaṁ tuviṣvaṇaso mārutaṁ na śardhaḥ.*

Agni, ruling power of the world, your flames of fire, blazing rays of light and electric waves of energy are patient and forbearing, yet challenging and victorious, awful and deeply perceptive and penetrative. Instant in action, they fall upon their object like falcons from the sky, and their force is like that of a roaring storm of wind shears.

अकारि ब्रह्म समिधान तुभ्यं शंसात्युक्थं यजत व्यू धाः ।
होतारमग्निं मनुषा नि षेदुनमस्यन्त उशिजः शंसमायाः ॥ ११ ॥

11. *Akāri brahma samidhāna tubhyaṁ śaṁsātyukthaṁ yajate vyū dhāḥ. Hotāram-agniṁ manuṣo ni ṣedur-namasyanta uśijaḥ śaṁsam-āyoḥ.*

Sung is the song of prayer and praise for you, O lord refulgent, the yajaka raises his voice in adoration which, pray, graciously accept for the good of the devotee, and bring him the object of his desire. Let people, loving and inspired, bearing fragrant homage with humility, come and sit round the vedi in worship of Agni, universal yajamana, loved and admired by humanity.

Mandala 4/Sukta 7

Agni Devata, Vamadeva Gautama Rshi

अयमिह पथमा धायि धातृभिर्होता यजिष्ठो अध्वरेष्वीड्यः ।
यमप्नवाना भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशेविशे ॥ १ ॥

1. *Ayamiha prathamo dhāyi dhātṛbhirhotā yajiṣṭho adhvareṣvīḍyaḥ. Yamapnavāno bhṛgavo viruru-curvaneṣu citraṁ vibhvaṁ viśeviśe.*

This Agni here is the first and foremost power felt, lighted, installed and glorified by the pioneers of knowledge and yajnic action. It is the first performer of the cosmic yajna of creation, most adorable, worshipped in yajnas and all other programmes of love and non-violent development. The same wonderful and all embracing light and power, men of science and Divinity blest with descendants and disciples develop and glorify in the forests and every household for the benefit of every community.

अग्ने॑ क॒दा त॑ आनु॒षग्भुव॑द्देव॒स्य॒ चेत॑नम ।
अधा॒ हि त्वा॑ जगृ॒भ्रिर मर्ता॑सो वि॒ वीड्य॑म ॥ २ ॥

2. *Agne kadā ta ānuṣag bhuvad devasya cetanam. Adhā hi tvā jagṛbhrire martāso vikṣvīḍyam.*

O Lord, when would people be in tune with the divine light, omniscience and generosity of yours in their consciousness? And when would the mortals hold your presence as adorable in every moment, in every thought and action, in every home?

ऋ॒ता॒वा॑नं॒ वि॒च॒त॒सं॒ पश्य॑न्ता॒ द्यामि॑व॒ स्तृभिः ।
विश्व॑षामध्व॒राणां॑ ह॒स्क॒तार॑ं॒ दम॑दम ॥ ३ ॥

3. *Ṛtāvānaṁ vicetasaṁ paśyanto dyāmiva stṛbhiḥ. Viśveśāmadhvarāṇāṁ haskartāraṁ damedame.*

When would the mortals in every home adore the universal Agni, watching and realising in yajna the presence of the lord of the order of universal law,

commanding the cosmic intelligence of existence and lighting up all the yajnas of the world in evolutionary development with vital fire as he lights up the heavens with stars?

आ॒शुं दू॒तं वि॒वस्व॑ता॒ विश्वा॒ यश्च॑षणीर॒भि।
आ ज॑भ्रुः क्र॒तुमा॒यवा॒ भृग॑वाणं वि॒शवि॑श ॥ ४ ॥

4. *Āśuṁ dūtaṁ vivasvato viśvā yaścarṣaṇīrabhi.*
Ā jabhruḥ ketumāyavo bhṛgavāṇaṁ viśeviśe.

The one that sustains all people of the world, that vital fire, instant carrier of sunlight, the very sign of life, maturing everything existent, the people of the earth and their descendants, when would it be received and installed in every home?

तमी॑ं हा॒तार॑मानु॒षक्चि॑कि॒त्वांस॑ं नि षे॑दिर।
र॒ण्वं पा॑व॒कशो॑चिषं॒ यजि॑ष्ठं स॒प्त धाम॑भिः ॥ ५ ॥

5. *Tamīṁ hotāramānuṣak cikitvāṁsaṁ ni ṣedire.*
Raṇvaṁ pāvakaśociṣaṁ yajiṣṭhaṁ sapta dhāmabhiḥ.

Fully and appropriately they install, maintain and sit by that Agni, receiver and giver of gifts in yajna, enlightening, bright and happy, drying, maturing and vitalising things like light and fire, most lovable and adorable. They maintain, serve and benefit from it seven ways through five senses, five pranas, and mind and intellect, and worship the power in every home of every community.

तं श॒श्व॑तीषु मा॒तृषु॒ वन॒ आ वी॒तमश्रि॑तम।
चि॒त्रं सन्त॑ं गु॒हा हि॒तं सु॒वद॑ं कू॒चिद॒थिन॑म ॥ ६ ॥

6. *Taṁ śaśvatīṣu mātṛṣu vana ā vītamaśritam. Citraṁ santaṁ guhā hitaṁ suvedaṁ kūcidarthinam.*

That Agni, present in permanent sources, in forests, immanent everywhere, independent and free, wonderful as hidden in a cave, knowledgeable and deeply meaningful, they maintain and serve.

सस्य यद्वियुता सस्मिन्नूधन्नृतस्य धामन्नणयन्त देवाः ।
महाँ अग्निर्नमसा रातहव्या वरध्वराय सदमिदृतावा ॥ ७ ॥

7. *Sasasya yad viyutā sasminnūdhannṛtasya dhāman raṇayanta devāḥ. Mahāň agnirnamasā rātahavyo veradhvarāya sadamidṛtāvā.*

Far from sleep, the bounties of nature rejoice in the entire spaces of the skies and over the celebrations of yajna. We pray that the great Agni, light and lord of yajna, fed on offerings and rich in gifts, commanding the laws of truth and showers of bliss may pervade our home for the performance and completion of yajna.

वरध्वरस्य दूत्यानि विद्वानुभे अन्ता रोदसी संचिक्वान् ।
दूत ईयसे प्रदिव उराणो विदुष्टरो दिव आरोधनानि ॥ ८ ॥

Veradhvarasya dūtyāni vidvānubhe antā rodasī saṁcikitvān. Dūta īyase pradiva urāṇo viduṣṭaro diva ārodhanāni.

Agni, omnipresent lord of yajna fire, you know the motions and vibrations of yajna rising and pervading in both earth and skies since, being carrier of the fragrance, ancient and all mobile, inviolable and unconquerable, you rise and reach even the heights and caverns of secret heavens.

कृष्णं त एम रुशतः पुरा भाश्चरिष्ण्वचिवपुषामिदेकम।
यदप्रवीता दधत ह गर्भं सद्यश्चिज्जाता भवसीदु दूतः ॥ ९ ॥

9. *Kṛṣṇaṁ ta ema ruśataḥ puro bhāś-cariṣṇvar-cirvapuṣāmidekam. Yadapravītā dadhate ha garbhaṁ sadyaścijjāto bhavasīdu dūtaḥ.*

Let us know the motive force and paths of your brilliant light, both centripetal and centrifugal, the light and fire moving ahead, all round, blazing bright, unique among all forms of light. Just as an unpregnated female receives and carries the new embryo, so held in the unkindled vedi you light up immediately on ignition and rise to the heights as carrier of flames and fragrance.

सद्या जातस्य ददृशानमाजा यदस्य वाता अनुवाति शाचिः।
वृणक्ति तिग्मामतसषु जिह्वां स्थिरा चिदन्ना दयते वि जम्भैः ॥ १० ॥

10. *Sadyo jātasya dadṛśānamojo yadasya vāto anuvāti śociḥ. Vṛṇakti tigmāmataseṣu jihvāṁ sthirā cidannā dayate vi jambhaiḥ.*

The light and lustre of the flames of this Agni instantly risen becomes worth seeing when the wind fans its flames and spreads the blaze into the forests and uproots strong and firm trees and, with the flames as jaws it crushes and devours the strong as food. And when with the breeze and vital heat it fans the vegetation with its currents, it protects, matures and provides the foods for life.

तृषु यदन्नातृषणा ववक्षे तृषुं दूतं कृणुत यह्वा अग्निः। वातस्य मळिं सचत निजूवोऽशुं न वाजयत हिन्व अर्वा ॥ ११ ॥

11. *Tṛṣu yadannā tṛṣuṇā vavakṣa tṛṣuṁ dūtaṁ kṛṇute yahvo agniḥ. Vātasya meḷiṁ sacate nirjūvannāśuṁ na vājayate hinve arvā.*

Mighty Agni, fire and energy, fast and quick, speedily bears and brings food, and functions as instant carrier of communications. Running and rising fast, it joins the company of the winds and, like a galloping horse and current of energy, it travels over vast distances. I invoke Agni (for light, food and communications).

Mandala 4/Sukta 8

Agni Devata, Vamadeva Gautama Rshi

दूतं वो विश्ववेदसं हव्यवाहममर्त्यम।
यजिष्ठमृञ्जस गिरा॥ १॥

1. *Dūtaṁ vo viśvavedasaṁ havyavāhamamartyam. Yajiṣṭhamṛñjase girā.*

O scholar and master of the science of fire and energy, with your words and thought you study and develop the power of Agni, carrier of communications, all round operative in the universe, bearer of food and fragrances, imperishable, and most creative, productive, cooperative and valuable catalytic agent of the natural and human world. O men and women of the world, the scientist develops it for you all.

स हि वदा वसुधितिं महाँ आराधनं दिवः।
स देवाँ एह वक्षति॥ २॥

2. *Sa hi vedā vasudhitiṁ mahāň ārodhanaṁ divaḥ. Sa devāň eha vakṣati.*

Ye men and women of the world, that knower

alone knows Agni, treasure hold of heavenly light and divine beneficence of universal wealth. That Agni is great, that alone brings us here the light and graces of nature and divinity.

स वेद देव आनमं देवाँ ऋतायत दमं।
दाति प्रियाणि चिद्वसु॥ ३॥

3. *Sa veda deva ānamaṁ devāँ ṛtāyate dame.*
Dāti priyāṇi cid vasu.

That brilliant scholar knows the operative powers of nature and knows how to respect and value them. He inspires the learned and noble people, and he energises and moves nature's gifts for the creation of wealth and power in the house of yajna. Agni thus bestows the cherished gifts of wealth and comfort for the good life.

स हाता सदु दूत्यं चिकित्वाँ अन्तरीयत।
विद्वाँ आराधनं दिवः॥ ४॥

4. *Sa hotā sedu dūtyaṁ cikitvāँ antarīyate.*
Vidvāँ ārodhanaṁ divaḥ.

Agni is Chikitvan, all immanent brilliant presence that wields and holds and knows. It is the yajamana as well as deity of the yajamana, which internally energises all motion, communication and activity of life and nature. The knower knows the treasure hold of light, energy and universal intelligence in concentration as well as in expansion.

त स्याम य अग्नय ददाशुर्हव्यदातिभिः।
य ईं पुष्यन्त इन्धत॥ ५॥

5. *Te syāma ye agnaye dadāśurhavyadātibhiḥ.*
Ya īṁ puṣyanta indhate.

Let us dedicate ourselves to you, Agni, like those who, with liberal offers of havi, give themselves unto you in devotion for the gifts and powers of universal energy, light the fire and make the streams of the waters of life flow free across the globe.

त रा॒या त सु॒वीय॑ः सस॒वांसा॒ वि शृ॑ण्विर।
य अ॒ग्ना द॑धि॒र दुव॑ः ॥ ६ ॥

6. *Te rāyā te suvīryaiḥ sasavāṁso vi śṛṇvire.*
Ye agnā dadhire duvaḥ.

They enjoy life in peace and comfort with plenty of wealth and noble strength and powers who study fire, learn about its properties and pursue it with reverence and self sacrifice through the yajna of research and development.

अ॒स्म राया॑ दि॒वदि॑व॒ सं च॑रन्तु पुरु॒स्पृहः॑।
अ॒स्म वाजा॑स इरताम ॥ ७ ॥

7. *Asme rāyo divedive saṁ carantu puruspṛhaḥ.*
Asme vājāsa īratām.

Let wealths of various kinds and universal value come and abound among us, let food and energy of all varieties flow and arise among us (as divine gifts of Agni, lord of heat and light and cosmic energy).

स विप॑श्चषणी॒नां शव॑सा॒ मानु॑षाणाम।
अति॑ ि॒पव॑ विध्यति ॥ ८ ॥

8. *Sa vipraścarṣaṇīnāṁ śavasā mānuṣāṇām.*
Ati kṣipreva vidhyati.

He, Agni, is the most dynamic of brilliant visionaries of the world who, with his power and force, like a flying arrow, shoots off the sufferance and ailments of the people.

Mandala 4/Sukta 9

Agni Devata, Vamadeva Gautama Rshi

अग्न॑ मृ॒ळ म॒हाँ अ॑सि॒ य ई॒मा दे॑व॒युं जन॑म।
ई॒यथ॑ ब॒हिरा॒सद॑म॥ १॥

1. *Agne mṛḷa mahāň asi ya īmā devayuṁ janam.*
Iyetha barhirāsadam.

Agni, be kind and gracious. Great you are as you come to these divinely dedicated people sitting round the fire of yajna and you bless them all round without reserve.

स मानु॑षीषु दू॒ळभो॑ वि॒ ॒ु पा॒वीरम॑र्त्यः।
दू॒ता विश्व॑षां भुवत॥ २॥

2. *Sa mānuṣīṣu dūḷabho vikṣu prāvīramartyaḥ.*
Dūto viśveṣāṁ bhuvat.

He is rare among the human people of the world who is kind, protective, pioneer, exceptional and immortal giver of light and knowledge. May this power be the destroyer of the suffering of entire humanity.

स सद्म॒ परि॑ णीयत॒ हाता॑ म॒न्दा दिवि॑ष्टिषु।
उ॒त पोता॒ नि षी॑दति॥ ३॥

3. *Sa sadma pari ṇīyate hotā mandro diviṣṭiṣu.*
Uta potā ni ṣīdati.

3. That light and power, Agni, sacrificing,

sanctifying, happy and rejoicing, is investigated, discovered and worshipped in all holy programmes of life, and everywhere in yajnic homes where it sits as the prime and central presence.

उत ग्ना अग्निरध्वर उता गृहपतिदमे।
उत ब्रह्मा नि षीदति ॥ ४ ॥

4. *Uta gnā agniradhvara uto gṛhapatirdame.*
Uta brahmā ni ṣīdati.

And Agni joins the yajna of love and non-violence as master of divine voice, in the home where he abides as the head of family, and in the yajna he presides over as the high priest, having mastered all the Vedas.

वषि ह्यध्वरीयतामुपवक्ता जनानाम।
हव्या च मानुषाणाम ॥ ५ ॥

5. *Veṣi hyadhvarīyatām-upavaktā janānām.*
Havyā ca mānuṣāṇām.

You are the guide of the performers of yajna and teacher of the people in general, and you receive the respect and yajnic gifts and fragrances offered by humanity.

वषीद्वस्य दूत्यं१ यस्य जुजोषा अध्वरम।
हव्यं मतस्य वा हवं ॥ ६ ॥

6. *Veṣīdvasya dūtyaṁ yasya jujoṣo adhvaram.*
Havyaṁ martasya voḷhave.

You accept the message of this devotee whose yajna of love and social cooperation you join without violence, and you receive the inputs of holy fuel to

communicate the meaning, message and fragrance to the destination where it is meant for.

अस्माकं जाष्यध्वरमस्माकं यज्ञमङ्गिरः ।
अस्माकं शृणुधी हवम ॥ ७ ॥

7. *Asmākaṁ joṣyadhvaramasmākaṁ yajñam-aṅgiraḥ. Asmākaṁ śṛuṇudhī havam.*

You join and accomplish the ends of our holy acts. You expedite our yajna of love and non-violence for social cohesion, O life breath of humanity, Agni, O power omnipresent and omniscient, listen to our call and prayer and bless us with success.

परि ते दूळभो रथो स्माँ अश्नातु विश्वतः ।
यन र ांसि दाशुषः ॥ ८ ॥

8. *Pari te dūlabho ratho'smāň aśnotu viśvataḥ. Yena rakṣasi dāśuṣaḥ.*

Agni, ruler of the world, may that rare invincible chariot of your power by which you protect the generous givers in yajna, we pray, be directed to us and promote us all round.

Mandala 4/Sukta 10

Agni Devata, Vamadeva Gautama Rshi

अग्न तमद्या श्वं न स्तामः कतुं न भदं हृदिस्पृशम ।
ऋध्यामा त आहः ॥ १ ॥

1. *Agne tamadyā'śvaṁ na stomaiḥ kratuṁ na bhadraṁ hṛdispṛśam. Ṛdhyāmā ta ohaiḥ.*

Agni, mighty power of light and motion, with songs of praise and prayer and with holy acts of service

offered in homage to you today, we augment, celebrate and glorify you, fast as nature's waves of energy, bright as intelligence and blissful as yajna, and dear as love closest to the heart.

अधा ह्यग्न कताभदस्य द स्य साधः ।
रथीऋतस्य बृहता बभूथ ॥ २ ॥

2. *Adhā hyagne kratorbhadrasya dakṣasya sādhoḥ.*
Rathīrṛtasya bṛhato babhūtha.

And now Agni, O light and ruler of the world, be the rider and commander of the chariot of the plan and programme of our creative and developmental yajna of the human nation, a yajna which is blissfully fruitful, expertly organised and sophisticated, truthfully in consonance with the laws of nature and the environment and positively good, great and far reaching in consequence for life.

एभिना अकभवा ना अवाङ स्वणे ज्यातिः ।
अग्न विश्वभिः सुमना अनीकः ॥ ३ ॥

3. *Ebhirno arkairbhavā no arvaṅ svarṇa jyotiḥ.*
Agne viśvebhiḥ sumanā anīkaiḥ.

Agni, light and life of the world, majestic as the sun's refulgent glory, good and loving at heart, in response to these our songs of praise and prayer and acts of piety, come straight and bless us with all your forces of protection and promotion and give us, lead us to, the success of our heart's desire.

आभिष्ट अद्य गीभिगृणन्ता ग्न दाशम ।
प त दिवा न स्तनयन्ति शुष्माः ॥ ४ ॥

4. *Ābhiṣṭe adya gīrbhir-gṛṇanto'gne dāśema.*
Pra te divo na stanayanti śuṣmāḥ.

Agni, brilliant ruling power of the world, speaking in these words of ours to you, we would pay homage to you in appreciation, thanks and praise for your gifts of protection and promotion for us. And see, the people, happy and bold, raise shouts of joy like the roar of thunder from the skies in celebration of your majesty.

तव॒ स्वादि॒ष्ठा ग्न॒ संदृ॑ष्टिरि॒दा चि॒दह्न॑ इ॒दा चि॑दु॒क्ताः ।
श्रि॒य रु॒क्मा न रो॑चत उपा॒क ॥ ५ ॥

5. *Tava svādiṣṭhā'gne saṁdṛṣṭiridā cidahna idā cidaktoḥ. Śriye rukmo na rocata upāke.*

Agni, glorious ruler of the world, your gracious eye, equal and beneficent for all, all time whether it is day or night, shines all round like radiance itself expressive of your regality.

घृ॒तं न पू॒तं त॒नूर॑रे॒पाः शु॒चि हिर॑ण्यम ।
तत्ते॑ रु॒क्मा न रो॑चत स्वधावः ॥ ६ ॥

6. *Ghṛtaṁ na pūtaṁ tanūrarepāḥ śuci hiraṇyam.*
Tat te rukmo na rocata svadhāvaḥ.

Agni, lord self-refulgent and potent in your own essence, the light of your presence manifesting in the world body is immaculate, pure as ghrta and sacred as celestial water, and it is unalloyed as gold which shines and pleases like light of the moon and dazzles as radiance of the sun.

कृ॒तं चि॒द्धि ष्मा॒ सनेमि॒ द्वषा ग्न॑ इ॒नाषि॒ मर्तात ।
इ॒त्था यजमानादृतावः ॥ ७ ॥

7. *Kṛtaṁ ciddhi ṣmā sanemi dveṣo 'gna inoṣi martāt. Itthā yajamānādṛtāvaḥ.*

Agni, lord giver, observer and commander of the law of natural truth and justice, you drive away from mortal humanity and from the man of yajnic performance all sin, hate and enmity even if it has been done and has existed since time immemorial.

शिवाः नः सख्या सन्तु भात्रा ग्ने दवषु युष्म।
सा ना नाभिः सदने सस्मि ूधन ॥ ८ ॥

8. *Śivā naḥ sakhyā santu bhrātrā'gne deveṣu yuṣme. Sā no nābhiḥ sadane sasminnūdhan.*

Agni, lord of light and ruler of the world, may our friendship and fraternity among the nobilities and divine personalities of your rule and order be auspicious and blessed, and may that sacred relationship be the anchor and centrehold of our conduct and action in the entire social order of governance, administration and economy of the system.

Mandala 4/Sukta 11

Agni Devata, Vamadeva Gautama Rshi

भद्रं त अग्न सहसिन्नानीकमुपाक आ रोचत सूयस्य। रुशद दृश ददृश नक्तया चिदरूक्षं तं दृश आ रूप अ म ॥ १ ॥

1. *Bhadraṁ te agne sahasinnanīkamupāka ā rocate sūryasya. Ruśad dṛśe dadṛśe naktayā cidarūkṣitaṁ dṛśa ā rūpe annam.*

Agni, mighty presiding power of the world, holy and blissful is your splendour at the dawn of sunrise as it shines in majesty, and while it shines, it is seen by

night also, as glorious to the sight as by day. And in that bright and blissful form of beauty and majesty I see delicious food for life and energy for mind and soul.

वि षाह्यग्र गृणत मनीषां खं वपसा तुविजात स्तवानः।
विश्वभियद्वावनः शुक द्वस्त ा रास्व सुमहा भूरि मन्म॥ २॥

2. *Vi ṣāhyagne gṛṇate manīṣāṁ khaṁ vepasā tuvijāta stavānaḥ. Viśvebhiryad vāvanaḥ śukra devaistanno rāsva sumaho bhūri manma.*

Agni, lord of light and majesty, universally manifest and acknowledged, while you are praised and honoured by the devotee with the action and inspiration of your light and glory, break open the locks of the mind and intellect of the devotee since, O lord of brilliance and purity, commanding the grandeur of the world and giving with and through all the divine powers of nature and humanity, you bless us with the knowledge and wisdom of the living world.

त्वदग्र काव्या त्वन्मनीषास्त्वदुक्था जायन्त राध्यानि।
त्वदेति द्रविणं वीरपशा इत्थाधिय दाशुष मर्त्याय॥ ३॥

3. *Tvadange kāvyā tanmanīṣāstvadukthā jāyante rādhyāni. Tvadeti draviṇaṁ vīrapeśā itthādhiye dāśuṣe martyāya.*

Agni, lord of light, energy and intelligence, by you are great poems inspired. From you flows genius and intelligence. By you are revealed hymns of celebration and holy action. From you arise the resources of life for development. O lord of valour and beauteous form, from you flow the wealths of existence in

circulation for the mortal man of versatile intelligence and generosity.

त्वद्वाजी वाजंभरा विहाया अभिष्टिकृज्जायत सत्यशुष्मः।
त्वद्रयिर्देवजूता मयाभुस्त्वदाशुर्जूजुवाँ अग्र अर्वा॥ ४॥

4. *Tvad vājī vājambharo vihāyā abiṣṭikṛjjāyate satyaśuṣmaḥ. Tvad rayirdevajūto mayobhus-tvadāśur-jūjuvāň agne arvā.*

From you arises heroic energy, victorious power, all expansive and unfailingly true which wins the desired object of all round success. From you is created the wealth produced, expanded and multiplied by noble experts which is full of blessings. From you is created the self-driven transport of high velocity which reaches the destination instantly. Such you are, Agni, tremendous source of inexhaustible energy.

त्वामग्र पथमं देवयन्तो देवं मर्ता अमृत मन्द्रजिह्वम।
द्वेषायुतमा विवासन्ति धीभिर्दमूनसं गृहपतिममूरम॥ ५॥

5. *Tvāmagne prathamaṁ devayanto devaṁ martā amṛta mandrajihvam. Dveṣoyutamā vivāsanti dhībhir-damūnasaṁ gṛhapatim-amūram.*

You, Agni, lord and master of light and knowledge, energy and power, mortal men in search of joy and beauty, light and immortality seek, serve and develop you with their acts and intelligence, as first and foremost power of life, brilliant and generous, immortal, sweet and joyous of tongue, free from hate and enmity, self-controlled and all-controller, wise and perfect master of the household.

आर अस्मदमतिमार अंहं आर विश्वां दुमतिं यि ापासि। दाषा शिवः सहसः सूना अग्न यं दव आ चित्सचस स्वस्ति॥ ६॥

6. *Āre asmadamatimāre aṅha āre viśvāṁ durmatiṁ yannipāsi. Doṣā śivaḥ sahasaḥ sūno agne yaṁ deva ā cit sacase svasti.*

Agni, child of omnipotence and patience, take off from us callousness, take away sin, take away all hate and enmity from the world. Whosoever you protect, you promote, lord generous and refulgent, you are good and kind to him night and day. He is blest. May all be good and gracious!

Mandala 4/Sukta 12

Agni Devata, Vamadeva Gautama Rshi

यस्त्वामग्न इनधत यतस्रुक्त्रिस्त अ ं कणवत्सस्मि ाहन। स सु द्युम्नर्भ्यस्तु पस ात्तव कत्वा जातवदश्चि-कित्वान॥ १॥

1. *Yastvāmagna inadhate yatasruk triste annaṁ kṛṇavat sasminnahan. Sa su dyumnairabhyastu prasakṣat tava kratvā jātavedaścikitvān.*

Agni, lord and master of light, knowledge and wealth, he who lights and serves you with ladlefuls of ghrta for the offering of food thrice every day will be blest with wealth, honour and well being all round by virtue of his service to you and noble works, O Jataveda, lord of universal knowledge, and he will be enlightened with knowledge and self-awareness.

इ॒ध्मं यस्ते॑ जभर॑च्छश्रमा॒णा म॒हो अ॑ग्ने॒ अनी॑कमा स॑प॒यन।
स इ॑धा॒नः पति॑ दा॒षामु॒षासं॒ पुष्य॑न॒यिं स॑चत॒ घ्न ॒मित्रा॑न ॥ २ ॥

2. *Idhmaṁ yaste jabharacchaśramāṇo maho agne anīkamā saparyan. Sa idhānaḥ prati doṣāmuṣāsaṁ puṣyan rayiṁ sacate ghnannamitrān.*

Agni, lord sublime commanding power and force, any person of high endeavour who bears and takes you forward, serving your great force and splendour, he/she is blest with wealth and grandeur, rising in strength and power, blazing with light and fire and eliminating hate and enmity every day and night.

अ॒ग्निरीॅश बृह॒तः ॒त्रिय॑स्या॒ ग्निवाज॑स्य पर॒मस्य॑ रा॒यः।
दधा॑ति॒ रत्नं॑ विध॒त यवि॑ष्ठा॒ व्या॑नु॒षङ्मर्त्या॑य स्व॒धाव॑ान ॥ ३ ॥

3. *Agnirīśe bṛhataḥ kṣatriyasyā'gnirvājasya paramasya rāyaḥ. Dadhāti ratnaṁ vidhate yaviṣṭho vyānuṣaṅmartyāya svadhāvān.*

Agni rules and commands the great order of defence, governance and law of society. Agni rules over the highest wealth of food, energy and movement. Strongest and most youthful, Agni, holding and commanding his own essential sustenance, food, energy and power, ever in unison with the celebrant, bears and secures the jewel assets of life for mortal humanity all round.

य॒च्चिद्धि त॑ पुरुष॒त्रा य॑वि॒ष्ठा चि॑त्ति॒भिश्चक॒ृमा क॒च्चि॒दाग॑ः।
कृ॒धी ष्व॒॑स्माँ अदि॑ति॒रना॑गा॒न्व्यना॑सि शिश्रथा॒ विष्व॑गग्न ॥ ४ ॥

4. *Yacciddhi te puruṣatrā yaviṣṭhā'cittibhiścakṛmā kaccidāgaḥ. Kṛdhiṣvasmāँ aditeranāgān vyenāṁsi śiśratho viṣvagagne.*

Agni, youthful lord of light and the world of light, if we, unawares or out of ignorance, happen to commit something sinful, whatever it be, among your devoted people, then free us from that sin and render us sinless children of the good earth. Relax the hold of all sin and evil from over us.

म॒हश्चि॑दग्न॒ एन॑सो अ॒भीक॑ ऊ॒वाद्दु॒वान्मा॑मु॒त मर्त्या॑नाम। मा त॒ सखा॑य॒: सद॒मिदि॑षाम॒ यच्छा॑ ता॒काय॒ तन॑याय॒ शं या॒: ॥ ५ ॥

5. *Mahaścidagna enaso abhīka ūrvād devānāmuta martyānām. Mā te sakhāyaḥ sadamid riṣāma yacchā tokāya tanayāya śaṁ yoḥ.*

Agni, lord of light and purity of power, save us even from great and extensive sin committed or suffered either close to or among the noblest powers or the ordinary mortals, let us never be hurt or injured. We are your friends. Give us peace and well being for our children and further future generations.

यथा॑ ह॒ त्यद्व॑सवो गौ॒र्यं॑ चित्प॒दि षि॒ताममु॑ञ्चता यजत्राः।
ए॒वा ष्व१॒॑स्मन्मु॑ञ्चता॒ व्यं॑ह॒: प ता॑यग्न पत॒रं न॒ आयु॑: ॥ ६ ॥

6. *Yathā ha tyad vasavo gauryaṁ cit padi ṣitāma-muñcatā yajatrāḥ. Evo ṣvasmanmuñcatā vyaṁhaḥ pra tāryagne prataraṁ na āyuḥ.*

Vasus, holy divines of knowledge and speech dedicated to Dharma and education, just as you release language, bonded in word, meaning and object all integrated, free into expression and communication, similarly loosen the bonds of sin from us to set us free and take us across the seas of life which must be crossed

with merit and virtue.

Mandala 4/Sukta 13

Agni Devata, Vamadeva Gautama Rshi

पत्यग्निरुषसामग्रमख्यद्विभातीनां सुमना रत्नधेयम ।
यातमश्विना सुकृता दुराणमुत्सूया ज्योतिषा देव एति ॥ १ ॥

1. *Partyagniruṣasāmagramakhyad vibhātīnāṁ sumanā ratnadheyam. Yātamaśvinā sukṛto duroṇamut sūryo jyotiṣā deva eti.*

Agni, brilliant as sun, vibrant as wind and potent as electric energy, stirs in advance of the lights of rising dawns happy at heart, and the Ashvins, currents of elevating energy, move on to the house of the man of noble acts, a house blest with the jewels of life, while the refulgent sun, generous giver of the breath of life, moves on (on its daily round) with its light.

ऊर्ध्वं भानुं सविता देवा अश्रद द्रप्सं दविध्वद्गविषा न सत्वा ।
अनु व्रतं वरुणा यन्ति मित्रा यत्सूर्यं दिव्यारोहयन्ति ॥ २ ॥

2. *Ūrdhvaṁ bhānuṁ savitā devo aśred drapsaṁ davidhvad gaviṣo na satvā. Anu vrataṁ varuṇo yanti mitro yat sūryaṁ divyārohayanti.*

The refulgent sun, giver of light and life's energy, radiates the light on high and, as if in love with the earth, diffuses the particles of light around in space with passion. And according to the laws of Nature, Varuna and Mitra, waters and winds, and all other causes which elevate the sun rise to activity by the sun on their appointed course.

यं सीमकृण्वन्तमस विपृचं धुव ामा अनवस्यन्ता अथम।
तं सूर्यं हरितः सप्त यह्वीः स्पशं विश्वस्य जगता वहन्ति ॥ ३ ॥

3. *Yaṁ sīmakṛṇvan tamase vipṛche dhruvakṣemā anavasyanto artham. Taṁ sūryaṁ haritaḥ sapta yahvīḥ spaśaṁ viśvasya jagato vahanti.*

One of the objects which for sure the fixed centres of cosmic energy for sustenance dedicated to their appointed task create for the dispulsion of darkness is the sun. That sun, centre, eye and light of the entire moving world of the solar system, seven mighty forces of nature carry and conduct and seven blazing rays of light radiate for the appointed purpose.

वहिष्ठभिर्विहरन्यासि तन्तुमवव्ययन्नसितं दव वस्म।
दविध्वता रश्मयः सूयस्य चमवावाधुस्तमा अप्स्वन्तः ॥ ४ ॥

4. *Vahiṣṭhebhirviharanyāsi tantumavavyayannasitaṁ deva vasma. Davidhvato raśmayaḥ sūryasya carmevāvādhustamo apsvantaḥ.*

O Deva, refulgent sun, borne by seven mighty carriers of light, you go round in orbit radiating your rays and dispelling the cover of darkness. The vibrating rays of the sun in the middle regions of the sky remove the mantle of darkness.

अनायता अनिबद्धः कथायं न्यङङुत्ताना व पद्यत न।
कया याति स्वधया का ददश दिवः स्कम्भः समृतः पाति नाकम ॥ ५ ॥

5. *Anāyato anibaddhaḥ kathāyaṁ nyaṅṅuttāno'va padyate na. Kayā yāti svadhayā ko dadarśa divaḥ skambhaḥ samṛtaḥ pāti nākam.*

Unsupported and unbound, high up above yet looking downward, how is it sustained? Why doesn't it fall down? By what strength of its own does it go on? Who sees it thus behave? The pillar sustainer of the vault of heaven with the cosmic law of Rtam sustains it too. Who sees that pillar of the universe which sustains this giver of bliss?

Mandala 4/Sukta 14

Agni Devata, Vamadeva Gautama Rshi

पत्यग्निरुषस॑ जातवेदा॒ अख्य॑द्देव॒ रोच॑माना॒ महो॑भिः।
आ नासत्या रुगा॒या रथे॑नेमं॒ य॒ज्ञमुप॑ न॒ या॒त॒मच्छ॑॥ १॥

1. *Pratyagniruṣaso jātavedā akhyad devo rocamānā mahobhiḥ. Ā nāsatyorugāyā rathenemaṁ yajñamupa no yātamaccha.*

Refulgent Agni, omnipresent in the world of existence, with his own grandeur and lustre lights up the bright and beautiful dawns. Hey Ashvins, ever true and beautiful, universally praised harbingers of light, twofold breath of energy, teacher and preacher, come well by the chariot and grace this yajna of ours.

ऊ॒र्ध्वं के॒तुं स॑वि॒ता दे॒व॑ अश्रे॒ज्यो॑ति॒र्विश्व॑स्मै॒ भुव॑नाय कृण्वन्। आप्रा॒ द्यावा॑पृथि॒वी अ॒न्तरि॑ क्षं॒ वि सू॒य॑ र॒श्मि-भि॒श्चेकि॑तानः॥ २॥

2. *Ūrdhvaṁ ketuṁ savitā devo aśrejjyotirviśvasmai bhuvanāya kṛṇvan. Āprā dyāvāpṛthivi antarikṣaṁ vi sūryo raśmibhiścekitānaḥ.*

May Savita, brilliant and generous, giver of light and life's energy, create light and radiate energy high

up and give enlightenment to the whole world, as the refulgent sun, with its rays, illuminates the heaven and earth and the skies.

आवहन्त्यरुणीज्य तिषागान्महो चित्रा रश्मिभिश्च-
किताना। प्रबोधयन्ती सुविताय देव्युषा ईयत सुयुजा
रथेन ॥ ३ ॥

3. *Āvahantyaruṇīrjyotiṣāgānmahī citrā raśmibhiś-*
cekitānā. Prabodhayantī suvitāya devyuṣā īyate
suyujā rathena.

Crimson clad in brilliance, great and glorious, bright with morning rays, comes the blessed dawn by the chariot in top-notch harness, awaking the world to the joy and bliss of the new day.

आ वां वहिष्ठा इह त वहन्तु रथा अश्वास उषस् व्युष्ट । इम
हि वां मधुपर्याय स मा अस्मिन्यज्ञ वृषणा मादयथाम ॥ ४ ॥

4. *Ā vāṁ vahiṣṭhā iha te vahantu rathā aśvāsa uṣaso*
vyuṣṭau. Ime hi vāṁ madhupeyāya somā asmin
yajñe vṛṣaṇā mādayethām.

Come ye Ashvins, harbingers of the dawn, breath and beauty of the morning, men and women dedicated to Divinity, may these strong chariots and horses bring you here in the light of the dawn. These honey drinks of soma, vital energy of life, are for you. Come, virile ones, and rejoice in this yajna (of the creation of a new day).

अनायता अनिबद्धः कथायं न्यङङुत्ताना व पद्यत न।
कया याति स्वधया का ददश दिवः स्कम्भः समृतः पाति
नाकम ॥ ५ ॥

5. *Anāyato anibaddhaḥ kathāyaṁ nyaṅñuttāno'va padyate na. Kayā yāti svadhayā ko dadarśa divaḥ skambhaḥ samṛtaḥ pāti nākam.*

So close and unsupported, unbound and free, so wide and high looking down, as it is, what is that power which holds it up from falling down? By what force of its own does it go on as it does? Who sees that power, pillar sustainer of the vault of heaven, which sustains it with the cosmic law of Rtam, blissful as it is? Agni.

Mandala 4/Sukta 15

Agni, Somaka Sahadevya and Ashvinau Devata, Vamadeva Gautama Rshi

अग्निहोता ना अध्वरे वाजी सन्परि णीयत।
देवा देवषु यज्ञियः॥ १॥

1. *Agnirhotā no adhvare vājī san pari ṇīyate. Devo deveṣu yajñiyaḥ.*

Agni, brilliant leader, sustainer, yajaka and the clarion call of our yajna, most refulgent of the brilliants, most adorable of the adorables, being potent and warlike as a missile, is conducted all round and followed in the corporate business of our life.

परि त्विष्ट्यध्वरं यात्यग्नी रथीरिव।
आ देवषु पया दधत॥ २॥

2. *Pari tviviṣṭyadhvaraṁ yātyagnī rathīriva. Ā deveṣu prayo dadhat.*

Agni, leader and pioneer, like a hero of the war chariot goes thrice round and round the yajna of our

corporate life, bearing the wealth of peace and well-being among the noble powers and peoples of the world.

परि॒ वाज॑पतिः क॒विर॒ग्नि ह॒व्यान्य॑क्रमीत।
दध॒दत्ना॑नि दा॒शुषे॑॥ ३॥

3. *Pari vājapatiḥ kavir-agnir-havyānyakramīt.*
Dadhad ratnāni dāśuṣe.

Agni, lord of food, energy and the dynamics of life and society, commanding a full poetic vision of corporate life, comprehends the gifts and oblations of the holy fire of the nation, bearing the jewels of life's wealth for the generous giver.

अ॒यं यः सृञ्ज॑य पु॒रा दे॑ववा॒त सं॒मि॒ध्यते॑।
द्यु॒माँ अ॑मित्र॒दम्भ॑नः॥ ४॥

4. *Ayaṁ yaḥ sṛñjaye puro daivavāte samidhyate.*
Dyumāṅ amitradambhanaḥ.

This is he, that fiery and brilliant Agni, leader of yajna, vanquisher of the enemies of life and society, who is lighted and joined first of all in corporate struggles for the attainment of the holy gifts of Divinity.

अस्य॑ घा वी॒र इव॑ता॒ ग्नरी॑शीत॒ मर्त्य॑ः।
ति॒ग्मजं॑म्भस्य मी॒ ह्षः॥ ५॥

5. *Asya ghā vīra īvato'gnerīśīta martyaḥ.*
Tigmajambhasya mīḷhuṣaḥ.

Only that brave man among mortals can command the wealth and power of the world who is a yajnic follower of this Agni, dynamic leader, generous giver and unflinchingly just and powerful.

तमर्वन्तं न सानसिमरुषं न दिवः शिशुम।
ममृज्यन्त दिवदिव ॥ ६ ॥

6. *Tamarvantaṁ na sānasimaruṣaṁ na divaḥ śiśum.*
Marmṛjyante divedive.

Him the followers serve, adorn and adore day by day who is lovable and victorious like a war horse and brilliant as a very child of heavenly light.

बाधद्यन्मा हरिभ्यां कुमारः साहदव्यः।
अच्छा न हूत उदरम ॥ ७ ॥

7. *Bodhadyanmā haribhyāṁ kumārah sāhadevyaḥ. Acchā na hūta udaram.*

Neither well informed nor inspired nor fully prepared as I am, may the youthful Agni, companion power of divinity, awaken and inform me by the gifts of Ashvins, light and knowledge of the teacher and the preacher, breath and beauty of nature and the light and fragrance of yajna.

उत त्या यजता हरी कुमारात्साहदव्यात।
पयता सद्य आ ददे ॥ ८ ॥

8. *Uta tyā yajatā harī kumārāt sāhadevyāt.*
Prayatā sadya ā dade.

I readily accept the breath and beauty of nature and the light and fragrance of yajna, gifts of the Ashvins, teachers and preachers, adorable messengers of life coming from Agni, youthful brilliance of Divinity.

एष वां दवावश्विना कुमारः साहदव्यः।
दीघायुरस्तु सामकः ॥ ९ ॥

9. *Eṣa vo devāvaśvinā kumāraḥ sāhadevyaḥ. Dīrghāyurastu somakaḥ.*

Divine Ashvins, teachers and preachers, may this youth, your celebate disciple, dedicated to Divinity, be blest with long life, blest with the light of peace and well-being.

तं युवं देवावश्विना कुमारं साहदेव्यम।
दीर्घायुषं कृणातन॥ १०॥

10. *Taṁ yuvaṁ devāvaśvinā kumāraḥ sāhadevyam. Dīrghāyuṣaṁ kṛṇotana.*

Divine Ashvins, messengers of the light of Divinity, brilliant and generous teachers and preachers, both of you bless this youth, devotee of Divinity, with long life.

Mandala 4/Sukta 16

Indra Devata, Vamadeva Gautama Rshi

आ सत्या यातु मघवाँ ऋजीषी द्रवन्त्वस्य हरयः उप नः। तस्मा इदन्धः सुषुमा सुदक्षमिहाभिपित्वं करते गृणानः॥ १॥

1. *Ā satyo yātu maghavāṅ ṛjīṣī dravantvasya harayo upa naḥ. Tasmā idandhaḥ suṣumā sudakṣamihābhipitvaṁ karate gṛṇānaḥ.*

May Indra, lord ruler of the world, ever true, mighty bounteous and ever righteous in natural ways, come to us. May his men and powers hasten to us to help and bless. For his sake we produce energising food and distil exciting soma. Praised and appreciated and praising and appreciating, he provides us all with

sustenance and protection in this world order.

अव॑ स्य शू॒राध्व॑ना॒ नान्त॒ स्मि गा॑ अ॒द्य सव॑न मन्दध्यै।
शंसा॑त्यु॒क्थमु॒शने॑व वे॒धाश्चि॑कि॒तुष॑ असु॒र्या॑य॒ मन्म॑॥ २॥

2. *Ava sya śūrādhvano nānte'smin no adya savane mandadhyai. Śaṁsātyukthamuśaneva vedhāścikituṣe asuryāya manma.*

Indra, such as you are, guard us in this yajnic programme of holy living so that we may enjoy life and you too be happy with us. Guard us, pray, O Ruler, as you would the boundaries of the path of progress. Forsake us not till the end. The wise celebrant like a poet and lover sings songs of adoration and speaks words of wisdom to enlighten the simple innocents eager to learn and pray.

क॒विर्न नि॒ण्यं वि॒दथा॑नि॒ साध॒न्वृषा॒ यत्सेकं॑ विपिपा॒ना अर्चा॑त। दि॒व इ॒त्था जी॑जनत्स॒प्त का॒रून॑ह्ना चिच्चकृ॒वाँ॒युना॑ गृ॒णन्तः॑॥ ३॥

3. *Kavirna niṇyaṁ vidathāni sādhan vṛṣā yat sekaṁ vipipāno arcāt. Diva itthā jījanat sapta kārūnahnā ciccakrurvayunā gṛṇantaḥ.*

The generous man of might and vision accomplishing the performance of various yajnas of science, like a poet, receiving mysteriously but surely the shower of light from above, preserving it with reverence and advancing it, creates knowledge from the light above, and then the scholars, admiring and pursuing it further by day, create seven kinds of science and technology and raise seven orders of scientists and technologists. (The mantra suggests the science of

spectrum and development of light technology.)

स्व१॒र्यद्वदि॑ सु॒दृशी॑कम॒कमहि॒ ज्याती॑ रुरुचु॒यद्ध॒ वस्ताः॑। अ॒न्धा तमां॑सि॒ दुधि॑ता वि॒च॒ र्१ नृभ्य॑श्चकार॒ नृत॑मा अ॒भिष्टा॑॥ ४॥

4. *Svaryad vedi sudṛśīkamarkairmahi jyotī rurucuryaddha vastoḥ. Andhā tamāṁsi dudhitā vicakṣe nṛbhyaścakāra nṛtamo abhiṣṭau.*

The heavenly light and paradisal bliss that is revealed by the reflections of knowledge and radiations of the sun, the greatness and sublimity of ultimate reality that is revealed and shines as the dawn of the day, the impenetrable layers of darkness that are laid open and bare, all that, Indra, the best of men and highest of leaders and divinities, does for the sake of humanity for their highest good so that all may see and admire.

व॒व॒क्ष॒ इन्द्रो॒ अमि॑तमृजी॒ष्यु१॒भ आ प॑प्रौ॒ रोद॑सी महि॒त्वा। अत॑श्चिदस्य महि॒मा वि र॑च्य॒भि यो विश्वा॒ भुव॑ना ब॒भूव॑॥ ५॥

5. *Vavakṣa indro amitamṛjīṣyubhe ā paprau rodasī mahitvā. Ataścidasya mahimā vi recyabhi yo viśvā bhuvanā babhūva.*

Indra, lord supreme of nature and Rtam, the law of nature, wields and sustains both heaven and earth, immeasurable though they are. He pervades both and transcends them with his power and grandeur. For this very reason, his power and grandeur too exceeds everything else of the universe since he pervades, transcends and presides over all the regions of the universe in existence.

विश्वानि शक्रा नर्याणि विद्वानपा रिरेच सखिभिर्निकामैः ।
अश्मानं चिद्ये बिभिदुर्वचोभिर्व्रजं गोमन्तमुशिजो वि वव्रुः ॥ ६ ॥

6. *Viśvāni śakro naryaṇi vidvānapo rireca sakhibhir-nikāmaiḥ. Aśmānaṁ cid ye bibhidurvacobhir-vrajaṁ gomantam-uśijo vi vavruḥ.*

Indra, world ruler, commanding knowledge and power, exhausts all the possibilities of human action with his dedicated friends who, even with words of command, break down adamantine resistance and, passionate for action, open up and reveal the hidden treasures of wealth and energy of nations, like cowherds releasing cows from the stalls or winds breaking the clouds and releasing the waters.

अपा वृत्रं वव्रिवांसं परोहन्पार्वत्त वजं पृथिवी सचेताः ।
पार्णांसि समुद्रियाण्यनाः पतिर्भवञ्छवसा शूर धृष्णा ॥ ७ ॥

7. *Apo vṛtraṁ vavrivāṁsaṁ parāhan prāvat te vajraṁ pṛthivī sacetāḥ. Prārṇāṁsi samudriyāṇyainoḥ patirbhavañchavasā śūra dhṛṣṇo.*

Indra, ruler of the world, just as, when thunderous rays of the sun break the dark cloud holding waters of rain, the earth rejoices and rivers flow to the sea, so O mighty one, all-aware and intrepidable hero, be the master protector and promoter ruler with your strength and power and, by virtue of the centrifugal force of your power and law, break open the dark strongholds of energy and action, and let the freedom and vitality of humanity flow in action unto the ocean of eternal Divinity.

अपा यददिं पुरुहूत ददर्राविभुर्वत्सरमा पूर्व्यं तं। स नो नता वाजमा दर्षि भूरिं गात्रा रुज ाङ्गिराभिगृणानः ॥ ८ ॥

8. *Apo yadadriṁ puruhūta dardarāvirbhuvat saramā pūrvyaṁ te. Sa no netā vājamā darśi bhūri gotrā rujann-aṅgirobhir-gṛṇānaḥ.*

Indra, universal celebrity, when you break the cloud of hoarded potentials and your simple and straight policy of governance and administration comes into full view on earth, then you, such leader and commander of ours, sung and celebrated by scholars and scientists, manifest your power and policy further and break open the many centre-holds of human intelligence and social energy.

अच्छा कविं नृमणा गा अभिष्टा स्वर्षाता मघव गाधमानम। ऊतिभिस्तमिषणा द्युम्नहूता नि मायावानब्रह्मा दस्युरत ॥ ९ ॥

9. *Acchā kaviṁ nṛmaṇo gā abhiṣṭau svarṣātā maghavan-nādhamānam. Ūtibhis-tamiṣaṇo dyumnahūtau ni māyāvānabrahmā dasyurarta.*

Indra, winner of the light of heaven and harbinger of light on earth, lover of humanity, lord of glory, for the sake of desired goals and for the achievement of honour, wealth and excellence, inspire the poet, promote language and education, advance the seeker, scientist and researcher, with protection and incentive, and whoever be the clever exploiter opposed to knowledge, social good and general well being, let him be defeated.

आ दस्युघ्ना मनसा याह्यस्तं भुवत्त कुत्सः सख्य निकामः। स्व याना नि षदतं सरूपा वि वां चिकित्सदृतचिद्ध नारी ॥ १० ॥

10. *Ā dasyughnā manasā yāhyastaṁ bhuvat te kutsaḥ sakhye nikāmaḥ. Sve yonau ni ṣadataṁ sarūpāvi vāṁ cikitsadṛtaciddha nārī.*

O destroyer of the wicked, come home to your own with your heart and soul. May the sage and the warrior be eager for your friendship. May both of you, being of equal mind, sit together in the home. May the woman, discriminative and expert in the sacred law of Dharma, know you well and cooperate.

यासि कुत्सेन सरथमवस्युस्तोदा वातस्य हयारीशानः ।
ऋजा वाजं न गध्यं युयूषन्कवियदहन्पार्याय भूषात ॥ ११ ॥

11. *Yāsi kutsena sarathamavasyustodo vātasya haryorīśānaḥ. Ṛjrā vājaṁ na gadhyaṁ yuyūṣan kaviryadahan pāryāya bhūṣāt.*

You advance with the thunderbolt, O protector of the people, destroyer of enemies, riding the chariot, commanding the house like currents of the winds, a very team of energy and velocity in hand, the lord of vision and creation who destroys the wicked and wins the glory of victory.

कुत्साय शुष्णमशुषं नि बर्हीः पप्रित्व अह्नः कुयवं सहस्रा ।
सद्या दस्यून्प मृण कुत्स्यन प सूराश्चक्रं बृहतादभीके ॥ १२ ॥

12. *Kutsāya śūṣṇamaśuṣaṁ ni barhīḥ prapitve ahnaḥ kuyavaṁ sahasrā. Sadyo dasyūn pra mṛṇa kutsyena pra sūraścakraṁ bṛhatādabhīke.*

For the sake of the wise and discriminate, you root out persistent want and drought. On the rise of the day you overthrow a thousand forms of pettiness and stinginess. You destroy the evil and the wicked by your

thunderous force and, like the solar orb, scatter the enemy forces all round.

त्वं पिपुं मृगयं शूशुवांसमृजिश्वन वदथिनाय रन्धीः।
पञ्चाशत्कृष्णा नि वपः सहस्रा त्कं न पुरा जरिमा वि ददः॥ १३॥

13. *Tvaṁ pipruṁ mṛgayaṁ śūśuvāṁsam-ṛjiśv-ine vaidathināya randhīḥ. Pañcāśat kṛṣṇā ni vapaḥ sahasrā 'tkaṁ na puro jarimā vi dardaḥ.*

For the sake of the man of rectitude and continuance of law abiding generations of the pious yajnics, you subdue the swollen and wide spread wastours, hunters of forest wealth and destroyers of social good. Create a new force of fifty thousand warriors and like a storm of wind blow off the enemy strongholds, changing the old outmoded forms for the new.

सूर उपाक तन्वं१ दधाना वि यत्त चत्यमृतस्य वपः।
मृगा न हस्ती तविषीमुषाणः सिंहा न भीम आयुधानि बिभत॥ १४॥

14. *Sūra upāke tanvaṁ dadhāno vi yat te cetya-mṛtasya varpaḥ. Mṛgo na hastī taviṣīmuṣāṇaḥ siṁho na bhīma āyūdhani bibhrat.*

Indra, warrior hero blazing as the sun, around you the new form of your immortal self manifesting a new character wielding new arms appears like a mighty elephant, a ferocious lion, awfully burning off the lustre of enemy forces.

इन्दं कामा वसूयन्ता अगमन्त्स्वमी ह न सवन चकानाः।
श्रवस्यवः शशमानास उक्थराका न रण्वा सुदृशीव पुष्टिः॥ १५॥

15. *Indraṁ kāmā vasūyanto agmantsvarmīḷhe na savane cakānāḥ. Śravasyavaḥ śaśamānāsa ukthairoko na raṇvā sudṛśīva puṣṭiḥ.*

Those who love life, wish for the wealth of life, strive for the bliss of heaven on earth through yajnic action, desire for food, energy and victory in the battle of living, and with songs of praise and faith wish to achieve delightful health and nourishment in a paradisal home, all should go and join Indra, brilliant and potent ruler of the world.

तमिद्व इन्दं सुहवं हुवम यस्ता चकार नर्या पुरूणि। या मावत जरित्र गध्यं चिन्म ॥ वाजं भरति स्पाहरार्धाः ॥ १६ ॥

16. *Tamidva indraṁ suhavaṁ huvema yastā cakāra naryā purūṇi. Yo māvate jaritre gadhyaṁ cinmakṣū vājaṁ bharati spārharādhāḥ.*

For sure that Indra, holily invoked and honoured, we invoke, join and celebrate, Indra who does all those many wondrous things for humanity, who, for the celebrant like me, bears and provides all the many desired kinds of food, energy and victory, and who is the source giver of things we love for all mankind.

तिग्मा यदन्तरशनिः पतति कस्मिञ्चिच्छूर मुहुक जनानाम। घारा यदर्य समृतिभवात्यधं स्मा नस्तन्वा बाधि गापाः ॥ १७ ॥

17. *Tigmā yadantaraśaniḥ patāti kasmiñcicchūra muhuke janānām. Ghorā yadarya samṛtir-bhavātyadha smā nastanvo bodhi gopāḥ.*

Indra, lord of excellence and glory, mighty brave hero, if a blazing thunderous missile falls like lightning

upon the people in the midst of some battle, or, O celebrated lord, some terrible battle conflicts arise on the earth, then you alone, O world ruler, are the protector of our body of humanity you know.

भुवा॑ वि॒ता वा॒मद॑वस्य धी॒नां भुव॒: सखा॑वृ॒का वाज॑साता।
त्वामनु॒ पर्म॑ति॒मा जग॑न्मारु॒शंसा॑ जरि॒त्र वि॒श्वध॑ स्याः ॥ १८ ॥

18. *Bhuvo'vitā vamdevasya dhīnāṁ bhuvaḥ sakhāvṛko vājasātau. Tvāmanu prmtimā jaganmoruśaṁso jaritre viśvadha syāḥ.*

Indra, ruler of the world, be protector of the holy and graceful scholar and promoter of arts and sciences. Be our friend and supporter, free from greed and violence in the battles of life for victory so that, O lord universally celebrated, we may follow our good sense and your guidance. Be the bearer and giver of the world's wealth for the faithful celebrant.

एभि॑नृभि॑रिन्द त्वा॒युभि॑ष्ट्वा म॒घव॑द्भिमघव॒न्विश्व॑ आ॒जा।
द्यावा॒ न द्यु॒म्नर्॒भि सन्ता॑ अ॒यः ा॑पा म॑दम श॒रद॑श्च पू॒वीः ॥ १९ ॥

19. *Ebhirnṛbhirindra tyāyubhiṣṭvā maghvadbhirmaghavan viśva ājau. Dyāvo na dhumnairabhi santo aryaḥ kṣapo madema śaradaśca pūrvīḥ.*

Indra, lord of glory, commander of the world's honour and excellence, lord of wealth and grace, with all these leaders of men, your lovers and celebrants all, wealthy, powerful and honourable, and with all our wealth and power, we pray, let us all shine being brilliant as sunrays in the battle of life and let us enjoy and celebrate life and the lord all nights and days and seasons

all the year round on top of the world.

एवदिन्द्राय वृषभाय वृष्ण ब्रह्माकर्म भृगवो न रथम। नू चिद्यथा नः सख्या वियाषदस ा उगा वीता तनूपाः ॥ २० ॥

20. *Evedindrāya vṛṣabhāya vṛṣṇe brahmākarma bhṛgavo na ratham. Nū cidyathā naḥ sakhyā viyoṣadasanna ugro'vitā tanūpāḥ.*

Thus for Indra, lord of glory, virile and generous, let us create wealth and offer songs of homage and celebration just as the Bhrgus, scientists and engineers, create and offer the chariot, so that he may not forsake us but firmly retain our friendship, and, bright and blazing as he is, he may continue to be our protector and saviour of our body and the social order.

नू ष्टुत इन्द्र नू गृणान इषं जरित्र नद्याꣳ न पीपः। अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ २१ ॥

21. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Indra, appreciated, praised and worshipped, appreciating, approving and praising your devotees, create and give ample food and energy to the celebrants, like rivers flowing and swelling with waters. O lord of speed and transport, with the best of our intellect and imagination, the new homage and new song is created and offered to you. And, we pray, with the same intellect and imagination may we be chariot champions blest with divine gifts of prosperity and spirituality.

Mandala 4/Sukta 17

Indra Devata, Vamadeva Gautama Rshi

त्वं महाँ इन्द्र तुभ्यं ह ा अनु ात्रं मंहना मन्यत द्याः ।
त्वं वृत्रं शवसा जघन्वान्त्सृजः सिन्धूँरहिना जगसानान ॥ १ ॥

1. *Tvaṁ mahāň indra tubhyaṁ ha kṣā anu kṣatraṁ maňhanā manyata dyauḥ. Tvaṁ vṛtraṁ śavasā jaghanvāntsṛajaḥ sindhūňrahinā jagrasānān.*

Indra, lord ruler of the world, you are great and glorious. The earths do homage to your divine order as do the heavens. By virtue of your glory alone are the earths and heavens reverenced as great. By your power and prowess you break the cloud and release the floods of water locked up and devoured by the dark and deep of the clouds.

तवं त्विषा जनिमनजत द्या रजद्भूमिंभियसा स्वस्यं मन्याः ।
ऋघायन्तं सुभ्वः१ पवतास आदन्धन्वानि सरयन्त आपः ॥ २ ॥

2. *Tava tviṣo janimanrejata dyaurejadbhūmir-bhiyasā svsya manyoḥ. Ṛdhāyanta subhvaḥ parvatāsa ārdandhanvāni sarayanta āpaḥ.*

By your blazing glory, O lord manifest, does the heaven shine and dazzle. By force and fear of your essential law and power does the earth move in order and the deep clouds and mighty mountains, excellent all bound in law, shower rain on deserts and make the floods of water flow.

भिनद्गिरिं शवसा वजमिष्ण ाविष्कृण्वानः सहसान आजः ।
वधीद वृत्रं वजण मन्दसानः सर ापा जवसा हतवृष्णीः ॥ ३ ॥

3. *Bhinadgiriṁ śavasā vjramiṣṇannāviṣkṛṇvānaḥ sahasāna ojaḥ. Vadhīdvṛtraṁ vajreṇa mandasānaḥ sarannāpo javasā hatavṛṣṇīḥ.*

Indra, hero bold and invincible, happy and joyous, striking thunder and lightning with his mighty force, thereby manifesting his lustrous blaze of power, destroys the cloud of darkness with the thunderbolt, making the floods of water flow with rapidity after the vapours have been unlocked and released.

(The mantra is a metaphor of the energies of life, of nature as well as of humanity, being unlocked and released by the ruling power with a strike of the force of law and justice against the strongholds of darkness, evil and selfishness which lock up those energies and prevent them from flowing into channels of progress and evolution.)

सुवीरस्त जनिता मन्यत द्यारिन्दस्य कृता स्वपस्तमा भूत।
य ईं जजान स्वर्यं सुवजमनपच्युतं सदसा न भूमं॥ ४॥

4. *Suvīraste janitā manyata dyaurindrasya kartā svapastamo bhūt. Ya īṁ jajāna svaryaṁ suvajramanapacyutaṁ sadaso na bhūma.*

Magnificent and brave is your creator, your maker, to be honoured with reverence and awe, and let the creator, maker, of Indra, the ruler, be brilliant, the very light of the world, doer of great and holy deeds, the very epitome of the world, who gives rise to the great, omnificent, heavily armed and excellently empowered ruler, unswerving and unrelenting from his position, powers and obligations.

य एक इच्च्यावयति प भूमा राजा कृष्टीनां पुरुहूत इन्दः ।
सत्यमनमनु विश्व मदन्ति रातिं दवस्य गृणता मघानः ॥ ५ ॥

5. *Ya eka iccyāvayati pra bhūmā rājā kṛṣṭīnāṁ puruhūta indraḥ. Satyamenamanu viśve madanti rātiṁ devasya gṛṇato maghonaḥ.*

The ruler of the people, Indra, invoked and celebrated by many, all by himself, alone, shakes and stirs many a great one, and surely all his admirers, in response to the munificence and generosity of the brilliant lord of magnificence and majesty, approve and support him, celebrate and rejoice with him.

सत्रा सामा अभव रस्य विश्व सत्रा मदासा बृहता मदिष्ठाः ।
सत्राभवा वसुपतिवसूनां दत्र विश्वा अधिथा इन्द कृष्टीः ॥ ६ ॥

6. *Satrā somā abhavannasya viśve satrā madāso bṛhato madiṣṭhāḥ. Satrābhavo vasupatirvasūnāṁ datre viśvā adhithā indra kṛṣṭīḥ.*

May all the members and sessions of his assembly be good and true and successful. May all the sessions of the joyous celebrations of this great ruling order be happier than the happiest. Indra, O ruling lord president of the wealth of nations, be true to the entire body of people in the state of prosperity and rule with a mind above everything you rule and possess.

त्वमध पथमं जायमाना म विश्वा अधिथा इन्द कृष्टीः ।
त्वं पतिं पवत आशयानमहिं वजेण मघवन्वि वृश्चः ॥ ७ ॥

7. *Tvamadha prathamaṁ jāyamāno'me viśvā adhithā indra kṛṣṭīḥ. Tvaṁ prati pravata āśayānamahiṁ vajreṇa maghavan vi vṛścaḥ.*

Indra, lord ruler of the world and destroyer of evil and ignorance, rising high as the first born of the home land, you take over the entire body of the people as presiding power, and then the lowest sections of the people and the sleeping sloth of the population, and then, O lord of fire and power, strike and shake up the sleeping giant with the thunderbolt and root out the serpentine ignorance and darkness.

स॒त्रा॒हण॑ं दाधृ॒षिं तुम्र॒मिन्द्रं म॒हाम॑पा॒रं वृ॑ष॒भं सु॒वज्र॑म। हन्ता॒ या वृ॒त्रं सनि॑ता॒त वाज॒ं दाता॑ म॒घानि॑ म॒घवा॑ सु॒राधा॑ः॥ ८॥

8. *Satrāhaṇaṁ dādhṛṣiṁ tumramindraṁ mahāmapāraṁ vṛṣabhaṁ suvajram. Hantā yo vṛtraṁ sanitota vājaṁ dātā maghāni maghavā surādhāḥ.*

Accept, honour and exalt Indra, ruler of the world, destroyer of untruth by the rule of truth and righteousness, bold, inspiring, great, unbounded, mighty generous, wielder of the thunderbolt of law and force, who is destroyer of the dark cloud of evil and selfishness, provider of food, energy and advancement, giver of honour and excellence, magnanimous and all-ways successful achiever of glory.

अ॒यं वृ॒तश्चातयत समी॒चीय आ॒जिषु॑ म॒घवा॑ शृ॒ण्व एक॑ः। अ॒यं वाजं भरति॒ यं स॒नात्य॒स्य पि॒यास॑ः स॒ख्य स्या॑म॥ ९॥

9. *Ayaṁ vṛtaścātayate samīcīrya ājiṣu maghavā śṛṇva ekaḥ. Ayaṁ vājaṁ bharati yaṁ sanotyasya priyāsaḥ sakhye syāma.*

This ruler, elected, accepted and exalted, inspires and enlightens, he stirs and moves and leads trained armies to the battles of life, is excellent and

magnanimous, listens to people and wins fame, and decides and acts with unique self-confidence. He creates and bears food and energy and leads forward in progress whoever approaches and cooperates with him. Let us all be friends with him and win his love and confidence.

अयं शृण्व अध जयन्नुत घ्नन्नयमुत प कृणुत युधा गाः। यदा सत्यं कृणुत मन्युमिन्द्रो विश्वं दृळ्हं भयत एजदस्मात ॥ १० ॥

10. *Ayaṁ śṛṇve adha jayannuta ghnannayamuta pra kṛṇute yudhā gāḥ. Yadā satyaṁ kṛṇute manyumindro viśvaṁ dṛḷhaṁ bhayata ejadasmāt.*

This ruler is Indra, of resounding fame is he, winner of victories, destroyer of the killers and destroyers of the world, fights, and by fighting expands the lands of noble rule by the laws of peace. And when he expresses his righteous anger in action against misrule, the entire world, whether firm or unsettled, fears and shakes in awe.

समिन्द्रो गा अजयत्सं हिरण्या समश्विया मघवा या हु पूर्वीः। एभिनृभिर्नृतमा अस्य शाक्र राया विभक्ता संभरश्च वस्वः ॥ ११ ॥

11. *Samindro gā ajayat saṁ hiraṇyā samaśviyā maghavā yo ha pūrvīḥ. Ebhirnṛbhirnṛtamo asya śākai rāyo vibhaktā saṁbharaśca vasvaḥ.*

By his strength and nobility, Indra wins over lands rich in the wealth of cows, precious gold and noble horses. Liberal and excellent he is and wins over the people ancient and far off who may be. And with these best of men and leaders, and by the power and talent of

these, while he shares the gains of expansion with others, he also continues to wield and command the wealths of the world.

कियꣳत्स्विदिन्द्रा अध्यꣳति मातुः कियꣳत्पितुर्जꣳनितुया जꣳजानꣳ ।
या अꣳस्य शुष्मं मुहुकरियꣳति वाता न जूतः स्तनयꣳद्भिरꣳभः ॥ १२ ॥

12. *Kiyat svidindro adhyeti mātuḥ kiyat piturjanituryo jajāna. Yo asya śuṣmaṁ muhukairiyarti vāto na jūtaḥ stanayadbhir-abhraiḥ.*

How far does Indra reflect on the debt he owes to his mother? How far on that he owes to his father? How does he gratefully acknowledge the gift of his makers? He who refreshes and renews his power and influence repeatedly by virtue of these makers and rejuvenators and moves on like the wind pressed on with thundering clouds?

ि ायन्तं त्वमकि ायन्तं कृणातीयꣳति रꣳणुं मघवा समाहꣳम ।
विभञ्जनुरꣳशनिमाँइव द्यारुत स्तातारं मघवा वसा धात ॥ १३ ॥

13. *Kṣiyantaṁ tvamakṣiyantaṁ kṛṇotīyarti reṇuṁ maghavā samoham. Vibhañjanuraśanimāṁ iva dyauruta stotāraṁ maghavā vasau dhāt.*

Indra settles the unsettled, gives a home to the homeless. Commanding power and glory, wielding thunder and lightning like radiance of the sun, he advances to battle and crushes the enemy to dust. And commanding wealth and honour of the world, he establishes the celebrant in a state of excellence and prosperity.

अयं चकमिषणत्सूर्यस्य न्यतंशं रीरमत्ससृमाणम । आ कृष्ण ईं जुहुराणा जिघति त्वचा बुध्न रजसा अस्य य नां ॥ १४ ॥

14. *Ayaṁ cakramiṣaṇatsūrysya nyetaśaṁ rīramatsasṛmāṇam. Ā kṛṣṇa īṁ juhurāṇo jigharti tvaco budhne rajaso asya yonau.*

This Indra, lord ruler of cosmic energy, moves the wheel of the sun in orbit and then stops the continuance of the day's activity for rest. By virtue of the same energy the dark cloud in its tortuous motions holds and releases the waters to shower and flow. And the same Indra holds the great defining dark concentrations of energy in its cosmic womb at the deepest.

असिक्न्यां यजमाना न होता ॥ १५ ॥

15. *Asiknyāṁ yajamāno na hotā.*

In the great dark night of the universe, Indra is the yajamana of creation, the clarion call as well as the performer, preserving the fire eternal.

गव्यन्त इन्द्रं सख्याय विपा अश्वायन्ता वृषणं वाजयन्तः । जनीयन्त' जनिदामि 'तातिमा च्यावयामा वत न काशम ॥ १६ ॥

16. *Gavyanta indraṁ sakhyāya viprā aśvāyanto vṛṣaṇaṁ vājayantaḥ. Janīyanto janidāmaksitotimā cyāvayāmo'vate na kośam.*

Desirous of cows, horses, speed and energy, science and progress, and the love of our mates, we, scholars, sages and intelligent people exhort and move Indra for friendship, hero brave and generous, giver of

birth and progeny and unfailing provider of protection and well-being. We move and exhort him as we lower a bucket into a well, shake it, fill it up with water and draw it up for our benefit.

त्राता नो बोधि ददृशान आपिरभिख्याता मर्डिता सोम्यानाम। सखा पिता पितृतमः पितॄणां कर्तुमु लोकमुशत वयोधाः॥ १७॥

17. *Trātā no bodhi dadṛśāna āpirabhikhyātā marḍitā somyānām. Sakhā pitā pitṛtamaḥ pitṝṇāṁ kartemu lokamuśate vayodhāḥ.*

Know that, O people, who is our saviour and protector, ever watching, always present with us as brother, teacher and benefactor of loving peaceful devotees, friend, father and progenitor of our forefathers and sustainer guardians, all doer and all giver of life, health and age to the lovers of life on earth.

सखीयतामविता बोधि सखा गृणान इन्द स्तुवत वयो धाः। वयं ह्या ते चकृमा सबाध आभिः शमीभिर्महयन्त इन्द॥ १८॥

18. *Sakhīyatāmavitā bodhi sakhā gṛṇāna indra stuvate vayo dhāḥ. Vyaṁ hyā te cakṛmā sabādha ābhiḥ śamībhirmahayanta indra.*

Indra, friend and protector of friends you are, know us and enlighten us. Lord admired and celebrated, bless the devotee with health, wealth and long age. Lord of power, honour and excellence, Indra, with all our limitations, we admire, honour and celebrate you only, exalting you with these our acts of love, devotion and worship.

स्तुत इन्दा मघवा यद्ध वृत्रा भूरीण्यका अपतीनि हन्ति।
अस्य पिया जरिता यस्य शम राकिदवा वारयन्त न मर्ताः ॥ १९ ॥

19. *Stuata indro maghavā yaddha vṛtrā bhūrīṇyeko apratīni hanti. Asya priyo jaritā yasya śarmannakirdevā vārayante na martaḥ.*

Indra, lord of honour, power and excellence, ruler of the world, admired and worshipped, is the one who all by himself breaks and destroys many irresistible clouds of vapours, darkness and evil. Whoever is dear to him, a celebrant of this lord, and takes shelter under his protection, no one, no human or divine, can obstruct or oppose.

एवा न इन्दा मघवा विरप्शी करत्सत्या चषणीधृदनवा।
त्वं राजा जनुषां धह्यस्म अधि श्रवा माहिनं यज्जरित्र ॥ २० ॥

20. *Evā na indro maghavā virapśī karat satyā carṣṇīdhṛdanarvā. Tvaṁ rājā januṣāṁ dhehyasme adhi śravo māhinaṁ yajjaritre.*

Thus does Indra, lord of wealth, power and excellence, free and irresistible, abounding and generous sustainer of the people, do and achieve what is good and true for the world. O lord of light ruling over the living beings, who create and bear great food, sustenance and honour for the celebrant, the same honour and excellence, pray, create and give for us all and bless us.

नू ष्टुत इन्द्र नू गृणान इषं जरित्र नद्याꣳ न पीपः। अकारि त हरिवा बह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ २१ ॥

21. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Indra, lord supreme of honour and excellence, praised and worshipped in holy voice, create and augment food, energy and sustenance for the celebrant like streams overflowing with water for all. O lord omnipresent, moving yet unmoving, we create and offer ever new songs of praise and homage in your honour, and pray, give us the will and intelligence by which we may be masters of chariots and be thankful and obedient servants of Divinity.

Mandala 4/Sukta 18

Indraditi Devata, Vamadeva Gautama Rshi

अयं पन्था अनुवित्तः पुराणा यतो देवा उदजायन्त विश्वे ।
अतश्चिदा जनिषीष्ट प्रवृद्धो मा मातरममुया पत्तवे कः ॥ १ ॥

1. *Ayaṁ panthā anuvittaḥ purāṇo yato devā udajāyanta viśve. Ataścadā janiṣīṣṭa pravṛddho mā mātaramamuyā pattave kaḥ.*

This is the path ancient and eternal, known and followed, by which all saints and sages and divine facts and forces are born to grow and rise, from which the whole world comes into being and evolves to greatness and grandeur. Therefore, do not do anything by that way to insult or desecrate the mother, nature, earth, human mother or animal, or any source of generation.

नाहमतो निरया दुर्गहैतत्तिरश्चता पार्श्वाभिगमाणि ।
बहूनि मे अकृता कर्त्वानि युध्यै त्वेन सं त्वेन पृच्छ ॥ २ ॥

2. *Nāhamato nirayā durgahaitat tiraścatā pārśvā-nnirgamāṇi. Bahūni me akṛtā kartvāni yudhyai tvena saṁ tvena pṛcchai.*

This path is dark and deep, unfathomable, yet it is unavoidable. Therefore, I won't evade it, nor trespass it either by another tortuous route or by a wayside alley. Many are my jobs yet unaccomplished, many the battles to be fought by many, many the questions to be asked of many.

परायतीं मातरमन्वचष्ट न नानुं गान्यनु नू गमानि।
त्वष्टुर्गृह अपिबत्सामिन्दः शतधन्यं चम्वोः सुतस्य॥ ३॥

3. *Parāyatīṁ mātaramanvacaṣṭa na nānu gānyanu nū gamāni. Tvaṣṭurgṛahe apibat somamindraḥ śatadhanyaṁ camvoḥ sutasya.*

I see the mother passing away, neither anyone going with nor anyone following after. Indra, the spirit of life, by itself in the house of Tvashta, divine artificer, receives a hundredfold joy of earthly form and drinks the soma of the ecstasy of living in the cup of existence fashioned by the maker.

किं स ऋधक्कृणवद्यं सहस्रं मासा जभारं शरदश्च पूर्वीः।
नही न्वस्य पतिमानमस्त्यन्तर्जातेषूत य जनित्वाः॥ ४॥

4. *Kiṁ sa ṛdhakkṛaṇavadyaṁ sahasraṁ māso jabhāra śaradaśca pūrvrīḥ. Nahī nvasya pratimā-namastyantarjateṣūta ye janitvāḥ.*

What would he do in truth singly, particularly or distinguishably, whom uncountable months and seasons and years have earlier borne, supported and cherished a hundred times? And for sure there is none

exactly like or equal to him, no copy, either among those who have been born so far or among those who would be born in future.

अवद्यमिव मन्यमाना गुहाकरिन्दं माता वीयेणा न्यृष्टम। अथादस्थात्स्वयमत्कं वसान आ रादसी अपृणाज्जायमानः ॥ ५ ॥

5. *Avadyamiva manyamānā guhākarindraṁ mātā vīryeṇā nyṛṣṭam. Athodasthātsvayamatkaṁ vasāna ā rodasī apraṇājjāyamānaḥ.*

The mother, worthy of reverence and full of the pride and joy of motherhood, bears Indra, living foetus, in the womb as a silent secret nourished with her vital blood. This Indra, nestled by itself as a living form, nourished, growing and wearing its own form as a garment, abides, and when it is born it fulfils the purpose of heaven and earth (as it fulfils the purpose of father and mother).

एता अर्षन्त्यललाभवन्तीरृतावरीरिव संक्रोशमानाः। एता वि पृच्छ किमिदं भनन्ति कमापो अदिं परिधिं रुजन्ति ॥ ६ ॥

6. *Etā arṣantyalalābhavantīrṛatāvarīriva saṁkrośamānāḥ. Etā vi pṛccha kimidaṁ bhananti kamāpo adriṁ paridhiṁ rujanti.*

These streams of water, flowing, murmuring, ecstatically singing, rush on like beauteous rays of the dawn. Ask them what they say thus, what mounts they strike and circle, what banks they overflow, what limitations they overcome, what clouds they touch.

किमु ष्विदस्म निविदा भनन्तन्दस्यावद्यं दिधिषन्त आपः। ममतान्पुत्रा महता वधन वृत्रं जघन्वाँ असृजद्वि सिन्धून ॥ ७ ॥

7. *Kimu ṣvidasmai nivido bhanantendrasyāvadyaṁ didhiṣanta āpaḥ. Mamaitān putro mahatā vadhena vṛtraṁ jaghanvāँ asṛjadvi sindhūn.*

What do the ripples, murmurs and songs of excitement of the streams, imaging the immanent power of Indra, say to the mount they hit, the cloud they touch and to this humanity? They speak for Mother Nature, Aditi: My son Indra, breaking the cloud with the mighty thunderbolt of solar energy released the waters and made the streams to flow.

मम॑च्चन त्वा युव॒तिः प॒रास॒ मम॑च्चन त्वा कु॒षवा॑ जु॒गार॑। मम॑च्चिदाप॒ः शिशा॑व ममृड्यु॒मम॑च्चिदिन्द्र॒ः सह॒सादं॑-तिष्ठत ॥ ८ ॥

8. *Mamaccana tvā yuvatiḥ parāsa mamaccana tvā kuṣavā jagāra. Mamaccidāpaḥ śiśave mamṛḍyur-mamaccidindraḥ sahasodatiṣṭhat.*

Once Mother Nature, a youthful female, in a state of passion conceives you and brings you to life and birth. Then another, a voracious raging demoniac swallows you. Yet another, cool and kind, overflowing with love, caresses and comforts you as a child. And then Indra, grown mature as a new born soul, arrives with his own essential strength.

मम॑च्चन त॑ मघवन्व्यंसा निविवि॒ध्वाँ अप॒ हनू॑ जु॒घान॑। अधा॒ निवि॑द्ध उत्त॒रा ब॑भू॒वाञ्छिरा॑ दा॒सस्य॒ सं पि॑णग्व॒धन॑ ॥ ९ ॥

9. *Mamaccana te maghavanvyaṁso nivividhvāँ apa hanū jaghāna. Adhā nividdha uttaro babhūvāñchiro dāsasya saṁ piṇagvadhena.*

Maghavan, lord of might and excellence, when

the self-deluded fool, though arms and shoulders broken, in a state of madness, striking right and left attacks your forces, then though attacked, recover, rise later higher and crush the head of the wicked opponent with a deadly strike of the thunderbolt.

गृष्टिः ससूव स्थविरं तवागामनाधृष्यं वृषभं तुमिन्दम।
अरीळ्हं वत्सं चरथाय माता स्वयं गातुं तन्वं इच्छमानम॥ १०॥

10. *Gṛaṣṭiḥ sasūva sthaviraṁ tavāgāmanādhṛṣyaṁ vṛaṣabhaṁ tumramindram. Ariḷhaṁ vatsaṁ carathāya mātā svayaṁ gātuṁ tanva icchamānam.*

Just as a young cow gives birth to the calf, so does the mother, Mother Nature, give birth to Indra, jiva, the blessed soul, essentially a lover of life, inspired with the will to love and live, to act, to move around and to know the Divine Word. A divine child is man, strong, unshakable, intrepidable, generous, inspiring, lover and winner of honour and excellence, and invincible, blest with the human body.

उत माता महिषमन्ववेनदमी त्वा जहति पुत्र देवाः।
अथाबवीद वृत्रमिन्दा हनिष्यन्त्सखे विष्णा वितरं वि क्रमस्व॥ ११॥

11. *Uta mātā mahiṣamanvavenadamī tvā jahati putra devāḥ. Athābravīd-vṛtrmindro haniṣyan-tsakhe viṣṇo vitaraṁ vi kramasva.*

Then (having given birth to the soul) Mother Nature (inspired with divinity), loving, longing and yearning for the well being of the child, softly speaks,

warning the great off-spring: Dear child, the devas, senses, mind and all, are neglecting, forsaking, misleading you (in your state of darkness, ignorance and unawareness). Indra, the born soul, dispelling darkness and destroying Vrtra, demon of ignorance, speaks loud and bold to Vishnu, intelligent spiritual self: Dear friend, arise and act for self redemption (through existence with the devas, senses, mind and the discriminative intelligence).

कस्तं मातरं विधवामचकच्छयुं कस्त्वामजिघांसच्चरन्तम।
कस्तं दवा अधि माडीक आसीद्यत्पाणिः पितरं पादगृह्य॥ १२॥

12. *Kaste mātaraṁ vidhavāmacakracchayuṁ kastvāmajighāṁsaccarantam. Kaste devo adhi marḍika āsīd yatprākṣiṇāḥ pitaraṁ pādagṛhya.*

Indra, obedient soul, holding on to the feet of the father, who can render your mother a widow? Who can hurt you while asleep or moving about? What is that supernormal power over and above your state of grace which can corrupt you? (Answer: None.)

अवर्त्या शुन आन्त्राणि पचन दवषु विविद मडितारम।
अपश्यं जायाममहीयमानामधा म श्यना मध्वा जभार॥ १३॥

13. *Avartya śuna āntrāṇi pece na deveṣu vivide marḍitāram. Apaśyaṁ jāyāmamahīyamānāmadhā me śyeno madhvā jabhāra.*

At peace beyond fluctuations of the mind, I ripen and refine the inner visions. I see no saviour either in the experience of the senses or among the external powers of nature. Indeed, I have seen even Mother

Nature insulted and desecrated. Ultimately it is the bird of heaven that brings me the divine message, nectar sweets of the honey of real life.

Mandala 4/Sukta 19

Indra Devata, Vamadeva Gautama Rshi

एवा त्वामिन्द्र वज्रि त्र विश्व दवासः सुहवासु ऊमाः ।
महामुभ रादसी वृद्धमृष्वं निरकमिद वृणत वृत्रहत्य ॥ १ ॥

1. *Evā tvāmindra vajrinnatra viśve devāsaḥ suhavāsa ūmāḥ. Mahāmubhe rodasī vṛddhamṛṣvaṁ nirekamid vṛaṇate vṛatrahatye.*

Indra, lord ruler of power and excellence, wielder of the thunderbolt of law, justice and protection, all the scholars of the world, nobles and divines, defenders, holy yajakas and both earth and heaven elect and invite you alone, great, vast and high in grandeur, lord sublime, unique and incomparable. They invoke you for the destruction of Vrtra, demon of darkness, ignorance and selfishness.

अवासृजन्त जिवयो न देवा भुवः समाळिन्द सत्ययानिः ।
अह नहिं परिशयानमणः प वतनीररदा विश्वधनाः ॥ २ ॥

2. *Avāsṛjanta jivrayo na devā bhuvaḥ samrāḷindra satyayoniḥ. Ahannahiṁ pariśayānamarṇaḥ pra vrtanīrarado viśvadhenāḥ.*

Indra, lord of the world, men of age, experience and wisdom, firm in their values and conduct of life, as also the brilliant nobles and divines of the world, create and consecrate the ruler of the earth dedicated to truth as the very being and purpose of his existence. And like

the sun, light of the world dedicated to his eternal task and nature, breaking the cloud sleeping over the locked up vapours, and releasing the streams of water to flow and feed the world, the ruler destroys the demons of darkness and their strongholds to make the waters of life to flow and give new energy and freshness of life to the people.

अतृंप्णुवन्तं वियंतमबुध्यमबुंध्यमानं सुषुपाणमिन्द ।
सप्त पतिं प्रवतं आशयानमहिं वजेण वि रिणा अपवन ॥ ३ ॥

3. *Atṛpṇuvantaṁ viyatamabudhyamabudhyamānaṁ suṣupāṇamindra. Sapta prati pravata āśayānamahiṁ vjreṇa vi riṇā aparvan.*

Indra, lord of light, power and excellence, ruler of the world, with a stroke of the thunderbolt destroy without relent the serpentine demon, Vrtra, insatiable, uncontrollable, unawakened, incorrigible, inebriated, blocking up and sleeping over seven streams of the onward flow of life.

अ गांदयच्छवसा गामं बुध्नं वाण वातस्तविषीभिरिन्दः ।
दृ हान्याभ्नादुशमान आजा वाभिनत्क्रकुभः पवताना-
नाम ॥ ४ ॥

4. *Akṣodayacchavasā kṣāma budhnaṁ vārṇa vātastaviṣībhirindraḥ. Dṛḷhānyaubhnādu-śamāna ojo'vābhinat kakubhaḥ parvatānām.*

Indra, with his own strength and courage and by his blazing forces, shakes the earths and skies just as the winds beat and shear the currents of water flows and concentrations of vapour. Lustrous, passionate and inspired, he crushes mighty strongholds of the enemy

and breaks down the peaks of mountainous adversaries.

अभि प दद्रुजनयो न गर्भं रथाइव प यययुः साकमदयः।
अतपया विसृत उब्ज ऊर्मीन्त्वं वृताँ अरिणा इन्द्र सिन्धून॥ ५॥

5. *Abhi pra dadrurjanayo na garbhaṁ rathā iva pra yayuḥ sākamadrayaḥ. Atarpayo visṛta ubja ūrmīntvaṁ vṛtāň ariṇā indra sindhūn.*

As mothers rush to the child to protect it, so do the multitudinous armies rush forward to defend you alongwith the chariots. You break the clouds, fill the rivers with water and make them flow and thus, O lord Indra, you set the locked up seas rolling.

त्वं महीमवनिं विश्वधनां तुवीतय वय्याय रन्तीम।
अरमया नमसजदर्णः सुतरणाँ अकृणारिन्द्र सिन्धून॥ ६॥

6. *Tvaṁ mahīmavaniṁ viśvadhenāṁ turvitaye vayyāya kṣarantīm. Aramayo namasaijadarṇaḥ sutaraṇāň akṛṇorindra sindhūn.*

Indra, lord ruler of the world, with thanks and homage to nature and her maker, serve the earth, great protective mother of her children, universal sustainer of life overflowing with nourishment for the defender of humanity and destroyer of enmity for the sake of peace and well being of all. Fill the earth with food and plenty, make her a lovely place for living, let the streams ripple and flow, make the seas roll, inviting all to surf and swim and navigate, and cross the storms of existence.

पागुवा नभन्वाऽ न वक्वा ध्वस्रा अपिन्वद्युवतीरृतज्ञाः।
धन्वान्यजौ अपृणक्तृषाणाँ अधागिन्दः स्तयाऽ दंसु-
पत्नीः॥ ७॥

7. *Prāgruvo nabhanvo na vakvā dhvasrā apinvad-yuvatīrṛtajñāḥ. Dhanvānyajrāṅ apṛṇaktṛṣā-ṇāṅ adhogindraḥ staryo daṁsupatnīḥ.*

Like the winding streams of rushing waters, let Indra, ruler of the world, develop the fatal armour as the destructive and defensive force. Let him enlist young and intelligent women dedicated to truth and progress. Let him plan and provide irrigation projects for the desert lands to restore their fertility. Similarly let him develop the cattle wealth and take care of the wives of the warriors and make them play a creative role in development.

पूवीरुषसः शरदश्च गूता वृत्रं जघन्वाँ असृजद्वि सिन्धून।
परिष्ठिता अतृणद्बद्बधानाः सीरा इन्द्रः स्रवितवे पृथिव्या ॥ ८ ॥

8. *Pūrvīruṣasaḥ śaradaśca gūrtā vṛtraṁ jaghanvāṅ asṛjadvi sindhūn. Pariṣṭhitā atṛṇad badbadhānāḥ sīrā indraḥ sravitave pṛthivyā.*

Just as the sun causes the ancient dawns to rise and moves the cycle of the seasons such as winter and others and move them on and on, and just as solar energy breaks the clouds and makes the rivers flow, so let Indra, ruler of the world, break open the locked up energy of still waters and make it flow in streams for the development and progress of the earth and her children.

वमीभिः पुत्रमगुवा अदानं निवर्शनाद्वरिव आ जभथ।
व्यर्न्धा अख्यदहिमाददाना निभूदुखच्छित्समरन्त पर्व ॥ ९ ॥

9. *Vamrībhiḥ putramagruvo adānaṁniveśanāddhariva ā jabhartha. Vyandho akhyadahimādadāno nirbhūdukhacchit samaranta parva.*

Indra, master of motive energies and controller of the speed and direction of resources, by rising hills hold the unused and unusable water of the streams emerging from the source from further flow, collect and lift the flows together, redirect the water so that the fields and crops receiving the water proclaim the gift as it flows out from the reservoir filling the canals.

प त॒ पूर्वा॑णि करं॑णानि विपा॒ वि॒द्वाँ आ॑ह वि॒दुष॑ करांसि।
यथा॑यथा॒ वृष्ण्या॑नि॒ स्वगू॒ता॒ पांसि राज॒ न्याविवषीः॥ १०॥

10. *Pra te pūrvāṇi karaṇāni viprā''vidvāṅ āha viduṣe karāṁsi. Yathāyathā vṛṣṇyāni svagūrtā'pāṁsi rājannaryāviveṣīḥ.*

Rajan, glorious ruler of the world, the deeds of ancient and eternal value you have done, the programmes you have accomplished, and the self-proclaiming acts of generosity and noble adventures you have performed, the noble scholar and poet sings and celebrates in your honour, O wise leader and master, exactly as you have performed in the interest of humanity.

नू ष्टुत इ॑न्द्र॒ नू गृ॑णा॒न इषं॑ जरि॒त्र न॒द्या॒३॑ न पी॑पः। अकां॑रि त हरिवा॒ ब्रह्म॒ नव्यं॑ धि॒या स्या॑म रथ्यः॑ सदा॒सा॒ः॥ ११॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Sung and celebrated thus, Indra, O ruler of the

world, create, bear and bring food, energy and knowledge for the celebrants just as the rivers flow for us all. And thus, this the latest song of homage and adoration is offered to you to the best of our knowledge and intelligence. Bless us, we pray, with intelligence and knowledge so that we may be warriors of the chariot in the service of Divinity and humanity.

Mandala 4/Sukta 20

Indra Devata, Vamadeva Gautama Rshi

आ न इन्दा दूरादा न आसादभिष्टिकृदवस यासदुगः।
आजिष्ठभिनृपतिवजबाहुः सङ्ग समत्सु तुवणिः पृतन्यून॥ १॥

1. *Ā na indro dūrādā na āsādabhiṣṭikṛdavase yāsadugraḥ. Ojiṣṭhebhirnṛpatirvajrabāhuḥ saṅge samatsu turvaṇiḥ pṛtanyūn.*

May Indra, strong and blazing hero, impetuous and impassioned warrior of the arms of thunder, ruler and sustainer of the people, harbinger of the cherished fruits of noble desire and peace, come to us from far and near for our defence and protection. Lovers of the battles of life as we are, join us in our heats and meets and battles of action for progress with the most powerful weapons and warriors of the time.

आ न इन्दा हरिभियात्वच्छा वाचीना वस राधस च।
तिष्ठाति वजी मघवा विरपशीमं यज्ञमनु ना वाजसाता॥ २॥

2. *Ā na indro haribhiryātvacchā'rvācīno'vase rādhase ca. Tiṣṭhāti vajrī maghavā virapśīmaṁ yajñamanu no vājasātau.*

May Indra, lord great and glorious, commanding

wealth, honour and excellence, wielding thunderous arms of latest design and power, come to us with his forces, come well at the fastest for our protection and all round success, and may he, we pray, stand by us in the conduct of this yajna of ours for victory in our battle of peace and progress in the field of production, development of energy, and advancement in arts and sciences.

इमं यज्ञं त्वमस्माकमिन्द पुरा दधत्सनिष्यसि क्रतुं नः ।
श्वघ्नीव वजिन्त्सनय धनानां त्वया वयमर्य आजिं जयम ॥ ३ ॥

3. *Imaṁ yajñaṁ tvamasmākamindra puro dadhatsaniṣyasi kratuṁ naḥ. Śvaghnīva vajrintsanaye dhanānāṁ tvayā vayamarya ājiṁ jayema.*

This yajna of our social order, Indra, lord commander of wealth and power, honour and excellence, ruling, guiding and sharing the governance of our cities, you would join and share with us in our plans and discussions throughout the holy programme of ours. And we hope, O wielder of the thunderbolt, that with you as the leader and pioneer we shall fight like hunters of the wild and win the battle for the achievement of the wealth and values of the good life.

उश ु षु णः सुमना उपाक सामस्य नु सुषुतस्य स्वधावः ।
पा इन्द् पतिभृतस्य मध्वः समन्धसा ममदः पृष्ठ्येन ॥ ४ ॥

4. *Uśannu ṣu ṇaḥ sumanā upāke somasya nu suṣutasya svadhāvaḥ. Pā indra pratibhṛtasya madhvaḥ samandhasā mamadaḥ pṛṣṭhyena.*

Indra, brilliant ruler, wielding your own essential wealth and strength and power, glowing with love and

kindness for us, happy and joyous at heart close by us, preserve, protect and promote the plenty and prosperity of the nation's honour fought for and won for every partner and then, after the battle and struggle, enjoy the honey sweets of life with a taste of the food and pleasure of peace and progress.

वि या ररप्श ऋषिभिर्नवेभिर्वृ ा न पक्वः सृण्या न जर्ता।
मया न यामन्यमाना च्छा विवक्मि पुरुहूतमिन्द्रम ॥ ५ ॥

5. *Vi yo rarapśa ṛṣibhirnavebhirvṛkṣo na pakvaḥ sṛaṇyo na jetā. Maryo na yoṣāmabhi manyamāno'cchā vivakmi puruhūtamindram.*

Mighty and full abundant is Indra who is praised and celebrated by the latest sages and scholars like a tree laden with ripe fruit, like a victor putting the enemy to flight. Like a man loving and honouring his beloved, knowing, loving and respecting Indra at the closest and highest, I too celebrate and exalt Indra invoked and glorified by the whole humanity.

गिरिन यः स्वर्तवाँ ऋष्व इन्द्रः सनादव सहस जात उगः।
आदर्ता वज्रं स्थविरं न भीम उद्नव काशं वसुना न्यृष्टम ॥ ६ ॥

6. *Girirna yaḥ svataवāṁ ṛṣva indraḥ sanādeva sahase jāta ugraḥ. Ādartā vajraṁ sthaviraṁ na bhīma udneva kośaṁ vasunā nyṛṣṭam.*

Inherently mighty like a cloud and a mountain, dynamic and sublime, Indra is blazing glorious, ever known for his power and patience, destroyer of enemies, thunderous of arms, awful as an invincible warrior, abundant as the sea and overflowing with the wealth of

life.

न यस्य॑ व॒ता ज॒नुषा॒ न्व॑स्ति न राध॑स आमरी॒ता म॒घस्य॑।
उ॒द्वा॒वृ॒षा॒णस्त॑विषीव उग्रा॒स्मभ्यं॑ दद्धि पुरुहूत रा॒यः॥ ७॥

7. *Na yasya vartā januṣā nvasti na rādhasa āmarītā maghasya. Udvāvṛṣāṇastaviṣīva ugrā'smabhyaṁ daddhi puruhūta rāyaḥ.*

By birth and by nature, there is none to resist him and to turn his back, none to destroy the wealth and power of his glory and majesty. Ever pouring forth the showers of favours, blazing with forces under command, O lord of might and passion, universally invoked and exalted, bear and bring for us the wealths and honours of the good life.

इ ।॑ रा॒यः ार्यस्य चषणी॒नामुत व॒जम॑पव॒तासि॒ गाना॑म।
शि॒ ा॒न॒रः स॑मि॒थषु॑ प॒हाव॒ान्वस्वा॑ रा॒शिम॑भिन॒तासि॒ भूरि॑म॥ ८॥

8. *Īkṣe rāyaḥ kṣayasya carṣaṇīnāmuta vrajama-pavartāsi gonām. Śikṣānaraḥ samitheṣu prahā-vānvasvo rāśimabhinetāsi bhūrim.*

I see you watch over the treasures of the wealth and home of the people and open up the treasures of the languages and learning of the earths. You are the leader of knowledge and education, warrior and victor of wars, and director of the circulation of the collective wealth and assets of the world in many ways.

कया॒ तच्छृ॑ण्व॒ शच्या॒ शचि॑ष्ठा॒ यया॑ कृ॒णाति॒ मुहु॒ का चि॑दृ॒ष्वः। पु॒रु दा॒शुष॒ विच॑यिष्ठा॒ अंहा॑ थो॑ दधाति॒ दवि॑णं जरि॒त्र॥ ९॥

9. *Kayā tacchṛṇve śacyā śaciṣṭho yayā kṛṇoti muhu kā cidṛṣvaḥ. Puru dāśuṣe vicayiṣṭho aṅho'thā dadhāti draviṇaṁ jaritre.*

What is that knowledge and expertise, what sort after all, by which, let me hear, you, mighty majestic and most versatile, somehow achieve success and victory again and again, and by which, being the greatest breaker and destroyer of sin and evil and crime, you bear and bring plenty of wealth for the generous celebrant?

मा नो मधीरा भरा दद्धि त ुः प दाशुष दातव भूरि यत्त। नव्य दष्ण शस्त अस्मिनत उक्थ प बवाम वयमिन्द स्तुवन्तः ॥ १० ॥

10. *Mā no mardhīrā bharā daddhi tannaḥ pra dāśuṣe dātave bhūri yatte. Navye deṣṇe śaste asmin ta ukthe pra bravāma vayamindra stuvantaḥ.*

Indra, lord of majesty and generosity, we pray, forsake us not, bear and bring and give us that plenty and variety of wealth which is yours meant for a gift to the generous devotee in this new, productive, admirable and well directed yajnic song of celebration in your honour, and may we, we pray, continue to speak and sing in praise of your glory.

नू ष्टुत इन्द्र नू गृणान इषं जरित्र नद्याइ न पीपः। अकारि त हरिवा ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Indra, generous lord of knowledge, wealth,

honour and excellence, sung and celebrated thus by the devotees, bear and bring and increase your gift of the wealth of food, energy and knowledge of arts and sciences for the celebrants like the overflowing streams of water across the earth. This new homage of song and adoration is created and offered to your honour so that, O lord of horse and armour, we pray, we may rise as a nation of chariot warriors, generous and obedient to Divinity.

Mandala 4/Sukta 21

Indra Devata, Vamadeva Gautama Rshi

आ यात्विन्दा वंस उपं न इह स्तुतः संधमादंस्तु शूरंः ।
वावृधानस्तविषीयस्यं पूर्वीद्यान त्रमभिभूंति पुष्यात ॥ १ ॥

1. *Ā yātvindro'vasa upa na iha stutaḥ sadhamādastu śūraḥ. Vāvṛdhānas-taviṣīr-yasya pūrvīr-dyaurna kṣatram-abhibhūti puṣyāt.*

May Indra, ruler and protector of the people, come here to us for our protection and advancement and, praised and sung, may the brave hero share our joy of celebration. Exalted and ascending he is, time tested his forces, bright and blazing as light of the sun. May he, we pray, strengthen our social order and raise it to the heights of prosperity.

तस्यदिह स्तवथ वृष्ण्यानि तुविद्युम्नस्यं तुविराधसा नृन ।
यस्य कतुंविदथ्या३ इं न समाट साह्वान्तरुत्रा अभ्यस्तिं कृष्टीः ॥ २ ॥

2. *Tasyediha stavatha vṛṣṇyāni tuvidyūmnasya tuvirādhaso nṝn. Yasya kraturvidathyo na samrāṭ sāhvāntarutro abhyasti kṛṣṭīḥ.*

Here on this earth praise Indra, celebrate his acts of bravery and generosity, appreciate and honour the leaders and commanders of the mighty and majestic glorious achiever, whose yajnic rule over the social order is worth knowing and holy as an umbrella over the people like the cover of universal and effulgent sunlight, challenging, fighting, winning, forbearing and redeeming.

आ यात्विन्द्रो दिव आ पृथिव्या मꣳ ऽ समुदादुत वा पुरीषात।
स्वर्णरादवसे न मरुत्वान्परावतो वा सदनादृतस्य॥ ३॥

3. *Ā yātvindro diva ā pṛthivyā makṣū samudrāduta vā purīṣāt. Svarṇarādavase no marutvān parāvato vā sadanādṛtasya.*

Let Indra, with vision, power and energy to rule, come instantly from the heavens, from the earth, from the sea or from the orb of the sun and from the ethereal spaces for our protection and promotion. Let the lord of the winds come from afar or from the vedi of cosmic yajna and from the centre of truth and rectitude.

स्थूरस्य राया बृहता य इशे तमु ष्टवाम विदथेष्विन्द्रम। या
वायुना जयति गामतीषु प धृष्णुया नयति वस्या अच्छ॥ ४॥

4. *Sthūrasya rāyo bṛhato ya īśe tamu ṣṭavāma vidatheṣvindram. Yo vāyunā jayati gomatīṣu pra dhṛṣṇuyā nayati vasyo accha.*

In the holiest programmes of our daily business of life, we honour and celebrate Indra who rules the great and permanent assets of the nation, who wins victories by the winds in the battles of the lands and movable wealth and who, with bold and intrepidable

confidence and initiative, wholly and faultlessly directs the circulation of the nation's wealth for development.

उप॒ या नम॒ा नम॑सि स्तभा॒यन्नि॒यर्ति॒ वाचं॑ ज॒नय॒न्यज॑ध्यै।
ऋ॒ञ्जसा॑नः पु॑रु॒वार॑ उ॒क्थैरिन्द्रं॑ कृण्वीत॒ सद॑नेषु॒ होता॑॥ ५॥

5. *Upa yo namo namasi stabhāyannniyarti vācaṁ janayan yajadhyai. Ṛñjasānaḥ puruvāra ukthairendraṁ kṛṇvīta sadaneṣu hotā.*

He who moves forward, who creates and holds food stocks for the sake of consumption in emergency and establishes courtesy and mutual respect as a value of social culture, who creates and uses the language of cooperation and social cohesion for the unity and cooperation of the common wealth of order, who is accepted and celebrated by many many people with words of reverence, and who, by all these ways, creates honour and prestige for the nation of humanity, calls for the shots in world assemblies and rises higher as ruler, as Indra above all.

धि॒षा यदि॑ धिष॒ण्यन्तः॑ सर॒ण्यान्त्सद॑न्ता॒ अदि॑माशि॒जस्य॒ गाहे॑। आ दु॒रोषाः॑ पा॒स्त्यस्य॒ होता॒ या नो॑ म॒हान्त्सं॑वर॑णेषु॒ वह्निः॑॥ ६॥

6. *Dhiṣā yadi dhiṣṇyantaḥ saraṇyān tsadanto adrimauśijasya gohe. Ā duroṣāḥ pāstyasya hotā yo no mahāntsaṁvaraṇeṣu vahniḥ.*

If the wise people sitting in the house of a loving and nobly ambitious man of yajna, were to do homage with their intelligence and wisdom to the generous giver and yajaka and to those who are realised souls worthy of company, then the one, Indra himself, really great,

beyond anger and fear, would come and join there as the leader and high priest, as indeed the very fire, winner and carrier of fragrance, in the battles of life in the house of the yajamana taking it as his own affair in his own house.

सत्रा यदीं भावरस्य वृष्णः सिषक्ति शुष्मः स्तुवत भरांय।
गुहा यदीमाशिजस्य गाहु प यद्धिय पायस मदांय ॥ ७ ॥

7. *Satrā yadīṁ bhārvarasya vṛṣṇaḥ siṣakti śuṣmaḥ stuvate bharāya. Guhā yadīmauśijasya gohe pra yaddhiye prāyase madāya.*

When truly in yajnic session in honour of the lord sustainer of humanity, Indra, the light and power of the generous lord showers upon the celebrant for his fulfilment, then the hidden wealth and potential in the mind and home of the loving and faithful yajamana blooms forth for the fruition of his intelligence, advancement and life's joy.

वि यद्वरांसि पर्वतस्य वृण्व पयांभिजिन्व अपां जवांसि।
विददुारस्य गवयस्य गाहु यदी वाजांय सुध्याऽ वहन्ति ॥ ८ ॥

8. *Vi yad varāṁsi parvatasya vṛṇve payobhirjinve apāṁ javāṁsi. Vidadgaurasya gavayasya gohe yadī vājāya sudhyo vahanti.*

When I open the flood gates of the cloud and break open the path of the mountain, I augment the flow of the rivers with fresh reservoirs. And then the wise pioneers diving deep and reaching the depths of the brilliance and generosity of nature's resources carry on researches for the food, energy and speed of life's progress.

भ॒दा त॒ हस्ता॒ सुकृ॑ता॒त पा॒णी प॑य॒न्तारा॑ स्तुव॒त राध॑ इन्द। का त॒ निष॑त्तिः किमु॒ ना म॑मत्सि॒ किं नादु॑दु हषस॒ दात॒वा उ॑ ॥ ९ ॥

9. *Bhadrā te hastā sukṛtota pāṇī prayantārā stuvate rādha indra. Kā te niṣattiḥ kimu no mamatsi kiṁ noduhu harṣase dātavā u.*

Noble are your arms, O lord Indra, as instruments of noble deeds, gracious your hands generously giving the wealth of life to the celebrant. What and where is the seat of your dispensation? Why not bless us with joy? Why not rejoice and give us the thrill and the ecstasy?

एवा वस्व॒ इन्द॑ः स॒त्यः स॒माड्ढन्ता॑ वृ॒त्रं वरि॑वः पूर॑व॑ कः। पुरु॑ष्टुत॒ कत्वा॑ नः शग्धि रा॒या भ॑ ी॒य त॑ व॑सा॒ दव्य॑स्य ॥ १० ॥

10. *Evā vasva indraḥ satyaḥ samrāḍḍhantā vṛtraṁ varivaḥ pūrave kaḥ. Puruṣṭuta kratvā naḥ śagdhi rāyo bhakṣīya te'vaso daivyasya.*

Thus does Indra, ruler of the world, brilliant and ever true, destroyer of the demons of darkness and enmity, give us abundant wealth for the devotee. O lord praised and universally celebrated, give us the wealth of the world by virtue of noble and creative actions. Pray give us the privilege of your divine protection so that we may enjoy the gift of life.

नू ष्टु॒त इ॑न्द॒ नू गृ॑णा॒न इषं॑ जरि॒त्र न॒द्या॒३॑ न पी॑पः। अकां॑रि त हरिवा॒ बह्म॒ नव्यं॑ धि॒या स्या॑म र॒थ्यः॑ सदा॒सा॑ः ॥ ११ ॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Indra, lord of knowledge, honour and excellence of wealth and well being, praised and celebrated, bear and bring the wealth of food, energy, knowledge and progress for the devotee like the flowing streams of living waters. This new song of homage is offered to you, O lord of speed and advancement, so that with action and intelligence we may be masters of chariots and noble servants of Divinity.

Mandala 4/Sukta 22

Indra Devata, Vamadeva Gautama Rshi

य॒ इन्द॑ जुजुष यच्च॒ वष्टि॒ त ग्ं म॒हान्क॑रति शुष्म्या चि॑त।
ब्रह्म॒ स्तामं म॒घवा॒ साम॑मु॒क्था या अश्मा॑नं॒ शव॑सा॒ बिभ॒दति॑॥ १॥

1. *Yanna indro jujuṣe yacca vaṣṭi tanno mahān karati śuṣmyā cit. Brahma stomaṁ maghavā somamukthā yo aśmānaṁ śavasā bibhradeti.*

Indra, lord of light and power, supreme ruler of the world, commanding honour and majesty, who is ever with us as a friend, who loves us, who does great things for us and, bearing the awful might of thunder and generosity of the cloud, and bestowing on us food, energy and knowledge, honour and fame, greatness of wealth and grandeur, peace of mind and joy of health, and admirable art and poetry, goes on and on with his glory and majesty.

वृषा वृष्न्धिं चतुरश्रिमस्य युगा बाहुभ्यां नृतमः शचीवान।
श्रिय परुष्णीमुषमाण ऊर्णां यस्याः पर्वाणि सख्याय विव्य॥ २॥

2. *Vṛṣā vṛṣandhiṁ caturaśrimasyannugro bāhubhyāṁ nṛtamaḥ śacīvān. Śriye paruṣṇīmuṣamāṇa ūrṇāṁ yasyāḥ parvāṇi sakhyāya vivye.*

Indra, brave and generous, fierce and mighty brilliant but kind and generous, best and highest of leaders, blazing with his majesty and shooting out the vibrations of his four-winged forceful power of thunder directed all round by his arms of protection and progress, interweaves the harsh and variegated regions of the earth into a unified pattern under the warm cover of a single umbrella for the sake of mutual harmony and beauty of life.

या देवा देवतमा जायमाना महा वाजेभिर्महद्भिश्च शुष्मैः।
दधाना वजं बाह्वारुशन्तं द्यामर्मन रजयत्प भूमं॥ ३॥

3. *Yo devo devatamo jāyamāno maho vājebhirmahadbhiśca śuṣmaiḥ. Dadhāno vajraṁ bāhvoruśantaṁ dyāmamena rejayat pra bhūma.*

Indra is the leader who, brilliant ruler, most majestic among brilliant ones, newly rising, great, wielding the blazing thunderbolt in hands, makes the earth and skies shine with his grandeur, and, with his great forces and dynamic intelligence, makes the proud and passionate tremble and the loving and shining ones shine more brilliant.

विश्वा राधांसि पवतश्च पूर्वीर्द्याक्रृष्वाजनिमनजत गाः।
आ मातरा भरति शुष्म्या गानृवत्परिज्म गानुवन्त वार्ताः॥ ४॥

4. *Viśvā rodhāṁsi pravataśca pūrvīrdyaurṛṣvājjaniman-rejata kṣāḥ. Ā mātarā bharati śuṣmyā gornṛvat-parijman-nonuvanta vātāḥ.*

All the solid spheres and mountains of the world, the floods and waves of liquid motions, the regions of light ancient as time, the earths, all born of the dynamics of Prakrti, the source mothers of the earth such as heat and water and oceans of space, or the roaring winds of the interspaces, all these like the world of humanity, the lord of omnipotence, Indra, bears, moves and sustains.

ता तू त इन्द महता महानि विश्वष्वित्सवनेषु पवाच्या ।
यच्छूर धृष्णा धृषता दधृष्वानहिं वज्रेण शवसाविवेषीः ॥ ५ ॥

5. *Tā tū ta indra mahato mahāni viśveṣvitsavaneṣu pravācyā. Yacchūra dhṛṣṇo dhṛṣatā dadhṛṣvānahiṁ vajreṇa śavasāviveṣīḥ.*

Indra, lord and presence omnipotent, invincible and intrepidable, those acts of yours greater than the greatest are worth admiration and exaltation in all celebrations of the world which, with your might, bearing and sustaining the fixed stars and moving forces of the universe, you perform with your power and force of thunder to break the clouds holding up the process of evolution.

ता तू त सत्या तुविनृम्ण विश्वा प धनवः सिस्रत वृष्ण ऊर्ध्नः । अधा ह त्वद वृषमणा भियानाः प सिन्धवा जवसा चकमन्त ॥ ६ ॥

6. *Tā tū te satyā tuvinṛmṇa viśvā pra dhenavaḥ sisrate vṛṣṇa ūdhnaḥ. Adhā ha tvad-vṛṣamaṇo bhiyānāḥ pra sindhavo javasā cakramanta.*

Indra, lord of great valour and magnificence, generous as rain showers and magnanimous at heart, all those universal acts of yours are great and true. The cows, the earths and the words of vision stream forth with nourishment, energy and inspiration. And by your fear and force of law the rivers rush on with rapidity and the seas roll round with awe.

अत्राह॑ त हरिव॒स्ता उ॑ द॒वीरवा॑भिरिन्द स्तवन्त॒ स्वसा॑रः।
यत्सी॒मनु॒ प मु॒चा ब॑द्बधा॒ना दी॒घामनु॒ पसि॑तिं स्यन्द॒-
यध्यै॑॥ ७॥

7. *Atrāha te harivastā u devīravobhirindra stavanta svasāraḥ. Yat sīmanu pra muco badbadhānā dīrghāmanu prasitiṁ syandaya-dhyai.*

And surely, O lord of horse and armour and speed of progress, Indra, those sisterly and forward looking dynamic forces of yours in the land, noble and brilliant all, managing the resources along disciplined and determined lines, forces which you released to move forward at freedom on the long and high road to their goal, rush on with pleasure, favour and hopes for protection and exhort and exalt you.

पि॒पी॒ळ अं॒शुमद्या॒ न सिन्धु॒रा त्वा॒ शमी॑ शशमा॒नस्य॑ श॒क्तिः।
अ॒स्म॒दर्य॑क्शुशु॒चा॒नस्य॑ यम्या आ॒शुन र॒श्मिं तु॒व्याज॑सं॒
गाः॥ ८॥

8. *Pipīḷe aṁśurmadyo na sindhurā tvā śamī śaśamānasya śaktiḥ. Asmadryak-śuśucānasya yamyā āśurna raśmiṁ tuvyojasaṁ goḥ.*

Distilled is the soma of exciting joy of life's action as homage to you. May it reach you like the sea.

And O lord, bring us the peace and power of the omnipotent and self-refulgent Divinity at the fastest like a driver controlling the reins of a tempestuous courser.

अस्म वषिष्ठा कृणुहि ज्यष्ठा नृम्णानि सत्रा सहुर् सहांसि।
अस्मभ्यं वृत्रा सुहनानि रन्धि जहि वधर्वनुषा मत्यस्य॥ ९॥

9. *Asme varṣiṣṭhā kṛṇuhi jyeṣṭhā nṛmṇāni satrā sahure sahāṁsi. Asmabhyaṁ vṛtrā suhanāni randhi jahi vadharvanuṣo martyasya.*

O lord of peace, patience, power and victory, bless us with all those gifts of yours which are permanent, challenging, highest and most generous. For us, destroy the demons of darkness and enmity which deserve to be destroyed, and ward off and annihilate the onslaughts on the worshipful humanity.

अस्माकमित्सु शृणुहि त्वमिन्द्रा स्मभ्यं चित्राँ उप माहि वाजान। अस्मभ्यं विश्वा इषणः पुरन्धीरस्माकं सु मघवन्बाधि गादाः॥ १०॥

10. *Asmākamitsu śṛṇuhi tvamindrā'smabhyaṁ citrāṅ̆ upa māhi vājān. Asmabhyaṁ viśvā iṣaṇaḥ purandhīrasmākaṁ su maghavan bodhi godāḥ.*

Indra, ruler of the world, commanding wealth and valour and honour, giver of the speech of wisdom, lands and cows, listen to our voice, measure, mark out, plan, and apportion for us vast and wondrous successes in the field of food, energy and victory. Inspire us with all the possibilities of intellectual and scientific achievement, and let us awake into a heaven of light and freedom.

नू ष्टुत इन्द्र नू गृणान इषं जरित्र नद्याꣳ३ इ न पीपः । अकारि त हरिवा ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Thus faithfully praised, celebrated and worshipped in song, O lord of power and progress, Indra, bless the supplicant worshipper with food, energy and advancement like the streams that flow abundant. This homage of worship is created and offered with the best of our intention and intelligence praying that with the divine gift of latest genius we may be warriors of the chariot and obedient servants of Divinity.

Mandala 4/Sukta 23

Indra, Indra Rtadeva Devata, Vamadava Gautama Rshi

कथा महामवृधत्कस्य होतुर्यज्ञं जुषाण अभि सोममूधः । पिबन्नुशाना जुषमाणो अन्धो ववक्ष ऋष्वः शुचते धनाय ॥ १ ॥

1. *Kathā mahāmavṛdhatkasya hoturyajñaṁ juṣāṇo abhi somamūdhaḥ. Pibannūśāno juṣam-āṇo andho vavakṣa ṛṣvaḥ sucate dhanāya.*

How to evolve and exalt the grandeur of life? Which creative yajaka's holy programme of yajnic instruction and evolution to join? Which milky drink of soma to drink from the mother's breast?

The great, generous and protective lord of sublimity, Indra, commanding knowledge, wealth, honour and excellence, loving and owning up the devoted disciple supplicant, cherishing his offer of

homage, blesses him with the gift of refinement and exaltation of his innate wealth of honour and grandeur.

का अस्य वीरः सधमादमाप समानंश सुमतिभिः का अस्य।
कदस्य चित्रं चिकित कदूती वृध भुवच्छशमानस्य यज्योः॥ २॥

2. *Ko asya vīraḥ sadhamādamāpa samānaṁśa sumatibhiḥ ko asya. Kadasya citraṁ cikite kadūtī vṛdhe bhuvacchaśamānasya yajyoḥ.*

Who is the brave who reaches the ecstasy of the lord's company? Who attains to him and shares the manifestations of his vision and intelligence? When does he know and realise the wonder and variety of this lord's benediction? When does the lord's grace flow for the protection and advancement of the supplicant in yajna?

कथा शृणाति हूयमानमिन्दः कथा शृण्व ावसामस्य वद।
का अस्य पूवीरुपमातया ह कथनमाहुः पपुरिं जरित्र॥ ३॥

3. *Kathā śṛṇoti hūyamānamindraḥ kathā śṛṇvannavasāmasya veda. Kā asya pūrvīrupamātayo ha kathainamāhuḥ papuriṁ jaritre.*

When does Indra listen to the supplicant? And while he listens, when does he grant that the time for his liberation and ultimate protection is come? What are, for sure, the ultimate bounds (if any) of the lord's gifts of grace? How do the celebrants sing of the gracious lord for the supplicant?

कथा सबाधः शशमाना अस्य नशदभि दविणं दीध्यानः।
दवा भुव ावदा म ऋतानां नमा जगृभ्वाँ अभि यज्जुजाषत॥ ४॥

4. *Kathā sabādhaḥ śaśamāno asya naśadabhi draviṇaṁ dīdhyānaḥ. Devo bhuvannavedā ma ṛtānāṁ namo jagṛbhvāṅ abhi yajjujoṣat.*

When does the supplicant, though bound in his limitations yet intent upon his search for Divinity, attain to the wealth of the lord's grace?

When the lord self-refulgent and infinitely generous becomes cognizant of my yajnas of service and devotion, accepts my offers of food and fragrance in the vedi, and owns me as his child and disciple in faith, then does his grace shower on me.

कथा कदस्या उषसा व्युष्टा दवा मतस्य सख्यं जुजाष। कथा कदस्य सख्यं सखिभ्या य अस्मिन्कामं सुयुजं ततस्र ॥ ५ ॥

5. *Kathā kadasyā uṣaso vyuṣṭau devo martasya sakhyaṁ jujoṣa. Kathā kadasya sakhyaṁ sakhibhyo ye asmin kāmaṁ suyujaṁ tatasre.*

When would the refulgent and generous lord in this light of the dawn accept and cherish the devotion and friendship of mortal humanity? When would his love and friendship extend to the human friends who in this yajna of love and covenant extend their love and ambition over practical work in divine service?

किमादमत्रं सख्यं सखिभ्यः कदा नु तं भात्रं प बवाम। श्रिय सुदृशा वपुरस्य सगाः स्वर्णे चित्रतममिष आ गाः ॥ ६ ॥

6. *Kimādamatraṁ sakhyaṁ sakhibhyaḥ kadā nu te bhrātraṁ pra bravāma. Śriye sudṛśo vapurasya sargāḥ svarṇa citratamamiṣa ā goḥ.*

O lord, when and how shall we describe your firm and protective love and friendship and your brotherly affection to our friends?

The cosmic body of this gracious lord and the various stages of his creation are for the beauty and glory of existence, blissful as heaven, various and most wondrous. So also are the beauties and generosities of the sun for the love and sustenance of life.

दुहं जिघांसन्ध्वरसमनिन्दां ततिक्त तिग्मा तुजस अनीका।
ऋणा चिद्यत्र ऋणया न उगा दूर अज्ञाता उषसा बबाध ॥ ७ ॥

7. *Druhaṁ jighāṁsan-dhvarasamanindrāṁ tetikte tigmā tujase anīkā. Ṛṇā cidyatra ṛṇayā na ugro dūre ajñātā uṣaso babādhe.*

Keen to eliminate the hateful, destructive and rebellious elements, Indra sharpens his blazing armies to greater force, and where the existing forces thus grow fiercer, our ruler, awesome and bold as terror, like a man under pressure of an obligation, wipes out unknown fears like the dawns dispelling darkness.

ऋतस्य हि शुरुधः सन्ति पूर्वीऋतस्य धीतिर्वृजिनानि हन्ति।
ऋतस्य श्लोक बधिरा ततर्द कर्णा बुधानः शुचमान आयोः ॥ ८ ॥

8. *Ṛtasya hi śurudhaḥ santi pūrvīrṛtasya dhītirvṛjināni hanti. Ṛtasya śloko badhirā tatarda karṇā budhānaḥ śucamāna āyoḥ.*

The protective forces of truth are everlasting. The vision and understanding rooted in truth removes all hurdles and breaks the clouds of darkness. The word and message of truth clears up the ears of the deaf,

awakening and brightening up the man who hears, giving him the light of Divinity.

ऋतस्य दृ हा धरुणानि सन्ति पुरूणि चन्दा वपुष वपूंषि ।
ऋतन दीघमिषणन्त पृ ऋतन गाव ऋतमा विवशुः ॥ ९ ॥

9. *Ṛtasya dṛḷhā dharuṇāni santi purūṇi candrā vapuṣe vapūṁṣi. Ṛtena dīrgham-iṣaṇanta pṛkṣa ṛtena gāva ṛtamā viveśuḥ.*

The foundations of Truth and Eternal Law are unshakable, boundless and beautiful, the very embodiments of truth, beauty and Dharma for life forms. By the Law of truth do people enjoy long life and showers of joy. By the Law of truth do our voice and senses follow truth and reach the very source of reality and the seat of the law of eternal truth.

ऋतं यमान ऋतमिद्वनात्यृतस्य शुष्मस्तुरया उ गव्युः ।
ऋताय पृथ्वी बहुल गभीर ऋताय धनू परम दुहात ॥ १० ॥

10. *Ṛtaṁ yemāna ṛtamidvanotyṛtasya śuṣmasturayā u gavyuḥ. Ṛtāya pṛthvī bahule gabhīre ṛtāya dhenū parame duhāte.*

The pursuant of truth attains to truth. The operation of the eternal law of truth is fast, instantaneous, so fast that it is omnipresent, all operative. The abundant earth, deep interspaces and the high heavens all like the mother cow yield the milk of life in service of the eternal law of truth.

नू ष्टुत इन्द्र नू गृणान इषं जरित्र नद्याऽ न पीपः । अकारि
त हरिवा बह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Indra, world ruler, omnipotent lord of universal truth and abundance, thus praised and worshipped, bear and bring food, energy, and the sustaining power of life for the celebrant in abundance like the rivers overflowing with life giving waters. This new song of homage and fragrant yajna is offered in worship, O lord of the universal dynamics of nature, in hope with prayer that with vision and intelligence we may be masters of the chariot and dedicated workers in your service of the law of truth.

Mandala 4/Sukta 24

Indra Devata, Vamadeva Gautama Rshi

का सुष्टुतिः शवसः सूनुमिन्दमवाचीनं राधस आ ववतत।
ददिहि वीरा गृणते वसूनि स गापतिनिषिधां ना जनासः॥ १॥

1. *Kā suṣṭutiḥ śavasaḥ sūnumindramarvācīnaṁ rādhasa ā vavartat. Dadirhi vīro gṛṇate vasūni sa gopatirniṣṣidhāṁ no janāsaḥ.*

O citizens of the land, what is that order of praise and approbation which would persuade and move Indra toward us for our joint success and prosperity? A very child of might is he, inspirer of the brave, most youthful hero of latest knowledge and modern tactic, eminent warrior, creator and munificent giver of wealth for his supporters, manager and promoter of the earth and its resources, and leader and commander of the generous producers, our own pioneers.

स वृत्रहत्य हव्यः स इड्यः स सुष्टुत इन्दः सत्यराधाः ।
स याम ा मघवा मर्त्याय ब्रह्मण्यत सुष्वय वरिवा धात ॥ २ ॥

2. *Sa vṛtrahatye havyaḥ sa īḍyaḥ sa suṣṭuta indraḥ satyarādhāḥ. Sa yāmannā maghavā martyāya brahmaṇyate suṣvaye varivo dhāt.*

He is to be invoked in the battles against darkness, evil and crime, lord adorable as he is, profusely adored, Indra, lord of honour and excellence, achiever of truth and giver of noble riches. He, lord of wealth, might and majesty, bears and bestows choice gifts of honour and freedom upon the mortals who dedicate themselves to the lord of existence and pray for success and divine grace in the ways of life.

तमि ारा वि ह्वयन्त समीक रिरिक्वांसस्तन्वः कृण्वत त्राम ।
मिथा यत्त्यागमुभयासा अग्म ारस्ताकस्य तनयस्य साता ॥ ३ ॥

3. *Taminnaro vi hvayante samīke ririkvāṁsastanvaḥ kṛṇvata trām. Mitho yattyāgamubhayāso agman narastokasya tanayasya sātau.*

People and leaders both call upon him in their battles of life in search of freedom, those who seek release and those who look to him for the protection of their bodies. Together, men and women, men and leaders, go to him for freedom from suffering as well as for the well being of their children and grand children.

कतूयन्ति ि ातया यागं उगा शुषाणासा मिथा अर्णसाता ।
सं यद्विशा ववृत्रन्त युध्मा आदि ामं इन्दयन्त अभीके ॥ ४ ॥

4. *Kratūyanti kṣitayo yoga ugrā''śuṣāṇāso mitho arṇasātau. Saṁ yadviśo'vavṛtranta yudhmā ādinnema indrayante abhīke.*

People of the land, both bright and blazing as well as impetuous in action, together, joining in the pursuit of knowledge and yajnic action do their best and holiest in faith in their own fields of social development freely, and when all the citizens thus engage in battle against the demons of darkness, evil and poverty and conduct themselves with discipline on a war footing, they unitedly and unanimously choose Indra as their guide and leader in action.

आदिद्ध नमं इन्दियं यजन्त आदित्पक्तिः पुराळाशं रिरिच्यात। आदित्सामा वि पपृच्यादसुष्वीनादिज्जुजोष वृषभं यजध्य॥ ५॥

5. *Āditthā nema indriyaṁ yajanta āditpaktiḥ puroḷāśaṁ riricyāt. Āditsomo vi papṛcyādasuṣvīnādijjujoṣa vṛṣabhaṁ yajadhyai.*

And then the warriors all work for the honour and excellence of the nation through joint action. And then let the fruit of the action and struggle, like delicious pudding seasoned, be consolidated and reserved. And then when the present and future is secured, let the soma of joy be prepared and ripened for the warriors of courage and valour, and then let all join Indra, virile and generous leader, in the celebration.

कृणात्यस्म वरिवा य इत्थन्दाय सोममुशत सुनोति। सधीचीनेन मनसाविवेनन तमित्सखायं कृणुत समत्सु॥ ६॥

6. *Kṛṇotyasmai varivo ya itthendrāya somamuśate sunoti. Sadhrīcīnena manasāvivenan tamitsakhāyaṁ kṛṇute samatsu.*

One who thus does honour and distinguished

service for Indra, ruler of the world, and distils the soma of excellence and joy for him who, of course, loves honour and excellence and joy for humanity, and one who, with an undivided dedicated mind, without any selfish axe to grind, acts as a friend and supportive warrior for him in the battles of humanity: Indra too for such a person creates and awards rare and choicest gifts of honour and dignity like a friend.

य इन्दा॑य सु॒नव॒त्सामं॒मद्य पचा॑त्प॒क्तीरु॒त भृ॒ज्जाति॑ धा॒नाः।
पति॑ मना॒यारु॒चथा॑नि॒ हय॒न्तस्मि॑न्दध॒द वृष॑णं॒ शुष्म॒-
मिन्द॑वः ॥ ७ ॥

7. *Ya indrāya sunavatsomamadya pacātpaktīruta bhṛjjāti dhānāḥ. Prati manāyorucathāni haryan tasmin dadhadvṛṣaṇaṁ śuṣmamindraḥ.*

Whoever for Indra, today, distils and ripens the soma of honour and excellence, confirms and consolidates the gains of victory over darkness, evil and want, and perfects the production for national consumption: to such a person Indra responds, loving and listening to his songs of praise arising from the heart, and the lord in-vests him with inner strength of valour and showers of unbounded generosity.

य॒दा स॑म॒र्यं व्यच॒दृघा॑वा दी॒र्घं यदा॒जिम॒भ्यख्य॑द॒यः।
अचि॑कद॒द वृष॑णं॒ पत्यच्छा॒ दुरा॒ण आ निशि॑तं साम॒-
सुद्भिः ॥ ८ ॥

8. *Yadā samaryaṁ vyacedṛghāvā dīrghaṁ yadājimabhyakhyadryaḥ. Acikradadvṛṣaṇaṁ patnyacchā duroṇa ā niśitaṁ somasudbhiḥ.*

When the ruler of the land and noble head of

his people and destroyer of the enemies perceives a tumult of battle around and afar, he displays his long range deployment of arms and armies, while the citizenry at home, as a sustaining and supportive force, exhorts him and proclaims aloud his internal strength of morale created and sharpened by the creators and refiners of national energy.

भूयसा वस्त्रमचरत्कनीया विक्रीता अकानिषं पुनयन।
स भूयसा कनीया नारिरचीद्दीना द ग वि दुहन्ति प वाणम ॥ ९ ॥

9. *Bhūyasā vasnamacarat kanīyo'vikrīto akāniṣaṁ punaryan. Sa bhūyasā kanīyo nārirecīd dīnā dakṣā vi duhanti pra vāṇam.*

The poor ignorant trader buys the pleasure of glitter and sense at the great price of the spirit. Drained out, exhausted and disvalued, he goes back: "I want back what I had parted with in exchange for what I had got." No, not now. With all that he can surrender, he cannot redeem even a little of what he has lost. The poor as well as the intelligent get back only what they bargain for in word and action.

क इमं दशभिममन्दं कीणाति धनुभिः।
यदा वृत्राणि जङ्घनदथनं म पुनर्ददत ॥ १० ॥

10. *Ka imaṁ daśabhirmamendraṁ krīṇāti dhenubhiḥ. Yadā vṛtrāṇi jaṅghanadathainaṁ me punardadat.*

Who can buy this Indra, this spiritual glory, from me for all time with the ten senses and their pleasure? None. Yes, when one dispels the evils of darkness, ignorance and indulgence, then the lord gives it back to

me.

नू ष्टुत इन्द्र नू गृणान इषं जरित्र नद्याꣳ न पीपः । अकारि त हरिवा बह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Indra, lord of glory, thus praised and celebrated, bless the supplicant with food, energy and enlightenment just as overflowing streams bring living waters for humanity. O lord of power and progress at high speed, thus is the song of celebration and yajnic homage offered to you, the newest presentation, so that with your blessings of intelligence and action we may be master warriors of the chariot and great servants of Divinity.

Mandala 4/Sukta 25

Indra Devata, Vamadeva Gautama Rshi

का अद्य नया दवकाम उशन्निन्द्रस्य सख्यं जुजोष । का वा मह वस पार्याय समिद्ध अग्नौ सुतसोम ईट्टे ॥ १ ॥

1. *Ko adya naryo devakāma uśnnindrasya sakhyaṁ jojoṣa. Ko vā mahe'vase pāryāya samiddhe agnau sutasoma īṭṭe.*

Who today among noble humanity, lover of the light of divinity, inspired with holy ambition and enthusiasm, enjoys the favour and friendship of Indra? Or, who, having offered oblations of distilled soma into the lighted fire for the achievement of great redeeming divine protection, enjoys the honour and excellence of life? Answer: The friend and lover of humanity who is dedicated to Indra, the supreme ruler.

का नानाम वचसा साम्याय मनायुवा भवति वस्त उस्राः। क इन्दस्य युज्यं कः सखित्वं का भात्रं वष्टि कवय क ऊती ॥ २ ॥

2. *Ko nānāma vacasā somyāya manāyurvā bhavati vasta usrāḥ. Ka indrasya yujyaṁ kaḥ sakhitvaṁ ko bhrātraṁ vaṣṭi kavaye ka ūtī.*

Who bows with words of prayer to Indra for the gift of peace, pleasure, honour and excellence of body, mind and soul? And who submits to him in search of knowledge and self-awareness? Who loves the lights of the dawn and the lovely cows in the morning? Who waits on Indra for help and protection? Who feels anxious for friendship and fraternity with him? Who prays for security and poetic vision to the lord of omniscience? Answer: Who ever wants to do good unto all including the self as servant of Divinity.

का दवानामवा अद्या वृणीत क आदित्याँ अदितिं ज्यातिरीट्ट। कस्याश्विनाविन्दा अग्निः सुतस्यां शाः पिबन्ति मनसाविवनम ॥ ३ ॥

3. *Ko devānāmavo adyā vṛṇīte ka adityaṅ aditiṁ jyotirīṭṭe. Kasyāśvināvindro agniḥ sutasyāṁ'śoḥ pibanti manasāvivenam.*

Who these days opts for and wins the protection and benedictions of the divine powers of nature? Who pursues and prays for the light of the suns in orbital phases, the generosity of nature and mother earth, and the secrets and mysteries of light? Whose achievement of knowledge and contribution to life's peace and joy is favourably in tune with the nature and operation of

the laws and properties of the Ashvins, earth and the skies, Indra, the sun, and Agni, heat and magnetic energy of the earth? Answer: One who acts in cooperation with nature for life and in the service of Divinity.

तस्मा॑ अ॒ग्निर्भार॑तः॒ शम॑ यंस॒ज्ज्योक्प॑श्या॒त्सूय॑मु॒च्चर॑न्तम ।
य इन्द्रा॑य सु॒नवा॒मेत्याह॒ नर॒ नर्या॑य॒ नृत॑माय नृ॒णाम ॥ ४ ॥

4. *Tasmā agnirbhārataḥ śarma yaṁsajjyok paśyāt sūryam-uccarantam. Ya indrāya sunavāmetyāha nare naryāya nṛtamāya nṛṇām.*

To him Agni, the cosmic power and presence that holds, sustains and governs the world of nature and humanity, provides a happy home, and he would watch the rising sun for a long long time who is able to say this with confidence: We pursue knowledge and create the means of comfort and happiness for humanity, the world of human interests, and the highest qualities and attainments of human values among the people of the world, and this we do for Indra, Lord of humanity and the entire world of existence.

न तं जि॑नन्ति ब॒हवा॒ न द॒भा उ॒व॑स्मा॒ अदि॑ति॒ः शम॑ यंसत ।
पि॒यः सु॒कृ॒त्पि॒य इन्द्र॑ मना॒युः पि॒यः सु॑पा॒वीः पि॒या अ॑स्य सा॒मी ॥ ५ ॥

5. *Na taṁ jinanti bahavo na dabhrā urvasmā aditiḥ śarma yaṁsat. Priyaḥ sukṛtpriya indre manāyuḥ priyaḥ suprāvīḥ priyo asya somī.*

Neither many nor few, nor even the fiercest, can overpower him who acts in the service of Indra, governing power and presence of the universe. Indeed mother earth, in fact mother nature of imperishable

wealth, blesses him with abundant peace and joy in a happy home, for, to Indra, the one who does good is dear, the lover of Divinity is dear, the follower of the path of rectitude is dear, and the creator of comfort, joy and enlightenment for life is dear to this lord.

सुपाव्यः पाशुषाळष वीरः सुष्वः पक्तिं कृणुत कवलन्दः ।
नासुष्वरापिन सखा न जामिदुष्पाव्या वहन्तदवाचः ॥ ६ ॥

6. *Suprāvyaḥ prāśuṣāḷeṣa vīraḥ suṣveḥ paktiṁ kṛṇute kevalendraḥ. Nāsuṣverāpirna sakhā na jāmirduṣprāvyo'vahantedavācaḥ.*

Indra, leader and ruler, instant destroyer of enmity, is openly accessible to the person who creates and produces good things and thus contributes positively to the peace, progress and happiness of life, and he fully protects and promotes such people and raises them to maturity as the sun ripens grain. But to the person who is uncreative, and malignant scandalizer, he is not accessible, not a friend, or a brother, or protector, in fact he is awfully opposed to such negatives.

(Creativity and a positive, contributive attitude to life is a value, while uncreativeness and a negative, destructive attitude is a dangerous disvalue. The former is to be protected and promoted, but the latter has to be opposed and eliminated.)

न रवता पणिना सख्यमिन्दा सुन्वता सुतपाः सं गृणीत ।
आस्य वदः खिदति हन्ति नग्नं वि सुष्वय पक्तय कवला भूत ॥ ७ ॥

7. *Na revatā paṇinā sakhymindro'sunvatā sutapāḥ saṁ gṛṇīte. Āsya vedaḥ khidati hanti nagnaṁ vi suṣvaye paktaye kevalo bhūt.*

Not with the miserly man of wealth does Indra bargain any friendship since he is the master creator of peace and joy and lover of honour and excellence. He does not acknowledge, much less approve of the wealth of the ungenerous. In fact, he exposes the wealth of the hoarder until, exposed and ashamed, he is reduced to nullity, because, basically and exclusively he is for the creative and generous who produce and mature the wealth of the nation to the state of honour and dignity.

इन्द्रं॒ पर॑ व॑र मध्य॒मास॒ इन्द्रं॒ यान्ता॑ व॑सितास॒ इन्द॑म।
इन्दं॑ ि॒यन्त॑ उ॒त युध्य॑माना॒ इन्द्रं॒ नरा॑ वाज॒यन्ता॑ हवन्त ॥ ८ ॥

8. *Indraṁ pare'vare madhyamāsa indraṁ yānto'vasitāsa indram. Indraṁ kṣiyanta uta yudhyamānā indraṁ naro vājayanto havante.*

People at the farthest and at the nearest, highest and lowest, and people at the middle, all call upon Indra, lord of honour and excellence. People on the move and those at the end of the journey call upon Indra, lord of peace and security. People settled in the home and warriors on the battle field call upon Indra, lord of prosperity and victory. And the leaders of the people and the men fighting for food, struggling for energy and panting for speed and progress call upon Indra, lord giver of food, energy and advancement.

Mandala 4/Sukta 26

Indra Suparna Brahma Devata,
Vamadeva Gautama Rshi

अ॒हं मनु॑रभव॒ं सूय॑श्चा॒ हं क॒ ीवाँ॑ ऋषि॑रस्मि॒ विप॑ः।
अ॒हं कुत्स॑माजु॒नय॑ं न्यृ॑ञ्ज॒ हं क॒विरु॒शना॒ पश्य॑ता मा ॥ १ ॥

1. *Ahaṁ manurabhavaṁ sūryaścā'haṁ kakṣīvāň ṛṣirasmi vipraḥ. Ahaṁ kutsamārjuneyaṁ nyṛñje'haṁ kaviruśanā paśyatā mā.*

I am the thinker and law-giver of existence, I am the light of life, I comprehend the time and space of the universe, I am the visionary, I am the centre and shaker at the core. I create the thunder and light and I make the thunderbolt. I am the poet of omniscience and passionate lover of my creation. Come ye all and see.

अहं भूमिमददामार्यायाहं वृष्टिं दाशुष मर्त्याय ।
अहमपा अनयं वावशाना मम देवासो अनु केतमायन ॥ २ ॥

2. *Ahaṁ bhūmimadadāmāryāyā'haṁ vṛṣṭiṁ dāśuṣe martyāya. Ahamapo anayaṁ vāvaśānā mama devāso anu ketamāyan.*

I give the earth for noble humanity, and I bring rain and rolling oceans and waves of energy for the mortals who give in charity, and, in consequence, saints and sages who love are blest with light divine.

अहं पुरो मन्दसाना व्यैरं नव साकं नवतीः शम्बरस्य ।
शततमं वश्यं सवर्ताता दिवोदासमतिथिग्वं यदावम ॥ ३ ॥

3. *Ahaṁ puro mandasāno vyairaṁ nava sākaṁ navatīḥ śambarasya. Śatatamaṁ veśyaṁ sarvatātā divodāsamatithigvaṁ yadāvam.*

In the state of perfect bliss, I first move ninty and nine streams of cloud showers together, and as I protect and promote the man of hospitality and the giver of enlightenment, I open hundred-fold gates of delight and prosperity for the whole world.

प सु ष विभ्या मरुता विरस्तु प श्यनः श्यनभ्य आशुपत्वा ।
अचक्रया यत्स्वधया सुपणा हव्यं भरन्मनव दवजुष्टम ॥ ४ ॥

4. *Pra su ṣa vibhyo maruto virastu pra śyenaḥ śyenebhya āśupatvā. Acakrayā yatsvadhayā suparṇo havyaṁ bharanmanave devajuṣṭam.*

Just as the eagle bird is the fastest of all the birds of prey in flight and descent so may that glorious heavenly bird of light wings, the sun, which moves by its own mighty force without wheels and which is prime among the powers of nature, the Maruts, may bring for humanity food and energy blest by the best and brilliant bounties of Divinity.

भरद्यदि विरता ववजानः पथारुणा मनाजवा असजि ।
तूयं ययौ मधुना सोम्यनात श्रवा विविद श्यना अत्र ॥ ५ ॥

5. *Bharadyadi virato vevijānaḥ pathoruṇā manojavā asarji. Tūyaṁ yayau madhunā somyenota śravo vivide śyeno atra.*

When the bird of the wings of light, vibrating as sunrays, flying fast as thought by the wide paths of space brings and releases food and energy here, and then from here itself flies back fast with earthly, sweets of soma juices (to bring them back, reinvigorated), thus this eagle wins thanks and praise from earthly humanity.

ऋजीपी श्यना ददमाना अंशुं परावतः शकुना मन्दं मदम ।
सामं भरद्बादृहाणा दवावान्दिवा अमुष्मादुत्तरादादाय ॥ ६ ॥

6. *Ṛjīpī śyeno dadamāno aṁśuṁ parāvataḥ śakuno mandraṁ madam. Somaṁ bharaddādṛ-hāṇo devāvān divo amuṣmāduttarādādāya.*

The eagle bird of light, enjoying the company of heavenly planets, coming from far off country by simple paths, having taken from that distant region of light sweet celestial delights of soma energies of life, gives us that nectar and, taking the soma sweets of earth grows stronger and more generous.

आदाय श्येना अभरत्सामं सहस्त्रं सवाँ अयुतं च साकम।
अत्रा पुरन्धिरजहादरातीमद सामस्य मूरा अमूरः ॥ ७ ॥

7. *Ādāya śyeno abhart somaṁ sahasraṁ savāṅ ayutaṁ ca sākam. Atrā purandhir-ajahād-arātīrmade somasya mūrā amūraḥ.*

The eagle bird of light, ruler and illuminator of the world, bears and brings a thousand delights of soma for life with unbounded yajnic creations of organic tonics for health and, in the ecstasy of the drink of soma on earth, doing noble actions and maintaining human habitations with wisdom and equanimity of mind, eliminates all stupidity and negativities!

Mandala 4/Sukta 27

Indra Devata, Vamadeva Gautama Rshi

गभे नु स न्वेषामवदमहं देवानां जनिमानि विश्वा।
शतं मा पुर आयसीरर क्षन्नधं श्येना जवसा निरदीयम ॥ १ ॥

1. *Garbhe nu sannanveṣāmavedamahaṁ devānāṁ janimāni viśvā. Śataṁ mā pura āyasīrarakṣannadha śyeno javasā niradīyam.*

Having been in the mother's womb, I have witnessed and known the birth and growth of all these divine creations (such as the elements, earth, water,

senses, and mind, etc.). Hundreds of golden cities and iron walls have protected me. And having lived all this, I have got out to freedom like a falcon bird of the winds with impetuous speed.

(The mantra describes the soul's journey through births and death's across the body forms and then the release to the freedom of Moksha.)

न घा स मामप जोषं जभारा भीमास त्वक्षसा वीर्येण।
इमा पुरन्धिरजहादरातीरुत वाताँ अतरच्छूशुवानः॥ २॥

2. *Na ghā sa māmapa joṣaṁ jabhārā'bhīmāsa tvakṣasā vīryeṇa. Īrmā purandhirajahādarātīr-uta vātāň ataracchūśuvānaḥ.*

That womb of nature couldn't hold me against my will and pleasure. I sat in there with all my vigour and penetrative vision. And when the Lord inspirer who sustains the hundreds of golden cities and iron walls of prison wards off the contraries of flesh and blood, then the falcon bird of the spirit, rising up and high, crosses the storms and shears of winds to freedom.

अव यच्छ्येना अस्वनीदध द्यावि यद्यदि वात ऊहुः पुरन्धिम।
सृजद्यदस्मा अव ह क्षिपज्यां कृशानुरस्ता मनसा भुरण्यन॥ ३॥

3. *Ava yacchyeno asvanīdadha dyorvi yadyadi vāta ūhuḥ purandhim. Sṛjadyadasmā ava ha kṣipa-jjyāṁ kṛśānurastā manasā bhuraṇyan.*

When the falcon bird of the spirit descends from heaven singing and roaring with energy, then if the winds and storms of existence hijack the master of the golden city, then, just as the warrior draws the string of

the bows and shoots off the arrow, so the soul, archer subduer of contraries, with the light radiating from the flame of the heart, draws up the string of yoga meditation and shoots away the fluctuations.

ऋजिप्य इमिन्दावता न भुज्युं श्येना जभार बृहता अधि ष्णाः। अन्तः पतत्पत्र्यस्य पणमध यामनि पसितस्य तद्वः ॥ ४ ॥

4. *Ṛjipya īmindrāvato na bhujyuṁ śyeno jabhāra bṛhato adhi ṣṇoḥ. Antaḥ patatpatatryasya parṇa-madha yāmani prasitasya tadveḥ.*

The falcon bird of the spirit, going by the path of rectitude always under the protection of Indra, lord of life, bears the sacred vessel of the body like a prize from the vast regions of joy and energy and, at the end, flying up, the bird on the wing jettisons the sacred vessel like the plume of a bird bound down to the nest.

अध श्वतं कलशं गाभिरक्तमापिप्यानं मघवा शुकमन्धः। अध्वयुभिः पयतं मध्वा अगमिन्दा मदाय पतिं धत्पिबध्य शूरा मदाय पतिं धत्पिबध्य ॥ ५ ॥

5. *Adha śvetaṁ kalaśaṁ gobhiraktamāpipyānaṁ maghavā śukramandhaḥ. Adhvaryubhiḥ pra-yataṁ madhvo agramindro madāya prati dhatpibadhyai śūro madāya prati dhatpi-badhyai.*

Let Indra, the brave soul, blest with and commanding honour and prosperity, bear, in response to the Lord's grace, the bright and beauteous body vessel nourished by mother earth and cows, satisfying, pure and powerful, and let him enjoy the food seasoned and sanctified by holy yajakas, and prime delicious drink

for realising the beauty and ecstasy of existence. Yes, let the fearless brave spirit bear the body vessel to drink of the joy of life and to celebrate the gift of divine rapture.

Mandala 4/Sukta 28

Indra-Soma Devata, Vamadeva Gautama Rshi

त्वा युजा तव तत्सोम सख्य इन्दो अपा मनव सस्रुतस्कः ।
अह न्नहिमरिणात्सप्त सिन्धूनपावृणोदपिहितव खानि ॥ १ ॥

1. *Tvā yujā tava tatsoma sakhya indro apo manave sasrutaskaḥ. Ahannahimariṇāt sapta sindhūna-pāvṛṇodapihiteva khāni.*

With you and for your friendship, O Soma, power, pleasure and excellence of life, did Indra, resplendent ruler of the world, set the spatial waters afloat, broke the cloud, made the seven streams of water flow and opened up the hidden treasures of life.

त्वा युजा नि खिदत्सूर्यस्येन्द्रश्चक्रं सहसा सद्य इन्दो । अधि
ष्णुना बृहता वर्तमानं महो दुहो अप विश्वायु धायि ॥ २ ॥

2. *Tvā yujā ni khidat-sūryasyendracśakraṁ sahasā sadya indo. Adhi ṣṇunā bṛhatā vartamā-naṁ maho druho apa viśvāyu dhāyi.*

Soma, power of cool and bliss of nature's cosmic energy, with force, constantly counters the cycle of solar radiations operating with mighty catalysis and coming from higher regions, and thus the great all round negativity of sun rays against life is warded off.

अह न्निन्द्रो अदहदग्निरिन्दा पुरा दस्यून्मध्यन्दिनादभीके ।
दुग दुराण कत्वा न यातां पुरू सहस्रा शवा नि बर्हीत ॥ ३ ॥

3. *Ahann-indro adahad-agnir-indro purā dasyūn madhyandināda bhīke. Durge duroṇe kratvā na yātāṁ purū sahasrā śarvā ni barhīt.*

Indu, Soma, cool and bliss of mind, nature and people of the land and forces of peace, with your balancing action, Indra, powerful and blazing, destroys darkness and evil, as fire burns off the demoniac forces before the mid-day yajna in the battle of life. Thus does the spirit of life, with Indra and Soma, hot and cold in the existential circuit of nature, destroy and ward off a thousand onslaughts of impending dangers and attacks. And so do the acts of yajna in the home of the family and fortress of the ruler.

विश्वस्मात्सीमधमाँ इन्द्र दस्यून्विशो दासीरकृणोरपशस्ताः ।
अबाधथामम्णतं नि शत्रूनविन्दथामपचितिं वधत्रैः ॥ ४ ॥

4. *Viśvasmāt sīmadhamāň indra dasyūn vīśo dāsīr-akṛṇorapraśastāḥ. Abādhethāmamṛṇataṁ ni śatrūn-avindethām-apacitiṁ vadhatraiḥ.*

Indra, ruler of the world blazing as the sun, reduce the evil and wicked to nullity all round, and save the people and the forces of generosity from ignominy. Indra and Soma, power and peace of the land, ruler and people, bind down the enemy forces, give peace and security to the good, and thus win honour and fame with your weapons of protection.

एवा सत्यं मघवाना युवं तदिन्द्श्च सामावमश्व्यं गाः ।
आददृतमपिहितान्यश्ना रिरिचथुः गाश्चित्ततृदाना ॥ ५ ॥

5. *Evā satyaṁ maghavānā yuvaṁ tadindraśca somorvam-aśvyaṁ goḥ. Ādardṛtam-apihitāny-śnā riricathuḥ kṣāścit-tatṛdānā.*

It is true, O potent commanders of honour and excellence, Indra and Soma, destroyer of evil and creator of peace and prosperity, together you release the earth's vast energy and progressive forces, break open the resources of wealth and fertility, and release the lands from oppression into freedom.

Mandala 4/Sukta 29

Indra Devata, Vamadeva Gautama Rshi

आ नः स्तुत उप वाजेभिरूती इन्द्र याहि हरिभिमन्दसानः ।
तिरश्चिद्र्यः सवना पुरूण्याङ्गूषभिर्गृणानः सत्यराधाः ॥ १ ॥

1. *Ā naḥ stuta upa vājebhirūtī indra yāhi haribhir-mandasānaḥ. Tiraścidaryaḥ savanā purūṇ-yāṅgū-ṣebhirgṛṇānaḥ satyarādhaḥ.*

Indra, lord ruler of honour and excellence, spirit incarnate of power and prosperity, come with all the vigour and velocity for our protection and progress. Invoked and invited, happy and rejoicing, come with the fastest achievements. You are the wealth of the nation incarnate, truly the harbinger of success. Praised, appraised and pursued by the highpriests of knowledge and action, come directly and indirectly by all paths of centripetal movement to bless our manifold yajnic programmes of creation and production.

आ हि ष्मा याति नर्यश्चिकित्वान्हूयमानः सातृभिरुप यज्ञम ।
स्वश्वा या अभीरुमन्यमानः सुष्वाणभिमदति सं ह वीरः ॥ २ ॥

2. *Ā hi ṣmā yāti naryaścikitvān hūyamānaḥ sotṛbhi-rupa yajñam. Svaśvo yo abhīrur-man-yamānaḥ suṣvāṇebhir-madati saṁ ha viraiḥ.*

And he does come, lord of men and master of knowledge all-aware, when he is invoked and invited to the yajna by those who distil the soma for yajna and sprinkle the vedi with holy water and ghrta. Then, commanding the horse and speed of the chariot, brave and fearless, self-confident and honoured, he rejoices with the heroes who create the soma, honour, grandeur and the joy of life for humanity.

श्रावयदस्य कर्णा वाजयध्य जुष्टामनु प दिशं मन्दयध्यं।
उद्वावृषाणा राधस तुविष्मान्करं इन्दः सुतीथाभयं च ॥ ३ ॥

3. *Śrāvayedasya karṇā vājayadhyai juṣṭāmanu pra diśaṁ mandayadhyai. Udvāvṛṣāṇo rādhaso tuviṣmān karanna indraḥ sutīrthābhayaṁ ca.*

Speak to him, let him hear, he loves to hear of the cherished policy and direction for the sake of speed and success in action so that he may be happy and rejoice with you all. And then he, Indra, ruler of all and creator of honour and excellence, generous as showers and blazing brave in action, would create paths of progress into a state of freedom from fear and success, and thence would flow the ultimate release.

अच्छा या गन्ता नाधमानमूती इत्था विपं हवमानं गृणन्तम।
उप त्मनि दधाना धुयाशून्त्सहस्राणि शतानि वजबाहुः ॥ ४ ॥

4. *Acchā yo gantā nādhamānamūtī itthā vipraṁ havamānaṁ gṛṇantam. Upa tmani dadhāno dhuryāśūntsahasrāṇi śatāni vajrabāhuḥ.*

With grace, he goes to the supplicant with protection, thus, to bless the earnest seeker invoking him and singing in praise. He holds the supplicant and celebrant closest to his heart and, yoking a hundred

thousand horses to his chariot, wielding the thunderbolt for creation and protection, he hastens to the devotees.

त्वातॉसा मघवन्निन्द्र विप्रा वयं ते स्याम सूरयो गृणन्तः ।
भजानासो बृहद्दिवस्य राय आकाय्यस्य दावने पुरुक्षोः ॥ ५ ॥

5. *Tvotāso maghavannindra viprā vayaṁ te syāma sūrayo gṛṇantaḥ. Bhejānāso bṛhaddivasya rāya ākāyyasya dāvane purukṣoḥ.*

Under your protection, O lord of power and glory, Indra, lord ruler and giver of honour and excellence, let us be earnest seekers of knowledge, brave and brilliant celebrants of Divinity, so that we may be dedicated sharers of the abundance of the lord of light, wealth, and generosity of sustenance incarnate.

Mandala 4/Sukta 30

Indra, Indra and Usha Devata, Vamadeva Gautama Rshi

नकिरिन्द्र त्वदुत्तरा न ज्यायाँ अस्ति वृत्रहन ।
नकिरेवा यथा त्वम ॥ १ ॥

1. *Nakirindra tvaduttaro na jyāyāň asti vṛtrahan. Nakirevā yathā tvam.*

Indra, lord ruler of the world, destroyer of evil and breaker of the cloud like the sun, there is none higher than you, none beyond, none greater, none even equal to you as you are.

सत्रा त अनु कृष्टया विश्वा चकव वावृतुः ।
सत्रा महाँ असि श्रुतः ॥ २ ॥

2. *Satrā te anu kṛṣṭayo viśvā cakreva vāvṛtuḥ. Satrā mahāň asi śrutaḥ.*

In truth and honour of conduct, all the people together move around you in orbit, harmoniously, as do the wheels of the chariot revolve round the axle. Truly you are great, commanding honour and universal fame.

विश्व॑ च॒नद्र॒ना त्वा॑ द्र॒वास॑ इन्द युयुधुः ।
यदह॒ नक्त॒मातिरः ॥ ३ ॥

3. *Viśve canedanā tvā devāsa indra yuyudhuḥ.*
Yadahā naktamātiraḥ.

Indra, lord ruler of the world, all the nobilities of humanity and divinities of nature, with all their wisdom and resolution, relentlessly fight for you day and night so that you are always victorious over the enmities and negativities of life.

यत्रा॒त बा॑धि॒तभ्य॑श्च॒कं कुत्सा॑य॒ युध्य॑त ।
मु॒षा॒य इ॑न्द्र॒ सूय॑म ॥ ४ ॥

4. *Yatrota bādhitebhyaścakraṁ kutsāya yudhyate.*
Muṣāya indra sūryam.

Where the battle rages in support of the warriors fighting in defence of the oppressed and the wise, there Indra, O lord of honour, power and justice, take up the solar disc of thunder and crush the wicked.

यत्र॑ द्र॒वाँ ऋ॑घाय॒ता विश्वा॒ँ अयु॑ध्य॒ एक॒ इत ।
त्वमि॑न्द व॒नूँरह॑न ॥ ५ ॥

5. *Yatra devāň ṛghāyato viśvāň ayudhya eka it.*
Tvamindra vanūňrahan.

Where in the battle against the evil and the

violent oppressing and fighting against all the nobilities of the world you take up arms, you destroy the wicked forces all alone.

यत्रा॒त मर्त्या॑य॒ कमरि॑णा इन्द्र॒ सूय॑म।
पाव॒: शची॑भि॒रत॑शम॥ ६॥

6. *Yatrota martyāya kamariṇā indra sūryam.*
Prāvaḥ śacībhiretaśam.

Where you set in motion the streams and breezes of comfort and joy for humanity, there also you move and protect the sun orbiting at terrible speed with your actions of omnipotence.

किमादु॒तासि॑ वृत्रह॒न्मघ॑वन्मन्यु॒मत्त॑मः।
अत्राह॒ दानु॒मात॑िरः॥ ७॥

7. *Kimādutāsi vṛtrahan maghavan manyumat-tamaḥ. Atrāha dānumātiraḥ.*

And what more! You are, O lord ruler and commander of the wealth and power of the world, you are the most passionate lover of rectitude and fiercest destroyer of evil. And lo! you are the top redeemer of the generous and shatterer of the selfish.

एत॒द घदु॒त वी॒य१॑मिन्द॑ च॒कथ॒ पांस्य॑म।
स्त्रिय॒ं यद्दु॑हणा॒युव॒ं वधी॑दुहि॒तरं दि॒वः॥ ८॥

8. *Etad gheduta vīryamindra cakartha pauṁsyam.*
Striyaṁ yaddurhaṇāyuvaṁ vadhīrduhitaraṁ divaḥ.

This truly is the manly valour you display in action. In addition, this too is your wonder that you dispel and ward off the rays of the malevolent star which,

though, is the daughter of heaven like the dawn, the light of which, too, you overcome.

दिवश्चिद घा दुहितरं महान्महीयमानाम।
उषासमिन्द्र सं पिणक ॥ ९ ॥

9. *Divaścid-ghā duhitaraṁ mahān mahīyamānām.*
Uṣāsamindra saṁ piṇak.

Indra, great you are. Surely the dawn is glorious, daughter of heaven, which you refine, adorn and glorify, and then make her disappear when she waxes with pride.

अपाषा अनसः सरत्संपिष्टादह बिभ्युषी।
नि यत्सीं शिश्नथद वृषा ॥ १० ॥

10. *Apoṣā anasaḥ saratsaṁpiṣṭādaha bibhyuṣī.*
Ni yatsīṁ śiśnathad vṛṣā.

Indra, mighty ruler of heavens, breaks the chariot of the dawn as she waxes, but when the chariot is broken, she withdraws from the broken chariot in fear and awe. (So do the forces of gate-crashing pride withdraw under the blazing power of the ruler.)

एतदस्या अनः शय सुसंपिष्टं विपाश्या।
ससारं सीं परावतः ॥ ११ ॥

11. *Etadasyā anaḥ śaye susaṁpiṣṭaṁ vipāśyā.*
Sasāra sīṁ parāvataḥ.

When the chariot of this dawn is broken and lies in unobstructed path ways of space and the dawn is gone far away, then the sun, coming from afar, radiates its glory far and wide.

उत सिन्धुं विबाल्यं वितस्थानामधि क्षमि।
परि ष्ठा इन्द्र मायया॥ १२॥

12. *Uta sindhuṁ vibālyaṁ vitasthānāmadhi kṣami.*
Pari ṣṭhā indra māyayā.

Indra, lord of the elements, with your inexhaustible force and power, you sustain the flow of full and overflowing turbulent rivers on the earth.

उत शुष्णस्य धृष्णुया प मृक्षो अभि वदनम।
पुरा यदस्य संपिणक॥ १३॥

13. *Uta śuṣṇasya dhṛṣṇuyā pra mṛkṣo abhi vedanam.*
Puro yadasya sampiṇak.

And when with your force and power you break down the strongholds of this demon of drought and sprinkle the land with water, then you acquire the wealth of the land and the knowledge of science for the people.

उत दासं कौलितरं बृहतः पर्वतादधि।
अवाहन्निन्द्र शम्बरम॥ १४॥

14. *Uta dāsaṁ kaulitaraṁ bṛhataḥ parvatādadhi.*
Avāhannindra śambaram.

Indra, ruler of the elements and vast spaces on earth, you break the dark cloud of rain from the vast skies on high and make the rivers flow from the mountains, thereby rendering the generous people and venerable families stronger and more generous.

उत दासस्य वर्चिनः सहस्राणि शतावधीः।
अधि पञ्च प्रधीँरिव॥ १५॥

15. *Uta dāsasya varcinaḥ sahasrāṇi śatāvadhīḥ.*
Adhi pañca pradhīñriva.

But destroy the hundreds and thousands of the violent demons who are fixed in society like five fellies fixed round the spokes of a wheel.

उत त्यं पुत्रमगुवः परावृक्तं शतक्रतुः ।
उक्थेष्विन्द्र आभजत ॥ १६ ॥

16. *Uta tyaṁ putramagruvaḥ parāvṛktaṁ śatakratuḥ.*
Uktheṣvindra ābhajat.

And Indra, who performs hundreds of yajnic acts of creation and generosity with his knowledge of the Shastras, invites the formidable children of leading pioneers of the nation to participate in the theoretical and practical affairs of the state.

उत त्या तुवशायदू अस्नातारा शचीपतिः ।
इन्द्रो विद्वाँ अपारयत ॥ १७ ॥

17. *Uta tyā turvaśāyadū asnātārā śacīpatiḥ.*
Indro vidvāñ apārayat.

Indra, lord of the people and the sacred voice, ruler of the world and master of knowledge, helps the man of efficiency, the man of effort, and also the simple folk who do not know how to swim and enables them all to cross the hurdles of life over to the shore.

उत त्या सद्य आर्या सरयोरिन्द्र पारतः ।
अर्णाचित्ररथावधीः ॥ १८ ॥

18. *Uta tyā sadya āryā sarayorindra pārataḥ.*
Arṇācitrarathāvadhīḥ.

Indra, lord of goodness and nobility of power, always smashes the grabber and the smuggler in possession of wondrous transport across the world of movement and communication over the border.

अनु द्वा जहिता नयान्धं श्राणं च वृत्रहन।
न तत्त सुम्नमष्टव॥ १९॥

19. *Anu dvā jahitā nayo'ndhaṁ śroṇaṁ ca vṛtrahan.*
Na tatte sumnamaṣṭave.

Indra, destroyer of evil and want, leader of humanity, you restore and rehabilitate the two, the blind and the disabled abandoned by society. None can reach that level of service and philanthropy.

शतमश्मन्मयीनां पुरामिन्द्रा व्यास्यत।
दिवोदासाय दाशुषे॥ २०॥

20. *Śatamaśmanmayīnāṁ purāmindro vyāsyat.*
Divodāsāya dāśuṣe.

Indra, lord of power, justice and generosity, for the sake of the creative and the generous giver you break a hundred adamantine strongholds of hoarded wealth like the sun that breaks the cloud concentrations of rain to bless the generous earth.

अस्वापयद्दभीतय सहस्रा त्रिंशतं हथैः।
दासानामिन्दो मायया॥ २१॥

21. *Asvāpayad-dabhītaye sahasrā triṁśataṁ hathaiḥ.*
Dāsānāmindro māyayā.

Indra, the ruler, should smash three hundred thousand of social saboteurs with weapons of far reaching calibre for the peace and security of the law-

abiding servants of the nation and for keeping down of the violent.

स घदुतासि॑ वृत्रहन्त्समा॒न इ॑न्द्र॒ गाप॑तिः ।
यस्ता विश्वा॑नि चिच्यु॒षे ॥ २२ ॥

22. *Sa ghedutāsi vṛtrahantsamāna indra gopatiḥ. Yastā viśvāni cicyuṣe.*

Indra, such as you are, ruler and protector of the earth, destroyer of evil and promoter of the good, you are equal and kind, like the sun, for all in treatment since you bring about all that you do and achieve for all of them as they deserve according to law and justice.

उ॒त नू॒नं यदि॑न्द्रि॒यं क॑रि॒ष्या इ॑न्द्र॒ पांस्यम ।
अ॒द्या नक्रि॒ष्टदा मि॑नत ॥ २३ ॥

23. *Uta nūnaṁ yadindriyaṁ kariṣyā indra pauaṁsyam. Adyā nakiṣṭadā minat.*

Indra, lord ruler of the world, for sure whatever deeds of courage and valour and of manly honour and excellence you do for the good or against the wicked, none can deny, resist or undo.

वा॒मंवा॑मं त आदुर द॒वा द॑दात्वय॒मा ।
वा॒मं पू॒षा वा॒मं भगा॑ वामं द॒वः करू॑ळती ॥ २४ ॥

24. *Vāmaṁ vamaṁ ta ādure devo dadātvaryamā . Vāmaṁ pūṣā vāmaṁ bhago vāmaṁ devaḥ darūḷatī.*

Indra, lord of glory, ruler of the world, destroyer of evil, may Aryama, ordainer of the world's law and justice, give you the highest and most admirable gifts of honour. May Pusha, lord of health and sustenance

bless you with the best of vigour and strength. May Bhaga, lord of grandeur and excellence, grant you the highest prosperity and dignity. May the generous lord of art and beauty give you the best of art and craft and creative beauty.

Mandala 4/Sukta 31

Indra Devata, Vamadeva Gautama Rshi

कया नश्चित्र आ भुवदूती सदावृधः सखा।
कया शचिष्ठया वृता ॥ १ ॥

1. *Kayā naścitra ā bhuvadūtī sadāvṛdhaḥ sakhā.*
Kayā śaciṣṭhayā vṛtā.

When would the Lord, sublime and wondrous, ever greater, ever friendly, shine in our consciousness and bless us? With what gifts of protection and promotion? What highest favour of our choice? What order of grace?

कस्त्वा सत्या मदानां मंहिष्ठा मत्सदन्धसः।
दृ ह्या चिदारुज वसु ॥ २ ॥

2. *Kastvā satyo madānāṁ maṁhiṣṭho matsadandhasaḥ. Dṛḷhā cidāruje vasu.*

What is the truest and highest of joys and foods for body, mind and soul that may please you? What wealth and value of life to help you break through the limitations and settle on the rock-bed foundation of permanence?

अभी षु णः सखीनामविता जरितॄणाम।
शतं भवास्यूतिभिः ॥ ३ ॥

3. *Abhī ṣu ṇaḥ sakhīnāmavitā jaritṝṇām.*
Śataṁ bhavāsyūtibhiḥ.

Friend of friends and protector of celebrants you are, come and bless us too with a hundred modes of protection and advancement. Be ours, O lord!

अभी न आ ववृत्स्व चक्रं न वृत्तमवतः ।
नियुद्भिश्चषणीनाम ॥ ४ ॥

4. *Abhī na ā vavṛtsva cakraṁ na vṛttamarvataḥ.*
Niyudbhiś-carṣṇīnām.

Ruler of the world, turn and come to us on the wheels of a chariot in motion. Come lord and help us turn the wheel of the social order at the speed of winds.

पवता हि कतूनामा हा पदव गच्छसि ।
अभि ा सूय सचा ॥ ५ ॥

5. *Pravatā hi kratūnāmā hā padeva gacchasi.*
Abhakṣi sūrye sacā.

You walk down to the people, as one walks on foot, by the paths of their holy words and actions of yajnic offerings. I worship you and serve you like the sun with the light of the sun.

सं यत्त इन्द मन्यवः सं चकाणि दधन्विर ।
अध त्व अध सूय ॥ ६ ॥

6. *Saṁ yatta indra manyavaḥ saṁ cakrāṇi dadhanvire. Adha tve adha sūrye.*

Indra, lord ruler of the world, all the ardour, passions and yajnic offerings of men offered in honour and service to you move like wheels continuously and

reach you and then later to the sun.

उत स्मा॒ हि त्वामा॒हुरिन्म॒घवा॑नं शचीपत।
दाता॑र॒मविदीधयुम ॥ ७ ॥

7. *Uta smā hi tvāmāhurinmaghavānaṁ śacīpate.*
Dātāramavidīdhayum.

O lord of beauty and grace, power, intelligence and will, sages of vision and devotion celebrate you as lord of infinite honour and excellence in existence, boundless giver and self-refulgent beyond imagination.

उ॒त स्मा॑ स॒द्य इत्परि॑ शशमा॒नाय॑ सुन्व॒त।
पु॒रू चि॑न्मंहस॒ वसु॑ ॥ ८ ॥

8. *Uta smā sadya itpari śaśamānāya sunvate.*
Purū cinmaṁhase vasu.

Indra, lord of knowledge and power, you give immense wealth for the celebrant devotee and creator of soma instantly, and ever more augment it many ways all round.

न॒हि ष्मा त श॒तं च॒न राधा॒ वर॑न्त आ॒मुरः॑।
न च्या॒त्रानि॑ करिष्य॒तः ॥ ९ ॥

9. *Nahi ṣmā te śataṁ cana rādho varanta āmuraḥ.*
Na cyautnāni kariṣyataḥ.

Indra, lord omnipotent of infinite wealth and generosity, the violent and the destroyers can never get, nor do they choose to receive, the hundreds of gifts and successes you bestow upon humanity, nor can they ever stall the wondrous deeds you do for the devotee.

अस्माँ अवन्तु त शतमस्मान्त्सहस्त्रमूतयः ।
अस्मान्विश्वा अभिष्टयः ॥ १० ॥

10. *Asmāň avantu te śatam-asmānt-sahasram-ūtayaḥ.*
Asmān-viśvā abhiṣṭayaḥ.

Indra, lord of infinite love, the hundred ways of your divine protection, we pray, may protect us, the thousand ways of promotion advance us, the infinite blessings and good wishes lead us to fulfilment.

अस्माँ इहा वृणीष्व सख्याय स्वस्तय ।
महा राय दिवित्मत ॥ ११ ॥

11. *Asmāň ihā vṛṇīṣva sakhyāya svastaye.*
Maho rāye divitmate.

Take us up, O lord, and receive us under your divine protection for friendship, all round well being, and for the great gift of the immense wealth of this heavenly world right here.

अस्माँ अविद्धि विश्वहन्द राया परीणसा ।
अस्मान्विश्वाभिरूतिभिः ॥ १२ ॥

12. *Asmāň aviḍḍhi viśvahendra rāyā parīṇasā.*
Asmān viśvābhir-ūtibhiḥ.

Ruler of the world, Indra, lead us on day and night with abundant wealth of all kinds, lead us on and on with all the protection and favours of divinity.

अस्मभ्यं ताँ अपा वृधि व्रजाँ अस्तेव गामतः ।
नवाभिरिन्द्रातिभिः ॥ १३ ॥

13. *Asmabhyaṁ tāň apā vṛdhi vrajāň asteva gomataḥ.*
Navābhirindrotibhiḥ.

Indra, lord ruler of the wealth of the world, open for us the gates of the cow stalls like the cow herd, open the secrets of the Divine Word like the Omniscient, open the treasures of the earth's ruler and protector, open the doors for us with the latest safeguards and methods of protection.

अस्माकं धृष्णुया रथा द्युमाँ इन्दानपच्युतः।
गव्युरश्वयुरीयत॥ १४॥

14. *Asmākaṁ dhṛṣṇuyā ratho dyumāँ indrānapacyutaḥ. Gavyuraśvayurīyate.*

Indra, unchallengeable ruler of the world, our chariot of progress goes on advancing, bold and unobstructed, blazing bright, irresistible and imperishable, winning the wealth of the holy earth with unbounded speed and energy.

अस्माकमुत्तमं कृधि श्रवा दवषु सूय।
वषिष्ठं द्यामिवापरि॥ १५॥

15. *Asmākamuttamaṁ kṛdhi śravo deveṣu surya. Varṣiṣṭhaṁ dyāmivopari.*

Indra, refulgent sun, ruler of the world, lead us to the highest heights of glory, our fame resounding among the divinities, as in the most generous heavens far above.

Mandala 4/Sukta 32

Indra, Indra-Ashva Devata, Vamadeva Gautama Rshi

आ तू न इन्द वृत्रह ास्माकमधमा गंहि।
महान्महीभिरूतिभिः॥ १॥

1. *Ā tū na indra vṛtrahannasmākamardhamā gahi.*
Mahān mhībhirūtibhiḥ.

Indra, lord and ruler of the world, mighty destroyer of darkness and evil, come with all great powers and protections, join and guide our progress.

भृमिश्चिद्घासि तूतुजिरा चित्र चित्रिणीष्वा।
चित्रं कृणाष्यूतय॥ २॥

2. *Bhṛmiścidghāsi tūtujirā citra citriṇīṣvā.*
Citraṁ kṛṇoṣyūtaye.

You are ever on the move, harbinger of good, instant promoter, wondrous great in the fighting forces of awful power, and you do wonders in matters of protection and all round human progress.

दभ्रेभिश्चिच्छशीयांसं हंसि वार्धन्तमाजसा।
सखिभिरिय त्व सचा॥ ३॥

3. *Dabhrebhiścicchaśīyāṁsaṁ haṁsi vrādhantamojasā. Sakhibhirye tve sacā.*

You stand by friends who are dedicated to you even though they be the humblest and few, and with your mighty power and lustre punish the violator of the law and values of Dharma howsoever strong and powerful he be.

वयमिन्द्र त्व सचा वयं त्वाभि नानुमः।
अस्माँअस्माँ इदुदव॥ ४॥

4. *Vayamindra tve sachā vayaṁ tvābhi nonumaḥ.*
Asmāँ asmāँ idudava.

Indra, ruler of the world, we are with you, wholly

dedicated in word and deed. We bow to you in obedience, without reserve. Help us all, save us all, protect us all.

स नश्चित्राभिरदिवा नवद्याभिरूतिभिः ।
अनाधृष्टाभिरा गहि ॥ ५ ॥

5. *Sa naścitrābhiradrivo'navadyābhirūtibhiḥ.*
Anādhṛṣṭābhirā gahi.

Wielder of the thunderbolt of law and justice, come and join us with marvellous, irreproachable, and irresistible modes of defence, protection and promotion.

भूयामा षु त्वावतः सखाय इन्द्र गामतः ।
युजा वाजाय घृष्वय ॥ ६ ॥

6. *Bhūyāmo ṣu tvāvataḥ sakhāya indra gomataḥ.*
Yujo vājāya ghṛṣvaye.

Indra, mighty ruler, let us be well protected friends of yours, loyal and dedicated to you, blest with cows and lands, knowledge and culture for the sake of strength and speed of progress to resist and crush the negative forces.

त्वं ह्यक इशिष इन्द्र वाजस्य गामतः ।
स नो यन्धि महीमिषम ॥ ७ ॥

7. *Tvaṁ hyeka īśiṣa indra vājasya gomataḥ.*
Sa no yandhi mahīmiṣam.

Indra, you alone rule over power and prosperity and the speed of progress. Pray bring us ample food and energy and the high speed of progress.

न त्वा॑ वरन्त अ॒न्यथा॒ यद्दित्स॑सि स्तु॒ता म॒घम।
स्ता॒तृभ्य॑ इन्द गिवणः ॥ ८ ॥

8. *Na tvā varante anyathā yadditsasi stuto magham.*
Stotṛbhya indra girvaṇaḥ.

The supplicants do not ask of you anything otherwise since, O lord of power and world's wealth, Indra, praised and celebrated, you liberally grant ample wealth of power and prosperity, honour and excellence to the celebrants and devotees.

अ॒भि त्वा॒ गात॑मा गि॒रा नू॑षत॒ प दा॒वन॑।
इन्द्र॒ वाजा॑य॒ घृष्व॑य ॥ ९ ॥

9. *Abhi tvā gotamā girā'nūṣata pra dāvane.*
Indra vājāya ghṛṣvaye.

Indra, lord ruler of the world and its wealth and power, the most enlightened scholars and celebrants praise and pray to you in the holiest words for the gift of food and energy, power and progress beyond challenge.

प त॑ वाचाम वी॒या॒३॑ या म॑न्दसा॒न आरु॑जः।
पु॒रा॒ दासी॑र॒भीत्य॑ ॥ १० ॥

10. *Pra te vocāma vīryā yā mandasāna ārujaḥ.*
Puro dāsīrabhītya.

Indra, lord of might, joyous and brilliant victor, we sing and celebrate those warlike exploits of yours in which you stormed the fortresses of slavery and broke them open into freedom.

ता त॑ गृणन्ति व॒धसा॒ यानि॑ च॒कथ॒ पांस्या॑।
सु॒तष्वि॑न्द गिवणः ॥ ११ ॥

11. *Tā te gṛṇanti vedhaso yāni cakartha pauṁsyā.*
Suteṣvindra girvaṇaḥ.

Indra, lord of victorious might, in those lands which you awakened into the joy of freedom, the celebrants, men of knowledge and wisdom all, sing in praise of you and celebrate those valorous deeds of yours which you performed in there as for your children.

अवीवृधन्त गातमा इन्द्र त्व स्तामवाहसः ।
एषु धा वीरवद्यशः ॥ १२ ॥

12. *Avīvṛdhanta gotamā indra tve stomavāhasaḥ.*
Aiṣu dhā vīravad yaśaḥ.

Indra, lord of light and splendour, men of light and wisdom, best of them all, and the singers of song sing in praise of you and exalt your honour and fame. Pray bless them all with honour and excellence worthy of the brave.

यच्चिद्धि शश्वतामसीन्द्र साधारणस्त्वम ।
तं त्वा वयं हवामह ॥ १३ ॥

13. *Yacciddhi śaśvatāmasīndra sādhāraṇastvam.*
Taṁ tvā vayaṁ havāmahe.

Indra, lord of love and justice, fatherly omnipresence for all, since you are general and universal power of all the eternal presences, equal and universal for all, we invoke and pray to you as the one father figure for our good.

अवाचीना वसा भवा स्म सु मत्स्वान्धसः ।
सामानामिन्द सामपाः ॥ १४ ॥

14. *Arvācīno vaso bhavā'sme su matsvāndhasaḥ.*
Somānāmindra somapāḥ.

Indra, ancient, eternal and latest and immediate power and presence, haven and home for all, turn to us with divine favours, rejoice with us as guardian of the honour and excellence of humanity, giver and augmenter of food and freshness of energy and the creator and protector of the joy of life and ecstasy of living.

अस्माकं त्वा मतीनामा स्तामं इन्द यच्छतु।
अवागा वर्तया हरी॥ १५॥

15. *Asmākaṁ tvā matīnāmā stoma indra yacchatu.*
Arvāgā vartayā harī.

Indra, may the song of praise and prayer composed by our wise poets rise and reach you, and then, we pray, turn the horses of your chariot hitherward to us.

पुराळाशं च ना घसा जाषयास गिरश्च नः।
वधूयुरिव यार्षणाम॥ १६॥

16. *Puroḷāśaṁ ca no ghaso joṣayāse giraśca naḥ.*
Vadhūyuriva yoṣaṇām.

And then taste the delicious sweets of our yajnic hospitality and enjoy the music of our song like a lover cherishing the company of his beloved.

सहस्रं व्यतीनां युक्तानामिन्दमीमह।
शतं सामस्य खार्यः॥ १७॥

17. *Sahasraṁ vyatīnaṁ yuktānāmindramīmahe.*
Śataṁ somasya khāryaḥ.

Indra, leader of power, pleasure and excellence, we pray for a thousand top speed generalists and a thousand intensive specialists and a hundred barrels of the soma of national excellence and celebrative joy.

सहस्रा त शता वयं गवामा च्यावयामसि।
अस्मत्रा राध एतु त॥ १८॥

18. *Sahasrā te śatā vayaṁ gavāmā cyāvayāmasi.*
Asmatrā rādha etu te.

Indra, lord of excellence and beneficence, we activate and accelerate a hundred and thousand schemes of development of research and extension of knowledge, enrichment and fertility of lands and improvement of cows, other cattle wealth and milk products, and hope that the wealth and prosperity of your social order would benefit us all.

दश त कलशानां हिरण्यानामधीमहि।
भूरिदा असि वृत्रहन॥ १९॥

19. *Daśa te kalaśānaṁ hiraṇyānāmadhīmahi.*
Bhūridā asi vṛtrahan.

We study, research and produce tens of jars of liquid gold. Destroyer of ignorance and poverty, you are the giver and creator of unbounded wealth.

भूरिदा भूरि दहि ना मा दभं भूया भर।
भूरि घदिन्द दित्ससि॥ २०॥

20. *Bhūridā bhūri dehi no mā dabhraṁ bhūryā bhara.*
Bhūri ghedindra ditsasi.

Indra, giver of unbounded wealth, give us immense wealth, withhold not, give us not little, bear

and bring us profuse amounts of wealth. For you give and wish to give nothing less than immensity.

भूरिदा ह्यसि श्रुतः पुरुत्रा शूर वृत्रहन।
आ नो भजस्व राधसि॥ २१॥

21. *Bhūridā hyasi śrutaḥ purutrā śūra vṛtrahan.*
Ā no bhajasva rādhasi.

Indra, destroyer of want and darkness, for sure you are the giver of immensity. Brave and magnificent, you command universal fame and glory. Come, we pray, bless us, you are the giver of success and glory.

प त बभ्रू विचक्षण शंसामि गोषणा नपात।
माभ्यां गा अनु शिश्रथः॥ २२॥

22. *Pra te babhrū vicakṣaṇa śaṁsāmi goṣaṇo napāt.*
Mābhyāṁ gā anu śiśrathaḥ.

Lord of omniscience and the universal eye, giver of the Divine Word and the earth and her wealth, power and presence imperishable, I praise and celebrate your divine agencies that bear and bring us the wealth of life. Let these divinities keep it up, and allow not the earths and inspirations to slacken.

कनीनकेव विद्रधे नवे दुपदे अर्भके।
बभ्रू यामेषु शोभते॥ २३॥

23. *Kanīnakeva vidradhe nave drupade arbhake.*
Babhrū yāmeṣu śobhete.

Like the two pupils of the eyes, overly strong and lasting, ever new, ever cherished and subtle divine harbingers of the truth, goodness and beauty of existence, let nature's complementaries ever shine

blissfully in the hours of human yajna.

अरं म उस्रयाम्ण रमनुस्रयाम्ण । बभ्रू यामंष्वस्रिधा ॥ २४ ॥

24. *Araṁ ma usrayāmṇe'ramanusrayāmṇe.*
Babhrū yāmeṣvasridhā.

May the waves of divine energy, instant, constant and never failing, never hurtful, travelling in the day and in the night, to the upper solstice and the nether solstice, be ever blissful to me in the hours of yajnic life.

Mandala 4/Sukta 33

Rbhavah Devata, Vamadeva Gautama Rshi

प ऋभुभ्यो दूतमिव वाचमिष्य उपस्तिर श्वतरीं धनुमीळ ।
य वातजूतास्तरणिभिरवः परि द्यां सद्या अपसा बभूवुः ॥ १ ॥

1. *Pra ṛbhubhyo dūtamiva vācamiṣya upastire śvaitarīṁ dhenumiḷe. Ye vātajūtāstaraṇibhire-vaiḥ pari dyāṁ sadyo apaso babhūvuḥ.*

I send up my words to the Rbhus, scientists, as a messenger, in order that they be broadcast around, and I hope that they would be converted into a subtle, clearer and more powerful message—words which, carried up by currents of energy by their own floating vibrations, immediately rise to the upper layers of space and become acts of nature to come back in the finer form I want.

यदारमक्रन्नृभवः पितृभ्यां परिविष्टी वषणा दंसनाभिः ।
आदिद्देवानामुप सख्यमायन्धीरासः पुष्टिमवहन्मनाय ॥ २ ॥

2. *Yadāramakrannṛbhavaḥ pitṛbhyāṁ pariviṣṭī veṣaṇā daṁsanābhiḥ. Ādiddevānāmupa sakhya-māyan dhīrāsaḥ puṣṭimavahan manāyai.*

When the Rbhus, sages and scientists, through service and action, receive instruction from parents and teachers, and have done enough to their own satisfaction and satisfaction of the seniors, they graduate to join the fraternity of the enlightened, and then, constant in study and meditation, bring about maturity and fullness of mind and spirit for independent work.

पुनय चक्रुः पितरा युवाना सना यूपेव जर्णा शयाना। त वाजा विभ्वाँ ऋभुरिन्दवन्ता मधुप्सरसा ना वन्तु यज्ञम ॥ ३ ॥

3. *Punarye cakruḥ pitarā yuvānā sanā yūpeva jaraṇā śayānā. Te vājo vibhvāṅ ṛbhurindra-vanto madhupsaraso no'vantu yajñam.*

And then they, the Rbhus, who, with their knowledge and dedicated service, rejuvenate their parents and senior generation grown old, nerveless and almost lying like a broken pillar, and bring them back to their youthful time, thus keeping the tradition young and alive: may they, vigorous geniuses, far reaching in imagination, marvellous in invention, mighty and majestic in achievement, and brilliant and blissful in conduct, come to our yajna of science and research, protect us and promote our progress and advancement far ahead.

यत्संवत्समृभवा गामरक्षन्यत्संवत्समृभवा मा अपिंशन। यत्संवत्समभरन्भासा अस्यास्ताभिः शमीभिरमृतत्व-मांशुः ॥ ४ ॥

4. *Yat saṁvatsamṛbhavo gāmarakṣan yat saṁvatsamṛbhavo mā apiṁśan. Yat saṁvatsama-bharan bhāso asyāstābhiḥ śamībhir-amṛtatva-māśuḥ.*

The Rbhus, sages and scholars of genius and knowledge, bold and blissful, who protect the cow, mother knowledge and the speech of knowledge, and also the mother earth like nursing a holy child, those who serve the mother tradition and rejuvenate and strengthen every part of its body like a darling love, who bring new vigour and new lights to its body of science and knowledge, they, the Rbhus, attain to immortality in the living history of the advancement of human civilisation by these noble acts of holiness.

ज्यष्ठ आह चमसा द्वा करति कनीयान्त्रीन्कृणवामत्याह।
कनिष्ठ आह चतुरस्करति त्वष्ट ऋभवस्तत्पनयद्वचो वः ॥ ५ ॥

5. *Jyeṣṭha āha camasā dvā kareti kanīyān trīn kṛṇavāmetyāha. Kaniṣṭha āha caturaskareti tvaṣṭa ṛbhavastat panayad vaco vaḥ.*

The eldest of the Rbhus says: Let us make two cups for the drink of soma for the celebration of life's enlightenment. The younger, more brilliant, says: Let us make three. The youngest, most brilliant, says: Let us make four. Tvashta, the teacher, universal lord maker of forms, O Rbhus, honours and praises these words of yours. (Thus knowledge, science and technology grows from one generation of scholars to another.)

The four cups of life may be interpreted as Dharma, righteousness, artha, material goods, 'kama', material and mental fulfilment, and Moksha, ultimate purpose of living and ultimate freedom.

सत्यमूचुर एवा हि चकुरनु स्वधामृभवो जग्मुरृताम।
विभाजमानांश्चमसाँ अहवा वनत्त्वष्टो चतुरो ददृश्वान ॥ ६ ॥

6. *Satyamūcurnara evā hi cakruranu svadhām-ṛbhavo jagmuretām. Vibhrājamānāṁścamasāň ahevā'venattvaṣṭā caturo dadṛśvān.*

The Rbhus, brave and blessed, speak true what they speak, then they accomplish what they say, and then they achieve this reward of their action. Tvashta, the divine maker, wise and all-seeing eye of the world, who sees the Rbhus' cups of life shining as daylight sees them, loves them and blesses the makers. Thus should men do in life.

द्वादश द्यून्यदगाह्यस्या तिथ्य रणं ऋभवः ससन्तः। सु त्रा-कृण्व त्रनयन्त सिन्धून्धन्वातिष्ठ ाषधीनिम्नमापः॥ ७॥

7. *Dvādaśa dyūn yadagohyasyā''tithye raṇann-ṛbhavaḥ sasantaḥ. Sukṣetrākṛṇvannanayanta sindhūn dhanvātiṣṭhann-oṣadhīr-nimnamāpaḥ.*

When the scholars and sages of the science of yajna remain on holiday for twelve days in the years, resting and refreshing themselves, enjoying the hospitality of a prominent host, then the sky is overcast, the showers pour, fields are made fertile, the rivers flow and vegetation grows on barren lands, (and this by rain yajna).

रथं य चक्रुः सुवृतं नर्ष्टां य धनुं विश्वजुवं विश्वरूपाम। त आ तं त्वृभवा रयिं नः स्ववसः स्वपसः सुहस्ताः॥ ८॥

8. *Rathaṁ ye cakruḥ suvṛtaṁ nareṣṭhāṁ ye dhenuṁ viśvajuvaṁ viśvarupām. Ta ā takṣantvṛbhavo rayiṁ naḥ svavasaḥ svapasaḥ suhastāḥ.*

The Rbhus, who design and manufacture a strong built chariot for people to travel by, create a

universal language of universal knowledge for the world prevailing all over the world. May they create universal wealth for us all — heroes of noble action, noble protection, and dexterous of hand as they are.

अपा ह्येषामजुषन्त देवा अभि कत्वा मनसा दीध्यानाः ।
वाजा देवानामभवत्सुकमन्दस्य ऋभु ा वरुणस्य विभ्वा ॥ ९ ॥

9. *Apo hyeṣāmajuṣanta devā abhi kratvā manasā dīdhyānāḥ. Vājo devānāmabhavat sukarmendrasya ṛbhukṣā varuṇasya vibhvā.*

The wonderful acts and products of these Rbhus, exceptional scientists, later, the younger intellectuals, themselves brilliant with their mind and work, honour and apply for further development: thus the food and energy becomes the favourite input for the 'devas', following researchers, for higher outputs of finer food and energy, the powerful thunderbolt becomes the arm for Indra, ruler and defender, and the extensive waves of subtle transmission become the perceptive and active agencies of Varuna, the presiding power.

य हरी मधयाक्था मदन्त इन्दाय चक्रुः सुयुजा य अश्वा ।
त रायस्पाषं दविणान्यस्म धत्त ऋभवः ामयन्ता न मित्रम ॥ १० ॥

10. *Ye harī medhayokthā madanta indrāya cakruḥ suyujā ye aśvā. Te rāyaspoṣaṁ draviṇānyasme dhatta ṛbhavaḥ kṣemayanto na mitram.*

The Rbhus, holy thinkers, creators and makers, who, using their intellect and imagination and rejoicing with the revelations of the chants of sacred verses, create

the circuit of energies, produce the motive powers, and construct the chariot for Indra, ruler and the nation, may, we pray, bring us health and nourishment and wealth and build permanent assets for us as protective and promotive friends doing good to friends.

इदाह्नः पीतिमुत वो मदं धुन ऋत श्रान्तस्य सख्याय देवाः। त नूनमस्म ऋभवो वसूनि तृतीय अस्मिन्त्सवन दधात॥ ११॥

11. *Idāhnaḥ pītimuta vo madaṁ dhurna ṛte śrāntasya sakhyāya devāḥ. Te nūnamasme ṛbhavo vasūni tṛtīye asmintsavane dadhāta.*

O Rbhus, noble creators and makers, today the holy men bring you soma to celebrate and enjoy. The divines favour not the slothfuls, they extend no hand of friendship unless you are tested in the crucibles of hard work and self sacrifice. May the Rbhus bring us, in truth, the wealths of life in the third session of yajna.

Mandala 4/Sukta 34

Rbhavah Devata, Vamadeva Gautama Rshi

ऋभुविभ्वा वाज इन्द्रो ना अच्छमं यज्ञं रत्नधयापं यात। इदा हि वो धिषणा दव्यह्नामधोत्पीतिं सं मदा अग्मता वः॥ १॥

1. *Ṛbhurvibhvā vāja indro no acchemaṁ yajñaṁ ratnadheyopa yāta. Idā hi vo dhiṣaṇā devyahnā-madhāt pītiṁ saṁ madā agmatā vaḥ.*

Rbhu, the technologist, Vibhva, specialist of natural energy, Vaja, specialist of food and vitality, and Indra, specialist of electricity and power, all harbingers

of the jewels of wealth, may come and grace this science yajna of ours. Today, the divinity of intelligence brings you the nectar of joy and celebration of success for a drink. May the joy of the occasion inspire you.

विदानासा जन्मना वाजरत्ना उत ऋतुभिर्ऋभवा मादयध्वम ।
सं वा मदा अग्मत सं पुरंन्धिः सुवीरामस्म रयिमरयध्वम ॥ २ ॥

2. *Vidānāso janmano vājaratnā uta ṛtubhirṛbhavo mādayadhvam. Saṁ vo madā agmata saṁ purandhiḥ suvīrāmasme rayimerayadhvam.*

O Rbhus, blest from your very birth with the love of knowledge, commanding knowledge and the power of knowledge, work and rejoice with the scholars according to the seasons. May the peace and pleasure of life reach you, may divine intelligence and the ruling powers of the world with munificence bless you. And may you, for our sake, arouse the wealth of the nations, brave citizens and the coming generations.

अयं वा यज्ञ ऋभवा कारि यमा मनुष्वत्पदिवा दधिध्व ।
प वा च्छा जुजुषाणासा अस्थुरभूत विश्व अगियात वाजाः ॥ ३ ॥

3. *Ayaṁ vo yajña ṛbhavo'kāri yamā manuṣvat-pradivo dadhidhve. Pra vo'cchā jujuṣāṇāso asthurabhuta viśve agriyota vājāḥ.*

O Rbhus, this yajna is enacted for you which, come and take over like the best of men inspired with the bright light of knowledge and expertise. Friends and devotees would stand by you, and you would be the front leaders of the world at the speed of winds.

अभूदु वा विधत रत्नधेयमिदा नरा दाशुष मर्त्याय।
पिबत वाजा ऋभवा ददे वा महि तृतीयं सवनं मदाय ॥ ४ ॥

4. *Abhūdu vo vidhate ratnadheyamidā naro dāśuṣe martyāya. Pibata vājā ṛbhavo dade vo mahi tṛtīyaṁ savanaṁ madāya.*

O Rbhus, leaders of humanity, may the yajna of yours be a source of jewel wealth for the common man, for the generous giver and for the organiser and sustainer of the programme. O leaders and pioneers of the speed of winds, carry on with joy, let all enjoy the fruits. I dedicate the final session of the yajna to the ecstatic joy of you all.

आ वाजा यातापं न ऋभु ा महा नरा दविणसा गृणानाः।
आ वः पीतया भिपित्व अह्नामिमा अस्तं नवस्वइव गमन ॥ ५ ॥

5. *Ā vājā yātopa na ṛabhukṣā maho naro draviṇaso gṛṇānāḥ. Ā vaḥ pītayo'bhipitve ahnāmimā astaṁ navasva iva gman.*

Come, O potent, brilliant and great Rbhus, best of the leaders of men, commanding the wealth and knowledge of the world, praised and celebrated, come as a rising glowing youth comes home at the end of the day, and may these exhilarating drinks offered to you delight you.

आ नपातः शवसा यातनापमं यज्ञं नमसा हूयमानाः।
सजाषसः सूरया यस्य च स्थ मध्वः पात रत्नधा इन्द्वन्तः ॥ ६ ॥

6. *Ā napātaḥ śavaso yātanopemaṁ yajñaṁ namasā hūyamānāḥ. Sajoṣasaḥ sūrayo yasya ca stha madhvaḥ pāta ratnadhā indravantaḥ.*

Rbhus, strong, imperishable heroes and leaders of science and knowledge, invoked and invited with reverence, come and join this yajnic programme of development and production. Loved and loving, eminent scholars, commanding wealth, honour and power, come and accept the delicious treat of the host and protect and promote the good fortune of the community.

सजाषा इन्द्र वरुणन सामं सजाषाः पाहि गिवणा मरुद्भिः ।
अग्रपाभिर्ऋतुपाभिः सजाषा ग्रास्पत्नीभी रत्नधाभिः
सजाषाः ॥ ७ ॥

7. *Sajoṣā indra varuṇena somaṁ sajoṣāḥ pāhi girvaṇo marudbhiḥ. Agrepābhirṛtupābhiḥ sajoṣā gnāspatnībhī ratnadhābhiḥ sajoṣāḥ.*

Loved and loving Indra, lord of power and honour, come, share and promote the joy of the soma celebration of honour with Varuna, men of high endeavour and success. Loving friend, praised and celebrated, come, celebrate with the Rudras, people of justice and rectitude in the land, and protect and promote their honour and prestige. Loving, joining, socialising and celebrating with the leading pioneers, planning guardians of the nation according to the change of seasons, wedded couples, households and trustees of the jewel wealth of the land, protect and promote the honour and excellence of life with soma celebrations of joy.

सजाषस आदित्यमादयध्वं सजाषस ऋभवः पर्वतभिः ।
सजाषसा दव्यना सवित्रा सजाषसः सिन्धुभी रत्नधभिः ॥ ८ ॥

8. *Sajoṣasa ādityairmādayadhvaṁ sajoṣasa ṛbhavaḥ parvatebhiḥ. Sajoṣaso daivyenā savitrā sajoṣasaḥ sindhubhī ratnadhebhiḥ.*

O Rbhus, scientists and intellectuals, create joy and rejoice: Rejoice with the Adityas, scholars of the top order of brilliance in accord with the various phases of the sun, rejoice in harmony with the clouds and the mountains, rejoice together with the divine energy of nature and the life-sustaining light of the sun, and rejoice in confluence with the flowing rivers and the rolling seas and the treasures of the jewel wealth of nature, and share the joy with us too.

य अश्विना य पितरा य ऊती धनुं ततृ ुक्षुभवा य अश्वा।
य अंसत्रा य ऋधगादंसी य विभ्वा नरः स्वपत्यानि चक्रुः॥ ९॥

9. *Ye aśvinā ye pitarā ya ūtī dhenuṁ tatakṣur-ṛbhavo ye aśvā. Ye aṁsatrā ya ṛdhagrodasī ye vibhvo naraḥ svapatyāni cakruḥ.*

Who are the Rbhus? Those who create and activate complementary circuits of energies, who serve the parents and sustain and rejuvenate health anew, who provide protection and promotion, who refine and extend knowledge and the language of knowledge, develop cattle wealth and renew the earth resources, who design and structure fast modes of travel and communication, who design and construct armour against external attacks, who cross the globe unto the sky and space and who command universal knowledge: pioneers and leaders of the best of men who can raise, train and organise a noble younger generation.

य गामन्तं वाजवन्तं सुवीरं रयिं धत्थ वसुमन्तं पुरुक्षुम।
त अंगपा ऋभवा मन्दसाना अस्म धत्त य च रातिं गृणन्ति॥ १०॥

10. *Ye gomantaṁ vājavantaṁ suvīraṁ rayiṁ dhattha vasumantaṁ purukṣum. Te agrepā ṛbhavo mandasānā asme dhatta ye ca rātiṁ gṛṇanti.*

Those who create, bear and bring life's wealth full of cows and horses, food and energy, knowledge and speed of progress, all round prosperity, all round sustenance and security, and a brave new generation, and who create, praise and celebrate all such wealth of the world, such Rbhus, heroic scholars, leaders and pioneers, happy creators of joy, may bear and bring such wealth, honour and prosperity for us.

नापाभूत न वा तीतृषामा निः शस्ता ऋभवा यज्ञ अस्मिन।
समिन्दणे मदथ सं मरुद्भिः सं राजभी रत्नधर्याय दवाः ॥ ११ ॥

11. *Nāpābhūta na vo'tītṛṣāmā'niḥśastā ṛbhavo yajñe asmin. Samindreṇa madatha saṁ marudbhiḥ saṁ rājabhī ratnadheyāya devāḥ.*

O Rbhus, never go away, never feel depreciated, never depressed. We shall never let you feel deprived, never thirsty for anything, you will ever feel praised and appreciated in this yajnic programme of creative life. Rejoice with Indra, ruler and commander of honour and power, rejoice with the Maruts, dynamic youthful citizens, and with the brilliant ruling leaders, O generous and refulgent creators of joy and prosperity, rejoice for the creation of the jewels of life's beauty more and ever more.

Mandala 4/Sukta 35

Rbhavah Devata, Vamadeva Gautama Rshi

इहापं यात शवसा नपातः सार्धन्वना ऋभवो मापं भूत।
अस्मिन्हि वः सवने रत्नधयं गमन्त्विन्द्रमनु वो मदासः ॥ १ ॥

1. *Ihopa yāta śavaso napātaḥ saudhanvanā ṛbhavo māpa bhūta. Asmin hi vaḥ savane ratnadheyaṁ gamantvindramanu vo madāsaḥ.*

O Rbhus, mighty strong, imperishable warriors of the bow, come here close to us, do not stay away, never feel dispraised. In this yajna enacted for you, let the honour and joy of creation and celebration be as much for you as for Indra, resplendent lord giver of wealth.

आग॑न्नृभू॒णामि॒ह र॑त्न॒धेय॒मभू॒त्सोम॑स्य॒ सुषु॑तस्य पी॒तिः ।
सु॒कृ॒त्यया॒ यत्स्व॑पस्यया॒ चँ॒ एकं॑ विच॒क्र च॑म॒सं च॑तु॒धा ॥ २ ॥

2. *Āgannṛbhūṇāmiha ratnadheyam-abhūtsomasya suṣutasya pītiḥ. Sukṛtyayā yatsvapasyayā caṁ ekaṁ vicakra camasaṁ caturdhā.*

Let the jewel wealth of the Rbhus' performance come and let the joy of the soma success distilled from nature be here for the people to share who deserve the prize, since with their admirable action and brilliant intelligence and will they have designed and manufactured one chariot fourfold in performance.

व्य॑कृणात च॒म॒सं च॑तु॒धा सख॒ वि शि॒ क्ष्यब॑वीत । अथ॑त॒ वाजा अ॒मृत॑स्य॒ पन्थां॑ ग॒णं दे॒वाना॑मृभवः सुहस्ताः ॥ ३ ॥

3. *Vyakṛṇota camasaṁ caturdhā sakhe vi śikṣet-yabravīta. Athaita vājā amṛtasya panthāṁ gaṇaṁ devānāmṛbhavaḥ suhastāḥ.*

You develop the cup of life to fourfold success of completion and perfection: Dharma, artha (material development), kama (self-fulfilment), and Moksha (ultimate freedom). O friend, teach and say: This is it,

this is the art of living. And then, O eminent scholars, dynamic scientists, dexterous technologists, join the fraternity of divines and move on to the path of immortality.

किंमयः स्विच्चमस एष आस यं काव्येन चतुरो विचक्र। अथा सुनुध्वं सवनं मदाय पात ऋभवो मधुनः सोम्यस्य॥ ४॥

4. *Kiṁmayaḥ sviccamasa eṣa āsa yaṁ kāvyena caturo vicakra. Athā sunudhvaṁ savanaṁ madāya pāta ṛbhavo madhunaḥ somyasya.*

What in truth is this cup of life which, with your wisdom, you analyse, specify and realise as four-in-one? O sages of vision and imagination, distil the soma-essence of it for the joy of life and drink as well as protect and promote the nectar sweet of honey.

शच्याकत पितरा युवाना शच्याकत चमसं देवपानम। शच्या हरी धनुतरावतष्टन्द्रवाहावृभवा वाजरत्नाः॥ ५॥

5. *Śacyākarta pitarā yuvānā śacyākarta camasaṁ devapānam. Śacyā harī dhanutarāvataṣṭendravāhāvṛbhavo vājaratnāḥ.*

O Rbhus, with your truth of knowledge and holy science, you rejuvenate your parents to youthful health. With truth of vision and imagination, you reveal the fourfold cup of life's beauty and joy for the drink of divinities. With your truth of science and technology you create the power and construct the chariot faster than bullet speed for the ride of Indra, world's presiding power of rule and law. You are really the master creators and controllers of the speed and jewels of life on earth.

या वः सुनात्यभिपित्व अह्नां तीव्रं वाजासः सवनं मदाय।
तस्मै रयिमृभवः सर्ववीरमा तक्षत वृषणा मन्दसानाः ॥ ६ ॥

6. *Yo vaḥ sunotyabhipitve ahnāṁ tīvraṁ vājāsaḥ savanaṁ madāya. Tasmai rayimṛbhavaḥ sarva-vīramā takṣata vṛṣaṇo mandasānāḥ.*

Whoever for you distils at the end of the day the exciting soma juice of the beauty and joy of life for the celebration of the holiness of existence, for him, O Rbhus, thinkers and wonder workers of the speed of winds, generous as showers from the clouds, spirits of ecstasy, create and give the wealth of an all round brave progeny for times to come.

पातः सुतमपिबा हर्यश्व माध्यन्दिनं सवनं केवलं ते।
समृभुभिः पिबस्व रत्नधेभिः सखीँर्याँ इन्द्र चकृषे सुकृत्या ॥ ७ ॥

7. *Prātaḥ sutamapibo haryaśva mādhyandinaṁ savanaṁ kevalaṁ te. Samṛbhubhiḥ pibasva ratnadhebhiḥ sakhīṅ yāṅ indra cakṛṣe sukṛtyā.*

Indra, world ruler of honour and majesty, rider of the chariot of sun rays, drink the soma distilled in the morning. Drink the soma distilled at midday only for you. Drink with the Rbhus, men of science and wisdom, creators of the jewels of wealth, whom you have drafted as friends by your noble action.

य देवासो अभवता सुकृत्या श्येनाइवदधि दिवि निषेद।
त रत्नं धात शवसा नपातः साधन्वना अभवतामृतासः ॥ ८ ॥

8. *Ye devāso abhavatā sukṛtyā śyenā ivedadhi divi niṣeda. Te ratnaṁ dhāta śavaso napātaḥ saudhan-vanā abhavatāmṛtāsaḥ.*

The Rbhus who rise to divine virtues by noble actions and, like the eagle, soar to the skies, create and bestow jewels of life on others and, bold and courageous, infallible and imperishable warriors of the bow, they rise on and become immortal.

यत्तृतीयं सवनं रत्नधेयमकृणुध्वं स्वपस्या सुहस्ताः । तदृभवः परिषिक्तं व एतत्सं मदेभिरिन्द्रियेभिः पिबध्वम ॥ ९ ॥

9. *Yat tṛtīyaṁ savanaṁ ratnadheyam-akṛṇudhvaṁ svapasyā suhastāḥ. Tadṛbhavaḥ pariṣiktaṁ va etat saṁ madebhirindr-iyebhiḥ pibadhvam.*

O Rbhus, generous at heart and dexterous of hand, the third yajnic session and creation of soma replete with the jewel wealth of life's essence which you have accomplished with your noble action, that nectar sweet of soma seasoned and reinforced is here for you. Drink it with the exciting pleasure of your senses, mind and soul.

Mandala 4/Sukta 36

Rbhavah Devata, Vamadeva Gautama Rshi

अनश्वा जाता अनभीशुरुक्थ्या३ रथस्त्रिचक्रः परि वर्तते रजः । महत्तद्वो देव्यस्य प्रवाचनं द्यामृभवः पृथिवीं यच्च पुष्यथ ॥ १ ॥

1. *Anaśvo jāto anabhīśurukthyo rathastricakraḥ pari vartate rajaḥ. Mahattadvo devyasya pravācanaṁ dyāmṛbhavaḥ pṛthivīṁ yacca puṣyatha.*

O Rbhus, divine engineers of superhuman order, that admirable three wheel, three engine, three stage chariot of yours, powered without horse, controlled

without reins, created as your grand realisation of the divine formula, goes round and round over the earth, across the skies unto the regions of space without erring, and the same you control and feed.

रथं॑ य च॒क्रुः सु॒वृतं सु॒चत॒सा वि॑ह्वर॒न्तं॒ मन॑स॒स्परि॒ ध्यया॑। ताँ ऊ॒ न्व१॑स्य सव॑नस्य पी॒तय॒ आ वा॑ वाजा ऋभवा वदयामसि॥ २॥

2. *Rathaṁ ye cakruḥ suvṛtaṁ sucetaso'vihvarantaṁ manasaspari dhyayā. Tāṅ ū nvasya savanasya pītaya ā vo vājā ṛbhavo vedayāmasi.*

Those Rbhus, scientists and engineers of exceptional genius, alert of mind and vision, who created the well structured, well controlled unerring chariot with their thought, imagination and meditation beyond the mind, we recognise and invite to this soma session of scientific yajna for the order of national honour.

तद्वा॑ वाजा ऋभवः सुपवाच॒नं द॒वषु॑ विभ्वा अभवन्महित्व॒नम। जिवी॒ यत्सन्ता॑ पि॒तरा॑ सना॒जुरा॒ पुन॒र्युवा॑ना च॒रथा॑य॒ त॑थ॥ ३॥

3. *Tadvo vājā ṛbhavaḥ supravācanaṁ deveṣu vibhvo abhavanmahitvanam. Jivrī yatsantā pitarā sanājurā punaryuvānā carathāya takṣatha.*

O Rbhus, fast and imaginative scientists and engineers universally recognised and honoured, that practical realisation of yours of the divine word and formula becomes a great news for the brilliant leaders and scholars, since by that you rejuvenate the parental ancestors old and worn out for long and equip them with new life and energy of youth to go about and

onward in time.

एकं॒ वि च॑क्र॒ चम॒सं च॒तुर्व॑यं॒ निश्च॑म॒ण्णा गाम॑रिणीत धी॒तिभिः॑ । अथा॑ दे॒वेष्वमृ॑तत्वमा॒नश॑ श्रु॒ष्टी वा॑जा ऋभवस्तद्व उ॒क्थ्य॑म ॥ ४ ॥

4. *Ekaṁ vi cakra camasaṁ caturvayaṁ niścarmaṇo gāmariṇīta dhitībhiḥ. Athā deveṣvamṛtatvamānaśa śruṣṭī vājā ṛbhavas-tadva ukthyam.*

You develop one cup of soma into four, make one versatile chariot into fourfold efficiency, and reclaim and develop barren and eroded land back to fertility with your thought and imagination, and thus immediately you attain to a status of immortality among the divine benefactors of humanity. Rbhus of world fame and high speed of action, such achievement of yours is admirable.

ऋ॒भुता र॒यिः प॑थ॒मश्र॑वस्तमा॒ वाज॑श्रुतासा॒ यमजी॑जन॒ नर॑ः । वि॒भ्व॒तष्टा॑ वि॒दथे॑षु प॒वाच्या॒ यं दे॑वा॒सा व॑था॒ स विच॑र्षणिः ॥ ५ ॥

5. *Ṛbhuto rayiḥ prathamaśravastamo vājaśrutāso yamajījanannaraḥ. Vibhvataṣṭo vidatheṣu pravācyo yaṁ devāso'vathā sa vicarṣaṇiḥ.*

The wealth most meritorious, received through the Rbhus, that which is created by the most famous and dynamic leaders, that which is created by the world famous Rbhus themselves, the person wide awake and perceptive whom the wise and generous divinities protect and promote: this is worthy of honour and celebration at public assemblies.

स वा॒ज्यवा॒ स ऋषि॑वच॒स्यया॒ स शूरा॒ अस्ता॒ पृत॑नासु दु॒ष्टर॑ः ।
स रा॒यस्पोषं॒ स सु॒वीर्य॑ं दध॒ यं वाजा॒ विभ्वाँ॑ ऋ॒भवा॒
यमावि॑षुः ॥ ६ ॥

6. *Sa vājyarvā sa ṛṣirvacasyayā sa śūro astā pṛtanāsu duṣṭaraḥ. Sa rāyaspoṣaṁ sa suvīryaṅ dadhe yaṁ vājo vibhvāṁ ṛbhavo yamāviṣuḥ.*

He is the hero, he is the pioneer, he is the visionary prophet by eloquence, he is the brave, he is the warrior, unchallengeable in battle contests, he wins health and wealth, and he wins strength and prowess whom the Rbhus, world heroes of the speed of winds, protect and patronise.

श्रेष्ठं व॒ः पशा॒ अधि॑ धायि दर्श॒तं स्तामा॑ वाजा ऋभव॒स्तं
जु॑जुष्टन । धीरा॑सा॒ हि ष्ठा क॒वया॑ वि॒पश्चि॑त॒स्तान्व॑ ए॒ना
ब्रह्म॒णा व॑दयामसि ॥ ७ ॥

7. *Śreṣṭhaṁ vaḥ peśo adhi dhāyi darśataṁ stomo vājā ṛbhavastaṁ jujuṣṭana. Dhīrāso hi ṣṭhā kavayo vipaścitastān va enā brahmaṇā vedayāmasi.*

Most distinguished and elevating is the form and position held by you, Rbhus, masters of art and science and pioneers of progress. Accept and appreciate the song of celebration. Stay constant, poets and visionaries, scholars of high wisdom. Such we recognise and honour you by this holy song of praise.

यू॒यम॒स्मभ्यं॒ धि॒षणा॑भ्य॒स्परि॑ वि॒द्वांसा॒ विश्वा॒ नया॑णि
भाज॑ना । द्यु॒मन्तं॒ वाजं॒ वृष॑शुष्ममुत्त॒मम॑ा॒ र॒यिमृ॑भवस्त ा॒ता
वय॑ः ॥ ८ ॥

8. *Yūyamasmabhyaṁ dhiśaṇābhyaspari vidvāṁso viśvā naryāṇi bhojanā. Dyumantaṁ vājaṁ vṛṣaśuṣmamuttamamā no rayimṛbhavastakṣatā vayaḥ.*

O Rbhus, scholars and scientists of high order, with your knowledge, art and wisdom, create and provide for us the food, energy and modes of care and comfort we need for the sustenance of humanity. Create and bring us the light of science and progress of technology, strength and power coupled with generosity, highest form of life's wealth and health and age.

इह प्रजामिह रयिं रराणा इह श्रवो वीरवत्तक्षता नः।
यन्नो वयं चितयेमात्यन्यान्तं वाजं चित्रमृभवो ददा नः॥ ९॥

9. *Iha prajāmiha rayiṁ rarāṇā iha śravo vīravattakṣatā naḥ. Yena vayaṁ citayemātyanyān taṁ vājaṁ citramṛbhavo dadā naḥ.*

Happy, joyous and generous, O Rbhus, create and prepare for us here a noble progeny and a prosperous nation, create wealth here, food, knowledge and honour worthy of the brave here itself by which we may enlighten others too full well. O scholars of science and wisdom, give us that wonderful art and knowledge and all round progress.

Mandala 4/Sukta 37

Rbhavah Devata, Vamadeva Gautama Rshi

उप नो वाजा अध्वरमृभु क्षा दवो यात पथिभिर्देवयानैः।
यथा यज्ञं मनुषो वि वाꣳसु दधिध्वे रण्वाः सुदिनत्वह्नाम॥ १॥

1. *Upa no vājā adhvaramṛbhukṣā devā yāta pathibhirdevayānaiḥ. Yathā yajñaṁ manuṣo vikṣvāsu dadhidhve raṇvāḥ sudineṣvahnām.*

O generous Rbhus, brilliant sages, eminent scholars and leaders of science and progress, come and grace our yajnic programme of non-violent development, come by the paths of divinity so that, happy and joyous, you may take over the humanistic project of the people in these happy days of the season.

त वा॑ हृद मन॑स सन्तु य॒ज्ञा जुष्टा॑सा अ॒द्य घृ॒तनि॑णिजा गुः । प व॑ः सु॒तासा॑ हरयन्त पू॒णाः कत्व॒ द ा॑य हषयन्त पी॒ताः ॥ २ ॥

2. *Te vo hṛde manase santu yajñā juṣṭāso adya ghṛtanirṇijo guḥ. Pra vaḥ sutāso harayanta pūrṇāḥ kratve dakṣāya harṣayanta pītāḥ.*

May those yajnic projects of yours for the creation of happiness and prosperity be satisfying and delightful to your heart and mind, and may the fruits of yajnas served by holy men and fed with ghrta flow to you with fragrance. May the soma cups of joy full to the brim enrapture you and, drunk to the leas, excite and exhilarate you to your best performance.

र्य्यु॒दा॒यं द॒वहि॑तं॒ यथा॑ व॒ः स्तामा॑ वाजा ऋभु ाणा द॒द व॑ः । जु॒ह्व॑मनु॒ष्वदुप॑रासु वि॒ ु यु॒ष्म सचा॑ बृ॒हद्दि॑वषु॒ सामम ॥ ३ ॥

3. *Tryudāyaṁ devahitaṁ yathā vaḥ stomo vājā ṛbhukṣaṇo dade vaḥ. Juhve manuṣvaduparāsu vikṣu yuṣme sacā bṛhaddiveṣu somam.*

Rbhus, eminent scholars and miraculous makers, as your threefold gift of science, technology

and wealth of power and excellence for the highest of people is a source of bliss and comfort, so do I as one among the same people high and low, dedicated to the vast divinities, offer you the treat of soma, best of wealth and joy as gift, in truth of thought, word and deed, offering loved by the noblest divine souls, the Rbhus.

पीवाꣳअश्वाः शुचदꣳथा हि भूता यꣳशिपा वाजिनः सुनिष्काः ।
इन्दꣳस्य सूना शवसा नपाता नु वश्चत्यगियं मदाय ॥ ४ ॥

4. *Pīvo aśvāḥ śucadrathā hi bhūtā'yaꣳśiprā vājinaḥ suniṣkāḥ. Indrasya sūno śavaso napāto 'nu vaśce-tyagriyaṁ madāya.*

O Rbhus, commanding mighty horse power, riding brilliant chariots, clad in corselets of steel, be golden great, tempestuous as winds. Consequently, O children of Indra, universal energy, unassailable images of strength and power, for your joy and celebration, the first and foremost tribute of soma yajna is selected and offered.

ऋभुमृꣳभु णा रयिं वाजꣳ वाजिन्तमꣳ युजꣳम ।
इन्दꣳस्वन्तं हवामह सदासातꣳमम श्विनꣳम ॥ ५ ॥

5. *Ṛbhumṛbhukṣaṇo rayiṁ vāje vājintamaṁ yujam. Indrasvantamaṁ havāmahe sadāsātamama-śvinam.*

O Rbhus, in the struggle of life we invoke and call upon the wonder visionary man of art and science, wealth of all kinds, most heroic warrior, cooperative ally, most powerful leader, and furious fighting force ever dependable, inalienable. (That is the Rbhu we want.)

सद्ऽभवा॒ यमव॑थ यू॒यमिन्द॑श्च॒ मर्त्य॑म ।
स धी॒भिर॑स्तु स॒निता॒ मधसा॑ता॒ सा अव॑ता ॥ ६ ॥

6. *Sedṛbhavo yamavatha yūyamindraśca martyam.*
Sa dhībhirastu sanitā medhasātā so arvatā.

O Rbhus, visionaries of science, power and action, whoever the man you and the ruler, Indra, protect and promote, would be the man of dedication and discrimination with actions and intelligence, an admirable ally in the business of life with the fastest modes of movement and progress.

वि नो॑ वाजा ऋभु॒क्षणः॑ प॒थश्चि॑तन॒ यष्ट॑वे ।
अ॒स्मभ्यं॑ सूरयः स्तु॒ता विश्वा॒ आशा॑स्तरी॒षणि॑ ॥ ७ ॥

7. *Vi no vājā ṛbhukṣaṇaḥ pathaścitana yaṣṭave.*
Asmabhyaṁ sūrayaḥ stutā viśvā āśāstarīṣaṇi.

O Rbhus, visionaries and craftsmen of the art and science of life, leaders of the speed of winds, teachers and pioneers bright and brave, open and reveal for us our paths of progress in our yajna of corporate living. We rightfully admire you and humbly pray to you so that we may realise all our hopes and ambitions and ultimately cross the ocean of life.

तं नो॑ वाजा ऋभु॒क्षण॒ इन्द्र॒ नास॑त्या र॒यिम ।
समश्वं॑ चष॒णिभ्य॒ आ पु॒रु शꣳस्त म॒घत्त॑य ॥ ८ ॥

8. *Taṁ no vājā ṛbhukṣaṇa indra nāsatyā rayim.*
Samaśvaṁ carṣaṇibhya ā puru śasta maghattaye.

O Rbhus, leaders and pioneers of vision and progress, O lord ruler of the world, Indra, never failing, ever true, teach us, give us that order of wealth and

speedy progress with power and horse which leads the people to honour and prosperity in life to the full.

Mandala 4/Sukta 38

Dyavaprthivi, Dadhikra Devata, Vamadeva Gautama Rshi

उता हि वां दात्रा सन्ति पूर्वा या पूरुभ्यस्त्रसदस्युनिताशे।
त्रासां ददथुरुवरासां घनं दस्युभ्या अभिभूतिमुग्रम॥ १॥

1. *Uto hi vāṁ dātrā santi pūrvā yā pūrubhyastra-sadasyurnitośe. Kṣetrāsāṁ dadathururvarāsāṁ ghanaṁ dasyubhyo abhibhūtimugram.*

O heaven and earth, ruler and commander, generous givers, whatever the gifts of munificence earlier than the earliest for the many recipients, they are all yours: whether they are gifts of fields and fertile lands with generous grants or, as terror for the wicked, you give to the evil doer the crushing bolt and intense fall from grace.

उत वाजिनं पुरुनिष्षिध्वानं दधिक्रामु ददथुर्विश्वकृष्टिम।
ऋज्रिप्यं श्यनं पुषितप्सुमाशुं चकृत्यमया नृपतिं न शूरम॥ २॥

2. *Uta vājinaṁ puruniṣṣidhvānaṁ dadhikrāmu dadathurviśvakṛṣṭim. Ṛjipyaṁ śyenaṁ pruṣita-psumāśuṁ carkṛtyamaryo nṛpatiṁ na śūram.*

Or, like the brave parental master, you give the war horse, destroyer of many enemies, or the roaring war craft, winner of victories for many people of the world, and the refulgent hero like the rising sun, supporter and defender of humanity, or the simple man

of rectitude, or the eagle like fighter that pounces upon the target, or the instant flier and pilot or the relentless doer of the master's order.

यं सीमनु पवतेव दवन्तं विश्वः पूरुमदति हषमाणः।
पडभिगृध्यन्तं मधयुं न शूरं रथतुरं वातमिव धजन्तम ॥ ३ ॥

3. *Yaṁ sīmanu pravateva dravantaṁ viśvaḥ pūrurmadati harṣamāṇaḥ. Paḍbhirgṛdhyantaṁ medhayuṁ na śūraṁ rathaturaṁ vātamiva dhrajantam.*

War horse or the aircraft which, rushing like turbulent waters to the sea, the people of the world admire and celebrate with joy, which, like a brave and tempestuous warrior, advances to the heat of battle by leaps and bounds and grabs the enemy and which, rushing like a wind sheer tears the enemy force apart.

यः स्मारुन्धाना गध्या समत्सु सनुतरश्चरति गाषु गच्छन।
आविरृजीका विदथा निचिक्यत्तिरा अरतिं पयापा आयाः ॥ ४ ॥

4. *Yaḥ smārundhāno gadhyā samatsu sanutaraścarati goṣu gacchan. Āvirṛjīko vidathā nicikyat tiro aratiṁ paryāpa āyoḥ.*

Which in battles stems the united force of the enemy and goes over lands and seas of the earth in majesty, which openly displays its strength of arms and thrust openly, and watches over the grand yajnic programmes of humanity and wards off the enemies and adversities from the life of noble people.

उत स्मनं वस्त्रमथिं न तायुमनु काशन्ति ितया भरषु।
नीचायमानं जसुरिं न शयनं श्रवश्चाच्छा पशुमच्चा यूथम ॥ ५ ॥

5. *Uta smainaṁ vastramathiṁ na tāyumanu krośanti kṣitayo bhareṣu. Nīcāyamānaṁ jasuriṁ na śyenaṁ śravaścācchā paśumacca yūtham.*

Just as people cry out for help when a thief attacks their cloth and hearth and home, so do people call out to the fighter warrior in battles for the safety of their hearth and home and herds of cattle wealth when they see the terrible enemy descending like a hawk intending to attack.

उत स्मासु पथमः सरिष्यन्ना ववर्ति श्रणिभी रथानाम । स्त्रजं कृण्वाना जन्या न शुभ्वा रेणुं ररिहत्किरणं ददृश्वान ॥ ६ ॥

6. *Uta smāsu prathamaḥ sariṣyan ni veveti śreṇibhī rathānām. Srajaṁ kṛṇvāno janyo na śubhvā reṇuṁ rerihat kiraṇaṁ dadaśvān.*

Keen to be the first and prime leader in front of these battle formations of the war chariots, creating a garland pattern, graceful like a bridegroom in procession, he goes like the wind raising a cloud of dust and radiating beams of light like the sun.

उत स्य वाजी सहुरिर्ऋतावा शुश्रूषमाणस्तन्वा समर्य ।
तुरं यतीषु तुरयन्नृजिप्या धिं भुवाः किरत रेणुमृञ्जन ॥ ७ ॥

7. *Uta sya vājī sahurirṛtāvā śuśrūṣamāṇastanvā samarye. Turaṁ yatīṣu turayannṛjipyo'dhi bhruvoḥ kirate reṇumṛñjan.*

And that hero, mighty and brilliant, dedicated to truth, keen for service in battle in his own person, commanding the strong and smart warriors on fronts, going up and forward by straight paths, tossing up dust in battle, shaking it off from the eyebrows, goes on

making things straight and favourable for all.

उत स्मास्य तन्यतारिव द्यात्रृघायता अभियुजा भयन्त। यदा सहस्त्रमभि षीमयाधीद्दुवतुः स्मा भवति भीम ऋञ्जन॥ ८॥

8. *Uta smāsya tanyatoriva dyorṛghāyato abhiyujo bhayante. Yadā sahasramabhi ṣīmayodhīd durvartuḥ smā bhavati bhīma ṛñjan.*

And when the hero in passion takes up arms in battle, those who face him shake in fear as from the thunder of lightning from the skies, and then when he engages thousands of adversaries he grows terrible and irresistible and comes out victorious.

उत स्मास्य पनयन्ति जना जूतिं कृष्टिपा अभिभूतिमाशाः। उतनमाहुः समिथ वियन्तः परा दधिका असरत्सहस्त्रैः॥ ९॥

9. *Uta smāsya panayanti janā jūtiṁ kṛṣṭipro abhibhūtimāśoḥ. Utainamāhuḥ samithe viyantaḥ parā dadhikrā asarat sahasraiḥ.*

And people praise the drive and superior power of this hero of human endeavour and accomplishment for humanity, and the warriors going to battle describe him as the roaring war horse, the booming war craft of the skies and the supreme of arms going with but ahead of thousands.

आ दधिकाः शवसा पञ्च कृष्टीः सूयइव ज्यातिषापस्तताना। सहस्त्रसाः शतसा वाज्यर्वा पृणक्तु मध्वा समिमा वचांसि॥ १०॥

10. *Ā dadhikrāḥ śavasā pañca kṛṣṭīḥ sūrya iva jyotiṣāpastatāna. Sahasrasāḥ śatasā vājyarvā pṛṇaktu madhvā samimā vacāṁsi.*

Just as the sun with its rays fills the skies and space, so does Dadhikra, the roaring war horse, the booming war-craft and the superior war hero with characteristic power and majesty fascinate all the five classes of people. May this hero, tempestuous mover, giver of a hundred and thousand favours to the people bring our words of praise to golden honey sweets of success and fulfilment.

Mandala 4/Sukta 39

Dadhikra Devata, Vamadava Gautama Rshi

आ॒शुं दधि॒कां तमु॒ नु ष्टवाम दि॒वस्पृ॑थि॒व्या उ॒त च॑किराम ।
उ॒च्छन्ती॒मामु॒षस॑: सूदय॒न्त्वति॒ विश्वा॑नि दुरि॒ता॑ पषन ॥ १ ॥

1. *Āśuṁ dadhikrāṁ tamu nu ṣṭavāma divaspṛthivyā uta carkirāma. Ucchantīr-māmuṣasaḥ sūdayantvati viśvāni duritāni parṣan.*

Varily we praise the swift Dadhikra, the war horse of earth and skies, and we sing in praise of earth and heaven too. May the glorious dawns inspire and mature me, cleansing me of all the evils and weaknesses of earthly existence.

म॒हश्च॑क॒म्यव॑तः कतु॒पा दधि॒काव्ण॑: पुरु॒वार॑स्य॒ वृष्ण॑: ।
यं पू॒रुभ्या॑ दीदि॒वांस॒ं नाग्निं॒ द॒दथु॑मित्रावरुणा॒ तत॑ुरिम ॥ २ ॥

2. *Mahaścarkarmyarvataḥ kratuprā dadhikrāvṇaḥ puruvārasya vṛṣṇaḥ. Yaṁ pūrubhyo dīdivāṁ-saṁ nāgniṁ dadathur-mitrāvaruṇā taturim.*

O Mitra and Varuna, President of the Council and commander of the army, dear as pranic energies of life, inspired and enlightened, I praise the mighty war

horse, Dadhikra, sustainer of sustainers, a shower of blessings, saviour of the people, a gift swift and blazing as fire, which you have given for the sake of noble humanity.

या अश्वस्य दधिक्राव्णा अकारीत्समिद्ध अग्ना उषसा व्युष्टा। अनागसं तमदितिः कृणातु स मित्रेण वरुणेना सजोषाः॥ ३॥

3. *Yo aśvasya dadhikrāvṇo akārīt samiddhe agnā uṣaso vyuṣṭau. Anāgasaṁ tamaditiḥ kṛṇotu sa mitreṇa varuṇenā sajoṣāḥ.*

Whoever does honour and worship to Dadhikra, mighty life sustaining energy of the Divine and offers oblations into the burning fire at the rise of dawn, him Aditi, mother earth and the skies and space, lead to a state of purity from sin and evil and elevate him to a state of love and friendship with Mitra and Varuna, friend and highest authority of humanity.

दधिक्राव्णो इष ऊजा महा यदमन्महि मरुतां नाम भद्रम। स्वस्तये वरुणं मित्रमग्निं हवामहे इन्द्रं वज्रबाहुम॥ ४॥

4. *Dadhikrāvṇa iṣa ūrjo maho yadamanmahi marutāṁ nāma bhadram. Svastaye varuṇaṁ mitramagniṁ havāmaha indraṁ vajrabāhum.*

While we study and discover the food, energy and power gifts of the great Dadhikra, cosmic sustainer of sustaining energies and of the good that the Maruts, powerful people, for sure do for our good and advancement, we at the same time study with devotion Varuna, water energy, Mitra, solar energy, Agni, fire power, and Indra, electricity which wields the arms of

thunder.

इन्द्रमिवदुभय वि ह्वयन्त उदीराणा यज्ञमुपप्रयन्तः।
दधिकामु सूदनं मत्याय ददथुमित्रावरुणा ना अश्वम ॥ ५ ॥

5. *Indramivedubhaye vi hvayanta udīrāṇā yajñamu-paprayantaḥ. Dadhikrāmu sūdanaṁ martyāya dadathurmitrāvaruṇā no aśvam.*

Science researchers and engineers and technologists going to centres of production, and both the rulers and the people, all invoke and develop Indra, electrical energy, Dadhikra, basic energy, flow of waters, and awareness of the modes of comfort which the friendly and generous powers, Mitra and Varuna, at national and international levels, give us as gifts for the people.

दधिकाव्णा अकारिषं जिष्णारश्वस्य वाजिनः।
सुरभि ना मुखा करत्प ण आयूंषि तारिषत ॥ ६ ॥

6. *Dadhikrāvno akāriṣaṁ jiṣṇoraśvasya vājinaḥ. Surabhi no mukhā karat pra ṇa āyūṁṣi tāriṣat.*

We sing in praise of Dadhikra, divine energy, victorious, all achieving spirit and power, who may, we pray, refine our sense of taste and other refinements and may help us live a full and healthy life across the floods of existence.

Mandala 4/Sukta 40

Dadhikra, Surya Devata, Vamadeva Gautama Rshi

दधिकाव्ण इदु नु चकिराम विश्वा इन्मामुषसः सूदयन्तु।
अपामग्रुषसः सूयस्य बृहस्पतेराङ्गिरसस्य जिष्णाः ॥ १ ॥

1. *Dadhikrāvṇa idu nu carkirāma viśvā inmāmuṣasaḥ sūdayantu. Apāmagneruṣasaḥ sūryasya bṛhaspaterāṅgirasasya jiṣṇoḥ.*

We study and develop for human purposes the forces of Dadhikra, all victorious cosmic energy which impels various forms of natural energy, and we tap and develop the power sources of water, fire, dawns, sun, Brhaspati and pranas. May all the lights of the dawns and new revelations inspire me and mature my projects.

सत्वा॑ भरि॒षा ग॑वि॒षा दु॑वन्य॒सच्छ॑व॒स्यादि॒ष उ॒षस॑स्तु॒रण्य॒सत। स॒त्या द॒वा द॑व॒रः प॑तङ्ग॒रा द॑धि॒कावष॒मूर्जं॒ स्व॑जनत ॥ २ ॥

2. *Satvā bhariṣo gaviṣo duvanyasacchravasyādiṣa uṣasasturaṇyasat. Satyo dravo dravaraḥ pataṅgaro dadhikrāveṣamūrjaṁ svarjanat.*

Dadhikrava, cosmic energy, potent and omnipresent, all sustaining, all inspiring of sense and mind, responsive to the dedicated enquirer, acting fast in foods, power sources and light of the dawns, true and imperishable, dynamic, flowing, heating, flying, may respond and create food, energy and the joy of life.

उ॒त स्मास्य॒ दव॑तस्तुरण्य॒तः प॒र्णं न वर॑नु॒ वाति॑ प्रग॒र्धिनः॑। श्य॒नस्य॑व॒ ध्रज॑ता अङ्क॒सं परि॑ दधि॒काव्ण॑ः स॒हाजा तरि॑त्रतः ॥ ३ ॥

3. *Uta smāsya dravatasturaṇyataḥ parṇaṁ na veranu vāti pragardhinaḥ. Śyenasyeva dhrajato aṅkasaṁ pari dadhikrāvṇaḥ sahorjā taritrataḥ.*

And like the wings of an arrow, everything follows the curves and waves of the motion of this

Dadhikra, cosmic energy, flowing, running, accelerating, flying, driving and pressing forward like an eagle, and traversing the spaces with terrific power and velocity.

उत स्य वाजी क्षिपणिं तुरण्यति ग्रीवायां बद्धो अपिकक्ष आसनि। क्रतुं दधिक्रा अनु सन्तवीत्वत्पथामङ्कांस्यन्वापनीफणत ॥ ४ ॥

4. *Uta sya vājī kṣipaṇiṁ turaṇyati grīvāyāṁ baddho api kakṣa āsani. Kratuṁ dadhikā anu santavītvat pathāmaṅkāṁsyanvāpanīphaṇat.*

And that flying horse, missile of terrific power, Dadhikra, tied and programmed at the mouth, neck and the flanks, carries a warhead at terrific speed, and, following its programmed action, crosses the marks of its course to the target.

हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत। नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतम ॥ ५ ॥

5. *Haṁsaḥ śuciṣad vasurantarikṣasaddhotā vediṣadatithirduroṇasat. Nṛṣad varasadṛtasad vyomasadabjā gojā ṛtajā adrijā ṛtam.*

Hansa, the divine bird, soul unpolluted, resides in purity in biological forms in the skies, and, as yajnic doer, sits on the vedi in family home among people, the best ones, and rises up to the heights of heavens. It is born of the waters on the earth from the Law of existence and from the clouds. That is the truth, the Law.

Mandala 4/Sukta 41

Indra-Varuna Devata, Vamadeva Gautama Rshi

इन्द्रा॒ का वां॑ वरुणा सु॒म्नमा॑प॒ स्तोमा॑ ह॒विष्माँ॑ अ॒मृता॒ न हाता॑। या वां॑ ह॒दि क॒कुमाँ॑ अ॒स्मदु॒क्तः प॒स्पर्शदिन्द्रावरुणा॒ नम॑स्वान॥ १॥

1. *Indrā ko vāṁ varuṇā sumnamāpa stomo haviṣmāṅ amṛto na hotā. Yo vāṁ hṛdi kratumāṅ asmaduktaḥ pasparśadindrāvaruṇā namasvān.*

Indra, O lord of power and glory, O Varuna, lord of justice and rectitude, who could win the favour of your blessing, which song of praise and prayer, expressive of yajnic reverence like an immortal yajaka would win your favour? Which song and tribute, O Indra and Varuna, sung in your honour, expressing humility and surrender as holy offering would touch your heart?

इन्द्रा॑ ह॒ या वरु॑णा च॒क्र आ॒पी द॒वा मत॑ः स॒ख्याय॒ पर्य॑स्वान। स ह॑न्ति वृ॒त्रा स॑मि॒थेषु॒ शत्रू॒नवा॑भिवा म॒हद्भि॒ः स प शृ॑ण्व॥ २॥

2. *Indrā ha yo varuṇā cakra āpī devau martaḥ sakhyāya prayasvān. Sa hanti vṛtrā samitheṣu śatrūn-avobhirvā mahadbhiḥ sa pra śṛṇve.*

Indra and Varuna, lord of power and of justice, abounding in strength and grace, generous and refulgent, the man who tries in honest action to win your friendship destroys darkness and evil and wins over enemies in battles with great weapons of defence and protection.

इन्द्रा॑ ह॒ रत्नं॑ वरु॑णा॒ धेष्ठ॒त्था नृभ्य॑ः शशमा॒नभ्य॒स्ता। यदी॑ सखा॑या स॒ख्याय॒ साम॑ः सु॒तभि॑ः सु॒प॒यसा॑ मा॒दय॑त॥ ३॥

2. *Indrā ha ratnaṁ varuṇā dheṣṭhetthā nṛbhyaḥ śaśamānebhyastā. Yaḍī sakhāyā sakhyāya somaiḥ sutebhiḥ suprayasā mādayaite.*

Indra and Varuna, ruler and the elected people in power, if they hold and govern the jewel wealth of the nation in trust for the people, and the people would then appreciate, approve and admire them, then this way, they, both friends in agreement, for friendship of the people, would be happy and rejoice with the honour and prosperity of the law created with the honest effort of all in unison.

इन्द्रा युवं वरुणा दिद्युमस्मि ग्राजिष्ठमुग्रा नि वधिष्टं वज्रम ।
या नो दुरवो वृकतिर्दभीतिस्तस्मिन्मिमाथामभिभूत्योजः ॥ ४ ॥

4. *Indrā yuvaṁ varuṇā didyum-asminnojiṣṭham-ugrāni vadhiṣṭaṁ vajram. Yo no durevo vṛkatir-dabhītis-tasmin mimāthām-abhibhūtyojaḥ.*

Indra, ruler, and Varuna, chief of justice, mighty impassioned powers in this system, wield the light of knowledge and law in the social order. Who ever is malignant, evil doer and terror monger against us, strike the shattering blow of justice and punishment on him and create faith and confidence in the light and lustrous power of the law.

इन्द्रा युवं वरुणा भूतमस्या धियः पतारा वृषभेव धेनोः ।
सा नो दुहीयद्यवसेव गत्वी सहस्रधारा पयसा मही गौः ॥ ५ ॥

5. *Indrā yuvaṁ varuṇā bhūtamasyā dhiyaḥ pretārā vṛṣabheva dhenoḥ. Sā no duhiyadyava-seva gatvī sahasradhārā payasā mahī gauḥ.*

Indra, leader and giver of knowledge and power, and Varuna, embodiment of cherished virtue and intelligence, as Indra, lord of clouds sends down rain showers on earth and fertilises her, so, be the promoters of the intelligence and enlightenment of the children of the earth so that, as the earth, rich in vegetation, overflows with food in a thousand ways, so the knowledge, language and enlightenment of the community may grow a thousandfold and overflow with creative work on the great moving earth.

ताक हित तनय उवरासु सूरा दृशीक वृषणश्च पांस्य। इन्दा ना अत्र वरुणा स्यातामवाभिदस्मा परितक्म्याया-याम ॥ ६ ॥

6. *Toke hite tanaya urvarāsu sūro dṛśīke vṛṣaṇaśca pauṁsye. Indrā no atra varuṇā syātāmavobhirdasmā paritakmyāyām.*

Indra and Varuna, ruler and administrator, for the good of our children and grand children on these fertile lands on this moving and progressive earth, be the sun for the health and beauty of life, be the cloud for the fertility and virility of the nation. Indra, giver of light and energy, Varuna, lord of law and justice, with all your protections and promotions, be the destroyers of want and suffering, be the harbingers of health and plenty and enlightenment.

युवामिद्ध्यवस पूव्याय परि प्रभूती गविषः स्वापी। वृणीमहे सख्याय प्रियाय शूरा मंहिष्ठा पितरेव शंभू ॥ ७ ॥

7. *Yuvāmiddhyavase pūrvyāya pari prabhūtī gaviṣaḥ svāpī. Vṛṇīmahe sakhyāya priyāya śūrā maṅhiṣṭhā pitareva śambhū.*

Indra and Varuna, ruler and sustainer, lord of life and power, giver of freedom and justice, we choose to dedicate ourselves to you for the sake of protection and progress as ever before, great and beneficent friends like brothers, brave and fearless, greatest majestic, and kind as parents as you are. Lovers of the earth and cows, knowledge and the language of Divinity as we are, we opt for you in freedom for the sake of love and friendship.

ता वां धिया वस वाजयन्तीराजिं न जग्मुयुवयूः सुदानू।
श्रिय न गाव उप सामस्थुरिन्द्रं गिरा वरुणं म मनीषाः ॥ ८ ॥

8. *Tā vāṁ dhiyo'vase vājayantīrājim na jagmuryuvayūḥ sudānū. Śriye na gāva upa somamasthurindraṁ giro varuṇaṁ me manīṣāḥ.*

Indra and Varuna, benevolent energy and inspiration of nature and Divinity, all senses, mind and intelligence in search of efficiency and refinement in the business of life flow to you for the sake of protection and promotion. So may my mind, senses, vision and voices of exploration and celebration turn to Indra and Varuna for light and inspiration and abide by them for beauty and delicacy like the earth and other planets relating to the moon for the sweetness and beauty of their products.

इमा इन्द्रं वरुणं म मनीषा अग्मन्नुप द्रविणमिच्छमानाः।
उपमस्थुर्जोष्टारइव वस्वो रघ्वीरिव श्रवसो भिक्षमाणाः ॥ ९ ॥

9. *Imā indraṁ varuṇaṁ me manīṣā agmannupa draviṇamicchamānāḥ. Upemasthurjoṣṭāra iva vasvo raghvīriva śravaso bhikṣamāṇāḥ.*

These senses and mind of mine keenly desiring to win the wealth and vision of life may proceed to Indra and Varuna, light and power and inspiration of nature and Divinity, and abide thereby, awaiting, getting and enjoying the wealth and wisdom of life like little Brahmacharinis of a girls' institution of education waiting upon their teacher mother.

अश्व्यस्य त्मना रथ्यस्य पुष्टनित्यस्य रायः पतयः स्याम।
ता चक्राणा ऊतिभिर्नव्यसीभिरस्मत्रा राया नियुतः सचन्ताम॥ १०॥

10. *Aśvyasya tmanā rathyasya puṣṭernityasya rāyaḥ patayaḥ syāma. Tā cakrāṇā ūtibhirnavyasībhir-asmatrā rāyo niyutaḥ sacantām.*

May we, with our mind and soul, be masters of the lasting wealth of horses and chariots, of achievement and further progress, of health and nourishment, and may those two, Indra and Varuna, ruler and administrator, teacher and preacher, ever active with their latest modes of protection, promotion and progress join us and share our health.

आ नो बृहन्ता बृहतीभिरूती इन्द्रं यातं वरुण वाजसाता।
यद्दिद्यवः पृतनासु पकीळान तस्य वां स्याम सनितारः आजः॥ ११॥

11. *Ā no bṛhantā bṛhatībhirūtī indra yātaṁ varuṇa vājasātau. Yad didyavaḥ pṛtanāsu prakrīḷān tasya vāṁ syāma sanitāra ājeḥ.*

Indra ruler, and Varuna, administrator and commander, great and majestic, come to us with the best of protection, promotion, progress and welfare and

join our battle of life so that, participating in the struggles of that battle, joining and shining together with you, we may play our game with the best of capacities.

Mandala 4/Sukta 42

Atma, Indra-Varuna Devata,

Trasadasyu Paurukutsya Rshi

मम॑ द्वि॒ता रा॒ष्ट्रं क्ष॒त्रिय॑स्य वि॒श्वायो॒र्विश्व॑ अ॒मृता॒ यथा॑ नः ।
क॒तुं स॑चन्त॒ वरु॑णस्य दे॒वा राजा॑मि कृ॒ष्टेरु॑प॒मस्य॑ व॒वेः ॥ १ ॥

1. *Mama dvitā rāṣṭraṁ kṣatriyasya viśvāyorviśve amṛtā yathā naḥ. Kratuṁ sacante varuṇasya devā rājāmi kṛṣṭerupamasya vavreḥ.*

I am Indra, sovereign spirit of the universe. Twofold is my kingdom: heaven and earth, or, the world of nature and the world of humanity. I am Varuna, highest Intelligence and the Ruling Power of the universe. All the Immortals, divine forces in the service of Varuna are ours, they comprise and conduct the mighty yajna system of the universe. Thus I rule all: the world of humanity, all that is highest and closest in the world of forms, and all that is hidden.

(This mantra is a metaphor of the living, breathing, intelligent, self-organising, autonomous and sovereign system of the universe as macrocosm as well as microcosm. At the macrocosmic level, Indra is the Supreme Sovereign, immanent and transcendent Spirit, and Varuna is the immanent ruling force, intelligence and the law of Rtam. Indra-varuna is a functional version of the Supreme Spirit which is both immanent and transcendent. At the microcosmic level, Indra-Varuna

is the individual soul with all its faculties of awareness, intelligence, mind and senses. At the world level too, Indra-Varuna may be interpreted as the Ruler and the President-in-council.)

अहं राजा वरुणो मह्यं तान्यसुर्याणि पथमा धारयन्त।
कतुं सचन्त वरुणस्य देवा राजामि कृष्टरुपमस्य ववः ॥ २ ॥

2. *Ahaṁ rājā varuṇo mahyaṁ tānyasuryāṇi prathamā dhārayanta. Kratuṁ sacante varuṇasya devā rājāmi kṛṣṭerupamasya vavreḥ.*

I am Varuna, ruling spirit of the world, best and highest. For me do the first manifestations of the spirit in nature hold the wealth and power of existence. They are the divine immortals who comprise and conduct the creative yajna, the spirit in body form. I rule the world of humanity, the phenomenal forms and all that is hidden in potentiality.

अहमिन्दा वरुणस्त महित्वावी गभीर रजसी सुमके। त्वष्टव विश्वा भुवनानि विद्वान्त्समरयं रादसी धारयं च ॥ ३ ॥

3. *Ahamindro varuṇaste mahitvorvī gabhīre rajasī sumeke. Tvaṣṭeva viśvā bhuvanāni vidvāntsamairayaṁ rodasī dhārayaṁ ca.*

I am Indra, the highest, omnipotent, and transcendent. I am Varuna, highest and best immanent and omniscient. Happy and exalted, having created the vast and deep and firm heaven and earth as Tvashta, cosmic maker, I hold and move in unison the sun and earth and all other regions of the universe.

अहमपा अपिन्वमु ामाणा धारयं दिवं सदन ऋतस्य।
ऋतन पुत्रा अदितऋतावात त्रिधातु पथयद्वि भूम ॥ ४ ॥

4. *Ahamapo apinvamukṣamāṇā dhārayaṁ divaṁ sadana ṛtasya. Ṛtena putro aditerṛtāvota tridhātu prathayad vi bhūma.*

I shower the rains of energising and fertilising waters. I hold and rule the sun and cosmic energy in the space of nature within eternal law. By the same eternal law of mine, the child of eternity, the threefold world of natural constituents, sattva, rajas and tamas (thought, energy and matter) manifests and expands and keeps to the law. Thus do I create, hold and rule the universe.

मां नरः स्वश्वा वाजयन्ता मां वृताः समरण हवन्त।
कृणाम्याजिं मघवाहमिन्द्र इयर्मि रणुमभिभूत्योजाः॥ ५॥

5. *Māṁ naraḥ svaśvā vājayanto māṁ vṛtāḥ samaraṇe havante. Kṛṇomyājiṁ maghavāhamindra iyarmi reṇum-abhibhūtyojāḥ.*

The best of men and leaders, equipped with good horses and modes of transport and communication, fighting for strength and sustenance, the chosen ones, knowing me and struggling to attain to me call upon me in the battle of existence. I, Indra, commanding the wealth and power of the world, highest of the lustre and glory in existence, create the battle for their victory and raise the heat of action.

अहं ता विश्वा चकरं नकिर्मा दव्यं सहा वरत अपतीतम।
यन्मा सामासा ममदन्यदुक्थाभ भयत रजसी अपार॥ ६॥

6. *Ahaṁ tā viśvā cakaraṁ nakirmā daivyaṁ saho varate apratītam. Yanmā somāso mamadanyadukthobhe bhayete rajasī apāre.*

I do all those acts of creation, sustenance and

victory. None can restrain or resist the supernal power that's mine, mysterious and unknown. When the flames of my soma yajna rise, the fire crackles and the hymns of celebration reverberate, the boundless heaven and earth shake in fear. There is none that equals me.

विदुष्ट विश्वा भुवनानि तस्य ता प बवीषि वरुणाय वधः ।
त्वं वृत्राणि शृण्विष जघन्वान्त्वं वृताँ अरिणा इन्द्र सिन्धून ॥ ७ ॥

7. *Viduṣṭe viśvā bhuvanāni tasya tā pra bravīṣi varuṇāya vedhaḥ. Tvaṁ vṛtrāṇi śṛṇviṣe jaghanvān tvaṁ vṛtāň ariṇā indra sindhūn.*

That greatness and grandeur of yours all the scholars of the worlds know. O lord omniscient, you yourself speak of it to the selected men of vision. You are the breaker of the clouds, we hear, and you set the rivers aflow and release the waters locked up in lakes and clouds.

अस्माकमत्र पितरस्त आसन्सप्त ऋषया दागह बध्यमान ।
त आयजन्त त्रसदस्युमस्या इन्द्रं न वृत्रतुरमधदवम ॥ ८ ॥

8. *Asmākamatra pitarasta āsantsapta ṛṣayo daurgahe badhyamāne. Ta āyajanta trasadasyu-masyā indraṁ na vṛtraturam-ardhadevam.*

When the seven sages, senses, pranic energies and flowing streams, which are our feeding and sustaining powers like father and mother, are locked up in darkness then, as they join Indra, so they join the sun (wakefulness), who is superior to the darkness of Vrtra and presides over half of this world with his light (until light and life is restored).

पुरुकुत्सानी हि वामदाशद्ध्व्यभिरिन्दावरुणा नमाभिः ।
अथा राजानं त्रसदस्युमस्या वृत्रहणं ददथुरधद्वम ॥ ९ ॥

9. *Purukutsānī hi vāmadāśaddhavyebhirindrā-varuṇā namobhiḥ. Athā rājānaṁ trasada-syumasyā vṛtrahaṇaṁ dadathur-ardhadevam.*

O Indra and Varuna, the abundant power of the thunderbolt, light and showers offer you the homage of yajnic inputs of food for consumption and holistic expansion of creative nourishment. And thence, further, you give it on to this earth's ruler, destroyer of darkness and evil, who presides over half the world (and rises in majesty with the break of dawn).

राया वयं ससवांसा मदम हव्यन दवा यवसन गावः । तां धनुमिन्दावरुणा युवं ना विश्वाहा धत्तमनपस्फुरन्तीम ॥ १० ॥

10. *Rāyā vayaṁ sasavāṁso madema havyena devā yavasena gāvaḥ. Tāṁ dhenum-indrāvaruṇā yuvaṁ no viśvāhā dhattam-anapasphurantīm.*

Let us rejoice with the wealth of peace and refreshment with energy while we sleep, just as the devas, divine powers of nature, are replenished with spirit and joy by the offer of yajnic homage, and cows rejoice with grass. That vibrating energy of life, Indra and Varuna, you bear and bring for us day and night without break. Reveal that language of enlightenment, all calm and undisturbed.

Mandala 4/Sukta 43

Ashvinau Devate, Purumidhajamidhau Sauhotrau Rshis

क उं श्रवत्कतमा यज्ञियानां वन्दारु दवः कतमा जुषात ।
कस्यमां दवीममृतेषु पष्ठां हृदि श्रेषाम सुष्टुतिं सुहव्याम ॥ १ ॥

1. *Ka u śravatkatamo yajñiyānāṁ vandāru devaḥ katamo juṣāte. Kasyemāṁ devīmamṛteṣu preṣṭhāṁ hṛdi śreṣāma suṣṭutiṁ suhavyām.*

Who listens? Which of the adorables? Which brilliant divinity loves and entertains the song of prayer and adoration? To whose heart shall we dedicate this eulogy, divine, highly presentable, and dearest to the immortals.

का मृळाति कतम आगमिष्ठा द्रवानामु कतमः शंभविष्ठः।
रथं कमाहुद्रवदश्वमाशुं यं सूयस्य दुहितावृणीत ॥ २ ॥

2. *Ko mṛḷāti katama āgamiṣṭho devānāmu katamaḥ śambhaviṣṭhaḥ. Rathaṁ kamāhurdravadaśvamāśuṁ yaṁ sūryasya duhitāvṛṇīta.*

Who is kind and blissful? Which one comes at the fastest and earliest? Which one of the adorable divinities is the most benevolent? Which one is the chariot, power driven, which moves instantly at the fastest, they say, which the daughter of the sun, the Dawn, chooses for the ride?

म ऊ हि ष्मा गच्छथ इवता द्यूनिन्द्रा न शक्तिं परितक्म्यायाम।
दिव आजाता दिव्या सुपर्णा कया शचीनां भवथः शचिष्ठा ॥ ३ ॥

3. *Makṣu hi ṣmā gacchatha īvato dyūnindro na śaktiṁ paritakmyāyām. Diva ājātā divyā suparṇā kayā śacīnāṁ bhavathaḥ śaciṣṭhā.*

Ashvins, complementary powers of nature and humanity, magnificent on the move, you come instantly at the call of time like rays of the sun displaying his power over the smiling earth at the end of night. Coming

from the heavens, divine with wings of light, by which one of nature's immaculate forces do you become the most powerful and eloquent?

का वां भूदुपमातिः कया न आश्विना गमथा हूयमाना।
का वां महश्चित्त्यजसा अभीक उरुष्यतं माध्वी दस्रा न ऊती ॥ ४ ॥

4. *Kā vāṁ bhūdupamātiḥ kayā na āśvinā gamatho hūyamānā. Ko vāṁ mahaścit-tyajaso abhīka uruṣyataṁ mādhvī dasrā na ūtī.*

Ashvins, what could be the simile or metaphor to describe or define you? On whose invocation and invitation would you come to us? Even though someone might be great, who could be as great and selfless around as you? Sweet powers, destroyers of evil, rise higher and higher for our defence and protection.

उरु वां रथः परि नक्षति द्यामा यत्समुद्रादभि वर्तते वाम।
मध्वा माध्वी मधु वां पुषाय्यत्सीं वां पृक्षो भुरजन्त पक्वाः ॥ ५ ॥

5. *Uru vāṁ rathaḥ pari nakṣati dhyāmā yatsamudrādabhi vartate vām. Madhvā mādhvī madhu vāṁ pruṣāyan yat sīṁ vāṁ pṛkṣo bhurajanta pakvāḥ.*

Great and grand is your chariot that goes round the regions of light, it comes to you from the oceans and from the oceans of spatial waters. Honey sweet you are, honey sweet is your wisdom. You and your wisdom shower us with sweetness of honey when your people at the stage of ripeness reach you for company and advice.

सिन्धुर्ह वां रसया सिञ्चदश्वान्घृणा वया रुषासः परि ग्मन। तदू षु वामजिरं चेति यानं यन पती भवथः सूर्यायाः॥ ६॥

6. *Sindhurha vāṁ rasayā siñjadaśvān ghṛṇā vayo'-ruṣāsaḥ pari gman. Tadū ṣu vāmajiraṁ ceti yānaṁ yena patī bhavathaḥ sūryāyāḥ.*

The waters of the flowing rivers and rolling seas evaporate and lend moisture to your horses of sun rays which rise like birds bright and red, and then your chariot, quick and soaring, coming and rising, is seen and known by which you become masters of the dawns.

इहह यद्वां समना पपृ ा सयमस्म सुमतिर्वाजरत्ना। उरुष्यतं जरितारं युवं ह श्रितः कामा नासत्या युवदिक॥ ७॥

7. *Iheha yadvāṁ samanā papṛkṣe seyamasme sumatir-vājaratnā. Uruṣyataṁ jaritāraṁ yuvaṁ ha śritaḥ kāmo nāsatyā yuvadrik.*

Here itself in this world, O Ashvins, both of you, ever correct and true as you are, of equal mind and rich with the treasures of wealth and speed of light, may that holy and dynamic intelligence and wisdom which attends on you may, we pray, be for us too and may it bless and promote the celebrant who, looking to you with surrender and faith, may achieve the desire of his heart. Our ambition and fulfilment is centred on you only.

Mandala 4/Sukta 44

Ashvinau Devate, Purumidhajamidhau Sauhotrau Rshis

तं वां रथं वयमद्या हुवम पृथुज्रयमश्विना संगतिं गाः। यः सूर्यां वहति वन्धुरायुगिवाहसं पुरुतमं वसूयुम॥ १॥

1. *Taṁ vāṁ rathaṁ vayamadyā huvema pṛthujra-yamaśvinā sangatiṁ goḥ. Yaḥ sūryāṁ vahati vandhurāyur-girvāhasaṁ purutamaṁ vasūyum.*

Ashvins, complementary currents of cosmic energy of the Divine, today we invoke you and call for that chariot of yours which is wide extended, joins earth and heaven, carries the light and energy of sunrays, ages not, carries the sound and which is abundant in various wealth which never diminishes but continuously enriches the earth.

युवं श्रियमश्विना दुवता तां दिवा नपाता वनथः शचीभिः ।
युवावपुर्भि पृ ाः सचन्त वहन्ति यत्ककुहासा रथं वाम ॥ २ ॥

2. *Yuvaṁ śriyam-aśvinā devatā tāṁ divo napātā vanathaḥ śacībhiḥ. Yuvor-vapur-abhi pṛkṣaḥ sacante vahanti yatkakuhāso rathe vām.*

Ashvins, children of light, infallible and imperishable, generous and brilliant divinities, with your intelligence, power and expertise, you win that treasure of wealth which the spaces conduct and concentrate in your chariot and thereby provide food and nourishment for your body and mind.

का वामद्या करते रातहव्य ऊतये वा सुतपेयाय वाकः ।
ऋतस्य वा वनुषे पूर्व्याय नमा यमाना अश्विना ववर्तत ॥ ३ ॥

3. *Ko vāmadyā karate rātahavya ūtaye vā sutape-yāya vārkaiḥ. Ṛtasya vā vanuṣe pūrvyāya namo yemāno aśvinā vavartat.*

Ashvins, who with the offer of homage today directs his thoughts and prayers to you for the sake of

protection and advancement, or for the drink of soma in celebration of success, or to learn and win the truth of eternal Dharma of existence, Rtam? Who with salutations and liberal hospitality prays for favour of your attention toward him?

हिर॒ण्यये॑न पुरुभू॒ रथे॒नमं॑ य॒ज्ञं नो॑स॒त्याप॑ यातम।
पिबा॑थ॒ इन्मधु॑नः सा॒म्यस्य॒ दध॑था॒ रत्नं॑ विध॒ते जना॑य ॥ ४ ॥

4. *Hiraṇyayena purubhū rathenemaṁ yajñaṁ nāsatyopa yātam. Pibātha inmadhunaḥ somyasya dadhatho ratnaṁ vidhate janāya.*

Ashvins, twin powers of the Divine, universal of form and presence, ever constant in thought and action, come by the golden chariot to join this yajna of ours, drink of this honey sweet of the soma of success and bring the jewels of wealth for the supplicant people of action and endeavour.

आ नो॑ यातं दि॒वा अच्छा॑ पृथि॒व्या हिर॒ण्यये॑न सुवृता॒ रथे॑न।
मा वा॑म॒न्य नि य॑मन्दव॒यन्तः॒ सं यद्द॒द नाभिः॑ पू॒र्व्या वा॑म ॥ ५ ॥

5. *Ā no yātaṁ devo acchā pṛthivyā hiraṇyayena suvṛtā rathena. Mā vāmanye ni yaman devayantaḥ saṁ yaddade nābhiḥ pūrvyā vām.*

Come well and soon to us by the paths of heaven and earth riding your well structured chariot of gold. Let not others detain you, nor divert you from the natural life link which the forefathers and teachers of old gave you in pursuit of Divinity.

नू नो॑ र॒यिं पु॑रु॒वीरं॑ बृ॒हन्तं॑ दस्रा॒ मिमा॑थामु॒भय॑ष्व॒स्म।
नरा॒ यद्वा॑मश्विना॒ स्ताम॒मावं॑न्त्स॒धस्तु॑तिमाजमी॒ हासा॑ अग्मन ॥ ६ ॥

6. *Nū no rayiṁ puruvīraṁ bṛhantaṁ dasrā mimāthā-mubhayeṣvasme. Naro yad vāmaśvinā stomamā-vantsadhastutim-ājamīḷhāso agman.*

Ashivns, destroyers of evil and misery, brilliant as the sun and gracious cool as the moon, give us the wealth of life comprising brave children, great and vast prosperity for all of us, rulers as well as the people, since the leaders of the nation offer you songs of adoration and teachers of the people shower you with words of prayer in praise of Divinity.

इहह यद्वां समना पपृ ा सयमस्म सुमतिर्वाजरत्ना।
उरुष्यतं जरितारं युवं ह श्रितः कामा नासत्या युवदिक ॥ ७ ॥

7. *Iheha yadvāṁ samanā papṛkṣe seyamasme sumatir-vājaratnā. Uruṣyataṁ jaritāraṁ yuvaṁ ha śritaḥ kāmo nāsatyā yuvadrik.*

Ashvins, ever constant and true, here itself in this world, may this holy wisdom and knowledge of yours which is peaceable and procurative of science and speed of prosperity and progress, bless us, we pray. Both of you, we pray, protect, promote and elevate the celebrant. Our desire and ambition depends on you and we look forward up to you alone.

Mandala 4/Sukta 45

Ashivns Devata, Vamadeva Gautama Rshi

एष स्य भानुरुदियति युज्यत रथः परिज्मा दिवा अस्य सानवि। पृ ागसा अस्मिन्मिथुना अधि त्रया दृतिस्तुरीया मधुना वि रप्शत ॥ १ ॥

1. *Eṣa sya bhānurudiyarti yujyate rathaḥ parijmā divo asya sānavi. Pṛkṣāso asmin mithunā adhi trayo dṛtisturīyo madhuno vi rapśate.*

There rises the sun, chariot of the Ashvins in motion. It goes high up on top of the heavens, gaining heights and leaving the regions below. In this are three analogous kinds of food and energy: wind, water and electricity. And there is the fourth, the cloud on top of all, laden with the honey sweets of showers.

उद्वां पृ ाासा॒ मधु॑मन्त इरत॒ रथा॒ अश्वा॑स उ॒षसा॒ व्यु॑ष्टिषु।
अ॒पा॒णु॒वन्त॒स्तम॒ आ परी॑वृतं॒ स्व१॑ण शु॒कं त॒न्वन्त॒ आ रज॑ः॥ २॥

2. *Udvāṁ pṛkṣāso madhumanta īrate rathā aśvāsa uṣaso vyuṣṭiṣu. Aporṇuvantastama ā parīvṛtaṁ svarṇa śukraṁ tanvanta ā rajaḥ.*

On the rise of dawns, honey sweets of foods and energies and the horses and the chariots raise you high up, Ashvins, while they remove the veil of darkness and spread the brilliance of morning light like the glory of heaven all round.

मध्व॑ः पिबतं मधु॒पभि॑रा॒सभि॑रु॒त पि॒यं मधु॑न युञ्जाथां॒ रथ॑म।
आ व॑त॒निं मधु॑ना जिन्वथस्प॒था दृति॑ं॒ वहथ॒ मधु॑मन्तम॒श्विना॥ ३॥

3. *Madhvaḥ pibataṁ madhupebhirāsabhiruta priyaṁ madhune yuñjāthāṁ ratham. Ā vartaniṁ madhunā jinvathaspatho dṛtiṁ vahethe madhumantamaśvinā.*

Ashvins, drink the sweets with lips addicted to

the taste of honey. Start the chariot to reach the dear sweets of life. Take to the high road on the way home by the chariot bearing the sweets of success as the sun and wind bear the cloud of showers.

हंसासा य वां मधुमन्ता अस्त्रिधा हिरण्यपणा उहुव उषबुधः। उदपुता मन्दिना मन्दिनिस्पृशा मध्वा न म ाः सवनानि गच्छथः ॥ ४ ॥

4. *Haṁsāso ye vāṁ madhumanto asridho hiraṇya-parṇā uhuva uṣarbudhaḥ. Udapruto mandino mandinispṛso madhvo na makṣaḥ savanāni gacchathaḥ.*

Flying gracefully like hansa birds, pleasant and agreeable, fleet and comfortable, golden winged morning birds floating across mists and waters, giving the luxurious feel of breezy ecstasy: such are your horses which transport you across the spaces like bees flying to the honey cups of flowers, by which you proceed to the yajnic programmes of humanity creating the honour and excellence of life.

स्वध्वरासा मधुमन्ता अग्नय उस्रा जरन्त पति वस्तोरश्विना। य ाक्तहस्तस्तरणिर्विच ाणः सामं सुषाव मधुमन्त-मद्रिभिः ॥ ५ ॥

5. *Svadhvarāso madhumanto agnaya usrā jarante prati vastoraśvinā. Yanniktahastas-taraṇirvica-kṣaṇaḥ somaṁ suṣāva madhumantam-adribhiḥ.*

Holy yajnic performers, creating and bearing honey sweets of vitality, leaders and pioneers brilliant as fire, every morning, welcome and praise the first rays of the sun, while the clean handed, clear eyed, wise

priest, saviour from sin and disease, grinds with stones the holy plant of soma for honey juice and all wait for your arrival, O Ashvins, harbingers of morning joy.

आ॒क॒नि॒पासा॒ अह॑भिर्दविध्वत॒: स्व॑१॒॑ण शु॒कं त॒न्वन्त॒ आ रज॑: । सूर॑श्चि॒दश्वा॑न्युयुजा॒न इ॑यत॒ विश्वा॒ अनु॑ स्व॒धया॑ चतथस्प॒थः ॥ ६ ॥

6. *Ākenipāso ahabhir-davidhvataḥ svarṇa śukraṁ tanvanta ā rajaḥ. Suraścidaśvān yuyujāna īyate viśvāň anu svadhayā cetathaspathaḥ.*

While the approaching and vitalising morning rays everyday dispel the darkness and spread the brilliant light across the skies like regions of heaven, and the sun, using the rays as chariot horses, goes in majesty, you show the paths of the world by virtue of your own power.

प वा॑मवाचमश्विना धिय॑ंधा रथ॒: स्वश्वा॑ अ॒जरा॒ या अस्ति॑ । यन॑ स॒द्यः परि॒ रजांसि या॒था ह॒विष्म॑न्तं त॒रणिं भा॒ज-मच्छ॑ ॥ ७ ॥

7. *Pra vām-avocam-aśvinā dhiyandhā rathaḥ svaśvo ajaro yo asti. Yena sadyaḥ pari rajāṁsi yātho haviṣmantaṁ taraṇiṁ bhojamaccha.*

Ashvins, path makers of the world, having the knowledge and intelligence that I have attained, I speak to you of the chariot that's yours, which is imperishable, equipped with unfailing horse power, by which you instantly and all time go over the skies and spaces and by which you bear and bring excellent food and energy full of sacrificial vitality that carries us across the seas of life.

Mandala 4/Sukta 46

Indra-Vayu Devate, Vamadeva Gautama Rshi

(Indra and Vayu are open-ended symbols to be interpreted according to the context of life which the mantra shows: Indra may be interpreted as power and protection, and Vayu as power in motion, energy for motion and advancement.)

अग्रं पिबा मधूनां सुतं वायो दिविष्टिषु।
त्वं हि पूर्वपा असि॥ १॥

1. *Agraṁ pibā madhūnāṁ sutaṁ vāyo diviṣṭiṣu.*
Tvaṁ hi pūrvapā asi.

Vayu, fast as waves of energy, drink the first and best of honeyed drinks distilled in the best of our heavenly acts, since you are the protector and promoter of the earliest arts, acts and nobilities of humanity.

शतना ना अभिष्टिभिर्नियुत्वाँ इन्द्रसारथिः।
वायो सुतस्य तृम्पतम॥ २॥

2. *Śatenā no abhiṣṭibhir-niyutvāň indrasārathiḥ.*
Vāyo sutasya tṛmpatam.

Vayu, strong in command of vast forces with Indra as your charioteer, come with hundreds of choice acts and gifts, and enjoy a drink of the best of our preparations to your heart's content.

आ वां सहस्रं हरय इन्द्रवायू अभि प्रयः।
वहन्तु सोमपीतये॥ ३॥

3. *Ā vāṁ sahasraṁ haraya indravāyū abhi prayaḥ.*
Vahantu somapītaye.

Indra and Vayu, may a thousand horses moving to the choice delicacies transport you hither for a drink of soma.

रथं॑ हिर॑ण्यवन्धुर॒मिन्द॑वायू स्वध्व॒रम ।
आ हि स्थाथ॑ दिवि॒स्पृश॑म ॥ ४ ॥

4. *Rathaṁ hiraṇyavandhuram-indravāyū svadhvaram. Ā hi sthātho divispṛśam.*

Indra and Vayu, come, take to the chariot of golden frame, rising and touching the heavens, serviced and heading to a holy yajnic programme, be there.

रथे॑न पृथुपाज॑सा दा॒श्वांस॒मुप॑ गच्छतम ।
इन्द॑वायू इ॒हा ग॑तम ॥ ५ ॥

5. *Rathena pṛthupājasā dāśvāṁsamupa gaccha-tam. Indravāyū ihā gatam.*

Indra and Vayu, come here by the chariot, big and spacious and powerful, and go to reach the man of charity.

इन्द॑वायू अ॒यं सु॒तस्तं द॒वभि॑: स॒जाष॑सा ।
पिब॑तं दा॒शुषो॑ गृ॒ह ॥ ६ ॥

6. *Indravāyū ayaṁ stutastaṁ devebhiḥ sajoṣasā . Pibataṁ dāśuṣo gṛhe.*

Indra and Vayu, friends with the devas, generous brilliancies of nature and humanity, distilled is this soma, the best in the house of the generous yajaka, drink to your heart's content.

इ॒ह प॒याण॑मस्तु वा॒मिन्द॑वायू वि॒माच॑नम ।
इ॒ह वां॒ साम॑पीतय ॥ ७ ॥

7. *Iha prayāṇamastu vāmindravāyū vimocanam. Iha vāṁ somapītaye.*

Indra and Vayu, here may be the end of your journey for the drink of soma and here may the chariot and the horses be released so that you may drink the soma of Moksha.

(This sukta may be interpreted in another way in the light of this mantra: Indra as the soul, Vayu as the prana energy of breath and blood circulation, the chariot as the body and horses as the organs of perception and volition, distillation of soma as creative yajnic action, drinking as the fruit of action, and release of chariot and horses as the freedom of the soul from the body and senses.)

Mandala 4/Sukta 47

Indra, Indra-Vayu Devata, Vamadeva Gautama Rshi

वायो शुका अयामि त मध्वा अग्रं दिविष्टिषु।
आ याहि सोमपीतय स्पार्हा देव नियुत्वता॥ १॥

1. *Vāyo śukro ayāmi te madhvo agraṁ diviṣṭiṣu. Ā yāhi somapītaye spārho deva niyutvatā.*

Vayu, lord omnipotent, self-refulgent and generous centre object of universal love, I come to the top of the honey sweets of yajnic creations of light and joy for the life divine, cleansed and pure as I am now. Come for a drink of soma by the chariot and the team of horses.

इन्द्रश्च वायवेषां सोमानां पीतिमर्हथः।
युवां हि यन्तीन्दवो निम्नमापो न सध्र्यक॥ २॥

2. *Indraśca vāyaveṣāṁ somānāṁ pītimarhathaḥ.*
Yuvāṁ hi yantīndavo nimnamāpo na sadhryak.

Indra and Vayu, you two love and deserve the drink of these somas distilled in yajnas. Just as waters all together flow to the sea, so do all flows of soma and all movements of dedicated devotees end up when they join you.

वायविन्द्रश्च शुष्मिणा सरथं शवसस्पती।
नियुत्वन्ता न ऊतय आ यातं सामपीतय॥ ३॥

3. *Vāyavindraśca suṣmiṇā sarathaṁ śavasaspatī.*
Niyutvantā na ūtaya ā yātaṁ somapītaye.

Vayu and Indra, most powerful, commander and ruler of the power and force of existence, controllers of the dynamics of energy, come hither together by the same chariot as two in one for the protection and promotion of our yajna of production, honour and excellence.

या वां सन्ति पुरुस्पृहा नियुता दाशुषे नरा।
अस्म ता यज्ञवाहसन्द्रवायू नि यच्छतम॥ ४॥

4. *Yā vāṁ santi puruspṛho niyuto dāśuṣe narā.*
Asme tā yajñavāhasendravāyū ni yacchatam.

Indra and Vayu, omnipotent power and most dynamics Divinity, power and energy of nature, ruler and controller of humanity, leaders and pioneers of the community, and lords of the accomplishment of yajnas, loved and honoured of all, bless us with all those acts and gifts of yours which are surely and certainly divine for the sake of the generous and charitable devotees.

Mandala 4/Sukta 48

Vayu Devata, Vamadeva Gautama Rshi

वि॒हि होत्रा॒ अवी॑ता॒ विपा॒ न राया॑ अ॒यः।
वाय॒वा च॒न्दण॒ रथे॑न या॒हि सु॒तस्य॑ पी॒तय॑॥ १॥

1. *Vihi hotrā avītā vipo na rāyo aryaḥ.*
Vāyavā candreṇa rathena yāhi sutasya pītaye.

Vayu, receiver of the inputs of yajna and carrier of the fragrance, imperishable, lord of wealth as the vibrant scholar, come by the golden chariot as glorious as the moon to our yajna for a drink of soma and for protection and promotion of the honour and excellence of our programme.

नि॒यु॒वा॒णा अश॑स्तीनि॒युत्वाँ॑ इन्द॑सारथिः।
वाय॒वा च॒न्दण॒ रथे॑न या॒हि सु॒तस्य॑ पी॒तय॑॥ २॥

2. *Niryuvāṇo aśastīrniyutvāň indrasārathiḥ.*
Vāyavā candreṇa rathena yāhi sutasya pītaye.

Perennial young, ineffable, constant in motion and velocity, mover of fire, electricity and the sun, Vayu, highpriest of cosmic yajna, come by the golden chariot of the moon for a drink of soma and for protection and promotion of the finest creations of humanity.

अनु॑ कृ॒ष्ण वसु॑धिती य॒माते॑ वि॒श्वप॑शसा।
वाय॒वा च॒न्दण॒ रथे॑न या॒हि सु॒तस्य॑ पी॒तय॑॥ ३॥

3. *Anu kṛṣṇe vasudhitī yemāte viśvapeśasā.*
Vāyavā candreṇa rathena yāhi sutasya pītaye.

Vayu, both heaven and earth, sustained by your cosmic energy, hold and sustain the wealth of the world

and are themselves the form and wielders of the forms of the world, moving in accord with your force and law. Come by the chariot of the golden beauty of the moon and drink the soma distilled by us in our yajna.

वहन्तु त्वा मनायुजा युक्तासो नवतिनव।
वायवा चन्दण रथेन याहि सुतस्य पीतय॥ ४॥

4. *Vahantu tvā manoyujo yuktāso navatirnava.*
Vāyavā candreṇa rathena yāhi sutasya pītaye.

Vayu, may the ninety nine forces of cosmic energy yoked to your chariot transport you by the golden chariot of the moon controlled by thought of the mind. Come to our yajna for a drink of soma.

वाया शतं हरीणां युवस्व पाष्यांणाम।
उत वा त सहस्त्रिणा रथ आ यातु पाजसा॥ ५॥

5. *Vāyo śataṁ harīṇāṁ yuvasva poṣyāṇām.*
Uta vā te sahasriṇo ratha ā yātu pājasā.

Vayu, vibrant ruler of power, force and yajnic development, use a hundred of the best of force and people in your project of development, and let your chariot of a thousandfold wealth and power come to us for our yajna.

Mandala 4/Sukta 49

Indra-Brhaspati Devate, Vamadeva Gautama Rshi

इदं वामास्य हविः पियमिन्दाबृहस्पती।
उक्थं मदश्च शस्यत॥ १॥

1. *Idaṁ vāmāsye haviḥ priyamindrābṛhaspatī.*
Ukthaṁ madaśca śasyate.

Indra, O lord intrepidable of ruling power, Brhaspati, O lord protector and promoter of the wide world and its comprehensive knowledge, this is the holy offering of food and this the heartfelt offering of happy tribute made for your acceptance and enjoyment.

अयं वां परि षिच्यत सामं इन्दाबृहस्पती।
चारुमदाय पीतयं॥ २॥

2. *Ayaṁ vāṁ pari ṣicyate soma indrābṛhaspatī.*
Cārurmadāya pītaye.

Indra and Brhaspati, ruler and scholar of eminence, this soma for you is offered as a drink of pleasure and ecstasy of the highest order.

आ नं इन्दाबृहस्पती गृहमिन्दश्च गच्छतम।
सामपा सामंपीतय॥ ३॥

3. *Ā na indrābṛspatī gṛhamindraśca gacchatam.*
Somapā somapītaye.

May Indra-Brhaspati, ruler scholar of eminence, and Indra, controller and defender of power, honour and excellence, connoisseurs of the delight of soma, come to our home for a drink of soma. May they protect and promote the honour and prestige of the land.

अस्म इंन्दाबृहस्पती रयिं धत्तं शतग्विनंम।
अश्वावन्तं सहस्त्रिणंम॥ ४॥

4. *Asme indrābṛhasptī rayiṁ dhattaṁ śatagvinam.*
Aśvāvantaṁ sahasriṇam.

May Indra and Brhaspati bear and bring for us a hundredfold wealth of cows, lands and knowledge,

and may they bring us a thousandfold wealth of horses, transport and progress in science and technology.

इन्दाबृहस्पती वयं सुत गीभिर्हवामहे।
अस्य सामस्य पीतये ॥ ५ ॥

5. *Indrābṛhaspatī vayaṁ sute gīrbhirhavāmahe.*
Asya somasya pītaye.

Indra and Brhaspati, the soma is extracted and distilled. We invoke and invite you for a drink of this soma.

सामंमिन्दाबृहस्पती पिबतं दाशुषो गृहे।
मादयेथां तदोकसा ॥ ६ ॥

6. *Somamindrābṛhaspatī pibataṁ dāśuṣo gṛhe.*
Mādayethāṁ tadokasā.

Indra and Brhaspati of the house of honour and power, drink the soma in the home of the generous yajamana as your own and give us the honour and pleasure of your company.

Mandala 4/Sukta 50

Brhaspati, Indra-Brhaspati Devate, Vamadeva Gautama Rshi

यस्तस्तम्भ सहसा वि ज्मो अन्तान्बृहस्पतिस्त्रिषधस्थो रवेण। तं पत्नासु ऋषयो दीध्यानाः पुरो विप्रा दधिरे मन्दजिह्वम ॥ १ ॥

1. *Yastastambha sahasā vi jmo antān bṛhaspatis-triṣadhastho raveṇa. Taṁ pratnāsa ṛṣayo dīdhyā-nāḥ puro viprā dadhire mandrajihvam.*

Brhaspati, the sun, which, positioned in the

midst of the three regions of earth, skies and heaven, sustains the earth and other planets to the ends with its force and its rays of light and gravitation;

Or, the Lord of mighty universe who is omnipresent in the worlds of earth, skies and the heavens of light and rules the universe to the ends of it with his omnipotence and Word of revelation;

Or, the ruler, who, self-established in knowledge, action, and prayer, rules the world to the ends of the earth with his power and word and force of law;

Or, the eminent scholar, who, master of the three realms of knowledge, Divinity, Prakrti, and the soul with the word of the Veda, rules the heart and intellect of the people to the ends of the earth with his knowledge that is power and his word:

Him, lord of sweet voice and vibrations of communication and gravitation, the ancient seers, shining since the first moments of human existence, vibrant with living knowledge and holy desire, sing, celebrate and advance in human consciousness.

धुनतयः सुप्रकेतं मदन्ता बृहस्पत अभि य नस्ततस्त्र।
पृषन्तं सृप्रमदब्धमूर्वं बृहस्पत रक्षतादस्य योनिम॥ २॥

2. *Dhunetayaḥ supraketaṁ mandanto bṛhaspate aghi ye nastatasre. Pṛṣantaṁ sṛpramadabdhamūrvaṁ bṛhaspate rakṣatādasya yonim.*

O Brhaspati, vibrant scholars and heroes are they who inspire the holy and brilliant man of knowledge and centres of advancement, and help us progress in

culture and achievement. O lord of progress and advancement, protect and promote the home and profession of every such person and institution, creative, brilliant, fearless, and generous and extensive in possibilities.

बृहस्पत॒ या प॑र॒मा प॑रा॒वदत॒ आ त॑ ऋत॒स्पृशा॒ नि ष॑दुः।
तुभ्यं खा॒ता अ॑व॒ता अदि॑दुग्धा॒ मध्व॑: श्चातन्त्य॒भिता॑ विर॒प्शम॥ ३॥

3. *Bṛhaspate yā paramā parāvadata ā ta ṛtaspṛśo ni ṣeduḥ. Tubhyaṁ khātā avatā adridugdhā madhvaḥ ścotantyabhito virapśam.*

Brhaspati, far off and most high is your seat of majesty whence travel and ever abide your rays of light and Law which then touch the oceans of water to break them into vapours so that, like deep dug wells and clouds laden with milky showers of honey sweets, they pour down in abundant rain in your service for you and your people.

बृह॒स्पति॑: पथ॒मं जाय॑माना म॒हा ज्याति॑षः पर॒म व्या॑मन।
स॒प्तास्य॑स्तुविजा॒ता रव॑ण॒ वि स॒प्तर॑श्मिरधम॒त्तमांसि॥ ४॥

4. *Bṛhaspatiḥ prathamaṁ jāyamāno maho jyotiṣaḥ parame vyoman. Saptāsyas-tuvijāto raveṇa vi saptaraśmir-adhamat-tamāṁsi.*

Brhaspati, the cosmic sun, first born of the supreme light of existence in the highest heaven, with seven mouths for consumption of materials and seven rays of light for creation of energy, born among many the mightiest, dispels the darknesses from the world with the thunder and lightning power of its majesty.

(So should the ruler and the scholar be in knowledge and power.)

स सुष्टुभा स ऋक्वता गणन वलं रुराज फलिगं रवेण ।
बृहस्पतिरुस्रिया हव्यसूदः कनिक्रदद्वावशतीरुदाजत ॥ ५ ॥

5. *Sa suṣṭubhā sa ṛkvatā gaṇena valaṁ ruroja phaligaṁ raveṇa. Bṛhaspatirusriyā havyasūdaḥ kanikradad vāvaśatīrudājat.*

With a mighty jubilant roar of thunder and terrible shower of electric energy, Brhaspati breaks the crooked cloud, releases the showers, activates the production of food for holy offerings and wins the gratitude of the green earth, fertile cows and rejoicing humanity.

एवा पित्रे विश्वदेवाय वृष्णे यज्ञैर्विधेम नमसा हविर्भिः ।
बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम ॥ ६ ॥

6. *Evā pitre viśvadevāya vṛṣṇe yajñairvidhema namasā havirbhiḥ. Bṛhaspate suprajā vīravanto vayaṁ syāma patayo rayīṇām.*

Thus do we, O lord Brhaspati, offer homage to the father, divine giver of light and rain showers, with food, and salutations, yajnas and oblations of fragrant havis, and we pray that we may be blest with noble and brave progeny, and we may be masters of the wealths of life.

स इदाजा पतिर्जन्यानि विश्वा शुष्मेण तस्थावभि वीर्येण ।
बृहस्पतिं यः सुभृतं बिभर्ति वल्गूयति वन्दते पूवभाजम ॥ ७ ॥

7. *Sa id rājā pratijanyāni viśvā śuṣmeṇa tasthāvabhi vīryeṇa. Bṛhaspatiṁ yaḥ subhṛtaṁ bibharti valgūyati vandate pūrvabhājam.*

He surely is ruler of the world who faces all the practical battles of life with his own strength and courage, and who holds in faith, honours and worships Brhaspati, lord supreme sustainer of the universe, most cherished and the first immanent lord of life.

स इत्क्षेति सुधित आकसि स्व तस्मा इळा पिन्वत विश्वदानीम। तस्म विशः स्वयमवा नमन्त यस्मिन्ब्रह्मा राजनि पूर्व एति॥ ८॥

8. *Sa itkṣeti sudhita okasi sve tasmā iḷā pinvate viśvadānīm. Tasmai viśaḥ svayamevā namante yasmin brahmā rājani pūrva eti.*

Surely he dwells with peace and contentment in his own home, and him nature favours with all her gifts as her loving all-generous child, and to him all people spontaneously bow in reverence, whom Brahma, Lord Supreme as well as visionary of the Vedas, prime Spirit and prime person, favours and blesses as the brilliant ruler with the divine presence.

अपतीता जयति सं धनानि पतिजन्यान्युत या सजन्या। अवस्यव या वरिवः कृणाति ब्रह्मण राजा तमवन्ति देवाः॥ ९॥

9. *Apratīto jayati saṁ dhanāni pratijanyānyuta yā sajanyā. Avasyave yo varivaḥ kṛṇoti brahmaṇe rājā tamavanti devāḥ.*

Unchallenged, unopposed, that ruler wins over

and rules all the wealth and powers, assets and liabilities, whether they belong to the opposition or to his own supporters, who does honour and service to the holy man of Vedic knowledge, who feels he needs protection and support and offers worship and support to the lord omniscient and omnipotent in support of his people. Indeed all the nobilities of humanity and all powers of nature strengthen, support and protect that ruler as the man of God for all his people.

इन्द्र॑श्च॒ सामं पिबतं बृहस्पत॒ स्मिन्य॒ज्ञ म॑न्दसा॒ना वृ॑षण्वसू।
आ वां विश॒न्त्विन्द॑वः स्वा॒भुवा॒ स्म र॒यिं सव॑वीरं॒ नि यच्छतम ॥ १० ॥

10. *Indraśca somaṁ pibataṁ bṛhaspate'smin yajñe mandsānā vṛṣaṇvasū. Ā vāṁ viśantvindavaḥ svābhuvo'sme rayiṁ sarvavīraṁ ni yacchatam.*

Brhaspati, master of the knowledge of omniscience, and Indra, lord ruler of the world, both rejoicing and giving showers of wealth and comfort to the people, drink the soma of bliss in this yajna of human excellence. O lords of glory in your own right, may the majesty and sublimity of divinity bless you both and may you create and give us the wealth and honour of a brave and perfect nation with a brave young generation.

बृह॑स्पत इन्द्र॒ वध॑तं नः॒ सचा॒ सा वां सु॒मति॑भूत्व॒स्म। अ॒वि॒ष्टं धिया॑ जिगृ॒तं पुर॑न्धीजज॒स्तम॒या व॒नुषा॒मरा॑तीः ॥ ११ ॥

11. *Bṛhaspata indra vardhataṁ naḥ sacā sā vāṁ sumatirbhūtvasme. Aviṣṭaṁ dhiyo jigṛtaṁ puran dhīrjajastamaryo vanuṣāmarātīḥ.*

Brhaspati and Indra, scholar teacher of science

and Divinity, ruler of the world, lead us on to advancement, we pray, be with us as our own, and may your vision and wisdom be ours for ourselves. Inspire and protect our mind and soul, awaken our thought and action. Lord and master, kind and favourable, help us exhaust and eliminate our weaknesses, want and poverty, dedicated supplicants as we are.

Mandala 4/Sukta 51

Usha Devata, Vamadeva Gautama Rshi

इदमु त्यत्पुरुतमं पुरस्ताज्ज्योतिस्तमसा वयुनावदस्थात।
नूनं दिवा दुहितरो विभातीर्गातुं कृणव उषसो जनाय ॥ १ ॥

1. *Idamu tyat purutamaṁ purastājjyotistamaso vayunāvadasthāt. Nūnaṁ divo duhitaro vibhātīr-gātuṁ kṛṇavannuṣaso janāya.*

Yonder in the east arises and shines that glorious light of the dawn revealing itself from the depths of night's darkness and inspiring us to wake up and see the light of knowledge. Surely daughters of heaven, the sublime lights of the dawn illuminate the earth for us to see the paths of the day's action.

अस्थुरु चित्रा उषसः पुरस्तान्मिताइव स्वरवो ध्वरषु।
व्यू वजस्य तमसा द्वाराच्छन्तीरवञ्छुचयः पावकाः ॥ २ ॥

2. *Asthuru citrā uṣasaḥ purastān-mitā iva svaravo'-dhvareṣu. Vyū vrajasya tamaso dvārocchantīra-vrañ-chucayaḥ pāvakāḥ.*

The lights of the dawn, various wondrous, shine magnificent in the east like daughters of omniscience, bright and bold like flag posts of yajnas of the day, pure

and purifying as flames of fire, opening the doors of light from the deep folds of the night's darkness.

उच्छन्तीरद्य चितयन्त भोजानाधादयायोषसा मघानीः ।
अचित्र अन्तः पणयः ससन्त्वबुध्यमानास्तमसा विमध्य ॥ ३ ॥

3. *Ucchantīradya citayanta bhojān rādhodeyā-yoṣaso maghonīḥ. Acitre antaḥ paṇayaḥ sasantva-budhyamānās-tamaso vimadhye.*

Brilliant and blissful magnificent lights of the dawn now in the early hours of the morning wake up and inspire liberal yajakas for the gifts of charity and performance of the morning yajna, while deep down in the folds of impenetrable darkness the slothful misers sleep on, unconscious, unaware and lost in the state of ignorance.

कुवित्स देवीः सनया नवो वा यामो बभूयादुषसो वो अद्य ।
यना नवग्व अङ्गिरो दशग्व सप्तास्य रवती रवदूष ॥ ४ ॥

4. *Kuvitsa devīḥ sanayo navo vā yāmo babhū-yāduṣaso vo adya. Yenā navagve aṅgire daśagve saptāsye revatī revadūṣa.*

O divinities of the dawn, let that ancient chariot of yours which is ever new every morning be ever so great and magnificent by which, rich and luxurious in wealth and grace of beauty, you come and shine for your darling, dear as breath of life, who has nine cows or ten, i.e., earthly virtues, and seven mouths for consumption and many more for creation.

यूयं हि देवीरृतयुग्भिरश्वैः परिपयाथ भुवनानि सद्यः ।
पबाधयन्तीरुषसः ससन्तं द्विपाच्चतुष्पाच्चरथाय जीवम ॥ ५ ॥

5. *Yūyaṁ hi devīr-ṛtayugbhiraśvaiḥ paripra yātha bhuvanāni sadyaḥ. Prabodhayantīruṣasaḥ sasantaṁ dvipāc-catuṣpāc-carathāya jīvam.*

O divine lights of dawn, you always move over and across regions of the world by the rays of light travelling by the straight paths of truth and natural law across the oceans of space, waking up and inspiring the sleeping world of life, humans and animals, to rise and move for the day's activity.

क्व स्विदासां कतमा पुराणी यया विधाना विदधुर्ऋभूणाम। शुभं यच्छुभा उषसश्चरन्ति न वि ज्ञायन्त सदृशीरजुर्याः ॥ ६ ॥

6. *Kva sivadāsāṁ katamā purānī yayā vidhānā vidadhur-ṛbhūṇām. Śubhaṁ yacchubhrā uṣasaścaranti na vi jñāyante sadṛśīr-ajuryāḥ.*

Where and which of these dawns is that ancient one by which the wonder works of the Rbhus, miraculous artists and experts, were accomplished? Which one of these glorious dawns that go about so blissfully, all alike and unaging? No, not known.

ता घा ता भद्रा उषसः पुरासुरभिष्टिद्युम्ना ऋतजातसत्याः। यास्वीजानः शशमान उक्थैः स्तुवञ्छंसन्द्रविणं सद्य आपे ॥ ७ ॥

7. *Tā ghā tā bhadrā uṣasaḥ purāsurabhiṣṭidyumnā ṛtajātasatyāḥ. Yāsvījānaḥ śaśamāna ukthaiḥ stuvañchaṁsan-draviṇaṁ sadya āpa.*

For sure those were the dawns of ancient time, givers of abundant wealth of one's heart's desire, born of the law of Divinity, rooted in eternal truth and

rectitude, in which the holy yajaka, worshipping the Divine with songs of praise and celebration, always and immediately achieved the wealth of his choice and desire. They are the same even now, the old ever new.

ता आ चरन्ति समना पुरस्तात्समानतः समना पपथानाः ।
ऋतस्य दवीः सदसा बुधाना गवां न सगा उषसा जरन्त ॥ ८ ॥

8. *Tā ā caranti samanā purastāt samānataḥ samanā paprathānāḥ. Ṛtasya devīḥ sadaso budhānā gavāṁ na sargā uṣaso jarante.*

They are the celestial lights of Divinity, part of cosmic dynamics, waking up the homesteads to activity and proceeding like streams of cows going to the pastures. Thus do the dawns arise, radiate, wake up life and celebrate the Divine. They rise and act the same way in the east since eternity, radiate equally the same way, illuminating the same way, eternal, ever new, old yet ever young.

ता इ वऽइव समना समानीरमीतवर्णा उषसश्चरन्ति ।
गूहन्तीरभ्वमसितं रुशद्भिः शुकास्तनूभिः शुचया रुचानाः ॥ ९ ॥

9. *Tā innveva samanā samānīr-amītavarṇā uṣasaścaranti. Gūhantīr-abhvamasitaṁ ruśadbhiḥ śukrāstanūbhiḥ śucayo rucānāḥ.*

Thus do the dawns, equal, alike, unobstructed and inviolable, radiate and roam around, covering the vast spatial darkness with light and vesting things with beautiful forms of their own by their catalytic rays of light and blaze, penetrating, pure, purifying, beautiful and edifying.

र॒यिं दि॑वा दुहितरा विभा॒तीः प्र॒जाव॑न्तं यच्छता॒स्मासु॑ दवीः ।
स्या॒नादा व॑: पति॒बुध्य॑मानाः सु॒वीय॑स्य॒ पत॑यः स्याम ॥ १० ॥

10. *Rayiṁ divo duhitaro vibhātīḥ prajāvantaṁ yacchatāsmāsu devīḥ. Syonādā vaḥ pratibudhyamānāḥ suvīryasya patayaḥ syāma.*

O daughters of the light of heaven, angelic damsels of divinity, bear and bless us with the wealth of progeny so that, illuminative as you are, edified into a state of wakefulness and enlightenment through the peace and bliss of your love and beauty, we, awake and enlightened, may command a blessed force of warlike heroes.

तद्वा॑ दिवा दुहितरा विभा॒तीरुप॑ ब्रुव उषसा य॒ज्ञके॑तुः । व॒यं
स्या॑म य॒शसा॒ जने॑षु॒ तद द्य॒ श्चं ध॒त्तां पृ॑थि॒वी च॑ दु॒वी ॥ ११ ॥

11. *Tadvo divo duhitaro vibhātīrupa bruva uṣaso yajñaketuḥ. Vayaṁ syāma yaśaso janeṣu tad dyauśca dhattāṁ pṛthivī ca devī.*

O lights of dawn, daughters of the glory of heaven, brilliant, radiating and illuminative as you are, I sing of you as you are, symbol of cosmic yajna, and I pray we may be blest with the glory of divinity, splendour of humanity and the honour and wealth of excellence which the heaven and earth and the daughters of heaven and earth may bear and bring for us.

(Swami Dayananda extends the meaning of the dawns from 'daughters of heaven' to heavenly daughters of humanity', enlightened women, makers of happy homes. A happy home is a very heaven, he says.)

Mandala 4/Sukta 52

Usha Devata, Vamadeva Gautama Rshi

प॒ति॒ ष्या सू॒नरी॒ जनी॑ व्यू॒च्छन्ती॒ परि॒ स्वस॑ुः ।
दि॒वा अ॑दर्शि दुहि॒ता ॥ १ ॥

1. *Prati ṣyā sūnatī janī vyucchantī pari svasuḥ.*
Divo adarśi duhitā.

That joyous dawn, pioneer of the sun, harbinger of the new day, shining at the departure of her sister, the night, rises to view every morning as the daughter of heaven, arousing the world to fresh life.

अश्व॑व चि॒त्रारु॑षी मा॒ता गवा॑मृ॒तावरी ।
सखा॑भूदु॒श्विना॑रु॒षाः ॥ २ ॥

2. *Aśveva citrāruṣī mātā gavāmṛtāvarī.*
Sakhābhūdaśvinoruṣāḥ.

Like a graceful mare, crimson red, wondrous bright, mother pioneer of sunrays, shower of nature's light and bliss, the dawn is a friend of the Ashvins, the sun and moon.

उ॒त सखा॑स्य॒श्विन॑ो॒रु॒त मा॒ता गवा॑मसि ।
उ॒त ष॒ वस्व॑ इशिष ॥ ३ ॥

3. *Uta sakhāsyaśvinoruta mātā gavāmasi.*
Utoṣo vasva īśiṣe.

O Dawn, while you are a friend of the sun and moon and mother of sunrays, you also command the wealths of the world.

या॒व॒यद द्वे॑ष॒सं त्वा चिकि॒त्वित्सू॑नृतावरि ।
पति॒ स्त म॑रभुत्महि ॥ ४ ॥

4. *Yāvayaddveṣasaṁ tvā cikitvitsūnṛtāvari.*
Prati stomairabhutsmahi.

O bright and illuminative dawn, spirit and beauty of truth and holiness, while you dispel hate and anger and inspire love and admiration, let us know and celebrate you with songs of praise and honour.

पतिं भदा अदृक्षत गवां सगा न रश्मयः।
अषा अपा उरु जयः॥ ५॥

5. *Prati bhadrā adṛkṣata gavāṁ sargā na raśmayaḥ.*
Oṣā aprā uru jrayaḥ.

The bright and blessed light rays of the dawn appear moving like herds of cows, like showers of solar energy and like clusters of galaxies: the refulgent dawns filling the wide spaces with light and splendour.

आपप्रुषी विभावरि व्यावर्ज्योतिषा तमः।
उषा अनु स्वधामव॥ ६॥

6. *Āpapruṣī vibhāvari vyāvarjyotiṣā tamaḥ.*
Uṣo anu svadhāmava.

Bright and wide awake, inspiring the world with light and awareness, replete with the virtue of divinity, removing the veil of darkness with light, O dawn, protect us, protect and promote all, as you have the power and wakefulness.

आ द्यां तनाषि रश्मिभिरान्तरिक्षमुरु प्रियम।
उषः शुक्रेण शोचिषा॥ ७॥

7. *Ā dyāṁ tanoṣi raśmibhir-āntarikṣamuru priyam.*
Uṣaḥ śukreṇa śociṣā.

O dawn, with your rays of light, you radiate and fill the wide heavens and the skies, and the regions of universal love, so do you bless your loved one with the purest light of love and bliss.

(Swami Dayananda interprets the dawn literally as well as metaphorically: The dawn is not only the light of the morning, daughter of the sun, but also the light of the home, blessed and beautiful lady of the house who fills the home with light and virtue and inspires her beloved husband with love and bliss.)

Mandala 4/Sukta 53

Savita Devata, Vamadeva Gautama Rshi

तद्व॒स्य॑ सवि॒तुर्वार्यं॑ म॒हद वृ॑णी॒महे॒ असु॑रस्य॒ पच॑तसः।
छ॒दिय॑न॑ दा॒शुष॒ यच्छ॑ति॒ त्मना॒ त ग॑ म॒हाँ उद॑यान्दे॒वो अ॒क्तुभिः॥ १॥

1. *Tad devasya saviturvāryaṁ mahad vṛṇīmahe asurasya pracetasaḥ. Chardiryena dāśuṣe yachati tmanā tanno mahāň udayāndevo aktubhiḥ.*

We love, choose and pray for that great, lovable and cherished energy and refulgence of Savita, self-refulgent, all observant, giver of light, life and breath of energy by which, all by himself, he gives the peace and shelter of a blessed home to the generous yajnic devotee. May the same lord of light and life arise for us day by day and bless us with the bliss of a sweet home.

दि॒वा ध॒ता भुव॑नस्य प॒जाप॑तिः पि॒शङ्गं॑ दा॒पिं पति॑ मुञ्चत क्र॒विः। वि॒च॒ ा॒णः प॒थय॑ ागापृ॒ण ा॒वजी॑जनत्सवि॒ता सु॒म्न-मु॒क्थ्यम॥ २॥

2. *Devo dhartā bhuvanasya prajāpatiḥ piśaṅgaṁ drāpiṁ prati muñcate kaviḥ. Vicakṣaṇaḥ pratha-yannāpṛṇannurvajījanat savitā sumnamukth-yam.*

Upholder of the heaven of light, sustainer of the universe, Prajapati Savita, lord of light and vision, wears the refulgent mantle of many forms and colours and, all watching, illuminative, radiating and expansive, filling all regions with the life breath of energy, creates and inspires adorable peace and joy of living.

आपा॒ रजांसि दि॒व्यानि॒ पार्थि॑वा॒ श्लोक॑ं दे॒वः कृ॑णुत॒ स्वाय॒ धर्म॑ण। प बा॒हू अ॑स्राक्सवि॒ता सवी॑मनि नि॒वेश॑यन्प्रसु॒वन्नक्तु॒भिर्जग॑त॥ ३॥

3. *Āprā rajāṁsi divyāni pārthivā ślokaṁ devaḥ kṛṇute svāya dharmaṇe. Pra bāhū asrāksavitā savīmani niveśayan prasuvannaktubhirjagat.*

Savita, self-refulgent creator, giver of light and life, pervades the highest regions of light, the middle regions of the skies and the regions of the earth and creates the poetry of omniscience for the revelation and communication of his own divine law. He extends the arms of his omnipotential power and presence thereby in-vesting and advancing the world of his creation into the honour and excellence of life day and night.

अदा॑भ्या॒ भुव॑नानि प॒चाक॑शद व॒तानि॑ दे॒वः स॑वि॒ताभि र॑क्षते। पास्रा॑ग्बा॒हू भुव॑नस्य प॒जाभ्या॑ धृ॒तव्र॑ता म॒हो अज्म॑स्य राजति॥ ४॥

4. *Adābhyo bhuvanani pracākaśad vratāni devaḥ savitābhi rakṣate. Prāsrāgbāhū bhuvanasya prajābhyo dhṛtavrato maho ajmasya rājati.*

Undaunted and intrepidable, the self-refulgent lord of infinite generosity, Savita, illuminates the worlds of existence and guards and superintends the laws of nature and holy resolutions of humanity. He extends his arms of help and protection for the children of the earth and, wielding his omnipotence of the laws of existence, he shines and rules over the wide regions of the mighty universe.

त्रिर॒न्तरि॑ꣳ सवि॒ता म॑हित्व॒ना त्री रजा॑ꣳसि परि॒भूस्त्रीणि॑ राच॒ना। ति॒स्रा दिव॑ः पृथि॒वीस्ति॒स्र इ॑न्वति त्रि॒भिव्र॒तैर॒भि नो॑ र॒क्षति॒ त्मना॑॥ ५॥

5. *Trirantarikṣaṁ savitā mahitvanā trī rajāṁsi paribhūstrīṇi rocanā. Tisro devaḥ pṛathivīstisra invati tribhir-vratair-abhi no rakṣati tmanā.*

Lord Savita with his power and presence pervades and inspires threefold middle regions, threefold regions of firmament and spatial oceans, threefold lights of fire, lightning and the sun, three orders of heaven and threefold regions of earth, and with his love and power he guides, protects and fulfils us by the threefold laws of creation, sustenance and dissolution of the world.

बृ॒हत्सु॑म्नः पसवी॒ता नि॒वश॑ना॒ जग॑तः स्था॒तुरु॒भय॑स्य॒ या व॒शी। स नो॑ दे॒वः स॑वि॒ता शम॑ यच्छत्वस्म॒ क्षया॑य त्रि॒वरू॑थ॒मंह॑सः॥ ६॥

6. *Bṛhatsumnaḥ prasavītā niveśano jagataḥ sthāturubhayasya yo vaśī. Sa no devaḥ savitā śarma yacchatvasme kṣayāya trivarūthamaṅ-hasaḥ.*

Lord giver of abundant peace and joy, creator

sustainer, mainstay of the moving and unmoving world and controller of both, may the self-refulgent lord Savita of infinite generosity grant us peace and prosperity of an excellent home for threefold protection of body, mind and soul, elimination of sin and evil and rest in tranquillity.

आगन्दुव ऋतुभिर्वधतु नयं दधातु नः सविता सुप्रजा-मिषम। स नः क्षापाभिरहभिश्च जिन्वतु प्रजावन्तं रयिमस्मे समिन्वतु॥ ७॥

7. *Āgandeva ṛtubhir-vardhatu kṣayaṁ dadhātu naḥ savitā suprajāmiṣam. Sa naḥ kṣapābhirahabhiśca jinvatu prajāvantaṁ rayimasme saminvatu.*

May the self-refulgent lord Savita arise, promote the peace and prosperity of our home by every season and bring us abundant food and energy with the bliss of noble progeny. May he inspire us day and night to higher honour and achievement and advance us all round to a settled state of homely wealth for generations to come.

Mandala 4/Sukta 54

Savita Devata, Vamadeva Gautama Rshi

अभूद्देवः सविता वन्द्यो नु न इदानीमह्न उपवाच्यो नृभिः। वि यो रत्ना भजति मानवेभ्यः श्रेष्ठं नो अत्र द्रविणं यथा दधत॥ १॥

1. *Abhūddevaḥ savitā vandyo nu na idānīmahna upavācyo nṛbhiḥ. Vi yo ratnā bhajati mānavebhyaḥ śreṣṭhaṁ no atra draviṇaṁ yathā dadhat.*

Lord Savita, giver of abundant light and joy, is adorable for all of us, the lord who is now praised and

worshipped day in and day out by the best of men and leaders of humanity, and who gives for the people abundant good fortune of the jewels of wealth just as he creates and gives the best and highest of wealth for us.

दवभ्या हि पथमं यज्ञियभ्या मृतत्वं सुवसि भागमुत्तमम ।
आदिद्दामानं सवितर्व्यूणुष नूचीना जीविता मानुषभ्यः ॥ २ ॥

2. *Devebhyo hi prathamaṁ yajñiyebhyo'mṛtatvaṁ suvasi bhāgamuttamam. Ādiddāmānaṁ savitar-vyūrṇuṣe'nūcīnā jīvitā mānuṣebhyaḥ.*

Savita, lord creator of life, you alone first of all create and inspire the immortal bliss of freedom, the highest gift of divinity for mankind, awarded to the devotees of yajna and divine worship, and then you alone reveal yourself and open up the treasures of divine gifts for the generous people followed by children who keep up the family tradition of piety.

अचित्ती यच्चकृमा दव्य जनं दीनद ाः पभूती पूरुषत्वता ।
दवषु च सवितर्मानुषषु च त्वं ना अत्र सुवतादनागसः ॥ ३ ॥

3. *Acittī yaccakṛmā daivye jane dīnairdakṣaiḥ prabhūtī pūruṣatvatā. Deveṣu ca savitarmānuṣesu ca tvaṁ no atra suvatādanāgasaḥ.*

Whatever our trespass whether out of ignorance, or helplessness, or pride, or arrogance, or sense of power, either among or toward the divine people, or the generous and brilliant, or even ordinary people, for that trespass, O lord Savita, giver of light and inspiration, give us the strength and inspiration to correct ourselves and be free from sin and evil here itself in this life we are human, after all.

न प्रमियं सवितुर्दव्यस्य तद्यथा विश्वं भुवनं धारयिष्यति। यत्पृथिव्या वरिमन् ना स्वङ्गुरिवष्मन्दिवः सुवति सत्यमस्य तत ॥ ४ ॥

4. *Na pramiye savitur-daivyasya tad yathā viśvaṁ bhuvanaṁ dhārayiṣyati. Yatpṛthivyā varimannā svaṅgurir-varṣmandivaḥ suvati satyamasya tat.*

Never shall the grandeur of divine Savita be violated and destroyed, grandeur by which he wields and shall ever wield the whole universe, by which he creates the wide expanse of the earth and the glory of high heaven whereon is seen the imprint of his fingers. That grandeur is ever true, imperishable.

इन्द्ज्यष्ठान्बृहद्भ्यः पवतभ्यः यौ एभ्यः सुवसि पस्त्यावतः। यथायथा पतयन्ता वियमिर एवव तस्थुः सवितः सवाय त ॥ ५ ॥

5. *Indrajyeṣṭhān bṛhadbhyaḥ parvatebhyaḥ kṣayāṅ ebhyaḥ suvasi pastyāvataḥ. Yathāyathā patayanto viyemira evaiva tasthuḥ savitaḥ savāya te.*

Savita, O lord creator, you create the stars and forces great as the sun and cosmic energy, greater than the mighty mountains and the thunderous clouds, and you create the regions and orbits for these wherein they abide like home dwellers. And as these fly around and observe the cosmic law, so they abide for your honour and grandeur doing homage to your glory.

य त त्रिरहन्त्सवितः सवासा दिवदिव साभगमासुवन्ति। इन्दा द्यावापृथिवी सिन्धुरद्भिरादित्यना अदितिः शम यंसत ॥ ६ ॥

6. *Ye te trirahant-savitaḥ savāso divedive saubhagamāsuvanti. Indro dyāvāpṛthivī sinduradbhirādityair-no aditiḥ śarma yaṁsat.*

Savita, lord creator, the created ones such as sun and moon and the human beings, who daily do homage to you thrice every day, may all these, earth and heaven, the sea with waters, mother nature with her solar lights, and Indra, the sun, and lord omnipotent create for us homely sweetness and give us a peaceful home for rest.

Mandala 4/Sukta 55

Vishvedeva Devata, Vamadeva Gautama Rshi

का वस्त्राता वसवः का वरूता द्यावाभूमी अदिति त्रासीथां नः। सहीयसा वरुण मित्र मतात्का वां ध्वर वरिवा धाति दवाः॥ १॥

1. *Ko vastrātā vasavaḥ ko varūtā dyāvābhūmī adite trāsīthāṁ naḥ. Sahīyaso varuṇa mitra martāt ko vo'dhvare varivo dhāti devāḥ.*

O Vasus, shelter homes of life, which one of you is our saviour, our protector? O heaven and earth, O mother nature, safeguard us. O Mitra and Varuna, friend and lord of justice, who is our protector and defender against the powerful challenging man? O noble people, who bears and brings us the best gifts in yajna?

प य धामानि पूव्याण्यचान्वि यदुच्छान्विंयातारा अमूराः। विधातारा वि त दधुरजस्रा ऋतधीतया रुरुचन्त दस्माः॥ २॥

2. *Pra ye dhāmāni pūrvyāṇyarcān vi yaducchānviyotāro amūrāḥ. Vidhātāro vi te dadhurajasrā ṛatadhītayo rurucanta dasmāḥ.*

Those who love and respect and have realised the primal seats and sources of divine bliss, who dispel the darkness and illuminate them, wise destroyers of suffering, creators and sustainers of boons of divine bliss, bear and bring immortal bliss without relent, they are the destroyers of want and misery, and they abide by and sustain the laws of truth and shine in glory.

प प॒स्त्या॒३॒॑मदि॑तिं सिन्धु॒म॒कः स्व॒स्तिमी॑ळ स॒ख्याय॑ द॒वीम ।
उ॒भ यथा॑ ना॒ अह॑नी नि॒पात॑ उ॒षास॒ानक्ता॑ करता॒मद॑ब्ध ॥ ३ ॥

3. *Pra pastyāmaditiṁ sindumarkaiḥ svastimīḷe sakhyāya devīm. Ubhe yathā no ahanī nipāta uṣāsānaktā karatāmadabdhe.*

I praise the divine Aditi, Mother Nature and imperishable Eternity, blessed home of existence and the ocean, with songs of celebration for the sake of friendship and the gift of welfare and happiness, and I pray that just as the two protect and sustain us day and night, so may the night and the dawns, both intrepidable, nourish and sustain us.

व्य॑य॒मा वरु॑णश्चति॒ पन्था॑मि॒षस्पति॑: सुवि॒तं गा॒तु॒मग्नि॑: ।
इन्द्रा॑विष्णू नृ॒वदु॒ षु स्तवा॑ना॒ शम॑ ना यन्त॒मम॑व॒द्वरू॑थम ॥ ४ ॥

4. *Vyaryamā varuṇaśceti panthāmiṣaspatiḥ suvitaṁ gātumagniḥ. Indrāviṣṇū nṛvadu ṣu stavānā śarma no yantamamavadvarūtham.*

May Aryama, lord of justice, and Varuna, supreme ruler, show us the paths of life with light and knowledge. May Agni, leading creator and controller of food and energy, open up the paths of progressive development on earth. May Indra, controller and

commander of power, and Vishnu, sustainer and protector of a steady state of law and order, both praised and celebrated as leaders of excellence, provide us a life of peace, freedom and security and a sweet home of conjugal bliss and promising progeny.

आ पव॑तस्य म॒रुता॒मवां॑सि द॒वस्य॑ त्रा॒तुर॑वि॒ भग॑स्य।
पात्पति॒जन्या॒दंह॑सा ना मि॒त्रा मि॒त्रिया॑दुत न॑ उरुष्यत ॥ ५ ॥

5. *Ā parvatasya marutāmavāṁsi devasya trāturavri bhagasya. Pātpatirjanyādaṅhaso no mitro mitriyāduta na uruṣyet.*

I pray for protections of the cloud, the mountain and the winds and warriors, and for the gifts of Bhaga, generous giver of power and prosperity, the lord protector and promoter of all. May the ruler of the land save us from sin and crime that might arise, and Mitra, friends, like real friends, protect and advance us in life.

नू रा॑दसी॒ अहि॑ना बु॒ध्न्य॑न स्तुवी॒त दे॑वी॒ अप्य॑भि॒रिष्टः।
स॒मु॒द्रं न सं॒चर॑ण सनि॒ष्यवा॑ घ॒मस्वर॑सा न॒द्या॒३॑ अप॑ वन ॥ ६ ॥

6. *Nū rodasī ahinā budhnyena stuvīta devī apyebhiriṣṭaiḥ. Samudraṁ na saṁcaraṇe saniṣyavo gharmasvaraso nadyo apa vran.*

As the sailors who desire to cross the sea study and appraise the sea and sea conditions to sail over, so, O dedicated performers of yajna, study the earth and heaven along with thunder and clouds and the desired water gifts of the skies so that streams of vapour and showers of rain be released for the rivers to flow over land to the sea.

दे॒वना॑ दे॒व्यदि॑तिर्नि पा॑तु दे॒वस्त्रा॒ता त्रा॑यतामप॑युच्छन ।
न॒हि मि॒त्रस्य॒ वरु॑णस्य धा॒सिमर्हा॑मसि प्र॒मिय॑ं सान्व॒ग्नः ॥ ७ ॥

7. *Devairno devyaditirni pātu devastrātā trāyatā-maprayucchan. Nahi mitrasya varuṇasya dhāsi-marhāmasi pramiyaṁ sānvagneḥ.*

May divine Aditi, Mother Nature, with all her generous forces nourish and sustain us. May divine saviour save, protect and sustain us without relent and neglect. (So may our mother and father guide, protect and sustain us.) And we must not try, much less even feel, that we can hurt or compromise the high position and favour of Mitra, the friend, Varuna, senior guide and judge, and Agni, leader, fire and vital energy.

अ॒ग्निरीश॑ वस॒व्य॑स्या॒ ग्निम॒हः सा॑भ॒गस्य ।
तान्य॒स्मभ्यं॑ रासत ॥ ८ ॥

8. *Agnirīśe vasavyasyā'gnirmahaḥ saubhagasya. Tānyasmabyaṁ rāsate.*

Agni, ruler of action and endeavour, rules the wealth, power and honours of life. Agni, fire, commands the prosperity, good fortune and grandeur of humanity. Agni provides all these for us.

उषा॑ मघा॒न्या व॑ह सू॒नृ॑त॒ वाया॑ पु॒रु ।
अ॒स्मभ्यं॑ वाजिनीवति ॥ ९ ॥

9. *Uṣo maghonyā vaha sūnṛte vāryā puru. asmabyaṁ vājinīvati.*

Usha, O lady of morning light, beauty of the home, blest with holy speech of inspiration, commanding wealth and honour, mistress of intelligence

and speed of progress in action and endeavour, bring us manifold wealth and honour of our cherished desire.

तत सु नः सविता भगो वरुणा मित्रा अर्यमा।
इन्द्रो ना राधसा गमत॥ १०॥

10. *Tat su naḥ savitā bhago varuṇo mitro aryamā. Indro no rādhasā gamat.*

That power, prosperity, honour and excellence for us, may Savita, the sun, Bhaga, ruler of wealth and power, Varuna, the chosen leader, Mitra, the friend, Aryama, the chief of justice, and Indra, commander and controller of power and rule of law and order, may bring us with all wealth and success of excellence and joy.

Mandala 4/Sukta 56

Dyavaprthivi Devata, Vamadeva Gautama Rshi

मही द्यावापृथिवी इह ज्यष्ठे रुचा भवतां शुचयद्भिरर्कैः।
यत्सीं वरिष्ठे बृहती विमिन्वन्रुवद्धोक्षा पप्रथानेभिरेवैः॥ १॥

1. *Mahī dyāvāpṛthivī iha jyeṣṭhe rucā bhavatāṁ śucayadbhir-arkaiḥ. Yatsīṁ variṣṭhe bṛhatī viminvan ruvaddhokṣā paprathānebhir-evaiḥ.*

The great heaven and earth, greatest here both, grow bright and beautiful with pure and purifying showers of light when the sun, radiating and all round pervading both the great and best regions of the universe, rises and roars like a bull in the heavens with wide expansive rays of its glorious radiation.

देवी देवभिर्यजते यजत्रैरमिनती तस्थतुरुक्षमाणे।
ऋतावरी अदुहो देवपुत्रे यज्ञस्य नेत्री शुचयद्भिरर्कैः॥ २॥

2. *Devī devebhiryajate yajatrair-aminatī tasthat-urukṣamāṇe. Ṛtāvarī adruhā devaputre yajñasya netrī śucayadbhir-arkaiḥ.*

Divine dyavaprthivi, sun and earth with their divine forces—the sun with light and the earth with her motherly nurture and noble people — both worthy of love and study with dedication, loving and non-violent, abide constant in the universe. They are generous with showers of light and vitality, firm in the cosmic law of truth, replete with waters of life, loving all and hating none, blest with bright and creative progeny — the sun with planets and satellites and the earth with vegetation — carrying on and leading the process of cosmic yajna with their pure and purifying rays of light and vibrations of creative generosity.

स इत्स्वपा॒ भुव॑नेष्वास॒ य इ॒म द्यावा॑पृथि॒वी ज॒जान॑।
उ॒वी ग॑भी॒र रज॑सी सु॒मके॑ अव॒ꣳश धीर॒ः शच्या॒ सम॑रत ॥ ३ ॥

3. *Sa itsvapā bhuvaneṣvāsa ya ime dyāvāpṛthivī jajāna. Urvī gabhīre rajasī sumeke avaṁśe dhīraḥ śacyā samairat.*

That One alone, lord of omnipotent holy action omnipresent in these worlds of the universe, is the lord who creates the heaven and earth wide and deep with concentrations of particles together in beautiful forms self-sustained without external support. He is the lord eternal and omniscient who moves these with his vision and holy power.

नू रा॑दसी बृ॒हद्भि॑ना॒ वरू॑थः॒ पत्नी॑वद्भिरि॒षय॑न्ती स॒जोषा॑ः।
उ॒रू॒ची विश्व॑ यज॒त नि पा॑तं धि॒या स्या॑म र॒थ्य॑ः सदा॒सा॑ः ॥ ४ ॥

4. *Nū rodasī bṛhadbhirno varūthaiḥ patnīva-dbhir-iṣayantī sajoṣāḥ. Urūcī viśve yajate ni pātaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

May the heaven and earth, vast, together loving, kind, favourable and fertile, revered and admired by the world, bless us with vast homes managed by dedicated ladies and may we, with our will and intelligence, achieve and command many chariots and assistants under their protection.

प व्वां महि द्यवी अभ्युपस्तुतिं भरामह।
शुची उप प्रशस्तय ॥ ५ ॥

5. *Pra vāṁ mahi dyavī abhyupastutiṁ bharāmahe. Śucī upa praśastaye.*

O resplendent heaven and earth, pure and unsullied, we offer earnest praise in honour to you and approach you with prayers.

पुनान तन्वा मिथः स्वन द ाण राजथः।
ऊह्याथं सनादृतम ॥ ६ ॥

6. *Punāne tanvā mithaḥ svena dakṣeṇa rājathaḥ. Uhyāthe sanādṛtam.*

Divine and pure heaven and earth, together in body with your innate power and potential, you shine in glory and observe the laws of eternal truth in existence.

मही मित्रस्य साधथस्तरन्ती पिपती ऋतम।
परि यज्ञं नि षदथुः ॥ ७ ॥

7. *Mahī mitrasya sādhathas-tarantī pipratī ṛtam. Pari yajñaṁ ni ṣedathuḥ.*

O mighty heaven and earth, helping friends and devotees to cross the hurdles to attainment, fulfilling the laws of truth to bliss, you preside over the yajnas of life to perfection of success.

Mandala 4/Sukta 57

Kshetrapati, Shuna, Shunasira, Sita Devata, Vamadeva Gautama Rshi

क्षेत्रस्य पतिना वयं हितनेव जयामसि।
गामश्वं पोषयित्न्वा स नो मृळातीदृशे॥ १॥

1. *Kṣetrasya patinā vayaṁ hiteneva jayāmasi. Gāmaśvaṁ poṣayitnvā sa no mṛḷātīdṛśe.*

We prosper in life by virtue of the master of the field as by a benefactor or a friendly army. May he, giver of good health and nutriments, develop fertile fields, cows and horses and, in this way, provide peace and joy for us all.

क्षेत्रस्य पते मधुमन्तमूर्मिं धेनुरिव पयो अस्मासु धुक्ष्व।
मधुश्चुतं घृतमिव सुपूतमृतस्य नः पतयो मृळयन्तु॥ २॥

2. *Kṣetrasya pate madhumantam-ūrmiṁ dhen-uriva payo asmāsu dhukṣva. Madhuścutaṁ ghṛtamiva supūtam-ṛtasya naḥ patayo mṛḷayantu.*

Master of the field, as the cow produces milk and you milk the nectar for us, so produce the rippling sweets of honey for us, and so may the masters of running waters, laws of nature and holy action discover the sacred knowledge of science like sanctified ghrta seasoned with honey for the peace and joy of us all.

मधु॒मती॒राष॑धी॒द्याव॒ आपा॒ मधु॑म ा भवत्व॒न्तरि॑ ाम।
ात्रस्य॒ पति॒मधु॑मा ा अ॒स्त्वरि॑ष्यन्ता॒ अन्व॑नं चरम॥ ३॥

3. *Madhumatīroṣadhīrdyāva āpo madhumanno bhavatvantarikṣam. Kṣetrasya patir-madhumānno astvarisyanto anvenaṁ carema.*

May the herbs and trees, all vegetation indeed, be full of honey for us. May the heavens of light, the skies and the oceans of earth and space be full of honey for us. May the farmer, master of the field, be gracious with honey for us. And let us join, serve and cooperate with the farmer as well as with nature as we should without hurting, injuring and polluting.

शु॒नं वा॒हाः शु॒नं नर॑ः शु॒नं कृ॑षतु॒ लाङ्ग॑लम।
शु॒नं व॑र॒त्रा ब॑ध्यन्तां शु॒नमष्टा॒मुदि॑ङ्गय॥ ४॥

4. *Śunaṁ vāhāḥ śunaṁ naraḥ śunaṁ kṛṣatu lāṅgalam. Śunaṁ varatrā badhyantāṁ śunamaṣṭrāmudiṅgaya.*

Let the oxen and horses draw the plough and carry the burdens happily for growth and prosperity. Let the men work happily, let the plough furrow the field neatly, and let the whole process move on happily and effectively for growth and prosperity.

शु॒नासीरावि॒मां वाचं जु॒षथां॒ यद्दि॒वि च॒क्रथु॒ः पय॑ः।
तन॒मामु॑प॑ सिञ्चतम॥ ५॥

5. *Śunāsīrāvimāṁ vācaṁ juṣethāṁ yad divi cakrathuḥ payaḥ. Tenemāmupa siñcatam.*

O Vayu and Aditya, wind and sun, farmer and helpers, listen to this word and follow: the water which

you create in the regions of light, and which you move in the light of science, pray bring down to irrigate this holy land of the fields.

अ॒वाची॑ सुभग भव॒ सीत॒ वन्दा॑महे त्वा।
यथा॑ नः सु॒भगास॑सि॒ यथा॑ नः सु॒फलास॑सि ॥ ६ ॥

6. *Arvācī subhage bhava sīte vandāmahe tvā.*
Yathā naḥ subhagāsasi yathā naḥ suphalāsasi.

O charming furrow, be straight and deeply well drawn. We love and celebrate you so that you bring us good fortune, so that you bring us the best fruit of our labour and endeavour.

इन्द्रः॒ सीता॑ं नि गृ ा॒तु॒ तां पू॒षानु॑ यच्छतु।
सा न॒ः पय॑स्वती दुहा॒मुत्त॑रामुत्तरा॒ं समा॑म ॥ ७ ॥

7. *Indraḥ sītāṁ ni gṛhṇātu tāṁ pūṣānu yacchatu.*
Sā naḥ payasvatī duhām-uttarāmuttarāṁ samām.

Let Indra, the farmer, take over and look after the furrow with seed, and may the sun shine warmly over the seed. Let Pusha, fertility of nature, feed and energise the grain. And let the earth mother, full of the milk of life, produce more and more of pure foods year by year for us.

शु॒नं न॒ः फाला॒ वि कृ॑षन्तु भूमिं॑ शु॒नं की॒नाशा॑ अ॒भि य॑न्तु वा॒हः। शु॒नं प॒जन्या॒ मधु॑ना॒ पयो॑भिः शु॒नासीरा शु॒नम॒स्मासु॑ धत्तम ॥ ८ ॥

8. *Śunaṁ naḥ phālā vi kṛṣantu bhūmiṁ śunaṁ kīnāśā abhi yantu vāhaiḥ. Śunaṁ parjanyo madhunā payobhiḥ śunāsīrā śunamasmāsu dhattam.*

Let the ploughmen plough the land happily for

our peace and nourishment. Let the farmers work with the oxen and horses happily for peace and joy. Let the clouds shower with milk and honey joyously for peace and prosperity. Let the share and plough, the ploughmen and their helpers, and the powers of fertility bear and bring us peace, prosperity and joy for us all.

Mandala 4/Sukta 58

Agni, Surya, Apah, Gavah, or Ghrtam Devata, Vamadeva Gautama Rshi

समुदादूमिमधुमाँ उदारदुपांशुना समंमृतत्वमानट।
घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानांममृतस्य नाभिः ॥ १ ॥

1. *Samudrād-ūrmir-madhumāň udāradupāṁśunā samamṛtatvamānaṭ. Ghṛtasya nāma guhyaṁ yadasti jihvā devānāmamṛtasya nābhiḥ.*

From the seas of earth and space arises the wave of honeyed energy, and close by the sun and soma that is produced in the solar yajna it joins and collects the nectar of immortality. That mysterious identity of cosmic fertility which is for us and for life as a whole flows from the tongue of divinities and originates from the centre of Eternity.

वयं नाम प बवामा घृतस्या स्मिन्यज्ञ धारयामा नमाभिः।
उप ब्रह्मा शृणवच्छस्यमानं चतुःशृङ्गो वमीद्गौर एतत ॥ २ ॥

2. *Vayaṁ nāma pra bravāmā ghṛtasyā'smin yajñe dhārayāmā namobhiḥ. Upa brahmā śṛṇavaccha-syamānaṁ catuḥśṛṅgo'vamīd gaura etat.*

The name and identity of that spirit of energy and immortality we sing and celebrate in divine words

in this yajna, and, with reverence, surrender and self sacrifice, give it unto ourselves in the soul to hold on to it in life. May the Lord Omniscient so close to us hear it well chanted in celebration, the same Lord of Vak, the eternal Word, who commands the four Vedas as high peaks of knowledge and breathes out the same for us in revelation.

चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्ष सप्त हस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्याँ आ विवेश ॥ ३ ॥

3. *Catvāri śṛṅgā trayo asya pādā dve śīrṣe sapta hastāso asya. Tridhā baddho vṛṣabho roravīti maho devo martyāṅ ā viveśa.*

Of this mighty self-refulgent Lord, Word and Dharma, four are the high peaks of light and self proclamation: Rgveda, Yajurveda, Samaveda and Atharva-veda; three legs on which it rests: jnana or knowledge, karma or action, and upasana or prayer; two heads: abhyudaya or worldly well being, and Nihshreyas or moksha or ultimate freedom; seven hands or the seven verse forms. Three way bound in faith, action and meditation, it is the thundervoice of Divinity which proclaims itself through the beauty, wonder and terror of nature and the music of the Veda. And this mighty presence of mighty self-refulgent Lord and the self-awareness of omniscience is enshrined in the heart of mortal humans.

त्रिधा हितं पणिभिर्गुह्यमानं गवि देवासो घृतमन्वविन्दन ।
इन्द्र एकं सूर्य एकं जजान वेनादेकं स्वधया निष्टतक्षुः ॥ ४ ॥

4. *Tridhā hitaṁ paṇibhirguhyamānaṁ gavi devāso ghṛtamanvavindan. Indra ekaṁ sūrya ekaṁ jajāna venādekaṁ svadhayā niṣṭatakṣuḥ.*

Ghrta, the essence of the nature, purpose and science of life, three way hidden in mystic language and held by natural forces, the enlightened ones discover, create and produce: Indra, cosmic energy, electricity, thunder and lightning, holds and reflects one, the sun holds and radiates another, and the third they discover from their meditation on Divinity with their own vision and intelligence.

एता अर्षन्ति हृद्यात्समुद्राच्छतवज्रा रिपुणा नावचक्षे । घृतस्य धारा अभि चाकशीमि हिरण्ययो वेतसो मध्य आसाम ॥ ५ ॥

5. *Etā arṣanti hṛdyātsamudrācchatavrajā ripuṇā nāvacakṣe. Ghṛtasya dhārā abhi cākaśīmi hiraṇyayo vetaso madhya āsām.*

These streams of light and life's energy flow in a hundred streams from the innermost depth of the heart-ocean, but not perceptible to the negative soul. Residing in the golden grove, myself wrapped in golden hue in their midst, I watch the light all round, the gold and the essence of life.

सम्यक्स्रवन्ति सरिता न धेना अन्तर्हृदा मनसा पूयमानाः । एत अर्षन्त्यूर्मयो घृतस्य मृगाइव क्षिपणारीषमाणाः ॥ ६ ॥

6. *Samyak sravanti sarito na dhenā antarhṛdā manasā pūyamānāḥ. Ete arṣantyūrmayo ghṛtasya mṛgā iva kṣipaṇorīṣamāṇāḥ.*

These streams of light and life flow like vibrations of the voice divine, purified and sanctified by the innermost soul of the heart and mind. The streams of ghrta, joy of life, flow like deer flying from the hunter's arrows towards the shelter of the divine saviour.

सिन्धोरिव पाध्वन शूघनासा वातपमियः पतयन्ति यह्वाः। घृतस्य धारा अरुषा न वाजी काष्ठा भिन्द ूमिभिः पिन्वमानः ॥ ७ ॥

7. *Sindhoriva prādhvane śūghanāso vātapramiyaḥ patayanti yahvāḥ. Ghṛtasya dhārā aruṣo na vājī kāṣṭhā bhindannūrmibhiḥ pinvamānaḥ.*

The streams of ghrta, life's energy, flow on to join the sea like strong currents of a river rushing on in tumult by simple, straight and holy paths of the bed carved by Divinity, and I, inspired by the waves of ghrta, like a fiery stallion flying, breaking the bounds of world pressures all round by the force of inner vibrations, move on to my divine destination.

अभि पवन्त समनव यषाः कल्याण्यः स्मयमानासा अग्निम। घृतस्य धाराः समिधा नसन्त ता जुषाणा हयति जातवदाः ॥ ८ ॥

8. *Abhi pravanta samaneva yoṣāḥ kalyāṇyaḥ smayamānāso agnim. Gṛtasya dhārāḥ samidho nasanta tā juṣāṇo haryati jātavedāḥ.*

As youthful ladies of love and virtue, inspired with passion and smiling in bliss, proceed to meet agni, enlightened husband, so do streams of ghrta move and flow into the vedi to meet the lighted fire, and the rising fire, loving and gracious, cherishes to receive the flow of the holy yajaka's offer.

कन्याइव वहतुमतवा उ अञ्ज्यञ्जाना अभि चाकशीमि। यत्र सामः सूयत यत्र यज्ञा घृतस्य धारा अभि तत्पवन्त ॥ ९ ॥

9. *Kanyā iva vahatumetavā u añjyañjānā abhi cākaśīmi. Yatra somaḥ sūyate yatra yajño ghṛtasya dhārā abhi tatpavante.*

Where the yajna of holy action and meditation is enacted and the bliss of divine soma is created, there I see all round the flow of the streams of consciousness into that vedi of divine fire wherein, like a maiden in all her beauty, finery and perfume proceeding to meet her bridegroom at the wedding yajna, the individual soul flies and is accepted and sanctified in the supreme spirit of Divinity.

अभ्यर्षत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत्त।
इमं यज्ञं नयत देवता नो घृतस्य धारा मधुमत्पवन्त ॥ १० ॥

10. *Abhyarṣata suṣṭutiṁ gavyam-ājim-asmāsu bhadrā draviṇāni dhatta. Imaṁ yajñaṁ nayata devatā no ghṛtasya dhārā madhumat-pavante.*

Let the voice of holy praise and divine celebration rise and resound, O saints and sages and scholars of eminence, bear and bring us the light of knowledge enshrined in holy speech, lead us to honour, excellence and victory, and help us create wealth for the world leading all to the bliss of peace and common good. Guide, lead and direct this yajna of ours, the streams of honeyed ghrta flow for the fire divine.

धामन्त विश्वं भुवनमधि श्रितमन्तः समुद्र हृद्य१न्तरायुषि।
अपामनीक समिथ य आभृतस्तमश्याम मधुमन्तं त ऊर्मिम ॥ ११ ॥

11. *Dhāman te viśvaṁ bhuvanamadhi śritamantaḥ samudre hṛdyantarāyuṣi. Apāmanīke samithe ya ābhṛtastamaśyāma madhumantaṁ ta ūrmim.*

O Lord, within your presence by your power is sustained the entire world of existence. That same power and presence vibrates in the depths of the oceans, in the cave of the heart, in the breath of life and age, in the waves of water and energy, in the vibrations of thought, and in the heat of action in nature and humanity. That power and presence vibrating in existence, O Lord, we pray, let us realise. Let us flow with that constant flow of vibration of Divinity in and across the fluctuations of mutability.

॥ इति चतुर्थं मण्डलम ॥

MANDALA 5

Mandala 5/Sukta 1

Agni Devata, Budha-Gavishthara of Atreya Family Rshis

अबा॑ध्य॒ग्निः स॒मिधा॒ जना॑नां॒ प्रति॑ धे॒नुमि॑वाय॒तीमुषा॑सम्।
य॒ह्वाइ॑व॒ प्र व॒यामु॒ज्जिहा॑नाः॒ प्र भा॒नवः॑ सिस्रते॒ नाक॒-
मच्छ॑॥ १॥

1. *Abodhyagniḥ samidhā janānāṁ prati dhenumi-vāyatīmuṣāsam. Yahvā iva pra vayāmujjihānāḥ pra bhānavaḥ sisrate nākamaccha.*

Agni is seen and known while rising by the burning samidhas lighted by the yajakas at dawn coming up like a cow early in the morning, and the flames, like branches of a mighty tree, rise brilliantly and touch the sky where there is no pain, no darkness.

अबा॑धि॒ हाता॑ य॒जथा॑य दे॒वानू॒ध्वा अ॒ग्निः सु॒मना॑ः पा॒तर॑स्थात।
समि॑द्धस्य रुश॒ददर्शि॒ पाजा॑ म॒हान्दे॒वस्तम॑सा॒ निर॑माचि॥ २॥

2. *Abodhi hotā yajathāya devānūrdhvo agniḥ sumanāḥ prātarasthāt. Samiddhasya ruśada-darśi pājo mahān devastamaso niramoci.*

The yajaka Agni, good at heart, is seen to invoke the divinities and noble sages to the yajna and rises high while the fire keeps burning and rising. The light of the burning fire is seen as a blissful divine power and then the great refulgent sun rises from the night's darkness.

यदीं॑ गणस्य॑ रश॒नामजी॑गः॒ शुचि॑रङ्क्ते॒ शुचि॑भि॒र्गोभि॑र॒ग्निः।
आद्दि॑णा युज्यत वाज॒यन्त्यु॒क्तानामू॒ध्वा अ॑धय॒ज्जुहू॒भिः॥ ३॥

3. *Yadīṁ gaṇasya raśanāmajīgaḥ śuciraṅkte śucibhirgobhiragniḥ. Āddakṣiṇā yujyate vājayantyuttānāmūrdhvo adhayajjuhūbhiḥ.*

When the pure and lustrous fire of yajna, as the sun, rises with its pure bright flames and takes over the reins of the conduct of the yajnic world around, then the invigorating and powerful dakshina offering is made with the ladles, the flames of fire rise high, and the fire higher and higher up voraciously consumes the offering.

अग्निमच्छा दवयतां मनांसि च ꣳषीव सूय सं चरन्ति। यदीं सुवात उषसा विरूप श्वता वाजी जायत अग अह्नाम ॥ ४ ॥

4. *Aghimacchā devayatāṁ manāṁsi cakṣūṁṣīva sūrye saṁ caranti. Yadīṁ suvāte uṣasā virūpe śveto vājī jāyate agre ahnām.*

The minds of holy celebrants of Divinity turn intently to Agni as their eyes wait for and turn to the rising sun. And when the heaven and earth, both different of form, one bright and the other dark and green, bring forth this Agni at the rise of the dawn, day light appears and the world grows bright.

जनिष्ट हि जन्या अग अह्नां हिता हितष्वरुषा वनषु।
दमदम सप्त रत्ना दधाना ग्रिहाता नि षसादा यजीयान ॥ ५ ॥

5. *Janiṣṭa hi jenyo agre ahnāṁ hito hiteṣvaruṣo vaneṣu. Damedame sapta ratnā dadhāno'gnirhotā ni ṣasādā yajīyān.*

Arises Agni, victorious yajaka, the fire and the sun, for sure in advance of the day every morning, benevolent, active in everything good and holy, bright in the woods and every home, bearing sevenfold jewels

of light and flame, and then settles in yajnic business, carrying the yajna on and on. The yajna must go on.

अग्निहाता न्यसीदद्यजीयानुपस्थे मातुः सुरभा उ लोक। युवा कविः पुरुनिःष्ठ ऋतावा धता कृष्टीनामुत मध्य इद्धः ॥ ६ ॥

6. *Agnirhotā nyasīdadyajīyānupasthe mātuḥ surabhā u loke. Yuvā kaviḥ puruniḥṣṭha ṛtāvā dhartā kṛṣṭīnāmuta madhya iddhaḥ.*

Agni, host and performer of yajna, settles in the lap of the mother, earth and nature, in the beautiful fragrant world and its people, conducting the yajnic business of life which must go on. Young and bold, bright, intelligent and creative, imaginative as a poet, dedicated to all without exception, committed to truth and the law divine, sustainer and controller of the people, he goes on at the centre of everything, bright and blazing, never relenting, never slackening. The yajna must go on.

प णु त्यं विपमध्वरषु साधुमग्निं होतारमीळत नमोभिः। आ यस्ततान रोदसी ऋतन नित्यं मृजन्ति वाजिनं घृतन ॥ ७ ॥

7. *Pra ṇu tyaṁ vipramadhvareṣu sādhumagniṁ hotāramīḷate namobhiḥ. Ā yastatāna rodasī ṛtena nityaṁ mṛjanti vājinaṁ ghṛtena.*

Ever and onward, with food, surrender and service in faith, people light, praise and worship that Agni, wise and vibrating, excellent in the accomplishment of yajnic projects, host, priest and organiser of life's business, who pervades heaven and earth with light and fragrance and blesses the people

with enlightenment. Daily they renew their dedication and commitment with vows of truth, feed the power with ghrta, and refine the light and power to shine it more and more.

मा॒जा॒ल्या॑ मृज्यत॒ स्व द॑मू॒नाः कविप॑शस्ता अति॑थिः शि॒वा न॑ः। स॒हस्र॑शृङ्गा वृष॒भस्तदा॑जा॒ विश्वाँ॑ अग्न॒ सह॑सा॒ पास्य॒न्यान॥ ८॥

8. *Mārjālyo mṛjyate sve damūnāḥ kavipraśasto atithiḥ śivo naḥ. Sahasraśṛṅgo vṛṣabhastadojā viśvāň agne sahasā prāsyanyān.*

Agni, pure and purifying catalytic power, is refined in itself. Self-controlled and a powerful controller, sung and celebrated by poets, it is a welcome guest, auspicious and beneficent for all of us as a breeze of peace and freshness. Agni, O light of a thousand flames of eminence, generous as cloud showers, blazing lustrous, you are the pioneer, overtaking, conquering, and leading all others forward with your power and force.

प स॒द्या अ॑ग्न॒ अत्य॑ष्य॒न्याना॒विय॑स्म॒ चारु॑तमा ब॒भूथ॑। इ॒ळन्या॑ वपु॒ष्या॑ वि॒भावा॑ पि॒या वि॒शामति॑थि॒मानु॑षीणाम॥ ९॥

9. *Pra sadyo agne atyeṣyanyānāviryasmai cārutamo babhūtha. Īḷenyo vapuṣyo vibhāvā priyo viśāma-tithirmānuṣīṇām.*

Agni, lord of light and power, for whosoever you rise on the vedi, light up in the home, or shine in flame in the cave of the heart most lovely and gracious, for him you excel and surpass everything else instantly and forever: adorable, sublime, effulgent, dearest and

most welcome guest of all communities and habitations of men and women.

तुभ्यं भरन्ति क्षितयो यविष्ठ बलिमग्ने अन्तित आत दूरात।
आ भन्दिष्ठस्य सुमतिं चिकिद्धि बृहत्ते अग्ने महि शर्म भद्रम॥ १०॥

10. *Tubhyaṁ bharanti kṣitayo yaviṣṭha balimagne antita ota dūrāt. Ā bhandiṣṭhasya sumatiṁ cikiddhi bṛhatte agne mahi śarma bhadram.*

Agni, most youthful power and presence, devoted people from far and near bear and bring and offer homage and yajaka to you. Listen, know and accept the praise and prayer of the celebrant. May your shelter and protection for us be wide and great, full of peace and well being.

आद्य रथं भानुमो भानुमन्तमग्ने तिष्ठ यजतभिः समन्तम।
विद्वान्पथीनामुर्वन्तरिक्षमिह देवान्हविरद्याय वक्षि॥ ११॥

11. *Ādya rathaṁ bhānumo bhānumantamagne tiṣṭha yajatebhiḥ samantam. Vidvān pathīnām-urvantarikṣameha devān haviradyāya vakṣi.*

Agni, refulgent lord of knowledge, ascend your strong and brilliant chariot of light today with your adorable powers and associates, and across the wide paths of space bring here the nobilities of eminence of your alliance for joining and sharing our feast of yajnic offerings to the divinities.

अवाचाम कवय मध्यायै वचा वन्दारु वृषभाय वृष्णे।
गविष्ठिरा नमसा स्तामग्निं दिवीव रुक्ममुरुव्यञ्चमश्रत॥ १२॥

12. *Avocāma kavaye medhyāya vaco vandāru vṛṣabhāya vṛṣṇe. Gaviṣṭhiro namasā stomamagnau divīva rukmamuruvyañcamaśret.*

We sing this song of adoration in honour of the lord of light and knowledge, holy, potent, and generous. The holy yajaka dedicated to sacred speech and light of heaven, thus, ought to direct his beautiful song of praise and prayer with oblations and salutations rising high to the skies as to the sun in heaven.

Mandala 5/Sukta 2

Agni Devata, Kumara Atreya or Vrsha Jana or both Rshis

कुमा॒रं मा॒ता यु॑व॒तिः सम॑ुब्धं गु॒हा॑ बिभर्ति॒ न द॑दाति पि॒त्र॑। अनी॑कमस्य॒ न मि॒नज्जना॑सः पु॒रः प॑श्यन्ति॒ निहि॑त-मर॒ता॥ १॥

1. *Kumāraṁ mātā yuvatiḥ samubdhaṁ guhā bibharti na dadāti pitre. Anīkamasya na minajjanāsaḥ puraḥ paśyanti nihitamaratau.*

The youthful mother bears and supports the foetus concealed in the womb, she does not, cannot, give it to the father in the state of immaturity. People cannot hurt its strength and vitality hidden in secret. But when it is born, they see its beauty and vitality before their eyes.

कम॒तं त्वं यु॑वत कुमा॒रं पषी॑ बिभर्षि॒ महि॑षी जजान।
पू॒र्वीहि गर्भः॑ श॒रदा॑ व॒वर्धा पश्यं जा॒तं यदसू॑त मा॒ता॥ २॥

2. *Kametaṁ tvaṁ yuvate kumāraṁ peṣī bibharṣi mahiṣī jajāna. Pūrvīrhi garbhaḥ śarado vavardhā'paśyaṁ jātaṁ yadasūta mātā.*

O youthful lady, sweet is this baby you carry which the consecrated mother bore. I saw the foetus grow and grow for many many years many times before. And I see it born of the mother when she delivered it.

हिरण्यदन्तं शुचिवर्णमारात् क्षेत्रादपश्यमायुधा मिमानम।
ददाना अस्मा अमृतं विपृक्वत्किं मामनिन्द्राः कृणवन्ननुक्थाः ॥ ३ ॥

3. *Hiraṇyadantaṁ śucivarṇam-ārāt-kṣetrād-apaśya-māyudhā mimānam. Dadāno asmā amṛtaṁ vipṛkvatkiṁ māmanindrāḥ kṛṇavannan-ukthāḥ.*

I see him born of the mother's womb far and near with a golden spoon in his month, pure and bright of form, wielding his weapons of essential potential. And I give him the feed of immortal elixir for life. What can those deny Indra, the soul? What can those who reject knowledge and celebration of Divinity do against me? Nothing.

क्षेत्रादपश्यं सनुतश्चरन्तं सुमद्यूथं न पुरु शोभमानम।
न ता अगृभ्र न्नजनिष्ट हि षः पलिक्नीरिद्युवतयो भवन्ति ॥ ४ ॥

4. *Kṣetrādapaśyaṁ sanutaścarantaṁ sumadyū-thaṁ na puru śobhamānam. Na tā agṛbhran-najaniṣṭa hi ṣaḥ paliknīr-id-yuvatayo bhavanti.*

I see him born of the mother, mother earth and Mother Nature, see him roaming around since eternity by himself like an army on the march, commanding great beauty and grace. When he is born they hold him not, withhold him not, they cannot, and the young mothers, having given him birth, grow old and grey haired, and

then they grow youthful again.

क म॑ मय॒कं वि य॑वन्त॒ गाभि॒न यषां॑ गा॒पा अर॑णश्चि॒दास॑ ।
य ई॒ जगृ॑भुरव॒ त सृ॑ज॒न्त्वाजा॑ति प॒श्व उप॑ नश्चि-
कि॒त्वान ॥ ५ ॥

5. *Ke me maryakaṁ vi yavanta gobhirna yeṣāṁ gopā araṇaścidāsa. Ya īṁ jagṛbhurava te sṛjantvājāti paśva upa naścikitvān.*

Who can take away my wealth alongwith my lands and cows, sense and mind, feeling as if they are the cowherd stealing away my bull alongwith the cows, when in fact Agni himself is their protector and energiser? And those who try to grab them must despair and give up since the lord omniscient continues to protect, create and recreate the human wealth.

व॒सां राजा॑नं वस॒तिं जना॑ना॒मरा॑तया॒ नि द॑धु॒मत्य॑षु ।
बह्मा॒ण्यत्र॒रव॒ तं सृ॑जन्तु निन्दि॒तारा॒ निन्द्या॑सा भवन्तु ॥ ६ ॥

6. *Vasāṁ rājānaṁ vasatiṁ janānāmarātayo ni dadhurmartyeṣu. Brahmāṇyatrerava taṁ sṛjantu ninditāro nindyāso bhavantu.*

The law and order of humanity and the human habitations, negative forces try to obstruct and sabotage in the communities among themselves. But the power, potential and intelligence of Atri, enlightened people free from physical, mental and spiritual fears and limitations disinflate that negative effort and the saboteurs themselves become self-condemned.

शुन॑श्चि॒च्छप॑ निदि॑तं स॒हस्त्रा॒द्यूपा॑दमुञ्चा॒ अश॑मिष्ट॒ हि षः ।
ए॒वास्मद॑ग्ने॒ वि मु॑मु॒ग्धि पाशा॒न्हात॑श्चिकित्व इ॒ह तू
नि॒षद्य ॥ ७ ॥

7. *Śunaścicchepaṁ niditaṁ sahasrād yūpādamuñco aśamiṣṭa hi ṣaḥ. Evāsmadagne vi mumugdhi pāśān hotaścikitva iha tū niṣadya.*

Agni, O lord of light and ruler of the world, you save even shunah-shepa, the connoisseur lost in senses, reviled and condemned; you save him from a thousand snares of the world so that the man settles back in peace of mind. Same way, O lord and light of the world, come, O highpriest of the yajna of life, grace our yajna here and snap the snares of suffering and slavery off our body, mind and soul.

ह्वणीयमानो अप हि मदयः प मे दवानां वतपा उवाच। इन्दा विद्वाँ अनु हि त्वा चच ा तनाहमग्न अनुशिष्ट आगाम ॥ ८ ॥

8. *Hṛṇīyamāno apa hi madaiyeḥ pra me devānāṁ vratapā uvāca. Indro vidvāň anu hi tvā cacakṣa tenāhamagne anuṣiṣṭa āgām.*

The observer of the laws of righteousness and divinity says: Let the element of hate and anger be away from me. Indra, man of knowledge and power, who knows and speaks of you, O Agni, destroyer of the pollution and impurity of body, mind and soul, has spoken to me and, instructed by him, I come to you in search of purity and purgation.

वि ज्यातिषा बृहता भात्यग्निरावि्विश्वानि कृणुत महित्वा। पादवीमायाः सहत दुरवाः शिशीत शृङ्गर ऽस विनि ऽ॥ ९ ॥

9. *Vi jyotiṣā bṛhatā bhātyagnirāvirviśvāni kṛṇute mahitvā. Pradevīrmāyāḥ sahate durevāḥ śiśīte śṛṅge rakṣase vinikṣe.*

Agni shines and blazes expansively with mighty rising flames of light, and with its lustre and power illuminates and reveals all things of the world. It sharpens and extends its arms of light and power for the destruction of evil and challenges and throws out the strength and wiles and acts of the clever forces of negation and destruction.

उत स्वानासो दिवि षन्त्वग्नस्तिग्मायुधा रक्षसे हन्तवा उ। मदे चिदस्य प रुजन्ति भामा न वरन्त परिबाधो अदेवीः ॥ १० ॥

10. *Uta svānāso divi ṣantvagnes-tigmāyudhā rakṣase hantavā u . Made cidasya pra rujanti bhāmā na varante paribādho adevīḥ.*

And let the blazing weapons of fire roaring in the heights of the skies be raised for the destruction of evil forces, for as they strike for the joy and victory of life's positive forces as the very flames of terror, the obstructive forces of evil would fail to avert or oppose them.

एतं त स्तामं तुविजात विपा रथं न धीरः स्वपा अतक्षम। यदीदग्ने पति त्वं देव हयाः स्वर्वतीरप एना जयेम ॥ ११ ॥

11. *Etaṁ te stomaṁ tuvijāta vipro rathaṁ na dhīraḥ svapā atakṣam. Yadīdagne prati tvaṁ deva haryāḥ svarvatīrapa enā jayema.*

Agni, light and power divine among the strong and wise, I, dedicated to knowledge and service, bold and patient, keen to do good in word and action, structure this song of celebration like a skillful engineer designing and making a chariot for you. O lord refulgent,

if you are kind and gracious to accept it, then by the same song we would win sweet and heavenly waters of life, light and energy for the joy of life.

तुविग्रीवा वृषभा वावृधाना शत्रवेयः समजाति वदः। इतीममग्निममृता अवाचन्बर्हिष्मते मनवे शमं यंसद्धविष्मते मनवे शमं यंसत ॥ १२ ॥

12. *Tuvigrīvo vṛṣabho vāvṛdhāno'śatrvaryaḥ samajāti vedaḥ. Itīmam-agnim-amṛtā avocan barhiṣmate manave śarma yaṁsaddhaviṣmate manave śarma yaṁsat.*

Agni, strong and graceful power and flame, roaring as a bull and generous as cloud showers, growing and promoting, free from enemies, master ruler and sustainer, creates and bestows wealth and power of the noblest kind: Thus do men of spiritual vision and divine wisdom celebrate this Agni in holy words. May Agni bless the man of generosity and self sacrifice, man of thought and discrimination, with a happy and peaceful life, holy family and a happy home.

Mandala 5/Sukta 3

Agni Devata, Vasushruta Atreya Rshi

त्वमग्ने वरुणो जायसे यत्त्वं मित्रो भवसि यत्समिद्धः।
त्वे विश्वे सहसस्पुत्र देवास्त्वमिन्दो दाशुषे मर्त्याय ॥ १ ॥

1. *Tvamagne varuṇo jāyaso yat tvaṁ mitro bhavasi yatsamiddhaḥ. Tve viśve sahasasputra devā stvamidro dāśuṣe martyāya.*

Agni, flaming fire, light of knowledge and power of the world, when you are born, you shine like

Varuna, light of the dawn and spirit of justice and discrimination in mankind. When you are in full blaze of your glory, you are like Mitra, bright sun, friend of all. In you reside and abide all the powers of nature's divinity, O child of omnipotence, and you are Indra, giver of honour and excellence for the man of charity and generosity.

त्वमर्यमा भवसि यत्कनीनां नाम स्वधावन्गुह्यं बिभर्षि ।
अञ्जन्ति मित्रं सुधितं न गोभिर्यद्दम्पती समनसा कृणोषि ॥ २ ॥

2. *Tvamaryamā bhavasi yat kanīnāṁ nāma svadhāvan guhyaṁ bibharṣi. Añjanti mitraṁ sudhitaṁ na gobhiryaddampatī samanasā kṛṇoṣi.*

Agni, lord of energy and living vitality, when you bear the mysterious name of youth among men and women, you become Aryama and assume the role of a judge with discrimination. When you join man and woman in wedlock, with equal love of mind and heart, they celebrate you with holy words and hospitality with cow's milk and butter.

तव श्रिये मरुतो मर्जयन्त रुद्र यत्ते जनिम चारु चित्रम ।
पदं यद्विष्णोरुपमं निधायि तेन पासि गुह्यं नाम गोनाम ॥ ३ ॥

3. *Tava śriye maruto marjayanta rudra yatte janima cāru citram. Padaṁ yadviṣṇorupamaṁ nidhāyi tena pāsi guhyaṁ nāma gonām.*

Agni, you are Rudra, lord of justice and dispensation. For your honour and excellence vibrant people come to you and anoint you and glorify the beautiful and wonderful name that is yours. The office

of Vishnu, protector and sustainer, is vested in you, by that you protect and maintain the secret name and identity of the lights of stars.

तव श्रिया सुदृशो देव देवाः पुरू दधाना अमृतं सपन्त ।
होतारमग्निं मनुषो नि षेदुदशस्यन्त उशिजः शंसमायाः ॥ ४ ॥

4. *Tava śriyā sudṛśo deva devāḥ purū dadhānā amṛtaṁ sapanta. Hotāramagniṁ manuṣo ni ṣedurdaṣasyanta uśijaḥ śaṁsamāyoḥ.*

O lord of light and generosity, ruler of the world, by virtue of your light, honour and grace, brilliant scholars of vision, commanding wide powers and immortal knowledge, and the people in general, loving and desiring admirable wealth and beauty of life, establish, serve and expand the fire of various forms of yajna of social and scientific projects, in your honour, holy yajaka and giver of life's benefits.

न त्वद्धोता पूर्वो अग्ने यजीयान् न काव्यैः परो अस्ति स्वधावः ।
विशश्च यस्या अतिथिर्भवासि स यज्ञेन वनवद्देव मर्तान् ॥ ५ ॥

5. *Na tvaddhotā pūrvo agne yajīyān na kāvyaiḥ paro asti svadhāvaḥ. Viśaśca yasyā atithirbha-vāsi sa yajñena vanavad-deva martān.*

Agni, there never is a generous giver and yajnic performer before you, nor is there any one higher celebrated by poets in hymns, lord of your own essential wealth and power as you are, worthy of homage. Lord of light and generosity, whoever the host where you are invoked and invited as yajnic deity, you bless the people by the yajna with fulfilment.

व॒यमग्न॒ वनु॑याम॒ त्वाता॑ वसू॒यवो॑ ह॒विषा॒ बुध्य॑मानाः ।
व॒यं स॑म॒र्य॑ वि॒दथे॒ष्वह्नां॑ व॒यं रा॒या स॑हसस्पुत्र॒ मर्तान् ॥ ६ ॥

6. *Vayamagne vanuyāma tvotā vasūyavo haviṣā budhyamānāḥ. Vayaṁ samarye vidatheṣvahnāṁ vayaṁ rāyā sahasasputra martān.*

Agni, lord refulgent ruler of the world, may we grow and prosper, we pray, under your protection, searching for wealth, raising the fire with havi offerings and ourselves rising in wealth and knowledge with the yajna. Let us win in life's contests, in yajnas, day by day, O child of strength and protector of power and valour, and let us be blest with children and grand children.

या न॒ आगो॑ अ॒भ्येनो॒ भरा॑त्यधीद॒घम॒घशं॑स दधात । ज॒ही चि॑कित्वो अ॒भिश॑स्तिम॒तामग्न॒ या नो॑ म॒चय॑ति द्व॒यन् ॥ ७ ॥

7. *Yo na āgo abhyeno bharātyadhīdaghamaghaśaṁse dadhāta. Jahī cikitvo abhiśastimetāmagne yo no marcayati dvayena.*

Whoever commits sin and crime against us, may Agni, lord ruler and dispenser of justice, turn that sin and crime upon the sinner and calumniator. May the lord of light and knowledge, Agni, silence that imprecation, whoever be the person that hurts us with double dealing, sin and scandal.

त्वाम॒स्या व्युषि॑ दव॒ पूव॑ दू॒तं कृ॑ण्वा॒ना अ॑यजन्त ह॒व्यैः ।
सं॒स्थ यदग्न॒ इय॑से रयी॒णां द॒वा म॑त॒वसु॑भि॒रिध्य॑मानः ॥ ८ ॥

8. *Tvāmasyā vyuṣi deva pūrve dūtaṁ kṛṇvānā ayajanta havyaiḥ. Saṁsthe yadagna īyase rayīṇāṁ devo martair-vasubhir-idhyamānaḥ.*

Agni, refulgent power of light and generosity settled in the midst of this people, yajakas ever since time immemorial honouring you as harbinger of nature's wealth join you and adore you in yajna with oblations of havi. And when you join them and settle in their midst then, raised and fed by the people on fragrant materials, you rise in flames as brilliant lord giver of the wealth of life.

अव॑ स्पृधि पि॒तर॑ं या॒धि वि॒द्वान्पु॒त्रा यस्ते॑ सहसः सून ऊ॒ह।
क॒दा चि॑कित्वा अ॒भि च॑ ष्यस॒ ना ग्न॑ क॒दाँ ऋ॑त॒चिद्या॑त-
यास ॥ ९ ॥

9. *Ava sprdhi pitaraṁ yodhi vidvān-putro yaste sahasaḥ sūna ūhe. Kadā ciditvo abhi cakṣase no'gne kadāň ṛtacidyātayāse.*

Agni, born of omnipotence, I think of you, meditate on you: You are the saviour from suffering and mortality as a child is for the parent. You are the scholar of science, visionary of existence and observer of the eternal laws of Dharma. Emulate, excel and save the parent, the protector and the yajaka who lights you in the vedi, fight out and eliminate suffering, sufferance, evil and destruction. Pray when would your eye of grace favour us? When would you inspire us and show the path of rectitude to guide us?

भूरि॒ नाम॒ वन्द॑माना दधाति पि॒ता व॑सो॒ यदि॒ तज्जु॑षया॑से।
कु॒विद्दे॒वस्य॒ सह॑सा च॒का॒नः सु॒म्नम॒ग्निर्व॑नते वावृधा॒नः ॥ १० ॥

10. *Bhūri nāma vandamāno dadhāti pitā vaso yadi tajjoṣayāse. Kuviddevasya sahasā cakānaḥ sumnam-agnir-vanate vāvṛdhānaḥ.*

O shelter home of life, Agni, father and sustainer of living beings as you are, the worshipper adores you by many names which adoration if you accept and acknowledge with pleasure then the worshipper, loving, adoring and growing like fire by the light and power of the generous lord, creates joy and well being for himself, and Agni too, loving and favouring the adorer by his own divine knowledge and power, waxing with love and kindness, bestows the joy and well being of life upon the supplicant.

त्वम॒ङ्ग जरि॒तारं यविष्ठ॒ विश्वा॑न्यग्न दुरि॒तानि॑ पर्षि। स्त॒ना अ॑दृश्रन्नि॒पवा॒ जना॒सा ज्ञात॑कता वृजि॒ना अ॑भूवन॥ ११॥

11. *Tvamaṅga jaritāraṁ yaviṣṭha viśvānyagne duritāti parṣi. Stenā adṛśranripavo janāso-'jñātaketā vṛjinā abhūvan.*

Dearest ruler of the earth, most youthful power of the world, Agni, save the celebrant, purge the supplicant of all the evil and sufferings of the world: thieves are seen prowling around, enemies lying in wait, ignorant people lying in hidden corners, all following crooked ways, flags flying.

इ॒म यामा॑सस्त्व॒दिग॑भूव॒न्वस॑व॒ वा॒ तदिदा॑गा॑ अवाचि। नाहा॒यम॒ग्नि॒र॒भिश॑स्तय॒ ना॒ न रीष॑त॒ वावृधा॒नः परा॑ दात॥ १२॥

12. *Ime yāmāsas-tvadrig-abhūvan vasave vā tadidāgo avāci. Nāhāyam-agnir-abhiśastaye no na rīṣate vāvṛdhānaḥ parā dāt.*

These celebrants and supplicants observing the law divine are dedicated to you, O lord Agni. Also,

whatever their weakness or trespass, that too has been confessed to the lord protector and sustainer. We pray may this Agni, lord omniscient and omnipotent, increasingly pleased and gracious, never forsake us and never deliver us unto the maligner or the injurer or the evil of failure and disaster.

Mandala 5/Sukta 4

Agni Devata, Vasushruta Atreya Rshi

त्वामग्ने वसुपतिं वसूनामभि प्र मन्द अध्वरेषु राजन। त्वया वाजं वाजयन्तो जयेमाभि ष्याम पृत्सुतीरमर्त्यानाम॥ १॥

1. *Tvāmagne vasupatiṁ vasūnāmabhi pra mande adhvareṣu rājan. Tvayā vājaṁ vājayanto jayemā'bhi ṣyāma pṛtsutīr-martyānām.*

Agni, lord and brilliant ruler of the world, protector and sustainer of the wealths of life, I serve and celebrate you in the constructive business of cooperative living without hate and violence. With you and under your guidance and inspiration, collecting speed and strength for progress, let us, we pray, win the battles of mortal humanity and be happy.

हव्यवाळग्निरजरः पिता नो विभुर्विभावा सुदृशीको अस्म। सुगार्हपत्याः समिषो दिदीह्यस्मद्र्यक्सं मिमीहि श्रवांसि॥ २॥

2. *Havyavāḷagnir-ajaraḥ pitā no vibhurvibhāvā sudṛśīko asme. Sugārhapatyāḥ samiṣo didīhyasmadryak-saṁ mimīhi śravāṁsi.*

Agni, our father, sustainer and ruler, ever youthful and unaging, carrier of holy materials and

fragrances over and across the world is all pervasive in power and presence, resplendent, all illuminative and all revealing, and blissful in form and appearance. May he provide for us all the healthful food, and energies for a happy household and may he, knowing us well and what is good for us, measure out, determine and grant all the bounds and laws of our wealth and properties, rights and duties, which we must not violate or neglect.

विशां कविं विश्पतिं मानुषीणां शुचिं पावकं घृतपृष्ठमग्निम ।
नि हातारं विश्वविदं दधिध्वे स देवेषु वनते वार्याणि ॥ ३ ॥

3. *Viśāṁ kaviṁ viśpatiṁ mānuṣīṇāṁ śuciṁ pāvakaṁ ghṛtapṛṣṭhamagnim. Ni hotāraṁ viśvavidaṁ dadhidhve sa deveṣu vanate vāryāṇi.*

Install Agni in the seat of power, protection and creative governance, Agni the poetic sage and visionary of the people, chief of human settlements, pure and unsullied, the light and fire of the world, strongly based in ghrta and waters, highpriest of the yajnic human organisation, conversant with every detail of the social order, and he procures and rules the choice gifts which people love and desire.

जुषस्वाग्न इळया सजोषा यतमाना रश्मिभिः सूर्यस्य ।
जुषस्व नः समिधं जातवद आ च देवान्हविरद्याय वक्षि ॥ ४ ॥

4. *Juṣasvāgna iḷayā sajoṣā yatamāno raśmibhiḥ sūryasya. Juṣasva naḥ samidhaṁ jātaveda ā ca devān haviradyāya vakṣi.*

Agni, all knowing lord of light and destroyer of

enemies, pervasive across the earth and pleased with world voice, joining the sunrays and working with them, come, join our yajna lighted and rising with the fuel on fire, enjoy yourself and bring the noblest generous powers of nature and humanity along to partake of the fruits of our corporate endeavour of yajna.

जुष्टो॒ दमू॑ना॒ अति॑थिर्दुरो॒ण इ॒मं नो॑ य॒ज्ञमुप॑ याहि वि॒द्वान्।
विश्वा॑ अग्न अभि॒युजो॑ वि॒हत्या॑ शत्रू॒य॒तामा भ॑रा॒ भोज॑नानि॥ ५॥

5. *Juṣṭo damūnā atithirduroṇa imaṁ no yajñam-upa yāhi vidvān. Viśvā agne abhiyujo vihatyā śatrū-yatāmā bharā bhojanāni.*

Agni, enlightened scholar, ruler of the world, loved and honoured as a member of the family and welcome visitor to the house, having challenged and eliminated all the opposing forces of hate and enmity in the world, come to this yajna of ours and bring us cherished foods and delicacies.

व॒धन॒ दस्यु॑ं प हि चा॒तय॑स्व॒ वय॑ः कृण्वा॒नस्त॒न्व॒३॒॑ स्वाय॑।
पिपर्षि॒ यत्स॑हसस्पुत्र द॒वान्त्सा अ॑ग्न पाहि नृत॒म॒ वाज॑ अ॒स्मान॥ ६॥

6. *Vadhena dasyuṁ pra hi cātayasva vayaḥ kṛṇvā-nastanve svāyai. Piparṣi yatsahasasputra devā-ntso agne pāhi nṛtama vāje asmān.*

Agni, enlightened ruler of the world, born and risen as the very child of strength and honour, drive away the wicked, thieves and robbers, augmenting the food and energy for your own body politic. O best of men and leaders, protect and promote the noble

enlightened people and replenish the powers of nature and thus strengthen and promote us in our joint endeavour of living.

व॒यं त॑ अग्न उ॒क्थवि॑धम व॒यं ह॒व्यः पा॑वक भद्रशोचे। अ॒स्म र॒यिं वि॒श्ववा॑रं॒ समि॑न्वा॒स्म विश्वा॑नि॒ द्रवि॑णानि धहि॥ ७॥

7. *Vayaṁ te agna ukthairvidhema vayaṁ havyaiḥ pāvaka bhadraśoce. Asme rayiṁ viśvavāraṁ saminvāsme viśvāni draviṇāni dhehi.*

Agni, noble ruler of life and humanity of the earth, pure and purifying power, rising in flames of piety and well being, with holy songs of celebrative knowledge and practical work and with correct inputs of yajnic materials, we offer you homage and service for human progress and all round welfare. For us, create, collect and receive the wealth of universal value and hold in trust the honour and prestige of the entire human nation.

अ॒स्माक॑मग्न अध्व॒रं जु॑षस्व॒ सह॑सः सूना त्रिषधस्थ ह॒व्यम। व॒यं द॒वषु॑ सु॒कृत॑ः स्याम॒ शम॑णा नस्त्रि॒वरू॑थन पाहि॥ ८॥

8. *Asmākamagne adhvaraṁ juṣasva sahasaḥ sūno triṣadhastha havyam. Vayaṁ deveṣu sukṛtaḥ syāma śarmaṇā nastrivarūthena pāhi.*

Agni, blazing light and fire, child of omnipotence, ruler of three worlds, join and bless our non-violent yajna of creation and production for the good of life. Let us be blest, we pray, to be followers of universal Dharma and piety of action, and protect and promote us with peace and comfort in a happy home of threefold bliss for body, mind and soul through three

seasons for the human family.

विश्वानि ना दुगहा जातवदुः सिन्धुं न नावा दुरितातिं पषि।
अग्न अत्रिव ाम्सा गृणानाइ स्माकं बाध्यविता तनूनाम ॥ ९ ॥

9. *Viśvāni no durgahā jātavedaḥ sindhuṁ na nāvā duritāti parṣi. Agne atrivannamasā gṛṇāno'smākaṁ bodhyavitā tanūnām.*

Agni, lord ruler commanding knowledge of the world of existence, constantly supported by relentless active assistants, as a sailor helps travellers to cross the sea by boat, so do you, we pray, help us cross the most difficult obstacles of the world. Served and celebrated with homage and service with surrender, you are the protector and sustainer of our bodies and material interests, this be gracious to know we know.

यस्त्वा हृदा कीरिणा मन्यमाना मर्त्यं मत्या जाहवीमि।
जातवदा यशा अस्मासु धहि पजाभिरग्न अमृतत्वमश्याम ॥ १० ॥

10. *Yastvā hṛdā kīriṇā manyamāno 'martyaṁ martyo johavīmi. Jātavedo yaśo asmāsu dhehi prajābhiragne amṛtatvamaśyām.*

While I, a mortal man, invoke, sing and celebrate your gifts and glory, immortal lord omnipresent in the world of existence, I pray with a sincere heart in full awareness of your omniscience and omnipotence as a supplicant, give us the gift of honour and excellence and bless us that with good progeny we may attain the state of immortality and ultimate freedom.

यस्म॒ त्वं सु॒कृत॑ जातवद उ ल॒कमग्न॒ कृ॒णव॑ः स्या॒नम।
अ॒श्वि॒न॒ं स पु॒त्रिणं वी॒रव॑न्त॒ं गाम॑न्तं र॒यिं न॑शत स्व॒स्ति॥ ११॥

11. *Yasmai tvaṁ sukṛte jātaveda u lokamagne kṛṇavaḥ syonam. Aśvinaṁ sa putriṇaṁ vīravantaṁ gomantaṁ rayiṁ naśate svasti.*

Whoever the person doing noble work in piety, for whom, O Jataveda, lord all knowing the things born, Agni, lord refulgent ruler of the world, you create and provide a lovely life of freedom and action, he attains a wealth of horses, dynamic self-progress, noble children, brave warriors, lands and cows, and above all the bliss of well being.

Mandala 5/Sukta 5

Apri Sukta, Mantrawise Devata, Vasushruta Atreya Rshi

सुस॑मिद्धाय शो॒चिष॑ घृ॒तं ती॒व्रं जु॑होतन।
अ॒ग्नय॑ जा॒तव॑दस॥ १॥

1. *Susamiddhāya śociṣe ghṛtaṁ tīvraṁ juhotana. Agnaye jātavedase.*

For success and self-fulfilment, ardenly offer hot and sharply catalytic ghrta into the intense fire, lighted, rising and radiant in the vedi, Jataveda, fire of life vibrating in everything in existence including yourself.

For self-realisation in meditation, collect and concentrate your mind and consciousness into focus and direct it into the light of Divinity all pervasive, and shining in the cave of your heart also.

नरा॒शंसः॑ सुषूदती॒मं य॒ज्ञमदा॑भ्यः ।
क॒विर्हि मधु॑हस्त्यः ॥ २ ॥

2. *Narāśaṁsaḥ suṣūdatīmaṁ yajñamadābhyaḥ.*
Kavirhi madhuhastyaḥ.

Only the best of men admired by humanity effects such a yajna, the man intrepidable, whatever the circumstances, the man of poetic vision, so generous that sweetness and charity flows from his hand like honey dripping from the honey suckle.

इ॒ळि॒ता अ॑ग्न॒ आ व॒हन्द्रं॑ चि॒त्रमि॒ह पि॒यम ।
सु॒ख रथे॑भिरू॒तय॑ ॥ ३ ॥

3. *Īḷito agna ā vahendraṁ citramiha priyam.*
Sukhai rathebhirūtaye.

Served and celebrated in yajna, O light of life, Agni, hastening hither-ward by holy chariots for our protection and advancement, bring into the world the dearest wonderful wealth of honour and excellence with peace, comfort and freedom from fear.

ऊर्णम्रदा॒ वि प॑थस्वा॒ भ्य१॑र्का अ॑नूषत ।
भवा॑ नः शुभ सा॒तय॑ ॥ ४ ॥

4. *Ūrṇamradā vi prathasvā'bhyarkā anūṣata.*
Bhavā naḥ śubhra sātaye.

O ruling light of the world, soft, softening and protective, the mantric songs resound, arise and expand, bright and pure. Be gracious for our good and give us our share of wealth, honour and enlightenment in the social system.

दवीद्वारा॒ वि श्र॑यध्वं सुपाय॒णा न॑ ऊ॒तय॑ ।
पप॑ य॒ज्ञं पृ॑णीतन ॥ ५ ॥

5. *Devīrdvāro vi śrayadhvaṁ suprāyaṇā na ūtaye.*
Prapra yajñaṁ pṛṇītana.

O celestial doors of light divine, open welcome wide for us to walk through to the heavenly shades of peace and protection, expand, beautify and beatify the yajna of life for us.

सु॒पती॑क वयो॒वृधा॑ य॒ह्वी ऋ॒तस्य॑ मा॒तरा॑ ।
दो॒षामु॒षास॑मीमहे ॥ ६ ॥

6. *Supratīke vayovṛdhā yahvī ṛtasya mātarā.*
Doṣāmuṣāsamīmahe.

We arise, welcome and honour the night and the dawn of day, both gracious and blissful of form, energisers of life, mighty strong, observers of nature's law and makers of yajna.

वात॑स्य॒ पत्म॑न्नी॒ळिता दव्या॒ होता॑रा॒ मनु॑षः ।
इ॒मं नो॑ य॒ज्ञमा ग॑तम ॥ ७ ॥

7. *Vātasya patmannīḷitā daivyā hotārā manuṣaḥ.*
Imaṁ no yajñamā gatam.

Divine performers of yajna, night and the dawn of day, blessed benefactors of humanity, celebrated in songs of praise and prayer, come by flight of the winds to grace this yajna of ours.

इळा॒ सर॑स्वती म॒ही ति॒स्रो दे॒वीर्म॑या॒भुवः॑ ।
ब॒र्हिः सी॑दन्त्व॒स्रिधः॑ ॥ ८ ॥

8. *Iḷā sarasvatī mahī tisro devīrmayobhuvaḥ.*
Barhīḥ sīdantvasridhaḥ.

Ila, divine knowledge of infinite omniscience, Sarasvati, divine language of existencial knowledge, and the divine spirit of mother earth, three divine givers of material, mental and spiritual bliss, may, we pray, come and sanctify our holy grass on the vedi and bless our yajna without delay and without fail.

शिवस्त्वष्टरिहा गहि विभुः पाष उत त्मना।
यज्ञयज्ञ न उदव ॥ ९ ॥

9. *Śivastvaṣṭarihā gahi vibhuḥ poṣa uta tmanā.*
Yajñeyajñe na udava.

Shiva, lord of peace and bliss, Tvashta, destroyer of suffering, spirit of the universe all pervasive, come to us in our business of health and growth by your own love and grace and protect and advance us all round in every performance of ours, yajna by yajna.

यत्र वत्थ वनस्पत दवानां गुह्या नामानि।
तत्र हव्यानि गामय ॥ १० ॥

10. *Yatra vettha vanaspate devānāṁ guhyā nāmāni.*
Tatra havyāni gāmaya.

Lord of sun rays and master of vegetation and forests, wherever you know are the secret abodes of the divine powers of nature and their names and definitions, there guide our yajna to reach for knowledge and further development.

स्वाहाग्नय वरुणाय स्वाहन्दाय मरुद्भ्यः।
स्वाहा दवभ्या हविः ॥ ११ ॥

11. *Svāhāgnaye varuṇāya svāhendrāya marud-bhyaḥ. Svāhā devebhyo haviḥ.*

Let there be right words of description and exact definition for Agni, light and fire energy. Let there be right words of knowledge and choice for Varuna, right values and judgement. Let there be right actions for Indra, power, energy, honour and excellence for the Maruts, the people. Let there be honour and holy care for the divinities of nature and nobilities of humanity. Let there be right materials as inputs for the holy scientific yajna of development and growth in gratitude to nature and the Lord Divine.

Mandala 5/Sukta 6

Agni Devata, Vasushruta Atreya Rshi

अग्निं तं मन्य॒ या वसु॒रस्तं॒ यं यन्ति॑ धन॑वः। अस्त॒मव॑न्त आ॒शवा॒ स्तं॒ नित्या॑सा वा॒जिन॒ इषं॑ स्तातृ॒भ्य॒ आ भ॑र॥ १॥

1. *Agniṁ taṁ manye yo vasurastaṁ yaṁ yanti dhenavaḥ. Astamarvanta āśavo'staṁ nityāso vājina iṣaṁ stotṛbhya ā bhara.*

Agni is that power and presence of energy, I believe, which pervades everything and in which and by which all things abide and function. The cows abide in it, move by it and end up into it. Horses abide in it, move by it and end into it. So do all fast moving streams and objects, permanent forms, and all forms of energy move by it and retire into it. O scholar of Agni, universal energy, produce and bring up food and energy for the celebrants and supplicants for Agni. This energy is originally set in motion by Agni, the Cosmic omnipotent Spirit. (In the mantra agni is described as astam, i.e.,

set into motion.)

सा अ॒ग्निया वसु॑गृण॒ सं यमा॒यन्ति॑ ध॒नव॑ः । समव॑न्ता रघु॒दुव॒ः सं सु॑जा॒तास॑ः सू॒रय॒ इषं॑ स्तो॒तृभ्य॒ आ भ॑र ॥ २ ॥

2. *So agniryo vasurgṛṇe saṁ yamāyanti dhenavaḥ. Samarvanto raghudruvaḥ saṁ sujātāsaḥ sūraya iṣaṁ stotṛbhya ā bhara.*

That is Agni which is the abiding power, pervasive and moving force, and that is what I study and celebrate. The cows and horses, stars and planets and the rays of light, and sound and word come from, move by and go unto it, from which and into which and by which the slow moving ones move and function; and by which and toward which brave and eminent scholars rise to fame and create and produce the wealth of food and energy for the celebrants and supplicants.

अ॒ग्निहि वा॒जिनं॒ वि॒श ददा॑ति वि॒श्वच॑र्षणिः । अ॒ग्नी रा॒य स्वा॒भुवं॒ स पी॒ता या॑ति॒ वाय॒मिषं॑ स्तो॒तृभ्य॒ आ भ॑र ॥ ३ ॥

3. *Agnirhi vājinaṁ viśe dadāti viśvacarṣaṇiḥ. Agnī rāye svābhuvaṁ sa prīto yāti vāryamiṣaṁ stotṛbhya ā bhara.*

Agni, light and energy of existence, alone provides fast modes of transport for the people. Studied and developed for wealth, Agni provides automatic and self-sustaining energy for the people. O scholar scientist, create and bring choice foods and energies for the celebrants and supplicants.

आ त॑ अग्न इधीमहि द्यु॒मन्तं॑ दवा॒जर॑म । यद्ध॒ स्या त॒ पनी॑यसी स॒मिद्दी॒दय॑ति॒ द्यवी॑षं स्तो॒तृभ्य॒ आ भ॑र ॥ ४ ॥

4. *Ā te agna idhīmahi dyumantaṁ devājaram. Yaddha syā te panīyasī samiddīdayati dyavīṣaṁ stotṛbhya ā bhara.*

Let us kindle you, light and fire of life, generous divinity, refulgent and unaging so that the wonderfully admirable light of your blaze shines in heaven and you bring food and energy for the celebrants.

आ तं अग्न ऋचा हविः शुक्रस्य शाचिषस्पत। सुश्चन्द्र दस्म विश्पत हव्यवाट तुभ्यं हूयत इषं स्तातृभ्य आ भर॥ ५॥

5. *Ā te agna ṛcā haviḥ śukrasya śociṣaspate. Suścandra dasma viśpate havyavāṭ tubhyaṁ hūtaya iṣaṁ stotṛbhya ā bhara.*

Agni, light of life, lord of power, purity and splendour, golden beautiful, generous, sustainer of the people and carrier of fragrant oblations across the spaces, fragrant offers are made to you with the chant of holy verses in praise of your identity, attributes and functions. Generous creative power, create and bring food and energy for the celebrants.

पा त्य अग्रया ग्निषु विश्वं पुष्यन्ति वार्यम। त हिन्विर त इन्विर त इषण्यन्त्यानुषगिषं स्तातृभ्य आ भर॥ ६॥

6. *Pro tye agnayo'gniṣu viśvaṁ puṣyanti vāryam. Te hinvire ta invire ta iṣaṇyantyānuṣag-iṣaṁ-stotṛbhya ā bhara.*

Those radiations of your energy into other forms of energies feed, invigorate and develop the wealth and growth of life in existence. They inspire, impel and collect, they expel, expand and organise, and thus they

animate the circuitous dynamics of centripetal and centrifugal forces in systemic unison of the universe. O living power, create and bring food and energy for the celebrants.

तव॒ त्य अ॑ग्न अ॒चय॒ा महि॑ वाधन्त वा॒जिनः॑। य पत्वा॑भिः श॒फानां॑ व॒जा भु॒रन्त॒ गाना॒मिषं॑ स्ता॒तृभ्य॒ आ भ॑र॥ ७॥

7. *Tava tye agne arcayo mahi vrādhanta vājinaḥ. Ye patvabhiḥ śaphānāṁ vrajā bhuranta gonām-iṣaṁ stotṛbhya ā bhara.*

Agni, O mighty power of the universe, those mighty radiations of your flames of energy feed and animate all objects into motion in space and they, with the radiating waves of your power, energise, expand and hold in poise the orbits of motions for the stars, planets and the galaxies. O mighty power, create and hold the food and energy of life and bless the celebrants.

नवा॑ ना अग्न॒ आ भ॑र स्ता॒तृभ्य॑ः सु॒ ातीरिषः॑। त स्या॑म॒ य आ॑नृ॒चुस्त्वादू॑तासा॒ दम॑दम॒ इषं॑ स्ता॒तृभ्य॒ आ भ॑र॥ ८॥

8. *Navā no agna ā bhara stotṛbhyaḥ sukṣitīriṣaḥ. Te syāma ya ānṛcus-tvādūtāso damedama iṣaṁ stotṛbhya ā bhara.*

Agni, mighty power and light of knowledge, bring us new forms of food and energy and give us new revelations of blissful earths and stars in existence. And we pray, may we, who worship and celebrate you, be your messengers in every home. O lord, bring us the food and energy of life and light of knowledge ever new for us, your celebrants and supplicants.

उ॒भ सु॑श्चन्द स॒पिषा॒ दवी॑ श्रीणीष आ॒सनि॑। उ॒ता न॒ उत्पु॑पूया उ॒क्थषु॑ शवसस्पत॒ इषं स्ता॒तृभ्य॒ आ भ॑र॥ ९॥

9. *Ubhe suścandra sarpriṣo darvī śrīṇīṣa āsani. Uto na ut papūryā uktheṣu śavasaspata iṣaṁ stotṛbhya ā bhara.*

Agni, mighty lord of golden glory in form, creator and wielder of universal energy, you catalyse two ladlefuls of liquid fuel in your crucible for impulsion and expulsion in cosmic metabolism. Thus, O lord, fulfil us too in holy tasks of yajna and create and bring food and energy for the celebrants.

एवाँ अ॒ग्निम॑जु॒यमु॒गी॒भिय॒ज्ञभि॑रानु॒षक। दध॑द॒स्म सु॒वीय॑मु॒त त्यदा॒श्वश्व्य॒मिषं स्ता॒तृभ्य॒ आ भ॑र॥ १०॥

10. *Evāň agnim-ajur-yamur-gīrbhir-yajñebhir-ānuṣak. Dadhadasme suvīryamuta tyadāśvaś-vyamiṣaṁ stotṛbhya ā bhara.*

Thus do the celebrants and supplicants positively dedicated to Agni study and apply natural energy for practical purposes by holy speech and yajnic structures of research and experimentation, so that agni may hold and bring us lustrous strength and dynamic energy of electric speed and success.

O lord of power and energy, create and bring food and energy for the celebrants.

Mandala 5/Sukta 7

Agni Devata, Isha Atreya Rshi

सखा॑य॒ः सं व॑ः स॒म्यञ्च॒मिष॒ं स्तामं चा॒ग्नय॑। वषि॑ष्ठाय ि॑ातीनामू॒जा नप्त्र॒ सह॑स्वत॥ १॥

1. *Sakhāyaḥ saṁ vaḥ samyañcamiṣaṁ stomaṁ cāgnaye. Varṣiṣṭhāya kṣitīnāmūrjo naptre sahasvate.*

O friends, all your food and energy well collected and all your song of description and celebration is for Agni and is dedicated to Agni, lord giver of light and energy, highest of the powers and abodes in the universe, power manifest in divine manifestations of energy and the power omnipotent over all.

कुत्रा चिद्यस्य समृता रण्वा नरा नृषदने।
अहन्तश्चिद्यमिन्धत संजनयन्ति जन्तवः ॥ २ ॥

2. *Kutrā cidyasya samṛtau raṇvā naro nṛṣadane. Arhantaścidyamindhate saṁjanayanti jantavaḥ.*

Where is that Agni on whose revelation and arrival in the home-steads of humanity, people, the best and highest of them, rejoice? which scholars and sages light and raise? and which even the least of living beings generate?

सं यदिषा वनामहे सं हव्या मानुषाणाम।
उत द्युम्नस्य शवस ऋतस्य रश्मिमा ददे ॥ ३ ॥

3. *Saṁ yadiṣo vanāmahe saṁ havyā mānuṣāṇām. Uta dyumnasya śavasa ṛatasya raśmimā dade.*

When we join together and pray for foods and energy forms, and the oblations of holy materials into the fire for the good of humanity rise in fragrance, then Agni with its power takes over the reins of rain showers and abundance of wealth and well being.

स स्मा कृणाति क्रतुमा नक्तं चिद दूर आ सत।
पावका यद्वनस्पतीन्प स्मा मिनात्यजरः ॥ ४ ॥

4. *Sa smā kṛṇoti ketumā naktaṁ ciddūra ā sate.*
Pāvako yad-vanaspatīn pra smā mināty ajaraḥ.

He, the power unaging, pure and purifying, gives signals of his light and guidance even for those who are far away when he leaves behind the night and rides the waves of light over the tops of trees.

अव स्म यस्य वर्षणि स्वदं पथिषु जुह्वति।
अभीमह स्वजन्यं भूमा पृष्ठव रुरुहुः ॥ ५ ॥

5. *Ava sma yasya veṣaṇe svedaṁ pathiṣu juhvati.*
Abhīmaha svajenyaṁ bhūmā pṛṣṭheva ruruhuḥ.

On whose rise, as the sun's, and in whose service people shed the sweat of their brow in pursuit of the paths of life, to that Agni and the sun, the entire people of the earth look up and rise as children rise on the back of the parent.

यं मर्त्यः पुरुस्पृहं विदद्विश्वस्य धायसे।
प स्वादनं पितूनामस्तातिं चिदायव ॥ ६ ॥

6. *Yaṁ martyaḥ puruspṛhaṁ vidadviśvasya dhāyase. Pra svādanaṁ pitūnām-astatātiṁ cidāyave.*

For the service of Agni, unaging sustainer of the world, let mortal man know and attain to Agni, favourite love of all, because Agni is supreme among the pleasures of life and Agni is the ultimate home of living beings, in fact, of everything in existence.

स हि ष्मा धन्वाितं दाता न दात्या पशुः।
हिरिश्मश्रुः शुचिद ृभुरनिभृष्टतविषिः ॥ ७ ॥

7. *Sa hi ṣmā dhanvākṣitaṁ dātā na dātyā paśuḥ.*
Hiriśmaśruḥ śucidannṛbhuranibhṛṣṭataviṣiḥ.

Like a generous man with a golden beard and pure white teeth, Agni, wise and expert with his forces intact, his effulgence undiminished, watches all and, like a liberal giver, gives to the dedicated supplicant a dwelling in the skies.

शुचिः ष्म॒ यस्मा॑ अत्रि॒वत्प स्वधि॑तीव॒ रीय॑ते।
सु॒षूर॑सूत मा॒ता का॒णा यदा॑न॒श भग॑म॥ ८॥

8. *Śuciḥ ṣma yasmā atrivat pra svadhitīva rīyate.*
Suṣūrasūta mātā krāṇā yadānaśe bhagam.

For him, i.e., the supplicant yajaka, the man free from threefold suffering of body, mind and soul, Agni, bright and pure, releases the honour and splendour of life like currents of thunder power, which mother nature spontaneously generates for him and which flows to him incessantly.

आ यस्ते॑ सपिरासु॒त ग्॒ शमस्ति॒ धाय॑स।
एषु॑ द्यु॒म्नमु॒त श्रव॒ आ चि॒त्तं मर्त्य॑षु धाः॥ ९॥

9. *Ā yaste sarpirāsute'gne śamasti dhāyase.*
Aiṣu dyumnam-uta śrava ā cittaṁ martyeṣu dhāḥ.

Agni, lord of light, giver of peace and power, when the ghrta has been offered into the fire and the flames arise, then let there be a shower of peace for the bearer of oblations, your gift for the yajaka. O lord, bear and bring wealth of honour and excellence, food and energy, and a noble mind with wisdom and vision and vest the same in these dedicated people.

इति चिन्मन्युमधिजस्त्वादातमा पशुं ददे। आदग्ने अपृणता त्रिः सासह्यादस्यूनिषः सासह्या नॄन॥ १०॥

10. *Iti cinmanyum-adhrijas-tvādātamā paśuṁ dade. Ādagne apṛṇato'triḥ sāsahyād-dasyūn-iṣaḥ sāsahyān-nṝn.*

This is the song of praise and prayer, O lord, Agni, giver of light, peace and power. Born among the dedicated aspirants, I accept the gift of peace and passion, power and property and cattle wealth. Let man be Atri, free from threefold suffering of body, mind and soul. Let man challenge the ungenerous and fight out the impending dangers, human as well as natural, and hold on to noble men and aspirations.

Mandala 5/Sukta 8

Agni Devata, Isha Atreya Rshi

त्वामग्न ऋतायवः समीधिरे पत्नं पत्नासऊतयं सहस्कृत।
पुरुश्चन्दं यजतं विश्वधायसं दमूनसं गृहपतिं वरेण्यम॥ १॥

1. *Tvāmagne ṛtāyavaḥ samīdhire pratnaṁ pratnāsa ūtaye sahaskṛta. Puruścandraṁ yajataṁ viśvadhāyasaṁ damūanasaṁ gṛhapatiṁ vareṇyam.*

You, light of the world, life of life, Agni, the lovers of Truth and universal law dedicated to yajna since time immemorial kindle and install in the home for protection and progress: Agni, ancient and eternal born of omnipotence, golden glorious, worthy of reverence, sustainer of the universe, self-controlled and abiding in divine law, head of human family, chosen and worthy of choice.

(Swami Dayananda applies this hymn by implication and extension to home life and the homely fire yajna, of which the head and yajamana is the married couple. Agni, further, may be interpreted as the head of a state and of the world government elected and anointed by common consent.)

त्वामग्न अतिथिं पूर्व्यं विशः शाचिष्कशं गृहपतिं नि षेदिर।
बृहत्केतुं पुरुरूपं धनस्पृतं सुशर्माणं स्ववसं जरद्विषम ॥ २ ॥

2. *Tvāmagne atithiṁ pūrvyaṁ viśaḥ śociṣkeśaṁ gṛhapatiṁ ni ṣedire. Bṛhatketuṁ pururūpaṁ dhanaspṛtaṁ suśarmāṇaṁ svavasaṁ jaradviṣam.*

Agni, light of life, people have enshrined and consecrated you in their heart and home: Agni, a welcome guest on the rounds, ancient presence with flames of fire for locks of hair, master of the home, high beacon of light, pervasive in all forms of the world, creator, lover and giver of wealth, neatly settled in homes, commanding noble and sure modes of protection and progress, pure, cleansed and free from hate and poisonous enmity.

त्वामग्न मानुषीरीळत विशो हात्राविदं विविचिं रत्नधातमम।
गुहा सन्तं सुभग विश्वदर्शतं तुविष्वणसं सुयजं घृत-
श्रियम ॥ ३ ॥

3. *Tvāmagne mānuṣīrīḷate viśo hotrāvidaṁ viviciṁ ratnadhatamam. Guhā santaṁ subhaga viśva-darśataṁ tuviṣvaṇasaṁ suyajaṁ ghṛtaśriyam.*

Agni, human communities all adore you enshrined in the heart, knower of the yajakas and the delicacies of yajna, discriminator between right and

wrong, positive and negative, good and evil, highest treasurehold of the jewels of wealth, gracious and glorious with honour and excellence, light of the universe, loud and bold in universal service, directly accessible in yajna and rising in flames by ghrta.

त्वामग्न धणसिं विश्वधा वयं गीभिगृणन्ता नमसाप सदिम।
स ना जुषस्व समिधाना अङ्गिरा देवा मतस्य यशसा सुदीतिभिः ॥ ४ ॥

4. *Tvāmagne dharṇasiṁ viśvadhā vayaṁ gīrbhirgṛṇanto namasopa sedima. Sa no juṣasva samidhāno aṅgiro devo martasya yaśasā sudītibhiḥ.*

Agni, lord of light and sustainer of the world, celebrating you in many ways with holy songs of praise and prayer, we sit by you with reverence, with offers of oblations in the holy fire. O lord Angira, pervasive in every particle of the universe, bright and generous, kindled and rising in flames by the mortals' offers of havi, be gracious, accept our homage and bless us with honour and excellence in life.

त्वमग्न पुरुरूपा विशविंश वया दधासि पत्रथा पुरुष्टुत।
पुरूण्य ा सहसा वि राजसि त्विषिः सा त तित्विषाणस्य नाधृष ॥ ५ ॥

5. *Tvamagne pururūpo viśeviśe vayo dadhāsi pratnathā puruṣṭuta. Purūṇyannā sahasā vi rājasi tviṣiḥ sā te titviṣāṇasya nādhṛṣe.*

Agni, pervading in all the many forms of existence, praised and celebrated by all since time immemorial, you bear and bring abundant food and health and life for every individual and every

community. You shine with might and splendour, and that splendour of yours, glorious one, no one dare challenge.

त्वामग्न समिधानं यविष्ठ्य दवा दूतं चक्रिर हव्यवाहनम।
उरुजयसं घृतयोनिमाहुतं त्वषं च ुदधिर चादयन्मति ॥ ६ ॥

6. *Tvāmagne samidhānaṁ yaviṣṭhya devā dūtaṁ cakrire havyavāhanam. Urujrayasaṁ ghṛtayonimāhutaṁ tveṣaṁ cakṣurdadhire codayanmati.*

Agni, ever youngest, unaging power of existence, kindled and shining in flames, bright and generous sages and scholars among humanity and divinities of nature make you the carrier and disseminator of fragrant energies of life and health, and install and enshrine you in the vedi, ghrta fed, wide expansive, brilliant, watchful and inspirer of intelligence, ever invoked and invited.

त्वामग्न पदिव आहुतं घृतः सुम्नायवः सुषमिधा समीधिर।
स वावृधान आषधीभिरुिताऽभि जयांसि पाथिवा वि तिष्ठस ॥ ७ ॥

7. *Tvāmagne pradiva āhutaṁ ghṛtaiḥ sumnāyavaḥ suṣamidhā samīdhire. Sa vāvṛdhāna oṣadhībhirukṣito'bhi jrayāṁsi pārthivā vi tiṣṭhase.*

Agni, light of life invoked and received from the revelations of heaven, enlightened people in pursuit of self-realisation enkindle and raise you in the vedi with fuel and ghrta of the holiest kind. They light you in the heart with the fuel of their sense and mind and self-awareness. And you, rising with the fuel and sprinkled with ghrta, ever abide expansive in all their

business of earthly existence.

Mandala 5/Sukta 9

Agni Devata, Gaya Atreya Rshi

त्वामग्न हविष्मन्तो देवं मर्तास ईळते।
मन्ये त्वा जातवेदसं स हव्या वक्षि यानुषक ॥ १ ॥

1. *Tvāmagne haviṣmanto devaṁ martāsa īḷate.*
Manye tvā jātavedasaṁ sa havyā vakṣyānuṣak.

You, O fire divine, mortals bearing havis with reverence in homage, honour, celebrate and worship, and I meditate on your presence in omniscience to pray: Radiate the holy light and fragrance all round and let it come to me also, generous one.

अग्निहोता दास्वतः क्षयस्य वृक्तबर्हिषः।
सं यज्ञासश्चरन्ति यं सं वाजासः श्रवस्यवः ॥ २ ॥

2. *Agnirhotā dāsvataḥ kṣayasya vṛktabarhiṣaḥ. Saṁ yajñāsaścaranti yaṁ saṁ vājāsaḥ śravasyavaḥ.*

Agni is the high-priest of Nature's abundance for humanity, blessing the house of the liberal devotee ready to kindle the holy fire, since all nutriments, energies and all yajnic gifts of Divinity coexist and work with Agni.

उत स्म यं शिशुं यथा नवं जनिष्टारणी।
धर्तारं मानुषीणां विशामग्निं स्वध्वरम ॥ ३ ॥

3. *Uta sma yaṁ śiśuṁ yathā navaṁ janiṣṭāraṇī.*
Dhartāraṁ mānuṣīṇāṁ viśāmagniṁ svadhvaram.

And just as two arani woods produce the fire, and just as mother and father beget and nurse a new

born baby, so do we kindle, raise and serve the holy fire of yajna and worship the lord of life, sustainer of human communities and high-priest of cosmic yajna.

उत स्म॑ दुगृभीयस पु॒त्रा न ह्वा॒याणा॑म ।
पु॒रू या दग्धा॒सि॒ वना ग्न॑ प॒शुन यव॑स ॥ ४ ॥

4. *Uta sma durgṛbhīyase putro na hvāryāṇām.*
Purū yo dagdhāsi vana'gne paśurna yavase.

You who burn up vast forests and devour grasses like a hungry animal are a product of tortuous waves of energy, too tempestuous and too difficult to grab.

अध॑ स्म॒ यस्या॒चय॑ः स॒म्यक्सं॒यन्ति॑ धू॒मिन॑ः । यदी॒मह॑ त्रि॒ता दि॒व्युप॒ ध्मात॑व॒ धम॑ति॒ शिशी॑त ध्मा॒तरी॑ यथा ॥ ५ ॥

5. *Ādha sma yasyārcayaḥ samyaksaṁyanti dhūminaḥ. Yadīmaha trito divyupa dhmāteva dhamati śiśīte dhmātarī yathā.*

Fire whose flames mixed together with smoke rise up and shine when the yajaka or the yogi, thrice excelling others in body, mind and soul, lights up the fire, refines, intensifies and raises the flames close to and into the heights of heaven just like a smelter blowing and intensifying the fire with the blower.

तवा॒हमग्न ऊ॒तिभि॑र्मि॒त्रस्य॑ च॒ प्रश॑स्तिभिः ।
द्वे॒षा॒यु॒ता॒ न दु॑रि॒ता तु॒याम॒ मर्त्या॑नाम ॥ ६ ॥

6. *Tavāhamagna ūtibhirmitrasya ca praśastibhiḥ.*
Dveṣoyuto na duritā turyāma martyānām.

O light and fire of life, Agni, may we, with your protections and friendly exhortations, cross over the sins and weaknesses of mortal humanity as we overcome

the hate and enmity of the wicked.

तं नो अग्न अभी नरो रयिं सहस्व आ भर। स पयत्स पोषयद्भुवद्वाजस्य सातय उतधि पृत्सु नो वृध ॥ ७ ॥

7. *Taṁ no agne abhī naro rayiṁ sahasva ā bhara. Sa kṣepayat sa poṣayad bhuvadvājasya sātaya utaidhi pṛtsu no vṛdhe.*

O lord of patience and power, Agni, create the right leaders among us. Bless us with the wealth of life. Inspire and move us to act. Come, be with us for the achievement of food, energy and prosperity. Help us win and make progress in our battles of life.

Mandala 5/Sukta 10

Agni Devata, Gaya Atreya Rshi

अग्न आजिष्ठमा भर द्युम्नमस्मभ्यमधिगा।
प नो राया परीणसा रत्सि वाजाय पन्थाम ॥ १ ॥

1. *Agna ojiṣṭhamā bhara dyumnamasmabhya-madhrigo. Pra no rāyā parīṇasā ratsi vājāya panthām*

Agni, irresistible power of motion and advancement for the aspirants, bring us the most brilliant honour and excellence of life. Bless us with abundant wealth, open the path of progress and guide us on the way.

त्वं नो अग्न अद्भुत क्त्वा द स्य मंहना।
त्व असुर्यमारुहत्क्राणा मित्रा न यज्ञियः ॥ २ ॥

2. *Tvaṁ no agne adbhuta kratvā dakṣasya maṁhanā. Tve asuryamāruhat krāṇā mitro na yajñiyaḥ.*

Agni, unique unrivalled power of the world, help us advance by yajnic action and the greatness of our experts. The man rising in divine strength and intelligence and acting in your service is adorable for us.

त्वं नो॑ अग्न एषां॒ गयं॑ पु॒ष्टिं च॑ वर्धय।
य स्तोमे॑भिः प सू॒रया॒ नरो॑ म॒घान्या॑नु॒शुः ॥ ३ ॥

3. *Tvaṁ no agna eṣāṁ gayaṁ puṣṭiṁ ca vardhaya.*
Ye stomebhiḥ pra sūrayo naro maghānyānaśuḥ.

For us, Agni, lord of light and knowledge, increase and exalt the health and home of these, men of vision and splendour, sages, scholars, teachers, leaders and all, bright and brave who, with songs of praise and prayer, have come to attain the honour and excellence of existence.

य अ॑ग्न चन्द त॒ गिरः॑ शुम्भन्त्यश्व॑राधसः। शुष्मे॑भिः शुष्मिणा॒
नरो॑ दि॒वश्चि॒द्यषां॑ बृ॒हत्सु॑की॒तिबा॑धति॒ त्मना॑ ॥ ४ ॥

4. *Ye agne candra te giraḥ śumbhantyaśvarādhasaḥ.*
Śuṣmebhiḥ śuṣminṓ naro divaścidyeṣāṁ bṛhatsukīrtirbodhati tmanā.

Agni, lord of beauty, majesty and ecstasy, the words of your voice, potent and pregnant with sense and power, shine and reverberate all round in space with the message of action and achievement at the fastest, the wise expansive vibrancy of which, a shower from heaven, by itself, awakens and inspires the leading people of imagination with flames of fire.

तव॒ त्य अ॑ग्न अ॒चया॒ भाज॑न्ता यन्ति धृष्णु॒या।
परि॑ज्मानो॒ न वि॒द्युतः॑ स्वा॒ना रथा॒ न वा॑ज॒युः ॥ ५ ॥

5. *Tava tye agne arcayo bhrājanto yanti dhṛṣṇuyā.*
Parijmāno na vidyutaḥ svāno ratho na vājayuḥ.

Agni, those flames of your light and fire, bright and blazing, go round with might and majesty like cosmic waves of lightning energy commanding the kingdom of the world, as if by a roaring chariot leading to victory.

नू नो अग्न ऊतय सबाधसश्च रातय। अस्माकासश्च सूरया विश्वा आशास्तरीषणि ॥ ६ ॥

6. *Nū no agna ūtaye sabādhasaśca rātaye.*
Asmākāsaśca sūrayo viśvā āśāstarīṣaṇi.

And now Agni, for our protection and progress and for the relief and advancement bound in limitations, come so that all our leaders, bright and bold, may cross over all the bounds in all the directions of space.

त्वं नो अग्न अङ्गिरः स्तुतः स्तवान आ भर। होतर्विभ्वासहं रयिं स्तातृभ्यः स्तवसे च न उतधिं पृत्सु नो वृध ॥ ७ ॥

7. *Tvaṁ no agne aṅgiraḥ stutaḥ stavāna ā bhara.*
Hotarvibhvāsahaṁ rayiṁ stotṛbhyaḥ stavase ca
na utaidhi pṛtsu no vṛdhe.

Agni, light of the world, dear as breath of life, generous sage and scholarly yajaka, liberal giver, praised by devotees and approving and praising the celebrants, bring us wealth for the devotees and the worshipper good enough to challenge the mighty, and come for us so that we may win the battles of life and grow higher and higher.

Mandala 5/Sukta 11

Agni Devata, Sutambhara Atreya Rshi

जनस्य गोपा अजनिष्ट जागृविरग्निः सुदक्षः सुविताय नव्यसे।
घृतप्रतीका बृहता दिविस्पृशा द्युमद्वि भाति भरतेभ्यः शुचिः॥ १॥

1. *Janasya gopā ajaniṣṭa jāgṛviragniḥ sudakṣaḥ suvitāya navyase. Ghṛtapratīko bṛhatā divispṛśā dyumadvi bhāti bharatebhyaḥ śuciḥ.*

Agni, fire energy, friend and protector of man, ever awake, versatile power, it arises for the latest good of humanity. Feeding and rising on the fuel of ghrta, shining pure and magnificent with heat and light touching the skies, it shines and gives light for those who feed and keep the fire burning.

यज्ञस्य केतुं प्रथमं पुरोहितमग्निं नरस्त्रिषधस्थे समीधिरे।
इन्द्रेण देवैः सरथं स बर्हिषि सीदन्नि होता यजथाय सुक्रतुः॥ २॥

2. *Yajñasya ketuṁ prathamaṁ purohitamagnim narastriṣadhasthe samīdhire. Indreṇa devaiḥ sarathaṁ sa barhiṣi sidanni hotā yajathāya sukrutaḥ.*

Agni is the leader, mark of the science of yajna, first highpriest in the process, which the leading lights among people kindle and establish in three stages of life in three departments of the acquisition of knowledge, observance of Dharma and performance of karma, in three regions of earth, sky and the solar sphere. And Agni takes the prime seat on the grass on the vedi with Indra, power, devas, divine givers of nature, as it

comes with its chariot which carries it with fragrance to all regions. It is the sanctifier for yajnic initiation, conduct and congregation, and it is the very light, beauty and grace of the holy project.

असंमृष्टा जायस मात्राः शुचिर्मन्दः कविरुदतिष्ठा विवस्वतः ।
घृतन त्वावधय ाग्न आहुत धूमस्त केतुरभवद्दिवि श्रितः ॥ ३ ॥

3. *Asaṁmṛṣṭo jāyase mātroḥ śucirmandraḥ kavirudatiṣṭho vivasvataḥ. Ghṛtena tvāvardhayannagna āhuta dhūmaste keturabhavad-divi śritaḥ.*

Agni, born of parents natural, unadorned and free, pure and radiant, charming, with the gift of being the leading light rising from the sun, when you are invoked and invited, people raise and advance you with oblations of ghrta and then your light and fragrance as the flag of your majesty rises to the regions of the sun.

अग्निना यज्ञमुप वतु साधुया गिं नरा वि भरन्त गृहगृह ।
अग्निदूता अभवद्धव्यवाहना गिं वृणाना वृणत कविक्रतुम ॥ ४ ॥

4. *Agnirno yajñamupa vetu sādhuyā 'gniṁ naro vi bharante gṛhegṛhe. Agnirdūto abhavaddhavyavāhano'gniṁ vṛṇānā vṛṇate kavikratum.*

May Agni come straight to our yajnic actions of social value. Leading and enlightened people light and raise Agni in every home. Agni is the disseminator of the fragrance of yajna over lands and spaces. Intelligent people of holy action take to Agni, the power that effects creative actions of the enlightened for social good.

(Swami Dayananda interprets agni in the sense of the enlightened leading heights of society who help

people to do good to the community. Agni is thus not only the divine fire but also the leader, teacher and the preacher.)

तुभ्यदमग्न मधुमत्तमं वचस्तुभ्यं मनीषा इयमस्तु शं हृद।
त्वां गिरः सिन्धुमिवावनीर्महीरा पृणन्ति शवसा वधयन्ति च ॥ ५ ॥

5. *Tubhyedamagne madhumattamaṁ vacastubhyaṁ manīṣā iyamastu śaṁ hṛde. Tvāṁ giraḥ sindu-mivāvanīrmahīrā pṛṇanti śavasā vardhayanti ca.*

Agni, this sweetest song of honour and adoration is presented to you. The holy sentiment and prayer is addressed to you in praise of your holiness and peace at heart. The great holy voices protect, promote and fulfil you and make you stronger with power just as great rivers flow and add to the depth and power of the sea.

त्वामग्न अङ्गिरसा गुहा हितमन्वविन्दञ्छिश्रियाणं वनेवने।
स जायस मथ्यमानः सहो महत्त्वामाहुः सहसस्पुत्रमङ्गिरः ॥ ६ ॥

6. *Tvāmagne aṅgiraso guhā hitam-anvavindañchiśriyāṇaṁ vanevane. Sa jāyase mathyamānaḥ saho mahat tvāmāhuḥ sahasasputram-aṅgiraḥ.*

Angira, life breath of the universe, light and fire of the world, Agni, pervading every forest, every ray of light and every living being, holy yajakas dedicated to you as to the breath of life awaken and realise you through meditation in the cave of the heart when you are hidden as a mysterious flame, and you, stirred through contemplation, concentrated and enkindled, rise

as a great power of light and victory. Rightly they call you manifestation of the omnipotent.

Mandala 5/Sukta 12

Agni Devata, Sutambhara Atreya Rshi

प्राग्नयं बृहत यज्ञियाय ऋतस्य वृष्ण असुराय मन्म।
घृतं न यज्ञ आस्य३ सुपूतं गिरं भर वृषभाय पतीचीम ॥ १ ॥

1. *Prāgnaye bṛhate yajñiyāya ṛtasya vṛṣṇe asurāya manma. Ghṛtaṁ na yajña āsye supūtaṁ giraṁ bhare vṛṣabhāya pratīcīm.*

As in yajna, we bear and bring and offer oblations of ghrta into the vedi, so do I compose and bring the language of inner consciousness purified in meditation and offer it in honour of Agni, great, adorable in yajna, giver of the showers of water and the light of truth, life breath of the world, inspirer of thought, and generous giver of strength and power.

ऋतं चिकित्व ऋतमिच्चिकिद्ध्यृतस्य धारा अनु तृन्धि पूर्वीः। नाहं यातुं सहसा न द्वयन ऋतं सपाम्यरुषस्य वृष्णः ॥ २ ॥

2. *Ṛtaṁ cikitva ṛtamiccikiddhyṛtasya dhārā anu tṛndhi pūrvīḥ. Nāhaṁ yātuṁ sahasā na dvayena ṛtaṁ sapāmyaruṣasya vṛṣṇaḥ.*

Agni, light of the world, you know the law and dynamics of world order. Know the truth and sincerity of our yajna and worship, and release the showers of eternal light of truth and open the doors of nature's generosity. I follow the generous and brilliant lord's path of truth and rectitude but not by violence nor with

duplicity. I follow the path of honesty and sincerity.

कया॑ ना अग्न ऋ॒तय॑ ऋ॒तन॒ भुवा॒ नवे॑दा उ॒चथ॑स्य॒ नव्यः॑ ।
वेदा॑ म॒ दे॒व ऋ॑तु॒पा ऋ॑तू॒नां नाहं पतिं॑ स॒नि॒तुर॒स्य रा॒यः ॥ ३ ॥

3. *Kayā no agna ṛtayannṛtena bhuvo navedā ucathasya navyaḥ. Vedā me deva ṛtupā ṛtūnāṁ-nāhaṁ patiṁ sanitura sya rāyaḥ.*

For what reason, Agni, you being the latest scholar and observer of the laws of truth by the laws of truth, would you not know of the earth and of our songs of adoration? Lord protector and observer of the laws and cycle of the seasons, generous and brilliant, give me the knowledge. I do not well know the lord giver and protector of the wealth of life.

क त॑ अग्न रि॒पव॒ बन्ध॑नास॒ः क पा॒यव॑ः सनिषन्त द्यु॒मन्त॑ः ।
क धा॒सिम॑ग्न॒ अनृ॑तस्य पान्ति॒ क आस॑ता॒ वच॑सः सन्ति गो॒पाः ॥ ४ ॥

4. *Ke te agne ripave bandhanāsaḥ ke pāyavaḥ saniṣanta dyumantaḥ. Ke dhāsimagne anṛtasya pānti ka āsato vacasaḥ santi gopāḥ.*

Agni, ruler of humanity, what are your injunctions and prohibitions of law and order to deal with the opposite forces? Who are the guards and what are the safeguards? Who are your allies? Who the leading lights? Who preserve and maintain food supplies and food resources? Who are the people and what the elements that shelter falsehood? What are the safeguards against false and malicious words and reports?

सखायस्त विषुणा अग्न एत शिवासः सन्ता अशिवा अभूवन। अधूषत स्वयमेत वचोभिऋजूयत वृजिनानि बुवन्तः ॥ ५ ॥

5. *Sakhāyaste viṣuṇā agna ete śivāsaḥ santo aśivā abhūvan. Adhūrṣata svayamete vacobhir-ṛjūyate vṛjināni bruvantaḥ.*

Agni, bright ruler, those friends and allies of yours, wide spread and intelligent, who were favourable earlier but have become unfavourable and negative later would of themselves be destroyed, all these, by their own words, speaking crooked things to simple people of rectitude. See they are eliminated.

यस्त अग्न नमसा यज्ञमीट्ट ऋतं स पात्यरुषस्य वृष्णः।
तस्य र्यः पृथुरा साधुरेतु प्रसस्त्राणस्य नहुषस्य शषः ॥ ६ ॥

6. *Yaste agne namasā yajñamīṭṭa ṛtaṁ sa pātyaruṣasya vṛṣṇaḥ. Tasya kṣayaḥ pṛthurā sādhuretu prasarsrāṇasya nahuṣasya śeṣaḥ.*

O brilliant ruler, Agni, whoever the man with reverence and holy oblations in yajna serves your yajna of the social order, he protects and promotes the rule of truth and rectitude, the rule of the generous, brilliant and non-violent ruler. May his house as the house of the ruler go on rising high and higher, from good to better, the house of the progressive man on sound foundations of economic surplus and all round security.

Mandala 5/Sukta 13

Agni Devata, Sutambhara Atreya Rshi

अचन्तस्त्वा हवामह चन्तः समिधीमहि।
अग्र अचन्त ऊतय॥ १॥

1. *Arcantastvā havāmahe'rcantaḥ samidhīmahi.*
Agne arcanta ūtaye.

Agni, light of life, brilliant ruler, reverend teacher and scholar, singing hymns of adoration we invoke you. Singing songs of joy we enkindle and celebrate you. With homage and reverence, we come and pray for protection, light and advancement.

अग्रः स्तामं मनामह सिधमद्य दिविस्पृशः।
द्रवस्य द्रविणस्यवः॥ २॥

2. *Agneḥ stomaṁ manāmahe sidhramadya divispṛśaḥ. devasya draviṇasyavḥ.*

With desire for the creation and achievement of the wealth and power of brilliant Agni, we study and concentrate on fire energy in focus and structure a joyous song of success in praise of the rich and generous power touching the lights of heaven and for sure that would make the achievement possible.

अग्निजुषत ना गिरा हाता या मानुषष्वा।
स य ाद्व्यं जनम॥ ३॥

3. *Agnirjuṣata no giro hotā yo mānuṣeṣvā.*
Sa yakṣad-daivyaṁ janam.

May Agni, life and light and fire of the world, yajaka, creator and giver of wealth among the people,

hear and accept our prayer, come and join the brilliant creative geniuses and bless us with wealth.

त्वमग्न सपथा असि जुष्टो होता वरेण्यः ।
त्वया यज्ञं वि तन्वत ॥ ४ ॥

4. *Tvamagne saprathā asi juṣṭo hotā vareṇyaḥ.*
Tvayā yajñaṁ vi tanvate.

Agni, you are all pervasive, loving and integrative, creator and giver, cherished and venerable leader for choice. By you is the yajna of life and the yajna of the social order enacted and extended.

त्वामग्न वाजसातमं विप्रा वर्धन्ति सुष्टुतम ।
स नो रास्व सुवीयम ॥ ५ ॥

5. *Tvāmagne vājasātamaṁ viprā vardhanti suṣṭutam. Sa no rāsva suvīryam.*

Agni, praised and celebrated power, creator giver of food and energy and winner of victories, intelligent people serve, develop and raise you to the heights. May Agni give us valour, virility and honour.

अग्न नमिरराँइव दवाँस्त्वं परिभूरसि ।
आ राधश्चित्रमृञ्जस ॥ ६ ॥

6. *Agne nemirarāň iva devāňstvaṁ paribhūrasi.*
Ā rādhaś-citram-ṛñjase.

Agni, just as the felly of a wheel holds and surrounds the spokes of the wheel, you hold and reign over the brilliancies and divinities of nature and humanity, and you create and refine all the wonderful varieties of the world's wealth for us.

Mandala 5/Sukta 14

Agni Devata, Sutambhara Atreya Rshi

अग्निं स्तामन बाधय समिधाना अमत्यम ।
हव्या दवषु ना दधत ॥ १ ॥

1. *Agniṁ stomena bodhaya samidhāno amatryam.*
Havyā deveṣu no dadhat.

Light the immortal holy fire, physical, mental and spiritual, with a celebrative song of its attributes and qualities. Refulgent, it bears the wealth of life in nature's variations, carries the fragrance of oblations to these divinities and brings us the gifts of divinity to bless the nobilities of humanity.

तमध्वरष्वीळत दवं मता अमत्यम । यजिष्ठं मानुष जन ॥ २ ॥

2. *Tamadhvareṣvīḷate devaṁ martā amartyam.*
Yajiṣṭhaṁ mānuṣe jane.

That refulgent immortal divine fire bearing rich gifts, loved and most loving among the human community, the mortals light, serve and worship in creative, productive and holiest projects of yajna, love and non-violence in the service of the Lord and humanity.

तं हि शश्वन्त इळत स्रुचा दवं घृतश्चुता । अग्निं हव्याय वा हव ॥ ३ ॥

3. *Taṁ hi śaśvanta īḷate srucā devaṁ ghṛtaścutā.*
Agniṁ havyāya voḷhave.

Agni, that divine refulgent generous power, the humans, immortal souls, with ladles dripping with ghrta, sprinkle, serve and worship so that it may carry their

offerings across the spaces and bring them the sweets of yajna.

अग्निजाता अरोचत घ्नन्दस्यूञ्ज्योतिषा तमः ।
अविन्दद्गा अपः स्वः ॥ ४ ॥

4. *Agnirjāto arocata ghnan dasyūñjyotiṣā tamaḥ.*
Avindadgā apaḥ svaḥ.

Agni, lighted, raised and manifesting, rises radiant and, destroying the negativities, dispelling the darkness and driving away the wicked with its blazing light, reaches over the earth and rays of the sun, waters in the middle regions of the skies and touches the lights of heaven.

अग्निमीळन्यं कविं घृतपृष्ठं सपयत ।
वतु मे शृणवद्धवम ॥ ५ ॥

5. *Agnimīḷenyaṁ kaviṁ ghṛtapṛṣṭhaṁ saparyata.*
Vetu me śṛṇavaddhavam.

Serve, develop, honour and worship Agni, adorable, poetic visionary of omniscience, shining bright on ghrta and rooted in fertility. May Agni hear and accept my invocation and prayer and come to bless my yajnic business of life.

अग्निं घृतन वावृधुः स्तामभिविश्वचर्षणिम ।
स्वाधीभिवचस्युभिः ॥ ६ ॥

6. *Agniṁ ghṛtena vāvṛdhuḥ stomebhir-viśvacarṣaṇim. Svādhībhir-vacasyubhiḥ.*

The devotees light, raise and exalt Agni, light of life, ever wakeful watcher of the world, with songs of adoration, deeply meditative and highly eloquent,

created by realised souls with words of Divinity in the state of samadhi.

Mandala 5/Sukta 15

Agni Devata, Dharuna Angirasa Rshi

प व॒धस॑ क॒वय॒ वद्या॑य॒ गिरं भर य॒शस॑ पू॒व्याय॑। घृ॒तप॑सत्ता॒ असु॑रः सु॒शवा॑ रा॒या ध॒ता ध॒रुणा॒ वस्वो॑ अ॒ग्निः ॥ १ ॥

1. *Pra vedhase kavaye vedyāya giraṁ bhare yaśase pūrvyāya. Ghṛtaprasatto asuraḥ suśevo rāyo dhartā dharūṇo vasvo agniḥ.*

I bear and offer words of adoration in honour of Agni, omniscient presence, visionary creator, glorious and eternal lord worth knowing. Pleased with the offer of ghrta and sincere devotion in yajna, Agni is the breath of life, gracious, giver and commander of the wealth of existence, sustainer of the universe and ultimate haven of the world.

ऋ॒तन॑ ऋ॒तं ध॒रुणं धारयन्त य॒ज्ञस्य॑ शा॒क पर॑म व्या॑मन। दि॒वा धर्म॑न्ध॒रुण॑ सदु॒षा नृ॒ज्जा॒तरजा॑ताँ अ॒भि य नन॒ ुः ॥ २ ॥

2. *Ṛtena ṛtaṁ dharūṇaṁ dharayanta yajñasya śāke parame vyoman. Devo dharman dharuṇe saduṣo nṝñjātairajātāň abhi ye nanakṣuḥ.*

Those who know and realise the unborn eternals of existence by the forms and functioning of the manifested mutables, and sit by the leading lights abiding by the sustainer of the laws of heavenly stars, would know the mysteries and power of yajna in the highest heaven, abide by the sustainer of the laws of Rtam, and realise the Truth, observing the laws by themselves.

अꣳहायुवꣳस्तन्वꣳस्तन्वत वि वयाꣳ महद्दुष्टरं पूव्यायꣳ। स सꣳवता नवꣳजातस्तुतुयात्सिꣳहं न क्रुद्धमभितः परिꣳष्ठुः ॥ ३ ॥

3. *Aṅhoyuvas-tanvas-tanvate vi vayo mahad-duṣṭaraṁ pūrvyāya. Sa saṁvato navajātas-tuturyāt siṅhaṁ na kruddham-abhitaḥ pari ṣṭhuḥ.*

Those who eliminate sin and perplexity grow inwardly in the self and offer incomparable gifts of austerities and meditation for the eternal power, Agni within. And he, the lordly power newly arisen in the soul, would, like a passionate lion, destroy the hostile powers prowling around.

मातव यद्भरꣳस पपथाना जनंजनं धायꣳस च ꣳस च।
वयाꣳवया जरस यद्दधानः परि त्मना विषुरूपा जिगासि ॥ ४ ॥

4. *Māteva yadbharase paprathāno janaṁjanaṁ dhāyase cakṣase ca. Vayovayo jarase yaddadhā-naḥ pari tmanā viṣurūpo jigāsi.*

Agni, rising and expansive, you bear and sustain every person like a mother, taking and giving food for nourishment and enlightenment. You go to everyone, shine as fire within for a new lease of life even for the weak, and in this way you glorify life, and by yourself go on self-revealing, taking on new and universal forms of life.

वाजा नु त शवꣳसस्पात्वन्तꣳमुरुं दाघं धरुणं दव रायः।
पदं न तायुगुहा दधाना महा राय चितय त्रिमस्पः ॥ ५ ॥

5. *Vājo nu te śavasas-pātvantam-uruṁ doghaṁ dharuṇaṁ deva rāyaḥ. Padaṁ na tāyurguhā dadhāno maho rāye citayann-atrim-aspaḥ.*

Agni, light of life, generous giver, may your omnipotence protect the strength and courage of humanity to the highest degree, our plenty and prosperity to the utmost bounds, and may you, we pray, protect the wealth of humanity like a guard holding his foot firmly down. And revealing the light of divinity in the cave of the heart, enlightening the devotee for great spiritual wealth, you bless all with the vision of Divinity.

Mandala 5/Sukta 16

Agni Devata, Puru Atreya Rshi

बृ॒हद्व॑या॒ हि भा॒नव॒ चा॑ द॒वाया॒ग्नय॑ं।
यं मि॒त्रं न प॑शंस्ति॒भि॒मर्ता॑स॒ दधि॑र पु॒रः ॥ १ ॥

1. *Bṛhadvayo hi bhānave'rcā devāyāgnaye.Yaṁ mitraṁ na praśastibhirmartāso dadhire puraḥ.*

For heat and light, energy and power, and for vision and excellence in life, study, develop and revere that mighty inexhaustible Agni with vast and rich inputs, which like a friend, people have lighted and instituted as a prime and divine power with high praise and celebrations since the earliest times.

स हि द्यु॒भि॒जना॑नां॒ हाता॒ द ॑स्य बा॒ह्वा॑ः।
वि ह॒व्यम॒ग्नि॑रा॑नु॒षग्भगा॒ न वार॑मृण्वति ॥ २ ॥

2. *Sa hi dyubhir janānāṁ hotā dakṣasya bāhvoḥ. Vi havyam-agnirānuṣag-bhago na vāramṛṇvati.*

With light and power, and with holy acts, Agni, highpriest of humanity, giver of the strength of arms, bears our inputs to the divinities of nature and, like a friend, brings us cherished gifts of nature and Divinity.

Agni makes the development and achievement possible like Bhaga, excellence incarnate.

अस्य स्तामं मघानः सख्य वृद्धशोचिषः।
विश्वा यस्मिन्तुविष्वणि समय शुष्ममादधुः॥ ३॥

3. *Asya stome maghonaḥ sakhye vṛddhaśociṣaḥ.*
Viśvā yasmin tuviṣvaṇi samarye śuṣmamādadhuḥ.

In the song and celebration of this mighty power of excellence, in the friendship of this lord of high light and majesty, in this roaring power and energy, in this noble master of wealth and all round prosperity, Agni, in which all mankind place their faith and trust, let us all abide, invest, preserve and develop our power and potential, and from this let us receive our strength and fragrance of life.

अधा ह्यग्न एषां सुवीयस्य मंहना।
तमिद्यह्वं न रादसी परि श्रवा बभूवतुः॥ ४॥

4. *Adhā hyagna eṣāṁ suvīryasya maṁhanā.*
Tamidyahvaṁ na rodasī pari śravo babhūvatuḥ.

Agni, lord refulgent of power and glory, bless these heroes with the gifts of strength and noble valour. As the heaven and earth go round that mighty sun in orbit and homage, so do the honour and valour of life's dynamics move round you.

नू न एहि वायमग्न गृणान आ भर। य वयं य च सूरयः
स्वस्ति धामहे सचातधि पृत्सु नो वृध॥ ५॥

5. *Nū na ehi vāryamagne gṛṇāna ā bhara. Ye vayaṁ ye cha sūryaḥ svasti dhāmahe sacotaidhi pṛtsu no vṛdhe.*

Agni, come and bless us now as ever, come roaring, rejoicing and joining our celebration, bring us the gifts we cherish. All of us here and all the brilliant brave wholly dedicated to you pray for peace and joy. Come as a friend, our own, promote and advance us in the battles of life's dynamics.

Mandala 5/Sukta 17

Agni Devata, Puru Atreya Rshi

आ यज्ञदेव मत्य इत्था तव्यांसमूतय।
अग्निं कृत स्वध्वर पूरुरीळीतावसे ॥ १ ॥

1. *Ā yajñairdeva martya itthā tavyāṁsamūtaye.*
Agniṁ kṛte svadhvare pūrurīḷītāvase.

Come Agni, generous self-refulgent life of the world, the entire humanity thus, having organised holy projects of peace and non-violence, invokes and invites you, potent power, with yajnas for the sake of protection and advancement in knowledge, power and achievement.

अस्य हि स्वयशस्तर आसा विधर्मन्मन्यसे।
तं नाकं चित्रशोचिषं मन्दं परा मनीषया ॥ २ ॥

2. *Asya hi svayaśastara āsā vidharman manyase.*
Taṁ nākaṁ citraśociṣaṁ mandraṁ paro manīṣayā.

O man, honourable in your own right by your own virtue, dedicated to your particular duties of Dharma, with best of thought and mind, with your words of mouth, for sure, praise that Agni, bliss beyond suffering, wonderfully brilliant, charming and gracious,

and supreme over all.

अस्य वासा उ अचिषा य आयुक्त तुजा गिरा।
दिवा न यस्य रतसा बृहच्छाचन्त्यचयः॥ ३॥

3. *Asya vāsā u arciṣā ya āyukta tujā girā.*
Devo na yasya retasā bṛhacchocantyarcayaḥ.

O man, blest with the holy speech of communion and the divine light of this Agni, by whose energy-showers streams of adoration shine all round widely like rays of the sun, by that same holy light and divine speech destroy the want and suffering of existence.

अस्य कत्वा विचतसा दस्मस्य वसु रथ आ।
अधा विश्वासु हव्या ग्निर्विु प शस्यत॥ ४॥

4. *Asya kratvā vicetaso dasmasya vasu ratha ā.*
Adhā viśvāsu havyo'gnirvikṣu pra śasyate.

By the yajna and holy action of this brilliant generous power, creators of positives and destroyers of negatives, men of wisdom and discernment, achieve wealth and circulation of wealth by modes of transport and communication. And then Agni, venerable power for development, is valued and honoured among all human habitations.

नू न इद्धि वायमासा सचन्त सूरयः। ऊजा नपादभिष्टय
पाहि शग्धि स्वस्तय उतधि पृत्सु ना वृध॥ ५॥

5. *Nū na iddhi vāryamāsā sacanta sūrayaḥ. Ūrjo napādabhiṣṭaye pāhi śagdhi svastaya utaidhi pṛtsu no vṛdhe.*

Brave men of knowledge, wisdom and brilliance study, produce and bring us cherished gifts of Agni, fire

and electricity, gifts of divinity, by word of mouth and steady application. Agni, O power of permanence, for all our good, protect and promote energy, be strong and strengthen us for all our good and well-being, and stand by us for our success and advancement in our battles of the business of life.

Mandala 5/Sukta 18

Agni Devata, Dvita Mrktavaha Atreya Rshi

प्रातरग्निः पुरुप्रिया विशः स्तवातिथिः।
विश्वानि या अमर्त्या हव्या मर्तेषु रण्यति॥ १॥

1. *Prātaragniḥ purupriyo viśaḥ stavetātithiḥ. Viśvāni yo amartyo havyā marteṣu raṇyati.*

Let Agni, beloved of all people, freely roaming around as a visitor, be welcomed and honoured early morning, the immortal spirit and power which pervades, energises and beatifies all acts and things worth doing, giving and receiving among the mortals.

द्वितायर्मृक्तवाहसे स्वस्य दक्षस्य मंहना।
इन्दुं स धत्त आनुषक्स्तोता चित्त अमर्त्य॥ २॥

2. *Dvitāya mṛktavāhase svasya dakṣasya maṁhanā. Induṁ sa dhatta ānuṣak stotā citte amartya.*

Agni, immortal spirit and power, by virtue of the grandeur of your own potential bring light and sweetness, power and prosperity for dvita, dedicated celebrant twice born, educated and cultured, who loves free knowledge and bears the knowledge and power for your service only.

तं वा॑ दी॒घायु॑शाचिषं गि॒रा हु॑व म॒घाना॑म ।
अरि॑ष्टा॒ यषा॑ं॒ रथा॒ व्यश्वदाव॒ नीय॑त ॥ ३ ॥

3. *Taṁ vo dirghāyuśociṣaṁ girā huve maghonāṁ.*
Ariṣṭo yeṣāṁ ratho vyaśvadāvannīyate.

O dedicated celebrants, for you with holy words of prayer I invoke Agni, harbinger of light and power, good health and long age, that presiding power of yajna, that welcome visitor. O lord giver of speed, power and progress, Agni, I pray for them whose chariot, blest with light, power and prosperity as they are, rolls on unchallenged.

चि॒त्रा वा॒ यषु॒ दीधि॑तिरा॒स ु॒क्था पान्ति॒ य ।
स्ती॒र्णं ब॒र्हिः स्व॑णर॒ श्रवां॑सि दधिर॒ परि॑ ॥ ४ ॥

4. *Citrā vā yeṣu dīdhitirāsannukthā pānti ye.*
Stīrṇaṁ barhiḥ svarṇare śravāṁsi dadhire pari.

Who are the holy visitors like Agni? Who are the dedicated celebrants and yajnic devotees of Agni? Those in whom the light of Divinity shines bright and various, who preserve and promote holy songs of dedication and pursue yajnic actions, and who spread holy grass on the vedi, propagate knowledge, and bear and offer holy materials in yajnic projects of love and non-violence among people for the sake of peace and ultimate freedom of salvation.

य म॑ पञ्चा॒शतं द॒दुरश्वा॑नां स॒धस्तु॑ति । द्यु॒मद॑ग्ने॒ मह्यि॒ श्रवा॑ बृ॒हत्कृ॑धि म॒घानां नृ॒वदमृत नृ॒णाम ॥ ५ ॥

5. *Ye me pañcāśataṁ daduraśānāṁ sadhastuti.*
Dyumadagne mahi śravo bṛhatkṛdhi magho-nāṁ
nṛvadamṛta nṛṇām.

Those who give me fifty modes of speed and progress in life alongwith their description and words of thanks to Divinity, for those men of power and excellence among the leaders of humanity, O lord of light and heavenly knowledge, Agni, spirit of immortality, just like a human friend and leader, create and bring honour and glory of vast and universal order.

Mandala 5/Sukta 19

Agni Devata, Vavri Atreya Rshi

अभ्यवस्थाः प जायन्त प ववव विश्चिकत।
उपस्थं मातुवि चष्ट॥ १॥

1. *Abhyavasthāḥ pra jāyante pra vavrervavriściketa.*
Upasthe māturvi caṣṭe.

For the man of attainment, adverse circumstances do arise. Let the man in the real situation accept this eventuality. And then, let him be close to mother Divinity for light and rise to face it successfully.

जुहुर वि चितयन्ता निमिषं नृम्णं पान्ति।
आ दृ हां पुरं विविशुः॥ २॥

2. *Juhure vi citayanto'nimiṣaṁ nṛmṇaṁ pānti.*
Ā dṛḷhāṁ puraṁ viviśuḥ.

Those who challenge adverse circumstances and sit by Agni, light of Divinity, day and night without a wink of sleep, they enter the adamantine city celestial.

आ श्वत्रयस्य जन्तवा द्युमद्वधन्त कृष्टयः।
निष्कगीवा बृहदुक्थ एना मध्वा न वाजयुः॥ ३॥

3. *Ā śvaitreyasya jantavo dyumadvardhanta kṛṣṭayaḥ. Niṣkgarīvo bṛhaduktha enā madhvā na vājayuḥ.*

Living beings of spatial waters, common men on earth, the man wearing a golden necklace, and the priest chanting loud hymns, loving and wanting food and energy sweet as honey, all grow by the energy of vital fire and, with holy chant and yajnic action, develop the light and power of brilliant Agni.

पि॒यं दु॒ग्धं न काम्य॒मजा॑मि जा॒म्याः सचा॑।
घ॒मा न वाज॑जठ॒रा द॑ब्ध॒रः शश्व॑ता॒ दभः॑॥ ४॥

4. *Priyaṁ dugdhaṁ na kāmyam-ajāmi jāmyoḥ sacā. Gharmo na vājajaṭharo'dabdhaḥ śaśvato dabhaḥ.*

Friend and associate of heaven and earth, intrepidable, eternal, dynamic, like the vital fire of the body which assimilates all it receives for energy, I, living fire of existence, receive and assimilate all I love as delicious milk and remain unconquered.

कीळं॑ ग रश्म॒ आ भु॑व॒ः सं भस्म॑ना वा॒युना॒ ववि॑दानः। ता
अ॑स्य सन्धृ॒षजा॒ न ति॒ग्माः सुसं॑शिता व॒ या॑ व ण॒स्थाः॥ ५॥

5. *Krīḷanno raśma ā bhuvaḥ saṁ bhasmanā vāyunā vevidānaḥ. Tā asya sandhṛṣajo na tigmāḥ susaṁśitā vakṣyo vakṣaṇesthāḥ.*

Agni, radiant as rays of the sun, sporting with the wind and self-declaring with heat and ash, come and be good to us, and so too may be those potent flames of yours, fierce, fiery, sharp and penetrating, fully collected and intensified in form in vehicles and batteries for transport and communication.

Mandala 5/Sukta 20

Agni Devata, Prayaswantah Atreyah Rshis

यमग्न वाजसातम त्वं चिन्मन्यसे रयिम।
तं ना गीभिः श्रवाय्यं दवत्रा पनया युजम॥ १॥

1. *Yamagne vājasātama tvaṁ cinmanyase rayim.*
Taṁ no gīrbhiḥ śravāyyaṁ devatrā panayā yujam.

Agni, scholar of eminence, expert in matters of food, energy, success and victory in the affairs of life, whatever you think is the real wealth worthy to be heard of, acknowledged, and, accepted for application as friendly and companionable power, speak to us among the generous and illuminative divines in words of truth in faith with admiration.

य अग्न नरयन्ति त वृद्धा उगस्य शवसः।
अप द्वषा अप ह्वरा न्यवतस्य सश्चिर॥ २॥

2. *Ye agne nerayanti te vṛddhā ugrasya śavasaḥ.*
Apa dveṣo apa hvaro'nyavratasya saścire.

Agni, these senior dedicated devotees of yours, who take to the strength of your power and passion for truth, do not waver in their faith, they keep away from malice, crookedness, double dealing and tortuous behaviour.

हातारं त्वा वृणीमह ग्र द स्य साधनम।
यज्ञषु पूर्व्य गिरा पयस्वन्ता हवामह॥ ३॥

3. *Hotāram tvā vṛṇīmahe'gne dakṣasya sādha-nam.*
Yajñeṣu pūrvyaṁ girā praysvanto havā-mahe.

Agni, we opt for dedication to you, original

yajaka, generous giver, agent and instrument of strength and success, and, creatively endeavouring in our yajnic programmes, we invoke and invite you with the holy voice of faith.

इत्था यथा त ऊतय सहसावन्दिवदिव। राय ऋताय सुकता
गाभिः ष्याम सधमादा वीरः स्याम सधमादः ॥ ४ ॥

4. *Itthā yathā ta ūtaye sahasāvan divedive. Rāya ṛtāya sukrato gobhiḥ ṣyāma sadhamādo viraiḥ syāma sadhamādaḥ.*

O lord giver of strength and light of life, enlighten us so that we may, under your protection, advance on way to wealth and rectitude day by day, and by our words and voice be your companions and co-dwellers in the home, blest with brave children.

Mandala 5/Sukta 21

Agni Devata, Sasa Atreya Rshi

मनुष्वत्त्वा नि धीमहि मनुष्वत्समिधीमहि।
अग्न मनुष्वदङ्गिरा दवान्दवयत यज ॥ १ ॥

1. *Manuṣvattvā ni dhīmahi manuṣvat-samidhī-mahi. Agne manuṣvadaṅgiro devān-devayate yaja.*

Agni, light of life, like a living human presence we meditate on you. Like a living human power, we enkindle, serve and develop you. O breath of life, Angira, like a human power and sagely presence, inspire the brilliant and generous sages with the light of life for the sake of those who love the divinities.

त्वं हि मानुष जन ग्न सुपीत इध्यस।
स्रुचस्त्वा यन्त्यानुषक्सुजात सपिरासुत ॥ २ ॥

2. *Tvaṁ hi mānuṣe jane'gne suprīta idhyase. Srucastvā yantyānuṣak sujāta sarpirāsute.*

Agni, fire of life, loved and kindled, you shine and blaze in the human community. Excellent in form and beauty by birth and nature you are, and ladles full of ghrta move to you in love and faith and, on the oblations of ghrta, you rise and shine among humanity.

त्वां विश्व॑ स॒जाष॑सा द॒वासा॑ दू॒तम॑कत।
स॒प॒यन्त॑स्त्वा कव य॒ज्ञषु॑ द॒वमी॑ळत ॥ ३ ॥

3. *Tvāṁ viśve sajoṣaso devāso dūtamakrata. Saparyantastvā kave yajñeṣu devamīḷate.*

All the divine powers of nature and all brilliant sages of humanity in one accord, with love and reverence for you, install you as the conductor and carrier of their yajna forward. Serving you, O visionary of poetic excellence, they honour and worship you as a divine power in their yajnas of creative and corporate projects.

द॒वं वा॑ दवय॒ज्यया॒ ग्निमी॑ळीत॒ मत्य॑ः। समि॑द्धः शुक दीदिह्यृ॒तस्य॒ यानि॒मास॑दः स॒सस्य॒ यानि॒मास॑दः ॥ ४ ॥

4. *Devaṁ vo devayajyayā'gnimīḷīta martyaḥ. Samiddhaḥ śukra dīdihyṛtasya yonimāsadaḥ sasasya yonimāsadaḥ.*

O sages and scholars, with your service in yajnas of love and non-violence in honour of the divinities of nature and noble humanity, man serves and worships the generous and radiant Agni. O radiant power and presence, Agni, pure and potent, lighted and raised to the full, shine on, illuminate the truth of existence and

the flow of life from the particle onward and reveal the chain of cause and effect in the process of evolution.

Mandala 5/Sukta 22

Agni Devata, Vishvasama Atreya Rshi

प वि॑श्वसाम॒ त्रि॒वदर्चा॑ पाव॒कशो॑चिषे।
या अ॑ध्व॒रेष्वीड्या॒ होता॑ म॒न्द्रत॑मा वि॒शि॥ १॥

22. *Praviśvasāmannatrivadarcā pāvakasociṣe.*
Yo adhvareṣvīḍyo hotā mandratamo viśi.

O vishvasaman, master of all world power and property, songs of praise and prayer, peace and tranquillity, shine, illuminate, develop, honour and sing in celebration of Agni, blazing as fire, pure and potent power and presence of nature and humanity, yajaka, creator and giver, most enlightened and blissful among people, worthy of song and celebration in yajnic projects. Celebrate Agni like Atri, man of vast knowledge and freedom from suffering.

न्य१॑ग्निं जा॒तव॑दसं॒ दधा॑ता दे॒वमृ॒त्विज॑म।
प य॒ज्ञ ए॑त्वानु॒षग॒द्या दे॒वव्य॑चस्तमः॥ २॥

2. *Nyagniṁ jātavedasaṁ dadhātā devamṛtvijam.*
Pra yajña etvānuṣagadyā devavyacastamaḥ.

Hold on to Agni, meditate, worship the power omnipresent in things born, generous Divinity, cosmic yajaka in seasons of time, holiest friend and companion, haven and home of divinities such as earth and heaven, and ultimately the power that winds up the cosmic game. May that Power and Presence, most intimate, reveal Itself in the heart, the friend, the Self.

चिकित्विन्मनसं त्वा देवं मर्तास ऊतये।
वरेण्यस्य ते वस इयानास अमन्महि॥ ३॥

3. *Cikitvinmanasaṁ tvā devaṁ martāsa ūtaye. Vareṇyasya te'vasa iyānāso amanmahi.*

Agni, refulgent lord of life and giver of light, we mortals, approaching the generous lord of supreme intelligence worthy of choice for protection and enlightenment, meditate on your presence and pray for the favour of your grace.

अग्ने चिकिद्ध्यस्य नं इदं वचः सहस्य। तं त्वा सुशिप दम्पते स्तामवधन्त्यत्रया गीभिः शुम्भन्त्यत्रयः॥ ४॥

4. *Agne cikiddhyasya na idaṁ vacaḥ sahasya. Taṁ tvā suśipra dampate stomairvardhan-tyatrayo gīrbhiḥ śumbhantyatrayaḥ.*

Agni, giver of strength and courage, listen to this word of our prayer for light, protection and advancement. O lord of gracious visor and presiding power of the home and family, celebrants free from three kinds of suffering, of body, mind and soul, exalt you with songs of celebration, supplicants free from three kinds of passion, hate, anger and greed, adore you with words of worship.

Mandala 5/Sukta 23

Agni Devata, Dyumna Vishvacharshani Atreya Rshi

अग्ने सहन्तमा भर द्युम्नस्य प्रासहा रयिम।
विश्वा यश्चर्षणीरभ्यासेसा वाजेषु सासहत॥ १॥

1. *Agne sahantamā bhara dyumnasya prāsahā rayim. Viśvā yaścarṣaṇīrabhyā sā vājeṣu sāsahat.*

Agni, commander of honour, power and majesty, bring us that wealth of strength and courage of the conviction, honour and dignity most forbearing, challenging and victorious which may instantly face, fight and overthrow all the opposing forces against humanity in the battles of life.

तमग्न पृतनाषहं रयिं सहस्व आ भर ।
त्वं हि सत्या अद्भुता दाता वाजस्य गोमतः ॥ २ ॥

2. *Tamagne pṛtanāṣahaṁ rayiṁ sahasva ā bhara.*
Tvaṁ hi satyo adbhuto dātā vājasya gomataḥ.

Agni, commander of valour and power, forbearing, challenging and victorious, bring us that overwhelming wealth of fighting force and stability which may face and overthrow the opposing forces of the enemy. You are the pillar of truth indispensable, wonderful, generous giver of food, energy and endurance, wonderful and in possession of cows, lands and the right language of communication.

विश्व हि त्वा सजाषसा जनासा वृक्तबर्हिषः ।
हातारं सद्मसु प्रियं व्यन्ति वार्या पुरु ॥ ३ ॥

3. *Viśve hi tvā sajoṣaso janāso vṛktabarhiṣaḥ.*
Hotāraṁ sadmasu priyaṁ vyanti vāryā puru.

Agni, all people, all friendly and allied forces ready in arms for the call, come and make choice offers of things required, without reservation, to you, host and yajaka, dear most welcome in homes and seats of government.

स हि ष्मा विश्वचर्षणिरभिमाति सहा दध । अग्न एषु क्षयेष्वा
रव ऽः शुक दीदिहि द्युमत्पावक दीदिहि ॥ ४ ॥

4. *Sa hi ṣmā viśvacarṣaṇirabhimāti saho dadhe. Agna eṣu kṣayeṣvā revannaḥ śukra dīdihi dyumat pāvaka dīdihi.*

Agni, that all watchful commander of the world brings us challenging strength and victorious force. Agni, light of life and ruler of the world, in these homes and places, shine, lord of wealth, shine for us, fire pure and light illuminating, shine in command of the wealth and honour of humanity.

Mandala 5/Sukta 24

Agni Devata, Bandhu, Subandhu, Shrutabandhu, Viprabandhu Gopayana or Laupayana Rshis

अग्न॒ त्वं ना॒ अन्त॑म उ॒त त्रा॒ता शि॒वा भ॑वा वरू॒थ्यः॥ १॥

1. *Agne tvaṁ no antama uta trātā śivo bhavā varūthyaḥ.*

Agni, lord of light, fire of life, you are our closest friend and saviour. Be good and gracious, the very spirit and security of the home for the inmates.

वसु॑र॒ग्निर्वसु॑श्रवा॒ अच्छा॑ न॒क्षि द्यु॒मत्त॑मं र॒यिं दाः॥ २॥

2. *Vasuragnir-vasuśravā acchā nakṣi dyumatta-maṁ rayiṁ dāḥ.*

Agni, you are the home and shelter of the world. Pure and purifier, you create and give the food for life and energy, wealth and honour. Give us the food, energy and light of life. Come and pervade this home as the very spirit and security.

स नो॑ बाधि श्रु॒धी हव॑मुरु॒ष्या णो॑ अघाय॒तः सं॑मस्मात॥ ३॥

3. *Sa no bodhi śrudhī havamuruṣyā ṇo aghāyataḥ samasmāt.*

Such is Agni. May the lord awaken us, listen, enlighten us. Hear our prayer, save us from all sin. We want no sin. We love no sin and evil.

तं त्वा शाचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥ ४ ॥

4. *Taṁ tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhibhyaḥ.*

Lord most pure and purifying, light of illumination, with all our friends, for sure, we pray to you for peace and life's well being.

Mandala 5/Sukta 25

Agni Devata, Vasuyavah Atreya Rshis

अच्छा वो अग्निमवसे देवं गासि स नो वसुः ।
रासत्पुत्र ऋषूणामृतावा पर्षति द्विषः ॥ १ ॥

1. *Acchā vo agnimavase devaṁ gāsi sa no vasuḥ. Rāsat putra ṛṣūṇāmṛtāvā parṣati dviṣaḥ.*

Sing well of Agni, light of Divinity, with enthusiasm, for your protection and progress. He, spirit of truth and rectitude, who inspires the sages with the light of truth and life's stability may, we pray, give us wealth and stability. Agni is a saviour as a son is, overcomes hate and enmity and takes us across the seas of life.

स हि सत्या यं पूर्व चिद्वासश्चिद्यमीधिर ।
हातारं मन्द्रजिह्वमित्सुदीतिभिर्विभावसुम ॥ २ ॥

2. *Sa hi satyo yaṁ pūrve cid devāsaścid yamīdhire.*
Hotāraṁ mandrajihvamit sudītibhirvibhāvasum.

That alone is true, unquestionable and inviolable whom the seniors and brilliant sages kindle and install on the vedi, the leader and ruler, liberal giver and host of yajna, sweet and serious of tongue and commander of wealth and splendour by virtue of his innate light and flames of holy fire.

(Swami Dayananda applies this mantra to the choice and investiture of a ruler.)

स नो॑ धी॒ती वरि॑ष्ठया॒ श्रेष्ठ॑या च सु॒म॒त्या।
अग्ने॑ रा॒या दि॑दीहि नः सु॒वृ॒क्तिभि॑र्वरण्य॥ ३॥

3. *Sa no dhītī variṣṭhayā śreṣṭhayā ca sumatyā.Agne rāyo didīhi naḥ suvṛktibhir-vareṇya.*

Agni, O lord of our love and choice, life of life, light of the world, give us the stability of mind and intelligence and, alongwith the highest, choicest and best thought and understanding, kindle and bring us splendid wealth with do's and don'ts of holy teaching.

अ॒ग्निर्द॒वषु॑ राजत्य॒ग्निम॑त॑ष्वावि॒शन ।
अ॒ग्निना॑ हव्य॒वाह॑ना॒ ग्निं धी॒भिः स॑पयत॥ ४॥

4. *Agnirdeveṣu rājatyagnir-marteṣvāvísan.*
Agnirno havyavāhano'gniṁ dhībhiḥ saparyata.

Agni, life of life, light of existence, revealing intelligence, natural energy, leading light, pervades, energises, inspires, shines, illuminates and enlightens as it is present in divinities such as earth, and nobilities such as scholars and sages, and vibrates in all mortals.

O scholars and sages, serve, pursue, and develop Agni with the best of your intelligence and understanding.

अग्निस्तुविश्रवस्तमं तुविब्रह्माणमुत्तमम ।
अतूर्तं श्रावयत्पतिं पुत्रं ददाति दाशुषे ॥ ५ ॥

5. *Agnis-tuviśravastamaṁ tuvibrahmāṇamuttamam.*
Atūrtaṁ śrāvayatpatiṁ putraṁ dadāti dāśuṣe.

Agni, generous light of yajna, gives to a liberal yajaka and man of charity progeny fond of study and listening, abundant in food and wealth, widely read in sacred lore, most virtuous and invincible, who brings honour and glory to the parents.

अग्निर्ददाति सत्पतिं सासाह यो युधा नृभिः ।
अग्निरत्यं रघुष्यदं जेतारमपराजितम ॥ ६ ॥

6. *Agnirdadāti satpatiṁ sāsāha yo yudhā nṛbhiḥ.*
Agniratyaṁ raghuṣyadaṁ jetāramaparājitam.

Agni, lord of light and ruler, gives us a leader, ruler, and progeny who protects and supports the good, who fights and wins over evil with arms and forces, and to this invincible victor he gives transport and communications of fastest efficiency.

यद्वाहिष्ठं तदग्नय बृहदर्च विभावसो ।
महिषीव त्वदयिस्त्वद्वाजा उदीरत ॥ ७ ॥

7. *Yad vāhiṣṭhaṁ tadagnaye bṛhadarca vibhāvaso.*
Mahiṣīva tvad rayistvad vājā udīrate.

The fastest transport, fastest communication, lightning adoration is for Agni, lord of light and power. Shine high and wide and intense, blazing power, and as all greatness and grandeur flows from you, so do all

wealth, all energy and all victories flow from you.

तव॑ द्यु॒मन्ता॑ अ॒चय॒ा गाव॑वाच्यत बृ॒हत।
उ॒ता त॑ तन्य॒तुय॑था स्वा॒ना अ॑त॒ त्मना॑ दि॒वः ॥ ८ ॥

8. *Tava dyumanto arcayo grāvevocyate bṛhat.*
Uto te tanyaturyathā svāno arta tmanā divaḥ.

Blazing are your flames of fire, radiant your rays of light. Your identity is proclaimed like rumble of the cloud, and your voice like thunder and lightning radiates from heavens by itself.

ए॒वाँ अ॒ग्निं व॑सू॒यव॑ः सहसा॒नं व॑वन्दिम।
स ना॒ विश्वा॒ अति॒ द्विष॒ः पष॑ ा॒ववं॑ सु॒कतु॑ः ॥ ९ ॥

9. *Evāň agniṁ vasūyavaḥ sahasānaṁ vavandima.*
Sa no viśvā ati dviṣaḥ parṣannāveva sukratuḥ.

Thus do we, aspiring for wealth and power, adore and celebrate you, lord of forbearance, challenge and victory. May Agni, omnipotent lord of holy action, save us and, like a boat over seas, help us cross over all hate and enmity of the world.

Mandala 5/Sukta 26

Agni Devata, Vasuyavah Atreya Rshis

अग्न॑ पावक रा॒चिषा॑ म॒न्दया॑ दव जि॒ह्वया॑।
आ द॒वान्वं॑ ा॒ यि ा च ॥ १ ॥

1. *Agne pāvaka rociṣā mandrayā deva jihvayā.*
Ā devān vakṣi yakṣi ca.

Agni, light of Divinity, fire of life, generous and brilliant giver of knowledge and enlightenment, with a sweet and lustrous tongue, bright and blissful, you bear

and bring the divinities of nature and nobilities of humanity to the vedi and serve them from here with light and energy.

तं त्वा घृतस्नवीमहु चित्रभाना स्वदृशम।
दवाँ आ वीतय वह॥ २॥

2. *Taṁ tvā ghṛtasnavīmahe citrabhāno svardṛśam.*
Devāň ā vītaye vaha.

Agni, pure and purifier, light of fire feeding on ghrta, showerer of life's beauty and grace, shining with manifold lustre, indeed the very light and bliss of heaven, we pray: With a sweet and lustrous tongue of flame full of bliss, bring for us the nobilities and divinities of nature and humanity for a feast of pleasure and enlightenment and serve them with love and reverence.

वीतिहात्रं त्वा कव द्युमन्तं समिधीमहि।
अग्न बृहन्तमध्वर॥ ३॥

3. *Vītihotraṁ tvā kave dyumantaṁ samidhīmahi.*
Agne bṛhantam-adhvare.

Agni, creative visionary of the light of heaven, in our yajnic project of love and non-violence, we invoke and enkindle you, universally great, self-refulgent and giver of the gifts of peace and enlightenment.

अग्न विश्वभिरा गहि देवभिहव्यदातय।
हातारं त्वा वृणीमह॥ ४॥

4. *Agne viśvebhirā gahi devebhir-havyadātaye.*
Hotāraṁ tvā vṛṇīmahe.

Agni, light and fire of yajna, spirit of creation

and cooperation, come with all the divinities and nobilities of nature and humanity for the presentation of the fruits of yajnic creation. We elect and invite you as the presiding priest and the chief yajaka.

यजमानाय सुन्वत आग्ने सुवीर्यं वह।
दवरा सत्सि बर्हिषि ॥ ५ ॥

5. *Yajamānāya sunvata āgne suvīryaṁ vaha.*
Devairā satsi barhiṣi.

Agni, giver of the prizes of yajna, come with the divinities, sit with the nobilities on the holy grass in the holy assembly, bearing noble vigour and splendour for the host of yajna who prepares and offers the pleasure and power of peace and excellence in the yajna and bless him and all.

समिधानः सहस्त्रजिदग्ने धर्माणि पुष्यसि।
दवानां दूत उक्थ्यः ॥ ६ ॥

6. *Samidhānaḥ sahasrajidagne dharmāṇi puṣyasi.*
Devānaṁ dūta ukthyaḥ.

Agni, burning and blazing, winning a thousand forces over, you protect and promote the universal values of knowledge and practical conduct in cooperation. Surely you are the adorable harbinger of the bounties of God and nature for humanity.

न्यग्निं जातवदसं हात्रवाहं यविष्ठ्यम।
दधाता दवमृत्विजम ॥ ७ ॥

7. *Nyagniṁ jātavedasaṁ hotravāhaṁ yaviṣṭhyam.*
Dadhātā devam-ṛtvijam.

Hold on to Agni, light and fire of life, pervasive

in all things in existence, bearer of yajna fragrance, most youthful energy, and divine yajaka of nature and humanity.

प य॒ज्ञ ए॑त्वानु॒षग॒द्या दे॒वव्य॑चस्तमः ।
स्तृ॒णी॒त ब॒र्हिरा॒सद॑म् ॥ ८ ॥

8. *Pra yajña etvānuṣagadyā devavyacastamaḥ.*
Stṛṇīta barhirāsade.

May the yajna, creative and fragrant activity of mankind and nature, spread around in due order and reach the bounds of divinities pervasive unto the ends of the expansive universe. Come ye devout performers, spread the holy grass for the yajnas and expansion of the fire and fragrance.

एदं म॒रुता॑ अ॒श्विना॑ मि॒त्रः सी॑दन्तु॒ वरु॑णः ।
दे॒वास॒ः सव॑या वि॒शा ॥ ९ ॥

9. *Edaṁ maruto aśvinā mitraḥ sīdantu varuṇaḥ.*
Devāsaḥ sarvayā viśā.

May the Maruts, dynamic leaders, Ashvins, complementary powers like teachers and preachers, friends, Varuna, judges, and brilliant nobilities with all the people come, and sit on this vedi for yajna.

Mandala 5/Sukta 27

Agni and Indra-Agni Devata, Tryaruna Traivrshna, Trasadasyu, Paurukutsa, Ashva-medha Bharata, or Atri Bhauma Rshis

अन॑स्वन्ता॒ सत्प॑तिमामह म॒ गावा॒ चति॑ष्ठा॒ असु॑रा म॒घान॑ः ।
त्र॒वृ॒ष्णा अ॑ग्न दे॒शभि॑ः स॒हस्र॒वश्वा॑नर॒ त्र्य॑रुणश्चिकत ॥ १ ॥

1. *Anasvantā satpatirmāmahe me gāvā cetiṣṭho asuro maghonaḥ. Traivṛṣṇo agne daśabhiḥ sahasrair-vaiśvānara tryaruṇaściketa.*

Agni, life and leader of humanity, the Lord, protector and sustainer of the true and the good, giver of higher knowledge, mighty powerful and dear as breath of life, shower of bliss for and from the earth and heaven and the sky, commanding existence, omniscience and beatitude, has blest me with tens, hundreds and thousands of cows and transports. I honour and exalt the lord of all wealth and power and pray the lord may know my people and my gifted power and potential and protect the same.

या म॑ श॒ता च॑ विंश॒तिं च॒ गाना॑ं॒ हरी॑ च यु॒क्ता सु॒धुरा॒ ददा॑ति।
वश्वा॑नर॒ सुष्टु॑ता वावृधा॒ना ग्न॒ यच्छ॒ त्र्य॑रुणाय॒ शर्म॑॥ २॥

2. *Yo me śatā ca viṁśatiṁ ca gonāṁ harī ca yuktā sudhurā dadāti. Vaiśvānara suṣṭuto vāvṛdhāno'gne yaccha tryaruṇāya śarma.*

Agni, life and light pervasive in the world, leader of entire humanity, honoured, exalted and exalting in the universe, you give me teams of twenty and hundred cows and horses yoked to well structured and firmly balanced chariots, pray give a happy and comfortable home for the man aspiring for the truth, beauty and goodness of life.

ए॒वा त॑ अग्न सुम॒तिं च॑का॒ना नवि॑ष्ठाय नव॒मं त्र॒सद॑स्युः। या
म॒ गिर॑स्तुविजा॒तस्य॑ पू॒र्वीयु॒क्तना॒भि र्त्य॑रुणा गृ॒णाति॑॥ ३॥

3. *Evā te agne sumatiṁ cakāno naviṣṭhāya navamaṁ trasadasyuḥ. Yo me girastuvijātasya pūrvīryukte-nābhi tryaruṇo gṛṇāti.*

O lord of light and life, Agni, thus does Trasadasyu, the man terror for the wicked, aspiring for favour of your attention and kindness, Tryaruna, blest with physical health, mental insight and spiritual vision, with concentrative mind sings anew in praise of you, lord ever fresh and most youthful, who 'for me (i.e.Trasadasyu, Tryaruna) reveal the ancient and eternal Word of omniscient awareness'.

या म इति प्रवाच्यश्वमधाय सूर्यं ।
ददद्ऋचा सनिं यत ददन्मधामृतायत ॥ ४ ॥

4. *Yo ma iti pravocatyaśvamedhāya sūraye.*
Dadadṛcā sanim yate dadanmedhāmṛtāyate.

"Who for me reveals the ancient and eternal Word...", whoever speaks thus in homage to Agni in the interest of the social order of the world and for advancement of the brave, enlightened people, to him, endeavouring with holy chant, may Agni give wealth, to him, aspiring for truth and rectitude, may the lord grant the light of divine intelligence.

यस्य मा परुषाः शतमुद्धर्षयन्त्यु ाणः ।
अश्वमधस्य दानाः सामाइव त्र्याशिरः ॥ ५ ॥

5. *Yasya mā paruṣāḥ śatamuddharṣayantyu-kṣaṇaḥ.*
Aśvamedhasya dānāḥ somā iva tryāśiraḥ.

The loud and bold voices, creative acts and generous gifts of 'ashvamedha', national yajna in relation to threefold programmes for life, environment and energy, like a drink of soma, give me pleasure in a hundred ways.

इन्दा॑ग्नी श॒तदा॑व्न्यश्व॑मध सु॒वीय॑म ।
॒त्रं धा॑रयतं बृ॒हद्दि॒वि सूय॑मि॒वा॒जर॑म ॥ ६ ॥

6. *Indragnī śatadāvnyaśvamedhe suvīryam.*
Kṣatraṁ dhārayataṁ bṛhad divi sūryamivājaram.

May Indra and Agni, knowledge and power, force of law and enlightenment, generous and giving in a hundred ways, in this ashvamedha yajna, i.e., non-violent holy plan and programme of national development and governance, enact, uphold and sustain the social order as they hold the sun in the vast heaven. Unaging, ever young harbingers of honour and valour to the system, ever fresh they are.

Mandala 5/Sukta 28

Agni Devata, Vishvavara Atreyi Rshi

समि॑द्धा अ॒ग्निर्दि॒वि शो॒चिर॑श्रेत्प्र॒त्यङ्डु॒षस॑मु॒विया वि भा॑ति ।
एति॒ पाची॑ वि॒श्ववा॑रा॒ नमा॑भिर्दे॒वाँ इळा॑ना हु॒विषा॑ घृ॒ताची॑ ॥ १ ॥

1. *Samiddho agnirdivi śociraśret pratyaṅṅuṣasa-murviyā vi bhāti. Eti prācī viśvavārā namobhir-devāṅ īḷānā haviṣā ghṛtācī.*

The fire of yajna, kindled and rising, reaches the light and energy in the solar sphere and, with its various and expansive lustre, extends to the dawn, and then the East. Vishvavara, laden with versatile food and energy for the world, activating nature's bounties like a yajnic ladle full of ghrta, it illuminates and showers the world with gifts of Divinity at the end of the dewy night.

समिध्यमानो अमृतस्य राजसि हविष्कृण्वन्तं सचसे स्वस्तये। विश्वं स धत्ते द्रविणं यमिन्वस्यातिथ्यमग्ने नि च धत्त इत्पुरः॥ २॥

2. *Samidhyamāno amṛtasya rājasi haviṣkṛṇvantaṁ sacase svastaye. Viśvaṁ sa dhatte draviṇaṁ yaminvasyātithyamagne ni ca dhatta it puraḥ.*

Agni, O light and fire of life, kindled and raised in the vedi and in the mind, you rise and shine in the midst of immortality and abide with the supplicant yajaka as a friend for his life's well being. Whoever you inspire, invigorate and, as a friend, take up under your care and protection, the person wins, holds and commands the world's wealth in existence and, since then for all time, O light divine, he offers service with complete surrender in obedience to your will like hospitality in obligation to an honoured guest.

अग्ने शर्ध महते सौभगाय तव द्युम्नान्युत्तमानि सन्तु। सं जास्पत्यं सुयममा कृणुष्व शत्रूयतामभि तिष्ठा महांसि॥ ३॥

3. *Agne śardha mahate saubhagāya tava dyumnānyuttamāni santu. Saṁ jāspatyaṁ suyamamā kṛṇuṣva śatrūyatāmabhi tiṣṭhā mahāṁsi.*

Agni, mighty power, may your highest gifts of wealth, honour and splendour be for great good fortune and well being in life. Make our homes full of conjugal bliss, well maintained with discipline and control. Help us face and fight out the greatest enemies in the conflicts of life.

समिद्धस्य परमहसा नग्ने वन्दे तव श्रियम।
वृषभा द्युम्नवाँ असि समध्वरेष्विध्यसे॥ ४॥

4. *Samiddhasya pramahaso'gne vande tava śriyam.*
Vṛṣabho dyumnavāň asi samadhvareṣ-vidhyase.

Agni, mighty ruling power of the world, burning bright and great, I honour and adore your wealth and splendour. Valorous and generous, prosperous and majestic, you shine glorious in the yajnic projects of the world.

समिद्धा अग्न आहुत दे॒वान्यॅ॑ क्षि स्वध्वर।
त्वं हि ह॑व्य॒वाळसि॑॥ ५॥

5. *Samiddho agna āhuta devān yakṣi svadhvara.*
Tvaṁ hi havyavāḷasi.

Agni, invoked, kindled and raised to the full in light and splendour, you honour and inspire the nobilities of humanity and feed and replenish the bounties of nature. O noble power of the yajnas of love and non-violence, you are the receiver and disseminator of our oblations and you are the harbinger of the gifts of nature's bounties.

आ जु॑होता दुव॒स्यता॒ ग्निं प॑य॒त्यध्व॒र।
वृ॒णी॒ध्वं ह॑व्य॒वाह॑नम॥ ६॥

6. *Ā juhotā duvasyatā'gniṁ prayatyadhvare.*
Vṛṇīdhvaṁ havyavāhanam.

O man, honour and serve Agni with offers of fragrant havi in creative and developmental programmes of love and non-violence in humanity. Select, elect and serve the light and fire of life, receiver of our oblations and giver of the gifts of life and nature.

(Swami Dayananda interprets Agni as the fire

of yajna, as the scholar and teacher who gives knowledge, and as the ruler who receives, creates and distributes the wealth in the social order of humanity with love and without violence.)

Mandala 5/Sukta 29

Indra, Indra Ushana Devata, Gauriviti Shaktya Rshi

त्र्यर्यमा मनुषो देवतातात्रीरोचना दिव्या धारयन्त। अर्चन्ति त्वा मरुतः पूतदक्षास्त्वमेषामृषिरिन्द्रासि धीरः॥ १॥

1. *Tryaryamā manuṣo devatātā trī rocanā divyā dhārayanta. Arcanti tvā marutaḥ pūtadakṣās-tvameṣām-ṛṣir-indrāsi dhīraḥ.*

Indra, lord of power and ruling power of the world, in the holy yajna of the social order, its governance and administration, those heroes of the speed of winds honour and serve you whose strength and expertise is pure and sanctified : men of judgement and discretion who are thrice blest with full knowledge, noble action and devotion to Divinity; men of brilliance who are self-established with health of body, mind and soul, familial joy and social commitment; and men who enjoy the favour and grace of Divinity. Indra, you are their seer, philosopher and guide, imperturbable, inviolable and unchallengeable.

नु यदीं मरुता मन्दसानमार्चन्निन्द्रं पपिवांसं सुतस्य। आदत्त वज्रमभि यदहिं हन्पा यह्वीरसृजत्सर्वता उ॥ २॥

2. *Anu yadīṁ maruto mandasānamārcannindraṁ papivāṁsaṁ sutasya. Ādatta vajramabhi yadahiṁ hannapo yahvīrasṛjat sarvatā u.*

With dedication and loyalty, when the Maruts,

supportive heroes of the social order, serve and honour Indra, the ruler, happy and honourable, ruling and enjoying the state entrusted to him, then, just as the sun with thunder and lightning breaks up the clouds and releases the showers and mighty streams aflow, he too takes over the thunderbolt of law and power and, striking the serpentine demons of darkness and evil, sets the mighty streams of national energy to flow in showers and creative streams.

उत ब्रह्माणा मरुता म अस्यन्द्रः सार्मस्य सुषुतस्य पयाः ।
तद्धि हव्यं मनुष गा अविन्दद्ह ाहिंपपिवाँ इन्दा अस्य ॥ ३ ॥

3. *Uta brahmāṇo maruto me asyendraḥ somasya suṣutasya peyāḥ. Taddhi havyaṁ manuṣe gā avindad-ahann-ahiṁ papivāň indro asya.*

And may the Maruts, heroes of the winds, dedicated to Brahma and the Vedas and the ruling lord Indra, now drink of this soma of national honour and glory so well distilled by me. That honour and glory alone, dedicated to Divinity in yajna, for man can win cows and lands and holy wisdom, of which Indra alone is the guardian, having destroyed the forces of evil.

आददसी वितरं वि ष्कभायत्संविव्यानश्चिद्भियस मृगं कः । जिगर्तिमिन्दा अपजगुराणः पतिं श्वसन्तमव दानवं हन ॥ ४ ॥

4. *Ād rodasī vitaraṁ vi ṣkabhāyat saṁvivyānaścid bhiyase mṛgaṁ kaḥ. Jigartim-indro apajargurāṇaḥ prati śvasantamava dānavaṁ han.*

And then Indra holds and firms up the earth and heaven separate and yet together pervading both with

his presence and power just like separating a fear-stricken deer and a devouring tiger by the power of his presence and holding off the demon tiger snorting fiercely.

(Compare the laws of gravitation separating and holding together in firm relationship two heavenly bodies according to their mass and distance under the presiding presence of the force of natural omnipotence.)

अध॒ कत्वा॑ मघव॒न्तुभ्यं द॒वा अनु॒ विश्व॑ अददुः साम॒पय॑म ।
यत्सूय॑स्य ह॒रित॒ः पत॑न्तीः पु॒रः स॒तीरुप॑रा॒ एत॑श॒ कः ॥ ५ ॥

5. *Adha kratvā maghavan tubhyaṁ devā anu viśve adaduḥ somapeyam. Yat sūryasya haritaḥ patantīḥ puraḥ satīruparā etaśe kaḥ.*

And further, O lord of honour and power of omnipotence, all the divinities of nature and humanity offer you the drink of soma in response to your yajnic action of systemic integration and sustenance when the various rays of the sun radiating forward all round and nourishing life stop on the planet on your behest (to feed life and drink up the sweet juices of soma).

नव॒ यद॑स्य नव॒तिं च॑ भा॒गान्त्सा॒कं वज॑ण म॒घवा॑ विवृ॒श्चत ।
अच॒न्तीन्द॑ं म॒रुत॑ः स॒धस्थ॒ त्रैष्टु॑भन॒ वच॑सा बाधत॒ द्याम ॥ ६ ॥

6. *Nava yadasya navatiṁ ca bhogāntsākaṁ vajreṇa maghavā vivṛścat. Arcantīndraṁ marutaḥ sadhasthe traiṣṭubhena vacasā bādhata dyām.*

When Indra with thunder and lightning destroys ninetynine serpentine strongholds of evil and darkness obstructing the light of Divinity in this world, then the Maruts, guardian forces of humanity on earth, honour

and adore the omnipotent lord with trishtubha hymns of celebration.

सखा॒ सख्यं॑ अपचत्तू॒यं॒मग्नि॒र॒स्य क॒त्वा म॒हि॒षा त्री श॒ता॒नि॑ ।
त्री सा॒कमि॑न्दा॒ मनु॑षः॒ सरां॑सि सु॒तं पि॑बद वृ॒त्र॒हत्या॑य॒ साम॑म ॥ ७ ॥

7. *Sakhā sakhye apacat tūyamagnirasya kratvā mahiṣā trī śatāni. Trī sākamindro manuṣaḥ sarāṁsi sutaṁ pibad bṛtrahatyāya somam.*

Agni, a friend, for a friend, Indra, alongwith Indra and the holy action of Indra, the sun, in this world soon ripens the sap in three hundred fields and forests of man, and then Indra, great and generous, drinks up the soma in order to break the clouds of rain and let the rivers flow to fill three great lakes in three worlds of heaven, earth and sky.

त्री यच्छ॒ता म॑हि॒षाणा॒मघा॒ मास्त्री सरां॑सि म॒घवा॑ सा॒म्यापाः॑ ।
का॒रं न विश्व॑ अह्वन्त दे॒वा भर॒मिन्दा॑य॒ यदहिं॑ ज॒घान॑ ॥ ८ ॥

8. *Trī yacchatā mahiṣāṇāmagho māstrī sarāṁsi maghavā somyāpāḥ. Kāraṁ na viśve ahvanta devā bharamindrāya yadahiṁ jaghāna.*

Indra, inviolable lord, commanding honour, power and excellence, when you ripen and mature three hundred great fields and forests and create and protect three great lakes of soma, all the divinities of the world invoke Indra like a great hero and offer homage since he breaks the cloud of serpentine hoards of showers.

उ॒शना॒ यत्स॑ह॒स्य॒३॒॑रया॑तं गृ॒हमि॑न्द जूजुवा॒नभि॒रश्व॑ः ।
व॒न्वा॒ना अत्रे॑ स॒रथं॑ ययाथ॒ कुत्स॑न दे॒वरव॑नाहु॒ शुष्ण॑म ॥ ९ ॥

9. *Uśanā yat sahasyairayātaṁ gṛhamindra jūjuvānebhiraśvaiḥ. Vanvāno atra sarathaṁ yayātha kutsena devairavanorha śuṣṇam.*

Indra, glorious ruler, when the man of light and passion and you both come home by chariot driven by swift and robust horses, then, again with love and desire for victory, pray go with the thunderbolt and the best of the brilliancies and defend the strength and honour of the nation.

प्रान्यच्च॒क्रमव॑ृहः सू॒य॑स्य॒ कुत्सा॑या॒न्यद्व॒रिवा॒ यात॑व॒ कः। अ॒नासा॒ दस्यूँ॑रमृणा व॒धन॒ नि दु॑या॒ण आ॑वृणङ्मृ॒ध-वा॑चः॥ १०॥

10. *Prānyaccakramavṛhaḥ sūryasya kustāyānyad varivo yātave'kaḥ. Anāso dasyūṅramṛṇo vadhena ni duryoṇa āvṛṇaṅ mṛdhravācaḥ.*

Extend the orbit of enlightenment for the thunderbolt. Clear the paths and areas for development, peace and freedom of movement. Eliminate the shameless, the wicked and the thieves with punishment, and stop the entry of the malicious, throw them in jail.

स्तामा॑सस्त्वा॒ गारि॑वीतरवध्र॒ र॑न्धया॒ वद॑थिनाय॒ पिपु॑म। आ त्वामृ॒जिश्वा॑ स॒ख्याय॑ चक्र॒ पच॑न्प॒क्तीरपि॑ब॒ः सोम॑-मस्य॥ ११॥

11. *Stomāsastvā gaurivīteravardhannarandhayo vaidathināya piprum. Ā tvāmṛjiśvā sakhyāya cakre pacan paktīrapibaḥ somamasya.*

May the eulogies of the poetic lovers of song and their singers exalt you. Punish the man who exalts

and raises the warring forces against you. Let the men of simple honest mind be keen to make friends with you. Maturing and completing the plans and programmes of the state, celebrate and enjoy the honour and splendour of the order.

नवग्वासः सुतसोमास इन्द्रं दशग्वासो अभ्यर्चन्त्यर्कैः । गव्यं चिदूर्वमपिधानवन्तं तं चिन्नरः शशमाना अप वन ॥ १२ ॥

12. *Navagvāsaḥ sutasomāsa indraṁ daśagvāso abhyarcantyarkaiḥ. Gvyaṁ cidūrvamapidhānavantaṁ te cinnaraḥ śaśamānā apa vran.*

Men of new ideas treading new paths of knowledge and polity, men of controlled mind and senses, celebrants ready with distilled exhilarating soma, adore Indra with songs and presentations of homage and, celebrating him, the dedicated admirers, best of men and leaders, extol him revealing his vast but hidden virtues of divine knowledge.

कथा नु ते परि चराणि विद्वान्वीर्या मघवन्या चकर्थ । या चा नु नव्या कृणवः शविष्ठ प्रेदु ता ते विदथेषु ब्रवाम ॥ १३ ॥

13. *Katho nu te pari carāṇi vidvān vīryā maghavan yā cakartha. Yā co nu navyā kṛṇavaḥ śaviṣṭha predu tā te vidatheṣu bravāma.*

Indra, ruler of the world, mightiest hero commanding wealth, power, honour and excellence, sage and scholar, how shall we, in yajnic assemblies of the nation, fully describe, sing and celebrate your achievements and your potential, the exploits that you have done and those new ones you are sure to achieve henceforth ?

एता विश्वा चकृवाँ इन्द्र भूयपरीता जनुषा वीयण। या चि णु वजिन्कृणवा दधृष्वा ण तं वता तविष्या अस्ति तस्याः॥ १४॥

14. *Etā viśvā cakṛvāṅ indra bhūryaparīto januṣā vīryena. Yā cinnu vajrin kṛṇavo dadhṛṣvān na te vartā taviṣyā asti tasyāḥ.*

All these many exploits of the world [from creation and sustenance to organisation, organisational elimination included], Indra, ruler and lord of power and excellence, which you have done and which you would do, unresisted and irresistible, by nature and nurture, by vigour and valour, O wielder of the thunderbolt, bold and terrific, no one can comprehend. There is none who can obstruct, hold or surpass those overwhelming powers and forces of yours.

इन्द्र ब्रह्म क्रियमाणा जुषस्व या ते शविष्ठ नव्या अकम। वस्त्रेव भद्रा सुकृता वसूयू रथं न धीरः स्वपा अतक्षम॥ १५॥

15. *Indra brahma kriyamāṇā juṣasva yā te śaviṣṭha navyā akarma. Vastreva bhadrā sukṛtā vasūyū rathaṁ na dhīraḥ svapā atakṣam.*

Indra, the holy chant and homage of gifts, newest and latest, being offered, graciously accept and cherish, which, for you, O lord most powerful, we have created. Like a beautiful dress of thought and devotion, I, a sincere artist in pursuit of life's wealth and peace and a steadfast and skilful maker, have designed and created the song like a chariot.

Mandala 5/Sukta 30

Indra, Indra and Rnanchaya Devata, Babhru Atreya Rshi

क्वꣳस्य वीरः का अपश्यदिन्दꣳ सुखरथमीयमानꣳ हरिभ्याम।
या राया वजी सुतसोममिच्छन्तदाका गन्ता पुरुहूत ऊती ॥ १ ॥

1. *Kva sya vīraḥ ko apaśyadindraṁ sukharatha-mīyamānaṁ haribhyām. Yo rāyā vajrī sutaso-mamicchan tadoko gantā puruhūta ūtī.*

Where is that thunderous catalytic power? Who saw that Indra, harbinger of peace and comfort travelling like a pleasing chariot along the waves of attraction and repulsion which, laden with wealth and wielding the force of thunder moves on and, invoked and invited by many for protection and promotion, goes to the house of the host with desire for the taste of life's pleasure?

अवाचच ꣳ पदमस्य सस्वरुगं निधातुरन्वायमिच्छन।
अपृच्छमन्याँ उत त म आहुरिन्दꣳ नरा बुबुधाना अशम ॥ २ ॥

2. *Avācacakṣaṁ padamasya sasvarugraṁ nidhā-turanvāyamicchan. Apṛcchamanyāň uta te ma āhurindraṁ naro bubudhānā aśema.*

With the desire to pursue and achieve success, I have discovered and described the science of this mighty source of immanent energy. Let me consult and ask others too who would speak of Indra, the energy, to me. And the best of men and leading scholars among men, enlightened all, we would realise and achieve it in full.

प नु वयं सुत या तं कृतानीन्द्र बवाम यानिं ना जुजाषः।
वददविद्वाञ्छृणवच्च विद्वान्वहत यं मघवा सवसनः ॥ ३ ॥

3. *Pra nu vayaṁ sute yā te kṛtānīdra bravāma yāni no jujoṣaḥ. Vedadavidvāñchṛṇavacca vidvān vahate'yaṁ maghavā sarvasenaḥ.*

The knowledge acquired and energy created in practice, O scholar, Indra, let us speak of and proclaim your achievements which you share with us. Let those who don't know hear and know of it too. This scholar who bears the knowledge and power is the mighty possessor of honour and excellence, and he commands all the power and the forces.

स्थिरं मनश्चकृष जात इन्द्र वषीदकां युधय भूयसश्चित।
अश्मानं चिच्छवसा दिद्युता वि विदा गवामूर्वमुस्रियाणाम ॥ ४ ॥

4. *Sthiraṁ manaścakṛṣe jāta indra veṣīdeko yudhaye bhūyasaścit. Aśmānaṁ cicchavasā didyuto vi vido gavāmūrvamusriyāṇām.*

Indra, commander of light, knowledge and power, rising, you firm and resolve the mind to stability and constancy. In battle, you alone, by yourself, overcome many. You illuminate the cloud and the firmament and break the mountain with your power and force, and you recover and reveal the vastness of earth, the sun rays, the wisdom of knowledge and the ocean fire enshrined in words.

परा यत्त्वं परम आजनिष्ठाः परावति श्रुत्यं नाम बिभ्रत।
अतश्चिदिन्द्रादभयन्त देवा विश्वा अपा अजयद्दासपत्नीः ॥ ५ ॥

5. *Paro yat tvaṁ parama ājaniṣṭhāḥ parāvati śrutyaṁ nāma bibhrat. Ataścidindrādabhayanta devā viśvā apo ajayad dāsapatnīḥ.*

When you, highest and best power, arise and manifest, bearing great name and high renown in far off regions, and win over and release the waters concealed in the cloud, since then all the forces of nature accept the power of Indra and obey the divine law.

तुभ्यदेत मरुतः सुशवा अचन्त्यर्कं सुन्वन्त्यन्धः। अहि-माहानमप आशयानं प मायाभिमायिनं स दिन्द्रः॥ ६॥

6. *Tubhyedete marutaḥ suśevā arcantyarkaṁ sunvantyandhaḥ. Ahimohānamapa āśayānaṁ pra māyābhirmāyinaṁ sakṣadindraḥ.*

Vibrant heroes and these yajakas in obedient service offer you songs of adoration, prepare the food and distil the soma for you, Indra. And with his wondrous forces, Indra engages the crafty cloud holding the waters by his deceptive wiles and sleeping like a giant in apparent security.

वि षू मृधो जनुषा दानमिन्व हन्गवा मघवन्त्संचकानः। अत्रा दासस्य नमुचः शिरा यदवर्तया मनव गातु-मिच्छन॥ ७॥

7. *Vi ṣū mṛdho januṣā dānaminvannahan gavā maghavantsaṁcakānaḥ. Atrā dāsasya namuceḥ śiro yadavartayo manave gātumicchan.*

Indra, commander of honour and valour, ruling lord of excellence, from your very emergence thirsting for battle, breaking the cloud with the roar of thunder and lightning, energising and winning prizes for humanity with the desire to make way for progress, you arise here and now and break the stronghold of the dark cloud locking up the waters of rain showers.

युजं॒ हि मामकृ॑था॒ आदिदि॑न्द्र शिरा॑ दा॒सस्य॒ नमु॑चम-
था॒यन। अश्मा॑नं चित्स्व॒र्यं॑१॒ वत॑मानं॒ प च॒किय॑व॒ रादसी
म॒रुद्भ्य॑: ॥ ८ ॥

8. *Yujaṁ hi māmakṛthā ādidindra śiro dāsasya namucermathāyan. Aśmānaṁ cit svaryaṁ vartamānaṁ pra cakriyeva rodasī marudbhyaḥ.*

Make me your friend and instrument since you break the top of the cloud, replete with vapours but resistant to release the rain, hold the firmament wheeling, circling and resounding, and divide space into earth and heaven and make them turn round and round like wheels for the winds to blow in the firmament and the humans to live on the earth.

स्त्रिया॒ हि दा॒स आयु॑धानि च॒क किं मा॑ कर ा॒बला॑ अ॑स्य॒
सना॑: । अ॒न्तह्य॑ख्यदु॒भ अ॑स्य॒ धन॒ अथाप॒ पद्यु॒धय॒ दस्यु॒-
मिन्द॑: ॥ ९ ॥

9. *Striyo hi dāsa āyudhāni cakre kiṁ mā karannabalā asya senāḥ. Antarhyakhyadubhe asya dhene athopa praid yudhaye sasyumindraḥ.*

Dasa, enemy of an inferior order, uses women as secret weapons and warriors. But what can these poor forces do against me (in violation of my discretion]. Let the ruler, Indra, see deep into both the language and warriors [of this enemy, the open policy and the secret tactics), and then advance upon the slavish enemy to engage him in battle.

समत्र॒ गावा॒ भिता॑ नवन्त॒हह॑ व॒त्सवियु॑ता॒ यदास॑न। सं ता
इन्द्रा॑ असृजदस्य शा॒कयदी॑ं सामा॑सः॒ सुषु॑ता॒ अम॑न्दन ॥ १० ॥

10. *Samatra gāvo'bhito'navanteheha vatsairviyutā yadāsan. Saṁ tā indro asṛjadasya śākairyadīṁ somāsaḥ suṣutā amandan.*

If the cows exult in unison with calves everywhere, if the sunrays play together on the herbs, if the lands smile with greenery and the earth rejoices with her children, and then, suppose the cows were separated from the calves, the rays of the sun were intercepted from the herbs, the lands were locked off from greenery, the earth were bereft of her children, then must Indra, brilliant ruler of the earth and the skies, should join the mothers and children with his might so that the soma drinks distilled may gladden him and his ruling order.

यदीं सामा बभ्रुधूता अमन्द रारवीद वृषभः सादनेषु।
पुरन्दरः पपिवाँ इन्दा अस्य पुनर्गवामददादुस्रियाणाम ॥ ११ ॥

11. *Yadīṁ somā babhrudhūtā amandannaroravīd vṛṣabhaḥ sādaneṣu. Purandaraḥ papivāň indro asya punargavāmadadādusriyāṇām.*

When the somas, honours and pleasures of the earth, created, distilled and energised by the sagely scholars and people of yajnic creativity, exhilarate Indra, the ruler and his order, then the generous and valorous lord roars in the assemblies and in the homesteads and he, breaker of the enemy strongholds, having drunk of the honour and glory of the nation, again gives to the nation fertile lands, cows, open sunlight and words of holy speech.

भ॒द्रमि॒दं रु॒शमा॑ अग्न अक्र॒न्गवां॑ च॒त्वारि॒ दद॑तः स॒हस्रा॑ ।
ऋ॒णं च॒यस्य॒ पय॑ता म॒घानि॒ पत्य॑गभीष्म॒ नृत॑मस्य
नृ॒णाम ॥ १२ ॥

12. *Bhadramidaṁ ruśamā agne akran-gavāṁ catvāri dadataḥ sahasrā. Ṛṇaṁcayasya prayatā maghā-nipratyagrabhīṣma nṛtamasya nṛṇām.*

Agni, refulgent ruler, it is a great blessing of Indra, the sun, giver of four thousand rays of light, wealth of existence, and destroyers of negativities, which he collects from nature, and gives us. He is the best leader and guide of humanity, and with gratitude and best efforts we should acknowledge and benefit from these gifts of energy and power.

सु॒पर्श॑सं मा॒व सृ॑जन्त्य॒स्तं॑ गवां स॒हस्र॑ रु॒शमा॑सा अग्न । ती॒वा
इन्द॑मममन्दुः सु॒तासा॒ क्ताव्यु॑ष्टा॒ परि॑तक्म्यायाः ॥ १३ ॥

13. *Supeśasaṁ māva sṛjantyastaṁ gavāṁ sahasrai ruśamāso agne. Tīvrā indram-amanduḥ sutāso 'ktorvyuṣṭau paritakmyāyāḥ.*

Agni, refulgent ruler, brilliant forces, destroyers of evil and darkness, create and give me a beautiful home with a thousand bright rays of light, and at the end of the departing night in the light of the dawn, blazing fires bear distilled soma oblations and rise to Indra, the sun, and give him delight.

आच्छ॒त्सा रात्री॒ परि॑तक्म्या॒ याँ ऋ॒णं च॒य राज॑नि रु॒शमा॑नाम ।
अत्या॒ न वा॒जी र॒घु॒र॒ज्यमा॑ना ब॒भुश्च॒त्वाय॑सनत्स॒हस्रा॑ ॥ १४ ॥

14. *Aucchat sā rātrī paritakmyā yāṅ ṛṇañcaye rājani ruṣamānām. Atyo na vājī raghurajyamāno babhruścatvāryasanat sahasrā.*

When the fugitive night of rest and peace in the home departs, having made up the want of light at the rise of dawn, blest and beautiful, collecting and bearing nature's gifts, then babhru, the crimson sun, sustainer of life, moving like a flying horse at instant speed, showers four thousand gifts of energy and intelligence and the creative yajaka receives and shares the gifts on and from the vedi.

चतुःसहस्रं गव्यस्य पश्वः पत्यगभीष्म रुशमंष्वग्न। घमश्चित्तप्तः प्रवृज य आसीदयस्मयस्तम्वादाम विप्राः ॥ १५ ॥

15. *Catuḥ sahasraṁ gavyasya paśvaḥ pratyagrabhīṣma ruśameṣvagne. Gharmaścit taptaḥ pravṛje ya āsīdayasmayastamvādāma viprāḥ.*

Agni, O self-refulgent light of life, glorious ruler of the world, let us receive and share four thousand gifts of the wealth of light, energy and intelligence present in the lights of the dawn, and let us, O friends of knowledge, vibrant scholars, receive and share that golden wealth and heat of life which is tempered and refined in the pravargya yajna of self sacrifice and surrender.

Mandala 5/Sukta 31

Indra, Indra or Kutsa, Indra or Ushana, Indra and Kutsa Devatah, Avasyu Atreya Rshi

इन्द्रा रथाय पवतं कृणाति यमध्यस्थान्मघवा वाजयन्तम। यूथव पश्वा व्युनाति गापा अरिष्टा याति पथमः सिषासन ॥ १ ॥

1. *Indro rathāya pravataṁ kṛṇoti yamadhyasthānmaghavā vājayantam. Yūtheva paśvo vyunoti gopā ariṣṭo yāti prathamaḥ siṣāsan.*

Indra, lord of honour and excellence, commander of power and forces, accelerates whichever supersonic chariot he rides and inspires whichever region he rules for a great leap forward to the heights. All round protector and pioneer, like a shepherd who leads and drives his flock and followers forward, he gives the clarion call, gathers his forces with the desire to advance and win, and goes fast forward, unhurt and unobstructed, first and foremost leader and pioneer thirsting to realise his ambition.

आ प द्रव हरिवा मा वि वनः पिशङ्गरात अभि नः सचस्व।
नहि त्वदिन्द्र वस्या अन्यदस्त्यमनाँश्चिज्जनिवतश्चकथ॥ २॥

2. *Ā pra drva harivo mā vi venaḥ piśaṅgarāte abhi naḥ sacasva. Nahi tvadindra vasyo anyadastyamenāṅścijjanivataścakartha.*

Indra, commander of horse and speed of progress, giver of golden wealth, advance all round, be not lustful, be with us and share the honours. There is none better settled, successful and prosperous than you. Look after the unmarried, widows and widowers, help them to have a meaningful life.

उद्यत्सहः सहस आजनिष्ट ददिष्ट इन्द्र इन्द्रियाणि विश्वा।
पाचादयत्सुदुघा वव अन्तवि ज्यातिषा संववृत्वत्तमा वः॥ ३॥

3. *Udyat sahaḥ sahasa ājaniṣṭa dediṣṭa indra indriyāṇi viśvā. Prācodayat sudughā vavre antarvī jyotiṣā saṁvavṛtvat tamo'vaḥ.*

When strength and virility is born and matures

with the growth of health and vitality, then let Indra, the disciplined soul, control and command all the senses, mind and intellect, awaken and exercise the creative potentials innate but yet dormant within, and with inner light of the soul keep off the resurgent darkness.

अनवस्त रथमश्वाय त ान्त्वष्टा वजं पुरुहूत द्युमन्तम।
बह्माण इन्दं महयन्ता अकरवधय हय हन्तवा उ ॥ ४ ॥

4. *Anavaste rathamaśvāya takṣan tvaṣṭā vajraṁ puruhūta dyumantam. Brahmāṇa indraṁ mahayanto arkairavardhayannahaye hantavā u.*

Indra, mighty ruler, expert craftsmen design and make the chariot for your fast movement and communication, the defence scientist and engineer, Tvashta, makes the blazing thunderbolt for you, and the scholars of the Veda celebrate your power and glory with hymns of adoration and exalt you to break the demonic cloud of darkness and want for showers of rain and prosperity.

वृष्ण यत्त वृषणा अकमचानिन्द् गावाणा अदितिः सजाषाः। अनश्वासा य पवया रथा इन्दषिता अभ्यवतन्त दस्यून ॥ ५ ॥

5. *Vṛṣṇe yat te vṛṣaṇo arkamarcānindra grāvāṇo aditiḥ sajoṣāḥ. Anaśvāso ye pavayo'rathā indreṣitā abhyavartanta dasyūn.*

Indra, ruler of honour and excellence, when the brave warriors and noble citizens offer songs of adoration to you, then, O generous lord, the clouds and the sky in unison with them and with you and those dynamic powers even without horse and chariot,

inspired by your power and grace, surround the wicked and destroy them.

प त पूर्वाणि करणानि वाचं प नूतना मघवन्या चकथ। शक्तीवा यद्बिभरा रादसी उभ जयन्नापो मनव दानु-चित्राः ॥ ६ ॥

6. *Pra te pūrvāṇi karaṇāni vocaṁ pra nūtanā maghavan yā cakartha. Śathīvo yad vibharā rodasī ubhe jayannapo manave dānucitrāḥ.*

Indra, lord of wealth, honour and excellence, commanding force and power, let me speak to you of the acts and instruments old and new which you have achieved and which you would achieve, which scholars and scientists, having immense knowledge and bearing immense possibilities of gifts for mankind, exploring both earth and the skies, would make it possible for you to win waters from the clouds and pranic energies from air.

तदि नु त करणं दस्म विपा हिं यद घ्न राजा अत्रामिमीथाः। शुष्णस्य चित्परि माया अगृभ्णाः पपित्वं य रप दस्यूँरसधः ॥ ७ ॥

7. *Tadinnu te karaṇaṁ dasma viprā'hiṁ yad ghnannojo atrāmimīthāḥ. Śuṣṇasya cit pari māyā agṛbhṇāḥ prapitvaṁ yannapa dasyūँrasedhaḥ.*

That is your act, achievement and further possibility, generous ruler of the world, giver of gifts, and eminent scholar, since you break the clouds, destroy the serpentine demons of darkness, create prosperity and excellence for mankind here on earth, and, mastering the wondrous knowledge of the secrets of

energy and techniques of power, you stall the negativities, make the waters flow and achieve further progress.

त्वम॒पा यद॑व तु॒वशा॒या र॑मयः सु॒दुघाः॑ पा॒र इ॑न्द।
उ॒गम॑यात॒मव॑हा ह॒ कुत्स॑ सं ह॒ यद्वा॑मु॒शनार॑न्त द॒वाः॥ ८॥

8. *Tvamapo yadave turvaśāyā'ramayaḥ sudughāḥ pāra indra. Ugramayātamavaho ha kutsaṁ saṁ ha yad vāmuśanāranta devāḥ.*

Indra, ruler of the world, giver of honour and glory, pioneer and helmsman of the people, you make the abundant waters flow for Yadu and Turvasha, men of management, production and control, you achieve the rare and difficult energy of electricity powerful as thunderbolt, and then the brilliant people, lovers of life and humanity all, enthusiastically admire and celebrate both you and your thunderous achievement.

इन्दा॑कुत्सा॒ वह॑माना॒ रथ॒ना वा॒मत्या॒ अपि॒ कर्ण॑ वहन्तु।
निः षी॑म॒द्भ्या धम॑था॒ निः ष॒धस्था॑न्म॒घानां॑ हृ॒दा व॑र॒थ॒स्त-मांसि॥ ९॥

9. *Indrākutsā vahamānā rathenā''vāmatyā api karṇe vahantu. Niḥ ṣīmadbhyo dhamatho niḥ ṣadhasthānmaghono hṛdo varathastamāṁsi.*

Indra, ruler of the world, and Kutsa, creator and controller of energy and the force of power, both travelling by chariot, let the running horse powers of energy at instant speed transport you both to the centre of life's business. Both energy and power arise from the currents of waters and waves (as of sunrays), and both of you control and complete the projects from your

seat of office and residence, wherefrom you dispel the darkness and want from the centre of their power and prosperity.

वातस्य युक्तान्त्सुयुजश्चिदश्वान्क्विश्चिद्दषा अंजग ावस्युः। विश्वे त अत्र मरुतः सखाय इन्द्र ब्रह्माणि तविषीमवधन॥ १०॥

10. *Vātasya yuktānt-suyujaścid-aśvān kaviścid-eṣo ajagann-avasyuḥ. Viśve te atra marutaḥ sakhāya indra brahmāṇi taviṣīm-avardhan.*

Let this scholar of creative vision working for defence and protection, take to, explore and advance the forceful currents of winds employed as effective agents of travel and transport. All your scholars, friends and forces here, O powerful ruler, at the speed of winds increase and advance the power, prosperity and defence potential of the land.

सूरश्चिदथं परितक्म्यायां पूर्वे कर्दुपरं जूजुवांसम। भरच्चक्रमतशः सं रिणाति पुरा दधत्सनिष्यति क्रतुं नः॥ ११॥

11. *Sūraścid ratham paritakmyāyām pūrvam karaduparam jūjuvāṁsam. Bharaccakrametaśaḥ saṁ riṇāti puro dadhat saniṣyati kratuṁ naḥ.*

Let the brave and brilliant pilot of the chariot first steady the chariot in the initial motion in the night and then take off rising to the clouds. The craft bearing its gears and stages of motion presses forward, conducting our project onward perfectly as intended.

आयं जना अभि च जगामन्द्रः सखायं सुतसोममिच्छन। वदन्गावाव वदिभियात यस्य जीरमध्वयवश्चरन्ति॥ १२॥

12. *Āyaṁ janā abhicakṣe jagāmendraḥ sakhāyaṁ sutasomamicchan. Vadan grāvāva vediṁ bhriyāte yasya jīram-adhvaryavaś-caranti.*

O citizens of the land, this Indra, the ruling lord, has come to the yajna vedi to see his friends and all with the desire to observe and enjoy the finest achievements of the nation. The scholars too proclaiming their achievements are brought to the vedi where learned priests dedicated to the yajna of love and non-violence conduct and manage the programme and its progress.

य चाकनन्त चाकनन्त नू त मर्ता अमृत मा त अंह आरन।
वावन्धि यज्यूँरुत तषु धह्याजा जनषु यषु त स्याम ॥ १३ ॥

13. *Ye cākananta cākananta nū te martā amṛta mo te aṁha āran. Vāvandhi yajyūňruta teṣu dhehyo-jo janeṣu yeṣu te syāma.*

O lord of immortality, Indra, those who love truth, knowledge and peaceful progress for themselves and others may abide loving and self sacrificing. May the mortals never come to suffer evil, never commit sin and crime. Bond with the yajakas who are committed to truth and holy action, vest them with honour and splendour, and bless us that we too, your own, be among them.

Mandala 5/Sukta 32

Indra Devata, Gatu Atreya Rshi

अद दरुत्समसृजा वि खानि त्वमणावान्बद्बधानाँ अरम्णाः।
महान्तमिन्द पवतं वि यद्वः सृजा वि धारा अव दानवं हन ॥ १ ॥

1. *Ādardarutsam-asṛjo vi khāni tvamarṇavān badbadhānāň aramṇāḥ. Mahāntamindra parvataṁ vi yad vaḥ sṛjo vi dhārā ava dānavaṁ han.*

Indra, maker and breaker of things, you break open the springs, open the doors, let the streams aflow, and free the bonded to live free and enjoy, you who break the cloud and the mountain, let out the streams to flow into rivers and the sea, having destroyed the demons and broken the cloud.

त्वमुत्साँ ऋतुभिर्बद्बधानाँ अरंहू ऊधः पवतस्य वजिन। अहिं चिदुग्र पर्युतं शयानं जघन्वाँ इन्द्र तविषीमधत्थाः ॥ २ ॥

2. *Tvamutsāň ṛtubhirbadbadhānāň araṁha ūdhaḥ parvatasya vajrin. Ahiṁ cidugra prayutaṁ śayānaṁ jaghanvāň indra taviṣīm-adhatthāḥ.*

Indra, lord of the thunderbolt, you let the locked up springs of water flow like milky streams of the cloud down the mountain slopes according to the seasons. O ruling lord of light and lustre, breaker of the serpentine cloud of darkness, take up and command the blazing forces for action.

त्यस्य चिन्महता निर्मृगस्य वधर्जघान तविषीभिरिन्द्रः।
य एक इदपतिमन्यमान आदस्मादन्या अजनिष्ट तव्यान ॥ ३ ॥

3. *Tyasya cinmahato nirmṛgasya vadharjaghāna taviṣībhir-indraḥ. Ya eka idapratirmanyamāna ādasmādanyo ajaniṣṭa tavyān.*

Indra, the ruling lord, alone by himself, unequalled and universally acknowledged and adored, destroys the might of that great informidable demon of

darkness and negativities with his blazing powers and actions like the sun breaking the cloud, and then he creates other powers greater than demonic negativities.

त्यं चिदषां स्वधया मदन्तं मिहा नपातं सुवृधं तमागाम।
वृषपभमा दानवस्य भामं वजेण वजी नि जघान शुष्णम॥ ४॥

4. *Tyaṁ cideṣāṁ svadhayā madantaṁ miho napātaṁ suvṛdhaṁ tamogām. Vṛṣaprabharmā dānavasya bhāmaṁ vajreṇa vajrī ni jaghāna śuṣṇam.*

That demon of darkness and negativity whose might is only the drought, locking up the rains and consuming and thriving on the food and morale of these people of the earth, growing and growing and roaming around in the prevailing darkness and want is strong: yet the might and rage of that demon, shushna, drought and famine, Indra, wielder of the thunderbolt, destroys with his lightning strike and rises as lord victor of the clouds and rain showers.

त्यं चिदस्य कतुभिर्निषत्तममर्मणो विददिदस्य मर्म।
यदीं सु त्र पभृता मदस्य युयुत्सन्तं तमसि हर्म्य धाः॥ ५॥

5. *Tyaṁ cidasya kratubhir-niṣattam-amarmaṇo vidadidasya marma. Yadīṁ sukṣatra prabhṛtā madasya yuyutsantaṁ tamasi harmye dhāḥ.*

O noble lord of the mighty social order, Indra, with your actions and intelligence you know and expose the hidden weakness of this otherwise incomprehensible demon thirsting for fight, and, happy and elated in the hope and thrill of victory, you shut him up in the depths

of darkness.

त्यं चिदित्था कत्पयं शयानमसूय तमसि वावृधानम ।
तं चिन्मन्दाना वृषभः सुतस्याच्चरिन्दा अपगूर्या जघान ॥ ६ ॥

6. *Tyaṁ cidittha katpayaṁ śayānam-asūrye tamasi vāvṛdhānam. Taṁ cinmandāno vṛṣabhaḥ sutasyo-ccair-indro apagūryā jaghāna.*

That demon of drought and negativity thus lying and sleeping in sunless darkness with some vapours of water but still growing, Indra, ruler of the social order, great and generous, exhilarated by the hope and joy of victory and raising his thunderbolt breaks, and destroys that demon.

उद्यदिन्दा महत दानवाय वधर्यमिष्ट सहा अपतीतम ।
यदीं वजस्य पभृता ददाभ विश्वस्य जन्तारधमं चकार ॥ ७ ॥

7. *Ud yadindro mahate dānavāya vadharyamiṣṭa saho apritītam. Yadīṁ vajrasya prabhṛtau dadābha viśvasya jantoradhamaṁ cakāra.*

And when Indra raises the thunderbolt of justice and punishment against the great demon of wickedness, in favour of the great and generous man of charity, and thus displays his mysterious force and power, and at the raising of the bolt he punishes the wicked, he reduces them to the lowest state of living beings.

त्यं चिदर्णं मधुपं शयानमसिन्वं ववं मह्याददुगः ।
अपादमत्रं महता वधन नि दुयाण आवृणङमृधवाचम ॥ ८ ॥

8. *Tyaṁ cidarṇaṁ madhupaṁ śayānam-asinvaṁ vavraṁ mahyādadugraḥ. Apādamatraṁ mahatā vadhena ni duryoṇa āvṛṇaṅ mṛdhra-vācam.*

For sure that flood of water, honey sweet, dormant, unbounded, cavernous, floating, expansive and roaring, the blazing sun, Indra, seizes with a great blow of electric charge of thunderbolt and breaks it in its own place.

(So should the ruler break open the hidden treasures of the land.)

का अस्य शुष्मं तविषीं वरात एका धना भरत अपतीतः ।
इम चिदस्य जर्यसा नु दवी इन्द्रस्याजसा भियसा जिहात ॥ ९ ॥

9. *Ko asya śuṣmaṁ taviṣīṁ varāta eko dhanā bharate apratītaḥ. Ime cidasya jrayaso nu devī indrasyaujaso bhiyasā jihāte.*

Who can comprehend and hold his force and blaze? The One alone by himself bears all the wealths though unseen. And these two divine creations, heaven and earth, move by the awful force and blazing splendour of this mighty Indra.

न्यस्म दवी स्वधितिर्जिहीत इन्दाय गातुरुशतीव यम ।
सं यदाजा युवत विश्वमाभिरनु स्वधाव्न ितया नमन्त ॥ १० ॥

10. *Nyasmai devī svadhitirjihīta indrāya gāturuśatīva yeme. Saṁ yadojo yuvate viśvamābhiranu svadhāvne kṣitayo namanta.*

To this Indra, cosmic energy and the earth, both divine, submit in love and obedience like a maiden in love submitting herself to her lover. When Indra radiates the cosmic splendour and power with these natural phenomena, then the entire humanity and all stars and planets do homage to the divine and self-refulgent omnipotence of Indra with these acts of obedience to

the law.

एकं नु त्वा सत्पतिं पाञ्चजन्यं जातं शृणामि यशसं जनेषु।
तं म जगृभ आशसा नविष्ठं दाषा वस्ताहवमानास इन्दम॥ ११॥

11. *Ekaṁ nu tvā saptatiṁ pāñcajanyaṁ jātaṁ śṛṇomi yaśasaṁ janeṣu. Taṁ me jagṛbhra āśaso naviṣṭhaṁ doṣā vastorhavamānāsa indraṁ.*

I hear you, feel your vibrations manifested among the people: One and only one self-existent and self-refulgent lord and protector in truth, guardian of all the five people, commanding divine excellence and majesty. I hope and pray that my people, hoping and loving, self sacrificing day and night, may attain to the latest manifestations of Indra and his newest gifts of excellence.

एवा हि त्वामृतुथा यातयन्तं मघा विप्रभ्या ददतं शृणामि।
किं ते ब्रह्माणो गृहत सखाया य त्वाया निदधुः कामम-
मिन्द॥ १२॥

12. *Evā hi tvāmṛtuthā yātayantaṁ maghā viprebhyo dadataṁ śṛnomi. kiṁ te brahamāṇo Gṛhate sakhāyo ye tvāyā nidadhuḥ kāmamindra.*

Indra, ruling lord of the world, thus do I hear of you, I feel the vibrations, inspiring life according to the seasons, bestowing wealth and honour on noble scholars, what the sages dedicated to divine knowledge receive and what desires and ambitions with prayers they place in you.

Mandala 5/Sukta 33

Indra Devata, Samvarana Prajapatya Rshi

महि॑ म॒ह त॒वस॑ दीध्य॒ नृनिन्द्रा॑य॒त्था त॒वस॒ अत॑व्यान।
या अ॑स्म सु॒मति॑ वाज॒साता॒ स्तु॒ता जन॑ सम॒र्य॑श्चिकत॑॥ १॥

1. *Mahi mahe tavase dīdhye nṝnindrāyetthā tavase atavyān. Yo asmai sumatiṁ vājasātau stuto jane samaryaściketa.*

For the sake of great strength and power, let me thus focus on the people who are not too strong and draw the attention of this mighty ruler, Indra, who, honoured and admired among people, is keen to fight for progress and, in the struggle onward, enlightens our mind and directs our efforts on the right path.

स त्वं न॑ इन्द धियसा॒ना अ॒कहरी॑णां वृष॒न्याक्त्रम॑श्रः।
या इ॒त्था म॑घव॒ ानु॒ जाषं॒ व ा॑ अ॒भि पायः॑ सं॑ा जना॑न॥ २॥

2. *Sa tvaṁ na indra dhiyasāno arkairharīṇāṁ vṛṣan yoktramaśreḥ. Yā itthā maghavannanu joṣaṁ vakṣo abhi prāryaḥ sakṣi janān.*

And you Indra, master and ruler of the nation, commanding power and prosperity, generous as showers of rain, thus addressed with reverence and listening to our prayer, take up the reins of the people, be with them and harness their energy, and with love and faith pursue the noble policies for advancement to completion.

न त त॑ इन्द्रा॒भ्य१॑स्मदृ॒ष्वा युं॒क्तासा अ॑ब्र॒ह्मता॒ यदस॑न।
तिष्ठा॒ रथ॒मधि॒ तं व॑ज॒हस्ता॒ र॒श्मिं द॑व यमस॒ स्वश्व॑ः॥ ३॥

3. *Na te ta indrābhyasmadṛṣvā'yuktāso abrahmatā yadasan. Tiṣṭhā rathamadhi taṁ vajrahastā'' raśmiṁ deva yamase svaśvaḥ.*

Indra, mighty lord, refulgent and generous, those who are not with us and are not for you are disjoined from reality. It is their ignorance and impiety toward the motherland. O lord of the force of thunder in hand, ride the chariot, take up the reins, equipped as you are with excellent forces for advancement. Guide and lead.

पुरू यत्ते इन्द्र सन्त्युक्था गवे चकर्थार्वरासु युध्यन्। तत ा सूर्याय चिदार्केसि स्व वृषा समत्सु दासस्य नाम चित ॥ ४ ॥

4. *Purū yat ta indra santyukthā gave cakarthorvarāsu yudhyan. Tatakṣe sūryāya cidokasi sve vṛṣā samatsu dāsasya nāma cit.*

Many are your acts of generosity, Indra, which you have done for the land and cattle wealth and for fertility of the fields, O generous lord, and while fighting in the battles of life in your own seat, you create the light of life like the sun and earn for yourself the name and fame of the abundant cloud of showers.

वयं त ते इन्द्र ये च नरः शधा जज्ञाना यातास्च रथाः। आस्माञ्जगम्यादहिशुष्म सत्वा भगा न हव्यः पभृथषु चारुः ॥ ५ ॥

5. *Vayaṁ te ta indra ye ca naraḥ śardho jajñānā yātāśca rathāḥ. Āsmāñ-jagamyād-ahiśuṣma satvā bhago na havyaḥ prabhṛtheṣu cāruḥ.*

Indra, lord illustrious breaker of the dark cloud of might, we are yours, and these leaders creating and forming power and force, the chariots that go round for transport, all these are yours. Come, O lord, and bless us with all your imperishable power, come like power and splendour incarnate, most welcome among the cherished ones.

पपृ ाण्यमिन्द्र त्व ह्याजा नृम्णानि च नृतमाना अमतः। स न एनीं वसवाना रयिं दाः पायः स्तुष तुविमघस्य दानम ॥ ६ ॥

6. *Papṛkṣeṇyamindra tve hyojo nṛmṇāni ca nṛtamāno amartaḥ. Sa na enīṁ vasavāno rayiṁ dāḥ prāryaḥ stuṣe tuvimaghasya dānam.*

Incomprehensible is the splendour in you, Indra, lord of glory, all the wealths of humanity abide in you, yours is the ongoing dance of creation, yours is immortality. Universal abode of existence, give us the pure wealth of life, wealth that is possible. You are the lord and master commanding immense wealth, honour and power. I praise, admire and pray for your grace and generosity.

एवा न इन्द्रातिभिरव पाहि गृणतः शूर कारून। उत त्वचं ददता वाजसाता पिपीहि मध्वः सुषुतस्य चारोः ॥ ७ ॥

7. *Evā na indrotibhirava pāhi gṛṇataḥ śūra kārūn. Uta tvacaṁ dadato vājasātau piprīhi madhvaḥ suṣutasya cāroḥ.*

Thus O lord brave and fearless, Indra, protect us, the celebrants, poets, makers and artists, teachers and preachers with all modes of safety and security. And giving us the glowing corselet of self defence in the battle business of life, enjoy the beauty and sweetness of life created, distilled and offered by the admirers and worshippers.

उत त्य मा पारुकुत्स्यस्य सूरस्त्रसदस्याहिरणिना रराणाः। वहन्तु मा दश श्यतासा अस्य गरि ातस्य कतुभिनु संश्च ॥ ८ ॥

8. *Uta tye mā paurukutsyasya sūrestrasadasyorhiraṇino rarāṇāḥ. Vahantu mā daśa śyetāso asya gairikṣitasya kratubhirnu saśce.*

And may those ten horses (ten senses of perception and volition or five senses of perception and five pranic energies) of the child of the wielder of the thunderbolt, wise and bold, terror of the wicked, lord of golden wealth, abiding on the heights carry me on in life. Playful yet stable are they, gifts of the bountiful, and with holiness of words and actions I abide with them, (and enjoy the beauty and sweetness of life).

उत त्य मा मारुताश्वस्य शाणाः कत्वामघासा विदथस्य राता। सहस्रा म च्यवताना ददान आनूकमया वपुष नाचत ॥ ९ ॥

9. *Uta tye mā mārutāśvasya śoṇāḥ kratvāmaghāso vidathasya rātau. Sahasrā me cyavatāno dadāna ānūkamaryo vapuṣe nārcat.*

And may those vibrating gifts of the lord, who commands the winds as a charioteer drives and controls the horses, red hot in action, vested with holy perception and action, help me in the abundant creative yajna of the social order, so that the Lord and Master, inspiring me and giving me grace a thousand ways, may love and accept me like an ornament for the body.

उत त्य मा ध्वन्यस्य जुष्टा ल मण्यस्य सुरुचा यतानाः। मह्ना रायः संवरणस्य ऋषवजं न गाव: पयता अपि ग्मन ॥ १० ॥

10. *Uta tye mā dhvanyasya juṣṭā lakṣmaṇyasya suruco yatānāḥ. Mahnā rāyaḥ saṁvaraṇasya ṛṣervrajaṁ na gāvaḥ prayatā api gman.*

May the living voices of Vedic mantras and wealths of existence with all their grandeur of meaning and value, coexistent with the lord of original Word, loved by the scholar of holy intention and purpose, divined and envisioned in right selection of words by the Rshis, all dynamic and relevant by moving forward to modern contexts come to me like cows going to their stalls.

Mandala 5/Sukta 34

Indra Devata, Samvarana Prajapatya Rshi

अजातशत्रुमजरा स्वर्वत्यनुं स्वधामिता दस्ममीयत।
सुनातन पचत ब्रह्मवाहस पुरुष्टुताय पतरं दधातन॥ १॥

1. *Ajātaśatrumajarā svarvatyanu svadhāmitā dasmamīyate. Sunotana pacata brahmavāhase puruṣṭutāya prataraṁ dadhātana.*

The lady of light and joy, grace unbound, unaging power, divine Shakti, as the human offering too, in yajna, follows the lord omnificent, Indra, omnipotent, free from enemies ever born. Sow the seed of piety, distil the soma, mature it for the lord creator, giver and receiver of food, energy and eternal wisdom, universally adored and worshipped, and bear and offer the fragrance that will take you across the seas of existence.

आ यः सामन जठरमपिपता मन्दत मघवा मध्वा अन्धसः।
यदीं मृगाय हन्तव महावधः सहस्त्रभृष्टिमुशनो वधं यमत॥ २॥

2. *Ā yaḥ somena jaṭharamapipratā'mandata maghavā madhvo andhasaḥ. Yadīṁ mṛgāya hantave mahāvadhaḥ sahasrabhṛṣṭimuśanā vadhaṁ yamat.*

He, lord of wealth, honour and power, who satisfies his hunger with soma and exults in honey sweets of food offered, and who, wielding the mighty thunderbolt of justice and punishment, out of love for life and the people raises his bolt of a thousand potentials to punish and destroy the wild beast of violence and ferocity: that is Indra, that is the ruler.

या अस्म घ्रंस उत वा य ऊधनि सामं सुनाति भवति द्युमाँ अहं। अपाप शकस्ततनुष्टिमूहति तनूशुभं मघवा यः कवासखः ॥ ३ ॥

3. *Yo asmai ghraṁsa uta vā ya ūdhani somaṁ sunoti bhavati dyumāṅ̆ aha. Apāpa śakras-tatanuṣṭim-ūhati tanūśubhraṁ maghavā yaḥ kavāsakhaḥ.*

He who creates soma day and night and offers it to this lord Indra surely rises to heights of brilliance in knowledge, power and honour. But Indra, the lord commanding wealth, power, honour and excellence, disowns and throws off that man far and farther from himself who lives and works only for self-decoration and self-exhibition and associates with the selfish, miserly and wholly acquisitive.

यस्यावधीत्पितरं यस्य मातरं यस्य शका भातरं नात इषत। वतीद्वस्य पयता यतंकरा न किल्बिषादीषत वस्व आकरः ॥ ४ ॥

4. *Yasyāvadhīt pitaraṁ yasya mātaraṁ yasya śakro bhrātaraṁ nāta īṣate. Vetīdvasya prayatā yataṁ-karo na kilviṣādīṣate vasva ākaraḥ.*

If the powerful ruler punishes somebody's father or mother or brother, he does not for that reason forsake

that person, nor does he go back on his decision. Indeed he expects and accepts the homage of the man since he loves effort and endeavour, and he is the shelter of all and a treasure of wealth. He does not fly away from sin and guilt, he faces it and fixes it.

न पञ्चभिर्दशभिर्वष्ट्यारभं नासुन्वता सचत पुष्यता चन। जिनाति वदमुया हन्ति वा धुनिरा देवयुं भजति गामति व्रज ॥ ५ ॥

5. *Na pañcabhir-daśabhir-vaṣṭyārabhaṁ nāsun-vatā sacate puṣyatā cana. Jināti vedamuyā hanti vā dhunirā devayuṁ bhajati gomati vraje.*

He does not wish to begin anything with the five senses and ten pranic energies in association with a selfish, slothful, unyajnic person even though he were otherwise thriving. In this manner he defeats and punishes the lazy and the selfish. But a terror as he is to the wicked, he loves and serves the pious and learned person in the place where cows roam around and the place resounds with chant of the sacred Word.

वित्व ईणः समृता चकमासजा सुन्वता विषुणः सुन्वता वृधः। इन्दा विश्वस्य दमिता विभीषणा यथावशं नयति दासमार्यः ॥ ६ ॥

6. *Vitvakṣṇaḥ samṛtau cakramāsajo'sunvato viṣuṇaḥ sunvato vṛdhaḥ. Indro viśvasya damitā vibhīṣaṇo yathavaśaṁ nayati dāsamāryaḥ.*

Brave in the battle of life, Indra destroys suffering and rides the wheel of time and cycle of the seasons. Averse to the selfish and uncreative, he helps and raises the creative men of yajna so that life may

grow higher and better. Self-controlled and awe-inspiring, Indra is the ruler and ordainer of the world, a power, dynamic, ever modern and progressive, who controls the services of the nation according to the force and pressure needed on time.

समीँ पणरजति भाजनं मुष वि दाशुष भजति सूनरं वसु। दुग चन धियत विश्व आ पुरु जना या अस्य तविषीम-चुकुधत ॥ ७ ॥

7. *Samīṁ paṇer-ajati bhojanaṁ muṣe vi dāśuṣe bhajati sūnaraṁ vasu. Durge cana dhriyate viśva ā puru jano yo asya taviṣīmacukrudhat.*

For sure he augments the food and comfort of the celebrant but takes away the grains of the thief, and for the charitable he gives wealth good for people. And into dungeon darkness are thrown all those people who challenge his blazing power and provoke his indignation.

सं यज्जना सुधना विश्वशधसावदिन्द्रा मघवा गाषु शुभिषु। युजं ह्यन्यमकृत पवपन्युदीं गव्यं सृजत सत्वभिधुनिः ॥ ८ ॥

8. *Saṁ yajjanau sudhanau viśvaśardhasāvavedindro maghavā goṣu śubhriṣu. Yujaṁ hyanyamakṛta pravepa nyudīṁ gavyaṁ sṛjate satvabhir-dhuniḥ.*

If Indra, lord of honour and excellence, terror of the enemies and inspirer of the people by virtues of his nature and character, were to come across and select two men possessed of honest wealth and all round strength and courage from among the brilliant people over the reputed and spotless regions of the land, he would appoint one as his assistant, and the other for

economic management providing for abundant water and wealth of cows and food products.

सहस्रसामाग्निवेशिं गृणीष शत्रिमग्न उपमां कतुमयः । तस्मा आपः संयतः पीपयन्त तस्मिन्न त्रममवत्त्वषमस्तु ॥ ९ ॥

9. *Sahasrasāmāgniveśiṁ gṛṇīṣe śatrimagna upamāṁ ketumaryaḥ. Tasmā āpaḥ saṁyataḥ pīpayanta tasmin kṣatram-amavat tveṣamastu.*

Agni, refulgent ruler, you adore Indra, giver of a thousand gifts of fire and electric energy, powerful, self-evident mark of honour and grandeur. Such as you are, I pray, like rivers flowing in bounds to the sea, may the disciplined people be dedicated to you and may the social order, brilliance and majesty vest in you as their very home and glory incarnate.

Mandala 5/Sukta-35

Indra Devata, Prabhuvasu Angirasa Rshi

यस्त साधिष्ठा वसइन्द कतुष्टमा भर।
अस्मभ्यं चषणीसहं सस्निं वाजषु दुष्टरम ॥ १ ॥

1. *Yaste sādhiṣṭho'vasa indra kratuṣṭamā bhara. Asmabhyaṁ carṣaṇīsahaṁ sasniṁ vājeṣu duṣṭarn.*

Indra, lord refulgent, ruler of the world, for our protection and promotion, bear and bring for us that straight and most effective vision and action of yours which is pure and most bountiful, tolerant and yet challenging for people and informidable in our battles of life, the discipline inviolable.

यदिन्द त चतस्रा यच्छूर सन्ति तिस्रः ।
यद्वा पञ्च क्षितीनामवस्तत सु न आ भर ॥ २ ॥

2. *Yadindra te catasro yacchūra santi tisraḥ.*
Yad vā pañca kṣitīnāmavastat su na ā bhara.

Indra, refulgent ruler, bear and bring us for the protection, progress and sustenance of the people those three, four or five principles of policy and values of society which, according to you, are the best ways of the peace and advancement of the people, and let us settle and establish ourselves therein with your law and inviolable power, brave one.

Note: This mantra is the basic formula of any socio-political structure and its governance and administration for the preservation, advancement and balanced sustenance of society. Details have to be worked out in the light of permanent values, history and tradition, and present and future implications. We may consider the following:

(A) Three: Physical, mental and spiritual well-being of the individual, society and the total human community, the departments of governance and administration, legislation and education; care, preservation and replenishment of the earth, environment and higher sphere; the government, the people, and the defence forces.

(B) Four: The four classes of the people, i.e., teachers and researchers, defence forces and administrators, producers and businessmen, and the ancillary workers; The four stages of individual and collective life, i.e., Brahmacharya (education,

preparation and consolidation), Grhastha (family, professional life and social responsibilities and management), Vanaprastha (retirement and voluntgary community service), and Sanyas (total freedom, renunciation and social service). This is Varnashrama Dharma.

(C) Five: Four classes of people and the other miscellaneous groups whosoever they be.

Five levels of organisation: individual, family, professional community, nation, and the global and environmental level.

Vedic suggestions are symbolic and general, particular details are to be worked out in the light of the Vedic purpose of life and living for the realisation of Dharma, righteousness in practical life, Artha, material well being, Kama, fulfilment of the Self, and Moksha, ultimate freedom.

आ त वा॒ वर॑ण्यं॒ वृष॑न्तमस्य हूमह।
वृष॑जूतिꣳहि ज॑ज्ञिष आ॒भूभि॑रिन्द तु॒वणि॑ः ॥ ३ ॥

3. *Ā te'vo vareṇyaṁ vṛṣantamasya hūmahe.*
Vṛṣajūtirhi jajñiṣa ābhūbhirindra turvaṇiḥ.

Indra, refulgent lord of power and protection, we invoke and pray for your protection, most cherished, since you are the most generous and gracious. Uninterrupted is the shower of your grace like the showers of a cloud, as you arise, instantly victorious, commanding and bearing the protective blessings of existence such as knowledge, power and humility.

वृषा॒ ह्यसि॒ राध॑स जज्ञि॒ष वृष्णि॑ त॒ शव॑ः।
स्व ॑त्रं त धृ॒षन्मन॑ः सत्रा॒हमि॑न्द॒ पांस्य॑म ॥ ४ ॥

4. *Vṛṣā hyasi rādhase jajñiṣe vṛṣṇi te śavaḥ. Svakṣ-traṁ te dhṛṣanmanaḥ satrāhamindra pauṁ-syam.*

Indra, ruling lord of the world, you rise as the shower of bliss for munificence and achievement of success. Your power is the shower of joy. Your self-government and free social order is powerful, your mind is irresistible, your strength is for the good of the people.

त्वं तमिन्द्र मर्त्यममित्रयन्तमदिवः ।
सवरथा शतकता नि याहि शवसस्पत ॥ ५ ॥

5. *Tvaṁ tamindra martyam-amitrayantam-adrivaḥ. Sarvarathā śatakrato ni yāhi śavasaspate.*

Indra, lord of lustre and majesty, wielder of the thunderbolt and generous as a cloud, master of knowledge doing a hundred noble creative actions, commander of forces and power, take to your chariot, deploy all the chariots of battle forces and advance upon that mortal enemy who challenges the love and friendship of the people.

त्वामिद वृत्रहन्तम जनासो वृक्तबर्हिषः ।
उगं पूर्वीषु पूर्व्यं हवन्त वाजसातय ॥ ६ ॥

6. *Tvāmid vṛtrahantama janāso vṛktabarhiṣaḥ. Ugraṁ pūrvīṣu pūrvyaṁ havante vājasātaye.*

O lord, all the people ready for yajnic action of defence and advancement, having touched the skies by their chant and fragrance, all ready in full gear, invoke and call upon you, breaker of the cloud and destroyer of darkness and suffering, blazing with force of grandeur, first among the best leaders old and new. This is the clarion call for victory in life's battle for

sustenance and success.

अस्माकमिन्द दुष्टरं पुरायावानमाजिषु।
सयावानं धनंधन वाजयन्तमवा रथम ॥ ७ ॥

7. *Asmākamindra duṣṭaraṁ puroyāvānamājiṣu.*
Sayāvānaṁ dhanedhane vājayantamavā ratham.

Indra, ruler and commander of the people, take over, command, lead and protect our chariot of the nation, formidable, advancing in the contests of life, going ahead with all forces of the nation in one field after another and winning victory after victory.

अस्माकमिन्दहि ना रथमवा पुरन्ध्या। वयं शविष्ठ वार्यं
दिवि श्रवो दधीमहि दिवि स्तामं मनामह॥ ८ ॥

8. *Asmākamindrehi no rathamavā purandhyā.*
Vayaṁ śaviṣṭha vāryaṁ divi śravo dadhīmahi
divi stomaṁ manāmahe.

Indra, lord of might and blazing power of light, come, we pray, and protect our chariot by your intelligence, wisdom and tactics. O lord most potent, let us have our cherished sustenance and word of wisdom in this kingdom of love and beauty. Let us know and meditate on the holy song of success and adoration in this kingdom of light and peace.

Mandala 5/Sukta 36

Indra Devata, Prabhuvasu Angirasa Rshi

स आ गमदिन्दा या वसूनां चिकेतद्दातुं दामना रयीणाम।
धन्वचरा न वंसगस्तृषाणश्चकमानः पिबतु दुग्धमंशुम ॥ १ ॥

1. *Sa ā gamadindro yo vasūnāṁ ciketad dātuṁ dāmano rayīṇām. Dhanvacaro na vaṁsagastṛ-ṣāṇaś-cakamānaḥ pibatu dugdham-aṁśum.*

Come, Indra, lord of honour and excellence, you know the wealth, beauty and excellence, of the world of existence, you know how to give, you are the giver and treasure hold of the wealth of life, golden orb of the full moon. Like a sojourner of the skies, like a bird or bull, thirsting, loving, discriminating between truth and falsehood, come, drink the nectar of refreshing, rejuvenating, regenerating milk of life, your rightful share.

आ त॒ हनू॑ हरिवः शू॒र॒ शिप्र॒ रुह॒त्सामा॒ न पर्व॑तस्य पृ॒ष्ठ।
अनु॑ त्वा राज॒न्ाव॑ता॒ न हि॒न्वन्गी॒भिम॑दम पुरुहूत॒ विश्व॑॥ २॥

2. *Ā te hanū harivaḥ śūra śipre ruhat somo na parvatasya pṛṣṭhe. Anu tvā rājannarvato na hinvan gīrbhir-madema puruhūta viśve.*

Indra, great and brave lord of heroic people, may love and sweetness play on your lips, let fragrance breathe from your nose, let success and glory play on your helmet like a soma creeper on mountain top. O ruler of the world all honoured and adored, like a victorious army rejoicing on victory, we all with all our voices in unison invoke and entertain you so that we all enjoy together.

च॒कं न वृ॒त्तं पु॑रुहूत वपत॒ मना॑ भि॒या म॒ अम॑त॒रिद॑दिवः।
रथा॒दधि॑ त्वा जरि॒ता स॑दावृध कु॒वि॒ु स्तोष॒न्मघव॒न्पुरू॒-
वसु॑॥ ३॥

3. *Cakraṁ na vṛttaṁ puruhuta vepate mano bhiyā me amateridadrivaḥ. Rathādadhi tvā jaritā sadāvṛdha kuvinnu stoṣanmaghavan purū-vasuḥ.*

Indra, invoked and adored, blazing as sun and generous as cloud, ever greater and greater, commanding knowledge, honour, power, and treasure hold of all wealth, like a wheel in motion my mind is trembling for fear of want of intelligence and understanding and, in praise and adoration of you as commander of the chariot, it raises the voice of prayer and supplication. Listen lord, shelter, haven and home of all.

एष गाव॑व जरि॒ता त॑ इन्दर्यति॒ वाचं॑ बृ॒हदा॑शुषा॒णः। प स॒व्यन॑ मघव॒न्यंसि॑ रा॒यः प द॑क्षि॒णिद्धरिवा॒ मा वि व॑नः॥ ४॥

4. *Eṣa grāveva jaritā ta indreyarti vācaṁ bṛhad-āśuṣāṇaḥ. Pra savyena maghavan yaṁsi rāyaḥ pra dakṣiṇidd-harivo mā vi venaḥ.*

Indra, lord of wealth, power and honour, you have attained the heights of wide spaces. This celebrant like a soma press which extracts streams of soma or like a cloud of showers sends up words of praise in your honour for your beneficence. You control and give gifts of wealth by both right and left hands. O warrior of the chariot and leader of men, we pray, do not ignore us.

वृषा॑ त्वा॒ वृष॑णं वधतु॒ द्यावृषा॒ वृष॑भ्यां वहस॒ हरि॑भ्याम। स ना॒ वृषा॒ वृष॑रथः सु॒शिप॒ वृष॑कता॒ वृषा॑ व॒जि॒न्भर॑धाः॥ ५॥

5. *Vṛṣā tvā vṛṣaṇaṁ vardhatu dyaurvṛṣā vṛṣabhyāṁ vahase haribhyām. Sa no vṛṣā vṛṣarathaḥ suśipra vṛṣakrato vṛṣā vajrin bhare dhāḥ.*

Indra, you are brave and generous, may the gracious heaven elevate and exalt you. Generous and great, you move and rise by ground and powerful modes of transport and yajnic action. May the great lord of mighty chariot, clad in strong helmet, generous of action, wielder of the thunderbolt engage and protect us in the battle of life.

या रोहिता वाजिना वाजिनीवान्त्रिभिः शतः सचमानावदिष्ट।
यून समस्मै क्षितया नमन्तां श्रुतरथाय मरुता दुवोया ॥ ६ ॥

6. *Yo rohitau vājinau vājinīvān tribhiḥ śataiḥ sacamānāvadiṣṭa. Yūne samasmai kṣitayo namantāṁ śrutarathāya maruto duvoyā.*

Let the people of the world bow in honour and reverence to the scholar, expert of the knowledge of motion and speed who teaches this young student the two allied subjects of the science of heat and electric energy with three hundred applications of it and designs a world famous vehicle for transport.

Mandala 5/Sukta 37

Indra Devata, Atri Bhauma Rshi

सं भानुना यतते सूर्यस्या जुह्वाना घृतपृष्ठः स्वञ्चाः।
तस्मा अमृधा उषसा व्युच्छन्य इन्दाय सुनवामत्याहा ॥ १ ॥

1. *Saṁ bhānunā yatate sūryasyā''juhvāno ghṛtapṛṣṭhaḥ svañcāḥ. Tasmā amrīdhrā uṣaso vyucchān ya indrāya sunavāmetyāha.*

The flame of Agni, heat and light, invoked and kindled on the base of ghrta, water, rising fast and beautifully vies with the light of the sun. "This we create

in honour of Indra, the ruler": for the scholar scientist who says this, let untiring dawns of light and excellence shine blissfully.

समिद्धाग्निर्वनवत्स्तीर्णबर्हिर्युक्तग्रावा सुतसोमा जरते ।
ग्रावाणो यस्येषिरं वदन्त्यध्वर्यवो हविषा सिन्धुम् ॥ २ ॥

2. *Samiddhāgnir-vanavat stīrṇabarhir-yuktagrāvā sutasomo jarāte. Grāvāṇo yasyeṣiraṁ vadantya-yad-adhvaryur-haviṣāva sindhum.*

Agni, light and fire, raised and rising, touching the skies, suffusing the clouds, creating the soma for life and energy, crackles, and adores Divinity. The roaring clouds proclaim its force and refreshing power. The yajaka scientist with his yajnic inputs into the fire rises and moves to the sea (with fragrant vibrations rising to space, with waters flowing to the seas).

वधूरियं पतिमिच्छन्त्येति य ईं वहाते महिषीमिषिराम । आस्य श्रवस्यादथ आ च घाषात्पुरू सहस्रा परि वतयाते ॥ ३ ॥

3. *Vadhūr-iyaṁ patim-icchantyeti ya īṁ vahāte mahiṣīm-iṣirām. Āsya śravasyād ratha ā ca ghoṣāt purū sahasrā pari vartayāte.*

Just as a loving bride goes to her groom and the bridegroom receives the consecrated bride, and both together run the home and take the family forward, so do fire and water mixed and working together drive the chariot and from the power and its revolution and thunderous roar many thousands of projects are moved forward.

न स राजा व्यथत यस्मिन्निन्द्रस्तीव्रं सामं पिबति गोसखायम। आ सत्वनरजति हन्ति वृत्रं [illegible]तिं [illegible]तीः सुभगा नाम पुष्यन॥ ४॥

4. *Na sa rājā vyathate yasminn-indras-tīvraṁ somaṁ pibati gosakhāyam. Ā satvanair-ajati hanti vṛtraṁ kṣeti kṣitīḥ subhago nāma puṣyan.*

That ruler does not face want and trouble in whose realm Indra, fire or electric energy, consumes intense liquid, friendly with earth connection, and goes forward with various forms of power. The ruler moves forward, breaks the clouds for rain, destroys the demon of darkness with light and knowledge, and settles his people in homes, thus progressing all forward in health and sustenance and earning a name for wealth and power.

पुष्यात्क्षेमं अभि योगं भवात्युभे वृता संयती सं जयाति। प्रियः सूर्ये प्रिया अग्ना भवाति य इन्द्राय सुतसोमा ददाशत॥ ५॥

5. *Pusyāt kṣeme abhi yoge bhavātyubhe vṛtau saṁyatī saṁ jayāti. Priyaḥ sūrye priyo agnā bhavāti ya indrāya sutasomo dadāśat.*

That nation moves forward in yoga, creation of new assets, and in kshema, preservation of the progress and achievement earlier attained, rises higher in social dynamics both ways, and wins further ground in both together: the nation which reverentially loves solar energy, which reverentially takes interest in fire energy, and which spares its best and sweetest surplus in the service of Indra, development of electric energy.

Mandala 5/Sukta 38

Indra Devata, Atri Bhauma Rshi

उ॒राष्ट इन्द्र॒ राध॑सा वि॒भ्वी रा॒तिः श॑तक्रता।
अधा॑ ना विश्वचर्षण द्यु॒म्ना सु॑ क्ष॒त्र मं॑हय॥ १॥

1. *Uroṣṭa indra rādhaso vibhvī rātiḥ śatakrato. Adhā no viśvacarṣaṇe dyumnā sukṣatra maṅhaya.*

Indra, hero of a hundred holy actions with insight and counsel, wide and high are your powers and wealth, abundant your gifts. Ultimate watcher and observer of all that is in the world, ruler of the mighty social order, lead us on to wealth, power, honour and excellence and help us rise to the heights.

यदी॑मिन्द श्र॒वाय्य॒मिषं॑ शविष्ठ द॒धि॒ष।
प॒प॒थ दी॑घ॒श्रुत्त॑मं॒ हिर॑ण्यवर्ण दु॒ष्टर॑म॥ २॥

2. *Yadīmindra śravāyyam-iṣaṁ śaviṣṭha dadhiṣe. Paprathe dīrghaśruttamaṁ hiraṇyavarṇa duṣṭaram.*

Indra, ruler of golden majesty, lord most potent, destroyer of suffering, whatever food, energy and light of knowledge, great and renowned, you bear and bestow upon us you increase and extend, and it resounds far and wide as the highest of fame most unchallengeable by mortal man.

शुष्मा॑सा॒ य त॑ अदिवा म॒हना॑ क॒त॒सापः॑।
उ॒भा द॒वाव॒भिष्ट॑य दि॒वश्च॒ ग्मश्च॑ राजथः॥ ३॥

3. *Śuṣmāso ye te adrivo mehanā ketasāpaḥ. Ubhā devāvabhiṣṭaye divaśca gmaśca rājathaḥ.*

O ruler of the clouds and mountains, dispenser

of generous and adamantine justice, these powers and potent people of yours, these lights and the enlightened, all these brilliancies that obey your law and do your will both shine and exalt earth and heaven with their power and generosity for the achievement of cherished goals.

उता नो अस्य कस्य चिद्दक्षस्य तव वृत्रहन।
अस्मभ्यं नृम्णमा भर स्मभ्यं नृमणस्यस ॥ ४ ॥

4. *Uto no asya kasya cid dakṣasya tava vṛtrahan. Asmabhyaṁ nṛmṇamā bharā'smabhyaṁ nṛmaṇasyase.*

Indra, O lord destroyer of darkness, want and suffering, bring that human wealth of values, honour and excellence which is worthy of anyone here, there and everywhere in terms of efficiency of your divine order. Give us the power and freedom from fear, since you love us and wish us to rise and prosper.

नू त आभिरभिष्टिभिस्तव शमञ्छतक्रता।
इन्द्र स्याम सुगोपाः शूर स्याम सुगोपाः ॥ ५ ॥

5. *Nū ta ābhir-abhiṣṭibhis-tava śarmañchatakrato. Indra syāma sugopāḥ śūra syāma sugopāḥ.*

Indra, lord of unbounded action and generosity, potent ruler of the world, may we with these cherished blessings under your benign protection be possessors, protectors and promoters of lands and cows and revelations of light. Let us be preservers and promoters without fear.

Mandala 5/Sukta 39

Indra Devata, Atri Bhauma Rshi

यदिन्द्र चित्र महना स्ति त्वादातमदिवः ।
राधस्त ा' विदद्वस उभयाहस्त्या भर ॥ १ ॥

1. *Yadindra citra mehanā'sti tvādātamadrivaḥ. Rādhastanno vidadvasa ubhayāhastyā bhara.*

Indra, O lord of light and power, mysterious and sublime, refulgent ruler of the clouds and mountains, omniscient dispenser of munificence, whatever the rain of blessings showered by you, whatever the wealth and honour of success, not yet ours, pray give us with both hands.

यन्मन्यस वरण्यमिन्द द्यु ं तदाभर ।
विद्याम तस्य त वयमकूपारस्य दावन ॥ २ ॥

2. *Yanmanyase vareṇyam-indra dyukṣaṁ tad-ābhara. Vidyāma tasya te vayam-akūpārasya dāvane.*

Indra, whatever you think is worthy of choice, bear and bring that brilliant gift of heavenly quality. Let us receive that and let us know that as a blessing of your unbounded generosity worthy to be received and justified with gratitude.

यत्त दित्सु प्राध्यं मना अस्ति श्रुतं बृहत ।
तन दृ हा चिदद्रिव आ वाजं दषि सातय ॥ ३ ॥

3. *Yat te ditsu prarādhyaṁ mano asti śrutaṁ bṛhat. Tena dṛḷhā cidadriva ā vājaṁ darṣi sātaye.*

Adriva, wielder of thunder arms and ruler of

clouds and mountains, with that mind and courage of yours which is great, renowned and magnanimous leading to sure success, break down the strongholds of darkness and scatter the forces of negativity to reveal the light of rectitude for success and victory.

मंहिष्ठं वा मघानां राजानं चषणीनाम।
इन्द्रमुप प्रशस्तय पूर्वीभिर्जुजुष्र गिरः॥ ४॥

4. *Maṅhiṣṭhaṁ vo maghonāṁ rājānaṁ carṣaṇī-nām.*
Indramupa praśastaye pūrvībhir-jujuṣe giraḥ.

For the praise and celebration of Indra, greatest of the powerful among you and ruler of the people, offer songs of adoration with the eternal verses of the Vedas as did the ancients for the benediction of the lord and master.

अस्मा इत्काव्यं वचः उक्थमिन्द्राय शंस्यम। तस्मा उ ब्रह्मवाहस गिरा वर्धन्त्यत्रया गिरः शुम्भन्त्यत्रयः॥ ५॥

5. *Asmā it kāvyaṁ vaca uktham-indrāya śaṁsyam.*
Tasmā u brahmavāhase giro vardhantyatrayo giraḥ śumbhantyatrayaḥ.

For this Indra, lord and master, indeed, is the holy poetic voice of praise. For that lord giver of universal wealth and light of knowledge and wisdom do poets free from threefold bondage of body, mind and soul raise and offer their songs of adoration. Him, the voices beautified with threefold graces of sound, meaning and structure, free from threefold defects of sound, meaning and structure exalt and glorify.

Mandala 5/Sukta 40

Indra, Surya, Atri Devata, Atri Bhauma Rshi

आ याह्यदिभिः सुतं सामं सामपत पिब।
वृषन्निन्द्र वृषभिवृत्रहन्तम॥ १॥

1. *Ā yāhyadribhiḥ sutaṁ somaṁ somapate piba.*
Vṛṣannindra vṛṣabhir-vṛtrahantama.

Indra, creator and protector of honour, excellence and prosperity, come with the clouds of rain showers, and taste and promote the distilled soma of the herbs of the earth. Come, generous lord, greatest dispeller of darkness and suffering, with the strongest and most enlightened, commanding the creation of glory.

वृषा गावा वृषा मदा वृषा सामा अयं सुतः।
वृषन्निन्द्र वृषभिवृत्रहन्तम॥ २॥

2. *Vṛṣā grāvā vṛṣā mado vṛṣā somo ayaṁ sutaḥ.*
Vṛṣannindra vṛṣabhir-vṛtrahantama.

Deep is the cloud, the hope and ecstasy is high, and this soma distilled is potent and delicious. O generous lord, Indra, creator of valour and destroyer of darkness and suffering, come and realise the highest prosperity with the showers of rain clouds.

वृषा त्वा वृषणं हुव वज्रिञ्चित्राभिरूतिभिः।
वृषन्निन्द्र वृषभिवृत्रहन्तम॥ ३॥

3. *Vṛṣā tvā vṛṣaṇaṁ huve vajriñ-citrābhir-ūtibhiḥ.*
Vṛṣannindra vṛṣabhir-vṛtrahantama.

Indra, potent lord of generosity, magnanimous

giver of the showers of joy, wielder of the arms of thunder, greatest breaker of the clouds of rain and destroyer of evil, I invoke you with the strongest and most liberal powers and gifts of prosperity to come with various and wondrous securities, protections and promotions.

ऋजीषी वजी वृषभस्तुराषाट छुष्मी राजा वृत्रहा सोमपावा।
युक्त्वा हरिभ्यामुप यासदर्वाङ माध्यन्दिन सवन मत्सदिन्द्रः ॥ ४ ॥

4. *Ṛjīṣī vajrī vṛṣabhas-turāṣāṭ-chuṣmī rājā vṛtrahā somapāvā. Yuktvā haribhyāmupa yāsadarvāṅ mādhyaṁdine savane matsadindraḥ.*

Dynamic guardian of the path of rectitude to the last, wielder of thunder, generously brave, breaker of tempestuous missiles instantly, terribly forceful, refulgent ruler and sovereign commander, destroyer of the darkest enemies and protector of peaceful prosperity and joy of the people, Indra comes post haste by fastest horses, and at the noon day session of yajna joins the celebrations of the nation's honour and excellence.

यत्त्वा सूय स्वभानुस्तमसाविध्यदासुरः।
अ त्रिविद्यथा मुग्धा भुवनान्यदीधयुः ॥ ५ ॥

5. *Yat tvā sūrya svarbhānus-tamasāvidhyad-āsuraḥ. Akṣetravid yathā mugdho bhuvanān-yadīdhayuḥ.*

When the moon lighted by the sun affects the sun with the darkness of its shadow, when it is in line with the sun and earth, then the person who does not know his area feels confused during the eclipse and the regions too appear confusing. Similarly O sun, light of

the spirit, when the veil of darkness covers knowledge and awareness of the spirit, then the ignorant man feels confused and the world too appears different, that is, the material appears as ultimate reality and the spirit is eclipsed. He makes no distinction between body and soul.

स्व॑भानाॅरध॒ यदि॑न्द मा॒या अ॒वा दि॒वा वत॑माना अ॒वाह॑न।
गू॒ हं सूर्य॑ तम॒सापव्रतन तु॒रीय॑ण॒ ब्रह्म॑णाविन्द॒दत्रि॑ः ॥ ६ ॥

6. *Svarbhānoradha yadindra māyā avo divo varta-mānā avāhan. Gūḷhaṁ sūryaṁ tamasāpavra-tena turīyeṇa brahmaṇāvindadatriḥ.*

And then Indra, when the cosmic energy which moves the stars and planets removes the shadow of the moon from the sun, then Atri, man of knowledge, with his fourth state of the soul, that is, turiya, direct vision of Reality, regains the sight of the sun earlier covered by the shadow of the moon.

Similarly, when Indra, lord of light, removes the illusion of darkness which intercepts the light of the spirit below it, then Atri, the sage of knowledge and discrimination, with this fourth stage of spiritual development, regains the light earlier covered by the darkness of ignorance.

मा मामि॒मं तव॒ सन्त॑मत्र इर॒स्या दु॒ग्धा भि॒यसा॒ नि गा॑रीत।
त्वं मि॒त्रा अ॑सि स॒त्यरा॑धास्ता म॒हाव॑तं॒ वरु॑णश्च॒ राजा॑ ॥ ७ ॥

7. *Mā māmimaṁ tava santamatra irasyā drugdho bhiyasā ni gārīt. Tvaṁ mitro asi satyarādhāstau mehāvataṁ varuṇaśca rājā.*

O sage, Atri, free from the bondage of confusion

between body, mind and soul, I am your friend. Let not this malevolent ogre out of anger, dread or hunger devour me. You are a friend. So is this Varuna, ruler of light and man of judgement and discrimination. May you two, I pray, protect me from darkness, ignorance and confusion.

गाव्णा ब्रह्मा युयुजानः सपयन्कीरिणा दवा नमसापशि ॅन।
अत्रिः सूयस्य दिवि च ुराधात्स्वभानारप मामा अघु-
ात॥ ८॥

8. *Grāvṇo brahmā yuyujānaḥ saparyan kīriṇā devān namasopasīkṣan. Atriḥ sūryasya divi cakṣurā-dhāt svarbhānorapa māya aghukṣat.*

Then Atri, sagely scholar of four Vedas, free from threefold confusion, illusion and sufferance, collecting hymns of adoration, joining wise sages, singing songs of adoration in honour of Divinity, teaches and illuminates the supplicant disciple, removes the clouds, dispels the veil of darkness and illusion, and restores the light of the heavenly sun into the spirit.

यं व सूर्यं स्वभानुस्तमसाविध्यदासुरः।
अत्रयस्तमन्वविन्द ाह्यन्य अशक्नुवन॥ ९॥

9. *Yaṁ vai sūryaṁ svarbhānus-tamāsavidhyadā-suraḥ. Atrayas-tamanvavindan nahyanye aśa-knuvan.*

That sun and light of heaven, covered by the shadow of the moon and hidden by the veil of darkness, the Atris, sages of knowledge in the fourth state of spiritual development, turiya, direct vision of Reality, free from threefold confusion, illusion and sufferance,

restore and regain for themselves and their disciples. Others cannot see that light because they do not have the spiritual vision and freedom from illusion.

Mandala 5/Sukta 41

Vishvedeva Devata, Atri Bhauma Rshi

का नु वां मित्रावरुणावृतायन्दिवा वा महः पार्थिवस्य वा द। ऋतस्य वा सदसि त्रासीथां ना यज्ञायत वा पशुषा न वाजान॥ १॥

1. *Ko nu vāṁ mitrāvaruṇāvṛatāyan divo vā mahaḥ pārthivasya vā de. Ṛtasya vā sadasi trāsīthāṁ no yajñāyate vā paśuṣo na vājān.*

O Mitra and Varuna, light and bliss of heaven, complementary energies of prana and udana, friend and man of justice, teacher and preacher, who, for sure, dedicated to truth, can know you? Who can thank you in words? Protect and promote us wherever you be in your regions of truth and natural law in the light of heaven, the firmament or the earth, and bless us with food and energy, speed and progress, vision and wisdom, and material and spiritual wealth for the generous man of yajna.

त नो मित्रा वरुणा अयमायुरिन्द्र ऋभु ग मरुता जुषन्त। नमोभिवा य दधत सुवृक्तिं स्तामं रुदाय मीळहुष सजाषाः॥ २॥

2. *Te no mitro varuṇo aryamāyurindra ṛbhukṣā maruto juṣanta. Namobhirvā ye dadhate suvṛktiṁ stomaṁ rudrāya mīḷhuṣe sajoṣāḥ.*

May the light of the day and the peace of night,

the ocean, the cosmic order, health and time of age, spiritual vision, spirit of nature, cosmic flow of energies, be friendly with us. May all these who, together in love and loyalty with Rudra, lord of generous abundance and universal justice of correctitude, bear and carry our prayers and adorations and yajnic offerings with all our obedience and salutations to the Lord.

आ वां यष्ठाश्विना हुवध्यै वातस्य पत्मनथ्यस्य पुष्टा। उत वा दिवा असुराय मन्म पान्धांसीव यज्यव भरध्वम॥ ३॥

3. *Ā vāṁ yeṣṭhāśvinā huvadhyai vātasya patman rathyasya puṣṭau. Uta vā divo asurāya manma prāndhāṁsīva yajyave bharadhvam.*

Ashvins, complementary harbingers of light and life energy, observers and keepers of the laws of nature and guiding principles of humanity, teachers and preachers, I invoke you for extension of the paths of winds and clearance of the channels of progress, and I call upon you for strengthening and sophistication of the chariot powers of humanity. Come ye all fellow men, travellers and friends, concentrate your thoughts and intentions on the life breath of existence flowing from the regions of light as you bear and bring the food and fragrance for the yajna fire.

प स ाणा दिव्यः कण्वहाता त्रिता दिवः सजाषा वाता अग्निः। पूषा भगः पभृथ विश्वभोजा आजिं न जग्मुराश्व-श्वतमाः॥ ४॥

4. *Pra sakṣaṇo divyaḥ kaṇvahotā trito divaḥ sajoṣā vāto agniḥ. Pūṣā bhagaḥ prabhṛthe viśvabhojā vājiṁ na jagmurāśvaśvatamāḥ.*

The refulgent yajaka, forbearing, challenging and victorious, intelligent and self-conscious (Kanva), Trita, active and expansive in the three regions of the universe, i.e., the sun, wind and electric energy, heat and light, nourishment and growth, power, prosperity, honour and excellence, all operative together in love like friends, with brilliant holy ambitions for the advancement of the world, may, we plan and pray, come like warriors flying to the battle business of life on the wings of fastest coursers.

प वो॑ र॒यिं युक्ताश्वं भरध्वं रा॒य एष॑ व॑स दधीत॒ धीः ।
सु॒शव॒ एव॑राशि॒जस्य॒ हाता॒ य व॒ एवा॑ मरुतस्तु॒राणा॑म ॥ ५ ॥

5. *Pra vo rayiṁ yuktāśvaṁ bharadhvaṁ rāya eṣe'vase dadhīta dhīḥ. Suśeva evairauśijasya hotā ye va evā marutasturāṇām.*

O Maruts, dynamics of nature and progressive forces of humanity, create, bear and bring the wealth and power born of action and advancement. Develop, hold and use knowledge and intelligence for the achievement of all forms of power, honour and prosperity. All the actions and movements of yours are for your good, and by all these progressive steps of yours, the yajaka, creator and giver of fragrance, humanity, the child of brilliant ambition, grows happy and enjoys peace and comfort.

प वा॑ वा॒युं र॑थ॒युजं कृणुध्वं॒ प द॒वं विपं॑ पनि॒तार॑म॒र्कैः ।
इ॒षु॒ध्यव॑ ऋ॒तसापः॒ पुर॑न्धी॒वस्वी॑ना॒ अत्र॒ पत्नी॑रा धि॒य धुः ॥ ६ ॥

6. *Pra vo vāyuṁ rathayujaṁ kṛṇudhvaṁ pra devaṁ vipraṁ panitāramarkaiḥ. Iṣudhyava ṛtasāpaḥ purandhīrvasvīrno atra patnīrā dhiye dhuḥ.*

With your holy chants of mantras and offers of fragrant inputs into the yajnic fire of corporate action, create the wind and electric energy usable in your transports for progress. Create the brilliant, vibrant, admirable scholar and scientist of energy. And may these warriors of energy and scientific intelligence dedicated to progress and the truth and goodness of the laws of natural and human dynamics, serving heaven and earth, motherly divinities, bear and bring universal light and nourishment for our intellectual and cultural advancement.

उप॑ व॒ एष॒ वन्द्या॑भिः शू॒षः प य॒ह्वी दि॒वश्चि॒तय॑द्भिर॒र्कैः ।
उ॒षास॒मानक्ता॑ वि॒दुषी॑व॒ विश्व॒मा हा॑ वहता॒ मर्त्या॑य य॒ज्ञम ॥ ७ ॥

7. *Upa va eṣe vandyebhiḥ śūṣaiḥ pra yahvī divaṣcitayadbhir-arkaih. Uṣāsānaktā viduṣīva viśvamā hā vahato martyāya yajñam.*

In consequence, for your success and achievement, by virtue of your holy and powerful efforts and your intelligent and enlightened chants and oblations, may the night and day, both great and potent, like intelligent and educated women, carry your yajna across the world and bring you from heaven the wealth of the world for humanity.

अ॒भि वा॑ अच पा॒ष्यावं॑ता नृ॒न्वास्ता॒ष्पतिं॑ त्वष्टा॒रं॑ रराणः ।
धन्या॑ स॒जाषा॑ धि॒षणा॒ नमा॑भि॒वन॒स्पती॑राषधी रा॒य एष॑ ॥ ८ ॥

8. *Abhi vo arce poṣyāvato nṝn vāstoṣpatiṁ tvaṣṭā-raṁ rarāṇaḥ. Dhanyā sajoṣā dhiṣaṇā namo-bhirvanaspatīṅroṣadhī rāya eṣe.*

Happy with myself, celebrant for you all, and

for the achievement of wealth, power and all round prosperity, I honour, adore and serve the leaders who work for food and nourishment for growth. I honour the artist, architect and maker of forms, and love creative and friendly intelligence, trees and herbs, with reverence, gratitude, replenishment and renewal.

तुज॑ न॒स्तन॒ पर्व॑ताः सन्तु स्वत॑वा॒ य वस॑वा॒ न वी॒राः। प॒नि॒त आ॒प्त्य॑ य॑ज॒तः सदा॑ ना॒ वधा॑ ॒ः शंस॒ नया॑ अ॒भिष्टा॑॥ ९॥

9. *Tuje nastane parvatāḥ santu svaitavo ye vasavo na vīrāḥ. Panita āptyo yajataḥ sadā no vardhānnaḥ śaṁsaṁ naryo abhiṣṭau.*

May the clouds and mountains be for the expansion of our charities. So may be the Vasus, abodes of life such as earth and oceans, suns and planets, as well as the brave and generous people of strength and intelligence, self-motivated, self-moved, celebrated, self-realised, creative and corporate powers, and may they all augment our honour and reputation in all fields of human welfare.

वृष्णा॑ अस्ताषि भू॒म्यस्य॒ गर्भ॑ं त्रि॒ता नपा॑तम॒पां सु॑वृ॒क्ति। गृ॒णी॒त अ॒ग्नि॒र॒तरी॒ न शू॒षः शा॒चिष्क॑शा॒ नि रि॑णाति॒ वना॑॥ १०॥

10. *Vṛṣṇo astoṣi bhūmyasya garbhaṁ trito napātamapāṁ suvṛkti. Gṛṇīte agniretarī na śūṣaiḥ sociṣkeśo ni riṇāti vanā.*

I admire and adore the lightning fire, child of waters, which pervades the three worlds of the universe and gives showers of life for the fertility of the earth. Like a moving power with locks of light with its force

and motion, Agni energises the rays of the sun, moves the clouds and enlivens the forests with greenery.

कथा महे रुदियाय बवाम कदाय चिकितुष भगाय। आप आषधीरुत ना वन्तु द्यावना गिरया वृ ाकशाः ॥ ११ ॥

11. *Kathā mahe rudriyāya bravāma kad rāye cikituṣe bhagāya. Āpa oṣaḍhīruta no'vantu dyaurvanā girayo vṛkṣakeśāḥ.*

How shall we speak to the seeker of nature's catalytic powers breaking and making the changing forms of matter and energy, how speak to the earnest seeker of knowledge, of wealth, production and prosperity? May the flowing waters and clouds, herbs, heavens, rays of sunlight and high mountains with locks of forests help and protect us.

शृणातु न ऊर्जा पतिगिरः स नभस्तरीयाँ इषिरः परिज्मा। शृण्वन्त्वापः पुरा न शुभाः परि स्रुचा बबृहाणस्यादः ॥ १२ ॥

12. *Śṛṇotu na ūrjāṁ patirgiraḥ sa nabhastarīyāṅ iṣiraḥ parijmā. Śṛṇvantvāpaḥ puro na śubhrāḥ pari sruco babṛhāṇasyādreḥ.*

May the lord creator, controller and sustainer of energies listen to our voice of prayer, listen and reveal the mystery. May the master of the science of energy listen and enlighten us. May the lord omniscient, pervasive in waters and the skies, ever moving, omnipresent, listen and reveal the knowledge. May the crystal waters and the perennial streams and showers issuing forth from the mighty clouds and mountains speak to us like the clairvoyant ancient seers and seekers.

विदा चि नु महान्ता य व एवा बवाम दस्मा वार्यं दधानाः ।
वयश्चन सुभ्वो आव यन्ति क्षुभा मतमनुयतं वधस्नैः ॥ १३ ॥

13. *Vidā cinnu mahānto ye va evā bravāma dasmā vāryaṁ dadhānāḥ. Vayaścana subhva āva yanti kṣubhā martamanuyataṁ vadhasnaiḥ.*

Listen ye, great ones, and let us know for certain those acts and motions of yours which we speak of and pray for, which, all great and generous ones, bearing cherished gifts of food, energy, health and age, ever growing stronger and expansive, mighty powerful with their catalytic forces, come to the mortal seeker who tries to know and search them out.

आ दव्यानि पार्थिवानि जन्मा पश्चाच्छा सुमखाय वाचम ।
वर्धन्तां द्यावा गिरश्चन्दाग्रा उदा वर्धन्ताम्भिषातार्णाः ॥ १४ ॥

14. *Ā daivyāni pārthivāni janmā'paścācchā sumakhāya vocam. Vardhantāṁ dyāvo girascandrāgrā udā vardhantām-abhiṣātā arṇāḥ.*

I speak of the celestial and terrestrial evolution of things and forces and their actions and attributes for the holy pursuer of creative yajnic action. May the heavenly light and words of knowledge grow with peace, beauty and bliss in action. May the waters of life and energy grow and flow like the spatial oceans enveloping our existence.

पदंपद म जरिमा नि धायि वरूत्री वा शका या पायुभिश्च ।
सिषक्तु माता मही रसा नः स्मत्सूरिभिर्ऋजुहस्तैर्ऋजु-
वनिः ॥ १५ ॥

15. *Padepade me jarimā ni dhāyi varūtrī vā śakrā yā pāyubhiśca. Siṣaktu mātā mahī rasā naḥ smat sūribhir-ṛjuhasta ṛjuvaniḥ.*

At every stage of evolution, my growth with divine praise and prayer is evident, replete with power and grace bearing all natural and divine modes and materials of protection and progress. May mother earth and her nectar sweets of energy with sages and scholars bless us with the rich gifts of her simple, natural and liberal hands.

कथा दाशम नमसा सुदानूनवया मरुता अच्छोक्ता पश्रवसा मरुता अच्छोक्ता। मा ना हिंबुध्न्या रिष धादस्माकं भूदुपमातिवनिः॥ १६॥

16. *Kathā dāśema namasā sudānūnevayā maruto acchoktau praśravaso maruto acchoktau. Mā no'hirbudhnyo riṣe dhādasmākaṁ bhūdupamātivaniḥ.*

How shall we honour and serve the generous and renowned Maruts, dynamics of nature and the dynamic leaders and scholars of humanity, with offers of gifts and acts of homage in order to thank and supplicate them in words of reverence? Too generous and too highly renowned are they even for the best and choicest words of ours. May the generous cloud in the sky never forsake us to suffer want and injury. May there always be ample blessings of nature and Divinity for us close at hand.

इतिं चि ꣳ पजायं पशुमत्य दवांसा वनत मत्याꣳ व आ दवासा वनत मत्याꣳ वः। अत्रा शिवां तन्वाꣳ धासिमस्या जरां चिन्म निर्ऋतिजगसीत॥ १७॥

17. *Iti cinnu prajāyai paśumatyai devāso vanate martyo va ā devāso vanate martyo vaḥ. Atrā śivāṁ tanvo dhāsimasyā jarāṁ cinme nirṛtir-jagrasīta.*

Thus does mortal man honour and celebrate you, O divinities of nature and humanity, for progeny and for abundance of wealth and cattle. Thus does mortal man win your favour. Give me here in the world well being of the body and sustenance for health, and may mother earth with her generosity keep off debility and decay of my health and the onset of old age.

तां वां दवाः सुमतिमूजयन्तीमिषमश्याम वसवः शसा गाः ।
सा नः सुदानुर्मृळयन्ती द्रवी पति दवन्ती सुविताय गम्याः ॥ १८ ॥

18. *Tāṁ vo devāḥ sumatim-ūrjayantīm-iṣamaśyāma vasavaḥ śasā goḥ. Sā naḥ sudānur-mṛḷayantī devī prati dravantī suvitāya gamyāḥ.*

O Vasus, divinities of nature and humanity, may we receive that holy intelligence of yours, that energising food, by our praise and prayer in honour of mother earth, nature and the cow, and may that mother power, generous, loving and merciful, O divinities, sages and scholars, the lady overflowing with kindness, move for us in response to us for our good, for our honour and prosperity.

अभि न इळा यूथस्य माता स्म दीभिरुवशी वा गृणातु ।
उवशी वा बृहद्दिवा गृणाना भ्यूर्ण्वाना पभृथस्यायाः ॥ १९ ॥

19. *Abhi na iḷā yūthasya mātā smannadībhir-urvaśī vā gṛṇātu. Urvaśī vā bṛhaddivā gṛṇānā'bhyūrṇvānā prabhṛthasyāyoḥ.*

May the divine Ida, voice of omniscience, generous nature and the wide earth, mother of multitudes, sublime and overwhelming, enlighten and inspire us. And may the majesty of divinities, commanding universal light, comprehending the meaning, purpose and energy of life itself, revealing knowledge and wisdom come to us.

सिषक्तु न ऊर्जव्यस्य पुष्टः ॥ २० ॥

20. *Siṣaktu na ūrjavyasya puṣṭeḥ.*

And let the scientist help us and the lord omniscient bless us, with strength and energy from all sources of nature.

Mandala 5/Sukta 42

Vishvedeva Devata, Atri Bhauma Rshi

प शन्तमा वरुणं दीधितीं गीमित्रं भगमदितिं नूनमश्याः ।
पृषद्यानिः पञ्चहाता शृणात्वतूर्तपन्था असुरा मयाभुः ॥ १ ॥

1. *Pra śantamā varuṇaṁ dīdhitīṁ gīrmitraṁ bhagamaditiṁ nūnamaśyāḥ. Pṛṣadyoniḥ pañcahotā śṛṇotvatūrtapanthā asuro mayobhuḥ.*

Let my holy voice, the chant of OM, full of peace and bliss, light of my higher energy of udana, rise up and reach Varuna, cherished lord of love and justice, Mitra, lord of light and friendship, Bhaga, lord of honour and excellence, and Aditi, mother Infinity of heaven and earth. May the lord Supreme listen and receive, the lord of Eternal Word and speech coexistent with space and Divinity, ministrant of five pranic energies, indefatigable and irresistible in the ways of his power and action, giver of life and energy, lord of bliss, Bliss

itself.

पतिं म स्तामदितिजगृभ्यात्सूनुं न माता हृद्यं सुशेवम ।
ब्रह्म प्रियं देवहितं यदस्त्यहं मित्र वरुण यन्मयोभु ॥ २ ॥

2. *Prati me stomam-aditir-jagṛbhyāt sūnuṁ na mātā hṛdyaṁ suśevam. Bṛahma priyaṁ devahi-taṁ yadastyahaṁ mitre varuṇe yanmayobhu.*

May Aditi, mother of eternal speech, receive and love my song of praise and prayer as a mother holds her child to the heart, dear, cherished and soothing. Brahma, lord Infinite that is dear, kind and benevolent to the noble people, supreme giver, who inspires prana and udana energies, is our lord adorable.

उदीरय कवितमं कवीनामुनत्तनमभि मध्वा घृतन । स ना वसूनि पयता हितानि चन्दाणि दवः सविता सुवाति ॥ ३ ॥

3. *Udīraya kavitamaṁ kavīnām-unattainam-abhi madhvā ghṛtena. Sa no vasūni prayatā hitāni candrāṇi devaḥ savitā suvāti.*

Sing, celebrate him that is the most imaginative of poets, exalt him with honey sweets of song and homage, and may he, the inspirer creator, Savita, refulgent and generous lord, in response to our homage and effort, give us cherished wealth and honour of our choice for the good of our body, mind and soul.

समिन्द णा मनसा नषि गाभिः सं सूरिभिहरिवः सं स्वस्ति ।
सं ब्रह्मणा दवहितं यदस्ति सं दवानां सुमत्या यज्ञियानाम ॥ ४ ॥

4. *Samindra ṇo manasā neṣi gobhiḥ saṁ sūribhir-harivaḥ saṁ svasti. Saṁ brahmaṇā devahitaṁ yadasti saṁ devānāṁ sumatyā yajñiyānām.*

Indra, lord of power, honour and excellence, you lead us on with a holy mind, with efficient senses, intelligence and songs of homage, with bright and brave people. Lord of humanity, commanding the motive forces of the dynamics of existence, let there be all good and well being for us. Lead us on with knowledge and wealth of divinity, with whatever is good and beneficial for noble people, and with the wisdom of the brilliant people devoted to yajnic creation and divine service.

दे॒वा भगः॑ सवि॒ता रा॒या अंशे॒ इन्दा॑ वृ॒त्रस्य॑ सं॒जिता॒ धना॑नाम।
ऋ॒भु॒क्षा वाज॑ उ॒त वा॒ पुर॒न्धिर॑वन्तु॒ ना॒ अ॒मृता॑सस्तु॒रास॑ः ॥ ५ ॥

5. *Devo bhagaḥ savitā rāyo aṁśa Indro vṛtrasya saṁjito dhanānām. Ṛbhukṣā vāja uta vā purandhiravantu no amṛtāsas-turāsaḥ.*

May the brilliant and generous, the prosperous and honourable, the creator inspirer, rich and generous, participant sharer, commander of honour and excellence, winner of loud showers, producer of wealth, the powerful intellectual, commander of power and progress, the man of wisdom and distant vision, the immortals and powers of tempestuous advancement, may all these protect and promote us on the path of goodness.

म॒रुत्व॑ता॒ अप॑तीतस्य जि॒ष्णार॑जू॒यत॒ः प ब॑वामा कृ॒तानि॑।
न त॒ पूर्व॑ मघव॒न्नप॑रासा॒ न वी॒र्य॑१॒॑ नूत॑न॒ः कश्च॒नाप॑ ॥ ६ ॥

6. *Marutvato aprtītasya jiṣṇorajūryataḥ pra bravāmā kṛtāni. Na te pūrve maghavan nāparāso na vīryaṁ nūtanaḥ kaścanāpa.*

We sing and celebrate the acts and achievements

of the lord of men and winds, incomprehensible, victorious, unaging and undecaying. O lord of honour and power, Indra, neither the ancients, nor the moderns, nor the succeeding ones nor anyone else would comprehend your power and potential.

उप॑ स्तुहि पथ॒मं र॑त्न॒धय॒ं बृह॒स्पति॑ं॑सनि॒तार॒ं धना॑नाम ।
यः शंस॑त स्तु॒वत शंभ॑विष्ठः पुरू॒वसु॑रा॒गम॒ज्जाहु॑वानम ॥ ७ ॥

7. *Upa stuhi prathamaṁ ratnadheyaṁ bṛhaspatiṁ sanitāraṁ dhanānām. Yaḥ śaṁsate stuvate śaṁbhaviṣṭhaḥ purūvasur-āgamaj-johuvānam.*

First sing in honour of him close at hand who wields and governs the jewel wealth of existence, Brhaspati, Lord Almighty of the boundless universe, giver of wealth and honour, lord most blissful, omnificent, universally adored, who blesses the celebrant and supplicant, and brings him the wealth and honour prayed for.

तवा॒तिभि॒ः सच॑माना॒ अरि॑ष्टा॒ बृह॑स्पत म॒घवा॑नः सु॒वीरा॑ः ।
य अ॑श्व॒दा उ॒त वा॒ सन्ति॑ गा॒दा य व॑स्त्र॒दाः सु॒भगा॒स्तषु॒ राय॑ः ॥ ८ ॥

8. *Tavotibhiḥ sacamānā ariṣṭā bṛhaspate maghavānaḥ suvīrāḥ. Ye aśvadā uta vā santi godā ye vastradāḥ subhagāsteṣu rāyaḥ.*

Brhaspati, O lord of unbounded wealth of the universe, the people who are free from injury, enjoying wealth and power, brave and fearless, sharing the blessings of your protections, who are generous and honourable and give horses, cows and clothes in charity, all enjoy the good fortune of wealth and power and the

grace of divinities.

विसमाणं कृणुहि वित्तमेषां य भुञ्जत अपृणन्ता न उक्थैः ।
अपव्रतान्प्रसव वावृधानान ब्रह्मद्विषः सूर्याद्यावयस्व ॥ ९ ॥

9. *Visarmāṇaṁ kṛṇuhi vittameṣāṁ ye bhuñjate apṛṇanto na ukthaiḥ. Apavratān prasave vāvṛdhānān brahmadviṣaḥ sūryād yāvayasva.*

Render the wealth of those people fruitless and unproductive who eat by themselves inspite of our songs of divine praise in honour of charity. Deprive them of the light of the sun who observe no rules of good conduct, and who, while growing materially in the lord's creation, revile the lord giver and desecrate the food.

य आहत रसा दववीतावचक्रभिस्तं मरुता नि यात । या वः शमीशमानस्य निन्दात्तुच्छ्यान्कामान्करत सिष्विदानः ॥ १० ॥

10. *Ya ohate rakṣaso devavītāvacakrebhistaṁ maruto ni yāta. Yo vaḥ śamīṁ śaśamānasya nindāt tucchyān kāmān karate siṣvidānaḥ.*

O Maruts, dynamic leaders of the people, take him down straight, not in round about words, who invokes and entertains the wicked in the holy programmes of society, who reviles the noble work of the divine celebrant and who, even though trying hard apparently, demeans his values and desires.

तमु ष्टुहि यः स्विषुः सुधन्वा या विश्वस्य यतति भषजस्य ।
य वो महसामनसाय रुदं नमोभिर्देवमसुरं दुवस्य ॥ ११ ॥

11. *Tamu ṣṭuhi yaḥ sviṣuḥ sudhanvā yo viśvasya kṣayati bheṣajasya. Yakṣvā mahe saumanasāya rudraṁ namobhir-devam-asuraṁ duvasya.*

Praise and exalt him who wields the strong bow and sharp arrow in support of life and shelters the creative, corrective and protective forces of the world. Do good work in cooperation with the great and magnanimous people, and honour and serve with homage and holy offerings Rudra, lord of power, justice and punishment, brilliant and generous giver of life and energy.

दर्मूनसा अपसा य सुहस्ता वृष्णः पत्नीर्नद्या विभ्वतष्टाः ।
सरस्वती बृहद्दिवात राका दशस्यन्तीवरिवस्यन्तु शुभाः ॥ १२ ॥

12. *Damūnaso apaso ye suhastā vṛṣṇaḥ patnīr-nadyo vibhvataṣṭāḥ. Sarasvatī bṛhaddivota rākā daśasyantīrvarivasyantu śubhrāḥ.*

May those who are generous at heart, noble at work, liberal of hand, bold and bountiful, motherly women, streams of water flowing within bounds of divinity, vastly illuminative, perennially flowing with sweetness, blissful like a moonlit night, ever giving without reserve, pure and immaculate, we pray, bless us.

प सू मह सुशरणाय मधां गिरं भर नव्यसीं जायमानाम ।
य आहना दुहितुवर्णासु रूपा मिनाना अकृणोदिदं नः ॥ १३ ॥

13. *Pra sū mahe suśaraṇāya medhāṁ giraṁ bhare navyasīṁ jāyamānām. Ya āhanā duhitur-vakṣaṇāsu rūpā mināno akṛṇod-idaṁ naḥ.*

I offer my latest song of praise arising spontaneously and dedicate my intellect and imagination in honour of Indra, blissful shelter of the world, who,

sculptor of the forms of his creation, has provided and made to flow this water for us in the streams of his daughter, the earth.

प सुष्टुतिः स्तनयन्तं रुवन्तमिळस्पतिं जरितर्नूनमश्याः। या अब्दिमाँ उदनिमाँ इयर्ति प विद्युता रोदसी उ ऋ-मोणः ॥ १४ ॥

14. *Pra suṣṭutiḥ stanayantaṁ ruvantam-iḷaspatiṁ jaritar-nūnamaśyāḥ. Yo abdimāṅ udanimāṅ iyarti pra vidyutā rodasī ukṣamāṇaḥ.*

Let this celebrative song, O celebrant, rise and reach the roaring, thundering lord of earth and eternal speech who, replete with blissful waters, rolling like spatial oceans, goes forward sprinkling the earth and illuminating heaven and earth with the showers of light and life.

एष स्तामा मारुतं शधा अच्छा रुदस्य सूनूँयुवन्यूँरुदश्याः। कामा राय हवत मा स्वस्त्युप स्तुहि पृषदश्वाँ अयासः ॥ १५ ॥

15. *Eṣaḥ stomo mārutaṁ śardho acchā rudrasya sūnūṅr-yuvanyūṅr-udaśyāḥ. Kāmo rāye havate mā svastyupa stuhi pṛṣadaśvāṅ ayāsaḥ.*

Let this song of praise reach and excite the power and force of the Maruts, fellow humans, youthful children of Rudra, Lord of law, justice and discriminative wisdom, and let my love and desire inspire them for wealth and honour of the world. O celebrant, celebrate the dynamic forces of humanity, generous and showerful as the clouds.

पषः स्तामः पृथिवीमन्तरिं ं वनस्पतींराषधी राय अंश्याः। दुवादवः सुहवा भूतु मह्यं मा नो माता पृथिवी दुमता धात॥ १६॥

16. *Praiṣaḥ stomaḥ pṛthivīmantatikṣaṁ vanaspatīňroṣadhī rāye aśyāḥ. Devodevaḥ suhavo bhūtu mahyaṁ mā no mātā pṛthivī durmatau dhāt.*

May this song of celebration ring over the earth, resound across the sky, and vibrate among the trees and herbs for the production of wealth. May the lord supreme, God of the divinities of nature and humanity, be kind to me and listen to my invocation and prayer. May the mother earth be kind and never ill-disposed to us.

उरा दवा अनिबाध स्याम॥ १७॥

17. *Urau devā anibādhe syāma.*

O divinities, saints and sages, may we ever prosper in the unbounded generosity of nature and of mother earth.

समश्विनारवसा नूतनन मयाभुवा सुपणीती गमम। आ नो रयिं वहतमात वीराना विश्वान्यमृता साभगानि॥ १८॥

18. *Samaśvinor-avasā nūtanena mayobhuvā supraṇītī gamema. Ā no rayiṁ vahatamota vīrānā viśvānya-mṛtā saubhagāni.*

O lord, we pray, may we ever follow and benefit from the latest and blissful guidance and noble policy of the Ashvins, teachers and scholars. Bring us, O divine -twin powers of nature's complementarities, wealth, brave progeny and all the imperishable good fortunes

of honour and excellence. Let us prosper with your protection and vision of progress.

Mandala 5/Sukta 43

Vishvedeva Devata, Atri Bhauma Rshi

आ धेनवः पयसा तूण्यर्था अमर्धन्तीरुप नो यन्तु मध्वा।
महो राय बृहतीः सप्त विप्रो मयोभुवो जरिता जोहवीति॥ १॥

1. *Ā dhenavaḥ payasā tūṇryarthā amardhantīrupa no yantu madhvā. Maho rāye bṛhatīḥ sapta vipro mayobhuvo jaritā johavīti.*

Let the Voice of Divinity like mother cows, flowing with milky streams of meaning and metaphor, instantly vibrating unto the mind and soul, incessantly rippling and soothing without violence or difficulty, come and bless us with honey sweets of divine peace and spiritual awareness. Sevenfold are they in sound, music and meaning, expressive, grand and infinite. The celebrant yajaka, joyous and ecstatic, invokes, augments and proclaims the voices for the highest wealth and well being of life.

आ सुष्टुती नमसा वर्तयध्यै द्यावा वाजाय पृथिवी अमृधे।
पिता माता मधुवचाः सुहस्ता भरेभरे नो यशसावविष्टाम॥ २॥

2. *Ā suṣṭutī namasā vartayadhyai dyāvā vājāya pṛthivī amṛdhre. Pitā mātā madhuvacāḥ suhastā bharebhare no yaśasāvaviṣṭām.*

We offer songs of adoration with homage and offers of yajnic food and fragrance to win incessant blessings of loving and non-violent heaven and earth

for the sake of food and sustenance, knowledge and progressive advancement in life. May the father, mother, heaven and earth, sweet and loving of voice and word, liberal and unstinted of hand, bless us with honour and excellence at every stage of our battle business of life.

अध्वर्यवश्चकृवांसा मधूनि प वायव भरत चारु शुकम।
हातव नः पथमः पाह्यस्य दव मध्वा ररिमा त मदाय ॥ ३ ॥

3. *Adhvaryavaś-cakṛvāṁso madhūni-pra vāyave bharata cāru śukram. Hoteva naḥ prathamaḥ pāhyasya deva madhvo rarimā te madāya.*

O priests of the scientific yajna for peace and unity with love and non-violence, working on the holy powers and mysteries of wind and electric energy, take up pure energised waters, and create and bear the energy for Vayu, spirit and ruler of humanity. O Vayu, brilliant ruler, first of all preserve, protect and promote this honey sweet energy so that we may be happy and enjoy life together for your honour and pleasure.

दश ि पा युञ्जत बाहू अद्रिं सामस्य या शमितारा सुहस्ता।
मध्वा रसं सुगभस्तिगिरिष्ठां चनिश्चदद्दुदुह शुकमंशुः ॥ ४ ॥

4. *Daśa kṣipo yuñjate bāhū adriṁ somasya yā śamitārā suhastā. Madhvo rasaṁ sugabhastīr-giriṣṭhāṁ caniścadad duduhe śukramaṁśuḥ.*

Just as ten fingers join the two hands, and the dexterous priests use the stone press to extract the soma juice, and just as the sun with its bright rays, happy and rejoicing, distils the potent pure honey sweet vitalities of energy existing in the clouds and mountains, so do the happy performers of scientific yajna for peace, expert

specialists of energy, using their hands and mind and senses, working on the clouds distil the purest rays of energy, the honey sweet essence of nature's sources of wind and waters.

असावि त जुजुषाणाय सामः कत्व द ाय बृहत मदाय।
हरी रथ सुधुरा याग अवागिन्द प्रिया कृणुहि हूयमानः ॥ ५ ॥

5. *Asāvi te jujuṣāṇāya somaḥ kratve dakṣāya bṛhate madāya. Harī rathe sudhurā yoge arvāgindra priyā kṛṇuhi hūyamānaḥ.*

Indra, brilliant ruler, commander of winds and waters, distilled is the soma of energy for your knowledge and enlightenment, for your power and potential, and for delight and grand celebration, love as you do the honour and excellence of prosperity. Invoked and invited to the celebration, harness the fast controlled powers to the chariot, come straight, and accomplish the programmes you wish to complete.

आ नो महीमरमतिं सजाषा ग्नां दवीं नमसा रातहव्याम।
मधामदाय बृहतीमृतज्ञामाग्न वह पथिभिदवयानैः ॥ ६ ॥

6. *Ā no mahīm-aramatiṁ sajoṣā gnaṁ devīṁ namasā rātahavyām. Madhormadāya bṛhatīm-ṛtajñāmāgne vaha pathibhirdevayānaiḥ.*

Agni, O light of knowledge, scholar scientist, loving and cooperative, lead us on to that great, continuous but unaddicted knowledge of divine value with your humility and yajnic inputs, knowledge which is highly creative and productive for honey sweet delights and celebration of mankind, which is vastly revealing of mother nature's truths and worthy of further

pursuit by the progressive paths of divinities and nobilities among humanity.

अञ्जन्ति यं प्रथयन्ता न विप्रा वपावन्तं नाग्निना तपन्तः ।
पितुन पुत्र उपसि पष्ठ आ घमा अग्निमृतय्न्न सादि ॥ ७ ॥

7. *Añjanti yaṁ prathayanto na viprā vapāvantaṁ nāgninā tapantaḥ. Piturna putra upasi preṣṭha ā gharmo agnim-ṛtayann-asādi.*

Like a darling child in the lap of father, like the fire of yajna in the vedi, the disciple in pursuit of the light of knowledge and fire of life is seated in school close to the teachers like a seedling growing to fullness, whom sagely scholars, purifying, seasoning and tempering like steel and gold by the heat of fire, strengthen and prepare for a full yajnic life.

अच्छा मही बृहती शन्तमा गीदूता न गन्त्वश्विना हुवध्यै ।
मयाभुवा सरथा यातमवाग्गन्तं निधिं धुरमाणिन नाभिम ॥ ८ ॥

8. *Acchā mahī bṛhatī śantamā gīrdūto na gantvaśvinā huvadhyai. Mayobhuvā sarathā yātamarvāggantaṁ nidhiṁ dhuramānirna nābhim.*

Let the good and great, wide and high, refreshing and beneficent voice of ours like a messenger go to invoke and invite the Ashvins, teachers and preachers, complementary powers of nature, positive and negative currents of energy circuit, and may the Ashvins, kind, peaceable and peace giving come to us straight like the centre pin of the axle and nave of a chariot wheel, and share our treasure wealth of knowledge, power and material well-being.

प तव्यसा नमउक्तिं तुरस्या हं पूष्ण उत वायारंदिा। या राधसा चादितारा मतीनां या वाजस्य दविणादा उत त्मन॥ ९॥

9. *Pra tavyaso namauktiṁ turasya'haṁ pūṣṇa uta vāyoradikṣi. Yā rādhasā coditārā matīnāṁ yā vājasya draviṇodā uta tman.*

I offer the song of homage and reverence in honour of Pusha, power of nourishment, and Vayu, energy of wind and electricity, both power givers for success and achievement, inspirers of mankind, and both spontaneous and instant givers of wealth and progress.

आ नामभिमरुता वा विश्वाना रूपभिजातवदा हुवानः। यज्ञं गिरा जरितुः सुष्टुतिं च विश्व गन्त मरुता विश्व ऊती॥ १०॥

10. *Ā nāmabhir-maruto vakṣi viśvānā rūpebhirjā-tavedo huvānaḥ. Yajñaṁ giro jarituḥ suṣṭutiṁ ca viśve ganta maruto viśva ūtī.*

O Jataveda, light of life, sagely scholar of the knowledge of things in existence, invoked and invited, kindled and raised, you bring and speak of all the energies of winds and electricity of all names and all descriptions for men. O Maruts, winds and energies, in response to the mantric formulae and the celebrant's songs of adoration, come all and bring all modes of protection and advancement along to the sagely scholars' yajnic pursuit of research and development.

आ ना दिवा बृहतः पवतादा सरस्वती यजता गन्तु यज्ञम। हवं दवी जुजुषाणा घृताची शग्मां ना वाचमुशती शृणातु॥ ११॥

11. *Ā no divo bṛhataḥ parvatādā sarasvatī yajatā gantu yajñam. Havaṁ devī jujuṣāṇā ghṛtācī śagmāṁ no vācamuśatī śṛṇotu.*

May Sarasvati, divine mother of knowledge and language in the cosmic flow, loving and responsive to her children, come to bless our yajna, bearing ghrta and waters of life's energy and inspiration from heaven, the vast skies, clouds and mountains. May she join us like a mother overflowing with love, listen to our words of prayer for peace and pious advancement and give us the vision.

आ वधसं नीलपृष्ठं बृहन्तं बृहस्पतिं सदन सादयध्वम।
सादद्यानिं दम आ दीदिवांसं हिरण्यवर्णमरुषं सपम ॥ १२ ॥

12. *Ā vedhasaṁ nīḷaprṣṭhaṁ bṛhantaṁ bṛhaspatiṁ sadane sādayadhvam. Sādad-yoniṁ dama ā dīdivāṁsaṁ hiraṇyavarṇam-aruṣaṁ sapema.*

Enshrine the eminent sage and scholar specialised in the round blue skies, great and rising pursuant of space, in your seat of yajnic learning, in the home and in the assembly : the scholar concentrating on the ultimate natural causes, bright and illuminative, golden in performance, the very dawn of light and knowledge, we honour and serve.

आ धर्णसिबृहद्दिवा रराणा विश्वभिगन्त्वाभिहुवानः।
ग्रा वसान आषधीरमृधस्त्रिधातुशृङ्गा वृषभा वयाधाः ॥ १३ ॥

13. *Ā dharṇasir-bṛhaddivo rarāṇo viśvebhir-gantv-omabhirhuvānaḥ. Gnā vasāna oṣadhīr-amṛ-dhras-tridhātuśṛṅgo vṛṣabho vayodhāḥ.*

May the wielder and sustainer of existence,

mighty refulgent and blissful, invoked, enkindled and raised in the vedi come and bless our yajna with all means of protection and progress, the lord illuminating our voices of praise and prayer, vitalising herbs and vegetation, kind and loving, lord of nature's three modes of thought (sattva), energy (rajas) and matter (tamas) which are transparent, red and dark green, the lord generous as showers and giver of health and age.

मातुष्पद पर्म शुक्र आयाविपन्यवा रास्पिरासा अग्मन।
सुशव्यं नमसा रातहव्याः शिशुं मृजन्त्यायवा न वास ॥ १४ ॥

14. *Mātuṣpade parame śukra āyor-vipanyavo rāspi-rāso agman. Suśevyaṁ namasā rātahavyāḥ śiśuṁ mṛjantyāyavo na vāse.*

On the sacred and excellent vedi on the floor of mother earth, lovers and admirers of life come in pursuit of the joy of living, bearing holy offers for the sacred fire. And just as they cleanse the new born baby and welcome it in new life, so they feed, serve and develop the holy fire with love and offers of food and fragrance like a living divinity on earth.

बृहद्वया बृहत तुभ्यमग्न धियाजुरा मिथुनासः सचन्त।
दवादवः सुहवा भूतु मह्यं मा नो माता पृथिवी दुर्मता धात ॥ १५ ॥

15. *Bṛhad vayo bṛhate tubhyamagne dhiyājuro mithunāsaḥ sacanta. Devodevaḥ suhavo bhūtu mahyaṁ mā no mātā pṛthivī durmatau dhāt.*

People senior in age and wide in experience, eminent in knowledge and intelligence, men and women together, offer homage to you, Agni, lord of light and

great. May the lord Divine, light of all divinities, be kind and gracious to me, and may mother earth look at us with favour and never forsake us.

उ॒रा दे॑वा अनिबा॒ध स्या॑म ॥ १६ ॥

16. *Urau devā anibādhe syāma.*

O Divinities, may we ever be in the light of your unbounded grace, free and uninterrupted.

सम॒श्विना॒रव॑सा॒ नूत॑नेन मया॒भुवा॑ सु॒पणी॑ती गमेम । आ नो॑ र॒यिं व॑हत॒मात वी॒राना विश्वा॒न्यामृता॒ साभ॑गानि ॥ १७ ॥

17. *Samaśvinor-avasā nūtanena mayobhuvā supraṇītī gamema. Ā no rayiṁ vahatamota vīrān-ā viśvānyamṛtā saubhagāni.*

Ashvins, complementary powers of nature, teachers and preachers, men and women together, all kind and blissful, may we go on in life by your latest protections and noble paths of progress and morality. O immortal divines, bear and bring us wealth, and brave progeny and all the good fortunes of the world.

Mandala 5/Sukta 44

Vishvedeva Devata, Avatsara Kashyapa and others Rshis

तं प॒त्न॒था पू॒वथा॑ वि॒श्वथ॒मथा॑ ज्य॒ष्ठता॑तिं बर्हि॒षद॑ं स्व॒र्विद॑म । प॒ती॒ची॒नं वृ॒जनं दाहस ग्रि॒रा शुं जय॑न्त॒मनु॒ यासु॒ वर्ध॑से ॥ १ ॥

1. *Taṁ pratnathā pūrvathā viśvathemathā jyeṣṭha-tātiṁ barhiṣadaṁ svarvidam. Pratīcīnaṁ vṛjanaṁ dohase girā''śuṁ jayantamanu yāsu vardhase.*

Indra, Ruler as of ancient times, as before, as always, as of now, with your holy voice you draw upon

the highest, heavenly, blissful force and power present upfront and instantly victorious in the battles of life, and you grow and progress in consequence of that same power and force. O Ruler, let us all honour and augment and serve that power.

श्रिय सुदृशीरुपरस्य याः स्वर्विराचमानः ककुभामचादत। सुगापा असि न दभाय सुकता परा मायाभिर्ऋत आस नाम त ॥ २ ॥

2. *Śriye sudṛśīr-uparasya yāḥ svarvirocamānaḥ kakubhām-acodate. Sugopā asi na dabhāya sukrato paro māyābhir-ṛta āsa nāma te.*

Ruler of the world, you are the self-refulgent light of heaven, illuminator of spaces and mover of the still clouds of vapours in the skies, the lord whose lights and graces are for the beauty and majesty of life. You are the protector, defender, preserver and promoter. You are not for deceit or violence. You are the cause and agent of holy action, sovereign with your powers and potential, and your name is identical with truth and law.

अत्यं हविः सचत सच्च धातु चा रिष्टगातुः स हाता सहाभरिः। प्रसस्राणा अनु बर्हिवृषा शिशुमध्य युवाजरा विस्रुहा हितः ॥ ३ ॥

3. *Atyaṁ haviḥ sacate sacca dhātu cā'riṣṭagātuḥ sa hotā sahobhariḥ. Prasarsrāṇo anu barhirvṛṣā śiśurmadhye yuvājaro visruhā hitaḥ.*

(He abides in, with, and above the dynamics of the yajnic evolution of existence: consumer, consumed, consumption, evolution and devolution, the beginning and the end, all): He abides with the food of life. He is

truth, reality, eternity. He is the wielder, sustainer and commander of the world in existence. Inviolable is his word, uncharted his way. He is the yajaka, creator and giver. He is the lord and controller of power and potential, challenge and forbearance. He is ever on the move across the skies and spaces. He is the generous cloud, the seedling in the womb of existence, ever young, unaging, antidote of negative destruction, and loving support of all.

प व॑ एत सुयुजा॒ यामं॑ि॒ष्टय॒ नीचीं॑र्मुष्मं॒ य॒म्यं॑ ऋता॒वृधः॑। सुयन्तु॑भिः सवशा॒सर॒भीशु॑भि॒ः किवि॒नामा॑नि पव॒ण मु॑षायति॥ ४॥

4. *Pra va ete suyujo yamanniṣṭaye nīcīramuṣmai yamya ṛtāvṛdhaḥ. Suyantubhiḥ sarvaśāsai-rabhī-śubhiḥ krivirnāmāni pravaṇe muṣāyati.*

O children of the earth, for your good and comfort, immediate as well as distant, are these united, cooperative, well controlled radiations of the sun all round, fostering the truth of nature's law in their own way: For that Master Spirit, the sun sucks up the vapours of water from the ocean and other lower places by well directed, all dominating waves of light, and then makes the cloud release the waters in rain showers to flow down in streams and rivers into the ocean.

(In the same way the administrative forces of the ruler, working together in cooperation within the law, collect the taxes from the various communities of the people and the ruler uses the collection for rain showers of the people's protection, promotion and prosperity without hoarding anything for himself.)

सं॒जभु॑राण॒स्तरु॑भिः सु॒त॒गृभं॑ वया॒किनं॑ चि॒त्तग॑र्भासु सु॒स्वरुः। धा॒र॒वा॒कष्वृ॑जुगाथ शाभस॒ वध॑स्व॒ पत्नी॑र॒भि जी॒वा अ॑ध्व॒र॥ ५॥

5. *Sañjarbhurāṇas-tarubhiḥ sutegṛbhaṁ vayākinaṁ cittagarbhāsu susvaruḥ. Dhāravākeṣvṛjugātha śobhase vardhasva patnīrabhi jīvo adhvare.*

Shining and vibrating by flutter of the leaves of trees, proclaiming the presence of the spirit manifested in life forms living and aging in the world of creation, in the caves of the heart, you shine and radiate in the consciousness, O lord of rectitude and paths of naturalness. Grow on, live on, O lord, in the yajna of creation and let the life forms grow on and advance.

या॒दृ॒ग॒व दर्दृ॑श ता॒दृग॒दुच्य॒त॒ सं छा॒यया॑ दधिर॒ सि॒धया॒प्स्वा। म॒हीम॒स्मभ्य॑मुरु॒षामु॒रु जया॑ बृ॒हत्सु॒वीर॒मन॑पच्युतं॒ सहः॥ ६॥

6. *Yādṛgeva dadṛśe tādṛg-ucyate saṁ chāyayā dadhire sidhrayāpsvā. Mahīm-asmabhyamuruṣāmuru jrayo bṛhat suvīram-anapacyutaṁ sahaḥ.*

Who are the sagely divines of humanity? As they see the truth of reality, so do they speak of it. They behold it and stand thereby by the holy reflection of it in divine works of creation or in the visions of their own imagination. And they, men of courage, wide and bold in speech and imagination, bear and bring for us great illuminative speech of knowledge and high and mighty undecaying valour, forbearance and spirit of challenge which creates great heroes in the service of truth and rectitude. They are human divines.

वत्यगुजनिवान्वा अति स्पृधः समयता मनसा सूयः कविः। घंसं र न्तं परि विश्वता गयमस्माकं शम वनवत्स्वावसुः ॥ ७ ॥

7. *Vetyagrur-janivān vā ati spṛdhaḥ samaryatā manasā sūryaḥ kaviḥ. Ghraṁsaṁ rakṣantaṁ pari viśvato gayamasmākaṁ śarma vanavat svāvasuḥ.*

The leader, reborn in knowledge and courage of action, goes forward challenging, thirsting for battle, radiant by mind, visionary of present and future, protecting the light of day, preserving our future wealth of generations, and protecting our hearth and home, self-possessed and self-established as he is.

ज्यायांसमस्य यतुनस्य कतुनं ऋषिस्वरं चरति यासु नाम त। यादृश्मिन्धायि तमपस्ययाविद्द्य उ स्वयं वहत सा अरं करत ॥ ८ ॥

8. *Jyāyāṁsamasya yatunasya ketuna ṛṣisvaraṁ carati yāsu nāma te. Yādṛśmin dhāyi tamapasyayā vidad ya u svayaṁ vahate so araṁ karat.*

The ruler and scholar who receives and serves the superior, the holy and advancing voice of the seers and sages by virtue of the knowledge and efforts of this industrious scholar, and you whose name and fame resounds among the people, whichever way the name and fame and knowledge is received, and the man who attains the knowledge of that all by his own effort and karmic discipline and carries the tradition on by himself, self-possessed and self-established, may all these do us good on our way of life.

समुदमांसामवं तस्थ अगिमा न रिंष्यति सवंनं यस्मि गायता। अत्रा न हादिं कवणस्यं रजत यत्रा मतिविद्यतं पूत-बन्धंनी ॥ ९ ॥

9. *Samudram-āsām-ava tasthe agrimā na riṣyati savanaṁ yasminn-āyatā. Atrā na hārdi kravaṇasya rejate yatrā matirvidyate pūtabandhanī.*

The fame and advancement of these people resounds over seas and abides over spaces, nor does their yajnic progress suffer where hymns are chanted and wealth grows in holiness. Here the heart's desire of the worshipper is not obstructed where holy intelligence and intentions abide for guidance in action.

स हि ात्रस्यं मनसस्य चित्तिभिरवावदस्यं यजतस्य सधंः। अवत्सारस्यं स्मृणवाम रण्वंभिः शविंष्ठं वाजं विदुषा चिदध्यंम ॥ १० ॥

10. *Sa hi kṣatrasya manasasya cittibhir-evāvadasya yajatasya sadhreḥ. Avatsārasya spṛṇavāma raṇvabhiḥ śaviṣṭhaṁ vājaṁ viduṣā cidardhyam.*

With our collective thoughts and intentions and with all our love and delight, we desire to have that ruler for the social order whose high strength and dynamism is respected by the wise and enlightened scholars, who is a strong disciplinarian and organiser, who commands intelligence and eloquence, who is a holy and cooperative man of yajna, sociable as a friend and who can preserve, protect, defend, promote and enlighten the people and the system. Only such a person deserves to be the ruler.

श्येन आसामदितिः कक्ष्यो मदो विश्ववारस्य यजतस्य मायिनः। समन्यमन्यमथयन्त्यतव विदुर्विषाणं परिपानमन्ति ते ॥ ११ ॥

11. *Śyena āsāmaditiḥ kakṣyo mado viśvavārasya yajatasya māyinaḥ. Sam-anyamanyam-artha-yantyetave vidurviṣāṇaṁ paripānamanti te.*

Of these people, he, the ruler, is the Shyena, eagle, harbinger of nectar, the watchful eye, and the marksman for the target, the destination. He is Aditi, the inviolable identity, symbol of nature, character, tradition and the nation. He is Kakshya, orbit of movement as well as the rampart, ever in harness, and he is the joy of life. Of this universal leader, all embracing and giving, all powerful, they jointly and separately desire and ask for advancement, know his generosity, and find their own fulfilment in his presence.

सदापृणा यजता वि द्विषो वधीद्बाहुवृक्तः श्रुतवित्तया वः सचा। उभा स वरा पत्यते भाति च यदीं गणं भजते सुप्रयावभिः ॥ १२ ॥

12. *Sadāpṛṇo yajato vi dviṣo vadhīd bāhuvṛktaḥ śrutavit taryo vaḥ sacā. Ubhā sa varā pratyeti bhāti ca yadīṁ gaṇaṁ bhajate suprayāvabhiḥ.*

He is an unfailing giver of fulfilment, holy and cooperative in joint action for development, destroyer of hate and enmity, strong of arms, scholar of the Vedas, accessible saviour and helper and friendly for all of you. He receives both friend and foe appropriately and realises both material and spiritual good, shines and illuminates, the leader who serves this social order and this people with effective and acceptable means and

policies.

सु॒तंभ॒रा यज॑मानस्य॒ सत्प॑ति॒र्विश्वा॑सा॒मू॒धः स धि॒या-मु॒दञ्च॑नः । भर॑द्ध्रु॒नू रस॑वच्छिश्रिय॒ पया॑ नुबु॒वा॒णा अध्ये॑ति॒ न स्व॒पन ॥ १३ ॥

13. *Sutaṁbharo yajamānasya satpatir-viśvāsām-ūdhaḥ sa dhiyām-udañcanaḥ. Bharad dhenū rasavac-chiśriye payo'nubruvāṇo adhyeti na svapan.*

The baby's parent, the yajaka's protector and promoter, the teacher, ruler, guardian of humanity who preserves, sustains and advances whatever wealth and joy is achieved, the treasure hold of all history and tradition and intellectual and scientific progress on the march, bearing the milky food for body, mind and soul like the mother cow and forbearing earth, he goes onwards high proclaiming his knowledge and vision, the divine gift, without a wink of sleep: He is worthy of reverence.

या जा॒गार॒ तमृचः॑ कामयन्त॒ या जा॒गार॒ तमु॒ सामा॑नि यन्ति । या जा॒गार॒ तम॒यं साम॑ आह॒ तवा॒हमस्मि स॒ख्य न्यो॑काः ॥ १४ ॥

14. *Yo jāgāra tamṛcaḥ kāmayante yo jāgārah tamu sāmāni yanti. Yo jāgāra tamayaṁ soma āha tavāhamasmi sakhye nyokāḥ.*

Whoever is awake, the Rks love and bless. Whoever is alert, the Samans move and elevate. Whoever is active without a wink of sleep, this soma of life's joy and ecstasy addresses and says: O seeker and yajaka, I am for you, a friend and shelter home.

अग्निर्जागार तमृचः कामयन्त ग्निर्जागार तमु सामानि यन्ति। अग्निर्जागार तमयं साम आह तवाहमस्मि सख्ये न्योकाः ॥ १५ ॥

15. *Agnirjāgāra tamṛcaḥ kāmayante'gnirjāgāra tamu sāmāni yanti. Agnirjāgāra tamayaṁ soma āha tavāhamasmi sakhye nyokāḥ.*

To Agni, soul of life awake, the light of Rks radiates with love. To Agni, light of life awake, the songs of Samans vibrate with love. To Agni, the fire of life aflame, the streams of nectar flow with love, and to the soul of life, the light of awareness and the fire of action, the ecstasy of life says: I am yours with love, a friend, your very haven and home.

Mandala 5/Sukta 45

Vishvedeva Devata, Sadaprna Atreya Rshi

विदा दिवा विष्य ादिमुक्थरायत्या उषसा अचिना गुः। अपावृत व्रजिनीरुत्स्वर्गाद्वि दुरा मानुषीदव आवः ॥ १ ॥

1. *Vidā divo viṣyann-adrim-ukthair-āyatyā uṣaso arcino guḥ. Apāvṛta vrajinīrut svargād vi duro mānuṣīrdeva āvaḥ.*

Brilliant sages with holy songs of adoration worship the self-refulgent Lord and break the cloud of ignorance. In consequence, the dawn of light follows, dispels the nights of darkness, and then the refulgent sun of divine knowledge opens the doors of human reason and intelligence with knowledge.

वि सूया अमतिं न श्रियं सादावाद गवां माता जानती गात। धन्वणसा नद्यः खादाअणाः स्थूणाव सुमिता दृंहत द्याः ॥ २ ॥

2. *Vi sūryo amatiṁ na śriyaṁ sādorvād gavāṁ mātā jānatī gāt. Dhanvarṇaso nadyaḥ khādo arṇāḥ sthūṇeva sumitā dṛṁhata dyauḥ.*

The sun takes on the refulgent form of beauty like the grace of divinity, and from the vast heavens, the dawn, mother of light rays, goes forward revealing the beauty of the world. Streams and rivers, charming bright and refreshing, flow rushing on to the sea. The regions of light rise on, expansive like a measured column of the day's sustenance.

(The mantra is a metaphor, in continuation of the previous mantra, of the expansion of the light of knowledge and onward flow of life.)

अस्मा उक्थाय पर्वतस्य गर्भा महीनां जनुषे पूर्व्याय। वि पर्वता जिहीत साधत द्यावाविर्वासन्ता दसयन्त भूम ॥ ३ ॥

3. *Asmā ukthāya parvatasya garbho mahīnāṁ januṣe pūrvyāya. Vi parvato jihīta sādhata dyaur-āvivāsanto dasayanta bhūma.*

In honour of this adorable ancient sun, cause of the birth of planets and the cloud, and for the fertility of the earths, the vapours leave the cloud to rain in showers. Let us too, high shining like the sun, realising the light of knowledge, illuminating all around, giving in charity, eliminating evil, realise ourselves.

सूक्तभिर्वा वचोभिर्देवजुष्टैरिन्द्रा न्वग्नी अवसे हुवध्यै। उक्थेभिर्हि ष्मा कवयः सुयज्ञा आविर्वासन्ता मरुता यजन्ति ॥ ४ ॥

4. *Sūktebhirvo vacobhir-devajuṣṭair-indrā nvagnī avase huvadhyai. Ukthebhirhi ṣmā kavayaḥ suyajñā āvivāsanto maruto yajanti.*

With unambiguous holy words approved by scholars and loved and used by divine brilliancies, we study and experiment with Indra and Agni for the invocation and achievement of electric energy and fire power for protection and progress, just as, with the same holy words, for all time, poetic men of vision and imagination and dynamic scientists engaged in creative and productive joint works, shining and illuminating in the pursuit of truth, work and conduct holy programmes of research for you all.

एता न्व१द्य सुध्या३ भवाम प दुच्छुना मिनवामा वरीयः ।
आर द्वषांसि सनुतद धामा यांम पाञ्चा यजमानमच्छ ॥ ५ ॥

5. *Eto nvadya sudhyo bhavāma pra ducchunā mina-vāmā varīyaḥ. Āre dveṣāṁsi sanutardadhāmā'-yāma prāñco yajamānamaccha.*

Come ye all today, let us engage in works of vision and wisdom as intelligent holy people. Let us throw off all evil and eliminate it. Let us always keep hate and enmity far away. Let us move forward and enthusiastically join the yajamana engaged in creative and productive work for advancement.

एता धियं कृणवामा सखाया प या माताँ ऋणुत वजं गाः । यया मनुर्विशिशिपं जिगाय यया वणिग्वङ्कुरापा पुरीषम ॥ ६ ॥

6. *Etā dhiyaṁ kṛṇavāmā sakhāyo'pa yā mātāṅ ṛṇuta vrajaṁ goḥ. Yayā manurviśiśipraṁ jigāya yayā vaṇigvaṅkurāpā purīṣam.*

Come friends, let us take up works of science and reason by which mother knowledge reveals and,

like the dawn, opens the doors of light and power, by which the man of war and tactics wins the helmet and armour, and by which the industrious producer achieves fertile land and ample water.

अनूनोदत्र हस्तयता अदिरार्चन्यन दश मासा नवग्वाः । ऋतं यती सरमा गा अविन्दद्विश्वानि सत्याङ्गिराश्चकार ॥ ७ ॥

Anūnodatra hastayato adrirārcan yena daśa māso navagvāḥ. Ṛtaṁ yatī saramā gā avindad viśvāni satyāṅgirāścakāra.

7. Let the priest of dexterous hand, generous like the cloud, celebrant of divinity and nature's powers, set the yajna in motion, inspiring the new generation on the move to keep the fire burning for ten months at least, and the dynamics of revelation would flow to the yajna, open the secrets of the Word and knowledge and control of mind and senses, and vibrant men of initiative would enact projects of truth and universal good.

विश्व अस्या व्युषि माहिनायाः सं यद गभिरङ्गिरसा नवन्त । उत्स आसां परम सधस्थ ऋतस्य पथा सरमा विदद गाः ॥ ८ ॥

Viśve asyā vyuṣi māhināyaḥ saṁ yad gobhiraṅgiraso navanta. Utsa āsāṁ parame sadhastha ṛtasya pathā saramā vidad gāḥ.

8. When on the rise of this glorious dawn the Angiras, vibrant scholars and sages dedicated to yajnic divinity, meet and rejoice with the rays of light, then, the oceanic source of these rays of light being in the highest heaven, it is the radiations of Divinity on the waves of nature's vitality that transmit the revelations

of light and knowledge and bless the yajnic seekers.

आ सूय ँ यातु स॒प्ताश्व॒: त्रं॑ यद॑स्य व्रि॒या दी॑घया॒थ। र॒घुः श्य॒नः प॑तय॒दन्ध॒ अच्छा॒ युवा॑ क॒विदी॑दय॒द गो षु॒ गच्छ॑न॥ ९॥

9. *Ā suryo yatu saptāśvaḥ kṣetraṁ yadasyorviyā dirghayāthe. Raghuḥ ṣyenaḥ patayad-andho acchā yuvā kavirdīdayad goṣu gacchan.*

Let the sun, commanding seven horses of its spectrum lights, come to the earthly part of its domain like a flying courser, a hawk-like harbinger of nectar, dispelling darkness, and ripening food with its light and heat, and let it shine, an unaging youth, a visionary creator and inspirer, going over lands and planets on the long course of its orbit in space.

So may the light of the Spirit descend into the earthly form of the body of five elements and five senses, mind and intelligence, and illuminate the individual personality of the soul to keep it a youthful visionary and self-inspiring poet, creatively playing around with the mind and senses, dispelling the darkness of ignorance and ripening the existential potential of its nature, across the world of five elements, and ahankara and mahan modes of nature, for its advancement over its eternal course.

आ सूया॑ अरुहच्छु॒कमणा॒ यु॑क्त॒ यद्ध॒रिता॑ वी॒तपृ॑ष्ठाः। उ॒द्ना न नाव॑मनयन्त॒ धीरा॑ आशृण्व॒तीरापा॑ अ॒वाग॑तिष्ठन॥ १०॥

10. *Ā sūryo aruhac-chukram-arṇo'yukta yaddharito vītaprṣṭhāḥ. Udgā na nāvam-anayanta dhīrā āśṛṇvatīr-āpo arvāg-atiṣṭhan.*

When the sun yokes its far ranging rays of

spectrum light to its chariot, it rises over the bright and lustrous ocean of spatial waters, and its intelligent and well directed horses carry it over the orbit like the constant waves of the sea carrying a boat, with the result that the overflowing waters stand around listening and raining down in showers. Similarly when the self-luminous soul yokes the five senses, the five pranas and the mind and intelligence to its purpose of action in yoga yajna, it rises over the bright and blazing world of existence, the seven lights of natural powers, perceptive and well directed by the soul in the state of constancy, carry it over the waters around waiting for its orders, and the soul reaches its destination where it joins the Divine.

धियं वा अप्सु दधिष स्वर्षां ययातरन्दश मासा नवग्वाः ।
अया धिया स्याम देवगोपा अया धिया तुतुयामात्यंहः ॥ ११ ॥

11. *Dhiyaṁ vo apsu dadhiṣe svarṣāṁ yayātaran daśa māso navagvāḥ. Ayā dhiyā syāma devagopā ayā dhiyā tuturyāmātyaṁhaḥ.*

O divinities of nature and humanity, I pray, I may absorb into my pranic energies and actions that blissful intelligence of your gift by which the rising souls on the move cross the seas over ten months. May we, by this, be protectors and promoters of our sages and our divine nature. May we, by this, cross the seas over sin and evil.

Mandala 5/Sukta 46

Vishvedeva, Devapatni Devatah, Pratikshatra Atreya Rshi

हया न विद्वाँ अयुजि स्वयं धुरि तां वहामि पतरणीमवस्युवम ।
नास्या वश्मि विमुचं नावृतं पुनर्विद्वान्पथः पुरएत ऋजु नषति ॥ १ ॥

1. *Hayo na vidvaṅ ayuji svayaṁ dhuri tāṁ vahāmi prataraṇīm-avasyuvam. Nāsyā vaśmi vimucaṁ nāvṛtaṁ punarvidvān pathaḥ pura eta ṛju neṣati.*

Like a trained horse on the new path, the man of knowledge takes on a new programme, voluntarily. I too carry on the new programme which is protective, defensive and progressive. I do not want it abandoned, nor do I have anything reserved or secret about it, and further, only a scholar pioneer and leader advancing on the path of rectitude would take men and leaders forward.

अग्न इन्द्र वरुण मित्र देवाः शर्धः प यन्त मारुतोत विष्णो। उभा नासत्या रुद्रा अध ग्नाः पूषा भगः सरस्वती जुषन्त ॥ २ ॥

2. *Agna indra varuṇa mitra devāḥ śardhaḥ pra yanta mārutota viṣṇo. Ubhā nāsatyā rudro adha gnāḥ pūṣā bhagaḥ sarasvatī juṣanta.*

Agni, O brilliant power of light, fire and knowledge, may Indra, powers of honour and excellence, Varuna, chosen powers of justice and goodness, Mitra, friends, devas, noble powers of nature and humanity, Vishnu, universal lover of life all over, Maruts, leaders of the force and speed of the winds, create strength and courage and bestow it on us. O Ashvins, cooperative powers of truth and rectitude of behaviour, Rudra, powers of justice and punishment, and voices of scholars and sages, Pusha, power of nourishment and vitality, Bhaga, creator of honour and prosperity and Sarasvati, spirit of knowledge, listen to our voice.

इन्द्राग्नी मित्रावरुणादितिं स्वः पृथिवीं द्यां मरुतः पर्वताँ अपः। हुव विष्णुं पूषणं ब्रह्मणस्पतिं भगं नु शंसं सवितारमूतये॥ ३॥

3. *Indrāgnī mitrāvaruṇāditiṁ svaḥ pṛthivīṁ dyāṁ marutaḥ parvatāṅ apaḥ. Huve viṣṇuṁ pūṣaṇaṁ brahmaṇaspatiṁ bhagaṁ nu śaṁsaṁ savitāra-mūtaye.*

I invoke and study, for the benefit of protection and progress, heat, light and electricity, prana and udana energies of vitality, the atmosphere and the sky, the sun and higher regions of light, air and winds, clouds and mountains, waters and other liquids, all pervasive space, vitality of vyana energy, spirit of the universe, universal power and prosperity, creative energy of the universe, and all their positive and beneficial attributes and practical applications.

उत ना विष्णुरुत वाता अस्त्रिधा दविणोदा उत सामा मयस्करत। उत ऋभव उत राय नो अश्विनात त्वष्टात विभ्वानु मंसत॥ ४॥

4. *Uta no viṣṇuruta vāto asridho draviṇodā uta somo mayaskarat. Uta ṛbhava uta rāye no aśvinota tvaṣṭota vibhvānu maṁsate.*

And may the omnipresent lord Vishnu, sustainer of life, Vata, waves of wind and electric energy, the creator and giver of wealth, and Soma, spirit of peace and joy do us good without delay or violence. And may the experts and specialists, and the Ashvins, complementarities of natural evolution, and the maker of forms and sophisticated designs, all with their skill

and power and knowledge enlighten and train us in arts and crafts for the achievement of life's wealth and honour.

उत त्य ॒ मारु॒तं॒ शध॒ आ ग॑मद्दिवि ॒यं य॑ज॒तं ब॒र्हिरा॒सद॑ं। बृ॒हस्पति॒ः शम॑ पू॒षात ना॑ यमद्वरू॒थ्यं॑ वरु॑णा मि॒त्रा अ॑य॒मा ॥ ५ ॥

5. *Uta tvanno mārutaṁ śardha ā gamad divikṣayaṁ yajataṁ barhirāsade. Bṛhaspatiḥ śarma pūṣota no yamad varūthyaṁ varuṇo mitro aryamā.*

And may that celestial and adorable power and force of the tempestuous nature of winds in consonance with joint human interest and advancement come and be installed in our homes, assemblies and centres of production. And may Brhaspati, father and ruler of the wide world, Pusha, giver of nourishment and sustenance, Varuna, highest leader of our choice, Mitra, friendly and loving as breath of life, and Aryama, lord of justice and correctitude grant us peace, joy and progress worthy of a happy home.

उत त्य न॒ः पव॑तासः सुश॒स्तय॑ः सुदी॒तया॑ न॒द्य॑ः स्त्राम॑णे भुवन। भगा॑ विभ॒क्ता शव॒सावसा ग॑मदुरु॒व्यचा॒ अदि॑तिः श्रातु म॒ हव॑म ॥ ६ ॥

6. *Uta tye naḥ parvatāsaḥ suśastayaḥ sudītayo nadyastrāmaṇe bhuvan. Bhago vibhaktā śavas-āvasā gamad-uruvyacā aditiḥ śrotu me havam.*

And may those clouds and mountains, and streams and rivers, admirable and majestic, shine and flow for our sustenance and progress. May Bhaga, lord of honour, excellence and prosperity, generous friend

of all, come to us with universal strength and protection, and may Aditi, inviolable Mother Nature of unbounded generosity respond to our invocation and prayer and bless us all.

दे॒वाना॑ं पत्नी॑रुश॒तीर॑वन्तु न॒: पाव॑न्तु नस्तु॒जय॒ वाज॑सातय।
या: पाथि॑वासा॒ या अ॒पामपि॑ व्र॒त ता ना॑ दवी: सुहवा॒:
शम॑ यच्छत ॥ ७ ॥

7. *Devānāṁ patnīr-uśatīr-avantu naḥ prāvantu nastujaye vājasātaye. Yāḥ pārthivāso yā apāmapi vrate tā no devīḥ suhavāḥ śarma yacchata.*

May the motherly divinities of nature and the motherly women in happy and blessed homes of pious people, loving, sustaining and spontaneous, protect us, constantly advance us to rise in strength for the achievement of success in battles of life. May all these divinities and nobilities of the earth and of the oceans and celestial waters of space, constant in their holy tasks, ever responsive to our prayer give us peace and felicity of home and family.

उ॒त ग्ना व्य॑न्तु दे॒वप॑त्नीरिन्द्रा॒ण्य१॒॑ग्नाय्य॒श्विनी॒ राट। आ रोद॑सी
वरुणा॒नी शृ॑णातु॒ व्य॑न्तु॒ दे॒वीय ऋ॒तुजनी॑नाम ॥ ८ ॥

8. *Uta gnā vyantu devapatnīr-indrāṇyagnāyyaśvinī rāṭ. Ā rodasī varuṇānī śṛṇotu vyantu devirya ṛturjanīnām.*

May the brilliant divinities of nature and women of noble and divine disposition, protective and progressive, be good and responsive to our voices of prayer. May motherly lightning energy, heat and healing energies, earth and heaven, spirit of justice and soothing

cool of waters, and the cycle of seasons respond. May mother ruler, mother leader, health care matrons, fertility of women, scholars of earth, heavens and oceans, be kind and responsive to our progress.

Mandala 5/Sukta 47

Vishvedeva Devata, Pratiratha Atreya Rshi

प्रयुञ्जती दिव एति ब्रुवाणा मही माता दुहितुर्बोधयन्ती।
आविर्वासन्ती युवतिर्मनीषा पितृभ्य आ सदने जोहुवाना॥ १॥

1. *Prayuñjatī diva eti bruvāṇā mahī mātā duhiturbodhayantī. Āvivāsantī yuvatirmanīṣā pitṛbhya ā sadane johuvānā.*

Great and glorious mother arises in all her youthful splendour from the lights of heaven and, invoked, invited and adored on the vedi, she comes with radiations of light and intelligence collected from the nourishing and sustaining divinities of nature and humanity, awakening, enlightening, speaking loud and bold, and preparing the daughter for life in the home with knowledge and wisdom. (The Dawn is mother, the earth is daughter.)

(The mother of the home, and the mother teacher in the school, is great and adorable as a human deity because, having collected her knowledge and wisdom from her parents and teachers, she arises like the dawn of light and prepares the daughter for intelligent living in an enlightened home.)

अजिरासस्तदप इयमाना आतस्थिवांसा अमृतस्य नाभिम।
अनन्तासः उरवो विश्वतः सीं परि द्यावापृथिवी यन्ति पन्थाः॥ २॥

2. *Ajirāsastadapa īyamānā ātasthivāṁso amṛtasya nābhim. Anantāsa uravo viṣvataḥ sīṁ pari dyāvāpṛthivī yanti panthāḥ.*

The radiations of the light of the dawn, as the actions of wise and brilliant parents and teachers, abiding in the centre of immortal eternity and flowing therefrom, move all round fast and ceaseless, vast and endless, on their paths across and over heaven and earth.

उ ग्मा समुदा अरुषः सुपर्णः पूर्वस्य यानिं पितुरा विवेश। मध्ये दिवो निहितः पृश्निरश्मा वि चक्रमे रजसस्पात्यन्तौ॥ ३॥

3. *Ukṣā samudro aruṣaḥ suparṇaḥ pūrvasya yoniṁ piturā viveśa. Madhye divo nihitaḥ pṛśniraśmā vi cakrame rajasaspātyantau.*

The mighty deep and generous ocean of waters, the blazing sustainer bird of space, the sun, enters in the spatial womb of its mother, divine Nature, fertilized by the original and eternal father creator. Placed in the midst of the heavens of light like a multicolour diamond, it traverses on and on, lights up, sustains and marks the expansive ends of the upper and lower strata of the sphere of heaven.

चत्वार ईं बिभति क्रमयन्ता दश गर्भं चरसं धापयन्त। त्रिधातवः परमा अस्य गावो दिवश्चरन्ति परि सद्या अन्तान॥ ४॥

4. *Catvāra īṁ bibhrati kṣemayanto daśa garbhaṁ carase dhāpayante. Tridhātavaḥ paramā asya gāvo divaścaranti pari sadyo antān.*

The directions of space, receiving the sustaining

light and warmth of life, bear it up. Ten directions of space feed the world they hold as a baby to keep it going. The rays of the sun radiate from the highest region of light and fill the threefold world of sattva, rajas and tamas, heaven, firmament and the earth, reaching all round to the borders of it almost instantly.

इदं वपुर्निवचनं जनासश्चरन्ति य ाद्यस्तस्थुरापः।
द्व यदीं बिभृता मातुरन्य इहह जात यम्या३ सबन्धू॥ ५॥

5. *Idaṁ vapur-nivacanaṁ janāsaścaranti yannadyastasthurāpaḥ. Dve yadīṁ bibhṛto māturanye iheha jāte yamyā sabandhū.*

Just as rivers hold and celebrate the flowing waters, so do people revere and adore this refulgent sun of wondrous form which two twin sisters, day and night, born of the same mother, hold and nurse the same one brother though born of another mother.

वि तन्वत धिया अस्मा अपांसि वस्त्रा पुत्राय मातरा वयन्ति।
उपप ा वृषणा मादमाना दिवस्पथा वध्वा यन्त्यच्छ॥ ६॥

6. *Vi tanvate dhiyo asmā apāṁsi vastrā putrāya mātaro vayanti. Upaprakṣe vṛṣaṇo modamānā divaspathā vadhvo yantyaccha.*

Celebrants compose songs of adoration from their heart and intellect and extend yajnic homage up to this sun by the paths of light and fire just as mothers weave and sew clothes for the child and joyous wives eagerly move to join their generous husbands.

तदस्तु मित्रावरुणा तदग्नय शं यारस्मभ्यमिदमस्तु शस्तम।
अशीमहि गाधमुत पतिष्ठां नमा दिव बृहत सादनाय॥ ७॥

7. *Tadastu mitrāvaruṇā tadagne śaṁ yorasmabhyamidamastu śastam. Aśīmahi gādhamuta pratiṣṭhāṁ namo dive bṛhate sādanāya.*

O Mitra and Varuna, lord of love and judgement, sun and the sea, day and night, mother and father, prana and udana energies, O Agni, yajna fire purifier, revered teacher, teacher pioneer and giver of enlightenment, may this cherished song of ours be for our peace and blessedness which is all time free from suffering and pain. May we attain a home and haven of high excellence and unshakable honour and prestige. Salutations to the great and glorious heaven of light, eternal and imperishable!

Mandala 5/Sukta 48

Vishvedeva Devata, Pratibhanu Atreya Rshi

कदु॑ पि॒याय॒ धाम्न॑ मनामह॒ स्व ऽत्राय॒ स्वय॑शस म॒ह व॒यम।
आ॒म॒न्यस्य॒ रज॑सा॒ यद॒भ आँ अ॒पा वृ॑ण॒ाना वि॑त॒नाति॑ मा॒यिनी॑॥ १॥

1. *Kadu priyāya dhāmne manāmahe svakṣatrāya svayaśase mahe vayam. Āmenyasya rajaso yadabhra āँ apo vṛṇānā vitanoti māyinī.*

When shall we all sing and celebrate in honour of our own domain, our cherished independent identity and social order, our own honour and glory, which, commanding its own power and splendour, pursuing its own policy, extends its resounding actions and waters of peace and freedom among the people, across the lands and over the clouds of immeasurable skies and spaces? When shall we think and reflect upon this?

ता अत॑त व॒युनं वी॒रव॑ ाणं समा॒न्या वृ॒तया॒ विश्व॒मा रज॑ः।
अपा॒ अपा॑ची॒रप॑रा॒ अप॑जत॒ प पूर्वा॑भिस्तिरत दव॒-
युजन॑ः ॥ २ ॥

2. *Tā atnata vayunaṁ vīravakṣaṇaṁ samānyā vṛtayā viśvamā rajaḥ. Apo apācīraparā apejate pra pūrvābhistirate devayurjanaḥ.*

Those acts and policies of peace and freedom provide incentives to the brave and extend knowledge and positive action programmes over the entire world of humanity, through uniform treatment and equality of law for all. A brilliant nation of vision and noble action doesn't procrastinate over the present, agitating over the past or worrying and waiting for the future, it crosses the bridges in front right away.

आ गार्वभिर॒हन्य॑भि॒र॒क्तुभिवरि॑ष्ठं॒ वज॒मा जि॑घति मा॒यिनि॑।
श॒तं वा॒ यस्य॑ प॒चर॒न्त्स्व दम॑ संव॒तय॑न्ता॒ वि च॑ वत-
य॒ राहा॥ ३ ॥

3. *Ā grāvabhir-ahanyebhir-aktubhir-variṣṭhaṁ vajra-mā jighrti māyini. Śataṁ vā yasya pracarantsve dame saṁvartayanto vi ca vartayannahā.*

Ever and instantly, this nation shines and sharpens its best arms and armaments day and night with the stones (which sharpen the arms and press the soma too) or with the clouds of showers against the evil of want and suffering of ignorance, and otherwise too hundreds of its forces actively working together in their own fields spend their time moving forward in a state of readiness with a challenging spirit.

तामस्य रीतिं पर्शारिव पत्यनीकमख्यं भुज अस्य वर्पसः। सचा यदि पितुमन्तमिव क्षयं रत्नं दधाति भरहूतय विश ॥ ४ ॥

4. *Tāmasya rītiṁ paraśoriva pratyanīkamakhyaṁ bhuje asya varpasaḥ. Sacā yadi pitumantamiva kṣayaṁ ratnaṁ dadhāti bharahūtaye viśe.*

That character and disposition, that form and policy of its dynamic flow, that admirable force of its arms like the razor's edge, I know, is in keeping with its identity for the purpose of peace, protection and progress, and, like a comfortable home full of plenty, it holds the jewels of wealth and felicity for the people at the beck and call of the inmates.

स जिह्वया चतुरनीक ऋञ्जत चारु वसानो वरुणो यतरिम। न तस्य विद्म पुरुषत्वता वयं यतो भगः सविता दाति वार्यम ॥ ५ ॥

5. *Sa jihvayā caturanīka ṛñjate cāru vasāno varuṇo yatannarim. Na tasya vidma puruṣatvatā vayaṁ yato bhagaḥ savitā dāti vāryam.*

The nation, the ruler, the fire, the sun, wearing a charming form, shining with forces all round in all four directions, encounters the opposing darkness with the tongue of light and flame. We know not how, with what strength and power, from where this Varuna, best and highest power of justice and wisdom, Bhaga, commanding wealth and felicity, Savita, inspiring all with exhilaration, brings and bestows on us all the cherished gifts of life, how he makes everything possible.

Mandala 5/Sukta 49

Vishvedeva Devata, Pratiprabha Atreya Rshi

दे॒वं वो॑ अ॒द्य स॑वि॒तार॑मृष॒ भगं च॒ रत्नं॑ वि॒भज॑न्तमा॒याः॑। आ वां॑ नरा पुरुभुजा ववृत्यां दि॒वदि॑व चिदश्विना सखी॒यन॥ १॥

1. *Devaṁ vo adya savitārameṣe bhagaṁ ca ratnaṁ vibhajantamāyoḥ. Ā vāṁ narā puru-bhujā vavṛtyāṁ divedive cidaśvinā sakhīyan.*

For you all today I love, gratefully desire and pray for favour of the brilliant and generous Savita, inspirer of light and life, Bhaga, treasure source of honour and prosperity and the loving spirit of life and living beings that showers the jewel wealth and felicity on all. O Ashvins, leading complementarities of nature powers and humanity, ruler and people, leaders and followers, men and women, parents and children, teachers and disciples, blessed participants and celebrants of life for all, I love to be friends with you and pray that I may love, cooperate and be with you day in and day out.

पति॑ प्र॒याण॒मसु॑रस्य वि॒द्वान्त्सू॒क्तदु॑वं सवि॒तारं॑ दुवस्य। उप॑ ब्रुवीत॒ नम॑सा विजा॒नञ्ज्यष्ठं॑ च॒ रत्नं॑ वि॒भज॑न्तमा॒याः॑॥ २॥

2. *Prati prayāṇam-asurasya vidvānt-shuktairde-vaṁ savitāraṁ duvasya. Upa bruvīta namasā vijānañjyeṣṭhaṁ ca ratnaṁ vibhajantamāyoḥ.*

Sagely scholar, watch the evolution of life and energy, meditate on the self-refulgent Savita, inspirer of life, with Vedic songs of praise and prayer, and with homage and gratitude speak precisely of the supreme,

the most precious felicity pervading and participating in the evolution of life, knowing well the gifts of the lord.

अदत्रया दयत वार्याणि पूषा भगा अदितिर्वस्त उस्रः। इन्दा विष्णुर्वरुणा मित्रा अग्निरहानि भदा जनयन्त दस्माः ॥ ३ ॥

3. *Adatrayā dayate vāryāṇi pūṣā bhago aditirvasta usraḥ. Indro viṣṇurvaruṇo mitro agnirahāni bhadrā janayanta dasmāḥ.*

Aditi, eternal and infinite creative power of lord Savita's Nature, Prakrti, wears the mantle of the morning. Pusha, nature's nourishing power, and Bhaga, inexhaustible generosity, produce, promote and give the choicest gifts of food for consumption and creation of energy. Indra, catalytic radiation, Vishnu, all pervasive energy, Varuna, udana energy for evolution, Mitra, pranic energy of life, Agni, heat and light for life, all these creative and generative powers give rise to the days of light and bliss for us.

त ना अनवा सविता वरूथं तत्सिन्धव इषयन्ता अनु ग्मन। उप यद्वाचं अध्वरस्य हाता रायः स्याम पतयो वाजरत्नाः ॥ ४ ॥

4. *Tanno anarvā savitā varūthaṁ tat sindhava iṣayanto anu gman. Upa yad voce adhvarasya hotā rāyaḥ syāma patayo vājaratnāḥ.*

May lord Savita, creator, with his radiating energy, grant us that treasure of cherished values of hearth and home which I celebrate as organiser and achiever of yajnic production, and which the flowing

rivers and swelling seas promote with love and desire in obedience to the lord. O lord, we pray, may we, blest with energy and felicity of existence, be protectors and promoters of the wealth of the world.

प य वसुभ्य इवदा नमा दुय मित्र वरुण सूक्तवाचः ।
अवत्वभ्वं कृणुता वरीया दिवस्पृथिव्यारवसा मदम ॥ ५ ॥

5. *Pra ye vasubhya īvadā namo durye mitre varuṇe sūktavācaḥ. Avaitvabhvaṁ kṛṇutā varīyo divaspṛthivyor-avasā madema.*

Let untold wealth and knowledge flow to those who offer homage and yajnic service to the Vasus, creative abodes of life and sustenance in the world of nature, and to those who raise their voice of adoration in honour of Mitra and Varuna, friendly sun and seas and all embracing space. O Vishvedevas, creative divinities, create for us wealth of exceptional order so that we may abide and enjoy under the protection of heaven and earth.

Mandala 5/Sukta 50

Vishvedeva Devata, Svasti Atreya Rshi

विश्वा दवस्य नतुमता वुरीत सख्यम ।
विश्वा राय इषुध्यति द्युम्नं वृणीत पुष्यस ॥ १ ॥

1. *Viśvo devasya neturmarto vutīta sakhyam.*
Viśvo rāya iṣudhyati dyumnaṁ vṛṇīta puṣyase.

Let all the mortals, people of the world, choose and win the favour and friendship of the brilliant leader and pioneer who targets and commands the wealth of the world. O people of the world choose the wealth,

power and splendour of the world for the sake of growth and advancement.

त त॑ दव नत॒य च॒माँ अ॑नुशस॑।
त रा॒या त ह्या३॒पृच॒ सच॑महि सच॒थ्यैः॥ २॥

2. *Te te deva netarye cemāň anuśase.*
Te rāyā te hyāpṛce sacemahi sacathyaiḥ.

O brilliant leader and ruler, those who have chosen you are wholly for you, and so are these whom you approve and admire. All the assets and powers of the nation are yours to rule and protect, and to share, defend and augment the same we are keen to join you and win your favour.

अता॑ न॒ आ नृनति॑थी॒नत॒ः पत्नी॑दशस्यत।
आ॒र विश्वं॑ पथ॒ष्टां द्विषा यु॑यातु॒ यूयु॑विः॥ ३॥

3. *Ato na ā nṝn-atithīn-ataḥ patnīr-daśasyata.*
Āre viśvaṁ patheṣṭhāṁ dviṣo yuyotu yūyuviḥ.

From here, from this elective and promotive yajna of total cooperation, serve and strengthen and thereby promote us all, leaders, chance visitors, immigrants and others, raise and promote the women, mothers of the nation, and, maker and breaker as you are, throw off all the hate, enmity and negativities obstructing the paths of progress.

यत्र॒ वह्नि॑र॒भिहि॑ता दु॒दव॒द द॒ण्यः प॒शुः।
नृ॒मणा॑ वी॒रप॒स्त्या ण॒ा धीर॑व॒ सनि॑ता॥ ४॥

4. *Yatra vahnir-abhihito dudravad droṇyaḥ paśuḥ.*
Nṛmaṇā vīrapastyo'rṇā dhīreva sanitā.

Where the fire, placed, invoked and kindled in

the vedi rises in flames, where a fiery leader, elected, supported and enthused goes around watching and watched all round among a dynamic people, loving all and loved at heart by all, and where the homes abound with brave and brilliant youth, there the streams of prosperity flow deep and calm like inalienable partners of the nation.

एष त॑ दव नता॒ रथ॒स्पति॒ः शं र॒यिः । शं रा॒य शं स्व॒स्तय॑ इष॒ःस्तुता॑ मनामह दव॒स्तुता॑ मनामह ॥ ५ ॥

5. *Eṣa te deva netā rathaspatiḥ śaṁ rayiḥ. Śaṁ rāye śaṁ svastaya iṣaḥ stuto manāmahe devastuto manāmahe.*

O brilliant leader, pilot of the nation to peace and prosperity, this warrior of the chariot is yours, this peace, this wealth, power and prosperity is for you. This peace is for wealth and this peace and prosperity is for holiness of well-being. This warrior of the chariot, peace and prosperity honours and adores food, energy and knowledge. We love and adore this peace and prosperity. We love and adore you and the nation honoured by the divines.

Mandala 5/Sukta 51

Vishvedeva Devata, Svasti Atreya Rshi

अग्न॑ सु॒तस्य॑ पी॒तय॒ विश्व॒रूम॑भि॒रा ग॑हि।
द॒वभि॑र्हव्यदा॑तय ॥ १ ॥

1. *Agne sutasya pītaye viśvair-ūmebhirā gahi. Devebhir-havyadātaye.*

Agni, light of knowledge and fire of life, come

with all the means and methods of protection and progress, come with all the divines of the world and divine generosities of nature to enjoy what knowledge and nourishment we have distilled for your treat and bring the wealth and knowledge you have gained for us.

ऋतधीतय आ गत सत्यधमाणा अध्वरम।
अग्रः पिबत जिह्वया॥ २॥

2. *Ṛtadhītaya ā gata satyadharmāṇo adhvaram.*
Agneḥ pibata jihvayā.

O divine scholars, radiations of nature's vitalities, observers of the laws of universal truth, followers of the truth of Dharma and the Dharma of Truth, come to our yajna of love and non-violence and scientific creation in honour of the Lord. Agni, leading light of the world, drink the joy of life by the tongues of fire.

विपभिविप सन्त्य पातयावभिरा गहि।
दवभिः सामपीतय॥ ३॥

3. *Viprebhirvipra santya prātaryāvabhirā gahi.*
Devebhiḥ somapītaye.

O vipra, vibrant scholar, eminent sage of the present age, come with other scholars, with the knowledge and freshness of the morning light and breeze which stir and radiate with the dawn. Come with the divines for a drink of the soma we have distilled.

अयं सामश्चमू सुता मत्र परि षिच्यत।
पिय इन्दाय वायव॥ ४॥

4. *Ayaṁ somaścamū suto'matre pari ṣicyate.*
Priya indrāya vāyave.

This soma, inspiring power and honour of the nation, reflected in the defence forces as soma is held in the charu vessel, and held in the body politic as soma is poured in the goblet, is the love and pride of Indra, ruling lord, and Vayu, tempestuous defence forces.

वायवा याहि वीतय जुषाणा हव्यदातय ।
पिबा सुतस्यान्धसा अभि प्रयः ॥ ५ ॥

5. *Vāyavā yāhi vītaye juṣāṇo havyadātaye.*
Pibā sutasyāndhaso abhi prayaḥ.

O Vayu, force and power of the nation, come for the delight of a drink of the soma of knowledge and enlightenment with love and joy for the self sacrificing people. Enjoy the flavour of the food and stimulating taste of the drink on the tongue.

इन्द्श्च वायवषां सुतानां पीतिमर्हथः ।
ताञ्जुषथामरपसावभि प्रयः ॥ ६ ॥

6. *Indraśca vāyaveṣāṁ sutānāṁ pītimarhathaḥ.*
Tāñjuṣethām-arepasāvabhi prayaḥ.

Indra and Vayu, ruler of the land and commander of the defence forces, you deserve a drink of the soma of the nation's power and culture. Come, watch the effects and delicacies of their taste and decency, and, inspired with love and holiness, enjoy the beauties of life.

सुता इन्दाय वायव सामासा दध्याशिरः ।
निम्नं न यन्ति सिन्धवा भि प्रयः ॥ ७ ॥

7. *Sutā indrāya vāyave somāso dadhyāśiraḥ.*
Nimnaṃ na yanti sindhvo'bhi prayaḥ.

Just as rivers flow downwards to the seas, so the sweetness and decency of the soma of human values and culture distilled with effort and cooperative action flow to Indra and Vayu, the strong and the progressive.

सजूर्विश्वेभिर्देवेभिरश्विभ्यामुषसा सजूः ।
आ याह्यग्न अत्रिवत्सुत रंण ॥ ८ ॥

8. *Sajūrviśvebhirdevebhiraśvibhyāmuṣasā sajūḥ.*
Ā yāhyagne atrivat sute raṇa.

Agni, giver of enlightenment and the fire of life, friend and associate of all the generous divinities, companion of the dawn and the Ashvins, circuitous complementaries of natural energies, come into this world of creative humanity like an omnipresent power free from threefold bondage of body, mind and soul, rejoice and proclaim your message of light and love loud and bold.

सजूर्मित्रावरुणाभ्यां सजूः सोमेन विष्णुना ।
आ याह्यग्न अत्रिवत्सुत रंण ॥ ९ ॥

9. *Sajūrmitrāvaruṇābhyāṁ sajūḥ somena viṣṇunā.*
Ā yāhyagne atrivat sute raṇa.

Agni, giver of knowledge and power, come together with prana and udana energies of nature, come together with the peace and beauty of the moon and the vastness of omnipresent space, come like a sage free from the threefold worries of past, present and future, come to the world of creative and endeavouring humanity, rejoice and proclaim your message of knowledge and action loud and bold.

सजूरादित्यवसुभिः सजूरिन्दरेण वायुना ।
आ याह्यग्र अत्रिवत्सुत रराण ॥ १० ॥

10. *Sajūrādityairvasubhiḥ sajūrindreṇa vāyunā. Ā yāhyagne atrivat sute raṇa.*

Agni, giver of health and knowledge, come together with the light of the sun as in the changing months and seasons, come with the generosity of the abodes of life such as earth, come with the breath of life and glow of health, come with the force and freshness of the winds, come to the world of joint human yajna like one free from threefold ailments of body, mind and spirit, rejoice and proclaim your message of health and energy loud and bold.

स्वस्ति नो मिमीतामश्विना भगः स्वस्ति देव्यदितिरनर्वणः ।
स्वस्ति पूषा असुरा दधातु नः स्वस्ति द्यावापृथिवी सुचेतुना ॥ ११ ॥

11. *Svasti no mimītām-aśvinā bhagaḥ svasti devya-ditir-anarvaṇaḥ. Svasti pūṣā asuro dadhātu naḥ svasti dyāvāpṛthivī sucetunā.*

May the Ashvins, complementarities of nature and humanity such as teachers and preachers, day and night, sun and moon, prana and apana energies, bring us peace and well-being. May Bhaga, lord of glory, bless us with peace and honour. May the eternal imperishable Mother Nature and indivisible Vedic revelation of omniscience bless the independent scholars with peace and spiritual joy and vision. May the nourishment and showers of the life-giving cloud bring us peace and joy. And may the heaven and earth bless us with peace of mind, joy of knowledge and spiritual illumination.

स्व॒स्तय॑ वा॒युमुप॑ ब्रवामह॒ सोमं॑ स्व॒स्ति भुव॑नस्य॒ यस्पति॑: ।
बृह॒स्पति॑ सर्व॑गणं स्व॒स्तय॑ स्व॒स्तय॑ आदि॒त्यासो॑ भवन्तु नः ॥ १२ ॥

12. *Svastaye vāyumupa bravāmahai somaṁ svasti bhuvanasya yaspatiḥ. Bṛhaspatiṁ sarvagaṇaṁ svastaye svastaya ādityāso bhavantu naḥ.*

Let us study and describe Vayu, wind, energy, and pursue programmes of peace and joy for our social good and well-being. May the lord ruler who controls and sustains the world be good and kind to us. Let us pray to the Lord of the expansive universe and honour the head of all the world communities for our peace and progress. May the scholars of the highest order and the cycle of the solar phases of time and seasons be good and kind to us for our well-being.

विश्व॑ दे॒वा नो॑ अ॒द्या स्व॒स्तय॑ वैश्वान॒रो वसु॑र॒ग्नि: स्व॒स्तय॑ ।
दे॒वा अ॑वन्त्वृभव: स्व॒स्तय॑ स्व॒स्ति नो॑ रुद्र: पा॒त्वंह॑सः ॥ १३ ॥

13. *Viśve devā no adyā svastaye vaiśvānaro vasuragniḥ svastaye. Devā avntvṛbhavaḥ svastaye svasti no rudraḥ pātvaṁhasaḥ.*

May all the generous divinities of nature and brilliant sages of the world be good and kind to us for our well-being today. May the all pervasive vitality of life's energy be kind and favourable for our peace and well-being. May all the generous scholars and brilliant experts be for our good and advancement in peace with joy. May Rudra, lord of law and justice, be good and kind and save us from sin for our well-being. May all the divinities protect us.

स्व॒स्ति मि॑त्रावरुणा स्व॒स्ति प॑थ्य रवति । स्व॒स्ति न॒ इन्द्र॑श्चा॒-
ग्निश्च॑ स्व॒स्ति ना॑ अदित कृधि ॥ १४ ॥

14. *Svasti mitrāvaruṇā svasti pathye revati.*
Svasti na indraścāgniśca svasti no adite kṛdhi.

May Mitra and Varuna, sun and moon, prana and udana energies of nature, rich in life's wealth of vitality, be for our good and well-being and guard us to move on the right path of action. May the universal electric energy and the vital heat of life's vitality be kind and good for our well-being. O Mother Nature, eternal and imperishable one, do us good, be kind and gracious.

स्व॒स्ति प॑न्था॒मनु॑ चरम सूया॒चन्द्र॒मसा॑विव ।
पु॒न॒द॒दता॒घ्नता॑ जान॒ता सं ग॑मम॒हि ॥ १५ ॥

15. *Svasti panthāmanu carema sūryācandrama-sāviva. Punardadatāghnatā jānatā saṁ gamemahi.*

Let us follow the path of peace, progress and well-being like the sun and moon, moving forward with men of knowledge and self-awareness, giving, receiving and giving again, in our orbit without hurting and encroachment on the rights of others, at the same time maintaining our own identity.

Mandala 5/Sukta 52

Marutah Devata, Shyavashva Atreya Rshi

प श्या॑वाश्व धृष्णु॒या चा॑ मरुद्भिरृ॒क्व॑भिः ।
य अं॑दा॒घमनुष्व॒धं श्रवा॒ मदं॑न्ति य॒ज्ञिया॑ः ॥ १ ॥

1. *Pra śyāvāśva dhṛṣṇuyā'rcā marudbhir-ṛkvabhiḥ.*
Ye adrogham-anuṣvadhaṁ śravo madanti yajñiyāḥ.

O bold yajaka, riding the spectrum flames of holy fire, honour and celebrate those divinities worthy of reverence and homage who exult with electric vitalities of the winds and vibrancy of dynamic people without hate and jealousy within the laws of nature and their own potential, and who accept the homage and spontaneously respond according to nature.

त हि स्थिरस्य शवसः सखायः सन्ति धृष्णुया।
त यामन् ना धृषद्विनस्त्मना पान्ति शश्वतः॥ २॥

2. *Te hi sthirasya śavasaḥ sakhāyaḥ santi dhṛṣṇuyā.*
Te yāmannā dhṛṣadvinas-tmanā pānti śaśvataḥ.

Bold and brilliant, they are friends and constant companions of the strong among the stable minded people, and on the highways of life they, sincerely and spontaneously, protect and promote the brave and resolute always without fail.

त स्पन्दासो नाऽणा तिष्कन्दन्ति शवरीः।
मरुतामधा महो दिवि क्षमा च मन्महे॥ ३॥

3. *Te spandrāso nokṣaṇo'ti ṣkandanti śarvarīḥ.*
Marutāmadhā maho divi kṣamā ca manmahe.

Streaming and overflowing with generosity like the cloud and the sun, they shower the nights and dawns of twilight with showers of rain and dew. We admire and celebrate the grandeur, potential and forbearance of the winds on the heights of heaven and the strength and stability of vibrant people in the brilliance of

humanity.

मरुत्सु वा दधीमहि स्तामं यज्ञं च धृष्णुया।
विश्व ये मानुषा युगा पान्ति मर्त्यं रिषः॥ ४॥

4. *Marutsu vo dadhīmahi stomaṁ yajñaṁ ca dhṛṣṇuyā. Viśve ye mānuṣā yugā pānti martyaṁ riṣaḥ.*

For you all, let us admire and honour all those of you and hold them among the Maruts as children of stormy winds and rays of light who protect our songs of praise and prayer and promote the flames and fragrance of yajna throughout human history and save humanity from violence with strength and determination.

अहन्ता य सुदानवो नरा असामिशवसः।
प यज्ञं यज्ञियभ्या दिवा अचा मरुद्भ्यः॥ ५॥

5. *Arhanto ye sudānavo naro asāmiśavasaḥ.*
Pra yajñaṁ yajñiyebhyo divo arcā marudbhyaḥ.

Honour and admire those leading lights who are deservingly meritorious and commanding, generously charitable, strong and determined, loving and brilliant, and who dedicate their songs and yajna to the dynamic Maruts among humanity worthy of reverence.

आ रुक्मरा युधा नर ऋष्वा ऋष्टीरसृ रात। अन्वेनाँ अह विद्युता मरुता जज्झतीरिव भानुरर्त त्मना दिवः॥ ६॥

6. *Ā rukmairā yudhā nara ṛṣvā ṛṣṭīrasṛkṣata. Anvenāň aha vidyuto maruto jajjhatīriva bhānurarta tmanā divaḥ.*

While the leading lights and mighty warriors

with blazing arms launch the attack upon the enemy, then, for sure, upon the heels of these tempestuous forces and shining leaders the light and splendour of the world follows spontaneously like roaring streams of water.

य वावृधन्त पार्थिवा य उरावन्तरिऽ आ।
वृजनं वा नदीनां सधस्थं वा महा दिवः॥ ७॥

7. *Ye vāvṛdhanta pārthivā ya urāvantrikṣa ā.*
Vṛjane vā nadīnāṁ sadhasthe vā maho divaḥ.

The heroes of the earth who rise in honour and glory, the winds and currents of lightning energy in the wide wide skies, or the roaring waters flowing in the river beds and around, or the splendour of the regions of light, these are the Maruts worthy of honour and celebration with homage.

शर्धा मारुतमुच्छंस सत्यशवसमृभ्वसम।
उत स्म ते शुभ नरः प स्पन्दा युजत त्मना॥ ८॥

8. *Śardho mārutamucchaṁsa satyaśavasam-*
ṛbhvasam. Uta sma te śubhe naraḥ pra spandrā
yujata tmanā.

Honour and celebrate the strength and courage of humanity, admire and value the honest wisdom and rectitude of the scientist and the expert. O leading lights and brave pioneers of the human nation, moving forward with steadiness and dignity, join the onward march of humanity for a noble divine purpose. Join it conscientiously, honestly, without reservation.

उत स्म ते परुष्ण्यामूर्णा वसत शुन्ध्यवः।
उत पव्या रथानामदिं भिन्दन्त्याजसा॥ ९॥

9. *Uta sma te paruṣṇyāmūrṇā vasata śundhyavaḥ.*
Uta pavyā rathānam-adriṁ bhindantyojasā.

And they, the Maruts, leading lights and warriors, self-secure on the tortuous paths of existence, shining bright and pure, with their valour and wheels of the chariot ride the clouds and shatter the mountains.

आपथया विपथया न्तस्पथा अनुपथाः ।
एतभिमह्यं नामभियज्ञं विष्टार आहत ॥ १० ॥

10. *Āpathayo vipathayo'ntaspathā anupathāḥ.*
Etebhir-mahyaṁ nāmabhir-yajñaṁ viṣṭāra ohate.

Travellers hitherwards, or travellers by various ways, or travellers over the interior ways, or travellers of open and successive ways, thus and by these names and descriptions they bring expansion to my yajna.

अधा नरा न्योहत धा नियुत आहत ।
अधा पारावता इति चित्रा रूपाणि दर्श्या ॥ ११ ॥

11. *Adhā naro nyohate'dhā niyuta ohate.*
Adhā pārāvatā iti citrā rūpāṇi darśyā.

Leaders of knowledge and advancement, sometimes they carry the burdens by themselves, sometimes appointed as a team in cooperation with others, and sometimes stationed far away: thus their forms and functions are various, wondrous, beautiful and beatific.

छन्दःस्तुभः कुभन्यव उत्समा कीरिणा नृतुः ।
त म क चि ा तायव ऊमा आसन्दृशि त्विष ॥ १२ ॥

12. *Chandaḥ stubhaḥ kubhanyava utsamā kīriṇo nṛtuḥ. Te me ke cinna tāyava ūmā āsan dṛśi tviṣe.*

Poetic celebrities, some of them, thirsting for self-expression, burst out in lyrics and sing and dance in divine ecstasy from the depth of the heart. Some of them like streams profusely flowing for us are protectors and saviours, and some of them shine in the sight of the beholder because shine they must by nature.

य ऋष्वा ऋष्टिविद्युतः कवयः सन्ति वधसः ।
तमृष मारुतं गणं नमस्या रमया गिरा ॥ १३ ॥

13. *Ya ṛṣvā ṛṣṭividyutaḥ kavayaḥ santi vedhasaḥ. Tamṛṣe mārutaṁ gaṇaṁ namasyā ramayā girā.*

Those who are great and strong, formidable scholars of science, of heat, light and electric energy, poetic visionaries, writers and singers, and sages of the sacred love: for that class of dynamic leaders and path finders, O Rshi, seer, sage and scholar, offer reverence and homage and, with the celebrant's words of praise and appreciation, give them the feel of the joy and holiness of their vocation.

अच्छ ऋष मारुतं गणं दाना मित्रं न याषणा ।
दिवा वा धृष्णव आजसा स्तुता धीभिरिषण्यत ॥ १४ ॥

14. *Accha ṛṣe mārutaṁ gaṇaṁ dānā mitraṁ na yoṣaṇā. Divo vā dhṛṣṇava ojasā stutā dhībhiriṣaṇyata.*

Just as a maiden goes to her chosen friend and love, so, O Rshi, sagely seer and scholar, with gifts of homage, go reverentially to the congregation of the Maruts, dynamic scholars, leaders and divinities of the world. O Maruts, brilliant as light, loving, bold and determined, blazing with splendour, celebrated by the

wise and visionaries, come, hasten to our yajna and receive our homage.

नू मन्वान एषां दवाँ अच्छा न वक्षणा।
दाना सचत सूरिभिरामश्रुतभिरञ्जिभिः ॥ १५ ॥

15. *Nū manvāna eṣāṁ devāň acchā na vakṣaṇā.*
Dānā saceta sūribhir-yāmaśrutebhir-añjibhiḥ.

As the stream flows and meets the sea, so should the man of thought and reverence eagerly meet the Maruts, brilliant and divine natures in humanity, with gifts of homage and associate with the wise and brave, celebrated and gracious scholars, leaders and path makers who are well versed in law and the ethics of conduct.

प य मं बन्ध्वष गां वाचन्त सूरयः पृश्निं वाचन्त मातरम।
अधा पितरमिष्मिणं रुदं वाचन्त शिक्वसः ॥ १६ ॥

16. *Pra ye me bandhveṣe gāṁ vocanta sūrayaḥ*
pṛśniṁ vocanta mātaram. Adhā pitaramiṣm-iṇaṁ
rudraṁ vocanta śikvasaḥ.

I meet, associate, and write with the Maruts, those leading lights wise and brave who speak to me as to a friend and brother in search of human and divine bonding. Mighty powerful are they who speak to me of the Holy Word, of heat and light of the sun, the earth and the cow. They speak of the rainbow skies and spaces, and of Mother Nature, and then they reveal to me the omnipresent omnipotent Father and Rudra, lord of justice and mercy.

सप्त मं सप्त शाकिन एकमका शता ददुः। यमुनायामधि
श्रुतमुदाधा गव्यं मृज नि राधा अश्व्यं मृज ॥ १७ ॥

17. *Sapta me sapta śākina ekamekā śatā daduḥ. Yamunāyāmadhi śrutamud rādho gavyaṁ mṛje ni rādho aśvyaṁ mṛje.*

Seven and seven are the Maruts, wise and brave, and each one of them gives me a hundred gifts of knowledge, will and strength for action, and love of life and divine worship. What I have heard comprehensively on yama and niyama, ethics of conduct in social and personal life, and on the subject of success regarding earthly life (abhyudaya), and the philosophy of attainment and ultimate destination and arrival (nihshreyas), I specify and refine for practical application and success in the earthly situation and in relation to the ultimate freedom of Moksha in the personal psychic and spiritual situation.

Mandala 5/Sukta 53

Maruts Devata, Shyavashva Atreya Rshi

का वंद् जानमषां का वा पुरा सुम्नष्वास मरुतांम।
यद्युंयुज किलास्यंः ॥ १ ॥

1 *Ko veda jānameṣāṁ ko vā purā sumneṣvāsa marutām. Yad yuyujre kilāsyaḥ.*

Who knows the origin of these Maruts? Who was present in the peace and pleasure of the Maruts? Whoever concentrates the mind, meditates on their presence, and joins them, and then has the clear and specific language to describe them, knows these stormy powers.

एतानरथंषु तस्थुषः कः शुंश्राव कथा यंयुः।
कस्मं सस्त्रुः सुदासु अन्वापय इळांभिवृष्टयंः सह॥ २ ॥

2. *Aitān ratheṣu tasthuṣaḥ kaḥ śuśrāva kathā yayuḥ. Kasmai sasruḥ sudāse anvāpaya iḷābhirvṛṣṭayaḥ saha.*

Who perceives them riding their chariot on earth and in the skies and who knows whither they move? For which generous man or power do they rise and flow and turn like friends with the showers of their mysterious message and food for life?

त मं आहुय आयुयुरुप द्युभिर्विभिरमदं।
नरा मर्या अरपसं इमान्पश्यन्निति ष्टुहि॥ ३॥

3. *Te ma āhurya āyayurupa dyubhir-vibhir-made. Naro maryā arepasa imān pasyanniti ṣṭuhi.*

They speak to me who come to me with lights of revelation, flying like birds in ecstasy: "Noble men among mortals free from sin and folds of ignorance have seen these Maruts." Say this, appreciate and praise the Maruts.

य अञ्जिषु य वाशीषु स्वभानवः स्रक्षु रुक्मेषु खादिषु।
श्राया रथेषु धन्वसु॥ ४॥

4. *Ye añjiṣu ye vāśīṣu svabhānavaḥ srakṣu rukmeṣu khādiṣu. Śrāyā ratheṣu dhanvasu.*

The people who are innately brilliant, who shine in their open works and achievements, in their speech and expression, in garlands of applause in series of action programmes, in their golds and jewels of honour, and who ride pioneering chariots of nations and resound in the twang of their bow: they are the Maruts.

युष्माकं स्मा रथाँ अनु मुद दधे मरुता जीरदानवः।
वृष्टी द्यावा यतीरिव॥ ५॥

5. *Yuṣmākaṁ smā rathāṅ anu mude dadhe maruto jīradānavaḥ. Vṛṣṭī dyāvo yatīriva.*

O Maruts, leading lights and unaging pioneers, I take to your chariots for your pleasure and exhilaration and rise to the clouds of shower and lights of heaven.

आ यं नरः सुदानवो ददाशुषे दिवः काशमचुच्यवुः ।
वि पर्जन्यं सृजन्ति रोदसी अनु धन्वना यन्ति वृष्टयः ॥ ६ ॥

6. *Ā yaṁ naraḥ sudānavo dadāśuṣe divaḥ kośamacucyavuḥ. Vi parjanyaṁ sṛjanti rodasī anu dhanvanā yanti vṛṣṭayaḥ.*

The treasure wealth of holy vapours, which the generous leading lights of the science of yajna cause to move from the regions of sunlight for the generous creators and givers of food and energy, shower down to the earth and skies: The skies then form the clouds and let them rain down on the earth and the floods move as directed over the thirsty lands.

(This mantra is on the science of rain and irrigation which can further be explained with reference to Chhandogya Upanishad 5, 4, 1 to 5, 8, 2, and Gita 3, 14-16.)

ततृदानाः सिन्धवः कोदसा रजः प स्रवध्यै धेनवो यथा ।
स्यन्ना अश्वाइवाध्वना विमोचने वि यद्वर्तन्त एन्यः ॥ ७ ॥

7. *Tatṛdānāḥ sindhavaḥ kṣodasā rajaḥ pra sasrurdhenavo yathā. Syannā aśvā ivādhvano vimocane vi yad vartanta enyaḥ.*

Released and freely flowing, soaking and breaking the lands with the flood, the rivers flow over

and on, irrigating the lands like mother cows feeding the people. Like horses they go on covering and leaving their track behind, the streams revolve as they go on in their circular course of yajna.

आ या॑त मरुता दि॒व आन्तरि॑क्षादमादुत।
माव॑ स्थात परा॒वतः॥ ८॥

8. *Ā yāta maruto diva āntarikṣādamāduta.*
Māva sthāta parāvataḥ.

O Maruts, leading lights and stormy forces of nature and humanity, creators and givers, come, come from the lights of heaven, come from the skies, come from near and afar, be on the move, never stay still, do not stagnate.

मा वा॑ र॒सानि॑तभा॒ कुभा॒ कुमु॒मा व॒: सिन्धु॑नि रीरमत।
मा व॒: परि॑ ष्ठात्सरयु॒: पुरी॒षिण्य॒स्म इत्सु॒म्नमस्तु वः॥ ९॥

9. *Mā vo rasānitabhā kubhā krumurmā vaḥ sindhurni rīramat. Mā vaḥ pari ṣṭhat sarayuḥ purīṣiṇyasme it sumnamastu vaḥ.*

May the earth and her environment never move without light and water for you. May the flowing river and the rolling sea never stop for you. May the wind and vapour, blowing, flowing and refreshing for human habitations never be still. May everything, every force of the Maruts, on the earth and in the environment be for your comfort and well being. Let nothing hold you back.

तं व॒: शर्धं॒ रथा॑नां त्व॒षं ग॒णं मारु॑तं॒ नव्य॑सीनाम।
अनु॒ प य॑न्ति वृ॒ष्टय॑: ॥ १०॥

10. *Taṁ vaḥ śardhaṁ rathānāṁ tveṣaṁ gaṇaṁ mārutaṁ navyasīnām. Anu pra yanti vṛṣṭayaḥ.*

O people of the earth, the showers of peace, comfort and well being rain down on you in response to your strength, the speed and shine of your war-like chariots, the joint power and performance of your leaders, and the latest powers and policies you work out and follow for your peace and progress.

शर्धं॑शर्धं व एषां॒ वातंवातं ग॒णंग॑णं सुश॒स्तिभि॑: ।
अनु॑ काममम धी॒तिभि॑: ॥ ११ ॥

11. *Śardhaṁ-śardhaṁ va eṣāṁ vrātaṁ-vrātaṁ gaṇaṁ-gaṇaṁ suśastibhiḥ. Anu krāmema dhītibhiḥ.*

Let us move together step by step in disciplined order in accord with the united interests and aspirations of each unit of the defence forces, each unit of the economic order and each unit of the social order of these people for you all as a nation with the appraisal and appreciation of these with the best of our understanding and action.

कस्मा॑ अ॒द्य सुजा॑ताय रा॒तह॑व्याय॒ प य॑युः ।
ए॒ना याम॑न म॒रुत॑: ॥ १२ ॥

12. *Kasmā adya sujātāya rātahavyāya pra yayuḥ. Enā yāmena marutaḥ.*

For which cultured, creative and generous personality, for which producing and providing community of yajnic gifts, do the Maruts, dynamic forces of life, move forward today by this chariot with controlled motion and direction?

यन॑ ता॒काय॒ तन॑याय धा॒न्यं॑१॒ बीज॑ं वह॑ध्व॒ अ ॑तम ।
अ॒स्मभ्य॒ं तद्ध॑त्तन॒ यदव॒ इम॑ह॒ राधा॑ वि॒श्वायु॒ साभ॑गम ॥ १३ ॥

13. *Yena tokāya tanayāya dhānyaṁ bījaṁ vahadhve akṣitam. Asmabhyaṁ tad dhattana yad va īmahe rādho viśvāyu saubhagam.*

O Maruts, dynamic and progressive leaders and powers of life, that action and message of advancement by which you create and bear the food and imperishable seed of life and progress for the baby and the child and the rising generation, bear and bring the same gifts and action for us too, the honour and good fortune, universal health and wealth, and the secret and source of that accomplishment we ask of you.

अती॑याम नि॒दस्ति॒रः स्व॒स्तिभि॑र्हि॒त्वाव॒द्यमरा॑तीः ।
वृ॒ष्टी शं यारा॑प॑ उ॒स्रि भ॑ष॒जं स्याम॑ मरुतः स॒ह ॥ १४ ॥

14. *Atīyāma nidastiraḥ svastibhir-hitvāvadyam-arātīḥ. Vṛṣṭvī śaṁ yorāpa usri bheṣajaṁ syāma marutaḥ saha.*

O citizens and leaders of the world, let us get over the malignant scandalisers and crooked evil mongers, having given up inner evils and despicable failures and adversities with noble thoughts and positive actions. Let us have the showers of peace and united action, waters of holiness, light of truth and wisdom, and food and tonics for good health, all with the Maruts together.

सु॒द॒वः स॑महासति सु॒वीरा॑ नरा मरुत॒ः स मत्य॑ः ।
यं त्राय॑ध्व॒ स्याम॒ त ॥ १५ ॥

15. *Sudevaḥ samahāsati suvīro naro marutaḥ sa martyaḥ. Yaṁ trāyadhve syāma te.*

O Maruts, leading lights of life, great and glorious, brilliant is that man, brave and fearless, whom you protect and promote across the seas. Let us too be the same, your own, all for you.

स्तुहि भोजान्त्स्तुवता अस्य यामन्नि रणन्गावो न यवसे। यतः पूर्वाँइव सखीरनु ह्वय गिरा गृणीहि कामिनः ॥ १६ ॥

16. *Stuhi bhojānt-stuvato asya yāmani raṇan gāvo na yavase. Yataḥ pūrvāň iva sakhīňranu hvaya girā gṛṇīhi kāminaḥ.*

Adore the Maruts, natural saviours and leading lights of humanity, givers of life and food for energy while moving on the holy path of this yajnic celebrant of theirs, rejoicing at the same time like cows running for their favourite grass. Invoke them like ancient eternal friends, and, loving as they are, celebrate them with holy songs of adoration.

Mandala 5/Sukta 54

Maruts Devata, Shyavashva Atreya Rshi

प्र शर्धाय मारुताय स्वभानव इमां वाचमनजा पर्वतच्युतं। घर्मस्तुभं दिव आ पृष्ठयज्वन द्युम्नश्रवस महि नृम्ण-मचत ॥ १ ॥

1. *Pra śardhāya mārutāya svabhānava imāṁ vācamanajā parvatacyute. Gharmastubhe diva ā pṛṣṭhayajvane dyumnaśravase mahi nṛmṇa-marcata.*

For the self-refulgent force and power of the

Maruts, leading lights of humanity, offer this song of adoration. And for the renowned yajaka who lights and feeds the fire to adore the divinities of nature through yajna on the heights, moves the clouds and brings the showers, offer gifts of human wealth of high value with songs of praise and appreciation. Loving scholars value the gifts of divinity from the lights of heaven.

प वा॑ मरुतस्त॒विषा उ॑द॒न्यवा॑ वया॒वृधा॑ अश्व॒युज॒: परि॑जयः। सं वि॒द्युता॒ दध॑ति॒ वाश॑ति त्रि॒तः स्वर॒न्त्या-पा॒ वना॒ परि॑जयः॥ २॥

2. *Pra vo marutas-taviṣā udanyavo vayovṛdho aśva-yujaḥ parijrayaḥ. Saṁ vidyutā dadhati vāśati tritaḥ svarantyāpo'vanā parijrayaḥ.*

O Maruts of sky and space, your powerful currents of wind laden with vapours, bearers of food, energy and healthful age for living beings, going all round on the wings of electric energy, take on the thunder of lightning roaring as trinity of wind, water and lightning, and the waters shower over the earth everywhere as harbingers of food and health for all.

वि॒द्युन्म॑हसा॒ नरा॒ अश्म॑दिद्यवा॒ वात॑त्विषा म॒रुत॑: पवत॒च्युत॑:। अ॒ब्द॒या चि॒न्मु॒हु॒रा ह्रा॑दुनी॒वृत॑: स्त॒नय॑दमा रभ॒सा उदो॑-जसः॥ ३॥

3. *Vidyunmahaso naro aśmadidyavo vātatviṣo marutaḥ parvatacyutaḥ. Abdayā cinmuhurā hrādunīvṛtaḥ stanayadamā rabhasā udojasaḥ.*

O leading lights of humanity, know that the Maruts command the mighty electric energy in the skies, light up the thunder, energise the winds and break the

clouds. Blazing with splendour, ferocious with force, roaring with thunder, they wear the rumble of spatial boom shaking the mountains and burst in floods of incessant rain.

व्य१॒॑क्तून्रु॒द्रा व्यहा॑नि शिक्वसा॒ व्य१॑न्तरि॑ इ॒ वि रजां॑सि धूतयः। वि यदजा॑ँ अज॑थ॒ नाव॑ ई॒ यथा॒ वि दु॒गाणि॑ मरुता॒ नाह॑ रिष्यथ ॥ ४ ॥

4. *Vyaktūn rudrā vyahāni śikvaso vyantarikṣaṁ vi rajāṁsi dhūtayaḥ. Vi yadajrāň ajatha nāva īṁ yathā vi durgāṇi maruto nāha riṣyatha.*

O potent Maruts, mighty blazing and roaring powers of cosmic winds, Rudras, breakers and makers of things, you shake the nights and days in and out, you shake the skies and atmosphere, you move the particles of matter and pass over regions as the ship sails over the sea. You break open the strongholds of nature and yet you never hurt nor destroy.

तद्वी॒र्यं॑ वा मरुता महित्व॒नं दी॒र्घं त॑ताऩ॒ सूया॒ न याज॑नम। एता॒ न याम॒ अगृ॑भीतशाचि॒षा न॑श्वदां॒ य ययात॑ना गि॒रिम ॥ ५ ॥

5. *Tad vīryaṁ vo maruto mahitvanaṁ dīrghaṁ tatāna sūryo na yojanam. Etā na yāme agṛbhītaśociṣo'naśvadāṁ yannyayātanā girim.*

That lustre and splendour of yours, that extensive grandeur of yours radiates like the light and gravitation of the sun. Incomprehensible is the course of your radiations of energy which penetrates even the dark and densest clouds and mountains which are otherwise impenetrable.

अभ्राजि शर्धा मरुता यदर्णसं मोषथा वृक्षं कपनेव वेधसः ।
अधा स्मा ना अरमतिं सजोषसश्चक्षुरिव यन्तमनु नेषथा सुगम ॥ ६ ॥

6. *Abhrāji śardho maruto yadarṇasaṁ moṣathā vṛkṣaṁ kapaneva vedhasaḥ. Adha smā no aramatiṁ sajoṣasaś-cakṣuriva yantamanu neṣathā sugam.*

O Maruts, leading lights of nature and humanity, commanders of strength, creativity and intelligence, your power and splendour is apparent as it shines since, like a storm, it shakes the flood and the forest. O friends and comrades, guide our activity relentlessly in motion onward on the straight and right path just as the eye shows the path to the traveller and helps him to move on and makes it easy for him to follow.

न स जीयत मरुता न हन्यत न स्रेधति न व्यथत न रिष्यति ।
नास्य राय उप दस्यन्ति नातय ऋषिं वा यं राजानं वा सुषूदथ ॥ ७ ॥

7. *Na sa jīyate maruto na hanyate na sredhati na vyathate na riṣyati. Nāsya rāya upa dasyanti notaya ṛṣiṁ vā yaṁ rājānaṁ vā suṣūdatha.*

O Maruts, divine powers of nature and brilliant leading lights of humanity, the person you protect and guide, mature, refine and temper is never overcome, nor killed, nor decays, fears or falls, nor hurts anyone. Nor do his powers, honours and excellence, defences and protections ever deplete and exhaust. Indeed, the person grows in knowledge as a sage and shines bright in splendour as a leader and ruler.

नियुत्वन्ता गामजिता यथा नरा यमणा न मरुतः कवन्धिनः । पिन्वन्त्युत्सं यदिनासा अस्वरन्व्युन्दन्ति पृथिवीं मध्वा अन्धसा ॥ ८ ॥

8. *Niyutvanto grāmajito yathā naro 'ryamaṇo na marutaḥ kavandhinaḥ. Pinvantyutsaṁ yadināso asvaran vyundanti pṛthivīṁ madhvo andhasā.*

Great organisers, winners of multitudes and human habitations like leading lights, makers of men and dispensers of justice on the paths of life, the Maruts are reservoirs of vitality and exhilaration like the clouds of living waters and freshness of breeze. And when the mighty forces set out in motion, whistling, roaring, thundering, they fill the rivers, lakes and oceans over and surfeit the earth with honey sweets of food and energy for the joy of life.

पवत्वतीयं पृथिवी मरुद्भ्यः पवत्वती द्याभवति पयद्भ्यः । पवत्वतीः पथ्या अन्तरिक्षीः याः पवत्वन्तः पवता जीरदानवः ॥ ९ ॥

9. *Pravatvatīyaṁ pṛthivī marudbhyaḥ pravatvatī dyaurbhavati prayadbhyaḥ. Pravatvatīḥ pathyā antarikṣyāḥ pravatvantaḥ parvatā jīradānavaḥ.*

The wide world of abundant ways opens and clears its highways for the Maruts, adventurers who move like winds. The heaven of light extends all her expansive spaces for those who fly. The regions of the skies open up their paths for the winds, and the life giving clouds and mountains open up their depths and caverns for the heroes of initiative and adventure.

यन्मरुतः सभरसः स्वणरः सूय उदित मदथा दिवा नरः।
न वा श्वाः श्रथयन्ताहसिस्रतः सद्या अस्याध्वनः पारमश्नुथ॥ १०॥

10. *Yanmarutaḥ sabharasaḥ svarṇaraḥ sūrya udite madathā divo naraḥ. Na vo'śvā śrathayantāha sisrataḥ sadyo asyādhvanaḥ pāramaśnutha.*

O Maruts, leading lights of the love of life and joy of heaven, you bear the burdens of life together for all and lead them all to celestial joy and the truth of Dharma. You feel delighted and celebrate the sunrise, and never do your horses in harness relent, but galloping on at high speed reach the destined end of this existential highway.

अंसेषु व ऋष्टयः पत्सु खादया व ःसु रुक्मा मरुता रथ शुभः। अग्निभ्राजसा विद्युता गभस्त्याः शिपाः शीषसु वितता हिरण्ययीः॥ ११॥

11. *Aṁseṣu va ṛṣṭayaḥ patsu khādayo vakṣaḥsu rukmā maruto rathe śubhaḥ. Agnibhrājaso vidyuto gabhastyoḥ śiprāḥ śīrṣasu vitatā hiraṇyayīḥ.*

O Maruts, warriors of the winds for humanity, on your shoulders are blazing lances, at your feet your assistants, on your chests are shining corselets, on your chariot are flames of the purity of fire, in your hands are flashes of lightning, and on your heads are protective golden helmets. Victory is assured.

तं नाकमया अगृभीतशाचिषं रुशत्पिप्पलं मरुता वि धूनुथ।
समच्यन्त वृजनातित्विषन्त यत्स्वरन्ति घाषं वितमृताय्वः॥ १२॥

12. *Taṁ nākam-aryo agṛbhītaśociṣaṁ ruṣat pippalaṁ maruto vi dhūnutha. Samacyanta vṛjanātitviṣanta yat svaranti ghoṣaṁ vitatam-ṛtāyavaḥ.*

O Maruts, leading celebrants of action and Divinity, like a master of his own freedom in the laws of Truth and Divinity, shake the tree of existence by your noble action, bring down the balance sheet of your fruits of karma to Zero and win that rewarding state of ultimate freedom and bliss, void of suffering, beyond comprehension, which is pure ineffable refulgence of Divinity. Winding up their tally of karma, dismantling their fortifications, shining in the light divine, waxing in their search for Truth, when the celebrants raise the chant of Aum, they declare the victory and rest at the end of the road.

युष्मादत्तस्य मरुता विचतसा रायः स्याम रथ्या३ वयस्वतः।
न या युच्छति तिष्या३ यथा दिवा३ स्म रारन्त मरुतः सहस्रिणम॥ १३॥

13. *Yuṣmādattasya maruto vicetaso rāyaḥ syāma rathyo vayasvataḥ. Na yo yucchati tiṣyo yathā divo'sme rāranta marutaḥ sahasriṇam.*

O Maruts, leading lights of wisdom and vision for humanity, masters of discriminative knowledge, travelling by radiations of Divinity in the mind, let us, we pray, be masters of the life-giving wealth of light divine given by you. O Maruts, bless us with that wealth of thousandfold value which decays not but shines like a star of heaven for ever.

यूयं रयिं मरुतः स्माहवीरं यूयमृषिमवथ सामविपम।
यूयमवन्तं भरताय वाजं यूयं धत्थ राजानं श्रुष्टिमन्तम॥ १४॥

14. *Yūyaṁ rayiṁ marutaḥ spārhavīraṁ yūyam-ṛṣim-avatha sāmavipram. Yūyam-arvantaṁ bhara-tāya vājaṁ yūyaṁ dhattha rājānaṁ śruṣṭi-mantam.*

O Maruts, leading lights of humanity, you protect and promote the heroic wealth, honour and excellence of the nation with her heroes. You revere, protect and promote the sage who chants the hymns of Samaveda in celebration of humanity and Divinity. You bear and bring the food, energy and the speed of progress for the maintenance of life on the globe, and you hold and maintain the harmonious, dynamic and glorious social order on earth.

तद्वो॑ यामि॒ द्रवि॑णं स॒द्यऊ॑तया॒ यना॒ स्व॑१॒॑र्ण त॒तना॑म॒ नॄँर॒भि।
इ॒दं सु म॑ मरुता ह॒यता॒ वचा॒ यस्य॒ तर॑म॒ तर॑सा श॒तं हिमाः॥ १५॥

15. *Tad vo yāmi draviṇaṁ sadya-ūtayo yenā svarṇa tatanāma nṛṅrabhi. Idaṁ su me maruto haryatā vaco yasya tarema tarasā śataṁ himāḥ.*

O Maruts, leading lights of humanity and generous divinities of nature, instant givers of protection and all round support, listen and accept this holy voice of mine: I feel blest with that wealth of yours by which we can promote the life of humanity as in a heaven of bliss on earth, and by which we would live a happy life over a hundred years with strength and success.

Mandala 5/Sukta 55

Maruts Devata, Shyavashva Atreya Rshi

पर्य॑ज्यवा म॒रुता॒ भाज॑दृष्टया बृ॒हद्व॑या॑ दधिर रु॒क्मव॑ं॑ रसः।
इय॑न्त॒ अश्व॑ः सु॒यम॑भिरा॒शुभि॒ः शुभं॑ या॒तामनु॒ रथा॑ अवृत्सत॥ १॥

1. *Prayajyavo maruto bhrājad-ṛṣṭayo bṛhad-vayo dadhire rukma-vakṣasaḥ. Īyante aśvaiḥ suyamebhir-āśubhiḥ śubhaṁ yātāmanu rathā avṛtsata.*

Adorable Maruts, devout pioneers and leading lights of yajnic progress in unison with humanity, commanding vast knowledge and power to bear the mighty burdens of life, wielding brilliant weapon in hand with golden corselet on the chest, press forward by coursers of instant speed controlled by sense and judgement. So do their noble chariots on and on.

Let the chariots roll on with the leading lights on way to the land of honour and excellence.

स्वयं दधिध्वे तविषीं यथा विद बृहन्महान्त उर्विया वि राजथ। उतान्तरिक्षं ममिरे व्योजसा शुभं यातामनु रथा अवृत्सत ॥ २ ॥

2. *Svayaṁ dadhidhve taviṣīṁ yathā vida bṛhanmahānta urviyā vi rājatha. Utāntarikṣaṁ mamire vyojasā śubhaṁ yātāmanu rathā avṛtsata.*

Great and glorious as you are, you know, you hold and command the blazing forces by yourself, and while you go over, explore and know the vast earth and the environment, rule accordingly and shine. And let the chariots roll on with the blazing pioneers and with their might and splendour traverse the skies and spaces.

साकं जाताः सुभ्वः साकमुक्षिताः श्रिय चिदा पत्तरं वावृधुनरः। विराकिणः सूर्यस्यव रश्मयः शुभं यातामनु रथा अवृत्सत ॥ ३ ॥

3. *Sākaṁ jātāḥ subhvaḥ sākamukṣitāḥ śriye cidā prataraṁ vāvṛdhurnaraḥ. Virokiṇaḥ sūryasyeva raśmayaḥ śubhaṁ yātāmanu rathā avṛtsata.*

Maruts, leading lights and rulers of the earth and her children, risen together, excellent, anointed, sanctified and covenanted together for the honour, excellence and grace of life, rise and advance the freedom and happiness of life for the people, and thus, with their interests and holy ambitions, shine in truth and rectitude like rays of the sun. Let the chariots roll on with the leading lights to the holy lands of bliss and freedom.

आ॒भूष॑ण्यं वा मरुता महित्व॒नं दि॑दृ ाण्यं॒ सूय॑स्यव॒ च ाणम।
उ॒ता अ॒स्माँ अ॑मृत॒त्व द॑धातन॒ शु॒भं या॒तामनु॒ रथा॑ अवृत्सत ॥ ४ ॥

4. *Ābhūṣeṇyaṁ vo maruto mahitvanaṁ didṛkṣeṇyaṁ sūryasyeva cakṣaṇam. Uto asmāṅ amṛtatve dadhā-tana śubhaṁ yātāmanu rathā avṛtsata.*

O Maruts, leading lights of life, graceful is your greatness and grandeur, radiant your form and conduct as light of the sun. With your light and grace, lead us to establish ourselves in the regions of immortality. Let the chariots roll on with the leading lights to the heights of goodness and grace.

उदी॑रयथा मरुतः समु॒द्रता यू॒यं वृ॒ष्टिं व॑षयथा पुरीषिणः। न
वा॑ दस्रा॒ उप॑ दस्यन्ति ध॒नव॒ः शु॒भं या॒तामनु॒ रथा॑ अवृत्सत ॥ ५ ॥

5. *Udīrayathā marutaḥ samudrato yūyaṁ vṛṣṭiṁ varṣayathā purīṣiṇaḥ. Na vo dasrā upa dasyanti dhenavaḥ śubhaṁ yātāmanu rathā avṛtsata.*

O Maruts, ruling lights of the earth, just as the winds raise vapours from the seas and shower them

down from the sky, so you inspire the people, energise the earth, shake up the clouds and bring the showers of prosperity from the seas and spaces. O wondrous workers and generous leaders, the fertilities of nature, sunlight, earths and cows never desert you, nor ever exhaust for you. Let the chariots of life roll on with the leading lights of generosity to happiness and prosperity.

यदश्वान्धूषु पृषतीरयुग्ध्वं हिरण्ययान्पत्यत्काँ अमुग्ध्वम। विश्वा इत्स्पृधा मरुता व्यस्यथ शुभं यातामनु रथा अवृत्सत ॥ ६ ॥

6. *Yadaśvān dhūrṣu pṛṣatīr-ayugdhvaṁ hiraṇya-yān pratyatkāṅ amugdhvam. Viśvā it spṛdho maruto vyasyatha śubhaṁ yātāmanu rathā avṛtsata.*

O Maruts, windy travellers of the skies, when you use liquid fuel and air for motive power in the front part of your chariot, put on your protective golden suit and release the energy drop by drop and spark by spark, you leave behind all the contestants on the journey. Let the chariots roll on with the travellers of space for a noble cause for a noble destination.

न पर्वताना न नद्या वरन्त वा यत्राचिध्वं मरुता गच्छथदु तत। उत द्यावापृथिवी याथना परि शुभं यातामनु रथा अवृत्सत ॥ ७ ॥

7. *Na parvatā na nadyo varanta vo yatrācidhvaṁ maruto gacchathedu tat. Uta dyāvāpṛthivī yāthanā pari śubhaṁ yātāmanu rathā avṛtsata.*

O Maruts, heroes of the earth and skies, no mountains, nor clouds, nor rivers in flood any way obstruct your course wherever you travel, nor do they

disturb the place you reach. Indeed, your course is all over the earth and skies and unto the regions of light across the spaces. Let the chariots roll on with leading lights of the earth and space for the well being of life on earth.

यत्पूर्व्यं मरुता यच्च नूतनं यदुद्यतं वसवा यच्च शस्यतं।
विश्वस्य तस्य भवथा नवेदसः शुभं यातामनु रथा अवृत्सत ॥ ८ ॥

8. *Yat pūrvyaṁ maruto yacca nūtanaṁ yadudyate vasavo yacca śasyate. Viśvasya tasya bhavathā navedasaḥ śubhaṁ yātāmanu rathā avṛtsata.*

O Maruts, leading lights of the world and havens of life and comfort, whatever is old, and whatever is new, and whatever is spoken, admired and adored : of all that be cognizant and aware in the full. Let the chariots roll on with leading lights of knowledge and life's joy for the good of humanity.

मृळत नो मरुता मा वधिष्टना स्मभ्यं शमं बहुलं वि यन्तन।
अधि स्तोत्रस्य सख्यस्य गातन शुभं यातामनु रथा अवृत्सत ॥ ९ ॥

9. *Mṛḷata no maruto mā vadhiṣṭanā'smabhyaṁ śarma bahulaṁ vi yantana. Adhi stotrasya sakhyasya gātana śubhaṁ yātāmanu rathā avṛtsata.*

O Maruts, leading lights of life, rulers of the earth and travellers of the sky and spaces, give us peace and comfort. Hurt us not. Bring us abundant joy in a happy home. Come, listen and accept our song of friendship and adoration, and show us the right path. Let the chariots roll on with the leading light of

knowledge, love and adventure for the good of all life on earth.

यूयमस्मा ँयत वस्या अच्छा निरंहतिभ्या मरुता गृणानाः ।
जुषध्वं ना हव्यदा ँतिं यजत्रा वयं स्या म पत या रयीणाम ॥ १० ॥

10. *Yūyamasmān nayata vasyo acchā niraṅhatibhyo maruto gṛṇānāḥ. Juṣadhvaṁ havyadātiṁ yajatrā vayaṁ syāma patayo rayīṇām.*

O Maruts, leading lights of yajna, lords in command of the world's wealth, adorable performers of yajna, come you all, happy, singing and rejoicing, join our yajna and enjoy the sweets of our yajnic homage. Lead us from all adversities to excellence and prosperity. We pray: may we be masters, protectors and promoters of the world's wealth, honour and excellence for all.

Mandala 5/Sukta 56

Maruts Devata, Shyavashva Atreya Rshi

अग्र शध न्तमा गणं पिष्टं रुक्मभिर ञ्जिभिः ।
विशा अद्य मरुतामव ह्वय दिवश्चि दाचनादधि ॥ १ ॥

1. *Agne śardhantamā gaṇaṁ piṣṭaṁ rukmebhir-añjibhiḥ. Viśo adya marutāmava hvaye divaścid rocanādadhi.*

Agni, ruler of the land, today I call upon the most daring troop of the Maruts, commandos of the nation decorated with golden honours of rainbow brilliancy from amongst the most shining and intelligent defence forces of the country.

यथा चिन्मन्यस हृदा तदिन्म जग्मुराशसः।
य त नदिष्ठं हवनान्यागमन्तान्वध भीमसंदृशः ॥ २ ॥

2. *Yathā cinmanyase hṛdā tadinme jagmurāśasaḥ. Ye te nediṣṭhaṁ havanānyāgaman tān vardha bhīmasaṁdṛśaḥ.*

As you believe at heart that they are such and honour them sincerely, so they would instantly come closest to you and to your expectations in response to your call. Then encourage and promote them, they are just pictures of terror for the enemies.

मी हुष्मतीव पृथिवी परहता मदन्त्यत्यस्मदा।
ऋ ा न वा मरुतः शिमीवाँ अमा दुधा गारिव भीमयुः ॥ ३ ॥

3. *Mīḷhuṣmatīva pṛthivī parāhatā madantyetyasmadā. Ṛkṣo na vo marutaḥ śimīvāň amo dudhro gauriva bhīmayuḥ.*

Like a youthful woman wedded to a virile husband, the earth, unhurt and rejoicing, comes to us for protection, defence and promotion. O Maruts, youthful warrior defenders of the land, like a shooting star is your force, strong, unchallengeable, and terrible as a mighty bull.

नि य रिणन्त्याजसा वृथा गावा न दुधुरः ।
अश्मानं चित्स्वर्यं पर्वतं गिरिं प च्यावयन्ति यामभिः ॥ ४ ॥

4. *Ni ye riṇantyojasā vṛthā gāvo na durdhuraḥ. Aśmānaṁ cit svaryaṁ parvataṁ giriṁ pra cyāvayanti yāmabhiḥ.*

The Maruts are those heroes who rush forth with their valour and splendour, throw off the yoke like

untamable bulls and scatter the enemy forces, and with their advances shake up resounding mountains and break up thundering clouds.

उत्तिष्ठ नूनमेषां स्तामः समुक्षितानाम।
मरुतां पुरुतममपूर्व्यं गवां सर्गमिव ह्वय॥ ५॥

5. *Ut tiṣṭha nūnameṣāṁ stomaiḥ samukṣitānām. Marutāṁ purutamamapūrvyaṁ gavāṁ sargamiva hvaye.*

O ruler, O citizen, rise up with joy and confidence, for, as we call in or call out of the stalls a herd of cows, so I call upon and arouse the ancient and abundant host of these mighty Maruts exalted by songs of praise.

युङ्ग्ध्वं ह्यरुषी रथे युङ्ग्ध्वं रथेषु रोहितः।
युङ्ग्ध्वं हरी अजिरा धुरि वोळ्हवे वहिष्ठा धुरि वोळ्हवे॥ ६॥

6. *Yuṅgdhvaṁ hyaruṣī rathe yuṅgdhvaṁ ratheṣu rohitaḥ. Yuṅgdhvaṁ harī ajirā dhuri voḷhave vahiṣṭhā dhurī voḷhave.*

O warriors and engineers, use the red flames of fire for moving the chariot like red horses, use the collected and stored solar energy, use the fast moving impulsion and expulsion, and use the strongest accelerative force to carry the load and move the chariot to the destination.

उत स्य वाज्यरुषस्तुविष्वणिरिह स्म धायि दर्शतः।
मा वो यामेषु मरुतश्चिरं करत्प तं रथेषु चोदत॥ ७॥

7. *Uta sya vājyaruṣas-tuviṣvaṇir-iha sma dhāyi darśataḥ. Mā vo yāmeṣu marutaściraṁ karat pra taṁ ratheṣu codata.*

And now, O Maruts, adventurers and explorers of the earth, that volatile, wondrous and vociferous energy of red flames is here used in the chariot. It would not delay you any more in your advancement. Ignite and accelerate it in the chariots.

रथं नु मारुतं वयं श्रवस्युमा हुवामह। आ यस्मिन्तस्था सुरणानि बिभ्ती सचा मरुत्सु रादसी ॥ ८ ॥

8. *Rathaṁ nu mārutaṁ vayaṁ śravasyumā huvāmahe. Ā yasmin tasthau suraṇāni bibhratī sacā marutsu rodasī.*

We call up and ready in harness the stormy and resounding chariot of the Maruts in which both earth and the heavens treasuring many adorable energy prizes join with the Maruts in a bond of friendship.

तं वः शर्धो रथशुभं त्वषं पनस्युमा हुव। यस्मिन्त्सुजाता सुभगा महीयत सचा मरुत्सु मी हुषी ॥ ९ ॥

9. *Taṁ vaḥ śardhaṁ ratheśubhaṁ tveṣaṁ panasyumā huve. Yasmintsujātā subhagā mahīyate sacā marutsu mīḷhuṣī.*

I admire that force and power of your chariot, shining, adorable and good for the chariot, in which are exalted the generous earth-and-heaven energies, nobly manifested and beneficent in abundance as friends of the Maruts.

Mandala 5/Sukta 57

Maruts Devata, Shyavashva Atreya Rshi

आ रुदास इन्दवन्तः सजाषसा हिरण्यरथाः सुविताय गन्तन। इयं वा अस्मत्पतिं हयत मतिस्तृष्णाज न दिव उत्सा उदन्यव ॥ १ ॥

1. *Ā rudrāsa indravantaḥ sajoṣaso hiraṇyarathāḥ suvitāya gantana. Iyaṁ vo asmat prati haryate matis-tṛṣṇaje na diva utsā udanyave.*

O Rudras, powers of justice, rectitude and dispensation, commanding honour, power and excellence of the world, loving kind and friendly, going by golden chariots of glory with gifts of good fortune, prosperity and well being for all, this love, desire, understanding and prayer of us all is addressed to you: Come like a wave of divine nectar for the thirsty waiting for a drink on the shore.

वाशीमन्त ऋष्टिमन्ता मनीषिणः सुधन्वान इषुमन्ता निषङ्गिणः। स्वश्वाः स्थ सुरथाः पृश्निमातरः स्वायुधा मरुता याथना शुभम॥ २॥

2. *Vāśīmanta ṛṣṭimanto manīṣiṇaḥ sudhanvāna iṣumanto niṣaṅgiṇaḥ. Svaṣvāḥ stha surathā pṛśnimātaraḥ svāyudhā maruto yāthanā śubham.*

O Maruts, tempestuous heroes of the world, children of the essence of nature in love with the earth, you are blest with the voice of thunder, light of knowledge, wisdom and understanding of the speed of mind, mighty bows, unfailing arrows and inexhaustible quivers, noble steeds and excellent chariots and the best arms and armaments. Go forward, noble heroes, and do good to all.

धूनुथ द्यां पवतान्दाशुष वसु नि वा वना जिहत यामना भिया। कापयथ पृथिवीं पृश्निमातरः शुभ यदुगाः पृषतीरयुग्ध्वम॥ ३॥

3. *Dhūnutha dyāṁ parvatān dāśuṣe vasu ni vo vanā jihate yāmano bhiyā. Kopayatha pṛthivīṁ pṛśnimātaraḥ śubhe yadugrāḥ pṛṣatīr-ayugdhvam.*

O Maruts, children of the firmament, winds and tempests of nature's energy, you agitate the regions of light, break the clouds and shake the mountains to create wealth for the generous giver. At your approach forests shake with fear and the earth vibrates when in a state of passion for water showers you join and charge the clouds of vapour.

वातत्विषा मरुतां वषनिंणिजा यमाइव सुसंदृशः सुपशंसः । पिशङ्गाश्वा अरुणाश्वा अरपसः पत्वं ासा महिना द्यारिवारवः ॥ ४ ॥

4. *Vātatviṣo maruto varṣanirṇijo yamā iva susadṛśaḥ supeśasaḥ. Piśaṅgāśvā aruṇāśvā arepasaḥ pratvakṣaso mahinā dyaurivoravaḥ.*

The Maruts command the fury and splendour of the winds. Cleansed and anointed by holy water, they replete the showers of love and justice all the year round. They are highly impressive and handsome in body and mind as self-controlled people are. They command the moderate yellow as well as the intense red flames of the yajnic fires of life's dynamics. Untouched by sinful involvements, refined and discriminative in thought and judgement, they are refulgent like the sun and large-hearted like space by virtue of their innate greatness.

पुरु दप्सा अञ्जिमन्तः सुदानवस्त्वषसंदृशा अनवभरांधसः । सुजातासा जनुषा रुक्मवं ासा दिवा अका अमृतं नाम भजिर ॥ ५ ॥

5. *Purudrapsā añjimantaḥ sudānavas-tveṣasaṁ-dṛśo anavabhrarādhasaḥ. Sujātāso januṣā rukma-vakṣaso divo arkā amṛtaṁ nāma bhejire.*

Universally generous like the perennial stream of soma and showers of nature's joy, versatile of form and action as light in spectrum colours, holy and vastly charitable, they see the reality in all its variety of true colours as light reveals the real forms without screen effects. Commanding imperishable wealth, power and competence in their own right by birth and genetic merit of previous karma, they wear their beauty and regality of life and conduct in their heart and hands. Loving, brilliant and adorable, the Maruts define, deserve, serve and thus justify the name and description: Immortal.

ऋष्टयो वा मरुतो अंसयोरधि सह ओजो बाह्वोर्वो बलं हितम। नृम्णा शीर्षस्वायुधा रथेषु वो विश्वा वः श्रीरधि तनूषु पिपिशे ॥ ६ ॥

6. *Ṛṣṭayo vo maruto aṁsayoradhi saha ojo bāhvorvo balaṁ hitam. Nṛmṇā śīrṣasvāyudhā ratheṣu vo viśvā vaḥ śrīradhi tanūṣu pipiśe.*

O Maruts, leading lights of humanity, on your shoulders you bear the blazing lances and the burdens of forbearance with courage and splendour of life, while the force of action is concentrated in your hands. On your heads you carry the care and comfort of humanity with the arms and ammunitions of protection and progress in your chariots. Indeed, the entire wealth and honour, beauty and grace of life reflects in your body and personality.

गाम॒दश्वा॑व॒दथ॑वत्सु॒वीरं॑ च॒न्द॒व॒दाधा॑ मरुता ददा नः ।
पशं॑स्तिं नः कृणुत रुदियासा भ ी॒य वा॑ व॑सा॒ दव्य॑स्य ॥ ७ ॥

7. *Gomad-aśvāvad rathavat suvīraṁ candravad rādho maruto dadā naḥ. Praśastiṁ naḥ kṛṇuta rudriyāso bhakṣīya vo'vaso daivyasya.*

O Maruts, leading lights of humanity, generous divinities of nature, indomitable powers of love and justice, give us the wealth of lands, cows and the revealing language of knowledge bright as sun rays. Give us the force of noble heroes equipped with fast transport and uninterrupted communications. Give us wealth and competence for success with the beauty and graces of culture. Promote our power and prestige so that we may share and participate in your human protection and divine evolution to the grace of freedom and immortality.

ह॒य नरा॒ मरुता मृ॒ळता॑ न॒स्तुवी॑मघासा॒ अमृ॑ता॒ ऋत॑ज्ञाः ।
सत्य॑श्रुत॒तः कव॑या॒ युवा॑ना॒ बृह॑द्गिरया॒ बृ॒हदु॒ ा॑णाः ॥ ८ ॥

8. *Haye naro maruto mṛḷatā nastuvīmaghāso amṛtā ṛtajñāḥ. Satyaśrutaḥ kavayo yuvāno bṛhadgirayo bṛhadukṣamāṇāḥ.*

O Maruts, leading lights of humanity and divinities of nature, commanders of unbounded wealth, honour and excellence, immortal souls, learned sages of the laws of nature and time, world renowned voices of truth, poetic visionaries young beyond aging and debility, diviners into the infinite Word and world languages, heroes of universal generosity and generative vitality, bless us with wealth of the world, peace of mind and everlasting grace.

Mandala 5/Sukta 58

Maruts Devata, Shyavashva Atreya Rshi

तमु॑ नू॒नं तवि॑षीमन्तमषां स्तुष ग॒णं मारु॑तं॒ नव्य॑सीनाम।
य आ॒श्वश्वा॒ अम॑वद्वहन्त उ॒तशि॑र अ॒मृत॑स्य स्व॒राज॑: ॥ १ ॥

1. *Tamu nūnaṁ taviṣīmantameṣāṁ stuṣe gaṇaṁ mārutaṁ navyasīnām. Ya āśvaśvā amavad vahanta uteśire amṛtasya svarājaḥ.*

I admire the blazing, tempestuous group of these Maruts, modern self governing people who, possessed of the fastest transports and communications, move like storms, a very picture of velocity, and, shining and self-controlled, dominate over the regions of the immortals.

त्व॒षं ग॒णं त॒वस॑ं खादि॑हस्तं॒ धुनि॑वतं मा॒यिन॑ं दाति॑वारम।
म॒या॒भुवा॒ य अमि॑ता महि॒त्वा वन्द॑स्व विप तुवि॒राध॑सा॒ नृन ॥ २ ॥

2. *Tveṣaṁ gaṇaṁ tavasaṁ khādihastaṁ dhunivrataṁ māyinaṁ dātivāram. Mayobhuvo ye amitā mahitvā vandasva vipra tuvirādhaso nṝn.*

O sagely scholar, admire and exalt that group of leading lights, brave, generous and dexterous of hand, enthusiastically committed to noble causes, wondrous workers abundantly charitable, who are versatile achievers without reserve or bounds by virtue of their own innate strength and expertise and who are a tremendous source of peace and prosperity.

आ वा॑ यन्तूदवा॒हासा॑ अ॒द्य वृ॒ष्टिं य विश्व॑ं म॒रुता॑ जु॒नन्ति॑।
अ॒यं या अ॒ग्निम॑रु॒त॒: समि॑द्ध ए॒तं जु॑षध्वं कवया युवानः ॥ ३ ॥

3. *Ā vo yantūdavāhāso adya vṛṣṭiṁ ye viśve maruto junanti. Ayaṁ yo agnīrmarutaḥ samiddha etaṁ juṣadhvaṁ kavayo yuvānaḥ.*

O Maruts, eminent leaders and pioneers, may all those winds of the firmament come to you to-day in this yajna which bear the clouds and impel the rain showers. O leading scholars and scientists, poetic visionaries and youthful researchers, lighted is this fire, come and take it over for the rain yajna.

यूयं राजानमिर्यं जनाय विभ्वतष्टं जनयथा यजत्राः ।
युष्मदेति मुष्टिहा बाहुजूता युष्मत्सदश्वा मरुतः सुवीरः ॥ ४ ॥

4. *Yūyaṁ rājānamiryaṁ janāya vibhvataṣṭaṁ janayathā yajatrāḥ. Yuṣmadeti muṣṭihā bāhujūto yuṣmat sadaśvo marutaḥ suvīraḥ.*

O Maruts, leading lights of the nation, holy performers meeting and working together for yajnic development, you create the inspiring ruler who is an architect of the nation. From you arises the administrator of strong hand and will. From you arise the warriors of strong arms, and from you arises the brave man, the hero who commands the army, the cavalry and the flying force for the people.

अराइवदचरमा अहेव पप्रा जायन्त अकवा महोभिः । पृश्नेः
पुत्रा उपमासो रभिष्ठाः स्वया मत्या मरुतः सं मिमिक्षुः ॥ ५ ॥

5. *Arā ivedacaramā aheva prapra jāyante akavā mahobhiḥ. Pṛśneḥ putrā upamāso rabhiṣṭhāḥ svayā matyā marutaḥ saṁ mimikṣu.*

Like the spokes of a wheel in motion, together, undivided, equal and integrated, whole, generative, the

Maruts rise anew like days on and on with their power and forces. Children of mother earth, firmament and radiations of sunlight, strongest and most eminent, with their own perception, understanding, dedication and determination, they analyse, catalyse, integrate and generate new ideas, forces, institutions and traditions, all renewed and revitalised.

यत्पायांसिष्ट पृषतीभिरश्वंवीळुपविभिंमरुता रथंभिः ।
गादंन्त आपां रिणत वनान्यवास्त्रियां वृषभः कंन्दतु द्याः ॥ ६ ॥

6. *Yat prāyāsiṣṭa pṛṣatībhir-aśvair-vīḷupavibhir-maruto rathebhiḥ. Kṣodanta āpo riṇate vanān-yavosriyo vṛṣabhaḥ krandatu dyauḥ.*

By their motive forces and chariots equipped with strong wheels of initiative and advancement, the Maruts proceed with showers of new life as leaders and pioneers of a new age, and as they proceed, the dormant vapours of life agitate with new ferment and join the rays of the sun, the cloud roars with thunder and lightning and the earth receives the showers of new life.

पथिष्ट यामन्पृथिवी चिदेषां भतेव गर्भं स्वमिच्छवो धुः ।
वातान्ह्यश्वान्धुर्ययुयुज वर्षं स्वदं चकिर रुदियासः ॥ ७ ॥

7. *Prathiṣṭa yāman pṛthivī cideṣāṁ bharteva garbhaṁ svamicchavo dhuḥ. Vātān hyaśvān dhuryā-yuyujre varṣaṁ svedaṁ cakrire rudriyāsaḥ.*

As the Maruts proceed, the earth waxes with desire and fertility. Like the husband man, the Maruts shower their own vitality on earth as the seed of new life. Thus do the Maruts, forces of new life, generative and enlightened, commanding power and judgement,

yoke new winds and motive forces to the chariot of life and move the wheels of history forward with the shower of their own sweat of the brow.

ह्वय नरा मरुता मृळता नस्तुवीमघासा अमृता ऋतज्ञाः ।
सत्यश्रुतः कवया युवाना बृहद्गिरया बृहदुक्षमाणाः ॥ ८ ॥

8. *Haye naro maruto mṛḷatā nastuvīmaghāso amṛtā ṛtajñāḥ. Satyaśrutaḥ kavayo yuvāno bṛhadgirayo bṛhadukṣamāṇāḥ.*

O Maruts, leading lights of history, be kind and gracious and rejoice with us. You command the grandeur of life's wealth, honour and excellence. You are the immortal spirit of humanity, observers of Law and Truth, renowned and blest with the Revelation of Truth, poetic visionaries, ever young and modern, masters of universal voice and blest with the spirit of renewal and regeneration.

Mandala 5/Sukta 59

Maruts Devata, Shyavashva Atreya Rshi

प वः स्पळक्रन्त्सुविताय दावन चा दिव प पृथिव्या ऋतं भर । उ न्त अश्वान्तरुषन्त आ रजा नु स्वं भानुं श्रथयन्त अणवः ॥ १ ॥

1. *Pra vaḥ spaḷakrant-suvitāya dāvane'rcā dive pra pṛthivyā ṛtaṁ bhare. Ukṣante aśvān taruṣanta ā rajo'nu svaṁ bhānuṁ śrathayante arṇavaiḥ.*

Adore and exalt those who are close to you, who do good and observe truth and law in their character, conduct and action for you, for your welfare, for the generous, and for the earth, the firmament and the

regions of light. They energise the motive forces, radiate their light and lustre upto the regions of space and attain their ends by the seas.

अमादषां भियसा भूमिरजति नान पूणा ारति व्यथियती।
दूरदृशा य चितयन्त एमभिरन्तमहविदथे यतिर नरः॥ २॥

2. *Amādeṣāṁ bhiyasā bhūmirejati naurna pūrṇā kṣarati vyathiryatī. Dūredṛśo ye citayanta emabhir-antarmahe vidathe yetire naraḥ.*

By the power and force of these Maruts, the earth trembles with fear and, like an overloaded boat going over the sea, shakes in agitation under pressure. Seen from far, they are known by their movements and, leading lights as they are, they go forward in the great battle business of life and its organisation.

गवामिव श्रियस शृङ्गमुत्तमं सूया न च ू रजसा विसजन।
अत्या इव सुभ्वश्चारवः स्थन मर्या इव श्रियस चतथा नरः॥ ३॥

3. *Gavamiva śriyase śṛṅgamuttamaṁ sūryo na cakṣū rajaso visarjane. Atyā iva subhvaścāravaḥ sthana maryā iva śriyase cetathā naraḥ.*

For the beauty of the regions of the earth, you are like the highest peak of mountain ranges. In the shower of vapour and in the clearance of mists, you are like the sun, eye of the world. You are handsome and excellent like race horses, and, O leaders and pioneers, you shine like rays of the sun for the glory of humanity.

का वा महान्ति महतामुदश्नवत्कस्काव्या मरुतः का ह पांस्या। यूयं ह भूमिं किरणं न रजथ प यद्धरध्व सुविताय दावन॥ ४॥

4. *Ko vo mahānti mahatāmudaśnavat kaskāvyā marutaḥ ko ha pauṁsyā. Yūyaṁ ha bhūmiṁ kiraṇaṁ na rejatha pra yad bharadhve suvitāya dāvane.*

O Maruts, leading lights of the world, you are great. Who can reach your grandeur and achievements? Who can realise your divine vision and imaginative creations? O virile heroes, who can approach your power and potential? You illuminate the earth as sun beams and even shake it like particles of dust, while you rain down showers of generosity as gifts for the charity and welfare of the people.

अश्वा इवदरुषासः सबन्धवः शूरा इव प्रयुधः पात युयुधुः। मया इव सुवृधा वावृधुनरः सूयस्य च ाुः प मिनन्ति वृष्टिभिः॥ ५॥

5. *Aśvā ivedaruṣāsaḥ sabandhavaḥ śūrā iva prayudhaḥ prota yuyudhuḥ. Maryā iva suvṛdho vāvṛdhurnaraḥ sūryasya cakṣuḥ pra minanti vṛṣṭibhiḥ.*

O Maruts, leading lights of the world, sanguine and bold, you are ever going forward like horses on the course, uninterrupted. Brotherly and friendly toward all equally, fighting like warriors for all, you are always struggling for a better world. Rising and growing like mortal life forms, you are evolving continuously. And with the torrents of rain you dim the blazing light of the sun in mist.

त अंज्यष्ठा अकनिष्ठास उद्भिदा मध्यमासा महसा वि वावृधुः। सुजातासा जनुषा पृश्निमातरा दिवा मया आ ना अच्छा जिगातन॥ ६॥

6. *Te ajyeṣṭhā akaniṣṭhāsa udbhido'madhyamāso mahasā vi vāvṛdhuḥ. Sujātāso januṣā pṛśnimātaro divo maryā ā no acchā jigātana.*

None highest, none lowest, none middling, among them, they are equals all, burst forth into life through layers of impediments. Nobly born by nature, children of heaven, earth and the firmament, they are mortals, humans all, who, as we wish, come to us and appreciate us all. They grow and rise by their own strength and grandeur.

वया॒ न य श्रणीः॑ प॒सुराज॒सा न्ता॑न्दि॒वा बृ॒॑हतः सानु॒॑नस्परि॑। अश्वा॑स एषामु॒भय॒ यथा॑ वि॒दुः प पव॑तस्य नभ॒नूँर॑-चुच्यवुः ॥ ७ ॥

7. *Vayo na ye śreṇīḥ papturojasā'ntān divo bṛhataḥ sānunaspari. Aśvāsa eṣāmubhaye yathā viduḥ pra parvatasya nabhanūṅracucyavuḥ.*

They soar together like flights of birds with the innate force of their light and lustre over mighty mountain peaks across the middle regions to the bounds of expansive heaven. Commanding the two-way motion of their circuitous energy, they shake the clouds of the sky and break them into showers.

मिमा॑तु॒ द्यारदि॑तिवी॒तय॑ न॒ः सं दानु॑चित्रा उ॒षसा॑ यतन्ताम। आचु॑च्यवु॒दि॒व्यं काश॑म॒त ऋष॑ रु॒दस्य॑ म॒रुता॑ गृणा॒नाः ॥ ८ ॥

8. *Mimātu dyaur-aditir-vītaye naḥ saṁ dānucitrā uṣaso yatantām. Ācucyavur-divyaṁ kośameta ṛṣe rudrasya maruto gṛṇānāḥ.*

May the heaven of light and mother earth bless us and help us rise in light and generosity, peace and

joy. May the dawns, wonderful givers, join us and help us to rise in beauty and grace of life. O Rshi, lord of universal vision, may these Maruts, children of the lord of justice and rectitude, sung and adored, singing and rejoicing, shower the treasure of heavenly light and joy on earth.

Mandala 5/Sukta 60

Maruts and / or Agni Maruts Devata, Shyavashva Atreya Rshi

इळे अग्निं स्ववसं नमोभिरिह प्रसत्ता वि चयत्कृतं नः । रथैरिव प्र भरे वाजयद्भिः प्रदक्षिणिन्मरुतां स्तोममृध्याम ॥ १ ॥

1. *Īḷe agniṁ svavasaṁ namobhiriha prasatto vi cayat kṛtaṁ naḥ. Rathairiva pra bhare vājayad-bhiḥ pradakṣiṇin-marutāṁ stomam-ṛdhyām.*

Collecting the work already done for us in the field, happy and enthusiastic, in perfect faith with relentless dedication and investments, I study and adore Agni, heat, light and electric energy, rich source of protection and progress, in order to extend the knowledge, hoping that, going round the world as if by tempestuous chariots of the winds in right order, I would raise the song of celebration in honour of the scholars and humanity. May the lord of knowledge accept and consecrate our work!

आ य तस्थुः पृषतीषु श्रुतासु सुखेषु रुद्रा मरुता रथेषु । वना चिदुग्रा जिहते नि वो भिया पृथिवी चिद्रजत पर्वतश्चित ॥ २ ॥

2. *Ā ye tasthuḥ pṛṣatīṣu śrutāsu sukheṣu rudrā maruto ratheṣu. Vanā cidugrā jihate ni vo bhīyā pṛthivī cid rejate parvataścit.*

Rudras, pranic energies of life and natural catalysis, Maruts, heat, light, electric and wind energies, which abide and energise streams and showers, which work in means of transport and comfort, and which are described in works of revelation and research, are mighty, tempestuous and blazing. O Rudras and Maruts, catalytic, integrative and regenerative energies, under your power and fear of natural law the sun-rays radiate, the forests tremble, the earth moves and shines, the clouds break and the mountains shake.

पव॑तश्चिन्महि॑ वृ॒द्धा बि॑भाय दि॒वश्चि॒त्सानु॑ रजत स्व॒न व॑: । यत्कीळ॑थ मरुत ऋ॒ष्टि॒मन्त॒ आप॑ इव स॒ध्य॑ञ्चा धवध्व ॥ ३ ॥

3. *Parvataścinmahi vṛddho bibhāya divaścit sānu rejata svane vaḥ. Yat krīḷatha maruta ṛṣṭimanta āpa iva sadhryañco dhavadhve.*

O Maruts, tempestuous energies of divine omnipotence, when you agitate, blow and flow together like streams of water—which is just your play in life—the densest cloud and the great ancient mountain cower in fear and the top bounds of the regions of light vibrate with the waves of your boundless roar.

व॒रा इ॒वद्व॒॑तासा॒ हिर॑ण्यर॒भि स्व॒धाभि॑स्त॒न्व॑: पिपिश्र ।
श्रि॒य श्रयांसस्त॒वसा॒ रथे॑षु स॒त्रा महांसि चक्रिर त॒नूषु॑ ॥ ४ ॥

4. *Varā ived raivatāso hiraṇyair-abhi svadhā-bhis-tanvaḥ pipiśre. Śriye śreyāṁsas-tavaso ratheṣu satrā mahāṁsi cakrire tanūṣu.*

Like eminent people nobly born in life's affluence who adorn themselves with their innate graces

and golden attainments of culture and education, the Maruts, leading lights of humanity, commanding honour and excellence, riding their chariots, do great actions of truth and rectitude in their life and conduct for the beauty of human culture and grace of living as reflections of their inner self.

अ॒ज्य॒ष्ठास॒ अक॑निष्ठास ए॒त सं भात॑रा वावृधुः सौभ॑गाय।
यु॒वा पि॒ता स्वपा॑ रु॒द ए॑षां सु॒दुघा॒ पृश्नि॑: सु॒दिना॑ म॒रुद॑भ्यः ॥ ५ ॥

5. *Ajyeṣṭhāso akaniṣṭhāsa ete saṁ bhrātaro vāvṛdhuḥ saubhagāya. Yuvā pitā svapā rudra eṣāṁ sudughā pṛśniḥ sudinā marudbhyaḥ.*

None highest, none lowest, all equal as brothers together, the Maruts, leading lights of life and humanity, work and grow and advance for the honour and prosperity of life and living. Their father and creator, Rudra, lord omnipotent of justice and dispensation, ever young, giver of sustenance, and mother earth and the firmament, ever abundant and generous for the Maruts through the bright days, look after them and inspire them.

यदु॑त्त॒म म॑रुता मध्य॒म वा॒ यद्वा॑व॒म सु॑भगासा दि॒वि ष्ठ। अता॑ ना रुदा उ॒त वा॒ न्व१॑स्या ग्नं वि॒त्ताद्ध॒विषा॒ यद्यजा॑म ॥ ६ ॥

6. *Yaduttame maruto madhyame vā yad vāvame subhagāso divi ṣṭha. Ato no rudrā uta vā nvasyā'-gne vittāddhaviṣo yad yajāma.*

O Maruts, creators of prosperity, honour and excellence, and Rudras, leading lights of justice and rectitude, and Agni, leading light of knowledge, whether

you abide in the highest, or middle or the lowest regions of life and action, or in the light of heaven, establish us in right knowledge and action of the transparent order, and know of our action and homage which we offer to Divinity in our life.

अग्निश्च॒ यन्म॑रुता विश्ववदसा दि॒वा वह॑ध्व॒ उत्त॑रा॒दधि॒ ष्णुभिः। त मं॑दसा॒ना धुन॑या रिशादसा वा॒मं ध॑त्त॒ यज॑मानाय सुन्व॒त॥ ७॥

7. *Agniśca yanmaruto viśvavedaso divo vahadhva uttarādadhi ṣṇubhiḥ. Te mandasānā dhunayo riśādaso vāmaṁ dhatta yajamānāya sunvate.*

O Agni, leading light, and Maruts, dynamic leaders and pioneers, blest with knowledge and wealth of the world, you abide on top of the regions of light and love by your own will and desire and bring down showers of light and wisdom. O leaders and pioneers, such as you are, movers and shakers of the negatives, and as you rejoice on the vedi with the yajakas, bring down the gift of life's wealth and beauty from over the levels of ordinary mortals for the yajamana and the creative soma yajaka.

अग्न॑ म॒रुद्भिः॑ शु॒भय॑द्भिर्ऋक्व॑भिः॒ सामं पिब मन्दसा॒ना ग॑णश्रिभिः। पा॒व॒कभि॑र्विश्वमि॒न्वभि॑रा॒युभि॒वश्वा॑नर प॒दिवा॑ क॒तुना॑ स॒जूः॥ ८॥

8. *Agne marudbhiḥ śubhayādbhirṛkvabhiḥ somaṁ piba mandasāno gaṇaśribhiḥ. Pāvakebhir-viśvaminvebhir-āyubhir-vaiśvānara pradivā ketunā sajūḥ.*

O leading light of the world, Agni, Vaishvanara,

power and passion of life, friend and associate of higher light and wisdom by virtue of your character and conduct, come rejoicing to the vedi, share and enjoy the sweets of soma, life's joy, wealth, honour and excellence in the company of the Maruts, dynamic people on the march who are pure and gracious, praise-worthy, pride of the republic, purifying, inspiring, strengthening and beautifying the world, people who love life and add to the grace of life by living well and gracefully.

Mandala 5/Sukta 61

Maruts, Shashiyasi Tarantamahishi, Purumidha Vaidadashvi, Taranta Vaidadashvi, Rathaviti Darbhya Devatah. Shyavashva Atreya Rshi

क ष्ठा नर॒: श्रेष्ठतमा॒ य एकएक आय॒य।
प॒र॒मस्या॑: परा॒वत॑: ॥ १ ॥

1. *Ke ṣṭhā naraḥ śreṣṭhatamā ya ekaeka āyaya. Paramasyāḥ parāvataḥ.*

Who are you, leaders and pioneers, best and most excellent, that come one by one and reach all together from farthest of far distances?

क्व१॑ वा श्वा॒: क्वा३॒ भीशव॒: क॒थं शक क॒था यय।
पृ॒ष्ठ सदा॑ न॒सायम॑: ॥ २ ॥

2. *Kva vo'śvāḥ kvā bhīśavaḥ kathaṁ śeka kathā yaya. Pṛṣṭhe sado nasoryamaḥ.*

Where are your horses? Where the reins? What is your power and potential? How do you move? Where is the saddle on the horse back? Where is the bridle that

controls the direction by the nose?

जघन् चाद॑ एषां॒ वि स॒क्थानि॒ नरा॑ यमुः ।
पु॒त्रकृ॑थ न जन॑यः ॥ ३ ॥

3. *Jaghane coda eṣāṁ vi sakthāni naro yamuḥ.*
Putrakṛthe na janayaḥ.

They goad and spur on the horses' flanks, the riders make them move fast in order, their muscles strained and waxed, as parents raise their children to the optimum with freedom and control.

परा॑ वीरास एतन॒ मर्या॑सा॒ भद॑जानयः ।
अ॒ग्नि॒तपा॒ यथास॑थ ॥ ४ ॥

4. *Parā vīrāsa etana maryāso bhadrajānayaḥ.*
Agnitapo yathāsatha.

Go far, brave leaders of the people, nobly born and nobly educated, men of vibrant discipline trained in the crucibles of fire as you are, and happily married.

सन॒त्साश्व्यं प॒शुमु॒त गव्यं श॒तावय॑म ।
श्या॒वाश्व॑स्तुताय॒ या दावी॒राया॑प॒बबृ॑हत ॥ ५ ॥

5. *Sanat sāśvyaṁ paśumuta gavyaṁ śatāvayam.*
Śyāvāśvastutāya yā dorvīrāyopabarbṛhat.

The woman who opens her arms with love and joins her brave and dynamic husband shoulder to shoulder in work and household jointly achieves a hundredfold wealth of land and cattle, plenty of food and energy, and movable and immovable acquisitions.

उ॒त त्वा॒ स्त्री शशी॑यसी पुं॒सा भ॑वति॒ वस्य॑सी ।
अद॑वत्रादरा॒धस॑ः ॥ ६ ॥

6. *Uta tvā strī śasīyasī puṁso bhavati vasyasī. Adevatrād-arādhasaḥ.*

O man, the woman deserves your respect and reverence and love because she remains a generous and graceful accomplisher in the home in spite of the man's want of piety and success.

वि या जानाति जसुरिं वि तृष्यन्तं वि कामिनम।
दवत्रा कृणुत मनः ॥ ७ ॥

7. *Vi yā jānāti jasuriṁ vi tṛṣyantaṁ vi kāminam. Devatrā kṛṇute manaḥ.*

She who knows well the man struggling with want and deprivation, thirsting for love and recognition, ambitious for dedication and success, steadies her mind in concentration and the divine will in action for success in married life in piety.

उत घा नमा अस्तुतः पुमाँ इति बुव पणिः।
स वरदय इत्समः ॥ ८ ॥

8. *Uta ghā nemo astutaḥ pumāň iti bruve paṇiḥ. Sa vairadeya it samaḥ.*

And I say: Whether the man is worthy of praise or unworthy of praise, but being the husband he is half of the woman's life (as the woman is his better half), and has equal rights and responsibilities in the family affairs and equal conjugal rights.

उत म रपद्युवतिम मन्दुषी पतिं श्यावाय वतनिम।
वि राहिता पुरुमी हाय यमतुविपाय दीघयशस ॥ ९ ॥

9. *Uta me'rapad yuvatir-mamanduṣī prati śyāvāya vartanim. Vi rohitā purumīḷhāya yematur-viprāya dīrghayaśase.*

And she, my wife, young, happy, learned, going fast forward, clearly shows the way of life to me, virile, learned, seeker of high renown, going forward by chariot, which we two draw like two equal ruddy horses.

या म॑ धनू॒नां श॒तं वद॑दश्वि॒यथा॒ दद॑त।
त॒र॒न्तइ॑व मं॒हना॑॥ १०॥

10. *Yo me dhenūnāṁ śataṁ vaidadaśviryathā dadat.*
Taranta iva maṁhanā.

Hail to him, disciple of a specialist of transport, who gives me a hundred gifts of lands and cows and forms of knowledge and takes me across the seas as by a mighty boat.

य ईं॑ वह॑न्त आ॒शुभि॒ः पिब॑न्ता मदि॒रं मधु॑।
अत्र॒ श्रवां॑सि दधिर॥ ११॥

11. *Ya īṁ vahanta āśubhiḥ pibanto madiraṁ madhu.*
Atra śravāṁsi dadhire.

Those who bring hither instant showers of rain, tasting sweets of honey drinks here, bear and hold the food, energy and wealth of the world.

यषां श्रि॒याधि॒ रोद॑सी वि॒भाज॑न्त॒ रथ॒ष्वा।
दि॒वि रु॒क्मइ॑वा॒परि॑॥ १२॥

12. *Yeṣāṁ śriyādhi rodasī vibhrājanate ratheṣvā.*
Divi rukma ivopari.

Those, who by their beauty and grace of culture shine over earth and skies in chariots like the sun in heaven above, (bear and hold the food, energy and wealth of the world).

युवा॒ स मारु॑ता ग॒णस्त्वे॒षर॑था॒ अन॑द्यः ।
शु॒भं॒यावा॑पतिष्कु॒तः ॥ १३ ॥

13. *Yuvā sa māruto gaṇas-tveṣaratho anedyaḥ.*
Śubhaṁyāvāpratiṣkutaḥ.

Young, bright and bold, that group of Maruts, pioneers of humanity, riding their bright and blazing chariots, admirable beyond reproach, rises over the spatial oceans, unobstructed and unchallenged.

का व॑द नू॒नम॑षां॒ यत्रा॒ मद॑न्ति॒ धूत॑यः ।
ऋ॒तजा॑ता अर॒पस॑ः ॥ १४ ॥

14. *Ko veda nūnameṣāṁ yatrā madanti dhūtayaḥ.*
Ṛtajātā arepasaḥ.

Who would know of them for sure where these tempestuous heroes born of truth, immaculate and free challengers of sin, work and rejoice and celebrate their victory?

यू॒यं मर्त॑ं विपन्यवः पण॒तार॑ इ॒त्था धि॒या ।
श्रोता॑रा॒ याम॑हूतिषु ॥ १५ ॥

15. *Yūyaṁ martaṁ vipanyavaḥ praṇetāra itthā-dhiyā.*
Śrotāro yāmahūtiṣu.

O leading lights, admirable heroes, with intelligence and understanding, thus, you are inspirers, guides and saviours of mortals. And you listen when they call on you in peace or distress for help and assistance.

त ना॒ वसू॑नि॒ काम्या॑ पुरुश्च॒न्दा रि॑शादसः ।
आ य॑ज्ञियासा ववृत्तन ॥ १६ ॥

16. *Te no vasūni kāmyā puruścandrā riśādasaḥ.*
Ā yajñiyāso vavṛttana.

Thus they, adorable benefactors, creators of good and destroyers of evil by yajna, abundant in golden gifts, may, we pray, continue to bring us the wealth and honours of excellence we desire.

एतं म स्तामर्मूम्य दार्भ्याय परा वह।
गिरा दवि रथीरिव ॥ १७ ॥

17. *Etaṁ me stomamūrmye dārbhyāya parā vaha.*
Giro devi rathīriva.

O divine spirit of night and vibrations of peace, listen and, like a charioteer, for me, carry this song and words of prayer far to the regenerative lord of life.

उत म वाचतादिति सुतसामु रथवीता।
न कामा अप वति म ॥ १८ ॥

18. *Uta me vocatāditi sutasome rathavītau.*
Na kāmo apa veti me.

And then say this for me: The yajna is complete, soma is distilled, the chariot arrived in peace, and my prayer and desire never goes astray.

एष ीति रथवीतिमघवा गामतीरनु। पवतष्वपश्रितः ॥ १९ ॥

19. *Eṣa kṣeti rathavītir-maghavā gomatīranu.*
Parvateṣvapaśritaḥ.

This man of yajnic action, honour and excellence travelling by chariot straight like rays of the sun across the clouds lives in the world and reaches his destination without difficulty.

Mandala 5/Sukta 62

Mitra - Varuna Devata, Shrutavid Atreya Rshi

ऋतन॑ ऋ॒तमपि॑हितं ध्रु॒वं वां॒ सूय॑स्य॒ यत्र॑ विमु॒चन्त्यश्वा॑न।
दश॑ श॒ता स॒ह त॑स्थु॒स्तदे॑कं॒ द॒वाना॑ं श्रे॒ष्ठं व॑पु॒षामप॑श्यम॥ १॥

1. *Ṛtena ṛtamapihitaṁ dhruvaṁ vāṁ sūryasya yatra vimucantyaśvān. Daśa śatā saha tasthus-tadekaṁ devānāṁ śreṣṭhaṁ vapuṣāmapaśyam.*

O Mitra and Varuna, light and life of the universe, I know the thousand radiations, and I have seen that one fixed centre of your reality, Rtam, Eternal Truth, covered by Rtam, cosmic manifestations of its mutability and the laws of mutability, where the radiations converge and wherefrom they are released around. And that eternal centre is the essential, ultimate and highest form of all existential forms of divinity, the One and yet many at the same time.

तत्सु वां मित्रावरुणा महि॒त्वमी॒मा त॒स्थुषी॒रह॑भिदुदु॒ह्र।
विश्वा॑ः पिन्वथ॒ः स्वस॑रस्य॒ धना॒ अनु॑ वा॒मके॑ः प॒विरा व॑वर्त॥ २॥

2. *Tat su vāṁ mitrāvaruṇā mahitvamīrmā tasthuṣīrahabhir-duduhre. Viśvāḥ pinvathaḥ svasarasya dhenā anu vāmekaḥ pavirā vavarta.*

O Mitra and Varuna, sun and the surrounding waters of life, that living grandeur of yours, the One constant impeller of life, the unmoved mover, Spirit of existence at the centre, vests in the immovable forms of life, herbs and trees, by days and nights. Thus you nourish all the streams of life while one of you, the sun, goes round and round in orbit by the law of the One at

the centre.

अधारयतं पृथिवीमुत द्यां मित्रराजाना वरुणा महोभिः ।
वर्धयतमोषधीः पिन्वतं गा अव वृष्टिं सृजतं जीरदानू ॥ ३ ॥

3. *Adhārayataṁ pṛthivīmuta dyāṁ mitrarājānā varuṇā mahobhiḥ. Vardhayatamoṣadhīḥ pinvataṁ gā ava vṛṣṭiṁ sṛjataṁ jīradanū.*

Mitra and Varuna, sun and space, light and law, heat and water, refulgent rulers of the world, generous creators and givers, together with your powers and actions, you hold the earth and heaven, feed and promote the greenery of nature, sustain the planets, and create and shower the rains.

आ वामश्वासः सुयुजो वहन्तु यतरश्मय उप यन्त्ववाक ।
घृतस्य निर्णिगनु वर्तत वामुप सिन्धवः प्रदिवि क्षरन्ति ॥ ४ ॥

4. *Ā vāmaśvāsaḥ suyujo vahantu yataraśmaya upa yantvarvāk. Ghṛtasya nirṇiganu vartate vāmupa sindhavaḥ pradivi kṣaranti.*

Mitra and Varuna, rulers and scientists of the world, may your motive forces of transport well used and well steered like horses by reins and light by rays bear you and bring you hither. Purified and reinforced waters and liquid fuels are under your command, and let streams of water flow when the fire is ignited.

अनु श्रुतामतिं वर्धदुर्वीं बर्हिरिव यजुषा रक्षमाणा ।
नमस्वन्ता धृतदक्षाधि गर्ते मित्रासाथे वरुणेळास्वन्तः ॥ ५ ॥

5. *Anu śrutāmamatiṁ vardhadurvīṁ barhiriva yajuṣā rakṣamāṇā. Namasvantā dhṛtadakṣādhi garte mitrāsāthe varuṇeḷāsvantaḥ.*

Mitra and Varuna, leading lights and dynamic forces of the world, in keeping with Vedic tradition and your own honour and fame, enhancing your personality and character, preserving and promoting the wide earth and environment, like protecting and augmenting the light and fire of yajna with mantric chants of application and acts of self-sacrifice, with wealth of food and energy for input, and commanding strength and expertise, you sit at the high steer of the nation and join centres of production and progress across the earth.

अर्कविहस्ता सुकृतं पर॒स्पा यं त्रासा॑थ वरु॒णळा॑स्व॒न्तः ।
राजा॑ना ॒त्रमह्ळणीयमाना स॒हस्र॑स्थूणं बिभृथः स॒ह द्वा ॥ ६ ॥

6. *Akravihastā sukṛte paraspā yaṁ trāsāthe varuṇeḷāsvantaḥ. Rājānā kṣatram-ahṛṇīyamānā sahasrasthūṇaṁ bibhṛthaḥ saha dvau.*

Mitra and Varuna, leading lights of vision and judgement, ruling and refulgent powers of humanity, kind and loving nobilities of non-violent hands, holy of action, helpful for others, seated at the centres of yajnic activity over the earth's regions, ruling and protecting the social order without hurting and damaging it, both of you bear and hold up the order of a thousand pillars together and protect it against fear and violence of terror.

हिर॑ण्यनि॒णिगया॑ अस्य॒ स्थूणा॒ वि भा॑जत दि॒व्य१॒॑श्वाज॑नीव ।
भ॒द ॒त्र॒ निमि॑ता॒ तिल्वि॑ल वा स॒नम॒ मध्वा॒ अधि॑-
गत्यस्य ॥ ७ ॥

7. *Hirṇyanirṇigayo asya sthūṇā vi bhrājate divyaśvājanīva. Bhadre kṣetre nimitā tilvile vā sanema madhvo adhigartyasya.*

This social order is distinctive, discriminative between gold and merely glittering. It rests on pillars of gold, and it shines like lightning in the skies. Its policy is framed and defined in the house of holiness or, let us say, on the fields of fertility. Let us hope and pray we join and share the honey sweets created by the leading lights and rulers of judgement at the helm of the nation and by the people in the home by the fire-side.

हिरण्यरूपमुषसो व्युष्टावयःस्थूणमुदिता सूर्यस्य। आ रोहथो वरुण मित्र गर्तमतश्चक्षाथे अदितिं दितिं च॥ ८॥

8. *Hiraṇyarūpamuṣaso vyuṣṭāvayaḥ sthūṇamuditā sūryasya. Ā rohatho varuṇa mitra gartamataś-cakṣāthe aditiṁ ditiṁ ca.*

O Mitra and Varuna, rulers and leaders of the earth, commanding vision and judgement, at the break of dawn and rise of the sun you ride your chariot of golden pillars and take your seat on the helm and thence watch the realm for what is permanent of value and preservable and what is merely transient and destructible.

यद्बंहिष्ठं नातिविधे सुदानू अच्छिद्रं शर्म भुवनस्य गोपा। तेन नो मित्रावरुणावविष्टं सिषासन्ता जिगीवांसः स्याम॥ ९॥

9. *Yad baṅhiṣṭhaṁ nātividhe sudānū acchidraṁ śarma bhuvanasya gopā. Tena no mitrāvaruṇ-āvaviṣṭaṁ siṣāsanto jigīvāṁsaḥ syāma.*

O Mitra and Varuna, ruler and leading lights of strength and judgement, generous as breath of life, unchallengeable protectors of the world, come and bless

us with that greatest, highest and imperishable home of protection in which, sharing the honey sweets of life with all, we may live to achieve our ambition for victory in the struggle of existence.

Mandala 5/Sukta 63

Mitra - Varuna Devata, Archanana Atreya Rshi

ऋ॒तस्य गोपा॒वधि॑ तिष्ठथा॒ रथं॑ स॒त्यध॑र्माणा पर॒म व्यो॑मनि।
यमत्र॑ मित्रावरु॒णाव॑था यु॒वं तस्म॑ वृ॒ष्टिम॑धु॒मत्पि॑न्वत दि॒वः॥ १॥

1. *Ṛtasya gopāvadhi tiṣṭhatho rathaṁ satyadharmāṇā parame vyomani. Yamatra mitrāvaruṇāvatho yuvaṁ tasmai vṛṣṭir-madhumat pinvate divaḥ.*

Mitra and Varuna, lord of light and lord of justice and rectitude, ruler and judge, guardians of truth and law, observers of truth and law and eternal Dharma, you abide in the highest regions of existence in the presence of Divinity and ride over the chariot of life and the state while you occupy the highest seats of the social order. In this state, whoever you protect is blest, rains of honey sweets shower on him from heaven above.

स॒माजा॑वस्य भुव॑नस्य राजथा॒ मित्रा॑वरुणा वि॒दथे॑ स्व॒र्दृशा॑।
वृ॒ष्टिं वां॒ राधो॑ अमृत॒त्वमी॑महे॒ द्यावा॑पृथि॒वी वि च॑रन्ति त॒न्यव॑ः॥ २॥

2. *Samrājāvasya bhuvanasya rājatho mitrāvaruṇā vidathe svardṛśā. Vṛṣṭiṁ vāṁ rādho amṛtatvamīmahe dyāvāpṛthivī vi caranti tanyavaḥ.*

Mitra, lord of love and friendship, Varuna, lord

of judgement and discrimination, rulers and leading lights of this world, you shine in splendour and reveal the light of Divinity in the yajnic business of life on the earth. Just as thunder and lightning light and shake the earth and sky, so do you rule the earth. We pray to you for the shower of joy, success and the nectar sweets of immortal values in this mortal state of life.

समाजा उगा वृषभा दिवस्पती पृथिव्या मित्रावरुणा विचर्षणी। चित्रभिरभ्रैरुप तिष्ठथा रवं द्यां वर्षयथा असुरस्य मायया॥ ३॥

3. *Samrājā ugrā vṛṣabhā divaspatī pṛthivyā mitrāvaruṇā vicarṣaṇī. Citrebhirabhrairupa tiṣṭhatho ravaṁ dyāṁ varṣayatho asurasya māyayā.*

Mitra and Varuna, ruler and leading lights like sun and shower, shining in majesty, blazing with splendour, brave and generous, guardians of heaven and light of the earth, watchful observers of the world, wielding wondrous clouds of rain and power, you stay close by us and send down showers of rain and roar of thunder by the awful force of light and winds of nature's breath of life.

माया वां मित्रावरुणा दिवि श्रिता सूर्या ज्योतिश्चरति चित्रमायुधम। तमभ्रेण वृष्ट्या गूहथा दिवि पर्जन्य द्रप्सा मधुमन्त ईरत॥ ४॥

4. *Māyā vāṁ mitrāvaruṇā divi śritā sūryo jyotiścarati citramāyudham. Tamabhreṇa vṛṣṭyā gūhatho divi parjanya drapsā madhumanta īrate.*

Mitra and Varuna, lord of light and lord of bliss, ruler and leading lights of the social order, your power

and generosity is based in the light of Divinity and issues from there. The sun, an agent and manifestation of the same, shines with its light as weapon of enlightenment and purification. You cover the sun with an ocean of vapour and energy of cosmic electricity in the regions of light, then the cloud is formed and showers of honey drops fall as rain.

रथं युञ्जत मरुतः शुभ सुखं शूरा न मित्रावरुणा गविष्टिषु। रजांसि चित्रा वि चरन्ति तन्यवो दिवः समाजा पयसा न उ तम ॥ ५ ॥

5. *Rathaṁ yuñjate marutaḥ śubhe sukhaṁ śūro na mitrāvaruṇā gaviṣṭiṣu. Rajāṁsi citrā vi caranti tanyavo divaḥ samrājā payasā na ukṣatam.*

O Mitra and Varuna, generous ruler and enlightened leaders, the Maruts, dynamic scientists and engineers, brave as warriors and tempestuous as winds, design and structure a faultless chariot and use it for the comfort and welfare of mankind. They rise in the company of sunrays to the wonderful regions of the skies, light and lightning in yajnic programmes for the good of all. O brilliant leaders, give us showers of water, milk, generative energy and creative vision.

वाचं सु मित्रावरुणाविरावतीं पजन्यश्चित्रां ववदति त्विषीमतीम। अभा वसत मरुतः सु मायया द्यां वषयतम-रुणामरेपसम ॥ ६ ॥

6. *Vācaṁ su mitrāvaruṇāv-irāvatīṁ parjanyaś-citrāṁ vadati tviṣīmatīm. Abhrā vasata marutaḥ su māyayā dyāṁ varṣayatam-aruṇāmarepasam.*

Just as the cloud deeply filled with vapour and

highly generous rumbles with its voice of thunder and showers rains of water, fertilising, exciting and pure, similarly, O scholars, teachers and preachers, loving as Mitra, friend, and discriminative as Varuna, the judge, speak to us that language of knowledge and wisdom which is comforting, refreshing, regenerative and life giving, wonderfully engaging and illuminating, full of wonder and variety and light of life. Let the dynamic people, vibrant as winds live in plenty like the cloud, and rise to the light of heaven with knowledge and power. Powerful as Indra, brilliant as Sun, and generous as Prajapati, give us the showers of knowledge and speech, holy, bright and blazing, free of sin and evil.

धम॑णा मित्रावरुणा विपश्चिता व्र॒ता र॑क्षथ॒ असु॑रस्य मा॒यया॑। ऋ॒तन्॒ विश्व॒ं भुव॑नं॒ वि रा॑जथ॒ः सूर्य॒मा ध॑त्था दि॒वि चित्र्य॒ं रथ॑म ॥ ७ ॥

7. *Dharmaṇā mitrāvaruṇā vipaścitā vratā rakṣethe asurasya māyayā. Ṛtena viśvaṁ bhuvanaṁ vi rājathaḥ sūryamā dhattho divi citryaṁ ratham.*

Mitra, O lord of light and love, and Varuna, lord of law and justice, knowing and discriminative, dedicated to the observance of the Law, you uphold, protect and promote the entire world of existence in order by Dharma, Rtam, cosmic dynamics and the innate strength and will of life. You shine in manifestation by Law and you maintain the sun in the regions of light like a marvellous chariot on the highway by the Law.

Mandala 5/Sukta 64

Mitra - Varuna Devata, Archanana Atreya Rshi

वरुणं वा रिशादसमृचा मित्रं हवामह।
परि व्रजेव बाह्वाजगन्वांसा स्वर्णरम ॥ १ ॥

1. *Varuṇaṁ vo riṣādasam-ṛcā mitraṁ havāmahe.*
Pari vrajeva bāhvor-jaganvāṁsā svarṇaram.

O Mitra, loving friend, and Varuna, learned scholar and lover of justice, with words of prayer and adoration we invoke and invite you, destroyers of negativity and enmity, moving forward by the strength of your arms and leading to the golden goal of joy and bliss by paths of knowledge, love and rectitude, moving as you do like shepherds leading cows to the stall.

ता बाहवा सुचेतुना प यन्तमस्मा अचत।
शवं हि जार्यं वां विश्वासु गासु जागुव ॥ २ ॥

2. *Tā bāhavā sucetunā pra yantamasmā arcate.*
Śevaṁ hi jāryaṁ vāṁ viśvāsu kṣāsu joguve.

O Mitra and Varuna, sages of love and justice, extend your hands of generosity alongwith your knowledge and wisdom to this aspiring supplicant. I adore and proclaim your admirable treasure of light, love and justice over the entire regions of the world.

य नूनमश्यां गतिं मित्रस्य यायां पथा।
अस्य प्रियस्य शमण्यहिंसानस्य सश्चिर ॥ ३ ॥

3. *Yannūnam-aśyāṁ gatiṁ mitrasya yāyāṁ pathā.*
Asya priyasya śarmaṇy-ahiṁsānasya saścire.

I wish and pray I go by the same path and reach

the same goal, the home of divine bliss of this dear lord of love and non-violence, Mitra which the sages follow and reach.

युवाभ्यां मित्रावरुणाप॒मं ध॑यामृ॒चा।
यद्ध॒ क्ष्यं म॒घानां स्तातॄ॒णां च॑ स्पू॒धस॑॥ ४॥

4. *Yuvābhyāṁ mitrāvaruṇopamaṁ dheyāmṛcā.*
Yaddha kṣaye maghonāṁ stotṝṇāṁ ca spūrdhase.

May I, with prayer and adoration, receive from you, Mitra and Varuna, that excellent treasure of wealth and wisdom which abides in the home of the prosperous celebrants when they have reached their golden goal of joy and which I aspire to emulate.

आ नो॑ मित्र सुदी॒तिभि॒वरु॑णश्च स॒धस्थ॒ आ।
स्व क्ष्यं म॒घान॑ां सखी॑नां च वृ॒धस॑॥ ५॥

5. *Ā no mitra sudītibhir-varuṇaśca sadhastha ā.*
Sve kṣaye maghonāṁ sakhīnāṁ ca vṛdhase.

O Mitra and Varuna, loving friend and friend of justice and rectitude, come to us with your brilliance of knowledge and grace our home, your own place, for the advancement of friends and devotees on way to further progress.

युवं नो॒ यषु॑ वरुण क्ष॒त्रं बृ॒हच्च॑ बिभृ॒थः।
उ॒रु णो॒ वाज॑सातय कृ॒तं रा॒य स्व॒स्तय॑॥ ६॥

6. *Yuvaṁ no yeṣu varuṇa kṣatraṁ bṛhacca bibhṛthaḥ. Uru ṇo vājasātaye kṛtaṁ rāye svastaye.*

O lord of love and friendship, Mitra, O Varuna, lord of justice and rectitude, those whom you vest with

the great social order and high excellence and guide and conduct for our sake, advance and raise higher in honour and excellence for victory, wealth and well being for us.

उच्छन्त्यां म यजता दव ात्र रुशद्गवि। सुतं सामं न हस्तिभिरा पडभिर्धावतं नरा बिभ्तावच्नानसम ॥ ७ ॥

7. *Ucchantyāṁ me yajatā devakṣatre ruṣadgavi. Sutaṁ somaṁ na hastibhirā paḍbhirdhāvataṁ narā bibhratāv-arcanānasam.*

Mitra and Varuna, ruler and pioneers of the nation, adorable guides and unifiers of humanity, come running fast on feet firm as the elephant's and join my yajna at the rise of dawn in the light of the sun in this holy social order. Accept the song of adoration and prayer of the celebrant and enjoy it like distilled soma of yajna and excellence of the social order.

Mandala 5/Sukta 65

Mitra - Varuna Devata, Ratahavya Atreya Rshi

यश्चिकत स सुकतुर्दवत्रा स ब्वीतु नः।
वरुणा यस्य दशता मित्रा वा वनत गिरः ॥ १ ॥

1. *Yaściketa sa sukraturdevatrā sa bravītu naḥ. Varuṇo yasya darśato mitro vā vanate giraḥ.*

He who knows is a holy performer of good action, Sukratu. Let the sukratu speak to us of the Lord and of truth, universal love, justice and rectitude, whose vision and language of vision, Mitra, friend and lover, and Varuna, who can discriminate between truth and falsehood, eminent among the eminent worth meeting,

love and admire. Let mitra and varuna among us speak to us of Mitra and Varuna, Lord of love and justice.

ता हि श्रेष्ठवचसा राजाना दीघश्रुत्तमा।
ता सत्पती ऋतावृधा ऋतावानो जनंजन ॥ २ ॥

2. *Ta hi ṣreṣṭhavarcasā rājānā dīrghaśruttamā.*
Tā satpatī ṛtāvṛdha ṛtāvānā janejane.

They command the highest knowledge and illumination, they are eminent among the brilliant, learned scholars of Revelation. They command and preserve the truth, they preserve and protect the divine law of nature, they observe and uphold the universal law and Dharma among every community of humanity.

ता वामियाना वसू पूवा उप ब्रुव सचा।
स्वश्वासः सु चतुना वाजाँ अभि पदावन ॥ ३ ॥

3. *Tā vāmiyāno'vase pūrvā upa bruve sacā.*
Svaśvāsaḥ su cetunā vājāṅ abhi pra dāvane.

O Mitra and Varuna, twin powers of love and friendship, justice and rectitude, ancient and eternal, I approach you for protection and promotion, and speak to you and speak of you: you command knowledge, you command revelation and communication, you give knowledge, you give means of communication and transport, food and energy, struggle, speed and success to the people of charity and generosity.

मित्रा अंहाश्चिदादुरु ायाय गातुं वनत।
मित्रस्य हि पतूवतः सुमतिरस्ति विधतः ॥ ४ ॥

4. *Mitro aṅhościdāduru kṣayāya gātuṁ vanate.*
Mitrasya hi pratūrvataḥ sumatirasti vidhataḥ.

Mitra, friend and lover, for sure, provides a wide path away from sin for us to have a safe and spacious haven of peace on earth. The love and friendship of the Lord of instant action who protects and upholds us against sin and evil is for humanity, abundant for anyone who cares to benefit from it by prayer and effort.

व॒यं मि॒त्रस्यावँसि॒ स्याम॑ स॒पथ॑स्तम।
अ॒न॒ह॒स॒स्त्वात॑यः स॒त्रा वरु॑णशषसः ॥ ५ ॥

5. *Vayaṁ mitrasyāvasi syāma saprathastame. Anehasastvotayaḥ satrā varuṇaśeṣasaḥ.*

Let us pray and make effort that we may abide in the widest protection of Mitra, lord of mercy, friend and lover of the universe. Let us be free from sin, evil and violence, safe under your protection, O Lord, ever dedicated to truth and law, and let us live as loved children of Varuna, lord of justice and rectitude.

यु॒वं मि॑त्र॒मं जन॑ं यतथ॒ः सं च॑ नयथः। मा म॒घान॒ः परि॑ ख्य॒तं॑ मा अ॒स्माक॒मृषी॑णां गापी॒थ न॑ उरुष्यतम ॥ ६ ॥

6. *Yuvaṁ mitremaṁ janaṁ yatathaḥ saṁ ca nayathaḥ. Mā maghonaḥ pari khyataṁ mo asmākam-ṛṣīṇāṁ gopīthe na uruṣyatam.*

O Mitra and Varuna, friend and lover of humanity, upholder of justice and rectitude, you inspire and exhilarate this human nation to action, unite them and lead them to the common goal. O lord of love, mercy and justice, pray do not ignore the supplicants on way to prosperity and excellence, do not forsake our people and future generations on the path of piety and progress, promote and exalt us and our leading lights to reach the

haven of peace and bliss.

Mandala 5/Sukta 66

Mitra - Varuna Devata, Ratahavya Atreya Rshi

आ चिकितान सुकतू दवा मत रिशादसा ।
वरुणाय ऋतपशस दधीत पयस महः ॥ १ ॥

1. *Ā cikitāna sukratū devau marta riśādasā.*
Varuṇāya ṛtapeśase dadhīta prayase mahe.

O learned and intelligent people, for a perfect dynamic order of truth and righteousness, abundant, great and joyful, hold on to brilliant, generous and divine Mitra and Varuna, leading lights of love and justice who discriminate between right and wrong, truth and falsehood. they are destroyers of hate and enmity, negativity and contradiction, and inspirers of holy, creative and integrative action, dedicated to creative yajna of the human nation.

ता हि त्रमविहुतं सम्यगसुयामाशात ।
अध वतव मानुषं स्वण धायि दशतम ॥ २ ॥

2. *Tā hi kṣatram-avihrutaṁ samyagasuryamāśāte.*
Adha vrateva mānuṣaṁ svarṇa dhāyi darśatam.

They alone successfully lead to a steady, vibrant and inviolable social order and, like committed and covenanted powers, establish a bright and blessed heaven of humanity on earth.

ता वामष रथानामुर्वीं गव्यूतिमषाम ।
रातहव्यस्य सुष्टुतिं दधृक्स्त मनामह ॥ ३ ॥

3. *Tā vāmeṣe rathānām-urvīṁ gavyūtimeṣām. Rāta-*
havyasya suṣṭutiṁ dadhṛk stomair-manāmahe.

O Mitra and Varuna, for the onward movement of these chariots of yours we freely offer the wide earth and her highways and honour you and the creative song of the sacrificing celebrant with our chants of praise.

अधा॒ हि काव्या॑ यु॒वं द ॑स्य पू॒भिर॑द्भुता।
नि क्र॒तुना॒ जना॑नां चि॒कथ॑ पूतद ासा॥ ४॥

4. *Adhā hi kāvyā yuvaṁ dakṣasya pūrbhiradbhutā.*
Ni ketunā janānāṁ cikethe pūtadakṣasā.

O Mitra and Varuna, leading lights of love and friendship, justice and rectitude, poetic visionaries commanding unprecedented and unsullied power, inspiring wonder and awe, you are widely known of the people by the brilliance of your knowledge, abundant praises of the versatile poet and the strongholds of strength and power over the earth.

तदृ॒तं पृ॑थिवि बृ॒हच्छ॑व ए॒ष ऋषी॑णाम।
ज॒य॒सा॒नावरं पृ॒थ्वति॑ ारन्ति॒ याम॑भिः॥ ५॥

5. *Tadṛtaṁ pṛthivi bṛhacchrava eṣa ṛṣīṇām.*
Jrayasānāvaraṁ pṛthvati kṣaranti yāmabhiḥ.

That truth of Law and rectitude, water and abundant food, profuse renown, and wisdom of the sages for attainment of the people, O mother earth, Mitra and Varuna, widely ranging over time and space, day by day, action by action, pray shower on life and humanity abundantly and incessantly without bounds.

आ यद्वा॑मीयच ासा॒ मित्रे॑ व॒यं च॑ सू॒रय॑ः।
व्यचि॑ष्ठ बहु॒पाय्य॒ यत॑महि स्व॒राज्य॑॥ ६॥

6. *Ā yad vāmīyacakṣasā mitra vayaṁ ca sūrayaḥ.*
Vyaciṣṭhe bahupāyye yatemahi svarājye.

Mitra and Varuna, leading lights of the world, we invoke you and pray that the power, prosperity and excellence of life which you shower upon the earth for humanity, we too, wise and brave, may try to augment and maintain in the wide order of universal freedom and law which is the common responsibility of the united people.

Mandala 5/Sukta 67

Mitra - Varuna Devata, Yajata Atreya Rshi

बळित्था देव निष्कृतमादित्या यजतं बृहत।
वरुण मित्रायर्मन्वषिष्ठं क्षत्रमाशाथ॥ १॥

1. *Baḷitthā devā niṣkṛtam-ādityā yajataṁ bṛhat.*
Varuṇa mitrāryaman varṣiṣṭhaṁ kṣatramāśāthe.

It is true, thus, that three brilliant and generous powers of divinity vested in humanity organise, sustain and promote the grand, united and adorable world order achieved and established: Mitra, spirit of love, friendship and constant vigilance; Varuna, spirit of justice, rectitude and discriminative sense of values and wisdom; and Aryaman, innate energy, comprehensive vision and all embracing spirit of progressive planning and guidance.

आ यद्यानिं हिरण्ययं वरुण मित्र सदथः।
धर्तारा चषणीनां यन्तं सुम्नं रिशादसा॥ २॥

2. *Ā yad yoniṁ hiraṇyayaṁ varuṇa mitra sadathaḥ.*
Dhartārā carṣaṇīnāṁ yantaṁ sumnaṁ riśādasā.

O Mitra and Varuna, leading lights and rulers with the spirit of love and justice, organisers and sustainers of the people, destroyers of hate, enmity and contradictions, since you occupy the golden seat of power, pray rule, guide and promote the peace and welfare of the social order of the people.

विश्व॒ हि वि॒श्ववे॑दसा॒ वरु॑णा मि॒त्रा अ॑र्य॒मा ।
व्र॒ता प॒दव॑ सश्चिर॒ पान्ति॒ मर्त्य॑ रि॒षः ॥ ३ ॥

3. *Viśve hi viśvavedaso varuṇo mitro aryamā.*
Vratā padeva saścire pānti martyaṁ riṣaḥ.

All the ruling, sustaining and promotive powers, Mitra, Varuna and Aryama, knowing everything of the systemic order, are committed to the laws, discipline and values of the order, keeping their feet on the ground realities as their sacred duty, and they protect the people against evil and violence and promote them towards a better life.

त हि स॒त्या ऋ॑त॒स्पृश॑ ऋ॒तावा॑ना॒ जन॑जन ।
सु॒नी॒थास॑ः सु॒दान॑वा॒ं हाश्चि॑दुरु॒चक्र॑यः ॥ ४ ॥

4. *Te hi satyā ṛtaspṛśa ṛtāvāno janejane.*
Sunīthāsaḥ sudānavoṁ'hościdurucakrayaḥ.

Surely they are the best and highest in truth, keepers of the rule of law and rectitude, dedicated to universal truth and law, generous among and for every community, holy guided guides of the people, and they keep the wheel of Dharma moving against the evil of ignorance, injustice, poverty and sloth of every kind.

का नु वां मि॒त्रास्तु॒ता॒ वरु॑णा वा त॒नूना॑म ।
तत्सु वा॒मष॑त म॒तिरत्रि॑भ्य॒ एष॑त म॒तिः ॥ ५ ॥

5. *Ko nu vāṁ mitrāstuto varuṇo vā tanūnām.*
Tat su vāmeṣate matiratribhya eṣate mathiḥ.

O Mitra, friend, O Varuna, friend of justice, which one of you is not praised and appreciated? Which one of you is not best of form and function in manifestation? Indeed, all our thoughts and reflections turn to you in homage. All our adorations are addressed to the powers free from evil and injustice, to those who command knowledge and good action beyond threefold miseries of body, mind and soul of the individual, society and humanity.

Mandala 5/Sukta 68

Mitra - Varuna Devata, Yajata Atreya Rshi

प्र वो॑ मि॒त्राय॑ गायत॒ वरु॑णाय॒ वि॒पा गि॒रा।
महि॑क्षत्रावृ॒तं बृ॒हत॥ १॥

1. *Pra vo mitrāya gāyata varuṇāya vīpā girā.*
Mahikṣatrāvṛtaṁ bṛhat.

Sing in holy words in honour and praise of Mitra and Varuna, ruling lord of light and dispenser of justice, who hold and sustain the great world order and maintain the universal values of eternal Truth and Law for you.

स॒माजा॒ या घृ॒तयो॑नी मि॒त्रश्चा॒भा वरु॑णश्च।
द॒वा द॒वेषु॑ पश॒स्ता॥ २॥

2. *Samrājā yā ghṛtayonī mitraścobhā varuṇasca.*
Devā deveṣu praśastā.

Mitra and Varuna, both brilliant rulers of nature and humanity, sources of the showers of fertility, prosperity and felicity, are eminent and adorable,

honoured among the brilliancies of nature and humanity.

ता नः शक्तं पार्थिवस्य महो राया दिव्यस्य।
महि वां क्षत्रं देवेषु॥ ३॥

3. *Tā naḥ śaktaṁ pārthivasya maho rāyo divyasya.*
Mahi vāṁ kṣatraṁ deveṣu.

Great is your power and potential for us over the wealth and excellence of heavenly and earthly values, culture and conduct and behaviour. Great is your rule and order over the divinities of nature and humanity.

ऋतमृतेन सपन्तेषिरं दक्षमाशाते। अदुहा देवा वर्धते॥ ४॥

4. *Ṛtamṛtena sapanteṣiraṁ dakṣamāśāte.*
Adruhā devau vardhete.

They live, serve, strive and search for the realisation of Rtam, eternal and universal values of Truth and Dharma, by their earnest pursuit of truth and Dharma in life and conduct, Rtam, and thus, free from hate, jealousy and violence, achieve the strength and excellence they long for and rise, shining in merit as leading lights of humanity.

वृष्टिद्यावा रीत्यापेषस्पती दानुमत्याः।
बृहन्तं गर्तमाशात॥ ५॥

5. *Vṛṣṭidyāvā rītyāpeṣaspatī dānumatyāḥ.*
Bṛhantaṁ gartamāśāte.

Harbingers of showers from heaven, making the waters flow on earth, creating, preserving and promoting the energy, fertility and production of the generous earth and environment, ruling and realising the desires and aspirations of humanity, Mitra and Varuna bring about

a great and expansive haven of peace, prosperity and felicity on earth.

Mandala 5/Sukta 69

Mitra - Varuna Devata, Uruchakri Atreya Rshi

त्री रोचना वरुण त्रीँरुत द्यून्त्रीणि मित्र धारयथा रजांसि।
वावृधानावमतिं क्षत्रियस्या नु व्रतं रक्षमाणावजुर्यम ॥ १ ॥

1. *Trī rocanā varuṇa triṅruta dyūn trīṇi mitra dhārayatho rajāṁsi. Vāvṛdhānāvamatiṁ kṣatriyasyā'nu vrataṁ rakṣamāṇāvajuryam.*

Mitra and Varuna, prana and udana energies of the life of existence, you wield and sustain the three regions of light, three regions of the ethereal sphere, and the three layers of the earthly sphere, sustaining, protecting and promoting the expansive form and structure of the world in dedication to the unaging laws of Rtam, universal Law.

इरावतीवरुण धेनवो वां मधुमद्वां सिन्धवो मित्र दुह्रे।
त्रयस्तस्थुर्वृषभासस्तिसॄणां धिषणानां रेतोधा वि द्युमन्तः ॥ २ ॥

2. *Irāvatīr-varuṇa dhenavo vāṁ madhumad vāṁ sindhavo mitra duhre. Trayas-tasthur-vṛṣabhāsas-tiṣṝṇāṁ dhiṣaṇānāṁ retodhā vi dyumantaḥ.*

O Mitra and Varuna, nourishing, energising and radiating are your rays of light, fluent and overflowing your showers and streams of milk, honey and life giving waters. Three are abiding clouds of virility and fertility inspired with love and vested with vibrant life seeds of the three mighty regions, radiating with knowledge,

karma and worship, O brilliant ones.

पातद्वीमदितिं जाहवीमि मध्यन्दिन उदिता सूयस्य।
राय मित्रावरुणा सवतातळे ताकाय तनयाय शं याः ॥ ३ ॥

3. *Prātar-devīm-aditiṁ johavīmi madhyandina uditā sūryasya. Rāye mitrāvaruṇā sarvatāteḷe tokāya tanayāya śaṁ yoḥ.*

O Mitra and Varuna, life-givers of love and justice, early morning I invoke and pray to eternal mother nature for divine intelligence, at mid-day when the sun is high, I pray for light and splendour, and in the all blissful yajna, I pray for health, wealth and all round peace and well being for the children and all future generations.

या धरा रजसा राचनस्यादित्या दिव्या पाथिवस्य।
न वां देवा अमृता आ मिनन्ति वतानि मित्रावरुणा ध्रुवाणि ॥ ४ ॥

4. *Yā dhartārā rajaso rocanasyotādityā divyā pārthivasya. Na vāṁ devā amṛtā ā minanti vratāni mitrāvaruṇā dhruvāṇi.*

O Mitra and Varuna, light and life of existence, who are wielders and sustainers of the regions of the earth, the middle regions of the skies and the highest regions of light and all the heavenly stars, no brilliant humans, no divinities of nature, no immortals ever violate your laws of eternal constancy.

Mandala 5/Sukta 70

Mitra - Varuna Devata, Uruchakri Atreya Rshi

पुरूरुणा चिद्ध्यस्त्यवा नूनं वां वरुण।
मित्र वंसि वां सुमतिम ॥ १ ॥

1. *Purūruṇā ciddhyastyavo nūnaṁ vāṁ varuṇa.*
Mitra vaṁsi vāṁ sumatim.

O Mitra, O Varuna, great and abundant is your protection and wisdom which, O friend, in all sincerity you love to share and extend to us.

ता वां सम्यगदुह्राणषमश्याम धायस।
वयं त रुदा स्याम॥ २॥

2. *Tā vāṁ samyag-adruhvāṇeṣam-aśyāma dhāyase.*
Vayaṁ te rudrā syāma.

O Mitra and Varuna, Loving friends of justice and rectitude, free from hate and jealousy and destroyers of violence and injustice, may we receive, we pray, that energy and sustenance, that protection, guidance and wisdom of yours so that we may internalise it and pursue it in our life and conduct.

पातं नो रुदा पायुभिरुत त्रायथां सुत्रात्रा।
तुयाम दस्यून्ततनूभिः॥ ३॥

3. *Pātaṁ no rudrā pāyubhiruta trāyethāṁ sutrātrā.*
Turyāma dasyūn tanūbhiḥ.

O destroyers of hate and violence, lovers and dispensers of justice and rectitude, with all your care and guidance, protect and promote us. Save us, O saviours, against evil in our person and social institutions so that we may get over all forces of negativity, crime and destruction.

मा कस्यांद्भुतकतू य ं भुजमा तनूभिः।
मा शषसा मा तनसा॥ ४॥

4. *Mā kasyādbhutakratū yakṣaṁ bhujemā tanūbhiḥ. Mā śeṣasā mā tanasā.*

O Mitra and Varuna, friend and justicier, accomplishers of wonderful acts of yajna, creation and production, let us never grab, consume, live on or live by any body else's share of yajnic sustenance, nor withhold our share of yajnic contribution for our selfish purposes, either for our own person or for our children and friends, either for the present or for future. (Help us to live by our own effort.)

Mandala 5/Sukta 71

Mitra - Varuna Devata, Bahuvrkta Atreya Rshi

आ नो गन्तं रिशादसा वरुण मित्र बर्हणा।
उपमं चारुमध्वरम ॥ १ ॥

1. *Ā no gantaṁ riśādasā varuṇa mitra barhaṇā. Upemaṁ cārum-adhvaram.*

O Mitra and Varuna, leading lights of love and friendship, justice and rectitude, destroyers of negativities, hate and enmity, promoters of love and unity, knowledge and positive action, come to us and join this pleasing and elevating programme of love and non-violence, this yajna for common good.

विश्वस्य हि प्रचेतसा वरुण मित्र राजथः।
ईशाना पिप्यतं धियः ॥ २ ॥

2. *Viśvasya hi pracetasā varuṇa mitra rājathaḥ. Īśānā pipyataṁ dhiyaḥ.*

Mitra and Varuna, leading lights of love and unity, justice and discriminative awareness,

commanding universal knowledge and ruling power, you shine and reign over all. We pray, inspire and elevate our mind and intelligence to fullness.

उप॑ नः सु॒तमा ग॑तं॒ वरु॑ण॒ मित्र॑ दा॒शुषः॑ ।
अ॒स्य सोम॑स्य पी॒तय॑ ॥ ३ ॥

3. *Upa naḥ sutamā gataṁ varuṇa mitra dāśuṣaḥ.*
Asya somasya pītaye.

Mitra and Varuna, leading lights of love, friendship and felicity, justice and rectitude, our yajna is accomplished, the soma is distilled. Come, drink of the soma of this worshipful celebrant yajaka, share and bless our yajnic achievement of success and progress.

Mandala 5/Sukta 72

Mitra - Varuna Devata, Bahuvrkta Atreya Rshi

आ मि॒त्र वरु॑ण व॒यं गी॒भिर्जु॑हुमा अत्रि॒वत ।
नि ब॒र्हिषि॑ सदतं॒ सोम॑पीतय ॥ १ ॥

1. *Ā mitre varuṇe vayaṁ gīrbhir-juhumo atrivat.*
Ni barhiṣi sadataṁ somapītaye.

Like the sage free from threefold suffering of body, mind and soul, with songs of adoration, we invoke Mitra and Varuna, leading lights of love and justice, offer yajnic homage in their honour and service, and pray that they may come and grace our seats of yajna for a drink of soma and bless our accomplishment of the creative and productive programme.

व॒तन॑ स्था ध्रु॒व ॑मा॒ धर्म॑णा यात॒यज्जना ।
नि ब॒र्हिषि॑ सदतं॒ सोम॑पीतय ॥ २ ॥

2. *Vratena stho dhruvakṣemā dharmaṇā yāta-yajjanā. Ni barhiṣi sadataṁ somapītaye.*

O constant protectors of achievement and progress, unshakable leaders dynamic at the centre of movement, dedicated to the vows of piety, guides of the people on the march forward and onward by the laws of Dharma, come, grace the seats of yajna in the world order and drink the soma of success and advancement.

मित्रश्चं ना वरुणश्च जुषतां यज्ञमिष्टयं।
नि बर्हिषि सदतां सामपीतय ॥ ३ ॥

3. *Mitraśca no varuṇaśca juṣetāṁ yajñamiṣṭaye. Ni barhiṣi sadatāṁ somapītaye.*

Let Mitra and Varuna, loving friend and discriminative judge of circumstance with comprehensive vision making the right choice, cherish, join and guide our yajna, corporate programme of progress, sit on the holy seats of yajna and celebrate the finale with a drink of soma in honour of success.

Mandala 5/Sukta 73

Ashvins Devata, Paura Atreya Rshi

यदद्य स्थः परावति यदर्वावत्यश्विना।
यद्वा पुरू पुरुभुजा यदन्तरिं आ गतम ॥ १ ॥

1. *Yadadya sthaḥ parāvati yadarvāvatyaśvinā. Yad vā purū purubhujā yadantarikṣa ā gatam.*

Ashvins, twin divines, complementary currents of the circuit of nature's divine energy, wind and electricity, you are present far and near in the middle

sphere of the sky and operative far and near here and now, abundant, sustaining all and sustainable by all. O men and women, let us try these currents of energy come to us for the benefit of all.

इ॒ह त्या पु॑रु॒भूत॑मा पु॒रू दं॑सां॒सि॒ बिभ्र॑ता।
व॒र॒स्या या॒म्य॑धि॑गू हु॒व तु॒विष्ट॑मा भुज॥ २॥

2. *Iha tyā purubhūtamā purū daṁsāṁsi bhibhratā.*
Varasyā yāmyadhrigū huve tuviṣṭamā bhuje.

Here I invoke and practically realise the abundant and extensive currents of natural energy bearing many and mighty potentials, highly useful, most powerful and non-stop in operation for our purpose of power and comfort.

इ॒मान्यद्व॒पु॑ष॒ वपु॑श्च॒क्रं रथ॑स्य यमथुः।
पय॒न्या नाहु॑षा यु॒गा म॒ह्ना रजां॑सि दीयथः॥ ३॥

3. *Īrmānyad vapuṣe vapuścakraṁ rathasya yemathuḥ. Paryanyā nāhuṣā yugā mahnā rajāṁsi dīyathaḥ.*

Ashvins, instantly moving harbingers of light and energy, one brilliant wheel of your chariot, one part of your circuit, you have set in motion for the expression of your brilliance by the sun. By the other, like night after the day and by the circle of night and day, you complete the circle of the day and year and thereby with your might and splendour you illuminate the terrestrial and ethereal regions and count up the ages of humanity on earth.

तदू॒ षु वा॑म॒ना कृ॒तं विश्वा॒ यद्वा॒मनु॒ ष्टव॑।
नाना॑ जा॒ताव॑र॒पसा॒ सम॒स्म बन्धु॑मर्यथुः॥ ४॥

4. *Tadū ṣu vāmenā kṛtaṁ viśvā yad vāmanu ṣṭave. Nānā jātāvarepasā samasme bandhumeyathuḥ.*

Ashvins, complementary, powers of nature, and humanity like teachers and preachers, leaders and followers, for all these that you have done for us, for all that, I honour and adore you in consequence. Born and arisen without sin and free of negativity, come and guide our friends and brothers for our sake.

आ यद्वां सूया रथं तिष्ठदघुष्यदं सदा।
परि वामरुषा वया घृणा वरन्त आतपः ॥ ५ ॥

5. *Ā yad vāṁ sūryā rathaṁ tiṣṭhad raghuṣyadaṁ sadā. Pari vāmaruṣā vayo ghṛṇā varanta ātapaḥ.*

When the dawn, daughter of the sun, like a bride, comes and rides your fast moving chariot, ruddy, shining and blazing, birds, beasts and humans always look up to you and adore you all round.

युवोरत्रिश्चिकतति नरा सुम्नेन चेतसा।
घर्मं यद्वामरपसं नासत्यास्ना भुरण्यति ॥ ६ ॥

6. *Yuvoratriściketati narā sumnena cetasā. Gharmaṁ yad vāmarepasaṁ nāsatyāsnā bhuraṇyati.*

Ashvins, leading lights and pioneers of life on the path of truth and rectitude, Atri, the sage who has conquered threefold suffering of existence knows you fully with an undisturbed mind and adores you with hymns of praise when he experiences and receives from you the fire of life free from sin and untruth.

उगा वां ककुहा यवयिः शृण्व यामेषु सन्तनिः।
यद्वां दंसाभिरश्विना त्रिनरावतति ॥ ७ ॥

7. *Ugro vāṁ kakuho yayiḥ śṛṇve yāmeṣu saṁtaniḥ.*
Yad vāṁ daṁsobhir-aśvinā'trir-narāvavartati.

Ashvins, leading lights and path finders of humanity, the mighty rumble of your advance expanding in all directions is heard at every stage of your movements when Atri, the celebrant sage of threefold freedom turns his attention to you by virtue of your noble actions.

मध्व ऊ षु मधूयुवा रुदा सिषक्ति पिप्युषी।
यत्समुदाति पर्षथः पक्वाः पृ ा भरन्त वाम ॥ ८ ॥

8. *Madhva ū ṣu madhūyuvā rudrā siṣakti pipyuṣī.*
Yat samudrāti parṣathaḥ pakvāḥ pṛkṣo bharanta vām.

Ashvins, roaring powers of nature like sun and wind, mixers and makers of the sweets of earth, when you fill the oceans of ethereal and terrestrial regions and abundant showers slake the thirst of honey sweets of green, they ripen and bear and bring offers of ripe fruit and nourishing food for you.

सत्यमिद्वा उ अश्विना युवामाहुमयाभुवा।
ता यामन्यामहूतमा यामन्ना मृळयत्तमा ॥ ९ ॥

9. *Satyamid vā u aśvinā yuvām-āhur-mayobhuvā.*
Tā yāman yāmahutamā yāmannā mṛḷayattamā.

Ashvins, leading lights of nature and humanity, earth and heaven, sages and scholars, true it is as they say you are the harbingers and givers of peace and well-being. Most kind and responsive to the call of devotees, we pray, come and bring us the highest bliss on the wings of wind and light.

इमा ब्रह्माणि वर्धनाश्विभ्यां सन्तु शन्तमा।
या तक्षाम रथाँइव वाचाम बृहन्नमः॥ १०॥

10. *Imā brahmāṇi vardhanā'śvibhyāṁ santu śantamā. Yā takṣāma rathāँ iva'vocāma bṛhannamaḥ.*

May these songs of praise and celebration be pleasing and exalting for the Ashvins and bring peace and prosperity for us, the songs which we conceive, design and structure like chariots of power and felicity while we compose words of yajnic homage in ecstasy.

Mandala 5/Sukta 74

Ashvins Devata, Paura Atreya Rshi

कूष्ठा दवावश्विना द्या दिवा मनावसू ।
तच्छवथा वृषण्वसू अत्रिर्वामा विवासति॥ १॥

1. *Kūṣṭho devāvaśvinā'dyā divo manāvasū. Tacchravatho vṛṣaṇvasū atrirvāmā vivāsati.*

Divinities of the earth, Ashvins, rich at heart, abiding in the mind, harbingers of showers of wealth from the heights of heaven, Atri, the sagely celebrant who enjoys three-fold freedom of body, mind and soul today prays in service to you. Pray listen to him.

कुह त्या कुह नु श्रुता दिवि दवा नासत्या।
कस्मिन्ना यतथा जन का वां नदीनां सचा॥ २॥

2. *Kuha tyā kuha nu śrutā divi devā nāsatyā. Kasminnā yatatho jane ko vāṁ nadīnāṁ sacā.*

Where are they? Where are they heard and renowned, the brilliant ones in heaven, ever dedicated

to truth in heavenly conduct and behaviour? O brilliant divines, Ashvins, in which community do you operate? Who shares and benefits from your flowing rivers and rolling oceans?

कं याथः कं ह गच्छथः कमच्छा युञ्जाथ रथम ।
कस्य ब्रह्माणि रण्यथा वयं वामुश्मसीष्टय ॥ ३ ॥

3. *Kaṁ yāthaḥ kaṁ ha gacchathaḥ kamacchā yuñjāthe ratham. Kasya brahmāṇi raṇyatho vayaṁ vām-uśmasīṣṭaye.*

Who do you go to? To what course or goal? For what purpose do you harness your chariot? Whose songs do you love to hear and enjoy? We love and felicitate you for our cherished desire.

पारं चिद्ध्युदपुतं पारं पाराय जिन्वथः ।
यदीं गृभीततातय सिंहमिव द्रुहस्पद ॥ ४ ॥

4. *Pauraṁ ciddhyudaprutaṁ paura paurāya jinvathaḥ. Yadīṁ gṛbhītatātaye siṁhamiva druhaspade.*

O citizen, you proceed to the citizen in deep waters and resume and raise him to new life for the citizen and the coming generation for the extension of their action and achievement already made and like a lion even jump into the den of hate and enmity to protect and promote them.

प च्यवानाज्जुजुरुषो वविमत्कं न मुञ्चथः ।
युवा यदी कृथः पुनरा काममृण्व वध्वः ॥ ५ ॥

5. *Pra cyavānāj-jujuruṣo vavrimatkaṁ na muñcathaḥ. Yuvā yadī kṛthaḥ punarā kāmamṛṇve vadhvaḥ.*

Like a physician and surgeon you discard the debility of age like an old and worn out garment when you renew it back to youth which could be fascinating even for the love of a damsel.

(So does a dynamic society change over i.e., retire, and aging person from an exacting public position to replace him with a young, energetic, intelligent man capable of take him over the onerous duty and responsibilities of a youthful nation.)

अस्ति हि वामिह स्ताता स्मसि वां सन्दृशि श्रिय।
नू श्रुतं म आ गतमवोभिर्वाजिनीवसू॥ ६॥

6. *Asti hi vāmiha stotā smasi vāṁ saṁdṛśi śriye.*
Nū śrutaṁ ma ā gatam-avobhir-vājinīvasū.

Here for sure is your dedicated devotee and celebrant. We abide within your eye sight for the sake of the beauty and grace of life. Listen to us and come with your modes of protection, Ashvins, who command treasures of food, energy and the forces of renewal, rejuvenation and advancement.

का वामद्य पुरूणामा ववृे मर्त्यानाम ।
का विपा विपवाहसा का यज्ञैर्वाजिनीवसू॥ ७॥

7. *Ko vāmadya purūṇāmā vavne martyānām.*
Ko vipro vipravāhasā ko yajñairvājinīvasū.

Who of the many many mortals today could win your love and favour, O favourite celebrities of the saints and scholars? Which one of the wisest? Which one at last could win your recognition and favour, O commanders of the treasures of food, energy, wealth, power and the forces of life? By all yajnas at his

command, could he? Probably, for sure may be.

आ वां॑ रथा॒ रथा॑नां॒ यष्ठा॑ यात्वश्विना।
पु॒रू चि॑दस्म॒युस्ति॒र आ॑ङ्गू॒षा मर्त्य॒ष्वा॥ ८॥

8. *Ā vāṁ ratho rathānāṁ yeṣṭho yātvaśvinā.*
Purū cid-asmayus-tira aṅgūṣo martyeṣvā.

Ashvins, leading lights for humanity, may your chariot, fastest of all, adorable among mortals, victorious over many negativities, hate and enmities, be directed hitherward, reach us and take us across the oceans. (Let us create the chariots as divine gifts and sail over the oceans across the skies.)

शमू॒ षु वां मधूयुवा॒ स्माक॑मस्तु चकृ॒तिः।
अ॒वा॒ची॒ना वि॑चतसा॒ विभिः॑ श्ये॒नव॑ दीयतम॥ ९॥

9. *Śamū ṣu vāṁ madhūyuvā'smākamastu carkṛtiḥ.*
Arvācīnā vicetasā vibhiḥ śyeneva dīyatam.

Ashvins, leading lights, masters of speed and direction, creators of the honey sweets of life, may that creation, invention and achievement of yours be ours, adorable for our good. Most modern intellectuals, eminent scientists of imagination, give us the chariot with wings to fly with the birds, by winds like the eagle, and shine.

अश्वि॑ना॒ यद्ध॒ कर्हि॑ चिच्छ्रु॒श्रूया॑तमि॒मं हव॑म।
वस्वी॑रू॒ षु वां॑ भुज॑ः पृ॒ञ्च॒न्ति॒ सु वां॑ पृच॑ः॥ १०॥

10. *Aśvinā yaddha karhicic-chuśrūyātam-imaṁ havam. Vasvīrū ṣu vāṁ bhujaḥ pṛñcanti su vāṁ pṛcaḥ.*

Ashvins, leading lights of humanity, wherever

you be and whatever you do, please listen to this invocation, adoration and invitation of ours to live and justify existence, and please know: All your plans and actions for peace, prosperity and progress in life fructify in full, all your ambitions are fulfilled. We love and admire you and all those who work together to realise our dreams.

Mandala 5/Sukta 75

Ashvins Devata, Avasyu Atreya Rshi

प॒तिं प्रि॒यत॑मं॒ रथं॒ वृष॑णं वसु॒वाह॑नम । स्तो॒ता वा॑मश्विना॒वृषि॒: स्ताम॑न्न॒ पतिं॑ भूषति॒ माध्वी॒ मम॑ श्रु॒तं॒ हव॑म ॥ १ ॥

1. *Prati priyatamaṁ rathaṁ vṛṣaṇaṁ vasuvāhanam. Stotā vāmaśvināvṛaṣiḥ stomena prati bhūṣati mādhvī mama ṣrutaṁ havam.*

Ashvins, leading lights of humanity, the celebrant visionary of life's reality and mantric meaning, adores your achievement in befitting words of song in response to the beauty of your dearest chariot which is the carrier and harbinger of showers of wealth and well being. O creators and makers of the sweets of existence, the celebrant prays: Listen to my song of adoration and accept the invitation to live and create the joy of life.

अ॒त्याया॑तमश्विना ति॒रा विश्वा॑ अ॒हं सना॑ । दस्रा॒ हिर॑ण्यवतनी॒ सुषु॑म्ना॒ सिन्धु॑वाहसा॒ माध्वी॒ मम॑ श्रु॒तं॒ हव॑म ॥ २ ॥

2. *Atyāyātamaśvinā tiro viśvā ahaṁ sanā. Dasrā hirṇyavartanī suṣumnā sindhuvāhasā mādhvī mama śrutaṁ havam.*

Ashvins, leading lights of life in existence,

destroyers of suffering, harbingers of peace and prosperity, creators of honey sweets, listen to my prayer: Come over regions of earth across the spaces, travelling by golden chariots over golden highways, navigating by rivers and oceans, so that I may cross all hurdles of existence and live as the immortal that I am.

आ नो रत्नानि बिभृतावश्विना गच्छतं युवम। रुद्रा हिरण्यवतनी जुषाणा वाजिनीवसू माध्वी मम श्रुतं हवम॥ ३॥

3. *Ā no ratnāni bibhratāvaśvinā gacchataṁ yuvam. Rudrā hirṇyavartanī juṣāṇā vājinīvasū mādhvī mama śrutaṁ havam.*

Ashvins, come you both to us, bearing jewel wealths of life; come, O Rudras, dispensers of justice and punishment, travelling by golden chariot over golden highways, loving and listening partners, givers of food, energy and speedy progress, creators of the sweets of life, come in response to our invocation and listen to our prayer.

सुष्टुभा वां वृषण्वसू रथे वाणीच्याहिता। उत वां ककुहा मृगः पृ ःि कृणाति वापुषा माध्वी मम श्रुतं हवम॥ ४॥

4. *Suṣṭubho vāṁ vṛṣaṇvasū rathe vāṇīcyāhitā. Uta vāṁ kakuho mṛgaḥ pṛkṣaḥ kṛṇoti vāpuṣo mādhvī mama śrutaṁ havam.*

Ashvins, harbingers of the showers of wealth and joy, haven of the abundant and generous, the celebrant is delighted in your chariot and feels elevated. His song is dedicated to you, and he, mighty strong, handsome of body, seeker of your favour and purity,

prepares the offering of homage for you. O creators and givers of the sweets of life, listen to my prayer and praise.

बाधिन्मनसा रथ्येषिरा हवनश्रुता। विभिश्च्यवानमश्विना नि यातो अद्वयाविनं माध्वी मम श्रुतं हवम ॥ ५ ॥

5. *Bodhinmanasā rathyeṣirā havanaśrutā. Vibhiś-cyavānam-aśvinā ni yātho advayāvinaṁ mādhvī mama śrutaṁ havam.*

Ashvins, leaders and guides of enlightened mind, travelling far and fast by chariot, responsive to praise and prayer, you reach the sincere searching man of holy mind free from duplicity as by flight of birds. O creators and givers of honey sweets, listen to my invocation.

आ वां नरा मनायुजा श्वासः पुषितप्सवः। वया वहन्तु पीतय सह सुम्नभिरश्विना माध्वी मम श्रुतं हवम ॥ ६ ॥

6. *Ā vāṁ narā manoyujo'śvāsaḥ pruṣitapsavaḥ. Vayo vahantu pītaye saha sumnebhiraśvinā mādhvī mama śrutaṁ havam.*

Ashvins, leaders and pioneers of adventurous men, may your horses, flying birds, controlled by thought, consuming burnt fuel, bring you hither with gifts of peace and well being for a drink of the soma of success and splendour. O creators and harbingers of honey sweets, listen to my prayer.

अश्विनावह गच्छतं नासत्या मा वि वनतम। तिरश्चिदयया परि वर्तियातमदाभ्या माध्वी मम श्रुतं हवम ॥ ७ ॥

7. *Aśvināveha gacchataṁ nāsatyā mā vi venatam. Tiraścidaryayā pari vartiryātam-adābhyā mādhvi mama śrutaṁ havam.*

Ashvins, come hither, noble masters, indomitable leaders ever dedicated to truth. Even if you are far away, pray do not be indifferent, slacken not the reins, cross over the winding paths and come. O creators and givers of honey sweets, listen to my prayer.

अस्मिन्यज्ञ अदाभ्या जरितारं शुभस्पती। अवस्युमश्विना युवं गृणन्तमुप भूषथा माध्वी मम श्रुतं हवम ॥ ८ ॥

8. *Asmin yajñe adābhyā jaritāraṁ śubhaspatī. Avasyum-aśvinā yuvaṁ gṛṇantamupa bhūṣatho mādhvī mama śrutaṁ havam.*

In this yajna of creation, invention and production for social good, O masters, indomitable Ashvins, twin protectors and promoters of creative people and noble works, come and grace the celebrant, supplicant with songs of homage for protection and patronage. O creators and givers of showers of honey sweets, listen to my prayer.

अभूदुषा रुशत्पशुराग्निरधाय्यृत्वियः। अयोजि वां वृषण्वसू रथो दस्रावमर्त्या माध्वी मम श्रुतं हवम ॥ ९ ॥

9. *Abhūduṣā ruṣat-paśurāgnir-adhāyyṛtviyaḥ. Ayoji vāṁ vṛṣaṇvasū ratho dasrāvamartyo mādhvī mama śrutaṁ havam.*

The dawn is risen. The holy fire, giver of shining wealth, is placed in the vedi according to the season. Your chariot, Ashvins, is in harness, invincible and immortal. O destroyers of hate and suffering and givers of showers of wealth and honey sweets, come, listen to my prayer.

Mandala 5/Sukta 76

Ashvins Devata, Atri Bhauma Rshi

आ भा॑त्य॒ग्निरु॒षसा॒मनी॑क॒मुद्विप्रा॑णां दव॒या वाचा॑ अस्थुः ।
अ॒वाञ्चा॑ नू॒नं र॑थ्य॒ह या॑तं पीपि॒वांस॑मश्विना घ॒ममच्छ॑ ॥ १ ॥

1. *Ā bhātyagnir-uṣasāmanīkam-ud viprāṇāṁ devayā vāco asthuḥ. Arvāñcā nūnaṁ rathyeha yātaṁ pipivāṁsam-aśvinā gharmam-accha.*

The holy fire of the sun shines here while the splendour of the dawn radiates as advance forces of the solar fire, and the holy voices of the sages arise in adoration. O Ashvins, vitalities of divinity, reach here by chariot of the dawn and join the rising fire of the house-hold yajna of noble men and women.

न संस्कृ॒तं प मि॑मीता॒ गमि॒ष्ठान्ति॑ नू॒नम॒श्विनाप॑स्तु त॒ह ।
दिवा॑भिपि॒त्व व॒सागमिष्ठा॒ पत्यव॑र्तिं दा॒शुष॒ शंभ॑विष्ठा ॥ २ ॥

2. *Na saṁskṛtaṁ pra mimīto gamiṣṭhā'nti nūnam-aśvinopas-tuteha. Divābhipitve'vasā-gamiṣṭhā pratyavartiṁ dāśuṣe śaṁbhaviṣṭhā.*

Ashvins, divinities of nature and humanity, most auspicious harbingers of peace and joy, invoked and invited to the yajna here, celebrated and adored, coming at the fastest, almost instantly reaching with protection and promotion at the rise of the day, you do not destroy, nor restrict, nor confine what has been refined, seasoned and sanctified by yajna. In fact, you bring safety and security against adversity and self-betrayal for the generous yajamana at his closest.

उ॒ता या॑तं संग॒व पा॒तरह्ना॑ म॒ध्यन्दि॑न॒ उदि॑ता॒ सूय॑स्य ।
दिवा॒ नक्त॒मव॑सा॒ शन्त॑मन॒ नदानी॑ पी॒तिर॒श्विना त॑तान ॥ ३ ॥

3. *Utā yātaṁ saṁgave prātar-ahno madhyaṁdina uditā sūryasya. Divā naktam-avasā śaṁtamena nedānīṁ pītiraśvinā tatāna.*

And this exuberance of yajnic celebration and joy is not confined to the present moment only, it extends over days and nights. Come Ashvins, divinities of nature and nobilities of men and women, come at the rise of dawn, at mid day when the sun is risen up on high, in the evening when the cows come home. Come all day and night with your gifts of safety and security, peace and joy.

इदं हि वां प्रदिवि स्थानमोक इम गृहा अश्विनदं दुराणम ।
आ नो दिवा बृहतः पर्वतादा द्रप्सा यातमिषमूर्जं वहन्ता ॥ ४ ॥

4. *Idaṁ hi vāṁ pradivi sthānamoka ime gṛhā aśvinedaṁ duroṇam. Ā no divo bṛhataḥ parvatādā'dbhyo yātam-iṣamūrjaṁ vahantā.*

Ashvins, harbingers of light, enlightened men and women, this house, these inmates, this open door home, all this is your ancient abode in the very light of heaven. Come here, bearing and bringing for us nutriments and energy from the vast regions of light and space, cloud and mountains, and from the waters of earth and space.

समश्विनारवसा नूतनेन मयाभुवा सुप्रणीती गमम ।
आ नो रयिं वहतमात वीराना विश्वान्यमृता सौभगानि ॥ ५ ॥

5. *Samaśvinor-avasā nutanena mayobhuvā supraṇītī gamema. Ā no rayiṁ vahatamota vīrān-ā viśvānya-mṛtā saubhagāni.*

May we join, unite and move on with the latest

and blissful protection and ethics, morals and policy of the Ashvins, leading lights of the world. O leaders and pioneers of life in nature and history, bring us, lead us to, wealth, honour and excellence, valiant children and all the gifts of good fortune and immortality in the world.

Mandala 5/Sukta 77

Ashvins Devata, Atri Bhauma Rshi

प्रातर्यावाणा पथमा यजध्वं पुरा गृधादररुषः पिबातः।
प्रातर्हि यज्ञमश्विना दधात प शंसन्ति कवयः पूर्व-
भाजः॥ १॥

1. *Prātaryāvāṇā prathamā yajadhvaṁ purā gṛdhrād-araruṣaḥ pibātaḥ. Prātarhi yajñam-aśvinā dadhāte pra śaṁsanti kavayaḥ pūrv-abhājāḥ.*

Arise, meet and adore the Ashvins, first early morning visitors and harbingers of holy light and life's vitalities. They join and bless the yajna and shower and share the soma before the covetous grabbers and hoarders are up. They join and guide the yajnic business of life while the saints and sages, men of poetic vision and intelligence, earliest sharers of the bliss, sing in praise of the leading lights of divinity.

प्रातर्यजध्वमश्विना हिनात न सायमस्ति दवया अजुष्टम।
उतान्या अस्मद्यजत वि चावः पूर्वःपूर्वा यजमाना वनीयान॥ २॥

2. *Prātaryajadhvam-aśvinā hinota na sāyamasti devayā ajuṣṭam. Utānyo asmad yajate vi cāvaḥ pūrvaḥ pūrvo yajamāno vanīyān.*

Invoke the Ashvins early morning, join the leading lights and adore them at yajna, evening is not the favourite time of the lovers of divinity as the morning. And who else other than us, is the yajaka who loves and adores the Ashvins in yajna, and worthy of love and reverence, the earlier, the worthier, anywhere, anyone? None.

हिर॑ण्यत्वङ्मधु॒वर्णो घृतस्नु॒: पृ ॒ वह॒ ॒ रथो॑ वतते वाम।
मनो॑जवा अश्विना॒ वात॑रंहा॒ यनो॑तिया॒था दु॑रि॒तानि॒ विश्वा॑॥ ३॥

3. *Hiraṇyatvaṅmadhuvarṇo ghṛtasnuḥ pṛkṣo vahannā ratho vartate vām. Manojavā aśvinā vātaraṅhā yenātiyātho duritāni viśvā.*

Ashvins, leading lights of divinity, scholars, scientists and engineers, your chariot comes hither laden with gold, honey sweet and charming, bringing showers of water and ghrta, carrying wealth of food and energy. It is fast as mind and powerful as wind and storm by which you cross over all hurdles and evils of the world.

या भूयि॑ष्ठं नास॑त्याभ्यां वि॒वष्॒ चनि॑ष्ठं पि॒त्वा रर॑त विभा॒ग।
स ता॒कम॑स्य पीपर॒ च्छमी॑भि॒रनू॑ध्वभास॒: सद॒मित्तु॑तुयात॥ ४॥

4. *Yo bhūyiṣṭhaṁ nāsatyābhyāṁ viveṣa caniṣṭhaṁ pitvo rarate vibhāge. Sa tokamasya pīparac-chamībhir-anūrdhvabhāsaḥ sadamit tuturyāt.*

One who serves and works with the Ashvins, leading lights of divinity and humanity, all free from untruth and falsehood, achieves by his creative works abundant cherished food. He shares the food and success with others in yajnic living, advances his rising

generation by the same works, surpasses those who do not raise the sacred-fire, and always destroys the evils.

समश्विनारवसा नूतनेन मयाभुवा सुपणीती गमम। आ नो रयिं वहतमात वीराना विश्वान्यमृता साभगानि॥ ५॥

5. *Samaśvinor-avasā nūtanena mayobhuvā supraṇītī gamema. Ā no rayiṁ vahatamota vīrān-ā viśvānyamṛtā saubhagāni.*

Let us abide by the noble guidance of the Ashvins and go forward by their latest blissful protection and progress. O leading lights of life, we pray, lead us to the wealth of life and bless us with brave heroes and all the good fortunes of the world and values of immortality.

Mandala 5/Sukta 78

Ashvins Devata, Saptavadhri Atreya Rshi

अश्विनावह गच्छतं नासत्या मा वि वनतम।
हंसाविव पततमा सुताँ उप॥ १॥

1. *Aśvināveha gacchataṁ nāsatyā mā vi venatam. Haṁsāviva patatamā sutāँ upa.*

Ashvins, complementary sustainers of life as air and water, men and women, teachers and disciples, ever true to reality, come together into the world, be not ill-disposed or hostile, fly like a pair of swans hither to the distilled sweets of life.

अश्विना हरिणाविव गारावि्वानु यवसम।
हंसाविव पततमा सुताँ उप॥ २॥

2. *Aśvinā hariṇāviva gaurāvivānu yavasam. Haṁsāviva patatamā sutāँ upa.*

Ashvins, twin harbingers and sharers of divine love and joy, come like a couple of golden deer, like a pair of white fawns to the cherished green, fly like a couple of swans hither to share the distilled soma of joys with us.

अश्विना वाजिनीवसू जुषथां यज्ञमिष्टये।
हंसाविव पततमा सुताँ उप॥ ३॥

3. *Aśvinā vājinīvasū juṣethāṁ yajñamiṣṭaye.*
Haṁsāviva patatamā sutāň upa.

Ashvins, twin divines like teachers and researchers, creators and developers of food and energy for speed and progress, come and join our programme of development for the realisation of our cherished goals. Fly like a couple of swans to the pleasures of life's achievement.

अत्रियद्वामवरोहं ऋबीसमजोहवी गाधमानव यामा।
श्यनस्य चिज्जवसा नूतनना गच्छतमश्विना शन्तमेन॥ ४॥

4. *Atriryad vām-avarohann-ṛbīsam-ajohavīn-nādhamāneva yoṣā. Śyenasya cijjavasā nūtan-enāgacchatam-aśvinā śantamena.*

Ashvins, harbingers of new life like sun and moon, when Atri, man of threefold freedom, in depression, struggling to emerge, calls upon you for help like a woman in distress, pray fly to his rescue and rejuvenation like an eagle with protection and fresh lease of life giving him peace, stability and reassurance.

वि जिहीष्व वनस्पत यानिः सूष्यन्त्याइव।
श्रुतं म अश्विना हवं समवधिं च मुञ्चतम॥ ५॥

5. *Vi jihīṣva vanaspate yoniḥ sūṣyantyā iva. Śrutaṁ me aśvinā havaṁ saptavadhriṁ ca muñcatam.*

O man, spirit of desire, as the baby on maturity leaves the folds of the mother's womb, so give up the bonds of mortality to freedom. O Ashvins, harbingers of knowledge and freedom, listen to my call of prayer, release saptavadhri, the spirit that has lived out the fivefold sense experience and the two-fold adventure of thought and desire.

भीताय॒ नाध॑मानाय॒ ऋष॑य स॒प्तव॑धय ।
मा॒याभि॑रश्विना यु॒वं वृ॒ꣳ सं च॒ वि चा॑चथः ॥ ६ ॥

6. *Bhītāya nādhamānāya ṛṣaye saptavadhraye. Māyābhiraśvinā yuvaṁ vṛkṣaṁ saṁ ca vi cācathaḥ.*

Ashvins, complementary powers of evolution, discrimination and vision, for the man in fear of existence, for the supplicant in sufferance, for the sage of vision, and for the man of sevenfold bondage of sense and mind, for all these, with your divine powers, let the tree of life seed and grow well for experience and then let it fall off for the soul's freedom.

यथा॒ वात॑ः पुष्क॒रिणी॑ꣳ समि॒ङ्ग्य॑ति स॒वत॑ः ।
ए॒वा त॒ गर्भ॑ एजतु नि॒रतु॒ दश॑मास्यः ॥ ७ ॥

7. *Yathā vātaḥ puṣkariṇīṁ samiṅgayati sarvataḥ. Evā te garbha ejatu niraitu daśamāsyaḥ.*

Expectant mother, just as the breeze of life feeds and vibrates the pool of lotus life all round, so may your foetus in the womb vibrate with life and growth and be born when it matures in ten months.

यथा॒ वाता॒ यथा॒ वन॑ं॒ यथा॑ समु॒द एज॑ति।
ए॒वा त्वं द॑शमास्य स॒हाव॑हि ज॒रायु॑णा॥ ८॥

8. *Yathā vāto yathā vanaṁ yathā samudra ejati.*
Evā tvaṁ daśamāsya sahāvehi jarāyuṇā.

O baby in the womb, just as the breeze, as the forest, as the sea ripples with vitality, so may you vibrate and move in the womb and, maturing in ten months, be born alongwith the sheath of life.

दश॒ मासा॑ञ्छशया॒नः कु॑मा॒रा अधि॑ मा॒तरि॑।
नि॒रतु॑ जी॒वा अ॑क्ष॒ता जी॒वा जीव॑न्त्या॒ अधि॑॥ ९॥

9. *Daśa māsāñchaśayānaḥ kumāro adhi mātari.*
Niraitu jīvo akṣato jīvo jīvantyā adhi.

Let the individual soul reposing in the mother's womb for ten months be born as the baby, healthy and unhurt, in the mother's state of good health and perfect life and live on as extension of the mother beyond her life.

Mandala 5/Sukta 79

Usha Devata, Satyashrava Atreya Rshi

म॒ह नो॑ अ॒द्य बो॑धयोषो॒ रा॒य दि॒वित्म॑ती। यथा॑ चि॒ न॒ो अबो॑धयः
स॒त्यश्र॑वसि वा॒य्य सुजा॑त॒ अश्व॑सूनृत॥ १॥

1. *Mahe no adya bodhayoṣo rāye divitmatī. Yathā*
cinno abodhayaḥ satyaśravasi vāyye sujāte
aśvasūnṛte.

O dawn, lady of morning light brilliant with splendour, arouse us and enlighten us today for the achievement of grandeur, wealth and excellence of life

as you have been the giver of enlightenment and generosity ever before, O majesty of renown, symbol of life's extension, nobly born, commander of the nation's power, achievement and love of noble truth.

(Swami Dayananda interprets this mantra as an address to the lady of the house.)

या सुनीथ शाचदथ व्याच्छा दुहितदिवः । सा व्युच्छ सहीयसि सत्यश्रवसि वाय्य सुजात अश्वसूनृत ॥ २ ॥

2. *Yā sunīthe śaucadrathe vyauccho duhitardivaḥ. Sā vyuccha sahīyasi satyaśravasi vāyye sujāte aśvasūnṛte.*

Daughter of the light of heaven, lady of justice and moral guidance who ride a chariot of pure brilliance, as you have shone before, so may you ever shine now and after in future, O lady, forbearing and challenging, renowned for truth and righteousness, extensive, nobly born and blest with prosperity, achievement and discrimination between truth and untruth of thought and speech.

सा ना अद्याभरद्वसुर्व्युच्छा दुहितदिवः । या व्याच्छः सहीयसि सत्यश्रवसि वाय्य सुजात अश्वसूनृत ॥ ३ ॥

3. *Sā no adyābharadvasur-vyucchā duhitardivaḥ. Yo vyaucchaḥ sahīyasi satyaśravasi vāyye sujāte aśvasūnṛte.*

May she, daughter of the light of heaven, harbinger of all wealth, establish us today in the light of life. She is most forbearing, dedicated to truth and prosperity, lovable, nobly born, the enlightened lady of knowledge and eternal truth who herself shines in

splendour.

अभि य त्वा विभावरि स्तामगृणन्ति वह्नयः। मघमघानि सुश्रिया दामन्वन्तः सुरातयः सुजात अश्वसूनृत ॥ ४ ॥

4. *Abhi ye tvā vibhāvari stomairgṛṇanti vahnayaḥ. Maghair-maghoni suśriyo dāmanvantaḥ surātayaḥ sujāte aśvasūnṛte.*

O lady of light, glorious dawn, nobly born, enlightened and dedicated to eternal truth and noble achievement, those celebrants who are rich and generous and command the beauty of grace and heat of fire in dedication and adore you with holy songs of praise and liberal gifts of yajna deserve and enjoy your favour for advancement.

यच्चिद्धि ते गणा इम छदयन्ति मघत्तये। परि चिद्वष्टया दधुर्ददता राधा अह्रयं सुजात अश्वसूनृत ॥ ५ ॥

5. *Yacciddhi te gaṇā ime chadayanti maghattaye. Pari cid vaṣṭayo dadhur-dadato rādho ahrayaṁ sujāte aśvasūnṛte.*

O lady of light, nobly born and enlightened, truthful and progressive, these celebrants of yours who adore you for gifts of wealth and splendour receive, hold and command creditable means, materials and wealth for success while, loving and shining, they give lots in charity.

एषु धा वीरवद्यश उषो मघानि सूरिषु। य ना राधांस्यह्रया मघवानो अरासत सुजात अश्वसूनृत ॥ ६ ॥

6. *Aiṣu dhā vīravad yaśa uṣo maghoni sūriṣu. Ye no rādhāṁsyahrayā maghavāno arāsata sujāte aśvasūnṛte.*

O dawn, lady of light, nobly born, enlightened, progressive and truthful, commanding wealth and power, vest these brave and generous celebrants with honour and excellence worthy of heroes, who, blest with wealth and honour, give us means and materials for success in life which are free from discredit and shame.

तभ्या द्युम्नं बृहद्यश उषा मघान्या वह। य ना राधांस्यश्व्या गव्या भजन्त सूरय: सुजात अश्वसूनृत ॥ ७ ॥

7. *Tebhyo dyumnaṁ bṛhad yaśa uṣo maghonyā vaha. Ye no rādhāṁsyaṣvyā gavyā bhajanta sūrayaḥ sujāte aśvasūnṛte.*

O dawn, lady of light, mistress of honour and excellence, nobly born and enlightened, truthful, dynamic and progressive, bear and bring vast wealth and honour of high order for those brave celebrants who produce wealth, means and materials for success in terms of food and speed, cattle wealth and transport, progress and prosperity and in their generosity share it with us.

उत ना गामतीरिष आ वहा दुहितदिवः। साकं सूयस्य रश्मिभिः शुकः शाचद्भिरचिभिः सुजात अश्वसूनृत ॥ ८ ॥

8. *Uta no gomatīriṣa ā vahā duhitardivaḥ. Sākaṁ sūryasya raśmibhiḥ śukraiḥ śocadbhir-arcibhiḥ sujāte aśvasūnṛte.*

And O daughter of heaven, nobly born and enlightened, spirit of truth and progress, come with the rays of the sun, pure and purifying, sacred and sanctifying, and bring for us food and energy, lands and cows.

व्युच्छा दुहितर्दिवो मा चिरं तनुथा अपः। नेत्त्वा स्तेनं यथा रिपुं तपाति सूरो अर्चिषा सुजात अश्वसूनृत ॥ ९ ॥

9. *Vyucchā duhitardivo mā ciraṁ tanuthā apaḥ. Nettvā stenaṁ yathā ripuṁ tapāti sūro arciṣā sujāte aśvasūnṛte.*

Daughter of the light of heaven, nobly born and enlightened, truthful and progressive, rise and shine, and let us shine too. Do not procrastinate, do not protract your sacred act, accomplish the act and rise. Just as the ruler punishes the thief and the enemy, just as the sun burns dry grass with its heat of light, that way let no one torment you.

एतावद्वदुषस्त्वं भूया वा दातुमहसि। या स्तोतृभ्या विभावयुच्छन्ती न प्रमीयसे सुजात अश्वसूनृत ॥ १० ॥

10. *Etāvad veduṣastvaṁ bhūyo vā dātumarhasi. Yā stotṛbhyo vibhāvaryucchantī na pramīyase sujāte aśvasūnṛte.*

O dawn, lady of light, nobly born and enlightened, ever true and progressive, brilliant and enlightening, such you are and more competent and pleased to give to your dedicated celebrants, whom you never neglect, never frustrate, but ever bless and promote higher and higher.

Mandala 5/Sukta 80

Usha Devata, Satyashrava Atreya Rshi

द्युतद्यामानं बृहतीमृतेन ऋतावरीमरुणप्सुं विभातीम।
दवीमुषसं स्वरावहन्तीं पति विपासा मतिभिर्जरन्त ॥ १ ॥

1. *Dyutad-yāmānaṁ bṛhatīm-ṛtena ṛtāvarīm-aruṇapsuṁ vibhātīm. Devīm-uṣasaṁ svar-āvahantīṁ prati viprāso matibhir-jarante.*

Saints and sages with holy mind and hymns of adoration honour and celebrate the divine dawn, crimson hued, shining brilliant, grand and sublime, illuminating hours of time and regions of space, observing universal law of eternity by simple natural conduct, and bringing the morning light and bliss of the sun.

एषा जनं दशता बाधयन्ती सुगान्पथः कृण्वती यात्यग्रं।
बृहद्रथा बृहती विश्वमिन्वाषा ज्योतिर्यच्छत्यग्र अह्नाम ॥ २ ॥

2. *Eṣā janaṁ darśatā bodhayantī sugān pathaḥ kṛṇvatī yātyagre. Bṛhadrathā bṛhatī viśvaminvoṣā jyotir-yacchatyagre ahnām.*

This glorious dawn, vast and great, goes forward riding her mighty chariot, arousing humanity from sleep, lighting up easy paths for movement, all illuminative, giving light in advance of the day.

एषा गोभिररुणेभिर्युजाना स्रेधन्ती रयिमपायु चक्रे। पथो
रदन्ती सुविताय देवी पुरुष्टुता विश्ववारा वि भाति ॥ ३ ॥

3. *Eṣā gobhir-aruṇebhir-yujānā-sredhantī rayimaprāyu cakre. Patho radantī suvitāya devī pūruṣṭutā viśvavārā vi bhāti.*

Harnessing the crimson rays of the sun to her chariot, she goes unerringly, assiduously, creating unfailing wealth of light and rejuvenation. Marking paths of movement for the good of the people, the divine dawn shines, loved and adored by the people as the source of universal good.

एषा व्यॅनी भवति द्विबर्हा आविष्कृण्वाना तन्वं पुरस्तात। ऋतस्य पन्थामन्वेति साधु पजानतीव न दिशा मिनाति॥ ४॥

4. *Eṣā vyenī bhavati dvibarhā āviṣkṛṇvānā tanvaṁ purastāt. Ṛtasya panthām-anveti sādhu prajānatīva na diśo mināti.*

Revealing her body of light from the east, this lady of light radiates fast on both sides right and left over day and night. It follows the path of eternal law and, knowing well everything in nature, it neither violates nor goes astray over the quarters of space.

एषा शुभा न तन्वा विदानाध्वेव स्नाती दृशय ना अस्थात। अप द्वषा बाधमाना तमांस्युषा दिवा दुहिता ज्यातिषागात॥ ५॥

5. *Eṣā śubhrā na tanvo vidānordhveva snātī dṛśaye no asthāt. Apa dveṣo bādhamānā tamāṁsyuṣā divo duhitā jyotiṣāgāt.*

The sacred dawn, revealing her radiant majesty like the lady of light for us to see and admire, this daughter of the sun stands above pure and sanctified as if doing her morning ablutions and, dispelling hate and darkness, warding off negativities, she walks with her train of splendour.

एषा पतीची दुहिता दिवा नृन्याषेव भदा नि रिणीत अप्सः। व्यूर्णवती दाशुष वार्याणि पुनज्यातियुवतिः पूर्वथाकः॥ ६॥

6. *Eṣā pratīcī duhitā divo nṝn yoṣeva bhadrā ni riṇīte apsaḥ. Vyūrṇvatī dāśuṣe vāryāṇi punar-jyotir-yuvatiḥ pūrvathākaḥ.*

Yonder stands this daughter of heaven like a

maiden, holy and inspiring to the best of men, and then moves to the west, revealing the day's phases of her splendour and opening up new possibilities of cherished achievements for the generous man of yajnic action. Ever bright and youthful, she thus moves the daily rounds of light anew as ever before since times immemorial.

Note: Swami Dayananda gives an extended interpretation of the Dawn by implication: He interprets Usha as the newly married woman rising like the dawn over the world of her new home, bringing new light and new possibilities of life's achievements. The wedding of the couple is a new morning for the family, life moves on, new phases of the day move on westward, new generations follow, life goes on and on like the daily round of night and day. The sun remains the same, days and nights are new. Life remains the same, the phases are new. The bride is holy, sacred, inspiring, worthy of love, respect and reverence.

Mandala 5/Sukta 81

Savita Devata, Shyavashva Atreya Rshi

युञ्जत॒ मन॑ उ॒त यु॑ञ्जत॒ धिया॒ विप्रा॒ विप्र॑स्य बृ॒हत॒ा वि॑प॒श्चित॑: । वि होत्रा॑ दधे वयुना॒विदे॑क॒ इन्म॒ही दे॒वस्य॑ सवि॒तुः परि॑ष्टुतिः ॥ १ ॥

1. *Yuñjate mana uta yuñjate dhiyo viprā viprasya bṛhato vipaścitaḥ. Vi hotrā dadhe vayunāvideka inmahī devasya savituḥ pariṣṭutiḥ.*

Enlightened sages concentrate their mind and senses and meditate on the infinite, omniscient and vibrant omnipresence of Divinity who alone as sole

power and ruler knows and governs all the laws and ways and facts of existence and watches, rules and dispenses the karma of yajakas and others. Great indeed is the glory, and high the praise of Savita, lord of life and self-refulgent giver of light.

विश्वा रूपाणि पति मुञ्चत क्रविः पासावीद्भद्रं द्विपद् चतुष्पद। वि नाकमख्यत्सविता वरण्या नु प्रयाणमुषसा वि राजति॥ २॥

2. *Viśvā rūpāṇi prati muñcate kaviḥ prāsāvīd bhadraṁ dvipade catuṣpade. Vi nākamakhyat savitā vareṇyo'nu prayāṇamuṣaso vi rājati.*

The omniscient creator, eternal poet and maker, creates and pervades all forms of existence and produces all good things for the well being of humans and animals. He, Savita, creator and energiser, lord of love worthy of our choice, manifests and illuminates the heaven of light and joy, inspires the rise of the dawn with light and rules and shines the sun and after.

यस्य प्रयाणमन्वन्य इद्ययुर्देवा देवस्य महिमानमाजसा। यः पार्थिवानि विममे स एतशो रजांसि देवः सविता महित्वना॥ ३॥

3. *Yasya prayāṇam-anvanya id yayurdevā devasya mahimānam-ojasā. Yaḥ pārthivāni vimame sa etaśo rajāṁsi devaḥ savitā mahitvanā.*

Savita is the lord of life, creator, self-refulgent, all pervasive, whose majesty, Law and ways, all other powers of nature and humanity with all their potential follow, the lord omnipresent who, with his grandeur and omnipotence, creates, pervades and transcends all

regions of the universe.

उत यासि सवितस्त्रीणि राचनात सूयस्य रश्मिभिः समुच्यसि। उत रात्रीमुभयतः परीयस उत मित्रा भवसि देव धर्मभिः ॥ ४ ॥

4. *Uta yāsi savitas-trīni rocanota sūryasya raśmi-bhiḥ samucyasi. Uta rātrīm-ubhayataḥ parīyasa uta mitro bhavasi deva dharmabhiḥ.*

Savita, lord of light and life, you pervade and illuminate three orders of light, sun, moon and electric energy and love to play with the sun's rays. You envelop the night at both ends and, with your laws and function, O lord self-refulgent, you become the friend and measure of everything.

उतशिष पसवस्य त्वमक इदुत पूषा भवसि दव यामभिः। उतदं विश्वं भुवनं वि राजसि श्यावाश्वस्त सवितः स्ताममानश ॥ ५ ॥

5. *Uteśiṣe prasavasya tvameka iduta pūṣā bhavasi deva yāmabhiḥ. Utedaṁ viśvaṁ bhuvanaṁ vi rājasi śyāvāśvaste savitaḥ stomamānaśe.*

Savita, spirit of life and inspiration, self-refulgent giver of light, you alone by yourself rule over the world of existence. O generous and self-refulgent lord, by every stage of evolution in order of time you remain the giver of light and nourishment for growth. And you pervade, illuminate and rule over this entire world of existence so that the sun itself receives light and adoration by virtue of your light of illumination.

Mandala 5/Sukta 82

Savita Devata, Shyavashva Atreya Rshi

तत्स॑वि॒तुर्वृ॑णीमह व॒यं दे॒वस्य॒ भोज॑नम।
श्रेष्ठं॑ सव॒धात॑मं॒ तुरं॒ भग॑स्य धीमहि॥ १॥

1. *Tat saviturvṛṇīmahe vayaṁ devasya bhojanam.*
Śreṣṭhaṁ sarvadhātamaṁ turaṁ bhagasya dhīmahi.

We choose to pray to the lord creator Savita for his love and favour so that we may receive the highest, all sustaining and all victorious glory of the lord self-refulgent and omnipotent.

अस्य॒ हि स्वय॑शस्तरं सवि॒तुः कच्च॒न प्रि॒यम।
न मि॒नन्ति॑ स्व॒राज्य॑म॥ २॥

2. *Asya hi svayaśastaraṁ savituḥ kaccana priyam.*
Na minanti svarājyam.

Whoever it be, whoever might try, no one can violate or impair the self-glorious dear absolute dominion of lord Savita's divine freedom.

स हि रत्ना॑नि दा॒शुषे॑ सु॒वाति॑ सवि॒ता भग॑:।
तं भा॒गं चि॒त्रमी॑महे॥ ३॥

3. *Sa hi ratnāni dāśuṣe suvāti savitā bhagaḥ.*
Taṁ bhāgaṁ citramīmahe.

Only Savita, lord of power, honour and excellence, creates and augments the jewel wealths of life for the man of yajnic generosity. We pray we may know and receive his favour and grace for a share of that wonderful glory.

अ॒द्या नो॑ देव सवितः प्र॒जाव॑त्सावी॒: सौभ॑गम।
परा॑ दु॒:ष्वप्न्यं॑ सुव॥ ४॥

4. *Adyā no deva savitaḥ prajāvat sāvīḥ saubhagam.*
Parā duḥṣvapnyaṁ suva.

O generous lord Savita, create for us here and now honour and good fortune full of noble people and progeny. Drive away bad dreams and ward off dreamy ambitions.

विश्वा॑नि देव सवितर्दुरि॒ता॑नि॒ परा॑ सुव।
यद्भ॒द्रं त॒ न॒ आ सु॑व॥ ५॥

5. *Viśvāni deva savitarduritāni parā suva.*
Yad bhadraṁ tanna ā suva.

O lord Savita, ward off and sterilise all the evils of the world. Grant us that which is good. Vitalise, energise and promote all that is good.

अना॑गसा॒ अदि॑तय॒ दे॒वस्य॑ सवि॒तुः स॒व।
विश्वा॑ वा॒मानि॑ धीमहि॥ ६॥

6. *Anāgaso aditaye devasya savituḥ save.*
Viśvā vāmāni dhīmahi.

Free from sin and evil in the yajnic world of lord Savita's creation, we pray, we may receive the cherished gifts of life in service of the mother, mother earth and nature.

आ वि॒श्वदे॑वं॒ सत्प॑तिं सू॒क्तर॒द्या वृ॑णीमह।
स॒त्यस॑वं सवि॒तार॑म॥ ७॥

7. *Ā viśvadevaṁ saptatiṁ sūktairadyā vṛṇīmahe.*
Satyasavaṁ savitāram.

With songs of adoration we worship and celebrate lord Savita, cosmic yajaka of eternity, self-refulgent generous father inviolable protector and sustainer of the world of existence.

य इ॒म उ॒भ अह॑नी पु॒र एत्यप॑युच्छन ।
स्वा॒धीद॒वः स॑वि॒ता ॥ ८ ॥

8. *Ya ime ubhe ahanī pura etyaprayucchan.*
Svādhīrdevaḥ savitā.

We adore and worship self-refulgent, self-existent lord of creation, Savita, who transcends both the day and night of existence and self-abides without relent.

य इ॒मा विश्वा॑ जा॒तान्या॑श्रा॒वय॑ति॒ श्लोक॑न ।
प च॑ सु॒वाति॑ सवि॒ता ॥ ९ ॥

9. *Ya imā viśvā jātānyāśrāvayati ślokena.*
Pra ca suvāti savitā.

We invoke and adore lord Savita who informs all these born ones by his Word, who creates and inspires them all, without exception.

Mandala 5/Sukta 83

Parjanya Devata, Atri Bhauma Rshi

अच्छा॑ वद त॒वसं गी॒भिरा॒भिः स्तु॒हि प॒जन्य॒ं नम॒सा वि॑वास ।
कनि॑कदद वृष॒भा जी॒रदा॑नू॒ रता॑ दधा॒त्याष॑धीषु॒ गभ॑म ॥ १ ॥

1. *Acchā vada tavasaṁ gīrbhirābhiḥ stuhi parjanyaṁ namasā vivāsa. Kanikradad vṛṣabho jīradānū reto dadhātyoṣadhīṣu garbham.*

Hail the mighty cloud well with these holy

words of song, serve, celebrate and energise it with homage in yajna for peace and a happy home. Roaring and thundering with passion, the virile cloud, giver of life and freshness, impregnates the herbs with the seed of generation.

वि वृ ाान हन्त्युत हन्ति र ासा विश्वं बिभाय भुवनं महावधात। उतानागा इषत वृष्ण्यावता यत्पजन्यः स्तनयन हन्ति दुष्कृतः॥ २॥

2. *Vi vṛkṣān hantyuta hanti rakṣaso viśvaṁ bibhāya bhuvanaṁ mahāvadhāt. Utānāgā īṣate vṛṣṇyā-vato yat parjanyaḥ stanayan hanti duṣkṛtaḥ.*

The cloud shakes the trees, destroys the demons whom the whole world fears, and when it roars and releases the water of rain pregnant with life, it kills the evil doers with the terrible bolt and saves the sinless and the generous forces of life.

रथीव कशयाश्वाँ अभि ाप ाविदूतान्कृणुत वष्याँइ अह। दूरात्सिंहस्य स्तनथा उदीरत यत्पजन्यः कृणुत वर्ष्यं नभः॥ ३॥

3. *Rathīva kaśayāśvāň abhikṣipannāvirdūtān kṛṇute varṣyāň aha. Dūrāt siṁhasya stanathā udīrate yat parjanyaḥ kṛṇute varṣyaṁ nabhaḥ.*

Indeed like a charioteer urging on the horses by the whip, the cloud condenses and intensifies the rain carrier showers down to the earth, and, for that, when it strikes the ocean of vapours in the sky with thunder to turn it into rain, the space resounds from far like the roar of a lion.

प वाता॒ वान्ति॑ प॒तय॑न्ति वि॒द्युत॒ उदाष॑धीजिह॒त॒ पिन्व॑त॒ स्वः॑। इरा॒ विश्व॑स्म॒ भुव॑नाय जायत॒ यत्प॒जन्यः॑ पृथि॒वीं र॒तसाव॑ति॥ ४॥

4. *Pra vātā vānti patayanti vidyuta udoṣadhīrjihate pinvate svaḥ. Irā viśvasmai bhuvanāya jāyate yat parjanyaḥ pṛthivīṁ retasāvati.*

Fast and fresh blow the winds, lightnings flash, herbs spring up, the sky swells and overflows, food grows, spirits arise and songs resound over the world when the cloud fertilises the earth with the showers of life.

यस्य॑ व॒त पृ॑थि॒वी नन्न॑मीति॒ यस्य॑ व॒त श॒फव॒ज्जभु॑रीति। यस्य॑ व॒त आष॑धीवि॒श्वरू॑पाः॒ स न॑ः पजन्य॒ मह्यि॒ शम॑ यच्छ॥ ५॥

5. *Yasya vrate pṛthivī naṁnamīti yasya vrate śapha-vajjarbhurīti. Yasya vrata oṣadhīrviśva-rūpāḥ sa naḥ parjanya mahi śarma yaccha.*

O cloud, rain shower of life and fertility, in consequence of your commitment to the laws of sun and shower, the earth submits and surrenders, the animal stirs with passion and fire, the herbs burst forth in all forms of life. O cloud, such as you are, give us a great home of peace, joy and excellence.

दि॒वा न॑ा वृ॒ष्टिं म॑रुता ररीध्वं॒ प पि॑न्वत॒ वृष्णा॒ अश्व॑स्य॒ धारा॑ः। अ॒वाङ॒तन॑ं स्तनयि॒त्नुनह्यु॒पा नि॑षि॒ञ्च रासु॑रः पि॒ता न॑ः॥ ६॥

6. *Divo no vṛṣṭiṁ maruto rarīdhvaṁ pra pinvata vṛṣṇo aśvasya dhārāḥ. Arvāṅetena stanayitnu-nehyapo niṣiñcannasuraḥ pitā naḥ.*

May the Maruts, windy currents of energy, bring us rain from the regions of the sun. May the mighty cloud showers of fertility bring us growth. O cloud, harbinger of vitality come down here with showers of rain flooding the earth and giving us breath of life and sustenance like a father.

अभि क्रन्द स्तनय गर्भमा धा उदन्वता परि दीया रथेन।
दृतिं सु कर्ष विषितं न्यञ्चं समा भवन्तूद्वतो निपादाः ॥ ७ ॥

7. *Abhi kranda stanaya garbhamā dhā udanvatā pari dīyā rathena. Dṛtiṁ su karṣa viṣitaṁ nyañcaṁ samā bhavantūdvato nipādāḥ.*

Thunder and roar, O cloud, bring the vitalities of life and fertilise the earth for generation. Go far and wide by chariot run on water, draw the reservoir of waters released unto yourself, and conduct them downward so that the upward vapours may be brought down in showers.

महान्तं कोशमुदचा नि षिञ्च स्यन्दन्तां कुल्या विषिताः पुरस्तात। घृतेन द्यावापृथिवी व्युन्धि सुप्रपाणं भवत्वघ्न्याभ्यः ॥ ८ ॥

8. *Mahāntaṁ kośamudacā ni ṣiñca syandantāṁ kulyā viṣitāḥ purastāt. Ghṛtena dyāvāpṛthivī vyundhi suprapāṇaṁ bhavatv-aghnyābhyaḥ.*

The sun holds the mighty reservoir of vapours up on high, the cloud pours it down in showers. Let the lakes and rivers flow with waters released to freedom. O cloud, fill the earth and sky with water so that there may be ample food and water for the cows.

यत्पर्जन्य॒ कनि॑क्रदत्स्त॒नय॒न हंसि॑ दु॒ष्कृत॑ः।
पती॒दं विश्वं माद॒त॒ यत्किं च॑ पृथि॒व्यामधि॑॥ ९॥

9. *Yat parjanya kanikradat stanayan haṁsi duṣkṛtaḥ. Pratīdaṁ viśvaṁ modate yat kiṁ ca pṛthivyāmadhi.*

When the cloud roars and thunders and destroys all the negativities which do evil, then in response to the cleansing and vitalising rain this entire humanity and all else that is on earth rejoices in celebration.

अव॑षीव॒षमुदु षू गृ॑भा॒या क॒धन्वा॒न्यत्य॑त॒वा उ॑। अजी॑जन॒
आष॑धी॒भाज॑नाय॒ कमुत प॒जाभ्या॑ विदा मनी॒षाम॥ १०॥

10. *Avarṣīr-varṣam-udu ṣū gṛbhāyā'kardhanvānyatyetavā u. Ajījana oṣadhīr-bhojanāya kamuta prajābhyo'vido manīṣām.*

Pour down the showers, O cloud, take over the earth for generation, fertilise the thirsting lands for growth, produce herbs and plants and trees for food of the people, and win the thanks of a grateful humanity.

Mandala 5/Sukta 84

Prthivi Devata, Atri Bhauma Rshi

ब॒ळि॒त्था पव॑तानां ख॒िदं बि॑भर्षि पृथिवि।
प या भूमिं पवत्वति म॒ह्ना जि॒नाषि॑ महिनि॥ १॥

1. *Baḷitthā parvatānāṁ khidraṁ bibharṣi pṛthivi. Pra yā bhūmiṁ pravatvati mahnā jinoṣi mahini.*

Truly, O terrestrial mother, revered earth, you bear the thunder breaker of the clouds, bear the burden of mountain ranges, hold on the flood of rivers and

contain the rolling oceans. O mighty one on the onward move, you are the one who thus with your great power and force rule and sustain the land and her people.

स्तामासस्त्वा विचारिणि पतिं ष्टाभन्त्यक्तुभिः ।
प या वाजं न हर्षन्तं परुमस्यस्यजुनि ॥ २ ॥

2. *Stomāsastvā vicāriṇi prati ṣṭobhantyaktubhiḥ. Pra yā vājaṁ na hreṣantaṁ perumasyasyarjuni.*

O moving one, the celebrants adore you day and night with songs, you, O bright one, who shake and impel the roaring cloud like a war horse onward to victory.

दृ हा चिद्या वनस्पतीन् मया दधष्याजसा ।
यत्ते अभस्य विद्युता दिवा वर्षन्ति वृष्टयः ॥ ३ ॥

3. *Dṛḷhā cid yā vanaspatīn kṣmayā dardharṣyo-jasā. Yat te abhrasya vidyuto divo varṣanti vṛṣṭayaḥ.*

Surely you are strong and firm who, with your strength and splendour, sustain the herbs and trees, since the rains of wealth and sustenance shower for you down from the thunder and lightning of the regions of light.

Mandala 5/Sukta 85

Varuna Devata, Atri Bhauma Rshi

प समाजं बृहदर्चा गभीरं ब्रह्म प्रियं वरुणाय श्रुतायं ।
वि या जघानं शमितव चमापस्तिरं पृथिवीं सूर्याय ॥ १ ॥

1. *Pra samrāje bṛhadarcā gabhīraṁ brahma priyaṁ varuṇāya śrutāya. Vi yo jaghāna śami-teva carmo-pastire pṛthivīṁ sūryāya.*

Offer homage and reverence of the highest and

deepest order full of love to Varuna, the one sovereign ruler and lord of love and judgement over all, who hammered and shaped the earth into form and, like the host of a yajna of peace and non-violence, overspread the earth with the atmosphere as a protective and promotive cover as a shield for the sun, as protection against heat for the sake of generative power and fertility. His divine voice resounds across the universe.

वनेषु व्यन्तरिक्षं ततान वाजमर्वत्सु पय उस्रियासु। हृत्सु क्रतुं वरुणो अप्स्वग्निं दिवि सूर्यमदधात्सोममद्रौ ॥ २ ॥

2. *Vaneṣu vyantarikṣaṁ tatāna vājamarvatsu paya usriyāsu. Hṛtsu krtuṁ varuṇo apsvagniṁ divi sūryamadadhāt somamadrau.*

Varuna, lord of love and judgement for life, extensively vested sap in vegetation, energy in horses and others that move, milk in cows, faith, love and will to act in the hearts, vitality in waters, sun in heaven and soothing joy in the cloud and soma plant on the mountain.

नीचीनबारं वरुणः कबन्धं प ससर्ज रोदसी अन्तरिक्षम। तेन विश्वस्य भुवनस्य राजा यवं न वृष्टिर्व्युनत्ति भूम ॥ ३ ॥

3. *Nīcīnavāraṁ varuṇaḥ kabandhaṁ pra sasarja rodasī antarikṣam. Tena viśvasya bhuvanasya rājā yavaṁ na vṛṣṭirvyunatti bhūma.*

Varuna brings into existence heaven, earth and the middle region of the sky, and he forms the cloud for shower on the earth down below. By that the sovereign ruler of the whole universe, the supreme, brings about the rain which fertilises the earth as it nourishes the

grain.

उनत्ति भूमिं पृथिवीमुत द्यां यदा दुग्धं वरुणा वष्ट्यादित।
समभर्ण वसत पर्वतासस्तविषीयन्तः श्रथयन्त वीराः ॥ ४ ॥

4. *Unatti bhūmiṁ pṛthivīmuta dyāṁ yadā dugdhaṁ varuṇo vaṣṭyādit. Samabhreṇa vasata parvatāsastaviṣīyantaḥ śrathayanta vīrāḥ.*

Varuna fills the earth and sky and the regions of the sun with vapour when he desires to create the milk of life, thereafter the clouds are laden with vapour, and then forceful currents of wind energy strike the clouds from within and release the showers of rain.

इमामू ष्वासुरस्य श्रुतस्य महीं मायां वरुणस्य प वोचम।
मानेनव तस्थिवाँ अन्तरिक्षे वि या मम पृथिवीं सूर्येण ॥ ५ ॥

5. *Imāmū ṣvāsurasya śrutasya mahīṁ māyāṁ varuṇasya pra vocam. Māneneva tasthivāṅ antrikṣe vi yo mame pṛthivīṁ sūryeṇa.*

This marvellous omnipotence of the renowned life giver Varuna, I celebrate in words, who pervades the space and, abiding in the middle regions of the universe, marks out the earth as if by measure, purpose and design, and creates it from the sun.

इमामू नु कवितमस्य मायां महीं देवस्य नकिरा दधर्ष।
एकं यदुद्ना न पृणन्त्यनीरासिञ्चन्तीर्वनयः समुद्रम ॥ ६ ॥

6. *Imāmū nu kavitamasya māyāṁ mahīṁ devasya nakirā dadharśa. Ekaṁ yadudnā na pṛṇantyenīrāsiñcantīr-avanayaḥ samudram.*

This great power of the most creative lord, who can challenge and violate? None, just as all the streams

and rivers flooding the lands and rushing on do not fill the ocean with water.

अयम्यं वरुण मित्र्यं वा सखायं वा सदमिद भातरं वा।
वशं वा नित्यं वरुणारणं वा यत्सीमागश्चकृमा शिश्रथस्तत ॥ ७ ॥

7. *Aryamyaṁ varuṇa mitryaṁ vā sakhāyaṁ vā sadamid bhrātaraṁ vā . Veśaṁ vā nityaṁ varuṇāraṇaṁ vā yat sīmāgaś-cakṛmā śiśrathastat.*

If we happen to commit a sin of omission or commission or transgression toward a man of judgement or friend or companion or a close ally or inmate of the house or brother, or constant or near or distant relation, then, O Varuna, loosen the snare of sin and help us be free.

कितवासा यदिरिपुन दीवि यद्वा घा सत्यमुत य ा विद्म।
सवा ता वि ष्य शिथिरव दवा धा त स्याम वरुण पियासः ॥ ८ ॥

8. *Kitavāso yad riripurna dīvi yad vā ghā satyamuta yanna vidma. Sarvā tā vi ṣya ṣithireva devā'dhā te syāma varuṇa priyāsaḥ.*

Like gamblers in the game, if someone attribute sin or deception to us, which may be true or may not be true, or which we might not even know, all that, O lord of light and judgement, loosen so that we may be free and be dear to you.

Mandala 5/Sukta 86

Indra - Agni Devata, Atri Bhauma Rshi

इन्दाग्नी यमवथ उभा वाजेषु मत्यम।
दा हा चित्स प भदति द्युम्ना वाणीरिव त्रितः ॥ १ ॥

1. *Indrāgnī yamavatha ubhā vājeṣu martyam.*
Dṛḷhā cit sa pra bhedati dyumnā vāṇīriva tritaḥ.

Indra and Agni, divine power and knowledge, celestial and terrestrial energy of electricity and fire, both ruler and enlightened leaders, whosoever the mortal you protect, guide and promote, he breaks through massive obstructions in the battle business of life, and wins his way to wealth, honour and splendour, just like the sagely scholar of threefold freedom of body, mind and soul who penetrates through three layers of language, vaikhari, madhyama and pashyanti, i.e., word, thought and deep memory, and reaches the vision of the para, the supreme Word and silence of Divinity.

या पृतनासु दुष्टरा या वाजेषु श्रवाय्या।
या पञ्च चर्षणीर्भीन्द्राग्नी ता हवामहे॥ २॥

2. *Yā pṛtanāsu duṣṭarā yā vājeṣu śravāyyā.*
Yā pañca carṣaṇīrabhīndrāgnī tā havāmahe.

We adore and solicit Indra and Agni which, among the forces of life, are indomitable, in the battles for power and prosperity, admirable, and among the five orders of society and among the five pranic energies are of prime importance.

तयोरिदमवच्छवस्तिग्मा दिद्युन्मघोनोः।
पति दुणा गभस्त्योर्गवां वृत्रघ्न एषते॥ ३॥

3. *Tayorid-amavac-chavas-tigmā didyun-maghon-oḥ. Prati druṇā gabhastyor-gavāṁ vṛtraghna eṣate.*

The sharp, impetuous and blazing force in the hands of these two mighty powers moves by the speed

of sunbeams in destroying the cloud of darkness and strikes where it must.

ता वामष रथानामिन्द्राग्नी हवामह।
पती तुरस्य राधसा विद्वांसा गिवणस्तमा ॥ ४ ॥

4. *Tā vāmeṣe rathānām-indrāgnī havāmahe.*
Patī turasya rādhaso vidvāṅsā girvaṅastamā.

Indra and Agni, most adorable scholars of the science of terrestrial and celestial energy, heat, light and electricity, and masters of fast automotion and material prosperity, we invoke you both for the speed and movement of chariots for success.

ता वृधन्तावनु द्यून्मतीय देवावदभा।
अहन्ता चित्पुरा दधं शव देवाववत ॥ ५ ॥

5. *Tā vṛdhantāvanu dyūn-martāya devāvadabhā.*
Arhantā citpuro dadheṅ'śeva devāvarvate.

Exalted, thriving day by day for the sake of mortal humanity, brilliant, indomitable, adorable and generous Indra and Agni, ruling powers and enlightened scholars, we honour you at the head of our creative and developmental yajna like the soma of success and celebration in matters of science and progress.

एवन्द्राग्निभ्यामहावि हव्यं शूष्यं घृतं न पूतमदिभिः।
ता सूरिषु श्रवा बृहद्युिं गृणत्सु दिधृतमिषं गृणत्सु दिधृतम ॥ ६ ॥

6. *Evendrāgnibhyām-ahāvi havyaṁ śūṣyaṁ ghṛtaṁ na pūtam-adribhiḥ. Tā sūriṣu śravo bṛhadrayiṁ gṛṅatsu didhṛtamiṣaṁ gṛṇatsu didhṛtam.*

Thus homage of adoration is offered to Indra and Agni, scholars of earthly and spatial energy. From energies, by scholars is received strength, energy and power, materials for yajnic investment and development, ghrta, delicacies, like water showers sanctified by the clouds. May they, we pray, bring and bestow upon the scholars and celebrants high renown and abundant wealth, may they bring and bestow upon the admirers food and energy for a happy life.

Mandala 5/Sukta 87

Maruts Devata, Evayamarut Atreya Rshi

प वो मह मतयो यन्तु विष्णव मरुत्वत गिरिजा एवयामरुत।
प शर्धाय पर्यज्यव सुखादय तवस भन्ददिष्टय धुनिव्रताय शवस ॥ १ ॥

1. *Pra vo mahe matayo yantu viṣṇave marutvate girijā evayāmarut. Pra śardhāya prayajyave sukhādaye tavase bhandadiṣṭaye dhunivratāya śavase.*

O vibrant man of vision, all ye men and women, let all your songs and flights of thought and vision born of the voice of the heart reach Vishnu, all pervasive lord, commander of the winds and warriors, indomitable, highly majestic, adorable and cooperative, blissfully appreciative, relentlessly active and absolute in justice and power.

प य जाता महिना य च नु स्वय प विद्मना बुवत एवयामरुत।
कत्वा तद्वो मरुता नाधृष शवो दाना मह्ना तदषामधृष्टासो नादय ॥ २ ॥

2. *Pra ye jātā mahinā ye ca nu svayaṁ pra vidmanā bruvata evayāmarut. Kratvā tad vo maruto nādhṛṣe śavo dānā mahnā tadeṣāmadhṛṣṭāso nādrayaḥ.*

Evayamarut, O vibrant visionary and celebrant of the Maruts, these warriors and pioneers of humanity are self-made, risen by themselves who proclaim themselves through their knowledge and self-awareness. O Maruts, stormy leaders, that power and force of yours is unchallengeable by virtue of your noble acts, grandeur and generosity. O men, their force is indomitable, they are inviolable, unshakable like mountains.

प य दि॒वा बृ॑ह॒तः शृ॑ण्वि॒र गि॒रा सु॒शुक्वा॑नः सु॒भ्व॑ एव॒यामरुत। न यषा॒मिरी॑ स॒धस्थ॒ इष्ट॑ आँ अ॒ग्रया॒ न स्वविद्यु॒तः प स्प॒न्दासा॒ धुनी॑नाम॥ ३॥

3. *Pra ye divo bṛhataḥ śṛṇvire girā suśukvānaḥ subhva evayāmarut. Na yeṣāmirī sadhastha īṣṭa āǁ agnayo na svavidyutaḥ pra spandrāso dhunīnām.*

Evayamarut, O celebrant of the Maruts, they hear the voice of Divinity from the light of heaven, they are heard by their voice from the heights of heaven. Pure and brilliant, they live in holiness and felicity. No tyrant, impeller or compeller, can bend them in their right and abode. Self-refulgent like the flames of fire, they radiate, they make the winds blow and set the rivers aflow.

स च॑कम महि॒ता निरु॑रुक्र॒मः स॑मा॒नस्मा॒त्सद॑स एव॒यामरुत। य॒दायु॑क्त॒ त्मना॒ स्वादधि॒ ष्णुभि॒विष्प॑धसा॒ विम॑हसा॒ जिगा॑ति॒ शवृ॑धा॒ नृभिः॥ ४॥

4. *Sa cakrame mahato nirurukramaḥ samānasmāt sadasa evayāmarut. Yadāyukta tmanā svādadhi ṣṇubhir-viṣpardhaso vimahaso jigāti śevṛdho nṛabhiḥ.*

He, Evayamarut, Vishnu, lord of infinite action and commander of the Maruts, universal energies, transcends by infinite possibility the great constant, central and universal seat of his presence, that is, this universe. When evayamarut, the man of vision, master of his senses and faculties, connects with the lord by heart and soul by the guidance of dynamic teachers and preachers, unenvious and brilliant, he rises from his own state of existence and joins the lord omnipotent of infinite felicity.

स्व॒ना न वा म॑वानजय॒द वृषा॑ त्व॒षा य॒यिस्त॑विष॒ ए॑व॒-यामरुत। यना॒ सह॑न्त ऋ॒ञ्जत॒ स्वरा॑चिष॒ स्थार॑श्माना हिर॒ण्ययाः स्वायु॒धास॑ इ॒ष्मिणः॥ ५॥

5. *Svano na vo'mavān rejayad vṛṣā tveṣo yayistaviṣa evayāmarut. Yenā sahanta ṛñjata svarociṣaḥ sthāraśmāno hirṇyayāḥ svāyudhāsa iṣmiṇaḥ.*

Like the rumble of the Big Bang of creation, may the lord of the Maruts, Vishnu, shake you, O men and women of the world, shine you and inspire you, the lord omnipresent, generous, self-refulgent, omnipotent, everfelt in the heart, by virtue of whom the Maruts, natural energies and pioneers of humanity shining by themselves, unshaken yet dynamic like rays of the sun, golden gloried, self-armed and nobly ambitious, stand the challenges of existence and achieve their end and aim.

अपारा वा महिमा वृद्धशवसस्त्वषं शवा वत्ववयामरुत। स्थातारा हि पसिता संदृशि स्थन त न उरुष्यता निदः शंशुक्वांसा नाग्नयः ॥ ६ ॥

6. *Apāro vo mahimā vṛddhaśavasas-tveṣaṁ śavo'-vatvevayāmarut. Sthātāro hi prasitau saṁdṛśi sthana te na uruṣyatā nidaḥ śaśu-kvāṁso nāgna-yaḥ.*

Unbounded is your greatness, O heroes of ancient might. May your brilliant power protect and promote evayamarut, vibrant sage of vision and knowledge. In the heat of battle when missiles are shot, stay firm in the open view unshaken. Such as you are, O Maruts, blazing as flames of fire, protect us against the maligners and the revilers.

त रुदासः सुमखा अग्नया यथा तुविद्युम्ना अवन्त्ववः-यामरुत। दीर्घं पृथु पपथ सद्म पार्थिवं यषामज्मष्वा महः शर्धांस्यद्भुतनसाम ॥ ७ ॥

7. *Te rudrāsaḥ sumakhā agnayo yathā tuvidyumnā avantvevayāmarut. Dīrghaṁ pṛthu paprathe sadma pārthivaṁ yeṣām-ajmeṣvā mahaḥ śardhāṁ-syadbhutainasām*

Heroes of the winds, scholars of the middle order, dispensers of justice and punishment, performers of holy creative actions, commanding power and glory like flames of fire may protect and promote us and the sagely scholar of vision and dynamic performance. Wide and lofty grows the earthly abode of humanity by virtue of those whose grandeur grows high and onslaughts grow terrible in the battles against the evil and

wickedness of unimaginable order.

अद्वेषा नो मरुता गातुमेतन श्रोता हवं जरितुरेवयामरुत।
विष्णोर्महः समन्यवो युयोतन स्मद्रथ्याऽइव न दंसना प द्वेषांसि सनुतः ॥ ८ ॥

8. *Adveṣo no maruto gātumetana śrotā havaṁ jariturevayāmarut. Viṣṇormahaḥ samanyavo yuyotana smad rathyo na daṁsanā'pa dveṣāṁsi sanutaḥ.*

Maruts, heroes of the speed of winds, free from hate and jealousy, with zeal and ardour for righteous action, come to our earthly abode and lead us on the path of goodness and progress. O lord of the winds, Vishnu, listen to the song and prayer of the celebrant. O leaders and pioneers, come like warriors of the chariot and join the power and grandeur of Vishnu, lord of the wide world and space, accomplish acts of universal generosity and throw off hate, jealousy and animosity from the earth.

गन्ता नो यज्ञं यज्ञियाः सुशमि श्रोता हवमर ा एवयामरुत।
ज्यष्ठासो न पवतासो व्यामनि यूयं तस्य पचतसः स्यात दुधतवा निदः ॥ ९ ॥

9. *Gantā no yajñaṁ yajñiyāḥ suśami śrotā hava-marakṣa evayāmarut. Jyeṣṭhāso na parvatāso vyomani yūyuṁ tasya pracetasaḥ syāta durdhar-tavo nidaḥ.*

O Maruts, adorable heroes of the world, come and join our yajna of holy living with grace and earnestness. Listen to the prayer of the celebrant of the winds in need of protection and advancement. Most

eminent and most enlightened among us, be generous givers of knowledge, wisdom and enlightenment of Divine order like showers of the cloud from the sky so that no maligner or reviler can resist and challenge you or anyone else.

॥ इति पञ्चमं मण्डलम ॥

MANDALA 6

Mandala 6/Sukta 1

Agni Devata, Bharadvaja Barhaspatya Rshi

त्वं ह्यग्न पथमा मनाता स्या धिया अभवा दस्म हाता।
त्वं सीं वृष राकृणादुष्टरीतु सहा विश्वस्म सहस सहध्य ॥ १ ॥

1. *Tvaṁ hyagne prathamo manotā'syā dhiyo abhavo dasma hotā. Tvaṁ sīṁ vṛṣannakṛṇor-duṣṭarītu saho viśvasmai sahase sahadhyai.*

Agni, light of life faster than mind, you are the prime mover of this cosmic intelligence and evolution, marvellous creator and foremost performer of universal yajna. O generous father of life, you alone generate the inviolable life force and strength of will vested in existence for us to resist and overcome all negative forces of the world for survival and onward progress.

अधा हाता न्यसीद यजीयानिळस्पद इषय ीड्यः सन।
तं त्वा नरः पथमं दवयन्त महा राय चितयन्ता अनु गमन ॥ २ ॥

2. *Adhā hotā nyasīdo yajīyāniḷaspada iṣayannīḍyaḥ san. Taṁ tvā naraḥ prathamaṁ devayanto maho rāye citayanto anu gman.*

Then let the prime yajaka, being adorable, inspired to create and give in unison, be seated at the head of yajna on the earthly vedi of life foremost in the

midst of holy chant, and you, leading light of humanity, yourself knowledgeable and illuminating, seekers of great wealth, honour and light of Divinity, follow him as the leader.

वृतव॒ यन्तं ब॒हुभि॑वस॒व्य॒३॑स्त्व र॒यिं जा॑गृ॒वांसा॒ अनु॑ ग्मन।
रुश॑न्तम॒ग्निं द॑श॒तं बृ॒हन्तं व॒पाव॑न्तं वि॒श्वहा॑ दीदि॒वां-
स॑म ॥ ३ ॥

3. *Vṛteva yantaṁ bahubhirvasavyaistve rayiṁ jāgṛvāṁso anu gman. Ruśantamagniṁ darśataṁ bṛhantaṁ vapāvantaṁ viśvahā dīdivāṁsam.*

Enlightened persons with many productive offerings of yajnic value follow Agni, prime yajnic leader, leading to wealth by normal paths of creative production, Agni that is shining as well as catalysing, splendid and blissful, great and rising high, generative and all time illuminative.

प॒दं दे॒वस्य॒ नम॑सा॒ व्यन्तः॑ श्रव॒स्यव॒ः श्रव॑ आप॒ नामृ॑क्तम।
नामा॑नि चिद्दधिर॒ यज्ञि॑या॒नि भ॒दायां त रणयन्त॒ सन्दृ॑ष्टा ॥ ४ ॥

4. *Padaṁ devasya namasā vyantaḥ śravasyavaḥ śrava āpannamṛktam. Nāmāni cid dadhire yajñiyāni bhadrāyāṁ te raṇayanta sandṛṣṭau.*

Yajna performers aspiring for honour, excellence and spiritual vision of Divinity by surrender and yajnic homage obtain untainted wealth and honour. O lord Agni, they receive name and reputation worthy of yajakas and abide and rejoice in your blissful presence.

त्वां व॑धन्ति ि॒तयः॑ पृथि॒व्यां त्वां राय॑ उ॒भया॑सा॒ जना॑नाम।
त्वं त्रा॒ता त॑रण॒ चत्य॑' भूः पि॒ता मा॒ता सद॒मिन्मानु॑षाणाम ॥ ५ ॥

5. *Tvāṁ vardhanti kṣitayaḥ pṛthivyāṁ tvāṁ rāya ubhayāso janānām. Tvaṁ trātā taraṇe cetyo bhūḥ pitā mātā sadaminmānuṣāṇām.*

O lord, people both simple and learned, glorify you on earth, people's wealth both material and spiritual exalts you. Pray, O lord, you be the people's protector and saviour toward their success and freedom, giver of light in their heart and soul, father, mother and the ultimate home of humanity.

स॒प॒यण्य॒ः स प्रि॒या वि॒ व॑ऽग्निहा॑ता॒ म॒न्दा नि ष॑सादा॒ यजी॑यान। तं त्वा॑ व॒यं दम॒ आ दी॑दि॒वांस॒मुप॑ ज्ञु॒बाधा॒ नम॑सा॒ सदम॥ ६॥

6. *Saparyeṇyaḥ sa priyo vikṣvagnirhotā mandro ni ṣasādā yajīyān. Taṁ tvā vayaṁ dama ā dīdivāṁsam-upajñubādho namasā sadema.*

That Agni worthy of yajnic service and, affectionate, yajaka and giver of yajnic gifts, rejoicing provider of happiness abides among people as adorable presence. O lord, in a posture of reverence and faith, with homage and surrender, we pray, let us be seated in the home where you ever shine in your refulgence.

तं त्वा॑ व॒यं सु॒ध्या॒३॑ नव्य॑मग्न सुम्ना॒यव॑ इमह दव॒यन्त॑ः।
त्वं विश॑ अनया॒ दीद्या॑ना दि॒वा अ॑ग्न बृ॒हता र॒॑चन॑न॥ ७॥

7. *Taṁ tvā vayaṁ sudhyo navyamagne sumnāyava īmahe devayantaḥ. Tvaṁ viśo anayo dīdyāno divo agne bṛhatā rocanena.*

Agni, adorable giver of light, we, blest with holy intelligence and aspiring for well being and light of divinity, pray that you, shining with universal light and

knowledge, lead the people to the state of enlightenment and freedom.

विशां कविं विश्पतिं शश्वतीनां निताशनं वृषभं चषणीनाम ।
पतीषणिमिषयन्तं पावकं राजन्तमग्निं यजतं रयीणाम ॥ ८ ॥

8. *Viśāṁ kaviṁ viśapatiṁ śaśvatīnāṁ nitośanaṁ vṛṣabhaṁ carṣaṇīnām. Pretīṣaṇimiṣayantaṁ pāvakaṁ rājantamagniṁ yajataṁ rayīṇām.*

We celebrate and exalt Agni, giver of light and wisdom, visionary creator, ruler and protector of the people who never go out of existence, destroyer of suffering, generous benefactor of the people, inspiring leader for progress and development, holy purifier, refulgent power and adorable guide for the sake of wealth, honour and excellence.

सा अग्न इज शशमे च मता यस्त आनट समिधा हव्यदातिम ।
य आहुतिं परि वदा नमभिर्विश्वत्स वामा दधत त्वातः ॥ ९ ॥

9. *So agna īje śaśame ca marto yasta ānaṭ samidhā havyadātim. Ya āhutiṁ pari vedā namobhir-viśvet sa vāmā dadhate tvotaḥ.*

Agni, giver of light and life, that man does honour and worship to you who brings and offers you yajna with sacred fuel and holy materials, who knows what to offer and offers the oblations with faith and surrender. Such a man protected and promoted by you is blest with honour and admirable capacity for action.

अस्मा उ त महि महे विधम नमभिरग्न समिधात हव्यः ।
वदी सूना सहसा गीभिरुक्थरा त भदायां सुमता यतम ॥ १० ॥

10. *Asmā u te mahi mahe vidhema namobhiragne samidhota havyaiḥ. Vedī sūno sahaso gīrbhirukthairā te bhadrāyāṁ sumatau yatema.*

Agni, giver of light and knowledge, child of omnipotence and source of strength, we offer high reverence and worship to you in honour of your greatness and glory, with homage, sacred fuel and fragrant yajnic materials into the vedi, with chant of holy words and songs of praise, and we pray that we may always abide and strive for noble actions in your benign presence and favour.

आ यस्ततन्थ रादसी वि भासा श्रवोभिश्च श्रवस्यैस्तरुत्रः। बृहद्भिर्वाजैः स्थविरेभिरस्म रेवद्भिरग्न वितरं वि भाहि॥ ११॥

11. *Ā yastatantha rodasī vi bhāsā śravobhiśca śravasyastarutraḥ. Bṛhadbhirvājaiḥ sthavirebhirasme revadbhiragne vitaraṁ vi bhāhi.*

Agni, refulgent giver of light and power and knowledge, which overspreads heaven and earth with light, also renowned for gifts of sustenance and energy, is the saving power for life. O refulgent power, shine for us more and ever more with abundant and expansive gifts of food and energy and stable forms of wealth and power.

नृवद्वसो सदमिद्धेह्यस्मे भूरि तोकाय तनयाय पश्वः। पूर्वीरिषो बृहतीरारेअघा अस्मे भद्रा सौश्रवसानि सन्तु॥ १२॥

12. *Nṛvad vaso sadamiddhehyasme bhūri tokāya tanayāya paśvaḥ. Pūrvīriṣo bṛhatīrāreaghā asme bhadrā sauśravasāni santu.*

O father and guardian of humanity, Agni, giver of life and beneficence, give us a blessed home for our children and grand children, full of material and cattle wealth, abundant and expansive food and energy, freedom from sin and evil, where there may be ample means of well being, honour and excellence.

पुरूण्यग्न पुरुधा त्वाया वसूनि राजन्वसुता त अश्याम।
पुरूणि हि त्व पुरुवार सन्त्यग्न वसु विधत राजनि त्व ॥ १३ ॥

13. *Purūṇyagne purudhā tvāyā vasūni rājan vasutā te aśyām. Purūṇi hi tve puruvāra santygne vasu vidhate rājani tve.*

Agni, O leading light of life and humanity, brilliant by virtue of knowledge, power and generosity, may we by your kindness and grace obtain wealth and prosperity of various kinds and orders. O giver of knowledge, power and excellence, Agni, universally loved and adored, infinite are your gifts of wealth abiding in your dominion which you hold in treasure for the dedicated supplicant.

Mandala 6/Sukta 2

Agni Devata, Bharadvaja Barhaspatya Rshi

त्वं हि ातवद्यशा ग्न मित्रा न पत्यस।
त्वं विचषण श्रवा वस' पुष्टिं न पुष्यसि ॥ १ ॥

1. *Tvaṁ hi kṣaitavad yaśo'gne mitro na patyase. Tvaṁ vicarṣaṇe śravo vaso puṣṭiṁ na puṣyasi.*

Agni, leading light of life, like an inmate of our earthly home, like a friend for sure you protect, promote and sustain our honour and excellence. O watchful

observer of all, our haven and home, you preserve and advance our food and energy, honour and fame, like our body's vitality.

त्वां हि ष्मा चषणय॑ यज्ञभि॑र्गी॒भिरीळ॑त।
त्वां वा॒जी यात्यवृ॒का र॑ज॒स्तूर्वि॒श्वचर्षणिः॥ २॥

2. *Tvāṁ hi ṣmā carṣaṇyo yajñebhirgīrbhirīḷate.*
Tvāṁ vājī yātyavṛko rajastūrviśvacarṣaṇiḥ.

You alone people adore with yajnic acts and songs of praise. The warlike, the non-violent, the mover of the skies, the all watchful, everyone comes to you.

स॒जाष॑स्त्वा दि॒वा नर॑ यज्ञस्य॑ क्रतुमि॑न्धत।
यद्ध॒ स्य मानु॑षा॒ जन॑ः सुम्ना॒युर्जु॒ह्व॑ अध्व॒रे॥ ३॥

3. *Sajoṣastvā divo naro yajñasya ketumindhate.*
Yaddha sya mānuṣo janaḥ sumnāyurjuhve adhvare.

Loving and friendly people, leading lights of humanity, all of one accord, kindle and light you, the light and symbol of yajna, for which reason the rational communities aspiring for peace and well being invoke and invite you to their noble programmes of love and non-violence.

ऋध॒द्यस्ते॑ सुदान॑व धि॒या मत॑ः श॒शम॑ते।
ऊ॒ती ष बृ॑ह॒ता दि॒वा द्विषा॒ अंहा॒ न त॑रति॥ ४॥

4. *Ṛdhad yaste sudānave dhiyā martaḥ śaśamate.*
Ūtī ṣa bṛhato divo dviṣo aṁho na tarati.

The man who with his intelligence and holy action serves, worships and offers homage to you and

thus promotes you, generous giver, he enjoys peace and prosperity under protection of the vast heaven and crosses over all hate and jealousy as well as sin and evil.

समिधा यस्त आहुतिं निशितिं मर्त्या नशत।
वयावन्तं स पुष्यति क्षयमग्न शतायुषम॥ ५॥

5. *Samidhā yasta āhutiṁ niśitiṁ martyo naśat.*
Vayāvantaṁ sa puṣyati kṣayamagne śatāyuṣam.

The mortal who responds to your urgent call and with holy fuel offers you intense and abundant oblations of yajna obtains and prospers in a happy home for a hundred years.

त्वषस्त धूम ऋण्वति दिवि षञ्छुक आततः।
सूरा न हि द्युता त्वं कृपा पावक रोचसे॥ ६॥

6. *Tveṣaste dhūma ṛṇvati divi ṣañchukra ātataḥ.*
Sūro na hi dyutā tvaṁ kṛpā pāvaka rocase.

Shining bright and rising high, your flames and fragrance reach unto the height of heaven. O pure and purifying fire, with light and splendour you shine like the sun.

अधा हि वि वीड्या सि प्रिया ना अतिथिः।
रण्वः पुरीव जूर्यः सूनुन त्रयायाय्यः॥ ७॥

7. *Adhā hi vikṣvīḍyo'si priyo no atithiḥ.*
Raṇvaḥ purīva jūryaḥ sūnurna trayayāyyaḥ.

O light and fire of life, you are adorable among the people, welcome to us like a cherished guest, delightful like a venerable senior in the sacred city,

darling as a child running to the parent for protection and security.

कत्वा॒ हि दाण॑ अ॒ज्यस॒ ग्नः वा॒जी न कृ॒त्व्यः ।
परि॑ज्मेव स्व॒धा गया॒ त्या॒ न ह्वा॒यः शिशु॑ः ॥ ८ ॥

8. *Kratvā hi droṇe ajyase'gne vājī na kṛtvyaḥ.*
Parijmeva svadhā gayo'tyo na hvāryaḥ śiśuḥ.

Agni, holy light and fire, you manifest by attrition in the wood, by yajna in the home, active, sportive and restive like a courser, moving everywhere like wind, soothing and satisfying as food, intimate as self will, comfortable as home, vibrant as a wave of energy and pure and innocent as a baby.

त्वं त्या चि॒दच्युताग्न॑ प॒शुन यव॑स ।
धामा॑ ह॒ यत्त॑ अजर॒ वना॑ वृ॒श्चन्ति॒ शिक्व॑सः ॥ ९ ॥

9. *Tvaṁ tyā cidacyutāgne paśurna yavase.*
Dhāmā ha yat te ajara vanā vṛścanti śikvasaḥ.

Agni, eternal light and fire of existence, for all those solid objects of existence, apparently imperishable regions of the universe, you are as the bull is for the grass since, O lord of eternity, your mighty flames of annihilation consume them as the bull consumes the grass.

वषि॒ ह्यध्वरीय॒तामग्न॒ हाता॒ दम॑ वि॒शाम ।
स॒मृध॑ विश्पत कृणु जु॒षस्व॑ ह॒व्यमङ्गिरः ॥ १० ॥

10. *Veṣi hyadhvarīyatām-agne hotā dame viśām.*
Samṛdho viśpate kṛnu juṣasva havyam-aṅgiraḥ.

Angira, vital fire of life pervading every limb

of the body, breath of life vibrating in every part of the universe, eternal highpriest of cosmic yajna, enter, pervade and bless the home of the devotees conducting the yajna of love and non-violence. O lord protector and ruler of the people, make them prosperous, accept and enjoy their holy offering.

अच्छा॑ ना मित्रमहा दव दे॒वानग्ने॒ वाच॑: सुम॒तिं रोद॑स्याः। वी॒हि स्व॒स्तिं सु॒क्षि॑तिं दि॒वो नृ॒न्द्विषो॑ अंहांसि दुरि॒ता त॑रेम॒ ता त॑रेम॒ तवा॑वसा तरेम ॥ ११ ॥

11. *Acchā no mitramaho deva devānagne vocaḥ sumatiṁ rodasyoḥ. Vīhi svastiṁ sukṣitiṁ divo nṝndviṣo aṁhāṁsi duritā tarema tā tarema tavāvasā tarema.*

O most adorable friend, venerable and refulgent light of the world, speak well to the noble and brilliant holy men of the eternal Word of universal knowledge and wisdom of heaven and earth. Bear and bring prosperity and well being on the blessed earth in happy homes to the loving and dedicated people. We pray help us cross over all sins and evil, hate and jealousy. Let us cross over all negativities and undesirables, cross over all of them, cross over to the life divine by your protection and grace.

Mandala 6/Sukta 3

Agni Devata, Bharadvaja Barhaspatya Rshi

अग्ने॒ स ᳪषदृ॒तपा ऋ॒तजा उ॒रु ज्योति॑रनशत देव॒युष्ट॑। यं त्वं मि॒त्रेण॒ वरु॑णः स॒जोषा॒ देव॒ पासि॒ त्यज॑सा॒ मर्त॑मंहः ॥ १ ॥

1. *Agne sa kṣeṣadṛtapā ṛtejā uru jyotirnaśate devayuṣṭe. Yaṁ tvaṁ mitreṇa varuṇaḥ sajoṣāḥ deva pāsi tyajasā martamaṁhaḥ.*

Agni, leading light and ruler of the world, guardian of Truth and Law, manifesting in truth and law and the fire and fragrance of yajna, that mortal man lives in peace who protects the truth and abides in truth, and he receives the gift of your infinite light and grace who loves Divinity and noble humanity, and whom you, O lord of love and justice, loving, kind and generous father, with loving care and merciful justice, you protect and save by abandonment of sin and evil.

इ॒ज य॒ज्ञभि॑ः शश॒म शमी॑भिऋ॒धद्वा॑राया॒ग्नय॑ ददाश।
ए॒वा च॒न तं य॒शसा॒मजु॑ष्टि॒र्नाꣳहो॒ मर्त॑ं नशत॒ न पर्दृ॑प्तिः ॥ २ ॥

2. *Īje yajñebhiḥ śaśame śamībhir-ṛdhadvārāyāgnaye dadāśa. Evā cana taṁ yaśasāmajuṣṭirnāṁho martaṁ naśate na pradṛptiḥ.*

If the mortal does good to others with humility and yajna, lives in peace with auspicious acts of holiness, and does service to Agni, giver of success and prosperity, with acts of charity and self surrender, then, for sure, neither want of honour and glory, nor sin and evil, nor pride and arrogance can ever touch him.

सू॒रा न यस्य॑ दृ॒शति॑र॒ꣳरपा भी॒मा यदति॑ शुच॒तस्त॒ आ धीः।
हर्ष॑स्वतः शुरुधा॒ नाय॒मक्ताः॑ कु॒त्रा चि॒द॒ण्वा व॑स॒तिव॑-
न॒जाः ॥ ३ ॥

3. *Sūro na yasya dṛśatir-arepā bhīmā yadeti śucatasta ā dhīḥ. Heṣasvataḥ śurudho nāyamaktoḥ kutrā cid raṇvo vasatir-vanejāḥ.*

The holy sight of Agni, leading light of humanity, like the sun, and the message of thought and wisdom of the brilliant light that radiates, is pure and

immaculate, and yet it is awesome and comes as terrible to the vitiated. Indeed wherever the source and abode of this blazing destroyer of the night of darkness and of his prophetic voice be, as that of light in sunrays and of fire in the wood, it is delightful and elevating.

तिग्मं चिदम॒ महि॒ वपा॑ अस्य॒ भस॒दश्वा॒ न यं॑मसा॒न आ॒सा ।
वि॒जह्मा॑नः पर॒शुन॒ जिह्वां॒ द॒विन॑ दा॑वयति॒ दारु॒ ध ा॑त ॥ ४ ॥

4. *Tigmaṁ cidema mahi varpo asya bhasadaśvo na yamasāna āsā. Vijehamānaḥ paraśurna jihvāṁ dravirna drāvayati dāru dhakṣat.*

Sharp is his path like the razor's edge we may like to follow, great his form and appearance shining brilliant, open his mouth self-controlled as the horse's, sharp his tongue as an axe, and he melts rigidities like a smelter and burns wooden prejudices like fire.

स इदस्त॑व॒ पति॑ धादसि॒ष्यञ्छिशी॑त॒ तजा यं॑सा॒ न धारा॑म ।
चि॒त्रध्र॑जतिरर॒तिया अ॒क्तावन दु॒षद्वा॑ रघु॒पत्म॑जंहाः ॥ ५ ॥

5. *Sa idasteva prati dhādasiṣyañchiśīta tejo'yaso na dhārām. Citradhrajatiraratiryo aktorverna druṣadvā raghupatmajaṁhāḥ.*

Free from dead wood, he shoots his target like an archer freely. He sharpens his blaze like the edge of an axe. Swift and wonderful in speed, relentless in work, he discards rest and slow speed of movement like a bird of flight flying off from the branch of the tree of his night's rest.

स ई॑ र॒भा न पति॑ वस्त उ॒स्राः शा॒चिषा॑ रारपीति मि॒त्रम॑हाः ।
नक्तं॑ य इ॑मरु॒षा या दिवा॒ नृन॑म॑त्या अरु॒षा या दिवा॒ नृन ॥ ६ ॥

6. *Sa īṁ rebho na prati vasta usrāḥ śociṣā rārapīti mitramahāḥ. Naktaṁ ya īmaruṣo yo divā nṝn-amartyo aruṣo yo divā nṝn.*

He, leading light of the world, wears the light of the morning sun and, in return, like crackling fire, proclaims himself with the light and blaze of the new day, being the greatest friend of humanity. Red as flames, bright as sunlight, he lights up the night of darkness and arouses humanity into the day of light, awareness and activity, being the harbinger of the immortal light of Divinity. Yes, bright and blazing, he rouses people into the light of day.

दि॒वा न यस्य॑ विध॒ता नवी॑ना॒द वृषा॑ रु॒ ा आष॑धीषु नूनात।
घृणा॒ न या धज॑सा॒ पत्म॑ना॒ य ा रादं॑सी॒ वसु॑ना॒ दं सु॒पत्नी॑॥ ७॥

7. *Divo na yasya vidhato navīnod vṛṣā rukṣa oṣadhīṣu nūnot. Ghṛṇā na yo dhrajasā patmanā yannā rodasī vasunā daṁ supatnī.*

Whose presence as of the light and grace of heaven, and order, the generous cloud worships and proclaims, whose light and vitality is manifested in herbs and trees, and who, by his flight and velocity and omnipresence, vests the spaces of motherly heaven, earth and sky with the wealth of living sustenance as with his light and grace.

धाय॑भिवा॒ या युज्यं॑भिर॒ कवि॒द्यु ा दं॑विद्यु॒त्स्व॒भि॒ः शुष्म॑ः।
शधा॑ वा॒ य म॒रुतां॒ तत ा ऋ॒भुन त्व॒षा र॑भसा॒ना अ॑द्यात॥ ८॥

8. *Dhāyobhirvā yo yujyebhir-arkair-vidyunna davidyot svebhiḥ śuṣmaiḥ. Śardho vā yo marutāṁ tatakṣa ṛbhurna tveṣo rabhasāno adyaut.*

Who flashes like lightning, shines with his self-refulgence and potent presence, and constantly illuminates by his manifestation by the beneficiary stars, planets and plants, by his associates and assistants, and by his celebrants and worshippers of his virtues, and who, blazing and impetuous, like the divine intelligence and maker, fashions the forms and force of the winds and the stormy powers of humanity : that is Agni, life of existence and leading light of the world.

Mandala 6/Sukta 4

Agni Devata, Bharadvaja Barhaspatya Rshi

यथा॑ हा॒तम॑नु॒षा दे॒वता॑ता य॒ज्ञभि॑: सू॒ना सह॑सा॒ यजा॑सि।
ए॒वा न॑ अ॒द्य स॑म॒ना स॑मा॒नानु॑श॒ग्ने उ॑श॒ता यँ॑ा दे॒वान॥ १॥

1. *Yathā hotarmanuṣo devatātā yajñebhiḥ sūno sahaso yajāsi. Evā no adya samanā samānān-uśannagna uśato yakṣi devān.*

Agni, leading light of life, ruler of the world, child of strength, source of strength and courage, yajaka and generous giver, as you do selfless yajnic service to life and Divinity like any human, so you today in our battle of life, out of love for loving and dedicated people, pray invoke the divinities of nature and nobilities of humanity to join us.

स न॑ वि॒भावा॑ च॒ ाणि॒न वस्त॑ र॒ग्निव॒न्दारु॒ वद्य॒श्चन॑ धात।
वि॒श्वायु॒या अ॒मृता॒ मर्त्य॑षू॒ष॒भुद्भू॒दति॑थिर्जा॒तवे॑दाः॥ २॥

2. *Sa no vibhāvā cakṣaṇirna vastoragnirvandāru vedyaścano dhāt. Viśvāyuryo amṛto martyeṣū-ṣarbhud bhūdatithirjātavedāḥ.*

May that lord, Agni, refulgent as the sun, light

of the day, adorable, worth knowing and realising, bear and bring us food for life and energy for action, that lord who is life of life, immortal among mortals, manifests like a cherished guest at dawn and knows all that is born in existence by omnipresence.

द्यावा॒ न यस्य॑ प॒नय॒न्त्यभ्व॑ं भासांसि वस्त॒ सूया॒ न शु॒कः।
वि य इ॒नात्य॒जरः॑ पाव॒का श्न॑स्य चिच्छिश्नथत्पू॒व्याणि॑॥ ३॥

3. *Dyāvo na yasya panayantyabhvaṁ bhāsāṁsi vaste sūryo na śukraḥ. Vi ya inotyajaraḥ pāvako'śnasya cicchiśnathat pūrvyāṇi.*

Like the lights of heaven, sages celebrate the lord's glory. Pure and immaculate, like the sun, he wears the lights and colours of existence. Purifying like fire, he pervades the forms of the world of existence, and at the ultimate end withdraws all that existed before, and remains, ageless and eternal, the sole and absolute presence.

व॒द्मा हि सू॑ना॒ अस्य॑द्मसद्वा॒ च॒क अ॒ग्निर्ज॒नुषाज्मा ᳬम।
स त्वं न॑ ऊजसन॒ ऊर्ज॑ं धा॒ राज॑व जरवृ॒क ᳬष्य॒न्तः॥ ४॥

4. *Vadmā hi sūno asyadmasadvā cakre agnirjanuṣājmānnam. Sa tvaṁ na ūrjasana ūrjaṁ dhā rājeva jeravṛake kṣeṣyantaḥ.*

O inspirer of life, Agni, self-manifestive loud and bold, you are all pervasive in everything that is food for life since by nature and operation you generate both food and energy. O creator and giver of energy, bear and bring us food and energy, be victorious like a ruler and abide in peace and non-violence as an inspiration.

निति॑क्ति॒ या वा॑र॒ण॒मा॒मत्ति॑ वा॒युन॑ राष्ट्यत्य॑त्य॒क्तून। तु॒याम॒ यस्त॑ आ॒दिशा॒मरा॑ती॒रत्या॒ न ह्रु॒तः पत॑तः परि॒ह्रुत॥ ५॥

5. *Nitikti yo vāraṇamannamatti vāyurna rāṣṭrya-tyetyaktūn. Turyāma yasta ādiśām-arātīr-atyo na hrutaḥ patataḥ parihṛut.*

Agni sharpens his instant weapon of radiance against darkness, consumes the consumables for energy, rules over existence like breath of life, surpasses even the rays of light. O lord of radiation pervading all round by waves of omnipotence, destroyer like a superlative missile of those crooked ones who fall in its way, may we too likewise overcome those who negate your gifts of life.

आ सूया॒ न भा॑नु॒मद्भि॑र॒र्कैर॒ग्ने॑ त॒तन्थ॒ रादसी॒ वि भा॒सा। चि॒त्रा न॑य॒त्परि॒ तमां॑स्य॒क्तः शा॒चिषा॒ पत्म॑न्नाशि॒जा न दीय॑न॥ ६॥

6. *Ā sūryo na bhānum-adbhir-arkair-agne tatantha rodasī vi bhāsā. Citro nayat pari tamāṁsyaktaḥ śociṣā patmann-auśijo na dīyan.*

Agni, light of life, as the sun with thunderous rays of light, so you pervade heaven and earth with splendour and majesty. Marvellous and sublime, with light radiating all round, brilliant as sublimity incarnate, you rule dispelling all kinds of darkness.

त्वां हि म॒न्द॒तम॑मकशा॒कव॑वृमहे॒ महि॑ नः॒ श्रोष्य॑ग्ने।
इन्द्रं॒ न त्वा॒ शव॑सा॒ द॒वता॑ वा॒युं पृ॑णन्ति॒ राध॑सा॒ नृत॑माः॥ ७॥

7. *Tvāṁ hi mandratamam-arkaśokair-vavṛmahe mahi naḥ śroṣyagne. Indraṁ na tvā śavasā devatā vāyuṁ pṛṇanti rādhasā nṛtamāḥ.*

Agni, lord most charming and blissful, with brilliant songs of adoration we celebrate you. Listen to our song of sublimity. Like Indra, lord of omnipotence, like Vayu, breath of life, the best of leading lights of humanity adore you with all their might and sense of fulfilment.

नू न॑ अग्न॒ वृ॒कभि॑ः स्व॒स्ति वषि॑ रा॒यः प॒थिभि॒ः पर्ष्यंहः॑।
ता सू॒रिभ्य॑ गृणत॒ रासि॑ सु॒म्नं मद॑म श॒तहि॑माः सु॒वीरा॑ः ॥ ८ ॥

8. *Nū no agne'vṛkebhiḥ svasti veṣi rāyaḥ pathibhiḥ parṣyaṅhaḥ. Tā sūribhyo gṛṇate rāsi sumnaṁ madema śatahimāḥ suvīrāḥ.*

Agni, lord of light, wealth and bliss, with honest and loving people lead us to wealth and honour, peace and well being by paths of holiness, cleanse us of sin, blow off evil from us. That peace and joy you bestow upon brilliant and brave celebrants and upon the supplicant, bestow upon us too, we pray, so that we, blest with brave children, may rejoice for a full life of hundred years.

Mandala 6/Sukta 5

Agni Devata, Bharadvaja Barhaspatya Rshi

हुव॑ वः सू॒नुं सह॑सा॒ युवा॑न॒मद॑घवाचं म॒तिभि॒यवि॑ष्ठम। य इन्व॑ति॒ दवि॑णानि॒ पच॑ता वि॒श्ववा॑राणि पुरु॒वार॑ अ॒धुक ॥ १ ॥

1. *Huve vaḥ sūnuṁ sahaso yuvānam-adroghavācaṁ matibhir-yaviṣṭham. Ya invati draviṇāni pracetā viśvavārāṇi puruvāro adhruk.*

For you all, I invoke and invite Agni, giver of

strength and forbearance, young, sweet and loving of speech free from malice, most youthful, wise and all aware, cherished friend of all without jealousy, who creates, inspires, invigorates and brings us gifts of universal value and drives away the evils.

त्व वसूनि पुवणीक हातद् षा वस्तारिरे यज्ञियासः। ागंव् विश्वा भुवनानि यस्मिन्त्सं साभगानि दधिर पावक ॥ २ ॥

2. *Tve vasūni purvaṇīka hotardoṣā vastorerire yajñiyāsaḥ. Kṣāmeva viśvā bhuvanāni yasmin tsaṁ saubhagāni dadhire pāvake.*

In you, lord of eternal flames of power and generation, cosmic yajaka and generous giver, holy performers of yajnic acts repose their confidence, and to you, day and night, they attribute all the gifts of life. By virtue of you, cleanser and purifier, all regions of the universe like earth bear cherished gifts of nature for humanity.

त्वं वि ु पदिवः सीद आसु कत्वा रथीरभवा वार्याणाम। अत इनाषि विधत चिकित्वा व्यानुषग्जातवदा वसूनि ॥ ३ ॥

3. *Tvaṁ vikṣu pradivaḥ sīda āsu kratvā rathīra-bhavo vāryāṇām. Ata inoṣi vidhate cikitvo vyānuṣag-jātavedo vasūni.*

Come you, leading light wrapped in the light of divinity, sit and abide among these people with your knowledge and yajnic action. Be like a chariot harbinger of choice gifts of life. You are wise and you command universal awareness. You know all that is born in existence and, integrated with life and society, you inspire and promote the wealths of the world for the

dedicated celebrant.

या नः सनुत्या अभिदासदग्न या अन्तरा मित्रमहा वनुष्यात।
तमजरेभिर्वृषभिस्तव स्वस्तपा तपिष्ठ तपसा तपस्वान ॥ ४ ॥

4. *Yo naḥ sanutyo abhidāsadagne yo antaro mitramaho vanuṣyāt. Tam-ajarebhir-vṛṣabhis-tava svaistapā tapiṣṭha tapasā tapasvān.*

Agni, O dearest and greatest friend, tempered in the crucibles of austere discipline to the highest degree of intensity, whatever the force or power internal or external, close around or far off which might weaken, attack, injure or destroy us, pray burn up and eliminate by your own essential, unaging, generous and most youthful power of discipline and fire.

यस्ते यज्ञेन समिधा य उक्थैरर्कभिः सूना सहसा ददाशत।
स मर्त्येष्वमृत पचता राया द्युम्नेन श्रवसा वि भाति ॥ ५ ॥

5. *Yaste yajñena samidhā ya ukthair-arkebhiḥ sūno sahaso dadāśat. Sa martyeṣvamṛta pracetā rāyā dyumnena śravasā vi bhāti.*

Agni, O source giver of strength and inspiration, whoever serves you with yajnic acts of self-sacrifice and offers you homage, worship and songs of celebration with sacred fuel to keep the fire burning, rises in knowledge and life's awareness, advances in wealth, honour and fame, and shines out with immortal excellence among mortals.

स तत्कृधीषितस्तूयमग्न स्पृधो बाधस्व सहसा सहस्वान।
यच्छस्यस द्युभिरक्ता वचोभिस्तज्जुषस्व जरितुर्घाषि मन्म ॥ ६ ॥

6. *Sa tat kṛdhīṣitastūyamagne spṛdho bādhasva sahasā sahasvān. Yacchasyase dyubhirakto vacobhis-tajjuṣasva jariturghoṣi manma.*

Agni, lord of forbearance and challenging might, loved, inspired and impelled, do that fast with your power and force, resist and repell the envious contenders, for which you are admired by the celebrants. Do that, O lord wearing the aura of light and fire, and accept the devoted supplicant's thanks and homage expressed from the depth of mind and soul.

अश्याम॒ तं काम॑मग्न॒ तवा॒ती अश्याम॑ र॒यिं र॑यिवः सु॒वीर॑म ।
अश्याम॒ वाज॑म॒भि वा॒जय॑न्ता॒ श्याम॑ द्यु॒म्नम॑जरा॒जरं त ॥ ७ ॥

7. *Aśyāma taṁ kāmamagne tavotī aśyāma rayiṁ rayivaḥ suvīram. Aśyāma vājamabhi vājayanto 'śyāma dyumnam-ajarājaraṁ te.*

Agni, leading light of the world, ruler and pioneer of humanity, by virtue of your protection and spirit of advancement, let us realise that will and desire we pray for. O lord creator and giver of wealth, let us achieve that wealth and honour blest with the brave we cherish. O lord imperishable, let us win, while we press forward, that energy, sustenance and progress, let us be blest with that honour and excellence which is immortal.

Mandala 6/Sukta 6

Agni Devata, Bharadvaja Barhaspatya Rshi

प नव्य॑सा॒ सह॑सः सू॒नुमच्छा॑ य॒ज्ञेन॑ गा॒तुमव॑ इ॒च्छमा॑नः ।
वृ॒श्चद्व॑नं कृ॒ष्णया॑मं॒ रुश॑न्तं वी॒ती हा॑तारं दि॒व्यं जि॑गाति ॥ १ ॥

1. *Pra navyasā sahasaḥ sūnumacchā yajñena gātumava icchamānaḥ. Vṛścadvanaṁ kṛṣṇayāmaṁ ruśantaṁ vītī hotāraṁ divyaṁ jigāti.*

Whoever desires and plans for advancement into new ways of progress, defence and protection, tries and experiments with newest forms of yajna, socio-scientific developments in pursuit of Agni, heat, light and electric energy, source and generator of power, breaker of the clouds, illuminator of pathways into darkness and the unknown, bright catalytic agent, giver of peace and prosperity for well being and divine agent of cosmic evolution.

स श्वितानस्तन्यतू रोचनस्था अजरेभिर्नानदद्भिर्यविष्ठः ।
यः पावकः पुरुतमः पुरूणि पृथून्यग्निरनुयाति भवन् ॥ २ ॥

2. *Sa śvitānastanyatū rocanasthā ajarebhir-nānadadbhir-yaviṣṭhaḥ. Yaḥ pāvakaḥ puruta-maḥ purūṇi pṛthūnyagnir-anuyāti bharvan.*

That energy, Agni, which is brilliant, expansive and roaring, constant in light without a flicker, abiding in imperishable thunder and lightning, is the fire purifier which lies dormant in many forms in solids, and it is versatile and explosive.

वि ते विष्वग्वातजूतासो अग्ने भामासः शुचे शुचयश्चरन्ति ।
तुविम्रक्षासो दिव्या नवग्वा वना वनन्ति धृषता रुजन्तः ॥ ३ ॥

3. *Vi te viṣvag-vātajūtāso agne bhāmāsaḥ śuce śucayaścaranti. Tuvimrakṣāso divyā navagvā vanā vananti dhṛṣatā rujantaḥ.*

Agni, cosmic energy, those universal waves of your power impelled by nature's currents radiate all

round, pure and purifying, embracing everything, celestial, ever moving anew, beautiful, forceful, making, breaking and remaking everything that comes their way.

य त॑ शु॒कास॒ः शुच॑यः शुचिष्म॒ः गां वप॑न्ति विषि॑तासा॒ अश्वा॑ः। अध॑ भ॒मस्त॑ उ॒वि॒या वि भा॑ति या॒तय॑माना॒ अधि॒ सानु॒ पृश्न॑ः॥ ४॥

4. *Ye te śukrāsaḥ śucayaḥ śuciṣmaḥ kṣāṁ vapanti viṣitāso aśvāḥ. Adha bhramasta urviyā vi bhāti yātayamāno adhi sānu pṛśneḥ.*

Life and light of the world, those vitalising pure and radiant waves of your energy flowing down like horses freed from their bound, fertilise and impregnate the earth, and then their circulation across the sky, taking over the mountain tops shines all over the earth.

अध॑ जि॒ह्वा पा॑पतीति॒ प वृष्ण॑ ' गाषु॒युधा॒ नाशनि॑ः सृजा॒ना। शूर॑स्यव॒ पसि॑तिः॒ ॥तिर॒ ग्न॒दु॒वतु॑ भी॒मा द॑यत॒ वना॑नि॥ ५॥

5. *Adha jihvā pāpatīti pra vṛṇṇo goṣuyudho nāśaniḥ sṛjānā. Śūrasyeva prasitiḥ kṣātir-agner-durvarturbhīmo dayate vanāni.*

Further, the tongue of flame, the flash of lightning, like the thunderbolt of mighty Indra, warrior of the flash and thunder's roar, shakes and shines with the blaze, striking and shattering things like a warrior's blow, and thus the terrible onslaught of irresistible Agni destroys the forests.

आ भा॒नुना॒ पाथि॑वानि॒ जयांसि म॒हस्ता॒दस्य॑ धृष॒ता त॑तन्थ। स बा॑धस्वाप॑ भ॒या सह॑भि॒ः स्पृध॑ ' वनु॒ष्यन्व॒नुषा॒ नि जू॑व॥ ६॥

6. *Ā bhānunā pārthivāni jrayāṁsi mahastodasya dhṛṣatā tatantha. Sa bādhasvāpa bhayā sahobhiḥ spṛdho vanuṣyan vanuṣo ni jūrva.*

Agni, leading light and ruler of the world, with your light spread over all places and activities of the earth, and shine by the great and glorious radiation of your power. With your force and power, resist and repel all fears and envious contenders and, saving and protecting those who ought to be served and protected, break down the enmities and negativities.

स चित्र चित्रं चितयन्तमस्म चित्रं रात्र चित्रतमं वयोधाम।
चन्द्रं रयिं पुरुवीरं बृहन्तं चन्द्रं चन्द्राभिर्गृणत युवस्व ॥ ७ ॥

7. *Sa citra citraṁ citayantamasme citrakṣatra citratamaṁ vayodhām. Candraṁ rayiṁ puru-vīraṁ bṛhantaṁ candra candrābhir-gṛṇate yuvasva.*

Agni, marvellous leading light of the world, ruler of the wonderful human order of brilliance, inspirer of love, benevolence and bliss, join and mix various wonderful elements with beautiful and soothing elements and then create for us enlightening, most surprising, invigorating, blissful, life giving, self-expansive wealth inspiring for all the youth and for the dedicated celebrant.

Mandala 6/Sukta 7

Vaishvanara Agni Devata, Bharadvaja Barhaspatya Rshi

मूधानं दिवा अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम।
कविं समाजमतिथिं जनानामासन्नापात्रं जनयन्त देवाः ॥ १ ॥

1. *Mūrdhānaṁ divo aratiṁ pṛthivyā vaiśvānaramṛata ā jātamagnim. Kaviṁ samrājam-atithiṁ janānām-āsannā pātraṁ janayanta devāḥ.*

The divinities of nature and humanity light the sacred fire: supreme light of heaven, vital fire of life of the earth, Vaishvanara, leader and energiser of the world, born of cosmic law and the fire of cosmic yajna. It is the visionary, even the revolutionary, poet, ruler of the world, sacred as a chance visitor, voice of the people, sustainer of life and its order.

नाभिं यज्ञानां सदनं रयीणां महामाहावमभि सं नवन्त ।
वश्वानरं रथ्यमध्वराणां यज्ञस्य केतुं जनयन्त देवाः ॥ २ ॥

2. *Nābhiṁ yajñānāṁ sadanaṁ rayīṇāṁ mahāmāhāvamabhi saṁ navanta. Vaiśvānaraṁ rathyamadhvarāṇāṁ yajñasya ketuṁ janayanta devāḥ.*

Divines and brilliant people light and sing in praise of Vaishvanara, sacred fire of the world, centrehold of yajna and creative programmes of development, treasure source of wealths, divine challenge and cherished deity of their service, motive power of non-violent projects, the real symbol and the very life of yajna.

त्वद्विप' जायत वाज्यग्न त्वद्वीरास' अभिमातिषाहः ।
वश्वानर त्वमस्मासु धहि वसूनि राजन्त्स्पृहयाय्याणि ॥ ३ ॥

3. *Tvad vepro jāyate vājyagne tvad vīrāso abhimātiṣāhaḥ. Vaiśānara tvamasmāsu dhehi vasūni rājantspṛhayāyyāṇi.*

O leading light of the world, Agni, by you arises the dedicated scholar, energy, sustenance and progress,

and the warriors who brave the challenges and win. O Vaishvanara, fire of earthly existence, brilliant leader and ruler, lead us to wealths of the world worthy of being fought for and won.

त्वां विश्व॑ अमृत॒ जाय॑मान॒ं शिशु॑ं न द॒वा अ॒भि सं न॑वन्त।
तव॒ कतु॑भिरमृत॒त्वमा॑य॒न्वश्वा॑नर॒ यत्पि॒त्रारदी॑दः ॥ ४ ॥

4. *Tvāṁ viśve amṛta jāyamānaṁ śiśuṁ na devā abhi saṁ navante. Tava kṛatubhir-amṛata-tvamāyan vaiśvānara yat pitroradīdeḥ.*

O Vaishvanara Agni, light and vitality of the world, all brilliant scholars and divines of humanity love you as a baby and celebrate you all round like the rising sun at dawn, or like a young scholar emerging from the home of his parents and teachers like the sun from heaven over the earth. By virtue of your holy acts, the mortals achieve the immortality of holiness and excellence.

वश्वा॑नर॒ तव॒ तानि॑ व॒तानि॑ म॒हान्य॑ग्ने॒ नकि॒रा द॑धर्ष।
यज्जाय॑मानः पि॒त्रारु॒पस्थ॒ विन्दः॒ क॒तुं व॒युन॒ष्वह्नां ॥ ५ ॥

5. *Vaiśvānara tava tāni vratāni mahānyagne nakirā dadharṣa. Yajjāyamānaḥ pitrorupasthe 'vindaḥ ketuṁ vayuneṣvahnām.*

Vaishvanara, leading light and fire of life, Agni, the great ordinances of yours none can challenge, those which you, arising in the lap of your parents from heaven over the earth take on as your essential character and identity in the light of days in relation to the laws of existence from the earth to the Supreme Spirit and Lord of the universe.

वैश्वानरस्य विमितानि चक्षसा सानूनि दिवो अमृतस्य केतुना। तस्यदु विश्वा भुवनाधि मूर्धनि वयाइव रुरुहुः सप्त विस्रुहः ॥ ६ ॥

6. *Vaiśvānarasya vimitāni cakṣasā sānūni divo amṛtasya ketunā. Tasyedu viśvā bhuvanādhi mūrdhani vayā iva ruruhuḥ sapta visruhaḥ.*

By the vision and radiance of immortal Vaishvanara, the tops of heaven are pervaded, measured and transcended. On him, as base which is also the summit of existence, rest all the worlds of the universe which manifest like hair on the head, grow like seven branches from the one root, or flow like seven streams from the centre source.

वि या रजांस्यमिमीत सुकतुर्वैश्वानरा वि दिवा रोचना कविः। परि या विश्वा भुवनानि पप्रथ दब्धा गोपा अमृतस्य रक्षिता ॥ ७ ॥

4. *Vi yo rajāṁsyamimīta sukratur-vaiśvānaro vi divo rocanā kaviḥ. Pari yo viśvā bhuvanāni paprathe'dabdho gopā amṛtasya rakṣitā.*

Vaishvanara, merciful lord of the world and humanity, cosmic yajaka and visionary creator, who conceives, creates and ordains all regions of the universe, who illuminates the radiance of heaven, who pervades, expands and transcends all the worlds of existence, is the sole lord supreme, unchallenged ruler, sustainer and protector of the mortal world and the state of immortality.

Mandala 6/Sukta 8

Vaishvanara Agni Devata, Bharadvaja Barhaspatya Rshi

पृ॒क्षस्य॒ वृष्ण॑ अरु॒षस्य॒ नू सह॒ः प्र नु व॑चं वि॒दथा॑ जा॒तवे॑दसः । वै॒श्वा॒न॒राय॑ म॒तिर्नव्य॑सी॒ शुचि॒ः सोम॑इव पवत॒ चारु॑र॒ग्नय॑े ॥ १ ॥

1. *Pṛkṣasya vṛṣṇo aruṣasya nū sahaḥ pra nu vocaṁ vidathā jātavedasaḥ. Vaiśvānarāya matirnavyasī śuciḥ soma iva pavate cāruragnaye.*

Spontaneously I sing and celebrate the knowledge and omnipotence of Jataveda, omniscient lord creator, omnipresent, generous, refulgent and merciful. The holy thoughts and words of the song flow ever fresh, pure, soothing and sanctifying like the streams of soma in honour of the universal lord and leading light of the world.

स जाय॑मानः पर॒म व्य॑॑मनि व॒तान्य॒ग्निव॑॑त॒पा अ॑र॑ात। व्य॑॑न्तरि॑॑ाममिमीत सु॒क॒तु॑वश्वान॒रा म॑॑हि॒ना नाक॑॑म॒स्पृशत ॥ २ ॥

2. *Sa jāyamānaḥ parame vyomani vratānyagnirvratapā arakṣata. Vyantarikṣamamimīta sukraturvaiśvānaro mahinā nākamaspṛśat.*

He, Agni, ordainer of the laws of existence, manifesting in the highest heavens like the sun, protects and sustains the laws of life, being ordainer and observer of the laws of existence. Vaishvanara, immanent in the heart of humanity, holy protector of yajnic actions, pervades the firmament and, with his grand potential, gives the magic touch of refulgence to the heaven of joy.

व्यस्तभ्नाद्रोदसी मित्रो अद्भुतो न्तर्वावदक्रणाज्ज्योतिषा तमः। वि चर्मणीव धिषण अवर्तयद्वश्वानरो विश्वमधत्त वृष्ण्यम् ॥ ३ ॥

3. *Vyastabhnād rodasī mitro adbhuto'ntarvāvadakṛṇojjyotiṣā tamaḥ. Vi carmaṇīva dhiṣaṇe avartayad vaiśvānaro viśvamadhatta vṛṣṇyam.*

Vaishvanara, leading light and life of existence, universal friend and light giver, marvellous and all immanent unmoved mover, holds the heaven and earth in balance, covers, i.e., dispels darkness with light, revolves heaven and earth, day and night, wearing both like changing and alternate forms and thus sustains the entire living, organismic generous universe.

अपामुपस्थे महिषा अगृभ्णत विशो राजानमुप तस्थुरृग्मियम्। आ दूता अग्निमभरद्विवस्वता वश्वानरं मातरिश्वा परावतः ॥ ४ ॥

4. *Apāmupasthe mahiṣā agṛbhṇata viśo rājānamupa tasthur-ṛgmiyam. Ā dūto agnimabharad vivasvato vaiśvānaraṁ mātariśvā parāvataḥ.*

In the midst of spatial oceans of particles in the firmament, great scholars and scientists perceive, receive and develop Agni celebrated in the Rks and closely abide by it in study like people abiding by the ruler for their benefit. Vayu, currents of cosmic energy abiding in space, acts as carrier and bears Vaishvanara, universal energy of heat and light from the far off sun for the benefit of the world.

युगयुग विदथ्यं गृणद्भ्या अग्ने रयिं यशसं धेहि नव्यसीम। पव्यव राज आघशंसमजर नीचा नि वृश्च वनिनं न तजसा ॥ ५ ॥

5. *Yugeyuge vidathyaṁ gṛṇadbhyo'gne rayiṁ yaśasaṁ dhehi navyasīm. Pavyeva rājanna-ghaśaṁsamajara nīcā ni vṛśca vaninaṁ na tejasā.*

Agni, leading light of the world, from year to year, age by age, bear and bring for the dedicated celebrants latest and newest wealth and honour for advancement in knowledge and action. O brilliant ruler, unaging and imperishable, strike down the agent of sin and crime as you strike down a tree or a cloud by thunder and lightning.

अस्माकमग्न मघवत्सु धार्या नामि त्रमजरं सुवीयम। वयं जयम शतिनं सहस्त्रिणं वश्वानर् वाजमग्न् तवातिभिः ॥ ६ ॥

6. *Asmākamagne maghavatsu dhārayā'nāmi kṣatramajaraṁ suvīryam. Vayaṁ jayema śatinaṁ sahasriṇaṁ vaiśvānara vājamagne tavotibhiḥ.*

Agni, leading light of the world, Vaishvanara, kindly ruler of the hearts of humanity, among our people who are blest with wealth, honour and power by virtue of your gifts of protection and advancement, establish a noble, courteous, inalienable and unaging social order of freedom worthy of the brave. We pray we may win a hundredfold and a thousandfold victories of food and sustenance, energy and progress under your protection and promotion.

अदब्धभिस्तव गापाभिरिष्ट स्माकं पाहि त्रिषधस्थ सूरीन। र ा च ना दुदुषां शधा अग्न् वश्वानर् प च तारीः स्तवानः ॥ ७ ॥

7. *Adabdhebhistava gopābhiriṣṭe'smākaṁ pāhi triṣadhastha sūrīn. Rakṣā ca no daduṣāṁ śardho agne vaiśvānara pra ca tārīḥ stavānaḥ.*

Agni, refulgent leader, Vaishvanara, gracious ruling presence of the world, loving and adorable guardian present in the three worlds of earth, heaven and the firmament, presiding power of the three councils of governance, legislation and education, with your loving, non-violent and irresistible forces of defence and protection for advancement, pray protect and promote our saints and sages, scholars and the brave heroes and leaders. And protect us all, sustain and advance the courage and morale of all the celebrants and generous givers and yajakas. Save us all, O lord adorable, lead us all across the seas of darkness to the cherished goal.

Mandala 6/Sukta 9

Vaishvanara Agni Devata, Bharadvaja Barhaspatya Rshi

अहश्च कृष्णमहरर्जुनं च वि वर्तते रजसी विद्याभिः। वैश्वानरा जायमाना न राजा वातिरज्ज्योतिषाग्निस्तमांसि॥ १॥

1. *Ahaśca kṛṣṇamahararjunaṁ ca vi vartete rajasī vidyābhiḥ. Vaiśvānaro jāyamāno na rājā'vātirajjyotiṣāgnistamāṁsi.*

The dark half of the earth's daily round, the night, and the bright half, the day, revolve alternately in the terrestrial atmosphere alongwith their cognizable characteristics. Vaishvanara Agni, the sun, darling of the world, as it rises, overcomes and dispels the darkness

with light like a ruler eliminating the dark and evil forces of society.

नाहं तन्तुं न वि जानाम्यातुं न यं वयन्ति समरे तमानाः ।
कस्य स्वित्पुत्र इह वक्त्वानि परा वदात्यवरेण पित्रा ॥ २ ॥

2. *Nāhaṁ tantuṁ na vi jānāmyotuṁ na yaṁ vayanti samare'tamānāḥ. Kasya svit putra iha vaktvāni paro vadātyavareṇa pitrā.*

I know not the warp nor the woof of the web of life. Nor do I know the design of the web which the weavers weave together in their constant concourse of nights and days. Whose son here or far off, pure and purifying, could say what ought to be said by virtue of the father, or teacher or the supreme teacher at the closest? Who knows?

स इत्तन्तुं स वि जानात्यातुं स वक्त्वान्यृतुथा वदाति । य ईं
चिकेतदमृतस्य गोपा अवश्चरन्परा अन्यन पश्यन ॥ ३ ॥

3. *Sa it tantuṁ sa vi jānātyotuṁ sa vaktvānyṛtuthā vadāti. Ya īṁ ciketadamṛtasya gopā avaścaran paro anyena paśyan.*

He surely knows the warp, he knows the woof, he speaks of what ought to be spoken according to the season and the circumstances, he who knows the flow of the stream of life and time, who is the master and keeper of the eternals, and eternal knowledge, who knows and moves up and down, far and near, seeing the reality by the eye of the other, the supreme lord of eternal light.

अयं हातो पथमः पश्यतमिदं ज्यातिरमृतं मत्यषु ।
अयं स जज्ञ धुव आ निषत्ता मत्यस्तन्वाऽ३ वधमानः ॥ ४ ॥

4. *Ayaṁ hotā prathamaḥ paśyatemamidaṁ jyotiramṛtaṁ martyeṣu. Ayaṁ sa jajñe dhruva ā niṣatto'martyastanvā vardhamānaḥ.*

This supreme lord is the prime yajaka, giver and receiver. See and know this immortal light among the mortals. And this is that other, the individual soul, unshaken, immovable, firmly seated in the personality, immortal, growing in knowledge and vision and the body in which it is born.

ध्रुवं ज्याति॒निहि॑तं दृ॒शय॒ कं मना॒ जवि॑ष्ठं प॒तय॑त्स्व॒न्तः । विश्व॑ द॒वाः सम॑नस॒ः सक॑ता॒ एक॒ं कर्तु॑म॒भि वि य॑न्ति सा॒धु ॥ ५ ॥

5. *Dhṛuvaṁ jyotirnihitaṁ dṛśaye kaṁ mano javiṣṭhaṁ patayatsvantaḥ. Viśve devāḥ samanasaḥ saketā ekaṁ kratumabhi vi yanti sādhu.*

In order that the individual soul may see the one immovable blissful divine light enshrined in the cave of the heart, there is the mind, fastest of psychic faculties in the personality of all those who direct themselves to the one centre. All the organs of perception, in fact all the illuminative elements of nature, all of equal competence, united together and in unison with the mind efficiently move toward the individual soul.

वि म॒ कर्णा॑ पतयता॒ वि च॒ ुवी॒ेदं ज्याति॒हृद॑य॒ आहि॑तं॒ यत । वि म॒ मन॑श्चरति दू॒रआ॑धी॒ः किं स्वि॑द्व॒ु या॒मि॒ किम॒ु नू मं॑निष्य ॥ ६ ॥

6. *Vi me karṇā patayato vi cakṣurvīdaṁ jyotirhṛdaya āhitaṁ yat. Vi me manaścarati dūra ādhīḥ kiṁ svid vakṣyāmi kimu nū maniṣye.*

My ears, as I feel impelled to have a vision of

the inner light of divinity, my eyes, the light of the spirit enshrined in the heart, my mind which connects with far off things, all move to help me see the light of divinity within me. What at all shall I say more? What shall I think more?

विश्वे॑ दे॒वा अ॑नमस्यन्भिया॒नास्त्वाम॑ग्ने॒ तम॑सि तस्थि॒वांस॑म ।
वै॒श्वा॒न॒र॑ वतू॒तये॒ ना मर्त्या॒ वतू॒तये॑ नः ॥ ७ ॥

7. *Viśve devā anamasyan bhiyānāstvāmagne tamasi tasthivāṁsam. Vaiśvānaro'vatūtaye no'martyo'-vatūtaye naḥ.*

Agni, light of life, life of the universe abiding at the centre of darkness and mystery of existence, all divinities of nature and humanity with all their sense and power bow to you in awe. We pray may Vaishvanara, immortal light of the soul and the universe, protect us for safety, security and well being, protect us for peace and progress.

Mandala 6/Sukta 10

Agni Devata, Bharadvaja Barhaspatya Rshi

पु॒रा व॑ मन्द्रं दि॒व्यं सु॑वृ॒क्तिं प्र॑यति य॒ज्ञ अ॒ग्निम॑ध्व॒र द॑धिध्वम ।
पु॒र उ॒क्थभि॒ः स हि न॑ वि॒भावा॑ स्वध्व॒रा क॑रति जा॒त-वे॑दाः ॥ १ ॥

1. *Puro vo mandraṁ divyaṁ suvṛktiṁ prayati yajñe agnim-adhvare dadhidhvam. Pura ukthebhiḥ sa hi no vibhāvā svadhvarā karati jātavedāḥ.*

In your well-planned and projected programmes of yajnic development free from violence, first and foremost, with right formulae and right process, place

in the fore front Agni, holy fire and leading light, charming presence, brilliant and pure power leading to the right goal by the right path. That power and presence alone, kind and loving, immanent in all that exists, leads holy acts of love and kindness to sure success.

तमु॑ द्यु॒मः पु॒वणी॑क हा॒तर॒ग्न अ॒ग्नि॒भि॒मनु॑ष इधा॒नः ।
स्ता॒मं॒ यम॑स्म म॒मत॑व शू॒षं घृ॒तं न शु॒चिं॑ म॒तय॑ः पवन्त ॥ २ ॥

2. *Tamu dyumaḥ purvaṇīka hotaragne agnibhir-manuṣa idhānaḥ. Stomaṁ yamasmai mamateva śūṣaṁ ghṛtaṁ na śuci matayaḥ pavante.*

Agni, sagely yajaka brilliant in knowledge and fiery in will and action who inspire people with passion and enthusiasm, pray listen to the song of celebration, powerful as love and pure as ghrta, which wise and thoughtful people sing and sanctify in honour of this holy fire.

पी॒पा॒य॒ स श्रव॑सा॒ मर्त्य॑षु॒ या अ॒ग्नय॑ द॒दाश॒ विप॑ उ॒क्थः ।
चि॒त्रा॒भि॒स्तमू॒तिभि॑श्चि॒त्रश॑चिव॒जस्य॑ सा॒ता गाम॑ता दधाति ॥ ३ ॥

3. *Pīpāya sa śravasā martyeṣu yo agnaye dadāśa vipra ukthaiḥ. Citrābhis-tamūtibhiścitraśocir-vrajasya sātā gomato dadhāti.*

That sagely scholar thrives among mortals with honour and excellence who serves and advances the holy fire with songs of praise and holy materials. And Agni too, commanding marvellous light and flames, blesses him with wonderful forms of protection and advances him on the paths of progress with plenty of wealth, land, cows and gifts of knowledge and

enlightenment.

आ यः पपा जायमान उवी दूरदृशा भासा कृष्णाध्वा।
अध बहु चित्तम ऊम्यायास्तिरः शाचिषा ददृश पावकः॥ ४॥

4. *Ā yaḥ paprau jāyamāna urvī dūredṛśā bhāsā kṛṣṇādhvā. Adha bahu cit tama ūrmyāyās-tiraḥ śociṣā dadṛśe pāvakaḥ.*

As Agni rises and manifests itself like the sun, it is seen from afar and, going over areas of darkness by the paths it makes for itself, it fills the wide spaces of heaven and earth with its light. The light and fire, pure and purifying, thus overcomes the deep darkness of the night with splendour and reveals its glory and the reality of things.

नू नश्चित्रं पुरुवाजाभिरूती अग्न रयिं मघवद्भ्यश्च धहि।
य राधसा श्रवसा चात्यन्यान्त्सुवीयाभिश्चाभि सन्ति जनान॥ ५॥

5. *Nū naścitraṁ puruvājābhirūtī agne rayiṁ magha-vadbhyaśca dhehi. Ye rādhasā śravasā cātyanyān tsuvīryebhiścābhi santi janān.*

Agni, leading light of life, for all time with wonderful vigour, power and forces of action in perfect safety and protection, bear and bring abundant wealth and excellence for us and for those leaders of magnificence who stand out before other people by means and materials, honour and fame, courage and fortitude.

इमं यज्ञं चन धा अग्न उशन्यं त आसाना जुहुत हविष्मान।
भरद्वाजषु दधिष सुवृक्तिमवीवाजस्य गध्यस्य साता॥ ६॥

6. *Imaṁ yajñaṁ cano dhā agna uśan yaṁ ta āsāno juhute haviṣmān. Bharadvājeṣu dadhiṣe suvṛktim-avīrvājasya gadhyasya sātau.*

Agni, leading light of life, loving and anxious for the success of this yajnic programme of development and service, bring holy food, energy and sustenance. You always bless the men of munificence, power and success with glory and excellence. Protect us in the battles for science and energy and the wealth and values of our choice.

वि द्वषांसीनुहि वधयळां मदेम शतहिमाः सुवीराः ॥ ७ ॥

7. *Vi dveṣāṁsīnuhi vardhayeḷāṁ madema śatahimāḥ suvīrāḥ.*

Agni, leading light of life, drive away hate, jealousy and the enemies. Promote food and energy, protect and replenish the earth and her resources, advance knowledge and holy speech. Bless us that we may be happy and live a hundred years with heroic progeny.

Mandala 6/Sukta 11

Agni Devata, Bharadvaja Barhaspatya Rshi

यजस्व हातरिषिता यजीयानग्ने बाध मरुतां न पयुक्ति। आ न मित्रावरुणा नासत्या द्यावा हात्राय पृथिवी ववृत्याः ॥ १ ॥

1. *Yajasva hotariṣito yajīyānagne bādho marutāṁ na prayukti. Ā no mitrāvaruṇā nāsatyā dyāvā hotrāya pṛthivī vavṛtyāḥ.*

Keep the fire of yajna burning, O yajaka, loved,

inspired and invoked, leading light of life most reverential, bulwark of defence and protection like the force and freshness of winds for the unity and engagement of the people in common causes of creation and development. Bring up for us Mitra and Varuna, powers of love and friendship, judgement and protection, the Ashvins ever true, heaven and earth, keep them on ever active together for the advancement of our yajnic endeavours.

त्वं हाता॑ म॒न्दत॑मा ना अ॒धुग॒न्तद॒वा वि॒दथा॒ मत्य॑ेषु।
पा॒व॒कया॑ जु॒ह्वा॒३॑ वह्नि॑रासा॒ ग्ने यज॑स्व त॒न्व॑१॑ तव॒ स्वाम॥ २॥

2. *Tvaṁ hotā mandratamo no adhrugantardevo vidathā martyeṣu. Pāvakayā juhvā vahnirāsā 'gne yajasva tanvaṁ tava svām.*

Agni, you are our leading light of yajna, charming and blissful, free from jealousy among mortals, radiant and generous creator giver in our yajnic endeavours, harbinger of wealth by the purifying flames of fire with havis offered with the holy ladle of ghrta and catalysed to fragrance. O lord of us all, develop your own self of radiant fire and develop the social structure of order.

धन्या॑ चि॒द्धि त्व धि॒षणा॒ वष्टि॑ प द॒वाञ्जन्म॑ गृणत॒ यज॑ध्य।
वपि॑ष्ठा॒ अङ्गि॑रसां॒ यद्ध॒ विपा॒ मधु॑ च्छ॒न्दा भन॑ति र॒भ इ॒ष्टा॥ ३॥

3. *Dhanyā ciddhi tve dhiṣaṇā vaṣṭi pra devāñjanma gṛṇate yajadhyai. Vepiṣṭho aṅgirasāṁ yaddha vipro madhucchando bhanati rebha iṣṭau.*

Blessed is the mind and intelligence in pursuit

of life's wealth and grace which concentrates on you, Agni, for the celebrant soul to realise the manifestations of Divinity when the devotee, most vibrant sage among the Angirasas, wise saints and scholars, sings as a poet in ecstasy for the cherished attainment.

अदिद्युतत्स्वपाका विभावाग्ने यजस्व रादसी उरूची। आयुं न यं नमसा रातहव्या अञ्जन्ति सुप्रयसं पञ्च जनाः ॥ ४ ॥

4. *Adidyutat svapāko vibhāvā'gne yajasva rodasī urūcī. Āyuṁ na yaṁ namasā rātahavyā añjanti suprayasaṁ pañca janāḥ.*

O Brilliant, self-refulgent, glorious power of noble action, Agni, leading light of the world, rise over the wide earth and heaven. All the five classes of people bearing sacred offerings honour and celebrate you with submission and homage as abundant giver of life's blessings, indeed as the very spirit of life. O man, rise and join the Spirit omnipresent.

वृञ्ज ह यन्नमसा बर्हिरग्नावयामि स्रुग्घृतवती सुवृक्तिः। अम्यक्षि सद्म सदने पृथिव्या अश्रायि यज्ञः सूर्य न चक्षुः ॥ ५ ॥

5. *Vṛñje ha yannamasā barhiragnāvayāmi srugghṛtavatī suvṛktiḥ. Amyakṣi sadma sadane pṛthivyā aśrāyi yajñaḥ surye na cakṣuḥ.*

Surely when the grass is gathered with reverence, the ladle overflowing with ghrta is raised over the fire with sacred hymns, the vedi is firmly settled on the ground, then the yajna is accomplished on the earth as the eye is established in the sun (from birth to death with the last rites).

दशस्या नः पुवणीक हातदवभिरग्न अग्निभिरिधानः ।
रायः सूना सहसा वावसाना अति स्रसम वृजनं नांहः ॥ ६ ॥

6. *Daśasyā naḥ purvaṇīka hotardevebhiragne agnibhiridhānaḥ. Rāyaḥ sūno sahaso vāvasānā ati srasema vṛjanaṁ nāṁhaḥ.*

Agni, leading light of life, shining in infinite manifestations, cosmic yajaka and giver of fragrance, blazing with divine flames of fire, omnipotent generator of strength, bestow on us wealths of existence so that, blest with the light of Divinity, we may complete our life's journey and avoid the paths of sin.

Mandala 6/Sukta 12

Agni Devata, Bharadvaja Barhaspatya Rshi

मध्य हातां दुराण बहिषा राळग्निस्तादस्य रादसी यजध्य ।
अयं स सूनुः सहस ऋतावा दूरात्सूया न शाचिषा ततान ॥ १ ॥

1. *Madhye hotā duroṇe barhiṣo rāḷagnistodasya rodasī yajadhyai. Ayaṁ sa sūnuḥ sahasa ṛtāvā dūrāt sūryo na śociṣā tatāna.*

Agni, ruling light of the world, cosmic yajaka in the midst of the yajnic house of space, radiates as light of the sun to join the heaven and earth together. So does this yajaka, child of courage and forbearance, observing the laws of truth and yajna in the midst of the house of yajna, shine from afar like the sun and extends over earth and heaven (with the fragrance of fire).

आ यस्मिन्त्व स्वपाक यजत्र य ादाजन्त्सवताताव नु द्याः ।
त्रिषधस्थस्ततरुषा न जंह' हव्या मघानि मानुषा यजध्य ॥ २ ॥

2. *Ā yasmin tve svapāke yajatra yakṣad rājant-sarvatāteva nu dyauḥ. Trīṣadhasthastataruṣo na jaṅho havyā maghāni mānuṣā yajadhyai.*

Agni, adorable self-refulgent ruling power of life and yajna, let the light of the sun join your radiance as in yajna for universal good so that the light pervasive in heaven, firmament and earth like a dynamic saving power of vitality may create and develop means and materials for wealth and prosperity, honour and excellence for humanity.

तजिष्ठा॒ यस्यार्॒तिव॑नराट ता॒दा अध्व॒ ा वृधसा॒ना अ॑द्यात ।
अ॒दा॒घा न द॑वि॒ता च॑तति॒ त्म ामर्त्या॒ व॒त्र आष॑धीषु ॥ ३ ॥

3. *Tejiṣṭhā yasyāratirvanerāṭ todo adhvan na vṛdhasāno adyaut. Adrogho na dravitā cetati tma-nnamartyo'vartra oṣadhīṣu.*

Agni, whose brilliant pervasiveness blazing in the rays of the sun and shining over the forests radiates advancing on its path like the sun in orbit, manifests by its self-refulgence in herbs and trees as a power free from hate and jealousy, a presence indispensable and inevitable, dynamic and imperishable.

सास्माक॑भिर्॒तरी॒ न शूष॒र्॒ग्निः ष्ट॑व॒ दम॒ आ जा॒तव॑दाः ।
दव॑ ा व॒न्वन कत्वा॒ नावा॒स्त्रः पि॒तव॑ जार्॒यायि॑ य॒ज्ञः ॥ ४ ॥

4. *Sāsmākebhiretarī na śūṣairagniḥ ṣṭave dama ā jātavedāḥ. Drvanno vanvan kratvā nārvosraḥ piteva jārayāyi yajñaiḥ.*

That refulgent ruling power of the world, Agni, knows and resides with all that exists and it is honoured and celebrated in our welcome homes by us with all

our strength and enthusiasm. Manifest even in the simplest forms and in wood and forests, loving, noble by intelligence and holy action, Agni is honoured with homage and yajnas as father, celebrated like a tempestuous power and loved like the light of dawn.

अध॑ स्मास्य पनयन्ति॒ भासा॒ वृथा॒ यत्त ऽदनु॒यात॑ि पृ॒थ्वीम।
स॒द्या यः स्प॒न्दा विषि॑ता॒ धवी॑यानृ॒णा न ता॒युरति॒ धन्वा॑ राट॥ ५॥

5. *Adha smāsya panayanti bhāso vṛthā yat takṣadanuyāti pṛthvīm. Sadyo yaḥ spandro viṣito dhavīyānṛṇo na tāyurati dhanvā rāṭ.*

And then people admire and celebrate its light and splendour which it releases, refines and intensifies into forms as it goes along on way by the earth, which power whoever knows, always and instantly radiating, flowing, pervading, flying, moving and shaking like flood and storm, the man becomes brilliant with knowledge and shines with the power of superior arms and armaments.

स त्वं न॑ अव॒ ादा॑या॒ विश्व॑भिरग्न अ॒ग्निभि॑रिधा॒नः।
वषि॑ रा॒या वि या॑सि दु॒च्छुना॒ मद॑म श॒तहि॑माः सु॒वीरा॑ः॥ ६॥

6. *Sa tvaṁ no arvan nidāyā viśvebhiragne agnibhiridhānaḥ. Veṣi rāyo vi yāsi ducchunā madema śatahimāḥ suvīrāḥ.*

Agni, ruling light of the world, instant dynamic and omnipresent power burning with all kinds of light and fire, protect us from reproach, create and bring us wealth, honour and excellence, ward off and destroy hate, enmity and evil, and let us all enjoy and celebrate

a full hundred years of life in the company of brave children and heroic warriors of the earth.

Mandala 6/Sukta 13

Agni Devata, Bharadvaja Barhaspatya Rshi

त्वद्विश्वा॑ सुभग॒ साभ॑गान्यग्ने॒ वि यं॑न्ति व॒निना॒ न व॒याः ।
श्रु॒ष्टी र॒यिवाज॑ वृत्र॒तूय॑ दि॒वा वृ॒ष्टिरीड्य॑ रीति॒रपा॑म ॥ १ ॥

1. *Tvad viśvā subhaga saubhagānyagne vi yanti vanino na vayāḥ. Śruṣṭī rayirvājo vṛtratūrye divo vṛṣṭirīḍyo rītirapām.*

Agni, ruling light of life, lord of good fortune, honour and excellence of the world, from you arise and grow all riches, honours and graces of life like branches of the tree growing and extending from the same one root. Sure and beneficent wealth, strength and spirit to break the demon of darkness, thunder for the cloud and rain from the skies, glorious showers of the waters of life and the adorable flow of holy action, all these too arise and expand from you alone.

त्वं भग॑ न॒ आ हि रत्न॑मिषे परि॑ज्मेव॒ क्षय॑सि द॒स्मव॑र्चाः ।
अग्न॑ मि॒त्रा न बृ॑ह॒त ऋ॒तस्या॑सि॑ क्ष॒त्ता वा॒मस्य॑ दव॒ भूरेः॑ ॥ २ ॥

2. *Tvaṁ bhago na ā hi ratnamiṣe parijmeva kṣayasi dasmavarcāḥ. Agne mitro na bṛhata ṛtasyā-'si kṣattā vāmasya deva bhūreḥ.*

Agni, leading light of the world, like a magnanimous master, you bestow upon us cherished jewel wealths of the world. Power of extra ordinary deeds of glory, you move and abide everywhere like

the circumambient wind, omnipresent. O refulgent and generous friend of the world like the sun, you are the light and path-maker for our pursuit of the highest and widest paths of universal truth and life's onward flow, and you are the gracious dispenser of the fruits of human action.

स सप्तिः शवसा हन्ति वृत्रमग्ने विपा वि पणभतिं वाजम ।
यं त्वं पचत ऋतजात राया सजाषा नप्त्रापां हिनाषि ॥ ३ ॥

3. *Sa saptatiḥ śavasā hanti vṛtramagne vipro vi paṇerbharti vājam. Yaṁ tvaṁ praceta ṛtajāta rāyā sajoṣā naptrāpāṁ hinoṣi.*

Agni, leading light of life, only that wise and vibrant sage, observer, protector and promoter of truth and the paths of truth, destroys the evil and darkness of the world with strength and courage, and only he commands the knowledge and power of a worthy leader whom you, O lord omniscient and omnipresent in the world of truth, call, inspire and bless with wealth and fire for action and success, and whom you accept as your own.

यस्ते सूना सहसा गीभिरुक्थयज्ञमता निशितिं वद्यानट ।
विश्वं स देव पति वारमग्न धत्त धान्यं पत्यत वसव्यः ॥ ४ ॥

4. *Yaste sūno sahaso gīrbhirukthairyajñairmarto niśitiṁ vedyānaṭ. Viśvaṁ sa deva prati vāramagne dhatte dhānyaṁ patyate vasavyaiḥ.*

Agni, O child of omnipotence and maker of the brave, generous and brilliant ruler of the world, whoever is the mortal who with songs of praise and prayer and noble yajnic deeds receives by the vedi, seat of yajna,

his focus and favour for action, he abounds in cherished gifts of life and commands the wealth and power of the world with all treasure sources of prosperity.

ता नृभ्य आ साश्रवसा सुवीरा ग्नः सूना सहसः पुष्यसे धाः। कृणोषि यच्छवसा भूरि पश्वा वया वृकायारये जसुरये ॥ ५ ॥

5. *Tā nṛbhya ā sauśravasā suvīrā'gne sūno sahasaḥ puṣyase dhāḥ. Kṛṇoṣi yacchavasā bhūri paśvo vayo vṛkāyāraye jasuraye.*

Agni, leader and ruler of the world, creator of strength, courage and forbearance, bear and bring those renowned acts of enlightenment and brave heroes and that abundant food and nourishment, cattle wealth, health and age which you create with your strength and power for sustenance and support of the people and weaker sections of the community and in defence against the wolfish thieves and violent enemies.

वद्मा सूना सहसा ना विहाया अग्ने ताकं तनयं वाजि नो दाः। विश्वाभिगीर्भिरभि पूतिमश्यां मदेम शतहिमाः सुवीराः ॥ ६ ॥

6. *Vadmā sūno sahaso no vihāyā agne tokaṁ tanayaṁ vāji no dāḥ. Viśvābhir-gīrbhir-abhi pūrtima-śyāṁ madema śatahimāḥ suvīrāḥ.*

Agni, leading light of the world, creator and giver of strength and forbearance, great and eminently enlightened leader, speak to us of truth and knowledge. Lead us to have brave progressive children, grand children and heroic warriors. Let us have complete happiness and fulfilment with all our songs of praise

and prayer and let us enjoy life for a full hundred years in the company of our brave children.

Mandala 6/Sukta 14

Agni Devata, Bharadvaja Barhaspatya Rshi

अग्रा या मत्या दुवा धियं जुजाष धीतिभिः ।
भस् उ ष प पूव्य इषं वुरीतावस ॥ १ ॥

1. *Agnā yo martyo duvo dhiyaṁ jujoṣa dhītibhiḥ.*
Bhasannu ṣa pra pūrvya iṣaṁ vurītāvase.

The mortal who dedicates his faith and worship, reason and intelligence with all his thoughts and intentions, devotion and prayers to Agni, light and fire of life, surely shines as first and foremost in excellence, blest with food and energy, knowledge and enlightenment for all round protection and progress.

अग्निरिद्धि पचता अग्निवधस्तम ऋषिः ।
अग्निं ह तारमीळत यज्ञषु मनुष विशः ॥ २ ॥

2. *Agniriddhi pracetā agnirvedhastama ṛṣiḥ.*
Agniṁ hotāramīḷate yajñeṣu manuṣo viśaḥ.

Agni is enlightened and giver of enlightenment, wisest and most worshipful, a seer of ultimate reality and revelation. Thoughtful people honour and adore Agni, high priest of cosmic yajna and giver of all blessings, in their yajnic acts of creation and development.

नाना ह्य१ग्र वस स्पधन्त राय अयः ।
तूवन्ता दस्युमायव वतः सी न्ता अवतम ॥ ३ ॥

3. *Nānā hyagne'vase spardhante rāyo aryaḥ.*
Tūrvanto dasyumāyavo vrataiḥ sīkṣanto avratam.

Successful people in the socio-economic field vie with each other in various ways for protection and progress, overcoming anti-social elements for the purpose of challenging and defeating the unprincipled by their ways of discipline.

अग्निर॒प्सामृ॑तीषहं वी॒रं द॑दाति॒ सत्प॑तिम।
यस्य॒ त्रस॑न्ति॒ शव॑सः सं॒चक्षि॒ शत्रवो॒ भिया॥ ४॥

4. *Agnirapsāmṛtīṣahaṁ vīraṁ dadāti satpatim.*
Yasya trasanti śavasaḥ saṁcakṣi śatravo bhiyā.

Agni blesses and makes way for the rise and advancement of the brave man of action who challenges and conquers the attacks of evil and protects and promotes the good life of truth, because in the face of his courage and valour the enemies shake with fear and flee.

अग्निहि वि॒द्मना॑ नि॒दा दे॒वो मर्त॑मुरु॒ष्यति।
स॒हावा॒ यस्यावृ॑ता र॒यिवा॑ज॒ष्ववृ॑तः॥ ५॥

5. *Agnirhi vidmanā nido devo martamuruṣyati.*
Sahāvā yasyāvṛto rayirvājeṣvavṛtaḥ.

Agni, generous and brilliant leader, for sure, with his knowledge and power protects mortals from hate, jealousy and enmity. He is an open and spontaneous protector, and whoever the man he protects, his wealth and honour is safe, open and unchallengeable in the battles of life.

अच्छा॑ ना मित्रमहा दव दे॒वानग्न॒ वाच॑ः सु॒मतिं रा॑दस्याः।
वी॒हि स्व॒स्तिं सु॒ क्षि॒तिं दि॒वा नृ॒न्द्विषा अंहांसि
दुरि॒ता त॑रम॒ ता त॑रम॒ तवाव॑सा तरम ॥ ६॥

6. *Acchā no mitramaho deva devānagne vocaḥ sumatiṁ rodasyoḥ. Vīhi svastiṁ sukṣitiṁ divo nṝn dviṣo aṅhāṁsi duritā tarema tā tarema tavāvasā tarema.*

Agni, leading light of life, generous and refulgent lord, greatest friend adorable, speak to us well, specially to men of brilliance and the people who love to know of the knowledge of heaven and earth, and of the three fires of earth, firmament and the solar sphere: fire, wind, and electricity and light. Bring us the good life of truth and all round well-being and a happy home for peaceful living. Help us get over jealousy, sin and crime and evil conduct, help us get over malignity, reproach and enmity, protect us, save us and let us cross over the seas of life by your grace.

Mandala 6/Sukta 15

Agni Devata, Bharadvaja Barhaspatya or Vitahavya Angirasa Rshi

इममू षू वा अतिथिमुषबुधं विश्वासां विशां पतिमृञ्जस गिरा। वतीद्दिवा जनुषा कच्चिदा शुचिज्याक्चिदत्ति गभा यदच्युतम ॥ १ ॥

1. *Imamū ṣu vo atithim-uṣarbudhaṁ viśvāsāṁ viśāṁ patim-ṛñjase gīrā. Vetīd divo januṣā kaccidā śucirjyok cidatti garbho yadacyutam.*

O sage and scholar, this holy guest of yours visiting and waking you up at dawn, guardian and sustainer of all people of the world, you honour and adore with sacred words of song. He comes from the heaven of light, is wholly pure and immaculate by nature

and, subsisting in the earth and everywhere, constantly consumes what never perishes, never decreases.

मित्रं न यं सुधितं भृगवो दधुवनस्पतावीड्यमूध्वशोचिषम।
स त्वं सुपीता वीतहव्य अद्भुत पशस्तिभिमहयस दिवदिव॥ २॥

2. *Mitraṁ na yaṁ sudhitaṁ bhṛgavo dadhur-vanaspatāvīḍyamūrdhvaśociṣam. Sa tvāṁ suprīto vītahavye adbhuta praśastibhirmahayase divedive.*

Agni whom the wise ones discover in sun rays and generate in arani wood is firm, well placed, sweet as nectar and adorable. As such, O leading light of marvellous knowledge, kind as a friend and rising high in flames of fire and light of life, ever pleased with the supplicant, you are honoured and exalted with holy songs of celebration day by day by the devotees.

स त्वं द ास्यावृका वृधा भूरयः परस्यान्तरस्य तरुषः।
रायः सूना सहसा मत्यष्वा छदियच्छ वीतहव्याय सपथ
भरद्वाजाय सपथः॥ ३॥

3. *Sa tvaṁ dakṣasyāvṛko vṛdho bhūraryaḥ parasyāntarasya taruṣaḥ. Rāyaḥ sūno sahaso martyeṣvā chardiryaccha vītahavyāya sapratho bharadvājāya saprathaḥ.*

Agni, child of omnipotence, leading light and giver of strength and courage, loving ruler free from jealousy and grabbing cruelty, be promoter of the efficient and the expert, be the master of external, internal and victorious power and honour, bring settlement, peace and comfort for the people, rise in

expansion for the giver and receiver of yajnic creations, and honour the man of science and technology with recognition and advancement.

द्युता॒नं वा॒ अति॑थिं॒ स्व॑णरम॒ग्निं होता॑रं॒ मनु॑षः स्वध्व॒रम।
विप्रं॑ न द्यु॒ ावच॑सं सुवृ॒क्तिभि॑र्हव्य॒वाह॑मर॒तिं द॒वमृ॑ञ्जस ॥ ४ ॥

4. *Dyutānaṁ vo atithiṁ svarṇaram-agniṁ hotāraṁ manuṣaḥ svadhvaram. Vipraṁ na dyukṣavacasaṁ suvṛktibhir-havyavāham-aratiṁ devam-ṛñjase.*

Honour and felicitate with songs of praise and place of eminence the radiant Agni, leading light and pioneer, dear as an honoured guest, harbinger of peace and joy, holy organiser and creative high priest of the joint programmes of humanity, like a vibrant sage and scholar, speaker of heavenly words, giver and carrier of yajnic materials of fragrance and wealth of honour and above all a beacon of light for advancement.

पा॒व॒कया॒ यश्चि॒तय॑न्त्या कृ॒पा ाम॑नुरु॒च उ॒षसा॒ न भा॒नुना॑।
तूव॒र ा या॒म॒ ात॑शस्य॒ नू रण॒ आ या घृ॒ण न त॑तृषा॒णा अ॒जर॑ः ॥ ५ ॥

5. *Pāvakayā yaścitayantyā kṛpā kṣāman ruruca uṣaso na bhānunā. Tūrvan na yāmannetaśasya nū raṇa ā yo ghṛṇe na tatṛṣāṇo ajaraḥ.*

Free from age and decay, Agni, with purifying splendour of enlightenment, shines over the earth like the dawns with light at break of day, rushing and overpowering darkness like a war hero on course in battle, thirsting for victory in its blaze.

अग्निमग्निं वः समिधा दुवस्यत प्रियंप्रियं वो अतिथिं गृणीषणिं। उप वो गीर्भिरमृतं विवासत देवो देवेषु वनते हि वार्यं देवो देवेषु वनते हि नो दुवः॥ ६॥

6. *Agnimagniṁ vaḥ samidhā duvasyata priyaṁpriyaṁ vo atithiṁ gṛṇīṣaṇi. Upa vo gīrbhiramṛtaṁ vivāsata devo deveṣu vanate hi vāryaṁ devo deveṣu vanate hi no duvaḥ.*

In the daily business and holy observances of life, honour and serve Agni regularly day by day with offers of fuel and fragrant food. Agni is dear and dearer, welcome as a learned visitor worthy of honour and felicitation. Serve and exalt imperishable Agni with words of faith and reverence. Refulgent Agni vests brilliant divinities of nature and eminent scholars with valuable wealth and knowledge and blesses us with cherished gifts of life.

समिद्धमग्निं समिधा गिरा गृण शुचिं पावकं पुरा अध्वर धुवम। विप्रं होतारं पुरुवारमदुहं कविं सुम्नरीमह जातवेदसम॥ ७॥

7. *Samiddhamagniṁ samidhā girā gṛṇe śuciṁ pāvakaṁ puro adhvare dhruvam. Vipraṁ hotāraṁ puruvāramadruhaṁ kaviṁ sumnairīmahe jātavedasam.*

I glorify the lighted fire, pure and purifying power, firm and foremost in holy works of love and non-violent development. In our state of peace and comfort, we celebrate and pray to the vibrant light giver of gifts, universally admired, free from jealousy, poetic creator, all knowing and present in all that exists.

त्वां दूतमग्न अमृतं युगयुग हव्यवाहं दधिर पायुमीड्यम। दवासश्च मतासश्च जागृविं विभुं विश्पतिं नमसा नि षेदिर॥ ८॥

8. *Tvāṁ dūtamagne amṛtaṁ yugeyuge havyavāhaṁ dadhire pāyumīḍyam. Devāsaśca martāsaśca jāgṛviṁ vibhuṁ viśpatiṁ namasā ni ṣedire.*

Agni, life of life, light of existence, brilliant saints and sages and ordinary mortals too for ages and ages have meditated on you, light divine, with homage and self-surrender and found their haven and home in your presence, O lord disseminator of fragrance, receiver of homage and giver of grace, immortal, protector, adorable, ever awake, infinite, ruler and sustainer of humanity.

विभूष ाग्न उभयाँ अनु वता दूता दवानां रजसी समीयस। यत्त' धीतिं सुमतिमावृणीमह ध स्मा नस्त्रिवरूथः शिवा भव॥ ९॥

9. *Vibhūṣannagna ubhayānn anu vratā dūto devānāṁ rajasī samīyase. Yat te dhītiṁ sumatimāvṛṇīmahe'dha smā nastrivarūthaḥ śivo bhava.*

Agni, lord beatific, purifying fire, gracious to both wise and innocent according to your eternal law, self-refulgent light giver for the brilliant and generous, you pervade heaven and earth with your saving presence. As we meditate on your holy light and vision of knowledge, in consequence by your grace be kind and good to us, O lord of three worlds, omnipresent, omniscient and omnificent.

तं सुपतीकं सुदृशं स्वञ्चमविद्वांसा विदुष्टरं सपम।
स यक्षदविश्वा वयुनानि विद्वान्प्र हव्यमग्निरमृतेषु वोचत॥ १०॥

10. *Taṁ supratīkaṁ sudṛśaṁ svañcamavidvāṁso viduṣṭaraṁ sapema. Sa yakṣad viśvā vayunāni vidvān pra havyam-agnir-amṛteṣu vocat.*

We, people of limited knowledge, honour, adore and worship Agni, lord of glorious flames of action, of beatific vision, gracious wielder of the universe, lord almighty over all. May he, Agni, omniscient presence in all knowable objects and laws of existence, bless us and reveal to us, immortal souls, all that ought to be known.

तमग्न पास्युत तं पिपर्षि यस्त आनट कवय शूर धीतिम।
यज्ञस्य वा निशितिं वादितिं वा तमित्पृणाि शवसात रायाि॥ ११॥

11. *Tamagne pāsyuta taṁ piparṣi yasta ānaṭ kavaye sūra dhītim. yajñasya vā niṣitiṁ voditiṁ vā tamit pṛṇakṣi śavasota rāyā.*

Agni, lord of light and grace, him you protect and promote with fulfilment who dedicates his thought and action to you and meditates on you, lord omnipotent of universal vision and poetic creation. And whoever offers you rising flames of yajna and progressive action, you shower him with wealth, power, honour and courage.

त्वमग्न वनुष्यता नि पाहि त्वमु नः सहसावाविद्यात। सं त्वा ध्वस्मन्वदभ्यतु पाथः सं रयिः स्पृहयाय्यः सहस्री॥ १२॥

12. *Tvamagne vanuṣyato ni pāhi tvamu naḥ sahasāvannavadyāt. Saṁ tvā dhvasmanvadabhyetu pāthaḥ saṁ rayiḥ spṛhayāyyaḥ sahasrī.*

Agni, lord of force and forbearance, we pray, you protect us, the devotees, against the violent and the malignant.

May food and water free from negativity, mighty powerful against the violent come to you. May cherished wealth and power of a hundred and thousandfold efficacy come to you.

अग्निहोता गृहपतिः स राजा विश्वा वेद जनिमा जातवेदाः ।
देवानामुत यो मर्त्यानां यजिष्ठः स प यजतामृतावा ॥ १३ ॥

13. *Agnirhotā gṛhapatiḥ sa rājā viśvā veda janimā jātavedāḥ. Devānāmuta yo martyānāṁ yajiṣṭhaḥ sa pra yajatāmṛtāvā.*

Agni is the cosmic highpriest of the dynamics of existence, lord protector of the house of life, ruler omniscient and omnipresent of all that is, and he knows the origin of all that comes into existence. He is the most adorable lord of the bounties of nature and of mortal humanity. May he, lord of truth and law, accept us as participants of cosmic yajna and carry on the yajna of creativity for us.

अग्न यदद्य विशो अध्वरस्य होतः पावकशोच वेष्टं हि यज्वा ।
ऋता यजासि महिना वि यद्भूहव्या वह यविष्ठ या त अद्य ॥ १४ ॥

14. *Agne yadadya viśo adhvarasya hotaḥ pāvakaśoce veṣṭvaṁ hi yajvā. Ṛtā yajāsi mahinā vi yad bhūrhavyā vaha yaviṣṭha yā te adya.*

Agni, lord of light and fire of purity, high priest of cosmic yajna, receiver and giver of fragrance of the people's non-violent programmes of life, harbinger and overwatcher like a bird of flight, breaker and integrator of natural evolution, you pervade the laws and processes of nature. Let the universe grow ever expansive by your omnipotence and, O youthful spirit of life, bring us today what the noblest gifts of life are for us from you for our progress.

अभि पयांसि सुधितानि हि ख्या नि त्वा दधीत रादसी यजध्य। अवा ना मघवन्वाजसातावग्न विश्वानि दुरिता तरम ता तरम तवावसा तरम ॥ १५ ॥

15. *Abhi prayāṁsi sudhitāni hi khyo ni tvā dadhīta rodasī yajadhyai. Avā no maghavan vājasātā-vagne viśvāni duritā tarema tā tarema tavāvasā tarema.*

Agni, light of life, Maghavan, lord of cosmic glory, you reveal to us, bring us, the daintiest delicacies and strongest powers of life and wield the heaven and earth together to sustain the expansive universe. Protect us in the struggles of life so that we may cross over all evils of the world, cross through all of them, win over all of them by your grace and protection.

अग्न विश्वभिः स्वनीक देवरूर्णावन्तं पथमः सीद यानिम। कुलायिनं घृतवन्तं सवित्र यज्ञं नय यजमानाय साधु ॥ १६ ॥

16. *Agne viśvebhiḥ svanīka devairūrṇāvantaṁ pra-thamaḥ sīda yonim. Kulāyinaṁ ghṛtavantaṁ savitre yajñaṁ naya yajamānāya sādhu.*

Agni, lord commander of glorious flame and

power, highpriest and foremost yajaka, with brilliant nobilities of nature and humanity, take over this home and sit on this vedi covered with holy grass, the home full of people and prosperity and overflowing with fragrant ghrta, and lead the yajna to a noble end for the yajamana in honour of Savita, lord creator, the cosmic organiser of Nature's yajna.

इ॒ममु॒ त्यम॑थ॒र्वव॑द॒ग्निं म॑न्थन्ति व॒धस॑: ।
यम॑ङ्कू॒यन्त॒मान॑य॒ ना-मू॑रं श्या॒व्या॑भ्यः ॥ १७ ॥

17. *Imamu tyam-atharvavad-agniṁ manthanti vedhasaḥ. Yamaṅkūyantam-ānayann-amūraṁ śyāvyābhyaḥ.*

This actual as well as potential vibrant energy of fire and electricity, scholars of nature produce by rotative friction as described in the Atharva science of Veda, the energy which travels in waves and is far reaching and deep penetrative for darkness and things hidden in darkness.

जनि॑ष्वा दे॒ववी॑तय स॒वता॑ता स्व॒स्तय॑ । आ दे॒वान्व॑ य॒मृताँ॑ ऋता॒वृध॑ य॒ज्ञं दे॒वषु॑ पिस्पृशः ॥ १८ ॥

18. *Janiṣvā devavītaye sarvatātā svastaye. Ā devān vakṣyamṛtāṅ ṛtāvṛdho yajñaṁ deveṣu pispṛśaḥ.*

Produce the fire and generate the energy for noble humanity, for universal good and total well being. Bring up the brilliant scholars together, collect generous and imperishable energies of nature which advance the truth of science and glorify the laws of nature, and let the yajna reach the heights of heaven.

वयमु त्वा गृहपत जनानामग्र अकर्म समिधा बृहन्तम।
अस्थूरि ना गार्हपत्यानि सन्तु तिग्मन नस्तजसा सं शिशाधि॥ १९॥

19. *Vayamu tvā gṛhapate janānāmagne akarma samaidhā bṛhantam. Asthūri no gārhapatyāni santu tigmena nastejasā saṁ śiśādhi.*

Agni, leading light and power, sustainer of people's homes, we exalt you and develop power and energy higher and higher with knowledge and inputs of fuel so that our multipower transports and domestic needs be fulfilled. O brilliant lord, enlighten us, teach us by your penetrative and far reaching lustre of knowledge and vision.

Mandala 6/Sukta 16

Agni Devata, Bharadvaja Barhaspatya Rshi

त्वमग्न यज्ञानां हाता विश्वेषां हितः। देवभिर्मानुष जनं॥ १॥

1. *Tvamagne yajñānāṁ hotā viśveṣāṁ hitaḥ. Devebhir-mānuṣe jane.*

Agni, self-refulgent leading light of the universe, you are the chief highpriest of all yajnic developments of nature and of all creative and developmental programmes of humanity for common universal good along with the brilliancies of nature and nobilities of humanity among the human community.

स न मन्दाभिरध्वर जिह्वाभिर्यजा महः।
आ देवान्वक्षि यक्षि च॥ २॥

2. *Sa no mandrābhir-adhvare jihvābhiryajā mahaḥ. Ā devān vakṣi yakṣi ca.*

O lord almighty, with inspiring words of enlightenment and bliss, consecrate our yajna, join us, bring up noble and brilliant divinities and with them make our yajnic programmes fruitful.

वत्था॒ हि व॑धा॒ अध्व॑नः प॒थश्च॑ दे॒वाञ्ज॑सा।
अग्न॑ य॒ज्ञेषु॑ सुक्रता ॥ ३ ॥

3. *Vetthā hi vedho adhvanaḥ pathaśca devāñjasā.*
Agne yajñeṣu sukrato.

O refulgent lord of knowledge and wisdom, Agni, you are the prime agent of holy action in corporate programmes, you know the highways and byways of existence, and you command the brilliant powers of nature and humanity by your instant moving presence across time and space.

त्वामी॑ळे॒ अध॑ द्वि॒ता भर॑ता वा॒जिभि॑: शु॒नम।
इ॒ज य॒ज्ञेषु॑ य॒ज्ञिय॑म ॥ ४ ॥

4. *Tvāmīḷe adha dvitā bharato vājibhiḥ śunam.*
Īje yajñeṣu yajñiyam.

I worship you, lord both immanent and transcendent, with all my knowledge, power and potential. You are the ordainer and sustainer of life. I pray for your gift of peace and well-being and yearn for your company, adorable lord, in the yajna of corporate action.

त्वमि॒मा वार्या॑ पु॒रु दिव॑ दासाय सुन्व॒त।
भ॒रद्वा॑जाय दा॒शुषे॑ ॥ ५ ॥

5. *Tvamimā vāryā puru divodāsāya sunvate.*
Bharadvājāya dāśuṣe.

You are the source giver of all these many cherished gifts of life for the enlightened, generous, creative yajaka, master of knowledge, wealth and honour dedicated to social service and charity.

त्वं दूता अमर्त्य आ वहा दव्यं जनम ।
शृण्वन्विप्रस्य सुष्टुतिम ॥ ६ ॥

6. *Tvaṁ dūto amartya ā vahā daivyaṁ janam.*
Śṛṇvan viprasya suṣṭutim.

Imperishable harbinger of light and wisdom, like a divine messenger, listen to the praise and prayer of the vibrant sage and scholar and bring up the man of exceptional brilliance who commands the knowledge of nature and Divinity.

त्वामग्न स्वाध्याꣳ मर्तासा दवयीतय । यज्ञषु दवमीळत ॥ ७ ॥

7. *Tvāmagne svādhyo martāso devavītaye.*
Yajñeṣu devamīḷate.

Agni, leading light of the world, learned mortals worship and adore you, refulgent giver of abundance, in corporate acts of creativity and development for the achievement of divine gifts of success and enlightenment.

तव प यक्षि सन्दृशमुत कतुं सुदानवः ।
विश्व जुषन्त कामिनः ॥ ८ ॥

8. *Tava pra yakṣi saṁdṛśamuta kratuṁ sudānavaḥ.*
Viśve juṣanta kāminaḥ.

All generous and charitable people inspired with love and desire yearn for a vision of your presence and holy action. O lord, let us have the vision and let us join

all such charitable acts.

त्वं हाता मनुर्हिता वह्निरासा विदुष्टरः।
अग्ने यक्षि दिवो विशः॥ ९॥

9. *Tvaṁ hotā manurhito vahnirāsā viduṣṭaraḥ.*
Agne hakṣi divo viśaḥ.

Agni, leading light of life, ruler of the world, you are the generous performer of the yajna of existence, deeply benevolent to humanity by holy words of wisdom. O lord, bless the loving people with the light and wisdom of heaven, most enlightened as you are.

अग्न आ याहि वीतये गृणाना हव्यदातये।
नि होता सत्सि बर्हिषि॥ १०॥

Agna ā yāhi vītaye gṛṇāno havyadātaye.
Ni hotā satsi barhiṣi.

Come Agni, sung and celebrated, to join our feast of enlightenment, accept our homage to create the gifts of life and yajnic development, and take the honoured seat in the assembly.

तं त्वा समिद्भिरङ्गिरा घृतेन वर्धयामसि।
बृहच्छोचा यविष्ठ्य॥ ११॥

Taṁ tvā samidbhiraṅgiro ghṛtena vardhayām-asi.
Bṛhacchocā yaviṣṭhya.

Angira, breath of life, light of the world, expansive, lustrous pure and most youthful, we honour and exalt you with offers of fuel and ghrta to raise the flames of fire to the heights.

स नः पृथु श्रवाय्यमच्छा देव विवाससि।
बृहदग्न सुवीयम॥ १२॥

12. *Sa naḥ pṛthu śravāyyamacchā deva vivāsasi.*
Bṛhadagne suvīryam.

Agni, lord of light and lustre, mighty expansive power, you bless us graciously with admirable strength and courage worthy of universal honour and fame.

त्वामग्न पुष्करादध्यथर्वा निरमन्थत।
मूर्ध्ना विश्वस्य वाघतः॥ १३॥

13. *Tvāmagne puṣkarādadhyatharvā niramanthata.*
Mūrdhno viśvasya vāghataḥ.

Agni, light of life, the wise scholar and devotee, Atharva, dedicated to love and non-violence, discovers and churns you out without violence from the highest sphere above the skies which supports and sustains the entire universe.

तमु त्वा दध्यङ्ङृषिः पुत्र ईध अथर्वणः।
वृत्रहणं पुरन्दरम॥ १४॥

14. *Tamu tvā dadhyaṅṅṛṣiḥ putra īdhe atharvaṇaḥ.*
Vṛtrahaṇaṁ puraṁdaram.

The seer divining into the meaning of Veda-mantra, who is the child of love and non-violence dedicated to scholarly teachers, lights and develops you, breaker of the clouds and shatterer of the strongholds of darkness.

तमु त्वा पाथ्या वृषा समीध दस्युहन्तमम।
धनञ्जयं रणेरणे॥ १५॥

15. *Tamu tvā pāthyo vṛṣā samīdhe dasyuhantamam.*
Dhanaṁjayaṁ raṇeraṇe.

The bold and generous scholar, leading light of the paths of life, lights and develops you, Agni, destroyer of the darkness of life and winning source of life's wealth in battle after battle for progress and prosperity.

एह्यू षु बवाणि त ग्न इत्थतरा गिरः।
एभिवर्धास इन्दुभिः॥ १६॥

16. *Ehyū ṣu bravāṇi te'gna itthetarā giraḥ.*
Ebhirvardhāsa indubhiḥ.

Agni, leading light and pioneer, come, listen, thus do I speak in honour of you, and listen further to higher words, and rise higher with these words sweet and soothing like rays of the moon and exciting as draughts of soma.

यत्र क्व च त मना द ं दधस उत्तरम।
तत्रा सदः कृणवस॥ १७॥

17. *Yatra kva ca te mano dakṣaṁ dadhasa uttaram.*
Tatrā sadaḥ kṛṇavase.

O leading light, where, wherever in fact, is your mind, there you hold your efficiency and identity, and there indeed you create your haven and home.

नहि त पूतर्मा ापद्भुव ामानां वसा।
अथा दुव वनवस॥ १८॥

18. *Nahi te pūrtamakṣipad bhuvannemānāṁ vaso.*
Athā duvo vanavase.

Never is the perfection, abundance and

fruitfulness of your food and sustenance ever wasted away, instead it increases, O haven and home of life and creator of its sustenance. Hence accept our homage and reverence.

आग्निरगामि भारता वृत्रहा पुरुचेतनः ।
दिव दासस्य सत्पतिः ॥ १९ ॥

19. *Āgniragāmi bhārato vṛtrahā purucetanaḥ.*
Divodāsasya satpatiḥ.

Agni, light of life, sustainer of existence, breaker of the clouds of darkness and giver of the bliss of rain, all enlightened and protector of generous enlightened souls, is attained by relentless service, yajna and practice of meditation by the man of universal charity.

स हि विश्वाति पार्थिवा रयिं दाशन्मह्वित्वना ।
वन्व न्वाता अस्तृतः ॥ २० ॥

20. *Sa hi viśvāti pārthivā rayiṁ dāśan-mhitvanā.*
Vanvannavāto astṛtaḥ.

That Agni, light of the world, all loving, destroying all evil, unassailable, unshaken, bestows upon us all the wealth, honour and excellence of the world solely by his greatness and power.

स पत्नव न्वीयसाग्ने द्युम्नन संयता ।
बृहत्ततन्थ भानुना ॥ २१ ॥

21. *Sa pratnavannavīyasā'gne dyumnena saṁyatā.*
Bṛhat tatantha bhānunā.

Agni, light of life, pioneer of the world, just as the sun with its splendour of light reveals and illuminates

the world more and more as ever before, so you too, as ever before, with latest, well controlled and onward moving light and wealth, honour and excellence of knowledge, pervade, illuminate and expand the world of humanity.

प व॑ः सखाया अ॒ग्नय॒ स्तामं य॒ज्ञं च॑ धृष्णु॒या।
अच॒ गाय॑ च व॒धस॑॥ २२॥

22. *Pra vaḥ sakhāyo agnaye stomaṁ yajñaṁ ca dhṛṣṇuyā. Arca gāya ca vedhase.*

O friends, offer your songs of adoration and yajnic programmes of corporate action and advancement in dedication to Agni, leading light of humanity, with full strength and unshakable courage. Thus you worship the lord and sing songs of exaltation in honour of the all knowing illuminant power of divinity.

स हि या मानु॑षा यु॒गा सीद॒द्धाता॑ क॒विक॑तुः।
दू॒तश्च॑ हव्य॒वाह॑नः॥ २३॥

23. *Sa hi yo mānuṣā hugā sīdaddhotā kavikratuḥ. Dūtaśca havyavāhanaḥ.*

May that Agni, cosmic highpriest of nature's yajna, receiver of oblations and giver of the fruits of corporate action, visionary power of creative holiness, harbinger and disseminator of fragrance like a messenger, creator and distributor of the finest things of life, join us and be seated with us on the vedi for all ages of human history.

ता राजा॑ना॒ शुचि॑व॒ता दि॒त्यान्मारु॑तं ग॒णम।
वसा॒ य ी॒ह रा॑दसी॥ २४॥

24. *Tā rājānā śucivratā''dityān mārutaṁ gaṇam.*
Vaso yakṣīha rodasī.

Agni, leading light of the world, giver of peaceful and progressive settlement, bring up and honour in unison those refulgent powers of purity and self discipline of universal law, Mitra and Varuna, sun and moon with coolness of the oceans, love and friendship, brilliant divinities of nature and humanity, human and natural forces vibrant as winds, and the wealth of heaven and earth on the vedi of our corporate programmes of yajna.

वस्वी॑ त अग्न॒ सन्दृ॑ष्टिरिषय॒त मर्त्या॑य।
ऊजा॑ नपाद॒मृत॑स्य॥ २५॥

25. *Vasvī te agne saṁdṛṣṭir-iṣayate martyāya.*
Ūrjo napādamṛtasya.

Agni, leading light of the world, immortal source of universal strength, your equal vision and provision of earthly settlement and peace for all the mortals yearning for love and sustenance in life is all time sure and true.

कत्वा॒ दा अ॑स्तु॒ श्रेष्ठा॒ द्य त्वा॑ व॒न्वन्त्सु॒रेक्णाः।
मत॑ आनाश सुवृ॒क्तिम॥ २६॥

26. *Kratvā dā astu śreṣṭho 'dya tvā vanvantsu-rekṇāḥ.*
Marta ānāśa suvṛktim.

O lord, may the holy man of yajnic action and charity, generously giving, loving and offering homage in adoration to you, rise to eminence here and now, be master of noble wealth and follow the path of rectitude to ultimate freedom.

त त॑ अग्न॒ त्वाता॑ इ॒षय॑न्ता॒ विश्व॒मायु॑ः ।
तर॑न्ता अ॒या अरा॑तीव॒न्वन्त॑ अ॒या अरा॑तीः ॥ २७ ॥

27. *Te te agne tvotā iṣayanto viśvamāyuḥ.*
Taranto aryo aratīr-vanvanto aryo arātīḥ.

Agni, all those devotees of yours, who enjoy your protection and pray for food, energy and sustenance for a full happy life, cross over indigence and hostility, wiping off the envious and the stingy hoarders away from their path.

अ॒ग्नि॒स्ति॒ग्मन॑ शा॒चिषा॒ यास॒द्विश्व॑ं न्य॑त्रिण॑म ।
अ॒ग्निना॑ वनत र॒यिम ॥ २८ ॥

28. *Agnistigmena śociṣā yāsad viśvaṁ nyatriṇam.*
Agnirno vanate rayim.

Agni, with the flaming light of pure refulgence, dries up and burns off all hostility of the world and brings the wealth of life for us, dedicated supplicants and celebrants.

सु॒वीरं र॒यिमा भ॑र॒ जात॑वदा॒ विच॑षण ।
ज॒हि र ा॑ंसि सुकता ॥ २९ ॥

29. *Suvīraṁ rayimā bhara jātavedo vocarṣaṇe.*
Jahi rakṣāṁsi sukrato.

Lord omniscient, all immanent of universal vision, bring us the wealth of life coupled with noble strength and brave progeny. O lord of creative action, eliminate the cruel and wicked forces of negativity in the interest of progress.

त्वं न॑ः पा॒ह्यंह॑सा॒ जात॑वदा अघाय॒तः ।
र ा॑ णा बह्मणस्कव ॥ ३० ॥

30. *Tvaṁ naḥ pāhyaṁhaso jātavado aghāyataḥ.*
Rakṣā ṇo brahmaṇaskave.

Save us, O lord omnipresent in existence, from sin and evil. O lord of omniscient vision, O voice of divinity, give us the ultimate protection and security in our creative endeavours.

या न॑ अग्न दुरव॒ आ मता॑ व॒धाय॒ दाश॑ति।
तस्मा॑ नः पा॒ह्यंह॑सः॥ ३१॥

31. *Yo no agne dureva ā marto vadhāya dāśati.*
Tasmānnaḥ pahyaṁhasaḥ.

Agni, leading light of purity and justice, whatever the malignant force of negation, whatever the mortal power that strikes to eliminate us, give us the strength and protect us against that evil, to survive and move on.

त्वं तं दे॑व जि॒ह्वया॒ परि॑ बाधस्व दु॒ष्कृत॑म।
मता॒ या न॒ जिघां॑सति॥ ३२॥

32. *Tvaṁ taṁ deva jihvayā pari bādhasva duṣkṛtam.*
Marto yo no jighāṁsati.

Brilliant lord of love and justice, with your flames of fire, the power of your word of judgement, prevention and punishment, stop that person alongwith the evil deed that intends or is intended to hurt us and to destroy us.

भ॒रद्वा॑जाय स॒पथ॒ः शम॑ यच्छ सहन्त्य।
अग्न॒ वर॑ण्यं॒ वसु॑॥ ३३॥

33. *Bharadvājāya saprathaḥ śarma yaccha sahantya.*
Agne vareṇyaṁ vasu.

Agni, lord of power and forbearance, give a spacious and comfortable home and security to the person who commands knowledge and means of service and sustenance for the society.

अग्निर्वृत्राणि जङ्घनद द्रविण॒स्युर्वि॑पन्यया।
समि॑द्धः शु॒क्र आहु॑तः ॥ ३४ ॥

34. *Agnirvṛtrāṇi jaṅghanad draviṇasyurvipanyayā.*
Samiddhaḥ śukra āhutaḥ.

Agni, leading light and ruler of the world, bright, pure and purifying, invoked, invited and lighted in the seat of yajna, keen on wealth, honour and excellence with self-approbation and public exaltation, should destroy the evils and endeavour to raise the power and prosperity of the human nation.

गर्भे॑ मा॒तुः पि॒तुष्पि॒ता वि॑वि॒दिद्यु॒ताना अ॒क्षरे॑।
सीद॑न्नृ॒तस्य॒ यानि॒मा ॥ ३५ ॥

35. *Garbhe mātuḥ pituṣpitā vididyutāno akṣare.*
Sīdannṛtasya yonimā.

Agni, life and light of life and light of the universe, present in the interior of mother earth, sustainer of the sun, father of earth and her children, shining in his own eternal self, in the individual soul and in the world of imperishable Prakrti, the spirit of the universe, pervades and inspires the ruling laws of eternal truth and the world of existence.

ब्रह्म॑ प्र॒जाव॒दा भ॑र॒ जात॑वदो॒ वि च॑र्षणे।
अग्ने॒ यद्दी॒दय॑द्दि॒वि ॥ ३६ ॥

36. *Brahma prajāvadā bhara jātavedo vicarṣaṇe.*
Agne yad dīdayad divi.

Agni, lord all knowing, all watching, who shine in the light of the sun, bless us with the food of life that sustains the children of the earth.

उप॑ त्वा र॒ण्वसं॒दृशं॒ पय॑स्वन्तः सहस्कृत।
अग्ने॑ ससृ॒ज्महे॒ गिरः॑ ॥ ३७ ॥

37. *Upa tvā raṇvasaṁdṛśaṁ prayasvantaḥ sahaskṛta.*
Agne sasṛjmahe giraḥ.

Agni, blazing light of life, lord of bliss and beatific vision, source giver of the power of action and forbearance, blest with the food of life and light of the spirit, we sing songs of adoration and send up our words of gratitude to you.

उप॑ च्छा॒यामि॑व॒ घृणे॒रग॑न्म॒ शम॑ त॒ व॒यम।
अग्ने॒ हिर॑ण्यसंदृशः ॥ ३८ ॥

38. *Upacchāyāmiva ghṛṇeraganma śarma te vayam.*
Agne hiraṇyasaṁdṛśaḥ.

Agni, lord of bliss and eternal protection, just as a person runs to the shade for relief from the blazing sun, so may we, shining as pure gold, rise and come to your presence, the blissful shade of divinity, our ultimate haven and home.

य उ॒गइ॑व शय॒हा ति॒ग्मशृ॑ङ्गो॒ न वंस॑गः।
अग्ने॒ पुर॑ु॒रुरो॑चिथ ॥ ३९ ॥

39. *Ya ugra iva śaryahā tigmaśṛṅgo na vaṁsagaḥ.*
Agne puro rurocitha.

Agni, lord protector of life, destroyer of killer arrows like a fierce warrior, burning off negativities like the fierce rays of the sun, you destroy the strongholds

of the enemies of life.

आ यं हस्त॒ न खा॒दिन॑ं शिशुं जा॒तं न बिभ॑ति।
वि॒शाम॒ग्निं स्व॑ध्व॒रम॥ ४०॥

40. *Ā yaṁ haste na khādinaṁ śiśuṁ jātaṁ na bibhrati.*
Viśāmagniṁ svadhvaram.

Like the darling new born baby held in the hand, like a beautiful bracelet worn on the wrist, the yajakas place the fire in the vedi, light and raise it, since it is the blessed source giver of wealth and joy for the people.

प द॒वं द॒ववी॑तय॒ भर॑ता वसु॒वित्त॑मम।
आ स्व यान॒ा नि षी॑दतु॥ ४१॥

41. *Pra devaṁ devavītaye bharatā vasuvittamam.*
Ā sve yonau ni ṣīdatu.

Place, light and raise the brilliant and generous fire in your home for favour of the bounties of nature and humanity since it is the immense source giver of wealth, honour and excellence. Let the holy fire be instituted and maintained so that you abide in peace and joy.

आ जा॒तं जा॒तव॑दसि पि॒यं शि॑शी॒तातिथिम।
स्या॒न आ गृ॒हप॑तिम॥ ४२॥

42. *Ā jātaṁ jātavedasi priyaṁ śaśītātithim.*
Syona ā gṛhapatim.

Sharpen and constantly intensify the light of universal Agni, spirit of life, manifested in the all immanent fire of yajna, like a dear guest worthy of reverence in the delightful home, the spirit which is protector, promoter and really the head of family.

अग्न॑ यु॒ वा हि य तवा॑ श्वा॑सा दव सा॒धव॑ः ।
अर॒ं वह॑न्ति म॒न्यव॑ ॥ ४३ ॥

43. *Agne yukṣvā hi ye tavā'śvāso deva sādhavaḥ.*
Araṁ vahanti manyave.

Agni, leading light of knowledge and power, generous creator and giver, yoke those motive powers of yours to the chariot which are best and fastest and which transport you to the destination of your love and passion gracefully without fail.

अच्छा॑ ना या॒ह्या व॑हा॒ भि पयांसि वी॒तय॑ ।
आ द॒वान्त्सामं॑पीतय ॥ ४४ ॥

44. *Acchā no yāhyā vahā'bhi prayāṁsi vītaye.*
Ā devāntsomapītaye.

Agni, leading light of knowledge, generous pioneer, come fast in all your glory, bring us the dearest powers for sustenance and advancement for the sake of peace and well-being, and bring the noble brilliancies along to celebrate success with the delight of soma.

उद॑ग्न भारत द्यु॒मदज॑स्त्रण॒ दवि॑द्युतत ।
शाचा॒ वि भा॑ह्यजर ॥ ४५ ॥

45. *Udagne bhārata dyumad-ajasreṇa davidyutat.*
Śocā vi bhāhyajara.

Agni, unaging sustainer of life, shining with the light of excellence and blazing with glory, rise up with flames of fire and shine on with inexhaustible splendour, and help the shining people too to rise in the light of knowledge and excellence of life.

वीती या दवं मता दुवस्यदग्निमीळीताध्वर हविष्मान।
हातारं सत्ययजं रादस्यारुत्तानहस्ता नमसा विवासत ॥ ४६ ॥

46. *Vītī yo devaṁ marto duvasyedagnimīḷītādhvare haviṣmān. Hotāraṁ satyayajaṁ rodasyoruttānahasto vivāset.*

The mortal, who, bearing holy materials of yajna with love and reverence, serves and worships Agni, generous and brilliant yajaka of the universe abiding and operative in the unity of cosmic law and universal truth, and who prays to the lord with folded hands raised in surrender and supplication, would shine over earth and heaven with divine favour and joy.

आ त अग्न ऋचा हविहृदा तष्टं भरामसि।
त त भवन्तू णां ऋषभास वशा उत ॥ ४७ ॥

47. *Ā te agna ṛcā havir-hṛdā taṣṭaṁ bharāmasi. Te te bhavantūkṣaṇa ṛṣabhāso vaśā uta.*

Agni, O lord of light, omniscience and omnipotence, thus do we bear and offer the homage of surrender and self-sacrifice to you, prepared with love of the heart and sanctified with holy chant of Rgveda, and we pray may all our people be for you, virile and generous, inspired with love and brilliance of excellence.

अग्निं दवास अगियमिन्धत वृत्रहन्तमम।
यना वसून्याभृता तृ हा र ांसि वाजिना ॥ ४८ ॥

48. *Agniṁ devāso agriyam-indhate vṛtrahantamam. Yenā vasūnyābhṛtā tṛḷhā rakṣāṁsi vājinā.*

Thus do brilliant sages light the holy fire and

worship Agni, leading light and pioneer, lord of action, foremost leader, highest breaker of the densest clouds and harbinger of the showers of generosity, who bears and brings for us the wealth and honours of the world and who, with his omnipotence, destroys the wicked hostilities of humanity.

Mandala 6/Sukta 17

Indra Devata, Bharadvaja Barhaspatya Rshi

पिबा॒ सामं॒भि यमु॑ग्र॒ तद॑ ऊ॒र्वं गव्यं॒ महि॑ गृणा॒न इ॑न्द्र। वि या धृ॑ष्णा॒ वधि॑षा॒ वज॑हस्त॒ विश्वा॑ वृ॒त्रमं॑मि॒त्रिया॒ शव॑॑भिः॥ १॥

1. *Pibā somamabhi yamugra tarda ūrvaṁ gavyaṁ mahi gṛṇāna indra. Vi yo dhṛṣṇo vadhiṣo vajrahasta viśvā vṛtram-amitriyā śavobhiḥ.*

Indra, mighty invincible lord of the force of cosmic energy, wielder of the thunderbolt in hand, drink and celebrate with soma while you are sung and celebrated since you break the cloud of showers as the sun, release the vast and great wealth of cows, milk and ghrta, and with your powers and action destroy all unfriendly and antilife forces of the world.

स ई॑ पाहि॒ य ऋ॑जी॒षी तरु॑त्रा॒ यः शिप॑वान्वृष॒भा या म॑ती॒नाम। या ग॒॑त्रभिद्व॑ज॒भृद्या ह॑रि॒ष्ठाः स इ॑न्द्र चि॒त्राँ अ॒भि तृ॑न्धि॒ वाजा॑न॥ २॥

2. *Sa īṁ pāhi ya ṛjīṣī tarutro yaḥ śipravān vṛṣabho yo matīnām. Yo gotrabhid vajrabhṛd yo hariṣṭhāḥ sa indra citrāň abhi tṛndhi vājān.*

The one that is simple and natural in conduct,

saviour across the seas, splendid and self-protected, mightiest among people, breaker of clouds and hostile strongholds, wielder of the thunderbolt and strongest winner, such is Indra, and such, O lord, defend, protect and promote what is won, release the wonderful energies and overcome the on-slaughts of hostile forces.

एवा पाहि प्रत्नथा मन्दतु त्वा श्रुधि ब्रह्म वावृधस्वात गीभिः। आविः सूर्यं कृणुहि पीपिहीष जहि शत्रूँरभि गा इन्द तृन्धि ॥ ३ ॥

3. *Evā pāhi pratnathā mandatu tvā śrudhi brahma vāvṛdhasvota gīrbhiḥ. Āviḥ sūryaṁ kṛṇuhi pīpihīṣo jahi śatrūṅrabhi gā indra tṛndhi.*

Thus protect and promote life and humanity as ever before, and let the adventure give you the pride of pleasure. Listen to the Veda, protect the Word of knowledge, and be exalted by our songs of celebration. Uncover the light of the sun, enjoy food and drink, destroy the hostilities, release the speech of humanity to freedom, and unshackle the lands from bondage into liberty.

त त्वा मदा बृहदिन्द स्वधाव इम पीता उ ायन्त द्युमन्तम। महामनूनं तवसं विभूतिं मत्सरास जह्रषन्त पसाहम ॥ ४ ॥

4. *Te tvā madā bṛhadindra svadhāva ime pītā ukṣayanta dyumantam. Mahāmanūnaṁ tavasaṁ vibhūtiṁ-matsurāso jarhṛṣanta prasāham.*

Indra, self-refulgent lord of your own essential power and grandeur, exalted ruler, may these drinks of soma thus enjoyed shower you with the joy and ecstasy of victory. So do the people moved with the excitement

of self-confidence and divine exaltation celebrate you, great, perfect, potent, magnificent, and victorious yet forbearing lord of power as you are.

यभिः सूयमुषसं मन्दसाना वासया पं दृ हानि ददत। महामदिं परि गा इन्द्र सन्तं नुत्था अच्युतं सदसस्परि स्वात ॥ ५ ॥

5. *Yebhiḥ sūryam-uṣasaṁ mandasāno'vāsayo'pa dṛḷhāni dardrat. Mahāmadriṁ pari gā indra santaṁ nutthā acyutaṁ sadasaspari svāt.*

Indra, lord ruler of the world, by the powers and forces with which you place the sun in orbit and rouse the dawn on course, and vest them both in light and splendour, and with which you break the strongest mountain asunder, by the same power and force, O lord of love and bliss, from your own assembly seat, inspire and strengthen the great inexhaustible human energy, generous as cloud of showers, across the earth to rise and shine.

तव कत्वा तव तद्दंसनाभिरामासु पक्वं शच्या नि दीधः। आणादुर्वं उस्रियाभ्या वि दृ हादूवाद्रा असृजा अङ्गिरस्वान ॥ ६ ॥

6. *Tava kratvā tava tad daṁsanābhir-āmāsu pakvaṁ śacyā ni dīdhaḥ. Aurṇordura usriyābyo vi dṛḷho-dūrvād gā asṛjo aṅgirasvān.*

With your wisdom, holy deeds and divine power, you develop ripeness in the unripe and maturity in the immature minds and open the strong doors and fill them with light for the bright people. Thus does the lord of life and breath energy of freedom liberate the lands and

their speech from the violence of tyrants.

पपाथ॒ गां महि॒ दंसा॒ व्यु१॑वीमु॒प द्यामृ॒ष्वा बृ॒हदि॑न्द स्तभायः ।
अधा॑रया॒ रोद॑सी द॒वपु॑त्र॒ पत्न॑ मा॒तरा॑ य॒ह्वी ऋ॒तस्य॑ ॥ ७ ॥

7. *Paprātha kṣāṁ mahi daṁso vyurvīmupa dyāmṛṣvo bṛhadindra stabhāyaḥ. Adhārayo rodasī devaputre pratne mātarā yahvī ṛtasya.*

Indra, almighty lord of glorious action and potential, you create, pervade and sustain the wide earth and heaven and you sustain, support and order the compact earth, heaven and the expansive universe, and you sustain the compact earth, firmament and the solar sphere, ancient, great and generous mothers of the children of divinity and themselves the children of mother Prakrti and the divine law of nature.

अध॑ त्वा॒ विश्व॑ पु॒र इ॑न्द द॒वा एक॑ं त॒वसं दधिर॒ भरा॑य ।
अद॑वा॒ यद॒भ्याहि॑ष्ट द॒वान्त्स्व॑षाता वृणत॒ इन्द॒मत्र॑ ॥ ८ ॥

8. *Adhā tvā viśve pura indra devā ekaṁ tavasaṁ dadhire bharāya. Adevo yadabhyauhiṣṭa devāntsvarṣātā vṛṇata indramatra.*

Indra, lord almighty of bliss and enlightenment, all the noble powers of nature and humanity hold on to you, lord absolute and omnipotent, for success in their life's endeavours. And when anyone bereft of light engages in contest against the enlightened, then the enlightened people maintain their faith in the heavenly power and win the battle for light and bliss here itself.

अध॒ द्याश्चि॑त्त॒ अप॒ सा नु वजा॑द द्वि॒तानं॑मद्भि॒यसा॒ स्वस्य॑ मन्याः । अहिं॒ यदि॑न्द॑ अ॒भ्याह॑सानं॒ नि चि॑द्वि॒श्वायुः॑ श॒यथ॑ ज॒घान॑ ॥ ९ ॥

9. *Adha dyauścit te apa sā nu vajrād dvitānamad bhiyasā svasya manyoḥ. Ahiṁ yadindro abhyohasānaṁ ni cid viśvāyuḥ śayathe jaghāna.*

And then even the light of heaven doubly bows to you, first in awe of the thunderbolt and then also in awe of your majesty of divine passion, when Indra, cosmic energy, strikes the approaching dark cloud and lays it down in showers and sends it to sleep.

अध॒ त्वष्टा॑ त म॒ह उ॑ग्र॒ वज्रं॑ स॒हस्र॑भृष्टिं ववृतच्छ॒ताश्रि॑म ।
निकाम॒मर॑मणस॒ं यन॒ नव॑न्त॒महिं॒ सं पि॑णगृ॒जीषिन ॥ १० ॥

10. *Adha tvaṣṭā te maha ugra vajraṁ sahasra-bhṛṣṭiṁ vavṛtacchatāśrim. Nikāmamarama-ṇasaṁ yena navantam-ahiṁ saṁ piṇagṛjīṣin.*

O lord of blazing glory, simple, natural and forceful, Tvashta, the cosmic maker of forms, shaped in nature the mighty hundred-angled thousand pointed thunderbolt of your cherished design for relentless strikes by which you break the roaring cloud of darkness for showers of rain in the cycle of seasons.

वध॒न्यं विश्व॑ म॒रुतः॑ स॒जाषा॒ः पच॑च्छ॒तं म॑हि॒षाँ इ॑न्द्र॒ तुभ्य॑म ।
पू॒षा विष्णु॒स्त्रीणि॒ सरांसि धावन्वृ॒त्र॒हणं॑ मदि॒रम॑ंशु॒-
मं॑स्म ॥ ११ ॥

11. *Ardhān yaṁ viśve marutaḥ sajoṣāḥ pacacchataṁ mahiṣāṁ indra tubhyam. Pūṣā viṣṇustrīṇi sarāṁsi dhāvan vṛtrahaṇaṁ madiramaṁśum-asmai.*

Indra, O potent spirit of the cosmos, let all vibrant creative and constructive forces of nature and humanity join in unison and exalt you, ruler of the world, ripening and maturing a hundred mighty gifts of vitality

in your service. May Vishnu, omnipresent sustaining power of universal nourishment, ever active on the move, fill the three oceans of earth, heaven and the middle regions with life giving nectar of bliss and excitement for this Indra to break down the cloud of darkness, evil and want.

आ गादा महि वृतं नदीनां परिष्ठितमसृज ऊर्मिमपाम।
तासामनु पवत इन्द्र पन्थां पादया नीचीरपसः समुद्रम ॥ १२ ॥

12. *Ā kṣodo mahi vṛtaṁ nadīnāṁ pariṣṭhitamasṛja ūrmimapām. Tāsāmanu pravata indra panthāṁ prārdayo nīcīrapasaḥ samudram.*

Indra, ruling power of the world, creates the great flood of the rivers collected and controlled all round and releases the waves of the waters to flow. Accordingly he prepares the paths of water movement downward and lets the waters join the sea (thereby completing the natural cycle of water energy across the three oceans).

एवा ता विश्वा चकृवांसमिन्दं महामुगमजुर्यं सहोदाम।
सुवीरं त्वा स्वायुधं सुवज्रमा बह्व नव्यमवस ववृत्यात ॥ १३ ॥

3. *Evā tā viśvā cakṛvāṁsam-indraṁ mahāmugram-ajuryaṁ sahodām. Suvīraṁ tvā svāyudhaṁ suvajramā brahma navyam-avase vavṛtyāt.*

Thus may our new homage of praise, prayer and yajnic service reach Indra, omnipotent lord of the universe, absolute doer of all actions, mighty, refulgent, unaging and imperishable, giver of strength and forbearance, commander of heroes, all armed and wielder of the thunderbolt of nature's cyclic energy, and may our prayer move the lord for our protection and

progress.

स नो वाजाय श्रवस इष च राय धेहि द्युमत इन्द्र विप्रान ।
भरद्वाज नृवत इन्द्र सूरीन्दिवि च स्मधि पार्य न इन्द्र ॥ १४ ॥

14. *Sa no vājāya śravasa iṣe ca rāye dhehi dyumata indra viprān. Bharadvāje nṛvata indra sūrīn divi ca smaidhi pārye na indra.*

May Indra, lord ruler of the universe, accept us, vibrant seekers of light, for the gift of speed and progress toward victory, honour and excellence, food and energy, and all round wealth of life. May Indra bless the brave leaders of humanity, and may the lord establish us all in the light of divinity and guide us on the path of total worldly fulfilment and freedom of ultimate salvation.

अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥ १५ ॥

15. *Ayā vājaṁ devahitaṁ sanema madema śatahimāḥ suvīrāḥ.*

Thus do we offer ardent praise and seek to share divine favour and inspiration fit for dedicated humanity and pray we may live happy a full hundred years blest with noble and heroic generations of progeny.

Mandala 6/Sukta 18

Indra Devata, Bharadvaja Barhaspatya Rshi

तमु ष्टुहि य अभिभूत्योजा वन्वन्नवातः पुरुहूत इन्द्रः ।
अषाळ्हमुग्रं सहमानमाभिर्गीर्भिर्वर्धा वृषभं चर्षणीनाम ॥ १ ॥

1. *Tamu ṣṭuhi yo abhibhūtyojā vanvannavātaḥ puruhūta indraḥ. Aṣāḷhamugraṁ sahamānam-ābhirgīrbhir-vardha vṛṣabhaṁ carṣaṇīnām.*

Adore him who tames and controls brute force, loves and shares life with all, unshaken and all admired, that is Indra, potent ruler of the world, intrepidable, blazing refulgent, challenging yet forbearing, most generous and creative of people. With these words of celebration, exalt him, and you too would rise.

स युध्मः सत्वा खजकृत्समद्वा तुविम्र ा नंदनुमाँ ऋंजीषी।
बृहदंणुश्च्यवंना मानुंषीणामकंः कृष्टीनामंभवत्सहावा॥ २॥

2. *Sa yudhmaḥ satvā khajakṛt samadvā tuvimrakṣo nadanumāň ṛjīṣī. Bṛhadreṇuṣ-cyavano mānuṣīṇāmekaḥ kṛṣṭīnām-abhavat sahāvā.*

Indra is a hero, strong and realistic, a warrior, socially committed, all loving and friendly, eloquent, simple, natural and honest, dynamic, stormy in movement, and a unique embodiment of courage and tolerance among the best of thinking humanity.

त्वं ह नु त्यदंदमाया दस्यूँरकंः कृष्टीरंवनारायांय। अस्तिं
स्वि ा वीर्यं१ तत्त इन्द्र न स्विंदस्ति तदृंतुथा वि व ंचः॥ ३॥

3. *Tvaṁ ha nu tyadadamāyo dasyūňrekaḥ kṛṣṭīravanorāryāya. Asti svinnu vīryaṁ tat ta indra na svidasti tadṛtuthā vi vocaḥ.*

Indra, you for sure are the one who fight out and control the wicked and violent elements and bring the world communities together for a united world of progressive and cultured humanity. That indeed is your strength, real heroism, is it not? Pray speak of that courage, competence and vision according to the needs of time and season.

सदिद्धि ते तुविजातस्य मन्य सहः सहिष्ठ तुरतस्तुरस्य।
उगमुगस्य तवसस्तवीया रधस्य रधतुर बभूव॥ ४॥

4. *Sadiddhi te tuvijātasya manye sahaḥ sahiṣṭha turatasturasya. Ugramugrasya tavasastavīyo'radhrasya radhraturo babhūva.*

Real and true indeed is the courage and tolerance of the world hero, yours all, I believe, O boldest and most forbearing warrior, which defines the light, power and victory of the ruler who is the instant victor over the victorious, blazing over the violent, stronger than the strongest and most powerful non-violent destroyer of the destructive.

त ईः पत्नं सख्यमस्तु युष्म इत्था वदद्भिवलमङ्गिराभिः।
ह च्युतच्युद्दस्मषर्यन्तमृणाः पुरा वि दुर अस्य विश्वाः॥ ५॥

5. *Tannaḥ pratnaṁ sakhyamastu yuṣme itthā vadadbhir-valamaṅgirobhiḥ. Hannacyutacyud dasmeṣayantamṛṇoḥ puro vi duro asya viśvāḥ.*

That age-old friendship of ours with you may, we pray, be firmly established in you and remain thus with the vibrant celebrants too who speak this same way in praise of you, and just as the sun breaks the cloud and opens the flood gates of rain showers, so may you, O lord imperishable and generous, shaker of the otherwise unshaken, destroy the darkness of evil, inspire and advance the dynamic leaders, and open all the gates of the human cities on the world highways.

स हि धीभिहव्या अस्त्युग इशानकृन्महति वृत्रतूय। स ताकसाता तनय स वजी वितन्तसाय्य अभवत्समत्सु॥ ६॥

6. *Sa hi dhībhir-havyo astyugra īśānakṛn-mahati vṛtratūrye. Sa tokasātā tanaye sa vajrī vitanta-sāyyo abhavat samatsu.*

That is the lord worthy of homage with all our intelligence and holy actions, refulgent maker of leaders and achievers in the great human struggle against evil and deprivation. That wielder of adamantine power is to be exalted and glorified in the battles of humanity for the advancement and progress of our children and grand children for future generations.

स मज्मना जनिम मानुषाणाममर्त्यन नाम्नाति प सस्त्र ।
स द्युम्नन स शवसात राया स वीयण नृतमः सम काः ॥ ७ ॥

7. *Sa majmanā janima mānuṣāṇām-amatryena nāmnāti pra sarsre.Sa dyumnena sa śavasota rāyā sa vīryeṇa nṛtamaḥ samokāḥ.*

With immortal power he continues and extends the name and identity of humanity and, as highest leader of supreme human virtues and all pervasive with human presence, he advances the human generations with honour and excellence, courage and valour, wealth and fame, and manly vigour and splendour.

स या न मुह न मिथू जना भूत्सुमन्तुनामा चुमुरिं धुनिं च ।
वृणक्पिपुं शम्बरं शुष्णमिन्दः पुरां च्यात्राय शयथाय नू चित ॥ ८ ॥

8. *Sa yo na muhe na mithū jano bhūt suman-tunāmā cumuriṁ dhuniṁ ca. Vṛṇak pipruṁ śambaraṁ śuṣṇamindraḥ purāṁ cyautnāya śayathāya nū cit.*

The man who never suffers from error, never feels bewildered, stupefied, infatuated or perverted but

remains self-possessed, conscious of his essential identity and constancy of character, who shakes the ogre, the hoarder, the vociferous bully and the exploiter, and favours the generous, peace loving and enlightened persons, is Indra, worthy to be the ruler for the peace and progress of the common-wealth of nations for sure.

उदावता त्व ासा पन्यसा च वृत्रहत्याय रथमिन्द तिष्ठ।
धिष्व वज्रं हस्त आ दं िणत्रा भि प मंन्द पुरुदत्र मायाः ॥ ९ ॥

9. *Udāvatā tvakṣasā panyasā ca vṛtrahatyāya ratham-indra tiṣṭha. Dhiṣva vajraṁ hasta ā dakṣiṇatrā'bhi pra manda purudatra māyāḥ.*

And by raising and refining the admirable power of action, O lord ruler and sovereign, ascend your chariot for the battle of life against darkness and deprivation. Take up the thunderous weapon of power and force in the right hand, generous lord, shine in all your majesty and glory of action and destroy the force and wiles of the enemy.

अग्निन शुष्कं वनमिन्द हती र ाा नि धं यशनिन भीमा।
गम्भीरय ऋष्वया या रुराजाध्वानयदुरिता दम्भयच्च ॥ १० ॥

10. *Agnirna śuṣkaṁ vanamindra hetī rakṣo ni dhakṣyaśanirna bhīmā. gambhīraya ṛṣvayā yo rujojādhvānayad duritā dambhayacca.*

Just as fire burns down dry forest woods to ash, so Indra, O lord ruler awful as thunder, shatter the forces of terror and destruction, you who, with a mighty blow of the weapon of justice and punishment, crush the evils of fear, deceit and terror.

आ स॒हस्रं प॒थिभि॑रिन्द रा॒या तुवि॑द्युम्न तुवि॒वाज॑भिर्॒ वाक ।
या॒हि सू॑ना सहसा॒ यस्य॒ नू चि॒ददे॑व॒ इश॑' पुरुहूत॒ यात॑': ॥ ११ ॥

11. *Ā sahasraṁ pathibhirindra rāyā tuvidyumna tuvivājebhirarvāk. Yāhi sūno sahaso yasya nū cidadeva īśe puruhūta yotoḥ.*

Indra, ruler of the world, lord of abundant wealth, power, honour and excellence, child of omnipotence, universally invoked and adored, who join and reshape the uniform and various powers of nature and humanity, come here to a thousand devotees by a thousand ways with wealth of a thousand forms of food, energy and advancement, lord whose favour and friendship even the semipious desire to have.

प तु॑विद्यु॒म्नस्य॒ स्थवि॑रस्य॒ घृष्वे॑दि॒वा र॑रप्श महि॒मा पृ॑थि॒व्याः । नास्य॒ शत्रु॒न प॑ति॒मान॑मस्ति॒ न प॑ति॒ष्ठिः पु॑रुमा॒यस्य॒ सह्य॑': ॥ १२ ॥

12. *Pra tuvidyumnasya sthavirasya ghṛṣverdivo rarapśe mahīmā pṛthivyāḥ. Nāsya śatrurna pratimānamasti na pratiṣṭhiḥ purumāyasya sahyoḥ.*

The greatness and glory of this lord of abundance, most ancient and venerable, self-refulgent tamer of evil, transcends the bounds of the earth. There is no enemy, no equal measure or rival, nor any defined seat of stability of this self-sufficient, omnipotent and forbearing lord.

प तत्त॑' अ॒द्या कर॑णं कृ॒तं भू॒त्कुत्स॑ं यदा॒युम॑ति॒थिग्व॑मस्म । पु॒रू स॒हस्रा॒ नि शि॑शा अ॒भि ागमु॒त्तूव॑'याणं धृष॒ता नि॑नथ ॥ १३ ॥

13. *Pra tat te adyā karaṇaṁ kṛtaṁ bhūt kutsaṁ yadāyum-atithigvam-asmai. Purū sahasrā ni śiśā abhi kṣāmut tūrvayāṇaṁ dhṛṣatā ninetha.*

Surely great are your acts, activities and ways of earthly accomplishment today, as you bring a thousand gifts of wealth, knowledge and competence to this mighty, vibrating and hospitable humanity and raise the earth to the heights of speed and progress.

अनु त्वाहिंघ्र अधं दव दवा मदन्विश्वं कवितमं कवीनाम ।
करा यत्र वरिवा बाधितायं दिव जनाय तन्वं गृणानः ॥ १४ ॥

14. *Anu tvāhighne adha deva devā madan viśve kavitamaṁ kavīnām. Karo yatra varivo bādhitāya dive janāya tanve gṛṇānaḥ.*

Refulgent lord, brilliant sages of the world rejoice in unison with you in honour as the dispeller of demonic darkness and adore you as wisest of divine visionaries since, adored and exalted by them, you bring gifts of freedom and deliverance for the distressed as well as for the brilliant and give them health and material well being.

अनु द्यावापृथिवी तत्त आजा मंत्या जिहत इन्द दवाः ।
कृष्वा कृत्वा अकृतं यत्त अस्त्युक्थं नवीया जनयस्व यज्ञः ॥ १५ ॥

15. *Anu dyāvāpṛthivī tat ta ojo'martyā jihata indra devāḥ. Kṛṣvā kṛtno akṛtaṁ yat te astyukthaṁ navīyo janayasva yajñaiḥ.*

Indra, lord omnipotent, heaven and earth and the immortals and brilliants of nature and humanity move in observance of that support and splendour of

yours. O lord of action, inspire us to accomplish what is yet to be accomplished and to create the latest songs of adoration by yajnas and yajnic acts of social development for all.

Mandala 6/Sukta 19

Indra Devata, Bharadvaja Barhaspatya Rshi

महाँ इन्द' नृवदा चषणिपा उत द्विबर्हा अमिनः सह'भिः ।
अस्मद्र्यग्वावृध वीर्यायारुः पृथुः सुकृतः कृतृभिर्भूत ॥ १ ॥

1. *Mahāň indro vṛvadā carṣṇiprā uta dvibarhā aminaḥ sahobhiḥ. Asmadyrag-vāvṛdhe vīryāyo-ruḥ pṛthuḥ sukṛtaḥ kartṛbhir-bhūt.*

May the great Indra, the sun, overseeing and commanding cosmic energy inspiring humanity, pervasive and expansive over heaven and earth, impetuous but unafflictive, come to us with auxiliary forces and grow vast and high, helping noble work by the assistance of active and expert workers.

इन्द्रमिव धिषणा सातय धाद बृहन्तमृष्वमजरं युवानम ।
अषाळहन शवसा शूशुवांसं सद्यश्चिद्या वावृध असामि ॥ २ ॥

2. *Indrameva dhiṣaṇā sātaye dhād bṛhantam-ṛṣvamajaraṁ yuvānam. Aṣāḷhena śavasā śūśuvāṁsaṁ sadyaścid yo vāvṛdhe asāmi.*

Whoever with relentless action and intelligence and unchallengeable power and courage, for the sake of development and progress, dedicates himself to Indra, sun and cosmic energy, vast and high, pervasive, impetuous, indestructible, ever fresh and youthful, and forceful, soon for sure grows to power and prosperity

to the full.

पृथू करस्ना बहुला गभस्ती अस्मद्यꣳक्सं मिमीहि श्रवांसि ।
यूथेव पश्वः पशुपा दमूना अस्माँ इन्द्राभ्या ववृत्स्वाजा ॥ ३ ॥

3. *Pṛthū karasnā bahulā gabhastī asmadyrak saṁ mimīhi śrvāṁsi. Yūtheva paṣvaḥ paśupā damūnā asmāň indrābhyā vavṛtsvājau.*

Indra,, lord of power and peaceful controller, extend your open, generous and sanctifying hand of plentiful abundance to us for the gift of food and energy, power and fame, and guide us constantly in our battle of life for victory like a shepherd watching, controlling and guiding his flock.

तं व इन्दं चतिनंमस्य शाकरिह नूनं वाजयन्त हुवम ।
यथा चित्पूव जरितार आसुरनद्या अनवद्या अरिष्टाः ॥ ४ ॥

4. *Taṁ va indraṁ catinamasya śakairiha nūnaṁ vājayanto huvema. Yathā cit pūrve jaritāra āsuranedyā anavadyā ariṣṭāḥ.*

O children of the earth, for the sake of you all here in the world, we invoke, invite and adore that lord Indra, fearless giver of joy, with all his power and forces, in pursuit of knowledge, peace and progress, just as the sagely celebrants of all time do and live blameless, irreproachable, and safe and secure against fear and injury.

धृतवता धनदाः सामवृद्धः स हि वामस्य वसुनः पुरु ुः ।
सं जग्मिर पथ्याइ राय अस्मिन्त्समुद न सिन्धवा यादमानाः ॥ ५ ॥

5. *Dhṛtavrato dhanadāḥ somavṛddhaḥ sa hi vāmasya vasunaḥ purukṣuḥ. Saṁ jagmire pathyā rāyo asmint-samudre na sindhavo yādamānāḥ.*

Indra is the lord ordainer and observer of unshakable discipline of law and order, giver of wealth, exalted in honour and excellence, and abundant treasure-hold of cherished riches of the world. Indeed all wealth, powers and honours of the world move, each in its own right course, and concentrate in him just as the rivers flow and all together join and concentrate in the sea.

शविष्ठं न आ भर शूर शव आजिष्ठमाज' अभिभूत उगम। विश्वा द्युम्ना वृष्ण्या मानुषाणामस्मभ्यं दा हरिवा माद्-यध्यं॥ ६॥

6. *Śaviṣṭhaṁ na ā bhara śūra śava ojiṣṭhamojo abhibhūta ugram. Viśvā dyumnā-vṛṣṇyā mānuṣāṇām-asmabhyaṁ dā harivo mādayadhyai.*

Heroic Indra, destroyer of the evil, leader of the brave and tempestuous forces of humanity, bring us the strongest power and valour, most burning and blazing lustre and dignity, and give us showers of all the wealth and honours of the world good for the people for their joy and celebration.

यस्त मदः पृतनाषाळमृध्र इन्द्र तं न आ भर शूशुवांसम। यन ताकस्य तनयस्य साता मंसीमहि जिगीवांसस्त्वातः॥ ७॥

7. *Yaste madaḥ pṛtanāṣāḷamṛdhra indra taṁ na ā bhara śūśuvāṁsam. Yena tokasya tanayasya sātau maṁsīmahi jigīvāṁsas-tvotāḥ.*

Indra, invincible hero, ruler of life, bless us with that righteous passion of yours, challenging and

victorious yet forbearing and unhurtful, which inspires all good virtues and by which, under your protection, we may triumph in life and live happy in the company of our children and grand children.

आ न॑ भर॒ वृष॑णं॒ शुष्म॑मिन्द धन॒स्पृतं॑ शूशु॒वांसं॑ सु॒द ॑म।
यन॒ वंसा॑म॒ पृत॑नासु॒ शत्रू॒न्तवा॒तिभि॑रुत जा॒मीँर॑जा॑मीन ॥ ८ ॥

8. *Ā no bhara vṛṣaṇaṁ śuṣmamindra dhanaspṛtaṁ śūśuvāṁsaṁ sudakṣam. Yena vaṁsāma pṛtanāsu śatrūn tavotibhiruta jāmīँrajāmīn.*

Indra, lord of life and ruler of the world, bless us with that overwhelming vigour and power victorious in our struggles for wealth and prosperity ever rising in excellence, expertise and generosity by which, under your guidance and protection, we may be successful in our battles of life against negative forces and win over our own people and others unrelated, strangers and aliens.

आ त॒ शुष्म॑ वृष॒भ ए॑तु प॒श्चादा॑त्त॒रादध॒रादा पु॒रस्ता॑त।
आ वि॒श्वत॑ अ॒भि समे॑त्व॒वाङि॑न्द॒ द्युम्नं॑ स्व॑वद्धेह्यस्मे ॥ ९ ॥

9. *Ā te śuṣmo vṛṣabha etu paścādottarādharādā purastāt. Ā viśvato abhi sametvarvāṅindra dyumnaṁ svarvaddhehyasme.*

Indra, ruler of the world, may overwhelming and generous vigour, force and power come and flow for you all round from above and below, front and behind, all ways and every way constantly without break, and may it come to us from all sides. O lord of peace, prosperity and happiness, hold, protect and promote the wealth, honour and excellence of life for us and bless

us with the grace of holy living on earth.

नृवत्त इन्द्र नृतमाभिरूती वंसीमहि वामं श्रामतभिः । इ ा हि वस्व उभयस्य राजन्धा रत्नं महि स्थूरं बृहन्तम ॥ १० ॥

10. *Nṛvat ta indra nṛtamābhirūtī vaṁsīmahi vāmaṁ śromatebhiḥ. Īkṣe hi vasva ubhayasya rājan dhā ratnaṁ mahi sthūraṁ bṛhantam.*

Lord of humanity, leader of world pioneers, illustrious ruling power, refulgent Indra, we pray may we share and enjoy your most human favour and protection and have the cherished graces of life with revelations of the Word and actions of holiness. O refulgent lord, I see your divine glory of both heaven and earth prevailing among rulers and the people, and pray sustain this glory of life, great, constant, expansive and infinite.

मरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यं शासमिन्दम । विश्वासाहमवसे नूतनायागं सहोदामिह तं हुवम ॥ ११ ॥

11. *Marutvantaṁ vṛṣabhaṁ vāvṛdhānamakavāriṁ divyaṁ śāsamindram. Viśvāsāhamavase nūtanāyograṁ sahodāmiha taṁ huvema.*

Here on the vedi of this dear green earth, for the protection of life and the environment and for progress of the latest order, we invoke, invite and celebrate Indra, lord of glory, commanding humanity and the winds, generously valorous, ever rising, free from detractors, divinely refulgent, all ruling, all forbearing and victorious, illustrious giver of both tolerance and fighting power over evil for victory of the good for constant growth.

जनं वज्रिन्महि चिन्मन्यमानमभ्या नृभ्य ' रन्धया यष्वस्मि ।
अधा हि त्वा पृथिव्यां शूरसाता हवामहे तनये गाष्वप्सु ॥ १२ ॥

12. *Janaṁ vajrin mahi cinmanyamānam-ebhyo nṛbhyo randhayā yeṣvasmi. Adhā hi tvā pṛthivyāṁ śūrasātau havāmahe tanaye goṣvapsu.*

O lord of the thunderbolt of power, justice and punishment, humble that man who proudly holds himself as the greatest and mightiest against these people among whom I live and justify my existence. And now, O lord, for the sake of these very people on earth and in the battles of the brave for victory, we invoke, invite and celebrate you among our children, our cows, our lands and waters, and in the onward flow of our life and progress.

वयं त एभिः पुरुहूत सख्यः शत्रोःशत्रोरुत्तर इत्स्याम ।
घ्नन्त ' वृत्राण्युभयानि शूर राया मदम बृहता त्वोतः ॥ १३ ॥

13. *Vayaṁ ta ebhiḥ puruhūta sakhyaiḥ śatroḥ śatroruttara it syāma. Ghnanto vṛtrāṇyubhayāni śūra rāyā madema bṛhatā tvotāḥ.*

We are yours, O lord universally invoked and adored, and we pray that by these friendly words and acts of service we may be constantly superior to one enemy after another enemy of life and progress, fighting out and destroying the evils of darkness and want in both spiritual and material fields of life on earth, so that, under the umbrella of your protection and guidance, we may enjoy life with wealth, honour and excellence, rising higher and higher.

Mandala 6/Sukta 20

Indra Devata, Bharadvaja Barhaspatya Rshi

द्यान य इ॑न्द्रा॒भि भूमा॒यस्त॒स्था र॒यिः शव॑सा पृ॒त्सु जना॑न।
तं नः॑ स॒हस्र॑भरमुवरा॒सां द॒द्धि सू॑ना सहसा वृत्र॒तुर॑म ॥ १ ॥

1. *Dyaurna ya indrābhi bhūmāryastasthau rayiḥ śavasā pṛtsu janān. Taṁ naḥ sahasrabharam-urvarāsāṁ daddhi sūno sahaso vṛtraturam.*

Indra, lord of life, creator giver of strength, commander of power and forbearance, give us that wealth and life's value and that master ruling power vast as skies and bright as sun which, by its intrinsic strength of character can stand by people in the face of hostile forces in our struggle for progress, fight a thousand battles with success, give us lands of fertility and smiling greenery, and overcome the darkness of ignorance, poverty and injustice.

दि॒वा न तु॒भ्य॒मन्वि॑न्द स॒त्रा सु॒र्यं॑ द॒वभि॑धा॒यि॒ विश्व॑म।
अहिं॒ यद वृ॒त्र॒मपा व॑वि॒वांस॑ं ह ऋ॑जीषि॒न्विष्णु॑ना सचा॒नः ॥ २ ॥

2. *Divo na tubhyamanvindra satrā'suryaṁ deve-bhirdhāyi viśvam. Ahiṁ yad vṛtramapo vavriv-āṁsaṁ hannṛjīṣin viṣṇunā sacānaḥ.*

Indra, ruler of the world, observer of the original law and keeper of the honest simplicity of natural conduct, when in union with omnipresent Vishnu, omnipotent cosmic energy, you break the cloud of serpentine motion holding showers of the waters of life in hiding, then, together with the showers, universal life breath of vital energies is received, like light of the sun from heaven, by the brilliancies of humanity and of

nature such as earth to bless you and your people.

तूव॒ ग्राजी॑यान्त॒वस॒स्तवी॑यान्कृ॒तब्र॒ह्मन्द॑ वृ॒द्धम॑हाः ।
राजा॑भव॒न्मधु॑नः सा॒म्यस्य॒ विश्वा॑सां॒ यत्पु॒रां द॒र्तुमाव॑त ॥ ३ ॥

3. *Tūrvannojīyān tavasastavīyān kṛtabrahmendro vṛddhamahāḥ. Rājābhavanmadhunaḥ somyasya viśvāsāṁ yat purāṁ dartumāvat.*

Indra, refulgent and illustrious leader, is mightiest of the mighty. Breaking the clouds for shower, having created abundance of food, energy and literature of vision and wisdom, and having raised a team of veteran assistants, he becomes the real ruler of humanity, commander of honey sweets of peace and joy and saviour of all cities of the common wealth against the assailant and destroyer.

श॒तर॑पदन्प॒णय॑ इ॒न्दात्र॒ दश॑ ॒णय॒ क॒वय॒ कसा॑ता । व॒धः
शु॒ष्ण॑स्या॒शुष॑स्य मा॒यायाः॑ पि॒त्वा नारि॑रचीत्कि॑ं च॒न प ॥ ४ ॥

4. *Śatairapadran paṇaya indrātra daśoṇaye kavaye'rkasātau. Vadhaiḥ śuṣṇasyāśuṣasya māyāḥ pitvo nārirecīt kiṁ cana pra.*

Here in the world of business and administration in the advancement of life and light for the men of vision and wisdom protected from all ten directions, misers, thieves and robbers all run off by a hundred onslaughts of the ruler's admirers. Indra, O lord ruler of light and life, can any one exhaust, surpass or defeat the power, knowledge and abundance of the mighty and generous ruling order? None.

म॒हा दु॒हा अप॑ वि॒श्वाय॒ु धायि॒ वज॑स्य॒ यत्पत॑न्न॒ पादि॒ शुष्ण॑ः ।
उ॒रु ष स॒रथं॑ सार॑थय क॒रिन्द्रः॑ कुत्सा॑य॒ सूय॑स्य सा॒ता ॥ ५ ॥

5. *Maho druho apa viśvāyu dhāyi vajrasya yat patane pādi śuṣṇaḥ. Uru ṣa sarathaṁ sārathaye karindraḥ kutsāya sūryasya sātau.*

When on the fall of the mighty thunderbolt of justice and punishment the demon of darkness and denial is fallen and the sustaining force of all hate, jealousy and enmity is withdrawn, then the mighty Indra, further, opens and extends the field for the positive leaders and pioneers of vision, creativity and power for the nation on the march in the higher battle of light and culture.

प श्यना न मंदिरमंशुमस्म शिर दासस्य नमुचमथायन ।
पाव रमीं साप्यं ससन्तं पृणगाया समिषा सं स्वस्ति ॥ ६ ॥

6. *Pra śyeno na madiramaṁśumasmai śiro dāsasya namucermathāyan. Prāvannamīṁ sāpyaṁ sasantaṁ pṛṇagrāyā samiṣā saṁ svasti.*

Crushing the head of the violent destroyer, churning the mind of the persistent sabotager to correction, saving the humbled opponent at the end of his tether now lying at peace for mercy, and providing all such with adequate means and materials with food and sustenance for a life of comfort and well being, the leader, commander, ruler, Indra, like a victorious eagle, should bring the exhilarating drink of new life and joy of celebration for this social order.

वि पिपारहिमायस्य दृ हाः पुर वज्रिञ्छवसा न ददः ।
सुदामन्तदक्ष्ण अपमृष्यमृजिश्वन दात्रं दाशुष दाः ॥ ७ ॥

7. *Vi piprorahimāyasya drḷhāḥ puro vajriñchavasā na dardaḥ. Sudāman tad rekṇo apramṛṣyamṛjiśvane dātraṁ dāśuṣe dāḥ.*

O lord of the power of thunderbolt, with your power and force, pray never destroy the strongholds and cities of the protective and promotive leader of versatile genius and competence. Instead, O lord of generosity, for such a philanthropic leader of simple and honest law and conduct of pious virtue, provide generous gifts and grants of irresistible and permanent value.

स वेतसुं दशमायं दश ᳬणिं तूतुजिमिन्दः स्वभिष्टिसुम्नः ।
आ तुग्रं शश्वदिभं द्यातनाय मातुन सीमुप सृजा इयध्यै ॥ ८ ॥

8. *Sa vetasuṁ daśamāyaṁ daśoṇiṁ tūtujimindraḥ svabhiṣṭisumnaḥ. Ā tugraṁ śaśvadibhaṁ dyotanāya māturna sīmupa sṛjā iyadhyai.*

Indra, refulgent ruler commanding noble peace and cherished well being, in order to continuously advance the dominion and raise it to splendour, adopt, nurse and promote the world famous, ten ways versatile, ten ways expansive, powerful and ambitiously receptive and progressive social order as your own family, just as the mother elephant nurses, guides and promotes her calf to maturity without let up.

स ईं स्पृधो वनत अपतीता बिभद्वजं वृत्रहणं गभस्ता ।
तिष्ठद्धरी अध्यस्तव गत वचायुजा वहत इन्दमृष्वम ॥ ९ ॥

9. *Sa īṁ spṛdho vanate apratīto bibhrad vajraṁ vṛtrahaṇaṁ gabhastau. Tiṣṭhaddharī adhyasteva garte vacoyujā vahata indramṛṣvam.*

Indra, glorious ruler, enemies unknown, takes on and wins over the rivals and contenders and, wielding the cloud-breaking thunderbolt in hand and settled in

his dominion seat of power, he aims like an archer and rides his chariot driven by word-controlled horse powers which drive the mighty ruler over the expanse of his dominion.

सनम त वसा नव्य इन्द्र प पूरवः स्तवन्त एना यज्ञः । सप्त यत्पुरः शम शारदीदवद्धन्दासीः पुरुकुत्साय शिन ॥ १० ॥

10. *Sanema te'vasā navya indra pra pūravaḥ stavanta enā yajñaiḥ. Sapta yat puraḥ śarma śāradīrdardhan dāsīḥ purukutsāya śikṣan.*

Indra, lord of honour and excellence, by virtue of your protection and promotion, we enjoy the latest gifts of life, and the citizens adore you by these programmes of yajna since you establish seven cities for comfortable living, open out seven abundant autumnal streams against drought and deprivation, and destroy all forms of slavery and impiety for the education and advancement of the heroic wielder of power and weapons of defence.

त्वं वृध इन्द पूर्व्या भूवरिवस्य ुशन काव्याय ।
परा नववास्त्वमनुदयं मह पित्र ददाथ स्वं नपातम ॥ ११ ॥

11. *Tvaṁ vṛdha indra pūrvyo bhūrvarivas-yannuśane kāvyāya. Parā navavāstvaman-udeyaṁ mahe pitre dadātha svaṁ napātam.*

Indra, lord ruler of honour and excellence, knowledge, wisdom and generosity, be the first and foremost leader in the service of the great advancing human nation, specially for the inspired and ambitious pioneer of art, science and culture. Give the best and latest home and infrastructure worthy of being granted

to the great father figure of future development which must not be self-destructive or self-defeating in any way.

त्वं धुनिरिन्द्र धुनिमतीर्ऋणारपः सीरा न स्रवन्तीः ।
प यत्समुदमति शूर पर्षि पारया तुवशं यदुं स्वस्ति ॥ १२ ॥

12. *Tvaṁ dhunirindra dhunimatīrṛṇorapaḥ sīrā na sravantīḥ. Pra yat samudramati śūra parṣi pārayā turvaśaṁ yaduṁ svasti.*

Indra, you are the shaker and arouser of life and passion. Arouse, accelerate and control the roaring streams of the nation's life and wealth like the pulsating veins and arteries of the human system. O brave hero, you cross the seas and traverse the skies, let there be peace and well being with the industrious, self-controlled and dynamic humanity.

तव ह त्यदिन्द्र विश्वमाजा सस्ता धुनीचुमुरी या ह सिष्वप । दीदयदित्तुभ्यं सामभिः सुन्वन्दभीतिरिध्मभृतिः पक्थ्यर्कः ॥ १३ ॥

13. *Tava ha tyadindra viśvamājau sasto dhunīcu-murī yā ha siṣvap. Dīdayadit tubhyaṁ somebhiḥ sunvan dabhītiridhmabhṛtiḥ pakthyarkaiḥ.*

Indra, lord sustainer and giver of peace and joy, in the business of life, all that roaring action or sufferance or consumption, all is your world, for you : the idle, the restful, the sleeping, the shining, the violent, the faithful bearing holy fuel, the cook, whether preparing soma with sacred work or doing homage with songs and prayers of adoration, everything is yours, all is for you.

Mandala 6/Sukta 21

Indra, Veshvedeva Devata, Bharadvaja Barhaspatya Rshi

इ॒मा उ॑ त्वा पुरु॒तमस्य का॒राहव्यं वीर॒ हव्या॑ हवन्त।
धिय॑ रथ॒ष्ठाम॒जरं॒ नवी॑या र॒यिविभू॑तिरीयत वच॒स्या ॥ १ ॥

1. *Imā u tvā purutamasya kārorhavyaṁ vīra havyā havante. Dhiyo ratheṣṭhāmajaraṁ navīyo rayirvibhūtirīyate vacasyā.*

Heroic Indra, leader of the world, you are ageless, ever new, ever fresh. These creations of the most versatile artist worthy of presentation glorify you, adorable lord, and they are offered to you in homage since all creations of intelligence, all wealth and celebrated glory reach you, lord of the nation's chariot, and everything flows from you.

तमु॑ स्तुष इन्दं॒ या विदा॑ना॒ गिर्वा॑हसं गी॒भिय॒ज्ञवृ॑द्धम। यस्य॒ दिव॒मति॑ म॒ह्ना पृ॑थि॒व्याः पु॑रुमा॒यस्य॑ रिरि॒च म॑हि॒त्वम ॥ २ ॥

2. *Tamu stuṣa indraṁ yo vidāno girvāhasaṁ gīrbhiryajñavṛddham. Yasya divamati mahnā pṛthivyāḥ purumāyasya ririce mahitvam.*

Indra is the lord omniscient who alone knows the ultimate mystery of existence. I adore and glorify him who is the ultimate content of all speech, who is exalted by songs of adoration in yajnas, and whose glory by its sublimity and omnipotence transcends the light of heaven and the magnitude of the world of nature.

स इत्तम॑ वयु॒नं त॑त॒न्वत्सूय॑ण व॒युन॑वच्चकार। क॒दा त॒ मर्ता॑ अ॒मृत॑स्य॒ धाम॑य॑ न्ता॒ न मि॑नन्ति स्वधावः ॥ ३ ॥

3. *Sa it tamo'vayunaṁ tatanvat sūryeṇa vayuna-vaccakāra. Kadā te martā amṛtasya dhāmeya-kṣanto na minanti svadhāvaḥ.*

The lord of his own absolute omniscience and omnipotence illuminates the world of darkness and ignorance by the light of expansive knowledge like the sun which dispels the darkness of night. The mortals, O lord immortal, who seek to join your domain never violate your laws.

यस्ता चकार स कुह स्विदिन्द्रः कमा जनं चरति कासु वि ु। कस्त यज्ञा मनस शं वरायु का अक इन्द कतमः स हातो ॥ ४ ॥

4. *Yastā cakāra sa kuha svidindraḥ kamā janaṁ carati kāsu vikṣu. Kaste yajño manase śaṁ varāya ko arka indra katamaḥ sa hotā.*

Who is that Indra and where, that lord omnipotent who does all those things? Which people does he favour and visit? Among which community or nation? O lord omnipotent, which sacred act of yajna is that which pleases you at heart and gives you the satisfaction of your choice? What sort of praise and adoration? Who is the yajaka you listen to and respond?

इदा हि त ववषतः पुराजाः पत्रास आसुः पुरुकृत्सखायः। य मध्यमास उत नूतनास उतावमस्य पुरुहूत बाधि ॥ ५ ॥

5. *Idā hi te veviṣataḥ purājāḥ pratnāsa āsuḥ purukṛt sakhāyaḥ. Ye madhyamāsa uta nūtanāsa utāvamasya puruhūta bodhi.*

O lord of universal acts, universally invoked and adored, all are your friends, pray know and enlighten

them all here and now, all those who are ancient, old and eminent, middling ones, moderns, most recent ones, existing and active all over the world.

तं पृच्छन्ता वरासः परणि पत्ना त इन्द्र श्रुत्यानु यमुः ।
अचामसि वीर बह्मवाहा यादव विद्म तात्त्वा महान्तम ॥ ६ ॥

6. *Taṁ pṛcchanto'varāsaḥ parāṇi pratnā ta indra śrutyānu yemuḥ. Arcāmasi vīra brahmavāho yādeva vidma tāt tvā mahāntam.*

Indra, lord of knowledge and power, brave leader and ruler of the world, the seekers of truth young and old, ancient and modern all, trying to know you by question and answer in faith, go by the Word which is eternal and highest. O lord giver of divine vision, sustainer of the life and wealth of existence, the more we know, the greater we find you and worship you as lord supreme.

अभि त्वा पाज' र् ासा वि तस्थ महि जज्ञानमभि ततसु तिष्ठ। तव पत्नन युज्यन सख्या वजण धृष्णा अप ता नुदस्व ॥ ७ ॥

7. *Abhi tvā pājo rakṣaso vi tasthe mahi jajñāna-mabhi tat su tiṣṭha. Tava pratnena yujyena sakhyā vajreṇa dhṛṣṇo apa tā nudasva.*

Against you stands the force of evil powers, O potent lord of courage and valour, face that firmly and, with your age old ally and friendly thunderbolt of justice and punishment, crush those forces and wipe them out before they rise to dangerous proportions.

स तु श्रुधीन्द्र नूतनस्य बह्मण्यता वीर कारुधायः ।
त्वं ह्या३पिः पदिवि पितॄणां शश्वद बभूथ सुहव एष्टा ॥ ८ ॥

8. *Sa tu śrudhīndra nūtanasya brahmaṇyato vīra kārudhāyaḥ. Tvaṁ hyāpiḥ pradivi pitṝṇāṁ śaśvad babhūtha suhava eṣṭau.*

Indra, potent lord of courage and valour, sustainer of the artist, scientist and their creations, listen to the prayer of the latest seeker of the wealth and wisdom of existence. O lord responsive to our call in cherished plans and programmes, you are and have been the constant friend and guardian of our forefathers in their search divine for light and fulfilment.

पातय॒ वरु॑णं मि॒त्रमिन्दं॒ म॒रुत॑: कृ॒ष्वाव॑स ना अ॒द्य। प पू॒षणं॒ विष्णु॑म॒ग्निं पु॑र॒न्धिं स॒वि॒तार॒मा॑षधी॒: पव॑तांश्च॥ ९॥

9. *Protaye varuṇaṁ mitramindraṁ marutaḥ kṛṣvāvase no adya. Pra pūṣaṇaṁ viṣṇumagniṁ purandhiṁ savitāramoṣdhīḥ parvatāṁśca.*

O scholar of science, study, research, realise and bring for our protection and advancement the divine bounties of nature: vital udana and prana energies, electricity, winds, nourishing vitality of samana energy, vyana and dhananjaya energies, heat, cosmic energy of universal sustenance, solar energy, herbs, clouds and mountains for showers and herbs.

इ॒म उ॑ त्वा पुरुशाक पयज्या जरि॒तार॑' अ॒भ्य॑र्चन्त्य॒र्कः। श्रुधी हव॒मा हु॑व॒ता हु॑वा॒ना न त्वावाँ॑ अ॒न्या अ॑मृत॒ त्वद॑स्ति॥ १०॥

10. *Ima u tvā puruśāka prayajyo jaritāro abhyarcantyarkaiḥ. Śrudhī havamā huvato huvāno na tvāvāň anyo amṛta tvadasti.*

O lord omnipotent, adorable in yajna, these celebrants of your divine powers honour and worship

you with their offers of homage and adoration. Listen to the devotee's call and supplications while invoked. There is none other than you who is like you and who commands powers and virtues such as yours, immortal as you are.

नू म॒ आ वाच॒मुप॑ याहि वि॒द्वान्विश्वे॑भिः सू॒ना सह॑सा॒ यज॑त्रः ।
य अ॑ग्नि॒जि॒ह्वा ऋ॒त॒सापः॑ आ॒सु॒य मनुं॒ च॒कु॒रु॒प॒रं॒ दसा॑य ॥ ११ ॥

11. *Nū ma ā vācamupa yāhi vidvān viśvebhiḥ sūno sahaso yajatraiḥ. Ye agnijihvā ṛtasāpa āsurye manuṁ cakruruparaṁ dasāya.*

O lord of knowledge, creator and giver of strength, listen to my words of prayer and come to me with all universal forms of wealth and those adorable powers worthy of being cherished who have the tongue of fire, serve the truth of divine law and who raise humanity high like the cloud for charity toward the weak and exhausted.

स न॑ बाधि पुरए॒ता सु॒गषू॑त दु॒गषु॑ प॒थि॒कृद्विदा॑नः । य
अश्र्मास उ॒रवा॒ वहि॑ष्ठा॒स्तभि॑न इन्द्रा॒भि वं॑ि॒ वाज॑म ॥ १२ ॥

12. *Sa no bodhi pura-etā sugeṣūta durgeṣu pathikṛd vidānaḥ. Ye aśramāsa uravo vahiṣṭhās-tebhirna indrābhi vakṣi vājam.*

May he, Indra, the lord all-knowing, know us and enlighten us, the leader who goes forward as pioneer over paths both easy and difficult, carving new channels of progress over annals of history, and may he bring us those modes of energy, power and transport which are wide and versatile beyond wear and tear, indefatigable, inexhaustible.

Mandala 6/Sukta 22

Indra Devata, Bharadvaja Barhaspatya Rshi

य एक इद्धव्यश्चषणीनामिन्द्रं तं गीर्भिर्भ्यर्च आभिः।
यः पत्यते वृषभा वृष्ण्यावान्त्सत्यः सत्वा पुरुमायः सहस्वान॥ १॥

1. *Ya eka iddhavyaścarṣaṇīnāmindraṁ taṁ gīrbhirabhyarca ābhiḥ. Yaḥ patyate vṛṣabho vṛṣṇyāvāntsatyaḥ satvā purumāyaḥ sahasvān.*

The one sole lord of humanity worthy of yajnic homage is Indra, whom I adore with these words of praise. He it is, lord generous, giver of showers of strength and bliss, eternal, imperishable, omnificent, omnipotent and forbearing who protects and sustains life as supreme father and guardian.

तमु नः पूर्व पितरा नवग्वाः सप्त विप्रासा अभि वाजयन्तः।
न रिह्राभं ततुरिं पवतष्ठामद घवाचं मतिभिः शविष्ठम॥ २॥

2. *Tamu naḥ pūrve pitaro navagvāḥ sapta viprāso abhi vājayantaḥ. Nakṣddābhaṁ taturiṁ parvateṣṭhāmadroghavācaṁ matibhiḥ śaviṣṭham.*

Him our ancient forefathers and the seven sages, like our five senses, mind and intellect, alongwith their fellow men, have celebrated and glorified, the lord that is tamer and controller of opposition, saviour from suffering, pervasive in clouds and over mountains, sweet of tongue and strongest in force and power.

तमीमह इन्दमस्य रायः पुरुवीरस्य नृवतः पुरु गाः।
या अस्कृधायुरजरः स्ववान्तमा भर हरिवा मादयध्यै॥ ३॥

3. *Tamīmaha indramasya rāyaḥ puruvīrasya nṛvataḥ purukṣoḥ. Yo askṛdhoyurajaraḥ svarvān tamā bhara harivo mādayadhyai.*

We pray to Indra for his gifts of wealth, happy progeny, man power and generous abundance which he, lord of unlimited potential, ageless and blissful, commanding men and transport, would, we hope, bring us for his joy and ours.

त ग्ा वि व॑चा॒ यदि॑ त पु॒रा चि॑ज्जरि॒तार॑ आन॒शुः सु॒म्नमि॑न्द। कस्त॑ भा॒गः किं वय॑ दुध खिद्वः पुरुहूत पुरूवसा - सु॒र॒घ्नः॥ ४॥

4. *Tanno vi voco yadi te purā cijjaritāra ānaśuḥ sumnamindra. Kaste bhāgaḥ kiṁ vayo dudhra khidvaḥ puruhūta purūvaso'suraghnaḥ.*

Indra, speak to us how the ancient celebrants of yours were blest with the gift of peace and joy. Say what is your share and contribution therein, what joy and ecstasy of being, O lord irresistible, forceful, universally invoked, commanding immense riches, destroyer of evil and the wicked.

तं पृ॒च्छन्ती॒ वज॑हस्तं रथ॒ष्ठामिन्द्रं॒ वपी॒ वक्व॑री॒ यस्य॒ नू गीः। तु॒वि॒ग्ा॒भं तु॑विकू॒र्मिं र॑भा॒दां गा॒तुमि॑ष॒ न त॒ तु॒मच्छ॑॥ ५॥

5. *Taṁ pṛcchantī vajrahastaṁ ratheṣṭhāmindraṁ vepī vakvarī yasya nū gīḥ. Tuvigrābhaṁ tuvikūrmiṁ rabhodāṁ gātumiṣe nakṣate tumramaccha.*

If the voice and words of a person are vibrant with devotion and eloquent with enquiry in right earnest about Indra, lord of power, honour and excellence,

wielder of the thunderbolt in hand, riding the chariot of life, strong with iron grasp, bold in action, giver of tempestuous strength and commander of cosmic force, then such a person wins the lord's favour of dominion over land for food, energy and the happiness of his heart's desire.

अया ह त्यं मायया वावृधानं मनाजुवा स्वतवः पवतन।
अच्युता चिद्वीळिता स्वजा रुजा वि दृ हा धृषता विरप्शिन॥ ६॥

6. *Ayā ha tyaṁ māyayā vāvṛdhānaṁ manojuvā svatavaḥ parvatena. Acyutā cid vīḷitā svojo rujo vi dṛḷhā dhṛṣatā virapśin.*

O lord of your own essential strength and splendour, divine and exuberant, with this thunder force of yours fast as mind, imperishable and indomitable, pray shatter that stronghold of evil growing by illusion firmly fixed and even reinforced by deceptive reason.

तं वो धिया नव्यस्या शविष्ठं पत्नं पत्नवत्परितंसयध्यै।
स नो वदनिमानः सुवह्मन्दा विश्वान्यतिं दुगहाणि॥ ७॥

7. *Taṁ vo dhiyā navyasyā śaviṣṭhaṁ pratnaṁ pratnavat paritaṁsayadhyai. Sa no vakṣadanimānaḥ suvahmendro viśvānyati durgahāṇi.*

May Indra, lord of infinite knowledge and power, bless us and you all with the best and latest vision and intelligence in order that we may adore and glorify the omnipotent eternal lord as ever, and may the lord saviour of the celestial chariot bring the universal strength of action, otherwise unattainable, and take us across all impassable impediments.

आ जनायु दुह्वणु पार्थिवानि दिव्यानि दीपया न्तरिं ग। तपा वृषन्विश्वतः शा चिषा तान्ब ह्मद्विष शा चयु गमुपश्च ॥ ८ ॥

8. *Ā janāya druhvaṇe pārthivāni divyāni dīpayo'-ntarikṣā. Tapā vṛṣan viśvataḥ śociṣā tān brahma-dviṣe śocaya kṣāmapaśca.*

O lord of generous showers of light and purity of peace, light up and reveal the blazing magnificence of the regions of earth, firmament and heaven for people stricken with hate, jealousy and enmity against life, humanity, divinity and revelation of the glory of existence. Let them feel the heat and light of the blaze from all sides, heat up even the green earth and cool waters for them and thus let them be cleansed through suffering and penitence.

भुवा जनस्य दिव्यस्य राजा पार्थिवस्य जगतस्त्वषसंदृक। धिष्व वजं दि णि इन्द हस्त विश्वा अजुय दयस वि मायाः ॥ ९ ॥

9. *Bhuvo janasya divyasya rājā pārthivasya jagatas-tveṣasaṁdṛk. Dhiṣva vajraṁ dakṣiṇa indra haste viśvā ajurya dayase vi māyāḥ.*

Indra, self-refulgent ruler of earth and the world of light, of humanity and the moving world, ageless lord of light and justice, take the thunderbolt of light and justice in the right hand, destroy the wiles of the wicked and give the light of knowledge to the seekers.

आ संयतमिन्द णः स्वस्तिं शत्रुतूयाय बृहतीममृधाम। यया दासान्यार्याणि वृत्रा कर वजिन्त्सुतुका नाहुषाणि ॥ १० ॥

10. *Ā saṁyatamindra ṇaḥ svastiṁ śatrutūryāya bahatīm-amṛdhrām. Yayā dāsānyāryāṇi vṛtrā karo vajrint sutukā nāhuṣāṇi.*

Indra, lord of adamantine will and power, ruler of the world, bring in that wide ranging and inviolable peace and well being in a state of constant vigilance and dynamism to win over enmity and opposition by which darkness and ignorance can be replaced by light and knowledge and the lower and average orders of society can be raised to higher state of enlightenment and action.

स न॑ नि॒युद्भिः॑ पुरुहूत वधा वि॒श्ववा॑राभि॒रा ग॑हि पयज्या।
न या अदे॑वा॒ वर॑त॒ न दे॒व आभि॑र्याहि॒ तूय॒मा म॑दद्र्य॒-
दिक ॥ ११ ॥

11. *Sa no niyudbhiḥ puruhūta vedho viśvavārābhirā gahi prayajyo. Na yā adevo varate na deva ābhir-yāhi tūyamā madryadrik.*

O lord all wise and worshipful, universally adored and invited, come to us by well controlled and well directed modes and means of advancement with those laws and policies of universal interest and value and application, which neither the impious obstruct nor the pious camouflage. Come straight here to us with these without delay.

Mandala 6/Sukta 23

Indra Devata, Bharadvaja Barhaspatya Rshi

सु॒त इत्त्वं निमि॑श्ल इन्द्र॒ साम॒ स्ताम॒ बर्ह्मा॑णि शृ॒स्यमा॑न उ॒क्थ।
यद्वा॑ यु॒क्ताभ्यां मघव॒न्हरि॑भ्यां॒ बिभ॒द्वज्रं॑ बा॒ह्वरि॑न्द्र॒ यासि॑॥ १ ॥

1. *Suta it tvaṁ nimiśla indra some stome brahmaṇi śasyamāna ukthe. Yad vā yuktābhyāṁ maghavan haribhyāṁ bibhrad vajraṁ bāhvorindra yāsi.*

Indra, lord of honour, wealth and excellence of the world, when the soma is distilled, songs of prayer and adoration are sung and the music of Vedic hymns swells in the air, and when you move and come, one with us, loving and ecstatic, drawn by your own fiery motive powers of saving grace and holding the thunderbolt in hand, you are great and glorious.

यद्वा॑ दि॒वि पाय॒ सुष्वि॑मिन्द वृत्र॒हत्य॑ व॑सि॒ शूर॑साता । यद्वा॒ द ॑स्य बि॒भ्युषा॒ अबि॑भ्य॒दर॑न्धय॒ः शध॑त इन्द॒ दस्यू॑न ॥ २ ॥

2. *Yad vā divi pārye soṣvimindra vṛtrahatye'vasi śūrasātau. Yad vā dakṣasya bibhyuṣo abibyad-arandhayaḥ śardhata indra dasyūn.*

Or when, O mighty lord Indra, free from fear, you protect the creator of the soma of life's joy in the battle of the brave for the elimination of darkness and want and for advancement of light and showers of love and cherished prosperity, or when you scare away even the mighty fearsome warriors against life, you shine in divine glory. O lord Indra, we pray, subdue the forces of violence, fear and destruction.

पाता॑ सुतमिन्द॑ अस्तु सामं पण॒नीरु॒गा ज॑रि॒तार॑मूती । कता॑ वी॒राय॒ सुष्व॑य उ ला॒कं दाता॒ वसु॑ स्तुव॒त की॒रय॑ चित ॥ ३ ॥

3. *Pātā sutamindro astu somaṁ praṇenīrugro jaritāramūtī. Kartā vīrāya suṣvaya u lokaṁ dātā vasu stuvate kīraye cit.*

May Indra, ruler of the world, be protector of

the joy of life created with cooperative effort under divine guidance. May the lord of splendour be the leader to guide the celebrant to the desired goal in protection and security of justice. May the lord be the creator of a world of beauty for the brave who endeavour to contribute to the health and joy of life. May the lord bless the divine poet and celebrant with wealth and prosperity in life.

गन्तयान्ति सवना हरिभ्यां बभिवज्रं पपिः सामं ददिगाः।
कर्ता वीरं नर्यं सवावीरं श्राता हवं गृणतः स्तामवाहाः ॥ ४ ॥

4. *Ganteyānti savanā haribhyāṁ babhrirvajraṁ papiḥ somaṁ dadirgāḥ. Kartā vīraṁ naryaṁ sarvavīraṁ śrotā havaṁ gṛṇataḥ stomavāhāḥ.*

Listen ye all celebrants and yajakas, Indra, ruler of the world, is he who reaches all programmes of positive and creative development by the fastest transport with dynamic experts of theory and practice both, who wields thunderous power and weapons, protects, promotes and shares the soma, invigorating joys of life, gives cows, fertile lands and brilliant words of wisdom and guiding policy, creates bravest of the brave leaders, and listens and appreciates the songs and celebrations of the admirers among the people.

अस्मा वयं यद्वावान तद्विविष्म इन्दाय या नः पदिवा अपस्कः। सुत साम स्तुमसि शंसदुक्थन्दाय बह्म वधनं यथासत ॥ ५ ॥

5. *Asmai vayaṁ yad vāvāna tad viviṣma indrāya yo naḥ pradivo apaskaḥ. Sute some stumasi śaṁsa-dukthendrāya brahma vardhanaṁ yathāsat.*

Whatever Indra, lord ruler of light and love, wishes, we do for him since he creates for us the holy acts and does all other divine acts of sustenance. When the soma is distilled and the songs of praise arise, we celebrate and exalt him so that knowledge, food, energy and moral rectitude may arise and grow the way it should.

ब्रह्माणि हि चकृष वर्धनानि तावत्त इन्द मतिभिर्विविष्मः ।
सुत सामं सुतपाः शन्तमानि रान्द्र्या कियास्म व णानि यज्ञः ॥ ६ ॥

6. *Brahmāṇi hi cakṛṣe vardhanāni tāvat ta indra matibhir-viviṣmaḥ. Sute some sutapāḥ śanta-māni rāndryā kriyāsma vakṣaṇāni yajñaiḥ.*

Indra, lord ruler, the more noble acts of growth and development you do, the more with our intelligentsia and our people we do our acts of duty for you. O lord lover of honour and excellence, when the work is done, the soma is distilled and the time is come for celebration, we do praise worthy acts with yajnas and sing most delightful songs of joy in your honour.

स न बाधि पुराळाशं रराणः पिबा तु सामं गार्ज्रीकमिन्द ।
एदं बर्हियजमानस्य सीदारुं कृधि त्वायत उ लाकम ॥ ७ ॥

7. *Sa no bodhi puroḷāśaṁ rarāṇaḥ pibā tu somaṁ gorjīkamindra. Edaṁ barhir-yajamānasya sīdo-ruṁ kṛdhi tvāyata u lokam.*

Indra, lord of majesty, know and enlighten us, happily taste the delicious pudding and drink the exhilarating soma seasoned with cow's milk so soothing to the mind and senses. Come, be seated on the

yajamana's vedi, and create a wider and higher world of beauty for your devotees.

स मन्दस्वा ह्यनु जोषमुग्र प त्वा यज्ञास इम अश्नुवन्तु।
पम हवासः पुरुहूतमस्म आ त्वयं धीरवस इन्द यम्याः ॥ ८ ॥

8. *Sa mandasvā hyanu joṣamugra pra tvā yajñāsa ime aśnuvantu. Preme havāsaḥ puruhūtamasme ā tveyaṁ dhīravasa indra yamyāḥ.*

Indra, refulgent lord, enjoy and rejoice in response to these yajnic acts of our homage as they may please you, and may these our addresses of invocation reach you, lord universally loved, and may this song of adoration and enlightened awareness appeal to you for our protection and advancement.

तं वः सखायः सं यथा सुतषु सामभिरीं पृणता भाजमिन्दम।
कु वित्तस्मा असति ना भराय न सुष्विमिन्दा वस मृधाति ॥ ९ ॥

9. *Taṁ vaḥ sakhāyaḥ saṁ yathā suteṣu somebhirīṁ pṛṇatā bhojamindram. Kuvit tasmā asati no bharāya na suṣvimindro'vase mṛdhāti.*

O friends, in all your acts of divine service, admire and adore Indra, lord giver of light and food, with yajnic offers of water and endeavours of creative joy dedicated to him so that the great and magnanimous lord would be gracious in the sustenance and protection of you and us all, since he never forsakes the earnest creator of soma.

एवदिन्दः सुत अस्तावि सामं भरद्वाजषु ायदिन्मघानः।
असद्यथा जरित्र उत सूरिरिन्द' राया विश्ववारस्य दाता ॥ १० ॥

10. *Evedindraḥ sute astāvi some bharadvājeṣu kṣayadinmaghonaḥ. Asad yathā jaritra uta sūririndro rāyo viśvavārasya dātā.*

Thus is Indra admired and adored among saints and scholars in the world of honour and excellence when the soma is distilled and ready for celebration so that he, lord of honour, power and knowledge, may settle and abide by men of power and prosperity and be the giver of universal wealth of value to the devoted celebrant.

Mandala 6/Sukta 24

Indra Devata, Bharadvaja Barhaspatya Rshi

वृषा मद इन्द्र श्लाक उक्था सचा सामसु सुतपा ऋजीषी ।
अचत्र्यो मघवा नृभ्य उक्थैर्यु गा राजा गिरामक्षितोतिः ॥ १ ॥

1. *Vṛṣā mada indre śloka ukthā sacā someṣu sutapā ṛjīṣī. Arcatryo maghavā nṛbhya ukthairdyukṣo rājā girāmakṣitotiḥ.*

Indra, refulgent ruler, is generous as a cloud of showers in the holy programmes of peace and progress of the social order, joy incarnate, delightful as a poem, sacred as a hymn, loved as a friend, lover and protector of the people's happiness and achievement, simple, honest and natural in conduct, admired, revered and consecrated for the people and celebrated by the holiest of their voices, lord of honour, power and glory wrapped in heavenly light, inviolable, ever protective, a very haven of peace and security.

ततुरिर्वीरा नया विचेताः श्राता हवं गृणत उव्यूतिः । वसुः
शंसो नरां कारुधाया वाजी स्तुता विदथं दाति वाजम ॥ २ ॥

2. *Taturirvīro naryo vicetāḥ śrotā havaṁ gṛṇatā urvyūtiḥ. Vasuḥ śaṁso narāṁ kārudhāyā vājī stuto vidathe dāti vājam.*

Pressing fast forward against the enemies, brave, leader of leaders, wide awake and all aware, attentive to the call of the supplicant, all round protector of the people, haven and home and real asset of the nation, admired by the people, patron of artists and expert professionals, swift and powerful, adored in yajnic programmes, Indra, the ruler, gives speed and sustenance to the nation's progress.

अ ा न चक्य'ः शूर बृहन्प त मह्ना रिरिच रादस्याः ।
वृ ास्य नु त पुरुहूत वया व्यू३तय' रुरुहुरिन्द पूवीः ॥ ३ ॥

3. *Akṣo na cakryoḥ śūra bṛhan pra te mahnā ririce rodasyoḥ. Vṛkṣasya nu te puruhūta vayā vyūtayo ruruhūrindra pūrvīḥ.*

Like the axis of two moving bodies such as two wheels or stars and planets or sun and earth, O mighty lord of majesty, Indra, universally invoked and adored, the eternal processes of your creation, protection and promotion of the expansive universe grow and extend like the branches of a tree by virtue of your infinite power and excell the light of the sun and generosity of the earth.

शचीवतस्त पुरुशाक शाका गवामिव स्वतयः संचरणीः ।
वत्सानां न तन्तयस्त इन्द दामन्वन्ता अदामानः सुदामन ॥ ४ ॥

4. *Śacīvataste puruśāka śākā gavāmiva srutayaḥ saṁcaraṇīḥ. Vatsānāṁ na tantayasta indra dāmanvanto adāmānaḥ sudāman.*

Indra, refulgent lord ruler of the world, destroyer of suffering, manifold are your deeds, unbounded your intelligence, and countless your people. The abundant streams of your generous acts are expansive, associative and convergent like waves of light rays and paths of cows and orbits of stars, and, like tethers of the calves and axes of planets, they are controllers and yet givers of freedom, O generous lord of law and liberty.

अन्यदद्य कवरमन्यदु श्वा सच्च सन्मुहुराचकिरिन्दः।
मित्रा ना अत्र वरुणश्च पूषा या वर्शस्य पयतास्ति॥ ५॥

5. *Anyadadya karvaramanyadu śvo'sacca sanmuhurācakririndraḥ. Mitro no atra varuṇaśca pūṣā'ryo vaśvasya paryetāsti.*

Indra, our friend here, great and just, life giver and sustainer, master and over all controller of controllers does one act today, another tomorrow, creative and destructive, integrating and disintegrating, making and unmaking, and goes on doing thus again and again in a positive cyclic order.

वि त्वदापा न पवतस्य पृष्ठादुक्थभिरिन्दानयन्त यज्ञः। तं त्वाभिः सुष्टुतिभिर्वाजयन्त आजिं न जग्मुगिवाहा अश्वाः॥ ६॥

6. *Vi tvadāpo na parvatasya pṛṣṭhādukthebhirindrānayanta yajñaiḥ. Taṁ tvabhiḥ suṣṭutibhirvājayanta ājiṁ na jagmurgirvāho aśvāḥ.*

Indra, lord of beneficence sung and celebrated in hymns of holiness, just as warriors rush to battle for victory, so do joyous devotees and celebrants eager for karmic action and life's victory hasten to you with

homage and yajnas performed with these hymns of praise and songs of adoration, and then, just as rain showers pour from the heights of clouds and streams flow down from the top of mountains, so do fruits of piety and gifts of divine grace shower down and flow, from you.

न यं जरन्ति शरदा न मासा न द्याव इन्दमवकर्शयन्ति।
वृद्धस्य चिद्वधतामस्य तनूः स्तामभिरुक्थश्च शस्यमाना ॥ ७ ॥

7. *Na yaṁ jaranti śarado na māsā na dyāva indramavakarśayanti. Vṛddhasya cid vardhatāmasya tanūḥ stomebhir-ukthaiśca śasyamānā.*

Winters and years wither him not, nor months weaken him, nor the sun and days wear out Indra celebrated by hymns of divine praise and songs of adoration. May the existential manifestation of the lord supreme, eternal Indra grow on and on in majesty. May the body and mind of this eternal jiva, individual soul, grow by the chant of sacred songs and hymns of divine praise.

न वीळव नमत न स्थिराय न शधत दस्युजूताय स्तवान।
अजा इन्दस्य गिरयश्चिदृष्वा गम्भीर चिद्भवति गाधमस्म ॥ ८ ॥

8. *Na vīḷave namate na sthirāya na śardhate dasyujūtāya stavān. Ajrā indrasya girayaścidṛṣvā gambhīre cid bhavati gādhamasmai.*

He bows not to the strong and forceful, nor bends before the resolute, nor does he praise or flatter the bold nor anyone allied to the wicked. Mighty

mountains are, for Indra, plain as fields, and for him the ocean in the depth becomes firm ground and a fordable flow.

गम्भीरणं न उरुणामत्रिन्पषा यंन्धि सुतपावन्वाजान । स्था ऊ षु ऊध्व ऊती अरिषण्य ाक्ताव्युष्टा परितक्म्यायाम ॥ ९ ॥

9. *Gambhīreṇa na uruṇāmatrin preṣo yandhi sutapāvan vājān. Stha ū ṣu ūrdhva ūtī ariṣaṇya-nnaktorvyuṣṭau paritakmyāyām.*

Mighty lord, purifier and sanctifier of things in the world of creation, with deep love, profound purpose and grace unbound, give us abundance of food and energy and wide ranging knowledge and success. Stay with us constant with your protection high over us, at dawn and at dusk, night and day without hurt or let up.

सचस्व नायमवस अभीक इता वा तमिन्द पाहि रिषः ।
अमा चनमरण्य पाहि रिष मदम शतहिमाः सुवीराः ॥ १० ॥

10. *Sacasva nāyamavase abhīka ito vā tamindra pāhi riṣaḥ. Amā cainamaraṇye pāhi riṣo madema śatahimāḥ suvīrāḥ.*

Indra, ruling lord of the realm, be with us, our leadership and our policy, and justice for protection and progress. Save the system here and afar, at home and abroad, from fear and violence so that, blest with the brave, we may live and rejoice for a full hundred years.

Mandala 6/Sukta 25

Indra Devata, Bharadvaja Barhaspatya Rshi

या त ऊतिरवमा या परमा या मध्यमन्द शुष्मि ास्ति ।
ताभिरू षु वृत्रहत्य वीन एभिश्च वाजमहा । उग ॥ १ ॥

1. *Yā ta ūtiravamā yā paramā yā madhyamendra śuṣminnasti. Tābhirū ṣu vṛtrahatye'vīrna ebhiśca vājair-mahān na ugra.*

Indra, mighty ruler, dispenser of justice and giver of inspiring vigour and vision, whatever your modes of safety and security at the primary level, whatever at the middle level and whatever of the highest level of the order, with all those protect us in the battle against darkness, want and negation, and bless us with these flights of progress and victory, O lord great and refulgent.

आभिः स्पृध मिथतीररिषण्य मित्रस्य व्यथया मन्युमिन्द। आभिविश्वा अभियुजा विषूचीरार्याय विशा वं तारीर्दासीः ॥ २ ॥

2. *Ābhiḥ spṛdho mithatīrariṣaṇyannamitrasya vyathayā manyumindra. Ābhirviśvā abhiyujo viṣūcīrāryāya viśo'va tārīrdāsīḥ.*

Indra, mighty ruler and commander, with these forces of defence and protection engaged in action, break down the pride and morale of the enemy and, with these, without loss of men and materials or interests of the country, protect and advance the cooperative powers employed across the land, the people, and the services for the noble citizens of the nation.

इन्द्र जामय उत य जामया वाचीनास वनुष युयुज। त्वमषां विथुरा शवांसि जहि वृष्ण्यानि कृणुही परांचः ॥ ३ ॥

3. *Indra jāmaya uta ye'jāmayo 'rvācīnāso vanuṣo yuyujre. Tvameṣāṁ vithurā śavāṁsi jahi vṛṣṇyāni kṛṇuhī parācaḥ.*

Indra, mighty ruler and commander of the common wealth, whether it is your own people or other distant ones or sabotagers who join upfront against you to injure the system, you destroy their forces of sabotage, eliminate their growing potential and throw them out.

शूर॑ वा॒ शूरं॑ वनत॒ शरी॑रस्तनू॒रुचा॒ तरु॑षि॒ यत्कृ॒ण्वत॑।
ता॒क वा॒ गाषु॒ तन॑य॒ यद॒प्सु वि कन्दसी॒ उ॒वर्ा॑सु॒ बव॑त ॥ ४ ॥

4. *Śūro vā śūraṁ vanate śarīrais-tanūrucā taruṣi yat kṛṇvaite. Toke vā goṣu tanaye yadapsu vi krandasī urvarāsu bravaite.*

When the brave engage the brave in battle with brilliance of physical force of body, or when people argue, dispute and shout over rights and inheritance in relation to children and grand children, or about fertile lands and cows or waters, then, too, judge and resolve the dispute.

न॒हि त्वा॒ शूरा॒ न तु॒रा न धृ॒ष्णुन त्वा॑ या॒धा मन्य॑माना यु॒याध॑।
इन्द्र॒ नकि॑ष्ट्वा॒ पत्य॑स्त्यषां॒ विश्वा॑ जा॒तान्य॒भ्यं॑सि॒ तानि॑ ॥ ५ ॥

5. *Nahi tvā śūro na turo na dhṛṣṇurna tvā yodho manyamāno yuyodha. Indra nakiṣṭvā pratya-styeṣāṁ viṣvā jātānyabhyasi tāni.*

Neither the brave nor impetuous nor violent nor warrior, however great and proud, can stand and fight against you. Indra, lord almighty, none is your equal, none adversary, you are supreme over all those that are born and existent.

स पं॑त्यत उ॒भय॑ ंनृ॒म्णम॒यायदी॑ व॒धस॑ः समि॒थ हव॑न्त। वृ॒त्र
वा॑ म॒हा नृ॒वति॒ ाय॑ वा॒ व्यच॑स्वन्ता॒ यदि॑ वितन्त॒सत॑ ॥ ६ ॥

6. *Sa patyata ubhayornṛmṇamayoryadī vedhasaḥ samithe havante. Vṛtre vā maho nṛvati kṣaye vā vyacasvantā yadi vitantasaite.*

If two partners in the matter of integration or division or separation of finances or management of a large corporate organisation of men dispute, then he gets control of the money or the assets whom judges of piety and penetrative intelligence call upon to manage, and above all Indra, the ruler, is the ultimate master.

अधा स्मा त चषणया यदजानिन्द त्रातात भवा वरूता।
अस्माकासा य नृतमासा अय इन्द सूरय दधिर पुरा नः॥ ७॥

7. *Adha smā te carṣaṇayo yadejānindra trātota bhavā varūtā. Asmākāso ye nṛtamāso arya indra sūrayo dadhire puro naḥ.*

And also, O lord ruler and master, giver of honour and excellence, destroyer of evil and wickedness, Indra, be the saviour and protector of all your people specially of those who are stricken with fear. Be the defender and promoter of those people of ours who are the highest leading lights and bravest heroes who hold the forts and maintain the cities for us.

अनु त दायि मह इन्द्रियाय सत्रा त विश्वमनु वृत्रहत्य।
अनु ात्रमनु सह यजत्रन्द दवभिरनु त नृषह्य॥ ८॥

8. *Anu re dāyi maha indriyāya satrā te viśvamanu vṛtrahatye. Anu kṣatramanu saho yajatrendra devebhiranu te nṛṣahye.*

Consequently, O lord most adorable, supreme

ruler, protector of life and destroyer of negation, appropriate to your greatness and majesty, in keeping with the honour and dignity of the world social order, and in view of the courage and fortitude required to face the challenges to humanity, the whole world is given unto you and entrusted, in truth, by the leading lights and brilliant visionaries of nations in the battle of light against darkness, of goodness against evil, and of prosperity against want and squalor.

एवा नः स्पृधः समजा समत्स्विन्द रारन्धि मिथतीरदवीः ।
विद्याम वस्तारवसा गृणन्त भरद्वाजा उत त इन्द नूनम ॥ ९ ॥

9. *Evā naḥ spṛdhaḥ samajā samatsvindra rārandhi mithatīradevīḥ. Vidyāma vastoravasā gṛṇanto bharadvājā uta ta indra nūnam.*

Thus, O lord Indra, giver of honour and victory, we pray, inspire us to advance in our ambition to win over our rivals in the battles of life. O lord destroyer, subdue the warring forces of darkness and selfishness. Let us all, celebrants and men of knowledge and action, singing and celebrating your honour day and night, know you for sure and win the victories by virtue of your guidance and protection.

Mandala 6/Sukta 26

Indra Devata, Bharadvaja Barhaspatya Rshi

श्रुधी न इन्द ह्वयामसि त्वा महा वाजस्य साता वावृषाणाः ।
सं यद्विशा यन्त शूरसाता उगं ना वः पाय अहन्दाः ॥ १ ॥

1. *Śrudhī na indra hvayāmasi tvā maho vājasya sātau vāvṛṣāṇāḥ. Saṁ yad viśo'yanta śūrasātā ugraṁ no'vaḥ pārye ahan dāḥ.*

Indra, lord ruler and giver of honour and excellence, listen to us: overwhelming and exuberant we call upon you in the great battle of sustenance and advancement. When the people march on in the battle of the brave, then on the decisive day give us the blazing passion of your force and protection to victory.

त्वां वाजी हवत वाजिनया महा वाजस्य गध्यस्य साता।
त्वां वृत्रष्विन्द्र सत्पतिं तरुत्रं त्वां चष्ट मुष्टिहा गाषु युध्यन॥ २॥

2. *Tvāṁ vājī havate vājineyo maho vājasya gadhyasya sātau. Tvāṁ vṛtreṣvindra satpatiṁ tarutraṁ tvāṁ caṣṭe muṣṭihā goṣu yudhyan.*

The war-like scion of a heroic family of learned leaders and scholars, seeker of a great new success just at hand in the field of food, energy, knowledge and progress, invokes you, Indra, potent lord victor, you saviour of devotees and defender of truth, and, fighting hand to hand, looks up to you at the decisive moment of victory for the acquisition of new wealths of light and development of lands, cows and branches of energy.

त्वं कविं चोदया कसातौ त्वं कुत्साय शुष्णं दाशुषे वक।
त्वं शिरो अमणः परोहन्नतिथिग्वाय शंस्यं करिष्यन॥ ३॥

3. *Tvaṁ kaviṁ codayo'rkasātau tvaṁ kutsāya śuṣṇaṁ dāśuṣe vark. Tvaṁ śiro amarmaṇaḥ parāhannatithigvāya śaṁsyaṁ kariṣyan.*

You enthuse and inspire the creative visionary in the work on solar energy, thunder and lightning. You break open the secrets of concentrated energy for the man of power and generosity. Thus you shake and

subdue the head of invulnerable pride and intransigence and do praise-worthy service to the leader who honours and keeps open house for visiting scholars.

त्वं रथं॑ प भ॑रा या॒धमृ॒ष्वमावा॒ युध्य॑न्तं वृष॒भं दश॑द्युम ।
त्वं तुगं॑ वत॒सव॒ सचा॑ हन्त्वं तुजिं गृ॒णन्त॑मिन्द तू॒ताः ॥ ४ ॥

4. *Tvaṁ rathaṁ pra bharo yodhamṛṣvamāvo yudhyantaṁ vṛṣabhaṁ daśadyum. Tvaṁ tugraṁ vetasave sacāhan tvaṁ tujiṁ gṛṇantamindra tūtoḥ.*

Indra, ruler and commander, you create and maintain an invulnerable war chariot and protect the strong fighting force shining in ten directions for days on end. In full dedication to the honour and brilliance of the social order, destroy violence and terror and advance the strong, promotive and allied powers that do honour to the nation.

त्वं तदु॒क्थमि॑न्द बृ॒हणा॑ कृ॒ः प यच्छ॒ता स॒हस्रा॑ शूर॒ दर्षि॑ ।
अव॑ गि॒रदासं॑ शम्ब॑रं हन्पावा॒ दिव॑ दासं॑ चि॒त्राभि॑रू॒ती ॥ ५ ॥

5. *Tvaṁ tadukthamindra barhaṇā kaḥ pra yacchatā sahasrā śūra darṣi. Ava girerdāsaṁ śambaraṁ han prāvo divodāsaṁ citrābhirūtī.*

Indra, mighty destroyer of evil and preserver of the good, it is praise worthy that with your great force you destroy a hundred thousand evils, O brave lord, and, with wondrous saving powers, release from the cloud pent up showers, so soothing and refreshing, and thus relieve and protect humanity dedicated as a liberal servant of divinity.

त्वं श्रद्धाभिर्मन्दसानः सोमेर्दभीतये चुमुरिमिन्द सिष्वप।
त्वं रजिं पिठीनस दशस्यन्षष्टिं सहस्रा शच्या सचाहन ॥ ६ ॥

6. *Tvaṁ śraddhabhir-mandasānaḥ somairdabhītaye cumurim-indra siṣvap. Tvaṁ rajiṁ piṭhīnase daśasyan ṣaṣṭiṁ sahasrā śacyā sacāhan.*

Indra, ruling lord destroyer and preserver, rejoicing with faithful homage and joyous celebrations of dedicated followers, you send the oppressive ogre to sleep in order to save the oppressed and, favouring the man of right conduct in keeping with your holiness, you give him the right direction and ward off a sixty thousand obstacles from his path.

अहं चन तत्सूरिभिरानश्यां तव ज्यायं इन्द सुम्नमाजः। त्वया यत्स्तवन्त सधवीर वीरास्त्रिवरूथेन नहुषा शविष्ठ॥ ७ ॥

7. *Ahaṁ cana tat sūribhir-ānaśyāṁ tava jyāya indra sumnamojaḥ. Tvayā yat stavante sadhavīra vīrāstrivarūthena nahuṣā śaviṣṭha.*

Indra, bravest lord of the house of the brave, I pray, may I too, along with the learned and the wise and great, attain that high order of vigour and splendour, peace and well being, with the grace of your presence bestowed by you, lord of three worlds, which the brave and learned people value, admire and pray for.

वयं त अस्यामिन्द द्युम्नहूता सखायः स्याम महिन पष्टाः।
पातर्दनिः त्रश्रीरस्तु श्रष्ठ' घन वृत्राणां सनय धनानाम ॥ ८ ॥

8. *Vayaṁ te asyāmindra dyumnahūtau sakhāyaḥ syāma mahina preṣṭhāḥ. Prātardaniḥ kṣatraśrīrastu śreṣṭho ghane vṛtrāṇāṁ sanaye dhanānām.*

Indra, greatest lord of grace and glory, may we, in this yajnic programme of power and prosperity of the human nation, be your dearest friends and supportive participants, and may the rising generosity and gracious glory of the world order rise highest in our battle against darkness of ignorance, injustice and poverty for the achievement of all round prosperity and well being.

Mandala 6/Sukta 27

Indra Devata, Bharadvaja Barhaspatya Rshi

किमस्य॒ मद॒ किम्वस्य पी॒ताविन्द्रः किमस्य स॒ख्य च॑कार।
रणा॑ वा॒ य नि॒षदि॒ किं त अ॑स्य पु॒रा वि॑विद्र॒ किमु॒ नूत॑नासः ॥ १ ॥

1. *Kimasya made kimvasya pītāvindraḥ kimasya sakhye cakāra. Raṇā vā ye niṣadi kiṁ te asya purā vividre kimu nūtanāsaḥ.*

What does Indra, destroyer of suffering, do in the ecstasy of this soma, for the beauty and glory of this order? What in the exuberance of the drink, in the joyous experience of its management and satisfaction therefrom? What in the friendly identity with it and its people? And what do they know and discern, the veterans and the youngest of the new generation, who joyously celebrate in the company of this Indra in the House? What do they gain?

सद॑स्य॒ मद॒ सद्व॑स्य पी॒ताविन्द्रः सद॑स्य स॒ख्य च॑कार।
रणा॑ वा॒ य नि॒षदि॒ सत्त अ॑स्य पु॒रा वि॑विद्र॒ सदु॒ नूत॑नासः ॥ २ ॥

2. *Sadasya made sadvasya pītāvindraḥ sadasya sakhye cakāra. Raṇā vā ye niṣadi sat te asya purā vividre sadu nūtanāsaḥ.*

Noble deeds of the truth of its reality does Indra perform in the rapture of its dignity, noble and true indeed when he drinks of the soma of that experience, nothing but the truth and dignity of action and policy in friendly identity with this social order. And they who joyously sit in his company in the House identified with the glory of this order, veterans as well as new ones, they too know and realise the truth and the reality, nothing but the truth, whole and undiluted.

नहि नु तं महिमनः समस्य न मघवन्मघवत्त्वस्य विद्म ।
न राधसाराधसा नूतनस्यन्द्र नकिर्ददृश इन्द्रियं ते ॥ ३ ॥

3. *Nahi nu te mahimanaḥ samasya na maghavan maghavattvasya vidma. Na rādhaso rādhaso nūtanasyendra nakirdadṛśa indriyaṁ te.*

Indra, lord of wealth, power and majesty, we know not anyone equal to you in greatness and glory, nothing like your regality and munificence, nothing so perfect as your perfection which reveals ever new possibilities. None comprehends your omniscience and your omnipotence.

एतत्त्यत्त इन्द्रियमचति यनावधीवरशिखस्य शषः । वज्रस्य यत्त निहतस्य शुष्मात्स्वनाच्चिदिन्द्र परमा ददार ॥ ४ ॥

4. *Etat tyat ta indriyamaceti yenāvadhīrvara-śikhasya śeṣaḥ. Vajrasya yat te nihatasya śuṣmāt svanāccidindra paramo dadāra.*

Indra, lord of power and perfection, this omnipotence of yours is apprehended when with it you strike and destroy the greatest and highest adversary to the very end, which too is just the tip of the might of

omnipotence, and when, by the force of the mere roar and rumble of the thunderbolt hurled, the proudest enemy is shattered.

वधीदिन्द्र वरशिखस्य शष्भ्यावतिन्त्सायमानाय शिक्षन्। वृचीवतो यद्धरियूपीयायां हन्पूर्व अर्धे भियसापरा दत॥ ५॥

5. *Vadhīdindro varaśikhasya śeṣo'bhyāvartine cāyamānāya śikṣan. Vṛcīvato yaddhariyūpīyāyāṁ han pūrve ardhe bhiyasāparo dart.*

Just as Indra, the sun, breaks the cloud on high to the last drop of rain, so should Indra, eminent teacher as well as the ruler, in the act of giving instruction to the dedicated learners all round vigilant in a sustained manner, while giving them pioneering enlightenment in their love of scholars and scholarship, dispel their basic fear, ignorance and negative tendencies and thus eliminate the possibilities of later resurgence of evil with the healthy fear of unknown and unexpected consequences.

त्रिंशच्छतं वर्मिणं इन्द्र साकं यव्यावत्यां पुरुहूत श्रवस्या। वृचीवन्तः शरवे पत्यमानाः पात्रा भिन्दाना न्यर्थान्यायन॥ ६॥

6. *Triṁśacchataṁ varmiṇa indra sākaṁ yavyāvatyāṁ puruhūta śravasyā. Vṛcīvantaḥ śarave patyamānāḥ pātrā bhindānā nyarthānyāyan.*

Indra, mighty lord ruler universally invoked and honoured, let thirty hundred renowned warriors in armour in a well provided army in top gear breaking through the enemy lines, shattering the defences, achieve

their decisive goal.

यस्य॒ गावा॑वरु॒षा सू॑यव॒स्यू अ॒न्तरू॒ षु चर॑ता॒ र॑रिहा॒णा। स सृञ्ज॑याय तु॒वशं॒ परा॑दाद वृ॒चीव॑ता दववा॒ताय॒ शिꣳन॥ ७॥

7. *Yasya gāvāvaruśā sūyavasyū antarū ṣu carato rerihāṇā. Sa sṛñjayāya turvaśaṁ parādād vṛcīvato daivavātāya śikṣan.*

The ruler whose power and law, internal policy and external defence, both like two healthy, ruddy and loving cows, well provided and happily self-satisfied, operate in the dominion, he, training the efficient force in radiative communication and productive science, would throw off the destructive elements of the state.

द्व्याँ अ॑ग्न र॒थिन॑ विंश॒तिं गा व॒धूम॑ता म॒घवा॒ मह्यं स॒माट। अ॒भ्या॒व॒ती चा॑यमा॒ना द॑दाति दू॒णाश॒यं दꣳणा पाथ॒-वाना॑म॥ ८॥

8. *Dvayāň agne rathino viṁśatiṁ gā vadhūmato maghavā mahyaṁ samrāṭ. Abhyāvartī cāya-māno dadāti dūṇāśeyaṁ dakṣiṇā pārthavānām.*

Agni, refulgent ruler, commanding wealth, power, honour and excellence, dynamic leader ever on the move for progress and victory, revered and celebrated all round, gives me both chariot warriors for defence of the nation and happy families and a team of twenty creative ministers to bear the burdens of the nation, which gift from any of global rulers is invulnerable indeed.

Mandala 6/Sukta 28

Gavah or Indra Devata, Bharadvaja Barhaspatya Rshi

आ गाव॑ अग्म॒न्नुत भ॒द्रम॑क्र॒न्त्सीद॑न्तु गो॒ष्ठ र॒ण॑य॒न्त्व॒स्मे।
प्र॒जाव॑तीः पुरु॒रूपा॑ इ॒ह स्यु॒रिन्द्रा॑य पू॒र्वीरु॒षसो॒ दुहा॑नाः ॥ १ ॥

1. *Ā gāvo agmannuta bhadram-akrantsīdantu goṣṭhe raṇayantvasme. Prajāvatīḥ pururūpā iha syurindrāya pūrvīruṣaso duhānāḥ.*

Let the cows come as rays of the sun, sit and rest in the stalls, be happy and bring us happiness and good fortune. May they be fertile with many calves, of many colours and breeds, abundant, yielding plenty of milk for the health and prosperity of the nation, and thereby let them be harbingers of light like the morning dawns.

इन्द्रा॒ यज्व॑न पृणत॒ च॑ शि॒क्ष॒त्युप॑द्दाति॒ न स्वं मु॑षायति।
भूय॑॑भूया र॒यिमिद॑स्य व॒धय॒न्नभि॑ न॒ खि॒ल्य नि द॑धाति दव॒युम ॥ २ ॥

2. *Indro yajvane pṛṇate ca śikṣatyuped dadāti na svaṁ muṣāyati. Bhūyobhūyo rayimidasya vardhayannabhinne khilye ni dadhāti devayum.*

Indra, the ruler, gives protection and maintenance grants to the man dedicated to yajna. He engages him in creative and educational work and thus gives him fulfilment and purpose in life. This way too he does not deplete his own knowledge and culture but maintains it. Constantly and continuously he adds to the wealth of the nation and, in every region of the land, he looks after and maintains the devotees of learning, society and divinity without taking away anything from

them materially.

न ता नꣳशन्ति न दꣳभाति तस्करꣳ नासꣳमामित्रा व्यथिरा दꣳधषति। दवाँꣳश्च याभियजꣳत ददꣳति च ज्यागित्ताभिꣳः सचत गापꣳतिः सह॥ ३॥

3. *Na tā naśanti na dabhāti taskaro nāsāmāmitro vyathirā dadharṣati. Devāṅśca yābhiryajate dadāti ca jyogit tābhiḥ sacate gopatiḥ saha.*

Knowledge, fruits of yajna, generosity, patronage of learning and culture, these rays of light do not perish nor deplete nor fade away. The thief steals them not, no enemy can afflict them, nor can anyone injure or insult them. The lord of these cows, lights and radiations, with which he serves the divinities, learned and the wise, gives, creates and adds to life's beauty, also, he constantly and continuously lives, lasts and rises with them.

न ता अर्वा रेणुककाटा अश्नुत न संꣳस्कृत्रमुपꣳ यन्ति ता अभि। उरुगायमभꣳयं तस्य ता अनु गावो मतꣳस्य वि चरन्ति यज्वनः॥ ४॥

4. *Na tā arvā reṇukakāṭo aśnute na saṁskṛtatra-mupa yanti tā abhi. Urugāyamabhayaṁ tasya tā anu gāvo martasya vi caranti yajvanaḥ.*

Neither a vociferous brute raising clouds of dust like a war horse attains to these rays of light and culture, nor do these radiations penetrate the thick head of a violent man insulated against enlightenment. Like cows, the rays of refinement roam freely round the open pastures of the generous man of yajna and social service, a boundless world of freedom and fearlessness.

गावो॒ भगो॒ गाव॒ इन्द॑ म अच्छा॒न गाव॒: सामं॑स्य पथ॒मस्य॑ भ॒ ा:। इ॒मा या गाव॒: स जना॑स॒ इन्द॑ इ॒च्छामी॒द्धृदा मन॑सा चि॒दिन्द॑म ॥ ५ ॥

5. *Gāvo bhago gāva indro me acchān gāvaḥ somasya prathamasya bhakṣaḥ. Imā yā gāvaḥ sa janāsa indra icchāmīddhṛdā manasā cidindram.*

May Bhaga, lord of wealth and good fortune, give me cows. May Indra, lord of power and majesty, give me good cows. May Bhaksha, adorable lord of primal food, energy and ecstasy of life, give me good cows for milk. O people, O lord of power and glory, Indra, I love and love to have all that is cows, i.e., mothers of food and energy, sources of sweetness, light and culture, masters of knowledge and wisdom, honour and excellence. I love that all with my heart and mind, the beauty, the glory, the ecstasy!

यू॒यं गावो मदयथा कृ॒शं चि॑दश्री॒रं चि॑त्कृणुथा सु॒प॒तीक॑म। भ॒द्रं गृ॒हं कृ॑णुथ भद्रवाचा बृ॒हद्वो॒ वय॑ उच्यत स॒भासु॑ ॥ ६ ॥

6. *Yūyaṁ gāvo medayathā kṛśaṁ cidaśrīraṁ cit kṛṇuthā supratīkam. Bhadraṁ gṛhaṁ kṛṇutha bhadravāco bṛhad vo vaya ucyate sabhāsu.*

You develop the cows of life, mother spirits of body, mind and soul. Give health and vigour to the weak and emaciated, turn the ugly and unpleasant to beautiful, graceful and illustrious. Make the home overflow with peace, prosperity and the bliss of good fortune. You command noble speech in the assemblies of the wise and powerful leaders so that your life and work is praised and appreciated wide and high in the world.

प्रजावतीः सूयवसं रिशन्तीः शुद्धा अपः सुपपाण पिबन्तीः।
मा वः स्तन इशत माघशंसः परि वा हती रुदस्य वृज्याः॥ ७॥

7. *Prajāvatīḥ sūyavasaṁ riśantīḥ śuddhā apaḥ suprapāṇe pibantīḥ. Mā vaḥ stena īśata māghaśaṁsaḥ pari vo hetī rudrasya vṛjyāḥ.*

O fertile and abundant cows blest with calves, feeding on fine green grass and drinking pure water from transparent pools, may no thief ever overpower you, may no strike of the cruel and sinful butcher ever slaughter you.

(Swami Dayanand applies this mantra to the duties of the ruler: The ruler should look after the cattle wealth of the country. The government must protect and promote the cows. Not only that. Even the people and their education culture and efficiency are, like the holy cow, to be protected against violence and promoted with good food and water and all means of prevention of social crime and violence.)

उपदमुपपचनमासु गाषूप पृच्यताम।
उप ऋषभस्य रतस्युपन्द तव वीय॥ ८॥

8. *Upedamupaparcanamāsu goṣūpa pṛcyatām.*
Upa ṛṣabhasya retasyupendra tava vīrye.

In this social order and in the policy, let there be a union and identity of the ruler with the people, their lands and their languages. Indra, noble and illustrious ruler, all giver, let the people share, join and support you in your creative acts of courage and development.

Mandala 6/Sukta 29

Indra Devata, Bharadvaja Barhaspatya Rshi

इन्दं व॒ नर॑: स॒ख्याय॑ सपु॒म॒हा यन्त॑: सु॒म॒तय॑ चका॒नाः।
म॒हा हि दा॒ता वज॑हस्ता॒ अस्ति॑ म॒हामु॑ र॒ण्वमव॑स यज-
ध्वम ॥ १ ॥

1. *Indraṁ vo naraḥ sakhyāya sepurmaho yantaḥ sumataye cakānāḥ. Maho hi dātā vajrahasto asti mahāmu raṇvamavase yajadhvam.*

O citizens of the land, leading lights of humanity in love with knowledge, wisdom and guidance, to win your friendship and to rise to the heights of life for your sake, honour and serve Indra, supreme ruler, lord of knowledge and power. Great is he, all giver, and wields the sceptre of light, power and justice. Join the great lord of love and joy and honour him with homage and yajnic service for protection and progress.

आ यस्मि॒न्हस्त॒ नर्या॑ मिमि॒क्षुरा॒ रथे॑ हिर॒ण्यये॑ रथ॒ष्ठाः।
आ र॒श्मया॒ गभ॑स्त्याः स्थू॒रयो॒राध्व॒ाश्वा॑सा॒ वृष॑णा
युजा॒नाः ॥ २ ॥

2. *Ā yasmin haste naryā mimikṣurā rathe hiraṇyaye ratheṣṭhāḥ. Ā ráśmayo gabhastyoḥ sthūrayō rādhvannaśvāso vṛṣaṇo yujānāḥ.*

Indra in whose hands are all the gifts of life for mankind rides the golden chariot of the cosmos, holding reins of the world in his mighty hands, controlling the potent forces of nature like horses on the course of time and destiny.

श्रिय त पादा दुव आ मिमि ुधृष्णुवजी शवसा दि ाणावान। वसानो अत्कं सुरभिं दृश कं स्व ण नृतविषिरा बभूथ॥ ३॥

3. *Śriye te pādā duva ā mimikṣurdhṛṣṇurvajrī śavasā dakṣiṇāvān. Vasāno atkaṁ surabhiṁ dṛśe kaṁ svarṇa nṛtaviṣiro babhūtha.*

Gracious are your feet firmly fixed in liberality and compassion. The devotees offer their homage of soma there for glory. You are all conquering, wielder of the thunderbolt, mighty generous by your own essential power and munificence, and, wearing a fragrant, glorious and heavenly robe, blissful sight for all to see, O director of the cosmic dance, you are the all moving, all inspiring, omniscient presence and power.

स साम आमिश्लतमः सुता भूद्यस्मिन्पक्तिः पच्यत सन्ति धानाः। इन्दं नर ः स्तुवन्त बह्मकारा उक्था शंसन्ता दववाततमाः॥ ४॥

4. *Sa soma āmiślatamaḥ suto bhūd yasmin paktiḥ pacyate santi dhānāḥ. Indraṁ naraḥ stuvanto brahmakārā ukthā śaṁsanto devavātatamāḥ.*

That is the blessed dominion of Indra, ideal world order raised to systemic purity and integrated to organismic unity wherein soma is distilled and seasoned in plenty, ample food is prepared for all, food grains are grown in abundance, and leading lights of the people, divinely occupied, sing songs of appreciation in praise of Indra and rise to the heights of excellence bordering on divinity.

न त अन्तः शवसा धाय्यस्य वि तु बाबधे रादसी महित्वा।
आ ता सूरिः पृणति तूतुजाना यूथवाप्सु समीजमान ऊती ॥ ५ ॥

5. *Na te antaḥ śavaso dhāyyasya vi tu bābadhe rodasī mahitvā. Ā tā sūriḥ pṛṇati tūtujāno yūthevāpsu samījamāna ūtī.*

No one can reach the end of your power, the force that binds up heaven and earth as a handful of dust in space. Still the man of courage and vision without fear, moving at supersonic speed under the cover of your protection, does attain that pleasure of fulfilment which a host of thirsty travellers finds at a shady fount of holy waters.

एवदिन्द्रः सुहव ऋष्वा अस्तूती अनूती हिरिशिपः सत्वा।
एवा हि जाता असमात्याजाः पुरू च वृत्रा हनति नि दस्यून ॥ ६ ॥

6. *Evedindraḥ suhava ṛṣvo astūtī anūtī hiriśipraḥ satvā. Evā hi jāto asamātyojāḥ purū ca vṛtrā hanati ni dasyūn.*

Thus may the lord sublime, omnipotent Indra, ever active in golden glory, listen to the prayers of universal humanity in all direct and indirect modes of divine protection and grace. Thus does the lord, self-manifest in boundless power and glory, create and preserve the abundant wealth of good and destroy darkness, enmity and negation of evil.

Mandala 6/Sukta 30

Indra Devata, Bharadvaja Barhaspatya Rshi

भूय इद्वावृध वीर्यायँ एक' अजुया दयत वसूनि। प रिरिच दिव इन्दः पृथिव्या अधमिदस्य पति रादसी उभ ॥ १ ॥

1. *Bhūya id vāvṛdhe vīryāyaň eko ajuryo dayate vasūni. Pra ririce diva indraḥ pṛthivyā ardhamidasya prati rodasī ubhe.*

Again and again the one ageless Indra grows in manifestation to express his power and creates, preserves and gives all wealths of the world. The sun from the regions of light covers half of the earth and relieves the other half. In turn, the earth and the sky both receive only half of the light and heat, and the sun exceeds and excels both.

अधा मन्य बृहदसुयमस्य यानि दाधार नकिरा मिनाति।
दिवदिव सूया दशता भूद्वि सद्मान्युविया सुकतुधात॥ २॥

2. *Adhā manye bṛhadasuryamasya yāni dādhāra nakirā mināti. Divedive sūryo darśato bhūd vi sadmānyurviyā sukraturdhāt.*

And I know and honour the extensive luminous life giving power and energy of this sun and of the many planets that it holds and sustains, which no power can deny, disturb, diminish or destroy. Day by day, every morning, the sun rises glorious and, holy participant in the cosmic yajna of Indra, it generates and sustains many abodes of life along with the wide earth.

अद्या चि ू चित्तदप नदीनां यदाभ्या अरदा गातुमिन्द।
नि पवता अद्मसदा न सदुस्त्वया दृ हानि सुकता रजांसि॥ ३॥

3. *Adyā cinnū cit tadapo nadīnāṁ yadābhyo arado gātumindra. Ni parvatā admasado na sedustvayā dṛḷhāni sukrato rajāṁsi.*

Indra, refulgent lord, now as ever you draw up

the waters of the rivers by evaporation, shower them and let them flow in river beds to the sea. You attract the earth by gravitation and let it move in orbit. You fix the mountains in place and float the clouds in windy courses, everything in place like guests in a dinner party. Indeed, O lord of holy action in cosmic yajna, by you are all regions of the universe set in place, firm and secure.

सत्यमित्त ा त्वावाँ अन्या अस्तीन्द दवा न मत्या ज्यायान।
अह ाहिं परिशयानमणा वासृजा अपा अच्छा समुदम ॥ ४ ॥

4. *Satyamit tanna tvāvāň anyo astīndra devo na martyo jyāyān. Ahannahiṁ pariśayānamarṇo 'vāsṛjo apo acchā samudram.*

Indra, refulgent lord eternal, true it is there is no one else divine or human as great as you who break the dark and dormant cloud, release the showers of rain and let the whirling streams flow and join the rolling ocean. Similarly, O lord omnipotent, you break the dark silence of sleeping nature from the state of inertness and set the processes of creative evolution aflow and let them ultimately recede into the fathomless ocean of silence again.

त्वमपा वि दुरा विषूचीरिन्द दृ हमरुजः पवतस्य।
राजाभवा जगतश्चषणीनां साकं सूर्य जनयन्द्या-
मुषासम ॥ ५ ॥

5. *Tvamapo vi duro viṣūcīrindra dṛḷhamarujaḥ parvatasya. Rājābhavo jagataścarṣaṇīnāṁ sākaṁ sūryaṁ janayan dyāmuṣāsam.*

Indra, you break open the impenetrable doors

of the cloud and release the rain showers. You break the adamantine mountains and let the waters flow in river courses. You break the bottomless inertness of life energy and let it flow in evolutionary channels of human action and courses of history. Creating the children of the moving world along with the sun and dawn of the day and the regions of heaven and earth, you reign supreme as light of the world, refulgent creator and ultimate dispenser.

Mandala 6/Sukta 31

Indra Devata, Suhotra Bharadvaja Rshi

अभूरेक॑ रयिपत रयी॒णामा हस्त॑योरधिथा इन्द कृ॒ष्टीः ।
वि ता॒क अ॒प्सु तन॑य च॒ सूर व॑चन्त चष॒णया॒ विवा॑चः ॥ १ ॥

1. *Abhūreko rayipate rayīṇāmā hastayoradhithā indra kṛṣṭīḥ. Vi toke apsu tanaye ca sūre'vocanta carṣaṇayo vivācaḥ.*

Indra, lord ruler of the world, in you vests the governance and control of the entire wealth and assets of the nation, pray be the sole possessor and custodian of national wealth, O lord of honour and excellence. In your hands alone lies the direction of the nation, producers, workers and defence forces all. The wisest people of the land speaking different languages in different styles, in their words and actions describe and celebrate the brilliance of the rule and governance of Indra to their children and grand children.

त्वद्भि॒यन्द्र॒ पार्थि॑वानि॒ विश्वा च्यु॒ता चिच्च्यावयन्त॒ रजांसि ।
द्यावा॒ गामा॒ पव॑तासा॒ वनानि॒ विश्वं दृ॒ हं भ॑यत॒ अज्म॒ गा त॑ं ॥ २ ॥

2. *Tvad bhiyendra pārthivāni viśvā'cyutā ciccyāvayante rajāṁsi. Dyāvākṣāmā parvatāso vanāni viśvaṁ dṛḷhaṁ bhayate ajmannā te.*

Indra, sole lord of law and power, by the fear and pressure of your presence, all the unshakables on earth and in the skies stir and move along their functional course. Heaven and earth, clouds and mountains, deep forests, indeed the entire fixed and functionary world of existence fears the unmoved motion of your pervasive presence and dare not relent in their function.

त्वं कुत्सनाभि शुष्णमिन्द्रा शुषं युध्य कुयवं गविष्टा ।
दशं पपित्व अध सूयस्य मुषायश्चक्रमविवे रपांसि ॥ ३ ॥

3. *Tvaṁ kutsenābhi śuṣṇamindrā'śuṣaṁ yudhya kuyavaṁ gaviṣṭau. Daśa prapitve adha sūryasya muṣāyaścakramavive rapāṁsi.*

Indra, lord ruler and giver of light, having fought out the voracious drought and bad harvest with the thunderbolt of natural energy, keen for success in the development of lands and cows and the project of solar energy, you deplete ten injurious impediments and ride the chariot of the dominion like the sun in orbit.

त्वं शतान्यव शम्बरस्य पुर जघन्थापतीनि दस्यः । अशिक्षो यत्र शच्या शचीवो दिवोदासाय सुन्वत सुतक्र भरद्वाजाय गृणत वसूनि ॥ ४ ॥

4. *Tvaṁ śatānyava śambarasya puro jaghanthāpratīni dasyoḥ. Aśikṣo yatra śacyā śacīvo divodāsāya sunvate sutakre bharadvājāya gṛṇate vasūni.*

Break open the hundreds of hidden strongholds and treasures of the wealth and power of the dark clouds

and hoards collected by the thief, and there, O lord of light and power of knowledge and wisdom, with knowledge and expertise, provide the means and materials of prosperity and well being for the advancement of the generous scientist, creative artist, pharmacist, technologist and celebrant of divinity.

स सत्यसत्वन्महते रणाय रथमा तिष्ठ तुविनृम्ण भीमम। याहि पपथिन्नवसोप मदिक्प्र च श्रुत श्रावय चर्षणिभ्यः॥ ५॥

5. *Sa satyasatvan mahate raṇāya rathamā tiṣṭha tuvinṛmṇa bhīmam. Yāhi prapathinnavasopa madrik pra ca śruta śrāvaya carṣaṇibhyaḥ.*

O lord commander of the power of truth and reality, master of manifold wealth and splendour, ready for the arduous battle of life, ride the awesome chariot, go forward, traveller of the path of rectitude, come to us too with the wisdom of revealed omniscience with all your modes of defence and protection and proclaim the truth for the people.

Mandala 6/Sukta 32

Indra Devata, Suhotra Bharadvaja Rshi

अपूर्व्या पुरुतमान्यस्म महे वीराय तवसे तुराय। विरप्शिने वज्रिणे शन्तमानि वचांस्यासा स्थविराय तक्ष्णे॥ १॥

1. *Apūrvyā purutamānyasmai mahe vīrāya tavase turāya. Virapśine vajriṇe śantamāni vacāṁ-syāsā sthavirāya takṣṇe.*

Let me compose an original and comprehensive song of praise in my own, words in a state of peace

overflowing with reverence in honour of this great hero, Indra, mighty performer of action, admirable wielder of the thunderbolt of justice and punishment, unshakable embodiment of tranquillity.

स मा॒तरा॒ सूय॑णा कवी॒नामवा॑सयदु॒जदद्रिं॑ गृणा॒नः ।
स्वा॒धीभि॒रृक्व॑भिर्वावशा॒न उदु॒स्रिया॑णामसृजा॒दान॑म ॥ २ ॥

2. *Sa mātarā sūryeṇā kavīnāmavāsayad rujadadriṁ gṛṇānaḥ. Svādhībhir-ṛkvabhir-vāvaśāna udusriyāṇām-asṛjan-nidānam.*

By the light of the sun, he illuminates the heaven and earth, protectors and inspirers of poets like father and mother. Breaking the cloud of showers, shaking the mountains of impediments and inhibitions of mind, sung and celebrated in songs of praise and jubilation, pleased, inspiring and illuminant in response to the homage of reverence, he opens the flood gates of light and song in words, breaking off all impediments to the original vision and imagination of the poet.

स वह्नि॑भि॒रृक्व॑भि॒र्गाषु॒ शश्व॑न्मि॒तज्ञु॑भिः पुरु॒कृत्वा॑ जिगाय ।
पुरः॑ पुरा॒हा सखि॑भिः सखी॒यन्दृ॒ हा रु॑रोज क॒विभि॑: क॒विः सन ॥ ३ ॥

3. *Sa vahnibhir-ṛkvabhir-goṣu śaśvan mitajñubhiḥ purukṛtvā jigāya. Puraḥ purohā sakhibhiḥ sakhīyan dṛḷhā ruroja kavibhiḥ kaviḥ san.*

He is the ruler, himself a visionary, friend of friends, relentless hero of abundant action, breaker of the strongholds of darkness, and with the company and support of assisting partners, celebrants and poetic creators sitting in meditative posture, he breaks the

adamantine rigidities of dead wood and wins the battles for the development of lands and cows and the advancement of knowledge, arts and enlightenment.

स नीव्याभिजरितारमच्छा महा वाजेभिर्महद्भिश्च शुष्मैः ।
पुरुवीराभिर्वृषभ क्षितीनामा गिर्वणः सुविताय या हि ॥ ४ ॥

4. *Sa nīvyābhir-jaritāram-acchā maho vājabhir-mahadbhiśca śuṣmaiḥ. Puruvīrābhir-vṛṣabha kṣitī-nāmā girvaṇaḥ suvitāya pra yāhi.*

Indra, mighty brave and generous ruler, sung and celebrated in song, come well to the celebrant for the well being of the people and bless them with high spirits and ambition for victory and latest great powers and forces manned by many heroic leaders and warriors of the rising generation.

स सर्गेण शवसा तक्त अत्यैरपेन्द्रो दक्षिणतस्तुराषाट् ।
इत्था सृजाना अनपावृदर्थं दिवेदिवे विविषुरप्मृष्यम् ॥ ५ ॥

5. *Sa sargeṇa śavasā takto atyairapa indro dakṣiṇa-tasturāṣāṭ. Itthā sṛjānā anapāvṛdartham divedive viviṣurapr-amṛṣyam.*

Indra, mighty ruler, instant victor, come happy and jubilant with vibrant new forces of creation, with dynamic pioneers advancing like winds who may, thus, creating, preserving, reconstructing, discovering new goals day by day, move on, realise anew indestructible eternal values and never look back.

Mandala 6/Sukta 33

Indra Devata, Shunahotra Bharadvaja Rshi

य आजिष्ठ इन्द्र तं सु नो दा मदो वृषन्त्स्वभिष्टिदास्वान् ।
सावश्व्यं या वनवत्स्वश्वो वृत्रा समत्सु सासहद्दुमित्रान् ॥ १ ॥

1. *Ya ojiṣṭha indra taṁ su no dā mado vṛṣant-svabhiṣṭir-dāsvān. Sauvaśvyaṁ yo vanavat svaśvo vṛtrā samatsu sāsahadamitrān.*

Indra, lord of honour and excellence, ruler most illustrious, generous, victorious and beneficent, inspired with ardent passion, give us that stormy force of dynamic action for achievement which, equipped with instant and unfailing capability, may fight out the unfriendly powers of darkness in the contests of life and win the wealths of high value in the world for our cherished goal.

त्वां ह्यी३न्द्रावस॒ विवा॑चा॒ हव॑न्त चष॒णय॒ः शूर॑साता।
त्वं विप॑भि॒र्वि पृ॒णीँर॑शाय॒स्त्वात॒ इत्सनि॑ता॒ वाज॒मवा॑ ॥ २ ॥

2. *Tvāṁ hīndrāvase vivāco havante carṣaṇayaḥ śūrasātau. Tvaṁ viprebhirvi paṇīñraśāyastvota it sanitā vājamarvā.*

You alone, O lord ruler, Indra, the people of diverse speech adore and invoke in diverse words in battles of the brave for protection and success. You alone, with the wise and vibrant, subdue the uncreative and greedy, and you alone give peace and rest to the celebrants. Indeed, under your protection only, does the cavalier and the warrior win the light of knowledge and victory in action.

त्वं ताँ इ॑न्द्रा॒भयाँ॑ अ॒मित्रा॒न्दासा॑ वृ॒त्राण्यार्या॑ च शूर।
वधी॒वन॑व॒ सुधि॑त॒भि॒रत्क॒रा पृ॒त्सु दं॑षि नृ॒णां नृ॑तम ॥ ३ ॥

3. *Tvaṁ tāñ indrobhayāñ amitrān dāsā vṛtrāṇyāryā ca śūra. Vadhīrvaneva sudhitebhir-atkairā pṛtsu darṣi nṛṇāṁ nṛtama.*

Indra, brave ruler, leading light of the leaders, with focussed, objective and decisive judgement, distinguish between both opponents and supporters, the vile and the noble, split open both clearly to full exposure, and, with decisive blows of unfailing tactic, fight out the negatives in the contests of the dominion just like a forester felling the dead wood with sharpened axe.

स त्वं न इन्दाकवाभिरूती सखा विश्वायुरविता वृध भूः। स्वषाता यदध्वर्यामसि त्वा युध्यन्ता नमधिता पृत्सु शूर॥ ४॥

4. *Sa tvaṁ na indrākavābhirūtī sakhā viṣvāyuravitā vṛdhe bhūḥ. Svarṣātā yaddhvayāmasi tvā yudhyanto nemadhitā pṛtsu śūra.*

Indra, lord ruler of the world, life of life and giver of showers of bliss, be our friend and protector with all your modes of defence and protection for our advancement without reserve or restriction. Fighting our battles of life, O brave and generous hero, defender of good against evil, we invoke and call upon you to come and help us with love and grace.

नूनं न इन्दापरायं च स्या भवा मृळीक उत न अभिष्टा। इत्था गृणन्त महिनस्य शमन्दिवि ष्याम पाय गाषतमाः॥ ५॥

5. *Nūnaṁ na indrāparāya ca syā bhavā mṛḷīka uta no abhiṣṭau. Itthā gṛṇanto mahinasya śarman divi ṣyāma pārye goṣatamāḥ.*

Indra, lord of life, for sure be our friend and protector, and saviour of others too, for now and for

ever, and for the attainment of our cherished goal be kind and gracious. Singing, celebrating and glorifying the splendour of the great lord, we pray, may we abide in the high heaven of divine felicity and, blest with the sacred Word of Divinity, swim across the seas of suffering to freedom.

Mandala 6/Sukta 34

Indra Devata, Shunahotra Bharadvaja Rshi

सं च॒ त्व ज॒ग्मुगिर॑ इन्द॒ पूर्वी॑र्वि च॒ त्वद्य॑न्ति वि॒भ्व॑ मनी॒षाः।
पु॒रा नू॒नं च॑ स्तु॒तय॒ ऋषी॑णां पस्पृ॒ध इ॑न्द्र॒ अध्यु॑क्थ॒आका ॥ १ ॥

1. *Saṁ ca tve jagmurgira indra pūrvīrvi ca tvad yanti vibhvo manīṣāḥ. Purā nūnaṁ ca stutaya ṛṣīṇāṁ paspṛdhra indre adhyukthārkā.*

Indra, lord giver of thought, speech and knowledge, all universal thoughts and diverse forms and words of the eternal Word, all languages past, present and future, proceed from you, return unto you and abide in you. For sure, all ancient hymns and recitations, all interpretive adorations of the seers divining into the visions and meanings of the mantras vie with each other to reach and concentrate on the glory of Indra.

पु॒रु॒हू॒ता यः पु॑रुगू॒त ऋभ्वाँ॒ एकः॑ पुरुप्रश॒स्ता अस्ति॑ य॒ज्ञः।
रथा॒ न म॒ह शव॑स युजा॒नाꣳ स्माभि॒रिन्द॑ अनु॒माद्य॑ भूत ॥ २ ॥

2. *Puruhūto yaḥ purugūrta ṛbhvāň ekaḥ puru-praśasto asti yajñaiḥ. Ratho na mahe śavase yujāno 'smābhirindro anumādyo bhūt.*

Indra who is invoked by many, admired by

many, sole lord adored by many, is sought after by the wise through creative and reflective yajnic endeavours for the pursuit of great vision and power with concentrated mind in meditation. May he be like a chariot for us across the world of life and consequently give us ultimate freedom and joy.

न यं हिंसन्ति धीतया न वाणीरिन्द्रं न न्तीदभि वधयन्तीः । यदिं स्तातारः शतं यत्सहस्रं गृणन्ति गिवणसं शं तदस्म ॥ ३ ॥

3. *Na yaṁ hiṁsanti dhītayo na vāṇīrindraṁ nakṣantīdabhi vardhayantīḥ. Yadi stotāraḥ śataṁ yat sahasraṁ gṛṇanti girvaṇasaṁ śaṁ tadasmai.*

No thoughts can violate Indra, the ruler, nor hurt him, nor can words comprehend him. In fact, the thoughts and words of devotees exalt and glorify him. And when celebrants offer a hundred and thousand adorations to this lord of exaltation, he is pleased and then peace and bliss of well being descends on the devotee.

अस्मा एतद्दिव्यृचेव मासा मिमिक्ष इन्द्र न्ययामि सामः । जनं न धन्वन्नभि सं यदापः सत्रा वावृधुर्हवनानि यज्ञैः ॥ ४ ॥

4. *Asmā etad divyarceva māsā mimikṣa indre nyayāmi somaḥ. Janaṁ na dhanvannabhi saṁ yadāpaḥ satrā vāvṛdhur-havanāni yajñaiḥ.*

Just as soma, nectar juice of nature, mixes with the moon and the moon mixes fully with the sun once in the month on full moon night, so in this heavenly relation of life and action between Indra, the ruler, and the devotee, I join with Indra, and just as showers of

rain in the desert exhilarate the people so may the sessions of yajna advance the devotees and thereby may they exalt and glorify the lord.

अस्मा एतन्मह्याङ्गूषमस्मा इन्द्राय स्तात्रं मतिभिरवाचि।
असद्यथा महति वृत्रतूय इन्द विश्वायुरविता वृधश्च॥ ५॥

5. *Asmā etanmahyāṅgūṣamasmā indrāya stotraṁ matibhiravāci. Asad yathā mahati vṛtratūrya indro viśvāyuravitā vṛdhaśca.*

For this Indra, this ruler, this giver of the light of life, is this exalted song of praise and adoration sung and offered by faithful and intelligent devotees so that for the victory of light over darkness and ignorance in this battle of life Indra, lord of all life and the world, may be our protector and guardian for advancement.

Mandala 6/Sukta 35

Indra Devata, Nara Bharadvaja Rshi

कदा भुवनथं ायाणि बह्म कदा स्तात्र सहस्त्रपाष्यं दाः।
कदा स्तामं वासया स्य राया कदा धियः करसि वाज-
रत्नाः॥ १॥

1. *Kadā bhuvan rathakṣayāṇi brahma kadā stotre sahasrapoṣyaṁ dāḥ. Kadā stomaṁ vāsayo'sya rāyā kadā dhiyaḥ karasi vājaratnāḥ.*

When would your chariots come to rest in the garage? When do you give away a thousand prizes of support and sustenance at the victory celebration? When do you reward the celebrant with wealth for his song? And when do you make our acts of thought and will fructify with the wealth of success and victory?

कहि॑ स्वित्तदि॑न्द्र य ऋ॒भिनृ॑न्वी॒रवी॒रा ग॒ळ्यास॒ जया॒जीन।
त्रि॒धातु॒ गा अधि॑ जयासि॒ गाष्विन्द॑ द्यु॒म्नं स्व॑वद्धह्यस्म ॥ २ ॥

2. *Karhi svit tadindra yannṛbhinṝn vīrairvīrān nīḷayāse jayājīn. Tridhātu gā adhi jayāsi goṣvindra dyumnaṁ svarvad dhehyasme.*

When is it, Indra, brilliant ruler, that you bring people to meet with people, the brave to meet with the brave, vying in contest to win the battles of progress, conquer threefold wealth of knowledge and minerals over the lands and create and bring us celestial and blissful wealth, honour and excellence?

कहि॑ स्वित्तदि॑न्द्र यज्जरि॒त्र वि॒श्वप्सु॒ ब्रह्म॑ कृ॒णव॑ः शविष्ठ।
क॒दा धिया॒ न नि॒युत॑ युवास क॒दा गाम॑घा॒ हव॑नानि गच्छाः ॥ ३ ॥

3. *Karhi svit tadindra yajjaritre viśvapsu brahma kṛṇavaḥ śaviṣṭha. Kadā dhiyo na niyuto yuvāse kadā gomaghā havanāni gacchāḥ.*

Indra, most potent ruler of the world, when would you bring that wealth of knowledge and holiness of universal form and character which we too desire for the celebrant? Commanding highest virtue, when would you join and inspire our thought and will to rise for the grand leap forward? When would you lead us to win the cherished honour, splendour and glory of the earth worthy of you?

स गाम॑घा जरि॒त्र अश्व॑श्चन्दा॒ वाज॑श्रवसा॒ अधि॑ धहि॒ पृ ः।
पी॒पि॒हीष॑ः सु॒दुघा॑मिन्द ध॒नुं भ॒रद्वा॑जषु सु॒रुच॑ रुरुच्याः ॥ ४ ॥

4. *Sa gomaghā jaritre aśvaścandrā vājaśravaso adhi dhehi pṛkṣaḥ. Pīpihīṣaḥ sudughāmindra dhenuṁ bharadvājeṣu suruco rurucyāḥ.*

Indra, ruler of the world, give us the honour and excellence of a free world order, liquid wealth of gold in circulation, progressive advancement and renown in abundance for a planned programme, and drink the soma of attainable success worthy of a nation of knowledge, virtue and love of divinity, and thus help us create and structure an earthly order of fruitful prosperity for the dynamic bearers of science and action, a lovely world of beauty and splendour indeed.

तमा नूनं वृजनमन्यथा चिच्छूरा यच्छक्र वि दुर' गृणीष।
मा निररं शुक्रदुघस्य धनारांङ्गिरसान्बह्मणा विप जिन्व ॥ ५ ॥

5. *Tamā nūnaṁ vṛjanamanyathā cicchūro yacchakra vi duro gṛṇīṣe. Mā niraraṁ śukradughasya dhenorāṅgirasān brahmaṇā vipra jinva.*

Indra, valiant ruler, lord of knowledge and power, destroyer of darkness, hate and enmity, let the paths of love and progress you approve and proclaim and the doors of new knowledge you open never be otherwise, keep them wide open onwards. O vibrant lover of knowledge and advancement, never forsake the faithful scholars of divine nature’s fertility, vitality and virility, never desert the visionaries of the divine Word of Veda, serve and advance them with means and materials for relentless pursuit of knowledge and life’s sanctity.

Mandala 6/Sukta 36

Indra Devata, Nara Bharadvaja Rshi

सत्रा मदासस्तव विश्वजन्याः सत्रा राया ध य पार्थिवासः ।
सत्रा वाजानामभवा विभक्ता यद्देवषु धारयथा असुर्यम ॥ १ ॥

1. *Satrā madāsastava viśvajanyāḥ satrā rāyo'dha ye pārthivāsaḥ. Satrā vājānāmabhavo vibhaktā yad deveṣu dhārayathā asuryam.*

Truly all your joys and inspirations, Indra, are universal, meant for the world. Truly all your earthly wealth, power and honour is for all children of the earth. Truly you are the wielder and distributor of all forms of food and energy which you bear and bring forth in the divinities of nature and humanity as the very breath of life.

अनु प यजे जन आज' अस्य सत्रा दधिरे अनु वीर्याय ।
स्यूमगृभे दुधय व'त च कतुं वृञ्जन्त्यपि वृत्रहत्य ॥ २ ॥

2. *Anu pra yeje jana ojo asya satrā dadhire anu vīryāya. Syūmagṛbhe dudhaye'rvate ca kratuṁ vṛñjantyapi vṛtrahatye.*

Consequently people honour, value and worship the vigour and splendour of Indra in this world, and truly they develop it for the attainment of higher strength and vitality, and, for the attainment of united advancement of the progressive forces and countering the forces of negation in the battle against darkness, they gather their powers, perform concerted yajnic action and root out evil and wickedness.

तं सधीचीरूतया वृष्ण्यानि प स्यानि नियुतः सश्चुरिन्दम ।
समुद्रं न सिन्धव उक्थशुष्मा उरुव्यचसं गिर आ विशन्ति ॥ ३ ॥

3. *Taṁ sadhrīcīrūtayo vṛṣṇyāni pauṁsyāni niyutaḥ saścurindram. Samudraṁ na sindhava ukthaśuṣmā uruvyacasaṁ gira ā viśanti.*

All modes of protection and security, showers of strength and generosity, manliness and vigour and allied virtues and actions converge to Indra, join and abide in him. Just as rivers flow and reach the sea, so do all resonant voices of adoration and admirable qualities of life reach the lord all pervasive in the wide world.

स रायस्खामुप सृजा गृणानः पुरुश्चन्दस्य त्वमिन्द्र वस्वः।
पतिर्बभूथासमा जनानामका विश्वस्य भुवनस्य राजा॥ ४॥

4. *Sa rāyaskhāmupa sṛjā gṛṇānaḥ puruścandrasya tvamindra vasvaḥ. Patirbabhūthāsamo janānāmeko viśvasya bhuvanasya rājā.*

Indra, sole ruler of the whole world, be the one unequalled master and protector of the people and of the golden wealth of the land, and, adored and glorified by them, release the streams of wealth, honour and excellence of the world for us.

स तु श्रुधि श्रुत्या या दुवायुद्यान भूमाभि राय' अयः।
असा यथा नः शवसा चकाना युगेयुग वयसा चकितानः॥ ५॥

5. *Sa tu śrudhi śrutyā yo duvoyurdyaurna bhūmābhi rāyo aryaḥ. Aso yathā naḥ śavasā cakāno yugeyuge vayasā cekitānaḥ.*

Listen to our prayers and adorations, Indra, lord ruler who love the prayers and adorations of devotees, who are resplendent as sun and boundless as space,

master, protector and giver of wealth, honour and excellence, so that shining by wealth and power, growing in knowledge and awareness day by day, you be, as you have been, kind and gracious to us as ever before.

Mandala 6/Sukta 37

Indra Devata, Bharadvaja Barhaspatya Rshi

अवागथं विश्ववारं त उग्रन्द युक्तासो हरया वहन्तु।
कीरिश्चिद्धि त्वा हवते स्वर्वानृधीमहि सधमादस्ते अद्य ॥ १ ॥

1. *Arvāgratham viśvavāram ta ugrendra yuktāso harayo vahantu. Kiriściddhi tvā havate svarvān-rdhīmahi sadhamādaste adya.*

Indra, resplendent lord ruler of the world, we pray, may the motive powers attached to your chariot of universal wealth and bliss bring you hither to us. So does the enlightened celebrant with joy at heart invoke and invite you today so that we too who abide with you in the hall of assembly may grow and prosper.

पा दाण हरयः कर्माग्मन्पुनानास ऋज्यन्ता अभूवन। इन्द'
ना अस्य पूव्यः पपीयाद द्यु ा मदस्य साम्यस्य राजा ॥ २ ॥

2. *Pro droṇe harayaḥ karmāgman punānāsa ṛjyanto abhūvan. Indro no asya pūrvyaḥ papīyād dyukṣo madasya somyasya rājā.*

Let the people go forward and higher in the measure of action and achievement and continue to rise in the sacred manner of simple and natural rectitude. And may Indra, ancient ruler of the world bright as heaven on earth, shining and ruling over the delightful

order of bliss, rise exuberant and drink of the joy of soma, peace and glory of the order.

आसस्त्राणासः शवसानमच्छन्दं सुचक्र रथ्यासो अश्वाः ।
अभि श्रव ऋज्यन्ता वहयुनू चिु वायारमृतं वि दस्यत ॥ ३ ॥

3. *Āsasrāṇāsaḥ śavasānamacchendraṁ sucakre rathyāso aśvāḥ. Abhi śrava ṛjyanto vaheyurnū cinnu vāyoramṛtaṁ vi dasyet.*

May the motive powers of the chariot of mighty Indra, ever on the move in the divine orbit in a simple and natural manner, gracefully bear the lord to the chant of our yajnic programmes of humanity. Let the immortal breath of life never be exhausted, let no one waste away the nectar vitality of immortality.

वरिष्ठा अस्य दक्षिणामियर्तीन्द्मघानां तुविकूर्मितमः । यया
वजिवः परियास्यंहमघा च धृष्ण दयस वि सूरीन ॥ ४ ॥

4. *Variṣṭho asya dakṣiṇamiyartīndro maghonāṁ tuvikūrmitamaḥ. Yayā vajrivaḥ pariyāsyaṁho maghā ca dhṛṣṇo dayase vi sūrīn.*

Indra, highest power of the dominion and fastest performer among men of wealth and splendour, achieves and raises the strength and honour of this social order by which, O lord of courage and power, wielder of the thunder of justice and punishment, you remove sin and crime and give rich gifts of reward and recognition to the scholars and the brave heroes.

इन्दा वाजस्य स्थविरस्य दातन्द गीभिवधतां वृद्धमहाः ।
इन्द वृत्रं हनिष्ठा अस्तु सत्वा ता सूरिः पृणति तूतुजानः ॥ ५ ॥

5. *Indro vājasya sthavirasya dāteindro gīrbhirvardhatāṁ vṛddhamahāḥ. Indro vṛtraṁ haniṣṭho astu satvā''tā sūriḥ pṛṇati tūtujānaḥ.*

Indra is the giver of solid strength and stable progress. May Indra, celebrated by the great and exalted by our words of adoration, rise in glory. Indra is the destroyer of darkness in the extreme, brilliant and brave in the essence, and, instant performer as he is, learned, he is, and the giver of complete fulfilment.

Mandala 6/Sukta 38

Indra Devata, Bharadvaja Barhaspatya Rshi

अपादित उदु नश्चित्रतमा महीं भषद द्युमतीमिन्दहूतिम।
पन्यसीं धीतिं दव्यस्य यामञ्जनस्य रातिं वनत सुदानुः॥ १॥

1. *Apādita udu naścitratamo mahīṁ bharṣad dyumatīm-indrahūtim. Panyasīṁ dhītiṁ daivyasya yāmañjanasya rātiṁ vanate sudānuḥ.*

May Indra, lord immaculate, wondrous power and glorious ruler, perfect, self-existent and self-sustained, be here direct and accept and exalt our sincere, abundant and brilliant voice of adoration in honour of divinity. The lord is a generous and munificent giver, loves the celebrative voice of the heart and cherishes the homage of noble godly people on way to divinity.

दूराच्चिदा वसता अस्य कर्णा घोषादिन्दस्य तन्यति ब्रुवाणः।
एयमेनं देवहूतिरवृत्यान्मद्र्यग्।इन्दमियमृच्यमाना॥ २॥

2. *Dūrāccidā vasato asya karṇā ghoṣād-indrasya tanyati bruvāṇaḥ. Eyamenaṁ devahūtirvavṛtyānmadryag-indram-iyam-ṛcyamānā.*

The ears of this lord Indra receive the voice of the speaker even from far off wherever he be, and from that voice, speaking in response, he raises it to the roar of thunder. May this voice of mine in honour of divinity, reaching and celebrating the lord of glory, come back to me, complete the circuit and bless me as voice divine.

तं व॑ ध्रि॒या प॑र॒मया॑ पुरा॒जाम॒जर॒मिन्द॑म॒भ्य॑नूष्य॒कः । ब्रह्मा॑ च॒ गिर॑ दधिर॒ समस्मिन्म॒हाँश्च॒ स्तामा॒ अधि॑ वध॒दिन्द॑ ॥ ३ ॥

3. *Taṁ vo dhiyā paramayā purājām-ajaram-indram-abhyanūṣyarkaiḥ. Brahmā ca giro dadhire samasmin mahāṅśca stomo adhī vardhadindre.*

For you all with the best and highest of mind and faith I proclaim and celebrate the ancient and unaging Indra, cosmic energy of the Divine with yajnic gifts of homage. The eternal consciousness of omniscience and the voice of the Vedas all resound in this cosmic medium and the mighty yajna of creation and evolution too renews, evolves and expands under this same Indra, divine energy.

वधा॒द्यं य॒ज्ञ उ॒त साम॒ इन्द्रं॒ वधा॒द ब्रह्म॒ गिर॑ उ॒क्था च॒ मन्म॑ । वधा॑ हैनमुषसा॒ यामं॑ ा॒क्तावधा॒न्मासा॑ः शर॒दा॒ द्याव॒ इन्द्र॑म ॥ ४ ॥

4. *Vardhād yaṁ yajña uta soma indraṁ vardhād brahma gira ukthā ca manma. Vardhāhainamuṣaso yāmannaktorvardhān māsāḥ śarado dyāva indraṁ.*

Let yajna, corporate programmes of research and development, advance Indra, power and application of the electric energy of nature. Let soma, positive creations

and the scholar dedicated to peace and universal happiness extend the possibilities of power. Let the divine words of the Veda and the achievement of food and energy of universal value exalt Indra, lord of divine energy. And let the dawns, days and nights, hours, months, seasons, earth and heaven, all glorify Indra, lord of the universe. Let our thought and chants of holy word glorify him.

एवा जज्ञानं सहस असामि वावृधानं राधस च श्रुताय।
महामुगमवस विप नूनमा विवासम वृत्रतूयेषु ॥ ५ ॥

5. *Evā jajñānaṁ sahase asāmi vāvṛdhānaṁ rādhase ca śrutāya. Mahām-ugram-avase vipra nūnamā vivāsema vṛtratūryeṣu.*

Thus for the sake of strength and power, patience and fortitude as well as for challenge, for defence, protection and victory in our battles against darkness, want and evil, for the sake of onward achievement of wealth and success, and for the use and advancement of the vibrant learned scholar, O holy sage, let us all dedicate ourselves decisively and relentlessly to the great, illustrious, and perfect energy of divine nature, evolving, rising, and constantly developing it for us by our yajnic efforts, and let us thus serve and glorify Indra, omnipotent lord of the universe.

Mandala 6/Sukta 39

Indra Devata, Bharadvaja Barhaspatya Rshi

मन्दस्य कवदिव्यस्य वह्निविपमन्मना वचनस्य मध्वः।
अपा नस्तस्य सचनस्य दवष युवस्व गृणत गाअंगाः ॥ १ ॥

1. *Mandrasya kaverdīvyasya vahnervipram-anmano vacanasya madhvaḥ. Apā nastasya sacanasya deveṣo yuvasva gṛṇate goagrāḥ.*

Taste the honey sweet of the Word of this happy and blissful divine poet, celebrant of light, inspirer of passion and vision of wisdom, and friend of Divinity. O refulgent lord of generosity, protect and promote the brilliant and revealing Word of the poet, bless the servant of divinity with energy and sustenance and reveal the words of divinity for the celebrant.

अयमुशानः पयदिमुस्रा ऋतधीतिभिरृतयुग्युजानः।
रुजदरुग्णं वि वलस्य सानुं पणींवचभिरभि यधदिन्द्रः॥ २॥

2. *Ayamuśānaḥ paryadrimusrā ṛtadhītibhir-ṛtayu-gyujānaḥ. Rujadarugṇaṁ vi valasya sānuṁ paṇīṅrvacobhirabhi yodhadindraḥ.*

This poet, like the sun, loving, inspiring and impassioned, in unison with the truth and law of existence, with waves of energy bearing rays of light and showers of rain, breaks the clouds of darkness, lights up impenetrable tops of mighty mountains, opens up treasures of wealth, and blesses the untainted and the celebrants. Thus does Indra fight and shine.

अयं द्यतयदद्युता व्यक्तून्दाषा वस्तः शरद इन्दुरिन्द।
इमं कतुमदधुनू चिदह्नां शुचिजन्मन उषसश्चकार॥ ३॥

3. *Ayaṁ dyotayadadyuto vyaktūn doṣā vastoḥ śarada indurindra. Imaṁ ketum-adadhur-nū cidahnāṁ śucijanmana uṣasaścakāra.*

Thus does this sun, this cosmic drop of divine soma, light up the unlighted: the nights, the mornings,

days and seasons of the year. Thus does Indra create the light of immaculate dawns which bear up the light as banner of the days.

अयं रचयद्रुचद् रुचानाꣳ यं वासयद व्यृꣳतन पूवीः।
अयमीयत ऋतयुग्भिरश्वः स्वविदा नाभिना चषणिपाः॥ ४॥

4. *Ayaṁ rocayad-aruco rucāno'yaṁ vāsayad vyṛtena pūrvīḥ. Ayamīyata ṛtayugbhir-aśvaiḥ svarvidā nābhinā carṣaṇiprāḥ.*

This Indra, the sun, itself refulgent, lights up the lightless such as earth and moon, and it lights up the ancient dawns, by the operation of cosmic law. It goes on in orbit by the centre pin of cosmic gravitation with other heavenly bodies such as planets and satellites, drawn by the motive forces of cosmic law and giving light and comfort primarily to the people of the earth.

नू गृणाना गृणत पत्र राजन्निषः पिन्व वसुदयाय पूवीः।
अप आषधीरविषा वनानि गा अवता नृ नृचस रिरीहि॥ ५॥

5. *Nū gṛṇāno gṛṇate pratna rājanniṣaḥ pinva vasudeyāya pūrvīḥ. Apa oṣdhīraviṣā vanāni gā arvato nṝnṛcase rirīhi.*

Rajan, brilliant ruler, ancient power, praised and celebrated by devotees, develop and increase abundant food, energy and wealth for the dedicated liberal giver of charities, and for the development and accomplishment of holy programmes give waters, herbs, inobnoxious forests, cows, horses and brave leaders and competent manpower for the celebrant.

Mandala 6/Sukta 40

Indra Devata, Bharadvaja Barhaspatya Rshi

इन्द्र पिब तुभ्यं सुता मदाया वं स्य हरी वि मुंचा सखांया।
उत प गांय गण आ निषद्या थां यज्ञायं गृणत वय' धाः ॥ १ ॥

1. *Indra piba tubhyaṁ suto madāyā'va sya harī vi mucā sakhāyā. Uta pra gāya gaṇa ā niṣadyā-'thā yajñāya gṛṇate vayo dhāḥ.*

Indra, refulgent ruler, drink the soma of joy distilled for your pleasure and majesty, let the motive power of the dominion, the government and the people, too be free and relax since they are friends. Sit in the assembly of the dominion and sing and inspire the people to celebrate the holy occasion, and bear and bring food, good health and long age for the celebrant of the dominion to carry on the corporate business of governance and administration as a yajna for the lord.

अस्यं पिब यस्यं जज्ञान इंन्द्र मदांय कत्व अपिंबा विरप्शिन।
तमु त गावा नर आपा अदिरिन्दुं समंह्यन्पीतय समंस्म ॥ २ ॥

2. *Asya piba yasya jajñāna indra madāya kratve apibo virapśin. Tamu te gāvo nara āpo adri-rindum samahyan pītaye samasmai.*

Indra, mighty ruler, drink of this nectar sweet of soma which you tasted at your birth and which you drank for passion and exhilaration while you arose for great action in the field of knowledge and governance, the same soma which the cows and rays of the sun, men and leaders, waters, clouds and mountains have collected and seasoned for this drink of yours.

समिद्ध अग्ना सुत इन्द्र साम आ त्वा वहन्तु हरया वहिष्ठाः ।
त्वायता मनसा जाहवीमीन्दा याहि सुविताय महे नः ॥ ३ ॥

3. *Samiddhe agnau suta indra soma ā tvā vahantu harayo vahiṣṭhāḥ. Tvāyatā manasā johavīmī-indrā yāhi suvitāya mahe naḥ.*

When the fire is kindled and rising and the soma is distilled, let the strongest motive forces of transport and the most powerful leaders who can bear the burdens of the commonwealth bring you here. And when you are here I invoke and invite you with a mind wholly dedicated to you, Indra, destroyer of pain and suffering, come for our great pleasure and prosperity of well being.

आ याहि शश्वदुशता ययाथन्दा महा मनसा सामपयम ।
उप ब्रह्माणि शृणव इमा ना था त यज्ञस्तन्वइ वय' धात ॥ ४ ॥

4. *Ā yāhi śaśvaduśatā yayāthendra mahā manasā somapeyam. Upa brahmāṇi śṛṇava imā no'thā te yajñastanve vayo dhāt.*

Indra, mighty ruler and dispenser of peace and prosperity, come here without let up with inspired sages and leaders with magnanimous mind and morale to this nectar drink of the soma of governance and enlightenment. Listen carefully to these songs of adoration and words of the Veda, and, we pray, may this yajnic business of governance and administration bear and bring us good food, energy and a long age of good health for our person and the social order.

यदिन्द दिवि पाय यदृधग्यद्वा स्व सदन यत्र वासि । अत'
ना यज्ञमवस नियुत्वान्त्सजाषाः पाहि गिवणा मरुद्भिः ॥ ५ ॥

5. *Yadindra divi pārye yadṛdhagyad vā sve sadane yatra vāsi. Ato no yajñamavase niyutvānt-sajoṣāḥ pāhi girvaṇo marudbhiḥ.*

Indra, enlightened ruler, admired and adored in refined words of homage and reverence, whether you are in a far off land of your choice you love to promote in a special direction or in your own place of residence, or wherever you happen to be, from there, O loving and friendly leader dedicated to the yajnic order of governance for its defence and protection, develop and promote the order by the most vibrant force of daring commandos.

Mandala 6/Sukta 41

Indra Devata, Bharadvaja Barhaspatya Rshi

अहॅळमान॒ उप॑ याहि य॒ज्ञं तुभ्यं॑ पवन्त॒ इन्द॑वः सु॒तास॑ः।
गावो॒ न व॑जि॒न्त्स्वमाका॒ अच्छ॑न्दा ग॑हि पथ॒मा य॒ज्ञि-
या॑नाम॥ १॥

1. *Aheḷamāna upa yāhi yajñaṁ tubhyaṁ pavanta indavaḥ sutāsaḥ. Gāvo na vajrintsvamoko acchendrā gahi prathamo yajñiyānām.*

Indra, lord ruler of glory and power, giver of freedom and dignity, come loving and favourable, grace our yajna of life and living. Drops of soma flow from the press for you and sanctify and brighten up the yajna. O lord of thunder and justice, first and foremost of the holiest guardians of yajna, just as mother cows rush to their stalls for their calves, so eagerly come to us and bless the devotees.

या त॑ काकुत्सुकृता॒ या वरि॑ष्ठा॒ यया॒ शश्व॒त्पिब॑सि॒ मध्व॑ ऊ॒र्मिम। तया॑ पाहि॒ प त॑ अध्व॒युर॑स्था॒त्सं त॒ वज॑ वततामिन्द गव्युः ॥ २ ॥

2. *Yā te kākut sukṛtā yā variṣṭhā yayā śaśvat pibasi madhva ūrmim. Tayā pāhi pra te adhvaryur-asthāt saṁ te vajro vartatāmindra gavyuḥ.*

Indra, ruling lord of Dharma and rectitude, by that sophisticated and discriminative palate of yours by which you always taste the sweets of the flow of life, and by that discriminative and sublimated thought and speech by which you always distil the essence and value of the sweets and shades of life and respond to human action, taste the sweets of our yajnic performance, and protect and promote us by your words of wisdom through the rise and fall of life's movement. The high-priest dedicated to love and non-violence awaits you at the altar. May your wheel of justice and governance over the earth ever revolve over the order of humanity.

एष द्रप्सा वृ॑षभा वि॒श्वरू॑प इन्दा॑य॒ वृष्ण॒ समका॑रि॒ सामः॑। एत॑ पि॑ब हरिवः स्थातरुग॒ यस्यशि॑ष प॒दिवि॒ यस्त॒ अ ा॑म ॥ ३ ॥

3. *Eṣa drapso vṛṣabho viṣvarūpa indrāya vṛṣṇe samakāri somaḥ. Etaṁ piba harivaḥ sthātarugra yasyeśiṣe pradivi yaste annam.*

This soma of the order of beauty and sweetness of bliss, flowing, free from intoxication and illusion, creative and exuberant, universal and open in form and performance, is distilled to the essence in honour of the generous and potent lord of power and glory. Drink of

it, taste and judge of it, O lord illustrious ever on the move by motive forces yet settled at centre, rule over it in the light of heaven, live it, it is the very food for your life and existence.

सुतः सामा असुतादिन्द्र वस्यानयं श्रयाञ्चिकितुष रणाय।
एतं तितिर्व उप याहि यज्ञं तन विश्वास्तविषीरा पृणस्व ॥ ४ ॥

4. *Sutaḥ somo asutādindra vasyānayaṁ śreyāñci-kituṣe raṇāya. Etaṁ titirva upa yāhi yajñaṁ tena viśvāstaviṣīrā pṛṇasva.*

This soma, blissful order of life fashioned into form from the raw materials of life and thought, O lord of power and glory, is better, more fragrant and inspiring for the man of intelligence and culture in search of a life of knowledge, achievement and happiness. Come, O lord victorious over opposition and contradictions, to this yajnic order of society and thereby strengthen all forces of action for advancement and total fulfilment.

ह्वयामसि त्वन्द्र याह्यवाङरं त सामस्तन्वं भवाति।
शतक्रता मादयस्वा सुतषु पास्माँ अव पृतनासु प वि ॥ ५ ॥

5. *Hvayāmasi tvendra yāhyarvāṅaraṁ te soma-stanve bhavāti. Śatakrato mādayasvā suteṣu prāsmāň ava pṛtanāsu pra vikṣu.*

Indra, ruler and protector, we invoke and exhort you, go forward, let the soma of exhilaration and social dignity be sufficient and inspiring for your health and the body politic. O lord of a hundred great actions and yajnic victories, rise and celebrate the glory of life among the people raised and refined to the sweetness and beauty of culture. Guide on, protect and promote

us among the nations and powers of the world.

Mandala 6/Sukta 42

Indra Devata, Bharadvaja Barhaspatya Rshi

पत्यस्म॒ पिपी॑षत॒ विश्वा॑नि वि॒दुष॑ भर।
अ॒रं॒ग॒माय॒ जग्म॒य॑ प॑श्चाद्द॒ध्वन॒ नर॑॥ १॥

1. *Pratyasmai pipīṣate viśvāni viduṣe bhara.*
Araṅgamāya jagmaye'paścāddadhvane nare.

Indra, ruler and patron of knowledge and culture, provide all facilities of the world for this bold and courageous leading scholar thirsting for knowledge and constantly going forward to reach the expansive bounds of his subject, never tarrying, never looking back.

एम॑नं प॒त्यत॑न॒ साम॑भिः साम॒पात॑मम।
अम॑त्रभित्रृजी॒षिण॒मिन्दं॒ सु॒त॒भि॒रिन्दु॑भिः॥ २॥

2. *Emenaṁ pratyetana somebhiḥ somapātamam.*
Amatrebhir-ṛjīṣiṇam-indraṁ sutebhirindubhiḥ.

In consequence and return, O scholars and citizens of the land, be grateful to this Indra, brilliant ruler, lover of the peace and pleasure of the soma of knowledge and enlightenment and promoter of scholars and men of truth and naturalness. Do all possible homage to him with ample measures of work and knowledge distilled like soma in the essence from your brilliant work and noble conduct.

यदी॑ सु॒त॒भि॒रिन्दु॑भि॒ः सार्म॑भिः पति॒भूष॑थ।
वद॒ा विश्व॑स्य॒ मधि॑रा धृ॒षत्तं॑त॒मिदष॑त॥ ३॥

1. *Yadī sutebhirindubhiḥ somebhiḥ pratibhūṣatha. Vedā viśvasya medhiro dhṛṣat taṁ tamideṣate.*

If you honour the lord ruler with the homage of pure and brilliant soma of knowledge and yajnic action in response to his magnanimity, the wise and adorable lord of the world would acknowledge and appreciate each act of homage.

अस्मा अस्मा इदन्धसा ध्वर्या प भरा सुतम ।
कुवित्समस्य जन्यस्य शधतो भिश्स्तरवस्परत ॥ ४ ॥

4. *Asmā asmā idandhaso'dhvaryo pra bharā sutam. Kuvit samasya jenyasya śardhato'bhiś-astera-vasparat.*

O high priest of the yajnic order, bear and bring an equable share of bright and inspiring food and maintenance for every one. And may the great and wise one, the lord, preserve, protect, promote and defend the rightful constancy of the admirable force and power of the order against violence and calumny.

Mandala 6/Sukta 43

Indra Devata, Bharadvaja Barhaspatya Rshi

यस्य त्यच्छम्बरं मद दिवोदासाय रन्धयः ।
अयं स सोम इन्द त सुतः पिब ॥ १ ॥

1. *Yasya tyacchambaraṁ made divodāsāya randha-yaḥ. Ayaṁ sa soma indra te sutaḥ piba.*

Indra, lord of power and glory, this is that soma distilled and seasoned for you in the exhilaration and ecstasy of which you, like the sun on high, break down the forces of darkness and evil to promote the spirit of

light and generosity. Pray drink of it to your heart's content and protect and promote the spirit of it.

यस्य॑ तीव्र॒सुतं॑ मद॒ं मध्य॒मन्तं॑ च॒ र ा॑स।
अ॒यं स साम॑ इन्द त सु॒तः पिब॑॥ २॥

2. *Yasya tīvrasutaṁ madaṁ madhyamantaṁ ca rakṣase. Ayaṁ sa soma indra te sutaḥ piba.*

Indra, lord ruler, this is that soma, the power and glory of the yajnic order, distilled and refined in your honour, the brilliant and pure spirit of which in the essence you protect and promote in the beginning, in the middle and at the end of its completion. Pray drink of it to your heart's content and rejoice in the splendour and ecstasy of it.

यस्य॒ गा अ॒न्तरश्म॑ना॒ मद॑ दृ॒ हा अ॒वासृ॑जः।
अ॒यं स साम॑ इन्द त सु॒तः पिब॑॥ ३॥

3. *Yasya gā antaraśmāno made dṛḷhā avāsṛjaḥ. Ayaṁ sa soma indra te sutaḥ piba.*

Indra, lord of glory, this is that soma of knowledge and power distilled and refined for you under the force and exhilaration of which you release mighty waves of energy confined in the thickest cloud and most solid materials. Drink of it to your heart's content and protect and promote the science and power of it.

यस्य॑ मन्दा॒ना अन्ध॑सा॒ माघ ॑नं दधि॒ष शव॑ः।
अ॒यं स साम॑ इन्द त सु॒तः पिब॑॥ ४॥

4. *Yasya mandāno andhaso māghonaṁ dadhiṣe śavaḥ. Ayaṁ sa soma indra te sutaḥ piba.*

Indra, lord of vision, knowledge and power,

happy and worshipful devotee of the sweetness, beauty and ecstasy of life, this is that soma of existence distilled and refined in the essence for you, the mighty energy, force and exuberant vitality of which you bear, protect and promote. Live it, enjoy it to your heart's content, and protect and promote its glory on and on.

Mandala 6/Sukta 44

Indra Devata, Shamyu Barhaspatya Rshi

या रयिवा रयिन्तमा या द्युम्नद्युम्नवत्तमः।
सामः सुतः स इन्द्र त स्ति स्वधापत मदः॥ १॥

1. *Yo rayivo rayintamo yo dyumnair-dyumnavatta-maḥ. Somaḥ sutaḥ sa indra te'sti svadhāpate madaḥ.*

Indra, supreme lord of your own nature, power and law, that soma beauty and bliss of the world of existence created by you, which is most abundant in wealth and brilliance, which is most glorious in splendour and majesty, is all yours, all for yourself, all your own pleasure, passion and ecstasy.

यः शग्मस्तुविशग्म त राया दामा मतीनाम।
सामः सुतः स इन्द्र त स्ति स्वधापत मदः॥ २॥

2. *Yaḥ śagmas-tuviśagma te rāyo dāmā matīnām. Somaḥ sutaḥ sa indra te'sti svadhāpate madaḥ.*

Indra, O mighty lord most kind, master of your own power and potential, that exciting peace and pleasure of life created, those gifts of wealth showered on rational humanity, the exuberance of munificence, all is yours, for your own pleasure and ecstasy, and

rendered back to you in homage and gratitude.

यन॑ वृ॒द्धा न शव॑सा तु॒रा न स्वाभि॑रू॒तिभि॑: ।
साम॑: सु॒तः स इ॑न्द्र॒ त स्ति॑ स्वधापत॒ मद॑: ॥ ३ ॥

3. *Yena vṛddho na śavasā turo na svābhirūtibhiḥ.*
Somaḥ sutaḥ sa indra te'sti svadhāpate madaḥ.

Indra, mighty ruler, protector and sustainer of your own creation, your power and potential and your own forces of protection by which you promote the good and positive and destroy the evil and negative like the ancient and eternal father guardian and like a protective destroyer for preservation, that is the beauty and glory and assertive energy of life created by you. That is yours, your fatherly pleasure and ecstasy. Pray let it evolve and rise.

त्यमु॑ वा॒ अप॑हणं गृणी॒ष शव॑स॒स्पति॑म ।
इन्दं॑ विश्वा॒साहं॒ नर॑ं मंहि॑ष्ठं वि॒श्वच॑षणिम ॥ ४ ॥

4. *Tyamu vo aprahaṇaṁ gṛnīṣe śavasaspatim.*
Indraṁ viśvāsāhaṁ naraṁ maṁhiṣṭhaṁ viśvacarṣaṇim.

All ye children of the earth, for you all I praise and celebrate that Indra, lord dispenser of justice and punishment without anger or violence, commander of power and forces of the nation, challenger of all negative forces of the world, leader of humanity, and great and glorious ruler of the men of vision and acts of universal value.

यं व॒धय॒न्तीद्गिर॒: पतिं॑ तु॒रस्य॒ राध॑सः ।
तमि व॑स्य॒ राद॑सी द॒वी शुष्मं॑ सपयतः ॥ ५ ॥

5. *Yaṁ vardhayantīd giraḥ patiṁ turasya rādhasaḥ.*
Taminnvasya rodasī devī śuṣmaṁ saparyataḥ.

Indra whom universal voices of the world exalt and celebrate in adoration, is the ruler and protector of all the effective achievers of the world of nature and humanity. Him, in truth, the brilliant heaven and the green earth both serve under his power and law. To him our homage is always due.

तद्व॑ उ॒क्थस्य॑ ब॒हण॒न्दा॑यापस्तृणी॒षणि॑।
विपा॒ न यस्या॒तया॒ वि यदा॑ह॒न्ति स॒ क्षि॑तः ॥ ६ ॥

6. *Tad va ukthasya barhaṇendrāyopastṛṇīṣaṇi.*
Vipo na yasyotayo vi yad rohanti sakṣiataḥ.

That lord you exalt by the beauty and sublimity of your holy song of praise in honour of Indra whose protections and modes of advancement then rise together like shoots of soma inwardly stirred by the song under his umbrella.

अवि॑द॒द्द॒क्षं मि॒त्रा नवी॑यान्पपा॒ना द॒वभ्या॒ वस्य॑ अचत।
स॒स॒वान्त्स्ता॒लाभि॑र्धा॒तरी॑भिरुरु॒ष्या पा॒युर॑भव॒त्सखि॑भ्यः ॥ ७ ॥

7. *Avivad dakṣaṁ mitro navīyān papāno devebhyo vasyo acait. Sasavāntstaulābhirdhautarībhi-ruruṣyā pāyurabhavat sakhibhyaḥ.*

The rising youth, friendly and protective, knows and achieves strength and expertise, and provides a place of rest and security for the noble and the wise. Well provided with food and means of sustenance, eager to protect and promote, he rises as a guardian power for friends and companions with unshakable forces of defence and protection.

ऋतस्य॑ प॒थि व॒धा अ॑पायि श्रि॒य मनां॑सि द॒वास॑ अकन।
दधा॑ना॒ नाम॑ म॒हा वच॑॑भि॒वपु॑दृ॒शय॑ व॒न्या व्या॑वः ॥ ८ ॥

8. *Ṛtasya pathi vedhā apāyi śriye manāṁsi devāso akran. Dadhāno nāma maho vacobhirvapur-dṛśaye venyo vyāvaḥ.*

On the path of truth and eternal law, the man of knowledge and wisdom is protected, and the noble and the wise control and transform their minds for the beauty and grace of manners and culture. May the Great one, kind and loving, bearing the holy name, reveal his divine presence in response to our prayers and protect us through the paths of life.

द्यु॒मत्त॑मं॒ द इं धह्यस्म सध॒ा जना॑नां पू॒वीररा॑तीः। वषी॑या॒ वय॑ः कृणुहि॒ शची॑॑भि॒धन॑स्य सा॒ताव॒स्माँ अ॑विड्ढि॥ ९ ॥

9. *Dyumattamaṁ dakṣaṁ dhehyasme sedhā janānāṁ pūrvīrarātīḥ. Varṣīyo vayaḥ kṛṇuhi śacībhir-dhanasya sātāvasmāँ̆ aviḍḍhi.*

Grant us strength and expertise of the brightest order, accomplish the tasks on hand and ward off the age-old adversities of the people, bless us with a long age of charity and generosity, and let us join and participate in the battles for wealth and success with the best of actions and intelligence among people.

इन्द्र॒ तुभ्य॒मिन्म॑घव ाभूम व॒यं दा॒त्र ह॑रिवा॒ मा वि व॑नः।
नकि॒॑रापिद॑दृश मत्य॒त्रा किम॒ङ्ग र॑॑धचाद॑नं त्वाहुः ॥ १० ॥

10. *Indra tubhaminmaghavannabhūma vayaṁ dātre harivo mā vi venaḥ. Nakirāpirdadṛśe martyatrā kimaṅga radhracodanaṁ tvāhuḥ.*

Indra, lord of power and majesty, let us be, let us live and work only for you, generous and charitable ruler. Pray do not ignore us, do not neglect us. There is none visible among the mortals around here our own such as you, lord of horse and men, otherwise, O lord dear as breath of life, why would they call you the inspirer for the achievement of honour and excellence in life?

मा जस्वने वृषभ ना ररीथा मा ते रवतः सख्ये रिषाम ।
पूर्वीष्ट इन्द निष्षिध जनेषु जह्यसुष्वीन्प वृहापृणतः ॥ ११ ॥

11. *Mā jasvane vṛṣabha no rarīthā mā te revataḥ sakhye riṣāma. Purvīṣṭa indra niṣṣidho janeṣu jahyasuṣvīn pra vṛhāpṛṇataḥ.*

Indra, mighty generous destroyer of suffering, deliver us not to the unjust and the hungry grabber. Let us never suffer in the friendship of the generous lord nor fall off from loyalty. Let us take advantage of the age old facilities of success among the people. Eliminate the uncreative and keep us away from ungrateful negationists.

उदभाणीव स्तनयन्नियर्तीन्द्रा राधांस्यश्व्यानि गव्या । त्वमसि
पदिवः कारुधाया मा त्वादामान आ दभन्मघानः ॥ १२ ॥

12. *Udabhrāṇīva stanayanniyartīndro rādhāṁsya-śvyāni gavyā. Tvamasi pradivaḥ kārudhāyā mā tvādāmāna ā dabhan maghonaḥ.*

And like thundering clouds, Indra moves and declares the gifts of success and munificence, horses and fast accomplishment, cows and abundant food and drink. O lord, you are the patron sustainer of brilliant

artists, inventive scientists and expert technologists. Let the miserly non-giver never deceive you or injure you, and never let him deceive the generous and prosperous people.

अध्वर्या वीर॒ प म॒ह सु॒ताना॒मिन्दा॑य भर॒ स ह्यस्य॒ राजा॑।
यः पू॒व्याभि॑रु॒त नू॒तना॒भिर्गी॒भिर्वा॑वृ॒ध गृ॑ण॒तामृषी॑णाम ॥ १३ ॥

13. *Adhvaryo vīra pra mahe sutānāmindrāya bhara sa hyasya rājā. Yaḥ pūrvyābhiruta nūtanābhirgīrbhirvāvṛdhe gṛṇatāmṛṣīṇām.*

O brave high priest of the social order of the yajna of love and non-violence, bear the best of soma distilled for homage in honour of the great Indra, ruler of the world. He alone is the ruler of this order worthy to rule who rises in personal and social esteem by the holy voices, both old and new, of the admirers and the wise seers of the land.

अ॒स्य मदे॑ पु॒रु वर्पां॑सि वि॒द्वानिन्द्र॑ वृ॒त्राण्य॑प॒ती ज॑घान।
तमु॒ प ह॑ षि॒ मधु॑मन्तमस्म॒ सामं॑ वी॒राय॑ शि॒पिण॒ पिब॑ध्य ॥ १४ ॥

14. *Asya made puru varpāṁsi vidvānindro vṛtrāṇyapratī jaghāna. Tamu pra hoṣi madhumantamasmai somaṁ vīrāya śipriṇe pibadhyai.*

Under the inspiration and ardent passion of this soma, Indra, irresistible lord ruler all wise, destroys many covert forces of darkness and evil. That same soma, honey sweet and exhilarating you bear for a drink to this brave hero who shines in brilliant helmet and armour.

पाता॑ सु॒तमिन्द्र॑ अस्तु॒ सामं॒ हन्ता॑ वृ॒त्रं वज्र॑ण मन्दसा॒नः।
गन्ता॑ य॒ज्ञं प॑रा॒वत॑श्चि॒दच्छा॒ वसु॑धी॒नाम॑वि॒ता का॒रु-
धा॑याः ॥ १५ ॥

15. *Pātā sutamindro astu somaṁ hantā vṛtraṁ vajreṇa mandasānaḥ. Gantā yajñaṁ parāvataścidacchā vasurdhīnāmavitā kārudhāyāḥ.*

Let Indra, the ruler, drink the soma distilled from exhilarating herbs and protect the spirit and honour of the nation arisen from the noble rule of the order. Let him, happy and inspired, destroy the demon of evil and darkness with the thunderbolt of justice and power. Let him go and attend the yajna of the order well even from afar, provide happy and peaceful settlement for all the people, protect and promote intellectual work and programmes of corporate action, and sustain and advance the experts in art, science and technology.

इदं त्यत्पात्रमिन्द्रपानमिन्दस्य प्रियममृतमपायि। मत्सद्यथा सामनसायं दवं व्यस्मद द्वषो युयवद व्यंहः ॥ १६ ॥

16. *Idaṁ tyat pātramindrapānamindrasya priyamamṛtamapāyi. Matsad yathā saumanasāya devaṁ vyasmad dveṣo yuyavad vyaṁhaḥ.*

This is that life-giving cup of Indra's nectar drink, his favourite, from which he drinks the dear delicious elixir of life so that he feels happy at heart and inspires the divine force of cosmic energy to ward off hate and enmity from us and cast away all sin and evil, and thereby save and strengthen the immortal soul.

एना मन्दाना जहि शूर शत्रूञ्जामिमजामिं मघवन्नमित्रान। अभिषणाँ अभ्याददिशानान्परांच इन्द्र प मृणा जही चं ॥ १७ ॥

17. *Enā mandāno jahi śūra śatrūñ-jāmimajāmiṁ maghavannamitrān. Abhiṣeṇāň abhyādediś-ānān parāca indra pra mṛṇā jahī ca.*

This way Indra, O valiant hero, happy at heart and joyous, commanding wealth, power and excellence of the world, give up all enemies whether among the related or unrelated people, all unfriendly and menacing forces, all oppositions up front, and all those who order you about like bullies, ward them off, throw them out far away, destroy them all. Keep the soul untainted and free.

आ॒सु ष्मा णा मघव॒ञ्छिन्द्र पृ॒त्स्व१॑स्मभ्यं॒ मह्यि॒ वरि॑वः सु॒गं क॑रः । अ॒पां ता॒कस्य॒ तन॑यस्य ज॒ष इन्द्र॑ सू॒रीन्कृ॑णु॒हि स्मा ना अ॒धम ॥ १८ ॥

18. *Āsu ṣmā ṇo maghavannindra pṛtsvasmabhyaṁ mahi varivaḥ sugaṁ kaḥ. Apāṁ tokasya tanayasya jeṣa indra sūrīn kṛṇuhi smā no ardham.*

In these battles of life, among these forces of positive action, O lord of wealth, power and majesty, Indra, destroyer of negativities and enmities, make the way clear for us for the achievement of life's great honour and excellence. Indra, lord of glory and victory, bless us with bravery and spirit of heroism, high intelligence, and power and prosperity of success in our struggle and attainment of the waters of life, noble actions and brave children and grand children.

आ त्वा॒ हर॑या॒ वृष॑णा युजा॒ना वृष॑रथासा॒ वृष॑रश्म॒या - त्याः । अ॒स्म॒त्राञ्चा॒ वृष॑णा वज्र॒वाहा॒ वृष्ण॒ मदा॑य सु॒युज॑' वहन्तु ॥ १९ ॥

19. *Ā tvā harayo vṛṣaṇo yujānā vṛṣarathāso vṛṣaraṣmayo'tyāḥ. Asmatrāñco vṛṣaṇo vajravāho vṛṣṇe madāya suyujo vahantu.*

Indra, O leading light and spirit of the nation of humanity, may the pioneers, brave and heroic, united with you in thought and action, blazing as sunrays and falling as showers, instant in initiative and perfect in aim, riding mighty chariots, concentrating on our defence and protection, generous and magnanimous, wielding thunder and lightning, willing warriors all, conduct and bring you here for our strength and joy of life's victory.

आ तं वृषन्वृषणा दाणमस्थुघृतपुषा नामया मदन्तः । इन्द्र तुभ्यं वृषभिः सुतानां वृष्ण भरन्ति वृषभाय सामम ॥ २० ॥

20. *Ā te vṛṣan vṛṣaṇo droṇamasthur-ghṛtapruṣo normayo madantaḥ. Indra pra tubhyaṁ vṛṣabhiḥ sutānāṁ vṛṣṇe bharanti vṛṣabhāya somam.*

Indra, lord of power and glory, delightful showers of soma, exuberant and exhilarating like dancing waves of the sea, come and fill your cup of nectar and sprinkle your altar of yajna with ghrta. Thus do the leading lights of nature and humanity bear and bring the soma of life's light and joy distilled by brave and generous leaders of the yajnic order for the mighty and magnanimous lord ruler of the world.

वृषासि दिवा वृषभः पृथिव्या वृषा सिन्धूनां वृषभः स्तियानाम । वृष्ण त इन्दुवृषभ पीपाय स्वादू रस मधुपया वराय ॥ २१ ॥

21. *Vṛṣāsi divo vṛṣabhaḥ pṛthivyā vṛṣā sindhūnāṁ vṛṣabhaḥ stiyānām. Vṛṣṇe ta indurvṛṣabha pīpāya svādū raso madhupeyo varāya.*

You are the showerer of the light of heaven. You

are the inspirer of the life of earth. You are the showerer of the waters of rivers and the seas. You are the life breath of things moving and non-moving all together. This is the homage, honey drink, bright, delicious, the very nectar of life for the lord ruler.

अयं दवः सहसा जायमान इन्दण युजा पणिमस्तभायत।
अयं स्वस्य पितुरायुधानीन्दुरमुष्णादशिवस्य मायाः ॥ २२ ॥

22. *Ayaṁ devaḥ sahasā jāyamāna indreṇa yujā paṇimastabhāyat. Ayaṁ svasya piturāyudhānī-ndur-amuṣṇād-aṣivasya māyāḥ.*

This brilliant and divine soma rising and manifesting with exhilaration and ardent passion, friend of Indra and one with his glory, stabilises the admirable rule and order of the world and strengthens the supporters of it. This soma, bright and blissful as the moon, keeps the arms and armaments and the justice and administration of its creator and ruler in order, and it frustrates the plans and wiles of the unruly and the unholy.

अयमकृणादुषसः सुपत्नीरयं सूय अदधाज्ज्यातिरन्तः। अयं
त्रिधातु दिवि रोचनषु त्रितषु विन्ददमृतं निगूळहम ॥ २३ ॥

23. *Ayamakṛṇoduṣasaḥ supatnīrayaṁ sūrye adadhā-jjyotirantaḥ. Ayaṁ tridhātu divi rocaneṣu triteṣu vindadamṛtaṁ nigūḷham.*

This ardent passion of Indra, lord omnipotent creator, makes the dawns bright and blissful inspirers of love and devotion, vests the sun with light within, creates the universe of three natural principles of mind, energy and matter, and infuses the immortal spirit, as

mysterious and immanent spirit, in the three bright worlds of heaven, earth and the firmament, and helps us to discover the immortal bliss with ardent passion of holiness.

अयं द्यावापृथिवी वि ष्कभायदयं रथमयुनक्सप्तरश्मिम।
अयं गाषु शच्या पक्वमन्तः साम दाधार दशयन्त्रमुत्सम॥ २४॥

24. *Ayaṁ dyāvāpṛthivī vi ṣkabhāyadayaṁ rathamayunak saptaraśmim. Ayaṁ goṣu śacyā pakvamantaḥ somo dādhāra daśayantramutsam.*

This passion and omnipotence of Indra wields and stabilises the heaven and earth in orbit. It ordains the seven-rayed chariot of the sun in the system. With its power and action it places mature living energy in the fertility of earths, milk in cows and warmth in the rays of sunlight, and thus it holds and sustains soma, life energy of existence, in the universe, thereby making it a living system of tenfold nature, i.e., five elements and five pranic energies.

Mandala 6/Sukta 45

Indra (1-30) and Brbustaksha (31-33) Devata, Shamyu Barhaspatya Rshi

य आनयत्परावतः सुनीती तुवशं यदुम।
इन्द्रः स ना युवा सखा॥ १॥

1. *Ya ānayat parāvataḥ sunītī turvaśaṁ yadum. Indraḥ sa no yuvā sakhā.*

May Indra, that eternal lord omnipotent, that youthful ruler, and that forceful leader, be our friend

and companion so that he may lead the man of instant decision and action and the hardworking people on way to wisdom and right living even from far off distance.

अविप चिद्वया दधदनाशुना चिदर्वता।
इन्द्रा जता हितं धनम॥ २॥

12. *Avipre cid vayo dadhadanāśunā cidarvatā.*
Indro jetā hitaṁ dhanam.

He brings food, health and age, life and light of knowledge for the innocent and for the ignorant and unintelligent too and wins wealth and honour for the good life at the fastest without haste and impatience.

महीरस्य पणीतयः पूवीरुत पशस्तयः।
नास्य क्षीयन्त ऊतयः॥ ३॥

13. *Mahīrasya praṇītayaḥ pūrvīruta praśastayaḥ.*
Nāsya kṣīyanta ūtayaḥ.

Great are this ruler's policies and acts of leadership, universal and admirable. Never do his honour, reputation and modes of defence, protection and progress go down.

सखाया ब्रह्मवाहस चर्त प च गायत।
स हि नः पमतिमही॥ ४॥

4. *Sakhāyo brahmavāhase'rcata pra ca gāyata.*
Sa hi naḥ pramatirmahī.

Come ye friends and comrades, adore the harbinger and protector of divine sustenance and light of universal knowledge, celebrate him in song and proclaim his gifts of kindness. He is the light of

sublimity, he alone is our vision and wisdom.

त्वमकस्य वृत्रह ाविता द्वय ारसि । उतदृश यथा वयम ॥ ५ ॥

5. *Tvamekasya vṛtrahannavitā dvayorasi.*
Utedṛśe yathā vayam.

O lord destroyer of evil like the sun, breaker of the clouds, you are the saviour and protector of the one, the lonely and helpless as well as of both the people and the officers of administration as we too likewise are supporters of the ruler and the people.

नयसीद्वति द्विषः कृणाष्युक्थशंसिनः ।
नृभिः सुवीर उच्यस ॥ ६ ॥

6. *Nayasīdvati dviṣaḥ kṛṇoṣyukthaśaṁsinaḥ.*
Nṛbhiḥ suvīra ucyase.

You control, guide and manage even the stubborn hatefuls and convert them to ardent admirers of positive knowledge as men of faith and enlightenment. So you are called the real heroic leader and ruler by the leading lights.

बह्माणं बह्मवाहसं गीभिः सखायमृग्मियम ।
गां न दाहस हुव ॥ ७ ॥

7. *Brahmāṇaṁ brahmavāhasaṁ gīrbhiḥ sakhāyamṛgmiyam. Gāṁ na dohase huve.*

I invoke and celebrate in holy words the seer and scholar of the universal knowledge of the Vedas, adorable friend and exponent of divine knowledge as one would serve and milk the cow for living energy or study and meditate on the holy Word for living light.

यस्य॒ विश्वानि॒ हस्तयारू॒चुवसू॑नि॒ नि द्विता।
वी॒रस्य॑ पृतना॒षहः॥ ८॥

8. *Yasya viśvāni hastayorūcurvasūni ni dvitā.*
Vīrasya pṛtanāṣahaḥ.

Seers and scholars say that in the hands of the heroic leader and ruler, brave challenger and subduer of all forces, lie and abide all treasures of the world both material and spiritual. (The real scholar too is one who commands the knowledge of nature as well as of the spirit, of this world and of the world beyond.)

वि द्रु॒ हानिं॑ चिददिवा॒ जनां॑नां शचीपत।
वृ॒ह मा॒या अ॑नानत॥ ९॥

9. *Vi dṛḷhāni cidadrivo janānāṁ śacīpate.*
Vṛha māyā anānata.

O bold and intrepidable ruler and protector of the people, lord of mighty action, you break the clouds and shake the mountains. Pray strengthen the strongholds of the people and uproot the wiles of the wicked.

तमु॑ त्वा सत्य सामपा॒ इन्द्र॑ वाजानां पत।
अहू॑महि श्रव॒स्यव॑ः॥ १०॥

10. *Tamu tvā satya somapā indra vājānāṁ pate.*
Ahūmahi śravasyavaḥ.

Indra, lord ever true and redoubtable, protector of the spirit and culture of the good life, ruler and promoter of food, energy and progressive advancement of the people, we invoke and call upon you to lead us in our pursuit of sustenance, progress, honour and

excellence and immortal fame.

तमु॑ त्वा॒ यः पु॒रासि॑थ्र॒ या वा॑ नू॒नं हि॒त धन॑।
हव्य॒ः स श्रु॑धी॒ हव॑म॥ ११॥

11. *Tamu tvā yaḥ purāsitha yo vā nūnaṁ hite dhane.*
Havyaḥ sa śrudhī havam.

You who have ever been with us and for us since eternity, who surely are with us in our best of prosperity and ever at the call of action, the same, O lord adorable, we invoke and pray listen to our call and come and bless.

धी॒भिरव॑द्भिरव॑ता॒ वाजाँ॑ इन्द श्र॒वाय्या॑न।
त्वया॑ जष्म हि॒तं धन॑म॥ १२॥

12. *Dhībhir-arvadbhir-arvato vājāň indra śravāyyān.*
Tvayā jeṣma hitaṁ dhanam.

With our intelligence and actions, with our drive and horses, and with your helping hand and grace, O lord of victory, destroyer and preserver, Indra, rising and advancing, we pray, let us succeed in our battles of life and win wholesome and reputable treasures of peace and prosperity.

अभू॑रु वीर गिवणा म॒हाँ इ॑न्द्र॒ धन॑ हि॒त।
भर॑ वितन्त॒सायि॑यः॥ १३॥

13. *Abhūru vīra girvaṇo mahāň indra dhane hite.*
Bhare vitantasāyyaḥ.

Indra, lord giver of honour and excellence, great, adored in words of praise and prayer, when the call is given, the forces are in array and the battle is raging, then, O lord of victory, be with us. And when the treasure is won and abounds for the good in life, then too, O

lord pervasive, be with us.

या त ऊतिरमित्रहन्म् ऋजवस्तमासति।
तया ना हिनुही रथम॥ १४॥

14. *Yā ta ūtir-amitrahan makṣūjavastamāsati.*
Tayā no hinuhī ratham.

And when your umbrella of protection and promotion grows most extensively fast and wide, then by that accelerate our chariot of honour and glory and let it range wider and wider.

स रथेन रथीतमा स्माकेनाभियुग्वना।
जषिं जिष्णा हितं धनम॥ १५॥

15. *Sa rathena rathītamo'smākenābhiyugvanā.*
Jeṣi jiṣṇo hitaṁ dhanam.

O leader and ruler, Indra, bravest commander of the fastest chariot of our social order, thirsting for victory, by that united chariot of ours in unison with us you win the treasures of life good for the nation of humanity.

य एक इत्तमु ष्टुहि कृष्टीनां विचर्षणिः।
पतिर्जज्ञ वृषकतुः॥ १६॥

16. *Ya eka it tamu ṣṭuhi kṛṣṭīnāṁ vicarṣaṇiḥ.*
Patirjajñe vṛṣakratuḥ.

O man, invoke, admire and celebrate that one alone who is unique by himself, ever watchful guardian of the people, generous performer and showerer of blissful fruits of his action, and who emerges and rises as the protector and ruler of all.

या गृणतामिदासिथा पिरूती शिवः सखा।
स त्वं न इन्द मृळय॥ १७॥

17. *Yo gṛṇatāmidāsithā''pirūtī śivaḥ sakhā.*
Sa tvaṁ na indra mṛḷaya.

Indra, potent lord of action, destroyer of suffering and giver of bliss, who are good and kind, friendly and one with the celebrants as our kith and kin, all protective under your umbrella, such as you are, we pray, be kind and gracious to us and lead us to the peace and happiness of the good life.

धिष्व वज्रं गभस्त्या र ाहत्याय वजिवः।
सासहीष्ठा अभि स्पृधः॥ १८॥

18. *Dhiṣva vajraṁ gabhastyo rakṣohatyāya vajrivaḥ.*
Sāsahīṣṭhā abhi spṛdhaḥ.

O wielder of the thunderbolt of defence and power, take up the adamantine mace and thunder of power and justice in your hands for the destruction of evil and wickedness and face, challenge, resolve and win the battles ahead.

पत्नं रयीणां युजं सखायं कीरिचादनम।
बह्मवाहस्तमं हुव॥ १९॥

19. *Pratnaṁ rayīṇāṁ yujaṁ sakhāyaṁ kirico-danam.*
Brahmavāhastamaṁ huve.

I invoke and celebrate that most eminent sage and scholar of universal Vedic knowledge who is great as ancient seers, friend, and inspirer of dedicated disciples to win the wealth of life both spiritual and material.

स हि विश्वानि पार्थिवाँ एका वसूनि पत्यत।
गिर्वणस्तमा अधिगुः ॥ २० ॥

20. *Sa hi viṣvāni pārthivāň eko vasūni patyate.*
Girvanastamo adhriguḥ.

He alone, most adorable, instant mover and omnipresent lord of the universe, solely by himself, rules, protects and promotes all treasures of the earth.

(He alone deserves to be ruler of the world who is an earthly embodiment of such universal virtues.)

स न' नियुद्भिरा पृण काम वाजेभिरश्विभिः।
गोमद्भिगोपत धृषत ॥ २१ ॥

21. *Sa no niyudbhirā pṛṇa kāmaṁ vājebhir-aśvibhiḥ.*
Gomadbhir-gopate dhṛṣat.

O lord of land with controlled mind and senses, bold and resolute, come to us with your teams of harnessed services and commissioned forces commanding speed and movement, warriors of horse and armour, managers of lands and cattle wealth, controllers of information and communication, and with all this infrastructure fulfil our desires and ambitions for the good life of success and progress.

तद्व' गाय सुत सचा पुरुहूताय सत्वने।
शं यद्गव न शाकिन ॥ २२ ॥

22. *Tad vo gāya sute sacā puruhūtāya satvane.*
Śaṁ yad gave na śākine.

In your soma yajna in the business of the world of the lord's creation, sing together songs of homage in

honour of the universally adored, ever true and eternal almighty Indra, songs which may be as pleasing to the mighty lord as to the seeker and the celebrant.

न घा॒ वसु॒नि य॑मत दा॒नं वाज॑स्य॒ गाम॑तः ।
यत्सी॒मुप॒ श्रव॒द्गिर॑: ॥ २३ ॥

23. *Na ghā vasurni yamate dānaṁ vājasya gomataḥ.*
Yat sīmupa śravad giraḥ.

And surely the lord giver of settlement and gifts of knowledge, power and speedy progress does not withhold the gifts since he closely hears the prayers of the devotee and responds.

कु॒वित्स॑स्य॒ प हि व्र॒जं गाम॑न्तं दस्यु॒हा गम॑त ।
शची॑भि॒रप॑ ना वरत ॥ २४ ॥

24. *Kuvitsasya pra hi vrajaṁ gomantaṁ dasyuhā gamat. Śacībhirapa no varat.*

May the lord destroyer of evil, negativity and poverty visit the homestead of the prayerful devotee blest with lands, cows and divine knowledge and open up the flood gates of wealth, power and divine grace for us with his vision and powers.

इ॒मा उ॑ त्वा शतकता॒ भि प ण॑नुवु॒गिर॑: ।
इन्द्र॑ व॒त्सं न मा॒तर॑: ॥ २५ ॥

25. *Imā u tvā śatakrato'bhi pra ṇonuvurgiraḥ.*
Indra vatsaṁ na mātaraḥ.

Indra, lord ruler of the world and guardian of the people, just as mother cows look toward and low out of affection for the calf, so do these people look up to you with love and reverence, and their voices of

adoration exalt you, O lord of a hundred acts of kindness and holiness.

दूणाशं सख्यं तव गौरसि वीर गव्यत।
अश्व॑ अश्वायत भव॥ २६॥

26. *Dūṇāśaṁ sakhyaṁ tava gaurasi vīra gavyate.*
Aśvo aśvāyate bhava.

Indra, potent lord ruler of multifarious acts and potential, never can your friendship toward the people be lost or destroyed, it is permanent and versatile. You are all love and revelation to a person in search of faith and knowledge, and you are all impetuous victor for a person thirsting for speed and progress. (The way we think and act, you respond.)

स मन्दस्वा ह्यन्धसा राधस तन्वा महे।
न स्तारं निद करः॥ २७॥

27. *Sa mandasvā hyandhaso rādhase tanvā mahe.*
Na stotāraṁ nide karaḥ.

Indra, ruler of the world of knowledge and action, be happy at heart by body, mind and soul with good food, energy and soma, and make others happy. Subject not your devoted celebrant to the malignity of revilers.

इमा उ त्वा सुतसुत न न्त गिवणा गिरः।
वत्सं गावा न धनवः॥ २८॥

28. *Imā u tvā sutesute nakṣante girvaṇo giraḥ.*
Vatsaṁ gāvo na dhenavaḥ.

These words and voices of adoration, O spirit

adorable, reach you, in every yajna, in every cycle of creation, like cows rushing to the calf with love.

पुरूतमं पुरूणां स्तॅतृणां विवाचि।
वाजेभिवाजयताम॥ २९॥

29. *Purūtamaṁ purūṇāṁ stotṝṇāṁ vivāci.*
Vājebhir-vājayatām.

May the most ancient and eternal knowledge in the speech of the ancient celebrants of divinity, enlightening and energising humanity with the vital spirits of existence, reaching the primeval soul, come to us too, enlighten and energise us too.

अस्माकमिन्द भूतु त स्तामा वाहिष्ठा अन्तमः।
अस्मानाय महे हिनु॥ ३०॥

30. *Asmākamindra bhūtu te stomo vāhiṣṭho antamaḥ.*
Asmān rāye mahe hinu.

Indra, lord giver of honour and excellence, may our song of celebration in your honour carry our message of homage closest to your heart to exalt you, and may you, we pray, inspire us to achieve the highest wealths of life.

अधि बृबुः पणीनां वषिॅष्ठ मूध ॅस्थात।
उरुः कक्षो न गाङ्ग्यः॥ ३१॥

31. *Adhi bṛbuḥ paṇīnāṁ varṣiṣṭhe mūrdhannasthāt.*
Uruḥ kakṣo na gāṅgyaḥ.

Let the maker, artist, analyst and architect, occupy and preside over the highest position in the world of business, wide and high like the embankment of a mighty river, to contain and control the flow of the

current of waters.

यस्य॑ वा॒यारि॑व द्र॒वद्भ॒दा रा॒तिः स॑हस्रि॒णी।
स॒द्या दा॒नाय॒ मंह॑त ॥ ३२ ॥

32. *Yasya vāyoriva dravad bhadrā rātiḥ sahasriṇī.*
Sadyo dānāya maṁhate.

Whose gifts to society flow in a thousand directions like the currents of wind, his generosity and charities always and instantly, rise and continue to rise for the progress of humanity.

तत्सु नो॒ विश्व॑ अ॒य आ सदा॑ गृणन्ति का॒रव॑ः।
बृ॒बुं स॑हस्र॒दात॑मं सू॒रिं स॑हस्र॒सात॑मम ॥ ३३ ॥

33. *Tat su no viṣve arya ā sadā gṛṇanti kāravaḥ.*
Bṛbuṁ sahasradātamaṁ sūriṁ sahasrasāt-amam.

All our artists and artisans always appreciate and admire the chief architect, learned, wise and brave, giver of a thousand gifts and sharer of a thousand things with thousands of people. He indeed is the head of our business world.

Mandala 6/Sukta 46

Indra Devata, Shamyu Barhaspatya Rshi

त्वामि॒द्धि हव॑ामह सा॒ता वाज॑स्य का॒रव॑ः।
त्वां वृ॒त्रेष्वि॑न्द्र॒ सत्प॑तिं॒ नर॒स्त्वां काष्ठा॒स्वव॑तः ॥ १ ॥

1. *Tvāmiddhi havāmahe sātā vājasya kāravaḥ. Tvāṁ vṛtreṣvindra satpatiṁ narastvāṁ kāṣṭhāsvar-vataḥ.*

Indra, lord of power and advancement, you alone we invoke and call upon for acquisition of food,

energy, honour, excellence and progress. All of us, leading people, makers, poets, artists, artisans and architects of the nation, fast advancing in all directions, invoke and exhort you, protector and promoter of universal truth and values in human struggles for light, goodness and generosity, and the wealth of life.

स त्वं नश्चित्र वजहस्त धृष्णुया महः स्तवाना अदिवः ।
गामश्वं रथ्यमिन्द्र सं किर सत्रा वाजं न जिग्युषे ॥ २ ॥

2. *Sa tvāṁ naścitra vajrahasta dhṛṣṇuyā mahaḥ stavāno adrivaḥ. Gāmaśvaṁ rathyamindra saṁ kira satrā vājaṁ na jigyuṣe.*

Indra, lord of wondrous powers and performance, wielding the thunderbolt of justice and punishment in hand, great and glorious, breaker of the clouds and shaker of mountains, invoked and adored in song, with truth and science, power and force, collect, organise and win for us the wealth of lands, cows and rays of the sun, horses, transports and chariots like the victories of wealth and glory for the ambitious nation.

यः सत्राहा विचर्षणिरिन्द्रं तं हूमह वयम ।
सहस्रमुष्क तुविनृम्ण सत्पत भवा समत्सु ना वृध ॥ ३ ॥

3. *Yaḥ satrāhā vicarṣaṇir-indraṁ taṁ hūmahe vayam. Sahasramuṣka tuvinṛmṇa satpate bhavā samatsu no vṛdhe.*

We invoke and adore Indra, lord of glory, constant watcher of humanity and human actions, and pray: O lord protector of truth, commanding thousandfold vitality and flames of fiery forces, master of universal wealth, be with us for our advancement in

the struggles of life.

बाधसे॒ जना॑न्वृष॒भव॑ म॒न्युना॒ घृषा॑ मी॒ ह ऋ॑चीषम।
अ॒स्माक॑ं बाध्यवि॒ता म॑हाध॒न त॒नूष्व॒प्सु सूय॑॥ ४॥

4. *Bādhase janān vṛṣabheva manyunā ghṛṣau mīḷha ṛcīṣama. Asmākaṁ bodhyavitā mahā-dhane tanūśvapsu sūrye.*

Indra, ruler of the world, sacred as hymns of Rgveda, as a bull controls the herd, so you control as well as defend people with righteous passion and justice when they rub against each other or face great conflicts. O lord, be our saviour, giver of enlightenment in the great battles for wealth, health care, water management and the harnessing of solar energy.

इन्द्॒ ज्यष्ठं न॒ आ भ॑र॒ँ आजि॑ष्ठं पपु॑रि॒ श्रव॑ः।
यन॒म चि॑त्र॒ वज॑हस्त॒ राद॑सी॒ आभ सु॑शिप॒ पाः॥ ५॥

Indra jyeṣṭhaṁ na ā bharaň ojiṣṭhaṁ papuri śravaḥ. Yeneme citra vajrahasta rodasī obhe suṣīpra prāḥ.

Indra, lord of noblest virtue and knowledge, bear and bring us that best and most lustrous food for the nourishment of body and mind by which, O wondrous hero of golden helmet and wielder of thunder in hand, you may reach both this earth and this sky upto the heaven.

त्वामु॒गमव॑स चषणी॒सह॑ं राज॑न्द्॒वषु॑ हूमह। विश्वा॒ सु न॑
विथु॒रा पि॑ब्द॒ना व॑सा॒ मित्रा॑न्त्सु॒षहा॑न्कृधि॥ ६॥

6. *Tvām-ugram-avase carṣaṇīsahaṁ rājan deveṣu hūmahe. Viśvā su no vithurā pibdanā vaso 'mitrāntsuṣahān kṛdhi.*

For our defence and protection, O ruler, of all the brilliant, generous and mighty powers, we invoke you, illustrious challenger of the enemies of humanity. O lord giver of peace and settlement in security, crush and scatter the obdurate negative forces within and outside, and turn the opponents into friends and unquestionable supporters.

यदि॑न्द्र नाहु॒षीष्वाँ॑ आज॑ ऽनृम्णं च॑ कृ॒ष्टिषु॑ ।
यद्वा॒ पञ्च॑ क्षि॒तीनां॑ द्यु॒म्नमा भ॑र स॒त्रा विश्वा॑नि॒ पांस्या॑ ॥ ७ ॥

7. *Yadindra nāhuṣīṣvāň ojo nṛmṇaṁ ca kṛṣṭiṣu. Yad vā pañca kṣitīnāṁ dyumnamā bhara satrā viśvāni pauṁsyā.*

Indra, ruler of the world, whatever the lustre and splendour in humanity across history, whatever the power and wealth among communities, whatever the virtue and quality in the five elements of nature or lands of the earth, or whatever the strength and vigour of the world of existence, you bear and symbolise all that. Pray, O lord, bear and bring us all that.

यद्वा॑ तृ॒ ा म॑घवन्दु॒ह्यावा॑ जन॒ यत्पू॒रा कच्च॒ वृष्ण्य॑म ।
अ॒स्मभ्य॒ं तदि॑रीहि॒ सं नृ॒षाह्य॒ मित्रा॑न्पृ॒त्सु तु॒वण॑ ॥ ८ ॥

8. *Yad vā tṛkṣau maghavan druhyāvā jane yat pūrau kacca vṛṣṇyam. Asmabhyaṁ tad rirīhi saṁ nṛṣāhye'mitrān pṛtsu turvaṇe.*

O lord of wealth and power of the world, whatever the wisdom among the learned, whatever the energy among people of anger and hostility, or whatever strength and vigour among people of fullness of virility and generosity, at their best, bring us all that in the battles

of human contest and competition so that we may face, fight out and eliminate anger, enmity and malice.

इन्द्र त्रिधातु शरणं त्रिवरूथं स्वस्तिमत। छदिय च्छ मघवद्भ्यश्च मह्यं च यावया दिद्युमभ्यः ॥ ९ ॥

9. *Indra tridhātu śaraṇaṁ trivarūthaṁ svastimat. Chardir-yaccha maghavadbhyaśca mahyaṁ ca yāvayā didyumebhyaḥ.*

Indra, lord ruler of the wealth of nations, for the men of wealth, power, honour and generosity of heart, and for me too, give a home made of three metals and materials, comfortable in three seasons of summer, winter and rains, a place of rest, peace and security for complete well being. Give the light for them, keep off the blaze from them.

य गव्यता मनसा शत्रुमादभुरभिप्रघ्नन्ति धृष्णुया।
अध स्मा ना मघवन्निन्द्र गिवणस्तनूपा अन्तमो भव ॥ १० ॥

10. *Ye gavyatā manasā śatrum-ādabhur-abhipra-ghnanti dhṛṣṇuyā. Adha smā no maghavan-nindra girvaṇastanūpā antamo bhava.*

Indra, lord of peace and power, exalted by words of adoration, give us warriors who, with their love of cows, lands and speech and with the force of their mind and strength of arm and courage, press down the enemies and destroy their arms and armies, and then, also, O lord protector of our person and body politic, be with us at the closest, deep within.

अध स्मा ना वृध भवन्द्र नायमवा युधि। यदन्तरिय पतयन्ति पणिन दिद्यवस्तिग्ममूधानः ॥ ११ ॥

11. *Adha smā no vṛdhe bhavendra nāyamavā yudhi. Yadantarikṣe patayanti parṇino didyavastigmamūr-dhānaḥ.*

Indra, chief of defence forces, give us those flying birds of defence and protection which blaze through skies and spaces carrying deep penetrative war heads in front, and then, also, be with us for our leadership, defend and protect us in the battles for our advancement.

यत्र शूरासस्तन्व वितन्वत पिया शम पितॄणाम। अध स्मा यच्छ तन्वे तनं च छदिरचित्तं यावय द्वषः ॥ १२ ॥

12. *Yatra śūrāsastanvo vitanvate priyā śarma pitṝṇām. Adha smā yaccha tanve tane ca chardiracittaṁ yāvaya dveṣaḥ.*

Give us the sweet home where the brave extend the honour and achievement of their forefathers, and then, for further extension of the honour, achievement and tradition of the nation, give us peace and security free from mental worry and keep off all jealousy, malice and hostility.

यदिन्द्र सग अवतश्चादयासे महाधने। असमन अध्वनि वृजिन पथि श्यनाँइव श्रवस्यतः ॥ १३ ॥

13. *Yadindra sarge arvatascodayāse mahādhane. Asamane adhvani vṛjine pathi śyenāň iva śravasyataḥ.*

And when, in the effort for creation and in the struggle for extension of honour and achievement of new wealth, you inspire the stormy pioneers and ambitious warriors thirsting for fame, and urge them

on to fly like eagles on unequal paths and winding ways of progress and possibility, then also, O lord, be with us all through.

सिन्धूँरिव पवणा आशुया यता यदि क्लाशमनु ष्वणि।
आ य वया न ववृत्यामिषि गृभीता बाह्वागवि॥ १४॥

14. *Sindhūňriva pravaṇa āśuyā yato yadi klośamanu ṣvaṇi. Ā ye vayo na varvṛtatyāmiṣi gṛbhītā bāhvorgavi.*

The pioneers and warriors of new projects on earth fly on and move like rivers rushing down to the sea. They move by superfast carriers whose controls are held fast in hands, and instantly act in response to the sound signal and pounce upon the target like birds on food at sight, intensively.

Mandala 6/Sukta 47

Soma, Indra, Dana, Ratha, Dundubhi Devatah, Garga Bharadvaja Rshi

स्वादुष्किलायं मधुमाँ उतायं तीव्रः किलायं रसवाँ उतायम।
उता न्वस्य पपिवांसमिन्द्रं न कश्चन सहत आहवेषु॥ १॥

1. *Svāduṣkilāyaṁ madhumāň utāyaṁ tīvraḥ kilāyaṁ rasavāň utāyam. Uto nvasya papi-vāṁsamindraṁ na kaścana sahata āhaveṣu.*

Soma: of course it is delicious, honey sweet, and it is sharp and strong and intense, and also it has wonderful flavour. And when Indra, the mighty one, has happily drunk of this soma, this nectar of life, none can withstand him in battles.

अयं स्वादुरिह मदिष्ठ आस यस्यन्दा वृत्रहत्य ममाद। पुरूणि यश्च्यात्रा शम्बरस्य वि नवतिं नव च दह्या३ हन॥ २॥

2. *Ayaṁ svāduriha madiṣṭha āsa yasyendro vṛtrahatye mamāda. Purūṇi yaścyautnā śambarasya vi navatiṁ nava ca dehyo han.*

It is delicious, most exhilarating here in the business of life. Indra, mighty ruler, having drunk of it, exults in the battle against want and wickedness for the achievement of prosperity and, waxing in strength and passion, destroys the multitudinous forces of evil and breaks ninety and nine strongholds of darkness like the sun breaking clouds for rain.

अयं म पीत उदियति वाचमयं मनीषामुशतीमजीगः।
अयं षळुवीरमिमीत धीरा न याभ्या भुवनं कच्चनार॥ ३॥

3. *Ayaṁ me pīta udiyarti vācamayaṁ manīṣāmuśatīmajīgaḥ. Ayaṁ ṣaḷurvīramimīta dhīro na yābhyo bhuvanaṁ kaccanāre.*

This ecstasy of soma stimulates and refines my speech, it energises and sublimates my mind and awareness to love and passion for divinity. Man in the state of mental stability and spiritual constancy realises the six dimensional universe of existence beyond which there is no world of matter or mind higher or lower.

अयं स या वरिमाणं पृथिव्या वष्माणं दिवा अकृणादयं सः। अयं पीयूषं तिसृषु पवत्सु साम दाधारावृन्तरिं ग्म॥ ४॥

4. *Ayaṁ sa yo varimāṇaṁ pṛthivyā varṣmāṇaṁ divo akṛṇodayaṁ saḥ. Ayaṁ pīyūṣaṁ tisṛṣu pravatsu somo dādhārorvantarikṣam.*

This soma is that cosmic energy which causes the showers of vitality from the sun and creates the fertility of the earth. It bears the nectar sweets of three rolling oceans of heaven, earth and the middle region and sustains the vast skies.

अयं विदच्चित्रदृशीकमणिः शुकसद्मनामुषसामनीक। अयं महान्महता स्कम्भनाद द्यामस्तभ्नाद वृषभा मरुत्वान॥ ५॥

5. *Ayaṁ vidaccitradṛśīkamarnaḥ śukrasadmanāmuṣasāmanīke. Ayaṁ mahān mahatā skambhanenod dyāmastabhnād vṛṣabho marutvān.*

This generous and exuberant energy of the universe commanding the force of the currents of nature's inherent power vests the beatific ocean of the glorious sunrays of immaculate beauty of the mornings. It is great and, by its mighty gravitational force, sustains the solar region in position above.

धृषत्पिब कलश सार्ममिन्द वृत्रहा शूर समर वसूनाम। माध्यन्दिन सवन आ वृषस्व रयिस्थान रयिमस्मासु धहि॥ ६॥

6. *Dhṛṣat piba kalaśe somamindra vṛtrahā śūra samare vasūnām. Mādhyaṁdine savana ā vṛṣasva ryisthāno rayimasmāsu dhehi.*

Bold and resolute Indra, ruler, destroyer of darkness and poverty, drink the soma from the vessel for the battle of life's wealth. Come to the mid-day session of yajna and bring the showers. As you yourself are the treasurehold of wealth, bless us with the wealth of life.

इन्द्र प र्णः पुरएतेव पश्य प न॑ नय पतरं वस्या अच्छ।
भवा सुपारा अतिपार्या ना भवा सुनीतिरुत वामनीतिः ॥ ७ ॥

7. *Indra pra ṇaḥ pura-eteva paśya pra no naya prataraṁ vasyo accha. Bhavā supāro atipārayo no bhavā sunītiruta vāmanītiḥ.*

Indra, leader and commander of world power, look at us and watch like a leader moving fast forward. Lead us to wealth of the world across the oceans. Be the unswerving pilot of the nation, take us to the shores beyond and lead us on by the policy and practice of nobility and gracious living.

उरुं न॑ लाकमनु नषि विद्वान्त्स्वर्वज्ज्यातिरभयं स्वस्ति।
ऋष्वा त इन्द्र स्थविरस्य बाहू उप॑ स्थेयाम शर्णा बृहन्ता ॥ ८ ॥

8. *Uruṁ no lokamanu neṣi vidvānt-svarvaj-jyo-tir-abhayaṁ svasti. Ṛṣvā ta indra sthavirasya bāhū upa stheyāma śaraṇā bṛhantā.*

Indra, sagely scholar and just ruler of the world, lead us to the higher regions of life, fearless, full of heavenly light, a haven of bliss and well being. O lord of constancy, we pray, may we abide in the shelter and security of the umbrella of your mighty protective hands.

वरिष्ठ न इन्द वन्धुरं धा वहिष्ठयाः शतावा श्वयारा।
इषमा व॑ ीषां वषि॑ष्टां मा न॑स्तारीन्मघवनाय॑ अयः ॥ ९ ॥

9. *Variṣṭhe na indra vandhure dhā vahiṣṭhayoḥ śatávannaśvayorā. Iṣamā vakṣīṣāṁ varṣiṣṭhāṁ mā nastārīn-maghavan rāyo aryaḥ.*

Indra, ruler and guardian of the people, master

and controller of the wealth and power of the world, let us ride and abide in the best chariot of our choice in your well managed system of governance run by the strongest and most efficient leaders and forces. O lord of a hundred powers and actions, bring us the best and most abundant food and sustenance, energy and power. Let no one as master tread over our wealth, power, and basic rights of life and freedom.

इन्द्र मृळ मह्यं जीवातुमिच्छ चादय धियमयसा न धाराम। यत्किं चाहं त्वायुरिदं वदामि तज्जुषस्व कृधि मा देववन्तम ॥ १० ॥

10. *Indra mṛḷa mahyaṁ jīvātumiccha codaya dhiyamayaso na dhārām. Yat kiṁ cāhaṁ tvāyuridaṁ vadāmi tajjuṣasva kṛdhi mā devavantam.*

Indra, ruler sustainer of all, be kind and gracious to me, please to wish me the good life, sharpen and inspire my mind and intellect like the razor's edge. And whatever I wish out of love and devotion, to you I say this: Please to accept and grant, and raise me up to the love and favour of divinity.

त्रातारमिन्द्रमवितारमिन्द्रं हवेहवे सुहवं शूरमिन्द्रम। ह्वयामि शक्रं पुरुहूतमिन्द्रं स्वस्ति नो मघवा धात्विन्द्रः ॥ ११ ॥

11. *Trātāram-indram-avitāramindraṁ havehave suha-vaṁ śūramindram. Hvayāmi śakraṁ purahūtamindraṁ svasti no maghavā dhātvindraḥ.*

In every battle of life one after another, I invoke Indra, lord giver of wealth, honour and power, saviour Indra, protector Indra, brave Indra invoked with love and devotion, pure and powerful, universally invoked

and adored. May Indra bring us the good life and all round well being.

इन्द॑: सु॒त्रामा॒ स्ववाँ॒ अव॑ ऽभिः सुमृळी॒का भ॑वतु वि॒श्ववे॑दाः ।
बाध॑तां॒ द्वषा॒ अभ॑यं कृणातु सु॒वीय॑स्य॒ पत॑यः स्याम ॥ १२ ॥

12. *Indraḥ sutrāmā svavāṅ avobhiḥ sumṛḷīko bhavatu viśvavedāḥ. Bādhatāṁ dveṣo abhayaṁ kṛṇotu suvīryasya patayaḥ syāma.*

Indra, lord omniscient, mighty protector and sole lord of his own essential powers may, we pray, be kind and gracious with his modes of protection and advancement, ward off hate and enmity and grant us freedom from fear so that we may be masters and promoters of the noble strength and honour of life.

तस्य॑ व॒यं सु॑म॒ता य॒ज्ञिय॒स्या पि॑ भ॒द सा॑मन॒स स्या॑म । स सु॒त्रामा॒ स्ववाँ॒ इन्द॑ ऽअ॒स्म आरा॒च्चिद द्वष॑: सनु॒तयु॑-
यातु ॥ १३ ॥

13. *Tasya vayaṁ sumatau yajñiyasyā'pi bhadre saumanase syāma. Sa sutrāmā svavāṅ indro asme ārāccid dveṣaḥ sanutaryuyotu.*

May we enjoy the favour, kindness and love of that lord adorable, all protective Indra, sole master of his own essential powers and forces, who may always ward off from us all hate and enmity far or near.

अव॒ त्व इ॑न्द प॒वता॒ नामिगिरा॒ बह्मा॑णि नि॒युत॑ धवन्त ।
उ॒रू न राध॒: सव॑ना पु॒रूण्य॒पा गा व॑जिन्युवस॒ समि-
न्दू॑न ॥ १४ ॥

14. *Ava tve indra pravato normirgiro brahmāṇi niyuto dhavante. Urū na rādhaḥ savanā puruṇyapo gā vajrin yuvase samindūn.*

Indra, O ruler of the world, like streams of flood rushing down to the sea, all voices of prayer and adoration, offers of homage and chants of the holy Word dedicated to your service rise, reach and concentrate in you. O wielder of the thunderbolt of power and justice, you hold, integrate, treasure and distribute immense wealth of means and materials of success, yajnic sessions and inspirations, wide ranging waters and social programmes of action, lands, cows and lights of knowledge, and all things of beauty and joy leading to mental and spiritual bliss of peace.

क ईं॑ स्तव॒त्कः पृ॑णा॒त्का य॑जात॒ यदु॒गमि॒न्म॒घवा॑ वि॒श्व-हाव॑त। पादा॑विव प॒हर॑ा॒न्यम॑न्यं कृ॒णाति॒ पूव॒मप॑रं॒ शचीभिः॥ १५॥

15. *Ka īṁ stavat kaḥ pṛṇāt ko yajāte yadugramin-ma-ghavā viśvahāvet. Pādāviva praharannan-yamanyaṁ kṛṇoti pūrvamaparaṁ śacībhiḥ.*

Who can praise and fully celebrate him? Who can finally serve and join him?

Whoever is passionately dedicated and whom the lord of glory may favour, govern, and protect day and night, the lord who, like a man on the walk alternating his feet in motion moving the hind one forward and leaving the forward one then behind, dispenses people up and down according to their actions and the law of karma.

शृ॒ण्व वी॒र उ॒गम्॑गं दमा॒य ा॒न्यम॑न्यमतिननी॒यमा॑नः। ए॒ध॒मा॒न॒द्विळु॒भय॑स्य॒ राजा॑ चाष्कू॒यत॒ विश॒ इन्द॑ मनु॒-ष्या॑न॥ १६॥

16. *Śṛṇve vīra ugramugraṁ damāyann-anyam-anyam-atinenīyamānaḥ. Edhamānadviḷubhayasya rājā coṣkūyate viśa indro manuṣyān.*

I hear that Indra, potent lord, controller of all proud and passionate ones, leading all up and down by their performance, favouring the good and punishing the rising proud and arrogant, rules all communities of humanity, good and evil, and calls them up for justice and dispensation.

परा॒ पूव॑षां स॒ख्या वृ॑णक्ति वि॒ततु॑राणा॒ अप॑रभिरति।
अना॑नुभूतीरवधून्वा॒नः पू॒वीरिन्द॑ः श॒रद॑स्ततरीति॥ १७॥

17. *Parā pūrveṣāṁ sakhyā vṛṇakti vitarturāṇo aparebhireti. Anānubhūtīravadhūnvānaḥ pūrvīrindraḥ śaradastartarīti.*

With love and understanding, Indra, lord ruler, gives up the dead wood of the old and goes forward taking on other new forms of life and society like waves of the sea pressing on fast forward. Shaking off the callous who refuse to learn by experience he goes on like the sun crossing over the years of time gone by and living and shaping new eras of time.

रू॒पंरू॑पं॒ पति॑रूपा बभूव॒ तद॑स्य रू॒पं प॑ति॒च ।णाय। इन्द॑
मा॒याभि॑ः पुरु॒रूप॑ इयत यु॒क्ता ह्य॑स्य॒ हर॑यः श॒ता दश॥ १८॥

18. *Rūpaṁrūpaṁ pratirūpo babhūva tadasya rūpaṁ praticakṣaṇāya. Indro māyābhiḥ pururūpa īyate yuktā hyasya harayaḥ śatā daśa.*

Indra, the supreme soul, pervades all forms of existence to reveal that pervasive form of presence according to each form. The individual soul, the jiva,

takes on one form of life after another to reveal that existential form of its real self. The ruler takes over each form of the institutions of his governance to reveal his power and presence through that institution. Indra thus, of many many forms of manifestation goes on by manifold powers and potentials, assisted by thousands of its motive forces like the master of a chariot drawn by horses.

युजाना हरिता रथ भूरि त्वष्टह राजति। का विश्वाहा द्विषतः प आसत उतासीनषु सूरिषु॥ १९॥

19. *Yujāno haritā rathe bhūri tvaṣṭeha rājati. Ko viśvāhā dviṣataḥ pakṣa āsata utāsīneṣu sūriṣu.*

With its powers and potentials yoked to its chariot-like body form, Tvashta, the soul, shines gloriously in its existential form here. It takes the best form of its love and choice by karma, for who would choose to be with the malicious fools day and night when the wise and visionaries are sitting close by?

अगव्यूति ात्रमागन्म दवा उवी सती भूमिरंहूरणाभूत। बृहस्पत प चिकित्सा गविष्टावित्था सत जरित्र इन्द्र पन्थाम॥ २०॥

20. *Agavyūti kṣetramāganma devā urvī satī bhūmiraṁhūraṇābhūt. Bṛhaspate pra cikitsā gaviṣṭāvitthā sate jaritra indra panthām.*

O noble people, brilliant pioneers, let us take over the vast virgin land which is a field good enough for warriors of action to develop and cultivate. O Brhaspati, lord of knowledge, protector and promoter of great things, Indra, destroyer of suffering, master of

diagnostics and correctives, let us make the pathway for the development of cattlewealth and advancement of knowledge and education in the service of the present generation of the celebrants of divinity and nobilities of humanity.

दिवदिव सदृशीरन्यमर्धं कृष्णा असधदप सद्मना जाः।
अहन्दासा वृषभा वस्नयन्तादवज वचिनं शम्बरं च ॥ २१ ॥

21. *Divedive sadṛśīranyamardhaṁ kṛṣṇā asedhadapa sadmano jāḥ. Ahan dāsā vṛṣabho vasnayanto-davraje varcinaṁ śambaraṁ ca.*

Day by day the sun dispels the equal cover of darkness arisen at night from its abode to the other half of the globe. The mighty solar power of showers breaks the dark vapours concealed in the cloud, strikes the blazing lightning and opens the flood gates of rain to flow into streams on land.

(So does the ruler dispel the darkness of ignorance, injustice and poverty and open the flood - gates of light and knowledge with justice and prosperity.)

प्रस्ताक इ ु राधसस्त इन्द्र दश काशयीदशं वाजिन' दात।
दिव 'दासादतिथिग्वस्य राधः शाम्बरं वसु पत्यग-
भीष्म ॥ २२ ॥

22. *Prastoka innu rádhasasta indra daśa kośayīrdaśa vājino'dāt. Divodāsādatithigvasya rādhaḥ śāmbaraṁ vasu pratyagrabhīṣma.*

Indra, lord ruler, the celebrant of your means and materials of success and accomplishment has given ten treasure gifts of land and ten modes of fast transport.

We accept and reciprocate the gifts of the lord's showers of generosity and hospitality from the celebrant giver of the treasures of means and materials of success, water showers and the gifts of land, home and wealth for sustenance.

दशाश्वान्दश काशान्दश वस्त्राधिभाजना ।
दश हिरण्यपिण्डान्दिव दासादसानिषम ॥ २३ ॥

23. *Daśāśvān daśa kośān daśa vastrādhibhojanā.*
Daśo hirṇyapiṇḍān divodāsādasāniṣam.

Let me receive and enjoy in common ten transports, ten treasures of wealth, ten garments, ten kinds of food and ten pieces of gold from the brilliant and generous giver.

(Swami Dayanand suggests in his commentary that the ratio at the maximum between the lowest and highest paid working partner in the social order should be one to ten.)

दश रथान्पष्टिमतः शतं गा अथर्वभ्यः ।
अश्वथः पायवे दात ॥ २४ ॥

24. *Daśa rathān praṣṭimataḥ śataṁ gā atharvabhyaḥ.*
Aśvathaḥ pāyave'dāt.

Let the treasurer give ten chariots equipped with powerful steer and motive force to the guard and a hundred cows for the non-violent scholars of the physical and spiritual sciences of the Atharva Veda tradition.

महि राध विश्वजन्यं दधानान्भरद्वा-
जान्त्साञ्जया अभ्यर्षत ॥ २५ ॥

25. *Mahi rādho viśvajanyaṁ dadhānān bharadvā-jāntsārñjayo abhyayaṣṭa.*

Let the ruler, descendant of the creators of all lawful forms of wealth, support and maintain the scholars and scientists who create, provide and manage the great wealth and power of universal value.

वनस्पत वीड्वङ्ग हि भूया अस्मत्सखा प्तरणः सुवीरः। गाभिः स ाद्धा असि वीळयस्वा स्थाता तं जयतु जत्वानि॥ २६॥

26. *Vanaspate vīḍvaṅgo hi bhūyā asmatsakhā prata-raṇaḥ suvīraḥ. Gobhiḥ sannaddho asi vīḷayasvā''-sthātā te jayatu jetvāni.*

O vanaspati, ruler, protector and promoter of forests and light of the sun for energy, be strong of your systemic body of governance and strong in the constituent parts of the system. Manned with noble young supporters, be our friend, pilot and saviour across the seas. You are self-controlled in mind and senses, strongly endowed with refined speech and manners, strengthen us who are committed to you, and let your forces win the battles with high morale.

दिवस्पृथिव्याः पयाज उद्भृतं वनस्पतिभ्यः पयाभृतं सहः। अपामाज्मानं परि गाभिरावृतमिन्दस्य वजं हविषा रथं यज॥ २७॥

27. *Divaspṛthivyāḥ paryoja udbhṛtaṁ vanaspati-bhyaḥ paryābhṛtaṁ sahaḥ. Apāmājmānaṁ pari gobhirāvṛatm-indrasya vajraṁ haviṣā rathaṁ yaja.*

Enlightened ruler and scholar, the energy

collected and raised from the sun and earth, the energy, vitality and patience received and learnt from the trees and forests, the liquid power of the waters rising and reinforced with rays of the sun, and the forceful current of electric energy, with all these energies together harnessed, create and serve the chariot, the fast progressive social order worthy of your governance.

इन्द॑स्य॒ वज॑ ' म॒रुता॒मनी॑कं मि॒त्रस्य॒ गभा॒ वरु॑णस्य॒ नाभि॑ः ।
समां न॑ ' ह॒व्यदा॑तिं जुषा॒णा दव॑ रथ॒ पति॑ ह॒व्या गृ॑भाय ॥ २८ ॥

28. *Indrasya vajro marutāmanīkaṁ mitrasya garbho varuṇasya nābhiḥ. Semāṁ no havyadātiṁ juṣāṇo deva ratha prati havyā gṛbhāya.*

Enlightened ruler, lord of grace and pilot of the nation, loving and kind to participants in yajnic governance, you are the thunder and lightning of the cloud break of showers, you are the power and splendour of the people, you are offspring of the light of sun and love of divinity, you are the centre spring of justice and discrimination. Lord ruler, accept this offer of homage as our share of Raja-dharma in the service of the system.

उप॑ श्वासय पृथि॒वीमु॒त द्यां पु॑रु॒त्रा त॑ मनुता॒ विष्ठि॑तं॒ जग॑त ।
स दु॑न्दुभ स॒जूरिन्द्र॑ण दू॒रादव॑वीया॒ अप॑ सध॒ शत्रू॑न ॥ २९ ॥

29. *Upa śvāsaya pṛthivīmuta dyāṁ purutrā te manutāṁ viṣṭhitaṁ jagat. Sa dundubhe sajūrindreṇa devairdūrād davīyo apa sedha śatrūn.*

O victorious lord ruler of the world, let the roar of the victory drum fill heaven and earth with a fresh lease of joy and new life. Lord of the whole nation, let the wide world moving and non-moving know of you

and your glory. Blow over the world, equipped with armaments of thunder and vision of the wise, ward off the dangers and throw out the enemies far away.

आ क्रन्दय बलमाज ' न आ धा निः ष्टनिहि दुरिता बाध-मानः। अप पाथ दुन्दुभ दुच्छुना इत इन्दस्य मुष्टिरसि वीळयस्व॥ ३०॥

30. *Ā krandaya balamojo na ā dhā niḥ ṣṭanihi duritā bādhamānaḥ. Apa protha dundubhe ducchunā ita indrasya muṣṭirasi vīḷayasva.*

Call out the forces, challenge the enemies all-round, inspire us with vigour and splendour, roar like thunder, repel all evils and negativities, scare away the barking maligners. You are the strike of lightning, rise and let us rise too with might and main.

आमूरज पत्यावर्तयमाः कर्तुमद्दुन्दुभिर्वावदीति। समश्व-पर्णाश्चरन्ति ना नरा स्माकमिन्द रथिन ' जयन्तु॥ ३१॥

31. *Āmūraja pratyāvartayemāḥ ketumad dundubhir-vāvadīti. Samaśvaparṇāścaranti no naro'smā-kamindra rathino jayantu.*

Indra, lord ruler, throw out the enemy forces. Rally our forces back in form and array, ever ready. Let the battle drum boom, with the flag flying. Our warriors on the wing in armour and our leaders in the forefront advance and fight out the challenges. Let our heroes of the chariot come out with flying colours.

Mandala 6/Sukta 48

Agni (1-10), Maruts (11, 12, 20, 21), Maruts or others (13-15), Pusha (16-19), Prshni or Dyava bhumi (22) Devatah, Shamyu Barhaspatya Rshi

यज्ञायज्ञा वा अग्नय॑ गिरागिरा च द ऽसे ।
पप॑ वयम॒मृतं जा॒तवे॑दसं पि॒यं मि॒त्रं न शंसिषम ॥ १ ॥

1. *Yajñāyajñā vo agnaye girāgirā ca dakṣase. Pra-pra vayamamṛtaṁ jātavedasaṁ priyaṁ mitraṁ na śaṁsiṣam.*

In every yajnic programme of your creative and constructive work, in every word of our voice, join and let us honour, appraise and develop agni, imperishable energy pervasive in all things of existence and adore Agni, omniscient and omnipresent lord giver of knowledge and enlightenment.

ऊ॒जा नपा॑तं स हि॒नाय॑मस्म॒युदा॑श ऽम हु॒व्यदा॑तय ।
भुव॒द्वाजे॑ष्ववि॒ता भुव॑द वृ॒ध उ॒त त्रा॒ता त॒नूना॑म ॥ २ ॥

2. *Ūrjo napātaṁ sa hināyamasmayurdāśema havyadātaye. Bhuvad vājeṣvavitā bhuvad vṛdha uta trātā tanūnām.*

Let us honour and serve Agni, infallible cosmic light and energy, power that is surely our own, lover and benefactor in matters of creation and development. May Agni be our protector and promoter in our struggles for progress and may he be the saviour and cleanser of our health of body, mind and social order.

वृषा॒ ह्य॑ग्न अ॒जर॑ ' म॒हान्वि॒भास्य॒चिषा । अज॑स्त्रेण श॒ चिषा॒
शाशु॑चच्छुच सुदी॒तिभि॒ः सु दी॑दिहि ॥ ३ ॥

3. *Vṛṣā hyagne ajaro mahān vibhāsyarciṣā. Ajasreṇa śociṣā śośucacchuce sudītibhiḥ su dīdihi.*

Agni, generous lord giver of showers of light and energy, wealth and power, you are great, unaging and immortal. You shine with lustre and purity. O lord pure and purifying, blazing with universal light and glory, enlighten us blissfully with the divine rays of eternal light, knowledge and purity.

महा दवान्यजसि य यानुषक्तव कत्वात दंसना।
अवाचः सीं कृणुह्यग्र वस रास्व वाजात वंस्व॥ ४॥

4. *Maho devān yajasi yakṣyānuṣak tava kratvota daṁsanā. Arvācaḥ sīṁ kṛṇuhyagne'vase rāsva vājota vaṁsva.*

Agni, giver of light and power, you join, honour and serve the bounties of nature and brilliancies of humanity. Join the great ones in order by holy acts of yajna, raise your actions and turn the divinities hitherward for our protection and advancement. Give us the courage and power to act and win, and join us in the celebrations of success.

यमापा अदया वना गभमृतस्य पिपति। सहसा या मथिता जायत नृभिः पृथिव्या अधि सानवि॥ ५॥

5. *Yamāpo adrayo vanā garbhamṛtasya piprati. Sahasā yo mathito jāyate nṛbhiḥ pṛthivyā adhi sānavi.*

Agni, eternal vitality is the generator as well as the generation of the cosmic heat of vitality and the cosmic law, whom, in the state of existence, the waters

and actions of men, clouds and mountains, and the forests and sun rays feed and promote to the full, and which arises and kindles when it is produced by the force of attrition and churning by men on the surface of the earth.

आ यः पपा भानुना रोदसी उभ धूमन धावत दिवि। तिरस्तम' ददृश ऊम्यास्वा श्यावास्वरुषा वृषा श्यावा अरुषा वृषा॥ ६॥

6. *Ā yaḥ paprau bhānunā rodasī ubhe dhūmena dhāvate divi. tirastamo dadṛśa ūrmyāsvā śyāvāsvaruṣo vṛṣā śyāvā aruṣo vṛṣā.*

Agni is that heat of vitality which fills both heaven and earth with sun light and rises to the skies from earth by smoke. It is seen to dispel the darkness prevailing over dark nights, shining red as harbinger of rain, while it shines in sun rays too as harbinger of the showers of light and rain.

बृहद्भिरग्न अचिभिः शुकण देव शाचिषा। भरद्वाज समिधाना यविष्ठ्य रवा ः शुक दीदिहि द्युमत्पावक दीदिहि॥ ७॥

7. *Bṛhadbhiragne arcibhiḥ śukreṇa deva śociṣā. Bharadvāje samidhāno yaviṣṭhya revannaḥ śukra dīdihi dyumat pāvaka dīdihi.*

O resplendent Agni, most youthful unaging power, bright and pure, kindled and rising in the mind and soul of sagely scholars in pursuit of science, energy and progress, shine with mighty flames of light, purity and power, and bring us the wealth of life replete with light and enlightenment. O generous light and fire of

life, shine and enlighten us.

विश्वा॑सां गृ॒हप॑तिर्वि॒शाम॑सि॒ त्वम॑ग्ने मानु॒षीणा॑म। श॒तं पू॒भिर्य॑विष्ठ पा॒ह्यंह॑सः सम॒ग्धारं॑ श॒तं हिमाः॑ स्ता॒तृभ्या॒ य च॒ दद॑ति॥ ८॥

8. *Viśvāsāṁ gṛhapatir-viśāmasi tvamagne mānuṣīṇām. Śataṁ pūrbhir-yaviṣṭha pāhyaṁhasaḥ sameddhāraṁ śataṁ himāḥ stotṛbhyo ye ca dadati.*

Agni, unaging light and fire of the youthful spirit of life, you are the master and guardian of the home of all the human communities of the world along with all the cities and settlements taken together. O destroyer of evil and purifier of life in the crucibles of existence, save from sin the yajamana, who kindles, raises and develops the fire energy, with a hundred ways of protection and bless those who support the developers and celebrants of fire with means and materials so that they live and work for a full hundred years.

त्वं न॑श्चित्र ऊ॒त्या वसा॒ राधां॑सि चादय।
अ॒स्य रा॒यस्त्वम॑ग्न र॒थीर॑सि वि॒दा गा॒धं तु॒च तु नः॑॥ ९॥

9. *Tvaṁ naścitra ūtyā vaso rādhāṁsi codaya. Asya rāyastvamagne rathīrasi vidā gādhaṁ tuce tu naḥ.*

Agni, wonderful lord of versatile action, giver of shelter and security of the home, with protection and advancement, inspire and raise our means and materials for success and achievement. O lord of knowledge and vision, you are the guide and pilot of the chariot and wealth and honours of this generation. Give us the message and inspiration of peace, progress and security

for our children.

पषि॑ ता॒कं तन॑यं प॒तृभि॒ष्ट्वमद॑ब्धै॒रप॑युत्वभिः ।
अग्ने॒ हळां॑सि॒ दव्या॒ युया॒धि॒ ना॒ द॑वानि॒ ह्वरां॑सि च ॥ १० ॥

10. *Parṣi tokaṁ tanayaṁ partṛbhiṣṭvam-adabdhaira-prayutvabhiḥ. Agne heḷāṁsi daivyā yuyodhi no'devāni hvarāṁsi ca.*

Agni, lord of light and culture, you cleanse, refine and enrich our children and teenagers with all nourishments and safeguards for body, mind and soul with unfailing and unchallengeable modes and methods of education and refinement. Resist and overcome the passions and negativities which attract natural wrath and fight out impious temptations from us.

आ सं॑खायः सब॒दुघां॑ ध॒नुम॑जध्व॒मुप॒ नव्य॑सा॒ वचः॑ ।
सृ॒जध्व॒मन॑पस्फुराम ॥ ११ ॥

11. *Ā sakhāyaḥ sabardughāṁ dhenum-ajadhvam-upa navyasā vacaḥ. Sṛjadhvam-anapasphurām.*

Come ye friends all, let us develop the language and culture of versatile possibilities of creative achievement by the latest methods and media of communication, and let us create a new and unshakable body of knowledge and language of lasting value.

या शर्धा॑य॒ मारु॑ताय॒ स्वभा॑नव॒ श्रवा॒ मृ॑त्यु॒ धु ॑त ।
या मृ॑ळी॒क म॒रुतां॒ तु॒राणां॒ या सु॒म्नर॑ र॒यावरी ॥ १२ ॥

12. *Yā śardhāya mārutāya svabhānave śravo'mṛtyu dhukṣata. Yā mṛḷīke marutāṁ turāṇāṁ yā sumnai-revayāvarī.*

O mother teacher, O divine speech, you are the

one who create, kindle, refine and raise the word and vision of immortal value for the strength and refinement of dynamic people for self-enlightenment, and who are a divine messenger for the good and well-being of vibrant people of fast action with gifts of comfort and cultured behaviour.

भरद्वाजायाव॑ धु॒क्षत द्वि॒ता। धे॒नुं च॑ वि॒श्वद॑ह॒समि॑षं च वि॒श्वभ॑जसम॥ १३॥

13. *Bharadvājāyāva dhukṣata dvitā. Dhenuṁ ca viśvadohasam-iṣaṁ ca viśvabhojasam.*

O mother, you bear and bring the milk of twofold efficacy for the brilliant celebrant and bearer of science, power and fast action: divine speech yielding universal knowledge and enlightenment for all, and universal food for the body, mind and soul for the nourishment of all without discrimination.

तं व॒ इन्द्रं॒ न सु॒कतुं॒ वरु॑णमिव मा॒यिन॑म।
अ॒य॒मणं॒ न म॒न्दं सृ॒पभ॑जसं॒ विष्णुं॒ न स्तु॑ष आ॒दिश॑॥ १४॥

14. *Taṁ va indraṁ na sukratuṁ varuṇamiva māyinam. Aryamaṇaṁ na mandraṁ sṛprabhojasaṁ viṣṇuṁ na stuṣa ādiśe.*

O lovers of knowledge and fast action, for the sake of your guidance and enlightenment, I admire and pay homage to the divine teacher who is the hero of instant good action like Indra, cosmic electric energy, who is versatile and resourceful like Varuna, universal power of judgement and discrimination, who is happy and rejoicing like Aryaman, universal guide, and who provides universal food of delicate flavour like Vishnu,

all pervasive preserver and sustainer of the universe.

त्वषं शधा न मारुतं तुविष्वण्यनवाणं पूषणं सं यथा शता।
सं सहस्रा कारिषच्चष्रणिभ्य आँ आविगू हा वसू करत
सुवदा ना वसू करत॥ १५॥

15. *Tveṣaṁ śardho na mārutaṁ tuviṣvaṇyanarvāṇaṁ pūṣaṇaṁ saṁ yathā śatā. Saṁ sahasrā kāriṣa-ccarṣaṇibhya āṁ āvirgūḷhā vasū karat suvedā no vasū karat.*

I admire the divine teacher, harbinger of knowledge and power, I admire the power like the blazing force of the winds, I admire the resounding automotive chariot and the nourishing food products for sustenance so that wealth may be raised to hundred and from hundred to thousand for the people, hidden riches may be revealed from the depths, and the brilliant scholar may create further wealth and power for our peace and security of well being with knowledge and enlightenment.

आ मा पूष रुप दव शंसिषं नु त अपिक्रण आघृण।
अघा अया अरातयः॥ १६॥

16. *Ā mā pūṣannupa drava śaṁsiṣaṁ nu te apikarṇa āghṛṇe. Aghā aryo arātayaḥ.*

O lord giver of nourishment and sustenance, shining with knowledge and glowing with passion for action, come fast to me and I shall sing of your glory in truth close to your ear. O master of the community, eliminate hate, enmity, adversity and close-heartedness.

मा काकम्बीरमुद वृहा वनस्पतिमशस्तीवि हि नीनशः।
मात सूरा अह एवा चन गीवा आदर्धत वः॥ १७॥

17. *Mā kākambīramud vṛho vanaspatim-aśastīrvi hi nīnaśaḥ. Mota sūro aha evā cana grīvā ādadhate veḥ.*

Do not uproot the trees such as the banyan which provide shelter to the poor innocent birds, but do remove the revilers and deplorables. The strong must not hurt the weak and their supports like the hunters who catch birds by the neck.

दृतेरिव त वृकमस्तु सख्यम।
अच्छिद्रस्य दधन्वतः सुपूर्णस्य दधन्वतः ॥ १८ ॥

18. *Dṛteriva te'vṛkamastu sakhyam. Acchidrasya dadhanvataḥ supūrṇasya dadhanvataḥ.*

Lord giver of nourishment and sustenance, let your friendship be non-violent, and unexploitative. Immaculate you are, spotlessly clean, totally self-fulfilled, and you command immense plenty, prosperity and impeccability.

परा हि मत्यरसि समा देवरुत श्रिया।
अभि ख्यः पूषन्पृतनासु नस्त्वमवा नूनं यथा पुरा ॥ १९ ॥

19. *Paro hi maryairasi samo devairuta śriyā. Abhi khyaḥ pūṣan pṛtanāsu nastvamavā nūnaṁ yathā purā.*

Pusha, giver of nourishment and sustenance, you are highest among mortals by nobility and grace, equal to the brilliant in nature and humanity in generosity. Watch us, guard us in the battles of life and protect and promote us as ever before.

वामी वामस्य धूतयः पणीतिरस्तु सूनृता।
दवस्य वा मरुता मत्यस्य वजानस्य पयज्यवः ॥ २० ॥

20. *Vāmī vāmasya dhūtayaḥ praṇītirastu sūnṛtā. Devasya vā maruto martyasya vejānasya prayajyavaḥ.*

O Maruts, tempestuous heroes, movers and shakers in action and holy creative performers, let the policy, programmes and acts of the people be noble and graceful, inspired and directed by truth and righteousness, promotive for all, whether the person is exceptionally noble, or brilliant, or ordinary mortal, or a priest and yajaka.

सद्यश्चिद्यस्य चकृतिः परि द्यां दवा नति सूयः । त्वषं शव दधिर् नामं यज्ञियं मरुत वृत्रहं शवा ज्यष्ठं वृत्रहं शवः ॥ २१ ॥

21. *Sadyaścid yasya carkṛtiḥ pari dyāṁ devo naiti sūryaḥ. Tveṣaṁ śavo dadhire nāma yajñiyaṁ maruto vṛtrahaṁ śavo jyeṣṭhaṁ vṛtrahaṁ śavaḥ.*

The ruler, whose action is instant, constant and ever true, whose people, leaders and warriors command sure, brilliant and yajnic force and power of the highest order to dispel darkness, evil and wickedness, rises and shines like the bright sun across the heavens.

सकृद्ध द्यारजायत सकृद्भूमिरजायत ।
पृश्न्या दुग्धं सकृत्पयस्तदन्या नानु जायत ॥ २२ ॥

22. *Sakṛddha dyaurajāyata sakṛd bhūmirajāyata. Pṛśnyā dugdhaṁ sakṛt payas-tadanyo nānu jāyate.*

The sun is born one and once unique, the earth is born one and once, unique, the skies and stars, milk and waters all are one, born once and unique. None else is born after exactly the same. That other, the creator is

never born.

Mandala 6/Sukta 49

Vishvedevah Devatah, Rjishva Bharadvaja Rshi

स्तुष जनं सुव्रतं नव्यसीभिर्गीर्भिर्मित्रावरुणा सुम्नयन्ता ।
त आ गमन्तु त इह श्रुवन्तु सुक्षत्रासो वरुणो मित्रो अग्निः ॥ १ ॥

1. *Stuṣe janaṁ suvrataṁ navyasībhirgīrbhirmitrāvaruṇā sumnayantā. Ta ā gamantu ta iha śruvantu sukṣatrāso varuṇo mitro agniḥ.*

With latest words and fresh voice, I honour and admire the man committed to duty and discipline, Mitra, the friend, and Varuna, the man of judgement and clear vision, both givers of peace and pleasure of well being. May they come here, I pray, and listen, They command the wealth and honour of the admirable social order, Mitra, Varuna and brilliant blazing Agni, all three like sun, ocean and fire.

विशाविशं इड्यमध्वरेष्वदृप्तक्रतुमरतिं युवत्योः ।
दिवः शिशुं सहसः सूनुमग्निं यज्ञस्य केतुमरुषं यजध्यै ॥ २ ॥

2. *Viśoviśa īḍyamadhvareṣvadṛptakratumaratiṁ yuvatyoḥ. Divaḥ śiśuṁ sahasaḥ sūnumagniṁ yajñasya ketumaruṣaṁ yajadhyai.*

I admire and adore Agni, leader of light and fire, honoured and worshipped in every community, calm and delighted in yajnic projects of love and non-violence, free from illusion and infatuation, generated by youthful parents, i.e., sun and earth, child of cosmic energy, symbol and column of yajna, and crimson red

like the dawn which is brilliant and soothing. I pray may Agni come and join us at our yajna.

अरुषस्य दुहितरा विरूप स्तृभिरन्या पिपिश सूर' अन्या।
मिथस्तुरा विचरन्ती पावक मन्म श्रुतं न ात ऋच्यमान॥ ३॥

3. *Aruṣasya duhitarā virūpe stṛbhiranyā pipiśe sūro anyā. Mithasturā vicarantī pāvake manma śrutaṁ nakṣata ṛcyamāne.*

Two daughters of the glowing fire, the night and the day, different in form, one adorned with stars, the other lighted by the sun, move on alternating with each other. Both of them, pure, purifying and sanctifying, adorable and adored, pervade the world, and may they, we pray, inspire our thought and mind. (So may men and women be complementary to each other.)

प वायुमच्छा बृहती मनीषा बृहद्रयिं विश्ववारं रथप्राम।
द्युतद्यामा नियुतः पत्यमानः कविः कविमियक्षसि प्रयज्यो॥ ४॥

4. *Pra vāyumacchā bṛhatī manīṣā bṛhadrayiṁ viśvavāraṁ rathaprām. Dyutadyāmā niyutaḥ patyamānaḥ kaviḥ kavimiyakṣasi prayajyo.*

O venerable scholar of vision and imagination, dedicated to in-depth research with ambition for the honour and glory of success, with your brilliant and far-reaching intelligence and application, you study and plan to harness the abundantly rich and powerful universal energy of the divine wind and its carrier forces of energy, immensely useful to drive the chariot over the paths of light in space. Venerable scholar, honour the visionary seer, his vision and learning.

(Swami Dayananda applies this manta also to the control of breath, pranic energy and mind for flights of the soul in samadhi for the achievement of supra-sensuous experiences of universal nature.)

स म॒ वपु॑श्छदयद॒श्विना॒या रथ॑ ' वि॒रुक्मा॒न्मन॑सा युजा॒नः ।
यन॑ नरा नासत्य॒षय॑ध्य॑ व॒तिया॒थस्तन॑याय॒ त्मन॑ च ॥ ५ ॥

5. *Sa me vapuś-chadayad-aśvinoryo ratho virukmān manasā yujānaḥ. Yenā narā nāsatye-ṣayadhyai vartir-yāthas-tanayāya tmane ca.*

That brilliant chariot of the Ashvins, complementary currents of universal energy of divine nature, directed by the mind, may, I pray, vest my body and mind with light and energy, the chariot by which leading lights of humanity dedicated to Truth and Divinity go by the path of righteousness in search of enlightenment for themselves and their children.

पज॑न्यवाता वृषभा पृथि॒व्याः पुरी॑षाणि जिन्वत॒मप्या॑नि ।
सत्य॑श्रुतः कवया॒ यस्य॑ गी॒भिजग॑तः स्थात॒जग॒दा कृ॑णु-
ध्वम ॥ ६ ॥

6. *Parjanyavātā vṛṣabhā pṛthivyāḥ purīṣāṇi jinvata-mapyāni. Satyaśrutaḥ kavayo yasya gīrbhir-jagataḥ sthātarjagadā kṛṇudhvam.*

O generous and showerful winds and clouds, move the vapours of water from the earth and the firmament. O men of vision and imagination, established leaders and scholars of the world dedicated to truth and the voice of truth, listen to the scholar by whose words of knowledge you discover the world and work for its prosperity.

पावीरवी कन्र्या चित्रायुः सरस्वती वीरपत्नी धियं धात।
ग्राभिरच्छिद्रं शरणं सजाषा दुराधर्षं गृणत शर्म यंसत ॥ ७ ॥

7. *Pāvīravī kanyā citrāyuḥ sarasvatī vīrapatnī dhiyaṁ dhāt. Gnābhiracchidraṁ śaraṇaṁ sajoṣā durādharṣaṁ gṛṇate śarma yaṁsat.*

Gracious Sarasvati, mother harbinger of knowledge and sacred speech, wondrous of form and life energy, spirit of purity and sanctity inspired and protected by omniscient and omnipotent Lord, may, we pray, bring us knowledge and wisdom in words of divine revelation and, loving and kind as the mother is, may she bless the celebrant with faultless haven and home of peace and well being free from fear and violence.

पथस्पथः परिपतिं वचस्या कामेन कृता अभ्यानळर्कम।
स न रासच्छुरुधश्चन्दाग्रा धियंधियं सीषधाति प पूषा ॥ ८ ॥

8. *Pathaspathaḥ paripatiṁ vacasyā kāmena kṛto abhyānaḷarkam. Sa no rāsacchurudhaścandrāgrā dhiyaṁdhiyaṁ sīṣadhāti pra pūṣā.*

Let the supplicant inspired by love and reverence offer homage in holy words to adorable Pusha, giver of health and sustenance and guardian of people in all paths of life, and may that lord grant the supplicant invigorating herbs and brilliant life saving drugs. Pusha matures our mind and intelligence and gives us success in action and achievement.

पथमभाजं यशसं वयाधां सुपाणिं दवं सुगभस्तिमृभ्वम।
हातारं य ाद्यजतं पस्त्यानामग्निस्त्वष्टारं सुहवं विभावा ॥ ९ ॥

9. *Prathamabhājaṁ yaśasaṁ vayodhāṁ supāṇiṁ devaṁ sugabhastim-ṛbhvam. Hotā yakṣad yajataṁ pastyānām-agnis-tvaṣṭāraṁ suhavaṁ vibhāvā.*

Let agni, generous yajaka, join and offer abundant homage and service to Tvashta, maker of forms and institutions for humanity. Who is freely sociable, and first to be invited, famous and adorable, giver of health and long age, expert of hand in action, generous, brilliant, exceptionally intelligent, adorable and openly accessible and responsive to the brilliant host, agni.

भुवनस्य पितरं गीर्भिराभी रुदं दिवा वर्धया रुद्रमक्ता।
बृहन्तमृष्वमजरं सुषुम्नमृधग्घुवम कविनेषितासः॥ १०॥

10. *Bhuvanasya pitaraṁ gīrbhirābhī rudraṁ divā vardhayā rudramaktau. Bṛhantam-ṛṣvam-ajaraṁ suṣumnamṛdhagghuvema kavineṣitāsaḥ.*

With all these words of homage by day and in the night, adore and exalt Rudra, guardian sustainer of the world and destroyer of suffering and disease. Inspired and exhorted by the wise poet of vision, let us all in truth and sincerity invoke and adore Rudra, dispenser of justice and punishment, great giver of advancement, unaging and blissful giver of peace and well being.

आ युवानः कवया यज्ञियासो मरुता गन्त गृणता वरस्याम।
अचित्रं चिद्धि जिन्वथा वृधन्त इत्था न ान्ता नरा अङ्गिरस्वत॥ ११॥

11. *Ā yuvānaḥ kavayo yajñiyāso maruto ganta gṛṇato varasyām. Acitraṁ ciddhi jinvathā vṛdhanta itthā nakṣanto naro aṅgirasvat.*

Come O Maruts, youthful, creative visionaries and adorable yajakas vibrant as winds, and listen to the exhortations of the celebrants: you are leading lights of nature and humanity, messengers and harbingers of the breath of life, reaching everywhere, advancing yourself and raising all thus, you revitalise even the less than ordinary lands and rejuvenate worse than terminable cases of suffering and bless them with new life.

प वीराय प तवसं तुराया जा यूथवं पशुरि रस्तम। स पिंस्पृशति तन्विं श्रुतस्य स्तृभिन नाकं वचनस्य विपः॥ १२॥

12. *Pra vīrāya pra tavase turāyā'jā yūtheva paśurakṣirastam. Sa pispṛśati tanvi śrutasya stṛbhirna nākaṁ vacanasya vipaḥ.*

Reach the brave, the courageous and the instant destroyer of suffering and darkness, and, like a shepherd leading the flock home, let your words of prayer and adoration rest there, and just as the sky is decked and adorned by the stars, so the listener is touched at heart by the words of the prayerful man of the revealed Word.

या रजांसि विमम पाथिवानि त्रिश्चिद्विष्णुमनव बाधिताय। तस्य त शमुपदद्यमान राया मदम तन्वा३ तना च॥ १३॥

13. *Yo rajāṁsi vimame pārthivāni triścid viṣṇurmanave bādhitāya. Tasya te śarmann-upadadyamāne rāyā madema tanvā tanā ca.*

O lord all pervasive, Vishnu, who have created

the three regions of the universe for humanity and sustain the three to save us from the limitations of suffering and darkness, we pray that with the abundant and expansive gifts of health and wealth we may live and enjoy life in this vast home given by you.

त ा हिबुध्न्य' अद्भिर्कस्तत्पव'तस्तत्सवि्ता चन' धात।
तदाष'धीभिर्भि रा्तिषाचा भग्ः पुर'न्धिजिन्वतु प रा्य॥ १४॥

14. *Tanno'hirbudhnyo adbhir-arkais-tat parvatastat savītā cano dhāt. Tadoṣadhībhirabhi rātiṣāco bhagaḥ purandhirjinvatu pra rāye.*

That blessed home of ours, Lord of the deep caverns of the clouds formed in the sky, may sustain us with showers of waters and rays of the sun. That home, the mountain and the lord creator, Savita and sun may sustain and bring gifts of food for us therein. And the same, the lord abundant giver of wealth, power and honour and sustainer of the world, Bhaga, may promote and vitalise with herbs for us to live in plenty and prosperity.

नू न' र्यिं र्थ्यं चषणिपां पुरुवीरं मह ऋतस्य' गापाम।
ायं दाताजरं यन जनान्त्स्पृधा अद'वीर्भि च कमाम विश
आद'वीर्भ्य'्श्नवाम॥ १५॥

15. *Nū no rayiṁ rathyaṁ carṣaṇiprāṁ puruvīraṁ maha ṛtasya gopām. Kṣayaṁ dātājaraṁ yena janā-ntspṛdho adevīrabhi ca kramāma viśa ādevīra-bhyaśnavāma.*

O lord creator and generous giver, give us the commonwealth equipped with chariots, good for all

people, blest with many heroic children and warriors, great and protector of the truth and law of the world in existence. May the lord giver give us an unaging home land and shelter by which we may face and overcome the impious rivals contesting against us and build a nation of brilliant and God fearing people so that both the simple and the sophisticated people may live well.

Mandala 6/Sukta 50

Vishvedeva Devata, Rjishva Bharadvaja Rshi

हुव व॑ ' द्वीमदि॑तिं॒ नम॑ 'भिमृळी॒काय॒ वरु॑णं मि॒त्रम॒ग्निम ।
अ॒भि ॒दाम॑य॒मणं सु॒शवं त्रा॒तृन्दवा॒न्त्स॑वि॒तार॑ं भगं च ॥ १ ॥

1. *Huve vo devīmaditiṁ namobhirmṛḷīkāya varuṇaṁ mitramagnim. Abhikṣadāmar-yamaṇaṁ śuśevaṁ trātṝn devāntsavitāraṁ bhagaṁ ca.*

For your happiness and felicity I invoke, invite and honour with reverence and hospitality the Vishvedevas, powers and people of generous and divine nature : the brilliant mother scholar, the lady of exalted nature and character, and indestructible Aditi, Mother Nature, Varuna, udana energy of vitality and the man of elevating wisdom, Mitra, pranic energy and the friend dear as breath of life, Agni, fire and the man of passion and purity of action, Abhikshada, the generous person who is a spontaneous giver and fighter against adversity, Aryaman, the person who guides with judgement and discrimination between good and evil, the person committed to selfless service of the community, all noble and brilliant powers and people who help as saviours and path finders, Savita, giver of light and inspiration as the sun, Bhaga, lord of universal wealth and power,

and the man who counts for the honour and excellence of humanity.

सुज्योतिषः सूर्य द क्षपितृननागास्त्व सुमहा वीहि देवान। द्विजन्मानो य ऋतसापः सत्याः स्वर्वन्ता यजता अग्निजिह्वाः ॥ २ ॥

2. *Sujotiṣaḥ sūrya dakṣapitṝnanāgāstve sumaho vīhi devān. Dvijanmāno ya ṛtasāpaḥ satyāḥ svarvanto yajatā agnijihvāḥ.*

O man bright as the sun, if you want to maintain your simplicity, innocence and freedom from sin, approach, honour and exalt the generous and brilliant seniors of parental nature who command the holy light of knowledge, expertise of action and greatness of character, who are nobly born and divinely educated, who are true to the bone and unshakably committed to nothing but the truth and the law of Dharma, and who enjoy perfect peace of mind with an open door hospitality but have a tongue of fire that brooks no nonsense and burns double dealing with a whiff of air.

उत द्यावापृथिवी त्रमुरु बृहद रोदसी शरणं सुषुम्न। महस्करथा वरिवा यथा ना स्म राय धिषण अनहः ॥ ३ ॥

3. *Uta dyāvāpṛthivī kṣatramuru bṛhad rodasī śaraṇaṁ suṣumne. Mahaskaratho varivo yathā no'sme kṣayāya dhiṣaṇe anehaḥ.*

And O heaven and earth, give us the strength of a mighty social order, O magnetic and electric energy of the earth and firmament, great givers of peace and comfort, provide us a vast home of comfort and joy. O noble and generous divinities of nature and humanity,

great things as you do, give us the best of wealth and competence for our life on earth so that our home and family may be free from sin and violence.

आ न॑ रु॒दस्य॑ सू॒नव॑ नमन्ता॒मद्या हू॒तासा॒ वस॒वा धृ॒ष्टाः।
यदी॒मभ॑ म॒हति॑ वा॒ हि॒तास॑ बा॒ध म॒रुता॒ अह्वा॑म दे॒वान॥ ४॥

4. *Ā no rudrasya sūnavo namantāmadyā hūtāso vasavo'dhṛṣṭāḥ. Yadīmarbhe mahati vā hitāso bādhe maruto ahvāma devān.*

May the off-springs of Rudra, lord of justice and nature's vitality, come down to us, invited they are today. Modest yet invincible, brilliant and vibrant as winds they are, givers of home and comfort, and since they are appointed to fight out adversaries in battles big or small, we call upon them.

मि॒म्य ा॒ यषु॑ रादॄ॒सी नु दे॒वी सिषक्ति॑ पू॒षा अ॑भ्यध्र॒यज्वा॑।
श्रु॒त्वा हवं॑ मरुता॒ यद्ध॑ या॒थ भूमा॑ रजन्त॒ अध्वं॑नि॒ पवि॑क्त॥ ५॥

5. *Mimyakṣa yeṣu rodasī nu devī siṣakti pūṣā abhyardhayajvā. Śrutvā havaṁ maruto yaddha yātha bhūmā rejante adhvani pravikte.*

O Maruts, vibrant warriors of nature and humanity with whom the energy and generosity of heaven and earth is joined and whom Pusha, vital energy of nature and humanity, blesses with reverence and recognition, go quick in response to the call and meet the purpose. And when you proceed in response to the call and march on the path, all those who inhabit the earth tremble on the route of your advance.

अ॒भि त्यं वी॒रं गिव॑णसम॒चन्दं॒ बह्वा॑णा जरित॒नव॑न।
श्रव॒दिद्ध॒वमुप॑ च॒ स्तवा॑ना रास॒द्वाजाँ॒ उप॑ म॒हा गृ॑णा॒नः॥ ६॥

6. *Abhi tyaṁ vīraṁ girvaṇasamarcendraṁ brahmaṇā jaritarnavena. Śravadiddhavamupa ca stavāno rāsad vājāṅ upa maho gṛṇānaḥ.*

O celebrant of nature, divinity and the best of humanity, sing in praise of that mighty adorable Indra, commander of glory and power, with the best and latest of your songs of celebration. And the great Indra, sung and celebrated thus, would closely hear the song and prayer and would grant you food and sustenance and fast progress and victories in the battles of life.

आमानंमापा मानुषीरमृक्तं धात तोकाय तनयाय शं याः। यूयं हि ष्ठा भिषज' मातृतमा विश्वस्य स्थातुजगतो जनित्रीः ॥ ७ ॥

7. *Omānamāpo mānuṣīramṛktaṁ dhāta tokāya tanayāya śaṁ yoḥ. Yūyaṁ hi ṣṭhā bhiṣajo mātṛtamā viśvasya sthāturjagato janitrīḥ.*

O waters of purity, Apah, O leaders of humanity pure at heart like holy waters, you are a bliss for humanity. Bear and bring nourishing, protective and unsullied food for our children and for our youth and bring about a state of peace free from sin and evil. You are the most motherly harbingers of health, the best physicians. You are the makers of a new generation for all the moving and non-moving world. Pray stay constant and friendly as you are.

आ न' दवः सविता त्रायमाण हिरण्यपाणियजता जगम्यात। या दत्रवाँ उषसा न पतीकं व्यूणुत दाशुष वार्याणि ॥ ८ ॥

8. *Ā no devaḥ savītā trāyamāṇo hiraṇyapāṇir-yajato jagamyāt. Yo datravāṅ uṣaso na pratīkaṁ vyūrṇute dāśuṣe vāryāṇi.*

May the divine and refulgent Savita, creator, preserver and generator of golden handed charity, loving and adorable, come and bless us, he who, all giving, opens up treasures of wealth for the generous giver like the first lights of the dawn.

उत त्वं सूना सहसा ना अद्या दवाँ अस्मि ऽध्वर वंवृत्याः।
स्याम्हं त सद्मिदाता तव स्याम्ग्र वंसा सुवीरः॥ ९॥

9. *Uta tvaṁ sūno sahaso no adyā devāṅ asminnadhvare vavṛtyāḥ. Syāmahaṁ te sadamid rātau tava syāmagne'vasā suvīraḥ.*

O light and fire of life, Agni, off-spring of divine strength and vitality, in this yajnic programme of love and non-violent creation of an enlightened society, let the divine values and virtues of nature and humanity turn and come our way and flow on. O lord of brilliance, let me stay established for all time in the bliss of your generosity and, under your protection and guidance, let me command the heights of heroism with the brave.

उत त्या म हवमा जंग्म्यातं नासत्या धीभियुवमङ्ग विपा।
अत्रिं न महस्तमसा मुमुक्तं तूवतं नरा दुरितादभीके॥ १०॥

10. *Uta tyā me havamā jagmyātaṁ nāsatyā dhībhiryuvamaṅga viprā. Atriṁ na mahastamaso'mumuktaṁ tūrvataṁ narā duritādabhīke.*

And may the Ashvins, those two complementary currents of nature's energy, the teacher and the preacher, leading lights of the world, vibrant benefactors dear as

breath of life, both committed to truth and eternal law, come in response to my invitation with gifts of intelligence and competence for holy action, protect me as Atri, the man free from physical, mental and spiritual ailments, save me from deep darkness and release me from sin and evil all round prevailing.

त न' रा॒या द्यु॒मता॒ वाज॑वता दा॒तार' भूत नृ॒वत॑: पुरु॒ गा:। द॒श॒स्यन्त' दि॒व्या: पार्थि॑वासा॒ गोजा॑ता॒ अप्या॑ मृ॒ळता॑ च देवा:॥ ११॥

11. *Te no rāyo dyumato vājavato dātāro bhūta nṛvataḥ purukṣoḥ. Daśasyanto divyāḥ pārthivāso gojātā apyā mṛḷatā ca devāḥ.*

O divine powers of nature and humanity, learned and wise teachers and scholars, be you all givers of rich gifts of wealth, light, speed and success, human resources and food for sustenance. And may all the divinities celestial, terrestrial, spatial and aqueous bless us with peace and felicity.

त न' रु॒द: सर॑स्वती स॒जोषा॑ मी॒ हुष्म॑न्ता॒ विष्णु॑मृळन्तु वा॒यु:। ऋ॒भु॒ गा वाजा॒ दव्य' विधा॒ता प॒जन्या॒वाता॑ पिप्यता॒मिषं न:॥ १२॥

12. *Te no rudraḥ sarasvatī sajoṣā mīḷhuṣmanto viṣṇurmṛḷantu vāyuḥ. Ṛbhukṣā vājo daivyo vidhātā parjanyāvātā pipyatāmiṣaṁ naḥ.*

May Rudra, lord of justice and punishment, Sarasvati, mother of knowledge and speech, Vishnu, omnipresent spirit of the universe, Vayu, the winds, Rbhuksha, expert artist, universal energy, divine favour, law giver, clouds and winds, all virile and friendly, bring

us food and energy and give us peace and felicity.

उत स्य देवः सविता भगो ना पां नपादवतु दानु पपिः।
त्वष्टा देवभिर्जनिभिः सजोषा द्यादेवभिः पृथिवी समुद्रैः॥ १३॥

13. *Uta sya devaḥ savitā bhago no 'pāṁ napādavatu dānu papriḥ. Tvaṣṭā devebhir-janibhiḥ sajoṣā dyaurdevebhiḥ pṛthivī samudraiḥ.*

And that refulgent Savita, the sun, Bhaga, pranic energy, Apam-napat, unfailing electric energy born of waters, Tvashta, maker of forms with brilliant generative powers, the heaven with all its lights, the earth with the seas, may all these together, friendly and supportive, generously giving and fulfilling, protect and promote us in life.

उत ना हिर्बुध्न्यः शृणात्वज एकपात्पृथिवी समुद्रः।
विश्वे देवा ऋतावृध हुवानाः स्तुता मन्त्राः कविशस्ता अवन्तु॥ १४॥

14. *Uta no'hirbudhnyaḥ śṛṇotvaja ekapāt pṛthivī samudraḥ. Viśvedevā ṛtāvṛdho huvānāḥ stutā mantrāḥ kaviśastā avantu.*

And the deep cloud in the firmament, the unborn Spirit of the universe, the sole divine support of existence, the earth, the sea, all the divine forces of the universe which prove and maintain the eternal law invoked and adored, and Veda mantras taught by seers, may all these listen to our prayers and protect us.

एवा नपाता मम तस्य धीभिर्भरद्वाजा अभ्यचन्त्यकैः।
ग्रा हुतासो वसवो धृष्टा विश्वे स्तुतासो भूता यजत्राः॥ १५॥

15. *Evā napāto mama tasya dhībhir-bharadvājā abhyarcantyarkaiḥ. Gnā hutāso vasavo'dhṛṣṭā viśve stutāso bhūtā yajatrāḥ.*

Thus do we bearers of science and power and our descendants and disciples offer homage with thoughts, words and actions of devotion and pray that the Vishvedevas, universal creators and unifiers of nature and humanity, and their potentials, invoked and admired, free and fearless, may continue to be providers of peace and shelter for all for ever.

Mandala 6/Sukta 51

Vishvedevah Devatah, Rjishva Bharadvaja Rshi

उदु त्यच्च ुमहि मित्रयाराँ एति पियं वरुणयारदब्धम।
ऋतस्य शुचि दशतमनीकं रुक्मा न दिव उदिता व्यद्यात॥ १॥

1. *Udu tvaccakṣurmahi mitrayorāň eti priyaṁ varuṇayoradabdham. Ṛtasya śuci darśatama-nīkaṁ rukmo na diva uditā vyadyaut.*

Lo! the sun, that glorious eye of the universe, darling of the day and night, rises up undaunted, and like the pure, resplendent, golden face of heaven unveiled shines from the regions of eternal light.

(The sunrise is a metaphor which may be applied to the rise of any great light - giving power, say a great leader, giver of enlightenment, a teacher, a reformer, or a great movement.)

वद यस्त्रीणि विदथान्यषां दवानां जन्म सनुतरा च विपः।
ऋजु मतषु वृजिना च पश्य भि चष्ट सूर' अय एवान॥ २॥

2. *Veda yastrīṇi vidathānyeṣāṁ devānāṁ janma sanutarā ca vipraḥ. Ṛju marteṣu vṛjinā ca paśyannabhi caṣṭe sūro arya evān.*

The lord of light who is all wise, too, knows, reaches and pervades three orders of the world, i.e., the earth, the middle regions of the skies, and the highest regions of the light of heaven; three fields of life, i.e., jnana or knowledge, karma or action, and upasana or prayer and meditation; and three departments of the social order, i.e., teaching and research, governance and administration, and dharma or values of life, law and justice. He also knows the birth and life of these Vishvedevas, i.e., the divinities of nature and humanity. And watching the simple and straight paths and performances as well as the tortuous and crooked movements of the mortals, the potent master reveals where they reach in consequence.

स्तुष उ॑ वा म॒ह ऋ॒तस्य॑ गो॒पानदि॑तिं मि॒त्रं वरु॑णं सुजा॒तान।
अ॒य॒मण॒ं भग॒मद॑ब्धधीती॒नच्छा॑ वाच सध॒न्य॑ः पाव॒कान॥ ३॥

3. *Stuṣa u vo maha ṛtasya gopānaditiṁ mitraṁ varuṇaṁ sujātān. Aryamaṇaṁ bhagamadabdhadhītīnacchā voce sadhanyaḥ pāvakān.*

Happy and blest, I admire and celebrate in words of song all of you, Vishvedevas, great observers and protectors of the eternal law of Truth and righteousness: Aditi, indestructible mother nature, Mitra, sun and brilliant friend, Varuna, ocean and venerable judge, Aryaman, universal guide and discriminative path maker, Bhaga, lord of honour and excellence,

universally known, dauntless, intelligent and wise purifying powers all.

रिशादसः सत्पतीँरदब्धान्महा राज्ञः सुवसनस्य दातृन । यूनः सु त्रान् यता दिवा नृनादित्यान्याम्यदितिं दुवायु ॥ ४ ॥

4. *Riśādasaḥ satpatīňradabdhān maho rājñaḥ suvasanasya dātṛn. Yūnaḥ sukṣatrān kṣayato divo nṛnādityān yāmyaditiṁ duvoyu.*

I reach, admire and celebrate Aditi, mother spirit of nature, and the offsprings of Aditi, destroyers of evil and protectors of the good and true, irresistible great rulers, givers of peaceful homes, ever young and unaging, makers of great social orders, well established leaders of light and all refulgent suns. I approach them with prayers for blessings, they love the supplicants.

द्याꣳष्पितः पृथिवि मातरध्रुगग्ने भ्रातवसवा मृळता नः । विश्व आदित्या अदित सजाषा अस्मभ्यꣳ शमꣳ बहुलं वि यन्त ॥ ५ ॥

5. *Dyauṣpitaḥ pṛthivi mātaradhrugagne bhrātar-vasavo mṛḷatā naḥ. Viṣva ādityā adite sajoṣā asmabyaṁ śarma bahulaṁ vi yanta.*

O refulgent sun, O father, O earth, O mother, compassionate, free from hate and anger, O fire, O brother, givers of shelter and protection, give us peace and felicity. O children of mother Infinity, O Mother Nature, all ever our own, loving friends, pray bring us a homely settlement of joy and all round prosperity.

मा ना वृकाय वृक्यꣳ समस्मा अघायत रीरधता यजत्राः ।
यूयं हि ष्ठा रथ्यꣳ नस्तनूनां यूयं द ꣳस्य वचसा बभूव ॥ ६ ॥

6. *Mā no vṛkāya vṛkye samasmā aghāyate rīradhatā yajatrāḥ. Yūyaṁ hi ṣṭhā rathyo nastanūnaṁ yūyaṁ dakṣasya vacaso babhūva.*

Adorable friends and unifiers, divinities of nature and humanity, throw us not to the wolf and the thief nor to the rule of the sinner, nor relegate us to seizure, deprivation and exploitation. Pray stay you constant as our guide in matters of body, health and action and in the working of our social institutions, and be the carrier medium of the word and voice of the eminent expert.

मा व॒ एन॑ अ॒न्यकृ॑तं भुज॒म मा तत्कर्म वसवा॒ यच्चय॑ध्वे।
विश्व॑स्य॒ हि याथ विश्वदवाः स्व॒यं रि॒पुस्त॒न्वं रीरिषीष्ट॥ ७॥

7. *Mā va eno anyakṛtaṁ bhujema mā tat karma vasavo yaccayadhve. Viśvasya hi kṣayatha viśvadevāḥ svayaṁ ripustanvaṁ rīriṣīṣṭa.*

O Vasus, givers of peace and settlement, dispensers of the laws of nature and humanity, let us not suffer your dispensation's punishment for the sin and crime committed by others, nor let us do that act which you hate and prohibit. You are the rulers of the world and dispensers of justice and punishment, O divinities of nature and humanity. Let the hater and the evil doer be the instrument of his own self-infliction.

नम॒ इदु॒गं नम॒ आ वि॑वास॒ नम॑ दाधार पृथि॒वीमु॒त द्याम।
नम॑ दे॒वभ्या॒ नम॑ इश एषां कृ॒तं चि॒दना॒ नम॒सा वि॑वास॥ ८॥

8. *Nama idugraṁ nama ā vivāse namo dādhāra pṛthivīmuta dyām. Namo devebhyo nama īśa eṣāṁ kṛtaṁ cideno namasā vivāse.*

Namas, the thunder of omnipotence and universal law, is mighty. Reverence on the human plane too has power. I respect law and reverence. Law and reverence sustain the earth and the sun. I offer reverence to the nobilities and the divinities. The power of the Divine and reverence for life rule the actions, good as well as evil, of all these people. I accept the power and value reverence with humility and submission to the divine dispensation.

ऋ॒तस्य॑ वा र॒थ्यः॑ पू॒तद॑ क्षाँनृ॒तस्य॑ पस्त्य॒सदा॒ अद॑ब्धान।
ताँ आ नम॑भिरुरु॒च ॑सा॒ नृन्विश्वा॑न्व॒ आ न॑म म॒हा
य॑जत्राः ॥ ९ ॥

9. *Ṛtasya vo rathyaḥ pūtadakṣānṛtasya pastyasado adabdhān. Tāṅ ā namobhirurucakṣaso nṝn viśvānva ā name maho yajatrāḥ.*

O great divinities of nature and nobilities of humanity, I, moving forward by the chariot of law and reverence, bow with homage and surrender to you all, powers strengthened and sanctified by the law of eternal truth, invincible presences in human homes, who are vastly watchful guardians of all the people and their actions in the world.

त हि श्र॑ष्ठवचस॒स्त उ॑ नस्ति॒रा विश्वा॑नि दुरि॒ता नय॑न्ति।
सु ॒त्रासा॒ वरु॑णा मि॒त्रा अ॒ग्निऋ॒ तधी॑तया वक्म॒राज॑-
सत्याः ॥ १० ॥

10. *Te hi śreṣṭhavarcasasta u nastiro viśvāni duritā nayanti. Sukṣatrāso varuṇo mitro agnir-ṛtadhītayo vakmarājasatyāḥ.*

They alone are Vishvadevas, men of highest

excellence, they alone lead us over and across all evil and suffering of life, and they alone are the right rulers and managers of the social order, who are men of wisdom, right judgment and discrimination as Varuna, universal ruler, unifying sustainers and saviour friends as Mitra, the sun, and pure and purifying agents of action as Agni, the fire, who are committed in thought, word and action to universal truth and eternal values of life, and who have the courage of the conviction to speak the truth in matters of governance and administration in the political order of the world state.

त न॒ इन्द्र॑: पृथि॒वी ाम॑ वधन्पू॒षा भगा॒ अदि॑ति॒: पञ्च॒ जना॑:। सु॒शर्मा॑ण॒: स्ववँ॑सः सुनी॒था भव॑न्तु नः सुत्रा॒त्रास॑: सुगो॒पाः॥ ११॥

11. *Te na indraḥ pṛthivī kṣāma vardhan pūṣā bhago aditiḥ pañca janāḥ. Suśarmāṇaḥ svavasaḥ sunīthā bhavantu naḥ sutrātrāsaḥ sugopāḥ.*

May those divine powers of nature and humanity, cosmic energy, the firmament, the earth, the sustainer, glorious God, mother nature, all people dear as five pranic energies, all happy home dwellers nobly protected and well guided, be our saviours and protectors.

नू स॒द्मानं॑ दि॒व्यं नंशि॑ दवा॒ भार॑द्वाजः सुम॒तिं या॑ति॒ हाता॑। आ॒सा॒न॒भि॒यज॑माना मि॒यध॑॑द॒वाना॑ं॒ जन्म॑ वसू॒यु॑व॑॑-वन्द॥ १२॥

12. *Nū sadmānaṁ divyaṁ naṁśi devā bhāradvājaḥ sumatiṁ yāti hotā. Āsānebhiryajamāno miyedhair-devānāṁ janma vasūyurvavanda.*

O divine powers, the bearer of knowledge who invokes the divinities and serves the nobilities in yajnic programmes is blest with divine peace and settlement and enjoys wisdom and divine guidance. The yajamana in pursuit of wealth and excellence, sitting with inspiring and adorable yajakas, obtains the vision of rising divinities in his life.

अप॒ त्यं वृ॑जि॒नं रि॒पुं स्त॒नमग्न दुरा॒ध्यम।
द॒वि॒ष्ठम॑स्य सत्पत कृ॒धी सु॒गम ॥ १३ ॥

13. *Apa tyaṁ vṛjinaṁ ripuṁ stenamagne durādhyam. Daviṣṭhamasya satpate kṛdhī sugam.*

Agni, O divine leader, cast away that crooked thief, that strenuous enemy, far from the path of the aspirant. O protector and promoter of the good and the true, make it easy for him to follow the course simple and straight.

गाव॑णः साम ना॒ हि कं॑ सखित्व॒नाय॑ वावशुः।
ज॒ही न्य॒॑त्रिणं प॒णिं वृका॒ हि षः ॥ १४ ॥

14. *Grāvāṇaḥ soma no hi kaṁ sakhitvanāya vāvaśuḥ. Jahī nyatriṇaṁ paṇiṁ vṛko hi ṣaḥ.*

O Soma, giver of peace and inspiration, our holy ones generous as clouds and strong as granite love peace for divine favour and friendship. Throw away the ogre of crooked behaviour, he is a wolf only.

यू॒यं हि ष्ठा सु॑दानव॒ इन्द॑ज्यष्ठा अ॒भिद्य॑वः।
कर्ता॑ ना॒ अध्व॒ ना सु॒गं गा॒पा अ॒मा ॥ १५ ॥

15. *Yūyaṁ hi ṣṭhā sūdānava indrajyeṣṭhā abhidyavaḥ. Kartā no adhvannā sugaṁ gopā amā.*

O Vishvedevas, bounties of nature divine and leading lights of humanity, stay you all generous as ever, shining as the sun on high above all. Make our march of progress simple and manageable, and protect our hearth and home.

अपि॒ पन्थामगन्महि स्वस्ति॒गाम॑ने॒हस॑म ।
यन॒ विश्वा॒ः परि॒ द्विष॑ वृ॒णक्ति॑ वि॒न्दत॒ वसु॑॥ १६ ॥

16. *Api panthāmaganmahi svastigāmanehasam.*
Yena viśvāḥ pari dviṣo vṛṇakti vindate vasu.

And also, let us move on by the path which is faultless, auspicious, sinless and inviolable, which leads to noble attainments with peace, and by which holy brave people remove all hate, jealousy and enmity and realize all wealth and self fulfillment.

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Vishvedevah Devatah, Rjishva Bharadvaja Rshi

न तद्दि॒वा न पृ॑थि॒व्यानु॑ मन्ये॒ न य॒ज्ञेन॒ नात श॑मी॒भिरा॒भिः ।
उ॒ब्जन्तु॒ तं सु॒भ्व॑ः पव॑तासा॒ नि ही॑यतामतियाजस्य॑ यष्टा॥ १ ॥

1. *Na tad divā na pṛthivyānu manye na yajñena nota śamībhirābhiḥ. Ubjantu taṁ subvaḥ parvatāso ni hīyatāmatiyājasya yaṣṭā.*

I believe the enthusiastic performer of yajna would not be forsaken by heaven or earth, nor would he be deprived of the rewards of his yajna or of all these noble actions. I pray may the showers of generous clouds bless him. (Let none neglect yajna.)

अति॑ वा॒ या म॑रुता॒ मन्य॑त॒ ना॒ ब्रह्म॑ वा॒ यः क्रि॒यमा॑णं॒ निनि॑त्सात। तपूं॑षि॒ तस्म॑ वृजि॒नानि॑ सन्तु ब्रह्म॒द्विष॑म॒भि तं श॑चतु॒ द्याः॥ २॥

2. *Ati vā yo maruto manyate no brahma vā yaḥ kriyamāṇaṁ ninitsāt. Tapūṁṣi tasmai vṛjināni santu brahmadviṣamabhi taṁ śocatu dyauḥ.*

O maruts, vibrant heroes, whoever hates us, or despises our wealth and piety, or deprecates our acts and holy programmes in progress, must have his tortuous paths exposed by the blazing light of truth. Let the loving and brilliant wise men subject the hater of nobility and eternal values to disapproval until he feels sorry.

किम॒ङ्ग त्वा॒ ब्रह्म॑णः साम गा॒पां किम॒ङ्ग त्वाहु॒रभिश॒स्तिपां नः। क्रि॒म॒ङ्ग नः॑ पश्यसि नि॒द्यमा॑नान्ब्रह्म॒द्विष॒ तपु॑षिं ह॒तिम॑स्य॥ ३॥

3. *Kimaṅga tvā brahmaṇaḥ soma gopāṁ kimaṅga tvāhurabhiśastipāṁ naḥ. Kimaṅga naḥ paśyasi nidyamānān brahmadviṣe tapuṣiṁ hetimasya.*

O dear lover of peace and joy, would they not call you protector of the honour and wealth of humanity? O friend, shall we not call you protector of our honour and reputation? O leader, dear as breath of life, don't you see our detractors and maligners? Pray strike the blazing thunderbolt upon the hater of nobility and universal values of spirituality.

अव॑न्तु मामु॒षसा॒ जाय॑माना॒ अव॑न्तु मा॒ सिन्ध॑व॒ः पिन्व॑मानाः। अव॑न्तु मा॒ पव॑तासा ध्रु॒वासा॒ व॑न्तु मा पि॒तर॑ दु॒वहू॑ता॥ ४॥

4. *Avantu māmuṣaso jāyamānā avantu mā sindhavaḥ pinvamānāḥ. Avantu mā parvatāso dhruvāso'vantu mā pitaro devahūtau.*

Let the rising dawns inspire me. May the swelling seas raise and promote us. Let the steadfast mountains, deep clouds and generous warriors defend me. May the paternal powers of nature and humanity protect and advance us in our holy programmes of advancement in values and culture.

विश्वदानीं सुमनसः स्याम पश्येम नु सूयमुच्चरन्तम ।
तथा करद्वसुपतिर्वसूनां दवाँ आहाना वसागमिष्ठः ॥ ५ ॥

5. *Viśvadānīṁ sumanasaḥ syāma paśyema nu sūrya-muccarantam. Tathā karad vasupatir-vasūnāṁ devāň ohāno'vasāgamiṣṭhaḥ.*

May we always be happy at heart and see the sun rise and sojourn in space higher and higher. May the lord protector of health and wealth and honour come with all modes of protection and progress, call upon us to rise and raise us to the heights of brilliance and generosity.

इन्द्रा नदिष्टमवसागमिष्ठः सरस्वती सिन्धुभिः पिन्वमाना । पजन्यो न आषधीभिमयाभुरग्निः सुशंसः सुहवः पितव ॥ ६ ॥

6. *Indro nediṣṭhamavasāgamiṣṭhaḥ sarasvatī sindhubhiḥ pinvamānā. Parjanyo na oṣadhī-bhirmayobhuragniḥ suśaṁsaḥ suhavaḥ piteva.*

Let Indra, the ruler, come closest to us with modes of protection and progress. May Sarasvati, mother of knowledge and dynamic speech swelling with

streams and showers of culture and refinement, come and bless. Let Agni, adorable leader of light and fire of action, responsive to our invocation, blissful like a father and guardian, come with herbs and comforts for health, honour and advancement.

विश्वे॑ दवास॒ आ ग॑त शृणु॒ता म॑ इ॒मं ह॒वम॑।
एदं ब॒र्हिर्नि षी॑दत ॥ ७ ॥

7. *Viśve devāsa ā gata śṛṇutā ma imaṁ havam.*
Edaṁ barhirni ṣīdata.

O eminent brilliancies of the world, learned and generous presences, come, listen to this invocation of mine and grace this holy seat of our yajnic programme of study and development.

या व॑ दवा घृ॒तस्नु॑ना ह॒व्यन॑ पति॒भूष॑ति।
तं विश्व॒ उप॑ गच्छथ ॥ ८ ॥

8. *Yo vo devā ghṛtasnunā havyena pratibhūṣati.*
Taṁ viṣva upa gacchatha.

O generous and brilliant scholars and leading lights of the world, whoever the person that invites you and honours you with homage of yajna seasoned and refined with fragrant materials overflowing with ghrta, come to him and bless him with light, sweetness and advancement in knowledge, honour and wealth of life.

उप॑ नः सू॒नवा॒ गिरः॑ शृ॒ण्वन्त्व॒मृत॑स्य॒ य।
सु॒मृ॒ळी॒का भ॑वन्तु नः ॥ ९ ॥

9. *Upa naḥ sūnavo giraḥ śṛṇvantvamṛtasya ye.*
Sumṛḷīkā bhavantu naḥ.

May the Vishvedevas, eminent brilliancies of

humanity, children of immortality and creators of the language of immortality in knowledge, come and listen to the prayers of the seekers and be givers of bliss to us. May the children listen to the voices of the immortals and be givers of joy to us.

विश्व॑ दे॒वा ऋ॒ताऽवृ॑धं ऋ॒तुभि॑र्हवन॒श्रुत॑: ।
जु॒षन्ता॑ यु॒ज्यं॒ पय॑: ॥ १० ॥

10. *Viśve devā ṛtāvṛdha ṛtubhir-havanaśrutaḥ.*
Juṣantāṁ yujyaṁ payaḥ.

May the leading lights of the world, sages and scholars, generous and brilliant, expanding the bounds of knowledge and universal law in truth and development, listen to our invitation, love, honour and bless the liquid and milky investments in the yajnic programmes of research and progress according to the seasons of time and social requirements.

स्ता॒त्रमिन्द॑ मरुद्ग॒ण॒स्त्वष्टा॑मान्मि॒त्रा अ॑र्य॒मा ।
इ॒मा ह॒व्या जु॑षन्त नः ॥ ११ ॥

11. *Stotram-indro marudgaṇas-tvaṣṭramān mitro aryamā. Imā havyā juṣanta naḥ.*

May Indra, gracious ruler, leading group of dynamic people consisting of expert makers and designers, Mitra, expert of vision and future possibilities, brilliant and universal friend like the sun, and Aryama, pioneer of the paths of progress with judgement and directive control, accept, love and honour these offers of holy yajnic investments for us.

इ॒मं न॑ अग्न अध्व॒रं हा॑तवयु॒न॒शा य॑ज ।
चि॒कि॒त्वान्दव्यं॒ जन॑म ॥ १२ ॥

12. *Imaṁ no agne adhvaraṁ hotarvayunaśo yaja. Cikitvān daivyaṁ janam.*

Agni, leading light and majestic ruler, generous giver and highpriest of the yajnic order of humanity approved and honoured by enlightened people, you know the enlightened people and the peaceful non-violent order. Pray take over, rule and administer this order of ours according to the people's performance and the law.

विश्वे॑ दे॒वाः शृ॑णु॒तमं हवं म॒ य अ॒न्तरि॑ ा य उप॒ द्यवि॒ ष्ठ। य अ॑ग्नि॒जि॒ह्वा उ॒त वा॒ यज॑त्रा आ॒सद्या॒स्मिन्ब॒र्हिषि॑ मादय-ध्वम ॥ १३ ॥

13. *Viśvedevāḥ śṛṇutemaṁ havaṁ me ye antarikṣe ya upa dyavi ṣṭha. Ye agnijihvā uta vā yajatrā āsadyāsmin barhiṣi mādayadhyam.*

O Vishvedevas, leading lights and generous bounties of nature and humanity, listen to this invocation and invitation of ours, you who abide and operate in the middle region and the highest region of light, who have the tongue of fire and light of truth. You are lovable and adorable. Come, sit on this seat of holy grass in this yajna, rejoice and let us rejoice with you.

विश्वे॑ दे॒वा मम॑ शृण्वन्तु य॒ज्ञिया॑ उ॒भ रा॑दसी अ॒पां नपा॑च्च॒ मन्म॑। मा वा॒ वचां॑सि परि॒च यां॑णि वाचं सु॒म्नष्विद्वा॒ अन्त॑मा मदम ॥ १४ ॥

14. *Viśve devā mama śṛṇvantu yajñiyā ubhe rodasī apāṁ napācca manma. Mā vo vacāṁsi paricakṣyāṇi vocaṁ sumneṣvid vo antamā madema.*

O Vishvedevas, adorable leading lights,

protective like both earth and sky, the fire divine, listen to my thought and word. Never shall I speak any words against your life sustaining powers and science worthy of universal celebration. Pray let us rejoice at the closest with you in comfort and joy of all aspects of life.

य क च ज्मा महिना अहिमाया दिवा जज्ञिर अपां सधस्थं।
त अस्मभ्यमिषय विश्वमायुः क्षपं उस्रा वरिवस्यन्तु देवाः॥ १५॥

15. *Ye ke ca jmā mahino ahimāyā divo jajñire apāṁ sadhasthe. Te asmabhyamiṣaye viśvamāyuḥ kṣapa usrā varivasyantu devāḥ.*

And whatever great powers of divine nature born on the earth and in the regions of firmament waters born of the sun, all these divine powers of nature and humanity may bring us universal life energy and happy days and nights for our sustenance and enlightenment.

अग्नीपजन्याववतं धियं मे स्मिन्हवं सुहवा सुष्टुतिं नः।
इळामन्या जनयद्गर्भमन्यः पजावतीरिष आ धत्तमस्म॥ १६॥

16. *Agnīparjanyāvavataṁ dhiyaṁ me'smin have suhavā suṣṭutiṁ naḥ. Iḷāmanyo janayad garbhamanyaḥ prajāvatīriṣa ā dhattamasme.*

May the vital fire energy of light and electricity and the clouds of vapour in space protect and augment my intellect, and in this yajnic business of life promote our honour and fame in response to our invocation and invitation to yajna. One of these, the fire divine, generates and inspires our speech, and the other, the vapours, generate the cloud which fertilises earth and

produces food. May the two bring us food, energy and noble progeny.

स्तीर्ण बर्हिषि समिधान अग्ना सूक्तन महा नमसा विवास।
अस्मि न अद्य विदथे यजत्रा विश्वे देवा हविषि मादयध्वम॥ १७॥

17. *Stīrṇe barhiṣi samidhāne agnau sūktena mahā namasā vivāse. Asmin no adya vidathe yajatrā viśvedevā haviṣi mādayadhvam.*

O Vishvedevas, holy bounties of nature and humanity, the sacred grass is strewn on the vedi, the fire is kindled and rising with the holy chant of mantras and oblations of fragrant homage of havi. Today in this our yajnic programme, O adorables, accept and enjoy our offer of homage and hospitality and let us rejoice with you.

Mandala 6/Sukta 53

Pusha Devata, Bharadvaja Barhaspatya Rshi

वयमु त्वा पथस्पते रथं न वाजसातय।
धिय पूष ण्युज्महि॥ १॥

1. *Vayamu tvā pathspate rathaṁ na vājasātaye. Dhiye pūṣann-ayujmahi.*

O Pusha, lord giver of food and energy and guide and director over all our paths of life, for the sake of vision and wisdom and to reach the goal in our mission of life we take to you as one rides a chariot piloted by an all-wise driver.

अभि ना नर्य वसु वीरं पयतदग्निम।
वामं गृहपतिं नय॥ २॥

2. *Abhi no naryaṁ vasu vīraṁ prayatadakṣiṇam.*
Vāmaṁ gṛhapatiṁ naya.

Take us to a plentiful home and gracious master, a brave leader of men and generous giver of the gifts of life's wealth.

अदित्सन्तं चिदाघृण पूषन्दानाय चादय।
पणश्चिद्वि मदा मनः ॥ ३ ॥

3. *Aditsantaṁ cidāghṛṇe pūṣan dānāya codaya.*
Paṇeścid vi mradā manaḥ.

Pusha, generous lord of light and grace, motivate the non-giver to give in charity and soften the heart of even the mean and miserly.

वि पथा वाजसातय चिनुहि वि मृधो जहि।
साधन्तामुग ना धियः ॥ ४ ॥

4. *Vi patho vājasātaye cinuhi vi mṛdho jahi.*
Sādhantāmugra no dhiyaḥ.

O resplendent leader and master of life force, select and secure for us the paths of advancement to energy and success, cast off the obstructions, and lead our plans and programmes of action to success.

परि तृन्धि पणीनामारया हृदया कव।
अथमस्मभ्यं रन्धय ॥ ५ ॥

5. *Pari tṛndhi paṇīnāmārayā hṛdayā kave.*
Athemasmabhyaṁ randhaya.

O lord of vision and creativity, smite the hearts of the callous niggards with a goad, and subdue them to correction and maturity for the sake of us all.

वि पूष्ण्ारया तुद पणरिच्छ हृदि प्रियम।
अथमस्मभ्यं रन्धय॥ ६॥

6. *Vi pūṣannārayā tuda paṇericcha hṛdi priyam. Athemasmabhyaṁ randhaya.*

Pusha, lord giver of life, nourishment and inspiration, smite the callous, calculating and miserly in the heart with the pangs of affliction, wish him well for love and season him in the crucibles of remorse for our sake.

आ रिख किकिरा कृणु पणीनां हृदया कव।
अथमस्मभ्यं रन्धय॥ ७॥

7. *Ā rikha kikirā kṛnu paṇīnāṁ hṛdayā kave. Athemasmabhyaṁ randhaya.*

O creative lord of vision and foresight, write out the balance sheet of life's hagglers and bargainers, touch their hearts, let them mature all round and let us be happy.

यां पूषन्ब्रह्मचादनीमारां बिभर्ष्याघृण।
तया समस्य हृदयमा रिख किकिरा कृणु॥ ८॥

8. *Yāṁ pūṣan brahmacodanīmārāṁ bibharṣyā-ghṛṇe. Tayā samasya hṛdayamā rikha kikirā kṛṇu.*

Pusha, lord of light and grace, giver of food and growth for life, you command that analytical intellect which discriminates between truth and untruth and inspires the mind to have the vision of divinity. With that inspiring intelligence, imprint the settled mind with holiness and let it expand with ideas.

या त॒ अष्टा॒ गाअ॑पशाघृ॒ण पशु॒साध॑नी।
तस्यास्त सु॒म्नमी॑महे॥ ९॥

9. *Yā te aṣṭrā go-opaśā''ghṛṇe paśusādhanī.*
Tasyāste sumnamīmahe.

Lord of creative knowledge and development, that versatile vision and expertise of yours which develops cattle wealth and builds vast dairies and veterinary institutions, we love, and we pray for the gifts of that vision for comfort and well being.

उ॒त न॑ गा॒षणि॒ धिय॑मश्व॒सां वा॑ज॒सामु॒त।
नृ॒वत्कृ॑णुहि वी॒तये॥ १०॥

10. *Uta no goṣaṇiṁ dhiyamaśvasāṁ vājasāmuta.*
Nṛvat kṛṇuhi vītaye.

Lord of light and life's development, give us the gift of that knowledge and intelligence which may develop the wealth of cows and horses and create modes and means of success and prosperity. Give us that intelligence inspired with love for people so that we may live in peace and joy.

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Pusha Devata, Bharadvaja Barhaspatya Rshi

सं पू॑षन्वि॒दुषा॑ नय॒ या अञ्ज॑सानुशा॒सति।
य एव॑दमि॒ति॒ बव॑त॥ १॥

1. *Saṁ pūṣan viduṣā naya yo añjasānuśāsati.*
Ya evedamiti bravat.

Pusha, giver of food and nourishment for body and mind, take us forward truly with that scholar who

teaches us of truth with confidence and definiteness, saying: This is what it is, and it is not otherwise.

समु पूष्णा गममहि या गृहाँ अभिशासति।
इम एवति च बवत ॥ २ ॥

2. *Samu pūṣṇā gamemahi yo gṛhāň abhiśāsati.*
Ima eveti ca bravat.

Let us go forward in life with that teacher, giver of nourishment for body, mind and soul, that family physician, who rules the home and governs home life, saying with confidence and definiteness: This is it, this way and not otherwise.

पूष्णश्चक्रं न रिष्यति न काशा व पद्यत।
ना अस्य व्यथत पविः ॥ ३ ॥

3. *Pūṣṇaścakraṁ na risyati na koṣo'va padyate.*
No asya vyathate paviḥ.

The wheel of Pusha, lord of life and provider of growth and sustenance, never slackens, nor does it violate anything. His treasury never depletes, and his knowledge and arms of defence never hurt anything positive.

या अस्म हविषाविध ा तं पूषापि मृष्यत।
पथमा विन्दत वसु ॥ ४ ॥

4. *Yo asmai haviṣāvidhanna taṁ pūṣāpi mṛṣyate.*
Prathamo vindate vasu.

Pusha, lord ruler and giver of nourishment and growth, does not hurt or challenge him who offers homage with creative and constructive projects in

honour of him. Indeed, the first and original inventor and maker of basic things wins rewards of wealth for the invention.

पूषा गा अन्वेतु नः पूषा रक्षत्ववर्तः।
पूषा वाजं सनातु नः॥ ५॥

5. *Puṣā gā anvetu naḥ pūṣā rakṣatvarvataḥ.*
Pūṣā vājaṁ sanotu naḥ.

Let Pusha, patron sustainer and promoter of artists, approve and support the development of lands, cows and words of knowledge. Let Pusha protect and promote horses and other modes of transport. Let Pusha create and provide food, energy and wealth of all kinds for us.

पूष्ण्नु प गा इहि यजमानस्य सुन्वतः।
अस्माकं स्तुवतामुत॥ ६॥

6. *Pūṣannanu pra gā ihi yajamānasya sunvataḥ.*
Asmākaṁ stuvatāmuta.

Pusha, giver of sustenance, acknowledge, protect and promote the developed lands, cows and words of knowledge of the yajamana and also of ours who are the celebrants of this yajna of development.

माकिर्नेशन्माकीं रिषन्माकीं सं शारि केवट।
अथारिष्टाभिरा गहि॥ ७॥

7. *Mākirneśanmākīṁ riṣan-mākīṁ saṁ śāri kevaṭe.*
Athāriṣṭābhirā gahi.

Let none be frustrated. Let none frustrate anyone. Let none throw anyone into the pit of darkness

and nothingness. O lord of nourishment and growth, come, bless us with everything whole and unhurt, with inviolable acts and unchallengeable policies.

शृण्वन्तं पूषणं वयमियमनष्टवदसम।
इशानं राय ईमहि॥ ८॥

8. *Śṛṇvantaṁ pūṣaṇaṁ vayam-iryam-anaṣṭav-edasam. Īśānaṁ rāya īmahe.*

Pusha, lord of nourishment and growth, is listening, inspiring and all round ruler and guardian of indestructible wealth and knowledge. We pray to the lord for wealth and honour of permanent nature.

पूषन्तव व्रत वयं न रिष्यम कदा चन।
स्तारस्त इह स्मसि॥ ९॥

9. *Pūṣan tava vrate vayaṁ na risyema kadā cana. Stotārasta iha smasi.*

Lord of life, we are your devotees, celebrants here in life. Let us never suffer in the observance of your laws and discipline.

परि पूषा परस्ताद्धस्तं दधातु दक्षिणम।
पुर्नना नष्टमाजतु॥ १०॥

10. *Pari pūṣā parastāddhastaṁ dadhātu dakṣiṇam. Punarno naṣṭamājatu.*

May Pusha grant us the perfect umbrella of his right hand all over and help us recover the losses and accelerate our gains.

Mandala 6/Sukta 55

Pusha Devata, Bharadvaja Barhaspatya Rshi

एहि॒ वां॑ वि॑मुचा नपा॒दाघृ॑ण॒ सं स॑चावहै।
र॒थीऋ॒तस्य॑ ना भव॥ १॥

1. *Ehi vāṁ vimuco napādāghṛṇe saṁ sacāvahai.*
Rathīr-ṛtasya no bhava.

Come resplendent spirit of freedom indestructible, be our guide and saviour as master and pilot of the chariot on the path of eternity and divine truth and we shall be ever together.

र॒थीत॑मं कप॒र्दिन॒मीशा॑नं॒ राध॑सा म॒हः।
रा॒यः सखा॑यमीमहे॥ २॥

2. *Rathītamaṁ kapardinam-īśānaṁ rādhaso mahaḥ.*
Rāyaḥ sakhāyam-īmahe.

We adore the highest chariot hero of flying hair, our friend and saviour, great ruler and ordainer of the wealth of existence and pray to him for wealth and power for advancement in life.

रा॒या धारा॑स्याघृण॒ वस॑ो रा॒शिर॑जाश्व।
धीव॑ताधीवतः॒ सखा॑॥ ३॥

3. *Rāyo dhārāsyāghṛṇe vaso rāśirajāśva.*
Dhīvatodhīvataḥ sakhā.

O resplendent lord unborn and eternal, riding the waves of light, you are the treasure house of wealth and happy settlement, and you are a ceaseless flow of honour and excellence, a happy friend for every person blest with intelligence and wisdom.

पूषणं॒ न्व१॒॑जाश्व॒मुप॑ स्तोषाम वा॒जिन॑म।
स्वसु॒या जा॒र उ॒च्यते॑॥ ४॥

4. *Pūṣaṇaṁ nvajāśvamupa stoṣāma vājinam.*
Svasuryo jāra ucyate.

We honour and adore the sun, Pusha, giver of vitality and potency, rider of the eternal chariot flying like a courser in space which steals away the dawn, its own creation, they say.

मा॒तुदि॑धिषुमब्रवं॒ स्वस्रु॑जा॒रः शृ॑णातु नः।
भ्रात॒न्द्स्य॒ सखा॒ मम॑॥ ५॥

5. *Mātur-didhiṣum-abravaṁ svasurjāraḥ śṛṇotu naḥ. Bhrātendrasya sakhā mama.*

I speak of the sun, sustainer of the earth mother, lover of its own creation, the dawn, brother of electric energy of the cosmos, and my friend and companion for life. May the sun be close to us and respond to our prayer.

आजास॑ः पूषणं॒ रथं॑ निशृ॒म्भास्त॑ जन॒श्रिय॑म।
दे॒वं व॑हन्तु॒ बिभ्र॑तः॥ ६॥

6. *Ājāsaḥ pūṣaṇaṁ rathe niśṛmbhāste janaśriyam.*
Devaṁ vahantu bibhrataḥ.

May the radiations of the sun, waves of light energy firmly yoked in its chariot bearing life and lustre for humanity, bring the divine light and life into this world.

Mandala 6/Sukta 56

Pusha Devata, Bharadvaja Barhaspatya Rshi

य एन॑मा॒दिद॑शति कर॒म्भादि॑ति॑ पूषण॑म।
न तन॑ दे॒व आ॒दिश॑॥ १॥

1. *Ya enamādideśāti karambhāditi pūṣaṇam.*
Na tena deva ādiṣe.

If one were to describe this Pusha, the sun or the universal chemistry of nourishment and vital energy, and say: It is from the solar suction of waters from earth and all space, or that, on the level of the individual human, it is from oat meal cooked with milk, then by this the divine process is neither to be defined nor to be determined nor, yet, to be exaggerated.

उ॒त घा॒ स र॒थीत॑मः॒ सख्या॒ सत्प॑तियु॒जा।
इन्द॑ वृ॒त्राणि॑ जिघ्नत ॥ २ ॥

2. *Uta ghā sa rathītamaḥ sakhyā satpatiryujā.*
Indro vṛtrāṇi jighnate.

In fact, that fastest energy, Indra, heroic ruler of the chariot, supportive of the positive forces of nature and humanity in combination with friendly powers such as electric energy, breaks the clouds of darkness and want and thus remains the protector, promoter and ruling controller of natural truth.

उ॒तादः॑ परु॒ष गवि॒ सूर॑श्च॒क्रं हिर॒ण्यय॑म।
न्य॑रयद्र॒थीत॑मः ॥ ३ ॥

3. *Utādaḥ paruṣe gavi sūraścakraṁ hirṇyayam.*
Nyairayad rathītamaḥ.

And that mighty hero, solar energy in combination with electric energy, at the fastest chariot like velocity, sets in motion the golden circuit of developmental evolution in the fierce rays of the sun, in the battles of life and in the fiery communication of powerful speech.

यद॒द्य त्वा॑ पुरुष्टु॒त॒ ब्रवा॑म दस्र मन्तुमः ।
तत्सु नो॒ मन्म॑ साधय ॥ ४ ॥

4. *Yadadya tvā puruṣṭuta bravāma dasra mantumaḥ.*
Tat su no manma sādhaya.

O universal destroyer, preserver and promoter, most perceptive and conscientious, universally adored Pusha, lord giver of life, whatever we speak to you or wish to day, we pray, fructify and accomplish that thought and plan of ours.

इ॒मं च॑ ना॒ ग॒वष॑णं सा॒तय॑ सीषधा ग॒णम ।
आ॒रात्पू॑ष॒ न्नसि श्रु॒तः ॥ ५ ॥

5. *Imaṁ ca no gaveṣaṇaṁ sātaye sīṣadho gaṇam.*
Ārāt pūṣannasi śrutaḥ.

And this body of thought and speech of our socio-economic plan, pray, lead to completion and success. O lord, you are renowned far and wide as giver of success and onward progress for the achievement of wealth and honour.

आ त॑ स्व॒स्तिमी॑महे आ॒रअ॑घा॒मुपा॑वसुम ।
अ॒द्या च॑ स॒वता॑तय॒ श्वश्च॑ स॒वता॑तय ॥ ६ ॥

6. *Ā te svastimīmahe āre aghāmupāvasum.*
Adyā ca sarvatātaye śvaśca sarvatātaye.

We pray for your gifts of happiness and well being of the perfect order for all for today, for tomorrow and for all time for the elimination of sin and evil and for the attainment of wealth and excellence in a state of peace and harmony.

Mandala 6/Sukta 57

Indra - Pushanau Devate, Bharadvaja Barhaspatya Rshi

इन्द्रा नु पूषणा वयं सख्याय स्वस्तये।
हुवम वाजसातय ॥ १ ॥

1. *Indrā nu pūṣaṇā vayaṁ sakhyāya svastaye.*
Huvema vājasātaye.

We always invoke and call upon Indra, lord commander of power, honour and excellence, and Pusha, giver of nourishment energy and intelligence, for the sake of friendship and all round joy and well being and for the achievement of success and victory in the battles of life.

सामन्य उपासदत्पातव चम्व: सुतम।
करम्भमन्य इच्छति ॥ २ ॥

2. *Somamanya upāsadat pātave camvoḥ sutam.*
Karambhamanya icchati.

One of them, Indra, abides in the middle region between earth and heaven and drinks the soma distilled there, i.e., it catalyses the vapours of the clouds into rain through electric charge, while the other, Pusha, loves karambha, i.e., the sun sucks up the vapours of water and herbal juices and turns them into soma clouds. Thus the two sit together and act.

अजा अन्यस्य वह्नया हरी अन्यस्य संभृता।
ताभ्यां वृत्राणि जिघ्नत ॥ ३ ॥

3. *Ajā anyasya vahnayo harī anyasya saṁbhṛtā.*
Tābhyāṁ vṛtrāṇi jighnate.

The carriers of one, Pusha, are the sun beams

while those of the other, Indra, are positive and negative currents of electricity, and thereby the duo, Indra and Pusha, work together and break the clouds, and humanity gets the boons of food, energy and wealth.

यदिन्द्रा अनयदित महीरपा वृषन्तमः ।
तत्र पूषाभवत्सचा ॥ ४ ॥

4. *Yadindro anayad rito mahīrapo vṛṣantamaḥ.*
Tatra pūṣābhavat sacā.

When most generous Indra moves and brings about heavy showers of rain, then Pusha too is the corporate power of natural energy. (Thus making and breaking, consumption and creation are simultaneous processes of natural metabolism in life.)

तां पूष्णः सुमतिं वयं वृ ास्य प वयामिव ।
इन्दस्य चा रभामह ॥ ५ ॥

5. *Tāṁ pūṣṇaḥ sumatiṁ vayaṁ vṛkṣasya pra vayāmiva. Indrasya cā rabhāmahe.*

That immanent will and wisdom of Pusha, divine nature's creative and promotive power, and that catalytic power of Indra, natural electric energy, we love, join and apply at our level to have results like extensive branches of the tree.

उत्पूषणं युवामह भीशूँरिव सारथिः ।
मह्या इन्दं स्वस्तय ॥ ६ ॥

6. *Ut pūṣaṇaṁ yuvāmahe'bhīśūňriva sārathiḥ.*
Mahyā indraṁ svastaye.

Just as a charioteer joins, holds and controls the

reins of his horses, and just as the supreme charioteer of the universe holds and controls the activity of natural forces such as radiations of the sun and exudations of the earth or the gaseous vapours and electric charge, so do we join Pusha and Indra, study and apply complementary forces and processes for the earth and for the great happiness and well being of her children.

Mandala 6/Sukta 58

Pusha Devata, Bharadvaja Barhaspatya Rshi

शुकं त अन्यद्यजतं त अन्यद्विषुरूप अहनी द्यारिवासि। विश्वा हि माया अवसि स्वधावा भदा त पूषन्निह रातिरस्तु॥ १॥

1. *Śukraṁ te anyad yajataṁ te anyad viṣurūpe ahanī dyaurivāsi. Viśvā hi māyā avasi svadhāvo bhadrā te pūṣanniha rātirastu.*

O Pusha, giver of nourishment for body, mind and soul, you are the light of the world as the sun. Two are the forms of your beauty and glory, both different yet alike like the twin forms of the day: one is bright and inspiring, the other is soothing sweet adorable as the night. Lord of your own essential might, you animate, inspire, preserve and promote all intelligence, energy and powers of the world community. We pray, may your gifts of generosity be good for all in this world.

अजाश्वः पशुपा वाजपस्त्या धियंजिन्वा भुवनस्य विश्व अपीतः। अष्टां पूषा शिथिरामुद्वरीवृजत्संचणि भुवना देव ईयत॥ २॥

2. *Ajāśvaḥ paśupā vājapastyo dhiyaṁjinvo bhuvane viśve arpitaḥ. Aṣṭrāṁ pūṣā śithirām-udvarīvṛjat saṁcakṣāṇo bhuvanā deva īyate.*

Conducted by radiating beams for horses as motive power, protector of animal life, giver of plentiful homes, inspirer of intelligence and wisdom, the brilliant sun, generous light of life dedicated to the entire world, moves on and on watching the regions of the world and inspiring and elevating general intelligence and unambitious minds to initiative.

यास्ते॑ पूष॒न्नाव॑ अ॒न्तः स॑मु॒द्र हि॑र॒ण्ययी॑र॒न्तरि॑क्षे॒ चर॑न्ति।
ताभि॑र्यासि दू॒त्यां सूर्य॑स्य॒ काम॑न कृत॒ श्रव॑ इ॒च्छमा॑नः ॥ ३ ॥

3. *Yāste pūṣannāvo antaḥ samudre hiraṇyayīrantarikṣe caranti. Tābhiryāsi dūtyāṁ sūryasya kāmena kṛta śrava icchamānaḥ.*

O sagely scholar and realised soul, Pusha, giver of nourishment for body, mind and soul, golden are your vessels moving over the sea and in the sky. By these vessels you go round the world with love and desire for further food for knowledge and acting as messenger of the sun for the world.

पूषा सु॒बन्धु॑र्दि॒व आ पृ॑थि॒व्या इ॒ळस्पति॑र्म॒घवा॑ द॒स्मव॑र्चाः।
यं दे॒वासो॒ अद॑दुः सू॒याय॒ काम॑न कृ॒तं त॒वसं॒ स्वञ्च॑म ॥ ४ ॥

4. *Pūṣā subandhurdiva ā pṛthivyā iḷaspatirmaghavā dasmavarcāḥ. Yaṁ devāso adaduḥ sūryāyai kāmena kṛtaṁ tavasaṁ svañcam.*

Pusha, giver of nourishment, is a noble friend and brother of all from earth to heaven, master of holy speech and light, possessing power, honour and excellence, and commanding extraordinary brilliance. A realised soul inspired with love and desire, mighty strong and self-cultured, the divinities dedicate him to

Surya, dawn of a new day.

Mandala 6/Sukta 59

Indragni Devate, Bharadvaja Barhaspatya Rshi

प नु व॑चा सु॒तषु॑ वां वी॒या॒३॒॑ यानि॑ च॒कथु॑ः ।
ह॒तास॑ वां पि॒तर॑ द॒वशत्रव इन्दा॑ग्नी जी॒वथा यु॒वम ॥ १ ॥

1. *Pra nu vocā suteṣu vāṁ vīryā yāni cakrathuḥ. Hatāso vāṁ pitaro devaśatrava indrāgnī jīvatho yuvam.*

Indra and Agni, electric and heat energies of nature and their parent sources, I celebrate deeds of wondrous order you have performed in the yajnic creations of the world of nature. Gone are the opposite forces, and you two are alive and active.

बळि॒त्था म॑हि॒मा वा॒मिन्दा॑ग्नी पनि॑ष्ठ आ ।
स॒मा॒ना वां जनि॒ता भा॑तरा यु॒वं य॒माव्रि॒ह ह॑मातरा ॥ २ ॥

2. *Baḷitthā mahimā vāmindrāgnī paniṣṭha ā. Samāno vāṁ janitā bhrātarā yuvaṁ yamāv-iheha-mātarā.*

Indra and Agni, great and true and most admirable is your might and majesty. Your father, source of generation, is one and the same, you are twins, and your mother is right here, Nature, Shakti of the Supreme sovereign Spirit.

आ॒क्रि॒वांसा॑ सु॒त सचा॒ँ अश्वा॒ सप्ती॑ इ॒वाद॑न ।
इन्दा॒ न्व॑ग्नी अव॑स॒ह व॒जिणा॑ व॒यं द॒वा ह॑वामह ॥ ३ ॥

3. *Okivāṁsā sute sacāň aśvā saptī ivādane. Indrā nvagnī avaseha vajriṇā vayaṁ devā havāmahe.*

Indra and Agni, wielders of the thunderbolt,

homogeneous powers in this business of life and nature, voracious consumers, like stormy war horses and creators, we, enlightened yajakas in developmental yajna, invoke, invite and develop you with all your protective and promotive powers right here.

य इ॑न्दाग्नी सु॒तषु॑ वां॒ स्तव॒त्तष्वृ॑तावृधा ।
जा॒ष॒वा॒कं वद॑तः पजहाषिणा॒ न दे॑वा भ॒सथ॑श्च॒न ॥ ४ ॥

4. *Ya indrāgnī suteṣu vāṁ stavat teṣvṛtāvṛdhā. Joṣavākaṁ vadataḥ pajrahoṣiṇā na devā bhasathaścana.*

Indra, lord of power and energy, Agni, lord of light, bold speakers of truth, observers and promoters of the law of truth, whoever honours and adores you in creative yajnic acts of life, you respond to him in words of truth and favour loud and bold. The divines never speak words void of value.

इन्दा॑ग्नी॒ का अ॒स्य वां॑ दवा॒ मत॑श्चिकतति ।
विषू॑चा॒ अश्वा॑न्युयुजा॒न इ॑यत॒ एक॑ः समा॒न आ रथ॑ ॥ ५ ॥

5. *Indrāgnī ko asya vāṁ devau martaściketati.*
Viṣūco aśvān yuyujāna īyata ekaḥ samāna ā rathe.

Indra and Agni, energy and power of heat and electricity, who is the mortal man in this world that knows both of you divines and who, using the all pervasive fire and electricity like horses moving in all directions, solely travels in a uniformly structured systemic chariot all by himself?

इन्दा॑ग्नी अ॒पादि॒यं पूवागा॑त्प॒द्वती॑भ्यः । हि॒त्वी शिर॑ जि॒ह्वया॒
वाव॑द॒च्चर॑त्रिं॒शत्प॒दा न्य॑क्रमीत ॥ ६ ॥

6. *Indrāgnī apādiyaṁ pūrvāgāt padvatībhyaḥ. Hitvī śiro jihvayā vāvadaccarat triṁśat padā nyakramīt.*

Lightning and fire divine, this light of the dawn, shaking up its locks of hair and proclaiming its rise with its flames, radiates before life on the earth is on wheels, and moves on thirty steps of time and space.

इन्द्राग्नी आ हि तन्वत नरा धन्वानि बाह्वाः ।
मा न अस्मिन्महाधन परा वर्क्तं गविष्टिषु ॥ ७ ॥

7. *Indrāgnī ā hi tanvate naro dhanvāni bāhvoḥ.*
Mā no asmin mahādhane parā varktaṁ gavīṣṭiṣu.

Indra and Agni, cosmic energy and heat of life, leaders and best of humanity, stretch their bows between their arms. In this great battle business of life, pray do not forsake us in the heat of action in which light and fire must be integrated as life and inspiration.

इन्द्राग्नी तपन्ति मा घा अया अरातयः ।
अप द्वषांस्या कृतं युयुतं सूयादधि ॥ ८ ॥

8. *Indrāgnī tapanti mā'ghā aryo arātayaḥ.*
Apa dveṣāṁsyā kṛtaṁ yuyutaṁ sūryādadhi.

Indra and Agni, lords of existence, enmities and sinful negativities of life heat up and consume me. Throw off all hate and enmities and keep them away from the light of the sun.

इन्द्राग्नी युवारपि वसु दिव्यानि पार्थिवा ।
आ न इह प यच्छतं रयिं विश्वायुपोषसम ॥ ९ ॥

9. *Indrāgnī yuvorapi vasu divyāni pārthivā.*
Ā na iha pra yacchataṁ rayiṁ viśvāyupoṣasam.

Indragni, give us here not only your own gifts but also the wealths and honours of the earth and heaven and bless us with full life and health distilled from the world of nature.

इन्दाग्नी उक्थवाहसा स्तामभिहवनश्रुता।
विश्वाभिगीर्भिरा गतमस्य सामस्य पीतये ॥ १० ॥

10. *Indrāgnī ukthavāhasā stomebhir-havanaśrutā. Viśvābhir-gīrbhirā gatam-asya somasya pītaye.*

Indra and Agni, light and energy of the spirit of life, carriers and harbingers of songs of adoration, listening close by to the invocations and celebrations of the yajakas, come with all words of appreciation and praise and all voices of commendation and elevation to our yajnic performance and to taste the nectar sweet of its essence distilled.

Mandala 6/Sukta 60

Indragni Devate, Bharadvaja Barhaspatya Rshi

श्नथदद वृत्रमुत सनाति वाजमिन्दा या अग्नी सहुरी सपयात।
इरज्यन्ता वसव्यस्य भूरेः सहस्तमा सहसा वाजयन्ता ॥ १ ॥

1. *Śnathad vṛtramuta sanoti vājamindrā yo agnī sahurī saparyāt. Irajyantā vasavyasya bhūreḥ sahastamā sahasā vājayantā.*

One who honours and adores challenging and victorious Indra and Agni, vibrant, stormy and fiery electric forces of nature and humanity, conquers restraining opposition and wins food, energy and wealth of life. Both are most courageous and enduring commanders of power and victory, givers of honour and

excellence, ample peace and settlement and harbingers of the glory of success and fulfilment.

ता य॑धिष्ट॒मभि गा इ॑न्द नू॒नम॒पः स्व॑रु॒षस॑ अग्न ऊ॒ हाः।
दिश॒ः स्व॑रु॒षस॑ इन्द चि॒त्रा अ॒पा गा अ॑ग्न युवस नि॒युत्वा॑न॥ २॥

2. *Tā yodhiṣṭamabhi gā indra nūnamapaḥ svaruṣaso agna ūḷhāḥ. Diśaḥ svaruṣasa indra citrā apo gā agne yuvase niyutvān.*

Indra, lord of power and excellence, Agni, lord of light and vision, like lands and waters, sun and dawns joined together, defend and fight for lands and waters, words and wondrous actions to expand to the quarters of space, and shine and join the sun and the dawns. Indra, O controller, you join the sun and dawns, and Agni, O ruler, you control the lands and waters, words and actions.

आ वृ॑त्रहणा वृत्र॒हभि॒ः शुष्म॒रिन्द॑ या॒तं नम॑भिरग्न अ॒वाक।
युवं राध॑भि॒रक॑वभि॒रिन्दा॑ ग्न अ॒स्म भ॑वतमुत्त॒मभि॑ः॥ ३॥

3. *Ā vṛtrahaṇā vṛtrahabhiḥ śuṣmairindra yātaṁ namobhiragne arvāk. Yuvaṁ rādhobhir-akavebhir-indrā'gne asme bhavatam-uttamebhiḥ.*

Indra, thunderous ruler, Agni, enlightened teacher and citizen, both destroyers of evil and darkness, come hither to us with defensive, positive and protective forces and with ample measures of food, energy and advancement. O Indra, O Agni, both of you, pray, be ours, wholly for us all, with the best of unlimited and commendable means of success and progress.

ता हु॑व॒ यय॑रि॒दं प॒प्र विश्वं पु॒रा कृ॒तम।
इ॒न्दा॒ग्नी न म॑धतः॥ ४॥

4. *Tā huve yayoridaṁ papne viśvaṁ purā kṛtam.*
Indrāgnī na mardhataḥ.

I invoke, admire and celebrate Indra, cosmic energy, and Agni, cosmic heat and light, both manifestations of divine vision, will and action, by whose power and operation this whole universe has evolved as of eternity. The two do not hurt, injure or destroy us.

उ॒गा वि॑घ॒निना॒ मृध॑ इन्दा॒ग्नी ह॑वामह।
ता न॑ मृळात ई॒दृश॑॥ ५॥

5. *Ugrā vighaninā mṛdha indrāgnī havāmahe.*
Tā no mṛḷāta īdṛśe.

We invoke, invite and develop Indra and Agni, divine and blazing powers of nature's energy and light, both destroyers of adversaries and life's negativities. May they protect us and bless us with peace and prosperity in this world of our action and existence.

ह॒ता वृ॒त्राण्यार्या॑ ह॒ता दासा॑नि॒ सत्प॑ती।
ह॒ता विश्वा॒ अप॒ द्विष॑ः॥ ६॥

6. *Hato vṛtrānyāryā hato dāsāni satpatī.*
Hato viśvā apa dviṣaḥ.

Indra and Agni, divine powers of omnipotent will and vision, of holy nature, character and action, defenders of Truth and Law, destroy evil, darkness and want, destroy pain, suffering and slavery, destroy and eliminate all hate and enmity.

इन्दा॑ग्नी यु॒वामि॒मऽ॒ भि स्तामा॑ अनूषत।
पिब॑तं शंभुवा सु॒तम॥ ७॥

7. *Indrāgnī yuvāmime'bhi stomā anūṣata.*
Pibataṁ śaṁbhuvā sutam.

Indra and Agni, powers of will and vision of action in nature and humanity, these songs of adoration celebrate you. O givers of peace, prosperity and well being, drink of the nectar of this joy and bliss distilled.

या वां सन्ति पुरुस्पृह ' नियुत ' दाशुषे नरा ।
इन्दाग्नी ताभिरा गतम ॥ ८ ॥

8. *Yā vāṁ santi puruspṛho niyuto dāśuṣe narā.*
Indrāgni tābhirā gatam.

Indra and Agni, leading powers of humanity, come to the generous giver and celebrant yajaka with all those gifts and powers of yours which are loved and cherished by all.

ताभिरा गच्छतं नरापदं सवनं सुतम ।
इन्दाग्नी सामपीतय ॥ ९ ॥

9. *Tābhirā gacchataṁ naropedaṁ savanaṁ sutam.*
Indrāgnī somapītaye.

Indra and Agni, leading lights, with those cherished gifts and powers come and join this yajnic session to drink of the soma of joy distilled.

तमीळिष्व या अचिषा वना विश्वा परिष्वजत ।
कृष्णा कृणाति जिह्वया ॥ १० ॥

10. *Tamīḷiṣva yo arciṣā vanā viśvā pariśvajat.*
Kṛṣṇā kṛṇoti jihvayā.

O celebrant, love and adore that power of divinity which with its refulgence pervades all rays of

the sun, moves all floods of water, and envelops all forests and makes them green with its radiations.

य इद्ध आविवासति सुम्नमिन्द्रस्य मर्त्यः ।
द्युम्नाय सुतरा अपः ॥ ११ ॥

11. *Ya iddha āvivāsati sumnam-indrasya martyaḥ.*
Dyumnāya sutarā apaḥ.

Whoever the mortal that honours and adores the favour and grace of Indra when the fire is burning for the sake of excellence, the waters of his life and the flow of his actions would be blest with fulfilment.

ता ना वाजवतीरिषं आशून्पिपृतमर्वतः ।
इन्द्रमग्निं च वा हव ॥ १२ ॥

12. *Tā no vājavatīriṣa āśūn pipṛtam-arvataḥ.*
Indram-agniṁ ca voḷhave.

May the two, Indra and Agni, electricity and fire, give us food and sustenance full of energy and excellence and provide us with modes of travel and transport. Let us too develop the fire and electricity, energy for transport and communication.

उभा वामिन्द्राग्नी आहुवध्या उभा राधसः सह मादयध्यै ।
उभा दातारा विषां रयीणामुभा वाजस्य सातय हुव वाम ॥ १३ ॥

13. *Ubhā vāmindrāgnī āhuvadhyā ubhā rādhasaḥ saha mādayadhyai. Ubhā dātārāviṣāṁ rayīṇā-mubhā vājasya sātaye huve vām.*

I invoke you both, Indra and Agni, lords of cosmic electricity and fire energy, to develop both heat

and electricity in order to celebrate both with honours and wealth of success. And I honour and adore you both, beneficent givers of food, energy and wealth, for the winning of victory in life's battle for excellence and advancement.

आ ना॒ गव्यै॑भिरश्व्यै॑वस॒व्य॒३॑रुप॑ गच्छतम ।
सखा॑या दे॒वा स॒ख्याय॑ शं॒भुव॑न्दा॒ग्नी ता ह॑वामह॥ १४॥

14. *Ā no gavebhir-aśvyair-vasvyairupa gacchatam. Sakhāyau devau sakhyāya śaṁbhuvendrāgnī tā havāmahe.*

Indra and Agni, come you both to us and bring us the wealth of cows, horses and homes, lands and graces of speech and knowledge, travel, transport and communications, peace and prosperity of settled homes. Come friends, brilliant divine givers of good and well being for friendship and bonhomy. Pray come, we invoke, invite and adore you both.

इन्दा॑ग्नी शृणु॒तं ह॒व॑ं यज॑मानस्य सु॒न्व॒तः ।
वी॒तं ह॒व्यान्या ग॑त॒ं पिब॑तं सा॒म्यं मधु॑॥ १५॥

15. *Indrāgnī śṛṇutaṁ havaṁ yajamānasya sunvataḥ. Vītaṁ havyānyā gataṁ pibataṁ somyaṁ madhu.*

Indra and Agni, scholars of fire and electric energy, listen to the invitation and adoration of the yajamana and institutor of the yajnic programme of creative development. Accept the invitation and offers of homage, come, and taste the honey sweets of the pleasure of somaic achievement distilled from natural energy.

Mandala 6/Sukta 61

Sarasvati Devata, Bharadvaja Barhaspatya Rshi

इयमददादभसमृणच्युतं दिव दासं वध्यश्वाय दाशुषे। या शश्वन्तमाचखादावसं पणिं ता ते दात्राणि तविषा सरस्वति॥ १॥

1. *Iyamadadād rabhasamṛṇacyutaṁ divodāsaṁ vadhryaśvāya dāśuṣe. Yā śaśvantamācakhādāvasaṁ paṇiṁ tā te dātrāṇi taviṣā sarasvati.*

Sarasvati, this perennial stream of divine awareness, which stabilizes a permanent, all protective and adorable perspective dedicated to the light of Divinity, gives to the generous man of yajna blest with expansive mind and senses the zeal for action dedicated to fulfilment of obligations, a dynamic spirit which leads the man to freedom from all debts of life. These are thy brilliant gifts, O mother, to humanity.

इयं शुष्मेभिर्बिसखा इवारुजत्सानुं गिरीणां तविषेभिरूर्मिभिः। पारावतघ्नीमवसे सुवृक्तिभिः सरस्वतीमा विवासेम धीतिभिः॥ २॥

2. *Iyaṁ śuṣmebhir-bisakhā ivārujat sānu girīṇāṁ taviṣebhir-ūrmibhiḥ. Pārāvataghnīm-avase suvṛktibhiḥ sarasvatīmā vivāsema dhītibhiḥ.*

This stream of divine awareness and knowledge, with fierce blows and powerful waves of light and inspiration, breaks through the height of mountains and depths of clouds covering darkness and concealing treasures and opens them out like one who digs up and out the roots of lotus flowers. Let us adore and serve this brilliant mother stream, Sarasvati, breaking over

the banks of floods, with sincere thoughts and holy actions and let us root out darkness and ignorance from life.

सर॑स्वति दव॒निदा॒ नि ब॑हय प॒जां विश्व॑स्य॒ बृस॑यस्य मा॒यिन॑ः। उ॒त ि॒तिभ्या॒ वनी॑रविन्दा वि॒षम॑भ्या अस्रवा वाजिनीवति॥ ३॥

3. *Sarasvati devanido ni barhaya prajāṁ viśvasya bṛsayasya māyinaḥ. Uta kṣitibhyo'vanīravindo viṣamebhyo asravo vājinīvati.*

O Sarasvati, mighty stream of light and inspiration, uproot the maligners of divinity and divine knowledge, take over the children of the wise givers of enlightenment across the world, adopt lands and nations, and let the streams of knowledge and culture flow for all peoples of the earth.

प ण॑ द॒वी सर॑स्वती॒ वाज॑भिवा॒जिनी॑वती।
धी॒नाम॑वि॒त्र्य॑वतु॥ ४॥

4. *Pra ṇo devī sarasvatī vājebhir-vajinīvatī.*
Dhīnāmavitryavatu.

May Sarasvati, bright mother of divine light and knowledge, overflowing with streams of wealth, honour and spirit, protector and promoter of intelligence, will and enlightened action, save us from darkness and evil and advance us into the light of life.

यस्त्वा॑ दवि सरस्वत्युपबू॒त धन॑ हि॒त। इन्द्रं॑ न वृ॑त्र॒तूय॑॥ ५॥

5. *Yastvā devi sarasvatyupabrute dhane hite.*
Indraṁ na vṛtratūrye.

O brilliant and generous Mother Sarasvati,

whoever calls upon you like one who calls upon Indra, omnipotent ruler, for the destruction of the demon of evil at the time when the battle is raging at the door, you listen, come and save the supplicant.

त्वं दे॑वि सरस्व॒त्यव॒ा वाज॑षु वाजिनि।
रदा॑ पू॒षव॑ नः सु॒निम॥ ६॥

6. *Tvaṁ devi sarasvatvavā vājeṣu vājini.*
Radā pūṣeva naḥ sanim.

O brilliant and generous mother of divine vision and wisdom, dynamic giver of knowledge, strength and energy in the struggle of life, remove the veil from our intelligence, give us nourishment like the earth and light of discrimination like the sun, and then draw out the plan of our destiny.

उ॒त स्या नः॒ सर॑स्वती घो॒रा हिर॑ण्यवतनिः।
वृ॒त्रघ्नी व॑ष्टि सुष्टु॒तिम॥ ७॥

7. *Uta syā naḥ sarasvatī ghorā hiraṇyavartaniḥ.*
Vṛtraghnī vaṣṭi suṣṭutim.

And may that Sarasvati, awful breaker of the clouds of darkness, come by the golden paths of light, listen and, with love and grace, acknowledge our song of praise.

यस्या॑ अन॒न्ता अहु॑तस्त्वे॒षश्च॑रि॒ष्णुर॑ण॒वः।
अम॒श्चर॑ति॒ रारु॑वत॥ ८॥

8. *Yasyā ananto ahrutas-tveṣaś-cariṣnur-arṇavaḥ.*
Amaścarati roruvat.

Whose radiation of light and dynamic flow of

speech moves on and on endless, straight and upright, roaring across the ocean of space, that is the Mother Sarasvati.

सा ना॒ विश्वा॒ अति॒ द्विष॒: स्वस॑ॄर॒न्या ऋ॒तावरी।
अत॒ ाहे॑व॒ सूय॑:॥ ९॥

9. *Sā no viśvā ati dviṣaḥ svasṝranyā ṛtāvarī.*
Atannaheva sūryaḥ.

And may that flow of speech, warding off all hate and enmity, bearing truth like the light of dawn, lead us to other, different, sister streams of knowledge like the sun moving to other successive days, the same yet new.

उ॒त न॑: पि॒या पि॒यासु॑ स॒प्तस्व॑सा॒ सुजु॑ष्टा।
सर॑स्वती॒ स्ताम्या॑ भूत॥ १०॥

10. *Uta naḥ priyā priyāsu saptasvasā sujuṣṭā.*
Sarasvatī stomyā bhūt.

And may Sarasvati, dynamic stream of light, knowledge and speech, dearest among seven lovely sister streams of knowledge, word, and mind and senses, loving and blissful, be adorable and remain favourable.

आ॒ प॒पु॒षी॒ पार्थि॑वान्यु॒रु रज॑ अ॒न्तरि॑ ाम।
सर॑स्वती नि॒दस्पा॑तु॥ ११॥

11. *Āpapruṣī pārthivānyuru rajo antarikṣam .*
Sarasvatī nidaspātu.

Pervading the objects of earth, the vast skies, the middle regions and the particles of nature, may the divine awareness and enlightening speech protect us

against hate and enmity.

त्रिषधस्था सप्तधातुः पञ्च जाता वर्धयन्ती।
वाजेवाजे हव्या भूत ॥ १२ ॥

12. *Triṣadhasthā saptadhātuḥ pañca jātā vardhayantī. Vājevāje havyā bhūt.*

Existent and all pervasive in three regions of the world, sustained in seven, five elements, ahankara and mahat tattva, produced by five pranic energies, rising and expanding, Sarasvati, fluent speech and awareness, may, we pray, arise at our invocation.

प या महिम्ना महिनासु चकित द्युम्नभिरन्या अपसामपस्तमा। रथइव बृहती विभ्वन कृतापस्तुत्या चिकितुषा सरस्वती ॥ १३ ॥

13. *Pra yā mahimnā mahināsu cekite dyumnebhiranyā apasāmapastamā. Ratha iva bṛhatī vibhvane kṛtopastutyā cikituṣā sarasvatī.*

She that is distinguished as great by her grandeur in these things and regions, appears different and exceptional to different people by her light and lustre. She is most dynamic in the dynamics of existence, vast and expansive as space, created for the glory of Infinity by the lord creator, adorable by the celebrant: that is Sarasvati, dynamic spirit of omniscience.

सरस्वत्यभि न' नषि वस्या मापस्फरीः पयसा मा न आ धक। जुषस्व नः सख्या वश्या च मा त्वत क्षात्राण्यरणानि गन्म ॥ १४ ॥

14. *Sarasvatyabhi no neṣi vasyo māpa spharīḥ payasā mā na ā dhak. Juṣasva naḥ sakhyā veṣyā ca mā tvat kṣetrāṇyaraṇāni ganma.*

Sarasvati, perennial harbinger of divine gifts of enlightenment and prosperity, pray bring us all that is lovely and excellent more and ever more. Pray do not spurn us, don't cast us away, nor let us be consumed by excess of exuberance and power. Help us with love and friendship, and let us never fall off from you into lands forlorn and void of joy.

Mandala 6/Sukta 62

Ashvins Devata, Bharadvaja Barhaspatya Rshi

स्तुष नरा दिवा अस्य पसन्ता_श्विना हुव जरमाणा अकः ।
या सद्य उस्रा व्युषि ज्मा अन्तान्युर्यूषतः पयुरू वरांसि ॥ १ ॥

1. *Stuṣe narā divo asya prasantā'śvinā huve jaramāṇo arkaiḥ. Yā sadya usrā vyuṣi jmo antānyuyūṣataḥ paryurū varāṁsi.*

I praise and celebrate the Ashvins, leading lights of heaven pervasive in this world, and worshipfully invoke them with holy chant of mantras. Complementary powers of nature's circuitous energy and fertility, they always conduct the rays of the sun at dawn and fill the earth from end to end with choice things of excellence.

ता यज्ञमा शुचिभिश्चकमाणा रथस्य भानुं रुरुचू रजभिः ।
पुरू वरांस्यमिता मिमाना पा धन्वान्यति याथा अजान ॥ २ ॥

2. *Tā yajñamā śucibhiścakramāṇā rathasya bhānuṁ rurucū rajobhiḥ. Purū varāṁsyamitā mimānā'po dhanvānyati yātho ajrān.*

Continuously energising nature's sacred operations and augmenting the yajna with purest

splendours, they light up the light of this beautiful world on the move with showers of mist and energies. Creating many gifts and waters of measureless value, they pass over and across regions of space yet untraversed.

ता ह॒ त्यद्व॒तियदर॑धमु ग॒त्था धिय॑ ऊहथु॒ः शश्व॒दश्व॑ः ।
मन॑ ॑जवभिरिषि॒रः श॒यध्य॒ परि॒ व्यथि॑दा॒शुषा॒ मर्त्य॑स्य ॥ ३ ॥

3. *Tā ha tyad vartir-yadaradhram-ugretthā dhiya ūhathuḥ śaśvad-aśvaiḥ. Manojavebhir-iṣiraiḥ śayadhyai pari vyathir-dāśuṣo martyasya.*

They are the divinities vibrant and blazing as wind and lightning that reach the yajna by unfailing radiations of energy fast as mind and sensitive as thought. They inspire the mind and will of the mortal man otherwise groping in the pathless woods of action and raise the generous yajnic giver so that he may cross the hurdles and rest in peace with a perfect sense of fulfilment.

ता नव्य॑सा॒ जर॑माणस्य॒ मन्मा॑प॑ भूषता युयुजा॒नस॑सप्ती ।
शुभं॑ पृ ॒ ॑मिष॒मूर्जं॑ वह॑न्ता॒ हाता॑ य ॑त्प॒त्रा अ॒धुग्युवा॑ना ॥ ४ ॥

4. *Tā navyaso jaramāṇasya manmopa bhūṣato yuyujānasaptī. Śubhaṁ pṛkṣam-iṣam-ūrjaṁ vahantā hotā yakṣat pratno adhṛugyuvānā.*

They bless the mind and fructify the intentions of the new celebrant in search of knowledge and power. Ever young and energetic as wind and lightning, using seven currents of nature's centrifugal and centripetal energy, they bear and bring excellent gifts of water, food, energy and psychic determination. Let the learned yajaka, then, free from hate, jealousy and pride, dedicate

himself to the youthful powers with faith and persistence.

ता वल्गू दस्रा पुरुशाकतमा पत्ना नव्यसा वचसा विवास ।
या शंसत स्तुवत शंभविष्ठा बभूवतुर्गृणत चित्ररातीं ॥ ५ ॥

5. *Tā valgū dasrā puruśākatamā pratnā navyasā vacasā vivāse. Yā śaṁsate stuvate śaṁbhaviṣṭhā babhūvatur-gṛṇate citrarātī.*

With the latest words of homage, I celebrate and glorify the twin Ashvin divinities: graceful, destroyers of want and suffering, most versatile of power, ancient and eternal powers of the divine, who may, we pray, be good and blissful to the devoted celebrant and bring an immense variety of wondrous gifts for the yajaka.

ता भुज्युं विभिरद्भ्यः समुदात्तुग्रस्य सूनुमूहथू रजोभिः ।
अरेणुभिर्याजनभिर्भुजन्ता पतत्रिभिरर्णसा निरुपस्थात ॥ ६ ॥

6. *Tā bhujyuṁ vibhiradbhyaḥ samudrāt tugrasya sūnum-ūhathū rajobhiḥ. Areṇūbhir-yojanebhir-bhujantā patatribhir-arṇaso nirupasthāt.*

I celebrate and glorify the twin Ashvins, protectors and sustainers of life, who raise by radiation usable products of nature's energy from the waters and the seas by the regions of light, and who by forces of gravitation bring down by dustless usable paths of space energy from the depths of spatial waters.

वि जयुषा रथ्या यातमर्दिं श्रुतं हवं वृषणा वधिमत्याः ।
दशस्यन्ता शयवे पिप्यथुगामितिं च्यवाना सुमतिं भुरण्यू ॥ ७ ॥

7. *Vi jayuṣā rathyā yātamadriṁ śrutaṁ havaṁ vṛṣaṇā vadhrimatyāḥ. Daśasyantā śayave pipyathurgāmiti cyavānā sumatiṁ bhuraṇyū.*

Ever anxious for all round victory and riding the chariot of waves of energy, you top the mountain and reach the cloud. Generous givers of showers, you perceive the invitation of the productive earth and the expansive skies. Mighty strong, you promote the earth and prompt the voice of her people so that they may be at peace, and, ever vibrant on the move, nourishing and sustaining, you inspire the mind with noble thoughts and will for holy actions.

यद॑दसी प॒दिवा॒ अस्ति॒ भूमा॒ हळ॑ ॑द्वानां॑मुत मं॑त्य॒त्रा ।
तदां॑दित्या वसवा रुदियासा र ॑ायुज॒ तपु॑र्॒घं दं॑धात ॥ ८ ॥

8. *Yad rodasī pradivo asti bhūmā heḷo devānāmuta martyatrā. Tadādityā vasavo rudriyāso rakṣoyuje tapuraghaṁ dadhāta.*

O heaven and earth, O light of the world, howsoever great be the anger of the holy ones and of the average mortals, that same anger, O Adityas, seasons of time, Vasus, shelter homes of life and sustenance, Rudras, powers of natural justice and dispensation, all that sin and sufferance, bear on and reserve for correction of the negative forces of hate and enmity.

य ई॑ राजां॑नावृतु॒था वि॒दध॒दर्जसा मि॒त्रा वरु॑ण॒श्चिकं॑तत ।
ग॒म्भी॒राय॒ र ॑स ह॒तिमं॑स्य॒ दाघा॑य चि॒द्वच॑स॒ आन॑वाय ॥ ९ ॥

9. *Ya īṁ rājānāvṛtuthā vidadhad rajaso mitro varuṇaściketat. Gambhīrāya rakṣase hetimasya droghāya cid vacasa ānavāya.*

Let Mitra, man of love, and Varuna, man of judgement and discrimination, who fully knows and serves the Ashvins, pervasive and dynamic lights and rulers of world regions, according to the seasons of time, wield and duly order their power and force in respect of the inscrutable, the demoniac, the malignant as also for the latest word of praise or calumny.

अन्तरश्चक्रस्तनयाय वर्तिद्युमता यातं नृवता रथेन। सनुत्यन त्यजसा मर्त्यस्य वनुष्यतामपि शीर्षा ववृक्तम॥ १०॥

10. *Antaraiś-cakrais-tanayāya vartir-dyumatā yātaṁ nṛvatā rathena. Sanutyena tyajasā martyasya vanuṣyatāmapi śīrṣā vavṛktam.*

O brilliant lords of humanity and nature, come by the chariot of internal wheels of the social order with leading lights of the people, making new paths for the coming generation with inspiring message of selfless performance of duty and also take off the heads of the terrorist forces of destruction.

आ परमाभिरुत मध्यमाभिर्नियुद्भिर्यातमवमाभिरर्वाक। दृहस्य चिद्गामता वि वजस्य दुरो वर्तं गृणत चित्रराती॥ ११॥

11. *Ā paramābhiruta madhyamābhir-niyudbhir-yātamavamābhir-arvāk. Dṛḷhasya cid gomato vi vrajasya duro vartaṁ gṛṇate citrarātī.*

Ashvins, complementary ruling powers of love and judgement of the nation of humanity, creators and givers of wondrous gifts of plenty, come here by the highest, middling and lowest order of cooperative participants in the social order and open the doors of

the fixed as well as of the movable treasures of the nation for the celebrant.

Mandala 6/Sukta 63

Ashvins Devata, Bharadvaja Barhaspatya Rshi

क्वा॑ त्या व॒ल्गू पु॑रुहू॒ताद्य दू॒ता न स्ताम॑ विद॒ मा॑स्वान।
आ या अ॒वाङ्नास॑त्या व॒वर्त॒ पष्टा॒ ह्यस॑था अस्य॒ मन्म॑न ॥ १ ॥

1. *Kva tyā valgū puruhūtādya dūto na stomo'-vidannamasvān. Ā yo arvāṅnāsatyā vavarta preṣṭhā hyasatho asya manman.*

Where are the handsome twin divines, universally adored, today? Let the song of adoration reach them like an humble messenger so that the divines ever true come here and abide as the dearest divinities celebrated in song.

अरं म गन्तं॑ हव॑नाया॒स्म गृ॑णा॒ना यथा॒ पिबा॑था॒ अन्धः॑।
परि॑ ह॒ त्यद्व॒र्तिर्या॑था रि॒षा न यत्परा॒ नान्तर॑स्तुतु॒र्यात ॥ २ ॥

2. *Araṁ me gantaṁ havanāyāsmai gṛṇānā yathā pibātho andhaḥ. Pari ha tyad vartiryātho riṣo na yat paro nāntarastuturyāt.*

Come well and happy in response to this invitation of mine and, revered and adored, drink the nectar sweets offered. Pray come by the path and to the home where no adversary far or near within may hurt us.

अका॑रि वा॒मन्ध॑सा॒ वरी॑म॒ रस्ता॑रि ब॒र्हिः सु॑पाय॒णत॑मम।
उ॒त्ता॒नह॑स्ता युव॒युव॑व॒न्दा वां॑ न ।न्ता॒ अद॑य आज्जन ॥ ३ ॥

3. *Akāri vāmandhaso varīmannastāri barhiḥ suprāyaṇatamam. Uttānahasto yuvayurvavandā''vāṁ nakṣanto adraya āñjan.*

Most excellent foods and drinks have been prepared for you and the softest grass carpet has been spread for you. With raised hands the high priest welcomes and adores you with love and reverence, and the devotees wait to honour and anoint you like the clouds of rain approaching.

ऊ॒ध्वा वा॑म॒ग्निर॑ध्व॒रेष्वस्था॒त्प्र रा॒तिर॑ति जू॒णिनी॑ घृ॒ताची॑।
प्र हाता॑ गू॒तम॑ना उरा॒णा यु॑क्त॒ या नास॑त्या॒ हवी॑मन॥ ४॥

4. *Ūdhrvo vāmagnir-adhvareṣvasthāt pra rātireti jūrṇinī ghṛtācī. Pra hotā gurtamanā urāṇo 'yukta yo nāsatyā havīman.*

Brilliant leaders ever true, in honour of you both, up goes the fire in flames in the creative acts of love and non-violence. The abundant overflowing ladle of powerful ghrta moves forward with the oblation. And the zealous dedicated priest with faithful mind calls upon you to come and bless the yajna.

अधि॑ श्रि॒य दु॑हि॒ता सूय॑स्य॒ रथं॑ तस्था पुरुभुजा श॒तातिम॑।
प्र मा॒याभि॑माय॒िना भू॒तम॒त्र नरा॑ नृ॒तू जनि॑मन्य॒ज्ञिया॑-
नाम॥ ५॥

5. *Adhi śriye duhitā sūryasya rathaṁ tasthau purubhujā śatotim. Pra māyābhir-māyinā bhūtamatra narā nṛtū janiman yajñiyānām.*

Just as the dawn, off spring of the sun, rides the radiant chariot of light with a hundred gifts of beauty and grace, similarly, O twin divines of nature, leaders

of humanity, sustainers of many, lords of vision and power, come hither with all your gifts of light and graces and be inspirers of humanity in the life of revered performers of sacred acts of yajnic creation.

युवं श्रीभिदंशताभिरंराभिः शुभ पुष्टिमूंहथुः सूयायांः।
प वांं वयाा वपुष नुं पप्ता द्वाणीी सुष्टुंता धिष्ण्या वाम॥ ६॥

6. *Yuvaṁ śrībhir-darśatābhirābhiḥ śubhe puṣṭimūhathuḥ sūryāyāḥ. Pra vāṁ vayo vapuṣe'nu paptan nakṣad vāṇī suṣṭutā dhiṣṇyā vām.*

Ashvins, twin divines of nature's dynamics, generous, devout and bold, with these open and gracious radiations of the light of dawn, you bring inspiring rejuvenation for the good of humanity, and then, like birds on the wing, excellent hymns of thanks and praise rise and reach you to do honour to your grace.

आ वांं वया श्वांसाा वहिष्ठा अभि पयं नासत्या वहन्तु।
प वांं रथाा मनंजवा असजीषः पृ ाड्षिधाा अनुं पूवीः॥ ७॥

7. *Ā vāṁ vayo'śvāso vahiṣṭhā abhi prayo nāsatyā vahantu. Pra vāṁ ratho manojavā asarjīṣaḥ pṛkṣa iṣidho anu purvīḥ.*

Ashvins, twin divines ever real beyond destruction, may your strong carriers flying as birds, bring you to the food and fragrance of our yajna, and may your chariot of nature's energy radiations faster than mind create food, energy and delicacies to our heart's desire as of all time for our yajnic libations for further development.

पुरु हि वां पुरुभुजा द्रष्णं धनुं न इषं पिन्वतमसक्राम।
स्तुतश्च वां माध्वी सुष्टुतिश्च रसाश्च य वामनु रातिमग्मन॥ ८॥

8. *Puru hi vāṁ purubhujā deṣṇaṁ dhenuṁ na iṣaṁ pinvatamasakrām. Stutaśca vāṁ mādhvī suṣṭutiśca rasāśca ye vāmanu rātimagman.*

O sustainers of all, great are your gifts. Pray give us and increase the food and gifts of the cow, the earth, the knowledge and the language of knowledge beyond challenge and deterioration. Celebrated are the songs of adoration in your honour, and honey sweet the flavours of your gifts which are all appropriate and enjoyable in respect of your generosity.

उत म ऋज पुरयस्य रघ्वी सुमी ह शतं परुक च पक्वा।
शाण्डा दाद्धिरणिनः स्मद्दिष्टीन्दश वशास अभिषाच ऋष्वान॥ ९॥

9. *Uta ma ṛjre purayasya raghvī sumīḷhe śataṁ peruke ca pakvā. Śāṇḍo dāddhiraṇinaḥ smaddiṣṭīn daśa vaśāso abhiṣāca ṛṣvān.*

In the simple, straight and bountiful social order of the pioneer ruler, let all the small and sophisticated rights and duties toward all simple and sophisticated projects be mine in a hundred ways, and let the giver of peace, freedom and refinement give me great, focussed, obedient and efficient assistants and co-workers directly responsible to me, in tens and hundreds of strength.

सं वां शता नासत्या सहस्त्रा श्वानां पुरुपन्था गिर दात।
भरद्वाजाय वीर नू गिर दाद्धता र गांसि पुरुदंससा स्युः॥ १०॥

10. *Saṁ vāṁ śatā nāsatyā sahasrā'śvānāṁ puru-panthā gire dāt. Bharadvājāya vīra nū gire dāddhatā rakṣāṁsi purudaṁsasā syuḥ.*

Ashvins, ever true and indestructible powers of divinity, let the brave pioneer of your manifold path give hundreds and thousands of your motive forces to the celebrant and the man of science and energy with directions for noble policy and communication in correct language and then, O givers of a thousand gifts, the wicked and the destroyers shall be eliminated of their own destiny.

आ वां सुम्न वरिमन्त्सूरिभिः ष्याम ॥ ११ ॥

11. *Ā vāṁ sumne varimant-sūribhiḥ ṣyām.*

Ashvins, pioneer lights of Divinity, let us ever abide in the peace and well being of the highest order under your protection along with the wise and the brave.

Mandala 6/Sukta 64

Usha Devata, Bharadvaja Barhaspatya Rshi

उदु श्रिय उषसा रोचमाना अस्थुरपां नामया रुशन्तः। कृणोति विश्वा सुपथा सुगान्यभूदु वस्वी दक्षिणा मघानी ॥ १ ॥

1. *Udu śriya uṣaso rocamānā asthurapāṁ normayo ruśantaḥ. Kṛṇoti viśvā supathā sugānyabhūdu vasvī dakṣiṇā maghonī.*

Bright and blazing, the lights of the dawn arise like waves of the sea for the beauty and glory of the earth. It brightens all noble paths of the world and makes them easy for us to follow. Bearing treasures of wealth

and energy, let it be generous for the people of the world, we pray.

भद्रा ददृ ा उविया वि भास्युत्त' शाचिभानवा द्यामपप्तन।
आविव ाः कृणुष शुम्भमानाष'दवि राचमाना महभिः ॥ २ ॥

2. *Bhadrā dadṛkṣa urviyā vi bhāsyut te śocirbhānavo dyāmapaptan. Āvirvakṣaḥ kṛṇuṣe śumbhamānoṣo devi rocamānā mahobhiḥ.*

Excellent and blissful you look and shine along the wide earth, the pure bright rays of light rising to heaven. O refulgent lady of morning divinity, graceful with the beauty and dignity of holiness, you reveal the heart and love of your bosom by the light apparel you wear.

वहन्ति सीमरुणासा रुशन्ता गावः सुभगामुविया पथानाम।
अपजत शूरा अस्तव शत्रून्बाधत तम' अजिरा न वा हा ॥ ३ ॥

3. *Vahanti sīmaruṇāso ruṣanto gāvaḥ subhagā-murviyā prathānām. Apejate śūro asteva śatrūn bādhate tamo ajiro na voḷhā.*

Bright red and crimson rays of light conduct the glorious dawn expanding over the earth, the sun takes her over as a smart bride-groom leads away the bride, and, as a brave warrior shoots away the enemies like an archer, it dispels the darkness of the night.

सुगात त सुपथा पवतष्ववात अपस्तरसि स्वभाना।
सा न आ वह पृथुयाम ृष्व रयिं दिवा दुहितरिषयध्यै ॥ ४ ॥

4. *Sugota te supathā parvateṣvavāte apastarasi svabhāno. Sā na ā vaha pṛthuyāmannṛṣve rayiṁ divo duhitariṣayadhyai.*

O self-refulgent dawn, holy and easy are your paths over the clouds and mountains over which you radiate across the calm oceans of space without a stir of the wind. O glorious child of the light of heaven, commanding wide expanses of the universe, bring us the wealth, honour and excellence of the world for complete fulfilment of our heart's desire.

सा व॑ह॒ या ग्भि॒रवा॒ताषा॒ वर॑ं वह॑सि॒ जाष॒मनु॑।
त्वं दि॑वा दुहि॒त॒या ह॑ द्॒वी पू॒वहू॑ता मं॒हना॑ दश॒ता भूः॥ ५॥

5. *Sā vaha yokṣabhiravātoṣo varaṁ vahasi joṣamanu. Tvaṁ divo duhitaryā ha devī pūrva-hūtau maṁhanā darśatā bhūḥ.*

O dawn, you who rise with the love and excellence of your heart's desire freely without the obstruction of even a whiff of air, come and bless us with the virilities and fertilities of the world. You, O child of heavenly light, brilliant and generous, be comely and gracious with all your glory at the first invocation of the day's opening yajna.

उत्त॒ वय॑श्चिद्वस॒तर॑पप्त॒ र॑श्च॒ य पि॑तु॒भाजा॒ व्यु॑ष्टा।
अ॒मा स॒त व॑हसि॒ भूरि॑ वा॒ममुष॑ दवि दा॒शुष॒ मर्त्या॑य॥ ६॥

6. *Ut te vayaścid vasaterapaptan naraśca ye pitubhājo vyuṣṭau. Amā sate vahasi bhūri vāmamuṣo devi dāśuṣe martyāya.*

O brilliant dawn, at the rise of the day, birds and men leave their dwelling to work for the day and enjoy their family dinner in the evening. O generous and brilliant lady of the morning light, you bring ample gifts of a happy home and delicious dinner for the mortal

man of yajnic generosity abiding with you in love and faith.

Note: Swami Dayananda interprets the dawn as the bride and the sun as the groom coming together in marriage by choice and beginning a new day of their life.

Mandala 6/Sukta 65

Usha Devata, Bharadvaja Barhaspatya Rshi

एषा स्या न दुहिता दिवाजाः ातीरुच्छन्ती मानुषीरजीगः ।
या भानुना रुशता राम्यास्वज्ञायि तिरस्तमसश्चिदक्तून ॥ १ ॥

1. *Eṣā syā no duhitā divojāḥ kṣitīrucchantī mānuṣīrajīgaḥ. Yā bhānunā ruśatā rāmyāsvajñāyi tiras-tamasaś-cidaktūn.*

Lo! there is the dawn, born daughter of heavenly light awakening and shining up our human habitations. Shining by the light of the sun, it is perceived shooting her rays of light across the darkness of the nights.

वि तद्ययुररुणयुग्भिरश्वैश्चित्रं भान्त्युषसश्चन्दरथाः । अग्रं यज्ञस्य बृहता नयन्तीवि ता बाधन्त तम ऊर्म्यायाः ॥ २ ॥

2. *Vi tad yayur-aruṇayugbhir-aśvaiścitraṁ bhāntyuṣasaś-candrarathāḥ. Agraṁ yajñasya bṛhato nayantīrvi tā bādhante tama ūrmyāyāḥ.*

The dawns proceed by the golden chariot of bright crimson rays of the sun and wonderfully illuminate the world of humanity. Leading the yajnic business of the wide world, they dispel and stem away the darkness of the night.

श्रवा॒ वाज॒मिष॒मूर्जं॑ वह॑न्ती॒नि दा॒शुषे॑ उषसा॒ मर्त्या॑य।
म॒घानी॑वी॒रव॒त्पत्य॑माना॒ अव॑ धात विध॒त रत्न॑म॒द्य ॥ ३ ॥

3. *Śravo vājam-iṣamūrjaṁ vahantīrni dāśuṣa uṣaso martyāya. Maghonīr-vīravat patyamānā avo dhāta vidhate ratnamadya.*

O glorious dawns, bearing food, energy, knowledge and the message of divinity for the generous mortals, your lights descending like brave powers of heaven, bear and bring protection, advancement and the jewel wealth of life for the celebrant devotee.

इ॒दा हि व॑ विध॒त रत्न॑मस्ती॒दा वी॒राय॑ दा॒शुषे॑ उषासः। इ॒दा विपा॑य॒ जर॑त॒ यदु॒क्था नि ष्म॒ माव॑त वहथा पु॒रा चि॑त ॥ ४ ॥

4. *Idā hi vo vidhate tatnamastīdā vīrāya dāśuṣa uṣāsaḥ. Idā viprāya jarate yadukthā ni ṣma māvate vahathā purā cit.*

O dawns, here and now is the jewel wealth for the servant, for the brave, and for the generous giver. Here it is for the wise sage and for the worshipper. Here is the word of worship as before, pray bring the wealth of life as before for the celebrant like me.

इ॒दा हि त॑ उषा अदिसाना गो॒त्रा गवा॒मङ्गि॑रसा गृ॒णन्ति॑।
व्य१॒॑र्कण॑ बिभिदु॒र्ब्रह्म॑णा च स॒त्या नृ॒णाम॑भवद्दे॒वहू॑तिः ॥ ५ ॥

5. *Idā hi ta uṣo adrisāno gotrā gavām-aṅgiraso gṛṇanti. Vyarkeṇa bibhidur-brahmaṇā ca satyā nṝṇāmabhavad devahūtiḥ.*

Here and now itself, O dawn of the light of heaven riding the heights of clouds, the sages of science and wisdom sing and celebrate in praise of you with

chant of the Veda and offer of yajna and worship and break open the treasures of knowledge divine and secular. May the people's yajna and worship be true and fruitful at the call of the divinities.

उच्छा दिवा दुहितः पत्नवऽ ।' भरद्वाजवद्विधत मघानि ।
सुवीरं रयिं गृणत रिरीह्युरुगायमधि धहि श्रवऽ ।' नः ॥ ६ ॥

6. *Ucchā divo duhitaḥ pratnavanno bhara-dvājavad vidhate maghoni. Suvīraṁ rayiṁ gṛṇate rirīhyu-rugāyamadhi dhehi śravo naḥ.*

O dawn, child of the light of heaven, harbinger of light and glory, shine as ever before and let us shine too like the celebrated sage of knowledge and power and servant and celebrant of the dawn of divinity. Bestow love and care upon the worshipful admirer, bless the supplicant with wealth and noble progeny, and favour us with honour, fame and excellence of universal order.

Note: Swami Dayananda interprets this hymn as a metaphor of the virtues of women. He says that the birth of a girl child and the bride's coming to her new home is like the dawn of a new day which brings light, grace and prosperity to the family.

Mandala 6/Sukta 66

Maruts Devatah, Bharadvaja Barhaspatya Rshi

वपुनु तच्चिकितुषऽ चिदस्तु समानं नामऽ धनु पत्यमानम ।
मतऽष्वन्यद्वाहसऽ पीपायऽ सकृच्छुकं दुदुहुऽ पृश्निरूधः ॥ १ ॥

1. *Vapurnu taccikituṣe cidastu samānaṁ nāma dhenu patyamānam. Marteṣvanyad dohase pīpāya sakṛcchukraṁ duduhe pṛśnirūdhaḥ.*

For the man of vision and wisdom, the motherly form of nature is equal and similar by one name, Dhenu, mother cow. One on earth abounds with milk among the mortals to nurse her children, the other is Prshni, the middle region, mother of Maruts, winds or pranic energies, which simultaneously feeds the cloud with the purest soma of life energy.

य अग्नया न शाशुचिधाना द्वियत्रिमरुत' वावृधन्त'। अरणव' हिरण्ययास एषां साकं नृम्णः पांस्यभिश्च भूवन॥ २॥

2. *Ye agnayo na śośucannidhānā dviryat trirmaruto vāvṛdhanta. Areṇavo hirṇyayāsa eṣāṁ sākaṁ nṛmṇaiḥ pauṁsyebhiśca bhūvan.*

They, the Maruts, vital pranic energies, pure and shining like fires, grow double and triple. Non-particle and golden are their forms and conductors carrying simultaneously both bio-energy and intelligence for life on earth.

रुदस्य य मीळहुषः सन्ति पुत्रा यांश्चा नु दाधृविभर'ध्य। विद हि माता महा मही षा सत्पृश्निः सुभ्वऽ गभ-माधात॥ ३॥

3. *Rudrasya ye mīḷhuṣaḥ santi putrā yāṁśco nu dādhṛvir-bharadhyai. Vide hi mātā maho mahī ṣā set pṛśniḥ subhve garbhamādhāt.*

These Maruts are children of Rudra, virile spiritual energy, and the mother is there to receive, hold and nourish them in her womb. For the reason of conceiving and bearing 'the great ones, the mother is known as the great', the Mother, the mother cow, the

mother earth, the holy and the noble, the one who bears and gives birth to life.

न य इषन्त जनुषा या न्वन्तः सन्त वद्यानि पुनानाः ।
नियद्दुह्र शुचया नु जाषमनु श्रिया तन्वमु ुक्षमाणाः ॥ ४ ॥

4. *Na ya īṣante januṣo'yā nva'ntaḥ santo'vadyāni punānāḥ. Niryad duhre śucayo'nu joṣamanu śriyā tanvam-ukṣamāṇāḥ.*

The Maruts neither hurt nor forsake their nativity, nor do they neglect any creature by their ethics and policy, but being noble, pure and shining in the midst of life, purging away weaknesses and perfecting virtues, vitalising and refining their body and personality with beauty, virility and splendour according to their love and ambition, they absorb the essences of nature, distil the soma and give showers of joy.

म ू न यषु दाहस चिदया आ नाम धृष्णु मारुतं दधानाः ।
न य स्ताना अयास मह्ना नू चित्सुदानुरव यासदुगान ॥ ५ ॥

5. *Makṣū na yeṣu dohase cidayā ā nāma dhṛṣṇu mārutaṁ dadhānāḥ. Na ye staunā ayāso mahnā nū cit sudānurava yāsadugrān.*

There is none among them but instantly moves forward with showers of generosity. Bold and vibrant, they bear the name of children of the winds. They move not like thieves and sluggards by virtue of their might and grandeur, and only the generous man of holiness can approach and pacify these blazing heroes.

त इदुगाः शवसा धृष्णुषणा उभ युजन्त रादसी सुमक ।
अध स्मषु रादसी स्वश चिरामवत्सु तस्था न राकः ॥ ६ ॥

6. *Ta idugrāḥ śavasā ghṛṣṇuṣeṇā ubhe yujanta rodasī sumeke. Adha smaiṣu rodasī svaśoci-rāmavatsu tasthau na rokaḥ.*

Shining and blazing by strength and superior power, commanding mighty forces of nature, they join the beautiful heaven and earth by their presence. And when these forceful presences pervade heaven and earth, therein abides the self-refulgent electric energy like light and splendour itself.

अ॒न॒ना व॑ मरुता॒ याम॑ अस्त्वन॒श्वश्चि॒द्यमज॒त्यर॑थीः ।
अ॒न॒व॒सा अ॑नभी॒शू र॑ज॒स्तूवि रा॑दसी प॒थ्या॑ याति॒ साध॑न ॥ ७ ॥

7. *Aneno vo maruto yāmo astvanaśvaścid yamajatyarathīḥ. Anavaso anabhīśū rajastūrvi rodasī pathyā yāti sādhan.*

O Maruts, vibrant powers of nature and humanity, let your course and chariot be free from sin and error. Let it be powered without horses and let it be driven without the driver. Let it be protected without external forces, moving without food and fuel, without reins, dispelling waves, clouds and the dust of earth and space, and let it go by paths of heaven and earth, fulfilling the ambitions of humanity.

नास्य॑ व॒ता न त॑रु॒ता न्व॑स्ति॒ मरु॑ता॒ यमव॑थ॒ वाज॑साता ।
ता॒क वा॒ गाषु॒ तन॑य॒ यम॒प्सु स व॒जं दता॒ पाय॒ अध॒ द्याः ॥ ८ ॥

8. *Nāsya vartā na tarutā nvasti-maruto yamavatha vājasātau. Toke vā goṣu tanaye yamapsu sa vrajaṁ dartā pārye adha dyoḥ.*

O Maruts, in the serious warlike business of life, whoever you protect and promote for the sake of

children, grand children, or lands and cows or waters, no one can overwhelm or circumvent, no one can cross, defeat and destroy. Indeed he will be the breaker of new paths and open new treasures and then cross through the skies to the bounds of the regions of light.

प चित्रमर्कं गृणत तुराय मारुताय स्वतवस भरध्वम ।
य सहांसि सहसा सहन्त रजत अग्न पृथिवी मखभ्यः ॥ ९ ॥

9. *Pra citramarkaṁ gṛṇate turāya mārutāya svatavase bharadhvam. Ye sahāṁsi sahasā sahante rejate agne pṛthivī makhebhyaḥ.*

O men of learning, bear and offer unique and wonderful songs and presentations of reverence for the adorable, vibrant, prompt and forceful band of heroes of their own essential power and excellence, those who meet the challenges of life and confrontations by their own strength and courage. O brilliant sage, Agni, the earth itself vibrates and shines by the holy and mighty exploits of the Maruts, heroes of the winds.

त्विषीमन्ता अध्वरस्येव दिद्युत्तृषुच्यवसा जुह्व ३ नाग्नः ।
अचत्रया धुनया न वीरा भाजज्जन्माना मरुता अधृष्टाः ॥ १० ॥

10. *Tviṣīmanto adhvarasyeva didyut tṛṣucyavaso juhvo nāgneḥ. Arcatrayo dhunayo na vīrā bhrājajjanmāno maruto adhṛṣṭāḥ.*

Bright and blazing, flames of a great yajna of love and non-violence, instantly moving to action and adorable, brave warriors born of light and fire, intrepidable heroes of the winds are shakers of the earth like the heroes of heaven. Such are the Maruts.

तं वृधन्तं मारुतं भाजदृष्टिं रुदस्य सूनुं हवसा विवास।
दिवः शर्धाय शुचया मनीषा गिरया नाप उगा अस्पृधन॥ ११॥

11. *Taṁ vṛdhantaṁ mārutaṁ bhrājadṛṣṭiṁ rudrasya sūnuṁ havasā vivāse. Divaḥ śardhāya śucayo manīṣā girayo nāpa ugrā aspṛdhran.*

With homage and reverence I adore and serve that rising and exalting hero of the winds and the blazing lance of action who is a very child of Rudra awful divine power of force and justice, whom, for the sake of celestial power, the pure, immaculate heroes of fire and conscientious intelligence envy and emulate.

Mandala 6/Sukta 67

Mita-Varunara Devate, Bharadvaja Barhaspatya Rshi

विश्वेषां वः सतां ज्यष्ठतमा गीर्भिर्मित्रावरुणा वावृधध्यै।
सं या रश्मेव यमतुर्यतमिष्ठा द्वा जनाँ असमा बाहुभिः स्वैः॥ १॥

1. *Viśveṣāṁ vaḥ satāṁ jyeṣṭhatamā gīrbhirmitrāvaruṇā vāvṛdhadhyai. Saṁ yā raśmeva yamaturyatamiṣṭhā dvā janāň asamā bāhubhiḥ svaiḥ.*

Mitra and Varuna, complementary pranic energies, holy powers of love and justice, I adore and exalt you both, highest of the divinities of the world, with the best of my voice and words, you both, unique and incomparable, most self-controlled controllers of humanity who guide and lead the people on the right path with your own hands, holding them by the reins and the light rays of their own inner mind.

इयं मद्वां प स्तृणीत मनीषाप प्रिया नमसा बर्हिरच्छ।
यन्तं न मित्रावरुणावधृष्टं छर्दियद्वां वरूथ्यं सुदानू ॥ २ ॥

2. *Iyaṁ mad vāṁ pra stṛṇīte manīṣopa priyā namasā barhiraccha. Yantaṁ no mitrāvaruṇāv-adhṛṣṭaṁ chardiryad vāṁ varūthyaṁ sudānū.*

Mitra and Varuna, dear, loving and just teachers and preachers, the holy grass is well spread for you on the vedi, and this sincere address and invitation from the core of my heart reaches out to you with homage and humility. O generous masters of holiness and knowledge, come and bless us with your gifts of the peace and happiness of a comfortable home free from fear.

आ यातं मित्रावरुणा सुशस्त्युप प्रिया नमसा हूयमाना। सं यावप्रःस्था अपसेव जनाञ्छुधीयतश्चिद्यतथा महित्वा ॥ ३ ॥

3. *Ā yātaṁ mitrāvaruṇā suśastyupa priyā namasā hūyamānā. Saṁ yāvapnaḥstho apaseva janāñchrudhīyataścid yatatho mahitvā.*

Mitra and Varuna, holiest loving and just powers of nature and humanity, dear as our own, invoked and invited with homage and humility, come and receive our prayer and adoration, you who, like parents of children, inspire obedient people keen for nourishment by your own action and greatness to rise together.

अश्वा न या वाजिना पूतबन्धू ऋता यद्गभमदितिर्भरध्य।
प या महि महान्ता जायमाना घारा मताय रिपव नि दीधः ॥ ४ ॥

4. *Aśvā na yā vājinā pūtabandhū ṛtā yad garbham-aditirbharadhyai. Pra yā mahi mahāntā jāyamānā ghorā martāya ripave ni dīdhaḥ.*

Fast, strong and bright as heat and light all pervasive, akin to the purity of brotherly relationship, embodiments of truth and law of the universe, mother nature bears you for eternity, O Mitra and Varuna, who ever move forward as greater than the great ones, emerging, rising and blazing as terrible to the enemies of mankind from birth itself.

विश्व॒ यद्वां मं॒हना॒ मन्द॑माना॒: ॒त्रं द॒वासा॒ अद॑धुः स॒जाषा॑: ।
परि॒ यद्भू॒था राद॑सी चिदु॒र्वी सन्ति॒ स्पशा॒ अद॑ब्धासा॒ अमू॑राः ॥ ५ ॥

5. *Viśve yad vāṁ maṁhanā mandamānāḥ kṣatraṁ devāso adadhuḥ sajoṣāḥ. Pari yad bhūtho rodasī cidurvī santi spaśo adabdhāso amūrāḥ.*

Since you pervade over and across the wide earth and heaven by your presence, the brilliant and generous great powers of the world, rejoicing by virtue of your grandeur and majesty, loving and cooperative together, hold sway over the social order of the earth and rule, intelligent and enlightened, undaunted and perceptive all over like watchful eyes and ears of the nation.

ता हि ॒त्रं धा॒रय॑थ॒ अनु॒ द्यून्दृं॒ह॑थ॒ सानु॑मु॒पमादि॑व॒ द्याः ।
दृ॒ हा न ॑त्रि उ॒त वि॒श्वद॑वा॒ भूमि॒माता॒न्द्यां धा॒सिना॒यां ॥ ६ ॥

6. *Tā hi kṣatraṁ dhārayethe anu dyūn dṛṁhethe sānumupamādiva dyoḥ. Dṛḷho nakṣatra uta viśvadevo bhūmimātān dyāṁ dhāsināyoḥ.*

Indeed, you hold the wealth of the nation, and you sustain and expand the bounds of world order day by day like the sun, for example, expanding the bounds

of light over the world. It is through you that the refulgent lord of the universe expands and lights the world of heaven and earth in existence by the food and energy of life.

ता वि॒गं ध॑थ ज॒ठरं पृ॒णध्या॒ आ यत्सद्म॒ सभृ॑तयः पृ॒णन्ति॑।
न मृ॑ष्यन्त युव॒तया॒ वा॑ता॒ वि यत्पय॑ विश्वजिन्वा॒ भर॑न्त ॥ ७ ॥

7. *Tā vigraṁ dhaithe jaṭharaṁ pṛṇadhyā ā yat sadma sabhṛtayaḥ pṛṇanti. Na mṛsyante yuvatayo'vātā vi yat payo viśvajinvā bharante.*

They bring the heave of passion and they bring the food too to quench the fire of that passion, and thus they sustain the wise with the food they aspire for, they who also lead the bearers of holy materials to fill the house of yajna and to feed the fire. And just as the sparkling sacred streams bear the waters of life, and unmarried maidens bear life-giving vitality, but they are never neglected and never injured in any way, so the wise and the sustainers of the wise must never be neglected, never injured.

ता जि॒ह्वया॒ सद॒मदं सु॑म॒धा आ यद्वां स॒त्या अ॑र॒तिर्ऋ॒त भूत।
तद्वां मह्ि॒त्वं घृ॑ता॒ गावस्तु युवं दा॒शुष॒ वि च॑यिष्ट॒मंह॑ः ॥ ८ ॥

8. *Tā jihvayā sadamedaṁ sumedhā ā yad vāṁ satyo aratirṛte bhūt. Tad vāṁ mahitvaṁ ghṛtānnāvastu yuvaṁ dāśuṣe vi cayiṣṭamaṁhaḥ.*

Mitra and Varuna, givers of ghrta and food for the fire, whoever the disciple, intelligent, faithful and true, established in truth and the law of truth by virtue of your voice of truth in this house of yajna, let that be

your gracious gift of achievement. And we pray throw out all sin and crime for the sake of the giver in this holy programme of moral culture.

प यद्वां मित्रावरुणा स्पूधन्प्रिया धाम युवधिता मिनन्ति।
न य दवास आहसा न मता अयज्ञसाचा अप्या न पुत्राः ॥ ९ ॥

9. *Pra yad vāṁ mitrāvaruṇā spūrdhan priyā dhāma yuvadhitā minanti. Na ye devāsa ohasā na martā ayajñasāco apyo na putrāḥ.*

O Mitra and Varuna, divinities of love and justice, those holy persons, who emulate and follow the rules and injunctions loved and ordained by you, and never violate them by their power and potential, are like your children by their karmas. On the other hand, those, who envy and are jealous, who violate the principles and institutions dear to you, who are not good and generous people, and in spite of their power and potential are mortals of inferior calibre without the love and performance of noble acts, deserve to be neither you, friends nor your children.

वि यद्वाचं कीस्तासा भरन्त शंसन्ति क चिि विद मनानाः।
आद्वां बवाम सत्यान्युक्था नकिद वभियतथा महि-
त्वा ॥ १० ॥

10. *Vi yad vācaṁ kīstāso bharante śaṁsanti kecinnividsee manānāḥ. Ād vāṁ bravāma styānyukthā nakir-devebhir-yatatho mahitvā.*

The wise ones bear and offer words of praise in honour of you. Some others, thoughtful and faithful, offer songs of celebration. Then we too chant and address hymns of adoration to you. Joining with all holy

ones by your grace and grandeur, there is none you hurt or injure.

अवारित्था वां छदिष अभिष्टा युवामित्रावरुणावस्कृधायु ।
अनु यद्वावः स्फुरान्ॄज्रिप्यं धृष्णुं यदण वृषणं युनजन ॥ ११ ॥

11. *Avoritthā vāṁ chardiṣo abhiṣṭau yuvormitrāvaruṇāvaskṛdhoyu. Anu yad gāvaḥ sphurān-ṝjipyaṁ dhṛṣaṇuṁ yad raṇe vṛṣṇaṁ yunajan.*

Mitra and Varuna, thus under your care and protection and in matters of family peace and prosperity of the home gifted by you, the beneficiary feels great and grateful. And in the battle business of life which is exciting and delightful, you engage the brave, generous, simple and straight man of truth and honesty celebrated in words of praise and adoration all round.

Mandala 6/Sukta 68

Indra-Varuna Devate, Bharadvaja Barhaspatya Rshi

श्रुष्टी वां यज्ञ उद्यतः सजाषा मनुष्वद वृक्तबर्हिषा यजध्य ।
आ य इन्द्रावरुणाविष अद्य मह सुम्नाय मह आववर्तत ॥ १ ॥

1. *Śruṣṭī vāṁ yajña udyataḥ sajoṣā manuṣvad vṛktabarhiṣo yajadhyai. Ā ya indrāvaruṇāviṣe adya mahe sumnāya maha āvavartat.*

Indra, glorious lord of power, and Varuna, lord of justice, peace and excellence, this yajna of evolution and advancement, kindled, conducted and jointly sustained by people in your honour, is for the union and cooperation of men dedicated to yajnic development and progress of the world community. Let it go on today and for ever onward for the growth of abundant food,

energy and sustenance and for a high order of peace and excellent well being of life as a whole.

ता हि श्रेष्ठा दे॒वताता॒ तुजा शूरा॑णां॒ शवि॑ष्ठा॒ ता हि भू॒तम ।
म॒घाना॑ं मंहि॑ष्ठा तुवि॒शुष्म॑ ऋ॒तन॑ वृत्र॒तुरा॒ सव॑सना ॥ २ ॥

2. *Tā hi śreṣṭhā devatātā tujā śūrāṇāṁ śaviśṭhā tā hi bhūtam. Maghonāṁ maṁhiṣṭhā tuviśuṣma ṛtena vṛtraturā sarvasenā.*

You are the best and holiest, dedicated to the divine scheme of evolution, development and progress, being most vigorous, bravest of the brave, commanding highest power and excellence among the excellent and powerful, most high spirited by dedication to truth and the law of truth, breakers of the darkest clouds for showers of vitality. Indeed you are the leaders and commanders of the total forces of nature and humanity on the paths of universal progress.

ता गृ॑णीहि नम॒स्यभिः शूषः सु॒म्न॒भि॒रिन्द्रावरु॑णा चका॒ना ।
वज॑ण॒ान्यः शव॑सा॒ हन्ति॑ वृ॒त्रं सिष॑क्त्य॒न्या वृ॒जन॑षु॒ विप॑ः ॥ ३ ॥

3. *Tā gṛṇīhi namasyebhiḥ śūṣaiḥ sumnebhirindrāvarūṇā cakānā. Vajreṇānyaḥ śavasā hanti vṛtraṁ siṣaktyanyo vṛjaneṣu vipraḥ.*

Honour and celebrate the two, Indra and Varuna, lords of peace, power and justice, with reverence and homage. Brilliant with strength and power, over-flowing with vitality and generosity, they are loving and kind. One of them, Indra, like the sun, breaks the clouds and destroys the enemies with the force of thunder, and the other, Varuna, cool as water and vibrant as the winds,

follows to bless humanity with strength and energy on the paths of life.

ग्नाश्च॒ य ार॑श्च वावृ॒धन्त॒ विश्व॑ दे॒वास॑ ' न॒रां स्वगू॑ताः ।
पभ्र्य॑ इन्दावरुणा म॒हित्वा द्याश्च॑ पृथिवि भूतमु॒वी ॥ ४ ॥

4. *Gnāśca yannaraśca vāvṛdhanta viśve devāso narāṁ svagūrtāḥ. Praibhya indrāvaruṇā mahitvā dyauśca pṛthivi bhūtamurvī.*

All the holy voices, men and women, leading lights of humanity and the holiest of the holy for the world, grow on by their own vision and performance in the course of nature. For all these who grow thus, O lords of power and peace, vision and wisdom, be good, kind and generous by your own grace and grandeur like the light of heaven and the wide expanse of mother earth.

स इत्सु॒दानु॒ः स्ववाँ॑ ऋ॒तावन्दा॒ या वां॑ वरुण॒ दार्शति॒ त्मन ।
इ॒षा स द्वि॒षस्त॑रद्दास्वा॒न्वंस॑द्र॒यिं र॑यि॒वत॑श्च॒ जना॑न ॥ ५ ॥

5. *Sa it sudānuḥ svavāṅ ṛtāvendrā yo vāṁ varuṇa dāśati tman. Iṣā sa dviṣastared dāsvān vaṁsad rayiṁ rayivataśca janān.*

He that is liberal, self confident and upright in matters of truth and divine law, and in his very soul does honour to you, shall, with his resources, conquer his opponents and enemies and, with his generosity, achieve wealth and power and win over men of wealth and power to his side for support and cooperation to give and share.

यं युवं दा॒श्वंध्वराय दवा र॒यिं ध॒त्था वसु॑मन्तं पुरु॒ ुम ।
अ॒स्म स इ॑न्दावरुणा॒वपि॑ ष्या॒त्प या भ॒नक्ति॑ व॒नुषा॒म-
र्शस्तीः ॥ ६ ॥

6. *Yaṁ yuvaṁ dāśvadhvarāya devā rayiṁ dhattho vasumantaṁ purukṣam. Asme sa indrāvaruṇāv-api ṣyāt pra yo bhanakti vanuṣāmaśastīḥ.*

Indra and Varuna, lords of brilliance, power and wisdom of justice, that wealth and power which you bear and bestow upon the liberal yajaka of love and non-violence may, we pray, be for us too so that we share the honour and excellence which silences and shatters the calumny and criticism advanced by the selfish opposition.

उत नः सुत्रात्रा दवग पाः सूरिभ्य इन्दावरुणा रयिः ष्यात ।
यषां शुष्मः पृतनासु साह्वान्प सद्या द्युम्ना तिरत ततुरिः ॥ ७ ॥

7. *Uta naḥ sutrātro devagopāḥ sūribhya indrā-varuṇā rayiḥ ṣyāt. Yeṣāṁ śuṣmaḥ pṛtanāsu sāhvān pra sadyo dyumnā tirate taturiḥ.*

And for us, O lords of power and justice, for the wise and brave whose force of arms and intelligence challenges the enemy and wins the victory in battles of life, let there be that common wealth of nations and that ruler who protects the protectors, defends and supports the wise and brilliant, and, as a superleader, wins wealth, honour and excellence for humanity always in the struggles for progress.

नू न इन्दावरुणा गृणाना पृङ्क्तं रयिं साश्वसाय दवा ।
इत्था गृणन्त महिनस्य शधा पा न नावा दुरिता तरम ॥ ८ ॥

8. *Nū na indrāvaruṇā gṛṇānā pṛṅktaṁ rayiṁ sauśravasāya devā. Itthā gṛṇanto mahinasya śardho 'po na nāvā duritā tarema.*

Indra and Varuna, brilliant and generous lords

of nature and humanity praised and adored by all, bless us with abundant wealth for honour and excellence of life so that grateful and worshipful, celebrating the power and glory of your grace and grandeur, we may cross over the difficult problems, evils and negativities of the world as we cross the seas by boat.

प स॒माज॑ बृ॒हत मन्म॒ नु पि॒यमच॑ द्॒वाय॒ वरु॑णाय स॒पथः॑। अ॒यं य उ॒वी म॑हि॒ना महि॑व्रतः कत्वा॑ वि॒भात्य॒जरा॒ न शो॒चिषा॑॥ ९॥

9. *Pra samrāje bṛhate manma nu priyamarca devāya varuṇāya saprathaḥ. Ayaṁ ya urvī mahinā mahivrataḥ kratvā vibhātyajaro na śociṣā.*

Offer the dearest homage and sincere adoration in full self-knowledge and awareness to the refulgent, generous and mighty benevolent ruler of the world, this lord Varuna who is vast as earth and shines by his glory and universal law, and illuminates the world by his holy action and light of glory blazing as refulgence beyond the rule and order of time and age.

इन्द्॑वरुणा सुतपावि॒मं सु॒तं सामं पिबत्॒ मद्यं धृतवता। यु॒वा रथ॑ अध्व॒रं द्॒ववी॑तय॒ पति॒ स्वस॑र॒मुप॑ याति पी॒तय॑॥ १०॥

10. *Indrāvaruṇā sutapāvimaṁ sutaṁ somaṁ pibataṁ madyaṁ dhṛtavratā. Yuvo ratho adhvaraṁ devavītaye prati svasaramupa yāti pītaye.*

Indra and Varuna, rulers of power and justice, dedicated to your own law and discipline, protectors and sustainers of your own creation, come and drink of this exhilarating nectar of joyous celebration distilled

for you. Your chariot moves to the constant self-sustaining yajna of love and non-violence every day so that you may drink of the soma in the company of divines.

इन्दा॑वरुणा॒ मधु॑मत्तमस्य॒ वृष्णः॑ साम॑स्य वृषणा वृषथाम।
इ॒दं वा॒मन्धः॑ परि॑षिक्तम॒स्म आ॒सद्या॒स्मिन्ब॒र्हिषि॑ मादयथाम॥ ११॥

11. *Indrāvaruṇā madhumattamasya vṛṣṇaḥ somas-ya vṛṣaṇā vṛṣethām. Idaṁ vāmandhaḥ pariṣiktamasme āsadyāsmin barhiṣi mādayethām.*

Generous Indra and Varuna, give us abundant showers of the most exhilarating honey sweets of soma. This nectar of devotion is distilled and seasoned for you. Come, sit on the holy grass and rejoice with us and for us.

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Indra-Vishnu Devate, Bharadvaja Barhaspatya Rshi

सं वां॒ कम॑णा॒ समि॒षा हि॑नो॒मीन्दा॑विष्णू॒ अप॑सस्पा॒र अ॒स्य।
जु॒षथां य॒ज्ञं द॑वि॑णं च धत्तमरि॑ष्टनः प॒थिभिः॑ पा॒रय॑न्ता॥ १॥

1. *Saṁ vāṁ karmaṇā samiṣā hinomīndrāviṣṇū apasaspāre asya. Juṣethāṁ yajñaṁ draviṇaṁ ca dhattam-ariṣṭairnaḥ pathibhiḥ pārayantā.*

Indra, lord commander of energy and power, Vishnu, lord provider of sustenance, whole heartedly I call upon you with food and energy and with action to take us successfully to the end of this programme of work and development. Join and enjoy the yajnic programme, create and bring wealth and honour. Indeed,

you are pilots of the nation to lead us on by paths of freedom without fear and danger.

या॒ विश्वा॑सां जनि॒तारा॑ मती॒नामिन्द्रा॑विष्णू॒ क॒लशा॑ साम॒धाना॑। प व॒ां गिर॑ः श॒स्यमा॑ना अवन्तु॒ प स्तामा॑सा गी॒यमा॑नासा अ॒कः॥ २॥

2. *Yā viśvāsāṁ janitārā matīnāmindrāviṣṇū kalaśā somadhānā. Pra vāṁ giraḥ śasyamānā avantu pra stomāso gīyamānāso arkaiḥ.*

Indra and Vishnu, you are creators and producers of all things of the world. You are inspirers of the mind and intelligence of all people. You are the treasure caskets of wealth, honour and joyous excellence of the world. May our voices of invocation and invitation and our songs of adoration full of appreciation, praise and homage reach you with our reverence and holy presentations.

इन्द्रा॑विष्णू मदपती मदाना॒मा सामं यात॒ं दवि॑णा॒ दधा॑ना। सं वा॑मञ्जन्त्व॒क्तुभि॑मती॒नां सं स्तामा॑सः श॒स्यमा॑नास उ॒क्थः॥ ३॥

3. *Indrāviṣṇū madapatī madānāmā somaṁ yātaṁ draviṇo dadhānā. Saṁ vāmañjantvaktubhirmatīnāṁ saṁ stomāsaḥ śasyamānāsa ukthaiḥ.*

Indra and Vishnu, ruler of power and sustainer of life, you are creators and protectors of the joy of life. Come and join the joyous celebrants over a drink of life's soma of excellence and ecstasy, and bring the wealth and honour of human values for us. And may the songs of our leading intelligent people full of homage and service exalt you by day and by night with

a chant of Vedic mantras.

आ वामश्वासो अभिमातिषाह इन्द्राविष्णू सधमाद वहन्तु।
जुषथां विश्वा हवना मतीनामुप ब्रह्माणि शृणुतं गिर म॥ ४॥

4. *Ā vāmaśvāso abhimātiṣāha indrāviṣṇū sadhamādo vahantu. Juṣethāṁ viśvā havanā matīnāmupa brahmāṇi śṛṇutaṁ giro me.*

Indra and Vishnu, leaders of the world vibrant as wind and brilliant as light of the sun, may the greatest and fastest challengers of want and enmity escort you to the joyous fellowship of the world. There share the offers, invitations and common wealths of the peoples of the world, and then listen to my voices of exhortation too.

इन्द्राविष्णू तत्पनयाय्यं वां सामस्य मद उरु चक्रमाथ।
अक्रृणुतमन्तरिं इं वरीया पथतं जीवसे ना रजांसि॥ ५॥

5. *Indrāviṣṇū tat panayāyyaṁ vāṁ somasya mada uru cakramāthe. Akṛṇutam-antarikṣaṁ varīyo-'prathataṁ jīvase no rajāṁsi.*

Indra and Vishnu, lord omnipotent and lord omnipresent of generosity, admirable is that act of yours by which, in the ecstasy of creation, you conceive, create and expand the excellent middle region of the universe between heaven and earth, and then for the sustenance of our life you create and expand other regions of earth and space.

इन्द्राविष्णू हविषा वावृधाना गाद्वाना नमसा रातहव्या।
घृतासुती दविणं धत्तमस्म समुदः स्थः कलशः साम-
धानः॥ ६॥

6. *Indrāviṣṇū haviṣā vāvṛdhānā'grādvānā namasā rātahavyā. Ghṛtāsutī draviṇaṁ dhattamasme samudraḥ sthaḥ kalaśaḥ somadhānaḥ.*

Indra and Vishnu, you are exalted by the oblations of sacrificial havi and thereby you exalt all others. First receivers and consumers of food and homage, you give back every thing finer in return for others. O lords, receiving oblations of ghrta and blessing others with the best of things, bear and bring the wealth and honour of life for us. Be like the sea full of jewels, be like a cask of soma and the ecstasy of life.

इन्द्राविष्णू पिबतं मध्व' अस्य सोमस्य दस्रा जठरं पृणथाम। आ वामन्धांसि मदिराण्यग्मन्नुप ब्रह्माणि शृणुतं हवं मे ॥ ७ ॥

7. *Indrāviṣṇū pibataṁ madhvo asya somasya dasrā jaṭharaṁ pṛṇethām. Ā vāmandhāṁsi madirāṇyagmannupa brahmāṇi śṛṇutaṁ havaṁ me.*

Indra and Vishnu, destroyers of want and suffering, drink of the honey sweets of this soma and quench the hunger and thirst of body, mind and soul. Both of you together, receive the exhilarating food and drinks of life, acknowledge our offers of homage, and listen to my voice of invocation and celebration.

उभा जिग्यथुर्न परा जयेथे न परा जिग्ये कतरश्चनन'ः। इन्द्रश्च विष्ण यदपस्पृधेथां त्रेधा सहस्रं वि तदैरयेथाम ॥ ८ ॥

8. *Ubhā jigyathurna parā jayethe na parā jigye kataraścanainoḥ. Indraśca viṣṇo yadapaspṛdhethāṁ tredhā sahasraṁ vi tadairayethām.*

Both Indra and Vishnu are ever victorious. They are never defeated. Neither of them is ever vanquished or deprived. Indra and Vishnu, when you act together and contend with others, you stabilise your thousand forces, threefold raise their power and potency, and reduce the adversary to the lowest degree of efficiency.

Mandala 6/Sukta 70

Dyava - prthivi Devata, Bharadvaja Barhaspatya Rshi

घृतवती भुवनानामभिश्रियावी पृथ्वी मधुदुघे सुपशसा।
द्यावापृथिवी वरुणस्य धर्मणा विष्कभिते अजरे भूरिरेतसा॥ १॥

1. *Ghṛtavatī bhuvanānāmabhiśriyorvī prthvī madhudughe supeśasā. Dyāvāpṛthivī varuṇasya dharmaṇā viṣkabhite ajare bhūriretasā.*

Radiant and fertile, beauties of the worlds, vast and abundant, extensive, replete with honey sweets, the sun and the earth are sustained by the laws of nature with the immanent will of Varuna, centre-hold of the universe. Undecaying they are, immensely creative and exuberant with the waters of life, beautiful, blissful.

असश्चन्ती भूरिधारे पयस्वती घृतं दुहात सुकृते शुचिव्रते।
राजन्ती अस्य भुवनस्य रादसी अस्मे रतः सिञ्चतं यन्मनुर्हितम॥ २॥

2. *Asaścantī bhūridhāre payasvatī ghṛtaṁ duhāte sukṛte śucivrate. Rājantī asya bhuvanasya rodasī asme retaḥ siñcataṁ yanmanurhitam.*

Both separate yet releasing together abundant streams of liquid vitality, they are holy in action and

pure of purpose and discipline of the divine law, and they give us ceaseless showers of milk and water. Shining over and illuminating this world, O sun and earth, let streams of vitality, virility and fertility flow down to us for the good of humanity.

या वामृजव्र कर्मणाय रादसी मता दुदाश धिषण स साधति।
प प्रजाभिर्जायत धर्मणस्परि युवाः सिक्ता विषुरूपाणि सव्रता ॥ ३ ॥

3. *Yo vāmṛjave kramaṇāya rodasī marto dadāśa dhiṣaṇe sa sādhati. Pra prajābhirjāyate dharmaṇaspari yuvoḥ siktā viṣurūpāṇi savratā.*

O heaven and earth, sustainers of life and illuminators of mind and intelligence, whoever the mortal that dedicates himself to you and abides by the laws you manifest for the sake of simple, straight guidance in the natural course of his life, wins success and honour and advances in life with his progeny higher and higher in the observance of Dharma, since it is from you that the diverse forms of life proceed alongwith the laws and manners of their species.

घृतन द्यावापृथिवी अभीवृत घृतश्रिया घृतपृचा घृतावृधा।
उर्वी पृथ्वी हतूवूय पुराहितं त इद्विपा इळत सुम्नमिष्टय ॥ ४ ॥

4. *Ghṛtena dyāvāpṛthivī abhīvṛte ghṛtaśriyā ghṛtapṛcā ghṛtāvṛdhā. Urvī pṛthvī hotṛvūrye purohite te id viprā īḷate sumnamiṣṭaye.*

Heaven and earth are surrounded by cosmic waters, they are brilliant in beauty by waters, they are joined and grow in and by waters. O vast earth and heaven, wise sages serve and pray to you for the

fulfilment of their desire and attainment of happiness, you being foremost in their selection of the highpriest who would lead them to honour and success.

मधु॒ नो॒ द्यावा॑पृथि॒वी मि॑मि॒ तां मधु॒श्चुता॑ मधु॒दुघ॒ मधु॑वत।
दधा॑न य॒ज्ञं द॒विणं॑ च द॒वता॒ महि॒ श्रवा॒ वाज॑म॒स्म सु॒वी-
य॑म ॥ ५ ॥

5. *Madhū no dyāvāpṛthivī mimikṣatāṁ madhuś-cutā madhudughe madhuvrate. Dadhāne yajñaṁ draviṇaṁ ca devatā mahi śravo vājamasme suvīryam.*

May heaven and earth create and provide for us the honey sweets of life. They shower the sweets of honey and honeyed pleasures of life and they are dedicated to the holy laws and purposes of nature for us. Divine they are, great and generous, they conduct nature's yajnic cycle of life, they hold the treasures of the world for us, wealth and honour, knowledge and progress, and the virility and fertility of life's continuity for us.

ऊर्ज॑ं॒ नो॒ द्याश्च॑ पृथि॒वी च॑ पिन्वतां पि॒ता मा॒ता वि॑श्व॒विदा॑
सु॒दंस॑सा। सं॒र॒रा॒ण रोद॑सी वि॒श्वश॑म्भुवा स॒निं वाजं॑ र॒यि-
म॒स्म समि॑न्वताम ॥ ६ ॥

6. *Ūrjaṁ no dyauśca pṛthivī ca pinvatāṁ pitā mātā viśvavidā sudaṁsasā. Saṁrarāṇe rodasī viśva-śambhuvā saniṁ vājaṁ rayimasme saminvatām.*

Let the light of heaven and fertility of the earth, divine source givers of all achievement and performance of good works like father and mother, create, radiate and increase food and energy, knowledge and science.

May they, abundant earth and heaven together, brilliant and joyous givers of comfort and happiness, both sources of bliss, bring us wealth and honour and fulfilment in togetherness.

Mandala 6/Sukta 71

Savita Devata, Bharadvaja Barhaspatya Rshi

उदु ष्य दे॒वः स॑वि॒ता हिर॑ण्यया बा॒हू अ॑यंस्त सव॑नाय सु॒कतुः॑ ।
घृ॒तं पा॒णी अ॒भि प्रु॑ष्णुत म॒खा युवा॑ सु॒द ग्रा रज॑सा॒ विध॑र्मणि ॥ १ ॥

1. *Udu ṣya devaḥ savitā hirṇyayā bāhū ayaṁsta savanāya sukratuḥ. Ghṛtena pāṇī abhi prusṇute makho yuvā sudakṣo rajaso vidharmaṇi.*

That refulgent and generous Savita, creator, generator and inspirer, ruler of the world, lord of holy action may, we pray, raise his golden hands and bless us with will and wisdom to perform creative and productive actions for common good. With showers of waters and grace, the lord of generous and adorable hands blesses the world regions and their people, as he is holy, creative, youthful, generous and perfect in various specific fields of action.

दे॒वस्य॑ व॒यं स॑वि॒तुः सवी॑मनि॒ श्रेष्ठ॑ स्याम॒ वसु॑नश्च दा॒वन॑ ।
या विश्व॑स्य द्वि॒पदा॒ यश्चतु॑ष्पदा नि॒वेश॑न पस॒व चासि॒ भूम॑नः ॥ २ ॥

2. *Devasya vayaṁ savituḥ savīmani śreṣṭhe syāma vasunaśca dāvane. Yo viśvasya dvipado yaścatuṣpado niveśane prasave cāsi bhūmanaḥ.*

Let us be established with dedication in the

highest generosity, prosperity and abundance of the refulgent and gracious lord Savita's dynamic creation. You, O lord, are absolute and omnipresent in the creation, generation, evolution and sustained development of the multitude of humans and animals of the wide world of peace and settlement for all.

अदब्धभिः सवितः पायुभिष्ट्वं शिवभिरद्य परि पाहि नो गयम। हिरण्यजिह्वः सुविताय नव्यस र ा माकिर्ना अघशंस इशत ॥ ३ ॥

3. *Adabdhebhiḥ savitaḥ pāyubhiṣṭvaṁ śivebhiradya pari pāhi no gayam. Hiraṇyajihvaḥ suvitāya navyase rakṣā mākirno aghaśaṁsa īśata.*

Savita, ruling lord of inspiration, protect and promote our home, our people and our wealth and honour by benevolent and inviolable modes of defence, peace and development. O lord of golden word and voice, bless us with the latest forms of protection, progress and well being. Let no thief or sinner dare rule or boss over us.

उदु ष्य देवः सविता दमूना हिरण्यपाणिः पतिदोषमस्थात। अयोहनुरयजतो मन्द्रजिह्व आ दाशुषे सुवति भूरि वामम ॥ ४ ॥

4. *Udu ṣya devaḥ savitā damūnā hiraṇyapāṇiḥ pratidoṣamasthāt. Ayohanuryajato madrajihva ā dāśuṣe suvati bhūri vāmam.*

That brilliant and generous lord Savita of yajnic action, inspiration and advancement, golden generous of hands and honeyed sweet of animating voice, wearing a steel helmet, rises like the sun every day after night and abides by us, and blesses the generous giver and

yajaka with abundant wealth, honour and graces of life. A friend and protector of the home and family, no one dare oppress, suppress or terrorize him.

उदू॑ अयाँ उपव॒क्तेव॑ बा॒हू हिर॑ण्यया॑ सवि॒ता सु॒प्रती॑का ।
दि॒वो रोहां॑स्यरुहत्पृथि॒व्या अरी॑रमत्पतय॒त्कच्चि॒दभ्व॑म ॥ ५ ॥

5. *Udū ayāň upavakteva bāhū hiraṇyayā savitā supratīkā. Divo rohāṁsyaruhat pṛthivyā arīramat patayat kaccidabhvam.*

Savita, refulgent illuminator and ruler of the world, glorious in form, raises his golden gracious arms like a rousing orator, ascends the heights of heaven, and sets in motion, conducts, directs and enjoys the great systemic business of the earth over day and night.

वा॒मम॒द्य स॑वितवा॒मम्॒ श्वो दि॒वदि॑व वा॒मम॒स्मभ्यं सावीः ।
वा॒मस्य॒ हि र्यस्य दव॒ भूर॑र॒या धि॒या वा॑म॒भाजः॑ स्याम ॥ ६ ॥

6. *Vāmamadya savitar-vāmamu śvo divedive vāmamasmabhyaṁ sāvīḥ. Vāmasya hi kṣayasya deva bhūrerayā dhiyā vāmabhājaḥ syāma.*

O Savita, lord of illumination and inspiration, great creator and ruler of the world, create the best and most beautiful, the most satisfying and blissful, intentions, actions and results today and tomorrow in endless succession. O lord generous and refulgent, bless us with bright intelligence and spirit of holy action so that by virtue of that intelligence and action we may abide in and enjoy the peace and well-being of a home of great comfort, peace and grace divine.

Mandala 6/Sukta 72

Indra - Soma Devate, Bharadvaja Barhaspatya Rshi

इन्दा॑सामा॒ मह्यि॒ तद्वां॑ मह्यि॒त्वं यु॒वं म॒हानि॑ पथ॒मानि॑ चकथुः ।
यु॒वं सूर्यं॑ विविदथु॒र्युवं स्व१॑र्विश्वा॒ तमां॑स्यहतं नि॒दश्च॑ ॥ १ ॥

1. *Indrāsomā mahi tad vāṁ mahitvaṁ yuvaṁ mahāni prathamāni cakrathuḥ. Yuvaṁ sūryaṁ vividathur-yuvaṁ svarviśvā tamāṁsyahataṁ nidaśca.*

Indra, lord of cosmic energy, and Soma, spirit of cosmic vitality, the greatness of your lustrous grandeur is this that you have done the first elemental grand acts of creation: you fashion forth the sun, you create the regions of light and the peace and paradisal bliss of existence, you dispel the darkness and ignorance of life, and you ward off the malice and negativities of the earthly community.

इन्दा॑सामा वा॒सय॑थ उ॒षास॒मुत्सूर्यं॑ नयथा॒ ज्योति॑षा स॒ह ।
उप॒ द्यां स्क॒म्भथुः स्कम्भ॑ने॒नाप॑थतं पृथि॒वीं मा॒तर॑ं॒ वि ॥ २ ॥

2. *Indrāsomā vāsayatha uṣāsamut sūryaṁ nayatho jyotiṣā saha. Upa dyāṁ skambhathuḥ skambhanenāprathataṁ pṛthivīṁ mātaraṁ vi.*

Lords of cosmic energy and universal bliss of life, you light up the dawns and lead the sun on course with its light. By the balance of forces you hold up and sustain the regions of light, and you unfold and sustain the earth in her motherly expense and variety of life.

इन्दा॑सामा॒वहि॑म॒पः प॑रि॒ष्ठां हृथा वृ॒त्रमनु॑ वां॒ द्यार॑मन्यत ।
पाणी॑स्यरयतं न॒दीना॒मा सं॒मु॒दाणि॑ पपथुः पु॒रूणि॑ ॥ ३ ॥

3. *Indrāsomāvahimapaḥ pariṣṭhāṁ hatho vṛtram-anu vāṁ dyauramanyata. Prārṇāṁ-syairayataṁ nadīnāmā samudrāṇi paprathuḥ purūṇi.*

Lords of cosmic lightning energy and vibrating winds, you break the dark clouds of vapour up on the high skies and release the closed up waters, and as the skies are clear, the heavens acknowledge your grandeur with cheer and thankfulness. You set the floods of rivers aflow and fill the wide expanses of boundless seas in abundance.

इन्दा॑सामा प॒क्वमा॒मास्व॒न्तनि गवा॒मिद्द॑धथुव॒ र्णा॑सु।
ज॒गृ॒भथु॒रन॑पिनद्धमासु॒ रुश॑च्चि॒त्रासु॒ जग॑तीष्व॒न्तः ॥ ४ ॥

4. *Indrāsomā pakvamā-māsvantarni gavāmid dadhathur-vakṣaṇāsu. Jaghṛbhathur-anapina-ddhamāsu ruṣaccitrāsu jagatīṣvantaḥ.*

Lords of sun light and vital energy, you infuse the unripe forms of vegetation with ripe herbal juice, the udders of cows with delicious milk, the flowing streams with energising waters, and you concentrate the unbound energy of sun rays and put this shining vitality into these various and wonderful forms of existence.

इन्दा॑सामा यु॒वम॒ङ्ग तरु॑त्रमपत्य॒साचं॒ श्रुत्यं॑ रराथ ।
यु॒वं शुष्मं॒ नर्यं॑ च॒ष॒णिभ्य॒: सं वि॑व्यथुः पृतना॒षाह॒मुगा ॥ ५ ॥

5. *Indrāsomā yuvamaṅga tarutramapatyasācaṁ śrutyaṁ rarāthe. Yuvaṁ śuṣmaṁ naryaṁ carṣaṇibhyaḥ saṁ vivyathuḥ pṛtanāṣāhamugrā.*

Indra and Soma, lords of energy and life's vitality, both dear as breath of life and bright as sun and moon, give us the light of knowledge worthy of

remembrance that may save us from want and suffering across the present and future generations of our children. Interweave for all people strength and power worthy of leading heroes with which we may face and win all our battles of life against the adversaries of life and human society.

Mandala 6/Sukta 73

Brhaspati Devata, Bharadvaja Barhaspatya Rshi

या अद्भिरित्पथमजा ऋतावा बृहस्पतिराङ्गिरसा हविष्मान ।
द्विबर्हज्मा प्राघर्मसत्पिता न आ रोदसी वृषभा रोरवीति ॥ १ ॥

1. *Yo adribhit-prathamajā ṛtāvā bṛhaspatir-āṅgiraso haviṣmān. Dvibarhajmā prāgharmasat-pitā na ā rodasī vṛṣabho roravīti.*

Breaking the clouds and shattering mountains, first self-manifested among things born, the very embodiment of universal law and the truth of existence, Brhaspati, lord creator, ruler, protector and promoter of the expansive universe is the very essence of the life and breath of existence who wields and governs all matters and materials of the world. Lord and master of the earth by virtue of knowledge and power of action, illustrious with the light and fire of life, he is our father generator who, like the mighty thunder, proclaims his power and presence across heaven and earth.

जनाय चिद्य ईवत उ लोकं बृहस्पतिर्देवहूता चकार ।
घ्नन्वृत्राणि वि पुरो ददरीति जयञ्छत्रूँरमित्रान्पृत्सु साहन ॥ २ ॥

2. *Janāya cidya īvata u lokaṁ bṛhaspatir-devahūtau cakāra. Ghnan-vṛtrāṇi vi puro dardarīti jayañ-chatrūňramitrānpṛtsu sāhan.*

Brhaspati, lord ruler of all, is he who, for the people in need, creates and gives a world of beauty and plenty when they approach him in the mood and spirit of supplication and prayer. When people invoke the divine lord, he breaks the thickest clouds of darkness and suffering, shatters the strongholds of exploitation and slavery, and challenges and wins over enemies and adversaries standing up in arms against humanity.

बृहस्पतिः समजयद्वसूनि महा व्रजान गामता दव एषः ।
अपः सिषासन्त्स्वरपतीता बृहस्पतिहन्त्यमित्रमर्कैः ॥ ३ ॥

3. *Bṛhaspatiḥ samajayad-vasūni maho vrajān gomato deva eṣaḥ. Apaḥ siṣāsant-svar-apratīto bṛhaspatir-hantyamitram-arkaiḥ.*

This divine and illustrious lord of the universe, Brhaspati, overcomes the enemies, wins wealth and happiness, and reveals mighty treasures of lands and light of knowledge. Ruling over the dynamics of waters, energies and the karmic flow of nature's law and light of heaven and bliss of life, himself unseen and undefeated, Brhaspati destroys all unfriendly forces confronting humanity by the strikes of his thunderbolt of justice and punishment by law.

Mandala 6/Sukta 74

Soma - Rudra Devate, Bharadvaja Barhaspatya Rshi

सामारुदा धारयथामसुर्यं प वामिष्टया रमश्नुवन्तु ।
दमदम सप्त रत्ना दधाना शं न भूतं द्विपद शं चतुष्पद ॥ १ ॥

1. *Somārudrā dhārayethām-asuryaṁ pra vāmi-ṣṭayo'ram-aśnuvantu. Damedame sapta ratnā dadhānā śaṁ no bhūtaṁ dvipade ṣaṁ catuṣpade.*

O Soma and Rudra, lords of health and well being and of the health and vitality of life, ruler of the land and powers of health services, you maintain the balance of nature and environment and the health and vitality of the community so that the desired results of social welfare be achieved to your satisfaction. Bearing seven-fold jewels of health and prosperity, bless the inmates of every home so that our people may be happy and healthy in peace and joy, and our bipeds and quadrupeds too may be healthy and happy.

सामारुद्रा वि वृहतं विषूचीममीवा या ना गयमाविवर्शं।
आर बाधथां निर्ऋतिं पराचैरस्मे भद्रा सौश्रवसानि सन्तु॥ २॥

2. *Somārudrā vi vṛhataṁ viṣūcīm-amīvā yā no gayam-āviveśa. Āre bādhethāṁ nirṛtiṁ parācair-asme bhadrā sauśravasāni santu.*

O Soma and Rudra, lords of peace and vitality, uproot sickness, ill health, disease and epidemics such as cholera and others which spread to our homes and affect our children and institutions. Ward off want and adversity and keep it far away so that they never recur and we enjoy good health, well being and abounding graces.

सामारुदा युवमतान्यस्मे विश्वा तनूषु भषजानि धत्तम।
अव स्यतं मुञ्चतं यो अस्ति तनूषु बद्धं कृतमनो अस्मत॥ ३॥

3. *Somārudrā yuvametānyasme viśvā tanūṣu bheṣajāni dhattam. Ava syataṁ muñcataṁ yanno asti tanūṣu baddhaṁ kṛtameno asmat.*

Soma and Rudra, lord of health and vitality, ruler and physician, bear and bring all those herbs and medicaments for our body's health and mental and spiritual strength by which you may throw off and eliminate from us whatever pollutes our body system and whatever sin or trespass or indiscretion has been committed by us.

तिग्मायुधा तिग्महेती सुशेवा सामारुदाविह सु मृळतं नः ।
प न मुञ्चतं वरुणस्य पाशाद्गापायतं नः सुमनस्यमाना ॥ ४ ॥

4. *Tigmāyudhau tigmahetī suṣevau somārudrāv-iha su mṛḷataṁ naḥ. Pra no muñcataṁ varuṇa-sya pāśād gopāyataṁ naḥ sumanasyamānā.*

Soma and Rudra, lords of health and total well being, bearing weapons of blazing efficacy and shattering blows of thundering strength, givers of peace and joy, bless us with health of body, mind and soul and lasting well being. Release us from the snares of Varuna, bondage of sin and disease by the laws of nature. Happy, kind and gracious, protect and promote us in life against sin, disease and indiscretion.

Mandala 6/Sukta 75

Varma, Dhanu, Jya, Artni, Ishudhi, Sarathi, Rashmayah, Ashvah, Ratha, Rathagopa, Ishavah, Pratoda, Hastaghna, Sangramashishah (yuddhabhumi-Brahmanaspati-Aditi, Kavacha Soma-Varuna, Deva-Brahma) Devatah, Payu Bharadvaja Rshi

जीमूतस्येव भवति प्रतीकं यद्वर्मी याति समदामुपस्थे ।
अनाविद्धया तन्वा जय त्वं स त्वा वर्मणा महिमा पिपर्तु ॥ १ ॥

1. *Jīmūtasyeva bhavati pratīkaṁ yad varmī yāti samadām-upasthe. Anāviddhayā tanvā jaya tvaṁ sa tvā varmaṇo mahimā pipartu.*

When a warrior in armour advances to the battle front of war he looks like a mighty rain cloud. Go forward with your body unhurt, win the battle, and may the grandeur of your armour protect and defend you in war and peace.

धन्वना गा धन्वनाजिं जयम धन्वना तीवाः समद जयम।
धनुः शत्ररपकामं कृणाति धन्वना सर्वाः पदिश जयम॥ २॥

2. *Dhanvanā gā dhanvanājiṁ jayema dhanvanā tīvrāḥ samado jayema. Dhanuḥ śatrorapakā-maṁ kṛṇoti dhanvanā sarvāḥ pradiśo jayema.*

Let us preserve and win lands and cows by the bow and reach our targets by the bow. Let us fight out the fiery passions by the bow and arrow of concentrated meditation. The bow and arrow thwarts the evil designs of enemy forces within and without both. Let us advance in all directions by the bow.

व यन्तीवदा गनीगन्ति कर्णं पियं सखायं परिषस्वजाना।
यार्षव शिङ्क्ते वितताधि धन्वञ्ज्या इयं समन पारयन्ती॥ ३॥

3. *Vakṣyantīvedā ganīganti karṇaṁ priyaṁ sakhāyaṁ pariṣasvajānā. Yoṣeva śiṅkte vitatādhi dhanvañ-jyā iyaṁ samane pārayantī.*

Like a maiden embracing her dear lover and whispering into his ear as if saying something sweet, this string of the bow, its ends like loving hands clasping the ends of the bow, is stretched to the archer's ear, rings

and seems to say: Shoot, advance and make way through the opposite ranks.

त आचरन्ती समनव यार्षा मातव पुत्रं बिभृतामुपस्थ। अप शत्रून्विध्यतां संविदान आत्नी इम विष्फुरन्ती अमित्रान ॥ ४ ॥

4. *Te ācarantī samaneva yoṣā māteva putraṁ bibhṛtāmupasthe. Apa śatrūn vidhyatāṁ saṁvidāne ārtnī ime viṣphurantī amitrān.*

Just as a young mother holds the baby in her lap with both hands, so may the two ends of the bow operative together in balance hold the string at both ends and shoot the arrow upon the enemies and thus scatter the unfriendly forces out of gear.

बह्वीनां पिता बहुरस्य पुत्रश्चिश्चा कृणाति समनावगत्य। इषुधिः सङ्काः पृतनाश्च सवाः पृष्ठ निनद्धा जयति पसूतः ॥ ५ ॥

5. *Bahvīnāṁ pitā bahurasya putraściścā kṛṇoti samanāvagatya. Iṣudhiḥ saṅkāḥ pṛtanaśca sarvāḥ pṛṣṭhe ninaddho jayati prasūtaḥ.*

Like a guardian having many children under his care, the quiver borne on the warrior's back holds many arrows and rattles as the warrior enters upon the battle. The warrior with the bow and arrows in the quiver emerging on the battle field scatters all the enemy forces and wins all the battles of life.

रथ तिष्ठ ायति वाजिनः पुरा यत्रयत्र कामयत सुषारथिः। अभीशूनां महिमानं पनायत मनः पश्चादनु यच्छन्ति रश्मयः ॥ ६ ॥

6. *Rathe tiṣṭhan nayati vājinaḥ puro yatrayatra kāmayate suṣārathiḥ. Abhīśūnāṁ mahimānaṁ panāyata manaḥ paścādanu yacchanti raśmayaḥ.*

An expert driver on the steer of the chariot directs and leads the horses forward wherever he wants. Know this and admire the great importance of the bridle strings. As the driver controls the horses so does the mind control the senses. Control the strings of the mind and the senses would follow in your conduct of the chariot of life.

तीवान्घार्षान्कृण्वत वृषपाण्या श्वा रथेभिः सह वाज-
यन्तः। अवकामन्तः पपदरमित्रान क्षणन्ति शत्रूँरनपव्य-
यन्तः॥ ७॥

7. *Tīvrān ghoṣān kṛṇvate vṛṣapāṇayo'śvā rathebhiḥ saha vājayantaḥ. Avakrāmantaḥ prapadair-amitrān kṣiṇanti śatrūṅr-anapav-yayantaḥ.*

Rushing on with the chariots, the warriors of mighty arm and war horses roar with awful war cries and, crushing the unfriendly forces with their advances without ever retreating, they eliminate the enemies.

रथवाहनं हविरस्य नाम यत्रायुधं निहितमस्य वर्म।
तत्रा रथमुप शग्मं सदम विश्वाहा वयं सुमनस्यमानाः॥ ८॥

8. *Rathavāhanaṁ havirasya nāma yatrāyudhaṁ nihitamasya varma. Tatrā rathamupa śagmaṁ sadema viśvāhā vayaṁ sumanasyamānāḥ.*

Where the chariot war materials of this warrior are collected and deposited, and where his arms and armour which routed the enemy are secured and guarded, there let us find our chariot of peace and well

being for all time, planning and designing as we are always for the peace and joy of the mind.

स्वादुष्संसदः पितर वयाधाः कृच्छ्रश्रितः शक्तीवन्ता गभीराः। चित्रसेना इषुबला अमृधाः सतावीरा उरव वातसाहाः ॥ ९ ॥

9. *Svaduṣaṁsadaḥ pitaro vayodhāḥ kṛcchreṣritaḥ śaktīvanto gabhīrāḥ. Citrasenā iṣubalā amṛdhrāḥ satovīrā uravo vṛātasāhāḥ.*

Those who abide in the home or sit in the assembly with peace and joy at heart, who are senior parental people, advanced and experienced in age, observing Dharma without fluctuating from peace and rectitude even in crises, commanding strength and depth of wisdom, leading wonderful armies, having full forces of arms and armaments but never violent and destructive, brave heroes of truth and honesty, many, mighty and magnanimous, observers of self-chosen discipline and law of conduct, let such be our friends, ideals and leader guardians for a life of peace and happiness.

ब्राह्मणासः पितरः साम्यासः शिव ना द्यावापृथिवी अनेहसा। पूषा नः पातु दुरितादृतावृधा र ा माकिर्ना अघशंस इशत ॥ १० ॥

10. *Brāhmaṇāsaḥ pitaraḥ somyāsaḥ śive no dyāvā-pṛthivī anehasā. Pūṣā naḥ pātu duritād-ṛtāvṛdho rakṣā mākirno aghaśaṁsa īśata.*

Sagely scholars, parental seniors, men of peace and good will, holy and blissful sun and earth which hurt no one, protective and promotive powers of nature

and humanity, all observers and protectors of truth and law, may, we pray, protect us from sin and evil and defend us against violence. May no evil and violent power, no thief, rule over us.

सुप॒र्णं व॑स्त मृ॒गा अ॑स्या॒ दन्ता॒ गाभि॒: संन॑द्धा पतति॒ पसू॑ता।
यत्रा॒ नर॒: सं च॒ वि च॒ दव॑न्ति॒ तत्रा॒स्मभ्य॒मिष॑व॒: शम॑ यंसन॥ ११॥

11. *Suparṇaṁ vaste mṛgo asyā danto gobhiḥ sannaddhā patati prasūtā. Yatrā naraḥ saṁ ca vi ca dravanti tatrāsmabhyam-iṣavaḥ śarma yaṁsan.*

The sun wears the beauty of a divine bird and flies. The earth, its mountain tops illuminated by sun rays, moves on, urged and energised by the sun. On this earth where men run around together yet scattered, may the arrows of defence and protection and the light of the sun provide us a home of peace and stability.

ऋजी॑त॒ परि॑ वृङ्धि॒ ना श्मा॑ भवतु नस्त॒नू:।
सामा॒ अधि॑ बवीतु॒ ना दि॑ति॒: शम॑ यच्छतु॥ १२॥

12. *Ṛjīte pari vṛṅdhi no'śmā bhavatu nastanūḥ. Somo adhi bravītu no'ditiḥ śarma yacchatu.*

O ruler, let natural honesty and rectitude protect and promote us. Let our bodies be adamantine strong. Let soma, nectar juice of herbs, inspire us with its message of good health and rejuvenation. Let mother earth bless us with peace and comfort in a happy home.

आ जङ्घ॑न्ति सान्व॑षां ज॒घनाँ॒ उप॑ जिघ्नत।
अश्वा॑जनि॒ पच॑त॒सा श्वा॑न्त्स॒मत्सु॑ चादय॥ १३॥

13. *Ā jaṅghanti sānveṣāṁ jaghanāň upa jighnate.*
Aśvājani pracetaso'śvānt-samatsu codaya.

O inspirer of the brave like a goad, inspire the wise and brave warriors of the earth who break down the forces of these enemies of humanity and strike down the saboteurs and terrorists in the battles of life.

अहिरिव भोगैः पर्येति बाहुं ज्याया हेतिं परिबाधमानः।
हस्तघ्नो विश्वा वयुनानि विद्वान्पुमान्पुमांसं परि पातु विश्वतः॥ १४॥

14. *Ahiriva bhogaiḥ paryeti bāhuṁ jyāyā hetiṁ paribādhamānaḥ. Hastaghno viśvā vayunāni vidvān pumān pumānsaṁ pari pātu viśvataḥ.*

Wrapped round the arm of a warring man of action like the coils of a snake, like an arm guard protecting the shooting arm against the strike back of the bow string after the shot of an arrow, or against the recoil of a gun, the man of knowledge well versed in all the ways of life and the world should protect the man of bold action all round.

आलाक्ता या रुरुशीष्ण्यथो यस्या अयो मुखम।
इदं पजन्यरेतस इष्वे दव्य बृह ामः॥ १५॥

15. *Ālāktā yā ruruśīrṣṇyatho yasyā ayo mukham.*
Idaṁ parjanyaretasa iṣvai devyai bṛhannamaḥ.

Poison-tempered with head like a doe's and a mouth of steel, generous and abundant like a rain cloud is the brave ruling queen of arrows. For the lady of divine velocity, unbounded praise and homage of a thousand salutations!

अव॑सृष्टा॒ परा॑ पत॒ शर॑व्ये॒ ब्रह्म॑संशित । गच्छा॒मित्रा॒न्प प॑द्यस्व॒ मामीषा॑ं कं च॒नाच्छि॑षः ॥ १६ ॥

16. *Avasṛṣṭā parā pata śaravye brahmasaṁśite. Gacchāmitrān pra padyasva māmīṣāṁ kaṁ canocchiṣaḥ.*

O sharpest and fastest of missiles, tempered and tested by the best of defence scientists, shot and released, fly far, reach the target and fall upon the enemies. Spare none of them whatsoever even at the farthest distance.

यत्र॑ बा॒णाः सं॒पत॑न्ति कुमा॒रा वि॑शि॒खाइ॑व । तत्रा॑ ना॒ ब्रह्म॑ण॒स्पति॒रदि॑ति॒ः शम॑ यच्छतु वि॒श्वाहा॒ शम॑ यच्छतु ॥ १७ ॥

17. *Yatra bāṇāḥ saṁpatanti kumārā viśikhā iva. Tatrā no brahmaṇaspatir-aditiḥ śarma yacchatu viśvāhā śarma yacchatu.*

O ruler, where the young soldiers with shorn hair fall upon the enemy and showers of missiles rain down upon the targets, there let the controller of nation's wealth provide us total security and let the mother earth provide us a safe and comfortable shelter, a shelter of all round security.

मर्मा॑णि ते॒ वर्म॑णा छादयामि॒ सोम॑स्त्वा॒ राजा॒मृते॑नानु॑ वस्ताम । उ॒रोर्वरी॑या॒ वरु॑णस्ते कृणातु॒ जय॑न्तं॒ त्वानु॑ दे॒वा म॑दन्तु ॥ १८ ॥

18. *Marmāṇi te varmaṇā chādayāmi somastvā rājāmṛtenānu vastām. Urorvarīyo varuṇaste kṛṇotu jayantaṁ tvānu devā madantu.*

O warrior of the bow, I cover the vital limbs of your body with armour for protection. Let the ruler Soma, immortal spirit of life's vitality, give you close

cover against death and mortality. Let the wise and judicious commander of the forces provide you the best and most abundant food and maintenance, and let the excellencies of the nation rejoice with you when you win the battle.

या नः स्वा अरणा यश्च निष्ट्या जिघांसति।
द्वास्तं सर्व धूवन्तु ब्रह्म वर्म ममान्तरम॥ १९॥

19. *Yo naḥ svo araṇo yaśca niṣṭyo jighāṁsati. Devāstaṁ sarve dhūrvantu brahma varma mamāntaram.*

Any one, whether our own or a stranger far away non-fighting, or far off and low, that hurts and violates us deserves that the best and enlightened of the nation punish him to nullity. For me, the Lord Almighty and the divine knowledge and awareness within me is my best armour for protection.

॥ इति षष्ठं मण्डलम॥

॥ AUM ॥

RIGVEDA

ऋग्वेदः

Vol. III

(With Original Sanskrit Text, Transliteration & Lucid English Translation in the Aarsh Tradition of Maharshi Yaska and Swami Dayananda)

English translation by
Dr. Tulsi Ram M.A., Ph.D. (London, U.K.)
(Professor, Administrator, Researcher and Writer)

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DIACRITICAL MARKS OF TRANSLITERATION

Vowels

अ	a	आ	ā	इ	i	इ	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ṝ
ऌ	lṛ	ॡ	ṝ				
ए	e	ए	ai	अ	o	अ	au

अनुस्वार (ं) ṁ विसग (:) ḥ

(ँ) ñ

Consonants

Guttural

क	k	ख	kh	ग	g	घ	gh	ङ	ṅ

Palatal

च	c	छ	ch	ज	j	झ	jh	ञ	ñ

Lingual

ट	ṭ	ठ	ṭh	ड	ḍ	ढ	ḍh	ण	ṇ

Dental

त	t	थ	th	द	d	ध	dh	न	n

Labial

प	p	फ	ph	ब	b	भ	bh	म	m

others

य	y	र	r	ल	l	व	v
श	ś	ष	ṣ	स	s	ह	h

( ) ’ ॐ ॐ

MANDALA 7

Mandala 7/Sukta1

Agni Devata, Vasishtha Maitravaruni Rshi

अग्निं नरा दीधितिभिररण्याहस्तच्युती जनयन्त पशस्तम।
दूरदृशं गृहपतिमथयुम॥ १॥

1. *Agniṁ naro dīdhitibhiraraṇyorhastacyutī janayanta praśastam. Dūredṛśaṁ gṛhapatimatharyum.*

O leading lights of yajna, let the people produce fire by the heated friction of arani woods done with the manual motion of hands. Fire is an admirable power seen from afar and shining far and wide, sustaining home life like a guardian but otherwise silent, implicit in nature and non-violent. Further create this domestic energy by your acts of research and intelligence.

तमग्निमस्त वसवो न्यृण्वन्त्सुपतिच ामवस कुतश्चित।
द ाय्या या दम आस नित्यः॥ २॥

2. *Tamagnimaste vasavo nyṛṇvantsupraticakṣamavase kutaścit. Dakṣāyyo yo dama āsa nityaḥ.*

The energy of fire and electricity, scholars of basic science and original vision produce for domestic purpose or for communication and transportation somehow from something they know best. It is of versatile use for defence and protection, universal in nature and character, and an all purpose asset in the home for any service.

प्रद्ध' अग्न दीदिहि पुरा ना जंस्त्रया सूम्यां यविष्ठ।
त्वां शश्वंन्त उपं यन्ति वाजाः ॥ ३ ॥

3. *Preddho agne dīdihi puro no 'jasrayā sūrmyā yaviṣṭha. Tvāṁ śaśvanta upa yanti vājāḥ.*

O fire divine, ever youthful power and presence, well kindled and raised, shine on, radiate and illuminate us, constantly, through the continuous channel of nature's dynamics. All things in constant motion reach you and flow on in the cosmic cycle.

प त अग्रया ग्निभ्या वरं निः सुवीरांसः शाशुचन्त द्युमन्तः।
यत्रा नरः समासंत सुजाताः ॥ ४ ॥

4. *Pra te agnayo'gnibhyo varaṁ niḥ suvīrāsaḥ śośucanta dyumantaḥ. Yatrā naraḥ samāsate sujātāḥ.*

O light divine, brighter and stronger than flames of fire are those vibrant radiations of yours, all illuminating, purifying and sanctifying, which arise when leading lights of yajnic vision and action, well educated and holily cultured, sit together on the vedi and kindle you to join the cosmic circuit of intelligence.

दा न' अग्न धिया रयिं सुवीरं स्वपत्यं सहस्य पशस्तम।
न यं यावा तरति यातुमावान ॥ ५ ॥

1. *Dā no agne dhiyā rayiṁ suvīraṁ svapatyaṁ sahasya praśastam. Na yaṁ yāvā tarati yātumāvān.*

O mighty fire and light of divinity, with luminous intelligence and noble action give us that honour and excellence of life and that brave, admirable and seasoned progeny worthy of us which no force

would be able to violate or overcome.

उप॒ यमति॑ युव॒तिः सु॒द ं दा॒षा वस्त ॑हॄविष्म॑ती घृ॒ताची॑ ।
उप॒ स्वन॑म॒रम॑तिवसू॒युः ॥ ६ ॥

6. *Upa yameti yuvatiḥ sudakṣaṁ doṣāvastorha-viṣmatī ghṛtācī. Upa svainamaramatirvasūyuḥ.*

The creative vitality of Agni is active and operative day and night: the youthful maiden approaches her versatile lover and stays with him in marriage for life, the yajna ladle overflowing with ghrta reaches the kindled fire of the vedi, the rich dark night looks up to the moon and terminates with the sun, the virgin nature, divine lord's own consort, with the passion for creation, joins him for ever and creates the living world.

विश्वा॑ अ॒ग्र प॑ द॒हारा॑ती॒य॒भि॒स्तप ॑भि॒रद॑हा॒ जरू॑थम ।
प नि॑स्व॒रं चा॑तय॒स्वामी॑वाम ॥ ७ ॥

7. *Viśvā agne'pa dahārātīryebhistapobhiradaho jarūtham. Pra nisvaraṁ cātayasvāmīvām.*

O divine fire, burn off all the negativities and adversities of the world with those flames of light with which you burn, eliminate the ailments, sickness and disease from the very roots, and recreate life anew.

आ यस्त॑ अग्र इध॒त अनी॑कं॒ वसि॑ष्ठ शुक॒ दीदि॑व॒ः पाव॑क ।
उ॒त न॑ एभिः स्त॒वथै॑रि॒ह स्याः ॥ ८ ॥

8. *Ā yaste agna idhate anīkaṁ vasiṣṭha sukra dīdivaḥ pāvaka. Uto na ebhiḥ stavathairiha syāḥ.*

O divine fire of life, Agni, destroyer, purifier and recreator, haven and home of the living world and blazing ruler, let your power and forces which shine all

round shine on and illuminate our life, and, with all these our songs of praise and prayer, stay with us as protector and promoter and strengthen us for our self defence and protection.

वि य त॑ अग्न भजि॒र अनी॑कं॒ मता॒ नर॒ः पित्र्या॑सः पुरु॒त्रा।
उ॒त न॑ एभिः सु॒मना॑ इ॒ह स्या॑ः ॥ ९ ॥

9. *Vi ye te agne bhejire anīkaṁ martā naraḥ pitryāsaḥ purutrā. Uto na ebhiḥ sumanā iha syāḥ.*

Agni, light of life and fiery power, many are the mortals, leading lights, good and kind as parents, dedicated to you and serving your powers and forces of existence. With all these be kind and gracious at heart toward us here in life and now.

इ॒म नर॑' वृत्र॒हत्य॑षु॒ शूरा॒ विश्वा॒ अद॑वीर॒भि स॑न्तु मा॒याः।
य म॒ धिय॑ं प॒नय॑न्त पश॒स्ताम ॥ १० ॥

10. *Ime naro vṛtrahatyeṣu śūrā viśvā adevīrabhi santu māyāḥ. Ye me dhiyaṁ panayanta praśastām.*

All these leaders of the world, best and bravest in the battles of life against evil, who approve and admire my work and intelligence consecrated to you, are unchallengeable. The wiles and tactics of the wicked would be dull and ineffective before the brave dedicated to you, O light and leader of the world.

मा शू॒न॑ अग्न॒ नि ष॑दाम नृ॒णां मा॑श ष॑स॒ा वीर॑ता॒ परि॑ त्वा।
प॒जाव॑तीषु॒ दुय॑सु दुय ॥ ११ ॥

11. *Mā śūne agne ni ṣadāma nṛṇāṁ māśeṣa-so'vīratā pari tvā. Prajāvatīśu duryāsu durya.*

Agni, lord of light and fire, may we never sit

idle in a state of depression or in a state of swollen pride. Among our men, let there be none without descendants. O lord sustainer of happy homes, let there be no trace of cowardice among the happy communities settled in happy homes wholly dedicated to you.

यम॒श्वी नित्य॑मु॒पया॑ति॒ य॒ज्ञं प॒जाव॑न्तं स्वप॒त्यं॒ ाय॑ं नः।
स्वज॑न्मना॒ श ष॑सा॒ वावृधा॒नम॥ १२॥

12. *Yamaśvī nityamupayāti yajñaṁ prajāvantaṁ svapatyaṁ kṣayaṁ naḥ. Svajanmanā śeṣasā vāvṛdhānam.*

Agni, lord of life, ruler and sustainer of happy homes and settled communities, give us a blessed home bubbling with the joy of noble children and the presence of happy people, rising and advancing with our own posterity, a happy place for yajna blest by daily visit and constant presence of Agni, lord of sun rays.

पा॒हि न॑' अग्न र॒ ा॒सा॒ अजु॑ष्टात्पा॒हि धू॒तरर॑रुष॒ अघा॒य ः।
त्वा॒ यु॒जा पृ॑तना॒यूँर॒भि ष्या॑म॥ १३॥

13. *Pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrterararuṣo aghāyoḥ. Tvā yujā pṛtanāyūṅrabhi ṣyām.*

Agni, lord of all power and inexhaustible energy, save us from monsters void of love, loyalty and friendship. Protect us against the wicked, violent and sinful. With you as friend, ally and protector, let me face and overthrow even whole armies of adversaries.

सद॒ग्नि॒र॒ग्नीँ॑रत्य॑स्त्व॒न्यान्यत्र॑ वा॒जी तन॑य॒ वी॒ळुपा॑णिः।
स॒हस्र॑पाथा अ॒ ारा॑ स॒मति॑॥ १४॥

14. *Sedagniragnīṅratyastvanyān yatra vājī tanayo vīḷupāṇiḥ. Sahasrapāthā akṣarā sameti.*

That Agni, vision, power and energy, excels other forms of power and energy where the energy, like an offspring, fast and strong a thousand ways of application as working power of hands, is joined with the imperishable source and flows therefrom therewith like water.

सद॒ग्निय॑ व॑नुष्य॒त नि॒पाति॑ सम॒द्धार॒मंह॑स उरु॒ष्यात।
सु॒जा॒तास॒: परि॑ चरन्ति वी॒राः ॥ १५ ॥

15. *Sedagniryo vanuṣyuto nipāti sameddhāramaṁhasa uruṣyāt. Sujātāsaḥ pari caranti vīrāḥ.*

That Agni, power and energy, is real agni which promotes the supplicants and protects them from the violent, which saves the kindler and augmenter from sin, and which the brave, cultured and enlightened leaders, well educated, serve and promote for a common cause.

अ॒यं स अ॒ग्निराहु॑तः पुरु॒त्रा यमीशा॑न॒: समिदि॒न्ध ह॒विष्मा॑न।
परि॒ यमत्य॑ध्व॒रषु॒ ह ता॑ ॥ १६ ॥

16. *Ayaṁ so agnirāhutaḥ purutrā yamīśānaḥ samidindhe haviṣmān. Pari yametyadhvareṣu hotā.*

This is that Agni, light and fire of existence for the sake of life, served and honoured universally, which the lord ruler of the universe commanding the creative resources of existence lights and raises, and which the yajaka with all his resources invokes all round in yajnic acts of service and development for the common cause of love and non-violence.

त्व अ॑ग्न आ॒हव॑नानि॒ भूरी॑शा॒नास॒ आ जु॑॑हुयाम॒ नित्या॑।
उ॒भा कृ॒ण्वन्त॑' वह॒तू मि॒यध्यं॑ ॥ १७ ॥

17. *Tve agna āhavanāni bhūrīśānāsa ā juhuyāma nityā. Ubhā kṛṇvanto vahatū miyedhe.*

Agni, light of life, with all the resources at our disposal we always offer you abundant materials in yajna, promoting thereby both the priest and the host in the holy act of love and non-violence for development.

इम अग्न वीततमानि हव्या जस्र वक्षि दवतातिमच्छ।
पतिं न ईं सुरभीणि व्यन्तु॥ १८॥

18. *Imo agne vītatamāni havyā'jasro vakṣi devātātimaccha. Prati na īṁ surabhīṇi vyantu.*

Agni, life of life, universal power, carry well these cherished, holiest and most expansive oblations offered to you in honour of the divinities and, in consequence, let the sweets and fragrances of nature come to us from all sides.

मा न अग्न वीरत परा दा दुवासस मतय मा न अस्य।
मा नः क्षुध मा रसं ऋतावा मा ना दम मा वन आ जुहूथाः॥ १९॥

19. *Mā no agne'vīrate parā dā durvāsase'mataye mā no asyai. Mā naḥ kṣudhe mā rakṣasa ṛtāvo mā no dame mā vana ā juhūrthāḥ.*

Agni, refulgent lord and ruler of life, give us not up to a state of cowardice and impotence. Reduce us not to a state of rags and destitution. Subject us not to such indigence and intellectual imbecility. Reduce us not to hunger. Throw us not to the evil and the wicked. O lord observer and protector of truth and law, lead us not astray in the home and in the forest.

नू म॒ ब्रह्मा॑ण्यग्न उच्छ॑शाधि॒ त्वं दे॑व म॒घव॑द्भ्यः सुषूदः।
रा॒ता स्या॑मा॒भया॑स॒ आ त॑ यू॒यं पा॑त स्व॒स्ति॒भि॒ः सदा॑ नः॥ २०॥

20. *Nū me brahmāṇyagna ucchaśādhi tvaṁ deva maghavadbhyaḥ suṣūdaḥ. Rātau syāmobha-yāsa ā te yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, brilliant and generous lord of enlightenment, you are the divine reservoir of learning and the laws of Dharma. Teach me and the commanders of power and prosperity the laws and values of Dharma. We pray let us both, the priest and yajamana, ruler and ruled, high and low, abide in the orbit of your generosity. And may you both, teacher and preacher, and the divine power promote us with peace, prosperity and well being all round all time.

त्वम॑ग्न सुहव' र॒ण्वसं॑दृक्सुदी॒ती सू॑न सहस दिदीहि। मा त्व सचा॒ तन॑य॒ नित्य॒ आ ध॒ङ्मा वी॒र अ॒स्म ाया॒ वि दा॑सीत॥ २१॥

21. *Tvamagne suhavo raṇvasaṁdṛk sudītī sūno sahaso didīhi. Mā tve sacā tanaye nitya ā dhaṅmā vīro asmannaryo vi dāsīt.*

Agni, lord of light, invoked with love and eagerly responsive, blissful of form and bright of flame, born of omnipotence, you shine and illuminate. Let not the devotee, always dedicated to you in holy work for the child's sake, be consumed by the fire of evil. Let the noble and brave son never be indifferent and callous toward us.

मा न॑ अग्न दुभृतय॒ सच॒षु द॒वद्ध्॑ष्व॒ग्निषु॒ प व॑चः।
मा त॑ अ॒स्मान्दु॑म॒तय॑ भूमाच्चि॑द्रवस्य॑ सून सहस
नशन्त॥ २२॥

22. *Mā no agne durbhṛtaye sacaiṣu deveddheṣva-gniṣu pra vocaḥ. Mā te asmān durmatayo bhṛmāccid devasya sūno sahaso naśanta.*

Agni, child of omnipotence, lord generous and brilliant, devoted as we are to you in all these yajnic fires kindled by holy ones, pray do not condemn us to indigent living and poor maintenance. Let not your displeasure, O bright and generous lord, even by mistake ever touch us.

स मत॑ अग्न स्वनीक र॒वानम॑त्य॒ य आ॑जु॒ह ति॑ हव्यम।
स द॒वता॑ वसुवनि॑ दधाति॒ यं सूरि॒र्थी पृ॒च्छमा॑न॒ एति॑॥ २३॥

23. *Sa marto agne svanīka revān-amartye ya ājihoti havyam. Sa devatā vasuvaniṁ dadhāti yaṁ sūrirarthī pṛcchamāna eti.*

Agni, lord of light and life, noble of flames and potent of forces, blest is that mortal with wealth of life who offers holy libations to the immortal fire of yajna. The immortal lord bears immense wealth and honour of life to gift the man of enlightenment who calls upon the lord in a mood of prayer and supplication.

म॒ह न॑ अग्न सुवि॒तस्य॑ वि॒द्वान॒यिं सूरिभ्य॒ आ व॑हा बृ॒हन्त॑म।
यन॑ व॒यं सहसाव॒न्मद॒मा वि॑ि॒तास॒ आयु॑षा सु॒वीरा॑ः॥ २४॥

24. *Maho no agne suvitasya vidvān rayiṁ sūribhya ā vahā bṛhantam. Yena vayaṁ sahasāvan mademā'vikṣitāsa āyuṣā suvīrāḥ.*

Agni, lord of light and life, you know our great desire and prayer. Pray bring us abundant and expansive wealth and enlightenment for the brave by which, O lord of power, we may live and enjoy a long life with lustre and noble progeny without hurt, waste or corruption.

नू म॒ ब्रह्मा॑ण्यग्न उच्छ॒शाधि॒ त्वं दे॑व म॒घव॑द्भ्यः सुषूदः।
रा॒ता स्या॑मा॒भया॑स॒ आ त॑ यू॒यं पा॑त स्व॒स्तिभि॒ः सदा॑ नः॥ २५॥

25. *Nū me brahmāṇyagna ucchaśādhi tvaṁ deva maghavadbhyaḥ sūṣūdaḥ. Rātau syāmobhayā-sa ā te yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, lord of light and wealth of life, brilliant, generous and divine, give us more and more of food and plenty of wealth for the dedicated men of honour and power and enlighten us how to live with honour and joy. O lord, we pray let us all, givers and receivers both, abide in the bliss of your grace and generosity. O leaders of power and enlightenment, always protect and promote us on the path of peace, plenty and total well being.

Mandala 7/Sukta 2

Apra Devata, Vasishtha Maitravaruni Rshi

जु॒षस्व॑ नः स॒मिध॑मग्न अ॒द्य श चा॑ बृ॒हद्या॑ज॒तं धू॒ममृ॑ण्वन।
उप॑ स्पृश दि॒व्यं सानु॒ स्तूप॒ः सं र॒श्मिभि॑स्ततन॒ः सूय॑स्य॥ १॥

1. *Juṣasva naḥ samidhamagne adya śocā bṛhad yajataṁ dhūmamṛṇvan. Upa spṛśa devyaṁ sānu stūpaiḥ saṁ raśmibhistatanaḥ sūryasya.*

Agni, light of the world, accept our homage of yajnic fuel today, let the sacred flames and fragrance rise illuminating and purifying the wide space, touch the heights of celestial skies with the holy chant of mantras upto the pinnacles of purity and expand with the rays of the sun.

नरा॒शंस॑स्य महि॒मान॑मषा॒मुप॑ स्त षाम यज॒तस्य॑ य॒ज्ञः।
य सु॒कत॑वः शुच॑य धिय॒ंधाः स्वद॑न्ति द॒वा उ॒भया॑नि ह॒व्या॥ २॥

2. *Narāśaṁsasya mahimānameṣāmupa stoṣāma yajatasya yajñaiaḥ. Ye sukratavaḥ śucayo dhiyaṁdhāḥ svadanti devā ubhayāni havyā.*

With yajnic acts of holy offering, we honour and celebrate the grandeur of this sacred Agni, light of life, adored by humanity in the midst of the enlightened divinities, performers of creative actions, who are pure and purifying, intelligent in heart and mind, and who accept and taste both kinds of yajnic offerings for the development of both mental and physical faculties.

इ॒ळन्य॑ं वा॒ असु॑रं सु॒द ा॑म॒न्तदू॒तं र द॑सी सत्य॒वाच॑म।
म॒नु॒ष्वद॒ग्निं मनु॑ना॒ सम॑िद्धं सम॑ध्व॒राय॒ सद॒मिन्म॑हम॥ ३॥

3. *Īḷenyaṁ vo asuraṁ sudakṣam-antardūtaṁ rodasī satyavācam. Manuṣvad-agniṁ manunā samiddhaṁ samadhvarāya sadaminmahema.*

Let us always and for all of you honour and exalt the adorable, inspiring, efficient and generous Agni operative like a human ambassador between heaven and earth, between body and spirit, true of speech like a superman, enlightened and inspired by the wisest of

humanity for the sake of creation and development with love and non-violence for progress of the world. (Agni here is the leader of humanity brilliant as light and inspired with will and enthusiasm like fire.)

स॒प॒यवा॒ भर॑माणा अ॒भिज्ञु प वृ॑ञ्जत॒ नम॑सा ब॒हिर॒ग्ना ।
आ॒जु॒ह्वा॑ना घृ॒तपृ॑ष्ठं पृषद्वदध्वंयव ह॒विषा॑ मजयध्वम ॥ ४ ॥

4. *Saparyavo bharamāṇā abhijñu pra vṛñjate namasā barhiragnau. Ājuhvānā ghṛtapṛṣṭhaṁ pṛṣadvadadhvaryavo haviṣā marjayadhvam.*

Worshippers sitting on their knees, bearing sacred grass and fragrant materials, offer the preliminary oblation of holy grass and ghrta with reverence into the fire. O priests invoking and raising the fire burning bright with flames of ghrta as rain from the cloud, feed the fire with holy oblations of havi and thereby purify the hearts of the worshippers.

स्वा॒ध्या॒३॑ वि दुर॑ ' दव॒यन्त शिश्रयू रथ॒युर्दव॑तातां ।
पू॒र्वी शिशुं॒ न मा॒तरा॑ रिहा॒ण समगुवा॒ न सम॑नष्वञ्जन ॥ ५ ॥

5. *Svādhyo vi duro devayanto 'śiśrayū rathayurdevatātā. Pūrvī śiśuṁ na mātarā rihāṇe samagruvo na samaneṣvañjan.*

Devout thinkers and dedicated scholars committed to yajna and the divinities move at the speed of chariots in holy works, wide open the doors of heavenly bliss and beautify them for all in the battles of life. Loving and bold they are like young mothers to the child and advance forces for the ruler.

उ॒त य षं॑ दि॒व्य म॒ही न॑ उ॒षासा॒नक्ता॑ सु॒दुघ॑ेव धे॒नुः ।
ब॒हि॒षदा॑ पुरुहूत म॒घ नी॒ आ य॒ज्ञिय॑ सुवि॒ताय॑ श्रयताम ॥ ६ ॥

6. *Uta yoṣaṇe divye mahī na uṣāsānaktā sudugheva dhenuḥ. Barhiṣadā puruhūte maghonī ā yajñiye suvitāya śrayetām.*

And may the holy and divine night and the dawn, both celestial maidens of the universe abiding in spaces between heaven and earth, abundant with beauty and power, universally invoked and adored, worthy of worship, come and bless us in life for happiness and well being, like the mother earth, like the generous mother cow, and like the infinite speech of divine revelation.

विपा॑ य॒ज्ञेषु॒ मानु॑षेषु का॒रू मन्ये॑ वां जा॒तवे॑दसा॒ यज॑ध्यै ।
ऊ॒र्ध्वं न॑ अध्व॒रं कृ॒तं॒ हवे॑षु॒ ता दे॒वेषु॑ वनथा॒ वार्या॑णि ॥ ७ ॥

7. *Viprā yajñeṣu mānuṣeṣu kārū manye vāṁ jātavedasā yajadhyai. Ūrdvaṁ no adhvaraṁ kṛtaṁ haveṣu tā deveṣu vanatho vāryāṇi.*

O scholars and scientists, artists and craftsmen, you know all the facts, values and requirements of the world around. I honour you in the yajnic programmes of humility and invite you to participate in the creative programmes of development. Pray take the challenge and raise our corporate programmes of love and non-violence to the heights of achievement. May you all create, acquire and bring in the cherished objects of value for the noble humanity.

आ भार॑ती॒ भार॑तीभिः स॒ज षा॒ इळा॑ दे॒वम॑नु॒ष्यभि॑र॒ग्निः ।
सर॑स्वती सारस्व॒तभि॑र् वा॒क्तिस्र॒ दे॒वीब॒र्हिरदं॑ सदन्तु ॥ ८ ॥

8. *Ā bhāratī bhāratībhiḥ sajoṣā iḷā devairmanuṣyebhiragniḥ. Sarasvatī sārasvatebhirarvāk tisro devīrbarhiredaṁ sadantu.*

May Bharati, goddess of world speech, knowledge and culture come. May Ila, goddess of divine speech, knowledge and grace come. May Sarasvati, mother dynamics of universal speech, knowledge and culture come. May the three divinities, loving, kind and gracious, come with the enlightened daughters of the earth, men and divines of enlightenment, and dedicated scholars of eternal and historical knowledge, come and grace our sacred seats of yajna. May Agni, lord omniscient, come and bless us in the soul.

त ꣳस्तुरीप꣡मध꣡ प षयि꣡त्नु दव꣡ त्वष्ट꣡वि र꣡रा꣡णः स्यस्व।
यत꣣ वी꣡रः क꣡म꣡ण्यः सु꣡द ꣳ युक्तग्रावा꣡ जाय꣡त द꣡व-
काꣳमः ॥ ९ ॥

9. *Tannasturīpamadha poṣayitnu deva tvaṣṭarvira-rāṇaḥ syasva. Yato vīraḥ karmaṇyaḥ sudakṣo yuktagrāvā jāyate devakāmaḥ.*

O Tvashta, brilliant maker of forms and shaper of men, generous and joyous giver of all round nourishment, physical, mental and spiritual, give us that vitality and that virility, that perfection of form, education and culture without delay from which is born the brave hero of action, expert scientist and technologist, specialist of clouds and rain dedicated to divinity as well as to noble humanity.

वन꣡स्प꣡त व꣡ सृ꣡ज प꣡ द꣡वान꣡ग्रिह꣡विः शꣳमि꣡ता सू꣡दयाति। सदु
ह꣡ तो꣡ स꣡त्यतर꣡ यजाति꣡ यथा꣡ द꣡वानां꣡ जनि꣡मानि꣡ वद꣡ ॥ १० ॥

10. *Vanaspate'va sṛjopa devānagnirhaviḥ śamitā sūdayāti. Sedu hotā satyataro yajāti yathā devānāṁ janimāni veda.*

Giver of life and nourishment to the woods, lord of light and sun rays, take up the fragrance and reach it across to the generous powers of nature and humanity. Agni, fire of yajna, has catalysed and refined the holy materials in the vedi for diffusion. Agni, that's the yajaka of nature, ever true and more which coexists with the divine elements of nature from their origin, joins them, and refines and intensifies them for the common good of nature and humanity.

आ याह्यग्न समिधान अवाङिन्दण द्रवः सरथं तुरभिः।
बर्हिन आस्तामदितिः सुपुत्रा स्वाहा द्रवा अमृता मादयन्ताम ॥ ११ ॥

11. *Ā yāhyagne samidhāno arvāṅindreṇa devaiḥ sarathaṁ turebhiḥ. Barhirna āstāmaditiḥ suputrā svāhā devā amṛtā mādayantām.*

Agni, fire of life, light of the sun, brilliant scholar and teacher, come to us right here, burning, blazing, shining and illuminating, with Indra, light and power as that of thunder and lightning. Come by chariot across the spaces with the divines and forces of instant action, sit on the holy grass, and let Aditi, mother earth and nature, with her children of virtue and the immortal divinities all be happy and give us joy in truth of word and deed.

Mandala 7/Sukta 3

Agni Devata, Vasishtha Maitravaruni Rshi

अग्निं व' द्रवमग्निभिः सज षा यजिष्ठं दूतमध्वर कृणुध्वम।
य मत्य'षु निधु'विक्रतावा तपु'मूधा घृता ।ः पाव'कः ॥ १ ॥

1. *Agnim̐ vo devamagnibhiḥ sajoṣā yajiṣṭham̐ dūtamadhvare kṛṇudhvam. Yo martyeṣu nidhruvirṛtāvā tapurmūrdhā ghṛtānnaḥ pāvakaḥ.*

O learned scholars and scientists, in your yajnic programmes of corporate endeavour for human purposes, light and produce that adorable agni, energy, from various forms of heat and sunlight, which is brilliantly useful and universally helpful and which acts as a messenger between region and region and earth and space. It is permanently present in all forms of mortal creation, abides by the laws of nature, is vested with heat and power at the highest, consumes finest food and it is fiery and purifying.

प थ्रदश्वा न यवसं विष्यन्यदा महः संवरणाद व्यस्थात।
आदस्य वाता अनु वाति शाचिरध स्म त वजनं कृष्णमस्ति॥ २॥

2. *Prothadaśvo na yavase'viṣyan yadā mahaḥ sam̐varaṇād vyasthāt. Ādasya vāto anu vāti śociradha sma te vrajanam̐ kṛṣṇamasti.*

Roaring and consuming its food like a horse exulting in grass, it rises from its source and moves like velocity itself, splitting, protecting, accomplishing. Currents of wind and energy follow the rise of its power. O fiery energy, attraction and repulsion, that's your path of motion.

उद्यस्य त नवजातस्य वृष्ण ग्र चरन्त्यजरा इधानाः।
अच्छा द्यामरुष धूम एति सं दूत अग्र इयस हि दवान॥ ३॥

3. *Ud yasya te navajātasya vṛṣṇo'gne carantyajarā idhānāḥ. Acchā dyāmaruṣo dhūma eti sam̐ dūto agna īyase hi devān.*

Agni, abundant energy divine, as your flames arise, new and undecaying, the radiant waves traverse the heights of heaven in space, and thus you move like a messenger to the divinities of nature at the one end and to the brilliant scholars at the other.

वि यस्य॑ त पृथि॒व्यां पाजा॒ अश्र॑ेत्तृषु यद ा॑ स॒मवृ॑क्त॒ जम्भ॑ः ।
सन॑व सृ॒ष्टा पसि॑तिष्ट एति॒ यव॒ं न द॑स्म जु॒ह्वा॑ विवि॑ ा ॥ ४ ॥

4. *Vi yasya te pṛthivyāṁ pājo aśret tṛṣu yadannā samavṛkta jambhaiḥ. Seneva sṛṣṭā prasitiṣṭa eti yavaṁ na dasma juhvā vivekṣi.*

Your power and force spreads in and all over the earth instantly as you consume the inputs by the jaw-like motion of your flames and release the energy. The radiation of energy moves like a fighting force forward on the advance when, O mighty power, you receive the materials and convert them into energy as grain is converted into vitality.

तमिद्दो॒षा तमु॒षसि॒ यवि॑ष्ठम॒ग्निमत्य॑ं न म॑जयन्त॒ नर॑ः ।
नि॒शिशा॑ना॒ अति॑थिमस्य॒ य ना॑ दी॒दाय॑ शा॒चिरा॑हुत॑स्य॒ वृष्ण॑ः ॥ ५ ॥

5. *Tamid doṣā tamuṣasi yaviṣṭham-agnimatyaṁ na marjayanta naraḥ. Niśiśānā atithimasya yonau dīdāya śocirāhutasya vṛṣṇaḥ.*

O leading lights of science and technology, as riders groom a race horse for better performance, similarly strengthen and sharpen the power of this radiant and most youthful, unaging, Agni, serving and refining it like an undated but most welcome visitor, and increase the light and speed of this abundant treasure

of energy fed with greater inputs at source, and let it shine at night and at dawn and let it radiate more and ever more.

सुसंदृक्ते स्वनीके पतीके वि यदुक्म न रोचसे उपाके।
दिव न ते तन्यतुरेति शुष्मश्चित्र न सूरः पति चिभानुम॥ ६॥

6. *Susaṁdṛk te svanīka pratīkaṁ vi yad rukmo na rocasa upāke. Divo na te tanyatureti śuṣmaścitro na sūraḥ prati cakṣi bhānum.*

Radiant Agni, commander of noble ensign, power and force, beautiful is your form when, close at hand, you shine like radiant gold. The light of your power radiates and blazes like lightning from the sky, and you display your splendour like the wonderful sun.

यथा वः स्वाहाग्नय दाशेम परीळाभिघृतवद्भिश्च हव्यैः।
तभिन अग्ने अमितमहोभिः शतं पूर्भिरायसीभिनि पाहि॥ ७॥

7. *Yathā vaḥ svāhāgnaye dāśema parīḷābhir-ghṛtavadbhiśca havyaiḥ. Tebhirno agne amit-airmahobhiḥ śataṁ pūrbhir-āyasībhir-ni pāhi.*

Agni, refulgent ruler of the world, as we offer homage and yajna to you in truth of word and deed with fragrant materials soaked in ghrta and exalt you with streams of holy songs without reserve, you too, we pray, in gracious response, protect and promote us a hundred-fold with great unbounded golden citadels of steel security, prosperity and culture.

या वां त सन्ति दाशुष अधृष्टा गिर' वा याभिर्नृवतीरुरुष्याः ।
ताभिर्नः सून सहसा नि पाहि स्मत्सूरीञ्जरितॄ तॄञ्जातवदः ॥ ८ ॥

8. *Yā vā te santi dāśuṣe adhṛṣṭā giro vā yābhirnṛvatīruruṣyāḥ. Tābhirnaḥ sūno sahaso ni pāhi smat sūrīñ-jaritṝñ-jātavedaḥ.*

Or what we know are your divine voices, loud, bold and unchallengeable, gifted to the generous yajnic giver, by which you protect your people who comprise the best men and women, by them, O child of omnipotence, Jataveda, present with every thing in existence, protect and promote us and the learned brave celebrants of divinity.

नियत्पूतव स्वधितिः शुचिगात्स्वया कृपा तन्वाऽ३ र चमानः ।
आ य मात्र रुश न्या जनिष्ट दवयज्यय सुकतुः पावकः ॥ ९ ॥

9. *Niryat pūteva svadhitīḥ śucirgāt svayā kṛpā tanvā rocamānaḥ. Ā yo mātroruśenyo janiṣṭa devayajyāya sukratuḥ pāvakaḥ.*

Agni, refulgent ruler of the world, emerging like fire from its mother source of arani woods or like heat and light from earth and heaven, arises from the land and her people and goes forward blazing like a thunderbolt of crystal, pure and purifying, bright by the grace of his body and mind, illuminating, sanctifying, dedicated to the service of divine nature and noble humanity.

एता न' अग्र साभगा दिदीह्यपि कतुं सुचतसं वतम ।
विश्वा स्तातृभ्य' गृणत च सन्तु यूयं पात स्वस्तिभिः सदा नः ॥ १० ॥

10. *Etā no agne saubhagā didīhyapi kratuṁ sucetasaṁ vatema. Viśvā stotṛbhyo gṛṇate ca santu yūyaṁ pāta svastibhiḥ sadā naḥ.*

These are our good fortunes, O fire divine, O lord of light. Shine and illuminate these so that we may attain noble intelligence and will to do good works. O lord, let all these riches be for the celebrant and servant of Divinity too. O children of the earth, O divine powers, protect and promote us always all round with peace and joy of well being.

Mandala 7/Sukta 4

Agni Devata, Vasishtha Maitravaruni Rshi

प्र वः शुक्राय भानव भरध्वं हव्यं मतिं चाग्नय सुपूतम ।
य दव्यानि मानुषा जनूंष्यन्तविश्वानि विद्मना जिगाति ॥ १ ॥

1. *Pra vaḥ śukrāya bhānave bharadhvaṁ havyaṁ matiṁ cāgnaye supūtam. Yo daivyāni mānuṣā janūṁṣyantarviśvāni vidmanā jigāti.*

For your strength and vitality and for your light and wisdom, bear and offer purified fragrant oblations and songs of praise to Agni, refulgent spirit of Divinity which, with its light and awareness, inspires and enlightens all human and superhuman manifestations of life within.

स गृत्स' अग्निस्तरुणश्चिदस्तु यता यविष्ठा अजनिष्ट मातुः ।
सं य वना युवत शुचिद्रन्भूरि चिद ा समिदत्ति सद्यः ॥ २ ॥

2. *Sa gṛtso agnis-taruṇāścidastu yato yaviṣṭho ajaniṣṭa mātuḥ. Saṁ yo vanā yuvate śucidan bhūri cidannā samidatti sadyaḥ.*

Let that Agni, spirit of life, be young, ever fresh and progressive since it is the youngest born of Mother Nature. As fire abides with the woods for food, so does the spirit abide with sun rays for food and energy, and as one consumes food with pure white teeth so does the fiery youth always consume lots of food for energy and growth in the physical form.

अस्य दवस्य संसद्यनीके यं मर्तासः श्यतं जगृभ।
नि य गृभं पारुषयीमुव च दुर कमग्निरायव शुश च ॥ ३ ॥

3. *Asya devasya saṁsadyanīke yaṁ martāsaḥ śyetaṁ jagṛbhre. Ni yo gṛbhaṁ pauruṣeyīmu-voca durokam-agnir-āyave śuśoca.*

The grandeur of this brilliant lord of light, the mortals perceive and realise in his splendid assembly and in the blazing armies of his power. He defines spiritual excellence as the very embodiment of it in manifestation and shines as an unassailable hero for humanity.

अयं कविरकविषु पचता मर्तष्वग्निरमृता नि धायि।
स मा ना अत्र जुहुरः सहस्वः सदा त्व सुमनसः स्याम ॥ ४ ॥

4. *Ayaṁ kavirakaviṣu pracetā marteṣvagniramṛto ni dhāyi. Sa mā no atra juhuraḥ sahasvaḥ sadā tve sumanasaḥ syāma.*

This Agni, intelligent, brilliant and a poetic visionary among the unwise and unintelligent, pervades and shines, the immortal spirit among the mortals. O lord most potent and patient, forsake us never, never abandon us to the wicked in the world, let us always enjoy your good will, love and grace.

आ य यᳬं दवकृतं ससाद कत्वा ह्यᳬग्निरमृताँ अतारीत।
तम षधीश्च वनिनश्च गर्भं भूमिश्च विश्वधायसं बिभर्ति॥ ५॥

5. *Ā yo yoniṁ devakṛtaṁ sasāda kratvā hya gniramṛtāň atārīt. Tamoṣadhīśca vaninaśca garbhaṁ bhūmiśca viśvadhāyasaṁ bibharti.*

That Agni, universal spirit, which by his creative yajna resides in the cosmic home created by divine powers of Prakrti in association with the supreme lord, and which redeems the immortal souls in mortal forms to freedom, the same cosmic creator and sustainer, the herbs, the trees and the earth bear at heart in seed form in the state of existence as the principle of growth and sustenance of the universe.

इश ह्यᳬग्निरमृतस्य भूररीश रायः सुवीयस्य दात:।
मा त्वा वयं सहसाव ावीरा माप्सवः परि षदाम मादुवः॥ ६॥

6. *Īśe hyaginiramṛtasya bhūrerīṣe rāyaḥ suvīryasya dātoḥ. Mā tvā vayaṁ sahasāvannavīrā māpsavaḥ pari ṣadāma māduvaḥ.*

Agni, lord of light and life, commands abundant gifts of nectar-like food and immortal values, and he commands the gifts of wealth, honour and excellence. O lord of power and patience, we pray, let us always be with you but not as cowards, not without progeny, not without obedience and service in faith, not in a state of ugliness and gracelessness.

परिषद्यं ह्यरणस्य रक्णा नित्यस्य रायः पतयः स्याम।
न श ष अग्न अन्यजातमस्त्यचतानस्य मा पथ वि दु ाः॥ ७॥

7. *Pariṣadyaṁ hyaraṇasya rekṇo nityasya rāyaḥ patayaḥ syāma. Na śeṣo agne anyajātamastya-cetānasya mā patho vi dukṣaḥ.*

Wealth, but without debt and fight, is to be sought for. Let us be masters of wealth of permanent, undiminishing character. The child born of another is not your own as wealth earned by another is not yours. O lord Agni, pray do not vitiate the paths of the simple and ignorant, protect the innocents.

नहि गभायारणः सुश वा न्य दया मनसा मन्तवा उ।
अधा चिद कः पुनरित्स एत्या न वाज्यभीषाळेतु नव्यः ॥ ८ ॥

8. *Nahi grabhāyāraṇaḥ suśevo 'nyodaryo manasā mantavā u. Adhā cidokaḥ punarit sa etyā no vājyabhīṣāḷetu navyaḥ.*

The child born of another even though well disposed is but distant and not ideal for adoption because ultimately he is drawn to his native home by nature. O lord, bless us with our self-born, patient and intelligent child.

त्वमग्न वनुष्यत नि पाहि त्वमु नः सहसाव ावद्यात।
सं त्वा ध्वस्मन्वद्भ्यतु पाथः सं रयिः स्पृहयाय्यः सहस्री ॥ ९ ॥

9. *Tvamgne vanuṣyato ni pāhi tvamu naḥ saha-sāvannavadyāt. Saṁ tvā dhvasmanvadabhyetu pāthaḥ saṁ rayiḥ spṛhayāyyaḥ sahasrī.*

Agni, brilliant commander of knowledge and power, protect the supplicants from the violent. O lord of power and patience, protect us from sin and evil,

jealousy and calumny. May food and wealth of honest imperishable nature flow to you with noble and most desirable honour and excellence.

एता न॑ अग्न॒ साभ॑गा दिदी॒ह्यपि॒ कतुं॑ सु॒चत॑सं वतम।
विश्वा॑ स्तो॒तृभ्य॑ गृण॒त च॑ सन्तु यू॒यं पा॑त स्व॒स्तिभि॒ः सदा॑
नः॥ १०॥

10. *Etā no agne saubhagā didīhyapi kratuṁ sucetasaṁ vatema. Viśvā stotṛbhyo gṛṇate ca santu yūyaṁ pāta svastibhiḥ sadā naḥ.*

These are the glories and good fortunes of life, Agni, which, pray, give us, shine and refine so that we may achieve the holiness of yajnic action and divine awareness. Let all these be the share of supplicants, singers and celebrants of life and divinity. O divinities of nature and humanity, may you all protect and promote us with the gifts of honour, excellence and the prosperity of well being all round.

Mandala 7/Sukta 5

Vaishvanara Agni Devata, Vasishtha Maitravaruni Rshi

पाग्न॑य॑ त॒वस॑ भरध्वं॒ गिरं॑ दि॒व अ॑र॒तय॑ पृथि॒व्याः।
य विश्व॑षाम॒मृता॑नामु॒पस्थे॑ वै॒श्वान॒र वा॑वृ॒ध जा॑गृ॒वद्भि॑ः॥ १॥

1. *Prāgnye tavase bharadhvaṁ giraṁ divo arataye pṛthivyāḥ. Yo viśveṣām-amṛtānām-upasthe vaiśānaro vāvṛdhe jāgṛvadbhiḥ.*

Bear and offer words of praise and thankfulness in honour of mighty Agni which, ever active without rest at the heart of heaven and earth and all things beyond destruction, is the living light and life of the world,

Vaishvanara, and rejoices with all those that are awake and keeps them alive and growing.

Note: Vaishvanara Agni is the divine fire and vitality of the earth and the terrestrial sphere, Vayu is the electric energy of the middle region, and Aditya, Taijas is the light and life of the heavenly solar region of the universe.

पृष्ट दिवि धाय्यग्निः पृथिव्यां नता सिन्धूनां वृषभः स्तियानाम। स मानुषीरभि विशा वि भाति वश्वानर वावृधान वरेण॥ २॥

2. *Pṛṣṭo divi dhāyyagniḥ pṛthivyāṁ netā sindhūnāṁ vṛṣabhaḥ stiyānām. Sa mānuṣīrabhi viśo vi bhāti vaiśvānaro vāvṛdhāno vareṇa.*

The divine fire is pervasive in the heaven and over the earthly sphere. It is the mover of rivers and showerer of rains. It shines among all the human communities and inspires them to action. This is Vaishvanara Agni growing with the expansive world by its own divine glory.

त्वद्भिया विश आयन्नसिक्नीरसमना जहतीभ जनानि।
वश्वानर पूरव श शुचानः पुर यदग्न दरयन्नदीदेः॥ ३॥

3. *Tvad bhiyā viśa āyannasiknīrasamanā jahatīr-bhojanāni. Vaiśvānara pūrave śośucānaḥ puro yadagne darayannadīdeḥ.*

By virtue of your awe and pressure of law, human communities move forward, each in its own way, leaving behind the sufferance of their experiences. O Vaishvanara Agni, shine on illuminating the people as you have ever been shining and eliminating the

sufferings of mankind.

तव त्रिधातु पृथिवी उत द्यावश्वानर व्रतमग्न सचन्त। त्वं भासा रोदसी आ ततन्था जस्रेण शोचिषा शोशुचानः ॥ ४ ॥

4. *Tava tridhātu pṛthivī uta dyaurvaiśvānara vratamagne sacanta. Tvaṁ bhāsā rodasī ā tatanthā'jasreṇa śociṣā śośucānaḥ.*

O Vaishvanara Agni, lord omnipresent and leading light of the universe, the heaven and earth and the threefold Prakrti (Nature) of Sattva, Rajas and Tamas, that is, mind, motion and matter, all these observe and move by your law. You pervade and enliven heaven and earth and the middle regions with your self-refulgence, shining, illuminating and purifying the world by your eternal heat and light.

त्वामग्न हरित' वावशाना गिरः सचन्त धुनय घृताचीः।
पतिं कृष्टीनां रथ्यं रयीणां वैश्वानरमुषसां केतुमह्नाम ॥ ५ ॥

5. *Tvāmagne harito vāvaśānā giraḥ sacante dhunayo ghṛtācīḥ. Patiṁ kṛṣṭīnāṁ rathyaṁ rayīṇāṁ vaiśvānaram-uṣasāṁ ketum-ahnām.*

You, O fire divine, Vaishvanara Agni of the universe, the resounding quarters of space, eloquent voices of poets, roaring winds and silence of the nights, all adore you, protector of humanity, end and aim of all wealth and honour, glory of the dawns and the blaze of days.

त्व असुर्या वसवा न्यृण्वन्क्रतुं हि ते मित्रमह जुषन्त।
त्वं दस्यूँरोकसो अग्न आज उरु ज्योतिर्जनयन्नार्याय ॥ ६ ॥

6. *Tve asuryaṁ vasavo nyṛṇvan kratuṁ hi te mitramaho juṣanta. Tvaṁ dasyūṅrokaso agna āja uru jyotir-janayann-āryāya.*

The Vasus, abodes of life such as earth, abide by you, find life energy in you, and while they join your universal yajna of life's creation and sustenance, they find their end and aim in you as the greatest friend and sustainer. O light divine, Agni, you reach the ignorant and their abodes and you create the vast light of life for the noble and the wise.

स जायमानः पर॒म व्य॑मन्वा॒युन पाथ॒ः परि॑ पासि स॒द्यः ।
त्वं भुव॑ना ज॒नय॑ ॒न्नभि क॒ ॒पत्याय जातवद दश॒स्यन ॥ ७ ॥

7. *Sa jāyamānaḥ parame vyoman vāyurna pāthaḥ pari pāsi sadyaḥ. Tvaṁ bhuvanā janayann-abhi krann-apatyāya jātavedo daśasyan.*

O Jataveda, lord omniscient of created existence, self-manifested in the highest heaven of space you create, and universal breath of life like Vayu, you all time sustain fire, water and earth, thus creating and perfecting all regions of the world and providing everything for the children of creation.

तामग्न अ॒स्म इष॒मर॑यस्व॒ वश्वा॑नर द्यु॒मतीं॑ जातवदः । यया॒ राध॒ः पिन्व॑सि विश्ववार पृ॒थु श्रव॑ ॒दा॒शुष॒ मर्त्याय ॥ ८ ॥

8. *Tāmagne asme iṣamerayasva vaiśvānara dyumatīṁ jātavedaḥ. Yayā rādhaḥ pinvasi viśvavāra pṛthu śravo dāśuṣe martyāya.*

Agni, leading light of life, lord omniscient all adorable, bring us that illuminating food and energy for body, mind and soul by which you perfect and sustain the means of success, and unbounded honour and excellence for the generous mortals dedicated to yajnic charity.

तं न॑ अग्न मघवद्भ्यः पुरु॒ रयिं नि वाज॒ श्रुत्यं युवस्व।
वश्वानर॒ महि॑ नः॒ शम॑ यच्छ रुद॒भिर॑ग्न॒ वसु॑भिः स॒ज षा॑ः ॥ ९ ॥

9. *Taṁ no agne maghavadbhyaḥ purukṣuṁ rayiṁ ni vājaṁ śrutyaṁ yuvasva. Vaiśvānara mahi naḥ śarma yaccha rudrebhiragne vasubhiḥ sajoṣāḥ.*

Agni, giver of light and life, for us, for our men of honour and excellence, create, provide and manage food for all, energy, wealth and honour and honourable success. O Vaishvanara, leading light of life, Agni, fire divine, give us a great home full of love and peace, in association with Rudras, pranic energies of nature, and the Vasus, generous life sustainers such as earth.

Mandala 7/Sukta 6

Vaishvanara Agni Devata, Vasishtha Maitravaruni Rshi

प स॒माजा॒ असु॑रस्य॒ पशस्तिं पुंसः कृ॑ष्टी॒नाम॑नुमाद्य॑स्य।
इन्द॑स्यव॒ प त॒वस॑स्कृ॒तानि॒ वन्द॑ दा॒रुं वन्द॑मान विव॒क्मि ॥ १ ॥

1. *Pra samrājo asurasya praśastiṁ puṁsaḥ kṛṣṭī-nāmanumādyasya. Indrasyeva pra tavasaskṛtāni vande dāruṁ vandamāno vavakmi.*

I speak in honour of the universal Vaishvanara, leading artist and light of the world : I honour and celebrate the glory of the self-refulgent, generous, virile, beloved hero of the nations like the exploits of mighty Indra, the sun, joy of the world.

क॒विं क॒तुं धा॒सिं भा॒नुमद॑हिन्वन्ति शं रा॒ज्यं र दस्य ः।
पु॒र॒न्द॒रस्य॑ गी॒भिरा वि॑वास॒ ग्रव॒तानि॑ पू॒व्या म॒हानि॑ ॥ २ ॥

2. *Kaviṁ ketuṁ dhāsiṁ bhanumadrerhinvanti śaṁ rājyaṁ rodasyoḥ. Purandarasya gīrbhirā vivāse 'gnervratāni pūrvyā mahāni.*

Poets invoke and celebrate the omniscient, self-manifested, life sustaining light and blissful ruler of heaven and earth. The same Agni, omnipotent lord breaker of the clouds and mountains, I adore, and I sing and celebrate his great eternal laws and acts with the holiest words of praise.

न्यक्रतून्ग्रथिन' मृधवाचः पणींरश्रद्धाँ अवृधाँ अयज्ञान।
पप तान्दस्यूँरग्निर्वाय पूव'श्चकारापरा अयज्यून ॥ ३ ॥

3. *Nyakratūn grathino mṛdhravācaḥ parṇiñraśraddhāñ avṛdhāñ ayajñān. Prapra tān dasyūñragnirvivāya pūrvaścakārāparāñ ayajyūn.*

Agni, highest ruler of the world, reforms, removes, or reduces to nullity the saboteurs, misguided plotters, evil-tongued scandalisers, retrogrades, reactionaries, selfish exploiters, wicked and antisocial elements of society.

य अपाचीन तमसि मदन्तीः पाचीश्चकार नृतमः शचीभिः। तमीशानं वस्व' अग्निं गृणीष नानतं दमयन्तं पृतन्यून ॥ ४ ॥

4. *Yo apācīne tamasi madantīḥ prācīścakāra nṛtamaḥ śacībhiḥ. Tamīśānaṁ vasvo agniṁ gṛṇīṣe'nānataṁ damayantaṁ pṛtanyūn.*

I glorify Agni, that highest and dauntless leader of humanity, lord ruler of world power and wealth who, with his noble words and actions, converts the powers wallowing in dark negation to brilliant and progressive

forces of the world and subdues the stubborn powers raising their fighting forces against humanity.

य द॒ह्या३॒ अन॑मयद्वध॒स्नय॑ अ॒यप॑त्नीरु॒षस॑श्च॒कार॑।
स नि॒रुध्या॒ नहु॑ष॒ यह्व॑ अ॒ग्निर्विश॑श्चक्र बलि॒हृत॒: सह॑॑भिः ॥ ५ ॥

5. *Yo dehyo anamayad vadhasnairyo aryapatnīruṣasaścakāra. Sa nirudhyā nahuṣo yahvo agnirviśaścakre balihṛtaḥ sahobhiḥ.*

Agni, ruler of the world worthy of homage and support, controls the lawless by the force of justice and punishment and brings about the dawn of new days and new protections for the noble people. Observant of the law, dedicated to truth, the great Agni energises the people and, with his power and patience, enlightens the people to pay homage and in turn be the beneficiaries.

यस्य॒ शम॒ ्उप॒ विश्व॒ जना॑स॒ एव॑स्त॒स्थुः सु॒म॒तिं भि ॑माणाः।
व॒श्वा॒ न॒र॒ वर॒मा र॑ दे॑स्या॒राग्निः स॑साद पि॒त्र रु॒पस्थ॑म ॥ ६ ॥

6. *Yasya śarmannupa viśve janāsa evaistasthuḥ sumatiṁ bhikṣamāṇāḥ. Vaiśvānaro varamā rodasyorāgniḥ sasāda pitrorupastham.*

By Agni's house of peace and protection all people abide, by virtue of knowledge, virtue and karma, sharing the common good will and natural intelligence. Vaishvanara Agni abides between heaven and earth, in the bosom of the parents.

आ द॒व दे॑द बु॒ध्न्या३॒ वसू॑नि वश्वान॒र उदि॑ता॒ सूय॑॑स्य।
आ स॑मु॒दादव॒॑रादा पर॑॑स्मा॒दाग्नि॑द॑॑ दि॒व आ पृ॑थि॒व्याः ॥ ७ ॥

7. *Ā devo dade budhnyā vasūni vaiśvānara uditā suryasya. Ā samudrādavarādā parasmādāgnir-dade diva ā pṛthivyāḥ.*

Brilliant Vaishvanara on sun rise takes away the darkness and gives us the wealth of light through the space and sky. Similarly from the lower sky and the farther space he takes away the darkness and gives us the light of the earth from the solar region. (Such is Agni, leading light of the world, this is Vaishvanara, Agni, brilliant ruler, leader of all.)

Mandala 7/Sukta 7

Agni Devata, Vasishtha Maitravaruni Rshi

प व॑ दे॒वं चि॑त्सहसा॒नम॒ग्निमश्वं॒ न वा॒जिनं॑ हिष॒ नम॑भिः ।
भवा॑ न दू॒त अ॑ध्व॒रस्य॑ वि॒द्वान्त्मना॑ दे॒वेषु॑ विविद मि॒तद्रुः ॥ १ ॥

1. *Pra vo devaṁ cit sahasānam-agnim-aśvaṁ na vājinaṁ hiṣe namobhiḥ. Bhavā no dūto adhva-rasya vidvāntmanā deveṣu vivide mitadruḥ.*

Citizens of the world, for you all, just as a rider spurs on the war horse on the course to achieve his goal, so do I, with homage and adorations, invoke, invite and inspire Agni, brilliant, generous and brave leader of the world, dynamic and warlike achiever, and I say: O lord all knowing, well known for your wisdom and observance of the laws among the nobilities, be the messenger and leader of our yajnic social system of peace, non-violence and all round progress for all. Conscientiously be so, and move at a measured pace.

आ यो॑ह्यग्न पा॒थ्या॒३॑ अनु॒ स्वा म॒न्द दे॒वानां॒ स॒ख्यं जु॑षा॒णः ।
आ सानु॒ शुष्म॑न॒दय॑न्पृथि॒व्या जम्भे॑भि॒विश्व॑मु॒शध॒ग्व-र्नानि ॥ २ ॥

2. *Ā yāhyagne pathyā anu svā mandro devānāṁ sakhyaṁ juṣāṇaḥ. Ā sānu śuṣmairnadayan pṛthivyā jambhebhirviśvamuśadhagvanāni.*

Come Agni, warm as fire, brilliant as light, forceful as lightning, happy and rejoicing, to your own people, eager for the love and friendship of noble people who love and value the paths of rectitude. Come on top of the world, proclaiming loud and bold your knowledge and power and illuminating the thickest forests of darkness with the radiations of your light.

पाचीन यज्ञः सुधितं हि बर्हिः पीणीत अग्निरीळित न हतो। आ मातरा विश्ववार हुवान यत यविष्ठ जज्ञिष सुश्चन्द्रः ॥ ३ ॥

3. *Prācīno yajñaḥ sudhitaṁ hi barhiḥ prīṇīte agnirīḷito na hotā. Ā mātarā viśvavāre huvāno yato yaviṣṭha jajñiṣe suśevaḥ.*

The yajna is organised right here in front. The holy seats of grass and fragrant materials of yajna are laid. Agni as the ruling high priest invoked, anointed and initiated, is happy with a sense of fulfilment. O brilliant high priest and ruler, Agni, invoking the blessings of your twin mothers, heaven and earth, and serving them here, you arise as the most youthful favourite child of heaven and earth.

सद्य अध्वर रथिरं जनन्त मानुषासो विचेतसो य एषाम। विशामधायि विश्पतिर्दुरोण ऽग्निमन्द मधुवचा ऋतावा ॥ ४ ॥

4. *Sadyo adhvare rathiraṁ jananta mānuṣāso vicetaso ya eṣām. Viśāmadhāyi viśpatirduroṇe'gnirmandro madhuvacā ṛtāvā.*

Agni, high priest and ruler of the social order, whom people of discernment and wisdom create and initiate as the leader of leaders in the yajna without delay, is happy at heart, sweet of tongue and observant of the laws of truth. He is the ruler and protector of the people and is held in high esteem in the heart and home of these people who have elected him to the office.

असादि वृत वह्निराजगन्वानग्निर्ब्रह्मा नृषदंन विधता। द्याश्च यं पृथिवी वावृधात आ यं ह ता यजति विश्ववारम ॥ ५ ॥

5. *Asādi vṛto vahnirājaganvān-agnirbrahmā nṛṣadane vidhartā. Dyauśca yaṁ pṛthivī vāvṛdhāte ā yaṁ hotā yajati viśvavāram.*

Agni, light of life, living fire and passion of the world, elected and adored, abides in the heart and home of the people, carrying the burdens of society, radiating all round in the world of humanity, ruling and conducting the business of living as the presiding power and vision. That is the universal power and presence whom heaven and earth advance and whom the yajaka honours and adores in yajna.

एत द्युम्नभिर्विश्वमातिरन्त मन्त्रं य वारं नया अतं ान। प य विशस्तिरन्त श्र षमाणा आ य मं अस्य दीधय-ृतस्य ॥ ६ ॥

6. *Ete dyumnebhir-viśvamātiranta mantraṁ ye vāraṁ naryā atakṣan. Pra ye viśastiranta śroṣamāṇā ā ye me asya dīdhayannṛtasya.*

Those leading personalities find total fulfilment across the world with all honours and excellence who conceive and fashion forth the rule of law to the purpose

of Agni, light and lord of life. And those people too cross over the seas of existence who listen and spread the light of the truth of this song of mine.

नू त्वामग्र इमहु वसिष्ठा इशानं सूनं सहसा वसूनाम। इषं स्तातृभ्य मघवद्भ्य आनडयूयं पात स्वस्तिभिः सदा नः॥ ७॥

7. *Nū tvāmagna īmahe vasiṣṭhā īśānaṁ sūno sahaso vasūnām. Iṣaṁ stotṛbhyo maghav-adbhya ānaḍ yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, light of life, manifestation of omnipotence, ruler and ordainer of the wealth and honours of the world, we, the people, happily settled adore you: pray bless the celebrants and leading lights with honour and sustenance. O leading lights, pray always protect and promote us all with peace, comfort and total well being.

Mandala 7/Sukta 8

Agni Devata, Vasishtha Maitravaruni Rshi

इन्ध राजा समय नमभियस्य पतीकमाहुतं घृतन। नर हव्यभिरीळत सबाध आग्निरग उषसामश चि॥ १॥

1. *Indhe rājā samaryo namobhir-yasya pratīka-māhutaṁ ghṛtena. Naro havyebhir-īḷate sabādha āgniragra uṣasāmaśoci.*

The spirit of life, Agni, which the ruling leader challenging the battle of life kindles with faith, reverence and fragrant oblations, feeding its physical symbol, the yajnic fire, with ghrta, honour and dignity of life, the leading lights of the nation take over, augment

it and celebrate it with the best offers of yajna, and then, just as the light of the sun earlier obstructed by nightly darkness rises and shines with the dawns in advance of the day, so does the spirit of the nation earlier suppressed arise on the clarion call of yajna.

अयमु ष्य सुमहाँ अवदि ह तो मन्द मनुष यह्व अग्निः। वि भा अकः ससृजानः पृथिव्यां कृष्णपविर षधीभिवव ॥ २ ॥

2. *Ayamu ṣya sumahāň avedi hotā mandro manuṣo yahvo agniḥ. Vi bhā akaḥ sasṛjānaḥ pṛthivyāṁ kṛṣṇapavir-oṣadhībhir-vavakṣe.*

This is Agni, that ruling spirit of life felt and known, that great and good arouser and yajaka, happy and joyous, human and mighty over all, unchallengeable, who brings out the lights of life from within, wielding great powers and forces, creating and making new things and institutions, and ruling over the earth.

कया न अग्र वि वसः सुवृक्तिं कामु स्वधामृणवः शस्यमानः। कदा भवम पतयः सुदत्र राय वन्तार दुष्टरस्य साध ः ॥ ३ ॥

3. *Kayā no agne vi vasaḥ suvṛktiṁ kāmu svadhāmṛṇavaḥ śasyamānaḥ. Kadā bhavema patayaḥ sudatra rāyo vantāro duṣṭarasya sādhoḥ.*

Agni, self-refulgent lord ruler of the world, what is the method and manners of life by which your grace would shine upon us? What is the song of adoration, what fragrance of yajna you love by which we would adore and celebrate your majesty? O generous lord giver,

when shall we be masters, producers and sharers of rare excellent wealth, power and honour for ourselves and others?

पपा॒यम॒ग्निर्भ॑र॒तस्य॑ शृण्व॒ वि यत्सू॒या॒ न र॑ च॑त बृ॒हद्भाः।
अ॒भि यः पू॒रुं पृत॑नासु त॒स्था द्यु॒ता॒न दव्या॒ अति॑थिः
शु॒श च॥ ४॥

4. *Praprāyamagnir-bharatasya śṛṇve vi yat sūryo na rocate bṛhad-bhāḥ. Abhi yaḥ pūruṁ pṛtanāsu tasthau dyutāno daivyo atithiḥ śuśoca.*

This Agni always listens and attends to the bearer and sharer of the wealth of life when he shines with vast splendour, like the sun. He stands by the ruler, commander and supporter of the people in all battles and problems of life, shining bright, divine, welcome as a guest, magnificent.

अस॒ा॒त्त्व आ॒हव॑नानि॒ भूरि॒ भुवा॒ विश्व॑भिः सु॒मना॒ अनी॑कः।
स्तु॒तश्चि॑दग्न शृणिषे गृणा॒नः स्व॒यं व॑धस्व त॒न्वं॑ सुजात॥ ५॥

5. *Asannit tve āhavanāni bhūri bhuvo viśvebhiḥ sumanā anīkaiḥ. Stutaścidagne śṛṇviṣe gṛṇānaḥ svayaṁ vardhasva tanvaṁ sujāta.*

Agni, light and spirit of life, good and gracious at heart, all these many adorations and oblations of the earth with all powers and splendours of the world are for you and abide in you only. And when you are thus adored and celebrated, you listen, absorbed approvingly blissful. Listen then, O nobly born and self-manifested, wax with joy, and let your light of glory shine more and more on us.

इदं वचः शतसाः संसहस्रमुदग्नय जनिषीष्ट द्विबर्हाः ।
शं यत्स्तातृभ्य आपय भवाति द्युमदमीवचातनं र गहा ॥ ६ ॥

6. *Idaṁ vacaḥ śatasāḥ saṁsahasramudagnaye janiṣīṣṭa dvibarhāḥ. Śaṁ yat stotṛbhya āpaye bhavāti dyumadamīvacātanaṁ rakṣohā.*

This song of adoration full of a hundred thousand-fold power and virtue of both knowledge and humility is created in honour of Agni so that, for the enlightened celebrant, there may be peace and well being full of light, freedom from ailment, and protection against evil and wickedness.

नू त्वामग्र इमह वसिष्ठा इशानं सून सहसा वसूनाम । इषं स्तातृभ्य' मघवद्भय आनड्यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Nū tvāmagna īmahe vasiṣṭhā īśānaṁ sūno sahaso vasūnām. Iṣaṁ stotṛbhyo maghava-dbhya ānaḍ yūyaṁ pāta svastibhiḥ sadā naḥ.*

We people happily settled in peace and plenty earnestly adore you, Agni, giver of patience and fortitude and ruler of wealth and power. Pray bring us cherished knowledge and enlightenment for the devoted celebrants and people endowed with wealth and honour. And may you all, men of knowledge, wealth and power, always protect and promote us with the gift of peace and well being.

Mandala 7/Sukta 9

Agni Devata, Vasishtha Maitravaruni Rshi

अब'धि जार उषसामुपस्थाद्ध ता मन्दः कवितमः पावकः ।
दधाति कतुमुभयस्य जन्त हव्या दवषु दविणं सुकृत्सु ॥ १ ॥

1. *Abodhi jāra uṣasāmupasthāddhotā mandraḥ kavitamaḥ pāvakaḥ. Dadhāti ketum-ubhayasya jantorhavyā deveṣu draviṇaṁ sukṛtsu.*

See, the holy fire of morning sun is risen from the lap of early dawn, the sun having stolen away the darkness of night. It is the morning yajaka, delightful, and the most poetic symbol of divinity. It radiates light to reveal the identify of both coming and going living forms, carries our oblations to the elements and bestows wealth upon the noble performers.

स सुक्रतुय वि दुरः पणीनां पुनान अर्कं पुरुभ जसं नः।
ह तां मन्द विशां दमूनास्तिरस्तम ददृश राम्याणाम ॥ २ ॥

2. *Sa sukraturyo vi duraḥ paṇīnāṁ punāno arkaṁ purubhojasaṁ naḥ. Hotā mandro viśāṁ damūnā-stirastamo dadṛśe rāmyāṇām.*

He is the noble performer of action who opens the doors of divinity for the celebrants, blesses and sanctifies light and food, giving protection and nourishment for all, performs yajna, gives delight, controls and ogranises people with discipline, removes darkness of the nights and appears blissful.

अमूरः कविरदितिविवस्वान्त्सुसंसन्मित्र अतिथिः शिव नः। चित्रभानुरुषसां भात्यग्र पां गभः पस्वा आ विवश ॥ ३ ॥

3. *Amūraḥ kavir-aditirvivasvānt-susaṁsanmitro atithiḥ śivo naḥ. Citrabhānur-uṣasāṁ bhātyagre 'pāṁ garbhaḥ prasva ā viveśa.*

Far-sighted wise, creative visionary, constant as mother nature, refulgent, noble in assembly, friend,

welcome as holy guest, giver of peace and prosperity, light of wonder ahead of the dawns, seed of cosmic dynamics, inspirer of life, he emerges and manifests in us all.

इळन्य॑ वा॒ मनु॑ष यु॒गषु॑ समन॒गा अ॑शुचज्जा॒तव॑दाः। सु॒सं॒दृशा॑ भा॒नुना॒ य वि॒भाति॒ पति॒ गाव॑ः समिधा॒नं बु॑धन्त ॥ ४ ॥

4. *Īḷenyo vo manuṣo yugeṣu samanagā aśucajjāta-vedāḥ. Susaṁdṛśā bhānunā yo vibhāti prati gāvaḥ samidhānaṁ budhanta.*

The adorable one going on through the battles of existence for ages, the one omniscient and omnipresent with all that is born in the world, who purifies, sanctifies and enlightens you all humans with the blissful light of life and knowledge, and the refulgent one to whom the earths, planets, satellites, and the rays of light respond with brilliance, that is Agni, that is the sun, that is the Enlightened One.

अग्न॑ या॒हि दू॒त्यं॑१॒ मा रि॑षण्य द॒वाँ अच्छा॑ बह्मकृ॒ता॑ ग॒ण न॑। सर॑स्वतीं म॒रुत॑ अ॒श्विना॒प यक्षि॑ द॒वान॑त्र॒धर्या॑य॒ विश्वा॑न ॥ ५ ॥

5. *Agne yāhi dūtyaṁ mā riṣaṇyo devāň acchā brahmakṛtā gaṇena. Sarasvatīṁ maruto aśvināpo yakṣi devān ratndheyāya viśvān.*

Agni, light and radiance of nature and humanity, go, radiate and reach for communication and enlightenment without hurting or injuring any good natural or human powers. Go well by the body of means created by nature or by words of divine language. Go

by the flow of correct language, winds and currents of energy, the stars, the waters and other noble powers of means and men to bring about here all the jewel wealth of the world.

त्वामग्न समिधान वसिष्ठ जरूथं हन्यक्षि राय पुरन्धिम। पुरुणीथा जातवद जरस्व यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Tvāmagne samidhāno vasiṣṭho jarūtham han yakṣi rāye purandhim. Puruṇīthā jātavedo jarasva yūyam pāta svastibhiḥ sadā naḥ.*

Agni, light and fire of life, the celebrant settled in peace and prosperity enkindles you. Bright and blazing, all knowing all present, burn off the dead wood, develop the living resources of nature and the cities for the sake of wealth. Extend the creative and productive programmes. And you all, Agni and other enlightened ones, always protect and promote us with happiness and all round well being.

Mandala 7/Sukta 10

Agni Devata, Vasishtha Maitravaruni Rshi

उष न जारः पृथु पाज अश्रेदविद्युतद्दीद्यच्छ शुचानः। वृषा हरिः शुचिरा भाति भासा धिय हिन्वान उशतीरजीगः ॥ १ ॥

1. *Uṣo na jāraḥ pṛthu pājo aśred davidyutad dīdyacchośucānaḥ. Vṛṣā harīḥ śucirā bhāti bhāsā dhiyo hinvāna uśtīrajīgaḥ.*

Like the lover of the light of dawn, the sun, Agni, commands and diffuses light on a vast scale, blazing, illuminating, burning and purifying, giving abundant

showers of rain, eliminating want and suffering, pure and immaculate, shines with light, inspiring the mind, intelligence and will, and exhorts men of passion and will to awake and rise for action. (Such is Agni, such is the scholar, sagely teacher and the leader.)

स्व॒१॒॑ण वस्त ऽरु॒षसा॑मर चि॒ यज्ञं॑ त॒न्वा॒ना उ॒शिजा॒ न मन्म॑। अ॒ग्निर्जन्मा॑नि दे॒व आ वि॒ विद्वान्द्र॒वद दू॒त द॑व॒यावा॒ वनि॑ष्ठः ॥ २ ॥

2. *Svarṇa vastoruṣasāmaroci yajñaṁ tanvānā uṣijo na manma. Agnirjanmāni deva ā vi vidvān dravad dūto devayāvā vaniṣṭhaḥ.*

Like the light of dawn and splendour of the day, Agni shines and radiates the light of life as inspired priests enact the yajnic business of the morning and expand the thoughts of the day. Thus Agni, knowing and pervading the origin of things, most generous messenger and carrier of nature's bounties, radiates all round conducting and distributing the vitalities of life.

अच्छा॒ गिर ऽम॒तय ऽदव॒यन्तीर॒ग्निं य॑न्ति॒ द॒वि॑णं॒ भि ऽमा॑णाः। सु॒स॒न्दृशं॑ सु॒प॒तीं॑क्कं॒ स्वञ्चं॑ हव्य॒वाह॑मर॒तिं मानु॑षाणाम ॥ ३ ॥

3. *Acchā giro matayo devayantīragniṁ yanti draviṇaṁ bhikṣamāṇāḥ. Susandṛśaṁ supratī-kaṁ svañcaṁ havyavāhamaratiṁ mānuṣāṇām.*

All holy voices of prayer, all acts of thought and will of the people dedicated to the bounties of divinity, seeking their share of the world's wealth and honour move and converge on Agni, blissful of sight, noble in manifestation, easy of access and attainment and the fastest carrier of oblations and relentless

harbinger of the cherished fruits of the yajnic actions of mankind.

इन्दं न अग्न वसुभिः सज षा रुदं रुदभिरा वहा बृहन्तम ।
आदित्यभिरदितिं विश्वजन्यां बृहस्पतिमृक्वभिर्विश्व-
वारम ॥ ४ ॥

4. *Indraṁ no agne vasubhiḥ sajoṣā rudraṁ rudre-bhirā vahā bṛhantam. Ādityebhiraditiṁ viśvajan-yāṁ bṛhaspatim-ṛkvabhir-viśvavāram.*

Agni, lord of light and life, generous, loving and kind to all, pray bring us, lead us, to Indra, cosmic energy with the wealth and abundance of earth and other supports of life, to Rudra the soul, with pranic energies, to Aditi, infinite and eternal time and space, with a vision of the suns and origin of the universe, and to the universal lord and spirit of existence with divination into the original revelation.

मन्दं ह तारमुशिजा यविष्ठमग्निं विश इळत अध्वरषु ।
स हि ाषावाँ अभवदयीणामतन्द दूत यजथाय दवान ॥ ५ ॥

5. *Mandraṁ hotāramuśijo yaviṣṭhamagniṁ viśa īḷate adhvareṣu. Sa hi kṣapāvāň abhavad rayī-ṇām-atandro dūto yajathāya devān.*

In their acts of vision, creation and development, with love and non-violence, people of the world inspired with love and faith invoke, kindle and adore Agni, light and life of the world of existence, most youthful, blissful and generous giver of every thing. He alone presides over the deep night before the dawn of creation. He alone, ever free from inertness and sleep, is the prime mover and harbinger of wealth, honour and excellence

to bless the noble souls in life.

Mandala 7/Sukta 11

Agni Devata, Vasishtha Maitravaruni Rshi

महाँ अस्यध्वरस्य पकत न ऋत त्वदमृता मादयन्त।
आ विश्वभिः सरथं याहि दवन्यग्न ह ता पथमः सदह॥ १॥

1. *Mahāň asyadhvarasya praketo na ṛte tvadamṛtā mādayante. Ā viśvebhiḥ sarathaṁ yāhi devairnyagne hotā prathamaḥ sadeha.*

Agni, prime high priest of the cosmic yajna of creation, come by the chariot of nature itself with all the divine powers of existence and grace our vedi here. Great you are, the very soul and spirit of yajna. Not without you do the immortals rejoice.

त्वामीळत अजिरं दूत्याय हविष्मन्तः सदमिन्मानुषासः।
यस्य दवरासद बहिरग्न हान्यस्म सुदिना भवन्ति॥ २॥

2. *Tvāmīḷate ajiraṁ dūtyāya haviṣmantaḥ sadaminmānuṣāsaḥ. Yasya devairāsado barhiragne 'hānyasmai sudinā bhavanti.*

People of the world with offers of homage and havi always invoke and adore you, unaging and immortal Agni, for the sake of radiation and communication. When you come and grace the seats of yajna with the powers of nature's divinity, whosoever be the man, all the days of life turn into days of good fortune for him.

त्रिश्चिदक्त : प चिकितुवसूनि त्व अन्तदाशुष मत्याय।
मनुष्वदग्न इह यजा दवान्भवा न दूत अभिशस्तिपावा॥ ३॥

3. *Trīścidaktoḥ pra cikiturvasūni tve antardāśuṣe martyāya . Manuṣvadagna iha yakṣi devān bhavā no dūto abhiśastipāvā.*

The wise know that there are three fold valuable gifts in you for the general mortal in the day and night. Come here like a human power, Agni, meet the brilliant wise, contact the powers of nature and be like a messenger to protect us against calumny and imprecation.

अग्निरीॅश बृहत अंध्वरस्या ग्निविश्वंस्य हविषंः कृतस्यं।
कतुं ह्यंस्य वसंव जुषन्ता थां दुवा दंधिर हव्यवाहंम ॥ ४ ॥

4. *Agnirīśe bṛhato adhvarasyā'gnirviśvasya haviṣaḥ kṛtasya. Kratuṁ hyasya vasavo juṣantā'thā devā dadhire havyavāham.*

Agni rules the great yajnic programmes of development without violence. Agni conditions and controls the entire yajnic materials of the world. The Vasus such as earth and other life supports take to the creative action of Agni for sustenance. Among the wise, scholars of the Vasu order of twenty four year's study specialise in Agni's gifts. And thus the generous and the wise all depend on this harbinger of life sustaining means and materials.

आग्नं वह हविरद्याय दुवानिन्दंज्यष्ठास इह मांदयन्ताम।
इमं यज्ञं दिवि दुवषु धहि यूयं पांत स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Āgne vaha haviradyāya devānindrajyeṣṭhāsa iha mādayantām. Imaṁ yajñaṁ divi deveṣu dhehi yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, scholar of the first order, light and fire of

life, bring us the delicacies of yajnic production for the brilliant people so that they may taste them with delight and rejoice with the ruler on top. Take this yajna to the heights among the divinities. O holy ones, scholars and scientists, protect and promote us all time with gifts of peace, prosperity and all round well being.

Mandala 7/Sukta 12

Agni Devata, Vasishtha Maitravaruni Rshi

अगन्म महा नमसा यविष्ठं य दीदाय समिद्धः स्व दुर ण ।
चित्रभानुं र दसी अन्तरुवी स्वाहुतं विश्वतः पत्यञ्चम ॥ १ ॥

1. *Aganma mahā namasā yaviṣṭhaṁ yo dīdāya samiddhaḥ sve duroṇe. Citrabhānuṁ rodasī antarurvī svāhutaṁ viśvataḥ pratyañcam.*

With profound homage and reverence, let us move and rise to the most youthful Agni, light, fire and electrical energy, which shines well kindled in its own region, is wondrously bright and forceful between the vast heaven and earth, and when it is well invoked it moves in all directions for all.

स मह्ना विश्वा दुरितानि साह्वानग्निः ष्टव दम आ जातवदाः ।
स न ' र ि षद दुरितादवद्याद्स्मान्गृणत उत न ' मघ नः ॥ २ ॥

2. *Sa mahnā viśvā duritāni sāhvānagniḥ ṣṭave dama ā jātavedāḥ. Sa no rakṣiṣad duritādava-dyādasmān gṛṇata uta no magonaḥ.*

May that Agni, self refulgent lord of cosmic energy, omnipresent percipient of every thing in existence and destroyer of all negativities and evils by his greatness in the world on prayer, save us all, devotees

and celebrants blest with wealth, power and excellence, from sin and scandal.

त्वं वरुण उत मित्र अग्ने त्वां वर्धन्ति मतिभिर्वसिष्ठाः ।
त्व वसु सुषणनानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

3. *Tvaṁ varuṇa uta mitro agne tvāṁ vardhanti matibhir-vasiṣṭhāḥ. Tve vasu suṣaṇanāni santu yūyaṁ pāta svastibhiḥ sadā naḥ.*

O lord of light and life, Agni, you are the judge, you are the friend. Devotees and celebrants blest with settlement and prosperity exalt you with their will and wisdom. May those who repose their love and faith in you enjoy the gifts of your generosity. And may you all, scholars and leading lights, protect and promote us with peace, prosperity and all round well being of life.

Mandala 7/Sukta 13

Vaishvanara Agni Devata, Vasishtha Maitravaruni Rshi

प्राग्नये विश्वशुचे धियन्धे सुरघ्ने मन्म धीतिं भरध्वम ।
भरे हविर्न बर्हिषि पीणान वैश्वानराय यतये मतीनाम ॥ १ ॥

1. *Prāgnaye viśvaśuce dhiyaṁdhe 'suraghne manma dhītiṁ bharadhvam. Bhare havirna barhiṣi prīṇāno vaiśvānarāya yataye matīnām.*

To Agni, purifier of the world, inspirer of the mind and soul, and destroyer of evil and darkness, bear and offer all your thought, will and action in dedication as I, happy at heart in the assembly house of social yajna, dedicate mine to the leading light of the world, selfless guide and pioneer of action and endeavour for humanity.

त्वमग्न शाचिषा श शुचान आ र दसी अपृणा जायमानः ।
त्वं दवाँ अभिशस्तरमुञ्चा वश्वानर जातवद महित्वा ॥ २ ॥

2. *Tvamagne śociṣā śośucāna ā rodasī apṛṇā jāyamānaḥ. Tvaṁ devāṅ abhiśasteramuñco vaiśvānara jātavedo mahitvā.*

Agni, bright purifier of the world with light and inspiration, rising in action you fill the heaven and earth with light and purity. O spirit all pervasive and all knowing, leading light of humanity, with your might and majesty, protect the noble people from pride, calumny and imprecation.

जात यदग्न भुवना व्यख्यः पशू ा गापा इयः परिज्मा ।
वश्वानर बह्मण विन्द गातुं यूयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

3. *Jāto yadgne bhuvanā vyakhyaḥ paśūn na gopā iryaḥ parijmā.Vaiśvānara brahmaṇe vinda gātuṁ yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, rising, manifesting and moving all round every where freely, you shine and fill all regions of the world with light and inspiration, and, as a shepherd looks after, protects and guides his flock so, O leading light of humanity, all knowing and all pervasive, find ample appreciation and comfortable settlement for the scholar and teacher of the universal Vedic knowledge of existence. O scholars and leading lights of humanity, always protect and promote us with peace, prosperity and all round well being of life.

Mandala 7/Sukta 14

Agni Devata, Vasishtha Maitravaruni Rshi

समिधा जातवेदस दवाय दवहूतिभिः ।
हविभिः शुकश चिष नमस्विन वयं दाश माग्नय ॥ १ ॥

1. *Samidhā jātavedase devāya devahūtibhiḥ. Havirbhiḥ śukraśociṣe namasvino vayaṁ dāśemāgnaye.*

Bearing holy fuel for the fire and fragrant materials for oblations, chanting divine words of invocation and invitation, and bowing in profound reverence, we offer homage in yajnic service of love and non-violence to Agni, self-refulgent lord of light, pure and potent giver of life and the universal vision and knowledge of life in the Veda.

वयं त अग्न समिधा विधम वयं दाश म सुष्टुती यजत्र ।
वयं घृतनाध्वरस्य ह तवयं द व हविषा भदश च ॥ २ ॥

2. *Vayaṁ te agne samidhā vidhema vayaṁ dāśema suṣṭutī yajatra. Vayaṁ ghṛtenādhvar-asya hotar-vayaṁ deva haviṣā bhadraśoce.*

Agni, light divine and fire of life, we offer you service with holy fuel for the rise of living flames. O lord adorable, most sociable, we offer you hymns of praise and worship. O lord high priest of the cosmic yajna of love and creation, giver of light and purity of well being, we offer you service and worship with ghrta and fragrant oblations of self-surrender to your glory of self-refulgence.

आ न॑ द॒वभि॒रुप॑ द॒वहू॑ति॒मग्न॑ या॒हि वष॑टकृतिं जुषा॒णः।
तुभ्यं॑ द॒वाय॒ दाश॑तः स्याम यू॒यं पा॑त स्व॒स्ति॒भि॒ः सदा॑ नः॥ ३॥

3. *Ā no devebhirupa devahūtimagne yāhi vaṣaṭkṛtiṁ juṣāṇaḥ. Tubhyaṁ devāya dāśataḥ syāma yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, giver of light and purifier of life, listen to our prayer of the sages, accept our service and oblations and grace our life's yajna with the bounties of divinity. We pray, may we ever abide in your service and divine favour, creating, producing, giving selflessly. O lord and all wise lovers of divinity, protect and promote us always with your gifts of peace and well being all round.

Mandala 7/Sukta 15

Agni Devata, Vasishtha Maitravaruni Rshi

उ॒प॒सद्या॑य मी॒ हुष॑ आ॒स्य॑ जुहुता ह॒विः।
य ना॒ नदि॑ष्ठ॒माप्य॑म॥ १॥

1. *Upasadyāya mīḷhuṣa āsye juhutā haviḥ.*
Yo no nediṣṭhamāpyam.

Let us offer the best of havi, holy food, into the holy fire, and homage to Agni, most generous, potent and generative power sitting next to us, a very closest of friends with an open door, ready with the best we need and desire.

यः पञ्च॑ चष॒णीर॒भि नि॑ष॒साद॒ दमे॑दमे।
क॒विगृ॒हप॑ति॒युवा॥ २॥

2. *Yaḥ pañca carṣaṇīrabhi niṣasāda damedame.*
Kavir-gṛhapatir-yuvā.

To Agni, who abides with and stabilises the five orders of society in every household from door to door, the wise visionary, master protector and promoter of the home and family, youthful spirit and power of the light and fire of life and pranic energy.

स ना॒ वद॑ अ॒मात्य॑म॒ग्नी र॑क्षतु वि॒श्वत॑: ।
उ॒तास्मान्पा॒त्वंह॑सः ॥ ३ ॥

3. *Sa no vedo amātyamagnī rakṣatu viśvataḥ.*
Utāsmān pātvaṅhasaḥ.

May he protect our wealth and knowledge and our family all round and also guard us against all sin and sinners.

नव॑ नु स्त॑म॒ग्नय॑ दि॒वः श्य॒नाय॑ जीजनम ।
वस्व॑: कु॒विद्व॒नाति॑ नः ॥ ४ ॥

4. *Navaṁ nu stomamagnaye divaḥ śyenāya jījanam.*
Vasvaḥ kuvid vanāti naḥ.

I create a new song of adoration for Agni. who, like an angel of heaven, wise and great, begets us the wealth, honour and excellence of the world.

स्पा॒हा यस्य॒ श्रिय॑ दृ॒श र॒यिवी॒रव॑त यथा ।
अग्ं॑ य॒ज्ञस्य॒ श च॑तः ॥ ५ ॥

5. *Spārhā yasya śriyo dṛśe rayirvīravato yathā.*
Agre yajñasya śocataḥ.

Like the wealth, honour and magnificence of a chief of heroic brave, the flaming splendour of Agni is glorious to the sight when it shines first and foremost of the graces of yajna.

समां वेतु वषटकृतिमग्निजुषत नो गिरः ।
यजिष्ठ हव्यवाहनः ॥ ६ ॥

6. *Semāṁ vetu vaṣaṭkṛtim-agnirjuṣata no giraḥ.*
Yajiṣṭho havyavāhanaḥ.

May that friendly and most adorable Agni, receiver of oblations and disseminator of fragrance, accept with pleasure this offer of service and oblations of ours and accept with love our words of celebration and submission.

नि त्वा नक्ष्य विश्पत द्युमन्तं देव धीमहि ।
सुवीरमग्न आहुत ॥ ७ ॥

7. *Ni tvā nakṣya viśpate dyumantaṁ deva dhīmahi.*
Suvīramagna āhuta.

Agni, loving and accessible protector and ruler of the people, brilliant and generous chief of heroic brave, universally honoured and invoked, we love and enshrine you in our heart and home with faith and reverence.

अप उस्रश्च दीदिहि स्वग्नयस्त्वया वयम ।
सुवीरस्त्वमस्मयुः ॥ ८ ॥

8. *Kṣapa usraśca dīdihi svagnayastvayā vayam.*
Suvīrastvamasmayuḥ.

Shine forth, beatify the night and brighten up the day with the light of sun rays, and by virtue of your brilliance let us shine too like holy fires. Chief of the youthful brave you are, our own, always for us.

उप॑ त्वा सा॒तय॒ नर॒ विप्रा॑स॒ यन्ति धी॒तिभिः॑ ।
उपा ॑रा सह॒स्रिणी॑ ॥ ९ ॥

9. *Upa tvā sātaye naro viprāso yanti dhītibhiḥ.*
Upākṣarā sahasriṇī.

Leading lights of humanity and holy sages approach you, meditate on you, for the acquisition of wealth of wisdom, you who are imperishable giver of a thousand gifts.

अ॒ग्नी र ॑क्षां॑सि सधति शु॒कश ॑चि॒रम॑त्यः ।
शु॒चिः॑ पाव॒क इड्यः॑ ॥ १० ॥

10. *Agnī rakṣāṁsi sedhati śukraśociramaryaḥ.*
Śuciḥ pāvaka īḍyaḥ.

Agni counters, corrects, also destroys, wickedness. Immortal, purifying, adorable, the lord blazes with dazzling refulgence of fire and the sun.

स ना॒ रा॒धां॒स्या भ॒रश॑नः सहस॒ यह ।
भग॑श्च दातु॒ वाय॑म ॥ ११ ॥

11. *Sa no rādhāṁsyā bhareśānaḥ sahaso yaho.*
Bhagaśca dātu vāryam.

And that ruling power, a very image of patience, fortitude and omnipotence, may, we pray, bring us the best of means, materials and modes of success, and may the lord of power, honour and excellence bring us all we cherish and value in life.

त्वम॑ग्न वी॒रव॒द्यश ॑ द॒वश्च॑ सवि॒ता भग॑ः ।
दिति॑श्च दाति॒ वाय॑म ॥ १२ ॥

12. *Tvamagne vīravad yaśo devaśca savītā bhagaḥ. Ditiśca dāti vāryam.*

Agni, refulgent ruler, Deva Savita, generous creative power of inspiration, Bhaga, commanding power of wealth and excellence, Diti, law and ethics of universality, you bless us with honour and magnificence with noble progeny of our choice and ambition of the best order with freedom from suffering.

अग्न॒ र ा॑ णा॒ अंह॑स॒ः पति॑ ष्म दव॒ रीष॑तः ।
तपि॑ष्ठर॒जर॑' दह ॥ १३ ॥

13. *Agne rakṣā ṇo aṁhasaḥ prati ṣma deva rīṣataḥ. Tapiṣṭhairajaro daha.*

Agni, fiery ruler and generous lord of enlightenment, save us from sin, protect us from the sinful and the destroyers. Lord eternal and unaging, with your blazing law, justice and discipline, burn out evil, evil deeds and evil doers.

अधा॑ म॒ही न॒ आय॒स्यनाधृष्टा॒ नृपी॑तय ।
पूभ॑वा श॒तभु॑जिः ॥ १४ ॥

14. *Adhā mahī na āyasyanādhṛṣṭo nṛpītaye. Pūrbhavā śatabhujiḥ.*

And O lord redoubtable, let the earth, the land, and the governance of the state, firm as adamant and strong as steel, be like a mother city of a hundred-fold defences for the protection, promotion and progress of the people.

त्वं नः॑ पा॒ह्यंह॑सा॒ द ष॑ावस्तरघाय॒तः ।
दिवा॒ नक्त॑मदाभ्य ॥ १५ ॥

15. *Tvaṁ naḥ pāhyaṁhaso doṣāvastaraghāyataḥ. Divā naktamadābhya.*

O lord undaunted and unchallengeable against the violent, the saboteur and the terrorist, save us and protect us from sin, inequity and violence in the day and at night.

Mandala 7/Sukta 16

Agni Devata, Vasishtha Maitravaruni Rshi

एना व॑ अ॒ग्निं नम॑सा॒ज नपा॑त॒मा हु॑व।
पि॒यं चति॑ष्ठमर॒तिं स्व॑ध्व॒रं विश्व॑स्य दू॒तम॒मृत॑म ॥ १ ॥

1. *Enā vo agniṁ namasorjo napātamā huve. Priyaṁ cetiṣṭhamaratiṁ svadhvaraṁ viśvasya dūtam-amṛtam.*

O people, for your sake, with food, homage and self-surrender, I invoke and serve Agni, giver of light and fire of life, product as well as the source of unfailing energy, strength and power, cherished and valuable friend, most enlightened and constant agent of the holiest programmes of love and non-violent development, and imperishable carrier and messenger of world communications.

स य॑जत अरु॒षा वि॒श्वभ॑जसा॒ स दु॑द॒व॒त्स्वा॑हुतः।
सु॒बह्मा॑ य॒ज्ञः सु॒शमी॒ वसू॑नां दे॒वं राधा॒ जना॑नाम ॥ २ ॥

2. *Sa yojate aruṣā viśvabhojasā sa dudravat svā-hutaḥ. Subrahmā yajñaḥ suśamī vasūnāṁ devaṁ rādho janānām.*

That Agni, leading power of nature and humanity, uses bright natural elements of universal value

such as sun rays, fire and water, like horses harnessed to the chariot, and, when invoked and raised, would move at the fastest speed. He is the master of natural knowledge and natural materials, adorable, noble and potent worker, and the accomplisher of means, materials and projects of humanity for common success and progress.

उदस्य शाचिरस्थादाजुह्वानस्य मीळ्हुषः ।
उद धूमासो अरुषासो दिविस्पृशः समग्निमिन्धते नरः ॥ ३ ॥

3. *Udasya śocirasthādājuhvānasya mīḷhuṣaḥ. Ud dhūmāso aruṣāso divispṛśaḥ samagnimindhate naraḥ.*

High rises the radiant glory of this fire of Agni fed on holy food while the flames and fragrance soar and touch the skies, when people light and raise the fire with profuse oblations of ghrta offered to the bountiful power.

तं त्वा दूतं कृण्महे यशस्तमं देवाँ आ वीतये वह ।
विश्वा सूनो सहसो मर्तभोजना रास्व तद्यत्त्वेमहे ॥ ४ ॥

4. *Taṁ tvā dūtaṁ kṛṇmahe yaśastamaṁ devāṅ ā vītaye vaha. Viśvā sūno sahaso martabhojanā rāsva tad yat tvemahe.*

We light, raise and develop the holy fire as messenger and harbinger of excellent gifts of life's light and fragrance. So do we elect, adore and anoint you on the highest and most glorious office of the nation. Bring us the divine nobilities and brilliancies of the world of nature and humanity together and give us all the cherished blessings of life for which purpose we love

and adore the fire and you, O lord of power and honour manifest and embodiment of excellence.

त्वमग्न गृहपतिस्त्वं ह ता न अध्वर।
त्वं प ता विश्ववार पचता यि ा वषि च वायम ॥ ५ ॥

5. *Tvamagne gṛhapatistvaṁ hotā no adhvare. Tvaṁ potā viśvavāra pracetā yakṣi veṣi ca vāryam.*

Agni, fiery and enlightened ruling power of nature and humanity, you are the protective and promotive head of the family and the home land. You are the receiver and giver of every thing in the loving and non-violent business of the nation's governance and administration. You are the purifier, sanctifier and giver of enlightenment universally adored. You organise, accomplish and pervade the yajnic business of life and living together by choice and common will.

कृधि रत्नं यजमानाय सुकता त्वं हि रत्नधा असि।
आ न ऋत शिशीहि विश्वमृत्विजं सुशंसा यश्च द ात ॥ ६ ॥

6. *Kṛdhi ratnaṁ yajamānāya sukrato tvaṁ hi ratnadhā asi. Ā na ṛte śiśīhi viśvamṛtvijaṁ suśaṁso yaśca dakṣate.*

O presiding power of holy actions in life, bestow the jewels of life upon the yajamana as you are the lord ruler and disburser of the world's wealth. Shine, sharpen and inspire us to do well in the truth and law of the world of nature and humanity and advance the person whoever commands honour and excellence and rises as expert performer in the universal yajna of evolution and progress at the social level.

त्व अग्न स्वाहुत प्रियासः सन्तु सूरयः ।
यन्तार ये मघवानो जनानामूर्वान्दयन्त गोनाम ॥ ७ ॥

7. *Tve agne svāhuta priyāsaḥ santu sūrayaḥ. Yantāro ye maghavāno janānāmūrvān dayanta gonām.*

Agni, ruling light of the world, invoked with reverence and adored, let those brave leaders and eminent scholars commanding wealth and power be dear and closer to you who move forward, and lead, control and protect the defenders and promoters of the people, lands and cows.

यषामिळा घृतहस्ता दुरोण आँ अपि प्राता निषीदति ।
ताँस्त्रायस्व सहस्य दुरो निद यच्छा नः शर्म दीघश्रुत ॥ ८ ॥

8. *Yeṣāmiḷā ghṛtahastā duroṇa āँ̆ api prātā niṣīdati. Tāँ̆strāyasva sahasya druho nido yacchā naḥ śarma dīrghaśrut.*

Patient and potent lord ruler of light, strength and power, protect from jealousy and malignity those good people in whose home sweet and sacred speech and manners, like a gracious lady of generosity with sweetened hands perfumed with ghrta and holy water, reigns and resides and, O lord of wide reputation and long experience of the voice of divinity, give us the home abounding in peace and comfort, love and courtesy.

स मन्दया च जिह्वया वह्निरासा विदुष्टरः ।
अग्न रयिं मघवद्भ्य न आ वह हव्यदातिं च सूदय ॥ ९ ॥

9. *Sa mandrayā ca jihvayā vahnirāsā viduṣṭaraḥ. Agne rayiṁ maghavadbhyo na ā vaha havyadātiṁ ca sūdaya.*

Agni, leading light and fire of life, most pervasive power ever on the move, all aware and self-conscious, receiver of the inputs into the fire of consumption and disseminator of the fragrances for the living system of existence by charming flames, pray refine and intensify the holy inputs of havi and bring higher returns of honour, excellence and generosity for those who manage the wealth and power of humanity for the common good.

य राधांसि ददत्यश्व्या मघा कामन श्रवस महः।
ताँ अंहसः पिपृहि पतृभिष्ट्वं शतं पूभिर्यविष्ठ्य॥ १०॥

10. *Ye rādhāṁsi dadatyaśvyā maghā kāmena śravaso mahaḥ. Tāň aṅhasaḥ pipṛhi partṛbhiṣṭvaṁ śataṁ pūrbhiryaviṣṭhya.*

O lord most youthful, power enlightened, there are those generous souls who, of their own will and desire, provide all possible and attainable means and materials for successful living, food and energy, wealth and power, and great honour and reputation for excellence. O lord, protect them from sin and evil, promote them with a hundred safeguards and fortifications.

दव व' दविणादाः पूर्णां विवष्ट्यासिचम।
उद्वा सिञ्चध्वमुप वा पृणध्वमादिद्व' दव अ'हत॥ ११॥

11. *Devo vo draviṇodāḥ pūrṇāṁ vivaṣṭyāsicam. Ud vā siñcadhvamupa vā pṛṇadhvamādid vo deva ohate.*

Agni, self-refulgent lord giver of wealth, honour and excellence, loves to have your fire of yajnic action

sprinkled with overflowing ladle of ghrta and the highest refined action. Serve him closely, feed the fire to the full, let the flames rise, and the generous lord refulgent would lead you to the heights of prosperity and excellence.

तं ह तारमध्वरस्य पचतसं वह्निं दवा अकृण्वत।
दधाति रत्नं विधत सुवीयमग्निजनाय दाशुषं॥ १२॥

12. *Taṁ hotāram-adhvarasya pracetasaṁ vahniṁ devā akṛṇvata. Dadhāti ratnaṁ vidhate suvīrya-magnirjanāya dāśuṣe.*

Let the brilliant, noble and generous leaders of humanity choose, sanctify and anoint that intelligent all-aware person as Agni, leader, ruler and high-priest of the yajnic social order of love, peace and non-violence, who would create and bear the jewel wealth and values of life and high power and prestige of the noblest order for generous self-sacrificing people dedicated to the yajna of the social system.

Mandala 7/Sukta 17

Agni Devata, Vasishtha Maitravaruni Rshi

अग्न भव सुषमिधा समिद्ध उत बहिरुविया वि स्तृणीताम॥ १॥

1. *Agne bhava suṣamidhā samiddha uta barhi-rurviyā vi stṛṇītām.*

Agni, O leading light, O brilliant seeker, O fire divine of yajna, be kindled with the holy fuel offered, and let the heat and light and fragrance of life spread over the wide earth, the skies and the vast spaces.

उ॒त द्वार॑ उश॒तीवि श्र॑यन्तामु॒त दे॒वाँ उ॑श॒त आ व॑हेह ॥ २ ॥

2. *Uta dvāra uśatīrvi śrayantāmuta devāň uśata ā vaheha.*

And let the doors of love and ecstasy be thrown open, and let the divinities inspired with the light and love of holy ambition enter. O leading light, bring them in hither.

अग्ने॑ वी॒हि ह॒विषा॒ यक्षि॑ दे॒वान्त्स्व॑ध्व॒रा कृ॑णुहि जातवदः ॥ ३ ॥

3. *Agne vīhi haviṣā yakṣi devāntsvadhvarā kṛṇuhi jātavedaḥ.*

Agni, light and fire of life and intelligence, all knowing, all reaching, go to the bounties of nature and brilliancies of humanity, join them with the light and fragrance you bear by the oblations of havi received, and win their favour of blessings for our yajna of the business of life and living.

स्व॒ध्व॒रा क॑रति जा॒तवे॑दा॒ य क्षद्दे॒वाँ अ॒मृता॑न्पिपर्यच्च ॥ ४ ॥

4. *Svadhvarā karati jātavedā yakṣad devāň amṛtān piprayacca.*

Jataveda, all knowing, all reaching power of nature and humanity, yajna fire and teacher, communicates with the undecaying bounties of nature and the immortal souls of enlightened humans and seekers of enlightenment, renders them favourable to the yajnic programmes of peace and non-violent development and thus gives them fulfilment.

वंस्व॒ विश्वा॒ वार्या॑णि पचतः स॒त्या भ॑वन्त्वा॒शिष॑ न अ॒द्य ॥ ५ ॥

5. *Vaṁsva viśvā vāryāṇi pracetaḥ satyā bhavantvāśiṣo no adya.*

O man of knowledge and enlightenment, acquire and disseminate all the cherished gifts and virtues of the world so that all our hopes and ambitions for a full living may be truly fulfilled here and now.

त्वामु त दधिर हव्यवाहं दवास' अग्न ऊज आ नपातम ॥ ६ ॥

6. *Tvāmu te dadhire havyavāhaṁ devāso agna ūrja ā napātam.*

Agni, light and fire of life and humanity, all divinities of nature and humanity acknowledge, take over and advance you for their life's fulfilment, you being the source of infallible hope, energy and karma and bearer as well as harbinger of the divine invitations to live.

त त दवाय दाशतः स्याम मह ना रत्ना वि दध इयानः ॥ ७ ॥

7. *Te te devāya dāśataḥ syāma maho no ratnā vi dadha iyānaḥ.*

O great one, as you come, you bear and bring for us the jewel wealths, honours and excellences of life. We pray may we too with gratitude be servers and givers in honour of the generous and brilliant light and fire of life.

Mandala 7/Sukta 18

Indra (1-21) and Sudasa Paijavanasya Dana stuti (22-25) Devata, Vasishtha Maitravaruni Rshi

त्व ह यत्पितरश्चि ा इन्द विश्वा वामा जरितार असन्वन ।
त्व गावः सुदुघास्त्व ह्यश्वास्त्वं वसु दवयत वनिष्ठः ॥ १ ॥

1. *Tve ha yat pitaraścinna indra viśvā vāmā jaritāro asanvan. Tve gāvaḥ sudughāstve hyaśvāstvaṁ vasu devayate vaniṣṭhaḥ.*

Indra, lord of power, splendour and beneficence, ruler of the world, all beauties and graces of life which our parents and sustainers pray for and achieve, all fertile cows, lands and lights with high yield, all horses and fast communications are there for them because you are there. All wealth of home, habitat and materials, you alone give to the devotee who prays for the favours and light of divinity.

राजेव हि जनिभिः ष्यवा व द्युभिरभि विदुष्कविः सन। पिशा गिर' मघवन्ग भिरश्व'स्त्वायतः शिशीहि राय अस्मान ॥ २ ॥

2. *Rājeva hi janibhiḥ kṣesyevā'va dyubhirabhi viduṣkaviḥ san. Piśā giro maghavan gobhiraśvaistvāyataḥ śiśīhi rāye asmān.*

Like a brilliant prince you live with the people all round, every way, every day. Being a scholar, poet and visionary, inspire us, your admirers, with your lights of wisdom, and refine our voices of admiration with gentle forms and manners. Lord of wealth, power and honour, sharpen our plans and initiatives with the development of lands and cows, horses and transport for our assets and prosperity.

इमा उ त्वा पस्पृधानासा अत्र मन्दा गिर' दवयन्तीरुप स्थुः। अवाची त पथ्या राय एतु स्याम त सुमतावि न्द्र शमन ॥ ३ ॥

3. *Imā u tvā paspṛdhānāso atra mandrā giro devayantīrupa sthuḥ. Arvācī te pathyā rāya etu syāma te sumatāvindra śarman.*

Indra, glorious ruler, these are the people and our voices of admiration, earnest and joyous, vying with each other in love and reverence on this occasion, which may, we pray, reach you and be accepted. May your modern ethics and policies lead us all to wealth, honour and excellence. May we always abide in peace and prosperity in a happy home under your care and kindness.

धनुं न त्वा सूयवसे दुदुक्षन्नुप ब्रह्माणि ससृज्रे वसिष्ठः ।
त्वामिन्मे गपतिं विश्व आहा न इन्दः सुमतिं गन्त्वच्छ ॥ ४ ॥

4. *Dhenuṁ na tvā sūyavase dudukṣannupa brahmāṇi sasṛje vasiṣṭhaḥ. Tvāminme gopatiṁ viśva āhā''na indraḥ sumatiṁ gantvaccha.*

As a shepherd goes to the cow in a rich pasture for good milk, so the man of peace and enlightenment approaches you seeking fulfilment and creates songs of appreciation in praise of your policy and performance as a ruler. Indra, O lord ruler of the world, the whole world calls you the preserver, defender and promoter of the earth and her social order for me, and I pray you enjoy the favour and goodwill of the people for our sake.

अर्णांसि चित्पपथाना सुदास इन्द' गाधान्यकृण त्सुपारा ।
शधन्तं शिम्युमुचथस्य नव्यः शापं सिन्धूनामकृणोदशस्तीः ॥ ५ ॥

5. *Arṇāṁsi cit paprathānā sudāsa indro gādhān-yakṛṇot supārā. Śardhantaṁ śimyum-ucathasya navyaḥ śāpaṁ sindhūnām-akṛṇod-aśastīḥ.*

Indra, brilliant ruler, rising anew like the sun,

controls and bounds overflooded expansive waters into fordable limits for comfortable movement of business, converts the violent to peaceable beneficence, silences the imprecations of the vociferous and controls the erratic behaviour of the rivers and the seas.

पुर॒ळा इत्तुर्वशा॒ य ग्॑रासीदा॒य मत्स्या॑सा॒ निशि॑ता॒ अपी॑व।
श्रु॒ष्टिं च॑कु॒भृग॑व॒ दु॒ह्यव॑श्च॒ सखा॒ सखा॑यमतर॒द्विषू॑च ः॥ ६॥

6. *Puroḷā it turvaśo yakṣurāsīd rāye matsyāso niśitā apīva. Śruṣṭiṁ cakrur-bhṛgavo druhya-vaśca sakhā sakhāyam-atarad viṣūcoḥ.*

The ruler is chief of all, all controller and instant achiever, keen yajaka and sociable with open doors, sharpest reacher to the target like fish in the ocean, for economic and social progress. Men of economic ambition, science and wisdom do him honour, enemies cower before him, and as a friend he saves and supports the friend of versatile genius.

आ प॒क्थास॑ भल॒ानस॑ भन॒न्ता लि॑नास विषा॒णिन॑ः
शि॒वास॑ः। आ य नय॑त्सध॒मा आय॑स्य ग॒व्या तृत्सु॑भ्य
अजगन्यु॒धा नृन॥ ७॥

7. *Ā pakthāso bhalānaso bhanantā'lināso viṣāṇinaḥ śivāsaḥ. Ā yo'nayat sadhamā āryasya gavyā tṛtsubhyo ajagan yudhā nṝn.*

Men of ripe age and experience, vibrant experts of yajnic material, nobly born and cultured, graceful and highly sagacious, who bring about peace and joy for all, approve and glorify the ruler who leads and guides members of the council who manage the governance and administration of the land for the noble

people and organise the defence forces to deal with the violent, destructive and lawless elements from within and without.

दु॒रा॒ध्या॒३॒ अदि॑तिं स्र॒वय॑न्त॒ च॒तसा॒ वि ज॑गृभ्र॒ परु॑ष्णीम।
म॒ह्ना॑वि॑व्यक्पृथि॒वीं पत्य॑मानः प॒शुष्क॒विर॑शय॒च्चाय॑मानः ॥ ८ ॥

8. *Durādhyo aditiṁ srevayanto'cetaso vi jagṛbhre paruṣṇīm. Mahnāvivyak pṛthivīṁ patyamānaḥ paśuṣ-kavir-aśayac-cāyamānaḥ.*

Thoughtless men of evil disposition try to fail his policy of universal and inviolable values and grab lands of fertility. But Indra, a man of vision, all round perceptive, saving the land and policy frustrates their designs and maintains national integrity and rests in peace and fearlessness.

इ॒युर॒र्थं॒ न न्य॒र्थं॑ परु॑ष्णीमा॒शुश्च॒नद॑भिपि॒त्वं ज॑गाम। सु॒दास॒ इन्द्रः॑ सु॒तुकाँ॑ अ॒मित्रा॒नर॑न्धय॒न्मानु॑ष॒ वधि॑वाचः ॥ ९ ॥

9. *Īyurarthaṁ na nyarthaṁ paruṣṇīm-āśuścaneda-bhipitvaṁ jagāma. Sudāsa indraḥ sutukāň amitrā narandhayan-mānuṣe vadhrivācaḥ.*

When Indra, generous ruler and commander equipped fully with assistant forces, overcomes unfriendly powers and evil voices rampant in society and thus reaches his target of correction and achievement in the daily business of life's governance and administration including the optimum means of sustenance and development, the people too realise the ends of his universal policy and achieve their goals of life in definiteness without any delay.

इयुगावा न यवसादगोपा यथाकृतमभि मित्रं चितासः।
पृश्निगावः पृश्निनिपषितासः श्रुष्टिं चक्रुनियुता रन्तयश्च ॥ १० ॥

10. *Īyurgāvo na yavasādagopā yathākṛtamabhi mitraṁ citāsaḥ. Pṛśnigāvaḥ pṛśninipreṣitāsaḥ śruṣṭiṁ cakrurniyuto rantayaśca.*

Just as cows free from the cowherd rush to the master from the pasture, as friends rush to meet a friend, as people having performed good actions by nature and law advance to receive their prize, and as the sun rays radiate across space and sky to meet the variegated earth, so do the forces of Indra, whether organised in battle order or resting off duty, and the people at peace rally and rush to Indra, the ruler, for service immediately on the clarion call.

एकं च य विंशतिं च श्रवस्या वैकर्णयाजनानाजा न्यस्तः।
दस्म न सद्म नि शिशाति बर्हिः शूरः सर्गमकृणोदिन्द एषाम ॥ ११ ॥

11. *Ekaṁ ca yo viṁśatiṁ ca śravasyā vaikarṇayorjanān rājā nyastaḥ. Dasmo na sadman ni śiśāti barhiḥ śūraḥ sargam-akṛṇod-indra eṣām.*

The ruler, personally resigned and socially committed as a trustee, commanding power and brilliance as Indra, dedicated to the elimination of want and suffering, creates and ministers a senate of twenty and one reputed people over a variety of views and opinions and thus, brave and brilliant as he is, organises the nation into a dynamic social order like a high priest organising and energising the vedi in the house of yajna.

अध श्रुतं कवषं वृद्धमप्स्वनुं दुह्युं नि वृणग्वजबाहुः । वृणाना अत्र सख्याय सख्यं त्वायन्ता य अमदन्नु त्वा ॥ १२ ॥

12. *Adha śrutaṁ kavaṣaṁ vṛddham-apsvanu druhyuṁ ni vṛṇag-vajrabāhuḥ. Vṛṇānā atra sakhyāya sakhyaṁ tvāyanto ye amadann-anu tvā.*

The lord of thunder power and justice engages the scholar, the teacher, the senior and even the jealous critic and opponent into the thick of social action, choosing some positively and others to weed out negativity. Thus they too, O ruler, opt for you, some opting for you as a friend for friendship, and others to be with you and around, but all in order to be happy and joyous in consonance with you.

वि सद्य विश्वा दृंहितान्यषामिन्द्रः पुरः सहसा सप्त ददः । व्यानवस्य तृत्सव गयं भागजष्म पूरुं विदथं मृधवाचम ॥ १३ ॥

13. *Vi sadyo viśvā dṛṁhitānyeṣāmindraḥ puraḥ sahasā sapta dardaḥ. Vyānavasya tṛtsave gayaṁ bhāgjeṣma pūruṁ vidathe mṛdhravācam.*

Let the ruler with his enlightened forces always and at the earliest rule out and destroy the sevenfold citadels of these outmoded enemies, and let him serve and support the home and institutions of values anew for the rising people of free thought and action. Let us always realise and win the values of the eternal and liquid flow of the holy voice in our yajnic business of systemic life.

नि गव्यव नव दुह्यवश्च षष्टिः शता सुषुपुः षट सहस्रा । षष्टिवीरासा अधि षड दुवायु विश्वदिन्दस्य वीर्या कृतानि ॥ १४ ॥

14. *Ni gavyavo'navo druhyavaśca ṣaṣṭiḥ śatā suṣupuḥ ṣaṭ sahasrā. Ṣaṣṭirvīrāso adhi ṣaḍ duvoyu viśvedindrasya vīryā kṛtāni.*

All the wondrous deeds of the world are accomplished by Indra, since sixty-six of his brave warriors devoted to their lord, all fervent, new and ferocious fighters dedicated to the land and light, send to eternal sleep sixtysix thousand of his enemies.

इन्द॑ण॒त तृत्स॑वा॒ ववि॑षाणा॒ आपा॒ न सृ॒ष्टा अ॑धवन्त॒ नीची॑ः।
दु॒मि॒त्रास॑ः पक॒ल॒विन्मिमा॑ना ज॒हु॒विश्वा॑नि॒ भ ज॑ना सु॒दास॑॥ १५॥

15. *Indreṇaite tṛtsavo veviṣāṇā āpo na sṛṣṭā adhavanta nīcīḥ. Durmitrāsaḥ prakalavinmimānā jahurviśvāni bhojanā sudāse.*

There furious warriors overwhelming the enemy like turbulent waters rushing down hill are the creation of Indra, and they, over-coming and cutting to size the enemies and strategists camouflaged as friends, are prepared to renounce all comforts for the sake of their devotion to the generous master and ruler.

अ॒र्धं वी॒रस्य॑ शृ॒त॒पाम॑नि॒न्द्रं परा॒ शध॑न्तं नुनुद अ॒भि ाम।
इन्द॑ ' म॒न्यु॑ं म॑न्यु॒म्य॑ ' मिमाय भ॒ज प॒थ व॑त॒निं पत्य॑-
मानः॥ १६॥

16. *Ardhaṁ vīrasya śṛtapāmanindraṁ parā śardhantaṁ nunude abhi kṣām. Indro manyuṁ manyumyo mimāya bheje patho vartaniṁ patyamānaḥ.*

Indra, ruler of the earth, inspires and promotes the person who promotes the brave, prepares ripe inputs

for yajnic development, and challenges and eliminates want and dishonour from the world. Being the destroyer of pride and anger, he reduces the proud and angry to zero, and promotes, defends and serves the paths of rectitude and processes of law and justice.

आधर्णा चित्तद्वकं चकार सिंह्यं चित्पत्वना जघान। अव स्रक्तीवश्यावृश्चदिन्द्रः पायच्छद्विश्वा भ जना सुदास॥ १७॥

17. *Ādhreṇa cit tadvekaṁ cakāra siṁhyaṁ cit petvenā jaghāna. Ava sraktīr-veśyāvṛścad-indraḥ prāya-cchad viśvā bhojanā sudāse.*

By patience, fortitude and stabilized power, Indra, destroyer of evil and enmity, unites and consolidates the world into one socio-political order. With limited but committed powers of love and creativity, he defeats the tigers of violence and destruction. With pointed advance like the penetration of a needle, he routs deep formations of hostility and opposition. And thus he provides all sustenance and peaceful comfort and prosperity for a happy and generous humanity.

शश्वन्ता हि शत्रव रारधुष्ट भदस्य चिच्छधत विन्द रन्धिम। मताँ एनः स्तुवत यः कृणति तिग्मं तस्मि जहि वजमिन्द॥ १८॥

18. *Śaśvanto hi śatravo rāradhuṣṭe bhedasya cicchar-dhato vinda randhim. Martāň enaḥ stuvato yaḥ kṛṇoti tigmaṁ tasmin ni jahi vajra-mindra.*

Indra, lord destroyer of division, opposition and hostility, let your persistent enemies be subdued

relentlessly. Let the persistent purveyors of division and dissidence be brought to justice. And whoever does evil and violence to the supportive and celebrative people among humanity, strike the sharp and instant bolt of justice upon them.

आव॒दिन्द्रं॒ य॒मुना॒ तृत्स॑वश्च॒ पात्र॑ भे॒दं स॒वता॑ता मुषायत।
अ॒जास॑श्च॒ शिग्व॑वा॒ य ाव॑श्च ब॒लिं शी॒षाणि॑ जभ्रु॒र-
श्व्या॑नि॥ १९॥

19. *Āvadindraṁ yamunā tṛtsavaśca prātra bhedaṁ sarvatātā muṣāyat. Ajāsaśca śigravo yakṣavaśca baliṁ śīrṣāṇi jabhruraśvyāni.*

Let the powers of justice, keepers of law and order and defence guards provide security cover for Indra, ruler of the social order. Let the ruler eliminate all elements of division, dissension and secession from this one, united and universal order of governance and human welfare. And let the weapon launchers, intelligence network using code language, supporting and cooperative yajnic powers of the system bear and offer him the highest loyalty and conduct fastest services of defence and communication for him.

न त॑ इन्द्र सुम॒तया॒ न राय॑ः सं॒च _ पूर्वा॒ उ॒षसा॒ न नू॒त्नाः।
दव॑कं चिन्मान्यमा॒नं ज॑घ॒न्था व॒ त्मना॑ बृ॒ह॒तः शम्ब॑रं
भत॥ २०॥

20. *Na ta indra sumatayo na rāyaḥ saṁcakṣe pūrvā uṣaso na nūtnāḥ. Devakaṁ cinmānyamānaṁ jaghanthā'va tmanā bṛhataḥ śambaraṁ bhet.*

Indra, lord ruler of power, honour and excellence, like the beauty, blessedness and grandeur

of the dawns old and new, your knowledge and wisdom, ethics and policies and your wealth and excellence cannot be described, since you achieve the adorable light of divinity, shatter the pride and pretence of simulated brilliance, and by your innate power and splendour break the greatest and deepest clouds to bring down showers of rain.

प य गृहादममदुस्त्वाया पराशरः शतयातुवसिष्ठः । न त भाजस्य सख्यं मृषन्ता धा सूरिभ्यः सुदिना व्युच्छान ॥ २१ ॥

21. *Pra ye gṛhād-amamadus-tvāyā parāśaraḥ śatayā-turvasiṣṭhaḥ. Na te bhojasya sakhyaṁ mṛṣantā'-dhā sūribyaḥ sudinā vyucchān.*

By virtue of your blazing glory and showers of generosity, the sage who dispels evils, the warrior who goes forward with a hundred and faces many hundreds, and the host who provides the best shelter and hospitality like mother earth, all who rejoice in the home as well as outside, would never neglect, forget or forsake the kindness and friendship of yours who are the ruler and protector of the world community. And we pray may happy days ever shine upon these brave, learned and generous people.

द्व नप्तुर्देववतः शत ग द्वा रथा वधूमन्ता सुदासः ।
अह ाग्न पजवनस्य दानं ह तव सद्म पर्यमि रभन ॥ २२ ॥

22. *Dve napturdevavataḥ śate gordvā rathā vadhū-mantā sudāsaḥ. Arhannagne paijavanasya dānaṁ hoteva sadma paryemi rebhan.*

Two hundred cows and two chariots drawn by double motive powers are the gifts of the generous

yajamana, grand child of a dynamic, pious and progressive God-fearing yajaka. O Agni, lord and leader of the light and fire of the corporate life of humanity, happily acknowledging, singing and celebrating the gift of the man of peace and progress, I go round the house of yajna with reverence like the high priest and the yajaka myself.

चत्वार' मा पजवनस्य दानाः स्मद्दिष्टयः कृशनिन' निर्क।
ऋजास' मा पृथिविष्ठाः सुदासस्ताकं ताकाय श्रवस वहन्ति॥ २३॥

23. *Catvāro mā paijavanasya dānāḥ smaddiṣṭayaḥ kṛśanino nireke. Ṛjrāso mā pṛthiviṣṭhāḥ sudāsa-stokaṁ tokāya śravase vahanti.*

Four-fold gifts of the generous yajamana, grand child of the pious progressive yajaka, golden majestic and moving straight on the right course in life in the most stable manner without jolt or deviation on the earth, bear me like a child of divinity to my grand child for the achievement of honour and excellence.

यस्य श्रवा र दसी अन्तरुवी शीष्ण शीष्ण विबभाजा विभक्ता। सप्तदिन्दुं न स्रवत' गृणन्ति नि युध्यामधिम-शिशाद-भीकं॥ २४॥

34. *Yasya śravo rodasī antarurvī śīrṣṇeśīrṣṇe viba-bhājā vibhaktā. Saptedindraṁ na sravato gṛṇanti ni yudhyāmadhim-aśiśād-abhīke.*

One whose honour and fame rings in the skies and over the wide earth, whose gifts of generosity are distributed over from person to person of eminence, whom the seven fluent regions of heaven and earth

celebrate and glorify like Indra, lord of light and fire and power, and who fights out a war monger in battle close at hand as one would eliminate a disease, such a person and power is fit to be the ruler.

इमं नर मरुतः सश्चतानु दिवो दासं न पितरं सुदासः ।
अविष्टना पजवनस्य कतं दूणाशं त्रमजरं दुवायु ॥ २५ ॥

25. *Imaṁ naro marutaḥ saścatānu divodāsaṁ na pitaraṁ sudāsaḥ. Aviṣṭanā paijavanasya ketaṁ dūṇāśaṁ kṣatramajaraṁ duvoyu.*

O leading lights of humanity and vibrant people of the world in general, join, support and celebrate this generous giver of light and life like the father creator of the generous yajaka and high priest of world yajna, and there by join and integrate with the divine and undecaying social order which is the irresistible will and creation of the gracious lord of peace and forgiveness.

Mandala 7/Sukta 19

Indra Devata, Vasishtha Maitravaruni Rshi

यस्तिग्मशृङ्ग वृषभ न भीम एकः कृष्टीश्च्यावयति प विश्वाः । यः शश्वता अदाशुषा गयस्य पयन्तासि सुष्वितराय वदः ॥ १ ॥

1. *Yastigmaśṛṅgo vṛṣabho na bhīma ekaḥ kṛśṭīścyāvayati pra viśvāḥ. Yaḥ śaśvato adāśuṣo gayasya prayantāsi suṣvitarāya vedaḥ.*

Indra, lord commander of weapons sharp and blazing as rays of light, virile, generous and yet fearsome as a bull, is the one supreme who guides, controls, rules

and inspires the world community, and he is the one who always is the supporting power of the house and children of the indigent who cannot afford to pay for education and development. O lord, you are the guide and giver of wealth and knowledge to the man dedicated to the yajnic development of humanity.

त्वं ह॒ त्यदि॑न्द्र कुत्स॑माव॒ः शुश्रू॑षमाणस्त॒न्वा॑ सम्॒य। दास॑ं यच्छुष्ण॑ं कुय॑व॒ं न्य॑स्मा॒ अर॑न्धय आजु॒न्याय॒ शि ॑न॥ २॥

2. *Tvaṁ ha tyadindra kutsamāvaḥ śuśrūṣamāṇastanvā samarye. Dāsaṁ yacchuṣṇaṁ kuyavaṁ nyasmā arandhaya ārjuneyāya śikṣan.*

Indra, brilliant ruler, you govern and strike your thunderbolt of justice and punishment, listen to the voice of the people in the battle business of life and protect the sagely man of judgement and discretion with your force when you fight the demon of drought, punish the selfish exploiter and food polluter and help and arrange for the education of the children of noble mothers all for our sake.

त्वं धृ॑ष्ण धृष॒ता वी॒तह॑व्यं पाव॒ा विश्वा॑भिरू॒तिभि॑ः सु॒दास॑म। प पारु॑कुत्सिं त्र॒सद॑स्युमाव॒ः त्रसाता वृत्र॒हत्ये॑षु पू॒रुम॥ ३॥

3. *Tvaṁ dhṛṣṇo dhṛṣatā vītahavyaṁ prāvo viśvābhirūtibhiḥ sudāsam. Pra paurukutsiṁ trasadasyumāvaḥ kṣetrasātā vṛtrahatyeṣu pūrum.*

O bold and determined ruler, with all your power and determination and with all your methods and tactics of defence and offence, protect and preserve the assets of the nation acquired, support the commander of services, guard the wielders of high class weapons and

protect their families, defend the powers of law and order against crime, and in the battle against want and darkness and for victory in the battle field of defence and development, protect the supply line and citizens of the land.

त्वं नृभिर्नृमण द्रववीता भूरीणि वृत्रा हयश्व हंसि।
त्वं नि दस्युं चुमुरिं धुनिं चा स्वापय दभीतय सुहन्तु॥ ४॥

4. *Tvaṁ nṛbhir-nṛmaṇo devavītau bhūrīṇi vṛtrā haryaśva haṁsi. Tvaṁ ni dasyuṁ cumuriṁ dhuniṁ cā'svāpayo dabhītaye suhantu.*

O leader and commander equipped with transport, communications and armoured fighting forces, cherished and honoured ruler of the heart of the nation, in the battle business of the protection and advancement of the divinities of nature and humanity you fight out and eliminate the cumulated forces of darkness and destruction with the assistance and cooperation of the leading people. You lay to sleep and totally destroy the violent criminal, the thief and the terrorist in order to suppress and root out the forces of negation and destruction.

तवं च्यात्रानिं वजहस्त तानि नव यत्पुर' नवतिं चं सद्यः।
निवर्शन शततमाविवषीरहञ्च वृत्रं नमुचिमुताहन॥ ५॥

5. *Tava cyautnāni vajrahasta tāni nava yat puro navatiṁ ca sadyaḥ. Niveśane śatatamāviveṣīra-hañca vṛtraṁ namucimutāhan.*

O wielder of the thunderbolt, those frightful forces of yours which instantly destroy nintynine citadels of want and darkness and hundreds more for

the entry of light and justice, pray demolish the unbreakable walls of the forts of impenetrable ignorance, superstition, prejudice, hatred and violence.

सना॒ ता त॑ इन्द्र॒ भ ज॑नानि रा॒तह॑व्याय दा॒शुष॑ सु॒दास॑। वृष्ण॑ त॒ हरी॒ वृष॑णा युनज्मि॒ व्यन्तु॒ ब्रह्मा॑णि पुरुशाक॒ वाज॑म ॥ ६ ॥

6. *Sanā tā ta indra bhojanāni rātahavyāya dāśuṣe sudāse. Vṛṣṇe te harī vṛṣṇā yunajmi vyantu brahmāṇi puruśāka vājam.*

Indra, lord of light and power, those permanent gifts and protections of the world of existence you have created and granted for the oblation bearing yajaka, for the generous man of charity, and for the commander of the protective forces of humanity, and those mighty motive forces of life's power and generosity which I harness in your service may, O lord of all ruling power, we pray, bring us all voices of Divinity, all means and modes of sustenance, and all success and progress in our life.

मा त॑ अ॒स्यां स॑हसाव॒न्परि॑ष्टाव॒घाय॑ भूम हरिवः परा॒दे।
त्राय॑स्व न॒ वृक॒भि॒वरू॑थ॒स्तव॑ प्रि॒यास॑: सू॒रिषु॒ स्याम ॥ ७ ॥

7. *Mā te asyāṁ sahasāvan pariṣṭāvaghāya bhūma harivaḥ parādai. Trāyasva no'vṛkebhirvarūthaistava priyāsaḥ sūriṣu syāma.*

O lord of peace, patience and justice, ruler of dynamic powers and people, in this social order of your governance, let us not be exposed to a state of throw away sin and crime. Save us by virtue of the company of non-violent, best and wisest protective people. Let us abide among your dearest favourites and loved ones,

among the brave, the wise and the virtuous.

पि॒यास॒ इत्ते॑ मघव॒न्नभिष्टा॒ नरो॑ मदेम शर॒णे सखा॑यः ।
नि तुर्वशं॒ नि याद्वं शिशीह्यतिथि॒ग्वाय॒ शंस्यं करि॒ष्यन् ॥ ८ ॥

8. *Priyāsa it te maghavann-abhiṣṭau naro madema śaraṇe sakhāyaḥ. Ni turvaśaṁ ni yādvaṁ śiśīhyatithigvāya śaṁsyaṁ kariṣyan.*

Lord of wealth, honour and excellence, let us all, leaders and friends of yours, abide and rejoice as your dearest in the protective shelter of your love and good will for our desired aims. Inspire and refine the nearest settled neighbour as well as the traveller on the move, raising the generous host in honour and praise for hospitality.

स॒द्यश्चि॒न्नु ते मघव॒न्नभिष्टा॒ नरः॑ शंसन्त्युक्थ॒शास॑ उ॒क्था ।
य ते॒ हवं॒भिर्वि प॒णीँर॑दा॒श॒ऽस्मान्वृ॑णीष्व॒ युज्या॑य॒ तस्मै॑ ॥ ९ ॥

9. *Sadyaścinnu te maghavann-abhiṣṭau naraḥ śaṁsantyukthaśāsa ukthā. Ye te havebhir-vi paṇīṅradāśann-asmān vṛṇīṣva yujyāya tasmai.*

O lord of light, honour and excellence of generosity, select us for dedication to that holy work which, under the protection of your love and goodwill, leading scholars and interpreters of the Divine Word relentlessly pursue, reciting and teaching the Vedic songs of divinity and, by recitation and exhortation, converting even hard headed businessmen to generous givers of charity in the service of Divinity.

एत स्त मा॑ नरां नृ॑तम॒ तुभ्यं॑मस्म॒दर्य॑ज्ञा॒ ददं॑त म॒घानि॑ ।
तषा॑मिन्द वृत्र॒हत्यं॑ शि॒व भू॒ः सखा॑ च॒ शूर॑ वि॒ता च॑
नृ॒णाम ॥ १० ॥

10. *Ete stomā narāṁ nṛtama tubhyamasmadryañco dadato maghāni. Teṣāmindra vṛtrahatye śivo bhūḥ sakhā ca śūro'vītā ca nṛṇām.*

These songs of adoration offered to you, O highest leader of the leaders of men, in fact, come back to us, giving wealth, honours and excellence of life. O lord, in these people's battle against darkness, want and injustice, be their friend, wise protector and kind defender.

नू इन्द्र शूर स्तवमान ऊती बह्मजूतस्तन्वा वावृधस्व। उप नो वाजान्मिमीह्युप स्तीन्यूयं पात स्वस्तिभिः सदा नः॥ ११॥

11. *Nū indra śūra stavamāna ūtī brahmajūtastanvā vāvṛdhasva. Upa no vājān mimīhyupa stīnyūyaṁ pāta svastibhiḥ sadā naḥ.*

Indra, wise and brave leader and ruler of the world celebrated in song, exhorting the brave, commanding the defence and protection and the wealth of power, prosperity, food, energy and divine wisdom, grow in body, mind and soul by your body politic, and help us grow as a united commonwealth blest with honour, excellence and prosperity, and let there be no alliances of opposition and enmity against humanity. O lord and leaders of the world, protect and promote us in a state of honourable peace, prosperity and all round well being for all time.

Mandala 7/Sukta 20

Indra Devata, Vasishtha Maitravaruni Rshi

उग्र जज्ञे वीर्याय स्वधावाञ्चक्रिरपा नया यत्कर्रिष्यन।
जग्मियुवा नृषदनमव भिस्त्राता न इन्द्र एनस महश्चित ॥ १ ॥

1. *Ugro jajñe vīryāya svadhāvāñcakrirapo naryo yat kariṣyan.Jagmiryuvā nṛṣadanam-avobhis-trātā na indra enaso mahaścit.*

Indra, the ruling soul, a great performer blest with innate powers, rises bright and blazing to do great heroic deeds when he undertakes the manly acts he plans to do. Youthful and bold, he goes to the house of the people with his powers of protection as a saviour of us all from great sin and transgression.

हन्ता वृत्रमिन्द्रः शूशुवानः पावीरु वीर जरितारमूती। कर्ता सुदास अहु वा उ लाकं दाता वसु मुहुरा दाशुषे भूत ॥ २ ॥

2. *Hantā vṛtramindraḥ śūśuvānaḥ prāvīrnnu vīro jaritāramūtī. Kartā sudāse aha vā u lokaṁ dāta vasu muhurā dāśuṣe bhūt.*

Growing and rising, Indra is breaker of the clouds and destroyer of want and darkness of ignorance. The youthful hero protects the dedicated celebrant with his powers of protection. He is the creator of a beautiful world for the man of service and charity and he is the giver of wealth again and again to the generous man of charity and gratitude to Divinity.

युध्म अनवा खजकृत्समद्वा शूरः सत्राषाड जनुषमषाः हः।
व्यास इन्द्रः पृतनाः स्व जा अधा विश्वं शत्रूयन्तं जघान ॥ ३ ॥

3. *Yudhmo anarvā khajakṛt samadvā śūraḥ satrāṣāḍ januṣemaṣāḷhaḥ. Vyāsa indraḥ pṛtanāḥ svojā adhā viśvaṁ śatrūyantaṁ jaghāna.*

Veteran warrior, relentless campaigner, passionate fighter, magnanimous hero, always victorious, Indra is unconquerable by nature. In the face of tumultuous conflicts he blazes with holy splendour and destroys all hostility from the earth.

उभ चिदिन्द्र रोदसी महित्वा पपाथ तविषीभिस्तुविष्मः ।
नि वज्रमिन्द्र हरिवान्मिमिक्षन्त्समन्धसा मदेषु वा उव च ॥ ४ ॥

4. *Ubhe cidindra rodasī mahitvā''paprātha taviṣībhis-tuviṣmaḥ. Ni vajramindro harivān mimikṣantsamandhasā madeṣu vā uvoca.*

Mighty Indra with his splendour and irresistible forces pervades both earth and sky by the strength of his presence felt all round. Wielding his thunderbolt of justice, protection and correction, commanding humanity and mixing with the people by perceptible presence as well as social gatherings over joyous celebrations, he maintains his dialogue with them.

वृषा जजान वृषणं रणाय तमु चिन्नारी नर्यं ससूव । प यः
सेनानीरध नृभ्या अस्तीनः सत्वा गवेषणः स धृष्णुः ॥ ५ ॥

5. *Vṛṣā jajāna vṛṣaṇaṁ raṇāya tamu cinnāri naryaṁ sasūva. Pra yaḥ senānīradha nṛbhyo astīnaḥ satvā gaveṣaṇaḥ sa dhṛṣṇuḥ.*

Him the omnipotent generous father begets, and him the supreme creative mother nature bears and nurtures as the mighty, virile and generous leader for the battle of humanity for a full joyous life on earth, the

mighty ruler Indra who then rises as the commander of armies and glorious protector promoter of the world community: brave and true, seeker of truth and the divine Word of nature, the ruler irresistible for the people.

नू चित्स भंषत जना न रंषन्मना य अंस्य घारमाविवांसात।
यज्ञय इन्द्र दधंत दुवांसि रायत्स राय ऋंतपा ऋंतजाः ॥ ६ ॥

6. *Nū cit sa bhreṣate jano na reṣanmano yo asya ghoram-āvivāsāt. Yajñairya indre dadhate duvāṁsi kṣayat sa rāya ṛtapā ṛtejāḥ.*

Never does that person waver or go astray, never does he fail or face disaster, never does he hurt anyone, who obeys and serves the venerable thought and will of this awesome master. Whoever reposes his trust and prayers by love, self-sacrifice and yajna in him abides in peace for the achievement of wealth, honour and excellence, serving truth and rising in stature in truth and divine law.

यदिंन्द्र पूवा अपंराय शि ा रायज्यायान्कनींयस दष्णम।
अमृत इत्पर्यासीत दूरमा चित्र चित्र्यं भरा रयिं नंः ॥ ७ ॥

7. *Yadindra pūrvo aparāya śikṣannayajjyāyān kanīyaso deṣṇam. Amṛta it paryāsīta dūramā citra citryaṁ bharā rayiṁ naḥ.*

What the former generation teaches and bequeathes to the next, and what the elder generation may learn and obtain from the younger one as a valuable gift, and that immortal wealth of life far out of sense, experience and time, O lord sublime, that sits eternal, O lord of omniscience and omnipotence, Indra, bear

and bring us, that wondrous, super existential wealth and vision of life.

यस्त॑ इन्द प्रि॒य जना॒ ददा॑शदस॑न्नि॒रे॒क अ॑दिव॒ः सखा॑ त।
व॒यं त॑ अ॒स्यां सु॑म॒ता च॑निष्ठा॒ः स्याम॒ वरू॑थ॒ अघ्न॑ता॒ नृपी॑ता ॥ ८ ॥

8. *Yasta indra priyo jano dadāśadasannireke adrivaḥ sakhā te. Vaṁ te asyāṁ sumatau caniṣṭhāḥ syāma varūthe aghnato nṛpītau.*

Indra, lord ruler of the world over clouds and mountains, whoever the person that pays homage to you, may he be dear to you as a friend in the open honest business of living. In this social order of goodwill and human welfare of the lord of love and grace free from violence, let us live in peace at home blest with sustenance and security in comfort and divine grace.

ए॒ष स्त म॑ अचिकद॒द वृषा॑ त उ॒त स्ता॒मुम॑घव ञकपिष्ट।
रा॒यस्काम॑ जरि॒तारं॒ त॒ आग॒न्त्वम॒ङ्ग शं॑क॒ वस्व॒ आ शं॑क नः ॥ ९ ॥

9. *Eṣa stomo acikradad vṛṣā ta uta stāmurmaghavannakrapiṣṭa. Rāyaskāmo jaritāraṁ ta āgan tvamaṅga śakra vasva ā śako naḥ.*

O lord of wealth, honour, power and excellence, this song of adoration vibrates with prayer for your attention and the celebrant prays for your grace. May your gift of wealth and fulfilment flow to the celebrant. O lord of power dear as breath of life, make it possible for us to win all wealth, honour and excellence we pray for.

स नं इन्द्र त्वयतायाइषे धास्मनाा च य मघवानन जुनन्ति।
वस्वी षु तं जरित्र अस्तु शक्तियूयं पात स्वस्तिभिः सदा
नः ॥ १० ॥

10. *Sa na indra tvayatāyā iṣe dhāstmanā ca ye maghavāno junanti. Vasvī ṣu te jaritre astu śaktiryūyaṁ pāta svastibhiḥ sadā naḥ.*

Indra, lord giver of energy and vitality, sustain us and those who join you vitally and spiritually for the gift of energy and pranic vitality in contact with universal energy. May your universal vitality be the harbinger of universal wealth, honour and excellence for the celebrant. O lord and divinities, all time protect and promote us with success, prosperity and good fortune all round.

Mandala 7/Sukta 21

Indra Devata, Vasishtha Maitravaruni Rshi

असाावि दवं ग ऋजीकमन्धा न्यस्मिन्द' जनुषमुव च।
ब धामसि त्वा हयश्व यज्ञब धा नः स्त ममन्धसा मदषु ॥ १ ॥

1. *Asāvi devaṁ goṛjīkamandho nyasminn-indro januṣemuvōca. Bodhāmasi tvā haryaśva yajñairbodhā naḥ stomam-andhaso madeṣu.*

Distilled is the spirit of life, divine, brilliant, the very essence of earth and nature's energy. Let Indra, the ruling lord of life, by his very nature and origin, join and address the assembly and make it resound. O lord of instant powers and faculties, we invoke and invite you by our yajnic adorations. Join us in the ecstasy of our celebration and inspire our congregation to awake into enlightenment.

प य॑न्ति य॒ज्ञं वि॒पय॑न्ति ब॒र्हिः स ऽम॒माद॑ ऽ वि॒दथं॑ दुधवा॑चः।
न्यु॑ भियन्त य॒शस॑ ऽ गृ॒भादा दू॒रऽउ॑पब्दा॒ वृष॑णा नृ॒षाच॑ः॥ २॥

2. *Pra yanti yajñaṁ vipayanti barhiḥ somamādo vidathe dudhravācaḥ. Nyu bhriyante yaśaso gṛbhādā dūra-upabdo vṛṣaṇo nṛṣācaḥ.*

Lovers of soma ecstasy march forward to join the yajna of the social order, their shouts of joy resounding to the skies. The brave and generous leaders of the nation move forward from the home, with resounding proclamations bearing vibrations of their characteristic home and fame, to join the assembly.

त्वमि॑न्द्र स्रवि॑त॒वा अ॒पस्क॒ः परि॑ष्ठिता॒ अहि॑ना शूर पू॒र्वीः।
त्वद्वा॑वक र॒थ्या॒३॒ न धना॒ रज॑न्त॒ विश्वा॑ कृ॒त्रिमा॑णि भी॒षा॥ ३॥

3. *Tvamindra sravitavā apaskaḥ pariṣṭhitā ahinā śūra pūrvīḥ. Tvad vāvakre rathyo na dhenā rejante viśvā kṛtrimāṇi bhīṣā.*

And you Indra, leader and ruler, set aflow the natural voice and energies of the nation otherwise withheld from expression by diffidence, fear and darkness of ignorance. Freed by you, the energies of the nation flow freely into action like words of eloquence directed to a definite purpose like streams flowing to the sea and chariot horses directed to a destination, and then all artificial creations of fear tremble like fear itself.

भी॒मा वि॒॑वृषा॑यु॒धभि॑रष॒ामपां॑सि॒ विश्वा॒ नया॑णि वि॒द्वान।
इन्द्र॒ः पुरा॒ जह्न॑ ऽषाणा॒ वि दू॑ ऽधा॒द्वि वज॑ ऽहस्ता महि॒ना ज॑घान॥ ४॥

4. *Bhīmo viveṣāyudhebhir-eṣāmapāṁsi viśvā naryāṇi vidvān. Indraḥ puro jarhṛṣāṇo vi dūdhodvi vajrahasto mahinā jaghāna.*

Indra, formidable scholar and fearsome warrior, enters with his weapons of offence and defence and inspires all the will and actions of the people which are in the interest of humanity and which are humanly possible. Happy and rejoicing, wielding the thunderbolt of power and justice in hand, he shakes to naught the strongholds of evil, sin and crime with his grandeur.

न यातव इन्द जूजुवुना न वन्दना शविष्ठ वेद्याभिः। स शर्धदया विषुणस्य जन्तामा शिश्नदवा अपि गुऋतं नः॥ ५॥

5. *Na yātava indra jūjuvurno na vandanā śaviṣṭha vedyābhiḥ. Sa śardhadaryo viṣuṇasya jantormā śiśnadevā api gurṛtaṁ naḥ.*

Indra, lord most potent, let not the wicked and violent approach and hurt us. Let them not affect our holy works in spite of their tactics worth knowing though they be. O noble lord, control and nullify the various and disorderly people. Let not the sensual and licentious sex slaves vitiate our moral conduct and rectitude.

अभि कत्वेन्द भूरधा ज्मन ा ते विव्यङ्महिमानं रजांसि।
स्वना हि वृत्रं शवसा जघन्थ न शत्रुरन्तं विविदद्युधा ते॥ ६॥

6. *Abhi kratvendra bhūradha jman na te vivyaṅ mahimānaṁ rajāṁsi. Svenā hi vṛtraṁ śavasā jaghantha na śatrurantaṁ vividad yudhā te.*

Indra, lord of splendour, by your own strength

overthrow the enemies of humanity on earth. They do not know the greatness and glory of your powers. By your innate powers you destroy the demon of darkness, want and ignorance. O mighty warrior, the enemies do not realise the expanse of your power and grandeur.

दे॒वाश्चि॑त्त असु॒र्या॑य पूव॒ नृ॑ ॒त्राय॑ ममिरे॒ सहां॑सि।
इन्द॑ ' म॒घानि॑ दयत वि॒षह्या॒न्द्रं॑ वाज॑स्य जाहुवन्त सा॒ता ॥ ७ ॥

7. *Devāścit te asuryāya pūrve'nu kṣatrāya mamire sahaṁsi. Indro maghāni dayate viṣahyendraṁ vājasya johuvanta sātau.*

Indra, ruling power of the world, brilliant divines, scholars and scientists of veteran eminence value your courage and bold actions in the field of energy and spirituality for the development, prosperity and well being of the social order. Having faced challenges with patience and fortitude, Indra commands and shares powers, privileges and prosperity, and the people invoke and support him for leadership in their struggle for peace, prosperity and progress. Therein lies honour and victory.

की॒रिश्चि॒द्धि त्वाम॑वस जु॒हावशा॑नमिन्द्र॒ साभ॑गस्य॒ भूरे॑ः।
अव॑ ' बभूथ शतमूत अ॒स्म अ॑भि ॒त्तुस्त्वाव॑ता वरू॒ता ॥ ८ ॥

8. *Kīriściddhi tvāmavase juhāveśānamidra saubhagasya bhūreḥ. Avo babhūtha śatamūte asme abhikṣattustvāvato varūtā.*

For protection and advancement, the devotee calls upon you, Indra, lord ruler and giver of abundant power and prosperity, honour and excellence. O lord of a hundred protective powers, be the guardian, protector

and saviour of our abundant power and prosperity. And our guardian and protector against the challenging enemy too, may, we pray, be brave as you.

सखायस्त इन्द विश्वहा स्याम नमावृधास महिना तरुत्र ।
वन्वन्तु स्मा त वसा समीक इ भीतिमया वनुषां शवांसि ॥ ९ ॥

9. *Sakhāyasta indra viśvaha syāma namovṛdhāso mahinā tarutra. Vanvantu smā te'vasā samīke'-bhītimaryo vanuṣāṁ śavāṁsi.*

O saviour triumphant, while we worship and glorify you daily with greater and greater love, faith and strength of loyalty, pray let us be your friends for ever. O lord and master of the people, let us all be close to you and, under your protection, let us all win and enjoy freedom from fear and strength worthy of the seekers of Divinity.

स न इन्द त्वयताया इष धास्मनाा च य मघवाना जुनन्ति ।
वस्वी षु त जरित्र अस्तु शक्तियूयं पात स्वस्तिभिः सदा नः ॥ १० ॥

10. *Sa na indra tvayatāyā iṣe dhāstmanā ca ye maghavāno junanti. Vasvī ṣu te jaritre astu śakti-ryūyaṁ pāta svastibhiḥ sadā naḥ.*

Indra, lord of life and majesty, hold us all, sustain us all, all the blessed souls who by their sincere devotion enjoy the glory of your favour and grace so that we may continue to enjoy the strength and success granted by you. May your power and grace be the source of wealth and excellence for the celebrant. All you divinities of nature and humanity, protect and promote

us for all time with all freedom and security.

Mandala 7/Sukta 22

Indra Devata, Vasishtha Maitravaruni Rshi

पिबा॒ सोम॑मिन्द्र॒ मन्द॑तु त्वा॒ यं ते॑ सु॒षाव॑ हर्य॒श्वाद्रिः॑ ।
सो॒तुर्बा॒हुभ्यां॑ सुय॒ता॒ नार्वा॑ ॥ १ ॥

1. *Pibā somamindra mandtu tvā yaṁ te suṣāva haryaśvādriḥ. Soturbāhubyāṁ suyato nārvā.*

Indra, lord ruler and controller of the dynamic forces of the world, drink this soma of ecstasy which, I am sure, would exhilarate you. The cloud, generative power of nature, has distilled it and showered on you. And just as a horse well controlled by the hands and reins of the driver moves to the right destination, so is this soma generated by the hands of the creator meant to exhort you to take the dominion to its destination.

यस्ते॒ मदो॒ युज्य॒श्चारु॒रस्ति॒ येन॑ वृ॒त्राणि॑ हर्यश्व॒ हंसि॑ ।
स त्वामि॑न्द्र प्रभूवसो ममत्तु ॥ २ ॥

2. *Yaste mado yujyaścārurasti yena vṛtrāṇi haryaśva haṁsi. Sa tvāmindra prabhūvaso mamattu.*

That beauty and joy of the governance of your dominion which is agreeable, inspiring and worthy of support and participation, and by which joy, O controller of the dynamic forces of the people, you break the negative forces of darkness, sin and crime, want and ignorance like the sun breaking dark clouds for showers, may that joy, O sovereign lord of power for settlement and prosperity, give you the real pleasure of creative governance and administration.

बाधा॒ सु म॑ मघव॒न्वाच॒ममां यां त॒ वसि॑ष्ठा॒ अच॑ति॒ पश॑स्तिम ।
इ॒मा ब्रह्म॑ सध॒मादं॑ जुषस्व ॥ ३ ॥

3. *Bodhā su me maghavan vācamemāṁ yāṁ te vasiṣṭho arcati praśastim. Imā brahma sadhamāde juṣasva.*

O lord of honour, power and magnificence, pray know well this voice of mine which the sage well settled at peace offers you in adoration of your glory. And accept, honour and apply these holy words of vision and wisdom in practice in the assembly house of the wise for governance and administration.

श्रु॒धी हवं॑ विपिपा॒नस्याद्॒बाधा॒ विप॒स्याच॑ता मनी॒षाम ।
कृ॒ष्वा दुवां॑स्यन्त॑मा॒ सच॒मा ॥ ४ ॥

4. *Śrudhī havaṁ vipipānasyādrerbodhā viprasyārcato manīṣām. Kṛṣvā duvāṁsyantamā sacemā.*

Listen to the cloud shower of exhortation from the vibrant sage, joyous participant in the congregation, know the thought and will of the wise scholar in adoration of your honour, and honour these prayers, most sincere and intimate, in action.

न त॒ गिरा॒ अपि॑ मृष्य तु॒रस्य॒ न सु॑ष्टु॒तिम॑सु॒य॑स्य वि॒द्वान ।
सदा॑ त॒ नाम॑ स्वयशा विवक्मि ॥ ५ ॥

5. *Na te giro api mṛṣye turasya na suṣṭutimasuryasya vidvān. Sadā te nāma svayaśo vivakmi.*

Never shall I forget your words, instant and mighty of action as you are, nor shall I, knowing your power and potential, ever neglect your appreciation and adoration. I value and appreciate the significance of your

name and your innate honour and excellence.

भूरि हि त सवना मानुषषु भूरि मनीषी हवत त्वामित ।
मार अस्मन्मघवञ्ज्यायक्कः ॥ ६ ॥

6. *Bhūri hi te savanā mānuṣeṣu bhūri manīṣī havate tvāmit. Māre asmanmaghavañjyok kaḥ.*

O lord of honour and excellence, many are your acts of generosity and magnificence in the world of humanity. Many are the acts of adoration the dedicated wise offer to you. O lord, never let these be alienated from us.

तुभ्यदिमा सवना शूर विश्वा तुभ्यं ब्रह्माणि वधना कृणामि । त्वं नृभिर्हव्य विश्वधासि ॥ ७ ॥

7. *Tubhyedimā savanā śūra viśvā tubhyaṁ brahmāṇi vardhanā kṛṇomi. Tvaṁ nṛbhirhavyo viśvadhāsi.*

O lord of honour and excellence, wise and brave, all these yajnic acts of service and adoration are for you. All these acts of holy creation and development for progress I do, are for your honour and majesty. You are the ruler and sustainer of the world, accepted and adorable for the leading people of the world.

नू चि ु त मन्यमानस्य दस्मादशनुवन्ति महिमानमुग ।
न वीयमिन्द त न राधः ॥ ८ ॥

8. *Nū cinnū te manyamānasya dasmodaśnuvanti mahimānamugra. Na vīryamindra te na rādhaḥ.*

Indra, lord of blazing splendour, destroyer of suffering and darkness, adored by the world, the people of the world acknowledge your grandeur but they comprehend it not, much less equal and surpass. Nor

can they surpass, equal or even comprehend your power and potential or your munificence.

य च॒ पूव॒ ऋष॑यो॒ य च॒ नूत्ना॒ इन्द्र॒ ब्रह्मा॑णि ज॒नय॑न्त॒ विप्राः॑। अ॒स्म ते सन्तु स॒ख्या शि॒वानि॑ यू॒यं पा॑त स्व॒स्तिभि॒: सदा॑ नः॥ ९॥

9. *Ye ca pūrva ṛṣayo ye ca nūtnā indra brahmāṇi janayanta viprāḥ. Asme te santu sakhyā śivāni yūyaṁ pāta svastibhiḥ sadā naḥ.*

All the songs of adoration and acts of homage and worship which the veteran seers of ancient wisdom and new scholars of modern vision and wisdom create and offer to you, mighty ruler of the world, may they all be friendly and blissful for us all. O seers and scholars, O lord Indra, pray always protect and promote us with all modes of protection, promotion and all round well-being.

Mandala 7/Sukta 23

Indra Devata, Vasishtha Maitravaruni Rshi

उदु॒ ब्रह्मा॑ण्यैरत श्रव॒स्यन्दं सम॒य म॑हया वसिष्ठ। आ या विश्वा॑नि॒ शव॑सा त॒तान॑ प्रश्रा॒ता म॒ इव॑ता॒ वचां॑सि॥ १॥

1. *Udu brahmāṇyairata śravasyendraṁ samarye mahayā vasiṣṭha. Ā yo viśvāni śavasā tatānopa-śrotā ma īvato vacāṁsi.*

O brilliant sage of divine vision settled in peace, raise your voice and sing songs of celebration in honour of Indra, mighty ruler of the world. In the battle business of life, glorify him who pervades the wide worlds by his might, and as I approach him he listens close by so

that my words of prayer reverberate across the spaces.

अयामि घार्ष इन्द्र देवजामिरिरज्यन्त यच्छुरुधा विवाचि।
नहि स्वमायुश्चिकित जनेषु तानीदंहांस्यति पर्ष्यस्मान॥ २॥

2. *Ayāmi ghoṣa indra devajāmiririrajyanta pacchurudho vivāci. Nahi svamāyuścikite janeṣu tānīdaṁhāṁsyati parṣyasmān.*

I come, lord Indra, the sound of prayer rises like a battle cry with the divine waves of nature, charming, mastering, the notes resounding in the tumultuous roar. No one knows the thread of his span of life in humanity. O lord, cleanse us of those sins which pollute us to darkness.

युज रथं गवेषणं हरिभ्यामुप ब्रह्माणि जुजुषाणमस्थुः। वि बाधिष्ट स्य रोदसी महित्वन्द वृत्राण्यप्रती जघन्वान॥ ३॥

3. *Yuje rathaṁ gaveṣaṇaṁ haribhyāmupa brahmāṇi jujuṣāṇamasthuḥ. Vi bādhiṣṭa sya rodasī mahitvendro vṛtrāṇyapratī jaghanvān.*

I ride the chariot of worship in pursuit of the light of truth harnessing the two carriers of mind and intellect alongwith the senses. My prayers reach the lord of love who accepts the supplicant with grace. The lord pervades both heaven and earth with his might, prevents evil, and destroys the demons of sin and darkness which we cannot even perceive with our human eyes of ordinary vision.

आर्पश्चित्पिप्युः स्तर्या३ न गावो न रोहं जरितारस्त इन्द्र। याहि वायुन नियुतो नो अच्छा त्वं हि धीभिर्दयसे वि वाजान॥ ४॥

4. *Āpaścit pipyuḥ staryo na gāvo nakṣannṛtaṁ jaritārasta indra. Yāhi vāyurna niyuto no acchā tvaṁ hi dhībhirdayase vi vājān.*

Indra, lord of light and action, just as waters flow and rays of light radiate over darkness, so let your celebrants, men of holy action, rise and attain to the light of truth. O lord of the cosmic chariot, come like the wind to your servants of action with grace since you bless us with mercy and with gifts of intelligence, vision and the light of divinity.

त त्वा॒ मदा॑ इन्द मादयन्तु शु॒ष्मिणं॑ तुवि॒राध॑सं जरि॒त्र ।
एक॑ दव॒त्रा दय॑स॒ हि मर्ता॑न॒स्मिञ्छू॑र॒ सव॑न मादयस्व ॥ ५ ॥

5. *Te tvā madā indra mādayantu śuṣmiṇaṁ tuvirādhasaṁ jaritre. Eko devatrā dayase hi martān-asmiñchūra savane mādayasva.*

Indra, lord of might, mercy, magnanimity and giver of all round success, may the devotees blest with joy and vision of action win your pleasure and favour for the gift of strength and power, sure success and excellence in all fields to bless the celebrant. You, the one adorable lord, bless the mortals with love and mercy. Come and share our celebrations of yajnic ecstasy with us in this session.

ए॒वदि॑न्द्रं वृष॑णं॒ वज॑बाहुं॒ वसि॑ष्ठासा अ॒भ्य॑र्चन्त्य॒र्कैः । स नः॑
स्तु॒ता वी॒रव॑द्धातु॒ गाम॑द्यू॒यं पा॑त स्व॒स्ति॒भिः॒ सदा॑ नः ॥ ६ ॥

6. *Evedindraṁ vṛṣaṇaṁ vajrabāhuṁ vasiṣṭhāso abhyarcantyarkaiḥ. Sa naḥ stuto vīravad dhātu gomad yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus do the brilliant poets of vision and heroes

of action settled and settlers at peace with homage and adorations celebrate Indra, lord ruler and commander of world forces, giver of showers of joy and wielder of thunder arms for the world order. The lord commands forces of the youthful brave and prosperity of the world's commonwealth. Praised and celebrated thus, may the lord protect and promote us. O lord, and O men of vision and potent action, protect and promote us all time with all modes of happiness and well being.

Mandala 7/Sukta 24

Indra Devata, Vasishtha Maitravaruni Rshi

यानिष्ट इन्द्र सदने अकारि तमा नृभिः पुरुहूत प याहि।
असा यथा ना विता वृध च ददा वसूनि ममदश्च सामः ॥ १ ॥

1. *Yoniṣṭa indra sadane akāri tamā nṛbhiḥ puruhūta pra yāhi. Aso yathā no'vitā vṛdhe ca dado vasūni mamadaśca somaiḥ.*

Indra, lord ruler and commander of the world, the holy seat for you is created and reserved in the house of nations. Elected and invited by all equally, pray come and take it with the leading lights of humanity in the manner that you may be our saviour and protector for advancement, receive and disburse the means and materials of life's wealth and comfort, and be happy and celebrate the joy of life with the soma of the world's excellence.

गृभीतं त मन इन्द द्विबर्हाः सुतः सामः परिषिक्ता मधूनि।
विसृष्टधना भरत सुवृक्तिरियमिन्द्रं जाहुवती मनीषा ॥ २ ॥

2. *Gṛbhītaṁ te mana indra dvibarhāḥ sutaḥ somaḥ pariṣiktā madhūni. Visṛṣṭadhenā bharate suvṛkti-riyamindraṁ johuvatī manīṣā.*

Indra, brilliant lord, accepted is your mind wholly, both wish and will, ideas and intentions, philosophy and policy, ethics and action. The soma of joy and celebration is distilled and ready. The honey sweets are exuberant and overflowing. The general will, single voice and enthusiastic resolution of this generous land initiates, invites and anoints you in your seat.

आ न॑ दि॒व आ पृ॑थि॒व्या ऋ॒जीषि॒ॅदं ब॒र्हिः स॒॑मप॑र्याय याहि। वह॑न्तु त्वा॒ हर॑या म॒द्र्य॑ञ्चमाङ्गू॒षमच्छा॑ त॒वस॑ं मदा॑य ॥ ३ ॥

3. *Ā no diva ā pṛthivyā ṛjīṣinnidaṁ barhiḥ somape-yāya yāhi. Vahantu tvā harayo madryañcam-āṅgūṣamacchā tavasaṁ madāya.*

Indra, mighty lord of natural simplicity and grace, lover of joy, come to this holy seat of ours from wherever you are, from the regions of heavenly light or the dark green earth to drink of the soma of celebration for the land. May the leading personalities of the nation well conduct you to receive our felicitations with us here.

आ ना॒ विश्वा॑भिरू॒तिभि॑ः स॒जाषा॒ ब्रह्म॑ जुषा॒णा ह॑यश्व याहि। वरी॑वृज॒त्स्थवि॒॑रभिः सुशिपा॒ स्म दध॒द वृष॒॑णं शुष्म॑मिन्द ॥ ४ ॥

4. *Ā no viśvābhir-ūtibhiḥ sajoṣā brahma juṣāṇo haryaśva yāhi. Varīvṛjat sthavirebhiḥ suśiprā'-sme dadhad vṛṣaṇaṁ śuṣmamindra.*

Indra, friendly ruler, lover of divinity and the best things of life, commanding the best of assistants, blest with a gracious personality, come to us with all the means of protection and progress for us, bringing showers of strength, honour and excellence for the nation and warding off all opponent forces, come supported by the wisest veterans of the land.

एष स्ताम॑ मह उ॒गाय॒ वाह॑ धु॒रीऽ॑वात्या॒ न वा॒जय॑ाधायि। इन्द्॑ त्वा॒यम॒क इ॑ट्टे॒ वसू॑नां दि॒वीव॒ द्यामधि॑ न॒: श्राम॑तं धा: ॥ ५ ॥

5. *Eṣa stomo maha ugrāya vāhe dhurīvātyo na vājayannadhāyi. Indra tvāyamarka īṭṭe vasūnāṁ divīva dyāmadhi naḥ śromataṁ dhāḥ.*

This inspiring song of felicitation and this vibrant institution of governance is created and offered to Indra, great and brilliant lord ruler and sustainer of the world, like the leading power of the nation's chariot. O lord Indra, this supplicant and celebrant prays to you for the gift of wealth, honour and excellence for the nation. Pray raise our honour and fame to the regions of bliss over the sky and light of the sun.

एवा न॑ इन्द्र वाय॑स्य पूधि॒ प त॑ म॒हीं सु॑म॒तिं व॑विदाम। इषं॑ पिन्व म॒घव॑द्भ्य: सु॒वीरां॑ यू॒यं पा॑त स्व॒स्ति॒भि॒: सदा॑ न:॥ ६ ॥

6. *Evā na indra vāryasya pūrdhi pra te mahīṁ sumatiṁ vevidāma. Iṣaṁ pinva maghavad-bhyaḥ suvīrāṁ yūyaṁ pāta svastibhiḥ sadā naḥ.*

Likewise O lord of excellence, Indra, destroyer of suffering, bless us with abundant good fortune of the choicest order. Grant us the great favour of your love

and good will. Protect and promote the honour, energy and sustenance of the nation blest with youthful brave for the noble people. O lord and veterans of the world, protect and advance us with the peace, prosperity and all round well being for all time.

Mandala 7/Sukta 25

Indra Devata, Vasishtha Maitravaruni Rshi

आ त॑ म॒ह इ॑न्द्रो॒त्युग्र सम॑न्यवो॒ यत्स॒मर॑न्त॒ सना॑ः। पता॑ति दि॒द्यु॒ ा॑य॑स्य बा॒ह्वामा त॒ मन॑ विष्व॒दय॒॑ग्वि चा॑रीत॥ १॥

1. *Ā te maha indrotyugra samanyavo yat samaranta senāḥ. Patāti didyunnaryasya bāhvormā te mano viṣvadryagvi cārīt.*

Indra, blazing lord of glory and illustrious commander of the forces of defence and protection, when your armies impassioned by ardent zeal march forward, the thunderbolt in your hands, O magnificent leader of humanity, flashing and blazing, falls upon the enemy. O lord, your mind instantly traversing over spaces otherwise, would never ramble from us but hit the target.

नि दु॒ग इ॑न्द श्नथिह्यमित्रा॑न॒भि य ना॒ मता॑सा अ॒मन्ति॑। आ॒र तं शंसं कृणुहि निनि॒त्सारा न॑ भर सं॒भर॑णं॒ वसू॑नाम॥ २॥

2. *Ni durga indra śnathihyamitrānabhi ye no martāso amanti. Āre taṁ śaṁsaṁ kṛṇuhi ninitsorā no bhara saṁbharaṇaṁ vasūnām.*

Indra, lord destroyer of want and suffering, strike upon the strongholds of the enemies and break down the hostilities of mortals that afflict us with

violence and disease. Throw out far off that curse and calumny of the malevolent and bring us fulfilment with abundance of health, wealth, honour and excellence of life.

शतं त शिपि ूतयः सुदास सहस्रं शंसा उत रातिरस्तु।
जहि वधवनुषा मत्यस्या स्म द्युम्नमधि रत्नं च धहि॥ ३॥

3. *Śataṁ te śiprinnūtayaḥ sudāse sahasraṁ śaṁsā uta rātirastu. Jahi vadharvanuṣo martyasyā'sme dymnamadhi ratnaṁ ca dhehi.*

O lord of golden helmet, hundreds be your favours and protections for the man of generosity, thousands your blessings and gifts of grace. Destroy the weapons of death in the hands of the violent mortal and vest us with that wealth, honour and excellence of life which is the supreme jewel of existence.

त्वावता हीन्द्र कत्व अस्मि त्वावता वितुः शूर राता।
विश्वदहानि तविषीव उगँ आकः कृणुष्व हरिवा न मधीः॥ ४॥

4. *Tvāvato hīndra kratve asmi tvāvato'vituḥ śūra rātau. Viśvedahāni taviṣīva ugraṅ okaḥ kṛṇuṣva harivo na mardhīḥ.*

Indra, mighty lord beyond fear, in submission to your will, I abide in holy action and pray for the gift of your protection and grace. O lord illustrious of blazing power, pray dwell in my heart for ever. Forsake us not, O lord of tempestuous forces.

कुत्सा एत हयश्वाय शूषमिन्द्र सह दवजूतमियानाः। सत्रा
कृधि सुहना शूर वृत्रा वयं तरुत्राः सनुयाम वाजम॥ ५॥

5. *Kutsā ete haryaśvāya śūṣamindre saho devajūtamiyānāḥ. Satrā kṛdhi suhanā śūra vṛtrā vayaṁ tarutrāḥ sanuyāma vājam.*

All these arms and armaments of thunder power, all the sagely people who have come to peace and power, patience and fortitude inspired by divinities for the attainment of honour and excellence: all these are dedicated to Indra, lord ruler of vibrant powers and people of the world. O lord giver of freedom from fear and violence, make it easy for us to dispel the evil and darkness of life. Let us be victors of light over ignorance and darkness and cross over the seas to the realms of bliss.

एवा न इन्द्र वायꣳस्य पूधि प तं महीं सुमतिं वविदाम। इषं पिन्व मघवद्भ्यः सुवीरं यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Evā na indra vāryasya pūrdhi pra te mahīṁ sumatiṁ vevidāma. Iṣaṁ pinva maghavadbhyaḥ suvīrāṁ yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus O lord Indra, bless us with honour and excellence of our choice in abundance. Let us have the divine bliss of your love and good will. Sustain and promote food, energy and knowledge for the noble people blest with youthful and brave warriors of freedom. O lord, O noble people, O saints and sages, O youthful brave, protect and promote us with all modes of good fortune and well being for ever.

Mandala 7/Sukta 26

Indra Devata, Vasishtha Maitravaruni Rshi

न साम॒ इन्द्र॒मसु॑ता ममाद॒ नाब॑ह्माणा म॒घवा॑नं सु॒तास॑: ।
तस्मा॑ उ॒क्थं ज॑नय॒ यज्जुज ु॑ष ॒ ू॒व ाचीं॑यः शृ॒णव॒द्यथा॑ नः ॥ १ ॥

1. *Na soma indramasuto mamāda nābrahmāṇo maghavānaṁ sutāsaḥ. Tasmā ukthaṁ janaye yajjujoṣan-nṛvannavīyaḥ śṛṇavad yathā naḥ.*

Undistilled soma does not please Indra, lord of humanity. Nor do distillations of soma unsanctified by divine chants of Veda satisfy the lord of power and divinity. Therefore I create and compose the latest song of adoration with Vedic vision with the distillation so that the lord may listen and accept our homage of soma with pleasure.

उ॒क्थउ॑क्थ॒ साम॒ इन्दं॑ ममाद नी॒थनी॑थ म॒घवा॑नं सु॒तास॑: ।
यदीं॑ स॒बाध॑: पि॒तरं॒ न पु॒त्राः स॑मा॒नद॑ ा॒ अव॑स॒ हव॑न्त ॥ २ ॥

2. *Uktha-ukthe soma indraṁ mamāda nīthenīthe maghavānaṁ sutāsaḥ. Yadīṁ sabādhaḥ pitaraṁ na putrāḥ samānadakṣā avase havante.*

With every chant of song divine, the soma pleases Indra. At every stage of adoration, at every step of the song, the draughts of soma exhilarate the lord. For this reason, surely, eager supplicants, equally proficient, invoke and offer homage to the lord for protection and progress like children approaching parents with love to have their blessings.

च॒कार॒ ता कृ॒णव॑ ू॒नम॒न्या यानि॑ बु॒वन्ति॑ व॒धस॑: सु॒तषु॑ ।
जनी॑रिव॒ पति॒रक॑: समा॒ना नि मा॑मृज॒ पुर॒ इन्द्॒: सु सवा॑: ॥ ३ ॥

3. *Cakāra tā kṛṇavannūnamanyā yāni bruvanti vedhasaḥ suteṣu. Janīriva patirekaḥ samāno ni māmṛje pura indraḥ su sarvāḥ.*

What the sages and scholars say and proclaim in matters of science and development of soma, let the pursuant follow and do even more, and just as the ruler protector and sustainer looks after the people and the father looks after the children by himself equally well, so should Indra first and foremost look after and refine the development of knowledge and all the pursuers.

एवा तमाहुरुत शृण्व इन्द एक' विभक्ता तरणिर्मघानाम। मिथस्तुर' ऊतया यस्य पूवीरस्म भदाणि सश्चत पियाणि॥ ४॥

4. *Evā tamāhuruta śṛṇva indra eko vibhaktā taraṇirmaghānām. Mithastura Ūtayo yasya pūrvīrasme bhadrāṇi saścata priyāṇi.*

Only Indra they celebrate in holy words. Only of him do we hear, that he is the giver of all power, progress, honour and excellence and he alone is the saviour and protector. Instant and unfailing are his powers and forces of protection and defence, unbreakable as ever. May all dear and cherished good things of life come to us by the lord's kindness and grace.

एवा वसिष्ठ इन्दमूतय नृन्कृष्टीनां वृषभं सुत गृणाति। सहस्त्रिण उप ना माहि वाजान्यूयं पात स्वस्तिभिः सदा नः॥ ५॥

5. *Evā vasiṣṭha indramūtaye nṝn kṛṣṭīnāṁ vṛṣabhaṁ sute gṛṇāti. Sahasriṇa upa no māhi vājān yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus does the ardent sage settled in peace and wisdom celebrate Indra, the soul and generous ruler of the world and leading lights of humanity for the sake of defence and protection in the social order of the lord's creation. May the lord bring us a thousand fold honour and excellence in food, sustenance and knowledge. O lord and leaders, protect and promote us with all your gifts of good fortune and all round well being as ever.

Mandala 7/Sukta 27

Indra Devata, Vasishtha Maitravaruni Rshi

इन्द्रं नर' नमधिता हवन्त यत्पार्या युनजत धियस्ताः । शूरा नृषाता शवसश्चकान आ गामति वज भजा त्वं नः ॥ १ ॥

1. *Indraṁ naro nemadhitā havante yat pāryā yunajate dhiyastāḥ. Śūro nṛṣātā śavasaścakāna ā gomati vraje bhajā tvaṁ naḥ.*

Leading people call upon Indra, lord ruler of the world, in their serious struggles of life and pray for those concentrative faculties of mind and intelligence by which they can join the divine presence and win their goal. The lord is the brave, generous and fearless leader of humanity in their corporate life, lover of strength and inspirer of heroic souls. O lord, give us the grace of your divine presence and lead us in our development of lands and cows and in our plans of education, enlightenment and our vision of the divine Word.

य इन्द्र शुष्म' मघवन्त अस्ति शि ा सखिभ्यः पुरुहूत नृभ्यः । त्वं हि दृ हा मघवन्विचता अपा वृधि परिवृतं न राधः ॥ २ ॥

2. *Ya indra śuṣmo maghavan te asti śikṣā sakhibhyaḥ puruhūta nṛbhyaḥ. Taṁ hi dṛḷhā maghavan vicetā apā vṛdhi parivṛtaṁ na rādhaḥ.*

Indra, lord of power, honour and excellence, that strength and power of yours for which you are invoked by all humanity, pray give us, your friends and leaders of a free world. O lord of honour and majesty, unshakable lord of universal vision and knowledge, remove the cover of darkness and open out our potential like a hidden treasure revealed.

इन्द्रा राजा जगतश्चषणीनामधि ामि विषुरूपं यदस्ति। तत' ददाति दाशुष वसूनि चादद्दाध उपस्तुतश्चिद्द-वाक ॥ ३ ॥

3. *Indro rājā jagataścarṣaṇīnāmadhi kṣami viṣurūpaṁ yadasti. Tato dadāti dāśuṣe vasūni codad rādha upastutaścidarvāk.*

Indra is the sovereign ruler of the moving world and her people on the earth. Whatever various and manifold wealth there is on the earth, he alone is the master ruler. And therefrom he gives profusely of wealth, honour and excellence to the generous man of charity, inspires our potential strength and success, and when he is closely adored in meditation, he reveals his presence to our direct vision and experience.

नू चि ा इन्द' मघवा सहूती दाना वाजं नि यमत न ऊती। अनूना यस्य दि णा पीपाय वामं नृभ्य' अभिवीता सखिभ्यः ॥ ४ ॥

4. *Nū cinna indro maghavā sahūtī dāno vājaṁ ni yamate na ūtī. Anūnā yasya dakṣiṇā pīpāya vāmaṁ nṛbhyo abhivītā sakhibhyaḥ.*

Surely Indra, lord of honour and glory, is the generous and instant giver on invocation and prayer. He gives sustenance, protection and progress, and he controls and guides our advance to victory in life. Boundless is his grace which ever inspires and promotes our will and action, and it is freely available to people who seek his love and friendship.

नू इन्द्र राय वरिवस्कृधी न आ त मन ववृत्याम मघाय। गामदश्वावदथवद व्यन्त यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Nū indra rāye varivaskṛdhī na ā te mano vavṛtyāma maghāya. Gomadaśvāvad rathavad vyanto yūyaṁ pāta svastibhiḥ sadā naḥ.*

Indra, generous lord of munificence, we turn ourselves to you seeking your love and kindness to achieve the honour and treasures of life. Pray open the paths of advancement for us to wealth and victory of lands and cows, horses and chariots of the good life. O lord, O leading lights, be gracious and protect and promote us with all good fortune and well being for ever.

Mandala 7/Sukta 28

Indra Devata, Vasishtha Maitravaruni Rshi

ब्रह्मा ण इन्दोप याहि विद्वानवाञ्चस्त हरयः सन्तु युक्ताः। विश्व चिद्धि त्वा विहवन्त मता अस्माकमिच्छृणुहि विश्वमिन्व ॥ १ ॥

1. *Brahmā ṇa indropa yāhi vidvān-arvāñcaste harayaḥ santu yuktāḥ. Viśve ciddhi tvā vihavanta martā asmākamicchṛṇuhi viśvaminva.*

Indra, lord omniscient, all pervasive in the world, come, listen to our prayer, let the horses harnessed to your chariot be directed hitherward to us. All people of the world without exception invoke you. Pray listen to our prayer and bring us the gifts of Divinity.

हवं त इन्द महिमा व्यानड ब्रह्म यत्पासि शवसि ऋषीणाम।
आ यद्वजं दधिष हस्त उग्र घोरः सन्क्रत्वा जनिष्ठा अषाळ्हः॥ २॥

2. *Havaṁ ta indra mahimā vyānaḍ brahma yat pāsi śavasinn-ṛṣīṇām. Ā yad vajrṁ dadhiṣe hasta ugra ghoraḥ san kratvā janiṣṭhā aṣāḷhaḥ.*

O lord of might, since you protect and preserve the voice of the seers of divine vision, your grandeur vests in the holy voice and holy projects of humanity. Awful lord of blazing lustre, when you wield the thunderbolt in hand in a state of divine passion for action you rise invincible for any power of the world.

तव प्रणीतीन्द्र जोहुवानान्त्सं यन्नृन्रोदसी निनथ।
महे क्षत्राय शवसे हि जज्ञे तूतुजिं चित्तूतुजिरशिश्नत॥ ३॥

3. *Tava praṇītīndra johuvānāntsaṁ yannṝn na rodasī ninetha. Mahe kṣatrāya śavase hi jajñe'tūtujiṁ cit tūtujiraśiśnat.*

Indra, by your ethics and policy you guide the leading lights of humanity and those called upon to duty as you light up the earth and space, and thus surely by nature and character you rise to the mighty power of the governance of the great social order. Truly the mighty and the dynamic govern and guide the weak who need

protection.

एभिर्न इन्द्राहभिर्दशस्य दुर्मित्रासो हि कितयः पवन्त । प्रति यच्चष्टे अनृतमनेना अव द्विता वरुणो मायी नः सात ॥ ४ ॥

4. *Ebhirna indrāhabhir-daśasya durmitrāso hi kṣitayaḥ pavante. Prati yaccaṣṭe anṛtamanenā ava dvitā varuṇo māyī naḥ sāt.*

Indra, lord ruler of the world, in these few days bless us that the evil in friends be purged and they become good citizens. O lord, if the man of judgement and discrimination were to see untruth and false conduct, then he, Varuna, with justice and power, may cause it to be reduced to half and then purged off.

वाचमदिन्दं मघवानमनं महा राया राधसा यद्ददन्नः । या अचेता बह्वाकृतिमविष्ठा यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Vocemedindraṁ maghavānamenaṁ maho rāyo rādhaso yad dadannaḥ. Yo arcato brahma-kṛtima-viṣṭho yūyaṁ pāta svastibhiḥ sadā naḥ.*

We speak and sing, thus, of Indra, this lord of power, honour and excellence who gives us great wealth and further capacity for success and victory and who accepts homage as the most loving protector of the worshipper. O lord, may you and your divine forces protect and promote us with all gifts of good fortune and well being for all time.

Mandala 7/Sukta 29

Indra Devata, Vasishtha Maitravaruni Rshi

अयं साम इन्द्र तुभ्यं सुन्वे आ तु प याहि हरिवस्तदोकाः । पिबा त्वस्य सुषुतस्य चारादद मघानि मघवन्नियानः ॥ १ ॥

1. *Ayaṁ soma indra tubhyaṁ sunva ā tu pra yāhi harivastadokāḥ. Pibā tvasya suṣutasya cārordado maghāni maghavannīyānaḥ.*

I extract and distil this soma juice for you, Indra, lord of honour and power. Commander of the dynamic forces of the world, abiding in that house of majesty, come and drink of this juice distilled and seasoned delightfully, and while coming bring us the wealth, honour and excellence of life.

बह्मन्वीर॒ बह्मकृतिं जुषा॒ण॑ वाची॒ना हरि॑भियाहि॒ तूय॑म।
अ॒स्मि ॒ू षु सव॑न मादय॒स्वाप॒ बह्मा॑णि शृणव इ॒मा नः॥ २॥

2. *Brahman vīra brahmakṛtiṁ juṣāṇo'rvācīno haribhiryāhi tūyam. Asminnū ṣu savane mādayasvopa brahmāṇi śṛṇava imā naḥ.*

O mighty Indra, ruler of the world and master of universal knowledge, lover of the lord's creation, come here straight to us driven fast by dynamic forces, join this yajnic programme of our life, be happy and rejoice with us, and listen to those celebrative chants and prayers of ours.

का त॑ अ॒स्त्यर॑ंकृतिः सू॒क्तः क॒दा नू॒नं त॑ मघवन्दाशम।
विश्वा॑ म॒तीरा त॑तन त्वा॒या धा॑ म इन्द शृणवा॒ हव॒मा॥ ३॥

3. *Kā te astyaraṁkṛtiḥ sūktaiḥ kadā nūnaṁ te maghavan dāśema. Viśvā matīrā tatane tvayā'dhā ma indra śṛṇavo havemā.*

What is the honour and pleasure we can do by our songs of adoration to your grace? O lord of glory, what can we offer and when in homage to you? All thoughts, imagination and songs we offer are but an

extension of your grace in adoration of your honour. So, O lord, only listen to these songs of adoration and be pleased.

उता घा त पुरुष्याꣳ इदासन्यषां पूर्वेषामशृण्वाꣳऋषीणाम। अधाहं त्वा मघवञ्जाहवीमि त्वं न इन्दासि परमतिः पितेव॥ ४॥

4. *Uto ghā te puruṣyā idāsan yeṣāṁ pūrveṣām-aśṛṇor-ṛṣīṇām. Adhāhaṁ tvā maghavañ-johavīmi tvaṁ na indrāsi pramatiḥ piteva.*

And all songs and adorations of the seers of all time which you graciously listen and accept are but human adorations of the visionaries in your honour. I too, O lord of universal knowledge, vision and glory, offer the same song of invocation and adoration. O lord and master, Indra, you are our teacher, protector and provider like the father.

वाचमदिन्दं मघवानमनं महा राया राधसा यद्ददानः। या अचाता बह्वकृतिमविष्ठा यूयं पात स्वस्तिभिः सदा नः॥ ५॥

5. *Vocemedindraṁ maghavānamenaṁ maho rāyo rādhaso yad dadannaḥ. Yo arcato brahma-kṛtimaviṣṭho yūyaṁ pāta svastibhiḥ sadā naḥ.*

Such is Indra, glorious lord of knowledge and power whom we celebrate in song. He gives us the grandeur and abundance of wealth, honour and excellence and the competence for higher and higher success. And he loves and accepts the homage and adorations of the celebrant supplicant of divinity. O lord, O visionaries, poets and teachers, protect and promote us with all modes of honour and well being for all time.

Mandala 7/Sukta 30

Indra Devata, Vasishtha Maitravaruni Rshi

आ न॑ दव॒ शव॑सा याहि शु॒ष्मिन्भवा॑ वृ॒ध इ॑न्द रा॒य अ॒स्य।
म॒ह नृ॒म्णाय॑ नृपत सुवज्र॒ महि॑ त्रा॒य॒ प॑स्त्याय शूर॥ १॥

1. *Ā no deva śavasā yāhi śuṣmin bhavā vṛdha indra rāyo asya. Mahe nṛmṇāya nṛpate suvajra mahi kṣatrāya pauṁsyāya śūra.*

Indra, lord divine, generous and most potent ruler, come to us with strength and power and be the promoter of this commonwealth. O lord ordainer of humanity, heroic wielder of the thunderbolt of defence and order of law and justice, come for the rise of this great social order, for wealth and splendour and for the manly character, courage and vigour of the nation.

हव॑न्त उ त्वा॒ हव्यं विवा॑चि त॒नूषु॒ शूरा॒ः सूय॑स्य सा॒ता।
त्वं विश्व॑षु॒ सन्या॒ जन॑षु॒ त्वं वृ॒त्राणि॑ रन्धया सु॒हन्तु॑॥ २॥

2. *Havanta u tvā havyaṁ vivāci tanūṣu śūrāḥ sūryasya sātau. Tvaṁ viśveṣu senyo janeṣu tvaṁ vṛtrāṇi randhayā suhantu.*

In their discussions, debates or differences of opinion, in matters of language and education, in their heart of hearts and in all organisational bodies of the common wealth, and in their struggles for light, enlightenment and brilliance of the order, brave and fearless leaders of the nation call upon you, the real adorable leader. You are the leader and commander among all powers and forces of humanity. O leader and commander, Indra, expose all strongholds of darkness and negation, eliminate all evil and wickedness, for there

is no evil too difficult for you to destroy.

अहा॒ यदि॑न्द सु॒दिना॑ व्यु॒च्छान्दधा॒ यत्क॒तुमु॒॑पमं स॒मत्सु॑। न्य॒॑ग्निः सी॑द॒दसु॑रा॒ न होता॑ हुवा॒ना अत्रा॑ सु॒भगा॑य दे॒वान॥ ३॥

3. *Ahā yadindra sudinā vyucchān dadho yat ketum-upamaṁ samatsu. Nyagniḥ sīdadasuro na hotā huvāno atra subhagāya devān.*

Indra, lord ruler, leader and commander of the nation, when the days of enlightenment and good fortune shine and you bear the banner of light and victory in battles of progress, symbol of the nation's excellence, then Agni, brilliant leader and light giver, having called up the wise and brave, sits at peace among them at the head of yajna as the priest giving life and energy for further good fortune and higher progress.

व॒यं त॑ त॑ इन्द्र॒ य च॑ दव॒ स्तव॑न्त शूर॒ दद॑ता म॒घानि॑। यच्छा॑ सू॒रिभ्य॑ उप॒मं व॑रू॒थं स्वा॒भुव॑॑ जर॒णाम॑श्नवन्त॥ ४॥

4. *Vayaṁ te ta indra ye ca deva stavanta śūra dadato maghāni. Yacchā sūribhya upamaṁ varūthaṁ svābhuvo jaraṇāmaśnavanta.*

Indra, generous lord ruler of glory, brave and fearless leader of the nation, we are yours and we stand for you, and so are all those who praise and celebrate the giver and creator of wealth and excellence for all. Pray give to the learned and the wise a good home, sustenance and security worthy of them, noble seniors they are in their own right, moving on forward to a whole fulfilled life.

वा॒चमदिन्दं म॒घवा॑नमनं म॒हा रा॒या राध॑सा॒ यद्द॑दा॒नः। या अच॑ता॒ ब्रह्म॑कृ॒तिमवि॑ष्ठा यू॒यं पा॑त स्व॒स्तिभि॒: सदा॑ नः ॥ ५ ॥

5. *Vocemedindraṁ maghavānam-enaṁ maho rāyo rādhaso yad dadannaḥ. Yo arcato brahmakṛti-maviṣṭho yūyaṁ pāta svastibhiḥ sadā naḥ.*

We sing and celebrate the honour and glory of this Indra, lord of magnificence, leader and ruler of the nation, who creates and gives us great wealth and honour and all means and materials of success and victory for life's fulfilment, and who loves and accepts, protects and promotes the homage and adoration of the devotee. O lord, O learned and wise leaders, protect and promote us with all good fortune and all modes of well being for all time.

Mandala 7/Sukta 31

Indra Devata, Vasishtha Maitravaruni Rshi

प व॒ इन्दा॑य॒ माद॑नं॒ हय॑श्वाय गायत।
सखा॑यः साम॒पाव्ने॑ ॥ १ ॥

1. *Pra va indrāya mādanaṁ haryaśvāya gāyata. Sakhāyaḥ somapāvne.*

O friends, sing exciting songs of celebration in honour of Indra, your leader, commander of dynamic forces who loves the nation's honour and excellence and thirsts to celebrate the grandeur of it.

शंस॒दुक्थं सु॒दान॑व उ॒त द्यु॒ꣳ यथा॒ नर॑: ।
च॒कृ॒मा स॒त्यरा॑धस ॥ २ ॥

2. *Śaṁsedukthaṁ sudānava uta dyukṣaṁ yathā naraḥ. Cakṛmā satyarādhase.*

Say adorable words of praise for Indra, generous giver, and sing heavenly songs for him as leading lights of the nation do. Let us too do the same honour to him, the great accomplisher of truth.

त्वं न॑ इन्द वाज॒युस्त्वं ग॒व्युः श॑तकता।
त्वं हि॑रण्य॒युव॑सा॥ ३॥

3. *Tvaṁ na indra vājayustvaṁ gavyuḥ śatakrato.*
Tvaṁ hiraṇyayurvaso.

Indra, glorious ruler, you are giver of peace and settlement, you are accomplisher of a hundred yajnic acts of truth, you are giver of victory and progress to us, you are lover of the land and culture and you are creator of golden wealth, honour and excellence.

व॒यमि॑न्द त्वा॒यवा॒ भि प॑ण॑नुमा वृषन।
वि॒द्धी त्व१॑स्य न॑ वसा॥ ४॥

4. *Vayamindra tvāyavo'bhi pra ṇonumo vṛṣan.*
Viddhī tvasya no vaso.

Indra, generous and valorous lord ruler, giver of settlement, peace and progress, we are your admirers, and we stand for you. O lord, know this of us, for us and for the nation.

मा न॑ नि॒द च॒ वक्त॑व॒ या र॑न्धी॒रराव्ण।
त्व अपि॒ कतु॒मम॑॥ ५॥

5. *Mā no nide ca vaktave'ryo randhīrarāvṇe.*
Tve api kraturmama.

O lord ruler of the nation, leave us not to the reviler, malignant scandaliser, and the selfish miser. My

strength, intelligence and action sustains in you and flows from there.

त्वं वर्मासि सप्रथः पुरायोधश्च वृत्रहन।
त्वया प्रति ब्रुव युजा॥ ६॥

6. *Tvaṁ varmāsi saprathaḥ puroyodhaśca vṛtrahan.*
Tvayā prati bruve yujā.

You are the celebrated armour of defence and all round protection, front rank warrior, destroyer of evil, darkness and want: committed to you in covenant, I say so and bind myself.

महाँ उतासि यस्य त नु स्वधावरी सहः।
मम्नात इन्द्र रोदसी॥ ७॥

7. *Mahāँ utāsi yasya te'nu svadhāvarī sahaḥ.*
Mamnāte indra rodasī.

You are great and glorious, Indra, and accordingly your courage and fortitude is great. The abundant heaven and fertile earth both acknowledge your grandeur.

तं त्वा मरुत्वती परि भुवद्वाणी सयावरी।
नक्षमाणा सह द्युभिः॥ ८॥

8. *Taṁ tvā marutvatī pari bhuvad vāṇī sayāvarī.*
Nakṣamāṇā saha dyubhiḥ.

The voice of admiration, expression of your essential nature and power, raised by vibrant humanity, reaching you incessantly with the light and truth of your power and performance, may ever abide around you.

ऊध्वासस्त्वान्विन्दवो भुवन्दस्ममुप द्यविं।
सं ते नमन्त कृष्टयः॥ ९॥

9. *Ūrdhvāsastvānvindavo bhuvan dasmamupa dyavi. saṁ te namanta kṛṣṭayaḥ.*

People of the world together in unison bow to you in homage and subsequently joyous voices of admiration rise for you, mighty lord destroyer of enemies, like mists of soma unto the heights of heaven.

प व॑ मह मंहिवृधं भरध्वं पचंतस॒ प सु॑मतिं कृणुध्वम।
विशः॑ पू॒वीः॑ प च॑रा चषणि॒पाः॥ १०॥

10. *Pra vo mahe mahivṛdhe bharadhvaṁ pracetase pra sumatiṁ kṛṇudhvam. Viśaḥ pūrvīḥ pra carā carṣaṇiprāḥ.*

Bear and bring homage, assistance and cooperation and offer positive thoughts and advice to Indra, your leader and ruler. Great is he, promoter of great people and the common wealth, and a leader wide-awake with deep and distant foresight. O leader and ruler of the land, be good to the settled ancient people and take care of the farming communities and other professionals so that all feel happy and fulfilled without frustration.

उ॒रु॒व्यचंस म॒हिनं सुवृ॒क्तिमिन्दा॑य॒ बह्म॑ जनयन्त॒ विपा॑ः।
तस्य॑ व॒तानि॒ न मि॑नन्ति॒ धीरा॑ः॥ ११॥

11. *Uruvyacase mahine suvṛktim-indrāya brahma janayanta viprāḥ. Tasya vratāni na minanti dhīrāḥ.*

To the great Indra, the ruler widely perceptive and all aware, vibrant people of the land, the learned and the wise with a sense of dynamism, all offer homage, rooting out dead wood, planting new saplings,

generating new forms of sustenance and energy, and creating new forms of appreciating and realising the eternal spirit. And they, people of constancy and settled mind, never violate the laws and discipline of the lord's Eternal Law.

इन्द्रं वाणीरनुत्तमन्युमव सत्रा राजानं दधिर् सहध्यै।
हयश्वाय बहया समापीन॥ १२॥

12. *Indraṁ vāṇīr-anuttamanyum-eva satrā rājānaṁ dadhire sahadhyai. Haryaśvāya barhayā samāpīn.*

All voices of the people, all sessions of yajnic programmes of action, uphold and support only the brilliant ruler, Indra of constant vision and passion, in order to maintain the social order of governance without obstruction. O friends and citizens of the land, exhort your people in support of Indra, leader of the dynamic nation of humanity.

Mandala 7/Sukta 32

Indra Devata, Vasishtha Maitravaruni Rshi

मा षु त्वा वाघतश्चना र अस्मि रीरमन।
आरात्ताच्चित्सधमादं न आ गहीह वा स उप श्रुधि॥ १॥

1. *Mo ṣu tvā vāghataścanā''re asmanni rīraman. Ārāttāccit sadhamādaṁ na ā gahīha vā sannupa śrudhi.*

Let not your worshippers be far away from us, nor let them detain you. Come to our house of celebration from the farthest distance even, and when you are here, listen to our songs of celebration and divine

adoration.

इ॒म हि त॑ बह्मकृ॒तः सु॒त सचा॒ मधा॒ न म ॒ आस॑त।
इन्द्॒ कामं जरि॒तार॑ वसू॒यवा॒ रथ॒ न पाद॒मा द॑धुः॥ २॥

2. *Ime hi te brahmakṛtaḥ sute sacā madhau na makṣa āsate. Indre kāmaṁ jaritāro vasūyāvo rathe na pādamā dadhuḥ.*

When the celebrants have distilled and seasoned the soma of homage and worship for Indra, ruler of the social order of governance, they sit together like bees clustering round honey. The celebrants dedicated to the honour and prosperity of the ruling order place their trust and faith in Indra, the ruler and the law of governance, like travellers who place their foot on the step and ride the chariot to reach their goal.

रा॒यस्का॑मा॒ वज॑हस्तं सु॒द ॑णं पु॒त्रा न पि॒तरं हुव॥ ३॥

3. *Rāyaskāmo vajrahastaṁ sudakṣiṇaṁ putro na pitaraṁ huve.*

Dedicated to the honour and prosperity of the human nation, and keen to realise the excellence of life for myself too, I invoke generous Indra, lord ruler of the world, wielder of the thunderbolt of defence and protection in hand as keeper of the law and justice of the order of governance. I invoke him like a child yearning for the father for his generosity.

इ॒म इन्द॑ाय सुन्वि॒र॒ सामा॑सा॒ दध्या॑शिरः।
ताँ आ मद॑ाय वजहस्त पी॒तय॒ हरि॑भ्यां या॒ह्याक॒ आ॥ ४॥

4. *Ima indrāya sunvire somāso dadhyāśiraḥ. Tāň ā madāya vajrahasta pītaye haribhyāṁ yāhyoka ā.*

These somas of the nation's honour and excellence energised by the ferment of inspiration and enthusiasm have been distilled to celebrate the dignity and majesty of the land and the ruler Indra. O lord wielder of the thunderbolt, come to our hall of fame for the joy of a drink of them. Come fast by the chariot drawn by horses of the winds.

श्रव॒च्छुत्क॑र्ण इयत॒ वस॑ूनां॒ नू चि॑न्नो मधिष॒द गिर॑ः।
स॒द्यश्चि॒द्यः स॒हस्रा॑णि श॒ता द॒दन्नकि॑र्दित्स॒न्त॒मा मि॑नत॥ ५॥

5. *Śravac-chrutkarṇa īyate vasūnāṁ nū cinno mardhiṣad giraḥ. Sadyaścid yaḥ sahasrāṇi śatā dadan-nakir-ditsantam-ā minat.*

The lord has a keen ear to listen to the supplicant. He listens, therefore he is approached for the gift of wealth, honour and excellence. May the lord never ignore our prayers, may he, instead, soften and sanctify our supplications. Indeed, instant giver of a hundred thousand gifts of good fortune as he is, no one can withhold him when he extends his hand of generosity.

स वी॒रा अप॑तिष्कुत॒ इन्द्॑ण शूशुव॒ नृभि॑ः।
यस्त॑ गभी॒रा सव॑नानि वृत्रहन्त्सु॒नात्या च॒ धाव॑ति॥ ६॥

6. *Sa vīro apratiṣkuta indreṇa śūśuve nṛbhiḥ. Yaste gabhīrā savanāni vṛtrahant-sunotyā ca dhāvati.*

He who approaches you, does your behest and performs the serious assignments given by you, O destroyer of evil, he goes forward bold and unshaken, and, exhorted by leading men, rises under the protection of Indra.

भवा॒ वरू॑थं मघवन्म॒घानां॒ यत्स॒मजा॑सि॒ शध॑तः।
वि त्वाह॑तस्य॒ वद॑नं भजम॒ह्या दू॒णाश॑ भरा॒ गय॑म॥ ७॥

7. *Bhavā varūthaṁ maghavan maghonāṁ yat samajāsi śardhataḥ. Vi tvāhatasya vedanaṁ bhajemahyā dūṇāśo bharā gayam.*

O lord of power and glory, be the shelter home and all round protector of those who wield, control and rule the wealth and honour of the nation — you who impel and inspire the bold and daring, and humble the defiant. Let us share the knowledge and learn from the painful experience of those who have been punished by you. O lord indestructible, bless our home and give us fulfilment.

सु॒नात॑ा सोम॒पाव्ने॒ सोम॒मिन्द्रा॑य व॒ज्रिण॑। पच॑ता प॒क्तीरव॑स कृणु॒ध्वमित्पृ॒णा॑त्पृ॑णत मय॑ः॥ ८॥

8. *Sunotā somapāvne somam-indrāya vajriṇe. Pacatā paktīravase kṛṇudhvamit pṛṇannit pṛṇate mayaḥ.*

Extract, mature and prepare the nectar of life for the lord, Indra, wielder of the thunderbolt of justice and punishment and destroyer of evil, who loves the soma spirit of life's beauty and joy. Ripen and perfect the drinks and drugs for health care and protection of life, and create the state of comfort and well being, giving success and fulfilment for those who work for the joy and fulfilment of all in general.

मा स्त्रध॑त सामिना॒ द ॑ता म॒ह कृ॑णु॒ध्वं रा॒य आ॒तुज॑।
त॒रणि॒रिज्ज॑यति॒ ॑ति॒ पुष्य॑ति॒ न द॒वास॑ः कव॒त्नव॑॥ ९॥

9. *Mā sredhata somino dakṣatā mahe kṛṇudhvaṁ rāya ātuje. Taraṇir-ijjayati kṣeti puṣyati na devāsaḥ kavatnave.*

Relent not, O makers of soma. Hurt not the lovers of soma. Perfect the nectar for life's grandeur, strengthen the makers for the beauty and glory of life. Work on and on for the growth of life and for the strong defence of life's vitality. The one that runs wins the race, lives in peace as well as provides for peace and security, grows and contributes to growth. The brilliant and generous are not for the lazy, the miser and the selfish.

नकिः सुदासा रथं पर्यास न रीरमत।
इन्द्रा यस्याविता यस्य मरुता गमत्स गामति व्रज॥ १०॥

10. *Nakiḥ sudāso rathaṁ paryāsa na rīramat. Indro yasyāvitā yasya maruto gamat sa gomati vraje.*

No one can counter turn the chariot of the generous nor stop it for rest or entertainment. The rider whose patron is Indra, destroyer of obstructions, and Maruts, vibrant defenders of life, stops not until he reaches the goal where abides the treasure of his love and ambition.

गमद्वाजं वाजयन्निन्द्र मत्या यस्य त्वमविता भुवः।
अस्माकं बाध्यविता रथानामस्माकं शूर नृणाम॥ ११॥

11. *Gamad vājaṁ vājayann-indra martyo yasya tvam-avitā bhuvaḥ. Asmākaṁ bodhyavitā rathānām-asmākaṁ śūra nṛṇām.*

Indra, lord of light and life, the mortal whose guardian protector you are runs the race and reaches the victory post of enlightenment. O lord of might and

fearlessness, take care of us too, enlighten us and be the guardian protector of our chariots and our people.

उदि वंस्य रिच्यतं शा धनं न जिग्युषः।
य इन्द्रा हरिंवा ा दंभन्ति तं रिपा द ां दधाति सामिनिं॥ १२॥

12. *Udinnvasya ricyateň'śo dhanaṁ na jigyuṣaḥ. Ya indro harivān na dabhanti taṁ ripo dakṣaṁ dadhāti somini.*

High rises the victor's share of excellence as his wealth of life increases when Indra, guardian protector of the brave, vests his love of victory and soma-sublimity with the will and expertise of yajnic living. And then no enemies can ever defeat and destroy him.

मन्त्रमखंर्वं सुधितं सुपशंसं दधात यज्ञियष्वा।
पूवीश्चन पसितयस्तरन्ति तं य इन्द्र कमंणा भुवत॥ १३॥

13. *Mantram-akharvaṁ sudhitaṁ supeśasaṁ dadhāta yajñiyeṣvā. Pūrvīścana prasitayas-taranti taṁ ya indre karmaṇā bhuvat.*

Offer perfect, well structured and graceful mantric thoughts, adorations and actions to the divinities in yajnic programmes of creativity and development. Then even the oldest bounds of will and passion take the yajaka across the seas who dedicates his actions to the service of Indra.

कस्तमिन्द्र त्वावंसुमा मत्या दधषति।
श्रद्धा इत्त मघवन्पाय दिवि वाजी वाजं सिषासति॥ १४॥

14. *Kastamindra tvāvasumā martyo dadharṣati. Śraddhā it te maghavan pārye divi vājī vājaṁ siṣāsati.*

Indra, lord ruler of the world, who can assail that mortal who wholly lives under the shade and shelter of your protection? O lord of the wealth and power of existence, whoever reposes his faith and dynamism in you as the sole saviour and pilot while he is in action receives his share of victory in the light of divinity.

मघानः स्म वृत्रहत्येषु चादय य ददति प्रिया वसु। तव प्रणीती हयश्व सूरिभिर्विश्वा तरम दुरिता॥ १५॥

15. *Maghonaḥ sma vṛtrahatyeṣu codaya ye dadati priyā vasu. Tava praṇītī haryaśva sūribhirviśvā tarema duritā.*

O lord commander of world forces, in the battles against darkness, want and evil, inspire those leaders of wealth, honour and power who contribute to world service in the manner dear to you. O ruler of the dynamics of nations, we pray, may we, along with the wise and the fearless, cross over all evils of the world under the guidance of your ethics, morals and policy in matters of universal values.

तवदिन्द्रावमं वसु त्वं पुष्यसि मध्यमम। सत्रा विश्वस्य परमस्य राजसि नकिष्ट्वा गाषु वृण्वत॥ १६॥

16. *Tavedindrāvamaṁ vasu tvaṁ puṣyasi madhyamam. Satrā viśvasya paramasya rājasi nakiṣṭvā goṣu vṛṇvate.*

Indra, you protect, promote and rule over the lower orders of wealth of the world. You promote and rule over the middle order of the world's wealth. And you rule and shine over wealth of the highest order of the world. You are the true and the eternal power. No

one can resist you among the lands and lights of the world. Who would not accept you?

त्वं विश्वस्य धनदा असि श्रुता य ईं भवन्त्याजयः।
तवायं विश्वः पुरुहूत पार्थिवा वस्युनाम भि ात॥ १७॥

17. *Tvaṁ viśvasya dhanadā asi śruto ya īṁ bhavantyājayaḥ. Tavāyaṁ viśvaḥ puruhūta pārthivo 'vasyurnāma bhikṣate.*

You are the wealth giver of the world, universally heard and acclaimed, universally invoked in all battles of the world that there are, since the whole humanity on earth in search of protection looks up to you and prays for sustenance and progress.

यदिन्द्र यावतस्त्वमतावदहमीशीय। स्तारमिद्दिधिषय रदावसा न पापत्वाय रासीय॥ १८॥

18. *Yadindra yāvatas-tvametāvad-ahamīśīya. Stotāramid didhiṣeya radāvaso na pāpatvāya rāsiya.*

Indra, lord ruler of the world, giver of wealth and excellence, as much as you grant, so much I wish I should control and rule. I would hold it only to support the devotees of divinity and would not spend it away for those who indulge in sin and evil.

शि यमिन्महयत दिवदिव राय आ कुहचिद्विद।
नहि त्वदन्यन्मघव आप्यं वस्य अस्ति पिता चन॥ १९॥

19. *Śikṣeyaminmahayate divedive rāya ā kuhacidvide. Nahi tvadanyanmaghavan na āpyaṁ vasyo asti pitā cana.*

Every day I would wish to give wealth and

support for the person who seeks to rise for enlightenment wherever he be. O lord of wealth, power and honour, there is none other than you worthy of love and attainment as our own, as father indeed.

तरणिरित्सिषासति वाजं पुरन्ध्या युजा।
आ व इन्दं पुरुहूतं नमस गिरा नमिं तष्टेव सुदवसम॥ २०॥

20. *Taraṇirit siṣāsati vājaṁ purandhyā yujā. Ā va indraṁ puruhūtaṁ name girā nemiṁ taṣṭeva sudrvam.*

Only the saviour, a person of dynamic will and action joined in the soul with a controlled and dedicated mind, would share wealth and knowledge with the people and distribute it over the deserving. With words of prayer I bow to Indra, the ruler invoked by you all and draw his attention to you just like the carpenter bending flexible wood round as felly of the wheel. (The lord is flexible too, his heart melts with sympathy for the people.)

न दुष्टुती मर्त्या विन्दते वसु न स्रेधन्तं रयिर्नशत।
सुशक्तिरिन्मघवन्तुभ्यं मावते देष्णं यत्पार्ये दिवि॥ २१॥

21. *Na duṣṭutī martyo vindate vasu na sredhantaṁ rayirnaśat. Suśaktirinmaghavan tubhyaṁ māvate deṣṇaṁ yat pārye divi.*

By protest and violence the mortal does not win the wealth of life. Nor does wealth oblige the inactive and malevolent. O lord of honour and excellence, right competence dedicated to Divinity is your gift for a person like me which is good on the day of the cross over.

अभि त्वा शूर नानुमा दुग्धाइव धेनवः। ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः॥ २२॥

22. *Abhi tvā śūra nonumo'dugdhā iva dhenavaḥ. Īśānam-asya jagataḥ svardṛśam-īśānam-indra tasthuṣaḥ.*

O lord almighty, we adore you and wait for your blessings as lowing cows not yet milked wait for the master. Indra, lord of glory, you are ruler of the moving world and you are ruler of the unmoving world and your vision is bliss.

न त्वावाँ अन्या दिव्या न पार्थिवा न जाता न जनिष्यत। अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यन्तस्त्वा हवामहे॥ २३॥

23. *Na tvāvāň anyo divyo na pārthivo na jāto na janiṣyate. Aśvāyanto maghavann-inda vājino gavyantas-tvā havāmahe.*

There is none other like you, neither heavenly nor earthly, neither born nor yet to be born. O lord of power and glory, we invoke you and pray for veteran scholars, dynamic scientists and technologists and the light of the divine Word of knowledge.

अभी षतस्तदा भरन्द्र ज्यायः कनीयसः। पुरूवसुहि मघवन्त्सनादसि भरेभर च हव्यः॥ २४॥

24. *Abhī ṣatastadā bharendra jyāyaḥ kanīyasaḥ. Purūvasurhi maghavant-sanādasi bharebhare ca havyaḥ.*

Indra, lord of honour, power and excellence, you are the eternal lord of universal wealth and shelter home of all existence, invoked and worshipped in all

challenging situations. Pray bring us the knowledge and experience of that essence of ultimate reality which is smaller than the smallest and greater than the greatest.

परा णुदस्व मघव ऽमित्रान्त्सुवदा ना वसू कृधि।
अस्माकं बाध्यविता महाधन भवा वृधः सखीनाम ॥ २५ ॥

25. *Parā ṇudasva maghavann-amitrānt-suvedā no vasū kṛdhi. Asmākaṁ bodhyavitā mahādhane bhavā vṛdhaḥ sakhīnām.*

Lord of wealth, honour, power and excellence, treasure home of glory and grandeur, throw off the enemies far away. Give us the wealth of life. Give us the knowledge and awakenment for good living. Be our saviour and protector in the strife of existence which is otherwise too great for us. Be the promoter of all friendly forces.

इन्द्र कतुं न आ भर पिता पुत्रभ्या यथा। शि क्षा णा अस्मिन्पुरुहूत यामनि जीवा ज्यातिरशीमहि॥ २६ ॥

26. *Indra kratuṁ na ā bhara pitā putrebhyo yathā. Śikṣā ṇo asmin puruhūta yāmani jīvā jyotiraśī-mahi.*

Bring us the divine vision, will and intelligence as father does for his children. O lord universally invoked and worshipped, instruct us as a teacher at this present time so that we, ordinary souls, may have the new light of life and living experience of Divinity.

मा ना अज्ञाता वृजना दुराध्या३ माशिवासा अव कमुः।
त्वया वयं पवतः शश्वतीरपा तिं शूर तरामसि ॥ २७ ॥

27. *Mā no ajñātā vṛjanā durādhyo māśivāso ava kramuḥ. Tvayā vayaṁ pravataḥ śaśvatīrapo 'ti śūra tarāmasi.*

O lord almighty beyond fear, let not the ignorant and unknown, crooked intriguers, evil designers, and malevolent opponents in ambush attack us on way to you. May we, guided, directed and protected by you, cross the universal streams of life rushing down the slopes of time.

Mandala 7/Sukta 33

Indra, Vasishtha Devata, Vasishtha Maitravaruni & Vasishtha Putrah Rshis

श्वित्यञ्च॑ मा दक्षिणतस्क॑पर्दा धियंजि॒न्वास॑ अ॒भि हि प॑मन्दुः। उ॒त्तिष्ठ॑न्वाच॒ परि॑ ब॒र्हिषा॒ नृ॒ म॑ दू॒रादव॑ितव॒ वसि॑ष्ठाः॥ १॥

1. *Śvityañco mā dakṣiṇatas-kapardā dhiyaṁjin-vāso abhi hi pramanduḥ. Uttiṣṭhan voce pari barhiṣo nṝn na me dūrādavitave vasiṣṭhāḥ.*

Celibate disciples of the first order of scholars wearing locks of hair on the right side, settled for studies to collect knowledge for intellectual advancement come from far to study under my care and give me delight. I arise from my seat of grass, speak to them and speak of them as leading lights of the future.

दू॒रादि॑न्द॑मनय॒ ग्रा सु॒तं॑ ति॒रा व॑श॒न्तम॑ति॒ पान्त॑मु॒गम। पाशद्युम्नस्य वाय॒तस्य॒ सामा॑त्सु॒तादिन्द॑ वृणीता॒ वसि॑ष्ठान॥ २॥

2. *Dūrād-indram-anayannā sutena tiro vaiśantamati pāntam-ugram. Pāśadyumnasya vāyatasya somāt sutādindro'vṛṇītā vasiṣṭhān.*

From far off and in view of their achievement in preference to others', they invite and bring over Indra, pioneer of knowledge and power and strong supporter of people settled in peace, and Indra agrees and accepts the invitation of the aspiring scholars in recognition of the progress and prosperity of the producers of wealth, scholarship of the learned and the governance and justice of the organisers.

(The mantra points to the free movement of scholars and specialists across the globe for advancement of knowledge and culture on the international level.)

एव ा कं सिन्धुमभिस्तताराव ा कं भेदमभिजघान। एव ा कं दाशराज्ञे सुदासं पावदिन्द्रो ब्रह्मणा वो वसिष्ठाः ॥ ३ ॥

3. *Evannu kaṁ sindhumebhistatārevennu kaṁ bhedamebhirjaghāna. Evennu kaṁ dāśarājñe sudāsaṁ prāvadindro brahmaṇā vo vasiṣṭhāḥ.*

This way, for sure, Indra, leader of knowledge and power, crosses with ease any river of difficulty by virtue of these scholars. This way too he easily overcomes difference, division and disunity. This way, again, O scholars and leaders settled at peace, by your vision, wisdom and mantric formulae, he defends and promotes generous rules for the advancement of good government and administration.

जुष्टी नरो ब्रह्मणा वः पितॄणामक्षमव्ययं न किलो रिषाथ। यच्छक्वरीषु बृहता रवेणन्द्र शुष्ममदधाता वसिष्ठाः ॥ ४ ॥

4. *Juṣṭī naro brahmaṇā vaḥ pitṝṇāmakṣam-avyayaṁ na kilā riṣātha. Yacchakvarīṣu bṛhatā raveṇendre śuṣmamadadhātā vasiṣṭhāḥ.*

O leading lights of the nation, by your vision, wisdom and active homage, the tradition of the ancients is preserved and happily advanced. Therefore, never for any reason, obstruct the relentless wheel of the nation and never disturb the inviolable equilibrium of forces which, O leading lovers of peace, by your reverberating words and heroic action in the great battles of humanity, you vested in the nation and its governance as the centre of stability.

उद्द्यामि॒वत्तृष्णज॑ ' नाथि॒तासा दी॑धयुदाशरा॒ज्ञ वृ॒तास॑ः ।
वसि॑ष्ठस्य स्तुव॒त इन्द॑ ' अश्रादु॒रुं तृत्सु॑भ्या अकृणादु लो॒कम ॥ ५ ॥

5. *Ud dyāmivet tṛṣṇajo nāthitāso'dīdhayur-dāśa-rājñe vṛtāsaḥ. Vasiṣṭhasya stuvata indro aśrodu-ruṁ tṛtsubhyo akṛṇodu lokam.*

The leading lights of the nation, selected and duly appointed, thirsting to cross over the hurdles of life, shine and glorify the generous ruler like the sun for the advancement of the liberal order for the people. Let Indra, enlightened ruler, listen to the leading lights and scholars and create vast and brilliant channels and possibilities for the defence and developmental forces of the nation.

द॒ण्डाइ॒वद्गा॒अज॑नास आस॒न्परि॑च्छि गा भर॒ता अ॑भ॒कास॑ः ।
अभ॑वच्च पुरए॒ता वसि॑ष्ठ॒ आदित्तृत्सू॑नां॒ विश॑ ' अपथन्त ॥ ६ ॥

6. *Daṇḍā ived go-ajanāsa āsan paricchinnā bharatā arbhakāsaḥ. Abhavacca pura-etā vasiṣṭha ādit tṛtsūnāṁ viśo aprathanta.*

Let the pioneers and bearers of the burdens of social order be straight and strong like the sceptre of authority, eloquent and progressive in language, education and culture, definite and judicious in law and policy and youthful in energy. Let the leader of these, wise and stable in mind, be ever first and foremost in the advance specially of the people and of the defence and development forces.

त्रयः कृण्वन्ति भुवनेषु रेतस्तिस्रः प्रजा आर्या ज्यातिरगाः ।
त्रय इमास उषसं सचन्त सर्वाँ इत्ताँ अनु विदुर्वसिष्ठाः ॥ ७ ॥

7. *Trayaḥ kṛṇvanti bhuvaneṣu retastisraḥ prajā āryā jytiragrāḥ. Trayo gharmāsa uṣasaṁ sacante sarvāṅ it tāṅ anu vidurvasiṣṭhāḥ.*

Three vital fires, of earth, sky and the sun, generate life energy in world regions and life forms. Three are the people's classes dynamic and enlightened. Three vital fires, heat, light and electricity, serve the dawn, and the enlightened scholars know all of them.

सूर्यस्येव वक्षथो ज्यातिरेषां समुद्रस्येव महिमा गभीरः ।
वातस्येव प्रजवो नान्येन स्तोम इवसिष्ठा अन्वेतवे वः ॥ ८ ॥

8. *Sūryasyeva vakṣatho jyotireṣāṁ samudrasyeva mahāmā gabhīraḥ. Vātasyeva prajavo nānyena stomo vasiṣṭhā anvetave vaḥ.*

Let the rise of these leading lights be like the splendour of the sun, their grandeur as profound as the depth of the sea, their drive like the wind, and let their

organisation and its magnitude be impossible for anyone else to follow or rival.

त इ॒ण्यं हृद॑यस्य प्रके॒तैः स॒हस्र॑वल्शम॒भि सं च॑रन्ति।
य॒मेन॑ त॒तं प॑रि॒धिं वय॑न्ता॒ प्स॒रस॒ उप॑ सेदुर्वसि॒ष्ठाः॥ ९॥

9. *Ta inniṇyaṁ hṛdayasya praketaiḥ sahasravalśamabhi saṁ cananti. Yamena tataṁ paridhiṁ vayanto 'psarasa upa sedurvasiṣṭhāḥ.*

Leading scholars and sages by the reflections of divine light of their heart sojourn over the mystery of the thousand branched tree of existence, going round and round across, and by the bounds of this web of life woven by the cosmic law giver and by their imagination rise up to the wonders of heaven in the clouds.

वि॒द्युता॒ ज्योति॒ः परि॑ सं॒जिह्या॑नं मि॒त्रावरु॑णा॒ यदप॑श्यतां त्वा।
तत्त॒ जन्मा॒तकं॑ वसिष्ठा॒ गस्त्या॒ यत्त्वा॑ वि॒श आ॑ज॒भार॑॥ १०॥

10. *Vidyuto jyotiḥ pari saṁjihānaṁ mitrāvaruṇā yadapaśyatāṁ tvā. Tat te janmotaikaṁ vasiṣṭhā-'gastyo yat tvā viśa ājabhāra.*

O holy sage of knowledge, peace and power, sun and moon, heat and air, virility and fertility, pranic energies, receive and bear you when, as light of life you leave your sojourn in nature. That is one birth of yours. Then Agastya, the teacher scholar free from sin and stain brings you back to the community of people (as a complete and finished human being, i.e., dvija).

उ॒तासि॑ मत्रावरु॒णा व॑सिष्ठा॒वश्या॑ ब्रह्म॒न्मन॒सा धि॑ जा॒तः।
द्र॒प्सं स्क॒ु ं ब्रह्म॑णा॒ दैव्ये॑न॒ विश्वे॑ दे॒वाः पुष्क॑र त्वाद॑दन्त॥ ११॥

11. *Utāsi maitrāvaruṇo vasiṣṭhorvaśyā brahman manaso'dhi jātaḥ. Drapsaṁ skannaṁ brahmaṇā daivyena viṣve devāḥ puṣkare tvādadanta.*

Vasishtha, sage and scholar, living soul, you are a child of sun and moon, born of the heart of Mother Nature nurtured by mother knowledge. Like a drop of distilled soma, all divine powers of the world nourish you in the lotus cradle on celestial wealth of food for vitality and light for knowledge.

स पंक्त उभयस्य पविद्वान्त्सहस्त्रंदान उत वा सदानः ।
यमनं ततं पंरिधिं वंयिष्य ाप्सरसः परि जज्ञ वसिष्ठः ॥ १२ ॥

12. *Sa praketa ubhayasya pravidvān tsahasradāna uta vā sadānaḥ. Yamena tataṁ paridhiṁ vayiṣyannapsarasaḥ pari jajñe vasiṣṭhaḥ.*

Vasishtha, man of enlightenment, scholar of both heaven and earth, blest with a thousand gifts, and giver of a thousand gifts traverses the very bounds of the web of life woven by the mover and law giver of the world and rises over the winds and clouds.

सत्र ह जातावि॑षिता नम'भिः कुम्भ रतः सिषिचतुः समानम । तत' ह मान उदियाय मध्यात्तत' जातमृषि-माहुवसिष्ठम ॥ १३ ॥

13. *Satre ha jātāviṣitā namobhiḥ kumbhe retaḥ siṣicatuḥ samānam. Tato ha māna udiyāya madhyāttato jātam-ṛṣim-āhur-vasiṣṭham.*

Inspired teachers and scholars risen to eminence over yajnic sessions of teaching relentlessly feed the disciples with gifts of vital knowledge, and from that rises the faithful scholar and sage whom they call

Vasishtha, brilliant seer and visionary.

उक्थभृतं सामभृतं बिभर्ति गावाणं बिभ्रत्प वदात्यग्रं।
उपनमाध्वं सुमनस्यमाना आ व ' गच्छाति पतृदा
वसिष्ठः ॥ १४ ॥

14. *Ukthabhṛtaṁ sāmabhṛtaṁ bibharti grāvāṇaṁ bibhrat pra vadātyagre. Upainamādhvaṁ sumanasyamānā ā vo gacchāti pratṛdo vasiṣṭhaḥ.*

O men of noble mind and heart, the brilliant sage who bears the knowledge of Rgveda and Samaveda and who commands the secrets of yajna relating to the clouds and mountains for rain, and who proclaims the knowledge to dispel the darkness of ignorance, comes to you. Receive him, and welcome him for your good.

Mandala 7/Sukta 34

Vishvedevah, Ahi, Ahirbudhnya Devatah,Vasishtha Maitravaruni Rshi

प शुकतु दवी मनीषा अस्मत्सुतष्टा रथा न वाजी ॥ १ ॥

1. *Pra śukraitu devī manīṣā asmat sutaṣṭo ratho na vājī.*

May divine intelligence of pure and brilliant order come to us like the dawn riding a wonderfully crafted chariot drawn by flying horses.

विदुः पृथिव्या दिवा जनित्रं शृण्वन्त्यापा अध रन्तीः ॥ २ ॥

2. *Viduḥ pṛthivyā divo janitraṁ śṛṇvantyāpo adha kṣarantīḥ.*

Those who listen to words of knowledge as earth receives the showers of rain know the cause and creator

of heaven and earth.

आपश्चिदस्मि पिन्वन्त पृथ्वीवृत्रेषु शूरा मंसन्त उगाः ॥ ३ ॥

3. *Āpaścidasmai pinvanta pṛthvīrvṛtreṣu śūrā maṁsanta ugrāḥ.*

The showers of rain nourish the earth and her progeny for this Indra, social order of humanity, and in the battles of life the blazing brave bow down in honour to it.

आ धूर्ष्वस्मि दधाताश्वानिन्द्रो न वजी हिरण्यबाहुः ॥ ४ ॥

4. *Ā dhūrṣvasmai dadhātāśvānindro na vajrī hiraṇyabāhuḥ.*

Like Indra of the thunderbolt and golden hands of charity, rally the fastest forces and harness them to the centre pole of the earthly order in the service of Indra, the ruler.

अभि प स्थाताहेव यज्ञं यातेव पत्मन्त्मना हिनात ॥ ५ ॥

5. *Abhi prasthātāheva yajñaṁ yāteva patman tmanā hinota.*

Like the dawn go forward to the yajna of the day and, like the pilgrim of divinity, advance on the way with self-confidence and enthusiasm.

त्मना समत्सु हिनात यज्ञं दधात केतुं जनाय वीरम ॥ ६ ॥

6. *Tmanā samatsu hinota yajñaṁ dadhāta ketuṁ janāya vīram.*

Advance the yajna in the battles of life conscientiously and keep the flag of victory flying high in the service of humanity.

उदस्य शुष्माद्भानुनात बिभर्ति भारं पृथिवी न भूमं ॥ ७ ॥

7. *Uadasya śuṣmād bhānurnārta bibharti bhāraṁ pṛthivī na bhūma.*

And the sun rises by its own essential power and bears the burden of the earth, so does the earth bear the burden of her children, so let us be like the sun and the earth.

ह्वयामि देवाँ अयातुरग्न साधन्नृतन धियं दधामि ॥ ८ ॥

8. *Hvayāmi devāň ayāturagne sādhannṛtena dhiyaṁ dadhāmi.*

Agni, lord of light and life, I invoke the divinities of nature and humanity, living life by the practice of truth and eternal law, and I acquire the wisdom of life and action from the teacher dedicated to peace and non-violence.

अभि व' देवीं धियं दधिध्वं प व' देवत्रा वाचं कृणुध्वम ॥ ९ ॥

9. *Abhi vo devīṁ dhiyaṁ dadhidhvaṁ pra vo devatrā vācaṁ kṛṇudhvam.*

Acquire and maintain your intelligence and wisdom of the order of divinities and speak the language worthy of noble sages.

आ चष्ट आसां पाथ'नदीनां वरुण उगः सहस्रचक्ष ाः ॥ १० ॥

10. *Ā caṣṭa āsāṁ pātho nadīnāṁ varuṇa ugraḥ sahasracakṣāḥ.*

Just as the refulgent sun, lord of a thousand eyes, watches and reveals the course of the streams of water,

so does the brilliant sage of the Word and wisdom commanding a thousand streams of speech oversee the flow of holy speech and communication.

राजा॑ रा॒ष्टाना॑ं पश॑ ु॒नदीना॒मनु॑त्तमस्म ा॒त्रं वि॒श्वायु॑ ॥ ११ ॥

11. *Rājā rāṣṭrānāṁ peṣo nadīnām-anuttam-asmai kṣatraṁ viśvāyu.*

If the ruler of nations, Varuna, of a thousand eyes, be of the form of flowing streams, dynamic and fluent in speech, policy and action, his order of governance would be better than the best, i.e., permanent, of universal sway over the world.

अवि॑ष्टा अ॒स्मान्विश्वा॑सु वि॒ वद्यु॑ं कृणात॒ शंसं नि॒नि॒त्साः ॥ १२ ॥

12. *Aviṣṭo asmān viśvāsu vikṣvadyuṁ kṛṇota śaṁsaṁ ninitsoḥ.*

Give us safety and security among people of the world, black out the envy and malignity of scandal mongers, and turn criticism into appreciation.

व्य॑तु दि॒द्युद द्विषामश॑ ु॑वा यु॒यात॒ विष्व॒गप॑स्त॒नूना॑म ॥ १३ ॥

13. *Vyetu didyud dviṣāmaśevā yuyota visvagr-apas-tanūnām.*

Let the flaming arrow and pernicious ill will of the jealous be thrown off far away. Eliminate all the ailments, ill health and infirmities of our body.

अवी॑ ा अ॒ग्निहव्या ाम॑ ु॒भि॒ः पष्ठ॑ ु॑ अस्मा अधायि॒ स्तामः॑ ॥ १४ ॥

14. *Avīnno agnir-havyān-namobhiḥ preṣṭho asmā adhāyi stomaḥ.*

May Agni, light of life, dearest ruler, consume and eliminate negativities, protect and preserve us with good food and health care, and accept our song of praise and prayer in appreciation.

सजूर्देवभिरपां नपातं सखायं कृध्वं शिवा न अस्तु ॥ १५ ॥

15. *Sajūr-devebhir-apāṁ napātaṁ sakhāyaṁ kṛdhvaṁ śivo no astu.*

Be friends with Agni, fire and the sun, which creates the indestructible waters of space and the firmament, along with other nature's divinities, so that there may be happiness and well being in our life.

अब्जामुक्थैरहिं गृणीष बुध्न नदीनां रजःसु षीदन ॥ १६ ॥

16. *Abjāmukthairahiṁ gṛṇīṣe budhne nadīnāṁ rajaḥsu ṣidan.*

With songs of praise adore the sun which creates the cloud born of waters and which, while abiding in high space, also abides in every particle of river waters.

मा नो हिर्बुध्न्य रिष धान्मा यज्ञो अस्य स्रिधदृतायोः ॥ १७ ॥

17. *Mā no'hirbudhnyo riṣe dhānmā yajño asya sridhadṛtāyoḥ.*

May the yajnic governance and administration of this ruler dedicated to truth and eternal law never rule us with the motive of hurt and exploitation. So may also the cloud in the firmament never hurt us by excess or drought of rain.

उत न एषु नृषु श्रव धुः प राय यन्तु शर्धन्ता अयः ॥ १८ ॥

18. *Uta na eṣu nṛṣu śravo dhuḥ pra rāye yantu śardhanto aryaḥ.*

And may the ruler and governors generate and consolidate food, sustenance and prosperity among these noble people and move forward on way to honour and excellence, strengthening the devoted faithfuls and overcoming the envious rivals and hostile forces of opposition.

तर्पन्ति शत्रुं स्वर्ण भूमा महासनासा अमभिरषाम ॥ १९ ॥

19. *Tapanti śatruṁ svarṇa bhūmā mahāsenāso amebhireṣām.*

Leaders and commanders of mighty forces, they mortify and purge or defeat and destroy the enemies by these forces. Let us then be happy as in heaven on earth.

आ य ाः पत्नीगमन्त्यच्छा त्वष्टा सुपाणिदधातु वीरान ॥ २० ॥

20. *Ā yannaḥ patnīr-gamantyacchā tvaṣṭā supāṇir-dadhātu vīrān.*

And when wives come and meet us, may Tvashta, lord destroyer of suffering and dexterous maker of graceful forms, bless us with brave and handsome children.

पतिं नः स्तामं त्वष्टा जुषत स्यादस्म अरमतिवसूयुः ॥ २१ ॥

21. *Prati naḥ stomaṁ tvaṣṭā juṣeta syādasme arama-tirvasūyuḥ.*

May Tvashta, creator and ruler of world forms and institutions, accept our praise and prayer and, lord of vision and intelligence as he is, may he be the giver of wealth, honour and excellence for us.

ता न॑ रासनाति॒षाचा॒ वसून्या रा॑दसी वरुणा॒नी शृ॑णातु।
वरू॑त्रीभिः सुशर॒णा न॑ अस्तु॒ त्वष्टा॑ सु॒दत्रा॒ वि द॑धातु॒ राय॑ः॥ २२॥

22. *Tā no rāsan rātiṣāco vasūnyā rodasī varuṇānī śṛṇotu. Varūtrībhiḥ suśaraṇo no astu tvaṣṭā sudatro vi dadhātu rāyaḥ.*

May the heaven and earth, generous and judicious givers of gifts, overflowing with liquid wealth and energy, listen to our prayer and give us peace and comfort in a settled state of life. May Tvashta, creator and maker of forms, with all modes of protection and promotion be our shelter home, and may he, generous giver of the best things of life, bring us wealth, honour and excellence.

त ग्ना रा॒यः पर्व॑तास्त॒ ऽआप॒स्तदा॑ति॒षाच॒ आष॑धीरु॒त द्याः।
वन॒स्पति॑भिः पृथि॒वी स॒जोषा॑ उ॒भ रा॑दसी॒ परि॑ पासता नः॥ २३॥

23. *Tanno rāyaḥ parvatāstanna āpastad rātiśāca oṣadhīruta dyauḥ. Vanaspatibhiḥ pṛthivī sajoṣā ubhe rodasī pari pāsato naḥ.*

That wealth, honour and excellence of ours, the clouds and mountains, the waters, the liberal givers, the herbs, the solar region, the dear motherly earth with her trees and forests and both heaven and earth protect, preserve and promote for us all round.

अनु॒ तदु॒वी रा॑दसी जिहाता॒मनु॑ द्यु॒ ग्ना वरु॑ण॒ इन्द॑सखा। अनु॒ विश्व॑ म॒रुता॒ य स॒हास॑ रा॒यः स्या॑म ध॒रुणं॑ धि॒यध्यै॑॥ २४॥

21. *Anu tadurvī rodasī jihātāmanu dyukṣo varuṇa indrasakhā. Anu viśve maruto ye sahāso rāyaḥ syāma dharuṇaṁ dhiyadhyai.*

May the wide earth and heaven be kind and favourable to us and procure for us the wealth, honour and excellence of life we pray for. May the refulgent sun, the ocean, the friendly powers of the ruling lord Indra, and all the winds of space and vibrant heroes of the world who command both challenging force and fortitude be favourable so that we may be able to hold and manage the wealth, honour and excellence of life which the divinities of nature and humanity have given us.

त ा इन्द्रा वरुणा मित्रा अग्निरापऽ आषधीवनिन जुषन्त। शमन्त्स्याम मरुतामुपस्थ यूयं पात स्वस्तिभिः सदा नः॥ २५॥

25. *Tanna indro varuṇo mitro agnirāpa oṣadhīrvanino juṣanta. Śarmantsyāma marutāmupasthe yūyaṁ pāta svastibhiḥ sadā naḥ.*

May Indra, ruling lord of the world, Varuna, the ocean and the world's powers of judgement and discrimination, Mitra, the sun and our brilliant friends, Agni, cosmic fire and the leaders, Apah, spatial waters and our people of holy action, and the herbs and trees of the earth, all brilliant and inspiring, be favourable and generous. May we, we pray, live close under the protection of the best of human world and nature. O divine powers of nature and humanity, protect, preserve and promote us with all good fortune and well being of life all round, all ways, all time.

Mandala 7/Sukta 35

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

शं न इन्द्राग्नी भवतामवोभिः शं न इन्द्रावरुणा रातहव्या।
शमिन्द्रासोमा सुविताय शं याः शं न इन्द्रापूषणा वाजसाता॥ १॥

1. *Śaṁ na indrāgnī bhavatāmavobhiḥ śaṁ na indrāvaruṇā rātahavyā. Śamindrāsomā suvitāya śaṁ yoḥ śaṁ na indrāpūṣaṇā vājasātau.*

May cosmic energy and fire with all means of protection and advancement be for our peace and happiness for the good life. May solar energy and waters, givers of all good things of life be for our peace and joy. May life energy and the herbs be for our peace and honour for well being. May pranic energy and vital nourishment be for our peace and joy in our striving for the ultimate victory.

शं ना भगः शमु नः शंस अस्तु शं नः पुरंधिः शमु सन्तु रायः। शं नः सत्यस्य सुयमस्य शंसः शं न अयमा पुरुजाता अस्तु॥ २॥

2. *Śaṁ no bhagaḥ śamu naḥ śaṁso astu śaṁ naḥ purandhiḥ śamu santu rāyaḥ. Śaṁ naḥ satyasya suyamasya śaṁsaḥ śaṁ no aryamā purujāto astu.*

May our honour and glory and our praise and approbation prevailing around be for our good and well being. May our law and order for social sustenance and our wealth and honour be for peace and well being. May our honour and respect for true Dharma and law and for the proper pursuit of Dharma and law in effective governance and administration be for our joy and

prosperity for the good life. And may our law and justice of universal value and fair application be for our good and well being in peace.

शं न॑ धा॒ता शमु॑ ध॒ता न॑ अस्तु॒ शं न॑ उरू॒ची भ॑वतु स्व॒धाभिः॑। शं रोद॑सी बृह॒ती शं ना॒ अदि॒ः शं न॑ द॒वानां॑ सुहवा॑नि सन्तु॥ ३॥

3. *Śaṁ no dhātā śamu dhartā no astu śaṁ na urūcī bhavatu svadhābhiḥ. Śaṁ rodasī bṛhatī śaṁ no adriḥ śaṁ no devānaṁ suhavāni santu.*

May the lord creator, ruler and sustainer be good and gracious and give us peace and joy of well being. May the extensive space and the wide earth be good with gifts of sustenance for our peace and well being. May the great firmament, and the regions of light and the cloud and the mountain be for our good, peace and joy. And may our invocations and adorations of the divinities of nature and humanity be good and bring us peace and joy.

शं न॑ अ॒ग्निर्ज्यो॑ति॒रनी॑का अस्तु॒ शं न॑ मि॒त्रावरु॑णाव॒श्विना॒ शम। शं नः॑ सु॒कृतां॑ सुकृ॒तानि॑ सन्तु॒ शं न॑ इषि॒रा अ॒भि वा॑तु॒ वात॑ः॥ ४॥

4. *Śaṁ no agnirjyotiranīko astu śaṁ no mitrāvaruṇāvaśvinā śam. Śaṁ naḥ sukṛtāṁ sukṛtāni santu śaṁ na iṣiro abhi vātu vātaḥ.*

May the fire and the light and splendour of life be good for our peace and well being. May the prana and udana energies and the circuitous dynamics of nature be for our good and joy of well being. May the noble works of good artists and great men be for peace

and happiness for us, and the ever blowing winds blow and inspire us for peace and joy.

शं ना द्यावापृथिवी पूवहूता शमन्तरिं दृशय ना अस्तु।
शं न आषधीवनिन भवन्तु शं ना रजसस्पतिरस्तु जिष्णुः ॥ ५ ॥

5. *Śaṁ no dyāvāpṛthivī pūrvahūtau śamantarikṣaṁ dṛśaye no astu. Śaṁ na oṣadhīrvanino bhavantu śaṁ no rajasaspatirastu jiṣṇuḥ.*

May the heaven and earth invoked since eternity in the first yajna, and the middle regions so charming to see be good for our peace and joy. May the herbs instilled with the vitality of sun rays be for our peace and joy of good health, and may the victorious lord of life on earth and in distant regions be good and bring us peace, prosperity and happiness.

शं न इन्द्रा वसुभिदवा अस्तु शमादित्यभिवरुणः सुशंसः।
शं न रुदा रुदभिजलाषः शं नस्वष्टा ग्राभिरिह शृणातु ॥ ६ ॥

6. *Śaṁ na indro vasubhirdevo astu śamādityebhirvaruṇaḥ suśaṁsaḥ. Śaṁ no rudro rudrebhirjalāṣaḥ śaṁ nastvaṣṭā gnābhiriha śṛṇotu.*

May the self-refulgent sun with life sustaining planets be good for peace and happiness in our life. May the ocean so adorable be good for our peace and joy all the year round with the sun in Zodiacs. May the lord of nature's life energy, Rudra, with pranic energies warding off pain and suffering be good for our peace and well being, and may the lord maker of forms, Tvashta, with his fires of evolution and new structures be good and gracious for our peace and happiness and

listen to us here itself.

शं नः साम॑ भवतु ब्रह्म शं नः शं ना गावा॑णः शमु॑ सन्तु य॒ज्ञाः । शं नः स्वरू॑णां मि॒तय॑ भवन्तु॒ शं नः॑ प॒स्व॑ः शम्वस्तु॒ वदि॑ः ॥ ७ ॥

6. *Śaṁ na somo bhavatu brahma śaṁ naḥ śaṁ no grāvāṇaḥ śamu santu yajñāḥ. Śaṁ naḥ svarūṇāṁ mitayo bhavantu śaṁ naḥ prasvaḥ śamvastu vediḥ.*

May the moon give us peace and joy. May the lord supreme with gifts of sustenance bless us with peace. May the clouds bring us peace. May the yajnas give us peace. May the pillars of the vedi and Vedic chants structured to sensitive measure bring us peace. May the vedi bring us peace. May the newly sprouting herbs bring us peace.

शं नः सूय॑ उरु॒च ा उद॑तु॒ शं न॒श्चत॑स्रः प॒दिश॑ भवन्तु । शं नः पव॑ता ध्रु॒वय॑ भवन्तु॒ शं नः सिन्ध॑व॒ः शमु॑ स॒न्त्वाप॑ः ॥ ८ ॥

8. *Śaṁ naḥ sūrya urucakṣā udetu śaṁ naścatasraḥ pradiśo bhavantu. Śaṁ naḥ parvatā dhruvayo bhavantu śaṁ naḥ sindhavaḥ śamu santvāpaḥ.*

May the sun of universal eye rise for our peace and joy. May the four directions with their subdirections be for our peace and joy. May the mountains be stable and undisturbed to give us peace. Let the seas be calm and peaceful, and let all forms of water be for us and our peace and joy.

शं ना॒ अदि॑तिभवतु व्र॒तभि॒: शं न॑ भवन्तु म॒रुत॑: स्व॒का:।
शं ना॒ विष्णु॒: शमु॑ पू॒षा न॑ अस्तु॒ शं न॑ भ॒वित्रं॑ शम्वस्तु
वा॒यु:॥ ९॥

9. *Śaṁ no aditirbhavatu vratebhiḥ śaṁ no bhavantu marutaḥ svarkāḥ. Śaṁ no viṣnuḥ śamu pūṣā no astu śaṁ no bhavitraṁ śamvastu vāyuḥ.*

May the indestructible nature mother with her laws and mother earth be peaceful for us. May the holy and adorable winds and vibrant humanity of brilliant virtues be for peace and joy for us. May Vishnu, lord omnipresent, be gracious and give us peace and joy. May nature's nourishment be for our peace and happiness. Let the future possibilities be for our good and happiness of well being. Let the air be for our peace and happiness. Let all laws and disciplines be for peace.

शं न॑ द॒व: स॑वि॒ता त्राय॑माण॒: शं न॑ भवन्तू॒षस॑ विभा॒ती:।
शं न॑: प॒जन्य॑ भवतु प॒जाभ्य॒: शं न॒: क्षेत्रस्य॒ पति॑रस्तु
शं॒भु:॥ १०॥

10. *Śaṁ no devaḥ savitā trāyamāṇaḥ śaṁ no bhavantūṣaso vibhātīḥ. Śaṁ naḥ parjanyo bhavatu prajābhyaḥ śaṁ naḥ kṣetrasya patirastu śaṁbhuḥ.*

May lord creator Savita, generous saviour and refulgent giver of guidance, grant us peace and happiness. May the glorious dawns shower us with peace and joy. May the cloud of rain be harbinger of peace and joy for the people. And may the lord of peace, sustainer of the world, master of our field of action and cultivation, be gracious and give us peace and happiness.

शं न॑ द्वा विश्वदे॑वा भवन्तु शं सर॑स्वती स॒ह धी॒भिर॑स्तु।
शम॑भि॒षाच॒: शमु॑ रा॒ति॒षाच॒: शं न॑ दि॒व्या: पार्थि॑वा॒: शं
ना॒ अप्या॑: ॥ ११ ॥

11. *Śaṁ no devā viśvadevā bhavantu śaṁ sarasvatī saha dhībhirastu. Śamabhiṣācaḥ śamu rātiṣācaḥ śaṁ no divyāḥ pārthivāḥ śaṁ no apyāḥ.*

May the generous divines of the world be good and gracious to us at peace. May Sarasvati, eternal mother knowledge and divine speech with universal intelligence, be for our peace and well being. May the overpowering yajnic energies and all generous tendencies be for our good and peace of well being. And may all the divinities of heaven, earth and ocean give us peace and joy.

शं न॑: स॒त्यस्य॒ पत॑या भवन्तु शं ना॒ अव॑न्त॒: शमु॑ सन्तु
गाव॑: । शं न॑ ऋ॒भव॑: सु॒कृत॑: सु॒हस्ता॒: शं न॑ भवन्तु पि॒तरा॒
हव॑षु ॥ १२ ॥

12. *Śaṁ naḥ satyasya patayo bhavantu śaṁ no arvantaḥ śamu santu gāvaḥ. Śaṁ na ṛbhavaḥ sukṛtaḥ suhastāḥ śaṁ no bhavantu pitaro haveṣu.*

May the keepers and observers of truth be at peace for our good and well being. May our horses and transports be at peace, may our lands and cows be at peace for our peace and well being. May our wise veterans, noble artists and expert craftsmen, be at peace for happiness and comfort for us. And may our seniors be at peace and give us peace at our programmes of holy action when we call upon them.

शं न॑ अ॒ज एक॑पाद्दे॒वो अ॑स्तु॒ शं ना॒ हि॑र्बु॒ध्न्य॑: शं स॑मु॒द्रः ।
शं न॑ अ॒पां नपा॑त्पु॒रुर॑स्तु॒ शं नः॑ पृ॒श्नि॑र्भवतु दे॒वगो॑पा ॥ १३ ॥

13. *Śaṁ no aja ekapād devo astu śaṁ no'hirbudhnyaḥ śaṁ samudraḥ. Śaṁ no apāṁ napāt perurastu śaṁ naḥ pṛśnirbhavatu devagopā.*

May the generous and self-refulgent lord unborn and eternal, sole sustainer of the universe, be gracious and give us peace. May the cloud floating in the sky be at peace and give us peace. May the ocean be at peace. May the boats and ships to cross the seas be at peace for us, and may the space and colourful sky sustaining divine generosities be at peace and give us peace and happiness.

आ॒दि॒त्या रु॒द्रा वस॑वा जुषन्त॒दं ब्रह्म॑ क्रि॒यमा॑णं॒ नवी॑यः ।
शृ॒ण्वन्तु॑ ना दि॒व्याः पार्थि॑वासा॒ गाजा॑ता उ॒त य य॒ज्ञि-
या॑सः ॥ १४ ॥

14. *Ādityā rudrā vasavo juṣantedaṁ brahma kriyamāṇaṁ navīyaḥ. Śṛṇvantu no divyāḥ pārthivāso gojātā uta ye yajñiyāsaḥ.*

May the Adityas, cosmic lights, Rudras, catalytic agents of nature, and the Vasus, sustaining abodes of life, receive this song divine of homage being sung at the latest and be at peace for us, and may the divinities of heaven and earth born of nature and the holy Word sung in divine voice, and those who are venerable sages dedicated to yajna be at peace and give us peace and happiness.

य दे॒वानां॑ य॒ज्ञिया॑ य॒ज्ञिया॑नां॒ मना॒यज॑त्रा अ॒मृता॑ ऋ॒तज्ञाः॑ ।
त न॑ रासन्तामुरुगा॒यम॒द्य यू॒यं पा॑त स्व॒स्ति॒भि॒: सदा॑ नः ॥ १५ ॥

15. *Ye devānāṁ yajñiyā yajñiyānāṁ manoryajatrā amṛtā ṛtajñāḥ. Te no rāsantām-urugāyam-adya yūyaṁ pāta svastibhiḥ sadā naḥ.*

Those who are most venerable of the venerable divines of brilliance honoured by the wise, immortal knowers of truth and divine law, may bless us with knowledge universally celebrated. May you all, O divine sages and natural powers of divinity, protect and promote us with peace and joy for happiness and well being for all time.

Mandala 7/Sukta 36

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

प बह्मैतु सदनादृतस्य वि रश्मिभिः ससृज सूया गाः ।
वि सानुना पृथिवी सस्र उर्वी पृथु पतीक्मध्यधे अग्निः ॥ १ ॥

1. *Pra brahmaita sadanādṛtasya vi raśmibhiḥ sasṛje sūryo gāḥ. Vi sānunā pṛthivī sasra urvī pṛthu pratīkam-adhyedhe agniḥ.*

Let the knowledge of existence arise from the divine centre of universal truth : the sun radiates light with its rays and illuminates the earths, the wide earth moves on with her peaks of mountains, and fire rises and blazes over the vedi, symbol of cosmic yajna.

इमां वां मित्रावरुणा सुवृक्तिमिषं न कृण्व असुरा नवीयः ।
इना वामन्यः पदवीरदब्धा जनं च मित्रा यतति ब्रुवाणः ॥ २ ॥

2. *Imāṁ vāṁ mitrāvaruṇā suvṛktimiṣaṁ na kṛṇve asurā navīyaḥ. Ino vāmanyaḥ padavīradabdho janaṁ ca mitro yatati bruvāṇaḥ.*

O Mitra and Varuna, sun and cosmic energy and

intelligence, both givers of life energy to the living world, I offer this new song of adoration as homage to you. One of you, Varuna, is resistless, all pervasive and coexistent with every stage of life's evolution, and the other, Mitra, the sun, as a friend enjoins humanity to the life of activity proclaiming its rise as direct presence.

आ वातस्य धजता रन्त इत्या अपीपयन्त धनवा न सूदाः ।
महा दिवः सदनन जायमाना चिकदद वृषभः सस्मि ऊ-
धन ॥ ३ ॥

3. *Ā vātasya dhrajato ranta ityā apīpayanta dhenavo na sūdāḥ. Maho devaḥ sadane jāyamāno'-cikradad vṛṣabhaḥ sasminnūdhan.*

The currents of sportive wind play around like abundant cows yielding milk, and the mighty cloud laden with vapour, born of the great regions of heaven, roars in its house of mid skies.

गिरा य एता युनजद्धरी त इन्द्र प्रिया सुरथा शूर धायू ।
प या मन्युं रिरिक्षता मिनात्या सुकतुमयमणं ववृत्याम ॥ ४ ॥

4. *Girā ya etā yunajaddharī ta indra priyā surathā śūra dhāyū. Pra yo manyaṁ ririkṣato mināty ā sukratum-aryamaṇaṁ vavṛtyām.*

Indra, all powerful ruler of the world, I pray, let me come to have the benefit of the power and presence of Aryama, chief power of justice, holy in action, who, with his order and invitation deploys the noble and efficient forces that run the chariot of your social order, who controls and punishes the violent deeds and corrects the violent attitudes of the negative and destructive forces.

यजन्त अस्य सख्यं वयश्च नमस्विनः स्व ऋतस्य धामन।
वि पृ ा बाबधे नृभिः स्तवान इदं नम रुदाय पष्ठम ॥ ५ ॥

5. *Yajante asya sakhyaṁ vayaśca namasvinaḥ sva ṛtasya dhāman. Vi pṛkṣo bābadhe nṛbhiḥ stavāna idaṁ namo rudrāya preṣṭham.*

In their own house of truth, justice and yajna, devotees with reverence and homage pray for life energy and the friendship and company of this Rudra, destroyer of suffering and injustice, and giver of pranic energy. Loved and adored by the people, he releases for them nourishment and energy in abundance. This cherished homage and adoration is offered to Rudra.

आ यत्साकं यशस वावशानाः सरस्वती सप्तथी सिन्धुमाता। याः सुष्वयन्त सुदुघाः सुधारा अभि स्वन पयसा पीप्यानाः ॥ ६ ॥

6. *Ā yat sākaṁ yaśaso vāvaśānāḥ sarasvatī saptathī sindhumātā. Yāḥ suṣvayanta sudughāḥ sudhārā abhi svena payasā pīpyānāḥ.*

Sarasvati, the eternal stream of life, of cosmic waters, and of speech and sacred knowledge, the seventh over the streams flowing through five senses and the mind, through five elements and the stuff of mind and intelligence, and through the poetic streams of the Veda, all these streams which flow abundantly, exuberant, magnificent, roaring with splendour, all of them ever growing and rising with their own flood of water: may all these continue to flow together gloriously for us.

उत त्य न मरुत मन्दसाना धियं ताकं च वाजिन वन्तु।
मा नः परि ख्यद ारा चरन्त्यवीवृधन्युज्यं त रयिं नः ॥ ७ ॥

7. *Uta tye no maruto mandasānā dhiyaṁ tokaṁ ca vājino'vantu. Mā naḥ pari khyadakṣarā carantyavīvṛdhan yujyaṁ te rayiṁ naḥ.*

And those happy and joyous Maruts, vibrant scholars and sages, leaders of the nation, pioneers of science, manners and traditions, protect and advance our rising generation and our knowledge, intellect, imagination and culture. May the eternal mother stream of light and knowledge continuously flow for us and never forsake us. And may the Maruts augment and consolidate our wealth, honour and excellence for use and future progress.

प व' महीमरमतिं कृणुध्वं प पूषणं विदथ्यं॑ न वीरम।
भगं धिय' वितारं ना अस्याः साता वाजं रातिषाचं पुरंन्धिम॥ ८॥

8. *Pra vo mahīmaramatiṁ kṛṇudhvaṁ pra pūṣaṇaṁ vidathyaṁ na vīram. Bhagaṁ dhiyo'vitāraṁ no asyāḥ sātau vājaṁ rātiṣācaṁ purandhim.*

O Vishvedevas, divinities of nature and brilliant scholars, sages and leaders of humanity, create, cultivate, increase and consolidate a high order of intelligence, nutrition and health care, a force of the brave to face the warlike business of life, a high standard of honour and excellence, protection for our order of knowledge, culture and tradition, and a generous and abundant state of this stable polity equipped with instant powers of defence and advancement.

अच्छायं व' मरुतः श्लोक एत्वच्छा विष्णुं निषिक्तपाम-
व'भिः। उत पजाय गृणत वय' धुयूयं पात स्वस्तिभिः
सदा नः॥ ९॥

9. *Acchāyaṁ vo marutaḥ śloka etvacchā viṣnuṁ niṣiktapāmavobhiḥ. Uta prajāyai gṛṇate vayo dhuryūyaṁ pāta svastibhiḥ sadā naḥ.*

O Maruts, vibrant forces of divinity in nature and humanity, may this song of celebration reach you well and gracefully. And so may it reach Vishnu, protector of the initiated dedicated to Dharma, who protects us with all methods of protection and advancement. We pray bring us life energy and a full span of good health and age for the celebrant and the people. O divinities, protect us always with all means of protection and advancement for our well being all round.

Mandala 7/Sukta 37

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

आ वा॒ वाहि॑ष्ठा वहतु स्त॒वध्यै॒ रथ॑ वाजा ऋभु॒क्षणा॒ अमृ॑क्तः।
अ॒भि त्रि॑पृ॒ष्ठः सव॑नेषु॒ सामदं॑ सुशि॒पा म॒हभिः॑ पृण॒ध्वम॥ १॥

1. *Ā vo vāhiṣṭho vahatu stavadhyai ratho vājā ṛbhukṣaṇo amṛktaḥ. Abhi tripṛṣṭhaiḥ savaneṣu somairmade suśiprā mahabhiḥ pṛṇadhvam.*

O Rbhus, high spiritual experts of science and technology, equipped with noble visor and helmet, come and join this celebration of ours to enjoy yourselves on abundant thrice distilled and seasoned drinks of soma in our yajnic meets. Let your strongest, fastest and unbreakable chariot transport you here. Regale yourselves and refine the yajna to perfection.

यूयं ह रत्नं मघवत्सु धत्थ स्वदृशं ऋभु णा अमृक्तम। सं यज्ञषु स्वधावन्तः पिबध्वं वि ना राधांसि मतिभिर्दयध्वम॥ २॥

2. *Yūyaṁ ha ratnaṁ maghavatsu dhattha svardṛśa ṛbhukṣaṇo amṛktam. Śaṁ yajñeṣu svadhāvantaḥ pibadhvaṁ vi no rādhāṁsi matibhirdayadhvam.*

O scholars of science and technology, visionaries of light, you bring jewels of imperishable wealth for men of power and excellence. O commanders of food, sustenance and power, drink the soma of success in the yajnas of corporate programmes, and with your research and intelligence create the infrastructure for the development and success of our nation.

उवाचिथ हि मघवन्दष्णं महा अभस्य वसुना विभाग। उभा ते पूणा वसुना गभस्ती न सूनृता नि यमत वसव्या॥ ३॥

3. *Uvocitha hi maghavan deṣṇaṁ maho arbhasya vasuno vibhāge. Ubhā te pūrṇā vasunā gabhastī na sūnṛtā ni yamate vasavyā.*

Lord and master of wealth, you take delight in charity and love to give and share, whether the giving and distribution involves a large or a small amount. Both your hands are full of plenty, your voice of truth from the heart overflows with generosity and nothing ever restrains your hands from giving.

त्वमिन्द्र स्वयशा ऋभु ा वाजा न साधुरस्तमष्यृक्वा। वयं नु ते दाश्वांसः स्याम ब्रह्म कृण्वन्त हरिवा वसिष्ठाः॥ ४॥

4. *Tvamindra svayaśā ṛbhukṣā vājo na sādhurāstameṣyṛkvā. Vayaṁ nu te dāśvāṁsaḥ syāma brahma kṛṇvanto harivo vasiṣṭhāḥ.*

Indra, enlightened and generous ruler and commander of wealth, innate honour and wisdom, manager of experts and manpower in general, you are good, versatile and efficient in function like food, energy, speed and success itself, you come home to people like the sun on the day's completion. We pray let us be beneficiaries of your grace, generous like yourself, creator of food and wealth in the spirit of piety and well established in charity.

सनितासि पवत दाशुषे चिद्याभिर्विवेषो हयश्व धीभिः। ववन्मा नु त युज्याभिरूती कदा न इन्द राय आ दशस्यः॥ ५॥

5. *Sanitāsi pravato dāśuṣe cid yābhirviveṣo haryaśva dhībhiḥ. vavanmā nu te yujyābhirūtī kadā na indra rāya ā daśasyeḥ.*

Indra, lord commander of manpower, speed and success, you are the giver of overflowing wealth to the generous man of charity. O lord, we pray, when would you bless us with that wealth, honour and excellence, that practical intelligence and expertise, and that security and protection by which you prevail over the world of nature and humanity.

वासयसीव वधस्त्वं नः कदा न इन्द्र वचसा बुबाधः। अस्तं तात्या धिया रयिं सुवीरं पृ ग ना अवा न्युहीत वाजी॥ ६॥

6. *Vāsayasīva vedhasastvaṁ naḥ kadā na indra vacaso bubodhaḥ. Astaṁ tātyā dhiyā rayiṁ suvīraṁ pṛkṣo no arvā nyuhīta vājī.*

Indra, giver of settled security and peace, intelligent and dedicated devotees as we are, when would you listen to our voice of prayer as to people settled in peaceful homes? O lord of dynamic forces, commander of speed, power and success, visit our home, bless us with divine vision and wisdom and bring us wealth, honour and excellence, food and energy and a noble progeny.

अभि यं देवी निर्ऋतिश्चिदीश न ऽन्त इन्दं शरदः सुपृ ऽः।
उप त्रिबन्धुर्जरदष्टिमत्यस्वंवशं यं कृणवन्त मर्ताः॥ ७॥

7. *Abhi yaṁ devī nirṛtiścidīśe nakṣanta indram śaradaḥ supṛkṣaḥ. Upa tribandhurjaradaṣṭimetyasvaveśaṁ yaṁ kṛṇavanta martāḥ.*

The lord whom the divine earth glorifies from the depth of her being, to whom the seasons of the year abundant with food and flowers look up and resort, to whom the friend and brother in bond with three worlds and humanities attains, to that lord and spirit of unending age without his own essential form comprehended in matter, thought or time, the mortals look up and pray.

आ ना राधांसि सवितः स्तवध्या आ राय' यन्तु पवतस्य राता। सदा ना दिव्यः पायुः सिषक्तु यूयं पात स्वस्तिभिः सदा नः॥ ८॥

8. *Ā no rādhāṁsi savitaḥ stavadhyā ā rāyo yantu parvatasya rātau. Sadā no divyaḥ pāyuḥ siṣaktu yūyaṁ pāta svastibhiḥ sadā naḥ.*

O Savita, glorious lord of generation, sustenance and resolution, may all means and materials of life come to us for success and self-fulfilment, may all forms of wealth, honour and excellence come to us so that we adore and amply glorify you through the gifts of the clouds of abundance. O Vishvedevas, divines of the world, pray you protect and promote us with all modes of peace and security for all time.

Mandala 7/Sukta 38

Savita, Vajinah, Devata, Vasishtha Maitravaruni Rshi

उदु ष्य दे॒वः स॑वि॒ता य॑याम हिर॒ण्ययी॑म॒मति॑ं यामशि॑श्रत।
नू॒नं भगा॒ हव्या॒ मानु॑षभि॒र्वि या रत्ना॑ पुरू॒वसु॒र्दधा॑ति॥ १॥

1. *Udu ṣya devaḥ savitā yayāma hiraṇyayīm-amatiṁ yāmaśiśret. Nūnaṁ bhago havyo mānuṣebhirvi yo ratnā puruvasūrdadhāti.*

Let us rise and attain to that golden glory of divinity which the self-refulgent Savita radiates — Savita, lord of splendour and treasure-hold of universal wealth who truly rules and gives the jewel glories of existence. The lord alone is to be worshipped by humanity.

उदु॑ तिष्ठ सवितः श्रु॒ध्य१॒स्य हिर॑ण्यपाणे॒ प्रभृ॑तावृ॒तस्य॑।
व्यु१॑र्वीं पृ॒थ्वीम॒मति॑ं सृजा॒न आ नृभ्य॑ मत॒भाज॑नं सुवा॒नः॥ २॥

2. *Udu tiṣṭha savitaḥ śrudhyasya hiraṇyapāṇe prabhṛtāvṛtasya. Vyurvīṁ pṛthvīm-amatiṁ sṛjāna ā nṛbhyo martabhojanaṁ suvānaḥ.*

O Savita, lord creator of the world and giver of

light with golden hands of infinite generosity, arise and shine at the dawn of the light of truth in the heart and listen to the prayer of this soul in mortal body. You create the wide wide earth of golden beauty and you generate the food for mortals for the sake of living humanity on earth.

अपि॑ ष्टुतः सवि॒ता द॒वो अ॑स्तु॒ यमा चि॒द्विश्व॒ वस॑वो गृ॒णन्ति॑। स नः॒ स्तामा॑ मस्य॒ꣳश्चन॑ धा॒द्विश्व॑भिः पातु पा॒युभि॒र्नि सू॒रीन॥ ३॥

3. *Api ṣṭutaḥ savitā devo astu yamā cid viśve vasavo gṛṇanti. Sa naḥ stomān namasyaścano dhād viśvebhiḥ pātu pāyubhirni sūrīn.*

May Savita, lord refulgent and generous, be praised and celebrated, the lord whom all learned saints and sages worship and adore. May he, worthy of homage and obedience, accept our songs of celebration and prayer and protect and promote the learned brave with all modes of protection and advancement.

अ॒भि यं द॒व्यदि॑तिर्गृ॒णाति॑ स॒वं द॒वस्य॑ सवि॒तुर्ज॒षा॒णा। अ॒भि स॒माजा॒ वरु॑णा गृणन्त्य॒भि मि॒त्रास॑ अय॒मा स॒जोषा॑ः॥ ४॥

4. *Abhi yaṁ devyaditirgṛnāti savaṁ devasya saviturjuṣāṇā. Abhi samrājo varuṇo gṛṇantyabhi mitrāso aryamā sajoṣāḥ.*

The holy mother, divine earth and indestructible nature, all adore lord Savita, enjoying and celebrating the generous lord's creation. So also do brilliant rulers, men of choice merit, friends of life and humanity, and the lord of justice and dispensation, Varuna, all enjoying and appreciating the lord's creation, adore and worship

him.

अभि य मिथा वनुषः सपन्त रातिं दिवा रातिषाचः पृथिव्याः। अहिर्बुध्न्य उत नः शृणातु वरूत्र्यकधनुभिर्नि पातु॥ ५॥

5. *Abhi ye mitho vanuṣaḥ sapante rātiṁ divo rātiṣācaḥ pṛthivyāḥ. Ahirbudhnya uta naḥ śṛṇotu varūtryekadhenubhirni pātu.*

We are the supplicants all together who seek and pray for the grace and gifts of generous heaven and earth. May the lord creator, original cause of the universe all pervasive in space, listen, and may the divine mother protector and giver of vision protect us with all those virtues which converge and focus on a single thought, voice and decisive action.

अनु त ना जास्पतिर्मंसीष्ट रत्नं दवस्य सवितुरियानः।
भगमुगा वस जाहवीति भगमनुगा अध याति रत्नम॥ ६॥

6. *Anu tanno jāspatirmaṁsīṣṭa ratnaṁ devasya savituriyānāḥ. Bhagamugro'vase johavīti bhagamanugro adha yāti ratnam.*

Let the ruler and protector of the people know and believe that whatever the jewel wealth for life he receives from Savita, self-refulgent lord giver of light and life, all that is for the people, for all of us, so that whatever honour and prosperity the man of passion and ambition invokes and achieves, the same after all, the man of peace and dispassion who receives in consequence.

शं न' भवन्तु वाजिना हवषु दवतांता मितदवः स्वकाः।
जम्भयन्ता हिं वृकं र ांसि सनम्यस्मद्युयव ामीवाः॥ ७॥

7. *Śaṁ no bhavantu vājino haveṣu devatātā mitadravaḥ svarkāḥ. Jambhayanto'hiṁ vṛkaṁ rakṣāṁsi sanemyasmad yuyavannamīvāḥ.*

Let the war-like leaders of knowledge, arms and creativity, brilliant, balanced and dedicated to divine service in action, be for our peace and prosperity in the battles of life, crushing the surreptitious, thievish and demoniac forces of society and removing all ill health and evils from us.

वाजंवाज वत वाजिना ना धनंषु विपा अमृता ऋतज्ञाः।
अस्य मध्वः पिबत मादयंध्वं तृप्ता यात पथिभिर्देवयानैः॥ ८॥

8. *Vājevāje'vata vājino no dhaneṣu viprā amṛtā ṛtajñāḥ. Asya madhvaḥ pibata mādayadhvaṁ tṛptā yāta pathibhirdevayānaiḥ.*

O immortal heroes commanding knowledge, strength of arms and production in matters of eternal truth and law and the science of yajna, protect and promote us at every stage in the battles of life. Drink of the honey sweets of this celebration of the organised system of life, celebrate joyously and, self-fulfilled here, go forward by the paths of divines.

Mandala 7/Sukta 39

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

ऊर्ध्वा अग्निः सुमतिं वस्व' अश्रत्पतीची जूर्णिर्दवतातिमति।
भजात अदीं रथ्यंव पन्थामृतं होता न इषिता यजाति॥ १॥

1. *Ūrdhvo agniḥ sumatiṁ vasvo aśret pratīcī jūrṇirdevatātimeti. Bhejāte adrī rathyeva panthāmṛtaṁ hotā na iṣito yajāti.*

The fire on high radiates light inspiring pleasure and enlightenment. The dawn as veteran lady of the house goes forward to offer homage to the divinities. The yajamana and his wife together move forward as by chariot on way to yajna to adore the lord, and the priest offers to join the yajna like one inspired.

प वांवृज सुप्रया ब्रहिर्षामा विश्पतीव् बीरिट इयात।
विशामक्तारुषसः पूर्वहूता वायुः पूषा स्वस्तय नियुत्वान॥ २॥

2. *Pra vāvṛje suprayā barhireṣāmā viśpatīva bīriṭa iyāte. Viśāmaktoruṣasaḥ pūrvahūtau vāyuḥ pūṣā svastaye niyutvān.*

The yajna of these people proceeds, richly provided with holy materials. Vayu and Pusha, wind and life-giving sun, like guardian rulers and protectors of the people, move across the skies as if riding a chariot drawn by horses at the sacred call of night and dawn to yajna early for the good of humanity.

ज्मया अत्र वसवो रन्त देवा उरावन्तरिं ा मजयन्त शुभाः।
अवाक्पथ उरुजयः कृणुध्वं श्रोता दूतस्य जग्मुष' ना अस्य॥ ३॥

3. *Jmayā atra vasavo ranta devā urāvantarikṣe marjayanta śubhrāḥ. Arvāk patha urūjrayaḥ kṛṇudhvaṁ śrotā dūtasya jagmuṣo no asya.*

Let the Vasus, life giving energies of nature, and enlightened people settled at peace in learning, abound and rejoice here on earth. Let radiant purities of divine refulgence from yajna rise to the vast sky and purify the atmosphere. Let divine energies of vast extension

receive and respond to this yajnic code of our participation in nature's dynamics and converge on this way to our earth.

त हि य॒ज्ञषु॑ य॒ज्ञिया॑स॒ ऊमा॑: स॒धस्थं॒ विश्व॑ अ॒भि सन्ति॑ दे॒वाः। ताँ अ॑ध्व॒र उ॑श॒ता य॑ यग्न श्रु॒ष्टी भग॒ं नास॑त्या॒ पुर॑न्धिम ॥ ४ ॥

4. *Te hi yajñeṣu yajñiyāsa ūmāḥ sadhastham̐ viśve abhi santi devāḥ. Tāň adhvara uśato yakṣyagne śruṣṭī bhagam̐ nāsatyā purandhim.*

All those divinities of the world, adorable and conjoined in nature's dynamics of cosmic yajna, are catalytic agents of protection and promotion keenly concentrative toward life's evolution and advancement. O generous yajamana, O bright fire, keen and passionate as they are in yajna, join them in yajna right away: join Bhaga, universal treasure of wealth, honour and excellence, Nasatya, constant complementarities of nature and natural law, and Purandhi, keeper and protector of habitations and institutions.

आग्न॒ गिर॑ दि॒व आ पृ॑थि॒व्या मि॒त्रं व॑ह॒ वरु॑ण॒मिन्द्र॑मग्निम। आय॒मण॒मदि॑ति॒ं विष्णु॑मषा॒ं सर॑स्वती म॒रुत॑ माद॒यन्ताम ॥ ५ ॥

5. *Āgne giro diva ā pṛthivyā mitram̐ vaha varuṇa-mindramagnim. Āryamaṇamaditim̐ viṣnum-eṣām̐ sarasvatī maruto mādayantām.*

O sage and scholar, bring us the knowledge and the language of the knowledge of heaven and earth. Bring us the gifts of Mitra, sun and pranic energy, Varuna, water and air, Indra, electric energy, and Agni,

fire and light, of Aryaman, cosmic gravitation, Aditi, nature's constancy, Vishnu, omnipresent cosmic intelligence, so that Sarasvati, corresponding language of their expression may grow and children of the earth may rejoice with enlightenment.

र॒र ह॒व्यं म॒तिभि॑र्य॒ज्ञिया॑नां न ॒त्काम॑ं मर्त्या॑ना॒मसि॑न्वन।
धाता॑ र॒यिम॑विद॒स्यं स॑दा॒सां स॑ ी॒महि॒ युज्यं॑भि॒नु द॒वः ॥ ६ ॥

6. *Rare havyaṁ matibhir-yajñiyānāṁ nakṣat kāmaṁ martyānām-asinvan. Dhātā rayim-avidasyaṁ sadāsāṁ sakṣīmahi yujyebhirnu devaiḥ.*

Let us offer oblations of holy materials to Agni with the thoughts and words of adorable sages so that the desires of mortals bound in love may be fulfilled. May the lord ruler of the world bring us imperishable wealth of universal value, and may we join with brilliant people worthy of association.

नू रा॑दसी अ॒भिष्टु॒त॒ वसि॑ष्ठ ऋ॒तावा॑ना॒ वरु॑णा मि॒त्रा अ॒ग्निः।
यच्छ॑न्तु च॒न्दा उ॑प॒मं न॑ अ॒र्कं यू॒यं पा॑त स्व॒स्ति॒भि॒ः सदा॑ नः ॥ ७ ॥

7. *Nū rodasī abhiṣṭute vasiṣṭhair-ṛtāvāno varuṇo mitro agniḥ. Yacchantu candrā upamaṁ no arkaṁ yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus heaven and earth are adored and celebrated by brilliant sages. May Varuna, Mitra and Agni, lords of truth and law, justice, love and light, grant us gifts of exemplary beauty, bliss and brilliance. O Vishvedevas, pray always protect and promote us with all modes of peace, progress and all round well being.

Mandala 7/Sukta 40

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

आ श्रुष्टिविदथ्याऽइ समेतु पति स्तामं दधीमहि तुराणाम।
यदद्य दवः सविता सुवाति स्यामास्य रत्निन विभाग॥ १॥

1. *O śruṣṭirvidathyā sametu prati stomaṁ dadhīmahi turāṇām. Yadadya devaḥ savitā suvāti syāmāsya ratnino vibhāge.*

Let instant perception and active response worthy of our yajnic social system come to us in peace for every group and class of people, vibrant and really fast, and let us internalise it in every detail so that whatever the refulgent creator and ruler, Savita, inspires and creates today, right now we may share and, in participation together, be beneficiaries of this lord's jewel gifts of life.

मित्रस्त ना वरुणा रादसी च द्युभक्तमिन्द अयमा ददातु।
दिदष्टु दव्यदितीरेक्ण वायुश्च यियुवत भगश्च॥ २॥

2. *Mitrastanno varuṇo rodasī ca dyubhaktamindro aryamā dadātu. Dideṣṭu devyaditī rekṇo vāyuśca yanniyuvaite bhagaśca.*

May Mitra, lord dear as friend, Varuna, oceans of earth and space, the heaven and the earth and sky, Indra, lord ruler of energy, power and excellence, and Aryama, lord of justice, give us heavenly gifts of divinity. And may Aditi, imperishable generous Mother Nature, Vayu, the wind, and Bhaga, lord of power and glory, bestow upon us what they produce, promote and preserve for us.

सदुगा अस्तु मरुतः स शुष्मी यं मर्त्यं पृषदश्वा अवाथ।
उतमग्निः सरस्वती जुनन्ति न तस्य रायः पर्यतास्ति॥ ३॥

3. *Sedugro astu marutaḥ sa śuṣmī yaṁ martyaṁ pṛṣadaśvā avātha. Utemagniḥ sarasvatī junanti na tasya rāyaḥ paryetāsti.*

Surely that person would be strong and brilliant whom the Maruts, great commanders of the power of fire, wind and water, protect and promote. Indeed, none would be able to counter his power and prosperity whom Agni, brilliant leader of divinities, and Sarasvati, spirit of knowledge and speech, inspire, energise and motivate.

अयं हि नता वरुण ऋतस्य मित्रा राजाना अयमापा धुः।
सुहवा दव्यदितिरनर्वा त ना अंहा अति पष् ारिष्टान॥ ४॥

4. *Ayaṁ hi netā varuṇa ṛtasya mitro rājāno aryamāpo dhuḥ. Suhavā devyaditir-anarvā te no aṁho ati parṣann-ariṣṭān.*

And this leader of the yajnic social order of truth and dynamism of society and supportive ruling powers, judicious Varuna, friendly Mitra, far seeing guiding force Aryama, and self-directive brilliant and indestructible spirit and policy, Aditi, all adorable powers faithfully invoked and invited, may, we pray, guide and direct our actions and purge us of evil, sin and crime without hurt or violence.

अस्य दवस्य मी हुष वया विष्ण र्षस्य पभूथ हविभिः।
विद हि रुदा रुदियं महित्वं यासिष्टं वतिरश्विनाविरावत॥ ५॥

5. *Asya devasya mīḷhuṣo vayā viṣṇoreṣasya prabhṛthe havirbhiḥ. Vide hi rudro rudriyaṁ mahitvaṁ yāsiṣṭaṁ vartir-aśvināv-irāvat.*

Of this generous, self-refulgent, creative and omnipresent lord Vishnu, all divinities and varieties of existence are extensive manifestations like branches of a tree, in this well sustained system of the universe by virtue of the homage they offer and the sustenance they receive. Rudra, lord sustainer of the good and scourage of evil, alone knows the mighty majesty I adore, and I pray may the Ashvins, sun and moon and twin divine complementarities of nature's energy, come by the paths of divine bounties and bless us.

मात्रं पूष गाघृण इरस्या वरूत्री यदातिषाचश्च रासन। मयाभुव ना अवन्ता नि पान्तु वृष्टिं परिज्मा वात ददातु॥ ६॥

6. *Mātra pūṣannāghṛṇa irasyo varūtrī yad rātiṣācaśca rāsan. Mayobhuvo no arvanto ni pāntu vṛṣṭiṁ parijmā vāto dadātu.*

O Pushan, refulgent lord giver of health and sustained growth, worthy of attainment as you are, pray sustain me here and sustain all that what Mother Nature and divine speech and generous givers of society give us. May the universal givers of peace and well being protect and promote us. May the winds blowing all round for all alike bring us showers of rain and bliss.

नू रादसी अभिष्टुत वसिष्ठ ऋतावाना वरुणा मित्रा अग्निः। यच्छन्तु चन्दा उपमं न अर्कं यूयं पात स्वस्तिभिः सदा नः॥ ७॥

7. *Nū rodasī abhiṣṭute vasiṣṭhair-ṛtāvāno varuṇo mitro agniḥ. Yacchantu candrā upamaṁ no arkaṁ yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus are the heaven and earth adored and celebrated by sages of enlightenment settled at peace in divine bliss. May Varuna, lord of justice and universal choice, Mitra, lord of universal love and light, and Agni, lord of leadership and enlightenment, all sustainers of truth and law, shower us with exemplary gifts of beauty, bliss and enlightenment for maintenance of piety. O Vishvedevas, divinities of nature and humanity, pray protect and promote us with all modes and means of progress and well being for all time.

Mandala 7/Sukta 41

Agni and others. Bhaga, Usha Devatah, Vasishtha Maitravaruni Rshi

पा॒तर॒ग्निं पा॒तरि॒न्दं हवामह पा॒तमि॒त्रावरु॑णा पा॒तर॒श्विना॑ ।
पा॒तभगं पू॒षणं॒ ब्रह्म॑ण॒स्पतिं पा॒तः साम॑मु॒त रु॒द्रं हु॑वम ॥ १ ॥

1. *Prātaragniṁ prātarindraṁ havāmahe prātarmitrāvaruṇā prātaraśvinā. Prātarbhagaṁ pūṣaṇaṁ brahmaṇaspatiṁ prātaḥ somamuta rudraṁ huvema.*

We invoke Agni, the holy fire, early morning. We invoke Indra, cosmic energy, early morning. We invoke Mitra and Varuna, sun and ocean, early morning. We invoke the Ashvins, twin divines of nature's energies of prana and udana, early morning. We invoke Bhaga, spirit of grandeur and glory, Pusha, spirit of nourishment and vitality, and Brahmanaspati, lord supreme of the universe and the Divine Word early morning, and we

invoke Soma, herbal energy, and Rudra, lord of justice and freedom from evil and ailment in the early morning as we begin the day.

प्रातर्जितं भगमुग्रं हुवेम वयं पुत्रमदितेर्या विधर्ता। आध्रश्चिद्यं मन्यमानस्तुरश्चिदाजा चिद्यं भगं भक्षीत्याह॥ २॥

2. *Prātarjitaṁ bhagamugraṁ huvema vayaṁ putramaditeryo vidhartā. Ādhraścid yaṁ manyamānasturaścid rājā cid yaṁ bhagaṁ bhakṣītyāha.*

Early morning we invoke Bhaga, all victorious lord and spirit of glory, child of indestructible mother Infinity and sustainer of all regions of the universe, universally acknowledged and adored, to whom the weakest as well as the most powerful and brilliant ruler prays and rays: O lord, give me the glory and the grace I need.

भग प्रणेतर्भग सत्यराधो भगेमां धियमुदवा ददन्नः।
भग प्र णो जनय गोभिरश्वैर्भग प्र नृभिर्नृवन्तः स्याम॥ ३॥

3. *Bhaga praṇetar-bhaga satyarādho bhagemāṁ dhiyamudavā dadannaḥ. Bhaga pra ṇo janaya gobhir-aśair-bhaga pra nṛbhir-nṛvantaḥ syāma.*

Bhaga, lord of power and glory, you are the leader. Lord of light, you are the giver of victory in the field of truth. Lord omniscient, protect and promote this wisdom and intelligence of ours, giving us more and ever more of it. Lord of universal prosperity, promote us with lands, cows and the light of knowledge and with speed and success in the field of transport, communication and achievement. O lord of life and humanity, let us be blest with leaders and manpower of

exceptional order.

उतदानीं भगवन्तः स्यामात पंपित्व उत मध्य अह्नाम ।
उतादिता मघवन्त्सूय'स्य वयं दवानां सुमता स्याम ॥ ४ ॥

4. *Utedānīṁ bhagavantaḥ syāmota prapitva uta madhye ahnām. Utoditā maghavant-sūryasya vayaṁ devānāṁ sumatau syāma.*

And let us be happy and prosperous now at this very time and at the end of the day, and also at the middle of the day through the seasons. And also, O lord of power and glory, let us enjoy the good will and kindness of the divinities at the rise of the sun.

भग एव भगवाँ अस्तु दवास्तन वयं भगवन्तः स्याम ।
तं त्वा भग सव इज्जहवीति स न' भग पुरएता भवह ॥ ५ ॥

5. *Bhaga eva bhagavāṁ astu devāstena vayaṁ bhagavantaḥ syāma. Taṁ tvā bhaga sarva ijjohavīti sa no bhaga pura etā bhaveha.*

Bhaga, lord of glory, is really the lord of glory. By virtue of his grace, let us too be masters of power, prosperity and excellence, brilliant and generous. O lord of universal power and grace, all life and humanity does you homage and obeisance. O lord of power, prosperity and excellence, you alone be our guide, pioneer and leader here in life.

समध्वरायाषस'नमन्त दधिकावव शुचय पदाय । अवाचीनं वसुविदं भगं ना रथमिवाश्वा वाजिन आ वहन्तु ॥ ६ ॥

6. *Samadhvarāyoṣaso namanta dadhikrāveva śucaye padāya. Arvācīnaṁ vasuvidaṁ bhagaṁ no rathamivásvā vājina ā vahantu.*

As the dawns arise and bless our morning yajna with holiness, as the sun inspires us to rise to the highest and purest divine attainment, as the motive forces of energy drive the chariot and lead the master to the desired destination, so may the Vajins, scholars, sages and warlike leaders lead us and thus bring us the latest and highest honour and excellence overflowing with the wealth and values of life.

अश्वावतीर्गोमतीर्न उषास: वीरवतीः सदमुच्छन्तु भद्राः।
घृतं दुहाना विश्वतः पपीता यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Aśvāvatīr-gomatīrna uṣāso vīravatīḥ sadamucchantu bhadrāḥ. Ghṛtaṁ duhānā viśvataḥ prapītā yūyaṁ pāta svastibhiḥ sadā naḥ.*

May the blessed and blissful dawns, vibrant with energy and light of the sun, full of inspiration for the bright and brave youth, showering milk and honey all round with hands overflowing with generosity, arise and bless our home with light and prosperity. O dawns of light and knowledge, O youthful ladies of the home bright as dawn, pray you all protect, promote and advance us with all life's modes of peace, progress and protection for all time.

Mandala 7/Sukta 42

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

प ब्रह्माणो अङ्गिरसा नक्षन्त प क्रन्दनुन्नभन्यस्य वतु।
प धनव उदपुतनवन्त युज्यातामदी अध्वरस्य पेशः ॥ १ ॥

1. *Pra brahmāṇo aṅgiraso nakṣanta pra krandanurnabhanyasya vetu. Pra dhenava udapruto navanta yujyātāmadrī adhvarasya peśaḥ.*

Let the sagely scholars of Veda and the vibrant scientists dear as life breath come and join the yajna all round, let the chant of hymns and fragrance of yajna rise to the skies, let the fertile cows, overflowing streams and vaulting voices celebrate divine generosity, and let the clouds and mountains take the blessed form of yajna full of peace and prosperity.

सुगस्ते अग्ने सनवित्तो अध्वा युक्ष्वा सुत हरित रोहितश्च।
ये वा सद्मन्नरुषा वीरवाहो हुवे देवानां जनिमानि सत्तः ॥ २ ॥

2. *Sugaste agne sanavitto adhvā yukṣvā sute harito rohitaśca. Ye vā sadmannaruṣā vīravāho huve devānāṁ janimāni sattaḥ.*

Agni, lord of light and fire, master of divine knowledge, simple and straight is your path of motion and radiation, ancient, known, pursued and followed in this world of the lord's creation. Join the forces of nature and divinity wide as quarters of space, fluent as streams of water and passionate as flames of fire, which lead the brave to the house of yajna wherein, sitting and meditating, I sing and celebrate the origins of the divinities of nature and humanity.

समु वो यज्ञं महय नमोभिः प्र होता मन्द्रो रिरिच उपाके।
यजस्व सु पुरुवणीक देवाना यज्ञियाममरमतिं ववृत्याः ॥ ३ ॥

3. *Samu vo yajñaṁ mahayan namobhiḥ pra hotā mandro ririca upāke. Yajasva su purvaṇīka devāna yajñiyām-aramatiṁ vavṛtyāḥ.*

Together and holily they sing, celebrate and glorify your yajna with reverence and homage while close at hand the happy and meditative yajaka and

generous priest excels in faith and generosity. O lord of manifold forces, Agni, join the divinities of nature and humanity and keep on the holy and yajnic vision and wisdom of the life divine for us without relent.

यदा वीरस्य रवत दुराण स्य नशीरतिथिराचिकतत। सुपीता अग्निः सुधिता दम आ स विश दाति वायमियत्यै ॥ ४ ॥

4. *Yadā vīrasya revato duroṇe syonaśīratithirāciketat. Suprīto agniḥ sudhito dama ā sa viśe dāti vāryamiyatyai.*

When Agni, brilliant and blissful honoured guest, is welcomed in the house of the brave and prosperous host, then Agni, happy, well provided and comfortably rested at home, gives to the host and his people the gifts of knowledge and wealth they desire.

इमं न अग्न अध्वरं जुषस्व मरुत्स्विन्द यशसं कृधी नः।
आ नक्ता बहिः सदतामुषासाशन्ता मित्रावरुणा यजह ॥ ५ ॥

5. *Imaṁ no agne adhvaraṁ juṣasva marutsvindre yaśasaṁ kṛdhī naḥ. Ā naktā barhiḥ sadatāmuṣāsośantā mitrāvaruṇā yajeha.*

Agni, venerable and brilliant guest of the house, accept and enjoy this yajnic hospitality of ours for the sake of the people and our social order and thereby enhance our honour and virtue. For the night and day, grace the yajnic seat and join the people who respect you, for the advancement of love, friendship and sense of justice in society.

एवाग्निं सहस्यं वसिष्ठा रायस्कामा विश्वप्न्यस्य स्तात।
इषं रयिं पपथद्वाजमस्म यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Evāgniṁ sahasyaṁ vasiṣṭho rāyaskāmo viśvapsn-yasya staut. Iṣaṁ rayiṁ paprathad vājamasme yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus does Vasishtha, the brilliant sage settled at peace in love with the pursuit of life's wealth and excellence, adore Agni, omnipresent inspirer of life forms with fire and passion alongwith moral stability and spiritual constancy, Agni that creates, expands and gives us food and energy, wealth and honour, and speed, success and progress in social and cultural life. O divinities, protect and promote us with all round good fortune all time.

Mandala 7/Sukta 43

Vishvedevah Devatah, Vasishtha Maitravaruni Rshi

प व॑ यज्ञेषु॑ दव॒यन्त॑ अच॒न्द्यावा॒ नम॑भिः पृथि॒वी इ॒षध्यै॑। यषां॑ ब्रह्मा॒ण्यस॑मानि॒ विप॒रा विष्व॑ग्वि॒यन्ति॑ व॒निना॒ न शाखाः॑॥ १॥

1. *Pra vo yajñeṣu devayanto arcan dyāvā namobhiḥ pṛthivī iṣadhyai. Yeṣāṁ brahmāṇyas-amāni viprā viṣvagviyanti vanino na śākhāḥ.*

In your yajnas of science and research, let vibrant scholars dedicated to the pursuit of divinity study heaven and earth with reverence and homage for self fulfilment so that their exceptional adorations of universal knowledge rise and spread all round like branches of the universal tree.

प यज्ञ ए॑तु हत्वा॒ न सम्रि॒रुद्यच्छध्वं॒ सम॑नसा घृ॒ताचीः॑। स्तृ॒णी॒त ब॒र्हिर॑ध्व॒राय॑ सा॒धूध्वा शा॒चींषि॑ दव॒यून्य॑स्थुः॥ २॥

2. *Pra yajña etu hetvo na saptir-udyacchadhvaṁ samanaso ghṛtācīḥ. Stṛṇīta barhir-adhvarāya sādhūrdhvā śocīṁṣi devayūnyasthuḥ.*

Let the yajna expand and rise like a tempestuous flying horse, and you, altogether of one mind, fill the ladle full, raise it and offer the oblation into the yajna of love, peace and non-violence to cover the sky with fragrance. Let the bright and blissful flames rise high to the divinities.

आ पुत्रासो न मातरं विभृत्राः सानौ दवास बर्हिषः सदन्तु।
आ विश्वाची विदथ्यामनक्त्वग्ने मा नो देवतातौ मृधस्कः॥ ३॥

3. *Ā putrāso na mātaraṁ vibhṛtrāḥ sānau devāso barhiṣaḥ sadantu. Ā viśvācī vidathyāmanaktvagne mā no devatātā mṛdhaskaḥ.*

Just as children in the mother's lap rest blissfully, so let the conductors and organisers of yajna, all noble and brilliant souls, rise and reach the heights of skies. And then let universality of values adorn and sanctify our yajnic policy of governance and administration so that, O lord of light, fire and power, Agni, no one may violate us in our divine programme of development and progress.

त सीषपन्त जाषमा यजत्रा ऋतस्य धाराः सुदुघा दुहानाः।
ज्यष्ठं वा अद्य महआ वसूनामा गन्तन समनसा यति ष्ठ॥ ४॥

4. *Te sīṣapanta joṣamā yajatrā ṛtasya dhārāḥ sudughā duhānāḥ.Jyeṣṭhaṁ vo adya maha ā vasūnāmā gantana samanaso yati ṣṭha.*

And let those divinities of nature committed in

love and accord with you, all of them abundant and adorable, harbingers of rain and revelations of nature's truth, come and bless you. O people of the land, thus may the first and highest of the wealth of existence come to you, and thus may you abide, all with one mind, in your common programme and yajnic commitment.

एवा न' अग्न विॅ वा दशस्यॅ त्वया वॅयं सहसावॅ ाास्काः। राया युजा सधॅमादा अरिष्टा यूयं पात स्वॅस्तिभिॅः सदा नः ॥ ५ ॥

5. *Evā no agne vikṣvā daśasya tvayā vayaṁ saha-sāvannāskrāḥ. Rāyā yujā sadhamādo ariṣṭā yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus O lord of light, fire, power and constancy, Agni, bless us along with all peoples of the earth so that, O lord of challenge, patience and fortitude, committed as one with you and blest with wealth, honour and excellence, we may live happy and abide healthy and unhurt in the land and her yajnic order. O divinities of nature and humanity, pray protect and promote us all round with all good fortune for all time.

Mandala 7/Sukta 44

Mantrawise Devatah, Vasishtha Maitravaruni Rshi

दॅधिकां वॅः पथॅममॅश्विनाषसंमॅग्निं समिॅद्धं भगंमूतयॅ हुव। इन्दॅं विष्णुं पूषणॅं बह्मणॅस्पतिंमादॅित्यान्द्यावांपृथॅिवी अॅपः स्वॅः ॥ १ ॥

1. *Dadhikrāṁ vaḥ prathamam-aśvinoṣasam-agniṁ samiddhaṁ bhagamūtaye huve. Indraṁ viṣṇuṁ pūṣaṇaṁ brahmaṇaspatim-ādityān dyāvāpṛthivī apaḥ svaḥ.*

For your protection and progress, I invoke and adore Dadhikra, original divine energy which moves, sustains and energises all movers and sustainers of existential forms, Ashvins, the sun and moon, the dawn, the burning fire, and Bhaga, honour and glory of life, Indra, electrical energy, Vishnu, cosmic wind energy, Pushan, cosmic vitality and nourishment, Brahmanaspati, cosmic Soul, Adityas, Zodiacs of the sun, heaven and earth, the cosmic waters, and eternal happiness and well being.

दधिकामु नमसा बाधयन्त उदीराणा यज्ञमुपप्रयन्तः । इळां दवीं बर्हिषि सादयन्ता श्विना विपा सुहवा हुवम ॥ २ ॥

2. *Dadhikrāmu namasā bodhayanta udīrāṇā yajñam-upaprayantaḥ. Iḷāṁ devīṁ barhiṣi sādayanto'śvinā viprā suhavā huvema.*

Awakening cosmic motive energy with reverence and homage, rising and moving to the yajna with full knowledge, sanctifying the holy grass on the vedi with holy speech, we invoke and invite the ready and instant moving Ashvins like the sagely teacher and the preacher to guide and conduct our yajnic business of life.

दधिकावाणं बुबुधाना अग्निमुप बुव उषसं सूर्यं गाम । बध्नं मंश्चतावरुणस्य बभुं त विश्वास्मद्दुरिता यावयन्तु ॥ ३ ॥

3. *Dadhikrāvāṇaṁ bubudhāno agnimupa bruva uṣasaṁ sūryaṁ gām. Bradhnaṁ maṁścatorvaruṇasya babhruṁ te viśvāsmad duritā yāvayantu.*

Knowing full well the all-motive cosmic energy, I specifically speak of fire power, and I celebrate the

dawn, the sun and the earth, and I speak of the great integrative and sustaining power of the cosmic oceans of waters, and I pray that these natural energies may ward off all evils and ailments away from us.

दधिकावा पथमा वाज्यवा ग रथानां भवति पजानन।
संविदान उषसा सूयणा दित्यभिवसुभिरङ्गिराभिः ॥ ४ ॥

4. *Dadhikrāvā prathamo vājyarvā'gre rathānāṁ bhavati prajānan. Saṁvidāna uṣasā sūryeṇā-''dityebhir-vasubhir-aṅgirobhiḥ.*

That cosmic energy is the primary intelligent dynamic force which moves at the fastest velocity, and that energy is basically the first motive and transportive power of everything in motion, like a horse in front of a chariot, whether it is in relation to the dawn or the sun or motion of the sun in orbit through the Zodiacs or the abodes of life such as earth or the pranic energy forms of nature and life.

आ नः दधिकाः पथ्यामनक्त्वृतस्य पन्थामन्वतवा उ।
शृणातु ना दव्यं शधा अग्निः शृण्वन्तु विश्व महिषा अमूराः ॥ ५ ॥

5. *Ā no dadhikrāḥ pathyāmanaktvṛtasya panthā-manvetavā u. Śṛṇotu no daivyaṁ śardho agniḥ śṛṇvantu viśve mahiṣā amūrāḥ.*

May the cosmic forms of energy and may the supreme mover of cosmic energy adorn, illuminate and sanctify our path and our movement over the path of truth and eternal law so that we may safely tread the holy paths of living. May Agni, lord omniscient, listen to our prayer and be favourable to our brilliance and

divine gift of strength and power. May the mighty sages of the world listen to us and favour us with gifts of wisdom.

Mandala 7/Sukta 45

Savita Devata, Vasishtha Maitravaruni Rshi

आ दे॒वा या॑तु सवि॒ता सु॒रत्न॑ ' न्तरि॑ ॒क्षप्रा॒ वह॑माना॒ अश्व॑ः ।
हस्त॒ दधा॑ना॒ नर्या॑ पुरू॒णि॑ नि॒व॒शय॑ञ्च॒ प॒सु॒व॒ञ्च॒ भूम॑ ॥ १ ॥

1. *Ā devo yātu savitā suratno'ntarikṣaprā vahamāno aśvaiḥ. Haste dadhāno naryā purūṇi niveśayañca prasuvañca bhūma.*

May the self-refulgent Savita, giver of light and life, come and bless, bearing jewels of life, radiating through the sky, carried by light rays, bearing in hands manifold treasures for humanity, suffusing and fertilising the earth with life and vitality. We pray we too may be brilliant and generous like the sun.

उद॑स्य बा॒हू शि॑थि॒रा बृ॒हन्ता॑ हिर॒ण्यया॑ दि॒वा अन्ता॑ँ अनष्टाम ।
नू॒नं सा अ॑स्य महि॒मा प॑निष्ट॒ सूर॑श्चिदस्मा॒ अनु॑ दादप॒स्याम ॥ २ ॥

2. *Udasya bāhū śithirā bṛhantā hiraṇyayā divo antāñ anaṣṭām. Nūnaṁ so asya mahimā paniṣṭa sūraścidasmā anu dādapasyām.*

Mighty are his hands and arms, vast and extensive, golden generous, reaching unto the bounds of heaven. Truly that grandeur of his is adorable. May the brave refulgent sun inspire us with will and passion for initiative and action.

स घा॑ ना॒ दे॒वः स॑वि॒ता स॒हावा॑ सा॑विष॒द्वसु॑पति॒वसू॑नि ।
वि॒श्रय॑माणा अ॒मति॑मु॒रू॒चीं म॒॑त॒भाज॒॑न॒मध॑ रासत नः ॥ ३ ॥

3. *Sa ghā no devaḥ savitā sahāvā'' sāviṣad vasupatirvasūni. Viśrayamāṇo amatim-urūcīṁ martabhojanam-adha rāsate naḥ.*

May that refulgent creator and inspirer Savita, mighty and friendly, lord and master of wealth, radiating his wide expansive glory, provide vital food and energy for the mortals.

इ॒मा गिर॑ः सवि॒तारं सुजि॒ह्वं पू॒ण॑ग॑भस्तिमीळत सुपा॒णिम ।
चि॒त्रं वय॑॑ बृ॒हद॒स्म दं॑धातु यू॒यं पा॑त स्व॒स्तिभि॒ः सदा॑ नः ॥ ४ ॥

4. *Imā giraḥ savitāraṁ sujihvaṁ pūrṇagabhastimīḷate supāṇim. Citraṁ vayo bṛhadasme dadhātu yūyaṁ pāta svastibhiḥ sadā naḥ.*

These celebrant voices adore and glorify Savita, life giver and inspirer, bright and benedictive of light and flame, generous of hands full of blessings. May the lord bear and bring us universal health and life full of wonderful wealth and value. O lord Savita, O brilliancies of nature and humanity, protect and promote us with all modes of good fortune and well being for all time.

Mandala 7/Sukta 46

Rudra Devata, Vasishtha Maitravaruni Rshi

इ॒मा रु॒दाय॑ स्थि॒रध॑न्वन॒ गिर॑ः ि॒क्षप॑व॒ दे॒वाय॑ स्व॒धाव्न॑ ।
अषा॑ हाय॒ सह॑मानाय व॒धस॑ ति॒ग्मायु॑धाय भरता शृ॒णातु॑ नः ॥ १ ॥

1. *Imā rudrāya sthiradhanvane giraḥ kṣipreṣave devāya svadhāvne. Aṣaḷhāya sahamānāya vedhase tigmāyudhāya bharatā śṛṇotu naḥ.*

Offer these words of adoration and prayer to Rudra, brilliant destroyer of evil and injustice, wielder of the unshakable bow, shooting flying arrows of lightning speed. He bears his own essential power and sense of justice, irresistible is he, unconquerable, a challenger with unfailing fortitude, all knowing and equipped with blazing arms and armour. May the lord listen to us and accept our call.

स हि क्षयेण क्ष्म्यस्य जन्मनः सामाज्येन दिव्यस्य चेतति। अव न्वन्तीरुप नो दुराश्चरा नमीवा रुद्र जासु नो भव॥ २॥

2. *Sa hi kṣayeṇa kṣamyasya janmanaḥ sāmrājyena divyasya cetati. Avannavantīrupa no duraścarā-'namīvo rudra jāsu no bhava.*

He is known by his own divine refulgence and, by the same exceptional brilliance and by close proximity of his presence and residence among the peace loving people of his blessed dominion, he proclaims himself and enlightens the people while he is perceived and glorified by them. O Rudra, protecting, sustaining and promoting our defence forces, be at the doors of our settlements by your presence and power among our people, and ever be giver of freedom from ailments and evil.

या त द्युद्यवसृष्टा दिवस्परि मया चरति परि सा वृणक्तु नः। सहस्रं त स्वपिवात भषजा मा नस्तोकेषु तनयेषु रीरिषः॥ ३॥

3. *Yā te didyudavasṛṣṭā divaspari kṣmayā carati pari sā vṛṇaktu naḥ. Sahasraṁ te svapivāta bheṣajā mā nastokeṣu tanayeṣu rīriṣaḥ.*

The blaze of your lightning power released from heaven prevails over earth which may, we pray, spare us and not uproot us. O lord of refreshing winds, thousands are your rejuvenations and medicaments. Pray strike not upon our children and grand children, refresh, nourish and strengthen them to full maturity.

मा नः वधी रुद्र मा परा दा मा ते भूम प्रसितौ हीळितस्य। आ नः भज बर्हिषि जीवशंस यूयं पात स्वस्तिभिः सदा नः॥ ४॥

4. *Mā no vadhī rudra mā parā dā mā te bhūma prasitau hīḷitasya. Ā no bhaja barhiṣi jīvaśaṁse yūyaṁ pāta svastibhiḥ sadā naḥ.*

O lord of justice, punishment and good health, strike us not, forsake us not to alienation. Let us not fall into the snares of your anger. Be with us on the vedi over earth and spaces for the joyous celebration of life. O lord ruler and physician of health, protect and promote us with all good fortunes of well being for all time.

Mandala 7/Sukta 47

Apah Devatah, Vasishtha Maitravaruni Rshi

आपो यं वः पथमं देवयन्त इन्द्रपानमूर्मिमकृण्वतळः। तं वः वयं शुचिमरिपमद्य घृतपुषं मधुमन्तं वनम॥ १॥

1. *Āpo yaṁ vaḥ prathamaṁ devayantaṁ indrapānam-ūrmim-akṛṇvateḷaḥ. Taṁ vo vayaṁ śucimaripram-adya ghṛtapruṣaṁ madhuman-taṁ vanema.*

O cosmic waters, seers and sages in pursuit of divinity, we love and yearn for that pure, divine, delicious and honey sweet primordial thrill of the ecstasy drink of yours which you distilled from the Cosmic Word, original nature and the earth for the taste of Indra, the human soul, at the dawn of creation.

तमू॒मिमा॑पो॒ मधु॑मत्तमं वो॒ पां नपा॑दवत्वाशु॒हमा॑। यस्मि॒ाि॒न्द्रो वसु॑भिमा॒दया॑त॒ तम॑श्याम दव॒यन्त॑ वो अ॒द्य॥ २॥

2. *Tamūrmim-āpo madhumattamaṁ vo'pāṁ napād-avatvāśuhemā. Yasminn-indro vasubhirmādayāte tamaśyāma devayanto vo adya.*

That sweetest of honey thrill of joyous ecstasy of existence in which Indra rejoices with the wealth, honours and excellences of life may, we pray, the holy fire, infallible extension of cosmic waters, protect and promote. That same thrill and ecstasy, we pray, may we too in our pursuit of divine joy attain here and now.

श॒तप॑वित्राः स्व॒धया॒ मद॑न्तीर्दे॒वीर्दे॒वाना॒मपि॑ यन्ति॒ पाथ॑ः। ता इन्द॑स्य॒ न मि॑नन्ति व॒तानि॒ सिन्धु॑भ्या ह॒व्यं घृ॒तव॑ज्जुहोत॥ ३॥

3. *Śatapavitrāḥ svadhayā madantīr-devīr-devā-nāmapi yanti pāthaḥ. Tā indrasya na minanti vratāni sindhubhyo havyaṁ ghṛtavaj-juhota.*

The holy and ecstatic waters, hundred ways pure and flowing with their innate inspiring vitality, move on and converge to the divinities, centre yajna of the cosmos. They do not violate the divine laws of Indra, lord of existence. O men and women, offer oblations

with ghrta for augmenting the rivers and the seas.

याः सूया॑ र॒श्मिभि॑रात॒तान॒ याभ्य॒ इन्द्रा॒ अर॑दद्गा॒तुमू॒मिम। त सिन्धवा॒ वरि॑वा धातना ना यू॒यं पा॑त स्व॒स्ति॒भि॒ः सदा॑ नः॥ ४॥

4. *Yāḥ sūryo raśmibhir-ātatāna yābhya indro aradad gātumūrmim. Te sindhavo varivo dhātanā no yūyaṁ pāta svastibhiḥ sadā naḥ.*

The vapours and waters which the sun expands with its rays in space, the showers of rain for which Indra, cosmic electricity, breaks the clouds of vapour to fall and flow, and the currents of water which dig out the river beds on earth, may all those oceans, seas and rivers bear and bring us treasurefuls of choice food, energy and wealth to sustain and support us. O cosmic waters, sun and showers, rivers and seas, protect and promote us with the best of good fortune for well being for all time.

Mandala 7/Sukta 48

Rbhavah Vishvedevah Devatah,
Vasishtha Maitravaruni Rshi

ऋभु॑ णा वाजा मा॒दय॑ध्वम॒स्म नर॑ा मघवानः सु॒तस्य॑। आ वा॒ वाच॒ः कत॑वा॒ न या॒तां विभ्वा॒ रथं॑ नर्यं॑ वतयन्तु॥ १॥

1. *Ṛbhukṣaṇo vājā mādayadhvamasme naro maghavānaḥ sutasya. Ā vo'rvācaḥ kratavo na yātāṁ vibhvo rathaṁ naryaṁ vartayantu.*

O great scientists, leaders of humanity commanding power and excellence, rejoice and let us rejoice in the excellence of our science, power and

culture. Come to us and let the Kratus, expert workers of holy will and resolution, as the Vibhus, artists and technologists, turn your chariot worthy of the human nation towards us.

ऋभुक्ऋभुभिर्भि वः स्याम विभ्व' विभुभिः शवसा शवांसि। वाज' अस्माँ अवतु वाजसाताविन्दण युजा तरुषम वृत्रम ॥ २ ॥

2. *Ṛbhur-ṛbhubhir-abhi vaḥ syāma vibhvo vibhubhiḥ śavasā śavāṁsi. Vājo asmāň avatu vājasātāvindreṇa yujā taruṣema vṛtram.*

Let us be scientists with the great scientists, let us be experts with the experts and command powers and forces with the power and knowledge of the scientists and technologists. May the warriors of power and speed protect you and us in the battles of life's freedom and success in excellence. And let us join Indra, lord of power and excellence and cross over evil, darkness and want to light, freedom and prosperity.

त चिद्धि पूवीरभि सन्ति शासा विश्वाँ अय उपरताति वन्वन। इन्द्रा विभ्वाँ ऋभु ा वाज' अयः शत्र'मिथत्या कृणवन्वि नृम्णम ॥ ३ ॥

3. *Te ciddhi pūrvīrabhi santi śāsā viśvāň arya uparatāti vanvan. Indro vibhvāň ṛbhukṣā vājo aryaḥ śatror-mithatyā kṛṇavan vi nṛmṇam.*

They, the Rblus, eternal presences, surely excel and advance the borders of knowledge and power by discipline, being attached to their master with loyalty in all battles for progress. And Indra, the ruler vested with power, having settled eminent scientists, artists and

craftsmen, and, having scattered out all enmities in conflicts, they develop new wealth and prosperity for the nation.

नू दॅवासा॒ वरि॑वः कतना ना भूत ना॒ विश्व॑ वॅस सु॒जाषाः॑ ।
सम॒स्म इष॑ं वसॅवा ददीरन्यू॒यं पा॑त स्व॒स्ति॒भि॒ः सदा॑ नः ॥ ४ ॥

4. *Nū devāso varivaḥ kartanā no bhūta no viṣve'vase sajoṣāḥ. Samasme iṣaṁ vasavo dadīran yūyaṁ pāta svastibhiḥ sadā naḥ.*

O divine brilliant Rbhus, wondrous scientists, artists and craftsmen of the world, creators of wealth and providers of settlement at peace, create the best of comfort and prosperity for us. Loving and cooperative all, be for our safety, security and progress. Eminent masters of knowledge and expertise, provide the best of food, energy and sustenance for us. O Rbhus, O Vasus, pray always protect and promote us with all the good fortune for life's well being all round, all time.

Mandala 7/Sukta 49

Apah Devatah, Vasishtha Maitravaruni Rshi

स॒मु॒द्रज्ये॑ष्ठाः सलि॒लस्य॒ मध्या॑त्पुना॒ना य॒न्त्यनि॑विशमानाः ।
इन्दॅा॒ या व॒जी वृ॒॑षभा र॒रादॅ॒ ता आप॑ ' द॒वीरि॒ह मामॅवन्तु ॥ १ ॥

1. *Samudrajyeṣṭhāḥ salilasya madhyāt punānā yantyaniviśamānāḥ. Indro yā vajrī vṛṣabho rarāda tā āpo devīriha māmavantu.*

The divine waters, chief of which is the ocean, arise from the heart of cosmic energy as a surge of liquidity and ceaslessly flow, purifying, sanctifying everything they suffuse. Indra, the sun and electric

energy of the firmament, power of thunder and generosity, creates the channels for their flow. May those streams of waters inspire and impel me too with the initiative and drive of life for initiative and action here in the world and protect me against evil and sloth.

या आप॑ दि॒व्या उ॒त वा॒ स्रव॑न्ति ख॒निꣳत्रि॑मा उ॒त वा॒ याः स्व॑यं॒जाः। स॒मु॒दार्था॒ याः शुच॑यः पाव॒कास्ता आप॑ दे॒वीरि॒ह माम॑वन्तु॥ २॥

2. *Yā āpo divyā uta vā sravanti khanitrimā uta vā yāḥ svayaṁjāḥ. Samudrārthā yāḥ śucayaḥ pāvakāstā āpo devīriha māmavantu.*

May those divine streams of water and cosmic energy which flow in channels made by man and those which flow their own way and rush to join the sea, all of which are pure and sacred, purifying and sanctifying, may all those streams protect and promote me onward here in the world of dynamic activity.

यासा॑ꣳ राजा॒ वरु॑णो॒ याति॒ मध्ये॑ स॒त्यानृ॑त अव॒पश्य॒ञ्जना॑नाम। म॒धु॒श्चुत॒ः शुच॑या॒ याः पा॑व॒कास्ता आप॑ दे॒वीरि॒ह माम॑वन्तु॥ ३॥

3. *Yāsāṁ rājā varuṇo yāti madhye satyānṛte avapaśyañ-janānām. Madhuścutaḥ śucayo yāḥ pāvakāstā āpo devīriha māmavantu.*

Those liquid streams of waters and divine energy in the currents of which the cosmic ruler of universal law, Varuna, vibrates with universal judgement and omnipotence, watching the truth and untruth of the people's actions within the rules of divine law, the streams which are replete with the honey sweets of life's

joy, pure and purifying, may all these streams of divinity protect, inspire and promote me here in this world of action.

यासु॒ राजा॒ वरु॑णा॒ यासु॒ सामा॒ विश्वे॑ दे॒वा यासूर्ज॑ं मदं॑न्ति।
वै॒श्वा॒ न॒रा यास्व॒ग्निः प॑वि॑ष्ट॒स्ता आप॑ दे॒वीरि॒ह मा॑म॑-
वन्तु ॥ ४ ॥

4. *Yāsu rājā varuṇo yāsu somo viśve devā yāsūrjaṁ madanti. Vaiśvānaro yāsvagniḥ praviṣṭastā āpo devīriha māmavantu.*

Those streams of water and cosmic energy in which Varuna, self-refulgent ruler, pervades, in which Soma, peace and life's vitality and joy, resides, in which all divinities of nature and brilliancies of humanity find their breath of life and rejoice, in which Vaishvanara, vital heat of earth life, resides and inspires her children, may those divine streams of the waters of existence inspire, protect and promote me here in this world.

Mandala 7/Sukta 50

Mitra, Varuna, Agni, Vishvedevah, Nadyah Devatah, Vasishtha Maitravaruni Rshi

आ मां मि॑त्रावरुणा॒हꣳ रꣳ॑ ातं कु॒ला॒यय॑द्वि॒श्वय॒न्मा न॒ आ ग॑न।
अ॒ज॒का॒वं दु॒दृ॒शी॑कं ति॒रा द॑ध॒ मा मां प॒द्या॑न॒ रप॑सा विद॒-
त्त्सरु॑ः ॥ १ ॥

1. *Ā māṁ mitrāvaruṇeha rakṣataṁ kulāyayad viśvayanmā na ā gan. Ajakāvaṁ durdṛśīkaṁ tiro dadhe mā māṁ padyena rapasā vidat tsaruḥ.*

May the sun and waters, curative and preventive health care, protect me here. Let no bodily infirmity, no

insidious or infectious disease come to me. Let me keep off all diseases that spread through animals and insects, all those that spread through germs and viruses difficult to see with naked eye. Let all those ailments be off which arise from external contact or from internal weakness such as lack of resistance, depression or self-guilt.

यद्विजाम॒न्परु॑षि॒ वन्द॑नं॒ भुव॑दष्ठी॒वन्ता॒ परि॑ कु॒ल्फा च॒ दह॑त।
अ॒ग्निष्टच्छोच॒न्नप॑ बाधताम्ि॒ता मा मां पद्या॑न् रप॑सा
विद॒त्त्सरु॑ः॥ २॥

2. *Yad vijāman paruṣi vandanaṁ bhuvad-aṣṭhīvantau pari kulphau ca dehat. Agniṣṭacchocannapa bādhatāmito mā māṁ padyena rapasā vidat tsaruḥ.*

Let Agni, heat treatment and fire element, burn away and keep off all tumours or rheumatic disease corresponding to the joints and bone density, pain which swells and burns ankles and knees and reaches up to the hips and stomach. Let no surreptitious disease beginning with the feet and creeping up by infection touch me.

यच्छ॑ल्म॒ला भव॑ति॒ य॒ादीषु॒ यदाष॑धीभ्य॒ः परि॒ जाय॑त॒ वि॒षम। विश्व॑ दे॒वा निरि॒तस्तत्सु॑वन्तु॒ मा मां पद्या॑न् रप॑सा
विद॒त्त्सरु॑ः॥ ३॥

3. *Yacchalmalau bhavati yannadoṣu yadiṣadhībhyaḥ pari jāyate viṣam. Viśve devā niritastat suvantu mā māṁ padyena rapasā vidat tsaruḥ.*

Whatever poison there be in the cotton plant or silktree or in the streams of water or what is produced by herbs and trees, let the scholars of science and

medicine of the world isolate and eliminate from there as antibiotic. Let no surreptitious ailment from external or internal causes come and afflict me.

याः प॒वत॑ नि॒वत॑ उ॒द्वत॑ उद॒न्वती॑रनु॒द॒काश्च॒ याः। ता अ॒स्मभ्यं॒ पय॑सा॒ पिन्व॑मानाः शि॒वा द॒वीर॑शिप॒दा भ॑वन्तु॒ सर्वा॑ न॒द्य॑ अशिमि॒दा भ॑वन्तु॥ ४॥

4. *Yāḥ pravato nivata udvata udanvatīr-anudakāśca yāḥ. Tā asmabhyaṁ payasā pinvamānāḥ śivā devīr-aśipadā bhavantu sarvā nadyo aśimidā bhavantu.*

All streams of water, wind and energy, rushing, flowing, rising, on mountains, slopes and valleys or plains with abundant or lean content, may be for us full of nourishment, health giving, blissful and sparkling generous. May they ward off all disease, may they never be destructive.

Mandala 7/Sukta 51

Adityah Devata, Vasishtha Maitravaruni Rshi

आ॒दि॒त्याना॒मव॑सा॒ नूत॑नेन स ई॒महि॒ शम॑णा॒ शन्त॑मेन। अ॒ना॒गा॒स्त्व अ॑दिति॒त्व तु॒रास॑ इ॒मं य॒ज्ञं द॑धतु॒ श्रोष॑माणाः॥ १॥

1. *Ādityānāmavasā nūtanena sakṣīmahi śarmaṇā śaṁtamena. Anāgāstve adititve turāsa imaṁ yajñaṁ dadhatu śroṣamāṇāḥ.*

May we join the Adityas, eminent sagely scholars of knowledge and science, and benefit from their latest modes of protection and promotion and from the peace of a blessed home. May they, swift and

powerful of action, listen to our prayer and conduct this social yajna of ours in a state of sinlessness and invincibility.

आदित्यासा अदितिमादयन्तां मित्रा अयमा वरुणा रजिष्ठाः। अस्माकं सन्तु भुवनस्य गापाः पिबन्तु सामवस ना अद्य ॥ २ ॥

2. *Ādityāso aditir-mādayantāṁ mitro aryamā varuṇo rajiṣṭhāḥ. Asmākaṁ santu bhuvanasya gopāḥ pibantu somam-avase no adya.*

We pray, may the Adityas, brilliant sages and the seasonal phases of the sun, Aditi, mother nature and the ethics and policy of universal values, Mitra, the sun and the friendly ruler, Aryama, leader and pioneer, Varuna, chief of law and justice, all straight powers of rectitude, rejoice, be protectors of our social system and give us a life of joy. May they too join us today and share the taste of life's ecstasy and excellence for further progress.

आदित्या विश्वे मरुतश्च विश्वे दवाश्च विश्वे ऋभवश्च विश्वे। इन्द' अग्निरश्विना तुष्टुवाना यूयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

3. *Ādityā viśve marutaśca viśve devāśca viśva ṛbhavaśca viśve. Indro agniraśvinā tuṣṭuvānā yūyaṁ pāta svastibhiḥ sadā naḥ.*

All the Adityas, refulgent powers of nature and humanity, all the Maruts, winds and heroic men, all devas, brilliancies of nature and humanity, Rbhus, all artists and craftsmen, Indra, ruling power and electricity, Agni, fire and the brilliant leader, Ashvins,

complementary currents of natural energy and teachers and preachers, all happy, adorable and appraising, may protect and promote us with all good fortune and well being for all time.

Mandala 7/Sukta 52

Adityah Devatah, Vasishtha Maitravaruni Rshi

आदित्यास॒ अदि॑तयः स्याम॒ पूद॑वत्रा व॑सवा मत्य॒त्रा । सन॑म मित्रावरुणा॒ सन॑न्ता॒ भव॑म द्यावापृथिवी॒ भव॑न्तः ॥ १ ॥

1. *Ādityāso aditayaḥ syāma pūrdevatrā vasavo martyatrā. Sanema mitrāvaruṇā sananto bhavema dyāvāpṛthivī bhavantaḥ.*

O Adityas, dynamic unassailable lights of the world, may we too be brilliant and unassailable. O Vasus, shelter homes of life, let us be servants of divinity and servants of humanity, shelter and comfort for all, holy as the city. O Mitra and Varuna, sun and ocean, joining and serving you, let us acquire depth and brilliance. O earth and heaven, trying to be like you, let us be generous and free and blest beyond all bonds of lower existence.

मि॒त्रस्त ना॒ वरु॑णा मामहन्त॒ शम॑ ता॒काय॒ तन॑याय गा॒पाः । मा व॑ भुजमा॒न्यजा॑त॒मना॒ मा तत्क॑म वसवा॒ यच्चय॑ध्व ॥ २ ॥

2. *Mitrastanno varuṇo māmahanta śarma tokāya tanayāya gopāḥ. Mā vo bhujemānyajātameno mā tat karma vasavo yaccayadhve.*

May Mitra and Varuna, protectors like friends, the sun and the vast ocean, promote the peace and joy of our hearth and home to honour and glory for our children and grand children. O Vasus, shelter homes of life, let us not suffer afflictions born of sin committed

by others, nor should that, O children of the earth, affect you, and may the karma you do and accumulate never be that sinful.

तुरण्यवा ङ्गिरसा नक्षन्त रत्नं दवस्य सवितुरियानाः ।
पिता च तन्महान्यजत्रा विश्वे देवाः समनसा जुषन्त ॥ ३ ॥

3. *Turaṇyavo'ṅgiraso nakṣanta ratnaṁ devasya savituriyānāḥ. Pitā ca tanno mahān yajatro viśve devāḥ samanaso juṣanta.*

Men of initiative, swift in thought and action, zealous as life energy, study, meditate on and attain the jewel gifts of Savita, refulgent and generous lord creator and inspirer. That adorable lord creator, our father and sustainer, and all brilliant sages and scholars of the world working together with one united mind may, we pray, give us that bliss of divine gifts and grandeur.

Mandala 7/Sukta 53

Dyava-prthivyau Devate, Vasishtha Maitravaruni Rshi

प द्यावा यज्ञैः पृथिवी नमोभिः सबाधे इळे बृहती यजत्र ।
त चिद्धि पूवे कवयो गृणन्तः पुरा मही दधिरे देवपुत्रे ॥ १ ॥

1. *Pra dyāvā yajñaiḥ pṛthivī namobhiḥ sabādha īḷe bṛhatī yajatre. Te ciddhi pūrve kavayo gṛṇantaḥ puro mahī dadhire devaputre.*

Challenged by difficulties on the way forward, I invoke high heaven and mother earth with offers of homage and adoration. Vast and abundant they are, close friends and generous givers, divine sources of hope and energy, whom noble men serve and exalt with songs. To these, for sure, celebrant poets and visionaries of all

time look up and these they adore for inspiration with offers of homage and adoration.

प पू॑व्रज पि॒तरा॒ नव्य॑सीभिर्गी॒र्भिः कृ॑णुध्वं॒ सद॑न ऋ॒तस्य॑। आ न॑ द्यावापृथिवी॒ दव्य॑न॒ जन॑न यात॒ं महि॑ वा॒ं वरू॑थम ॥ २ ॥

2. *Pra pūrvaje pitarā navyasībhir-gīrbhiḥ kṛṇudhvaṁ sadane ṛtasya. Ā no dyāvāpṛthivī daivyena janena yātaṁ mahi vāṁ varūtham.*

O noble men and women of the world, in the house of the yajnic study of the laws of nature and advancement of light and waters, flow, adore the ancient fatherly sun and motherly earth with the latest words of research and knowledge, and let the highest light of heaven and the great abundance of the earth come to your homes with the holiest and most brilliant people.

उ॒ता हि वां॑ रत्न॒धेया॑नि॒ सन्ति॑ पु॒रूणि॑ द्यावापृथिवी सु॒दास॑े। अ॒स्म ध॑त्त॒ं यदस॒दस्कृ॑धायु यू॒यं पा॑त स्व॒स्ति॒भि॒ः सदा॑ नः ॥ ३ ॥

3. *Uto hi vāṁ ratnadheyāni santi purūṇi dyāvāpṛthivī sudāse. Asme dhattaṁ yadasadas-kṛdhoyu yūyaṁ pāta svastibhiḥ sadā naḥ.*

O sun and nature, fatherly sun and mother earth, generous givers of all time, yours are the jewel treasures of life for the generous giver, whatever they are. Bear and bring us whatever be the finest and most abundant gifts of your eternal jewels. Pray preserve, protect and promote us for all time with peace, happiness and well being.

Mandala 7/Sukta 54

Vastoshpati Devata, Vasishtha Maitravaruni Rshi

वास्त॑ष्पत॒ पति॑ जानीह्यस्मान्त्स्वा॑व॒शा अ॑नमी॒वा भ॑वा नः ।
यत्त्वम॑ह॒ पति॒ त ा॑ जुषस्व॒ शं न॑ भव द्वि॒पद॒ शं चतु॑ष्पद ॥ १ ॥

1. *Vāstoṣpate prati jānīhyasmāntsvāveśo anamīvo bhavā naḥ. Yat tvemahe prati tanno juṣasva śaṁ no bhava dvipade śaṁ catuṣpade.*

O Vastupati, master architect and guardian of the home, know us for certain and approve what we want, be for us the provider of a happy and comfortable home free from pollution and disease. Be pleased to give us the facilities we ask you to provide, and let there be peace and well being for humans and for animals.

वास्त॑ष्पत प॒तर॑णा न एधि गय॒स्फाना॒ गाभि॒रश्वे॑भिरिन्दा ।
अ॒जरा॑सस्त स॒ख्य स्या॑म पि॒तेव॑ पु॒त्रान्पति॑ ना जुषस्व ॥ २ ॥

2. *Vāstoṣpate prataraṇo na edhi gayasphāno gobhir-aśvebhir-indo. Ajarāsaste sakhye syāma piteva putrān prati no juṣasva.*

O master and guardian of the home, giver of peace and bliss, be our saviour and protector all round, promote the homestead and the inmates along with the cows and horses. In love and friendship with you, let us be free from disease and ravages of age. Pray love and protect us and promote us as father for the children.

वास्त॑ष्पत शग्मया॑ सं॒सदा॑ त स ी॒महि॑ र॒ण्वया॑ गातु॒मत्या॑ ।
पा॒हि ाम॑ उ॒त याग॒ वरं॑ ना यू॒यं पा॑त स्व॒स्तिभि॒ः सदा॑ नः ॥ ३ ॥

3. *Vāstoṣpate śagmayā saṁsadā te sakṣīmahi raṇvayā gātumatyā. Pāhi kṣema uta yoge varaṁ no yūyaṁ pāta svastibhiḥ sadā naḥ.*

Master architect, maker and guardian of the home, the family and the nation, may we, by your kindness and favour enjoy a settled home in peace, comfort, joy and good fellowship and prosperity with you and the nation's assembly. Pray protect and promote us in the preservation, acquisition and advancement of our wealth and excellence in the best manner. O guardians and protectors of the human nation, all time protect and promote us with the best of happiness and all round well being.

Mandala 7/Sukta 55

Vastoshpati and Indra Devate,
Vasishtha Maitravaruni Rshi

अमीवहा वास्ताष्पत विश्वा रूपाण्याविशन।
सखा सुशव एधि नः ॥ १ ॥

1. *Amīvahā vāstoṣpate viśvā rūpāṇyāviśan.*
Sakhā suśeva edhi naḥ.

Vastoshpati, father and guardian of the abode of life (in body, family and the nation), destroyer of pain, suffering and disease, in all forms of life and its organisation your power and presence is reflected. Pray be our friend and saviour, giver of peace and bliss free from strain.

यदजुन सारमय दतः पिशङ्ग यच्छस। वीव भाजन्त ऋष्टय
उप स्रक्वेषु बप्सता नि षु स्वप ॥ २ ॥

2. *Yadarjuna sārameya dataḥ piśaṅga yacchase. Vīva bhrājanta ṛṣṭaya upa srakveṣu bapsato ni ṣu svapa.*

Lord of purity and blazing power, creator and controller of values and the essence of things and institutions, handsome and versatile in form and performance, you raise, wield and control your weapons of defence and offence, devouring missiles target oriented in readiness in defence labs beaming like a trail of light in the sky, and thus you may rest in peace and security in the state of readiness.

स्तनं रा॑य सारमय॒ तस्क॑रं वा पुनःसर । स्ता॒तॄनि॑न्द॑स्य रायसि॒ किम॒स्मान्दु॑च्छुनायस॒ नि षु स्व॑प ॥ ३ ॥

3. *Stenaṁ rāya sārameya taskaraṁ vā punaḥ sara. Stotṝn-indrasya rāyasi kimasmān ducchunāyase ni ṣu svapa.*

Lord of wealth and glory, lover of values and essence of things in life, keep on pursuing the thief and the smuggler and bring them to book. And don't you appreciate and encourage those who support and augment the wealth of the nation and the ruling order and assure that we are safe against evil and the negationists? You do. If so, you may thus rest in peace and security in the state of readiness.

त्वं सू॑क॒रस्य॑ ददृहि॒ तव॑ ददतु सूक॒रः । स्ता॒तॄनि॑न्द॑स्य रायसि॒ किम॒स्मान्दु॑च्छुनायस॒ नि षु स्व॑प ॥ ४ ॥

4. *Tvaṁ sūkarasya dardṛhi tava dardartu sūkaraḥ. Stotṝn-indrasya rāyasi kimasmān ducchunāyase ni ṣu svapa.*

Promote with incentive the forces of positive action and let the forces of good action promote you and the social order. You advance the supporters and admirers of the order and you protect us against saboteurs and evil doers for sure. In such a state of vigilance and readiness you may rest in peace and security.

सस्तु माता सस्तु पिता सस्तु श्वा सस्तु विश्पतिः ।
ससन्तु सर्व ज्ञातयः सस्त्वयमभिता जनः ॥ ५ ॥

5. *Sastu mātā sastu pitā sastu śvā sastu viśpatiḥ.*
Sasantu sarve jñātayaḥ sastvayam-abhito janaḥ.

In the ideal state of order, let the mother sleep in peace, let the father rest at peace, let the watch guard be sure of peace and security, let the head of the community rest at peace. And let this nation of humanity be at peace all round all ways.

य आस्त यश्च चरति यश्च पश्यति ना जनः ।
तषां सं हन्मा अ गणि यथदं हर्म्यं तथा ॥ ६ ॥

6. *Ya āste yaśca carati yaśca paśyati no janaḥ.*
Teṣāṁ saṁ hanmo akṣāṇi yathedaṁ harmyaṁ tathā.

The person who sits and works in an appointed place, the one who is always on the move on tours, and the one who is appointed to watch us all round, of all these we centralise the orbits of movement and activity as this house is, which is the centre and capital of the social order.

सहस्रशृङ्गा वृषभा यः समुदादुदाचरत ।
तना सहस्यना वयं नि जनान्त्स्वापयामसि ॥ ७ ॥

7. *Sahasraśṛṅgo vṛṣabho yaḥ samudrādudācarat.*
Tenā sahasyenā vayaṁ ni janānt-svāpayāmasi.

Thousands are his rays of light and peaks of achievement, profuse his showers of peace and generous favours, as he, ruler of the order like the sun, rises and rules over earth, sea and the sky. By virtue of his might and courage, patience and fortitude, we provide for the peace and comfort of the people.

पाष्ठशया वह्यशया नारीयास्तल्पशीवरीः ।
स्त्रिया याः पुण्यगन्धास्ताः सर्वाः स्वापयामसि ॥ ८ ॥

8. *Proṣṭheśayā vahyeśayā nārīryāstalpaśīvarīḥ.*
Striyo yāḥ puṇyagandhāstāḥ sarvāḥ svāpayāmasi.

The women who sleep in large homes and open court yards, who sleep while on the move in travel, who sleep in comfortable beds and those who are fragrantly dressed with perfumes, for all these we provide for peace and safety to sleep in security.

Mandala 7/Sukta 56

Maruts Devata, Vasishtha Maitravaruni Rshi

क ईं व्यक्ता नरः सनीळा रुदस्य मया अधा स्वश्वाः ॥ १ ॥

1. *Ka īṁ vyaktā naraḥ sanīḷā rudrasya maryā adhā svaśvāḥ.*

What for sure are these individual, specified, kindred, mortal and human life forces of Rudra, cosmic vitality, the soul, the commander, the destroyer of suffering, forces which ride noble steeds like currents of wind?

नकिह्येषां जनूंषि वद त अङ्ग विद मिथा जनित्रम ॥ २ ॥

2. *Nakirhyoṣāṁ janūṁṣi veda te aṅga vidre mitho janitram.*

O dear seeker, no one really knows their origin and places of birth except that they together manifest in action and reveal their origin and generative power.

अभि स्वपूभिर्मिथा वपन्त वातस्वनसः श्येना अस्पृधन ॥ ३ ॥

3. *Abhi svapūbhirmitho vapanta vātasvanasaḥ śyenā aspṛdhran.*

Roaring like winds, flying like eagles, together they rival each other and generate energy and vitality of life by their essential purity of character and action.

एतानि धीरो निण्या चिकेत पृश्निर्यदूधो मही जभार ॥ ४ ॥

4. *Etāni dhīro niṇyā ciketa pṛśnir-yadūdho mahī jabhāra.*

The wise and resolute scholar knows these mysterious forces, he who knows how the sun and the starry sky hold the earth, and the earth, like the cow, holds the milky food for life.

सा विट सुवीरा मरुद्भिरस्तु सनात्सहन्ती पुष्यन्ती नृम्णम ॥ ५ ॥

5. *Sā viṭ suvīrā marudbhirastu sanāt sahantī puṣyantī nṛmṇam.*

That nation commands the brave which maintains its stout and vibrant people by its constant values and policy of action, which observes hard discipline patiently to challenge the enemies, and which strengthens and sustains its manliness of character.

यामं यष्टाः शुभा शाभिष्टाः श्रिया संमिश्ला आजो-भिरुगाः ॥ ६ ॥

6. *Yāmaṁ yeṣṭhāḥ śubhā śobhiṣṭhāḥ śriyā saṁmiślā ojobhirugrāḥ.*

The Maruts, warriors of the nation, are unfailing marksmen shooting to the target straight, most decent of manners and courtesy, graceful with culture and chivalry, and blazing with heroic splendour.

उ॒गं व॒ आजः॒ स्थि॒रा श॒वां॒स्यधा॒ म॒रुद्भि॑र्ग॒णस्तुवि॑ष्मान ॥ ७ ॥

7. *Ugraṁ va ojaḥ sthirā śavāṁsyadhā marudbhirgaṇastuviṣmān.*

Your vigour is bright and passionate, your courage and valour is constant and inviolable, and your republic is strong and invulnerable by virtue of the vibrant warriors.

शु॒भा व॒ः शुष्म॒ः कुध्मी॒ मनां॑सि॒ धुनि॒मुनि॑रिव॒
शर्धस्य धृ॒ष्णाः ॥ ८ ॥

8. *Śubhro vaḥ śuṣmaḥ krudhmī manāṁsi dhunirmuniriva śardhasya dhṛṣṇoḥ.*

O nation of Maruts, redoubtable challengers of the enemy, blazing white and pure is your strength and courage, righteous and passionate, your minds are alert, agile and thoughtful like that of a sage and your power is invulnerable.

सने॑म्य॒स्मद्यु॒यात॑ दि॒द्युं मा व॑ दुम॒तिरि॒ह पर्ण॑ङ नः ॥ ९ ॥

9. *Sanemyasmad yuyota didyuṁ mā vo durmatiriha praṇaṁ naḥ.*

Reject the outmoded weapons, always take to the bright and blazing ones. Keep off from us, citizens,

the old as well as the new and bright ones. Let not evil thought and intention ever vitiate and damage you or us.

प्रिया वो नाम हुव तुराणामा यत्तृपन्मरुता वावशानाः ॥ १० ॥

10. *Priyā vo nāma huve turāṇāmā yat tṛpanmaruto vāvaśānāḥ.*

O Maruts, bright and instant warriors, fast workers, noble leaders and eminent scholars of the nation of humanity, dear and lovable is your name and title which I admire and invoke, the name which is elevating and deeply satisfying, keen and dedicated as you are to the targets of action.

स्वायुधास इष्मिणः सुनिष्का उत स्वयं तन्वः शुम्भमानाः ॥ ११ ॥

11. *Svāyudhāsa iṣmiṇaḥ suniṣkā uta svayaṁ tanvaḥ śumbhamānāḥ.*

Wielders of wondrous weapons, anxious creators of food and energy, noble and meticulous in matters of wealth and vitality, and keeping your form and personality in top condition of dignity and grace, that's what you are.

शुची वा हव्या मरुतः शुचीनां शुचिं हिनाम्यध्वरं शुचिभ्यः । ऋतेन सत्यमृतसाप आयञ्छुचिजन्मानः शुचयः पावकाः ॥ १२ ॥

12. *Śucī vo havyā marutaḥ śucīnāṁ śuciṁ hinomyadhvaraṁ śucibhyaḥ. Ṛtena satyam-ṛtasāpa āyañchucijanmānaḥ śucayaḥ pāvakāḥ.*

O Maruts, mortals, pure are your yajnic

transactions, clean your gifts, receipts and dispensations. I invoke and augment the pure and non-violent yajna of and love and creativity of the pure for the sake of pure and sacred people who, committed to truth, advance the truth by observance of truth and divine law of rectitude. Bright and pure is your birth and origin, pure you are and sanctifying.

अंसेष्वा मरुतः खादय वो वक्षःसु रुक्मा उपशिश्रियाणाः।
वि विद्युता न वृष्टिभी रुचाना अनु स्वधामायुधयच्छमानाः॥ १३॥

13. *Aṁseṣvā marutaḥ khādayo vo vakṣaḥsu rukmā upaśiśriyāṇāḥ. Vi vidyuto na vṛṣṭibhī rucānā anu svadhām-āyudhair-yacchamānāḥ.*

O Maruts, warriors vibrant as winds, on your shoulders you wear deadly weapons which, bright and blazing, decorate your chest. Thus wielding and whirling your weapons in keeping with your innate strength and chivalry, in your yajnic endeavours of development and progress, you shine like flashes of lightning with showers of rain.

प बुध्न्या व इरत महांसि प नामानि पयज्यवस्तिरध्वम।
सहस्रियं दम्यं भागमतं गृहमधीयं मरुता जुषध्वम॥ १४॥

14. *Pra budhnyā va īrate mahāṁsi pra nāmāni prayajyavas-tiradhvam. Sahasriyaṁ damyaṁ bhāgametaṁ gṛhamedhīyaṁ maruto juṣa-dhvam.*

Adorable Maruts, admirable advancers of the bounds of progress, your fame and glory rises to clouds over the vast skies. Go forward and win the battles. Play this part of yours with love and faith worthy of the home

like a fragrant yajna of thousand possibilities.

यदि॑ स्तु॒तस्य॑ मरुता अधी॒थत्था विप॑स्य वा॒जिना॒ हवी॑मन।
म॒ ऊ॒ राय॒: सु॒वीर्य॑स्य दात॒ नू चि॒द्यम॒न्य आ॒दभ॒दरा॑वा॥ १५॥

15. *Yadi stutasya maruto adhīthetthā viprasya vājino havīman. Makṣū rāyaḥ suvīryasya dāta nū cid yamanya ādabhadarāvā.*

O Maruts, vibrant workers and vibrant yajakas, if thus you know and remember the holy yajnic programmes of positive value enacted by dynamic and progressive people, then create and give us abundant wealth of highly productive and progressive order at the earliest lest others and uncreative forces take over and sabotage the plans and programmes.

अत्या॑सा॒ न ये म॒रुत॒: स्वञ्च॑ ' य॒ आ॒दृशा॒ न शु॒भय॑न्त॒ मर्या॑:।
त ह॑म्य॒ष्ठा: शिशवा॒ न शु॒भा व॒त्सासा॒ न प॑क्षी॒ळिन॑: पया॒धा:॥ १६॥

16. *Atyāso na ye marutaḥ svañco yakṣadṛśo na śubhayanta maryāḥ. Te harmyeṣṭhāḥ śiśavo na śubhrā vatsāso na prakrīḷinaḥ payodhāḥ.*

The Maruts ever on the move by themselves like never resting forces of nature, mortals pure and graceful like those who go to meet the divines, they are ever bright and happy like innocent children of the palace of majesty and playful like sucklings of the cow.

द॒शस्य॑न्त॑ ' ना म॒रुत॑ ' मृळन्तु वरिव॒स्यन्ता॒ रोद॑सी सु॒मके॑।
आ॒र गा॒हा नृ॒हा व॒धा व॑ ' अस्तु सु॒म्नभि॑र॒स्म व॑सवा नमध्वम॥ १७॥

17. *Daśasyanto no maruto mṛḷantu varivasyanto rodasī sumeke. Āre gohā nṛhā vadho vo astu sumnebhirasme vasavo namadhvam.*

May the Maruts, leaders and pioneers serving and replenishing the beautiful heaven and earth, be kind and gracious and bring us peace and joy. May the butcher and the murderer be far from us. May the weapon of death be far from you and from us. O givers of peace and settlement in joy and prosperity turn to us with happiness and well-being.

आ वा॒ हाता॑ जाहवीति स॒त्तः स॒त्राचीँ॑ रा॒तिं म॑रुता गृणा॒नः।
य इ॑व॒ता वृ॑षणा॒ अस्ति॑ गा॒पाः सा अद्व॑यावी हवत व उ॒क्थः॥ १८॥

18. *Ā vo hotā johavīti sattaḥ satrācīṁ rātiṁ maruto gṛṇānaḥ. Ya īvato vṛṣaṇo asti gopāḥ so advayāvī havate va ukthaiḥ.*

The yajaka settled on the vedi invokes you, O Maruts, praising and praying for your blissful generosity which is the harbinger of truth and life of real value. He is the protector of the dynamic and the generous. He is free from double dealing and he invokes and celebrates you with the right works of truth and sincerity.

इ॒म तु॒रं म॒रुत॑ रामयन्ती॒म सह॒ः सह॑स॒ आ न॑मन्ति।
इ॒म शंसं वनुष्य॒ता नि पा॑न्ति गु॒रु द्वषा॒ अर॑रुष दधन्ति॥ १९॥

19. *Ime turaṁ maruto rāmayantīme sahaḥ sahasa ā namanti. Ime śaṁsaṁ vanusyato ni pānti guru dveṣo araruṣe dadhanti.*

They sustain and strengthen the fast moving

progressive forces and bend the might of the mighty. They protect the prayer of the supplicant and advance the song of the celebrant against the violent and they bear and maintain deep opposition to the jealous and the wicked.

इम रधं चिन्मरुत जुनन्ति भृमिं चिद्यथा वसवो जुषन्त।
अप बाधध्वं वृषणस्तमांसि धत्त विश्वं तनयं ताकमस्म ॥ २० ॥

20. *Ime radhraṁ cinmaruto junanti bhṛmiṁ cid yathā vasavo juṣanta. Apa bādhadhvaṁ vṛṣaṇastamāṁsi dhatta viśvaṁ tanayaṁ tokamasme.*

These vibrant Maruts, leading lights of wealth and settlement, inspire the settled prosperous as they encourage the migrant seeker and explorer on the move since they command the sources of wealth and production. O generous powers, shut off all forms of darkness and sloth, bear and bring us dynamic children and grand children ranging over the vast world of possibilities and achievement.

मा व दात्रान्मरुता निरराम मा पश्चाद्घ्म रथ्या विभाग।
आ नः स्पाह भजतना वसव्ये यदीं सुजातं वृषणा वा अस्ति ॥ २१ ॥

21. *Mā vo dātrān-maruto nirarāma mā paścād dadhma rathyo vibhāge. Ā naḥ spārhe bhajatanā vasavye yadīṁ sujātaṁ vṛṣaṇo vo asti.*

O Maruts, dynamic explorers, creators and distributors, masters of the chariot, never shall we stop you from giving and never must we be left behind in sharing and distribution. O generous powers, whatever

your wealth of desirable value worthy of life and settled peace, let us share it with you.

सं यद्धनन्त मन्युभिर्जनासः शूरा यह्वीष्वोषधीषु विꣳ। अध स्मा ना मरुता रुद्रियासस्त्रातारः भूत पृतनास्वर्यः ॥ २२ ॥

22. *Saṁ yaddhananta manyubhir-janāsaḥ śūrā yahvīṣvoṣadhīṣu vikṣu. Adha smā no maruto rudriyāsas-trātāro bhūta pṛtanāsvaryaḥ.*

If people with rage and passions join together and strike and kill, then O Maruts, brave heroes of the line of Rudra, saviour with drugs and medicaments and with justice and punishment, you be our saviours and defenders and defend the ruler and master of the land in the strifes and contests of life extending to the people and great herbs and forests.

भूरि चक्र मरुतः पित्र्याण्युक्थानि या वः शस्यन्त पुरा चित। मरुद्भिरुगः पृतनासु सा ह मरुद्भिरित्सनिता वाजमर्वा ॥ २३ ॥

23. *Bhūri cakra marutaḥ pitryāṇyukthāni yā vaḥ śasyante purā cit. Marudbhir-ugraḥ pṛtanāsu sāḷhā marudbhirit sanitā vājamarvā.*

O Maruts, vibrant leaders and pioneers of humanity, many are your deeds and songs in honour of the forefathers which have been sung and celebrated since times immemorial. It is by virtue of the Maruts that the haughty warrior wins the battles, and it is by the Maruts that the sharer gets his food and the contesting horse wins the race.

अस्म वीरा मरुतः शुष्म्यस्तु जनानां या असुरा विधता।
अपा यन सुितय तर्मा ध स्वमाक' अभि वः स्याम॥ २४॥

24. *Asme vīro marutaḥ śuṣmyastu janānāṁ yo asuro vidhartā. Apo yena sukṣitaye taremā'dha svamoko abhi vaḥ syāma.*

O Maruts, let our young hero be strong and powerful who, vibrant as energy itself, may defend and sustain the people, and by virtue of whom we may cross the seas of life for the achievement of success on earth and live free in our own home as friends with you.

त ा इन्दा वरुणा मित्रा अग्निरापा आषधीवनिन' जुषन्त।
शम'न्त्स्याम मरुतामुपस्थं यूयं पात स्वस्तिभिः सदा नः॥ २५॥

25. *Tanna indro varuṇo mitro agnirāpa oṣadhīr-vanino juṣanta. Śarmantsyāma marutāmupasthe yūyaṁ pāta svastibhiḥ sadā naḥ.*

May that success, freedom and happiness, Indra, power and energy, Varuna, night and peace, Mitra, sun and the day, Agni, light and fire, Apah, waters and dynamic progress, Oshadhis, greenery of nature and good health, vanins, herbs and forests, may, we wish and pray, support, augment and share our happy home which may be in close vicinity with the Maruts, vibrant heroes and energising winds. O divinities of nature and humanity, protect and promote us always with all happiness and well being all time.

Mandala 7/Sukta 57

Maruts Devata, Vasishtha Maitravaruni Rshi

मध्व॑ वो॒ नाम॒ मारु॑तं यजत्राः प य॒ज्ञेषु॒ शव॑सा मदन्ति।
य र॒जय॑न्ति॒ राद॑सी चिदु॒र्वी पिन्व॒न्त्युत्सं॒ यदया॑सुरु॒गाः॥ १॥

1. *Madhvo vo nāma mārutaṁ yajatrāḥ pra yajñeṣu śavasā madanti. Ye rejayanti rodasī cidurvī pinvantyutsaṁ yadayāsurugrāḥ.*

O Maruts, cosmic winds of vitality, admirable is your name and action worthy of the life force and humanity which worshipful yajakas invoke and celebrate with strength and enthusiasm in yajnic programmes. When the raging winds blow they shake the heaven and earth, swell the cloud and shower the earth with life giving waters.

नि॒चे॒तारा॒ हि म॒रुत॑ गृ॒णन्तं पण॒तारा॒ यज॑मानस्य॒ मन्म॑।
अ॒स्माक॑म॒द्य वि॒दथे॑षु ब॒र्हिरा वी॒तय॑ सदत पिपिया॒णाः॥ २॥

2. *Nicetāro hi maruto gṛṇantaṁ praṇetāro yajamānasya manma. Asmākamadya vidatheṣu barhirā vītaye sadata pipriyāṇāḥ.*

You are inspiring guardians of the celebrant and leading lights for the mind and vision of the yajamana devotee. Come today right now for our good and grace our seats in our yajnas rising to the skies, happy, rejoicing, and inspiring us with joy and enthusiasm.

नताव॑दन्य म॒रुता॒ यथ॒म भाज॑न्त रु॒क्मराय॒धस्त॒नूभिः। आ राद॑सी विश्व॒पिशः॑ पिशा॒नाः सं॒मा॒न॒म॒ञ्ज्यञ्जत शु॒भ कम॥ ३॥

3. *Naitāvadanye maruto yatheme bhrājante rukmairāyudhais-tanūbhiḥ. Ā rodasī viśvapiśaḥ piśānāḥ samānam-añjyañjate śubhe kam.*

No other powers are like them, nor can anyone else do as much as they do, shining in body with weapons of golden radiance, pervading heaven and earth, wearing blessed brilliance and soothing comeliness equal with the beauty and grandeur of nature to enhance their innate grace.

ऋधक्सा व' मरुता दिद्युदस्तु यद्व आगः पुरुषता करामा। मा वस्तस्यामपि भूमा यजत्रा अस्म व' अस्तु सुमतिश्च-निष्ठा॥ ४॥

4. *Ṛdhak sā vo maruto didyudastu yad va āgaḥ puruṣatā karāma. Mā vastasyāmapi bhūmā yajatrā asme vo astu sumatiś-caniṣṭhā.*

O Maruts, best of the human world powers, may that beauty and brilliance of your policy and performance be ever distinguished and true. Even though out of our human frailty we may transgress your law or commit sin, O venerable heroes of the yajnic social order, let us not fall out of favour with you. Let that goodwill of yours still stay constant for us with love and grace.

कृत चिदत्र मरुत' रणन्ता नवद्यासः शुचयः पावकाः। प ण' वत सुमतिभिर्यजत्राः प वाज'भिस्तिरत पुष्यस' नः॥ ५॥

5. *Kṛte cidatra maruto raṇantā'navadyāsaḥ śucayaḥ pāvakāḥ. Pra ṇo'vata sumatibhir-yajatrāḥ pra vājebhis-tirata puṣyase naḥ.*

O Maruts, irreproachable, pure and sanctifying powers of nature and humanity, heroic in action, in this yajnic order of positive action, abide in joy. O friendly powers of joint yajnic creativity, protect and promote us with love and good will and noble laws and policy in the company of noble people and, for the sake of good health and all round progress, lead us across the world of action to perfection.

उत स्तुतास' मरुत' व्यन्तु विश्वेभिर्नामभिर्नर' हुवींषि।
ददात ना अमृतस्य प्रजायै जिगृत रायः सूनृता मघानि॥ ६॥

6. *Uta stutāso maruto vyantu viśvebhir-nāmabhir-naro havīṁṣi. Dadāta no amṛtasya prajāyai jigṛta rāyaḥ sūnṛtā maghāni.*

O Maruts, leaders and pioneers of humanity, sung and celebrated with all words of praise and appreciation, receive the best of honours and presentations of the social order. Give us wealths of the immortal order for the people and create the values and prosperity of the highest order of truth and Dharma.

आ स्तुतास' मरुत' विश्व ऊती अच्छा सूरीन्त्सवर्ता जिगात। य नस्त्मना शतिन' वधर्यन्ति यूयं पात स्वस्तिभिः सदा नः॥ ७॥

7. *Ā stutāso maruto viśva ūtī acchā sūrīntsarvatātā jigāta. Ye nastmanā śatino vardhayanti yūyaṁ pāta svastibhiḥ sadā naḥ.*

O Maruts, vibrant powers of nature's energy and admirable leading lights of the world, come well with all your powers and methods of protection and promotion and, in the universal service of life and

humanity, go and exhort those brave pioneers of knowledge and action who sincerely work for our advancement in a hundred ways. O Maruts, O brave scholars, teachers and scientists, producers and administrators, pray you all protect and promote us for all time with the best of happiness and well being in life.

Mandala 7/Sukta 58

Maruts Devata, Vasishtha Maitravaruni Rshi

प सा॑कमु ' अचता ग॒णाय॒ या दव्य॑स्य॒ धाम्न॒स्तुवि॑ष्मान।
उ॒त ।'दन्ति॒ रादसी महि॒त्वा न '॑न्त॒ नाकं॒ निऋ॑तर-
व॒शात॥ १ ॥

1. *Pra sākamukṣe arcatā gaṇāya yo daivyasya dhāmnas-tuviṣmān. Uta kṣodanti rodasī mahitvā nakṣnte nākaṁ nirṛteravaṁśāt.*

Honour the group of vibrant forces and leading heroes which arises mighty from the very light of heaven, creatively works together for progress, and reaches unto the very heights of divinity. Heaven and earth reverberate with the music of their honour and fame and they rise to celestial bliss of the spirit even across a state of adversity and denial of familial continuance.

ज॒नूश्चि॑द्वा मरुतस्त्व॒ष्ट्य॑ण॒ भीमा॑स॒स्तुवि॑मन्य॒वा या॑सः। प
य मह'॒भि॒राज॑सा॒त सन्ति॒ विश्व'॒ वा॒ यामं॑न्भयत स्व॒दृक॥ २ ॥

2. *Janūścid vo marutas-tveṣyeṇa bhīmāsas-tuvimanyavo'yāsaḥ. Pra ye mahobhir-ojasota santi viśvo vo yāman bhayate svardṛk.*

O vital energies, mighty heroes, your very birth and nature is vested with splendour. Fearsome of mien, overwhelming in passion, you are like dynamites in action. You are instantly proclaimed by your grandeur and majesty, and the world that looks up to the sun and the skies looks at you with awe on way to the higher life.

बृहद्वय' मघवद्भ्या दधात जुज'षान्मरुतः सुष्टुतिं नः। गता नाध्वा वि तिराति जन्तुं प णः स्पाहाभिरूतिभि-स्तिरत ॥ ३ ॥

3. *Bṛhad vayo maghavadbhyo dadhāta jujoṣanni-nmarutaḥ suṣṭutiṁ naḥ. Gato nādhvā vi tirāti jantuṁ pra ṇaḥ spārhābhir-ūtibhis-tireta.*

O Maruts, leading lights of life, accept our homage and praise and bring us long life and vast possibilities of achievement for the noble people. The path you follow and show hurts no one living, help us to go forward in life with the ways of protection, and advancement worthy of the noble ones' love and desire.

युष्माता विप' मरुतः शतस्वी युष्माता अवा सहुरिः सहस्त्री। युष्मातः समाळुत हन्ति वृत्रं प तद्व' अस्तु धूतया दृष्णम ॥ ४ ॥

4. *Yuṣmoto vipro marutaḥ śatasvī yuṣmoto arvā sahuriḥ sahasrī. Yuṣmotaḥ samrāḷuta hanti vṛtraṁ pra tad vo astu dhūtayo deṣṇam.*

O Maruts, vibrant powers of nature and humanity for action, the sage and scholar under your patronage rises to a hundred achievements. The dynamic leader and pioneer protected by you wins a thousand races, victories with patience and fortitude. The noble

ruler under your aegis destroys enemies and dispels forces of darkness and ignorance. O mighty movers and shakers, may that gift of yours, of that protection and advancement be ours.

ताँ आ रुदस्य मी हुष' विवास कुवि ंसन्त मरुतः पुनंनः ।
यत्सस्वता जिहीळिर यदाविरव तदन इमह तुराणाम ॥ ५ ॥

5. *Tāň ā rudrasya mīḷhuṣo vivāse kuvinnaṁsante marutaḥ punarnaḥ. Yat sasvartā jihīḷire yadāvirava tadena īmahe turāṇām.*

I honour and adore those Maruts, offsprings of Rudra, lord of the showers of success, power and justice, who come and inspire us again and again in many ways. And if for reasons of discourtesy, overt or covert, they feel angry we shall expiate for that displeasure of the dynamic powers of instant punishment for correction.

प सा वांचि सुष्टुतिमघानांमिदं सूक्तं मरुत' जुषन्त ।
आराच्चिद द्वष' वृषणा युयात यूयं पांत स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Pra sā vāci suṣṭutir-maghonām-idaṁ sūktaṁ maruto juṣanta. Ārāccid dveṣo vṛṣaṇo yuyota yūyaṁ pāta svastibhiḥ sadā naḥ.*

This song of adoration of the mighty glorious powers is expressed in holy words. May the Maruts accept it with pleasure. O generous benefactors and protectors, cast off far from us all hate, anger and jealousy. O scholars and sages, dynamic Maruts, pray protect and promote us with all good and well being of life without relent for all time.

Mandala 7/Sukta 59

Maruts and Rudra Devata, Vasishtha Maitravaruni Rshi

यं त्रायध्व इदमिदं दवासा यं च नयथ। तस्मा अग्ने वरुण मित्रायर्यमन्मरुतः शम यच्छत॥ १॥

1. *Yaṁ trāyadhva idamidaṁ devāso yaṁ ca nayatha. Tasmā agne varuṇa mitāryaman marutaḥ śarma yacchata.*

O divine Maruts, vibrant, brilliant and generous leading lights, givers of enlightenment, whosoever you protect, defend and save and whosoever you lead at every step in every way by word and deed, for him, you all and, O Agni, sage and scholar giver of light, Varuna, man of judgement and discrimination, Mitra, enlightened friend, and Aryaman, man of justice and rectitude on the paths of life, you give a happy home, firm settlement and peace of mind.

युष्माकं देवा अवसाहनि प्रिय इज्जानस्तरति द्विषः।
प स क्षयं तिरते वि महीरिषो या वो वरायं दाशति॥ २॥

2. *Yuṣmākaṁ devā avasāhani priya ījānastarati dviṣaḥ. Pra sa kṣayaṁ tirate vi mahīriṣo yo vo varāya dāśati.*

O vibrant powers of light and justice, by virtue of your patronage and protections, the man of yajnic action, who works for the growth and progress of society and performs holy acts of creativity in good time, overcomes all adversaries. The generous man who gives abundantly in terms of lands, food and energy in word and kind to people in your honour for the good of all expands his house and dominion and rules out all waste,

impairment and decay.

नहि वश्चरमं चन वसिष्ठः परिमंसत। अस्माकमद्य मरुतः सुत सचा विश्व पिबत कामिनः ॥ ३ ॥

3. *Nahi vaścaramaṁ cana vasiṣṭhaḥ parimaṁsate. Asmākamadya marutaḥ sute sacā viśve pibata kāminaḥ.*

O Maruts, vibrant givers of light and energy, leading lights of humanity, the celebrated sage best settled and giver of settlement mentally and spiritually does not ignore or neglect even the last of you but honours you all. O lovers and benefactors of the nation, come today now itself, join and enjoy the delicious taste of our achievement in your honour in the structure and order of a great society.

नहि व ऊतिः पृतनासु मर्धति यस्मा अराध्वं नरः।
अभि व आवत्सुमतिर्नवीयसी तूयं यात पिपीषवः ॥ ४ ॥

4. *Nahi va ūtiḥ pṛtanāsu mardhati yasmā arādhvaṁ naraḥ. Abhi va āvart-sumatir-navīyasī tūyaṁ yāta pipīṣavaḥ.*

Never does your protection and patronage in the battles of life forsake the man whom you, O leading lights of humanity, favour, mature and protect. Let the latest and most developed vision and noble policy of yours be on the move constantly while, O leaders, thirsting for defence, protection and progress, you hasten to wherever the nation calls upon you.

आ षु घृष्विराधसा यातनान्धांसि पीतये। इमा व हव्या मरुता रर हि कं मा ष्व्न्यत्र गन्तन ॥ ५ ॥

5. *O ṣu ghṛṣvirādhaso yātanāndhāṁsi pītaye. Imā vo havyā maruto rare hi kaṁ mo ṣvanyatra gantana.*

O Maruts, mighty and munificent accomplishers of the means and materials of achievement in life, go forward to enjoy the taste of success and prosperity of society. I offer these gifts of homage and song of success to you. Pray neglect us not, go not elsewhere.

आ च॑ ना ब॒र्हिः सद॑ताव्ि॒ता च॑ नः स्पा॒हाणि॒ दात॑व॒ वसु॑।
अस्रे॑धन्ता मरुतः सा॒म्य मधा॒ स्वाहु॒ह मा॑दयाध्व ॥ ६ ॥

6. *Ā ca no barhiḥ sadatāvitā ca naḥ spārhāṇi dātave vasu. Asredhanto marutaḥ somye madhau svāheha mādayādhvai.*

O Maruts, leading lights of the nation, come and sit on the holy seats of our house to protect us and, without hurting and destroying anything, to give us the wealth and honours we love and desire. Come and enjoy the honey sweets of the most soothing soma of life offered with sincerest word and deed.

स॒स्वश्चि॒द्धि त॒न्व१॑ः शुम्भ॑माना॒ आ हं॒सासा॒ नील॑पृष्ठा अपप्तन। विश्व॑ं शधा॑ अ॒भित॑ मा॒ नि ष॑द॒ नरा॒ न र॒ण्वाः सव॑न॒ मद॑न्तः ॥ ७ ॥

7. *Sasvaściddhi tanvaḥ śumbhamānā ā haṁsāso nīlapṛṣṭhā apaptan. viśvaṁ śardho abhito mā ni ṣeda naro na raṇvāḥ savane madantaḥ.*

Gracious in body and bearing yet unrevealed in modesty, the Maruts, leading lights of the nation like hansa birds of blue beauty of the plume, rejoicing in unison like leaders of the congregation, they descend

with dignity and sit around me, the very strength and power of the world.

या न॑ मरुता अ॒भि दु॑ह्ऋणा॒युस्ति॒रश्चि॒त्तानि॑ वसवा॒ जिघांसति। दु॒हः पाशा॒न्पति॒ स मु॑चीष्ट॒ तपि॑ष्ठन॒ हन्म॑ना हन्तना॒ तम॥ ८॥

8. *Yo no maruto abhi durhṛṇāyustiraścittāni vasavo jighāṁsati. Druhaḥ pāśān prati sa mucīṣṭa tapiṣṭhena hanmanā hantanā tam.*

O Maruts, leading lights and givers of wealth, honour and peaceful settlement, whoever is evil at heart toward us and seeks to damage our dignity and identity, let him be forced to withdraw his snares of hate and enmity back to himself and strike him with an unfailing weapon of punishment which scorches his enmity to smoke and naught.

सान्तपना इ॒दं ह॒विमरु॑त॒स्तज्जु॑जुष्टन।
यु॒ष्माका॒ती रि॑शादसः॥ ९॥

9. *Sāntapanā idaṁ havir-marutas-tajjujuṣṭana. Yuṣmākotī riśādasaḥ.*

O Maruts, leaders of the world and vibrant energisers, chastened in the fire of discipline and subduers of the violent by your methods of law, protection and defence, accept our homage and cooperation offered in obedience to law and discipline of peace.

गृह॑मधास॒ आ ग॑त॒ मरु॑ता॒ माप॑ भूतन।
यु॒ष्माका॒ती सु॑दानवः॥ १०॥

10. *Gṛhamedhāsa ā gata maruto māpa bhūtana.*
Yuṣmākotī sudānavaḥ.

O Maruts, guardians of the home and family as a sacred institution of social yajna, come, stay not away, forsake us not. Let your divine protection remain constant, O generous givers of prosperity, joy and domestic bliss.

इहेह वः स्वतवसः कवयः सूयत्वचः ।
यज्ञं मरुत आ वृण ॥ ११ ॥

11. *Iheha vaḥ svatavasaḥ kavayaḥ sūryatvacaḥ.*
Yajñaṁ maruta ā vṛṇe.

O Maruts, commanders of innate strength and power, creative visionaries of the highest order, illustrious as the refulgent sun, come here right now, I invoke you and choose you as the high priests of my yajna in the programme of social cohesion, creative production and universal benediction.

त्र्यम्बकं यजामह सुगन्धिं पुष्टिवर्धनम ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात ॥ १२ ॥

12. *Tryambakaṁ yajāmahe sugandhim puṣṭivardhanam. Urvārukamiva bandhanān-mṛtyormukṣīya māmṛtāt.*

We invoke and do homage to lord Tryambaka, creator and protector of the three worlds, whose immanent fragrance of energy and bliss enhances the life and joy of existence all three times. O Rudra, destroyer of evil and suffering, giver of bliss, release me from the bonds of mortality like the ripe fruit falling off from the stalk and redeem me into the infinite

presence of Immortality.

Mandala 7/Sukta 60

Surya, Mitra-Varuna Devatah, Vasishtha Maitravaruni Rshi

यद॒द्य सू॑य॒ बवा॑ ना॑गा उ॒द्यन्मि॒त्राय॒ वरु॑णाय स॒त्यम।
व॒यं दे॑व॒त्रादि॑ते स्याम॒ तव॑ पि॒यास॑ अयमन्गृ॒णन्तः॥ १॥

1. *Yadadya sūrya bravo'nāgā udyan mitrāya varuṇāya satyam. Vayaṁ devatrādite syāma tava priyāso aryaman gṛṇantaḥ.*

O sun, while you arise today, purify us and proclaim to Mitra and Varuna, presiding powers of day and night and upholders of earth, sky and heaven, that we are free from sin. O Aditi, immortal mother earth and Infinity, O Aryaman, lord of justice and the paths of rectitude, dedicated as we are to the divinities, celebrating and glorifying them, hold us dear as dedicated to you.

एष स्य मित्रावरुणा नृ॒च ॥ उ॒भ उदे॑ति॒ सूया॑ अ॒भि ज्मन।
विश्व॑स्य स्था॒तुर्जग॑तश्च गो॒पा ऋ॒जु मर्त॑षु वृ॒जि॒ना च॒ पश्य॑न॥ २॥

2. *Eṣa sya mitrāvaruṇā nṛcakṣā ubhe udeti sūryo abhi jman. Viśvasya sthāturjagataśca gopā ṛju marteṣu vṛjinā ca paśyan.*

Mitra and Varuna, this is the sun that pervades both gross and subtle worlds, watcher and light giver of humanity, which rises across the sky over the earth and witnesses both the simple and the crooked ways of action among the mortals. It is the protector, life giver

and promoter of the moving and the unmoving world.

अयुक्त सप्त हरितः सधस्थाद्या ईं वहन्ति सूर्यं घृताचीः।
धामानि मित्रावरुणा युवाकुः सं या यूथेव जनिमानि चष्टे॥ ३॥

3. *Ayukta sapta haritaḥ sadhasthād yā īṁ vahanti sūryaṁ ghṛtācīḥ. Dhāmāni mitrāvaruṇā yuvākuḥ saṁ yo yūtheva janimāni caṣṭe.*

The sun, like a charioteer harnessing his horses, radiates seven rays of light which from the solar region carry the energy of light and cosmic waters and bring about the nights as they withdraw. The sun, also, joining and pervading various regions, the prana and udana energies of life and the origins of causal entities, proclaims them all as one multitudinous living system of which it is the centre.

उद्वां पृ ञासा मधुमन्ता अस्थुरा सूया अरुहच्छुक्रमर्णः।
यस्मा आदित्या अध्वना रदन्ति मित्रा अर्यमा वरुणः सजोषाः॥ ४॥

4. *Ud vāṁ pṛkṣāso madhumanto asthurā sūryo aruhacchukramarṇaḥ. Yasmā ādityā adhvano radanti mitro aryamā varuṇaḥ sajoṣāḥ.*

For you, O men and women, the friendly cloud and the vast skies replete with honey sweets abide on high and the sun raises vitalising oceans of vapour, the sun for which the Adityas, months of the year, Varuna and Aryama, Adityas all together, prepare the paths across the zodiacs, Mitra.

इम चतारो अनृतस्य भूरिमित्रा अर्यमा वरुणा हि सन्ति।
इम ऋतस्य वावृधुरुराण शग्मासः पुत्रा अदितेरदब्धाः॥ ५॥

5. *Ime cetāro anṛtasya bhūrermitro aryamā varuṇo hi santi. Ima ṛtasya vāvṛdhurduroṇe śagmāsaḥ putrā aditer-adabdhāḥ.*

These Adityas, Mitra, Varuna and Aryama, loving friend, discriminative judge, and the path maker of rectitude, give us the sense and awareness of right and wrong, of falsehood as distinct from truth and correctness, in all varieties of situations. And they persist, and they augment the order of truth and right in the house of divine law, children of mother Infinity as they are, happy at peace, loving and kind, yet dauntless and unchallengeable.

इम मित्रा वरुणा दूळभासा चतसं चिच्चितयन्ति दꣳसः। अपि कतुं सुचतसं वतन्तस्तिरश्चिदंहः सुपथा नयन्ति ॥ ६ ॥

6. *Ime mitro varuṇo dūḷabhāso 'cetasaṁ ciccitayanti dakṣaiḥ. Api kṛtuṁ sucetasaṁ vatantastiraścidaṁhaḥ supathā nayanti.*

These powers of love and friendship, judgement and rectitude and universal truth and law are rare and undaunted, and with their intelligence and expertise of method, they awaken even the stupid and ignorant to sensitivity and wisdom. Further, inspiring the man of noble mind and holy action, they protect him from crookedness and sin and lead him on by the path of truth, goodness and beauty to higher attainment.

इम दिवा अनिमिषा पृथिव्याश्चिक्वांसꣳ अचतसं नयन्ति। पवाज चिꣳ आद्यꣳ गाधमस्ति पारं नꣳ अस्य विष्पितस्य पषन ॥ ७ ॥

7. *Ime divo animiṣā pṛthivyāścikitvāṁso acetasaṁ nayanti. Pravrāje cinnadyo gādhamasti pāraṁ no asya viṣpitasya parṣan.*

The ever vigilant powers of light and love, judgement and discrimination of right knowledge and right action, know of heaven and earth and constantly guide the ignorant to wake up and move on the right path. Even in the depth of rivers in flood, there is ground to stand on, a ford to cross. May Mitra, Varuna and Aryama take us across the deep seas of existence by our karma.

यद्गोपावददितिः शर्म भद्रं मित्रा यच्छन्ति वरुणः सुदास।
तस्मिन्ना ताकं तनयं दधाना मा कर्म देवहेळनं तुरासः ॥ ८ ॥

8. *Yad gopāvadaditiḥ śarma bhadraṁ mitro yacchanti varuṇaḥ sudāse. Tasminnā tokaṁ tanayaṁ dadhānā mā karma devaheḷanaṁ turāsaḥ.*

When, like the lord ruler of the earth and protector of her children, Aditi, Mitra and Varuna, mother nature and her law, and divine powers of love, friendship and judgement provide a blessed home of peace, plenty and joy for the generous man of noble action and charity, then in that state of good fortune we, all dynamic and enthusiastic fast achievers, in the joyous company of our children and grand children must not do anything to affront our sages, seniors and scholars or to violate the sanctity of the divinities of nature and suffer their anger.

अव वदिं हात्रोभियजत रिपः काश्चिद्वरुणधुतः सः।
परि द्वषोभिरयमा वृणक्तूरुं सुदास वृषणा उ लोकम ॥ ९ ॥

9. *Ava vediṁ hotrābhiryajeta ripaḥ kāścid varuṇa-dhrutaḥ saḥ. Pari dveṣobhir-aryamā vṛṇaktūruṁ sudāse vṛṣaṇā u lokam.*

One who dishonours and desecrates the vedi of yajna with unholy chant and stingy insulting libation of holy offerings suffers. What sin and suffering does he not face when he is shaken by Varuna, power of justice and discrimination? May Aryama, divine guide and path maker, keep him away along with the jealous and the hostile, and may Mitra and Varuna, liberal givers, create and award the generous yajaka with a happy home and vast freedom of spirit in an age and environment of bliss.

सस्वश्चिद्धि समृतिस्त्वष्यंषामपीच्यंन सहंसा सहंन्त। युष्मद्भिया वृषणा रजमाना द ंस्य चिन्महिना मृळता नः॥ १०॥

10. *Sasvaściddhi samṛtis-tveṣyeṣām-apīcyena sahasā sahante. Yuṣmad bhiyā vṛṣaṇo rejamānā dakṣa-sya cinmahinā mṛḷatā naḥ.*

The nature, character and policy of these divine powers of love and friendship, justice and discrimination, and thought and action in rectitude is mysteriously integrated, brilliant and blazing. They move and act with patience, fortitude and irresistible force. O generous powers, shakers of the jealous and the enemies with fear, save us and let us prosper in peace and joy with the grandeur of your power and force.

या बह्मंण सुमतिमायजांत वाजस्य सांता पर्मस्य रायः। सी ंन्त मन्युं मघवांना अय उरु ार्याय चक्रिर सुधातुं॥ ११॥

11. *Yo brahmaṇe sumatim-āyajāte vājasya sātau paramasya rāyaḥ. Sīkṣanta manyuṁ magha-vāno arya uru kṣayāya cakrire sudhātu.*

Whoever applies his holy and faithful mind for the vision of Divinity and for the achievement of food and energy and supreme wealth, honour and excellence of life, the generous divine powers energise his righteous passion and bless his action, and they create a vast house of joy and prosperity for him and award him golden wealth and irresistible vitality.

इ॒यं दे॑व पु॒राहि॑तियु॒वभ्यां य॒ज्ञेषु॑ मित्रावरुणावकारि। विश्वा॑नि दु॒गा पि॑पृतं ति॒रा न॑ यू॒यं पा॑त स्व॒स्तिभि॒ः सदा॑ नः॥ १२॥

12. *Iyaṁ deva purohitiryuvabhyāṁ yajñeṣu mitrāvaruṇāvakāri. Viśvāni durgā pipṛtaṁ tiro no yūyaṁ pāta svastibhiḥ sadā naḥ.*

O divine Mitra and Varuna, powers of love and judgement of nature and humanity, this homage of reverence is created and offered in your honour in the congregations of academic and socio-economic yajna. Pray protect us, promote us, help us cross the hurdles of life with action and bless us with complete fulfilment. O generous powers, save us, defend us and let us advance with all round peace and security for all time.

Mandala 7/Sukta 61

Mitra- Varuna Devate, Vasishtha Maitravaruni Rshi

उद्वां॑ च ॒ वरुण सु॒पती॑कं द॒वय॑ ॑रति॒ सूय॑ ॑स्तत॒न्वान। अ॒भि या विश्वा॒ भुव॑नानि॒ चष्ट॒ स म॒न्युं मत्य॒ष्वा चि॑कत॥ १॥

1. *Ud vāṁ cakṣurvaruṇa supratīkaṁ devayoreti sūryas-tatanvān. Abhi yo viśvā bhuvanāni caṣṭe sa manyuṁ martyeṣvā ciketa.*

O Varuna, up rises the sun, bright and beautiful eye of you both, Mitra and Varuna, divine pranic energies of the universe, spreading the light far and wide over spaces. It illuminates and reveals all regions of the world, and awakens and inspires all mortals' love for life and living.

प व्वां स मित्रावरुणावृतावा विप्रा मन्मानि दीघश्रुदियति। यस्य ब्रह्माणि सुकतू अवाथ आ यत्कत्वा न शरदः पृणथं॥ २॥

2. *Pra vāṁ sa mitrāvaruṇāvṛtāvā vipro manmāni dīrghaśrud-iyarti. Yasya brahmāṇi sukratū avātha ā yat kratvā na śaradaḥ pṛṇaithe.*

O Mitra and Varuna, divinities of nature and humanity, your hymns of knowledge and power, that vibrant sage and scholar, a veteran reader and long time listener dedicated to truth and the laws of nature, studies, proclaims and extends by application. O powers of divine action, inspire, strengthen and protect his studies and fulfil his mission with intelligence and revelations as you fulfil the seasons of the year with natural evolution of their spirits.

पारामित्रावरुणा पृथिव्याः प दिव ऋष्वाद बृहतः सुदानू। स्पश दधाथ आषधीषु वि वृधग्यता अनिमिषं र ा-माणा॥ ३॥

3. *Prorormitrāvaruṇā pṛthivyāḥ pra diva ṛṣvād bṛhataḥ sudānū. Spaśo dadhāthe oṣadhīṣu vikṣvṛdhagyato animiṣaṁ rakṣamāṇā.*

O Mitra and Varuna, light and life of the universe, generous love and intelligence of nature and humanity, you transcend the wide earth and the vast heaven by your dynamic power and sublimity. You vest life energy and distinct form in herbs and trees and specific identity in people and their communities while you preserve and protect the truth of law and the pursuers of truth with relentless vigil.

शंसा मित्रस्य वरुणस्य धाम शुष्मा रादसी बद्बध महित्वा ।
अयन्मासा अयज्वनामवीराः प यज्ञमन्मा वृजनं तिरात ॥ ४ ॥

4. *Śaṁsā mitrasya varuṇasya dhāma śuṣmo rodasī badbadhe mahitvā. Ayan māsā ayajvan-āmavīrāḥ pra yajñamanmā vṛjanaṁ tirāte.*

Study and meditate on the origin and abode of Mitra and Varuna, pranic energies of nature and human virtue of love and friendship, light and enlightenment, and justice and discrimination. By virtue of their great universal power and force they hold and sustain the earth and heaven together and yet apart. The time, months and years of those who do not perform yajna, corporate acts of social and environmental value, pass by without the joy of children. On the other hand, those who serve Divinity, nature and humanity with their heart and soul cross the paths of life and reach the ultimate freedom of Moksha.

अमूरा विश्वा वृषणाविमा वां न यासु चित्रं ददृश न य ाम । दुहः सचन्त अनृता जनानां न वां निण्यान्यचित अभूवन ॥ ५ ॥

5. *Amūrā viśvā vṛṣaṇāvimā vāṁ na yāsu citraṁ dadṛśe na yakṣam. Druhaḥ sacante anṛtā janānāṁ na vāṁ niṇyānyacite abhūvan.*

O wise and generous powers of the world, Mitra and Varuna, these words of adoration are for you and your divine gifts to humanity, in which there is nothing that is not marvellous and nothing that is not divinely consecrated. Only the jealous and hostile among humanity indulge in scandal and falsehood, and even your smallest favours are too deep for the ignorant to perceive and appreciate.

समु॑ वां य॒ज्ञं म॑हय॒ं नम॑ ॑भिहुव वां मित्रावरुणा स॒बाध॑ः ।
प व॒ां मन्मा॑न्यृ॒चस॒ नवा॑नि कृ॒तानि॒ बह्मा॑ जुजुषा॒ि॑मानि ॥ ६ ॥

6. *Samu vāṁ yajñaṁ mahayaṁ namobhirhuve vāṁ mitrāvaruṇā sabādhaḥ. Pra vāṁ manmā-nyṛcase navāni kṛtāni brahma jujuṣannimāni.*

O Mitra and Varuna, I invoke and join your great yajna of universal grandeur with homage especially when I am faced with challenges and limitations. Your latest thoughts, visions and revelations are created, structured and gifted to us for the advancement of knowledge and wisdom in relation to the highest reality of existence.

इ॒यं द॑व पुरा॒हि॑तियु॒वभ्यां य॒ज्ञषु॑ मित्रावरुणावकारि ।
विश्वा॑नि दु॒गा पि॑पृ॒तं ति॒रा न॑ ॑ यू॒यं पा॑त स्व॒स्तिभि॒ः सदा॑ नः ॥ ७ ॥

7. *Iyaṁ deva purohitir-yuvabhyāṁ yajñeṣu mitrā-varuṇāvakāri. Viśvāni durgā pipṛtaṁ tiro no yūyaṁ pāta svastibhiḥ sadā naḥ.*

O divines, Mitra and Varuna, this song of adoration is offered to you in your holy congregations of yajnic creation. Pray reduce our difficulties and help

us cross them to success and fulfilment. O saints and sages, scholars and teachers, come you all and all time protect and promote us with all happiness and well being.

Mandala 7/Sukta 62

Surya, Mitra - Varuna Devatah, Vasishtha Maitravaruni Rshi

उत्सूया॑ बृहद॒र्चींष्यश्रत्पु॒रु विश्वा॒ जनि॑म॒ मानु॑षाणाम। स॒मा दि॒वा द॑दृश॒ राच॑मानः॒ कत्वा॑ कृ॒तः सुकृ॑तः कृ॒तृभि॑भूत॥ १॥

1. *Ut sūryo bṛhadarcīṁsyaśret puru viśvā janima mānuṣāṇām. Samo divā dadṛśe rocamānaḥ kratvā kṛtaḥ sukṛtaḥ kartṛbhirbhūt.*

The cosmic Sun, self refulgent life of the universe, rises and radiates his vast and mighty abundant rays of light, constantly shining day and night and revealing the birth and evolution of all people of the world. Sung and celebrated, adored and worshipped by holy performers of yajna, he himself is the cosmic yajna by virtue of his manifestive creation, the supreme yajamana as well as the presiding Deity.

स सू॑य॒ पति॑ पु॒रा न॒ उद्गा एभिः॒ स्तामं॑भिरत॒शभि॒रव॑ः। प न॑ मि॒त्राय॒ वरु॑णाय वा॒चा नाग॑सा अय॒म्ण अ॒ग्नय॑ च॥ २॥

2. *Sa sūrya prati puro na ud gā ebhiḥ stomebhir-etaśebhirevaiḥ. Pra no mitrāya varuṇāya voco'-nāgaso aryamṇe agnaye ca.*

O Sun, self refulgent lord giver of light and life, come in response to these songs of adoration and specified waves of thought energy stimulated by our

songs. Let the light arise in our heart and mind, and speak to Mitra, Varuna, Aryama and Agni, powers of love and friendship, judgement, discrimination and integration, guidance and leadership with rectitude, and energy and enlightenment in our human community. Speak to us so that we may maintain a state of purity and freedom from sin and crime.

वि नः सहस्रं शुरुध' रदन्त्वृतावानो वरुणा मित्रा अग्निः। यच्छन्तु चन्दा उपमं न' अर्कमा नः कामं पूपुरन्तु स्तवानाः ॥ ३ ॥

3. *Vi naḥ sahasraṁ śurudho radantvṛtāvāno varuṇo mitro agniḥ. Yacchantu candrā upamaṁ no arkamā naḥ kāmaṁ pūpurantu stavānāḥ.*

May they, Varuna, Mitra and Agni, happy and beneficent, healers and destroyers of suffering, keepers of divine laws of truth and nature in word and deed, when properly celebrated and appreciated in nature and character, give us a thousand forms of peace, power and joy, bless us with unique light of knowledge, and grant us complete fulfilment of our desire and ambition.

द्यावाभूमी अदित त्रासीथां ना य वां जज्ञुः सुजनिमान ऋष्व। मा हळ भूम वरुणस्य वायामा मित्रस्य प्रियतमस्य नृणाम ॥ ४ ॥

4. *Dyāvābhūmī adite trāsīthāṁ no ye vāṁ jajñuḥ sujanimāna ṛṣve. Mā heḷe bhūma varuṇasya vāyormā mitrasya priyatamasya nṛṇām.*

O sun in high heaven and noble earth, both dynamic, inviolable and sublime life giving powers, protect us with your creative and rejuvenating powers.

Fortunately born and educated as humans, we know your energy and efficacy. Give us the energy and resistance so that we may never suffer the disorder of prana and aparna vitalities of wind and respiration, dearest to humans in the health system.

प बा॒हवा॑ सिसृतं जी॒वस॑ न॒ आ ना॒ गव्यू॑तिमु॒ तं घृ॒तन॑ ।
आ ना॒ जन॑ श्रवयतं युवाना श्रु॒तं म॑ मित्रावरुणा॒ हव॒मा ॥ ५ ॥

5. *Pra bāhavā sisṛtaṁ jīvase na ā no gavyūtim-ukṣataṁ ghṛtena. Ā no jane śravayataṁ yuvānā śrutaṁ me mitrāvanuṇā havemā.*

O Mitra and Varuna, loving and discriminative pranic vitalities of our health system, extend your power and energy like helping hands for our life and health and sprinkle the vital movement of our senses and mind with liquid rejuvenation and replenishment of energy. O youthful powers of rejuvenation, vest our people with the glow of health and light of intelligence in response to my invocation and input of pranayamic exercise for the pranic energy system.

नू मि॒त्रा वरु॑णा अय॒मा न॒स्तमन॑ ता॒काय॒ वरि॑वा दधन्तु ।
सु॒गा ना॒ विश्वा॑ सु॒पथा॑नि सन्तु यू॒यं पा॑त स्व॒स्ति॒भि॒ः सदा॑ नः ॥ ६ ॥

6. *Nū mitro varuṇo aryamā nastmane tokāya varivo dadhantu. Sugā no viśvā supathāni santu yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus O Mitra, Varuna and Aryama, powers of cosmic as well as earthly love and friendship, reason and discrimination, justice and advancement in order, guiding everything from the smallest particle to the

cosmos and from the individual human to the world community, bless us with the best of life's gifts for the enlightenment of our soul and the continuation of our race. Let all our paths of life and living be simple and straight, noble and easy to follow. O powers of health and enlightenment, protect and promote us on our way onward with all modes and means of happiness and well being all round for all time.

Mandala 7/Sukta 63

Surya, Mitra-Varuna Devatah, Vasishtha Maitravaruni Rshi

उद्वेति सुभगो विश्वचक्षा साधारणः सूर्यो मानुषाणाम।
चक्षुर्मित्रस्य वरुणस्य देवश्चर्मेव यः समविव्यक्तमांसि॥ १॥

1. *Udveti subhago viśvacakṣāḥ sādhāraṇaḥ sūryo mānuṣāṇām. Cakṣurmitrasya varuṇasya deva-śścarmeva yaḥ samavivyak tamāṁsi.*

The glorious Sun, self-refulgent sovereign lord of the universe, rises high and higher, watching the world, giving light and intelligence to humanity in general. The lord that gives light to the day and depth to the ocean dispels all darkness and confusion as the storm disperses leaves of dry grass. (The mantra refers to the rise of the light of Divinity in the soul of the individual human being during meditation. The Light blesses any one who practices meditation under the instructions of a teacher and continues the practice with unquestionable faith.)

उद्वेति पसवीता जनानां महान्कतुरर्णवः सूयस्य।
समानं चक्रं पर्या विवृत्सन्यदेतशा वहति धूषु युक्तः॥ २॥

2. *Udveti prasavītā janānāṁ mahān keturarṇavaḥ sūryasya. Samānaṁ cakraṁ paryāvivṛtsan yadetaśo vahati dhūrṣu yuktaḥ.*

High rises the progenitor and inspirer of humanity, supreme light of omniscience, inexhaustible ocean of omnificence, keeping the chariot of the sun and the wheel of time constantly moving, omnipotent motive force at the centre of the moving universe.

विभाजमान उषसामुपस्थाद्भरुदत्यनुमद्यमानः । एष मे देवः सविता चच्छन्द यः समानं न प्रमिनाति धाम ॥ ३ ॥

3. *Vibhrājamāna uṣasām-upasthād rebhair-udetyanumadyamānaḥ. Eṣa me devaḥ savitā cacchanda yaḥ samānaṁ na pramināti dhāma.*

Self-refulgent and all illuminative since the origin of eternal dawns, the light of Divinity rises, inspiring and enlightening, when sung and celebrated by worshipful devotees. May this lord of cosmic light bless me with spiritual fulfilment, the lord who never frustrates his loved celebrant and never remisses on his own majesty nor compromises with his own generosity.

दिवा रुक्म उरुचक्षा उदेति दूरेअर्थस्तरणिर्भाजमानः ।
नूनं जनाः सूर्येण प्रसूता अयन्नर्थानि कृणवन्नपांसि ॥ ४ ॥

4. *Divo rukma urucakṣā udeti dūrearthas-taraṇir-bhrājamānaḥ. Nūnaṁ janāḥ sūryeṇa prasūtā ayannarthāni kṛṇavann-apāṁsi.*

The self-refulgent lord of heavenly light all-watching, all-saviour, present far and wide everywhere, emerges and shines in the heart of people when they, inspired and reborn into self-consciousness by the light

of divinity, follow the meaningful paths of life and perform their karmic acts with piety.

यत्रा चकुर मृता गातुमस्म श्येना न दीय न्वेति पाथः ।
पतिं वां सूर उदिते विधम नमोभिमित्रावरुण त हव्यैः ॥ ५ ॥

5. *Yatrā cakruramṛtā gātumasmai śyeno na dīyann-anveti pāthaḥ. Prati vāṁ sūra udite vidhema namobhir-mitrāvaruṇota havyaiḥ.*

Where the immortals have carved and shown the path for this mortal humanity to reach this divine source of eternal light, to that lord giver of immortal bliss the same path leads as by the speed of light. O Mitra and Varuna, light of day and peace of night, sun and cosmic ocean, sage and scholar, giver of knowledge and leader to judgement and rectitude, when the rising light emerges and the mind is awake, we honour and serve you with homage and reverence and with presentations of yajnic fragrance.

नू मित्रा वरुणा अयमा नस्मनं ताकाय वरिवा दधन्तु ।
सुगा ना विश्वा सुपथानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Nū mitro varuṇo aryamā nastmane tokāya varivo dadhantu. Sugā no viśvā supathāni santu yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus the loving light of life, the leading light of judgement and discrimination, and the path maker to the divine destination of eternal truth and bliss may, we pray, bless us with the best gifts of life for our soul and the continuance of our race. May all our paths of life and progress be simple, straight and easy to follow. O

saints and sages, scholars and teachers, protect and promote us by the paths of rectitude with all modes and means of happiness and well being for all time without relent.

Mandala 7/Sukta 64

Mitra-Varuna Devate, Vasishtha Maitravaruni Rshi

दिवि क्षयन्ता रजसः पृथिव्यां प वां घृतस्य निणिज ददीरन। हव्यं न मित्रा अयमा सुजाता राजा सु त्रा वरुणा जुषन्त॥ १॥

1. *Divi kṣayantā rajasaḥ pṛthivyāṁ pra vāṁ ghṛtasya nirṇijo dadīran. Havyaṁ no mitro aryamā sujāto rājā sukṣatro varuṇo juṣanta.*

O Mitra and Varuna, sun and ocean, the vapours of your potential waters of soma abiding in the solar region and the mists and vapours abiding in the earthly atmosphere and the sky form into clouds and give us showers of purifying and vitalising waters. May Mitra, the sun, Aryama, the carrier wind, Varuna, cosmic vitality, and the ruler of the social order nobly born and justly appointed join and share our offers of holy materials into the rain yajna for well being of the social order and bring us life giving waters and peace and progress.

आ राजाना महऋतस्य गोपा सिन्धुपती त्रिया यातमवाक। इळां ना मित्रावरुणात वृष्टिमव दिव इन्वतं जीरदानू॥ २॥

2. *Ā rājānā maha ṛtasya gopā sindupatī kṣatriyā yātamarvāk. Iḷāṁ no mitrāvaruṇota vṛṣṭimava diva invataṁ jīradānū.*

O rulers and keepers of the law of truth of the great social order, O controllers and protectors of the rivers and the seas, O defenders and ordainers of the people and the land, come forward and join us, offer homage and oblations with us so that Mitra and Varuna, sun and the cosmic ocean, both liberal givers in instant response, may bring rain, protection and nourishment to the earth from the high regions of light.

मित्रस्त ना वरुणा दवा अयः प साधिष्ठभिः पथिभिर्नयन्तु।
बवद्यथा न आदरिः सुदास इषा मदम सह दवग पाः ॥ ३ ॥

1. *Mitrastanno varuṇo devo aryaḥ pra sādhiṣṭhebhiḥ pathibhir-nayantu. Bravad yathā na ādariḥ sudāsa iṣā madema saha devagopāḥ.*

May the teacher, Mitra, giver of light, the discriminative judge, Varuna, and the brilliant ruler, Aryama, all lead us by the paths of rectitude with all good means of life and living, just as the lord supreme, self-refulgent and generous, would speak and illuminate the path of progress for the man of generosity so that, under the protection of the lord supreme and the brilliant leaders, we may enjoy and celebrate the gifts of life all together with plenty and prosperity.

या वां गर्तं मनसा त दतमूर्ध्वां धीतिं कृणवद्धारयच्च।
उ थां मित्रावरुणा घृतन ता राजाना सुतीस्तपय-
थाम ॥ ४ ॥

4. *Yo vāṁ gartaṁ manasā takṣadetam-ūrdhvāṁ dhītiṁ kṛṇavad dhārayacca. Ukṣethāṁ mitrā-varuṇā ghṛtena tā rājānā sukṣitīs-tarpayethām.*

O Mitra and Varuna, lord of light and love, lord

of judgement, discretion and discrimination, whoever may, with meditative mind and soul, realise your profound revelation and define the meaning and purpose for the self, raising his intelligence and imagination high to heaven and stabilising it there, pray bless him with showers of peace and bliss. O rulers and ordainers of life on earth, let them, all such, have complete fulfilment in a happy home in a land of freedom and joy.

एष स्ताम' वरुण मित्र तुभ्यं सामः शुका न वायव' यामि।
अविष्टं धिय' जिगृतं पुरंन्धीयूयं पात स्वस्तिभिः सदा नः॥ ५॥

5. *Eṣa stomo varuṇa mitra tubhyaṁ somaḥ śukro na vāyave'yāmi. Aviṣṭaṁ dhiyo jigṛtaṁ purandhīr-yūyaṁ pāta svastibhiḥ sadā naḥ.*

This song of homage and adoration I offer to you, O Varuna, lord of profound judgement and generosity, and to you Mitra, lord of infinite love and light, the song pure and exhilarating as soma, and it is for Vayu too, the dynamic force of cosmic order. Pray inspire our mind and will and enlighten our rulers and intelligentsia. O generous and refulgent lords, protect and promote us with all modes and means of happiness and all round well being all time.

Mandala 7/Sukta 65

Mitra-Varuna Devate, Vasishtha Maitravaruni Rshi

पति' वां सूर उदिते सूक्तमित्रं हुव वरुणं पूतद' ाम।
यय 'रसुय'ा मि 'तं ज्यष्ठं विश्वस्य याम' ाचिता जिगत्नु॥ १॥

1. *Prati vāṁ sūra udite sūktair-mitraṁ huve varuṇaṁ pūtadakṣam. Yayor-asuryam-akṣitaṁ jyeṣṭhaṁ viśvasya yāmannācitā jigatnu.*

Early at the dawn of sun rise, with songs of adoration, I invoke and worship Mitra, lord of infinite love and universal friendship, Varuna, lord of omniscient wisdom, judgement and justice, lords of pure omnipotence whose life giving energy and power is boundless and imperishable, first, foremost and highest, and when invoked and realised, it is all victorious in the battles of life.

ता हि दवानामसुरा तावया ता नः ितीः करतमूजयन्तीः।
अश्याम मित्रावरुणा वयं वां द्यावा च यत्र पीपय हा च॥ २॥

2. *Tā hi devānām-asurā tāvaryā tā naḥ kṣitīḥ kara-tam-ūrjayantīḥ. Aśyāma mitrāvaruṇā vayaṁ vāṁ dyāvā ca yatra pīpayann-ahā ca.*

Mitra and Varuna, manifestations of the Supreme Lord's generous love and justice, are the best and highest of nature's bounties. They strengthen and energise our lands and people and make them fertile and creative. O Mitra and Varuna, may we receive your favours whereby the earth and heaven, both exuberant, may promote us day and night.

ता भूरिपाशावनृतस्य सतू दुरत्यतू रिपव मर्त्याय।
ऋतस्य मित्रावरुणा पथा वामपा न नावा दुरिता तरम॥ ३॥

3. *Tā bhūripāśāvanṛtasya setū duratyetū ripave martyāya. Ṛtasya mitrāvaruṇā pathā vāmapo na nāvā duritā tarema.*

Many are their bonds and chains, bridges to cross over untruth and sin, which are difficult to approach and cross for the mortal man of enmity and

jealousy. O Mitra and Varuna, we pray, let us cross over sin and evil by your divine path of truth and law just as we cross the seas by the boat.

आ नः मित्रावरुणा हव्यजुष्टिं घृतगव्यूतिमुक्षतमिळाभिः ।
पतिं वामत्र वरमा जनाय पृणीतमुद्न दिव्यस्य चारोः ॥ ४ ॥

4. *Ā no mitrāvaruṇā havyajuṣṭiṁ ghṛtair-gavyū-timukṣatam-iḷābhiḥ. Prati vāmatra varamā janāya pṛṇītamudno divyasya cāroḥ.*

O Mitra and Varuna, Supreme Lord's manifestations of cosmic love and justice in the integrative and analytical forces of nature's bounties working in the centripetal and centrifugal operations of world, enforce and energise our yajnic inputs of creative production and let our programmes of land, language and knowledge development soar high by the vitalities of liquid energies and inspirations of new visions of divinity and faith in action, ethics and policies, and may you, in response to our yajnic performance, grant us the best of your gifts of blissful light and dynamic energy for our people.

एष स्तामः वरुण मित्र तुभ्यं सामः शुक्रो न वायवे यामि ।
अविष्टं धियः जिगृतं पुरन्धीर्यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Eṣa stomo varuṇa mitra tubhyaṁ somaḥ śukro na vāyave'yāmi. Aviṣṭaṁ dhiyo jigṛtaṁ purandhīr-yūyaṁ pāta svastibhiḥ sadā naḥ.*

This yajnic homage and song of celebration, O Mitra and Varuna, is for you, pure and exhilarating as soma, and I offer it for the divine energy of Vayu too,

the dynamic force of cosmic order. Pray protect and promote our mind and will, and enlighten our rulers and intelligentsia. O generous and brilliant powers of nature and humanity, protect and promote us with all modes of happiness and all round well being all time.

Mandala 7/Sukta 66

Devatah: Mitra - Varuna (1-3, 17-19), Adityah (4-13), Surya (14-16), Vasishtha Maitravaruni Rshi

प मित्रयावरुणयाः स्ताम' न एतु शूष्यः।
नमस्वान्तुविजातय':॥ १॥

1. *Pra mitrayor-varuṇayoḥ stomo na etu śūṣyaḥ.*
Namasvān tuvijātayoḥ.

May this peaceful yet powerful song and yajna of ours in praise of Mitra and Varuna, unborn and distinctive yet integrated manifestations of the Lord Divine's potent love and justice vested in nature, go forward full of energy and reverential gratitude and stimulate the consequential process in nature for the prosperity of humanity and the environment.

या धारयन्त द्रवाः सुद ा द 'पितरा।
असुर्याय पमहसा॥ २॥

2. *Yā dhārayanta devāḥ sudakṣā dakṣapitarā.*
Asuryāya pramahasā.

Generous saints and sages, brilliant scholars and teachers, hold on to Mitra and Varuna, love and justice of the Supreme Lord, omniscient, omnipotent and father protector of the wise experts and scientists, for the attainment of knowledge, power and courage.

ता नः स्तिपा तनूपा वरुण जरितॄणाम।
मित्र साधयतं धियः ॥ ३ ॥

3. *Tā naḥ stipā tanūpā varuṇa jaritṝṇām.*
Mitra sādhayataṁ dhiyaḥ.

O Mitra and Varuna, love and justice of the omnipotent lord of our choice, protectors, promoters and sanctifiers of the health and home of grateful celebrants and all mortal humanity, pray inspire, promote and accomplish our mind, intellect and will to the state of perfection.

यदद्य सूर उदित नागा मित्रा अयमा।
सुवाति सविता भगः ॥ ४ ॥

4. *Yadadya sūra udite'nāgā mitro aryamā.*
Suvāti savitā bhagaḥ.

Whatever wealth of energy and blessed light of wisdom today at the dawn of sunrise the lord immaculate and sinless Mitra, universal love and friendship, Aryama, guide and judge on the path of rectitude, Savita, inspirer and generator, and Bhaga, omnipotent and glorious, generate and radiate, that we pray may come and bless us.

सुपावीरस्तु स क्षयः प नु यामन्त्सुदानवः।
य नो अंहो तिपिप्रति ॥ ५ ॥

5. *Suprāvīrastu sa kṣayaḥ pra nu yāmantsudānavaḥ.*
Ye no aṁho'tipiprati.

O self-refulgent Adityas, immortal powers of light, generous givers of wisdom and vision, who protect us from sin and darkness, may that home, homeland

and dominion of ours be protected, protective and full of peace throughout our paths of onward progress.

उत स्वराजा अदितिरदब्धस्य व्रतस्य य।
महा राजान इशत ॥ ६ ॥

6. *Uta svarājo aditiradabdhasya vratasya ye.*
Maho rājāna īśate.

And the self-refulgent Adityas, self-governing and great imperishable ruling powers of nature, and mother Infinity, who observe and maintain the great law of existence and disciplines of life, may guide us and protect us over the paths of progress.

पतिं वां सूर उदितं मित्रं गृणीष वरुणम।
अयमणं रिशादसम ॥ ७ ॥

7. *Prati vāṁ sūra udite mitraṁ gṛṇīṣe varuṇam.*
Aryamaṇaṁ riśādasam.

O self-refulgent and self-governing protectors and light givers, in grateful response to your light and protection, at the dawn of sunrise I praise and celebrate Mitra, Varuna and Aryama, lord Infinite's love, justice and divine light of guidance, all destroyers of sin and darkness.

राया हिरण्यया मतिरियमवृकाय शवसे।
इयं विप्रा मधसातये ॥ ८ ॥

8. *Rāyā hiraṇyayā matir-iyam-avṛkāya śavase.*
Iyaṁ viprā medhasātaye.

O saints and sages of dynamic will and wisdom, let this golden wealth of divinity, this intelligence and the song of praise be for the growth of holy strength

free from sin, and for the accomplishment of yajnic acts for human progress and prosperity.

त स्याम दव वरुण त मित्र सूरिभिः सह।
इषं स्वश्च धीमहि॥ ९ ॥

9. *Te syāma deva varuṇa te mitra sūribhiḥ saha.*
Iṣaṁ svaśca dhīmahi.

O lord self-refulgent Varuna, lord of justice, Mitra, just friend of humanity, give us the will and wisdom that with all our wise and brave we be dear and dedicated to you and we meditate to achieve the strength and bliss of Divinity.

बहवः सूरचक्षस अग्निजिह्वा ऋतावृधः। त्रीणि य यमुविदथानि धीतिभिर्विश्वानि परिभूतिभिः॥ १० ॥

10. *Bahavaḥ sūracakṣaso'gnijihvā ṛtāvṛdhaḥ. Trīṇi ye yemur-vidathāni dhītibhir-viśvāni paribhūtibhiḥ.*

Many are the leaders and pioneers, with vision bright and pure as light of the sun and speech as flames of fire, who extend the bounds of truth, law and selfless service of life through yajnic creativity and, with their wisdom, will and commanding action, lead and conduct the three basic institutions of research and education, governance and economy, and human culture and values of life through beauty, goodness and truth with gratitude to Divinity for the world.

वि य दधुः शरदं मासमादहयज्ञमक्तुं चादृचम।
अनाप्यं वरुणा मित्रा अयमा त्रं राजान आशत॥ ११ ॥

11. *Vi ye dadhuḥ śaradaṁ māsam-ād-aharyajñam-aktuṁ cādṛcam. Anāpyaṁ varuṇo mitro aryamā kṣatraṁ rājāna āśata.*

They, Varuna, Mitra and Aryama, brilliant leaders and rulers with dedication to Dharma and justice, love and friendship, and the right sense of action and direction in the light of universal knowledge and eternal values, conduct the yajnic governance and administration of the social order through years and months, days and nights, relentlessly holding on to the Vedic vision of eternity. They achieve what has not yet been achieved and thus extend the possibilities of the good and happy life in the united world order.

तद्व॑ अ॒द्य म॑नामह सू॒क्तैः सू॒र॒ उदि॑ते । यदाह॑त॒ वरु॑णा मि॒त्रा अ॑र्य॒मा यू॒यमृ॒तस्य॑ रथ्यः ॥ १२ ॥

12. *Tad vo adya manāmahe sūktaiḥ sūra udite. Yadohate varuṇo mitro aryamā yūyam-ṛtasya rathyaḥ.*

Today at the rise of dawn, with Vedic hymns and meditation, we think and deliberate upon that social order which is desired and which is to be achieved. For that we call upon Varuna, Mitra and Aryama, leaders of justice and order, love and light and the universal laws of rectitude and direction. That we pray for, O lords, since you command the chariot of the laws of truth, action and progress on the right path.

ऋ॒तावा॑न ऋ॒तजा॑ता ऋ॒ता॒वृध॑ घा॒रास॑ अनृत॒द्विषः॑ ।
तषां॑ वः सु॒म्न सु॑च्छ॒दिष्टम॑ नर॒ः स्याम॒ य च॑ सू॒रय॑ः ॥ १३ ॥

13. *Ṛtāvāna ṛtajātā ṛtāvṛdho ghorāso anṛtadviṣaḥ. Teṣāṁ vaḥ sumne succhardiṣṭame naraḥ syāma ye ca sūrayaḥ.*

O brilliant scholars, rulers and all those who are redoubtable leaders, lovers and seekers of truth by knowledge and action, born in truth and extending the bounds of the values of truth in the social order, terrible in action with no tolerance for untruth and social evil, let us abide in law in your good will and in the felicity of a happy home in peace and security.

उदु॒ त्यद्दृ॑श॒तं वपु॑र्दि॒व ए॑ति॒ पति॒ह्व॑रं।
यदी॑मा॒शुव॑हति दे॒व एत॑शो॒ विश्व॑स्मै॒ चक्ष॑से॒ अर॑म ॥ १४ ॥

14. *Udu tyad darṣataṁ vapurdiva eti pratihvare. Yadīmāśurvahati deva etaśo viśvasmai cakṣase aram.*

And now (when we are at peace), the glorious vision of Divinity arises on the horizon of consciousness when the divine frequency of the illuminative mind with the divine communicates it to the consciousness instantly in response to meditative concentration for the man of universal vision.

शी॒ष्णः शी॒ष्णो॒ जग॑तस्तस्थु॒षस्पतिं॑ स॒मया॒ विश्व॒मा रज॑ः ।
स॒प्त स्वसा॑रः सु॒वि॒ताय॒ सूर्यं॒ वह॑न्ति हरि॒तो॒ रथ॑म् ॥ १५ ॥

15. *Śīrṣṇaḥ śīrṣṇo jagatas-tasthuṣas-patiṁ samayā viśvamā rajaḥ. Sapta svasāraḥ suvitāya sūryaṁ vahanti harito rathe.*

By virtue of the highest human intelligence in respect of person and practice, seven dynamic faculties, i.e., five senses, mind and intellect, carry the light of

Divinity to the soul at the right time for its good during its meditative sojourn in the vehicle of this beautiful body. This is the light of the self-refulgent Sun, creator, sustainer and ordainer of the moving and non -moving world from the particle to the entire universe through eternity.

तच्च ऽुद्वहितं शुक्रमुच्चरत।
पश्येम शरदः शतं जीवेम शरदः शतम ॥ १६ ॥

16. *Taccakṣur-devahitaṁ śukram-uccarat.*
Paśyema śaradaḥ śataṁ jīvema śaradaḥ śatam.

That Light Divine, pure and potent, universal eye that watches all and blesses noble humanity, rises and radiates for all time. May the Lord bless us that we may live a hundred years watching it full for all the hundred years.

काव्येभिरदाभ्या यातं वरुण द्युमत।
मित्रश्च सामपीतय ॥ १७ ॥

17. *Kāvyebhir-adābhyā''yātaṁ varuṇa dyumat.*
Mitraśca somapītaye.

May Varuna, blazing lord of fearless justice, and Mitra, fearless, loving and enlightened friend, come with saints and sages to protect and promote our soma yajna and join the celebration.

दिवा धामभिवरुण मित्रश्चा यातमदुहा।
पिबतं सोममातुजी ॥ १८ ॥

18. *Devo dhāmabhir-varuṇa mitraścā yātam-adruhā.*
Pibataṁ somamātujī.

O Varuna and Mitra, powers of love and judgement free from hate, malice and jealousy, come and drink of the soothing and exhilarating soma at the yajna.

आ यातं मित्रावरुणा जुषाणावाहुतिं नरा।
पातं सोममृतावृधा ॥ १९ ॥

19. *Ā yātaṁ mitrāvaruṇā juṣāṇāvāhutiṁ narā.*
Pātaṁ somam-ṛtāvṛdhā.

Come Mitra and Varuna, leaders and pioneers of light and judgement, delighting in our yajna and oblations of soma, protect our yajna, drink of soma and advance the law of truth and rectitude.

Mandala 7/Sukta 67

Ashvins Devate, Vasishtha Maitravaruni Rshi

पतिं वां रथं नृपती जरध्यै हविष्मता मनसा यज्ञियेन। या वां दूता न धिष्ण्यावजीगरच्छा सूनुन पितरा विवक्मि ॥ १ ॥

1. *Prati vāṁ rathaṁ nṛpatī jaradhyai haviṣmatā manasā yajñiyena. Yo vāṁ dūto na dhiṣṇyāvajīgaracchā sūnurna pitarā vivakmi.*

O rulers and protectors of the people, wise and bold, harbingers of light to the inauguration of the morning yajna, to celebrate your chariot of the ruling order and do honour to your yajnic rule with a mind dedicated in homage to the order, like a son doing honour and reverence to the father, I compose and offer a song of celebration which would reach you as a messenger and stimulate your love and favour.

अश॑च्यग्निः स॑मिधा॒ना अ॒स्म उप॑ अदृश्रन्तमस॒श्चिद॒न्ताः॑ ।
अच॑ति क॒तुरु॒षस॑ः पु॒रस्ता॒च्छ्रिय॒ दि॒वा दु॑हि॒तुर्जाय॑मानः ॥ २ ॥

2. *Aśocyagniḥ samidhāno asme upo adṛśran tamasaścidantāḥ. Aceti keturuṣasaḥ purastā-cchriye divo duhiturjāyamānaḥ.*

The fire of morning yajna is kindled and shines for us, and the end of darkness is seen close at hand. The sun is rising in the east like an honour flag of the glory of the dawn, daughter of heaven.

अ॒भि वां नू॒नम॑श्विना सुह॑ता॒ स्तामः॑ सिषक्ति नासत्या विव॒क्वान । पू॒र्वीभि॑र्यातं प॒थ्या॑भिर॒र्वाक्स्व॒र्विदा॒ वसु॑मता॒ रथे॑न ॥ ३ ॥

3. *Abhi vāṁ nūnam-aśvinā suhotā stomaiḥ siṣakti nāsatyā vivakvān. Pūrvībhir-yātaṁ pathyābhi-rarvāk svarvidā vasumatā rathena.*

Ashvins, twin harbingers of light dedicated to truth of the ruling order, for sure the host and performer of the inaugural session of the yajna of social order, speaking words of truth and piety celebrates you and your light in songs of adoration. O prophets of the light of heaven commanding the wealth, honour and excellence of the world, ascend your chariot and come by the eternal paths of universal truth and rectitude.

अ॒वार्वां॑ नू॒नम॑श्विना यु॒वाकु॑हुव यद्वां सु॒त मा॑ध्वी वसू॒युः ।
आ वां॑ वहन्तु॒ स्थवि॑रासा॒ अश्वा॒ः पिबा॑था अ॒स्म सु॒षु॒ता॒ मधू॑नि ॥ ४ ॥

4. *Avorvāṁ nūnamaśvinā yuvākurhuve yad vāṁ sute mādhvī vasūyuḥ. Ā vāṁ vahantu sthavirāso aśvāḥ pibātho asme suṣutā madhūni.*

O sweet and kind twin divine powers of nature and humanity, Ashvins, harbingers of a new dawn for the social order of the world, dedicated to your means and modes of preservation, defence and progress, and desirous of advancement in the wealth, honour and excellence of the nation, I invite you to take over the conduct of this great yajna of the ruling order. May seasoned and strong sages, scholars and experts of the nation lead you hither. Come, share and promote for us all the honey sweets of our yajnic planning and achievement.

प्राचीमु दवाश्विना धियं म मृधां सातयं कृतं वसूयुम। विश्वा अविष्टं वाज आ पुरन्धीस्ता नः शक्तं शचीपती शचीभिः ॥ ५ ॥

5. *Prācīmu devāśvinā dhiyaṁ me 'mṛdhrāṁ sātaye kṛtaṁ vasūyum. Viśvā aviṣṭaṁ vāja ā purandhīstā naḥ śaktaṁ śacīpatī śacībhiḥ.*

O brilliant and generous Ashvins, commanders of the twin powers of nature and humanity, inspire my simple, ancient and progressive intelligence and will, strengthen it and make it inviolable in the pursuit of higher wealth, honour and excellence. In all our battles of life, protect our mind and will and, with all the powers and potential at your command, strengthen us to move forward and rise higher and higher.

अविष्टं धीष्वश्विना न आसु प्रजावदता अह्रयं ना अस्तु। आ वां ताक तनयं तूतुजानाः सुरत्नासा दवतीतिं गमम ॥ ६ ॥

6. *Aviṣṭaṁ dhīṣvaśvinā na āsu prajāvad reto ahrayaṁ no astu. Ā vāṁ toke tanaye tūtujānāḥ suratnāso devavītiṁ gamema.*

Ashvins, divine powers of creation, preservation, recuperation and procreation, protect us in all our acts of thought, will and action for achievement. May our creative and procreative vitality remain intact and inviolable for our posterity. By virtue of your inspiration and invigoration for the sake of children and grand children, let us be blest with jewels of posterity and let us rise to the company of the divines.

एष स्य वां पूर्वगत्वेव सख्ये निधिर्हिता माध्वी राता अस्मे ।
अहेळता मनसा यातमर्वागश्नन्ता हव्यं मानुषीषु विक्षु ॥ ७ ॥

7. *Eṣa sya vāṁ pūrvagatveva sakhye nidhirhito mādhvī rāto asme. Aheḷatā manasā yātamarvāgaśnantā havyaṁ mānuṣīṣu vikṣu.*

Ashvins who command the honey sweets of knowledge and culture, this gift of homage as a treasure trove already committed to you is offered for the sake of company and friendship with you. Come forward, join us here with a joyful mind free from hate and anger, be among the human community of the earth and share with us the sweets of good fellowship in faith and love.

एकस्मिन्योगे भुरणा समाने परि वां सप्त स्रवता रथे गात ।
न वायन्ति सुभ्वो देवयुक्ता य वां धूषु तरण्या वहन्ति ॥ ८ ॥

8. *Ekasmin yoge bhuraṇā samāne pari vāṁ sapta sravato ratho gāt. Na vāyanti subhvo devayuktā ye vāṁ dhūrṣu taraṇayo vahanti.*

Ashvins, responsive givers of fulfilment, pranic energies of nature and mind, dedicated to a common purpose with humanity, the radiant inspiration of your spiritual power as a carrier of vision goes past the

fluctuations of the five senses, mind and intellect. The seven, which otherwise involve the soul with fluctuations of the mind, when converted, inverted and converged on to the spirit of your vision at the centres of consciousness, no longer distract the soul, instead they become the carriers of consciousness to the divine goal of spiritual bliss.

असश्चता मघवद्भ्या हि भूतं य राया मघदयं जुनन्ति। प य बन्धुं सूनृताभिस्तिरन्त गव्या पृञ्चन्ता अश्व्या मघानि॥ ९॥

9. *Asaścatā maghavadbhyo hi bhūtaṁ ye rāyā maghadeyaṁ junanti. Pra ye bandhuṁ sūnṛtābhistirante gavyā pṛñcanto aśvyā maghāni.*

Never forsake the generous : Be inexhaustible sources of incentive and encouragement for those who support charity with means and materials, those who help out friends and relatives in distress, and those who give liberal gifts of lands, cows and knowledge and things the needy love and desire.

नू म हवमा शृणुतं युवाना यासिष्टं वतिरश्विनाविरावत। धत्तं रत्नानि जरतं च सूरीन्यूयं पात स्वस्तिभिः सदा नः॥ १०॥

10. *Nū me havamā śṛṇutaṁ yuvānā yāsiṣṭaṁ vartiraśvināvirāvat. Dhattaṁ ratnāni jaratam ca sūrīn yūyaṁ pāta svastibhiḥ sadā naḥ.*

O youthful Ashvins, complementarities of nature and humanity, listen to my prayer and invocation: come home to the house of liberal donor in yajna, bear and bring the jewels of life for the givers, honour and

appreciate the wise and bold, and thus protect and promote us all time with all happiness and well being.

Mandala 7/Sukta 68

Ashvinau Devata, Vasishtha Maitravaruni Rshi

आ शुभा यातमश्विना स्वश्वा गिर दस्रा जुजुषाणा युवाकः। हव्यानि च पतिभृता वीतं नः॥ १॥

1. *Ā śubhrā yātamaśvinā svaśvā giro dasrā jujuṣāṇā yuvākoḥ. Havyāni ca pratibhṛtā vītaṁ naḥ.*

O riders of noble steeds, Ashvins, youthful heroes of the human nation, illustrious warriors and marvellous achievers, listen to the voices of your friends and admirers, come, join us and enjoy the sweets and delicacies of our yajnic hospitality.

प वामन्धांसि मद्यान्यस्थुरं गन्तं हविष वीतयं म।
तिरा अया हवनानि श्रुतं नः॥ २॥

2. *Pra vāmandhāṁsi madyānyasthuraraṁ gantaṁ haviṣo vītaye me. Tiro aryo havanāni śrutaṁ naḥ.*

Delightful delicacies are here laid out for you. Come straight to partake of our holy offerings. Throw off the enemies, root out distress, listen to our call and prayers.

प वां रथा मनजवा इयति तिरा रजांस्यश्विना शतातिः।
अस्मभ्यं सूयावसू इयानः॥ ३॥

3. *Pra vāṁ ratho manojavā iyarti tiro rajāṁsyaśvinā śatotiḥ. Asmabhyaṁ sūryāvasū iyānaḥ.*

Fast moves your chariot at the speed of mind across the spaces, it is equipped with a hundred means

of defence and victory whereon you ride with the dawn of a new day for us.

अयं ह यद्वां दवया उ अदिरूध्वा विवक्ति सामसुद्युवभ्याम ।
आ वल्गू विप ववृतीत हव्यः ॥ ४ ॥

4. *Ayaṁ ha yad vāṁ devayā u adrirūrdhvo vivakti somasud yuvabhyām. Ā valgū vipro vavṛtīta havyaiḥ.*

When this divine chariot of yours, dedicated to the moon for peace and joy roars over mountains and clouds, then the eminent scholar and the yajnic scientist turns it for you with new inputs.

चित्रं ह यद्वां भाजनं न्वस्ति न्यत्रय महिष्वन्तं युयातम ।
या वामामानं दधत पियः सन ॥ ५ ॥

5. *Citraṁ ha yad vāṁ bhojanaṁ nvasti nyatraye mahiṣvantaṁ yuyotam. Yo vāmomānaṁ dadhate priyaḥ san.*

Whatever your food that may be special or surplus, keep that in reserve exclusively for people for the time of distress. They would love you for that because they honour the protector dear to them.

उत त्यद्वां जुरत अश्विना भूच्यवानाय पतीत्यं हविद ।
अधि यद्वप इतऊति धत्थः ॥ ६ ॥

6. *Uta tyad vāṁ jurate aśvinā bhūccyavānāya pratītyaṁ havirde. Adhi yad varpa itaūti dhatthaḥ.*

And let that insight, incentive and experiment of your help for people in need be for the weak and elderly, for those on the move such as the deprived, the

fallen, uprooted and refugees, and let it be for those who give in charity for the sake of charity. That is the philanthropic role you take on for the protection of people.

उत त्यं भुज्युमश्विना सखायो मध्ये जहुरुर्वासः समुद्रे।
निरीं पर्षदरावा या युवाकुः ॥ ७ ॥

7. *Uta tyaṁ bhujyumaśvinā sakhāyo madhye jahurdurevāsaḥ samudre. Nirīṁ parṣadarāvā yo yuvākuḥ.*

And be friends with the man who was once affluent but now is in distress since jealous friends and associates deserted him and cast him insolvent into the sea of misfortune. Save him, take him across the sea, he is loyal and looks up to you for help.

वृकाय चिज्जसमानाय शक्तमुत श्रुतं शयवे हूयमाना।
यावघ्न्यामपिन्वतमपा न स्तर्यं चिच्छक्त्यश्विना शचीभिः ॥ ८ ॥

8. *Vṛkāya cijjasamānāya śaktamuta śrutaṁ śayave hūyamānā. Yāvaghnyām-apinvatam-apo na staryaṁ cicchaktyaśvinā śacībhiḥ.*

Ashvins, harbingers of light and energy of a new day, against the wolfish thief and the aggressor, for the powers of law and punishment against exploitation, and for the lazy and the backward, bring force and counsel whenever the situation calls on you to act. You who command the competence for correction and rejuvenation with your powers can revitalise old cows and waste lands and make them overflow with milk and honey like abundant streams of water.

एष स्य कारुर्जरत सूक्तैरग्रे बुधान उषसां सुमन्मा।
इषा तं वर्धदघ्न्या पयोभिर्यूयं पात स्वस्तिभिः सदा नः ॥ ९ ॥

9. *Eṣa sya kārur-jarate sūktair-agre budhāna uṣasāṁ sumanmā. Iṣā taṁ vardhadaghnyā payobhir-yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus does the divine poet, wakeful in advance of the rise of dawn, with holy mind and faithful intelligence, celebrate in song the divine Ashvins, twin harbingers of new life to nature and humanity. May the inviolable Mother Nature and Infinity advance him in life with vision, will and energy. O saints and scholars, ruler and administrators, O Ashvins, protect and promote us with peace, happiness and all time well being in life.

Mandala 7/Sukta 69

Ashvinau Devate, Vasishtha Maitravaruni Rshi

आ वां रथा रोदसी बद्बधाना हिरण्ययो वृषभिर्यात्वश्वैः।
घृतवर्तनिः पविभी रुचान इषां वा हा नृपतिर्वाजिनीवान ॥ १ ॥

1. *Ā vāṁ ratho rodasī badbadhāno hiraṇyayo vṛṣabhir-yātvaśvaiḥ. Ghṛtavartaniḥ pavibhī rucāna iṣāṁ voḷhā nṛpatir-vājinīvān.*

O harbingers of light and fresh life for the dawn of a new day, let your golden chariot traversing heaven, earth and the skies by powerful forces on blazing wheels across the cosmic waters come to us loaded with nourishments and inspiring energies and be the guide and protector of humanity for higher victories. (The mantra is an address to the brilliant powers of social governance and management for the protection and

progress of the people. These powers should act as harbingers of fresh life and energy with the light of a new sun at the rise of a new dawn every day.)

स पंपथाना अभि पञ्च भूमा त्रिबन्धुरा मनसा यातु युक्तः।
विशा यन गच्छथा दवयन्तीः कुत्रा चिद्यामंमश्विना दधाना॥ २॥

2. *Sa paprathāno abhi pañca bhūmā tribandhuro manasā yātu yuktaḥ. Viśo yena gacchatho devayantīḥ kutrā cid yāmamaśvinā dadhānā.*

Let this chariot structured on five-fold body bound by three bonds come to us evolving day by day. It is structured on a five-fold chassis fixed by three bonds in an ascending order and it moves forward as controlled by the mind. By this, O Ashvins, you come to the people and radiate light and energy to those who are in search of divinity. On way, you choose your own stages of rest and travel for further progress.

(This mantra is a metaphor of the human body in which the ruler is soul, the controller is mind, and motive forces for perception and volition are senses. The body is made up of five elements: earth, water, fire, air and space, and characterised by three conditioning qualities of nature: sattva, rajas and tamas which are intellectual, sensual and material qualities of personality. It is through this body-chariot that the Ashvins, circuitous complementarities of divine nature radiate and inspire light and energy to the human being and to humanity too as one personality.)

स्वश्वा यशसा यातमवाग्दस्त्रा निधिं मधुमन्तं पिबाथः।
वि वां रथ' वध्वा३ यादमाना न्तान्दिवा बाधत वतनिभ्यांम॥ ३॥

3. *Svaśvā yaśasā yātamarvāg dasrā nidhiṁ madhumantaṁ pibāthaḥ. Vi vāṁ ratho vadhvā yādamāno'ntān divo bādhate vartanibhyām.*

O mighty honourable heroes commanding speedy motive forces, destroyers of jealousy, enmity and suffering, come hither to us and share the honey sweets of the human world. Let your chariot heading to the destination with your associates reach the bounds of heavenly space by its whirling wheels.

युवाः श्रियं परि यासावृणीत सूर दुहिता परितक्म्यायाम। यद्देवयन्तमवथः शचीभिः परि घ्रंसमामनो वां वय गात॥ ४॥

4. *Yuvoḥ śriyaṁ pari yoṣāvṛṇīta sūro duhitā paritakmyāyām. Yad devayantam-avathaḥ śacībhiḥ pari ghraṁsamomanā vāṁ vayo gāt.*

The youthful dawn, daughter of the mighty sun, by choice takes on to your grace and splendour as her mate over and across the soothing night, since while you protect and promote the devout with your energies, your power with its potential circumambulates the light of the sun.

या ह स्य वां रथिरा वस्त उस्रा रथ युजानः परियाति वर्तिः। तेन नः शं यारुषसा व्युष्टा न्यश्विना वहतं यज्ञ अस्मिन॥ ५॥

5. *Yo ha sya vāṁ rathirā vasta usrā ratho yujānaḥ pariyāti vartiḥ. Tena naḥ śaṁ yoruṣaso vyuṣṭau nyaśvinā vahataṁ yajñe asmin.*

And that which is the master of your chariot

and, wearing the splendour of the sun, rides it and goes about on the ways of life over the paths of existence and comes home to human habitations, by that very divine light and grace, O charioteers of Divinity, at the rise of dawn, bring in the peace and bliss of life to this our universal yajna of the world's social order.

नरा॑ गा॒रव॑ं वि॒द्युतं॑ तृषा॒णा स्माक॑म॒द्य सव॒नाप॑ यातम। पु॒रु॒त्रा हि वां॒ म॒तिभि॒हव॑न्त॒ मा वा॑म॒न्य नि य॑मन्दव॒यन्त॑ः॥ ६॥

6. *Narā gaureva vidyutaṁ tṛṣāṇā'smākamadya savanopa yātam. Purutrā hi vāṁ matirbhir-havante mā vāmanye ni yaman devayantaḥ.*

O leaders of humanity, pioneers of light, eager like a planet drawn by the sun, come today to our yajnic social order and bring in the dawn of a new day. The all time seekers of Divinity through eternity have invoked you with the best of their thought, will and action. Let not anyone stop you on way.

यु॒वं भु॒ज्युमव॑विद्धं समु॒द उदू॑हथु॒रण॑सा॒ अस्रि॑धानः।
प॒त॒त्रिभि॑रश्र॒मर॑व्य॒थिभि॑र्दं॒सना॑भिरश्विना पा॒रय॑न्ता॥ ७॥

7. *Yuvaṁ bhujyum-avaviddhaṁ samudra udūha-thurarṇaso asridhānaiḥ. Patatribhiraśr-amaira-vyathibhir-daṁsanābhir-aśvinā pārayantā.*

O leaders and pioneers of the world, harbingers of light and power, you retrieve the ruling powers sunk in distress, recover the resources of wealth and joy hidden in the oceans, and you take them across the oceans of water and space to the shore to the wanted destination by unfailing, indefatigable and inviolable floating and flying machines created by your marvellous

knowledge, power and skill.

नू म॒ हव॒मा शृ॑णुतं युवाना यासि॒ष्टं व॒तिर॑श्विना॒विरा॑वत ।
ध॒त्तं रत्ना॑नि॒ जर॑तं च सू॒रीन्यू॒यं पा॑त स्व॒स्ति॒भि॒: सदा॑ नः ॥ ८ ॥

8. *Nū me havamā śṛṇutaṁ yuvānā yāsiṣṭaṁ vartira-śvināvirāvat. Dhattaṁ ratnāni jaratataṁ ca sūrīn yūyaṁ pāta svastibhiḥ sadā naḥ.*

Listen to my call, O youthful Ashvins, twin powers of nature and humanity, leading lights of the nation, go to the basic sources of wealth and knowledge over land and sea and across the skies, bear and bring the jewels of life, appreciate, honour and admire the brilliant and the brave, and protect and promote us with all time peace and prosperity of well being.

Mandala 7/Sukta 70

Ashvins Devath, Vasishtha Maitravaruni Rshi

आ वि॑श्ववाराश्विना गतं न॒: प तत्स्था॑नमवाचि वां पृथि॒व्याम । अश्वा॒ न वा॒जी शु॒नपृ॑ष्ठा अस्था॒दा यत्स॒दथु॑र्ध्रु॒वस॒ न यानि॑म ॥ १ ॥

1. *Ā viśvavārāśvinā gataṁ naḥ pra tat sthānam-avāci vāṁ pṛthivyām. Aśvo na vājī śunapṛṣṭho asthādā yat sedathur-dhruvase na yonim.*

Ashvins, world heroes of universal choice, come to our yajna. The seat on the earth vedi is fixed, reserved and proclaimed for you and stays like a war horse at rest after victory. That you would occupy without disturbance as in your own home and there be firm as the pole star.

सिषक्ति सा वां सुमतिश्चनिष्ठा तापि घर्मा मनुषा दुराण ।
या वां समुद्रान्त्सरितः पिपर्त्यतग्वा चिन्ना सुयुजा युजानः ॥ २ ॥

2. *Siṣakti sā vāṁ sumatiścaniṣṭhā'tāpi gharmo manuṣo duroṇe. Yo vāṁ samudrānt-saritaḥ pipartyetagvā cinna suyujā yujānaḥ.*

Ashvins, O complementary currents of nature, the yajnic process in song and action with holy offerings of fragrant havi reaches you and serves you. The fire of yajna is burning in the house of the yajamana, which, like the radiations of sunlight, activates the catalysis of heat and water in nature and fills up the streams and seas with rain.

यानि स्थानान्यश्विना दधाथे दिवा यह्वीष्वाषधीषु विक्षु ।
नि पर्वतस्य मूधनि सदन्तषं जनाय दाशुष वहन्ता ॥ ३ ॥

3. *Yāni sthānānyaśvinā dadhāthe divo yahvīsvoṣa-dhīṣu vikṣu. Ni parvatasya mūrdhani sadante-ṣaṁ janāya dāśuṣe vahantā.*

Whichever places, Ashvins, you occupy, abiding on top of mountains or clouds, you carry food and energy from the regions of light and vest it in great forests, herbs and trees and communicate it among people of the world for the man of yajnic generosity.

चनिष्टं देवा आषधीष्वप्सु यद्यागया अश्नवथ ऋषीणाम ।
पुरूणि रत्ना दधता न्यृ१स्म अनु पूवाणि चख्यथुयुगानि ॥ ४ ॥

4. *Caniṣṭaṁ devā oṣadhīṣvapsu yad yogyā aśna-vaithe ṛṣīṇām. Purūṇi ratnā dadhatau nyasme-anu pūrvāṇi cakhyathur-yugāni.*

Divine Ashvins, life giving powers of natural

and human complementarities, whatever appropriate gifts of food and energy worthy of the sages you radiate and vest into herbs and waters, bearing jewels of eternal value, give us too in continuance at the present time as you have been doing for ages immemorial, as you yourself have revealed.

शु॒श्रु॒वांसा॑ चिदश्विना पु॒रूण्य॒भि ब्रह्मा॑णि च गा॒थ्र॒ ऋषी॑णाम। पति॒ प या॑तं॒ वर॒मा जना॑या॒ स्म वा॑मस्तु सु॒म॒ति-श्चनि॑ष्ठा ॥ ५ ॥

5. *Śuśruvāṁsā cidaśvinā purūṇyabhi brahmāṇi cakṣāthe ṛṣīṇām. Prati pra yātaṁ varamā janāyā-'sme vāmastu sumatiścaniṣṭhā.*

Ashvins, learned scholars of knowledge and practical application of knowledge, speak to us of the earlier and eternal knowledge and formulations of the seers of Divinity and nature. Come and grace our yajna, and may your knowledge and wisdom be appropriately good and beneficial for our people.

या वां य॒ज्ञा नास॑त्या हु॒विष्मा॑न्कृ॒तब्र॑ह्मा सम॒या॒३॒ भवा॑ति। उप॒ प या॑तं॒ वर॒मा व॑सि॒ष्ठमि॒मा ब्रह्मा॑ण्यृच्यन्त यु॒व-भ्या॑म ॥ ६ ॥

6. *Yo vāṁ yajño nāsatyā haviṣmān kṛtabrahmā samaryo bhavāti. Upa pra yātaṁ varamā vasiṣṭhamimā brahmāṇyṛcyante yuvabhyām.*

Ashvins, observers of truth and law in theory and practice, this yajna of adoration and liberal havi presided over by Vedic scholars and conducted with Vedic hymns for you in honour of Divinity is dedicated to the unity and victory of humanity over want and

suffering. Come and join this holy programme of brilliance, peace and settlement for all. These words of song are chanted for you and radiate for you in living vibrations.

इ॒यं म॑नी॒षा इ॒यम॑श्विना॒ गीरि॒मां सु॑वृ॒क्तिं वृ॑षणा जुषथाम।
इ॒मा ब्रह्मा॑णि युव॒यून्य॑ग्मन्यू॒यं पा॑त स्व॒स्ति॒भिः॒ सदा॑ नः॥ ७॥

7. *Iyaṁ manīṣā iyamaśvinā gīrimāṁ suvṛktiṁ vṛṣaṇā juṣethām. Imā brahmāṇi yuvayūnyagmanyūyaṁ pāta svastibhiḥ sadā naḥ.*

O generous and brilliant Ashvins, divine and human givers of success and fulfilment, come and join this thoughtful programme of yajna, this song of adoration, this divine praise and prayer. These sacred words of adoration and acts of homage are offered in your honour. O saints and scholars, divine powers of nature and humanity, listen, and protect and promote us with all time peace, prosperity, happiness and well being all round.

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Ashvinau Devate, Vasishtha Maitravaruni Rshi

अप॒ स्वसु॑रुषसा॒ नग्जि॑हीत रि॒णक्ति॑ कृ॒ष्णीर॑रु॒षाय॒ पन्था॑म।
अश्वा॑मघा॒ गामा॑घा॒ वां हु॒वम॒ दिवा॒ नक्तं॒ शरु॑म॒स्मद्यु॒या॒तम॥ १॥

1. *Apa svasuruṣaso nagjihīte riṇakti kṛṣṇīraruṣāya panthām. Aśvāmaghā gomaghā vāṁ huvema divā naktaṁ śarumasmad yuyotam.*

The night takes leave of her sister dawn,

darkness departs and clears the path for the light of day. O harbingers of light and wisdom, pioneers of action and achievement, masters of plenty and prosperity, Ashvins, we invoke you at this hour of the dawn, pray come and bless us, and dispel all sin and evil, darkness and ignorance, inaction and poverty far off from us day and night relentlessly.

उपायातं दाशुष मर्त्याय रथेन वाममश्विना वहन्ता।
युयुतमस्मदनिरामममीवां दिवा नक्तं माध्वी त्रासीथां नः ॥ २ ॥

2. *Upāyātaṁ dāśuṣe martyāya rathena vāma-maśvinā vahantā. Yuyutam-asma-danirām-amīvāṁ divā naktaṁ mādhvī trāsīthāṁ naḥ.*

Ashvins, harbingers of a new dawn of sweetness and light of culture and prosperity, come by your chariot laden with riches of beauty and bliss for generous mortals, ward off from us sufferance and disease, and protect and promote us day and night relentlessly.

आ वां रथमवमस्यां व्युष्टा सुम्नायवा वृषणा वतयन्तु।
स्यूमगभस्तिमृतयुग्भिरश्वराश्विना वसुमन्तं वहथाम ॥ ३ ॥

3. *Ā vāṁ ratham-avamasyāṁ vyuṣṭau sumnāyavo vṛṣaṇo vartayantu. Syūmagabhastim-ṛtayugbhir-aśvairāśvinā vasumantaṁ vahethām.*

On the rise of the new dawn when darkness is cleared, O devout, generous, gracious and powerful pioneers of light and wisdom, turn and guide your chariot towards us. Ashvins, harbingers of light and joy, steer your chariot laden with wealth, controlled by reins of sun rays and powered by the wise dedicated to the truth of divine laws, come to us and bless all.

या वां रथ॑ नृपती॒ अस्ति॑ वा॒ हा त्रिब॑न्धुरा॒ वसु॑माँ उ॒स्त्र्या॑मा।
आ न॑ एना॑ नासत्या॒प॑ यातम॒भि यद्वां॑ वि॒श्वप्स्न्य॒ जिगा॑ति॥ ४॥

4. *Yo vāṁ ratho nṛpatī asti voḷhā tribandhuro vasumāँ̃ usrayāmā. Ā na enā nāsatyopa yātamabhi yad vāṁ viśvapsnyo jigāti.*

Ashvins, protectors of humanity dedicated to the truth and law of nature and Divinity, may your chariot laden with wealth and wisdom, inbuilt with three-fold bonds of physical, mental and spiritual discipline, going by the light of sun, transport you hither to us. Come by this chariot to us following the paths which the lord of universal vision and eternal wisdom reveals to you.

युवं च्यवा॑नं ज॒रस॑ मुमुक्तं॒ नि प॒दव॑ ऊहथुरा॒शुमश्व॑म।
निरं॑हस॒स्तम॑सः स्पत॒मत्रिं॒ नि जा॑हुषं शिथि॒र धा॑तमन्तः॥ ५॥

5. *Yuvaṁ cyavānaṁ jaraso'mumuktaṁ ni pedava ūhathurāśumaśvam. Niraṁhasas-tamasaḥ spartamatriṁ ni jāhuṣaṁ śithire dhātamantaḥ.*

You exempt the active and dynamic from the decay of age, raise the relentlessly progressive commonwealth to higher achievements in no time, you save the man of threefold freedom of body, mind and soul from sin and ignorance, and you rejuvenate the optimist back to inner light and strength when he feels exhausted.

इ॒यं म॑नी॒षा इ॒यम॑श्विना॒ गीरि॒मां सु॑वृ॒क्तिं वृ॑षणा जुषथाम।
इ॒मा ब्रह्मा॑णि युव॒यून्य॑ग्मन्यू॒यं पा॑त स्व॒स्ति॒भिः सदा॑ नः॥ ६॥

6. *Iyaṁ manīṣā iyamaśvinā gīrimāṁ suvṛktiṁ vṛṣaṇā juṣethām. Imā brahmāṇi yuvayūnyag-man yūyaṁ pāta svastibhiḥ sadā naḥ.*

Ashvins, leaders of light and action, generous givers of fulfilment, this reflection and prayer, these words of adoration, this act and song of homage offered to you, pray accept with pleasure. May these holy tributes reach you. May you, saints and scholars, leaders and pioneers, harbingers of light, freedom and progress, protect and promote us with happiness and well being all round all time.

Mandala 7/Sukta 72

Ashvinau Devate, Vasishtha Maitravaruni Rshi

आ गामता नासत्या रथना श्वावता पुरुश्चन्दर्णा यातम। अभि वां विश्वा नियुतः सचन्त स्पार्हया श्रिया तन्वा शुभाना ॥ १ ॥

1. *Ā gomatā nāsatyā rathenā'śvāvatā puruś-candreṇa yātam. Abhi vāṁ viśvā nuyutaḥ sacante spārhayā śriyā tanvā śubhānā.*

O saints, scholars and scientists, dedicated to truth and the law of nature and divinity, handsome of form and person with enviable grace and splendour, come to our yajna by your swift, scientific and brilliant chariot. All your admirers and allied cooperative powers wait for you.

आ न' द्रवभिरुपं यातमवाक्सजाषसा नासत्या रथेन। युवाहि नः सख्या पित्र्याणि समाना बन्धुरुत तस्य वित्तम ॥ २ ॥

2. *Ā no devebhirupa yātamarvāk sajoṣasā nāsatyā rathena. Yuvorhi naḥ sakhyā pitryāṇi samāno bandhuruta tasya vittam.*

Ashvins, harbingers of the light of knowledge and wealth of the world, dedicated to truth and law of nature and divinity, come to our yajna by your chariot in the company of divine sages and brilliant scholars, with all your strength of mind and soul. Your friendship and ours and our ancestral traditions and also our fraternity, pray know of this and give us the benefit of this commonalty.

उदु स्तामांसा अश्विनॅरबुधञ्जामि बह्मांण्युषसंश्च दवीः । आविर्वांसनादंसी धिष्ण्यम अच्छ विपा नासंत्या विवक्ति ॥ ३ ॥

3. *Udu stomāso aśvinor-abudhrañ-jāmi brahmāṇyuṣasaśca devīḥ. Āvivāsan rodasī dhiṣṇyeme acchā vipro nāsatyā vivakti.*

And the songs of praise in honour of the Ashvins and the hymns of adoration in honour of their sister dawn awake, inspire and arouse all, and they reverberate and fill the vast heaven and earth. O brilliant Ashvins, the vibrant devotee chants these well in faith with love for the brilliant lights of truth.

वि चदुच्छन्त्यश्विना उषासः प वां बह्मांणि कारवॅ भरन्त । ऊर्ध्वं भानुं सविता दवा अंश्रद बृहदग्नयः समिधा जरन्त ॥ ४ ॥

4. *Vi ceducchantyaśvinā uṣāsaḥ pra vāṁ brahmāṇi kāravo bharante. Urdhvaṁ bhānuṁ savitā devo aśred bṛhadagnayaḥ samidhā jarante.*

Ashvins, harbingers of light, wisdom and wealth

of life, when the dawns arise and shine, poets and priests sing hymns of praise in your honour, the lord creator Savita in the glory of self-refulgence sends up the orb of sun for the day, and the fires of yajna fed on holy fuel rise in flames to glorify the light of Divinity.

आ पश्चातां ग्रासत्या पुरस्तादाश्विना यातमधरादुदक्तात।
आ विश्वतः पाञ्चजन्यन राया यूयं पात स्वस्तिभिः सदा
नः ॥ ५ ॥

5. *Ā paścātānnāsatyā purastādāśvinā yātama-dharā-dudaktāt. Ā viśvataḥ pāñcajanyena rāyā yūyaṁ pāta svastibhiḥ sadā naḥ.*

Ashvins, holy harbingers of the light of truth and law of eternity and permanent values, pray come from behind, come from front, come from below, come from above, come all round from all directions of the world with the wealth of life for all the people of the earth. O holy powers of light and wealth of excellence, protect and promote us with all time peace and well being for all people.

Mandala 7/Sukta 73

Ashvinau Devate, Vasishtha Maitravaruni Rshi

अतारिष्म तमसस्पारमस्य पति स्तामं दवयन्ता दधानाः।
पुरुदंसा पुरुतमा पुराजा मंत्या हवत अश्विना गीः ॥ १ ॥

1. *Atāriṣma tamasas-pāramasya prati stomaṁ devayanto dadhānāḥ. Purudaṁsā purutamā purājā'martyā havate aśvinā gīḥ.*

The voice of the worshipper invokes and celebrates the Ashvins, harbingers of the light and bliss

of divinity, most versatile in generous action, most ancient, original and immortal. Offering songs of praise in homage to divinity in meditative search for the life divine, we cross over this darkness and ignorance of our existence.

न्यु॑ पि॒या मनु॑षः सादि॒ हाता॒ नास॑त्या॒ या यज॑त॒ वन्द॑त च।
अ॒श्नी॒तं मध्व॑ अश्विना उपा॒क आ वां वाच वि॒दथे॑षु॒ पय॑स्वान॥ २॥

2. *Nyu priyo manuṣaḥ sādi hotā nāsatyā yo yajate vandate ca. Aśnītaṁ madhvo aśvinā upāka ā vāṁ voce vidatheṣu prayasvān.*

O light and love of life divine, Ashvins, harbingers of bliss, the person who joins the divine consciousness in concentration, worships the lord of bliss and surrenders his carnal self in communion, gets settled in the peace of samadhi. Come close into the heart, O light of divinity and radiations of super life, suffuse this spirit in the honey sweets of bliss, so says the yajamana in union to you in the sessions of yoga yajna.

अहे॑म य॒ज्ञं प॒थामु॑रा॒णा इ॒मां सु॑वृ॒क्तिं वृ॑षणा जुषथाम।
श्रु॒ष्टी॒वव॒ पषि॑ता वामबा॒धि॒ पति॒ स्ताम॒ जर॑माणा॒ वसि॑ष्ठः॥ ३॥

3. *Ahema yajñaṁ pathāmurāṇā imāṁ suvṛktiṁ vṛṣaṇā juṣethām. śruṣṭīveva preṣito vāmabodhi prati stomair-jaramāṇo vasiṣṭhaḥ.*

O mighty generous powers of the divine circuit of light, harbingers of energy and enlightenment, we extend the possibilities of yajna and follow the path of

achievement wider and wider from the individual to society on the physical, mental and spiritual level. Listen and accept this homage and invitation to join us. The most enlightened high priest celebrating divinity with hymns of adoration is awake and, as on the waves of thought, comes and exhorts you.

उप॒ त्या वह्नी॑ गमता॒ विशं ना र ा॒हणा॒ संभृ॑ता वी॒ळुपा॑णी।
समन्धां॑स्यग्मत मत्स॒रा॒णि॒ मा न॑ मधिष्ट॒मा ग॑तं शि॒वन॑॥ ४॥

4. *Upa tyā vahnī gamato viśaṁ no rakṣohaṇā saṁbhṛtā vīḷupāṇī. Samandhāṁsyagmata matsarāṇi mā no mardhiṣṭamā gataṁ śivena.*

You are destroyers of evil and negativities, you are abundant and open minded, and strong of hand in charity. You are harbingers of joy and energy for all. Exhilarating delicacies abound all round. Come and join our people with all possibilities of peace and fulfilment. Pray neglect us not.

आ प॒श्चाता॑ ा॒स॒त्या पु॒रस्ता॒दाश्वि॑ना यातमध॒रादुद॑क्तात।
आ वि॒श्वत॒ः पाञ्च॑जन्यन रा॒या यू॒यं पा॑त स्व॒स्ति॒भि॒ः सदा॑
नः॥ ५॥

5. *Ā paścātānnāsatyā purastādāśvinā yātam-adharādudaktāt. Ā ivśvataḥ pāñcajanyena rāyā yūyaṁ pāta svastibhiḥ sadā naḥ.*

O mighty generous powers of divinity in nature and humanity, dedicated to truth, come from the back, come from front, come from below, come from above, come from all quarters of the world and bring the wealth of life for all our people, whatever their class or social status. O saints and sages, scholars and scientists,

divinities of nature and humanity, protect and promote us all time with all round peace and fulfilment.

Mandala 7/Sukta 74

Ashvinau Devate, Vasishtha Maitravaruni Rshi

इमा उ वां दिविष्टय उस्रा हवन्त अश्विना ।
अयं वामह्व वस शचीवसू विशंविशं हि गच्छथः ॥ १ ॥

1. *Imā u vāṁ diviṣṭaya usrā havante aśvinā. Ayaṁ vāmahve'vase śacīvasū viśaṁviśaṁ hi gacchathaḥ.*

Brilliant Ashvins, these yajakas dedicated to life divine invoke and call upon you for light, and I too, O versatile commanders of the wealth of knowledge, power and vision, invite you and pray for protection and advancement since you visit and bless every individual and every community.

युवं चित्रं ददथुर्भोजनं नरा चोदथां सूनृतावत ।
अवागथं समनसा नि यच्छतं पिबतं सोम्यं मधु ॥ २ ॥

2. *Yuvaṁ citraṁ dadathurbhojanaṁ narā codethāṁ sūnṛtāvate. Arvāgrathaṁ samanasā ni yacchataṁ pibataṁ somyaṁ madhu.*

O leading lights of humanity, you provide wonderful food for the body, mind and soul, provide inspiration and incentive for the man of truth and rectitude. With an equal mind with us all, bring up your chariot, add to the joy of the community and share the honey sweets of peace and pleasure.

आ यातमुप भूषतं मध्वः पिबतमश्विना ।
दुग्धं पयो वृषणा जन्यावसू मा नो मधिष्टमा गतम ॥ ३ ॥

3. *Ā yātamupa bhūṣataṁ madhvaḥ pibata-maśvinā. Dugdhaṁ payo vṛṣaṇā jenyāvasū mā no mardhiṣṭamā gatam.*

Ashvins, creators as well as harbingers of light and inspiration, come hither to us, add to the power and grace of our corporate programme and share the honey sweets of our achievement. O creators and winners of wealth, honour and excellence, brave and generous, enjoy the showers of milk and nectar. Pray come, do not neglect us.

अश्वासा॒ य वा॒मुप॑ दा॒शुष॑ गृ॒हं यु॒वां दी॒य॒न्ति॒ बिभ॑तः ।
म॒ ऽयुभि॑नरा॒ हय॑भिरश्विना॒ दे॑वा यातमस्म॒यू ॥ ४ ॥

4. *Aśvāso ye vāmupa dāśuṣo gṛhaṁ yuvāṁ dīyanti bibhrataḥ. Makṣūyubhirnarā hayebhiraśvinā''-devā yātamasmayū.*

Ashvins, leading lights of nature and humanity, the transports which bear you to the house of the generous yajamana radiate and shine and illuminate the hall of yajna. O brilliant and powerful lights of humanity, twin divines, come by the fastest powers of sun rays and grace our yajna.

अधा॑ ह॒ यन्त॑ अ॒श्विना॒ पृ ॑ः सचन्त सू॒रय॑ः ।
ता यं॑सता म॒घव॑द्भ्या ध्रु॒वं यशश्छ॒दिर॒स्मभ्यं॒ नास॑त्या ॥ ५ ॥

5. *Adhā ha yanto aśvinā pṛkṣaḥ sacanta sūrayaḥ. Tā yaṁsato maghavadbhyo dhruvaṁ yaśaśchardirasmabhyaṁ nāsatyā.*

And now, Ashvins, leading lights of the truth and law of nature and humanity, brilliant sages and scholars are on the move and come to join you in pursuit

of knowledge. To them, grant honour and fame with the wealth of achievement, and bless us with a happy and peaceful home.

प य ययुरवृकासा रथाइव नृपातारा जनानाम।
उत स्वन शवसा शूशुवुनर उत ि ियन्ति सु ितिम॥ ६॥

6. *Pra ye yayur-avṛkāso rathā iva nṛpātāro janānām. Uta svena śavasā śūśuvurnara uta kṣiyanti sukṣitim.*

Those who are simple, honest and non-violent saviours and protectors of the people go forward shining as by royal chariots. They, leaders and pioneers, rise by their own strength and find a happy home in the promised land of their own choice.

Mandala 7/Sukta 75

Usha Devata, Vasishtha Maitravaruni Rshi

व्युᳬषा आवा दिविजा ऋतना विष्कृण्वाना महिमानमागात। अप दुहस्तम आवरजुष्टमङ्गिरस्तमा पथ्या अजीगः॥ १॥

1. *Vyuṣā āvo divijā ṛtenā''viṣkṛṇvānā mahimānamāgāt. Apa druhastama āvarajuṣṭamaṅgirastamā pathyā ajīgaḥ.*

The dawn arises from the light of heaven, revealing the awful splendour and majesty of Divinity by the law of eternity, dispelling the odious darkness, hate and jealousy, and illuminates the paths of daily activity with inspirations of highest freshness of life energy for humanity.

म॒ह न॑ अ॒द्य सु॑वि॒ताय॑ बाध्युष॑ म॒ह साभ॑गाय॒ प य॑न्धि।
चि॒त्रं र॒यिं य॒शसं धह्यस्म दवि॒ मत॑षु मानुषि श्रव॒स्युम॥ २॥

2. *Mahe no adya suvitāya bodhyūṣo mahe saubhagāya pra yandhi. Citraṁ rayiṁ yaśasaṁ dhehyasme devi marteṣu mānuṣi śravasyum.*

O dawn, light of divinity, at the rise of this new day inspire us to rise to higher faith and greater good fortune and lead us forward to achieve greater happiness and well being. O divine harbinger of new life and vision, bless us with wondrous wealth, honour and excellence and awaken mortal humanity to self-recognition and the human condition with gratitude to Divinity.

ए॒त त्य भा॒नव॑ दश॒तायाश्चि॒त्रा उ॒षस॑ अ॒मृता॑स॒ आगु॑ः।
ज॒नय॑न्ता॒ दव्या॑नि व॒ताऱ्यापृ॑णन्त॑ अ॒न्तरि॑ या॒ व्य॑स्थुः॥ ३॥

3. *Ete tye bhānavo darśatāyāścitrā uṣaso amṛtāsa āguḥ. Janayanto daivyāni vratānyāpṛṇanto antarikṣā vyasthuḥ.*

These are radiations of light divine at the break of dawn, wonderful, sublime and immortal that come and inspire, creating a deep sense of awareness of the ways and disciplines of life divine. They radiate through the cosmic spaces out and vibrate in the space within in the heart and abide in the soul.

ए॒षा स्या यु॑जा॒ना प॑रा॒काप॑च्च॑ ि॒तीः परि॑ स॒द्या जि॑गाति।
अ॒भि॒पश्य॑न्ती व॒युना॒ जना॑नां दि॒वा दु॑हि॒ता भुव॑नस्य॒ पत्नी॑॥ ४॥

4. *Eṣā syā yujānā parākāt pañca kṣitīḥ pari sadyo jigāti. Abhipaśyantī vayunā janānāṁ divo duhitā bhuvanasya patnī.*

This is that light divine, child of heaven arising at dawn from afar, which instantly and always awakens and illuminates all children of the earth, whatever their class or status, and unites the human soul with the divine. It watches the ways and karmas of people and sustains and inspires life across the universe.

वाजिनीवती सूयस्य यषा चित्रामघा राय ईश वसूनाम ।
ऋषिष्टुता जरयन्ती मघान्युषा उच्छति वह्निभिगृणाना ॥ ५ ॥

5. *Vājinīvatī sūryasya yoṣā citrāmaghā rāya īśe vasūnām. Ṛṣiṣṭutā jarayantī maghonyuṣā ucchati vahnibhirgṛṇānā.*

The youthful light of the rising sun, inspiring and energising sustainer of life, commands the wealths of the world and rules the life and homes of people on earth. Studied and celebrated by sages and seers, seeing the devout rise in age and experience, the magnificent dawn shines on, adored by the yajakas when the fires of yajna are kindled early morning.

पतिं द्युतानामरुषासा अश्वाश्चित्रा अदृश्र उषसं वहन्तः ।
यातिं शुभा विश्वपिशा रथेन दधाति रत्नं विधते जनाय ॥ ६ ॥

6. *Prati dyutānām-aruṣāso aśvāścitrā adṛśrannuṣasaṁ vahantaḥ. Yāti śubhrā viśvapiśā rathena dadhāti ratnaṁ vidhate janāya.*

The radiations of light carrying the glorious dawn shine in splendour of various and wondrous rays and appear like steeds of the celestial chariot by which

the heavenly maiden goes forward on her journey of light dispelling darkness of the world and bears and brings the jewels of wealth for the people.

सत्या सत्यभिर्महती महद्भिर्देवी देवभिर्यजता यजत्रैः । रुजद दृळ्हानि दददुस्रियाणां पति गाव उषसं वावशन्त ॥ ७ ॥

7. *Satyā satyebhir-mahatī mahadbhir-devī deve-bhir-yajatā yajatraiḥ. Rujad dṛḷhāni dadadu-sriyāṇāṁ prati gāva uṣasaṁ vāvaśanta.*

Ever true, served by the truthful, ever great honoured by the great, ever glorious adored by the brilliant sages and devout yajakas, the dawn destroys strongholds of darkness and gives freedom and energy of morning radiations to those who love and wait for the rise of a new day of divine awareness.

नू ना गामश्वावद्वीरवद्धेहि रत्नमुषो अश्वावत्पुरुभाज अस्मे । मा नो बर्हिः पुरुषता निद कर्यूयं पात स्वस्तिभिः सदा नः ॥ ८ ॥

8. *Nū no gomad vīravad dhehi ratnamuṣo aśvāvat purubhojo asme. Mā no barhiḥ puruṣatā nide karyūyaṁ pāta svastibhiḥ sadā naḥ.*

O light divine, give us jewels of the wealth of lands and cows and brilliance of speech and knowledge, swiftness of transport and achievement, food and prosperity for all, and a heroic line of descendants. Let none malign our manliness and house of yajna. O saints and sages, protect and promote us all ways all time with all happiness and well being.

Mandala 7/Sukta 76

Usha Devata, Vasishtha Maitravaruni Rshi

उदु ज्यातिर्मृतं विश्वजन्यं विश्वानरः सविता देवा अश्रत।
कर्त्वा देवानामजनिष्ट चक्षुरा विरकर्भुवनं विश्वमुषाः ॥ १ ॥

1. *Udu jyotiramṛtaṁ viśvajanyaṁ viśvānaraḥ savitā devo aśret. kratvā devānāmajaniṣṭa cakṣurāvirakarbhuvanaṁ viśvamuṣāḥ.*

Self-refulgent Savita, leading light of the world and inspirer of life, radiates universal and immortal light for the benefit of humanity. The sun, eye of the divinities of nature and humanity, is risen by the cosmic yajna of divinity and the light of dawn illuminates and reveals the entire world to view.

प मे पन्था देवयाना अदृश्रन्नमर्धन्तो वसुभिरिष्कृतासः।
अभूदु केतुरुषसः पुरस्तात्पतीच्यागादधि हर्म्येभ्यः ॥ २ ॥

2. *Pra me panthā devayānā adṛśrann-amardhanto vasubhiriṣkṛtāsaḥ. Abhūdu keturuṣasaḥ purastāt pratīcyāgādadhi harmyebhyaḥ.*

The paths of divinity are clearly visible for me, blissful, unobstructed and unobstructing, showing the order of stars and planets. The morning light of dawn, symbol of divinity, is risen in the east and spreads westward dispelling darkness over high altitudes.

तानीदहानि बहुलान्यासन्या प्राचीनमुदिता सूर्यस्य।
यतः परि जारइवाचरन्त्युषो ददृक्षे न पुनर्यतीव ॥ ३ ॥

3. *Tānīdahāni bahulānyāsan yā prācīnamuditā sūryasya. Yataḥ pari jāra ivācarantyuṣo dadṛkṣe na punaryatīva.*

Many and intense are those resplendent lights of the divine sun arisen long before antiquity from where the dawns are seen rising like fire but never seen returning, deserted or deserting or forsaken.

त इद्ध्वानां सध्रमाद आस ऋतावानः कवयः पूर्व्यासः । गूळ्हं ज्योतिः पितरो अन्वविन्दन्त्सत्यमन्त्रा अजनय ुषासम ॥ ४ ॥

4. *Ta id devānāṁ sadhamāda āsannṛtāvānaḥ kavayaḥ pūrvyāsaḥ. Gūḷhaṁ jyotiḥ pitaro anvavindant-satyamantrā ajanayann-uṣāsam.*

They alone share communion and union with divinities in the house of meditative yajna who, dedicated to divine truth and law, are veteran visionaries and creative poets, who are sagely father figures and realise the mysterious sublimity of light divine, and who, having realised and mastered the activating mantra, recreate and reveal the light of divinity in spiritual vision.

समान ऊर्व अधि संगतासः सं जानत न यतन्त मिथस्ते ।
त द्वानां न मिनन्ति व्रतान्यमर्धन्ता वसुभिर्यादमानाः ॥ ५ ॥

5. *Samāna ūrve adhi saṁgatāsaḥ saṁ jānate na yatante mithaste. Te devānāṁ na minanti vratānyamardhanto vasubhir-yādamānāḥ.*

Men of vision dedicated to common and equal programmes of vast significance join together not only in mutual covenant but also in absolute union, and together endeavour to realise their divine aim without ever contending against one another. They do not break the laws and disciplines of truth and divinities, nor do

they violate the conventions and traditions of the wise and, marching forward by the light of stars and wealth of Vedic knowledge without violence to any one, they attain their aim.

पतिं त्वा स्तोमेरीळते वसिष्ठा उषर्बुधः सुभग तुष्टुवांसः ।
गवां नेत्री वाजपत्नी न उच्छ षंः सुजात पथमा जरस्व ॥ ६ ॥

6. *Prati tvā stomairīḷate vasiṣṭhā uṣarbudhaḥ subhage tuṣṭuvāṁsaḥ. Gavāṁ netrī vājapantī na ucchoṣaḥ sujāte prathamā jarasva.*

O dawn, lady of light and good fortune, nobly born of the sun divine, generous sustainer and giver of inspiration and energy, harbinger of light and controller of mind and senses, brilliant and celebrant sages of highest faith and intelligence awake at dawn offer you homage with songs of adoration: Come, first born, light of divinity, shine and bring us too the life divine.

एषा नेत्री राधसः सूनृतानामुषा उच्छन्ती रिभ्यते वसिष्ठैः ।
दीघश्रुतं रयिमस्म दधाना यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Eṣā netrī rādhasaḥ sūnṛtānāmuṣā ucchantī ribhyate vasiṣṭhaiḥ. Dīrghaśrutaṁ rayimasme dadhānā yūyaṁ pāta svastibhiḥ sadā naḥ.*

This light divine of eternal life that arises at dawn shines and dispels the darkness of the external and internal world of humanity. It illuminates the mind and soul of the people dedicated to holy truth and the divine law of eternity, perfects their faculties and guides them over the paths and ways of divine pursuits to the accomplishment of success and glory. It bears and brings

us the wealth, honour and excellence of life we have heard of since time immemorial and leads us to the eternal light of divinity. Thus is it celebrated by the most brilliant sages of knowledge and wisdom. Pray save us, protect us and advance us with the means and modes of peace and fulfilment all ways, all time.

Mandala 7/Sukta 77

Usha Devata, Vasishtha Maitravaruni Rshi

उप॑ रुरुच युव॒तिर्न याषा॒ विश्वं॑ जी॒वं प्र॑सु॒वन्ती॑ च॒राय॑।
अभू॑द॒ग्निः स॒मिध॒ मानु॑षाणा॒मक॒ज्योति॒र्बाध॑माना॒ तमां॑सि॥ १॥

1. *Upo ruruce yuvatirna yoṣā viśvaṁ jīvaṁ prasuvantī carāyai. Abhūd-agniḥ samidhe mānuṣāṇām-akarjyotir-bādhamānā tamāṁsi.*

Lo, there arises the dawn and shines like a youthful maiden breathing, radiating and inspiring life energy and light for the moving world. Let the holy fire be kindled. When it is kindled, it creates the light and dispels the darkness of humanity. This too is the holy fire kindled at the dawn of creation which radiates light and life for the living beings and dispels the darkness of the pre-creation state.

विश्वं॑ पती॒ची स॒पथा॒ उद॑स्था॒दुश॒द्वासा॒ बिभ्र॑ती शु॒कम॑श्वत।
हिर॑ण्यवर्णा सु॒दृशी॑कसंदृ॒ग्गवां॑ मा॒ता न॒त्र्यह्ना॑मरोचि॥ २॥

2. *Viśvaṁ pratīcī saprathā udasthād ruśad vāso bibhratī śukramaśvait. Hiraṇyavarṇā sudṛśīkasaṁdṛg gavāṁ mātā netryahnāmaroci.*

It rises, advancing, expanding, shining, wearing

the light of glory, bearing the power and purity of divinity, and thus it beams forth over the world in golden majesty and blissful beauty as the mother of light and holy speech and shines as harbinger of days, each anew every morning.

दे॒वाना॑ं च ॒ुः सु॒भगा॒ वह॑न्ती श्वे॒तं नय॑न्ती सुदृशी॑-
क॒मश्व॑म। उ॒षा अ॑दर्शि र॒श्मिभि॒व्य॑क्ता चि॒त्रामघा॒
विश्व॒मनु॒ प्रभू॑ता॥ ३॥

3. *Devānāṁ cakṣuḥ subhagā vahantī śvetaṁ nayantī sudṛśīkamaśvam. Uśā adarṣi raśmibhir-vyaktā citrāmaghā viśvamanu prabhūtā.*

It is the eye of divinities, revealing and radiating the glory of divinity, bearing light and good fortune, leading the glorious sun like the white horse of the universal chariot of existence. Thus appears the dawn manifested in rays of light in wondrous majesty prevailing all over the world.

अन्ति॑वामा दू॒र अ॒मित्रमुच्छ॒र्वीं गव्यू॑ति॒मभ॑यं कृधी नः।
या॒वय॒ द्वष॒ आ भ॑रा॒ वसू॑नि चा॒दय॒ राध॑ ' गृणत॒ म॑घानि॥ ४॥

4. *Antivāmā dūre amitramucchorvīṁ gavyūtima-bhayaṁ kṛdhīḥ naḥ. Yāvaya dveṣa ā bharā vasūni codaya rādho gṛṇate maghoni.*

O lady of light, O dawn of a new day, be close at hand with wealth and loveliness, let the unfriendly be far off, pray shine and illuminate the wide world, and let all our paths of progress be free from fear and violence. Ward off hate, jealousy and enmity, bring us the wealth, honour and excellence of life, and inspire and energise the power, prosperity and generosity of

the celebrant, you who command the wealth, power and majesty of the world.

अस्म श्रेष्ठभिभानुभिवि भाह्युष ' दवि पतिरन्ती न आयुः ।
इषं च ना दधती विश्ववार गामदश्वावदथवच्च राधः ॥ ५ ॥

5. *Asme śreṣṭhebhir-bhānubhir-vi bhāhyuṣo devi pratirantī na āyuḥ. Iṣaṁ ca no dadhatī viśvavāre gomadaśvāvad rathavacca rādhaḥ.*

O brilliant dawn, blissful light of Divinity, shine for us with the best and highest values of existence by the lights of the sun, giving us good health and longevity. O cherished benefactor of the world, bear and bring for us food and energy, intelligence and all wealth of life abundant with lands, cows and brilliant thought and speech, horses and advancement, and an efficient progressive social order for our success and fulfilment.

यां त्वा दिवा दुहितवधयन्त्युषः सुजात मतिभिवसिष्ठाः ।
सास्मासु धा रयिमृष्वं बृहन्तं यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Yāṁ tvā divo duhitar-vardhayantyuṣaḥ sujāte matibhir-vasiṣṭhāḥ. Sāsamāsu dhā rayimṛṣvaṁ bṛhantaṁ yūyaṁ pāta svastibhiḥ sadā naḥ.*

O dawn, nobly born of the sun, child of Divinity, brilliant sages, poets and scholars adore and glorify you with holy words, thoughts and actions. O light divine, bear and bring to bless us excellent wealth, honour and glory rising and ever rising. O saints, sages and heroes of humanity, protect and promote us with peace, progress and all round well being all time.

Mandala 7/Sukta 78

Usha Devata, Vasishtha Rshi

पतिं क॒तवः॑ पथ॒मा अ॑दृश्र ऊ॒ध्वा अ॑स्या अ॒ञ्जया॒ वि श्र॑यन्त।
उष॑ अ॒वाचा॑ बृ॒हता॒ रथे॑न॒ ज्योति॑ष्मता वा॒ममा॒स्मभ्यं॑ वक्षि॥ १॥

1. *Prati ketavaḥ prathamā adṛśrann-ūrdhvā asyā añjayo vi śrayanto. Uṣo arvācā bṛhatā rathena jyotiṣmatā vāmamasmabhyaṁ vakṣi.*

The first flames of the dawn are visible, the rays of its light rise and radiate upward on the firmament. O dawn, light of divinity, come hither to us and bring us the beauty and glory of the wealth of the world by your great and grand chariot of light.

पतिं षीमग्निर्ज॑रते समि॑द्धः॒ पति॒ विप्रा॑सा म॒तिभि॑र्गृ॒णन्तः॑।
उ॒षा या॑ति॒ ज्योति॑षा॒ बाध॑माना॒ विश्वा॒ तमां॑सि दुरि॒ताप॑ दे॒वी॥ २॥

2. *Prati ṣīmagnir-jarate samiddhaḥ prati viprāso matibhir-gṛṇantaḥ. Uṣā yāti jyotiṣā bādhamānā viśvā tamāṁsi duritāpa devī.*

In response, the kindled fire of yajna honours the rising dawn while the vibrant priests adore the light divine with holy thoughts, actions and words of song. The dawn, brilliant light of divinity, rises higher in flames and expands with light, dispelling all darkness of the world and warding off all evil, sin and crime.

ए॒ता उ॒ त्याः पत्य॑दृश्रन्पु॒रस्ता॒ज्ज्योति॒र्यच्छ॑न्तीरु॒षसः॑ वि॒भा॒तीः। अजी॑जन॒न्त्सूर्यं॑ य॒ज्ञम॒ग्निम॑पा॒चीनं॑ तम॑गा॒दज्यु॑ष्टम॥ ३॥

3. *Utā u tyāḥ pratyadṛśran purastājjyotir-yacchantīruṣasо vibhātīḥ. Ajījanantsūryaṁ yajñamgnimapācīnaṁ tamo agādajuṣṭam.*

And there in front yonder are seen those higher radiations of the dawn, lights of flame shining and illuminating the world. Up rises the sun, the fire of yajna grows and the flames of the holy fire expand, and thus all disagreeable darkness goes out, dispelled by the light divine.

अचेति दिवा दुहिता मघानी विश्वं पश्यन्त्युषसं विभातीम।
आस्थादथं स्वधया युज्यमानमा यमश्वासः सुयुजा वहन्ति॥ ४॥

4. *Aceti divo duhitā maghonī viśve paśyan-tyuṣasaṁ vibhātīm. Āsthād rathaṁ svadhayā yujyamānamā yamaśvāsaḥ suyujo vahanti.*

The resplendent and munificent dawn, child of heaven, is perceived rising on the horizon, riding her chariot efficient in service, powered by her own energy and drawn by efficient, well trained and well directed horses. All people of the world see this brilliant dawn and feel blest.

पतिं त्वाद्य सुमनसा बुधन्ता स्माकासा मघवाना वयं च।
तिल्विलायध्वमुषसा विभातीयूयं पात स्वस्तिभिः सदा नः॥ ५॥

5. *Prati tvādya sumanaso budhantā'smākāso maghavāno vayaṁ ca. Tilvilāyadhvam-uṣaso vibhātīr-yūyaṁ pāta svastibhiḥ sadā naḥ.*

You, O Dawn today, people of noble mind, our

own, wealthy, honourable and excellent, and we all, invoke, admire and adore. O resplendent and magnificent lights of dawn, inspire us with love and refinement. O lights of divinity, saints and sages, protect and promote us with all peace, prosperity and happiness all ways, all time.

Mandala 7/Sukta 79

Usha Devata, Vasishtha Maitravaruni Rshi

व्यु॑षा आ॑वः प॒थ्या॒३॒ जना॑नां पञ्च॑ ि॒तीमानु॑षीबा॒धय॑न्ती।
सु॒स॒न्दृग्भि॑रु॒ ाभि॑भा॒नुम॑श्रद्धि सूया॒ रादसी॒ च ॑सावः॥ १॥

1. *Vyuṣā āvaḥ pathyā janānāṁ pañca kṣitīrmānuṣīrbodhayantī. Susaṁdṛgbhir-ukṣabhirbhānumaśred vi sūryo rodasī cakṣasāvaḥ.*

The lights of the dawn arise, rejuvenating, revealing the paths of life for the day and awakening all five communities of the people for their daily chores. She reveals the birth of the sun by beatific radiations and as the sun rises it illuminates heaven and earth and fills them with light.

व्यञ्जत दि॒वा अन्त॑ष्वक्तू॒न्विशा॒ न युक्ता॒ उ॒षस॑ यतन्त।
सं त॒ गाव॒स्तम॒ आ व॑तयन्ति॒ ज्यायि॑यच्छन्ति सवि॒तव॑ बा॒हू॥ २॥

2. *Vyañjate divo anteṣvaktūn viśo na yuktā uṣaso yatante. Saṁ te gāvastama ā vartayanti jyotiryacchanti saviteva bāhū.*

The lights of the dawn radiate their rays and fill the space from earth to the bounds of heaven. Together they radiate in succession and act like a divine force in

unison. Constantly those radiations turn out the darkness and, like the circuitous operations of solar radiation, they give light and life to the world in sequence.

अभूदुषा इन्द्तमा मघान्यजीजनत्सुविताय श्रवांसि।
वि दिवा दवी दुहिता दधात्यङ्गिरस्तमा सुकृत वसूनि ॥ ३ ॥

3. *Abhūduṣā indratamā maghonyajījanat suvītāya śravāṁsi. Vi divo devī duhitā dadhātyaṅgirastamā sukṛate vasūni.*

The dawn arises, most potent and regenerative, wealthy and munificent, and creates and recreates food, energy, wealth, honour and excellence for the goodness and well being of humanity. May the divine dawn, child born of the eternal light of life, bring us the most inspiring and rejuvenating wealths of life for the good life and well being of noble humanity.

तावदुषा राध अस्मभ्यं रास्व यावत्स्तातृभ्या अरदा गृणाना।
यां त्वा जज्ञुवृषभस्या रवण वि दृ हस्य दुरा अद-
राणाः ॥ ४ ॥

4. *Tāvaduṣo rādho asmabhyaṁ rāsva yāvat stoṭṛbhyo arado gṛṇānā. Yāṁ tvā jajñurvṛṣabhasyā raveṇa vi dṛḷhasya duro adreraurṇoḥ.*

O dawn of the light of divinity, give us ample wealth and competence for the good life, as much as you grant to the devout celebrants who have adored you since eternity and known you by the roar of thunder, the shower of clouds, and the bellowing of the bull, when you open the caves of mighty mountains and clouds and unveil the folds of darkness from over the light of the sun.

दे॒वंदे॑वं॒ राध॑स चा॒दय॑न्त्यस्म॒द्र्यक्सू॒नृता॑ ई॒रय॑न्ती । व्यु॒च्छन्ती॑ नः सु॒नय॒ धिय॑ धा यू॒यं पा॑त स्व॒स्तिभि॒: सदा॑ नः ॥ ५ ॥

5. *Devaṁdevaṁ rādhase codayantyasmadryak sūnṛtā īrayantī. Vyucchantī naḥ sanaye dhiyo dhā yūyaṁ pāta svastibhiḥ sadā naḥ.*

Inspiring every noble person for the attainment of wealth and competence for the good life, radiating the light of divinity and holy intelligence for us, enlightening our thought and will with the original message of divinity for advancement in generosity, O lights of the dawn, protect and promote us with all modes and means of success for peace, progress and the good life all ways all time.

Mandala 7/Sukta 80

Usha Devata, Vasishtha Maitravaruni Rshi

पति॒ स्तोमं॑भिरु॒षस॒ं वसि॑ष्ठा गी॒भिर्विप्रा॑सः पथ॒मा अ॑बुधन । वि॒व॒तय॑न्ती॒ रज॑सी॒ सम॑न्त आविष्कृ॒ण्व॒तीं भुव॑नानि॒ विश्वा॑ ॥ १ ॥

1. *Prati stomebhir-uṣasaṁ vasiṣṭhā gīrbhirviprāsaḥ prathamā abudhran. Vivartayantīṁ rajasī samante āviṣṛṇvatīṁ bhuvanāni viśvā.*

Brilliant saints and vibrant sages at the very first dawn of life receive the light of divinity in revelation, celebrate the dawn of light in inspired songs of adoration, the same light of dawn that illuminates and enlightens all regions of the universe within the bounds of heaven and earth every revolution of the day.

एषा स्या न॑व्य॒मायु॒दधा॑ना गू॒ढ्वी तमा॒ ज्याति॑षा॒षा अ॑बाधि । अग॑ एति युव॒तिरह्र॑याणा॒ पाचि॑कित॒त्सूर्य॑ य॒ज्ञम॒ग्निम ॥ २ ॥

2. *Eṣā syā navyamāyurdadhānā gūḍhvī tamo jyotiṣoṣā abodhi. Agra eti yuvatirahrayāṇā prācikitat sūryaṁ yajñmagnim.*

This is the dawn bearing and bringing new life and energy, that deep and sublime light of divinity which enlightens ignorance with knowledge and informs even darkness with light. It goes forward first before sunrise, youthful, bold, enlightened, unrestrained and free, and gives light to the sun and life to the yajna fire.

अश्वावतीगोमतीन उषास' वीरवतीः सदमुच्छन्तु भदाः। घृतं दुहाना विश्वतः पपीता यूयं पात स्वस्तिभिः सदा नः॥ ३॥

3. *Aśvāvatīr-gomatīrna uṣāso vīravatīḥ sadamucchantu bhadrāḥ. Ghṛtaṁ duhānā viśvataḥ prapītā yūyaṁ pāta svastibhiḥ sadā naḥ.*

May the blissful dawns every morning, abounding in light and dynamism, energy, fertility and procreation of the race in heroic generations, illuminate and energise our home and family, give us showers of water, milk and honey, and bless us with total fulfilment from all quarters of the world. O lights of dawn, protect and promote us with all peace, progress and happiness of the good life always all time.

Mandala 7/Sukta 81

Usha Devata, Vasishtha Maitravaruni Rshi

पत्युं अदश्यायत्युꣳच्छन्तीं दुहिता दिवः।
अपा महिं व्ययति चꣳसि तमा ज्यातिष्कृणाति सूनरी॥ १॥

1. *Pratyu adarśyāyatyucchantī duhitā divaḥ. Apo mahi vyayati cakṣase tamo jyotiṣkṛṇoti sūnarī.*

The great and glorious dawn, child of the light of divinity, is seen rising, dispelling mists and darkness, and illuminates with light the world of our actions, brilliant guide as she is for the day.

उदुस्रियाः सृजते सूयसः सचाँ उद्य न्नक्षत्रमर्चिवत।
तवेदुषो व्युषि सूर्यस्य च सं भक्तेन गममहि ॥ २ ॥

2. *Udusriyāḥ sṛjate sūryaḥ sacāṅ udyannakṣatramarcivat. Taveduṣo vyuṣi sūryasya ca saṁ bhaktena gamemahi.*

And then the sun, friend and associate together, takes over and, blazing with splendour, sends forth radiations of light and illuminates the planet earth. O dawn, in your original revelation of light divine and in the solar radiations, we pray, let us abide and act with faith and delightful experience of the illumination.

पतिं त्वा दुहितर्दिव उष' जीरा अभुत्स्महि। या वहसि पुरुस्पार्हं वननवति रत्नं न दाशुषे मयः ॥ ३ ॥

3. *Prati tvā duhirardiva uṣo jīrā abhutsmahi. Yā vahasi puru spārhaṁ vananvati ratnaṁ na dāśuṣe mayaḥ.*

O dawn, daughter of heaven, receiver of divine light and giver of inspiring radiations, who bring us cherished gifts of eternal and infinite blessings like the jewels of life for the generous man of charity, we pray, may we be instant and faithful recipients of your light divine, peace and joy, every morning.

उच्छन्ती या कृणाषि महना महि पख्य देवि स्वर्दृश।
तस्यास्ते रत्नभाज इमह वयं स्याम मातुन सूनवः ॥ ४ ॥

4. *Ucchantī yā kṛṇoṣi maṁhanā mahi prakhyai devi svardṛśe. Tasyāste ratnabhāja īmahe vayaṁ syāma māturna sūnavaḥ.*

Generous and divine dawn, great and glorious, who with your splendour enlighten the world to have the vision and awareness of divinity, we pray that we too may experience that vision and share those jewels of life, and thus abide in life like favourite children of the divine mother.

तच्चित्रं राध आ भराषा यद्दीर्घश्रुत्तमम।
यत्त' दिवा दुहितमर्त्भाजनं तदास्व भुनजामहे॥ ५॥

5. *Taccitraṁ rādha ā bharoṣo yad dīrghasruttamam. Yat te divo duhitar-martabhojanaṁ tad rāsva bhunajāmahai.*

O light of dawn, bear and bring for us that vision, wealth and competence of life, wonderful, various, versatile and infinite, heard over the longest time and widest space which, O light of self-refulgent heaven, is your gift to mortal humanity as food for the body, mind and soul. Give us that wealth of food for our benefit and enlightenment.

श्रवः सूरिभ्य' अमृतं वसुत्वनं वाजाँ अस्मभ्यं गामतः।
चादयित्री मघानः सूनृतावत्युषा उच्छदप स्रिधः॥ ६॥

6. *Śravaḥ sūribhyo amṛtaṁ vasutvanaṁ vājāň asmabhyaṁ gomataḥ. codayitrī maghonaḥ sṛnṛtāvatyuśā ucchadapa sridhaḥ.*

O dawn, inspirer of the wealthy and powerful, commanding the light and truth of existence in action, bring immortal food and wealth, honour and fame to

the wise and brave. Bring food and energy and the wealth of lands and cows for us all, and ward off all sin, error and enmity from us, shine and give us settlement in peace.

Mandala 7/Sukta 82

Indra-Varunau Devate, Vasishtha Maitravaruni Rshi

इन्दा॑वरुणा यु॒वम॑ध्व॒राय॑ ना वि॒श जना॑य॒ मह्यि॒ शम॑ यच्छतम। दी॒घप॑यज्युमति॒ या व॑नु॒ष्यति॑ व॒यं ज॑यम॒ पृत॑नासु दू॒ढ्य॑: ॥ १ ॥

1. *Indrāvaruṇā yuvamadhvarāya no viśe janāya mahi śarma yacchatam. Dīrghaprayajyumati yo vanuṣyati vayaṁ jayema pṛtanāsu duḍhyaḥ.*

Indra, lord of ruling power, and Varuna, lord of justice, you both together for our people in general provide a very home and comfortable security of life so that they may do their creative and productive work in peace without fear and violence and, in our joint ventures for the nation, we may defeat, better win over, the person who out of hate and malevolence injures or violates the peace of a citizen engaged in continuous work for the nation.

स॒माळ॒न्य: स्व॒राळ॒न्य उ॑च्यत वां म॒हान्ता॒विन्दा॒वरु॑णा म॒हाव॑सू। विश्व॑ दु॒वास॑: पर॒म व्य॑॑मनि॒ सं वा॒माज॑॑ वृषणा॒ सं बल॑ दधु: ॥ २ ॥

2. *Samrāḷanyaḥ svarāḷanya ucyate vāṁ mahāntāvindrāvaruṇā mahāvasū. Viśve devāsaḥ parame vyomani saṁ vāmojo vṛṣaṇā saṁ balaṁ dadhuḥ.*

O Indra, lord ruler, and Varuna, lord of justice,

grand powers of the common wealth, one of you is called 'Samrat, sovereign ruler of the nation as one collected person', the other is called 'Swarat, autonomous ruler of the judiciary as a sub-system of the sovereign state'. O brave and generous lords, may all the brilliant sages and scholars of the nation and all the divinities of nature in this vast sovereign common wealth of humanity vest you with dignity and power.

(This mantra may also be interpreted as pointing to the two extreme ends, though both mutually balanced, of the sovereign social order, whether the order is a nation or the entire human world on earth. One is 'Samrat' the total sovereign system with one supreme head, the other is 'swarat', the autonomous individual, the citizen with his or her freedoms and loyalty to the national law, and the balance of rights and duties of the 'swarat' individual.)

अन्वपां खान्यतृन्तमाजसा सूयमरयतं दिवि प्रभुम।
इन्द्रावरुणा मद अस्य मायिना पिन्वतमपितः पिन्वतं धियः॥ ३॥

3. *Anvapāṁ khānyatṛntam-ojasā sūryam-airayataṁ divi prabhum. Indrāvaruṇā made asya māyino'-pinvatam-apitaḥ pinvataṁ dhiyaḥ.*

With your light and lustre, O Indra and Varuna, sovereign ruler and lord of independent judgement, state and the individual, general will and collective power and individual will and autonomous judgement, together you break open the flood gates of waters and national energy in social dynamics. You raise the social brilliance in the regions of culture and enlightenment to the highest

degrees of freedom and sovereignty.

O lords of power and judgement, together in the joy of this wonderful ruling order, you replenish the dry streams of life to flow with fresh energy and energise our bored will and intellect with new vision, ambition and resolution all round.

युवामिद्युत्सु पृतनासु वह्नया युवां रमस्य पसव मितज्ञवः। इशाना वस्व उभयस्य कारव इन्द्रावरुणा सुहवा हवामह॥ ४॥

4. *Yuvāmid yutsu pṛtanāsu vahnayo yuvāṁ kṣemasya prasave mitajñavaḥ. Īśānā vasva ubhayasya kārava indrāvaruṇā suhavā havāmahe.*

Indra and Varuna, ruler and preserver of both the citizen and the state for earthly as well as for higher values, men of fiery passion and action call upon you in their joint struggles for advancement and fresh acquisitions. Men of settled vision and judgement seated on firm ground call upon you in their efforts for peace, preservation and stability. Creators of the wealth of the nation thus, we all call upon you in our battles for both yoga and kshema, progress and preservation in balance, constant watchers and instantly responsive as you are.

इन्द्रावरुणा यदिमानि चक्रथुर्विश्वा जातानि भुवनस्य मज्मना। रमेण मित्रा वरुणं दुवस्यति मरुद्भिरुगः शुभमन्य ईयत॥ ५॥

5. *Indrāvaruṇā yadimāni cakrathurviśvā jātāni bhuvanasya majmanā. Kṣemeṇa mitro varuṇaṁ duvasyati marudbhirugraḥ śubhamanya īyate.*

Indra and Varuna, with your strength and vision

you rule and advance and thus serve all these children of the earth. Mitra, power of love and friendship with warmth of passion for peace and stability serves and supports Varuna, judgement and discrimination for the collective good, and the other, Indra, power and passion for advancement, with all his storm troopers fast as winds fights for the defence and advancement of the good of all.

मह शुल्काय वरुणस्य नु त्विष आज' मिमात धुवमस्य यत्स्वम। अजामिमन्यः श्नथयन्तमातिरद्दभभिर्न्यः प वृणाति भूयसः ॥ ६ ॥

6. *Mahe śulkāya varuṇasya nu tviṣa ojo mimāte dhruvam-asya yat svam. Ajāmim-anyaḥ śnatha-yantam-ātirad dabhrebhir-anyaḥ pra vṛṇoti bhūyasaḥ.*

For the greatness and rising prosperity of the social order of peace and progress, Indra and Varuna augment its power and lustre and preserve and increase what its basic and consolidated national asset is. One of them, Indra, overthrows its unfriendly and hostile opponents who try to sabotage and arrest its progress, and the other, Varuna, even with minimum but convincing power, subdues many devastating critics.

न तमंहो न दुरितानि मत्यमिन्दावरुणा न तपः कुतश्चन। यस्य दवा गच्छथा वीथा अध्वरं न तं मतस्य नशत परिह्वृतिः ॥ ७ ॥

7. *Na tamaṁho na duritāni martyam-idrāvaruṇā na tapaḥ kutaścana. Yasya devā gacchatho vītho adhvaraṁ na taṁ martasya naśate parihvṛtiḥ.*

No sin, no evils, no suffering, nor any man's crookedness can ever touch or disturb that mortal man, that ruler of the social order, whose yajna of individual freedom of action and loyalty to the social order and its laws, O Indra and Varuna, lord of omnipotence and lord of justice and mercy, glorious and generous rulers of the universe, you bless, visit, lead and guide.

अवाङ् नरा दव्यनावसा गतं शृणुतं हवं यदि म जुजुषथः। युवाहि सख्यमुत वा यदाप्यं माडीकमिन्दावरुणा नि यच्छतम ॥ ८ ॥

8. *Arvāṅ narā daivyenāvasā gataṁ śṛṇutaṁ havaṁ yadi me jujoṣathaḥ. Yuvorhi sakhyamuta vā yadāpyaṁ mārḍīkamindrāvaruṇā ni yacchatam.*

O Indra and Varuna, leading lights of nature and humanity, lords of power, justice and mercy of the social and natural order, since I enjoy your love and friendship, come hither to me with protection and promotion, listen to my call, and bear, bring and give me the benefit of your friendship and whatever is peaceful, blissful and attainable.

अस्माकमिन्दावरुणा भरेभरे पुरोयोधा भवतं कृष्ट्याजसा। यद्वां हवन्त उभये अधा स्पृधि नरस्तोकस्य तनयस्य सातिषु ॥ ९ ॥

9. *Asmākam-indrāvaruṇā bharebhare puroyodhā bhavataṁ kṛṣṭyojasā. Yad vāṁ havanta ubhaye adha spṛdhi narastokasya tanayasya sātiṣu.*

Indra and Varuna, ruling powers of the people and the social order, be the front leaders and warriors in every battle of ours since the leading lights of both

the people and the ruling services invite you in their struggles for the progress of their children and grand children.

अस्म इन्दा वरुणा मित्रा अयमा द्युम्नं यच्छन्तु महि शम' सपथः। अवधं ज्यातिरदितेऋतावृध' दवस्य श्लाकं सवितुम'नामह॥ १०॥

10. *Asme indro varuṇo mitro aryamā dyumnaṁ yacchantu mahi śarma saprathaḥ. Avadhraṁ jyotiraditer-ṛtāvṛdho devasya ślokaṁ saviturmanāmahe.*

May Indra, Varuna, Mitra and Aryama, lord of power, justice and generosity, love and friendship, and guide and lord ruler of the world order, bless us with honour and excellence and give us great good peace and prosperity ever increasing. We pray for the kind and beneficial light of mother Infinity and celebrate the glory of the self-refulgent Savita, lord creator, inspirer of life and protector of the truth and law of this expansive universe.

Mandala 7/Sukta 83

Indra-Varunau Devate, Vasishtha Maitravaruni Rshi

युवां नरा पश्यमानास आप्यं प्राचा गव्यन्तः पृथुपश'वा ययुः। दासा च वृत्रा हतमार्याणि च सुदासमिन्दावरुणावसावतम॥ १॥

1. *Yuvāṁ narā paśyamānāsa āpyaṁ prācā gavyantaḥ pṛthuparśavo yayuḥ. Dāsā ca vṛtrā hatamāryāṇi ca sudāsamindrāvaruṇā-vasāvatam.*

Indra and Varuna, O warrior and tactician of the

commanding order, the bold and brave front rank leaders, seeing your power and performance, march forward and join you with large axes in hand and reach you as leaders with an open door. O fighters, having destroyed the forces of darkness and sabotage, with all your forces protect and promote the noble, the generous and the dedicated people of society.

यत्रा नरः समयन्त कृतध्वजा यस्मिं ाजा भवति किं चन पियम। यत्रा भयन्त भुवना स्वदृशस्तत्रा न इन्दावरुणाधि वाचतम ॥ २ ॥

2. *Yatrā naraḥ samaynte kṛtadhvajo yasminnājā bhavati kiṁ ca na priyam. Yatrā bhayante bhuvanā svardṛśastatrā na indrāvaruṇādhi vocatam.*

Where the leading brave of the nation meet with banners in hand, where there would be but little good in battle or in contest, where the people of the earth quake with fear though they see the light and joy of heaven otherwise, of that, O Indra and, Varuna, speak to us.

सं भूम्या अन्ता ध्वसिरा अदृ ातन्दावरुणा दिवि घाष आरुहत। अस्थुजनानामुप मामरातया वागवसा हवनश्रुता गतम ॥ ३ ॥

3. *Saṁ bhūmyā antā dhvasirā adṛkṣatendr-āvaruṇā divi ghoṣa āruhat. Asthur-janānāmupa māmarātayo'rvāgavasā havanaśrutā gatam.*

Indra and Varuna, destroyers of the evil and the violent, look to the ends of the earth, let the clang of arms and roar of battle rise to the sky, let the people's enemies stand at the door and face me, and in any crisis,

as you hear the signal and the clarion call, come forward with all the defence forces.

इन्द्रावरुणा वधनाभिरप्रति भेदं वन्वन्ता प सुदासमावतम। ब्रह्माण्यषां शृणुतं हवीमनि सत्या तृत्सूनामभवत्पुरोहितिः॥ ४॥

4. *Indrāvaruṇā vadhanābhiraprati bhedaṁ vanvantā pra sudāsamāvatam. Brahmāṇyeṣāṁ śṛṇutaṁ havīmani satyā tṛtsūnām-abhavat purohitiḥ.*

Indra and Varuna, leading warrior and enemy destroyer and saviour and rebuilder, facing and breaking the difficult enemy lines of offence with fatal weapons, protect the generous ruler of the land. In this strife of battle, listen to the earnest voices of the priests engaged in yajnic development of the nation, and let the priest-like prophecy and expectations of the people seeking peace and freedom come true.

इन्द्रावरुणावभ्या तपन्ति माघान्यया वनुषामरातयः। युवं हि वस्व उभयस्य राजथा ध स्मा ना वतं पाय दिवि॥ ५॥

5. *Indrāvaruṇāvabhyā tapanti māghānyaryo vanuṣāmarātayaḥ. Yuvaṁ hi vasva ubhayasya rājatho'dha smā no'vataṁ pārye divi.*

Indra, lord of power, Varuna, lord of justice and mercy, the evil deeds of the violent and the adversities caused by the saboteurs torment me all round. You alone rule and order the power and prosperity of both terrestrial and celestial worlds. Protect us on the earth and lead us to the light and joy of freedom beyond the bounds of earth.

युवां ह्वन्त उभयास आजिष्विन्दं च वस्वा वरुणं च सातये। यत्र राजभिर्दशभिर्निबाधितं प सुदासमावतं तृत्सुभिः सह॥ ६॥

6. *Yuvāṁ havanta ubhayāsa ājiṣvindraṁ ca vasvo varuṇaṁ ca sātaye. Yatra rājabhir-daśabhir-nibādhitaṁ pra sudāsamāvataṁ tṛtsubhiḥ saha.*

Both the people and the leaders call upon you in battles, O Indra and Varuna, for victory in battle and regaining of success and prosperity. They call upon you in battle where you defend the generous ruler against tens of tormenting dictators and, alongwith the ruler, you save three orders of scholars and sages in three fields of arts, sciences and universal values of Dharma and justice.

दश राजानः समिता अयज्यवः सुदासमिन्दावरुणा न युयुधुः। सत्या नृणामद्मसदामुपस्तुतिर्देवा एषामभवन्देवहूतिषु॥ ७॥

7. *Daśa rājānaḥ samitā ayajvayaḥ sudāsamindrāvaruṇā na yuyudhuḥ. Satyā nṛṇām-admasadām-upastutir-devā eṣām-abhavan devahūtiṣu.*

Indra and Varuna, spirit of life and sense of judgement victorious over evil and impiety, even ten brilliant but impious and impulsive forces together cannot fight against the versatile and generous ruler of the self and society. The prayers of holy men dedicated to divinity in the house of yajna and charity come true and the divinities of humanity and nature both join the invocations of these holy men in their acts of piety and divine service.

दाशराज्ञ परियत्ताय विश्वतः सुदास इन्दावरुणावशि ातम।
श्वित्यञ्चा यत्र नमसा कपर्दिन धिया धीवन्ता असपन्त तृत्सवः ॥ ८ ॥

8. *Dāśarājñe pariyattāya viśvataḥ sudāsa indrāvaruṇāvaśikṣatam. Śvityañco yatra namasā kapardino dhiyā dhīvanto asapanta tṛtsavaḥ.*

Indra and Varuna, you come to the help of the liberal man of charity and the benevolent ruler surrounded by hostilities all round, and you join his house of yajnic discipline and ruling order where intelligent and pious sages help the priestly performers with offers of oblations and thoughts of wisdom.

वृत्राण्यन्यः समिथषु जिघ्नत वतान्यन्या अभि र ात सदा।
हवामह वां वृषणा सुवृक्तिभिर स्म इन्दावरुणा शम यच्छतम ॥ ९ ॥

9. *Vṛtrāṇyanyaḥ samitheṣu jighnate vratānyanyo abhi rakṣate sadā. Havāmahe vāṁ vṛṣṇā suvṛktibhirasme indrāvaruṇā śarma yacchatam.*

Of Indra and Varuna, one destroys evil and darkness in the battles of life, the other always protects the laws and observances of pious people's holy disciplines. O generous and divine lords of power and wisdom, we invoke you and offer you homage with adorations and holy presentations. May Indra and Varuna give us a happy home of peace and prosperity.

अस्म इन्दा वरुणा मित्रा अयमा द्युम्नं यच्छन्तु महि शम
सपथः। अवधं ज्यातिरदितऋतावृध दवस्य श्लाकं
सवितुम नामह ॥ १० ॥

10. *Asme indro varuṇo mitro aryamā dyumnaṁ-yacchantu mahi śarma saprathaḥ. Avadhraṁ jyotir-aditer-ṛtāvṛdho devasya ślokaṁ savitur-manāmahe.*

May Indra, Varuna, Mitra and Aryama bless us with power, justice, love and friendship, and passion for progress, honour and excellence with settlement in a happy home wherein, ever advancing, we may live a life of truth, observing the eternal law of Dharma operative in nature and humanity. We pray for the blissful light of mother Infinity and celebrate in song the glory of Savita, lord giver of the light of life and inspiration for the True, the Good and the Beautiful in existence.

Mandala 7/Sukta 84

Indra- Varunau Devate, Vasishtha Maitravaruni Rshi

आ वां राजानावध्वर वंवृत्यां हव्यभिंरिन्दावरुणा नम ंभिः । प वां घृताचीं बाह्वादर्धाना परि त्मना विषुंरूपा जिगाति ॥ १ ॥

1. *Ā vāṁ rājānāvadhvare vavṛtyāṁ havyebhir-indrā-varuṇā namobhiḥ. Pra vāṁ ghṛtācī bāhvor-dadhānā pari tamanā viṣurūpā jigāti.*

Indra-Varuna, self-refulgent rulers of life, Supreme Lord's power and justice, light and rectitude, law and freedom, reward and punishment, I pray, let me turn to you and abide there. I invoke you with salutations and homage worthy for divinity in this yajna of life full of love and free from violence. The ladle in all universal forms overflowing with ghrta held in hands

spontaneously moves to you to make the offer of total surrender to the sacred fire.

युवा राष्टं बृहदिन्वति द्याया सतृभिररज्जुभिः सिनीथः । परि ना हळा वरुणस्य वृज्या उरुं न इन्दः कृणवदु लाकम ॥ २ ॥

2. *Yuvo rāṣṭraṁ bṛhadinvati dyauryau setṛbhir-arajjubhiḥ sīnithaḥ. Pari no heḷo varuṇasya vṛjyā uruṁ na indraḥ kṛṇavadu lokam.*

The mighty heaven of light feeds the vast social order under your rule. You join, you bind, with bonds without snares. May the displeasure of Varuna and consequent suffering be far off from us. May Indra bless us and create a vast expansive world of light for us.

कृतं न' यज्ञं विदथेषु चारुं कृतं ब्रह्माणि सूरिषु पशस्ता । उप' रयिद्रवजूता न एतु प णः स्याहाभिरूतिभिस्ति-रतम ॥ ३ ॥

3. *Kṛtaṁ no yajñaṁ vidatheṣu cāruṁ kṛtaṁ brahmāṇi sūriṣu praśastā. Upo rayirdevajūto na etu pra ṇaḥ spārhābhir-ūtibhis-tiretam.*

Indra-Varuna, pray raise our yajnic acts in the business of life to beauty and grace. May you vest our songs of adoration and gratitude with love and faith among the wise and brave of the community. May wealth, honour and excellence of life inspired by divinities come to us. May you, Indra-Varuna, help us cross the seas of life with cherished means of protection and progress.

अस्म इन्दावरुणा विश्ववारं रयिं धत्तं वसुमन्तं पुरु ुम । प य आदित्या अनृता मिनात्यमिता शूर' दयत वसूनि ॥ ४ ॥

4. *Asme indrāvaruṇā viśvavāraṁ rayiṁ dhattaṁ vasumantaṁ purukṣum. Pra ya ādityo anṛtā minātyamitā śūro dayate vasūni.*

Indra-Varuna, pray bear and bring for all of us wealth, honour and excellence of universal order in plenty, full of the world's riches. The lord of light that frustrates and destroys untruth is the lord of power and gives boundless forms of wealth, joy and peaceful settlement on earth.

इ॒यमिन्द्रं॑ वरु॑णमष्ट म॒ गीः पाव॑क्ता॒क तन॑य॒ तूतु॑जाना ।
सु॒रत्ना॑सा द॒ववी॑तिं गमम यू॒यं पा॑त स्व॒स्तिभि॒ः सदा॑ नः ॥ ५ ॥

5. *Iyamindraṁ varuṇamaṣṭa me gīḥ prāvat toke tanaye tūtujānā. Suratnāso devavītiṁ gamema yūyaṁ pāta svastibhiḥ sadā naḥ.*

Let my voice of adoration reach Indra and Varuna at the earliest and bring protection and progress for our children and grand children at the fastest. Let us all blest with the jewels of life reach the house of yajna and attain the blessings of Indra and Varuna. O divinities of nature and humanity, saints and sages, protect and promote us with all modes and means of safety, security and all round well being of life for all time.

Mandala 7/Sukta 85

Indra-Varuna Devate, Vasishtha Maitravaruni Rshi

पु॒नी॒ष वा॑मर॒ ासं मनी॒षां साम॒मिन्दा॑य॒ वरु॑णाय॒ जुह्व॑त ।
घृ॒तप॑तीकामु॒षसं॒ न द॒वीं ता ना॒ याम॑ ञ्रुरुष्यताम॒भीक॑े ॥ १ ॥

1. *Punīṣe vām-arakṣasaṁ manīṣāṁ somam-idrāya varuṇāya juhvat. Ghṛtapratīkām-uṣasaṁ na devīṁ tā no yāmann-uruṣyatām-abhīke.*

I dedicate and sanctify the song of adoration free from evil, enmity and malice, and offer it to Indra and Varuna, having made a presentation of holy soma to the ruler warrior and the chief of justice. It is soft and sweet and brilliant, full of power like the divine dawn. May Indra and Varuna come and inspire us to shine in our battle of life against evil with full divine protection.

स्पर्धन्त वा उ दवहूय अत्र यषु ध्वजषु दिद्यवः पतन्ति ।
युवं ताँ इन्दावरुणावमित्रान्हतं परांचः शवा विषूचः ॥ २ ॥

2. *Spardhante vā u devahūye atra yeṣu dhvajeṣu didyavaḥ patanti. Yuvaṁ tāṅ indrāvaruṇāva-mitrān hataṁ parācaḥ śarvā viṣūcaḥ.*

And those who fight and oppose us in this struggle of the social order, and in those battles in which the enemy weapons fall upon our flags of honour, all those enemies and crooked adversaries, O Indra and Varuna, pray frustrate and destroy with the force and justice of the social order.

आपश्चिद्धि स्वयशसः सदःसु दवीरिन्द्रं वरुणं दवता धुः ।
कृष्टीर्न्या धारयति पवक्ता वृत्राण्यन्या अपतीनि हन्ति ॥ ३ ॥

3. *Āpaściddhi svayaśasaḥ sadaḥsu devīrindraṁ varuṇaṁ devātā dhuḥ. Kṛṣṭīranyo dhārayati praviktā vṛtrāṇyanyo apratīni hanti.*

Intelligent and brilliant people in their own right of quality and social prestige select, appoint and consecrate Indra and Varuna, brilliant and noble authorities, in their offices and assemblies. One of them, Varuna, manages the different orders of people, the

other, Indra, destroys forces of darkness and enmity who refuse to be managed otherwise.

स सुकतुर्ऋतचिदस्तु हाता य आदित्य शवसा वां नमस्वान ।
आववतदवस वां हविष्मानसदित्स सुविताय पर्यस्वान ॥ ४ ॥

4. *Sa sukratur-ṛtacid-astu hotā ya āditya śavasā vāṁ namasvān. Āvavartad-avase vāṁ haviṣmān-asadit sa suvitāya prayasvān.*

Surely that individual is a good citizen of noble action, a true yajaka, dedicated to universal values of truth and law, who, of his own free will, with his power and potential and high degree of endeavour and application, turns to you, O brilliant Indra and Varuna, with sincere loyalty and homage for the sake of protection and advancement. And surely he deserves all round happiness and well being.

इयमिन्द्रं वरुणमष्ट मे गीः पावत्ताक तनय तूतुजाना ।
सुरत्नासा दवतीतिं गमम यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Iyamindraṁ varuṇamaṣṭa me gīḥ prāvat toke tanaye tūtujānā. Suratnāso devavītiṁ gamema yūyaṁ pāta svastibhiḥ sadā naḥ.*

May this earnest and vibrating voice of homage and prayer reach Indra and Varuna for the protection and progress of our children and grand children. May we, blest with the jewels of life, reach and join the noble assembly of the enlightened and participate in the yajnic business of the nation. O Indra and Varuna, O enlightened citizens and leaders of humanity, protect and promote us with all safeguards and securities and all modes of happiness and well being all ways all time.

Mandala 7/Sukta 86

Varuna Devata, Vasishtha Maitravaruni Rshi

धीरा त्वस्य महिना जनूंषि वि यस्तस्तम्भ रादसी चिदुर्वी।
प नाकमृष्वं नुनुद बृहन्तं द्विता न त्रं पपथच्च भूम॥ १॥

1. *Dhīrā tvasya mahinā janūṁṣi vi yastastambha rodasī cidurvī. Pra nākamṛṣvaṁ nunude bṛhantaṁ dvitā nakṣatraṁ paprathacca bhūma.*

Firm in balance are the creations of this Varuna, light of the universe, by virtue of his greatness as he holds and stabilises the heaven and earth and indeed the expanding universe. He energises and impels the high heavens of bliss and the distant stars and lights them both day and night, pervading the vast world of existence. Only the wise and brave know this.

उत स्वया तन्वा३ सं वदे तत्कदा न्वन्तरुरुणे भुवानि।
किं मे हव्यमहृणाना जुषत कदा मृळीकं सुमना अभि ख्यम॥ २॥

2. *Uta svayā tanvā saṁ vade tat kadā nvantarvaruṇe bhuvāni. Kiṁ me havyam-ahṛṇāno juṣeta kadā mṛḷīkaṁ sumanā abhi khyam.*

And when would I, by my own individual self, commune with the lord? When would I join the innermost presence of Varuna? Would he accept my homage and prayer with pleasure? When would I, with peace in the mind, experience the bliss of that presence and power?

पृच्छ तदन वरुण दिदृ ाूप एमि चिकितुष विपृच्छम।
समानमिन्मे कवयश्चिदाहुरयं हेतुर्वरुणा हृणीत॥ ३॥

3. *Pṛcche tadeno varuṇa didṛkṣūpo emi cikituṣo vipṛccham. Samānaminme kavayaścidāhurayaṁ ha tubhyaṁ varuṇo hṛṇīte.*

O Varuna, I ask myself what sin is. Keen for the vision of divinity, I go and meet the wise, and freely I ask what sin is. And the wise sages all say the same thing to me : This Varuna feels displeased only for your sake, to save you from sin.

किमाग॑ आस वरुण॒ ज्यष्ठं॒ यत्स्तो॒तारं॒ जिघांससि॒ सखा॑यम।
प तन्म॑ वाच दूळभ स्वधा॒वो॑ वं त्वान॒ना नम॑सा तु॒र इ॑याम॥ ४॥

4. *Kimāga āsa varuṇa jyeṣṭhaṁ yat stotāraṁ jighāṁsasi sakhāyam. Pra tanme voco dūḷabha svadhāvo 'va tvānenā namasā tura iyām.*

Varuna, what is the greatest sin or crime for which you punish your friend and celebrant? Speak of that to me, O lord rare to be attained, self-refulgent and self-omnipotent. Save me, lord. A sinless innocent soul, post haste I come to you with homage, prayer and surrender.

अव॑ दु॒ग्धानि॒ पित्र्या॑ सृजा॒ ना॒ व॒ या व॒यं च॑कृ॒मा त॒नूभि॑:।
अव॑ राजन्पशु॒तृ॑पं॒ न ता॒युं सृ॒जा व॒त्सं न दाम्ना॒ वसि॑ष्ठम॥ ५॥

5. *Ava drugdhāni pitryā sṛjā no'va yā vayaṁ cakṛmā tanūbhiḥ. Ava rājan paśutṛpaṁ na tāyuṁ sṛjā vatsaṁ na dāmno vasiṣṭham.*

Loosen and free us from weaknesses inherited from the forefathers. Save us from the sins and evils committed by ourselves in person. O sovereign ruler,

free us from animal passions, like the thief from jail, and relieve the earnest celebrant from passions and slavery, like the calf set free from bonds of the tether.

न स स्वा द ा॑ वरुण॒ धृति॒ः सा सुरा॑ म॒न्युवि॒भीद॑का॒ अचि॑त्ति॒ः । अस्ति॒ ज्याया॒न्कनी॑यस उपा॒र स्वप्न॑श्च॒नद॑नृ॒तस्य॑ पया॒ता ॥ ६ ॥

6. *Na sa svo dakṣo varuṇa dhrutiḥ sā surā manyur-vibhīdako acittiḥ. Asti jyāyān kanīyasa upāre svapnaścanedanṛtasya prayotā.*

It is not our own essential virtue, competence and expertise that is the cause of evil and the fall. It is liquor, anger, gambling and infatuation, ignorance and loss of good sense that is the cause of evil. It is also the company of the wrong senior with the junior and the dreams of unrealistic ambition that tempt a person to fall a victim to falsehood and evil.

अरं दा॒सा न मी॒ हुष॑ कराण्य॒हं द॒वाय॒ भूण॒य ना॑गाः । अच॑तयद॒चित॑ द॒वा अ॒या गृत्सं॑ रा॒य क॒वित॑रा जुनाति ॥ ७ ॥

7. *Araṁ dāso na mīḷhuṣe karāṇyahaṁ devāya bhūrṇaye'nāgāḥ. Acetayad-acito devo aryo gṛtsaṁ rāye kavitaro jūnāti.*

Let me, an innocent person free from evil, do unreserved service and offer sincere prayers like a dedicated servant to Varuna, refulgent and generous lord giver of sure and complete fulfilment. He, brilliant and generous lord of all, wiser than any one else, omniscient master, enlightens the ignorant and inspires the holy and intelligent, and leads them to honour and prosperity.

अयं सु तुभ्यं वरुण स्वधावा हृदि स्ताम उपश्रितश्चिदस्तु।
शं नः ाम शमु यागं ना अस्तु यूयं पात स्वस्तिभिः सदा नः॥ ८॥

8. *Ayaṁ su tubhyaṁ varuṇa svadhāvo hṛdi stoma upaśritaścidastu. Śaṁ naḥ kṣeme śamu yoge no astu yūyaṁ pāta svastibhiḥ sadā naḥ.*

Varuna, self-existent lord of omniscience and omnipotence, may this song of adoration reach your heart and be graciously accepted. Let there be all good and full protection for what we have achieved, and all good grace and advancement for what we may further achieve. O lord, O divinities of nature and humanity, pray protect and promote us with all happiness and well being all ways all time, bless us with yoga and kshema in peace.

Mandala 7/Sukta 87

Varuna Devata, Vasishtha Maitravaruni Rshi

रदत्पथा वरुणः सूर्याय पार्णांसि समुदिया नदीनाम।
सगा न सृष्टा अवतीरृतायञ्चकार महीरवनीरहभ्यः॥ १॥

1. *Radat patho varuṇaḥ sūryāya prārṇāṁsi samudriyā nadīnām. Sargo na sṛṣṭo arvatīr-ṛtāyañcakāra mahīr-avanīr-ahabhyaḥ.*

The universe is a mighty explosion of thought, energy and matter let free like a cosmic horse on course: Varuna, lord of supreme power, intelligence and imagination, carving out orbits for the self-refulgent stars, setting cosmic oceans into floods of rivers heading for the sea, structuring mighty moving galaxies and great planets and satellites from the stars, all moving in

observance of the cosmic law.

आत्मा त वाता रज आ नवीनात्पशुन भूणियवस ससवान। अन्तमही बृहती रादसीम विश्वा त धाम वरुण पियाणि॥ २॥

2. *Ātmā te vāto raja ā navīnot paśurna bhūrṇiryavase sasavān. Antarmahī bṛhatī rodasīme viśvā te dhāma varuṇa priyāṇi.*

Your spirit, O Varuna, sets the currents of energy in motion like winds and energises the cosmic particles anew, once asleep all, now rushing restless for food for existence like a horse moving for grass. O lord immanent and transcendent, all this great expansive universe of heaven and earth, all these abodes of existence, are homes of life dear to you, dear to the living forms.

परि स्पशा वरुणस्य स्मदिष्टा उभ पश्यन्ति रादसी सुमके। ऋतावानः कवय' यज्ञधीराः पचतसा य इषयन्त मन्म॥ ३॥

3. *Pari spaśo varuṇasya smadiṣṭā ubhe paśyanti rodasī sumeke. Rtāvānaḥ kavayo yajñadhīrāḥ pracetaso ya iṣayanta manma.*

Currents of cosmic intelligence which are observant forces of Varuna appointed to their task, together watch both heaven and earth and they also observe and inspire to thought and imaginative creation, poets, intellectuals and devotees constantly dedicated to yajna all of whom observe the laws of eternal truth and Dharma and celebrate the divinity of Varuna.

उवाच म वरुण मधिराय त्रिः सप्त नामाघ्न्या बिभति। विद्वान्पदस्य गुह्या न व 'चद्युगाय विप उपराय शि ीन॥ ४॥

4. *Uvāca me varuṇo medhirāya triḥ sapta nāmāghnyā bibharti. Vidvān padasya guhyā na vocad yugāya vipra uparāya śikṣan.*

Varuna, vibrant lord of cosmic intelligence, supreme teacher, spoke to me, dedicated faithful disciple, that divine nature, divine speech, divine earth and sacred cow, each inviolable, bears thrice seven names. Enlightening the scholar approaching the teacher with homage and reverence, the omniscient lord speaks of the supreme state of freedom and bliss as the mystery of existence.

तिस्रा द्यावा निहिता अन्तरस्मिन्तिस्रा भूमीरुपरा: षड्विधानाः। गृत्सा राजा वरुणश्चक एतं दिवि पृङ्खं हिरण्ययं शुभ कम ॥ ५ ॥

5. *Tisro dyāvo nihitā antarasmin tisro bhūmīruparāḥ ṣaḍvidhānāḥ. Gṛtso rājā varuṇaścakra etaṁ divi preṅkhaṁ hiraṇyayaṁ śubhe kam.*

Three heavens of light are contained in the presence of this lord Varuna and there are three orders of the earthly globe over which there are six variations. The all - wise refulgent omnipotent ruler Varuna created all this universe including the vibrant and glorious sun in the blissful heaven high up for light of the world.

अव सिन्धुं वरुणा द्यारिव स्थाद द्रप्सा न श्वता मृगस्तुविष्मान। गम्भीरशंसा रजसा विमानः सुपार त्रिः सता अस्य राजा ॥ ६ ॥

6. *Ava sindhuṁ varuṇo dyauriva sthād drapso na śveto mṛgas-tuviṣmān. Gambhīraśaṁso rajaso vimānaḥ supārakṣatraḥ sato asya rājā.*

Varuna places the sea below as the heaven above, the lord immaculate who, as a drop of crystal, is mighty powerful as the lion, supreme adorable, creator of space and stars, sovereign of the mighty universal order, sole ruler and law giver of this world of reality.

या मृळयाति चकुष चिदाग ' वयं स्याम वरुण अनागाः ।
अनु वतान्यदितऋधन्त ' यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Yo mṛḷayāti cakruṣe cidāgo vayaṁ syāma varuṇe anāgāḥ. Anu vratānyaditer-ṛdhanto yūyaṁ pāta svastibhiḥ sadā naḥ.*

O Varuna, lord who save even the sinner, bless us that we may be sinless, observing the laws of mother Infinity's discipline. O lord, O saints and sages, teachers and rulers, protect and promote us with peace, progress and all round well being all ways all time.

Mandala 7/Sukta 88

Varuna Devata, Vasishtha Maitravaruni Rshi

प शुन्ध्युवं वरुणाय पष्ठां मतिं वसिष्ठ मी हुष भरस्व ।
य इमवाञ्चं करत यजत्रं सहस्त्रामघं वृषणं बृहन्तम ॥ १ ॥

1. *Pra śundhyuvaṁ varuṇāya preṣṭhāṁ matiṁ vasiṣṭha mīḷhuṣe bharasva. Ya īmarvāñcaṁ karate yajatraṁ sahasrāmaghaṁ vṛṣaṇaṁ bṛhantam.*

Holiest sage and brilliant scholar, develop pure, purifying and transparent intelligence of the dearest order and offer reverence and yajnic homage to Varuna, potent and generous lord inspirer of life, who creates, energises and brings us the great adorable sun and the

expansive and deepening cloud of showers bearing a thousandfold wealth of life.

अधा न्वस्य संदृशं जगन्वानग्नेरनीकं वरुणस्य मंसि।
स्वर्यदश्मन्नधिपा उ अन्धो भि मा वपुर्दृशये निनीयात॥ २॥

2. *Adhā nvasya saṁdṛśaṁ jaganvān-agneranīkaṁ varuṇasya maṁsi. Svaryadaśmann-adhipā u andho'bhi mā vapurdṛśaye ninīyāt.*

Meditating on the blissful presence of Varuna, lord of light and wisdom, when I feel the flames of fire and divine exhilaration, then, I pray, the lord of bliss and sovereign of the world may reveal to me his divine presence as it is so that I may experience it in the inner being and live the ecstasy of life divine.

आ यदुहाव वरुणश्च नावं प यत्समुद्रमीरयाव मध्यम।
अधि यदपां स्नुभिश्चराव प प्रेङ्ख इङ्खयावहै शुभे कम॥ ३॥

3. *Ā yad ruhāva varuṇaśca nāvaṁ pra yat samudra-mīrayāva madhyam. Adhi yadapāṁ snubhi-ścarava pra preṅkha īṅkhayāvahai śubhe kam.*

And when I ride on the wings of Ananda samadhi with the presence of divine Varuna, I float through the boundless ocean of his infinite omnipresence, and when I fly over the world of karmic existence and all that goes with it, I transcend it with the divine presence and roll in the infinite ecstasy of pure bliss above the world of existence.

वसिष्ठं ह वरुणा नाव्याधादृषिं चकार स्वपा महोभिः।
स्तोतारं विप्रः सुदिनत्व अह्नां या उ द्यावस्ततनन्नादुषासः॥ ४॥

4. *Vasiṣṭhaṁ ha varuṇo nāvyādhādṛṣiṁ cakāra svapā mahobhiḥ. Stotāraṁ vipraḥ sudinatve ahnāṁ yānnu dyāvastatanan yāduṣāsaḥ.*

Varuna, lord of love and omniscience, helps the man of vision and enlightenment to rise to the plane of bliss and salvation with great good actions, leads the dedicated celebrant through the holy light of his days of meditative actions to the dawn of light divine, and extends the dawn to the continuous light of a heaven of infinite bliss.

क्व१॒ त्यानि॑ ना स॒ख्या ब॑भूवु॒ः सचा॑वहु॒ यद॑वृ॒कं पु॒रा चि॑त।
बृ॒हन्त॑ं मानं वरुण स्वधावः स॒हस्र॑द्वारं जगमा गृ॒हं त॑ ॥ ५ ॥

5. *Kva tyāni nau sakhyā babhūvuḥ sacāvahe yadavṛkaṁ purā cit. Bṛhantaṁ mānaṁ varuṇa svadhāvaḥ sahasradvāraṁ jagamā gṛhaṁ te.*

O lord, where are those days of dawn, that flight of bliss, that friendship and intimacy we lived together ever before without violation? What happened? O Varuna, lord of absolute power and bliss, let us come home with you, to that very state of bliss open a thousand ways, that grace abounding and infinite.

य आ॒पिनित्य॑ वरुण पि॒यः सन्त्वामागांसि कृ॒णव॒त्सखा॑ त। मा त॒ एन॑स्वन्ता य॒क्षि॑न्भुजम य॒न्धि ष्मा॒ विप॑ः स्तुव॒त वरू॑थम ॥ ६ ॥

6. *Ya āpirnityo varuṇa priyaḥ san tvāmāgāṁsi kṛṇavat sakhā te. Mā ta enasvanto yakṣin bhujema yandhi ṣmā vipraḥ stuvate varūtham.*

Varuna, lord of judgement and love, if some one who is always your devotee, ever a friend dear to you,

by remiss indulges in sin, let him not do so. O lord adorable let us not live this life in sin. O lord of love, omniscient power, bring a home of peace, the bliss of light for the devoted celebrant.

ध्रुवासु॑ त्वा॒सु क्षि॒तिषु॑ क्षि॒यन्ता॒ व्य॑स्मत्पाशं॒ वरु॑णो मुमोचत। अव॑ वन्वा॒ना अदि॑तरु॒पस्था॒द्यूयं पा॑त स्व॒स्ति॒भिः सदा॑ नः॥ ७॥

7. *Dhruvāsu tvāsu kṣitiṣu ksiyanto vyasmat pāśaṁ varuṇo mumocat. Avo vanvānā aditerupasthād yūyaṁ pāta svastibhiḥ sadā naḥ.*

Living in these settled homes in these peaceful lands of mother earth, we pray, may Varuna release us from the bonds of sin and sinful existence. Enjoying peace and protection received from the lap of inviolable earth and mother Infinity, O saints and sages, protect and promote us with all modes of peace and well being always without relent.

Mandala 7/Sukta 89

Varuna Devata, Vasishtha Maitravaruni Rshi

मा षु वरुण मृन्मयं गृहं राज॒न्नहं गमम।
मृळा सु॑ त्र मृळय॥ १॥

1. *Mo ṣu varuṇa mṛnmayaṁ gṛhaṁ rājannahaṁ gamam. Mṛḷā sukṣatra mṛḷaya.*

Varuna, refulgent ruling lord of the world, just and merciful, let me not be destined to go to the house of clay. Be gracious, O holy lord of the world order, give me peace and joy.

यदमिं पस्फुरा॑व दृ॒तिन ध्मा॒ता अ॑दिवः ।
मृ॒ळा सु॑ त्र मृ॒ळय॑ ॥ २ ॥

2. *Yademi prasphuranniva dṛtirna dhmāto adrivaḥ.*
Mṛḷā sukṣatra mṛḷaya.

If at all I go blown about as a leaf or floating around as a cloud of dust in mere existence, even then, O gracious ruler of the order of existence, be kind, save me and give me joy.

क॒त्वः समह दी॒नता॑ पती॒पं ज॑गमा शुच ।
मृ॒ळा सु॑ त्र मृ॒ळय॑ ॥ ३ ॥

3. *Kratvaḥ samaha dīnatā pratīpaṁ jagamā śuce.*
Mṛḷā sukṣatra mṛḷaya.

O lord of holy action and magnanimity, if by weakness or error I go astray or move into the opposite direction, then, O noble ruler, be gracious and kind and save me.

अ॒पां मध्य॑ तस्थि॒वांस॑ं तृष्णा॑विदज्जरि॒तार॑म ।
मृ॒ळा सु॑ त्र मृ॒ळय॑ ॥ ४ ॥

4. *Apāṁ madhye tasthivāṁsaṁ tṛṣṇāvidaj-jaritāram.*
Mṛḷā sukṣatra mṛḷaya.

I stand stranded in the midst of waters, but still thirst torments me, the celebrant. I stand rooted in the heart of karma, yet ambition overwhelms me, the devotee. O lord of magnanimous order, save me, bless me.

यत्किं च॒दं व॑रुण॒ दव्य॒ जन॑ भि॒दाहं म॑नु॒ष्या॒३॑श्चरा॑मसि ।
अचि॑त्ती॒ यत्तव॒ धर्मा॑ युयापि॒म मा न॒स्तस्मा॒दन॑सा दव
रीरिषः ॥ ५ ॥

5. *Yat kiṁ cedaṁ varuṇa daivye jane'bhidrohaṁ manusyāś-carāmasi. Acittī yat tava dharmā yuyopima mā nas-tasmād-enaso deva rīriṣaḥ.*

O Varuna, in the midst of noble humanity whatever wrong we commit as humans against divinity out of ignorance or negligence, whatever code of Dharma we violate, be not angry because of that trespass. O lord of grace, save us, bless us.

Mandala 7/Sukta 90

Vayu, Indra-Vayu Devatah, Vasishtha Maitravaruni Rshi

प वीर॒या शुच॑या ददिर वामध्व॒युभि॒मधु॑मन्तः सु॒तासः॑ ।
वह॑ वाया नि॒युत॑' या॒ह्यच्छा॒ पिबा॑ सु॒तस्यान्धो॑सा॒ मदा॑य ॥ १ ॥

1. *Pra vīrayā śucayo dadrire vām-adhvaryu-bhir-madhumantaḥ sutāsaḥ. Vaha vāyo niyuto yāhy-cchā pibā sutastyāndhaso madāya.*

Vayu, vibrant source giver of wind energy, come hither, bring all the appointed forces, pure honey sweets of food and drink distilled by specialists of the art are prepared and offered for you. Come and taste of the purest foods for the inspiration and motivation of the brave.

इ॒शा॒नाय॒ पहु॑तिं॒ यस्त॒ आन॒ट शु॒चिं॒ सामं शुचिपा॒स्तुभ्यं वाया । कृ॒णाषि॒ तं मत्य॑'षु पश॒स्तं जा॒ताजा॑ता जायत वा॒ज्यं॑स्य ॥ २ ॥

2. *Īśānāya prahutiṁ yasta ānaṭ śuciṁ somaṁ śucipāstubhyaṁ vāyo. Kṛṇoṣi taṁ martyeṣu praśastaṁ jātojāto jāyate vājyasya.*

Vayu, ruler, controller and giver of energy,

whoever the person makes an offering to you with yajna for energy and serves you with pure soma of delight, you raise him to honour and fame among mortals and, O protector, promoter and lover of purity and energy, he grows stronger and more powerful as he emerges in one manifestation and birth after another.

राय नु यं जज्ञतू रादसीम राय दवी धिषणा धाति दवम।
अध वायुं नियुतः सश्चत स्वा उत श्वतं वसुधितिं निरेक ॥ ३ ॥

3. *Rāye nu yaṁ jajñatū rodasīme rāye devī dhiṣaṇā dhāti devam. Adha vāyuṁ niyutaḥ saścata svā uta śvetaṁ vasudhitiṁ nireke.*

Vayu is the brilliant and generous power of energy which the heaven and earth generate for the production of wealth, the light of which the divine voice of omniscience, Veda, holds and bears for the knowledge of humanity. This pure and brilliant power, treasure hold of wealth and prosperity, Vayu, its own companion forces serve, and bear it to fight out want and poverty where they prevail.

उच्छ उषसः सुदिना अरिपा उरु ज्योतिर्विविदुर्दीध्यानाः।
गव्यं चिदूर्वमुशिजो वि वव्रुस्तषामनु पदिवः सस्रुरापः ॥ ४ ॥

4. *Ucchannuṣasaḥ sudinā ariprā uru jyotir-vividur-dīdhyānāḥ. Gavyaṁ cidūrvamuṣijo vi vavrusteṣāmanu pradivaḥ sasrurāpaḥ.*

Pure and immaculate lights of dawn arise and shine to bring in the happy day. Shining they collect and radiate vast light for the world, and, brilliant with beauty and living energy, they uncover and reveal the

wealth of the earth and vast sky. Consequently the lights of dawn lead to radiations of light from the sun and the day's activities follow and proceed.

त सत्यन मनसा दीध्यानाः स्वन युक्तासः कतुना वहन्ति।
इन्द्वायू वीर वाहं रथं वामीशानय रभि पृ ः सचन्त ॥ ५ ॥

5. *Te satyena manasā dīdhyānāḥ svena yuktāsaḥ kratunā vahanti. Indravāyū vīravāhaṁ rathaṁ vāmīśānayorabhi pṛkṣaḥ sacante.*

They, Indra and Vayu, electric and wind energies, kindled, energised and developed by sincere application of the scholar's mind and, together augmented with homogeneous means and materials, give power, by yajnic combustion, to the chariot for transport of the brave. O scientists of wind and electricity, ruling the field of energy, all friends, associates and colleagues in the field join you in kindred programmes.

इशानासा य दधत स्वण गाभिरश्वेभिवसुभिहिरण्यः।
इन्द्वायू सूरया विश्वमायुरवद्भिर्वीरः पृतनासु सह्युः ॥ ६ ॥

6. *Īśānāso ye dadhate svarṇo gobhir-aśvebhir-vasubhirhiraṇyaiḥ. Indravāyū sūrayo viśvam-āyurarva-dbhirvīraiḥ pṛtanāsu sahyuḥ.*

Indra and Vayu, scholars and scientists of wind and electric energy, those leaders, pioneers and rulers, who bear and bring us peace, prosperity and joy with lands, cows and holy speech, horses and other means of transport, and golden wealths of the world, are brave heroes. They attain full health and longevity in the world for themselves and others, and win in the battles of life

over enemies and negativities by virtue of warriors provided with fast and efficient means of transport and communication.

अव॑न्ता॒ न श्रव॑सा॒ भि ।माणा इन्दवा॒यू सु॑ष्टु॒तिभि॒रव॑सि॒ष्ठाः ।
वा॒ज॒यन्त॒: स्वव॑स हुवम यू॒यं पा॑त स्व॒स्तिभि॒: सदा॑ न: ॥ ७ ॥

7. *Arvanto na śravaso bhikṣamāṇā indravāyū suṣṭutibhirvasiṣṭhāḥ. Vājayantaḥ svavase huvema yūyaṁ pāta svastibhiḥ sadā naḥ.*

Noble and brilliant scholars, fast and dynamic in their search for honour, fame and prosperity, warriors fighting for victory and success in the battles of life, and citizens for the sake of peace, protection and progress in life, all of us with songs of praise and appreciation call upon scientists and engineers of energy and power of wind and electricity with the exhortation: you all protect and promote us with all means and modes of happiness and well being all ways all time.

Mandala 7/Sukta 91

Vayu, Indra-Vayu Devatah, Vasishtha Maitravaruni Rshi

कु॒विद॒ङ्ग नम॑सा॒ य वृ॒धास॑: पु॒रा द॒वा अ॑नव॒द्यास॒ आस॑न ।
त वा॒यव॒ मन॑व बा॒धि॒ताया॒ वा॑सय ॒ुषसं॒ सूय॑ण ॥ १ ॥

1. *Kuvidaṅga namasā ye vṛdhāsaḥ purā devā anavadyāsa āsan. Te vāyave manave bādhitāyā-'vāsayann-uṣasaṁ sūryeṇa.*

Often indeed the veteran scholars of old who were brilliant and admirable beyond reproach and question, working with reverence and dedication for the advancement of knowledge and for giving new

inspiration and vibrant motivation to humanity in crisis, kindled the yajnic fire at dawn and ushered in a new era with the rise of the sun.

उशन्ता॑ दू॒ता न दभा॑य गो॒पा मा॒सश्च॑ पा॒थः श॒रद॑श्च पू॒र्वीः ।
इन्द॑वायू सुष्टु॒तिवा॑मिया॒ना मा॑र्डी॒कमी॑ट्टे सुवि॒तं च॒ नव्य॑म ॥ २ ॥

2. *Uśantā dūtā na dabhāya gopā māsaśca pāthaḥ śaradaśca pūrvīḥ. Indravāyū suṣṭutir-vāmiyānā mārḍīkamīṭṭe suvitaṁ ca navyam.*

Indra and Vayu, leaders of power and vibrancy of passion motivated like prophets, you are not for oppression but for the defeat of oppression. You are protectors of humanity and pioneers over paths of progress for many many months, seasons and years. O harbingers of power and progress, our song of adoration addressed to you seeks compassion and prays for a new rise in wealth and well being.

पीव'अ गाँ र॒यि॒वृधः॑ सु॒मधाः॑ श्व॒तः सि॑षक्ति नि॒युता॑मभि॒श्रीः ।
त वा॒यव॒ सम॑नसा॒ वि त॑स्थु॒विश्व॒ इरः॑ स्वप॒त्यानि॑ चकुः ॥ ३ ॥

3. *Pīvo-annāň rayivṛdhaḥ sumedhāḥ śvetaḥ siṣakti niyutāmabhiśrīḥ. Te vāyave samanaso vi tasthur-viśvennaraḥ svapatyāni cakruḥ.*

Leaders and pioneers of holy intelligence and yajna augment foods, they augment wealth, which the sun like a white orb of heaven favours as it energises the grace and power of the yajnic acts of pioneers with the light of its rays. The Dedicated Scholars together of one mind and resolution for the inspiration and motivation of the people stay strong and, being leaders of the world, they execute holy programmes leading to

nobler generations of the future.

याव॒त्तर॑स्त॒न्वा३॒ याव॒दाजा॒ याव॒ रर॒श्च ।सा॒ दीध्या॑नाः ।
शु॒चिं सामं शुचिपा पातम॒स्म इन्द॑वायू॒ सद॑तं ब॒हिरदम ॥ ४ ॥

4. *Yāvat tarastanvo yāvadojo yāvannaraścakṣasā dīdhyānāḥ. Śuciṁ somaṁ śucipā pātamasme indravāyū sadataṁ barhiredam.*

Indra and Vayu, leaders of light and power, as long as life and health continues, as long as honour and lustre lasts, as long as leading lights retain their vision and intelligence, so long abide by this house of advancement in knowledge and power and, O protectors of truth and purity, participate and promote our soma yajna of peace, purity and prosperity in holiness.

नि॒युवा॒ना नि॒युत॑ः स्पा॒हवी॑रा॒ इन्द॑वायू स॒रथं यातम॒वाक ।
इ॒दं हि वां॑ पभृ॑तं॒ मध्वा॒ अग॒मध॑ पीणा॒ना वि मु॑मुक्त-
म॒स्म ॥ ५ ॥

5. *Niyuvānā niyutaḥ spārhavīrā indravāyū sarathaṁ yātamarvāk. Idaṁ hi vāṁ prabhṛtaṁ madhvo agramadha prīṇānā vi mumukta-masme.*

Indra, universal power and presence of all human action, Vayu, universal inspiration and motivation for progress, loved and revered heroes of universal life, users and supporters of all human energy, the entire humanity takes recourse to you. Come hither to us with your wealth of knowledge, action and advancement. This best of the honey sweets of our yajnic achievement is reserved and first offered to you. Pray take it and, pleased and loving, release us from the snares of sin and evil.

या वां शतं नियुता याः सहस्रमिन्दवायू विश्ववाराः सचन्त। आभियातं सुविदत्राभिरर्वाक्पातं नरा पतिभृतस्य मध्वः ॥ ६ ॥

6. *Yā vāṁ śataṁ niyuto yāḥ sahasram-indravāyū viśvavārāḥ sacante. Ābhiryātaṁ suvidatrābhirarvāk pātaṁ narā pratibhṛtasya madhvaḥ.*

Indra and Vayu, leading lights of knowledge and action, heroes of universal faith and choice, hundreds are your supporters, thousands indeed, who join and support you. With these, come hither to us by propitious paths with blissful gifts and, O leaders and pioneers, accept the honey sweets of our homage of abundant soma.

अवन्ता न श्रवसा भिक्षमाणा इन्दवायू सुष्टुतिभिवसिष्ठाः। वाजयन्तः स्ववस हुवम यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Arvanto na śravaso bhikṣamāṇā indravāyū suṣṭutibhir-vasiṣṭhāḥ. Vājayantaḥ svavase huvema yūyaṁ pāta svastibhi sadā naḥ.*

Flying on the wings of vision and imagination like riders of the skies, motivated and ambitious for honour and fame, aspiring for power and victory, brilliant sages and scholars and all of us invoke and invite you, Indra and Vayu, lords of knowledge and power, inspiration and motivation, with songs of admiration for the sake of protection and progress. O saints and sages, Indra and Vayu, pray bless us and advance us with all means and modes of peace, prosperity and all round well being all ways all time.

Mandala 7/Sukta 92

Vayu, Indra-Vayu Devatah, Vasishtha Maitravaruni Rshi

आ वायो भूष शुचिपा उप नः सहस्रं ते नियुतो विश्ववार।
उपो ते अन्धो मद्यमयामि यस्य देव दधिषे पूर्वपेयम ॥ १ ॥
Ā vāyo bhūṣa śucipā upa naḥ sahasraṁ te niyuto viśvavāra. Upo te andho madyamayāmi yasya deva dadhiṣe pūrvapeyam.

1. Vayu, lord of inspiration, motivation, action and achievement, lover and protector of truth and purity, commanding love, reverence and choice of the world, come and grace our house of yajnic action where your supportive devotees await in thousands. I bring you inspiring food for presentation which you, O lord divine, you regard as your first priority and which, pray, please to accept.

प सातो जीरा अध्वरेष्वस्थात्सोममिन्दाय वायवे पिबध्यै।
प यद्वां मध्वो अग्रियं भरन्त्यध्वर्यवो दवयन्तः शचीभिः ॥ २ ॥
Pra sotā jīro adhvareṣvasthāt somamidrāya vāyave pibadhyai. Pra yad vāṁ madhvo agriyaṁ bharantyadhvaryavo devayantaḥ śacībhiḥ.

2. The active press and the soma maker stand ready in holy yajnas of love and non-violence to offer hospitality to Indra and Vayu, masters of knowledge and enlightenment and action and advancement. O Indra and Vayu, holy yajakas seeking the favour of divinity with their best and holiest actions prepare the best and sweetest soma and keep it for you as homage with reverence.

प याभिर्यासि दाश्वांसमच्छा नियुद्भिर्वायविष्टय दुराण। नि न रयिं सुभाजसं युवस्व नि वीरं गव्यमश्व्यं च राधः ॥ ३ ॥

3. *Pra yābhiryāsi dāśvāṁsamacchā niyudbhirvāyaviṣṭaye duroṇe. Ni no rayiṁ subhojasaṁ yuvasva ni vīraṁ gavyamaśvyaṁ ca rādhaḥ.*

Vayu, lord of knowledge and motivation, come by superfast transport with supportive knowledge and expertise with which you proceed to the house of the liberal host of yajna for the fulfilment of his desired aim. Bless us with delicious food and wealth for comfortable life, brave generation of youth, plenty of lands and cows, horses and transport, and the success mantra to attain what is possible further on.

य वायव इन्द्रमादनास आदवासा नितार्शनासा अयः। घ्नन्त वृत्राणि सूरिभिः ष्याम सासह्वांस युधा नृभिरमित्रान ॥ ४ ॥

4. *Ye vāyava indramādanāsa ādevāso nitośanāso aryaḥ. Ghnanto vṛtrāṇi sūribhiḥ ṣyāma sāsahvāṁso yudhā nṛbhiramitrān.*

Those who offer reverence and homage in honour of Vayu, who admire and celebrate Indra, respect the noble and brilliant people and destroy the enemies of the generous and brilliant, with all such brave and far sighted people, heroic warriors and leaders, let us take up the challenges and destroy the enemies and wipe out the demons of darkness, ignorance, injustice and poverty.

आ न नियुद्भिः शतिनीभिरध्वरं सहस्त्रिणीभिरुप याहि यज्ञम। वाय अस्मिन्त्सवन मादयस्व यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Ā no niyudbhiḥ śatinībhiradhvaraṁ sahasriṇībhirupa yāhi yajñam. Vāyo asmintsavane mādayasva yūyaṁ pāta svastibhiḥ sadā naḥ.*

O Vayu, leader and giver of stormy inspiration and motivation, come with your forces of a hundredfold and thousandfold calibre to our yajna of non-violent production and progress and celebrate the glory of the social order in this session. O Indra, O Vayu, O heroic wise, protect and promote us with all means and modes of happiness and all round well being all ways all time.

Mandala 7/Sukta 93

Indra-Agni Devate, Vasishtha Maitravaruni Rshi

शुचिं नु स्तामं नवजातमद्यन्दाग्नी वृत्रहणा जुषथाम।
उभा हि वां सुहवा जाहवीमि ता वाजं सद्य उशत धष्टा ॥ १ ॥

1. *Śuciṁ nu stomaṁ navajātamadyendrāgnī vṛtrahaṇā juṣethām. Ubhā hi vāṁ suhavā johavīmi tā vājaṁ sadya uśate dheṣṭhā.*

Indra and Agni, leaders of power and enlightenment, destroyers of darkness, ignorance, injustice and poverty, accept this song of purity newly created in your honour and come to our yajna session. I invoke you both, who, readily responsive to the call, instantly grant food, energy and success to the faithful devotee inspired for action.

ता सानसी शवसाना हि भूतं साकंवृधा शवसा शूशुवांसा।
रयन्ता राया यवसस्य भूरेः पृङ्धं वाजस्य स्थविरस्य घृष्वेः ॥ २ ॥

2. *Tā sānasī śavasānā hi bhūtaṁ sākaṁ vṛdhā śavasā śūśuvāṁsā. Kṣayantau rāyo yavasasya bhūreḥ pṛṅktaṁ vājasya sthavirasya ghṛṣveḥ.*

Universally adored and victorious, you rise together, mighty with force and power. You command treasures of boundless wealth and grandeur. Pray grant us abundance of stable strength, sustenance and inviolable power for success and victory.

उप॑ ह॒ यद्विदथं वा॒जिना॒ गुधी॒भिविपा॒ः पम॑तिमि॒च्छमा॑नाः ।
अव॑न्ता॒ न काष्ठा॑ं न ॑माणा इन्दा॒ग्री जाहु॑वता॒ नर॒स्त ॥ ३ ॥

3. *Upo ha yad vidathaṁ vājino gur-dhībhir-viprāḥ pramatim-icchamānāḥ. Arvanto na kāṣṭhāṁ nakṣamāṇā indrāgnī johuvato naraste.*

When men of vision, courage and faith proceed to join the yajna of social order, and vibrant sages desiring super intelligence and wisdom proceed with lightning speed to reach the climax of their ambition, then they invoke you, Indra and Agni, and they rise to be the leaders of humanity with their intelligence, will and actions.

गी॒भिविप॒ः पम॑तिमि॒च्छमा॑न॒ इट्ट॑ र॒यिं य॒शसं पू॒व॒भाज॑म ।
इन्दा॑ग्री वृत्रहणा सुव॒जा॒ प ना॒ नव्यं॑भिस्तिरतं दे॒ष्णः ॥ ४ ॥

4. *Gīrbhir-vipraḥ pramatim-icchamāna īṭṭe rayiṁ yaśasaṁ pūrvabhājam. Indrāgnī vṛtrahaṇā suvajrā pra no navyebhis-tirataṁ deṣṇaiḥ.*

The vibrant visionary, the poet, seeking super intelligence and wisdom, celebrates you, Indra and Agni, with songs of adoration and prays for wealth and honour of the first and universal order. Indra and Agni, lords of

light and action, destroyers of darkness with thunderbolt in hand, grant us the latest gifts of light, wealth and honour and help us cross the seas of life.

सं यन्महो मिथती स्पर्धमान तनूरुचा शूरसाता यतत।
अदेवयुं विदथे देवयुभिः सत्रा हतं सोमसुता जनेन ॥ ५ ॥

5. *Saṁ yanmahī mithatī spardhamāne tanūrucā śūrasātā yataite. Adevayuṁ vidathe devayubhiḥ satrā hataṁ somasutā janena.*

When two great forces, contesting against each other in the battle of the brave, fight with their bodily might and lustre, then, O warrior, devoted joining with the forces dedicated to divinity in the strife, destroy the impious power with righteous arms. Save the devotees of soma and divinity with your knowledge and application of knowledge in action.

इमामु षु सोमसुतिमुप न एन्द्राग्नी सौमनसाय यातम। नू चिद्धि परिमम्नाथे अस्माना वां शश्वद्भिर्ववृतीय वाजैः ॥ ६ ॥

6. *Imāmu ṣu somasutimupa na endrāgnī saumanasāya yātam. Nū ciddhi parimamnāthe asmānā vāṁ śaśvadbhir-vavṛtīya vājaiḥ.*

Indra and Agni, lords of action and light of knowledge, come and grace this soma yajna of ours for the joy and fulfilment of our heart. After all you accept us as your own and never neglect us. Therefore I constantly invoke and invite you with homage and yajnic gifts of never failing order and value.

सा अग्न एना नमसा समिद्धा च्छा मित्रं वरुणमिन्दं वाचः।
यत्सीमागश्चकृमा तत्सु मृळ तदर्यमादितिः शिश्रथन्तु ॥ ७ ॥

7. *So agna enā namasā samiddho 'cchā mitraṁ varuṇam-indraṁ voceḥ. Yat sīm-āgaś-cakṛmā tat su mṛḷa tadaryamāditiḥ śiśrathantu.*

Agni, lord of light and knowledge, thus adored and kindled, pray speak to Mitra, Varuna and Indra, friend, judge and ruler, that whatever trespass we have committed, they be gracious and ward off with sympathy, and may Aryama, lord of rectitude, and Aditi, mother nature, loosen the bonds of negative snares.

एता अग्न आशुषाणास इष्टीयुवाः सचाभ्यश्याम वाजान। मन्द' ना विष्णुमरुतः परि ख्यन्यूयं पात स्वस्तिभिः सदा नः॥ ८॥

8. *Etā agna āśuṣāṇāsa iṣṭīryuvoḥ sacābhyaśyāma vājān. Mendro no viṣṇurmarutaḥ pari khyan yūyaṁ pāta svastibhiḥ sadā naḥ .*

Agni, lord of light and knowledge, we, your devotees, reaching you in earnest with ardent desire, pray that we may have the favour of fulfilment with knowledge and power and win strength and success in our battles of life, and may Indra, lord omnipotent, Vishnu, lord omnipresent, and Maruts, energies and inspirations of all moving Vayu, never forsake us. O lords of light, power and inspiration, O saints and scholars, pray you all protect and promote us with all means and modes of well being and fulfilment all ways all time.

Mandala 7/Sukta 94

Indra-Agni Devate, Vasishtha Maitravaruni Rshi

इयं वामस्य मन्मन इन्दाग्नी पूव्यस्तुतिः।
अभाद वृष्टिरिवाजनि॥ १॥

1. *Iyaṁ vāmasya manmana indrāgnī pūrvyastutiḥ.*
Abhrād vṛṣṭirivājani.

Indra and Agni, lords of action and enlightenment, this principal and ancient song of adoration for you from the celebrant flows spontaneously like rain from the cloud.

शृणुतं जरितुहवमिन्द्राग्नी वनतं गिरः।
इशाना पिप्यतं धियः॥ २॥

2. *Śṛṇutaṁ jaritur-havam-indrāgnī vanataṁ giraḥ.*
Īśānā pipyataṁ dhiyaḥ.

Indragni, lords of action and enlightenment, listen to the celebrant's song of adoration, accept and appreciate the words, O sovereign lords, and refine and energise his thought and imagination to flow into expression and action.

मा पापत्वाय ना नरन्द्राग्नी माभिशस्तय।
मा नः रीरधतं निद॥ ३॥

3. *Mā pāpatvāya no narendrāgnī mābhiśastaye.*
Mā no rīradhataṁ nide.

Indragni, leaders of humanity, pioneers of progress and enlightenment, deliver us not to the sinner, not to the tyrant, not to the reviler. Let us be free.

इन्द्र अग्ना नमः बृहत्सुवृक्तिमरयामह।
धिया धना अवस्यवः॥ ४॥

4. *Indre agnā namo bṛhat suvṛktim-erayāmahe.*
Dhiyā dhenā avasyavaḥ.

Salutations and high honour to Indra and Agni,

leading lights of action and advancement with enlightenment. Let us offer them high praise and gratitude in the best of words with the best of thoughts. We need protection, and they are protectors and guides in our course of progress.

ता हि शश्वन्त इळत इत्था विपास ऊतय।
सबाधा वाजसातय॥ ५॥

5. *Tā hi śaśvanta īḷata itthā viprāsa ūtaye.*
Sabādho vājasātaye.

Beset with difficulties, saints and sages, scholars and pioneers always look up to them and thus pray for protection and guidance to move further and win their goal.

ता वां गीभिविपन्यवः पयस्वन्ता हवामह।
मधसाता सनिष्यवः॥ ६॥

6. *Tā vāṁ gīrbhir-vipanyavaḥ prayasvanto havāmahe. Medhasātā saniṣyavaḥ.*

With songs of praise, bearing homage and havi for the holy fire, we invoke and invite you to our yajna in search of higher initiative and further self advancement.

इन्द्राग्नी अवसागतमस्मभ्यं चषणीसहा।
मा नो दुःशंस ईशत॥ ७॥

Indrāgnī avasāgatam-asmabhyaṁ carṣaṇīsahā.
Mā no duḥśaṁsa īśata.

O lords of light and action, Indra and Agni, leaders of the people with patience and spirit of

challenge, destroyers of hostilities, come to us with protection, guidance and the prize of victory. Let no evil, no malicious or disreputable forces rule over us.

मा कस्य॑ नो॒ अर॑रुषा धू॒तिः प॑णो॒ङ्मर्त्य॑स्य।
इन्दा॑ग्नी॒ शर्म॑ यच्छतम॥ ८॥

8. *Mā kasya no araruṣo dhūrtiḥ praṇaṅmartyasya.*
Indrāgnī śarma yacchatam.

Let no violent man's evil design ever touch and injure us. Indra and Agni, pray give us the peace and felicity of a happy home.

ग॒मद्धिर॑ण्यव॒द्वसु॒ यद्वा॒मश्वा॑व॒दीम॑ह।
इन्दा॑ग्नी॒ तद्व॑नमहि॥ ९॥

9. *Gomaddhiraṇyavad vasu yad vāmaśvāv-adīmahe.*
Indrāgnī tad vanemahi.

Indra and Agni, whatever gifts of lands, cows and the language of enlightenment, whatever wealth of gold and gracious manners and culture, horses, transport, initiative and achievement we ask of you and pray for, help and guide us that we may win the desired goal.

यत्साम॒ आ सु॒त नर॑ इन्दा॒ग्नी अज॑ हवुः।
सप्ती॑वन्ता सप॒यवः॥ १०॥

10. *Yat soma ā sute nara indrāgnī ajohavuḥ.*
Saptīvantā saparyavaḥ.

When the soma is pressed out and distilled in yajna and the leading performers with full faith offer it to you in homage, then O Indra and Agni, guides and

pioneers of light and action for success, pray accept the call and come post haste to join and enjoy the celebrations.

उक्थभिर्वृत्रहन्तमा या मन्दाना चिदा गिरा।
आङ्गूषराविवासतः ॥ ११ ॥

11. *Ukthebhir-vṛtrahantamā yā mandānā cidā girā. Āṅgūṣair-āvivāsatah.*

O greatest destroyers of evil and darkness, when with the holy chant of Vedic hymns and songs of adoration in words of faith and sincerity you are invoked and invited, then come rejoicing and enlighten the yajna with grace.

ताविद्दुःशंसं मर्त्यं दुर्विद्वांसं रास्विनम।
आभागं हन्मना हतमुदधिं हन्मना हतम॥ १२ ॥

12. *Tāvid duḥśaṁsaṁ martyaṁ durvidvāṁsaṁ rakṣasvinam. Ābhogaṁ hanmanā hatam-udadhiṁ hanmanā hatam.*

Destroy with a fatal blow the despicable and disreputable mortal, the negative scholar who abuses knowledge, the demonic destroyer and the rapacious ogre. Churn the sea of evil with heat and burn it up with a single fatal blow.

Mandala 7/Sukta 95

Sarasvati, Sarasvan Devata, Vasishtha Maitravaruni Rshi

प्रादसा धायसा सस्र एषा सरस्वती धरुणमायसी पूः।
पबाबधाना रथ्येव याति विश्वा अपा महिना सिन्धु-
रन्याः॥ १ ॥

1. *Pra kṣodasā dhāyasā sasra eṣā sarasvatī dharuṇamāyasī pūḥ. Prabābadhānā rathyeva yāti viśvā apo mahīnā sindhuranyāḥ.*

This Sarasvati, perennial stream of living waters and dynamic knowledge, is a treasure fortress of gold that holds all wealth of the world of knowledge. It is a constantly running stream that flows with waters, ever rushing and ever refreshing, towards the infinite ocean of omniscience wherefrom it arises and where it terminates. It goes on and on like a chariot on course in race, collecting and comprehending all other streams of world knowledge by virtue of its all inclusive majesty of character.

एकाचेतत्सरस्वती नदीनां शुचियती गिरिभ्य आ समुदात।
रायश्चेतन्ती भुवनस्य भूरेर्घृतं पय दुदुह नाहुषाय ॥ २ ॥

2. *Ekācetat sarasvatī nadīnāṁ śuciryatī giribhya ā samudrāt. Rāyaścetantī bhuvanasya bhūrer-ghṛtaṁ payo duduhe nāhuṣāya.*

Sarasvati is the one stream of streams which is crystalline pure, receives her content from the eternal ocean, emerges from the mountains and flows to the ocean, collecting on way reflecting and revealing the wealths of this great existential world and yielding water, milk, honey and the cream of enlightenment for humanity.

स वावृध नया यासणासु वृषा शिशुर्वृषभा यज्ञियासु। स
वाजिनं मघवद्भ्या दधाति वि सातये तन्वं मामृजीत ॥ ३ ॥

3. *Sa vāvṛdhe naryo yoṣaṇāsu vṛṣā śiṣurvṛṣabho yajñiyāsu. Sa vājinaṁ maghavadbhyo dadhāti vi sātaye tanvaṁ māmṛjīta.*

That human wealth of knowledge revealed by the eternal stream grows for humanity. It is inspiration in the divine hymns of the Veda, holy fire in the yajna vedis, destroyer of ignorance, and the shower of rains for the yajnic priests of the world of business. It bears and brings passion and ambition for the people of honour and excellence and strengthens and refines the body, mind and spirit for success and victory in the battles of life.

उत स्या नः सरस्वती जुषाणाप श्रवत्सुभगा यज्ञ अस्मिन ।
मितज्ञुभिनमस्यैरियाना राया युजा चिदुत्तरा सखिभ्यः ॥ ४ ॥

4. *Uta syā naḥ sarasvatī juṣāṇopa śravat subhagā yajñe asmin. Mitajñubhir-namasyair-iyānā rāyā yujā ciduttarā sakhibhyaḥ.*

And that perennial living stream, Sarasvati, loving and gracious, overflowing with wealth, honour and excellence, may come, we pray, and listen to us in this yajna of life. When approached by the yajnics of discipline with reverence and homage, she showers her favours full of wealth higher and ever more on her devoted friends.

इमा जुह्वाना युष्मदा नमोभिः पति स्तामं सरस्वति जुषस्व ।
तव शमन्नियतमे दधाना उप स्थेयाम शरणं न वृक्षम ॥ ५ ॥

5. *Imā juhvānā yuṣmadā namobhiḥ prati stomaṁ sarasvati juṣasva. Tava śarman priyatame dadhānā upa stheyāma śaraṇaṁ na vṛkṣam.*

Sarasvati, eternal stream of the waters of life, these adorations presented to you with homage and reverence, we pray, accept and cherish at every yajna.

Enjoying your gift of peace and a happy home, let us abide under your divine shelter and sustenance as birds nestle on the tree.

अयमु॑ त सरस्वति॒ वसि॑ष्ठा॒ द्वारा॑वृतस्य॒ सुभग॒ व्या॑वः । वध॑ शुभ स्तुव॒त रा॑सि॒ वाजा॑न्यू॒यं पा॑त स्व॒स्तिभि॒ः सदा॑ नः ॥ ६ ॥

6. *Ayamu te sarasvati vasiṣṭho dvārāvṛtasya subhago vyāvaḥ. Vardha śubhre stuvate rāsi vājān yūyaṁ pāta svastibhiḥ sadā naḥ.*

Sarasvati, crystalline stream of the life and light of eternity, this sagely scholar in search of brilliance opens the double doors of truth, Rtam, the eternal law of the dynamics of existence, and Satyam, the world of existence living constant under the law at the levels of matter, energy and mind enveloping the spirit. O divinity of purity, power and excellence, grow and rise to manifest in the mind and spirit for the celebrant. You give the ultimate wealths and victories of the world. Pray come, arise and bless with the perennial flow. O Mother stream, O saints and sages, teachers and preachers, protect and promote us with all means and modes of happiness and well being all ways all time.

Mandala7/Sukta 96

Sarasvati, Sarasvan Devata, Vasishtha Maitravaruni Rshi

बृ॒हदु॑ गायिष॒ वच॑ ' सु॒या॑ न॒दीना॑म । सर॑स्वती॒मिन्म॑हया सुवृ॒क्तिभि॒ः स्ताम॑वसिष्ठ॒ राद॑सी ॥ १ ॥

1. *Bṛhadu gāyiṣe vaco 'suryā nadīnām. Sarasvatīminmahayā suvṛktibhiḥ stomair-vasiṣṭha rodasī.*

O brilliant sage, sing and celebrate in lofty song

Sarasvati, most powerful stream of heaven and earth among streams of life, glorify her in holy poems by homage and reverence in yajnas.

उभ यत्त' महिना शुभ्र अन्धसी अधि[ियन्ति पूरवः ।
सा न' बाध्यवित्री मरुत्सखा चाद राध' मघानाम ॥ २ ॥

2. *Ubhe yat te mahinā śubhre andhasī adhikṣiyanti pūravaḥ. Sā no bodhyavitrī marutsakhā coda rādho maghonām.*

O divine stream of crystalline power and purity, by the grandeur of your light of knowledge devoted celebrants of all time receive both material nourishment and spiritual enlightenment, and thereby achieve both worldly honour and ultimate freedom. O saving spirit, protective mother, companion of the vibrations of divinity, awaken us and inspire in us the power and potential of eternal wealth and grandeur implicit in us and raise it to realisation and perfection.

भदमिद्भद्रा कृणवत्सरस्वत्यकवारी चतति वाजिनीवती ।
गृणाना जमदग्निवत्स्तुवाना च वसिष्ठवत ॥ ३ ॥

3. *Bhadramid bhadrā kṛṇavat sarasvatyakavārī cetati vājinīvatī. Gṛṇānā jamadagnivat stuvānā ca vasiṣṭhavat.*

Gracious Sarasvati does good, opposes the evil, and, radiant as light celebrated by the fiery sage and celebrated by the brilliant poet, she enlightens all for success and victory.

जनीयन्ता न्वग्नवः पुत्रीयन्तः सुदानवः ।
सरस्वन्तं हवामह ॥ ४ ॥

4. *Janīyanto nvagravaḥ putrīyantaḥ sudānavaḥ.*
Sarasvantaṁ havāmahe.

Wishing for marriage, or looking forward to good progeny, liberally giving in charity, or meditating to realise the light of divinity, we pray for the living flow of the waters of Sarasvati, radiating light of divinity, the eternal ocean whence flow the light and the waters of life.

य त॑ सरस्व ऊ॒मया॒ मधु॑मन्ता घृत॒श्चुत॑: ।
तभि॑ना॒ वि॒ता भ॑व ॥ ५ ॥

5. *Ye te sarasva ūrmayo madhumanto ghṛtaścutaḥ.*
Tebhirno'vitā bhava.

O divine ocean of the eternal flow of existence and the cosmic light of omniscience, be our light giver and saviour with waves of the honey sweets of nectar and the radiance of light divine.

पी॒पि॒वांस॑ꣳ सर॑स्वत॒: स्तन॑ꣳ या वि॒श्वद॑र्शत: ।
भ॒ ी॒महि॑ प॒जामिष॑म ॥ ६ ॥

6. *Pīpivāṁsaṁ sarasvataḥ stanaṁ yo viśvadarśataḥ.*
Bhakṣīmahi prajāmiṣam.

O lord, let us live and enjoy life with food, energy, knowledge and enlightenment unto the ultimate freedom, drinking the divine nectar at the overflowing ocean source of eternal life, the sovereign who watches and governs everyone, everything, of the universe.

Mandala7/Sukta 97

Indra, Brhaspati, Indra-Brahmanaspati, Indra-Brhaspati Devatah, Vasishtha Maitravaruni Rshi

यज्ञ दिवा नृषदंन पृथिव्या नरा यत्र दवयवा मदंन्ति।
इन्दांय यत्र सवंनानि सुन्व गमन्मदांय पथमं वयंश्च ॥ १ ॥

1. *Yajñe divo nṛṣadane pṛthivyā naro yatra deva-yavo madanti. Indrāya yatra savanāni sunve gamanmadāya prathamaṁ vayaśca.*

Where in the yajna in the house of assembly, leading lights of humanity from the earth and leading lights of life from heaven join and rejoice in pursuit of divinity, and where the exhilarating essences of soma are distilled for celebration in honour of Indra, lord of the world, there let us join and pray, and may the lord arrive in the first and foremost manifestations of divinity for young and old.

आ दव्यां वृणीमह वांसि बृहस्पतिंना मह आ संखायः।
यथा भवंम मीं हुष अनांगा या न' दाता पंरावतंः पितवं ॥ २ ॥

2. *Ā daivyā vṛṇīmahe'vāṁsi bṛhaspatirno maha ā sakhāyaḥ. Yathā bhavema mīḷhuṣe anāgā yo no dātā parāvataḥ piteva.*

And there, O friends, let us pray for the protection and blessings of divinity, and may Brhaspati, lord of the mighty universe, exalt us in the spirit so that we grow sinless in the eyes of the generous lord of life and vitality who alone is our generous giver and supreme saviour as father for children.

तमु ज्यष्ठं नमसा हविर्भिः सुशवं बह्मणस्पतिं गृणीष । इन्द्रं श्लोका महि दव्यः सिषक्तु या बह्मणा देवकृतस्य राजा ॥ ३ ॥

3. *Tamu jyeṣṭhaṁ namasā havirbhiḥ suśevaṁ brahmaṇaspatiṁ gṛṇīṣe. Indraṁ śloko mahi daivyaḥ siṣaktu yo brahmaṇo devakṛtasya rājā.*

The same lord supreme of the universe, merciful protector and saviour, I adore with humility, reverence and offers of homage, and may this song of divine adoration reach the great lord Indra who rules this world of divine creation and reveals the divine Word of the Veda, universal knowledge.

स आ ना यानिं सदतु पष्ठ बृहस्पतिर्विश्ववार य अस्ति । काम रायः सुवीयस्य तं दात्पष गा अति सश्चता अरिष्टान ॥ ४ ॥

4. *Sa ā no yoniṁ sadatu preṣṭho bṛhaspatirviśvavāro yo asti . Kāmo rāyaḥ suvīryasya taṁ dāt parṣanno ati saścato ariṣṭān.*

May that dearest lord of supreme love, creator and ruler of the mighty universe and giver of eternal knowledge of the Veda, who is the universal choice and sole object of adoration and prayer for the world, bless our house of yajna and manifest in our heart, give us fulfilment of our heart's desire for wealth, virility and noble progeny, and wash off our sins and ailments which pollute us, and thus may the lord cleanse us of our existential dirt.

तमा न अकममृताय जुष्टमिम धासुरमृतासः पुराजाः ।
शुचिकन्दं यजतं पस्त्यानां बृहस्पतिमनवाणं हुवम ॥ ५ ॥

5. *Tamā no arkamamṛtāya juṣṭamime dhāsura-mṛtāsaḥ purājāḥ. Śucikrandaṁ yajataṁ pastyā-nāṁ bṛahaspatim-anarvāṇaṁ huvema.*

That self-refulgent adorable Brhaspati, lord sustainer and ruler of the vast world, loved and worshipped for the attainment of the immortal state of bliss, may these Sages of primeval and original vision reveal to us and bring us close to it. That same Brhaspati, incomprehensible supreme lord all loving and enemy to none, celebrated in the purity of divine hymns of the Veda, sole object of the worship and yajnic homage of our citizens in our homes, we invoke and adore.

तं शग्मास॑ अरु॒षासा॒ अश्वा॒ बृह॒स्पतिं॑ सह॒वाह॑ वहन्ति।
सह॑श्चिद्यस्य॒ नील॑वत्स॒धस्थं॒ नभा॒ न रू॒पम॑रु॒षं वसा॑नाः ॥ ६ ॥

6. *Taṁ śagmāso aruṣāso aśvā bṛhaspatiṁ sahavāho vahanti. Sahaścid yasya nīlavat sadhasthaṁ nabho na rūpamaruṣaṁ vasānāḥ.*

The powerful red rays of the rising sun in their united majesty, wearing the glorious mantle of his sublime form expansive as space, and bearing at heart the message of his omnipotence immanent in the universe like the treasure of Infinity, reveal, express and communicate the presence of Brhaspati, sustainer and ruler of the world of existence.

स हि शु॒चिः श॒तप॑त्रः॒ स शु॒न्ध्युर्हिर॑ण्यवाशीरिषि॒रः स्व॒षाः।
बृ॒ह॒स्पति॒ः स स्वा॑व॒श ऋ॒ष्वः पु॒रू सखि॑भ्य आसु॒तिं करि॑ष्ठः ॥ ७ ॥

7. *Sa hi śuciḥ śatapatraḥ sa śundhyur-hiraṇyavā-śiriṣiraḥ svarṣāḥ. Bṛhaspatiḥ sa svāveśa ṛṣvaḥ purū sakhibhya āsutiṁ kariṣṭhaḥ.*

That lord, Brhaspati, is pure, purifying and sanctifying, infinitely manifest in the countless leaves of the cosmic tree, golden sweet of word and voice in the Veda, ever dynamic in nature and ever rejoicing in the self. He is easy of access, being immanent in the universe and beatific, creating abundant peace, prosperity and joy for the devotees.

द्वी द्वस्य रादसी जनित्री बृहस्पतिं वावृधतुमहित्वा।
द गाय्याय द ाता सखायः करद ब्रह्मण सुतरा सुगाधा ॥ ८ ॥

8. *Devī devasya rodasī janitrī bṛhaspatiṁ vāvṛdhatur-mahitvā. Dakṣāyyāya dakṣatā sakhāyaḥ karad brahmaṇe sutarā sugādhā.*

Divine earth and heaven manifest Brhaspati and glorify him by the revelation of his greater glory. O friends, glorify the boundless lord of omnipotence who reveals the Veda for our knowledge of the vast reality of existence and makes the path to divinity through the ocean easy to follow.

इयं वां ब्रह्मणस्पत सुवृक्तिब्रह्मेन्द्राय वज्रिण अकारि।
अविष्टं धिय जिगृतं पुरंन्धीजजस्तमया वनुषामरातीः ॥ ९ ॥

9. *Iyaṁ vāṁ brahmaṇaspate suvṛktir-brahmendrāya vajriṇe akāri. Aviṣṭaṁ dhiyo jigṛtaṁ purandhīr-jajastamaryo vanuṣāmarātīḥ.*

O Brahmanaspati, lord sustainer and protector of the vast reality of existence and its law and divine knowledge, this holy song of adoration is addressed to you and Indra in honour of the might and majesty of your glory and divine protection against darkness and evil. Pray listen, and protect our mind and action,

awaken the rulers and protectors of our social order, fight out and destroy the enemies and oppositions of the devotees.

बृहस्पत युवमिन्द्रश्च वस्व दिव्यस्येशाथ उत पार्थिवस्य।
धत्तं रयिं स्तुवत कीरय चिद्यूयं पात स्वस्तिभिः सदा नः॥ १०॥

10. *Bṛhaspate yuvamindraśca vasvo divyasyeśāthe uta pārthivasya. Dhattaṁ rayiṁ stuvate kīraye cid yūyaṁ pāta svastibhiḥ sadā naḥ.*

Brhaspati, lord of this vast universe, and Indra, you are lords omnipotent of the glory and majesty of the world, you rule and order the light of heaven and the wealths of the earth. Pray bear and bring the light of divinity and wealth of the world to bless the celebrant and the worshipper. O lords and divinities of nature and humanity, protect and promote us with all modes and means of peace, prosperity and excellence all ways all time.

Mandala7/Sukta 98

Indra, Indra-Brhaspati Devate, Vasishtha Maitravaruni Rshi

अध्वर्यवा रुणं दुग्धमंशुं जुहोतन वृषभाय क्षितीनाम।
गाराद्वदीयाँ अवपानमिन्द विश्वाहद्याति सुतस मम-
मिच्छन॥ १॥

1. *Adhvaryavo'ruṇaṁ dugdhamaṁśuṁ juhotana vṛṣabhāya kṣitīnām. Gaurād vedīyāň avapāna-mindro viśvāhed yāti sutasomamicchan.*

O devotees of creative yajna, at the dawn of the

fiery sun, offer refined and energised soma and milk into the fire of yajna in honour of Indra, generous omnipotent ruler of the worlds. Having received exhilarating soma inspiration from the sacred vedi of light, Indra, the ruler, the scholar, the human soul, proceeds to the day's activity with passion for consecrated action every new day.

यद्ध॒धिष॒ प॒दिवि॒ चाव॑ꣳ दि॒वदि॑व पी॒तिमिद॑स्य वक्षि। उ॒त ह्व॒दात मन॑सा जुषा॒ण उ॒शन्नि॑न्द्र प॒स्थि॑तान्पाहि सो॒मान॥ २॥

2. *Yad dadhiṣe pradivi cārvannaṁ divedive pītimidasya vakṣi. Uta hṛdota manasā juṣāṇa uśannindra prasthitān pāhi somān.*

Indra, since you have received and internalised the exhilarating soma of the mission of life at the vedi in earlier days, and love to live the taste and message of it every day, then, loving the soma by heart and soul and passionately anxious for action, take the soma offered, and inspire and exhort these yajakas for the appointed tasks of the day.

जज्ञा॒नः सा॒मꣳ सह॑स पपाथ॒ प त॑ मा॒ता म॑हि॒मान॑मुवाच।
एन्द॑ पपाथा॒व॒न्तरि॑क्षꣳ युधा॒ द॒वभ्या॒ वरि॑वश्चकर्थ॥ ३॥

3. *Jajñānaḥ somaṁ sahase papātha pra te mātā mahimānam-uvāca. Endra paprathor-vantrikṣaṁ yudhā devebhyo varivaścakartha.*

Aware of the self, knowing your tasks in life, recognising your powers and potential, dedicated to your yajna and your yajnic performers, you drank the soma of initiation for the realisation of your power, patience and passion, and Mother Nature spoke to you and

dedicated you to the Infinite and Omnipotent. You fought with courage and fortitude, achieved wondrous peace and prosperity with your warriors for noble humanity, and rose to the skies with honour and fame.

यद्याधया॑ महता मन्यमानान्त्सा ॑ाम तान्बाहुभिः शाश॑-
दानान। यद्वा नृभिवृत॑ इन्दाभियुध्यास्तं त्वयाजिं सा॑श्रवसं
ज॑यम ॥ ४ ॥

4. *Yad yodhayā mahato manyamānānt-sākṣāma tān bāhubhiḥ śāśadānān. Yad vā nṛbhirvṛta indrā-bhiyudhyāstaṁ tvayājiṁ sauśravasaṁ jayema.*

When you fight against those who attack, believing they are great, we shall fight out those violent enemies with arms even in hand to hand fight. And when in formation with your warring heroes around, you engage in contests, then with you we shall win that contest with honour and fame.

पन्द॑स्य वाचं पथमा कृतानि प नूत॑ना मघवा या च॒कार॑।
यददद॑वीरस॑हिष्ट मा॒या अथा॑भवत्कव॑लः साम॑ अस्य ॥ ५ ॥

5. *Prendrasya vocaṁ prathamā kṛtāni pra nūtanā maghavā ya cakāra. Yadedadevīrasahiṣṭa māyā athābhavat kevalaḥ somo asya.*

Let me thus proclaim and celebrate the exploits of Indra, those accomplished earlier and the latest which the illustrious hero has achieved when he challenged and frustrated the evil designs of the crafty enemies and became the sole winner of the soma of honour and fame.

तव॒दं विश्व॑मभित॑ः पशव्यं॑ यत्पश्य॑सि च ॑सा सूय॑स्य।
गवा॑मसि गाप॑तिरक॑ इन्द भ ॑ीमहि॑ त पय॑तस्य वस्वः ॥ ६ ॥

6. *Tavedaṁ viśvamabhitaḥ paśavyaṁ yat paśyasi cakṣasā sūryasya. Gavāmasi gopatireka indra bhakṣīmahi te prayatasya vasvaḥ.*

Indra, yours is all this living wealth around which you see under the light of sun. You are the sole master, possessor, ruler, protector and promoter of lands and cows and the lights of knowledge and culture of this earth. We ask of you and solicit wealths of the world for ourselves, because you are the giver.

बृहस्पत युवमिन्द्रश्च वस्व ' दिव्यस्येशाथ उत पार्थिवस्य। धत्तं रयिं स्तुवत कीरय चिद्यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Bṛhaspate yuvamindraśca vasvo divyasyeśathe uta pārthivasya. Dhattaṁ rayiṁ stuvate kīraye cid yūyaṁ pāta svastibhiḥ sadā naḥ.*

Brhaspati, lord of the vast universe, Indra, omnipotent and illustrious ruler, you are the lord of the beauty and majesty of the light of heaven and wealths of the earth. You alone rule and order these. Pray bear and bring light and wealth to bless the celebrant and the worshipper. O lord and divinities of nature and humanity, protect and promote us with all modes and means of peace, prosperity and excellence all ways all time.

Mandala7/Sukta 99

Vishnu, Indra-Vishnu Devate, Vasishtha Maitravaruni Rshi

परा मात्रया तन्वा वृधान न त महित्वमन्वश्नुवन्ति। उभ त विष्ण रजसी पृथिव्या विष्ण ' दव त्वं पर्मस्य वित्स ॥ १ ॥

1. *Paro mātrayā tanvā vṛdhāna na te mahitvam-anvaśnuvanti. Ubhe te vidma rajasī pṛthivyā viṣṇo deva tvaṁ paramasya vitse.*

Vishnu, omnipresent lord supreme, manifesting by the expansive world forms of mother nature, no one comprehends your greatness and majesty. We apprehend both your worlds from earth to heaven but, O lord self-refulgent, you know and are the ultimate beyond these too. (You are immanent and transcendent.)

न तं विष्णो जायमानो न जातो दवं महिम्नः परमन्तमाप। उदस्तभ्नो नाकमृष्वं बृहन्तं दाधर्थ पाचीं ककुभं पृथिव्याः ॥ २ ॥

2. *Na te viṣṇo jāyamāno na jāto deva mahimnaḥ paramantamāpa. Udastabhnā nākamṛṣvaṁ bṛhantaṁ dādhartha prācīṁ kakubhaṁ pṛthivyāḥ.*

Vishnu, self-refulgent lord immanent and transcendent, no one born either in the past or at present can reach the ultimate bounds of your grandeur and majesty. You uphold the high heaven of boundless glory and divine beauty and joy, and you hold the expanse of the directions of universal space.

इरावती धनुमती हि भूतं सूयवसिनी मनुष दशस्या। व्यस्तभ्ना रादसी विष्णवत दाधथ पृथिवीमभित मयूखैः ॥ ३ ॥

3. *Irāvatī dhenumatī hi bhūtaṁ sūyavasinī manuṣe daśasyā. Vyastabhnā rodasī viṣṇavete dādhartha pṛthivīmabhito mayūkhaiḥ.*

O heaven and earth full of food and energy, milk

and honey, herbs and rejuvenation, givers of food, energy and light of knowledge, both of you are generous for humanity. Vishnu, omnipresent and omnipotent, upholds these heaven and earth worlds and stabilises the earth all round by solar radiations of cosmic energy.

उरुं यज्ञाय चक्रथुरु लोकं जनयन्ता सूयमुषासमग्निम ।
दासस्य चिद वृषशिप्रस्य माया जघ्नथुर्नरा पृतनाज्येषु ॥ ४ ॥

4. *Uruṁ yajñāya cakrathuru lokaṁ janayantā sūryam-uṣāsam-agnim. Dāsasya cid vṛṣaśipr-asya māyā jaghnathurnarā pṛtanājyeṣu.*

Indra-Vishnu, lord omnipotent and omnipresent, leader and maker of the world, creating the sun, dawn and fire you make up this vast world for yajna, evolution and expansion of things at the level of nature and humanity. You also destroy the wiles and crookedness of negative powers even though they be strong and well armed, in close battles among human forces.

इन्द्राविष्णू दृंहिताः शम्बरस्य नव पुर नवतिं च श्नथिष्टम ।
शतं वर्चिनः सहस्रं च साकं हथो अप्रत्यसुरस्य वीरान ॥ ५ ॥

5. *Indrāviṣṇū dṛaṁhitāḥ śambarasya nava puro navatiṁ ca śnathiṣṭam. Śataṁ varcinaḥ sahasraṁ ca sākaṁ hatho apratyasurasya vīrān.*

Indra-Vishnu, lord of unrivalled might and universal presence, you break through the nine and ninety fortified strongholds of the dark and expansive citadels of hoarded treasure and destroy a hundred, even thousand, of the brave warriors together even before the unique evil power is up for defence and offence.

इ॒यं म॑नी॒षा बृ॑ह॒ती बृ॒हन्त॑ रुक्॒मा त॒वसा॑ व॒धय॑न्ती ।
र॒र वां॒ स्तामं॑ वि॒दथे॑षु विष्णा॒ पिन्व॑त॒मिष॑ वृ॒जन॑ष्विन्द ॥ ६ ॥

6. *Iyaṁ manīṣā bṛhatī bṛhantorukramā tavasā vardhayantī. Rare vāṁ stomaṁ vidatheṣu viṣṇo pinvatamiṣo vṛjaneṣvindra.*

This resounding song of thoughtful and conscientious adoration exalting the grand, versatile and mighty Indra-Vishnu, I offer in honour of the lord. Indra-Vishnu, pray exhort our power and exalt our honour and excellence in our yajnic battles of life on the paths of progress.

वष॑ट त विष्णवा॒स आ कृ॑णामि॒ तन्म॑ जुषस्व शिपिविष्ट
ह॒व्यम । वध॑न्तु त्वा सुष्टु॒तया॒ गिर॑ म यू॒यं पा॑त स्व॒स्तिभि॒ः
सदा॑ नः ॥ ७ ॥

7. *Vaśaṭ te viṣṇavāsa ā kṛṇomi tanme juṣasva śipiviṣṭa havyam. Vardhantu tvā suṣṭutayo giro me yūyaṁ pāta svastibhiḥ sadā naḥ.*

Vishnu, lord omnipresent of unbounded power, this holy song of adoration I sing and offer to you directly. O lord of blazing lustre, pray accept this homage of mine. May the holy words of my adoration please and exalt you. O lord, O divine powers of nature and humanity, protect and promote us with all modes and means of happiness, prosperity and well being all ways all time.

Mandala7/Sukta 100

Vishnu Devata, Vasishtha Maitravaruni Rshi

**नू मता॑ दयत सनि॒ष्यन्या विष्णव उरुगा॒याय॒ दाश॑त। प
यः स॒त्राचा॒ मन॑सा॒ यजा॑त ए॒तावन्तं॒ नय॑मा॒विवा॑सात॥ १॥**

1. *Nū marto dayate saniṣyan yo viṣnava urugāyāya dāśat. Pra yaḥ satrācā manasā yajāta etāvantaṁ naryamāvivāsāt.*

That mortal for sure finds success and fulfilment who, while he loves Vishnu, lord omnipresent, gives in charity in service to the lord, and who, with concentrated mind, meditates, worships and exalts the lord of such universal love of infinite measure.

**त्वं वि॑ष्णा सुम॒तिं वि॒श्वज॑न्या॒मप॑युतामवयावा म॒तिं दाः।
पचा॒ यथा॑ नः सुवि॒तस्य॒ भूर॒रश्वा॑वतः पुरुश्च॒न्दस्य॑
रा॒यः॥ २॥**

2. *Tvaṁ viṣno sumatiṁ viśvajanyām-aprayu-tām-evayāvo matiṁ dāḥ. Parco yathā naḥ suvitasya bhūrer-aśvāvataḥ puruścandrasya rāyaḥ.*

Vishnu, lord omnipresent and omnificent, who fulfil the aspirations of all humanity, bless us with such intelligence, understanding and faith in values of pure and universal character by which we may achieve our target of untarnished happiness and plenty of universal wealth of honour, beauty and complete fulfilment of earthly ambition.

**त्रिर्दे॒वः पृ॑थि॒वीम॒ष ए॒तां वि च॑क्रम श॒तच॑सं महि॒त्वा।
प विष्णु॑रस्तु त॒वस॒स्तवी॑यान्त्वे॒षं ह्य॑स्य॒ स्थवि॑रस्य॒ नाम॑॥ ३॥**

3. *Trirdevaḥ pṛthivīmeṣa etāṁ vi cakrame śatarcasaṁ mahitvā. Pra viṣṇurastu tavasastavīyān tveṣaṁ hyasya sthavirasya nāma.*

This self-refulgent and self-potent generous lord Vishnu has made and set in motion the three dimensional world of matter, energy and mind by virtue of his own essential power and has vested it with the light of countless stars. Immanent in the world, mighty Vishnu manifests mightier and mightier. The very name of this lord beyond motion is 'Lord of Light.'

वि चक्रम पृथिवीमेष एतां क्षेत्राय विष्णुमनुष दशस्यन।
ध्रुवास अस्य कीरयो जनास उरुक्षितिं सुजनिमा चकार॥ ४॥

4. *Vi cakrame pṛthivīmeṣa etāṁ kṣetrāya viṣṇurmanuṣe daśasyan. Dhruvāso asya kīrayo janāsa urukṣitiṁ sujanimā cakāra.*

Vishnu, this lord omnipresent, with the desire to give humanity a place of birth and a home for dwelling and sphere of action, made this wide earth and set it in motion. Poet celebrants of this lord, men with constant mind, celebrate the glorious manifested maker and sing that he it is that made the wide earth for their dwelling and place of action.

प तत्ते अद्य शिपिविष्ट नामाऽऽर्यः शंसामि वयुनानि विद्वान।
तं त्वा गृणामि तवसमतव्यान्क्षयन्तमस्य रजसः पराके॥ ५॥

5. *Pra tat te adya śipiviṣṭa nāmā'ryaḥ śaṁsāmi vayunāni vidvān. Taṁ tvā gṛṇāmi tavasamatavyān kṣayantamasya rajasaḥ parāke.*

O lord self-refulgent, you that have made this

wide world, I adore today, celebrate and glorify your name: You are the master, lord omniscient of the ways and laws of existence. You are the mighty power, all pervasive far and wide in the moving world, and you are transcendent even beyond.

किमित्ते विष्णो परिचक्ष्यं भूत्प्र यद्ववक्षे शिपिविष्टो अस्मि।
मा वर्पो अस्मदप गूह एतद्यदन्यरूपः समिथे बभूथ॥ ६॥

6. *Kimit te viṣṇo paricakṣyaṁ bhūt pra yad vavakṣe śipiviṣṭo asmi. Mā varpo asmadapa gūha etad yadanyarūpaḥ samithe babhūtha.*

Vishnu, can that manifestive form of your presence be described or ignored? You yourself reveal in the Veda that you are self - refulgent. Pray do not hide off that form of yours from me, nor the other one which manifests in the divine wrath and punishment in the existential battle between good and evil.

वषट ते विष्णवास आ कृणोमि तन्मे जुषस्व शिपिविष्ट हव्यम। वर्धन्तु त्वा सुष्टुतया गिरो मे यूयं पात स्वस्तिभिः सदा नः॥ ७॥

7. *Vaṣaṭ te viṣṇavāsa ā kṛṇomi tanme juṣasva śipiviṣṭa havyam. Vardhantu tvā suṣṭutayo giro me yūyaṁ pāta svastibhiḥ sadā naḥ.*

Vishnu, lord omnipresent, I do honour to your presence in song and offer it to you as homage in words. O lord of universal light of life, pray accept this offer of homage. May my words of celebration exalt your presence in manifestation. O lord, O divinities of nature and humanity, pray protect and promote us with all means and modes of peace, prosperity and all round

well being all ways all time.

Mandala7/Sukta 101

Parjanya Devata, Vasishtha or Kumara Agneya Maitravaruni Rshi

तिस्रा वाचः प वद ज्यातिरगा या एतद्दुह्र मधुदाघमूधः ।
स वत्सं कृण्वन्गभमाषधीनां सद्या जाता वृषभा र ारवीति ॥ १ ॥

1. *Tisro vācaḥ pra vada vyotiragrā yā etad duhre madhudogham-ūdhaḥ. Sa vatsaṁ kṛṇvan garbhamoṣadhīnāṁ sadyo jāto vṛṣabho roravīti.*

Chant aloud three voices of the divine Word, Rk, Sama and Yajush verses of the four Vedas headed by the light of Divinity symbolised by the eternal Name: AUM. (They comprise the knowledge, action and prayerful gratitude of total human endeavour, the three being 'jnana, karma and upasana.) With yajna they distil from the cosmic ocean the milky essence of liquid vitality, soma, elementary form of the cloud, parjanya. That parjanya produces the fiery electric current (herein called the calf) which then gives rise to the seed of vegetation in the form of cloud laden with living rain waters. 'The calf' then full grown as 'the virile bull' i.e., the cloud, upon the instant roars and thunders, rains and fertilises the earth with the seed of vegetation.

Note: An extension of this knowledge of the evolution of life on earth is found in the science of 'Panchagni', five fires, in Chhandogya Upanishad 5, 4-9, and in Brhadaranyaka Upanish 6, 2, 9-14. Chhandogya Upanishad is an explanatory extension of parts of Sama Veda, and Brhadaranyaka Upanishad is a

similar work on parts of Yajur Veda. An indication of this science is given in Kathopanishad 1, 1, 12-19. Kathopanishad is an explanatory footnote to Yajur-Veda.

या वध॑न्न आष॑धीनां॒ या अ॒पां या विश्व॑स्य॒ जग॑ता द॒व इश॑'। स त्रि॒धातु॑ शर॒णं शम॑ यंसत्त्रि॒वतु॒ ज्याति॑ः स्वभि॒ष्ट्य॑ स्मे ॥ २ ॥

2. *Yo vardhana oṣadhīnāṁ yo apāṁ yo viṣvasya jagato deva īṣe. Sa tridhātu śaraṇaṁ śarma yaṁsat-trivartu jyotiḥ svabhiṣṭyasme.*

He that generates and augments the vegetation and generates the waters and the power that orders and rules over the entire moving universe may, we pray, give us three fold health and peace of body, mind and soul and bless us with threefold shelter against heat, cold and rain, and give us threefold light of earth, heaven and the middle regions for our well being all round.

स्त॒रीरु॑ त्व॒द्भवं॑ति॒ सूत॑ उ त्वद्यथाव॒शं त॒न्वं चक्र एष॑ः। पि॒तुः पय॒ः पति॑ गृभ्णाति मा॒ता तन॑ पि॒ता व॑धत॒ तन॑ पु॒त्र॑ः ॥ ३ ॥

3. *Starīru tvad bhavati sūta u tvad yathāvaśaṁ tanvaṁ cakra eṣaḥ. Pituḥ payaḥ prati gṛbhṇāti mātā tena pitā vardhate tena putraḥ.*

By virtue of you the heifer becomes fertilized, from you this soul assumes the body form it takes according to its latencies, the mother receives the shower of fertility from the father, by which, again, the father receives extension of the self and the off spring grows in body.

यस्मिन्विश्वानि भुवनानि तस्थुस्तिस्त्रा द्यावस्त्रधा सस्त्रुरापः।
त्रयः काशास उपसचनासा मध्वः श्चातन्त्यभित' विर-
प्शम ॥ ४ ॥

4. *Yasmin viśvāni bhuvanāni tasthustisro dyāvastredhā sasrurāpaḥ. Trayaḥ kośāsa upa-secanāso madhvaḥ ścotantyabhito virapśam.*

(What is the ultimate parjanya, source of life and its joy?) That in whom abide all regions of the universe, all three heavens, i.e., highest, middle and the lower, or the earth, the sky and the heaven of light, in whom the three currents of air, light and water energy flow, or the three grades of karma operate, i.e., sanchit (past), kriyamana (present) and prarabdha (conditional) rule the soul, and in whom three body-forms of the soul, i.e., karana sharira (causal body), sukshma sharira (subtle body) and sthula sharira (gross body) overflow with energy and shower the honey sweets of pleasure, enlightenment and the ecstasy of ananda upon the soul in abundance: that is the ultimate cloud from whom life flows.

इदं वचः पजन्याय स्वराज हृदा अस्त्वन्तरं तज्जुजाषत।
मयाभुव'वृष्टयः सन्त्वस्म सुपिप्पला आषधीदवग'पाः ॥ ५ ॥

5. *Idaṁ vacaḥ parjanyāya svarāje hṛdo astvantaraṁ tajjujoṣat. Mayobhuvo vṛṣṭyaḥ santvasme supippalā oṣadhīr-devagopāḥ.*

This song of adoration, spontaneous flow of love from the heart, in honour of the self - refulgent sovereign cloud, lord infinite, supreme source of life, may the lord accept and cherish to the very core of divine being, and

may the imprint abide in our heart too. May the showers of rain be full of peace and abundance for us. May the herbs and trees be profuse in fruit, give life and protective health to noble humanity and be protected and promoted by noble humanity.

स रेतोधा वृषभः शश्वतीनां तस्मिं ात्मा जगतस्तस्थुषश्च। तन्मं ऋतं पातु शतशारदाय यूयं पात स्वस्तिभिः सदा नः॥ ६॥

6. *Sa retodhā vṛṣabhaḥ śaśvatīnāṁ tasminnātmā jagatas-tasthuṣaśca. Tanma ṛtaṁ pātu śataśāradāya yūyaṁ pāta svastibhiḥ sadā naḥ.*

That lord is the infinite reservoir of the seeds of existence, mighty abundant and generous, from whom flows the eternal cycle of life. Therein abides the very soul of existence in motion and stabilised in motion. May the lord sustain, protect and promote the abundant flow of truthful life in action for me for a full span of hundred years. O lord, O clouds, O showers of rain, protect and promote us by all modes and means of happiness and well being all round all ways all time.

Mandala7/Sukta 102

Parjanya Devata, Vasishtha or Kumara Agneya Maitravaruni Rshi

पजन्यांय प गायत दिवस्पुत्रायं मीं हुषं।
स ना यवसमिच्छतु॥ १॥

1. *Parjanyāya pra gāyata divasputrāya mīḷhuṣe. Sa no yavasamicchatu.*

Sing in praise of the mighty generous and virile

Parjanya, the cloud that gives us showers of life and joy. It is the child of light and saviour of the brilliant. May the cloud, that bearer and harbinger of life and joy, give us lovely food for body, mind and soul.

या गभ्रमार्षधीनां गवां कृणात्यवतामा ।
पजन्यः पुरुषीणाम ॥ २ ॥

2. *Yo garbham-oṣadhīnāṁ gavāṁ kṛṇotyarvatām. Parjanyaḥ puruṣīṇām.*

Celebrate the Parjanya, cloud of the showers of life and existence, who generates the Golden Egg, Hiranyagarbha, the seed of moving stars and revolving planets, herbs and trees, cows and horses and the humans, and the cloud which then brings the showers of living waters and vests the seeds of life in earth for vegetation and all that moves and achieves and all the human race for the continuance of life in existence.

तस्मा इदास्य हविजुहाता मधुमत्तमम ।
इळां नः संयतं करत ॥ ३ ॥

3. *Tasmā idāsye havirjuhotā madhumattamam. Iḷāṁ naḥ saṁyataṁ karat.*

To him, the omnipotent omnificent Parjanya, life bearing cloud, offer the sweetest oblations into the fiery mouth of the yajna vedi with selfless surrender of love and non-violence so that he may keep and help us keep the unity and integrity of the earth and environment well in order and maintain the integrity and harmony of humanity and culture in a state of creativity and progressive continuity of a familial order.

Mandala7/Sukta 103

Mandukah (Parjanya) Devata, Vasishtha Maitravaruni Rshi

संवत्सरं शशयाना ब्राह्मणा व्रतचारिणः।
वाचं पर्जन्यजिन्वितां प्र मण्डूका अवादिषुः॥ १॥

1. *Saṁvatsaraṁ śaśayānā brāhmaṇā vratacār-iṇaḥ. Vācaṁ parjanyajinvitāṁ pra maṇḍūkā avādiṣuḥ.*

Devoted Brahmanas dedicated to Brahma, supreme spirit of the universe, observing the sacred vows of discipline in silence for a yearly session, spontaneously burst into the chant of divine hymns, inspired by the cloud of divine showers and celebrate the divine spirit, the divine voice and the divine shower with enthusiasm.

दिव्या आप' अभि यदेनमायन्दृतिं न शुष्कं सरसी शयानम।
गवामह न मायुवत्सिनीनां मण्डूकानां वग्नुरत्रा समेति॥ २॥

2. *Divyā āpo abhi yadenamāyan dṛtiṁ na śuṣkaṁ sarasī śayānam. Gavāmaha na māyurvatsinī-nāṁ maṇḍūkānāṁ vagnuratrā sameti.*

When the heavenly waters shower upon these celebrants, like rain on frogs who have been hybernating in a dry pond like empty leather bags, they revive with exhilaration, they burst into chant, and the chant of these celebrants seems like the eager lowing of mother cows for their calves or like the excitement of the heart on the reflection of a new revelation on the imagination.

यदीमनाँ उशता अभ्यवर्षीत्तृष्यावतः पावृष्यागतायाम।
अख्खलीकृत्या पितरं न पुत्रा अन्या अन्यमुप वदन्त-
मति॥ ३॥

3. *Yadīmenāṅ uśato abhyavarṣīt tṛṣyāvataḥ prāvṛṣyāgatāyām. Akhkhalīkṛtyā pitaraṁ na putro anyo anyamupa vadantameti.*

And when the rainy season has set in, then, if the cloud showers rain upon these longing celebrants of life, thirsting for the divine waters of life, one goes to meet another, chanting and shouting hilariously like the child going to meet the father.

अन्या अन्यमनु गृभ्णात्यनारपां पसग यदमन्दिषाताम। मण्डूका यदभिवृष्टः कनिष्क्रन्पृश्निः संपृङ्क हरितन वाचम॥ ४॥

4. *Anyo anyamanu gṛbhṇātyenorapāṁ prasarge yadamandiṣātām. Maṇḍūko yadabhivṛṣṭaḥ kaniṣkan pṛśniḥ saṁpṛṅkte haritena vācam.*

On the fall of divine showers they seize upon each other while both experience the ecstasy of meeting and the rain. When the celebrant is soaked in the rain, the spotted versatile one springs forward and communicates with the green one in concentration in the language of intimacy.

यदषामन्या अन्यस्य वाचं शाक्तस्यव वदति शि ामाणः। सर्वं तदषां समृधव पव यत्सुवाचा वदथनाध्यप्सु॥ ५॥

5. *Yadeṣāmanyo anyasya vācaṁ śāktasyeva vadati śikṣamāṇaḥ. Sarvaṁ tadeṣāṁ samṛdheva parva yat suvāco vadathanādhyapsu.*

When one of these speaks to the other, they seem to repeat each other's language like pupils repeating the words of the teacher. While communicating like this they jump and play on the water, their bodies swell with

joy and the pride of being.

गामा॑युरक॑ अ॒जमा॑युरक॒: पृश्नि॑रका॒ हरि॑त॒ एक॑ एषाम।
स॒मा॒नं नाम॒ बिभ्र॑ता॒ विरू॑पाः पुरु॒त्रा वाचं पिपिशु॒वर्द॑न्तः ॥ ६ ॥

6. *Gomāyureko ajamāyurekaḥ pṛśnireko harita eka eṣām. Samānaṁ nāma bibhrato virūpāḥ purū-trā vācaṁ pipiśurvadantaḥ.*

One of them croaks like a cow, another like a goat, one of them is spotted, another is green. Of different voice and colour, they bear the same one name, the "manduka", the celebrant, but they seem to communicate in many different languages.

बा॒ह्म॒णास॑ अतिरा॒त्र न साम॒ सरा॒ न पू॒णम॒भिता॒ वद॑न्तः।
सं॒व॒त्स॒रस्य॒ तदहः॒ परि॑ ष्ठ॒ यन्म॑ण्डू॒काः पा॑वृ॒षीणं॑ ब॒भूव॑ ॥ ७ ॥

7. *Brāhmaṇāso atirātre na some saro na pūrṇa-mabhito vadantaḥ. Saṁvatsarasya tadahaḥ pariṣṭha yanmaṇḍūkāḥ prāvṛṣīṇaṁ babhūva.*

O Brahmanas, devotees of supreme Brahman, at the end of the annual session when the last night is over, then, at the time before dawn, abide as in meditation and yajnic celebration just like the frogs who play, rejoice and celebrate around the overflowing lake when the showers of the season begin.

बा॒ह्म॒णास॑: सा॒मिना॒ वाच॑मकत॒ ब्रह्म॑ कृ॒ण्वन्त॑: परिवत्स॒-
रीण॑म। अ॒ध्व॒यव॑ घ॒मिण॑: सिष्विदा॒ना आ॒विभ॑वन्ति॒ गुह्या॒
न क चि॑त ॥ ८ ॥

8. *Brāhmaṇāsaḥ somino vācamakrata brahma kṛṇvantaḥ parivatsarīṇam. Adhvaryavo gharmiṇaḥ siṣvidānā āvirbhavanti guhyā na ke cit.*

Brahmanas engaged in the yearly soma yajna for peace and harmony conduct the yajna in honour of the Supreme Brahman and chant the Vedic mantras at the end of the first year. The priests facing the fire and soaked in sweat emerge as if from seclusion in the cave.

दे॒वहि॑तिं जुगुपु॒र्द्वाद॒शस्य॑ ऋ॒तुं नरो॒ न प मि॑नन्त्य॒त।
सं॒व॒त्स॒र पा॒वृ॒ष्यागं॑तायां त॒प्ता घ॒मा अं॑श्नुवत वि॒स॒गम॥ ९॥

9. *Devahitiṁ jugupurdvādaśasya ṛtuṁ naro na pra minantyete. Saṁvatsare prāvṛṣyāgatāyāṁ taptā gharmā aśnuvate visargam.*

These Brahmanas, leading lights of the yajnic order, do not neglect, never violate, but strictly abide by the divinely ordained twelve month seasons and the discipline and observances prescribed. At the end of the year when the rains set in they emerge seasoned and tempered in the heat of yajnic fire and attain their freedom.

गामा॑युरदा॒द॒जमा॑युरदा॒त्पृश्नि॑रदा॒द्धरि॑ता ना॒ वसू॑नि। गवां
म॒ण्डू॒का॒ दद॑तः श॒तानि॑ सहस्रसा॒व प ति॑रन्त॒ आयु॑ः॥ १०॥

10. *Gomāyuradādajamāyuradāt pṛśniradāddharito no vasūni. Gavāṁ maṇḍ़ūkā dadataḥ śatāni sahasrasāve pra tiranta āyuḥ.*

All those that speak and sound like nature in motion give us something; all those that speak and sound like nature and spirit unborn and eternal give us something; all those that speak and sound like the spectrum of colours in various forms give us something; all those that speak and sound like the dark and green in life and nature give us something: all these give us

wealths of the world. Indeed all that speak and sound and celebrate nature and the eternal spirit of nature give us hundreds of wealths and values of existence on the move, advance us and give us full health and age in the thousandfold business of creative living and lead us to fulfilment and ultimate freedom. (Such is the gift of nature in the rainy season.)

Mandala7/Sukta 104

Indra-Somau, Indra, Soma, Agni, Devah, Gravana, Marutah, Vasishtha, Prthirvi-Antarikshe, Devatah, Vasishtha Maitravaruni Rshi.

इन्दा॑सामा॒ तप॑तं र॒ उ॒ब्जतं॒ न्य॑पयतं वृषणा तमा॒वृधः। परा॑ शृणीतम॒चिता॒ न्य॑ष॑तं हतं नु॒दथा॑ नि शिशीतम॒त्रिणः॥ १॥

1. *Indrāsomā tapataṁ rakṣa ubjataṁ nyarp-ayataṁ vṛṣaṇā tamovṛdhaḥ. Parā śṛṇītam-acito nyoṣataṁ hataṁ nudethāṁ ni śiśītam-atriṇaḥ.*

Indra-Soma, O lord and commander of power, peace and justice, O lord and master keeper of love, peace and harmony, subject the evil and wicked to the heat of discipline and correction or punish and reduce them to nullity. O generous and virile lord and ruler, let not the forces of darkness grow, keep them down, let not the misguided rise and spread out, shut these down and far off. Let the hoarders, grabbers, ogres and devourers be subjected to law and punishment, destroy the exploiters, stop them and let their fangs be blunted and rooted out.

इन्दासामा समघशंसमभ्यᳬघं तपुययस्तु चरुरग्निवाँइव।
ब्रह्मद्विषं क्व्यादं घारचं रास द्वष धत्तमनवायं किमीदिनं॥ २॥

2. *Indrāsomā samaghaśaṁsam-abhyghaṁ tapuryayastu carur-agnivāṅ iva. Brahmadviṣe kravyāde ghoracakṣase dveṣo dhattam-anavāyaṁ kimīdine.*

Indra-Soma, lord and master of peace and power, love and justice, let the sinner and the criminal, the supporter and admirer of sin and crime along with the sin and crime, and the tormentor of the good and innocent go to the fire of discipline, punishment, or elimination like a handful of dirt meant for the fire. Never compromise with the enemy of nature, divinity, humanity and the wisdom of humanity. Rule out the cannibal and the carrion eater, the man of hate and evil eye, the sceptic, the cynic and the negationist. For them, have the disdain they deserve and either correct them or eliminate them.

इन्दासामा दुष्कृत वव अन्तरनारम्भण तमसि प विध्यतम।
यथा नातः पुनरकश्चनादयत्तद्वामस्तु सहस मन्युमच्छवः॥ ३॥

3. *Indrāsomā duṣkṛto vavre antar-anārambhaṇe tamasi pra vidhyatam. Yathā nātaḥ punarekaścanodayat tad vāmastu sahase manyumacchavaḥ.*

Indra-Soma, fix the evil doer and throw him into a deep dungeon of darkness without remission so that by reason of that punishment no one again may raise

his head for evil doing. That power of yours full of patience, fortitude and courage, that righteous passion of yours be for the destruction of evil and sabotage against life and social harmony.

इन्दा॑सामा व॒तय॑तं दि॒वा व॒धं सं पृ॑थि॒व्या अ॒घशं॑साय॒ तह॑णम। उत्त॑ तं स्व॒र्यं॑१॒ पव॑तभ्या॒ यन॒ र ा॑ वावृधा॒नं नि॒जूव॑थः ॥ ४ ॥

4. *Indrāsomā vartayataṁ divo vadhaṁ saṁ pṛthivyā aghaśaṁsāya tarhaṇam. Ut takṣataṁ svaryaṁ parvatebhyo yena rakṣo vāvṛdhānaṁ nijūrvathaḥ.*

Indra-Soma, from heaven and earth, from thunder and lightning and the showers of clouds, from the light of idealism, love and generosity and down to earth realism, bring unfailing laws of punishment and correction against sin and crime, acts and policies against poverty, disease, unemployment and wilful sloth, and against the supporters of sin and crime as well as against compromisers with negativities and negationists of evil. Enact law of incentive and encouragement for the generous, and blazing prohibitions for the adamantine evil so that you nip and burn off rising crime and evil in the bud.

इन्दा॑सामा व॒तय॑तं दि॒वस्पय॑ग्नि॒तप्त॑भि॑र्युवमश्म॑हन्मभिः। तपु॑वधभिर॒जर॑भिर॒त्रिणा॒ नि पशा॑न विध्यत॒ं यन्तु॑ निस्व॒रम ॥ ५ ॥

5. *Indrāsomā vartayataṁ divas-paryagnit-aptebhir-ryuvam-aśmahanmabhiḥ. Tapurvadhebhir-ajare-bhiratriṇo ni parśāne vidhyataṁ yantu nisvaram.*

Indra-Soma, lord of power and force, lord of peace and harmony, turn all round, revolve your search lights and from the skies shoot out your weapons of defence and offence, and with fiery, thunder-tipped, fatally destructive, irresistible and inviolable weapons fix the voracious ogres, strike them on the precipice and throw them into the abyss, running off into silence and oblivion without uttering a sigh of pain or voice of protest.

इन्दासामा॒ परि॑ वां भूतु वि॒श्वत॑ इ॒यं म॒तिः क॒ याश्व॑व वा॒जिना॑। यां वा॒ं हात्रां परिहि॒नामि॑ म॒धय॒मा बह्मा॑णि नृ॒पती॑व जिन्वतम ॥ ६ ॥

6. *Indrāsomā pari vāṁ bhūtu viśvata iyaṁ matiḥ kakṣyāśveva vājinā. Yāṁ vāṁ hotrām parihin-omi medhayemā brahmāṇi nṛpatīva jinvatam.*

Indra-Soma, leading powers of governance and peace, like mighty forces in harness ruling the nation, may this prayer of mine, which, with the best of my intention and understanding I address to you as an exhortation, reach you and inspire you and guide you all round, and may you, like the protector and ruler of the nation as you are, make these words of prayer, exhortation and adoration fruitful.

पति॑ स्मरथां तु॒जयद्भि॒रव॑हृतं दु॒हा र॒ ास॑ भङगु॒रावं॑तः। इन्दासामा दु॒ष्कृत॒ मा सु॒गं भूद्या नः॑ क॒दा चि॑दभि॒दासं॑ति दु॒हा ॥ ७ ॥

7. *Prati smarethāṁ tujayabdhir-evairhataṁ druho rakṣaso bhaṅgurāvataḥ. Indrāsomā duṣkṛte mā sugaṁ bhūd yo naḥ kadā cidabhidāsati druhā.*

And remember, be watchful and alert against the malignant, evil and treacherous forces, ward them off and eliminate them with the fastest interceptors and destroyers at the very outset. Indra-Soma, let there be no peace, nothing easy, for the evil doer whoever any time may try to injure, sabotage or enslave us out of jealousy, malignity or enmity.

या मा पाकेन मनसा चरन्तमभिचष्ट अनृतेभिवचोभिः ।
आपइव काशिना संगृभीता असन्नस्त्वासत इन्द्र वक्ता ॥ ८ ॥

8. *Yo mā pākena manasā carantam-abhicaṣṭe anṛtebhir-vacobhiḥ. Āpa iva kāśinā saṁgṛbhītā asannas-tvāsata indra vaktā.*

And while I live and act and behave with a mature mind of purity and truth, if someone malign me with false words, let him be caught up like water in the hand grip and evaporate in the heat and, O lord Indra, ruler and law giver of power, let him be reduced to nothing because he speaks nothing but falsehood.

य पाकशंसं विहरन्त एवैय वा भद्रं दूषयन्ति स्वधाभिः ।
अहेय वा तान्पददातु साम आ वो दधातु निर्ऋतरुपस्थे ॥ ९ ॥

9. *Ye pākaśaṁsaṁ viharanta evairye vā bhadraṁ dūṣayanti svadhābhiḥ. Ahaye vā tān pradadātu soma ā vā dadhātu nirṛterupasthe.*

O Soma, lord of peace and justice, if there are those who with their smartness and fast actions malign, lacerate and deprive the man of purity, truth and immaculate honour and spotless reputation, or with their powers and prestige denigrate the man of goodness and charitable action and bring disgrace upon him, deliver

such men to the sufferance of darkness and the pain of remorse or let them suffer the fangs of deprivation themselves.

या नो रसं दिप्सति पित्वो अग्ने या अश्वानां या गवां यस्तनूनाम। रिपुः स्तेनः स्तेयकृद्द्रभमतु नि ष हीयतां तन्वा३ तना च॥ १०॥

10. *Yo no rasaṁ dipsati pitvo agne yo aśvānāṁ yo gavāṁ yastanūnām. Ripuḥ stenaḥ steyakṛd dabhrametu ni ṣa hīyatāṁ tanvā tanā ca.*

Whoever pollutes the flavour, taste and vitality of our food and injures or impairs the vigour and power of our horses, cows and our bodies, let such an enemy, the thief, the robber and saboteur, O lord of light and vitality, Agni, be reduced to nullity and himself suffer debility of body and even deprivation from self-extension and further growth.

परः सा अस्तु तन्वा३ तना च तिस्रः पृथिवीरधा अस्तु विश्वाः। पतिं शुष्यतु यश' अस्य देवा या नो दिवा दिप्सति यश्च नक्तम॥ ११॥

11. *Paraḥ so astu tanvā tanā ca tisraḥ pṛthivīradho astu viśvāḥ. Prati śuṣyatu yaśo asya devā yo no divā dipsati yaśca naktam.*

O divinities of nature and humanity, he who wants to injure and destroy us in the day and in the night, must stay far off by his personal presence and also by the progeny of his evil tendencies and even fall lower than all the three orders of earthly existence, i.e., lower far than the good, the bad and the indifferent. His honour and reputation would dry up and evaporate to

zero and there would be none even to remember him after. Let it be so with such a person.

सुविज्ञानं चिकितुष जनाय सच्चासच्च वचसी पस्पृधात।
तयायत्सत्यं यतरदृजीयस्तदित्साम वति हन्त्यासत ॥ १२ ॥

12. *Suvijñānaṁ cikituṣe janāya saccāsacca vacasī paspṛdhāte. Tayoryat satyaṁ yataradṛjīyastadit somo'vati hantyāsat.*

Words of truth and words of untruth rival and contend with each other. Of these, the one that is true to the extent it is true and that which is simple and natural, this Soma, lord of peace, harmony and the goodness of life, preserves and protects, and the untrue, he destroys. This simple and straight natural knowledge, the lord reveals for the man who has the desire and ambition to know the truth and reality of life.

न वा उ साम वृजिनं हिनाति न क्षत्रियं मिथुया धारयन्तम।
हन्ति रक्षो हन्त्यासद्वदन्तमुभाविन्द्रस्य प्रसिता शयाते ॥ १३ ॥

13. *Na vā u somo vṛjinaṁ hinoti na kṣatriyaṁ mithuyā dhārayantam. Hanti rakṣo hantyāsad vadantam-ubhāvindrasya prasitau śayāte.*

Soma, lord of truth, peace and harmony, does not call forth the crooked to the distinction between truth and untruth, nor does he impel the selfish kshatriya, ruler administrator, who parades his power and valour in a false manner, nor does he incite the two toward the untrue. But he does destroy the evil and the wicked and also the one who speaks the untruth, since both the evil and the liar end up in the bonds of Indra, lord of justice and power.

यदि॑ वा॒हमनृ॑तदव॒ आस॒ माघं॑ वा द॒वाँ अ॑प्यू॒ह अ॑ग्न। किम॒स्मभ्यं॑ जातवदा हृणीष द घ॒वाच॑स्त निर्ऋ॒थं स॑च-न्ताम॥ १४॥

14. *Yadi vāhamanṛtadeva āsa mogham̐ vā devāň apyūhe agne. Kimasmabhyam̐ jātavedo hṛṇīṣe droghavācaste nirṛtham̐ sacantām.*

If I were a worshipper of falsehood as my divine ideal, or if I adore the lord and divinities falsely, deceiving them as if, then O lord of light and truth, Agni, you would be angry with me. But I have not been thus, then why would you, knowing everything born in existence, feel angry with us? Not at all, because only the speakers of falsehood would suffer your wrath and punishment.

अ॒द्या मु॑रीय॒ यदि॑ यातु॒धाना॒ अस्मि॒ यदि॒ वायु॑स्त॒तप॒ पूरु॑षस्य। अधा॒ स वी॒र द॒शभि॒वि यू॑या॒ या मा॒ माघं॒ यातु॑धा॒न-त्याह॑॥ १५॥

15. *Adyā murīya yadi yātudhāno asmi yadi vāyusta-tapa pūruṣasya. Adhā sa vīrairdaśabhirvi yūyā yo mā mogham̐ yātudhānetyāha.*

If I were a demon on the move, and if I tormented any person in life, then let me suffer death today just now. But I am not such, nor have I done so. Then let that man be forsaken of all his ten faculties of power and prana who falsely proclaims that I am a demonic tormentor of others.

या मायातु॑ यातु॒धा॒नत्याह॒ या वा॑ र॒ ाः शुचि॑र॒स्मीत्याह॑। इन्द्र॒स्तं ह॑न्तु मह॒ता व॒धन॒ विश्व॑स्य ज॒न्तार॑धमस्प॑दीष्ट॥ १६॥

16. *Yo māyātuṁ yātudhānetyāha yo vā rakṣāḥ śucirasmītyāha. Indrastaṁ hantu mahatā vadhena viśvasya jantor-adhamas-padīṣṭa.*

Whoever says that I am a devil even though I am not a devil, and whoever says that he is innocent and immaculate even though he is a devil, may Indra, lord of power and justice, punish such a person with his mighty thunderbolt. May such a falsifier fall to the abyss as the worst of all living beings.

प या जिगाति खगलेव नक्तमपं दुहा तन्वं१ गूहमाना। ववाँ अनन्ताँ अव सा पदीष्ट गावाणा घ्नन्तु र रसं उपब्दः॥ १७॥

17. *Pra yā jigāti khargaleva naktamapa druhā tanvaṁ gūhamānā. Vavrāň anantāň ava sā padīṣṭa grāvāṇo ghnantu rakṣasa upabdaiḥ.*

And she that goes about at night, hiding her person like the spirit of hate and violence, a she owl as if, let her fall into the bottomless deep of darkness where the stones of evil and darkness itself would destroy her with a clang.

वि तिष्ठध्वं मरुता विक्ष्वि१च्छत गृभायत र सः सं पिनष्टन। वया य भूत्वी पतयन्ति नक्तभिय वा रिप' दधिर देव अध्वर॥ १८॥

18. *Vi tiṣṭhadhvaṁ maruto vikṣvicchata gṛbhāyata rakṣasaḥ saṁ pinaṣṭana. Vayo ye bhūtvī patayanti naktabhirye vā ripo dadhire deve adhvare.*

O Maruts, vibrant social powers of vigilance and action, stay among the people, keenly watch for the

forces of evil and violence, and there, grab them and crush them all that fly about like birds over the nights and cause disturbance and violence in the divine morning yajnas of love and non-violence for creative production and advancement.

प व॑तय दि॒वा अश्मा॑नमिन्द्र॒ सामं॑शितं मघव॒न्त्सं शि॑शाधि।
पाक्ता॒दपा॑क्तादध॒रादुद॑क्ताद॒भि जं॑हि र॒ क्षस॒: पव॑तेन ॥ १९ ॥

19. *Pra vartaya divo aśmānamindra somaśitaṁ maghavantsaṁ śiśādhi. Prāktād-apāktādadha-rādudaktād-abhi jahi rakṣasaḥ parvatena.*

Indra, lord of power and justice, from the light of heaven and wisdom of the sages, bring up and strike the thunderbolt of justice and correction tempered and sharpened with soma for peace and progress, and refine and enlighten the noble people dedicated to peace and happiness. From front and back, up and down, seize the wicked and the destroyers and punish them with the bolt.

एत उ॒ त्य पं॑तयन्ति॒ श्वया॑तव॒ इन्द्रं॑ दिप्सन्ति दि॒प्सवा॒ - दा॑भ्यम। शिशी॑त श॒क्रः पिशु॑नभ्या व॒धं नू॒नं सृ॑जद॒शनिं॑ यातु॒मद्भ्य॑: ॥ २० ॥

20. *Eta u tye patayanti śvayātava indraṁ dipsanti dipsavo'dābhyam. Śiśīte śakraḥ piśunebhyo vadhaṁ nūnaṁ sṛajadaśaniṁ yātumadbhyaḥ.*

These miscreants with the mentality of street curs roam around, pull people down, and try to damage Indra, the ruler, who is otherwise indomitable. Indra then, commander of power and force, sharpens the

thunderbolt, the edge of justice and punishment, for these crafty saboteurs on the prowl and strikes the fatal blow upon them.

इन्द॑ यातू॒नाम॑भवत्पराश॒रा ह॑वि॒र्मथी॑नाम॒भ्या॒३॑विवा॑सताम।
अ॒भीदु॑ श॒कः पर्॒शुयथा॒ वन॒ं पात्र॑व॒ भि॒न्दन्त्स॒त ए॑ति
र॒ क्ष॑सः॥ २१॥

21. *Indro yātūnām-abhavat parāśaro havirmathīnām-abhyāvivāsatām. Abhīdu śakraḥ paraśuryathā vanaṁ pātreva bhindantsata eti rakṣasaḥ.*

Indra is the lordly power that throws off the upcoming saboteurs who damage the inputs and infrastructure of yajnic development, he does so for the peace and progress of the human community. He is mighty powerful just like what the axe is for the wood, breaking down the evil and wicked destroyers like pots of clay whenever they raise their head.

उल॑ूकयातुं शुशुल॑ूकयातुं ज॒हि श्वया॑तुमुत कोक॑यातुम।
सु॒प॒र्ण॒या॑तुमु॒त गृ॒ध्र॒या॑तुं दृ॒षद॑व॒ प मृ॑ण॒ र॑क्ष इन्द॥ २२॥

22. *Ulūkayātuṁ śuśulūkayātuṁ jahi śvayātumuta kokayātum. Suparṇayātumuta gṛdhrayātuṁ dṛṣadeva pra mṛṇa rakṣa indra.*

Indra, refulgent and potent ruler of the world, crush the evil and the wicked like pieces of clay with a stone: the fiend in the garb of an owl or an owlet or a dog or a wolf or a hawk or a vulture. They are covert, stealthy, clever, jealous and growling, cruel destroyers, cunning and voracious.

मा नो॒ र॑क्षो॒ अ॒भि न॑द्यातु॒मावँ॑ताम॒पोच्छ॑तु मिथु॒ना या किं॑मी॒दिना॑। पृ॒थि॒वी नः॑ पाथि॒वात्पा॒त्वंह॑सो॒ अन्त॑रि॑क्षं दि॒व्यात्पा॑त्व॒स्मान॥ २३॥

23. *Mā no rakṣo abhi naḍyātumāvatāmapocchatu mithunā yā kimīdinā. Pṛthivī naḥ pārthivāt pātvaṁhaso'ntarikṣaṁ divyāt pātvasmān.*

Let no wicked demonic forces harm and destroy us. Let the darkness of tormentors harming us either by joint force or by doubt and scepticism be off. May the earth protect us against earthly sin and crime. Let the sky protect us against dangers from above.

इन्द्र॑ जहि पुमांसं यातु॒धान॑मु॒त स्त्रियं मा॒यया॒ शाश॑दानाम। विगी॑वासो॒ मूर॑देवा ऋदन्तु मा त॑ दृ॒शन्त्सूय॑मु॒च्चर॑न्तम॥ २४॥

24. *Indra jahi pumāṁsaṁ yātudhānamuta striyaṁ māyayā śāśadānām. Vigrīvāso mūradevā ṛdantu mā te dṛśant-sūryam-uccarantam.*

Indra, punish and eliminate the man demon. Punish and eliminate the woman demon who destroys by deception and crafty design. Let the stranglers of life who play with life and death lose their own throat and let them never see the rising sun.

प॒ति॑ च॒ व॒ वि च॒ वन्द॑श्च॒ साम जागृतम।
र॒क्षो॒भ्या व॒धम॑स्यतम॒शनिं॑ यातुम॒द्भ्यः॥ २५॥

25. *Prati cakṣva vi cakṣvendraśca soma jāgṛtam. Rakṣobhyo vadhamasyatamaśaniṁ yātumadbhyaḥ.*

Indra and Soma, lord of power and peace, justice

and governance, love and majesty, watch everything that happens and enlighten us too. Shine, reveal and proclaim what is happening and warn us too. Keep awake and let us rise too into awakenment. Shoot the arrow upon the demon destroyers, strike the thunderbolt upon the covert saboteurs.

॥ इति सप्तमं मण्डलम ॥

MANDALA 8

Mandala 8/Sukta 1

Indra, Danastuti, Asanga Devatah, Pragatha Ghaura Kanva, Medhatithi Medhyatithi Kanvas, Asanga Playogi, Shashvati Angirasi Rshis

मा चिदन्यद्वि शंसत सखायो मा रिषण्यत ।
इन्द्रमित्स्तोता वृषणं सचा सुत मुहुरुक्था च शंसत ॥ १ ॥

1. *Mā cidanyad vi śaṁsata sakhāyo mā riṣaṇyata. Indramit stotā vṛṣaṇaṁ sacā sute muhuruktha ca śaṁsata.*

O friends, do not worship any other but One, be firm, never remiss, worship only Indra, sole lord absolute, omnipotent and infinitely generous, and when you have realised the bliss of the lord's presence, sing songs of divine adoration spontaneously, profusely, again and again.

अवक्राक्षिणं वृषभं यथाजुरं गां न चर्षणीसहम ।
विद्वेषणं संवननोभयंकरं मंहिष्ठमुभयाविनम ॥ २ ॥

2. *Avakrakṣiṇaṁ vṛṣabhaṁ yathājuraṁ gāṁ na carṣaṇīsaham. Vidveṣaṇaṁ saṁvananobha-yaṁ-karaṁ maṁhiṣṭham-ubhayāvinam.*

Worship Indra only, who most spontaneously rushes to the devotee for protection and upon the evil for punishment, correction or destruction. He is profusely and potently generous, free from age and

decay, patient and forbearing giver of peace and nourishment to people like the meek cow and motherly earth, saviour from hate and jealousy, most adorable, giver of both material well being (abhyudaya) and spiritual freedom (nihshreyas), most munificent and majestic, and lord ruler and protector of both nature and the soul.

यच्चिद्धि त्वा जना इम नाना हवन्त ऊतय ।
अस्माकं ब्रह्मदमिन्द भूतु त हा विश्वा च वधनम ॥ ३ ॥

3. *Yacciddhi tvā janā ime nānā havanta ūtaye. Asmākaṁ brahmedam-indra bhūtu te'hā viśavā ca vardhanam.*

Although these many people invoke you and pray for protection and progress for themselves in many different ways, yet, we pray, our adoration and prayers and all this wealth, honour and excellence bestowed upon us by you be dedicated to you and always, day and night, exalt your munificence and glory.

वि ततूयन्त मघवन्विपश्चिता या विपा जनानाम ।
उप कमस्व पुरुरूपमा भर वाजं नदिष्ठमूतय ॥ ४ ॥

4. *Vi tartūryante maghavan vipaścito'ryo vipo janānām. Upa kramasva pururūpamā bhara vājaṁ nediṣṭham-ūtaye.*

O lord of might and majesty, the wise, the noble and the vibrant leaders of the people, by your grace, cross over all obstacles of their struggle for life and success, whenever they face any. Pray, come lord and give us instant energy of versatile form for our protection and victory at the earliest.

म॒ह च॒न त्वाम॑दिव॒ः परा॑ शु॒ल्काय॑ देयाम ।
न स॒हस्रा॑य॒ नायु॑ताय वजिवा॒ न श॒ताय॑ शतामघ ॥ ५ ॥

5. *Mahe cana tvām-adrivaḥ parā śulkāya deyām. Na sahasrāya nāyutāya vajrivo na śatāya śatāmagha.*

O lord of infinite wealth, power and majesty, wielder of the thunderbolt of justice and punishment, breaker of the clouds and mountains, bless me that I may never give up my devotion to you for the greatest material return, not for a thousand, not for a million, not even for the boundless wealth of the world.

वस्याँ॑ इन्दासि म पि॒तुरु॒त भातु॒रभु॑ञ्जतः ।
मा॒ता च॑ म छदयथः स॒मा व॑सा वसुत्व॒नाय॒ राध॑स ॥ ६ ॥

6. *Vasyāň indrāsi me pituruta bhrātur-abhuñjataḥ. Mātā ca me chadayathaḥ samā vaso vasutva-nāya rādhase.*

You command greater wealth, power and prestigious settlement for me than my father, you are closer to me than my indifferent brother. Only my mother and you are equal to provide me solace and protection, O shelter of the universe, for my wealth and celebrity in success (my mother as individual mother and you as universal mother).

क्व॑यथ॒ क्व॑दसि पुरु॒त्रा चि॒द्धि त॒ मनः॑ ।
अल॑षि युध्म खजकृत्पुरन्दर॒ प गा॑य॒त्रा अ॑गासिषुः ॥ ७ ॥

7. *Kveyatha kvedasi purutrā ciddhi te manaḥ. Alarṣi yudhma khajakṛt purandara pra gāyatrā agā-siṣuḥ.*

Where do you move and reach? Where do you

reside and abide? No one can say. Your mind and presence is everywhere, universal. O lord of the warlike dynamics of existence, pivot and churner of the universe, breaker of the citadels of darkness and ignorance, come and bless us, the celebrants and singers of Gayatri hymns invoke and adore you.

प्रास्मै गायत्रमर्चत वावातुयः पुरन्दरः ।
याभिः काण्वस्यापो बर्हिरासदं यासद्वज्री भिनत्पुरः ॥ ८ ॥

8. *Prāsmai gāyatram-arcata vāvāturyaḥ purandaraḥ. Yābhiḥ kāṇvasyopa barhirāsadaṁ yāsad vajrī bhinat puraḥ.*

O celebrants of Indra, lord of the thunderbolt, sing hymns of adoration in Gayatri music in honour of Indra who is breaker of the strongholds of darkness which oppose and oppress the lord's devotees, so that, pleased by these adorations, the lord may reveal his presence and grace the mind and vedi of the enlightened sages and break through the citadels of darkness to bless the devotees.

य त सन्ति दशग्विनः शतिना य सहस्त्रिणः ।
अश्वासा य त वृषणा रघुदुवस्तभिर्नस्तूयमा गहि ॥ ९ ॥

9. *Ye te santi daśagvinaḥ śatino ye sahasriṇaḥ. Aśvāso ye te vṛṣaṇo raghudruvas-tebhir-nas-tūyamā gahi.*

Indra, breaker of the citadels of darkness and ignorance to light, come post haste to us with all those lightning powers and forces of yours which are vigorous and generous, radiating into all the ten directions in a hundred and a thousand ways.

आ त्वे॒द्य स॑बर्दु॒घां हु॑व गा॑य॒त्रव॑पसम ।
इन्दं॑ ध॒नुं सु॒दु॒घा॒मन्या॒मिष॑मुरुधा॒रामर॑ं कृत॑म ॥ १० ॥

10. *Ā tvadya sabardughāṁ huve gāyatravepasam. Indraṁ dhenuṁ sudughām-anyām-iṣamur-udhārām-araṁkṛtam.*

Today I invoke Indra, I invoke the motherly spirit of the universe, giver of total fulfilment of the heart's desire, pleased and stirred by the chant of Gayatri songs of adoration, omnipotent and omnificent, generous as Mother Nature, giver of ample gifts beyond the earth and the earthly cow, harbinger of showers of the cherished nectar milk of life, all blissful and gracious.

यत्तु॒दत्सू॒र॒ एत॑शं व॒ङ्कू वात॑स्य प॒णिना ।
व॒ह॒त्कुत्स॑माजु॒न॒यं श॒तक॑तु॒ः त्सर॑द्गन्ध॒वमस्तृ॑तम ॥ ११ ॥

11. *Yat tudat sūra etaśaṁ vaṅkū vātasya parṇinā. Vahat kutsam-ārjuneyaṁ śatakratuḥ tsarad gandharvam-astṛtam.*

Indra, lord immanent, omnipresent and all energiser, gives the initial stroke of motion to everything on the move such as the sun and the cloud by the waves of cosmic energy. Thus the lord of countless actions of cosmic yajna brings the thunderstroke of cosmic energy to move the sun, wielder of the earth, and he brings the thunder stroke of lightning to break the cloud into rain. (Indra thus is the unmoved, all immanent, original mover of the universe.)

य ऋ॒त चि॑दभि॒श्रिष॑ः पु॒रा ज॒त्रुभ्य॑ आ॒तृद॑ः ।
सन्धा॑ता स॒न्धिं म॒घवा॑ पुरू॒वसु॒रिष्क॑ता॒ विह्रु॑तं पुन॑ः ॥ १२ ॥

12. *Ya ṛte cidabhiśriṣaḥ purā jatrubhya ātṛdaḥ. Saṁdhātā saṁdhiṁ maghavā purūvasur-iṣkartā vihrutaṁ punaḥ.*

Indra is that vibrant immanent lord of unbounded natural health and assertive life energy who, without piercing and without ligatures, provides for the original jointure of the series of separate vertebrae and collar bones and then, later, heals and sets the same back into healthy order if they get dislocated or fractured.

मा भूम निष्ट्यांइवन्द्र त्वदरणाइव।
वनानि न प्रजहितान्यद्रिवो दुरोषासो अमन्महि॥ १३॥

13. *Mā bhūma niṣṭyā ivendra tvadaraṇā iva. Vanāni na prajahitānyadrivo duroṣāso amanmahi.*

Indra, lord almighty, maker and breaker of clouds and mountains, free from anger and fear we adore you and pray: Give us the grace that we may never be like the lowest of human species with nothing to be proud of, let us never be like the indifferent and the depressed, let us never be reduced to the state of forsaken thickets of dead wood.

अमन्महीदनाशवो नुगासश्च वृत्रहन।
सकृत्सु ते महता शूर राधसा नु स्तामं मुदीमहि॥ १४॥

14. *Amanmahīdanāśavo'nugrāsaśca vṛtrahan. Sakṛt su te mahatā śūra rādhasā 'nu stomaṁ mudīmahi.*

Indra, omnipotent lord, destroyer of darkness and ignorance, we pray that, gently and at peace without anger or impatience, we always worship and meditate on you and, by virtue of your grandeur and glory, we should celebrate and exalt your honour and rejoice with

exciting songs and yajnic sessions.

यदि॒ स्ताम॒ं मम॒ श्रव॑द॒स्माक॒मिन्द्र॒मिन्द॑वः ।
ति॒रः प॒वित्रं स॑सृ॒वांस॑ आ॒शवा॒ मन्द॑न्तु तुग्र्या॒वृधः॑ ॥ १५ ॥

15. *Yadi stomaṁ mama śravad-asmākam-indramin-davaḥ. Tiraḥ pavitraṁ sasṛvāṁsa āśavo mandantu tugryāvṛdhaḥ.*

And if the lord omnipotent, Indra, listen to my song of divine celebration, then may the offers of homage and oblations of soma, quick and fast, augmented by holy waters, reaching the pure and immaculate lord, please and exalt him and delight us with success.

आ त्व१॒द्य स॒धस्तु॑तिं वा॒वातुः॒ सख्यु॒रा ग॑हि।
उप॑स्तुतिम॒घाना॑ं प त्वा॒वत्वधा॑ त वश्मि सुष्टु॒तिम ॥ १६ ॥

16. *Ā tvadya sadhastutiṁ vāvātuḥ sakhyurā gahi. Upastutir-maghonāṁ pra tvāvatvadhā te vaśmi suṣṭutim.*

O lord, pray come and accept the joint praise and adorations of your friends and devotees. And may the spontaneous and heart felt prayers and adorations of the wealthy and powerful also reach you today. And now it is my time and desire to offer my song of adoration.

सा॒ता॒ हि साम॒मदि॑भि॒रम॑नम॒प्सु धा॑वत।
गव्या॒ वस्त्रे॑व वा॒सय॑न्त॒ इ ।रा॒ निधु॑ ।न्व॒ ।णा॑भ्यः ॥ १७ ॥

17. *Sotā hi somam-adribhir-emenam-apsu dhāvata. Gavyā vastreva vāsayanta innaro nirdhukṣan vakṣaṇābhyaḥ.*

O friends and celebrants of Indra, lord omnipotent, extract the soma with grinders, mix and stir it in waters. Then leading lights of yajna, refining it like the concentration of sun rays, offer it into the fire and milk out waters in showers from space for the flowing streams.

Note: This mantra is a metaphor of meditation and spiritual realisation also. When you churn the world of your sense experiences, thought and memory, extract the essential value and offer it into the fire of meditation, then the light of divinity descends on you and your life is changed. It is then that the light of divinity flows into the channels of your thought and action.

अध॒ ज्मा अस्व त॒न्वा॑ गि॒रा ममा॒ जा॒ता सु॑कता पृण ॥ १८ ॥

18. *Adha jmo adha vā divo bṛhato rocanādadhi. Ayā vardhasva tanvā girā mamā'' jātā sukrato pṛṇa.*

O lord refulgent and omnipotent, whether on earth or in the regions of light or even beyond the expansive light of heaven, be pleased and exalted by this refined and radiating voice of adoration and, O lord presiding spirit of yajna, bless us and our children with perfect fulfilment.

इन्दा॑य॒ सु म॒दिन्त॑मं॒ सामं साता॒ वर॑ण्यम ।
श॒क एणं॑ पीपय॒द्विश्व॑या धि॒या हि॑न्वा॒नं न वा॑ज॒युम ॥ १९ ॥

19. *Indrāya su madintamaṁ somaṁ sotā vareṇyam. Śakra eṇaṁ pīpayad viśvayā dhiyā hinvānaṁ na vājayum.*

O celebrants of Indra, seekers of spiritual perfection, for the attainment of holiness of thought,

karma and vision, extract the choicest, most exhilarating soma from life and offer it to Indra, spirit of the universe, and the lord omnipotent would bless this seeker of fulfilment calling upon the lord with universal intelligence and will for a life of perfect action.

मा त्वा सामंस्य गल्दया सदा याचं ाहं गिरा।
भूर्णिं मृगं न सवनषु चुकुधं क इशानं न याचिषत॥ २०॥

20. *Mā tvā somasya galdayā sadā yācannahaṁ girā.*
Bhūrṇiṁ mṛgaṁ na savaneṣu cukrudhaṁ ka
īśānaṁ na yāciṣat.

O lord, always beseeching you for one thing or another with my words of prayer as with each drop of soma offered to you, I pray, I may not provoke you to anger in yajna, you who are infinite giver and sole ruler of the universe like a lion of the forest. Listen, O lord, who doesn't ask of the ruler and the munificent?

मदंनषितं मदंमुगमुगणा शवंसा।
विश्वंषां तरुतारं मदच्युतं मद हि ष्मा ददाति नः॥ २१॥

21. *Madeneṣitaṁ madam-ugram-ugreṇa śavasā.*
Viśveṣāṁ tarutāraṁ madacyutaṁ made hi ṣmā
dadāti naḥ.

When the lord is pleased with our devotion, then he grants us the most exciting joy along with brilliant strength and power which we love and pray for with enthusiasm and which eliminates all pride of the ego and helps us cross over all challenges of life.

शवांर वायां पुरु दवा मतांय दाशुषं।
स सुन्वत चं स्तुवत चं रासत विश्वगूंता अरिष्टुतः॥ २२॥

22. *Śevāre vāryā puru devo martāya dāśuṣe. Sa sunvate ca stuvate ca rāsate viśvagūrto ariṣṭutaḥ.*

In the treasure hold of yajna, the self-refulgent lord universally adored keeps wealth and excellence of choice for the generous mortal which he, acknowledged and adored even by adversaries, gives to the celebrant and the worshipful lover of soma for homage to the lord.

एन्द॑ याहि मत्स्व॑ चि॒त्रेण॑ दे॒व॒ राध॑सा।
सर॒ न प्रास्यु॒दर॑ꣳ सपी॒तिभि॒रा सोम॑भिरु॒रु स्फि॒रम॥ २३॥

23. *Endra yāhi matsva citreṇa deva rādhasā. Saro na prāsyudaraṁ sapītibhirā somebhiruru sphiram.*

Indra, lord of glory, come with various wondrous forms of wealths of the world and let us rejoice in the bliss of your presence. Like the universal reservoir, fill our vast world of existence with exciting and soothing wealth, honour and excellence for complete self-fulfilment.

आ त्वा॑ स॒हस्र॒मा श॒तं यु॒क्ता रथे॑ हिर॒ण्यये॑।
ब्र॒ह्म॒युजा॒ हर॑य इन्द॒ के॒शिना॒ वह॑न्तु॒ सोम॑पीतये॥ २४॥

24. *Ā tvā sahasramā śataṁ yuktā rathe hiraṇyaye. Brahmayujo haraya indra keṣino vahantu somapītaye.*

May the hundreds and thousands of forces of nature and humanity harnessed to the golden chariot of the universe, radiant with light and dedicated to divinity, invoke and invite you hither into the heart so that we may experience the bliss of divine presence.

आ त्वा॒ रथं॑ हिर॒ण्यय॒ हरी॑ म॒यूर॑शप्या।
शि॒ति॒पृ॒ष्ठा व॑हतां॒ मध्वा॒ अन्धं॑सा वि॒व॑क्ष॒णस्य पी॒तय॑ ॥ २५ ॥

25. *Ā tvā rathe hiraṇyaye harī mayūraśepyā. Śiti-pṛṣṭhā vahatāṁ madhvo andhaso vivakṣaṇasya pītaye.*

May the vibrant forces of divine energy, joined to your golden chariot of the universe with rhythmic majesty like the peacock's feather tail and mighty power with circuitous motion of energy currents, radiate your presence here so that you may acknowledge and accept our love and homage and we experience the bliss of divine presence.

पिबा॒ त्व१॑स्य गि॑वणः सु॒तस्य॑ पू॒व॒पाइ॑व।
परि॑ष्कृतस्य र॒सिन॑ इ॒यमा॑सु॒तिश्चारु॒मदा॑य पत्यत ॥ २६ ॥

26. *Pibā tvasya girvaṇaḥ sutasya pūrvapā iva. Pariṣkṛtasya rasina iyam-āsutiś-cārur-madāya patyate.*

Like the eternal lord of love fond of the celebrant's homage, come and accept the devotee's love and faith distilled from life's experience. The flow of the ecstatic celebrant's clairvoyance pure and sweet is full of ananda and radiates from the heart for spiritual bliss.

य एका॒ अस्ति॑ दं॒सना॑ म॒हाँ उ॒ग्रा अ॒भि व्र॒तः।
गम॒त्स शि॒पी न स या॑ष॒दा ग॑म॒द्धव॑ं न परि॑ वजति ॥ २७ ॥

27. *Ya eko asti daṁsanā mahāň ugro abhi vṛtaiḥ. Gamat sa śiprī na sa hoṣadā gamaddhavaṁ na pari varjati.*

He is one, unique and incomparable, great by his omnipotence and action, refulgent and supreme by his laws and observance. May the lord, like the light of grace, descend on us, may he never be away, may be ever respond to our call and come to our yajna and never forsake us.

त्वं पुरं चरिष्ण्वं वधः शुष्ण्स्य सं पिणक ।
त्वं भा अनु चरा अध द्विता यदिन्द्र हव्या भुवः ॥ २८ ॥

28. *Tvaṁ puraṁ cariṣṇvaṁ vadhaiḥ śuṣṇasya saṁ piṇak. Tvaṁ bhā anu caro adha dvitā yadindra havyo bhuvaḥ.*

With fatal strokes of arms, you destroy the forces of evil and exploitation on the rampant, you are the light of life and bless the lights of life in action, and thus you are doubly adorable and worshipped in two complementary aspects, as destroyer and as preserver, O lord omnipotent and self-refulgent.

मम त्वा सूर उदित मम मध्यन्दिन दिवः ।
मम पित्व अपिशर्वर वसवा स्तामासा अवृत्सत ॥ २९ ॥

29. *Mama tvā sūra udite mama madhyandine divaḥ. Mama prapitve apiśarvare vasavā stomāso avṛtsata.*

O lord of the universe, shelter of life and existence, at the dawn of sunrise let my prayers and songs of exaltation reach you. At the middle of the day when the sun is on the high, let my prayers and songs of adoration reach you. And when the day is over and night is fallen and the stars shine, let my songs of prayer and peace reach you.

स्तुहि स्तुहीद्त घा त मंहिष्ठासा मघानाम।
निन्दिताश्वः पपथी परमज्या मघस्य मध्यातिथ ॥ ३० ॥

30. *Stuhi stuhīdete ghā te maṁhiṣṭhāso maghonām. ninditāśvaḥ prapathī paramajyā maghasya medhyātithe.*

O Medhyatithi, venerable traveller on life's highway, O guest, O host, pray to Indra, adore him, and these too around you, all richest of the rich and mightiest of the mighty, should adore him: omnipresent, faster than the fastest, instantly moving all round over paths of infinity, commanding the rule and dispensation of the highest wealth and power of existence.

आ यदश्वान्वनन्वतः श्रद्धयाहं रथं रुहम ।
उत वामस्य वसुनश्चिकतति या अस्ति यादवः पशुः ॥ ३१ ॥

31. *Ā yadaśvān vananvataḥ śraddhayāhaṁ rathe ruham. Uta vāmasya vasunaściketati yo asti yādvaḥ paśuḥ.*

When I control the outgoing senses and mind and look within riding as if the body chariot with faith, then in that state of experience whoever is refined and watchful knows the inner secrets of this beautiful world of existence.

य ऋजा मह्यं मामह सह त्वचा हिरण्ययां।
एष विश्वान्यभ्यस्तु साभगा सङ्गस्य स्वनदथः ॥ ३२ ॥

32. *Ya ṛjrā mahyaṁ māmahe saha tvacā hiraṇyayā. Eṣa viśvānyabhyastu saubhagā''saṁgasya svanadrathaḥ.*

Who gives me dynamic and powerful gifts of

life with a golden cover and thus does me honour may be blest with the highest good fortunes of the world and may this devoted man go forward in life by a resounding chariot.

अध॒ प्लायो॑गि॒रति॑ दासद॒न्यानो॑स॒ङ्गा अ॑ग्न द॒शभि॑: स॒हस्रै॑: ।
अधा॒ ाणा॒ दश॒ मह्यं॑ रुश॒न्ता न॒ळाइ॑व॒ सर॑सा॒ नि॒र॑तिष्ठन ॥ ३३ ॥

33. *Adha plāyogirati dāsadanyānāsaṁgo agne daśa-bhiḥ sahasraiḥ. Adhokṣaṇo daśa mahyaṁ ruśanto naḷā iva saraso niratiṣṭhan.*

Agni, omnipresent light of life, the dedicated man of charity conducting yajnic and spiritual projects in science and spirituality exceeds others by tens and thousands especially when he gives to me ten highly brilliant and creative gifts rising like lotus from a lake.

अन्व॑स्य स्थू॒रं द॑दृ॒श पु॒रस्ता॑दन॒स्थ ऊ॒रुर॑व॒रम्ब॑माणः ।
शश्व॑ती॒ नाय॑॑भि॒च या॑ह॒ सुभ॑दमय॒ भाज॑नं बिभषि ॥ ३४ ॥

34. *Anvasya sthūraṁ dadṛśe purastād-anastha ūruravarambamāṇaḥ. Śaśvatī nāryabhi-cakṣyāha subhadram-arya bhojanaṁ bibharṣi.*

The gross form of the universe is seen emerging from the infinite transphysical spiritual reality. The eternal Mother Nature watches and says: O lord of gracious charity, you alone hold the blessed food for the life of mortal humanity.

Mandala 8/Sukta 2

Indra (1-40) Danastuti (41-42) Devata, Medhatithi Kanva and Priyamedha Angirasa (1-40), Medhatithi Kanva (41-42) Rshis

इ॒दं व॑सा सु॒तमन्ध॒: पिबा॒ सुपू॑णमु॒दर॑म ।
अना॑भयिनरि॒मा त॑ ॥ १ ॥

1. *Idaṁ vaso sutam-andhaḥ pibā supūrṇam-udaram. Anābhayin rarimā te.*

O lord of the world's treasure of wealth, honour and excellence, here is this exhilarating soma nectar of love and devotion distilled from the heart and soul. Pray drink of it to your heart's content. We offer it to you, lord beyond fear.

नृभि॑धू॒त: सु॒ता अश्न॒रव्या॒ वार॒: परि॑पूत: ।
अश्वा॒ न नि॒क्ता न॒दीषु॑ ॥ २ ॥

2. *Nṛbhirdhūtaḥ suto aśnairavyo vāraiḥ paripūtaḥ. Aśvo na nikto nadīṣu.*

Stirred by best of men, crushed and filtered by men of adamantine character, purified and guarded by best of the brave, it is sparkling like sun rays reflected on the river waters.

तं त॒ यव॑ं यथा॒ गाभि॑: स्वा॒दुम॑कम श्री॒णन्त॑: ।
इन्द॑ त्वास्मिन्त्स॑ध॒माद॑ ॥ ३ ॥

3. *Taṁ te yavaṁ yathā gobhiḥ svādumakarma śrīṇantaḥ. Indra tvāsmint-sadhamāde.*

That sparkling soma drink of devotion seasoned with barley, mixed with milk and cream, we, blenders,

having prepared it, offer to you in this house of celebration.

इन्द्र इत्सोमपा एक इन्द्रः सुतपा विश्वायुः ।
अन्तर्देवान्मर्त्याँश्च ॥ ४ ॥

4. *Indra it somapā eka indraḥ sutapā viśvāyuḥ. Antardevān martyāṁśca.*

Among ordinary mortals and among divines of wisdom and vision, Indra, the karmayogi, alone is the protector of soma, Indra, the man of knowledge and dedication, alone is the valuer of the worshipper's devotion and homage as he alone has the world vision.

न यं शुका न दुराशीन तृपा उरुव्यचसम ।
अपस्पृण्वत सुहार्दम ॥ ५ ॥

5. *Na yaṁ śukro na durāśīrna ṭprā uruvyacasam. Apaspṛṇvate suhārdam.*

Neither the most sparkling soma of devotion nor the most sophisticated and aromatic, nor the most delightful, ever satiate the lord infinite of the holiest heart and love.

गाभिर्यदीमन्य अस्मन्मृगं न वा मृगयन्त ।
अभित्सरन्ति धेनुभिः ॥ ६ ॥

6. *Gobhir-yadīmanye asmanmṛgaṁ na vrā mṛgayante. Abhitsaranti dhenubhiḥ.*

Multitudes of people other than us approved him and try to inveigle him with creamy entertainment and sweet flattering words of adoration just like a hunter baiting a lion (but they fail).

त्रय इन्दस्य सामाः सुतासः सन्तु देवस्य।
स्व ाय सुतपाव्नः ॥ ७ ॥

7. *Traya indrasya somāḥ sutāsaḥ santu devasya.*
Sve kṣaye sutapāvnaḥ.

For self-refulgent and generous Indra who is fond of the soma dedication of devotees, there are three sessions of soma distilled and offered in homage in the devotee's own home of yajna and prayer, at dawn, at mid-day and in the evening before night fall.

त्रयः काशासः श्चातन्ति तिस्त्रश्चम्वः सुपूर्णाः।
समान अधि भामन ॥ ८ ॥

8. *Trayaḥ kośāsaḥ ścotanti tisraścamvaḥ supūrṇāḥ.*
Samāne adhi bhārman.

In the same one session of yajna, there are three vessels of soma dripping with the nectar and three ladles of ghrta overflowing with homage for the fire in honour of the lord.

शुचिरसि पुरुनिःष्ठाः ीरमध्यत आशीतः।
दध्ना मन्दिष्ठः शूरस्य ॥ ९ ॥

9. *Śucirasi puruniḥṣṭhāḥ kṣīrair-madhyata áśīrtaḥ.*
Daghnā mandiṣṭhaḥ śūrasya.

Celestial soma, divine devotion of the dedicated, you are pure and potent, dedicated to the joy of many and the lord eternal, and seasoned in the process with milk, cream and curds. Surely you are the most delightful love of the heroic brave.

इम त इन्द्र सामास्तीवा अस्म सुतासः।
शुका आशिरं याचन्त ॥ १० ॥

10. *Ime ta indra somāstīvrā asme sutāsaḥ.*
Śukrā āśiraṁ yācante.

These are for you, Indra, soma oblations of the most potent order distilled by us. Pure and powerful they are, offered in homage with prayer and hope for a share of the celestial bliss of faith and love.

ताँ आशिरं पुराळाशमिन्द्रमं सामं श्रीणीहि।
रवन्तं हि त्वा शृणामि॥ ११॥

11. *Tāṁ āśiraṁ puroḷāśam-indremaṁ somaṁ śrīṇīhi.*
Revantaṁ hi tvā śṛṇomi.

Indra, lord of glory, come and join this soma celebration of milk and barley delicacies with joy. You command the wealth, honour, excellence and glory of the world, I hear. I believe, I share and celebrate.

हृत्सु पीतासो युध्यन्त दुमदासो न सुरायाम।
ऊधन नग्ना जरन्त॥ १२॥

12. *Hṛtsu pītāso yudhyante durmadāso na surāyām.*
Udharna nagnā jarante.

Draughts of soma create exhilarations in the heart unlike intoxication and illusions of wine, and the celebrants adore the spirit divine as the ocean of ecstasy.

रवाँ इद्वतः स्ताता स्यात्त्वावता मघानः।
पदु हरिवः श्रुतस्य॥ १३॥

13. *Revāṁ id revataḥ stotā syāt tvāvato maghonaḥ.*
Predu harivaḥ śrutasya.

Indra, master and commander of dynamic forces, may the celebrant of the brilliant, bountiful and

renowned like you be brilliant, prosperous and celebrated. That is but natural.

उक्थं चन शस्यमानमगोरिरा चिकत।
न गायत्रं गीयमानम॥ १४॥

14. *Ukthaṁ cana śasyamānam-agorarirā ciketa.*
Na gāyatraṁ gīyamānam.

Indra, lord of power and piety, the man attached to divinity in faith and opposed to doubt and disloyalty knows the words of praise spoken by a man of doubtful faith as much as he knows the songs of adoration sung by a man of faith (and makes a distinction between the two).

मा नं इन्द पीयत्नव मा शर्धते परा दाः।
शिक्षा शचीवः शचीभिः॥ १५॥

15. *Mā na indra pīyatnave mā śardhate parā dāḥ.*
Śikṣā śacīvaḥ śacībhiḥ.

Indra, lord of refulgent power, give us not away to the scornful abuser nor to the wild tyrant. With your laws and powers, pray discipline, rule, instruct and enlighten us.

वयमु त्वा तदिदर्था इन्द त्वायन्तः सखायः।
कण्वा उक्थभिर्जरन्ते॥ १६॥

16. *Vayamu tvā radidarthā indra tvāyantaḥ sakhāyaḥ.*
Kaṇvā ukthebhir-jarante.

Indra, we too have the same aims and objectives as you. We are your friends and admirers. We know and wish to achieve, and with all words of praise and

appreciation, we adore you as others, wise devotees, do.

न घ॒म॒न्यदा प॑पन॒ वजि॑ ॒पसा॒ नवि॑ष्टा ।
तवदु॒ स्तामं चिकत ॥ १७ ॥

17. *Na ghemanyadā papana vajrinnapaso naviṣṭau. Tavedu stomaṁ ciketa.*

Indra, lord of thunder and justice, in the beginning of a new plan, action or programme of holiness, I adore none else but only you. I know only one song of adoration and that is for you alone.

इ॒च्छन्ति॑ दे॒वाः सु॒न्वन्तं॒ न स्वप्ना॑य स्पृहयन्ति ।
यन्ति॑ प॒माद॒मत॑न्दाः ॥ १८ ॥

18. *Icchanti devāḥ sunvantaṁ na svapnāya spṛhayanti. Yanti pramādam-atandrāḥ.*

Divines of brilliance and holy action love those engaged in creative actions of piety. They care not for dreams and love no dreamers. Active, wakeful and realistic beyond illusion, they achieve the joy of success in life.

आ षु प या॑हि॒ वाज॑भि॒मा हृ॑णीथा अ॒भ्य॑१॒॑स्मान ।
म॒हाँइ॑व॒ युव॑जानिः ॥ १९ ॥

19. *O ṣu pra yāhi vājebhirmā hṛṇīthā abhyasmān. Mahāṅ iva yuvajāniḥ.*

Come along with us with all your strength and enthusiasm without hesitation or embarrassment, and go forward like a great hero inspired by a youthful maiden.

मा ष्व१ द्य दुहणावान्त्सायं करदार अस्मत।
अश्रीरइव जामाता॥ २०॥

20. *Mo ṣvadya durhaṇāvāntsāyaṁ karadāre asmat.*
Aśrīra iva jāmātā.

Invincible and unconquerable, come to our yajnic celebrations today, delay not till the last hour, of evening, hesitating like an indigent son-in-law.

विद्मा ह्यस्य वीरस्य भूरिदावरीं सुमतिम।
त्रिषु जातस्य मनांसि॥ २१॥

21. *Vidmā hyasya vīrasya bhūridāvarīṁ sumatim.*
Triṣu jātasya manāṁsi.

We know the mind, noble intentions and generous liberty of this brave hero, Indra, who is risen high in life's three active fields of thought, energy and stability.

आ तू षिञ्च कण्वमन्तं न घा विद्म शवसानात।
यशस्तरं शतमूतः॥ २२॥

22. *Ā tū ṣiñca kaṇvamantaṁ na ghā vidma śavasānāt.*
Yaśastaraṁ śatamūteḥ.

O man, with the nectar of soma, regale Indra, who commands wisdom and the wise and a hundred ways of defence, protection and progress. Indeed for reasons of his heroism and grandeur we know no one else more honourable and renowned than he.

ज्यष्ठेन सातरिन्द्राय सामं वीराय शकार्य।
भरा पिब राधसे॥ २३॥

23. *Jyeṣṭhena sotarindrāya somaṁ vīrāya śakrāya. Bharā pibannaryāya.*

O maker of soma, bring and serve a drink of prime soma first for Indra, brave, brilliant and manly leader of men, and see that the lord accepts.

या वदिष्ठा अव्यथिष्वश्वावन्तं जरितृभ्यः।
वाजं स्तातृभ्या गामन्तम॥ २४॥

24. *Yo vediṣṭho avyathiṣvaśvāvantaṁ jaritṛbhyaḥ. Vājaṁ stotṛbhyo gomantam.*

Among men of yajnic love and non-violence, he is the most venerable on the vedi, harbinger of wealth and success for the celebrants and giver of nourishing food and energy full of milk and honey of the land for the singers of hymns.

पन्यंपन्यमित्सातार आ धावत मद्याय।
सामं वीराय शूराय॥ २५॥

25. *Panyaṁpanyamit sotāra ā dhāvata madyāya. Somaṁ vīrāya śūrāya.*

O makers of soma, to Indra, offer the drink of soma, brave, ecstatic and heroic, and let each draught be more and more delicious and adorable.

पाता वृत्रहा सुतमा घा गमन्नार अस्मत।
नि यमत शतमूतिः॥ २६॥

26. *Pātā vṛtrahā sutamā ghā gamannāre asmat. Ni yamate śatamūtiḥ.*

May the connoisseur of distilled soma, destroyer of darkness, dishonour and destitution, come and never

be far away from us. The lord who commands a hundred forces of defence, protection and progress rules all, friends and foes.

एह हरी॑ ब्रह्मयुजा॑ शग्मा व॑क्षतः॒ सखा॑यम।
गी॒र्भिः श्रु॒तं गिर्व॑णसम॥ २७॥

27. *Eha harī brahmayujā śagmā vakṣataḥ sakhāyam. Gīrbhiḥ śrutaṁ girvaṇasam.*

Let the brave veterans of knowledge and yajnic karma, dedicated to Veda Brahma and humanity, with holy songs of divinity, invoke the most venerable and celebrated lord here on the vedi as our friend and companion.

स्वा॒दव॒ः सामा॒ आ या॑हि श्री॒ताः सामा॒ आ या॑हि ।
शिपि॒ विष्णो॒ः शची॑वा॒ नायमच्छा॑ सध॒मादं॑म॥ २८॥

28. *Svādavaḥ somā ā yāhi śrītāḥ somā ā yāhi. Śiprinnṛṣīvaḥ śacīvo nāyamacchā sadha-mādam.*

Indra, hero of the visor, commander of wisdom and powers of nature and humanity, patron of poets and sages, come and have a drink of delicious soma, come and enjoy the seasoned and matured soma with the celebrant's devotion. We invoke and invite the leader, friend of the hall of celebration.

स्तुत॑श्च॒ यास्त्वा॒ वर्ध॑न्ति म॒ह राध॑स नृ॒म्णाय॑।
इन्द्र॑ का॒रिणं वृ॒धन्त॑ः॥ २९॥

29. *Stutaśca yāstvā vardhanti mahe rādhase nṛ-mnāya. Indra kāriṇaṁ vṛdhantaḥ.*

Indra, adoring and exhilarating you as the great

achiever, honoured by songs of praise, the devotees celebrate and exalt you for the sake of greatness, wealth and excellence of life and their songs glorify you.

गिरश्च॒ यास्ते॑ गिर्वाह उ॒क्था च॒ तुभ्यं॒ तानि॑।
स॒त्रा द॑धिर शवांसि॥ ३०॥

30. *Giraśca yāste girvāha ukthā ca tubhyaṁ tāni.*
Satrā dadhire śavāṁsi.

O lord of voice divine and lover of holy song, your words of the holy Veda and the songs sung in your honour, all these together inspire and exalt the grandeur and glory of life divine.

ए॒वद्॒ष तु॑विकू॒मिवाजाँ॒ एका॒ वज्र॑हस्तः।
स॒नादमृ॑क्ता दयत॥ ३१॥

31. *Evedeṣa tuvikūrmir-vājāň eko vajrahastaḥ.*
Sanādamṛkto dayate.

Only this lord omnipotent of universal karma, the one lord of thunder and justice in hand, inviolable and imperishable, gives us food and energy, success and victory since eternity.

हन्ता॑ वृ॒त्रं द॒क्षि॑ण॒नन्द्रः॑ पु॒रू पु॑रुहू॒तः।
म॒हान्म॒हीभि॒ः शची॑भिः॥ ३२॥

32. *Hantā vṛtraṁ dakṣiṇenendraḥ purū puruhūtaḥ.*
Mahān mahībhiḥ śacībhiḥ.

Destroyer of darkness and evil by his power and versatility, Indra is universal and universally adored and celebrated. great is he by his glorious majesty, sublime by infinite possibilities.

यस्मिन्विश्वांश्चषणय उत च्यात्रा जयांसि च।
अनु घन्मन्दी मघानः॥ ३३॥

33. *Yasmin viśvāś-carṣaṇaya uta cyautnā jrayāṁsi ca. Anu ghenmandī maghonaḥ.*

He in whom entire humanity of the world, and all powers and forces and expansive victories abide and are sustained, surely he is the giver of happiness and competence to humanity for wealth, honour and excellence.

एष एतानि चकारन्द्रा विश्वा या तिं शृण्व।
वाजदावा मघानाम॥ ३४॥

34. *Eṣa etāni cakārendro viśvā yo'ti śṛṇve. Vājadāvā maghonām.*

This Indra does all these wonders, the lord who is celebrated all over the world and who is the giver of power and prosperity to men of honour and excellence.

पभर्ता रथं गव्यन्तमपाकाच्चिद्यमवति।
इना वसु स हि वा हा॥ ३५॥

35. *Prabhartā rathaṁ gavyantam-apākāccid yamavati. Ino vasu sa hi voḷhā.*

The one who sustains and supports all and protects the chariot of life moving on course from the unforeseen is the lord who is also the bearer and harbinger of the world's wealth.

सनिता विपा अवद्धिहन्ता वृत्रं नृभिः शूरः।
सत्या विता विधन्तम॥ ३६॥

36. *Sanitā vipro arvadbhir-hantā vṛtraṁ nṛbhiḥ śūraḥ. Satyo'vitā vidhantam.*

The one that commands knowledge, power and energy with commitment is the generator and harbinger of wealth by dynamic forces. He is the destroyer of darkness and harbinger of light. He is brave and commands the brave. He is ever true to himself and the world and he is the protector of those who are dedicated to work.

यजध्वनं पियमधा इन्दं सत्राचा मनसा।
या भूत्सामः सत्यमद्वा॥ ३७॥

37. *Yajadhvainaṁ priyamedhā indraṁ satrācā manasā. Yo bhūt somaiḥ satyamadvā.*

O lovers and performers of yajna, honour and serve this Indra by homage and yajnic devotion together with heart and soul, he really feels honoured and exalted by the soma of love, devotion and commitment.

गाथश्रवसं सत्पतिं श्रवस्कामं पुरुत्मानम।
कण्वासा गात वाजिनम॥ ३८॥

38. *Gāthaśravasaṁ satpatiṁ śravaskāmaṁ purutmānam. Kaṇvāso gāta vājinam.*

O men of knowledge and wisdom, sing in praise of the lord celebrated in song, defender of truth and the truthful, lover of honour and excellence, versatile in form and spirit and instantly victorious in action.

य ऋत चिद्वास्पदभ्या दात्सखा नृभ्यः शचीवान।
य अस्मिन्कामममश्रियन॥ ३९॥

39. *Ya ṛte cid gāspadebhyo dāt sakhā nṛbhyaḥ śacīvān. Ye asmin kāmamaśriyan.*

Indra is a friend and mighty commander of forces and, without visible motion or lure of office, gives the gift of speech and powers of perception and intelligence to people who surrender their desires and ambitions to him and act selflessly, depending on him for success.

इत्था धीवन्तमदिवः काण्वं मध्यातिथिम।
मषा भूताꣳ भि य यः॥ ४०॥

40. *Itthā dhīvantam-adrivaḥ kāṇvaṁ medhyātithim. Meṣo bhūto'bhiyannayaḥ.*

Thus, O lord commander of the clouds and mountains, do you reach and guide the celebrant sage of the line of the wise and bless the honoured guest, being a very shower of peace and pleasure of soma.

शि ा विभिन्दा अस्म चत्वाययुता ददत।
अष्टा परः सहस्रा॥ ४१॥

41. *Śikṣā vibhindo asmai catvāryayutā dadat. Aṣṭā paraḥ sahasrā.*

Indra, destroyer of the fortresses of evil, enmity and poverty, thus teaches and gives his celebrant forty and eight thousand powers and potentials to fight his battles and win.

उत सु त्य पयावृधा माकी रणस्य नप्त्या।
जनित्वनाय मामह॥ ४२॥

42. *Uta su tye payovṛdhā mākī raṇasya naptyā. janitvanāya māmahe.*

O heaven and earth, givers of the liquid energies of life, sustainers of the excitement of the battle of existence, I pray for your favour of generating those powers of sustenance and advancement.

Mandala 8/Sukta 3

Indra (1-20), Danastuti (21-24) Devata, Medhyatithi Kanva Rshi

पिबा॑ सु॒तस्य॑ र॒सिना॒ मत्स्वा॑ न इन्द्र॒ गाम॑तः ।
आ॒पिना॑ बाधि सध॒माद्या॑ वृ॒ध॒३॒॑ स्माँ अ॑वन्तु त॒ धिय॑ः ॥ १ ॥

1. *Pibā sutasya rasino matsvā na indra gomataḥ. Āpirno bodhi sadhamādyo vṛdhe'smāň avantu te dhiyaḥ.*

Indra, resplendent and mighty, karma yogi, great performer, come and have a drink of our delicious festive soma distilled and mixed with milk and cream, share the ecstasy, enlighten us, your own people, for progress and prosperity, and may your thoughts and wisdom protect, promote and guide us in life.

भू॒याम॑ त सु॒म॒ता वा॒जिना॑ व॒यं मा नः॑ स्तर॒भिमा॑तय ।
अ॒स्माञ्चि॒त्राभि॑रवताद॒भिष्टि॑भि॒रा नः॑ सु॒म्नेषु॑ यामय ॥ २ ॥

2. *Bhūyāma te sumatau vājino vayaṁ mā naḥ starabhimātaye. Asmāň-citrābhir-avatād-abhiṣṭibhirā naḥ sumneṣu yāmaya.*

In your guidance and goodwill may we be prosperous and progressive with vibrancy. Hurt us not lest we fall a prey to an enemy. Protect us and advance us to all kinds of success with fulfilment of our aspirations, and lead us in a life of happiness, refinement

and grace.

इमा उ त्वा पुरूवसो गिरो वर्धन्तु या मम।
पावकवर्णाः शुचयो विपश्चितो भि स्तोमैरनूषत ॥ ३ ॥

3. *Imā u tvā purūvaso giro vardhantu ya mama. Pāvakavarṇāḥ śucayo vipaścito'bhi stomairanūṣata.*

O lord of universal wealth, O shelter home of the world, may these words of my divine adoration please you and exalt you. The saints and sages of vision and wisdom and fiery heat and purity of light adore you with songs of celebration.

अयं सहस्रमृषिभिः सहस्कृतः समुद इव पपथ।
सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ॥ ४ ॥

4. *Ayaṁ sahasram-ṛṣibhiḥ sahaskṛtaḥ samudra iva paprathe. Satyaḥ so asya mahimā gṛṇe śavo yajñeṣu viprarājye.*

This Indra, adored and exalted by poets and sages a thousand ways to power and glory, rises like the sea. Ever true and inviolable is he, and I celebrate his might and grandeur expanding in the yajnic programmes of the dominion of the wise.

इन्द्रमिद्देवतातय इन्दं प्रयत्यध्वरे।
इन्दं समीके वनिनो हवामहे इन्दं धनस्य सातये ॥ ५ ॥

5. *Indramid devatātaya indraṁ prayatyadhvare. Indraṁ samīke vanino havāmaha indraṁ dhanasya sātaye.*

We invoke Indra for our programmes of natural

and environmental development. We invite Indra when the yajna of development is inaugurated. Lovers and admirers dedicated to him, we pray for his grace in our struggles of life, and we solicit his favour and guidance for the achievement of wealth, honour and excellence.

इन्दा॑ म॒ह्ना रादं॑सी पपथ॒च्छव॒ इन्द्॒ः सूय॑मराचयत।
इन्दं॑ ह॒ विश्वा॒ भुव॑नानि यमिर॒ इन्दं॑ सु॒वा॒नास॒ इन्दं॑वः ॥ ६ ॥
Indro mahnā rodasī paprathac-chava indraḥ sūryam-arocayat. Indre ha viśvā bhuvanāni yemira indre suvānāsa indavaḥ.

6. Indra, by the power and abundance of his omnipotence, expands and pervades heaven and earth. Indra gives the radiance of light to the sun. All regions of the universe and her children are sustained in life and order in Indra, and in the infinite power, presence and abundance of Indra flow all liquid energies of life's evolution to their perfection and fulfilment.

अ॒भि त्वा॑ पू॒वपी॑तय॒ इन्द्॒ स्तामं॑भिरा॒यव॑ः ।
स॒मी॒ची॒नास॑ ऋ॒भव॒ः समं॑स्वरनु॒दा गृ॑णन्त॒ पूव्यं॑म ॥ ७ ॥
Abhi tvā pūrvapītaya indra stomebhir-āyavaḥ. Samīcīnāsa ṛbhavaḥ samasvaran rudrā gṛṇanta pūrvyam.

7. Indra, men in general, learned experts of vision and wisdom, illustrious powers of law and order, and fighting warriors of defence and protection all together, raising a united voice of praise, prayer and appreciation, with songs of holiness and acts of piety, invoke and invite you, ancient, nearest and most excellent lord of power and lustre, to inaugurate their

yajnic celebration of the soma session of peaceful and exciting programme of development.

अस्यदिन्दा वावृध वृष्ण्यं शवा मदे सुतस्य विष्णवि ।
अद्या तमस्य महिमानमायवा नु ष्टुवन्ति पूर्वथा ॥ ८ ॥

8. *Asyedindro vāvṛdhe vṛṣṇyaṁ śavo made sutasya viṣṇavi. Adyā tamasya mahim-ānamāyavo'nu ṣṭuvanti pūrvathā.*

In the ecstasy of this soma success of achievement through the yajnic programme, Indra augments the strength and enthusiasm of this host and master of the programme, while now as ever before, the people appropriately adore and exalt the greatness of this lord.

तत्त्वा यामि सुवीर्यं तद ब्रह्मा पूर्वचित्तय ।
येना यतिभ्या भृगवे धनं हित येन प्रस्कण्वमाविथ ॥ ९ ॥

9. *Tat tvā yāmi suvīryaṁ tad brahama pūrvacittaye. Yenā yatibhyo bhṛgave dhane hite yena praskaṇ-vamāvitha.*

O lord resplendent, I come to you and ask for that vigour and wisdom, that knowledge of reality and divinity, that prime acquisition and awareness of values by which, when the battle rages and money and materials are called for, you provide for the retired holy men, scientists, technologists and the inventors and by which you protect the man of advanced special knowledge.

येना समुदमसृजा महीरपस्तदिन्द्र वृष्णि त शवः ।
सद्यः सा अस्य महिमा न संनश्ये यं गीर्णीरनुचक्रद ॥ १० ॥

10. *Yenā samudram-asṛjo mahīrapas-tadindra vṛṣṇi te śavaḥ. Sadyaḥ so asya mahimā na saṁnaśe yaṁ kṣoṇīranucakrade.*

Indra, lord omnipotent of creation, I pray for the knowledge and experience of that overwhelming power and potential of yours by which you create the mighty waters and the oceans to roll and flow. That mighty power of this lord is not easily to be realised, the heaven and earth obey it, and when they move they celebrate it in the roaring and resounding music of stars and spheres.

शग्धी न इन्द्र यत्त्वा रयिं यामि सुवीयम। शग्धि वाजाय पथमं सिषासत शग्धि स्तामाय पूव्य ॥ ११ ॥

11. *Śagdhī na indra yat tvā rayiṁ yāmi suvīryam. Śagdhi vājāya prathamaṁ siṣāsate śagdhi stomāya pūrvya.*

Indra, first and leading power of the world, give us the vigour, wealth and power we ask for. Give us the strength of the first order for the advancement and victory of the dedicated and law abiding, and bless him who celebrates your glory in song.

शग्धी नो अस्य यद्ध पारमाविथ धिय इन्द्र सिषासतः। शग्धि यथा रुशमं श्यावकं कृपमिन्द्र पाव: स्वणरम ॥ १२ ॥

12. *Śagdhī no asya yaddha pauramāvitha dhiya indra siṣāsataḥ. Śagdhi yathā ruśamaṁ śyāvakaṁ kṛpamindra prāvaḥ svarṇaram.*

Give us the strength and power by which you protect the citizen for this yajamana, the intelligentsia, and the obedient workers, the strength and power by

which you protect and promote for advancement the brilliant, the poor, the weak and disabled and the leading men of the nation on way to common joy and prosperity.

क ाव्या॑ अत॒सीनां तु॒रा गृ॑णीत॒ मर्त्य॑ः ।
न॒ही न्व॑स्य महि॒मानमिन्द्रि॒यं स्व॑र्गृ॒णन्त॑ आन॒शुः ॥ १३ ॥

13. *Kannavyo atasīnāṁ turo gṛṇīta martyaḥ. Nahī nvasya mahimānam-indriyaṁ svargṛṇanta ānaśuḥ.*

Who among mortals, even the most ardent of constant celebrants, can offer a new song of homage and adoration? Even those who have been singing in praise of Indra have not been able to comprehend his sublime majesty.

कदु॑ स्तु॒वन्त॑ ऋतयन्त द्र॒वत॒ ऋषि॒ः का विप॑ आहत ।
क॒दा हवं॑ मघवन्निन्द्र सुन्व॒तः कदु॑ स्तु॒वत आ ग॑मः ॥ १४ ॥

14. *Kadu stuvanta ṛtayanta devata ṛṣiḥ ko vipra ohate. Kadā havaṁ maghavannindra sunvataḥ kadu stuvata ā gamaḥ.*

Who is the seer and scholar among those who adore you, honour you by yajna, or do homage to your refulgence, that can deliberate on you and understand you? When would you, O lord of honour and glory, Indra, respond to the call of the sage who presses the soma for you? When would you grace the yajnic home of the celebrant?

उदु॒ त्य मधु॑मत्तमा॒ गिर॒ः स्तोमा॑स इरत ।
स॒त्रा॒जिता॑ धन॒सा अ॒क्षि॑तातया वाज॒यन्ता॒ रथा॑इव ॥ १५ ॥

15. *Udu tye madhumattamā giraḥ stomāsa īrate. Satrājito dhanasā akṣitotayo vājayanto rathā iva.*

The sweetest of honeyed songs of praise and vibrations of homage rise to you flying like victorious, unviolated and invincible chariots laden with gold heading for higher destinations.

कण्वाइव भृगवः सूर्याइव विश्वमिद्धीतमानशुः ।
इन्द्रं स्तोमेभिर्महयन्त आयवः प्रियमेधासो अस्वरन ॥ १६ ॥

16. *Kaṇvā iva bhṛgavaḥ sūryā iva viśvamid dhītamānaśuḥ. Indraṁ stomebhir-mahayanta āyavaḥ priyamedhāso asvaran.*

Brilliant scholars and sages as well as brave heroes of the human nation and loving and intelligent citizens of the land, praising and exalting Indra in one vaulting voice, rise and reach the presence of the lord in a world their own like rays of the sun filling the world of space they know.

युक्ष्वा हि वृत्रहन्तम हरी इन्द परावतः ।
अर्वाचीना मघवन्त्सोमपीतय उग्र ऋष्वभिरा गहि ॥ १७ ॥

17. *Yukṣvā hi vṛtrahantama harī indra parāvataḥ. Arvācīno maghavant-somapītaya ugra ṛṣvebhirā gahi.*

O greatest destroyer of darkness, Indra, omnipotent lord of glory and majesty, blazing ruler and controller of the world, take to the chariot, harness the fastest vital forces of radiance and come from the farthest to us right here and now, with brilliant and indefatigable powers of light, wisdom and bravery, to join us in the soma celebrations of our yajnic victory.

इमं हि तं कारवो वावशुध्या विपांसं मधुसूतय ।
स त्वं नो मघवन्निन्द गिरणा वना न शृण्वुधी हवम ॥ १८ ॥

18. *Ime hi te kāravo vāvaśurdhiyā viprāso medhasātaye. Sa tvaṁ no maghavannindra ghirvaṇo veno na śṛṇudhī havam.*

Indra, lord of power and glory, these scientists, designers and workers, vibrant and intelligent all, love and honour you and shine with their intellect and expertise. O lord adorable of all, listen to our prayer like a lover and admirer of your own celebrants and receive their homage on the success of their yajnic endeavour.

निरिन्द्र बृहतीभ्यो वृत्रं धनुभ्या अस्फुरः।
निरर्बुदस्य मृगयस्य मायिना निः पर्वतस्य गा आजः॥ १९॥

19. *Nirindra bṛhatībhyo vṛtraṁ dhanubhyo asphuraḥ. Nirarbudasya mṛgayasya māyino niḥ parvatasya gā ājaḥ.*

Indra, even from far and wide regions you destroy the forces of darkness and evil, free helpless victims of the mighty violent and crafty demon, set in motion showers of the cloud and open out treasures of the mountain.

निरग्नयो रुरुचुरुषो सूया निः साम इन्दिया रसः।
निरन्तरिक्षादधमो महामहिं कृष तदिन्द्र पौंस्यम॥ २०॥

20. *Niragnayo rurucurniru sūryo niḥ soma indriyo rasaḥ. Nirantarikṣādadhamo mahāmahiṁ kṛṣe tadindra pauṁsyam.*

When you broke the mighty cloud in showers from the sky and destroyed the evil from earth, the fires of earth shone and rose bright, the sun shone in glory and the soma juices for the celebration of Indra, lord of

might and majesty, flowed from the herbs. That was a great deed of prowess worthy of the lord.

(Similarly when Indra, lord almighty, and also the individual soul, throws out the evil from the heart and mind, then the inner light shines bright, the fire of good life is kindled and rises, and the soma spirit of divine joy flows and rolls in the heart. That indeed is a mighty deed of the lord's prowess, and of the individual soul too.)

यं म॒ दुरिन्दा॑ म॒रुत॒ः पाक॑स्थामा॒ कार॑याणः ।
विश्व॑षा॒ं त्मना॒ शाभि॑ष्ठ॒मुप॑व दि॒वि धाव॑मानम ॥ २१ ॥

21. *Yaṁ me durindro marutaḥ pākasthāmā kaura-yāṇaḥ. Viśveṣāṁ tmanā śobhiṣṭhamupeva divi dhāvamānam.*

The light of knowledge and spiritual enlightenment which Indra, self-refulgent lord, and vibrant saints and sages have given me is stable, mature and universally dynamic, it is the brightest of all wealths of the world in the spiritual essence, and it shines within like the sun coursing in the spaces of light as a divine horse.

राहि॑तं म॒ पाक॑स्थामा सु॒धुरं क॒क्ष्य॒पाम ।
अदा॑दा॒या वि॒बाध॑नम ॥ २२ ॥

22. *Rohitaṁ me pākasthāmā sudhuraṁ kakṣya-prām. Ādād rāyo vibodhanam.*

Indra, lord of divine and inviolable power, has given me a chestnut horse, a rising sun of crimson hue, the mind, and a smooth axled and strongly built chariot, the body, and wealths of the world, intelligence,

awareness and enlightenment.

यस्मा अन्य दश पति धुरं वहन्ति वह्नयः ।
अस्तं वया न तुग्र्यम ॥ २३ ॥

23. *Yasmā anye daśa prati dhuraṁ vahanti vahnayaḥ. Astaṁ vayo na tugryam.*

And to me he has given ten others, carriers which carry me forward like birds or sun-rays bearing a mighty king to his royal home. These are ten senses of perception and volition, and the ten pranic energies.

आत्मा पितुस्तनूवास आजादा अभ्यञ्जनम ।
तुरीयमिदाहितस्य पाकस्थामानं भाजं दातारमबवम ॥ २४ ॥

24. *Ātmā pitustanūrvāsa ojodā abhyañjanam. Turīyamid rohitasya pākasthāmānaṁ bhojaṁ dātāramabravam.*

The individual self is but filial manifestation in reflection of the father, giver of the soul's dwelling in body, giver of light and lustre, purifier and sanctifier, divine destroyer of evil, giver and cleanser of mind and its colourful fluctuations. I celebrate the holy father of purity and sanctity, giver of food and energy for the world of stability.

Mandala 8/Sukta 4

Indra (1-14), Indra or Pusha (15-18), Danastuti (19-21) Devatah, Devatithi Kanva Rshi

यदिन्द्र पागपागुदङ न्यग्वा हूयस नृभिः ।
सिमा पुरू नृषूता अस्यानव सि पशध तुवश ॥ १ ॥

1. *Yadindra prāgapāgudaṁ nyagvā hūyase nṛbhiḥ. Simā purū nṛṣūto asyānave'si praśardha turvaśe.*

Indra, illustrious lord of the world, ruler and commander of human forces, karmayogi, when you are invoked by people anywhere east or west, north or south, up or down, then, O lord of excellence, you feel highly impelled by those many and come and act as the destroyer of many evils for the people of reverence and exceptional strength.

यद्वा रुम रुशमं श्यावकं कृप इन्द मादयसे सचा। कण्वासस्त्वा बह्मभिः स्तामवाहस इन्दा यच्छन्त्या गहि॥ २॥

2. *Yad vā rume ruśame śyāvake kṛpa indra mādayase sacā. Kaṇvāsastvā brahmabhiḥ stomavāhasa indrā yacchantyā gahi.*

And since, O lord Indra, you go to the celebrants, illustrious, child-like innocent and the humble and kind alike, sit with them, socialise and enjoy, so the dedicated admirers and learned men of vision and wisdom offer homage and reverence, exalt you with sacred hymns and say : Come, O lord, and accept our tributes and homage.

यथा गारा अपा कृतं तृष्य त्यवरिणम।
आपित्व नः पपित्व तूयमा गहि कण्वेषु सु सचा पिब॥ ३॥

3. *Yathā gauro apā kṛtaṁ tṛṣyannetyaveriṇam. Āpitve naḥ prapitve tūyamā gahi kaṇveṣu su sacā piba.*

Just as a thirsty stag in the desert rushes to a pool full of water so, O friend in family of the wise, come morning, come evening, come fast and drink the soma of love and reverence in joy.

मन्दन्तु त्वा मघवन्निन्द्रन्दवो राधोदेयाय सुन्वते।
आमुष्या सोममपिबश्चमू सुतं ज्यष्ठं तद दधिष सहः ॥ ४ ॥

4. *Mandantu tvā maghavann-indrendavo rādho-deyāya sunvate. Āmuṣyā somamapibaścamū sutaṁ jyeṣṭhaṁ tad dadhiṣe sahaḥ.*

Indra, lord of power and glory, may these soma drinks exhilarate you for the bestowal of wealth and honour upon the dedicated lover of the soma of honour and enlightenment. Having won over the soma of victory prize in the contests of competing parties, you drank of the soma of ecstasy of the highest order and for that reason you command the courage and confidence of the victor.

प चक्र सहसा सहो बभञ्ज मन्युमाजसा ।
विश्व त इन्द पृतनायवो यहो नि वृ ाइव यमिर ॥ ५ ॥

5. *Pra cakre sahasā saho babhañja manyumojasā. Viśve ta indra pṛtanāyavo yaho ni vṛkṣā iva yemire.*

Indra, with courage and confidence you fight out challenges and win victories. With your light and lustre you break down anger and arrogance. O mighty one, all your contestants and adversaries stand motionless against you, fixed as trees.

सहस्रणव सचत यवीयुधो यस्त आनळुपस्तुतिम।
पुत्रं पावर्गं कृणुत सुवीय दाश्नोति नमउक्तिभिः ॥ ६ ॥

6. *Sahasreṇeva sacate yavīyudhā yasta ānaḷu-pastutim. Putraṁ prāvargaṁ kṛṇute suvīrye dāś-noti nama-uktibhiḥ.*

The youthful warrior who pays you homage and does honour and reverence to you, and the one who gives in charity, in service to you, with holy chants and humility receives the strength of a thousand heroes and, under the guidance and care of the lord, renders his progeny unconquerable and exclusive in merit and prowess.

मा भेम मा श्रमिष्मोग्रस्य सख्ये तव।
महत्ते वृष्णो अभिचक्ष्यं कृतं पश्येम तुर्वशं यदुम ॥ ७ ॥

7. *Mā bhema mā śramiṣmograsya sakhye tava. Mahat te vṛṣṇo abhicakṣyaṁ kṛtaṁ paśyema turvaśaṁ yadum.*

Let us never feel afraid, let us never tire or feel depressed under your kind care and friendship, commander of blazing lustre. Admirable is your action and prowess, mighty generous lord. We celebrate you and pray we may see that our people and our progeny be industrious and high achievers.

सव्यामनु स्फिग्यं वावस वृषा न दानो अस्य रोषति।
मध्वा संपृक्ताः सारघेण धेनवस्तूयमेहि द्रवा पिब ॥ ८ ॥

8. *Savyāmanu sphigyaṁ vāvase vṛṣā na dāno asya roṣati. Madhvā saṁpṛktāḥ sāraghṇa dhenavastūyamehi dravā piba.*

The joyous world of soma in relation to the earth, you illuminate and rule with a fraction of your prowess. Whoever plays his part well and renders his share to the refulgent ruler never regrets nor displeases the ruler ever. Come fast, O lord, rush in and drink the soma mixed with sweets of honey and seasoned with milk.

अश्वी रथी सुरूप इद्गामाँ इदिन्द त सखा ।
श्वात्रभाजा वयसा सचत सदा चन्दा याति सभामुप ॥ ९ ॥

9. *Aśvī rathī surūpa id gomāň idindra te sakhā. Śvātrabhājā vayasā sacate sadā candro yāti sabhāmupa.*

Indra, lord of light and ruling power, your devoted friend ever blest with the powers of life's progress onwards like a chariot hero of war, enjoying grace of person and culture, wealth of knowledge and riches of the earth, has his full share of good health, full age and gifts of existence, and he goes forward to the assembly of people like the full moon among stars.

ऋश्या न तृष्य ावपानमा गहि पिबा सामं वशाँ अनु ।
निमघमाना मघवन्दिवदिव आजिष्ठं दधिष सहः ॥ १० ॥

10. *Ṛśyo na tṛṣyannavapānamā gahi pibā somaṁ vaśāň anu. Nimeghamāno maghavan divediva ojiṣṭhaṁ dadhiṣe sahaḥ.*

Just like a white antelope thirsting for water, come to our yajna and have a drink of soma to your heart's content. O lord of power, prosperity and blessings of grace, like a cloud of showers you bear and bring the most lustrous courage, patience and fortitude day by day to face the challenges of life.

अध्वर्या दावया त्वं सामिन्दः पिपासति ।
उप नूनं युयुज वृषणा हरी आ च जगाम वृत्रहा ॥ ११ ॥

11. *Adhvaryo drāvayā tvaṁ somamindraḥ pipāsati. Upa nūnaṁ yuyute vṛṣaṇā harī ā ca jagāma vṛtrahā.*

Hasten, O master of ceremonies, let the soma be prepared and flow forth for service. Indra is thirsty, he has harnessed his mighty chariot forces, indeed the thunderous breaker of clouds has arrived.

स्व॒यं चि॒त्स म॑न्यत॒ दाशु॑रि॒जना॒ यत्रा॒ सामं॑स्य तृ॒म्पसि॑।
इ॒दं त॒ अ॒न्नं॑ युज्यं॒ सम्यु॑क्तं॒ तस्यहि॒ प्र द्र॑वा॒ पिब॑॥ १२॥

12. *Svayaṁ cit sa manyate dāśurirjano yatrā somasya tṛmpasi. Idaṁ te annaṁ yujyaṁ samukṣitaṁ tasyehi pra dravā piba.*

Indra, the devout yajamana regards himself as divinely blest when you visit and drink the soma of hospitality. Here is the soma fit for you, matured and poured, pray accept it and drink.

र॒थ॒ष्ठायाध्वय॒वः सा॒ममि॑न्द्राय सातन।
अधि॑ ब॒ध्नस्यादर॑या॒ वि च॑क्षत सु॒न्वन्ता॑ दा॒श्वध्व॑रम॥ १३॥

13. *Ratheṣṭhāyādhvaryavaḥ somamindrāya sotana. Adhi bradhnasyādrayo vi cakṣate sunvanto dāśvadhvaram.*

O performers of the yajna of love, loyalty and non-violence, prepare the soma offering of devotion for Indra, lord of the chariot of the world. On the heights of space, the mighty lord's thunder and clouds of rain are seen pouring forth showers of bliss on the devout yajamana's love and loyalty of yajnic service.

उप॑ ब॒ध्नं वा॒वाता॒ वृष॑णा॒ हरी॒ इन्द्र॑मपसु॒ व॒क्षतः।
अ॒वाञ्चं त्वा॒ सप्त॑या॒ ध्वर॒श्रिया॒ वह॑न्तु सव॒नेदुप॑॥ १४॥

14. *Upa bradhnaṁ vāvātā vṛṣaṇā harī indram-apasu vakṣataḥ. Arvāñcaṁ tvā saptayo'dhvar-aśriyo vahantu savanedupa.*

Across heights of the firmament, mighty currents of divine energy transport Indra, love and power of the spirit of divinity. O lord, may the swift currents of divinity radiating your light and love to the fire of yajna bring you hither to us and bless us in the act of homage.

प पूषणं वृणीमह्र युज्यांय पुरूवसुंम।
स शंक शि ा पुरुहूत ना धियिा तुज रा॒य विंमाचन ॥ १५ ॥

15. *Pra pūṣaṇaṁ vṛṇīmahe yujyāya purūvasum. Sa śakra śikṣa puruhūta no dhiyā tuje rāye vimocana.*

For our loyalty and the lord's favour of friendship, we choose to do homage to the lord of universal wealth and bliss of health and nourishment. May the lord almighty, giver of freedom from fear and sin, universally invoked and solicited, enlighten us with intelligence and bless us with the spirit of action for the attainment of freedom, victory and prosperity.

सं नंः शिशीहि भुरिजांरिव ुरं रास्वं रा॒या विंमाचन।
त्व त ाः सु॒वदंमु॒स्रियं॒ वसु॒ यं त्वं हि॒नाषि॒ मत्यंम ॥ १६ ॥

16. *Saṁ naḥ śiśīhi bhurijoriva kṣuraṁ rāsva rāyo vimocana. Tve tannaḥ suvedamusriyaṁ vasu yaṁ tvaṁ hinoṣi martyam.*

Timely sharpen us and temper us, our intellect, will and action, like the sword in the hands of a warrior, give us the freedom and wealths of life, O lord deliverer from sin and slavery. In you lies all that well-known easily and freely available radiant wealth of life which you set in motion for humanity to achieve.

वमिं त्वा पूष ञ्जस वमि स्तातव आघृण ।
न तस्य वम्यरणं हि तद्वसा स्तुष पजाय साम्न ॥ १७ ॥

17. *Vemi tvā pūṣannṛñjase vemi stotava āghṛṇe. Na tasya vemyaraṇaṁ hi tad vaso stuṣe pajrāya sāmne.*

I know you, lord giver of health and nourishment, for the sake of favour and success. I know you, lord adorable, for the sake of worship and brilliance. I know no one else, none else delights me. O lord of world's wealth, shelter of the universe, I offer homage to the divinity, adorable, omnipotent and blissful.

परा गावा यवसं कच्चिदाघृण नित्यं रक्णा अमत्य ।
अस्माकं पूष रविता शिवा भव मंहिष्ठा वाजसातय ॥ १८ ॥

18. *Parā gāvo yavasaṁ kaccidāghṛṇe nityaṁ rekṇo amartya. Asmākaṁ pūṣannavitā śivo bhava maṁhiṣṭho vājasātaye.*

O lord of light and immortality, our cows go far and wide for pasture, let that wealth of ours be always constant and imperishable. O lord most potent giver of health and generous nourishment, be our protector and saviour, and our source of peace and well being for the sake of ultimate victory.

स्थूरं राधः शताश्वं कुरुङ्गस्य दिविष्टिषु ।
राज्ञस्त्वषस्य सुभगस्य रातिषु तुवशष्वमन्महि ॥ १९ ॥

19. *Sthūraṁ rādhaḥ śatāśvaṁ kuruṅgasya diviṣṭiṣu. Rājñastveṣasya subhagasya rātiṣu turvaśeṣvama-nmahi.*

In our love of flight into the regions of light for success of the distinguished man of scientific ambition in his brilliant plans and programmes, and among the most generous gifts of the refulgent and powerful ruler of the earth, one unique among men of ardent action, we acknowledge the strongly built and perfected hundred horse power flying chariot as the object of fulfilment.

धी॒भिः सा॒तानि॑ का॒ण्वस्य॑ वा॒जिनः॑ पि॒यमे॑धर॒भिद्यु॑भिः।
ष॒ष्टिं स॒हस्रा॑नु॒ निम॑जामज॒ नियू॑थानि॒ गवा॒मृषिः॑॥ २०॥

20. *Dhībhiḥ sātāni kāṇvasya vājinaḥ priyamedhairabhidyubhiḥ. Ṣaṣṭiṁ sahasrānu nirmajāmaje niryūthāni gavāmṛṣiḥ.*

By virtue of the achievements of the intellectual pursuits of the vibrant man of exceptional intelligence and by the visions and conceptional imagination and reflections of the lovers of united programmes of yajnic research, the sage received sixty thousand streams of pure knowledge of life into his awareness and consolidated memory.

वृ॒क्षाश्चि॑न्म अभिपि॒त्व अ॑रारणुः।
गां भ॑जन्त म॒हना॒ श्वं भ॑जन्त म॒हना॑॥ २१॥

21. *Vṛkṣāścinme abhipitve arāraṇuḥ.*
Gāṁ bhajanta mehanā'śvaṁ bhajanta mehanā.

On my attainment of the streams of knowledge, the selective, the indifferent, even the critics, burst into applause. Abundent are the streams of knowledge they have got, abundant the body of technology they have achieved!

Mandala 8/Sukta 5

Ashvinau (1-37), Danastuti (37-39) Devatah, Brahmatithi Kanva Rshi

दूरादि॒हव॒ यत्स॒त्यꣳरु॒णप्सु॒रशि॑श्वितत।
वि भा॒नुं वि॒श्वधा॑तनत॥ १॥

1. *Dūrādiheva yat satyaruṇapsur-aśiśvitat.*
Vi bhānuṁ visvadhātanat.

The bright red dawn from far off, which yet appears so close, wraps the world in crimson glory and then spreads it over with the light of the sun.

नृ॒वद्दस्रा मना॒युजा॒ रथे॑न पृथु॒पाज॑सा।
सचे॑थ अश्विना॒षस॑म॥ २॥

2. *Nṛvad dasrā manoyujā rathena pṛthupājasā.*
Sacethe aśvinoṣasam.

The Ashvins, wondrous charming divine currents of complementary energies, the yajamana and the participants, the yogi dedicated to knowledge and karma, devout men and women arise and move by the vast and strong chariot of the mind and spiritual energies and go forward to share the divine glory of the dawn like world leaders.

युवाभ्यां वाजिनीवसू॒ पति॒ स्तोमा॑ अदृ॒ात।
वाचं॑ दू॒ता यथा॑हिष॥ ३॥

3. *Yuvābhyāṁ vājinīvasū prati stomā adṛkṣata.*
Vācaṁ dūto yathohiṣe.

O Ashvins, commanders of wealth and energy on way, the chants of adoration in your honour you seem

to hear, and I, too, like an appointed messenger, send up my voice of adoration to you and the dawn and I wait to hear the divine voice in response.

पुरुप्रिया ण ऊतय पुरुमन्दा पुरूवसू।
स्तुष कण्वासा अश्विना ॥ ४ ॥

4. *Purupriyā ṇa ūtaye purumandrā purūvasū.*
Stuṣe kaṇvāso aśvinā.

Ashvins, dear and favourite with many, givers of joy to many, commanding great wealth of the world, we of the family of the learned and the wise admire and praise you for the sake of our protection and advancement.

मंहिष्ठा वाजसातमषयन्ता शुभस्पती।
गन्तारा दाशुषो गृहम ॥ ५ ॥

5. *Maṁhiṣṭhā vājasātameṣayantā śubhaspatī.*
gantārā dāśuṣo gṛham.

Ashvins, you are great and generous, givers of nourishment and energy, loving and inspiring, promoters and protectors of good, you visit and bless the homes of the generous yajakas. As such, we adore you.

ता सुदवाय दाशुष सुमधामविितारिणीम।
घृतगव्यूतिमु ातम ॥ ६ ॥

6. *Tā sudevāya dāśuṣe sumedhām-avitāriṇīm.*
Ghṛtair-gavyūtim-ukṣatam.

For the generous yajaka dedicated to divinity, we pray, bring noble intelligence of the saving order and sprinkle and energise his path of progress with

inspiring waters and sparkling ghrta.

आ नः स्तामुप द्रवत्तूयं श्येनभिराशुभिः ।
यातमश्वाभिरश्विना ॥ ७ ॥

7. *Ā naḥ stomamupa dravat tūyaṁ śyenebhir-āśubhiḥ. Yātam-aśvebhir-aśvinā.*

Ashvins, fly to our congregation of yajna and divine adoration at the earliest on the wings of celestial eagles upon the instant, hasten to us by flying horses.

यभिस्तिस्रः परावता दिवा विश्वानि राचना ।
त्रीँरुक्तून्परिदीयथः ॥ ८ ॥

8. *Yebhistisraḥ parāvato divo viśvāni rocanā. Trīṅraktūn paridīyathaḥ.*

Come by those eagles and horses by which in three days and three nights you traverse over the farthest regions of light and beauty across the universe.

उत ना गामतीरिषः उत सातीरहविदा ।
वि पथः सातये सितम ॥ ९ ॥

9. *Uta no gomatīriṣa uta sātīraharvidā. Vi pathaḥ sātaye sitam.*

And bring us food and energy and inspiration with lands and cows and the light of knowledge, and bring us possibilities of victory, and clear our paths of progress free from difficulties.

आ ना गामन्तमश्विना सुवीरं सुरथं रयिम ।
वा हमश्वावतीरिषः ॥ १० ॥

10. *Ā no gomantam-aśvinā suvīraṁ surathaṁ rayim. Voḷham-aśvāvatīr-iṣaḥ.*

Ashvins, bring us wealth of lands and cows, brave progeny, fast chariots and progress, and bring us nourishment, energy and advancement with motive forces of the highest order of attainment.

वावृधाना शुभस्पती दस्रा हिरण्यवर्तनी।
पिबतं सोम्यं मधु॥ ११॥

11. *Vāvṛdhāna śubhaspatī dasrā hiraṇyavartanī.*
Pibataṁ somyaṁ madhu.

Rising and exalting, protectors and promoters of good, destroyers of enmity, moving by golden paths of advancement to victory, drink and enjoy the honey sweets of soma, peace and progress.

अस्मभ्यं वाजिनीवसू मघवद्भ्यश्च सुपथः।
छर्दियन्तमदाभ्यम॥ १२॥

12. *Asmabhyaṁ vājinīvasū maghavadbhyaśa sapra-thaḥ. Chardir-yantam-adābhyam.*

And, O harbingers of wealth, victory and progress, bring for us and for the leading lights of power, honour and excellence spacious and peaceful homes free from fear and pressure.

नि षु ब्रह्म जनानां याविष्टं तूयमा गतम।
मा ष्वन्याँ उपारतम॥ १३॥

13. *Ni ṣu brahma janānāṁ yāviṣṭaṁ tūyamā gatam.*
Mo ṣvanyāň upāratam.

Come soon to the yajna of the people and protect and promote their creative development, but please neglect not the others too, nor offend and grieve them.

अस्य पिबतमश्विना युवं मदस्य चारुणः ।
मध्वो रातस्य धिष्ण्या ॥ १४ ॥

14. *Asya pibatam-aśvanā yuvaṁ madasya cāruṇaḥ.*
Madhvo rātasya dhiṣṇyā.

Adorable Ashvins, bold and resolute harbingers of a new dawn, drink of this charming, exciting and honey sweet soma offered by us as a tribute of love and gratitude.

अस्म आ वहतं रयिं शतवन्तं सहस्रिणम ।
पुरुक्षुं विश्वधायसम ॥ १५ ॥

15. *Asme ā vahataṁ rayiṁ śatavantaṁ sahasriṇam.*
Purukṣuṁ viśvadhāyasam.

Bring us a hundredfold and a thousandfold wealth of universal value in abundance for all humanity which would sustain the world in a stable state of peace and progress.

पुरुत्रा चिद्धि वां नरा विह्वयन्त मनीषिणः ।
वाघद्भिरश्विना गतम ॥ १६ ॥

16. *Purutrā ciddhi vāṁ narā vihvayante manīṣiṇaḥ.*
Vāghadbhir-aśvinā gatam.

Learned men, thinkers and leading lights of humanity all over the world invoke and invite you many times in many ways. Ashvins, pray come by supersonic transports at the earliest.

जनासा वृक्तबर्हिषा हविष्मन्ता अरंकृतः ।
युवां हवन्त अश्विना ॥ १७ ॥

17. *Janāso vṛktabarhiṣo haviṣmanto araṁkṛtaḥ. Yuvāṁ havante aśvinā.*

Ashvins, the people in top form of readiness, having prepared the hall of yajnic reception in top gear with provisions of homage, invoke you and call upon you to come.

अस्माकमद्य वामयं स्तामा वाहिष्ठा अन्तमः ।
युवाभ्यां भूत्वश्विना ॥ १८ ॥

18. *Asmākamadya vāmayaṁ stomo vāhiṣṭho antamaḥ. Yuvābhyāṁ bhūtvaśvinā.*

Ashvins, may this song of our invocation, adoration and yajnic prayer be most touching for you at heart and impel you to respond and come.

या ह वां मधुना दृतिराहिता रथचर्षणे ।
ततः पिबतमश्विना ॥ १९ ॥

19. *Yo ha vāṁ madhuno dṛtirāhito rathacarṣaṇe. Tataḥ pibatam-aśvinā.*

Ashvins, the soma cask of honey sweets installed in the chariot and the pathway is full. Therefrom drink as you come.

तन्न वाजिनीवसू पश्वे ताकाय शं गवे ।
वहतं पीवरीरिषः ॥ २० ॥

20. *Tena no vājinīvasū paśve tokāya śaṁ gave. Vahataṁ pīvarīriṣaḥ.*

And thereby, O lords of power and wealth, bring us abundant and ever growing food, energy, wealth and peace for our children, our animals, our lands and cows,

and for our knowledge and culture, and let all that grow higher.

उत नो दिव्या इष उत सिन्धूँरहविदा।
अप द्वारेव वषथः ॥ २१ ॥

21. *Uta no divyā iṣa uta sindhūṅraharvidā.*
Apa dvāreva varṣathaḥ.

And, O harbingers of a new day, while you bring us heavenly food and energy in plenty, open the floods of streams and rivers and control the flow as by doors.

कदा वां ताग्र्या विधत्समुद जहिता नरा।
यद्वां रथा विभिष्पतात ॥ २२ ॥

22. *Kadā vāṁ taugryo vidhat samudre jahito narā.*
Yad vāṁ ratho vibhiṣpatāt.

O leading lights of life, some day the powers jettisoned or installed on the sea would glorify you when your chariot flying by wings would rescue them or take off from there.

युवं कण्वाय नासत्या पिरिप्ताय हम्य।
शश्वदूतीदशस्यथः ॥ २३ ॥

23. *Yuvaṁ kaṇvāya nāsatyā'piriptāya harmye.*
Śaśvad-ūtīr-daśasyathaḥ.

Ashvins, observers and protectors of truth without fail, you always provide protection for the oppressed man of knowledge and wisdom in his home.

ताभिरा यातमूतिभिनव्यसीभिः सुशस्तिभिः।
यद्वां वृषण्वसू हुव ॥ २४ ॥

24. *Tābhirā yātam-ūtibhir-navyasībhiḥ suśastibhiḥ. Yad vāṁ vṛṣaṇvasū huve.*

O generous lords of wealth and power, come to us with those most modern and most admirable means and methods of protection whenever we call upon you.

यथा चित्कण्वमावतं प्रियमेधमुपस्तुतम।
अत्रिं शिञ्जारमश्विना॥ २५॥

25. *Yathā cit kaṇvam-āvataṁ priyamedham-upastutam. Atriṁ śiñjāram-aśvinā.*

Come the same way as you protect and save the man of knowledge and wisdom, the celebrated intellectual and the sage loud and bold who has broken off all his three snares of body, mind and soul.

यथात कृत्व्य धनं शुं गाष्वगस्त्यम।
यथा वाजेषु साभरिम॥ २६॥

26. *Yathota kṛtvye dhaneṁ'śuṁ goṣvagastyam. Yathā vājeṣu sobharim.*

Come the way you protect and promote the earnest beginner in matters of possible success in business, the man of moral values in matters of self-control, and the man of charity and social awareness in matters of social success.

एतावद्वां वृषण्वसू अता वा भूया अश्विना।
गृणन्तः सुम्नमीमहे॥ २७॥

17. *Etāvad vāṁ vṛṣaṇvasū ato vā bhuyo aśvinā. Gṛnantaḥ sumnamīmahe.*

O virile and generous harbingers of wealth and

power, Ashvins, thus do we so far and even more, celebrating your glory, pray for your favour and good will.

रथं॑ हिर॑ण्यवन्धुरं॒ हिर॑ण्याभीशुमश्विना।
आ हि स्थाथां॑ दिवि॒स्पृशं॑म ॥ २८ ॥

28. *Rathaṁ hiraṇyavandhuraṁ hiraṇyābhīśumaśvinā. Ā hi sthātho divispṛśam.*

Ashvins, you ride a chariot of golden structure and golden control which flies and touches the borders of the regions of light on high.

हि॒र॒ण्ययी॑ वां॒ रभि॑रीषा अ ॥ क्षा॑ हिर॒ण्यय॑ः।
उ॒भा च॒क्रा हि॑र॒ण्यया॑ ॥ २९ ॥

29. *Hiraṇyayī vāṁ rabhirīṣā akṣo hiraṇyayaḥ. Ubhā cakrā hiraṇyayā.*

O travellers of the skies, golden is the chassis of your chariot, golden the axle, and both the wheels are golden too.

तन॑ ना वाजिनीवसू परा॒वत॑श्चि॒दा ग॑तम।
उप॒मां सु॑ष्टु॒तिं मम॑ ॥ ३० ॥

30. *Tena no vājinīvasū paravataścidā gatam. Upemāṁ suṣṭutiṁ mama.*

O winners of wealth and victory, by that golden chariot come from far, from the farthest wherever you be, and accept this holy song of mine in praise of you.

आ व॑हथ परा॒कात्पू॒वीर॒श्नन्ता॑वश्विना।
इषा॒ दासी॑रमत्या ॥ ३१ ॥

31. *Ā vahethe parākāt pūrvīraśnantāvaśvinā.*
Iṣo dāsīramartyā.

Immortal Ashvins, winners and harbingers of ancient sources of wealth, you bring us food, energies and wealths of tremendous positive value from farthest places and since times beyond memory.

आ नो द्युम्नरा श्रवोभिरा राया यातमश्विना।
पुरुश्चन्द्रा नासत्या ॥ ३२ ॥

32. *Ā no dyumnairā śravobhirā rāyā yātamaśvinā.*
Puruścandrā nāsatyā.

Ashvins, observers and protectors of truth, blest with grace and glory of universal character, come to us with lights of knowledge, honour and wealth of imperishable value.

एह वां पुषितप्सवो वयो वहन्तु पर्णिनः।
अच्छा स्वध्वरं जनम ॥ ३३ ॥

33. *Eha vāṁ pruṣitapsavo vayo vahantu parṇinaḥ.*
Acchā svadhvaraṁ janam.

May carriers consuming combustible fuel for energy transport you here on flying wings and you join the holy man at his yajna of love and non-violence.

रथं वामनुगायसं य इषा वर्तत सह।
न चक्रमभि बाधत ॥ ३४ ॥

34. *Rathaṁ vāmanugāyasaṁ ya iṣā vartate saha.*
Na cakramabhih bādhate.

Your chariot which moves on fuel and energy and the wheel of your progress thereby, no one can

obstruct on course.

हिरण्ययेन रथेन द्रवत्पाणिभिरश्वैः ।
धीजवना नासत्या ॥ ३५ ॥

35. *Hiraṇyayena rathena dravat-pāṇibhir-aśvaiḥ. Dhījavanā nāsatyā.*

Ashvins, ever truthful and imperishable powers, flying at the speed of thought by a golden chariot running by the power of revolving hands (like pistons, cranks or turbines and motors), no one can obstruct your course of progress.

युवं मृगं जागृवांसं स्वदथा वा वृषण्वसू ।
ता नः पृङ्क्तमिषा रयिम ॥ ३६ ॥

36. *Yuvaṁ mṛgaṁ jāgṛvāṁsaṁ svadatho vā vṛṣaṇ-vasū. Tā naḥ pṛṅktamiṣā rayim.*

O generous and virile leading lights of the day, you take delight in hunting the hunter on the wake (not in ambush). Similarly join the wealth of victory with the taste of food and season it with the sweets of honey.

ता म अश्विना सनीनां विद्यातं नवानाम । यथा चिच्च्यवैः
कशुः शतमुष्टीनां ददत्सहस्रा दश गानाम ॥ ३७ ॥

37. *Tā me aśvinā sanīnāṁ vidyātaṁ navānām. Yathā ciccaidyaḥ kaśuḥ śatamuṣṭrānāṁ dadat sahasrā daśa gonām.*

Such as you are, Ashvins, harbingers of the sweets of life, please know the newest and most favourite gifts I love just as the perceptive ruler knew when he granted me a hundred camels and ten thousand cows.

या म॒ हिर॑ण्यसंदृशा॒ दश॒ राज्ञा॒ अमंहत।
अ॒ध॒स्प॒दा इच्च॒द्यस्य॑ कृ॒ष्टय॑श्चम॒म्ना अ॒भिता॒ जना॑ः ॥ ३८ ॥

38. *Yo me hiraṇyasaṁdṛśo daśa rājño amaṁhata.*
Adhaspadā iccaidyasya kṛṣṭayaścarmamnā abhito janāḥ.

Similarly that ruler knew who gave me ten estates of real beauty and value like gold. All people are under control of the wise ruler and men in armour stand round in readiness to serve and obey.

माकि॑र्ना प॒था गा॒द्यन॒म यन्ति॑ च॒दय॑ः।
अ॒न्या नत्सू॒रिराह॑त भू॒रि॒दाव॑त्तरा॒ जन॑ः ॥ ३९ ॥

39. *Mākirenā pathā gād yeneme yanti cedayaḥ.*
Anyo net sūrīrohate bhūridāvattaro janaḥ.

No one else goes by the path by which the wise people go. And no one else is as brave as they, no one excels them in charity and generosity.

Mandala 8/Sukta 6

Indra (1-45), Dana-stuti (46-48) Devata,
Vatsa Kanva Rshi

म॒हाँ इन्द्॒रा य आज॑सा प॒जन्या॑ वृष्टि॒माँइ॑व।
स्तामं॑व॒त्सस्य॑ वावृध ॥ १ ॥

1. *Mahāň indro ya ojasā parjanyo vṛṣṭimāň iva.*
Stomairvatsasya vāvṛdhe.

Great is Indra by his power and splendour like the cloud charged with rain and waxes with pleasure in the dear devotee's awareness by his child like hymns of adoration.

प्रजामृतस्य पिपर्तनः प यद्भरन्त वह्नयः ।
विप्रा ऋतस्य वाहसा ॥ २ ॥

2. *Prajāmṛtasya pipratah pra yad bharanta vahnayah. Viprā ṛtasya vāhasā.*

When the forces of nature carry on the laws of divinity and sustain the children of creation through evolution, and the enlightened sages too carry on the yajna of divine law of truth in their adorations, Indra, immanent divinity, waxes with pleasure.

कण्वा इन्द्रं यदक्रत स्तामंयज्ञस्य साधनम जामि ब्रुवत आयुधम ॥ ३ ॥

3. *Kaṇvā indraṁ yadakrata stomairyajñasya sādhanam. Jāmi bruvata āyudham.*

When the wise sages with their adorations rise to Indra and surrender to him as their yajnic destination, they exclaim: Verily the lord of thunder is our brother, father, mother, sister, everything.

समस्य मन्यव विशा विश्वा नमन्त कृष्टयः ।
समुदायव सिन्धवः ॥ ४ ॥

4. *Samasya manyave viśo viśvā namanta kṛṣṭayah. Samudrāyeva sindhavah.*

The people, in fact the entire humanity, bow in homage and surrender to this lord of passion, power and splendour just as rivers flow on down and join into the sea.

आजस्तदस्य तित्विष उभ यत्समवर्तयत ॥
इन्द्श्चमंव रादसी ॥ ५ ॥

5. *Ojastadasya titviṣa ubhe yat samavartayat.*
Indraścarmeva rodasī.

When Indra, lord almighty, pervades and envelops both heaven and earth in the cover of light, the light that shines is only the lord's divine splendour that blazes with glory.

वि चिद वृत्रस्य दाधता वजेण शतपर्वणा ।
शिरा बिभद वृष्णिना ॥ ६ ॥

6. *Vi cid vṛtrasya dodhato vajreṇa śataparvaṇā.*
Śiro bibheda vṛṣṇinā.

And when the lord of might and munificence with his thunderbolt of a hundred potentials shatters the head of Vrtra, terror striking demon of darkness, drought and despair, the bolt is nothing but the blazing omnipotence of the lord.

इमा अभि प णानुमा विपामगेषु धीतयः ।
अग्नेः शोचिन दिद्युतः ॥ ७ ॥

7. *Imā abhi pra ṇonumo vipāmagreṣu dhītayaḥ.*
Agneḥ śocirna didyutaḥ.

These hymns of ardent adoration like rising flames of radiant fire, we among the front ranks of vibrant sages offer are homage and surrender to the lord omnipotent, Indra.

गुहा सतीरुप त्मना प यच्छोचन्त धीतयः ।
कण्वा ऋतस्य धारया ॥ ८ ॥

8. *Guhā satīrupa tmanā pra yacchocanta dhītayaḥ.*
Kaṇvā ṛtasya dhārayā.

Hymns of adoration which abide in the depths of the heart, wise sages let flow and shine forth spontaneously with the overflowing streams of natural truth and law divinely embedded in the soul.

प्र तमिन्द्र नशीमहि रयिं गोमन्तमश्विनम्।
प्र ब्रह्म पूर्वचित्तये॥ ९॥

9. *Pra tamindra naśīmahi rayiṁ gomantamaśvinam.*
Pra brahma pūrvacittaye.

Indra, lord of light and power, pray let us realise that wealth and honour of earthly character overflowing with motherly generosity and superfast achievement which is the prologue to perfect realisation of the nature and divinity of the ultimate reality of Brahman.

अहमिद्धि पितुष्परि मेधामृतस्य जग्रभ।
अहं सूर्य इवाजनि॥ १०॥

10. *Ahamiddhi pituṣpari medhāmṛtasya jagrabha.*
Ahaṁ sūrya ivājani.

I have received from my father super intelligence of the universal mind and law, I have realise it too in the soul, and I feel reborn like the refulgent sun.

अहं पत्नेन मन्मना गिरः शुम्भामि कण्ववत।
यनेन्द्रः शुष्ममिद्दधे॥ ११॥

11. *Ahaṁ pratnena manmanā giraḥ śumbhāmi kaṇvavat.*
Yenendraḥ śuṣmamid dadhe.

With the realisation of ancient and eternal knowledge I sanctify and adorn my words and voice in song like a wise sage, and by that, Indra, lord of light

and power, vests me with strength and excellence.

य त्वामिन्द्र न तुष्टुवुऋषयो य च तुष्टुवुः ।
ममद्धधस्व सुष्टुतः ॥ १२ ॥

12. *Ye tvāmindra na tuṣṭuvur-ṛṣayo ye ca tuṣṭuvuḥ. Mamed vardhasva suṣṭutaḥ.*

There are men who do not adore you, and there are sages who adore you, (both ways you are acknowledged and adored by praise or protest). O lord thus adored by me and pleased, pray accept my adoration and let us rise.

यदस्य मन्युरध्वनीद्वि वृत्रं पर्वशा रुजन ।
अपः समुदमरयत ॥ १३ ॥

13. *Yadasya manyur-adhvanīd vi vṛtraṁ parvaśo rujan. Apaḥ samudramairayat.*

When the lord's passion rises and roars, breaking the dark cloud stage by stage, showers rain and rivers flow to the sea.

नि शुष्ण इन्द्र धर्णसिं वजं जघन्थ दस्यवि ।
वृषा ह्युग्र शृण्विष ॥ १४ ॥

14. *Ni śuṣṇa indra dharṇasiṁ vajraṁ jaghantha dasyavi. Vṛṣā hyugra śṛṇviṣe.*

Indra, when you strike the mighty thunderbolt on the devil of drought and cloud of denial, then you are celebrated as the lord of showers and divine passion.

न द्याव इन्द्रमाजसा नान्तरिं गणि वजिणम ।
न विव्यचन्त भूमयः ॥ १५ ॥

15. *Na dyāva indramojasā nāntarikṣāṇi vajriṇam.*
Na vivyacanta bhūmayaḥ.

Neither heavens nor the middle regions nor earths with all their lustre and power can violate, comprehend or even contain Indra, lord of the thunderbolt of omnipotence, justice and punishment.

यस्त इन्द्र महीरपः स्तभूयमान आशयत।
नि तं पद्यासु शिश्नथः॥ १६॥

16. *Yasta indra mahīrapaḥ stabhūyamāna āśayat.*
Ni taṁ padyāsu śisṇathaḥ.

Whoever chooses to hold up and stand in the way of the mighty flow of your waters, will and action, you pierce and break open like the dark cloud and make him flow with the flow into the channels of nature, the universal flow.

य इमे रादसी मही समीची समजगभीत।
तमाभिरिन्द्र तं गुहः॥ १७॥

17. *Ya ime rodasī mahī samīcī samajagrabhīt.*
Tamobhir-indra taṁ guhaḥ.

That nature, Prakrti, which comprehends these great heavens and earths together, that same you cover and hide in deep darkness when this universe is withdrawn into zero during Pralaya, annihilation.

य इन्द्र यतयस्त्वा भृगवा य चं तुष्टुवुः।
ममदुग श्रुधी हवम॥ १८॥

18. *Ya indra yatayastvā bhṛgavo ye ca tuṣṭuvuḥ.*
Mamedugra śrudhī havam.

Indra, those self-controlled sages, those veteran scholars of disseminative knowledge who cleanse themselves of negativities, all who adore and celebrate you, while you listen to all, among them, O lord of blazing resplendence, listen to my invocation, adoration and prayer.

इमास्त इन्द्र पृश्नयो घृतं दुहत आशिरम्।
एनामृतस्य पिप्युषीः ॥ १९ ॥

19. *Imāsta indra pṛśnayo ghṛtaṁ duhata āśiram.*
Enāmṛtasya pipyuṣīḥ.

Indra, these spotted cows of yours, various earths, starry skies which yield and shower honey sweets of milk and life giving soma are augmenters of the divine yajna of universal evolution.

या इन्द प्रस्वस्त्वा सा गभ्रमचकिरन।
परि धर्मेव सूर्यम ॥ २० ॥

20. *Yā indra prasvastvā''sā garbham-acakriran.*
Pari dharmeva sūryam.

All these stars and planets are fertile and creative, and all round, like the nature and action of the sun, they suck up vitality in by the divine mouth and hold the seed of life for new birth.

त्वामिच्छवसस्पत कण्वा उक्थन वावृधुः।
त्वां सुतास इन्दवः ॥ २१ ॥

21. *Tvāmic-chavasaspate kaṇvā ukthena vāvṛdhuḥ.*
Tvāṁ sutāsa indavaḥ.

O lord of universal power and potential, wise

sages with their hymns of adoration exalt only you, and so also the distilled soma offers of initiated devotees exhilarate you alone.

तवदि॑न्द्र पणी॑तिषूत पशस्तिरदिवः ।
य॒ज्ञा वि॑तन्त॒सार्य्यः ॥ २२ ॥

22. *Tavedindra praṇītiṣūta praśastiradrivaḥ.*
Yajño vitantasāyyaḥ.

Indra, in all matters of right ethics, morals, policy and social conduct in the world, it is your glory only that inspires, it is all a version of your universal yajna, lord mover and ruler of the world.

आ न॑ इन्द म॒हीमिषं॒ पुरं॒ न दं॑षि॒ गाम॑तीम ।
उ॒त प॒जां सु॒वीय॑म ॥ २३ ॥

23. *Ā na indra mahīmiṣaṁ puraṁ na darṣi gomatīm.*
Uta prajāṁ suvīryam.

Indra, bestow upon us abundant food and high quality energy as well as a great city for habitation, rich in cows, culture and excellence and bless us with a noble virile progeny.

उ॒त त्यदा॒श्वश्व्यं॒ यदि॑न्द्र॒ नाहु॑षीष्वा ।
अग॑ वि॒ ु प॒दीद॑यत ॥ २४ ॥

24. *Uta tyadāśvaśvyaṁ yadindra nāhuṣīṣvā.*
Agne vikṣu pradīdayat.

Indra, lord omniscient and omnipotent, give us that dynamic energy and refulgent power strategy for sure and certain targeted achievement which you bestowed upon earlier people of the world committed

to the pursuit of truth and rectitude in the social struggle between good and evil, positive and negative, and between love and hate.

अभि व्रजं न तत्निषे सूर उपाकचक्षसम।
यदिन्द्र मृळयासि नः ॥ २५ ॥

25. *Abhi vrajaṁ na tatniṣe sūra upākacakṣasam.*
Yadindra mṛḷayāsi naḥ.

For when you are kind, O lord of light and power, you switch on the light for us and reveal the target close at hand in sight and you mark the way too by which we must reach our aim and object of love.

यदङ्ग तविषीयस इन्द्र प्रराजसि क्षितीः।
महाँ अपार ओजसा ॥ २६ ॥

26. *Yadaṅga taviṣīyasa indra prarājasi kṣitīḥ.*
Mahāň apāra ojasā.

Indra, lord of life and love, dear as our very breath, when you shine and blaze ruling over lands and people, then you reveal your grandeur, you are incomprehensible by virtue of your self-refulgence.

तं त्वा हविष्मतीर्विश उप ब्रुवत ऊतये।
उरुञ्जयसमिन्दुभिः ॥ २७ ॥

27. *Taṁ tvā haviṣmatīrviśa upa bruvata ūtaye.*
Urujrayasam-indubhiḥ.

People with most exhilarating offers of soma in hand for homage invoke and adore you for protection and advancement, lord omnipresent and ever vibrant in the expansive universe.

उपह्वर गिरीणां संगथ च नदीनाम।
धिया विपा अजायत॥ २८॥

28. *Upahvare girīṇāṁ saṁgathe ca nadīnām.*
Dhiyā vipro ajāyata.

In seclusion over mountain slopes and in the caves and on the confluence of rivers, the vibrant presence of the lord within reveals itself by illumination in the self.

अतः समुद्रमुद्वतश्चिकित्वाँ अव पश्यति।
यता विपान एजति॥ २९॥

29. *Ataḥ samudram-udvataścikitvāň ava paśyati.*
Yato vipāna ejati.

Thence the enlightened devotee rising over the ocean of existence watches how and from where the vibrant omnipresence descends into inner consciousness.

आदित्पत्नस्य रतसा ज्यातिष्पश्यन्ति वासरम।
परा यदिध्यत दिवा॥ ३०॥

30. *Ādit pratnasya retaso jyotiṣ-paśyanti vāsaram.*
Paro yadidhyate divā.

And then the devotees see like day light the self-refulgence of the eternal lord and source of life who shines above and beyond the day through the night of annihilation too.

कण्वास इन्द त मतिं विश्व वधन्ति पंस्यम।
उता शविष्ठ वृष्ण्यम॥ ३१॥

31. *Kaṇvāsa indra te matiṁ viśve vardhanti pauṁsyam. Uto śaviṣṭha vṛṣṇyam.*

Indra, lord most potent, all the learned sages of the world celebrate and exalt your omniscience, creative power and universal generosity.

इमां म इन्द सुष्टुतिं जुषस्व प सु मामव।
उत प वंधया मतिम॥ ३२॥

32. *Imāṁ ma indra suṣṭutiṁ juṣasva pra su māmava. Uta pra vardhayā matim.*

Indra, just and merciful lord, pray accept this hymn of adoration for my sake and protect me from evil, and bless me that my intelligence and awareness may grow and rise in piety.

उत ब्रह्मण्या वयं तुभ्यं पवृद्ध वजिवः।
विपा अत म जीवस॥ ३३॥

33. *Uta brahmaṇyā vayaṁ tubhyaṁ pravṛddha vajrivaḥ. Viprā atakṣma jīvase.*

Indra, highest and eternal lord of thunder and justice, we, enlightened sages dedicated to divinity with piety, offer these hymns of prayer and adoration for the sake of our life and advancement.

अभि कण्वा अनूषता पा न पवता यतीः।
इन्द्रं वनन्वती मतिः॥ ३४॥

34. *Abhi kaṇvā anūṣatā''po na pravatā yatīḥ. Indraṁ vananvatī matiḥ.*

Wise sages offer prayers to Indra and, like streams of water flowing and reaching the sea, the

prayers rise and reach the lord almighty with love and adoration.

इन्द्रमुक्थानि वावृधुः समुद्रमिव सिन्धवः ।
अनुत्तमन्युमजरम ॥ ३५ ॥

35. *Indramukthāni vāvṛdhuḥ samudramiva sindhavaḥ. Anuttamanyum-ajaram.*

Hymns of adoration and prayer and yajnic performances exalt Indra, unaging and eternal lord beyond anger and agitation, just as rivers augment the ocean beyond overflowing.

आ नो याहि परावता हरिभ्यां हयताभ्याम ।
इममिन्द्र सुतं पिब ॥ ३६ ॥

36. *Ā no yāhi parāvato haribhyāṁ haryatābyām. Imamindra sutaṁ piba.*

Indra, come hither to us to join our yajna even from the farthest borders of the universe by brilliant vibrations of natural presence and illuminating rays of light divine and accept this distilled soma of our prayer and adoration.

त्वामिद वृत्रहन्तम जनासो वृक्तबर्हिषः ।
हवन्त वाजसातय ॥ ३७ ॥

37. *Tvāmid vṛtrahantama janāso vṛktabarhiṣaḥ. Havante vājasātaye.*

People, dedicated celebrants, seated on the vedi with homage in hand, invoke and adore you, lord most potent destroyer of darkness and evil, and they pray for victory in their struggle of life for advancement.

अनु॑ त्वा॒ रादसी उ॒भ च॒क्रं न व॒र्त्यतशम।
अनु॑ सुवा॒नास॒ इन्दवः॥ ३८॥

38. *Anu tvā rodasī ubhe cakraṁ na vartyetaśam.*
Anu suvānāsa indavaḥ.

Just as a chariot wheel turns and moves in correspondence with the horse so do both heaven and earth and all other soma transactions of life turn and move in obedience to your will and law.

मन्दस्वा॒ सु स्वणर उ॒तन्द शय॒णावति।
मत्स्वा॒ विवस्वता म॒ती॥ ३९॥

39. *Mandasvā su svarṇara utendra śaryaṇāvati.*
Matsvā vivasvato matī.

And Indra, O lord of love and power, in the regions of the earth and its environment close to the middle regions of space where violence is possible, pray bless the people with joy and feel exalted by the pious thought and will of the yajnic humanity.

वा॒वृधा॒न उप॒ द्यवि॒ वृषा॑ व॒ज्र्यरारवीत।
वृ॒त्र॒हा सो॑म॒पातमः॥ ४०॥

40. *Vāvṛdhāna upa dyavi vṛṣā vajryaroravīt.*
Vṛtrahā somapātamaḥ.

Exhilarated and exalted, in the heavens over the middle regions of the skies, the virile and munificent wielder of thunder, Indra, roars in response to the yajnic acts of humanity. He is destroyer of darkness and evil, drought and despair, and the greatest lover of peace and the soma of success.

ऋषिर्हि पूर्वजा अस्यक इशान आजसा।
इन्द्र चाष्कूयस वसु॥ ४१॥

41. *Ṛṣirhi pūrvajā asyeka īśāna ojasā.*
Indra coṣkūyase vasu.

Indra, you are the omniscient poet and visionary of the universe, all seer, eternal and first manifestation of existence in creation, sole one and absolute ruler of the universe by your might and majesty, and you love to give wealth, honour and excellence with highest joy to humanity.

अस्माकं त्वा सुताँ उप वीतपृष्ठा अभि प्रयः।
शतं वहन्तु हरयः॥ ४२॥

42. *Asmākaṁ tvā sutāň upa vītapṛṣṭhā abhi prayaḥ.*
Śataṁ vahantu harayaḥ.

Indra, may the hundreds of your festive forces travelling like light rays transport you hither to our distilled soma and delicious foods offered in homage.

इमां सु पूर्व्यां धियं मधाघृतस्य पिप्युषीम।
कण्वा उक्थन वावृधुः॥ ४३॥

43. *Imāṁ su pūrvyāṁ dhiyaṁ madhorghṛtasya pipyuṣīm. Kaṇvā ukthena vāvṛdhuḥ.*

Learned sages by chanting hymns and performing yajna exalt the glory and efficacy of this ancient science of yajnic action which augments the honey sweets of water, ghrta and all other delicacies for universal nourishment.

इन्द्रमिद्विमहीनां मधं वृणीत मत्यः।
इन्दं सनिष्युरूतय॥ ४४॥

44. *Indramid vimahīnāṁ medhe vṛṇīta martyaḥ.*
Indraṁ saniṣyurūtaye.

Mortals of the highest order of humanity choose Indra for honour in yajna, and the seeker of wealth and power too invokes Indra for protection and advancement.

अवाञ्चं त्वा पुरुष्टुत प्रियमेधस्तुता हरी ।
सोमपर्याय वक्षतः ॥ ४५ ॥

45. *Arvāñcaṁ tvā puruṣṭuta priyamedhastutā harī.*
Somapeyāya vakṣataḥ.

O lord of universal adoration and worship, natural vibrations of divine energy loved and honoured by the devotees of social yajna transport you hither to the heart to accept the sweets of our love and homage.

शतमहं तिरिन्दिरे सहस्रं पर्शावा ददे ।
राधांसि याद्वानाम ॥ ४६ ॥

46. *Śatamahaṁ tirindire sahasraṁ parśāvā dade.*
Rādhāṁsi yādvānām.

Thousands of gifts of intellectual value and means of practical success I have received from Indra to give away to help others and for the destruction of darkness from humanity.

त्रीणि शतान्यर्वतां सहस्रा दश गोनाम ।
ददुष्पजाय साम्ने ॥ ४७ ॥

47. *Trīṇi śatānyarvatāṁ sahasrā daśa gonām.*
Daduṣpajrāya sāmne.

Three hundred horses and ten thousand cows

the lord has given to the celebrant of Sama Veda. (Horses and cows are symbols of achievement and generosity.)

उदानट ककुहा दिवमुष्टाञ्चतुयुजा ददत।
श्रवसा याद्वं जनम ॥ ४८ ॥

48. *Udānaṭ kakuho divam-uṣṭrāñ-caturyujo dadat. Śravasā yādvaṁ janam.*

Having given four bullocks or camels in charity and raised a class of intellectuals, a prosperous devotee rises to divine heights of honour and fame.

Mandala 8/Sukta 7

Marutah Devata, Punarvatsa Kanva Rshi

प यद्वस्त्रिष्टुभमिषं मरुता विपा अ ारत।
वि पवतषु राजथ ॥ १ ॥

1. *Pra yad vastriṣṭubham-iṣaṁ maruto vipro akṣarat. Vi parvateṣu rājatha.*

O Maruts, warriors of the nation, when the vibrant controllers of the nation's finances in yajnic management canalise national expenditure into three streams, physical, mental and spiritual, then you rise to the clouds and shine.

यदङ्ग तविषीयवा यामं शुभा अचिध्वम।
नि पवता अहासत ॥ २ ॥

2. *Yadaṅga taviṣīyavo yāmaṁ śubhrā acidhvam. Ni parvatā ahāsata.*

O dear bright Maruts, blazing bold warriors, when you detail your vehicles on parade for action, then even mountains shake with fear and awe.

उदीरयन्त वायुभिर्वाश्रासः पृश्निमातरः ।
धुक्षन्त पिप्युषीमिषम् ॥ ३ ॥

3. *Udīrayanta vāyubhir-vāśrāsaḥ pṛṣnimātaraḥ.*
Dhukṣanta pipyuṣīmiṣam.

Children of earth and heaven chanting holy songs with the winds, the Maruts bring down streams of food and energy from the skies.

वपन्ति मरुता मिहं प वेपयन्ति पर्वतान ।
यद्यामं यान्ति वायुभिः ॥ ४ ॥

4. *Vapanti maruto mihaṁ pra vepayanti parvatān.*
Yad yāmaṁ yānti vāyubhiḥ.

When the Maruts take to their vehicles with the winds, they shoot out showers of rain and shake up mountainous strongholds of energy.

नि यद्यामाय वो गिरिर्नि सिन्धवो विधर्मणे ।
महे शुष्माय यमिरे ॥ ५ ॥

5. *Ni yad yāmāya vo girirni sindhavo vidharmaṇe.*
Mahe śuṣmāya yemire.

Out of fear and awe of your motion and power which is opposed to their strength and character, mountains hold back and rivers pant and flow.

युष्माँ उ नक्तमूतय युष्मान्दिवा हवामहे ।
युष्मान्प्रयत्यध्वरे ॥ ६ ॥

6. *Yuṣmāṅ̆ u naktamūtaye yuṣmān divā havāmahe.*
Yuṣmān prayatyadhvare.

We invoke you at night for peace and protection,

in the day for action and advancement, and in the beginning of yajna for completion and fulfilment.

उदु त्य अरुणप्सवश्चित्रा यामभिरीरत।
वाश्रा अधि ष्णुना दिवः ॥ ७ ॥

7. *Udu tye aruṇapsavaścitrā yāmebhirīrate.*
Vāśrā adhi ṣṇunā divaḥ.

And those ardent red wonderful stormy troops of heroes fly by their chariots roaring over mountain tops and over and across the skies.

सृजन्ति रश्मिमाजसा पन्थां सूर्याय यातवे।
त भानुभिर्वि तस्थिर ॥ ८ ॥

8. *Sṛjanti raśmimojasā panthāṁ sūryāya yātave.*
Te bhānubhirvi tasthire.

By their might and lustre they carve bright paths for the radiations of vital energies of the sun and stand guard all over the places by their strength and the beams of light.

इमां म मरुता गिरमिमं स्तोममृभु क्षणः।
इमं म वनता हवम ॥ ९ ॥

9. *Imāṁ me maruto giram-imaṁ stomamṛbhukṣaṇaḥ. Imaṁ me vanatā havam.*

O Maruts, warriors of exceptional order, listen to this voice of mine, accept this poetic tribute and cherish this invocative call of mine.

त्रीणि सरांसि पृश्नया दुदुह्र वजिण मधु।
उत्सं कवन्धमुदिणम ॥ १० ॥

10. *Trīṇi sarāṁsi pṛśnayo duduhre vajriṇe madhu. Utsaṁ kabandhamudriṇam.*

Mothers of the Maruts distil the nectar drink of life for them from three reservoirs: the solar region of light or the sattva element of nature, the cloudy sky or the rajas element of nature, and the earth or the tamas element of nature's balance and firmness, and they feed their children on the light of knowledge and culture, energy of the winds and generosity of rain showers, and the sweetness and stability of the earth.

मरुता यद्ध वो दिवः सुम्नायन्ता हवामह।
आ तू न उप गन्तन ॥ ११ ॥

11. *Maruto yaddha vo divaḥ sumnāyanto havāmahe. Ā tū na upa gantana.*

Maruts, O tempestuous heroes, as we call upon you for the sake of peace, progress and prosperity, pray come fast from the heavens through the skies close to us on earth.

यूयं हि ष्ठा सुदानवो रुद्रा ऋभु क्षणो दम।
उत पचतसो मद ॥ १२ ॥

12. *Yūyaṁ hi ṣṭhā sudānavo rudrā ṛbhukṣaṇo dame. Uta pracetaso made.*

You are generous, uncompromising agents of justice and punishment, highly intelligent and scholarly. Stay that in your element in the field of peace and discipline, and in a state of exhilaration keep your soul and your brains about you.

आ नो रयिं मदच्युतं पुरु क्षुं विश्वधायसम।
इयता मरुता दिवः ॥ १३ ॥

13. *Ā no rayiṁ madacyutaṁ purukṣuṁ viśvadhāyasam. Iyartā maruto divaḥ.*

O Maruts, bring us from the light of heaven wealth, honour and excellence full of joy for all and amply sufficient for the sustenance of world life.

अधी॑व॒ यद्गि॑री॒णां यामं शुभ्रा॒ अचि॑ध्वम।
सु॒वा॒नम॑न्दध्व॒ इन्दु॑भिः ॥ १४ ॥

14. *Adhīva yad girīṇāṁ yāmaṁ śubhrā acidhvam. Suvānair-mandadhva indubhiḥ.*

Heroes of the wind, radiant and pure, when you harness your chariots to ride over the mountains, then with the showers of soma you rejoice and move the world to rapture.

ए॒तावं॑तश्चिदषां सु॒म्नं भि॑ क्षत॒ मर्त्य॑ः।
अदा॑भ्यस्य॒ मन्म॑भिः ॥ १५ ॥

15. *Etāvataścid-eṣāṁ sumnaṁ bhikṣeta martyaḥ. Adābhyasya manmabhiḥ.*

To these warriors of the winds of this high order of indomitable powers, let mortal man pray for peace and joy with thoughts and words of full awareness of the giver and the supplicant.

य द्र॒प्साइ॑व॒ राद॑सी॒ धम॒न्त्यनु॑ वृ॒ष्टिभि॑ः।
उत्सं॑ दुहन्ता॒ अ॑ क्षितम ॥ १६ ॥

16. *Ye drapsā iva rodasī dhamantyanu vṛṣṭibhiḥ. Utsaṁ duhanto akṣitam.*

Milking the imperishable cloud of space oceans like the cow, they sprinkle heaven and earth with rain

like showers of elixir.

उदु॑ स्वा॒नभि॑रीरत॒ उदथ॒रुदु॑ वा॒युभि॑ः ।
उत्स्ताम॒ः पृश्नि॑मातरः ॥ १७ ॥

17. *Udu svānebhir-īrata ud rathairudu vāyubhiḥ. Ut stomaiḥ pṛśnimātaraḥ.*

Children of the winds, heavens and the skies emerge and advance from their abode with winds and roars by chariots to the accompaniment of songs of jubilation.

यना॒व तु॒वश॑ं यदु॑ं यन॒ कण्वं॑ धन॒स्पृत॑म ।
रा॒य सु तस्य॑ धीमहि॥ १८ ॥

18. *Yenāva turvaśaṁ yaduṁ yena kaṇvaṁ dhanas-pṛtam. Rāye su tasya dhīmahi.*

Of the Maruts, we solicit that wealth and power by which they protect the man fighting against violence and the wise sage who too prays for wealth and honour in the world.

इ॒मा उ॑ वः सुदानवा घृ॒तं न पि॒प्युषी॒रिष॑ः ।
वर्धा॑न्का॒ण्वस्य॒ मन्म॑भिः ॥ १९ ॥

19. *Imā u vaḥ sudānavo ghṛtaṁ na pipyuṣīriṣaḥ. Vardhān kāṇvasya manmabhiḥ.*

O warriors of charity and generosity, we pray that these animations, inspirations and exhortations of ours which, like ghrta, feed the fire of life and rise in flames, may, exalt you by the thoughts and prayers of the wise sage.

क्व॑ नूनं सु॒दानवो॒ मद॑था वृक्तबर्हिषः ।
ब्रह्मा को वः॑ सपर्यति ॥ २० ॥

20. *Kva nūnaṁ sudānavo madathā vṛktabarhiṣaḥ.*
Brahmā ko vaḥ saparyati.

Generous Maruts, where are you now rejoicing, seated on the holy grass? And who is the high priest conducting the yajnic celebration for you?

न॒हि ष्म॒ यद्ध॑ वः पु॒रा स्तामं॑भिवृक्तबर्हिषः ।
शर्धाँ॑ ऋ॒तस्य॒ जिन्व॑थ ॥ २१ ॥

21. *Nahi ṣma yaddha vaḥ purā stomebhir-vṛktabarhiṣaḥ. Śardhāṅ ṛtasya jinvatha.*

O Maruts, isn't it true that seated on the holy grass you have been augmenting the power and efficacy of the yajna of truth by your exhortations ever before?

समु॒ त्य म॑हतीर॒पः सं ॒ाणी समु॒ सूय॑म ।
सं वज॑ं पव॒शा द॑धुः ॥ २२ ॥

22. *Samu tye mahatīrapaḥ saṁ kṣoṇī samu sūryam.*
Saṁ vajraṁ parvaśo dadhuḥ.

Those Maruts support and hold together in cosmic balance the mighty floods of water, the earth, the sun, and the force and power of thunder stage by stage.

वि वृ॒त्रं प॑व॒शा य॑युर्वि पव॑ताँ अरा॒जिनः॑ ।
च॒का॒णा वृ॒ष्णि॒ प॑स्यम ॥ २३ ॥

23. *Vi vṛtraṁ parvaśo yayurvi parvatāṅ arājinaḥ.*
Cakrāṇā vṛṣṇi pauṁsyam.

Doing acts of mighty vigour and splendour they break the clouds of darkness and evil and split open cavernous mountains step by step and bring light and showers of rain.

अनु त्रितस्य युध्यतः शुष्ममाव ुत कतुम।
अन्विन्दं वृत्रतूय ॥ २४ ॥

24. *Anu tritasya yudhyataḥ śuṣmam-āvannuta kratum. Anvindraṁ vṛtratūrye.*

They reinforce the powers of life struggling for positive forces fighting against three negativities of body, mind and soul, and they support and reinforce the ruler in his battle against evil and darkness.

विद्युद्धस्ता अभिद्यवः शिपाः शीषन्हिर ण्ययीः।
शुभा व्यञ्जत श्रिय ॥ २५ ॥

25. *Vidyuddhastā abhidyavaḥ śiprāḥ śīrṣan hiraṇ-yayīḥ. Śubhrā vyañjata śriye.*

Thunder in hand, all round refulgent, wearing golden helmets on the head, they shine bright and pure for the beauty and glory of life.

उशना यत्परावत उ णा रन्धमयातन।
द्यान चकदद्भिया ॥ २६ ॥

26. *Uśanā yat parāvata ukṣṇo randhramayātana. Dyaurna cakradad bhiyā.*

Impassioned for action when the virile Maruts rush to a region of low pressure in the sky from afar, the cloud, as the higher regions, roars under fear and pressure.

आ नो मखस्य दावन श्वहिरण्यपाणिभिः ।
दवांस उप गन्तन ॥ २७ ॥

27. *Ā no makhasya dāvane'śvair-hiraṇyapāṇibhiḥ.*
Devāsa upa gantana.

O divinities of power and generous splendour, to augment and energise our yajna, pray come by motive forces of golden hoof and golden wheel and bless us in person.

यदषां पृषती रथ पष्टिवहति राहितः ।
यान्ति शुभा रिण ापः ॥ २८ ॥

28. *Yadeṣāṁ pṛṣatī rathe praṣṭirvahati rohitaḥ.*
Yānti śubhrā riṇannapaḥ.

When the fiery force drives the Maruts in their chariot towards regions of abundant water or to the clouds laden with vapour, then these heroes go forward bright and pure splitting and flying off the vapours and waters.

सुषामं शयणावत्याजीक पस्त्यावति ।
ययुनिचक्रया नरः ॥ २९ ॥

29. *Suṣome śaryaṇāvatyārjīke pastyāvati. Yayurnicakrayā naraḥ.*

The leading Marut forces proceed to beautiful regions of peace and joy on higher altitudes and to the simple natural planes without vehicular medium by direct currents of energy.

कदा गच्छाथ मरुत इत्था विपं हवमानम ।
माडीकभिनाधमानम ॥ ३० ॥

30. *Kadā gacchātha maruta itthā vipraṁ hava-mānam. Mārḍīkebhir-nādhamānam.*

O Maruts, when would you thus reach the vibrant scholar who calls you to yajna and awaits, and carry gifts of prosperity to the supplicant?

कद्धं नूनं कधप्रिया यदिन्द्रमजहातन।
का वः सख्त्व आहत॥ ३१॥

31. *Kaddha nūnaṁ kadhapriyo yadindramajahātana. Ko vaḥ sakhitva ohate.*

Does a friend of constancy ever forsake Indra, the ruler? Who thinks twice on the value of friendship with you? (No one forsakes you, everyone loves to be friends with you.)

सहा षु णा वजहस्तैः कण्वासा अग्निं मरुद्भिः।
स्तुष हिरण्यवाशीभिः॥ ३२॥

32. *Saho ṣu ṇo vajrahastaiḥ kaṇvāso agniṁ marud-bhiḥ. Stuṣe hiraṇyavāśībhiḥ.*

O sages and scholars, I praise and celebrate Agni, fiery leader and enlightened ruler along with thunder-handed, golden-armed Maruts, stormy troopers of the nation. Let us all praise and celebrate them.

आ षु वृष्णः पयज्यूना नव्यस सुवितायं।
ववृत्यां चित्रवाजान॥ ३३॥

33. *O ṣu vṛṣṇaḥ prayajyūnā navyase suvitāya. Vavṛtyāṁ citravājān.*

For the sake of latest forms of happiness, prosperity and well being, I turn to the virile and

generous, most adorable and wondrous versatile warriors of the winds and abide by them.

गिरयश्चि जिहत पर्शानासा मन्यमानाः ।
पर्वताश्चि यमिर ॥ ३४ ॥

34. *Girayaścinni jihate parśānāso manyamānāḥ.*
Parvatāścinni yemire.

Mountains give way before them, formidable peaks pant and turn into chasms and clouds change their course under the force of Maruts.

आ णयावाना वहन्त्यन्तरिं ाण पततः ।
धातारः स्तुवत वयः ॥ ३५ ॥

35. *Ākṣṇayāvāno vahantyantarikṣeṇa patataḥ.*
Dhātaraḥ stuvate vayaḥ.

Chariots flying at the speed of eye-light over the paths of space transport the Maruts, harbingers of food, energy, health and full age for the celebrant.

अग्निहि जानिं पूर्व्यश्छन्दा न सूरा अचिषा ।
त भानुभिवि तस्थिर ॥ ३६ ॥

36. *Agnirhi jāni pūrvyaśchando na sūro arciṣā.*
Te bhānubhir vi tasthire.

Agni, earliest ruling light of the world, came into existence with self-refulgence like the sun and the music of Vedic voice, and the Maruts manifested and ever abided by rays of the sun and flames of fire.

Mandala 8/Sukta 8

Ashvinan Devate, Sadhvansa Kanva Rshi

आ ना॒ विश्वा॑भिरू॒तिभि॒रश्वि॑ना॒ गच्छ॑तं यु॒वम।
दस्रा॒ हिर॑ण्यवतनी॒ पिब॑तं सा॒म्यं मधु॑॥ १ ॥

1. *Ā no viśvābhir-ūtibhir-aśvinā gacchataṁ yuvam.*
Dasrā hiraṇyavartanī pibataṁ somyaṁ madhu.

Ashvins, twin powers of natural and human action, destroyers of evil, travellers by paths of light on golden chariots, both of you come to our yajna with all your means and modes of protection and promotion, appreciate our devotion and have a drink of our honey sweets of soma.

आ नू॒नं या॑तमश्विना॒ रथे॑न॒ सूय॑त्वचा।
भुजी॒ हिर॑ण्यपशसा॒ कवी॒ गम्भी॑रचतसा॥ २ ॥

2. *Ā nūnaṁ yātamaśvinā rathena sūryatvacā.*
Bhujī hiraṇyapeśasā kavī gambhīracetasa.

Ashvins, lovers of life and living, far sighted, imaginative and creative thinkers and makers, come sure to our yajna by your radiation oriented, gold coated and highly monitored chariot (and bless our programme).

आ या॑तं नहु॒ष॒स्पया न्तरि॑ ात्सुवृ॒क्तिभि॑ः।
पिबा॑था अश्विना॒ मधु॑ कण्वा॑नां॒ सव॑न सु॒तम॥ ३ ॥

3. *Ā yātaṁ nahuṣasparyā''ntarikṣāt suvṛktibhiḥ.*
Pibātho aśvinā madhu kaṇvānāṁ savane sutam.

Ashvins, come here from the world of humanity, from the skies, with the best of light, knowledge and technique you have collected, accept and enjoy the soma

sweets of the scholars' creations achieved and perfected in their joint programme, and assess the taste of soma.

आ नो यातं दिवस्पया न्तरिक्षादधपिया।
पुत्रः कण्वस्य वामिह सुषाव सोम्यं मधु॥ ४॥

4. *Ā no yātaṁ divasparyā'ntarikṣādadhapriyā.*
Putraḥ kanvasya vāmiha suṣāva somyaṁ madhu.

O lovers of the earth and humanity, come to us from the heavens and from the skies. The son and disciple of the scholar has distilled for you the soma sweets of honey. (Pray take that and bless him to proceed further.)

आ नो यातमुपश्रुत्यश्विना सोमपीतय।
स्वाहा स्तोमस्य वधना प कवी धीतिभिर्नरा॥ ५॥

5. *Ā no yātamupaśrutyaśvinā somapītaye.*
Svāhā stomasya vardhanā pra kavī dhītibhirnarā.

Ashvins, harbingers of complementary revelations, come and listen closely to what we have conceived and imagine and say. Come to have a taste of this soma of our making. By the truth of your divine reflections, words and actions you extend the possibilities of our holy achievements. O leading lights, visionary creators, come with your thoughts, ideas and imaginations for our advancement.

यच्चिद्धि वां पुर ऋषया जुहूर वस नरा।
आ यातमश्विना गतमुपमां सुष्टुतिं मम॥ ६॥

6. *Yacciddhi vāṁ pura ṛṣayo juhūre'vase narā.*
Ā yātamaśvinā gatamupemāṁ suṣṭutiṁ mama.

Ashvins, whenever the ancient sages called

upon you for encouragement and advancement, you came and listened. O leading lights of vision and imagination, come and listen to this prayer and adoration of mine too.

दि॒वश्चि॑दा॒चनादध्या नाँ गन्तं स्वविदा।
धी॒भिव॑त्सपचतसा॒ स्ताम॑भिहवनश्रुता ॥ ७ ॥

7. *Divaścid rocanādadhyā no gantaṁ svarvidā.*
Dhībhir-vatsapracetasā stomebhir-havanaśrutā.

Visionaries of the light of omniscience, committed in conscious covenant with dear ones, responsive to the devotee's call, come to us from the heights of heaven with refulgence, knowledge, expertise and action.

किम॒न्य पर्यासत॒ स्मत्स्ताम॑भिर॒श्विना ।
पु॒त्रः कण्व॑स्य वा॒मृषि॑गी॒भिव॒त्सा अ॑वीवृधत ॥ ८ ॥

8. *Kimanye paryāsate'smat somebhir-aśvinā.*
Putraḥ kaṇvasya vāmṛṣir-gīrbhirvatso avīvṛdhat.

Ashvins, harbingers of the light of heaven, do people other than us adore you with hymns of prayer? The sagely son and disciple of the wise scholar and devotee, dear as a child, exalts you with hymns of prayer.

आ वां॒ विप॑ इ॒हाव॒स ह्व॒त्स्ताम॑भिरश्विना।
अरि॑पा॒ वृत्रहन्तमा॒ ता नाँ भूतं मया॒भुवा ॥ ९ ॥

9. *Ā vāṁ vipra ihāvase'hvat stomebhir-aśvinā.*
Ariprā vṛtrahantamā tā no bhūtaṁ mayobhuvā.

Ashvins, twin harbingers of heavenly light, the vibrant devotee invokes you here for protection and

progress with hymns of adoration. O sinless divines, highest dispellers of the clouds of sin and darkness, come here and be for us light givers of universal peace and happiness.

आ यद्वां यार्षणा रथमतिष्ठद्वाजिनीवसू।
विश्वान्यश्विना युवं प धीतान्यगच्छतम॥ १०॥

10. *Ā yad vāṁ yoṣaṇā rathamatiṣṭhad vājinīvasū.*
Viśvānyaśvinā yuvaṁ pra dhītānyagacchatam.

Ashvins, when the youthful dawn of a new day ascends your chariot with you, then, O divine harbingers of wealth and energy, you reach all that what the world thinks of for self-fulfilment.

अतः सहस्रनिर्णिजा रथेना यातमश्विना।
वत्सा वां मधुमद्वचा शंसीत्काव्यः कविः॥ ११॥

11. *Ataḥ sahasranirṇijā rathenā yātamaśvinā. Vatso vāṁ madhumad vaco'śaṁsīt kāvyaḥ kaviḥ.*

For this reason, Ashvins, come by the chariot bearing a thousand beauties of wealth and divine bliss. The poet's poet, a darling admirer of yours, adores and glorifies you with honey sweets of his sacred words.

पुरुमन्दा पुरूवसू मनातरा रयीणाम ।
स्तामं म अश्विनाविममभि वह्नी अनूषाताम॥ १२॥

12. *Purumandrā purūvasū manotarā rayīṇām.*
Stomaṁ me aśvināvimamabhi vahnī anūṣātām.

Ashvins, harbingers of universal peace and joy for all, creators and dispensers of wealth, honour and excellence, bless this song of mine with divine grace,

you being the burden bearers and hallowed leaders of the world to higher regions.

आ ना॒ विश्वा॑न्यश्विना ध॒त्तं रा॒धां॒स्यह्र॑या ।
कृ॒तं न॑ ऋ॒त्वियाव॑ता॒ मा नो॑ रीरधतं नि॒द ॥ १३ ॥

13. *Ā no viśvānyaśvinā dhattaṁ rādhāṁsyahrayā.*
Kṛtaṁ na ṛtviyāvato mā no rīradhataṁ nide.

Ashvins, lead us to all bold, abundant and creditable honours, wealth and competence of the world, make us yajnic workers and observers of natural laws according to the seasons of time and place, and never let us fall to the violence of scandal, shame and disrepute.

य ो॑सत्या परा॒व॒ति॒ यद्वा॒ स्था अध्यम्ब॑र ।
अत॑: स॒हस्र॑निणिजा॒ रथ॒ना या॑तमश्विना ॥ १४ ॥

14. *Yannāsatyā parāvati yad vā stho adhyambare.*
Ataḥ sahasranirṇijā rathenā yātamaśvinā.

Ashvins, ever dedicated to truth and laws of divinity, whether you are in far off space or in the skies, come form there by your chariot of thousandfold beauty and sanctity.

या वां॑ नासत्या॒वृषि॑गी॒भि॒व॒त्सा अवी॑वृधत ।
तस्म॑ै स॒हस्र॑निणिज॒मिषं॑ धत्तं घृत॒श्चुत॑म ॥ १५ ॥

15. *Yo vāṁ nāsatyāvṛṣir-gīrbhirvatso avīvṛdhat.*
Tasmai sahasranirṇijam-iṣaṁ-dhattaṁ ghṛtaścutam.

Ever true and relentless observers of the laws of divinity, to the poet sage, your darling celebrant who

exalts you with his words of song, bear and bring food, energy and vision of wisdom vibrating with divine illumination and grace.

प्रास्मा ऊर्जं घृतश्चुतमश्विना यच्छतं युवम।
या वां सुम्नाय तुष्टवद्वसूयाद्दानुनस्पती ॥ १६ ॥

16. *Prāsmā ūrjaṁ ghṛtaścutam-aśvinā yacchataṁ yuvam. Yo vāṁ sumnāya tuṣṭavad vasūyād dānunaspatī.*

Ashvins, presiding powers of divine dispensation and charity, whoever adores you for peace and well being and prays for wealth, honour and excellence, to him, pray, give energy and power of will overflowing with inner light and brilliance of grace.

आ नो गन्तं रिशादसमं स्तामं पुरुभुजा।
कृतं नः सुश्रिया नरमा दातमभिष्टय ॥ १७ ॥

17. *Ā no gantaṁ riśādasemaṁ stomaṁ purubhujā. Kṛtaṁ naḥ suśriyo naremā dātamabhiṣṭaye.*

Leading lights of life and nature, counter powers of violence, and harbingers of universal prosperity, come, listen to our adoration, assess our yajnic achievement, bless us with the beauty and graces of life, and give us all these and competence for the desired peace, progress and self-fulfilment.

आ वां विश्वाभिरूतिभिः प्रियमेधा अहूषत।
राजन्तावध्वराणामश्विना यामहूतिषु ॥ १८ ॥

18. *Ā vāṁ viśvābhirūtibhiḥ priyamedhā ahūṣata. Rājantāvadhvarāṇām-aśvinā yāmahūtiṣu.*

Ashvins, all the ruling lights of yajnic

performances and programmes of creation and production, lovers and devotees of solemn ceremonies, at all stages of their mission, invoke you with all your means and modes of protection and promotion of the holy projects.

आ नाँ गन्तं मयाभुवा श्विना शंभुवाँ युवम ।
या वां विपन्यू धीतिभिर्गीभिर्वत्सा अवीवृधत ॥ १९ ॥

19. *Ā no gantaṁ mayobhuvā'śvinā śaṁbhuvā yuvam. Yo vāṁ vipanyū dhītibhir-gīrbhir-vatso avīvṛdhat.*

Ashvins, harbingers of peace, pleasure and well being in prosperity, lovers and admirers of joyous programmes, come both of you to us who, your darling celebrants, exalt you with our words, thoughts and actions.

याभिः कण्वं मधातिथिं याभिर्वशं दशवजम ।
याभिर्गाशर्यमावतं ताभिर्ना वतं नरा ॥ २० ॥

20. *Yābhiḥ kaṇvaṁ medhātithiṁ yābhirvaśaṁ daśavrajam. Yābhir-gośaryam-āvataṁ tābhir-no'vataṁ narā.*

Ashvins, harbingers of health and energy, leading lights of life and nature, come, protect and promote us with all those powers, potentials and efficacies by which you protect the sagely scholar and his wisdom and promote his hospitality and good fellowship, by which you protect and strengthen the body, physical abode of ten senses and ten pranic energies, and by which you rejuvenate and advance the invalid who has lost his sense faculties and suffers from total debility.

याभिर्नरा त्रसदस्युमावतं कृत्व्य धन ।
ताभिः ष्वस्माँ अश्विना पावतं वाजसातय ॥ २१ ॥

21. *Yābhirnarā trasadasyum-āvataṁ kṛtvye dhane.*
Tābhiḥ śvasmāň aśvinā prāvataṁ vājasātaye.

Ashvins, leading lights of law and defence of humanity, come with all those powers and potentials by which you keep the law and order and shatter the forces of violence and terror for the economic and social advancement of humanity. With those very powers and potentials, protect us too for the achievement of success in our struggles.

प वां स्तामाः सुवृक्तया गिरा वधन्त्वश्विना ।
पुरुत्रा वृत्रहन्तमा ता नो भूतं पुरुस्पृहा ॥ २२ ॥

22. *Pra vāṁ stomāḥ suvṛktayo giro vardhantya-śvinā.*
Purutrā vṛtrahantamā tā no bhūtaṁ puruspṛhā.

Ashvins, protectors and promoters of life and humanity, greatest destroyers of the forces of darkness and destruction, may our hymns of adoration composed in the choicest words, finished in finest form and sung in the sweetest notes and accents, please and exalt you. May you ever be the darling heroes of universal love and admiration of humanity.

त्रीणि पदान्यश्विनोराविः सान्ति गुहा परः ।
कवी ऋतस्य पत्मभिरर्वाग्जीवभ्यस्परि ॥ २३ ॥

23. *Trīṇi padānyaśvinorāviḥ sānti guhā paraḥ.*
Kavī ṛtasya patmabhir-arvāg-jīvebhyaspari.

Three stages of the Ashvin's advent hidden deep in the cave of mystery, namely, the victory of progressive

forces of good against the negative forces of evil, maintenance of peace against violence, and law and justice against lawlessness are thus revealed. May the Ashvins, harbingers of the light of knowledge, justice, peace and prosperity, come by the paths of rectitude, divine law and the process of yajnic action for the good of living beings all over the world.

Mandala 8/Sukta 9

Ashvinau Devate, Shashakarna Kanva Rshi

आ नूनमश्विना युवं वत्सस्य गन्तमवसे।
पास्मै यच्छतमवृकं पृथु च्छर्दियुयुतं या अरातयः ॥ १ ॥

1. *Ā nūnamaśvinā yuvaṁ vatsasya gantamavase. Prāsmai yacchatam-avṛkaṁ pṛthucchardir-yuyutaṁ yā arātayaḥ.*

Ashvins, harbingers of light and peace, for sure now come for the protection and progress of your loved people and provide for them a spacious peaceful home free from violence and insecurity and ward off all forces of malice, adversity and enmity.

यदन्तरिऺ या यद्दिवि यत्पञ्च मानुषाँ अनु।
नृम्णं तद्धत्तमश्विना ॥ २ ॥

2. *Yadantarikṣe yad divi yat pañca mānuṣāँ anu. Nṛmṇaṁ tad dhattamaśvinā.*

Whatever manly strength and wealth there be in heaven and mid space worthy of five classes of people, Ashvins, bear and bring for us.

य वां दंसांस्यश्विना विपांसः परिमामृशुः।
एवत्काण्वस्य बाधतम ॥ ३ ॥

3. *Ye vāṁ daṁsāṁsyaśvinā viprāsaḥ parimāmṛśuḥ. Evet kāṇvasya bodhatam.*

Ashvins, whatever your actions and achievements which the scholars have known and thought over, reveal the same to the modern scholar too.

अयं वां घर्मा अश्विना स्तामन्न परि षिच्यत।
अयं सामा मधुमान्वाजिनीवसू यन्न वृत्रं चिकेतथः ॥ ४ ॥

4. *Ayaṁ vāṁ gharmo aśvinā stomena pari ṣicyate. Ayaṁ somo madhumān vājinīvasū yena vṛtraṁ ciketathaḥ.*

This is the yajnic fire of the season, Ashvins, which is dedicated and exalted in your honour with the chant of hymns, and this is the soma sweetened and seasoned for you, O heroes of the battle for wealth and victory, by which you would know and dare the enemy, the demon of darkness, ignorance, injustice and poverty.

यदप्सु यद्वनस्पता यदाषधीषु पुरुदंससा कृतम।
तन्न माविष्टमश्विना ॥ ५ ॥

5. *Yadapsu yad vanaspatau yadoṣadhīṣu purudaṁsasā kṛtam. Tena māviṣṭamaśvinā.*

Ashvins, heroic powers of nature's complementary forces, the power and vitality which you have vested in the waters, herbs and trees is multifarious. Pray, with that same vitality and power, bless and protect me too and let me advance.

य ꣳसत्या भुरण्यथा यद्वा दव भिषज्यथः।
अयं वां वत्सा मतिभिन विन्धत हविष्मन्तं हि गच्छथः ॥ ६ ॥

6. *Yannāsatyā bhuraṇyatho yad vā deva bhiṣajyathaḥ. Ayaṁ vāṁ vatso matibhirna vindhate haviṣmantaṁ hi gacchathaḥ.*

Ashvins, harbingers of energy, health and replenishment, ever true unfailing agents of natural law and life's growth, when you vibrate, radiate and energise, when you nourish, heal, resuscitate and revive things to live and grow, this conscientious darling seeker of your power and presence understands you not by observation, analysis and thought, in your entirety, because you reveal yourself only to the faithful who come to you with homage. (Life is a mystery. You can know the secret of this mystery only by being what it is, by identifying with it in meditation.)

आ नूनमश्विनाऋषिः स्तामं चिकत वामया।
आ सामं मधुमत्तमं घर्मं सिञ्चादथर्वणि॥ ७॥

7. *Ā nūnamaśvinor-ṛṣiḥ somaṁ ciketa vāmayā. Ā somaṁ madhumattamaṁ gharmaṁ siñcādatha-rvaṇi.*

In truth, the visionary sage has realised the song and story of the Ashvins, radiations of life energy, in every detail from inception to completion by faithful intention and relentless application of mind, and he has fed the fire of his yajnic search and research with the sweetest and most vibrating soma of his life's passion into the vedi.

आ नूनं रघुवर्तनिं रथं तिष्ठाथा अश्विना।
आ वां स्तामो ऽयम मम नभा न चुच्यवीरत॥ ८॥

8. *Ā nūnaṁ raghuvartaniṁ rathaṁ tiṣṭhātho aśvinā. Ā vāṁ stomā ime mama nabho na cucyavīrata.*

8. Ashvins, take to the fastest chariot now and come by the shortest straight path. These hymns of adoration burst forth from me like an explosion in space, reach you like the sun and draw you hither.

यद॒द्य वां नासत्या॒ वक्थर॑ाचुच्युवी॒महि॑ ।
यद्वा॒ वाणी॑भिरश्वि॒न॒वत्का॒ण्वस्य॑ बाधतम ॥ ९ ॥
Yadadya vāṁ nāsatyokthair-ācucyuvīmahi.
Yad vā vāṇībhir-aśvinevet kāṇvasya bodhatam.

9. Ashvins, ever dedicated to the divine truth of nature's law, when we invoke you with hymns of adoration or by yajnic sessions or by words of yajakas today, pray take it that the call is the conscientious voice of the visionary sage in search for the light of his mission.

यद्वां क॒ ग्रीवाँ॑ उ॒त यद्व्यश्व॒ ऋषि॒यद्वां दी॒घतमा जु॒हाव॑ ।
पृथी॒ यद्वां व॒न्यः साद॑नष्व॒वदता॑ अश्विना चतयथाम ॥ १० ॥
Yad vāṁ kakṣīvāṅ uta yad vyaśva ṛṣiryad vāṁ dīrghatamā juhāva. pṛthī yad vāṁ vainyaḥ sādaneṣvevedato aśvinā cetayethām.

10. Ashvins, when the cavalier or the pedestrian or the sagely seer or the long time plodder or the ruler or the intellectual calls on you to the yajnic session, you listen. Hence, pray listen to our call too and come.

या॒तं छ॑दि॒ष्पा उ॒त नः॑ पर॒स्पा भू॒तं ज॑ग॒त्पा उ॒त न॑स्तनू॒पा ।
व॒र्तिस्ता॒काय॒ तन॑याय यातम ॥ ११ ॥
Yātaṁ chardiṣpā uta naḥ paraspā bhūtaṁ jagatpā uta nastanūpā. Vartistokāya tanayāya yātam.

Come, be protectors of our home and family, be protectors of others too, be protectors of the world and protectors of our body's health and social structure. Come home to us for the sake of our children and grand children.

यदिन्द्ण स॒रथं या॒था अ॑श्विना॒ यद्वा॑ वा॒युना॒ भव॑थ॒ः समा॑कसा। यदा॑दि॒त्यभि॑र्ऋ॒भुभि॑ः स॒जाष॑सा॒ यद्वा॒ विष्णा॑-वि॒क्रम॑णषु॒ तिष्ठ॑थः॥ १२॥

12. *Yadindreṇa sarathaṁ yātho aśvinā yad vā vāyunā bhavathaḥ samokasā. Yadādityebhir-ṛbhubhiḥ sajoṣasā yad vā virṣṇor-vikramaṇeṣu tiṣṭhathaḥ.*

Whether you move with the cosmic force on the same chariot or abide with the wind in the same region, or you move across the sun's zodiacs or with the cosmic makers, or you move and abide with the vibrance of the omnipresent, wherever you be, pray come to us too.

यद॒द्याश्विना॑व॒हं हु॒वय॒ वाज॑सातय।
यत्पृ॒त्सु तु॒वण॒ सह॒स्तच्छ॑ष्ठ॒म॒श्विना॒रव॑ः॥ १३॥

13. *Yadadyāśvināvahaṁ huveya vājasātaye. Yat pṛtsū turvaṇe sahas-tacchreṣṭham-aśvinoravaḥ.*

When I call upon the Ashvins, defenders of humanity and protectors of life, for the sake of victory in our struggle for existence, or I call on them against the enemies in our conflicts with negativities, they would come, because their courage and force for the defence and protection of life is highest and best.

आ नू॒नं या॑तमश्विन॒मा ह॒व्यानि॑ वां हि॒ता।
इ॒म सामा॑सा॒ अधि॑ तु॒वश॒ यदा॑वि॒म कण्व॑षु वा॒मथ॑॥ १४॥

14. *Ā nūnaṁ yātamaśvinemā havyāni vāṁ hitā. Ime somāso adhi turvaśe yadāvime kaṇveṣu vāmatha.*

Come, Ashvins, for sure without fail. These presentations, adorations and offerings of hospitality are reserved for you whether they are in the house of the stormy warrior or dynamic intellectual or artist or citizen or the sagely seer, they are for you and you alone.

य ꣳसत्या पराक अंवाक अस्ति भषजम।
तनं नूनं विमदाय पचतसा छदिवत्साय यच्छतम॥ १५॥

15. *Yannāsatyā parāke arvāke asti bheṣajam. Tena nūnaṁ vimadāya pracetasā chardir-vatsāya yacchatam.*

Ashvins, versatile powers of health and longevity, whatever food or sanative or efficacious remedies be there far or near, by that without fail, O masters of knowledge and expertise, provide a home of health and peace for the dear devotee free from the pride and arrogance of drugs and intoxication.

अभुत्स्यु प दव्या साकं वाचाहमश्विनाः।
व्यावदव्या मतिं वि रातिं मत्यभ्यः॥ १६॥

16. *Abhutsyu pra devyā sākaṁ vācāham-aśvinoḥ. Vyāvardevyā matiṁ vi rātiṁ martyebhyaḥ.*

I am awake by the divine voice of the Ashvins. O divine dawn of light, open the human mind to the light and freedom of reason and give the gift of wisdom to mortal humanity.

प बाधयाषा अश्विना प दवि सूनृत महि।
प यज्ञहातरानुषक्प मदाय श्रवा बृहत॥ १७॥

17. *Pra bodhayoṣo aśvinā pra devi sūnṛte mahi.*
Pra yajñahotarānuṣak pra madāya sravo bṛhat.

O divine dawn, great lady of truth and leading light of a new day, awaken the Ashvins, harbingers of new knowledge and awareness, and O inspirer of the day's yajnic activity, relentlessly exhort men and women to work for the joy of life and win great prosperity, honour and fame.

यदु॑षा॒ यासि॑ भा॒नुना॒ सं सूय॑ण राचस।
आ हा॒यम॒श्विना॒ रथा॑ व॒तिर्या॑ति नृ॒पाय्य॑म ॥ १८ ॥

18. *Yaduṣo yāsi bhānunā saṁ sūryeṇa rocase.*
Ā hāyamaśvino ratho vartir-yāti nṛpāyyam.

O dawn, harbinger of a new day, when you rise with the first sun-rays and then join the sun and shine together with it, then the Ashvins' chariot rolls on on its usual course of the day which preserves and promotes humanity in life and leads it to advancement.

यदापी॑तासा अं॒शवा॒ गावा॒ न दु॒ह्र ऊ॒र्धभिः।
यद्वा॒ वाणी॒रनू॑षत॒ प दं॑व॒यन्ता॑ अ॒श्विना॑ ॥ १९ ॥

19. *Yadāpītāso aṁśavo gāvo na duhra ūdhabhiḥ.*
Yad vā vāṇīranūṣata pra devayanto aśvinā.

When the stout stalks of lotus receive their drink of green vitality from the sun as cows draw and receive their milk with the udders from nature, and just when the stalks yield pranic energy as cows yield milk, and when the voices of humanity rise in adoration of the Ashvins in prayer.

प द्यु॒म्नाय॒ प शव॑स॒ प नृ॒षाह्या॑य॒ शम॑ण।
प द ा॑य पचतसा ॥ २० ॥

20. *Pra dyumnāya pra śavase pra nṛṣāhyāya śarmaṇe. Pra dakṣāya pracetasā.*

Then for wealth, honour and excellence, for strength and courage and joy and prosperity for the peace and protection of humanity and achievement of dexterity and competence. O harbingers of light and awareness, bless them.

य ऋ॒नं धी॒भिर॑श्विना पि॒तुयाना॑ नि॒षीद॑थः ।
यद्वा॑ सु॒म्नभि॑रुक्थ्या ॥ २१ ॥

21. *Yannūnaṁ dhībhir-aśvinā pituryonā niṣīdathaḥ. Yad vā sumnebhir-ukthyā.*

Adorable Ashvins, when with your thoughts and acts of the day you go back and sit in the parental home with all rest in peace, then come again and bless us with peace and prosperity of an active life.

Mandala 8/Sukta 10

Ashvinau Devate, Pragatha Kanva Rshi

यत्स्था दी॒घप्र॑सद्मनि॒ यद्वा॒दा रा॑ज॒न दि॒वः ।
यद्वा॑ समु॒द अध्याकृ॑त गृ॒ह त॒ आ या॑तमश्विना ॥ १ ॥

1. *Yat stho dīrghaprasadmani yad vādo rocane divaḥ. Yad vā samudre adhyākṛte gṛhe 'ta ā yātamaśvinā.*

Wherever you abide, in lofty halls or in the light of the high heaven, or rest in the sea or space or in an ornamented palace, wherever you are, come to us, Ashvins, harbingers of light and inspiration.

यद्वा॑ य॒ज्ञं मन॑व संमिमि॒क्षाथु॑र्‌वत्का॒ण्वस्य॑ बाधतम।
बृह॒स्पति॑ं विश्वा॑न्द॒वाँ अ॒हं हु॑व॒ इन्दा॒विष्णू॑ अ॒श्विना॑-
वाशु॒हषं॑सा॥ २॥

2. *Yad vā yajñaṁ manave saṁmimikṣathurevet kāṇvasya bodhatam. Bṛhaspatiṁ viśvān devāṅ ahaṁ huva indrāviṣṇū aśvinā-vāśuheṣasā.*

If you sprinkle the yajna of the learned man of thought with ghrta and feed it with havi compounds, know, value and sprinkle the yajna of the children of the sages too the same way. Ashvins, I invoke Brhaspati, lord of the cosmos and cosmic knowledge, all learned men of the world, Indra, ruler of world powers, and Vishnu, lord omnipresent.

त्या न्व१॑श्विना हुव सुदंस॑सा गृ॒भ कृ॒ता।
यया॒रस्ति॒ प ण॑ः स॒ख्यं द॒वष्वध्याप्यम॥ ३॥

1. *Tyā nvaśvinā huve sudaṁsasā gṛbhe kṛtā. Yayorasti pra ṇaḥ sakhyaṁ deveṣvadhyāpyam.*

I invoke the twin Ashvins, great and generous achievers, who are committed to receive our homage at yajna and whose friendship and love for us is on top of all divine favours we can have.

ययो॒रधि॒ प य॒ज्ञा अ॑सू॒र सन्ति॑ सू॒रय॑ः। ता य॒ज्ञस्या॑ध्व॒रस्य॒
पच॑तसा स्व॒धाभि॒या पिब॑तः सा॒म्यं मधु॥ ४॥

4. *Yayoradhi pra yajñā asūre santi sūrayaḥ. Tā yajñasyādhvarasya pracetasā svadhābhiryā pibataḥ somyaṁ madhu.*

The Ashvins' yajnas are specially performed even in the lands of the agnostics where they shine

boldly and brilliantly. They are specialists of the yajnic programmes of creation and production without violence and they come in response to invocations and yajnic offerings and drink the sweets of soma.

यद॒द्याश्वि॑ना॒वपा॒ग्यत्पाक्स्था वा॑जिनीवसू ।
यद दु॒ह्यव्य॑नवि तु॒वश॒ यदा॑ हु॒व वा॒मथ॒ मा ग॑तम ॥ ५ ॥

5. *Yadadyāśvināvapāg yat prāk stho vājinīvasū. Yad druhyavyanavi turvaśe yadau huve vāmatha mā gatam.*

Ashvins, commanders of the wealth of victorious forces, today whether you are in the west or in the east, in the areas of hate, opposition and conflict, among the fast achievers or ordinary citizens, I invoke and call upon you, pray come to us.

यद॒न्तरि॑ I पत॑थः पुरुभुजा॒ यद्व॒म रादं॑सी॒ अनु॑ ।
यद्वा॑ स्व॒धाभि॑र॒धित॑िष्ठथा॒ रथ॒मत॒ आ या॑तमश्विना ॥ ६ ॥

6. *Yadantarikṣe patathaḥ purubhujā yad veme rodasī anu. Yad vā svadhābhir-adhitiṣṭhatho rathamata ā yātamaśvinā.*

Ashvins, commanders of manifold wealth, power and popularity, whether you fly in the firmament or across heaven and earth, or you stay in your chariot with self-contained powers and provisions, from there come in response to our call.

Mandala 8/Sukta 11

Agni Devata, Vatsa Kanva Rshi

त्वम॑ग्न॒ वत॒पा अ॑सि दे॒व आ मत्य॒ष्वा ।
त्वं य॒ज्ञष्वीड्य॑ः ॥ १ ॥

1. *Tvamagne vratapā asi deva ā martyeṣvā.*
Tvaṁ yajñeṣvīḍyaḥ.

Agni, self-refulgent lord giver of light, you are preserver and protector of karmic laws, moral commitments and sacred vows among mortals. Hence you are adored and worshipped in yajnas.

त्वमॅसि प्रशस्याॅ विदथॅषु सहन्त्य।
अग्न॑ रॅथीरॅध्वराणाॅम ॥ २ ॥

2. *Tvamasi praśasyo vidatheṣu sahantya.*
Agne rathīradhvarāṇām.

Agni, you are adorable in sacred congregations, the one patient, challenging and victor power, and pioneer and leader of non-violent yajnic programmes of creation and production in humanity.

स त्वमस्मदप द्विषाॅ युयाधि जाॅतवदः।
अदॅवीरग्न॑ अरॅातीः ॥ ३ ॥

3. *Sa tvamasmadapa dviṣo yuyodhi jātavedaḥ.*
Adevīragne arātīḥ.

O jataveda, omniscient over everything in existence, ward off from us all forces of hate, jealousy and malignity and all impiety and selfish meanness.

अन्तिॅ चित्सन्तमह॑ यज्ञं मतॅस्य रिपाः।
नाप॑ वषि जातवदः ॥ ४ ॥

4. *Anti cit santamaha yajñaṁ martasya ripoḥ.*
Nopa veṣi jātavedaḥ.

O Jataveda, lord omniscient, you do not join or bless the yajna of an enemy of humanity even if the

yajna and the performer is said to be close to divinity otherwise.

मता॒ अम॑र्त्यस्य त॒ भूरि॒ नाम॑ मनामह।
विपा॑सा जा॒तव॑दसः ॥ ५ ॥

5. *Martā amartyasya te bhūri nāma manāmahe.*
Viprāso jātavedasaḥ.

O lord immortal and omniscient, we mortals, dedicated sages, know and adore your many many divine names which describe your multiple roles in the universe, (names such as Agni, Vayu and Aditya and so on).

विप्रं॑ विपा॒सा व॑स द॒वं मर्ता॑स ऊ॒तय॑।
अ॒ग्निं गी॒भिह॑वामह॥ ६ ॥

6. *Vipraṁ viprāso'vase devaṁ martāsa ūtaye.*
Agniṁ gīrbhir-havāmahe.

With songs of adoration, we, mortal sages, invoke and exalt Agni, lord all knowing, self-refulgent and generous, for our protection, progress and well being.

आ त॑ व॒त्सा मना॑ यमत्पर॒माच्चि॑त्स॒धस्था॑त।
अग्र॒ त्वांका॑मया गि॒रा ॥ ७ ॥

7. *Ā te vatso mano yamat paramāccit sadhasthāt.*
Agne tvāṁ kāmayā girā.

The dear dedicated sage adores you and with words of love and faith prays for your attention from the highest heaven of light.

पुरुत्रा हि सदृङ्ङसि विशा विश्वा अनु प्रभुः ।
समत्सु त्वा हवामह ॥ ८ ॥

8. *Purutrā hi sadṛṅṅasi viśo viśvā anu prabhuḥ. Samatsu tvā havāmahe.*

You are the universal eye watching the entire humanity of the world as master and ruler. As such, O lord, we invoke and call upon you in our battles of life.

समत्स्वग्निमवसे वाजयन्तो हवामह ।
वाजेषु चित्ररार्धसम ॥ ९ ॥

9. *Samatsvagnim-avase vājayanto havāmahe. Vājeṣu citrarādhasam.*

We, seekers of strength and fighters for victory, invoke and adore Agni, omnipotent power of wondrous munificence and achievement, for protection, defence and advancement in our struggles and contests of life.

प्त्रा हि कमीड्यो अध्वरेषु सनाच्च होता नव्यश्च सत्सि ।
स्वां चाग्न तन्वं पिपर्यस्वा स्मभ्यं च सौभगमा यजस्व ॥ १० ॥

10. *Pratno hi kamīḍyo adhvareṣu sanācca hotā navyaśca satsi. Svāṁ cāgne tanvaṁ piprayasvā-'smabhyaṁ ca saubhagamā yajasva.*

Agni, eternal and blissfully adorable lord, worshipped in sacred congregations since time immemorial, presiding over yajnas as the most youthful performer and deity ancient and latest at the newest occasions, carry on the cosmic yajna, nourish and augment the universe as your own physical manifestation, and bring us all good fortune and well being of life.

Mandala 8/Sukta 12

Indra Devata, Parvata Kanva Rshi

य इ॑न्द सा॒मपा॑तमा॒ मद॑ः शविष्ठ॒ चर्त॑ति।
यना॒ हंसि॒ न्य१॑त्रिणं॒ तमी॑महे ॥ १ ॥

1. *Ya indra somapātamo madaḥ śaviṣṭha cetati.*
Yenā haṁsi nyatriṇaṁ tamīmahe.

Indra, lord most potent, highest protector and promoter of the beauty and joy of life, that ecstatic passion of yours which universally pervades, manifests and reveals your might and glory and by which you destroy the negative forces of life, we adore and pray for.

यना॒ दश॑ग्व॒मधि॑गुं व॒पय॑न्तं॒ स्व॑र्णरम।
यनो॑ समु॒द्रमावि॑था॒ तमी॑महे ॥ २ ॥

2. *Yenā daśagvam-adhriguṁ vepayantaṁ svarṇaram. Yenā samudram-āvithā tamīmahe.*

That omnipotent passion and ecstasy of yours by which you protect and promote the individual soul working with ten faculties of perception and volition, the unchallengeable wind and electric energy, the solar radiation which shakes and vibrates, and the ocean of water on earth and in space, that we adore, that we pray for.

यन॒ सिन्धुं॒ म॒हीर॒पा रथाँ॑इव पचा॒दय॑ः।
पन्थां॑मृ॒तस्य॒ यात॑व॒ तमी॑महे ॥ ३ ॥

3. *Yena sindhuṁ mahīrapo rathāṅ iva pracodayaḥ.*
Panthāmṛtasya yātave tamīmahe.

That power and passion of ecstasy by which you

energise and move the river and the sea, the earths and waters like rolling chariots to flow and follow the path of the divine law of nature, that we adore, that we pray for, to follow the path of truth and yajna ourselves too.

इमं स्तोममभिष्टये घृतं न पूतमद्रिवः ।
यना नु सद्य ओजसा ववक्षिथ ॥ ४ ॥

4. *Imaṁ stomam-abhiṣṭaye ghṛtaṁ na pūtama-drivaḥ. Yenā nu sadya ojasā vavakṣitha.*

Lord of clouds and mountains, commander of adamantine will and power of ecstasy, pray accept this song of adoration, radiant and pure like sanctified ghrta, by which we adore and pray for that power and ecstasy by which, through your splendour and glory, you reveal yourself in manifestation for ever.

इमं जुषस्व गिवणः समुद्र इव पिन्वत ।
इन्द्र विश्वाभिरूतिभिर्ववक्षिथ ॥ ५ ॥

5. *Imaṁ juṣasva girvaṇaḥ samudra iva pinvate. Indra viśvābhir-ūtibhir-vavakṣitha.*

O lord adorable and worshipped, accept and cherish this song of homage and celebration which rolls and rises and swells you too like the sea, and you too, O lord omnipotent, manifest in glory higher and higher with all modes of protection and promotion.

या नो दवः परावतः सखित्वनाय मामहे ।
दिवा न वृष्टिं प्रथयन्ववक्षिथ ॥ ६ ॥

6. *Yo no devaḥ parāvataḥ sakhitvanāya māmahe. Divo na vṛṣṭiṁ prathayan vavakṣitha.*

The lord self-refulgent, to extend the grace of

his love and friendship to us, waxes from heaven and blesses us like intense showers of abundant rain from the regions of light.

व॒व॒ ु॒रस्य क॒तव॑ उ॒त वजा॒ गभ॑स्त्याः ।
यत्सूया॒ न रोद॑सी॒ अव॑धयत ॥ ७ ॥

7. *Vavakṣurasya ketava uta vajro gabhastyoḥ.*
Yat sūryo na rodasī avardhayat.

The banners of his manifestation and the thunderbolt in his hands exalt his glory as the sun illuminates and glorifies heaven and earth.

यदि॑ पवृद्ध सत्पत स॒हस्रं॑ महि॒षाँ अघः॑ ।
आदित्त॑ इन्दि॒यं मह्नि॒ प वा॑वृध ॥ ८ ॥

8. *Yadi pravṛddha satpate sahasraṁ mahiṣāṅ aghaḥ. Ādit ta indriyaṁ mahi pra vāvṛdhe.*

O lord exalted, protector and defender of truth and positive reality, when you strike down hundreds of evils and great calamities, then your glory and the grandeur of your creation rises beyond measure.

इन्द्॒ः सूय॑स्य र॒श्मिभि॒न्य॑शसा॒नमा॑षति ।
अ॒ग्निव॑नव सास॒हिः प वा॑वृध ॥ ९ ॥

9. *Indraḥ sūryasya raśmibhir-nyarśasānamoṣati.*
Agnirvaneva sāsahiḥ pra vāvṛdhe.

When Indra with sun-rays kills antilife agents such as disease carrying bacteria in the atmosphere, he rises victorious and exalted like fire over forests.

इ॒यं त॑ ऋ॒त्विया॑वती धी॒तिर॑ति॒ नवी॑यसी ।
स॒प॒यन्ती॑ पुरुपि॒या मिमी॑त॒ इत ॥ १० ॥

10. *Iyaṁ ta ṛtviyāvatī dhītireti navīyasī.*
Saparyantī purupriyā mimīta it.

O lord, this ever new divine intelligence of yours constantly operative in nature according to time and seasons is universally sympathetic, loving and honoured, serves life and the environment, and continues to create and cover new forms of life and nature.

गभा॑ यज्ञस्य॑ दव॒युः कतुं॑ पुनीत आनु॒षक।
स्ताम॒रिन्द्र॑स्य॑ वावृध॒ मिमी॑त॒ इत॥ ११॥

11. *Garbho yajñasya devayuḥ kratuṃ punīta ānuṣak.*
Stomair-indrasya vāvṛdhe mimīta it.

The devotee of Indra and lover of divinities of nature and humanity, enactor of yajna as well as shaped by yajna, continuously performs holy actions with sanctity and faith, creates new forms of holy actions and rises in life by divine songs and tributes in honour of Indra.

स॒निमि॒त्रस्य॑ पपथ॒ इन्द्॒रः साम॑स्य पी॒तय॑।
पाची॒ वाशी॑व सुन्व॒त मिमी॑त॒ इत॥ १२॥

12. *Sanir-mitrasya papratha indraḥ somasya pītaye.*
Prācī vāśīva sunvate mimīta it.

Indra, friend and benefactor of humanity and all loving beings, rises in omnipresent glory to watch and protect the beautiful world of his creation, and, like the prime voice of the Veda, reveals new forms of truth for the dedicated maker of yajnic soma.

यं विप्रा उक्थवाहसा भिपमन्दुरायवः।
घृतं न पिप्य आसन्यृतस्य यत ॥ १३ ॥

13. *Yaṁ viprā ukthavāhaso'bhipramandurāyavaḥ.*
Ghṛtaṁ na pipya āsanyṛtasya yat.

Indra is the lord whom vibrant sages and people in general all adore and exalt, singing hymns of worship in his honour, and I too offer songs of adoration while I offer oblations of ghrta into the vedi of yajna.

उत स्वराज अदितिः स्तामिन्दाय जीजनत।
पुरुप्रशस्तमूतय ऋतस्य यत ॥ १४ ॥

14. *Uta svarāje aditiḥ stomam-indrāya jījanat.*
Purupraśastam-ūtaya ṛtasya yat.

And mother Prakrti, inviolable Nature, too bursts into songs of adoration in honour of self-refulgent Indra, which, being all elevating and inspiring, moves him to protection and advancement of the world of his dynamic creation.

अभि वह्नय ऊतय नूषत पशस्तय।
न देव विवताहरी ऋतस्य यत ॥ १५ ॥

15. *Abhi vahnaya ūtaye 'nūṣata praśastaye.*
Na deva vivratā harī ṛtasya yat.

O lord, the sages who conduct the yajna of divine adoration, and nature's powers which conduct the yajna of world creation, sing songs for adoration of divinity and for protection of life. O lord divine, let not these conductive powers ever relent in the creative process which is the dynamic course of existence, cosmic yajna.

यत्सामꣳमिन्द्र विष्णॊवि यद्वा घ त्रित आप्त्य।
यद्वा मरुत्सु मन्दसे समिन्दुभिः ॥ १६ ॥

16. *Yat somam-indra viṣṇavi yad vā gha trita āptye.*
Yad vā marutsu mandase samindubhiḥ.

Indra, the soma nectar which you infuse in the sun and in the three worlds of experience, i.e., earth, heaven and firmament and which you infuse in the winds and enjoy to the last drop, we pray for.

यद्वा शक परावतिꣳ समुद अधि मन्दस।
अस्माकमित्सुत रꣳणा समिन्दुभिः ॥ १७ ॥

17. *Yad vā śakra parāvati samudre adhi mandase.*
Asmākamit sute raṇā samindubhiḥ.

And which, O lord of power, you infuse and energise in the far off sea and in this soma distilled by us and enjoy to the last drop - we pray for.

यद्वासिꣳ सुन्वता वृधा यजꣳमानस्य सत्पत।
उक्थ वा यस्य रण्यꣳसि समिन्दुभिः ॥ १८ ॥

18. *Yad vāsi sunvato vṛdho yajamānasya satpate.*
Ukthe vā yasya raṇyasi samindubhiḥ.

And you, O lord protector of eternal truth, who lead the yajamana maker of soma to progress in his yajna and songs of adoration and enjoy the soma homage to the last drop, we pray for.

देवंदेवं वो वꣳस इन्दꣳमिन्दं गृणीषणि।
अधा यज्ञायꣳ तुवणे व्यानशुः ॥ १९ ॥

19. *Devaṁdevaṁ vo'vasa indramindraṁ gṛṇīṣaṇi.*
Adhā yajñāya turvaṇe vyānaśuḥ.

O dedicated performers of yajna, for the sake of your protection and progress in your acts of homage and adoration, may all these soma joys of life reach you to every generous and brilliant yajaka, to every yajaka of power and prominence, for the elimination of all obstructions in the way of corporate action.

यज्ञभिर्यज्ञवाहसं सामभिः सामपातमम ।
हात्राभिरिन्दं वावृधुर्व्यानशुः ॥ २० ॥

20. *Yajnebhir-yajñavāhasaṁ somebhiḥ somapātamam. Hotrābhir-indraṁ vāvṛdhur-vyānaśuḥ.*

And may all participants in corporate action join in unison and adore and exalt Indra, greatest protector and promoter of the joy of soma and the united action, with homage, with offers of soma and oblations of havi into the sacred fire of joint and creative living for the common good.

महीरस्य पणीतयः पूर्वीरुत पशस्तयः ।
विश्वा वसूनि दाशुषे व्यानशुः ॥ २१ ॥

21. *Mahīrasya praṇītayaḥ pūrvīruta praśastayaḥ. Viśvā vasūni dāśuṣe vyānaśuḥ.*

And may the eternal lights of this lord Indra's splendour and guidance come to bless the generous yajaka with all wealths and honours of the world.

इन्दं वृत्राय हन्तव दवासा दधिर पुरः ।
इन्दं वाणीरनूषता समाजस ॥ २२ ॥

22. *Indraṁ vṛtrāya hantave devāso dadhire puraḥ. Indraṁ vāṇīranūṣatā samojase.*

Saints and sages honour and adore Indra as their

first and foremost leader and guide for the destruction of darkness and evil, and their songs of homage and prayer too adore and glorify Indra for the attainment of light and splendour.

म॒हान्तं महि॒ना व॒यं स्तामॅभिहव॒न॒श्रुत॑म ।
अ॒कर्॒भि प णा॑नु॒मः समाज॑स ॥ २३ ॥

23. *Mahāntaṁ mahinā vayaṁ stomebhir-havana-śrutam. Arkair-abhi pra ṇonumaḥ samojase.*

With highest songs of adoration and offers of homage we worship omnipotent Indra who listens and responds to our call and prayers and we bow to him for the attainment of strength and splendour.

न यं विॅवि॒क्ता रादॅसी॒ नान्तरि॑ ाणि व॒जिण॑म ।
अमा॒दिद॑स्य तित्विष॒ समाज॑सः ॥ २४ ॥

24. *Na yaṁ vivikto rodasī nāntarikṣāṇi vajriṇam. Amādidasya titviṣe samojasaḥ.*

Neither heaven nor earth nor the middle regions comprehend the lord of thunderous power, nor do they shake or disengage him. Indeed the universe shines and vibrates by the one and sole power of this lord of splendour.

यदिॅन्द पृत॒नाज्य॑ द॒वास्त्वा॑ दधि॒र पु॒रः ।
आदित्त॑ हय॒ता हरी॑ ववक॒ ातुः ॥ २५ ॥

25. *Yadindra pṛtanājye devāstvā dadhire puraḥ. Ādit te haryatā harī vavakṣatuḥ.*

Since the learned sages have accepted and followed you as front leader for the attainment of victory

in their struggles of life, we pray, may your radiant currents of divine energy reveal your presence and bring us the vision of divinity for our illumination.

यदा वृत्रं नदीवृतं शवसा वज्रिन्नवधीः ।
आदित्ते हयता हरी ववक्षतुः ॥ २६ ॥

26. *Yadā vṛtraṁ nadīvṛtaṁ śavasā vajrinn-avadhīḥ.*
Ādit te haryatā harī vavakṣatuḥ.

O lord of the thunderbolt, as with your divine might you destroy the negativities of darkness and drought which obstruct the flow of the waters of life, we pray may your divine currents of light and will reveal your power and presence to us.

यदा त विष्णुराजसा त्रीणि पदा विचक्रम ।
आदित्ते हयता हरी ववक्षतुः ॥ २७ ॥

27. *Yadā te viṣṇurojasā trīṇi padā vicakrame.*
Ādit te haryatā harī vavakṣatuḥ.

Since the sun, by virtue of your might and refulgence reaches and illuminates the three worlds of existence, we pray, your radiations of light reveal your presence and illuminate our soul.

यदा त हयता हरी वावृधात दिवदिव ।
आदित्त विश्वा भुवनानि यमिर ॥ २८ ॥

28. *Yadā te haryatā harī vāvṛdhāte divedive.*
Ādit te viśvā bhuvanāni yemire.

Since the radiations of your dynamic forces expand day by day, the entire worlds of the expansive universe are sustained in order in obedience to your law.

य॒दा त॒ मारु॑तीर्विश॒स्तुभ्य॑मिन्द नियमि॒र।
आदित्त॒ विश्वा॒ भुव॑नानि यमिर ॥ २९ ॥

19. *Yada te mārutīr-viśas-tubhyamindra niyemire.*
Ādit te viśvā bhuvanāni yemire.

Since the entire world of vibrant winds and humanity bow to you in obedience to the divine law, the entire worlds of existence are sustained in the order of the divine law.

य॒दा सूर्य॑मुमुं दि॒वि शु॒कं ज्याति॒रधा॑रयः।
आदित्त॒ विश्वा॒ भुव॑नानि यमिर ॥ ३० ॥

30. *Yadā sūryam-amuṁ divi śukraṁ jyotiradhārayaḥ.*
Ādit te viśvā bhuvanāni yemire.

Since you have sustained that sun, radiant light, pure and powerful, the entire worlds of existence observe your divine law.

इ॒मां त इन्द सुष्टु॒तिं विप॑ इयति धी॒तिभिः।
जा॒मिं प॒दव॒ पिप॑तीं पाध्व॒र ॥ ३१ ॥

31. *Imāṁ ta indra suṣṭutiṁ vipra iyarti dhītibhiḥ.*
Jāmiṁ padeva pipratīṁ prādhvare.

Indra, glorious lord of existence, the vibrant sage raises his voice and directs this joyous hymn of adoration and prayer to you in sincerity of thought, word and deed, which rises as if step by step in Holy Communion of yajna to you as to his own friend and brother.

यद॑स्य॒ धाम॑नि पि॒य स॑मीची॒नासा॒ अस्व॑रन।
नाभा॑ य॒ज्ञस्य॑ दा॒हना॒ पाध्व॒र ॥ ३२ ॥

32. *Yadasya dhāmani priye samīcīnāso asvaran.*
Nābhā yajñasya dohanā prādhvare.

When in the favourite hall of this lord Indra, the congregations on the yajna vedi, exuberant with soma and fragrance, raise the voice of adoration and prayer in unison aspiring for the milky gifts of yajna—

सुवीर्यं स्वश्व्यं सुगव्यमिन्द दद्धि नः।
हातेव पूर्वचित्तये प्राध्वरे॥ ३३॥

33. *Suvīryaṁ svaśvyaṁ sugavyam-indra daddhi naḥ.*
Hoteva pūrvacittaye prādhvare.

Then O lord omnipotent and self-refulgent, like a generous host of cosmic yajna, bring us the wealth of prosperity and progress and a brave and honourable progeny as the first gift and attainment of the yajna.

Mandala 8/Sukta 13

Indra Devata, Narada Kanva Rshi

इन्दः सुतेषु सोमेषु क्रतुं पुनीत उक्थ्यम।
विद वृधस्य दक्षसो महान्हि षः॥ १॥

1. *Indraḥ suteṣu someṣu kratuṁ punīta ukthyam.*
Vide vṛdhasya dakṣaso mahān hi ṣaḥ.

When a special yajnic programme for the realisation of special knowledge, power and expertise in a particular field is completed with hymns of thanks and praise to divinity, then Indra, lord omnipotent and omniscient, sanctifies the joint endeavour of holiness and blesses the programme with success. Great is he.

स पथेम व्यामनि दवानां सदने वृधः।
सुपारः सुश्रवस्तमः समप्सुजित॥ २॥

2. *Sa prathame vyomani devānāṁ sadane vṛdhaḥ. Supāraḥ suśravastamaḥ samapsujit.*

At the first expansive manifestation of space, at the centre of all divine mutations of nature, he is the efficient cause of nature's evolution, supreme pilot, most abundant and most glorious, omnipotent victor over conflicts and negativities in the way of evolution of nature and humanity in relation to will and action.

तमꣳह्व वाजसातय इन्द्रं भरायꣳ शुष्मिणꣳम।
भवा नः सुम्न अन्तमः सखा वृध॥ ३॥

3. *Tamahve vājasātaya indraṁ bharāya śuṣmiṇam. Bhavā naḥ sumne antamaḥ sakhā vṛdhe.*

That Indra, potent and abundant, I invoke for victory in the race for life, for growth and fulfilment. O lord, be our friend, our innermost centre of conscience for our progress, peace and all round well being.

इयं त इन्द गिवणा रातिः ꣳरति सुन्वतः।
मन्दाना अस्य बर्हिषा वि रꣳजसि॥ ४॥

4. *Iyaṁ ta indra girvaṇo rātiḥ kṣarati sunvataḥ. Mandāno asya barhiṣo vi rājasi.*

O lord adorable and adored, Indra, this abundant generosity of yours who create and enact this soma yajna of the universe rains in showers and flows free, in which you rejoice, shine refulgent and rule over the yajnic vedi of nature in evolution.

नूनं तदिन्द दद्धि ना यत्त्वा सुन्वन्त इमꣳह।
रयिं नꣳश्चित्रमा भꣳरा स्वविदꣳम ॥ ५॥

5. *Nūnaṁ tadindra daddhi no yat tvā sunvanta īmahe. Rayiṁ naścitramā bharā svarvidam.*

Indra, lord of power and potential, bless us with that wealth and prosperity, abundant and versatile, bear and bring us that power and potential full of strength and light of joy which we ask of you and pray for in our joint yajnic efforts of creation and cooperation.

स्ताता यत्त विचषणिरतिपशधयद्गिरः ।
वयाइवानु राहत जुषन्त यत ॥ ६ ॥

6. Stotā yat te vicarṣaṇir-atipraśardhayad giraḥ. Vayā ivānu rohate juṣanta yat.

When the celebrant, perceptive, loud and bold, sings his songs with passion, then, as the songs are accepted and cherished, they rise in response to the acceptance and approval like branches of a tree.

पत्नवज्जनया गिरः शृणुधी जरितुहवम ।
मदमद ववकिथा सुकृत्वन ॥ ७ ॥

7. *Pratnavajjanayā giraḥ śṛṇudhī jariturhavam. Mademade vavakṣithā sukṛtvane.*

Indra, listen to the celebrant's call, create and speak in appreciation as before and, with every delightful song, give holy recognition to the man of good word and action.

कीळन्त्यस्य सूनृता आपा न पवता यतीः ।
अया धिया य उच्यत पतिदिवः ॥ ८ ॥

8. *Krīḷantyasya sūnṛtā āpo na pravatā yatīḥ. Ayā dhiyā ya ucyate patirdivaḥ.*

The divine words of this lord, Indra, sparkle and flow like streams down the slopes, Indra who is celebrated as the lord and master of the regions of light and joy.

उता पतिय उच्यत कृष्टीनामक इद्वशी।
नमावृधरवस्युभिः सुत रण ॥ ९ ॥

9. *Uto patirya ucyate kṛṣṭīnāmeka idvaśī.*
Namovṛdhair-avasyubhiḥ sute raṇa.

And lord and master he is called, of the people also, the one and only master, controller and sustainer. O lord, delight in the soma, songs and acts of homage created, sung and performed by devotees who exalt you with homage and obedience and aspire for sustenance and protection.

स्तुहि श्रुतं विपश्चितं हरी यस्य प्रसक्षिणा।
गन्तारा दाशुषो गृहं नमस्विनः ॥ १० ॥

10. *Stuhi srutaṁ vipaścitaṁ harī yasya prasakṣiṇā.*
Gantārā dāśuṣo gṛhaṁ namasvinaḥ.

Praise the lord who is wise and all watching and whose glory resounds all over the universe, and whose overwhelming gifts of blessings flow and reach the house of the obedient and generous giver of charity.

तूतुजाना महमत श्वभिः पुषितप्सुभिः।
आ याहि यज्ञमाशुभिः शमिद्धि ते ॥ ११ ॥

11. *Tūtujāno mahemate 'śvebhiḥ pruṣitapsubhiḥ.*
Ā yāhi yajñamāśubhiḥ śamiddhi te.

O lord instant mover and omnipresent, mighty

wise, pray come to our yajna by the fastest radiations of light draped in beauty and majesty. Peace be with all celebrants, that's your gift only.

इन्द्र शविष्ठ सत्पत रयिं गृणत्सु धारय।
श्रवः सूरिभ्या अमृतं वसुत्वनम ॥ १२ ॥

12. *Indra śaviṣṭha satpate rayiṁ gṛṇatsu dhāraya. Śravaḥ sūribhyo amṛtaṁ vasutvanam.*

Indra, lord omnipotent, protector of truth and promoter of the truthful, vest the celebrants with wealth and wisdom and bring honour and fame and riches of immortal value for the wise, bold and brilliant intellectuals.

हवं त्वा सूर उदित हवं मध्यन्दिन दिवः।
जुषाण इन्द्र सप्तिभिर्न आ गहि ॥ १३ ॥

13. *Have tvā sūra udite have madhyandine divaḥ. Juṣāṇa indra saptibhirna ā gahi.*

Indra, lord of refulgence, I invoke you at the rise of the sun, at the middle of day from the heights of heaven. O lord loving and kind, come by instant radiations of light and take us on with divine blessings.

आ तू गहि प तु द्रव मत्स्वा सुतस्य गामतः।
तन्तुं ततनुष्व पूर्व्यं यथा विद ॥ १४ ॥

14. *Ā tū gahi pra tu drava matsvā sutasya gomataḥ. Tantuṁ tanuṣva pūrvyaṁ yathā vide.*

Come lord instantly, take us on at the yajna, be kind and gracious, let the flames of fire rise with the joyous music of Vedic hymns and oblations of the gifts

of earth. Extend the eternal link of life so that we join you, we join the cosmic yajna, and we join with the life link of our fore-fathers and mother earth, so that we may know that link and live it too with our future generations.

यच्छ॒कासि॑ परा॒वति॒ यद॑र्वा॒वति॑ वृत्रहन ।
यद्वा॑ समु॒द अन्ध॑सा॒ वि॒तद॑सि ॥ १५ ॥

15. *Yacchakrāsi parāvati yadarvāvati vṛtrahan.*
Yad vā samudre andhaso'vitedasi.

O lord omnipotent, destroyer of darkness and obstruction, who are far off in space and closest at hand, in the sea and in the skies, wherever and everywhere you are the protector of life and of the food for life.

इन्दं॑ वधन्तु ना॒ गिर॒ इन्दं॑ सु॒तास॒ इन्द॑वः ।
इन्द॒॑ हवि॒ष्म॑तीरविशा॑ अरा॒णिषुः ॥ १६ ॥

16. *Indraṁ vardhantu no gira indraṁ sutāsa indavaḥ.*
Indre haviṣmatīrviśo arāṇiṣuḥ.

Let our songs of adoration exalt the lord omnipotent. Let the soma essences of our yajnic performance in unison do honour to the lord. Let the citizens of the world bearing homage of self sacrifice in hand rejoice in the gifts and glories of Indra.

तमिद्विप्रा॑ अव॒स्यव॑ः प॒वत्व॑तीभिरू॒तिभि॑ः ।
इन्दं॑ ॒॑णीर॑वधयन्व॒याइ॑व ॥ १७ ॥

17. *Tamid viprā avasyavaḥ pravatvatībhir-ūtibhiḥ.*
Indraṁ kṣoṇīr-avardhayan vayā iva.

Vibrant sages, aspirants for protection and

progress of the world, exalt Indra with abundant songs of praise with gratitude for divine protection. Indeed, the earths and their children all, like growing branches of a tree, do him honour and celebrate his glory.

त्रिकद्रुकेषु चतनं द्रवासा यज्ञमत्नत।
तमिद्वर्धन्तु ना गिरः सदावृधम॥ १८॥

18. *Trikadrukeṣu cetanaṁ devāso yajñamatnata.*
Tamid vardhantu no giraḥ sadāvṛdham.

Brilliant people and divine forces of nature all enact and expand the cosmic yajna of the lord's creation in all the three worlds of heaven, earth and the firmament. Let our voices too celebrate the same omniscient lord of the expansive universe and thereby rise in meaning and value.

स्ताता यत्त अनुवत उक्थान्यृतुथा दध।
शुचिः पावक उच्यत सा अद्भुतः॥ १९॥

19. *Stotā yat te anuvrata uktthānyṛtuthā dadhe.*
Śuciḥ pāvaka ucyate so adbhutaḥ.

The real celebrant is the person dedicated to the observance of your discipline of divine law , the one who creates and sings songs of adoration according to the seasons of time, songs in which the lord of wonder and majesty is celebrated as radiant and pure who purifies the celebrant too into radiance and sinlessness.

तदिदु दस्य चतति यह्वं पत्नषु धामसु।
मना यत्रा वि तद्दधुर्विचतसः ॥ २०॥

20. *Tadid rudrasya cetati yahvaṁ pratneṣu dhāmasu.*
Mano yatrā vi tad dadhurvicetasaḥ.

That same omnipotence of Indra as Rudra, lord of natural justice, is ever awake and shines in the ancient regions of the universe wherein the wise and wakeful sages concentrate and stabilise their mind through meditation in thought experiments.

यदिं म सख्यमावरं इमस्यं पाह्यन्धसः ।
यन् विश्वा अति द्विष अतारिम ॥ २१ ॥

21. *Yadi me sakhyamāvara imasya pāhyandasaḥ.*
Yena viśvā ati dviṣo atārima.

O lord, if you graciously accept me as a friend, then save this blind-folded world of ignorance, save this soma vitality of life's positivity too by which we may win over all the forces of hate and enmity in the world.

कदा तं इन्द गिवणः स्ता भवाति शन्तमः ।
कदा ना गव्य अश्व्य वसा दधः ॥ २२ ॥

22. *Kadā ta indra girvaṇaḥ stotā bhavāti śantamaḥ.*
Kadā no gavye aśvye vasau dadhaḥ.

Indra, lord adorable, lord of all adorations, when would your celebrant settle in perfect peace? When would you establish us in the stable wealth of lands, cows and the holy voice, horses, advancement and the ultimate wealth and aim of life?

उत त सुष्टुता हरी वृषणा वहता रथम ।
अजुयस्यं मदिन्तमं यमीमहं ॥ २३ ॥

23. *Uta te suṣṭutā harī vṛṣaṇā vahato ratham.*
Ajuryasya madintamaṁ yamīmahe.

O lord beyond age and suffering, mighty

adorable forces of nature, gravitation and radiation draw your cosmic chariot. We adore and pray for the favour of such lord of universal joy.

तमीमह पुरुष्टुतं यह्वं प्रत्नाभिरूतिभिः ।
नि बर्हिषि प्रिय सदददधे द्विता ॥ २४ ॥

24. *Tamīmahe puruṣṭutaṁ yahvaṁ pratnābhir-ūtibhiḥ. Ni barhiṣi priye sadadadha dvitā.*

We worship that universally adored, omnipotent lord with his universal modes of protection and progress who is both just and merciful, promoter and restrainer and who pervades the beautiful world of cosmic existence and watches over the cosmic yajna.

वधस्वा सु पुरुष्टुत ऋषिष्टुताभिरूतिभिः ।
धुक्ष्स्व पिप्युषीमिषमवा च नः ॥ २५ ॥

25. *Vardhasvā su puruṣṭuta ṛṣiṣṭutābhirūtibhiḥ. Dhukṣasva pipyuṣīm-iṣam-avā ca naḥ.*

Help us advance and prosper, lord universally adored and celebrated by sages, protect us with all help and bless us with abundant nutriments for body and mind.

इन्द्र त्वमवितदसीत्था स्तुवता अदिवः ।
ऋतादियर्मि ते धियं मनायुजम ॥ २६ ॥

26. *Indra tvamavitedasīttthā stuvato adrivaḥ. Ṛtādiyarmi te dhiyaṁ manoyujam.*

Indra, lord omnipotent, controller of clouds and mountains, wielder of the thunderbolt of justice and punishment, you are the saviour and protector of the celebrant who thus adores you. I concentrate and direct

my thoughtful intelligence with controlled mind arisen from meditation on the laws of universal truth and divine law to you.

इ॒ह त्या स॑ध॒माद्या॑ युजा॒नः सा॑म॑पीतय।
हरी॑ इन्द प॒तद्व॑सू अ॒भि स्व॑र ॥ २७ ॥

27. *Iha tyā sadhamādyā yujānaḥ somapītaye.*
Harī indra pratadvasū abhi svara.

Indra, lord all gracious, engaging your divine forces of cosmic dynamics working in centrifugal and centripetal complementarity and creating the world's wealth and joy with you, pray come here, shine on top of our joint endeavour of creative production and bless our yajna.

अ॒भि स्व॑रन्तु॒ य तव॑ रु॒दास॑ः स ात॒ श्रिय॑म।
उ॒त म॒रुत्व॑ती॒विश॑' अ॒भि पय॑ः ॥ २८ ॥

28. *Abhi svarantu ye tava rudrāsaḥ sakṣata śriyam.*
Uto marutvatīrviśo abhi prayaḥ.

And let your enlightened celebrants dedicated to the wealth of beauty, grace and culture with love and justice, and all the vibrant communities engaged in creative production come and join this delightful yajnic endeavour for the common good in a state of prosperity and progressive stability.

इ॒मा अ॑स्य॒ पतू॑तयः प॒दं जु॑षन्त॒ यद्दि॒वि।
नाभा॑ य॒ज्ञस्य॒ सं द॑धु॒र्यथा॑ वि॒द ॥ २९ ॥

29. *Imā asya pratūrtayaḥ padaṁ juṣanta yad divi.*
Nābhā yajñasya saṁ dadhuryathā vide.

All these dynamic communities dedicated to this

lord of glory know the highest rung of the existential ladder to attain that state of joy which is in the light of divinity, they join together here on earth on the holy seat of universal yajna and eliminate negativities so that they may attain the state of enlightenment and eternal joy.

अयं दीघाय चक्षसे पाचिं पयत्यध्वरे।
मिमीत यज्ञमानुषग्विच यं॥ ३०॥

30. *Ayaṁ dīrghāya cakṣase prāci prayatyadhvare.*
Mimīte yajñam-ānuṣag-vicakṣya.

This power of universal vision and potential in advance of the cosmic yajna of creative evolution instantly and simultaneously measures and projects the cosmic plan so that it can be watched and assessed on a long term basis from the beginning to the end.

वृषायमिन्द्र ते रथ उता ते वृषणा हरी।
वृषा त्वं शतक्रता वृषा हवः॥ ३१॥

31. *Vṛṣāyamindra te ratha uto te vṛṣaṇā harī.*
Vṛṣā tvaṁ śatakrato vṛṣā havaḥ.

Indra, this cosmic chariot of yours moving on and on is exuberant and generous, the natural forces which carry it on are mighty, you, lord of infinite actions are generous and inexhaustible, and the homage and prayer offered to you is highly effective and infinitely rewarding.

वृषा गावा वृषा मदा वृषा सामा अयं सुतः।
वृषा यज्ञा यमिन्वसि वृषा हवः॥ ३२॥

32. *Vṛṣā grāvā vṛṣā mado vṛṣā somo ayaṁ sutaḥ.*
Vṛṣā yajño yaminvasi vṛṣā havaḥ.

Abundant and mighty are your clouds of showers, powerful is your excitement and joy, abundant is the beauty and power of this soma you have created in the world of existence, mighty and far reaching is the beauty of the cosmic dynamics you have enacted and energise, and mighty is the order and command of your invitation to life.

वृषा त्वा वृषणं हुव वजिञ्चित्राभिरूतिभिः ।
वावन्थ हि पतिष्टुतिं वृषा हवः ॥ ३३ ॥

33. *Vṛṣā tvā vṛṣaṇaṁ huve vajriñ-cirābhir-ūtibhiḥ.*
Vāvantha hi pratiṣṭutiṁ vṛṣā havaḥ.

Indra, I, your celebrant, am vibrant, exuberant and powerful too by your grace. Lord of thunder and clouds, I invoke you who command inexhaustible power and generosity along with your wonderful protections and modes of advancement. You listen and you love and bless the songs of adoration and prayer, and the invocation and prayers addressed to you are powerful and rewarding.

Mandala 8/Sukta 14

Indra Devata, Goshuktyashvasuktinau Kanvayanau Rshis

यदिन्द्राहं यथा त्वमीशीय वस्व एक इत ।
स्ताता मे गाषखा स्यात ॥ १ ॥

1. *Yadindrāhaṁ yathā tvamīśīya vasva eka it.*
Stotā me goṣakhā syāt.

Indra, lord of universal knowledge, power and prosperity, if I were, like you, the sole master of wealth, wisdom and power in my field, then pray may my

dependent and celebrant also be blest with wealth and wisdom of the world. (Let all of us together be blest with abundance of wealth and wisdom under the social dispensation of our system of government and administration.)

शि ।यमस्म॒ दित्स॑यं॒ शचीपत मनी॒षिण॑।
यद॒हं गाप॑ति॒ः स्याम ॥ २ ॥

2. *Śikṣeyamasmai ditseyaṁ śavīpate manīṣiṇe.*
Yadahaṁ gopatiḥ syām.

O lord and master of world power and prosperity, Indra, if I were master of knowledge and controller of power, I would love to share and give wealth and knowledge to this noble minded person of vision and wisdom.

ध॒नुष्ट इन्द सू॒नृता॒ यज॑मानाय सुन्व॒त।
गामश्वं पि॒प्युषी॑ दुह ॥ ३ ॥

3. *Dhenuṣṭa indra sūnṛtā yajamānāya sunvate.*
Gāmaśvaṁ pipuṣī duhe.

Indra, the divine voice of your omniscience, omnipotence and bliss overflows with universal truth and rectitude of the law of existence and showers the abundance of prosperity and advancement upon the dedicated yajamana who distils and creates the soma of joy for the world.

न त॑ व॒तास्ति राध॑स॒ इन्द॑ दे॒वा न मर्त्य॑ः।
यद्दित्स॑सि स्तु॒ता म॒घम ॥ ४ ॥

4. *Na te vartāsti rādhasa indra devo na martyaḥ.*
Yad ditsasi stuto magham.

Indra, when you are pleased to bless the celebrant with power, prosperity and excellence, then neither mortal nor immortal can restrain the abundant flow of your grace and generosity.

यज्ञ इन्द्रमवधयद्यद्भूमिं व्यवर्तयत।
चक्राण आपृशं दिवि॥ ५॥

5. *Yajña indram-avardhayad yad bhūmiṁ vyavartayat. Cakrāṇa opaśaṁ divi.*

Yajna, joint creative endeavour which protects and replenishes the earth and environment, pleases and elevates Indra, the ruler, and creates a place of bliss in the light of heaven for the doer.

वावृधानस्य त वयं विश्वा धनानि जिग्युषः।
ऊतिमिन्दा वृणीमह॥ ६॥

6. *Vāvṛdhānasya te vayaṁ viśvā dhanāni jigyuṣaḥ. Utimindrā vṛṇīmahe.*

Indra, we pray for your power and protection, the lord whose glory rises with the expansive universe and who rule over the entire wealth and power of the worlds of existence.

व्यन्तरिक्षमतिरन्मद सामस्य राचना।
इन्द्रा यदभिनद्वलम॥ ७॥

7. *Vyantarikṣam-atiran-made somasya rocanā. Indro yadabhinad valam.*

When Indra, lord omnipotent and blissful, eliminates all obstructions and negativities from our paths of progress, then we see the entire space in

existence shines with light and overflows with the joy of soma bliss.

उद्गा आ॑जदङ्गि॒राभ्य आ॒विष्कृ॑ण्वन्गु॒हा स॒तीः ।
अ॒वाञ्चं नुनुद व॒लम ॥ ८ ॥

Ud gā ājad-aṅgirobhya āviṣkṛṇavan guhā satīḥ.
Arvāñcaṁ nunude valam.

When the lord shakes up our psychic energies to the depths and throws out our darkness and negativities, then he sharpens our senses along with pranic energies and opens out our spiritual potential hidden in the cave of the heart.

इन्द्र॑ण रा॒च॒ना दि॒वा दृ॒ हानि॑ दृंहि॒तानि॑ च ।
स्थि॒राणि॒ न प॑रा॒णुद॑ ॥ ९ ॥

9. *Indreṇa rocanā divo dṛḷhāni dṛṁhitāni ca.*
Sthirāṇi na parāṇude.

The bright and beautiful, blessed and blissful stars and planets of refulgent space, expansive, firm and constant by virtue of the omnipotence of Indra, no one can shake or dislodge from their position of stability.

अ॒पामू॒मिमद॑ि॒व॒ स्तामं॑ इन्दाजिरायत ।
वि त॒ मदा॑ अराजिषुः ॥ १० ॥

10. *Apām-ūrmir-madanniva stoma indrājirāyate.*
Vi te madā arājiṣuḥ.

Like exulting waves of the sea, this hymn of adoration rises and reaches you, and the vibrations of your joyous response too emanate and pervade everywhere.

त्वं हि स्ताम॒वध॑न॒ इन्दास्यु॑क्थ॒वध॑नः ।
स्ता॒तॄ॒णामु॒त भ॑द्र॒कृत ॥ ११ ॥

11. *Tvaṁ hi stomavardhana indrāsyukthavardhanaḥ. Stoṭṛṇāmuta bhadrakṛt.*

By you the songs of praise and adoration thrive and exalt, by you the songs of celebration and prayer vibrate and fructify. Indeed, you do all the good to the celebrants.

इन्द्र॒मित्क॒शिना॒ हरी॑ साम॒पया॑य व॒ तः ।
उप॑ य॒ज्ञं सु॒राध॑सम ॥ १२ ॥

12. *Indramit keśinā harī somapeyāya vakṣataḥ. Upa yajñaṁ surādhasam.*

Radiations of light with expansive vibrations, herbs and trees with branches, leaves and filaments carry the spirit of divinity and nature's energy to the creative centres of life's bounty.

अ॒पां फन॑न॒ नमु॒चेः शिर॑ इन्दाद॑वतयः ।
विश्वा॒ यदज॑य॒ः स्पृध॑ः ॥ १३ ॥

13. *Apāṁ phenena namuceḥ śira indrodavartayaḥ. Viśvā yadajayaḥ spṛdhaḥ.*

When you fight out the adversaries of life and humanity, you crush the head of the demon of drought and famine with the sea mist and the cloud.

मा॒याभि॑रु॒त्सिसृ॑प्सत॒ इन्द्र॒ द्यामा॒रुरु॑क॒ षतः ।
अव॒ दस्यूँ॑रधू॒नुथाः ॥ १४ ॥

14. *Māyābhir-utsisṛpsata indra dyām-ārurukṣataḥ. Ava dasyūँradhūnuthāḥ.*

With your mysterious powers and tactics, you destroy the crafty thieves and saboteurs roaming around even if they have risen to the heights of clouds.

असुन्वामिन्द संसदं विषूचीं व्यनाशयः ।
सामपा उत्तरा भवन ॥ १५ ॥

15. *Asunvāmindra saṁsadaṁ viṣūcīṁ vyanāśayaḥ. Somapā uttaro bhavan.*

Indra, protector of the creative joy and prosperity of life and humanity in a state of peace, you being the better and higher of all others, you frustrate, dismiss and dissolve the factious assembly which has failed to be creative and cooperative as a corporate body.

Mandala 8/Sukta 15

Indra Devata, Goshuktyashvasuktinau Rshis

तम्वभि प गायत पुरुहूतं पुरुष्टुतं ।
इन्दं गीभिस्तविषमा विवासत ॥ १ ॥

1. *Tamvabhi pra gāyata puruhūtaṁ puruṣṭutaṁ. Indraṁ gīrbhis-taviṣamā vivāsata.*

O celebrants, glorify Indra, universally invoked and praised, the lord who blazes with light and power, serve him with words and actions and let him shine forth in your life and achievement.

यस्य द्विबहसा बृहत्सहा दाधार रादसी ।
गिरींरजाँ अपः स्वर्वृषत्वना ॥ २ ॥

2. *Yasya dvibarhaso bṛhat saho dādhāra rodasī. Girīṁrajrāṁ apaḥ svarvṛṣatvanā.*

Glorify Indra, who sustains the cosmic yajna in

the two worlds, your life here and hereafter, whose cosmic potential sustains heaven, earth and the middle regions, who moves and controls the mighty gusts of winds and motions of mountainous clouds, and who gives us heavenly showers of rain for joy and vital energies.

स रा॑जसि पुरुष्टु॒तँ एका॑ वृ॒त्राणि॑ जिघ्नस।
इन्द्र॒ जत्रा॑ श्रव॒स्या॑ च॒ यन्त॑व ॥ ३ ॥

3. *Sa rājasi puruṣṭutaṅ eko vṛtrāṇi jighnase.*
Indra jaitrā śravasyā ca yantave.

Indra, universally praised and celebrated, you rule and shine alone, one, unique, without an equal, to destroy darkness, ignorance and adversities, to control and contain what is won and to manage what is heard and what ought to be heard.

तं त॒ मदं॑ गृणीमसि॒ वृष॑णं पृ॒त्सु सा॑स॒हिम।
उ॒ लो॒क॒कृ॒त्नुमद्रिवो॑ हरि॒श्रिय॑म ॥ ४ ॥

4. *Taṁ te madaṁ gṛṇīmasi vṛṣaṇaṁ pṛtsu sāsahim.*
U lokakṛtnum-adrivo hariśriyam.

Indra, lord of adamantine will and generous disposition like clouds of rain, we celebrate and glorify that power and heavenly joy of yours which is virile and generous, heroic in battles and steadfast against challenges, creative in the worlds of existence and gracious in advancement and gifts of bliss.

यन॒ ज्याति॑ष्यायव॒ मन॑व च वि॒वदि॑थ।
म॒न्दा॒ना अ॒स्य ब॒र्हिषा॒ वि रा॑जसि ॥ ५ ॥

5. *Yena jyotīṁṣyāyave manave ca vivediṭha.*
Mandāno asya barhiṣo vi rājasi.

We celebrate and adore that power and divine joy of yours by which you reveal the light of life to the mortals from generation to generation and, exalted by which, you shine and rule over the yajnic dynamics of this universe.

तद॒द्या चि॑त्त उ॒क्थिना नु॑ ष्टु॒वन्ति॑ पू॒र्वथा॑।
वृष॑पत्नीर॒पा ज॑या दि॒वदि॑व ॥ ६ ॥

6. *Tadadyā cit ta ukthino'nu ṣṭuvanti pūrvathā.*
Vṛṣapatnīrapo jayā divedive.

That divine power and joyous generosity of yours, today, saints and scholars of the holy Word and song sing and celebrate as ever before. O lord, conquer and control the waters of space collected in the mighty clouds and let them flow day by day.

तव॒ त्यदि॑न्द्रि॒यं बृ॒हत्तव॒ शुष्म॑मु॒त क्रतु॑म।
वज॑ं शिशाति धि॒षणा॒ वर॑ण्यम ॥ ७ ॥

7. *Tava tyadindriyaṁ bṛahat tava śuṣmamuta kratum. Vajraṁ śiśāti dhiṣaṇā vareṇyam.*

That grandeur and majesty of yours, that power and potential, that continuous act of divine generosity, that adamantine will and force of natural justice and dispensation of the thunderbolt which overwhelms our will and choice commands our sense of discrimination, and we glorify it, we sharpen it, we accept it with adoration.

तव॒ द्यारि॑न्द्र॒ प ंस्यं पृथि॒वी व॑धति॒ श्रव॑ः।
त्वामाप॒ः पव॑तासश्च हिन्विर ॥ ८ ॥

8. *Tava dyaurindra pauṁsyaṁ pṛthivī vardhati śravaḥ. Tvāmāpaḥ parvatāsaśca hinvire.*

The light of heaven glorifies your blazing power, the earth augments your honour and fame, and the rolling floods of water and mighty mountains of majesty do awesome homage to you.

त्वां विष्णुर्बृहन्नयां मित्रा गृणाति वरुणः ।
त्वां शर्धा मदत्यनु मारुतम ॥ ९ ॥

9. *Tvāṁ viṣṇur-bṛhan kṣayo mitro gṛṇāti varuṇaḥ.*
Tvāṁ śardho madatyanu mārutam.

Vishnu, cosmic dynamics of nature's expansive sustenance, Mitra, loving and life giving sun, Varuna, soothing and energising oceans of the universe, and the power and force of the showers of cosmic energy all exalt you and receive their life and exaltation from you.

त्वं वृषा जनानां मंहिष्ठ इन्द जज्ञिष ।
सत्रा विश्वा स्वपत्यानि दधिष ॥ १० ॥

10. *Tvaṁ vṛṣā janānāṁ maṁhiṣṭha indra jajñiṣe.*
Satrā viśvā svapatyāni dadhiṣe.

Most generous and omnificent Indra, in the heart of humanity you arise as the greatest and highest paternal power and presence who sustain the worlds of existence as your darling children all together as one family.

सत्रा त्वं पुरुष्टुतँ एका वृत्राणि ताशस ।
नान्य इन्द्रात्करणं भूय इन्वति ॥ ११ ॥

11. *Satrā tvaṁ puruṣṭutaň eko vṛtrāṇi tośase.*
Nānya indrāt karaṇaṁ bhūya invati.

O lord universally adored, you alone dispel and destroy all the strong holds of darkness, ignorance and

evil. There is no one else other than Indra who can exceed your power and performance either now or later.

यदिन्द मन्मशस्त्वा नाना हवन्त ऊतय।
अस्माकभिनृभिरत्रा स्वजय ॥ १२ ॥

12. *Yadindra manmaśastvā nānā havanta ūtaye. Asmākebhir-nṛbhir-atrā svarjaya.*

Since all people in all their different lands and places invoke and adore you for protection and self fulfilment according to the voice of their own conscience, O lord, be gracious to our people here on earth and let them win the divine gift of eternal joy.

अरं ायाय ना मह विश्वा रूपाण्याविशन।
इन्दं जत्राय हषया शचीपतिम ॥ १३ ॥

13. *Araṁ kṣayāya no mahe viśvā rūpāṇyāviśan. Indraṁ jaitrāya harṣayā śacīpatim.*

For peace and settlement of the perfect order, and for honour, dignity and excellence for all of us here on earth, and for our final victory of self fulfilment in ultimate bliss, meditate on the lord's manifestations, identify with his omnipresence, adore him as the lord of omnipotence, and win the pleasure and grace of Indra.

Mandala 8/Sukta 16

Indra Devata, Irimbithi Kanva Rshi

प समाजं चषणीनामिन्दं स्ताता नव्यं गीभिः।
नरं नृषाहं मंहिष्ठम ॥ १ ॥

1. Pra samrājaṁ carṣaṇīnām-indraṁ stotā navyaṁ gīrbhiḥ. Naraṁ nṛṣāhaṁ maṁhiṣṭham.

With songs of celebration glorify Indra, refulgent ruler of humanity, worthy of adoration, leader, destroyer of evil people, the greatest and most munificent.

यस्मि॑न्नु॒क्थानि॒ रण्य॑न्ति॒ विश्वा॑नि च श्रव॒स्या॑ ।
अ॒पाम॑वा॒ न स॑मु॒द ॥ २ ॥

Yasminn-ukthāni raṇyanti viśvāni ca śravasyā.
Apāmavo na samudre.

Unto him all songs of adoration return, to him all honours and fame of the world reach, in him they rejoice like streams and rivers reaching and rejoicing in the sea.

तं सु॑ष्टु॒त्या वि॑वास॒ ज्यष्ठ॒राज॒ं भर॑ कृ॒त्नुम ।
म॒हा वा॒जिनं॒ स॒निभ्य॑ः ॥ ३ ॥

3. *Taṁ suṣṭutyā vivāse jyeṣṭharājaṁ bhare kṛtnum.*
Maho vājinaṁ sanibhyaḥ.

Him with songs of adoration I glorify as the first and highest ruler, constantly active in cosmic dynamics, and the greatest warrior and winner for the celebrant's good.

यस्यानू॑ना गभी॒रा मदा॑ उ॒रव॒स्तरु॑त्राः ।
ह॒षु॒मन्त॒ः शूर॑साता ॥ ४ ॥

4. *Yasyānūnā gabhīrā madā uravastarutrāḥ.*
Harṣumantaḥ śūrasātau.

Faultless are his joyous exploits, deep and grave, vast and wide, saviours across the seas of life and givers of victory in the battles of the brave.

तमिद्धनंषु हितष्वंधिवाकायं हवन्त।
यषामिन्द्रस्त जंयन्ति॥ ५॥

5. *Tamid dhaneṣu hiteṣvadhivākāya havante.*
Yeṣām-indras-te jayanti.

When the call is given and the battle rages, people invoke him for defence, and they win who enjoy the favour and protection of Indra.

तमिच्च्यात्नरायंन्ति तं कृतभिंश्चषणयंः।
एष इन्दां वरिवस्कृत॥ ६॥

6. *Tamic-cyautnair-āryanti taṁ kṛtebhiś-carṣaṇa-yaḥ. Eṣa indro varivaskṛt.*

Men of vision and wisdom celebrate him with inspiring songs and noble actions while average people please him with usual performance of their daily duties. This lord Indra is the creator, controller and dispenser of wealth and rewards.

इन्दां बह्मन्द ऋषिरिन्दंः पुरू पुंरुहूतः।
महान्महीभिः शचींभिः॥ ७॥

7. *Indro brahmendra ṛṣirindraḥ purū puruhūtaḥ.*
Mahān mahībhiḥ śacībhiḥ.

Indra is Brahma, great and omniscient, the all-watching seer, invoked, adored and worshipped by all, universally in many ways. He is really great, magnanimous by virtue of his great actions.

सः स्ताम्यः स हव्यंः सत्यः सत्वां तुविकूमिः।
एकंश्चित्स ाभिभूंतिः॥ ८॥

8. *Saḥ stomyaḥ sa havyaḥ satyaḥ satvā tuvikūrmiḥ. Ekaścit sannabhibhūtiḥ.*

He is adorable with songs of praise, worthy of invocation and homage, eternal, ever true, and by his essential nature he is omnipotent, all creator, all maker of forms, and all alone by himself, he is the power supreme over all.

तमर्कभिस्तं सामभिस्तं गायत्रश्चर्षणयः।
इन्दं वर्धन्ति क्षितयः॥ ९॥

9. *Tamarkebhis-taṁ sāmabhis-taṁ gāyatraiś-carṣaṇayaḥ. Indraṁ vardhanti kṣitayaḥ.*

All people, all communities, all nations adore and exalt Indra, with inspiring verses of Rgveda, with sweet songs of Samaveda and with the exhilarating gayatri verses.

पणतारं वस्या अच्छा कर्तारं ज्योतिः समत्सु।
सासह्वांसं युधामित्रान॥ १०॥

10. *Praṇetāraṁ vasyo acchā kartāraṁ jyotiḥ samatsu. Sāsahvāṁsaṁ yudhāmitrān.*

All people, communities and nations adore and exalt Indra who brings wealth, peace and prosperity to humanity, creates light and hope for their battles of life, and challenges and destroys enemies by fighting them out.

स नः पर्षिः पारयाति स्वस्ति नावा पुरुहूतः।
इन्द्रा विश्वा अति द्विषः॥ ११॥

11. *Sa naḥ papriḥ pārayāti svasti nāvā puruhūtaḥ. Indro viśvā ati dviṣaḥ.*

He, Indra, lord of deliverance and giver of fulfilment, invoked and adored by all, pilots us across the seas of life by the boat of divine guidance and saves us against all jealousies, enmities and negativities of the world.

स त्वं नं इन्द्र वाजंभिदश्स्या चं गातुया चं।
अच्छां च नः सुम्नं नंषि॥ १२॥

Sa tvaṁ na indra vājebhir-daśasyā ca gātuyā ca.
Acchā ca naḥ sumnaṁ neṣi.

Indra, lord of power and giver of fulfilment, by gifts of science and energy and with noble acts and persistent endeavour, lead us well by noble paths to peace, prosperity and well being.

Mandala 8/Sukta 17

Indra or Vastoshpati Devata, Irimbithi Kanva Rshi

आ यांहि सुषुमा हि त इन्द्र सामं पिबां इमम।
एदं बर्हिः सदा मम॥ १॥

1. *Ā yāhi suṣumā hi ta indra somaṁ pibā imam.*
Edaṁ barhiḥ sado mama.

Indra, lord omnipotent and omnipresent, we hold the yajna and distil the soma of life in your service. Come, grace this holy seat of my yajna dedicated to you, watch my performance, enjoy the soma, and protect and promote the yajna for the beauty and joy of life.

आ त्वां बह्मयुजा हरी वहतामिन्द केशिना।
उप ब्रह्मांणि नः शृणु॥ २॥

2. *Ā tvā brahmayujā harī vahatāmindra keśinā.*
Upa brahmāṇi naḥ śṛṇu.

Let the radiant waves of cosmic energy engaged in the service of divinity bring you here. Pray listen to our songs of prayer and adoration.

Dedicated to divinity and the divine voice, meditating on the divine presence with concentrated mind and soul, living in truth the beauty of life and expressing the ecstasy of soma, we invoke and wait for Indra, original maker and lover of soma, to come and bless us.

ब्रह्माणस्त्वा वयं युजा सोमपामिन्द सोमिनः।
सुतावन्ता हवामह॥ ३॥

3. *Brahmāṇastvā vayaṁ yujā somapāmindra sominaḥ. Sutāvanto havāmahe.*

O lord of cosmic beauty, come to us, listen to our song of adoration and drink of the soma distilled by us with intense love and devotion.

आ नो याहि सुतावता स्माकं सुष्टुतीरुप।
पिबा सु शिप्रिन्धसः॥ ४॥

4. *Ā no yāhi sutāvato'smākaṁ suṣṭutīrupa.*
Pibā su śiprinn-andhasaḥ.

I create and pour the soma into the body spaces of your creation, taste the sweets with your tongue and let the exhilaration of honey radiate to every particle of the cosmic body.

आ ते सिञ्चामि कुक्ष्योरनु गात्रा वि धावतु।
गृभाय जिह्वया मधु॥ ५॥

5. *Ā te siñcāmi kukṣyoranu gātrā vi dhāvatu.*
Gṛbhāya jihvayā madhu.

May the soma be delicious to your taste, O connoisseur of soma, may the honey sweets be exhilarating to your body, and may the soma bring peace and joy to your heart.

स्वा॒दुष्ट॑ अस्तु सं॒सु॒द॒ मधु॑मान्त॒न्व॒३॑ तव॑।
साम्॒ः शर्म॑स्तु त हृ॒द॥ ६॥

6. *Svāduṣṭe astu saṁsude madhumān tanve tava.*
Somaḥ śamastu te hṛde.

O lord of cosmic vision, let this soma distilled and seasoned, radiate to you from sense to the spirit, inspiring, soothing and beatifying like a bride on top of her beauty and virgin grace.

अ॒यमु॑ त्वा विचषण॒ जनी॑रिवा॒भि संवृ॑तः।
प साम॑ इन्द सपतु॥ ७॥

7. *Ayamu tvā vicarṣaṇe janīrivābhi saṁvṛtaḥ.*
Pra soma indra sarpatu.

In the ecstasy and exhilaration of soma, Indra, lord mighty of head and arms joined at the neck and vast of cosmic belly space, destroys the dark forces of life.

तु॒वि॒ग्रीवा॑ व॒पाद॑रः सु॒बा॒हुर॒न्धसा॒ मद॑।
इन्द्रा॑ वृ॒त्राणि॑ जिघ्नत॥ ८॥

8. *Tuvigrīvo vapodaraḥ subāhur-andhaso made.*
Indro vṛtrāṇi jighnate.

Indra, ruler and ordainer of the world by your power and splendour, come to us and, O dispeller of darkness, go forward, destroy the evils and adversities

of ignorance, injustice and poverty.

इन्द्र॒ पहि॑ पु॒रस्त्वं॑ विश्व॒स्यशा॑न॒ आज॑सा।
वृ॒त्राणि॑ वृत्रहञ्जहि॥ ९॥

9. *Indra prehi purastvaṁ viśvasyeśāna ojasā.*
Vṛtrāṇi vṛtrahañjahi.

Indra, ruler and ordainer of the world by your power and splendour, come to us and, O dispeller of darkness, go forward, destroy the evils and adversities of ignorance, injustice and poverty.

दी॒घस्ते॑ अस्त्वङ्कु॒शा यना॒ वसु॑ प॒यच्छ॑सि।
यज॑मानाय सुन्व॒त॥ १०॥

10. *Dīrghaste astvaṅkuśo yenā vasu prayacchasi.*
Yajamānāya sunvate.

Let your arms of law and order be long and far reaching by which you protect and provide peace, prosperity and security for the self-sacrificing performer of yajna who creates soma for the common good.

अ॒यं त॑ इन्द्र॒ सोमा॒ निपू॑ता॒ अधि॑ ब॒र्हिषि॑।
एही॑म॒स्य द्रवा॒ पिब॑ ॥ ११॥

11. *Ayaṁ ta indra somo nipūto adhi barhiṣi.*
Ehīmasya dravā piba.

Indra, this soma pure and sanctified on the holy grass of yajna vedi, is dedicated to you. Come fast, you would love it, drink and enjoy, and protect and promote it for the good of all.

शाचि॑गो॒ शाचि॑पूजना॒ यं रणा॑य त सु॒तः।
आख॑ण्डल॒ प हू॑यस॥ १२॥

12. *Śācigo śacipūjanā'yaṁ raṇāya te sutaḥ.*
Ākhaṇḍala pra hūyase.

Lord self-refulgent creator of stars and planets, glorious adorable, this cosmic soma of the universe of your creation is for the joy of life. Therefore, O lord imperishable, you are invoked and adored with love and faith.

यस्ते शृङ्गवृषा नपात्पर्णपात्कुण्डपाय्यः ।
न्यस्मिन्दध्र आ मनः ॥ १३ ॥

13. *Yaste śṛṇgavṛṣo napāt praṇapāt kuṇḍapāyyaḥ.*
Nyasmin dadhra ā manaḥ.

O lord, the sun on high which neither falls nor allows others, planets and satellites, to fall is your creation and it is the protector and sustainer of the vault of heaven and the firmament. On this we meditate and concentrate our mind.

वास्तोष्पत ध्रुवा स्थूणां सत्रं साम्यानाम ।
द्रप्सा भत्ता पुरां शश्वतीनामिन्द्रा मुनीनां सखा ॥ १४ ॥

14. *Vāstoṣpate dhruvā sthūṇāṁ'satraṁ somyānām.*
Drapso bhettā purāṁ śaśvatīnām-indro munīnāṁ sakhā.

O lord of human habitations, creator of the cosmic home of life, may the centre column of our house be firm. May the lord be the protective armour of the makers of soma. May Indra, lover of soma to the last drop, be destroyer of the strongholds of evil which nevertheless persist through time, and may the lord be friends with the sages.

पृदाकुसानुयजता गवषणे एकः स न्भि भूयसः।
भूणिमश्वं नयत्तुजा पुरा गृभन्द्रं सामस्य पीतये॥ १५॥

Pṛdākusānur-yajato gaveṣaṇa ekaḥ sannabhi bhūyasaḥ. Bhūrṇim-aśvaṁ nayat tujā puro gṛbhendraṁ somasya pītaye.

Challenger of poisonous negativities, adorable, giver of earthly prosperity and words of vision and wisdom, Indra by himself alone eliminates many evils. Let the devotee with inspired adoration invoke the refulgent omnipresence of Indra before his inner vision to bless his consciousness and to protect and promote it to universal awareness of the divine presence.

Mandala 8/Sukta 18

Adityah (1-3, 5, 10-22), Aditi (4, 6, 7), Ashvinau (8), Agni-Surya-Anilah (9) Devatah, Irimbithi Kanva Rshi

इदं ह नूनमषां सुम्नं भिक्त मत्यः।
आदित्यानामपूर्व्यं सवीमनि ॥ १॥

1. *Idaṁ ha nūnam-eṣāṁ sumnaṁ bhikṣeta martyaḥ. Ādityānām-apūrvyaṁ savīmani.*

Let mortal humanity ask for unique favours of these Adityas, brilliant children of Mother Nature, that is, nature's powers of light, energy and peace, seek for wealth, honour and excellence of life in a state of peace and progress, and live under the inspiration and guidance of nature, her forces of thought, energy and stability without violating nature's law.

अनवाणा ह्यषां पन्था आदित्यानाम।
अदब्धाः सन्ति पायवः सुगवृधः॥ २॥

2. *Anarvāṇo hyeṣāṁ panthā ādityānām.*
Adabdhāḥ santi pāyavaḥ sugevṛdhaḥ.

Irresistible are the paths and laws of these brilliant powers of nature, undaunted are they, protectors and promoters, and they increase the peace and prosperity of life (if you presume not to challenge and violate them).

तत्सु नः सवि॒ता भगा॒ वरु॑णा मि॒त्रा अ॑र्य॒मा।
शर्म॑ यच्छन्तु स॒पथा॒ यदीम॑ह ॥ ३ ॥

3. *Tat su naḥ savitā bhago varuṇo mitro aryamā.*
Śarma yacchantu sapratho yadīmahe.

May Savita, life generating sun, Bhaga, inexhaustible wealth and power of divinity, Varuna, oceans of space and divine generosity, Mitra, divine love and warmth of life, and Aryaman, divine laws of the motions of stars, planets and galaxies, guide and lead us to that peace and prosperity which we pray for and which, we wish, may ever increase.

दे॒वेभि॑र्देव्यदि॒ते रि॑ष्टभर्म॒न्ना ग॑हि।
स्मत्सू॒रिभिः॑ पुरुपिय सु॒शर्म॑भिः ॥ ४ ॥

4. *Devebhir-devyadite'riṣṭabharmannā gahi.*
Samt sūribhiḥ purupriye suśarmabhiḥ.

Imperishable nature, mother Infinity universally loved and adored, self-refulgent divinity, giver of security in prosperity against adversity, pray come and bring us best of life's happiness and well being along with brilliant powers of generosity, intelligence and fearless rectitude.

त हि पुत्रासो अदितिविदुद्वषांसि यातवे ।
अंहाश्चिदुरुचक्रया नो हसः ॥ ५ ॥

5. *Te hi putrāso aditer-vidur-dveṣāṁsi yotave.*
Aṁhościd-urucakrayo'nehasaḥ.

Those children of divinity, sages, scholars and redoubtable warriors, pure at heart and great performers of boundless possibilities, know how to remove jealousies, fight out enmities and eliminate sin and crime.

अदितिना दिवा पशुमदितिनक्तमद्वयाः ।
अदितिः पात्वंहसः सदावृधा ॥ ६ ॥

6. *Aditirno divā paśum-aditir-naktamadvayāḥ.*
Aditiḥ pātvaṁhasaḥ sadāvṛdhā.

May Aditi, Mother Nature, her intelligence, energy and stability, preserve, protect and promote our cattle, property and perception day and night. May the light of divinity, always promotive of positivity, save us from sin.

उत स्या ना दिवा मतिरदितिरूत्या गमत ।
सा शन्ताति मयस्करदप स्रिधः ॥ ७ ॥

7. *Uta syā no divā matir-aditir-ūtyā gamat.*
Sā śaṁtāti mayaskaradapa sridhaḥ.

May that beneficent intelligence of the light of divine Mother Nature come to us day by day with her protective faculties, do us good and ward off errors, obstructions, negative values and misbeliefs.

उत त्या दव्या भिषजा शं नः करता अश्विना ।
युयुयातामिता रपा अप स्रिधः ॥ ८ ॥

8. *Uta tyā daivyā bhiṣajā śaṁ naḥ karato aśvinā.*
Yuyuyātāmito rapo apa sridhaḥ.

And may nature's complementary powers of all round protection and growth bring us good and peace and keep off all sin and evil of body and mind from us.

शमग्निरग्निभिः करच्छं नस्तपतु सूर्यः ।
शं वाता वात्वरपा अप स्रिधः ॥ ९ ॥

9. *Śamagniragnibhiḥ karaccharṁ nastapatu sūryaḥ.*
Śaṁ vāto vātvarapā apa sridhaḥ.

May Agni, divine fire of life, with its radiations of heat and light, do us good. May the sun shine warm for the good of all in peace. May the wind blow fragrant and free and bring us the breath of life for all in peace, and may all the divinities of Mother Nature drive away and keep off all negativity and adversities from humanity.

अपामीवामप स्रिधमप सधत दुमतिम ।
आदित्यासा युयोतना ना अंहसः ॥ १० ॥

10. *Apāmīvāmapa sridhamapa sedhata durmatim.*
Ādityāso yuyotanā no aṁhasaḥ.

May the Adityas, powers of light and life in nature and humanity, drive away all disease of body and mind and keep off negativities of thought and intelligence from us. May the children of imperishable divinity keep us safe, far away from the onslaughts of sin and adversity.

युयाता॒ शरु॑म॒स्मदाँ आदि॑त्यास उ॒ताम॑तिम ।
ऋध॒द्वष॑: कृणुत विश्ववदसः ॥ ११ ॥

11. *Yuyotā śarumasmadāň ādityāsa utāmatim.*
Ṛdhagdveṣaḥ kṛṇuta viśvavedasaḥ.

May the Adityas, divine harbingers of light and life, drive away from us all forms of violence and enmity. May they ward off all those stupid fools who lack understanding and refuse to think positively. May the pioneers of enlightenment who know the world and all its ways eliminate hate and malignity from the world of humanity.

तत्सु न॒: शम॑ च्छ॒ता दि॑त्या॒यन्मुमो॑चति ।
एन॑स्वन्तं चि॒दन॑सः सुदानवः ॥ १२ ॥

12. *Tat su naḥ śarma yacchatā''dityā yanmumocati.*
Enasvantaṁ cidenasaḥ sudānavaḥ.

O Adityas, children of the light of life eternal, holy givers of the best of life, thought and action, bring us that peace and joy which gives us freedom, that freedom which saves and liberates even the worst of sinners from sin and evil.

या न॒: कश्चि॒दिरि॑ ति र ॒स्त्वन॒ मर्त्य॑: ।
स्व: ष एव॑ रिरिषीष्ट॒ युज॑न॑: ॥ १३ ॥

13. *Yo naḥ kaścid ririkṣati rakṣastvena martyaḥ.*
Svaiḥ ṣa evai ririṣīṣṭa yurjanaḥ.

Let the mortal who of his own evil nature seeks to injure us by his evil design perish in consequence of his own evil actions. Let such a man be off from us.

समित्तम॒घम॑श्नवद्दुःशंस॒ं मर्त्य॑ं रि॒पुम।
या अ॑स्म॒त्रा दु॒हर्णा॑वाँ॒ उप॑ द्व॒युः ॥ १४॥

14. *Samit tama-ghamaśnavad duḥśaṁsaṁ martyaṁ ripum. Yo asmatrā durhaṇāvāṅ upa dvayuḥ.*

Let the sin itself consume and wholly destroy that sinner, evil designer, maligner, mortal enemy of humanity who is a treacherous double dealer and seeks to destroy us.

पा॒क॒त्रा स्थ॑न दवा हृ॒त्सु जा॑नीथ॒ मर्त्य॑म।
उप॑ द्व॒युं चाद्व॑युं च वसवः ॥ १५॥

15. *Pākatrā sthana devā hṛtsu jānītha martyam. Upa dvayuṁ cādvayuṁ ca vasavaḥ.*

O Vasus, brilliant and benevolent providers of peace and settlement for humanity, stand by those who are simple, honest and innocent. In your heart of hearts you know the nature and character of mortal humanity and closely discriminate between the double dealer and the person who is not a double dealer. Stand by the pure at heart, we pray.

आ शम॒ पव॑ता॒नामातापां वृ॑णीमह।
द्यावा॑ ॒ाम॒ार अ॒स्मदप॑स्कृतम ॥ १६॥

16. *Ā śarma parvatānāmotāpāṁ vṛṇīmahe. Dyāvākṣāmāre asmad rapaskṛtam.*

We pray for the peace and protection of the mountains and the clouds. We pray for the peace and protection of the running waters. May heaven and earth, divine intelligence and holy mother, keep off sin and evil, suffering and disease from us. (Our choice and

prayer is freedom from sin and suffering.)

त नो भद्रेण शर्मणा युष्माकं नावा वसवः ।
अति विश्वानि दुरिता पिपर्तन ॥ १७ ॥

17. *Te no bhadreṇa śarmaṇa yuṣmākaṁ nāvā vasavaḥ. Ati viśvāni duritā pipartana.*

O Vasus, providers of settlement, peace and joy, Adityas, holy powers of light and life in nature and humanity, we pray, be our guides and pilots and, by your saving ark of life and destiny, lead us over the sins and sufferings of the world with the peace and felicity of the life divine.

तुच तनाय तत्सु नो दाघीय आयुर्जीवसे ।
आदित्यासः सुमहसः कृणोतन ॥ १८ ॥

18. *Tuce tanāya tat su no drāghīya āyurjīvase. Ādityāsaḥ sumahasaḥ kṛṇotana.*

O Adityas, refulgent lords of light and mighty masters of life giving energies, for the joyous living and longevity of our children and their off-spring, create and bring the holy gift of good health and long life of peace and felicity.

यज्ञा हीळो वो अन्तर् आदित्या अस्ति मृळत ।
युष्म इद्वो अपि ष्मसि सजात्य ॥ १९ ॥

19. *Yajño hīḷo vo antara ādityā asti mṛḷata. Yuṣme id vo api ṣmasi sajātye.*

O Adityas, mighty masters of refulgence and teachers of the secrets of good health and long life of felicity, the yajna, holy act of creativity, is your love

and inward inspiration. That act we have performed close to you. Pray know, appreciate and be kind and happy with us. We are yours, we abide in your light, and we are of the same order of humanity as you, one with you.

बृहद्वरूथं मरुतां देवं त्रातारमश्विना।
मित्रमीमहे वरुणं स्वस्तये॥ २०॥

20. *Bṛhad varūthaṁ marutāṁ devaṁ trātāram-aśvinā. Mitram-īmahe varuṇaṁ svastaye.*

For the sake of a long life of peace and felicity, we approach the brilliant and benevolent lord of the winds of life and life's energy, the protective and saviour forces of life, the Ashvins, complementary forces of the dynamics of development, Mitra, powers of love and friendship, and Varuna, powers of judgement and justice, all in nature as well as in humanity, we pray for inspiration and enact as a holy performance of yajna a vast home of peace and freedom for humanity on the earth and her environment.

अनेहा मित्रायमन्नृवद्वरुण शंस्यम।
त्रिवरूथं मरुता यन्त नश्छर्दिः॥ २१॥

21. *Aneho mitrāryaman nṛvad varuṇa śaṁsyam. Trivarūthaṁ maruto yanta naśchardiḥ.*

O Mitra, powers of universal love and friendship, Aryaman, guides and pioneers of humanity, and Varuna, powers of universal judgement and justice, and all ye peoples of the world, unite, create and give us a happy home on earth blest with threefold freedom from ignorance and darkness, injustice and violence,

and poverty and inequality, admirable as free from sin and evil and the scourge of fear and terror.

य चिद्धि मृत्युबन्धव आदित्या मनवः स्मसि।
प सू न आयुर्जीवस तिरतन ॥ २२ ॥

22. *Ye ciddhi mṛtyubandhava ādityā manavaḥ smasi.*
Pra sū na āyurjīvase tiretana.

O Adityas, powers of light and life, givers of enlightenment, human as we are, all kindred of the fact of death, pray give us the longest span of life for the joy of living and then help us cross over to the life beyond death.

Mandala 8/Sukta 19

Agni (1-33), Adityah (34-35), Trasadasyu'sdana-stuti (36-37) Devatah, Sobhari Kanva Rshi

तं गूर्धया स्वर्णरं दवासा दवमरतिं दधन्विर।
दवत्रा हव्यमाहिर ॥ १ ॥

1. *Taṁ gūrdhayā svarṇaraṁ devāso devamaratiṁ dadhanvire. Devatrā havyamohire.*

Praise the self-refulgent lord giver of heavenly bliss whom the divinities of light and enlightenment hold and reflect in all his glory, Agni, the lord adorable, all pervasive yet uninvolved, whom the noble and learned people perceive, realise and worship as the one worthy of worship.

विभूतरातिं विप चित्रशाचिषमग्निमीळिष्व यन्तुरम।
अस्य मधस्य साम्यस्य साभर पमध्वराय पूव्यम ॥ २ ॥

2. *Vibhūtarātiṁ vipra citraśociṣam-agnimīḷiṣva yanturam. Asya medhasya somyasya sobhare premadhvarāya pūrvyam.*

O vibrant scholar, worship Agni, lord of light and enlightenment, infinitely giving, awfully wondrous and self-refulgent, and the sole leader and controller of the world. Worship Him, the lord eternal, O generous man, in order that you may participate in this yajnic system of the lord's universe which is full of love without violence and overflows with the blissful joy of soma, an inspiring invitation to live and act as the child of divinity.

यजिष्ठं त्वा ववृमहे देवं देवत्रा होतारममर्त्यम।
अस्य यज्ञस्य सुक्रतुम ॥ ३ ॥

3. *Yajiṣṭhaṁ tvā vavṛmahe devaṁ devatrā hotāram-amartyam. Asya yajñasya sukratum.*

We choose to worship you, Agni, most adorable, worthy of worship, self-refulgent lord over the divinities of existence, imperishable and eternal creator of the yajna of this universal order of the world.

ऊर्जा नपातं सुभगं सुदीदितिमग्निं श्रेष्ठशाचिषम।
स नो मित्रस्य वरुणस्य सा अपामा सुम्नं यक्षते दिवि ॥ ४ ॥

4. *Ūrjo napātaṁ subhagaṁ sudīditimagniṁ śreṣṭhaśociṣam. Sa no mitrasya varuṇasya so apā-mā sumnaṁ yakṣate divi.*

We worship Agni, protector and promoter of energy and men of energy, lord of grandeur and glory and the holy refulgence of nature that shines bright with the highest flames of fire and light. In the light and fire

of cosmic yajna, He is the giver of joy in the light of day and the bliss of peace in the night, and He is the giver of the nectar of pleasure in the liquid flow of water and the dynamics of karmic flow.

यः समिधा य आहुती या वदन दुदाश मता अग्नय।
या नमसा स्वध्वरः ॥ ५ ॥

5. *Yaḥ samidhā ya āhutī yo vedena dadāśa marto agnaye. Yo namasā svadhvaraḥ.*

The mortal man who performs yajna, creative activity without violence, and offers homage by giving in honour of Agni with holy fuel or with havi in ghrta and fragrant materials with the chant of Vedic verses enjoys the peace and bliss of life day and night.

तस्यदवन्ता रंहयन्त आशवस्तस्य द्युम्नितमं यशः।
न तमंहा दुवकृतं कुतश्चन न मत्यकृतं नशत ॥ ६ ॥

6. *Tasyedarvanto raṁhayanta āśavastasya dyumnitamaṁ yaśaḥ. Na tamaṁho devakṛtaṁ kutaścana na martyakṛtaṁ naśat.*

His horses speed on at the fastest and hasten him to victory. His honour and fame shine the brightest. Whatever he does in honour of the divinities or in service to mortal humanity, sin and pride never touch him nor does it pollute his action.

स्वग्रया वा अग्निभिः स्याम सूना सहस ऊर्जां पत।
सुवीरस्त्वमस्मयुः ॥ ७ ॥

7. *Svagnayo vo agnibhiḥ syāma sūno sahasa ūrjāṁ pate. Suvīras-tvam-asmayuḥ.*

O lord creator of energy and master controller

of strength and power, let us, by yajnic experimentations of various forms of heat and light, all your gifts, be masters of fire energies and light radiations. You are the bravest holy power. Pray be ours, close to us as master giver and power divine.

प्रशंसमानाऽअतिथिन मित्रियाऽग्नी रथाऽन वेद्यः।
त्वऽरमासाऽअपि सन्ति साधवस्त्वं राजा रयीणाम॥ ८॥

8. *Praśaṁsamāno atithirna mitriyo'gnī ratho na vedyaḥ. Tve kṣemāso api santi sādhavas-tvaṁ rājā rayīṇām.*

Agni is worthy of praise and admiration as a friendly guest of honour and worthy to be known as a saviour like a chariot leading to cherished destinations. Abiding in you and strengthened by you, O lord, dedicated practitioners rise to be men of perfect success in peace and bliss since you are the ruler and controller of all forms of the wealth of existence.

सा अद्धा दाश्वध्वराऽग्ने मर्तः सुभगऽस प्रशंस्यः।
स धीभिरस्तु सनिता॥ ९॥

9. *So addhā dāśvadhavaro'gne martaḥ subhaga sa praśaṁsyaḥ. Sa dhībhirastu sanita.*

O lord of universal wealth and grandeur, Agni, we pray, may the mortal come to sure success and good fortune who gives in charity and performs acts of yajnic creativity with love and without violence. May such a man be worthy of praise and appreciation with holy acts of intelligence and may he be rich in acquisitions and liberal in dispensations of charity.

यस्य॒ त्वमू॑ध्वा अ॑ध्व॒राय॒ तिष्ठ॑सि ॒ायद्वी॑र॒ः स सा॑धत।
सा अव॑द्भि॒ः सनि॑ता॒ स वि॑प॒न्युभि॒ः स शू॑र॒ः सनि॑ता कृ॒तम॥ १०॥

10. *Yasya tvamūrdhvo adhvarāya tiṣṭhasi kṣayad-vīraḥ sa sādhate. So arvadbhiḥ sanitā sa vipan-yubhiḥ sa śūraiḥ sanitā kṛtam.*

The man for whose acts of yajna you rise high and stay constant is blest with brave progeny and achieves all round success in life. He is blest with horses and incoming wealth and honour. Surrounded by the wise, he is blest with praise and high appreciation. Supported by the brave, he achieves fulfilment in whatever he does and whatever he wants to do.

यस्या॒ग्निव॑पु॒र्गृ॒ह स्ताम॒ं चना॒ दधी॑त वि॒श्ववा॑यः।
ह॒व्या वा॒ ववि॑ष॒द्विष॑ः॥ ११॥

11. *Yasyāgnir-vapurgṛhe stomaṁ cano dadhīta viśvavāryaḥ. Havyā vā veviṣad viṣaḥ.*

Blest is the man in whose house Agni, lord of universal acceptance with faith and reverence, through the divine fire form of yajna, receives oblations of holy food and Vedic songs of praise and the fire sends up yajnic food to nature's divinities. He achieves total fulfilment in every field of life through the bounties of divine nature.

विप॑स्य वा स्तु॒व॒तः स॑हसा यहा म॒ ू॒तमस्य रा॒तिषु॑।
अ॒वाद॑वमु॒परि॑मर्त्यं कृधि॒ वसा॑ विवि॒दुषा॒ वच॑ः॥ १२॥

12. *Viprasya vā stuvataḥ sahaso yaho makṣūt-amasya rātiṣu. Avo-devam-uparimartyaṁ kṛdhi vaso vividuṣo vacaḥ.*

And O child of strength born of yajnic endeavour and sustainer of vitality in human affairs, O Vasu, all pervasive divine fire, living shelter of all, convert the song of the vibrant scholar celebrant to super mortal prayer and raise it to reach the heights of divinity.

या अग्निं हव्यदातिभिर्नमोभिर्वा सुदक्षमाविवासति।
गिरा वाजिरशोचिषम॥ १३॥

13. *Yo agniṁ havyadātibhir-namobhir-vā sudakṣam-āvivāsati. Girā vājira-śociṣam.*

One who lights the versatile yajnic fire and thereby whole heartedly serves the fire divine of imperishable flames with oblations of sacred havis, reverence and holy words of prayer never falls, never fails in life.

समिधा या निशिती दाशददितिं धामभिरस्य मर्त्यः। विश्वत्स धीभिः सुभगा जनाँ अति द्युम्नरुद्र इव तारिषत॥ १४॥

14. *Samidhā yo niśitī dāśadaditiṁ dhāmabhirasya martyaḥ. Viśvet sa dhībhiḥ subhago janāँ ati dyumnairudga iva tāriṣat.*

The mortal who serves Aditi, immortal fire of mother Infinity, with blazing fuel within the radiance of its own laws is blest with the wealth and splendour of all orders of intelligence, honour and fame and surpasses all people of the other order like a captain on the helm crossing the stormy seas.

तदग्न द्युम्नमा भर यत्साहत्सदने कं चिदत्रिणम।
मन्युं जनस्य दूढ्यः॥ १५॥

15. *Tadagne dyumnamā bhara yat sāhasat sadane kaṁ cidatriṇam. Manyuṁ janasya dūḍhyaḥ.*

Agni, lord of light and life, give us that splendour of spirit and intelligence which may challenge and overcome any voracious friend at the door, in the heart and home, and counter the wealth of any evil minded person anywhere in life.

यन॒ चष्ट॒ वरु॑णा मि॒त्रा अ॑र्य॒मा यन॒ नास॑त्या॒ भग॑ः ।
व॒यं तत्त॒ शव॑सा गातु॒वित्त॑मा॒ इन्द॑त्वाता विधमहि ॥ १६ ॥

16. *Yena caṣṭe varuṇo mitro aryamā yena nāsatyā bhagaḥ. Vyaṁ tat te śavasā gātuvittamā indra tvotā vidhemahi.*

Agni, lord of light and life, we worship, pray for and try to acquire that light of vision and discrimination of intelligence of yours by which Varuna, man of judgement and justice, Mitra, man of love and friendship, Aryaman, guide and pioneer of society, the Ashvins, complementary agents of development and progress, and Bhaga, man of power, fame and honour, envision things in unison, discriminate right from wrong, and declare for all to see and follow the right so that thereby, O Indra, ruling lord and power version of Agni, we all, most keen to know the paths of progress and follow them, may advance with the power of our will and knowledge under your guidance and protection.

त घदग्न स्वा॒ध्या॑३ य त्वा॑ विप निदधि॒र नृ॒च ॑सम ।
विपा॑सा दव सु॒कतु॑म ॥ १७ ॥

17. *Te ghedagne svādhyo ye tvā vipra nidadhire nṛcakṣasam. Viprāso deva sukratum.*

Agni, self-refulgent lord of life, vibrant presence of the universe, surely they are the wise and holy men

and they are the blessed men of noble thought and study worthy of reverence who hold on to the light of your presence in the heart and meditate on the presence as the lord observant of humanity and as the high priest of the cosmic yajna.

त इद्वदिꣳ सुभग त आहुतिꣳ त सातुं चिकिर दिवि।
त इद्वाजꣳभिजिग्युमहद्धनꣳ य त्व कामं न्यरिर॥ १८॥

18. *Ta id vediṁ subhaga ta āhutiṁ te sotuṁ cakrire divi. Ta id vājebyir-jigyur-mahad dhanaṁ ye tve kāmaṁ nyerire.*

Lord of glory and divine grace, Agni, they alone in reality organise the yajna vedi, they really offer the oblations into the sacred fire, they in truth endeavour to distil the soma of joy in the light of divinity, they in ultimate terms win the wealth of life by their struggle of life, who concentrate their hopes and ambitions in you and attribute and dedicate all their success, honour and fame to you.

भदा नो अग्निराहुता भदा रातिः सुभग भदा अध्वरः।
भदा उत पशस्तयः॥ १९॥

19. *Bhadro no agnirāhuto bhadrā rātiḥ subhaga bhadro adhvaraḥ. Bhadrā uta praśastayaḥ.*

Lord of beauty and glory, may the yajna fire with offers of oblations be auspicious for us. May our charity be auspicious. May our yajna and all other acts of kindness and love free from violence be auspicious. And may all the appreciation and praise of our acts and behaviour be auspicious and fruitful.

भ्रदं मनः कृणुष्व वृत्रतूय यना समत्सु सासहः।
अव स्थिरा तनुहि भूरि शर्धतां वनेमा ते अभिष्टिभिः ॥ २० ॥

20. *Bhadraṁ manaḥ kṛṇuṣva vṛtratūrye yenā samatsu sāsahaḥ. Ava sthirā tanuhi bhūri śardhatāṁ vanemā te abhiṣṭibhiḥ.*

Agni, leading light of life, turn the mind by which you challenge the adversary in battles and win for us to gracious goodness in the victory over the forces of darkness. Reduce the many strongholds of the violent adversaries to nullity so that by your kindness and favours we may win what we desire in peace.

इळे गिरा मनुर्हितं यं देवा दूतमरतिं न्यरिरे।
यजिष्ठं हव्यवाहनम ॥ २१ ॥

21. *Īḷe girā manurhitaṁ yaṁ devā dūtam-aratiṁ nyerire. Yajiṣṭhaṁ havyavāhanam.*

With words of praise I celebrate Agni, sacred fire energy, benefactor of humanity whom brilliant scholars honour and elevate as messenger, speedy ministrant, most valuable and adorable, and bearer of oblations to the divinities of nature.

तिग्मजम्भाय तरुणाय राजत पया गायस्यग्नय।
यः पिंशत सूनृताभिः सुवीयमग्निघृतभिराहुतः ॥ २२ ॥

22. *Tigmajambhāya taruṇāya rājate prayo gāyasyagnaye. Yaḥ piṁśate sūnṛtābhiḥ suvīryam-agnir-ghṛtebhir-āhutaḥ.*

O yajaka, you sing and celebrate Agni and offer libations of holy food to the flaming, ever youthful and brilliant fire of yajna which, when fed on ghrta and sung

in sacred song, gives you strength and vigour in return for the homage.

यदी घृतभिराहुता वाशीमग्निभरत उच्चावं च।
असुरइव निणिजम॥ २३॥

23. *Yadī ghṛtebhir-āhuto vāśīm-agnir-bharata uccāva ca . Asura iva nirṇijam.*

When the fire of yajna fed on ghrta rises in flames with a crackle up and down, then it displays its form and power like an earthly version of the sun radiating its light.

या हव्यान्यरयता मनुहिता दव आसा सुगन्धिना।
विवासत वार्याणि स्वध्वरा हाता दवा अमत्यः॥ २४॥

24. *Yo havyānyairayatā manurhito deva āsā sugandhinā. Vivāsate vāryāṇi svadhvaro hotā devo amartyaḥ.*

Agni is the divine power which receives and carries the holy materials to the divinities by its fragrant vedi-mouth of fire. It is the benefactor of humanity and gives the choicest good things to all. It is the agent of good action and illuminator of the paths of piety. It is the high priest of universal yajna and an immortal divine power.

यदग्र मत्यस्त्वं स्यामहं मित्रमहा अमत्यः।
सहसः सूनवाहुत॥ २५॥

Yadagne martyastvaṁ syāmahaṁ mitramaho amartyaḥ. Sahasaḥ sūnavāhuta.

Agni, light and life of the world, child of

omnipotence and creator of the mighty cosmos, mortal as I am, if I could worship you and were to become like you, I too would be an immortal, great adorable friend of the world of existence.

न त्वा रासीयाभिशस्तय वसा न पापत्वाय सन्त्य।
न म स्तातामतीवा न दुहितः स्यादग्ने न पापया ॥ २६ ॥

26. *Na tvā rāsīyābhiśastaye vaso na pāpatvāya santya. Na me stotāmatīvā na durhitaḥ syādagne na pāpayā.*

Agni, light of life, haven and home of humanity, let me not worship you for the sake of something despicable. Lord adorable, nor must I pray to you for something evil. Let not my own admirer, say my son or my disciple, be stupid and dull, nor malignant, nor sinful.

पितुन पुत्रः सुभृता दुराण आ देवाँ एतु प णा हविः ॥ २७ ॥

27. *Piturna putraḥ subhṛto duroṇa ā devāň etu pra ṇo haviḥ.*

Just as the son is cherished in the father's home and then the son looks after the parents, similarly Agni is cherished in the house of yajna and may Agni carry our oblations to the divinities.

तवाहमग्न ऊतिभिनदिष्ठाभिः सचय जाषमा वसा ।
सदा देवस्य मत्यः ॥ २८ ॥

28. *Tavāhamagna ūtibhir-nediṣṭhābhiḥ saceya joṣamā vaso. Sadā devasya martyaḥ.*

Agni, light of life all pervasive, shelter home of humanity, mortal as I am, I pray, may I, by the closest protections of the power divine always enjoy the love

and favour of the lord.

तव॒ कत्वा॑ सनयं॒ तव॑ रा॒तिभि॒रग्न॒ तव॒ पश॑स्तिभिः ।
त्वामिदा॑हुः पम॑तिं॒ वसा॒ ममा ग्न॒ हष॑स्व॒ दात॑व ॥ २९ ॥

29. *Tava kratvā saneyaṁ tava rātibhir-agne tava praśastibhiḥ. Tvāmidāhuḥ pramatiṁ vaso mamā'gne harṣasva dātave.*

By virtue of your mercy and grace, let me love you with yajnic life of holy action. By virtue of your acceptance, appreciation and generosity, let me serve you with all that you have given me. The wise say that you are the wisest, most high, and foremost leader and guide, O shelter of humanity. O lord, be pleased and generous to bless me that I may offer and sing praises in honour of your glory.

प स॒ा अ॑ग्न॒ तवा॒तिभि॑ः सुवी॒रा॑भिस्तिरत॒ वाज॑भमभिः ।
यस्य॒ त्वं स॒ख्यमा॒वर॑ः ॥ ३० ॥

30. *Pra so agne tavotibhiḥ suvīrābhis-tirate vājabharmabhiḥ. Yasya tvaṁ sakhyamāvaraḥ.*

Agni, lord of universal love and friendship, he whose love and friendship, devotion and dedication, you accept into your kind care thrives under your protection and promotion and advances in life with noble and heroic progeny, moving from victory to glory.

तव॑ द॒प्सा नील॑वान्वा॒श ऋ॒त्विय॒ इन्धा॑नः सिष्ण॒वा द॑द ।
त्वं म॑ही॒नामु॒षसा॑मसि पि॒यः ा॒पा वस्तु॑षु राजसि ॥ ३१ ॥

31. *Tava drapso nīlavān vāśa ṛtviya indhānaḥ siṣṇavā dade. Tvaṁ mahīnām-uṣasām-asi priyaḥ kṣapo vastuṣu rājasi.*

Agni, giver of the showers of joy in life, the world of your creation flows on like drops of soma from the press, colourful, crackling voluble, exciting and fresh through the seasons, bright and beautiful, passionately lovable. You are darling of the glory of dawns and you shine ever in the glimmerings of the dusk and reflect in the ripples of water.

तमागन्म सोभरयः सहस्रमुष्कं स्वभिष्टिमवसे।
समाजं त्रासदस्यवम॥ ३२॥

32. *Tamāganma sobharayaḥ sahasramuṣkaṁ sva-bhiṣṭim-avase. Samrājaṁ trāsadasyavam.*

Blest with wealth and knowledge and bearing gifts of homage, for ultimate protection and further advancement, we have come to the lord almighty of a thousand forces of light and arms, object of universal love and adoration, blazing ruler of the universe and a scourge of the evil destroyers.

यस्य त अग्न अन्य अग्नय उपक्षिता वयाइव।
विपो न द्युम्ना नि युवे जनानां तव क्षत्राणि वर्धयन॥ ३३॥

33. *Yasya te agne anye agnaya upakṣito vayā iva. Vipo na dyumnā ni yuve janānāṁ tava kṣatrāṇi vardhayan.*

Of you, Agni, lord and light of the universe, on whom do other lights such as the sun depend like branches of the tree, I sing like a poet and, celebrating your ruling orders of the people, I enjoy the honour and pleasures of the world of your creation.

यमादित्यासो अदुहः पारं नयथ मर्त्यम।
मघानां विश्वेषां सुदानवः॥ ३४॥

33. *Yamādityaso adruhaḥ pāraṁ nayatha martyam. Maghonāṁ viśveṣāṁ sudānavaḥ.*

O Adityas, generous givers of light and life free from malice and jealousy, of all the people of wealth, honour and power, whoever the mortal you guide and lead across the world of karma and consequence, he is the man of good fortune.

यूयं राजानः कं चिच्चषणीसहः यंन्तं मानुषाँ अनु।
वयं त वो वरुण मित्राय मन्तस्यामदूतस्य रथ्यः॥ ३५॥

35. *Yūyaṁ rājānaḥ kaṁ ciccarṣaṇīsahaḥ kṣayantaṁ mānuṣāň anu. Vayaṁ te vo varuṇa mitāryamant-syāmed-ṛtasya rathyaḥ.*

Adityas, powers and givers of light and justice, rulers of the bright order over people, punish whoever does evil and violence toward the law abiding citizens. O Vauna, ruling power of judgement and justice, Mitra, men of love and friendship, and Aryaman, guides and pioneers of the nation, let us be cooperative participants to take over the reins of your law and order of the truth and justice of your vision.

अदान्म पारुकुत्स्यः पञ्चाशतं त्रसदस्युवधूनाम ।
मंहिष्ठा अयः सत्पतिः॥ ३६॥

36. *Adānme paurukutsyaḥ pañcāśataṁ trasadasyurvadhūnām. Maṁhiṣṭho aryaḥ saptiḥ.*

May the lord sustainer of all life and destroyer of negativities, protector against the wicked, most liberal, most respectable defender of truth and goodness, I pray, bless us with many manly sons in the family and give them all noble wives.

उत म॑ प्रयिया॑व्ययि॑याः सुवास्त्वा॒ अधि॒ तुग्व॑नि। ति॒सृ॒णां स॑प्तती॒नां श्या॒वः प॑ण॒ता भु॑व॒द्वसु॒र्दिया॑नां॒ पति॑ः ॥ ३७ ॥

37. *Uta me prayiyor-vayiyoḥ suvāstvā adhi tugvani. Tisṝṇāṁ saptatīnāṁ śyāvaḥ praṇetā bhuvad vasur-diyānāṁ patiḥ.*

May the lord omnipresent, master ruler of all moving things and the three worlds, supporter of all liberal people, be my ultimate guide, inspiration, and abode at the end of my life of karma, moving as I am towards him with concentration on good things in thought and action.

Mandala 8/Sukta 20

Marutah Devatah, Sobhari Kanva Rshi

आ ग॑न्ता॒ मा रि॑षण्यत॒ प्रस्था॑वाना॒ माप॑ स्थाता समन्यवः। स्थि॒रा चि॑न्नमयिष्णवः ॥ १ ॥

1. *Ā gantā mā riṣaṇyata prasthāvāno māpa sthātā samanyavaḥ. Sthirā cinnamayiṣṇavaḥ.*

Come Maruts, warriors of nature and humanity. Do not hurt nor destroy the innocent. Already on the move as ever, pray do not tarry any more far away. Heroes of equal passion, will and desire to accomplish your mission, you can bend even the firmest forces of violence and bring them to reason.

वी॒ळु॒प॒विभि॑र्मरुत ऋभु॒ ण॒ आ रु॑दासः सुदी॒तिभि॑ः। इ॒षा नो॑ अ॒द्या ग॑ता पुरुस्पृहा य॒ज्ञमा सो॑भरी॒यव॑ः ॥ २ ॥

2. *Vīḷupavibhir-maruta ṛbhukṣaṇa ā rudrāsaḥ sudītibhiḥ. Iṣā no adyā gatā puruspṛho yajñamā sobharīyavaḥ.*

Mighty leaders of will and intelligence, lovers and protectors of the good, destroyers of want and suffering, honoured and invoked by all, come right now at the fastest by blazing chariots of the strongest wheel with forces of thunder and join our yajnic programme of creation and development with abundant food and energy.

विद्मा हि रुदियाणां शुष्ममुग्रं मरुतां शिमीवताम।
विष्णोरेषस्य मीळ्हुषाम॥ ३॥

3. *Vidmā hi rudriyāṇāṁ śuṣmamugraṁ marutāṁ śimīvatām. Viṣṇoreṣasya mīḷhuṣām.*

We know the virile Maruts dedicated to peace and justice against violence and injustice. They are harbingers of rain showers of plenty as participative agents of the cosmic will working in the dynamics of nature and humanity.

वि द्वीपानि पापतन्तिष्ठद्दुच्छुनाभ युजन्त रादसी।
प धन्वान्यरत शुभखादया यदजथ स्वभानवः॥ ४॥

4. *Vi dvīpāni pāpatan tiṣṭhad ducchunobhe yujanta rodasī. Pra dhanvānyairata śubhrakhādayo yadejatha svabhānavaḥ.*

O self-refulgent Maruts, when you in your blazing armour stir and move, islands sink at their banks, the evil stand still, both heaven and earth shake and the deserts rage with flying sands.

अच्युता चिद्वो अज्मन्ना नानदति पवतासो वनस्पतिः।
भूमिर्यामेषु रजत॥ ५॥

5. *Acyutā cid vo ajmannā nānadati parvatāso vanaspatiḥ. Bhūmiryāmeṣu rejate.*

At your move to battle, fixed mountains roar, ancient trees crack and crackle, and the earth shakes under the force of your pressure.

अमा॑य वा मरुता॒ यात॑वे॒ द्याजिही॑त॒ उत्त॑रा बृ॒हत।
यत्रा॒ नरा॒ ददि॑शत त॒नूष्वा त्व गां॑सि बा॒ह्वा॑जसः ॥ ६ ॥

6. *Amāya vo maruto yātave dyaurjihīta uttarā bṛhat. Yatrā naro dediṣate tanūṣvā tvakṣāṁsi bāhvo-jasaḥ.*

O Maruts, for the expansion of your force and power on the march, the vast skies give way farther and farther as the heroes of mighty arm put on and display their armour on their person.

स्व॒धामनु॒ श्रिय॑ं नरा॒ महि॑ त्वि॒षा अम॑वन्ता॒ वृष॑प्सवः।
वह॑न्त॒ अहु॑तप्सवः ॥ ७ ॥

7. *Svadhāmanu śriyaṁ naro mahi tveṣā amavanto vṛṣapsavaḥ. Vahante ahrutapsavaḥ.*

These mighty heroes, blazing bright in magnificence, commanding force and power of excellence, generous with moral rectitude, far from crookedness and unshakably upright in conduct, wear and express the grace of culture and behaviour in keeping with their innate merit and dedication to the defence of mother earth and her children.

गाभि॑र्वा॒णा अ॑ज्यत॒ साभ॑रीणां॒ रथ॒ काश॑ हिर॒ण्यय॑।
गाब॑न्धवः सुजा॒तास॑ इ॒ष भु॒ज म॒हान्ता॑ नः॒ स्पर॑स॒ नु ॥ ८ ॥

8. *Gobhirvāṇo ajyate sobharīṇāṁ rathe kośe hiraṇyaye. Gobandhavaḥ sujātāsa iṣe bhuje mahānto naḥ sparase nu.*

The missile of these protectors, sustainers and defenders of the earth is shot by the force of sounds in the golden interior of the carrier chariot. May these heroes, friends of the earth, nobly born and trained, great and glorious, stand for our maintenance, food and energy, comfort, love and cooperation.

पतिं वा वृषदञ्जया॒ वृष्ण॒ शर्धा॑य मारु॒ताय भरध्वम।
ह॒व्या वृष॑पयाव्ण॥ ९॥

9. *Prati vo vṛṣadañjayo vṛṣṇe śardhāya mārutāya bharadhvam. Havyā vṛṣaprayāvṇe.*

O generous yajakas, makers of soma, bear and bring homage in thankful response to the generous and mighty force of the Maruts led on the march by a great and formidable generous commander.

वृ॒ष॒ण॒श्वनं॑ मरुता॒ वृष॑प्सुना॒ रथे॑न॒ वृष॑नाभिना। आ श्ये॒नासा॒ न प॒ि ाणा॒ वृथा॑ नरा ह॒व्या नो॑ वी॒तये॑ गत॥ १०॥

10. *Vṛṣaṇaśvena maruto vṛṣapsunā rathena vṛṣanābhinā. Ā śyenāso na pakṣiṇo vṛthā naro havyā no vītaye gata.*

O Maruts, stormy troops of nature and leading warriors of the human nation, come freely like the mighty high flying eagle birds and bring us holy yajnic inputs for development and human progress for our protection and advancement by your strongly built chariot drawn by mighty forces, bearing loads of riches in generous plenty for our spiritual and material well being.

स॒मा॒नम॒ञ्ज्यं॑षां॒ वि भा॑जन्त रु॒क्मासा॒ अधि॑ बा॒हुषु॑।
दवि॑द्युतत्यृ॒ष्टय॑ः॥ ११॥

11. *Samānamañjyeṣāṁ vi bhrājante rukmāso adhi bāhuṣu. Davidyutatyṛṣṭayaḥ.*

The turn out, uniform and movement of these Maruts is steady and alike. So are their golden badges on the shoulders, and their weapons too shine uniformly in their hands.

त उगासो वृषणॅ उगबाहवो नकिष्टनूषुं यतिर।
स्थिरा धन्वान्यायुधा रथेषु वा नीकेष्वधि श्रियः॥ १२॥

12. *Ta ugrāso vṛṣaṇa ugrabāhavo nakiṣṭanūṣu yetire. Sthirā dhanvānyāyudhā ratheṣu vo'nīkeṣvadhi śriyaḥ.*

Bold and fearsome are they, vigorous and generous, strong of arm, so that they don't have to exert to defend their bodies and battle formations. Their arms and ammunitions are safe and strong, ready in position in their chariots, and in their battles they come out victorious with credit and admiration.

यषामणा न सपथा नामॅ त्वषं शश्वतामकमिद्भुज।
वया न पित्र्यं सहः॥ १३॥

13. *Yeṣāmarṇo na sapratho nāma tveṣaṁ śaśvatā-mekamid bhuje. Vayao na pitryaṁ sahaḥ.*

Ever ready and on the move without relent, their name and fame is unique, wide as the sea and expansive. So is their courage and patience to be enjoyed like ancestral heritage.

तान्वन्दस्व मरुतस्ताँ उपॅ स्तुहि तषां हि धुनीनाम।
अराणां न चरमस्तदॅषां दाना महा तदॅषाम॥ १४॥

14. *Tān vandasva marutastāṁ upa stuhi teṣāṁ hi dhunīnām. Arāṇāṁ na caramastadeṣāṁ dānā mahnā tadeṣām.*

Honour the Maruts, celebrate them all closely and fervently. As the spokes of the wheel are all equal, so all of these shakers of the evil and the wicked are equal, none is the highest, none the lowest. Hence also the gifts of protection and security of all of them are equally great.

सुभगः स व ऊतिष्वास पूर्वासु मरुता व्युष्टिषु।
या वो नूनमुतासति ॥ १५ ॥

15. *Subhagaḥ sa va ūtiṣvāsa pūrvāsu maruto vyuṣṭiṣu. Yo vā nūnamutāsati.*

Fortunate is that man, and prospers, O Maruts, who has been under your care and protection since early dawns and who for sure remains under your care for now and all time.

यस्य वा यूयं पतिं वाजिनो नर आ हव्या वीतये गथ।
अभि ष द्युम्नरुत वाजसातिभिः सुम्ना वो धूतया नशत ॥ १६ ॥

16. *Yasya vā yūyaṁ prati vājino nara ā havyā vītaye gatha. Abhi ṣa dyumnairuta vājasātibhiḥ sumnā vo dhūtayo naśat.*

O Maruts, leading lights of life, movers and shakers of negativities and opposition, whoever the man with yajnic gift when you approach to protect and partake of his offerings, is blest with peace and comfort and he prospers with honour and fame and wins victories in the battles for food, energy and wealth with prestige.

यथा रुदस्य सूनवो दिवो वशन्त्यसुरस्य वधसः ।
युवानस्तथदसत ॥ १७ ॥

17. *Yathā rudrasya sūnavo divo vaśantyasurasya vedhasaḥ. Yuvānastathedasat.*

As the Maruts, youthful children of Rudra, cosmic justice, light divine and universal life-giving intelligence, would wish, so may it be with us and all.

य चार्हन्ति मरुतः सुदानवः स्मन्मीळ्हुष्चरन्ति य ।
अतश्चिदा न उप वस्यसा हृदा युवान आ ववृध्वम ॥ १८ ॥

18. *Ye cārhanti marutaḥ sudānavaḥ smanmīḷhuṣaścaranti ye. Ataścidā na upa vasyasā hṛdā yuvāna ā vavṛdhvam.*

There are those people who honour the virile and generous Maruts, warriors and rain bearers of the nation. There are also those generous and charitable people who act and conduct themselves according to the Maruts' good wishes. For this reason, O youthful heroes, come and promote us with a very liberal and sympathetic heart as your own.

यून ऊ षु नविष्ठया वृष्णः पावकाँ अभि सोभर गिरा ।
गाय गाइव चकृषत ॥ १९ ॥

19. *Yūna ū ṣu naviṣṭhayā vṛṣṇaḥ pāvakāň abhi sobhare girā. Gāya gā iva carkṛṣat.*

As a farmer yokes and exhorts his bulls while ploughing the land, so should you, O manager of the nation, appreciate and celebrate the youthful, virile, generous and purifying Maruts, exhorting them with exciting words of latest praise and commendation.

साहा य सन्ति मुष्टिहव हव्या विश्वासु पृत्सु हातृषु।
वृष्णश्चन्दा ा सुश्रवस्तमान गिरा वन्दस्व मरुता अहे॥ २०॥

20. *Sāhā ye santi muṣṭiheva havyo viśvāsu pṛtsu hotṛṣu. Vṛṣṇaścandrānna suśravastamān girā vandasva maruto aha.*

Those who accept challenges of hostile and formidable forces in battles of the human nation in the world and, like a veteran celebrated boxer, repulse the challengers and win, those virile Maruts, generous as cloud bearing winds, handsome as the golden moon, and most reputed in humanity, O poet, sing and celebrate in spontaneous and most exciting words and voice.

गावश्चिद्धा समन्यवः सजात्यन मरुतः सबन्धवः।
रिहत ककुभा मिथः॥ २१॥

21. *Gāvaścid ghā samanyavaḥ sajātyena marutaḥ sabandhavaḥ. Rihate kakubho mithaḥ.*

O Maruts, heroes of equal mind bound in brotherhood, even cows, by virtue of the same species sit together and love each other under your kind care even though they may be moving around in different directions.

मतश्चिद्धा नृतवा रुक्मव ास उप भातृत्वमायति। अधि
ना गात मरुतः सदा हि व आपित्वमस्ति निधुवि॥ २२॥

22. *Martaścid vo nṛtavo rukmavakṣasa upa bhrātṛ-vamāyati. Adhi no gāta marutaḥ sadā hi va āpitvamasti nidhruvi.*

Mortals too, O Maruts, singing and dancing celebrants of life wearing golden corselet on the chest,

come to realise their kindred unity under your kind care and direction. Sing and speak to us over and above us since our brotherhood with you is always inviolable.

मरुता मारुतस्य न आ भेषजस्य वहता सुदानवः ।
यूयं सखायः सप्तयः ॥ २३ ॥

23. *Maruto mārutasya na ā bheṣajasya vahatā sudānavaḥ. Yūyaṁ sakhāyaḥ saptayaḥ.*

O Maruts, sojourners of lands and skies, moving in formations of seven coursers, noble and generous friends of the community, bring in for us medicaments of the air for our health and environment.

याभिः सिन्धुमवथ याभिस्तूर्वथ याभिर्दशस्यथा कृविम ।
मया ना भूतातिभिर्मयाभुवः शिवाभिरसचद्विषः ॥ २४ ॥

24. *Yābhiḥ sindhumavatha yābhistūrvatha yābhirdaśasyathā krivim. Mayo no bhūtotibhirmayobhuvaḥ śivābhirasacadviṣaḥ.*

O heroes of lands and seas and skies, free from hate, jealousy and enmity, bring us that tactic and policy and modes of defence and protection by which you guard the sea, repulse encroachment, and dig and construct tanks and wells and give them to people. O heroes of peace and well-being, be good and kind with safeguards of all type, safe guards and defences of auspicious and benevolent kind.

यत्सिन्धा यदसिक्न्यां यत्समुद्रषु मरुतः सुबर्हिषः ।
यत्पर्वतषु भषजम ॥ २५ ॥

25. *Yat sindhau yadasiknyāṁ yat samudreṣu marutaḥ subarhiṣaḥ. Yat parvateṣu bheṣajam.*

O Maruts, who sit on the holy seat of yajna, bring us the sanatives and medicaments that are in the rivers and the seas, in the darkness of caves, in the oceans and on the mountains.

विश्वं॒ पश्यन्ता बिभृथा त॒नूष्वा तना॑ ना॒ अधि॑ वाचत।
ा॒मा रपा॑ मरुत॒ आतु॑रस्य न॒ इष्क॑ता॒ विह्रु॑तं॒ पुनः॥ २६॥

26. *Viśvaṁ paśyanto bibhṛthā tanūṣvā tenā no adhi vocata. Kṣamā rapo maruta āturasya na iṣkartā vihrutaṁ punaḥ.*

O Maruts, you watch the world and all that it contains. You bear and bring all that knowledge and competence on your person, and with that pray, bless our physical body system and our body politic. By virtue of that knowledge and experience speak to us. O heroes of nature and humanity, cure the weakness, sin and suffering of our sick and restore to full health and efficiency whatever is broken and lost.

Mandala 8/Sukta 21

Indra (1-16), Chitra (17-18) Devate, Sobhari Kanva Rshi

व॒यमु॒ त्वामपूव्य स्थू॒रं न कच्चि॒द्भर॑न्ता व॒स्यव॑ः।
वाज॑ चि॒त्रं हवामह॥ १॥

1. *Vayamu tvāmapūrvya sthūraṁ na kaccid bharanto'vasyavaḥ. Vāje citraṁ havāmahe.*

O lord sublime, eternal, first and most excellent, we, bearing almost nothing substantial but praying for protection and advancement, invoke you in our battle of life for food, energy, knowledge and ultimate victory.

उप॑ त्वा॒ कम॑न्नू॒तय॒ स ना॒ युवा॒गश्च॑काम॒ या धृ॒षत।
त्वामिद्ध्यवि॒तारं ववृ॒महे॒ सखा॑य इन्द॒ सान॒सिम॥ २॥

2. *Upa tvā karmannūtaye sa no yuvograścakrāma yo dhṛṣat. Tvāmiddhyavitāraṁ vavṛmahe sakhāya indra sānasim.*

We approach you for protection and success in every undertaking. O lord youthful and blazing brave who can challenge and subdue any difficulty, pray come to our help. Indra, friends and admirers of yours, we depend on you alone as our sole saviour and victorious lord and choose to pray to you only as the lord supreme.

आ या॑हीम इन्द॒वा श्व॑पत॒ गाप॑त॒ उव॑रापत।
सामं सामपत पिब॥ ३॥

3. *Ā yāhīma indavo'śvapate gopata urvarāpate. Somaṁ somapate piba.*

Come lord of cows, horses and fertile lands, giver and protector of the nation and its glory, knowledge and wisdom and our creative activities, the somas of our success are for you to appreciate. O lord of life and life's joy of soma, come and join the ecstasy of our achievement and its celebration.

व॒यं हि त्वा॒ बन्धु॑मन्तमब॒न्धवा॒ विपा॑स इन्द यमि॒म। या त॒ धामा॑नि वृषभ॒ तभि॒रा ग॑हि॒ विश्व॑भि॒ः सामपीतय॥ ४॥

4. *Vayaṁ hi tvā bandhumantam-abandhavo viprāsa indra yemima. Yā te dhāmāni vṛṣabha tebhirā gahi viśvabhiḥ somapītaye.*

Bereft of any permanent brotherhood in mortal humanity, we are drawn by ourselves to you, enlightened

as we are and universal brother as you are in kinship divine. O lord of universal vigour and generosity, with all the world regions you command, come with the glory of all those worlds, join our soma celebrations, accept our devotion and protect this social order.

सीदन्तस्त वयो यथा गोश्रीत मधौ मदिर विवक्षणे।
अभि त्वामिन्द्र नानुमः ॥ ५ ॥

5. *Sīdantaste vayo yathā gośrīte madhau madire vivakṣaṇe. Abhi tvāmindra nonumaḥ.*

Nestled like birds in the nest, in your exuberant, exciting, honey sweet yajnic world of light and joy overflowing with delicacies of food and drink, we bow to you and worship you in thankfulness.

अच्छा च त्वना नमसा वदामसि किं मुहुश्चिद्वि दीधयः।
सन्ति कामासो हरिवो ददिष्टं स्मा वयं सन्ति ना धियः ॥ ६ ॥

6. *Acchā ca tvainā namasā vadāmasi kiṁ muhuścid vi dīdhayaḥ. Santi kāmāso harivo dadiṣṭvaṁ smo vayaṁ santi no dhiyaḥ.*

Profusely with this salutation and homage, we honour and praise you and pray to you again and again. Why do you hesitate, in thought? O lord of the moving world, we have our desires and ambitions. You are the giver of fulfilment. We are here, our prayers are here, and we are yours. We have our thoughts and intelligence too, hence we pray: Grant our prayers without delay.

नूत्ना इदिन्द्र ते वयमूती अभूम नहि नू त अदिवः।
विद्मा पुरा परीणसः ॥ ७ ॥

7. *Nūtnā idindra te vayamūtī abhūma nahi nū te adrivaḥ. Vidmā purā parīṇasaḥ.*

O lord of the thunderbolt, mountains and the clouds, ruler of the world, Indra, it is not that we are just new to your beneficence, protection and promotion, we have indeed enjoyed and known your wealth and munificence since time immemorial.

विद्मा सख्यित्वमुत शूर भाज्यꣳमा त ता वज्रि गीमह।
उता समस्मि ग्रा शिशीहि ना वसा वाजं सुशिप्र गोमति॥ ८॥

8. *Vidmā sakhitvamuta śūra bhojyamā te tā vajrinnī-mahe. Uto samasminnā śiśīhi no vaso vāje suśipra gomati.*

O lord of might, wielder of the thunderbolt of justice and power, we know and enjoy your love and friendship and your liberal provisions of life's enjoyment, and the same we solicit of you. And we pray, O lord of the golden helmet, power and knowledge, giver of peace and settlement, establish us in this noble order of lands and cows, food and energy, knowledge and action and the holy life of freedom and happiness.

या न इदमिदं पुरा प वस्य आनिनाय तमु वः स्तुष।
सखाय इन्दमूतय॥ ९॥

9. *Yo na idamidaṁ purā pra vasya ānin--āya tamu vaḥ stuṣe. Sakhāya indramūtaye.*

O friends, for the peace, freedom, progress and protection of you all, I pray to the same Indra, lord almighty, who has provided this beautiful world of joy for us since the very time of creation.

हयꣳश्वं सत्पतिं चषणीसहं स हि ष्मा या अमन्दत। आ तु नः स वयति गव्यमश्व्यं स्तातृभ्या मघवा शतम॥ १०॥

10. *Haryaśvaṁ satpatiṁ carṣaṇīsahaṁ sa hi ṣmā yo amandata. Ā tu naḥ sa vayati gavyamaśvyaṁ stotṛbhyo maghavā śatam.*

He alone is happy indeed and prospers who glorifies Indra, lord of the moving universe, protector and promoter of truth and reality and ruler and justicier of humanity, who, lord almighty, weaves for us this web of a hundredfold variety of earthly provision and all attainable possibility for the celebrants.

त्वया ह स्विद्युजा वयं पतिं श्वसन्तं वृषभ बुवीमहि।
संस्थ जनस्य गामतः ॥ ११ ॥

11. *Tvayā ha svidyujā vayaṁ prati śvasantaṁ vṛṣabha bruvīmahi. Saṁsthe janasya gomataḥ.*

By you alone as our friend and comrade, O lord almighty, generous giver, can we counter a gasping contestant in this settled world order of humanity full of lands and cows, blest as we are with the light of knowledge and culture.

जयेम कार पुरुहूत कारिणा भि तिष्ठम दूढ्यः।
नृभिर्वृत्रं हन्याम शूशुयाम चा वरिन्द्र प णा धियः ॥ १२ ॥

12. *Jayema kāre puruhūta kāriṇo'bhi tiṣṭhema dūḍhyaḥ. Nṛbhirvṛtraṁ hanyāma śūśuyāma cā'verindra pra ṇo dhiyaḥ.*

Indra, lord of power and light of life, universally invoked, let us win over the violent in the struggle of life, discipline and subject to rule and order the obstinate and intransigent with reason, dispel darkness and destroy evil with the help of the leading lights of society, and thus grow and march forward and higher. O lord,

protect and guide our thoughts and actions against temptations to go astray.

अभातृव्या अना त्वमनापिरिन्द जनुषा सनादसि।
युधदापित्वमिच्छस ॥ १३ ॥

13. *Abhrātṛvyo anā tvamanāpirindra januṣā sanādasi. Yudhedāpitvamicchase.*

Indra, lord of absolute might by nature, since birth of the universe, indeed for eternity, you are without a rival, need no leader, no friend and no comrade, but in the dynamics of human life you do want that the human should be your companion in and for his struggle for self-evolution and social progress.

नकी रवन्तं सख्याय विन्दस पीयन्ति ते सुराश्वः।
यदा कृणाषि नदनुं समूहस्यादित्पितव हूयस ॥ १४ ॥

14. *Nakī revantaṁ sakhyāya vindase pīyanti te surāśvaḥ. Yadā kṛṇoṣi nadanuṁ samūhasyādit piteva hūyase.*

You do not just care to choose the rich for companionship, if they are swollen with drink and pride and violate the rules of divine discipline. But when you attend to the poor and alter their fortune for the better, you are invoked like father with gratitude which the voice of thunder acknowledges and approves.

मा त अमाजुरा यथा मूरास इन्द सख्य त्वावतः।
नि षदाम सचा सुत ॥ १५ ॥

15. *Mā te amājuro yathā mūrāsa indra sakhye tvāvataḥ. Ni ṣadāma sacā sute.*

Indra, Lord of yajnic evolution and social

development, let us not like stupid fools sit at home and grow to age in years, but let us, in enlightened friendship with a power like you, sit on the yajna vedi and grow in knowledge and wisdom.

मा त॑ गादत्र॒ निर॑राम॒ राध॑स॒ इन्द्र॒ मा त॑ गृहामहि।
दृ॒ हा चि॑द्र॒यः प मृ॑शा॒भ्या भ॑र॒ न त॑ दा॒मान॑ आ॒दभ॑॥ १६॥

16. *Mā te godatra nirarāma rādhasa indra mā te gṛhāmahi. Dṛḷhā cidaryaḥ pra mṛśābhyā bhara na te dāmāna ādabhe.*

Indra, lord giver of lands and cows, knowledge and enlightened culture, let us never fall from your gifts of divine munificence. Let us never take anything from anyone other than you. O lord of the world's wealth, bear and bring us your gifts of permanent value. No one can ever disturb or stop the flow of your gifts of love and charity to humanity.

इन्द्रा॑ वा॒ घदिय॑न्म॒घं सर॑स्वती वा सु॒भगा॑ द॒दिवसु॑।
त्वं वा॑ चित्र दा॒शुष॑॥ १७॥

17. *Indro vā ghediyanmaghaṁ sarasvatī vā subhagā dadirvasu. Tvaṁ vā citra dāśuṣe.*

Is it Indra, ruling power of the mortal world, that gives so much wealth to the man of yajnic charity? Or is it Sarasvati, holy speech, abundant stream and dynamics of nature that gives so much wealth to the charitable humanity? Or is it you, Lord Supreme, sublime mystery of the world of existence, who give so much wealth to the liberal donor?

चित्र॒ इदाजा॑ राज॒का इद॑न्य॒क य॒क सर॑स्वती॒मनु॑।
प॒जन्य॑इव त॒तन॒द्धि वृ॒ष्ट्या स॒हस्र॑म॒युता॒ दद॑त॥ १८॥

18. *Citra id rājā rājakā idanyake yake sarasvatīmanu. Parjanya iva tatanaddhi vṛṣṭyā sahasramayutā dadat.*

The mysterious divine power immanent and transcendent is the supreme ruler and ultimate giver. Other ruling divinities, human rulers or natural forces, flowing speech or rivers or river benefactors in consonance with Sarasvati, are but subservient to the supreme. Just as the cloud soaks the earth all round and over so does the lord of wonder and sublimity give thousands and tens of thousands of wealth to humanity.

Mandala 8/Sukta 22

Ashvinau Devata, Sobhari Kanva Rshi

आ त्यमह्व आ रथमद्या दंसिष्ठमूतय।
यमश्विना सुहवा रुद्रवर्तनी आ सूर्याय तस्थथुः ॥ १ ॥

1. *O tyamahva ā rathamadyā daṁsiṣṭhamūtaye. Yamaśvinā suhavā rudravartanī ā sūryayai tasthathuḥ.*

Ah, on this auspicious day I invoke, imagine and structure that most wonderful and versatile chariot for protection and progress which the Ashvins, twin harbingers of the freshness of a new morning, most welcome invitees, would ascend and come by paths of love and justice free from violence for the advancement of life's light and glory.

पूषापुषं सुहवं पुरुस्पृहं भुज्युं वाजेषु पूर्व्यम।
सचनावन्तं सुमतिभिः साभर विद्वेषसमनहसम ॥ २ ॥

2. *Pūrvāpuṣaṁ sahavaṁ puruspṛhaṁ bhujyuṁ vājeṣu pūrvyam. Sacanāvantaṁ sumatibhiḥ sobhare vidveṣasam-anehasam.*

O Sobhari, scientist and technologist, with your best of intelligence and intention, design, structure and perfect the chariot which has supported the life of the nation since earliest times, which is welcome and available to all easily, universally acceptable and enjoyable, first and foremost in the battles of life, friend of all on land, sea and sky, inviolable and unchallengeable by the jealous rivals and enemies.

इह त्या पुरुभूतमा दवा नमोभिरश्विना ।
अवाचीना स्ववसे करामहे गन्तारा दाशुषो गृहम ॥ ३ ॥

3. *Iha tyā purubhūtamā devā namobhir-aśvinā. Arvācīnā svavase karāmahe gantārā dāśuṣo gṛham.*

Here on the earth for the sake of protection and progress of the human nation, with all honours and reverence, we invoke, appoint and consecrate the Ashvins, universally acceptable, brilliant and generous complementary twin powers of the nation such as the ruler and the governing council or ruler and the commander of defence forces, who are harbingers of fresh life, energy and prosperity for humanity, who are latest in knowledge and competence and freely mix with the generous citizens at their homes.

युवा रथस्य परि चक्रमीयत इमान्यद्धोमिषण्यति ।
अस्माँ अच्छा सुमतिर्वां शुभस्पती आ धनुरिव धावतु ॥ ४ ॥

4. *Yuvo rathasya pari cakramīyata īrmānyad vāmiṣaṇyati. Asmāň acchā sumatirvāṁ śubhaspatī ā dhenuriva dhāvatu.*

One chariot of yours is ever on the wheel going all round and round, the other serves, inspires and flies you anywhere when you need. O protectors of the auspicious good fortune of the human nation, may your good will and benevolence hasten to reach us like the mother cow rushing to her calf.

रथा॒ या वां त्रिव॒न्धु॒रा हिर॑ण्याभीशु॒रश्विना।
परि॒ द्यावा॑पृथि॒वी भूष॑ति श्रु॒तस्तेन॑ नास॒त्या ग॑तम ॥ ५ ॥

5. *Ratho yo vāṁ tribandhuro hiraṇyābhīśur-aśvinā. Pari dyāvāpṛthivī bhūṣati śrutastena nāsatyā gatam.*

Your famous and celebrated three-stage chariot controlled by golden steers traverses over heaven and earth. O lovers of truth and righteousness, come to us by that glorious chariot.

द॒शस्य॑न्ता॒ मन॑व पू॒र्व्यं दि॒वि यव॒ं वृक॑ेण कषथः।
ता वा॑म॒द्य सु॑म॒तिभि॑ः शुभस्पती॒ अश्वि॑ना॒ प स्तु॑वीमहि ॥ ६ ॥

6. *Daśasyantā manave pūrvyaṁ divi yavaṁ vṛkeṇa karṣathaḥ. Tā vāmadya sumatibhiḥ śubhaspatī aśvinā pra stuvīmahi.*

O twin powers of socio-economic complementarities, rulers and protectors of the nation's auspicious good fortune, you till the land with the plough giving the people the gift of barley and setting a generous example of enlightened behaviour of permanent value. O leaders of eminence and splendour, with sincere

thought, intention and action we celebrate you both this holy day of thanks giving for the nation.

उप॑ ना वाजिनीवसू या॒तमृ॒तस्य॑ प॒थिभिः॑ ।
यभि॑स्तृ॒ ि ं वृ॑षणा त्रासदस्य॒वं म॒ह ॒त्राय॒ जिन्व॑थः ॥ ७ ॥

7. *Upa no vājinīvasū yātamṛtasya pathibhiḥ. Yebhistṛkṣiṁ vṛṣaṇā trāsadasyavaṁ mahe kṣatrāya jinvathaḥ.*

Generous and victorious lords of strength and progress, come to us by those paths of truth and righteousness by which, O brilliant harbingers of rain showers of prosperity, you strengthen and empower the high command of the nation to maintain the splendour of the nation's social order and keep down the forces of violence and terror in peace and submission.

अ॒यं वा॒मदि॑भिः सु॒तः सामा॑ नरा वृषण्वसू ।
आ या॑त॒ं साम॑पीतय॒ पिब॑तं दा॒शुषा॑ गृ॒ह ॥ ८ ॥

8. *Ayaṁ vāmadribhiḥ suta somo narā vṛṣaṇvasū. Ā yātaṁ somapītaye pibataṁ daśuṣo gṛhe.*

O leading lights of humanity, generous harbingers of the showers of prosperity, this soma of pleasure and honour distilled with the complementary forces of our social dynamics is for you. Come to participate in the celebrations of the nation for the taste of glory and ecstasy and drink the soma in the yajnic house of the generous giver and performer of yajna.

आ हि रु॒हत॑मश्विना॒ रथ॒ काश॑ हिर॒ण्ययं॑ वृषण्वसू ।
यु॒ञ्जाथा॑ं पीव॑री॒रिषः॑ ॥ ९ ॥

9. *Ā hi ruhatamaśvinā rathe kośe hiraṇyaye vṛṣaṇvasū. Yuñjāthāṁ pīvarīriṣaḥ.*

Ashvins, harbingers of the showers of prosperity, ascend the chariot, seat yourselves in the golden interior of the chariot, come and settle us into a powerful social order of energy and prosperity.

याभिः पक्थमवथा याभिरधिगुं याभिबभ्रुं विजाषसम।
ताभिन म ा तूयमश्विना गतं भिषज्यतं यदातुरम ॥ १० ॥

10. *Yābhiḥ pakthamavatho yābhiradhriguṁ yābhirbabhruṁ vijoṣasam. Tābhirno makṣū tūyamaśvinā gataṁ bhiṣajyataṁ yadāturam.*

Ashvins, rulers and administrators of the social system of health and security, come with those protections and securities by which you protect and maintain the healthy veterans of knowledge and practical action, by which you assist the disabled and help the support system for the weak and the destitute. Come fast without delay to sustain the weak and suffering in a state of emergency and provide them medical aid.

यदधिगावा अधिगू इदा चिदह्ना अश्विना हवामह।
वयं गीभिर्विपन्यवः ॥ ११ ॥

11. *Yadadhrigāvo adhrigū idā cidahno aśvinā havāmahe. Vayaṁ gīrbhirvipanyavaḥ.*

We men of the mantra in need, celebrants of the irresistible Ashvins, powers of wind and electric energy, ministrants of succour and security, invoke them with voices of praise at this time of the day to come and help us.

ताभिरा यातं वृषणाप म हवं विश्वप्सु विश्ववायम। इषा मंहिष्ठा पुरुभूतमा नरा याभिः किविं वावृधुस्ताभिरा गतम ॥ १२ ॥

12. *Tābhirā yātaṁ vṛṣaṇopa me havaṁ viśvapsuṁ viśvavāryam. Iṣā maṁhiṣṭhā purubhūtamā narā Yābhiḥ kriviṁ vāvṛdhus-tābhirā gatam.*

Ashvins, leading lights of humanity, virile harbingers of showers of health and life's joy, listen to my manifold and persistent invocation expressive of universal love and devotion and come. Most generous and exceedingly rich all round universal presences, come with those foods and medications for recuperative energies by which you revive and strengthen the man fallen into utter depression. With those protective and promotive sanatives, pray, come in response to my call.

ताविदा चिदहानां तावश्विना वन्दमान उप बुव।
ता ऊ नमोभिरीमह॥ १३॥

13. *Tāvidā cidahānāṁ tāvaśvinā vandamāna upa bruve. Tā namobhirīmahe.*

At this time of the day every morning, saluting and celebrating the twin powers of human and natural complementarity, the Ashvins, I speak to them intimately, and this is how with homage and prayer we invoke them to come and bless.

ताविद्दोषा ता उषसि शुभस्पती ता यामन्रुद्रवर्तनी। मा नो मर्ताय रिपवे वाजिनीवसू परा रुद्रावति ख्यतम॥ १४॥

14. *Tāvid doṣā tā uṣasi śubhaspatī tā yāman rudra-vartanī. Mā no martāya ripave vājinīvasū paro rudrāvati khyatam.*

Those two lords of auspicious good fortune moving by paths of rectitude, justice and punishment, we invoke and celebrate at night, early morning at dawn

and all times of the day. May they, lord commanders of wealth and victory, scourge of evil and violence, never forsake us to the mortal enemy, never throw us far off to the hungry wolves.

आ सुग्म्यायु सुग्म्यं पाता रथेनाश्विना वा सु राणी।
हुव पितव साभरी ॥ १५ ॥

15. *Ā sugmyāya sugmyaṁ prātā rathenāśvinā vā sakṣaṇī. Huve piteva sobharī.*

Like my father rich in knowledge and enlightenment, I invoke the Ashvins, twin, inseparable powers of complementarity in unison, in the morning to come by chariot as they please and to bring riches and joy for the devotee praying for riches and joy.

मनोजवसा वृषणा मदच्युता म ुंगमाभिरूतिभिः।
आरात्ताच्चिद्भूतमस्म अवस पूर्वीभिः पुरुभाजसा ॥ १६ ॥

16. *Manojavasā vṛṣaṇā madacyutā makṣuṁgamābhirūtibhiḥ. Ārāttāccid bhūtamasme avase pūrvībhiḥ purubhojasā.*

O Ashvins, complementary harbingers of showers of joy, moving at the speed of mind to provide sustenance and pleasures of life for all, come and be at the closest to us for our protection and progress by instant modes of defence and security as you have ever been since the earliest times of creation.

आ ना अश्वावदश्विना वतिर्यासिष्टं मधुपातमा नरा।
गामद्दस्रा हिरण्यवत ॥ १७ ॥

17. *Ā no aśvāvadaśvinā vartiryāsiṣṭaṁ madhupātamā narā. Gomad dasrā hiraṇyavat.*

Ashvins, mighty blissful complementary twin powers of humanity in the social order, leading lights of life, commanding wealth of cows and horses, lands, culture and advancement, givers of success in high attainment, greatest protectors and promoters of the honey sweets of life and golden wealth of the world, come and bless us with the wealth we pray for.

सुपा॒व॒र्गं सुवी॒र्यं॑ सुष्ठु वा॒य॒मना॑धृष्टं र ॒रा॒स्विना॑। अ॒स्मि ग्ना वा॑मा॒यान॑ वाजिनीवसू॒ विश्वा॑ वा॒मानि॑ धीमहि॥ १८॥

18. *Suprāvargaṁ suvīryaṁ suṣṭhu vāryamanā-dhṛṣṭaṁ rakṣasvinā. Asminnā vāmāyāne vājinī-vasū viśvā vāmāni dhīmahi.*

Ashvins, lords of wealth, power and victory, may we, upon this happy arrival of yours receive, value and meditate upon all the beauties and treasures of the world of distinguished wealth spontaneously given, creative and energetic, highly lovable and unchallenge-able even by the demonic strong as our prize possession.

Mandala 8/Sukta 23

Agni Devata, Vishvamana Vaiyashva Rshi

इ॒ळि॑ष्वा॒ हि प॑॑ती॒व्यं॒॑ यज॑स्व जा॒तव॑दसम।
च॒रि॒ष्णुधू॒॑म॒मगृ॒॑भीतशाचिषम॥ १॥

1. *Īḷiṣvā hi pratīvyaṁ yajasva jātavedasam. Cariṣṇudhūmam-agṛbhītaśociṣam.*

Study, celebrate and by yajna develop the fire divine, immanent and omnipresent energy, versatile power whose smoke rises freely and whose light of flame no one comprehends, no one can obstruct.

दा॒मानं विश्वचषण॒ ग्निं वि॑श्वमना गि॒रा ।
उ॒त स्तु॑ष॒ विष्प॑धसा॒ रथा॑नाम ॥ २ ॥

2. *Dāmānaṁ viśvacarṣaṇe'gniṁ viśvamano girā.*
Uta stuṣe viṣpardhaso rathānām.

And watching the world of existence and thinking and meditating at heart on its dynamics of evolution, I adore Agni with the holy voice of faith, lord and power, that giver of chariots for onward movement to those who vie with one another for progress in various ways.

यषा॑माबा॒ध ऋ॒ग्मिय॑ इ॒षः पृ॒ ाश्च॑ नि॒गभ्य॑ ।
उ॒प॒विदा॒ वह्नि॑विन्दत॒ वसु॑ ॥ ३ ॥

3. *Yeṣāmābādha ṛgmiya iṣaḥ pṛkṣaśca nigrabhe.*
Upavidā vahnir-vindate vasu.

Those seekers whose inputs of food and energy, the all powerful Agni, adored and served with Vedic formulae, receives, consumes and directs within the dynamic laws of nature, through their investigations receive new wealth and knowledge.

उद॑स्य शा॒चिर॑स्थाद्दीदि॒युषा॒ व्य॑॑जर॑म ।
तपु॑जम्भस्य सु॒द्युता॑ गण॒श्रिय॑ः ॥ ४ ॥

4. *Udasya śocir-asthād dīdiyuṣo vyajaram.*
Tapurjambhasya sudyuto gaṇaśriyaḥ.

And the radiance of this burning, flaming, consuming fire, blazing brilliant, all illuminative, rises high, unaging and imperishable, adding to the wealth and glory of all classes of people.

उदु॑ तिष्ठ स्वध्वर॒ स्तवा॑ना द॒व्या कृ॑पा ।
अ॒भि॒ख्या भा॒सा बृ॑ह॒ता शु॑शु॒क्वनिः॑ ॥ ५ ॥

5. *Udu tiṣṭha svadhvara stavāno devyā kṛpā.*
Abhikhyā bhāsā bṛhatā śuśukvaniḥ.

O Agni, light and fire of life, adored and served with yajnic service of love and non-violence, rise high by the laws and grace of Divinity, shining ever bright with wider and higher light, power and magnificence.

(This mantra may also be interpreted as exhortation to the person dedicated to yajna.)

अग्न॑ या॒हि सु॒श॒स्तिभि॑र्हव्या जुह्वा॑न आनु॒षक ।
यथा॑ दू॒ता ब॒भूथ॑ हव्य॒वाह॑नः ॥ ६ ॥

6. *Agne yāhi suśastibhirhavyā juhvāna ānuṣak.*
Yathā dūto babhūtha havyavāhanaḥ.

Go, Agni, with the hymns of adoration, constantly receiving, returning, and transmitting the holy materials of yajna to the divinities as, like a messenger, you are the carrier of fragrance of the havi offered into the vedi.

अ॒ग्निं वः॑ पू॒र्व्यं हु॑व॒ हातारं॑ चषणी॒नाम ।
तम॒या वा॒चा गृ॑ण॒ तमु॑ वः स्तुष ॥ ७ ॥

7. *Agniṁ vaḥ pūrvyaṁ huve hotāraṁ carṣaṇīnam.*
Tamayā vācā gṛṇe tamu vaḥ stuṣe.

O devoted people, for you I invoke Agni, eternal power and universal high priest of humanity. By this song of adoration, I worship Agni and exhort you too to adore the universal light and power of divinity.

यज्ञभिरद्भुतक्रतुं यं कृपा सूदयन्त इत।
मित्रं न जन सुधितमृतावनि॥ ८॥

8. *Yajñebhir-adbhutakratuṁ yaṁ kṛpā sūdayanta it.*
Mitraṁ na jane sudhitam-ṛtāvani.

Agni showers his love and grace on people who follow the path of rectitude and light, serve and exalt the lord of marvellous action with yajnas as a benevolent friend.

ऋतावानमृतायवा यज्ञस्य साधनं गिरा।
उपा एनं जुजुषुनमसस्पद॥ ९॥

9. *Ṛtāvānam-ṛtāyavo yajñasya sādhanaṁ girā.*
Upo enaṁ jujuṣur-namasaspade.

O men of yajna and followers of the paths of universal truth, with songs of holiness, in the house of yajna, love, exalt and closely serve this Agni, lord of universal truth and eternal law and the end and aim of the perfection of yajna.

अच्छा ना अङ्गिरस्तमं यज्ञासा यन्तु संयतः।
हाता या अस्ति वि वा यशस्तमः॥ १०॥

10. *Acchā no aṅgirastamaṁ yajñāso yantu saṁyataḥ.*
Hotā yo asti vikṣvā yaśastamaḥ.

May all our yajnas and other yajnic actions well conducted, together, reach Agni, supreme, most vital life breath of existence and most honourable high priest of yajna among people, who is the ultimate end and aim of the perfection of yajna.

अग्न तव त्य अजरन्धानासा बृहद्भाः।
अश्वाइव वृषणस्तविषीयवः॥ ११॥

11. *Agne tava tye ajarendhānāso bṛhad bhāḥ.*
Aśvā iva vṛṣaṇas-taviṣīyavaḥ.

O unaging and imperishable Agni, those blazing flames of expansive brilliance, generous and virile like solar radiations, are reflections of your supreme power and glory.

स त्वं न ऊर्जां पत रयिं रास्व सुवीयम।
पाव नस्ताक तनय समत्स्वा॥ १२॥

12. *Sa tvaṁ na ūrjāṁ pate rayiṁ rāsva suvīryam.*
Prāva nastoke tanaye samatsvā.

Agni, lord protector of universal energy, pray bear, bring and bless us with manly vigour, and in the battles of life protect us and our children and grand children.

यद्वा उ विश्पतिः शितः सुपीता मनुषा विशि।
विश्वदग्निः पति र ांसि सधति॥ १३॥

13. *Yad vā u viśpatiḥ śitaḥ suprīto manuṣo viśi.*
Viśvedagniḥ prati rakṣāṁsi sedhati.

When Agni, presiding spirit of human life, is animated, energised and sharpened by yajna, then, active in the human settlements, it counters and dispels all evil influences and forces of negativity.

श्रुष्ट्यग्न नवस्य म स्तामस्य वीर विश्पत।
नि मायिनस्तपुषा र रसा दह॥ १४॥

14. *Śruṣṭyagne navasya me stomasya vīra viśpate.*
Ni māyinas-tapuṣā rakṣaso daha.

Mighty brave Agni, lord of the people, saving

spirit of life, hearing my new song of praise and prayer, burn off the destructive wiles of the evil forces with your heat.

न तस्य मायया चन रिपुरीशीत मर्त्यः ।
या अग्नय ददाश हव्यदातिभिः ॥ १५ ॥

15. *Na tasya māyayā cana ripurīśīta martyaḥ.*
Yo agnaye dadāśa havyadātibhiḥ.

Whoever offers homage to Agni with sacred oblations into the holy fire is safe, no mortal enemy even with the worst of his fraudulent power or sorcery can prevail over him or his home.

व्यश्वस्त्वा वसुविदमु ाण्युरपीणादृषिः ।
मह्रा राय तमु त्वा समिधीमहि ॥ १६ ॥

16. *Vyaśvas-tvā vasuvidam-ukṣaṇyur-aprīṇād-ṛṣiḥ.*
Maho rāye tamu tvā samidhīmahi.

The sage in search of dynamic energy and showers of the wealth of knowledge and bliss adores and serves you, giver of the world's wealth and knowledge. We too light you well in the correct manner for the attainment of the same great wealth of life.

उशना काव्यस्त्वा नि हातारमसादयत ।
आयजिं त्वा मनव जातवदसम ॥ १७ ॥

17. *Uśanā kāvyastvā ni hotāram-asādayat.*
Āyajiṁ tvā manave jātavedasam.

The lover with passion and the poet with paternal vision attain to you, Agni, high priest of the real cosmic yajna and immanent and omniscient

presence in existence for the good of humanity.

विश्व॒ हि त्वा॑ स॒जाष॑सा द॒वासा॑ दू॒तमक्र॑त ।
श्रु॒ष्टी दे॑व प॒थ्र॒मा य॒ज्ञिया॑ भुवः ॥ १८ ॥

18. *Viśve hi tvā sajoṣaso devāso dūtamakrata.*
Śruṣṭī deva prathamo yajñiyo bhuvaḥ.

All the brilliant sages and scholars of the world in unison with love accept you, Agni, as the messenger of Divinity, and, being the fastest carrier, O brilliant and generous power, you become the first adorable yajaka of existence.

इ॒मं घा॑ वी॒रा अ॒मृतं॑ दू॒तं कृ॑ण्वीत॒ मर्त्यः॑ ।
पा॒व॒कं कृ॒ष्ण॒व॒र्त॒निं॒ वि॒हा॒य॒स॒म ॥ १९ ॥

19. *Imaṁ ghā vīro amṛtaṁ dūtaṁ kṛṇvīta martyaḥ.*
Pāvakaṁ kṛṣṇavartaniṁ vihāyasam.

Let the brave mortal accept the imperishable and immortal Agni as the messenger of Divinity and medium of the dynamics of existence, purifier, agent of cosmic gravitation and sustenance and the mightiest natural power.

तं हु॑वम य॒तस्रु॑चः सु॒भासं॑ शु॒कशो॑चिषम ।
वि॒शा॒मग्नि॒मजरं॑ प॒त्न॒मीड्य॑म ॥ २० ॥

20. *Taṁ huvema yatasrucaḥ subhāsaṁ śukraśo-*
ciṣam. Viśām-agnim-ajaraṁ pratnam-īḍyam.

We invoke Agni and, holding ladles of ghrta and havi, feed and serve the divine fire blissfully shining bright in flames, unaging prime power adorable for the people.

या अस्म हव्यदातिभिराहुतिं मता विधत।
भूरि पाषं स धत्त वीरवद्यशः॥ २१॥

21. *Yo asmai havyadātibhir-āhutiṁ marto'vidhat.*
Bhūri poṣaṁ sa dhatte vīravad yaśaḥ.

The mortal who, with faith and reverence, dedicates himself to this Agni and offers oblations into the fire divine with holy fragrant materials receives the blessings of ample health and nourishment, honour and fame and the gift of heroic progeny.

पथमं जातवदसमग्निं यज्ञषु पूव्यम।
पति स्रुगति नमसा हविष्मती॥ २२॥

22. *Prathamaṁ jātavedasam-agniṁ yajñeṣu pūrvyam. Prati srugeti namasā haviṣmatī.*

To Agni, first and prime power immanent in everything born in existence, every ladle full of holy materials moves with chant of faith, reverence and selfless service in yajnas.

आभिर्विधमाग्रय ज्यष्ठाभिर्व्यश्ववत।
मंहिष्ठाभिमतिभिः शुकशोचिष॥ २३॥

23. *Ābhir-vidhemāgnaye jyeṣṭhābhir-vyaśvavat.*
Maṁhiṣṭhābhir-matibhiḥ śukraśociṣe.

With these oblations and the chant of highest and most powerful hymns, let us, like the sage of perfect discipline of mind and sense, offer service and submission to Agni, yajnic power of purest flame.

नूनमच विहायस स्तामभिः स्थूरयूपवत।
ऋष वयश्व दम्यायाग्रय॥ २४॥

24. *Nūnamarca vihāyase stomebhiḥ sthūrayūpavat.*
Ṛṣe vaiyaśva damyāyāgnaye.

Holy sage of mental and moral discipline, like a yajaka of eminence and unshakable faith, offer honour and reverence with songs of adoration and selfless service to Agni, presiding power of the home and infinite presence of the universe.

अतिथिं मानुषाणां सूनुं वनस्पतीनाम।
विपा अग्निमवस पत्नमीळत ॥ २५ ॥

25. *Atithiṁ mānuṣāṇāṁ sūnuṁ vanaspatīnām.*
Viprā agnim-avase pratnam-īḷate.

Sages and scholars worship Agni, primeval presence of the universe, life giver of herbs and trees and honourable like a welcome guest in people's homes for the sake of protection and progress.

महा विश्वाँ अभि षताऽ भि हव्यानि मानुषा।
अग्न नि षत्सि नमसाधि बर्हिषि ॥ २६ ॥

26. *Maho viśvāṅ abhi ṣato'bhi havyāni mānuṣā.*
Agne ni ṣatsi namasādhi barhiṣi.

Great Agni, you pervade everything in existence, you sanctify all yajnic materials of mankind and, honoured with reverence and oblations of havi, you vibrate on the holy grass and illuminate the heart of the yajamana.

वंस्वा ना वार्या पुरु वंस्व राय: पुरुस्पृह:।
सुवीयस्य पजावता यशस्वत: ॥ २७ ॥

27. *Vaṁsvā no vāryā puru vaṁsva rāyaḥ puruspṛhaḥ.*
Suvīryasya prajāvato yaśasvataḥ.

Give us the gifts of our choice in abundance. Give us wealth and honours of the love and desire of all mankind, give us abundance of brave progeny, honour, excellence and fame.

त्वं वरा सुषाम्ण अग्र जनाय चादय।
सदा वसा रातिं यविष्ठ शश्वत ॥ २८ ॥

28. *Tvaṁ varo suṣāmṇe'gne janāya codaya.*
Sadā vaso rātiṁ yaviṣṭha śaśvate.

Agni, most youthful light and life of existence, worthy of the first order of love and reverence for us, pray grant your gracious favours of wealth and generosity to mankind. Lord giver of wealth and peace and comfort of a settled life, inspire the celebrants through continuous generations to sing songs of gratitude for your generosity.

त्वं हि सुपतूरसि त्वं ना गामतीरिषः।
महा रायः सातिमग्र अपा वृधि ॥ २९ ॥

29. *Tvaṁ hi supratūrasi tvaṁ no gomatīriṣaḥ.*
Maho rāyaḥ sātimagne apā vṛdhi.

Agni, you are the holy giver, you are the giver of food, energy and victory, and abundant wealth of lands and cows, culture and enlightenment. Give us liberally of our share of wealth and grandeur and promote our possibilities of progress.

अग्र त्वं यशा अस्या मित्रावरुणा वह।
ऋतावाना समाजा पूतदक्षसा ॥ ३० ॥

30. *Agne tvaṁ yaśā asyā mitrāvaruṇā vaha.*
Ṛtāvānā samrājā pūtadakṣasā.

Agni, you are great and glorious. Pray bring us Mitra and Varuna, rule of love and friendship, reason and justice, through scholarly Brahman as and brilliant Kshatriyas, men of rectitude, brilliant will and intellect and purity and excellence of culture and enlightenment in their field.

Mandala 8/Sukta 24

Indra, Danastuti Devata, Vishvamana Vaiyashva Rshi

सखा॑य॒ आ शि॑षामहि॒ ब्रह्म॑न्दा॑य व॒जि॑णं।
स्तु॒ष ऊ॒ षु वा॒ नृत॑माय धृ॒ष्णव॑ ॥ १ ॥

1. *Sakhāya ā śiṣāmahi brahmendrāya vajriṇe.*
Stuṣa ū ṣu vo nṛtamāya dhṛṣṇave.

Come friends, let us for your sake sing a song of adoration in honour of Indra, lord of power, wielder of the thunderbolt of justice and punishment in order to glorify the noblest leader of resolute will and inviolable command.

शव॑सा॒ ह्यसि॑ श्रु॒ता वृ॑त्र॒हत्य॑न वृत्र॒हा।
म॒घम॒घाना॒ अति॑ शूर दाशसि ॥ २ ॥

2. *Śavasā hyasi śruto vṛtrahatyena vṛtrahā.*
Maghair-maghono ati śūra daśasi.

O heroic leader and ruler, by virtue of your strength and will you are renowned as the destroyer of evil for having eliminated evil, want and suffering. You are famous as the lord magnanimous of glory for your wealth and generosity because your generosity exceeds the expectations of the richest generous people.

स नः स्तवान आ भर रयिं चित्रश्रवस्तमम।
निरक चिद्या हरिवा वसुर्ददिः ॥ ३ ॥

3. *Sa naḥ stavāna ā bhra rayiṁ citraśrvastamam.*
Nireke cid yo harivo vasurdadiḥ.

Such as you are, O lord of glory and magnanimity, sung and celebrated for your munificence, bear and bring us wealth and honour of the highest renowned order of excellence since, O ruler and controller of the dynamics of life, you are the sole giver of wealth and peace and prosperity in a state of good life beyond all doubt and question, suspicion and fear.

आ निरकमुत प्रियमिन्द्र दर्षि जनानाम।
धृषता धृष्णा स्तवमान आ भर ॥ ४ ॥

4. *Ā nirekamuta priyamindra darṣi janānām.*
Dhṛṣatā dhṛṣṇo stavamāna ā bhara.

Indra, lord of glory, give us a vision of the commonwealth of humanity of the dearest and most eminent order and, O lord of resolute will and action, sung and celebrated as such, bring us that wealth and order with the spirit of your will and resolution beyond doubt and question, fear and suspicion.

न ते सव्यं न दक्षिणं हस्तं वरन्त आमुरः।
न परिबाधो हरिवा गविष्टिषु ॥ ५ ॥

5. *Na te savyaṁ na dakṣiṇaṁ hastaṁ varanta āmuraḥ. Na paribādho harivo gaviṣṭiṣu.*

The forces of negativity and destruction cannot stay your left hand of generosity nor can they resist your right hand. Nor do preventive forces stand in the ways

of your progress and evolution, O lord controller of the dynamics of existence.

आ त्वा॒ गाभि॑रिव व्र॒जं गी॒भिर्ऋ॑ण्म्यद्रिवः ।
आ स्मा॒ कामं॑ जरि॒तुरा मनः॑ पृण ॥ ६ ॥

6. *Ā tvā gobhiriva vrajaṁ gīrbhir-ṛṇomyadrivaḥ.*
Ā smā kāmaṁ jariturā manaḥ pṛṇa.

O lord of clouds and mountains, wielder of the thunderbolt, like a cowherd reaching the stalls along with the cows do I come to you with my songs of adoration. O lord, fulfil the desire and prayer of the celebrant and bless my mind with peace and divine love.

विश्वा॑नि वि॒श्वम॑नसा धि॒या ना॑ वृत्रहन्तम ।
उग्र॑ पणत॒रधि॒ षू व॑सा गहि ॥ ७ ॥

7. *Viśvāni viśvamanaso dhiyā no vṛtrahantama.*
Ugra praṇetaradhi ṣū vaso gahi.

O greatest destroyer of evil and darkness, blazing bold and irresistible leader of the world, lord giver of wealth and peaceful settlement, pray sanctify all our thoughts and acts, well wishers of the world of humanity as we are, and inspire us with divine wisdom.

व॒यं त॑ अ॒स्य वृ॑त्रहन्वि॒द्याम॑ शूर॒ नव्य॑सः ।
वसो॑ः स्पा॒हस्य॑ पुरुहूत॒ राध॑सः ॥ ८ ॥

8. *Vayaṁ te asya vṛtrahan vidyāma śūra navyasaḥ.*
Vasoḥ spārhasya puruhūta rādhasaḥ.

O destroyer of evil and darkness, bold and resolute hero universally invoked and adored, pray let us know and obtain the latest, most lovable and effective

forms of your wealth and honour, peace and progressive modes of life.

इन्द्र यथा ह्यस्ति त परीतं नृता शवः ।
अमृक्ता रातिः पुरुहूत दाशुषे ॥ ९ ॥

98. *Indra yathā hyasti te'parītaṁ nṛto śavaḥ.*
Amṛktā rātiḥ puruhūta dāśuṣe.

Indra, lord and leader of humanity, just as your power and force is irresistible and indestructible, O lord universally invoked and adored, so is your charity and magnanimity to the generous devotee unrestricted and inviolable.

आ वृषस्व महामह महे नृतम राधसे ।
दृळहश्चिदद्रिह्य मघवन्मघत्तये ॥ १० ॥

10. *Ā vṛṣasva mahāmaha mahe nṛtama rādhase.*
Dṛḷhaścid dṛhya maghavan maghattaye.

O greatest of the great, supreme guide and leader of life, for the greatness and glory of humanity on earth, shower your munificence of knowledge, will and action on us and, O lord of honour and grandeur, for our honour and progress break down the strongholds of evil, darkness, ignorance and inertness.

नू अन्यत्रा चिददिवस्त्व ग जग्मुराशसः ।
मघवञ्छग्धि तव त ऽ ऊतिभिः ॥ ११ ॥

11. *Nū anyatrā cidadrivas-tvanno jagmurāśasaḥ.*
Maghavañchagdhi tava tanna ūtibhiḥ.

O lord of glory, wielder of the thunderbolt of justice and retribution, our hopes and prayers have never

wandered elsewhere, to anyone other than you. Pray strengthen our will and action with your modes of protection and promotion for advancement.

न॒ह्य१ङ्ग नृ॑ता॒ त्वद॒न्यं वि॒न्दामि॒ राध॑स।
रा॒य द्यु॒म्नाय॒ शव॑स च गिवणः ॥ १२ ॥

12. *Nahyaṅga nṛto tvadanyaṁ vindāmi rādhase.*
Rāye dyumnāya śavase ca girvaṇaḥ.

O lord watcher and controller of the dance of creation, dear as breath of life sung and celebrated in songs of adoration, I find none else other than you for inspiration and action for the sake of competence and success, wealth and power, honour and excellence, and strength and moral courage.

एन्दु॒मिन्द॑ाय सिञ्चत॒ पिबा॑ति सा॒म्यं मधु॑।
प राध॑सा चादयात महित्व॒ना ॥ १३ ॥

13. *Endumindrāya siñcata pibāti somyaṁ madhu.*
Pra rādhasā codayāte mahitvanā.

Prepare, offer and regale Indra with the nectar drink of faith and performance. He values, enjoys and promotes the honey sweets of peace, pleasure and progress and inspires the people with will and competence and ambition for progress and excellence.

उपा॒ हरी॑णां॒ पति॒ं द ं पृ॒ञ्चन्त॑मबवम।
नू॒नं श्रु॑धि स्तुव॒ता अ॒श्व्यस्य॑ ॥ १४ ॥

14. *Upo harīṇāṁ patiṁ dakṣaṁ pṛñcantam-abravam.*
Nūnaṁ śrudhi stuvato aśvyasya.

I reach the lord protector and controller of the

moving worlds, the omnipotent who enjoins the soul with the world of nature, and I closely whisper in prayer: Listen to the celebrant devotee who is keen to move from humanity to divinity and deserves to be accepted.

न॒ह्य१॑ङ्ग पु॒रा च॒न ज॒ज्ञ वी॒रत॑र॒स्त्वत।
नकी॑ रा॒या नवथा॒ न भ॒न्दना॑॥ १५॥

15. *Nahyaṅga purā cana jajñe vīratarastvat.*
Nakī rāyā naivathā na bhandanā.

Pray listen, Indra, dearest lord of life, true it is that no one born ever before or after was greater or mightier than you, none by wealth and power, none by competence and advancement, none by songs of prayer and adoration, none like you.

एदु॒ मध्वा॑ म॒दिन्त॑रं सि॒ञ्च वा॑ध्वर्या॒ अन्ध॑सः।
ए॒वा हि वी॒रः स्तव॑त स॒दावृ॑धः॥ १६॥

16. *Edu madhvo madintaraṁ siñca vādhvaryo andhasaḥ. Evā hi vīraḥ stavate sadāvṛdhaḥ.*

And O high priest of the creative yajna of love and non-violence, offer the most delightful and ever exhilarating of honey sweets of the soma of faith and devotion to Indra, since thus is how the mighty hero is served and worshipped.

इन्द्र॑ स्थातर्हरीणा॒ नकि॑ष्ट पू॒र्व्यस्तु॑तिम।
उदा॑नंश॒ शव॑सा॒ न भ॒न्दना॑॥ १७॥

17. *Indra sthātarharīṇāṁ nakiṣṭe pūrvyastutim.*
Udānaṁśa śavasā na bhandanā.

Indra, glorious lord president of the moving

worlds of existence, no one ever by might or by commanding adoration has been able to equal, much less excel, the prime worship offered to you.

तं वा॒ वाजा॑नां॒ पति॒मह्॑ूमहि श्रव॒स्यव॑ः ।
अपा॑युभिय॒ज्ञभि॑र्वावृ॒धन्य॑म ॥ १८ ॥

Taṁ vo vājānāṁ patim-ahūmahi śravasyavaḥ.
Aprāyubhir-yajñebhir-vāvṛdhenyam.

O people we, seekers of honour and fame, invoke and adore the protector and promoter of your food, energies and victories, by assiduous congregations of yajna and thereby exalt the splendour and glory of the lord supreme.

एता॒ न्विन्द्रं॒ स्तवा॑म॒ सखा॑य॒ः स्ताम्यं॒ नर॑म ।
कृ॒ष्टीया विश्वा॑ अ॒भ्यस्त्यक॒ इत ॥ १९ ॥

19. *Eto nvidraṁ stavāma sakhāyaḥ stomyaṁ naram.*
Kṛṣṭīryo viśvā abhyastyeka it.

Come friends all together and let us adore Indra, lord and leader worthy of joint worship and exaltation, who, by himself alone, rules over all peoples of the world.

अगा॑रुधाय ग॒विष॑ द्यु ॒ाय॒ दस्म्यं॒ वच॑ः ।
घृ॒तात्स्वादी॑या॒ मधु॑नश्च वाचत ॥ २० ॥

20. *Agorudhāya gaviṣe dyukṣāya dasmyaṁ vacaḥ.*
Ghṛtāt svādīyo madhunaśca vocata.

Sing delightful songs of adoration in words more delicious than the taste of ghrta and sweetness of honey in honour of Indra, heavenly lord of light, who loves

sweet speech and never feels satiated with songs of exaltation.

यस्यामितानि वीर्या३ न राधः पर्येतव।
ज्योतिर्न विश्वमभ्यस्ति दक्षिणा॥ २१॥

21. *Yasyāmitāni vīryā na rādhaḥ paryetave.*
Jyotirna viśvamabhyasti dakṣinā.

Let us sing in adoration of Indra whose wondrous deeds of divinity are unbounded, whose potential is unrestricted, and whose generosity radiates over the world like the light of the sun.

स्तुहीन्द्रं व्यश्ववदनूर्मिं वाजिनं यमम।
अया गयं मंहमानं वि दाशुषे॥ २२॥

22. *Stuhīndraṁ vyaśva-danūrmiṁ vājinaṁ yamam.*
Aryo gayaṁ maṁhamānaṁ vi dāśuṣe.

Like the sage of perfect mental and moral discipline, worship Indra, constant lord of eternity without fluctuation, omnipresent power over universal energy, controller and guide of the evolution of the universe, omnificent lord giver of a prosperous household to the generous devotees of yajna.

एवा नूनमुप स्तुहि वयश्व दशमं नवम।
सुविद्वांसं चकृत्यं चरणीनाम॥ २३॥

23. *Evā nūnamupa stuhi vaiyaśva daśamaṁ navam.*
Suvidvāṁsaṁ carkṛtyaṁ caraṇīnām.

O child of the holy sage of mental and moral discipline, verily worship Indra only, the lord ever new though eternal, worshipped as the tenth supreme over

all among humans, lord omniscient solely worthy of the worship of dynamic humanity.

वत्था॒ हि निॠ॑तीनां॒ वज॑हस्त परि॒वृज॑म।
अह॑रहः शु॒न्ध्युः प॑रि॒पदा॑मिव॥ २४॥

24. *Vetthā hi nirṛtīnāṁ vajrahasta parivṛjam.*
Aharahaḥ śundhyuḥ paripadāmiva.

O lord of the thunderbolt of justice and right action, you know and wield the counter-active measures against adversities just as the sun, purifier of nature's impurities, has the capacity to counter them day by day.

तदि॒न्दाव॒ आ भ॑र॒ यना॑ दंसिष्ठ॒ कृत्व॑ने।
द्वि॒ता कुत्सा॑य शिश्नथा॒ नि चो॑दय॥ २५॥

25. *Tadindrāva ā bhara yenā daṁsiṣṭha kṛtvane.*
dvitā kutsāya śiśnatho ni codaya.

Indra, wondrous lord of beauty and glory, bring us that protection and immunity by which you protect the active sage of holy action against negativities and destroy the twofold mental and physical ailments of humanity. We pray, O lord, inspire and activate those internal and natural defences of good health.

तमु॑ त्वा नू॒नमी॑महे॒ नव्यं॑ दंसिष्ठ॒ सन्य॑से।
स त्वं न॒ा विश्वा॑ अ॒भिमा॑तीः स॒ ग॑णिः॥ २६॥

26. *Tamu tvā nūnamīmahe navyaṁ daṁsiṣṭha sanyase. Sa tvaṁ no viśvā abhimātīḥ sakṣaṇiḥ.*

O lord of highest beauty and sublimity, for our acquisitions as well as for our freedom from acquisition we worship you only, the same lord of protection and

defence, ever new though constant and eternal. You as the same lord are our friend and protector, and the destroyer of all our enemies of the world.

य ऋ ाादंहसा मुचद्या वार्यात्सप्त सिन्धुषु।
वधर्दासस्य तुविनृम्ण नीनमः ॥ २७ ॥

27. *Ya ṛksādaṁhaso mucad yo vāryāt sapta sindhuṣu.*
Vadhar-dāsasya tuviṇṛmṇa nīnamaḥ.

To Indra, who saves from sin and violence, and releases the waters of life into the seven seas of existence, we bow and pray: O lord of the world's wealth and power, honour and glory, strike down the fatal weapon of the saboteur and the destroyer.

यथा वरा सुषाम्णे सनिभ्य आवहा रयिम।
व्यश्वभ्यः सुभग वाजिनीवति ॥ २८ ॥

28. *Yatha varo suṣāmṇe sanibhya āvaho rayim.*
Vyaśvebhyaḥ subhage vājinīvati.

Just as the lord supreme, choice of the wise for worship and service, brings wealth and honour to the Sama celebrants and supplicants, so may you, O lady of good fortune possessed of food, energy prosperity of life, and divine intelligence, bring wealth of honour and knowledge to the sages of mental and moral discipline.

आ नार्यस्य दक्षिणा व्यश्वाँ एतु सामिनः।
स्थूरं च राधः शतवत्सहस्रवत ॥ २९ ॥

29. *Ā nāryasya dakṣiṇā vyaśvāँ etu sominaḥ.*
Sthūraṁ ca rādhaḥ śatavat sahasravat.

May the gifts of soma celebrants and generous

lovers of mankind reach the dynamic sages of mental and moral discipline who may also get gifts of permanent assets in hundreds and thousands.

यत्त्वा पृच्छादीजानः कुहया कुहयाकृत।
एषा अपश्रिता वला गामतीमव तिष्ठति॥ ३०॥

30. *Yat tvā pṛcchādījānaḥ kuhayā kuhayākṛte.*
Eṣo apaśrito valo gomatīmava tiṣṭhati.

O seeker of the where and why of active life, if someone were to ask you where the yajaka of love and non-violence is, then say: This man of yajnic dynamism is gone and lives in the region of lands and cows, culture and enlightenment.

Mandala 8/Sukta 25

Mitravarunau (1-9, 13-24), Vishvedeva Devatah, Vishvamana Vaiyashva Rshi

ता वां विश्वस्य गापा दवा दवषु यज्ञिया।
ऋतावाना यजस पूतदं सा॥ १॥

1. *Tā vāṁ viśvasya gopā devā deveṣu yajñiyā.*
Ṛtāvānā yajase pūtadakṣasā.

I join you and adore you both, Mitra and Varuna, protectors of the world, brilliant and generous divinities of sacred power, adorable among the adorable divines and observers of the paths of rectitude and universal law.

(In Swami Dayanand's tradition, Mitra and Varuna in this Sukta are interpreted as Brahmanas, intellectuals, teachers and researchers, and as Kshatriyas, rulers, administrators and the defence

forces.)

मित्रा तना न रथ्या वरुणा यश्च सुक्रतुः ।
सनात्सुजाता तनया धृतव्रता ॥ २ ॥

2. *Mitrā tanā na rathyā varuṇo yaśca sukratuḥ.*
Sanāt sujātā tanayā dhṛtavratā.

Mitra of the noble chariot, and Varuna who too is a noble performer of yajnic actions, both are leaders like charioteers of the nation who develop and expand the socio-cultural wealth and vision of humanity. They are nobly born and brought up and trained, children of humanity for all time dedicated to the sacred laws and discipline of life.

ता माता विश्ववेदसा सुर्याय पमहसा ।
मही जजानादितिर्ऋतावरी ॥ ३ ॥

3. *Tā mātā viśvavedasā'suryāya pramahasā.*
Mahī jajānāditir-ṛtāvarī.

Great mother Aditi, inviolable Nature, concrete embodiment of infinite divinity and divine law operative in existence, brought forth these two mighty refulgent pioneers of life, knowing and commanding the world for the realisation of their innate vision and power.

महान्ता मित्रावरुणा समाजा दवावसुरा ।
ऋतावानावृतमा घोषता बृहत ॥ ४ ॥

4. *Mahāntā mitrāvaruṇā samrājā devāvasurā.*
Ṛtāvānāvṛtamā ghoṣato bṛhat.

The great Mitra and Varuna, mighty refulgent rulers, are generous and divine, commanding the vision

and vitality of spiritual life and vigour. Dedicated to the law of eternity, in their life they define and proclaim that universal law in the living form of yajnic action.

नपा॑ता॒ शव॑सा म॒हः सू॒नू द ᳬस्य सु॒कतू॑।
सृ॒पदा॑नू इ॒षा वास्त्वधि॑ ि॑तः ॥ ५ ॥

5. *Napātā śavaso mahaḥ sūnū dakṣasya sukratū.*
Sṛpradānū iṣo vāstvadhi kṣitaḥ.

Protectors and supporters of great strength, they never allow a break down of the strength of law and order. Being products of strength and efficiency themselves, they are protectors of the same strength and efficiency. Dedicated to holy action, creation, production and expansive generosity, they live in the very house of plenty and prosperity of food, energy and advancement.

सं या दानू॑नि य॒मथु॑र्दि॒व्याः पाथि॑वी॒रिषः॑।
नभ॑स्वती॒रा वां॑ चरन्तु वृ॒ष्टय॑ः ॥ ६ ॥

6. *Saṁ yā dānūni yemathurdivyāḥ pārthivīriṣaḥ.*
Nabhasvatīrā vāṁ canantu vṛṣṭayaḥ.

You hold, control, expand and direct the generous gifts of earthly and heavenly foods, energies and nourishments, so we pray that your showers laden with vapours from the sky may serve you, rain down and bless us.

अधि॒ या बृ॒॑हता दि॒वा॒३॑ भि यू॒थव॒ पश्य॑तः।
ऋ॒तावा॑ना स॒माजा॒ नम॑स ह॒िता ॥ ७ ॥

7. *Adhi yā bṛhato divo'bhi yūtheva paśyataḥ.*
Ṛtāvānā samrājā namase hitā.

You who observe the life below on earth from

the vast skies, life like hosts of people and herds of cattle, then you, brilliant generous rulers who maintain the laws of eternity, are invoked and invited for the presentation of homage and yajnic service.

ऋतावानो नि षदतुः सामाज्याय सुकतू।
धृतव्रता क्षत्रिया क्षत्रमाशतुः ॥ ८ ॥

8. *Ṛtāvānā ni ṣedatuḥ sāmrājyāya sukratū.*
Dhṛtavratā kṣatriyā kṣatramāśatuḥ.

Committed to the universal law of eternal truth, dedicated to the laws and discipline of governance, performing every action from the yajnic point of view of social value, the Kshatriyas, rulers, administrators and commanders of the defence forces, ought to take on to the sovereign social order and occupy the seat of governance for the glory of self-governing humanity in the spirit of Mitra and Varuna, that is, universal love and justice.

अक्ष्णश्चिद्गातुवित्तरा नुल्बणन च सा।
नि चिन्मिषन्ता निचिरा नि चिक्यतुः ॥ ९ ॥

9. *Akṣnaścid gātuvittarā'nulvaṇena cakṣasā.*
Ni cinmiṣantā nicirā ni cikyatuḥ.

With open eyes and distant vision, they know and watch the paths of social development better than the eye itself and, ever alert and vigilant, they can perceive, judge and decide things in the twinkling of an eye.

उत नो दिव्यदितिरुरुष्यतां नासत्या।
उरुष्यन्तु मरुतो बृद्धशवसः ॥ १० ॥

10. *Uta no devyaditir-uruṣyatāṁ nāsatyā.*
Uruṣyantu maruto vṛddhaśavasaḥ.

May Mother Nature divine and the mother power of humanity of inviolable strength protect and promote us. May the Ashvins, ever true, complementary powers of natural and social dynamics protect and promote us. May the Maruts, distinguished people of veteran strength and power protect and promote us.

त ना॑ ना॒वमु॑रुष्यत॒ दिवा॒ नक्तं॑ सुदानवः ।
अरि॑ष्यन्ता॒ नि पा॒युभि॑: सचमहि ॥ ११ ॥

11. *Te no nāvamuruṣyata divā naktaṁ sudānavaḥ.*
Ariṣyanto ni pāyubhiḥ sacemahi.

May they all, nobly generous and giving, protect our ships day and night, and may we all, unhurt and unviolated, ally and cooperate with our protectors.

अघ्न॑त॒ विष्ण॑व॒ वय॒मरि॑ष्यन्तः सु॒दान॑व ।
श्रु॒धि स्व॑यावन्त्सिन्धो पू॒वचि॑त्तय ॥ १२ ॥

12. *Aghnate viṣṇave vayam-ariṣyantaḥ sudānave.*
Śrudhi svayāvant-sindho pūrvacittaye.

Let us all, unhurt and unviolated, work for the unassailable and generous Vishnu, universal ruling spirit of the nation of humanity, who knows everything in advance. O lord of self-judgement and independent action, generous as the sea, pray listen to our prayer and protect us.

तद्वार्य॑ वृणीमह॒ वरि॑ष्ठं गाप॒यत्य॑म ।
मि॒त्रा यत्पान्ति॒ वरु॑णा॒ यद॑र्य॒मा ॥ १३ ॥

13. *Tad vāryaṁ vṛṇīmahe variṣṭhaṁ gopayatyam. Mitro yat pānti varuṇo yadaryamā.*

We elect to choose that wealth and protection which is the best and most promotive and which Mitra, Varuna and Aryama, Brahmana, Kshatriya and Vaishya, communities of vision, judgement and determination, and positive creativity, value and secure for us.

उत नः सिन्धुरपां तन्मरुतस्तदश्विना।
इन्द्रा विष्णुमीढ्वांसः सजाषसः॥ १४॥

14. *Uta naḥ sindhur-apāṁ tanmarutas-tadaśvinā. Indro viṣṇur-mīḍhvāṁsaḥ sajoṣasaḥ.*

And that wealth and security, we pray, may the ocean of waters and vapours, Maruts, winds and the stormy troops of the nation, Ashvins, complementary forces of nature and humanity, sun and moon, and Indra and Vishnu, universal energy and omnipresent divinity, all loving, cooperative and generous, protect and promote for us.

त हि ष्मा वनुषा नरा भिमातिं कयस्य चित।
तिग्मं न गार्दः पतिघ्नन्ति भूर्णयः॥ १५॥

15. *Te hi ṣmā vanuṣo naro'bhimātiṁ kayasya cit. Tigmaṁ na kṣodaḥ pratighnanti bhūrṇayaḥ.*

All of them, adorable leaders of life, blazing brilliant and irresistible, counter and shatter any enemy as a mighty flood shatters and washes off the firmest obstacles.

अयमर्क इत्था पुरूरु चष्ट वि विश्पतिः।
तस्य वतान्यनु वश्चरामसि॥ १६॥

16. *Ayameka itthā purūru caṣṭe vi viśpatiḥ.*
Tasya vratānyanu vaścarāmasi.

O people of the world, this one Integrity of the two, Mitra and Varuna, lord ruler and promoter of the people, thus watches the vast and various wealths of the world for protection, and for your sake we observe and follow his rules and laws of discipline.

अनु॒ पूर्वा॑ण्या॒क्या॑ साम्रा॒ज्यस्य॑ सश्चिम।
मि॒त्रस्य॑ व॒रुण॑स्य दीघ॒श्रुत॥ १७॥

17. *Anu pūrvāṇyokyā sāmrājyasya saścima.*
Mitrasya vratā varuṇasya dīrghaśrut.

We observe and follow the rules and laws of the discipline of Mitra and Varuna, lord of universal glory, in accordance with the internal statutes and ancient traditions of the sovereign social order.

परि॒ या र॒श्मिना॑ दि॒वा न्ता॑न्म॒म पृ॑थि॒व्याः।
उ॒भ आ प॑प्रा॒ रोद॑सी महि॒त्वा॥ १८॥

18. *Pari yo raśminā divo'ntān mame pṛthivyāḥ.*
Ubhe ā paprau rodasī mahitvā.

Mitra, Brahmana, is the brilliant scholar who, like the sun, with his vision reaches and measures the bounds of heaven and earth and with his knowledge and grandeur traverses both earth and heaven.

उदु॒ ष्य शर॒ण दि॒वा ज्याति॑रयंस्त॒ सूर्यः।
अ॒ग्निर॒ शुक्रः स॑मिधा॒न आहु॑तः॥ १९॥

19. *Udu ṣya śaraṇe divo jyotirayaṁsta sūryaḥ.*
Agnirna śukraḥ samidhāna āhutaḥ.

19. And that sun upto the regions of heaven radiates the light and, shining pure and bright, is invoked, invited and honoured as the holy fire.

वचा॑ दी॒घप्र॑सद्मनीश॒ वाज॑स्य॒ गाम॑तः ।
इश॒ हि पि॒त्वा॑ वि॒षस्य॑ दा॒वन॑ ॥ २० ॥

20. *Vaco dīrghaprasadmanīśe vājasya gomataḥ.*
Īśe hi pitvo'viṣasya dāvane.

Mitra, the Brahmana, rules the Word in the vast house of yajna, and the yajamana who is master of the wealth of lands and cows and prospers in food, energy and social achievement, as he also, rules over the food which is pure and poisonless and which is meant for gifting away.

तत्सूर्यं॑ रादसी उ॒भ दो॒षा वस्तो॒रुप॑ बुव ।
भो॒जेष्व॒स्माँ अ॒भ्युच्चरा॒ सदा॑ ॥ २१ ॥

21. *Tat sūryaṁ rodasī ubhe doṣā vastorupa bruve.*
Bhojeṣvasmāṅ abhyuccarā sadā.

That sun of light and knowledge and both heaven and earth, I adore day and night and pray that the lord may establish us in a prosperous state of food and enjoyment.

ऋ॒जमु॑ ॒ण्यायन रज॒तं हर॑याण ।
रथं युक्तम॑सनाम सु॒षामणि ॥ २२ ॥

22. *Ṛjramukṣaṇyāyane rajataṁ harayāṇe.*
Rathaṁ yuktamasanāma suṣāmaṇi.

Blest with the grace of the lord of mercy, we receive the gift of efficient mind and senses, from the

lord destroyer of darkness and suffering, we receive the light of knowledge, and from the lord of celestial Samans, we receive the versatile chariot of the human body.

ता म॒ अश्व्या॑नां॒ हरी॑णां नि॒ताशा॑ना।
उ॒ता नु कृ॒त्व्या॑नां नृ॒वाह॑सा॥ २३॥

23. *Tā me aśvyānāṁ harīṇāṁ nitośanā.*
Uto nu kṛtvyānāṁ nṛvāhasā.

Among the gifts of dynamic achievables, let the mind, senses and knowledge be destroyers of darkness and suffering, and among the organs of will and action, let the human body be the chariot of passage to salvation across the world.

स्मद॑भीशू॒ कशा॑वन्ता॒ विप्रा॒ नवि॑ष्ठया म॒ती।
म॒हा वा॒जिना॒ववं॑न्ता॒ सचा॑सनम॥ २४॥

24. *Smadabhīśū kaśāvantā viprā naviṣṭhayā matī.*
Maho vājināvarvantā sacāsanam.

From the highest lord of glory I have achieved, by grace, the gift of twin faculties of vibrant senses and mind for thought and will, equipped with the latest knowledge and intelligence, fast and achieving, spurred by enthusiasm and controlled and directed by discrimination.

Mandala 8/Sukta 26

Ashvinau (1-19), Vayu (20-25) Devate, Vishvamana Vaiyashva or Vyashva Angirasa Rshi

यु॒वारु॒ षू रथं॑ हुव स॒धस्तु॑त्याय सू॒रिषु॑।
अतू॑तद ॥ वृषणा वृषण्वसू॥ १॥

1. *Yuvoru ṣū rathaṁ huve sadhastutyāya sūriṣu.*
Atūrtadakṣā vṛṣaṇā vṛṣaṇvasū.

O generous and virile Ashvins, commanders of inviolable power and dexterity, harbingers of a new day of showers of bounteous wealth, I call for your noble chariot to bring you hither for your joint felicitation among distinguished men of knowledge and power.

(In Swami Dayananda's tradition, Ashvins, twin divines who drive in the dawn of a new day, are interpreted as the ruler and the ministers council who are supposed to bring in a new day of freshness, light and prosperity in the corporate life of the social order.)

युवं वरा सुषाम्णे महे तने नासत्या।
अवोभिर्याथो वृषणा वृषण्वसू॥ २॥

2. *Yuvaṁ varo suṣāmṇe mahe tane nāsatyā.*
Avobhiryātho vṛṣaṇā vṛṣaṇvasū.

O virile and generous Ashvins, harbingers of showers of wealth and enlightenment, ever true and far from untruth, you go forward with your protections and promotions for the good and exhortation of the Sama celebrants and men of great and expansive philanthropy (who work for the advancement of society).

ता वामद्य हवामहे हव्यभिर्वाजिनीवसू।
पूर्वीरिष इषयन्तावति क्षपः॥ ३॥

3. *Tā vāmadya havāmahe havyebhir-vājinīvasū.*
Pūrvīriṣa iṣayantāvati kṣapaḥ.

Ashvins, lovers of food and energy and total well being of a life of universal values, harbingers of

new victories in the advancement of power and prosperity, at this hour of the dawn when the night is gone, we invoke you with offers of the sweetest fragrances of homage and yajnic service.

आ वां॑ वाहि॑ष्ठा अश्विना॒ रथा॑ यातु श्रु॒ता न॑रा।
उप॒ स्तोमा॑न्तु॒रस्य॑ दशथः॒ श्रि॒य॥ ४॥

4. *Ā vāṁ vāhiṣṭho aśvinā ratho yātu śruto narā.*
Upa stomān turasya darṣathaḥ śriye.

Ashvins, harbingers of light and grace, let your strongest chariot of renown come and transport you here to us where you may, we pray, listen and appreciate the ardent devotee's songs of adoration and bless them with the honour and dignity of life.

जु॒हु॒रा॒णा चि॑दश्विना॒ म॑न्यथां वृषण्वसू।
यु॒वं हि रु॑द्रा॒ पष॑था॒ अति॒ द्विष॑॥ ५॥

5. *Juhurāṇā cidaśvinā''manyethāṁ vṛṣaṇvasū.*
Yuvaṁ hi rudrā parṣatho ati dviṣaḥ.

And Ashvins, harbingers of generous showers of prosperity, know, examine, understand and fix the crooked antisocial elements. You are the Rudras, agents of justice and award. Cleanse the jealous and punish the enemies.

द॒स्रा हि विश्व॑मानु॒षङ् म॒ भूभिः॑ परि॒दीय॑थः।
धि॒यं॒जि॒न्वा मधु॑वणा शु॒भस्पती॑॥ ६॥

6. *Dasrā hi viśvamānuṣaṁ makṣūbhiḥ paridīya-thaḥ.*
Dhiyaṁjinvā madhuvarṇā śaubhaspatī.

Wonderful in person and marvellous in deeds,

promoters of men of action and intelligence, sweet of disposition, protectors of all that is good, you always fly all over the world by the fastest modes with prompt forces and safeguard the safety and security of the people.

उप॑ ना यातमश्विना रा॒या वि॑श्व॒पुषा॑ स॒ह।
म॒घवा॑ना सुवी॒रा॒वन॑पच्युता ॥ ७ ॥

7. *Upa no yātamaśvinā rāyā viśvapuṣā saha.*
Maghavānā suvīrāvanapacyutā.

Noble Ashvins, mighty brave and infallible heroes, come close to us with wealth and nourishments for the health and advancement of all people of the world, powerful and munificent as you are.

आ म॑ अ॒स्य प॑ती॒व्य॑मिन्द्र॑नासत्या गतम।
द॒वा द॒वभि॑र॒द्य स॒चन॑स्तमा ॥ ८ ॥

8. *Ā me asya pratīvyamindra nāsatyā gatam.*
Devā devebhiradya sacanastamā.

Ashvins, lords of power who shun untruth, come in response to my prayer and adoration, O brilliant and generous companions in utmost harmony, come with other divinities and protect and promote the thoughts and actions of devotees.

व॒यं हि वा॒ हवा॑महे उ ॒ ण्यन्ता॑ व्यश्व॒वत।
सु॒म॒ति॒भि॒रुप॑ विपावि॒हा ग॑तम ॥ ९ ॥

9. *Vayaṁ hi vāṁ havāmahe ukṣaṇyanto vyaśvavat.*
Sumatibhirupa viprāvihā gatam.

Like the holy sage of mental and moral

discipline, we invoke and invite you, lords of the showers of generosity. Come to us, O vibrant powers, with holy thoughts and intentions and with the sages of noble mind.

अश्विना स्वृष स्तुहि कुवित्त श्रवता हवम।
नदीयसः कूळयातः पणीँरुत॥ १०॥

10. *Aśvinā svṛṣe stuhi kuvit te sṛavato havam.*
Nedīyasaḥ kūḷayātaḥ paṇīँruta.

O sage, celebrate the Ashvins in profuse numbers, they would listen to your eulogy, come closest and punish and eliminate the niggards and evaders of yajnic homage.

वयश्वस्य श्रुतं नराता म अस्य वदथः।
सजाषसा वरुणा मित्रा अयमा॥ ११॥

11. *Vaiyaśvasya śrutaṁ naroto me asya vedathaḥ.*
Sajoṣasā varuṇo mitro aryamā.

O leaders of the nation, listen to the song of the holy sage and acknowledge and respond to this song of mine. O Varuna, Kshatriya dispenser of justice, Mitra, loving and friendly Brahmana, and Aryama, Vaishya producer and distributor pursuing the path of rectitude, all together in unison and cooperation, listen to me.

युवादत्तस्य धिष्ण्या युवानीतस्य सूरिभिः।
अहरहवृषणा मह्यं शि ातम॥ १२॥

12. *Yuvādattasya dhiṣṇyā yuvānītasya sūribhiḥ.*
Aharaharvṛṣaṇā mahyaṁ śikṣatam.

O devout and benevolent harbingers of the

showers of prosperity, of that which you have created and given to the nation and that what you have brought in, let me learn day by day and share through the wise and brave leaders.

या वां यज्ञभिरावृता धिवस्त्रा वधूरिव।
सपयन्ता शुभ चकात अश्विना॥ १३॥

13. *Yo vāṁ yajñebhirāvṛto'dhivastrā vadhūriva.*
Saparyantā śubhe cakrāte aśvinā.

Ashvins, like a bride covered in sacramental robes, one who is robed in the fragrance of yajna performed in your honour, him you requite with fulfilment and establish him in the good life.

या वामुरुव्यचस्तमं चिकेतति नृपाय्यम।
वतिरश्विना परि यातमस्मयू॥ १४॥

14. *Yo vām-uruvyacastamaṁ ciketati nṛpāyyam.*
Vartiraśvinā pari yātamasmayū.

Ashvins, lovers and benefactors of ours, one who reserves and assigns a spacious hall comfortably good for distinguished congregations of yajna in your honour, you oblige and visit his home in recognition.

अस्मभ्यं सु वृषण्वसू यातं वतिनृपाय्यम।
विषुदुहेव यज्ञमूहथुगिरा॥ १५॥

15. *Asmabhyaṁ su vṛṣaṇvasū yātaṁ vartirnṛpāyyam.*
Viṣudruheva yajñam-ūhathur-girā.

Lords of the yajnic showers of prosperity, come straight like an arrow, visit our hall of yajna dedicated to the good of humanity and guide and upraise our yajna

with the holy chant of Vedic voice.

वाहिष्ठा वां हवानां स्तामा दूता हुव रा।
युवाभ्यां भूत्वश्विना ॥ १६ ॥

16. *Vāhiṣṭho vāṁ havānāṁ stomo dūto huvannarā.*
Yuvābhyāṁ bhūtvaśvinā.

Ashvins, rulers and leading lights of the nation, may the song of our invocation to you be the instant and most effective messenger to you and bring you here to the yajnic hall.

यदुदा दिवा अर्णव इषा वा मदथा गृह।
श्रुतमिन्म अमत्या ॥ १७ ॥

17. *Yadado divo arṇava iṣo vā madatho gṛhe.*
Śrutaminme amatryā.

Whether you are up above in the region of light or surfing in the sea or enjoying yourselves in the house of entertainment, listen to my call and come, immortal ones.

उत स्या श्वेतयावरी वाहिष्ठा वां नदीनाम।
सिन्धुहिरण्यवतनिः ॥ १८ ॥

18. *Uta syā śvetayāvarī vāhiṣṭhā vāṁ nadīnām.*
Sindhurhiraṇyavartaniḥ.

And of the fluent media of communication, the most effective is that transparent, unpolluted, stream of thought, discrimination and judgement, the intelligence, Buddhi, golden stream of the speed of mind.

स्मदुतया सुकीत्या श्विना श्वतया धिया।
वहथ शुभयावाना ॥ १९ ॥

19. *Smadetayā sukīrtyā'śvinā śvetayā dhiyā.*
Vahethe śubhrayāvānā.

And well by this glorious and highly reputed transparent stream of intelligence, Ashvins, travellers of holy paths, you move and conduct the business of the nation of humanity.

यु॒ वा हि त्वं र॑थ्॒रासहा॑ युवस्व॒ पाष्या॑ वसा।
आ गा॑ वाया॒ मधु॑ पिबा॒ स्माक॒ं सव॒ना ग॑हि॥ २०॥

20. *Yukṣvā hi tvaṁ rathāsahā yuvasva poṣyā vaso.*
Ānno vāyo madhu pibā'smākaṁ savanā gahi.

O Vayu, vibrant motive power of nature and humanity, harness your strong chariot horses and, O Vasu, giver of peaceful home and settlement with security, yoke them to social good. Come, join our corporate yajna of social development, taste and celebrate the joy of our achievement.

(This mantra may be applied to the head of the forces of law and order for internal security and the commander of defence forces for security against external forces.)

तव॑ वायवृतस्पत॒ त्वष्टु॑र्जामातरद्भुत।
अवा॑ंस्या वृ॑णीमह॥ २१॥

21. *Tava vāyavṛtaspate tvaṣṭur-jāmātar-adbhuta.*
Avāṁsyā vṛṇīmahe.

O Vayu, protector and keeper of the universal law of truth and wonderful valuer and refiner of the creations of Tvashta, maker of all fine and gross things of life and destroyer of dangers internal and external,

we opt for and choose all your plans and modes of peace, defence and security.

त्वष्टुर्जामातरं वयमीशानं राय इमहे।
सुतावन्ता वायुं द्युम्ना जनासः ॥ २२ ॥

22. *Tvaṣṭur-jāmātaraṁ vayam-īśānaṁ rāya īmahe.*
Sutāvanto vāyuṁ dyumnā janāsaḥ.

For the achievement of wealth, honour and excellence, we, the people dedicated to yajna and the soma of life, adore Vayu, ruler of the world of existence and protector and refiner of things made by the universal maker.

वायो याहि शिवा दिवा वहस्वा सु स्वश्व्यम।
वहस्व महः पृथुपक्षसा रथे ॥ २३ ॥

23. *Vāyo yāhi śivā divo vahasvā su svaśvyam.*
Vahasva mahaḥ pṛthupakṣasā rathe.

Vayu, blissful power of defence, security and refinement, come from the regions of light, yoke the great transportive forces to your chariot and bring us the best things we ought to obtain.

त्वां हि सुप्सरस्तमं नृषदनेषु हूमहे।
गावाणं नाश्वपृष्ठं मंहना ॥ २४ ॥

24. *Tvāṁ hi supsarastamaṁ nṛṣadaneṣu hūmahe.*
Grāvāṇaṁ nāśvapṛṣṭhaṁ maṁhanā.

Vayu, blissful of form, strong and renowned all round by your own strength and grandeur, we invoke and invite you to people's halls of yajna, power adorable as a rock in its place, position and function.

स त्वं नो॑ दव॒ मन॑सा॒ वायो॑ मन्दा॒ना अ॑ग्रि॒यः ।
कृ॒धि वाजाँ॑ अ॒पा धिय॑ः ॥ २५ ॥

25. *Sa tvaṁ no deva manasā vāyo mandāno agriyaḥ. Kṛdhi vājāň apo dhiyaḥ.*

O Vayu, such as you are, brilliant and generous, happy and joyous at heart, always in the forefront of defence and advancement, pray develop our resources of food and water, energy, power and progress, and extend the possibilities of the reach of our science and intelligence.

Mandala 8/Sukta 27

Vishvedeva Devata, Manu Vaivasvata Rshi

अ॒ग्निरु॒क्थ पु॒रोहि॑ता॒ गावो॑णा ब॒हिर॑ध्व॒र ।
ऋ॒चा यामि म॒रुता॒ बह्मो॑ण॒स्पति॑ं॒ द॒वाँ अवा॒ वर॑ण्यम ॥ १ ॥

1. *Agnirukthe purohito grāvāṇo barhiradhvare. Ṛcā yāmi maruto brahmaṇaspatiṁ devāň avo vareṇ-yam.*

In the yajna of love and non-violence, Agni, prime light of life, is the first adorable, then the holy fire, the priest, the soma stone and the holy grass are cherished. Therefore with the chants of Rks I invoke the Maruts, cosmic energies, Brahmanaspati, giver of the Veda and the vedic scholar, and other venerable divinities for protection and promotion of our choice.

आ प॒शुं गा॑सि पृथि॒वीं व॒न॒स्पती॑नु॒षासा॒ नक्तु॒मार्षधीः ।
विश्वे॑ च ना वसवा विश्ववदसा धी॒नां भू॑त पावि॒तार॑ः ॥ २ ॥

2. *Ā paśuṁ gāsi pṛthivīṁ vanaspatīnuṣāsā naktamoṣadhīḥ. Viśve ca no vasavo viśvavedaso dhīnāṁ bhūta prāvitāraḥ.*

O yajaka, you sing of animals, the earth, herbs and trees, day and night. And may all the powers which provide us with shelter and comfort, present all over the world, be the protectors and promoters of our thoughts and actions.

प सू न॑ एत्वध्व॒रा३॑ ग्ना दे॒वषु॑ पू॒व्यः ।
आ॒दि॒त्यषु॒ प वरु॑ण धृ॒तव॑त म॒रुत्सु॑ वि॒श्वभा॑नुषु ॥ ३ ॥

3. *Pra sū na etvadhvaro'gnā deveṣu pūrvyaḥ. Ādityeṣu pra varuṇe dhṛtavrate marutsu viśvabhānuṣu.*

May our yajna of universal order join the fire and rise to the divinities of nature, the sun in progressive Zodiacs, the oceans of earth and space in the fixed order of cosmic law, and all the light radiations of the universe across the suns.

विश्व॒ हि ष्मा॒ मन॑व वि॒श्ववे॑दसा॒ भुव॑न्वृ॒ध रि॒शाद॑सः ।
अरि॑ष्टभिः पा॒युभि॑र्विश्ववेदसा॒ यन्ता॑ ना वृ॒कं छ॒दिः ॥ ४ ॥

4. *Viśve hi ṣmā manave viśvavedaso bhuvan vṛdhe riśādasaḥ. Ariṣṭebhiḥ pāyubhir-viśvavedaso yantā no'vṛkaṁ chardiḥ.*

May all the divine powers of the universe, destroyers of negativities, be for the protection and progress of mankind. May all the divinities of the universe in possession of wealth, power and knowledge along with modes of protection free from hurt and injury bring us a peaceful home on earth free from sin and crime.

आ नो॑ अ॒द्य सम॑नसा॒ गन्ता॒ विश्व॑ स॒जाष॑सः ।
ऋ॒चा गि॒रा मरु॑ता॒ दव्य॑दि॑त॒ सद॑न॒ पस्त्य॑ महि ॥ ५ ॥

5. *Ā no adya samanso gantā viśve sajoṣasaḥ.*
Ṛcā girā maruto devyadite sadane pastye mahi.

All powers of love and friendship of the world with equal mind may come in to us in our great halls and homes in response to our Rks, hymns of adoration, come all Maruts, friends and brave associates, great inviolable Aditi, motherly figures, come today.

अभि प्रिया मरुता या वो अश्व्या हव्या मित्र प्रयाथन।
आ बर्हिरिन्द्रो वरुणस्तुरा नर आदित्यासः सदन्तु नः ॥ ६ ॥

6. *Abhi priyā maruto yā vo aśvyā havyā mitra prayāthana. Ā barhirindro varuṇasturā nara ādityāsaḥ sadantu naḥ.*

O Mitra, O Maruts, sun and winds, friends and brave associates, come and bring us all your dear and lovely gifts worthy of presentation and prize possession. O Indra, lord of power, thunder, lightning and rain, Varuna, waves of cosmic energy and justice in human affairs, and Adityas, solar radiations of the universe, all leading lights of nature and humanity, come fast and bless our homes and seats of yajna.

वयं वो वृक्तबर्हिषा हितप्रयस आनुषक।
सुतसोमासो वरुण हवामह मनुष्वदिद्धाग्नयः ॥ ७ ॥

7. *Vayaṁ vo vṛktabarhiṣo hataprayasa ānuṣak. Sutasomāso varuṇa havāmahe manuṣvadiddhāgnayaḥ.*

O Varuna, lord of light and justice, day and night, and other divine powers of nature and humanity, like men of love and faith we invoke and adore you now as ever. The grass carpets are spread and occupied, the

sacred fires are lit, the fragrant havis is ready for offering, and the soma is pressed and distilled for the oblation.

आ प यातु मरुता विष्णा अश्विना पूषन्माकीनया धिया।
इन्द् आ यातु पथमः सनिष्युभिवृषा या वृत्रहा गृण ॥ ८ ॥

8. *Ā pra yāta maruto viṣṇo aśvinā pūṣan mākīnayā dhiyā. Indra ā yātu prathamaḥ saniṣyubhir-vṛṣā yo vṛtrahā gṛṇe.*

Come forth to us, O Maruts, stormy forces of nature and humanity, Vishnu, all pervasive ruling power, Ashvins, complementary powers of natural and social dynamics, and Pushan, powers of health, nourishment and growth, come in response to my prayers and acts of yajna. Indra, lord of showers who are destroyer of evil and darkness, first and foremost power, come with the first and best associate powers, I adore you and pray.

वि नो दवासा अदुहा च्छिद्रं शम यच्छत।
न यद्दूराद्वसवो नू चिदन्तिता वरूथमाद्धर्षति ॥ ९ ॥

9. *Vi no devāso adruho'cchidraṁ śarma yacchata. Na yad dūrād vasavo nū cidantito-varūthamā-dadharṣati.*

O brilliant and generous divinities of nature and humanity, Vasus, lord of wealth and providers of home and security, free from jealousy and enmity, pray give us a faultless home, a place of security which no power from far or near might dare to violate or attack and hurt.

अस्ति हि वः सजात्यं रिशादसा दवासा अस्त्याप्यम।
प णः पूर्वस्मै सुविताय वाचत म ू सुम्नाय नव्यसे ॥ १० ॥

10. *Asti hi vaḥ sajātyaṁ riśādaso devāso astyāpyam. Pra ṇaḥ pūrvasmai suvitāya vocata makṣū sumnāya navyase.*

O divinities of nature and humanity, destroyers of negativities and enmities, there is a kinship among yourselves and between you and ourselves. There is a natural affinity too among yourselves and between you and ourselves, a friendship and alliance. Pray enlighten us about our ancient welfare and prosperity and lead us as ever to a new phase of prosperity and well being, the latest way.

इ॒दा हि व॒ उप॑स्तुतिमि॒दा वा॒मस्य॑ भ॒क्तय॑ ।
उप॑ वा विश्ववदसा नम॒स्युराँ अस॒ यन्योमिव ॥ ११ ॥

11. *Idā hi va upastutimidā vāmasya bhaktaye.*
Upa vo viśvavedaso nasasyurāň asṛkṣyanyāmiva.

O divinities of the world who know and command all wealth and honours of life, just now I, searching for new attainments and cherished joys of life with all reverence and humility, compose and offer to you this sincere song of latest adoration like a new stream of spontaneous creation.

उदु ष्य वः सवि॒ता सु॑पणीत॒या स्थादू॒ध्वा वर॑ण्यः ।
नि द्वि॒पाद॒श्चतु॑ष्पादा अ॒थिना॒ वि॑श्रन्पतयि॒ष्णवः ॥ १२ ॥

12. *Udu ṣya vaḥ savitā supraṇītayo 'sthādūrdhvo vareṇyaḥ. Ni dvipādaścatuṣpādo arthino 'viśran patayiṣṇavaḥ.*

O noble divinities of holy thought, intention and policy, when the lord of light and life, the sun, which is the love and choice of all, rises high up in heaven, then

the humans, animals and birds all go about in pursuit of their daily business.

द्रवंदंवं वा वंस द्रवंदंवमभिष्टंय।
द्रवंदंवं हुवम् वाजंसातय गृणन्तां द्रव्या धिया॥ १३॥

13. *Devaṁdevaṁ vo'vase devaṁdevamabhiṣṭaye.*
Devaṁdevaṁ huvema vājasātaye gṛṇanto devyā dhiyā.

Every one of you, divines, for the sake of protection, every one of you, holy ones, for our cherished aims and objects of well being, every one of you, divinities, for advancement and victory in life, we invoke and adore, singing and praising with holy thoughts, words and actions.

द्रवासा हि ष्मा मनंव समंन्यवा विश्वं साकं सरातयः।
त नां अद्य त अंपरं तुच तु ना भवन्तु वरिवाविदंः॥ १४॥

14. *Devāso hi ṣmā manave samanyavo viśve sākaṁ sarātayaḥ. Te no adya te aparaṁ tuce tu no bhavantu varivovidaḥ.*

All divinities of the world in nature and humanity, all together with gifts of wealth, knowledge and excellence, with equal mind and intention, have been generous to men of holy thought and noble purpose in search of divinity. May they be, today and ever in future, givers of the best of life's wealth for us and our future generations in peace and plenty.

प वंः शंसाम्यदुहः संस्थ उपंस्तुतीनाम।
न तं धूतिवंरुण मित्र मर्त्यं या वा धामभ्या विंधत॥ १५॥

15. *Pra vaḥ śaṁsāmyadruhaḥ saṁstha upastutī-nām. Na taṁ dhūrtir-varuṇa mitra martyaṁ yo vo dhāmabhyo'vidhat.*

In the house of prayer and adoration, I exalt you, Vishvedevas, free from jealousy and enmity. O Mitra, loving friend, O Varuna, lord of judgement and wisdom, no fraud, no mischief, no damage can be done to the mortal who dedicates himself with the strength of his body, mind and soul to your light and grace.

प स ायं तिरत॒ वि म॒हीरिषा॒ या वा॒ वरा॑य॒ दाश॑ति।
प प्र॒जाभि॑र्जायत॒ धर्म॑ण॒स्पयरि॑ष्टः सव॑ एधते ॥ १६ ॥

16. *Pra sa kṣayaṁ tirate vi mahīriṣo yo vo varāya dāśati. Pra prajābhirjāyate dharmaṇasparyariṣṭaḥ srava edhate.*

He thrives in his home and abounds in plenty of wealth, honour and excellence, who gives in charity in obedience to you, Vishvedevas, for the sake of progress. He rises higher and higher with his progeny and friends in Dharma and, unhurt by sin and violence, grows stronger and higher in life.

ऋ॒त स वि॑न्दत यु॒धः सु॒गभि॑र्या॒त्यध्व॑नः।
अ॒य॒मा मि॒त्रा वरु॑ण॒: सरा॑तया॒ यं त्राय॑न्त स॒जाष॑सः ॥ १७ ॥

17. *Ṛte sa vindate yudhaḥ sugebhir-yātyadhvanaḥ. Aryamā mitro varuṇaḥ sarātayo yaṁ trāyante sajoṣasaḥ.*

Without fight and struggle, he achieves, he wins everything, and he goes further forward by simple and straight paths of honesty without obstruction whom Aryama, guide and pioneer of the ways of life, Mitra,

enlightened friend, and Varuna, lord of judgement and wisdom, all generous and affluent, in love and unison together, favour protect and exhort to rise and advance.

अज॑ चिदस्म कृणुथा॒ न्यञ्च॑नं दु॒ग चि॒दा सु॑सर॒णम ।
ए॒षा चि॑दस्मादद॒शनिः॑ प॒रा नु सास्त्र॑धन्ती॒ वि न॑श्यतु ॥ १८ ॥

18. *Ajre cidasmai kṛṇuthā nyañcanaṁ durge cidā susaraṇam. Eṣā cidasmādaśaniḥ paro nu śasredhantī vi naśyatu.*

Even the simple path you make simpler for him, and the difficult one, easy to follow and cross over. Let the thunder arm go far off from him and fall away ineffective and be destroyed.

यद॒द्य सूय॑ उद्य॒ति पिय॑ ात्रा ऋ॒तं द॒ध।
यन्नि॒मुचि॑ प॒बुधि॑ विश्ववदसा॒ यद्वा॑ म॒ध्यन्दि॑न दि॒वः ॥ १९ ॥

19. *Yadadya sūrya udyati priyakṣatrā ṛtaṁ dadha. Yannimruci prabudhi viśvavedaso yad vā madhyandine divaḥ.*

Omnipresent Vishvedevas in command of the world's wealth, honour and knowledge, whether it is the time of sun-rise or sunset or the early dawn or middle of the day, hold on to the law of universal truth. You are the committed lovers of strength.

यद्वा॑भिपि॒त्व अ॑सुरा ऋ॒तं य॒त छ॒दिय॒म वि द॒ाशुष॑।
व॒यं तद्वा॑ वसवा विश्ववदस॒ उप॑ स्थयाम॒ मध्य॒ आ ॥ २० ॥

20. *Yad vābhipitve asurā ṛtaṁ yate chardiryema vi daśuṣe. Vayaṁ tad vo vasavo viśvavedasa upa stheyāma madhya ā.*

The devotee having offered service in worship of truth and divine law, morning, evening or any time, you bless the man of charity with a peaceful home, then, O harbingers of pranic energy, and commanders of the world's wealth and givers of peace and shelter, pray may we too abide in your midst close to you under your protection and care.

यदद्य सूर उदित॑ त यन्मध्यन्दि॑न आ॒तुचि॑।
वा॒मं ध॒त्थ मन॑व विश्ववदसा॒ जुह्वा॑नाय॒ पच॑तस ॥ २१ ॥

21. *Yadadya sūra udite yanmadhyaṁdina ātuci. Vāmaṁ dhattha manave viśvavedaso juhvānāya pracetase.*

Since at sun-rise or at mid-day or in the evening, that is, any time, O powers of world knowledge and world's wealth, you bear and bring cherished wealth and fulfilment to the man of holy karma, knowledge, wisdom and discrimination, we pray to be in your company under your kind protection.

व॒यं तद्वः॑ समाज॒ आ वृ॑णीमह पु॒त्रा न ब॑हु॒पाय्य॑म।
अ॒श्याम॒ तदा॑दित्या॒ जुह्व॑ता ह॒वियन॒ वस्या॒ नशा॑महा ॥ २२ ॥

22. *Vayaṁ tad vaḥ samrāja ā vṛṇīmahe putro na bahupāyyam. Aśyāma tadādityā juhvato haviryena vasyo'naśāmahai.*

Just as a child asks the father for manifold gifts of food and joy, so we choose to ask of you, O brilliant and generous rulers, the same boon of versatile nature: We who offer yajnic service pray, O lords of light and grace, Adityas, let us obtain that holy gift of favour by which we may realise whatever wealth, honour and

excellence we cherish in life.

Mandala 8/Sukta 28

Vishvedeva Devata, Manu Vaivasvata Rshi

य त्रिंशति त्रयस्परा दवासा बहिरासदन।
विद ाह द्वितासनन॥ १॥

1. *Ye triṁśati trayasparo devāso barhirāsadan.*
Vidannaha dvitāsanan.

May thirty three divine powers come and sit on the holy grass of yajna vedi to join my yajna, know and secure for me twofold gifts of material and spiritual fulfilment.

(Thirty three divine powers or divinities or 'gods' are eight Vasus, eleven Rudras, twelve Adityas, Indra and Prajapati. Swami Dayanand enumerates and describes these as follows:

8 Vasus: earth, water, fire, air, space, sun, moon, and the stars. They are Vasus because they are the abodes and sustainers of life.

11 Rudras: ten pranic energies and the soul.

12 Adityas: twelve phases of the sun in the zodiacs.

One Indra, cosmic energy, and one Prajapati, creative energy of nature which creates life and its supports.

वरुणा मित्रा अयमा स्मदातिषाचा अग्रयः।
पत्नीवन्ता वषटकृताः॥ २॥

2. *Varuṇo mitro aryamā smadrātiṣāco agnayaḥ. Patnīvanto vaṣaṭkṛtāḥ.*

May Varuna, the ocean, Mitra, the sun, Aryama, the cosmic law, and the vital fires with their creative energies for life sustenance, all givers of the cosmic wealth of life energy, invoked and served with yajnic food, arise, join the yajna and help us with material and spiritual fulfilment.

(At the individual level, we may interpret Varuna as our sense of justice, Mitra as our sense of love and friendship, Aryama as our sense of judgment and will, and fires as our vitalities working with our will to live.)

त नो॑ गो॒पा अ॑पा॒च्यास्त उद्व॒क्त इ॒त्था न्य॑क।
पु॒रस्ता॒त्सव॑या वि॒शा ॥ ३ ॥

3. *Te no gopā apācyāsta udakta itthā nyak. Purastāt sarvayā viśā.*

Be they our protectors with all their vital powers from the west, north, south, east, above and below.

यथा॒ वशं॑न्ति दे॒वास्तथदे॑स॒त्तदे॑षां॒ नकि॒रा मि॑नत।
अरा॑वा च॒न मर्त्य॑: ॥ ४ ॥

4. *Yathā vaśanti devāstathedasat tadeṣāṁ nakirā minat. Arāvā cana martyaḥ.*

Whatever these bounties of divine nature wish and desire, the same does come about. No one can resist them, no uncharitable person can move them either.

स॒मा॒नां स॒म ऋ॒ष्टय॑: स॒म द्यु॒म्नान्य॑षाम।
स॒म्रा अधि॒ श्रिया॑ धिर ॥ ५ ॥

5. *Saptānāṁ sapta ṛṣṭayaḥ sapta dyumnānyeṣām. Sapto adhi śriyo dhire.*

Seven are the potencies of seven, seven are their glories and over and above, seven are the graces they command.

(These seven may be interpreted as the five senses, mind (mana) and intelligence, (buddhi). They may also be interpreted as seven Maruts, nature's stormy forces.)

Mandala 8/Sukta 29

Vishvedeva Devata, Manu Vaivasvata or Kashyapa Maricha Rshi

बभ्रुरका विषुणः सूनरा युवाञ्ज्यङ्क्ते हिरण्ययम ॥ १ ॥

1. *Babhrureko viṣuṇaḥ sūnaro-yuvāñjyaṅkte hiraṇyayam.*

One is alert and active, all inspiring and versatile, youthful leader, joyous and true, wrapped in golden hue. (The one is interpreted as Soma, moon, and the mind.)

यानिमक आ ससाद द्यातना न्तदवषु मधिरः ॥ २ ॥

2. *Yonimeka ā sasāda dyotano'ntardeveṣu medhiraḥ.*

Another, seated in its own place, wise and illuminant is venerable among the divinities. (This divinity is interpreted as Agni, the eye, and truth.)

वाशीमका बिभर्ति हस्त आयसीमन्तदवषु निधुविः ॥ ३ ॥

3. *Vāśīmeko bibharti hasta-āyasīm-antardeveṣu nidhruviḥ.*

Another, constant and unshakable among the divinities holds an iron axe, shaper of things. (This has been interpreted as Tvashta, divine shaper, maker and refiner of things, or the ear or Kratu, performer of holy acts.)

वज्रमेका बिभर्ति हस्त आहितं तेन वृत्राणि जिघ्नते ॥ ४ ॥

4. *Vajrameko bibharti hasta āhitaṁ tena vṛtrāṇi jighnate.*

Another holds the thunderbolt, wielded firmly, by which he destroys evil and dark forces of ignorance, want and suffering. (This is Indra, cosmic energy, or soul, or Daksha, omnipotent will and action.)

तिग्ममेका बिभर्ति हस्त आयुधं शुचिरुग्रा
जलाष-भषजः ॥ ५ ॥

5. *Tigmameko bibharti hasta āyudhaṁ śucirugro jalāṣa-bheṣajaḥ.*

Another holds a razor edge weapon in hand, being pure, brilliant and terrible, and controls healing powers of medicine and immunity. (This is Rudra, also inner happiness, which is the essential and primary force of good health.)

पथ एकः पीपाय तस्करा यथाँ एष वेद निधीनाम ॥ ६ ॥

6. *Patha ekaḥ pīpāya taskaro yathāँ eṣa veda dhidhīnām.*

Another watches and guards the paths of life like a sensitive watchman as it knows the secrets of the sources of life's wealth. (This is Pushan, health energy, or the protective arm of the individual and society.)

त्रीण्यꣳक उरुगा॒या वि च॑क्रम॒ यत्र॑ दे॒वासो॒ मद॑न्ति ॥ ७ ॥

7. *Trīṇyeka urugāyo vi cakrame yatra devāso madanti.*

And one of universal fame worthy of homage pervades and covers all three regions of space whereon all the divinities rejoice. (This is Vishnu, omnipresent dynamic spirit of life which wards off stagnation in the living world.)

विभि॒र्द्वा च॑रत॒ एक॑या स॒ह प प॑वा॒सव॑ वसतः ॥ ८ ॥

8. *Vibhirdvā carata ekayā saha pra pravāseva vasataḥ.*

Two with flights like desire and ambition move around with one, intelligence, and reach wherever they choose to distant places like travellers. (These are the Ashvins, twin divinities of nature's dynamics, or, at the individual's level, ambition and ego which fly on the wings of imagination.)

सदा॒ द्वा च॑काते उप॒मा दि॒वि स॒माजा॑ स॒पिरा॑सुती ॥ ९ ॥

9. *Sado dvā cakrāte upamā divi samrājā sarpirāsutī.*

And two of royal magnificence in closest proximity receive and enjoy oblations of ghrta and take their position in the regions of heavenly light. (These are Mitra and Varuna, sun and ocean, heat and cool of nature, or love and judgement, or sunlight and air in human life.)

अच॑न्त॒ एक॒ महि॒ साम॑ मन्वत॒ तन॒ सूय॑मराचयन ॥ १० ॥

10. *Arcanta eke mahi sāma manvata tena sūrya-marocayan.*

Some of them sing great hymns of Sama and glorify their lord and thereby light the sun. (These are the Adityas or universal powers free from threefold suffering, or the ten pranas which strengthen the soul for worship of the supreme lord of life and thereby enlighten the soul.)

Mandala 8/Sukta 30

Vishvedeva Devata, Manu Vaivasvata Rshi

नहि वो अस्त्यर्भका देवासो न कुमारकः ।
विश्वे सतामहान्त इत ॥ १ ॥

1. *Nahi vo astyarbhako devāso na kumārakaḥ. Viśve sato mahānta it.*

O Vishvedevas, divinities of nature and humanity, none of you is a child, none an adolescent. All of you are equal and great.

इति स्तुतासो असथा रिशादसो य स्थ त्रयश्च त्रिंशच्च ।
मनोर्देवा यज्ञियासः ॥ २ ॥

2. *Iti stutāso vasathā riśādaso ye stha trayaśca triṁśacca. Manordevā yajñiyāsaḥ.*

Three and thirty Vishvedevas thus sung and adored are destroyers of sin and suffering, and therefore you are lovable and adorable by humanity in all their yajnic acts.

त नस्त्राध्वं त वत त उ नो अधि वाचत ।
मा नः पथः पित्र्यान्मानवादधि दूरं नैष्ट परावतः ॥ ३ ॥

3. *Te nastrādhvaṁ te'vatata u no adhi vocata. Mā naḥ pathaḥ pitryān-mānavādadhi dūraṁ naiṣṭa parāvataḥ.*

Such as you are, pray save us, protect and promote us, speak to us and enlighten us. Let us not stray out far from the right path of our ancestors or the right path of humanity.

य देवास इह स्थन विश्वे वश्वानरा उत।
अस्मभ्यं शर्म सपथा गव श्वाय यच्छत॥ ४॥

4. *Ye devāsa iha sthana viśve vaiśvānarā uta. Asmabhyaṁ śarma sapratho gave'śvāya yacchata.*

All the divinities of nature and humanity who are here or who are anywhere in the world as leading lights of humanity may, we pray, give us a spacious and comfortable home for the advancement of our knowledge and culture and for our working potential, success and progress.

Mandala 8/Sukta 31

Yajna Yajamana (1-4), Dampati (5-9), and Dampatyashisha (10-18) Devatah, Manu Vaivasvata Rshi

या यजाति यजात इत्सुनवच्च पचाति च।
ब्रह्मादिन्दस्य चाकनत॥ १॥

1. *Yo yajāti yajāta it sunavacca pacāti ca. Brahmedindrasya cākanat.*

The yajamana who performs yajna himself or has yajna performed by a priest, presses and prepares the soma himself or has it prepared through a priest pleases Indra and obtains the knowledge of Divinity and Veda.

पुराळाशं या अस्म सामं ररत आशिरम।
पादित्तं शका अंहसः॥ २॥

2. *Puroḷāśaṁ yo asmai somaṁ rarata āśiram.*
Pādit taṁ śakro aṁhasaḥ.

Whoever offers food to the fire and to the deserving poor in honour of this omnipresent lord, Indra, and offers him oblations of soma mixed with fragrant havis, the lord almighty saves him from sin and evil.

तस्य द्युमाँ असदथा दवजूतः स शूशुवत।
विश्वा वन्व न्मित्रिया॥ ३॥

3. *Tasya dyumāṅ asad ratho devajūtaḥ sa śūśuvat.*
Viśvā vanvannamitriyā.

His chariot would shine with wealth and lustre and he, inspired by divinity, would rise in life with wealth and knowledge, honour and social prestige, removing obstructive difficulties and adversities from his path of progress.

अस्य प्रजावती गृह संश्चन्ती दिवदिव।
इळा धनुमती दुह॥ ४॥

4. *Asya prajāvatī gṛhe'saścantī divedive.*
Iḷā dhenumatī duhe.

Ila, constant mother stream of total prosperity, flows inexhaustible into his home, blessing him with progeny, cows, culture and enlightenment, honour and excellence, day in and day out.

या दंपती समनसा सुनुत आ च धावतः।
देवासा नित्ययाशिरा॥ ५॥

5. *Yā daṁpatī samanasā sunuta ā ca dhāvataḥ.*
Devāso nityayāśirā.

The couple who, with dedicated mind, perform yajna in unison, give in charity, and thus cleanse themselves and their soul, the divinities always bless them with sweets of milk and honey.

पतिं पाशव्याँ इतः सम्यञ्चा बर्हिराशात ।
न ता वाजेषु वायतः ॥ ६ ॥

6. *Prati prāśavyāň itaḥ samyañcā barhirāśāte.*
Na tā vājeṣu vāyataḥ.

Together in love and respect they sit on the holy grass, perform yajna and receive divine gifts of delicious food and drink in plenty, and never do they fail in their battles of life for progress.

न देवानामपि ह्वुतः सुमतिं न जुगुक्षतः ।
श्रवो बृहद्विवासतः ॥ ७ ॥

7. *Na devānāmapi hnutaḥ sumatiṁ na jugukṣataḥ.*
Śravo bṛhad vivāsataḥ.

Never do they neglect the divinities nor do they minimize the gifts of their favour and good will, and thus indeed do they shine bright in glory and exalt the gifts of divinity.

पुत्रिणा ता कुमारिणा विश्वमायुर्व्यश्नुतः ।
उभा हिरण्यपेशसा ॥ ८ ॥

8. *Putriṇā tā kumāriṇā viśvamāyur-vyaśnutaḥ.*
Ubhā hiraṇyapeśasā.

They live a full happy life blest with sons and daughters and golden means of living in prosperity and decency.

वी॒तिहो॑त्रा कृ॒तद्व॑सू दश॒स्यन्ता॒मृता॑य॒ कम ।
समू॑धा॑ राम॒शं ह॑ता द॒वषु॑ कृणु॒ता दु॒वः ॥ ९ ॥

9. *Vītihotrā kṛtadvasū daśasyantāmṛtāya kam.*
Smūdho romaśaṁ hato deveṣu kṛṇuto duvaḥ.

Performing yajna with generous hospitality, creating wealth and giving in charity, contributing to the peace and comfort of all in general for the sake of divine gifts of immortality, blest with milch cows and woolly sheep and goats, they live the good life doing reverence to the divines and enjoying the liberal gifts of divinity.

आ शम॒ पव॑तानां वृणी॒महे॑ न॒दीना॑म ।
आ विष्णो॑ः सचा॒भुवः ॥ १० ॥

10. *Ā śarma parvatānāṁ vṛṇīmahe nadīnām.*
Ā viṣṇoḥ sacābhuvaḥ.

Living in the presence of Vishnu, all pervasive and protective Spirit divine and universal friend of all life, we pray for the Lord's gift of the peace, protection, freedom and comfort of the rivers, mountains and the clouds.

एतु॑ पू॒षा र॒यिभगः॑ स्व॒स्ति स॑व॒धात॑मः ।
उ॒रुरध्वा॑ स्व॒स्तये॑ ॥ ११ ॥

11. *Aitu pūṣā rayirbhagaḥ svasti sarvadhātamaḥ.*
Ururadhvā svastaye.

Come Pusha, lord of health and nurture, Bhaga, gracious lord of wealth and power, wielder and controller of all power and prosperity for happiness and well being, and may our path of progress be wide open

for all round happiness and well being.

अरमतिरनवणा विश्वा दवस्य मनसा।
आदित्यानामनह इत ॥ १२ ॥

12. *Aramatir-anarvaṇo viśvo devasya manasā.*
Ādityānām-aneha it.

The world's obedience and service to irresistible divinity rendered sincerely with mind and soul and the grace of the Adityas gives freedom from sin and selfishness.

यथा ना मित्रा अयमा वरुणः सन्ति गापाः।
सुगा ऋतस्य पन्थाः ॥ १३ ॥

13. *Yathā no mitro aryamā varuṇaḥ santi gopāḥ.*
Sugā ṛtasya panthāḥ.

Since Mitra, lord of love, light and friendship, Aryama, universal guide and path maker, and Varuna, lord of judgement and justice, are our protectors, may our paths of advancement and rectitude be simple, straight and easy.

अग्निं वः पूर्व्यं गिरा दवमीळ वसूनाम।
सपयन्तः पुरुपियं मित्रं न ात्रसाधसम ॥ १४ ॥

14. *Agniṁ vaḥ pūrvyaṁ girā devamīḷe vasūnām.*
Saparyantaḥ purupriyaṁ mitraṁ na kṣetrasā-
dhasam.

With sincere word and thought I serve and adore Agni, eternal and gracious lord of wealth and prosperity. You too serve the same lord of universal love as a friend, the lord giver of fulfilment to us in our existential state

of being.

म ऽू द॒ववं॒ता॒ रथः॒ शूरा॑ वा पृ॒त्सु कासु॑ चित। द॒वाना॑ं य इन्मना॒ यजं॑मान॒ इय॑ꣳ त्य॒भीदय॑ज्वना भुवत॥ १५॥

15. *Makṣū devavato rathaḥ śūro vā pṛtsu kāsu cit. Devānāṁ ya inmano yajamāna iyakṣatyabhīdayajvano bhuvat.*

The chariot of the man of reverence to divinities moves fast forward, and the hero himself, who, with sincere mind and action, performs yajna and offers service to the divinities, goes far forward in the battles of life and surpasses the uncharitables who perform no yajna in the service of humanity and divinity.

न य॑जमान रिष्यसि॒ न सु॑न्वा॒न॒ न द॑वया। द॒वाना॑ं य इन्मना॒ यजं॑मान॒ इय॑ꣳ त्य॒भीदय॑ज्वना भुवत॥ १६॥

16. *Na yajamāna riṣyasi na sunvāna na devayo. Devānāṁ ya inmano yajamāna iyakṣatyabhīdayajvano bhuvat.*

O man of charity and yajnic service to humanity and divinity, you will never suffer wrong or damage, O creator of soma dedicated to yajna to the divinities, you will never be hurt and never fail in your life's mission. The yajamana who, with sincere mind and actions, performs yajna in service to the divinities of nature and humanity surpasses the uncharitables who never perform yajnic service in the field of creative fellowship and cooperation with others, human and divine.

नकि॒ष्टं कम॑णा नश॒ ा प या॑ष॒ ा या॑षति। द॒वाना॑ं य इन्मना॒ यजं॑मान॒ इय॑ꣳ त्य॒भीदय॑ज्वना भुवत॥ १७॥

17. *Nakiṣṭaṁ karmaṇā naśanna pra yoṣanna yoṣati. Devānāṁ ya inmano yajamāna iyakṣatyabhīdayajvano bhuvat.*

The yajamana who with sincere mind and action, serves the divinities, no one can equal by action, much less destroy. Nor does he forsake his own path, nor can anyone else lead him astray. Indeed he surpasses all those who are uncharitable and perform no yajnic service to divinity and humanity.

अस॒दत्रं॑ सु॒वीय॑मु॒त त्यदा॒श्वश्व्यं॑म। द॒वान॑ां॒ य इन्मना॒ यज॑मान॒ इय॑क्ष॒त्य॒भीदय॑ज्वना भुवत॥ १८॥

18. *Asadatra suvīryamuta tyadāśvaśvyam. Devānāṁ ya inmano yajamāna iyakṣatyabhīdayajvano bhuvat.*

May there be heroic power and prowess, fast victory and life's fulfilment for him who performs yajna in service to the divinities of nature and humanity with truth of mind and action, and may he surpass all those uncharitables who perform no selfless service in creative action to divinity and humanity.

Mandala 8/Sukta 32

Indra Devata, Medhatithi Kanva Rshi

प कृ॒तान्यृ॑जी॒षिण॒ः कण्वा॒ इन्द॑स्य॒ गाथ॑या।
मद॒ सामं॑स्य वाचत॥ १॥

1. *Pra kṛtānyṛjīṣiṇaḥ kaṇvā indrasya gāthayā. Made somasya vocata.*

O poets of wisdom and imagination, joyous lovers of life and action, in the soma ecstasy of the

beauty and grandeur of life, sing and celebrate the wondrous works of Indra, ruler, power, energy and inspirer of life in nature and humanity in the world.

यः सृबिन्द्रमनर्शनिं पिपुं दासमहीशुवम।
वधीदुगा रिण रपः ॥ २ ॥

2. *Yaḥ sṛbindam-anarśaniṁ pipruṁ dāsam-ahīśuvam. Vadhīdugro riṇannapaḥ.*

The awful lord of might and action stems the rising wicked, subdues the bullying exploiter, restrains the greedy devourer, cracks the senseless saboteur and the crooked deceiver, and having destroyed the negative forces, releases the free flow of waters and freedom of action, development and progress.

न्यबुदस्य विष्टपं वष्माणं बृहतस्तिर।
कृष तदिन्द्र पंस्यम ॥ ३ ॥

3. *Nyarbudasya viṣṭapaṁ varṣmāṇaṁ bṛhatastira. Kṛṣe tadindra pauṁsyam.*

Indra, cosmic power of nature, you break the stronghold of the cloud of showers from the tip of vast heaven and thus accomplish that wondrous feat of divine power.

पतिं श्रुतायं वा धृषत्तूर्णाशं न गिररधिं।
हुव सुंशिपमूतयं ॥ ४ ॥

4. *Prati śrutāya vo dhṛṣat tūrṇāśaṁ na gireradhi. Huve suśipramūtaye.*

O people, for your protection and promotion, I invoke and call upon the victorious Indra of the glorious

helmet who brings a flood of waters from the heights of the cloud in response to prayer and promise.

स गारश्वस्य वि व्रजं मन्दानः साम्यभ्यः ।
पुरं न शूर दर्षसि ॥ ५ ॥

5. *Sa goraśvasya vi vrajaṁ mandānaḥ somyebhyaḥ.*
puraṁ na śūra darṣasi.

Indra of such fame and prowess, heroic leader, happy and joyous, you open the gates of knowledge and victory in action and attainment, as you open the stalls of cows and horses and the gates of a fortress for the performers of soma yajna.

यदि म रारणः सुत उक्थ वा दधसे चनः ।
आरादुप स्वधा गहि ॥ ६ ॥

6. *Yadi me rāraṇaḥ suta ukthe vā dadhase canaḥ.*
Ārādupa svadhā gahi.

If you take delight in the soma distilled by me and feel the ecstasy of my song of homage, then come from far and come from near and, by your own divine nature, take me on for the food of life you hold for me.

वयं घा ते अपि ष्मसि स्तारं इन्द गिवणः ।
त्वं नो जिन्व सामपाः ॥ ७ ॥

7. *Vayaṁ ghā te api ṣmasi stotāra indra girvaṇaḥ.*
Tvaṁ no jinva somapāḥ.

Indra, lord celebrated in song, your devoted celebrants as we are, O lord protector and promoter of the beauty, honour and excellence of life, pray give us the food and fulfilment of life we love and aspire for.

उत नः पितुमा भर संरराणा अविक्षितम।
मघवन्भूरि ते वसु ॥ ८ ॥

8. *Uta naḥ pitumā bhara saṁrarāṇo avikṣitam. Maghavan bhūri te vasu.*

And, O lord of the power, honour and glory of the world, all joyous and generous, bring us the food of life inexhaustible. Infinite is your wealth and boundless your munificence.

उत ना गामतस्कृधि हिरण्यवता अश्विनः।
इळाभिः सं रभमहि॥ ९ ॥

9. *Uta no gomataskṛdhi hiraṇyavato aśvinaḥ. Iḷābhiḥ saṁ rabhemahi.*

And make us rich in lands and cows, knowledge and culture, make us masters of the golden glories of life. Advance us with horses and victories of high and higher attainments in honour and excellence. And lead us to exert ourselves in unison with songs of adoration and libations of homage and gratitude with holy words of joy.

बृबदुक्थं हवामह सृप्रकरस्नमूतये।
साधु कृण्वन्तमवसे॥ १० ॥

10. *Bṛbadukthaṁ havāmahe sṛprakarasnam-ūtaye. Sādhu kṛṇvantam-avase.*

We invoke the lord divine and master ruler who is highly adorable, of long and supple arms of generosity, and always does good for the protection and promotion of all.

यः संस्थे चिच्छतक्रतुरादीं कृणाति वृत्रहा।
जरितृभ्यः पुरूवसुः ॥ ११ ॥

11. *Yaḥ saṁsthe cicchatakratur-ādīṁ kṛṇoti vṛtrahā.*
Jaritṛbhyaḥ purūvasuḥ.

We invoke the lord adorable who does a hundred great favours to the man at peace and, dispelling the darkness in the mind and heart, sublimates the soul too with the spirit of a hundred good works of piety. Indeed, the lord is of infinite wealth, honour and bliss for all his devotees and destroys their evil and ignorance.

स नः शकश्चिदा शकद्दानवाँ अन्तराभरः।
इन्द्रा विश्वाभिरूतिभिः ॥ १२ ॥

12. *Sa naḥ śakraścidā śakad-dānavāṅ antarā-bharaḥ.*
Indro viśvābhir-ūtibhiḥ.

The Lord Almighty strengthens us, is generous, and enriches our inner self with vision and love and with all strength and modes of protection and progress.

या राया३ वनिर्महान्त्सुपारः सुन्वतः सखा।
तमिन्द्रमभि गायत ॥ १३ ॥

13. *Yo rāyo'vanirmahānt-supāraḥ sunvataḥ sakhā.*
Tam-indram-abhi gāyata.

Sing in honour of Indra, that mighty lord and ruler who commands the wealth, honour and excellence of the world, is universal protector and preserver, saviour of his devotees and friend of the lovers of soma and yajna.

आयन्तारं महि स्थिरं पृतनासु श्रवाजितम।
भूरीशानमाजसा ॥ १४ ॥

14. *Āyantāraṁ mahi sthiraṁ pṛtanāsu śravojitam. Bhūrer-īśānam-ojasā.*

Honour and adore the lord and ruler who is great, controller of the world and its law, constant in the dynamics of existence wherein he is the sole conqueror of honour and glory and who, with his power and grandeur, is the ruler of the vast riches of the world.

नकिरस्य॒ शचीनां निय॒न्ता सू॒नृता॑नाम।
नकि॑व॒क्ता न दा॒दिति॥ १५॥

15. *Nakirasya śacīnāṁ niyantā sūnṛtānām. Nakirvaktā na dāditi.*

None is the controller of his mighty acts and powers universally pleasant and true, and there is none who can ever say: He has failed to give and bless.

न नू॒नं ब्र॒ह्मणा॑मृ॒णं पा॑शू॒नाम॑स्ति सुन्व॒ताम।
न सामा॑ अप॒ता प॑प॥ १६॥

16. *Na nūnaṁ brahmaṇāmṛṇaṁ prāśūnāmasti sunvatām. Na somo apratā pape.*

There is no recompense due from men of divinity, from the guests and those actively working for yajna and the extraction of soma. The creator of soma, the giver of knowledge and the social worker do not drink for nothing (they pay with service).

पन्य॒ इदु॑प॑ गायत॒ पन्य॑ उ॒क्थानि॑ शंसत।
ब्रह्मा॑ कृणात॒ पन्य॒ इत॥ १७॥

17. *Panya idupa gāyata panya ukthāni śaṁsata. Brahmā kṛṇota panya it.*

Sing in honour of adorable Indra, recite your hymns of praise in honour of admirable Indra, create your orations to celebrate the glorious Indra.

पन्य॒ आ ददिरच्छ॒ता स॒हस्रा॑ वा॒ज्यवृ॑तः ।
इन्द्रा॒ या यज्व॑ना वृ॒धः ॥ १८ ॥

18. *Panya ā dardiracchatā sahasrā vājyavṛtaḥ.*
Indro yo yajvano vṛdhaḥ.

Indra, potent lord who commands supreme power and, unobstructed, breaks down a hundred and a thousand adversaries, strengthens and exalts the devotees of yajna.

वि षू च॑र स्व॒धा अनु॑ कृ॒ष्टीना॑मन्वा॒हुवः॑ ।
इन्द्र॒ पिब॑ सु॒तानाम ॥ १९ ॥

19. *Vi ṣū cara svadhā anu kṛṣṭīnāmanvāhuvaḥ.*
Indra piba sutānām.

Go forward, Indra, in response to the invitation to yajna of the people and drink of the soma extracted, distilled and offered by them.

पिब॒ स्वर्धनवानामु॒त यस्तु॒ग्र्य॒ सचा॑ ।
उ॒तायमि॑न्द्र॒ यस्तव॑ ॥ २० ॥

20. *Piba svadhainavānāmuta yastugrye sacā.*
Utāyamindra yastava.

Drink of the joy and exhilaration of your powers and perceptions which is all associated with your own performance, the super-power that's you and yours. Indeed, it is all your own power and glory.

अतीहि मन्युषाविणं सुषुवांसमुपारणे ।
इमं रातं सुतं पिब ॥ २१ ॥

21. *Atīhi manyuṣāviṇaṁ suṣuvāṁsam-upāraṇe.*
Imaṁ rātaṁ sutaṁ piba.

Ignore the man who offers yajnic soma in a mood of anger, frustration and protest. Ignore the man who offers yajna and soma but in a joyless and conflictive mood. Accept this soma of homage distilled and offered in a state of delight, love and faith.

इहि तिस्रः परावत इहि पञ्च जनाँ अति ।
धना इन्दाववाकशत ॥ २२ ॥

22. *Ihi tisraḥ parāvata ihi pañca janāň ati.*
Dhenā indrāvacākaśat.

Indra, come from far, cross over the five classes of people to exhaust the possibilities of their life, transcend the three versions of knowledge, action and prayer, and listen with love and approval the sole one voice of my soul.

सूया रश्मिं यथा सृजा त्वा यच्छन्तु म गिरः ।
निम्नमापा न सध्र्यक ॥ २३ ॥

23. *Sūryo raśmiṁ yathā sṛjā''tvā yacchantu me giraḥ.*
Nimnamāpo na sadhryak.

Just as the sun radiates the rays of light over space, just as waters flow down swift and straight, so may the voice of my soul reach you.

अध्वर्यवा तु हि षिञ्च सामं वीराय शिपिण ।
भरा सुतस्य पीतय ॥ २४ ॥

24. *Adhvaryavā tu hi ṣiñca somaṁ vīrāya śipriṇe. Bharā sutasya pītaye.*

O organiser and performer of yajna, offer the soma of devotion profusely to Indra, mighty lord of the helmet, and fill the vessel of your heart with divine love and pranic energy to enjoy life to the full.

य उदनः फलिगं भिन यक्सिन्धूँर वासृजत।
या गाषु पक्वं धारयत॥ २५॥

25. *Ya udnaḥ phaligaṁ bhinannyak sindhuṅra-vāsṛjat. Yo goṣu pakvaṁ dhārayat.*

Indra breaks the clouds of rain, releases the waters for the rivers to flow down to the sea, and provides mature milk in the cows, knowledge and wisdom in the words of language and ripe grain in the fields of earth.

अहन्वृत्रमृचीषम आणवाभमहीशुवम।
हिमनाविध्यदबुदम॥ २६॥

26. *Ahan vṛtramaṛcīṣama aurṇavābham-ahīśuvam. Himenāvidhyad-arbudam.*

The refulgent sun breaks the heavy cloud of vapours moving around like a crooked snake, in the middle regions of space.

प व उगाय निष्टुर षा हाय पसृ ाणं।
दवत्तं बह्म गायत॥ २७॥

27. *Pra va ugrāya niṣṭure'ṣāḷhāya prasakṣiṇe. Devattaṁ brahma gāyata.*

O celebrants and yajakas, sing the most heavenly

song of praise worthy of divinity in honour of refulgent, impetuous, invincible and ever enduring friend, Indra, leader and commander of the ruling and defensive forces of nature and humanity.

या विश्वान्यभि व्रता सामस्य मद अन्धसः ।
इन्दा द्रवषु चतति ॥ २८ ॥

28. *Yo viśvānyabhi vratā somasya made andhasaḥ.*
Indro deveṣu cetati.

Celebrate Indra, soul and ruling spirit in nature and humanity, who, in the excitement and ecstasy of the taste of food and soma, awakens in humans and divines the awareness of all the rules and laws of discipline and commitment to the vows of discipline in life.

इह त्या सधमाद्या हरी हिरण्यकश्या ।
वा हामभि पया हितम ॥ २९ ॥

29. *Iha tyā sadhamādyā harī hiraṇyakeśyā.*
Voḷhāmabhi prayo hitam.

Here in life on earth, those two golden and refulgent motive powers of nature's circuitous energy, jubilant and festive co-workers for the chariot of Indra, lord ruler of nature and humanity, may, we pray, bring in holy food for health and energy for the good of all living beings.

अवाञ्चं त्वा पुरुष्टुत पियमधस्तुता हरी ।
सामपयाय व तः ॥ ३० ॥

30. *Arvāñcaṁ tvā puruṣṭuta priyamedhastutā harī.*
Somapeyāya vakṣataḥ.

Indra, lord universally sung and celebrated, may the two motive powers of your chariot, loved and adored by scholars dedicated to yajnic pursuit of knowledge and wisdom, bring you here to join us and share the ecstasy of soma celebration with humanity.

Mandala 8/Sukta 33

Indra Devata, Medhatithi Kanva Rshi

वयं घ त्वा सुतावन्त आपा न वृक्तबर्हिषः ।
पवित्रस्य प्रस्रवणेषु वृत्रहन्परि स्तारं आसत ॥ १ ॥

1. *Vayaṁ gha tvā sutāvanta āpo na vṛktabarhiṣaḥ. Pavitrasya prasravaṇeṣu vṛtrahan pari stotāra āsate.*

Indra, destroyer of evil, darkness and suffering, we, your celebrants, having distilled the soma, spread and occupied the holy grass, we, sit and wait on the vedi for your presence in the flux of life as holy performers, while the flow of pure immortality continues all round in the dynamics of existence.

स्वरन्ति त्वा सुत नरा वसो निरेक उक्थिनः ।
कदा सुतं तृषाण आक आ गम इन्द स्वब्दीव वंसगः ॥ २ ॥

2. *Svaranti tvā sute naro vaso nireka ukthinaḥ. Kadā sutaṁ tṛṣāṇa oka ā gama indra svabdīva vaṁsagaḥ.*

Indra, Vasu, giver of peace and security in self-settlement, while the soma of faith and love has been distilled in the heart and the devotees sing and celebrate your honour in hymns of praise, when would you, keen to join us at the celebration, come to the yajnic hall

thirsting to meet the people you love and admire.

कण्वेभिधृष्णवा धृषद्वाजं दषि सहस्त्रिणम।
पिशङ्गरूपं मघवन्विचषण म ू गामन्तमीमह॥ ३ ॥

3. *Kaṇvebhir-dhṛṣṇavā dhṛṣad vājaṁ darṣi sahasriṇam. Piśaṅgarūpaṁ maghavan vicarṣaṇe makṣū gomantam-īmahe.*

Indra, lord of universal vision, resolute will and irresistible action, ruler and commander of the world's wealth, power and force, we pray, conceive, plan and bring about for the intelligent people of action and ambition a social order of golden beauty and progressive achievement, full of a hundred-fold prosperity of lands and cows, education and culture, and invincible will, strength and advancement free from indecision and delay in action.

पाहि गायान्धसा मद इन्दाय मध्यातिथ।
यः संमिश्ला हयायः सुत सचा वजी रथा हिरण्ययः॥ ४॥

4. *Pāhi gāyāndhaso mada indrāya medhyātithe. Yaḥ saṁmiślo haryoryaḥ sute sacā vajrī ratho hiraṇyayaḥ.*

O man, you are a visitor and respectable guest on this earth of a golden order of beauty, prosperity and culture. Observe the rules of this order, advance the beauty and prosperity of it, and in the pleasure and ecstasy of its plenty of soma hospitality, sing and celebrate the glory of Indra, lord ruler of vision and action united, commander of the nation's forces, dynamic and creative, friendly and cooperative, wielder of the thunderbolt of justice and retribution, burden

bearer and pilot of the golden chariot of humanity.

यः सुषव्यः सुदक्षिण इना यः सुकतुर्गृणे।
य आकरः सहस्रा यः शतामघ इन्द्रा यः पूर्भिदारितः॥ ५॥

5. *Yaḥ suṣavyaḥ sudakṣiṇa ino yaḥ sukraturgṛṇe. Ya ākaraḥ sahasrā yaḥ śatāmagha indro yaḥ pūrbhidāritaḥ.*

I sing and celebrate the glory of Indra who is generous with both hands right and left, magnificent, holy in action, treasure home of a thousandfold riches, who commands a hundredfold power, honour and excellence and who breaks down the strongholds of evil, darkness and suffering. Indeed he is glorious and adorable.

या धृषिता या वृता या अस्ति श्मश्रुषु श्रितः।
विभूतद्युम्नश्च्यवनः पुरुष्टुतः कत्वा गारिव शाकिनः॥ ६॥

6. *Yo dhṛṣito yo'vṛto yo asti śmaśruṣu śritaḥ. Vibhūtadyumnaścyavanaḥ puruṣṭutaḥ krtvā gauriva śākinaḥ.*

I celebrate the glory of Indra who is bold and resolute, unbounded irresistible, wears the marks of manly vigour, commands honour and excellence, is an inspirer, mover and shaker, universally respected for his acts of piety, and who for the men of mighty dynamism is generous as earth, gracious as holy speech and loving as mother cow.

क ईं वद सुत सचा पिबन्तं कद्वयां दध।
अयं यः पुरा विभिनत्त्याजसा मन्दानः शिप्र यन्धसः॥ ७॥

7. *Ka īṁ veda sute sacā pibantaṁ kad vayo dadhe. Ayaṁ yaḥ puro bibhinattyojasā mandānaḥ śipryandhasaḥ.*

Who would for certain know Indra in this created world of beauty and glory, how much power and force he wields while he rules and sustains it, Indra who wears the helmet and breaks down the strongholds of negativities with his lustrous might, the lord who shares and enjoys the soma of his own creation?

दाना मृगा न वारणः पुरुत्रा चरथं दध।
नकिष्ट्वा नि यमदा सुत गमा महाँश्चरस्याजसा॥ ८॥

8. *Dānā mṛgo na vāraṇaḥ purutrā carathaṁ dadhe. Nakiṣṭvā ni yamadā sute gamo mahāṅścarasyojasā.*

Indra is generously giving, preventive, counteractive and invincible like a lion, and holds and rules the world of immense variety in motion. O lord of grandeur and majesty, as you move around everywhere by your might and lustre, pray come, bless our yajna and taste the soma of our creation. No one can restrain you, no one counter your will.

य उग्रः सन्ननिष्टृतः स्थिरो रणाय संस्कृतः।
यदिं स्तातुमघवा शृण्वद्धवं नन्दा याष्त्या गमत॥ ९॥

9. *Ya ugraḥ sann-aniṣṭṛtaḥ sthiro raṇāya saṁskṛtaḥ. Yadi stotur-maghavā śṛṇavaddha-vaṁ nendro yoṣatyā gamat.*

Indra who is blazing strong, uncountered and irresistible, constant and unshakable, is ever in perfect harness for the human's battle of existence, and if he

hears the call of the celebrant, the lord of might and majesty never forsakes him, he comes, he saves, he blesses.

सत्यमित्था वृषदंसि वृषजूतिना वृतः।
वृषा ह्युग्र शृण्विष पराव॒ति॒ वृषा॑ अवा॒व॒ति॑ श्रुतः॥ १०॥

10. *Satyamitthā vṛṣedasi vṛṣajūtir-no'vṛtaḥ. Vṛṣā hyugra śṛṇviṣe parāvati vṛṣo arvāvati śrutaḥ.*

True it is thus you are virile and generous yourself and an inspiration and driving force for the virile and the brave, unbound, uncountered, brave and illustrious, harbinger of the showers of peace and joy and known as omnificent and sublime all over the world far and near.

वृषणस्त अभीशवा॒ वृषा॒ कशा॑ हिर॒ण्ययी॑।
वृषा॒ रथा॑ मघव॒न्वृषणा॒ हरी॒ वृषा॒ त्वं शतक्रता॥ ११॥

11. *Vṛṣaṇaste abhīśavo vṛṣā kaśā hiraṇyayī. Vṛṣā ratho maghavan vṛṣaṇā harī vṛṣā tvaṁ śatakrato.*

Indra, lord of the power, wealth and glory of the universe, agent of infinite acts of creation in the world of existence, strong and golden are the reins of your cosmic chariot, golden is the goad that maintains and controls the speed of its motion, strong and laden with riches is your chariot, strong and virile the motive powers, and you yourself are all potent and generous.

(This mantra may be interpreted as a description of the human soul in its own individual sphere provided that it is self-controlled and free from external forces which bind it in the fetters of worldly interests of a selfish and transitory nature.)

वृषा॒ सातां॑ सुनातु त॒ वृष॑ ऋजीषि॒ग्भा भ॑र।
वृषा॑ दधन्व॒ वृष॑णं न॒दीष्वा तुभ्यं॑ स्थातहरीणाम॥ १२॥

12. *Vṛsā sotā sunotu te vṛṣann-ṛjīṣinnā bhara. Vṛṣā dadhanve vṛṣaṇaṁ nadīṣvā tubhyaṁ sthātarharīṇām.*

O lord of omnipotence and omnificence, may the brave and generous yajaka prepare the soma juice of devotion for you. O lord of the law of truth and lover of the rules of rectitude, bring us the showers of peace and prosperity in rectitude. O lord controller and keeper of world forces in order, the generous yajaka receives the showers of your blessings and holds them in trust actively in the streams of existence for yajnic offers to your honour for your service.

एन्द॑ याहि पी॒तय॒ मधु॑ शविष्ठ सा॒म्यम।
नायमच्छा॑ म॒घवा॑ शृ॒णव॒द्गिरा॒ बह्मा॒क्था च॑ सु॒कतु॑ः॥ १३॥

13. *Endra yāhi pītaye madhu śaviṣṭha somyam. Nāyamacchā maghavā śṛṇavad giro brahmokthā ca sukratuḥ.*

Indra, lord most potent, come to taste the honey sweets of soma. Unless you come and bless with grace, this man of power and earthly honour, though devoted to good actions, would not well listen otherwise to songs of devotion and the voice of Veda.

वह॑न्तु त्वा रथ॒ष्ठामा हर॑या रथ॒युजः॑।
ति॒रश्चि॑द॒र्यं सव॑नानि वृत्रह॒न्यषां॑ या श॑तक्रता॥ १४॥

14. *Vahantu tvā ratheṣṭhāmā harayo rathayujaḥ. Tiraścidaryaṁ savanāni vṛtrahann-anyeṣāṁ yā śatakrato.*

May the motive forces which power and drive your chariot, we pray, bring you hither, O lord of infinite acts of grace, destroyer of evil and dispeller of darkness, past the acts and voices of others without faith in divinity and prayer.

अस्माकमद्यान्तमं स्तामं धिष्व महामह।
अस्माकं त सवना सन्तु शन्तमा मदाय द्यु ा सामपा ॥ १५ ॥

15. *Asmākamadyāntamaṁ stomaṁ dhiṣva mahāmaha. Asmākaṁ te savanā santu śaṁtamā madāya dyukṣa somapāḥ.*

O lord of heavenly light, greatest of the great, lover and protector of the soma pleasure and grandeur of life, accept our most intimate prayer and praise today and grant that all our acts of homage in your honour and service be for the peace and dignity of the life we live.

नहि षस्तव ना मम शास्त्र अन्यस्य रण्यति।
या अस्मान्वीर आनयत ॥ १६ ॥

16. *Nahi ṣastava no mama śāstre anyasya raṇyati. Yo asmān vīra ānayat.*

The mighty one who has brought us under his order of law does not accept with delight your decree nor mine nor anyone else's.

(Indra, the soul, is the ruler and controller of the mind and senses. It is not ruled and controlled by the mind or the senses or anyone else.)

इन्द्रश्चिद्धा तदबवीत्स्त्रिया अशास्यं मनः।
उता अह कर्तुं रघुम ॥ १७ ॥

17. *Indraścid ghā tadabravīt striyā aśāsyaṁ manaḥ. Uto aha kṛtuṁ raghum.*

If Indra, the husband, were to say: "The mind of woman is not controllable" and, also, "that her thought and intellect too is inferior", (then it is less than half the truth).

सप्तीं चिद्घा मदच्युतो मिथुना वहतो रथम।
एवद्धूवृष्ण उत्तरा॥ १८॥

18. *Saptī cidgha madacyutā mithunā vahato ratham. Eved dhūrvṛṣṇa uttarā.*

If the two ardent horses of Indra's chariot together draw the burden of the home-state, then the shaft of the chariot is better and stronger.

अधः पश्यस्व मोपरि सन्तरां पादकौ हर।
मा ते कशप्लकौ दृशन्त्स्त्री हि ब्रह्मा बभूविथ॥ १९॥

19. *Adhaḥ paśyasva mopari saṁtarāṁ pādakau hara. Mā te kaśaplakau dṛṣantstrī hi brahmā babhūvitha.*

O man, O woman: Keep your eyes down on the earth, not up on the sky. Walk on with both the feet together (as the two wheels and the two horses draw the chariot together), Let your lower feet be not bare and exposed (cover them). Let woman be the high priest of the home yajna.

(The last three mantras describe the home-state of the social order. The husband and the wife together run the home. The husband is, or may be, the greater burden bearer, still the wife is the chief home

minister, and the husband ought to realise this in love, in courtesy, in chivalry, or at least in practical wisdom. Arrogance, pride, anger, passion, all this on either's part must be subjected to reason and respectful cooperation with mutual recognition.)

Mandala 8/Sukta 34

Indra Devata, Nipatithi Kanva (1-15) and Sahasram Vasurochisha Angirasa (16-18) Rshis

एन्द॑ याहि हरि॑भिरुप॒ कण्व॑स्य सुष्टु॒तिम।
दि॒वा अ॒मुष्य॒ शास॑ता॒ दिवं॒ यय दि॑वावसा॥ १॥

1. *Endra yāhi haribhirupa kaṇvasya suṣṭutim. Divo amuṣya śāsato divaṁ yaya divāvaso.*

Indra, ruler of the world, come with all your powers and perceptions to the sage's adoration and instruction, and from the light and exhortation of the elevating sage, O seeker of enlightenment, go and rise to the heights of divinity.

आ त्वा॒ गावा॒ वद॑न्निह सो॒मी घोष॑ण यच्छतु।
दि॒वा अ॒मुष्य॒ शास॑ता॒ दिवं॒ यय दि॑वावसा॥ २॥

2. *Ā tvā grāvā vadanniha somī ghoṣeṇa yacchatu. Divo amuṣya śāsato divaṁ yaya divāvaso.*

The maker of soma, creator of the joy of a new life, would welcome you here with a loud proclamation and exalt you with the voice of thunder, and from the light and power of the sage's revelation, O lover of light, go and rise to your own essential heaven of freedom.

अत्रा॒ वि न॒मिर॑षा॒मुरां॑ न धू॒नुत॒ वृक॑ः ।
दि॒वा अ॒मुष्य॒ शास॑ता॒ दिवं॒ यय दि॑वावसा॥ ३॥

3. *Atrā vi nemir-eṣām-urāṁ na dhūnute vṛkaḥ.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

Here the very edge and foundation of these sages of knowledge and wisdom would shake you and reveal you to yourself as thunder shakes the earth and lightning lights it up all over. And then from the light and thunder of these commanders you would rise, liberated, to your own heights of heaven, O lover and ruler of the light of day.

आ त्वा॒ कण्वा॑ इ॒हाव॑से॒ हव॑न्त॒ वाज॑सातय ।
दि॒वा अ॒मुष्य॒ शास॑ता॒ दिवं॒ य॒य दि॑वावसा ॥ ४ ॥

4. *Ā tva kaṇvā ihāvase havante vājasātaye.*
Divo amuṣya śasato divaṁ yaya divāvaso.

The sages call you here for the art and science of defence and protection and for the victories of peace and progress. And from the light and wisdom of the enlightening sages, O lover and ruler of the light of day, rise to the light and heaven of your own imagination.

दधा॑मि त सु॒ताना॒ं वृष्ण॒ न पू॒॑व॒पाय्य॑म ।
दि॒वा अ॒मुष्य॒ शास॑ता॒ दिवं॒ य॒य दि॑वावसा ॥ ५ ॥

5. *Dadhāmi te sutānāṁ vṛṣṇe na pūrvapāyyam.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

As the sun vests vapours of rain in the cloud of showers, so do I vest in you the first, original and eternal knowledge, protected, protective and enjoyable, of the prime order distilled by sages from experience and vision. Then from the light of this knowledge of the sages of universal law and command, O lover of light, rise to the heaven of light on earth.

स्मत्पुरन्धिन् आ गहि विश्वताधीन ऊतये।
दिवा अमुष्य शासता दिवं यय दिवावसा॥ ६॥

6. *Smatpurandirna ā gahi viśvato dhīrna ūtaye.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

Indra, enlightened with the thought and wisdom of universal order, equipped with the power and competence of a ruler of cities, come and take over the reins of government for our protection and advancement, and from the light and wisdom of the sages of vision and command, O lover and giver of a rule of peace and enlightenment, rise to the light and heaven of your imagination.

आ नो याहि महमत सहस्रात शतामघ।
दिवा अमुष्य शासता दिवं यय दिवावसा॥ ७॥

7. *Ā no yāhi mahemate sahasrote śatāmagha.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

Come to us Indra, lord wise and great, commander of a thousand forces of protection and progress, ruler of a hundredfold wealth and power of the world, and from the light of the ruling master of this world of knowledge and wisdom, O lover of the light of heaven, rise to the supreme light of existence.

आ त्वा हाता मनुहिता दवत्रा व ादीड्यः।
दिवा अमुष्य शासता दिवं यय दिवावसा॥ ८॥

8. *Ā tvā hotā manurhito devatrā vakṣadīḍyaḥ.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

The host yajaka, yajamana, well wisher of humanity, respectable among the noble and generous,

worthy of reverence, invites, exhorts and exalts you. Come, and from the light of the world of rule and order here, O lover of light and wisdom in peace, rise to the heights of heaven.

आ त्वा॑ मद॒च्युता॒ हरी॑ श्य॒नं प॒क्ष इ॑व॒ व॒क्ष॒तः।
दि॒वो अ॒मुष्य॒ शास॑ता॒ दिवं॑ य॒य दि॑वा॒वसो॥ ९॥

9. *Ā tvā madacyutā harī śyenaṁ pakṣeva vakṣataḥ.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

And may the mighty transportive powers stronger than all obstructive forces of pride and arrogance, transport you here to us like the powerful wings of the eagle flying the king of birds to his destination, and may you, from the light and power of this world of rule and order, O lover of light and peace, rise to the light and peace of heaven.

आ या॑ह्यय आ परि॒ स्वाहा॒ सोम॑स्य पी॒तय॑।
दि॒वो अ॒मुष्य॒ शास॑ता॒ दिवं॑ य॒य दि॑वा॒वसो॥ १०॥

10. *Ā yāhyarya ā pari svāhā somasya pītaye.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

O lord ruler of the world, come to us to join the soma celebration of this social order offered with sincerity of thought and word in action, and from the light and joy of this world of rule and order, O lover of light and peace, rise to the light and peace of heaven.

आ नो॑ याह्युप॑श्रुत्युक्थेषु॒ रण॒या इ॒ह।
दि॒वो अ॒मुष्य॒ शास॑ता॒ दिवं॑ य॒य दि॑वा॒वसो॥ ११॥

11. *Ā no yāhyupaśrutyuktheṣu raṇayā iha.*
Divo amusya śāsato divaṁ yaya divāvaso.

Come close to us, listen to our songs of adoration of divinity, and enjoy the holy celebrations, and from the light and joy of the earthly world of rule and order, O lover of the light of divinity, rise to the light of heavenly peace and freedom.

सरूꣳपरा सु नाꣳ गहि संभृꣳतः संभृꣳताश्वः।
दिवा अमुष्य शासꣳता दिवं यय दिꣳवावसा ॥ १२ ॥

12. *Sarūpairā su no gahi saṁbhṛtaiḥ saṁbh-ṛtāśvaḥ.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

Vested with the fullness of a dynamic personality with sensitive perceptions, conceptions and apprehensions, come to us with colleagues and companions of equal calibre and take over the reins of leadership, and from the light and wisdom of the earthly order, O lover of light and heaven, rise to the heavenly light of love and benediction.

आ याहि पवꣳतभ्यः समुदस्याधिꣳ विष्टपꣳः।
दिवा अमुष्य शासꣳता दिवं यय दिꣳवावसा॥ १३ ॥

13. *Ā yāhi parvatebhyaḥ samudrasyādhi viṣṭapaḥ.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

Come from the mountains and the clouds, come over the seas and hasten from the farthest regions of the globe, rule, and from the light of this order of rule, O lover of light and giver of peace and settlement, rise to the light of heaven.

आ नाꣳ गव्यान्यश्व्या सꣳहस्रा शूर ददꣳहि।
दिवा अमुष्य शासꣳता दिवं यय दिꣳवावसा॥ १४ ॥

14. *Ā no gavyānyaśvyā sahasrā śūra dardṛhi.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

Give us a thousand riches of lands and cows, culture and enlightenment, O brave ruler, give us and develop communications and transport, and from the light and rule of this earthly order, O lover of heavenly light, rise to the light of heaven and eternal joy.

आ नः सहस्त्रशा भरा युतानि शतानि च।
दिवा अमुष्य शासता दिवं यय दिवावसा ॥ १५ ॥

15. *Ā naḥ sahasraśo bharā'yutāni śatāni ca.*
Divo amuṣya śāsato divaṁ yaya divāvaso.

Bring us, give us, riches, powers and excellences in hundreds, thousands and lacs, even more, unbounded all, and from the light and culture of this order of earthly rule, O lover of peace and light of heaven, rise to heavenly light and eternal joy.

आ यदिन्द्रश्च दद्वहे सहस्त्रं वसुराचिषः।
आजिष्टमश्व्यं पशुम ॥ १६ ॥

16. *Ā yadindraśca dadvahe sahasraṁ vasurociṣaḥ.*
Ojiṣṭham-aśvyaṁ paśum.

Let us all, and Indra too, lovers of peace, wealth, honour, power and excellence, win a thousandfold wealth of brilliant progress and advancement.

य ऋजा वातरंहसा रुषासो रघुष्यदः।
भाजन्त सूर्याइव ॥ १७ ॥

17. *Ya ṛjrā vātaraṁhaso 'ruṣāso raghusyadaḥ.*
Bhrājante sūryā iva.

Those who follow straight paths of truth and rectitude, advance vibrant like the winds, love brilliance without violence and move forward at the shortest wave length of speed, shine like stars.

पारावतस्य रातिषु द्रवच्चक्रेष्वाशुषु।
तिष्ठं वनस्य मध्य आ ॥ १८ ॥

18. *Pārāvatasya rātiṣu dravaccakreṣvāśuṣu.*
Tiṣṭhaṁ vanasya madhya ā.

O lord of light and power, let me be established among the generous and profuse gifts of the farthest spaces, moving at the fastest in the dynamics of the whirling wheels of time, ultimately at peace somewhere at the centre of eternal truth, goodness and beauty of divinity.

Mandala 8/Sukta 35

Ashvinau Devate, Shyavashva Atreya Rshi

अग्निनन्द्रेण वरुणेन विष्णुना दित्यै रुद्रवसुभिः सचाभुवा। सजोषसा उषसा सूर्येण च सामं पिबतमश्विना ॥ १ ॥

1. *Agninendreṇa varuṇena viṣṇunā''dityai rudrairvasubhiḥ sacābhuvā. Sajoṣasā uṣasā sūryeṇa ca somaṁ pibatam-aśvinā.*

Ashvins, complementary powers and forces of nature and humanity working in circuit, associated with Agni, fire energy, Indra, electric energy, Varuna, water energy, Vishnu, solar energy, Adityas, seasonal energies, Rudras, pranic energies, and Vasus, earth energies, in union with the dawn and the sun, absorb, protect, promote and bring the soma joy of life for the benefit

of humanity.

विश्वाभिधीभिभुवनन वाजिना दिवा पृथिव्यादिभिः सचाभुवा। सजाषसा उषसा सूयण च सामं पिबत-मश्विना ॥ २ ॥

2. *Viśvābhir-dhībhir-bhuvanena vājinā divā pṛthivyā-dribhiḥ sacābhuvā. Sajoṣasā uṣasā sūryeṇa ca somaṁ pibatamaśvinā.*

Mighty and dynamic Ashvins, complementary powers of humanity, associated with the twin forces of attraction and repulsion of nature and the world, the regions of light in space, the earth, clouds and mountains, and united with the sun and dawn, receive, protect, promote and bring the soma energy and joy for the benefit of humanity.

विश्वदेवस्त्रिभिरेकादशरिहा द्भिमरुद्भिभृर्गुभिः सचाभुवा। सजाषसा उषसा सूयण च सामं पिबतमश्विना ॥ ३ ॥

3. *Viśvair-devais-tribhir-ekādaśair-ihā'dbhirma-rudbhir-bhṛgubhiḥ sacābhuvā. Sajoṣasā uṣasā sūryeṇa ca somaṁ pibatam-aśvinā.*

Ashvins, associated with all the thirty three brilliant, plentiful and generous divine powers of nature and humanity, scientifically energised liquids, vibrant pilots and controlled winds, intellectuals and scientists who dispel the darkness and ignorance of society, and in union with the dawn of a new sun in life, receive, preserve, develop and bring the soma energy for the peace and joy of humanity here and now.

जुषथां यज्ञं बाधतं हवस्य म विश्वह देवा सवनाव गच्छतम। सजाषसा उषसा सूयण चषं ना वा हमश्विना ॥ ४ ॥

4. *Juṣethāṁ yajñaṁ bodhataṁ havasya me viśveha devau savanāva gacchatam. Sajoṣasā uṣasā sūryeṇa ceṣaṁ no voḷham-aśvinā.*

Divine Ashvins, twin harbingers of nature and humanity, listen to our call, know our purpose, come and join all our sessions of yajnic creation and, equally in tune with the soothing glory of the dawn and blazing intensity of the sun, bring us food and energy here and now.

स्तामं जुषथां युवशवं कन्यनां विश्वह दवा सवनावं गच्छतम। सजाषसा उषसा सूयणं चषं ना वा हमश्विना॥ ५॥

5. *Stomaṁ juṣethāṁ yuvaśeva kanyanāṁ viśveha devau savanāva gacchatam. Sajoṣasā uṣasā sūryeṇa ceṣaṁ no voḷham-aśvinā.*

Divine Ashvins, twin complementarities of nature and humanity, generous brilliancies, listen and cherish our song of adoration as youthful lovers listen to a lovely brilliant maiden's, come to our sessions, understand our purpose, and united with the dawn and the sun, transmit to us food and energy in plenty here and now.

गिरा जुषथामध्वरं जुषथां विश्वह दवा सवनावं गच्छतम। सजाषसा उषसा सूयणं चषं ना वा हमश्विना॥ ६॥

6. *Giro juṣethām-adhvaraṁ juṣethāṁ viśveha devau savanāva gacchatam. Sajoṣasā uṣasā sūryeṇa ceṣaṁ no voḷham-aśvinā.*

Divine Ashvins, listen to our song and understand, join and cherish our yajnic project of non-

violent creation, come to all our sessions, O generous harbingers of food, energy and wealth and, united with the dawn and the sun, bring us plenty of food, energy and all round advancement to our heart's desire here and now.

हारि॒द्रवे॑व पतथा॒ वनदु॑प॒ सामं॑ सु॒तं म॑हि॒षवा॑व॑ गच्छथः ।
स॒जोष॑सा उ॒षसा॒ सूय॑ण च॒ त्रिव॒र्तिर्या॑तमश्विना ॥ ७ ॥

7. *Hāridraveva patatho vanedupa somaṁ sutaṁ mahiṣevāva gacchathaḥ. Sajoṣasā uṣasā sūryeṇa ca trir-vartir-yātam-aśvinā.*

Ashvins, you reach our yajna eagerly as a thirsty bird flies to water and, like a veteran scholar, you understand and recognise the nectar sweet soma that we have distilled from our yajnic project and you anticipate the future possibilities too. O divine twin powers of the circuitous energy of natural and social dynamics, in unison with the sun and dawn, come to our project thrice a day.

हं॒सावि॑व पतथा अध्व॒गावि॑व॒ सामं सु॒तं म॑हि॒षवा॑व॑ गच्छथः ।
स॒जोष॑सा उ॒षसा॒ सूय॑ण च॒ त्रिव॒र्तिर्या॑तमश्विना ॥ ८ ॥

8. *Haṁsāviva patatho adhvagāviva somaṁ sutaṁ mahiṣevāva gacchathaḥ. Sajoṣasā uṣasā sūryeṇa ca trir-vartir-yātam-aśvinā.*

Ashvins, just as two hansa birds fly to water and as two thirsty travellers rush for a drink, so do you two like veteran scholars fly to our soma results of yajnic projects, understand and assess the positives and negatives of merits and anticipate the possibilities. O twin divines, in unison with the sun and the dawn, come

thrice in the day and help us advance forward.

श्यनाविव पतथा हव्यदातय सामं सुतं महिषवाव गच्छथः ।
सजाषसा उषसा सूयण च त्रिवतियातमश्विना ॥ ९ ॥

9. *Śyenāviva patatho havyadātaye somaṁ sutaṁ mahiṣevāva gacchathaḥ. Sajoṣasā uṣasā sūryeṇa ca trirvartiryātamaśvinā.*

Like falcons you fly carrying holy gifts to the generous yajaka. Like veteran scholars you fly to assess the merit of our soma distilled in yajnic experiments and to anticipate its future possibilities. O twin divines united with the sun and the dawn, come thrice in the day, visit our sessions and help us to advance.

पिबतं च तृप्णुतं चा च गच्छतं प्रजां च धत्तं द्रविणं च धत्तम । सजाषसा उषसा सूयण चार्जं ना धत्तमश्विना ॥ १० ॥

10. *Pibataṁ ca tṛpṇutaṁ cā ca gacchataṁ prajāṁ ca dhattaṁ draviṇaṁ ca dhattam. Sajoṣasā uṣasā sūryeṇa corjaṁ no dhattam-aśvinā.*

Ashvins, come, drink the soma, satisfy yourselves about the taste and value of it. Go to the people and carry wealth, strength and power for them. O twin divines, come, bring us energy and advancement in unison with the sun and the dawn of a new day.

जयतं च प स्तुतं च प चावतं प्रजां च धत्तं द्रविणं च धत्तम । सजाषसा उषसा सूयण चार्जं ना धत्तमश्विना ॥ ११ ॥

11. *Jayataṁ ca pra stutaṁ ca pra cāvataṁ prajāṁ ca dhattaṁ draviṇaṁ ca dhattam. Sajoṣasā uṣasā sūryeṇa corjaṁ no dhattam-aśvinā.*

Win the victories of life, O divinities of the

nation's morning, thank and adore the Lord Supreme, protect the people, bear and bring wealth, strength and power for them and hold it too. O twin divines, come and bring us energy and advancement in unison with the sun and the dawn of a new day and hold on.

हतं च शत्रून्यततं च मित्रिणः प्रजां च धत्तं द्रविणं च धत्तम। सजाषसा उषसा सूर्येण चार्जं ना धत्तमश्विना ॥ १२ ॥

12. *Hataṁ ca śatrūn yatataṁ ca mitriṇaḥ prajāṁ ca dhattaṁ draviṇaṁ ca dhattam. Sajoṣasā uṣasā sūryeṇa corjaṁ no dhattam-aśvinā.*

Eliminate the adversaries, adversities and the negativities, exercise and advance the friendly forces with love for cooperation, sustain and maintain the people in a state of happiness, bear, bring and hold wealth and power with assets for the nation. O twin divines, come and bring us energy and advancement in unison with the sun and the dawn of a new day, hold on and relent not.

मित्रावरुणवन्ता उत धर्मवन्ता मरुत्वन्ता जरितुर्गच्छथा हवम। सजाषसा उषसा सूर्येण चा दित्ययातम-श्विना ॥ १३ ॥

13. *Mitrāvaruṇavantā uta dharmavantā marutvantā jaritur-gacchatho havam. Sajoṣasā uṣasā sūryeṇa cā''dityair-yātam-aśvinā.*

Ashvins, complementary powers of the nation's social dynamics in balance for the march ahead, blest with Mitra, people of love and friendship, Varuna, distinguished people of judgement and discrimination, Maruts, vibrant youth and pilots of the nation, all

holding on to Dharma, duty in the law of universal truth, listen and rise to the call of the celebrant. O twin divines, come with the Adityas, the sun in progressive zodias, and in unison with the sun and the dawn of every new day.

अङ्गिरस्वन्ता उत विष्णुवन्ता मरुत्वन्ता जरितुर्गच्छथा हवंम। सजाषसा उषसा सूर्यण चा दित्यर्यातम-श्विना॥ १४॥

14. *Aṅgirasvantā uta viṣṇuvantā marutvantā jaritur-gacchatho havam. Sajoṣasā uṣasā sūryeṇa cā''dityair-yātam-aśvinā.*

Blest with Angirasas, continuous freshness of life breath and vital energy, Vishnu, omnipresent vision and power of divinity, Maruts, vibrant force and velocity of the winds, rise instantly to the call of the celebrant, Ashvins, and come with the Adityas in progression like the sun's in the zodiacs and in unison with the sun and the dawn at the rise of every new day.

ऋभुमन्ता वृषणा वाजवन्ता मरुत्वन्ता जरितुर्गच्छथ हवंम। सज षसा उषसा सूर्यण चा दित्यर्यातम-श्विना॥ १५॥

15. *Ṛbhumantā vṛṣaṇā vājavantā marutvantā jaritur-gacchatho havam. Sajoṣasā uṣasā sūryeṇa cā''dityair-yātam-aśvinā.*

Ashvins, generous divinities of humanity, blest with the Rbhus, engineers, technicians and craftsmen, Vajins, pioneers moving forward at top speed, Maruts, vibrant forces of defence and protection, rise to the call of the celebrant and go forward with the Adityas,

visionaries of the nation, children of mother earth, in unison with the sun and the dawn of every new day.

ब्रह्म जिन्वतमुत जिन्वतं धिया हतं रक्षांसि सेधतममीवाः ।
सजोषसा उषसा सूर्येण च सोमं सुन्वता अश्विना ॥ १६ ॥

16. *Brahma jinvatamuta jinvataṁ dhiyo hataṁ rakṣāṁsi sedhatam-amīvāḥ. Sajoṣasā uṣasā sūryeṇa ca somaṁ sunvato aśvinā.*

Animate and energise the visionaries of universal values, animate and energise the intellectuals, animate and energise the people in general, destroy the evil and destructive forces, fight out diseases and create the soma of good health and joy in unison with the sun and the dawn of every new day.

क्षत्रं जिन्वतमुत जिन्वतं नृन्हतं रक्षांसि सेधतममीवाः ।
सजोषसा उषसा सूर्येण च सोमं सुन्वता अश्विना ॥ १७ ॥

17. *Kṣatraṁ jinvatamuta jinvataṁ nṝn hataṁ rakṣāṁsi sedhatam-amīvāḥ. Sajoṣasā uṣasā sūryeṇa ca somaṁ sunvato aśvinā.*

Animate, energise and develop the defence and administrative forces, sustain and inspire the people in general whosoever they are, destroy the evil and the violent, eliminate ill-health and disease and in unison with the sun and the dawn of every new day create new soma of joy and life's excitement.

धेनूर्जिन्वतमुत जिन्वतं विशो हतं रक्षांसि सेधतममीवाः ।
सजोषसा उषसा सूर्येण च सोमं सुन्वता अश्विना ॥ १८ ॥

18. *Dhenūrjinvatamuta jianataṁ viśo hataṁ rakṣāṁsi sedhatamamīvāḥ. Sajoṣasā uṣasā sūryeṇa ca somaṁ sunvato aśvinā.*

Ashvins, complementary powers of the nation's development and progress, develop the animal wealth for milk, develop and energise the agricultural, industrial and commercial classes, destroy evil and the saboteurs, eliminate all negativities and, in unison with the sun and the rise of every new day, create and recreate the soma of new joy and enthusiasm for life.

अत्रेरिव शृणुतं पूर्व्यस्तुतिं श्यावाश्वस्य सुन्वता मदच्युता ।
सजार्षसा उषसा सूर्येण चा श्विना तिराअह्न्यम ॥ १९ ॥

19. *Atreriva śṛṇutaṁ pūrvyastutiṁ śyāvāśvasya sunvato madacyutā. Sajoṣasā uṣasā sūryeṇa cā 'śvinā tiroahnyam.*

Ashvins, who humble the arrogance of the proud, just as you listen to the universal adorations of the sage of threefold freedom of body, mind and soul, so pray listen to the appeal and adorations of the scholar of solar energy, and, in unison with the sun and the dawn of every new day, provide for the people's security for the night at the close of the day, and thus create another new joy for the people.

सगाँइव सृजतं सुष्टुतीरुपं श्यावाश्वस्य सुन्वता मदच्युता ।
सजार्षसा उषसा सूर्येण चा श्विना तिराअह्न्यम ॥ २० ॥

20. *Sargāň iva sṛjataṁ suṣṭutīrupa śyāvāśvasya sunvato madacyutā. Sajoṣasā uṣasā sūryeṇa cā-'svinā tiro-ahnyam.*

Ashvins, breakers of pride and arrogance, listen to the prayer and exhortation of the scholar of solar rays who creates something new toward the improvement of life and, in unison with the sun and the dawn, support

and augment his invention like a new creation completed the day before.

र॒श्मीँरि॑व यच्छतमध्व॒राँ उप॑ श्या॒वाश्व॑स्य सुन्व॒ता म॑द॒च्युता। स॒जोष॑सा उ॒षसा॒ सूय॑ण॒ चा श्वि॑ना ति॒राअ॑ह्न्यम॥ २१॥

21. *Raśmīňriva yacchatamadhvarāň upa śyāvāśvasya sunvato madacyutā. Sajoṣasā uṣasā sūryeṇa cā'śvinā tiro-ahnyam.*

Ashvins who shatter the pride and arrogance of evil forces, take over the yajnic programmes of the scholar of solar science and promote them like radiations of the sun and steer them by controls in unison with the sun and the dawn to advance them further than the last stage completed till the last day.

अ॒वागथं॒ नि य॑च्छत॒ं पिब॑तं सा॒म्यं मधु॑। आ या॑तमश्वि॒ना ग॑तमव॒स्युवा॑म॒हं हु॑व ध॒त्तं रत्ना॑नि दा॒शुष॑॥ २२॥

22. *Arvāg rathaṁ ni yacchataṁ pibataṁ somyaṁ madhu. Ā yātam-aśvinā gatam-avasyur-vāmahaṁ huve dhattaṁ ratnāni dāśuṣe.*

Ashvins, divine twin powers of the social order, direct the chariot hitherward, drink the honey sweets of soma distilled by us. Come, go round and come again. Praying for protection and support for advancement, I call upon you: Come and bring the jewel gifts of life for the generous yajaka.

न॒मा॒वा॒क प॒स्थि॑त अध्व॒र न॑रा वि॒व ॑णस्य पी॒तय॑। आ या॑तमश्वि॒ना ग॑तमव॒स्युवा॑म॒हं हु॑व ध॒त्तं रत्ना॑नि दा॒शुष॑॥ २३॥

23. *Namovāke prasthite adhvare narā vivakṣaṇasya pītaye. Ā yātamaśvinā gatam-avasyur-vāmahaṁ huve dhattaṁ ratnāni dāśuṣe.*

Ashvins, complementary leading powers of humanity, the yajna of love and non-violence with words of reverence and homage is begun, the soma is refreshing and overflowing, pray come to drink the soma and join the celebration. Come and come again. Praying for protection and promotion, I call upon you to come and bless the generous yajaka with the jewels of life.

स्वाहाकृतस्य तृम्पतं सुतस्य दवावन्धसः। आ यातमश्विना गतमवस्युर्वामहं हुव धत्तं रत्नानि दाशुषे॥ २४॥

24. *Svāhākṛtasya tṛmpataṁ sutasya-devāvan-dhasaḥ. Ā yātam-aśvinā gatam-avasyur-vāmahaṁ huve dhattaṁ ratnāni dāśuṣe.*

Ashvins, twin and complementary divinities of nature and humanity, come, drink of the soma offered with selfless homage and reverence to your satisfaction. Praying for protection and promotion I call upon you to come and bless the generous yajaka with the jewels of life.

Mandala 8/Sukta 36

Indra Devata, Shyavashva Atreya Rshi

अवितासि सुन्वता वृक्तबर्हिषः पिबा सामं मदाय कं शतक्रता। यं ते भागमधारयन्विश्वाः सहानः पृतना उरु जयः समप्सुजिन्मरुत्वाँ इन्द्र सत्पत॥ १॥

1. *Avitāsi sunvato vṛktabarhiṣaḥ pibā somaṁ madāya kaṁ śatakrato. Yaṁ te bhāgam-adhārayan viśvāḥ sehānaḥ pṛtanā urujrayaḥ samapsujin-marutvāň indra saptate.*

Indra, omnipotent lord of existence, omnipresent in wide wide space, commanding over cosmic waters and winds, winner of all the universal battles of evolution and doer of a hundred acts of divinity, you are the ultimate protector of the maker of soma, the devotee on the vedi waiting for the emergence of divine consciousness. O lord, arise in the heart and drink the soma of his devotion to your satisfaction, most exhilarating and reserved for you.

पाव॑ स्तु॒तारं मघव॒ ाव॒ त्वां पिबा॒ सामं॒ मदा॑य॒ कं श॑तकता ।
यं त॑ भा॒गमधा॑रय॒न्विश्वाः॑ सहा॒नः पृत॑ना उ॒रु जय॒ः सम॑प्सु॒-
जिन्म॒रुत्वाँ॑ इन्द सत्पत ॥ २ ॥

2. *Prāva stotāraṁ maghavannava tvāṁ pibā somaṁ madāya kaṁ śatakrato. Yaṁ te bhāgam-adhārayan viśvāḥ sehānaḥ pṛtanā uru jrayaḥ samapsujin-marutvāň indra satpate.*

Indra, lord of the wealth and power, honour and excellence of the world of existence, pray save the celebrant, he is the protector too of your presence in the heart. Arise in the consciousness and drink the exhilarating soma of his devotion, the share he has reserved for you, O doer of a hundred acts of grace. You are the ultimate winner of all the battles of existential evolution, lord of wide space, commander of cosmic waters and winds, sole lord and master ruler of the world of reality.

ऊ॒जा द॒वाँ अव॒स्याज॑सा॒ त्वां पिबा॒ सामं॒ मदा॑य॒ कं श॑तकता ।
यं त॑ भा॒गमधा॑रय॒न्विश्वाः॑ सहा॒नः पृत॑ना उ॒रु जय॒ः सम॑प्सु॒-
जिन्म॒रुत्वाँ॑ इन्द सत्पत ॥ ३ ॥

3. *Ūrjā devāṁ avasyojasā tvāṁ pibā somaṁ madāya kaṁ śatakrato. Yaṁ te bhāgam-adhārayan viśvāḥ sehānaḥ pṛtanā urujrayaḥ samapsujin-marutvāň indra satptate.*

Indra, you protect the divine forces of existence and vest them with energy, lustre and grandeur, and thereby they reflect your presence and protect you for our perception therein. O lord, rejoice with them in the divine presence in nature and humanity and, through their ecstasy, drink the exhilarating soma of divine celebration, the share they have reserved for you in devotion, lord and doer of a hundred acts of majesty. You are the ultimate conqueror in all battles of existence, omnipresent in wide space, rolling in cosmic waters, blowing in wind shears and solely presiding over the worlds of reality.

जनिता दिव जनिता पृथिव्याः पिबा सोमं मदाय कं शतकत । यं ते भागमधारयन्विश्वाः सहानः पृतना उरु जयः समप्सुजिन्मरुत्वाँ इन्द सत्पत ॥ ४ ॥

4. *Janitā divo janitā pṛthivyāḥ pibā somaṁ madāya kaṁ śatakrato. Yaṁ te bhāgam-adhārayan viśvāḥ sehānaḥ pṛtanā urujrayaḥ samapsujin-marutvāň indra satptate.*

Indra, lord omnipotent, you are the generator of the regions of light and happiness. You are the generator of the earth. O lord of a hundred great acts of creation, accept, enjoy and protect the exhilarating portion of devotion and ecstasy of the celebrants which they have dedicated to you, and let the ecstasy move their hearts too to your satisfaction. You are the

conqueror in all battles of the world between good and evil forces. You are the immanent presence in the expansive space and beyond. You are the life and energy in cosmic waters and in the mighty storms of winds, O lord of truth and justice and master saviour of the good and holy people.

जनिताश्वानां जनिता गवामसि पिबा सामं मदाय कं शतक्रता। यं ते भागमधारयन्विश्वाः सहानः पृतना उरु जयः समप्सुजिन्मरुत्वाँ इन्द सत्पत ॥ ५ ॥

5. *Janitāśvānāṁ janitā gavāmasi pibā somaṁ madāya kaṁ śatakrato. Yaṁ te bhāgamadhārayan viśvāḥ sehānaḥ pṛtanā urujrayaḥ samapsujinmarutvāň indra satptate.*

You are the generator of the horses. You are the generator of cows. O lord of a hundred acts of divinity, accept the soma of the ecstasy of your creations who celebrate the joy of their being to the extent that they reflect your kindness and grace in their love of life. You are the conqueror in all world's struggles for existence and survival, immanent in expansive spaces and beyond, the life of cosmic waters and the breath of mighty winds, lord of truth and reality of existence.

अत्रीणां स्तामदिवा महस्कृधि पिबा सामं मदाय कं शतक्रता। यं ते भागमधारयन्विश्वाः सहानः पृतना उरु जयः समप्सुजिन्मरुत्वाँ इन्द सत्पत ॥ ६ ॥

6. *Atrīṇāṁ stomamadrivo mahaskṛdhi pibā somaṁ madāya kaṁ śatakrato. Yaṁ te bhāgamadhārayan viśvāḥ sehānaḥ pṛtanā urujrayaḥ samapsujinmarutvāň indra satptate.*

Indra, lord generator of the suns, breaker of clouds and mover of mountains, wielding the thunderbolt of justice and retribution, accept and exalt the happy sage's song of adoration, enjoy the exhilarating soma of devotion to the last note of the song and bless them, O lord of a hundred acts of love and kindness, to the utmost extent of their capacity. You are the victor in all the battles of existence, lord immanent in and transcendent beyond the expansive space, rolling in cosmic waters and blowing in tempestuous winds, O lord of the truth of existence and saviour of noble humanity.

श्याावाश्वस्य सुन्वतस्तथा शृणु यथाशृणोरत्रेः कर्माणि कृण्वतः। प त्रसदस्युमाविथ त्वमक इ ।षाह्य इन्द्र ब्रह्माणि वर्धयन ॥ ७ ॥

7. *Śyāvāśvasya sunvatastathā śṛṇu yathāśṛnor-atreḥ karmāṇi kṛnvataḥ. Pra trasadasyumāvitha tvameka innṛṣāhya indra brahmāṇi vardhayan.*

Indra, mighty lord of humanity, listen to the prayer of the sage creator of soma and his songs of ecstasy created with a disciplined mind and sense as well as with disciplined will and imagination, just as you listen to the songs of the sage of threefold freedom doing acts of service to humanity and divinity. You protect the sage fighter against evil, tyranny and exploitation all by yourself in the battles of humanity, thereby exalting the songs and actions in honour of divinity. Won't you listen to me?

Mandala 8/Sukta 37

Indra Devata, Shyavashva Atreya Rshi

पदं ब्रह्म वृत्रतूर्येष्वाविथ प सुन्वतः शचीपत इन्द्र विश्वाभिरूतिभिः। माध्यन्दिनस्य सवनस्य वृत्रह नद्य पिबा सामस्य वजिवः॥ १॥

1. *Predaṁ brahma vṛtratūryeṣvāvitha pra sunvataḥ śacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedya pibā somasya vajrivaḥ.*

Indra, lord of song and acts of bravery, saviour of poets and warriors in the battles against darkness and evil within the personality and without in the objective world, with all your modes and methods of protection and promotion, protect and exalt this holy song and the creator of the song and soma for the betterment of life. O lord of the thunderbolt, destroyer of the demon of darkness, evil and suffering, impeccable beyond reproach, come, join us and taste the joy of creative soma of the mid-day session of our yajnic action.

सहान उग्र पृतना अभि दुहः शचीपत इन्द्र विश्वाभिरूतिभिः। माध्यन्दिनस्य सवनस्य वृत्रह नद्य पिबा सामस्य वजिवः॥ २॥

2. *Sehāna ugra pṛtanā abhi druhaḥ śacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedya pibā somasya vajrivaḥ.*

Indra, lord of blazing might and glory of word and action, challenger of the forces of jealousy and enmity, wielder of the thunderbolt of justice and

punishment, destroyer of the demon of darkness and evil, want and suffering, adorable beyond reproach, come with all your modes and means of protection and promotion and taste the soma of our mid-day height of yajnic action.

एकराळस्य भुवनस्य राजसि शचीपत इन्द्र विश्वाभिरूतिभिः । माध्यन्दिनस्य सवनस्य वृत्रह नद्य पिबा सामस्य वजिवः ॥ ३ ॥

3. *Ekarāḷasya bhuvanasya rājasi śacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedya pibā somasya vajrivaḥ.*

Indra, lord of holy word and great action, with all your protections and promotions you shine and rule over the one earthly world of existence. O lord of the thunderbolt, destroyer of darkness and evil, adorable beyond criticism and calumny, come and taste the soma of our success at the mid-day session of our yajnic programme.

सस्थावाना यवयसि त्वमक इच्छचीपत इन्द्र विश्वाभिरूतिभिः । माध्यन्दिनस्य सवनस्य वृत्रह नद्य पिबा सामस्य वजिवः ॥ ४ ॥

4. *Sasthāvānā yavayasi tvameka icchacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedya pibā somasya vajrivaḥ.*

Indra, ruler and master of tactics and power of governance, you balance, join or separate two equal parties from clashing all by yourself by your strength and protective and promotive policies. O lord of adamantine power, decision and action, destroyer of

evil, darkness and demonic exploitation, adorable beyond criticism and calumny, come and taste the sweetness of our soma at the peak of our day's cooperative programme.

ाम॑स्य च प॒युज॑श्च॒ त्वमी॑शिष शचीपत॒ इन्द्॒ विश्वा॑भि-रू॒तिभि॑ः । माध्य॑न्दिनस्य॒ सव॑नस्य वृत्रह ानद्य॒ पिबा॒ साम॑स्य वजिवः ॥ ५ ॥

5. *Kṣemasya ca prayujaśca tvamīśiṣe śacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedya pibā somasya vajrivaḥ.*

Indra, mighty ruler presiding over the nation, master of divine eloquence and decisive action, with all your safeguards, precautions and tactical actions you govern and promote our consolidated assets, investments and acquisitions safely and positively. O lord of thunderous power, implacable law and inevitable justice, O destroyer of evil, suffering and poverty, adorable beyond question and criticism, come and taste the pleasure and progress of our yajnic programme at the peak of the day's success.

ात्राय॑ त्व॒मव॑सि॒ न त्व॑माविथ शचीपत॒ इन्द्॒ विश्वा॑भि-रू॒तिभि॑ः । माध्य॑न्दिनस्य॒ सव॑नस्य वृत्रह ानद्य॒ पिबा॒ स म॑स्य वजिवः ॥ ६ ॥

6. *Kṣatrāya tvamavasi na tvamāvitha śacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedya pibā somasya vajrivaḥ.*

Indra, lord of sacred word and irresistible action, with all your methods and policies of protection and progress you deploy your forces for the defence and

advancement of the nation, not for your own personal security. O lord of awesome power and justice, destroyer of demonic violence and exploitation, come and taste the pleasure of our soma of peace and progress at the peak of our day's achievement.

श्या॒वाश्व॑स्य॒ रभ॑तस्तथा॒ शृणु॒ यथाशृ॑णा॒रत्र॒ः कर्मा॑णि कृण्व॒तः। प त्र॒सद॑स्युमाविथ॒ त्वमक॒ इ ॒षाह्य॒ इन्द॑ ॒त्राणि॑ व॒धर्य॑न ॥ ७ ॥

7. *Śyāvāśvasya rebhatastathā śṛṇu yathāś-ṛnoratreḥ karmāṇi kṛṇvataḥ. Pra trasadas-yumāvitha tvameka innṛṣāhya indra kṣatrāṇi vardhayan.*

Indra, ruler of the world, listen to the eulogies of the dynamic scholar and poet as you listen to the exhortations of the man of action and threefold freedom of body, mind and soul. O lord, you alone by yourself protect and exhort the hero who destroys ogres and saboteurs and exalts the defence powers in the national meets of leaders and pioneers among people.

Mandala 8/Sukta 38

Indra-Agni Devate, Shyavashva Atreya Rshi

य॒ज्ञस्य॒ हि स्थ ऋ॒त्विजा॒ सस्नी॒ वाज॑षु॒ कम॑सु।
इन्दा॑ग्नी॒ तस्य॑ बाधतम ॥ १ ॥

1. *Yajñasya hi stha ṛtvijā sasnī vājeṣu karmasu. Indrāgnī tasya bodhatam.*

Indra, wielder of power and justice, ruler of the nation, Agni, enlightened sage and scholar, high priest and leading authority on the values of the system of governance, be firmly joined together in the cleanest

programme of government in all decisions, actions and developmental plans and their completion for advancement, and know it well that this is the purpose of governance and the social order. You are two leading participants in this sacred yajna. Know this and abide in your position.

ताशासो रथयावाना वृत्रहणापराजिता ।
इन्दाग्नी तस्य बाधतम ॥ २ ॥

2. *Toṣāsā rathayāvānā vṛtrahaṇāparājitā.*
Indrāgnī tasya bodhatam.

Ruling to the satisfaction of the people, going by chariot and reaching fast wherever needed, destroying the evils of darkness, ignorance, want and demonic injustice and exploitation, never frustrated or defeated but always victorious, Indra and Agni, ruler and enlightened sage and scholar, know this purpose well, follow and never relent.

इदं वां मदिरं मध्वधुक्षन्नद्रिभिर्नरः ।
इन्दाग्नी तस्य बाधतम ॥ ३ ॥

3. *Idaṁ vāṁ madiraṁ madhvadhukṣann-adribhir-naraḥ. Indrāgnī tasya bodhatam.*

Indra and Agni, ruler and enlightened leader, the people, leading lights and all, create these exhilarating honey sweets of soma with mountainous efforts to felicitate you. Know this, recognise it, and honour them.

जुषथां यज्ञमिष्टयं सुतं सामं सधस्तुती ।
इन्दाग्नी आ गतं नरा ॥ ४ ॥

4. *Juṣethāṁ yajñamiṣṭaye sutaṁ somaṁ sadhastutī.*
Indrāgnī ā gataṁ narā.

Indra and Agni, come to the people's house of yajna, honoured ruler and leader, join us and enjoy the honey sweets of soma distilled for you so that we may all realise the aim and purpose of the social order the way we want.

इमा जुषथां सवना यभिर्हव्यान्यूहथुः।
इन्द्राग्नी आ गतं नरा॥ ५॥

5. *Imā juṣethāṁ savanā yebhirhavyānyūhathuḥ.*
Indrāgnī ā gataṁ narā.

Indra and Agni, leaders of the nation's enlightened rule and order, come, join the yajnic sessions of the social order and accept the holy offerings with the powers by which you reach out to the people and give them the facilities they need.

इमां गायत्रवर्तनिं जुषथां सुष्टुतिं मम।
इन्द्राग्नी आ गतं नरा॥ ६॥

6. *Imāṁ gāyatra-vartaniṁ juṣethāṁ suṣṭutiṁ mama.*
Indrāgnī ā gataṁ narā.

Indra and Agni, leaders of the world order, come, listen and accept this exhilarating gayatri homage of mine in your honour.

प्रातर्यावभिरा गतं देवभिर्जन्यावसू।
इन्द्राग्नी सामपीतय॥ ७॥

7. *Prātaryāvabhirā gataṁ devebhirjenyāvasū.*
Indrāgnī somapītaye.

Indra and Agni, victorious creators of wealth for the nation, come with the early morning divinities and leading lights of generosity to join the yajna and have a taste of the soma of the nation's honour and success.

श्या॒वाश्व॑स्य सुन्व॒ता त्रीणां शृणु॒तं॒ हव॑म।
इन्दा॑ग्नी॒ साम॑पीतय॥ ८॥

8. *Śyāvāśvasya sunvato'trīṇāṁ śṛṇutaṁ havam.*
Indrāgnī somapītaye.

Indra and Agni, listen to the call of the dynamic scholar and poet who offers the soma of yajnic homage, and honour the call of the leaders of thrice won freedom of the body, mind and soul so that you may enjoy the soma celebration of the nation at the yajna vedi.

ए॒वा वा॑मह्व ऊ॒तय॒ यथाहु॑वन्त॒ मधि॑राः।
इन्दा॑ग्नी॒ साम॑पीतय॥ ९॥

9. *Evā vāmahva ūtaye yathāhuvanta medhirāḥ.*
Indrāgnī somapītaye.

Indra and Agni, leaders of the nation's light and fire energy, just as holy scholars and sages invoke you for protection and promotion, so do I invoke and call upon you to come and join us at the soma session of our yajna.

आहं सर॑स्वतीवतारिन्दा॒ग्न्य रवा॑ वृण।
याभ्यां गाय॒त्रमृ॒च्यत॑॥ १०॥

10. *Āhaṁ sarasvatīvator-indrāgnyor-avo vṛṇe.*
Yābhyāṁ gāyatram-ṛcyate.

I choose and opt for the protection of Indra and

Agni who value and honour the knowledge and enlightenment gifts of eternal and constant revelation of divinity by which the dynamism of human culture and grace and the honour and excellence of humanity is defined and celebrated.

Mandala 8/Sukta 39

Agni Devata, Nabhaka Kanva Rshi

अग्निमस्ताष्यृग्मियमग्निमीळा यजध्यै। अग्निर्देवाँ अनक्तु न उभे हि विदथे कविरन्तश्चरति दूत्यं१ नभन्तामन्यके समे॥ १॥

1. *Agnim-astoṣyṛgmiyam-agnimīḷā yajadhyai. Agnirdevāň anaktu na ubhe hi vidathe kavir-antaścarati dūtyaṁ nabhantām-anyake same.*

I worship Agni, lord of light and fire of life, giver of enlightenment, adored in Rks of the Veda. I invoke and adore Agni to join me at yajna for advancement and pray that it may inspire and bring us the benefit of other divinities of nature and humanity. The poet, creator, omniscient power at yajna, traverses between both heaven and earth and communicates between body and spirit like a messenger, an inspiration, and while Agni is at work all adversaries and negativities would vanish.

न्यग्ने नव्यसा वचस्तनूषु शंसमषाम। न्यरातीर रावण्णां विश्वा अया अरातीरिता युच्छन्त्वामुरा नभन्तामन्यके समे॥ २॥

2. *Nyagne navyasā vacastanūṣu śaṁsameṣām. Nyarātīr-arāvṇāṁ viśvā aryo arātīrito yucchan-tvāmuro nabhantām-anyake same.*

Agni, lord of light and fire, by this new word of adoration may the negativities of thought and emotion in the personalities of these yajakas, frustrations of the bountiful, all adversaries and adversities, all stupidity, violence and enemies go away and vanish from here.

अग्र मन्मानि तुभ्यं कं घृतं न जुह्व आसनि। स देवषु प चिकिद्धि त्वं ह्यसि पूर्व्यः शिवा दूता विवस्वता नभन्ताम-न्यक समम॥ ३॥

3. *Agne manmāni tubhyaṁ kaṁ ghṛtaṁ na juhva āsani. Sa deveṣu pra cikiddhi tvaṁ hyasi pūrvyaḥ śivo dūto vivasvato nabhantām-anyake same.*

Agni, lord of yajna, as I offer charming oblations of ghrta into the fire I offer hymns of adorations to you. Pray know and accept these among and with other divinities. You are the oldest, eternal and gracious messenger of the sun. May all negativities and adversities vanish.

तत्तदग्निवया दध यथायथा कृपण्यति। ऊजाहुतिवसूनां शं च याश्च मया दध विश्वस्य दवहूत्य नभन्तामन्यक समम॥ ४॥

4. *Tattadagnirvayo dadhe yathāyathā kṛpaṇyati. Urjāhutir-vasūnāṁ śaṁ ca yośca mayo dadhe viśvasyai devahūtyai nabhantām-anyake same.*

Agni bears, brings and bestows upon the supplicant all the food, energy, health and joy as it is asked for. Agni is the giver of plenty of energy, peace, happiness and freedom from suffering and disease for liberal service in honour of all the divinities of nature and humanity. May all negativities and adversities

vanish.

स चि॑कत॒ सही॑यसा॒ ग्नि॒श्चि॒त्रेण॒ कर्म॑णा। स हो॒ता श॒श्व॒तीना॑ं दक्षि॒णाभि॒र्भीवृ॑त इ॒नति॑ च॒ प्रती॒व्य॑ं॒ नभ॑न्तामन्य॒के स॑म॥ ५॥

5. *Sa ciketa sahīyasā'gniścitreṇa karmaṇā. Sa hotā śaśvatīnāṁ dakṣiṇābhir-abhīvṛta inoti ca pratīvyaṁ nabhantām-anyake same.*

Agni is known by his powerful and marvellous actions. He is the initiator and original high-priest of the eternal yajnas of the cycles of creation. Self-provided, generosity incarnate, universally chosen and adored, he comes to bless whoever reposes faith in him with prayer. May all negativities and adversities vanish.

अग्नि॑जा॒ता दे॒वाना॑मग्नि॒र्वेद॑ मर्ता॑नामपी॒च्य॑म। अग्नि॒ः स द्र॑विणो॒दा अ॒ग्निद्वा॒रा व्यू॑णुत॒ स्वाहु॑ता॒नवी॑यसा॒ नभ॑न्तामन्य॒के स॑म॥ ६॥

6. *Agnirjātā devānām-agnirveda martānāmapīcyam. Agniḥ sa draviṇodā agnirdvārā vyūrṇute svāhuto navīyasā nabhantām-anyake same.*

Agni knows the origin of immortal divinities of nature. He knows the secrets and mysteries of the mortals. Agni is the treasure giver of universal wealth, power, honour and excellence. Invoked and served with latest researches into light and fire energy and its applications, Agni opens the doors of immense possibilities of wealth and power. May all negativities and adversities vanish.

अग्निर्देवेषु संवसुः स वि॒ ।ु यज्ञियास्वा। स मुदा काव्या पुरु विश्वं॒ भूमेव पुष्यति दे॒वा दे॒वषु॑ यज्ञिया॒ नभ॑न्तामन्यके स॑म ॥ ७ ॥

7. *Agnirdeveṣu saṁvasuḥ sa vikṣu yajñiyāsvā. Sa mudā kāvyā puruviśvaṁ bhūmeva puṣyati devo deveṣu yajñiyo nabhantām-anyake same.*

Agni pervades the divinities of nature and humanity as vitality, energy, plenty and generosity. He resides in humanity specially among those who are dedicated to yajna and creativity. As the earth nurtures and sustains the entire world life on it, so Agni nurtures and sustains all living beings with joy and inspiration for celebration in song. He is indeed the chief adorable divinity among divinities. May all negetavities and adversities vanish.

या अग्निः स॒प्तमानुषः श्रिता विश्वषु॒ सिन्धु॑षु। तमागन्म त्रिप॒स्त्यं म॑न्धा॒तुद॑स्युहन्तमम॒ग्निं य॒ज्ञषु॑ पू॒र्व्यं नभ॑न्तामन्य॒के स॑म ॥ ८ ॥

8. *Yo agniḥ saptamānuṣaḥ śrito viśveṣu sindhuṣu. Tamāganma tripastyaṁ mandhātur-dasyuhan-tamam-agniṁ yajñeṣu pūrvyaṁ nabhantām-anyake same.*

The Agni which pervades and vitalises the seven yajakas, i.e., five senses, mind and intelligence, and also the seven pranic energies, among humans, which energises the rolling oceans and flowing rivers of the world, which pervades the three regions of earth, skies and the regions of light in the universe, which sustains and inspires the wise and dedicated people and which

destroys the violent, to that Agni, first and foremost adorable power in yajnas, let us attain in worship. May all negativities and adversities vanish.

अग्निस्त्रीणि त्रिधातून्या ीति विदथा कविः। स त्रीँरेकादशाँ इह य ीच्च पिपर्यच्च ना विपा दूतः परिष्कृता नभन्तामन्यके सम॥ ९॥

9. *Agnistrīṇi tridhātūnyā kṣeti vidathā kaviḥ. Sa triňrekādaśāň iha yakṣacca piprayacca no vipro dūtaḥ pariṣkṛto nabhantām-anyake same.*

Omnipresent and omniscient Agni pervades three regions of the universe wherein reside three realities worth knowing, i.e., Prakrti (nature), soul, and the Super Soul, Parameshvara. Here in He, the one by himself pure, all knowing, all vibrating like super energy of life, feeds and vitaslises thirty three divinities of nature and sustains us with all that we need and desire. May all negativities and adversities all vanish.

त्वं नो अग्न आयुषु त्वं देवषु पूर्व्य वस्व एक इरज्यसि। त्वामापः परिस्रुतः परि यन्ति स्वसेतवो नभन्तामन्यके सम॥ १०॥

10. *Tvaṁ no agna āyuṣu tvaṁ deveṣu pūrvya vasva eka irajyasi. Tvāmāpaḥ parisrutaḥ pari yanti svasetavo nabhantām-anyake same.*

Agni, ancient and eternal power of existence, you alone among humanity and among divinities rule the entire wealth and power of existence. All around you the dynamic energies of life unfold and flow by themselves, provide vitality of life as messengers of Agni to forms of existence, and ultimately merge with

you. May all negativities, adversities and contradictions vanish from our life for all time.

Mandala 8/Sukta 40

Indra-Agni Devate, Nabhaka kanva Rshi

इन्दाग्नी युवं सु नः सहन्ता दासथा रयिम। यन दृ हा समत्स्वा वीळु चित्साहिषीमह्यग्निवनेव वात इ ाभन्तामन्यक समम॥ १॥

1. *Indrāgnī yuvaṁ su naḥ sahantā dāsatho rayim. Yena dṛḷhā samatsvā vīḷu cit sāhiṣīmahyagnirvaneva vāta innabhantām-anyake same.*

Indra, lord of power and honour, Agni, lord of light and knowledge, commanding lightning and fire, patience and endurance, strength and courage, give us that positive and irresistible wealth of life by which we may face, resist and throw off strong and violent adversaries as fire fanned by winds destroys forests. May negativities, adversities, alienations and enmities all vanish.

नहि वां वव्रयामह थन्द्मिद्यजामहु शविष्ठं नृणां नरम। स नः कदा चिदवता गमदा वाजसातय गमदा मधसातय नभन्तामन्यक समम॥ २॥

2. *Nahi vāṁ vavrayāmahe'thendramid yajāmaheśaviṣṭhaṁ nṛṇāṁ naram. Sa naḥ kadā cidarvatā gamadā vājasātaye gamadā medhasātaye nabhantām-anyake same.*

We do not shrink from you, Indra and Agni, nor do we in any way neglect you both. Indeed we invoke and invite Indra, strongest leader of the strong, to be

with us. When, for sure, would the lord come to us, come with Agni at the speed of lightning to inspire us with strength for struggle and victory, to bless us with piety, wisdom and intelligence for corporate action with the spirit of yajna? May all negativities, adversities, alienations and enmities vanish.

ता हि मध्यं भरा॑णामिन्दा॒ग्नी अधि॒ातः । ता उ॑ कवित्व॒ना क॒वी पृ॒च्छ्यमा॑ना सखीय॒त सं धी॒तम॑श्नुतं नरा॒ नभ॑न्ताम॒न्य॒क सं॑म ॥ ३ ॥

3. *Tā hi madhyaṁ bharāṇām-indrāgnī adhikṣitaḥ. Tā u kavitvanā kavī pṛcchyamānā sakhīyate saṁ dhītam-aśnutaṁ narā nabhantām-anyake same.*

Both Indra and Agni like fire and lightning reside and rule at the heart of life struggles. May they, we pray, leading lights, prophetic voices and patriarchal spirits for the loving and friendly, invoked for guidance and answers to questions and mysteries of life, come and, with their vision and wisdom, resolve our doubts and questions to settled certainties of decisive action. May all negativities, adversities, frustrations and enmities vanish from the world.

अ॒भ्य॑र्च नभाक॒वदि॑न्दा॒ग्नी य॒जसा॑ गि॒रा । यया॒विश्वं॒मि॒दं जग॑दि॒यं द्याः पृ॑थि॒वी म॒ह्यु॑१॑पस्थं॑ बिभृ॒ता वसु॒ नभ॑न्तामन्य॒क सं॑म ॥ ४ ॥

4. *Abhyarca nabhākavad-indrāgni yajasā girā. Yayor-viśvamidaṁ jagad-iyaṁ dyauḥ pṛthivī mahyupasthe bibhṛto vasu nabhantām-anyake same.*

O man, with a voice friendly and inviting, like

a missionary eager to eliminate the negativities and adversities of life, invoke and adore Indra and Agni, lord omnipotent and the leading light of omniscience, in whose treasure hold of nature are held, controlled and protected for promotion and progress this entire world, the moving expansive universe, the heaven, the middle regions, the great mother earth and unbounded wealth, power and excellence for the children of divinity. May all negativities, adversities, deprivations and alienations vanish from the face of the earth.

प ब्रह्माणि नभाकवदिन्द्राग्निभ्यामिरज्यत। या सप्तबुध्न-मणवं जिह्मबारमपाणुत इन्द्र इशान आजसा नभन्तामन्यक सम ॥ ५ ॥

5. *Pra brahmāṇi nabhākavad-indrāgnibhyām-irajyata. Yā saptabudhnamarṇavaṁ jihmavā-ram-aporṇuta indra īśāna ojasā nabhantām-anyake same.*

Like the sage eager to throw off the veils of ignorance, send up your prayers to Indra and Agni, lord omnipotent and omniscient who, ruling the world of existence with their lustre and majesty, open up the seven fold ocean of obscure and tortuous nature to evolution and reveal the seven stage treasure of mysterious knowledge across fivefold evolution of nature to biological and spiritual stages of knowledge. May all ignorance, frustrations, and alienations vanish.

अपि वृश्च पुराणवद वततरिव गुष्पितमाजा दासस्य दम्भय। वयं तदस्य संभृतं वस्विन्दणु वि भजमहि नभन्तामन्यक सम ॥ ६ ॥

6. *Api vṛśca purāṇavad-vratateriva guṣpitamojo dāsasya dambhaya. Vayaṁ tadasya saṁbhṛtaṁ vasvindreṇa vi bhajemahi nabhantām-anyake same.*

Also prune, cut off and throw out like the dead wood of a tangled creeper the hoarded wealth, unethical power and outmoded knowledge of the exploiter and the antisocial luxury of the selfish consumer, and control and eliminate the fiendish force of the evil so that we may share and enjoy renewed and refreshing wealth, power and knowledge reorganised and recollected into living forms by Indra. May all poverty, superstitions, alienations and enmities vanish from progressive humanity.

यदिन्द्राग्नी जना इम विह्वयन्त तना गिरा। अस्माकेभिर्नृभिर्वयं सासह्याम पृतन्यता वनुयाम वनुष्यता नभन्तामन्यके समम॥ ७॥

7. *Yadindrāgnī janā ime vihvayante tanā girā. Asmākebhir-nṛbhirvayaṁ sāsahyāma pṛtanyato-vanuyāma vanuṣyato nabhantām-anyake same.*

When these our people, with one persistent voice and relentless exhortation, invoke and call upon Indra and Agni who command irresistible power and unquestionable knowledge, then with our dynamic people we would face and fight out all violent oppositions and defeat destructive forces. May all violence, destruction, terrorism and sabotage vanish from progressive society.

या नु श्वतावेवा दिव उच्चरात उप द्युभिः। इन्द्राग्न्यारनु वतमुहाना यन्ति सिन्धवा यान्त्सीं बन्धादमुञ्चतां नभन्तामन्यके समम॥ ८॥

8. *Yā nu śvetāvavo diva uccarāta upa dyubhiḥ. Indrāgnyor-anu vratam-uhānā yanti sindhavo yāntsīṁ bandhād-amuñcatāṁ nabhantām-anyake same.*

Whoever Indra and Agni, commanding ruling power and light of knowledge, raise from lower regions of ignorance and darkness, and take them to the higher regions of knowledge and culture, and the seas which they release from bondage, all of them, thus raised and guided, observe their divine laws and live a dynamic life of freedom and enlightenment. May all darkness, ignorance, superstition and slavery vanish from the world, giving way to freedom and progress.

पूवीष्ट इन्दापमातयः पूवीरुत पशस्तयः सूना हिन्वस्य हरिवः । वस्वा वीरस्यापृचा या नु साधन्त ना धिया नभन्ता-मन्यक समम ॥ ९ ॥

9. *Pūrvīṣṭa indropamātayaḥ pūrvīruta praśastayaḥ sūno hinvasya harivaḥ. Vasvo vīrasyāpṛco yā nu sādhanta no dhiyo nabhantām-anyake same.*

O Indra, commanding lord of perceptive and communicative powers of enlightenment, inspirer and rejuvenator of the celebrant, first, foremost and universal are your gifts of generosity, ancient and universal are your acts and songs of adoration. The grace and beneficence of the almighty are givers of settlement which may, we pray, inspire our mind, senses and actions and lead us to fulfilment and salvation. May poverty, suffering, pride and frustration vanish giving way to universal joy and freedom.

तं शिशीता सुवृक्तिभिस्त्वषं सत्वानमृग्मियम। उता नु चिद्य आजसा शुष्णस्याण्डानि भेदति जेषत्स्वर्वतीरपा नभन्ताम-न्यके समम॥ १०॥

10. *Taṁ śiśītā suvṛktibhistveṣaṁ satvānam-ṛgmiyam. Uto nu cid ya ojasā śuṣṇasyāṇḍāni bhedati jeṣat svarvatīrapo nabhantām-anyake same.*

With hymns and holy actions adore and glorify Indra, resplendent lord who commands the purity and truth of reality, who is adorable, who with his power and brilliance, dries up and roots out the origins and products of drought, greed and exploitation and sets aflow the liberal streams of joy and prosperity. May all poverty, exploitation, greed and unhappiness vanish from the world of humanity.

तं शिशीता स्वध्वरं स्त्यं सत्वानमृत्वियम। उता नु चिद्य आहत आण्डा शुष्णस्य भेदत्यजः स्वर्वतीरपा नभन्ताम-न्यके समम॥ ११॥

11. *Taṁ śiśītā svadhvaraṁ styaṁ satvānam-ṛtviyam. Uto nu cid ya ohata āṇḍā śuṣṇasya bhedatya-jaiḥ svarvatīrapo nabhantām-anyake same.*

Adore and glorify the lord of love, non-violence and holy yajnic action, who is ever true and eternal, who rewards acts of truth and piety and inspires us to think and meditate on piety and divinity, who breaks down the roots and fruits of impiety and exploitation and conquers the streams of joy and prosperity to set them aflow. May impiety, illiberality, untruth and exploitation, all vanish from the world.

एवन्दाग्निभ्यां पितृव ावीया मन्धातृवदङ्गिर स्वदवाचि। त्रिधातुना शमणा पातमस्मान्वयं स्याम पतया रयीणाम ॥ १२ ॥

12. *Evendrāgnibhyāṁ pitṛvannavīyo mandhātṛvad-aṅgirasvad-avāci. Tridhātunā śarmaṇā pātam-asmān vayaṁ syāma patayo rayīṇām.*

Thus do I sing a new song of adoration in honour of Indra, lord ruler of power, and Agni, lord giver of light and knowledge, as I would sing to glorify the father, the giver of honour and enlightenment, and the lord giver of the breath of life. May Indra and Agni protect and promote us with the joy of threefold gifts of truth, action and stability, and may we, I pray, be masters, protectors and promoters of the wealth, honour and excellence of life on earth.

Mandala 8/Sukta 41

Varuna Devata, Nabhaka Kanva Rshi

अस्मा ऊ षु पभूतय वरुणाय मरुद्भ्या चा विदुष्टरभ्यः। या धीता मानुषाणां पश्वा गाइव र ाति नभन्तामन्यक समम ॥ १ ॥

1. *Asmā ū ṣu prabhūtaye varuṇāya marudbhyo 'rcā viduṣṭrebhyaḥ. Yo dhītā mānuṣāṇāṁ paśvo gā iva rakṣati nabhantām-anyake same.*

For progress and prosperity in life, honour, adore and glorify Varuna, this lord supreme, ruler and dispenser of justice who, with his powers, judgement and actions, protects and promotes humans, animals, birds, etc., just as he protects and regulates stars, planets and satellites, all like the sacred cow. Honour and adore

scholars and vibrant youth and warriors also and then all differences, oppositions, contradictions, alienations and enmities would vanish.

तमू षु सम॒ना गि॒रा पि॑तॄ॒णां च॒ मन्म॑भिः । ना॒भा॒कस्य॒ पशस्तिभि॒यः सिन्धू॑ना॒मुपा॑द॒य स॒प्तस्व॑सा॒ स मध्य॒मा नभ॑न्तामन्य॒क सम ॥ २ ॥

2. *Tamū ṣu samanā girā pitṝṇāṁ ca manmabhiḥ. Nābhākasya praśastibhiryaḥ sindūnām-upodaye saptasvasā sa madhyamo nabhantām-anyake same.*

Him you adore and glorify with sincere mind, holy voice, songs of forefathers and hymns of sages risen above the problems of lower world. Adore the lord at the heart of things, at the head of the seven streams of existence and at the beginning of the rise of creative evolution of the seven oceans of Prakrti across five gross elements, subtle elements and the spiritual and intelligential world. Do that and all oppositions, contraries and contradictions would disappear.

स ाप॒ः परि॑ षस्वज॒ न्यु॑स्त्रा मा॒यया॑ दध॒ स विश्व॑ं॒ परि॑ दश॒तः । तस्य॒ वनी॒रनु॑ व॒तमु॒षस्तिस्त्रा अ॑वधय॒ ाभ॑न्तामन्य॒क सम ॥ ३ ॥

3. *Sa kṣapaḥ pari ṣasvaje nyusro māyayā dadhe sa viṣvaṁ pari darṣataḥ. Tasya venīranu vratamuṣastisro avardhayan nabhantām-anyake same.*

He joins and pervades the nights, super-glorious sun as he is, and with his might holds and sustains the world. All people of the world do homage to him in obedience to his law and glorify him through three

phases of the day and time, morning, evening and mid-day, past, present and future. May all phases of contraries, contradictions and enmities vanish from the world.

यः ककुभां निधारयः पृथिव्यामधि दशतः । स माता पूर्व्यं पदं तद्वरुणस्य सप्त्यं स हि गापा इवया नभन्तामन्यके समम ॥ ४ ॥

4. *Yaḥ kakubho nidhāraḥ pṛthivyāmadhi darśataḥ. Sa mātā pūrvyaṁ padaṁ tad varuṇasya saptyaṁ sa hi gopā iveryo nabhantām-anyake same.*

Glorious, he holds and maintains the bounds of space over the earth. He is the original mother source of existence, he is the ultimate protector and sustainer, the highest adorable worthy of service for the knowledge and attainment of that eternal state of divine existence when and where all contraries, contradictions and enmities would disappear.

या धता भुवनानां य उस्त्राणामपीच्या वद नामानि गुह्या । स कविः काव्या पुरु रूपं द्यारिव पुष्यति नभन्तामन्यके समम ॥ ५ ॥

5. Yo dhartā bhuvanānāṁ ya usrāṇāmapīcyā veda nāmāni guhyā. Sa kaviḥ kāvyā puru rūpaṁ dyauriva puṣyati nabhantām-anyake same.

Glorify Varuna who is the holder and sustainer of the galaxies, solar systems and worldly regions of the universe, who knows the nature, forms and names of sun rays, mysteries and even the deepest secrets of existence. He is the omniscient poet and with his creative vision inspires the mind and imagination of poets for

creation as he energises and sustains the heaven of light. May all contraries, contradictions, oppositions and enmities vanish.

यस्मिन्विश्वानि काव्या चक्र नाभिरिव श्रिता। त्रितं जूती सपयत वज गावा न संयुजं युज अश्वाँ अयु त नभन्ताम-न्यक सम ॥ ६ ॥

6. *Yasmin viśvāni kāvyā cakre nābhiriva śritā. Tritaṁ jūtī saparyata vraje gāvo na saṁyuje yuje aśvāň ayukṣata nabhantām-anyake same.*

In him originate, abide, and centre all the imagination, wisdom and poetic creations of the world as in the nave centre all spokes of the wheel. Serve and adore the lord of three worlds and reach him without delay as cows hasten to the stall or as you hasten to yoke the horses to the chariot. May all distortions, dislocations, contradictions and enmities vanish from our life.

य आस्वत्कं आशय विश्वा जातान्यषाम। परि धामानि ममृशद्वरुणस्य पुर गय विश्व दवा अनु वतं नभन्तामन्यक सम ॥ ७ ॥

7. *Ya āsvatka āśaye viśvā jātānyeṣām. Pari dhāmāni marmṛśad varuṇasya puro gaye viśve devā anu vrataṁ nabhantām-anyake same.*

Varuna is the one who vibrates at the heart of all these people and pervades all things born, immanent in and transcending over all regions of the universe. Indeed the divinities of nature and humanity stand ready in harness before the presence of Varuna, all committed to his law and their duty in the law. May all negativities

and enmities vanish from the world.

स समुदा अपीच्यस्तुरा द्यामिव राहति नि यदासु यजुर्दधे।
स माया अचिना पदा स्तृणा नाकमारुहन्नभन्तामन्यके समे॥ ८॥

8. *Sa samudro apīcyasturo dyāmiva rohati ni yadāsu yajurdadhe. Sa māyā arcinā padā's-tṛṇānnā-kamāruha-nnabhantām-anyake same.*

He is the bottomless ocean womb of existence, and at the heart of everything, superfast, instant reacher, like the light of heaven all expansive, and when he vests these people with the spirit of action rising to the heights of heaven, he dispels evil and craftiness with the touch of divine refulgence. May all darkness, evil and enmity be eliminated from life.

यस्य श्वेता विचक्षणा तिस्रो भूमीरधिक्षितः। त्रिरुत्तराणि पपतुर्वरुणस्य ध्रुवं सदः स सप्तानामिरज्यति नभन्तामन्यके समे॥ ९॥

9. *Yasya śvetā vicakṣaṇā tisro bhūmīradhikṣitaḥ. Triruttarāṇi papraturvaruṇasya dhruvaṁ sadaḥ sa saptānām-irajyati nabhantām-anyake same.*

The refulgent glory of Varuna who rules over everything illuminates the three worlds of earth, skies and heaven and rises over the three higher heavens. Indeed he pervades and rules over the constant universe of sevenfold order and illuminates it with light and beauty. May all darkness, ugliness and enmity be eliminated.

यः श्वतॉं अधिनिणिजश्चक कृष्णॉं अनु वता। स धामं पूर्व्यं मम यः स्कम्भन् वि रादसी अजा न द्यामधारय ा-भन्तामन्यक समम॥ १०॥

10. *Yaḥ śvetāň adhinirṇijaścakre kṛṣṇāň anuvratā. Sa dhāma pūrvyaṁ mame yaḥ skambhena virodasī ajo na dyāmadhārayan-nabhantām-anyake same.*

Varuna, who creates the beautiful world of white and black, light and dark, and the living beings of white and dark character, creates the worlds as ever in accordance with the rules and vows of the law of Dharma and Dharma in action in the earlier life of human beings and others. Thus he, the unborn, maintains the world as he does heaven and the middle regions by his constant might. May all darkness and evil vanish from life.

Mandala 8/Sukta 42

Varuna, Ashvinau Devatah, Nabhaka Kanva or Archanana Atreya Rshi

अस्तभ्नाद द्यामसुरा विश्ववदा अमिमीत वरिमाणं पृथिव्याः। आसीदद्विश्वा भुवनानि समाड विश्वत्तानि वरुणस्य वतानि॥ १॥

1. *Astabhnād dyāmasuro viśvavedā amimīta varimāṇaṁ pṛthivyāḥ. Āsīdad viśvā bhuvanāni samrāḍ viśvet tāni varuṇasya vratāni.*

Varuna, lord of light and energy, omniscient and omnipotent ruler of the universe, makes and sustains the heaven of light and the wide earth. The glorious

lord and ruler rules all regions of the universe and they all observe the laws of Varuna, infinite they are, beyond description.

एवा वन्दस्व वरुणं बृहन्तं नमस्या धीरमृतस्य गापाम।
स नः शमं त्रिवरूथं वि यंसत्पातं नो द्यावापृथिवी उपस्थे॥ २॥

2. *Evā vandasva varuṇaṁ bṛhantaṁ namasyā dhīram-amṛtasya gopām. Sa naḥ śarma trivarūthaṁ vi yaṁsat pātaṁ no dyāvāpṛthivī upasthe.*

Thus worship and adore Varuna, great and infinite, worthy of reverence, undisturbed, protector of the laws of Dharma. May the lord provide us the threefold world of earth, heaven and the skies as a home of peace and security in freedom and joy. May the heaven and earth hold, protect and caress us as their darling children in their lap.

इमां धियं शिक्षमाणस्य देव क्रतुं दक्षं वरुण संशिशाधि।
ययाति विश्वा दुरिता तरेम सुतर्माणमधि नावं रुहेम॥ ३॥

3. *Imāṁ dhiyaṁ śikṣamāṇasya deva kratuṁ dakṣaṁ varuṇa saṁ śiśādhi. Yayāti viśvā durītā tarema sutarmāṇamadhi nāvaṁ ruhema.*

Varuna, self-refulgent lord of vision and omniscience, a seeker of light and wisdom as I am, pray sharpen, energise and confirm my intelligence, will and expertise by which we may ride on the efficient ark of navigation and cross over all the evils and difficulties of the world.

आ वां गावोणा अश्विना धीभिर्विप्रा अचुच्यवुः।
नासत्या सामपीतय नभन्तामन्यके समे॥ ४॥

4. *Ā vāṁ grāvāṇo aśvinā dhībhirviprā acucyavuḥ.*
Nāsatyā somapītaye nabhantām-anyake same.

Ashvins, complementary powers of vision and action, teacher and ruler, dedicated to truth and truth alone, to you repair the scholar and the maker of soma with their intelligence, will and wisdom so that they may have a taste of the soma of knowledge and wisdom, and piety. May all fears insecurities and enmities be eliminated.

यथा वामत्रिरश्विना गीर्भिविप्रा अजोहवीत।
नासत्या सोमपीतय नभन्तामन्यके समे ॥ ५ ॥

5. *Yathā vāmatriraśvinā gīrbhirvipro ajohavīt.*
Nāsaytā somapītaye nabhantām-anyake same.

Ashvins, powers dedicated to truth and rectitude, as the vibrant sage, who loves and values threefold freedom of body, mind and soul, calls upon you in holy words of freedom and discipline for the protection and promotion of the honour, excellence and joy of life, pray see that all fear, insecurity and adversities are eliminated.

एवा वामह्व ऊतय यथाहुवन्त मेधिराः।
नासत्या सोमपीतय नभन्तामन्यके समे ॥ ६ ॥

6. *Evā vāmahva ūtaye yathāhuvanta medhirāḥ.*
Nāsatyā somapītaye nabhabtām-anyake same.

Ashvins, lovers of eternal truth and the laws of existence, harbingers of peace, progress and happiness for mankind, just as sages and scholars dedicated to the yajnic advancement of corporate life call upon you for protection and promotion, so do I invoke you for peace

and protection and invite you to share the soma celebration of hymn achievement. May all contraries, contradictions and adversities disappear, may peace, harmony and happiness prevail over the earth.

Mandala 8/Sukta 43

Agni Devata, Virupa Angirasa Rshi

इ॒म विप॑स्य व॒धसा॒ ग्॒रस्तृ॑तयज्वनः।
गिर॒ः स्तामा॑स इरत ॥ १ ॥

1. *Ime viprasya vedhaso'gnerastṛtayajvanaḥ.*
Giraḥ stomāsa īrate.

These swelling notes of the songs of adoration in honour of Agni, light of life, sung by the vibrant, learned and dedicated sage of indefatigable faith and yajnic service resound in space all round.

अस्म॑ त पति॒हय॑त॒ जात॑वदा॒ विच॑षण।
अग्॒ जना॑मि सुष्टु॒तिम ॥ २ ॥

2. *Asmai te pratiharyate jātavedo vicarṣane.*
Agne janāmi suṣṭutim.

This holy song of worship, Agni, all-knowing, all pervasive lord of light, vision, and love, I raise to you, hoping your grace would accept and respond.

आ॒रा॒काइ॑व॒ घदह॑ ति॒ग्मा अ॑ंग्॒ तव॒ त्विष॑ः।
द॒द्भिवना॑नि बप्सति ॥ ३ ॥

3. *Ārokā iva ghedaha tigmā agne tava tviṣaḥ.*
Dadbhirvanāni bapsati.

3. Like the light of the sun, surely, the brilliant showers of your grace and splendour, with your gifts,

illuminate and intensify the beauties of life.

हरयो धूमकेतवो वातजूता उप द्यविं।
यतन्त वृथगग्नयः ॥ ४ ॥

4. *Harayo dhūmaketavo vātajūtā upa dyavi.*
Yatante vṛthagagnayaḥ.

The fire, the sun, the lightning and the falling stars moved around by cosmic energy, all receptive and transmissive in their own orbit on earth, in heaven and across the skies, all giving the light and shade and fragrance of their nature and character in their own way, roam around in space as versions of Agni.

एत त्य वृथगग्नय इद्धासः समदृक्षत।
उषसामिव केतवः ॥ ५ ॥

5. *Ete tye vṛthagagnaya iddhāsaḥ samadṛkṣata.*
Uṣasāmiva ketavaḥ.

All these versions of Agni, lit up, shining, blazing, all in their own way, appear beautiful as ensigns of dawns, lights and glories of Agni.

कृष्णा रजांसि पत्सुतः प्रयाणं जातवेदसः।
अग्नियदार्धति क्षमि ॥ ६ ॥

6. *Kṛṣṇā rajāṁsi patsutaḥ prayāṇe jātavedasaḥ.*
Agniryad rodhati kṣami.

Shaded, coloured and black turn the particles, clusters and spheres of solid materials in the way of the movement of Agni, omnipresent in things born in existence when fire travels in and on the earth or earthly materials.

धा॒सिं कृ॑ण्वा॒न आष॑धीबप्स॒दग्नि॑र्न वा॑यति।
पु॒न॒यन्त॑रु॒णीर॑पि॥ ७॥

7. *Dhāsiṁ kṛṇvāna oṣadhīr-bapsad-agnirna vāyati.*
Punaryan taruṇīrapi.

Conducting itself into herbs and trees, making them as if a dwelling for itself, energising them and, as fire even consuming them, Agni does not feel satiated, and takes on to new budding ones on and on. (The life cycle of birth, death and rebirth, growth, decay and growth thus continues.)

जि॒ह्वाभि॑रह॒ न ऽमद॒चिषा॑ जञ्जणा॒भव॑न।
अ॒ग्निर्वन॑षु राचत॥ ८॥

8. *Jihvābhiraha nannamadarciṣā jañjaṇābhavan.*
Agnirvaneṣu rocate.

Burning and blazing with its flames of fire and light, subjecting things to its force and power, Agni shines in the forests and the beauties of life.

अ॒प्स्व॑ग्न॒ सधि॑ष्टव॒ साष॑धी॒रनु॑ रुध्यस।
गभ॒ सञ्जा॑यस॒ पुन॑॥ ९॥

9. *Apsvagne sadhiṣṭava sauṣadhīranu rudhyase.*
Garbhe sañjāyase punaḥ.

Agni, your home is in the waters, you dwell in the herbs and trees, you abide in the womb of nature and you are born again and again, ever youthful in various forms.

उद॑ग्न॒ तव॒ तद घृ॒ताद॒ची रा॑चत॒ आहु॑तम।
निंसा॑नं जु॒ह्वा॒३॑ मुख॑॥ १०॥

10. *Udagne tava tad ghṛtādarcī rocata āhutam.*
Niṁsānaṁ juhvo mukhe.

Agni, that flame of yours fed and served with ghrta rises and shines, having received its beauteous energy from the ladle in yajna.

उ॒ ग्ना ग्ंाय व॒शा ग्ंाय॒ सामंपृष्ठाय व॒धसं।
स्तामंविधमा॒ग्नय॑ं॥ ११॥

11. *Ukṣānnāya vaśānnāya somapṛṣṭhāya vedhase.*
Stomairvidhemāgnaye.

With songs of adoration, let us offer honour and worship to Agni and develop the science of fire and energy which provides life and sustenance to the cow and the sun and all dependent forms of life in existence and bears and brings the soma of health and joy for all.

उ॒त त्वा॒ नमंसा व॒यं हात॒वर॑ंण्यकता।
अग्नं॑ स॒मिद्भि॑रीमह॥ १२॥

12. *Uta tvā namasā vayaṁ hotarvareṇyakrato.*
Agne samidbhirīmahe.

Agni, lord of great divine action worthy of choice, high priest of cosmic yajna, we offer you service and worship with holy fuel and homage of humility and fragrant food.

उ॒त त्वां॑ भृगु॒वच्छु॑च मनु॒ष्वदंग्न आहुत।
अ॒ङ्गि॒र॒स्वद्ध॑वामह॥ १३॥

13. *Uta tvā bhṛguvacchuce manuṣvadagna āhuta.*
Aṅgirasvaddhavāmahe.

Agni, invoked and invited for honour and

service, pure and unsullied by nature, like brilliant scholars and scientists who burn off superstition and dispel darkness, like dedicated humans, and like lovers of the breath of life and soma of joy, we invoke and invite you for the gifts of light and life.

त्वं ह्यग्न अग्निना विपा विपण सन्त्सता ।
सखा सख्या समिध्यस ॥ १४ ॥

14. *Tvaṁ hyagne agninā vipro vipreṇa santsatā.*
Sakhā sakhyā samidhyase.

You rise and shine, O lord of light and life, as fire with the fiery, as vibrant scholarship with the vibrant scholar, as holy spirit with the holy people, and as love and friendship with the friend.

स त्वं विपाय दाशुष रयिं देहि सहस्त्रिणम ।
अग्न वीरवतीमिषम ॥ १५ ॥

15. *Sa tvaṁ viprāya dāśuṣe rayiṁ dehi sahasriṇam.*
Agne vīravatīmiṣam.

So generous and responsive as you are, Agni, give a thousandfold wealth, honour and excellence for the vibrant scholar and generous yajaka, give him life sustaining food and energy and generations of brave progeny.

अग्न भातः सहस्कृत राहिदश्व शुचिव्रत ।
इमं स्तामं जुषस्व म ॥ १६ ॥

16. *Agne bhrātaḥ sahaskṛta rohidaśva śucivrata.*
Imaṁ stomaṁ juṣasva me.

Agni, sustainer of the world as a brother and

master, mighty creator and performer, rider of the red flames of fire and the sun, lord and protector of the unsullied laws of nature, pray accept this holy song of mine with love and respond with the gift of your grace.

उत त्वाग्न मम स्तुता वाश्राय पतिहयत।
गाष्ठं गाव इवाशत॥ १७॥

17. *Uta tvāgne mama stuto vāśrāya pratiharyate.*
Goṣṭhaṁ gāva ivāśata.

Agni, lord of generosity and infinite plenty, may my songs of adoration reach you as cows hasten to the stall for the lowing calf eager to receive the motherly grace of sustaining milk.

तुभ्यं ता अङ्गिरस्तम विश्वाः सुितयः पृथक।
अग्न कामाय यमिर॥ १८॥

18. *Tubhyaṁ tā aṅgirastama viśvāḥ sukṣitayaḥ pṛthak. Agne kāmāya yemire.*

Agni, lord of highest light and giver of the breath of life, all people of the entire world pray and approach you, all for the fulfilment of their ambition and desire.

अग्निं धीभिमनीषिणा मधिरासा विपश्चितः।
अद्मसद्याय हिन्विर॥ १९॥

19. *Agniṁ dhībhirmanīṣiṇo medhirāso vipaścitaḥ.*
Admasadyāya hinvire.

Thoughtful intellectuals, men of yajnic actions and wise sages all with their thoughts, words and actions invoke, invite and call upon Agni for the common welfare of the world.

तं त्वामज्मेषु वाजिनं तन्वाना अग्र अध्वरम ।
वह्निं हातारमीळत ॥ २० ॥

20. *Taṁ tvāmajmeṣu vājinaṁ tanvānā agne adhvaram. Vahniṁ hotāramīḷate.*

Agni, holy men of action, extending various and versatile forms of yajna in all their projects of social development without waste, violence and bloodshed, invoke and pray to you, lord of light and giver of universal wealth, source of knowledge, progress and prosperity, guide and burden bearer of the world, and high priest of the cosmic yajna of existence.

पुरुत्रा हि सदृङ्ङसि विशा विश्वा अनु प्रभुः ।
समत्सु त्वा हवामह ॥ २१ ॥

21. *Purutrā hi sadṛṅṅasi viśo viśvā anu prabhuḥ. Samatsu tvā havāmahe.*

Agni, universal presence, lord and ruler of all people, giving equal care and attention to all nations and regions, in all the battles of our life we invoke you and pray for justice and success.

तमीळिष्व य आहुता ग्निर्विभाजत घृतः ।
इमं नः शृणवद्धवम ॥ २२ ॥

22. *Tamīḷiṣva ya āhuto'gnirvibhrājate ghṛtaiḥ. Imaṁ naḥ śṛṇavaddhavam.*

Worship him who, lord of light and omniscience, invoked and served with ghrta and fragrance, shines and rises in the vedi and the heart. May the lord listen and accept this song of invocation for us.

तं त्वा वयं हवामह शृण्वन्तं जातवेदसम।
अग्ने घ्नन्तमप द्विषः ॥ २३ ॥

23. *Taṁ tvā vayaṁ havāmahe śṛṇvantaṁ jātavedasam. Agne ghnantamapa dviṣaḥ.*

You, Agni, we adore who are listening, omnipresent and omniscient, destroyer of the jealous and violent adversaries.

विशां राजानमद्भुतमध्यक्षं धर्मणामिमम।
अग्निमीळे स उ श्रवत ॥ २४ ॥

24. *Viśāṁ rājānam-adbhutam-adhyakṣaṁ dharmaṇāmimam. Agnimīḷe sa u śravat.*

I adore and worship the ruler of the people, wonderful power, lord protector and controller of Dharma and laws of the earth. May the lord listen to our prayer.

अग्निं विश्वायुवपसं मर्यं न वाजिनं हितम।
सप्तिं न वाजयामसि ॥ २५ ॥

25. *Agniṁ viśvāyuvepasaṁ maryaṁ na vājinaṁ hitam. Saptiṁ na vājayāmasi.*

We enthusiastically adore Agni as a friend, as a magnetic force that is our well wisher and giver of energy and success in life.

घ्नन्मृधाण्यप द्विषा दहन रांसि विश्वहा।
अग्ने तिग्मेन दीदिहि ॥ २६ ॥

26. *Ghnan mṛdhrāṇyapa dviṣo dahan rakṣāṁsi viṣvahā. Agne tigmena dīdihi.*

Eliminating violent enemies and jealous adversaries, always burning off the evil, Agni, shine and energise this land with flames of fire and blazing light.

यं त्वा॒ जना॑स इन्ध॒त मनु॒ष्वदङ्गि॑रस्तम।
अग्न॒ स बो॑धि म॒ वचः॑॥ २७॥

27. *Yaṁ tvā janāsa indhate manuṣvadaṅgirastama.*
Agne sa bodhi me vacaḥ.

Agni, light and power dearest as life breath, whom people kindle, raise and adore as a friend of humanity, pray listen, acknowledge and appreciate the truth and sincerity of my word and prayer.

यदग्न दिवि॒जा अस्यप्सु॒जा वा॑ सहस्कृत।
तं त्वा॑ गी॒भिह॑वामह॥ २८॥

28. *Yadagne divijā asyapsujā vā sahaskṛta.*
Taṁ tvā gīrbhir-havāmahe.

Agni, whether you manifest in heaven, or in the waters or shine in acts of universal divine power, we adore, worship and invoke you in the holiest words.

तुभ्य॒ घत्त जना॒ इम विश्वा॑ः सु॒ि॒तय॒ः पृथक।
धा॒सिं हि॑न्व॒न्त्यत्त॑व॥ २९॥

29. *Tubhyaṁ ghet te janā ime viśvāḥ sukṣitayaḥ pṛthak. Dhāsiṁ hinvantyattave.*

Those people far away and all these people settled here, all in their own ways, offer you homage as their haven and home for the gift of their own food and sustenance.

त घदग्न स्वाध्या हा विश्वा नृचक्सः।
तरन्तः स्याम दुगहा॥ ३०॥

30. *Te ghedagne svādhyo'hā viśvā nṛcakṣasaḥ.*
Tarantaḥ syāma durgahā.

Doing good works in your service, always watching all the people around, may we become breakers of the most difficult oppositions and cross over the challenging seas of life.

अग्निं मन्दं पुरुप्रियं शीरं पावकशोचिषम।
हृद्भिमन्द्रभिरीमह॥ ३१॥

31. *Agniṁ mandraṁ purupriyaṁ śīraṁ pāvakaśo-*
ciṣam. Hṛdbhir-mandrebhir-īmahe.

With songs of heartiest love and joy, with enthusiasm, we invoke and adore Agni, blissful giver of happiness, dear to all people, omnipresent in existence and pure refulgent sanctifier of life.

स त्वमग्न विभावसुः सृजन्त्सूर्या न रश्मिभिः।
शधन्तमांसि जिघ्नस॥ ३२॥

32. *Sa tvamagne vibhāvasuḥ sṛjantsūryo na raśmi-*
bhiḥ. Śardhan tamāṁsi jighnase.

Agni, self refulgent giver of light, wealth, honour and excellence, rising like the sun with the rays of your splendour and growing in strength, you dispel and destroy the darkness of evil, ignorance, want and injustice.

तत्तं सहस्व इमह दात्रं य गापदस्यति।
त्वदग्र वार्यं वसु॥ ३३॥

33. *Tat te sahasva īmahe dātraṁ yannopadasyati. Tvadagne vāryaṁ vasu.*

Agni, lord of strength and life's challenges, omnificent giver, of you we pray for that gift of generous wealth, honour and excellence of our choice and heartfelt preference which never diminishes, never fails.

Mandala 8/Sukta 44

Agni Devata, Virupa Angirasa Rshi

स॒मिधा॒ग्निं दु॑वस्यत घृ॒तबा॑धय॒तातिथिम।
आस्मि॑न्ह॒व्या जु॑होतन॥ १ ॥

1. *Samidhāgniṁ duvasyata ghṛtairbodhayatātithim. Āsmin havyā juhotana.*

Feed the sacred fire with holy fuel, awaken and arouse it with ghrta, offer fragrant food worthy of the divine, and serve it as an honoured guest who visits at his own free will.

अग्न॒ स्तामं जुषस्व म॒ वध॑स्वा॒नन॒ मन्म॑ना।
पति॑ सू॒क्तानि॑ हय नः॥ २ ॥

2. *Agne stomaṁ juṣasva me vardhasvānena manmanā. Prati sūktāni harya naḥ.*

Divine Agni, leading light of life, accept my adoration and rise, by this conscientious eulogy, listen in response to our songs, grow higher and let us rise and grow higher too.

अ॒ग्निं दू॒तं पु॒रा द॑धे हव्य॒वाह॒मुप॑ ब्रुव।
दे॒वाँ आ सा॑दयादि॒ह॥ ३ ॥

3. *Agiṁ dūtaṁ puro dadhe havyavāhamupa bruve.*
Devāँ ā sādayādiha.

I place the divine fire in front of me, speak closely to the sacred bearer of oblations and pray that it may bring the divinities with divine blessings here to join us.

उत्त॑ ब्रह्न्त॑ अ॒चय॑ः समिधा॒नस्य॑ दीदिवः।
अग्न॑ शु॒कास॑ इरत ॥ ४॥

4. *Ut te bṛhanto arcayaḥ samidhānasya dīdivaḥ.*
Agne śukrāsa īrate.

Agni, lord of light and fire, kindled, fed and rising, your lofty and expansive flames, shining and blazing, pure, powerful and purifying, go on rising higher and higher.

उप॑ त्वा जु॒ह्वो३॒ मम॑ घृ॒ताचीय॑न्तु हरयत।
अग्न॑ ह॒व्या जु॑षस्व नः॥ ५॥

5. *Upa tvā juhvo mama ghṛtācīr-yantu haryata.*
Aghe havyā juṣasva naḥ.

Agni, lord of beauty and bliss, let my ladles overflowing with ghrta rise and move close to you. Pray accept and enjoy our oblations and our songs.

म॒न्दं हाता॑रमृ॒त्विजं चि॒त्रभा॑नुं वि॒भाव॑सुम।
अ॒ग्निमी॑ळे॒ स उ॑ श्रवत॥ ६॥

6. *Mandraṁ hotāramṛtvijaṁ citrabhānuṁ vibhāvasum.*
Agnimīḷe sa u śravat.

I adore Agni, lord of light and fire, blissful, generous yajaka, high priest of regular seasonal yajna,

wondrous illustrious, blazing brilliant lord of wealth and honour, and I pray may the lord listen and bless.

पत्नं हातारमीड्यं जुष्टमग्निं कविक्रतुम।
अध्वराणामभिश्रियम ॥ ७ ॥

7. *Pratnaṁ hotāramīḍyaṁ juṣṭam-agniṁ kavikratum. Adhvarāṇām-abhiśriyam.*

I adore Agni, ancient and eternal, generous giver, worthy of reverence and celebration, loved and worshipped, poetic visionary of holy action and gracious performer of yajnic projects of love and non-violence for corporate development.

जुषाणा अङ्गिरस्तमामा हव्यान्यानुषक।
अग्न यज्ञं नय ऋतुथा ॥ ८ ॥

8. *Juṣāṇo aṅgirastamemā havyānyānuṣak.*
Agne yajñaṁ naya ṛtuthā.

Agni, dearest life of life, constantly loving and cherishing the sweets of celebration and yajna, pray guide and extend the yajna according to the seasons.

समिधान उ सन्त्य शुक्रशोच इहा वह।
चिकित्वान्दव्यं जनम ॥ ९ ॥

9. *Samidhāna u santya śukraśoca iha vaha.*
Cikitvān daivyaṁ janam.

Excellent and benevolent Agni, bright and gracious of pure and powerful flame, all knowing and illuminating, pray bring here on the vedi pious people of divine generosity and intellectual brilliance.

विप्रं हातारमदुहं धूमकेतुं विभावसुम।
यज्ञानां केतुमीमहे॥ १०॥

10. *Vipraṁ hotāram-adruhaṁ dhūmaketuṁ vibhāvasum. Yajñānāṁ ketum-īmahe.*

With prayer and adoration we honour and approach Agni, omniscient lord vibrant in existence, giver of fulfilment, free from jealousy, rising in flaming fragrance, universal lord of light, wealth and honour, and symbolic ensign of yajna.

अग्ने नि पाहि नस्त्वं पतिं ष्म देव रीषतः।
भिन्धि द्वषः सहस्कृतः॥ ११॥

11. *Agne ni pāhi nastvaṁ prati ṣma deva rīṣataḥ. Bhindhi dveṣaḥ sahaskṛta.*

Agni, self-refulgent lord of universal generosity and power, protect us from the violent and, O lord creator of the mighty universe, break down the jealous and the enemies.

अग्निः पत्नेन मन्मना शुम्भानस्तन्वं स्वाम।
कविर्विप्रेण वावृधे॥ १२॥

12. *Agniḥ pratnena manmanā śumbhānas-tanvaṁ svām. Kavirvipreṇa vāvṛdhe.*

Agni, omniscient visionary of existence, gracious and refulgent by virtue of ancient and eternal light of knowledge and age-old songs of the poet, is exalted along with the celebrant.

ऊजा नपातमा हुवे ग्निं पावकशोचिषम।
अस्मिन्यज्ञे स्वध्वरे॥ १३॥

13. *Ūrjo napātamā huve'gniṁ pāvakaśociṣam.*
Asmin yajñe svadhvare.

In this noble yajna of love free from violence, I invoke and celebrate the unfailing master and protector of energy, blazing with holy light and fire of purity.

स नो मित्रमहस्त्वमग्ने शुकेण शोचिषा।
देवरा सत्सि बर्हिषि॥ १४॥

14. *Sa no mitramahas-tvāmagne śukreṇa śociṣā.*
Devairā satsi barhiṣi.

Agni, greatest friend of humanity, with pure and purifying flames of fire, you sit on our holy seats of grass on the vedi alongwith the divinities. (All our senses and mind are suffused with the presence of divinity.)

या अग्निं तन्वा३ दमे देवं मर्तः सपर्यति।
तस्मा इदीदयद्वसु॥ १५॥

15. *Yo agniṁ tanvo dame devaṁ martaḥ saparyati.*
Tasmā id dīdayad vasu.

Whoever the mortal that offers devotion to self-refulgent Agni within his yajnic home of the body, the lord would bless him with the wealth of spiritual illumination.

अग्निर्मूधा दिवः ककुत्पतिः पृथिव्या अयम।
अपां रतांसि जिन्वति॥ १६॥

16. *Agnirmūrdhā divaḥ kakut patiḥ pṛthivyā ayam.*
Apāṁ retāṁsi jinvati.

This Agni is the highest lord and master of all on top of heaven and earth and gives energy and

sustenance to the seeds of life in the waters of the universe.

उदग्ने शुचयस्तव शुका भाजन्त इरत।
तव ज्योतींष्यर्चयः॥ १७॥

17. *Udagne śucayastava śukrā bhrājanta īrate.*
Tava jyotīṁṣyarcayaḥ.

Agni, light and life of the world, your fires and flames, lights and lightnings, pure, white and undefiled, shine and radiate all over spaces.

इशिष वार्यस्य हि दात्रस्याग्ने स्वपतिः।
स्तोता स्यां तव शर्मणि॥ १८॥

18. *Īśiṣe vāryasya hi dātrasyāgne svarpatiḥ.*
Stotā syāṁ tava śarmaṇi.

Agni, you are the lord and protector of the peace and bliss of heaven. You rule over the wealth, honour and excellence of the world. I pray that I may adore and celebrate your divine glory and abide in heavenly peace and joy under your divine protection.

त्वामग्ने मनीषिणस्त्वां हिन्वन्ति चित्तिभिः।
त्वां वर्धन्तु नो गिरः॥ १९॥

19. *Tvāmagne manīṣiṇastvāṁ hinvanti cittibhiḥ.*
Tvāṁ vardhantu no giraḥ.

Agni, the intellectuals with their thoughts and imaginative creations move and exalt you. May our voices of adoration delight you and exalt your glory.

अदब्धस्य स्वधावता दूतस्य रभसः सदा।
अग्नेः सख्यं वृणीमहे॥ २०॥

20. *Adabdhasya svadhāvato dūtasya rebhataḥ sadā.*
Agneḥ sakhyaṁ vṛṇīmahe.

We choose, claim and pray for the love and friendship of Agni, indestructible and benevolent, inherently powerful, bearer and dispenser of energy, light and wisdom, and omniscient lord of speech.

अग्निः शुचिव्रततमः शुचिविप्रः शुचिः कविः ।
शुची राचत आहुतः ॥ २१ ॥

21. *Agniḥ śucivratatamaḥ śucirviprah śuciḥ kaviḥ.*
Śucī rocata āhutaḥ.

Agni is the purest uncompromising lord of law and discipline, lord of purest unclouded knowledge and wisdom, master of purest transparent creative vision and imagination, and he shines ever pure, unsullied, invoked and worshipped.

उत त्वा धीतया मम गिरा वधन्तु विश्वहा ।
अग्ने सख्यस्य बोधि नः ॥ २२ ॥

22. *Uta tvā dhītayo mama giro vardhantu viśvahā.*
Agne sakhyasya bodhi naḥ.

Agni, lord of united existence, may all my thoughts, words and actions adore, exalt and glorify you day and night. O lord of humanity, pray acknowledge and ever remember and maintain our bond of love and friendship with you.

यदग्ने स्यामहं त्वं त्वं वा घा स्या अहम ।
स्युष्टे सत्या इहाशिषः ॥ २३ ॥

23. *Yadagne syāmahaṁ tvaṁ tvaṁ vā ghā syā aham.*
Syuṣṭe satyā ihāśiṣaḥ.

Agni, lord of love and life's bonding, if and when I were you and you were me, then would your love and blessings for me be truly realised.

वसुवसुपतिर्हि कमस्यग्न विभावसुः ।
स्याम त सुमतावपि ॥ २४ ॥

24. *Vasurvasupatirhi kamasyagne vibhāvasuḥ.*
Syāma te sumatāvapi.

Agni, you are the shelter home of all, lord protector and ruler of the world's wealth, blissful, refulgent lord of kindness and love. We pray let us be under the protection of your goodwill.

अग्न धृतवताय त समुदायव सिन्धवः ।
गिरा वाश्रास इरत ॥ २५ ॥

25. *Agne dhṛtavratāya te samudrāyeva sindhavaḥ.*
Giro vāśrāsa īrate.

Agni, lord of light and life, our yearning voices of love and adoration for you flow free and reach you, lord ruler and keeper of the laws of nature in existence, as rivers flow to join the sea.

युवानं विश्पतिं कविं विश्वादं पुरुवपसम ।
अग्निं शुम्भामि मन्मभिः ॥ २६ ॥

26. *Yuvānaṁ viśpatiṁ kaviṁ viśvādaṁ puruvepasam.*
Agniṁ śumbhāmi manmabhiḥ.

With my words, thoughts and reflections in meditation, I adore, adorn and exalt Agni, self-refulgent lord and leader of life, youthful creator who joins the soul and prakrti in living forms, rules and protects

humanity, is the one universal poet of cosmic imagination, performs actions of infinite variety and ultimately withdraws the entire world of existence unto himself.

यज्ञानां रथ्यं वयं तिग्मजम्भाय वीळवे।
स्तोमैरिषमाग्नये॥ २७॥

27. *Yajñānāṁ rathye vayaṁ tigmajambhāya vīḷave.*
Stomairiṣemāgnaye.

With songs of adoration we love to celebrate and exalt the glory of Agni and reach him who, like a charioteer, is the foremost guide and high priest of all yajnas of creation, evolution and development, rolls his mighty jaws of justice and judgement, and is the highest, omnipotent, power.

अयमग्ने त्वे अपि जरिता भूतु सन्त्य।
तस्मै पावक मृळय॥ २८॥

28. *Ayamagne tve api jaritā bhūtu santya.*
Tasmai pāvaka mṛḷaya.

Agni, lord of light and life, may this celebrant be spontaneous and profuse in praise of you and, O fiery purifier, may you too be kind and gracious to him.

धीरा ह्यस्यद्मसद्विपा न जागृविः सदा।
अग्ने दीदयसि द्यवि॥ २९॥

29. *Dhīro hyasyadmasad vipro na jāgṛviḥ sadā.*
Agne dīdayasi dyavi.

Agni, you are magnanimous as a vibrant sage at peace, ever awake in the heart's core in the soul, and

you shine refulgent on the highest heaven in the celebrant's meditation.

पुराग्न॑ दुरि॒तभ्यः॑ पुरा मृ॒धभ्यः॑ कव।
प ण॒ आयु॑वसा तिर॥ ३०॥

30. *Purāgne duritebhyaḥ purā mṛdhrebhyaḥ kave.*
Pra ṇa āyurvaso tira.

Agni, cosmic poet and creator, haven and home of humanity, before the onslaught of sin, before the bloodshed of violence, pray exalt our life to fullness and completion with success.

Mandala 8/Sukta 45

Indra-Agni, Indra Devata, Trishoka Kanva Rshi

आ घा॒ य अ॒ग्निमि॑न्ध॒त स्तृ॒णन्ति॑ ब॒र्हिरा॑नु॒षक।
यषा॒मिन्द्रा॒ युवा॒ सखा॥ १॥

1. *Ā ghā agnimindhate stṛṇanti barhirānuṣak.*
Yeṣāmindro yuvā sakhā.

Blessed are they for sure who kindle the fire of yajna, Agni, and spread the seats of grass open for all in faith and love and whose friend is Indra, the mighty youthful soul who brooks no nonsense and delay.

बृ॒हदि॑द्ध्म ए॒षां॑ भूरि॑ शस्तं॑ पृथु॒ः स्वरु॑ः।
यषा॒मिन्द्रा॒ युवा॒ सखा॥ २॥

2. *Bṛhannididhma eṣāṁ bhūri śastaṁ pṛthuḥ svaruḥ.*
Yeṣāmindro yuvā sakhā.

Great is their fuel and fire, profuse their praise and song of adoration, expansive their yajna and high their ensign whose friend is Indra, youthful soul, their

ruler and defender.

अयुद्ध इद्युधा वृतं शूर आजति सत्वभिः ।
यषामिन्दा युवा सखा ॥ ३ ॥

3. *Ayuddha id yudhā vṛtaṁ śūra ājati sattvabhiḥ.*
Yeṣāmindro yuvā sakhā.

Unequalled is Indra, irresistible, even when there is no war. The mighty hero by the very force of his presence and character throws off the enemy supported by brave warriors all round. Blessed are they whose friend is Indra, the mighty youthful heroic soul.

आ बुन्दं वृत्रहा ददे जातः पृच्छद्वि मातरम ।
क उगाः क ह शृण्विर ॥ ४ ॥

4. *Ā bundaṁ vṛtrahā dade jātaḥ pṛcchad vi mātaram. Ka ugrāḥ ke ha śṛṇvire.*

When the mighty soul, destroyer of evil, born to self consciousness, takes to the bow and arrow, blazing, fearsome, breaker of foes, he asks the mother, spirit of higher vision and discrimination: Who are the enemies renowned to be terrible and irresistible?

पतिं त्वा शवसी वदद्गिरावप्सा न योधिषत ।
यस्ते शत्रुत्वमाचक ॥ ५ ॥

5. *Prati tvā śavasī vadad girāvapso na yodhiṣat.*
Yaste śatrutvamācake.

Indra, lord of power and excellence, to you then the mighty mother, divine intelligence, would say: Whoever would take a hostile attitude toward you would fight against you like a seductive sorceress on the magic mountain.

उत त्वं मघवञ्छृणु यस्त वष्टि वर्वृा तत।
यद्वीळयासि वीळु तत॥ ६॥

6. *Uta tvaṁ maghavañchṛṇu yaste vaṣṭi vavakṣi tat.*
Yad vīḷayāsi vīḷu tat.

Now then, O lord of power, wealth and excellence, listen: Whoever asks of you something he desires, you bear and bring for him. Whoever you strengthen, he becomes strong. Are you not real mighty then?

यदाजिं यात्याजिकृदिन्द्रः स्वश्वयुरुप।
रथीतमा रथीनाम॥ ७॥

7. *Yadājiṁ yātyājikṛdindraḥ svaśvayurupa.*
Rathī-tamo rathīnām.

And remember: When Indra goes to battle, fiercely armed and well provided with noble steeds, he is then the mightiest of chariot heroes.

वि षु विश्वा अभियुजा वज्रिन्विष्वग्यथा वृह।
भवा नः सुश्रवस्तमः॥ ८॥

8. *Vi ṣu viśvā abhiyujo vajrin viṣvagyathā vṛha.*
Bhavā naḥ suśravastamaḥ.

O wielder of the thunderbolt, fight out the enemies the way you uproot them so that you become the most renowned among us.

अस्माकं सु रथं पुर इन्द्रः कृणातु सातय।
न यं धूर्वन्ति धूर्तयः॥ ९॥

9. *Asmākaṁ su rathaṁ pura indraḥ kṛṇotu sātaye.*
Na yaṁ dhūrvanti dhūrtayaḥ.

May Indra, mighty warring soul, turn our chariot of body and the body politic to the heights of the first and foremost order of strength and excellence for the achievement of success and victory in the battle of life so that no enemies can violate it.

वृ॒ज्याम॑ त॒ परि॒ द्विषा॒ रं त शक॑ दा॒वन॑ ।
ग॒ममदि॑न्द्र॒ गाम॑तः ॥ १० ॥

10. *Vṛjyāma te pari dviṣo'raṁ te śakra dāvane.*
Gamemedindra gomataḥ.

Indra, we would wholly give up those who are contrary and opposed to you, and surely in matters of your cherished love and charity, blest with lands and cows, literature and culture, we would come close to you.

शन॑श्चि॒द्यन्ता॑ अदि॒वा श्वा॑वन्तः शत॒ग्विन॑ः ।
वि॒व ॑णा अन॒हस॑ः ॥ ११ ॥

11. *Śanaiścid yanto adrivo'śvāvantaḥ śatagvinaḥ.*
Vivakṣaṇā anehasaḥ.

Advancing at a steady-pace, O lord of the clouds, mountains and the thunderbolt, we would be thriving with horses and a hundredfold attainments of new wealth and power and, free from sin and evil, we would come closer to you.

ऊ॒ध्वा हि त॑ दि॒वदि॑व स॒हस्रा॑ सू॒नृता॑ श॒ता ।
ज॒रि॒तृभ्या॑ वि॒मंह॑त ॥ १२ ॥

12. *Ūrdhvā hi te divedive sahasrā sūnṛtā śatā.*
Jaritṛbhyo vimaṁhate.

Your kindness and generosity rises day by day

a hundredfold and a thousandfold, higher and higher, and as it rises, it blesses them.

विद्मा हि त्वा धनंजयमिन्द्र दृ॒ हा चि॑दारु॒जम।
आ॒दा॒रिणं॒ यथा॒ गय॑म ॥ १३ ॥

13. *Vidmā hi tvā dhanaṁjayam-indra dṛḷhā cidā-rujam. ādāriṇaṁ yathā gayam.*

We know you, Indra, as our very haven and home, winner of wealth, honour and excellence, strong and firm, destroyer of evil and breaker of the strongholds of darkness, superstition and misery.

क॒कुहं चि॑त्त्वा कव॒ मन्द॑न्तु धृष्णविन्द॑वः।
आ त्वा॑ प॒णिं यदीम॑ह ॥ १४ ॥

14. *Kakuhaṁ cit tvā kave mandantu dhṛṣṇav-indavaḥ. Ā tvā paṇiṁ yadīmahe.*

While we pray to you, generous lord, and ask for what we want, O cosmic poet and visionary, may our yajnas and soma celebrations please you, most high and supreme lord of power, justice and award.

यस्ते॑ र॒वाँ अदा॑शुरिः पम॒मर्ष॑ म॒घत्तये।
तस्य॑ ना॒ वद॒ आ भ॑र ॥ १५ ॥

15. *Yaste revāň adāśuriḥ pramamarṣa maghattaye. Tasya no veda ā bhara.*

If a man is rich and yet neglects and fails to pay to you, generous one, wielder of power, what is due for social causes, in that case make up from his money or property what is required for our sake, i.e., for the sake of society.

इ॒म उ॑ त्वा॒ वि च॑क्षते॒ सखा॑य इन्द सो॒मिनः॑।
पु॒ष्टाव॑न्तो॒ यथा॑ प॒शुम ॥ १६ ॥

16. *Ima u tvā vi cakṣate sakhāya indra sominaḥ.*
Puṣṭāvanto yathā paśum.

Indra, these friends, celebrants of soma and holiness, holding offerings of precious homage, look and wait for you as the seeker waits for the sight of his wealth.

उ॒त त्वाबधिरं व॒यं शृ॒त्क॑र्ण॒ सन्तमू॒तय॑।
दू॒रादि॒ह ह॑वामह ॥ १७ ॥

17. *Uta tvābadhiraṁ vayaṁ śrutkarṇaṁ santam-ūtaye. Dūrādiha havāmahe.*

And from afar we invoke and call upon you for protection and progress. You are everywhere, your ears are sensitive and you are eager to hear the call of the seeker.

यच्छु॑श्रू॒या इ॒मं हवं॒ दुर्म॑र्षं॒ चकिया उ॒त।
भवे॑रा॒पिर्नो॒ अन्त॑मः ॥ १८ ॥

18. *Yacchuśrūyā imaṁ havaṁ durmarṣaṁ cakriyā uta. Bhaverāpirno antamaḥ.*

As you hear this call of ours, take it as unforgettable and be our closest and ultimate friend and brother.

यच्चि॒द्धि त॒ अपि॒ व्यथि॑जग॒न्वांसा॒ अम॑न्महि।
गा॒दा इदि॑न्द बाधि॒ नः ॥ १९ ॥

19. *Yacciddhi te api vyathirjaganvāṁso amanmahi.*
Godā idindra bodhi naḥ.

And also, when we approach you in our mind and, like supplicants in distress, remember you and pray, then attend to us and be generous. You are the giver of cows, lands and light of knowledge.

आ त्वा॑ र॒म्भं न जिव॑या रर॒भ्मा श॑वसस्पत।
उ॒श्मसि॑ त्वा स॒धस्थ॒ आ॥ २०॥

20. *Ā tvā rambhaṁ na jivrayo rarabhmā śavasaspate.*
Uśmasi tvā sadhastha ā.

O lord commander of power and prosperity, as weaker folks take to the staff for support, so do we depend on you for succour and sustenance and invoke your presence in our hall of yajna.

स्तो॒त्रमिन्दा॑य गायत पुरुनृ॒म्णाय॒ सत्व॑ने।
नकि॒र्यं वृ॑ण्व॒त यु॒धि ॥ २१॥

21. *Stotram-indrāya gāyata purunṛmṇāya satvane.*
Nakiryaṁ vṛṇvate yudhi.

Sing songs of adoration and prayer in honour of Indra, lord of world's power and wealth. Who can ignore and neglect him in the battle of life?

अ॒भि त्वा॑ वृषभा सु॒त सु॒तं सृ॑जामि पी॒तय॑े।
तृ॒म्पा व्य॑श्नुही॒ मद॑म॥ २२॥

22. *Abhi tvā vṛṣabhā sute sutaṁ sṛjāmi pītaye.*
Tṛmpā vyaśnuhī madam.

Lord of generous and creative power, when the yajna is on and soma is distilled, I prepare the cup and offer you the drink. Pray accept, drink to your heart's content and enjoy the ecstasy of bliss divine.

मा त्वा॑ मू॒रा अ॑वि॒ष्यवो॒ माप॒हस्वा॑न॒ आ द॑भन।
माकीं॑ ब॒ह्मद्विषो॑ वनः ॥ २३ ॥

23. *Mā tvā mūrā aviṣyavo mopahasvana ā dabhan.*
Mākīṁ brahmadviṣo vanaḥ.

Let the fools and scoffers never get round you, even if they profess that they are keen to please you, for protection and support. Never support the negationists of knowledge, piety, existence and divinity.

इ॒ह त्वा॒ गोप॑रीणसा म॒ह मं॑दन्तु॒ राध॑से।
सरो॑ गौ॒रो यथा॑ पिब ॥ २४ ॥

24. *Iha tvā goparīṇasā mahe mandantu rādhase.*
Saro gauro yathā piba.

Here may the lovers of cows entertain you with milk and soma for the achievement of great competence and success so that you may drink like the thirsty stag drinking at the pool.

या वृ॒त्रहा प॑रा॒वति॒ सना॒ नवा॑ च चुच्यु॒व।
ता सं॒सत्सु॒ प वो॑चत ॥ २५ ॥

25. *Yā vṛtrahā parāvati sanā navā ca cucyuve.*
Tā saṁsatsu pra vocata.

Whatever gifts of wealth or titles of honour old or new, Indra, destroyer of evil and darkness, you grant far off or near, all those, announce in the assemblies.

अपि॑बत्क॒द्रुवः॑ सु॒तमिन्द्रः॑ स॒हस्र॑बाह्वे।
अत्रा॑ददिष्ट॒ पौं॑स्यम ॥ २६ ॥

26. *Apibat kadruvaḥ sutamindraḥ sahasrabāhve.*
Atrādediṣṭa pauṁsyam.

In the thousand armed dynamic battles of the elements in evolution, Indra, as the sun, drinks the soma of the earth and therein shines the potent majesty of the lord.

सत्यं तत्तुवश यदा विदाना अह्नवाय्यम।
व्यानट तुवण शमि ॥ २७ ॥

27. *Satyaṁ tat turvaśe yadau vidāno ahnavāyyam.*
Vyānaṭ turvaṇe śami.

Knowing the truth of the daily behaviour of the simple man of rectitude, Indra clears the path of peace and goodness in his battle of life.

तरणिं वा जनानां त्रदं वाजस्य गामतः।
समानमु प शंसिषम ॥ २८ ॥

28. *Taraṇiṁ vo janānāṁ tradaṁ vājasya gomataḥ.*
Samānamu pra śaṁsiṣam.

I constantly praise the lord saviour of you, people, and the protector of your earthly wealth, power, progress and freedom.

ऋभु णं न वतव उक्थषु तुग्र्यावृधम।
इन्द्रं साम सचा सुत ॥ २९ ॥

29. *Ṛbhukṣaṇaṁ na vartava uktheṣu tugryāvṛdham.*
Indraṁ some sacā sute.

When the soma is distilled and seasoned and the hymns are sung in the yajna, then to win the company and favour of mighty Indra, I adore the mighty lord, a friend and protector of the strength and power of the people.

यः कृन्तदिद्वि यान्यं त्रिशाकाय गिरिं पृथुम।
गाभ्या गातुं निरेतव॥ ३०॥

30. *Yaḥ kṛntadid vi yonyaṁ triśokāya giriṁ pṛthum.*
Gobhyo gātuṁ niretave.

I adore Indra who makes and breaks the cloud, womb of waters, and the mighty mountain for the humanity of threefold purity of nature, character and behaviour and who makes the paths for rivers to flow on earth.

यद्दधिष मनस्यसि मन्दानः पदिय ासि।
मा तत्करिन्द मृळय॥ ३१॥

31. *Yad dadhiṣe manasyasi mandānaḥ prediya-kṣasi.*
Mā tat karindra mṛḷaya.

Indra, whatever you hold, whatever you think and desire, whatever you give, why not for me? O lord, pray be kind and gracious.

दभं चिद्धि त्वावतः कृतं श्रृण्व अधि ामि।
जिगात्विन्द त मनः॥ ३२॥

32. *Dabhraṁ ciddhi tvāvataḥ kṛtaṁ śṛṇve adhi kṣami.*
Jigātvindra te manaḥ.

Just a little done by someone like you or someone protected by you resounds on the earth. O lord, I pray, may your gracious attention turn to me also.

तवदु ताः सुकीतया सं ुत पशस्तयः।
यदिन्द मृळयासि नः॥ ३३॥

33. *Tavedu tāḥ sukīrtayo 'sannuta praśastayaḥ.*
Yadindra mṛḷayāsi naḥ.

Indra, if you were kind and gracious to us and we were happy, all the graces would be your renown, they would be reflections of your glory.

मा न एकस्मिन्नागसि मा द्वयोरुत त्रिषु।
वधीर्मा शूर भूरिषु॥ ३४॥

34. *Mā na ekasminnāgasi mā dvayoruta triṣu.*
Vadhīrmā śūra bhūriṣu.

O lord of magnanimous glory among the great heroes, not for one trespass, not for two, not for three, not even for many, uncountable, pray, hurt us not, and strike us not.

बिभया हि त्वावत उग्रादभिप्रभङ्गिणः।
दस्मादहमृतीषहः॥ ३५॥

35. *Bibhayā hi tvāvata ugrād-abhiprabhaṅgiṇaḥ.*
Dasmād-aham-ṛtīṣahaḥ.

I would feel fear and awe for a person like you, illustrious, destroyer of the evil, magnificent and scourge of the challengers of truth and law.

मा सख्युः शूनमा विद मा पुत्रस्य प्रभूवसा।
आवृत्वद्भूतु ते मनः॥ ३६॥

36. *Mā sakhyuḥ śūnamā vide mā putrasya prabhū-vaso. Āvṛtvad bhūtu te manaḥ.*

I pray I should never suffer want of friends, never be deprived of children. O lord of wealth, honour and grandeur of the world, let your mind turn to me with kindness.

का नु मर्या अमिथितः सखा सखायमब्रवीत।
जहा का अस्मदीषत॥ ३७॥

37. *Ko nu maryā amithitaḥ sakhā sakhāyamabravīt.*
Jahā ko asmadīṣate.

O people, which friend without provocation would revile a friend, who would forsake a friend in distress, who runs away from us like that?

एवार वृषभा सुत सिन्वन्भूर्यावयः।
श्वघ्नीव निवता चरन॥ ३८॥

38. *Evāre vṛṣabhā sute'sinvan bhūryāvayaḥ.*
Śvaghnīva nivatā caran.

Generous and virile Indra, come to the yajna and the soma celebration, youthful, insatiable like a player going to the hall of contest, and give us inexhaustible food and energy.

आ त एता वचायुजा हरी गृभ्ण सुमदथा।
यदीं ब्रह्मभ्य इद्ददः॥ ३९॥

39. *Ā ta etā vacoyujā harī gṛbhṇe sumadrathā.*
Yadīṁ brahmabhya iddadaḥ.

I receive the word-controlled motive powers and steers of the chariot which fly you on high on liquid fuel, the ones you have given to the scholarly sages.

भिन्धि विश्वा अप द्विषः परि बाधा जही मृधः।
वसु स्पार्हं तदा भर॥ ४०॥

40. *Bhindhi viśvā apa dviṣaḥ pari bādho jahī mṛdhaḥ.*
Vasu spārhaṁ tadā bhara.

Break off all the jealous adversaries, remove all obstacles, eliminate the enemies and violence and fill the world with cherished wealth, honour and prosperity.

यद्वी॒ळाविन्द्र॒ यत्स्थि॒र यत्पशा॑न॒ परा॑भृतम।
वसु॑ स्पा॒र्हं तदा भ॑र॥ ४१॥

41. *Yadvīḷāvindra yat sthire yat parśāne parābhṛtam.*
Vasu spārhaṁ tadā bhara.

Whatever wanted wealth hidden in solid mountains, concealed in secret and trust worthy sources or covered in caverns and deep in the clouds, bring that out in the open for the society.

यस्य॑ त वि॒श्वमा॑नुषा॒ भूर॑र्दत्तस्य॒ वेद॑ति।
वसु॑ स्पा॒र्हं तदा भ॑र॥ ४२॥

42. *Yasya te viśvamānuṣo bhūrerdattasya vedati.*
Vasu spārhaṃ tadā bhara.

That immense wealth discovered by you and collected, of which the people of the world know, bring that cherished treasure into the open and fill the world with it for all.

Mandala 8/Sukta 46

Indra (1-20, 29-31, 33), Prthushravah Kanita, Danastuti (21-24), Vayu (25,-28, 32), Devatah, Vasho'ashvya Rshi

त्वाव॑तः पुरूवसा व॒यमि॑न्द पणतः।
स्मसि॑ स्थातहरीणाम॥ १॥

1. *Tvāvataḥ purūvaso vayamindra praṇetaḥ.*
Smasi sthātar-harīṇām.

Indra, shelter home of the world, leader of

humanity, presiding over mutually sustained stars and planets in motion, we are in bond with you and so shall we remain.

त्वां हि स॒त्यमद्रिवा वि॒द्म दा॒तारमि॒षाम ।
वि॒द्म दा॒तारं रयी॒णाम ॥ २ ॥

2. *Tvāṁ hi satyamadrivo vidma dātāramiṣām.*
Vidma dātāraṁ rayīṇām.

Lord of the thunderbolt, we know you are eternal and constant, ever true, giver of all foods and energies, and we know you are the giver of all kinds and forms of wealth, honour and excellence.

आ यस्य॑ त महि॒मान॒ं शत॑मूत॒ शत॑क्रता ।
गी॒भिर्गृ॒णन्ति॑ का॒रव॑: ॥ ३ ॥

3. *Ā yasya te mahimānaṁ śatamūte śatakrato.*
Gīrbhirgṛnanti kāravaḥ.

Lord of a hundred forms of protection, high priest of a hundred forms of cosmic yajna, we know you whose majesty poets and artists celebrate with songs of adoration.

सु॒नी॒था घा॒ स मत्या॒ यं म॒रुता॒ यम॑र्य॒मा ।
मि॒त्रः पान्त्य॒दुहः॑ ॥ ४ ॥

4. *Sunītho ghā sa martyo yaṁ maruto yamaryamā.*
Mitraḥ pāntyadruhaḥ.

True it is that that man is morally right, well guided and secure whom the Maruts, vibrant powers of defence and protection, Aryama, power of right conduct and justice, and Mitra, power of love and enlightenment,

all free from hate and jealousy, lead and protect on the right path.

दधा॑ना॒ गाम॒दश्व॑वत्सु॒वीय॑मादि॒त्यजू॑त एधत।
सदा॑ रा॒या पु॑रु॒स्पृहा॑॥ ५॥

5. *Dadhāno gomad-aśvavat suvīryam-ādityajūta edhate. Sadā rāyā puruspṛhā.*

Inspired and energised by Aditya, lord of light and enlightenment, blest with cows, lands and culture, horses, advancement and achievement, bearing courage and creative vitality of high order, he grows and goes forward with cherished wealth, honour and excellence.

तमिन्द्रं॑ दान॑मीमह शवसा॒नमभी॑वम।
इशा॑नं रा॒य इ॑महे॥ ६॥

6. *Tamindraṁ dānamīmahe śavasānamabhīrvam. Īśānaṁ rāya īmahe.*

We pray to Indra, omnipotent and fearless lord ruler of the world, for the gift of wealth, honour and excellence.

तस्मि॒न्हि सन्त्यू॒तया॒ विश्वा॒ अभी॑रव॒ः सचा॑।
तमा व॑हन्तु॒ सप्त॑यः पुरू॒वसुं॒ मदा॑य॒ हर॑यः सु॒तम॥ ७॥

7. *Tasmin hi santyūtayo viśvā abhīravaḥ sacā. Tamā vahantu saptayaḥ purūvasuṁ madāya harayaḥ sutam.*

In him centre and abide all protections free from fears of the world, integrated. That same lord of world's wealth and peace, the waves of cosmic energy and vibrations of the mind may, we pray, awaken in our

consciousness which is in tune with the lord's omnipresence for spiritual joy.

यस्त॒ मदा॒ वर॑ण्या॒ य इ॑न्द वृत्र॒हन्त॑मः ।
य आ॑द॒दिः स्व१॑र्नृ॒भि॒यः पृत॑नासु दु॒ष्टर॑ः ॥ ८ ॥

8. *Yaste mado vareṇyo ya indra vṛtrahantamaḥ.*
Ya ādadiḥ svar-nṛbhir-yaḥ pṛtanāsu duṣṭaraḥ.

That spiritual joy, Indra, which is our highest choice, which is the highest destroyer of moral and spiritual darkness, which is the giver of heavenly peace and which is ordinarily unattainable by people in mortal struggles, that joy, that ecstasy, that bliss of yours we ask of you.

या दु॒ष्टरा॑ विश्ववार श्र॒वाय्या॒ वाज॒ष्वस्ति॑ तरु॒ता ।
स न॑: शविष्ठ सव॒ना व॑सा गहि ग॒मम॒ गार्म॑ति व॒ज ॥ ९ ॥

9. *Yo duṣṭaro viśvavāra śravāyyo vājeṣvasti tarutā.*
Sa naḥ śaviṣṭha savanā vaso gahi gamema gomati vraje.

Indra, lord omnificent of the world, omnipotent, haven and home of the universe, that divine joy, Ananda, which is difficult to attain, most renowned and profuse, ark of success over the seas and struggles of life, that Ananda, O lord, come and bring us, which may we attain in our yajnic sessions of meditation at the centre of our personality wherein the mind and senses converge and merge with spiritual consciousness.

ग॒व्या षु णा॒ यथा॑ पु॒रा श्व॒यात र॑थ॒या ।
व॒रि॒व॒स्य म॑हामह ॥ १० ॥

10. *Gavyo ṣu ṇo yathā purā'śvayota rathayā.*
Varivasya mahāmaha.

Lord greatest of the great, Indra, come now as ever before and bring us wealth of lands and cows and discipline of the mind and senses, wealth of horses, progress and meaningful attainments, and scientific transports and spiritual adventures of the soul in meditation and yajnic sessions.

नहि त शूर राधसा न्तं विन्दामि सत्रा।
दशस्या नो मघवन्नू चिदद्रिवो धिया वाजेभिराविथ ॥ ११ ॥

11. *Nahi te śūra rādhaso'ntaṁ vindāmi satrā.*
Daśasyā no maghavannū cidadrivo dhiyo vāje-bhirāvitha.

O lord generous and brave, I do not find the end and bounds of your gifts of wealth and competence. Lord of wealth, wisdom and excellence, wielder of the thunderbolt of justice and power, grant us the gifts of material, mental and spiritual wealth, and protect and promote our mind and senses with speed and energy for progress in action and attainment.

य ऋष्वः श्रावयत्सखा विश्वत्स वेद जनिमा पुरुष्टुतः।
तं विश्वे मानुषा युगन्दं हवन्त तविषं यतस्रुचः ॥ १२ ॥

12. *Ya ṛṣvaḥ śrāvayatsakhā viśvet sa veda janimā puruṣṭutaḥ. Taṁ viśve mānuṣā yugendraṁ havante taviṣaṁ yatasrucaḥ.*

The lord sublime who is universally worshipped is a friend and promoter of the celebrants and knows the origins of the entire forms of existence. That same lord illustrious and refulgent, Indra, the entire people

of the world with ladlefuls of ghrta in hand always invoke, adore and worship.

स नो वाजेष्वविता पुरूवसुः पुरःस्थाता मघवा वृत्रहा भुवत ॥ १३ ॥

13. *Sa no vājeṣvavitā purūvasuḥ puraḥ sthātā maghavā vṛtrahā bhuvat.*

That lord Indra, haven and home of the world, ever present everywhere, we need and invoke. That commander of wealth and power, dispeller of darkness and destroyer of evil, may, we pray, be our protector and promoter in the material, moral and spiritual struggles of our life.

अभि वो वीरमन्धसो मदेषु गाय गिरा महा विचेतसम। इन्द्रं नाम श्रुत्यं शाकिनं वचा यथा ॥ १४ ॥

14. *Abhi vo vīramandhaso madeṣu gāya girā mahā vicetasam. Indraṁ nāma śrutyaṁ śākinaṁ vaco yathā.*

In the ecstasy of your soma celebration, with the best of word and voice, sing in praise of Indra, mighty brave, highly knowledgeable and wise, renowned of name and versatile in power and competence.

ददी रक्णस्तन्वं ददिवसुं ददिवाजेषु पुरुहूत वाजिनम। नूनमथ ॥ १५ ॥

15. *Dadī rekṇastanve dadirvasu dadirvājeṣu puru-hūta vājinam. Nūnamatha.*

Indra, lord universally invoked and adored, give us health for our body, give wealth, give us power and

speed in our battles of life, and give us all this soon and for sure.

विश्वषामिर्ज्यन्तं वसूनां सासह्वांसं चिद्स्य वपसः ।
कृपयता नूनमत्यथ ॥ १६ ॥

16. *Viśveṣām-irajyantaṁ vasūnāṁ sāsahvāṁsaṁ cidasya varpasaḥ. Kṛpayato nūnamatyatha.*

Sing in praise of Indra, ruler and promoter of the wealth and beauty of this world as it is and as it might be in future. He is challenger and vanuisher of the enemies.

महः सु वो अरमिष स्तवामह मीळहुष अरंगमाय जग्मय ।
यज्ञभिर्गीर्भिर्विश्वमनुषां मरुतामिय धिसि गाय त्वा नमसा गिरा ॥ १७ ॥

17. *Mahaḥ su vo aramiṣe stavāmahe mīḷhuṣe araṁgamāya jagmaye. Yajñebhir-gīrbhir-viśvamanuṣāṁ marutāmiyakṣasi gāye tvā namasā girā.*

For the sake of ample food and energy for you all, O people, we adore, with holy yajnic hymns, the great, generous, all round mover and obliging visitor, Indra, loved of all people in general and vibrant divines in particular. You love to be with us, O lord, and I celebrate and felicitate you with hymns and homage.

य पातयन्त अज्मभिगिरीणां स्नुभिरषाम ।
यज्ञं महिष्वणीनां सुम्नं तुविष्वणीनां पाध्वर ॥ १८ ॥

18. *Ye pātayante ajmabhir-girīṇāṁ snubhireṣām. Yajñaṁ mahiṣvaṇīnāṁ sumnaṁ tuviṣvaṇīnāṁ prādhvare.*

We celebrate the roaring and tempestuous winds, Maruts, who, with their power and force, shake the clouds and streams down these mountains, give us gifts of yajnic well-being and joy in our creative and developmental programmes of love and non-violence.

प्रभङ्गं दुर्मतीनामिन्द्र शविष्ठा भर।
रयिमस्मभ्यं युज्यं चादयन्मत ज्यष्ठं चादयन्मत ॥ १९ ॥

19. *Prabhaṅgaṁ durmatīnām-indra śaviṣṭhā bhara. Rayim-asmabhyaṁ yujyaṁ codayanmate jyeṣṭhaṁ codayanmate.*

Indra, lord most potent, bring us the intelligence and other means to break down the negative and anti-social thoughts and actions of adversaries. O lord inspirer of right thinking, bring us the mind and materials usable in constructive thinking and planning and bring us the best and highest thought and competence, O lord inspirer of rational and scientific minds.

सनितः सुसनितरुग्र चित्र चतिष्ठ सूनृत।
प्रासहा समाट सहुरिं सहन्तं भुज्युं वाजेषु पूर्व्यम ॥ २० ॥

20. *Sanitaḥ susanitarugra citra cetiṣṭha sūnṛta. Prāsahā samrāṭ sahuriṁ sahantaṁ bhujyuṁ vājeṣu pūrvyam.*

O generous lord, most charitable giver, mighty, wonderful, most conscientious and attentive, most truthful, tolerant and courageous, supreme ruler, bring us the mind and material, power and force which is patient and courageous, challenging, useful and of permanent value.

आ स एतु य इवदाँ अदेवः पूतमादद। यथा चिद्वशा अश्व्यः
पृथुश्रवसि कानीते स्या व्युष्यादद ॥ २१ ॥

21. *Ā sa etu īvadāň adevaḥ pūrtamādade. Yathā cid-*
vaśo aśvyaḥ pṛthuśravasi kānīte'syā vyuṣyā-dade.

Come that sage and scholar of human virtue, just human, not a god, who has received the feel of full and universal spirit of divinity, just as the man in the clutches of karmic sufferance experiences the bliss of divinity in the twilight and beauteous glory of the dawn of universal light and renown.

षष्टिं सहस्राश्व्यस्यायुतासनमुष्टीनां विंशतिं शता।
दश श्यावीनां शता दश त्र्यरुषीणां दश गवां सहस्रा ॥ २२ ॥

22. *Ṣaṣṭiṁ sahasrāśvyasyāyutāsanamuṣṭrānāṁ*
viṁśatiṁ śatā. Daśa śyāvīnāṁ śatā daśa
tryaruṣīṇāṁ daśa gavāṁ sahasrā.

I have got sixty-and-ten thousand horses, twenty hundred camels, and ten hundred dark brown, ten hundred tawny red, in all ten thousand cows.

दश श्यावा ऋधदया वीतवारास आशवः।
मथा नमिं नि वावृतुः ॥ २३ ॥

23. *Daśa śyāvā ṛdhadrayo vītavārāsa āśavaḥ.*
Mathrā nemiṁ ni vāvṛtuḥ.

Ten fleet dark brown horses with straight long tails instantly rushing to the target turn the whirling wheels of my chariot and beat the opposing forces.

दानासः पृथुश्रवसः कानीतस्य सुराधसः।
रथं हिरण्ययं ददन्मंहिष्ठः सूरिरभूद्वषिष्ठमकृत श्रवः ॥ २४ ॥

24. *Dānāsaḥ pṛthuśr-vasaḥ kānītasya surādhasaḥ. Rathaṁ hiraṇyayaṁ dadan-maṁhiṣṭhaḥ sūrira-bhūd-varṣiṣṭham-akṛta śravaḥ.*

The gifts of generosity of the supreme giver universally renowned, sublime and bountiful, giving a golden chariot to the devotee, earn him the tributes of being most glorious and spread his fame as the most munificent hero.

आ नो वाया महे तने याहि मखाय पाजसे।
वयं हि ते चकृमा भूरि दावने सद्यश्चिन्महि दावने ॥ २५ ॥

25. *Ā no vāyo mahe tane yāhi makhāya pājase. Vayaṃ hi te cakṛmā bhūri dāvane sadyaścinmahi dāvane.*

O Vayu, lord of mighty motion, come for the great expansion of the speed and power of our yajna. Lord of high generosity, we adore you always and glorify you as a great, liberal and universal ultimate giver.

या अश्वेभिर्वहते वस्त उस्त्रास्त्रिः सप्त सप्ततीनाम। एभिः सोमेभिः सोमसुद्भिः सोमपा दानाय शुक्रपूतपाः ॥ २६ ॥

26. *Yo aśvebhir-vahate vasta usrāstriḥ sapta sapta-tīnām. Ebhiḥ somebhiḥ somasudbhiḥ somapā dānāya śukrapūtapāḥ.*

Come he who travels by radiations of cosmic energy, vested in and carrying thrice seven of seventy rays of the sun, he, protector of the pure and holy, protector of soma joy, come with these somas of bliss, with the makers of soma for giving us the gifts of joy.

या म इमं चिदु त्मना मन्दच्चित्रं दावने।
अरर्ट्व अ इ नहुष सुकृत्वनि सुकृत्तराय सुकतुः ॥ २७ ॥

27. *Yo ma imaṁ cidu tmanā mandaccitraṁ dāvane. Araṭve akṣe nahuṣe sukṛtvani sukṛttarāya sukratuḥ.*

He who by himself rejoices in giving me this wonderful gift of light and yajnic expansion, the same lord of holy action rejoices in giving more to enhance higher charity of the grown up man of holy deeds in practical life.

उ॒च॒थ्य॒३॑ वपु॑षि॒ यः स्व॒राळुत वा॑या घृत॒स्नाः।
अश्व॑षित॒ं रज॑षित॒ं शुन॑षित॒ं पाज्म॒ तदि॒दं नु तत॥ २८॥

28. *Ucathye vapuṣi yaḥ svarāḷuta vāyo ghṛtasnāḥ. Aśveṣitaṁ rajeṣitaṁ śuneṣitaṁ prājma tadidaṁ nu tat.*

Vayu, refulgent ruler of the world of purity, decency and generosity soft as consecrated in ghrta, in this beautiful life of admirable nature and character, whatever you give for social achievement, emotional satisfaction and spiritual realisation is the same as you have given to me.

अध॑ प्रि॒यमि॑षि॒राय॑ ष॒ष्टिं स॒हस्रा॑सनम।
अश्वा॑ना॒मि ा वृष्णा॑म॥ २९॥

29. *Adha priyamiṣirāya ṣaṣṭiṁ sahasrāsanam. Aśvānāminna vṛṣṇām.*

And I have received sixty thousand gifts of value dear to the strong and ambitious, like horses of the most virile breed dear to the warriors.

गावा॒ न यू॒थमुप॑ यन्ति॒ वध॑य॒ उप॒ मा य॑न्ति॒ वध॑यः॥ ३०॥

30. *Gāvo na yūthamupa yanti vadhraya upa mā yanti vadhrayaḥ.*

As cows join the herd for protection and support so the weaker people come to me for sustenance and support, yes the needy come for succour and support.

अध॒ यच्चा॑रथ ग॒ण श॒तमुष्टाँ॒ अचि॑कदत।
अध॒ श्वित्न्ये॑षु विंश॒तिं श॒ता ॥ ३१ ॥

31. *Adha yaccārathe gaṇe śatamuṣṭrāँ̆ acikradat. Adha śvitneṣu viṁśatiṁ śatā.*

And then the blessed man calls for a hundred camels and twenty hundred from amongst the white herd, all out of the active and working ones, for giving away to the needy.

श॒तं दा॒स ब॑ल्बू॒थ विप॒स्तरु॑ ँ॒ आ द॑द। त त॑ वायव्रि॒म जना॒ मद॒न्तीन्द्र॑गापा॒ मद॑न्ति दे॒वगा॑पाः ॥ ३२ ॥

32. *Śataṁ dāse balbūthe viprastarukṣa ā dade. Te te vāyavime janā madantīndragopā madanti devagopāḥ.*

The man of power and prosperity has given away a hundred, the vibrant sage and saviour has received. O Vayu, your beneficiaries, these people, protected and supported by Indra, the generous, rejoice, celebrate and exhilarate you.

अध॒ स्या यार्षणा म॒ही प॑ती॒ची वश॑म॒श्व्यम।
अधि॑रुक्मा॒ वि नी॑यत ॥ ३३ ॥

33. *Adha syā yoṣaṇā mahī pratīcī vaśamaśvyam. Adhirukmā vi nīyate.*

Now then that youthful maiden, great and glamorous in golden finery, is led forth to the seasoned bachelor of her love and desire on the wedding vedi.

Mandala 8/Sukta 47

Adityah (1-13), Adityah - Ushah Devatah, Trita Aptya Rshi

महि॑ वो महतामवो॒ वरु॑ण मित्र दा॒शुषे॑। यमा॑दित्या अ॒भि द्रु॒हो र॑क्षथा॒ नम॒घं नꣳश॑दन्न॒हसो॑ व ऊ॒तयः॑ सुऊ॒तयो॑ व ऊ॒तयः॑॥ १॥

1. *Mahi vo mahatāmavo varuṇa mitra dāśaṣe. Yamādityā abhi druho rakṣathā nemagham naśadanehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O Varuna, Mitra, powers wise, just and loving, choice and love of all, great is your protection, noble ones, for the generous man of charity. O Adityas, brilliant powers of light and enlightenment, children of indestructible mother life, whoever you protect from the jealous and the malignant, no sin ever touches. Sinless are your protections, noble and holy are your protections (free from jealousy, anger and violence).

वि॒दा दे॑वा अ॒घाना॒मादि॑त्यासो अ॒पाकृ॑तिम। प॒क्षा इ॑व॒ वया॒ यथा॒परि॒ व्यꣳस्म शर्म॑ यच्छता न॒हसो॑ व ऊ॒तयः॑ सुऊ॒तयो॑ व ऊ॒तयः॑॥ २॥

2. *Vidā devā aghānāmādityāso apākṛtim. Pakṣā vayo yathopari vyasme śarma yacchatānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O divine powers of light, love and justice, you know how to remove sin and cleanse us of evil. As birds shade their young ones with wings, so give us shelter

and protection all over. Sinless are your protections, noble and holy are your protections.

व्य१स्म अधि शम तत्प ा वया न यन्तन। विश्वानि विश्ववदसा वरूथ्या मनामह नहसा व ऊतयः सुऊतया व ऊतयः ॥ ३ ॥

3. *Vyasme adhi śarma tat pakṣā vayo na yantana. Viśvāni viśvavedaso varūthyā manāmahe 'nehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

All round, all over us, spread your cover of protection like birds. You know and command the wealth and powers of the world. We pray for shelter, peace and protection. Sinless are your protections, free from evil, noble and holy are your protections, free from jealousy, anger and violence.

यस्मा अरासत ायं जीवातुं च पचतसः। मनाविश्वस्य घदिम आदित्या राय इशत नहसा व ऊतयः सुऊतया व ऊतयः ॥ ४ ॥

4. *Yasmā arāsata kṣayaṁ jīvātuṁ ca pracetasaḥ. Manorviśvasya ghedima ādītyā rāya īṣate'nehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Whoever these Adityas, powers of light, most wise, provide a peaceful shelter home for a comfortable living, that man's wealth, power and honour they overwatch, control and rule for protection. Sinless are your protections, noble and holy your safeguards.

परि णा वृणज ाघा दुगाणि र्थ्या यथा। स्यामदिन्दस्य शमण्यादित्यतानामुतावस्यनहसा व ऊतयः सुऊतया व ऊतयः ॥ ५ ॥

5. *Pari ṇo vṛṇajannaghā durgāṇi rathyo yathā. Syāmedindrasya śarmaṇyādityānāmutāvasyanehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Just as charioteers avoid difficult and impossible roads, so let sins and crimes go by, leaving us aside. Let us be in the homely protection of Indra and under the protective umbrella of the Adityas. O Adityas, free from sin and evil are your protections, noble and holy your safeguards.

परि ह्वृतदना जना युष्मादत्तस्य वायति। दवा अदभमाश वा यमादित्या अहतनानहसा व ऊतयः सुऊतया व ऊतयः ॥ ६ ॥

6. *Parihvṛtedanā jano yuṣmādattasya vāyati. Devā adabhramāśa vo yamādityā ahetanānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Adityas, powers of light and lightning speed, even though a person might be living in distress, he raises and expands what you give him and rises to higher joy and prosperity when you approach him and bless. Sinless are your protections, holy and noble your safeguards and securities.

न तं तिग्मं चन त्यजा न दासदभि तं गुरु। यस्मा उ शम सपथ आदित्यासा अराध्वमनहसा व ऊतयः सुऊतया व ऊतयः ॥ ७ ॥

7. *Na taṁ tigmaṁ cana tyajo na drāsadabhi taṁ guru. Yasmā u śarma sapratha ādityāso arādhvamanehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Sharpest envy and violent anger do not terrify

or demoralise him, O Adityas, whom you give a large home and wide margin of tolerance. Sinless are your protections, noble and holy your safeguards and securities.

युष्म दे॑वा॒ अपि॑ ष्मसि॒ युध्य॑न्त इव॒ वम॑सु। यू॒यं म॒हा न॒ एन॑सा यू॒यमभा॑दुरुष्यता॒नहसा॑ व ऊ॒तयः॑ सुऊ॒तया॑ व ऊ॒तयः॑ ॥ ८ ॥

8. *Yuṣme devā api ṣmasi yudhyanta iva varmasu. Yūyaṁ maho na enaso yūyamarbhāduruṣyatānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Brilliant and brave Adityas, in you we are safe like warriors in armour. You save us from heinous sins and major crimes, you save us from minor faults and lighter trespasses. Sinless are your protections and holy and noble your safegurards.

अदि॑तिन उरुष्य॒त्वदि॑ति॒ः शम॑ यच्छतु। मा॒ता मि॒त्रस्य॑ र॒वता॑ य॒म्णा वरु॑णस्य चान॒हसा॑ व ऊ॒तयः॑ सुऊ॒तया॑ व ऊ॒तयः॑ ॥ ९ ॥

9. *Aditirna uruṣyatvaditiḥ śarma yacchatu. mātā mitrasya revato'ryamṇo varuṇasya cānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

May Aditi, Mother Nature, save us. May Aditi, mother earth, provide us a restful home. May Aditi, mother of Mitra, prosperous Aryama and Varuna provide us peace and happiness. Sinless are your protections, holy your safeguards, holily protected.

यद्दे॑वाः॒ शम॑ शर॒णं यद्भ॒दं यद॑नातु॒रम। त्रि॒धातु॒ यद्व॑रू॒थ्यं॑ तद॒स्मासु॒ वि य॑न्तनान॒हसा॑ व ऊ॒तयः॑ सुऊ॒तया॑ व ऊ॒तयः॑ ॥ १० ॥

10. *Yaddevāḥ śarma śaraṇaṁ yadbhadraṁ yadanāturam. Tridhātu yadvarūthyaṁ tadasmāsu vi yantanānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Adityas, brilliant leaders of the mother nation, the home that is a restful place to live in, which is beneficial, which is free from want and ailments, and three-metalled furniture and appliances, all that is needed in a good and comfortable home, pray provide, secure and insure among us, the people of the land. Sinless are your protections, noble your safeguards, holily protected.

आदित्या अव हि ख्यताधि कूलादिव स्पशः। सुतीर्थमर्वता यथानु ना नषथा सुगमनहसा व ऊतयः सुऊतया व ऊतयः॥ ११॥

11. *Ādityā ava hi khyatādhi kūlādiva spaśaḥ. Sutīrthamarvato yathānu no neṣathā sugamane-haso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Adityas, brilliant leaders of the nation, just as people stand on the bank of a river above and look below upon the flowing waters, so look below upon the people on the march, and just as they take the horses across the stream by the safest ford, so lead the nation forward by the safest paths of progress. Sinless are your protections and safest your securities.

नह भदं रक्षस्विन नावय नापया उत। गव च भदं धनव वीराय च श्रवस्यत नहसा व ऊतयः सुऊतया व ऊतयः॥ १२॥

12. *Neha bhadraṁ rakṣasvine nāvayai nopayā uta. Gave ca bhadraṁ dhenave vīrāya ca śravasyate-'nehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

No good here for friends of evil, no possibility of escape, no appeasement. But for the cow, the lands, literature and culture, for the milch cow, for creative and productive forces, for the brave warriors and philanthropists of renown, for all these, yes, all good, all safe, all opportunities. Sinless are your protections, unfailing your safeguards.

यदा॒वियद॑पी॒च्यं१॒॑ दवा॑सा॒ अस्ति॑ दृ॒ष्कृत॑म। त्रि॒त तद्विश्व॑-मा॒प्त्य आ॒र अ॒स्मद्दधा॑तना॒नृ॒हसा॑ व ऊ॒तय॑: सुऊ॒तया॑ व ऊ॒तय॑: ॥ १३ ॥

13. *Yadāvir-yadapīcyaṁ devāso asti duṣkṛtam. Trite tadviśvamāptya āre asmad dadhātanānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O brilliant leaders of the world, all evil thoughts, deeds or practices, whether open or covert, which may be prevalent in the three spheres of body, mind and soul of the individual and society, all those, pray, ward off, keep away from us. Sinless are your protections, noble your safeguards.

यच्च॒ गाषु॑ दु॒ष्वप्न्यं॒ यच्चा॒स्म दु॑हितदिवः। त्रि॒ताय॒ तद्वि॑भावया॒प्त्याय॒ परा॑ वहा॒नृ॒हसा॑ व ऊ॒तय॑: सुऊ॒तया॑ व ऊ॒तय॑: ॥ १४ ॥

14. *Yacca goṣu duṣṣvapnyaṁ yaccāsme duhitardivaḥ. Tritāya tadvibhāvaryāptyāya parā vahānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O daughter of the light of heaven, holy dawn, noble intelligence, holy wisdom, whatever evil thought, dream or ambition there be in or in relation to our mind and senses or in relation to anything else of our life, O

light of the dawn, take away far off from us for the good of the self and the world of threefold virtue of body, mind and soul. Sinless are your protections, holy your safeguards.

निष्कं वा घा कृणवत स्रजं वा दुहितदिवः । त्रित दुष्वप्न्यं सव आप्त्य परि दद्मस्यनेहसा व ऊतयः सुऊतया व ऊतयः ॥ १५ ॥

15. *Niṣkaṁ vā ghā kṛṇavate srajaṁ vā duhitardivaḥ. Trite duṣṣvapnyaṁ sarvamāptye pari dadmasyanehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O daughter of the light of dawn, heavenly revelation of wisdom, descent of divinity, all bad dreams and ambitions for the maker of gold ornaments or the maker of flower garlands, or in relation to the pride of body, mind and soul, we throw off. Sinless are your protections, holy your safeguards.

तद गाय तदपस तं भागमुपसदुषं । त्रिताय च द्विताय चाषा दुष्वप्न्यं वहानेहसा व ऊतयः सुऊतया व ऊतयः ॥ १६ ॥

16. *Tadannāya tadapase taṁ bhāgamupaseduṣe. Tritāya ca dvitāya coṣo duṣṣvapnyaṁ vahānehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

For the sake of the man whose food is bad dreams, whose karma it is, whose entire share of life is this, for the sake of the man of threefold world of body, mind and soul, and for the good of the twice born humanity, O dawn of divine light, take away the bad dreams far off. Sinless are your protections, holy your safeguards.

यथा कलं यथा शफं यथर्णं संनयामसि। एवा दुष्वप्न्यं सव ामाप्त्य सं नयामस्यनहस ' व ऊतयः सुऊतय ' व ऊतयः ॥ १७ ॥

17. *Yathā kalāṁ yathā śapharṁ yatha ṛṇaṁ saṁnayāmasi. Evā duṣṣvapnyaṁ sarvamāptye saṁ nayāmasya-nehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

Just as we throw off a dead nail and a dead hoof, and just as we pay off a bad debt, similarly we throw off tall bad dreams of our whole world far away. O Adityas, O dawn of light, sinless are your protections, holy your safeguards.

अजष्माद्यासनाम चाभूमानागसा वयम। उषा यस्मादुष्व-प्न्यादभष्माप तदुच्छत्वनहस ' व ऊतयः सुऊतया ' व ऊतयः ॥ १८ ॥

18. *Ajaiṣmādyāsanāma cābhūmānāgaso vayam. Uṣo yasmād duṣṣvapnyādabhaiṣmāpa taducchatva-nehaso va ūtayaḥ su-ūtayo va ūtayaḥ.*

O Adityas, O dawn of light, we have won today, achieved something great, and become free of sin and evil. O dawn, the bad dreams which we fear, pray, throw off. Sinless are your protections, holy your safeguards.

Mandala 8/Sukta 48

Soma Devata, Pragatha Ghaura Kanva Rshi

स्वादारभि वयसः सुमधाः स्वाध्या वरिवावित्तरस्य।
विश्व यं दवा उत मर्त्यासा मधु बुवन्ता अभि संचरन्ति ॥ १ ॥

1. *Svādorabhakṣi vayasaḥ sumedhāḥ svādhyo varivovittarasya. Viśve yaṁ devā uta martyāso madhu bruvanto abhi saṁcaranti.*

An intelligent and dedicated reader of holy literature, I have enjoyed the delicious soma food of higher and holier quality which all divines and mortals of the world enjoy, saying 'it is honey sweet and savoury', when they meet in sacred gatherings.

अन्तश्च॒ पागा॒ अदि॑तिभवास्यवया॒ता हर॑सा॒ दव्य॑स्य।
इन्द॒विन्द॑स्य स॒ख्यं जु॒षा॒णः श्राष्टी॑व॒ धुर॒मनु॑ रा॒य ऋ॑ध्याः॥ २॥

2. *Antaśca prāgā aditirbhavāsyavayātā haraso daivyasya. Indavindrasya sakhyaṁ juṣāṇaḥ śrauṣṭīva dhuramanu rāya ṛdhyāḥ.*

O soma, reaching the core of personality, you are internalised, assimilated as one with the body and creative mind of man, dispeller of divine anger, and friend of Indra, the soul. O soma, just like willing and obedient horses of the chariot harnessed and yoked, inspire us toward the wealth, honour and excellence of life.

अपा॑म॒ सोम॑म॒मृता॑ अभू॒मागन्म॒ ज्योति॒रवि॑दाम दे॒वान।
किं नू॒नम॒स्मान्कृ॑णव॒दरा॑ति॒ः किमु॑ धू॒तिर॑मृ॒त॒ मर्त्य॑स्य॥ ३॥

3. *Apāma somamamṛtā abhūmāganma jyotiravidāma devān. Kiṁ nūnamasmān kṛṇavadar-ātiḥ kimu dhūrtiramṛta martyasya.*

We have drunk the soma of immortality, we have become immortal, attained to the light of divinity, have known the organs of perception and imagination, and realised the divinities of light, power and excellence. What can the enemies internal and external do now against us? O lord immortal, soma, what can the violence of mortals do against us?

शं नो भव हृद आ पीत इन्दा पितेव सोम सूनवे सुशेवः। सखेव सख्ये उरुशंस धीरः प ण आयुर्जीवसे सोम तारीः ॥ ४ ॥

4. *Śaṁ no bhava hṛda ā pīta indo piteva soma sūnave suśevaḥ. Sakheva sakhya uruśaṁsa dhīraḥ praṇa āyurjīvase soma tārīḥ.*

O soma, drink of immortality, be good and blissful for the heart. O nectar soma, when drunk, be as good and blissful as father is to the child. Soma, universally admired, brave and heroic, patient and constant, as a friend for the friend, give us a long age of good health so that we may live a full life of joy to our heart's content.

इम मा पीता यशस उरुष्यवा रथं न गावः समनाह पर्वसु। त मा र क्षन्तु विस्रसश्चरित्रादुत मा स्रामाद्यवयन्त्विन्दवः ॥ ५ ॥

5. *Ime mā pītā yaśasa uruṣyavo rathaṁ na gāvaḥ samanāha parvasu. Te mā rakṣantu visrasaścaritrāduta mā srāmādyavayantvindavaḥ.*

These soma drinks, protective of honour, may secure and strengthen my joints as straps secure the chariots at joints, and inspire me to apply myself to noble projects as bullocks draw the chariot to good destinations. These drinks may save me from weakness of character and protect me from depression and disease.

अग्निं न मा मथितं सं दिदीपः प च ाय कृणुहि वस्यसा नः। अथा हि त मद आ सोम मन्य रवाँइव प चरा पुष्टिमच्छ ॥ ६ ॥

6. *Agniṁ na mā mathitaṁ saṁ didīpaḥ pra cakṣaya kṛṇuhi vasyaso naḥ. Athā hi te mada ā soma manye revāṅ iva pra carā puṣṭimaccha.*

Light and shine me like fire from wood by friction, give me the eye to see the light and raise us to be masters of wealth, honour and excellence. O soma, drink of immortality, in the ecstasy of exhilaration, I concentrate and meditate on the self in the peace of divinity like a wealthy man of spiritual profusion. O bliss of exuberance, stimulate, inspire and raise me well to perfect health of body, mind and soul.

इ॒षि॒रेण॑ त॒ मन॑सा सु॒तस्य॑ भ ी॒महि॒ पित्र्य॑स्यव रा॒यः । साम॑ राज॒न्प ण॒ आयूं॑षि तारी॒रहा॑नीव॒ सूया वास॒राणि॑ ॥ ७ ॥

7. *Iṣireṇa te manasā sutasya bhakṣīmahi pitryasyeva rāyaḥ. Soma rājan pra ṇa āyūṁṣi tārīrahānīva sūryo vāsarāṇi.*

O bright soma, with stimulated and inspired mind, let us drink at the fount of your exuberant flow like children enjoying on the wealth of their parents. O ruling light of soma divine, pray lengthen our life and rejuvenate our health like the sun lengthening the light of days.

साम॑ राजन्मृ॒ळया॑ नः स्व॒स्ति तव॑ स्मसि व॒त्या॒३॑स्तस्य॑ विद्धि । अल॑ति॒ द ा॑ उ॒त म॒न्युरि॑न्दा॒ मा ना॑ अ॒या अ॑नुका॒मं परा॑ दाः ॥ ८ ॥

8. *Soma rājan mṛḷayā naḥ svasti tava smasi vratyāstasya viddhi. Alarti dakṣa uta manyu-rindo mā no aryo anukāmaṁ parā dāḥ.*

O soma, ruling light of life, be kind and gracious,

give us peace and well being, we are your devotees, observers of your rules of life in joy, pray know this. O fluent life of joy, pray know that confidence and competence and righteous passion is fresh and vibrant in us, do not forsake us, give us not up to the will and pleasure of the enemy.

त्वं हि न॑स्त॒न्वः॑ साम गो॒पा गात्र॑गात्र निष॒त्थो नृ॒चक्षाः॑। यत्त॑ व॒यं प॑मि॒नाम॑ व्र॒तानि॒ स ना॑ मृळ सु॒षखा॑ दे॑व वस्यः॥ ९॥

9. *Tvaṁ hi nastanvaḥ soma gopā gātregātre niṣasatthā nṛcakṣāḥ. Yat te vayaṁ pramināma vratāni sa no mṛḷa suṣakhā deva vasyaḥ.*

O soma, you are the protector and promoter of our body and personality. Watcher and leading light of humanity, seep in and energise every part of our body. And if we default on your rules of discipline, even so, O noble friend, generous power superior, be good and gracious to us and help us to be happy.

ऋ॒दू॒दर॑ण॒ सख्या॑ सचय॒ या मा॒ न रिष्य॑द्धयश्व पी॒तः। अ॒यं यः सामा॒ न्यधा॑य्य॒स्म तस्मा॒ इन्दं॒ प॒तिर॑म्याय॒ुः॥ १०॥

10. *Ṛdūdareṇa sakhyā saceya yo mā na riṣyeddharyaśva pītaḥ. Ayaṁ yaḥ somo nyadhayyasme tasmā indraṁ pratiramemyāyuḥ.*

Indra, O soul and spirit of intelligence, let me be friends with soma as with a friend of noble nature and drink it as it would do me no harm. I pray to Indra, lord omnipotent giver of bliss, that the soma which I have drunk in may increase and enrich my life.

अप॒ त्या अ॑स्थुरनि॑रा॒ अमी॑वा॒ निर॑त्रस॒न्तमि॑षी॒चीर॑भ॑षुः । आ सामा॑ अ॒स्माँ अ॑रुहद्वि॒हा॑या॒ अग॑न्म॒ यत्र॑ पति॒रन्त॒ आयुः॑ ॥ ११ ॥

11. *Apa tyā asthuranirā amīvā niratrasan-tamiṣīcīra-bhaiṣuḥ. Ā somo asmāň aruhad vihāyā aganma yatra pratiranta āyuḥ.*

Let those difficult ailments subside and go far from here. Even though they are strong and fearful, let them be off from here. Potent soma has risen up in vigour and has energised us, and we have reached where life increases and delights through age in ecstasy.

या न॒ इन्दु॑ः पितरा हृ॒त्सु पी॒ता म॑र्त्या॒ मर्त्याँ॑ आवि॒वर्श॑ । तस्म॒ सामा॑य ह॒विषा॑ विधम मृळी॒क अ॑स्य सु॒म॒ता स्या॑म ॥ १२ ॥

12. *Yo na induḥ pitaro hṛtsu pīto'martyo martyāň āviveśa. Tasmai somāya haviṣā vidhema mṛḷīke asya sumatau syāma.*

O parents and seniors of wisdom, the soma which is immortal is consumed and absorbed in the hearts and spirits of mortals. For that soma of immortality, we pray with love and homage to divinity and hope we shall abide in peace, pleasure and a settled mind, all which is the gift of this drink of immortality.

त्वं सा॑म पि॒तृभि॑ः संविदा॒ना नु द्यावा॑पृथि॒वी आ त॑तन्थ । तस्म॑ त इन्दा ह॒विषा॑ विधम व॒यं स्या॑म॒ पत॑या रयी॒णाम ॥ १३ ॥

13. *Tvaṁ soma pitṛbhiḥ saṁvidāno'nu dyāvāpṛthivī ā tatantha. Tasmai ta indo haviṣā vidhema vayaṁ syāma patayo rayīṇām.*

O soma, immortal joy and inspiration of existence, known well and abiding by the ancients and pranic energies of nature, you pervade over heaven and earth. O soma, peace, power and joy of the world, we pray to you for strength and joy with homage and oblations so that we may be masters, protectors and promoters of the wealths, honours and excellences of life.

त्रातारा दवा अधि वाचता ना मा ना निदा ईशत मात जल्पिः । वयं सामस्य विश्वहा पियासः सुवीरासा विदथमा वदम ॥ १४ ॥

14. *Trātāro devā adhi vocatā no mā no nidrā īśata mota jalpiḥ. Vayaṁ somasya viśvaha priyāsaḥ suvīrāso vidathamā vadema.*

O brilliant divines, saviours and leading lights of humanity and life's joy, speak over to us of the pleasure and power of soma so that neither sloth and slumber nor chatter, prattle and inarticulation may overtake us. We pray we may all time, seasons and days be favourites of immortal soma of bliss and, wide awake and brave, we may realise knowledge, wisdom and a happy well governed order of society.

त्वं नः साम विश्वता वयाधास्त्वं स्वविदा विशा नृच ाः । त्वं न इन्द ऊतिभिः सजाषाः पाहि पश्चातादुत वा पुरस्तात ॥ १५ ॥

15. *Tvaṁ naḥ soma viśvato vayodhāstvaṁ svarvidā viśā nṛcakṣāḥ. Tvaṁ na inda ūtibhiḥ sajoṣāḥ pāhi paścātāduta vā purastāt.*

Soma, immortal spirit of peace, power and bliss,

you are the treasure giver of food, energy and life for the world. You are the treasure giver of heavenly joy and watcher and leading light of the people. O soma, fluent stream of life energy, loving and friendly, with all your powers and protections, safeguard and promote us in front, on the back and all round.

Mandala 8/Sukta 49

Indra Devata, Praskanva Kanva Rshi

अभि प वः सुराधसमिन्दमच्र यथा विद।
या जरितृभ्या मघवा पुरूवसुः सहस्त्रणव शिक्षति॥ १॥

1. *Abhi pra vaḥ surādhasam-indram-arca yathā vide. Yo jaritṛbhyo maghavā purūvasuḥ sahasreṇeva śikṣati.*

To the best of your intention and purpose and for whatever you wish to achieve, pray to Indra, lord of glory, world power and promotion and means of success, who gives a thousandfold wealth, honour and excellence to his celebrants.

शतानीकव प जिगाति धृष्णुया हन्ति वृत्राणि दाशुषे।
गिररिव प रसा अस्य पिन्विर दत्राणि पुरुभाजसः॥ २॥

2. *Śatānīkeva pra jīgāti dhṛṣṇuyā hanti vṛtrāṇi dāśuṣe. Gireriva pra rasā asya pinvire datrāṇi purubhojasaḥ.*

Like the commander of a hundred armies, with his power and force, Indra rushes forward to fight and win, and he destroys the demons of darkness and want for the charitable giver. The gifts of this universal giver of food and sustenance feed and support humanity like

streams flowing down from the mountains.

आ त्वा॑ सु॒तास॒ इन्द॑वो॒ मदा॒ य इ॑न्द्र गिर्वणः ।
आपो॒ न व॑ज्रि॒न्वा॒क्यं॑ सर॑ः पृ॒णन्ति॑ शू॒र॒ राध॑से ॥ ३ ॥

3. *Ā tvā sutāsa indavo madā ya indra girvaṇaḥ. Āpo na vajrinnanvokyaṁ saraḥ pṛṇanti śūra rādhase.*

Indra, celebrated lord of the thunderbolt, may the songs of adoration presented by the celebrant with prayers for desired wealth and means of success, flowing spontaneous like ecstatic streams of soma, please and exhilarate you to fullness of kindness and grace as flowing waters, brooks and rivers, fill their original home, the lake and the sea.

अ॒न॒हसं॑ प॒तर॑णं॒ वि॒व ॑णं॒ मध्व॒ः स्वादि॑ष्ठमीं पिब ।
आ यथा॑ मन्दसा॒नः कि॒रासि॑ न॒ः प ु॒द॒व॒ त्मना॑ धृ॒षत ॥ ४ ॥

4. *Anehasaṁ prataraṇaṁ vivakṣaṇaṁ madhvaḥ svādiṣṭhamīṁ piba. Ā yathā mandasānaḥ kirāsi naḥ pra kṣudreva tmanā dhṛṣat.*

Indra, lord of joy and fulfilment, pray accept the innocent, overflowing, inspiring song of adoration, enjoy it like a draught of soma sweeter than honey, so that happy and joyous at heart and soul, ignoring all minor considerations, you may pour out your gifts of generosity like showers of mist.

आ न॒ः स्ताम॒मुप॑ द॒वद्धि॑या॒ना अश्वा॒ न सात॑ृभिः ।
यं त॑ स्वधावन्त्स्व॒दय॑न्ति ध॒नव॒ इन्द्र॒ कण्वे॑षु रा॒तय॑ः ॥ ५ ॥

5. *Ā naḥ stomamupa dravaddhiyāno aśvo na sotṛbhiḥ. Yaṁ te svadhāvantsvadayanti dhenava indra kaṇveṣu rātayaḥ.*

Indra, lord of joy and fulfilment, love and generosity, come to accept our song of adoration like a courser urged on and rushing to its destination, a song created like soma by the pressers which the profuse voices of the wise and your gifts showered on the celebrants sweeten all the more and energise.

उ॒गं न वी॒रं नम॒सापं॑ सदिम॒ विभू॑ति॒मा॑ ।
उ॒दीव॑ वजि ।व॒ता न सि॑ञ्च॒त ।र॑न्तीन्द धी॒तय॑ः ॥ ६ ॥

6. *Ugraṁ na vīraṁ namasopa sedima vibhūtimakṣitāvasum. Udrīva vajrinnavato na siñcate kṣarantīndra dhītayaḥ.*

With homage and adorations, we approach Indra, illustrious, brave, glorious, lord of inexhaustible wealth, honour and ultimate shelter. As an overflowing spring fills a well with water, so do our thoughts and imagination create the flow of spontaneous praise for the generous lord's satisfaction.

यद्ध॑ नू॒नं यद्वा॑ य॒ज्ञ यद्वा॑ पृथि॒व्यामधि॑ ।
अता॑ ना य॒ज्ञमा॒शुभि॑महमत उ॒ग उ॒गभि॒रा ग॑हि ॥ ७ ॥

7. *Yaddha nūnaṁ yadvā yajñe yadvā pṛthivyāmadhi. Ato no yajñam-āśubhir-mahemata ugra ugrebhirā gahi.*

Illustrious Indra, whether you are at some yajna or somewhere on earth or anywhere else, from there come to our yajna by the fastest and mightiest forces, illustrious lord, wisest of the wise.

अ॒जि॒रासा॒ हर॑या॒ य त॑ आ॒शवा॒ वाता॑इव पस॒ ।णः ।
य॒भि॒रप॑त्यं॒ मनु॑षः प॒रीय॑स॒ यभि॒विश्व॑ं॒ स्व॑दृ॒श ॥ ८ ॥

8. *Ajirāso harayo ye ta āśavo vātā iva prasakṣiṇaḥ. Yebhir-apatyaṁ manuṣaḥ parīyase yebhirviśvaṁ svardṛṣe.*

Come by indefatigable forces, fastest and tempestuous as the winds, by which you reach the unwavering children of humanity and go round to see and reveal the light of heaven.

एतावतस्त इमह इन्द्र सुम्नस्य गामतः ।
यथा पावा मघवन्मध्यातिथिं यथा नीपातिथिं धने ॥ ९ ॥

9. *Etāvatasta īmaha indra sumnāsya gomataḥ. Yathā prāvo maghavan medhyātithiṁ yathā nīpātithiṁ dhane.*

Indra, lord of grandeur, glorious as you are, we pray of you the wealth of the peace and prosperity of sense, mind and wisdom by which you protect and promote the man of dynamic intelligence, and the sage of imagination who dives deep into the mysteries of life in the struggle to understand the riddles of existence.

यथा कण्वे मघवन्त्रसदस्यवि यथा पक्थ दशव्रज ।
यथा गार्शय असनाऋजिश्वनीन्द्र गामद्धिरण्यवत ॥ १० ॥

10. *Yathā kaṇve maghavan trasadasyavi yathā pakthe daśavraje. Yathā gośaryo asanorṛjis-vanīndra gomaddhiraṇyavat.*

Indra, lord of glory, we pray for that generosity of yours by which you award the wealth of lands and cows, sense, mind and wisdom, and the golden excellence of honour and culture, to the wise celebrant, the opponent of violence and terror, the veteran scholar, the controller of sense and mind in meditation, the

energiser of perception and intelligence, and the man of simple and straight paths of truth and rectitude.

Mandala 8/Sukta 50

Indra Devata, Pushtigu Kanva Rshi

प सु श्रुतं सुराधसमर्चा शक्रमभिष्टय ।
यः सुन्वत स्तुवत काम्यं वसु सहस्त्रणव मंहत ॥ १ ॥

1. *Pra su śrutaṁ surādhasam-arcā śakramabhiṣṭaye. Yaḥ sunvate stuvate kāmyaṁ vasu sahasreṇeva maṁhate.*

For the sake of life's fulfilment, honour and adore Indra, renowned and mighty master and controller of the superstructure of existence, who grants desired wealth, power and honour, and augments it a thousandfold for the celebrant who seeks and works for the soma joy and excellence of life with yajnic effort.

शतानीका हतया अस्य दुष्टरा इन्दस्य समिषा महीः ।
गिरिन भुज्मा मघवत्सु पिन्वत यदीं सुता अमन्दिषुः ॥ २ ॥

2. *Śatānīkā hetayo asya duṣṭarā indrasya samiṣo mahīḥ. Girirna bhujmā maghavatsu pinvate yadīṁ sutā amandiṣuḥ.*

Hundreds of great and invincible forces of this lord almighty, protective, promotive and overladen with sustenance, power and prosperity like the pregnant cloud and abundant mountain, shower gifts of desire and fulfilment on the seekers of excellence and grace when the soma creations of the yajnic celebrants please the lord.

यदीँ सुतास इन्दवा भि प्रियममन्दिषुः ।
आपा न धायि सवनं म आ वसा दुघाइवापं दाशुषं ॥ ३ ॥

3. *Yadīṁ sutāsa indavo'bhi priyam-amandiṣuḥ. Āpo na dhāyi savanaṁ ma ā vaso dughā ivopa-dāśuṣe.*

When the flowing drops of yajnic homage of soma please and exhilarate this dear lord, then, O lord of wealth, excellence and grace, like the showers of rain and generous cow, pray bless the invocation, homage and oblations of the yajna with plenty for the generous yajamana.

अनहसं वा हवमानमूतय मध्वः रन्ति धीतयः ।
आ त्वा वसा हवमानास इन्दव उपं स्तात्रषु दधिर ॥ ४ ॥

4. *Anehasaṁ vo havamāna-mūtaye madhvaḥ kṣaranti dhītayaḥ. Ā tvā vaso havamānāsa indava upa stotreṣu dadhire.*

O yajakas, to the incomparable lord you invoke for protection, your thoughts and honey sweet songs of adoration rise and flow. O lord of wealth, honour and excellence, shelter home of the universe, the soma celebrants who call upon you cherish your presence they feel in the hymns they offer in adoration.

आ नः सामं स्वध्वर इयाना अत्या न ताशत ।
यं त स्वदावन्त्स्वदन्ति गूतयः पार छन्दयस हवम ॥ ५ ॥

5. *Ā naḥ some svadhvara iyāno atyo na tośate. Yaṁ te svadāvant-svadanti gūrtayaḥ paure chanda-yase havam.*

Indra, lord of the holy yajna of creation, come to our soma yajna, reaching like the constant flow of

joy where soma flows and pleases. O lord most generous and connoisseur of taste, the songs of praise please you, and while the soma flows you delight in our adoration.

प वी॒रमु॒गं विवि॑चिं धन॒स्पृत॑ं॒ विभू॑तिं॒ राध॑सा म॒हः ।
उ॒दी॒व॑ वजि ाव॒ता व॑सुत्व॒ना सदा॑ पीपथ दा॒शुष॑ ॥ ६ ॥

6. *Pra vīram-ugraṁ vīviciṁ dhanaspṛtaṁ vibhūtiṁ rādhaso mahaḥ. Udrīva vajrinnavato vasutvanā sadā pīpetha dāśuṣe.*

I pray to Indra, brave, illustrious, discriminative, giver of wealth and excellence and all majestic, for greatness of honour and success. O lord of thunderbolt, action and justice, like an over-flowing spring of generosity, you bless the liberal giver with ample wealth of the world.

यद्ध॑ नू॒नं प॑रा॒व॒ति॒ यद्वा॑ पृथि॒व्यां दि॒वि ।
यु॒जा॒न इ॑न्द्र हरि॑भिम॒हमत ऋ॒ष्व ऋ॒ष्वभि॒रा ग॑हि ॥ ७ ॥

7. *Yaddha nūnaṁ parāvati yad vā pṛthivyāṁ divi. Yujāna indra haribhir-mahemata ṛṣva ṛṣvebhirā gahi.*

Indra, lord omnipotent and omniscient, whether you are in a far off place or close by on earth or far above in the light of heaven round the sun, come, lord of grandeur and divine wisdom, with all your innate divine powers of cosmic dynamism. O lord most attainable and sublime, come with instant elevations of the spirit and bless us.

र॒थिरासा॒ हर॑या॒ य त॑ अ॒स्रिध॒ आजा॒ वात॑स्य॒ पिप॑ति ।
यभि॒नि दस्यु॑ं मनु॑षा नि॒घाष॑या॒ यभि॒ः स्व॑ः प॒रीय॑स ॥ ८ ॥

8. *Rathirāso harayo ye te asridha ojo vātasya piprati. Yebhirni dasyuṁ manuṣo nighoṣayo yebhiḥ svaḥ parīyase.*

Instant and omnipresent are your powers of motion, conduction and integration, creators of the joy of accomplishment which, unfailing, unerring, unhurting and instant, swell the mighty motions of the winds and energise the pranic forces, by which you silence the violent saboteurs of humanity for our sake and by which you move across the regions of heaven.

एतावंतस्त वसा विद्याम शूर नव्यसः।
यथा पाव एतशं कृत्व्य धन यथा वशं दशवज ॥ ९ ॥

9. *Etāvataste vaso vidyāma śūra navyasaḥ. Yathā prāva etaśaṁ kṛtvye dhane yathā vaśaṁ daśa-vraje.*

O lord omnipotent, shelter home of the universe, adorable and worshipped, thus do we know you, thus do we celebrate your glory, as you protect the man of action and advancement when the battle of existence begins for him, and as you promote the man of self control to seek fulfilment of his mind and senses while his life lasts in the human body.

यथा कण्व मघवन्मध अध्वर दीघनीथ दमूनसि।
यथा गाशय असिषासा अदिवा मयि गात्रं हरिश्रियम ॥ १० ॥

10. *Yathā kaṇve maghavan medhe adhvare dīrgha-nīthe damūnasi. Yathā gośarye asiṣāso adrivo mayi gotraṁ hariśriyam.*

O lord of glory, Indra, as much as you have granted for the intellectual, for the scholar teacher, for

the yajna, for the long time leader, for the home and for the man of self control, so much, O lord of the clouds and mountains, pray grant me too for guidance on the path to divinity.

Mandala 8/Sukta 51

Indra Devata, Shrushtigu Kanva Rshi

यथा॒ मना॒ सांव॑रणा॒ सामं॑मि॒न्दापि॑बः सु॒तम।
नीपा॑तिथा मघव॒न्मध्या॑तिथा॒ पुष्टि॑गा॒ श्रुष्टि॑गा॒ सचा॑॥ १॥

1. *Yathā manau sāṁvaraṇau somam-indrāpibaḥ sutam. Nīpātithau maghavan medhyātithau puṣṭigau śruṣṭigau sacā.*

Indra, lord ruler of glory and majesty, just as you appreciate and protect the soma of sacred knowledge and wisdom treasured in the mind of the dedicated thinker, so pray protect, confirm and promote the knowledge, wisdom and values treasured in the man of deep introspection and spirituality, the lover of purity and sanctity of yajnic science, the scholar of physical and psychological health and advancement and the man of supersensuous perception and instant action.

पा॒ष॒द्वा॒णः पस्क॑ण्व॒ं सम॑सादय॒च्छया॑नं॒ जिवि॒मुद्धि॑तम।
स॒हस्रा॑ण्यसिषास॒द्गवा॒मृषि॒स्त्वाता॒ दस्य॑व॒ वृक॑ः॥ २॥

2. *Pārṣadvāṇaḥ praskaṇvaṁ samasādayaccha-yānaṁ jivrim-uddhitam. Sahasrāṇyasiṣāsad gavām-ṛṣistvoto dasyave vṛkaḥ.*

When debility of mind and speech took over the old, unsettled and depressed intellectual, then the sage, inspired and strengthened by you as a thunderbolt

made him sit in a thousand rays of the sun for treatment and cure.

य उक्थभिन विन्धत चिकिद्य ऋषिचादनः।
इन्द्रं तमच्छा वद नव्यस्या मत्यरिष्यन्तं न भाजस ॥ ३ ॥

3. *Ya ukthebhirna vindhate cikidya ṛṣicodanaḥ. Indraṁ tamacchā vada navyasya matyariṣyantaṁ na bhojase.*

He who is not attained by mere words of song, who knows, and who inspires the sages to know, that Indra you adore and worship well with sincere mind and thought in order to experience the lord as one who never hurts anyone, who always loves and blesses.

यस्मा अर्कं सप्तशीर्षाणमानृचुस्त्रिधातुमुत्तम पद। स त्वि१मा विश्वा भुवनानि चिकददादिज्जनिष्ट पꣳस्यम ॥ ४ ॥

4. *Yasmā arkaṁ saptaśīrṣāṇam-ānṛcus-tridhātumuttame pade. Sa tvimā viśvā bhuvanāni cikradadādijjaniṣṭa pauṁsyam.*

To do honour to Indra, people adore the seven-rayed sun in high heaven who lights and sustains three worlds of heaven, earth and the middle regions. He creates all regions of the universe and thus reveals his power and generosity.

या नो दाता वसूनामिन्द्रं तं हूमह वयम।
विद्मा ह्यस्य सुमतिं नवीयसीं गममु गामति वज ॥ ५ ॥

5. *Yo no dātā vasūnāmindraṁ taṁ hūmahe vayam. Vidmā hyasya sumatiṁ navīyasīṁ gamema gomati vraje.*

We invoke and adore Indra who is the giver of

wealth, honour and excellence to us. We know and adore the gifts of his love and good will ever new and newer and pray we may abide in the light of his knowledge and follow the paths shown by the light divine.

यस्म॒ त्वं व॑सा दा॒नाय॒ शि ॑क्षसि स रा॒यस्पोष॑मश्नुत।
तं त्वा॑ व॒यं म॑घवन्निन्द्र गिर्वणः सु॒तावन्तो॑ हवामहे॥ ६॥

6. *Yasmai tvaṁ vaso dānāya śikṣasi sa rāyaspoṣamaśnute. Taṁ tvā vayaṁ maghavannindra girvaṇaḥ sutāvanto havāmahe.*

Whoever you enlighten, enable and empower to give in charity, O lord of wealth and shelter home of the universe, he obtains wealth, sustenance and progress further and further. O lord of magnificence and majesty, Indra, most adorable and celebrated, blest as we are with wealth, excellence and the spirit of homage, we invoke, invite and adore you and pray bless us with love, charity and grace.

क॒दा च॒न स्त॒रीर॑सि नन्द॑ सश्चसि दा॒शुष॑।
उपो॒प नु॑ मघव॒न्भूय॒ इ नु॑ त॒ दानं॑ दु॒वस्य॑ पृच्यते॥ ७॥

7. *Kadā cana starīrasi nendra saścasi daśuṣe. Upopennu maghavan bhūya innu te dānaṁ devasya pṛcyate.*

Never are you unfruitful, never unchari-table, you are always with the giver, closer and closer, more and more, again and again, O lord of wealth and honour, and the charity of divinity ever grows higher and promotes the giver.

प या न॑न्न॒ ा अ॒भ्याज॑सा॒ कि॑वि॑ं॒व॒धः शुष्णं॑ नि॒षा॒षर्य॑न।
य॒ददस्त॑म्भी॒त्प॒थय॑ा॒मू दि॒व॒मादिज्ज॑निष्ट॒ पाथि॑ं॒वः॥ ८॥

8. *Pra yo nanakṣe abyojasā kriviṁ vadhaiḥ śuṣṇaṁ nighoṣayan. Yaded-astambhīt prathayann-amūṁ divam-ādij-janiṣṭa pārthivaḥ.*

When he had expanded and pervaded the heavens and firmed the higher regions, seized the cloud with his blazing might and struck the drought to naught, then he caused the earthly forms of life to emerge.

यस्यायं विश्व आया दासः शवधिपा अरिः ।
तिरश्चिद्दय रुशमं पवीरवि तुभ्यत्सा अज्यत रयिः ॥ ९ ॥

9. *Yasyāyaṁ viśva āryo dāsaḥ śevadhipā ariḥ. Tiraścidarye ruśame pavīravi tubhet so ajyate rayiḥ.*

This entire world whether it is dynamic and progressive, or reactionary and slavish, whether it guards the wealth of life or destroys it, all this wealth, directly or indirectly, is circulating within the presence of Indra, the master, awfully armed, destroyer of destroyers, to whom it really and ultimately belongs.

तुरण्यवा मधुमन्तं घृतश्चुतं विपासा अकमानृचुः । अस्म रयिः पपथ वृष्ण्यं शवा स्म सुवानास इन्दवः ॥ १० ॥

10. *Turaṇyavo madhumantaṁ ghṛtaścutaṁ viprāso arkamānṛcuḥ. Asme rayiḥ paprathe vṛṣṇyaṁ śavo'sme suvānāsa indavaḥ.*

Dynamic scholars and vibrant sages offer to Indra the song of adoration replete with honey sweets and liquid power of exhortation. Let the beauty and prosperity of life increase among us, let generous and virile strength and vitality grow, and let streams of inspiring soma flow.

Mandala 8/Sukta 52

Indra Devata, Ayu Kanva Rshi

यथा॒ मना॒ विव॑स्वति॒ सामं श॒कापि॑बः सु॒तम।
यथा॑ त्रि॒त छन्द॑ इन्द्र॒ जुजो॑षस्या॒याय॑ मा॑दयस॒ सचा॑॥ १॥

1. *Yathā manau vivasvati somaṁ śakrāpibaḥ sutam.*
Yathā trite chanda indra jujoṣasyāyau mādayase sacā.

Omnipotent Indra, just as you drink, protect and promote the soma of the ecstasy of divine vision distilled and collected in the mind of the brilliant meditative sage, as you join the divine joy of the devotee who has achieved threefold freedom of body, mind and soul, so you join the divine joy and celebration at the heart of the sage of experience and discriminative vision.

पृष॑धॄ॒ मध्य॑ मात॒रिश्व॒नीन्द॑ सुवा॒न अम॑न्दथाः।
यथा॒ सामं॒ दश॑शिप्र॒ दशा॑ण्य॒ स्यूम॑रश्मा॒वृजू॑नसि॥ २॥

2. *Pṛṣadhre medhye mātariśvanīndra suvāne amandathāḥ. Yathā somaṁ daśaśipre daśoṇye syūmaraśmāvṛjūnasi.*

Indra, O divine soul, enjoy soma ecstasy in the company of the inspired celebrant, the vibrant sage of cosmic imagination, abundantly fulfilled devotee of divinity, the realised visionary of the light of knowledge, and the sage of natural and simple rectitude.

य उ॒क्था कव॑ला द॒ध यः सामं धृषि॒तापि॑बत ।
यस्म॒ विष्णु॒स्त्रीणि॑ प॒दा वि॑चक्र॒म उप॑ मि॒त्रस्य॒ धर्म॑भिः॥ ३॥

3. *Ya ukthā kevalā dadhe yaḥ somaṁ dhṛṣitāpibat. Yasmai viṣṇustrīṇi padā vicakrama upa mitrasya dharmabhiḥ.*

Who loves and accepts only the pure, original, un-interpolated hymns of the Veda, who is keen for victory worthy of the brave and cherishes the joy of that ecstatic ambition, for whom Vishnu, lord omnipresent, energises the three orders of earth, skies and heaven in existence, out of love for him in the cosmic law, that is Indra, the divine soul.

यस्य त्वमिन्द्र स्तामेषु चाकना वाजं वाजिञ्छतक्रता ।
तं त्वा वयं सुदुघामिव गादुहा जुहूमसि श्रवस्यवः ॥ ४ ॥

4. *Yasya tvamindra stomeṣu cākano vāje vājiñchatakrato. Taṁ tvā vayaṁ sudughāmiva goduho juhūmasi śravasyaḥ.*

In whose hymns of adoration and victorious deeds you delight, O hero of a hundred grand deeds and victory, the same we, seekers of sustenance, honour and fame, invoke, you Indra, and pray for blessings as milkmen love and treat a generous cow for the gift of milk.

या नो दाता स नः पिता महाँ उग इशानकृत ।
अयाम्न उगा मघवा पुरूवसुगारश्वस्य प दातु नः ॥ ५ ॥

5. *Yo no dātā sa naḥ pitā mahāň ugra īśānakṛt. Ayāmann-ugro maghavā purūvasur-goraśvasya pra dātu naḥ.*

He who is the giver of every thing for us, he is our father, great, illustrious, ruler and creator of ruling glory, unretreating, blazing brave, glorious, universal

shelter and treasure home of wealth. May he, we pray, give us the wealth of lands and cows, knowledge and culture, and horses, achievements, success and constant progress.

यस्म॒ त्वं व॑सा दा॒नाय॒ मंह॑स॒ स रा॒यस्पार्षमिन्वति।
व॒सू॒यवा॒ वसु॑पतिं श॒तक्र॑तुं॒ स्ताम॒रिन्दं॑ हवामहे॥ ६॥

6. *Yasmai tvaṁ dānāya maṁhase sa rāyaspoṣaminvati. Vasūyavo vasupatiṁ śatakratuṁ stomairindraṁ havāmahe.*

O lord of wealth and honour, whoever you ask and inspire to give in charity, rises in wealth, health and advancement. We, seekers of wealth, honour and fame, invoke and glorify Indra, lord ruler and protector of the world's wealth and grandeur, hero of a hundred acts of holiness, with hymns of adoration.

क॒दा च॒न प यु॑च्छस्युभ नि पा॑सि॒ जन्म॑नी।
तुरी॑यादित्य॒ हव॑नं त इन्द्रि॒यमा त॑स्थाव॒मृतं दि॒वि॥ ७॥

7. *Kadā cana pra yucchasyubhe ni pāsi janmanī. Turīyāditya havanaṁ ta indriyamā tasthāvamṛtaṁ divi.*

Eternal lord immanent and transcendent, when is it you neglect your devotee? Never. You bless both lives, this here and the next hereafter. Indeed the very call on you in prayer means honour and glory immortal which abides in heaven.

यस्म॒ त्वं म॑घवन्निन्द्र गिवणः शि॒ क्षा शि॑ष॑सि दा॒शुष॑।
अ॒स्माक॑ं गिर॑ उ॒त सु॑ष्टु॒तिं व॑सा कण्व॒वच्छृ॑णुधी॒ हव॑म॥ ८॥

8. *Yasmai tvaṁ maghavannindra girvaṇaḥ śikṣo śikṣasi dāśuṣe. Asmākaṁ gira uta suṣṭutiṁ vaso kaṇvavac-chṛṇudhī havam.*

Indra, lord adorable and glorified, eternal teacher, whoever the generous giver you inspire to give, and, in response to his charity, you bless, like him and like the divine response to prayers of the wise, pray listen and accept our adoration and prayer, respond to our invocation, O lord of world's wealth and excellence.

अस्तावि मन्म पूर्व्यं ब्रह्मन्दाय वाचत।
पूवीरृतस्य बृहतीरनूषत स्तातुमधा असृ ात॥ ९॥

9. *Astāvi manma pūrvyaṁ brahmendrāya vocata. Pūrvīr-ṛtasya bṛhatīranūṣata stoturmedhā asṛkṣata.*

Eternal and adorable song of divine praise has been presented. Chant that for Indra, the divine soul. Sing the grand old hymns of divine law and glorify the lord. Inspire and augment the mind and soul of the celebrant.

समिन्द्रा रायो बृहतीरधूनुत सं ाणी समु सूयम। सं शुकासः शुचयः सं गवाशिरः सामा इन्दममन्दिषुः॥ १०॥

10. *Samindro rāyo bṛhatīradhūnuta saṁ kṣoṇī samu sūryam. Saṁ śukrāsaḥ śucayaḥ saṁ gavāśiraḥ somā indram-amandiṣuḥ.*

Let Indra, divine soul, chant and liberate the grand abundance of spontaneous divine hymns in honour of Indra, let the earth and heaven resound, let the hymns reach the sun. Let the pure, powerful and sanctified soma abundance of divine celebration please Indra, lord omnipotent and omnificent.

Mandala 8/Sukta 53

Indra Devata, Medhya Kanva Rshi

उ॒प॒मं त्वा॑ म॒घाना॑ं ज्यष्ठं च वृष॒भाणा॑म।
पू॒र्भित्त॑मं मघव॒न्निन्द्र गा॒विद॒मीशा॑नं रा॒य इ॑महे॥ १॥

1. *Upamaṁ tvā maghonāṁ jyeṣṭhaṁ ca vṛṣabhāṇām. Pūrbhittamaṁ maghavannindra govidamīśānaṁ rāya īmahe.*

Indra, lord of royal magnificence and divine glory, for wealth, honour, excellence and magnanimity, for charity and generosity, we pray to you, prime symbol of the wealthy, powerful and glorious, first and highest of the generous and virile, most potent breaker of the strongholds of want and ignorance, master of the earth and stars and ruler of the universe.

य आ॒युं कुत्स॑मतिथि॒ग्वमद॑या वावृधा॒ना दि॒वदि॑व।
तं त्वा॑ व॒यं हय॑श्वं श॒तक्र॑तुं वाज॒यन्ता॑ हवामहे॥ २॥

2. *Ya āyuṁ kutsam-atithigvam-ardayo vāvṛdhāno divedive. Taṁ tvā vayaṁ haryaśvaṁ śatakratuṁ vājayanto havāmahe.*

Seekers of food and energy, honour and excellence, and advancement and success in life, we pray to you, lord of a hundred great acts of holiness, commander of the dynamic forces of achievement, you who give life, thunderbolt of power and justice, and the spirit of hospitality to people while you lead them on the path of progress day by day.

आ न॒ा विश्व॑षा॒ं रस॒ं मध्व॑: सिञ्च॒न्त्वद्र॑यः।
य पर॒ावति॑ सु॒न्विर॑ जन॒ष्वा य अ॑व॒ावती॒न्द्र॑वः॥ ३॥

3. *Ā no viśveṣāṁ rasaṁ madhvaḥ siñcantva-drayaḥ. Ye parāvati sunvire janeṣvā ye arvāva-tīndavaḥ.*

May the clouds and mountains, and the generous sages among people, whether far off or close by who distil for us the honey sweet essence of all the facts of life, bless us like showers of rain.

विश्वा द्वषांसि जहि चाव चा कृधि विश्वं सन्वन्त्वा वसु।
शीष्टंषु चित्त मदिरासा अंशवा यत्रा सामंस्य तृम्पसि॥ ४॥

4. *Viśvā dveṣāṁsi jahi cāva cā kṛdhi viśve sanvantvā vasu. Śīṣṭeṣu citte madirāso aṁśavo yatrā soma-sya tṛmpasi.*

Indra, divine soul, destroy all hate and enmities, protect the yajamana and others, do good, let all create all wealth and joys of the world in the heart of the educated and cultured where you drink and enjoy the exhilarating draughts of soma.

इन्द्र नदीय एदिहि मितमंधाभिरूतिभिः।
आ शंन्तम शन्तंमाभिरभिष्टिभिरा स्वांप स्वापिभिः ॥ ५॥

5. *Indra nedīya edihi mitamedhābhir-ūtibhiḥ. Ā śaṁtama śaṁtamābhir-abhiṣṭibhirā svāpe svāpibhiḥ.*

Indra, closest power divine, come at the earliest with sure protections of definite resolution of mind. Lord of supreme peace, come with most peaceful fulfilment of desire, come, dear friend, with most friendly powers of protection and progress.

आजितुरं सत्पतिं विश्वचंषणिं कृधि पजास्वाभंगम ।
प सू तिरा शचींभिय तं उक्थिनः कतुं पुनत आनुषक॥ ६॥

6. *Ājituraṁ satpatiṁ viśvacarṣaṇiṁ kṛdhi prajāsvābhagam. Pra sū tirā śacībhirye ta ukthinaḥ kratuṁ punata ānuṣak.*

Create among the people and their coming generations that power, prosperity and grandeur which gives victory and progress, protects and promotes truth and the good people, and which is universally good, positive and creative. With your noble powers and actions help and save those who are your celebrants and perform noble yajnic actions in your honour with love and faith.

यस्त॒ साधि॒ष्ठा व॑स॒ त स्या॑म॒ भर॑षु त।
व॒यं हात्रा॑भिरु॒त द॒वहू॑तिभिः सस॒वांसा॑ मनामह॥ ७॥

7. *Yaste sādhiṣṭho'vase te syāma bhareṣu te. Vayaṁ hotrābhiruta devahūtibhiḥ sasavāṁso manāmahe.*

Whoever is the most efficient and eligible for your love and protection, we pray, the same we may be to achieve in your divine projects and obligations. Seekers of honour and excellence, with all our invocations, homage and service to the divinities, we adore you and pray for protection and advancement.

अ॒हं हि त॑ हरिवा॒ बह्म॑ वाज॒युरा॒जिं यामि॒ सदा॒तिभिः।
त्वामिद॒व तमम॒ सम॑श्व॒युग॒व्युरग॑ मथी॒नाम॥ ८॥

8. *Ahaṁ hi te harivo brahma vājayurājiṁ yāmi sadotibhiḥ. Tvamideva tamame samaśvayurgavyur-agre mathīnām.*

O lord omnipotent, you are the master and controller of the powers and dynamics of the world. Seeker of strength and victory, always by virtue of your

protections I go forward to any great battle. Seeker of victory and earthly prosperity, I depend on you only, first and foremost of the warriors of the world.

Mandala 8/Sukta 54

Indra (1, 2, 5-8), Vishvedevah (3-4) Devatah, Matarishva Kanva Rshi

एतत्त इन्द वीर्यं गीभिर्गृणन्ति कारवः ।
त स्तोभन्त ऊर्जमावन्घृतश्चुतं पारासो न न्धीतिभिः ॥ १ ॥

1. *Etat ta indra vīryaṁ gīrbhir-gṛṇanti kāravaḥ. Te stobhanta ūrjamāvan ghṛtaścutaṁ paurāso nakṣan dhītibhiḥ.*

Indra, gracious lord of omnipotence, poets and artists with their holy voices, celebrate and exalt this virility, valour and heroism of yours. Singing and celebrating, they obtain energy and self-assurance, and the people, with their thoughts, actions and meditation realise joy, ananda, of the highest gracious order.

न न्त इन्द्रमवसे सुकृत्यया यषां सुतषु मन्दसे ।
यथा संवर्त अमदो यथा कृश एवास्म इन्द मत्स्व ॥ २ ॥

2. *Nakṣanta indramavase sukṛtyayā yeṣāṁ suteṣu mandase. Yathā saṁvarte amado yathā kṛśa evāsme indra matsva.*

Indra, the people, in whose realised strength and joy you delight, obtain honour and grace by their noble action. We pray just as you take delight in the acts of the self-controlled man and appreciate the limitations of the attenuated, so accept and cherish whatever homage we are able to offer for protection and grace.

आ ना॒ विश्व॑ स॒जाष॑सा॒ दवा॑सा॒ गन्त॒नाप॑ नः ।
वस॑वा रु॒दा अव॑स॒ न॒ आ ग॑मञ्छृ॒ण्वन्तु॑ म॒रुता॒ हव॑म ॥ ३ ॥

3. *Ā no viśve sajoṣaso devāso gantanopa naḥ. Vasavo rudrā avase na ā gamañchṛṇvantu maruto havam.*

Let all friends and divinities of the world come to us and bless. Let all Vasus such as earth, all Rudras such as pranic energies, come and bless us for our protection and sustenance, and may the Maruts, vibrations of divinity and high priests of yajna, listen to our call and come with gifts of grace.

पू॒षा विष्णु॒र्हव॑नं म॒ सर॑स्व॒त्यव॑न्तु स॒प्त सिन्ध॑वः ।
आपो॒ वात॒: पव॑तासा॒ वन॒स्पति॑: शृ॒णातु॑ पृथि॒वी हव॑म ॥ ४ ॥

4. *Pūṣā viṣṇur-havanaṁ me sarasvatyavantu sapta sindhavaḥ. Āpo vātaḥ parvatāso vanaspatiḥ śṛṇotu pṛthivī havam.*

May Pusha, sun and other powers of nourishment, Vishnu, omnipresent divine power, Sarasvati, divine vibrations of cosmic awareness, and the seven seas attend to my call, honour it and protect me. May Apah, nature's flow of liquid energies, Vatah, the winds, mountains and the clouds, herbs and trees and the earth perceive my call and help.

यदि॑न्द्र॒ राधो॒ अस्ति॑ त॒ माघो॑नं मघवत्तम ।
तन॑ ना बोधि सध॒मादो॑ वृ॒ध भगो॑ दा॒नाय॑ वृत्रहन ॥ ५ ॥

5. *Yadindra rādho asti te māghonaṁ maghavattama. Tena no bodhi sadhamādyo vṛdhe bhago dānāya vṛtrahan.*

Indra, lord of highest glory among the powerful, your munificence and power of accomplishment under control of your majesty is great. By that power of majesty, O lord of honour and liberal grandeur, friend of the house of yajnic celebration, destroyer of evil and want, enlighten us for advancement and inspire us with the spirit of charity.

आजिपत नृपत त्वमिद्धि ना वाज आ वक्षि सुकता ।
वीती हात्राभिरुत दवीतिभिः ससवांसा वि शृण्विर ॥ ६ ॥

6. *Ājipate nṛpate tvamiddhi no vāja ā vakṣi sukrato. Vītī hotrābhiruta devavītibhiḥ sasavāṁso vi śṛṇvire.*

Guide and protector of our struggles and our people in struggle for advancement, ruler of the human nation, inspirer of noble acts of charity, you alone conduct us successfully through our battles for progress. Seekers of honour and excellence win fame and glory by cherished yajnic performers and their service and devotion to the divinities of nature and humanity.

सन्ति ह्यार्य आशिष इन्द्र आयुजनानाम ।
अस्मा ँ इत्स्व मघव नुपावस धुक्ष स्व पिप्युषीमिषम ॥ ७ ॥

7. *Santi hyarya āśiṣa indra āyurjanānām. Asmān nakṣasva maghavannupāvase dhukṣasva pipyuṣīmiṣam.*

The hopes and ambitions and the health and age of humanity depend on Indra, lord of the world and humanity. O lord of glory, pray accept us close to you for the sake of protection and advancement and bless us with energy and inspiration to rise high.

व॒यं त॑ इन्द्र॒ स्तामभिविधम॒ त्वम॒स्माक॑ं शतकता।
महि॑ स्थू॒रं शशु॒यं राधा॒ अह्र॑यं॒ पस्कण्वाय॒ नि ताशय ॥ ८ ॥

8. *Vayaṁ ta indra stomebhir-vidhema tvamasmākaṁ śatakrato. Mahi sthūraṁ śaśayaṁ rādho ahrayaṁ praskaṇvāya ni tośaya.*

Indra, lord of glory, we do homage to you with hymns of adoration. O lord of a hundred acts of kindness and magnificence, bless the dedicated sage with great, lasting, dynamic competence for success which is creditable and honourable.

Mandala 8/Sukta 55

Indra, Praskanva Danastuti Devata, Krsha Kanva Rshi

भूरीदिन्द्रस्य वी॒र्यं॑ व्यख्यमभ्यायति।
राधस्त दस्यव वृक ॥ १ ॥

1. *Bhūrīdindrasya vīryaṁ vyakhyamabhyāyati. Rādhaste dasyave vṛka.*

Let me describe in detail the heroic power of Indra. O destroyer of the violent and wicked, your strength and competence against the destroyer shines all round, that's your bounty and grandeur.

श॒तं श्व॒तास॑ उ॒ ाणा॑ दि॒वि तारा॒ न रो॑चन्त।
म॒ह्ना दिव॑ं न त॑स्तभुः ॥ २ ॥

2. *Śataṁ śvetāsa ukṣaṇo divi tāro na rocante. Mahnā divaṁ na tastabhuḥ.*

Hundreds of brilliant acts of virile generosity shine like stars in the skies as if with your might and grandeur they hold up the heavens of light.

शतं वणूञ्छतं शुनः शतं चर्माणि म्लातानि।
शतं म बल्बजस्तुका अरुषीणां चतुःशतम॥ ३॥

3. *Śataṁ veṇūñchataṁ śunaḥ śataṁ carmāṇi mlātāni. Śataṁ me balbajastukā aruṣīṇāṁ catuḥśatam.*

Hundred clusters of trees, hundred other such gifts of generosity, hundred shields well polished, hundred bundles of grass and four hundred fields of shining fertile land, that's the gift of generous Indra.

सुदेवाः स्थ काण्वायना वयोवया विचरन्तः।
अश्वासो न चङ्क्रमत॥ ४॥

4. *Sudevāḥ stha kāṇvāyanā vayovayo vicarantaḥ. Aśvāso na caṅkramata.*

Celebrants of knowledge and wisdom, teachers and students, be good, generous and brilliant, go on strong and stronger, moving and rising higher and higher like real men of ambition.

आदित्साप्तस्य चकिरन्नानूनस्य महि श्रवः।
श्यावीरतिध्वसन्पथश्च क्षुषा चन संनशत्॥ ५॥

5. *Ādit sāptasya carkirann-ānūnasya mahi śravaḥ. Śyāvīratidhvasan pathaścakṣuṣā cana saṁnaśe.*

And then do honour to the greatness and glory of the perfect lord of sevenfold world of existence, Indra. The man who can cross through the darkest paths of life can see and attain to the lord even through his own eyes.

Mandala 8/Sukta 56

Indra, Praskanva Danastuti (1-4), Agni-Surya Devatah, Prshadhra Kanva Rshi

प॒तिं त॑ दस्यव वृक॒ राधा॑ अद॒र्श्यह्र॑यम ।
द्यान पं॒थि॒ना शव॑सः ॥ १ ॥

1. *Prati te dasyave vṛka rādho adarśyahrayam.*
Dyaurna prathinā śavaḥ.

O scourge of the evil, your power and generosity is blameless and admirable, and your power and glory, expansive as the light of heaven is seen shining through space.

दश॒ मह्यं पातक॒तः स॒हस्रा॒ दस्य॑व॒ वृक॑ः ।
नित्या॑दा॒याअ॑मंहत ॥ २ ॥

2. *Daśa mahyaṁ pautakrataḥ sahasrā dasyave vṛkaḥ. Nityādrāyo amaṁhata.*

The heroic ruler, scourge of evil and the grabbers, doing good and blameless actions, gives me ten thousand gifts and grants from the wealth of his regular collections.

श॒तं म॑ गद॒भानां श॒तमू॒र्णा॑वतीनाम ।
श॒तं दा॒सॉं अति॒ स्रज॑ः ॥ ३ ॥

3. *Śataṁ me gardabhānāṁ śatamūrṇāvatīnām.*
Śataṁ dāśāň ati srajaḥ.

He gives me a hundred mules, a hundred woolly sheep, and grants me a hundred permanent assistants and garlands of honour.

तत्रा॒ अपि॒ पाणी॑यत पू॒तक्र॑ताय॒ व्य॑क्ता।
अश्वा॑ना॒मि॒ न यू॒थ्या॑म॥ ४॥

4. *Tatro api prāṇīyata pūtakratāyai vyaktā.*
Aśvānāminna yūthyām.

And therein too, for the sake of greater and nobler strength and efficiency, the dynamic leader infused exceptional collective strength and spirit as if of a regiment of horse.

अच॑त्य॒ग्निश्चि॑कि॒तुर्ह॑व्य॒वाट स सु॒मद्र॑थः। अ॒ग्निः शु॒कर्ण॑ शो॒चिषा॑ बृ॒हत्सू॒रा॑ अरा॑चत दि॒वि सूया॑ अरा॑चत॥ ५॥

5. *Acetyagniś-cikitur-havyavāṭ sa sumadrathaḥ.*
Agniḥ śukreṇa śociṣā bṛhat sūro arocata divi sūryo arocata.

Agni is self-conscious, enlightens and, self-conducted on its own waves of radiation, carries the fragrance of yajnic havi as well as the light of knowledge from the vedi all round. Agni, brave and expansive like space shines with the flames of fire and purity and blazes with splendour like the sun in heaven.

Mandala 8/Sukta 57

Ashvinau Devate, Medhya Kanva Rshi

यु॒वं दे॒वा॒ कर्तु॑ना पू॒र्व्येण॑ यु॒क्ता रथे॑न त॒वि॒षं॑ यजत्रा।
आ गच्छ॑तं॒ नास॑त्या॒ शची॑भि॒रि॒दं तृ॒तीय॑ं॒ सव॑नं॒ पिबाथः॥ १॥

1. *Yuvaṁ devā kratunā pūrvyeṇa yuktā rathena taviṣaṁ yajatrā. Āgacchataṁ nāsatyā śacībhiridaṁ tṛtīyaṁ savanaṁ pibāthaḥ.*

Brilliant and generous, adorable and sociable

divinities of eternal truth, Ashvins, harbingers of new knowledge, come with the ancient light and knowledge collected by forefathers and updated by you. Come fast as light with beauty and splendour of your powers, join the third session of our yajna and promote and vitalise it further.

युवां दवास्त्रय एकादशासः सत्याः सत्यस्य ददृश पुरस्तात ।
अस्माकं यज्ञं सवनं जुषाणा पातं सामसश्विना दीद्यग्नी ॥ २ ॥

2. *Yuvāṁ devāstraya ekādaśāsaḥ satyāḥ satyasya dadṛśe purastāt. Asmākaṁ yajñaṁ savanaṁ juṣāṇā pātaṁ somamaśvinā dīdyagnī.*

Ashvins, harbingers of the light of knowledge, thirty-three divinities, eternally true, have revealed to you the truth of their reality. Friendly and loving, brilliant as the light and fire of Agni, come to our yajna, taste, protect and promote the soma of our yajnic endeavour for further progress than before.

पनाय्यं तदश्विना कृतं वां वृषभा दिवा रजसः पृथिव्याः ।
सहस्रं शंसा उत य गविष्टा सवाँ इत्ताँ उप यात पिबध्य ॥ ३ ॥

3. *Panāyyaṁ tadaśvinā kṛtaṁ vāṁ vṛṣabho divo rajasaḥ pṛthivyāḥ . Sahasraṁ śaṁsā uta ye gaviṣṭau sarvāṅ̆ it tāṅ̆ upa yātā pibadhyai.*

Praiseworthy is that performance of yours, Ashvins, harbingers of new light, which is generous and rewarding, full of the light of heaven, showers of the cloud from the sky and generosity of the earth. Pray now come, assess and advance all those thousands of advancements we are pursuing in the field of earth sciences, solar energy and the development of cattle

wealth, all of which are worthy of appreciation.

अयं वां भागा निहिता यजत्रमा गिरा नासत्यापप यातम ।
पिबतं सामं मधुमन्तमस्म प दाश्वांसमवतं शचीभिः ॥ ४ ॥

4. *Ayaṁ vāṁ bhāgo nihito yajatremā giro nāsatyopa yātam. Pibataṁ somaṁ madhuman-tamasme pra dāśvāṁsam-avataṁ śacībhiḥ.*

Ashvins, harbingers of knowledge, adorable guides worthy of association and cooperation, this part of our yajnic pursuit of knowledge and development is reserved for you. O seekers of truth, committed to truth, come and listen to what we have to say, share and enjoy the soma pleasure of the honey sweets of peaceful advancements in knowledge, and with your powers and blessed actions protect and promote the generous and committed yajaka who surrenders to you in faith and obedience.

Mandala 8/Sukta 58

Vishvedevah or Rtvijah Devatah, Medhya Kanva Rshi

यमृत्विजा बहुधा कल्पयन्तः सचेतसा यज्ञमिमं वहन्ति ।
या अनूचाना ब्राह्मणा युक्त आसीत्का स्वित्तत्र यजमानस्य संवित ॥ १ ॥

1. *Yamṛtvijo bahudhā kalpayantaḥ sacetaso yajñam-imaṁ vahanti. Yo anūcāno brāhmaṇo yukta āsīt kā svit tatra yajamānasya saṁvit.*

In the yajna of existence and human life, which the yajakas, Vishvedevas, natural forces of divinity in the cosmic yajna, and human senses and mind in the individual yajna of life, all vital, alert and expert in their

own ways, organise, conduct and carry on harmoniously in many different participative ways, and in the same yajna when some pious, intelligent and fortunate soul in communion is joined with the supreme divinity of the yajna, then in that state of samadhi what is the nature and character of this yajamana's state of knowledge and spiritual awareness?

एकं एवाग्निर्बहुधा समिद्ध एकः सूया विश्वमनु प्रभूतः।
एकवाषाः सर्वमिदं वि भात्येकं वा इदं वि बभूव सर्वम ॥ २ ॥

2. *Eka evāgnir-bahudhā samiddha ekaḥ sūryo viśvamanu prabhūtaḥ. Ekaivoṣāḥ sarvamidaṁ vi bhātyekaṁ vā idaṁ vi babhūva sarvam.*

The nature of awareness in communion is this, and this same is the understanding of an intelligent soul: Only one Agni, fire, lighted in many ways, only one sun risen all over the world, only one dawn rising daily anew, lights this entire world, and only one universal spirit pervades this entire universe, the entire existence is one.

ज्यातिष्मन्तं कतुमन्तं त्रिचक्रं सुखं रथं सुषदं भूरिवारम।
चित्रामघा यस्य योग धिजज्ञ तं वां हुव अति रिक्तं पिबध्य ॥ ३ ॥

3. *Jyotiṣmantaṁ ketumantaṁ tricakraṁ sukhaṁ rathaṁ suṣadaṁ bhūrivāram. Citrāmaghā yasya yoge'dhijajñe taṁ vāṁ huve ati riktaṁ pibadhyai.*

Further: Of you all Vishvedevas, the one that is self-refulgent, self-revealing, three wheeled-one centred, blissful, gloriously moving, a seat of bliss, full

of treasure, by the power and inspiration of which the dawn of light arises and illuminates the world, that supreme spirit I invoke for you and call you to experience the absolute bliss beyond the relative.

Mandala 8/Sukta 59

Indra-Varunau Devate, Suparna Kanva Rshi

इमानि वां भागधेयानि सिस्रत इन्द्रावरुणा प महे सुतेषु वाम। यज्ञेयज्ञे ह सवना भुरण्यथा यत्सुन्वते यजमानाय शिक्षथः ॥ १ ॥

1. *Imāni vāṁ bhāgaheyāni sisrata indrāvaruṇā pra mahe suteṣu vām. Yajñeyajñe ha savanā bhuraṇyatho yat sunvate yajamānāya śikṣathaḥ.*

Indra and Varuna, power and judgement of divinity, these are your contributions to life which in this grand yajna of human life vibrate in the yajnic projects of life inspired by you: In every yajna of life you energise and shine the holy activities when you bless and inspire the yajamana who creates and contributes to the joy of life.

निष्षिध्वरीराषधीरापं आस्तामिन्द्रावरुणा महिमानमाशत। या सिस्रतू रजसः पार अध्वना ययाः शत्रुनकिरादेव आहत ॥ २ ॥

2. *Niṣṣadhvarīroṣadhīrāpa āstām-indrāvaruṇā mahimānam-āśata. Yā sisratū rajasaḥ pāre adhvano yayoḥ śatrur-nakirādeva ohate.*

Indra and Varuna, powers of natural energy and natural selection for evolution and growth, herbs and trees, waters and liquid flows attain efficiency and rise

higher in munificence when you cross the paths across the skies, come and vibrate, and there is no defiling power in operation to negate your efficacy.

सत्यं तदिन्दावरुणा कृशस्य वां मध्व ऊर्मिं दुहत सप्त वाणीः। ताभिर्दाश्वांसमवतं शुभस्पती या वामदब्धा अभि पाति चित्तिभिः॥ ३॥

3. *Satyaṁ tadindrāvaruṇā kṛśasya vāṁ madhva ūrmim duhate sapta vāṇīḥ. Tābhir-dāśvāṁsam-avataṁ śaubhaspatī yo vāmadabdho abhi pāti cittibhiḥ.*

Indra and Varuna, symbolic powers of love, judgement and social cohesion, true it is that for you the sevenfold voices of the dedicated sage distil the honey sweet vibrations of divine energy in your service and with these you, protectors and promoters of the good and auspiciousness of life, strengthen and advance the generous yajaka who, with sincere thoughts and actions, without fear, serves and augments you with devotion and resolution.

घृतपुषः साम्या जीरदानवः सप्त स्वसारः सदन ऋतस्य। या ह वामिन्दावरुणा घृतश्चुतस्ताभिर्धत्तं यजमानाय शिक्षतम॥ ४॥

4. *Ghṛtapruṣaḥ saumyā jīradānavaḥ sapta svasāraḥ sadana ṛtasya. Yā ha vāmindrāvaruṇā ghṛtaścutas-tābhirdhattaṁ yajāmānāya śikṣatam.*

Endowed with gifts of goodness and grace, kind and generous, givers of life energy, seven sisters of yours, five senses, mind and intellect, O Indra and Varuna, loving and judicious divine powers of humanity,

in this house of truth and divine law of yajna in human life, are replete with the beauty and splendour of life. With these, pray bring in the knowledge and wisdom of divinity and nature revealed by the sages and enlighten the yajamana.

अवाचाम महत साभगाय सत्यं त्वषाभ्यां महिमानमिन्द्रियम।
अस्मान्त्स्विन्दावरुणा घृतश्चुतस्त्रिभिः साप्तभिरवतं शुभस्पती ॥ ५ ॥

5. *Avocāma mahate saubhagāya satyaṁ tveṣābhyāṁ mahimānam-indriyam. Asmāntsvindrāvaruṇā ghṛtaścutastribhiḥ sāptebhiravataṁ śubhaspatī.*

We speak and celebrate, for the sake of great goodness and prosperity, the truth, grandeur and power, honour and excellence received from the mighty and magnificent Indra and Varuna. O Indra and Varuna, gracious and benevolent protectors of the greatness and goodness of life, protect and promote us by the sevenfold voice of the seven sisters and seven sages at the three levels of body, mind and soul.

इन्दावरुणा यदृषिभ्या मनीषां वाचा मतिं श्रुतमदत्तमग्रे।
यानि स्थानान्यसृजन्त धीरा यज्ञं तन्वानास्तपसाभ्यपश्यम ॥ ६ ॥

6. *Indrāvaruṇā yadṛśibhyo manīṣāṁ vāco matiṁ śrutam-adattam-agre. Yāni sthānānyasṛjanta dhīrā yajñaṁtanvānās-tapasābhyapaśyam.*

Indra and Varuna, divine powers of vigour and intelligence, judgement and imagination, what words of knowledge and thoughts of wisdom by virtue of

meditation, study and speech you gave to the sages of vision earlier, and what orders of discovery and invention through yajnic extension of research, the patient, persistent sages achieved later, all these, with my austere discipline of study and application, let me see and realise for myself.

इन्द्रावरुणा सामनसमदृप्तं रायस्पाषं यजमानषु धत्तम। प्रजां पुष्टिं भूतिमस्मासु धत्तं दीघायुत्वाय प तिरतं न आयुः ॥ ७ ॥

7. *Indrāvaruṇā saumanasamadṛptaṁ rāyaspoṣaṁ yajamāneṣu dhattam. Prajāṁ puṣṭiṁ bhūtim-asmāsu dhattaṁ dīrghāyuvāya pra tirataṁ na āyuḥ.*

Indra and Varuna, good disposition, wealth and advancement free from pride, bear and bring to bless the yajamana. Progeny, vigorous health, and prosperity, bring for us, prolong our life for us to enjoy the beauty of living for as long as possible.

Mandala 8/Sukta 60

Agni Devata, Bharga Pragatha Rshi

अग्न आ याह्यग्निभिर्होतारं त्वा वृणीमह।
आ त्वामनक्तु प्रयता हविष्मती यजिष्ठं बर्हिरासदे ॥ १ ॥

1. *Agna ā yāhyagnibhir-hotāraṁ tvā vṛṇīmahe. Ā tvām-anaktu prayatā haviṣmatī yajiṣṭhaṁ barhi-rāsade.*

Agni, universal fire of life, come with other fires such as the sun. We opt to worship you alone, the cosmic yajamana. The yajaka people holding ladlefuls of havi would honour and celebrate you and seat you on the

holy grass.

अच्छा॒ हि त्वा॑ सहसः सूना अङ्गि॑र॒ः स्रुच॒श्चर॑न्त्यध्व॒र।
ऊ॒जा नपा॑तं घृ॒तके॑शमीमह॒ ग्निं य॒ज्ञषु॑ पू॒व्यम॥ २॥

2. *Acchā hi tvā sahasaḥ sūno aṅgiraḥ srucaś-carantyadhvare. Urjo napātaṁ ghṛtakeśamīmahe'gniṁ yajñeṣu pūryam.*

Agni, creator of energy and power, dear as breath of life omnipresent, the ladles of ghrta feed you well in the holy fire of yajna. We honour and adore the divine fire, prime power, infallible product of cosmic energy and rising in flames in yajnas.

अग्न॑ क॒विव॒धा अ॑सि॒ हाता॑ पावक॒ य य॑ः।
म॒न्दा यजि॑ष्ठा अध्व॒रष्वीड्या॒ विप॑भिः शुक॒ मन्म॑भिः॥ ३॥

3. *Agne kavirvedhā asi hotā pāvaka yakṣyaḥ. mandro yajiṣṭho adhvareṣvīḍyo viprebhiḥ śukra manmabhiḥ.*

Agni is the poet of the cosmos which is his poem. He is maker and disposer of the universe, chief performer of cosmic yajna, purifier and sanctifier of the polluted, loving and adorable. O lord of power and purity, you are blissful, most honourable and companionable, adored by sages in yajnas with hymns of love and worship.

अदा॑घ॒मा व॑हाश॒ता य॑विष्ठ्य द॒वाँ अ॑जस्र वी॒तय॑। अ॒भि
पयां॑सि॒ सुधि॒ता व॑सा गहि॒ मन्द॑स्व धी॒तिभि॑र्हि॒तः॥ ४॥

4. *Adroghamā vahośato yaviṣṭhya devāň ajasra vītaye. Abhi prayāṁsi sudhitā vaso gahi mandasva dhītibhir-hitaḥ.*

Most youthful Agni, eternal power and presence, bring the loving and generous divinities to receive the homage and bless the innocent and guileless yajaka. O lord of the world's wealth, haven and home of all, accept the most cherished offerings and, adored with our sincere thoughts and acts of yajna, rejoice yourself.

त्वमित्सपथा अस्यग्न त्रातऋतस्कविः। त्वां विपासः समिधान दीदिव आ विवासन्ति वधसः॥ ५॥

5. *Tvamit saprathā asyagne trātar-ṛtaskaviḥ. Tvāṁ viprāsaḥ samidhāna dīdiva ā vivāsanti vedhasaḥ.*

Agni, you are infinitely expansive, boundless, all saviour, eternally right poet of cosmic rectitude, omniscient creator. Self-refulgent ever, light of the universe, the wise sages and masters of law and right action glorify you as the lord supreme.

शाचा शाचिष्ठ दीदिहि विश मया रास्व स्तात्र महाँ असि। दवानां शमन्मम सन्तु सूरयः शत्रूषाहः स्वग्नयः॥ ६॥

6. *Śocā śociṣṭha dīdihi viśe mayo rāsva stotre mahāṅ asi. Devānāṁ śarman mama santu sūrayaḥ śatrūṣāhaḥ svagnayaḥ.*

Lord most pure and refulgent, rise and shine and enlighten the world. Bless the people and the celebrants with peace and goodness. You are great and glorious. May our wise and brilliant leaders enjoy the goodwill of the divinities, be keepers of the holy fire and controllers of hate and enmities.

यथा चिद वृद्धमतसमग्न संजूवसि ामिं।
एवा दह मित्रमहा या अस्मधुग्दुमन्मा कश्च वनति ॥ ७॥

7. *Yathā cid vṛddham-atasm-agne saṁjūrvasi kṣami. Evā daha mitramaho yo asmadhrug durmanmā kaśca venati.*

Agni, just as you burn to dust the withered wood on the earth, so, O greatest friend, pray burn him to naught whoever hates us and thinks ill of us.

मा नो मर्ताय रिपवे रक्षस्विने माघशंसाय रीरधः।
अस्रेधद्भिस्तरणिभिर्यविष्ठ्य शिवभिः पाहि पायुभिः॥ ८॥

8. *Mā no martāya ripave rakṣasvine māghaśaṁsāya riradhaḥ. Asredhadbhis-taraṇibhir-yaviṣṭhya śivebhiḥ pāhi pāyubhiḥ.*

Throw us not to the mortal who is an enemy, demoniac and a sinner. O lord most youthful, keep us and protect us with the non-violent, the saviours, good and peaceful, protectors of the good.

पाहि नो अग्न एकया पाह्युत द्वितीयया।
पाहि गीर्भिस्तिसृभिरूर्जां पते पाहि चतसृभिर्वसो॥ ९॥

9. *Pāhi no agna ekayā pāhyuta dvitīyayā. Pāhi gīrbhis-tisṛbhirūrjāṁ pate pāhi catasṛbhir-vaso.*

Agni, save us by the first voice, and by the second, by three voices, and, O lord of cosmic power, ultimate haven and home of existence, save us by the four.

(This is a very simple and yet a most comprehensive verse. The first voice could be the voice of average humanity; second, words of the sages; third, voice of the soul; fourth, the voice of divinity. Another way to understand: One, two, three or all the four Veda's

voice. Yet another: voice of the soul in the rising sequence of the four mantras of Aum as described in the Upanishads. And then the four stages of language in the descending order from divine to the human: Para, Pashyanti, Madhyama and Vaikhari)

पाहि विश्वस्माद् रासा अरावणः प स्म वाजेषु ना व।
त्वामिद्धि नदिष्ठं दवतातय आपिं न ामह वृध॥ १०॥

10. *Pāhi viśvasmād-rakṣaso arāvṇaḥ pra sma vājeṣu no'va. Tvāmiddhi nediṣṭhaṁ devatātaya āpiṁ nakṣāmahe vṛdhe.*

Save us from all evils of the world, from all selfish grabbers. Protect us in our struggles and lead us to victory. We approach you and pray to you, closest to us, our own, for the success of our divine yajna and rising advancement in life.

आ नो अग्न वयावृधं रयिं पावक शंस्यम।
रास्वा च न उपमात पुरुस्पृहं सुनीती स्वयशस्तरम॥ ११॥

11. *Ā no agne vayovṛdhaṁ rayiṁ pāvaka śaṁsyam. Rāsvā ca na upamāte puruspṛhaṁ sunītī svaya-śastaram.*

Agni, saviour and purifier of life, closest and friendly, give us wealth which is admirable and leads to progress in food, health and age and cattle wealth. Give us the way of life leading to universally loved wealth, honour and excellence, renowned and rising.

यन वंसाम पृतनासु शधतस्तरन्ता अय आदिशः। स त्वं
नो वध पयसा शचीवसा जिन्वा धिया वसुविदः॥ १२॥

12. *Yena vaṁsāma pṛtanāsu śardhatas-taranto arya ādiṣaḥ. Sa tvaṁ no vardha prayasā śacīvaso jinvā dhiyo vasuvidaḥ.*

Give us the wealth of competence by which, rising in strength and power, moving forward, countering opposite intentions, designs and plans, we may defeat our enemies in the battles of life. O lord of knowledge, power and action, help us advance with food and sustenance, inspire and enlighten our vision and intelligence in action so that we may rise to be masters of wealth, honour and excellence.

शिशा॑ना वृष॒भा य॑थाग्निः शृङ्ग॒ दवि॑ध्वत।
ति॒ग्मा अ॑स्य॒ हन॑वा॒ न प॑ति॒धृष॑ सु॒जम्भ॒ः सह॑सा य॒हुः ॥ १३ ॥

13. *Śiśāno vṛṣabho yathāgniḥ śṛṅge davidhvat. Tigmā asya hanavo na pratidhṛṣe sujambhaḥ sahaso yahuḥ.*

Just as a bull whets and brandishes his horns against his rival, so does Agni shake his opponents. Fiery is his visor, strong his jaws, mighty his courage, he is invincible, uncounterable, irresistible.

न॒हि त॑ अग्न वृषभ पति॒धृष॒ जम्भा॑सा॒ यद्वि॒तिष्ठ॑स।
स त्वं नो॑ हात॒ः सु॒हुतं॑ ह॒विष्कृ॑धि॒ वंस्वा॑ ना॒ वार्या॑ पुरु ॥ १४ ॥

14. *Nahi te agne vṛṣabha pratidhṛṣe jambhāso yadvitiṣṭhase. Sa tvaṁ no hotaḥ suhutaṁ haviṣkṛdhi vaṁsvā no vāryā puru.*

Agni when you rise and expand no one can brave your flaming jaws. Pray accept our homage and make it fruitful. Give us ample wealth of our choice and desire.

शष् वनेषु मात्राः सं त्वा मर्तास इन्धत।
अतन्द्रा हव्या वहसि हविष्कृत आदिद्देवषु राजसि॥ १५॥

15. *Śeṣe vaneṣu mātroḥ saṁ tvā martāsa indhate. Atandro havyā vahasi haviṣkṛta ādid deveṣu rājasi.*

You pervade in the forests and in the earth upto heaven. The mortals light and raise you holily, and, without sloth or delay, you carry the sacred offerings of the devoted celebrants to the divinities over earth and heaven and shine among them.

सप्त हातारस्तमिदीळत त्वा ग्नं सुत्यजमह्रयम।
भिनत्स्यद्रिं तपसा वि शाचिषा पाग्नं तिष्ठ जनाँ अति॥ १६॥

16. *Sapta hotāras-tamidīḷate tvā'gne sutyajamahra-yam. Bhinatsyadriṁ tapasā vi śociṣā prāgne tiṣṭha janāँ ati.*

Agni, seven yajakas adore and serve you, all giver, imperishable and eternal. You cleave the mountains and expand and evaporate the clouds with your heat and flames of fire. Pray, Agni, stay among the people at the closest and rise high.

अग्निमग्निं वा अधिगुं हुवम वृक्तबर्हिषः।
अग्निं हितप्रयसः शश्वतीष्वा हातारं चषणीनाम॥ १७॥

17. *Agnimagniṁ vo adhriguṁ huvema vṛktabar-hiṣaḥ. Agniṁ hitaprayasaḥ śaśvatīṣvā'' hotāraṁ carṣaṇīnām.*

For your sake, O people of the world, we on the seats of holy grass invoke Agni, one form after another of the irresistible universal power of nature and divinity,

and having collected our offerings ready, we light and serve the fire, high priest of cosmic yajna among all the communities of humanity over the lands.

कत॑न॒ शम॑न्त्सचत सुषा॒मण्यग्न॒ तुभ्यं॑ चिकि॒त्वना॑।
इ॒ष॒ण्यया॑ नः पुरु॒रू॒प॒मा भ॑र॒ वाज॒ं नदि॑ष्ठमू॒तय॑॥ १८॥

18. *Ketena śarmant-sacate suṣāmaṇyagne tubhyaṁ cikitvanā. Iṣaṇyayā naḥ pururūpamā bhara vājaṁ nediṣṭham-ūtaye.*

Agni loves to associate with the house of yajna where Sama hymns are chanted. O lord of light, Agni, the yajakas wait for you with anxious expectation and signs of welcome. Pray come with all your love and desire for us and bless us with the food, energy and holy ambition of all forms dearest to our heart for our protection and advancement.

अग्न॒ जरि॑तवि॒श्पति॑स्तपा॒ना दे॑व र॒ क्षसः॑।
अपा॑षिवान्गृ॒हप॑तिम॒हाँ अ॑सि दि॒वस्पा॒युर्दु॑राण॒युः॥ १९॥

19. *Agne jaritar-viśpatis-tepāno deva rakṣasaḥ. Aproṣivān gṛhapatir-mahāň asi divaspāyur-duroṇayuḥ.*

Agni, universally adored, master ruler and protector of the people, scourge of the selfish and wicked, refulgent and generous, supreme protective presence of the home that never neglects or forsakes the inmates, you are great protector of happiness and heavens too, and abide in the heart and home of humanity.

मा ना॒ र॒क्षा आ व॑शीदाघृणीवसा॒ मा या॒तुर्या॑तुमावताम।
प॒रा॒ग॒व्यू॒त्यनि॑रा॒मप॒ द्रुध॒मग्न॒ सध॑ र॒क्षिवः॑॥ २०॥

20. *Mā no rakṣa ā veśīdāghṛṇīvaso mā yāturyātum-āvatām. Parogavyūtyanirāmapa kṣudhamagne sedha rakṣasvinaḥ.*

O refulgent lord protector of world's wealth, let no evil force enter our life, let no violence of the malignant injure us. O lord of light, Agni, cast off starvation, poverty and all demoniac forces far away from us.

Mandala 8/Sukta 61

Indra Devata, Bharga Pragatha Rshi

उ॒भयं शृ॑ण॒वच्च॑ न॒ इन्द्रो॑ अ॒वागि॒दं वचः॑।
स॒त्राच्या॑ म॒घवा॒ सामपीतय॒ धिया॒ शवि॑ष्ठ॒ आ ग॑मत ॥ १ ॥

1. *Ubhayaṁ śṛṇavacca na indro arvāgidaṁ vacaḥ. Satrācyā maghavā somapītaye dhīyā śaviṣṭha ā gamat.*

May Indra, lord omnipotent, master of the world's wealth and power, directly listen to our joint prayer for worldly and spiritual advancement with attentive ear and sympathetic understanding, and may the lord of supreme power come to protect and promote our yajnic programme and prayer and taste the pleasure of success.

तं हि स्व॒राजं॑ वृष॒भं तमाज॑स॒ धिष॑णं॒ निष्ट॑त॒ तुः।
उ॒तापु॒मानां॑ पथ॒मा नि षी॑द॒सि॒ सामकामं॒ हि त॒ मनः॑ ॥ २ ॥

2. *Taṁ hi svarājaṁ vṛṣabhaṁ tamojase dhiṣaṇe niṣṭatakṣatuḥ. Utopamānāṁ prathamo ni ṣīdasi somakāmaṁ hi te manaḥ.*

That self-ruled, self-refulgent, brave and

generous human character and programme, that human republic, the heaven and earth vested with divine will and intelligence conceive, create and fashion forth for self-realisation of innate glory. O man, among similars and comparables, you stand the first and highest, and your mind is dedicated to the love of soma, peace, pleasure and excellence of life.

आ वृषस्व पुरूवसा सुतस्यन्दान्धसः ।
विद्मा हि त्वा हरिवः पृत्सु सासहिमधृष्टं चिद्दधृष्वणिम ॥ ३ ॥

3. *Ā vṛṣasva purūvaso sutasyendrāndhasaḥ. Vidmā hi tvā harivaḥ pṛtsu sāsahimadhṛṣṭaṁ cid dadhṛṣvaṇim.*

Indra, lord of universal wealth, honour and excellence, haven and home of all life in existence, give us showers of the purest distilled soma, food for health and divine joy. O lord of the dynamics of existence, we know you, fearless and unconquerable hero in battles.

अपामिसत्य मघवन्तथदसदिन्द्र कत्वा यथा वशः ।
सनम वाजं तव शिप्रिन्नवसा म ू चिद्यन्ता अदिवः ॥ ४ ॥

4. *Aprāmisatya maghavan tathedasadindra kratvā yathā vaśaḥ. Sanema vājaṁ tava śiprinnavasā makṣū cidyanto adrivaḥ.*

Indra, lord of might and majesty, unchangeable truth itself, imperishable, as you wish by holy thought and will, so does everything happen. Pray bless us to win the victory in our battles for life, O lord of splendid vizor, under your protection without delay while we move on, O lord of clouds and mountains.

शग्ध्यू३षु शचीपत इन्द्र विश्वाभिरूतिभिः ।
भगं न हि त्वा यशसं वसुविदमनु शूर चरामसि ॥ ५ ॥

5. *Śagdhyūṣu śacīpata indra viśvābhirūtibhiḥ. Bhagaṁ na hi tvā yaśasaṁ vasuvidamanu śūra carāmasi.*

Indra, lord of omnipotent action and infinitely various victories, with all powers, protections and inspirations, strengthen and energise us for excellent works without delay. As the very honour, splendour and treasure-home of the universe, O potent and heroic lord, we live in pursuit of your glory to justify our existence and win our destiny.

पारा अश्वस्य पुरुकृद्गवामस्युत्सो देव हिरण्ययः ।
नकिर्हि दानं परिमर्धिषत्त्व यद्यद्यामि तदा भर ॥ ६ ॥

6. *Pauro aśvasya purukṛd gavāmasyutso deva hiraṇyayaḥ. Nakirhi dānaṁ parimardhiṣat tve yadyadyāmi tadā bhara.*

You are the sole One omnipresent citizen of the universe, creator of all lands, cows, lights and knowledges of the world, maker of the motions, ambitions, advancements and achievements of nature and humanity, fountain head of universal joy, and golden refulgent generous lord supreme. No one can ever impair or obstruct your gifts to humanity. O lord, I pray, bring us whatever we ask for.

त्वं ह्यहि चरव विदा भगं वसुत्तय ।
उद्वावृषस्व मघवन्गविष्टय उदिन्दाश्वमिष्टय ॥ ७ ॥

7. *Tvaṁ hyehi cerave vidā bhagaṁ vasuttaye. Ud vāvṛṣasva maghavan gaviṣṭaya udindrāśvamiṣṭaye.*

Come to give gifts of wealth and honour to the devotee so that the people may be happy and prosperous. O lord of honour and majesty, Indra, bring us showers of the wealth of cows, lands, knowledge and culture for the seekers of light, and horses, advancement and achievement for the seekers of progress.

त्वं पुरू सहस्त्राणि शतानि च यूथा दानाय मंहस।
आ पुरन्दरं चकृम विपवचस इन्दं गायन्ता वस॥ ८॥

8. *Tvaṁ purū sahasrāṇi śatāni ca yūthā dānāya maṁhase. Ā purandaraṁ cakṛma vipravacasa indraṁ gāyanto'vase.*

Indra, you command and grant many hundreds and thousands of heaps of wealth for gift to the devotees, and as many troops of soldiers for defence and protection. We, poets of holy words of adoration, do service to Indra, breaker of the strongholds of darkness and sing in praise of him and exhort him for the sake of protection and patronage.

अविपा वा यदविधद्विपा वन्द त वचः।
स प ममन्दत्त्वाया शतकता पाचामन्या अहंसन॥ ९॥

9. *Avipro vā yad-avidhad-vipro vendra te vacaḥ. Sa pra mamandat tvāyā śatakrato prācāmanyo ahaṁsana.*

Indra, lord of infinite holy acts of kindness, commanding irresistible adour and passion, whether one is a sagely scholar or a simple unlettered person, whoever offers words of praise and prayer to you is blest with divine joy by your grace, O lord of the name "I AM".

उ॒ग्रबा॑हुम्र॒क्ष॒कृत्वा॑ पुरन्द॒रा यदि॑ म॒ शृ॒ण॒व॒द्ध॒व॒म।
व॒सू॒य॒वा॒ व॒सु॒प॒तिं श॒त॒क्र॒तुं॒ स्ता॒म॒रि॒न्दं॑ हवामह॥ १०॥

10. *Ugrabāhur-mrakṣakṛtvā purandaro yadi me śṛṇavaddhavam. Vasūyavo vasupatiṁ śatakratuṁ stomair-indraṁ havāmahe.*

If the lord of mightiest arms, breaker of evil strongholds, divine destroyer, would listen to my invocation and prayer, we, seekers of wealth, honour and excellence in life, would adore and exalt Indra, protector and giver of wealth and supreme lord of infinite divine acts of grace, hymns of praise in his honour.

न पा॒पासा॑ मनामह॒ नार॑यासा॒ न जल्ह॑वः।
यदि॑ वि॒न्द्रं॒ वृष॑णं॒ सचा॑ सु॒त सखा॑यं कृ॒णवा॑महै॥ ११॥

11. *Na pāpāso manāmahe nārāyāso na jalhavaḥ. Yadinnvindraṁ vṛṣaṇaṁ sacā sute sakhāyaṁ kṛṇavāmahai.*

We are neither sinners nor uncharitable nor non-yajakas as we honour and adore Indra, generous lord of showers of grace, and win his favour as a friend in our holy acts of creation and yajna.

उ॒ग्रं यु॑युज्म॒ पृत॑नासु सास॒हिमृ॒णका॑ति॒मदा॑भ्यम।
वदा॑ भू॒मं चि॒त्सनि॑ता र॒थीत॑मा वा॒जिनं॒ यमिदू॒ नश॑त॥ १२॥

12. *Ugraṁ yuyujma pṛtanāsu sāsahim-ṛṇakātim-adābhyam. Vedā bhṛmaṁ cit sanitā rathītamo vājinaṁ yamidū naśat.*

The blazing vibrant lord of existence, we join in the battles of life from strife upto communion, the

power and presence most bold and courageous, indomitable, to whom we owe the debt of allegiance. Whoever approaches him thus as the ever moving spirit at the closest as a friend, munificent giver, sole controller of the chariot of life and the universe, the ultimate warrior and conqueror, realises him, joins him, becomes identified with him as the self itself.

यत इन्द्र भयामह तता ना अभयं कृधि।
मघवञ्छग्धि तव त ऊतिभिर्वि द्विषो वि मृधो जहि॥ १३॥

13. *Yata indra bhayāmahe tato no abhayaṁ kṛdhi. Maghavañ-chagdhi tava tanna ūtibhir-vi dviṣo vi mṛdho jahi.*

Indra, lord indomitable, whoever, whatever and wherever we fear, make us fearless from that. O lord of might and world power, pray strengthen us with your powers and protections of the highest order. Eliminate the jealous, the malignant, the disdainers and contemners.

त्वं हि राधस्पते राधसो महः क्षयस्यासि विधतः।
तं त्वा वयं मघवन्निन्द्र गिर्वणः सुतावन्तो हवामहे॥ १४॥

14. *Tvaṁ hi rādhaspate rādhaso mahaḥ kṣayasyāsi vidhataḥ. Taṁ tvā vayaṁ maghavann-indra girvaṇaḥ sutāvanto havāmahe.*

Indra, lord of the world's wealth, munificence and achievement, you alone are the protector, and promoter of the wealth, grandeur, home and honour of the supplicant worshipper. O lord of all power and honour, adored and worshipped in hymns of glory, we invoke, invite and exalt you for the munificence and

grandeur of life you grant, protect and advance.

इन्द्रः स्पळुत वृत्रहा परस्पा ना वरण्यः ।
स नो रक्षिष्च्चरमं स मध्यमं स पश्चात्पातु नः पुरः ॥ १५ ॥

15. *Indraḥ spaḷuta vṛtrahā paraspā no vareṇyaḥ. Sa no rakṣiṣac-caramaṁ sa madhyamaṁ sa paścāt pātu naḥ puraḥ.*

Indra is all cognizant, destroyer of evil and universal protector, and him alone we ought to choose for worship and prayer. May he protect us all, the highest, the middling and the lowest, and may he protect us at the far back and the farthest coming up front.

त्वं नः पश्चादधरादुत्तरात्पुर इन्द्र नि पाहि विश्वतः ।
आर अस्मत्कृणुहि दव्यं भयमार हतीरदेवीः ॥ १६ ॥

16. *Tvaṁ naḥ paścād-adharād-uttarāt pura indra ni pāhi viśvataḥ. Āre asmat kṛṇuhi daivyaṁ bhayamāre hetīradevīḥ.*

Indra, pray you protect us back and front, up and down, all round. Remove from us all fear of the divinities, all dangers and strikes from the evil forces.

अद्याद्या श्वःश्व इन्द्र त्रास्व पर च नः । विश्वा च ना जरितॄन्त्सत्पत अहा दिवा नक्तं च रक्षिषः ॥ १७ ॥

17. *Adyādyā śvaḥ śva indra trāsva pare ca naḥ. Viśvā ca no jaritṝnt-satpate ahā divā naktaṁ ca rakṣiṣaḥ.*

Day by day every today, day by day every tomorrow and beyond, lord saviour and protector of the good and true, Indra, save and protect us, your celebrants and supplicants, all days, day and night.

प्रभङ्गी शूरो मघवा तुवीमघः संमिश्ला वीर्याय कम ।
उभा ते बाहू वृषणा शतक्रतो नि या वजं मिमिक्षतुः ॥ १८ ॥

18. *Prabhaṅgī śūro maghavā tuvīmaghaḥ saṁmiślo vīryāya kam. Ubhā te bāhū vṛṣaṇā śatakrato ni yā vajraṁ mimikṣatuḥ.*

A crushing warrior, commanding magnificence, power and universal riches, self-sufficient, virile, joiner of all with karmic destiny, O lord of infinite good actions, both your arms are abundantly generous and hold the thunderbolt of justice, reward and punishment both as deserved.

Mandala 8/Sukta 62

Indra Devata, Pragatha Ghaura Kanva Rshi

पो अस्मा उपस्तुतिं भरता यज्जुजोषति । उक्थैरिन्द्रस्य माहिनं वयो वर्धन्ति सोमिनो भद्रा इन्द्रस्य रातयः ॥ १ ॥

1. *Pro asmā upastutiṁ bharatā yajjujoṣati. Ukthair-indrasya māhinaṁ vayo vardhanti somino bhadrā indrasya rātayaḥ.*

O celebrants, sing aloud and send up your prayers to Indra who listens and loves them. The soma yajis with songs of praise exalt the great glory and magnificence of Indra. Great and good are the gifts of Indra.

अयुजा असमा नृभिरेकः कृष्टीरयास्यः । पूर्वीरति प वावृध विश्वा जातान्योजसा भद्रा इन्द्रस्य रातयः ॥ २ ॥

2. *Ayujo asamo nṛbhir-ekaḥ kṛṣṭīr-ayāsyaḥ. Pūrvīrati pra vāvṛdhe viśvā jātānyojasā bhadrā indrasya rātayaḥ.*

Sole and self-sufficient, unequal, one supreme among humanity, beyond the power of mortals, he excels and transcends all those born ever before or at present or to be born in future, by virtue of his lustre and magnanimity. Great are the powers and gifts of Indra's generosity.

अहि॑तन चि॒दव॑ता जी॒रदा॑नुः सिषासति। प्र॒वाच्य॑मिन्द्र॒ तत्त॑व वी॒र्या॑णि करिष्य॒ता भ॒द्रा इन्द्र॑स्य रा॒तय॑ः ॥ ३ ॥

3. *Ahitena cidarvatā jīradānuḥ siṣāsati. Pravācyamindra tat tava vīryāṇi kariṣyato bhadrā indrasya rātayaḥ.*

The lord of immense generosity pervades and rules the world moving on with its own innate law without external imposition. O lord, that divine omnipotence of yours and mighty acts of virile divinity are admirable. Great and good are the gifts of the lord's charity.

आ या॑हि कृ॒णवा॑म त॒ इन्द्र॒ ब्रह्मा॑णि॒ वध॑ना। यभि॑ः शविष्ठ चा॒कना॑ भ॒द्रमि॒ह श्र॑वस्य॒त भ॒द्रा इन्द्र॑स्य रा॒तय॑ः ॥ ४ ॥

4. *Ā yāhi kṛṇavāma ta indra brahmāṇi vardhanā. Yebhiḥ śaviṣṭha cākano bhadramiha śravasyate bhadrā indrasya rātayaḥ.*

Come Indra, here we sing exalting hymns in your honour by which, O lord most powerful, you would love to do immense good for the celebrant. Great and gracious are the charities of Indra.

धृ॒ष॒तश्चि॑द धृषन्मन॑ः कृणाषी॑न्द्र॒ यत्त्वम। ती॒व॑ः साम॑ः सपय॒ता नमा॑भिः पति॒भूष॑ता भ॒द्रा इन्द्र॑स्य रा॒तय॑ः ॥ ५ ॥

5. *Dhṛṣataścid dhṛṣanmanaḥ kṛṇoṣīndra yat tvam. Tīrvaiḥ somaiḥ saparyato namobhiḥ pratibhūṣato bhadrā indrasya rātayaḥ.*

As you raise the man of courage at heart to a bolder and more courageous hero, men with homage and potent soma oblations serve and glorify you. Great and glorious are the charities of Indra.

अव॑ चष्ट ऋचीषमा॒ व॒ताँइ॑व॒ मानु॑षः । जु॒ष्टी द॑ ई॒स्य सा॒मिन॒ः सखा॑यं कृणुत॒ युजं॑ भ॒दा इन्द॑स्य रा॒तय॑ः ॥ ६ ॥

6. *Ava caṣṭa ṛcīṣamo'vatāṅ iva mānuṣaḥ. Juṣṭvī dakṣasya sominaḥ sakhāyaṁ kṛṇute yujaṁ bhadrā indrasya rātayaḥ.*

The lord lover of Rks and soma yajna looks below with love at the yajakas like a thirsty man looking anxiously at the water below in the well and, happy with the noble expert soma yaji, he accepts him as friend and companion. Great and good are the gifts of Indra.

विश्व॑ त इन्द वी॒र्यं॑ दे॒वा अनु॒ कतुं॑ ददुः । भुवा॒ विश्व॑स्य॒ गाप॑तिः पुरुष्टुत भ॒दा इन्द॑स्य रा॒तय॑ः ॥ ७ ॥

7. *Viśve ta indra vīryaṁ devā anu kratuṁ daduḥ. Bhuvo viśvasya gopatiḥ puruṣṭuta bhadrā indrasya rātayaḥ.*

Indra, universally celebrated and exalted, ruler and protector of the worlds of the universe, all divinities of nature and humanity in obedience and pursuit of your divine acts bear your generous strength and vitality. Great and good are the gifts of Indra.

गृ॒ण तदिन्द त॒ शव॑ उप॒मं दे॒वता॑तय । यद्धंसि॑ वृ॒त्रमाज॑सा शचीपत भ॒दा इन्द॑स्य रा॒तय॑ः ॥ ८ ॥

8. *Gṛṇe tadindra te śava upamaṁ devatātaye. Yaddhaṁsi vṛtramojasā śacīpate bhadrā indrasya rātayaḥ.*

In praise of that admirable power and grandeur of yours, Indra, I sing for the pleasure of divine favour, by which, O lord of mighty noble acts, you destroy the demon of darkness and want by your force and splendour. Great and good are the gifts of Indra.

सम॑नव वपुष्य॒तः कृ॒णव॒न्मानु॑षा यु॒गा।
वि॒द तदिन्द्र॒श्चत॑न॒मध॑ श्रु॒ता भ॒दा इन्द॑स्य रा॒तय॑ः ॥ ९ ॥

9. *Samaneva vapuṣyataḥ kṛṇavan-mānuṣā yugā. Vide tadindraś-cetanam-adha śruto bhadrā indrasya rātayaḥ.*

Like men united in assembly or forces united in battle, he joins people into assemblies and communities unto himself. That knowledge of art, Indra knows, and for that he is renowned and celebrated. Great and good are the gifts of Indra.

उज्जा॒तमि॑न्द त॒ शव॒ उत्त्वामुत्त॒व॒ कर्तु॑म। भूरि॑गा॒ भूरि॑ वावृधु॒मघ॑व॒न्तव॒ शम॑णि भ॒दा इन्द॑स्य रा॒तय॑ः ॥ १० ॥

10. *Ujjātam-indra te śava ut tvāmut tava kratum. Bhūrigo bhūri vāvṛdhur-maghavan tava śarmaṇi bhadrā indrasya rātayaḥ.*

Indra, lord of great wealth and knowledge, honour and excellence, the celebrants repeatedly sing and exalt your glory manifested around, they celebrate you and your holy work under the umbrella of your protection. Great and good are the gifts of Indra.

अ॒हं च॒ त्वं च॑ वृत्रह॒न्त्सं यु॑ज्याव स॒निभ्य॒ आ। अ॒रा॒ती॒वा चि॑दद्रिवा नु॑ ना शूर मंसत भ॒दा इ॒न्द॑स्य रा॒तय॑ः ॥ ११ ॥

11. *Aham ca tvam ca vṛtrahant-sam yujyāva sanibhya ā. Arātīvā cidadrivo'nu nau śūra maṁsate bhadrā indrasya rātayaḥ.*

Let us both, I and you, destroyer of want and evil, join for the attainment of wealth and fulfilment. O lord of might, controller of clouds and breaker of mountains, even the malignant and niggardly would agree to our cooperation. Great and glorious are the gifts of Indra.

स॒त्यमिद्वा उ॒ तं व॒यमिन्द॑ं स्तवाम॒ नानृ॑तम। म॒हाँ असु॑न्वता व॒धा भू॒रि॒ ज्याती॑ँषि सुन्व॒ता भ॒दा इ॒न्द॑स्य रा॒तय॑ः ॥ १२ ॥

12. *Satyamid vā u tam vayam-indram stavāma nānṛtam. Mahāň asunvato vadho bhūri jyotīṁṣi sunvato bhadrā indrasya rātayaḥ.*

Let us all worship Indra and adore only truth, never untruth. There is the terrible thunderbolt for the impious uncreators, and profuse lights and showers of bliss for the creators of soma, divine joy and fulfilment for life. Great and gracious are the gifts of Indra.

Mandala 8/Sukta 63

Indra (1-11), Devah Devatah, Pragatha Kanva Rshi

स पू॒र्व्या म॒हानां॑ व॒नः क॒तु॑भिरानज।
यस्य॒ द्वारा॒ मनु॑ष्पिता द॒वषु॒ धिय॑ आन॒ज ॥ १ ॥

1. *Sa pūrvyo mahānāṁ venaḥ kratubhirānaje. Yasya dvārā manuṣpitā deveṣu dhiya ānaje.*

He, eternal spirit of the universe, love and desire and indeed the ideal of the great among humanity, is realised through holy acts of prayer and yajna, by the doors of whose grace the thinking man, fatherly man sustainer of life, attains noble knowledge and competence for action among the divinities of nature and humanity.

दि॒वा मा॒नं नात्स॑दन्त्सोम॒पृष्ठासा॒ अद्र॑यः ।
उ॒क्था ब्रह्मा॑ च॒ शंस्या॑ ॥ २ ॥

2. *Divo mānaṁ notsadant-somapṛṣṭhāso adrayaḥ.*
Ukthā brahma ca śaṁsyā.

The mountains overgrown with soma do not forsake the spirit and presence of divinity since it is manifested there. Hence hymns of praise and songs of adoration ought to be sung in honour of divinity.

स वि॒द्वाँ अङ्गि॑राभ्य॒ इन्द्रा॒ गा अ॑वृणा॒दप॑ ।
स्तु॒ष तद॑स्य॒ पौं॑स्यम ॥ ३ ॥

3. *Sa vidvāṅ aṅgirobhya indro gā avṛṇodapa.*
Stuṣe tadasya pauṁsyam.

That omniscient and omnipresent Indra brought the earths and stars into existence for the living and breathing forms of being. Therefore I sing and celebrate his divine power and love.

स प॒त्नथा॑ कविवृ॒ध इन्द्रा॑ वा॒कस्य॑ व॒ क्षणिः॑ ।
शि॒वा अ॒कस्य॒ हाम॑न्यस्म॒त्रा ग॒न्त्ववं॑स ॥ ४ ॥

4. *Sa pratnathā kavivṛdha indro vākasya vakṣaṇiḥ.*
Śivo arkasya homanyasmatra gantvavase.

He, Indra, as ever before, strengthens the poets

and promotes and extends the divine speech. May the lord of peace and bliss, we pray, come and join our yajna of worship.

आदू नु त अनु कतुं स्वाहा वरस्य यज्यवः।
श्वात्रमका अनूषतन्द गात्रस्य दावन॥ ५॥

5. *Ādū nu te anu kratuṁ svāhā varasya yajyavaḥ.*
Śvātramarkā anūṣatendra gotrasya dāvane.

And then they, the yajakas, in pursuance of the holy act of chosen yajna offer oblations in truth of word and deed, and the singers immediately start the song of adoration in honour of Indra for the gift of wealth and joy.

इन्द्र विश्वानि वीर्या कृतानि कत्वानि च।
यमका अध्वरं विदुः॥ ६॥

6. *Indre viśvāni vīryā kṛtāni kartvāni ca.*
Yamarkā adhvaraṁ viduḥ.

In Indra abide all the great works done and to be done, and the pious sages know him as loving and, non-violent worthy of worship.

यत्पाञ्चजन्यया विशन्द्र घाषा असृ ात।
अस्तृणाद्बहणा विपाऽ या मानस्य स ायः॥ ७॥

7. *Yat pāñcajanyayā viśendre ghoṣā asṛkṣata.*
Astṛṇād barhaṇā vipo 'ryo mānasya sa kṣayaḥ.

When the universal community of five classes of people join together and raise their voices of prayer to Indra, then with his might he wards off their enemies and misfortunes. That same lord of the people,

omniscient and master is the centre of my worship too.

इ॒यमु॑ त॒ अनु॑ष्टुतिश्चकृ॒ष तानि॒ पꣳस्या॑।
पाव॑श्च॒क्रस्य॑ वत॒निम॥ ८॥

8. *Iyamu te anuṣṭutiś-cakṛṣe tāni pauṁsyā.*
Prāvaś-cakrasya vartanim.

Indra, lord of glory, this song of worship is for you. You alone do all those admirable grand works of valour I praise and you alone protect and direct the orbits of the moving universe.

अ॒स्य वृष्णा॒ व्याद॑न उ॒रु क्रमिष्ट जी॒वस॑।
यव॑ं॒ न प॒श्व आ द॑द॥ ९॥

9. *Asya vṛṣṇo vyodana uru kramiṣṭa jīvase.*
Yavaṁ na paśva ā dade.

On receiving the variety and versatility of food, energy and inspiration from this generous and virile Indra, life rises and springs forward for the joy of living as an animal gets the grass for food and energy and plays around.

तद्ध॑ाना अव॒स्यवा॑ यु॒ष्माभि॒द ॑पितरः।
स्याम॑ म॒रुत्व॑ता वृ॒ध॥ १०॥

10. *Taddadhānā avasyavo yuṣmābhirdakṣapitaraḥ.*
Syāma marutvato vṛdhe.

Bearing that energy in body and that divine source of energy in mind, let us all, seekers of protection and promotion, be masters of strength and expertise and try to be commanders of that energy and ambition to achieve higher progress in corporate life.

बळृत्वियाय धाम्न ऋक्वभिः शूर नानुमः ।
जषामन्द्र त्वया युजा ॥ ११ ॥

11. *Baḷṛtviyāya dhāmna ṛkvabhiḥ śūra nonumaḥ. Joṣāmendra tvayā yujā.*

O mighty lord of energy, ambition and victory, with resounding hymns of joy in homage we bow to you, treasure home of life and progress, creator and promoter of strength and energy through seasonal yajnas, and we pray that joined to you in body and mind we may win in our struggles for life and living.

अस्म रुदा महना पवतासा वृत्रहत्य भरहूता सजाषाः । यः शंसत स्तुवत धायि पज इन्दज्यष्ठा अस्माँ अवन्तु देवाः ॥ १२ ॥

12. *Asme rudro mehanā parvatāso vṛtrahatye bharahūtau sajoṣāḥ. Yaḥ śaṁsate stuvate dhāyi pajra indrajyeṣṭhā asmāň avantu devāḥ.*

Indra, lord ruler of power and progress, for us, in our fight against suffering, may the Rudras, powers of justice and desperation, mighty generous clouds of shower, mountains and great men, all loving and cooperative, indeed whoever fast and strong may hasten and advance for the celebrant and worshipper, all the wisest and seniormost brilliant powers of generosity in nature and humanity, come and help us in our struggle for the conquest of darkness, want, evil and ignorance prevailing in society.

Mandala 8/Sukta 64

Indra Devata, Pragatha Kanva Rshi

उत्त्वा॑ मन्दन्तु स्तोमाः कृणुष्व राधो॑ अद्रिवः।
अव॑ ब्रह्मद्विषो॑ जहि॥ १॥

1. *Ut tvā mandantu stomāḥ kṛṇuṣva rādho adrivaḥ.*
Ava brahmadviṣo jahi.

Indra, lord almighty, commander, controller and inspirer of clouds, mountains and great men of generosity, may our hymns of adoration win your pleasure. Pray create and provide means and methods of sustenance and progress in life, and cast off jealousies and enmities against divinity, knowledge and prayer, our bond between human and divine.

प॒दा प॒णीँर॑रा॒धसा॒ नि बा॑धस्व म॒हाँ अ॑सि।
न॒हि त्वा॒ कश्च॒न प॑ति॥ २॥

2. *Padā paṇīm̐rarādhaso ni bādhasva mahāň asi.*
Nahi tvā kaścana prati.

Keep off under foot the haves who hoard and share not. You are great, simply great, the only one. There is none equal, alike or more.

त्वमी॑शिष सु॒ता॒ना॒मिन्द्र॒ त्वमसु॑तानाम।
त्वं राजा॒ जना॑नाम॥ ३॥

3. *Tvamiśiṣe sutānām-indra tvam-asutānām.*
Tvaṁ rājā janānām.

You rule over the creative and cooperative men of positive action. You rule over the uncreative and destructive men of negative action as well. Indra, you

are the ruler, the ultimate ordainer of good and evil both.

एहि॒ पहि॒ ाया॑ दि॒व्या३॑ घाष॑ञ्चषणी॒नाम ।
आभ पृ॑णासि॒ राद॑सी ॥ ४ ॥

4. *Ehi prehi kṣayo divyā-ghoṣañcarṣaṇīnām .*
Obhe pṛṇāsi rādasī.

Your presence abides in the regions of light and heaven, in the minds of the enlightened and the divines. Arise, O divine presence, to heaven and come again. Let the presence resound among humanity. Your presence fills and fulfils both earth and heaven with the light and joy of divinity.

त्यं चि॒त्पव॑तं गि॒रिं श॒तव॑न्तं सह॒स्रिण॑म ।
वि स्तृ॒भ्या॑ रुराजिथ ॥ ५ ॥

5. *Tyaṁ cit parvataṁ giriṁ śatavantaṁ sahasriṇam.*
Vi stotṛbhyo rurojitha.

You break and break open the cloud and the mountain bearing a hundred and a thousand gifts for the divine singers, celebrants and dedicated yajakas.

व॒यमु॑ त्वा॒ दिवा॑ सुत व॒यं नक्तं॑ हवामह ।
अ॒स्माकं॒ काम॒मा पृ॑ण ॥ ६ ॥

6. *Vayamu tvā divā sute vayaṁ naktaṁ havāmahe.*
Asmākaṁ kāmamā pṛṇa.

We singers, celebrants and yajakas, invoke and invite you in our soma yajna in the day and in the night and pray fulfil our prayer and desire for humanity and divinity.

क्व१॒ स्य वृ॒षभा युवा॑ तुवि॒ग्रीवा॒ अना॑नतः ।
ब्रह्मा॑ कस्तं स॑पयति ॥ ७ ॥

7. *Kva sya vṛṣabho yuvā tuvigrīvo anānataḥ.*
Brahmā kastaṁ saparyati.

Where does the generous lord of showers, ever youthful and eternal, of broad shoulders unbent, reside? Which sage and scholar can ever comprehend and serve him in full knowledge and competence?

कस्य॑ स्वि॒त्सव॑नं॒ वृषा॑ जुजु॒ष्वाँ अव॑ गच्छति ।
इन्द्रं॒ क उ॑ स्वि॒दा च॑क ॥ ८ ॥

8. *Kasya svit savanaṁ vṛṣā jujuṣvāṅ ava gacchati.*
Indraṁ ka u svidā cake.

Whose yajna does the generous and virile Indra visit and bless out of love and kindness? And who really knows Indra, in all fairness?

कं त॑ दा॒ना अ॑स ात॒ वृत्र॑हन्कं सु॒वीर्या॑ ।
उ॒क्थ क उ॑ स्वि॒दन्त॑मः ॥ ९ ॥

9. *Kaṁ te dānā asakṣata vṛtrahan kaṁ suvīryā.*
Ukthe ka u svidantamaḥ.

O destroyer of darkness and evil, whom do your gifts of generosity reach? And whom do your strength and energies reach? In the chant of hymns and in yajna, who is your closest friendliest devotee?

अ॒यं त॒ मानु॑ष॒ जन॒ सामः॑ पू॒रुषु॑ सूयत ।
तस्यहि॒ प द॑वा॒ पिब॑ ॥ १० ॥

10. *Ayaṁ te mānuṣe jane somaḥ pūruṣu sūyate.*
Tasyehi pra dravā piba.

Indra, this soma yajna is performed and soma is distilled in your honour in the human communities all over the world. Lord, come fast, drink, protect and promote the soma.

अयं त शयणावति सुषामायामधि प्रियः ।
आजीकीय मदिन्तमः ॥ ११ ॥

11. *Ayaṁ te śaryaṇāvati suṣomāyāmadhi priyaḥ.*
Ārjīkīye madintamaḥ.

In this mortal body, in this vibrant intellect, in these fresh and harmonious senses and mind, this lovely and most exhilarating yajna is being performed.

तमद्य राधस महे चारुं मदाय घृष्वय ।
एहीमिन्द्र दवा पिब ॥ १२ ॥

12. *Tamadya rādhase mahe cāruṁ madāya ghṛṣvaye.*
Ehīmindra dravā piba.

To that soma yajna being performed for gifts of great wealth and power, excitement and joy, and the destruction of negativities, pray come fast and drink the soma of love, faith and homage.

Mandala 8/Sukta 65

Indra Devata, Pragatha Kanva Rshi

यदिन्द्र पागपागुदङ न्यग्वा हूयस नृभिः ।
आ याहि तूयमाशुभिः ॥ १ ॥

1. *Yadindra prāg-apāg-udaṅ nyagvā hūyase nṛbhiḥ.*
Ā yāhi tūyam-āśubhiḥ.

Indra, lord of universal power and energy, when you are invoked and invited east, west, north and south,

front or back, up or down, by people performing yajna, then come fast by the fastest modes you command.

यद्वा॑ प्रस्रव॑ण दि॒वा मा॒दया॑स॒ स्व॑र्णर।
यद्वा॑ समु॒द अन्ध॑सः ॥ २ ॥

2. *Yadvā prasravaṇe divo mādayāse svarṇare.*
Yadvā samudre andhasaḥ.

Whether in the heavenly radiations and cascades of light or in the middle regions of the sky or on the earthly regions of food and soma, wherever you rejoice and rain down showers of joy:

आ त्वा॑ गी॒भिम॒हामु॒रुं हु॒व गामि॑व॒ भाज॑स।
इन्द्र॒ साम॑स्य पी॒तय॑ ॥ ३ ॥

3. *Ā tvā gīrbhir-mahām-urūṁ huve gāmiva bhojase.*
Indra somasya pītaye.

Indra, I invoke you, glorious lord immanent in the vast world, to come and protect the beauty and joy of your creation and taste the soma of its grandeur, as I would call the cow to its favourite love of food.

आ त॑ इन्द महि॒मान॒ं हर॑या दव त॒ महः॑।
रथ॑ वहन्तु॒ बिभ्र॑तः ॥ ४ ॥

4. *Ā ta indra mahimānaṁ harayo deva te mahaḥ.*
Rathe vahantu bibhrataḥ.

Indra, refulgent lord, may your radiating forces of transport and communication bear and bring you here to us with your grandeur and your majesty in the chariot.

इन्द॑ गृणी॒ष उ॑ स्तु॒ष म॒हाँ उ॒ग इ॑शान॒कृत।
एहि॑ नः सु॒तं पिब॑ ॥ ५ ॥

5. *Indra gṛṇīṣa u stuṣe mahāň ugra īśānakṛt.*
Ehi naḥ sutaṁ piba.

Indra, great, blazing brave, ruler and glorifier of rulers, I adore and exalt you. Pray come, drink the soma of our achievement and protect and promote the world of your creation.

सुतावन्तस्त्वा वयं पयस्वन्ता हवामह।
इदं नो बर्हिरासदे॥ ६॥

6. *Sutāvantastvā vayaṁ prayasvanto havāmahe.*
Idaṁ no barhirāsade.

Dedicated to noble acts of yajna and soma creation, bearing havi for yajna and food for yajnic charity, we invoke and invite you to come and be seated on the holy seats of our vedi and bless our heart and soul.

यच्चिद्धि शश्वतामसीन्द्र साधारणस्त्वम।
तं त्वा वयं हवामह॥ ७॥

7. *Yacciddhi śaśvatāmasīndra sādhāraṇas-tvam.*
Taṁ tvā vayaṁ havāmahe.

As you bear and sustain the common generality of people since time immortal and the people bear common allegiance to you, we invoke and adore you in all our holy projects of common universal value.

इदं ते सोम्यं मध्वधुक्षन्नद्रिभिर्नरः।
जुषाण इन्द्र तत्पिब॥ ८॥

8. *Idaṁ te somyaṁ madhvadhukṣann-adribhir-naraḥ. Juṣāṇa indra tat piba.*

People have pressed and extracted this honey sweet of soma with stone presses for you. Happy with cherished soma in expectation, pray come and drink that soma of our achievement and divine adoration.

विश्वाँ अया विपश्चिता ति ख्यस्तूयमा गहि।
अस्म धेहि श्रवो बृहत ॥ ९ ॥

9. *Viśvāň aryo vipaścito'ti khyas-tūyamā gahi.*
Asme dhehi śravo bṛhat.

Indra, you are the ruler and controller of the world. Pray come soon and watch all the exceptional sages and scholars of the world, and bring us food, energy, honour and fame of universal value.

दाता म पृषतीनां राजा हिरण्यवीनाम।
मा देवा मघवा रिषत ॥ १० ॥

10. *Dātā me pṛṣatīnāṁ rājā hiraṇyavīnām.*
Mā devā maghavā riṣat.

Indra is the giver of golden gifts of lands and cows and he is the ruler and controller of the golden gifts of divinity. O divinities of heaven and earth, may Indra never be neglected, and may Indra never neglect and hurt us.

सहस्र पृषतीनामधि श्चन्दं बृहत्पृथु।
शुकं हिरण्यमा ददे ॥ ११ ॥

11. *Sahasre pṛṣatīnām-adhiścandraṁ bṛhat pṛthu.*
Śukraṁ hiraṇyamā dade.

Besides thousands and more golden gifts of lands and cows, I have received beautiful, great and

abundant pure gifts of gold from Indra, ruler of the earth.

नपाता दुगहस्य म सहस्त्रेण सुराधसः ।
श्रवा द्रवष्वकत ॥ १२ ॥

12. *Napāto durgahasya me sahasreṇa surādhasaḥ. Śravo deveṣvakrata.*

My honour and renown, unfallen, unmatched and blest as I am with a thousandfold gifts of divine munificence, may, I pray, reach and abide with the divinities.

Mandala 8/Sukta 66

Indra Devata, Kali Pragatha Rshi

तरोभिवा विदद्वसुमिन्दं सबाध ऊतय ।
बृहद्गायन्तः सुतसोम अध्वर हुव भरं न कारिणम ॥ १ ॥

1. *Tarobhirvo vidadvasum-indraṁ sabadha ūtaye. Bṛhad-gāyantaḥ sutasome adhvare huve bharaṁ na kāriṇam.*

In the yajna of love and non-violence where everything is perfect and soma is distilled, I invoke Indra like Abundance itself, giver of wealth, honour and fulfilment. Singing songs of adoration with energy and enthusiasm for your protection and progress, O devotees, celebrate Indra who brings wealth, honour and excellence at the earliest by fastest means.

न यं दुधा वरन्त न स्थिरा मुरा मद सुशिपमन्धसः ।
य आदृत्या शशमानाय सुन्वत दाता जरित्र उक्थ्यम ॥ २ ॥

2. *Na yaṁ dudhrā varante na sthirā muro made suśipram-andhasaḥ. Ya ādṛtyā śaśamānāya sunvate dātā jaritra ukthyam.*

Indra whom none can stop in his state of ecstasy and abundant charity, neither the impetuous, nor the constant, nor demon nor mortal, Indra who is the giver of cherished wealth and joy to the celebrant, the creator of soma and the zealous worshipper with deep reverence and homage.

यः शकृा मृ गा अश्व्या या वा कीजा हिरण्ययः।
स ऊवस्य रजयत्यपावृतिमिन्द्रा गव्यस्य वृत्रहा॥ ३॥

3. *Yaḥ śakro mṛkṣo aśvyo yo vā kījo hiraṇyayaḥ. Sa ūryasya rejayatyavṛtim-indro gavyasya vṛtrahā.*

Indra who is mighty of action, pure and purifying, great achiever, and wondrous rich in wealth and golden grace, who shakes off the erosion of land fertility and cattle wealth and augments produce and prosperity, destroyer of want, ignorance and evil as he is.

निखातं चिद्यः पुरुसंभृतं वसूदिद्वपति दाशुषे।
वजी सुशिपा हयश्व इत्करदिन्द्रः कत्वा यथा वशत॥ ४॥

4. *Nikhātaṁ cidyaḥ purusaṁbhṛtaṁ vasūdidvapati dāśuṣe. Vajrī suśipro haryaśva it karadindraḥ kratvā yathā vaśat.*

Indra who for the generous giver digs out and opens up abundant wealth deep buried, hidden and held in the earth, wields the thunderbolt of justice and award, and wears a golden vizor, commanding tempestuous forces, thus by his noble yajnic actions, does for us what he thinks right and pleases to do.

यद्वावन्थ पुरुष्टुत पुरा चिच्छूर नृणाम।
वयं तत्त इन्द्र सं भरामसि यज्ञमुक्थं तुरं वचः॥ ५॥

5. *Yadvāvantha puruṣṭuta purā cicchūra nṛṇām. Vayaṁ tat ta indra saṁ bharāmasi yajñam-ukthaṁ turaṁ vacaḥ.*

Indra, lord omnipotent universally adored and exalted, as you wish and want of humanity at the earliest in the beginning of creation, that we honour, abide and do without doubt or delay, the yajna, songs of adoration, word and worship all.

सचा॒ सामं॑षु पुरुहूत वजिवा॒ मदा॑य द्यु ।ा सामपाः।
त्वमिद्धि ब॑ह्म॒कृत॒ काम्य॑ं वसु॒ दष्ठः॑ सुन्व॒त भुव॑ः॥ ६॥

6. *Sacā someṣu puruhūta vajrivo madāya dyukṣa somapāḥ. Tvamiddhi brahmakṛte kāmyaṁ vasu deṣṭhaḥ sunvate bhuvaḥ.*

Lord all-invoked and adored, wielder and commander of thunder, clouds and mountains, light of life in heaven and on earth, connoisseur, protector and promoter of the soma joy of humanity, join and be with us in our yajnic creations of soma joy in action.

व॒यम॑नमि॒दा ह्या पी॑पमि॒ह व॒जिण॑म।
तस्मा॑ उ अ॒द्य स॑म॒ना सु॒तं भ॒रा नू॒नं भू॑षत श्रु॒त॥ ७॥

7. *Vayamenamidā hyo'pīpemeha vajriṇam. Tasmā u adya samanā sutaṁ bharā'' nūnaṁ bhūṣata śrute.*

Here today as before we have regaled this lord of the thunderbolt. For him, again, now, all of one mind, bear and bring the distilled soma of homage, and worship him who would, for certain for joy of the song, grace the celebrants.

वृकश्चिदस्य वार॒ण उरा॒मथि॒रा व॒युन॑षु भूषति।
समं न॒: स्तामं जुजुषा॒ण आ ग॒हीन्द्र॒ प चि॒त्रया॑ धि॒या॥ ८॥

8. *Vṛkaścidasya vāraṇa urāmathirā vayuneṣu bhūṣati. Semaṁ naḥ stomaṁ jujuṣāṇa ā gahīndra pra citrayā dhiyā.*

The wolf, its counterforce elephant, and the thief all have to accept and follow the laws of this lord Indra. May he, loving and cherishing this our song of adoration, listen and come with gifts of clear and unillusive intelligence and understanding.

कदू॑ न्व१॑स्याकृ॑त॒मिन्द॑स्यास्ति॒ प ंस्य॑म।
कना॒ नु कं॒ श्राम॑तन॒ न शु॑श्रुव जनु॒ष॒: परि॑ वृत्र॒हा॥ ९॥

9. *Kadū nvasyākṛtamindrasyāsti pauṁsyam. Keno nu kaṁ śromatena na śuśruve januṣaḥ pari vṛtrahā.*

What wonder work is that which is not the achievement of Indra's valour? By which person hasn't his glory been perceived through his wonder deeds? He is the destroyer of evil and darkness by his very nature.

कदू॑ म॒हीरधृ॑ष्टा अस्य॒ तवि॑षी॒: कदु॑ वृ॒त्र॒घ्न अस्तृ॑तम। इन्द्रा॒
विश्वा॑न्बक॒नाटाँ॑ अह॒दृश॑ उ॒त कत्वा॑ प॒णीँ॑र॒भि॥ १०॥

10. *Kadū mahīradhṛṣṭā asya taviṣīḥ kadu vṛtraghno astṛtam. Indro viśvān bekanāṭāṅ ahardṛśa uta kratvā paṇīṅrabhi.*

How great and irresistible are his blazing powers! How great and invincible is he, the destroyer of evil and darkness! To the usurers and the exploiters

who count only their days tally he shows the light only for the day according to their action, not beyond.

वयं घा त अपूव्यन्द्र ब्रह्माणि वृत्रहन।
पुरूतमासः पुरुहूत वजिवा भृतिं न प भरामसि॥ ११॥

11. *Vayaṁ ghā te apūrvyendra brahmāṇi vṛtrahan. Purūtamāsaḥ puruhūta vajrivo bhṛtiṁ na pra bharāmasi.*

Indra, destroyer of evil and darkness within and without in the outer world, universally adored, wielder of the thunderbolt, we, all together, old and young, offer you in faith new and ever fresh songs of adoration and exaltation as daily obligation in return as thanks for your favours.

पूर्वीश्चिद्धि त्व तुविकूमि शासा हवन्त इन्दातयः।
तिरश्चिदर्यः सवना वसा गहि शविष्ठ श्रुधि म हवम॥ १२॥

12. *Pūrvīściddhi tve tuvikūrminnāśaso havanta indrotayaḥ. Tiraścidaryaḥ savanā vaso gahi śaviṣṭha śrudhi me havam.*

Indra, lord of infinite acts, shelter home of the universe, highest and omnipotent, all hopes of humanity, all protections and progress for them, past, present and future, rest in you and emanate from you. Hence all people invoke you and call on you for help. O master protector, listen to my call and come like radiations of light to our yajnas of divine adoration and soma creation.

वयं घा त त्व इद्विन्द्र विपा अपि ष्मसि।
नहि त्वदन्यः पुरुहूत कश्चन मघवन्नस्ति मड्डिता॥ १३॥

13. *Vayaṁ ghā te tve idvindra viprā api ṣmasi. Nahi tvadanyaḥ puruhūta kaścanamaghavannasti marḍitā.*

Indra, we are yours. Sages and celebrants, we all abide in you. There is none whatever other than you, lord of power, honour and world's wealth, universally invoked and adored, who is kind and gracious as you.

त्वं नो॑ अ॒स्या अम॑तरु॒त ॒ुधा॒३॒ भिर्श॑स्त॒रव॑ स्पृधि। त्वं न॑ ऊ॒ती तव॑ चि॒त्रया॑ धि॒या शि ॑॑ शचिष्ठ गातु॒वित॥ १४॥

14. *Tvaṁ no asyā amateruta kṣudho'bhiśasterava spṛdhi. Tvaṁ na ūtī tava citrayā dhiyā śikṣā śaciṣṭha gātuvit.*

O lord, pray you save us from this ignorance, hunger and want, and imprecation and calumny. You give us protection, enlighten us with your unique wisdom and understanding. O most potent master of the knowledge of the laws and paths of life, guide us on the paths of the world.

साम॒ इद्वः सु॒ता अ॑स्तु कल॑या॒ मा बि॑भीतन।
अपद्॒ष ध्व॒स्मायं॑ति स्व॒यं घ॒षा अपा॑यति॥ १५॥

15. *Soma idvaḥ suto astu kalayo mā bibhītana. Apedeṣa dhvasmāyati svayaṁ ghaiṣo apāyati.*

O budding scholars and sages, let the soma of hope and joy be distilled and poured for you. Fear not. This terror and destruction is going away. Self-destroyed, it is going away, vanishing of itself.

Mandala 8/Sukta 67

Adityah Devatah, Matsya Sammada, or Manya Maitravaruni, or various Matsya Jalanaddhah Rshis

त्या ३ु ॒त्रियाँ॒ अव॑ आदि॒त्यान्या॑चिषामह।
सु॒मृ॒ळी॒काँ अ॒भिष्ट॑य ॥ १ ॥

1. *Tyān nu kṣatriyāň ava ādityān yāciṣāmahe. Sumṛḷīkāň abhiṣṭaye.*

For the sake of protection and to achieve our cherished objects, we call upon the Kshatriyas, warriors of the nation, bright as children of light and firm as children of Infinity, providers of peace, happiness and security.

मि॒त्रा ना॒ अत्यंह॒तिं वरु॑णः पष॑दयमा।
आ॒दि॒त्यासा॒ यथा॑ वि॒दुः ॥ २ ॥

2. *Mitro no atyaṁhatiṁ varuṇaḥ parṣadaryamā. Ādityāso yathā viduḥ.*

To the best of their knowledge and intention, power and purpose, may Mitra, teachers and preachers, intellectuals and researchers, universal friends of humanity, Varuna, chosen representatives, governors and administrators, and Aryama, leaders of law, guides of the nation, Adityas all, children of light and givers of enlightenment, protect, promote and defend us against violence, injustice and ignorance and cleanse us of sin and crime.

तषा॑ं हि चि॒त्रमु॒क्थ्यं॑ वरू॒थ॒मस्ति॑ दा॒शुष॑।
आ॒दि॒त्यानां॑मरं॒कृत॑ ॥ ३ ॥

3. *Teṣāṁ hi citramukthyaṁ varūthamasti dāśuṣe. Ādityānām-araṁkṛte.*

Ample means and materials, wonderful, various and admirable, vest in the brilliant Adityas, enlightened powers of governance and administration, for the people of generosity, and beauty, decency and grace.

महि॑ वो महतामवो॒ वरु॑ण मित्राय॑मन।
अवां॑स्या वृ॑णीमह॥ ४॥

4. *Mahi vo mahatāmavo varuṇa mitrāryaman. Avāṁsyā vṛṇīmahe.*

O great Varuna, Mitra and Aryama, great are your powers of protection and defence. We choose to ask and do ask for protection and defence by you.

जी॒वा ना॑ अ॒भि धे॑त॒ना दि॑त्यासः पु॒रा हथा॑त।
कद्धं स्थ हवनश्रुतः॥ ५॥

5. *Jīvān no abhi dhetanā''dityāsaḥ purā hathāt. Kaddha stha havanaśrutaḥ.*

Wherever you are or happen to be stationed, pray listen to our call and rush in for our life and protection before the strike of violence and possibly death and destruction.

यद्वः॑ श्रा॒न्ताय॑ सुन्व॒त वरू॑थ॒मस्ति॒ यच्छ॒दिः।
तना॑ ना॒ अधि॑ वाचत॥ ६॥

6. *Yadvaḥ śrāntāya sunvate varūthamasti yaccha-rdiḥ. Tenā no adhi vocata.*

Whatever be your defence, protection and relief for the worker, producer or creator of soma while he

works to the point of weariness, exhaustion and retirement, for that plead for us and get us the relief needed, deserved and allowed.

अस्ति॑ दवा अं॒हारु॒वस्ति॒ रत्न॒मनां॑गसः ।
आदि॑त्या॒ अद्भु॑तनसः ॥ ७ ॥

7. *Asti devā aṁhorurvasti ratnamanāgasaḥ.*
Ādityā adbhutainasaḥ.

Adityas, children of light, rulers and administrators, generous and unpolluted by corruption, the relief for the distressed is ample freedom from distress, and the reward for the sinless is jewel graces of life.

मा नः॒ सेतुः॑ सिषद॒यं म॒ह वृ॑णक्तु॒ न॒स्परि॑ ।
इन्द्र॒ इद्धि श्रु॒ता व॒शी ॥ ८ ॥

8. *Mā naḥ setuḥ siṣedayaṁ mahe vṛṇaktu naspari.*
Indra iddhi śruto vaśī.

Let this bond of sin and crime never fetter us. Let it fall off far from us so that we may be free to do great. The renowned Indra, lord supreme, is the master controller and dispenser of reward and punishment.

मा नां॑ मृ॒चा रि॑पू॒णां वृ॒जि॒नानां॑मविष्यवः ।
दवा॑ अ॒भि प मृ॑ रात ॥ ९ ॥

9. *Mā no mṛcā ripūṇāṁ vṛjinānām-aviṣyavaḥ.*
Devā abhi pra mṛkṣata.

O protectors and defenders of the people, brilliant and generous rulers, let not the violence and calumny of crooked enemies ever smear and injure us.

Pray cover us all round with safety and security.

उत त्वामदित मह्यहं दव्युप बुव।
सुमृळीकामभिष्टय ॥ १० ॥

10. *Uta tvām-adite mahyaham devyupa bruve.*
Sumṛḷīkām-abhiṣṭaye.

And O great, brilliant and sovereign assembly of the nation, generous and gracious power, conscientiously I speak to you, pray save us from harm and injury, help us achieve our heart's desire and cherished objectives.

पषि दीन गभीर आँ उगपुत्र जिघांसतः।
माकिस्ताकस्य ना रिषत ॥ ११ ॥

11. *Parṣi dīne gabhīra āṅ ugraputre jighāṁsataḥ.*
Mākistokasya no riṣat.

Aditi, mother of brave and blazing Adityas, pray anoint us, make us immune and help us cross the seas of violence both deep and shallow, let no enemy, violence or disease harm and injure our coming generations.

अनहा न उरुवज उरूचि वि पसतव।
कृधि ताकाय जीवस ॥ १२ ॥

12. *Aneho na uruvraja urūci vi prasartave.*
Kṛdhi tokāya jīvase.

Sacred and sovereign mother of vast extensive powers, save us from sin and violence to range over the earth and strengthen us that not only we but also our coming generations may live happy and free.

य मूधानः ि तीनामदब्धासः स्वयशसः ।
व्रता र न्त अदुहः ॥ १३ ॥

13. *Ye mūrdhānaḥ kṣitīnām-adabdhāsaḥ svayaśasaḥ. Vratā rakṣante adruhaḥ.*

Those who are on top of the average people, active, bold, unbending, and gifted with innate honour and reputation in law and personal values of virtue, free from jealousy and enmity, they maintain, uphold and protect the laws, values and commitments of the land. (They are the chosen children of mother earth, Adityas, worthy of being members of the mother's household, council of the nation.)

त नं आस्रा वृकाणामादित्यासा मुमाचत ।
स्तनं बद्धमिवादित ॥ १४ ॥

14. *Te na āsno vṛkāṇām-ādityāso mumocata. Stenaṁ baddham-ivādite.*

Mother Aditi, caught up like thieves, we are in the jaws of wolves. May the Adityas save us from the mouth of wolfish exploiters.

अपा षु णं इयं शरुरादित्या अप दुमतिः ।
अस्मदत्वजघ्नुषी ॥ १५ ॥

15. *Apo ṣu ṇa iyaṁ śarur-ādityā apa durmatiḥ. Asmadetvajaghnuṣī.*

O Adityas, let this violent force go off from us, let this evil genius too get away from us, leaving us unhurt.

शश्वद्धि वः सुदानव आदित्या ऊतिभिर्वयम ।
पुरा नूनं बुभुज्महे ॥ १६ ॥

16. *Śaśvaddhi vaḥ sudānava ādityā ūtibhir-vayam.*
Purā nūnaṁ bubhujmahe.

Adityas, generous givers, by virtue of your protections we have been enjoying life always, now as ever before.

शश्वन्तं हि पचतसः पतियन्तं चिदनसः ।
दवाः कृणुथ जीवसे ॥ १७ ॥

17. *Śaśvantaṁ hi pracetasaḥ pratiyantaṁ cidenasaḥ.*
Devāḥ kṛnutha jīvase.

O wise brilliancies, whoever turns to you ever and any time, even from sin, pray sustain and strengthen him to live his life to the full.

तत्सु ना नव्यं सन्यस आदित्या यन्मुमोचति ।
बन्धाद्बुद्धमिवादित ॥ १८ ॥

18. *Tat su no navyaṁ sanyasa ādityā yanmumocati.*
Bandhād-baddham-ivādite.

O Adityas, O mother Aditi, we hope and pray may that ever new strength and sustenance of yours, which you give us for our good and protection, which saves us like people fettered in bondage and released, be extended to us ever as before.

नास्माकमस्ति तत्तर आदित्यासा अतिष्कद ।
यूयमस्मभ्यं मृळत ॥ १९ ॥

19. *Nāsmākam-asti tat tara ādityāso atiṣkade.*
Yūyam-asmabhyaṁ mṛḷata.

O Adityas, leaders of the human nation, that power and competence you give us to get over our

problems is not our own, it is yours. Pray be kind and gracious and keep it up as ever before.

मा नो॑ हे॒तिर्वि॒वस्व॑त॒ आदि॑त्याः कृ॒त्रिमा॒ शरु॑ः ।
पु॒रा नु ज॒रसो॑ वधीत ॥ २० ॥

20. *Mā no hetir-vivasvata ādityāḥ kṛtrimā śaruḥ. Purā nu jaraso vadhīt.*

O Adityas, brilliant powers of nature and humanity, let not the onslaught of time or an artificial weapon made by man strike us before we have lived and enjoyed a full age of fulfilment to the last day of old age.

वि षु द्वषो॒ व्यं॑हतिमादि॒त्यासो॒ वि संहि॑तम ।
विष्व॒ग्वि वृ॑हता॒ रपः॑ ॥ २१ ॥

21. *Vi ṣu dveṣo vyaṁhatim-ādityāso vi saṁhitam. Viṣvagvi bṛhatā rapaḥ.*

O Adityas, brilliant rulers and leaders of the nation, totally destroy jealousy and enmity, eliminate distress and depression, sin and crime, wipe out organised crime, terror and combined attacks, and uproot all disease, infirmity and disability from the earth.

Mandala 8/Sukta 68

Indra (1-13), Rkshashvamedhau (14-19), Devatah, Priyamedha Angirasa Rshi

आ त्वा॒ रथं॒ यथो॒तय॑ सु॒म्नाय॑ वतयामसि ।
तु॒वि॒कू॒मिम॑मृ॒तीषहु॒मिन्द्र॒ शवि॑ष्ठ॒ सत्प॑त ॥ १ ॥

1. *Ā tvā rathaṁ yathotaye sumnāya vartayāmasi. Tuvikūrmim-ṛtīṣaham-indra śaviṣṭha satpate.*

Indra, bravest of the brave, protector of the good and true, just as we turn the chariot, so do we draw your attention and pray you turn to us and come for our protection, welfare and enlightenment, lord of infinite action and conqueror of enemies.

तुविशुष्म तुविकता शचीवा विश्वया मत ।
आ पपाथ महित्वना ॥ २ ॥

2. *Tuviśuṣma tuvikrato śacīvo viśvayā mate.*
Ā paprātha mahitvanā.

Lord omnipotent of infinite action, infinitely helpful, omniscient, with your cosmic power and grandeur you pervade the whole universe.

यस्य त महिना महः परि ज्मायन्तमीयतुः ।
हस्ता वजं हिरण्ययम ॥ ३ ॥

3. *Yasya te mahinā mahaḥ pari jmāyantam-īyatuḥ.*
Hastā vajraṁ hiraṇyayam.

Indra who are infinitely great by virtue of your omnipotence, your hands wield the thunderbolt of justice and golden grace which reaches everywhere over the universe.

विश्वानरस्य वस्पतिमनानतस्य शवसः ।
एवश्च चषणीनामूती हुव रथानाम ॥ ४ ॥

4. *Viśvānarasya vaspatim-anānatasya śavasaḥ.*
Evaiśca carṣaṇīnāmūtī huve rathānām.

I pray to Indra, your lord and father, master controller of the irresistible powers and forces of the universe, for divine protection of the people by the

dynamics of his moving powers of nature and humanity.

अभिष्टय सदावृधं स्वर्मी हषु यं नरः ।
नाना हवन्त ऊतय ॥ ५ ॥

5. *Abhiṣṭaye sadāvṛdhaṁ svarmīḷheṣu yaṁ naraḥ.*
Nānā havanta ūtaye.

I pray to Indra, ever more munificent in human struggles for light, happiness and welfare, whom people invoke and adore in many ways for protection and progress and for the fulfilment of their cherished objects and ambitions.

परमात्रमृचीषमिन्द्रमुगं सुराधसम ।
इशानं चिद्वसूनाम ॥ ६ ॥

6. *Paromātramiṛcīṣamam-indramugraṁ surādhasam. Īśānaṁ cidvasūnām.*

I invoke and pray to Indra, boundless presence, lover of hymns of adoration, illustrious, all competent and master ruler of the wealth and power of the world.

तन्तमिदाधस मह इन्दं चादामि पीतय ।
यः पूव्यामनुष्टुतिमीश कृष्टीनां नृतुः ॥ ७ ॥

7. *Tantamid-rādhase maha indraṁ codāmi pītaye.*
Yaḥ pūrvyām-anuṣṭutim-īśe kṛṣṭīnāṁ nṛtuḥ.

For every great success, for all wealth and high competence in life and also for the joyous pleasure of it all, I invoke and celebrate Indra, ultimate leader and guide of the people who listens to the prayers and adorations of humanity since time immemorial and rules them all.

न यस्य॑ त शवसान स॒ख्यमा॒नंश॒ मत्य॑ः।
नकि॒ः शवांसि त नशत॥ ८॥

8. *Na yasya te śavasāna sakhyam-ānaṁśa martyaḥ.*
Nakiḥ śavāṁsi te naśat.

O lord of universal power, no mortal has ever been able to attain equal fellowship with you, then who can claim to attain equality with your power and potential?

त्वात॑स॒स्त्वा यु॒जा प्सु सूय॑ म॒हद्धन॑म।
जय॑म पृ॒त्सु व॑जिवः॥ ९॥

9. *Tvotāsastvā yujā'psu sūrye mahaddhanam.*
Jayema pṛtsu vajrivaḥ.

O lord of thunderous energy and power, protected by you and in close association with you, we pray, we may discover great wealth in the waters and in the sun and win far reaching victories in our battles of life.

तं त्वा॑ य॒ज्ञभि॑रीमह॒ तं गी॒भिगि॑वणस्तम।
इन्द्र॒ यथा॑ चि॒दावि॑थ॒ वाज॑षु पुरु॒माय्य॑म॥ १०॥

10. *Taṁ tvā yajñebhir-īmahe taṁ gīrbhir-girvaṇastama. Indra yathā cidāvitha vājeṣu purumāyyam.*

Indra, lord most adorable, we honour you by yajnas of corporate research and development, and we adore you in many languages as you guide, advance and protect the man of knowledge in our human endeavours for new achievements and further advances.

यस्य॑ त स्वा॒दु स॒ख्यं स्वा॒द्वी प॑णी॒तिर॑दिवः ।
य॒ज्ञा वि॑तन्त॒साय्यः॑ ॥ ११ ॥

11. *Yasya te svādu sakhyaṁ svādvī praṇītir-adrivaḥ.*
Yajño vitantasāyyaḥ.

O lord of the clouds of shower, knowledge and wealth, delightful is your association, exciting is your guidance. The yajna of corporate action and advancement must go on.

उ॒रु ण॑स्त॒न्व॒३॒॑ तन॑ उ॒रु ाय॑ाय नस्कृधि ।
उ॒रु णा॑ यन्धि जी॒वस॑ ॥ १२ ॥

12. *Uru ṇastanve tana uru kṣayāya naskṛdhi.*
Uru ṇo yandhi jīvase.

Excellence for our body's health, rise and expansion for our children and grand children, expansion, comfort and safety for our home, O lord, grant, grant us rise and advancement for life's excellence and joy.

उ॒रुं नृभ्य॑ उ॒रुं गव॑ उ॒रुं रथा॑य॒ पन्था॑म ।
द॒ववी॑तिं मनामह ॥ १३ ॥

13. *Uruṁ nṛbhya uruṁ gava uruṁ rathāya panthām.*
Devavītiṁ manāmahe.

Rise and advancement for the people, expansion and development for lands and cattle, expansion and improvement of highways for transport, we pray for, and for that we think and research and plan, and we seek the favour of divinity.

उप॑ मा॒ षड द्वाद्वा॒ नर॒ः सामं॑स्य॒ हष्या॑ ।
तिष्ठ॑न्ति स्वादुरा॒तय॑ः ॥ १४ ॥

14. *Upa mā ṣaḍ dvādvā naraḥ somasya harṣyā.*
Tiṣṭhanti svādurātayaḥ.

In the ecstasy of soma joy and exhilaration of achievement, six in twos come to me, leading lights they are, abundant and delightful are their gifts and contributions.

ऋजाविन्दात आ ददे हरी ऋ ।स्य सूनवि।
आश्वमधस्य राहिता ॥ १५ ॥

15. *Ṛjrāvindrota ā dade harī ṛkṣasya sūnavi.*
Āśvamedhasya rohitā.

I have got two sensitive and dynamic organs of communication protected and promoted by Indra for the body form of the spirit and for efficient working of the body system.

सुरथाँ आतिथिग्व स्वभीशूँरा ।।
आश्वमध सुपर्शसः ॥ १६ ॥

16. *Surathāň ātithigve svabhīśūňrārkṣe.*
Āśvamedhe supeśasaḥ.

For the body in service of the visiting resident soul, I get another two fast and controlled organs in fine shape for the systemic and yajnic working of the body system.

षळश्वाँ आतिथिग्व इन्दात वधूमतः।
सचा पूतक्रता सनम ॥ १७ ॥

17. *Ṣaḷaśvāň ātithigva indrote vadhūmataḥ.*
Sacā pūtakratau sanam.

Six organs of perception in this body system,

sophisticated and pervaded by Indra, the soul, with a partner house keeper, the intellectual faculty, I have received. They are all friendly participants in the holy working of the system in divine service.

एषु॑ चत॒द वृषण्वत्य॒न्तर्ऋ॒जिष्वरु॑षी।
स्व॒भी॒शुः कशा॑वती ॥ १८ ॥

18. *Aiṣu cetad-vṛṣaṇvatyantar-ṛjreṣvaruṣī.*
Svabhīśuḥ kaśāvatī.

In the midst of these simple and straight organs of sense, fast but well steered, there is one which is extremely generous and creative, the intelligence, which holds the whip and the reins both, that is, the acceleration and the steer and the brakes for proper movement of the systemic chariot.

न यु॒ष्म वा॑जबन्धवा निनि॒त्सुश्च॒न मर्त्यः॑।
अ॒व॒द्यमधि॑ दीधरत ॥ १९ ॥

19. *Na yuṣme vājabandhavo ninitsuścana martyaḥ.*
Avadyamadhi dīdharat.

O brotherly team of dynamic workers and winners in the battles of life, no mortal even addicted to malignity and scandal can foist any blame or censure on you.

Mandala 8/Sukta 69

Indra (1-10, 13-18), Vishvedevah (11), Varuna (11-12) Devatah, Priyamedha Angirasa Rshi

पप॑ वस्त्रि॒ष्टु॒भमिषं म॒न्दद्वी॑रा॒यन्द॑व।
धि॒या वा॑ म॒धसा॑तय॒ पुर॒न्ध्या वि॑वासति ॥ १ ॥

1. *Prapra vas-triṣṭubham-iṣaṁ mandadvīrāyendave. Dhiyā vo medhasātaye purandhyā vivāsati.*

For your progress, offer libations of holy fuel and fragrance, triple refined and intensified, with trishtubh hymns of Vedic formulae in the service of Indra, cosmic spirit of energy and power, happy and exciting, who inspires the brave and shines you with versatile creative intellect for the advancement of your science of yajna for further development.

नदं व आदतीनां नदं यायुवतीनाम।
पतिं वा अघ्न्यानां धेनूनामिषुध्यसि॥ २॥

2. *Nadaṁ va odatīnāṁ nadaṁ yoyuvatīnām.*
Patiṁ vo aghnyānāṁ dhenūnām-iṣudhyasi.

Indra is the resounding source of fresh energies, roaring expression of maiden youthfulness, protector and promoter of sacred sources of production and nourishment such as cows which must not be killed or hurt, and he is the relentless inexhaustible keeper of your arrows for your targets of defence and development.

ता अस्य सूददोहसः सोमं श्रीणन्ति पृश्नयः।
जन्मन्देवानां विशस्त्रिष्वा रोचने दिवः॥ ३॥

3. *Tā asya sūdadohasaḥ somaṁ śrīṇanti pṛśnayaḥ.*
Janman devānāṁ viśastriṣvā rocane divaḥ.

Just as on the rise of dawn in the divine heaven of light, the edifying rays of the sun beatify the Indra-born beauty and freshness of life in the three regions of earth, heaven and the skies, similarly, on the dawn of divine vision in the intelligence of the soul, the

revelations of divinity and reflections of omniscience refine, intensify and edify the energy, power and beauty of the soma gifts of Indra, this oceanic source of matter, energy and excellence of life, for the trinity of body, mind and soul.

अभि प गापतिं गिरन्दमच यथा विद।
सूनुं सत्यस्य सत्पतिम॥ ४॥

4. *Abhi pra gopatiṁ girendramarca yathā vide.*
Sūnuṁ satyasya satpatim.

To the best of your knowledge and culture and with the best of your language, worship and adore Indra, protector of stars and planets, lands and cows, language and culture, creator of the dynamics of existence and protector of its constancy.

आ हरयः ससृजिर रुषीरधि बर्हिषि।
यत्राभि संनवामह॥ ५॥

5. *Ā harayaḥ sasṛjrire'ruṣīradhi barhiṣi.*
Yatrābhi saṁnavāmahe.

Let the vibrations of divinity, like crimson rays of dawn which bring the sun to the earth, bring Indra on to our sacred grass where we humans meet and pray and celebrate the lord in song together.

इन्दाय गाव आशिरं दुदुह्र वजिण मधु।
यत्सीमुपह्वर विदत॥ ६॥

6. *Indrāya gāva āśiraṁ duduhre vajriṇe madhu.*
Yat sīmupahvare vidat.

Lands and cows, suns and planets, indeed all

objects in motion, exude for Indra, wielder of thunder, the ichor of emotional adoration seasoned with ecstasy like honey sweet milk mixed with soma which he receives close at hand and cherishes.

उद्यद ब्रध्नस्य विष्टपं गृहमिन्दश्च गन्वहि।
मध्वः पीत्वा सचवहि त्रिः सप्त सख्युः पद॥ ७॥

7. *Udyad bradhnasya viṣṭapaṁ gṛham-indraśca ganvahi. Madhvaḥ pītvā sacevāhi triḥ sapta sakhyuḥ pade.*

Up let us rise on top of the sun and vast spaces, reach the abode of Indra, and, having drunk the soma sweet of ecstasy, let us be together across and over the thrice seven stages of being in evolution in the purely spiritual state of the lord's presence as a friend.

(The thrice seven are the steps of physical, mental and pychic evolutionary phases of existence in three qualitative modes of being in the process of becoming. The seven states of evolution in descending order from pure being are: mahat, Ahankara and the five elements, akasha, vayu, agni, apah and prthivi. The three qualitative modes are sattva, rajas and tamas or thought, energy and matter. Another way to explain the twenty one is: five elements, five pranic energies, five perceptive organs and five organs of volition, the twenty-first is antahkarana or psychic self. When the psychic self or the soul in the existential state wishes to rise back to the purely spiritual state, it has to cross the twenty one stages and then be in the company of Indra, the cosmic self, and even later, in the transcendental state of absolute Being, the Spirit, the Brahmic state.

This is set out it detail in the Sankhya, Yoga and Vedanta philosophy.)

अच॑त॒ पाच॑त॒ पिय॑मधासा॒ अच॑त।
अच॑न्तु पु॒त्रका॒ उ॒त पुर॑ं॒ न धृ॒ष्ण्वर्चत॥ ८॥

8. *Arcata prārcata priyamedhāso arcata.*
Arcantu putrakā uta puraṁ na dhṛṣṇvarcata.

O lovers of Yajna, lovers of union and communion with the divine, adore and worship Indra, adore and worship again, worship again and again. Worship along with your children and grand children, just as the citizens adore and exalt a great city and the glorious ruler of the celestial city.

अव॑ स्वराति॒ गग॑रा गा॒धा परि॑ सनिष्वणत।
पिङ्गा॒ परि॑ चनिष्कद॒दिन्द्रा॑य॒ ब्रह्माद्य॑तम॥ ९॥

9. *Ava svarāti gargaro godhā pari saniṣvaṇat.*
Piṅgā pari caniṣkadad-indrāya brahmodyatam.

The drum booms aloud, the bow string strikes the arm guard, the string bells jingle, let the hymns rise in honour of Indra.

आ यत्पत॑न्त्य॒न्यः॑ सु॒दुघा॒ अन॑पस्फुरः।
अ॒प॒स्फुरं॑ गृभायत॒ साम॒मिन्द्रा॑य॒ पात॑व॥ १०॥

10. *Ā yat patantyenyaḥ sudughā anapasphuraḥ.*
Apasphuraṁ gṛbhāyata somam-indrāya pātave.

When the dynamic senses of perception and volition, controlled, unagitating and calmly withdrawn, concentrate in the inner mind, then you receive the showers of soma nectar of spiritual ananda for Indra,

the soul.

अपादिन्द्रो अपादग्निर्विश्वे देवा अमत्सत। वरुण इदिह क्षयत्तमापो अभ्यनूषत वत्सं संशिश्वरीरिव॥ ११॥

11. *Apādindro apādagnir-viśve devā amatsata. Varuṇa idiha kṣayat tamāpo abhyanūṣata vatsaṁ saṁśiśvarīriva.*

Indra, the soul, seeking honour, fame and power, loves the soma of ananda. Agni, leading scholar advancing into the light of knowledge, loves the soma of ananda. All brilliancies of nature and humanity love the ecstasy of soma. Varuna, powers of love and justice, all abide in the ecstasy of soma. All seekers of yajnic action and divine dedication love the soma of spiritual ananda of their creation like the mother loving her child.

सुदेवो असि वरुण यस्य ते सप्त सिन्धवः।
अनुक्षरन्ति काकुदं सूर्म्यं सुषिरामिव॥ १२॥

12. *Sudevo asi varuṇa yasya te sapta sindhavaḥ. Anukṣaranti kākudaṁ sūrmyaṁ suṣirāmiva.*

Varuna, master scholar and teacher, you are divinely brilliant and generous whose seven streams of knowledge and wisdom flow forth in words from the master's voice to the seekers, like water flowing from a tube into many channels.

या व्यतीँरफाणयत्सुयुक्ताँ उप दाशुषे।
तक्वा नेता तदिद्वपुरुपमा या अमुच्यत॥ १३॥

13. *Yo vyatīṁraphāṇayat suyuktāṁ upa daśaṣe. Takvo netā tadidvapurupamā yo amucyata.*

That soul is Indra, man of self control and self

power, who withdraws his scattered powers of senses and mind, turns them inward and applies them into meditation for the sake of generosity of the spirit, and then as their patient master and leader, with the power and grace of his self-possession, releases and relaxes them in the state of peace. He is the sovereign soul.

अतीदु शक्र ओहत इन्द्रो विश्वा अति द्विषः ।
भिनत्कनीन आदनं पच्यमानं परा गिरा ॥ १४ ॥

14. *Atīdu śakra ohata indro viśvā ati dviṣaḥ.*
Bhinat kanīna odanaṁ pacyamānaṁ paro girā.

Indra, the sovereign soul of self-power, transcends all jealousy, malignity and enmity and, blest with top handsomeness and grace of the spirit, breaks open into words the mature knowledge and self-realised spiritual food for the seekers.

अभ्रका न कुमारका धिं तिष्ठ नवं रथम ।
स पक्षन्महिषं मृगं पित्र मात्र विभुक्रतुम ॥ १५ ॥

15. *Arbhako na kumārako'dhi tiṣṭhan navaṁ ratham.*
Sa pakṣan-mahiṣaṁ mṛgaṁ pitre mātre vibhukṛatum.

Neither a child nor an adolescent, the man of mature mind abiding in a healthy body practices meditation and realises the great, supreme, omnipotent cosmic soul of universal holy action for the enlightenment of all about Mother Nature and the father of creation.

आ तू सुशिप दम्पत रथं तिष्ठा हिरण्ययम । अधं द्युं संचवहि सहस्त्रपादमरुषं स्वस्तिगामनेहसम ॥ १६ ॥

16. *Ā tū suśipra dampate rathaṁ tiṣṭhā hiraṇya-yam. Adha dyukṣaṁ sacevahi sahasrapādam-aruṣaṁsvastigām-anehasam.*

O lord of golden grace, father and sustainer of the house-hold of the universe, come and seat yourself in the golden chariot of this human body and, together as friends and companions, we shall ride this chariot of heavenly light, thousand wheeled, invincible and immaculate, moving on the road to peace and ultimate good.

तं घ॑मि॒त्था न॑म॒स्विन॒ उप॑ स्व॒राज॑मासत।
अर्थं॑ चिदस्य॒ सुधि॑तं॒ यदत॑व आव॒तय॑न्ति दा॒वन॑॥ १७॥

17. *Taṁ ghemitthā namasvina upa svarājam-āsate. Arthaṁ cidasya sudhitaṁ yadetava āvartayanti dāvane.*

Thus do yajnic and meditative souls holding havis for homage adore and worship self-refulgent Indra when, in order to realise the nature, character and generosity, indeed the very presence of the lord, they turn their self-controlled mind to the Divine Soul in order to reach him.

अनु॑ प॒त्नस्याक॑सः पि॒यमे॑धास एषाम।
पूर्वा॒मनु॒ पर्य॑तिं वृ॒क्तब॑र्हिषा हि॒तप्र॑यस आशत॥ १८॥

18. *Anu pratnasyaukasaḥ priyamedhāsa eṣām. Pūrvāmanu prayatiṁ vṛktabarhiṣo hitaprayasa āśata.*

Of these devotees of yajna and lovers of meditative communion, those who sit on the holy grass with a clean mind and offer oblations of spiritual love

in the style of the sages of old as ever achieve union with the universal presence of the eternal Spirit.

Mandala 8/SuKta 70

Indra Devata, Puruhanma Angirasa Rshi

या राजा॑ चषणी॒नां याता॒ रथे॑भि॒रधि॑गुः ।
विश्वा॑सां तरु॒ता पृत॑नानां॒ ज्यिष्ठा॒ या वृ॑त्र॒हा गृ॒णे ॥ १ ॥

1. *Yo rājā carṣaṇīnāṁ yātā rathebhiradhriguḥ. Viśvāsāṁ tarutā pṛtanānāṁ jyeṣṭho yo vṛtrahā gṛṇe.*

I adore Indra, lord supreme, who rules the people, and who is the irresistible and universal mover by waves of cosmic energy, saviour of all humanity, supreme warrior and winner of cosmic battles of the elemental forces and who destroys the evil, darkness and poverty of the world.

इन्द्रं॑ तं शुम्भ पुरुहन्म॒ न्ववं॑स॒ यस्य॑ द्वि॒ता वि॑ध॒तरि॑ ।
हस्ता॑य॒ वज्रः॑ पति॑ धायि दर्श॒ता म॒हा दि॒व न सूर्य॑ः ॥ २ ॥

2. *Indraṁ taṁ śumbha puruhanmannavase yasya dvitā vidhartari. Hastāya vajra prati dhāyi darśato maho dive na sūryaḥ.*

O man of universal devotion, exalt and glorify that omnipotent Indra for protection and progress in whom, as ruler and controller of the world, both justice and mercy abide simultaneously, who holds the thunderbolt of power in hand, and who is great and glorious like the sun in heaven.

नकि॒ष्टं कम॑णा नश॒द्यश्च॒कार॑ स॒दावृ॑धम ।
इन्द्रं॑ न य॒ज्ञवि॒श्वगू॑त॒मृभ्वं॑स॒मधृ॑ष्टं धृ॒ष्णवा॑जसम ॥ ३ ॥

3. *Nakiṣṭaṁ karmaṇā naśadyaścakāra sadāvṛdham. Indraṁ na yajñair-viśvagūrtamṛbhva-samadhṛṣṭaṁ dhṛṣṇvojasam.*

No one can equal merely by action, much less hurt even by yajnas, that person who has won the favour and grace of Indra, lord divine who is rising as well as raising his devotees high, who is universally adored, universal genius, redoubtable and invincibly illustrious.

अषा॑ ह॒मु॒गं पृत॑नासु सास॒हिं यस्मि॑न्म॒हीरु॑रु॒जय॑ः ।
सं ध॒नवा॒ जाय॑मान अनानवु॒द्यावः॒ क्षामा॑ अनानवुः ॥ ४ ॥

4. *Aṣāḷham-ugraṁ pṛtanāsu sāsahiṁ yasmin mahīrurujrayaḥ. Saṁ dhenavo jāyamāne anonavurdyāvaḥ kṣāmo anonavuḥ.*

Unchallengeable, awful, victorious in cosmic dynamics, in whose pervasive presence great and tempestuous stars and planets, earths and heavens, all in unison move in order and do homage in reverence, such is Indra.

यद द्यावं॑ इन्द्र त श॒तं श॒तं भूमी॑रु॒त स्युः । न त्वा॑ वजिन्त्स॒हस्रं॑
सूया॒ अनु॒ न जा॒तम॑ष्ट॒ रादं॑सी ॥ ५ ॥

5. *Yaddyāva indra te śataṁ śataṁ bhūmīruta syuḥ. Na tvā vajrint-sahasraṁ sūryā anu na jātamaṣṭa rodasī.*

Indra, lord of thunder, if there were a hundred heavens, and if there were a hundred earths, they would not be able to rival you. Not a thousand suns, nor heavens, earths and skies together would match you at the rise in manifestation.

आ पप्राथ महिना वृष्ण्या वृषन्विश्वा शविष्ठ शवसा ।
अस्माँ अव मघवन्गोमति व्रज वजिञ्चित्राभिरूतिभिः ॥ ६ ॥

6. *Ā paprātha mahinā vṛṣṇyā vṛṣan viśvā śaviṣṭha śavasā. Asmāň ava maghavan gomati vraje vajriñ-citrābhir-ūtibhiḥ.*

O lord of the thunderbolt, master and controller of world's wealth, honour and power, most potent and lord of showers of generosity, with your generous and creative power and grandeur you pervade the universe. Pray protect, guide and promote us by your various and wondrous modes of protection and progress in our search for development of lands and cows, knowledge, language and culture.

न सीमदेव आपदिषं दीघाया मर्त्यः ।
एतग्वा चिद्य एतशा युयोजत हरी इन्दो युयोजत ॥ ७ ॥

7. *Na sīmadeva āpadiṣaṁ dīrghāyo martyaḥ. Etagvā cidya etaśā yuyojate harī indro yuyojate.*

Never can an impious, ungodly mortal find that food and energy in life which that other person can find who yokes those dynamic energies and powers in his search for progress which Indra deploys in his creative and evolutionary programme of existence.

तं वो महा महाय्यमिन्दं दानाय सक्षणिम ।
या गाधेषु य आरणेषु हव्या वाजेष्वस्ति हव्यः ॥ ८ ॥

8. *Taṁ vo maho mahāyyam-indraṁ dānāya sakṣaṇim. Yo gādheṣu ya āraṇeṣu havyo vājeṣvasti havyaḥ.*

Invoke that great, adorable and friendly Indra

for the gift of power, energy and expertise for your progress who is invoked and adored in the depth of the seas, over lands and mountains and in the battles of the brave for new heights.

उदू॒ षु णा॑ वस॒ म॒ह मृ॒शस्व॑ शूर॒ राध॑से।
उदू॒ षु म॒ह्य मघवन्म॒घत्त॑य॒ उदि॑न्द्र॒ श्रव॑स म॒ह॥ ९॥

9. *Udū ṣu ṇo vaso mahe mṛśasva śūra rādhase. Udū ṣu mahyai maghavan maghattaya udindra śravase mahe.*

Brave Indra, lord of the wealth, honour and excellence of the world, haven and home of all living beings, inspire our will and intelligence for the achievement of great wealth and competence for success in life and raise us to great power, honour and excellence to win high fame across the world.

त्वं न॑ इन्द ऋ॒तयुस्त्वा॒निदा॒ नि तृ॑म्पसि।
मध्य॑ वसिष्व तुविनृम्णा॒वानि दा॒सं शि॑श्नथा॒ हथ॑ः॥ १०॥

10. *Tvaṁ na indra ṛtayustvānido ni ṭṛmpasi. Madhye vasiṣva tuviṇṛmṇorvorni dāsaṁ śiśnatho hathaiḥ.*

Indra, lover and promoter of truth and rectitude, you fulfil us with your gifts and reduce the maligners of divinity to deprivation. O lord of boundless wealth and power, raise us to the heights of the skies in the midst of heaven and earth, and strike down the violent and the destroyer with blows of retribution.

अ॒न्यव॑त॒तमर्मानु॒ष॒मय॑ज्वान॒मद॑वयुम।
अव॒ स्वः सखा॑ दुधुवीत॒ पव॑तः सु॒ग्राय॒ दस्यु॑ं पव॑तः॥ ११॥

11. *Anyavratam-amānuṣam-ayajvānam-adevayum. Ava svaḥ sakhā dudhuvīta parvataḥ sughnāya dasyuṁ parvataḥ.*

Friendly, generous but adamantine ruler, punish the person committed to destructive values, anti-human organisation, anticreative and antisocial actions and antinature and impious plans and programmes, punish him with deprivation of comfort, self-satisfaction and social privileges and assign him to sure elimination or total change. The strong uncompromising ruler should punish the violent, the terrorist and the killer to an equal and opposite fate.

त्वं न इन्दासां॒ हस्तं शविष्ठ दा॒वन।
धा॒नानां॒ न सं गृ॑भायास्म॒युद्विः सं गृ॑भायास्म॒युः ॥ १२ ॥

12. *Tvaṁ na indrāsāṁ haste śaviṣṭha dāvane. Dhānānāṁ na saṁ gṛbhayāsmayur-dviḥ saṁ gṛbhayāsamayuḥ.*

Indra, most powerful ruler and leader, our benefactor, one of our own, in order to benefit us, pray take up in hand these assets of wealth just as one holds roasted rice in hand for distribution, and give it to us. Take up the wealth again, our own man, and distribute that too.

सखा॑य॒ः कर्तुमिच्छत क॒था रा॑धाम श॒रस्य॑।
उप॑स्तुतिं भा॒जः सू॒रिया अह्र॑यः ॥ १३ ॥

13. *Sakhāyaḥ kratum-icchata kathā rādhāma śarasya. Upastutiṁ bhojaḥ sūriryo ahrayaḥ.*

O friends, try freely to do good by way of yajna, else how shall we serve Indra, lord of the bow and arrow,

with worship and adoration? He is the great benefactor and ruler, light giver, abundant and gracious.

भूरिभिः समहृ ऋषिभिर्बहिष्मद्भिः स्तविष्यसः।
यदित्थमर्कमकमिच्छरं वत्सान्पराददः॥ १४॥

14. *Bhūribhiḥ samaha ṛṣibhir-barhiṣmadbhiḥ staviṣyase. Yadittham-ekamekam-icchara vatsān parādadaḥ.*

O lord of grandeur and glory, destroyer of suffering, ignorance and all difficulties in the way of human happiness, since thus you give gracious gifts of cherished wealth, light and joy to dear and holy beneficiaries, to one and all of them, you are adored by all sages of the sacred grass on the yajna vedi.

कर्णगृह्या मघवा शारदव्या वत्सं नस्त्रिभ्य आनयत।
अजां सूरिन धातव॥ १५॥

15. *Karṇagṛhyā maghavā śauradevyo vatsaṁ nastribhya ānayat. Ajāṁ sūrirna dhātave.*

Indra, lord of wealth, power and glory, benefactor of the brave and holy, holds in his power the cherished wealth of perceptible knowledge and awareness which he showers for us from the three regions of heaven, earth and sky, just as, at our human level, the master and sagely scholar holds the eternal Vedic Word for us to hear and enjoy.

Mandala 8/Sukta 71

Agni Devata, Suditi - Purumidhau Angirasau, tayor va anyatara Rshi

त्वं नो॑ अग्न॒ महो॑भिः पा॒हि विश्व॑स्या॒ अरा॑तेः ।
उ॒त द्वि॒षा मर्त्य॑स्य ॥ १ ॥

1. *Tvaṁ no agne mahobhiḥ pāhi viśvasyā arāteḥ.*
Uta dviṣo martyasya.

Agni, leading light of life, with your mighty powers and grandeur, protect us against all material, moral and social adversity and all mortal jealousy and enmity.

न॒हि म॒न्युः पौरु॑षय॒ ईश॒ हि वः॑ पियजात ।
त्वमिद॑सि॒ क्षपा॑वान ॥ २ ॥

2. *Nahi manyuḥ pauruṣeya īśe hi vaḥ priyajāta.*
Tvamidasi kṣapāvān.

No wrath of man rules over you, all time dear friend of humanity, since your very birth you are the master and ruler of the earth.

स नो॒ विश्वे॑भिद्दे॒वेभि॒रूर्जो॑ नपाद्भद्रशोच ।
र॒यिं दे॑हि वि॒श्ववा॑रम ॥ ३ ॥

3. *Sa no viśvebhir-devebhir-ūrjo napād-bhadraśoce.*
Rayiṁ dehi viśvavāram.

Ruler of the earth as you are, O lord of infallible energy and blissful flames of fire, bless us with universal wealth with all the light, honour and excellence of the world.

न तमग्ने अरातया मर्तं युवन्त रायः ।
यं त्रायस दाश्वांसम ॥ ४ ॥

4. *Na tamagne arātayo martaṁ yuvanta rāyaḥ.*
Yaṁ trāyase dāśvāṁsam.

No adversities, no enemies, can deprive that generous man of his wealth, honour and excellence whom you protect and promote.

यं त्वं विप मधसातावग्ने हिनाषि धनाय ।
स तवाती गाषु गन्ता ॥ ५ ॥

5. *Yaṁ tvaṁ vipra medhasātāvagne hinoṣi dhanāya.*
Sa tavotī goṣu gantā.

O vibrant power of wealth, honour and excellence, the man whom you inspire and exhort to win wealth and to dedicate himself to the service of divinities goes forward in the acquisition of lands, cows, and the light of knowledge and culture under your protection.

त्वं रयिं पुरुवीरमग्ने दाशुष मताय ।
प णो नय वस्या अच्छ ॥ ६ ॥

6. *Tvaṁ rayiṁ puruvīram-agne dāśuṣe martāya.*
Pra ṇo naya vasyo accha.

Agni, lead us to wealth, brave happy progeny and the perfect joy of life for men of charity and unbounded generosity.

उरुष्या णो मा परा दा अघायत जातवदः ।
दुराध्यइे मताय ॥ ७ ॥

7. *Uruṣyā ṇo mā parā dā aghāyate jātavedaḥ.*
Durādhye martāya.

All pervasive, omniscient Agni, protect us and leave us not to the sinner, the criminal, and the man of evil thought and action.

अग्र॒ माकि॑ष्ट द्र॒वस्य॑ रा॒तिमदे॑वा युयात।
त्वमी॑शिष॒ वसू॑नाम ॥ ८ ॥

8. *Agne mākiṣṭe devasya rātim-adevo yuyota.*
Tvamīśiṣe vasūnām.

Agni, lord of brilliance and generosity, let no impious man deprive us of your generosity extended to us. You rule, control and protect the wealth, honour and excellence of the world.

स ना॒ वस्व॒ उप॑ मा॒स्यूर्जा॑ नपा॒न्माहि॑नस्य।
सख॑े वसो जरि॒तृभ्य॑ः ॥ ९ ॥

9. *Sa no vasva upa māsyūrjonapān-māhinasya.*
Sakhe vaso jaritṛbhyaḥ.

Agni, creator and treasure home of the world, infinite energy, giver of peace and settlement, universal friend, give us wealth as well as honour and glory for the celebrants.

अच्छा॑ नः शी॒रशो॑चिषं॒ गिरा॑ यन्तु दश॒तम।
अच्छा॑ य॒ज्ञासा॒ नम॑सा पुरू॒वसुं॑ पुरुपश॒स्तमू॒तय॑े ॥ १० ॥

10. *Acchā naḥ śīraśociṣaṁ giro yantu darṣatam.*
Acchā yajñāso namasā purūvasuṁ purupraśa-stamūtaye.

Let all our songs of adoration rise fast to the

refulgent and glorious Agni. Let our yajna with homage and havi move and reach the universally adored and universally honoured Agni for the sake of universal protection.

अग्निं सूनुं सहसा जातवेदसं दानाय वार्याणाम।
द्विता या भूदमृता मत्यष्वा होता मन्दतमा विशि॥ ११॥

11. *Agniṁ sūnuṁ sahaso jātavedasaṁ dānāya vāryāṇām. Dvitā yo bhūdamṛto martyeṣvā hotā mandratamo viśi.*

Let our prayers reach Agni, all pervasive creator of energy, for the gift of cherished wealth and power. Agni is the immortal presence who appears among mortals in both physical and spiritual forms, universal yajaka, happiest and most blissful, arising in every home stead of the people.

अग्निं वो देवयज्यया ग्निं प्रयत्यध्वरे।
अग्निं धीषु प्रथममग्निमर्वत्यग्निं क्षत्राय साधस ॥ १२॥

12. *Agniṁ vo devayajyayā'gniṁ prayatyadhvare. Agniṁ dhīṣu prathamam-agnimarvatyagniṁ kṣaitrāya sādhase.*

Adore Agni for all your service of the divinities of nature and humanity, light agni in the process of every holy programme, keep Agni in the fore-front in all your acts of thought and will initially, and in every new beginning serve and rely on Agni for every plan in the field of life.

अग्निरिषां सख्य ददातु न इश या वार्याणाम।
अग्निं ताक तनय शश्वदीमह वसुं सन्तं तनूपाम॥ १३॥

13. *Agniriṣāṁ sakhye dadātu na īśe yo vāryāṇām. Agniṁ toke tanaye śaśvadīmahe vasuṁ santaṁ tanūpām.*

May Agni as a friend give us food and energy for sustenance since he rules over all the wealth and powers of the world. We always serve and pray to Agni for our children and grand children, he being the universal giver of home and settlement as well as the protector and sustainer of our body's health.

अग्निमीळिष्वावसे गाथाभिः शीरशोचिषम ।
अग्निं राय पुरुमी ह श्रुतं नरो ग्निं सुदीतयं छर्दिः ॥ १४ ॥

14. *Agnimīḷiṣvāvase gāthābhiḥ śīraśociṣam. Agniṁ rāye purumīḷha śrutaṁ naro'gniṁ sudītaye chardhiḥ.*

Pray to Agni of bright flames with songs and praise for protection and progress. O generous scholar, study and serve Agni for wealth, famous among people, Agni who provides home and happiness for the man of brilliance.

अग्निं द्वषा यातव नो गृणीमस्यग्निं शं याश्च दातव ।
विश्वासु विं वविंतवं हव्या भुवद्वस्तुंरुषूणाम ॥ १५ ॥

15. *Agniṁ dveṣo yotavai no gṛṇīmasyagniṁ śaṁ yośca dātave. Viśvāsu vikṣvaviteva havyo bhuvadvastur-ṛṣūṇām.*

We adore Agni for driving away our enemies from us and for giving us peace and settlement with happiness. He is like a protector among people, giver of home and adored by sages.

Mandala 8/Sukta 72

Agni or Havis Devata, Haryata Pragatha Rshi

हविष्कृणुध्वमा गमदध्वर्युवनत पुनः ।
विद्वाँ अस्य पशासनम ॥ १ ॥

1. *Haviṣkṛṇudhvamā gamad-adhvaryur-vanate punaḥ. Vidvāň asya praśāsanam.*

Come, devotees of yajna, celebrants of Agni: Prepare the havi for oblation, let the high priest come, he knows the ministration of this yajna, let him serve Agni again.

नि तिग्ममभ्यंशुं सीदद्धाता मनावधि ।
जुषाणा अस्य सख्यम ॥ २ ॥

2. *Ni tigmamabhyaṁśuṁ sīdaddhotā manāvadhi. Juṣāṇo asya sakhyam.*

Let the hota, offerer of oblations, come and sit close to the fire in bright flames, loving and honouring at heart the friendship of this Agni.

अन्तरिच्छन्ति तं जन रुदं परा मनीषया ।
गृभ्णन्ति जिह्वया ससम ॥ ३ ॥

3. *Antaricchanti taṁ jane rudraṁ paro manīṣayā. Gṛbhṇanti jihvayā sasam.*

Dedicated priests and scholars among people, with the best of their mind and intelligence, try to raise Agni, mighty fiery power immanent everywhere, and having raised it, they try to describe and adore it with words of homage.

जाम्यतीतप धनुवयाधा अरुहद्वनम ।
दृषदं जिह्वयावधीत ॥ ४ ॥

4. *Jāmyatītape dhanur-vayodhā aruhad-vanam.*
Dṛṣadaṁ jihvayāvadhīt.

Agni, immanent, friendly and rising as the sun, heats up the sky, bearing health and energy for nourishment, it rides the vapours of water and with its catalytic energy breaks the cloud.

चरन्वत्सा रुशाँ इह निदातारं न विन्दत ।
वति स्तातव अम्ब्यम ॥ ५ ॥

5. *Caran vatso ruśanniha nidātāraṁ na vindate.*
Veti stotava ambyam.

Agni, newly risen, playing as hyperactive and shining bright, brooks no obstruction and for its description and assessment needs a celebrant appraiser.

उता न्वस्य यन्महदश्वावद्याजनं बृहत ।
दामा रथस्य ददृश ॥ ६ ॥

6. *Uto nvasya yanmahadaśvāvadyojanaṁ bṛhat.*
Dāmā rathasya dadṛśe.

And as its mighty boundless expansion grows on, intensely bright with sun-rays, its sphere of energy is seen like the halo of glorious light round the solar chariot.

दुहन्ति सप्तकामुप द्वा पञ्च सृजतः ।
तीथ सिन्धारधि स्वर ॥ ७ ॥

7. *Duhanti saptaikāmupa dvā pañca sṛjataḥ.*
Tīrthe sindhoradhi svare.

Five senses of perception alongwith two others, mind and intelligence (i.e., mana and buddhi), at work distill the power and glory of Agni, like seven milk-maids milking one cow on the bank of a sacred river, and give it expression in the resounding notes of cosmic hymns.

आ द॒शभि॑र्वि॒वस्व॑त॒ इन्द्रः॑ काश॑मचुच्यवीत।
खद॑या त्रि॒वृता॑ दि॒वः॥ ८॥

8. *Ā daśabhir-vivasvata indraḥ kośam-acucyavīt.*
Khedayā trivṛtā divaḥ.

Just as Indra, electric energy of the sun in the form of lightning, breaks the cloud and brings down showers from the sky, so does the divine human soul by threefold passion of intellect, will and emotion, with the assistance of ten senses of perception and volition and ten pranic energies, distill down the treasure glory of Agni from the sun into threefold wealth of knowledge, action and prayer committed and dedicated to divinity.

परि॑ त्रि॒धातु॑रध्व॒रं जू॒णिर॑ेति॒ नवी॑यसी।
मध्वा॒ हाता॑रा अञ्जत॥ ९॥

9. *Pari tridhāturadhvaraṁ jūrṇireti navīyasī.*
Madhvā hotāro añjate.

Just as Agni rising in threefold flames, white, red and dark, comes at lightning speed to yajna with youthful power and the priests anoint and serve it with homage, so does the light of divinity with revelations of sattva, rajas and tamas and the values of knowledge, action and prayer, youthful, bright and vibrant, come to the mind of the celebrant, and then the yajnic senses,

mind and intellect and the pranic energies of the devotee express the power and grace of Agni in celebration.

सिञ्चन्ति नमसावतमुच्चाचक्रं परिज्मानम।
नीचीनबारमक्षितम॥ १०॥

10. *Siñcanti namasāvatamuccācakraṁ parijmānam. Nīcīnavāramakṣitam.*

With homage the devotees serve Agni, radiating and vibrating on high, pervading all round, full of peace and joy, just an inverted well, inexhaustible, with release of showers on the down side for the celebrants.

अभ्यारमिददयो निषिक्तं पुष्करे मधु।
अवतस्य विसजने॥ ११॥

11. *Abhyāram-idadrayo niṣiktaṁ puṣkare madhu. Avatasya visarjane.*

When the fount of the divine reservoir is released toward the quiet mind of the devotee, then the lord of clouds and soma fills the lotus of his heart with the honeyed ecstasy of divine grace.

गाव उपावतावतं मही यज्ञस्य रप्सुदा।
उभा कर्णा हिरण्ययो॥ १२॥

12. *Gāva upāvatāvataṁ mahī yajñasya rapsudā. Ubhā karṇā hiraṇyayā.*

The psychic base of the devoted seeker of meditative communion is highly creative. O mind and senses attended with both knowledge and action of divine character, rise high and reach close to the reservoir of divine grace and win the showers of bliss.

आ सुत सिञ्चत श्रियं रोदस्यारभिश्रियम।
रसा दधीत वृषभम॥ १३॥

13. *Ā sute siñcata sriyaṁ rodasyorabhiśriyam.*
Rasā dadhīta vṛṣabham.

O seekers of communion aspiring for divine ecstasy, when the communion is achieved, collect and fill the mind to overflowing with nectar and offer the oblations of ananda to the heavenly glory of Agni rolling across and over heaven and earth.

त जानत स्वमाक्यं१ सं वत्सासो न मातृभिः।
मिथा नसन्त जामिभिः॥ १४॥

14. *Te jānata svamokyaṁ saṁ vatsāso na mātṛbhiḥ.*
Mitho nasanta jāmibhiḥ.

The aspirants know the one inmate spirit of their common home and they all abide and move together in and with the one intimate spirit of their own kind as children move around attached with their mothers (each with the one that is his, but all mothers are the same, the one common Soul).

उप स्रक्वेषु बप्सतः कृण्वत धरुणं दिवि।
इन्द्रे अग्ना नमः स्वः॥ १५॥

15. *Upa srakveṣu bapsataḥ kṛṇvate dharuṇaṁ divi.*
Indre agnā namaḥ svaḥ.

Agni, receiving, kindling and consuming the oblations in the flames, turns the havi into light in heaven as offering in the cup of faith to Indra. (So does the yogi turn his thoughts through contemplation into light and joy in the higher personality to offer it as

homage to Indra.)

अधुं ा॒त्पिप्युषी॒मिष॒मूर्जं॑ स॒प्तप॑दीम॒रिः ।
सूय॑स्य स॒प्त र॒श्मिभिः ॥ १६ ॥

16. *Adhukṣat pipyuṣīmiṣamūrjaṁ saptapadīmariḥ.*
Sūryasya sapta raśmibhiḥ.

May the lord of faith and power accept the offering of nourishing food and energy through seven stages of nature's evolution, and by seven-rayed chemistry of the sun turn it into showers of spiritual fulfilment for the yajaka.

साम॑स्य मित्रावरु॒णादि॑ता॒ सूर॒ आ द॑द ।
तदा॒तुर॑स्य भष॒जम ॥ १७ ॥

17. *Somasya mitrāvaruṇoditā sūra ā dade.*
Tadāturasya bheṣajam.

O Mitra, O Varuna, O lord of love and justice, may I, at the rise of the sun, receive the heavenly light and joy of soma, rejuvenating nectar of life for the supplicant yearning for fulfilment.

उ॒ता न्व॑स्य॒ यत्प॒दं ह॑र्य॒तस्य॑ नि॒धा॒न्य॑म ।
परि॒ द्यां जि॒ह्वया॑तनत ॥ १८ ॥

18. *Uto nvasya yat padaṁ haryatasya nidhānyam.*
Pari dyāṁ jihvayātanat.

And then let the devotee with holy voice celebrate and glorify this state of divine fulfilment, promised of Agni, destined for man, unto heaven.

Mandala 8/Sukta 73

Ashvinau Devate, Gopavana Atreya or Saptavadhri Rshi

उदी॑राथामृताय॒त युञ्जाथा॑मश्विना॒ रथ॑म।
अन्ति॒ षद्भू॑तु वा॒मव॑ः ॥ १ ॥

1. *Udīrāthāmṛtāyate yuñjāthām-aśvinā ratham.*
Anti ṣadbhūtu vāmavaḥ.

O Ashvins, harbingers of the new dawn of light and energy, arise for the man of simple straight paths of rectitude, harness your chariot and come. May your power and protection be close to us for us.

नि॒मिष॑श्चि॒ज्जवी॑यसा॒ रथ॒ना या॑तमश्विना।
अन्ति॒ षद्भू॑तु वा॒मव॑ः ॥ २ ॥

2. *Nimiṣaścijjavīyasā rathenā yātam-aśvinā.*
Anti ṣadbhūtu vāmavaḥ.

Within a wink of the eye, come by the chariot of instant speed. Let your protections be with us at the closest.

उप॑ स्तृणीत॒मत्र॑य हि॒मन॑ घ॒मम॑श्विना।
अन्ति॒ षद्भू॑तु वा॒मव॑ः ॥ ३ ॥

3. *Upa stṛṇītamatraye himena gharmam-aśvina.*
Anti ṣadbhūtu vāmavaḥ.

With the cool of comfort and security like snow, cover the misfortunes of the man bereft of threefold security for body, mind and soul in life. Let your protections be with us at the closest.

कुह॑ स्थ॒ः कुह॑ जग्मथु॒ः कुह॑ श्य॒नव॑ पतथु॒ः।
अन्ति॒ षद्भू॑तु वा॒मव॑ः ॥ ४ ॥

4. *Kuha sthaḥ kuha jagmathuḥ kuha śyeneva petathuḥ. Anti ṣadbhūtu vāmavaḥ.*

Where are you staying? Where had you gone while we called? Where did you fly away like the eagle? Pray be with us always with your constant protections at the closest on hand.

यद॒द्य कह्वि॒ कह्वि॑ चिच्छ्रु॒यात॑मि॒मं ह॒वम।
अन्ति॒ षद्भू॑तु वा॒मव॑ः ॥ ५ ॥

5. *Yadadya karhi karhi cicchuśrūyātamimaṁ havam. Anti ṣadbhūtu vāmavaḥ.*

If now anywhere, in fact any time, you hear our call, let your protections be instantly with us at the earliest at the closest.

अ॒श्विना॑ याम॒हूत॑मा॒ नदि॑ष्ठं या॒म्याप्य॑म।
अन्ति॒ षद्भू॑तु वा॒मव॑ः ॥ ६ ॥

6. *Aśvinā yāmahūtamā nediṣṭhaṁ yāmyāpyam. Anti ṣadbhūtu vāmavaḥ.*

Openly and instantly approachable Ashvins, I come to you as my own people at the closest. Let your protections be instant and sure for us at the earliest and closest.

अव॑न्त॒मत्र॑य गृ॒हं कृ॑णु॒तं यु॒वमश्विना।
अन्ति॒ षद्भू॑तु वा॒मव॑ः ॥ ७ ॥

7. *Avantamatraye gṛhaṁ kṛṇutaṁ yuvamaśvinā. Anti ṣadbhūtu vāmavaḥ.*

Ashvins, for the man of threefold deprivation of health care, housing and employment, provide a home

of security and maintenance. Pray let your protections be with us always without delay at the closest.

वरॅथ अग्निमातपा वदॅत वल्गवत्रॅय।
अन्ति षद्भूॅतु वामवॅः ॥ ८ ॥

8. *Varethe agnimātapo vadate valgvatraye.*
Anti ṣadbhūtu vāmavaḥ.

Ashvins, harbingers of protection and relief for the deprived and underprivileged in matters of care, maintenance and education, bring help to the persuasive supplicants and remove the gusts of scorching heat and air from their head and heart. Let your protections be instantly available at the closest.

प सप्तवॅधिराशसा धारामग्नरॅशायत।
अन्ति षद्भूॅतु वामवॅः ॥ ९ ॥

9. *Pra saptavadhrirāśasā dhārāmagneraśāyata.*
Anti ṣadbhūtu vāmavaḥ.

Ashvins, harbingers of peace and appreciation, reward and pacify the poet, master of seven metres who, with his hope and imagination, captures the flames of fire and passion in poetry and let your protection and patronage be with us at the closest.

इहा गॅतं वृषण्वसू शृणुॅतं मॅ इमं हवॅम।
अन्ति षद्भूॅतु वामवॅः ॥ १० ॥

10. *Ihā gataṁ vṛṣaṇvasū śṛṇutaṁ ma imaṁ havam.*
Anti ṣadbhūtu vāmavaḥ.

O harbingers of the showers of wealth, honour and excellence, pray come here and listen to my call

and adoration. Let your protections and exhortations be with us at the closest in the heart.

किमि॒दं वां पुराण॒वज्जर॑तारिव शस्यत।
अन्ति॒ षद्भू॑तु वा॒मव॑ः ॥ ११ ॥

11. *Kimidaṁ vāṁ purāṇavajjaratoriva śasyate.*
Anti ṣadbhūtu vāmavaḥ.

What sort of talk is this going round about you in the old outmoded style that you are nothing more than growing in years? O youthful harbingers of new light and freshness, let your protections and inspirations be with us at the closest and newest.

स॒मा॒नं वां सजा॒त्यं समा॒ना बन्धु॑रश्विना।
अन्ति॒ षद्भू॑तु वा॒मव॑ः ॥ १२ ॥

12. *Samānaṁ vāṁ sajātyaṁ samāno bandhura-śvinā.*
Anti ṣadbhūtu vāmavaḥ.

You are the same class and character as we, equal, the same brotherhood with us. Ashvins, let your protections and promotions be with us at the closest at the same level of class, character and species.

या वां॒ रजांस्यश्विना॒ रथ॑ ' वि॒याति॒ र॑ दसी।
अन्ति॒ षद्भू॑तु वा॒मव॑ः ॥ १३ ॥

13. *Yo vāṁ rajāṁsyaśvinā ratho viyāti rodasī.*
Anti ṣadbhūtu vāmavaḥ.

Come by that chariot of yours which goes around to various regions of the universe and specially goes over the tracks of heaven, earth and sky. Pray let your protections be with us at the closest wherever you

roam around.

आ न॒ गव्यं॑भिरश्व्यः॑ स॒हस्र॒रुप॑ गच्छतम।
अन्ति॒ षद्भू॑तु वा॒मवः॑॥ १४॥

14. *Ā no gavyebhiraśvyaiḥ sahasrairupa gacchatam.*
Anti ṣadbhūtu vāmavaḥ.

Come with a thousandfold wealth of cows, lands and cultures and horses and achievements of progressive victories. Let your protections and promotions be ever closest with us.

मा ना॒ गव्यं॑भिरश्व्यः॑ स॒हस्र॑भिरति॑ ख्यतम।
अन्ति॒ षद्भू॑तु वा॒मवः॑॥ १५॥

15. *Mā no gavyebhiraśvyaiḥ sahasrebhirati khyatam.*
Anti ṣadbhūtu vāmavaḥ.

With all the thousandfold wealth of lands and cows and horses and achievements, pray do not leave us, do not forsake us. Let your protections and promotions ever remain with us at the closest.

अ॒रु॒णप्सु॑रु॒षा अ॑भूदक॒ज्यात॑ऋ॒तावरी।
अन्ति॒ षद्भू॑तु वा॒मवः॑॥ १६॥

16. *Aruṇapsuruṣā abhūdakar-jyotir-ṛtāvarī.*
Anti ṣadbhūtu vāmavaḥ.

The golden glory of the dawn is risen and brings in the light according to the law divine. Let your blessings and protections ever be closest to us.

अ॒श्विना॒ सु वि॒चाक॑शद वृ॒ ां पर॑शु॒माँइ॑व।
अन्ति॒ षद्भू॑तु वा॒मवः॑॥ १७॥

17. *Aśvinā su vicākaśad vṛkṣaṁ paraśumāँ iva.*
Anti ṣadbhūtu vāmavaḥ.

Ashvins, the sun rises and dispels the darkness as an axeman fells the tree. Let your boons and blessings ever be with us at the closest.

पुरं॑ न धृ॒ष्ण॒वा रु॑ज कृ॒ष्णया॑ बा॒धि॒ता वि॒शा।
अन्ति॑ षद्भू॒तु वा॒मव॑ः ॥ १८ ॥

18. *Puraṁ na dhṛṣṇavā ruja kṛṣṇayā bādhito viśā.*
Anti ṣadbhūtu vāmavaḥ.

Brave humanity, whenever you are obstructed by dark forces, arise and break them down like a fortress of evil. Ashvins, let your forces and protections be ever with us at the closest for inspiration and exhortation.

Mandala 8/Sukta 74

Agni (1-12), Arksha Shrutarva Danastuti (13-15) Devata, Gopavana Atreya Rshi

वि॒शाविं॑शा वा॒ अति॑थिं वाज॒यन्त॑ः पुरुप्रि॒यम।
अ॒ग्निं वा॒ दुर्य॑ वच॑ः स्तु॒ष शू॒षस्य॒ मन्म॑भिः ॥ १ ॥

1. *Viśoviśo vo atithiṁ vājayantaḥ purupriyam.*
Agniṁ vo duryaṁ vacaḥ stuṣe śūṣasya manmabhiḥ.

O people of the world, seekers of light and advancement by every community for every community, for the sake of you all, with sincere thoughts and resounding words, I adore Agni, holy power, your homely friend loved by all for the common good.

यं जनासा हविष्मन्ता मित्रं न सपिरासुतिम।
पशंसन्ति पशस्तिभिः ॥ २ ॥

2. *Yaṁ janāso haviṣmanto mitraṁ na sarpirā-sutim.*
Praśaṁsanti praśastibhiḥ.

Adore and exalt Agni whom yajnic people serve as a friend, with havi in hand and oblations of clarified butter, and celebrate with songs of praise.

पन्यांसं जातवेदसं या देवतात्युद्यता।
हव्यान्यरयद्दिवि ॥ ३ ॥

3. *Panyāṁsaṁ jātavedasaṁ yo devatātyudyatā.*
Havyānyairayaddivi.

Serve and exalt the adorable Agni, all pervasive, who rises, strengthens all divinities of nature and humanity and raises the oblations to the heavens and heightens their vitality and power.

आगन्म वृत्रहन्तमं ज्यष्ठमग्निमानवम।
यस्य श्रुतर्वा बृह ा ा अनीक एधते ॥ ४ ॥

4. *Āganma vṛtrahantamaṁ jyeṣṭham-agnimānavam.*
Yasya śrutarvā bṛhannārkṣo anīka edhate.

Let us rise and reach Agni, highest divinity, greatest destroyer of evil and darkness and friend of humanity, under whose blessed shelter the great, renowned and distinguished heroes find inspiration and rise.

अमृतं जातवेदसं तिरस्तमांसि दशतम।
घृताहवनमीड्यम ॥ ५ ॥

5. *Amṛtaṁ jātavedasaṁ tirastamāṁsi darśatam.*
Ghṛtāhavanamīḍyam.

Let us rise and reach Agni, light of life, immortal, omnipresent, dispeller of darkness and ignorance, glorious, giver of delicious delicacies, and adorable.

सबाधा यं जना इमꣳ गृिं हव्यभिरीळत।
जुह्वानासा यतस्रुचः ॥ ६ ॥

6. *Sabādho yaṁ janā ime'gniṃ havyebhirīḷate.*
Juhvānāso yatasrucaḥ.

Let us adore Agni whom all the yajnic people, in spite of limitations, eagerly invoke and serve with ladlefuls of havi.

इयं त नव्यसी मतिरग्र अधाय्यस्मदा।
मन्द्र सुजात सुक्रता मूर दस्मातिथ ॥ ७ ॥

7. *Iyaṁ te navyasī matiragne adhāyyasmadā.*
Mandra sujāta sukrato'mūra dasmātithe.

Agni, lord of light blissful, gloriously manifested, holy and divine in action, wise, majestic and revered as an honourable guest, this adorable light of your wisdom, we pray, may be vested in us.

सा त अग्र शन्तमा चनिष्ठा भवतु पिया।
तया वधस्व सुष्टुतः ॥ ८ ॥

8. *Sā te agne śaṁtamā caniṣṭhā bhavatu priyā.*
Tayā vardhasva suṣṭutaḥ.

Agni, that light and wisdom of yours, most blissful, most delightful, may be dear to us. And let our adorations too be dear to you. Exalted by that, arise and grow and let us grow too.

सा द्युम्नद्युम्निनी॑ बृ॒हदुपोप॒ श्रव॑सि॒ श्रवः॑।
दधी॑त वृ॒त्र॒तूय॑म्॥ ९॥

9. *Sā dyumnair-dyumninī bṛhadupopa śravasi śravaḥ. Dadhīta vṛtratūrye.*

That light and power, splendid and boundless with the might and majesty of divinity, may bear greater and greater potential closer and closer to us in the progressive task of the elimination of darkness and evil.

अश्व॒मिद्गां र॑थ॒पां त्व॒षमिन्द्रं॒ न सत्प॑तिम।
यस्य॒ श्रवां॑सि॒ तूव॑थ॒ पन्यं॑पन्यं च कृ॒ष्टयः॥ १०॥

10. *Aśvamidgāṁ rathaprāṁ tveṣamindraṁ na satpatim. Yasya śravāṁsi tūrvatha panyaṁpanyaṁ ca kṛṣṭayaḥ.*

Adore Agni who gives us the wealth of earth and progressive achievement by chariotfuls of glory. Worship him, awfully brilliant, saviour and protector of the good and truthful like Indra, whose renowned victories and astonishing gifts people praise and celebrate one by one, one after another.

यं त्वा॑ गो॒पव॑ना गि॒रा चनि॑ष्ठदग्न अङ्गिरः।
स पा॑वक श्रु॒धी॒ हव॑म॥ ११॥

11. *Yaṁ tvā gopavano girā caniṣṭhadagne aṅgiraḥ. Sa pāvaka śrudhī havam.*

Agni, light of the world, dear as breath of life, all purifier, whom the poet visionary of light and the Word celebrates, pray listen to our invocation and song of adoration.

यं त्वा॒ जना॑स॒ इळ॑त स॒बाधा॒ वाज॑सातय।
स बो॑धि वृत्र॒तूय॑॥ १२॥

12. *Yaṃ tvā janāsa īḷate sabādho vājasātaye.*
Sa bodhi vṛtratūrye.

Agni, O lord of light, whom people adore for victory and advancement enthusiastically in spite of limitations, pray enlighten us in the programme of the elimination of evil and darkness from life.

अ॒हं हु॑वा॒न आ॒ ा श्रु॒तव॑णि मद॒च्युति॑।
शर्धां॑सीव स्तु॒का॒विनां मृ॒ ा शी॒षा च॑तु॒णाम ॥ १३॥

13. *Ahaṁ huvāna ārkṣe śrutarvaṇi madacyuti.*
Śardhāṁsīva stukāvināṁ mṛkṣā śīrṣā caturṇā m.

For the good of people in general, for the learned, and for the joy of soma against the intoxication of pride, I invoke Agni as well as the light and powers of divinity to come and sanctify the heart and head of all the four classes of initiated people of the sacred hair.

मां च॒त्वार॑ आ॒शव॒: शवि॑ष्ठस्य द॒वि॒त्नव॑:।
सु॒रथा॑सा अ॒भि पया॒ व ा॒न्वया॒ न तुग्र्यम॥ १४॥

14. *Māṁ catvāra āśavaḥ śaviṣṭhasya dravitnavaḥ.*
Surathāso abhi prayo vakṣan vayo na tugryam.

The four fast and smart celebrants of the most potent Agni riding the holy chariot of life may, I pray, bring me food and energy as well as the light and vitality of divine inspiration.

स॒त्यमित्त्वा॑ महनदि॒ परु॒ष्ण्यव॑ ददिशम।
नमा॑पा अश्व॒दात॑र॒: शवि॑ष्ठादस्ति॒ मर्त्य॑:॥ १५॥

15. *Satyamit tvā mahenadi paruṣṇyava dediśam.*
Nemāpo aśvadātaraḥ śaviṣṭhādasti martyaḥ.

O divine powers of light and vitality of perception and imagination, generous and overflowing with spirit and enthusiasm, I say this true of you and to you and of and to the dynamics of cosmic intelligence, there is no mortal power which is a greater giver of bliss and joy than the most potent and most brilliant Agni.

Mandala 8/Sukta 75

Agni Devata, Virupa Angirasa Rshi

यु वा हि दे॑वहू॒तमाँ॒ अश्वाँ॑ अग्न र॒थीरि॑व।
नि हाता॑ पू॒र्व्यः स॑दः ॥ १ ॥

1. *Yukṣvā hi devahūtamāň aśvāň agne rathīriva.*
Ni hotā pūrvyaḥ sadaḥ.

Agni, light and life of the universe, as a master of the chariot of creation, harness your powers of cosmic dynamics which carry the divine wealth of life for us and, as the first and original high priest of creation, come and grace our hearth and home of familial creative activity in the service of divinity and observance of Dharma.

उ॒त ना॑ दव दे॒वाँ अच्छा॑ वाचा वि॒दुष्ट॑रः।
श्रद्विश्वा॒ वार्या॑ कृधि ॥ २ ॥

2. *Uta no deva devāň acchā voco viduṣṭaraḥ.*
Śradviśvā vāryā kṛdhi.

And O light of the world, omniscient lord, speak graciously to us, seekers of light and divinity, and reveal

in truth the facts and processes cherished and valued on top of everything else for the good of life in existence.

त्वं ह॒ यद्यविष्ठ्य॒ सह॑सः सूनवाहुत।
ऋ॒तावा॑ य॒ज्ञिया॒ भुव॑ः ॥ ३ ॥

3. *Tvaṁ ha yadyaviṣṭhya sahasaḥ sūnavāhuta.*
Ṛtāvā yajñiyo bhuvaḥ.

You alone, most youthful imperishable power, creator of strength and energy, we invoke, you are the one adorable, giver and keeper of the cosmic law of truth and rectitude.

अ॒यम॒ग्निः स॑ह॒स्रिणा॒ वाज॑स्य श॒तिन॒स्पति॑ः।
मू॒धा क॒वी र॑यी॒णाम ॥ ४ ॥

4. *Ayamagniḥ sahasriṇo vājasya śatinaspatiḥ.*
Mūrdhā kavī rayīṇām.

This Agni is the protector and promoter of a hundred and thousand forms and degrees of food, energy, advancement and victories of wealth, honour and excellence of the world, lord supreme and all time visionary and omniscient creator and poetic prophet and teacher.

तं न॒मिमृ॑भवो॑ य॒था न॑मस्व॒ सह॑ू॒तिभिः।
नदी॑या य॒ज्ञम॑ङ्गिरः ॥ ५ ॥

5. *Taṁ nemimṛbhavo yathā''namasva sahūtibhiḥ.*
Nedīye yajñamaṅgiraḥ.

Just as craftsmen bend and complete to perfection the felly of a wheel, so bend in homage to Agni, feed the fire, giver of vitality, with conjoint action

and oblations, and O fire of yajna, dear as breath of life, closest friend, pray complete the circuit of yajnic regeneration for the yajakas.

तस्मै नूनमभिद्यवे वाचा विरूप नित्यया।
वृष्णे चादस्व सुष्टुतिम॥ ६॥

6. *Tasmai nūnamabhidyave vācā virūpa nityayā.*
Vṛṣṇo codasva suṣṭutim.

O man of diverse and conjoint forms of action, with words of eternal voice energise your holy song of adoration and let it rise to that self-refulgent omnificent Agni who is the harbinger of regeneration.

कमु ष्विदस्य सनयाग्न रपाकच ासः।
पणिं गाषु स्तरामह॥ ७॥

7. *Kamu ṣvidasya senayā'gnerapākacakṣasaḥ.*
Paṇiṁ goṣu starāmahe.

Shall we overcome and throw out the thief hiding within our lands and cows by the force of this all watching Agni of far sighted vision?

मा नो देवानां विशः प्रस्रातीरिवास्राः।
कृशं न हासुरघ्न्याः॥ ८॥

8. *Mā no devānāṁ viśaḥ prasnātīrivosrāḥ.*
Kṛśaṁ na hāsuraghnyāḥ.

Let the forces of the communities of people protected by noble and divine powers never forsake us just as the radiating dawns do not neglect us, and just as cows too, which must not be hurt do not abandon their emaciated calves.

मा नः समस्य दूढ्य१ः परिद्वषसा अंहतिः।
ऊर्मिर्न नावमा वधीत॥ ९॥

9. *Mā naḥ samasya dūḍhyaḥ paridveṣaso aṁhatiḥ. Urmirna nāvamā vadhīt.*

Let not the malevolent tyranny of the jealous smite us like billows of the sea striking the ship.

नमस्त अग्न ओजसे गृणन्ति देव कृष्टयः।
अमैरमित्रमर्दय॥ १०॥

10. *Namaste agna ojase gṛṇanti deva kṛṣṭayaḥ. Amair-amitram-ardaya.*

Salutations to you, Agni, refulgent lord of generosity. The people too adore and exalt you. Pray ward off and throw out the enemies and unfriendly forces by your laws and powers.

कुवित्सु नो गविष्टय ग्नं संवर्षिषा रयिम।
उरुकृदुरु णस्कृधि॥ ११॥

11. *Kuvit su no gaviṣṭaye'gne saṁveṣiṣo rayim. Urukṛduru ṇaskṛdhi.*

Agni, refulgent lord, give us ample and high quality wealth for the development and expansion of our lands and cows, and let us too vastly expand and highly rise in life.

मा नो अस्मिन्महाधने परा वग्भारभृद्यथा।
संवर्गं सं रयिं जय॥ १२॥

12. *Mā no asmin mahādhane parā vargbhārabhṛdyathā. Saṁvargaṁ saṁ rayiṁ jaya.*

Agni, do not abandon us in this great battle of life like a tired burden bearer throwing off his burden. Instead, win holy wealth like the yajaka gathering sacred grass for the vedi to perform the yajna.

अन्यमस्मद्भिया इयमग्न सिषक्तु दुच्छुना।
वधा ना अमवच्छवः ॥ १३ ॥

13. *Anyamasmad-bhiyā iyamagne siṣaktu daucchunā.*
Vardhā no amavac-chavaḥ.

Agni, let this evil and calamity fall upon something else opposed to us and our life and health and frighten all such things away. Pray promote our inward strength and courage like our steadfast patience and vitality.

यस्याजुष ाम्स्विनः शमीमदुमखस्य वा।
तं घदग्निवृधावति ॥ १४ ॥

14. *Yasyājuṣan-namasvinaḥ śamīm-adurmakhasya vā. Taṁ ghedagnirvṛdhāvati.*

Agni loves and joins the yajnic efforts of the man of humility and generous offerings who, also, shuns negative and unproductive social acts. Such a man, indeed, Agni protects, promotes and advances in life.

परस्या अधि संवता वराँ अभ्या तर।
यत्राहमस्मि ताँ अव ॥ १५ ॥

15. *Parasyā adhi saṁvato 'varāň abhyā tara.*
Yatrāhamasmi tāň ava.

Prior and in preference to the forces of the proud and high, come and help the humble and the lowly where

I, too, abide better in the spirit than in the pride of power.

विद्मा हि त॑ पु॒रा व॒यमग्न॑ पि॒तुर्यथाव॑सः ।
अधा॑ त सु॒म्नमी॑महे ॥ १६ ॥

16. *Vidmā hi te purā vayamagne pituryathāvasaḥ.*
Adhā te sumnamīmahe.

Agni, lord of light, we know and realise your universal acts of protection and grace and we pray for the peace and joy of the blessings of your fatherly presence for all time.

Mandala 8/Sukta 76

Indra Devata, Kurusuti Kanva Rshi

इ॒मं नु मा॒यिनं हुव॒ इन्द्र॒मीशा॑न॒माज॑सा ।
म॒रुत्व॑न्तं॒ न वृ॒ञ्जस॑ ॥ १ ॥

1. *Imaṁ nu māyinaṁ huva indram-īśānam-ojasā.*
Marutvantaṁ na vṛñjase.

I invoke the almighty Indra, omnipotent spiritual power and presence of existence who commands the winds and pranic energies of nature and rules them by his lustrous vigour and vitality, and I pray that he may never forsake me, never abandon my spiritual salvation over material fluctuations of the mind.

अ॒यमिन्दा॑ म॒रुत्स॑खा॒ वि वृ॒त्रस्या॑भिन॒च्छिर॑ः ।
वज्रे॑ण श॒तप॑वणा ॥ २ ॥

2. *Ayamindro marutsakhā vi vṛtrasyābhinac-chiraḥ.*
Vajreṇa śataparvaṇā.

This Indra, friend of winds and pranic energies, with hundred-fold discipline of spiritual power like the

thunderbolt can destroy the dominating shadows of the evil of darkness and ignorance on way to the soul's enlightenment.

वावृधाना मरुत्सखन्द्रा वि वृत्रमरयत।
सृजन्त्समुद्रिया अपः ॥ ३ ॥

3. *Vāvṛdhāno marutsakhendro vi vṛtramairayat.*
Sṛjantsamudriyā apaḥ.

Growing in strength, Indra, the divine soul, friend of winds and cosmic energies of universal prana, scatters the clouds of darkness there by releasing the streams of waters from the sky, and the streams of ananda from the heart.

अयं ह यन्न वा इदं स्वर्मरुत्वता जितम।
इन्द्रेण सामपीतय ॥ ४ ॥

4. *Ayaṁ ha yena vā idaṁ svarmarutvatā jitam.*
Indreṇa somapītaye.

This is Indra, for sure, the soul blest with the energy of prana, by whom is won this light of heaven by the grace of divinity for the enjoyment of divine joy.

मरुत्वन्तमृजीषिणमाजस्वन्तं विरप्शिनम।
इन्द्रं गीर्भिर्हवामहे ॥ ५ ॥

5. *Marutvantam-ṛjīṣiṇam-ojasvantaṁ virapśinam.*
Indraṁ gīrbhirhavāmahe.

With various songs of adoration we invoke and worship Indra, lord omnipotent commanding cosmic winds and pranic energies, gracious lover of truth and the truthful, lustrous and sublime.

इन्दं प्त्नन् मन्मना मरुत्वन्तं हवामह।
अस्य सामस्य पीतय ॥ ६ ॥

6. *Indraṁ pratnena manmanā marutvantaṁ havāmahe. Asya somasya pītaye.*

With the ancient voice of divine revelation, we invoke and worship Indra, commander of cosmic winds and energiser of pranic energies for the protection of this world of the lord's creation of joy and soma ecstasy.

मरुत्वाँ इन्द मीढ्वः पिबा सामं शतकता।
अस्मिन्यज्ञ पुरुष्टुत ॥ ७ ॥

7. *Marutvāň indra mīḍhvaḥ pibā somaṁ śatakrato. Asmin yajñe puruṣṭuta.*

Indra, lord of pranic energies and giver of showers of joy over a hundred divine acts of grace, universally sung and celebrated, pray protect and advance this world in this yajna of divine and human creation.

तुभ्यदिन्द मरुत्वत सुताः सामासा अदिवः।
हृदा हूयन्त उक्थिनः ॥ ८ ॥

8. *Tubhyedindra marutvate sutāḥ somāso adrivaḥ. Hṛdā hūyanta ukthinaḥ.*

Indra, lord of cosmic energies, commander of thunder and clouds of shower, in your honour only have these lovers of divine ecstasy enacted the soma yajna of divine worship where the singers of holy song adore you with Vedic hymns.

पिबदिन्द मरुत्सखा सुतं सामं दिविष्टिषु।
वज्रं शिशान आजसा ॥ ९ ॥

9. *Pibedindra marutsakhā sutaṁ somaṁ diviṣṭiṣu. vajraṁ śiśāna ojasā.*

Indra, friend of cosmic winds and lover of tempestuous humans, whetting your thunderbolt with the light and lustre of justice, protect and promote the ecstatic creations of the lovers of divinity in their cherished programmes of progress.

उत्तिष्ठ ग्राजसा सह पीत्वी शिप अवपयः।
सामॅमिन्द चमू सुतम॥ १०॥

10. *Uttiṣṭhann-ojasā saha pītvī śipre avepayaḥ. Somamindra camū sutam.*

Indra, lord of the universe, rising with your might and majesty, protect and energise both heaven and earth and promote the soma of life's vitality created in both heaven and earth by nature and humanity by yajna.

अनु त्वा रादसी उभ क ाणमकृपताम।
इन्द्र यद्दस्युहाभवः॥ ११॥

11. *Anu tvā rodasī ubhe krakṣamāṇamakṛpetām. Indra yaddasyuhā bhavaḥ.*

Indra, when you stimulate and energise the soma vitality of life created by nature and humanity, and when you rise as the destroyer of the negativities of the counterforce, then both heaven and earth vibrate and celebrate your majesty in awe with admiration.

वाचमष्टापदीमहं नवस्त्रक्तिमृतस्पृशम।
इन्द्रात्परि तन्वं मम॥ १२॥

12. *Vācam-aṣṭāpadīm-aham navasraktim-ṛtasp-ṛśam. Indrāt pari tanvam mame.*

I study, measure, develop and pray for language revealed in eight works, i.e., four Vedas and four Upavedas, spoken across four classes of humanity and through four stages of the individual's development from birth to death, developing over nine blooming branches like flower garlands across nine regions of the earth, ultimately touching the truth of divine reality, the Word Imperishable descended from and ascending to Indra, lord of omniscience across the countless branches of dialects and structures.

Mandala 8/Sukta 77

Indra Devata, Kurusuti Kanva Rshi

जज्ञाना नु शतक्रतुवि पृच्छदिति मातरम।
क उगाः क ह शृण्विर॥ १॥

1. *Jajñāno nu śatakraturvi pṛcchaditi mātaram. Ka ugrāḥ ke ha śṛṇvire.*

Coming to the stage of self-knowledge and responsibility, let Indra, world ruler, ask the mother power: Who are the terrible ones? Who are the notorious ones?

आदीं शवस्यबवीदाणवाभमहीशुवम।
त पुत्र सन्तु निष्टुरः॥ २॥

2. *Ādīṁ śavasyabravīd-aurṇavābham-ahīśuvam. Te putra santu niṣṭuraḥ.*

Let the mother power that makes him rise to the office of Indra, she having the full power to create,

advise and decide say: O son, ruler and protector of the state of humanity, one is the demonic spider-like weaver of sinister devouring plots, the other is the serpentine master of crookedness and sabotage, which two you should counter and eliminate.

समित्तान्वृत्रहाखिदत्ख अराँइव खदया।
पवृद्धा दस्युहाभवत॥ ३॥

3. *Samit tān vṛtrahākhidat khe arāň iva khedayā.*
Pravṛddho dasyuhābhavat.

Having known the two, the plotters and the saboteurs, let Indra, ruler and destroyer of evil and crookedness, divide them into individual roles like spokes of a wheel, press them down into fixed holes in the nave and the rim, work and reel them round to the point of exhaustion, and thus raising himself and the rule to higher power, become a successful manager and destroyer of evil by engagement and application.

एकया पतिधापिबत्साकं सरांसि त्रिंशतम।
इन्द्रः सामस्य काणुका॥ ४॥

4. *Ekayā pratidhāpibat sākaṁ sarāṁsi triṁśatam.*
Indraḥ somasya kāṇukā.

With a single stroke of policy, Indra protects and promotes thirty centres of exhilarating soma creativity all together against crooked surreptitious saboteurs of the nation.

अभि गन्धवमतृणदबुध्नषु रजःस्वा।
इन्दा बह्मभ्य इद वृध॥ ५॥

5. *Abhi gandharvam-atṛṇad-abudhneṣu rajaḥsvā. Indro brahmabhya idvṛdhe.*

For the advancement of the holy and intelligent people, Indra scatters the selfish forces living purely for physical and material values on stupid and baseless planes of existence.

निरविध्यद्गिरिभ्य आ धारयत्पक्वम दनम।
इन्दा बुन्दं स्वाततम॥ ६॥

6. *Nirāvidhyad-giribhya ā dhārayat pakvamod-anam. Indro bundaṁ svātatam.*

Indra, the ruler, should break the clouds for showers of rain, open out caverns of mountains to drive out destructive elements, build up ample food stocks and expand the armaments for defence.

शतबध्न इषुस्तव सहस्रपर्ण एक इत।
यमिन्द्र चकृष युजम॥ ७॥

7. *Śatabradhna iṣustava sahasraparṇa eka it. Yamindra cakṛṣe yujam.*

Let your arrow, your armour, your target plan, be hundred pointed and thousand phased but one, united and integrated, which, O ruler Indra, you take up as the sole, active characteristic of your rule.

तन स्तातृभ्य आ भर नृभ्या नारिभ्या अत्तव।
सद्या जात ऋभुष्ठिर॥ ८॥

8. *Tena stoṭṛbya ā bhara nṛbhyo nāribhyo attave. Sadyo jāta ṛbhuṣṭhira.*

O constant visionary of adamantine will and

unshakable action, dynamic and ever new, by that plan and execution bring food and fulfilment for men, women and the celebrants.

एता च्यात्नानि ते कृता वर्षिष्ठानि परीणसा।
हृदा वीड्वधारयः॥ ९॥

9. *Etā cyautnāni te kṛtā varṣiṣṭhāni parīṇasā.*
Hṛdā vīḍvadhārayaḥ.

All these deeds and enterprises most generous and creative, planned and executed, you hold firmly in your mind with a liberal heart.

विश्वत्ता विष्णुराभरदुरुक्रमस्त्वर्षितः।
शतं महिषान् क्षीरपाकमोदनं वराहमिन्द्र एमुषम॥ १०॥

10. *Viśvet tā viṣṇurābharad-urukramas-tveṣitaḥ.*
Śataṁ mahiṣān kṣīrapākam-odanaṁ varāham-indra emuṣam.

Indra, Vishnu, too, lord omniscient and omnipotent, as wished and prayed, brings in all these hundreds of great things, cattle wealth, milky delicacies and rain laden clouds.

तुविं त सुकृतं सूमयं धनुः साधुबुन्दा हिरण्ययः।
उभा ते बाहू रण्या सुसंस्कृत ऋदूप चिदृदूवृधा॥ ११॥

11. *Tuvikṣaṁ te sukṛtaṁ sūmayaṁ dhanuḥ sādhur-bundo hiraṇyayaḥ. Ubhā te bāhū raṇyā susaṁ-skṛta ṛdūpe cidṛdūvṛdhā.*

Mighty is your bow, shooting far your arrow, well doing and protecting peace and well being. Safe and secure is your defence, golden gracious. Both your

arms, internal security and external defence, are fully trained and civilised, they protect property, safeguard truth and law, and advance culture and refinement.

Mandala 8/Sukta 78

Indra Devata, Kurusuti Kanva Rshi

पुरोळाशं ना अन्धसस इन्द्र सहस्त्रमा भर।
शता च शूर गानाम ॥ १ ॥

1. *Puroḷāśaṁ no andhasa indra sahasramā bhara.*
Śatā ca śūra gonām.

Indra, lord ruler of life and the world, bring us a thousandfold gifts of delicious foods and soma drinks and, O lord potent and generous, bring us hundreds of cows and more of cattle wealth.

आ ना भर व्यञ्जनं गामश्वमभ्यञ्जनम।
सचा मना हिरण्ययाा ॥ २ ॥

2. *Ā no bhara vyañjanaṁ-gāmaśvam-abhyañjanam.*
Sacā manā hiraṇyayā.

Bring us truth and beauty in manifestation, literature, culture and progress, and the ornaments of life, golden gracious for the peace of mind and joy of the heart.

उत नः कणशाभना पुरूणि धृष्णवा भर।
त्वं हि शृण्विष वसा ॥ ३ ॥

3. *Uta naḥ karṇaśobhanā purūṇi dhṛṣṇavā bhara.*
Tvaṁ hi śṛṇviṣe vaso.

Lord of life, giver of peace and settlement, potent and invincible, bring us manifold gifts of life,

sweet to the ear, blissful. We hear you alone are the lord of wealth, honour and beauty.

नकीँ वृधीक इन्द त न सुषा न सुदा उत।
नान्यस्त्वच्छूर वाघतः ॥ ४ ॥

4. *Nakīṁ vṛdhīka indra te na suṣā na sudā uta.*
Nānyas-tvacchūra vāghataḥ.

No one augments the beauty and glory of life other than you, none else the giver, none else is the sharer, none else, O brave and generous lord, a better guide and greater leader of the wise.

नकीमिन्द्रा निकर्तव न शकः परिशक्तव।
विश्वं शृणाति पश्यति ॥ ५ ॥

5. *Nakīmindro nikartave na śakraḥ pariśaktave.*
Viśvaṁ śṛṇoti paśyati.

No one can equal Indra in action, no one in power, he is the powerful, he hears and sees all that is and all that happens in the world.

स मन्युं मर्त्यानामदब्धा नि चिकीषत।
पुरा निदश्चिकीषत ॥ ६ ॥

6. *Sa manyuṁ martyānām-adabdho ni cikīṣate.*
Purā nidaścikīṣate.

Undaunted and invincible, he watches the pride and passion of mortals, watches and humbles them before they can malign him.

कत्व इत्पूणमुदरं तुरस्यास्ति विधतः।
वृत्रघ्नः सामपावा ॥ ७ ॥

7. *Kratva it pūrṇam-udaraṁ turasyāsti vidhataḥ. Vṛtraghnaḥ somapāvnaḥ.*

He is the doer, perfect and ever self-fulfilled is the passion and desire of the lord who is all conqueror, all ordainer, destroyer of evil and darkness, and loves the peace and joy of life's beauty and ecstasy as soma.

त्व वसूनि संगता विश्वा च साम साभगा।
सुदात्वपरिह्वृता ॥ ८ ॥

8. *Tve vasūni saṁgatā viśvā ca soma saubhagā. Sudātvaparihvṛtā.*

O Soma, lord of peace and joy, in you concentrate all wealth, honour and excellences of the world, all good fortunes, spontaneous generosity, free from crookedness and ambiguity as you are, simple and straight, no double dealing.

त्वामिद्यवयुमम कामा गव्युहिरण्ययुः।
त्वामश्वयुरषत ॥ ९ ॥

9. *Tvāmid-yavayur-mama kāmo gavyurhiraṇya-yuḥ. Tvāmaśvayur-eṣate.*

My desire for food and fulfilment, for lands, cows, literature and culture, for gold and the beauties of life, and for horses, transport, advancement and achievement, all this concentrates in you, you alone.

तवदिन्दाहमाशसा हस्त दात्रं चना ददे। दिनस्य वा मघवन्त्संभृतस्य वा पूधि यवस्य काशिना ॥ १० ॥

10. *Tavedindrāham-āśasā haste dātraṁ canā dade. Dinasya vā maghavant-saṁbhṛtasya vā pūrdhi yavasya kāśinā.*

Indra, by virtue of hope and aspiration centred in you, I take up the sickle in hand to reap the ripe grain for my portion. O lord of munificence and glory, fill up my hand with the day's collection of grain and my mind with the light of day.

Mandala 8/Sukta 79

Soma Devata, Krtnu Bhargava Rshi

अयं कृत्नुरगृभीता विश्वजिदुद्भिदित्सामः ।
ऋषिविपः काव्येन ॥ १ ॥

1. *Ayaṁ kṛtnur-agṛbhīto viśvajid-udbhidit somaḥ. Ṛṣir-vipraḥ kāvyena.*

This is Soma, lord supreme of peace and joy, doer, maker and creator of the universe, ruler of the world in existence, uncomprehended and incomprehensible yet bursting forth to our vision and knowledge by direct experience of his creative omnipotence. He is all time visionary watching and creating all, vibrant omnipresent power reflected and apprehended through his poetic creation of this world of beauty and mystery.

अभ्यूर्णाति य ाग्नं भिषक्ति विश्वं यत्तुरम ।
पमन्धः ख्या ाः श्राणा भूत ॥ २ ॥

2. *Abhyūrṇoti yannagnaṁ bhiṣakti viśvaṁ yat turam. Premandhaḥ khyanniḥ śroṇo bhūt.*

Soma that clothes the naked, cures all the sick and suffering of the world, gives eyes to the blind to see and legs to the lame to walk.

त्वं साम तनूकृद्भ्या द्वषाभ्या न्यकृतभ्यः ।
उरु यन्तासि वरूथम ॥ ३ ॥

3. *Tvaṁ soma tanūkṛdbhyo dveṣobhyo'nyakṛtebhyaḥ. Uru yantāsi varūtham.*

You, Soma, lead the good to extensive freedom and protection against waste and exploitation, jealousy and enmity, and the evil and suffering caused by others.

त्वं चित्ती तव द ाँदिव आ पृथिव्या ऋजीषिन।
यावीर्घस्य चिद द्वषः ॥ ४ ॥

4. *Tvaṁ cittī tava dakṣairdiva ā pṛthivyā ṛjīṣin. Yāvīraghasya cid dveṣaḥ.*

Soma, lover of peace and joy, protector of the simple and honest people of rectitude, by your divine love and kindness of heart and your universal potential of the light of heaven, drive away the jealousy and enmity of the sinners and criminals from all over the earth.

अथिना यन्ति चदर्थं गच्छानिद्दुषां रातिम।
ववृज्युस्तृष्यतः कामम ॥ ५ ॥

5. *Arthino yanti cedarthaṁ gacchānid-daduṣo rātim. Vavṛjyus-tṛṣyataḥ kāmam.*

By the grace and munificence of Soma, the seekers obtain their object of desire, the needy receive the gift of the giver, the thirsty satisfy their thirst with fulfilment.

विदद्यत्पूर्व्यं नष्टमुदीमृतायुमीरयत।
पमायुस्तारीदतीणम ॥ ६ ॥

6. *Vidadyat pūrvyaṁ naṣṭam-udīm-ṛtāyum-īrayat. Premāyus-tārīd-atīrṇam.*

By the grace of Soma, the devotee recovers what he lost earlier, the lord exhorts and exalts the yajnic performer and observer of the law of truth, and he increases, strengthens and fulfils the life which the celebrant has yet to live.

सुशर्वा॑ ना मृळ॒याकु॒रद्रि॑प्तकतुर॒वा॒तः ।
भवा॑ नः साम॒ शं हृ॒द ॥ ७ ॥

7. *Suśevo no mṛḷayākur-adṛptakratur-avātaḥ.*
Bhavā naḥ soma śaṁ hṛde.

Soma, you are the giver of peace and bliss for us, merciful, sober at heart and beyond all disturbance and agitation. O lord, bless us with peace and well being at heart.

मा नः॑ साम॒ सं वी॑विजा॒ मा वि बी॑भिषथा राजन ।
मा ना॒ हार्दि॑ त्वि॒षा व॑धीः ॥ ८ ॥

8. *Mā naḥ soma saṁ vīvijo mā vi bībhiṣathā rājan.*
Mā no hārdi tviṣā vadhīḥ.

O Soma, ruler and peace giver of the world, disturb us not from our state of settlement, strike us not with fear, torture us not with the flames of passion and pride.

अव॒ यत्स्व स॒धस्थ॑ दे॒वानां॑ दुम॒तीरी ॑।
राज॒ न्प॒ द्विषः॑ सध॒ मीढ्व॒ अप॒ स्रिध॑ः सध ॥ ९ ॥

9. *Ava yat sve sadhasthe devānāṁ durmatīrīkṣe.*
Rājannapa dviṣaḥ sedha mīḍhvo apa sridhaḥ sedha.

O lord ruler of the world, whatever and wherever I happen to see the displeasure of divinities in our home,

pray ward that off. O generous and virile lord of peace and good will, throw out the jealous and the enemies, ward off all the violent and destructive forces from us.

Mandala 8/Sukta 80

Indra (1-9), Devah (10) Devatah, Ekadyu Naudhasa Rshi

न॒ह्य१॒॑न्यं ब॒ळाक॑रं मड्ि॒तारं शतकता ।
त्वं न॑ इन्द मृळय ॥ १ ॥

1. *Nahyanyaṁ baḷākaraṁ marḍitāraṁ śatakrato.*
Tvaṁ na indra mṛḷaya.

True it is, O lord of infinite good action, Indra, I have never seen, never accepted, anyone else more beneficent, more munificent, than you. O lord, we pray, be kind and bless us with peace.

या नः॒ शश्व॑त्पु॒राव्ि॒था मृ॑धा॒ वाज॑सातय ।
स त्वं न॑ इन्द मृळय ॥ २ ॥

2. *Yo naḥ śaśvat purāvithā'mṛdhro vājasātaye.*
Sa tvaṁ na indra mṛḷaya.

O lord eternal, unassailable, indefatigable, you have ever protected us since time immemorial for the sake of advancement and victory in our battles of life. Pray be kind and gracious to bless us with peace and joy as ever before.

किम॒ङ्ग रा॑धचाद॑नः सुन्वा॒नस्या॑व्ि॒तद॑सि ।
कु॒वित्स्व॑न्द ण॒ः शक॑ः ॥ ३ ॥

3. *Kimaṅga radhracodanaḥ sunvānasyāvitedasi.*
Kuvit svindra ṇaḥ śakaḥ.

O lord dear as breath of life, sustainer of the

weak, inspiring protector of the creative and progressive as you are, would you not strengthen us and bless us more and ever more?

इन्द्र प णा रथंमव पश्चाच्चित्सन्तंमदिवः ।
पुरस्तांदनं म कृधि ॥ ४ ॥

4. *Indra pra ṇo rathamava paścāccit santama-drivaḥ. Purastādenaṁ me kṛdhi.*

Indra, lord of thunderous action, pray protect our chariot of life even if it lag behind and let it move on ahead for the sake of our survival and advancement.

हन्ता नु किमांसस पथमं ना रथं कृधि ।
उपमं वांजयु श्रवः ॥ ५ ॥

5. *Hanto nu kimāsase prathamaṁ no rathaṁ kṛdhi. Upamaṁ vājayu śravaḥ.*

Hey Indra, come on, why tarry behind? Move our chariot on to the front rank, let the honour and prize of victory be closer at hand.

अवा ना वाजयुं रथं सुकरं त किमित्परि ।
अस्मान्त्सु जिग्युषस्कृधि ॥ ६ ॥

6. *Avā no vājayuṁ rathaṁ sukaraṁ te kimit pari. Asmāntsu jigyuṣaskṛdhi.*

Protect our chariot racing for victory. Every thing is easy and possible for you every way, is there anything beyond? Pray justify our ambition for victory and make it possible.

इन्द्र दृह्यस्व पूरसि भदा त एति निष्कृतम ।
इयं धीरृत्वियावती ॥ ७ ॥

7. *Indra dṛhyasva pūrasi bhadrā ta eti niṣkṛtam. Iyaṁ dhīr-ṛtviyāvatī.*

Indra, pray strengthen us as determined on good works. You are the stronghold of protection and giver of fulfilment. This conscientious prayer, in truth and according to time and season reaches you. Pray help us reach the target.

मा सीमव॒द्य आ भा॑गुवी काष्ठा॑ हि॒तं धन॑म।
अ॒पावृ॑क्ता अर॒त्नय॑ः ॥ ८ ॥

8. *Mā sīmavadya ā bhāgurvī kāṣṭhā hitaṁ dhanam. Apāvṛktā aratnayaḥ.*

The path of life is long and wide, the wealth of life is won. Let no malignity, calumny or dishonour fall to our share. Let all scandalous malcontents and frustrated enemy forces be uprooted.

तु॒रीय॒ं नाम॑ य॒ज्ञिय॑ं य॒दा कर॒स्तदु॑श्मसि।
आदित्पति॑न आहस ॥ ९ ॥

9. *Turīyaṁ nāma yajñiyaṁ yadā karastaduśmasi. Ādit patirna ohase.*

The yajnic name that you have won for us is the best and highest we love and desire in preference to paternal, maternal or fraternal name, since by that name only you as our master and sustainer have got us the highest identity.

अवी॑वृधद्वा अमृता॒ अम॑न्दीदक॒द्यूद॑वा उ॒त याश्च॑ दवीः।
तस्मा॑ उ॒ राध॑ः कृणुत पश॒स्तं पा॒तम॒ ॥ धि॒यावसुज-
गम्यात ॥ १० ॥

10. *Avīvṛdhadvo amṛtā amandīd-ekadyūr-devā uta yāśca devīḥ. Tasmā u rādhaḥ kṛṇuta praśastaṁ prātarmakṣū dhiyāvasur-jagamyāt.*

O Immortal divinities of spirit and nature, O holy men and women of spotless character and generous disposition, let the dedicated performer of daily yajna exhilarate and exalt you with yajna and hospitality. You too, pray, create and bless him with honourable wealth, means and materials for success, and may the spirit of light and intelligence, Agni, visit and bless him every morning at yajna.

Mandala 8/Sukta 81

Indra Devata, Kusidi Kanva Rshi

आ तू न इन्द क्षुमन्तं चित्रं ग्राभं सं गृभाय।
महाहस्ती दक्षिणेन॥ १॥

1. *Ā tū na indra kṣumantaṁ citraṁ grābhaṁ saṁ gṛbhāya. Mahāhastī dakṣiṇena.*

Lord of mighty arms, Indra, gather by your expert right hand abundant riches for us which may be full of nourishment, energy, wonderful beauty and grace worth having as a prize possession.

विद्मा हि त्वा तुविकूर्मिं तुविदष्णं तुवीमघम।
तुविमात्रमवोभिः॥ २॥

2. *Vidmā hi tvā tuvikūrmiṁ tuvideṣṇaṁ tuvīmagham. Tuvimātramavobhiḥ.*

We know you as lord of universal action, all giving, treasure hold of unbounded wealth and boundless in power and presence with your favour and

protections.

नहि त्वा शूर देवा न मर्तासो दित्सन्तम।
भीमं न गां वारयन्त ॥ ३ ॥

3. *Nahi tvā śūra devā na martāso ditsantam.*
Bhīmaṁ na gāṁ vārayante.

When you give to bless mankind, no one can stop you, O brave lord, neither mortals nor immortals, just as no one can resist the mighty sun.

एता न्विन्द्रं स्तवामशानं वस्वः स्वराजम।
न राधसा मर्धिषत् ॥ ४ ॥

4. *Eto nvindraṁ stavāmeśānaṁ vasvaḥ svarājam.*
Na rādhasā mardhiṣannaḥ.

Come, let us sing and celebrate in honour of Indra, lord and ruler of wealth, self-ruler and self-refulgent. No one would harm us in respect of money, materials and power.

प स्तोषदुप गासिषच्छवत्साम गीयमानम।
अभि राधसा जुगुरत ॥ ५ ॥

5. *Pra stoṣadupa gāsiṣac-chravat sāma gīyamānam.*
Abhi rādhasā jugurat.

Let man adore and celebrate Indra, sing in honour of divinity, hear songs of adoration, and with all wealth, power and honour thank and praise Indra as the giver.

आ नो भर दक्षिणाभि सव्यन प मृश।
इन्द्र मा नो वसुनिभाक ॥ ६ ॥

6. *Ā no bhara dakṣinenā'bhi savyena pra mṛśa. Indra mā no vasornirbhāk.*

Indra, bear and bring and bless us with wealth, power, honour and protection both by right and by left hand, and never deprive us of this honour and excellence.

उप॑ क्रमस्वा भर॑ धृषता धृ॑ष्णा॒ जना॑नाम।
अदा॑शूष्टरस्य॒ वद॑ः ॥ ७ ॥

7. *Upa kramasvā bhara dhṛṣatā dhṛṣṇo janānām. Adāśūṣṭarasya vedaḥ.*

Indra, generous and fearless lord of wealth, honour and power, come close with divine courage and force, bring us the honour and excellence of life, and let it not waste away like the wealth of the uncharitable and the ungrateful.

इन्द्र॒ य उ॒ नु त॒ अस्ति॒ वाजा॒ विप॑भि॒ः सनि॑त्वः।
अस्मा॒भि॒ः सु तं स॑नुहि॥ ८ ॥

8. *Indra ya u nu te asti vājo viprebhiḥ sanitvaḥ. Asmābhiḥ su taṁ sanuhi.*

Indra, lord of glory, the wealth and knowledge, honour and excellence that is yours and good for the vibrant sage, pray bring in for us and let it grow among us.

स॒द्या॒जुव॑स्त॒ वाजा॑ अस्मभ्यं॑ वि॒श्वश्च॑न्दाः।
वशा॑श्च म॒ ॒ू जर॑न्त॥ ९ ॥

9. *Sadyojuvaste vājā asmabhyaṁ viśvaścandrāḥ. Vaśaiśca makṣū jarante.*

Your wealth, honours and victories instantly rising, constantly moving and effective are all radiant over the world, they come to us without delay according to your will and order and celebrate and glorify you.

Mandala 8/Sukta 82

Indra Devata, Kusidi Kanva Rshi

आ प द्रव परावतो वावतश्च वृत्रहन।
मध्वः पति प्रभर्मणि॥ १॥

1. *Ā pra drava parāvato'rvāvataśca vṛtrahan.*
Madhvaḥ prati prabharmaṇi.

O destroyer of darkness, evil and ignorance, come rushing without delay, whether you are far or near, and join us in this vibrant yajnic economy of the divine order. (O man in search of the soul, rush in from roaming around and join the living systemic world within at the vibrant centre.)

तीव्राः सोमास आ गहि सुतासो मादयिष्णवः।
पिबा दधृग्यथोचिषे॥ २॥

2. *Tīvrāḥ somasya ā gahi sutāso mādayiṣṇavaḥ.*
Pibā dadhṛgyathociṣe.

Come, grab at the sharp and strong soma draughts of elixir, distilled, energised and most exhilarating, and drink without inhibition to your heart's desire.

इषा मन्दस्वादु ते रं वराय मन्यवे।
भुवत्त इन्द्र शं हृद॥ ३॥

3. *Iṣā mandasvadu te'raṁ varāya manyave.*
Bhuvat ta indra śaṁ hṛde.

Be happy with the food, and then let it exhilarate you with the cherished fulfilment of your heart. Indra, O soul of this existential yajna, let there be peace at your heart unto the depth of your soul.

आ त्वंशत्रवा गंहि न्युꣳक्थानिं च हूयस।
उपम रांचन दिवः॥ ४॥

4. *Ā tvaśatravā gahi nyukthāni ca hūyase.*
Upame rocane divaḥ.

Indra, happy and free from all foes, distractions and contradictions, come in response to the hymns of adoration, invited to the sublime glory of the light of heaven.

तुभ्यायमदिंभिः सुता गाभिंः श्रीता मदांय कम।
प सामं इन्द हूयत॥ ५॥

5. *Tubhyāyamadribhiḥ suto gobhiḥ śrīto madāya kam. Pra soma indra hūyate.*

Indra, to you is offered this soma, soothing and exhilarating it is, distilled by celebrated admirers and seasoned with the spirit of light and power of divine ecstasy, especially for you.

इन्दं श्रुधि सु म हवंमस्म सुतस्य गामंतः।
वि पीतिं तृप्तिमंश्नुहि॥ ६॥

6. *Indra śrudhi su me havamasme sutasya gomataḥ.*
Vi pītiṁ tṛptimaśnuhi.

Indra, listen to my call, come and have a drink of our distilled soma seasoned with milk and ecstatic power to your total fulfilment of the heart and soul.

य इ॑न्द चम॒सेष्वा सामं॑श्च॒मूषु॑ त सु॒तः ।
पिबद॑स्य॒ त्वमी॑शिष ॥ ७ ॥

7. *Ya indra camaseṣvā somaścamūṣu te sutaḥ.*
Pibedasya tvamīśiṣe.

Indra, of the soma which is distilled and poured in the cups and ladles of spiritual yajna for you, drink to your heart's desire since you yourself rule over the ecstasy of the nectar.

य अ॒प्सु च॒न्दर्मा॑इव॒ स मं॑श्च॒मूषु॒ ददृ॑श ।
पिबद॑स्य॒ त्वमी॑शिष ॥ ८ ॥

8. *Yo apsu candramā iva somaścamūṣu dadṛśe.*
Pibedasya tvamīśiṣe.

Drink of the soma which shines in the cups of yajna, in the beauty of human karma, and in the skies like the glory of the moon, drink freely since you alone rule over the nectar.

यं त॑ श्य॒नः प॒दाभ॑रत्ति॒रा रजां॑स्यस्पृ॑तम ।
पिबद॑स्य॒ त्वमी॑शिष ॥ ९ ॥

9. *Yaṁ te śyenaḥ padābharat tiro rajāṁsyaspṛtam.*
Pibedasya tvamīśiṣe.

Of the nectar of ecstasy which the mighty sage and scholar distilled by flights of spiritual imagination from heaven and brought in by the rays of light across the spaces, drink and enjoy since now you alone rule over the sublimity and power of this nectar.

Mandala 8/Sukta 83

Vishvedevah Devatah, Kusidi Kanva Rshi

द्॒वाना॒मिदवा॑ म॒हत्तदा वृ॑णीमह व॒यम।
वृष्णा॑म॒स्मभ्य॑मू॒तय॑ ॥ १ ॥

1. *Devānāmidavo mahat tadā vṛṇīmahe vayam.*
Vṛṣṇām-asmabhyam-ūtaye.

We choose for ourselves the grand patronage and protection of the generous brilliancies of nature and humanity for our safety, security and advancement.

त नः॑ सन्तु॒ युज॒ः सदा॒ वरु॑णा मि॒त्रा अ॑य॒मा।
वृ॒धास॑श्च॒ पच॑तसः ॥ २ ॥

2. *Te naḥ santu yujaḥ sadā varuṇo mitro aryamā.*
Vṛdhāsaśca pracetasaḥ.

May Varuna, powers of law and justice, wisdom and discrimination, Mitra, powers of light, love and friendship, and Aryama, dynamic forces of nature and humanity, guides and path makers of life, all of them being powers of omniscience and givers of knowledge and awareness, be our friends and cooperators and help us advance in life.

अति॑ ना॒ विष्पि॑ता पु॒रु ना॒भिर॒पा न प॑र्षथ।
यू॒यमृ॒तस्य॑ रथ्यः ॥ ३ ॥

3. *Ati no viṣpitā puru naubhirapo na parṣatha.*
Yūyam-ṛtasya rathyaḥ.

O leaders of the knowledge and efficiency of truth and karma and the science of yajna, just as you cross the seas by boat, similarly take us by karma across

the vast seas of life.

वामं नो अस्त्वयमन्वामं वरुण शंस्यम।
वामं ह्यावृणीमहे॥ ४॥

4. *Vāmaṁ no astvaryaman vāmaṁ varuṇa śaṁsyam.*
Vāmaṁ hyāvṛṇīmahe.

O divine leader of advancement, Aryaman, let our action for progress be noble and successful. O Varuna, divine power of judgement and value, may our honour and reputation be good and noble. We opt for only what is good, noble and gracefully successful.

वामस्य हि पचतस इशानासा रिशादसः।
नमादित्या अघस्य यत॥ ५॥

5. *Vāmasya hi pracetasa īśānāso riśādasaḥ.*
Nemādityā aghasya yat.

O Adityas, generous and brilliant leaders of what is good and noble, all-aware of good and evil, destroyers of violence and negativities, you are the rulers, controllers and guides only of the true, the good and the beautiful. You never favour or approve of what is evil and sinful.

वयमिद्वः सुदानवः ि◌ियन्ता यान्ता अध्व ा।
दवा वृधाय हूमह॥ ६॥

6. *Ayamidvaḥ sudānavaḥ kṣiyanto yānto adhvannā.*
Devā vṛdhāya hūmahe.

O Vishvedevas, generous and leading divinities of earth and heaven, whether we abide in the home or go out on the paths of the wide world, we call upon you

only, for the sake of guidance and advancement.

अधि॑ न इन्द्रैषां॑ विष्णो॑ सजा॒त्यानाम ।
इ॒ता म॒रुता॒ अश्वि॑ना ॥ ७ ॥

7. *Adhi na indraiṣāṁ viṣṇo sajātyānām.*
Itā maruto aśvinā.

Indra, lord of glory, giver of power and honour, Vishnu, omnipresent divinity, Maruts, winds and vibrant humanity, Ashvins, harbingers of the new dawn, take it that we have come in advance of these homogeneous communities and accept us as your own.

प्र भा॑तृ॒त्वं सु॑दानवो॒ ध द्वि॒ता स॑मा॒न्या ।
मा॒तुर्गर्भे॑ भरामहे ॥ ८ ॥

8. *Pra bhrātṛtvaṁ sudānavo 'dha dvitā samānyā.*
Māturgarbhe bharāmahe.

Brotherliness and similarity as well as duality and dissimilarity, O generous Vishvedevas, we acquire in mother Prakrti's womb and bear from there.

यू॒यं हि ष्ठा सु॑दानव॒ इन्द॑ज्यिष्ठा अ॒भिद्य॑वः ।
अधा॑ चिद्व उ॒त ब्रु॑व ॥ ९ ॥

9. *Yūyaṁ hi ṣṭhā sudānava indrajyeṣṭhā abhidyavaḥ.*
Adhā cidva uta bruve.

O generous Vishvedevas, you, with Indra, lord omnipotent as supreme, are and abide as heavenly and brilliant in knowledge and divinity. That's why I speak, celebrate and pray to you.

Mandala 8/Sukta 84

Agni Devata, Ushana Kavya Rshi

पष्ठं वा॒ अति॑थिं स्तुष मि॒त्रमि॑व पि॒यम ।
अ॒ग्निं रथं॒ न वद्य॑म ॥ १ ॥

1. *Preṣṭhaṁ vo atithiṁ stuṣe mitramiva priyam.*
Agniṁ rathaṁ na vedyam.

I sing and celebrate the glories of Agni, lord omniscient, light and leader of the world, dearest and most welcome as an enlightened guest, loving as a friend, who like a divine harbinger, reveals the light of knowledge to us.

क॒विमि॑व॒ पच॑तसं॒ यं द॒वासा॒ अध॑ द्वि॒ता ।
नि मर्त्य॑ष्वाद॒धुः ॥ २ ॥

2. *Kavimiva pracetasaṁ yaṁ devāso adha dvitā.*
Ni martyeṣvādadhuḥ.

I adore Agni whom the divinities established among mortals as the visionary poet and the spirit of enlightenment and awareness, as intelligence and mind, as will and passion, as perception and volition, as male and female and as the yajna fire and the vital heat of the body system, the two ways in which divine vitality expresses itself.

त्वं य॑विष्ठ दा॒शुषा॒ नॄँः पा॑हि शृणु॒धी गिर॑ः ।
र॒क्षा ता॒कमु॒त त्मना॑ ॥ ३ ॥

3. *Tvaṁ yaviṣṭha dāśuṣo nṝँṅ pāhi śṛṇudhī giraḥ.*
Rakṣa tokamuta tmanā.

O lord eternal, ever youthful beyond age, pray

protect and promote the families of the generous people, listen to their voices of prayer and, by all your will and power, protect and promote the children and grand children of humanity.

कया॑ त अग्न अङ्गिर॒ ऊजा॑ नपा॒दुप॑स्तुतिम।
वरा॑य दव म॒न्यव॑॥ ४॥

4. *Kayā te agne aṅgira ūrjo napādupastutim.*
Varāya deva manyave.

O creator, preserver and protector of energy, dear as breath of life and vitality of existence, with words of beauty and bliss, O light of the world, we offer our homage and adoration to you, lord refulgent and great.

दार्शम॒ कस्य॒ मन॑सा य॒ज्ञस्य॑ सहसा यहा।
कदु॑ वाच इ॒दं नम॑ः॥ ५॥

5. *Dāśema kasya manasā yajñasya sahaso yaho.*
Kadu voca idaṁ namaḥ.

Agni, to which mighty, potent, adorable power other than you, shall we offer our sincere homage, when and where present these words of prayer?

अधा॒ त्वं हि न॒स्करा॒ विश्वा॑ अ॒स्मभ्यं सु॒ ीतीः।
वाज॑दविणसा॒ गिर॑ः॥ ६॥

6. *Adhā tvaṁ hi naskaro viśvā asmabhyaṁ sukṣitīḥ.*
Vājadraviṇaso giraḥ.

And you alone will provide happy homes and peaceful establishment for all our people and bless us with vitality, power, wealth and victory in response to our prayer.

कस्य॑ नू॒नं परी॑णसा॒ धिया॑ जिन्वसि दंपते।
गाषा॑ता॒ यस्य॑ त॒ गिरः॑॥ ७॥

7. *Kasya nūnaṁ parīṇaso dhiyo jinvasi dampate. Goṣātā yasya te giraḥ.*

O lord protector of the world, as a happy home and shelter for the people, whose sincere and abundant prayers do you accept and fulfil? His whose prayers to you are enlightened and inspired by knowledge, wisdom and sincere awareness of divinity.

तं म॑जयन्त सु॒कतुं॒ पुरा॒यावा॑नमा॒जिषु॑।
स्वषु॒ ार्य॑षु वा॒जिन॑म॥ ८॥

8. *Taṁ marjayanta sukratuṁ puroyāvānamājiṣu. Sveṣu kṣayeṣu vājinam.*

In their battles of life and in their homes, people adore and glorify Agni, that high priest of divine action, first and original initiator, leader and guide and mighty potent creator of the universe.

ाति॒ ार्म॑भिः सा॒धुभि॒नकि॒र्यं घ्न॒न्ति ह॒न्ति॒ यः।
अग्न॑ सु॒वीर॑ एधत॥ ९॥

9. *Kṣeti kṣemebhiḥ sādhubhirnakiryaṁ ghnanti hanti yaḥ. Agne suvīra edhate.*

Agni, O lord self-refulgent, the man who lives at peace in his home with the wealth of his peaceable protective good actions and wards off evil, no evil thoughts assail, such a man prospers, brave and blest with holy wealth and good progeny.

Mandala 8/Sukta 85

Ashvinau Devate, Krshna Angirasa Rshi

आ म॒ हवं नास॒त्या श्विना॒ गच्छ॑तं यु॒वम।
मध्व॒: साम॑स्य पी॒तय॑॥ १॥

1. *Ā me havaṁ nāsatyā'śvinā gacchataṁ yuvam.*
Madhvaḥ somasya pītaye.

Come in response to my call, Ashvins, both observers and preserves of truth. Come to taste, protect and promote the honey sweets of the soma joy of life.

इ॒मं म॒ स्तोम॑मश्विन॒मं म॑ शृणु॒तं ह॒व॑म।
मध्व॒: साम॑स्य पी॒तय॑॥ २॥

2. *Imaṁ me stomam-aśvinemaṁ me śṛṇutaṁ havam.*
Madhvaḥ somasya pītaye.

Ashvins, listen to this call of mine, accept this holy song of adoration, come to taste, protect and promote the honey sweets of soma we have prepared.

अ॒यं वां॒ कृष्णा॑ अश्विना॒ ह॒व॑त वाजिनीवसू।
मध्व॒: साम॑स्य पी॒तय॑॥ ३॥

3. *Ayaṁ vāṁ kṛṣṇo aśvinā havate vājinīvasū.*
Madhvaḥ somasya pītaye.

This ardent celebrant invokes you and draws your attention, Ashvins, winners of wealth and victories, to come, enjoy, protect and promote the soma joys of life for peace and progress.

शृ॒णु॒तं ज॑रि॒तुह॒व॒ं कृष्ण॑स्य स्तु॒व॒ता न॑रा।
मध्व॒: साम॑स्य पी॒तय॑॥ ४॥

4. *Śṛṇutaṁ jariturhavaṁ kṛṣṇasya stuvato narā.*
Madhvaḥ somasya pītaye.

Listen to the call of the celebrant worshipper who draws your attention to the soma joys and beauties of life. Come, taste, protect and promote the honey sweet efforts of the creators, O brave leaders of the people.

छ॒दिय॑न्त॒मदा॑भ्यं॒ विप्रा॑य स्तुव॒त नरा।
मध्व॒: सोम॑स्य पी॒तय॑ ॥ ५ ॥

5. *Chardir-yantam-adābhyaṁ viprāya stuvate narā.*
Madhvaḥ somasya pītaye.

O divine leaders and harbingers of light and peace, give a comfortable home free from fear and violence for the celebrant and vibrant scholar in order that he and others may pursue, create and enjoy the honey sweets of life's beauty of knowledge, culture and advancement with a drink of soma.

गच्छ॑तं दा॒शुषो॑ गृ॒हमि॒त्था स्तु॑व॒ता अ॑श्विना।
मध्व॒: सोम॑स्य पी॒तय॑ ॥ ६ ॥

6. *Gacchataṁ dāśuṣo gṛhamitthā stuvato aśvinā.*
Madhvaḥ somasya pītaye.

Thus with the gift of a home of peace and freedom, Ashvins, harbingers of light and beauty of a new morning, go to the yajamana who generously offers holy oblations into the creative yajna for new knowledge. Go to enjoy the soma of his achievement, protect and promote his efforts.

यु॒ञ्जाथा॑ं रास॑भं॒ रथं॑ वी॒ड्व॑ङ्ग॒ वृष॑ण्वसू।
मध्व॒: सोम॑स्य पी॒तय॑ ॥ ७ ॥

7. *Yuñjāthāṁ rāsabhaṁ rathe vīḍvaṅge vṛṣaṇvasū.*
Madhvaḥ somasya pītaye.

Ashvins, complementary harbingers of the showers of wealth, honour and excellence, harness the roaring motive power in your strongly built, unbreakable chariot and go to the house of the celebrant to promote the honey sweets of knowledge and power for the peace and joy of the world.

त्रिव॒न्धुरं॑ त्रिवृता॒ रथ॒ना या॑तमश्विना।
मध्व॒: सार्म॑स्य पी॒तय॑॥ ८॥

8. *Tribandhureṇa trivṛtā rathenā yātamaśvinā.*
Madhvaḥ somasya pītaye.

Ashvins, come by a three stage chariot powered by a three turbine motive force to promote the honey sweets of new knowledge and celebrate the soma joy of the new achievement.

नू म॒ गिरा॑ नास॒त्या श्वि॑ना॒ पाव॑तं यु॒वम।
मध्व॒: सार्म॑स्य पी॒तय॑॥ ९॥

9. *Nū me giro nāsatyā'śvinā prāvataṁ yuvam.*
Madhvaḥ somasya pītaye.

O twin divine powers, preservers and promoters of truth and rectitude, pray honour and fulfil my words of prayer for the advancement of knowledge, power and joy of humanity, and come to honour, protect and promote the soma sweets of success.

Mandala 8/Sukta 86

Ashvinau Devate, Krshna Angirasa or Vishvaka Karshni Rshi

उ॒भा हि द॒स्रा भि॒षजा॑ मयो॒भुवो॒भा द क्ष॑स्य॒ वच॑सा बभू॒वथुः॑। ता वां॑ विश्व॑का हवत तनू॒कृ॒थ मा ना॒ वि या॑ष्टं स॒ख्या मु॒माच॑तम ॥ १ ॥

1. *Ubhā hi dasrā bhiṣajā mayobhuvobhā dakṣasya vacaso babhūvathuḥ. Tā vāṁ viśvako havate tanūkṛthe mā no vi yauṣṭaṁ sakhyā mumocatam.*

Both of you, Ashvins, nature's complementary powers of efficacy, are destroyers of suffering, physicians, health givers for peace, and both of you abide by and honour the word of the specialist in the field of health and medicine. The all-prevading spirit of health calls on you to restore the body's health and efficiency. Pray forsake us not, deprive us not of your natural friendship and organismic companionship in matters of health, release us from pain and suffering.

क॒था नू॒नं वां॑ विम॑ना॒ उप॑ स्तवद्यु॒वं धियं॑ ददथु॒वस्य॑इष्टय। ता वां॑ विश्व॑का हवत तनू॒कृ॒थ मा ना॒ वि या॑ष्टं स॒ख्या मु॒माच॑तम ॥ २ ॥

2. *Kathā nūnaṁ vā vimanā upa stavadyuvaṁ dhiyaṁ dadathurvasya iṣṭaye. Tā vāṁ viśvako havate tanūkṛthe mā no vi yauṣṭaṁ sakhyā mumocatam.*

How can a person disturbed in the mind study and honour you for the control of complementary pranic energies of prana and apana? When the pranic energies are controlled in meditation, you give the practitioner the intelligential capacity to achieve the desired

concentration for peace and power of the mind. Ashvins, the universal lover of health invokes you for the system's efficacy. Pray forsake us not, deprive us not of your natural friendship.

युवं हि ष्मा पुरुभुजममधतुं विष्णाप्वं ददथुवस्यइष्टय। ता वां विश्वका हवत तनूकृथ मा ना वि यांष्टं सख्या मुमाचतम॥ ३॥

3. *Yuvaṁ hi ṣmā purubhujemamedhatuṁ viṣṇāpve dadathur-vasya iṣṭaye. Tā vāṁ viśvako havate tanūkṛthe mā no vi yauṣṭaṁ sakhyā mumocatam.*

O givers of good health and nourishment to all living beings, you bring knowledge, awareness and wisdom to the aspiring devotee of omnipresent divinity for the attainment of desired honour and excellence. That's why the whole world calls on you for the health of body and mind. Ashvins, forsake us not, deprive us not of your friendship.

ऊत त्यं वीरं धनसामृजीषिणं दूर चित्सन्तमवस हवामह। यस्य स्वादिष्ठा सुमतिः पितुर्यथा मा ना वि यांष्टं सख्या मुमाचतम॥ ४॥

4. *Uta tyaṁ vīraṁ dhanasāmṛjīṣiṇaṁ dūre cit santamavase havāmahe. Yasya svādiṣṭhā sumatiḥ pituryathā mā no vi yauṣṭaṁ sakhyā mumocatam.*

We call for that mighty energy of prana which is the source of wealth, simple and natural cleanser and strengthener of body and mind, which though it may be far off, still whose sweetest gift of nourishment of intelligence is like the gift of nature, father, and omniscient God. Ashvins, pray bring us that energy,

forsake us not, deprive us not of your friendship, save us with that friendship.

ऋतन॑ द॒वः स॑वि॒ता शमायत ऋ॒तस्य॒ शृङ्ग॑मुवि॒या वि प॑पथ।
ऋ॒तं सा॑साह॒ महि॑ चित्पृतन्य॒ता मा न॒ा वि या॑ष्टं स॒ख्या मु॒माच॑तम ॥ ५ ॥

5. *Ṛtena devaḥ savitā śamāyata ṛtasya śṛṅgamurviyā vi paprathe. Ṛtaṁ sāsāha mahi cit pṛtanyato mā no vi yauṣṭaṁ sakhyā mumocatam.*

Self-refulgent Savita, creator and energiser, blesses with peace, truth and the laws of life, and he expands the law of life with the expansive universe. Truth and the law of truth overcomes the challenges of even the mightiest opponents. Ashvins, complementary powers of Savita, forsake us not, deprive us not of your friendship, give us freedom by that friendship.

Mandala 8/Sukta 87

Ashvinau Devate, Krshna Angirasa, or Vasishtha Dyumnika or Priyamedha Angirasa Rshi

द्यु॒म्नी वा॒ां स्तामा॑ अश्विना॒ किवि॒न सक॒ आ ग॑तम।
मध्व॑ः सु॒तस्य॒ स दि॒वि पि॒या न॑रा पा॒तं गा॒रावि॒वरि॑ण ॥ १ ॥

1. *Dyumnī vāṁ stomo aśvinā krivirna seka ā gatam. Madhvaḥ sutasya sa divī priyo narā pātaṁ gaurāviveriṇe.*

Splendid is your song of praise, Ashvins, come like the soothing sprinkle of a fountain, both of you, and drink of the honey sweets of soma, delightful as distilled in the light of heaven. Come, best of men, leaders of life, and drink like thirsty stags at a pool in

the desert.

पिबतं घर्मं मधुमन्तमश्विना बर्हिः सीदतं नरा।
ता मन्दसाना मनुषा दुराण आ नि पातं वदसा वयः॥ २॥

2. *Pibataṁ gharmaṁ madhumantam-aśvinā'' barhiḥ sīdataṁ narā. Tā mandasānā manuṣo duroṇa ā ni pātaṁ vedasā vayaḥ.*

Come Ashvins, leading lights of humanity, sit on the seats of holy grass on the vedi and enjoy and participate in the honey sweet warmth of yajna, social culture, knowledge and discipline of the human community. Happy and joyful in the human home, in the human body, enjoy, preserve and promote life with the wealth and knowledge you have.

आ वां विश्वाभिरूतिभिः प्रियमेधा अहूषत ।
ता वर्तियातमुप वृक्तबर्हिषा जुष्टं यज्ञं दिविष्टिषु॥ ३॥

3. *Ā vāṁ viśvābhir-ūtibhiḥ priyamedhā ahūṣata. Tā vartiryātamupa vṛktabarhiṣo juṣṭaṁ yajñaṁ diviṣṭiṣu.*

O Ashvins, the holy performers who are dedicated to yajna invoke and call you both with all your succour and promotions, so that you go to the place and paths of those yajakas who are ready with the grass spread on the vedi and there join the yajna for the realisation of their higher aims of life.

पिबतं सामं मधुमन्तमश्विना बर्हिः सीदतं सुमत।
ता वावृधाना उप सुष्टुतिं दिवा गन्तं गाराविवरिणम॥ ४॥

4. *Pibataṁ somaṁ madhumantam-aśvinā ''barhiḥ sīdataṁ sumat. Tā vāvṛdhānā upa suṣṭutiṁ divo gantaṁ gaurāviveriṇam.*

Ashvins, come from the light of heaven, sit together on the holy grass, drink the honey sweet soma like thirsty deer in the forest, and, exhilarated, listen to the song of adoration offered in honour of divinity.

आ नूनं यातमश्विना श्वभिः पुषितप्सुभिः ।
दस्रा हिरण्यवतनी शुभस्पती पातं सममृतावृधा ॥ ५ ॥

5. *Ā nūnaṁ yātamaśvinā'śvebhiḥ pruṣitapsubhiḥ. Dasrā hiraṇyavartanī śubhaspatī pātaṁ somam-ṛtāvṛdhā.*

Ashvins, holy powers of humanity and nature living and acting in complementarity, destroyers of evil and negativities, moving by golden paths of virtue, protectors and promoters of the good and positive values of life, growing to higher life by truth, observing and advancing the laws of truth by following paths of truth, come with your mind and senses inspired and strengthened by nature and enlightenment and enjoy the soma delight of life.

वयं हि वां हवामह विपन्यवा विपासा वाजसातय ।
ता वल्गू दस्रा पुरुदंससा धिया श्विना श्रुष्ट्या गतम ॥ ६ ॥

6. *Vayaṁ hi vāṁ havāmahe vipanyavo viprāso vājasātaye. Tā valgū dasrā purudaṁsasā dhiyā 'śvinā śruṣṭyā gatam.*

Ashvins, virile men and women, vibrant, wise and devout, we call upon you for victory and advancement in energy, food, honour and excellence. Ashvins, noble and cultured, destroyers of negativities, versatile in various actions, come without delay with active intelligence, full awareness and spirit of action.

Mandala 8/Sukta 88

Indra Devata, Nodha Gautama Rshi

तं वा॑ दस्ममृ॒तीष॒हं॒ वसा॑मन्दा॒नमन्ध॑सः ।
अ॒भि व॒त्सं न स्वस॑रेषु धे॒नव॒ इन्दं॑ गी॒भिन॑वामहे ॥ १ ॥

1. *Taṁ vo dasmam-ṛtīṣahaṁ-vasor-mandānam-andha-saḥ. Abhi vatsaṁ na svasareṣu dhenava indraṁ gīrbhir-navāmahe.*

We invoke and call upon Indra eagerly as cows call for their calves in the stalls, and with songs of adoration over night and day we glorify him, lord glorious, omnipotent power fighting for truth against evil forces, and exhilarated with the bright soma of worship offered by celebrant humanity.

द्यु॒ तं सु॒दानुं॒ तवि॑षीभि॒रावृ॑तं गि॒रिं न पु॑रु॒भाज॑सम ।
ा॒मन्तं॒ वाजं॑ श॒तिनं सह॒स्त्रिणं म॒ ा॑ गाम॑न्तमीमहे ॥ २ ॥

2. *Dyukṣaṁ sudānuṁ taviṣībhir-āvṛtaṁ giriṁ na purubhojasam. Kṣumantaṁ vājaṁ śatinaṁ sahasriṇaṁ makṣū gomantam-īmahe.*

We pray to Indra, lord of light, omnificent, hallowed with heavenly glory, universally generous like clouds of shower, and we ask for food abounding in strength and nourishment and for hundredfold and thousandfold wealth and prosperity abounding in lands, cows and the graces of literature and culture, and we pray for the gift instantly.

न त्वा॑ बृ॒हन्ता॒ अद॑या॒ वर॑न्त इन्द वी॒ळव॑ः ।
यद्दित्स॑सि स्तु॒वत॑ माव॑त॒ वसु॒ नकि॒ष्टदा मि॑नाति त ॥ ३ ॥

3. *Na tvā bṛhanto adrayo varanta indra vīḷavaḥ. Yadditsasi stuvate māvate vasu nakiṣṭadā mināti te.*

Not the mighty fixed mountains can restrain you, Indra, generous lord, when you come to give wealth to a celebrant like me. No one can stop and frustrate your will.

याद्धा॑सि॒ कत्वा॒ शव॑सा॒त दं॒सना॒ विश्वा॑ जा॒ताभि म॒ज्मना॑।
आ त्वा॒यम॒क ऊ॒तय॑ ववतति॒ यं गात॑मा॒ अजी॑जनन ॥ ४ ॥

4. *Yoddhāsi kratvā śavasota daṁsanā viśvā jātābhi majmanā. Ā tvāyamarka ūtaye vavartati yaṁ gotamā ajījanan.*

You are a victorious warrior by your strength and yajnic karma. You are supreme over all things born of your wondrous power and majesty. This worshipper adores you for the sake of protection and advancement, the lord whom the imaginative wise realise in their soul at will.

प हि रि॑रि॒क्ष ओज॑सा॒ दिवो॒ अन्त॑भ्य॒स्परि॑।
न त्वा॑ विव्याच॒ रज॑ इन्द्र॒ पार्थि॑व॒मनु॒ स्व॒धां व॑वक्षिथ ॥ ५ ॥

5. *Pra hi ririkṣa ojasā divo antebhyaspari. Na tvā vivyāca raja indra pārthivam-anu svadhāṁ vavakṣitha.*

You transcend the bounds of heaven by your might. The regions of earth and skies encompass you not. Indra, lord of majesty and omnipotence, bring us food, strength and the divine power of sustenance for life.

नकिः परिष्टिमघवन्मघस्य त यद्दाशुषे दशस्यसि।
अस्माकं बाध्युचथस्य चादिता मंहिष्ठा वाजसातय॥ ६॥

6. *Nakiḥ pariṣṭirmaghavan maghasya te yaddāśuṣe daśasyasi. Asmākaṁ bodhyucathasya coditā maṁhiṣṭho vājasātaye.*

Lord of world's wealth, power, honour and excellence, when you bless the generous devotee with the gift of your profusion, there is no restraint on your will and power. O lord most glorious and adorable, inspirer and intensifier of our adoration, let us know the paths for our noble movement forward for the sake of real victory and progress.

Mandala 8/Sukta 89

Indra Devata, Nrmedha and Purumedha Angirasas Rshis

बृहदिन्द्राय गायत मरुता वृत्रहन्तमम।
येन ज्योतिरजनय ऋतावृधो देवं देवाय जागृवि॥ १॥

1. *Bṛhadindrāya gāyata maruto vṛtrahantamam. Yena jyotir-ajanayann-ṛtāvṛdho devaṁ devāya jāgṛvi.*

O Maruts, vibrant leaders of humanity in knowledge and action, sing the resounding songs of Sama which, like the sun, dispel the darkness and eliminate evil, the same by which the sagely servants of eternal law and cosmic yajna in the service of God vitalise, recreate and extend that divine inextinguishable light of life which is ever awake in the world of existence.

अपाधमद॒भिशस्तीरशस्ति॒हा थन्दा॑ द्यु॒म्न्याभ॑वत ।
द॒वास्त॑ इन्द स॒ख्याय॑ यमिर॒ बृह॑द्भाना॒ मरु॑द्गण ॥ २ ॥

2. *Apādhamad-abhiśastīraśastihā'thendro dyumnyābhavat. Devāsta indra sakhyāya yemire bṛhadbhāno marudgaṇa.*

Indra burns and blows away all curses and calumnies and shines in power and glory beyond scandalous criticism. O refulgent lord of power and force, commanding the host of Maruts, vibrant leading forces of nature and humanity, brilliant and generous sages and divines try to achieve kinship as friends with you.

प व॒ इन्दा॑य बृह॒त मरु॑ता॒ ब्रह्मा॑चत ।
वृ॒त्रं ह॑नति वृत्र॒हा श॒तक्र॑तु॒वज्र॑ण श॒तप॑वणा ॥ ३ ॥

3. *Pra va indrāya bṛhate Maruto brahmārcata. Vṛtraṁ hanati vṛtrahā śatakratur-vajreṇa śatapar-vaṇā.*

O Maruts, vibrant brilliant leaders of humanity, worship Indra, lord omnipotent beyond all bounds, and study the divine powers immanent in nature, with hymns of Vedic adoration. He is the destroyer of evil, dispels darkness and ignorance, and destroys the negative uncreative forces with his thunderbolt of hundredfold power.

अ॒भि प भ॑र धृष॒ता धृ॑ष॒न्मन॒: श्रव॑श्चित्त असद बृ॒हत ।
अष॒न्त्वाप॒ जव॑सा॒ वि मा॒तरा॒ हना॑ वृ॒त्रं जया॒ स्व॑: ॥ ४ ॥

4. *Abhi pra bhara dhṛṣatā dhṛṣanmanaḥ śravaścit te asadbṛhat. Arṣantvāpo javasā vi mātaro hano vṛtraṁ jayā svaḥ.*

O man of determined mind, boldly with confidence as that of Maruts, offer adorations to Indra. Let your honour and fame rise and ring far and wide and hold it well under control with a bold mind. Let the mother-like pranic energies run through the veins with vitality, destroy evil and darkness, and win the light of heaven.

यज्जायथा अपूव्य मघवन्वृत्रहत्याय।
तत्पृथिवीमप्रथयस्तदस्तभ्ना उत द्याम ॥ ५ ॥

5. *Yajjāyathā apūrvya maghavan vṛtrahatyāya.*
Tat pṛthivīm-aprathayas-tadastabhnā uta dyām.

O lord of glory, Indra, matchless without precedent, when you rise for the elimination of darkness, then you manifest the wide space and plan the heaven, earth and sky in their place in the cosmic order.

तत्त्वं यज्ञा अजायत तदर्क उत हस्कृतिः।
तद्विश्वमभिभूरसि यज्जातं यच्च जन्त्वम ॥ ६ ॥

6. *Tat te yajño ajāyata tadarka uta haskṛtiḥ.*
Tadviśvamabhibhūrasi yajjātaṁ yacca jantvam.

And then proceeds the cosmic yajna, formation of light, sun and the joyous agni and vayu. And thus you remain and rule as the supreme over what has come into being and what is coming into being.

आमासु पक्वमरय आ सूर्यं राहया दिवि।
घर्मं न सामन्तपता सुवृक्तिभिर्जुष्टं गिर्वणस बृहत ॥ ७ ॥

7. *Āmāsu pakvam-airaya ā sūryaṁ rohayo divi.*
Gharmaṁ na sāman tapatā suvṛktibhir-juṣṭaṁ girvaṇase bṛhat.

You move the ripening flow of sap in the veins of maturing forms of life. You raise and place the sun in the high heaven. O celebrants, as in the heat of fire, temper and shine your sama songs of adoration and, with noble hymns of praise, sing resounding Brhat samans of worship with love in honour of adorable Indra.

Mandala 8/Sukta 90

Indra Devata, Nrmedha and Purumedha Angirasas Rshis

आ ना॒ विश्वा॑सु॒ हव्य॒ इन्द॑: स॒मत्सु॑ भूषतु।
उप॒ ब्रह्मा॑णि॒ सव॑नानि वृत्र॒हा प॑रम॒ज्या ऋ॒चीषम:॥ १॥

1. *Ā no viśvāsu havya indraḥ samatsu bhūṣatu. Upa brahmāṇi savanāni vṛtrahā parāmajyā ṛcīṣamaḥ.*

Indra, lord of universal energy, world power and human forces, is worthy of reverence and invocation in all our joint battles of life. May the lord of strongest bow, destroyer of evil and dispeller of darkness and ignorance, great and glorious as sung in the Rks, grace our songs of adoration and faithful efforts with the beauty and glory of success.

त्वं दा॒ता प॑थ॒मा राध॑सामस्यसि॑ स॒त्य इ॑शा॒नकृत।
तु॒वि॒द्यु॒म्नस्य॒ युज्या॑ वृणीमह पु॒त्रस्य॒ शव॑सा म॒ह:॥ २॥

2. *Tvaṁ dātā prathamo rādhasām-asyasi satya īśānakṛt. Tuvidyumnasya yujyā vṛṇīmahe putrasya śavaso mahaḥ.*

You are the original giver of means of effort and success in all fields of life. You are the maker of

leaders and giver of the wealth and honours of life. Of such great lord of glory and power, promoter and protector of strength and power, we pray for wealth, honour and excellence worthy of your glory.

ब्रह्मा त इन्द गिवणः क्रियन्त अनतिद्भुता।
इमा जुषस्व हयश्व याजनन्द् या त अमन्महि॥ ३॥

3. *Brahmā ta indra girvaṇaḥ kriyante anatidbhutā. Imā juṣasva haryaśva yojanendra yā te aman-mahi.*

Indra, celebrated in holy voice, unsurpassed songs are offered in your honour. O lord commander of instant powers of transport, communication and radiation, pray accept these hymns we conceive, sing and offer to you in response to your glory.

त्वं हि सत्या मघव ानानता वृत्रा भूरि न्यृञ्जस।
स त्वं शविष्ठ वजहस्त दाशुष वाञ्चं रयिमा कृधि॥ ४॥

4. *Tvaṁ hi satyo maghavann-anānato vṛtrā bhūri nyṛñjase. Sa tvaṁ śaviṣṭha vajrahasta daśuṣe 'rvāñcaṁ rayimā kṛdhi.*

Indra, lord of wealth and glory, you are eternal, never subdued, and many a form of darkness and evil you rectify or destroy. O lord most potent, armed with thunder in hand, bear and bring the wealth of life for the generous yajaka who offers libations liberally into the yajna vedi and gives help to the needy.

त्वमिन्द यशा अस्यृजीषी शवसस्पत।
त्वं वृत्राणि हंस्यपतीन्यक इदनुत्ता चषणीधृता॥ ५॥

5. *Tvamindra yaśā asyṛjīṣī śavasaspate. Tvaṁ vṛtrāṇi haṁsyapratīnyeka idanuttā carṣaṇī-dhṛtā.*

Indra, lord all powerful, ruler of the world, yours is the honour, yours is the creation of wealth and joy. All by yourself, unsubdued, you eliminate irresistible forms of evil and darkness by the power you wield for the people.

तमु॑ त्वा नू॒नमसु॑र॒ पचे॑तसं॒ राधा॑ भा॒गमि॑वमहे ।
म॒हीव॒ कृत्तिः॑ शर॒णा त॑ इन्द्र॒ प त॑ सु॒म्ना ना॑ अश्नवन ॥ ६ ॥

6. *Tamu tvā nūnam-asura pracetasaṁ rādho bhāgamivemahe. Mahīva kṛttiḥ śaraṇā ta indra pra te sumnā no aśnavan.*

Indra, lord of vibrant energy and power, we look forward to you as our partner, enlightened ruler and master, and competent giver of reward for our action and endeavour. Your very presence is our shelter, a very home like the great mother earth, and we pray we may ever enjoy the favour of your good will and benevolence.

Mandala 8/Sukta 91

Indra Devata, Apala Atreyi Rshi

क॒न्या॒३॒॑ वार॑वाय॒ती सामम॒पि स्तु॒ताविदत ।
अस्तं॑ भर॑न्त्यब॒वीदि॒न्दा॑य सुनव त्वा श॒काय॑ सुनव त्वा ॥ १ ॥

1. *Kanyā vāravāyatī somamapi srutāvidat. Astaṁ bharantyabravīd-indrāya sunavai tvā śakrāya sunavai tvā.*

The maiden having consented to marry, whether she is emaciated in health or bubbling with energy, should get the soma, and while going home should speak

to herself for autosuggestion: I prepare you, soma juice, for Indra, regenerative and procreative power, for shakra, strength and vigour of robust health.

असा य एषि वीरका गृहंगृहं विचाकशत। इमं जम्भसुतं पिब धानावन्तं करम्भिणमपूपवन्तमुक्थिनम॥ २॥

2. *Asau ya eṣi vīrako gṛhaṁgṛhaṁ vicākaśat. Imaṁ jambhasutaṁ piba dhānāvantaṁ karam-bhiṇam-apūpavantam-ukthinam.*

The invigorating juice of soma which gives strength and vigour of health and radiates from person to person, family to family, O maiden, O youth, drink. It is expressed and invigorated to the last drop. It is delicious, nourishing, seasoned with delicacies, fresh and exhilarating, and invigorating with pranic energies.

आ चन त्वा चिकित्सामा धि चन त्वा नमसि।
शनरिव शनकरिवन्दायन्दा परि स्रव ॥ ३॥

3. *Ā cana tvā cikitsāmo 'dhi cana tvā nemasi. Śanairiva śanakairivendrāyendo pari srava.*

O soma, we are trying to know you and your efficacy, we do not yet know you in full. Slowly, O soma, slowly, drop by drop, flow for Indra, health and vigour of life.

कुविच्छकत्कुवित्करत्कुवि ग वस्यसस्करत।
कुवित्पतिद्विषा यतीरिन्दण संगमामहै ॥ ४॥

4. *Kuvicchakat kuvit karat kuvinno vasyasaskarat. Kuvit patidviṣo yatīrindreṇa saṁgamāmahai.*

May soma give us strength and vigour. May it work for our all round improvement in personality. May

it make us happier and wealthier. And may be then we, not yet in favour of matrimony and husbands, grow up, reconcile and regain their love.

इमानि त्रीणि विष्टपा तानीन्द्र वि रोहय।
शिरस्ततस्यावरादादिदं म उपोदरे ॥ ५ ॥

5. *Imāni trīṇi viṣṭapā tānīndra vi rohaya.*
Śiras-tatasyorvarām-ādidaṁ ma upodare.

These are three vital systemic organs of the growing and continuous body existence which, O soma energy, raise and refine: One is the head, seat of the intelligential system, the other is heart and lungs, seat of pranic system, and yet another is the stomach and pelvic region, seat of nutritional and sexual system. Indra, lord of energy and power, let these three grow to maturity.

असा च या न उवरादिमां तन्वं१ मम।
अथा ततस्य यच्छिरः सर्वा ता रोमशा कृधि ॥ ६ ॥

6. *Asau ca yā na urvarādimāṁ navaṁ mama.*
Atho tatasya yacchiraḥ sarvā tā romaśā kṛdhi.

And that which is the heart region and this body system of mine and the head region of the body which is to continue in the family line, let all these grow to maturity.

ख रथस्य ख नसः ख युगस्य शतकता।
अपालामिन्द्र त्रिष्पूत्व्यकृणोः सूयत्वचम ॥ ७ ॥

7. *Khe rathasya khe'nasaḥ khe yugasya śatakrato.*
Apālāmindra triṣpūtvyakṛṇoḥ sūryatvacam.

Indra, giver of health and energy, O soul, agent

of a hundred good actions, whatever the weakness of this chariot, the body system, whatever the weakness in the pranic energy system, and whatever weakness there be in the coordination of the various systems of body, prana and mind in relation to the soul, all these weaknesses of the unprotected, under nourished and immature maiden, I pray, make up and give her a radiant personality.

Mandala 8/Sukta 92

Indra Devata, Shrutakaksha or Sukaksha Angirasa Rshi

पान्तमा वो अन्धस इन्दमभि प गायत।
विश्वासाहं शतक्तुं मंहिष्ठं चषणीनाम॥ १॥

1. *Pāntamā vo andhasa indramabhi pra gāyata. Viśvāsāhaṁ śatakratuṁ maṁhiṣṭhaṁ carṣaṇīnām.*

Sing in praise and appreciation of Indra, the ruler, protector of your food, sustenance and maintenance, all tolerant, all defender and all challenger, hero of a hundred noble actions and the best, most generous and most brilliant of the people.

पुरूहूतं पुरुष्टुतं गाथान्यं सनश्रुतम।
इन्द्र इति बवीतन॥ २॥

2. *Puruhūtaṁ puruṣṭutaṁ gāthānyaṁ sanaśrutam. Indra iti bravītana.*

Call him by the name and title of 'Indra', invoked by many, adored by all, worthy of celebration in story, all time famous who is also a scholar of universal knowledge.

इन्द्र इ ग्ं महानां दाता वाजानां नृतुः ।
महाँ अभिज्ञ्वा यमत ॥ ३ ॥

3. *Indra inno mahānāṁ dātā vājānāṁ nṛtuḥ.*
Mahāň abhijñvā yamat.

Indra is a happy and joyous leader, giver of a high order of living, energy and life's victories. May he, with love, courtesy and humility, lead us to life's greatness and glory.

अपादु शिप्र यन्धसः सुदक्षस्य पहोषिणः ।
इन्दोरिन्द्रो यवाशिरः ॥ ४ ॥

4. *Apādu śipryandhasaḥ sudakṣasya prahoṣiṇaḥ.*
Indorindro yavāśiraḥ.

Let Indra, the ruler, value, protect and promote the soma homage mixed and strengthened with the delicacies of life and offered by the generous and enlightened people. (The mantra points to the circulation of wealth and economy of the nation managed by the tax payers and the ruling powers of the government.)

तम्वभि प्राचतन्द्रं सामस्य पीतये ।
तदिद्ध्यस्य वर्धनम ॥ ५ ॥

5. *Tamvabhi prārcatendraṁ somasya pītaye.*
Tadiddhyasya vardhanam.

Honour and appreciate Indra with words of gratefulness and adoration for the consumption, protection and promotion of the soma homage offered by the people. That tribute of honour is the real exalting strength and success for the ruler.

अस्य पीत्वा मदानां दवा दवस्याजसा।
विश्वाभि भुवना भुवत॥ ६॥

6. *Asya pītvā madānāṁ devo devasyaujasā.*
Viśvābhi bhuvanā bhuvat.

Exalted by the joyous power of this soma offering of the people, the brilliant and generous Indra rules over all regions of the world by light and lustre worthy of a ruler.

त्यमु वः सत्रासाहं विश्वासु गीष्वायतम।
आ च्यावयस्यूतये॥ ७॥

7. *Tyamu vaḥ satrāsāhaṁ viśvāsu gīrṣvāyatam.*
Ā cyāvayasyūtaye.

O people of the land, that generous and brilliant victor (Sudaksha) in all sessions of the enlightened citizens and celebrated in their universal voices, you elevate to the office of ruler for your defence, protection and progress.

युध्मं सन्तमनर्वाणं सोमपामनपच्युतम।
नरमवायकर्तुम॥ ८॥

8. *Yudhmaṁ santam-anarvāṇaṁ-somapām-anapacyutam. Naram-avāryakratum.*

The ruler, warrior that hits the target, being irresistible, protector and valuer of life's joy, inviolable and unsurpassable leader in irrevocable action: such is Indra, elevated ruler.

शिक्षा णइन्द राय आ पुरु विद्वाँ ऋचीषम।
अवा नः पाय धनं॥ ९॥

9. *Śikṣā ṇa indra rāya ā puru vidvāň ṛcīṣama.*
Avā naḥ pārye dhane.

Indra, leader in knowledge and wisdom, pursuer of the path of rectitude, guide and lead us to ample wealth and protect us through our struggle for victory of honour and excellence.

अतश्चिदिन्द ण उपा यांहि शतवांजया।
इषा सहस्त्रवाजया॥ १०॥

10. *Ataścidindra ṇa upā ''yāhi śatavājayā.*
Iṣā sahasravājayā.

And from here, Indra, come to us, bring us the food of life for a hundredfold and a thousandfold victory of honour and excellence.

अयांम धीवंता धिया वंद्भिः शक गादर।
जयंम पृत्सु वंजिवः॥ ११॥

11. *Ayāma dhīvato dhiyo 'rvadbhiḥ śakra godare.*
Jayema pṛtsu vajrivaḥ.

O wielder of power and force, let us come to have leaders and warriors endowed with high intelligence and enlightened will for action and, O lord of thunderous power, in the development of lands and breaking of mountains, let us win our battles by virtue of our cavaliers and pioneers.

वयमु त्वा शतकता गावा न यवसष्वा।
उक्थषु रणयामसि॥ १२॥

12. *Vayamu tvā śatakrato gāvo na yavaseṣvā.*
Uktheṣu raṇayāmasi.

Indra, achiever of a hundred noble victories, just as cows feel delight in green grass, so we give you the pleasure of victory in our songs of celebration.

विश्वा॒ हि म॑र्त्यत्व॒ना नु॑का॒मा श॑तक्रता।
अग॑न्म वजि ञ्ञ्शस॑ः ॥ १३ ॥

13. *Viśvā hi martyatvanā'nukāmā śatakrato.*
Aganma vajrinnāśasaḥ.

O lord of a hundred noble actions, all mortals are moved by hopes and ambitions natural to humanity. O wielder of thunder and justice, let us too move forward and realise our hopes and ambitions.

त्व सु पु॑त्र शव॒सा वृ॑त्र॒न्काम॑कातयः।
न त्वामि॒न्दाति॑ रिच्यत ॥ १४ ॥

14. *Tve su putra śavaso'vṛtran kāmakātayaḥ.*
Na tvāmindrāti ricyate.

O protector and promoter of strength and courage, seekers of ambition and victory look up to you for inspiration and depend on you for encouragement. No one excels you in incentive and exhortation.

स नो॑ वृष॒न्त्सनि॑ष्ठया॒ सं घो॒रया॑ दवि॒त्वा।
धि॒याविं॑द्धि पुर॑न्ध्या ॥ १५ ॥

15. *Sa no vṛṣantsaniṣṭhayā saṁ ghorayā dravitnvā.*
Dhiyā viḍḍhi purandhyā.

O lord generous as rain showers, come and help us with constant and most favourable, venerable and sublime, instant and munificent friendly intelligence, planning and wisdom for action and advancement of

the human community.

यस्त॑ नू॒नं श॑तक॒त॒विन्द्र॑ द्यु॒म्नित॑मा॒ मद॑ः ।
तन॑ नू॒नं मद॑ मदः ॥ १६ ॥

16. *Yaste nūnaṁ śatakratavindra dyumnitamo madaḥ. Tena nūnaṁ made madeḥ.*

O lord of a hundred great actions, Indra, ruler of the world, the most generous, brilliant and ecstatic will and pleasure that is yours, by that, pray, inspire us and let us share the joy of divine achievement.

यस्त॑ चि॒त्रश्र॑वस्तमा॒ य इ॑न्द्र वृ॒त्र॒हन्त॑मः ।
य आ॑जा॒दात॑मा॒ मद॑ः ॥ १७ ॥

17. *Yaste citraśravastamo ya indra vṛtrahantamaḥ. Ya ojodātamo madaḥ.*

That ananda, will and pleasure of yours which is most wonderful and famous, which destroys evil and darkness upon the instant completely and which is most potent in inspiring the celebrant with the courage of action, honour and dignity, with that, prey, inspire us and let us share that ecstasy.

वि॒द्मा हि यस्त॑ अदि॒व॒स्त्वाद॑त्तः सत्य सामपाः ।
विश्वा॑सु दस्म कृ॒ष्टिषु॑ ॥ १८ ॥

18. *Vidmā hi yaste adrivastvādattaḥ satya somapāḥ. Viśvāsu dasma kṛṣṭiṣu.*

O lord ruler of clouds and mountains, ever true and constant, lover and protector of soma, the joy and beauty of life, glorious destroyer of darkness, we know as we receive that the courage and will, the sense of

honour and dignity that prevails among all the people of the world is yours, inspired by you, and a gift of yours to us.

इन्दा॑य॒ मद्व॑न सु॒तं परि॑ ष्टाभन्तु ना॒ गिरः॑ ।
अ॒कर्म॑चन्तु का॒रवः॑ ॥ १९ ॥

19. *Indrāya madvane sutaṁ pari ṣṭobhantu no giraḥ.*
Arkam-arcantu kāravaḥ.

Let all our voices of admiration flow and intensify the soma for the joy of Indra, and let the poets sing songs of adoration for him and celebrate his achievements.

यस्मि॒न्विश्वा॒ अधि॒ श्रिया॒ रणं॑न्ति स॒प्त सं॒सदः॑ ।
इन्दं॑ सु॒त ह॑वामह ॥ २० ॥

20. *Yasmin viśvā adhi śriyo raṇanti sapta saṁsadaḥ.*
Indraṁ sute havāmahe.

In our soma yajna of life, in meditation, and in the holy business of living, we invoke Indra, in whom all beauties and graces abide, whom all the seven seers in yajna adore, in whom all five senses, mind and intelligence subside absorbed, and under whom all the seven assemblies of the world unite, meet and act.

त्रिक॑दुकेषु॒ चत॑नं द्॒वासा॑ य॒ज्ञम॑त्नत ।
तमिद्व॑र्धन्तु ना॒ गिरः॑ ॥ २१ ॥

21. *Trikadrukeṣu cetanaṁ devāso yajñamatnata.*
Tamidvardhantu no giraḥ.

In three modes of body, mind and soul, the devas, seven senses, the human consciousness and the

noble yogis, concentrate on Indra, divine consciousness. In three regions of the universe, noble souls meditate on the universal consciousness of the divine Indra. Thus they perform the yajna of divinity in communion. May all our songs of adoration glorify that supreme consciousness, Indra.

आ त्वा विशन्त्विन्दवः समुद्रमिव सिन्धवः ।
न त्वामिन्दाति रिच्यत ॥ २२ ॥

22. *Ā tvā viśantvindavaḥ samudramiva sindhavaḥ. Na tvāmindrāti ricyate.*

All the flows of soma, joys, beauties and graces of life concentrate in you, and thence they flow forth too, Indra, lord supreme, just as all rivers flow and join in the ocean and flow forth from there. O lord no one can comprehend and excel you.

विव्यक्थ महिना वृषन्भ ं सामस्य जागृव ।
य इन्द जठरषु त ॥ २३ ॥

23. *Vivyaktha mahinā vṛṣan bhakṣaṁ somasya jāgṛve. Ya indra jaṭhareṣu te.*

O lord of universal love and grace as showers of rain, ever awake in the world of existence, your divine bliss pervades all that essence of soma, joy and beauty of life, which is food for the human soul, and it ripples and rolls in the blissful reservoirs of your divine presence.

अरं त इन्द कु ाय सामा भवतु वृत्रहन ।
अर धामभ्य इन्दवः ॥ २४ ॥

24. *Araṁ ta indra kukṣaye somo bhavatu vṛtrahan. Araṁ dhāmabhya indavaḥ.*

Indra, O lord of power and joy, destroyer of evil and suffering, let there be ample soma to fill the space in the womb of existence, and let the flow of soma be profuse for all the forms of existence.

अर॒मश्वा॑य गायति श्रु॒तक॑क्षो ग्रा॒ अर॑ं॒ गव॑।
अर॒मिन्द॑स्य॒ धाम्न॑॥ २५॥

25. *Aramaśvāya gāyati śrutakakṣo araṁ gave.*
Aramindrasya dhamne.

The sage, having drunk of the soma of divine love, sings in praise of the dynamics of motion and attainment and the music overflows, he sings of the dynamics of creative production and power of communication such as waves of energy, earth and cows, and he sings profusely of the lord's refulgent forms of wealth, beauty and excellence.

अर॑ं॒ हि ष्मा॑ सु॒तषु॑ णः॒ सामं॑ष्विन्द्र॒ भूष॑सि।
अरं त शक दा॒वन॑॥ २६॥

26. *Araṁ hi ṣmā suteṣu ṇaḥ someṣvindra bhūṣasi.*
Araṁ te śakra dāvane.

Indra, ruler of the world, all potent and competent doer of holy action, when we have distilled and achieved the soma of bright knowledge, action, wealth, honour and excellence of life, you feel highly glorified, and that achievement is a high tribute to your generous munificence also.

प॒रा॒कात्ता॑च्चिददिव॒स्त्वां न॑ न्त न॒ा गिर॑ः।
अरं गमाम त व॒यम॥ २७॥

27. *Parākāttāc-cid-adrivas-tvāṁ nakṣanta no giraḥ.*
Araṁ gamāma te vayam.

Indra, lord of clouds and mountains, wielder of thunder and lightning, our songs of adoration reach you even from far where we happen to be. We pray we may realise your presence intimately by direct experience of the spirit, beyond thought and speech.

एवा ह्यसि वीरयुरवा शूर उत स्थिरः ।
एवा त राध्यं मनः ॥ २८ ॥

28. *Evā hyasi vīrayurevā śūra uta sthiraḥ.*
Evā te rādhyaṁ manaḥ.

You love and honour the brave, you are brave yourself, you are definite in intention and undisturbed in attitudes. You are now ripe for the perfection of mind to experience the soul's beatitude in, divine presence.

एवा रातिस्तुवीमघ विश्वभिधायि धातृभिः ।
अधा चिदिन्द म सचा ॥ २९ ॥

29. *Evā rātis-tuvīmagha viśvebhir-dhāyi dhātṛbhiḥ.*
Adhā cidindra me sacā.

Indra, generous lord of the wealth and glory of the world, thus by practice and meditation, is divine generosity cultivated and achieved by all those who bear and bring the offerings to you. O lord of power and immense generosity, be my friend and companion.

मा षु ब्रह्मव तन्द्रयुर्भुवा वाजानां पत ।
मत्स्वा सुतस्य गामतः ॥ ३० ॥

30. *Mo ṣu brahmeva tandrayurbhuvo vājānāṁ pate.*
Matsvā sutasya gomataḥ.

O ruler, protector and promoter of the honour and excellence of life, just as a vibrant scholar of divine knowledge never slackens into sloth from wakefulness, so you too should never be slothful and half asleep. Be ever wakeful, enjoy and guard the distilled essence of knowledge and creative achievement of wealth, honour and excellence.

मा नं इन्द्राभ्या३ दिशः सूरा अक्तुष्वा यमन।
त्वा युजा वनम तत॥ ३१॥

31. *Mā na indrābhyā diśaḥ sūro aktuṣvā yaman.*
Tvā yujā vanema tat.

Indra, powerful friend and ally in spirit and conduct, let no force, howsoever strong it may be, from any direction come at night and overtake us by violence. With you as a friend and inspirer, let us counter that attack and win.

त्वयदिन्द युजा वयं पतिं बुवीमहि स्पृधः।
त्वमस्माकं तव स्मसि॥ ३२॥

32. *Tvayedinra yajā vayaṁ prati bruvīmahi spṛdhaḥ.*
Tvamasmākaṁ tava smasi.

Indra, O lord omnipotent, O intelligent soul in the state of divine beatitude, O mind in the state of perfect spiritual control, only with you as friend and companion do we counter and win our adversaries in life. You are ours, we are yours.

त्वामिद्धि त्वायवो नुनानुवतश्चरान।
सखाय इन्द कारवः॥ ३३॥

33. *Tvāmiddhi tvāyavo'nunonuvataścarān.*
Sakhāya indra kāravaḥ.

Indra, O lord omnipotent, O ruler of the world, O soul in divine union, O mind in perfect state of spiritual control, may the poets, celebrants, men in action, all assistant forces in unison live their life in dedication to you, working for you and thereby exalting you in song and in action as their friend, guide and protector.

Mandala 8/Sukta 93

Indra (1-33), Indra and Rbhavah (34) Devata, Sukaksha Angirasa Rshi

उद्ध्वद्॒भि श्रु॒तामं॑घं वृष॒भं नर्या॑पसम।
अस्ता॑रमषि सूय ॥ १ ॥

1. *Uddhedabhi śrutāmaghaṁ vṛṣabhaṁ naryāpasam. Astārameṣi sūrya.*

O Surya, self-refulgent light of the world, you rise and move in the service of Indra, lord of the wealth of revelation, generous and virile, lover of humanity and dispeller of the darkness and negativities of the mind, soul and the universe.

(Indra is interpreted in this Sukta as the omnipotent, self-refulgent lord and light of the universe, as the sublime soul, and as the enlightened mind according to the context of meaning reflected by the intra-structure of the mantra.)

नव॒ या नव॒तिं पुरा॑ बि॒भद॑ बा॒ह्वो॑जसा।
अहिं॑ च वृत्र॒हाव॑धीत ॥ २ ॥

2. *Nava yo navatiṁ puro bibheda bāhvojasā. Ahiṁ ca vṛtrahāvadhīt.*

Indra who breaks off the nine and ninty strongholds of darkness, ignorance and suffering by the force of his lustrous arms and, as the dispeller of darkness, destroys the crooked serpentine evil of the world:

स न॒ इन्द्रः॒ शि॒वः सखा॒ श्वाव॒द्गाम॒द्यव॑मत।
उ॒रुधा॑रव दाहत॥ ३॥

3. *Sa na indraḥ śivaḥ sakhā'śvāvad-gomadyavamat.*
Urudhāreva dohate.

That same Indra who is blissful, a gracious friend and companion, commands the wealth of cows and horses, nourishment and achievement, knowledge and enlightenment and distils for us power, honour and excellence from nature such as the torrential showers of rain.

यद॒द्य कच्च॑ वृत्रह॒ुदगा॑ अ॒भि सू॑य।
सर्व॑ तदि॑न्द त॒ वश॑॥ ४॥

4. *Yadadya kacca vṛtrahannudagā abhi sūrya.*
Sarvaṁ tadindra te vaśe.

O sun, dispeller of darkness, whatever the aim and purpose for which you rise today, let that be, O Indra, lord ruler of the world, under your command and control.

यद्वा॑ पवृद्ध सत्पत॒ न म॑रा॒ इति॒ मन्यस॑।
उ॒ता तत्स॒त्यमित्तव॑॥ ५॥

5. *Yadvā pravṛddha satpate na marā iti manyase.*
Uto tat satyamit tava.

Indra, O mind, O soul, ever rising as the world

expands, protector of truth and reality, if you believe and say in all faith that "I shall not die", then it shall be true, an inviolable reality.

य सोमासः परावति य अर्वावति सुन्विरे।
सर्वाँस्ताँ इन्द्र गच्छसि॥ ६॥

6. *Ye somāsaḥ parāvati ye arvāvati sunvire.*
Sarvāँstāँ indra gacchasi.

Indra, O dynamic intelligence, protector of the knowledge of truth and reality, whatever somas of knowledge, culture and enlightenment are distilled either far away or close at hand, pray you move there to record and protect them for us.

तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे।
स वृषा वृषभो भुवत॥ ७॥

7. *Tamindraṁ vājayāmasi mahe vṛtrāya hantave.*
Sa vṛṣā vṛṣabho bhuvat.

That Indra, dynamic and enlightened mind and intelligence, we cultivate and strengthen for the elimination of the great waste, deep ignorance and suffering prevailing in the world. May that light and mind be exuberant and generous for us with showers of enlightenment.

इन्द्रः स दामने कृत ओजिष्ठः स मदे हितः।
द्युम्नी श्लोकी स सोम्यः॥ ८॥

8. *Indraḥ sa dāmane kṛta ojiṣṭhaḥ sa made hitaḥ.*
Dyumnī ślokī sa somyaḥ.

Indra, mind and intelligence, was created for

enlightenment and for giving enlightenment. Most lustrous and powerful, it is engaged in the creation of joy. It is rich in the wealth of knowledge, praise-worthy, and cool, gentle and at peace in the state of enlightenment.

गि॒रा वजा॒ न संभृ॑तः सबला॒ अन॑पच्युतः ।
व॒व॒ क्ष्वा अस्तृ॑तः ॥ ९ ॥

9. *Girā vajro na saṁbhṛtaḥ sabalo anapacyutaḥ.*
Vavakṣa ṛṣvo astṛtaḥ.

Held in and by the voice of divinity like the roar of thunder and like the flood of sun-rays, it is powerful, unfallen, irrepressible and lofty with thought, so let it express itself freely.

दु॒ग चि॑ ाः सु॒गं कृ॑धि गृणा॒न इ॑न्द गिवणः ।
त्वं च॑ मघव॒न्वशः ॥ १० ॥

10. *Durge cinnaḥ sugaṁ kṛdhi gṛṇāna indra girvaṇaḥ. Tvaṁ ca maghavan vaśaḥ.*

Indra, adorable lord, praised and prayed, turn even the difficult paths to simple and easy ones and, O lord of wealth, honour and power, do it as and when you wish, you are the master.

यस्य॑ त॒ नू चि॑दा॒दिशं॒ न मि॒नन्ति॑ स्व॒राज्य॑म ।
न दे॒वा नाधि॑गु॒जनः ॥ ११ ॥

11. *Yasya te nū cidādiśaṁ na minanti svarājyam.*
Na devo nādhrigurjanaḥ.

No power can violate your sphere of self-rule and sovereignty nor what you ordain, neither human

nor super human howsoever irresistible it be.

अधा॑ त॒ अप॑तिष्कुतं द्र॒वी शुष्मं सपयतः ।
उ॒भ सु॑शिप्र॒ राद॑सी ॥ १२ ॥

12. *Adhā te apratiṣkutaṁ devī śuṣmaṁ saparyataḥ. Ubhe suṣipra rodasī.*

And then, O lord of glorious countenance, both the divine earth and heaven honour and serve your irresistible might.

त्वम॒तद॑धारयः कृ॒ष्णासु॒ राहि॑णीषु च ।
परु॑ष्णीषु रुश॒त्पय॑ः ॥ १३ ॥

13. *Tvam-etad-adhārayaḥ kṛṣṇāsu rohiṇīṣu ca. Paruṣṇīṣu ruśat payaḥ.*

Only you as mind and electric energy bear, hold and maintain in circulation this bright vital liquid energy as sap and blood in the dark and red life sustaining veins and arteries of living forms.

वि यदहे॒रध॑ त्वि॒षा विश्व॑ द्र॒वासा॒ अक॑मुः ।
वि॒दन्मृ॒गस्य॒ ताँ अम॑ः ॥ १४ ॥

14. *Vi yadaheradha tviṣo viśve devāso akramuḥ. Vidan-mṛgasya tāň amaḥ.*

When all the divine perceptive senses and conceptive faculties of the mind rise to fight the dark powers of evil, Indra, the soul, the higher mind, realises the fierce powers of evil and stirs:

आदु॑ म निव॒रा भु॑वद वृत्र॒हादि॑ष्ट॒ प॑ंस्यम ।
अजा॑तशत्रु॒रस्तृ॑तः ॥ १५ ॥

15. *Ādu me nivaro bhuvad-vṛtrahādiṣṭa pauṁsyam.*
Ajātaśatrur-astṛtaḥ.

Then Indra, the soul, the higher mind, my saviour, destroyer of evil, provides me strength, and, undaunted, I stir and become unchallengeable by enemies.

श्रुतं वा वृत्रहन्तमं प शर्धी चषणीनाम।
आ शुष राधस महा। १६ ॥

16. *Śrutaṁ vo vṛtrahantamaṁ pra śardhaṁ carṣaṇīnām. Ā śuṣe rādhase mahe.*

For your strength, high success and advancement, I strive for and try to attain to the highest strength of the people capable of fighting out and eliminating the darkness, ignorance and suffering of life.

अया धिया च गव्यया पुरुणामन्पुरुष्टुत।
यत्सामसाम आभवः ॥ १७ ॥

17. *Ayā dhiyā ca gavyayā puruṇāman puruṣṭuta.*
Yat some soma ābhavaḥ.

Indra, O higher mind, O soul, O awareness of divinity, who are adored by many, celebrated by many many names in many ways, arise in every person in every soma yajna by with virtue of this intelligence, this knowledge and this awareness which nature has given to every person.

बाधिन्मना इदस्तु ना वृत्रहा भूयासुतिः।
शृणातु शक आशिषम ॥ १८ ॥

18. *Bodhinmanā idastu no vṛtrahā bhūryāsutiḥ.*
Śṛṇotu śakra āśiṣam.

May Indra, lord of universal intelligence, destroyer of darkness, commander of universal success and joy, we pray, know our mind and listen to us for our heart's desire for success.

कया॒ त्वं न॑ ऊ॒त्या भि॑ प्र मं॑दस वृषन।
कया॑ स्तो॒तृभ्य॒ आ भ॑र॥ १९॥

19. *Kayā tvaṁ na ūtyā'bhi pra mandase vṛṣan.*
Kayā stoṭṛbhya ā bhara.

Indra, lord of power and prosperity, generous as cloud showers, by which modes of protection and promotion do you bless us with the joys we have, by which methods and graces do you bear and bring the wealth which the celebrants enjoy?

कस्य॒ वृषा॑ सु॒त सचा॑ नि॒युत्वा॑न्वृष॒भा र॑णत।
वृ॒त्र॒हा सोम॑पीतय॥ २०॥

20. *Kasya vṛṣā sute sacā niyutvān vṛṣabho raṇat.*
Vṛtrahā somapītaye.

In whose soma yajna does Indra, generous giver of showers of joy, master of cosmic dynamics, virile all creative, destroyer of darkness, want and suffering, take delight as a friend and participate in the creation, protection and promotion of the soma joys of life?

अ॒भी षु ण॒स्त्वं र॒यिं मं॑दसा॒नः स॑ह॒स्रिण॑म।
प्र॒य॒न्ता बो॑धि दा॒शुषे॑॥ २१॥

21. *Abhī ṣu ṇastvaṁ rayiṁ mandasānaḥ sahasriṇam.*
Prayantā bodhi dāśuṣe.

Indra, lord all joy and bliss, our guide, delighted

with the soma yajna of the generous yajamana, enlighten him and bring him a thousandfold wealth, honour and excellence.

पत्नीवन्तः सुता इम उशन्ता यन्ति वीतये।
अपां जग्मिंनिचुम्पुणः॥ २२॥

22. *Patnīvantaḥ sutā ima uśanto yanti vītaye.*
Apāṁ jagmir-nicumpuṇaḥ.

These sparkling life-giving streams of soma joys of life created by Indra in the world flow to the thirsty yajakas for their enlightenment and joy just as streams of water flow to the unsatiating sea.

इष्टा होत्रा असृ तन्दं वृधासा अध्वर।
अच्छावभृथमाजसा॥ २३॥

23. *Iṣṭā hotrā asṛkṣatendraṁ vṛdhāso adhvare.*
Acchāvabhṛthamojasā.

Cherished and lovely offers of havi offered into the fire in the yajna of life exalt Indra, and with light and lustre lead the yajamana to the sanctifying bath on the completion of the yajna.

इह त्या सधमाद्या हरी हिरण्यकश्या।
वो हामभि पया हितम॥ २४॥

24. *Iha tyā sadhamādyā harī hiraṇyakeṣyā.*
Voḷhāmabhi prayo hitam.

And may those brilliant and jubilant perceptive, creative and communicative dynamics of yajna working in unison conduct Indra, the soul, onward in the business of living and lead the yajamana to the desired wealth

and nourishment of life.

तुभ्यं सामाः सुता इम स्तीर्णं बर्हिर्विभावसा।
स्तातृभ्य इन्दमा वह॥ २५॥

25. *Tubhyaṁ somāḥ sutā ime stīrṇaṁ barhirvibhāvaso. Stoṭrbhya indramā vaha.*

O lord of light, the soma delicacies distilled and seasoned are ready for you. The holy grass seats are spread on the vedi. Pray come in and bring in Indra, wealth, honour and excellence of life for the celebrants.

आ त द ं वि रोचना दधदत्रा वि दाशुषे।
स्तातृभ्य इन्दमचत॥ २६॥

26. *Ā te dakṣaṁ vi rocanā dadhadratnā vi dāśuṣe. Stoṭrbhya indramarcata.*

O lord of light, refulgent and glorious stars and planets such as sun, earth and moon bear your power and potential and they bear the jewels of life for the generous yajamana. O celebrants, celebrate Indra and pray for the devotees that the lord may bless.

आ तं दधामीन्दियमुक्था विश्वा शतक्रता।
स्तातृभ्यं इन्द मृळय॥ २७॥

27. *Ā te dadhāmīndriyam-ukthā viśvā śatakrato. Stoṭrbhya indra mṛḷaya.*

O lord of infinite acts of grace, I hold in faith and abide by your divine power and law and I stand by all the divine injunctions of holiness and piety set out in holy writ. O lord omnipotent, Indra, be kind and gracious to the devoted celebrants.

भ्रदंभ्रदं न्र आ भ्रषमूर्जं शतकता।
यदिन्द मृळयासि नः ॥ २८ ॥

28. *Bhadraṁ bhadraṁ na ā bhareṣamūrjaṁ śatakrato. Yadindra mṛḷayāsi naḥ.*

Indra, lord of infinite actions of grace, when you are kind to us and bless us with joy and well being, you give us food, energy, knowledge and enlightenment so that we may rise towards perfection as good human beings.

स ना विश्वान्या भर सुवितानि शतकता।
यदिन्द मृळयासि नः ॥ २९ ॥

29. *Sa no viśvānyā bhara suvitāni śatakrato. Yadindra mṛḷayāsi naḥ.*

Indra, lord of infinite acts of kindness, when you are kind and gracious to us, bear and bring us all the good fortunes, prosperity and welfare of life.

त्वामिद वृत्रहन्तम सुतावन्ता हवामह।
यदिन्द मृळयासि नः ॥ ३० ॥

30. *Tvāmid vṛtrahantama sutāvanto havāmahe. Yadindra mṛḷayāsi naḥ.*

Blest with the beauty, grace and excellence of life, we invoke and celebrate you only, greatest destroyer of the darkness, evil and suffering of life since you are the highest power kind and gracious to us.

उप ना हरिभिः सुतं याहि मदानां पत।
उप ना हरिभिः सुतम ॥ ३१ ॥

31. *Upa no haribhiḥ sutaṁ yāhi madānāṁ pate.*
Upa no haribhiḥ sutam.

O lord and protector of the joys of life, come to us to taste the soma of life prepared by us with our mind, imagination and senses in your honour, come to us for the soma distilled by our heart and mind for you.

द्विता या वृत्रहन्तमा विद इन्द्रः शतक्रतुः ।
उप नो हरिभिः सुतम ॥ ३२ ॥

32. *Dvitā yo vṛtrahantamo vida indraḥ śatakratuḥ.*
Upa no haribhiḥ sutam.

Indra, hero of a hundred noble actions, greatest destroyer of darkness who know both the way of knowledge and the way of karma for the good life, come to taste our soma of homage prepared by us with our heart and soul for you.

त्वं हि वृत्रह षां पाता सामानामसि ।
उप नो हरिभिः सुतम ॥ ३३ ॥

33. *Tvaṁ hi vṛtrahann-eṣāṁ pātā somānāmasi.*
Upa no haribhiḥ sutam.

Indra, O soul, dispeller of darkness and ignorance, you are the experiencer of the joyous soma pleasures of life. Rise and enjoy the knowledge and wisdom collected and offered by the senses, mind and intelligence.

इन्द्र इषे ददातु न ऋभुक्षणमृभुं रयिम ।
वाजी ददातु वाजिनम ॥ ३४ ॥

34. *Indra iṣe dadātu na ṛbhukṣaṇam-ṛbhuṁ rayim.*
Vājī dadātu vājinam.

For food, energy and knowledge, may Indra, lord of creativity, imagination and power, give us wealth, honour and excellence of broad, versatile and expert nature. May the lord of speed and victory grant us sustenance, energy and advanced success in our pursuit of progress.

Mandala 8/Sukta 94

Maruts Devata, Bindu or Putadaksha Angirasa Rshi

गाधꣳयति म॒रुतां श्रव॒स्युमा॒ता म॒घाना॑म ।
यु॒क्ता वह्नी॒ रथा॑नाम ॥ १ ॥

1. *Gaur-dhayati marutāṁ śravasyur-mātā maghonām. Yuktā vahnī rathānām.*

The cow, the earth, nature herself, mother of magnanimous Maruts, mighty men, is committed to provide sustenance and honourable existence for them and, joined with them in piety, bearing lovely gifts for them, provides the food of life and love as a mother suckles her children.

यस्या॑ द॒वा उ॒पस्थ॑ व॒ता विश्व॑ धा॒रय॑न्त ।
सूया॒मासा॑ दृ॒श कम ॥ २ ॥

2. *Yasyā devā upasthe vratā viśve dhārayante. Sūryāmāsā dṛśe kam.*

She in whose lap the Vishvedevas, divinities of humanity and nature, hold, maintain and observe their laws of existence, and the sun and moon wear their beauty and refulgence so that we may see and appreciate the glory of divine existence:

तत्सु ना॒ विश्व॑ अ॒य आ सदा॑ गृणन्ति का॒रव॑: ।
म॒रुत॒: सामपीतय ॥ ३ ॥

3. *Tat su no viśve arya ā sadā gṛṇanti kāravaḥ.*
Marutaḥ somapītaye.

That same beauty and glory of existence and the mother's magnanimity, all our poets and pioneers celebrate in song and heroic action. O Maruts, magnanimous men of might, come, act, and enjoy this soma of the Mother's gift of glory.

अ॒स्ति॒ सामा॑ अ॒यं सु॒त: पिब॑न्त्यस्य म॒रुत॑: ।
उ॒त स्व॒राजा॑ अ॒श्विना ॥ ४ ॥

4. *Asti somo ayaṁ sutaḥ pibantyasya marutaḥ.*
Uta svarājo aśvinā.

O Maruts, mighty men of honour and action, this soma of glorious life is ready, created by divinity. Lovers of life and adventure, Ashwins, live it and enjoy, those who are self-refulgent, free and self-governed, and who are ever on the move, creating, acquiring, giving, like energies of nature in the cosmic circuit.

पिब॑न्ति मि॒त्रा अ॑य॒मा तना॑ पू॒तस्य॒ वरु॑ण: ।
त्रि॒ष॒ध॒स्थस्य॒ जाव॑त: ॥ ५ ॥

5. *Pibanti mitro aryamā tanā pūtasya varuṇaḥ.*
Triṣadhasthasya jāvataḥ.

Mitra, men of universal love, Aryama, men of adventure on the paths of rectitude, and Varuna, men of judgement and right choice, continuously drink of this soma created and sanctified by the procreative power of divinity pervading in the three regions of the universe,

heaven, earth and the sky.

उ॒ता न्व॑स्य॒ जाष॒माँ इन्द॑ः सु॒तस्य॒ गाम॑तः
पा॒तहा॑त॑व मत्सति ॥ ६ ॥

6. *Uto nvasya joṣamāň indraḥ sutasya gomataḥ.*
Prātarhoteva matsati.

And surely the delight and exhilaration of this soma, Indra, the soul, inspirited with the power of brilliance and awareness, like a yajaka at dawn, experiences, and celebrates the ecstasy in dance and song.

कद॑त्विषन्त सू॒रय॑स्ति॒र आप॑इव॒ स्रिध॑ः ।
अष॑न्ति पू॒तद॑ क्षसः ॥ ७ ॥

7. *Kadatviṣanta sūrayastira āpa iva sridhaḥ.*
Arṣanti pūtadakṣasaḥ.

How brilliant and blazing are the brave, we scholars and warriors of pure and unsullied power and expertise who, like turbulent waters, break the violent down and move forward on the paths of rectitude!

कद्वा॑ अ॒द्य म॒हानां॑ दे॒वाना॒मवा॑ वृणे ।
त्मना॑ च द॒स्मव॑चसाम ॥ ८ ॥

8. *Kadvo adya mahānāṁ devānāmavo vṛṇe.*
Tmanā ca dasmavarcasām.

And when and how can I choose and hope for the protection and patronage of the great, noble and generous leaders and pioneers who are brilliant by virtue of their own innate power and personality?

आ य विश्वा॒ पार्थि॑वानि प॒पथ॑नाच॒ना दि॒वः ।
म॒रुत॒: साम॑पीतय ॥ ९ ॥

9. *Ā ye viśvā pārthivāni paprathan rocanā divaḥ.*
Marutaḥ somapītaye.

Those Maruts, pioneers of nature and humanity, who have extended the beauties of existence, both earthly and heavenly, for the experience and higher awareness of the joy and ecstasy of it,

त्या ।ु पूतद॑ ासा दि॒वा वा॑ मरुता हुव ।
अ॒स्य साम॑स्य पी॒तय॑ ॥ १० ॥

10. *Tyān nu pūtadakṣaso divo vo maruto huve.*
Asya somasya pītaye.

Those, O Maruts, heroes of power and purity, I call from your regions of light to come and to enjoy, protect and promote this delight and beauty of the world of existence.

त्या ।ु य वि राद॑सी तस्त॒भु॒मरुता॑ हुव ।
अ॒स्य साम॑स्य पी॒तय॑ ॥ ११ ॥

11. *Tyān nu ye vi rodasī tastabhurmaruto huve.*
Asya somasya pītaye.

Those Maruts, nature's powers of divine energy who stabilise the regions of heaven and earth in the cosmos, those Maruts, scholars, scientists and pioneers of vibrant nature and energy who maintain the laws and values of heaven and earth in human life, I call, to join them in the experience of the delight and ecstasy of this joyous world of beauty.

त्यं नु मारुतं गणं गिरिष्ठां वृषणं हुव ।
अस्य सामस्य पीतये ॥ १२ ॥

12. *Tyaṁ nu mārutaṁ gaṇaṁ giriṣṭhāṁ vṛṣaṇaṁ huve. Asya somasya pītaye.*

That host of Maruts generous as showers of clouds, abiding on high as on the peaks of mountains, I invoke and call to come and join us in the celebration of life's beauty and glory for the experience and awareness of its divinity.

Mandala 8/Sukta 95

Indra Devata, Tirashchi Angirasa Rshi

आ त्वा गिरो रथीरिवा स्थुः सुतेषु गिर्वणः ।
अभि त्वा समनूषतेन्द्र वत्सं न मातरः ॥ १ ॥

1. *Ā tvā giro rathīrivā'sthuḥ suteṣu girvaṇaḥ. Abhi tvā samanūṣatendra vatsaṁ na mātaraḥ.*

Indra, adorable lord of glory, when the soma sense of life's beauty and meaning is realised, let our voices of adoration reach you fast as a charioteer, and as mothers out of love incline to their children, so let our voices too closely abide with you.

आ त्वा शुका अचुच्यवुः सुतास इन्द्र गिर्वणः ।
पिबा त्वस्यान्धस इन्द्र विश्वासु ते हितम ॥ २ ॥

2. *Ā tvā śukrā acucyavuḥ sutāsa indra girvaṇaḥ. Pibā tvasyāndhasa indra viśvāsu te hitam.*

Indra, lord ruler of the world, adorable soul, let these somas of transparent knowledge and awareness of crystalline purity distilled from life reach in homage

to you. Accept these, enjoy, protect and promote these rolling round in space for you as food for life and soul.

(This mantra can also be interpreted as a divine blessing to the human soul in response to its karmic homage presented in the previous mantra. When a devotee offers homage of prasada in the lord's temple, the lord returns it with blessings for the presenter.)

पिबा॒ सामं॑ मदा॑य॒ कमिन्द॑ श्य॒नाभृ॑तं सु॒तम।
त्वं हि शश्व॑तीना॑ं पती॒ राजा॑ वि॒शामसि॑॥ ३॥

3. *Pibā somaṁ madāya kamindra śyenābhṛtaṁ sutam. Tvaṁ hi śaśvatīnāṁ patī rājā viśāmasi.*

Indra, enlightened spirit of the universe, enjoy the soothing and illuminating soma of joyous knowledge distilled from life and living literature by dynamic and adorable sages of enlightenment. You are the master, protector, sustainer and ruler of all the universal and eternal generations of the people.

श्रु॒धी हवं॑ तिर॒श्च्या इन्द्र॒ यस्त्वा॑ सप॒र्यति॑।
सु॒वीय॑स्य॒ गाम॑ता रा॒यस्पू॑धि म॒हाँ अ॑सि॥ ४॥

4. *Śrudhī havaṁ tiraścyā indra yastvā saparyati. Suvīryasya gomato rāyaspūrdhi mahāň asi.*

Indra, listen to the invocation of the devotee's voice of deep silence who offers service and homage to you, and bless the devotee with wealth of brave progeny, lands, cows, knowledge and total fulfilment. You are great, unbounded is your munificence.

इन्द्र॒ यस्त॒ नवी॑यसीं॒ गिरं॑ म॒न्दामजी॑जनत।
चि॒कि॒त्विन्म॑नसं॒ धियं॑ प॒त्रामृ॒तस्य॑ पि॒प्युषी॑म॥ ५॥

5. *Indra yaste navīyasīṁ giraṁ mandrām-ajījanat. Cikitvin-manasaṁ dhiyaṁ pratnām-ṛtasya pipyuṣīm.*

Indra, whoever creates and offers you the latest song of joyous adoration, you bless with a mind and intelligence for eternal illumination, universal understanding and wisdom, and dedication to exuberant awareness of eternal truth and law.

तमु ष्टवाम यं गिर इन्द्रमुक्थानि वावृधुः ।
पुरूण्यस्य पंस्या सिषासन्ता वनामहे ॥ ६ ॥

6. *Tamu ṣṭavāma yaṁ gira indramukthāni vāvṛdhuḥ. Purūṇyasya pauṁsyā siṣāsanto vanāmahe.*

We adore and worship Indra whom hymns and songs of adoration exalt, and we pray to him for the gift of many forms of strength, honour and excellence.

एता न्विन्द्रं स्तवाम शुद्धं शुद्धेन साम्ना ।
शुद्धरुक्थवावृध्वांसं शुद्ध आशीर्वान्ममत्तु ॥ ७ ॥

7. *Eto nvindraṁ stavāma śuddhaṁ śuddhena sāmnā. Śuddhair-ukthair-vāvṛdhvāṁsaṁ śuddha āśīrvān mamattu.*

Come, friends, and, with happy chant of pure holy Sama songs, adore Indra, pure and bright spirit and power of the world, who feels pleased and exalted by honest unsullied songs of adoration. Let the supplicant with a pure heart please and win the favour of Indra and rejoice.

इन्द्र शुद्धा न आ गहि शुद्धः शुद्धाभिरूतिभिः ।
शुद्धा रयिं नि धारय शुद्धा ममद्धि साम्यः ॥ ८ ॥

8. *Indra śuddho na ā gahi śuddhaḥ śuddhābhirūtibhiḥ. Śuddho rayiṁ ni dhāraya śuddho mamaddhi somyaḥ.*

May Indra, pure and absolute spirit, come to us and bless us. May the pure immaculate spirit come with pure modes of action and protection. May the pure spirit bring us wealth, honour and excellence. May pure divinity, absolute peace and bliss, be pleased and exalted.

इन्द्र शुद्धा हि नो रयिं शुद्धा रत्नानि दाशुषे।
शुद्धा वृत्राणि जिघ्नस शुद्धा वाजं सिषाससि ॥ ९ ॥

9. *Indra śuddho hi no rayiṁ śuddho ratnāni dāśuṣe. Śuddho vṛtrāṇi jighnase śuddho vājaṁ siṣāsasi.*

Indra, spirit pure and absolute, may bring us wealth, honour and excellence. The pure may bring jewels of life for the generous yajamana. Indra, the pure, in order to eliminate evil and dispel darkness and suffering, loves to give us strength, sustenance and advancement, the lord pure and blissful that he is.

Mandala 8/Sukta 96

Indra (1-13, 16-21), Indra-Marutah (14), Indra-Brhaspati (15) Devatah, Tirashchi Angirasa or Dyutana Maruta Rshi

अस्मा उषास आतिरन्त यामम्मिन्द्राय नक्तमूर्व्याः सुवाचः।
अस्मा आपो मातरः सप्त तस्थुर्नृभ्यस्तरायं सिन्धवः सुपाराः ॥ १ ॥

1. *Asmā uṣāsa ātiranta yāmam-indrāya naktam-ūryāḥ suvācaḥ. Asmā āpo mātaraḥ sapta tasthur-nṛbhyas-tarāya sindhavaḥ supārāḥ.*

For Indra, this lord supreme ruler and ordainer of the universe, the dawns advance their course, for Indra, the last hours of the night are sanctified with voices of adoration, for this same lord, seven motherly dynamics of nature, i.e., five elements, mind and pranic energies, keep to their tasks in nature's law, and for him the rivers and seas ebb and flow for human navigation.

अतिविद्धा विथुरणा चिदस्त्रा त्रिः सप्त सानु संहिता गिरीणाम। न तद्देवा न मर्त्यस्तुतुर्याद्यानि पव्रृद्धा वृषभश्चकार॥ २॥

2. *Atividdhā vithureṇā cidastrā triḥ sapta sānu saṁhitā girīṇām. Na taddevo na martyastuturyādyāni pravṛddho vṛṣabhaś-cakāra.*

With staggering missile he pierced thrice seven mountain peaks in succession. Neither divine nor human can ever do what the mighty hero in the state of exaltation has at a stroke achieved.

इन्द्रस्य वज्र आयसा निमिश्ल इन्द्रस्य बाह्वाभूयिष्ठमाजः। शीर्षन्निन्द्रस्य कतवो निरेक आसन्नषन्त श्रुत्या उपाके॥ ३॥

3. *Indrasya vajra āyaso nimiśla indrasya bāhvorbhūyiṣṭhamojaḥ. Śīrṣannindrasya kratavo nireka āsanneṣanta śrutyā upāke.*

The thunder bolt of Indra is made of unbreakable steel, sharpened and integrated with his body system, in his arms there is tremendous force and lustre, in his head are definite thoughts, plans and actions of high degree, and in his tongue is speech which people are anxious to hear at the closest.

(These two mantras are highly mystical,

comprehensively allegorical also. They describe the divine process of evolution. We may interpret the astra as the missile of the Big Bang of the divine will which formally splits integrated Prakrti into seven stages of mahan, ahankara and the five elements, i.e., akasha, vayu, agni, apah and prthivi over three modes of satva, rajas and tamas of each. The vajra, again is the will continuously operative as Rtam, the law of the dynamics of nature. At the human level, the same dynamic works as living energy of prana in the biological system and converts food into seven ascending stages of rasa, rakta, mansa, meda, majja, asthi and virya which, properly cultivated and preserved, shines as ojas, lustre of the personality.)

मन्यॅ त्वा यज्ञियं यज्ञियानां मन्यॅ त्वा च्यवनमच्युतानाम।
मन्यॅ त्वा सत्वनामिन्द क्रतुं मन्यॅ त्वा वृषभं चर्षणीनाम॥ ४॥

4. *Manye tvā yajñiyaṁ yajñiyānāṁ manye tvā cyavanamacyutānām. Manye tvā satvanāmindra ketuṁ manye tvā vṛṣabhaṁ carṣaṇīnām.*

Indra, hero of invincible power, plan and action, I honour as the most revered of the powers worthy of love and homage in yajna. Of the unmoved and immovables, I honour you as the greatest mover and the moving at the highest velocity. Of the real, the true, the eternal, I honour you as the first and highest. And of the dynamic visionaries, I honour you as the highest visionary, most dynamic in power and generosity.

आ यद्वजं बाह्वारिन्द्र धत्सॅ मद्च्युतमहॅय हन्तवा उ।
प पवॅता अनवन्त प गाव्रः प ब्रह्माणा अभिन ॅन्त इन्दमं॥ ५॥

5. *Ā yadvajraṁ vāhvorindra dhatse madacyutamahaye hantavā u. Pra parvatā anavanta pra gāvaḥ pra brahmāṇo abhinakṣanta indram.*

Indra, when you hold the pride shattering thunderbolt in hands for the destruction of evil forces, mountains bend, earths adore, and divines sing hymns of praise to celebrate your glory.

तमु ष्टवाम य इमा जजान विश्वा जातान्यवराण्यस्मात।
इन्दर्ण मित्रं दिधिषम गीभिरुपा नमोभिवृषभं विशम ॥ ६ ॥

6. *Tamu ṣṭavāma ya imā jajāna viśvā jātānyavarāṇyasmāt. Indreṇa mitraṁ didhiṣema gīrbhirupo namobhirvṛṣabhaṁ viśema.*

We worship him that brought all these forms of existence into being after him. Let us win friendship with Indra, and with hymns of adoration presented with homage and humility, abide in his presence at the closest.

वृत्रस्य त्वा श्वसथादीषमाणा विश्व दवा अजहुय सखायः।
मरुद्भिरिन्द सख्यं त अस्त्वथमा विश्वाः पृतना जयासि ॥ ७ ॥

7. *Vṛtrasya tvā śvasathādīṣamāṇā viśve devā ajahurye sakhāyaḥ. Marudbhirindra sakhyaṁ te astvathemā viśvāḥ pṛtanā jayāsi.*

O soul of man, when at the frightful breath of evil forces of thought and the external world all your noble faculties who are your friends forsake you out of fear and insecurity, at that time, Indra, O soul, of innate power and self-confidence, hold on, be friends with the Maruts, vital pranic powers, and surely you would win in all the battles against evil.

त्रिः ष॒ष्टिस्त्वा॑ म॒रुता॑ वावृधा॒ना उ॒स्राइ॑व रा॒शया॑ य॒ज्ञिया॑सः ।
उप॒ त्वम॑: कृधि ना॑ भाग॒धय॒ं शुष्मं त ए॒ना ह॒विषा॑ विधम ॥ ८ ॥

8. *Triḥ ṣaṣṭistvā maruto vāvṛdhānā usrā iva ráśayo yajñiyāsaḥ. Upa tvemaḥ kṛdhi no bhāgadheyaṁ śuṣmaṁ ta enā haviṣā vidhema.*

Thrice sixty Maruts, pranic and psychic energies, venerable cooperative yajnic powers, like floods of light, exalting Indra, stand by Indra, the soul. We stand by you, say they, give us our share of attention and food for life in yajna, and by this very share of recognition and food for life and power, we shall render you back the strength and power you need.

ति॒ग्ममायु॑धं म॒रुता॒मनी॑कं॒ कस्त॑ इन्द्र॒ पति॒ वजं दधष।
अ॒ना॒यु॒धासा॒ असु॑रा अद॒वाश्च॒कण॒ ताँ अप॑ वप ऋजी-
षिन ॥ ९ ॥

9. *Tigmam-āyudhaṁ marutāmanīkaṁ kasta indra prati vajraṁ dadharṣa. Anāyudhāso asurā adevāś-cakreṇa tāň apa vapa ṛjīṣin.*

Indra, O soul, the powers of the Maruts, pranas, is really your fiery thunderbolt. Who holds a weapon counter to thunder? The evil forces are, in fact, without any force and weapon. Nor do they have anything positive and divine about them. Rise, move and shoot your wheel of concentrated force and strike them down.

म॒ह उ॒गाय॑ त॒वस॑ सुवृ॒क्तिं पर॑य शि॒वतमाय प॒श्वः ।
गिर्वा॑हस॒ गिर॒ इन्दा॑य पू॒वीध॒हि त॒न्व॑ कुविद॒ङ्ग वद॑त ॥ १० ॥

10. *Maha ugrāya tavase suvṛktiṁ preraya śivatamāya paśvaḥ. Girvāhase gira indrāya pūrvīr-dhehi tanve kuvidaṅga vedat.*

O man, set in motion the long range visionary process of uprooting the evil tendencies with songs of divinity for the sake of the great, lustrous, mighty and most beneficent and peaceable Indra, the inner soul. Collect and offer profuse voices of holy exhilaration and exhortation in honour of the divine lord of song and, O dear as breath of life, he would bless you with ample gifts of health, progeny and prosperity.

उक्थवाहस विभ्वं मनीषां दुणा न पारमीरया नदीनाम। नि स्पृश धिया तन्वि श्रुतस्य जुष्टतरस्य कुविदङ्ग वदत॥ ११॥

11. *Ukthavāhase vibhve manīṣāṁ druṇā na pāramīrayā nadīnām. Ni spṛśa dhiyā tanvi śrutasya juṣṭatarasya duvidaṅga vedat.*

O man, direct and send up your thoughts and prayers over to the great omnipotent Indra who loves the devotee's songs of adoration. Send up the adorations as we cross over the rivers by boat. And with your vision, intelligence and action feel the touch of the dear divine lord of universal presence and glory in the very core of your heart. Would not the lord dear as breath of life not oblige and bless?

तद्विविद्धि यत्त इन्दा जुजोषत्स्तुहि सुष्टुतिं नमसा विवास। उप भूष जरितमा रुवण्यः श्रावया वाचं कुविदङ्ग वदत॥ १२॥

12. *Tad-vividḍhi yat ta indro jujoṣat stuhi suṣṭutiṁ namasā vivāsa. Upa bhūṣa jaritarmā ruvaṇyaḥ śrāvayā vācaṁ kuvidaṅga vedat.*

O man, do that and enter there where Indra desires you to be. Worship the lord adorable and serve him with homage and praise. O celebrant, sanctify yourself and be close to him, never feel sorry and depressed. Send up your prayers so that he may listen. O dear friend, would he not listen and bless?

अव॑ द्र॒प्सो अं॑शु॒मतीं॑मतिष्ठदिया॒नः कृ॒ष्णा द॒शभि॑: स॒हस्रै॑: ।
आव॒त्तमिन्द्र॑: शच्या॒ धर्म॑न्त॒मप॒ स्नेहि॑तीनृ॒मणा॑ अधत्त ॥ १३ ॥

13. *Ava drapso aṁśumatīm-atiṣṭhad-iyānaḥ kṛṣṇo daśabhiḥ sahasraiḥ. Āvat tamindraḥ śacyā dhamantam-apa snehitīr-nṛmaṇā adhatta.*

The dark passion of pride with its ten thousand assistants and associates comes, occupies the affections and suppresses the emotive and creative streams of life, but Indra, noble leader of men, the soul, with its great thought and action, takes this bully over, controls its violence and covers it with sweetness and love.

द्र॒प्सम॑पश्यं॒ विषु॑ण॒ चर॑न्तमुपह्व॒र न॒द्या॑ अं॑शु॒मत्या॑: । नभा॒ न कृ॒ष्णम॑वत॒स्थिवां॑स॒मिष्या॑मि वा वृषणा॒ युध्य॑ता॒जा ॥ १४ ॥

14. *Drapsam-apaśyaṁ viṣuṇe carantam-upahvare nadyo aṁśumatyāḥ. Nabho na kṛṣṇam-avata-sthivāṁsam-iṣyāmi vo vṛṣaṇo yudhyatājau.*

I have seen the dark devil of passion and pride roaming around widely and variously on the banks of the vibrant stream of life. O mighty energies of prana and divine potential, I wish you fight in the battle and, like unfailing agents of cleansing of dirt, throw out the dark evil standing out and working boldly as well as surreptitiously.

अध॑ द्र॒प्सा अं॑शु॒मत्या॒ उ॒पस्थ॑ धा॒रय॑त्त॒न्वं॑ तित्विषा॒णः। विशो॒ अदे॑वीर॒भ्या॑३॒॑ चर॑न्ती॒बृह॒स्पति॑ना यु॒जेन्द्रः॑ ससाहे॥ १५॥

15. *Adha drapso aṁśumatyā upasthe 'dhārayat tanvaṁ titviṣāṇaḥ. Viśo adevīrabhyācarantīr-bṛhaspatinā yujendraḥ sasāhe.*

When the dark passion is cleansed out, then pure vitality, lustrous and sparkling, sustains itself in the lap of creative life aflow. Indra, exuberant soul purified and tempered, in cooperation with wide ranging pranic energies, challenge and fight out the unholy tendencies of carnal mind ranging around.

त्वं ह॒ त्यत्स॒प्तभ्या॒ जाय॑माना॒ शत्रु॑भ्या॑ अभव॒ः शत्रु॑रिन्द्र। गू॒ह द्यावा॑पृथि॒वी अन्व॑विन्दा॒ विभु॑मद्भ्या॒ भुव॑नभ्या॒ रणं॑ धाः॥ १६॥

16. *Tvaṁ ha tyat saptabhyo jāyamāno'śatrubhyo abhavaḥ śatrurindra. Gūḷhe dyāvāpṛthivī anva-vindo vibhumadbhyo bhuvanebhyo raṇaṁ dhāḥ.*

Thus does Indra become a victorious enemy for the seven unrivalled unholy tendencies of sense and mind and emerges a brilliant unrivalled hero. Thus does he find the real joyous heaven and earth otherwise, for him, covered in deep darkness. Thus do you, O soul, bear and bring happiness to the regions of life vested in dignity and excellence.

त्वं ह॒ त्यद॑पतिमा॒नमाजा॒ वज॑ण॒ वजि॑न्धृषि॒ता ज॑घन्थ। त्वं शुष्ण॒स्यावा॑तिरा॒ वध॑त्रैस्त्वं गा इ॑न्द्र॒ शच्यद॑विन्दः॥ १७॥

17. *Tvaṁ ha tyad-apratimānamojo vajreṇa vajrin dhṛṣito jaghantha. Tvaṁ śuṣṇasyāvātiro vadha-traistvaṁ gā indra śacyedavindaḥ.*

You, virile commander of thunderous strength, most daring hero, by your virile and thunderous force of personality you won unequalled lustre and dignity. With your deadly weapons, you overcame the ravages of famine, deprivation and exploitation, and with your courage and conscientious action you won lands and cows and conquered your own carnal self.

त्वं ह॒ त्यद वृ॑षभ चषणी॒नां घ॒ना वृ॒त्राणां तवि॒षा ब॑भूथ।
त्वं सिन्धूँ॑रसृजस्तस्तभा॒नान्त्वम॒पा अ॑जया दा॒सपत्नीः॥ १८॥

18. *Tvaṁ ha tyad-vṛṣabha carṣaṇīnāṁ ghano vṛtrāṇāṁ taviṣo babhūtha. Tvaṁ sindhūñra-sṛjas-tastabhānān tvamapo ajayo dāsapatnīḥ.*

Indra, you are the power on top, virile and generous leader of the dynamic human community, destroyer of darkness, evil and exploitation, and a blazing brilliant hero. You release the streams of waters and social energies restrained by forces of repression and suppression, and you free and win over the floods of human potential and action locked up under the force of tyranny.

स सु॒कतू॒ रणि॑ता॒ यः सु॒तष्वनु॑त्तमन्यु॒या अहे॑व र॒वान ।
य एक॒ इ ायपां॑सि कता॒ स वृ॑त्र॒हा पतीद॒न्यमा॑हुः॥ १९॥

19. *Sa sukratū raṇitā yaḥ suteṣvanuttamanyuryo aheva revān. Ya eka innaryapāṁsi kartā sa vṛ-trahā pratīdanyamāhuḥ.*

You are the hero of noble action, happy celebrant of life and divinity in yajnic gatherings of knowledge, enlightenment and advanced action. Unsurpassed is your passion for action, and your splendour and

generosity is like the light of day.

स वृत्रहन्दंश्चषणीधृत्तं सुष्टुत्या हव्यं हुवम। स पावि॒ता मघवा ना धिव॒क्ता स वाजस्य श्रव॒स्यस्य दा॒ता॥ २०॥

20. *Sa vṛtrahendraścarṣaṇīdhṛt taṁ suṣṭutyā havyaṁ huvema. Sa prāvitā maghavā no'dhivaktā sa vājasya śravasyasya dātā.*

With words of welcome and adoration, we invoke, invite and serve the brilliant leader, destroyer of want, ignorance and suffering, and sustainer of the people, He is our protector, trustee of the nation's wealth, power and honour, defender of our honour and dignity in world forums and giver of honour, prosperity and excellence. He is the power and person adorable.

स वृत्रहन्दं ऋभु ाः सद्या जज्ञाना हव्या बभूव। कृण्व ापांसि नर्या पुरूणि॒ सामा॒ न पी॒ता हव्य॒ः सखि॑भ्यः॥ २१॥

21. *Sa vṛtrahendra ṛbhukṣāḥ sadyo jajñāno havyo babhūva. Kṛṇvannapāṁsi naryā purūṇi somo na pīto havyaḥ sakhibhyaḥ.*

Indra, destroyer of darkness, ignorance and exploitation, is patron of the wise and intelligent artists, scientists, technologists and pioneers in the fields of development and progress, and constantly born and reborn in manifested glory and dignity, he is the highest adorable power and person. Doing many many noble acts worthy of a dynamic and progressive humanity, he is inspiring as soma, loved, honoured and adorable for friends, companions and co-workers wherever he is.

Mandala 8/Sukta 97

Indra Devata, Rebha Kashyapa Rshi

या इन्द्र भुज आभरः स्ववाँ असुरभ्यः ।
स्तारमिन्मघवन्नस्य वधय य च त्व वृक्तबर्हिषः ॥ १ ॥

1. *Yā indra bhuja ābharaḥ svarvāň asurebhyaḥ. Stotāram-inmaghavann-asya vardhaya ye ca tve vṛktabarhiṣaḥ.*

Indra, lord of bliss and omnipotence, the food, energy and vitality which you bear and bring from the sources of pranic energy such as sun, air, cloud and cosmic intelligence is great and admirable. O lord of power and glory, pray advance the devotees who appreciate, develop and celebrate this energy and spread the holy grass of yajna in gratitude to you, offer homage to you and develop your gifts.

यमिन्द्र दधिष त्वमश्वं गां भागमव्ययम ।
यजमान सुन्वति दक्षिणावति तस्मिन्तं धेहि मा पणा ॥ २ ॥

2. *Yamindra dadhiṣe tvamaśvaṁ gāṁ bhagam-avyayam. Yajamāne sunvati dakṣiṇāvati tasmin taṁ dhehi mā paṇau.*

Indra, lord of glory, the light and energy, nourishment, knowledge and dynamism and all our share of natural and spiritual gifts of divinity which you bear and bring for us, all that, pray, vest in the generous yajamana, the soma maker and the giver of charity (who all keep these in creative circulation) and never in the uncreative, miserly hoarders and selfish exploiters.

य इन्द्र सस्त्यव्रता नुष्वापमदवयुः ।
स्वः ष एवमुमुरत्पाष्यं रयिं सनुतर्धेहि तं ततः ॥ ३ ॥

3. *Ya indra sastyavrato'nuṣvāpamadevayuḥ. Svaiḥ ṣa evairmumurat poṣyaṁ rayiṁ sanutardhehi taṁ tataḥ.*

Indra, lord of wealth, honour and excellence, he, the hoarder and wastour, who lies idle lost in deep sleep, having forgotten divinity, gratitude and the law of divinity, he destroys that wealth by his own actions and behaviour, though that wealth, otherwise, deserves to be used and developed. Better it is you vest that wealth away from him, elsewhere so that it could be creatively used and developed.

यच्छ॒कासि॑ परा॒वति॒ यद॑र्वा॒वति॑ वृत्रहन । अत॑स्त्वा गी॒र्भिद्यु॒ग-
दि॑न्द क्र॒शिभिः॑ सु॒तावाँ॒ आ वि॑वासति ॥ ४ ॥

4. *Yacchakrāsi parāvati yadarvāvati vṛtrahan. Atastvā gīrbhirdyugadindra keśibhiḥ sutāvāň ā vivāsati.*

O Shakra, lord of mighty holy action, destroyer of evil and darkness, whether you are far off or close by, the man of creative yajna invokes you and draws your attention and presence from there by words of adoration radiating like rays of light across the spaces of skies and heavens of light.

यद्वासि॑ राच॒न दि॒वः स॑मु॒दस्याधि॑ वि॒ष्टपि॑ ।
यत्पार्थि॑व॒ सद॑न वृत्रहन्तम॒ यद॒न्तरि॑ ॒ आ ग॑हि ॥ ५ ॥

5. *Yadvāsi rocane divaḥ samudrasyādhi viṣṭapi. Yat pārthive sadane vṛtrahantama yadanrarikṣa ā gahi.*

Whether you are in some region of light in heaven or in some region of the skies above, or in the

depth of seas or anywhere on the surface of earth, O, greatest destroyer of darkness, evil and suffering, come and be with us.

स नः सामंषु सामपाः सुतषुं शवसस्पत।
मादयस्व राधसा सूनृतांवतन्द रांय परीणसा ॥ ६ ॥

6. *Sa naḥ someṣu somapāḥ suteṣu śavasaspate. Mādayasva rādhasā sūnṛtāvatendra rāyā parīṇasā.*

O lord of strength and power, protector of the soma sweetness of life, beauty, vitality and joy, when we have distilled the soma essence of life, knowledge and existence, bless us with lovely, veritable wealth, means and modes of advancement, and all round success and lead us to the joy of the truth, goodness and beauty of life.

मा नं इन्द्र परा वृणग्भवा नः सधमाद्यः।
त्वं नं ऊती त्वमि ा आप्यं मा नं इन्द्र परा वृणक ॥ ७ ॥

7. *Mā na indra parā vṛṇagbhavā naḥ sadhamādyaḥ. Tvaṁ na ūtī tvaminna āpyaṁ mā na indra parā vṛṇak.*

Indra, lord supreme of truth, goodness and beauty, pray forsake us not, be with us as a friend in the great hall of life and joy, you are our protector, you alone are ultimately our end and aim worth attaining, pray do not forsake us.

अस्म इंन्द्र सचा सुत नि षदा पीतय मधुं।
कृधी जरित्र मघव ावां महदस्म इंन्द्र सचा सुत ॥ ८ ॥

8. *Asme indra sacā sute ni ṣadā pītaye madhu. Kṛdhī jaritre maghavannavo mahadasme idra sacā sute.*

Indra, when we have distilled the soma of life's knowledge and value, be with us as a friend and let us be together so that we may experience the divine joy of achievement. O lord of glory, create the great divine protective band for the devotee, be our friend in company, the soma of celebration is ready.

न त्वा॑ द॒वास॑ आशत॒ न मर्त्यासा अदिवः।
विश्वा॑ जा॒तानि॒ शव॑साभि॒भूर॑सि॒ न त्वा॑ द॒वास॑ आशत ॥ ९ ॥

9. *Na tvā devāsa āśata na martyāso adrivaḥ. Viśvā jātāni śavasābhibhūrasi na tvā devāsa āśata.*

O lord of clouds and thunder, the divines comprehend you not, the mortals comprehend you not. By virtue of your supreme power and glory you are above all things born in the world of existence. O lord supreme, the immortal divines comprehend you not.

विश्वा॒ः पृत॑ना अ॒भि॒भूत॑र॒ं नरं॑ स॒जूस्त॑त॒ ु॒रिन्दं॑ जज॒नुश्च॑ रा॒जस॑। कत्वा॒ वरि॑ष्ठं॒ वर॑ आ॒मुरि॑मु॒त गम जि॑ष्ठं॒ त॒वसं॑ तर॒स्विन॑म ॥ १० ॥

10. *Viśvāḥ pṛtanā abhibhūtaraṁ naraṁ sajūs-tatakṣur-indraṁ jajanuśca rājase. Kratvā variṣṭhaṁ vara āmurim-utogram-ojiṣṭhaṁ tavasaṁ tarasvinam.*

All the citizens together, in order to elect an equal for the purpose of governance, create and shape Indra, the ruler, the leader who is superior to others in all battles of life, highest by noble creative action,

eliminator of negative and frustrative opposition, illustrious, most vigorous and emphatic in expression, courageous and passionate in action.

समीं॑ र॒भासो॑ अस्वर॒िन्द्रं॒ सोम॑स्य पी॒तये॑।
स्व॑पतिं॒ यदीं॑ वृ॒धे धृ॒तव्र॑ता॒ ह्याज॑सा॒ समू॒तिभिः॥ ११॥

11. *Samīṁ rebhāso asvarann-indraṁ somasya pītaye. Svarpatiṁ yadīṁ vṛdhe dhṛtavrato hyojasā samūtibhiḥ.*

Let all intelligent people cordially welcome and felicitate Indra for the protection of the honour, integrity, beauty and culture of the nation of humanity, and when they, together, exhort the guardian of their happiness and welfare to advance the beauty of corporate life, then, committed to the values, laws and ideals of the nation, he feels exalted with lustrous courage and positive measures of defence and protection.

नॅमिं नॅमन्ति॒ च ऽसा म॒षं विपा॑ अ॒भिस्वरा॑ ।
सु॒दी॒तया॑ वा अ॒दुहा॒ पि॒ कर्ण॑ तर॒स्विन॒ः समृक्व॑भिः॥ १२॥

12. *Nemiṁ namanti cakṣasā meṣaṁ viprā abhisvarā. Sudītayo vo adruho ’pi karṇe tarasvinaḥ samṛkvabhiḥ.*

Wise and vibrant sages greet the heroic ruler, Indra, giver of showers of peace and joy, and with vision of the future bow to him as the central power and force of the nation’s wheel. O brilliant and inspired people free from jealousy and calumny, smart and bold in action, do him honour with laudable performance.

तमिन्दं जाहवीमि मघवानमुगं सत्रा दधानमपतिष्कुतं शवांसि। मंहिष्ठा गीर्भिरा च यज्ञियो ववर्तदाय ना विश्वा सुपथा कृणातु वजी॥ १३॥

13. *Tamindraṁ johavīmi maghavānm-ugraṁ satrā dadhānam-apratiṣkutaṁ śavāṁsi. Maṁhiṣṭho gīrbhirā ca yajñiyo vavartadrāye no viśvā supathā kṛṇotu vajrī.*

That Indra, ruler of the world, I invoke and address, illustrious, pious and true, wielder of unopposed powers, and I pray may the most generous and adorable lord of thunderous power, in response to our voice, turn to us constantly and clear our paths of advancement for the achievement of wealth, power, honour and excellence of the world.

त्वं पुर इन्द चिकिदना व्याजसा शविष्ठ शक नाशयध्यै। त्वद्विश्वानि भुवनानि वज्रिन्द्यावा रजत पृथिवी च भीषा॥ १४॥

14. *Tvaṁ pura indra cikidenā vyojasā śaviṣṭha śakra nāśayadhyai. Tvadviśvāni bhuvanāni vajrin dyāvā rejete pṛthivī ca bhīṣā.*

Indra, most potent hero of noble action, you know how to break down the strongholds of evil and darkness with this lustrous force of yours. O wielder of the force and power of thunder, by you and by the splendour of your power all regions of the world and even the earth and heaven shake with awe.

तन्म ऋतमिन्द शूर चित्र पात्वपा न वज्रिन्दुरितातिं पषि भूरिं। कदा न इन्द राय आ दशस्यविश्वप्स्न्यस्य स्पृहय्यस्य राजन॥ १५॥

15. *Tanma ṛtamindra śūra citra pātvapo na vajrin duritāti parṣi bhūri. Kadā na indra rāya ā daśasyerviśvapsnyasya spṛhayāyyasya rājan.*

Indra, wondrous hero of universal might, may the constant and ever true divine law of existence, Rtam, protect me and guide me along the paths of rectitude. O lord of the thunderbolt of justice and karma, Indra, like my karmas, cleanse my mind and soul of all sins and evil. Indra, refulgent ruler of the world, when would you bless me with wealth, honour and excellence of universal form and most cherished value?

Mandala 8/Sukta 98

Indra Devata, Nrmedha Angirasa Rshi

इन्दा॑य॒ साम॑ गायत॒ विपा॑य बृ॒हत॑ बृ॒हत।
ध॒म॒कृत॑ विप॒श्चित॑ पन॒स्यव॑ ॥ १ ॥

1. *Indrāya sāma gāyata viprāya bṛhate bṛhat. Dharmakṛte vipaścite panasyave.*

Sing Brhatsama hymns in adoration of Indra, vibrant spirit of the universe and giver of fulfilment, grand and infinite, source ordainer and keeper of the law of universal Dharma, giver and protector of knowledge and karma, the lord adorable.

त्वमि॑न्दा॒भि॒भूर॑सि॒ त्वं सूय॑मरोचयः।
वि॒श्वक॑र्मा वि॒श्वद॑वा म॒हाँ अ॑सि॥ २॥

2. *Tvamindrābhibhūrasi tvaṁ sūryamarocayaḥ. Viśvakarmā viśvadevo mahāň asi.*

Indra, you are the lord supreme dominant over all, you give light to the sun, you are the maker of the

universe, you are the one adorable light and spirit of the world, you are the one great and glorious life of the world.

विभाजञ्ज्योतिषा स्व१रगच्छा राचनं दिवः।
देवास्त इन्द सख्याय येमिर ॥ ३ ॥

3. *Vibhrājañjyotiṣā svaragaccho rocanaṁ divaḥ.*
Devāsta indra sakhyāya yemire.

Refulgent with your own light you pervade the regions of bliss and beatify the glory of heaven. Indra, the lights and divinities of the world vye and struggle for friendship with you.

एन्द ना गधि प्रियः सत्राजिदगोह्यः।
गिरिन विश्वतस्पृथुः पतिर्दिवः ॥ ४ ॥

4. *Endra no gadhi priyaḥ satrājidagohyaḥ.*
Girirna viśvataspṛthuḥ patirdivaḥ.

Indra, come, take us over as your own. Dear and giver of fulfilment you are, all dominant by nature, character and action, inconceivably open and bright, expansive and unbounded all round like a cloud of vapour, lord and master of the light of heaven.

अभि हि सत्य सामपा उभ बभूथ रादसी।
इन्दासि सुन्वता वृधः पतिर्दिवः ॥ ५ ॥

5. *Abhi hi satya somapā ubhe babhūtha rodasī.*
Indrāsi sunvato vṛdhaḥ patirdivaḥ.

Lord eternal and ever true, lover, protector and promoter of the beauty and joy of existence, you are higher and greater than both heaven and earth. Indra,

omnipotent lord and master of the light of heaven, you are the inspirer and giver of advancement to the pursuer of the knowledge, beauty and power of the soma reality of life.

त्वं हि शश्वतीनामिन्द दता पुरामसि।
हन्ता दस्यामनावृधः पतिर्दिवः ॥ ६ ॥

6. *Tvaṁ hi śaśvatīnāmindra dartā purāmasi.*
Hantā dasyor-manorvṛdhaḥ patirdivaḥ.

Indra, you are catalyser, breaker and maker, of the eternal forms of existence in cosmic dynamics, destroyer of the destroyer and promoter of thoughtful people. You are the guardian of the light of life, sustainer of the heavens of joy.

अधा हीन्द गिवण उप त्वा कामान्महः ससृज्महे।
उदव यन्त उदभिः ॥ ७ ॥

7. *Adhā hīndra girvaṇa upa tvā kāmān mahaḥ sasṛjmahe. Udeva yanta udabhiḥ.*

And O lord lover of song and celebration, Indra, we send up vaulting voices of adoration and prayer to you like wave on waves of the flood rolling upon the sea.

वाण त्वा यव्याभिर्वधन्ति शूर ब्रह्माणि।
वावृध्वांसं चिददिवा दिवर्दिव ॥ ८ ॥

8. *Vārṇa tvā yavyābhirvadhanti śūra brahmāṇi.*
Vāvṛdhvāṁsaṁ cidadrivo divedive.

O lord of clouds and oceans of space, munificent and brave, expansive, boundless, infinite, like streams

of water augmenting the sea, our songs of adoration exalt you wave on wave of flood day by day, the knowledge about you is unending.

युञ्जन्ति हरी इषिरस्य गाथयारा रथ उरुयुग।
इन्द्रवाहा वचायुजा॥ ९॥

9. *Yuñjanti hari iṣirasya gāthayorau ratha uruyuge. Indravāhā vacoyujā.*

Two motive forces like chariot horses, controlled by word, carry Indra, the soul, in the wide yoked spacious body-chariot by the power of the adorations of the universal mover, Indra, cosmic energy.

त्वं न इन्दा भरँ आजा नृम्णं शतकता विचषण।
आ वीरं पृतनाषहम॥ १०॥

10. *Tvaṁ na indra bharaň ojo nṛmṇaṁ śatakrato vicarṣaṇe. Ā vīraṁ pṛtanāṣaham.*

Indra, lord of vision and hero of a hundred great actions, bring us abundant and illustrious strength, courage and procreative energy by which we may fight out and win many battles of our life.

त्वं हि नः पिता वसा त्वं माता शतकता बभूविथ।
अधा त सुम्नमीमह॥ ११॥

11. *Tvaṁ hi naḥ pitā vaso tvaṁ mātā śatakrato babhūvitha. Adhā te sumnamīmahe.*

O lord of infinite action, shelter home of the world and wealth of existence, you are our father, you our mother, and to you, we pray for love and peace, good will and grace.

त्वां शुष्मिन्पुरुहूत वाजयन्तमुप ब्रुव शतक्रता ।
स नो रास्व सुवीर्यम् ॥ १२ ॥

12. *Tvāṁ śuṣmin puruhūta vājayantamupa bruve śatakrato. Sa no rāsva suvīryam.*

O lord of cosmic energy universally invoked, hero of infinite acts of kindness and creation, giver of sustenance and victory, we pray in silent sincerity of conscience, bring us and bless us with noble strength and vitality of body and mind and creativity of vision and imagination.

Mandala 8/Sukta 99

Indra Devata, Nrmedha Angirasa Rshi

त्वामिदा ह्या नरा पीप्यन्वजिन्भूर्णयः ।
स इन्द्र स्तोमवाहसामिह श्रुध्युप स्वसरमा गहि ॥ १ ॥

1. *Tvāmidā hyo naro'pīpyan vajrin bhūrṇayaḥ. Sa indra stomavāhasāmiha śrudhyupa svasaramā gahi.*

Indra, lord of mind and soul, wielder of adamantine will and energy, zealous celebrants and leading lights serve and adore you today as ever before in the past. Thus adored and contemplated, listen to the prayers of the devotees in meditation, come and arise in your own abode of the sage's heart.

मत्स्वा सुशिप हरिवस्तदीमहे त्व आ भूषन्ति वेधसः ।
तव श्रवांस्युपमान्युक्थ्या सुतेष्विन्द गिर्वणः ॥ २ ॥

2. *Matsvā suśipra harivastadīmahe tve ā bhūṣanti vedhasaḥ. Tava śravāṁsyupamānyukthyā sute-ṣvindra girvaṇaḥ.*

O lord of golden glory, moving and manifesting by vibrations of joyous energy, arise and exult in the heart. You alone, the wise sages exalt and glorify. Indra, lord adorable in song, when the yajnic communion of meditation is fulfilled, the vibrations of your ecstatic presence are ideal and admirable.

श्रायन्तइव सूर्यं विश्वदिन्द्रस्य भक्षत।
वसूनि जाते जनमान आजसा प्रति भागं न दीधिम॥ ३॥

3. *Śrāyanta iva sūryaṁ viśvedindrasya bhakṣata. Vasūni jāte janamāna ojasā prati bhāgaṁ na dīdhima.*

Just as the rays of light share and diffuse the radiance of the sun, so you too share and reflect the golden glories of Indra, the cosmic soul. Let us meditate on the divine presence and for our share enjoy the ecstasy of bliss vibrating in the world of past and future creation by virtue of Indra's omnipresent majesty.

अनर्शरातिं वसुदामुप स्तुहि भद्रा इन्द्रस्य रातयः।
सा अस्य कामं विधतो न रोषति मनो दानाय चोदयन॥ ४॥

4. *Anarśarātiṁ vasudāmupa stuhi bhadrā indrasya rātayaḥ. So asya kāmaṁ vidhato na roṣati mano dānāya codayan.*

Adore and meditate on Indra, giver of wealth, honour, excellence and bliss. Infinite is his generosity, unsatiating, auspicious his gifts. He does not displease the devotee, does not hurt his desire and prayer, he inspires his mind for the reception of divine gifts.

त्वमिन्द्र पतूंतिष्वभि विश्वा असि स्पृधः।
अशस्तिहा जनिता विश्वतूरसि त्वं तूय तरुष्यतः॥ ५॥

5. *Tvamindra pratūrtiṣvabhi viśvā asi spṛdhaḥ. Aśastihā janītā viśvatūrasi tvaṁ tūrya taruṣyataḥ.*

Indra, O inspired soul, in the external conflicts of life and in the internal conflicts of mind, you are the superior over all assailants. You are the destroyer of evil and calumny, creator of goodness and eliminator of impediments. Pray drive off all evil thoughts and oppositions of life and mind.

अनु॑ त॒ शुष्मं॑ तु॒रय॑न्तमीयतुः॒ ॒ाणी शिशु॑ं न मा॒तर॑ा।
विश्वा॑स्त॒ स्पृधः॑ श्नथयन्त म॒न्यव॑ वृ॒त्रं यदि॑न्द्र॒ तूव॑सि ॥ ६ ॥

6. *Anu te śuṣmaṁ turayantamīyatuḥ kṣoṇī śiśuṁ na mātarā. Viśvāste spṛdhaḥ śnathayanta manyave vṛtraṁ yadindra tūrvasi.*

Just as mothers follow the desires and interests of children, so do the heaven and earth, all living beings from earth to heaven, think and act in conformity with you, evil destroying power. All oppositions slacken and fall exhausted when you strike and destroy the demons of evil and negativity in the interest of man.

इ॒त ऊ॒ती वा॑ अ॒जरं॑ पह॒तार॒मप॑हितम ।
आ॒शुं जेता॑र॒ं हता॑रं र॒थीत॑म॒मतू॑र्तं तुग्र्या॒वृध॑म ॥ ७ ॥

7. *Ita ūtī vo ajaraṁ prahetāramaprahitam. Āśuṁ jetāraṁ hetāraṁ rathītamam-atūrtaṁ tugryāvṛdham.*

O men and women of the earth, for your protection and progress follow Indra, unaging, all inspirer and mover, himself unmoved and self-inspired, most dynamic, highest victor, thunderer, master of the chariot of life, inviolable augmenter of strength to

victory.

इष्कृतार्मनिष्कृतं सहस्कृतं शतमूतिं शतक्रतुम।
समानमिन्द्रमवसे हवामहे वसवानं वसूजुवम॥ ८॥

8. *Iṣkartāramaniṣkṛtaṁ sahaskṛtaṁ śatamūtiṁ śatakratum. Samānamindramavase havāmahe vasavānaṁ vasūjuvam.*

For our protection and progress, we invoke Indra, lord supreme abiding in the soul, giver of fulfilment, himself self-fulfilled, creator and giver of strength, courage and fortitude, giver of infinite protections, lord of a hundred good acts, equally good to all, all protective and kind, settler and augmenter of wealth and wisdom.

Mandala 8/Sukta 100

Indra (1-7, 12), Suparna (8), Indra or Vajra (9), Vak (10-11) Devatah, Nema Bhargava (1-3, 6-12), Indra (4-5) Rshi

अयं त एमि तन्वा पुरस्ताद्विश्वे देवा अभि मा यन्ति पश्चात।
यदा मह्यं दीधरो भागमिन्दा दिन्मया कृणवा वीर्याणि॥ १॥

1. *Ayaṁ ta emi tanvā purastād-viśve devā abhi mā yanti paścāt. Yadā mahyaṁ dīdharo bhāgamin-drā''dinmayā kṛṇavo vīryāṇi.*

Indra, here I come before you in person and all noble and brilliant sages follow after me. When you secure my portion for me, then you perform noble actions also through me.

दधामि त मधुना भ ागग हितस्त भागः सुता अस्तु सामः। असश्च त्वं दं ाणतः सखा म धा वृत्राणि जङ्घनाव भूरि॥ २॥

2. *Dadhāmi te madhūto bhakṣamagre hitaste bhāgaḥ suto astu somaḥ. Asaśca tvaṁ dakṣiṇataḥ sakhā me'dhā vṛtrāṇi jaṅghanāva bhūri.*

I bear my portion of the honey sweets of life primarily for you in gratitude, out of which the soma essence distilled from experience would be offered in homage. May you, I pray, be kind and friendly to me on the right and then together we shall eliminate evil and darkness from life.

प सु स्तामं भरत वाजयन्त इन्दाय सत्यं यदि सत्यमस्ति। नन्दा अस्तीति नमं उ त्व आह क ईं ददश कमभि ष्टवाम॥ ३॥

3. *Pra su stomaṁ bharata vājayanta indrāya satyaṁ yadi satyamasti. Nindro astīti nema u tva āha ka īṁ dadarśa kamabhi ṣṭavāma.*

O seekers of strength, power and progress in life, offer worship and adoration in honour of Indra if it is your faith in heart and soul that reality is the truth and Indra is the reality. Only some one of raw and sceptical understanding would say: Indra is non-existent, who saw him? And if none saw Indra, who and why should we adore and worship?

अयमस्मि जरितः पश्य म इह विश्वा जातान्यभ्यस्मि मह्ना। ऋतस्य मा पदिशा वधयन्त्यादद्रिा भुवना ददरीमि॥ ४॥

4. *Ayamasmi jaritaḥ paśya meha viśvā jātānyabhyasmi mahnā. Ṛtasya mā pradiśo vardhayantyādardiro bhuvanā dardarīmi.*

I AM. O celebrant, behold I am here. I am the real on top of all that is born in the world, self-existent by my own grandeur. The laws of existence exalt me with space, and scholars of the laws, Rtam, adore me all round. I am the creator, I am the destroyer, I split open the seed, I manifest the world forms and I break them back beyond the form into the seed state.

आ यन्मा॑ व॒ना अरु॑ह॒ ऋत॑स्य॒ एक॒मासी॑नं हय॒तस्य॑ पृ॒ष्ठ।
मन॑श्चिन्म॒ हृद॑ आ॒ पत्य॑वा॒चद॑चि॑क॒द॒ज्छिशु॑मन्त॒ः सखा॑यः ॥ ५ ॥

5. *Ā yanmā venā aruhann-ṛtasyaṅ ekamāsīnaṁ haryatasya pṛṣṭhe. Manaścinme hṛda ā pratyavocadacikradañ-chiśumantaḥ sakhāyaḥ.*

When the wise visionaries reach on top of thought and meditation and see me, the lone presence over the glorious order of existence, my mind from the core of my heart of love speaks out: My friends blest with knowledge and vision through the power of prana beyond sufferance have called on me. (This is the voice of divinity, invitation to a higher life of cosmic vision.)

विश्व॑त्ता त॒ सव॑नषु प॒वाच्या॒ या च॒कथ॑ मघव॒न्निन्द्र सुन्व॒त।
पार॑वत॑ं यत्पु॑रुसंभृ॒तं वस्व॒पावृ॑णाः शर॒भाय॒ ऋषि॑बन्धव ॥ ६ ॥

6. *Viśvet tā te savaneṣu pravācyā yā cakartha maghavannindra sunvate. Pārāvataṁ yat purusaṁbhṛtaṁ vasvapāvṛṇoḥ śarabhāya ṛṣibandhave.*

Admirable are all those acts of kindness and grace, laudable in yajnic meets of humanity, O lord of glory, Indra, which you do graciously for the meditative soul where by you reveal the climactic, intensely concentrated wealth of beatific vision and presence for the man of austere discipline in communion, brother of the omniscient, all seeing creator, the cosmic poet.

प नूनं धावता पृथङ्नह या वा अवावरीत।
नि षीं वृत्रस्य ममणि वजमिन्दो अपीपतत॥ ७॥

7. *Pra nūnaṁ dhāvatā pṛthaṅ neha yo vo avāvarīt.*
Ni ṣīṁ vṛtrasya marmaṇi vajramindro apīpatat.

O friends of divinity, with determined will and decision, move forward and run fast, each in your own style, there is none to stop you. Indra, lord omnipotent, strikes the thunderbolt at the core of darkness and destroys the obstructions.

मनाजवा अयमान आयसीमतरत्पुरम ।
दिवं सुपणा गत्वाय सामं वजिण आभरत ॥ ८॥

8. *Manojavā ayamāna āyasīmatarat puram.*
Divaṁ suparṇo gatvāya somaṁ vajriṇa ābharat.

Moving at the speed of mind, suparna, flying human imagination and vision, crosses the iron bounds of the fortress of the body, and having gone to the regions of heavenly light and bliss brings the soma, ecstasy of divine joy for the soul which bears the virile vitality of the spirit, wielder of the soul's thunderbolt.

समुद अन्तः शयत उदना वजा अभीवृतः।
भरन्त्यस्म संयतः पुरःपस्त्रवणा बलिम॥ ९॥

9. *Samudre antaḥ śayata udnā vajro abhīvṛtaḥ. Bharantyasmai saṁyataḥ puraḥ prasravaṇā balim.*

In the liquid vitalities of the body system surrounded by living waters, the virile vitality of the spirit, the vajra, resides in the human body. For this vitality, streams of energy flowing forth in the veins and nerves bear and bring contributive forms of physical and pranic nourishment of the spirit for the soul's rise to divinity.

यद्वाग्वदन्त्यविचेतनानि राष्ट्री देवानां निषसाद मन्द्रा। चतस्र ऊर्जं दुदुह्रे पयांसि क्व स्विदस्याः परमं जगाम ॥ १० ॥

10. *Yadvāg-vadantyavicetanāni rāṣṭrī devānāṁ niṣasāda mandrā. Catasra ūrjaṁ duduhe payāṁsi kvasvidasyāḥ paramaṁ jagāma.*

When the divine voice, joyous and refulgent, settles in the heart, illuminates the mind and senses, awakens the subconscious and the unconscious, and reveals the secret potentials of the soul in divine communion, then all the four directions of space, all the four Vedic voices, and all the four layers of speech distil the light and wisdom of divine existence for the soul. What is the ultimate reach of that voice? Indra only knows.

देवीं वाचमजनयन्त देवास्तां विश्वरूपाः पशवो वदन्ति। सा नो मन्द्रेषमूर्जं दुहाना धेनुवागस्मानुप सुष्टुतैतु ॥ ११ ॥

11. *Devīṁ vācam-ajanayanta devāstāṁ viśvarūpāḥ paśavo vadanti. Sā no mandreṣamūrjaṁ duhānā dhenur-vāg-asmānupa suṣṭutaitu.*

Sages and scholars, brilliant and wise, manifest and speak in human language that divine speech of omniscience which, then, all living and seeing forms of beings speak in its extended forms of variety over the world. That divine speech, joyous and generous like the milch cow, giving nourishment and energy, honoured, served and studied, may, we pray, come direct to us and bless.

सखे विष्णो वितरं वि क्रमस्व द्यौर्देहि लोकं वज्राय विष्कभे। हनाव वृत्रं रिणचाव सिन्धूनिन्द्रस्य यन्तु प्रसव विसृष्टाः ॥ १२ ॥

12. *Sakhe viṣṇo vitaraṁ vi kramasva dyaurdehi lokaṁ vajrāya viṣkabhe. Hanāva vṛtraṁ riṇacāva sindhūn-indrasya yantu prasave visṛṣṭāḥ.*

O friend, O soul progressive like universal Vishnu's presence, act and advance to redeem your divinity. O light of heaven, give more light and space for the virile vitality of the soul to settle, consolidate and rise. Then we, the human and the immanent divine, together, shall eliminate evil, darkness and suffering from life, release the inhibited streams of life to flow freely, and the floods of human potential may then, we pray, flow abundantly in the blissful yajnic creation of Indra.

Mandala 8/Sukta 101

Mitra-Varuna (1-4), Mitra-Varuna-Adityah (5), Adityah (6), Ashvinau (7-8), Vayu (9-10), Surya (11-12), Usha or Sunlight (13), Pavamana (14), Gau (15-16) Devatah, Jamadagni Bhargava Rshi

ऋधगित्था स मर्त्यः शशमे देवतातय।
या नूनं मित्रावरुणावभिष्टय आचक्रे हव्यदातय ॥ १ ॥

1. *Ṛdhagitthā sa martyaḥ śaśame devatātaye. Yo nūnaṁ mitrāvaruṇā-vabhiṣṭaya ācakre havya-dātaye.*

Truly does that person find peace of mind for the attainment of divine love and favour who thus wins the balance of Mitra and Varuna, i.e., prana and udana energies for physical, mental and spiritual good for the service of divinity.

वषि॑ष्ठ त्रा उरु॒च ा॑सा॒ नरा॒ राजा॑ना दीघ॒श्रुत्त॑मा।
ता बा॒हुता॒ न दं॒सना॑ रथयतः सा॒कं सूय॑स्य र॒श्मिभि॑ः ॥ २ ॥

2. *Varṣiṣṭhakṣatrā urucakṣasā narā rājānā dīrgha-śruttamā. Tā bāhutā na daṁsanā ratharyataḥ sākaṁ sūryasya raśmibhiḥ.*

Leading men of most generous and disciplined strength and energy of body and mind, with broad vision, refulgent, and steeped in the knowledge of revelation over long time study and discussion, like heroes of mighty arms in action, rise high with the rays of the sun by virtue of divine love and service.

प या वां मित्रावरुणा ज़िरा दू॒ता अद॑वत।
अय॑ःशीषा॒ मद॑रघुः ॥ ३ ॥

3. *Pra yo vāṁ mitrāvaruṇā'jiro dūto adravat. Ayaḥ śīrṣā maderaghuḥ.*

O Mitra and Varuna, love and judgement of divinity, light and dark of life, sun and ocean of the cosmos, external pranic energy and internal udanic energy, the person who is wise and learned and eliminates the negativities and undesirables of life, and with his wisdom and values, realises you both achieves

the golden heights of wisdom and intrepid happiness in the simplest way at the shortest time.

न यः संपृच्छ न पुनहवीतव न संवादाय रमत।
तस्मा ा अद्य समृतरुरुष्यतं बाहुभ्यां न उरुष्यतम ॥ ४ ॥

4. *Na yaḥ saṁpṛcche na punarhavītave na saṁvādāya ramate. Tasmānno adya samṛteruru-ṣyataṁ bāhubhyāṁ na uruṣyatam.*

One who takes no interest in learning by question and answer, or in the yajnic circulation of wealth, or in social discourse is no good. O Mitra and Varuna, rulers, leaders, teachers and pioneers of love and judgement, save us from unnecessary encounters with him, protect us by your arms of love and wisdom.

प मित्राय पायम्ण सचथ्यमृतावसा।
वरूथ्यं१ वरुण छन्द्यं वचः स्तात्रं राजसु गायत ॥ ५ ॥

5. *Pra mitrāya prāryamṇe sacathyamṛtāvaso. Varūthyaṁ varuṇe chandyaṁ vacaḥ stotraṁ rājasu gāyata.*

O lover of truth and eternal laws and values of cosmic truth, sing together, sing in the home and sing on joyous occasions collective, homely and celebrative songs in honour of Mitra, lord of love and universal friendship, Aryaman, lord of the paths of rectitude, and Varuna, lord of judgement and wisdom. Sing hymns of adoration for all the refulgent divinities.

त हिन्विर अरुणं जन्यं वस्वकं पुत्रं तिसृणाम।
त धामान्यमृता मत्यानामदब्धा अभि चक्ष ात ॥ ६ ॥

6. *Te hinvire aruṇaṁ jenyaṁ vasvekaṁ putraṁ tisṝṇām. Te dhāmānyamṛtā martyānāmadabdhā abhi cakṣate.*

They, Mitra, Varuna and Aryaman, love, judgement and will of divinity in nature, Aditi, bring forth, move and inspire the one, refulgent, victorious, shelter home of life, protector and illuminator of the three, heaven, earth and the middle regions, the sun, child of Aditi, and they, immortal, undaunted and invincible, all round watch and protect the homes and regions of the mortals.

आ म॒ वचा॑ंस्युद्यता द्यु॒मत्त॑मानि॒ कर्त्वा॑।
उ॒भा या॑तं नासत्या स॒जार्ष॑सा॒ पति॑ ह॒व्यानि॑ वी॒तय॑॥ ७॥

7. *Ā me vacāṁsyudyatā dyumattamāni kartvā. Ubhā yātaṁ nāsatyā sajoṣasā prati havyāni vītaye.*

O men and women of the mortal world engaged in creative and cooperative economy, committed to truth and immortal values, listen to my words inspired by the brilliance of divinity, and, together in love and friendship, turn them to practical application and truth of achievement to create valuable materials for yajnic enjoyment of life.

रा॒तिं यद्वा॑मर॒ ास॒ं हवा॑महे यु॒वाभ्यां॑ वाजिनीवसू।
पाची॑ं हात्रां॑ पति॒रन्ता॑वितं नरा गृणा॒ना ज॒मद॑ग्निना॥ ८॥

8. *Rātiṁ yadvāmarakṣasaṁ havāmahe yuvābhyāṁ vājinīvasū. Prācīṁ hotrāṁ pratirantāvitaṁ narā gṛṇānā jamadagninā.*

O bright and energetic men and women of the world welcome as the dawn, leading lights of life, when

we ask of you and pray for generous creativity and generous gifting free from evil and violence, then come adored by the devotee of lighted fire and advance the ancient and eternal call of life to the joy of living.

आ नो॑ यज्ञं दिवि॒स्पृशं॒ वाया॑ याहि सु॒मन्म॑भिः ।
अ॒न्तः प॒वित्र॒ उप॑रि श्रीणा॒नाꣳ॑ यं शु॒का अ॑यामि त ॥ ९ ॥

9. *Ā no yajñaṁ divispṛśaṁ vāyo yāhi sumanm-abhiḥ. Antaḥ pavitra upari śrīṇāno 'yaṁ śukro ayāmi te.*

O Vayu, vibrant sage of knowledge and science of yajna, come to our project of divine possibilities with your noble ideas and plans, and I, joining this programme with you, offer this bright performance of ours, pure within in purpose and bright and clear in form and structure.

वत्य॑ध्व॒युः प॒थिभी॒ रजि॑ष्ठः पति॑ ह॒व्यानि॑ वी॒तय॑ । अधा॑ नियुत्व उ॒भय॑स्य नः पिब॒ शुचिं॒ सामं॒ गवा॑शिरम ॥ १० ॥

10. *Vetyadhvaryuḥ pathibhī rajiṣṭhaiḥ prati havāni vītaye. Adhā niyutva ubhayasya naḥ piba śuciṁ somaṁ gavāśiram.*

The high priest of yajna unhurting life, moving with love, goes forward by the simplest and most truthful ways of holy working with yajnic materials to create the fragrances of life. Then you, master of yajnic creations, taste and enjoy the soma of our creations both in pure form and as seasoned and strengthened with practical applications for the good of life.

बण्म॒हाँ अ॑सि सू॒य॒ बळा॑दित्य म॒हाँ अ॑सि ।
म॒हस्त॑ स॒ता म॑हि॒मा प॑नस्यत॒ ब्ध्दा दे॑व म॒हाँ अ॑सि ॥ ११ ॥

11. *Baṇmahāṁ asi sūrya baḷāditya mahāň asi. Mahaste so mahimā panasyte'ddhā deva mahāň asi.*

O Surya, light of life, you are truly great, lord indestructible, you are undoubtedly great. O lord of reality, highest real, great is your glory, adorable. In truth, you are great, refulgent and generous.

बट सूर्य श्रवसा महाँ असि सत्रा देव महाँ असि।
मह्ना देवानामसुर्यः पुरोहिता विभु ज्यातिरदाभ्यम॥ १२॥

12. *Baṭ sūrya śravasā mahāň asi satrā deva mahāň asi. Mahnā devānāmasuryaḥ purohito vibhu jyotiradābhyam.*

O Surya, lord self-refulgent, by honour and fame you are great. In truth, you are great, generous lord, by your grandeur among the divinities. Lord of pranic energy, destroyer of the evil, prime high priest of creation in cosmic dynamics, omnipresent and infinite, light unsurpassable, eternal.

इयं या नीच्यकिणी रूपा राहिण्या कृता।
चित्रेव पत्यदश्यायत्यन्तर्दशसु बाहुषु॥ १३॥

13. *Iyaṁ yā nīcyarkiṇī rūpā rohiṇyā kṛtā. Citreva pratyadarśyāyatyantardaśasu bāhuṣu.*

This light of the dawn coming down, from the horizon, beautiful, created by the golden red rays of the sun, radiating over the earth below like the arms of divinity in the ten directions of space, looks like a wonder gift of divinity.

प्रजा ह॑ तिस्रा अत्यायमीयुन्य॒न्या अ॒कम॒भिता॑ विविश्र ।
बृ॒हद्ध॑ तस्थौ॒ भुव॑नष्व॒न्तः पव॑माना॒ हरि॑त॒ आ वि॑वेश ॥ १४ ॥

14. *Prajā ha tisro atyāyamīyurnyanyā arkamabhito viviśre. Bṛahaddha tasthau bhuvaneṣvantaḥ pavamāno harita ā viveśa.*

Three orders of evolutionary creation, sattva or thought, rajas or energy, and tamas or matter, and three regions of the cosmos, heaven, earth and the middle regions proceed to expansive existence at the beginning of the Being manifesting into Becoming, and others, all biological forms depend upon the self-refulgent sun. The infinite spirit of divinity abides immanent in the cosmos, and pure, and sanctifying all forms, manifests in all directions of space and greenery of the earth.

मा॒ता रु॒दाणां॑ दुहि॒ता वसू॑नां॒ स्वसा॑दि॒त्याना॑म॒मृत॑स्य॒ नाभिः॑ ।
प नु वो॑चं चिकि॒तुष॒ जना॑य॒ मा गामना॑गा॒मदि॑तिं॒ वधि॑ष्ट ॥ १५ ॥

15. *Mātā rudrāṇāṁ duhitā vasūnāṁ svasādityān-āmamṛtasya nābhiḥ. Pra nu vocaṁ cikituṣe janāya mā gām-anāgām-aditiṁ vadhiṣṭa.*

Mother of Rudras, pranic energies, living forms and scholars of the middle order, sustainer of the Vasus, abodes of life such as earth, and scholars of the graduate order, and sister of Adityas, suns and scholars of the highest order, the centre fount of life's nectar and knowledge: that is Aditi, mother Infinity, Nature, mother knowledge of the Veda, and the mother cow. Speak of mother Aditi to the people who are keen for enlightenment. Do not insult, do not pollute, do not injure, do not kill the innocent cow, Mother Nature and the divine knowledge of Veda.

वचाविदं वाचमुदीरयन्तीं विश्वाभिधीभिरुपतिष्ठमानाम।
देवीं देवभ्यः पर्ययुषीं गामा मावृक्त मर्त्या दभचेताः ॥ १६ ॥

16. *Vacovidaṁ vācam-udīrayantīṁ viśvābhir-dhībhir-upatiṣṭhamānām. Devīṁ devebhyaḥ paryeyuṣīṁ gāmā māvṛkta martyo dabhracetāḥ.*

Vak is the eternal Word, the Language, bottomless reservoir of omniscience, inspirer of human language and communication, closely and conscientiously studied and served by all intelligent scholars of the world: this divine gift revealed for the pious and wise, holy as mother, as earth, as the cow, as divinity, come as a blessing to me, no mortal should neglect. If a mortal neglects this mother language, he remains but pitifully ignorant and poor in the mind.

Mandala 8/Sukta 102

Agni Devata, Prayoga Bhargava or Agni Pavaka Barhaspatya or Agni Grhapati - Yavishtha or Anyatara Rshi

त्वमग्न बृहद्वया दधासि देव दाशुषे।
कविगृहपतियुवा ॥ १ ॥

1. *Tvamagne bṛhadvayo dadhāsi deva dāśuṣe. Kavir-gṛhapatir-yuvā.*

1. 'Agni, light of the world, brilliant giver of knowledge, you bear and bring abundant wealth and honour of the world for the generous devotee. You are ever young, eternal, omniscient poet creator, lord and master, ruler and sustainer of the house of the universe.

स न इळानया सह देवाँ अग्न दुवस्युवा।
चिकिद्धिभानवा वह ॥ २ ॥

2. *Sa na īḷānayā sahadevāň agne duvasyuvā.*
Cikidvibhānavā vaha.

Agni, brilliant lord of omniscience, along with this reverent and worshipful voice of prayer and divine knowledge, bring us brilliant and generous divinities of nature and humanity.

त्वया॑ ह स्विद्यु॒जा व॒यं चादि॑ष्ठन यविष्ठ्य।
अ॒भि ष्मा॒ वाज॑सातय ॥ ३ ॥

3. *Tvayā ha svidyujā vayaṁ codiṣṭhena yaviṣṭhya.*
Abhi ṣmo vājasātaye.

O most youthful catalytic power of evolution, only in obedience and association with you, highest inspiring spirit and power, shall we be able to move forward and win success in achieving knowledge, strength, wealth and honours of life.

आ॒व॒भृ॒ गु॒वच्छु॒चि॑मप्नवा॒न॒वदा हु॑व।
अ॒ग्निं स॑मु॒द्वास॑सम ॥ ४ ॥

4. *Aurvabhṛguvacchucimapnavānavadā huve.*
Agniṁ samudravāsasam.

Like a mature and self-disciplined sage and scholar of nature and spirit, I invoke and study Agni, the fire energy, concealed in the sea and the sky and the psychic energy abiding in the mind.

हु॒व वात॑स्वनं क॒विं प॒जन्य॑क्रन्द्यं॒ सहः।
अ॒ग्निं स॑मु॒द्वास॑सम ॥ ५ ॥

5. *Huve vātasvanaṁ kaviṁ parjanyakrandyaṁ sahaḥ. Agniṁ samudravāsasam.*

I invoke the fire, passion and vision concealed in the whistling wind, roaring thunder, the depth of the sea and the cave of the heart.

आ सवं सवितुर्थाभगस्यव भुजिं हुव।
अग्निं समुद्रवाससम॥ ६॥

6. *Ā savaṁ savitur-yathā bhagasyeva bhujiṁ huve.*
Agniṁ samudravāsasam.

Like the creative power of the sun and the inspiring lord creator, and like the pleasurable gifts of the lord of power, honour and excellence, I invoke and study the passion and fire hidden in the sea and sky and in the cave of the heart.

अग्निं वा वृधन्तमध्वराणां पुरूतमम।
अच्छा नप्त्रे सहस्वत॥ ७॥

7. *Agniṁ vo vṛdhantam-adhvarāṇāṁ purūtamam.*
Acchā naptre sahasvate.

Well with joint action and yajna, serve Agni, most ancient power of the first order that leads you to the advancement of strong familial unity and tolerant but powerful social cooperation for your coming generations for ages.

अयं यथा न आभुवत्त्वष्टा रूपव त या।
अस्य कत्वा यशस्वतः॥ ८॥

8. *Ayaṁ yathā na ābhuvat tvaṣṭā rūpeva takṣyā.*
Asya kratvā yaśasvataḥ.

Just as the artist creates all possible forms out of his plastic materials, giving them beauty, power and

purposeful meaning, so does this Agni, universal artist, work on us, for us, and brings out our potentials and gives us forms of beauty, power and excellence as a family, community and common humanity for a purpose, a meaning and a direction. His actions are great, gracious and glorious.

अयं विश्वा अभि श्रिया गिर्देवेषु पत्यत।
आ वाजरुपं ना गमत॥ ९॥

9. *Ayaṁ viśvā abhi śriyo'gnirdeveṣu patyate.*
Ā vājairupa no gamat.

This Agni among all the divinities of nature and humanity creates, sustains and rules over all the beauties, graces and grandeurs of life. May the lord come to us and bless us with all kinds of knowledge, power, wealth and honour.

विश्वषामिह स्तुहि हातॄणां यशस्तमम।
अग्निं यज्ञेषु पूर्व्यम॥ १०॥

10. *Viśveṣāmiha stuhi hotṝṇāṁ yaśastamam.*
Agniṁ yajñeṣu pūrvyam.

Of all the yajnic creative powers of the world here in the field of action, adore Agni, most gracious and glorious, and first, foremost and most ancient power in the eternal yajna of creation.

शीरं पावकशोचिषं ज्यष्ठा या दमेष्वा।
दीदायं दीघश्रुत्तमः॥ ११॥

11. *Śīraṁ pāvakaśociṣaṁ jyeṣṭho yo dameṣvā.*
Dīdāya dīrghaśruttamaḥ.

Adore Agni, omnipresent, pure, fiery and purifying. Agni is the highest divine, most famous, and shines in us and illuminates our homes.

तमर्वन्तं न सानसिं गृणीहि विप शुष्मिणम।
मित्रं न यातयज्जनम॥ १२॥

12. *Tamarvantaṁ na sānasiṁ gṛṇīhi vipra śuṣmiṇam.*
Mitraṁ na yātayajjanam.

O vibrant scholar and dedicated yajaka, adore and sing in praise of Agni, victorious giver of wealth and success like an archer getting the target, powerful inspirer of humanity for action and advancement as a friend.

उप त्वा जामया गिरा ददिशतीहविष्कृतः।
वायारनीक अस्थिरन॥ १३॥

13. *Upa tvā jāmayo giro dediśatīr-haviṣkṛtaḥ.*
Vāyoranīke asthiran.

Moving and vibrant adorations of the enlightened celebrant reach you and stay by you in the movements of air in the middle regions.

यस्य त्रिधात्ववृतं बहिस्तस्थावसंदिनम।
आपश्चिन्नि दधा पदम॥ १४॥

14. *Yasya tridhātvavṛtaṁ barhistasthāvasaṁdinam.*
Āpaścinni dadhā padam.

The three-quality mind of the celebrant with sattva, rajas and tamas, open and unfettered, is the seat of Agni where peace and potential for action both have their seat.

पदं दवस्य मी हुषा नाधृष्टाभिरूतिभिः ।
भदा सूयइवापदृक ॥ १५ ॥

15. *Padaṁ devasya mīḷhuṣo'nādhṛṣṭābhirūtibhiḥ.*
Bhadrā sūrya ivopadṛk.

The seat of the refulgent, generous and virile divinity, Agni, with undaunted powers of protection is auspicious and blissful, shining like an inner sun and the second inner eye with inward light and vision.

अग्ं घृतस्य धीतिभिस्तपाना दव शाचिषा ।
आ दवान्वं ा यं ा च ॥ १६ ॥

16. *Agne ghṛtasya dhītibhistepāno deva śociṣā.*
Ā devān vakṣi yakṣi ca.

Agni, light of life, brilliant and generous divinity, burning and shining by the flames of fire fed on ghrta, O enlightened scholars and divines, shining by the light of knowledge fed by your own awareness, bring in the divinities of nature and humanity to the vedi and carry on the yajna.

तं त्वाजनन्त मातरः कविं दवासा अङ्गिरः ।
हव्यवाहममर्त्यम ॥ १७ ॥

17. *Taṁ tvājananta mātaraḥ kaviṁ devāso aṅgiraḥ.*
Havyavāham-amartyuam.

Angira, omniscient Agni, immortal power, enlightened leading yajaka, divinities like mothers manifest you, create you, reveal you, visionary poet and maker of poetic beauties, carrier and harbinger of yajnic wealths of fragrances.

प्रचेतसं त्वा कवे ग्ने दूतं वरेण्यम।
हव्यवाहं नि षेदिर॥ १८॥

18. *Pracetasaṁ tvā kave'gne dūtaṁ vareṇyam.*
Havyavāhaṁ ni ṣedire.

O wise and visionary, poetic maker, Agni, divinities of nature and humanity, wise sages, have honoured and established you as wide awake, all present carrier and harbinger of yajnic materials of existence, catalyser of evolutionary development and the power worthy of choice for living the good life.

नहि म अस्त्यघ्न्या न स्वधितिर्वनन्वति।
अथैतादृग्भरामि ते॥ १९॥

19. *Nahi me astyaghnyā na svadhitir-vananvati.*
Athaitādṛg-bharāmi te.

I have neither total immunity nor any essential power of my own, neither milk nor ghrta, nor even the fire fuel to offer. Hence I adore and worship you the way I can, offer you myself for the service I am worth.

यदग्ने कानि कानि चिदा ते दारूणि दध्मसि।
ता जुषस्व यविष्ठ्य॥ २०॥

20. *Yadagne kāni kāni cidā te dārūṇi dadhmasi. T ā juṣasva yaviṣṭhya.*

Agni, whatever little fuel we possess, whatever potential to destroy the evil and negativities of life, we offer in service. Whatever weaknesses we possess, we offer into your powers of fiery purification. O power most youthful, pray accept all that with pleasure.

यदत्त्युपजिह्विका यद्वमा अतिसर्पति।
सर्वं तदस्तु ते घृतम॥ २१॥

21. *Yadattyupajihvikā yadvamro atisarpati.*
Sarvaṁ tadastu te ghṛtam.

Whatever your flames of fire consume, whatever the fumes spread over, let all that be food for your dynamics of existence in evolution.

अग्निमिन्धानो मनसा धियं सचत मर्त्यः।
अग्निमीध विवस्वभिः॥ २२॥

22. *Agnimindhāno manasā dhiyaṁ saceta martyaḥ.*
Agnim-īdhe vivasvabhiḥ.

When the mortal starts lighting the fire in the vedi, let him, with his whole mind in concentration, call up all his faculties of perception, thought and action and say: I light the fire with all my light, will and awareness and awaken the divine in the soul.

Mandala 8/Sukta 103

Agni (1-13), Agni Marutah (14) Devatah,
Sobahri Kanva Rshi

अदर्शि गातुवित्तमा यस्मिन्व्रतान्यादधुः ।
उपा षु जातमार्यस्य वर्धनमग्निं नक्षन्त नो गिरः॥ १॥

1. *Adarśi gātuvittamo yasmin vratānyādadhuḥ. Upo ṣu jātamāryasya vardhanamagniṁ nakṣanta no giraḥ.*

There is seen the light of Agni, best knower of the ways of life, where people concentrate their vows of piety and discipline. Let our songs of adoration rise

and reach Agni, self-revealed, who opens the paths of progress and urges us on to reach the goal of rectitude for noble people.

प दवा॑दासा अ॒ग्निद॒वाँ अच्छा॒ न म॒ज्मना ।
अनु॑ मा॒तरं॑ पृथि॒वीं वि वा॑वृत त॒स्था नाक॑स्य॒ सान॑वि ॥ २ ॥

2. *Pra daivodāso agnirdevāň acchā na majmanā.*
Anu mātaraṁ pṛthivīṁ vi vāvṛte tasthau nākasya sānavi.

Agni, the sun, lover of holy admirers, sitting as if on top of heaven in glory, turns his rays of light in circuit to the mother earth for her children.

यस्मा॒दज॑न्त कृ॒ष्टय॑श्च॒कृत्या॑नि कृण्व॒तः ।
स॒ह॒स्र॒सां म॒धसा॑ताविव॒ त्मना॒ग्निं धी॒भिः स॑पयत ॥ ३ ॥

3. *Yasmād-rejanta kṛṣṭayaś-carkṛtyāni kṛṇvataḥ.*
Sahasrasāṁ medhasātāviva tmanā'gniṁ dhībhiḥ saparyata.

From that gift of light the children of earth shine and continue doing their daily duties. O people, do service in homage to Agni, giver of light and a thousand other gifts as in yajnic generosity. Do so with your heart and soul, sincerely by thought and action.

प यं रा॒य निनी॑षसि॒ मता॒ यस्त॑ वसा॒ दाश॑त ।
स वी॒रं ध॑त्त अग्न उक्थशं॒सिनं॒ त्मना॑ सहस्रपा॒षिण॑म ॥ ४ ॥

4. *Pra yaṁ rāye ninīṣasi marto yaste vaso dāśat. Sa vīraṁ dhatte agna ukthaśaṁsinaṁ tmanā sahasrapoṣiṇam.*

O Giver of light, wealth and power of life, Agni,

the mortal who offers to serve you with self-surrender and gives in charity and whom you lead on the path of prosperity and rectitude is blest with progeny celebrated in song for his thousandfold generosity.

स दृ॒ ह चि॑दभि तृ॑णत्ति॒ वाज॒मव॑ता॒ स ध॑त्त॒ अ ि॑ति॒ श्रव॑ः।
त्व दे॑व॒त्रा सदा॑ पुरूवसा॒ विश्वा॑ वा॒मानि॑ धीमहि॥ ५॥

5. *Sa dṛḷhe cidabhi tṛṇatti vājamarvatā sa dhatte akṣiti śravaḥ. Tve devatrā sadā purūvaso viśvā vāmāni dhīmahi.*

The mortal you guide breaks open the strongest forts of wealth and honour with his power and force and wins immortal fame. O shelter home of the world, under your protection, dedicated to divinity, we pray, let us concentrate on and receive all good things of life.

या विश्वा॒ दय॑त॒ वसु॒ हाता॑ म॒न्द्रो जना॑नाम।
मधो॒र न पात्रा॑ पथ॒मान्य॑स्म॒ प स्तोमा॑ यन्त्य॒ग्नय॑े॥ ६॥

6. *Yo viśvā dayate vasu hotā mandro janānām. Madhorna pātrā prathamānyasmai pra stomā yantyagnaye.*

Like bowls of honey let our prime songs of adoration reach this Agni who, blissful high priest of existence, gives all the wealths and joys of the world to humanity.

अश्व॑ं न गी॒भी र॒थ्यं॑ सु॒दान॑वो मर्मृ॒ज्यन्त॑ दे॒वय॑वः।
उ॒भे ता॒क तन॑य दस्म विश्पत॒ पषि॒ राधो॑ म॒घाना॑म॥ ७॥

7. *Aśvaṁ na gīrbhī rathyaṁ sudānavo marmṛ-jyante devayavaḥ. Ubhe toke tanaye dasma viśpate parṣi rādho maghonām.*

Agni, lord of glory, ruler and sustainer of the people, generous devotees dedicated to charity and love of divinity, with voices of adoration and prayer, exalt you like the motive power of the chariot of life, and pray: Bring us the holy power and prosperity worthy of the magnificent for our children and grand children.

प्र मꣳहिष्ठाय गायत ऋतावꣳ बृहत शुक्रशोचिष।
उपस्तुतासा अग्नय॥ ८॥

8. *Pra maṁhiṣṭhāya gāyata ṛtāvne bṛhate śukra-śociṣe. Upastutāso agnaye.*

O celebrants of divinity, sing songs of adoration in honour of adorable Agni, most generous, leader of the paths of truth, great and glorious, lord of pure light of divinity and fire of action.

आ वꣳसत मघवा वीरवद्यशः समिद्धा द्युम्न्याहुतः।
कुवि ग अस्य सुमतिनवीयस्यच्छा वाजभिरागमत॥ ९॥

9. *Ā vaṁsate maghavā vīravadyaśaḥ samiddho dyumnyāhutaḥ. Kuvinno asya sumatirnavīyasya-cchā vājebhir-āgamat.*

Lord of universal wealth and power, light of life, invoked and lighted, gives us honour and fame worthy of the brave. May his love and good will come and bless us with the latest honours, power and prosperity with progressive success.

पष्ठमु पियाणां स्तुह्यासावातिथिम।
अग्निं रथानां यमम॥ १०॥

10. *Preṣṭhamu priyāṇāṁ stuhyāsāvātithim.*
Agniṁ rathānāṁ yamam.

O yajaka, creator of the soma joy of life, adore and worship Agni, light of life, dearest of the dear, harbinger of the joy of life in response to your endeavour, and coming up like a visitor at will any time.

उदि॑ता॒ या निदि॑ता॒ वदि॑ता॒ वस्वा य॒ज्ञिया॑ व॒वर्त॑ति।
दु॒ष्टरा॒ यस्य॑ पव॒णे नाम॑या॒ धिया वाज॑ं सिषा॑सतः ॥ ११ ॥

11. *Uditā yo niditā veditā vasvā yajñiyo vavartati. Duṣṭarā yasya pravaṇe normayo dhiyā vājaṁ siṣāsataḥ.*

Adore and exalt Agni, worthy of worship, who knows, gives and circulates wealth of the world whether open and developed or hidden and potential. Anxious as he is to give wealth and victory by thought and action, his generosity is difficult to surpass, like waves of the sea in flood.

मा नो॑ हृणीता॒मति॑थिर्वसु॒र॒ग्निः पु॑रुप्रश॒स्त ए॒षः।
यः सु॒हाता॑ स्वध्व॒रः ॥ १२ ॥

12. *Mā no hṛṇītāmatithir-vasur-agniḥ purupraśasta eṣaḥ. Yaḥ suhotā svadhvaraḥ.*

May this Agni, welcome as a venerable visitor, shelter home of the world, universally adored who is the noble giver and generous high priest of cosmic yajna, never feel displeased with us, may the lord give us fulfilment.

मा त रि॑ष॒न्य अच्छो॑क्तिभिव॒सा ग्न॒ कभि॑श्चिदव॑सः।
की॒रिश्चि॒द्धि त्वामी॒ट्टे दू॒त्याय रा॒तह॑व्यः स्वध्व॒रः ॥ १३ ॥

13. *Mo te riṣanye acchoktibhirvaso'gne kebhiścidevaiḥ. Kīriściddhi tvāmīṭṭe dūtyāya rātahavyaḥ svadhvaraḥ.*

Agni, shelter home of the world, may they never come to harm who any way by any actions offer honour and worship to you in holy words. The celebrant, bearing havi to perform the holy yajna in service to you, prays to you to bring him knowledge, honour and prosperity in life.

आग्न॑ याहि म॒रुत्स॑खा रु॒द्भि॒: साम॑पीतय।
साभ॑या॒ उप॑ सु॒ष्टु॒तिं मा॒दय॑स्व॒ स्व॑र्णर ॥ १४ ॥

14. *Āgne yāhi marutsakhā rudrebhiḥ somapītaye.*
Sobharyā upa suṣṭutiṁ mādayasva svarṇare.

Agni, refulgent lord, friend of the mind and senses, come, arise in the heart with pranic energies for the protection and exaltation of the soul's joy. Come, accept the adorations and prayers of the self-confident celebrant, join his golden yajna and exalt the ecstasy of his communion.

॥ इत्यष्टमं मण्डलम ॥

॥ AUM ॥

RIGVEDA

ऋग्वेदः

Vol. IV

(With Original Sanskrit Text, Transliteration & Lucid English Translation in the Aarsh Tradition of Maharshi Yaska and Swami Dayananda)

English translation by
Dr. Tulsi Ram M.A., Ph.D. (London, U.K.)
(Professor, Administrator, Researcher and Writer)

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DIACRITICAL MARKS OF TRANSLITERATION

Vowels

अ	a	आ	ā	इ	i	इ	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ṝ
ऌ	ḷ	ॡ	ḹ				
ए	e	ए	ai	अ	o	अ	au

अनुस्वार (ं) ṁ विसग (:) ḥ

(ँ) ñ

Consonants

Guttural

क	k	ख	kh	ग	g	घ	gh	ङ	ṅ

Palatal

च	c	छ	ch	ज	j	झ	jh	ञ	ñ

Lingual

ट	ṭ	ठ	ṭh	ड	ḍ	ढ	ḍh	ण	ṇ

Dental

त	t	थ	th	द	d	ध	dh	न	n

Labial

प	p	फ	ph	ब	b	भ	bh	म	m

others

य	y	र	r	ल	l	व	v
श	ś	ष	ṣ	स	s	ह	h

( ) ’ ॐ ॐ

MANDALA-9

Mandala 9/Sukta 1

Pavamana Soma Devata, Madhucchanda Vaishvamitra Rshi

स्वादिष्ठया मदिष्ठया पवस्व साम धारया।
इन्दाय पातव सुतः ॥ १ ॥

1. *Svādiṣṭhayā madiṣṭhayā pavasva soma dhārayā. Indrāya pātave sutaḥ.*

O Soma, Spirit of Divinity, peace and glory of existence distilled in the essence for the soul's being, flow in the sweetest and most exhilarating streams of ecstasy, cleanse and sanctify us unto purity and constancy, and initiate us into the state of ananda, divine glory.

(Soma in the physical sense is an exhilarating drink, in the aesthetic sense it is ecstasy, in the psychic sense it is ananda, and in the spiritual sense it is elevation of the soul to the experience of divinity. It is the peace, purity and glory of life, any power physical, social or divine that leads to satyam (truth), shivam (goodness), and sundaram (beauty) of life, anything, power and person that gives us an experience of sacchidananda, the real, the intelligent and the blissful state of the life divine. In short, Soma is satyam, shivam and sundaram, the sat, the chit and the ananda of life. It is not restricted to a particular herb and a particular drink. The meaning of soma is open-ended on the positive side of life and

living joy.)

र॒ क्षो॒हा वि॒श्वच॑र्षणिर॒भि योनि॒मयो॑हतम।
दु॒णो॑ स॒धस्थ॒मास॑दत ॥ २ ॥

2. *Rakṣohā viśvacarṣaṇirabhi yonimayohatam.*
Druṇā sadhasthamāsadat.

You are the destroyer of negativity, destructivity and evil and darkness, you are universal watcher and guardian of all that is, you are centre of the origin and end of existence, veiled in impenetrable womb of gold, you are ever on the move yet settled and constant in the house of life. (Soma is Divinity Itself.)

व॒रि॒वो॒धात॑मो भव॒ मंहि॑ष्ठो वृत्र॒हन्त॑मः।
पषि॒ राधो॑ म॒घानाम ॥ ३ ॥

3. *Varivodhātamo bhava maṁhiṣṭho vṛtrahantamaḥ. Parṣi rādho maghonām.*

Be the highest giver of the cherished wealth of life, mightiest munificent, and the destroyer of want, suffering and darkness. Sanctify the wealth of the prosperous and powerful with showers of peace, purity and generosity.

अ॒भ्य॑र्ष म॒हानां॑ दे॒वानां॑ वी॒तिमन्ध॑सा।
अ॒भि वाज॑मु॒त श्रव॑ः ॥ ४ ॥

4. *Abhyarṣa mahānāṁ devānāṁ vītimandhasā.*
Abhi vājamuta śravaḥ.

Let your bounty flow free to the yajnic hall of the great and generous divine yajnic givers with gifts of holy food and prosperity, and bring us honour,

progress and fame.

त्वामच्छा चरामसि तदिदर्थं दिवदिंव।
इन्दा त्व न आशसः ॥ ५ ॥

5. *Tvāmacchā carāmasi tadidartham divedive.*
Indo tve na āśasaḥ.

Lord giver of showers of joy, we serve you with all our will and dedication, that alone is our end and aim of life day in and day out. All our hopes and aspirations centre in you.

पुनाति ते परिस्रुतं सामं सूयस्य दुहिता।
वारेण शश्वता तना ॥ ६ ॥

6. *Punāti te parisrutam somam sūryasya duhitā.*
Vāreṇa śaśvatā tanā.

The soma of your eternal peace and joy flowing universally, the dawn, daughter of the sun, glorifies with the sanctity of her exquisite cover of beauty.

तमीमण्वीः समय आ गृभ्णन्ति यायणा दश।
स्वसारः पाय दिवि ॥ ७ ॥

7. *Tamīmaṇvīḥ samarya ā gṛbhṇanti yoṣaṇo daśa.*
Svasāraḥ pārye divi.

That soma, sanctified by the dawn in the holy congregation of peaceful life yajna, ten fine and youthful sisterly senses and pranic energies receive and absorb for the achievement of the light of salvation.

तमीं हिन्वन्त्यगुवा धमन्ति बाकुरं दृतिम।
त्रिधातु वारणं मधु ॥ ८ ॥

8. *Tamīṁ hinvantyagruvo dhamanti bākuraṁ dṛtim.*
Tridhātu vāraṇaṁ madhu.

That thrice energised honey sweet and sanctified soma for the good of body, mind and soul, the ten prime senses and pranas receive and then stimulate the light of the soul within, which dispels the darkness of ignorance and eliminates the junk of negative fluctuations.

अभीꣳममघ्न्या उत श्रीणन्ति धनवः शिशुम।
सामिन्दाय पातव ॥ ९ ॥

9. *Abhīmamaghnyā uta śrīṇanti dhenavaḥ śiṣum.*
Somamindrāya pātave.

And this soma, further, the ten senses and pranas season and inflame with positive powers of the soul as the milk of inviolable cows seasons and inflames the power of soma juice, and then the enflamed joy of the soul nourishes and inspires the dedicated man like a divine baby for the achievement of spiritual glory.

अस्यदिन्दा मदष्वा विश्वा वृत्राणि जिघ्नत।
शूरा मघा च मंहत ॥ १० ॥

10. *Asyedindro madeṣvā viśvā vṛtrāṇi jighnate.*
Śūro maghā ca maṁhate.

And in the joy of this soma of peace and spiritual power, Indra, the human soul, blest with strength of body, power of mind and courage of the soul destroys all the evils and shades of darkness and rises in glory.

Mandala 9/Sukta 2

Pavamana Soma Devata, Medhatithi Kanva Rshi

पव॑स्व दव॒वीरति॑ प॒वित्रं॒ साम॒ रंह्या॑।
इन्द॑मिन्दा॒ वृषा॑ वि॑श ॥ १ ॥

1. *Pavasva devavīrati pavitraṁ soma raṁhyā. Indramindo vṛṣā viśa.*

O Soma, spirit of divinity, flow quick, purify our mind and senses, and fulfil our prayers for piety. Spirit of peace and spiritual joy in exuberance, bring us the glory of life and let it sanctify our heart and soul.

आ व॑च्यस्व॒ मह्यि॒ प्सरा॒ वृष॑न्दा द्यु॒म्नव॑त्तमः।
आ यानिं॑ ध॒ण॒सिः स॑दः ॥ २ ॥

2. *Ā vacyasva mahi psaro vṛṣendo dyumnavattamaḥ. Ā yoniṁ dharṇasiḥ sadaḥ.*

Blissful Spirit of divinity, give us food for the mind and soul, great you are, delightful, generous, most sublime, the origin, wielder and sustainer of the universe and the truth of universal knowledge.

अधु॑क्षत प्रि॒यं मधु॒ धारा॑ सु॒तस्य॑ वे॒धसः॑।
अ॒पा व॑सिष्ट सु॒क॒तुः ॥ ३ ॥

3. *Adhukṣata priyaṁ madhu dhārā sutasya vedhasaḥ. Apo vasiṣṭa sukratuḥ.*

The stream of soma purity, bliss and knowledge, distilled and flowing from the omniscient, showers honey sweets of life on us, and the holiness of the noble soma internalised inspires our actions.

महान्तं त्वा महीरन्वापो अषन्ति सिन्धवः ।
यद्गोभिर्वासयिष्यसे ॥ ४ ॥

4. *Mahāntaṁ tvā mahīranvāpo arṣanti sindhavaḥ.*
Yadgobhirvāsayiṣyase.

Just as great floods of water, rivers and seas join the great ocean, and the great ocean abides by you, O lord omnipotent, similarly all our will and actions abide in you, lord supreme, since by your word and powers you inspire them.

समुद्रो अप्सु मामृज विष्टम्भो धरुणो दिवः ।
सोमः पवित्रे अस्मयुः ॥ ५ ॥

5. *Samudro apsu māmṛje viṣṭambho dharuṇo divaḥ.*
Somaḥ pavitre asmayuḥ.

The lord is Samudra, universal space, from which everything follows. He is integrated with our streams of earthly waters, self-sustained and all sustaining, holder and sustainer of the regions of heavenly light. The lord giver of peace and bliss is ours, with us, in the holy business of our life and karma.

अचिक्रदद्वृषा हरिर्महान्मित्रा न दर्शतः ।
सं सूर्येण राचत ॥ ६ ॥

6. *Acikradadvṛṣā harirmahān mitro na darśataḥ.*
Saṁ sūryeṇa rocate.

Soma, Spirit of universal peace and bliss, is generous and virile, destroyer of suffering, great, noble guide as a friend, and proclaims his presence everywhere as he shines glorious with the sun.

गिरस्त इन्द्र आजसा ममृज्यन्त अपस्युवः ।
याभिमदाय शुम्भसे ॥ ७ ॥

7. *Girasta inda ojasā marmṛjyante apasyuvaḥ.*
Yābhirmadāya śumbhase.

Lord giver of peace and grandeur, your voices of the Veda, exponent of karma, by virtue of your divine lustre purify and sanctify the people. By the same voices you shine in divine glory for the joy of humanity.

तं त्वा मदाय घृष्वय उ लाककृत्नुमीमहे ।
तव प्रशस्तया महीः ॥ ८ ॥

8. *Taṁ tvā madāya ghṛṣvaya u lokakṛtnumīmahe.*
Tava praśastayo mahīḥ.

For the sake of joy and elimination of the suffering of life, we adore you, creator of the worlds of nature and humanity. O lord, great are your glories sung all round.

अस्मभ्यमिन्दविन्द्रयुमध्वः पवस्व धारया ।
पजन्यो वृष्टिमाँइव ॥ ९ ॥

9. *Asmabhyamindavindrayurmadhvaḥ pavasva dhārayā. Parjanyo vṛṣṭimāँ̆ iva.*

For us, O lord of peace and bliss, munificent giver of lustre and grandeur, bring showers of purity and the honey sweets of life as a cloud laden with showers of rain.

गाषा इन्दा नृषा अस्यश्वसा वाजसा उत ।
आत्मा यज्ञस्य पूव्यः ॥ १० ॥

10. *Goṣā indo nṛṣā asyaśvasā vājasā uta.*
Ātmā yajñasya pūrvyaḥ.

O lord of peace and glory, you are the very soul of yajna, original and eternal since you are the foremost fount of all giving. You are the giver of cows, lands and the voices of wisdom and culture. You are the giver of children and grand children over ages of humanity. You are the giver of horses and all advancement and progress in achievements. You are the giver of food, sustenance and all powers and victories of success. Pray be that for us all time.

Mandala 9/Sukta 3

Pavamana Soma Devata, Ajigarti Shunah Shepa, Krtrma Vaishvamitra Devarata Rshi

एष द्वा अर्मत्यः पण्वीरिव दीयति।
अभि दाणान्यासदम ॥ १ ॥

1. *Eṣa devo amartyaḥ parṇavīriva dīyati.*
Abhi droṇānyāsadam.

This Soma, spirit of divinity, eternal and immortal, expands to regions of the universe like soaring energy and pervades there as an immanent presence.

एष द्वा विपा कृता ति ह्वरांसि धावति।
पवमाना अदाभ्यः ॥ २ ॥

2. *Eṣa devo vipā kṛto'ti hvarāṁsi dhāvati.*
Pavamāno adābhyaḥ.

This refulgent spirit is celebrated by sages and, being undaunted, overtakes all crookedness, purifying and sanctifying everything and every mind.

एष द्वा विपन्युभिः पवमान ऋतायुभिः ।
हरिर्वाजाय मृज्यत ॥ ३ ॥

3. *Eṣa devo vipanyubhiḥ pavamāna ṛtāyubhiḥ. Harirvājāya mṛjyate.*

This refulgent spirit, light of life, saviour and harbinger of joy, glorified by celebrants and poets of rectitude is praised and adored for the achievement of victory and advancement.

एष विश्वानि वार्या शूरो यन्निव सत्वभिः ।
पवमानः सिषासति ॥ ४ ॥

4. *Eṣa viśvāni vāryā śūro yanniva satvabhiḥ. Pavamānaḥ siṣāsati.*

This divine spirit, pure, purifying and powerful, advancing by its own essential power as a hero, brings and distributes cherished gifts of life among the celebrants.

एष द्वा रथयति पवमाना दशस्यति ।
आविष्कृणोति वग्वनुम ॥ ५ ॥

5. *Eṣa devo ratharyati pavamāno daśasyati. Āviṣkṛṇoti vagvanum.*

This spirit of divinity going forward like a chariot, pure, purifying, gives the gifts of life and reveals new and latest words of advance knowledge as it moves on.

एष विपरभिष्टुता पा द्वा वि गाहत ।
दधदत्नानि दाशुषे ॥ ६ ॥

6. *Eṣa viprair-abhiṣṭuto'po devo vi gāhate.*
Dadhadratnāni dāśuṣe.

This spirit, divine, generous and refulgent, adored and exalted by sages and scholars, and holding jewel gifts of life for people of generous charity, watches and controls the actions of humanity and the laws of nature in operation.

एष दिवं॒ वि धा॑वति ति॒रा रजां॑सि॒ धार॑या।
पव॑मान॒ः कनि॑क्रदत॥ ७॥

7. *Eṣa divaṁ vi dhāvati tiro rajāṁsi dhārayā.*
Pavamānaḥ kanikradat.

This spirit with the waves of its power rushes and radiates unto the heavens across the skies and atomic oceans of space, pure, purifying and roaring like thunder.

एष दिवं॒ व्यास॑र॒त्ति॒रा रज॒ांस्यस्पृ॑तः।
पव॑मानः स्वध्व॒रः॥ ८॥

8. *Eṣa divaṁ vyāsarat tiro rajāṁsyaspṛtaḥ.*
Pavamānaḥ svadhvaraḥ.

This spirit radiates to the heavens across the atomic oceans of skies and spaces, unhurt and unopposed, pure, purifying, performing the cosmic yajna of love, non-violence and creation of new life in evolution.

एष प॒त्न॒न॒ जन्म॑ना द॒वा द॒वभ्य॑ः सु॒तः।
हरि॑ः प॒वित्र॑ अषति॥ ९॥

9. *Eṣa pratnena janmanā devo devebhyaḥ sutaḥ.*
Hariḥ pavitre arṣati.

This divine spirit since its timeless manifestation, revealed and manifested for the divines, arises in the pure hearts of humanity, eliminating pain and suffering.

एष उ स्य पुरुव्रता जज्ञाना जनयन्निषः ।
धारया पवत सुतः ॥ १० ॥

10. *Eṣa u sya puruvrato jajñāno janayanniṣaḥ.*
Dhārayā pavate sutaḥ.

This spirit of divinity, power of infinite law and action, creating and providing food, energy and sustenance for life, flows on in continuum, self-sustained, self-revealed, discovered, self-realised.

Mandala 9/Sukta 4

Pavamana Soma Devata, Hiranyastupa Angirasa Rshi

सना च सामं जषिं च पवमान महि श्रवः ।
अथा ना वस्यसस्कृधि ॥ १ ॥

1. *Sanā ca soma jeṣi ca pavamāna mahi śravaḥ.*
Athā no vasyasaskṛdhi.

O Soma, divine spirit of peace and joy, eternal power of love and friendship, most renowned giver of food and sustenance, win over the opponents and make us happy and prosperous, more and ever more.

सना ज्यातिः सना स्व१र्विश्वा च सामं साभगा ।
अथा ना वस्यसस्कृधि ॥ २ ॥

2. *Sanā jyotiḥ sanā svarviśvā ca soma saubhagā.*
Athā no vasyasaskṛdhi.

Soma, spirit of divine love and joy, give us

eternal light, give us heavenly joy, and give us all good fortunes of the world and make us happy and prosperous more and ever more.

सना॒ द ꣳमु॒त कतु॒मपꣳ साम॒ मृधा॑ जहि।
अथा॑ ना॒ वस्यꣳसस्कृधि॥ ३॥

3. *Sanā dakṣamuta kratumapa soma mṛdho jahi.*
Athā no vasyasaskṛdhi.

Soma, spirit of peace and excellence, give us strength and efficiency, protect and promote our noble actions, and ward off all sin, violence and evil forces, and thus make us happy and successful, more and ever more.

पवी॑तारः पुनी॒तन॒ साम॒मिन्दा॑य॒ पात॑व।
अथा॑ ना॒ वस्यꣳसस्कृधि॥ ४॥

4. *Pavītāraḥ punītana somamindrāya pātave.*
Athā no vasyasaskṛdhi.

O sages, harbingers of purity, purify and enhance the soma spirit of peace and joy for Indra, the growth of power, protection and excellence of the world and thus make us happy and prosperous more and ever more.

त्वं सूय॑ꣳ न॒ आ भ॑ज॒ तव॒ कत्वा॒ तवा॒तिभिः।
अथा॑ ना॒ वस्यꣳसस्कृधि॥ ५॥

5. *Tvaṁ sūrye na ā bhaja tava kratvā tavotibhiḥ.*
Athā no vasyasaskṛdhi.

O Soma take us high to the light of the sun in knowledge and purity by your noble speech and action and by your paths of protection and progress, and thus

make us happy and prosperous more and ever more.

तव॒ क॒त्वा॒ तवा॒तिभि॒ज्याक्पश्यम॒ सूय॑म।
अथा॑ ना॒ वस्य॑सस्कृधि॥ ६॥

6. *Tava kratvā tavotibhirjyok paśyema sūryam.*
Athā no vasyasaskṛdhi.

By your noble actions, O spirit of peace and piety, and by your protections and promotions, bless us that we may ever see and internalise the eternal light of the sun, and thus make us happy and prosperous more and ever more.

अ॒भ्य॑ष स्वायुध॒ साम॑ द्विबह॑सं र॒यिम।
अथा॑ ना॒ वस्य॑सस्कृधि॥ ७॥

7. *Abhyarṣa svāyudha soma dvibarhasaṁ rayim.*
Athā no vasyasaskṛdhi.

Soma, creative and inspiring spirit of the world, noble wielder and controller of the dynamics of life, bless us with wealth and vision good enough for both this life and the life beyond, and thus make us happy and prosperous for the life divine for ever.

अ॒भ्य॑ृषान॑पच्युता र॒यिं स॒मत्सु॑ सास॒हिः।
अथा॑ ना॒ वस्य॑सस्कृधि॥ ८॥

8. *Abhyarṣānapacyuto rayiṁ samatsu sāsahiḥ.*
Athā no vasyasaskṛdhi.

Soma, spirit of divinity, infallible and victorious in the conflicts of nature and humanity, bring us wealth of imperishable and unconquerable character and make us happy and prosperous for ever.

त्वां यज्ञैरवीवृधन्पवमान विधर्मणि।
अथा नो वस्यसस्कृधि॥ ९॥

9. *Tvāṁ yajñairavīvṛdhan pavamāna vidharmaṇi.*
Athā no vasyasaskṛdhi.

Soma, spirit of purity and purifying power for all, celebrants exalt you by yajnic performance in order that you protect them to abide within their bounds of Dharma. Pray protect us in our Dharma and make us happy and prosperous more and ever more.

रयिं नश्चित्रमश्विनमिन्दो विश्वायुमा भर।
अथा नो वस्यसस्कृधि॥ १०॥

10. *Rayiṁ naścitram-aśvinam-indo viśvāyumā bhara.*
Athā no vasyasaskṛdhi.

Soma, spirit of divine peace and bliss, bring us wealth, honour and excellence of wonderful, progressive and universal character and thus make us eternally happy and prosperous more and ever more.

Mandala 9/Sukta 5

Apriya Sukta, Mantrawise Devata, Asita or Devala Kashyapa Rshi

समिद्धो विश्वतस्पतिः पवमानो वि राजति।
प्रीणन्वृषा कनिक्रदत॥ १॥

1. *Samiddho viśvataspatiḥ pavamāno vi rājati.*
Prīṇan vṛṣā kanikradat.

Refulgent sovereign ruler and sustainer of the world, Pavamana, pure and purifying, shines in glory, giving fulfilment to all, generous and virile, roaring as

thunder all round.

तनूनपात्पवमानः शृङ्ग शिशानो अषति।
अन्तरिक्षेण रारजत ॥ २ ॥

2. *Tanūnapāt pavamānaḥ śṛṅge śiśāno arṣati.*
Antarikṣeṇa rārajat.

Pavamana, lord pure and purifying, self-manifested, unfallen, infallible and imperishable, blazing on top of all, exists and operates, illuminating and glorifying the heaven and beautifying the earth.

इळन्यः पवमाना रयिवि राजति द्युमान।
मधोधाराभिराजसा ॥ ३ ॥

3. *Īḷenyaḥ pavamāno rayirvi rājati dyumān.*
Madhor-dhārābhir-ojasā.

Adorable, immaculate and beatifying lord of light shines by his own lustre with honey sweet showers of beauty and joy on earth.

बर्हिः प्राचीनमाजसा पवमानः स्तृणन्हरिः।
देवेषु देव ईयते ॥ ४ ॥

4. *Barhiḥ prācīnam-ojasā pavamānaḥ stṛṇan hariḥ.*
Deveṣu deva īyate.

Self-refulgent lord infinite, pure and purifying, pervading the timeless world of existence by his lustre and majesty and withdrawing it unto himself is manifested and operative in all divine things of the universe and is, as such, realised through them.

उदातेजिहत बृहद द्वारा देवीहिरण्ययीः।
पवमानेन सुष्टुताः ॥ ५ ॥

5. *Udātair-jihate bṛhad dvāro devīr-hiraṇyayīḥ.*
Pavamānena suṣṭutāḥ.

The golden doors of divinity vast as space celebrated along with the divine spirit of universal purity, open to the seekers in response to their effort in meditation and research.

सुशिल्प बृहती मही पवमाना वृषण्यति।
नक्तोषासा न दर्शत ॥ ६ ॥

6. *Suśilpe bṛhatī mahī pavamāno vṛṣaṇyati.*
Naktoṣāsā na darṣate.

Beautiful and beatific, vast and grand heaven and earth, the lord of piety and purity loves to shower with grace and abundance as he does the night and day, the glorious dawn and dusk.

उभा देवा नृचक्षसा होतारा दैव्या हुव।
पवमान इन्दो वृषा ॥ ७ ॥

7. *Ubhā devā nṛcakṣasā hotārā daivyā huve.*
Pavamāna indro vṛṣā.

Indra, generous lord and giver of glory and excellence, and Pavamana, lord giver of peace, piety and purity, both refulgent manifestations of supreme divinity, relentless guardians of humanity, divine high priests of the yajna of creation and showers of grace, I invoke and pray and worship.

भारती पवमानस्य सरस्वतीळा मही।
इमं नो यज्ञमा गमन्तिस्रो देवीः सुपेशसः ॥ ८ ॥

8. *Bhāratī pavamānasya sarasvatīḷā mahī.*
Imaṁ no yajñamā gaman tisro devīḥ supeṣasaḥ.

May Bharati, divine mother bearer of earthly life, Sarasvati, dynamic spirit of all-knowledge in flow, Mahi, divine spirit of existential sustenance, and Ila, infinite reservoir of knowledge, will and passion of divinity for being, may this threefold divinity of the supreme lord of existence, immanent and transcendent, gracious and beatifying, pure and purifying, move and bless this yajna of our pious living.

त्वष्टा॑रमग्र॒जां गो॒पां पु॑रो॒यावा॑न॒मा हु॑व ।
इन्दु॒रिन्द्र॒ वृषा॒ हरि॒: पव॑मानः प्र॒जाप॑तिः ॥ ९ ॥

9. *Tvaṣṭāramagrajāṁ gopāṁ puroyāvānamā huve. Indurindro vṛṣā hariḥ pavamānaḥ prajā-patiḥ.*

I invoke and worship Tvashta, the creative maker, first manifested, protector and sustainer of the world, and first pioneer and guide. I invoke and worship Indra, the same lord of power, excellence and glory, Indu, lord of peace and beatitude, Vrsha, generous giver of showers of wealth and beauty, Hari, creator and sustainer, Pavamana, lord of purity and graciousness, and Prajapati, supreme father of his children in existence.

वन॒स्पतिं॑ पवमान॒ मध्वा॒ सम॑ङ्ग्धि धार॑या ।
स॒हस्र॑वल्शं॒ हरि॑तं॒ भाज॑मानं हिर॒ण्यय॑म ॥ १० ॥

10. *Vanaspatiṁ pavamāna madhvā samaṅgdhi dhārayā. Sahasravalśaṁ haritaṁ bhrājamānaṁ hiraṇyayam.*

O Pavamana, lord of piety and purity in divine flow, with honeyed showers of health and excellence bless and beautify this world of nature and humanity of

a thousandfold variety clothed in dear green gold of blazing beauty and divine grandeur.

विश्वे॑ दे॒वाः॒ स्वाहा॑कृतिं॒ पव॑मान॒स्या ग॑त।
वा॒युबृ॑हस्पति॒ः सूया॒ ग्निरिन्द्रः॑ स॒जाष॑सः ॥ ११ ॥

11. *Viśve devāḥ svāhākṛtiṁ pavamānasyā gata.*
Vāyur-bṛhaspatiḥ sūryo'gnir-indraḥ sajoṣasaḥ.

May all divinities of the world come and join this holy song of homage in honour of the lord of piety, purity and beatitude. Let the vibrant pioneer, eminent scholar, brilliant giver of enlightenment, enlightened leader, mighty ruler, all dear and united in love and faith, come and join and celebrate in peace and joy.

Mandala 9/Sukta 6

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

म॒न्दया॑ सा॒म॒ धार॑या॒ वृषा॑ पवस्व दे॒व॒युः।
अव्या॒ वार॑ष्वस्म॒युः ॥ १ ॥

1. *Mandrayā soma dhārayā vṛṣā pavasva devayuḥ.*
Avyo vāreṣvasmayuḥ.

O Soma, divine spirit of peace and beatitude, you are the generous power divine, lover of divinities, pervasive in stars and planets in space. You are for us too, pray flow in exciting streams of joy and bless us with peace and purity.

अ॒भि त्यं मद्यं॑ मद॒मिन्द॒विन्द्र॒ इति॑ ार।
अ॒भि वा॒जिना॒ अव॑तः ॥ २ ॥

2. *Abhi tyaṁ madyaṁ madamindavindra iti kṣara.*
Abhi vājino arvataḥ.

O lord of power and peace, love and chivalry, release that exciting and beatifying flow of divine spirit of ecstasy and enthusiasm which blesses us with strength and speed worthy of warriors pressing on way to victory.

अभि त्यं पूर्व्यं मदं सुवाना अष पवित्र आ।
अभि वाजमुत श्रवः॥ ३॥

3. *Abhi tyaṁ pūrvyaṁ madaṁ suvāno arṣa pavitra ā.*
Abhi vājamuta śravaḥ.

O spirit of power and purity, you are the creator and giver of eternal passion for life, its honour and excellence. Pray inspire us with passion which leads us to victory, honour and fame.

अनु द्रप्सास इन्दव आपो न प्रवतासरन।
पुनाना इन्दमाशत॥ ४॥

4. *Anu drapsāsa indava āpo na pravatāsaran.*
Punānā indramāśata.

The streams of that inspiring power and passion flow on without interruption like showers of rain and, inspiring, sanctifying and beatifying, bring us honour, excellence and fame for the soul.

यमत्यमिव वाजिनं मृजन्ति याषणा दश।
वन कीळन्तमत्यविम॥ ५॥

5. *Yamatyamiva vājinaṁ mṛjanti yoṣaṇo daśa.*
Vane krīḷantam-atyavim.

The soul, now that it is past the process of purification, like soma after filteration, and sports in the world of beauty, ten youthful senses and pranas

invigorate and shine like a chivalrous warrior on way to victory.

तं गाभिर्वृषणं रसं मदाय देववीतय।
सुतं भरायं सं सृज॥ ६॥

6. *Taṁ gobhir-vṛṣaṇaṁ rasaṁ madāya devavītaye.*
Sutaṁ bharāya saṁ sṛja.

That exuberant ecstasy distilled through sense, mind and intelligence for the love and worship of divinity, O man, further create and develop through communion with the spirit of peace and beatitude for joyous victory in the battle of life.

देवा देवाय धारयेन्द्राय पवत सुतः।
पया यदस्य पीपयत॥ ७॥

7. *Devo devāya dhārayendrāya pavate sutaḥ.*
Payo yadasya pīpayat.

Self- refulgent and generous lord divine creates and showers streams of distilled soma for the blessed illustrious human soul in communion since it is the lord who creates the soma originally for the seeker who cares for a drink of the nectar.

आत्मा यज्ञस्य रंह्या सुष्वाणः पवत सुतः।
पत्नं नि पाति काव्यम॥ ८॥

8. *Ātmā yajñasya raṁhyā suṣvāṇaḥ pavate sutaḥ.*
Pratnaṁ ni pāti kāvyam.

The divine lord of joy and pure bliss, Soma, is the soul of yajna and, all inspiring creator of bliss, pervades and vibrates with power, fulfilling the seeker's

desire, and thus the lord protects and promotes the eternal beauty and poetry of life.

एवा पुनान इन्द्रयुमदं मदिष्ठ वीतयं।
गुहा चिद्दधिष गिरः ॥ ९ ॥

9. *Evā punāna indrayur-madaṁ madiṣṭha vītaye. Guhā ciddadhiṣe giraḥ.*

O lover of Indra, the soul of humanity, most joyous spirit, pure and purifying thus, exalt and edify the beauty and ecstasy of life for the peace and ultimate freedom of the soul since, after all, you hold the sacred voice of divinity in the cave of the heart.

Mandala 9/Sukta 7

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

असृगमिन्दवः पथा धमन्ॄतस्यं सुश्रियंः।
विदाना अस्य याजनम ॥ १ ॥

1. *Asṛgram-indavaḥ pathā dharmannṛtasya suśriyaḥ. Vidānā asya yojanam.*

Knowing the relevance of their vibrant action in Dharma, wise sages, brilliant and gracious, move by the path of rectitude following the eternal law of existence created by the lord of peace and glory.

प धारा मध्वो अग्रिया महीरपा वि गाहत।
हविर्हविष्षु वन्द्यः ॥ २ ॥

2. *Pra dhārā madhvo agriyo mahīrapo vi gāhate. Havirhaviṣṣu vandyaḥ.*

Most adorable of the adorables, worthy of worship, Soma, lord of peace and joy, first and foremost

of the honey streams of life, pervades the dynamics of existence in the eternal law.

प युजा वाचा अग्रिया वृषावं चकदद्वनं।
सद्माभि सत्या अध्वरः ॥ ३ ॥

3. *Pra yujo vāco agriyo vṛṣāva cakradadvane.*
Sadmābhi satyo adhvaraḥ.

First and foremost, generous and eternal lord Soma of love free from violence proclaims the words of truth relevant to yajnic life and calls up the devotees to the hall of yajna in peace and bliss.

परि यत्काव्या कविनृम्णा वसानो अर्षति।
स्वर्वाजी सिषासति ॥ ४ ॥

4. *Pari yat kāvyā kavirnṛmṇā vasāno arṣati.*
Svarvājī siṣāsati.

When the poetic spirit of omniscience wrapped in glory moves and inspires the vision and imagination of the poet, the creative spirit flies to the heavens and celebrates divinity in poetry.

पवमाना अभि स्पृधा विशा राजेव सीदति।
यदीमृण्वन्ति वेधसः ॥ ५ ॥

5. *Pavamāno abhi spṛdho viśo rājeva sīdati.*
Yadīmṛṇvanti vedhasaḥ.

The pure and purifying Soma rises over all rivals and sits on top of people like a ruler when the wise sages pray and move his attention and love.

अव्या वार परि पिया हरिवनेषु सीदति।
रभा वनुष्यत मती ॥ ६ ॥

6. *Avyo vāre pari priyo harirvaneṣu sīdati.*
Rebho vanuṣyate matī.

Over the regions of light, dear, loved and destroyer of suffering, Soma, Spirit of purity and energy, resides in the heart of happy celebrants and, eloquent and inspiring, illuminates and beatifies their heart and intellect.

स वा॒युमिन्द्र॑मश्विना॒ सा॒कं मद॑न गच्छति।
रणा॒ या अ॑स्य॒ धर्म॑भिः ॥ ७ ॥

7. *Sa vāyum-indram-aśvinā sākaṁ madena gacchati. Raṇā yo asya dharmabhiḥ.*

He who happily abides by the laws of this Soma, spirit of vibrant purity, goes forward in life with powers of ruling strength and excellence and sagely people of noble knowledge and unfailing action.

आ मि॒त्रावरु॑णा॒ भग॑ं मध्व॑ः पवन्त ऊ॒मय॑ः।
वि॒दा॒ना अ॑स्य॒ शक्म॑भिः ॥ ८ ॥

8. *Ā mitrāvaruṇā bhagaṁ madhvaḥ pavanta ūrmayaḥ. Vidānā asya śakmabhiḥ.*

Those wise sages of knowledge, whose sweet will and loving emotions abide by divine love and friendship, freedom and justice, and excellence and generosity, live happy and prosperous in a state of vibrancy like waves of sparkling streams, by the love and exhilaration of Soma, spirit of peace and purity.

अ॒स्मभ्यं रादसी र॒यिं मध्वा॒ वाज॑स्य सा॒तय॑।
श्रवा॒ वसू॑नि॒ सं ज॑ितम ॥ ९ ॥

9. *Asmabhyaṁ rodasī rayiṁ madhvo vājasya sātaye.*
Śravo vasūni saṁ jitam.

May heaven and earth lead us to acquisition of wealth, sweet homes, honour, excellence and fame for winning the higher victories of life.

Mandala 9/Sukta 8

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

एत सोमा अभि प्रियमिन्द्रस्य कामम क्षरन।
वर्धन्ता अस्य वीर्यम॥ १॥

1. *Ete somā abhi priyam-indrasya kāmamakṣaran.*
Vardhanto asya vīryam.

These soma streams of life flow free and fulfil the cherished desires of humanity and exalt the creative splendour of the soul.

पुनानासश्चमूषदो गच्छन्ता वायुमश्विना।
ते नो धान्तु सुवीर्यम॥ २॥

2. *Punānāsaś-camūṣado gacchanto vāyumaśvinā.*
Te no dhāntu suvīryam.

The same soma streams of life distilled from nature, contained in deep reservoirs, vibrating in human veins and nerves, marshalling in social forces energise and motivate the vibrant scholar and the pursuers of jnana-yoga and karma-yoga in knowledge and action. May they bring us the lustre and vitality of creative splendour and graces of culture, sanctifying as they are.

इन्द्रस्य साम राधस पुनाना हार्दि चादय।
ऋतस्य यानिमासदम॥ ३॥

3. *Indrasya soma rādhase punāno hārdi codaya.*
Ṛtasya yonimāsadam.

O Soma, peace and power of the divine spirit, purifying and sanctifying the life of humanity, inspire and energise the heart and passion of Indra, the human soul settled at the seed centre of the truth of existence, for winning the ultimate success and victory of life.

मृजन्ति त्वा दश क्षिपो हिन्वन्ति सप्त धीतयः ।
अनु विप्रा अमादिषुः ॥ ४ ॥

4. *Mṛjanti tvā daśa kṣipo hinvati sapta dhītayaḥ.*
Anu viprā amādiṣuḥ.

O Soma, human soul at peace, ten energized and energizing modes of nature, subtle and gross elements, give you the beautiful body form, and seven inspiring faculties of sense and mind inspire and move you to think and act. Thus equipped, let the wise sages provide you pleasure and enlightenment with secular and sacred literature.

देवभ्यस्त्वा मदाय कं सृजानमति मेष्यः ।
सं गाभिर्वासयामसि ॥ ५ ॥

5. *Devebhyastvā madāya kaṁ sṛjānamati meṣyaḥ.*
Saṁ gobhir-vāsayāmasi.

O Soma, man of peace and joy, while you are creating psychic and spiritual joy for the service and pleasure of nature and noble humanity, we, generous mother powers and sagely scholars, nourish and enlighten you with milk and noble voices of wisdom and vision of divinity.

पुनानः कलशष्वा वस्त्राण्यरुषा हरिः ।
परि गव्यान्यव्यत ॥ ६ ॥

6. *Punānaḥ kalaśeṣvā vastrāṇyaruṣo hariḥ.*
Pari gavyānyavyata.

Soma, lord of peace and purity, destroyer of suffering, manifests in refulgent forms of existence and pervades all round in stars and planets of the universe.

मघान आ पवस्व ना जहि विश्वा अप द्विषः ।
इन्दा सखायमा विश ॥ ७ ॥

7. *Maghona ā pavasva no jahi viśvā apa dviṣaḥ.*
Indo sakhāyamā viśa.

Lord of peace and bliss, come and purify the devotees, men of wealth, power and honour, and ward off all our negativities, oppositions, jealousies and enmities from us and bless us all to live together as friends.

वृष्टिं दिवः परि स्रव द्युम्नं पृथिव्या अधि ।
सहा नः साम पृत्सु धाः ॥ ८ ॥

8. *Vṛṣṭiṁ divaḥ pari srava dyumnaṁ pṛthivyā adhi.*
Saho naḥ soma pṛtsu dhāḥ.

O Soma, shower the lights of heaven and wealth, power and glory over the earth. Give us courage, patience and fortitude, hold on to us in battles of life and give us the final victory.

नृचा सं त्वा वयमिन्दपीतं स्वविदम ।
भगीमहि पजामिषम ॥ ९ ॥

9. *Nṛcakṣasaṁ tvā vayam-indrapītaṁ svarvidam.*
Bhakṣīmahi prajāmiṣam.

All-watching guardian of humanity, omniscient lord of bliss, adored and self-realised by the soul of humanity, we pray for the gift of food and energy, light and knowledge, and all round happiness for all people of the world, your children.

Mandala 9/Sukta 9

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

परि॑ प्रि॒या दि॒वः क॒विव॑यांसि न॒प्त्य॑ हि॒तः ।
सु॒वा॒ना या॑ति क॒विक्र॑तुः ॥ १ ॥

1. *Pari priyā divaḥ kavir-vayāṁsi naptyorhitaḥ.*
Suvāno yāti kavikratuḥ.

Soma, cosmic soul, darling of the heavens and loved of enlightened people, poetic creator, immanent in his own creations, pervading all regions of the universe, moves around omnipresent, inspiring, creating and doing all those acts which are exclusively worthy of the omniscient and omnipotent creator.

पप्र॒ ाय्या॑य॒ पन्य॑स॒ जना॑य॒ जुष्टा॑ अ॒दुह॑े ।
वी॒त्यर्ष॒ चनि॑ष्ठया ॥ २ ॥

2. *Prapra kṣayāya panyase janāya juṣṭo adruhe.*
Vītyarṣa caniṣṭhayā.

O Soma, loved and cherished of all, ever move with love and favours of grace to every home and every region of the world for the celebrant and all men free from jealousy and enmity, and bless them all with joy

and life's fulfilment.

स सूनुमातरा शुचिर्जाता जात अरोचयत।
महान्महो ऋतावृधा॥ ३॥

3. *Sa sūnur-mātarā śucir-jāto jāte arocayat.*
Mahān mahī ṛtāvṛdhā.

He, creator of the universe, pure and great, self-manifested, illuminates the great and glorious heaven and earth, mothers of the created world which observe and exalt the eternal laws of existence.

स सप्त धीतिभिर्हिता नद्य' अजिन्वदद्रुहः।
या एकमक्षि वावृधुः॥ ४॥

4. *Sa sapta dhītibhirhito nadyo ajinvad-adruhaḥ.*
Yā ekamakṣi vāvṛdhuḥ.

He, exhilarating divine consciousness, is received through seven stages of mental and spiritual realisation and, thus realised, sets seven streams of individual consciousness, negativities eliminated, aflow which reveal the exalting presence of the one universal light of existence.

ता अभि सन्तमस्तृतं मह युवानमा दधुः।
इन्दुमिन्द्र तव व्रत॥ ५॥

5. *Tā abhi santam-astṛtaṁ mahe yuvānamā dadhuḥ. Indum-indra tava vrate.*

Indra, lord of light and joy, those seven mental and spiritual stages of divine perception and reception direct the joyous soul, which is ever existent, ever young and inviolable, to abide in the great discipline of your

divine law.

अभि वह्निरमर्त्यः सप्त पश्यति वावहिः ।
किविर्देवीरतर्पयत ॥ ६ ॥

6. *Abhi vahnir-amartyaḥ sapta paśyati vāvahiḥ.*
Krivir-devīr-atarpayat.

The enlightened soul, immortal and inviolable, user and inspirer of its human mind and sense, whom seven modes of Prakrti and seven pranas define in the existential state, overwatches the seven and, generous like a fount of nectar, fulfills all the seven, i.e., when they have fulfilled their function he retires them, and they resolve into their mother source of Prakrti.

अवा कल्पेषु नः पुमस्तमांसि सोम याध्या ।
तानि पुनान जङ्घनः ॥ ७ ॥

7. *Avā kalpeṣu naḥ pumas-tamāṁsi soma yodhyā.*
Tāni punāna jaṅghanaḥ.

O Soma, soul supreme, lord of peace and joy, pure and purifying, cast away from us all sin and darkness throughout all ages and all states of existence, eliminate them all and protect us, save us, redeem us.

नू नव्यस नवीयस सूक्ताय साधया पथः ।
पत्रवदाचया रुचः ॥ ८ ॥

8. *Nū navyase navīyase sūktāya sādhayā pathaḥ.*
Pratnavad-rocayā rucaḥ.

For sure and in truth, for our latest song of praise and for our new life of divinity, open up the paths of progress so that we reach you with our adorations. O

lord of light, shine and illuminate as ever.

पव॑मान॒ महि॒ श्रवा॒ गामश्वं॑ रासि वी॒रव॑त।
सना॑ म॒धां सना॒ स्व॑ः ॥ ९ ॥

9. *Pavamāna mahi śravo gāmaśvaṁ rāsi vīravat.*
Sanā medhāṁ sanā svaḥ.

O lord of purity purifying all, all munificent, give us great fame and excellence, lands and cows, literature and culture, horses and transport, progress and victory and heroic children. Give us vision and intelligence, give us the peace, the light and the joy of supreme freedom.

Mandala 9/Sukta 10

Pavamana Soma Devata, Asita or Davala Kashyapa Rshi

प स्वा॒नासा॒ रथा॑इवा॒ वन्ता॒ न श्र॑व॒स्यव॑ः।
सामा॑सा रा॒य अ॑क्रमुः ॥ १ ॥

1. *Pra svānāso rathā ivā'rvanto na śravasyavaḥ.*
Somāso rāye akramuḥ.

The seekers of soma in search of food for body, mind and soul rush on like resounding charioteers and warriors of horse, and go forward for the achievement of life's wealth.

हि॒न्वा॒नासा॒ रथा॑इव दधन्वि॒र गभ॑स्त्याः।
भरा॑सः का॒रिणा॑मिव ॥ २ ॥

2. *Hinvānāso rathā iva dadhanvire gabhastyoḥ.*
Bharāsaḥ kāriṇāmiva.

Dynamic are the seekers like heroes

commanding superfast chariots laden with riches, holding controls in their hands, their shouts of victory rising like poet's songs of celebration.

राजा॑ना॒ न प॑शस्ति॒भि॒: सामा॑सा॒ गाभि॑रञ्जत।
य॒ज्ञा न स॒प्त धा॒तृभि॑: ॥ ३ ॥

3. *Rājāno na praśastibhiḥ somāso gobhirañjate.*
Yajño na sapta dhātṛbhiḥ.

Like kings celebrated by songs of praise, like yajna beautified by seven priests, the soma seekers are hallowed by songs of praise as soma is energised by sun-rays.

परि॑ सु॒वा॒नास॒ इन्द॑वो॒ मदा॑य ब॒हणा॑ गि॒रा।
सु॒ता अ॑र्षन्ति॒ धार॑या ॥ ४ ॥

4. *Pari suvānāsa indavo madāya barhaṇā girā.*
Sutā arṣanti dhārayā.

Streams of soma distilled and consecrated by the hallowed voice of the Veda flow round for the joy of mankind.

आ॒पा॒नासा॑ वि॒वस्व॑ता॒ जनन्त॒ उषसा॒ भग॑म।
सू॒रा॒ अ॒ण्वं॑ वि त॑न्वत ॥ ५ ॥

5. *Āpānāso vivasvato jananta uṣaso bhagam.*
Sūrā aṇvaṁ vi tanvate.

The brave and brilliant seekers of soma, light of divinity, having drunk the glory of the rising sun at dawn and themselves rising in glory, extend and spread the light of subtle knowledge around like light of the sun.

अप॒ द्वारा॑ मती॒नां प॒त्ना ऋ॑ण्वन्ति का॒रव॑: ।
वृष्णा॒ हर॑स आ॒यव॑: ॥ ६ ॥

6. *Apa dvārā matīnāṁ pratnā ṛṇvanti kāravaḥ.*
Vṛṣṇo harasa āyavaḥ.

Veteran scholars and artists, blest with the flames and showers of the light and generosity of the omnificent lord of soma, open wide the doors of divine knowledge and will for all humanity over the world.

स॒मी॒ची॒नास॑ आसत॒ होता॑रः स॒प्तजा॑मयः ।
प॒दमेक॑स्य॒ पिप्र॑तः ॥ ७ ॥

7. *Samīcīnāsa āsate hotāraḥ saptajāmayaḥ.*
Padamekasya pipratah.

Seven priests in unison as brothers, happy and dedicated with peace at heart, sit on the vedi and fulfill the yajna in honour of one sole divinity for one sole purpose in the service of humanity and divinity.

नाभा॒ नाभि॑न॒ आ द॑दे॒ च हु॒श्चित्सू॒र्य॒ सचा॑ ।
क॒वरप॑त्य॒मा दु॑हे ॥ ८ ॥

8. *Nābhā nābhiṁ na ā dade cakṣuścit sūrye sacā.*
Kaverapatyamā duhe.

In the core of the heart we hold the yajna and the lord of yajna, our eye fixed on the sun with love and reverence, and thereby we distil the light and peace of existence, reflection of omniscient and creative divinity.

अ॒भि पि॒या दि॒वस्प॒दम॑ध्व॒र्युभि॒र्गुहा॑ हि॒तम् ।
सूर॑: पश्यति॒ च॑ सा ॥ ९ ॥

9. *Abhi priyā divaspadam-adhvaryubhir-guhā hitam. Sūraḥ paśyati cakṣasā.*

The brave visionary of soma creativity sees the heavenly light and the vision of the light giver, distilled, concentrated and treasured in the core of the heart by the performers of soma yajna.

Mandala 9/Sukta 11

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

उपास्म गायता नरः पवमानायेन्दवे।
अभि देवाँ इयक्षते॥ १॥

1. *Upāsmai gāyatā naraḥ pavamānāyendave.*
Abhi devāň iyakṣate.

O leading lights of humanity, to win the wealth of life's joy, work and sing in thanks and adoration for this infinite fount of pure bliss which overflows and yearns to join and inspire the noble creative performers of yajna.

अभि त मधुना पया थर्वाणा अशिश्रयुः।
देवं देवाय देवयु॥ २॥

2. *Abhi te madhunā payo'tharvāṇo aśiśrayuḥ.*
Devaṁ devāya devayu.

O Soma, you are the lover of the noble and divine, and you love to bless humanity to rise to divinity. The Atharvans, people on the rock-bed foundation of piety, are steadfast, they direct their concentrated mind to you and drink the life giving nectar mixed with honey sweets of divinity.

स नः॑ पवस्व॒ शं ग॒व॒ शं जना॑य॒ शमव॑त।
शं रा॑ज॒न्नोष॑धीभ्यः ॥ ३ ॥

3. *Sa naḥ pavasva śaṁ gave śaṁ janāya śamarvate.*
Śaṁ rājann-oṣadhībhyaḥ.

O Soma, self-refulgent light, life of life, flow free and bring us fertility for the cow, agility for the horse and maturity for the herbs and trees, undisturbed efficiency for the senses, peace and tranquillity for the mind and soul, and peace, prosperity and joy for the people.

ब्रभ॑व॒ नु स्वत॑वस रु॒णाय॑ दिवि॒स्पृश॑।
साम्ने॑ गा॒थम॑र्चत ॥ ४ ॥

4. *Babhrave nu svatavase'ruṇāya divispṛśe.*
Somāya gātham-arcata.

Offer songs of adoration to Soma, lord sustainer of the universe, self-potent and omnipresent, who pervades boundless even to the heights of highest heavens.

हस्त॑च्युतभि॒रद्रि॑भिः सु॒तं सामं पुनीतन।
मधा॒वा धा॑वता॒ मधु॑ ॥ ५ ॥

5. *Hastacyutebhir-adribhiḥ sutaṁ somaṁ punī-tana.*
Madhāvā dhāvatā madhu.

As soma juice is extracted with stones worked by hands, refined and seasoned with honey and milk, so O lord, let my mind be refined and purified with repeated chants of the sacred voice, and let it be sanctified with the honey of devotion and let it be absorbed in the honey sweet of divinity.

नम॒सदुप॑ सीदत द॒ध्नद॒भि श्रीणी॑तन।
इन्दु॒मिन्द॑ं दधातन॥ ६॥

6. *Namasedupa sīdata dadhnedabhi śrīṇītana.*
Indum-indre dadhātana.

O Soma, eternal peace and joy, come, listen and abide by our homage at the closest, be one with our prayer and meditation, hold our mind and spirit in concentration within the ecstasy of your divine glory.

अ॒मि॒त्र॒हा विच॑षणि॒ः पव॑स्व सा॒म॒ शं गव॑।
द॒वभ्या॑ अनुकाम॒कृत॥ ७॥

7. *Amitrahā vicarṣaṇiḥ pavasva soma śaṁ gave.*
Devebhyo anukāmakṛt.

O Soma, lord of eternal bliss, you eliminate the disturbance and negativities of the mind, you are the all-watching divine eye, pray flow in streams of joy and bring us peace and tranquillity of senses, mind and soul, O redeemer and giver of fulfilment to the holy and brilliant seekers of divinity.

इन्दा॑य सा॒म॒ पात॑व॒ मदा॑य॒ परि॑ षिच्यस।
म॒न॒श्चिन्मन॑स॒स्पति॑ः॥ ८॥

8. *Indrāya soma pātave madāya pari ṣicyase.*
Manaścin-manasaspatiḥ.

O Soma, shower of divine joy, you are the eternal mind, cosmic master, protector and inspirer of all human mind, and you vibrate and constantly flow for the joy and fulfilment of Indra, the soul in the state of spiritual excellence.

पव॑मान सु॒वीर्यं॑ र॒यिं सो॑म रिरीहि नः ।
इन्दु॒विन्द्र॑ण ना यु॒जा ॥ ९ ॥

9. *Pavamāna suvīryaṁ rayiṁ soma rirīhi naḥ.*
Indavindreṇa no yujā.

O Soma, beauty and joy of life, pure and purifying ever on the flow, our friend united with the mind and soul, we pray bring us courage and creativity of spirit, and wealth, honour and excellence of life, join us with divinity in communion and freedom.

Mandala 9/Sukta 12

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

सोमा॑ असृग्र॒मिन्द॑वः सु॒ता ऋ॒तस्य॒ सद॑ने ।
इन्दा॑य॒ मधु॑मत्तमाः ॥ १ ॥

1. *Somā asṛgram-indavaḥ sutā ṛtasya sādane.*
Indrāya madhuttamāḥ.

Showers and streams of soma, most inspiring honey sweets of beauty and bliss of the world of divinity created in the house of the cosmic flow of existence and distilled in holy action on the yajna vedi, are created for the soul in the state of excellence.

अ॒भि विप्रा॑ अनूषत॒ गावो॑ व॒त्सं न मा॒तरः॑ ।
इन्द्रं॒ सोम॑स्य पी॒तये॑ ॥ २ ॥

2. *Abhi viprā anūṣata gāvo vatsaṁ na mātaraḥ.*
Indraṁ somasya pītaye.

Just as mother cows low for the calf so do the sages invoke and glorify Indra, lord of soma, beauty, joy and excellence, so that the lord may bless them with

his presence and be happy with their songs of love and adoration.

मदच्युत् क्षेति सादने सिन्धोरूर्मा विपश्चित।
सोमो गौरी अधि श्रितः ॥ ३ ॥

3. *Madacyut kṣeti sādane sindhor-ūrmā vipaścit.*
Somo gaurī adhi śritaḥ.

The joyous waves abide by the sea, the saintly joy of the wise abides in the Vedic voice, and the soma joy that is exuberant in divine ecstasy abides in the hall of yajna.

दिवो नाभा विचक्षणो व्यो वारे महीयते।
सोमो यः सुक्रतुः कविः ॥ ४ ॥

4. *Divo nābhā vicakṣaṇo'vyo vāre mahīyate.*
Somo yaḥ sukratuḥ kaviḥ.

Soma, lord of eternal bliss, omnipotent creator of the noble universe, omniscient visionary, centre of the universe of heavenly beauty, all watching, who transcends the best and highest, is the adorable love of all.

यः सोमः कलशेष्वाँ अन्तः पवित्र आहितः।
तमिन्दुः परि षस्वज ॥ ५ ॥

5. *Yaḥ somaḥ kalaśeṣvāň antaḥ pavitra āhitaḥ.*
Taminduḥ pari ṣasvaje.

The brilliant, the wise, seek and abide by Soma, joyous lord of the universe, who reflects in all forms of existence and abides in the holy cave of the heart.

प वाचमिन्दुरिष्यति समुद्रस्याधि विष्टपि।
जिन्वन्कोशं मधुश्चुतम॥ ६॥

6. *Pra vācam-indur-iṣyati samudrasyādhi viṣṭapi.*
Jinvan kośaṁ madhuścutam.

Soma, self-refulgent lord of bliss who pervades unto the bounds of space, augments the treasure-hold of the honey sweets of nature, inspires the holy minds, and the voice of divinity overflows in poetry and ecstasy.

नित्यस्तात्रा वनस्पतिर्धीनामनन्तः सबर्दुघः।
हिन्वाना मानुषा युगा॥ ७॥

7. *Nityastotro vanaspatir-dhīnāmantaḥ sabardughaḥ. Hinvāno mānuṣā yugā.*

Soma eternally sung in hymns of adoration, creator, protector and sustainer of nature, indwelling inspirer of mind, intelligence and will, giver of the nectar of nourishment and joy, inspires and fulfils the couples and communities of humanity as a friend and companion.

अभि प्रिया दिवस्पदा सोमो हिन्वाना अर्षति।
विप्रस्य धारया कविः॥ ८॥

8. *Abhi priyā divaspadā somo hinvāno arṣati.*
Viprasya dhārayā kaviḥ.

Soma, divine poet creator, all peace and bliss, abiding in the heavenly beauty of the universe, inspiring and energising human creativity especially of the wise sage, sends down streams of joy in song overflowing the poetic imagination.

आ प॑वमान धारय र॒यिं स॒हस्र॑वचसम।
अ॒स्म इ॑न्दा स्वा॒भुव॑म॥ ९ ॥

9. *Ā pavamāna dhāraya rayiṁ sahasravarcasam.*
Asme indo svābhuvam.

O Soma, pure, purifying and universally flowing, refulgent and glorious, come, bless and bring us wealth, honour and excellence of thousandfold lustre, self-sustaining and abundant.

Mandala 9/Sukta 13

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

साम॑: पु॒ना॒ना अ॑षति स॒हस्र॑धारा॒ अत्य॑विः।
वा॒यारि॑न्द्र॑स्य निष्कृ॒तम॥ १ ॥

1. *Somaḥ punāno arṣati sahasradhāro atyaviḥ.*
Vāyorindrasya niṣkṛtam.

Soma, beauty, joy, power and divinity of life, pure, and purifying, vibrates every where and flows free in a thousand streams, inspiring, energising and protecting, it is released and sanctified by Vayu, cosmic energy and empowered by Indra, divine omnipotence, distilled by vibrant sages, received by creative humanity and spread abroad by ruling powers.

पव॑मानमवस्यवा॒ विप्र॑म॒भि प गा॑यत।
सु॒ष्वा॒णं दे॒ववी॑तय॥ २ ॥

2. *Pavamānamavasyavo vipramabhi pra gāyata.*
Suṣvāṇaṁ devavītaye.

O seekers of energy, power and protection, sing and adore the soma of existence, lord creator and

energiser, pure and purifying, omniscient giver of knowledge and wisdom, for the sake of divine excellence and felicity in life.

पव॑न्त॒ वाज॑सातय॒ सोमा॑: स॒हस्र॑पाजसः ।
गृ॒णा॒ना दव॑वी॑तय ॥ ३ ॥

3. *Pavante vājasātaye somāḥ sahasrapājasaḥ.*
Gṛṇānā devavītaye.

The Soma streams of life's felicity flow in a thousand ways of energy, power and divine inspiration, doing honour to the lord of glory and bliss, refining and purifying us for favour of the divinities and for winning victories of honour and excellence in life.

उ॒त ना॒ वाज॑सातय॒ पव॑स्व बृ॒ह॒तीरिष॑: ।
द्यु॒मदि॑न्दा सु॒वीय॑म ॥ ४ ॥

4. *Uta no vājasātaye pavasva bṛhatīriṣaḥ.*
Dyumad-indo suvīryam.

O refulgent Soma, lord of peace, power, beauty and glory, flow, purify and empower us for victory in the battles of life and give us abundant food and energy and high order of noble creative courage and rectitude.

त न॑: सह॒स्रिणं र॒यिं पव॑न्ता॒मा सु॒वीय॑म ।
सु॒वा॒ना द॒वास॒ इन्द॑वः ॥ ५ ॥

5. *Te naḥ sahasriṇaṁ rayiṁ-pavantāmā suvīryam.*
Suvānā devāsa indavaḥ.

May those streams of soma, divine showers of beauty and glory, inspiring us, energising us with strength and virility, flow and purify us, and give us a

thousand-fold wealth, honour and glory, and high creative potential for further advancement.

अत्या हियाना न हतृभिरसृग्रं वाजसातय।
वि वारमव्यमाशवः॥ ६॥

6. *Atyā hiyānā na hetṛbhir-asṛgraṁ vājasātaye.*
Vi vāram-avyam-āśavaḥ.

The showers of soma, blessings of the lord of peace and protection, like fastest forces electrified to omnipresence by urgent masters, reach to places and people that need light and protection against ignorance and darkness.

वाश्रा अर्षन्तीन्दवो भि वत्सं न धनवः।
दधन्विर गर्भस्त्याः॥ ७॥

7. *Vāśrā arṣantīndavo'bhi vatsaṁ na dhenavaḥ.*
Dadhanvire gabhastyoḥ.

Loving showers of divine light, peace and protection flow to the supplicants as mother cows move to the calf and are held by the dedicated in love and faith.

जुष्ट इन्दाय मत्सरः पवमान कनिक्रदत।
विश्वा अप द्विषो जहि॥ ८॥

8. *Juṣṭa indrāya matsaraḥ pavamāna kanikradat.*
Viśvā apa dviṣo jahi.

Let the pure and purifying showers of soma in divine flow, dedicated to omnipotence and to humanity in love roar as a cloud of rain showers, and, O roaring showers, throw out all jealousies and enmities of the

world far away from us.

अपघ्नन्ता अरावणः पवमानाः स्वर्दृशः।
यानावृतस्य सीदत ॥ ९ ॥

9. *Apaghnanto arāvṇaḥ pavamānāḥ svardṛśaḥ.*
Yonāvṛtasya sīdata.

O shower of divine light, love and power, warding off and eliminating all unrighteous and uncreating elements of life, pure, purifying and flowing for humanity's good, revealing the light of divinity and illuminating humanity, come and settle in the seat of truth and rectitude in the yajnic hall of humanity.

Mandala 9/Sukta 14

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

परि पासिष्यदत्कविः सिन्धोरूमावधि श्रितः।
कारं बिभ्रत्पुरुस्पृहम ॥ १ ॥

1. *Pari prāsiṣyadat kaviḥ sindhorūrmāvadhi śritaḥ.*
Kāraṁ bibhrat puruspṛham.

Pervading and reposing in transcendence over the dynamics of this expansive ocean of the universe, bearing and sustaining this poetic creation, the omniscient poet creator, Soma, lord of peace, joy and bliss, rolls and rules the world with pleasure and grace.

गिरा यदी सबन्धवः पञ्च वाता अपस्यवः।
परिष्कृण्वन्ति धर्णसिम ॥ २ ॥

2. *Girā yadī sabandhavaḥ pañca vrātā apasya-vaḥ.*
Pariṣkṛṇvanti dharṇasim.

Five peoples together as kindred, five perceptive

organs together with volitional sense organs, dedicated and committed to their law and discipline of Dharma, desirous to do good, all honour and adore the sustainer, Soma, lord of peace and joy, the earth mother, and the master soul with their sacred work and voice.

आदस्य शुष्मिणा रस विश्व दवा अमत्सत।
यदी गाभिवसायत ॥ ३ ॥

3. *Ādasya śuṣmiṇo rase viśve devā amatsata.*
Yadī gobhirvasāyate.

And then in the pleasure and ecstasy of this Soma, lord of bliss, all sages, scholars and divines of the world exult when they are able to apprehend with their mind and senses his presence and when he feels pleased by their songs of adoration.

निरिणाना वि धावति जहच्छर्याणि तान्वा।
अत्रा सं जिघत युजा ॥ ४ ॥

4. *Niriṇāno vi dhāvati jahaccharyāṇi tānvā.*
Atrā saṁ jighrate yujā.

Apprehended with discrimination and clear vision, it descends into the devotee's consciousness, releasing light by its radiations, and, joining the devotee, it destroys his darkness and ignorance.

नसीभिया विवस्वतः शुभा न मामृज युवा।
गाः कृण्वाना न निणिजम ॥ ५ ॥

5. *Naptībhirno vivasvataḥ śubhro na māmṛje yuvā.*
Gāḥ kṛṇvāno na nirṇijam.

Shining as pure and radiant by the mind and

senses of the ardent devotee, it joins the sage and, perfecting his mind and intelligence, reveals itself in vision as if in concentrated form and splendour.

अति श्रिती तिरश्चता गव्या जिगात्यण्व्या।
वग्नुमियर्ति यं विद ॥ ६ ॥

6. *Ati śritī tiraścatā gavyā jigātyaṇvyā.*
Vagnumiyarti yaṁ vide.

Pure and absolute, free from any mode or medium, it reveals itself by the subtlest and most pointed intelligential awareness of the devotee, and this confirms the truth of the Vedic words of revelation for the seeker of divinity and knowledge.

अभि क्षिपः समग्मत मजयन्तीरिषस्पतिम।
पृष्ठा गृभ्णत वाजिनः ॥ ७ ॥

7. *Abhi kṣipaḥ samagmata marjayantīriṣaspatim.*
Pṛṣṭhā gṛbhṇata vājinaḥ.

The intelligential faculties of the soul cleansing themselves, together in concentration, move to the lord omnipotent of food, energy and intelligence and reach the fount and foundation of all action and attainment for the soul.

परि दिव्यानि ममृशद्विश्वानि साम पार्थिवा।
वसूनि याह्यस्मयुः ॥ ८ ॥

8. *Pari divyāni marmṛśad viśvāni soma pārthivā.*
Vasūni yāhysmayuḥ.

O Soma, lord of peace, power and intelligence, pray, having collected and concentrated all heavenly

and earthly wealth, honour and excellence of the world, come and bring them for us.

Mandala 9/Sukta 15

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

एष धिया यात्यण्व्या शूरा रथेभिराशुभिः ।
गच्छन्निन्द्रस्य निष्कृतम ॥ १ ॥

1. *Eṣa dhiyā yātyaṇvyā śūro rathebhir-āśubhiḥ.*
Gacchann-indrasya niṣkṛtam.

This Soma, spirit of peace and joy, brave dispeller of darkness, moves with the subtlest intelligence and awareness and comes by the fastest media of psychic communication and comes to the seat of its presence in the mind and soul of man.

एष पुरू धियायत बृहत देवतातय ।
यत्रामृतासस आसते ॥ २ ॥

2. *Eṣa purū dhiyāyate bṛhate devatātaye.*
Yatrāmṛtāsa āsate.

This infinite and eternal Spirit of peace, love and joy is ever keen to bless humanity with boundless piety and divinity in which men of immortal knowledge, karma and divine love abide.

एष हिता वि नीयते न्तः शुभावता पथा ।
यदी तुञ्जन्ति भूर्णयः ॥ ३ ॥

3. *Eṣa hito vi nīyate'ntaḥ śubhrāvatā pathā.*
Yadī tuñjanti bhūrṇayaḥ.

This divine Spirit is attained and internalised in

the core of the heart and soul by the brilliant path of clairvoyance, when the passionate seekers surrender themselves in obedience to it.

एष शृङ्गाणि दाधुवच्छिशीत यूथ्या३ वृषा।
नृम्णा दधान ओजसा॥ ४॥

4. *Eṣa śṛṅgāṇi dodhuvac-chiśīte yūthyo vṛṣā.*
Nṛmṇā dadhāna ojasā.

This Soul, vibrating on top of the highest bounds of the universe, abides in repose in the world of existence, one with all in the multitudinous world, generous and virile, bearing and ruling the entire wealth and powers of the universe by its power and splendour.

एष रुक्मिभिरीयत वाजी शुभ्रेभिरंशुभिः।
पतिः सिन्धूनां भवन॥ ५॥

5. *Eṣa rukmibhir-īyate vājī śubhrebhir-aṁśubhiḥ.*
Patiḥ sindūnāṁ bhavan.

It pervades every where by its holy brilliance of light and wide creative forces, ruling over the dynamics of the vibrating oceans of space.

एष वसूनि पिब्दना परुषा ययिवाँ अति।
अव शादेषु गच्छति॥ ६॥

6. *Eṣa vasūni pibdanā paruṣā yayivāň ati.*
Ava śādeṣu gacchati.

It moves and overcomes hard and rough places of hidden hoarded wealth of negative powers and goes over to protect the powers that observe divine discipline in the battles of life.

एतं मृजन्ति मर्ज्यमुप द्रोणेष्वायवः।
पचक्राणं महीरिषः ॥ ७ ॥

7. *Etaṁ mṛjanti marjyamupa droṇeṣvāyavaḥ.*
Pracakrāṇaṁ mahīriṣaḥ.

People adore this glorious power closely treasured in the heart, the divine power that creates and gives great food, energy and advancement.

एतमु त्यं दश क्षिपो मृजन्ति सप्त धीतयः।
स्वायुधं मदिन्तमम ॥ ८ ॥

8. *Etamu tyaṁ daśa kṣipo mṛjanti sapta dhītayaḥ.*
Svāyudhaṁ madintamam.

With ten pranas and seven faculties, five senses, mind and intellect, glorify this Soma, lord of peace and joy, who is most ecstatically blissful and wields noble powers of protection for advancement and progress.

Mandala 9/Sukta 16

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

प त सातार आण्याꣳ रसं मदाय घृष्वय।
सगा न तक्त्यतशः ॥ १ ॥

1. *Pra te sotāra oṇyo rasaṁ madāya ghṛṣvaye.*
Sargo na taktyetaśaḥ.

O Soma, spirit of peace and bliss, your devotees, in order to win the highest attainments of life and to experience the joy of divinity, meditate and sojourn over spaces between heaven and earth and find the divine essence of existence, and then omnipresent divinity flows like a flood into their consciousness. O man, that

essence of experience is for you.

कत्वा॒ द ॑स्य र॒थ्य॑मपा॒ वसा॑न॒मन्ध॑सा।
गा॒षाम॑ण्वे॑षु सश्चिम॥ २॥

2. *Kratvā dakṣasya rathyamapo vasānamandhasā.*
Goṣām-aṇveṣu saścima.

That delightful experience of the able practitioner born of active meditation which guides our chariot of life and adorns our actions through the soothing experiences of mind and senses, we seek through our noble karma and feel in every subtle particle of our existence and awareness.

अन॑प्तम॒प्सु दु॒ष्टर॑ं॒ सामं॑ प॒वित्र॒ आ सृ॑ज।
पु॒नी॒हीन्द्रा॑य॒ पात॑व॥ ३॥

3. *Anaptam-apsu duṣṭaraṁ somaṁ pavitra ā sṛja.*
Punīhīndrāya pātave.

That rare soma joy of divinity rolling in existence, achievable but with relentless practice across trials and tribulations, O man, create in the purity of heart and sanctify for enlightenment of the soul.

प पु॑ना॒नस्य॒ चत॑सा॒ सामं॑ः प॒वित्रं॑ अषति।
कत्वा॑ स॒धस्थ॒मास॑दत॥ ४॥

4. *Pra punānasya cetasā somaḥ pavitre arṣati.*
Kratvā sadhastham-āsadat.

The soma joy of the person who is purified through the mind and intellect abides in the purity of heart, and by virtue of his karma he attains his position in the presence of divinity.

प त्वा॒ नमा॑भिरिन्दव॒ इन्द्र॒ सामा॑ असृ ात।
म॒ह भरा॑य का॒रिणः॥ ५॥

5. *Pra tvā namobhir-indava indra somā asṛkṣata.*
Mahe bharāya kāriṇaḥ.

Indra, lord of power, peace and joy, with songs of honour and salutations to you, I have created and offered joyous adorations to you which flow for the grand fulfilment of the poet creator and man of divine action.

पु॒ना॒ना रू॒प अ॒व्यय॒ विश्वा॒ अष॑ ाभि श्रिय॑ः।
शू॒रा॒ न गाषु॑ तिष्ठति॥ ६॥

6. *Punāno rūpe avyaye viśvā arṣannabhi śriyaḥ.*
Śūro na goṣu tiṣṭhati.

In the eternal imperishable spirit of divinity, abide and roll all peace, power and glories of the world like waves of the ocean in the midst of which the brave soul, having purified itself of the junk of life, sits and abides as a hero like a star among planets.

दि॒वा न सानु॑ पिप्युषी॒ धारा॑ सु॒तस्य॑ व॒धस॑ः।
वृथा॑ प॒वित्र॑ अषति॥ ७॥

7. *Divo na sānu pipyuṣī dhārā sutasya vedhasaḥ.*
Vṛthā pavitre arṣati.

Just as rain showers of heaven fall upon the mountain, so do the showers of soma fulfilment and omniscience distilled through meditation fall spontaneously upon the mind and soul of the man of purity and roll in the heart.

त्वं सोम विपश्चितं तनां पुनान आयुषु।
अव्या वारं वि धावसि॥ ८॥

8. *Tvaṁ soma vipaścitaṁ tanā punāna āyuṣu.*
Avyo vāraṁ vi dhāvasi.

O Soma, lord of peace, joy and glory, you purify the wise among general humanity and move continuously to the man of choice for the sake of protection and advancement.

Mandala 9/Sukta 17

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

प निम्ननंव सिन्धवा घ्नन्त' वृत्राणि भूर्णयः।
सामा असृगमाशवः॥ १॥

1. *Pra nimneneva sindhavo ghnanto vṛtrāṇi bhūrṇayaḥ. Somā asṛgram-āśavaḥ.*

Just as rivers flow down the slopes of mountains, so do streams of soma, divine bliss, destroying evil and darkness, universal, rapid and restless, flow for dedicated humanity.

अभि सुवानास इन्दवा वृष्टयः पृथिवीमिव।
इन्द्रं सोमासा अ ारन॥ २॥

2. *Abhi suvānāsa indavo vṛṣṭayaḥ pṛthivīmiva.*
Indraṁ somāso akṣaran.

As showers of rain stream forth on the earth and fertilize it, so do streams of soma distilled, released and beatifying flow to dedicated humanity, inspiring it with joy and creativity.

अत्यूर्मिमत्सरा मदः सामः पवित्रं अषति।
विघ्नन रांसि दवयुः ॥ ३ ॥

3. *Atyūrmir-matsaro madaḥ somaḥ pavitre arṣati.*
Vighnan rakṣāṁsi devayuḥ.

Overflowing, inspiring and ecstatic, the soma joy of existence across the fluctuations of existential mind flows to humanity, destroying evil and negative tendencies and exciting divine love, and rolls in the sacred cave of the heart.

आ कलशेषु धावति पवित्र परि षिच्यत।
उक्थयज्ञेषु वधत ॥ ४ ॥

4. *Ā kalaśeṣu dhāvati pavitre pari ṣicyate.*
Ukthair-yajñeṣu vardhate.

This soma of divine vitality runs and ripples in forms of life, spreads from one mind to another through the light of discrimination and waxes and rises by songs of praise in yajnas.

अति त्री सोम राचना राहु ा भाजस दिवम।
इष्णन्त्सूर्यं न चोदयः ॥ ५ ॥

5. *Ati trī soma rocanā rohan na bhrājase divam.*
Iṣṇant-sūryaṁ na codayaḥ.

O Soma, lord of light and bliss, rising as if higher and higher, you transcend the three worlds of earth, skies and the heavens and shower light and glory over the heavens, and then, in a state of passion as if, you animate the sun with power and fertility.

अभि विपा अनूषत मूधन्यज्ञस्य कारवः।
दधानाश्च ोसि पियम ॥ ६ ॥

6. *Abhi viprā anūṣata mūrdhan yajñasya kāravaḥ.*
Dadhānāś-cakṣasi priyam.

Poets, vibrant scholars and sages and earnest supplicants adore and glorify Soma in the beginning of yajna, reposing perfect faith and love in the all-watching divine lord of peace, power and glory.

तमु॑ त्वा वा॒जिनं॒ नरा॑ धी॒भिर्विप्रा॑ अव॒स्यव॑: ।
मृ॒जन्ति॑ दु॒वस्त॑तय ॥ ७ ॥

7. *Tamu tvā vājinaṁ naro dhībhirviprā avasyavaḥ.*
Mṛjanti devatātaye.

That lord of might, all victorious over cosmic dynamics, the leading lights of humanity and vibrant sages in search of peace, protection and advancement discover as pure immaculate universal presence and, by their songs and actions, glorify for attaining the bliss and blessings of divinity.

मधो॒ धारा॒मनु॑ क्षर ती॒व्रः स॒धस्थ॒मास॑दः ।
चारु॑र्ऋ॒ताय॑ पी॒तय॑ ॥ ८ ॥

8. *Madhor-dhārāmanu kṣara tīvraḥ sadhastham-āsadaḥ. Cārurṛtāya pītaye.*

O lord of bliss and inspiration, release the showers of honey. You are intensely vibrant, bless our hall of yajna, inspire and energise the yajakas. You are glorious and gracious, give us the taste of truth and nectar of divine law beyond satiety.

Mandala 9/Sukta 18

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

परि॑ सुवा॒ना गि॑रि॒ष्ठाः प॒वित्र॒ सामा॑ अ ाः ।
मद॑षु सव॒धा अ॑सि ॥ १ ॥

1. *Pari suvāno giriṣṭhāḥ pavitre somo akṣāḥ.*
Madeṣu sarvadhā asi.

O lord, you are Soma, peace, power and bliss, all creative, fertilising and inspiring, all present in thunder of the clouds, roar of the winds and rumble of the mountains, in purest of the pure. You are the sole sustainer of all in bliss divine.

त्वं विप॒स्त्वं क॒विमधु॒ प जा॒तमन्ध॑सः ।
मद॑षु सव॒धा अ॑सि ॥ २ ॥

2. *Tvaṁ vipras-tvaṁ kavir-madhu pra jātam-andhasaḥ. Madeṣu sarvadhā asi.*

You are the vibrant sage of sages, the visionary poet of poets, and the honey sweet of all tastes born of all food. You are the sole sustainer of all in bliss divine.

तव॒ विश्व॑ स॒जाष॑सा द॒वास॑ः पी॒तिमा॑शत ।
मद॑षु सव॒धा अ॑सि ॥ ३ ॥

3. *Tava viśve sajoṣaso devāsaḥ pītimāśata.*
Madeṣu sarvadhā asi.

All divinities of nature and humanity in love and faith with you yearn to drink of the divine nectar and they are blest with it. You are the sole sustainer of all in bliss divine.

आ या विश्वानि वाया वसूनि हस्तयाद्धध।
मदेषु सवधा असि॥ ४॥

4. *Ā yo viśvāni vārya vasūni hastayor-dadhe.*
Madeṣu sarvadhā asi.

You who hold in hands the entire wealth of the world, we cherish, you who are the sole sustainer and dispenser for all in bliss divine.

य इम र दसी मही सं मातरव द हत।
मदेषु सवधा असि॥ ५॥

5. *Ya ime rodasī mahī saṁ mātareva dohate.*
Madeṣu sarvadhā asi.

You who fill these great mother-like heaven and earth with the wealth of food and drink and obtain for us all nourishments from these are the sustainer and provider for all in bliss divine.

परि या रादसी उभ सद्या वाजभिरषति।
मदेषु सवधा असि॥ ६॥

6. *Pari yo rodasī ubhe sadyo vājebhir-arṣati.*
Madeṣu sarvadhā asi.

You who always pervade the dynamics of both heaven and earth with food, energy and the spirit of evolution, are the sustainer and dispenser for all in bliss divine.

स शुष्मी कलशष्वा पुनाना अचिकदत।
मदेषु सवधा असि॥ ७॥

7. *Sa śuṣmī kalaśeṣvā punāno acikradat.*
Madeṣu sarvadhā asi.

O lord of bliss, all-powerful and all-purifying, you, who pervade all forms and regions of existence and proclaim your presence and power therein in action, are the sustainer of all in bliss divine.

Mandala 9/Sukta 19

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

यत्सोम चित्रमुक्थ्यं दिव्यं पार्थिवं वसु।
तन्नः पुनान आ भर॥ १॥

1. *Yat soma citram-ukthyaṁ divyaṁ pārthivaṁ vasu. Tannaḥ punāna ā bhara.*

O Soma, lord of peace, purity and power, purify for us the wealth, honour and excellence both worldly and heavenly which is wonderfully versatile, valuable and admirable, pray sanctify it and bless us with the sacred gift.

युवं हि स्थः स्वर्पती इन्द्रश्च सोम गोपती।
ईशाना पिप्यतं धियः॥ २॥

2. *Yuvaṁ hi sthaḥ svarpatī indraśca soma gopatī. īśānā pipyataṁ dhiyaḥ.*

O Soma, lord of peace and purity, Indra, lord of honour and excellence, both of you are protectors, sustainers and sanctifiers of earth, earthly well being, culture and sacred speech, of heaven and heavenly light and joy. Rulers and sustainers of existence, pray bless us with exuberant intelligence and will for holy thought, action and advancement.

वृषा पुनान आयुषु स्तनय धिषे बर्हिषि।
हरिः सन्यानिमासदत॥ ३॥

3. *Vṛṣā punāna āyuṣu stanayann-adhi barhiṣi. Hariḥ san yonim-āsadat.*

O Soma, giver of showers of fulfilment to the soul in living forms, purifying and sanctifying the soul of each one among humanity, presiding over the evolving forms of nature with the divine will and voice of thunder, taking on the role of creator through the dynamics of universal law, the divine Spirit abides immanent and pervasive in the womb of nature as the total seed of existence.

अवावशन्त धीतय वृषभस्याधि रतसि।
सूनावत्सस्य मातरः ॥ ४ ॥

4. *Avāvaśanta dhītayo vṛṣabhasyādhi retasi. Sūnor-vatsasya mātaraḥ.*

Just as females in season yearn for a darling offspring, so do the evolving forms of Prakrti, Mother Nature, inspired by desire, long for the life seed of the omnipotent father of universal life.

कुविद वृषण्यन्तीभ्यः पुनाना गभमादधत।
याः शुकं दुहत पयः ॥ ५ ॥

5. *Kuvid-vṛṣaṇyantībhyaḥ punāno garbhamādadhat. Yāḥ śukraṁ duhate payaḥ.*

The great lord omnipotent Soma, pure and immaculate, impregnates the forms of nature overflowing with desire which receive the seed and create living milk for the growth of life.

उप शि ापतस्थुषा भियसमा धहि शत्रुषु।
पवमान विदा रयिम ॥ ६ ॥

6. *Upa śikṣāpatasthuṣo bhiyasamā dhehi śatruṣu. Pavamāna vidā rayim.*

O lord of purity, those who stay far off, bring close and instruct; those who are negative, strike with fear; bring wealth, honour and excellence for life.

नि शत्रा॑ः साम् वृष्ण्यं॑ नि शुष्मं॑ नि वय॑स्तिर।
दू॒र वा॑ स॒ता अन्ति॑ वा॥ ७॥

7. *Ni śatroḥ soma vṛṣṇyaṁ ni śuṣmaṁ ni vayastira. Dūre vā sato anti vā.*

O Soma, lord of peace, power and purification, negate, overcome and win over the exuberance, power and exploitation, and the spirit of the enemy's enmity whether he is far or near.

Mandala 9/Sukta 20

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

प क॒विद॒ववी॑त॒य व्या॒ वार॑भिरषति।
सा॒ह्वान्विश्वा॑ अ॒भि स्पृ॑धः॥ १॥

1. *Pra kavir-devavītaye'vyo vārebhir-arṣati. Sāhvān viśvā abhi spṛdhaḥ.*

Soma, creative poet and universal visionary, all protective, withstanding all rivalry and opposition, moves on with protection, advancement and choice gifts for the creative souls for their divine fulfilment.

स हि ष्मा॑ जरि॒तृभ्य॒ आ वाज॑ं गाम॑न्त॒मिन्व॑ति।
पव॑मानः सह॒स्रिण॑म॥ २॥

2. *Sa hi ṣmā jaritṛbhya ā vājaṁ gomantam-invati. Pavamānaḥ sahasriṇam.*

He alone, pure, purifying and dynamic, brings for the celebrants thousandfold food, energy and advancement with victory inspired and infused with intelligence, knowledge, culture and enlightenment.

परि॒ विश्वा॑नि॒ चत॑सा मृ॒शस॒ पव॑स म॒ती।
स नः॑ साम॒ श्रवा॑ विदः॥ ३॥

3. *Pari viśvāni cetasā mṛśase pavase matī.*
Sa naḥ soma śravo vidaḥ.

O lord, you give us all good things of the world we love with our heart's desire. You inspire and energise our intellect, understanding and will for action. O Soma, pray bring us the wealth of honour and fame with all forms of life's excellence.

अ॒भ्य॑र्ष बृ॒हद्यशा॑ म॒घव॑द्भ्या ध्रु॒वं र॒यिम।
इषं स्तो॒तृभ्य॒ आ भ॑र॥ ४॥

4. *Abhyarṣa bṛhadyaśo maghavadbhyo dhruvaṁ rayim. Iṣaṁ stotṛbhya ā bharā.*

Bring wide and expansive fame for the men of honour and generosity, bring wealth and power, bring food, energy, knowledge and excellence of mind and soul for the celebrants.

त्वं राज॑व सु॒व्र॒ता गिर॑: सो॒मा वि॑वशिथ।
पु॒ना॒ना व॑ह्न अद्भुत॥ ५॥

5. *Tvaṁ rājeva suvrato giraḥ somā viveśitha.*
Punāno vahne adbhuta.

O Soma, you are like a ruler sustainer of the holy laws of existence. You are present in the hymns of

the Veda and you inspire the songs of celebrants. Pure and purifying, O wielder and sustainer of the universe, you are wondrous great and sublime, the like of which never was and never shall be, rival there is none.

स वह्निरप्सु दुष्टरो मृज्यमानो गभस्त्योः ।
सोमश्चमूषु सीदति ॥ ६ ॥

6. *Sa vahnirapsu duṣṭaro mṛjyamāno gabhastyoḥ. Somaścamūṣu sīdati.*

That lord Soma, burden bearer of existence, is the universal inspirer, energiser and enlightener, the very passion and fire of life, pervasive in the waters of space, unconquerable, blazing in the self-circuit of his own refulgence, and he abides in the holy ladles of yajna as much as in the mighty majestic armies of the universe.

कीळुमखा न मंहयुः पवित्रं साम गच्छसि ।
दधत्स्तोत्र सुवीयम ॥ ७ ॥

7. *Krīḷurmakho na maṁhayuḥ pavitraṁ soma gacchasi. Dadhat stotre suvīryam.*

O Soma, you are joyous and playful, generous at heart as the very yajnic creation of the exuberant world, you move to the heart of the celebrants with purity of divinity, and inspire and infuse the hymns of Veda and songs of the devotees with the spirit of divinity and creative exuberance.

Mandala 9/Sukta 21

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

एत धावन्तीन्दवः सामा इन्दाय घृष्वयः ।
मत्सरासः स्वविदः ॥ १ ॥

1. *Ete dhāvantīndavaḥ somā indrāya ghṛṣvayaḥ. Matsarāsaḥ svarvidaḥ.*

These Soma streams of divine joy and exhilaration, agile, mirthful, ecstatic and refulgent, flow free in honour of Indra, lord of the beauty and glory of life.

प॒वृ॒ण्व॒न्ता॑ अ॒भि॒यु॒जः॒ सु॒ष्व॑य॒ वरि॑वा॒विद॑ः।
स्व॒यं स्तो॒त्र॒ व॑य॒स्कृत॑ः॥ २॥

2. *Pravṛṇvanto abhiyujaḥ suṣvaye varivovidaḥ. Svayaṁ stotre vayaskṛtaḥ.*

These streams of soma are graciously favourable, readily helpful, harbingers of wealth, honour and fame for the devotees and naturally and by themselves givers of health and longevity for the singers and celebrants of divinity in song.

वृथा॒ कीळ॑न्त॒ इन्द॑वः स॒धस्थ॑म॒भ्यक॒मित।
सिन्धो॑रू॒मा व्य॑ क्षरन॥ ३॥

3. *Vṛthā krīḷanta indavaḥ sadhastham-abhyekamit. sindhorūrmā vyakṣaran.*

These streams of soma, i.e., floods of rivers, circulations and circumambulations of stars, planets and galaxies, by nature and spontaneously move from and back into the One and only One like the fire of yajna arising from and receding into the same one vedi and like the waves of the sea arising from, playing joyously on and receding into peace into the same one sea.

ए॒त विश्वा॑नि॒ वाया॒ पव॑मानास आशत।
हि॒ता न सप्त॑या॒ रथ॑॥ ४॥

4. *Ete viśvāni vāryā pavamānāsa āśata.*
Hitā na saptayo rathe.

All these streams of soma of the world, pure, purifying and flowing, abide in the One and only One like seven colours of the spectrum abiding in the light of the sun.

आस्मिंन्पिशङ्गंमिन्दवा दधाता वनमादिशं।
या अस्मभ्यमरांवा ॥ ५ ॥

5. *Āsmin piśaṅgam-indavo dadhātā venamādiśe.*
Yo asmabhyam-arāvā.

All these various streams of existential matter and energy bearing colourful forms in this cosmic personality abide by one divinity which brings us total fulfilment.

ऋभुन रथ्यं नवं दधाता कतमादिशं।
शुकाः पवध्वमर्णसा ॥ ६ ॥

6. *Ṛbhurna rathyaṁ navaṁ dadhātā ketamādiśe.*
Śukrāḥ pavadhvam-arṇasā.

Just as an expert artist makes a new chariot and controls the motive power in order to reach the destination so, O Soma, let the pure streams flow, purify us, and bring us blissful enlightenment for total fulfilment.

एत उ त्य अवीवशन्काष्ठां वाजिनां अकत।
सतः पासाविषुमतिम ॥ ७ ॥

7. *Eta u tye avīvaśan kāṣṭhāṁ vājino akrata.*
Sataḥ prāsāviṣur-matim.

Thus do these soma streams of victorious divine light and energy wish and shine and create and lead us to the supreme state of joy, and thus do they animate, inspire and fructify the thought and will of the truly wise.

Mandala 9/Sukta 22

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

एत सामांस आशवा रथांइव प वाजिनंः ।
सर्गाः सृष्टा अंहषत ॥ १ ॥

1. *Ete somāsa āśavo rathā iva pra vājinaḥ.*
Sargāḥ sṛṣṭā aheṣata.

These soma streams of nature and humanity fast as chariots on course for victory roar like floods let free.

एत वातांइवारवंः पजन्यस्यव वृष्टयंः ।
अग्नरिंव भ्रमा वृथा ॥ २ ॥

2. *Ete vātā ivoravaḥ parjanyasyeva vṛṣṭayaḥ.*
Agneriva bhramā vṛthā.

These streams like winds of storm, torrents of rain and flames of fire roar and press forward without effort, spontaneously in their element.

एत पूता विपश्चितः सामांसा दध्यांशिरः ।
विपा व्यांनशुधियंः ॥ ३ ॥

3. *Ete pūtā vipaścitaḥ somāso dadhyāśiraḥ.*
Vipā vyānaśurdhiyaḥ.

These living floods of energy, vibrant courses, soothing moons, blazing suns and whirling galaxies,

pure somas all blest by light and will divine of the centre hold of life, inspire the will and awareness of thinking men.

एत मृष्टा अमर्त्याः ससृवांसो न शश्रमुः ।
इयक्षन्तः पथा रजः ॥ ४ ॥

4. *Ete mṛṣṭā amrtyāḥ sasṛvāṁso na śaśramuḥ.*
Iyakṣantaḥ patho rajaḥ.

All these, sparkling pure immortals ever on the move tire not. Pure energy they are, restless, eager to traverse the paths of space.

एत पृष्ठानि रोदसी विप्रयन्तो व्यानशुः ।
उतेदमुत्तमं रजः ॥ ५ ॥

5. *Ete pṛṣṭhāni rodasorviprayanto vyānaśuḥ.*
Utedam-uttamaṁ rajaḥ.

Pressing forward on the journey all round, they cross the regions of heaven and earth and then reach the highest pinnacle of light and space in existence.

तन्तुं तन्वानमुत्तममनु प्रवत आशत ।
उतेदमुत्तमाय्यम ॥ ६ ॥

6. *Tantuṃ tanvānam-uttamam-anu pravata āśata.*
Utedam-uttamāyyam.

Moving on with the flow of life across the expansive web of creative existence, they reach the ultimate where life can reach, the infinite.

त्वं सोम प्रणिभ्य आ वसु गव्यानि धारयः ।
ततं तन्तुमचिकदः ॥ ७ ॥

7. *Tvaṁ soma paṇibhya ā vasu gavyāni dhārayaḥ.*
Tataṁ tantum-acikradaḥ.

O Soma, peace, purity and wealth of existence, you alone bear and bring the Word, peace of settlement and wealth of culture and enlightenment for humanity, and you turn the wheel of existence, proclaim it with a boom and the web begins to spin out and in.

Mandala 9/Sukta 23

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

सामा॑ असृगमा॒शवा॒ मधा॒मदं॑स्य॒ धार॑या।
अ॒भि विश्वा॑नि॒ काव्या॑॥ १॥

1. *Somā asṛgram-āśavo madhormadasya dhātayā.*
Abhi viśvāni kāvyā.

I create the rapid streams of soma forms of existence in constant motion with the currents of honeyed ecstasy of nature in evolution in consonance with the universal poetry of divinity articulated in the Veda.

अनु॑ प॒त्नास॑ आ॒यवः॑ प॒दं नवी॑या अकमुः।
रु॒च ज॑नन्त॒ सूर्य॑म॥ २॥

2. *Anu pratnāsa āyavaḥ padaṁ navīyo akramuḥ.*
Ruce jananta sūryam.

In consequence of the will divine, the eternal particles of Prakrti move and assume new forms of existence in evolution, and for the sake of light they create the light of stars.

आ पवमान ना भरा या अदाशुषा गयम।
कृधि पजावतीरिषः ॥ ३ ॥

3. *Ā pavamāna no bharā'ryo adāśuṣo gayam.*
Kṛdhi prajāvatīriṣaḥ.

O Soma, lord of purity and power, socio-cosmic dynamics, production and munificence, win over the ungiving, uncreative and selfish people and give us all a peaceful home and food, energy, knowledge and wisdom for sustenance and happy continuance of the human family.

अभि सामास आयवः पवन्त मद्यं मदम।
अभि काशं मधुश्चुतम ॥ ४ ॥

4. *Ābhi somāsa āyavaḥ pavante madyaṁ madam.*
Abhi kośaṁ madhuścutam.

The joyous worlds of Soma move on pure and free, life for Soma devotees moves on pure and free, they enjoy the ecstatic beauty and sweetness of the world, and their homes abound in honey sweets distilled from life.

सामा अषति धणसिदधान इन्दियं रसम।
सुवीरा अभिशस्तिपाः ॥ ५ ॥

5. *Somo arṣati dharṇasir-dadhāna indriyaṁ rasam.*
Suvīro abhiśastipāḥ.

The world of divine soma joy moves on, all sustaining, bearing cherished sweets for pleasure and celebration, the omnipotent is guardian of our honour and fame.

इन्दा॑य साम पवस दे॒वभ्य॑: सध॒माद्य॑:।
इन्दो॒ वाजं सिषाससि॥ ६॥

6. *Indrāya soma pavase devebhyaḥ sadhamādyaḥ.*
Indo vājaṁ siṣāsasi.

O Soma, lord of purity and ecstasy, you flow with love for Indra, the karma yogi and for the men of noble character and action. You abide in the yajnic hall and home, O lord of the beauteous flow of life, and bless us with food, energy, victory and total fulfilment.

अ॒स्य पी॒त्वा मदा॑ना॒मिन्दो॑ वृ॒त्राण्य॑प॒ति।
ज॒घान॑ ज॒घन॑च्च॒ नु॥ ७॥

7. *Asya pītvā madānāmindro vṛtrāṇyaprati.*
Jaghāna jaghanacca nu.

Having drunk of the ecstasy of this divine nectar of purity and power, Indra has eliminated and still eliminates the forces of evil and darkness without confronting them as enemies violently.

Mandala 9/Sukta 24

Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

प सामा॑सा अधन्विषु॒: पव॑मानास॒ इन्द॑वः।
श्री॒णा॒ना अ॒प्सु मृ॑ञ्जत॥ १॥

1. *Pra somāso adhanviṣuḥ pavamānāsa indavaḥ.*
Śriṇānā apsu mṛñjata.

Soma currents of purity, power and beauty of divinity, purifying and inspiring streams of life's joy, sparkling, and enlightening humanity, when absorbed, and integrated in human thought, word and action reflect

in life and glorify noble people.

अभि गावो अधन्विषुरापो न पवता यतीः ।
पुनाना इन्दमाशत ॥ २ ॥

2. *Abhi gāvo adhanviṣurāpo na pravatā yatīḥ.*
Pūnānā indram-āśata.

The ecstasy and power of soma vibrations energise the mind and senses of the celebrant, purifying and perfecting them, and, thus purified, the senses and mind move to the presence of omnipotent all-joyous Indra like streams and rivers flowing, rushing and joining the sea.

प पवमान धन्वसि सामन्दाय पातव ।
नृभियता वि नीयस ॥ ३ ॥

3. *Pra pavamāna dhanvasi somendrāya pātave.*
Nṛbhiryato vi nīyase.

O Soma, universal power and joy of existence, pure and purifying, you vibrate in the universe like an ocean of nectar. Celebrated by men of vision and wisdom, you arise and manifest in your glory in the devotee's experience and inspire him to rise to divinity.

त्वं सोम नृमादनः पवस्व चषणीसहे ।
सस्निया अनुमाद्यः ॥ ४ ॥

4. *Tvaṁ soma nṛmādanaḥ pavasva carṣaṇīsahe.*
Sasniryo anumādyaḥ.

O Soma, joyous lover and lord of humanity, let the ecstasy of your presence flow purifying for the protection and fulfilment of humanity, pure, generous

and adorable as you are.

इन्दा॒ यदद्रि॑भिः सु॒तः प॒वित्रं॑ परि॒धाव॑सि ।
अर॒मिन्द्र॑स्य॒ धाम्ने॑ ॥ ५ ॥

5. *Indo yadadribhiḥ sutaḥ pavitraṁ paridhāvasi.*
Aram-indrasya dhāmne.

O Soma, shower of divine beauty and bliss, perceived, internalised and realised through the mind and vision of the celebrant, you vibrate and shine in sanctified awareness as the absolute beauty, bliss and glory of existence for the human soul.

पव॑स्व वृत्रहन्तमा॒क्थभि॑रनुमाद्यः ।
शुचिः॑ पाव॒का अद्भु॑तः ॥ ६ ॥

6. *Pavasva vṛtrahantamokthebhir-anumādyaḥ.*
Śuciḥ pāvako adbhutaḥ.

Flow into the heart, beatify the soul, O greatest destroyer of the dirt and darkness of life, in response to our songs of adoration. O Spirit of absolute joy, you are pure, sanctifier and absolutely sublime.

शुचि॑ः पाव॒क उ॑च्यत॒ सामः॑ सु॒तस्य॒ मध्व॑ः ।
द॒वा॒वीर॑घशंस॒हा ॥ ७ ॥

7. *Śuciḥ pāvaka ucyate somaḥ sutasya madhvaḥ.*
Devāvīr-aghaśaṁsahā.

Soma, creator and energiser of existence, ambrosial honey for the enlightened celebrants, is hailed as purifier, sanctifier and protector of the divines and destroyer of sin, scandal, jealousy and enmity.

Mandala 9/Sukta 25

Pavamana Soma Devata, Drdhachyuta Agastya Rshi

पव॑स्व द ॒ासाध॑ना द॒वभ्य॑: पी॒तय॑ हर ।
म॒रुद्भ्या॑ वा॒यव॒ मद॑: ॥ १ ॥

1. *Pavasva dakṣasādhano devebhyaḥ pītaye hare. Marudbhyo vāyave madaḥ.*

O Soma, lord of joy and versatile intelligence of the universe, pure, fluent and all-purifying eliminator of want and suffering, giver of sufficiency, flow, purify and sanctify the powers of noble and generous nature to their full satisfaction, come as ecstasy of life for vibrant humanity, for pranic energy and for the will and intelligence of the seekers of light and dynamism for action.

पव॑मान ध्रिया हि॒ता ३॑ भि यानि॑ं कनि॑क्रदत ।
धर्म॑णा वा॒युमा वि॑श ॥ २ ॥

2. *Pavamāna dhiyā hito'bhi yoniṁ kanikradat. Dharmaṇā vāyumā viśa.*

O lord of purity and power, let your presence concentrated by senses and mind in awareness, speaking aloud in the heart and soul, abide in the pranic and intelligential vitality of the soul with living consciousness of divine law and virtues of holy life and thus purify and sanctify us.

सं द॒वः शा॑भत॒ वृषा॑ क॒वियाना॒वधि॑ पि॒यः ।
वृ॒त्र॒हा द॑व॒वीत॑मः ॥ ३ ॥

3. *Saṁ devaiḥ śobhate vṛṣā kavir-yonāvadhi priyaḥ. Vṛtrahā devavītamaḥ.*

Soma, omniscient poetic creator, generous and dear, dearest of divinities and destroyer of the evil and darkness of life, vibrating in the cave of the heart shines glorious in the soul and reflects beatific with the senses, mind, intelligence and will in the conduct and grace of the human personality.

विश्वा रूपाण्याविशन्पुनाना याति हयतः ।
यत्रामृतास आसत ॥ ४ ॥

4. *Viśvā rūpāṇyāviśan punāno yāti haryataḥ.*
Yatrāmṛtāsa āsate.

Soma, pervading all forms of existence in the expansive universe, pure and purifying, goes on blissful, beatific and gracious, the omnipresence in which the enlightened sages abide, having attained freedom from death.

अरुषा जनयन्गिरः सामः पवत आयुषक ।
इन्दं गच्छन्कविक्रतुः ॥ ५ ॥

5. *Aruṣo janayan giraḥ somaḥ pavata āyuṣak.*
Indraṁ gacchan kavikratuḥ.

Soma, glorious and blissful omniscient creator of the poetry of existence articulating the divine voice of the Veda flows vibrant and omnipresent to loving humanity especially to men of action and enlightenment.

आ पवस्व मदिन्तम पवित्रं धारया कव ।
अकस्य यानिमासदम ॥ ६ ॥

6. *Ā pavasva madintama pavitraṁ dhārayā kave.*
Arkasya yonim-āsadam.

O Soma, most exuberant poetic omnipresence, come in a wave of ecstasy and majesty to bless the pure heart of the celebrant which is the seat of the soul and of the golden glow of divinity.

Mandala 9/Sukta 26

Pavamana Soma Devata, Idhmavaha Dardhachyuta Rshi

तमꣳमृ ा न्त वा॒जिनꣳमु॒पस्थ॒ अदि॑ त॒रधि॑।
विपा॑सा॒ अण्व्या॑ धि॒या॥ १॥

1. *Tamamṛkṣanta vājinam-upasthe aditeradhi.*
Viprāso aṇvyā dhiyā.

Sages with their subtle mind and intellect, reason and passion, glorify that exuberant bright and potent Soma, lord of universal action and victory, on the vedi in the lap of mother earth.

तं गावा॑ अ॒भ्य॑नूषत स॒हस्र॑धार॒मि॑तम।
इन्दुं ध॒तार॒मा दि॒वः॥ २॥

2. *Taṁ gāvo abhyanūṣata sahasradhāramakṣi-tam.*
Induṁ dhartāramā divaḥ.

That blissful Soma, sustainer of the refulgent heavens, whose generous and inexhaustible grace flows in a thousand streams, the songs of Veda, rays of the sun, and the stars and planets, indeed all that move in the moving universe celebrate and adore.

तं व॒धां म॒धया॑ह्यन्पव॑मान॒मधि॒ द्यवि॑।
ध॒ण॒सिं भूरि॑धायसम॥ ३॥

3. *Taṁ vedhāṁ medhayāhyan pavamānamadhi dyavi. Dharṇasiṁ bhūridhāyasam.*

That divine and all sustaining, pure and purifying, foundation of existence, wielder and sustainer of infinite forms, stars and galaxies, the sages with their thought, imagination and vision visualise, contemplate and realise unto the heights of heaven.

तमह्यन्भुरिजार्धिया संवसानं विवस्वतः ।
पतिं वाचा अदाभ्यम ॥ ४ ॥

4. *Tamahyan bhurijordhiyā saṁvasānaṁ vivasvataḥ. Patiṁ vāco adābhyam.*

Hymns of the Veda, wise sages and infinite forms of existence, all with their light, motions, wisdom and vision celebrate and adore that Soma, lord of omniscience, peace and purity who shines radiant in the light of the sun between heaven and earth and who, fearless and indomitable, holds, protects, promotes and speaks through the voice of eternity.

तं सानावधि जामया हरिं हिन्वन्त्यद्रिभिः ।
हृयतं भूरिचक्षसम ॥ ५ ॥

5. *Taṁ sānāvadhi jāmayo hariṁ hinvantyadri-bhiḥ. Haryataṁ bhūricakṣasam.*

Sages in unison, with their highest and most intense mental and spiritual faculties, adore, celebrate and realise that Soma on top of existence who is glorious and blissful, destroyer of suffering, and universal watcher, dispenser and disposer of the world of existence.

तं त्वा हिन्वन्ति वधसः पवमान गिरावृधम ।
इन्दविन्दाय मत्सरम ॥ ६ ॥

6. *Taṁ tvā hinvanti vedhasaḥ pavamāna girāvṛdham. Indavindrāya matsaram.*

O Soma, universal spirit of beauty and bliss, pure, purifying and ever flowing, so glorious as you are celebrated in songs of the universal Vedic eternity, self-realised sages adore and exalt you for the joy and ultimate salvation of the human soul.

Mandala 9/Sukta 27

Pavamana Soma Devata, Nrmedha Angirasa Rshi

एष कविर्भिष्टुतः पवित्र अधि ताशत।
पुनाना घ्न ापऽ स्रिधः॥ १॥

1. *Eṣa kavir-abhiṣṭutaḥ pavitre adhi tośate.*
Punāno ghnannapa sridhaḥ.

This Soma, creative, inspiring and poetic spirit of universal joy, pure and sanctifying, manifests in the pure and pious consciousness of the devotees, eliminating disturbing negativities when it is contemplated with a concentrated mind.

एष इन्दाय वायव स्वर्जित्परि षिच्यत।
पवित्र द ासाधनः॥ २॥

2. *Eṣa indrāya vāyave svarjit pari ṣicyate.*
Pavitre dakṣasādhanaḥ.

This all potent and versatile divine spirit of universal joy manifests in the pure consciousness of the karma-yogi and wins the light of heaven for the vibrant meditative soul.

एष नृभिर्वि नीयत दिवा मूधा वृषा सुतः ।
सामा वनेषु विश्ववित ॥ ३ ॥

3. *Eṣa nṛbhirvi nīyate divo mūrdhā vṛṣā sutaḥ.*
Somo vaneṣu viśvavit.

This Soma, joyous spirit of divinity, is the summit of heaven, infinitely generous, self-existent and omniscient, and with meditation, the ecstasy of it is collected in abundance in the consciousness by the dedicated sages.

एष गव्युरचिकदत्पवमाना हिरण्ययुः ।
इन्दुः सत्राजिदस्तृतः ॥ ४ ॥

4. *Eṣa gavyur-acikradat pavamāno hiraṇyayuḥ.*
Induḥ satrājidastṛtaḥ.

It loves the earth and earthly joys and loves to give, speaking loud and bold its own eternal Word, it is pure and purifier, it loves the golden beauty and prosperity of life and loves to bless, it is soothing and self-refulgent beautiful, conqueror of all battles of cosmic dynamics, and eternally invincible.

एष सूयेण हासत पवमाना अधि द्यवि ।
पवित्रे मत्सरा मदः ॥ ५ ॥

5. *Eṣa sūryeṇa hāsate pavamāno adhi dyavi.*
Pavitre matsaro madaḥ.

It rises and abides with the sun on top of the regions of light and, internalised in the pure mind and clairvoyant consciousness, it is the divine ecstasy of the celebrant.

एष शुष्म्यसिष्यदद्न्तरिक्षे वृषा हरिः।
पुनान इन्दुरिन्द्रमा ॥ ६ ॥

6. *Eṣa śuṣmyasiṣyadad-antarikṣe vṛṣā hariḥ.*
Punāna indur-indramā.

This Soma Spirit of eternal joy is omnipotent, all pervasive in space, infinitely generous, eliminator of suffering, and, purifying and sanctifying the human soul, it is the ultimate bliss of existence.

Mandala 9/Sukta 28

Pavamana Soma Devata, Priyamedha Angirasa Rshi

एष वाजी हिता नृभिर्विश्वविन्मनसस्पतिः।
अव्या वारं वि धावति ॥ १ ॥

1. *Eṣa vājī hito nṛbhir-viśvavin-manasaspatiḥ.*
Avyo vāraṁ vi dhāvati.

This supreme all potent soma light and joy of the universe is realised by earnest sages within. It is all aware over the universe, master controller of the universal mind energy, all saviour and protector, and without delay it rises and manifests in the inner self of its favourite blessed devotee.

एष पवित्रे अक्षरत्सोमो देवेभ्यः सुतः।
विश्वा धामान्याविशन ॥ २ ॥

2. *Eṣa pavitre akṣarat somo devebhyaḥ sutaḥ.*
Viśvā dhāmānyāviśan.

This Soma, divine presence and bliss, emerges and vibrates in holy minds, distilled by them through meditation for the noble souls while it rolls in majesty

in and over all regions of the universe.

एष दवः शुभायत धि यानावमत्यः ।
वृत्रहा दवीतमः ॥ ३ ॥

3. *Eṣa devaḥ śubhāyate'dhi yonāvamatryaḥ.*
Vṛtrahā devavītamaḥ.

This self-refulgent, immortal divine presence, highest lover of noble and generous souls, pervades and shines all over in the universe through its mode of Prakrti, dispelling darkness and eliminating evil.

एष वृषा कनिक्रदद्दशभिर्जामिभिर्यतः ।
अभि द्रोणानि धावति ॥ ४ ॥

4. *Eṣa vṛṣā kanikradad-daśabhir-jāmibhir-yataḥ.*
Abhi droṇāni dhāvati.

This omnificent shower of generous divinity vibrating by the dynamics of Prakrti and her tenfold mode of subtle and gross elements proclaims its presence loud and bold in beauteous forms of mutations and manifestations of nature in the universe.

एष सूयमराचयत्पवमाना विचषणिः ।
विश्वा धामानि विश्ववित ॥ ५ ॥

5. *Eṣa sūryam-arocayat pavamāno vicarṣaṇiḥ.*
Viśvā dhāmāni viśvavit.

This soma illuminates the sun, pure, purifying and dynamic, watching all, pervading all regions of the universe, knowing and controlling all that is in existence.

एष शुष्म्यदभ्यः सामः पुनाना अषति ।
दवावीरघशंसहा ॥ ६ ॥

6. *Eṣa śuṣmyadābhyaḥ somaḥ punāno arṣati.*
Devāvīr-aghaśaṁsahā.

This mighty undauntable Soma, pure and purifying, pervades and rolls in the universe everywhere, protector and promoter of the good and destroyer of sin and scandal.

Mandala 9/Sukta 29

Pavamana Soma Devata, Nrmedha Angirasa Rshi

पास्य॒ धारा॑ अ ार्॒न्वृष्ण॑ः सु॒तस्याज॑सा।
द॒वाँ अनु॑ प॒भूष॑तः ॥ १ ॥

1. *Prāsya dhārā akṣaran vṛṣṇaḥ sutasyaujasā.*
Devāň anu prabhūṣataḥ.

In character with its self-refulgence, and glorifying its divine powers in nature and humanity, the streams of this mighty virile Soma, pure and immaculate, flow forth with the light and lustre of its omnipotence.

सप्तिं॑ मृजन्ति व॒धसा॑ गृ॒णन्त॑ः का॒रवा॑ गि॒रा।
ज्याति॑र्जज्ञा॒नमु॒क्थ्य॑म ॥ २ ॥

2. *Saptiṁ mṛjanti vedhaso gṛṇantaḥ kāravo girā.*
Jyotir-jajñānam-ukthyam.

Sages embellish and exalt the might of the omniscient and omnipotent Soma, poets and artists, with the language of their art, celebrate the divine light thus emerging and rising more and more admirable.

सु॒षहा॑ साम॒ तानि॑ त पुना॒नाय॑ पभूवसा।
वधा॑ समु॒द्रमु॒क्थ्य॑म ॥ ३ ॥

3. *Suṣahā soma tāni te punānāya prabhūvaso.*
Vardhā samudram-ukthyam.

O Soma, lord of universal wealth, power and honour, those divine showers of generosity, those songs of adoration and lights of glory, are holy and winsome for your celebrant. Let the admirable ocean rise and expand.

विश्वा॒ वसू॑नि सं॒जय॒न्पव॑स्व साम॒ धार॑या।
इ॒नु द्वषां॑सि स॒ध्र्य॑क ॥ ४ ॥

4. *Viśvā vasūni saṁjayan pavasva soma dhārayā.*
Inu dveṣāṁsi sadhryak.

Flow forth profusely, O Soma, lord of peace and glory, by stream and shower, bringing and bestowing abundant wealth, honour and excellence of the world on us, and throw out all jealousy, enmity and malignity far away from us.

र ग्ना॑ सु ना॒ अर॑रुषः स्व॒नात्स॑मस्य॒ कस्य॑ चित।
नि॒दा यत्र॑ मुमु॒च्महे॑ ॥ ५ ॥

5. *Rakṣā su no araruṣaḥ svanāt samasya kasya cit.*
Nido yatra mumucmahe.

O Soma, save us, protect us fully against the arrogance, pride and malignity of the selfish hoarder and uncharitable exploiter and from whoever else be like that, and let us ever be fearless and free from scandal, malignity and anxiety.

एन्दा॒ पाथि॑वं र॒यिं दि॒व्यं प॑वस्व॒ धार॑या।
द्यु॒मन्तं॒ शुष्म॒मा भ॑र ॥ ६ ॥

6. *Endo pārthivaṁ rayiṁ divyaṁ pavasva dhārayā. Dyumantaṁ śuṣmamā bhara.*

O Soma, blissful as the moon and generous as showers of rain, pure and purifying, flow forth, sanctify us and bring us streams of wealth, honour and excellence of the earth and heaven, bear and bring us divine strength, forbearance and fortitude of a high order of freedom and progress.

Mandala 9/Sukta 30

Pavamana Soma Devata, Bindu Angirasa Rshi

प धारा अस्य शुष्मिणा वृथा पवित्र अ ारन।
पुनाना वाचमिष्यति॥ १॥

1. *Pra dhārā asya śuṣmiṇo vṛthā pavitre akṣaran. Punāno vācamiṣyati.*

For one who, purifying himself, seeks favour of the divine speech, Sarasvati, showers of the light and power of this soma, mighty, creative and energising divinity, spontaneously stream forth into the sacred heart.

इन्दुर्हियानः सातृभिर्मृज्यमानः कनिक्रदत।
इयर्ति वग्नुमिन्द्रियम॥ २॥

2. *Indurhiyānaḥ sotṛbhir-mṛjyamānaḥ kanikradat. Iyarti vagnum-indriyam.*

The lord of light and bliss, when solicited by seekers and celebrants, feels exalted, and, speaking loud and bold unto the heart and soul of the supplicant, inspires and augments their perception, intuition and eloquence.

आ नः शुष्मं नृषाह्यं वीरवन्तं पुरुस्पृहम।
पवस्व साम धारया॥ ३॥

3. *Ā naḥ śuṣmaṁ nṛṣāhyaṁ vīravantaṁ puruspṛham. Pavasva soma dhārayā.*

O Soma, lord of strength and enlightenment, let showers of strength worthy of the brave and victorious inspiring to prowess and chivalry loved by all flow to us in streams of plenty and abundance.

प सामा अति धारया पवमाना असिष्यदत।
अभि दाणान्यासदम॥ ४॥

4. *Pra somo ati dhārayā pavamāno asiṣyadat. Abhi droṇānyāsadam.*

Let soma, pure and purifying lord of peace, light and power, flow and advance in shower and streams of innocence and purity into the celebrants' heart and soul.

अप्सु त्वा मधुमत्तमं हरिं हिन्वन्त्यदिभिः।
इन्दविन्दाय पीतये॥ ५॥

5. *Apsu tvā madhumattamaṁ hariṁ hinvantyadribhiḥ. Indavindrāya pītaye.*

O Soma, spirit of light, peace and joy, the celebrants, by earnest words, thoughts and acts, invoke, adore and exalt you, sweetest of the sweets in life's honey, destroyer of suffering, fear and anxiety, and urge you on to bless the heart of the supplicant to his full satisfaction.

सुनाता मधुमत्तमं सामिन्दाय वजिणे।
चारुं शर्धाय मत्सरम॥ ६॥

6. *Sunotā madhumattamaṁ somam-indrāya vajriṇe. Cāruṁ śardhāya matsaram.*

O yajakas, create the sweetest honeyed soma, delicious and exhilarating, to augment the strength, forbearance and fortitude of the adamantine soul and, through words, thoughts and actions, to offer it in gratitude to Indra, lord omnipotent wielder of the thunderbolt of justice and dispensation.

Mandala 9/Sukta 31

Pavamana Soma Devata, Gotama Rahugana Rshi

प सामासः स्वाध्यः पवमानासा अकमुः ।
रयिं कृण्वन्ति चतनम ॥ १ ॥

1. *Pra somāsaḥ svādhyaḥ pavamānāso akramuḥ. Rayiṁ kṛṇvanti cetanam.*

Exhilarating, thoughtful, pure and purifying soma powers of divine nature and humanity flow, advance, create and promote wealth, honour and excellence of enlightenment and divine awareness.

दिवस्पृथिव्या अधि भवन्दा द्युम्नवर्धनः ।
भवा वाजानां पतिः ॥ २ ॥

2. *Divas-pṛthivyā adhi bhavendo dyumnavardhanaḥ. Bhavā vājānāṁ patiḥ.*

Supremely excellent soma spirit of the universe, be the promoter and exalter of our wealth, power and enlightenment on earth and in heaven and be the protector and promoter of the food, energy and excellence of our human community.

तुभ्यं॒ वाता॑ अभि॒प्रिय॒स्तुभ्य॑मषन्ति॒ सिन्ध॑वः ।
साम॒ वध॑न्ति॒ त॒ महः॑ ॥ ३ ॥

3. *Tubhyaṁ vātā abhipriyas-tubhyam-arṣanti sindhavaḥ. Soma vardhanti te maḥ.*

O Soma, lord of supreme felicity, the dearest most pleasant winds blow for you, the rolling seas flow for you, and they all exalt your glory.

आ प्या॑यस्व॒ सम॑तु त वि॒श्वतः॑ साम॒ वृष्ण्य॑म ।
भवा॒ वाज॑स्य संग॒थ ॥ ४ ॥

4. *Ā pyāyasva sametu te viśvataḥ soma vṛṣṇyam. Bhavā vājasya saṁgathe.*

Glory be to you, Soma, pray promote and exalt us, may your exalted shower of blessings come from all round. O lord, be with us in all our battles of peace, progress and prosperity.

तुभ्यं॒ गावो॑ घृ॒तं पया॒ बभ्रो॑ दुदुह्र अ ि॑तम ।
वषि॑ष्ठ॒ अधि॒ सान॑वि ॥ ५ ॥

5. *Tubhyaṁ gāvo ghṛtaṁ payo babhro duduhre akṣitam. Varṣiṣṭhe adhi sānavi.*

O lord bearer and sustainer of the universe, in your honour do stars and planets, lands and cows and all energies of nature create inexhaustible milky nutriments of life and adore you on top of generosity and universal love.

स्वा॒यु॒धस्य॑ त स॒ता भुव॑नस्य पत व॒यम ।
इन्दो॑ सखि॒त्वमु॑श्मसि ॥ ६ ॥

6. *Svāyudhasya te sato bhuvanasya pate vayam.*
Indo sakhitvam-uśmasi.

O lord of the universe, excellent and blissful, we desire and pray for your friendship, eternal and imperishable wielder of supreme power of creation, protection and promotion as you are.

Mandala 9/Sukta 32

Pavamana Soma Devata, Shyavashva Atreya Rshi

प सामासा मदच्युतः श्रवस ना मघानः ।
सुता विदथ अकमुः ॥ १ ॥

1. *Pra somāso madacyutaḥ śravase no maghonaḥ.*
Sutā vidathe akramuḥ.

May the streams of soma, nectar sweet and exhilarating, distilled and sanctified in yajna, flow for the safety, security and fame of our leading lights of honour, power and excellence.

आदीं त्रितस्य योषणा हरिं हिन्वन्त्यदिभिः ।
इन्दुमिन्दाय पीतय ॥ २ ॥

2. *Ādīṁ tritasya yoṣaṇo hariṁ hinvantyadribhiḥ.*
Indum-indrāya pītaye.

And the vibrant thoughts and words of the sage beyond three fold bondage of body, mind and soul, with all perceptions of sense and conceptions of mind concentrated, rise, reach and exalt the lord of peace and joy, destroyer of suffering, for the enlightenment and ecstasy of the human soul.

आदीँ हंसा यथा गणं विश्वस्यावीवशन्मतिम।
अत्या न गाभिरज्यत ॥ ३ ॥

3. *Ādīṁ haṁso yathā gaṇaṁ viśvasyāvīvaśan-matim. Atyo na gobhir-ajyate.*

And just as a hansa bird joins its flock and just as a horse is controlled by reins to reach the destination, so does the soul, having controlled and concentrated all senses, mind and intelligence, rise and join the presence of Divinity, its ultimate haven and home.

उभ सामावचाकशन्मृगा न तक्ता अर्षसि।
सीदं ऋतस्य यानिमा ॥ ४ ॥

4. *Ubhe somāvacākaśan mṛgo na takto arṣasi. Sīdann-ṛtasya yonimā.*

O Soma, lord of peace and joy over-watching both heaven and earth, as a lion moves and rambles freely at will in the forest, so do you pervade and vibrate in the world of Prakrti well seated at the centre in the vedi of yajna, at the seat of human psyche and in the dynamic laws of existence.

अभि गावो अनूषत यार्षा जारमिव प्रियम।
अगं न्नाजिं यथा हितम ॥ ५ ॥

5. *Abhi gāvo anūṣata yoṣā jāramiva priyam. Agannājiṁ yathā hitam.*

Just as a maiden admires, longs for and meets her darling lover, so do all perceptions of sense and conceptions of mind with the consciousness concentrate on the divine presence as is their love and faith and reach their end and aim.

अस्म धेहि द्युमद्यशो मघवद्भ्यश्च मह्यं च।
सनिं मेधामुत श्रवः ॥ ६ ॥

6. *Asme dhehi dyumadyaśo maghavadbhyaśca mahyaṁ ca. Saniṁ medhāmuta śravaḥ.*

For all of us, for the leading lights of power, honour and excellence, and for me too, bring honour and fame enriched with enlightenment, bring us food and energy, high order of mind and intelligence and total fulfilment for the soul.

Mandala 9/Sukta 33

Pavamana Soma Devata, Trita Aptya Rshi

प सामासो विपश्चिता पां न यन्त्यूर्मयः।
वनानि महिषाइव ॥ १ ॥

1. *Pra somāso vipaścito'pāṁ na yantyūrmayaḥ. Vanāni mahiṣā iva.*

Just as waves of water rise to the moon and great men strive for things of beauty and goodness, so do inspired learned sages, lovers of dynamic peace and goodness, move forward to realise the supreme power and Spirit of the Vedic hymns.

अभि दाणानि बभ्रवः शुका ऋतस्य धारया।
वाजं गामन्तम ारन ॥ २ ॥

2. *Abhi droṇāni babhravaḥ śukrā ṛtasya dhārayā. Vājaṁ gomantam-akṣaran.*

Just as pure, powerful, brown nectar streams of soma shower milky energies to fill the casks of exhilarating drink for the aspirants, so do seasoned self-

realised scholars and teachers of Vedic knowledge and experience, pure at heart and clairvoyant in vision and intelligence, let flow powerful exhilarating streams of knowledge and enlightenment in channels of truth, law and immortality for competent and conscientious seekers of life's fulfilment.

सुता इन्दाय वायव वरुणाय मरुद्भ्यः ।
सामा अषन्ति विष्णव ॥ ३ ॥

3. *Sutā indrāya vāyave varuṇāya marudbhyaḥ.*
Somā arṣanti viṣṇave.

Knowledge, wisdom and expertise, valuable and blissful as soma, collected and refined by sages and scholars of vision and experience, flows on for Indra, the ruling soul, Vayu, the vibrant people, Varuna, powers of judgement and dispensation, Maruts, stormy warriors, and Vishnu, universal sustaining powers of life and humanity.

तिस्त्रा वाच उदीरत गावा मिमन्ति धनवः ।
हरिरिति कनिक्रदत ॥ ४ ॥

4. *Tisro vāca udīrate gāvo mimanti dhenavaḥ.*
Harireti kanikradat.

Three Vedic voices of knowledge, action and prayer, loud and bold, enlighten and inspire to goodness, organs of perception and volition urge to good action, while earth and milch cows are profuse in fertility, and the lord of bliss, destroyer of suffering, manifests bright and blissful as life goes on in a state of prosperity.

अभि ब्रह्मीरनूषत यह्वीऋतस्य मातरः ।
ममृज्यन्त दिवः शिशुम ॥ ५ ॥

5. *Abhi brahmīr-anūṣata yahvīr-ṛtasya mātaraḥ. Marmṛjyante divaḥ śiśum.*

Holy voices, creators and sustainers of the rule of truth and rectitude, ceaselessly flow around strong, refining and doing honour to the teacher, scholar and learner as they enlighten and sanctify the child of heaven, the rising generation.

रायः समुद्रांश्चतुरः स्मभ्यं साम विश्वतः ।
आ पवस्व सहस्रिणः ॥ ६ ॥

6. *Rāyaḥ samudrāṁś-caturo'smabhyaṁ soma viśvataḥ. Ā pavasva sahasriṇaḥ.*

Flow free, O Soma, divine power, pure and bright, bring us from all around the four oceans of wealth and knowledge a thousandfold.

Mandala 9/Sukta 34

Pavamana Soma Devata, Trita Aptya Rshi

प सुवाना धारया तनन्दुहिन्वाना अषति ।
रुजद दृहा व्याजसा ॥ १ ॥

1. *Pra suvāno dhārayā tanendurhinvāno arṣati. Rujad-dṛḷhā vyojasā.*

Creating, inspiring and impelling life onward all round with streams of divine energy and ambition, Soma, blissful creativity of the lord omnipotent, goes on, breaking down strongholds of negativity, evil and darkness all round with its might and lustre.

सुत इन्दाय वायव वरुणाय मरुद्भ्यः ।
सामा अषति विष्णव ॥ २ ॥

2. *Suta indrāya vāyave varuṇāya marudbhyaḥ.*
Somo arṣati viṣṇave.

Soma, physical, psychic and spiritual streams of energy released by divine creativity, flow all round for Indra, men of power, Vayu, men of energy, Varuna, men of judgement, Maruts, men of ambition, and Vishnu, men of knowledge, wisdom and sustaining generosity.

वृषा॑णं॒ वृष॑भिय॒तं सु॒न्व॒न्ति॒ साम॒मदि॑भिः ।
दु॒ह॒न्ति॒ शक्म॑ना॒ पय॑ः ॥ ३ ॥

3. *Vṛṣāṇaṁ vṛṣabhir-yataṁ sunvanti somamadribhiḥ. Duhanti śakmanā payaḥ.*

Effusive and abundant generative energy of soma, divine creativity, collected and controlled by virile and visionary sages with adamantine discipline of body, sense and mind, later scholarly yogis distil and advance further with their spiritual power and thus create still higher food for the soul.

भुव॑त्रि॒तस्य॒ मर्ज्या॒ भुव॒दिन्द्रा॑य मत्स॒रः ।
सं रू॒पर॑ज्यत॒ हरि॑ः ॥ ४ ॥

4. *Bhuvat tritasya marjyo bhuvad-indrāya matsaraḥ. Saṁ rūpairajyate hariḥ.*

Soma, lord of peace and bliss, is the object of pure meditation for the yogi past the bonds of body, sense and mind, the object for inspiration and ecstasy for the yogi of power on way to aesthetic meditation, and for the average person he is perceived through the infinite forms of divine reflection in life.

अभीमृतस्य विष्टपं दुहत पृश्निमातरः ।
चारु प्रियतमं हविः ॥ ५ ॥

5. *Abhīmṛtasya viṣṭapaṁ duhate pṛśnimātaraḥ.*
Cāru priyatamaṁ haviḥ.

The infinite forms of versatile nature imbibe and assimilate the spirit of divinity on top of the truth and felicity of existence, and that is the dearest and most beautiful divine gift worthy of choice and acceptance.

समेनमह्रुता इमा गिरो अषन्ति सस्रुतः ।
धेनूर्वाश्रा अवीवशत ॥ ६ ॥

6. *Samenam-ahrutā imā giro arṣanti sasrutaḥ.*
Dhenūrvāśro avīvaśat.

These simple and innocent songs of praise and appreciation rising higher and higher reach Soma, lord of peace and bliss, and may he, kind and loving as a parent, accept and cherish it as a gift of love and faith.

Mandala 9/Sukta 35

Pavaman Soma Devata, Prabhuvasu Angirasa Rshi

आ नः पवस्व धारया पवमान रयिं पृथुम ।
यया ज्योतिर्विदासि नः ॥ १ ॥

1. *Ā naḥ pavasva dhārayā pavamāna rayiṁ pṛ-thum.*
Yayā jyotir-vidāsi naḥ.

O Soma, lord of purity, pray purify and sanctify us with showers of divine peace, and bring us wealth, honour and excellence of high order by virtue of which you are the sole lord and giver of light and grandeur to us.

इन्दा॑ समुदमीङ्ख॒य॒ पव॑स्व विश्वमजय।
रा॒या ध॒ता न॒ आज॑सा ॥ २ ॥

2. *Indo samudram-īṅkhaya pavasva viśvamejaya.*
Rāyo dhartā na ojasā.

O lord of peace, heavenly light and beauty, all pervasive vitaliser of the oceans of space, energiser of the cosmos to move and expand by your omnipotence and refulgence, wielder, controller and giver of universal wealth, honour and excellence, pray radiate your refulgence and glory, purify and bless us too.

त्वया॑ वी॒रेण॑ वीरवा॒ भि ष्या॑म पृतन्य॒तः।
रा॑ णा अ॒भि वाय॑म ॥ ३ ॥

3. *Tvayā vīreṇa vīravo'bhi ṣyāma pṛtanyataḥ.*
Kṣarā ṇo abhi vāryam.

By your heroic gift of bravery and fortitude, let us win our rivals, contestants and enemies. Let choice wealth, honour and excellence flow to us.

प वाज॒मिन्दु॑रिष्यति॒ सिषा॑सन्वाज॒सा ऋषिः॑।
व॒ता वि॑दा॒न आयु॑धा ॥ ४ ॥

4. *Pra vājam-indur-iṣyati siṣāsan vājasā ṛṣiḥ.*
Vratā vidāna āyudhā.

Indu, lord of soma beauty and grandeur, loves and inspires victory, rousing the devotee with strength, courage and fortitude; He is all watching omniscient guardian; knowing and controlling laws and disciplines of Dharma, is ever awake with protection and dispensation by the arms of justice.

तं गीभिर्वाचमीङ्खयं पुनानं वासयामसि ।
सामं जनस्य गार्पतिम ॥ ५ ॥

5. *Taṁ gīrbhir-vācam-īṅkhyaṁ punānaṁ vāsayāmasi. Somaṁ janasya gopatim.*

With hymns of adoration we exalt and glorify Soma, inspirer of song, purifier, saviour and guardian of humanity and their lands, cows and culture.

विश्वा यस्य व्रत जना दाधार धर्मणस्पतेः ।
पुनानस्य प्रभूर्वसाः ॥ ६ ॥

6. *Viśvo yasya vrate jano dādhāra dharmaṇaspate. Punānasya prabhūvasoḥ.*

We adore and glorify Soma, lord of universal wealth, honour and excellence, ordainer and guardian of Dharma and all purifier, who holds and sustains the entire world of humanity in his law of existence.

Mandala 9/Sukta 36

Pavamana Soma Devata, Prabhuvasu Angirasa Rshi

असर्जि रथ्या यथा पवित्रे चम्वोः सुतः ।
कार्ष्मन्वाजी न्यक्रमीत ॥ १ ॥

1. *Asarji rathyo yathā pavitre camvoḥ sutaḥ. Kārṣman vājī nyakramīt.*

Just as a passionate champion warrior shoots to the goal straight, so does Soma, potent spirit of peace, purity and glory, invoked and celebrated with devotion in the purity of heart and soul, descends to the centre core of the heart without delay.

स वह्निः साम॒ जागृ॑विः पव॑स्व दव॒वीरति॑।
अ॒भि कोशं॑ मधु॒श्चुत॑म॥ २॥

2. *Sa vahniḥ soma jāgṛviḥ pavasva devavīrati.*
Abhi kośaṁ madhuścutam.

O Soma, burden bearer of existence, inspirer and giver of enlightenment, ever awake and giver of awakenment, lover of celebrants of divine mind, we pray, let the streams of honeyed soma of light and joy flow free to the heart of the devotee.

स ना॒ ज्योती॑ंषि पू॒व्य॒ पव॑मान॒ वि रो॑चय।
कत्व॒ द ो॑य ना हिनु॥ ३॥

3. *Sa no jyotīṁṣi pūrvya pavamāna vi rocaya.*
Kratve dakṣāya no hinu.

O Soma, lord of light, peace and joy, pure, purifying and timeless, let the lights of knowledge shine upon us and inspire and motivate us to engage and achieve expertise and success in the science of yajnic creation and production for the common good.

शु॒म्भमा॑न ऋता॒युभि॑मृ॒ज्यमा॑ना॒ गभ॑स्त्योः।
पव॑त॒ वार॑ अ॒व्यय॑॥ ४॥

4. *Śumbhamāna ṛtāyubhir-mṛjyamāno gabhas-tyoḥ.*
Pavate vare avyaye.

Glorious Soma, eternal divine light and energy of the universe, adored and glorified by the lovers of truth, natural law and creative yajna for universal social causes, flows ceaselessly and constantly in the imperishable circuit of its own light and supremacy in the cosmos.

स विश्वा॑ दा॒शुष॒ वसु॒ सामा॑ दि॒व्यानि॒ पार्थि॑वा।
पव॑ता॒मान्तरि॑क्ष्या ॥ ५ ॥

5. *Sa viśvā dāśuṣe vasu somo divyāni pārthivā.*
Pavatām-āntarikṣyā.

May Soma, we pray, purify and set aflow all wealth, honour and excellence of the world, earthly, heavenly and of the middle regions for the generous yajamana and all.

आ दि॒वस्पृ॒ष्ठमश्व॒युर्गव्ययुः॑ सोम रोहसि।
वी॒र॒युः शव॑सस्पत ॥ ६ ॥

6. *Ā divaspṛṣṭham-aśvayur-gvyayuḥ soma rohasi.*
Vīrayuḥ śavasaspate.

O Soma, lord of purity, power and life energy, giver of strength and courage, lover of lands, cows and culture, horses, victory and advancement, brave warriors and noble progeny for humanity, you pervade and prevail not only on earth and in the skies, you shine in glory on top of heaven too for the sake of devoted celebrants.

Mandala 9/Sukta 37

Pavamana Soma Devata, Rahugana Angirasa Rshi

स सु॒तः पी॒तय॒ वृषा॒ सोमः॑ प॒वित्र॑ अषति।
वि॒घ्नन रक्षां॑सि दव॒युः ॥ १ ॥

1. *Sa sutaḥ pītaye vṛṣā somaḥ pavitre arṣati.*
Vighnan rakṣāṁsi devayuḥ.

Soma, supremely generous Spirit of existence, self-revealed, self-realised by the devotee, lover or

divine souls, manifests and vibrates in the pure heart of the devotee, eliminating negativities, sin and evil, for the pleasure and ecstasy of the celebrant.

स पवित्रे विचक्षणो हरिरर्षति धर्णसिः।
अभि योनिं कनिक्रदत॥ २॥

2. *Sa pavitre vicakṣaṇo harirarṣati dharṇasiḥ.*
Abhi yoniṁ kanikradat.

Soma, all watching omniscient, destroyer of suffering, omnipotent wielder and sustainer of the universe, pervades and vibrates in Prakrti, proclaiming its presence loud and bold as thunder.

स वाजी रोचना दिवः पवमानो वि धावति।
रक्षोहा वारमव्ययम॥ ३॥

3. *Sa vājī rocanā divaḥ pavamāno vi dhāvati.*
Rakṣohā vāram-avyayam.

This dynamic omnipotent Spirit, light of heaven, pure and purifying, vibrates universally and rushes to the chosen imperishable soul of the devotee, destroying negativities, sin and evil.

स त्रितस्याधि सानवि पवमाना अरोचयत।
जामिभिः सूर्यं सह॥ ४॥

4. *Sa tritasyādhi sānavi pavamāno arocayat.*
Jāmibhiḥ sūryaṃ saha.

Soma, pure, purifying, and all pervasive across and ever on top of the three worlds of space and three dimensions of time, shines with the sun and other kindred luminaries.

स वृत्रहा वृषा सुता वरिवाविददाभ्यः ।
सामा वाजमिवासरत ॥ ५ ॥

5. *Sa vṛtrahā vṛṣā suto varivovid-adābhyaḥ.*
Somo vājamivāsarat.

Soma, destroyer of darkness, generous, self-manifestive, self-revealed and self discovered, lord giver of the best of wealth and excellence of the world, fearless and undaunted, pervades and vibrates in existence as Shakti, divine omnipotent energy.

स द्रवः कविर्नषिताꣳ अभि दाणानि धावति ।
इन्दुरिन्द्राय मꣳहना ॥ ६ ॥

6. *Sa devaḥ kavineṣito'bhi droṇāni dhāvati.*
Indurindrāya maṁhanā.

Self-refulgent generous Soma divine, celebrated by poets, rushes to manifest, brilliant, blissful and great, in the heart of the devotees for the soul's joy.

Mandala 9/Sukta 38

Pavamana Soma Devata, Rahugana Angirasa Rshi

एष उ स्य वृषा रथा व्या वारभिरषति ।
गच्छन्वाजं सहस्रिणम ॥ १ ॥

1. *Eṣa e sya vṛṣā ratho'vyo vārebhirarṣati.*
Gacchan vājaṁ sahasriṇam.

This Soma spirit of joy in existence, mighty generous, all protective omnipresent mover, extremely charming, creating and giving thousandfolds of wealth, honour and excellence, vibrates by its dynamic presence at the highest and brightest in the heart of choice souls

and in choice beauties of existence.

एतं त्रितस्य यार्षणा हरिं हिन्वन्त्यदिभिः ।
इन्दुमिन्द्राय पीतये ॥ २ ॥

2. *Etaṁ tritasya yoṣaṇo hariṁ hinvantyadribhiḥ.*
Indumindrāya pītaye.

This Spirit of joy, eliminator of suffering, happy voices of the sage past three bondages of body, mind and soul adore, with the intensity of adamantine meditation for the spiritual joy of general humanity.

एतं त्यं हरिता दश मर्मृज्यन्त अपस्युवः ।
याभिर्मदाय शुम्भते ॥ ३ ॥

3. *Etaṁ tyaṁ harito daśa marmṛjyante apasyuvaḥ.*
Yābhirmadāya śumbhate.

This Soma, ten senses and ten pranas of the devotee, well controlled past sufferance and pointed to concentrative meditation, present in uninvolved purity of form, by which experience the bright presence is glorified for the soul's joy.

एष स्य मानुषीष्वा श्येना न विक्षु सीदति ।
गच्छन्ञ्जारा न योषितम ॥ ४ ॥

4. *Eṣa sya mānuṣīṣvā śyeno na vikṣu sīdati.*
Gacchañjāro na yoṣitam.

This Soma pervades and shines in the generality of humanity like the eagle, victorious conqueror of the skies, shining and radiating like the moon, lover and admirer of its darling, the lovely night.

एष स्य मद्या॒ रसा॑ व॑ चष्ट दि॒वः शिशु॑ः ।
य इन्दु॒वार्॒माविं॑शत ॥ ५ ॥

5. *Eṣa sya madyo raso'va caṣṭe divaḥ śiśuḥ.*
Ya indur-vāram-āviśat.

This ecstatic bliss, honey sweet of life's joy, appears like the rising sun at dawn when, as the beauty and glory of existence, it reflects in the heart of the chosen soul.

एष स्य पी॒तय॑ सु॒ता हरि॑रषति धर्ण॒सिः ।
क॒न्द॒न्यानि॑म॒भि प्रि॒यम ॥ ६ ॥

6. *Eṣa sya pītaye suto harir-arṣati dharṇāsiḥ.*
Krandan yonimabhi priyam.

This Soma spirit of joy, self-manifestive, all wielder and sustainer, reflects with a boom in its darling form, the golden womb of Prakrti, and rolls around for the joyous experience of humanity eliminating pain and sufferance.

Mandala 9/Sukta 39

Pavamana Soma Devata, Brhanmati Angirasa Rshi

आ॒शुर॑ष बृहन्मत॒ परि॑ प्रि॒यण॒ धाम्ना॑ ।
यत्र॑ दे॒वा इति॒ ब॑वन ॥ १ ॥

1. *Āśurarṣa bṛhanmate pari priyeṇa dhāmnā.*
Yatra devā iti bravan.

O Soma, spirit of universal joy and infinite light of intelligence, flow fast forward with your own essential and dear light and lustre of form and come where the divines dwell, and proclaim your presence.

परिष्कृण्व ानिष्कृतं जनाय यातयन्निषः ।
वृष्टिं दिवः परि स्रव ॥ २ ॥

2. *Pariṣkṛṇvann-aniṣkṛtaṁ janāya yātayann-iṣaḥ.*
Vṛṣṭiṁ divaḥ pari srava.

Go forward cleansing, purifying and perfecting the uninitiated, leading people to strive for food, energy and advancement. Indeed, bring the showers of the light of heaven on earth.

सुत एति पवित्र आ त्विषिं दधान ओजसा ।
वि च ाणा विराचयन ॥ ३ ॥

3. *Suta eti pavitra ā tviṣiṁ dadhāna ojasā.*
Vicakṣāṇo virocayan.

Soma, universal watchful guardian and light giver of the world, discovered and realised in the self, wearing its celestial light and lustre, manifests and shines in the pure soul of the devotee.

अयं स या दिवस्परि रघुयामा पवित्र आ ।
सिन्धोरूर्मा व्य ारत ॥ ४ ॥

4. *Ayaṁ sa yo divaspari raghuyāmā pavitra ā.*
Sindhorūrmā vyakṣarat.

This Soma is the spirit of joy which, at instant and universal speed, descends and manifests in the devotee's pure soul from the light of divinity and stimulates oceanic waves of ecstasy to roll in the heart.

आविवासन्परावता अथा अवावतः सुतः ।
इन्दाय सिच्यत मधु ॥ ५ ॥

5. *Āvivāsan parāvato atho arvāvataḥ sutaḥ.*
Indrāya sicyate madhu.

Self-manifested, illuminating the soul from far as well as from near, it rains showers of honey sweets of divine ecstasy for the soul.

सꣳमी॒चीना॑ अ॑नूषत॒ हरिं॑ हिन्व॒न्त्यदि॑भिः ।
यानावृ॒तस्य॑ सीदत ॥ ६ ॥

6. *Samīcīnā anūṣata hariṁ hanvantyadribhiḥ.*
Yonāvṛtasya sīdata.

Devoted yajakas in faith and perfect form together adore and glorify Soma, eliminator of pain, and with adamantine practice of meditation stimulate its presence to power and ecstasy for themselves. O Soma, pray, arise and bless the yajnic as well as the psychic vedi with your presence, the vedi that is your own seat of Truth and divine Law.

Mandala 9/Sukta 40

Pavamana Soma Devata, Brhanmati Angirasa Rshi

पु॒ना॒ना अ॑कमीद॒भि विश्वा॒ मृधा॒ विच॑र्षणिः ।
शु॒म्भन्ति॒ विपं॑ धी॒तिभिः॑ ॥ १ ॥

1. *Punāno akramīdabhi viśvā mṛdho vicarṣaṇiḥ.*
Śumbhanti vipraṁ dhītibhiḥ.

Soma, spirit of universal purity and purification, all watching, faces and overcomes all adversaries of the carnal world. Sages celebrate and glorify the vibrant all prevailing spirit with songs of adoration.

आ यानि॑मरु॒णा रु॑ह॒द्गम॒दिन्द्रं॒ वृषा॑ सु॒तः ।
ध्रु॒व सद॑सि सीदति ॥ २ ॥

2. *Ā yonimaruṇo ruhad-gamad-indraṁ vṛsā sutaḥ.*
Dhruve sadasi sīdati.

The glorious light of divinity, self-manifested and self-existent, pervades its natural abode, the world of Prakrti, and the generous spirit pervades the human soul too, and while it seats itself in the unshakable faith of man, the human soul too, purified and sanctified, abides in the eternal presence of divinity.

नू नो॑ र॒यिं म॒हामि॑न्दा॒ स्मभ्यं साम वि॒श्वतः॑ ।
आ प॑वस्व सह॒स्त्रिण॑म ॥ ३ ॥

3. *Nū no rayiṁ mahāmindo'smabhyaṁ soma viśvataḥ. Ā pavasva sahasriṇam.*

Soma, lord of universal glory, blissful omnipresence, bring us great wealth, honour and excellence of the world from all around, let it flow to us in a thousand streams.

विश्वा॑ साम पवमान द्यु॒म्नानी॑न्दवा भ॑र ।
वि॒दाः स॑ह॒स्त्रिणी॒रिषः॑ ॥ ४ ॥

4. *Viśvā soma pavamāna dyumnānīndavā bhara.*
Vidāḥ sahasriṇīriṣaḥ.

O Soma, spirit of universal bliss and beauty, bring us the light, lustre and glory of all the world. Bless us with a thousandfold food, energy and advancement in knowledge, culture and values of Dharma.

स नः पुनान आ भर रयिं स्तोत्र सुवीर्यम।
जरितुर्वर्धया गिरः ॥ ५ ॥

5. *Sa naḥ punāna ā bhara rayiṁ stotre suvīryam.*
Jaritur-vardhayā giraḥ.

May the lord, Soma, pure and purifying, bring us wealth, honour and excellence, bless us with divine strength and generous heroism for the celebrant, and elevate and exalt the devotees' songs of adoration.

पुनान इन्दवा भर सामं द्विबर्हसं रयिम।
वृषन्निन्दो न उक्थ्यम ॥ ६ ॥

6. *Punāna indavā bhara soma dvibarhasaṁ rayim.*
Vṛṣannindo na ukthyam.

O Soma, lord of peace, beauty, power and divine bliss, bring us the honour, excellence and glory of both the worlds, earth and heaven, and, O generous lord, bless us with excellence worthy of celebration in sacred song for presentation to divinity.

Mandala 9/Sukta 41

Pavamana Soma Devata, Medhyatithi Kanva Rshi

प य गावो न भूर्णयस्त्वषा अयासो अक्रमुः।
घ्नन्तः कृष्णामप त्वचम ॥ १ ॥

1. *Pra ye gāvo na bhūrṇayas-tveṣā ayāso akramuḥ.*
Ghnantaḥ kṛṣṇāmapa tvacam.

We adore the ceaseless radiations of divinity which, like restless rays of the sun, blazing with lustrous glory, move and shower on the earth and dispel the dark cover of the night.

सुवितस्य मनामहे ति सेतुं दुराव्यम।
साह्वांसो दस्युमव्रतम॥ २॥

2. *Suvitasya manāmahe'ti setuṁ durāvyam.*
Sāhvāṁso dasyum-avratam.

We honour and adore that divine bridge to peace and prosperity, otherwise difficult to cross, which faces and overcomes selfish, uncreative and destructive elements of life addicted to lawlessness.

शृण्व वृष्टरिव स्वनः पवमानस्य शुष्मिणः।
चरन्ति विद्युता दिवि॥ ३॥

3. *Śṛṇve vṛṣṭeriva svanaḥ pavamānasya śuṣmiṇaḥ.*
Caranti vidyuto divi.

The music of divinity, pure, purifying and edifying, is heard like showers of rain on earth, like flashes of lightning and roar of thunder which shine and rumble over the sky. This is the reflection of the might, majesty and generosity of Soma.

आ पवस्व महीमिषं गामदिन्दो हिरण्यवत।
अश्वावद्गोमदुक्थ्यं सुतः॥ ४॥

4. *Ā pavasva mahīmiṣaṁ gomadindo hirṇyavat.*
Aśvāvad-vājavat sutaḥ.

O Soma, divine presence of might, majesty and bliss concentrated in the mind and soul, let showers of great energy and pure prosperity flow, abounding in lands and cows, knowledge and culture, golden beauties of riches, horses, speed and progress of achievement, and then attainment of the ultimate victory.

स पवस्व विचषण आ मही रादसी पृण।
उषाः सूया न रश्मिभिः ॥ ५ ॥

5. *Sa pavasva vicarṣaṇa ā mahī rodasī pṛṇa.*
Uṣāḥ sūryo na raṣmibhiḥ.

O lord all watchful, ever awake, fill the great earth and heaven with prosperity, light and beauty of life like the sun which blesses the dawn with the beauty and glory of its rays of light.

परि णः शमयन्त्या धारया सोम विश्वतः।
सरा रसेव विष्टपम ॥ ६ ॥

6. *Pari ṇaḥ śarmayantyā dhārayā soma viśvataḥ.*
Sarā raseva viṣṭapam.

O Soma, spirit of beauty, bliss and peace, just as the universe from centre to summit abounds in the beauty and majesty of divinity, so let us all in heart and soul be blest with showers of peace and pleasure of total well-being from all around our life in space and time.

Mandala 9/Sukta 42

Pavamana Soma Devata, Medhyatithi Kanva Rshi

जनयन्नाचना दिवा जनयन्नप्सु सूर्यम।
वसानो गा अपा हरिः ॥ १ ॥

1. *Janayan rocanā divo janayannapsu sūryam.*
Vasāno gā apo hariḥ.

Soma, giver of peace, creator and sustainer of the world of existence, eliminator of want and suffering, creates the regions of heavenly light, creates the stars in space, and creates the waters and the planets such as

earth, pervading, bearing and transcending them all.

एष प्रत्नेन मन्मना देवा देवभ्यस्परि।
धारया पवत सुतः ॥ २ ॥

2. *Eṣa pratnena manmanā devo devebhyaspari.*
Dhārayā pavate sutaḥ.

This divine Soma, light and life of the world, self-realised by the sages and adored with ancient and eternal hymns of the Veda, vibrates for them in the heart and soul and sanctifies them with showers of heavenly bliss.

वावृधानाय तूर्वये पवन्ते वाजसातय।
सोमाः सहस्रपाजसः ॥ ३ ॥

3. *Vāvṛdhānāya tūrvaye pavante vājasātaye.*
Somāḥ sahasrapājasaḥ.

Mighty powerful streams of Soma, full of thousand-fold vigour and promise flow for the karma-yogi, progressive man of initiative, creative ambition and efficiency of action, sanctifying and preparing him for the achievement of his goal.

दुहानः प्रत्नमित्पयः पवित्र परि षिच्यत।
क्रन्दन्देवाँ अजीजनत ॥ ४ ॥

4. *Duhānaḥ pratnamit payaḥ pavitre pari ṣicyate.*
Krandan devāň ajījanat.

Creating the eternal life-giving food of divine ecstasy for the soul, the presence of blissful Soma vibrates in the heart of the celebrant and, calling out as if loud and bold, awakens the dormant divine

potentialities of the devotee to active possibilities.

अभि विश्वानि वार्याभि देवाँ ऋतावृधः ।
सोमः पुनाना अर्षति ॥ ५ ॥

5. *Abhi viśvāni vāryā'bhi devāň ṛtāvṛdhaḥ.*
Somaḥ punāno arṣati.

Soma, purifying the heart and soul of humanity, creates and brings up all the choice wealth, honours and excellences of the world for the noble and generous brilliancies of humanity dedicated in service to the laws and values of truth and rectitude in life.

गोमन्नः सोम वीरवद्दश्वावद्वाजवत्सुतः ।
पवस्व बृहतीरिषः ॥ ६ ॥

6. *Gomannaḥ soma vīravad-aśvāvad-vājavat sutaḥ.*
Pavasva bṛhatīriṣaḥ.

O Soma, adored and glorified in self-realisation, let streams of pure abundant food, energy, possibilities and achievements flow for us, rich in lands and cows, honour and culture, noble progeny and brave warriors, horses, speedy progress and victories, vibrant initiative and perfect fulfilment.

Mandala 9/Sukta 43

Pavamana Soma Devata, Medhyatithi Kanva Rshi

या अत्यइव मृज्यते गाभिर्मदाय हर्यतः ।
तं गीर्भिर्वासयामसि ॥ १ ॥

1. *Yo atya iva mṛjyate gobhirmadāya haryataḥ.*
Taṁ gīrbhir-vāsayāmasi.

The Soma which is radiant and pure like virgin

energy of nature and most blissful in experience is realised for spiritual joy through the senses, mind and intelligence.

तं ना॒ विश्वा॑ अव॒स्युवा॒ गिरः॑ शुम्भन्ति पू॒र्वथा॑।
इन्दु॒मिन्द्रा॑य पी॒तय॑॥ २॥

2. *Taṁ no viśvā avasyuvo giraḥ śumbhanti pūrvathā. Indumindrāya pītaye.*

That Soma of beauty, bliss and glory, all our senses, in search of protection and advancement, adore and glorify as ever before for the spiritual joy of the soul.

पु॒ना॒ना या॑ति हर्य॒तः सामा॑ गी॒भिः परि॑ष्कृतः।
विप॑स्य॒ मध्या॑तिथः॥ ३॥

3. *Punāno yāti haryataḥ somo gīrbhiḥ pariskṛtaḥ. Viprasya medhyātitheḥ.*

Pure and purifying, blissful in experience, adored and glorified with songs of divinity by the vibrant sagely celebrant dedicated to the yoga of the knowledge way, Soma vibrates in the soul.

पव॑मान वि॒दा र॒यिम॒स्मभ्यं साम सु॒श्रिय॑म।
इन्दा॑ स॒हस्र॑वचसम॥ ४॥

4. *Pavamāna vidā rayim-asmabhyaṁ soma suśriyam. Indo sahara-varcasam.*

O Soma, gracious and blissful, pure and purifying divinity, bring us wealth, honour and excellence sanctified in truth, beauty and grace of the light and lustre of a thousand suns.

इन्दुरत्या॒ न वा॑ज॒सृत्कनि॑क्रन्ति प॒वित्र॒ आ।
यद ग्॒रति॑ दव॒युः ॥ ५ ॥

5. *Induratyo na vājasṛt kanikranti pavitra ā.*
Yadakṣārati devayuḥ.

O Soma, Spirit of light, beauty and grace of life's vitality, moving fast like showers of energy in life's evolution in the service of divine purpose, come into the pure heart of the dedicated sage and flow free loud and bold with the message of the divine presence.

पव॑स्व॒ वाज॑सातय॒ विप॑स्य गृण॒ता वृ॒ध।
साम॒ रास्व॑ सु॒वीय॑म ॥ ६ ॥

6. *Pavasva vājasātaye viprasya gṛṇato vṛdhe.*
Soma rāsva suvīryam.

Come, O Soma, bless and sanctify the dedicated celebrant for advancement and achievement of his life's mission and bring us noble vigour and vitality, a brave progeny and heroic powers of progress.

Mandala 9/Sukta 44

Pavamana Soma Devata, Ayasya Angirasa Rshi

प ण॑ इन्दा म॒ह तन॑ ऊ॒र्मिं न बिभ्॑दषसि।
अ॒भि द॒वाँ अ॒यास्य॑ः ॥ १ ॥

1. *Pra ṇa indo mahe tana ūrmiṁ na bhibhradarṣasi. Abhi devāň ayāsyaḥ.*

O Soma, vibrant and fast, bearing waves of light and energy of divinity, you radiate to the noble and brilliant divine souls for our great advancement and achievement all round in life.

मती जुष्टा धिया हितः सामा हिन्व परावति।
विप्रस्य धारया कविः ॥ २ ॥

2. *Matī juṣṭo dhiyā hitaḥ somo hinve parāvati.*
Viprasya dhārayā kaviḥ.

Soma, omniscient poet creator, whether far or near in human consciousness, invoked by vision and intelligence through concentration of the mind and senses of sagely celebrants in meditation, inspires the devotee with showers of ecstasy.

अयं दवषु जागृविः सुत एति पवित्र आ।
सामा याति विचषणिः ॥ ३ ॥

3. *Ayaṁ deveṣu jāgṛviḥ suta eti pavitra ā.*
Somo yāti vicarṣaṇiḥ.

This Soma of divine vigour and ecstasy, all watchful, ever awake among the divines, flows free, and when it is invoked for realisation, it moves and rises to bless the holy heart and soul of the celebrant.

स नः पवस्व वाजयुश्चकाणश्चारुमध्वरम।
बहिष्माँ आ विवासति ॥ ४ ॥

4. *Sa naḥ pavasva vājayuś--cakrāṇaścārum-adhvaram. Barhiṣmāँ ā vivāsati.*

O Soma, blissful, watchful and gracious, lover of vibrant aspirants of divine progress, beautifier and sanctifier of our yajna with holiness and grace, the vedi is prepared, the grass is spread, the fire is awake, the yajamana invokes you, adores and glorifies, pray come and bless the celebrants' yajna.

स नो॒ भगा॑य वा॒यव॒ विप॑वीरः स॒दावृ॑धः ।
सोमो॑ दे॒वेष्वा य॑मत ॥ ५ ॥

5. *Sa no bhagāya vāyave vipravīraḥ sadāvṛdhaḥ. Somo deveṣvā yamat.*

May Soma, eternal and infinite, inspirer of the holy and brave, come among our noble and generous congregations of yajna and bless us with honour and excellence of a progressive social order vibrant as the winds.

स नो॑ अ॒द्य वसु॑त्तय क॒तुवि॑द्गा॒तुवि॑त्तमः ।
वाजं॑ जेषि॒ श्रवो॑ बृ॒हत ॥ ६ ॥

6. *Sa no adya vasuttaye kratuvid-gātuvittamaḥ. Vājaṁ jeṣi śravo bṛhat.*

Let us celebrate Soma: He, most poetic visionary of the knowledge of holy, creative and progressive action, comes and blesses us with the achievement and victory of success, progress and continuous growth of abundant food, inexhaustible energy, high excellence, universal fame and rising glory.

Mandala 9/Sukta 45

Pavamana Soma Devata, Ayasya Angirasa Rshi

स प॑वस्व॒ मदा॑य॒ कं नृ॒च ॑ा॑ दे॒ववी॑तय ।
इन्दु॒विन्दा॑य पी॒तय॑ ॥ १ ॥

1. *Sa pavasva madāya kaṁ nṛcakṣā devavītaye. Indavindrāya pītaye.*

O Soma, spirit of light, and joy, omniscient all watchful guardian of humanity, let streams of peace, joy and well-being, pure and sacred, flow for the soul's

exhilaration in divine experience for its dedication to the service and satisfaction of the divinities.

स नो॑ अषा॒भि दू॒त्यं१॒ त्वमिन्दा॑य ताशस।
दु॒वान्त्सखि॑भ्य॒ आ वर॑म॥ २॥

2. *Sa no arṣābhi dūtyaṁ tvam-indrāya tośase.*
Devāntsakhibhya ā varam.

O Soma, come like a harbinger of peace and joy for the divine experience and ecstasy of the soul, and as giver of holy and higher perception and vision for our friends.

उ॒त त्वाम॑रु॒णं व॒यं गाभि॑रञ्ज्मा॒ मदा॑य॒ कम।
वि नो॑ रा॒य दुरो॑ वृधि॥ ३॥

3. *Uta tvāmaruṇaṁ vayaṁ gobhirañjmo madāya kam. Vi no rāye duro vṛdhi.*

O vibrant lord of light and glory, with concentration of mind and senses and with holy words of praise and prayer, we adore you. Pray bring us peace and joy and perfect well being, and open wide the doors of progress for the advancement of our wealth, honour and excellence.

अत्यू॑ प॒वित्र॑मकमीद्वा॒जी धुरं॒ न याम॑नि।
इन्दु॑र्दे॒वेषु॑ पत्यत॥ ४॥

4. *Atyū pavitram-akramīd vājī dhuraṁ na yāmani.*
Indurdeveṣu patyate.

As the omnipotent divine energy is on top as burden bearer of the course of existence, so is Soma, peace and exhilaration of the spirit on top of the course

of the pure heart and soul of the devotee and it flows into the psyche of the divine souls as the spirit of peace and joy of life.

समी॒ सखा॑या अस्वर॒न्वन॒ कीळ॑न्त॒मत्य॑विम।
इन्दुं॒ ना॒वा अ॑नूषत ॥ ५ ॥

5. *Samī sakhāyo asvaran vane krīḷantamatyavim.*
Induṁ nāvā anūṣata.

Let friends and devotees on the vedi celebrate Soma, spirit of universal joy, sportive and protective in the beautiful world, and let their songs of adoration glorify the spirit of peace, beauty and divine glory.

तया॑ पवस्व॒ धार॑या॒ यया॑ पी॒ता वि॒च ॑सः।
इन्दा॑ स्ता॒त्र सु॒वीय॑म ॥ ६ ॥

6. *Tayā pavasva dhārayā yayā pīto vicakṣase.*
Indo stotre suvīryam.

O Soma, spirit of joy and glory, flow pure, purify and sanctify us by that very stream of exhilaration by which, received, loved and adored, you inspire the enlightened celebrant with manly vigour and divine heroism.

Mandala 9/Sukta 46

Pavamana Soma Devata, Ayasya Angirasa Rshi

असृ॑गन्द्र॒ववी॑त॒य त्यासः॒ कृत्व्या॑इव।
र॑न्तः पवता॒वृध॑ः ॥ १ ॥

1. *Asṛgran devavītaye'tyāsaḥ kṛtvyā iva.*
kṣarantaḥ parvatāvṛdhaḥ.

Performers of heroic action, like universal

presences grown to veteran heights by knowledge and action, are born and created for divine service of the world and they let flow streams of soma joy for general humanity.

परिष्कृतास इन्दवा यासवि पित्र्यावती।
वायुं सोमा असृक्षत॥ २॥

2. *Pariṣkṛtāsa indavo yoṣeva pitryāvatī.*
Vāyuṁ somā asṛkṣata.

Initiated, cultured and sanctified like the sacred maiden of her holy parents, these brilliant veterans of knowledge, action and joyous character, having mastered subtle subjects and divined into the mysteries of life, create and release streams of soma joy for the life around.

एत सोमास इन्दवः पयस्वन्तश्चमू सुताः।
इन्दं वर्धन्ति कर्मभिः॥ ३॥

3. *Ete somāsa indavaḥ prayasvantaś-camū sutāḥ.*
Indraṁ vardhanti karmabhiḥ.

These joyous veterans, brilliant in mind, well trained and self-directed, trying to act well in planned and well-defined channels, exalt the glory of Indra, their self and the nation by their performance and social success.

आ धावता सुहस्त्यः शुका गृभ्णीत मन्थिना।
गाभिः श्रीणीत मत्सरम॥ ४॥

4. *Ā dhāvatā suhastyaḥ śukrā gṛbhṇīta manthinā.*
Gobhiḥ śrīṇīta matsaram.

Experts of noble hand and versatile mind, come, take hold of the pure and powerful materials with specialised tools and, with tempering mix and refinement, create the instruments of joyous social development.

स पवस्व धनंजय पयन्ता राधसा महः ।
अस्मभ्यं सोम गातुवित ॥ ५ ॥

5. *Sa pavasva dhanañjaya prayantā rādhaso mahaḥ.*
Asmabhyaṁ soma gātuvit.

O Soma, lord of joy and noble knowledge, winner of wealth and holy power, creator of great infrastructure for development, pure and powerful expert of the paths of history and social development, pray let the streams of peace and joy flow for us.

एतं मृजन्ति मर्ज्यं पवमानं दश क्षिपः ।
इन्दाय मत्सरं मदम ॥ ६ ॥

6. *Etaṁ mṛjanti marjyaṁ pavamānaṁ daśa kṣipaḥ.*
Indrāya matsaraṁ madam.

This Soma, lord of peace and joy, pure, potent and adorable, ten senses, ten pranas, ten forms of subtle and gross orders of Prakrti elements serve in conjunction with the mind and intelligence of nature and humanity, and create the joy and excitement of evolution and development in life in honour of Indra, humanity and the lord ruler of humanity.

Mandala 9/Sukta 47

Pavamana Soma Devata, Kavi Bhargava Rshi

अया सामः सुकृत्यया महश्चिदभ्यवर्धत।
मन्दान उद वृषायत॥ १॥

1. *Ayā somaḥ sukṛtyayā mahaścid-abhyavardhata.*
Mandāna udvṛṣāyate.

This Soma, lordly Spirit of peace and joy, feels great by this yajnic act of homage and, happy and exalted, loves to advance and exalt the celebrants.

कृतानीदस्य कत्वा चेतन्त दस्युतर्हणा।
ऋणा च धृष्णुश्चयत॥ २॥

2. *Kṛtānīdasya kartvā cetante dasyutarhaṇā.*
Ṛṇā ca dhṛṣṇuścayate.

The deeds done and to be done by this Soma, by which he destroys negativities and dispels darkness are known, and, daring and powerful, he acquits the celebrants of debts and obligations.

आत्सामं इन्दिया रसा वज्रः सहस्रसा भुवत।
उक्थं यदस्य जायत॥ ३॥

3. *Āt soma indriyo raso vajraḥ sahasrasā bhuvat.*
Ukthaṁ yadasya jāyate.

And when the song of adoration is sung in honour of this Soma, then the spirit of peace and inner strength, inner joy, adamantine courage and rectitude edifying the mind and sense of the celebrant arise a thousandfold in the soul.

स्वयं कविर्विधर्तरि विप्राय रत्नमिच्छति।
यदी ममृज्यत धियः ॥ ४ ॥

4. *Svayaṁ kavir-vidhartari viprāya ratnamicchati. Yadī marmṛjyate dhiyaḥ.*

When this Soma is adored and celebrated by thoughts, words and deeds, then he, himself a poet creator and visionary, in order to support and reward the celebrant, decides to bless the devotee with the jewels of life's wealth of his choice.

सिषासतू रयीणां वाजेष्ववतामिव।
भरेषु जिग्युषामसि ॥ ५ ॥

5. *Siṣāsatū rayīṇāṁ vājeṣvarvatāmiva. Bhareṣu jigyuṣāmasi.*

O Soma, lord of peace, prize and joy, you love to give and you are the giver of all jewels of wealth and honour to all aspirants: like success to the pioneers in the race for life's glory, and victory to the ambitious warriors in the battles of life's excellence.

Mandala 9/Sukta 48

Pavamana Soma Devata, Kavi Bhargava Rshi

तं त्वा नृम्णानि बिभ्रतं सधस्थेषु महो दिवः।
चारुं सुकृत्ययेमहे ॥ १ ॥

1. *Taṁ tvā nṛmṇāni bibhrataṁ sadhastheṣu maho divaḥ. Cāruṁ sukṛtyayemahe.*

O Soma, Spirit of peace, purity and power, with holy acts of homage in the halls of yajna, we invoke, adore and worship you, lord of beauty and bliss, and

exalt you in action, harbinger of the jewels of wealth, honour and excellence from the lofty regions of the light of heaven.

संवृक्तधृष्णुमुक्थ्यं महामहिव्रतं मदम।
शतं पुरो रुरुक्षणिम॥ २॥

2. *Saṁvṛktadhṛṣṇum-ukthyaṁ mahāmahivrataṁ madam. Śataṁ puro rurukṣaṇim.*

We worship you, eliminator of arrogance and pride, adorable, observer of lofty vows of discipline, inspiring, and breaker of a hundred strongholds of darkness.

अतस्त्वा रयिमभि राजानं सुक्रता दिवः।
सुपर्णा अव्यथिभरत॥ ३॥

3. *Atastvā rayimabhi rājānaṁ sukrato divaḥ. Suparṇo avyathir-bharat.*

For this reason of your glory and inspiring nature, O lord of holy action and self-refulgent ruler, controller and dispenser of wealth, honour and excellence, the veteran sage and scholar can invoke you from the heights of heaven without fear and difficulty.

विश्वस्मा इत्स्वर्दृशे साधारणं रजस्तुरम।
गोपामृतस्य विभरत॥ ४॥

4. *Viśvasmā it svardṛśe sādhāraṇaṁ rajasturam. Gopāmṛtasya virbharat.*

The sage and scholar of lofty vision and imagination, in order that all visionaries of the world may perceive your heavenly majesty, communicates his

experience of your presence who are present everywhere, who give motion to the energy of nature in the cosmic dynamics and who rule and protect the laws of eternal truth which govern the course of existence.

अधा॑ हिन्वा॒न इ॑न्दि॒यं ज्याया॑ मही॒त्वमा॑नश ।
अ॒भि॒ष्टि॒कृद्वि॑चर्ष॒णिः ॥ ५ ॥

5. *Adhā hinvāna indriyaṁ jyāyo mahitvam-ānaśe.*
Abhiṣṭikṛd-vicarṣaṇiḥ.

And so, the inspirer of the power of senses, mind and intelligence, giver of fulfilment to the devotees, all watching Soma, divine Spirit of peace, power and enlightenment, pervades and abides in and over existence as the supreme power of divine glory.

Mandala 9/Sukta 49

Pavamana Soma Devata, Kavi Bhargava Rshi

पव॑स्व वृ॒ष्टिमा सु नो॒ पामू॒र्मिं दि॒वस्परि॑ ।
अ॒य॒क्ष्मा बृ॒ह॒तीरिषः ॥ १ ॥

1. *Pavasva vṛṣṭimā su no'pām-ūrmiṁ divaspari.*
Ayakṣmā bṛhatīriṣaḥ.

Soma, lord of peace and plenty, give us holy showers of waters, wave on wave of the rain, and give us abundant food, energy and knowledge free from pollution and negativities.

तया॑ पवस्व॒ धार॑या॒ यया॒ गाव॑ इ॒हाग॑मन ।
जन्या॑स॒ उप॑ नो गृ॒हम ॥ २ ॥

2. *Tayā pavasva dhārayā yayā gāva ihāgaman.*
Janyāsa upa no gṛham.

Shower and purify us with that stream of power and purity of peace and plenty by which our senses, mind and intelligence, socially and positively motivated, may be balanced in our personality and we may feel at home with ourselves.

घृतं पवस्व धारया यज्ञेषु देववीतमः ।
अस्मभ्यं वृष्टिमा पव ॥ ३ ॥

3. *Ghṛtaṁ pavasva dhārayā yajñeṣu devavītamaḥ.*
Asmabhyaṁ vṛṣṭimā pava.

Let ghrta shower in streams, pure and powerful in our yajnas, O lord and guardian of the noble and divine worshippers. Bring us fulfilment and purify all our intentions, purposes and motivations of life.

स नं ऊर्ज व्य१व्ययं पवित्रं धाव धारया ।
देवासः शृणवन्हि कम ॥ ४ ॥

4. *Sa na ūrje vyavyayaṁ pavitraṁ dhāva dhārayā.*
Devāsaḥ śṛṇavan hi kam.

For energy, give us showers in streams of imperishable purity of heart, and let the noble devotees hear the blissful music of the rain.

पवमाना असिष्यदद रक्षांस्यपजङ्घनत ।
पत्नवदाचयनुचः ॥ ५ ॥

5. *Pavamāno asiṣyadad-rakṣāṁsyapajaṅghanat.*
Pratnavad-rocayan rucaḥ.

May Soma, pure and purifying, all pervasive, destroy all evils and negativities, and continue to illumine the brilliant regions of the universe, macrocosmic as well as microcosmic, as ever before.

Mandala 9/Sukta 50

Pavamana Soma Devata, Uchathya Angirasa Rshi

उत्त॒ शुष्मा॑स इरत॒ सिन्धो॑रू॒मरि॑व स्व॒नः ।
वा॒णस्य॑ चादया प॒विम ॥ १ ॥

1. *Ut te śuṣmāsa īrate sindhor-ūrmer-iva svanaḥ.*
Vāṇasya codayā pavim.

Higher and higher rise and roll your powers, purities and forces, roaring like waves of the sea. Keep up the motion of the wheel of life, let the swell of music rise on with the chant going on.

प॒स॒व त॒ उदी॑रत ति॒स्रा वाचो॑ मख॒स्यु॑वः ।
यदव्य॒ एषि॒ सानवि ॥ २ ॥

2. *Prasave ta udīrate tisro vāco makhasyuvaḥ.*
Yadavya eṣi sānavi.

When you rise and reach the pinnacle of yajna which deserves to be protected and promoted, then as you rise in intensity, the priests' chant of the three voices of Rks, Samans and Yajus also swells to the climax.

अव्या॒ वार॒ परि॒ प्रिय॑ हरिं॑ हिन्व॒न्त्यदि॑भिः ।
पव॑मानं मधु॒श्चुत॑म ॥ ३ ॥

3. *Avyo vāre pari priyaṁ hariṁ hinvantyadribhiḥ.*
Pavamānaṁ madhuścutam.

The devotees, who are seekers of your protection for advancement in their heart of hearts, intensify their awareness through relentless concentration and meditate on your presence dearer than dearest, eliminator of negative fluctuations of mind, pure and purifying spirit

of divinity replete with honey sweets of ecstasy.

आ प॑वस्व मदिन्तम प॒वित्रं॑ धार॑या कव।
अ॒कस्य॒ यानि॑मा॒सद॑म ॥ ४ ॥

4. *Ā pavasva madintama pavitraṁ dhārayā kave.*
Arkasya yonimāsadam.

Flow in and purify, O poetic visionary and most exhilarating Spirit of ecstasy, the sacred heart of the celebrant in streams of beauty, light and sweetness to join the celebrant at the centre of his faith and devotion.

स प॑वस्व मदिन्तम॒ गाभि॑रञ्जा॒ना अ॒क्तुभि॑ः।
इन्द॒विन्दा॑य पी॒तय॑ ॥ ५ ॥

5. *Sa pavasva madintama gobhir-añjāno aktubhiḥ.*
Indavindrāya pītaye.

Flow on, most exhilarating Spirit, adored and exalted by concentrative mind and senses of the seeker in meditation, flow on for ecstatic experience of the soul.

Mandala 9/Sukta 51

Pavamana Soma Devata, Uchathya Angirasa Rshi

अध्व॑र्या॒ अदि॑भिः सु॒तं सामं॑ प॒वित्र॒ आ सृ॑ज।
पु॒नी॒हीन्दा॑य॒ पात॑व ॥ १ ॥

1. *Adhvaryo adribhiḥ sutaṁ somaṁ pavitra ā sṛja.*
Punīhīndrāya pātave.

O high priest of soma yajna, create the awareness of Soma, spirit of purity and divinity collected and concentrated by the senses and mind in the heart,

and sanctify and intensify it there for exhilaration of the soul.

दि॒वः पी॒यूष॑मुत्त॒मं साम॒मिन्दा॑य व॒जिण॑।
सु॒नात॒ा मधु॑मत्तमम ॥ २ ॥

2. *Divaḥ pīyūṣam-uttamaṁ somam-indrāya vajriṇe. Sunotā madhumattamam.*

Create the highest honey sweet Soma of divine consciousness, highest exhilarating experience of the light of heaven for the soul's awareness, and then rise to adamantine power against all possible violations.

तव॒ त्य इ॑न्दा॒ अन्ध॑सा द॒वा मधा॒व्य॑श्नत।
पव॑मानस्य म॒रुत॑ः ॥ ३ ॥

3. *Tava tya indo andhaso devā madhor-vyaśnate. Pavamānasya marutaḥ.*

Then, O Soma, Spirit of divinity, the noblest, most vibrant generous and brilliant souls have a drink of the elixir of your honey sweet presence flowing exuberantly at the purest.

त्वं हि सो॑म व॒धय॑न्त्सु॒ता मदा॑य॒ भूण॑य।
वृष॑न्त्स्ता॒तार॑मू॒तय॑ ॥ ४ ॥

4. *Tvaṁ hi soma vardhayant-suto madāya bhūrṇaye. Vṛṣant-stotāram-ūtaye.*

Soma, lord of purity, peace and power, you alone are the object of meditation, supplication and exaltation for the ecstasy, vibrancy and protected progress of life, you alone promote the celebrant to the top of sovereignty and give him showers of joy.

अभ्यर्ष विचक्षण पवित्रं धारया सुतः ।
अभि वाजमुत श्रवः ॥ ५ ॥

5. *Abhyarṣa vicakṣaṇa pavitraṁ dhārayā sutaḥ. Abhi vājamuta śruvaḥ.*

Flow on, O lord all watchful guardian of humanity, and, realised in meditation, rain in showers on the pure heart and bring in abundance of food and energy for the body, mind and soul, and give us the ultimate victory of fame in the world and fulfilment across the world of time.

Mandala 9/Sukta 52

Pavamana Soma Devata, Uchathya Angirasa Rshi

परि द्युक्षः सनदद्रयिभरद्वाजं ना अन्धसा ।
सुवाना अर्ष पवित्र आ ॥ १ ॥

1. *Pari dyukṣaḥ sanadrayir-bharadvājaṁ no andhasā. Suvāno arṣa pavitra ā.*

Light of the light of heaven, treasure-hold of world's wealth, with wealth, food and energy for body, mind and soul arise and manifest in the pure heart, inspiring it to a state of peace and benediction.

तव प्रत्नभिरध्वभिरव्यो वारे परि प्रियः ।
सहस्रधारो याति तना ॥ २ ॥

2. *Tava pratnebhir-adhvabhir-avyo vāre pari priyaḥ. Sahasradhāro yāt tanā.*

Let your dear protected celebrant, sanctified by a thousand streams of divine favours, rise to the cherished state of fulfilment by the ancient and eternal

paths of divinity and Vedic lore.

चरुन यस्तमीङ्खयन्दा न दानमीङ्खय।
वधवधस्नवीङ्खय॥ ३॥

3. *Carurna yas-tam-īṅkhayendo na dānamīṅ-khaya.*
Vadhair-vadhasnavīṅkhaya.

Indu, spirit of peace, plenty and generosity, inspire him who is receptive and generous as a cloud, move him like charity in flow. O shaping power of hard discipline, shape him through hardness and inspire him to the good life of generosity and joy.

नि शुष्ममिन्दवषां पुरुहूत जनानाम।
या अस्माँ आदिदशति॥ ४॥

4. *Ni śuṣmam-indaveṣāṁ puruhūta janānām.*
Yo asmāň ādideśati.

Indu, lord of peace and plenty who rule over us, invoked, adored and worshipped pray increase the power and prosperity of those people who follow the rule of your law of discipline and generosity.

शतं न इन्द ऊतिभिः सहस्त्रं वा शुचीनाम।
पवस्व मंहयदयिः॥ ५॥

5. *Śataṁ na inda ūtibhiḥ sahasraṁ vā śucīnām.*
Pavasva maṁhayad-rayiḥ.

O lord of light, purity and plenty, with divine powers and protections bless us with hundreds and thousands of life's purities and shower upon us abundance of wealth, honour and excellence worthy of that purity.

Mandala 9/Sukta 53

Pavamana Soma Devata, Avatsara Kashyapa Rshi

उत्त॒ शुष्मा॑सा अस्थू॒ र ग्ां भि॒न्दन्ता॑ अदिवः ।
नु॒दस्व॒ याः प॑रि॒स्पृधः॑ ॥ १ ॥

1. *Ut te śuṣmāso asthū rakṣo bhindanto adrivaḥ.*
Nudasva yāḥ parispṛdhaḥ.

O lord of mountains, thunder and clouds, your powers and forces stand high, breaking down the negative and destructive elements of life. Pray impel or compel the adversaries to change or remove them from the paths of progress.

अ॒या नि॑ज॒घ्निरो॑जसा॒ रथ॑स॒ङ्गे धन॑ हि॒ते ।
स्त॒वा॒ अबि॑भ्युषा हृ॒दा ॥ २ ॥

2. *Ayā nijaghnirojasā rathasaṅge dhane hite.*
Stavā abibhyuṣā hṛdā.

By this power and valour of yours you eliminate the negative forces. In this battle of the body chariot on hand in this life, we adore you with a fearless heart, you being the protector and guide.

अस्य॑ व्र॒तानि॒ नाधृष॒ पव॑मानस्य दू॒ढ्या॑ ।
रु॒ज यस्त्वा॑ पृत॒न्यति॑ ॥ ३ ॥

3. *Asya vratāni nādhṛṣe pavamānasya dūḍhyā.*
Ruja yastvā pṛtanyati.

The rules and laws of this mighty creative and dynamic power no one can resist with his adverse force. O Soma, whoever opposes you, break open and destroy.

तं हिन्वन्ति मदच्युतं हरिं नदीषु वाजिनम।
इन्दुमिन्द्राय मत्सरम॥ ४॥

4. *Taṁ hinvanti madacyutaṁ hariṁ nadīṣu vājinam. Indum-indrāya matsaram.*

That giver of showers of sweetness and joy, lord of peace and power, destroyer of suffering, energising and flowing in streams of the universal dynamics of existence, people admire and adore, he is the joy and ecstasy of the living soul.

Mandala 9/Sukta 54

Pavamana Soma Devata, Avatsara Kashyapa Rshi

अस्य पत्नामनु द्युतं शुक्रं दुदुह्र अह्रयः।
पयः सहस्त्रसामृषिम॥ १॥

1. *Asya pratnāmanu dyutaṁ śukraṁ duduhre ahrayaḥ. Payaḥ sahasrasām-ṛṣim.*

Men of vision and science of yajna, in pursuit of the ancient and eternal Vedic tradition of this lord of light, peace and purity, distil the brilliant, pure and powerful and visionary knowledge of a thousandfold nourishing and inspiring gifts of existence.

अयं सूयइवापदृगयं सरांसि धावति।
सप्त पवत आ दिवम॥ २॥

2. *Ayaṁ sūrya ivopadṛg-ayaṁ sarāṁsi dhāvati. Sapta pravata ā divam.*

This Soma, like the sun, all watching and illuminating, sets rivers, seas and energies aflow, pervading therein on earth and in the seven-fold light

of the sun upto the regions of light.

अयं विश्वानि तिष्ठति पुनाना भुवनापरि।
सामा द्रवा न सूर्यः ॥ ३ ॥

3. *Ayaṁ viśvāni tiṣṭhati punāno bhuvanopari.*
Somo devo na sūryaḥ.

This Soma, lord of light, peace and power, pure and purifying, pervades all regions of the universe in and above, like the divine light which illuminates all regions of the universe.

परि णा द्रवीतय वाजाँ अषसि गामतः।
पुनान इन्दविन्द्रयुः ॥ ४ ॥

4. *Pari ṇo devavītaye vājāň arṣasi gomataḥ.*
Punāna indavindrayuḥ.

Indu, spirit of peace, beauty and plenty, lover of men of knowledge and power, purifying and sanctifying the world, bring us food and energy for the body, mind and soul for the service and fulfilment of the men of brilliance and generosity.

Mandala 9/Sukta 55

Pavamana Soma Devata, Avatsara Kashyapa Rshi

यवंयवं ना अन्धसा पुष्टंपुष्टं परि स्रव।
साम विश्वा च साभगा ॥ १ ॥

1. *Yavaṁ-yavaṁ no andhasā puṣṭaṁ-puṣṭaṁ pari srava. Soma viśvā ca saubhagā.*

Soma, Spirit of peace, power and plenty, flow forth, vitalise, purify and inspire us with fresh energy,

power and grace of culture at every stage of our growth, acquisition and progress, beatify all our good fortune and prosperity of life in the world.

इन्दा॒ यथा॒ तव॒ स्तवा॒ यथा॑ त जा॒तमन्ध॑सः ।
नि ब॒र्हिषि॑ प्रि॒य स॑दः ॥ २ ॥

2. *Indo yathā tava stavo yathā te jātam-andhasaḥ.*
Ni barhiṣi priye sadaḥ.

O lord of beauty and grace, as you pervade your own glory of adoration, your own creation, power and nourishments of food and inspiration, so pray come, bless our vedi of yajna, our life and work through the world.

उ॒त नो॑ गा॒विद॑श्व॒वित्पव॑स्व सा॒मान्ध॑सा ।
म॒ ू॒तमभि॒रह॑भिः ॥ ३ ॥

3. *Uta no govid-aśvavit pavasva somāndhasā.*
Makṣūtamebhir-ahabhiḥ.

And O Soma, lord of energy, wealth and advancement, master of knowledge and progress, by the shortest time of the days ahead, bless and beatify us with food for body, mind and soul, rich in lands, cows and culture, horses, advancement and progressive power and achievement.

या जि॒नाति॒ न जीय॑त॒ हन्ति॒ शत्रु॑म॒भीत्य॑ ।
स प॑वस्व सहस्रजित ॥ ४ ॥

4. *Yo jināti na jīyate hanti śatrum-abhītya.*
Sa pavasva sahasrajit.

You, who always excel, win or vanquish, who

no one can excel, win or vanquish, who advance and destroy the destructive adversary, pray advance, energise, purify and empower us too, winner of a thousand battles.

Mandala 9/Sukta 56

Pavamana Soma Devata, Avatsara Kashyapa rshi

परि॒ साम॑ ऋ॒तं बृ॒हदा॒शुः प॒वित्र॑ अषति।
वि॒घ्नन रक्षां॑सि दव॒युः॥ १॥

1. *Pari soma ṛtaṁ bṛhadāśuḥ pavitre arṣati.*
Vighnan rakṣāṁsi devayuḥ.

Soma is the universal truth and law of eternity, instant and omnipresent, lover of the noble, brilliant and generous people, destroyer of negative and destructive forces, and it rolls in the heart of pure and pious souls, inspires, energises and advances them.

यत्सामा॒ वाज॒मर्ष॑ति श॒तं धारा॑ अप॒स्युवः।
इन्द॑स्य स॒ख्यमा॑वि॒शन॥ २॥

2. *Yat somo vājamarṣati śataṁ dhārā apasyuvaḥ.*
Indrasya sakhyamāviśan.

When Soma releases the divine energy and enthusiasm of life, men of initiative and creativity enjoying friendship and communion with divinity experience the ecstasy of life flowing in a hundred streams.

अ॒भि त्वा॒ यार्ष॑णा॒ दश॑ जा॒रं न क॒न्या॑नूषत।
मृ॒ज्यस॑ साम स॒ातय॑॥ ३॥

3. *Abhi tvā yoṣaṇo daśa jāraṁ na kanyānūṣata.*
Mṛjyase soma sātaye.

Ten youthful organs of perception and volition, concentrated, directed and integrated with mind, intelligence and consciousness serve and help the soul to commune with you, Soma, like a loving maiden communing with her lover, and then, O Supersoul and master of the soul, you shine in the heart's core for the ultimate victory and fulfilment of the devotee.

त्वमिन्दा॑य॒ विष्ण॑व स्वा॒दुरि॑न्दो॒ परि॑ स्रव।
नृ॒न्त्स्तो॒तॄन्पा॒ह्यंह॑सः ॥ ४ ॥

4. *Tvam-indrāya viṣṇave svādur-indo pari srava.*
Nṝnt-stotṝn pāhyaṁhasaḥ.

O Soma, spirit of peace and bliss, let divine ecstasy flow forth for Indra, celebrant of power, and Vishnu, omnipresence oriented soul, and protect and promote the leading lights of humanity free from sin and dedicated to divinity.

Mandala 9/Sukta 57

Pavamana Soma Devata, Avatsara Kashyapa Rshi

प त॒ धारा॑ असश्चता॑ दि॒वा न य॑न्ति वृ॒ष्टय॑: ।
अच्छा॒ वाजं॑ सह॒स्रिण॑म ॥ १ ॥

1. *Pra te dhārā asaścato divo na yanti vṛṣṭayaḥ.*
Acchā vājaṁ sahasriṇam.

O Soma, the ceaseless streams of your inexhaustible ecstasy flow like rains of heavenly light, bringing thousandfold strength, energy and joy for the celebrants.

अभि प्रियाणि काव्या विश्वा च ाणा अषति।
हरिंस्तुञ्जान आयुधा ॥ २ ॥

2. *Abhi priyāṇi kāvyā viśvā cakṣāṇo arṣati.*
Haris-tuñjāna āyudhā.

Soma, spirit of joy, destroyer of suffering, watching all human activity, flows forth for its dear favourites, striking its arms against adverse forces.

स मंमृजान आयुभिरिभा राजंव सुव्रतः।
श्येना न वंसु षीदति ॥ ३ ॥

3. *Sa marmṛjāna āyubhir-ibho rājeva suvrataḥ.*
Śyeno na vaṁsu ṣīdati.

Soma, adored and glorified by people, as a self-controlled, powerful and brilliant ruler ever awake and unfailing power, pervades in the human common-wealth and the entire world of sustenance.

स ना विश्वा दिवा वसूता पृथिव्या अधि।
पुनान इन्दवा भर ॥ ४ ॥

4. *Sa no viśvā divo vasūto pṛthivyā adhi.*
Punāna indavā bhara.

Soma, lord of wealth, beauty and excellence, ever pure and sanctifying, may, we pray, bring us all the wealth, honour and fame of life on earth and the light and magnificence of heaven.

Mandala 9/Sukta 58

Pavamana Soma Devata, Avatsara Kashyapa Rshi

तरत्स मन्दी धावति धारा सुतस्यान्धसः।
तरत्स मन्दी धावति ॥ १ ॥

1. *Tarat sa mandī dhāvati dhārā sutasyāndhasaḥ.*
Tarat sa mandī dhāvati.

Soma, Spirit of peace, beauty and bliss, saving, rejoicing, fulfilling, flows on. The stream of delight exhilarating for body, mind and soul flows on full of bliss. Crossing over the hurdles of life, delighted all over, the celebrant goes on.

उस्रा वेद वसूनां मर्तस्य देव्यवसः।
तरत्स मन्दी धावति॥ २॥

2. *Usrā veda vasūnāṁ martasya devyavasaḥ.*
Tarat sa mandī dhāvati.

Mother source of wealth, honour and enlightenment, divine power that commands the saving art for the mortals, saviour, delightful, giver of fulfilment flows on.

ध्वस्रयोः पुरुषन्त्योरा सहस्राणि दद्महे।
तरत्स मन्दी धावति॥ ३॥

3. *Dhvasrayoḥ puruṣantyorā sahasrāṇi dadmahe.*
Tarat sa mandī dhāvati.

Let us receive a thousand gifts of the divine soma power that destroys evil and exalts humanity. Saving, delighting and fulfilling, the stream of divine bliss flows on.

आ ययोस्त्रिंशतं तना सहस्राणि च दद्महे।
तरत्स मन्दी धावति॥ ४॥

4. *Ā yayostriṁśataṁ tanā sahasrāṇi ca dadmahe.*
Tarat sa mandī dhāvati.

The divine Soma energy and power, destroyer of evil and saviour of human good, of which we get thirty virtues and a thousand other gifts, flows on saving, delighting, delightful.

Mandala 9/Sukta 59

Pavamana Soma Devata, Avatsara Kashyapa Rshi

पव॑स्व गा॒जिद॑श्व॒जिद्वि॑श्व॒जित्सा॑म रण्य॒जित।
प्र॒जाव॒दत्न॒मा भ॑र॥ १ ॥

1. *Pavasva gojid-aśvajid-viśvajit soma raṇyajit.*
Prajāvad-ratnamā bhara.

Victorious over senses and mind, victorious over will and ambition, victorious over the world, victorious over pleasure, pride and victory, O Soma, life of life, flow on and bring us jewels of children, family life and noble generations.

पव॑स्वा॒द्भ्य॒ आ अदा॑भ्य॒: पव॒स्वाष॑धीभ्यः।
पव॑स्व धि॒षणा॑भ्यः॥ २ ॥

2. *Pavasvādbhyo adābhyaḥ pavasvauṣadhībhyaḥ.*
Pavasva dhiṣaṇābhyaḥ.

O vitality of Soma, divine energy, flow on and energise us with fluent systemic energy of body and mind, redoubtable and undaunted power, flow in and on with herbs and sanatives, energise, purify and sanctify with self-controlled will and invincible will divine.

त्वं सा॑म॒ पव॑माना॒ विश्वा॑नि दु॒रि॒ता त॑र।
क॒विः सी॑द॒ नि ब॒र्हिषि॥ ३ ॥

3. *Tvaṁ soma pavamāno viśvāni duritā tara.*
Kaviḥ sīda ni barhiṣi.

O Soma, pure and purifying energy and divine inspiration, cross over hurdles, eliminate evil tendencies and, O omniscient vision and creativity, be seated on the holy vedi and in the mind.

पव॑मान॒ स्व॑र्विदा॒ जाय॑माना भवा म॒हान।
इन्दा॒ विश्वाँ॑ अ॒भीद॑सि॥ ४॥

4. *Pavamāna svarvido jāyamāno'bhavo mahān.*
Indo viśvāň abhīdasi.

O Soma, divine spirit of bliss, unborn, great, ever manifesting anew, lord controller and giver of heavenly joy, you are supreme over everything of the world.

Mandala 9/Sukta 60

Pavamana Soma Devata, Avatsara Kashyapa Rshi

प गा॑य॒त्रेण॑ गायत॒ पव॑मान॒ं विच॑र्षणिम।
इन्दुं॒ स॒हस्र॑च॒क्षस॑म॥ १॥

1. *Pra gāyatreṇa gāyata pavamānaṁ vicarṣaṇim.*
Induṁ sahasracakṣasam.

O devotees, sing and enthusiastically celebrate with gayatri hymns Soma, pure, purifying and ever flowing in cosmic dynamics, all moving, omnipresent Spirit of bliss and joy, lord of a thousandfold vision and voice of Infinity.

तं त्वा॑ स॒हस्र॑च॒क्षस॑मथा॑ स॒हस्र॑भणसम।
अति॒ वार॑मपाविषुः॥ २॥

2. *Taṁ tvā sahasr-acakṣasam-atho sahasrabharṇasam. Ati vāram-apāviṣuḥ.*

That Supreme lord most adorable, of infinite vision and voice and infinite sustenance of life and existence, extremely lovable, worthiest of choice, you internalise and sanctify in the heart and soul.

अति॒ वारा॒न्पव॑माना असिष्यदत्क॒लशाँ॑ अ॒भि धा॑वति।
इन्द॑स्य॒ हाद्या॑वि॒शन॥ ३॥

3. *Ati vārān pavamāno asiṣyadat kalaśāň abhi dhāvati. Indrasya hārdyāviśan.*

Soma, lord supreme of the dynamic flow of life, giver of choicest favours, pervading and shining at the core of human heart and soul, manifests and vitalises all forms of existence.

इन्द॑स्य साम॒ राध॑स॒ शं प॑वस्व विचषण।
प॒जाव॒दत॒ आ भ॑र ॥ ४॥

4. *Indrasya soma rādhase śaṁ pavasva vicarṣaṇe. Prajāvadreta ā bhara.*

O Soma, Spirit of peace, power and bliss, all watching, all moving, bring us showers of peace and purity for the soul's fulfilment, and vest us with creative vitality and virility for continuance of life through generations and generations.

Mandala 9/Sukta 61

Pavamana Soma Devata, Amahiyu Angirasa Rshi

अ॒या वी॒ती परि॑ स्रव॒ यस्त॑ इन्दा॒ मद॒ष्वा।
अ॒वाह॑ न्नव॒तीनव॑॥ १॥

1. *Ayā vītī pari srava yasta indo madeṣvā.*
Avāhan navatīrnava.

O Soma, joyous ruler and protector of life, let this creative peace, presence, power and policy of yours prevail and advance, promoting those who join the happy advance, and repelling, dispelling, even destroying ninety-and-nine strongholds of darkness which obstruct the progress.

पुरः सद्य इत्थाधिय दिवोदासाय शम्बरम ।
अध त्यं तुवशं यदुम ॥ २ ॥

2. *Puraḥ sadya itthādhiye divodāsāya śambaram.*
Adha tyaṁ turvaśaṁ yadum.

Go on thus always advancing for the people dedicated to positive good work in thought, policy and action, accelerating, controlling and balancing the forces of peace, progress and restless ambition.

परि णो अश्वमश्वविद्गोमदिन्दो हिरण्यवत ।
कर्षा सहस्रिणीरिषः ॥ ३ ॥

3. *Pari ṇo aśvam-aśvavid-gomad-indo hiraṇyavat.*
Kṣarā sahasriṇīriṣaḥ.

And for us, let abundant streams of food, energy and wealth of a thousandfold riches and variety flow abounding in horses, transport and progress, lands, cows and beauties of culture and literature, gold and golden graces. O creator, ruler and controller of peace and joy, you know the values and dynamics of evolution and progress.

पव॑मानस्य त व॒यं प॒वित्र॑मभ्युन्द॒तः ।
स॒खि॒त्वमा वृ॑णीमह ॥ ४ ॥

4. *Pavamānasya te vayaṁ pavitram-abhyundataḥ.*
Sakhitvamā vṛṇīmahe.

O Soma, pure and purifying lord and ruler of life, the streams of your peace, plenty and piety overflow. We pray for abiding love and friendship with you.

य त॑ प॒वित्र॑मू॒मयो॑ भि॒ रर॑न्ति॒ धार॑या ।
तभि॑नः साम मृळय ॥ ५ ॥

5. *Ye te pavitram-ūrmayo'bhikṣaranti dhārayā.*
Tebhirnaḥ soma mṛḷaya.

The streams of your piety, purity, peace and plenty rain in showers for the pure heart and soul in humanity. O Soma, with those showers, pray bless us with happiness, prosperity and all round well being.

स नः॑ पुना॒न आ भ॑र र॒यिं वी॒रव॑तीमिष॑म ।
इशा॑नः साम वि॒श्वतः॑ ॥ ६ ॥

6. *Sa naḥ punāna ā bhara rayiṁ vīravatīmiṣam.*
Īśānaḥ soma viśvataḥ.

O Soma, lord ruler and benefactor of the entire world, pure and purifier of all, bring us food and energy for body, mind and soul, versatile wealth and power abounding in brave and heroic progeny for future generations.

ए॒तमु॒ त्यं दश॒ ि पा॑ मृ॒जन्ति॒ सिन्धु॑मातरम ।
समा॑दि॒त्यभि॑रख्यत ॥ ७ ॥

7. *Etamu tyaṁ daśa ksipo mṛjanti sindhumātaram. Samādityebhir-akhyata.*

Such as you are, O ruling soul, ten senses, ten pranas, ten subtle and gross modes of Prakrti and ten directions of space, all glorify you, mother source of all fluent streams of world energies shining with the zodiacs of the sun and all other brilliancies of nature and humanity.

समिन्दंणात वायुना सुत एंति पवित्र आ।
सं सूयंस्य रश्मिभिः ॥ ८ ॥

8. *Samindreṇota vāyunā suta eti pavitra ā. Saṁ sūryasya raśmibhiḥ.*

O Soma, spirit of peace, plenty and energy of the universe, you flow with the wind and cosmic dynamics and, with the rays of the sun, you shine as the very light of life which, realised and internalised, abides vibrant in the pure heart and soul.

स ना भगाय वायवे पूष्ण पवस्व मधुमान।
चारुमित्र वरुण च ॥ ९ ॥

9. *Sa no bhagāya vāyave pūṣṇe pavasva madhumān. Cārurmitre varuṇe ca.*

O Soma, beautiful, blissful, honey spirit of the sweets of existence, flow free and purifying for the glory of life, for vibrant forces, for the power of health and growth, and for the friendly and discriminative people among humanity.

उच्चा त जातमन्धसा दिवि षद्भूम्या ददे।
उगं शम महि श्रवः ॥ १० ॥

10. *Uccā te jātam-andhaso divi ṣadbhūmyā dade.*
Ugraṁ śarma mahi śravaḥ.

O Soma, high is your renown, great your peace and pleasure, born and abiding in heaven, and the gift of your energy and vitality, the earth receives as the seed and food of life.

एना विश्वान्यर्य आ द्युम्नानि मानुषाणाम।
सिषासन्ता वनामह॥ ११॥

11. *Enā viśvānyarya ā dyumnāni mānuṣāṇām.*
Siṣāsanto vanāmahe.

Soma is the lord of humanity and the earth. By virtue of him and of him, we ask and pray for all food, energy, honour and excellence for humanity, serving him and sharing all the benefits together.

स न इन्दाय यज्यव वरुणाय मरुद्भ्यः।
वरिवावित्परि स्रव॥ १२॥

12. *Sa na indrāya yajyave varuṇāya marudbhyaḥ.*
Varivovit pari srava.

Soma, lord of peace and purity, power and piety, creator, controller and commander of the entire wealth of life, flow on by the dynamics of nature and bless us for the benefit of power and glory, yajna and unity among the yajakas, judgement and right values and the vibrant forces of law and order.

उपा षु जातमप्तुरं गाभिर्भङ्गं परिष्कृतम।
इन्दुं देवा अयासिषुः॥ १३॥

13. *Upo ṣu jātam-apturaṁ gobhir-bhaṅgaṁ pari-ṣkṛtam. Induṁ devā ayāsiṣuḥ.*

Soma, spirit of beauty, grace and glory, divinely created, nobly born, zealous, destroyer of negativity, beatified and celebrated in songs of divine voice, the noblest powers of nature and humanity adore, share and enjoy.

तमिद्वर्धन्तु ना गिरा वत्सं संशिश्वरीरिव।
य इन्दस्य हृदंसनिः ॥ १४ ॥

14. *Tamidvardhantu no giro vatsaṁ saṁśiśvarīriva. Ya indrasya hṛdaṁsaniḥ.*

As mother cows love, cheer and caress the calf, so let our songs of adoration celebrate and exalt Soma, love and grace of the heart of Indra, life's glory on top of existence.

अषा णः साम् शं गवे धु रस्वे पिप्युषीमिषम।
वधा समुद्रमुक्थ्यम ॥ १५ ॥

15. *Aṛsā ṇaḥ soma śaṁ gave dhukṣasva pipyuṣīmiṣam. Vardhā samudram-ukthyam.*

O Soma, peaceable ruling powers of the world, rise, move forward and create conditions of peace and progress for the earth, work for nature, animal wealth and environment, advance human culture, create nourishing food and productive energy for comfort and common good and, thus, exalt the grace and glory of human life, rolling like the infinite ocean.

पवमाना अजीजनद्दिवश्चित्रं न तन्यतुम।
ज्योतिर्वैश्वानरं बृहत ॥ १६ ॥

16. *Pavamāno ajījanad-divaścitraṁ na tanyatum. Jyotir-vaiśvānraṁ bṛhat.*

Let Soma, progressive, active and zealous power dedicated to humanity and divinity, create the light and culture of universal expansive order from the light of heaven, sublime, awful and beautiful as the light and resounding roar of thunder and lightning.

पव॑मान॒स्य त॒ रस॒ा मदा॑ रा॑ज ादुच्छु॒नः ।
वि वार॒मव्य॑मषति ॥ १७ ॥

17. *Pavamānasya te raso mado rājannaducchunaḥ.*
Vi vāram-avyamarṣati.

O Soma, beauty, grace and joy of life, refulgent power, as you flow, pure and purifying, the pleasure you release, the ecstasy you inspire, and the peace you emanate free from negativities, radiates to the mind and soul of the loved celebrant.

पव॑मा॒न॒ रस॒स्तव॒ द ॒ग॒ वि रा॑जति द्यु॒मान ।
ज्याति॒विश्वं॒ स्व॑दृ॒श ॥ १८ ॥

18. *Pavamāna rasastava dakṣo vi rājati dyumān.*
Jyotir-viśvaṁ svardṛṣe.

O vibrant bliss of the world, the purity, pleasure and ecstasy of yours, versatile and refulgent, radiates over space and time as universal light of divinity for humanity to have a vision of the heaven of bliss.

यस्त॒ मद॒ वर॑ण्य॒स्तना॑ पव॒स्वान्ध॑सा ।
द॒वा॒वीर॑घशंस॒हा ॥ १९ ॥

19. *Yaste mado vareṇyas-tenā pavasvāndhāsā.*
Devāvīr-aghaśaṁsahā.

The soma ecstasy that's yours, that is the highest

love of our choice. Flow on, radiate, and sanctify us beyond satiation with light divine for the soul, protector and saviour as you are of the holy and destroyer of sin and evil for the good.

जघ्निर्वृत्रममित्रियं सस्निर्वाजं दिवदिव।
गाषा उ अश्वसा असि॥ २०॥

20. *Jaghnir-vṛtram-amitriyaṁ sasnir-vājaṁ dive-dive. Goṣā u aśvasā asi.*

Soma, power and peace of divinity, destroyer of the evil and darkness of negative forces, constant catalytic force of nature in creative evolution day in and day out, you are the giver of earthly life and dynamic motion for onward progress.

संमिश्ला अरुषा भव सूपस्थाभिन धनुभिः।
सीदञ्छ्येना न योनिमा॥ २१॥

21. *Saṁmiślo aruṣo bhava sūpasthābhirna dhenu-bhiḥ. Sīdañchyeno na yonimā.*

Be bright and blazing, integrated with creative powers of growth, perception and imagination, sojourning over space and time yet resting in your seat at the centre of existence.

स पवस्व य आविथन्दं वृत्राय हन्तव।
वविवांसं महीरपः॥ २२॥

22. *Sa pavasva ya āvithendraṁ vṛtrāya hantave. Vavrivāṁsaṁ mahīrapaḥ.*

Lord of the joy of existence, for constant conversion, elimination and destruction of negativity

you protect and promote the creative, structural and developmental forces of nature in great evolutionary dynamics on way to positive growth and progress.

सुवीरासा वयं धना जयम साम मीढवः ।
पुनाना वध ना गिरः ॥ २३ ॥

23. *Suvīrāso vayaṁ dhanā jayema soma mīḍhvaḥ.*
Punāno vardha no giraḥ.

O Soma, virile lord of creation and evolution, bless us so that, blest with noble warlike progeny, we may win the wealth of life. Pure and purifying lord, exalt our intellect and imagination and our songs of adoration for divinity.

त्वातासस्तवावसा स्याम वन्वन्त आमुरः ।
साम वतषु जागृहि ॥ २४ ॥

24. *Tvotāsas-tavāvasā syāma vanvanta āmuraḥ.*
Soma vrateṣu jāgṛhi.

Safe under your power and protection, serving and celebrating you in adoration, let us be destroyers of negativities, jealousies and enmities. O Soma, ever awake as you are, keep us awake in the observance of divine law and discipline of holiness.

अपघ्नन्पवत मृधा प सामा अरावणः ।
गच्छन्निन्दस्य निष्कृतम ॥ २५ ॥

25. *Apaghnan pavate mṛdho'pa somo arāvṇaḥ.*
Gacchann-indrasya niṣkṛtam.

Destroying the destroyers, eliminating the selfish, ungenerous hoarders and parasites, Soma, divine

creativity in nature and humanity attains to its yajnic end and aim in the existential order created by omnipotent Indra.

म॒हा नो॑ रा॒य आ भ॑र॒ पव॑मान ज॒ही मृधः॑ ।
रास्वे॑न्दा वी॒रव॒द्यशः॑ ॥ २६ ॥

26. *Maho no rāya ā bhara pavamāna jahī mṛdhaḥ.*
Rāsvendo vīravadyaśaḥ.

Lord Supreme of beauty, splendour and grace, pure and purifying, ever awake, bring us wealth of the highest order, eliminate the destructive adversaries and bless us with honour, excellence and fame, and continue the human family with noble and brave generations.

न त्वा॑ श॒तं च॒न ह्रु॒ता रा॑धा॒ दित्स॑न्त॒मा मि॑नन ।
यत्पु॒ना॒ना म॑ख॒स्यस॑ ॥ २७ ॥

27. *Na tvā śataṁ cana hruto rādho ditsantamā minan.*
Yat punāno makhasyase.

Lord of peace and purity, purifier and saviour of the celebrants, when you please to bless the devotee with prosperity and fulfilment in life's yajna, not a hundred adversaries can stop or frustrate you.

पव॑स्वेन्दा॒ वृषा॑ सु॒तः कृ॒धी नो॑ य॒शसा॒ जन॑ ।
विश्वा॒ अप॒ द्विषो॑ जहि ॥ २८ ॥

28. *Pavasvendo vṛṣā sutaḥ kṛdhī no yaśaso jane.*
Viśvā apa dviṣo jahi.

Soma, lord of purity and generosity, light and splendour, served and realised through yajnic life, protect and purify us, help us join the community of

honour and excellence, ward off and eliminate all malignity, jealousy and enmity from our life.

अस्य॑ त स॒ख्य व॒यं तवे॑न्दा द्यु॒म्न उ॑त्त॒म।
सा॒स॒ह्याम॑ पृतन्य॒तः ॥ २९ ॥

29. *Asya te sakhye vayaṁ tavendo dyumna uttame.*
Sāsahyāma pṛtanyataḥ.

O lord of truth, beauty and generosity, within the fold of your friendship and in the state of your highest honour and excellence, let us face and win over all the adversaries.

या त॑ भी॒मान्यायु॑धा ति॒ग्मानि॒ सन्ति॒ धूर्व॑ण।
र ा॑ समस्य ना नि॒दः ॥ ३० ॥

30. *Yā te bhīmānyāyudhā tigmāni santi dhūrvaṇe.*
Rakṣā samasya no nidaḥ.

Whatever are your sharpest and most awful weapons for the destruction of destroyers, with those weapons, pray, protect us against all maligners and enemies.

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Pavamana Soma Devata, Jamadagni Bhargava Rshi

ए॒त असृ॒गमि॑न्द॒वस्ति॒रः प॒वित्र॑मा॒शव॑ः।
विश्वा॑न्य॒भि सौभ॑गा ॥ १ ॥

1. *Ete asṛgram-indavas-tiraḥ pavitram-āśavaḥ.*
Viśvānyabhi saubhagā.

These vibrant forces of humanity dedicated to peace and joy for all, above pettiness and negativities,

move on with noble work for humanity toward the achievement of all wealth, honour and excellence.

विघ्नन्तो दुरिता पुरु सुगा ताकाय वाजिनः।
तना कृण्वन्ता अवते ॥ २ ॥

2. *Vighnanto duritā puru sugā tokāya vājinaḥ.*
Tanā kṛṇvanto arvate.

Overcoming and eliminating the many evils and undesirables of life, creating peace and comfort, wealth and honour for vibrant humanity and their progress through future generations, they go on as warriors and pioneers of the human nation.

कृण्वन्ता वरिवा गव भ्यर्षन्ति सुष्टुतिम।
इळामस्मभ्यं संयतम ॥ ३ ॥

3. *Kṛṇvanto varivo gave'bhyarṣanti suṣṭutim.*
Iḷām-asmabhyaṁ saṁyatam.

Creating, collecting and preserving noble wealth and strength and sustenance for us and for our lands and cows and the honour and culture of our tradition, they go on winning appreciation and admiration.

असाव्यंशुमदाया प्सु दक्षो गिरिष्ठाः।
श्येना न यानिमासदत ॥ ४ ॥

4. *Asāvyaṁśur-madāyā'psu dakṣo giriṣṭhāḥ.*
Śyeno na yonimāsadat.

The peace and pleasure of life's ecstasy in thought and action, and the expertise well founded on adamantine determination is created by Savita, the creator, like the flying ambition of the soul and it is

settled in its seat at the heart's core in the personality.

शुभमन्धो देववातमप्सु धूता नृभिः सुतः।
स्वदन्ति गावः पयोभिः ॥ ५ ॥

5. *Śubhram-andho devavātam-apsu dhūto nṛbhiḥ sutaḥ. Svadanti gāvaḥ payobhiḥ.*

The radiant food of ambition created by people, energised by noble leaders, sanctified in action, the people enjoy seasoned with delicacies of cow's milk.

आदीमश्वं न हतारा शूशुभ्रामृताय।
मध्वा रसं सधमादे ॥ ६ ॥

6. *Ādīmaśvaṁ na hetāro'śūśubhann-amṛtāya. Madhvo rasaṁ sadhamāde.*

And this ecstasy of the fruit of active ambition, honey sweet of joint achievement in yajnic action, leading lights of the nation like yajakas exalt and glorify as the progressive sociopolitical order of humanity for permanence and immortal honour.

यास्ते धारा मधुश्चुता सृगमिन्द ऊतये।
ताभिः पवित्रमासदः ॥ ७ ॥

7. *Yāste dharā madhuścuto'sṛgram-inda ūtate. Tābhiḥ pavitram-āsadaḥ.*

O Soma, spirit of ambition, action and glory of life, the honey sweet streams of your ecstasy flow for the protection and sanctification of life. With those streams come and flow in the holy yajnic hall of action.

सा अषन्दाय पीतये तिरा रामाण्यव्यया।
सीदन्यानावनष्वा ॥ ८ ॥

8. *So arṣendrāya pītaye tiro romāṇyavyayā.*
Sīdan yonā vaneṣvā.

O Soma, spirit of holy action and life's sanctity, settle in your seat of yajnic action in the nation's heart for the honour and excellence of human values and flow free down the permanent annals of human history and tradition.

त्वमिन्दो॒ परि॑ स्रव॒ स्वादि॑ष्ठो॒ अङ्गि॑राभ्यः ।
व॒रि॒वो॒विद् घृ॒तं पयः॑ ॥ ९ ॥

9. *Tvamindo pari srava svādiṣṭho aṅgirobhyaḥ.*
Varivovid-ghṛtaṁ payaḥ.

O Soma, dynamic spirit of action, joy and glory of life, harbinger of the best of wealth and honour, flow sweet and most delicious for vibrant sages and scholars and release streams of milk and ghrta for humanity.

अ॒यं विच॑र्षणि॒हि॒तः पव॑मा॒नः स चे॑तति ।
हि॒न्वा॒न आप्यं बृ॒हत ॥ १० ॥

10. *Ayaṁ vicarṣaṇir-hitaḥ pavamānaḥ sa cetati.*
Hinvāna āpyaṁ bṛhat.

This Soma, divine spirit of action, honour and joy, is all watching, all beneficent, all inspiring, moving and dynamic, ever wakeful, setting in motion the flow on for attainment of vast achievable success and fulfilment.

ए॒ष वृषा॒ वृष॑वतः॒ पव॑माना अशस्ति॒हा ।
कर॒द्वसू॑नि दा॒शुषे॑ ॥ ११ ॥

11. *Eṣa vṛṣā vṛṣavrataḥ pavamāno aśastihā.*
Karadvasūni dāśuṣe.

This virile giver of showers of fulfilment, the very commitment incarnate of divinity to beneficence, always flowing, creating and giving, destroyer of calumny and evil doers, creates and provides wealth, honour and excellence for the generous yajnic givers.

आ पवस्व सहस्रिणं रयिं गोमन्तमश्विनम् ।
पुरुश्चन्दं पुरुस्पृहम् ॥ १२ ॥

12. *Ā pavasva sahasriṇaṁ rayiṁ gomantam-aśvinam.*
Puruścandraṁ puruspṛham.

O Soma, come, flow and bring us piety and purity of a thousandfold wealth of lands, cows, literature and culture, horses, speed and progressive success all beautiful and universally cherished.

एष स्य परि षिच्यत ममृज्यमान आयुभिः ।
उरुगायः कविक्रतुः ॥ १३ ॥

13. *Eṣa sya pari ṣicyate marmṛjyamāna āyubhiḥ.*
Urugāyaḥ kavikratuḥ.

Such is Soma, spirit of life's beauty and glory, that flows pure, purifying and sanctifying on top, exalted and glorified by celebrant humanity, universally admired as poetic visionary, creator and harbinger of holiest glory.

सहस्रातिः शतामघा विमाना रजसः कविः ।
इन्दाय पवत मदः ॥ १४ ॥

14. *Sahasrotiḥ śatāmagho vimāno rajasaḥ kaviḥ.*
Indrāya pavate madaḥ.

Soma, divine spirit and power of a thousand

ways of protection, a hundred modes of wealth and power, commanding controller of the energies of life, visionary creator of beauty and poetry, is dynamic, ever fluent, and it creates and releases joy and ecstasy for the honour of Indra, glory of the human social order.

गि॒रा जा॒त इ॒ह स्तुत इन्दु॒रिन्द्रा॑य धीयत।
विया॑नो वस॒ताविव॥ १५॥

15. *Girā jāta iha stuta indurindrāya dhīyate.*
Viryonā vasatāviva.

Indra, the best man of supreme spirit and power of light, peace and bliss, born and raised here in the social order, initiated, admired and confirmed by the voice of the land is appointed in place and position of authority for a purpose like an arrow fixed on the bow for a target.

पव॑मानः सु॒ता नृ॒भिः स म॒ वाज॑मिवासरत।
च॒मूषु॒ शक्म॑ना॒सद॑म॥ १६॥

16. *Pavamānaḥ suto nṛbhiḥ somo vājamivāsarat.*
Camūṣu śakmanāsadam.

Soma, the spirit and person of peace and joy, pure and purifying, selected and anointed by leading lights of the people, should move and act like power and competence incarnate in places and positions with his powers and obligations for the purpose specified.

तं त्रि॑पृ॒ष्ठ त्रि॑वन्धु॒र रथं॑ युञ्जन्ति॒ यात॑व।
ऋषी॑णां स॒प्त धी॒तिभिः॥ १७॥

17. *Taṁ tripṛṣṭhe trivandhure rathe yuñjanti yātave.*
Ṛṣīṇāṁ sapta dhītibhiḥ.

Him they enjoin to the three-level, triple structural chariot of the nation, with sevenfold intelligence, will and execution of the visionaries of life.

तं सातारा धनस्पृतमाशुं वाजायु यातव।
हरिँ हिनात वाजिनम॥ १८॥

18. *Taṁ sotāro dhanaspṛtam-āśuṁ vājāya yātave.*
Hariṁ hinota vājinam.

That leader and dashing pioneer, instant in response and action, winner of life's battles for wealth, honour and excellence, destroyer of want and suffering, O performers of the nation's Soma yajna, exalt and exhort for onward progress and fulfilment of humanity's joint and common mission on earth.

आविशन्कलशं सुता विश्वा अषाभि श्रियः।
शूरा न गाषु तिष्ठति॥ १९॥

19. *Āviśan kalaśaṁ suto viśvā arṣannabhi śriyaḥ.*
Śūro na goṣu tiṣṭhati.

Taking over his positions of office, the leader, pioneer and ruler presides over lands and affairs of the order like a brave warrior moving forward and winning all wealth, honours, excellence and graces for the people, exhorted and exalted by them.

आ त इन्दा मदाय कं पया दुहन्त्यायवः।
देवा देवभ्या मधु॥ २०॥

20. *Ā ta indo madāya kaṁ payo duhantyāyavaḥ.*
Devā devebhyo madhu.

O lord of peace, grace and joy, to your pleasure and the pleasure of holy powers, the people and the noblest brilliant people of the land create and distil the sweets and sanatives of peace and nourishment from the life around.

आ नः सामं पवित्र आ सृजता मधुमत्तमम।
दवभ्यो दवश्रुत्तमम॥ २१॥

21. *Ā naḥ somaṁ pavitra ā sṛjatā madhumatta-mam.*
Devebhyo devaśruttamam.

O performers and partners of humanity's yajnic social order, create, preserve and extend our soma of the nation's joy, beauty and grace, sweetest honeyed soma ever heard of by the divinities, on the sacred earth in honour of the holiest of holies.

एत सामा असृक्षत गृणानाः श्रवस महे।
मदिन्तमस्य धारया॥ २२॥

22. *Ete somā asṛkṣata gṛṇānāḥ śravase mahe.*
Madintamasya dhārayā.

These somas of human beauty, culture and graces celebrated in song are created for the great sustenance of fame, honour and excellence of life by the stream of the most exciting annals of human history.

अभि गव्यानि वीतय नृम्णा पुनाना अषसि।
सनद्वाजः परि स्रव॥ २३॥

23. *Abhi gavyāni vītaye nṛmṇā punāno arṣasi.*
Sanadvājaḥ pari srava.

O Soma, exciting peace, pleasure and excellence

of the human nation, you move forward, pure, purifying and glorified, to achieve the wealth of lands and cows, culture and literature, and the jewels of human excellence for lasting peace and well being. Go on ever forward, creating, winning and giving food and fulfilment for the body, mind and soul of the collective personality.

उत ना॒ गाम॑तीरिषा॒ विश्वा॑ अष॒ परि॒ष्टु॑भः ।
गृ॒णा॒ना ज॒मद॑ग्निना ॥ २४ ॥

24. *Uta no gomatīriṣo viśvā arṣa pariṣṭubhaḥ.*
Gṛṇāno jamadagninā.

O Soma, lord of peace, joy and grace, glorified by the sage of vision and lighted fire, bring us all the world's wealth of food, energy and knowledge abundant in lands and cows and graces of culture of permanent and adorable value.

पव॑स्व वा॒चा अ॑ग्रि॒यः साम॑ चि॒त्राभि॑रू॒तिभि॑ः ।
अ॒भि विश्वा॑नि॒ काव्या ॥ २५ ॥

25. *Pavasva vāco agriyaḥ soma citrabhirūtibhiḥ.*
Abhi viśvāni kāvyā.

O Soma, you are the leading light. With various and wonderful modes of protection and preservation, purify and sanctify the speech of humanity and let it flow free and fine. Be the same preserver, sanctifier and promoter of all the art and literature of the world.

त्वं सं॒मु॒दिया॑ अ॒पा गि॒या वाच॑ इ॒रय॑न ।
पव॑स्व विश्वमजय ॥ २६ ॥

26. *Tvaṁ samudriyā apo'griyo vāca īrayan.*
Pavasva viśvamejaya.

O mover, shaker and inspirer of the world, you are the first and foremost leading light, flow forth purifying, sanctifying and energising the oceanic vapours and waters of space, and inspiring and preserving the eternal Word and the speech, manners and cultures of the world of humanity.

तुभ्यमा भुवना कव महिम्न सोम तस्थिर।
तुभ्यमर्षन्ति सिन्धवः॥ २७॥

27. *Tubhyemā bhuvanā kave mahimne soma tasthire.*
Tubhyamarṣanti sindhavaḥ.

O Soma, lord of omniscient vision and creation, these world regions of the universe abide in constant steadiness in homage to you, and the seas on earth and in space roll in honour to you.

प त दिवा न वृष्टया धारा यन्त्यसश्चतः।
अभि शुक्रामुपस्तिरम॥ २८॥

28. *Pra te divo na vṛṣṭayo dhārā yantyasaścataḥ.*
Abhi śukrām-upastiram.

Like showers of light from heaven, the streams of your grace shower upon the bright world of humanity below on the wide earth, incessantly.

इन्दायेन्दुं पुनीतनागं द ायय साधनम।
इशानं वीतिराधसम॥ २९॥

29. *Indrāyenduṁ punītanograṁ dakṣāya sādha-nam.*
Īśānaṁ vītirādhasam.

O people of the earth, performers of soma yajna, create, purify and energise the bright soma of passion, peace and vision of life in honour of Indra, ruler, versatile achiever and provider of the means and modes of life for all round happiness and well being.

पव॑मान ऋ॒तः क॒विः साम॑: प॒वित्र॒मास॑दत।
दध॑त्स्त॒त्र सु॒वीय॑म॥ ३०॥

30. *Pavamāna ṛtaḥ kaviḥ somaḥ pavitram-āsadat.*
Dadhat stotre suvīryam.

May Soma, pure, purifying and energising, eternal Truth, omniscient creator, peaceful and blissful, come and bless the pure heart and soul of the devotee vesting the song and spirit with strength and holy passion.

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Pavamana Soma Devata, Nidhruvi Kashyapa Rshi

आ प॑वस्व सह॒स्रिणं र॒यिं सा॑म सु॒वीय॑म।
अ॒स्म श्रवां॑सि धारय॥ १॥

1. *Ā pavasva sahasriṇaṁ rayiṁ soma suvīryam.*
Asme śravāṁsi dhāraya.

Soma, ruling power of creative wealth, joy and fluent energy, let a thousandfold wealth of virility, courage and creativity, pure and purifying, flow to us and vest us with food, energy, fame and excellence of life.

इष॒मूर्जं॑ च पिन्वस॒ इन्दा॑य मत्स॒रिन्त॑मः।
च॒मूष्वा नि षी॑दसि॥ २॥

2. *Iṣamūrjaṁ ca pinvasa indrāya matsarintamaḥ. Camūṣvā ni ṣīdasi.*

Since you, ruler and most ecstatic creator, produce, develop and release an abundance of food, energy and knowledge to fullness and overflowing and preside over the resource centres and organisations of protection and production for the glory of humanity:

सुत इन्दा॑य॒ विष्णा॑व॒ सामः॑ क॒लशं॑ अ ारत।
मधु॑माँ॒ अस्तु वा॒यवं॑॥ ३॥

3. *Suta indrāya viṣṇave somaḥ kalaśe akṣarat. Madhumāň astu vāyave.*

Let that soma, plenteous overflow of peace, prosperity and joy, created, distilled and purified, roll in minds and human communities and be as sweet as honey for Indra, leaders of knowledge and power, Vishnu, generality of people all over the globe, and Vayu, vibrant powers of progress and pioneers of constant advancement in every field of activity.

ए॒त अ॑सृगमा॒शवा॒ ति॒ ह्वरां॑सि ब॒भव॑ः।
सामा॑ ऋ॒तस्य॒ धार॑या॥ ४॥

4. *Ete asṛgram-āśavo'ti hvarāṁsi babhravaḥ. Somā ṛtasya dhārayā.*

These somas, powers of peace, prosperity and joy, dynamic, fast and determined, advance, overcoming forces of crookedness, intrigue and negativity by the path of universal truth and law.

इन्द्रं॒ वध॑न्ता अ॒प्तुर॑ः कृ॒ण्वन्ता॒ विश्व॒माय॑म।
अ॒प॒घ्नन्ता॒ अरा॑व्णः॥ ५॥

5. *Indraṁ vardhanto apturaḥ kṛṇvanto viśvamāryam. Apaghnanto arāvṇaḥ.*

They advance vibrant, relentless at top speed, glorifying life, making the world noble and nobler, reducing and eliminating the forces of uncreativity, negativity and selfishness.

सुता अनु स्वमा रजा भ्यर्षन्ति बभ्रवः।
इन्द्रं गच्छन्त इन्दवः॥ ६॥

6. *Sutā anu svamā rajo'bhyarṣanti babhravaḥ. Indraṁ gaccanta indavaḥ.*

These determined forces of peace and progress trained and committed to positive values of universality, vibrant and fast, advance in their own essential nature and realise the highest ideals of Indra, central power of united humanity and common values.

अया पवस्व धारया यया सूयमरांचयः।
हिन्वाना मानुषीरपः॥ ७॥

7. *Ayā pavasva dhārayā yayā sūryam-arocayaḥ. Hivnāno mānuṣīrapaḥ.*

Lord of the universe, by the energy with which you give light to the sun, by the same light and energy inspire the will and actions of humanity and purify us.

अयुक्त सूर एतशं पवमाना मनावधि।
अन्तरिक्षेण यातवे॥ ८॥

8. *Ayukta sūra etaśaṁ pavamāno manāvadhi. Antarikṣeṇa yātave.*

The light of the world, pure, radiant and

inspiring over man and mind, joins the man of super fast intelligence and inspires him to rise and fly over paths of the skies.

उत त्या हरिता दश सूराऽअयुक्त यातवे।
इन्दुरिन्द्र इति ब्रुवन॥ ९॥

9. *Uta tyā harito daśa sūro ayukta yātave.*
Indurindra iti bruvan.

And the man of brilliance and superfast intelligence, yoking ten motive forces to go over paths of the skies exclaims: "Indra is great, kind and gracious!" and he flies over the paths of his holy choice.

परीता वायवे सुतं गिर इन्दाय मत्सरम।
अव्या वारेषु सिञ्चत॥ १०॥

10. *Parīto vāyave sutaṁ gira indrāya matsaram.*
Avyo vāreṣu siñcata.

And now, O celebrants, for the man of vibrant action and power and far reaching vision among the best of choice, pour out showers of sunniest and most exciting soma appreciation and the best of safe guards.

पवमान विदा रयिमस्मभ्यं साम दुष्टरम।
या दूणाशा वनुष्यता॥ ११॥

11. *Pavamāna vidā rayimasm-abhyaṁ soma duṣṭaram. Yo dūṇāśo vanuṣyatā.*

O Soma, lord of light and vibrancy of spirit, pure, purifying and sanctifying, exalted and overflowing, bring us wealth, honour and excellence of the rarest order unassailable by uncreative destroyers.

अभ्यर्ष सहस्रिणं रयिं गामन्तमश्विनम।
अभि वाजमुत श्रवः॥ १२॥

12. *Abhyarṣa sahasriṇaṁ rayiṁ gomantamaśvi-nam.*
Abhi vājamuta śravaḥ.

Let flow to us a thousandfold wealth of lands and cows, arts and culture, horses and progressive achievements. Bring us also speed, energy, and victorious success, and undying fame and excellence.

सामा द्रवा न सूया दिभिः पवत सुतः।
दधानः कलश रसम॥ १३॥

13. *Somo devo na sūryo'dribhiḥ pavate sutaḥ.*
Dadhānaḥ kalaśe rasam.

Soma, self-existent divine power of creativity, radiates, energises and purifies all like the generous refulgent sun vesting the sap of life in every form of existence.

एत धामान्यार्या शुका ऋतस्य धारया।
वाजं गामन्तम ारन॥ १४॥

14. *Ete dhāmānyāryā śukrā ṛtasya dhārayā.*
Vājaṁ gomantam-akṣaran.

These, showers of soma, divine creative power, great and dynamic, pure and powerful, rain down on earth in streams of life sap and motherly process of natural law, giving the milk of nourishment and vibrant fulfilment to all forms of existence.

सुता इन्दाय वजिण सामासा दध्याशिरः।
पवित्रमत्य ारन॥ १५॥

15. *Sutā indrāya vajriṇe somāso dadhyāśiraḥ.*
Pavitram-atyakṣaran.

The showers of soma, distilled and purified from the motherly womb of nature, for the mighty ruling order of life, wielding the thunderbolt of justice and dispensation, radiate and sanctify every pious heart and soul.

प सा॑म् मधु॑मत्तमा रा॒य अ॑ष प॒वित्र॒ आ।
मदा॒ या द॑व॒वीत॑मः ॥ १६ ॥

16. *Pra soma madhumattamo rāye arṣa pavitra ā.*
Mado yo devavītamaḥ.

O Soma, lord of peace and bliss, let the highest joy, the best of honey sweets, most exhilarating and most divinely blest, flow free to the pure and pious soul of the celebrant for the sake of wealth, honour and excellence of life's fulfilment.

तमी॑ मृजन्त्या॒यवा॒ हरिं॑ न॒दीषु॑ वा॒जिन॑म।
इन्दु॒मिन्दा॑य मत्स॒रम ॥ १७ ॥

17. *Tamī mṛjantyāyavo hariṁ nadīṣu vājinam.*
Indumindrāya matsaram.

That shower of soma, sparkling brilliant, most exhilarating, destroyer of suffering and pain, seeping in the heart and flowing in the streams of life, the yajakas exalt and adore for the glory of life.

आ प॑वस्व॒ हिर॑ण्यव॒दश्वा॑वत्साम वी॒रव॑त।
वाज॒ं गाम॑न्त॒मा भ॑र ॥ १८ ॥

18. *Ā pavasva hiraṇyavad-aśvāvat soma vīravat.*
Vājaṁ gomantamā bhara.

Flow, O Soma, purify and exhilarate us, bearing golden graces of beauty, progressive success, brave progeny, vibrant victory and the prosperity of lands, cows, arts and culture.

परि॒ वाज॒ न वा॑ज॒युमव्या॒ वार॑षु सिञ्चत।
इन्दा॑य॒ मधु॑मत्तमम॥ १९॥

19. *Pari vāje na vājayum-avyo vāreṣu siñcata.*
Indrāya madhumattamam.

As in war you send up a heroic warrior to battle, so in times of peace of your choice create the sweetest and most brilliant soma of beauty and joy for the glory of the human order.

क॒विं मृ॑जन्ति॒ मर्ज्यं॑ धी॒भिर्विप्रा॑ अव॒स्यव॑:।
वृषा॒ कनि॑क्रदति॥ २०॥

20. *Kaviṁ mṛjanti marjyaṁ dhībhir-viprā avasya-vaḥ. Vṛṣā kanikrad-arṣati.*

Vibrant sages and scholars who need assistance and protection exalt Soma, lord of peace and joy, adorable and omniscient visionary, with songs and creative actions, and the potent and generous lord responds in loud tones of heroism and moves forward to action.

वृष॑णं धी॒भिर॒प्तुर॑ं साम॑मृ॒तस्य॒ धार॑या।
म॒ती विप्रा॒: सम॑स्वरन॥ २१॥

21. *Vṛṣaṇaṁ dhībhir-apturaṁ somam-ṛtasya dhā-rayā. Matī viprāḥ samasvaran.*

Vibrant poets, sages and scholars, with their thoughts, holy actions and spontaneous songs of truth

and sincerity, celebrate Soma, generous giver, brave warrior and instant conqueror.

पव॑स्व दवायु॒षगिन्दं॑ गच्छतु॒ त॒ मद॑ः ।
वा॒युमा रा॑ह॒ धम॑णा ॥ २२ ॥

22. *Pavasva devāyuṣag-indraṁ gacchatu te madaḥ. Vāyumā roha dharmaṇā.*

O Soma, self-refulgent and self-joyous lord of peace and bliss, let your presence vibrate and purify us. Let your ecstatic bliss reach Indra, the ruler, for the glory of mankind. May you with your divine power and presence emerge and rise in the heart of vibrant devotees.

पव॑मान॒ नि तो॑शस र॒यिं सो॑म श्र॒वाय्य॑म ।
पि॒यः स॑मु॒दमा वि॑श ॥ २३ ॥

23. *Pavamāna ni tośase rayiṁ soma śravāyyam. Priyaḥ samudramā viśā.*

Soma, pure and purifying omnificent lord, you grant ample and praise-worthy wealth, honour and excellence to the devotees. Pray, let your dear and blissful presence arise in the ocean-like time and space of human existence, inspire the depth of the heart and save the supplicant.

अ॒प॒घ्नन्प॑वस॒ मृध॑ः कतु॒वित्सो॑म मत्स॒रः ।
नु॒दस्वाद॑वयु॒ं जन॑म ॥ २४ ॥

24. *Apaghnan pavase mṛdhaḥ kratuvit soma matsaraḥ. Nudasvādevayuṁ janam.*

O Soma, lord of absolute peace, purity, power and holiness of action, omnipotent and blissful, you vibrate in existence destroying sin and evil. Pray impel

the impious people to truth, piety and creative generosity, or punish and eliminate them like hurdles in the creative paths of piety and rectitude.

पव॑माना असृ ग्रत॒ सामा॑: शु॒कास॒ इन्द॑वः ।
अ॒भि विश्वा॑नि॒ काव्या॑ ॥ २५ ॥

25. *Pavamānā asṛkṣata somāḥ śukrāsa indavaḥ.*
Abhi viśvāni kāvyā.

Streams of bright energising soma flow, pure and purifying, among the songs of universal poetry of divinity.

पव॑मानास आ॒शव॑: शु॒भा अ॑सृग्र॒मिन्द॑वः ।
घ्न॒न्तो॒ विश्वा॒ अप॒ द्विष॑: ॥ २६ ॥

26. *Pavamānāsa āśavaḥ śubhrā asṛgam-indavaḥ.*
Ghnanto viśvā apa dviṣaḥ.

Pure and purifying, instant and effective, bright and blazing streams of soma like warriors of nature flow and advance in action, creating peace and plenty for life, dispelling and eliminating all jealous and destructive forces from society.

पव॑माना दि॒वस्प॒य॒न्तरि॑ ग्रादसृ ग्रत ।
पृ॒थि॒व्या अधि॒ सान॑वि ॥ २७ ॥

27. *Pavamānā divasparyantarikṣād-asṛkṣata.*
Pṛthivyā adhi sānavi.

Pure and purifying Somas, evolutionary powers of nature, divinity and humanity, creative, protective and defensive, are created from the regions of light above, the middle regions and the earth and, on top of the course of evolution and progress, they remain ever

active for life in the service of divinity.

पुनानः सोम धारयन्दा विश्वा अप स्रिधः ।
जहि रक्षांसि सुक्रता ॥ २८ ॥

28. *Punānaḥ soma dhārayendo viśvā apa sridhaḥ.*
Jahi rakṣāṁsi sukrato .

O Soma, creative divinity, bright, blissful and dynamic, pure and purifying spirit of holy action, flow by the stream and shower of life and grace, ward off all hurdles of negativity and eliminate all evil forces of destruction.

अपघ्नन्त्सोम रक्षसो भ्यर्ष कनिक्रदत ।
द्युमन्तं शुष्ममुत्तमम ॥ २९ ॥

29. *Apaghnantsoma rakṣaso'bhyarṣa kanikradat.*
Dyumantaṁ śuṣmam-uttamam.

O Soma, spirit of creative peace and prosperity, dispelling and eliminating negative and destructive forces, roaring with success of positive progress, let streams of peace and prosperity flow full with highest strength, sweetness and light.

अस्म वसूनि धारय सोम दिव्यानि पार्थिवा ।
इन्दो विश्वानि वार्या ॥ ३० ॥

30. *Asme vasūni dhāraya soma divyāni pārthivā.*
Indo viśvāni vāryā.

O Soma, lord of peace, prosperity and divine bliss, bring us all wealth, honour and excellence of the earth and heavenly light. O spirit of beauty and grace, bless us with all the wealth of success and fulfilment of

our highest choice on earth and beyond.

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Pavamana Soma Devata, Kashyapa Maricha Rshi

वृषा॑ साम द्यु॒माँ अ॑सि॒ वृषा॑ दव॒ वृष॑वतः ।
वृषा॒ धर्मा॑णि दधिष ॥ १ ॥

1. *Vṛṣā soma dyumāँ̃ asi vṛṣā deva vṛṣavrataḥ.*
Vṛṣā dharmāṇi dadhiṣe.

O Soma, divine spirit of peace and prosperity, you are virile, omnipotent and generous, refulgent and abundant giver of light, self-committed to showers of generosity for humanity and all life in existence. O generous and mighty lord, you alone ordain, maintain and sustain the laws of Dharma in nature and humanity.

वृष्णा॑स्त॒ वृष्ण्यं॒ शवा॒ वृषा॒ वन॒ं वृषा॒ मद॑ः ।
स॒त्यं वृ॑ष॒न्वृष॑दसि ॥ २ ॥

2. *Vṛṣṇaste vṛṣṇyaṁ ṣavo vṛṣā vanaṁ vṛṣā madaḥ.*
Satyaṁ vṛṣan vṛṣedasi.

Generous as you are, your strength rains in showers, generous is your plenitude, generous is the bliss of your joy and ecstasy. Eternal truth, shower of generosity, you are the ultimate generous giver of the joy of life.

अश्वा॒ न च॑क्रदा॒ वृषा॒ सं गा इ॑न्दा॒ समव॑तः ।
वि नो॑ रा॒य दुरो॑ वृधि ॥ ३ ॥

3. *Aśvo na cakrado vṛṣā saṁ gā indo samarvataḥ.*
Vi no rāye duro vṛdhi.

Like the roar of thunder you are loud and bold

in manifestation in existence. O dynamic presence of infinite light and generous flow of energy, you pervade and energise our perceptions and our will for action and advancement. Pray open and widen the doors of wealth, honour and excellence for us all.

असृ॑ात॒ प वा॒जिना॑ गव्या सामा॑सा अश्व॒या।
शु॒का सा॑ वीर्॒याशव॑ः ॥ ४ ॥

4. *Asṛkṣata pra vājino gavyā somāso aśvayā.*
Śukrāso vīrayāśavaḥ.

Vibrant heroes blest with the soma spirit of peace, progress and brilliance, pure and potent, inspired with ambition for lands, cows and culture, horses, advancement and achievement, and advancement of the brave generations of humanity move forward with the spirit of generous creativity.

शु॒म्भमा॑ना ऋता॒युभि॑मृ॒ज्यमा॑ना॒ गभ॑स्त्याः।
पव॑न्त॒ वार॑ अ॒व्यय॑ ॥ ५ ॥

5. *Śumbhamānā ṛtāyubhir-mṛjyamānā gabhas-tyoḥ.*
Pavante vāre avyaye.

Blest and beatified by lovers of truth and divine law, seasoned and tempered by light of the sun and heat of fire, heroic men of the soma spirit of peace and prosperity work vibrant on choice positions in the imperishable order of divine existence.

त विश्वा॑ दा॒शु॒ष॒ वसु॒ सामा॑ दि॒व्यानि॒ पाथि॑वा।
पव॑न्ता॒मान्तरि॑क्ष्या ॥ ६ ॥

6. *Te viśvā dāśuṣe vasu somā divyāni pārthivā.*
Pavantāmāntarikṣyā.

May the soma spirits of nature and humanity initiate, purify and direct all world's wealth, honour and excellence, peace and progress, of earthly, heavenly and middle order of the skies to flow to the generous and creative people of yajna and self-sacrifice.

पव॑मानस्य विश्ववि॒त्य त॒ सर्गा॑ असृ॒ ात।
सूय॑स्येव॒ न र॒श्मय॑ः ॥ ७ ॥

7. *Pavamānasya viśvavit pra te sargā asṛkṣata.*
Sūryasyeva na raśmayaḥ.

Lord of the universe, pure, refulgent and purifying, as you manifest in the flux of existence your creations of peace and beauty flow and radiate like rays of the sun.

क॒तुं कृ॒ण्वन्दि॒वस्परि॒ विश्वा॑ रू॒पाभ्य॑र्षसि।
स॒मु॒द्रः सो॑म पिन्वस ॥ ८ ॥

8. *Ketuṁ kṛṇvan divaspari viśvā rūpābhyarṣasi.*
Samudraḥ soma pinvase.

Creating the lights of your existential presence over the regions of heaven above, you reveal your power by the beauty of forms you create, O Soma, universal home of infinite bliss, and expand the possibilities of life's joy.

हि॒न्वा॒ना वाच॑मिष्यसि॒ पव॑मान॒ विध॑र्मणि।
अका॑न्दे॒वा न सूय॑ः ॥ ९ ॥

9. *Hinvāno vācamiṣyasi pavamāna vidharmaṇi.*
Akrān devo na sūryaḥ.

Invoked in yajna and inspiring songs of

adoration you love, pure, purifying and pervasive in the world of various forms and functions, you radiate like the refulgent sun and transcend the world in existence.

इन्दुः पविष्ट चतनः पियः कवीनां मती ।
सृजदश्वं रथीरिव ॥ १० ॥

10. *Induḥ paviṣṭa cetanaḥ priyaḥ kavīnāṁ matī. Sṛjadaśvaṁ rathīriva.*

Soma, lord of bliss, is self-refulgent and holy, purest and most purifying, omniscient, dearest love of the poets and celebrants, and wisest of the wise. Creating the dynamic world of matter, energy and mind, he abides like the master of the universal chariot.

ऊमियस्ते पवित्र आ देवावीः पय ारत ।
सीद ृतस्य यानिमा ॥ ११ ॥

11. *Ūrmiryaste pavitra ā devāvīḥ paryakṣarat. Sīdannṛtasya yonīmā.*

The light divine that is yours, most heavenly, radiates blissfully in the pious heart and soul, abiding in the seat of its own law of eternal truth.

स नो अष पवित्र आ मदा या देववीतमः ।
इन्दविन्दाय पीतय ॥ १२ ॥

12. *Sa no arṣa pavitra ā mado yo devavītamaḥ. Indavindrāya pītaye.*

Let that divine ecstasy which is most heavenly radiate and vibrate in our pure heart, O lord of beauty and bliss, for the fulfilment of the soul.

इ॒ष पव॑स्व॒ धार॑या मृ॒ज्यमा॑ना मनी॒षिभिः॑ ।
इन्दा॑ रु॒चाभि गा इ॑हि॥ १३ ॥

13. *Iṣe pavasva dhārayā mṛjyamāno manīṣibhiḥ.*
Indo rucābhi gā ihi.

Shower in streams of purity and power and bless us with food, energy and fulfilment, adored and exalted as you are by sages, scholars and thoughtful devotees. O lord of bliss and beauty, come and, with the light and joy of your presence, sanctify our senses and mind, vision and intelligence.

पु॒ना॒ना वरि॑वस्कृ॒ध्यूर्जं॑ जना॑य गिवणः ।
हर॑ सृजा॒न आ॒शिर॑म॥ १४ ॥

14. *Punāno varivaskṛdhyūrjaṁ janāya girvaṇaḥ.*
Hare sṛjāna āśiram.

Pure and purifying, adorable, adored and exalted, saviour from sin and evil, want and suffering, create the best of wealth, energy and ecstasy for humanity, giving all round joy and well being for body, mind and soul.

पु॒ना॒ना द॒ववी॑तय॒ इन्द॑स्य याहि निष्कृ॒तम ।
द्यु॒ता॒ना वा॒जिभि॑र्य॒तः॥ १५ ॥

15. *Punāno devavītaya indrasya yāhi niṣkṛtam.*
Dyutāno vājibhiryataḥ.

Purified, bright and clear Soma, songs of adoration for service of divinity, go upto the presence of Indra, lord omnipotent. Shining powerful, sent up, inspired by enthusiastic celebrants, rise up to divinity.

प हिन्वानास इन्दवा च्छा समुदमाशवः ।
धिया जूता असृ ात ॥ १६ ॥

16. *Pra hinvānāsa indavo'cchā samudramāśavaḥ.*
Dhiyā jūtā asṛkṣata.

Soma songs of adoration, inspired streams of the joyous spirit of poetry, bright and energetic, move to infinite divinity and, energised by thought, pleasure and awareness, flow in concentration to Indra, omnipotent soul.

ममृजानास आयवा वृथा समुदमिन्दवः ।
अग्मं ृतस्य यानिमा ॥ १७ ॥

17. *Marmṛjānāsa āyavo vṛthā samudramindavaḥ.*
Agmannṛtasya yonimā.

Purified and sanctified devotees, bright, clear and radiant, spontaneously concentrate on the infinite oceanic presence of divinity and reach the central origin of the moving universe and the dynamics of existence.

परि णा याह्यस्मयुर्विश्वा वसून्याजसा ।
पाहि नः शमं वीरवत ॥ १८ ॥

18. *Pari ṇo yāhyasmayurviśvā vasūnyojasā.*
Pāhi naḥ śarma vīravat.

O lord of peace, light and beauty divine, lover of us all, bring us all wealths of the world with the light and lustre of glory. Protect our peace and home blest with brave progeny.

मिमाति वह्निरतशः पदं युजान ऋक्वभिः ।
प यत्समुद आहितः ॥ १९ ॥

19. *Mimāti vahniretaśaḥ padaṁ yūjāna ṛkvabhiḥ.*
Pra yat samudra āhitaḥ.

When the mind, agile communicative medium of experience and awareness, joins the object of meditation by virtue of all yajnic senses collected and concentrated in the ocean-like depth of infinity, the yogi reaches divine consciousness, voluable, in a state of undisturbed stability.

आ यद्यानिं हरिण्ययमाशुऋृतस्य सीदति।
जहात्यपचेतसः॥ २०॥

20. *Ā yadyoniṁ hiraṇyayam-āśurṛtasya sīdati.*
Jahātyapracetasaḥ.

When the soul is established in the golden light of divinity which is the centre origin of the flow of existence, then without any delay it eliminates all junk of ignorance.

अभि वेना अनूषतय न्ति पचेतसः।
मज्जन्त्यविचेतसः॥ २१॥

21. *Abhi venā anūṣateyakṣanti pracetasaḥ.*
Majjantyavicetasaḥ.

Enlightened sages adore, exalt and join the divine infinity of bliss while the ignorant get drowned in the existential ocean they fail to cross.

इन्दायन्दा मरुत्वत पवस्व मधुमत्तमः।
ऋृतस्य यानिमासदम॥ २२॥

22. *Indrāyendo marutvate pavasva madhumatt-amaḥ.*
Ṛtasya yonimāsadam.

O Soma, enlightened joy of spiritual purity and bliss, flow into the consciousness of the vibrant soul of the devotee as an offering to Indra, lord of universal power and joy who abides at the heart of universal truth and law of existence.

तं त्वा॒ विपा॑ वचा॒विद॒ः परि॑ष्कृण्वन्ति व॒धस॑ः ।
सं त्वा॑ मृजन्त्या॒यव॑ः ॥ २३ ॥

23. *Taṁ tvā viprā vacovidaḥ pariṣkṛṇvanti vedha-saḥ.*
Saṁ tvā mṛjantyāyavaḥ.

O Soma, lord of purity, joy and power of the world, wise sages and the Vedic voice adore, exalt and glorify you, and the people of knowledge concentrate on you as the sole object of meditation.

रसं त मि॒त्रा अ॑र्य॒मा पिब॑न्ति॒ वरु॑णः क॒वे ।
पव॑मानस्य म॒रुत॑ः ॥ २४ ॥

24. *Rasaṁ te mitro aryamā pibanti varuṇaḥ kave.*
Pavamānasya marutaḥ.

O creative poet of existence and omniscience, pure, purifying and ever flowing divinity, Mitra, enlightened all-loving people, Aryama, men of judgement and discrimination, Varuna, people of rectitude worthy of universal choice, Maruts, vibrant warriors of peace and heroes of karmic progress, all drink and enjoy the nectar sweets of your presence in company.

त्वं सो॑म विप॒श्चितं पुना॒ना वाच॑मिष्यसि ।
इन्दो॑ स॒हस्र॑भणसम ॥ २५ ॥

25. *Tvaṁ soma vipaścitaṁ punāno vācamiṣyasi.*
Indo sahasrabharṇasam.

O Soma, Indu, pure and purifying joy of divinity, you love, inspire and energise the Vedic voice of wisdom and omniscience which bears a thousand jewels of knowledge and science.

उता सहस्रभणसं वाचं साम मखस्युवम।
पुनान इन्दवा भर॥ २६॥

26. *Uto sahasra-bharṇasaṁ vācaṁ soma makha-syuvam. Punāna indavā bhara.*

Indu, Soma, pure, purifying and sanctifying omnipresence of divinity, bear and bring us the divine voice of a thousand beauties, wealths and graces, the giver of infinite gifts of yajna.

पुनान इन्दवषां पुरुहूत जनानाम।
पियः समुदमा विश॥ २७॥

27. *Punāna indaveṣāṁ puruhūta janānām.*
Priyaḥ samudramā viśa.

Indu, pure, purifying dearest presence invoked by all, bless the sacred heart of all these people, the heart that is deep as the ocean of love and faith.

दविद्युतत्या रुचा परिष्टाभन्त्या कृपा।
सामाः शुका गवाशिरः॥ २८॥

28. *Davidyutatyā rucā pariṣṭobhantyā kṛpā.*
Somāḥ śukrā gavāśiraḥ.

Pure, powerful and heavenly radiations of divinity flow with beauty, glory and shining sublimity of grace, blessing the mind and soul of the supplicants.

हिन्वाना हृतृभिर्यत आ वाजं वाज्यकमीत।
सीदन्ता वनुषा यथा॥ २९॥

29. *Hinvāno hetṛbhiryata ā vājaṁ vājyakramīt.*
Sīdanto vanuṣo yathā.

Just as a warrior spurred on by ambition and love of victory rushes to the field and wins the battle, and just as ardent yajakas sit on the vedi and win their object of yajna, so does the soul assisted by senses, mind and intelligential vision win the target of its meditation on Om, the presence of divinity.

ऋधक्सोम स्वस्तय संजग्माना दिवः कविः।
पवस्व सूया दृश॥ ३०॥

30. *Ṛdhak soma svastaye saṁjagmāno divaḥ kaviḥ.*
Pavasva sūryo dṛśe.

O Soma, instant and gracious divinity, creative, omniscient and constant radiation of heavenly light, the very sun for the vision of humanity, pray flow on with the radiance and the bliss, purify and sanctify our mind and soul.

Mandala 9/Sukta 65

Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Rshi

हिन्वन्ति सूरमुस्त्रयः स्वसारा जामयस्पतिम।
महामिन्दुं महीयुवः॥ १॥

1. *Hinvanti sūramusrayaḥ svasāro jāmayaspatim.*
Mahāminduṁ mahīyuvaḥ.

Just as lights of the dawn like loving sisters fore-

run and herald and exalt the sun, so do the senses, mind and intelligence together in service of the great soul reveal the power and presence of the supreme lord of the universe, blissful father sustainer of existence.

पव॑मान रु॒चारु॑चा दे॒वा दे॒वभ्य॒स्परि॑।
विश्वा॒ वसू॒न्या वि॑श ॥ २ ॥

2. *Pavamāna rucārucā devo devebhyaspari.*
Viśvā vasūnyā viśa.

May the self-refulgent lord supreme over all divinities of nature and humanity, pure and purifying, by his divine beauty and glory bring us all wealth, honour and excellence of the world and bless our heart and soul.

आ प॑वमान सुष्टु॒तिं वृ॒ष्टिं दे॒वभ्या॒ दुव॑ः।
इ॒ष प॑वस्व सं॒यत॑म ॥ ३ ॥

3. *Ā pavamāna suṣṭutiṁ vṛṣṭiṁ devebhyo duvaḥ.*
Iṣe pavasva saṁyatam.

O lord pure and purifying, come to accept our joint song of adoration and homage and bring us the shower of your kindness and grace, honour and excellence for the sustenance and advancement of the generous nobilities of humanity.

वृषा॒ ह्य॑सि भा॒नुना॑ द्यु॒मन्तं त्वा हवामहे।
पव॑मान स्वा॒ध्य॑ः ॥ ४ ॥

4. *Vṛṣā hyasi bhānunā dyumantaṁ tvā havāmahe.*
Pavamāna svādhyaḥ.

O lord of purity, purifier and sanctifier of heart

and soul, you are supremely generous and refulgent by your own light and glory. We, celebrants by our holiest thoughts and words, invoke and adore you for the light and wisdom of your divine glory and generosity.

आ पवस्व सुवीर्यं मन्दमानः स्वायुध।
इहा ष्विन्दवा गहि॥ ५॥

5. *Ā pavasva suvīryaṁ mandamānaḥ svāyudha.*
Iho ṣvindavā gahi.

O divine spirit of peace, purity and abundance, joyous wielder of noble arms, come to us and let pure, creative courage and virility flow in abundance for us.

यदद्भिः परिषिच्यस मृज्यमाना गभस्त्योः।
दुणा सधस्थमश्नुष॥ ६॥

6. *Yadadbhiḥ pariṣicyase mṛjyamāno gabhastyoḥ.*
Druṇā sadhastham-aśnuṣe.

O soul of peace and purity, when you are honoured and anointed with the waters of divine sanctity, refined with the light of knowledge and tempered by yajnic fire, then by virtue of your own progress you attain to your real, innate and rightful position in society.

प सामाय व्यश्ववत्पवमानाय गायत।
मह सहस्रचक्ष॥ ७॥

7. *Pra somāya vyaśvavat pavamānāya gāyata.*
Mahe sahasracakṣase.

O celebrants, like people of real attainments, sing songs of adoration in honour of Soma, lord giver

of peace and purity, honour and achievement, the lord that is great, who watches everything with a thousand eyes.

यस्य॒ वर्णं॑ मधु॒श्चुत॑ं हरिं॑ हि॒न्वन्त्यदि॑भिः ।
इन्दु॒मिन्दा॑य पी॒तय॑ ॥ ८ ॥

8. *Yasya varṇaṁ madhuścutaṁ hariṁ hinvantyadribhiḥ. Indumindrāya pītaye.*

Whose essential being and existential identity, honeyed sweet of infinite kindness, destroyer of want and suffering, devotees adore, exalt and move with holy songs and yajnic actions for the satisfaction and beatification of the soul.

तस्य॑ त वा॒जिना॑ व॒यं विश्वा॒ धना॑नि जि॒ग्युषः ।
स॒खि॒त्वमा वृ॑णीमह ॥ ९ ॥

9. *Tasya te vājino vayaṁ viśvā dhanāni jigyuṣaḥ. Sakhitvamā vṛṇīmahe.*

Of you, we, seekers of progress and victories of peace and purity, choose to ask for all wealths, honours and excellence of the world and, above all, pray for friendship and spiritual affinity.

वृषा॑ पवस्व॒ धार॑या म॒रुत्व॑त च मत्स॒रः ।
विश्वा॒ दधा॑न॒ आज॑सा ॥ १० ॥

10. *Vṛṣā pavasva dhārayā marutvate ca matsaraḥ. Viśvā dadhāna ojasā.*

O lord of absolute abundance and creativity, sustainer of all worlds of existence by absolute power and grandeur, you are all bliss for the people of vibrancy,

action and gratitude. Pray bring us showers of peace, purity and power for the good life.

तं त्वा धर्तारमाण्याꣳः पवमान स्वर्दृशम।
हिन्व वाजेषु वाजिनम॥ ११॥

11. *Taṁ tvā dhartāram-oṇyoḥ pavamāna svardṛ-śam. Hinve vājeṣu vājinam.*

That lord sustainer of earth and heaven, pure and purifying sanctifier, watchful guardian and giver of bliss, absolute victor in the evolutionary battles of existence, we invoke, exalt and glorify for our good and advancement.

अया चित्ता विपानया हरिः पवस्व धारया।
युजं वाजेषु चादय॥ १२॥

12. *Ayā citto vipānayā hariḥ pavasva dhārayā. Yujaṁ vājeṣu codaya.*

Invoked and moved by this earnest and vibrant adoration, pray bless us with this shower of purity, peace and bliss. You are the destroyer of want and suffering. Pray inspire, strengthen and fortify the friend, your instrument, in the battles of life.

आ नः इन्दा महीमिषं पवस्व विश्वदर्शतः।
अस्मभ्यं साम गातुवित॥ १३॥

13. *Ā na indo mahīmiṣaṁ pavasva viśvadarṣataḥ. Asmabhyaṁ soma gātuvit.*

Indu, lord of peace, purity and bliss, light of the world for universal humanity, bring us showers of peace and purity, food and energy, power and prosperity, and

knowledge of the world in great abundance. O Soma, you are the absolute master of all the ways of the world and unfailing guide for us.

आ कलशा अनूषतन्दा धाराभिराजसा।
एन्दस्य पीतय विश ॥ १४ ॥

14. *Ā kalaśā anūṣatendo dhārābhir-ojasā.*
Endrasya pītaye viśa.

Indu, lord of light, peace and purity, grateful minds and souls await and adore you in hope and expectation. Pray come and bless them with showers of joyous power, grandeur and spiritual might for fulfilment of the soul.

यस्य त मद्य रस तीव दुहन्त्यदिभिः।
स पवस्वाभिमातिहा ॥ १५ ॥

15. *Yasya te madyaṁ rasaṁ tīvraṁ duhantyadri-bhiḥ.*
Sa pavasvābhimātihā.

Whose exciting nectar, sharp and exalting in experience, devoted supplicants distil from meditation on life, that same Soma, lord of power and purity, destroyer of negativities, adversaries and enemies, we pray, may come, save and bless us with peace, purity and security.

राजा मधाभिरीयत पवमाना मनावधि।
अन्तरिण यातव ॥ १६ ॥

16. *Rājā medhābhirīyate pavamāno manāvadhi.*
Antarikṣeṇa yātave.

Refulgent Soma, divine spirit of power and

peace, pure, purifying and vibrant, is attained through intelligential communion in meditation for reaching the higher stages of existence into the middle sphere between the earth and the highest regions of bliss.

आ नं इन्दा शतग्विनं गवां पाषं स्वश्व्यम।
वहा भगत्तिमूतय॥ १७॥

17. *Ā na indo śatagvinaṁ gavāṁ poṣaṁ svaśvyam. Vahā bhagattimūtaye.*

Indu, lord of joy, beauty and prosperity, bring us a hundredfold wealth and pleasure of divine service and dedication, rising prosperity of cows and horses, enlightenment and advancement, progress and achievement, all for peace and security.

आ नः साम सहा जुवा रूपं न वचस भर।
सुष्वाणा दववीतय॥ १८॥

18. *Ā naḥ soma saho juvo rūpaṁ na varcase bhara. Suṣvāṇo devavītaye.*

Soma, lord of vital creativity and lustrous vigour, and fluent power and progressive energy, bring us the courage of constancy, forbearance, vibrant vigour and enthusiasm, and an impressive personality for the sake of illuminative lustre of life so that we may follow the path of divinity while living here and after.

अषा साम द्युमत्तमा भि दाणानि रारुवत।
सीदञ्छ्येना न यानिमा॥ १९॥

19. *Arṣā soma dyumattamo'bhi droṇāni roruvat. Sīdañchyeno na yonimā.*

Soma, spirit of divine power and peace of purity, most potent and most refulgent, come roaring at the speed and force of thunder and abide in the heart of the faithful celebrant like the eagle in its nest, purify and sanctify the soul.

अप्सा इन्दाय वायव वरुणाय मरुद्भ्यः ।
सामा अषति विष्णव ॥ २० ॥

20. *Apsā indrāya vāyave varuṇāya marudbhyaḥ. Somo arṣati viṣṇave.*

Soma, spirit of the innate peace and power of divinity, by its own will and energy, radiates to the heart and soul of the devotee to vest it with the power of cosmic energy (Indra), the speed of winds (Vayu), pioneering spirit of the storm (Maruts), the depth of space (Varuna), and the love of omnipresent divinity (Vishnu).

इषं ताकाय ना दधदस्मभ्यं साम विश्वतः ।
आ पवस्व सहस्रिणम ॥ २१ ॥

21. *Isaṁ tokāya no dadhad-asmabhyaṁ soma viśvataḥ. Ā pavasva sahasriṇam.*

O Soma, bearing a thousandfold gifts of food, energy, knowledge and will of initiative and assertion from all sides of the world, pray flow to bless us and our future generations with the power and peace of divinity.

य सामासः परावति य अर्वावति सुन्विर ।
य वादः शयणावति ॥ २२ ॥

22. *Ye somāsaḥ parāvati ye arvāvati sunvire.*
Ye vādaḥ śaryaṇāvati.

Whatever gifts of power and peace for humanity are created in the farthest nature or in this world of existence or in that unknown transcendent source of all that is in existence, all that, O Soma, lord of supreme power and unfathomable peace, bear and bring for us and our future generations.

य आ॑जी॒कषु॒ कृत्व॑सु॒ य मध्य॑ प॒स्त्या॑नाम।
य वा॒ जन॑षु प॒ञ्चसु॑॥ २३॥

23. *Ya ārjīkeṣu kṛtvasu ye madhye pastyānām.*
Ye vā janeṣu pañcasu.

Whatever powers of peace and energy are created and distilled in active forces, in holy acts, in the homes or among all five peoples of humanity, we pray, may flow and sanctify us.

त ना॑ वृ॒ष्टिं दि॒वस्परि॒ पव॑न्ता॒मा सु॒वीय॑म।
सु॒वा॒ना द॒वास॒ इन्द॑वः॥ २४॥

24. *Te no vṛṣṭiṁ divaspari pavantāmā suvīryam.*
Suvānā devāsa indavaḥ.

May the divinities of nature and humanity, pure, vibrant and blissful, activated, seasoned and cultured anywhere, bring us showers of power, virility and creativity from the lights of heaven and energise and sanctify us.

पव॑त हय॒ता हरि॑र्गृणा॒ना ज॒मद॑ग्निना।
हि॒न्वा॒ना गारधि॑ं त्व॒चि॥ २५॥

25. *Pavate haryato harir-gṛṇāno jamadagninā.*
Hinvāno gorādhi tvaci.

Soma, lord of power, peace and bliss, saviour and sanctifier of heart and soul, destroyer of suffering, lover of all, adored and exalted by sages and scholars of vision and wisdom, flows and sanctifies life and, presiding over the body, energises and sanctifies the organs of perception, volition and decision.

प शु॒कासा॑ वया॒जुवा॑ हिन्वा॒नासा॒ न सप्त॑यः ।
श्री॒णा॒ना अ॒प्सु मृ॑ञ्जत ॥ २६ ॥

26. *Pra śukrāso vayojuvo hinvānāso na saptayaḥ.*
Śrīṇānā apsu mṛñjata.

Pure and powerful, vital and vitalising, stimulated and stimulating, energised and energising, seasoned and cleansing, sanctified and sanctifying somas, natural and human powers, reflect in the actions and achievements of humanity like the seven rays of light, and they shine and enlighten the world to move on with its daily rounds.

तं त्वा॑ सु॒तष्वा॒भुवा॑ हि॒न्वि॒र द॒वता॑तय ।
स प॑वस्वा॒नया॑ रु॒चा ॥ २७ ॥

27. *Taṁ tvā suteṣvābhuvo hinvire devatātaye.*
Sa pavasvānayā rucā.

That lord of soma power and peace, the celebrants adore, exalt and glorify in their yajnic actions in the service of humanity and divinity. O lord, be pleased to accept this charming song of adoration, come, purify and sanctify us.

आ त॒ द क्षं मया॒भुव॑ं वह्नि॒मद्या वृ॑णीमह।
पान्त॒मा पु॑रु॒स्पृह॑म॥ २८॥

28. *Ā te dakṣaṁ mayobhuvaṁ vahnimadyā vṛṇīmahe. Pāntamā puruspṛham.*

Today here and now, we choose for ourselves and pray for your power, peace and bliss, light and fire which is universally loved, all protective, promotive and all sanctifying.

आ म॒न्दमा वर॑ण्य॒मा वि॒प्रमा मं॑नी॒षिण॑म।
पान्त॒मा पु॑रु॒स्पृह॑म॥ २९॥

29. *Ā mandramā vareṇyamā vipramā manīṣiṇam. Pāntamā puruspṛham.*

We pray for your gift of peace, power and sanctity, delightfully adorable, worthy of choice, stimulating and energising, enlightening, protecting and promoting, universally loved and valued. We pray, let it flow and purify us.

आ र॒यिमा सु॑च॒तु॒न॒मा सु॑कता त॒नूष्वा।
पान्त॒मा पु॑रु॒स्पृह॑म॥ ३०॥

30. *Ā rayimā sucetunamā sukrato tanūṣvā. Pāntamā puruspṛham.*

O lord of holy action, we pray bring us the world's wealth of enlightenment, protective, promotive and valued universally, for our body, mind and soul and vest it in our future generations.

Mandala 9/Sukta 66

Pavamana Soma (1-18, 22-30), Pavamana Agni (19-21)
Devate, Shatam Vaikhanasas Rshis

पव॑स्व विश्वचषण॒ भि विश्वा॑नि॒ काव्या॑।
सखा॒ सखि॑भ्य॒ इड्यः॥ १॥

1. *Pavasva viśvacarṣaṇe'bhi viśvāni kāvyā.*
Sakhā sakhibhya īḍyaḥ.

Omniscient Soma, all watching wakeful guardian of humanity, adorable friend of friends as all poets and poetry of the world declare, flow, purify and sanctify our heart and soul.

ताभ्यां॑ विश्व॑स्य राजसि॒ य प॑वमान॒ धाम॑नी।
प॒ती॒ची सा॑म त॒स्थतुः॥ २॥

2. *Tābhyāṁ viśvasya rājasi ye pavamāna dhāmanī.*
Pratīcī soma tasthatuḥ.

Vibrant Soma, pure and purifying, by those two media of yours, omniscience of knowledge and omnipotence of action, you shine, illuminate and rule the world both of which too abide as eternal complementarities of nature and divine power.

परि॒ धामा॑नि॒ यानि॑ त॒ त्वं सा॑मासि वि॒श्वतः।
पव॑मान ऋ॒तुभिः॑ कव॥ ३॥

3. *Pari dhāmāni yāni te tvaṁ somāsi viśvataḥ.*
Pavamāna ṛtubhiḥ kave.

O Soma, you are the light, power and peace of all regions of the world, your domain wherein and whereon you pervade, pure and purifying, and reflect

and rule by the law and order of the time and seasons of nature.

पव॑स्व ज॒नय॒न्निषो॒ऽभि विश्वा॑नि॒ वार्या॑।
सखा॒ सखि॑भ्य ऊ॒तय॑॥ ४॥

4. *Pavasva janayanniṣo'bhi viśvāni vāryā.*
Sakhā sakhibhya ūtaye.

Flow on, pure and purifying, friend of friends, and flow for their protection, creating food, energy and all cherished means of sustenance for the world.

तव॑ शु॒कासो॑ अ॒चय॑ो दि॒वस्पृ॒ष्ठ वि त॑न्वत।
प॒वित्रं॑ साम॒ धाम॑भिः॥ ५॥

5. *Tava śukrāso arcayo divaspṛṣṭhe vi tanvate.*
Pavitraṁ soma dhāmabhiḥ.

O Soma, the mighty sublime radiations of your glory extend over the top of heaven and on the earth, spreading the holy light by their beauty and lustre.

तव॒म स॒प्त सिन्ध॑वः प॒शिषं॑ साम सिस्रत।
तुभ्यं॑ धावन्ति ध॒नव॑ः॥ ६॥

6. *Taveme sapta sindhavaḥ praśiṣaṁ soma sisrate.*
Tubhyaṁ dhāvanti dhenavaḥ.

These seven seas, these seven modes of Prakrti, all flow in obedience to your order of law. All thoughts, all words, all stars and planets creative and moving in the flux of existence move in honour and homage to you.

प सा॑म याहि॒ धार॑या सु॒त इन्दा॑य मत्स॒रः।
दधा॑ना॒ अ॒ीति॒ श्रव॑ः॥ ७॥

7. *Pra soma yāhi dhārayā suta indrāya matsaraḥ. Dadhāno akṣiti śravaḥ.*

O Soma, peace and joy of existence created for humanity, flow forth in constant stream, bearing imperishable food, energy, fame and excellence for fulfilment of the mind and soul.

समु॑ त्वा धी॒भिर॑स्वरन्हिन्व॒तीः स॒प्त जा॒मय॑ः।
विप॑मा॒जा वि॒वस्व॑तः ॥ ८ ॥

8. *Samu tvā dhībhir-asvaran hinvatīḥ sapta jāmayaḥ. Vipramājā vivasvataḥ.*

O Soma, spirit of peace, power and bliss, seven streams of Prakrti, seven metres of divine poetry, seven notes of music, all in their functions and vitality in unison, glorify you, vibrant spirit of existence, in the dynamics of the light of life on the vedi of sacred fire.

मृ॒जन्ति॑ त्वा॒ सम॒गुवा व्य॑ जी॒रावधि॒ ष्वणि॑।
र॒भा यद॒ज्यस॒ वन॑ ॥ ९ ॥

9. *Mṛjanti tvā samagruvo'vye jīrāvadhi ṣvaṇi. Rebho yadajyase vane.*

When the mind is transparent, consciousness flows in self-concentration, and the presence of divinity vibrates vocal and voluble, advanced yogis with seven sense-prana priests exalt you in higher language of the Veda.

पव॑मानस्य त कव॒ वाजि॒न्त्सगा॑ असृ॒ त।
अव॑न्ता॒ न श्र॑व॒स्यव॑ः ॥ १० ॥

10. *Pavamānasya te kave vājintsargā asṛkṣata. Arvanto na śravasyavaḥ.*

O lord ever flowing in constancy, omniscient poetic creator, omnipotent absolute victor and ruler, streams of creations flow like waves of energy in search of celebrative fulfilment.

अच्छा॒ काशं मधु॒श्चुत॒मसृ॑ग्रं॒ वार॑ अ॒व्यय॑।
अवा॑वशन्त धी॒तय॑: ॥ ११ ॥

11. *Acchā kośaṁ madhuścutam-asṛgraṁ vāre avyaye. Avāvaśanta dhītayaḥ.*

The honey sweet nectar of soma ecstasy created and vibrating in the presence of the supreme imperishable eternal spirit, the yogi's thoughts and words exalt in celebration.

अच्छा॑ समु॒दमिन्द॒वा स्त॑ं गाव॒ा न ध॒नव॑:।
अग्म॑ ऋ॒तस्य॒ यानि॒मा ॥ १२ ॥

12. *Acchā samudram-indavo'staṁ gāvo na dhenavaḥ. Agmannṛtasya yonimā.*

Just as cows retire into their stall, and words of language retire into the ocean of absolute silence, so do the mental fluctuations of the yogi recede and return into the origin of their flow, into divinity.

प ण॑ इन्दा म॒ह रण॒ आपा॑ अष॒न्ति॒ सिन्ध॑व:।
यद्गाभि॑र्वासयि॒ष्यस॑ ॥ १३ ॥

13. *Pra ṇa indo mahe raṇa āpo arṣanti sindhavaḥ. Yadgobhir-vāsayiṣyase.*

O spirit of Soma energy and existential flow, Indu, in this great battle field of life, thoughts, energies and actions flow, rivers and seas flow, when you energise

and vibrate with the dynamics of Prakrti.

अस्य॑ त स॒ख्य व॒यमिय॑ान्त॒स्त्वाता॑यः ।
इन्दा॑ सख्ि॒त्वमु॑श्मसि ॥ १४ ॥

14. *Asya te sakhye vayam-iyakṣantas-tvotayaḥ.*
Indo sakhitvam-uśamasi.

O spirit of love and peace, beauty and grace, Indu, so gracious as you are, we offer yajna in honour of your friendship under your protection, and we pray we may enjoy your friendship and we may exalt and glorify that friendship.

आ प॑वस्व॒ गवि॑ष्टय म॒ह सो॑म नृ॒च ॑स ।
एन्द॑स्य ज॒ठर॑ विश ॥ १५ ॥

15. *Ā pavasva gaviṣṭaye mahe soma nṛcakṣase.*
Endrasya jaṭhare viśa.

O Soma, spirit of divine purity, come for cleansing and intensifying the perceptions, reason and imagination of humanity, for their enlightenment of high order, and assimilated and internalised, energise their heart and soul.

म॒हाँ अ॑सि साम॒ ज्यष्ठ॑ उ॒गाणा॑मिन्द॒ आजि॑ष्ठः ।
युध्वा॒ सञ्छश्व॑ज्जिगथ ॥ १६ ॥

16. *Mahāň asi soma jyeṣṭha ugrāṇām-inda ojiṣṭhaḥ.*
Yudhvā sañ-chaśvaj-jigetha.

O Soma, you are great, first, greatest and most lustrous of the mighty, and being a fighter, you are always the winner.

य उ॒ग॒भ्यं॑श्चि॒दाजी॑या॒ञ्छूर॑ं॒भ्यश्चि॒च्छूर॑तरः ।
भूरि॒दाभ्यं॑श्चि॒न्मंही॑यान ॥ १७ ॥

17. *Ya ugrebhyaś-cidojīyāñ-chūrebhyaś-cicchūrataraḥ. Bhūridābhyaś-cin-maṁhīyān.*

You are mightier than the mighty, braver than the brave, more generous than the generous, whoever they be.

त्वं सो॑म॒ सूर॒ एष॑स्ता॒कस्य॑ सा॒ता त॒नूना॑म ।
वृ॒णी॒म॒ह॒ स॒ख्याय॑ वृणी॒म॒ह॒ युज्या॑य ॥ १८ ॥

18. *Tvaṁ soma sūra eṣastokasya sātā tanūnām. Vṛṇīmahe sakhyāya vṛṇīmahe yujyāya.*

O brave and generous Soma, you are the giver of food, energy, honour and excellence, you are the giver of children and grand children. We pray for your favour of friendship, we cherish you for companionship.

अग्न॒ आयूं॑षि पवस॒ आ सु॒वाज॒मिषं॑ च नः ।
आ॒र बा॑धस्व दु॒च्छुना॑म ॥ १९ ॥

19. *Agna āyūṁṣi pavasa ā suvorjamiṣaṁ ca naḥ. Āre bādhasva ducchunām.*

Agni, heat and energy of life divine, give us good health and long age with purity, create and bring us food, energy and excellence, and throw off and keep away all evils and negativities from us.

अ॒ग्निऋ॑षि॒ः पव॑मान॒ः पाञ्च॑जन्यः पु॒रोहि॑तः ।
तमी॑महे महाग॒यम ॥ २० ॥

20. *Agnirṛṣiḥ pavamānaḥ pāñcajanyaḥ purohitaḥ. Tamīmahe mahāgayam.*

Agni is the light of life and fire of passion, pure and purifying energy ever radiative, universal inspirer of all people on earth and energiser of all five faculties, adorable leader of entire humanity and guiding spirit of the corporate life of all human communities together. We adore, serve and pray for the favour of such generous father of the household of humanity.

अग्न॒ पव॑स्व॒ स्वपा॑ अ॒स्म वर्चः॑ सु॒वीय॑म।
दध॑द्र॒यिं मयि॒ पोष॑म॥ २१॥

21. *Agne pavasva svapā asme varcaḥ suvīryam.*
Dadhadrayiṁ mayi poṣam.

Agni, pray radiate and purify us. Lord of holy action, bless us with holy lustre, noble courage and virility. Bear and bring us wealth, honour and excellence with promotive health and nourishment.

पव॑मान॒ा अति॒ स्रिधा॒ भ्यर्षति सुष्टु॒तिम।
सूर॒ा न वि॒श्वद॑र्शतः॥ २२॥

22. *Pavamāno ati sridho'bhyarṣati suṣṭutim.*
Sūro na viśvadarśataḥ.

Soma is pure, purifying, radiating, it goes forward, eliminating violence and negativities, and blesses our songs of adoration. Self-refulgent and all watching, it enlightens the world like the sun with its refulgence.

स म॑मृजा॒न आ॒युभि॒ः पय॑स्वा॒न्पय॑स हि॒तः।
इन्दु॒रत्या॑ विच ॒णः॥ २३॥

23. *Sa marmṛjāna āyubhiḥ prayasvān prayase hitaḥ.*
Induratyo vicakṣaṇaḥ.

Soma is invoked, adored and exalted by humanity, by all living beings indeed. Cosmic high priest offering libations into the creative evolution, generous giver, it is invoked and worshipped for the gifts of life for peace and progress. Refulgent and blissful, it comes and blesses the supplicant, for it watches all, responds, and reveals the mysteries of existence.

पव॑मान ऋ॒तं बृ॒हच्छु॒कं ज्योति॑रजीजनत।
कृ॒ष्णा तमां॑सि॒ जङ्घ॑नत॥ २४॥

24. *Pavamāna ṛtaṁ bṛhac-chukraṁ jyotir-ajījanat. Kṛṣṇā tamāṁsi jaṅghanat.*

Pure, purifying and self-dynamic, it brings into existential manifestation the law and the mighty nature's model of the cosmos and the refulgent radiations of light, dispelling and replacing the darkness and negations of existence.

पव॑मानस्य॒ जङ्घ्न॑ता॒ हर॑श्चन्द्रा॒ असृ॑ त।
जी॒रा अ॑जि॒रशो॑चिषः॥ २५॥

25. *Pavamānasya jaṅghnato hareścandrā asṛkṣata. Jīrā ajiraśociṣaḥ.*

Beauteous manifestations and brilliant radiations of eternal light and power of lord creator, destroyer of want and suffering, dispeller of darkness and negation, ever active and constantly flowing, pure and purifying, come into existence and flow according to divine plan and the cosmic model.

पव॑माना र॒थीत॑मः शु॒भभि॑: शु॒भशो॑स्तमः।
हरि॑श्चन्द्रा म॒रुद्ग॑णः॥ २६॥

26. *Pavamāno rathitamaḥ śubhrebhiḥ śubhraśastamaḥ. Hariścandro marudgaṇaḥ.*

Pure and purifying, supreme master of the cosmic chariot and its controller, most refulgent with its light and powers, destroyer of want and suffering, commander and controller of all cosmic powers and forces in action, such is Soma.

पव॑मानॉ व्य॑श्नवद् र॒श्मिभि॑र्वाज॒सात॑मः ।
दध॑त्स्तो॒त्रे सु॒वीय॑म ॥ २७ ॥

27. *Pavamāno vyaśnavad-raśmibhir-vājasātamaḥ. Dadhat stotre suvīryam.*

Pure and purifying, omnipresent with its radiations of self- refulgence, omnipotent giver of strength, power and advancement, inspirer of the celebrants and celebrations with divine bliss and energy, such is Soma.

प सु॑वा॒न इन्दु॑र ाः प॒वित्र॒मत्य॒व्यय॑म ।
पु॒ना॒न इन्दु॒रिन्द्र॒मा ॥ २८ ॥

28. *Pra suvāna indurakṣāḥ pavitram-atyavyayam. Punāna indur-indramā.*

Creative, creator and energiser, peaceable inspirer and self-refulgent Soma absolutely pervades the holy imperishable world of existence and, purifying and sanctifying, all blissful, radiates to the heart and soul of the devotee.

ए॒ष सामा॒ अधि॑ त्व॒चि गवां कीळ॒त्यद्रि॑भिः ।
इन्द्रं॒ मदा॑य॒ जाहु॑वत ॥ २९ ॥

29. *Eṣa somo adhi tvaci gavāṁ krīḷatyadribhiḥ. Indraṁ madāya johuvat.*

This Soma, omnipresent spirit of absolute bliss, plays in and on top of the universe with the stars, planets and clouds of its creation and invites and inspires the soul to participate in the play for joy.

यस्य॑ त द्यु॒म्नव॒त्पय॒: पव॑मा॒नाभृ॑तं दि॒वः ।
तन॑ ना मृळ जी॒वस॑ ॥ ३० ॥

30. *Yasya te dyumnavat payaḥ pavamānābhṛtaṁ divaḥ. Tena no mṛḷa jīvase.*

O lord of light and glory, pure, purifying and radiating with joy, the nectar of light, power and purity that is yours is distilled in showers of the bliss of heaven. Pray bless us and sanctify us with that for the joy of living for the ultimate fulfilment.

Mandala 9/Sukta 67

Devatah: Pavamana Soma (1-9, 13-22, 28-30), Pavamana Soma or Pusha (10-12), Agni (23-24), Agni or Savita (25), Agni and / or Savita (26), Agni or Vishvedevah (27), Pavamani adhyetr-stuti (31-32); Rshis: Bharadwaja (1-3), Kashyapa Maricha (4-6), Gotama Rahugana (7-9), Atri Bhauma (10-12), Vishvamitra (13-15), Jamadagni (16-18), Vasishtha (19-21), Pavitra and / or Vasishtha (22-32)

त्वं सो॑मासि धार॒युम॒न्द आजि॑ष्ठा अध्व॒र ।
पव॑स्व मंह॒यद॑यिः ॥ १ ॥

1. *Tvaṁ somāsi dhārayur-mandra ojiṣṭho adhvare. Pavasva maṁhayadrayiḥ.*

O Soma, you are the spirit and constant stream of love, life and beauty of the life and flux of existence, sustaining integrative power, joyous and most vigorous in the cosmic yajna of love free from violence, hate and destruction. Flow on, O sustaining stream, pure, purifying and sanctifying life, giving showers of wealth, honour and excellence of life in bliss.

त्वं सुता नृमादना दधन्वान्मत्सरिन्तमः ।
इन्दाय सूरिरन्धसा ॥ २ ॥

2. *Tvaṁ suto nṛmādano dadhanvān matsarin-tamaḥ.*
Indrāya sūrirandhasā.

You, self-existent spirit, distilled and realised in meditative yajna, are the giver of joy to humanity, most ecstatic sustaining power of affirmation, creative, brave and life-giving inspiration for the honour and dignity of the soul for humanity.

त्वं सुष्वाणा अदिभिरभ्यर्ष कनिक्रदत ।
द्युमन्तं शुष्ममुत्तमम ॥ ३ ॥

3. *Tvaṁ suṣvāṇo adribhir-abhyarṣa kanikradat.*
Dyumantaṁ śuṣmam-uttamam.

You, stirred by the brave celebrants in yajna and meditation, arise and sanctify loud and bold, bringing us showers of bliss, highest and most vigorous strength and power for living a life of purity and happy fulfilment.

इन्दुर्हिन्वाना अषति तिरा वारण्यव्यया ।
हरिर्वाजमचिक्रदत ॥ ४ ॥

4. *Indur-hinvāno arṣati tiro vārāṇyavyayā.*
Harir-vājam-acikradat.

Invoked, exalted and inspiring, divine Soma manifests and vibrates, and across all obstructions gives cherished and imperishable gifts. The spirit that eliminates all want and suffering exhorts us to action and victory.

इन्दा॒ व्यव्यमषसि॒ वि श्रवांसि॒ वि साभगा।
वि वाजान्त्साम॒ गामतः ॥ ५ ॥

5. *Indo vyavyam-arṣasi vi śravāṁsi vi saubhagā.*
Vi vājānt-soma gomataḥ.

Indu, lord of peace, beauty and glory, Soma, you bring and bless us with all foods, energy, honour and fame, all good fortune and victories of the wealth of lands and cows, literature and culture of imperishable value.

आ न इन्दा शत॒ग्विनं र॒यिं गामन्तम॒श्विनम।
भरा॑ साम सह॒स्त्रिणम ॥ ६ ॥

6. *Ā na indo śatagvinaṁ rayiṁ gomantamaśvi-nam.*
Bharā soma sahasriṇam.

Indu, Soma, lord of love, beauty, peace and glory, bear and bring us wealth, honour and excellence of a hundred and a thousand kinds, of lands and cows, horses, advancement and victory, above all settlement, peace and happiness.

पव॑मानास॒ इन्दवस्ति॒रः प॒वित्र॑मा॒शवः।
इन्द्रं॒ याम॑भिराशत ॥ ७ ॥

7. *Pavamānāsa indavas-tiraḥ pavitram-āśavaḥ.*
Indraṁ yāmebhir-āśata.

Pure and purifying, instant and vibrant, gifts of Soma, by their own potential of divinity, move and bless the pure heart and soul of the devotee.

कुकुहः सोम्या रस इन्दुरिन्द्राय पूर्व्यः ।
आयुः पवत आयवे ॥ ८ ॥

8. *Kakuhaḥ somyo rasa indurindrāya pūrvyaḥ.*
Āyuḥ pavata āyave.

High, exhilarating and living nectar of eternal Soma bliss ever vibrant in nature, flows to the dedicated heart of the celebrant for his honour and excellence in life.

हिन्वन्ति सूरमुस्रयः पवमानं मधुश्चुतम ।
अभि गिरा समस्वरन ॥ ९ ॥

9. *Hinvanti sūramusrayaḥ pavamānaṁ madhuścutam. Abhi girā samasvaran.*

As morning lights of the dawn exhort and exalt the sun, so do brilliant sages invoke and exalt the honey sweet vibrant and sanctifying soma bliss of divinity while they sing and adore the divinity with their songs of celebration.

अविता नो अजाश्वः पूषा यामनियामनि ।
आ भक्षत्कन्यासु नः ॥ १० ॥

10. *Avitā no ajāśvaḥ pūṣā yāmaniyāmani.*
Ā bhakṣat kanyāsu naḥ.

May the divine protector and promoter, lord of

health and nourishment, Pusha of eternal presence and progress join and bless us at every step on every path of life in the pursuit of all our cherished goals, aims and objects of living.

अयं सामः कपर्दिनं घृतं न पवत मधु।
आ भक्षत् कन्यासु नः ॥ ११ ॥

11. *Ayaṁ somaḥ kapardine ghṛtaṁ na pavate madhu.*
Ā bhakṣat kanyāsu naḥ.

May this honey sweet soma ecstasy of divinity flow and bless the veteran scholar as well as the fresh graduate as ghrta flows to the vedi in yajna, and inspire us too to join the scholars with absolute dedication and commitment in our cherished pursuits of knowledge, research and advancement.

अयं त आघृण सुता घृतं न पवत शुचि।
आ भक्षत् कन्यासु नः ॥ १२ ॥

12. *Ayaṁ ta āghṛṇe suto ghṛtaṁ na pavate śuci.*
Ā bhakṣat kanyāsu naḥ.

O lord of light and fire of passion and peace, this soma ecstasy of your love, passion and peace of life, pure, purifying and inspiring, flows abundant like ghrta into the vedi. May this passion, light and peace inspire us and join us in our cherished pursuits of life with complete commitment and dedication.

वाचा जन्तुः कवीनां पवस्व साम धारया।
देवषु रत्नधा असि ॥ १३ ॥

13. *Vāco jantuḥ kavīnāṁ pavasva soma dhārayā.*
Deveṣu ratnadhā asi.

Soma, you are the creator, originator and inspirer of the voice of poets. Flow free and abundant in streams and showers of revelation for the poets. You are the sole treasure and harbinger of the jewels of vision into the heart and soul of the poets of divinity.

आ कलशेषु धावति श्येना वम वि गाहत।
अभि दाणा कनिक्रदत॥ १४॥

14. *Ā kalaśeṣu dhāvati śyeno varma vi gāhate.*
Abhi droṇā kanikradat.

Soma, spirit of light and passion fire, dives into the heart and imagination of the creative souls and, like the divine bird of flight and freedom, the eagle, breaks through the seal of mystery, speaking loud and bold into the poetic consciousness to reveal the secrets of existence.

परि प सोम ते रसा सर्जि कलश सुतः।
श्येना न तक्ता अर्षति॥ १५॥

15. *Pari pra soma te raso'sarji kalaśe sutaḥ.*
Śyeno na takto arṣati.

O Soma, spirit of light and passion of imagination, the ecstatic joy of your creativity distilled and treasured in the poetic soul flows free like the tempestuous eagle bird traversing space and creates songs of divine adoration for life's mystery.

पवस्व साम मन्दयन्निन्द्राय मधुमत्तमः॥ १६॥

16. *Pavasva soma mandayann-indrāya madhu-mattamaḥ.*

O Soma, creative spirit, highest honey sweet of

divine ecstasy, flow abundant, pure and purifying, energising and rejoicing for Indra, the divine soul.

असृग्रन्द्रवयीतय वाजयन्तो रथाइव ॥ १७ ॥

17. *Asṛgran devavītaye vājayanto rathā iva.*

Flowing and creating, Soma streams rush forward like victor chariots in the service of divinity.

त सुतासो मदिन्तमाः शुका वायुमसृक्षत ॥ १८ ॥

18. *Te sutāso madintamāḥ śukrā vāyuam-asṛkṣata.*

Your creative spirits of imagination, powerful and most ecstatic, give birth to the vibrant poet creator, the karma yogi of imagination.

गाव्णो तु ग अभिष्टुतः पवित्रं साम गच्छसि ।
दधत्स्तोत्र सुवीयम ॥ १९ ॥

19. *Gavṇā tunno abhiṣṭutaḥ pavitraṁ soma gacchasi. Dadhat stotre suvīryam.*

Invoked and adored by the celebrant, O Soma, you move and arise in the pure heart of the devotee bearing creative vision for the celebrant and vesting vigour and power in the song.

एष तु ग अभिष्टुतः पवित्रमति गाहत ।
र ग्हा वारमव्ययम ॥ २० ॥

20. *Eṣa tunno abhiṣṭutaḥ pavitramati gāhate. Rakṣohā vāram-avyayam.*

This Soma, thus invoked, stirred and adored, arises and vibrates in the pure heart of the celebrant and, dispelling negativities, confusions and darkness

of illusion, energises its favourite and imperishable spirit of humanity.

यदन्ति यच्च दूरके भयं विन्दति मामिह।
पवमान वि तज्जहि॥ २१॥

21. *Yadanti yacca dūrake bhayaṁ vindati māmiha.*
Pavamāna vi tajjahi.

O Soma, pure and purifying spirit of divinity, whatever fear there be that is far distant or that which is close at hand and assails me here, pray dispel and destroy the same.

पवमानः सा अद्य नः पवित्रेण विचर्षणिः।
यः पाता स पुनातु नः॥ २२॥

22. *Pavamānaḥ so adya naḥ pavitreṇa vicarṣaṇiḥ.*
Yaḥ potā sa punātu naḥ.

The Soma that is pure and purifies us now with its sanctity and power, that all watching guardian and universal purifier may, we pray, purify and sanctify us right now.

यत्ते पवित्रमर्चिष्यग्ने वितततमन्तरा।
ब्रह्म तेन पुनीहि नः॥ २३॥

23. *Yat te pavitram-arciṣyagne vitatama-ntarā.*
Brahma tena punīhi naḥ.

Agni, lord of light, omniscient Spirit of the universe, whatever power and purity there is pervasive in the rays and radiation of light, with that same light, O lord infinite, illuminate and sanctify us and energise our song of adoration.

यत्ते॑ प॒वित्र॑मर्चि॒वदग्ने॒ तेन॑ पुनीहि नः ।
ब्र॒ह्म॒स॒वः पु॑नीहि नः ॥ २४ ॥

24. *Yat te pavitram-arcivad-agne tena punīhi naḥ. Brahmasavaiḥ punīhi naḥ.*

Agni, lord omniscient and self-refulgent, whatever power and purity there is in you and your radiations such as the sun and other stars, with that, pray, purify and sanctify us. Purify and illuminate us with the radiations of your grace.

उ॒भाभ्यां॑ दव सवितः प॒वित्र॑ण स॒वेन॑ च ।
मां पु॑नीहि वि॒श्वतः॑ ॥ २५ ॥

25. *Ubhābhyāṁ deva savitaḥ pavitreṇa savena ca. Māṁ punīhi viśvataḥ.*

O Agni, Savita, self-refulgent lord of light and creative energy, by both your purifying radiations and the creative living vitality your radiations bear, purify, sanctify, energise and vitalise me all round, all ways.

त्रि॒भिष्ट्वं दे॑व सवि॒त॒वषि॑ष्ठः साम्॒ धाम॑भिः ।
अग्ने॒ द ॑ः पुनीहि नः ॥ २६ ॥

26. *Tribhiṣṭvaṁ deva savitar-varṣiṣṭhaiḥ soma dhāmabhiḥ. Agne dakṣaiḥ punīhi naḥ.*

O Savita, creator, Soma, energiser, and Agni, illuminator, energise, vitalise and illuminate us with your highest all three powers and potentials of light, purity and vitality. Bless us in the gross, subtle and causal bodies.

पुनन्तु मां देवजनाः पुनन्तु वसवो धिया।
विश्वे देवाः पुनीत मा जातवेदः पुनीहि मा॥ २७॥

27. *Punantu māṁ devajanāḥ punantu vasavo dhiyā.*
Viśve devāḥ punīta mā jātavedaḥ punīhi mā.

May the brilliant generous sages and scholars purify me. May the Vasus, givers of peace and settlement, sanctify me with knowledge and wisdom. May all divinities of nature and humanity vitalise me. O Jataveda, omniscient Agni, pray purify and sanctify me.

प प्यायस्व प स्यन्दस्व साम विश्वेभिरंशुभिः।
देवभ्यं उत्तमं हविः॥ २८॥

28. *Pra pyāyasva pra syandasva soma viśvebhir-aṁśubhiḥ. Devebhya uttamaṁ haviḥ.*

O Soma, spirit of life and fulfilment, flow abundant, flow exuberant with all the shoots and sprouts of life and with the best yajnic offerings for the divinities. Make up our wants and deficiencies.

उप प्रियं पनिप्नतं युवानमाहुतीवृधम।
अगन्म बिभ्रता नमः॥ २९॥

29. *Upa priyaṁ panipnataṁ yuvānamāhutīvṛdham.*
Aganma bibhrato namaḥ.

May we, bearing yajnic homage, reach Soma, dear, admirably vocal and expressive, youthful creator and promoter of nature's and humanity's yajnic offerings into the divine yajnic evolution of the cosmos.

अलाय्यस्य परशुनाशन तमा पवस्व देव सोम।
आखुं चिदेव देव सोम॥ ३०॥

30. *Alāyyasya paraśurnanāśa tamā pavasva deva soma. Ākhuṁ cideva deva soma.*

O Soma, brilliant lord of life and vitality, destroy the axe of the assailant. Destroy the weapon of the thief. Save that which only turns the soil for food. O power divine, flow, purify us, save us.

यः पावमानीरध्यत्यृषिभिः संभृतं रसम।
सर्वं स पूतमश्नाति स्वदितं मातरिश्वना॥ ३१॥

31. *Yaḥ pāvamānīr-adhyetyṛṣibhiḥ saṁbhṛtaṁ rasam. Sarvaṁ sa pūtamaśnāti svaditaṁ mātariśvanā.*

Whoever studies the sanctifying Rks, nectar preserved by the sages, he tastes the food seasoned and sanctified by the life breath of divinity.

पावमानीया अध्यत्यृषिभिः संभृतं रसम।
तस्मै सरस्वती दुहे क्षीरं सर्पिमधूदकम॥ ३२॥

32. *Pāvamānīryo adhyetyṛṣibhiḥ saṁbhṛtaṁ rasam. Tasmai sarasvatī duhe kṣīraṁ sarpir-madhūdakam.*

Whoever studies the Rks, sanctifying nectar preserved by the sages, for him, mother Sarasvati, omniscient divinity, herself distils and offers the milk, butter, honey and the nectar essence of life.

Mandala 9/Sukta 68

Pavamana Soma Devata, Vatsapri Bhalandana Rshi

प॒व॒मच्छा॒ मधु॑मन्त॒ इन्द॑वा सि॑ष्यदन्त॒ गाव॒ आ न ध॒नव॑: ।
ब॒र्हि॒षदा॑ वच॒नाव॑न्त॒ ऊध॑भिः परि॒स्रुत॑मु॒स्रिया॑ नि॒णिजं॑ धिर ॥ १ ॥

1. *Pra devamacchā madhumanta indavo'siṣyadanta gāva ā na dhenavaḥ. Barhirṣado vacanāvanta ūdhabhiḥ parisrutamusriyā nirṇijaṁ dhire.*

Seekers of the light and soma sweetness of divinity, themselves noble and refined with honey sweets of culture, manners and holy language, approach the refulgent and generous divine lord like calves going to mother cows. Sitting on the holy grass of yajna at dawn, eloquent of tongue and clear of understanding, they receive and treasure the nectar stream of soma, peace and bliss of divinity, as calves receive milk streaming from the udders or as dawns receive radiations of light from the sun over the night's darkness.

स रा॑रु॒वद॒भि पूर्वा॑ अचिकददु॒पा॒रुहः॑ श्र॒थय॑न्त्स्वादत॒ हरि॑: ।
ति॒रः प॒वित्रं॑ परि॒य॒ुरु जया॒ नि शया॑णि दधत द॒व आ वर॑म ॥ २ ॥

2. *Sa roruvad-abhi pūrvā acikradad-upāruhaḥ śrathayant-svādate hariḥ. Tiraḥ pavitraṁ pariyannuru jrayo ni śaryāṇi dadhate deva ā varam.*

He, eternal preceptor, refulgent dispeller of want and darkness, instant, transcendent, omniscient and eloquent master of the eternal voice, feels delighted with the rising seekers and, accepting and inspiring them,

removes all superfluities and impediments, reveals and releases the soma of higher joy of knowledge and thus grants them the sacred boon they desire.

वि या मम यम्या संयती मदः साकंवृधा पयसा पिन्वदाता। मही अपार रजसी विववित्ददभिवज गातुं पाज आ ददे ॥ ३ ॥

3. *Vi yo mame yamyā saṁyatī madaḥ sākaṁvṛdhā payasā pinvadakṣitā. Mahī apāre rajasī vivevidad-abhivrajann-akṣitaṁ pāja ā dade.*

The lord grants that soma joy of divinity which, going over and pervading the great and boundless heaven and earth, energises, vitalises and expands the inviolable twin sisters growing together in glory, with the milky spirit of divinity, and which, thus going forward unobstructed, holds the imperishable power and bliss of divinity.

स मातरा विचरन्वाजयन्नपः प मधिरः स्वधया पिन्वत पदम। अंशुयवन पिपिश यता नृभिः सं जामिभिनसत र ातं शिरः ॥ ४ ॥

4. *Sa mātarā vicaran vājayann-apaḥ pra medhi-raḥ svadhayā pinvate padam. Aṁśur-yavena pipiśe yato nṛbhiḥ saṁ jāmibhir-nasate rakṣate śiraḥ.*

The lord grants that power and bliss of soma which vibrates with motherly heaven and earth, energising the cosmic waters and the dynamics of nature and humanity, which partakes of the omniscience of divinity, flows and swells the holy spirit of the yajnic meditative soul and which, invoked and served by noble humans of kindred nature with meditation inputs, grows

from shoots to flowers and unites with, preserves and promotes the highest faculties of humanity.

सं द ाणु मनसा जायत कविऋतस्य गभा निहिता यमा परः। यूना ह सन्ता पथमं वि जज्ञतुगुहा हितं जनिम नममुद्यतम ॥ ५ ॥

5. *Saṁ dakṣeṇa manasā jāyate kavir-ṛtasya garbho nihito yamā paraḥ. Yūnā ha santā prathamaṁ vi jajñatur-guhā hitaṁ janima nemamudyatam.*

The creative soul, Soma, is born along with mind and noble intelligence, the seed and seat of divine law and wisdom hidden somewhere far deep by the laws of nature. Being together, they, mind and intelligence, are first physically born as in any other creature, the other, higher and enlightened self, is born, rather reborn, as it is raised through purity and elevation of the mind from the depth of its hiding cave.

मन्दस्य रूपं विविदुमनीषिणः श्येना यदन्धा अभरत्परा-वतः। तं मजयन्त सुवृधं नदीष्वाँ उशन्तमंशुं परियन्त-मृग्मियम ॥ ६ ॥

6. *Mandrasya rūpaṁ vividur-manīṣiṇaḥ śyeno yadandho abharat parāvataḥ. Taṁ marjayanta suvṛdhaṁ nadīṣvāṅ uśantam-aṁśuṁ pariyan-tam-ṛgmiyam.*

The yogis of elevated, enlightened and concentrated mind feel and know the presence of the blissful soma spirit of existence which the vibrant visionary soul perceives, distils and actually realises as food for fulfilment far off and everywhere. The sages adore and worship that very exalting spirit flowing in

streams of existence which is passionate and loving, energising, all comprehensive and adorable, sung and celebrated in hymns of the Veda.

त्वां मृजन्ति दश याषणः सुतं साम ऋषिभिमतिभिधीतिभिर्हितम। अव्या वारेभिरुत दवहूतिभिर्नृभिर्यता वाजमा दर्षि सातयं॥ ७॥

7. *Tvāṁ mṛjanti daśa yoṣaṇaḥ sutaṁ soma ṛṣibhirmatibhir-dhītibhir-hitam. Avyo vārebhiruta devahūtibhir-nṛbhir-yato vājamā darṣi sātaye.*

O Soma, Spirit of the bliss of existence, ten youthful senses and vibrant pranas of the soul adore and exalt you, sung and celebrated by the sages of knowledge, thought and meditation, served by the best of men with best of homage and divine presentations, and realised and treasured by the seers. O lord of universal protection and progress, give us a vision of your divine power and presence for our ultimate victory and spiritual fulfilment.

परि पयन्तं वय्यं सुषंसदं सामं मनीषा अभ्यनूषत स्तुभः। या धारया मधुमाँ ऊमिणा दिव इयर्ति वाचं रयिषाळमर्त्यः॥ ८॥

8. *Pariprayantaṁ vayyaṁ suṣaṁsadaṁ somaṁ manīṣā abhyanūṣata stubhaḥ. Yo dhārayā madhumāँ ūrmiṇā diva iyarti vācaṁ rayiṣāḷamartyaḥ.*

Joyous celebrants with sincerity of mind and soul exalt Soma, universally vibrant Spirit, lovely and adorable, holy and companionable who, immortal treasurehold of the wealth and honey sweets of life,

gives us streams and showers of the divine voice of omniscience from the heights of heaven.

अयं दिव इयर्ति विश्वमा रजः सामः पुनानः कलशेषु सीदति। अद्भिर्गोभिर्मृज्यत अद्रिभिः सुतः पुनान इन्दुर्वरिवो विदत्प्रियम ॥ ९ ॥

9. *Ayaṁ diva iyarti viśvamā rajaḥ somaḥ punānaḥ kalaśeṣu sīdati. Adbhir-gobhir-mṛjyate adribhiḥ sutaḥ punāna indurvarivo vidat priyam.*

This Soma, lord of peace and power, moves all the particles of nature and forces of power from the centre of light and, pure and purifying, sits and pervades in all forms of existence. By the adamantine and generous powers of nature and humanity, it is exalted with the dynamics of energy, will, acts and voices of intelligence, and the holy spirit, thus distilled and realised, pure and purifying, brings us the best and dearest wealth, honour and excellence of immortal value.

एवा नः सोम परिषिच्यमानो वयो दधच्चित्रतमं पवस्व। अद्वेषे द्यावापृथिवी हुवेम देवा धत्त रयिमस्मे सुवीरम ॥ १० ॥

10. *Evā naḥ soma parīṣicyamāno vayo dadhaccitratamaṁ pavasva. Adveṣe dyāvāpṛthivī huvema devā dhatta rayimasme suvīram.*

Thus adored, exalted and served, O Soma, flow with vibrant presence, bringing us the most wonderful food, health and strength. We invoke the earth and heaven free from jealousy, contradiction and enmity, and pray may the divinities of nature and humanity bear and bring us wealth, honour and excellence worthy of

the brave.

Mandala 9/Sukta 69

Pavamana Soma Devata, Hiranyastupa Angirasa Rshi

इषुन धन्वन्पतिं धीयत मतिवत्सा न मातुरुपं सज्यूर्धनि।
उरुधारेव दुहे अग्रं आयत्यस्यं वतष्वपि सामं इष्यत॥ १॥

1. *Iṣurna dhanvan prati dhīyate matirvatso na māturupa sarjyūdhani. Urudhāreva duhe agra āyatyasya vrateṣvapi soma iṣyate.*

Like the arrow fixed on the bow, the enlightened mind is directed to the divine mother's treasure of milk for the baby. Then like the mother cow coming home with milk streaming forth for the calf, the coming life at hand is replete with joyous possibilities of fulfilment. Thus, under the laws of the lord's dispensation, nectar soma is created, loved and realised for the joy and fulfilment of the soul.

उपा मतिः पृच्यतं सिच्यत मधु मन्दाजनी चादत अन्तरासनिं। पवमानः सन्तनिः पघ्नतामिव मधुमान्द्रप्सः परि वारमर्षति॥ २॥

2. *Upo matiḥ pṛcyate sicyate madhu mandrājanī codate antarāsani. Pavamānaḥ saṁtaniḥ praghnatāmiva madhumān drapsaḥ pari vāramarṣati.*

When the mind is joined in concentration with divinity, honey is released and pours forth, divine ecstasy stirs in the heart within, and the continuous stream of soma, overflowing with joy like the uninterrupted ecstasy of the yogis of perfect renunciation, showers

upon the blessed soul.

अव्यं वधूयुः पवत परि त्वचि श्रथ्नीत नप्तीरदितऋतं यत। हरिरकान्यजतः संयता मदा नृम्णा शिशाना महिषा न शाभत॥ ३॥

3. *Avye vadhūyuḥ pavate pari tvaci śrathnīte naptīr-aditerṛtaṁ yate. Harirakrān yajataḥ saṁyato mado nṛmṇā śiśāno mahiṣo na śobhate.*

The stream of soma joy flows in the protected heart of the dedicated celebrant, attenuates the extrovert natural tendencies of the mind and augments the inner concentration of the higher mind for the man of natural truth and divine law. And Hari, divine lord controller of agitation and dispeller of darkness, intensifies the controlled flow of the yogi's joy in communion and, deepening and directing it on the fixed target, shines like a victor with divine strength and glory.

उ गा मिमाति पतिं यन्ति धनवा दवस्य दवीरुप यन्ति निष्कृतम। अत्यकमीदजुनं वारमव्ययमत्कं न निक्तं परि साम' अव्यत॥ ४॥

4. *Ukṣā mimāti prati yanti dhenavo devasya devī-rupa yanti niṣkṛtam. Atyakramīdarjunaṁ vāram-avyayamatkaṁ na niktaṁ pari somo avyata.*

The generous virile soul overflowing with soma joy vibrates with Infinity, the senses having returned inward like cows to the stall. The enlightened mind and thoughts of the holy soul unite with the hallowed centre of the spirit. The soul breaks through its existential cover, returns to its original imperishable purity, and Soma protects it as a pilgrim cleansed and redeemed.

अमृक्तेन रुशता वाससा हरिरमर्त्या निणिजानः परि व्यत।
दिवस्पृष्ठं बर्हणा निणिजं कृतापस्तरणं चम्वोर्नभस्मयम ॥ ५ ॥

Amṛktena ruśatā vāsasā harir-amartyo nirṇijānaḥ pari vyata. Divaspṛṣṭhaṁ barhaṇā nirṇije kṛtopastaraṇaṁ camvor-nabhasmayam.

The saviour, destroyer of suffering and darkness, cleansing and sanctifying existence with imperishable light of his glory, pervades, transcends and beatifies the top of heaven and the middle regions of vapour between earth and heaven, vesting them all with his splendour.

सूर्यस्येव रश्मयो द्रावयित्नवो मत्सरासः प्रसुपः साकमीरत।
तन्तुं ततं परि सर्गास आशवो नन्दीदृत पवत धाम किं चन ॥ ६ ॥

6. *Sūryasyeva raśmayo drāvayitnavo matsarāsaḥ prasupaḥ sākamīrate. Tantuṁ tataṁ pari sargāsa āśavo nendrādṛte pavate dhāma kiṁ cana.*

The dynamics of the lord's creation instantly in motion, energising the sleeping existences, joyous and joyously moving everything to ecstatic being, all together move across the web of life conceived and created by the lord omnipotent, Indra. Not without Indra does any particle, any wave, any world, move pure and sacred as it is.

सिन्धोरिव पवणे निम्न आशवो वृषच्युता मदासो गातुमाशत। शं नो निवेश द्विपदे चतुष्पदे स्म वाजाः साम तिष्ठन्तु कृष्टयः ॥ ७ ॥

7. *Sindhoriva pravaṇe nimna āśavo vṛṣacyutā madāso gātumāśata. Śaṁ no niveśe dvipade catuṣpade 'sme vājāḥ soma tiṣṭhantu kṛṣṭayaḥ.*

Floods of river waters showered from the clouds flow fast in their happy course down to the sea and mix with the ocean. Like these, may our people, joyous with showers of soma, fast and progressive, flow and proceed like water courses to the divine Indra. O Soma, lord of peace and joy, let there be peace and joy in our homesteads for humans and animals both. May our people and our powers and progress be firm and constant on the forward paths of higher achievement.

आ नः पवस्व वसुमद्धिरण्यवदश्वावद्गामद्यवमत्सुवीयम्। यूयं हि सा म पितरा मम स्थन दिवा मूधानः पस्थिता वयस्कृतः ॥ ८ ॥

8. *Ā naḥ pavasva vasumaddhiraṇyavadaśvā-dadgomadyavamat suvīryam. Yūyaṁ hi soma pitaro mama sthana divo mūrdhānaḥ prasthitā vaya-skṛtaḥ.*

O Soma, lord of peace, progress and joy, bring us, purify and let flow, the wealth of peace and honour replete and overflowing with settlement and security, golden glory, progressive achievement, lands, cows and culture graces, food and good health, and noble courage, strength and forbearance. You alone are our father and mother, you alone would stay so constant, light of heaven, top of excellence, stable as earth, and giver of food, health and sustenance for a long full age.

एत सामाः पवमानास इन्दं रथा इव प ययुः सातिमच्छ। सुताः पवित्रमति यन्त्यव्यं हित्वी वविं हरिता वृष्टिमच्छ ॥ ९ ॥

9. *Ete somāḥ pavamānāsa indraṁ rathā iva pra yayuḥ sātimaccha. Sutāḥ pavitramati yantya-vyaṁ hitvī vavriṁ harito vṛṣṭimaccha.*

These soma joys of life, pure and purifying, like divine radiations of victory, flow to the karma-yogi, man of holy action and enthusiasm. Distilled and concentrated, they flow to the sacred heart, dispel ill health and infirmity, and, ever fresh and inspiring, they bring showers of divine bliss.

इन्द्रविन्दाय बृहत पवस्व सुमृळीका अनवद्या रिशादाः। भरा चन्दाणि गृणत वसूनि दवद्यावापृथिवी पावतं नः॥ १०॥

10. *Indavindrāya bṛhate pavasva sumṛḷīko ana-vadyo riśādāḥ. Bharā candrāṇi gṛṇate vasūni devai-rdyāvāpṛthivī prāvataṁ naḥ.*

O lord of peace, beauty and joy, giver of happiness and well being, adorable divinity, destroyer of violence, enemies and impediments, flow for the great Indra, for the glory of the karma-yogi. Bring the beauties of wealth, settlement and security, honour and excellence of life for the celebrant. O heaven and earth, come along with the divinities of nature and humanity and protect and promote us with happiness and well being.

Mandala 9/Sukta 70

Pavamana Soma Devata, Renu Vaishvamitra Rshi

त्रिरस्म सप्त धनवा दुदुह्र सत्यामाशिरं पूव्य व्यामनि। चत्वार्यन्या भुवनानि निणिज चारूणि चक्र यदृतरवधत॥ १॥

1. *Trirasmai sapta dhenavo duduhre satyāmā-śiraṁ pūrvye vyomani. Catvāryanyā bhuvanāni nirṇije cārūṇi cakre yadṛtairavardhata.*

Thrice seven cows, creative powers of natural evolution, generate the milky strain of vitality added to the evolving reality in the service of the creator Soma in the cosmic yajna in absolute time and space, Soma who also created four other beautiful orders of existence for the glory and sanctity of existence which grows by the laws of cosmic dynamics.

(The seven cows may be interpreted as the seven evolutes of Prakrti: mahan, ahankara and five subtle elements of ether or akasha, energy or vayu, fire or agni, water or apah, and earth or prthivi. Three are orders of sattva or thought, rajas or motion, and tamas or matter. This makes the thrice seven, the four other beautiful orders of existence may be interpreted as mana (mind), buddhi (discriminative intelligence), chitta (memory) and ahankara (I-sense or existential personality). Another interpretation could be the four Vedas, knowledge, the corresponding order of existence in terms of awareness and expression.

स भि ᳬमाणा अ॒मृत॑स्य॒ चारु॑ण उ॒भ द्यावा॒ काव्ये॑ना॒ वि शᳬश्रथ। तजि॑ष्ठा अ॒पा म॑ंह॒ना परि॑ व्यत॒ यदी॑ दे॒वस्य॒ श्रव॑सा॒ सदा॑ वि॒दुः॥ २॥

2. *Sa bhikṣamāṇo amṛtasya cāruṇa ubhe dyāvā kāvyenā vi śaśrathe. Tejiṣṭhā apo maṁhanā pari vyata yadī devasya śravasā sado viduḥ.*

He, loving, sharing and pervading the immortal beauty of existence, orders and adorns both heaven and earth with his art, intelligence and poetic sublimity, also vesting the vapours of the middle regions with his might and splendour. Those who know the reality of the lord's

creation alongwith his power, love and generosity really know and share the bliss.

त अस्य सन्तु क्रतवा मृत्यवा दाभ्यासा जनुषी उभ अनु। यभिर्नृम्णा च दव्या च पुनत आदिदाजानं मननाा अगृभ्णत॥ ३॥

3. *Te asya santu ketavo'mṛtyavo'dābhyāso januṣī ubhe anu. Yebhir-nṛmṇā ca devyā punata ādidrājānaṁ mananā agṛbhṇata.*

May those radiations of the light and power of this divine Soma, spirit of bliss, free from mortality, deception or unreality, by which the lord strengthens, purifies and sanctifies acts and virtues both human and natural, be in accord with life, human as well as of other forms, and may humanity receive and internalise that divine spirit of love, peace and refulgence with all their thought, thoughtful action and meditation.

स मृज्यमाना दशभिः सुकर्मभिः प मध्यमासु मातृषु प्रम सचा। वतानि पाना अमृतस्य चारुण उभ नृच ा अनु पश्यत विशा॥ ४॥

4. *Sa mṛjyamāno daśabhiḥ sukarmabhiḥ pra madhyamāsu mātṛṣu prame sacā. Vratāni pāno amṛtasya cāruṇa ubhe nṛcakṣā anu paśyate viśau.*

He, blissful and watchful guardian of humanity both pious and impious, exalted by ten efficient senses and pranas and by ten holy observances of Dharma, who is pervasive in the midst of human faculties of perception and volition, awareness and understanding to watch and warn us, thereby strengthening and promoting the holy and immortal dharmic discipline of humanity, He

watches at first hand what people do in thought, word and deed.

स मꣳमृजा॒न इ॑न्दि॒याय॒ धाय॑स॒ आभ अ॒न्ता रादꣳसी हषत हि॒तः । वृषा॒ शुष्मे॑ण बाधत॒ वि दु॑ꣳम॒तीरा॒ददि॑शानः शय॒हव्वं शु॒रुध॑ः ॥ ५ ॥

5. *Sa marmṛjāna indriyāya dhāyasa obhe antā rodasī harṣate hitaḥ. Vṛṣā śuṣmeṇa bādhate vi durmatīr-ādediśānaḥ śaryaheva śurudhaḥ.*

He, adorable and exalted, pervades and abides in both heaven and earth and in the middle regions, happy, blissful and generous with showers of joy for humanity for their honour and exaltation, to help them to wield their potential efficiently. With divine power, he warns men of negative understanding, even commanding them like a warrior who wards off the evil and finally destroys the forces of violence and destruction.

स मा॒तरा॒ न दद॑ृशान उ॒स्रिया॒ नान॑ददति म॒रुता॑मिव स्व॒नः । जा॒न ऋ॒तं प॑थ॒मं यत्स्व॑णर॒ं पश॑स्तय॒ कम॑वृणीत सु॒कतु॑ः ॥ ६ ॥

6. *Sa mātarā na dadṛśāna usriyo nānadadeti marutāmiva svanaḥ. Jānannṛtaṁ prathamaṁ yat svarṇaraṁ praśastaye kamavṛṇīta sukratuḥ.*

As mother cows watch and guard the calves, so does Soma, lord of light and power of life, vibrant and resonant like roaring winds, pervade, watch and vitalise heaven and earth, mother givers of life and sustenance. And the man of holy action, knowing the cosmic law of divinity and the prime paradisal agent of the good of humanity, should love and worship that Soma for his

self-fulfilment.

रुवति भीमा वृषभस्तविष्यया शृङ्ग शिशानो हरिणी विच णः। आ यानिं सामः सुकृतं नि षीदति गव्ययी त्वग्भवति निणिग्व्ययी॥ ७॥

7. *Ruvati bhīmo vṛṣabhastaviṣyayā śṛṅge śiśāno hariṇī vicakṣaṇaḥ. Ā yoniṁ somaḥ sukṛtaṁ ni ṣīdati gavyayī tvagbhavati nirṇigavyayī.*

Mighty, virile and generous all-watching soma spirit of divinity, sharpening its top powers of perfection of good and elimination of evil, settles in the heart centre of the man of holy action, vibrates and resounds, and then the man's perceptive and discriminative intelligence becomes definitive, protective and creative, inviolable.

शुचिः पुनानस्तन्वमरपसमव्य हरिन्यधाविष्ट सानवि। जुष्टो मित्राय वरुणाय वायवे त्रिधातु मधु क्रियत सुकर्मभिः॥ ८॥

8. *Śuciḥ punānas-tanvam-arepasamavye harir-nyadhāviṣṭa sānavi. Juṣṭo mitrāya varuṇāya vāyave tridhātu madhu kriyate sukarmabhiḥ.*

Pure, purifying and sanctifying the holy man in body, the protective and gracious Soma spirit of divinity is enshrined on top of the holy man's inviolable being, loved and adored for the sake of the spirit of friendship, veneration for judgement and vibrant enthusiasm for life, and then honey sweets of triple powers for body, mind and spirit are created by men of holy action.

पवस्व साम दववीतय वृषन्दस्य हादि साम्धानमा विश। पुरा नो बाधाद्दुरिताति पारय त्रविद्धि दिश आहो पिपृच्छत॥ ९॥

9. *Pavasva soma devavītaye vṛṣendrasya hārdi somadhānamā viśa. Purā no bādhādduritāti pāraya kṣetraviddhi diśa āhā vipṛcchate.*

O Soma spirit of life and divinity, virile and generous, pure and purifying, favourite of divine hearts, come for the service of the divine Lord and join the soma yajna and the soma yajis. Take us across the evil before its onslaught. After all, he alone can guide the traveller asking for directions who knows the area on earth and the field of life.

हिता न सप्तिरभि वाजमर्षन्दस्यन्दा जठरमा पवस्व। नावा न सिन्धुमति पषि विद्वाञ्छूरा न युध्यन्नव नो निदः स्पः॥ १०॥

10. *Hito na saptirabhi vājam-arṣendrasyendo jaṭharamā pavasva. Nāvā na sindhumati parṣi vidvāñchūro na yudhyannava no nidaḥ spaḥ.*

Like a war horse directed to the field of battle, come Indu, Soma spirit of peace, power and joyous action, flow, enter and purify the spirit of Indra, man of action and the social order. Like the mariner crossing the sea by boat, advance, O scholar and warrior, fighting on. Protect us, destroy the scandal mongers and take us across the sea of life.

Mandala 9/Sukta 71

Pavamana Soma Devata, Rshabha Vaishvamitra Rshi

आ दधिणा सृज्यत शुष्म्याꣳ सदं वतिं दुहा रꣳसः पाति जागृविः। हरिरापशं कृणुत नभस्पयं उपस्तिरं चम्वाꣳबह्मं निणिजं॥ १॥

1. *Ā dakṣiṇā sṛjyate śuṣmyāsadaṁ veti druho rakṣasaḥ pāti jāgṛviḥ. Hariropaśaṁ kṛṇute nabhaspaya upastire camvorbrahma nirṇije.*

The gift is given liberally, the mighty, Soma, comes to the hall and presides, the wakeful protects against the evil and the jealous, and the omnipotent Soma, lord of peace and plenty, creates water vapours as a pillar and cover between the green earth and heaven of light and reveals the Vedas to sanctify and glorify existence.

प क्रृष्टिहव्ं शूष एति रारुवदसुर्यं१ वर्णं नि रिणीत अस्य तम। जहाति वविं पितुरति निष्कृतमुपपुतं कृणुत निणिजं तना॥ २॥

2. *Pra kṛṣṭiheva śūṣa eti roruvadasuryaṁ varṇaṁ ni riṇīte asya tam. Jahāti vavriṁ pitureti niskṛta-mupaprutaṁ kṛṇute nirṇijaṁ tanā.*

The mighty hero of peace, power and plenty, Soma, goes forward roaring like a warrior, loud and bold, revealing, manifesting and displaying that vibrant, assertive and tempestuous character of his which dispels and destroys darkness and evil, realises and maintains the purest sacred spirit of his ancestral tradition in action and attains the perfect, unsullied and absolute fulfilment of his earthly existence.

अदिभिः सुतः पवत गभस्त्यावृषायत नभसा वपत मती। स मादत नसत साधत गिरा ननिक्त अप्सु यजत परीमणि॥ ३॥

3. *Adribhiḥ sutaḥ pavate gabhastyor-vṛṣāyate nabhasā vepate matī. Sa modate nasate sādhate girā nenikte apsu yajate parīmaṇi.*

The soma spirit of life vibrates and sanctifies, distilled and condensed by clouds, realised by sages, shining in sun-rays and reflecting in meditative minds of the yogis. Virile and generous, it waxes in strength, showers with the cloud and inspires all with intelligence. It rejoices, reaches all, makes everything possible, and with the divine voice joins humanity, cleanses and sanctifies, and blesses all in yajna and in their yajnic actions.

परि॑ द्यु॒ तं सह॑सः पवता॒वृधं॒ मध्वः॑ सिञ्चन्ति ह॒म्यस्य॑ स॒ णिम॑। आ यस्मि॒न्गावः॑ सु॒हुता॒द ऊध॑नि मू॒धञ्छी॒णन्त्य॑-गि॒यं वरी॑मभिः ॥ ४ ॥

4. *Pari dyukṣaṁ sahasaḥ parvatāvṛdhaṁ madhvaḥ siñcanti harmyasya sakṣaṇim. Ā yasmin gāvaḥ suhutāda ūdhani mūrdhañ-chrīṇantyagriyaṁ varīmabhiḥ.*

Honey showers of peace, patience and fortitude rain on the master of homely fire-side, lover of light and dedicated performer of soma yajna, in whose life and family senses, mind and memory, fed on positive and yajnic perceptual and conceptual food of experience, retain and sanctify high moral and spiritual values of prime importance with the highest reflections of divinity.

समी॒ रथं॒ न भु॒रिजा॑रहषत॒ दश॒ स्वसा॑रा॒ अदि॑तरु॒पस्थ॒ आ। जिगा॒दुप॑ जयति॒ गा॑र॒पी॒च्यं प॒दं यद॑स्य म॒तुथा॒ अजी॑ज-नन ॥ ५ ॥

5. *Samī rathaṁ na bhurijoraheṣata daśa svasāro aditerupastha ā. Jigādupa jrayati gorapīcyaṁ padaṁ yadasya matuthā ajījanan.*

Just as ten fingers of both hands control and direct the chariot's course so, if the ten faculties of perception and volition and the ten pranas collected together in meditation were to raise the yogi's intelligence and awareness and he were to rise as reborn and reach the lap of mother Infinity, he would attain to the top of the blissful stage of existence which all his faculties in unison would generate for him.

श्यना न यानिं सदनं धिया कृतं हिरण्ययमासदं देव एषति। ए रिणन्ति बर्हिषि पियं गिरा श्वा न देवाँ अप्येति यज्ञियः॥ ६॥

6. *Śyeno na yoniṁ sadanaṁ dhiyā kṛtaṁ hiraṇya-yamāsadaṁ deva eṣati. E riṇanti barhiṣi priyaṁ girā'śvo na devāň apyeti yajñiyaḥ.*

As the eagle bird comes to rest in its nest, so does the light of the soul rise and shine in the golden cave of the heart, the seat of divinity, prepared by the light of higher intelligence and awareness. There on the seat of sanctity the celebrants adore the dear Soul with holy song where the divine Spirit, loving and adorable, blesses the divine soul of the yogi and his transparent faculties and rules as an emperor over the dominion.

परा व्यक्ता अरुषा दिवः कविवृषा त्रिपृष्ठा अनविष्ट गा अभि। सहस्रणीतियतिः परायतीं रभा न पूर्वीरुषसा वि राजति॥ ७॥

7. *Parā vyakto aruṣo divaḥ kavirvṛṣā tripṛṣṭho anaviṣṭa gā abhiḥ. Sahasraṇītiryatiḥ parāyatī rebho na pūrvīruṣaso vi rājati.*

The divine Soma Spirit of peace and power self-

refulgent beyond the lights of heaven, omniscient creator, omnificent giver, visionary and watchful over the three orders of time and space, delights in the songs of adoration as a committed listener. It is omnipotent guide over a thousand ways, immanent and transcendent, and rules and illuminates the eternal dawns of light and vision like the sun.

त्वषं रूपं कृणुत वणा अस्य स यत्राशयत्समृता सधति स्त्रिधः । अप्सा याति स्वधया दव्यं जनं सं सुष्टुती नसत सं गाअगया ॥ ८ ॥

8. *Tveṣaṁ rūpaṁ kṛṇute varṇo asya sa yatrāśayat samṛtā sedhati sridhaḥ. Apsā yāti svadhayā daivyaṁ janaṁ saṁ suṣṭutī nasate saṁ go-agrayā.*

Its form assumes a lustrous character of blazing refulgence, and wherever it reflects, shines and abides, there in the battles of human life and existence it destroys negativities and inner conflicts. Commanding the dynamic powers of life with its innate potential it goes to the pious celebrant and abides there in the heart adored with the highest words of exaltation.

उ ाव यूथा परिय ारावीदधि त्विषीरधित सूयस्य । दिव्यः सुपणा वं च ात ां साम्नः परि कतुना पश्यत जाः ॥ ९ ॥

9. *Ukṣeva yūthā pariyannarāvīdadhi tviṣīradhita sūryasya. Divayaḥ suparṇo'va cakṣata kṣāṁ somaḥ pari kratunā paśyate jāḥ.*

Just as cosmic energy comprehends and controls all systems of the universe and with its thunderous dynamics vests the sun with light, so does Soma, supreme spirit of creativity, peace and joy, the light of

life and cosmic intelligence, watches the earth and nature and, with its holy creativity, controls and enlightens all systems and species it has created.

Mandala 9/Sukta 72

Pavamana Soma Devata, Harimanta Angirasa Rshi

हरिँ मृजन्त्यरुषा न युज्यत सं धनुभिः कलश सामा अज्यत।
उद्वाचमीरयति हिन्वत मती पुरुष्टुतस्य कति चित्परि-
पियः॥ १॥

1. *Hariṁ mṛjantyaruṣo na yujyate saṁ dhenubhiḥ kalaśe somo ajyate. Udvācamīrayati hinvate matī Puruṣṭutasya kati cit paripriyaḥ.*

Devout celebrants love Soma divine like the warmth of fire, admire it like beauty of the dawn, and exalt it like light of the sun. You join the bliss of this divinity with all your senses, mind, intelligence and awareness. And then you would realise that Soma vibrates in the heart as bliss and rolls as waves of the sea. It inspires men to burst forth in song, energises thoughts and intellect, and sharpens the vision and imagination. Indeed there are no bounds to the precious gifts of Soma, infinite are they, universally adored and exalted as it is.

साकं वदन्ति बहवा मनीषिण इन्दस्य सामं जठर यदादुहुः।
यदीं मृजन्ति सुगभस्तयो नरः सनीळाभिदशभिः काम्यं
मधु॥ २॥

2. *Sākaṁ vadanti bahavo manīṣiṇa indrasya somaṁ jaṭhare yadāduhuḥ. Yadīṁ mṛjanti sugabhastayo naraḥ sanīḷābhir-daśabhiḥ kām-yaṁ madhu.*

When intelligent celebrants experience the Soma ecstasy in the heart core of personality, when brilliant people, leading lights of high mind and soul, with all ten senses and pranas collected, controlled and exalted with Soma, realise the bliss they cherish, they all celebrate the divine presence and burst forth in song.

अरमाणा अत्येति गा अभि सूयस्य पियं दुहितुस्तिरा रवम। अन्वस्म जाषमभरद्विनंगृसः सं द्वयीभिः स्वसृभिः ाति जामिभिः॥ ३॥

3. *Aramamāṇo atyeti gā abhi sūryasya priyaṁ duhitustiro ravam. Anvasmai joṣamabhara-dvinaṁ-gṛsaḥ saṁ dvayībhiḥ svasṛbhiḥ kṣeti jāmibhiḥ.*

Bearing love and enthusiasm for this Soma, the devotee abides with both sister senses of perception and volition, but indifferent to sense experience and pleasure, he moves on to the sweet message of the dawn, daughter of the sun, and goes still beyond to bliss of the absolute divinity.

नृधूता अदिषुता बहिषि पियः पतिगवां पदिव इन्दुऋत्वियः। पुरन्धिवान्मनुषा यज्ञसाधनः शुचिधिया पवत सामइन्द त॥ ४॥

4. *Nṛdhūto adriṣuto barhiṣi priyaḥ patirgavāṁ pradiva indur-ṛtviyaḥ. Purandhivān manuṣo yajñasādhanaḥ śucirdhiyā pavate soma indra te.*

O soul, master of senses, mind and intelligence, the soma joy of existence flows free for you everywhere. Exercised in practice by holy men, distilled and realised in the heart and on the holy grass of yajna, darling of the soul, ruler of sense and mind, it masters, controls

and governs the stars and planets. It is refulgent, heavenly and illuminative, and blissful across the seasons, time and space. It holds and sustains all systems of nature and humanity, it is the harbinger of success and fulfilment for us in all our yajnic corporate acts, and it is pure and immaculate beyond possibility of sin, evil and pollution.

नृबाहुभ्यां चादिता धारया सुता नुष्वधं पवत सामं इन्द त। आपाः कतून्त्समजरध्वर मतीवन दुषच्चम्वा३ रास-दद्धरिः॥ ५॥

5. *Nṛbāhubhyāṁ codito dhārayā suto'nuṣvadhaṁ pavate soma indra te. Āprāḥ kratūntsamajai-radhavare matīrverna druṣac-camvorāsadadd-hariḥ.*

Indra, O soul, the soma joy of divinity flows free for you, impelled by human arms of karma, showered in streams with resonant hymns. Move on to holy actions in yajna, and Soma, lord of peace and power, pervading in heaven and earth and the middle regions like cosmic energy and the dynamics of cause and effect, would fulfill your desires, intentions and resolutions of mind.

अंशुं दुहन्ति स्तनयन्तमक्षितं कविं कवया पसा मनीषिणः। समी गावा मतया यन्ति संयत ऋतस्य याना सदन पुनर्भुवः॥ ६॥

6. *Aṁśuṁ duhanti stanayantam-akṣitaṁ kaviṁ kavayo'paso manīṣiṇaḥ. Samī gāvo matayo yanti saṁyata ṛtasya yonā sadane punarbhu-vaḥ.*

All perceptions, volitions, thoughts and feelings,

collected together into the mind through repeated practice, absorb into the heart centre of the original seat of meditative meet of the soul with divinity, and there in awareness wise men of holy action and creative vision receive and experience soma showers of joy, vital, voluble, imperishable, creative and blissful.

नाभा॑ पृथि॒व्या ध॒रुणा॑ म॒हा दि॒वा॒३॒॑ पामू॒मा सिन्धु॑ष्व॒न्त-रु॒ि॒तः। इन्द॑स्य॒ वजा॑ वृष॒भा वि॒भूव॑सु॒ः सामा॑ ह्रृद प॑वत॒ चारु॑ मत्स॒रः॥ ७॥

7. *Nābhā pṛthivyā dharuṇo maho divo'pāmūrmau sindhuṣvantarukṣitaḥ. Indrasya vajro vṛṣabho vibhūvasuḥ somo hṛde pavate cāru matsaraḥ.*

Centre-hold of the earth, wielder of the mighty heaven of light, showers of living energy on the waves of the sea, adamantine force of the thunderbolt of Indra, virile and generous, treasure-hold of the wealth of the universe, Soma, ecstatic joy of creative divinity, flows in the holy heart and blesses it with purity.

स तू प॑वस्व॒ परि॒ पाथि॑व॒ं रज॑ः स्तो॒त्र शि॑ ा॑धून्व॒त च॑ सुक्रता। मा ना॒ निभा॒ग्वसु॑नः सादन॒स्पृशा॑ र॒यिं पि॒शङ्ग॑ं बहु॒लं व॑सीमहि॥ ८॥

8. *Sa tū pavasva pari pārthivaṁ rajaḥ stotre śikṣannādhūnvate ca sukrato. Mā no nirbhāgva-sunaḥ sādanaspṛśo rayiṁ piśaṅgaṁ bahulaṁ vasīmahi.*

O lord of holy action and yajnic dynamics of the universe, flow and purify everything of the globe and the skies, giving me, your enthusiastic celebrant, the vision and wisdom for the good life. Deprive us not of the peace, power and wealth of the home and family.

Bless us that we may live in peace and enjoy peace and homely wealth of golden plenty and variety.

आ तू न इन्दा शतदात्वश्व्यं सहस्त्रंदातु पशुमद्धिरण्यवत। उपं मास्व बृहती रवतीरिषा धिं स्तात्रस्यं पवमान ना गहि॥ ९॥

9. *Ā tū na indo śatadātvaśvyaṁ sahasradātu paśumaddhiraṇyavat. Upa māsva bṛhatī revatīriṣo' dhi stotrasya pavamāna no gahi.*

O lord of light and bliss of peace, pure and all purifying, giver of a hundred-and-thousandfold wealth of advancement and achievement, creator and ordainer of all human, animal and golden wealth of the beauty of the world, come to bless our yajna, listen to our songs of adoration, and bless us with vast expansive wealth of food and energy, knowledge and culture alongwith a sense of values of those divine gifts for our good.

Mandala 9/Sukta 73

Pavamana Soma Devata, Pavitra Angirasa Rshi

स्त्रक्वं द्प्सस्य धमतः समस्वर ृतस्य याना समरन्त नाभयः। त्रीन्त्स मूध्ना असुरश्चक आरभं सत्यस्य नावः सुकृतम-पीपरन॥ १॥

1. *Srakve drapsasya dhamataḥ samasvarannṛtasya yonā samaranta nābhayaḥ. Trīntsa mūrdhno asuraścakra ārabhe satyasya nāvaḥ sukṛtamapīparan.*

Streams of the waves and particles of exuberant soma of the creator singing in unison flow into forms in the cosmic home of existence, and the centre-holds

of the forms of systems and sub-systems flow back into the vedi of the cosmic yajna, completing the cycle. The highest and omnipotent lord of cosmic vitality, to begin this yajna, brought into manifestation three modes of Prakrti, sattva, rajas and tamas, and the emergence of living forms of species, boat-like carriers-on, finally complete the holy creative process.

सम्यक्सम्यञ्चा महिषा अहषत सिन्धोरूमावधिं वना अवीविपन। मधोधाराभिजनयन्ता अकमित्प्रियामिन्द्रस्य तन्वमवीवृधन ॥ २ ॥

2. *Samyak samyañco mahiṣā aheṣata sindhorūrmāvadhi venā avīvipan. Madhor-dhārābhir-janayanto arkamit priyām-indrasya tanvam-avīvṛdhan.*

Mighty men, sages, scholars and leaders, wise, ambitious and good intentioned, holily all together stirring on top of the oceanic waves of existence, keep it moving fast and faster and, creating beautiful things, doing good work in honour of the lord creator, advance this dear world of the Almighty with streams of the honey sweets of soma.

पवित्रवन्तः परि वाचमासत पितषां पत्रा अभि रक्षति व्रतम। महः समुद्रं वरुणस्तिरा ददे धीरा इच्छकुधरुणाष्वारभम ॥ ३ ॥

3. *Pavitravantaḥ pari vācam-āsate pitaiṣāṁ pratno abhi rakṣati vratam. Mahaḥ samudraṁ varuṇastiro dadhe dhīrā icchekurdharuṇeṣvārabham.*

Men of soma purity of mind and character, they stand by the holy voice of divinity and the dynamics of

nature. The eternal father and ruler over all protects and promotes their discipline of Dharma. Just as the all enveloping space alone can cover the mighty ocean and the cosmic vapours, similarly men of stable mind only can keep original human commitment in matters of cosmic law.

सहस्त्रधार व त समस्वरन्दिवा नाक मधुजिह्वा असश्चतः ।
अस्य स्पशा न नि मिषन्ति भूर्णयः पदपद पाशिनः सन्ति सतवः ॥ ४ ॥

4. *Sahasradhāre'va te samasvaran divo nāke madhujihvā asaścataḥ. Asya spaśo na ni miṣanti bhūrṇayaḥ padepade pāśinaḥ santi setavaḥ.*

In this world of a thousand streams of soma joy and divine generosity, the soma souls in humanity sing and swim in action, sweet of tongue, mind and will, joining the paradisal vision of heavenly light. The instant and watchful eyes of the dynamics of divinity, all enveloping and all beholding, are ever awake without a wink for the moment. O lord, at every step the binding bonds are there, and there are saviour bridges as well.

पितुमातुरध्या य समस्वर ृचा शाचन्तः संदहन्ता अवतान ।
इन्दद्विष्टामप धमन्ति मायया त्वचमसिक्नीं भूमना दिवस्परि ॥ ५ ॥

5. *Piturmāturadhyā ye samasvarannṛcā śocantaḥ saṁdahanto avratān. Indradviṣṭāmapa dha-manti māyayā tvacamasiknīṁ bhūmano divas-pari.*

Like the rays of sunlight radiating from above to mother earth in unison, shining with their brilliance, illuminating and purifying, and burning off those

pollutants which act against natural law, the soma souls of humanity acting in unison around father and mother in holy tradition, shining and sanctifying life with divine hymns, reducing and eliminating powers of negative character and habit against natural law and human values, they drive off and eliminate the defilers and violators of cosmic law, and, with the knowledge and power of the light of great heaven, they remove the veil of the darkness of ignorance.

प॒त्नान्मानाद॑ध्या य स॒मस्व॑र॒ञ्छल॑कयन्त्रासा रभ॒सस्य॒ मन्त॑वः। अपा॑न॒ गासा॑ ब॒धि॒रा अ॑हासत ऋ॒तस्य॒ पन्था॑ं॒ न त॑रन्ति दु॒ष्कृत॑ः॥ ६॥

6. *Pratnānmānādadhyā ye samasvarañ-chlokayantrāso rabhasasya mantavaḥ. Apānakṣāso badhirā ahāsata ṛtasya panthāṁ na taranti duṣkṛtaḥ.*

Soma souls that act in unison with faith in eternal values, who are self-controlled by the divine Word and follow the spirit of lord Almighty pursue the path of universal law and reach the divine destination. But men of negative disposition see not what they see and hear not what they hear, abandon the path of truth and fail to reach the divine destination of life.

स॒हस्र॑धार॒ वित॑त प॒वित्र॒ आ वाचं पुनन्ति क॒वया॑ मनी॒षिण॑ः। रु॒दास॑ एषामिषि॒रासा॑ अ॒दु॒हः स्पश॒ः स्वञ्च॑ः सु॒दृशा॑ नृ॒चक्ष॑सः॥ ७॥

7. *Sahasradhāre vitate pavitra ā vācaṁ punanti kavayo manīṣiṇaḥ. Rudrāsa eṣām-iṣirāso adruhaḥ spaśaḥ svañcaḥ sudṛśo nṛcakṣasaḥ.*

In this expansive world of a thousand streams

of purity flowing on and on, men of noble thought and poetic vision create, speak and sanctify their word. Men of judgement and rectitude, they discriminate between right and wrong and the natural consequences thereof. They are dynamic, free from jealousy, penetrative observers, worthy of reverence, holy visionaries and constant watchers of humanity

ऋतस्य॑ गा॒पा न द॑भा॒य सु॑कतु॒स्त्री ष प॒वित्रा॑ हृ॒द्य१॑न्तरा द॑ध। वि॒द्वान्त्स विश्वा॒ भुव॑ना॒भि प॑श्य॒त्यवा॑जु॒ष्टान्वि॑ध्यति क॒त अ॑व॒तान॥ ८॥

8. *Ṛtasya gopā na dabhāya sukratustrī ṣa pavitrā hṛdyantarā dadhe. Vidvāntsa viśvā bhuvanābhi paśyat-yavājuṣṭān vidhyati karte avratān.*

The man of universal truth, guardian of law, is undaunted, he is not for fear, nor for deceit. Pure at heart and holy of action, he maintains that strength and purity in his threefold conduct in thought, word and deed. Man of knowledge, vision and practical wisdom, he overwatches the entire regions of the world, brings to book the sceptics and the uncommitted, and fixes the saboteurs and the violators of law.

ऋ॒तस्य॒ तन्तु॒वित॑तः प॒वित्र॒ आ जि॒ह्वाया॒ अग्र॑ वरु॒णस्य मा॒यया॑। धीरा॑श्चि॒त्तत्स॒मिन॑ न्त आश॒ता त्रा॑ क॒तमव॑ पदा॒त्य-प॑भुः॥ ९॥

9. *Ṛtasya tanturvitataḥ pavitra ā jihvāyā agre varuṇasya māyayā. Dhīrāścit tat saminakṣanta āśatā'trā kartamava padātyaprabhuḥ.*

The web of Truth and Law is vast and universal. It extends enshrined in the pure at heart and speaks at

the tip of the tongue by virtue of the wondrous power of Varuna, lord of love and justice, choice and discrimination. The brave, settled at heart and mind, receive it and follow it to self-fulfilment. The sceptics, dissenting and denying, fall from grace into negation and utter frustration.

Mandala 9/Sukta 74

Pavamana Soma Devata, Kakshivan Dairghatamasa Rshi

शिशुर्न जातो अव चक्रदद्वने स्वर्युवाज्यरुषः सिषासति।
दिवो रेतसा सचत पयोवृधा तमीमहे सुमती शर्म सप्रथः ॥ १ ॥

1. *Śiśurna jāto'va cakradadvane svaryadvājya-ruṣaḥ siṣāsati. Divo retasā sacate payovṛdhā tamīmahe sumatī śarma saprathaḥ.*

When in this vernal wood of existence, man clamours like a new born baby for sustenance, then that mighty refulgent heavenly giver of light and bliss waxes with love and desire overflowing with the milk of grace and blesses him with the living energy of heavenly divinity. To that divine lord of light and peace we pray with songs of holiness for life's well being and spiritual freedom.

दिवो यः स्कम्भो धरुणः स्वातत आपूर्णो अंशुः पयसेव विश्वतः।
सम मही रोदसी य इवावृतावसीचीन दाधार समिषः कविः ॥ २ ॥

2. *Divo yaḥ skambho dharuṇaḥ svātata āpūrṇo aṁśuḥ paryeti viśvataḥ. Seme mahī rodasī yakṣadāvṛtā samīcīne dādhāra samiṣaḥ kaviḥ.*

We pray to that centre-hold of heaven,

foundation of existence, boundless holy presence all pervasive and perfect, covering all space all round who holds both these worlds of earth and heaven with the middle regions together and sustains them like a yajamana. He is the omniscient visionary, poetic creator and giver of food and energy for sustenance and knowledge for enlightenment.

महि प्सरः सुकृतं साम्यं मधूवी गव्यूतिरदितं ऋतं यत। इशे या वृष्टिरित उस्त्रिया वृषा पां नता य इतऊतिर्ऋग्मियः ॥ ३ ॥

3. *Mahi psaraḥ sukṛtaṁ somyaṁ madhūrvī gavyūtir-aditer-ṛtaṁ yate. Īṣe yo vṛṣṭerita usriyo vṛṣā'pāṁ netā ya ita ūtir-ṛgmiyaḥ.*

Of mighty form is he, generous, adorable, exceedingly refulgent controller of universal dynamics, shelter home of life who rules over the rains of living waters on earth. The honey sweets of soma homage well expressed and distilled are for him, yajamana of the yajnic wide paths of rectitude of mother earth and nature.

आत्मन्वन्नभो दुह्यत घृतं पय ऋतस्य नाभिर्मृतं वि जायत। समीचीनाः सुदानवः पीणन्ति तं नरो हितमवे महन्ति पर्वतः ॥ ४ ॥

4. *Ātmanvannabho duhyate ghṛtaṁ paya ṛtasya nābhir-amṛtaṁ vi jāyate. Samīcīnāḥ sudānavaḥ prīṇanti taṁ naro hitamava mehanti peravaḥ.*

Living energising showers of soma ghrta and waters are received from space. The centre-hold of eternal truth and spirit of immortality here constantly manifests in the flow of existence. Joint integrated generous powers of nature serve that divinity and leading lights of humanity too offer service in abundance

to the munificent power.

अरावीदंशुः सचमान ऊर्मिणा देवाव्यं मनुष पिन्वति त्वचम। दधाति गर्भमदितरुपस्थ आ येन ताकं च तनयं च धामहे॥ ५॥

5. *Arāvīdaṁśuḥ sacamāna ūrmiṇā devāvyaṁ manuṣe pinvati tvacam. Dadhāti garbham-aditerupastha ā yena tokaṁ ca tanayaṁ ca dhāmahe.*

The soma spirit of divine vitality, one in love with life, vitalises and strengthens the holy earth and body health of humanity with the waves of its joy and love desire. It vests the womb of earth with seed and fertility by virtue of which we beget our children and grand children.

सहस्रधार व ता असश्चतस्तृतीय सन्तु रजसि प्रजावतीः। चतस्रो नाभा निहिता अवो दिवा हविर्भरन्त्यमृतं घृतश्चुतः॥ ६॥

6. *Sahasradhāre'va tā asaścatastṛtīye santu rajasi prajāvatīḥ. Catasro nābho nihitā avo divo havirbharantyamṛtaṁ ghṛtaścutaḥ.*

Those creative vitalities in the sun of a thousand streams of light and life be there above in the third region of light in space and come down to earth. Four treasure casks of Dharma, artha, kama and moksha abide well guarded in the region of light and, overflowing with ghrta, living water and divine sanctity, bring down the spirit and message of full life on earth for the joy of human life, imperishable and immortal.

श्वतं रूपं कृणुत यत्सिषासति सामा मीढवाँ असुरा वद भूमनः। धिया शमी सचत समभि पवद्दिवस्कवन्धमव दषदुदिणम॥ ७॥

7. *Śvetaṁ rūpaṁ kṛṇute yat siṣāsati somo mīḍhvāṅ asuro veda bhūmanaḥ. Dhiyā śamī sacate semabhi pravad-divaskabandham-ava darṣadu-driṇam.*

Whenever man desires, Soma, life of life on earth and virile controller of solar energy that pervades vast natural resources, forms shining clouds of vapour, parjanya, then, with its intelligential dynamics, joins with the vapour powers, and, going forward from light to the cloud, breaks the flood of water vapours into rain. (Like the clouds of rain showers of water, also, come the rain showers of knowledge and wisdom for humanity).

अध श्वतं कलशं गाभिरक्तं काष्म ा वाज्यकमीत्ससवान। आ हिन्विर मनसा दवयन्तः क ीवत शतहिमाय गानाम॥ ८॥

8. *Adha śvetaṁ kalaśaṁ gobhir-aktaṁ kārṣmannā vājyakramīt sasavān. Ā hinvire manasā deva-yantaḥ kakṣīvate śatahīmāya gonām.*

Just as a well trained race horse shoots to the victory line, so does Soma, lord of light, life and peace, proceed to the pure heart of the devotee, a transparent receiver refined and consecrated by the holy voice of divinity. To him do celebrants of divinity with sincere mind enthusiastically pray to bless the scholars, the teacher and the disciple, with a hundred years of enlightened life of knowledge and wisdom.

अद्भिः सोम पपृचानस्य ते रसा व्या वारं वि पवमान धावति। स मृज्यमानः कविभिर्मदिन्तम स्वदस्वेन्द्राय पवमान पीतये॥ ९॥

9. *Adbhiḥ soma papṛcānasya te raso 'vyo vāraṁ vi pavamāna dhāvati. Sa mṛjyamānaḥ kavibhir-madintama svadasvendrāya pavamāna pītaye.*

O Soma, lord of light and bliss, pure and purifying, lover of life with showers of living consecrating nectar, the immortal bliss of your presence flows to the chosen soul of humanity. As such, celebrated and exalted by poets, O Spirit immaculate most ecstatic, pray flow and be sweet and gracious for the delight and fulfilment of Indra, virile soul of pious humanity.

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अभि प्रियाणि पवते चनोहिता नामानि यह्वो अधि येषु वर्धते। आ सूर्यस्य बृहतो बृहन्नधि रथं विष्वञ्चमरुहद्विचक्षणः॥ १॥

1. *Abhi priyāṇi pavate canohito nāmāni yahvo adhi yeṣu vardhate. Ā sūryasya bṛhato bṛhanna-dhi ratham viṣvañcam-aruhad-vicakṣaṇaḥ.*

Soma, spirit of life and joy of existence, mighty, infinite, omnipresent, pervades and vitalises all dear beautiful systems of waters and light, expansive and exalted therein. Greater than the great, all watching, it rides the grand chariot of the sun which comprehends and illuminates the whole world.

ऋ॒तस्य॑ जि॒ह्वा प॑वत॒ मधु॒ प्रिय॑ं व॒क्ता प॑ति॒र्धि॒या अ॒स्या अदा॑भ्यः । दधा॑ति पु॒त्रः पि॒त्रार॑पी॒च्य॑१॒॑ नाम॑ तृ॒तीय॒मधि॑ रोच॒न दि॒वः ॥ २ ॥

2. *Ṛtasya jihvā pavate madhu priyaṁ vaktā patirdhiyo asyā adābhyaḥ. Dadhāti putraḥ pitrorapīcyaṁ nāma tṛtīyamadhi rocane divaḥ.*

The flame of yajna as the voice of eternal truth rises and expresses the dear delicious beauty and glory of Soma, spirit of universal light and bliss. The speaker and protector of the acts of yajna and Soma truth of life is fearless, undaunted. Just as progeny is the continuance and illumination of the honour and reverence of parents, so is yajna the progeny and illuminative soma of Soma refulgent in the third and highest region of the light of existence.

अव॑ द्यु॒ता॒नः क॒लशाँ॑ अचिकद॒द् गृ॒भि॒यमा॒नः काश॒ आ हि॑र॒ण्यय॑े । अ॒भी॒मृ॒तस्य॑ दो॒हना॑ अनूष॒ता धि॑ त्रिपृ॒ष्ठ उ॒षसा॒ वि रा॑जति ॥ ३ ॥

3. *Ava dyutānaḥ kalaśāň acikradan-nṛbhiryemā-naḥ kośa ā hiraṇyaye. Abhīmṛtasya dohanā anūṣatā'dhi tripṛṣṭha uṣaso vi rājati.*

Evoked and concentrated in the golden cave of the heart by veteran yogis, leading them to a vision of divinity, illuminating the sacred hearts, it vibrates and speaks loud and bold in the spirit. Those who distil the eternal truth of existence in their yajnic communion with divinity celebrate and exalt it in song as it abides over three regions of earth, heaven and the skies and shines over the glory of dawns.

अदि॑भिः सु॒ता म॒तिभि॒श्चनो॑हितः परा॒चय॒नाद॑सी मा॒तरा॒ शुचि॑ः । रामा॒ण्यव्या॑ स॒मया॒ वि धा॑वति॒ मधा॒धारा॒ पिन्व॑माना दि॒वदि॑व ॥ ४ ॥

4. *Adribhiḥ suto matibhiścanohitaḥ prarocayan rodasī mātarā śuciḥ. Romāṇyavyā samayā vi dhāvati madhordhārā pinvamānā divedive.*

Distilled in essence and presence in the heart, realised in bliss by veteran wise, pure, immaculate and brilliant, illuminating mother earth and mother heavens of life and existence, Soma radiates, blessing sacred hearts in communion and augmenting systemic unions of existence all round flowing in streams of honey joy.

परि॑ सा॒म॒ प ध॑न्वा स्व॒स्तय॒ नृभि॑ः पुना॒ना अ॒भि वा॑सया॒-शिर॑म । य त॒ मदा॑ आह॒नसा॒ विहा॑यस॒स्तभि॒रिन्दं॑ चादय॒ दात॑व म॒घम ॥ ५ ॥

5. *Pari soma pra dhanvā svastaye nṛbhiḥ punāno abhi vāsayāśiram. Ye te madā āhanaso vihāyas-astebhir-indraṁ codaya dātave magham.*

O Soma spirit of joy and victory of existence, radiate and come for the happiness and all round well-being of life. Pure and purifying, exalted by the veteran wise, come and sanctify the beauty of life. With all those joyous gifts of yours which are mighty universal and radiant in the dynamics of existence, pray inspire Indra, the ruling soul, to create the honour, wealth and excellence of life and bless us with the highest bliss.

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धृता दिवः पवत कृत्व्या रसा द ा दवानामनुमाद्या नृभिः। हरिः सृजाना अत्या न सत्वभिर्वृथा पाजांसि कृणुत नदीष्वा ॥ १ ॥

1. *Dhartā divaḥ pavate kṛtvyo raso dakṣo devānā-manumādyo nṛbhiḥ. Hariḥ sṛjāno atyo na satvabhir-vṛthā pājāṁsi kṛṇute nadīṣvā.*

Soma, joyous spirit of the universe, sustainer of the regions of light, constant doer, eternal delight and bliss of divinities, perfect omnipotent power, sole worthy of worship by humanity vibrates omnipresent, purifies and sanctifies the life of existence. Destroyer of want and suffering, ever creative, with its own powers spontaneously, like energy itself creates movement and growth in the channels of existence.

शूरा न धत्त आयुधा गभस्त्योः स्वः सिषासन्रथिरा गविष्टिषु। इन्दस्य शुष्ममीरय न्नपस्युभिरिन्दुर्हिन्वाना अज्यत मनीषिभिः ॥ २ ॥

2. *Śūro na dhatta āyudhā gabhastyoḥ svaḥ siṣāsan rathīro gaviṣṭiṣu. Indrasya śuṣmam-īrayannapa-syubhir-indur-hinvāno ajyate manīṣibhiḥ.*

Wielding the powers and instrumentalities of nature, like a warrior and victor in immanent will and omniscience, keen to share the joy of existence with humanity in paths of daily business, commanding the chariot of the universe in micro and macro systems of its dynamics, inspiring and elevating the soul's potential,

itself stimulated and energised into manifestation by thinkers and men of yajnic action in meditation, the spirit of universal light and glory is aroused to raise and bless humanity.

इन्द॑स्य साम॒ पव॑मान ऊ॒र्मिणा॑ त॒वि॒ष्यमा॑ण ज॒ठर॒ष्वा वि॑श।
प र्णः॑ पिन्व वि॒द्यु॒दभ॑व॒ राद॑सी धि॒या न वाजा॒ँ उप॑ मासि॒ शश्व॑तः ॥ ३ ॥

3. *Indrasya soma pavamāna ūrmiṇā taviṣyamāṇo jaṭhareṣvā viśa. Pra ṇaḥ pinva vidyudabhreva rodasī dhiyā na vājāँ upa māsi śaśvataḥ.*

Soma, vigorous spirit of joyous power and generosity, pure, purifying and constantly flowing, brilliant, blazing and advancing in strength, come by the stream and waves of energy and enter in the heart core of the soul. As thunder, lightning and clouds of rain shower and augment heaven and earth, pray strengthen us, and with divine intelligence, as it were, extend our food, energies, progress and victories for all time. You are the creator, you are the maker, you are the giver.

विश्व॑स्य॒ राजा॑ पवत स्व॒दृश॑ ऋ॒तस्य॑ धी॒तिमृ॑षि॒षाळ॑वीव॒शत। यः सू॒य॒स्यासि॑रण मृ॒ज्यत॑ पि॒ता म॑ती॒नामस॑मष्ट-काव्यः ॥ ४ ॥

4. *Viśvasya rājā pavate svardṛśa ṛtasya dhītim-ṛṣiṣāḷ-avīvaśat. Yaḥ sūryasyāsireṇa mṛjyate pitā matīnāmasam-aṣṭakāvyaḥ.*

Soma is refulgent ruler of the world. It flows pure, purifying those who see the light divine. Loving, commanding, and illuminating the dynamics of nature

unto waves and particles, seer of the seers as it is, exalted by sun beams, father generator and giver of knowledge, it transcends the vision and word of the wise and poet's poetry.

वृषेव यूथा परि काशमषस्यपामुपस्थं वृषभः कनिक्रदत। स इन्दाय पवस मत्सरिन्तमा यथा जषाम समिथ त्वातयः ॥ ५ ॥

5. *Vṛṣeva yūthā pari kośam-arṣasyapāmupasthe vṛṣabhaḥ kanikradat. Sa indrāya pavase matsa-rintamo yathā jeṣāma samithe tvotayaḥ.*

As a generous chief rules over multitudes so, O Soma, mighty virile spirit of divinity, thundering in the depth of clouds of vapour, you overflow the clouds. Thus, O most joyous and blissful spirit of the universe, you flow for the soul. Pray bless us so that under your natural protections of grace we may win in the struggles of life.

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एष प काश मधुमाँ अचिकददिन्दस्य वजा वपुषा वपुष्टरः। अभीमृतस्य सुदुघा घृतश्चुता वाश्रा अषन्ति पयसव धनवः ॥ १ ॥

1. *Eṣa pra kośe madhumāň acikradad-indrasya vajro vapuṣo vapuṣṭaraḥ. Abhīmṛtasya sudughā ghṛtaścuto vāśrā arṣanti payaseva dhenavaḥ.*

This soma, blissful spirit of the universe, full of honey sweets of joy, vibrates and reveals itself aloud in the ananda-maya kosha at the heart's core of the soul,

potent as thunderbolt of Indra, beauty, power and bliss incarnate, more beautiful and vigorous than beauty and power itself. All voices of speech replete with the spirit of truth and divinity, generous and overflowing with liquidity of meaning and spirit of divinity and divine law flow from it, about it and to it like milch cows overflowing with milk for the calf.

स पूव्यः पवत यं दिवस्परि श्येना मथायदिषितस्तिरा रजः। स मध्व आ युवत ववि॑जान इत्कृशाना॒रस्तुमनसाह बिभ्युषा॥ २॥

2. *Sa pūrvyaḥ pavate yaṁ divas-pari śyeno mathāyad-iṣitas-tiro rajaḥ. Sa madhva ā yuvate vevijāna it kṛśānor-asturmanasāha bibhyuṣā.*

That eternal joy, which the brilliant light of divinity moved in the heart core distils from heaven through the middle regions of human fluctuations of existence, vibrates omnipresent and purifies all who care. That same joy full of honey sweets, vibrating with power and bliss joins with the weaker humanity stricken with fear and anxiety and may, we pray, inspire the devotee with new strength and vigour.

त नः पूवासस उपरासस इन्दवा महे वाजाय धन्वन्तु गामत। इ ाण्यासा अह्या३ न चारवा बह्मबह्म य जुजुषुहविहविः॥ ३॥

3. *Te naḥ pūrvāsa uparāsa indavo mahe vājāya dhanvantu gomate. Īkṣeṇyāso ahyo na cāravo brahmabrahma ye jujuśur-havirhaviḥ.*

May those ancients of vision and the later ones present and future blest with light and power, inspire

us to win new prizes of great advancement and victory rich in wealth and advancement. May they, thinkers and seekers, generous and sublime like clouds of rain showers, who meditate on the essence of vast existence and offer the essence of sacred oblations of yajnic fragrances with love and faith, inspire us.

अयं ना विद्वान्वनवद्वनुष्यत इन्दुः सत्राचा मनसा पुरुष्टुतः ।
इनस्य यः सदने गर्भमादधे गवामुरुब्जमभ्यर्षति व्रजम ॥ ४ ॥

4. *Ayaṁ no vidvān vanavadvanuṣyata induḥ satrācā manasā puruṣṭutaḥ. Inasya yaḥ sadane garbha-mādadhe gavām-urubjam-abhyarṣati vrajam.*

This our sagely scholar, brilliant and generous, widely admired and adored, loving the loving and dispelling the violent with a disciplined and concentrated mind, who has received the eternal seed of knowledge in the presence of the glorious lord of divinity, proceeds to the highest abundant origin of the mind and senses and moves further forward.

चक्रिर्दिवः पवते कृत्व्यो रसो महाँ अदब्धो वरुणो हुरुग्यते ।
असावि मित्रो वृजनेषु यज्ञियस्त्यो न यूथे वृषयुः कनिक्रदत ॥ ५ ॥

5. *Cakrirdivaḥ pavate kṛtvyo raso mahāň adabdho varuṇo hurugyate. Asāvi mitro vṛjaneṣu yajñiyo 'tyo na yūthe vṛṣayuḥ kanikradat.*

The creator of the universe flows omnipresent, purifies, sanctifies and blesses. Constant doer adorable, delight of the celebrants, great, undauntable, lord of judgement and choice, abandons men of crooked nature and behaviour and fulfils the mission of the holy. Friend

on all paths of life, companionable, giver of fulfilment, He vibrates in the multitude of existence and roars like thunder in the depth of clouds.

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प राजा॒ वाचं॑ ज॒नय॑ ऽसिष्यदद॒पा वसा॑ना अ॒भि गा इ॑य ऽति।
गृ॒भ्णाति॑ रि॒पमवि॑रस्य॒ तान्वा॑ शु॒द्धो दे॒वाना॒मुप॑ याति निष्कृ॒तम॥ १॥

1. *Pra rājā vācaṁ janayann-asiṣyadad-apo vasāno abhi gā iyakṣati. Gṛbhṇāti ripram-avira-sya tānvā śuddho devānāmupa yāti niṣkṛtam.*

Soma, creative ruling spirit of the universe, self moved with will and desire, producing the cosmic sound of speech, releasing the flow of cosmic energies, pleased and pervasive, proceeds to the yajnic formation of stars and planets. The kind protective sun fertilises the manifestive earthly forms with its own living energy and the immaculate soul proceeds to nature's womb of divinities for their manifestation and self-realisation.

इन्दा॑य साम॒ परि॑ षिच्यस॒ नृभि॑र्नृ॒चक्षा॑ ऊ॒र्मिः क॒विर॑ज्यस॒ वने॑। पू॒वीहि॑ त॑ स्रु॒तय॒: सन्ति॒ यात॑व स॒हस्र॒मश्वा॒ हर॑यश्च-मू॒षद॑:॥ २॥

2. *Indrāya soma pari ṣicyase nṛbhir-nṛcakṣā ūrmiḥ kavir-ajyase vane. Pūrvīrhi te srutayaḥ santi yātave sahasram-aśvā harayaścamūṣadaḥ.*

Soma, spirit of universal joy, is poured from one form into another for the sake of Indra, the soul. The all-watching, all-knowing creative, all rolling pervasive

spiritual cosmic flow is loved and worshipped in the beautiful world of divinity. O lord, eternal and universal are the holy dynamics of your creation for humanity to pursue and follow, infinite your moving forces, advancing, arresting and absorbing in the yajnic world.

समुदिया अप्सरसा मनीषिणमासीना अन्तरभि सामम ारन। ता ईं हिन्वन्ति हम्यस्य स ाणिं याचन्त सुम्नं पवमानमकि ृतम ॥ ३ ॥

3. *Samudriyā apsaraso manīṣiṇam-āsīnā antara-bhi somam-akṣaran. Tā īṁ hinvanti harmyasya sakṣaṇiṁ yācante sumnaṁ pavamānamakṣitam.*

Vibrations of divine presence flowing in space and enshrined in the heart radiate to the enlightened soul at peace. They inspire and move this resident companion soul of the beautiful mind and body so that the devotees pray for imperishable peace and bliss of the pure and purifying divinity.

गाजि ाः सामा रथजिद्धिरण्यजित्स्वजिदब्जित्पवत सहस्त्रजित। यं दवासश्चक्रिर पीतय मदं स्वादिष्ठं दप्समरुणं मयाभुवम ॥ ४ ॥

4. *Gojinnaḥ somo rathajidd-hiraṇyajit svarjid-abjit pavate sahasrajit. Yaṁ devāsaś-cakrire pītaye madaṁ svādiṣṭhaṁ drapsam-aruṇaṁ mayobhuvam.*

Soma, universal spirit of peace and bliss, is the creator master controller and giver of earthly and divine wealth and enlightenment, movement and progress, golden graces of beauty and excellence, happiness and fulfilment and fluid assets, it purifies us and wins us a

thousand victories of existence. This spirit of universal joy, exciting, most delightful, streaming forth, enlightening, giver of peace and fulfilment, the divines reveal to us for our enlightenment and well being.

एतानि साम पवमाना अस्मयुः सत्यानि कृण्वन्द्रविणान्य-
षसि। जहि शत्रुमन्तिक दूरक च य उर्वी गव्यूतिमभयं च
नस्कृधि॥ ५॥

5. *Etāni soma pavamāno asmayuḥ satyāni kṛṇvan draviṇānyarṣasi. Jahi śatrum-antike dūrake ca ya urvīṁ gavyūtimabhayaṁ ca naskṛdhi.*

O Soma, our well wisher, pure and purifying, these are the real and true acts of kindness and grace, doing which you vibrate for our prosperity, honour and excellence everywhere. Pray destroy our negativities and enemities far as well as near, and open for us the paths of progress wide, straight and free from fear.

Mandala 9/Sukta 79

Pavamana Soma Devata, Kavi Bhargava Rshi

अचादसा ना धन्वन्त्विन्दवः प सुवानासा बृहद्दिवषु हरयः।
वि च नशा इषा अरातया या नशन्त सनिषन्त नो धियः॥ १॥

1. *Acodaso no dhanvantvindavaḥ pra suvānāso bṛhaddiveṣu harayaḥ. Vi ca naṣan na iṣo arātayo'ryo naśanta saniṣanta no dhiyaḥ.*

May the bright and blissful soma streams of divinity, self-moved and self-inspired, life-giving, gracious dispellers of darkness and suffering, inspire us to move forward in the vast yajnas of celestial

proportions. Let the enemies of our food and energy perish. Let the saboteurs be destroyed. Let our hopes and plans be realised and fulfilled.

प ण॑ा धन्व॒न्त्विन्द॑वा मद॒च्युता॒ धना॑ वा॒ यभि॒रव॑ता जुनी॒मसि॑। ति॒रा मत॑स्य॒ कस्य॑ चि॒त्परि॑ह्वृतिं व॒यं धना॑नि वि॒श्वधा॑ भरमहि॥ २॥

2. *Pra ṇo dhanvantvindavo madacyuto dhanā vā yebhir-arvato junīmasi. Tiro martasya kasya cit parihvṛtiṁ vayaṁ dhanāni viśvadhā bharemahi.*

May the bright and blissful Soma streams of divine honey joy inspire us, by which we, warriors of advancement and progress, may win and acquire wealth and, warding off the crookedness of any human power whatever it be, we may always achieve wealth of universal value.

उ॒त स्वस्या॒ अरा॑त्या॒ अ॒रिहि॒ ष उ॒तान्यस्या॒ अरा॑त्या॒ वृका॒ हि षः। धन्व॒ ा तृष्णा॒ सम॑रीत॒ ताँ अ॒भि सा॑म॑ जहि पवमान दुरा॒ध्यः॥ ३॥

3. *Uta svasyā arātyā arirhi ṣa utānyasyā arātyā vṛko hi ṣaḥ. Dhanvan na tṛṣṇā samarīta tāň abhi soma jahi pavamāna durādhyaḥ.*

He is the enemy of one's own adversity, and of another's adversity too, he is the enemy, a very thunderbolt, against adversity and enmity. Deal with adversity and enmity the way you deal with thirst in the desert, driving it off any way, O Soma, pure, purifying and dynamic spirit, dispel the negative will and understanding of the obstinates and the malignants.

दि॒वि त॒ नाभा॑ पर॒मा य आ॑द॒द पृ॑थि॒व्यास्त॑ रुरुहुः सान॑वि॒ ि॑पः। अद॑यस्त्वा बप्सति॒ गारधि॑ त्व॒च्य॑१॑प्सु त्वा॒ हस्त॑दु-दुहुमनी॒षिण॑ः॥ ४॥

4. *Divi te nābhā paramo ya ādade pṛthivyāste ruruhuḥ sānavi kṣipaḥ. Adrayastvā bapsati goradhi tvacyapsu tvā hastair-duduhurmanī-ṣiṇaḥ.*

The supreme power and bliss of yours, which captivates and holds, abides in the centre of the regions of light. The inspirations for the light arise here on top of the earth. The veteran wise exalt you in the vedi on the floor of the earth, and thinkers and seekers distil the bliss in their actions as they milk the cow with their hands for milk.

ए॒वा त॑ इन्दा सु॒भ्वं सु॒पश॑स॒ं रसं तुञ्जन्ति पथ॒मा अ॑भि॒श्रिय॑ः। निदंनिदं पवमान॒ नि ता॑रिष आ॒विस्त॒ शुष्मा॑ भवतु पि॒या मद॑ः॥ ५॥

5. *Evā ta indo subhvaṁ supeśasaṁ rasaṁ tuñjanti prathamā abhiśriyaḥ. Nidaṁnidaṁ pavamāna ni tāriṣa āviste śuṣmo bhavatu priyo madaḥ.*

O Soma, bright and blissful divine spirit of existence, pure and purifying power, thus do veteran devotees of noble dedicated mind distil the gracious, delicious and inspiring bliss of divine joy. Pray dispel the malice of all malignant minds so that your dear delightful power and bliss shines pure and bright every where in every living being.

Mandala 9/Sukta 80

Pavamana Soma Devata, Vasu Bharadvaja Rshi

सामस्य धारा पवत नृचक्षस ऋतेन देवान्हवत दिवस्परि। बृहस्पते रवथेना वि दिद्युत समुद्रासो न सवनानि विव्यचुः ॥ १ ॥

1. *Somasya dhārā pavate nṛcakṣasa ṛtena devān havate divaspari. Bṛhaspate ravathenā vi didyute samudrāso na savanāni vivyacuḥ.*

The stream of soma, light and bliss of divinity, flows free. It purifies, sanctifies, embraces and enlightens all humanity and arouses the divinities with the yajnic call of divine law. It vibrates and shines with the voice of omniscient lord transcendent, Brhaspati, and, like the vaulting oceans and expansive space, the generative vibrations of divinity extend beyond the lights of heaven.

यं त्वा वाजिन्घ्न्या अभ्यनूषता याहतं यानिमा रोहसि द्युमान। मघानामायुः पतिरन्महि श्रव इन्दाय साम पवस वृषा मदः ॥ २ ॥

2. *Yaṁ tvā vājinn-aghnyā abhyanūṣatā'yohataṁ yonimā rohasi dyumān. Maghonāmāyuḥ pra-tiran mahi śrva indrāya soma pavase vṛṣā madaḥ.*

You, O vibrant lord of omnipotence, whom all inviolable forces of nature and communities of humanity adore and exalt, rise in all your glory and manifest in the golden heart cave of the soul. O lord of infinite joy, you promote the health and age of the men of piety and prosperity. Bless Indra, the ruling soul with honour and high renown and shower boundless bliss upon humanity.

The ceaseless flow goes on.

एन्द॑स्य कु ा प॑वत म॒दिन्त॑म॒ ऊर्जं॑ वसा॑नः श्रव॑स सुम॒ङ्गल॑ः ।
प॒त्यङ् स विश्वा॒ भुव॑नाभि प॑पथ॒ कीळ॒न्हरि॒रत्य॑ः स्यन्दत॒ वृषा॑ ॥ ३ ॥

3. *Endrasya kukṣā pavate madintama ūrjaṁ vasānaḥ śravase sumaṅgalaḥ. Pratyaṅ sa viśvā bhuvanābhi paprathe krīḷan hariratyaḥ syandate vṛṣā.*

The stream of Soma divinity most joyous and exhilarating, radiating energy, auspicious harbinger of good fortune, honour and excellence, purifies and vibrates in the heart and soul of man. All pervasive, Soma generates and extends all regions of the universe, playful, beatific saviour, infinite mover, and it continues to flow in boundless omnipresence, a fact of direct observation and experience for the wise.

तं त्वा॑ द॒वभ्या॒ मधु॑मत्तमं॒ नर॑ः स॒हस्र॑धारं दुहत॒ दश॒ ि पं॑वः ।
नृभि॑ः साम॒ पच्यु॑ता॒ गाव॑भिः सु॒ता विश्वा॑न्द॒वाँ आ प॑वस्वा सहस्रजित ॥ ४ ॥

4. *Taṁ tvā devebhyo madhumattamaṁ naraḥ sahasradhāraṁ duhate daśa kṣipaḥ. Nṛbhiḥ soma pracyuto grāvabhiḥ suto viśvān devāṅ ā pavasvā sahasrajit.*

Men of vision and wisdom blest with ten senses of intense perception, thought and imagination experience the most beatific presence in infinite showers of bliss for the devotees from the divinities. O Soma, lord of bliss, winner, master and controller of infinite gifts and powers, vibrant presence, distilled by the

veteran wise by experience with meditative mind and senses, pray come and bless the holy celebrants with fulfilment.

तं त्वा हस्तिना मधुमन्तमदिभिर्दुहन्त्यप्सु वृषभं दशक्षिपः ।
इन्दं साम मादयन्दव्यं जनं सिन्धोरिवोर्मिः पवमाना अषसि ॥ ५ ॥

5. *Taṁ tvā hastino madhumantam-adribhir-duhantyapsu vṛṣabhaṁ daśa kṣipaḥ. Indraṁ soma mādayan daivyaṁ janaṁ sindhorivormiḥ pavamāno arṣasi.*

Such as you are, Soma, sweetest presence of bliss, infinitely generous, men of mighty arm for action and ten senses of intense perception, will and imagination experience your presence and realise the message in their actions, manners and behaviour. O spirit of light and bliss, pure and purifying, like waves of the sea you roll on giving delight and beatitude to the ruling soul and general humanity blest with love of divinity.

Mandala 9/Sukta 81

Pavamana Soma Devata, Vasu Bharadvaja Rshi

प सामस्य पवमानस्यार्मय इन्दस्य यन्ति जठरं सुपर्शसः ।
दध्ना यदीमु गीता यशसा गवां दानाय शूरमुदमन्दिषुः सुताः ॥ १ ॥

1. *Pra somasya pavamānasyormaya indrasya yanti jaṭharaṁ supeśasaḥ. Dadhnā yadīmunnītā yaśasā gavāṁ dānāya śūramudamandiṣuḥ sutāḥ.*

Charming vibrations of the presence and power of pure and purifying Soma, supreme spirit of light and

peace, radiate to the heart core of Indra, lover of knowledge and light of divinity, when, seasoned and supplemented with experiences of senses and mind elevated through higher states of inversion and concentration in Dharma and Dhyana, they exhilarate the brave soul with strength and excellence and exhort it to divine love and total self-surrender.

अच्छा॒ हि सामः॑ क॒लशाँ॒ असि॑ष्यद॒दत्या॒ न वा हा॑ र॒घुव॑त॒निर्वृषा॑। अथा॑ द॒वाना॑मु॒भय॑स्य॒ जन्म॑ना वि॒द्वाँ अ॑श्ना॒त्यमुत॑ इ॒तश्च॒ य॒त॥ २॥

2. *Acchā hi somaḥ kalaśāň̃ asiṣyadadatyo na voḷhā raghuvartanirvṛṣā. Athā devānām-ubhayasya janmano vidvāň̃ aśnotyamuta itaśca yat.*

Soma, lord of radiant peace and power, generous and omnipotent reaches and vibrates in all forms of existence and in the heart core versatile movement at the fastest. It knows and vibrates among the divinities simultaneously in their present life as well as in the past and future and reaches from here to there and there to here at the same time (since it is omnipresent and presently comprehends both time and space, and, as Yajurveda says, it moves and yet it does not move).

(So versatile is the yogi also by attainment blest by Soma.)

आ नः॑ साम॒ पव॑मानः किरा॒ वस्विन्दा॒ भव॑ म॒घवा॒ राध॑सा म॒हः। शि॒क्षा॒ वयो॑धा॒ वस॑व॒ सु च॒तुना॒ मा नो॒ गय॑मा॒रे अ॒स्मत्परा॑ सिचः॥ ३॥

3. *Ā naḥ soma pavamānaḥ kirā vasvindo bhava maghavā rādhaso mahaḥ. Śikṣā vayodho vasave su cetunā mā no gayamāre asmat parā sicaḥ.*

O Soma, pure and purifying lord of peace and glory, bring us peace and prosperity of the world, and be the harbinger of great honour and excellence and high potential for success and progress. Wielder, controller and giver of health and age and wealth of the world, give us insight into ways of noble wealth and excellence, and never deprive us of our hearth and home and our peace and prosperity.

आ नः पूषा पवमानः सुरातया मित्रा गच्छन्तु वरुणः सजोषसः। बृहस्पतिर्मरुता वायुरश्विना त्वष्टा सविता सुयमा सरस्वती ॥ ४ ॥

4. *Ā naḥ pūṣā pavamānaḥ surātayo mitro gacchantu varuṇaḥ sajoṣasaḥ. Bṛhaspatirma-ruto vāyuraśvinā tvaṣṭā savitā suyamā sarasvatī.*

May the generous divinities of holy abundance both in nature and humanity come and grace us with their gifts : Pusha, giver of good health and long age, Pavamana, fluent powers of purity and purification, Mitra, powers of love and friendship, Varuna, powers of judgement, discrimination, freedom and discipline, Brhaspati, powers of environment and space, knowledge and communication, Maruts, vibrant defence forces, Vayu, dynamic leaders and pioneers, Ashvins, complementary powers of social system with knowledge of theory and practice, Tvashta, designers and makers of things and systems, Savita, creators, generators, givers of light and inspiration, Suyama, powers of law and discipline, Sarasvati, mother giver of knowledge and living tradition. May all these come and bless with the spirit of love.

उ॒भ द्यावा॑पृथि॒वी वि॑श्वमि॒न्व अ॑य॒मा दे॒वा अदि॑तिविधा॒ता।
भगा॒ नृशं॑स उ॒व॒१॒॑न्तरि॑ ई विश्व॑ दे॒वाः पव॑मानं जुषन्त ॥ ५ ॥

5. *Ubhe dyāvāpṛthivī viśvaminve aryamā devo aditirvidhātā. Bhago nṛśaṁsa urvantarikṣaṁ viśve devāḥ pavamānaṁ juṣanta.*

May both heaven and earth, home of the world, Aryama, just and refulgent ruler and leader, Aditi, mother Infinity, Vidhata, lord sustainer and law giver, Bhaga, powers of prosperity and excellence and all divinities of nature and humanity, love, honour and serve Soma, vast as space, adored and worshipped by humanity.

Mandala 9/Sukta 82

Pavamana Soma Devata, Vasu Bharadvaja Rshi

असा॑वि॒ सोमा॑ अरु॒षा वृषा॒ हरी॒ राज॑व दु॒स्मा अ॒भि गा अ॑चिकदत। पु॒ना॒ना वार॑ं पर्यत्य॒व्ययं श्ये॒ना न यानि॑ं घृ॒तव॑न्तमा॒सद॑म ॥ १ ॥

1. *Asāvi somo aruṣo vṛṣā harī rājeva dasmo abhi gā acikradat. Punāno vāraṁ paryetyavyayaṁ śyeno na yoniṁ ghṛtavantam-āsadam.*

Soma, self-refulgent supreme creative spirit of the universe, virile and generous, dispeller of darkness and deprivation, regal and gracious like a ruler, self-moves, vibrating to the generation of stars and planets. Itself pure, purifying and sanctifying, it moves to manifest in the heart of imperishable Prakrti as it chooses and, like the sun that warms and fertilises, it enlivens the generative centre of life as its own womb of manifestive existence. Thus does Soma create and

generate the universe.

कविर्वेधस्या पर्येषि माहिनमत्यो न मृष्टो अभि वाजमर्षसि। अपसेधन्दुरिता सोम मृळय घृतं वसानः परि यासि निर्णिजम ॥ २ ॥

2. *Kavirvedhasyā paryeṣi māhinamatyo na mṛṣṭo abhi vājamarṣasi. Apasedhan durītā soma mṛḷaya ghṛtaṁ vasānaḥ pari yāsi nirṇijam.*

Soma, omniscient visionary and poetic creator, with the desire to enlighten, you radiate to great minds and move to dynamic yajnas of humanity like accelerated energy to its target of achievement. O lord of light and peace, be kind, dispelling all evil to nullity. Wearing the grace of beauty and purity of yajnic love and sweetness, you move and embrace humanity for fulfilment.

पर्जन्यः पिता महिषस्य पर्णिना नाभा पृथिव्या गिरिषु रोहयं दधे। स्वसारः आपो अभि गा उतासरन्त्सं गावोभिनसत वीत अध्वरे ॥ ३ ॥

3. *Parjanyaḥ pitā mahiṣasya parṇino nābhā pṛthivyā giriṣu kṣayaṁ dadhe. Svasāra āpo abhi gā utāsarantsaṁ grāvabhir-nasate vīte adhvare.*

Father and sustainer of all great and small, birds and trees, serious realists and flying dreamers, centre hold of the earth and showers of rain, you abide in the mighty clouds and over the mountains. Your waves and vibrations flow and radiate, flow as sister streams and radiate to the stars and planets, and in holy yajna you vibrate with the music of soma stones and the chant of high priests.

जा॒यव॒ पत्या॒वधि॒ शव॑ मंहस॒ पजा॑या गभ शृणु॒हि बवी॑मि त। अ॒न्तवाणी॑षु॒ प च॑रा॒ सु जी॒वस॑ऋृनि॒न्द्या वृ॒जन॑ साम जागृहि॥ ४॥

4. *Jāyeva patyāvadhi śeva maṁhase pajrāyā garbha śṛṇuhi bravīmi te. Antarvāṇīṣu pra carā su jīvase 'nindyo vṛjane soma jāgṛhi.*

O Soma, blessed man, child of the earth and solid reality of existence, listen, I say: As a wife feels elevated in love and service for her husband, you too love and serve life and the lord of life within the laws and values of the voice divine for the fulfilment of your self in action. Live free from calumny and scandal and keep awake in the paths of life.

यथा॒ पूव॑भ्यः शत॒सा अमृ॑धः सहस्र॒साः प॒यया॒ वाज॑मिन्दा। ए॒वा प॑वस्व सु॒वि॒ताय॒ नव्य॑स॒ तव॑ व॒तमन्वापः॑ सचन्त॥ ५॥

5. *Yathā pūrvebhyaḥ śatasā amṛdhraḥ sahasrasāḥ paryayā vājamindo. Evā pavasva suvitāya navyase tava vratamanvāpaḥ sacante.*

O Soma, Spirit of peace, prosperity and bliss vibrating in the dynamics of existence, free from violence, unviolated and inviolable, as you ever blest the ancients of all time with hundredfold, thousandfold food, energy, safeguards and victories of progress, same way, we pray, bring us peace, progress and well being for the new generations. All our people and all our actions honour and obey the law and discipline enshrined in the voice divine.

Mandala 9/Sukta 83

Pavamana Soma Devata, Pavitra Angirasa Rshi

प॒वित्रं त॒ वित॑तं ब्रह्मणस्पत प॒भुर्गात्रा॑णि॒ पर्य॑षि वि॒श्वत॑: ।
अत॑प्ततनूर्न तदा॒मो अ॑श्नुत शृ॒तास॒ इद्व॑हन्त॒स्तत्समा॑शत ॥ १ ॥

1. *Pavitraṁ te vitataṁ brahmaṇaspate prabhurgātrāṇi paryeṣi viśvataḥ. Ataptatanūrna tadāmo aśnute śṛtāsa idvahantastat samāśata.*

Vast and expansive is your holy creation of existence and the voice divine, O Brhaspati, lord of expansive universe. You are the master and supreme controller who pervade and transcend its parts from the particle to the whole. The immature man who has not passed through the crucibles of discipline cannot reach to that presence, but the mature and seasoned ones who still maintain the ordeal of fire and abide by the presence attain to it and the divine joy.

तपा॑ष्प॒वित्रं॑ वित॑तं दि॒वस्प॒द शोच॑न्ता अस्य॒ तन्त॑वो॒ व्य॑स्थिरन । अव॑न्त्यस्य पवी॒तार॑मा॒शवो॑ दि॒वस्पृ॒ष्ठमधि॑ तिष्ठन्ति॒ चेत॑सा ॥ २ ॥

2. *Tapospavitraṁ vitataṁ divaspade śocanto asya tantavo vyasthiran. Avantyasya pavītāram-āśavo divaspṛṣṭham-adhi tiṣṭhanti cetasā.*

The holy light of the cosmic sun extends and lights the regions of heaven where the rays shine and blaze, radiate all round and abide in constancy. Those instant radiations in heavenly state protect the devotee of holy commitment. Indeed the devotees abide there on top of the state of heavenly light with their mind stabilised in peace and joy.

**अरूरुचदुषसः पृश्निरग्निय उ ा बिभर्ति भुवनानि वाजयुः ।
मायाविनो ममिरे अस्य मायया नृचक्षसः पितरा गर्भमा दधुः ॥ ३ ॥**

3. *Arūrucaduṣasaḥ pṛśniragriya ukṣā bibharti bhuvanāni vājayuḥ. Māyāvino mamire asya māyayā nṛcakṣasaḥ pitaro garbhamā dadhuḥ.*

Lighting up the dawns, stars and planets in space, the sun, prime and abundant source of light, warmth of life and waters of sustenance, giver of food and energy sustains the regions of the world. By the light, power and causal effects of it on other objects in existence such as planets and satellites, scholars of science do their astronomical calculations, and parental, kind and studious scholars studying humanity and divinity realise the nature and character of Soma, the original seed of life and source of energy for the world of existence.

**गन्धव इत्था पदमस्य रक्षति पाति देवानां जनिमान्यद्भुतः ।
गृभ्णाति रिपुं निधया निधापतिः सुकृत्तमा मधुना भ रामाशत ॥ ४ ॥**

4. *Gandharva itthā padamasya rakṣati pāti devānāṁ janimānyadbhutaḥ. Gṛbhṇāti ripuṁ nidhayā nidhāpatiḥ sukṛttamā madhuno bhakṣamāśata.*

The true, eternal and marvellous sustainer of the universe wields and sustains its state of existence and sustains and promotes the evolution of divine refulgent stars and planets as well as the birth cycles of brilliant and generous people. Omnipotent power, it seizes the adverse forces and subdues them into systemic

conformity. Devotees and yogis of holy action make it an object of experience in meditation and enjoy the honey sweets of its presence as spiritual food for elevation to the divinity.

हविर्हविष्मा महि सद्म दव्यं नभा वसानः परि यास्यध्वरम।
राजा पवित्ररथा वाजमारुहः सहस्रभृष्टिर्जयसि श्रवा बृहत ॥ ५ ॥

5. *Havirhaviṣmo mahi sadma daivyaṁ nabho vasānaḥ pari yāsyadhvaram. Rājā pavitraratho vājamāruhaḥ sahasrabhṛṣṭir-jayasi śravo bṛhat.*

Soma, lord of light and bliss, you are the prime yajamana of universal yajna. Holding the holy materials, wearing divine space as refulgent cloak, you move to the great hall of creative yajna free from negativity and violence. Supreme ruler, riding the divine chariot, rising to omnipotence, wielding a thousand arms, you are the supreme victor of infinite glory.

Mandala 9/Sukta 84

Pavamana Soma Devata, Prajapati Vachya Rshi

पवस्व देवमादना विचर्षणिरप्सा इन्दाय वरुणाय वायवे।
कृधी नो अद्य वरिवः स्वस्तिमदुरुक्षिता गृणीहि दव्यं जनम ॥ १ ॥

1. *Pavasva devamādano vicarṣaṇirapsā indrāya varuṇāya vāyave. Kṛdhī no adya varivaḥ svasti-mad-urukṣitau gṛṇīhi daivyaṁ janam.*

O lord inspirer of divines with joy, all watcher of the universal flow of karmic evolution, flow on with gifts of purity for Indra, ruling powers, Varuna, powers

of judgement and knowledge, and Vayu, vibrant leaders and pioneers. Bless us now with wealth and excellence for well being, and in this great house of the world, pray, accept this noble humanity and raise it to be worthy of divine praise and grace.

आ यस्तस्था भुवनान्यमर्त्या विश्वानि सामः परि तान्यर्षति।
कृण्वन्त्संचृतं विचृतमभिष्टय इन्दुः सिषक्त्युषसं न सूर्यः॥ २॥

2. *Ā yastasthau bhuvanānyamartyo viśvāni somaḥ pari tānyarṣati. Kṛṇvant-saṁcṛtaṁ vicṛtam-abhiṣṭaya induḥ siṣaktyuṣasaṁ na sūryaḥ.*

Flow, purify and consecrate all, O Soma, immortal and eternal light, life and joy of existence, who pervade constant in all regions of the universe and vibrate therein, over, above and beyond, who, making one single unity into infinite variety (specifics in generalities, tensions in balance, centrifugals in centripetal motion, all differences and contrarieties moving in complementarity within the dynamics of a single, central, unmoved mind, all re-attaining to the same unity) for the common good and self-fulfilment of all, abide, the One in union with all like the sun with the dawns, illuminating all.

आ या गाभिः सृज्यत आषधीष्वा द्रवानां सुम्न इषय ुपावसुः। आ विद्युता पवत धारया सुत इन्दुं सामा मादयन्दव्यं जनम॥ ३॥

3. *Ā yo gobhiḥ sṛjyata oṣadhīṣvā devānāṁ sumna iṣayannupāvasuḥ. Ā vidyutā pavate dhārayā suta indraṁ somo mādayan daivyaṁ janam.*

Soma who, abiding by all, wishing to create the beauty of variety for the good and self-fulfilment of all divine creations, creates the sap of life in herbs and trees with solar radiations, flows on with streams of energy, and when the presence is distilled and realised in the consciousness, Soma consecrates the soul of the karma-yogi and vibrates to the delight of divine humanity.

एष स्य सामः पवत सहस्रजिद्धिन्वाना वाचमिषिरा-मुषबुधम। इन्दुः समुदमुदियति वायुभिरन्दस्य हादि कलशषु सीदति॥ ४॥

4. *Eṣa sya somaḥ pavate sahasrajidd-hinvāno vācam-iṣirām-uṣarbudham. Induḥ samudramu-diyarti vāyubhirendrasya hārdi kalaśeṣu sīdati.*

Thus this Soma flows, constant, victor of a thousand victories, energising and accelerating the sound of Aum, the Big Bang of creative manifestation in continuous motion that wakes and awakens at the dawn. Light, life and joy of existence, it rises to the oceans of space with the waves of cosmic energy and, being the joy of the soul's heart core, it abides in all forms of life in existence (some know and care, others don't, but it is there everywhere, all time).

अभि त्यं गावः पयसा पयावृधं सामं श्रीणन्ति मतिभिः स्वविदम। धनंजयः पवत कृत्व्या रसा विपः कविः काव्यना स्वचनाः॥ ५॥

5. *Abhi tyaṁ gāvaḥ payasā payovṛdhaṁ somaṁ śrīṇanti matibhiḥ svarvidam. Dhanañjayaḥ pavate kṛtvyo raso vipraḥ kaviḥ kāvyenā svar-canāḥ.*

That divine Spirit of life and inspiration, joyous and omniscient, abounding in the life-giving energy of the universe, all senses and mind with higher intelligence and elevated thoughts join, perceive and present to the enlightened soul with the thrill of its radiance. Master giver of all wealth and excellence of life, the Spirit flows, vibrates and beatifies, all doer, all joy, all intelligent, all creative, and sublime as splendour of heaven by the beauty of poetic creation.

Mandala 9/Sukta 85

Pavamana Soma Devata, Vena Bhargava Rshi

इन्दा॑य साम॒ सुषु॑तः॒ परि॑ स्रवात्रा॒मीवा॑ भवतु र॒क्षसा॒ सह॑। मा त॒ रस॑स्य मत्सत द्व॒याविना॒ दवि॑णस्वन्त इ॒ह स॒न्त्विन्दवः॑ ॥ १ ॥

1. *Indrāya soma suṣutaḥ pari sravā'pāmīvā bhavatu rakṣasā saha. Mā te rasasya matsata dvayāvino draviṇasvanta iha santvindavaḥ.*

O Soma, divine joy of life, distilled and realised in meditation, flow for the delight of the soul. Let adversities and ailments be far off, give us freedom from negativities, contradictions, adversities and violence. Double dealers would not have the joy of that experience and freedom. May all streams of Soma be abundant in wealth, honour and excellence.

अ॒स्मान्त्स॒मय पवमान चादय॒ द गा॑ दु॒वाना॒मसि॒ हि पि॒या मदः॑। ज॒हि शत्रूँ॒र॒भ्या भ॑न्दनाय॒तः पिब॑न्द्र साम॒मव॑ ना॒ मृधा॑ जहि॥ २ ॥

2. *Asmānt-samarye pavamāna codaya dakṣo devānāmasi hi priyo madaḥ. Jahi śatrūňrabhyā bhandanāyataḥ pibendra somamava no mṛdho jahi.*

O lord pure and purifying, dynamic power of life, inspire and strengthen us in the yajnic battle of life. You are the perfect power among the divines for the divines, dear inspiration, exhilaration and joy. Eliminate the contradictions. Accept the Soma homage of the celebrant, throw out the adversaries for our sake.

अदब्ध इन्दा पवस मदिन्तम आत्मन्दस्य भवसि धासि-रुत्तमः। अभि स्वरन्ति बहवा मनीषिणा राजानमस्य भुवनस्य निंसत॥ ३॥

3. *Ababdha indo pavase madintama ātmendrasya bhavasi dhāsiruttamaḥ. Abhi svaranti bahavo manīṣiṇo rājānamasya bhuvanasya niṁsate.*

Indu, Spirit of universal love, peace and power, inviolable, awful and imperishable, pure and purifying, most joyous you flow in the dynamics of existence, being the soul of energy and highest wielder of power and sustenance for life. All wise men of serious thought celebrate you in song as the refulgent ruler of this world and pay homage in reverence.

सहस्त्रणीथः शतधारा अद्भुत इन्दायन्दुः पवत काम्यं मधु। जयन क्षेत्रमभ्यर्षा जयन्नप उरुं नो गातुं कृणु साम मीढवः॥ ४॥

4. *Sahasraṇīthaḥ śatadhāro abdhuta indrāyenduḥ pavate kāmyaṁ madhu. Jayan kṣetramabhyarṣā jayannapa uruṁ no gātuṁ kṛṇu soma mīḍhvaḥ.*

Marvellous lord of a thousand powers and possibilities, Soma, spirit of cosmic beauty and joy, flows in a thousand streams of cosmic dynamics for the human soul and brings us the honey sweets of human choice. Flow on forward, O Soma, winning fields of life's battles for us, winning fields of karmic dynamics, broaden our paths of activity and possibility, O lord generous and omnipotent.

कनिक्रदत्कलशो गाभिरज्यसे व्यव्ययं समया वारमर्षसि।
मर्मृज्यमानो अत्यो न सानसिरिन्द्रस्य सोम जठरे समक्षरः॥ ५॥

5. *Kanikradat kalaśe gobhirajyase vyavyayaṁ samayā vāramarṣasi. Marmṛjyamāno atyo na sānasir-indrasya soma jaṭhare samakṣaraḥ.*

O Soma, you vibrate voluble in the heart core of the soul. Your presence is conducted through vibrations of perception by the senses and mind and, alongwith the vibrations, you reach the imperishable soul. Adored and exalted there, the blissful presence like waves of divine energy continues to radiate and shine in the heart core of the soul as shower of ananda, ecstasy of divine bliss.

स्वादुः पवस्व दिव्याय जन्मने स्वादुरिन्द्राय सुहवीतुनाम्ने।
स्वादुमित्राय वरुणाय वायवे बृहस्पतये मधुमाँ अदाभ्यः॥ ६॥

6. *Svāduḥ pavasva divyāya janmane svādurindrāya suhavītunāmne. Svādurmitrāya varuṇāya vā-yave bṛhaspataye madhumāँ̆ adābhyaḥ.*

O Soma, delicious ecstasy of divine presence,

continue to flow for the soul reborn into divine self-realisation, delicious for the karma yogi of high status who can invoke your presence at will. Flow to the ecstasy of the soul of universal love, for the soul of discriminative intelligence and awareness, for the vibrant potent soul, for the soul attained to the presence of Infinity. Flow delicious as honey, bring freedom from fear, admit no distraction, no obstruction at all.

अत्यं मृजन्ति कलशे दश क्षिपः प विप्राणां मतया वाचं इरत। पवमाना अभ्यर्षन्ति सुष्टुतिमन्दं विशन्ति मदिरास इन्दवः ॥ ७ ॥

7. *Atyaṁ mṛjanti kalaśe daśa kṣipaḥ pra viprāṇāṁ matayo vāca īraye. Pavamānā abhyarṣanti suṣṭutimendraṁ viśanti madirāsa indavaḥ.*

Ten faculties of the soul, senses, mind and pranas, receive, intensify and exalt the vibrations of divinity in the heart core of the soul. With these, the perceptions and vibrations, the understanding and awareness of realised souls spontaneously burst into song. The vibrations of divinity radiate and continue to radiate to the celebrant soul, and they enter, settle and integrate with the soul.

पवमाना अभ्यर्षा सुवीर्यमुर्वीं गव्यूतिं महि शर्म सप्रथः। माकिर्नो अस्य परिषूतिरीशतन्दा जयम त्वया धनं-धनम ॥ ८ ॥

8. *Pavamāno abhyarṣā suvīryamurvīṁ gavyūtiṁ mahi śarma saprathaḥ. Mākirno asya pariṣūtirīśatendo jayema tvayā dhanaṁdhanam.*

O Soma, pure, purifying and dynamic presence

of peace and inspiring power, bring us holy strength and generosity, wide paths of possibility and progress, great expansive home of peace and joy. Let no violence and oppression of this world rule over us. Let us by your grace win the wealth of ultimate value.

अधि द्यामस्थाद वृषभा विच णा रूरुचद्वि दिवा रोचना कविः। राजा पवित्रमत्येति रारुवद्विवः पीयूषं दुहत नृच सः॥ ९॥

9. *Adhi dyāmasthādvṛṣabho vicakṣaṇo'rūrucadvi divo rocanā kaviḥ. Rājā pavitramatyeti roruvad-divaḥ pīyūṣaṁ duhate nṛcakṣasaḥ.*

Self-refulgent light of heavens, omniscient, all watching Soma, omnipotent and omnificent, illuminates the heavens, pervades and rules over the space and the highest heaven. Shining, blazing, rising and resounding, it vibrates and goes to the heart core of the sacred soul and over, and enlightened souls of humanity distil the nectar of it there from the heavens.

दिवा नाक मधुजिह्वा असश्चता वना दुहन्त्युक्षणं गिरिष्ठाम। अप्सु द्रप्सं वावृधानं समुद आ सिन्धोरूर्मा मधुमन्तं पवित्र आ॥ १०॥

10. *Divo nāke madhujihvā asaścato venā duhantyukṣaṇaṁ giriṣṭhām. Apsu drapsaṁ vāvṛdhānaṁ samudra āsindhorūrmā madhumantaṁ pavitra ā.*

Dedicated celebrants of Soma, sweet of tongue, having risen above material attachments, distil the honey sweet nectar, ecstatic essence of fluent elixir exuberant in the clouds, resounding in the holy Word, abounding in the waves of the seas in the oceans of space. They

distil it and enshrine it in their sacred heart, established in the light of heaven.

नाकं सुपर्णमुपपप्तिवांसं गिरा वनानामकृपन्त पूर्वीः ।
शिशुं रिहन्ति मतयः पनिप्नतं हिरण्ययं शकुनं क्षामणि स्थाम ॥ ११ ॥

11. *Nāke suparṇam-upapaptivāṁsaṁ giro venā-nāmakṛpanta pūrvīḥ. Śiśuṁ rihanti matayaḥ panipna-taṁ hiraṇyayaṁ śakunaṁ kṣāmaṇi sthām.*

Universal voices of the dedicated celebrants of old reach and adore the Soma spirit radiant and resounding in the heaven of freedom and showering on earth. The thoughts and prayers of the wise too reach and celebrate with love the adorable subtle presence of Soma, eloquent, golden great, omnipotent, pervasive on earth and settled in universal peace.

ऊध्वा गन्धर्वा अधि नाके अस्थाद्विश्वा रूपा पतिच्याणा अस्य । भानुः शुकर्ण शाचिषा व्यद्यात्पारूरुचदादंसी मातरा शुचिः ॥ १२ ॥

12. *Ūrdhvo gandharvo adhi nāke asthād viśvā rūpā praticakṣāṇo asya. Bhānuḥ śukreṇa śociṣā vyadyaut prārūrucad rodasī mātarā śuciḥ.*

High over the regions of light, freedom and bliss abides the sustainer of earth and space in motion, illuminating and revealing all manifestive forms of existence. Thus the sun shines pure and radiant with the power of divine splendour illuminating both mother earth and mother heaven and the middle regions.

Mandala 9/Sukta 86

Pavamana Soma Devata, Rshis: Akrshtah Mashah (1-10), Sikata Nvavari (11-20), Prshnayah Ajah (21-30), Akrshtah Mashah and Sikata Nivavari and Prshnaya Ajah (31-40), Atri Bhaumah (41-45), Grtsamada Shaunaka (46-48)

प त॑ आ॒शवः॑ पवमान धी॒जवा॒ मदा॑ अषन्ति रघु॒जाइ॑व॒ त्मना॑। दि॒व्याः सु॑प॒णा मधु॑मन्त॒ इन्द॑वा म॒दिन्त॑मासः॒ परि॒ काश॑मासत ॥ १ ॥

1. *Pra ta āśavaḥ pavamāna dhījavo madā arṣanti raghujā iva tmanā. Divyāḥ suparṇā madhum-anta indavo madintamāsaḥ pari kośamāsate.*

O pure and purifying Soma, peace and power of divinity, the ecstatic vibrations of your bliss, instantly radiant and inspiring for the mind, flow spontaneously like rays of light at the speed of thought. The divine, flying, honey sweet effusions of bliss, most exhilarating, overwhelm the mind and settle in the heart core of the soul.

प त॒ मदा॑सा मदि॒रास॑ आ॒शवा॒ सृ ॑त॒ रथ्या॑सा॒ यथा॒ पृथ॑क। धे॒नुन व॒त्सं पय॑सा॒भि व॒जिण॒मिन्द्र॒मिन्द॑वा॒ मधु॑मन्त ऊ॒मय॑ः ॥ २ ॥

2. *Pra te madāso madirāsa āśavo 'sṛkṣata rathyāso yathā pṛthak. Dhenurna vatsaṁ payasābhi vajriṇam-indramindavo madhumanta ūrmayaḥ.*

O Soma, spirit of peace, power and pleasure of divinity, the vibrations of your joy, ecstatic and instant, rise and flow, beautiful and pleasing, separate but in

successive showers like drops in a ceaseless chain and, as the mother cow's milk flows for the calf, the delicious and shining waves of honey sweets flow for the soul wielding the spiritual power of thunder.

अत्या॒ न हि॑या॒ना अ॒भि वाज॑मर्ष स्व॒र्वित्काशं॑ दि॒वा अदि॑मातरम। वृषा॑ प॒वित्र॒ अधि॒ सानो॑ अ॒व्यय॒ सोम॑: पुना॒न इ॑न्दि॒याय॒ धाय॑से ॥ ३ ॥

3. *Atyo na hiyāno abhi vājamarṣa svarvit kośaṁ divo adrimātaram. Vṛṣā pavitre adhi sāno avyaye somaḥ punāna indriyāya dhāyase.*

Inspired and energised like a shot fired for the target of battle, O soma spirit of omniscience, flow to the victorious soul of the celebrant like liquid energy showering from the sun to the cloud in formation in the sky. O generous vibrant presence, pure and purifying on top of the sanctified and imperishable soul, flow on for the sustenance of its honour and excellence.

प त॒ आश्वि॑नीः पवमान धी॒जुवो॑ दि॒व्या अ॑सृग॒न्पय॑सा॒ धरी॑मणि। पान्तऋ॑षय॒: स्थावि॑रीरसृ ग्रत॒ य त्वा॑ मृ॒जन्त्यृ॑षि-षाण व॒धस॑: ॥ ४ ॥

4. *Pra ta āśvinīḥ pavamāna dhījuvo divyā asṛgran payasa dharīmaṇi. Prāntar-ṛṣayaḥ sthāvirīr-asṛkṣata ye tvā mṛjantyṛṣiṣāṇa vedhasaḥ.*

O pure and purifying Soma, your divine showers of joy streaming fast at the speed of thought flow on with the milk of grace into the heart cave of the soul, they are the showers of fulfilment in the heart core of the soul within, which the wise sages, realised souls of knowledge, create and exalt in the heart.

विश्वा धामानि विश्वच ा ऋभ्वसः प्रभास्त सतः परि यन्ति कतवः। व्या नशिः पवस साम धमभिः पतिविश्वस्य भुवनस्य राजसि॥ ५॥

5. *Viśvā dhāmāni viśvacakṣa ṛbhvasaḥ prabhoste sataḥ pariyanti ketavaḥ. Vyānaśiḥ pavase soma dharmabhiḥ patirviśvasya bhuvanasya rājasi.*

O Soma, all seeing lord of existence, the mighty radiations of your power reach and prevail over all regions of the world. All pervasive, you flow and vibrate with the virtues of your own nature, power and function and, O sovereign sustainer of the entire universe, you shine and rule supreme.

उभयतः पवमानस्य रश्मया ध्रुवस्य सतः परि यन्ति कतवः। यदी पवित्र अधि मृज्यत हरिः सत्ता नि यानो कलशषु सीदति॥ ६॥

6. *Ubhayataḥ pavamānasya raśmayo dhruvasya sataḥ pari yanti ketavaḥ. Yadī pavitre adhi mṛjyate hariḥ sattā ni yonā kalaśeṣu sīdati.*

The rays of the light of Soma, lord existent, immovable, pure and purifying, pervading over both earth and the skies, radiate all round. When it is felt and adored, exalted in the pure heart, then the sanctifier presence settles and abides in the sacred hearts of the celebrants, the real seat of its own love and choice.

यज्ञस्य कतुः पवत स्वध्वरः सामा दवानामुप याति निष्कृतम। सहस्रधारः परि काशमषति वृषा पवित्रमत्यति रारुवत॥ ७॥

7. *Yajñasya ketuḥ pavate svadhvaraḥ somo devā-nāmupa yāti niṣkṛtam. Sahasradhāraḥ pari kośamarṣati vṛṣā pavitram-atyeti roruvat.*

Soma is the mark and summit of yajna, ultimate master and prime yajamana of cosmic yajna free from hate and violence and, in love, it radiates to the pure and sanctified heart of the holy celebrants. It moves and manifests in the heart core of the soul in a thousand streams of shower and, generous and potent, it transcends all existential purity and power as absolute bliss.

राजा समुद्रं नद्या३ वि गाहत पामूर्मिं सचत सिन्धुषु श्रितः। अध्यस्थात्सानु पवमाना अव्ययं नाभा पृथिव्या धरुणा महा दिवः ॥ ८ ॥

8. *Rājā samudraṁ nadyo vi gāhate 'pāmūrmiṁ sacate sindhuṣu śritaḥ. Adhyasthāt sānu pava-māno avyayaṁ nābhā pṛthivyā dharuṇo maho divaḥ.*

Shining and ruling it plunges and rolls in the oceans of space and plays with the currents of winds. It joins the waves of floods of water and waxes with the seas. Pure, purifying and flowing, it rises on top of imperishable existence. It is the centre-hold of the universe and mighty foundation of the heavens of light.

दिवा न सानु स्तनयन्नचिकदद्द्यौश्च यस्य पृथिवी च धर्मभिः। इन्दस्य सख्यं पवत विविदत्सामः पुनानः कलशेषु सीदति ॥ ९ ॥

9. *Divo na sānu stanayann-acikradad dyauśca yasya pṛthivī ca dharmabhiḥ. Indrasya sakhyaṁ pavate vivevidat somaḥ punānaḥ kalaśeṣu sīdati.*

Roaring as thunder on top of the regions of light, holding heaven and earth by its universal laws of nature, thus having the company of Indra, its own essential nature power, Soma flows pure and purifying and pervades in all forms of existence.

ज्यातियज्ञस्य पवत मधु पियं पिता दवानां जनिता विभूवसुः । दधाति रत्नं स्वधयारपीच्यं मदिन्तमा मत्सर इन्दिया रसः ॥ १० ॥

10. *Jyotiryajñasya pavate madhu priyaṁ pitā devānāṁ janītā vibhūvasuḥ. Dadhāti ratnaṁ svadhayorapīcyaṁ madintamo matsara indriyo rasaḥ.*

Light of human and cosmic yajna, Soma vibrates pure, purifying and omnipresent, dearest most delicious honeyed spirit of life, creator and sustainer of divinities and master of infinite wealth and power. It holds and commands the jewel wealth of its own power and potential hidden in earth and heaven and vibrates in the mysteries of nature and humanity — divinity most joyous, ecstatic, glorious, pure bliss that it is.

अभिकन्दन्कलशं वाज्यर्षति पतिर्दिवः शतधारो विचक्षणः । हरिर्मित्रस्य सदनेषु सीदति ममृजाना विभिः सिन्धुभिर्वृषा ॥ ११ ॥

11. *Abhikrandan kalaśaṁ vājyarṣati patirdivaḥ śatadhāro vicakṣaṇaḥ. Harirmitrasya sadaneṣu sīdati marmṛjāno'vibhiḥ sindhubhirvṛṣā.*

Roaring, the omnipotent pervades in the universe and flows with a thousand streams, all watching sustainer of the light of existence. Beatific, glorious, dispeller of darkness and sufferance, it abides in the

homes of love and friendship, cleansing, purifying and consecrating with its protective favours and showers of grace, infinitely potent and generous since it is.

अग्र सिन्धूनां पवमाना अषत्यग्गं वाचा अंगिया गाषु गच्छति। अग्र वाजस्य भजत महाधनं स्वायुधः सातृभिः पूयत्र वृषा॥ १२॥

12. *Agre sindhūnāṁ pavamāno arṣatyagre vāco agriyo goṣu gacchati . Agre vājasya bhajate mahādhanaṁ svāyudhaḥ sotṛbhiḥ pūyate vṛṣā.*

Soma, prime spirit of the world in existence, pure and purifying, moves as the first cause of flowing waters, first cause of the flow of thought and speech, and it moves as the prime cause of the motions of stars and planets. First, before the start of evolution, it takes on the great warlike dynamics of the creative evolutionary flow of existence. The same omnipotent generous power, mighty of arms, is adorned and exalted in yajna by celebrants on the vedi designed by the lord and structured by his Shakti, Prakrti.

अयं मतवाञ्छकुना यथा हिता व्यं ससार् पवमान ऊमिणा। तव् कत्वा रादसी अन्तरा कव् शुचिंधिया पवत् सामं इन्द त॥ १३॥

13. *Ayaṁ matavāñchakuno yathā hito ’vye sasāra pavamāna ūrmiṇā . Tava kratvā rodasī antarā kave śucirdhiyā pavate soma indra te.*

This omniscient Soma, spirit of light and divine joy, like a bird of good omen just in front, flows pure and purifying for you with waves of joy in this protected world. O poetic soul of humanity, Indra, it vibrates over

earth and the firmament for you and feels happy and exalted by your thought and action in service and adoration of divinity.

द्रापिं वसानो यजता दिविस्पृशमन्तरिक्षाप्रा भुवनेष्वपितः। स्वर्जज्ञानो नभसाभ्यक्रमीत्प्रत्नमस्य पितरमा विवासति ॥ १४ ॥

14. *Drāpiṁ vasāno yajato divispṛśamantarikṣaprā bhuvaneṣvarpitaḥ. Svarjajñāno nabhasābhyakramīt pratnamasya pitaramā vivāsati.*

The spirit of divine joy wearing the aura of divinity, touching the heights of heaven, adorable in yajna, vibrating in the skies and pervading all regions of the world, creating the bliss of paradise, rises and floats with the clouds where it shines and glorifies its eternal generator, self-refulgent Soma.

सा अस्य विश महि शर्म यच्छति या अस्य धाम पथमं व्यानशे। पदं यदस्य परम व्यामन्यता विश्वा अभि सं याति संयतः ॥ १५ ॥

15. *So asya viśe mahi śarma yacchati yo asya dhāma prathamaṁ vyānaśe. Padaṁ yadasya parame vyoman yato viśvā abhi saṁ yāti saṁ-yataḥ.*

Whoever the self-controlled and dedicated seeker that surrenders and attains to the original and essential presence and abode of Soma, the abode that is in the highest heavens above the worldly turmoil or in the deepest core of the self, the lord grants him great peace and joy on this attainment, and the celebrant faces all situations of life with equanimity of mind.

पा अ॑यासी॒दिन्दु॒रिन्द्र॑स्य निष्कृ॒तं सखा॒ सख्यु॒न प मि॑नाति सं॒गिर॑म। मय॑इव युव॒तिभि॒ः समर्षति॒ सामः॑ क॒लश॑ श॒तया॑म्ना प॒था ॥ १६ ॥

16. *Pro ayāsīd-indur-indrasya niṣkṛtaṁ sakhā sakhyurna pra mināti saṁgiram. Marya iva yuvatibhiḥ samarṣati somaḥ kalaśe śatayāmnā pathā.*

Indu, Soma, light of life and divine ecstasy, goes forward to the sacred heart of the devotee and, like a friend of friends, destroys contradictions, confirms complementarities and advances human growth. Thus, just as youthful mortals go with their lady love, join and protect them, and live a full life with vows kept within the bounds of discretion and the law, so does Soma in the sacred heart inspire the loved soul as a friend in covenant by a hundred paths of human possibilities of growth and advancement within the bounds of Dharma. The Lord does not break the promise ever.

प वा॒ धिया॑ मन्द॒युवा॑ विप॒न्युव॑ः पन॒स्युव॑ः सं॒वस॑नष्वकमुः। सामं॑ मनी॒षा अ॒भ्य॑नूषत॒ स्तुभा॒ भि ध॒नव॒ः पय॑समशिश्रयुः ॥ १७ ॥

17. *Pra vo dhiyo mandrayuvo vipanyuvaḥ panasyuvaḥ saṁvasaneṣvakramuḥ. Somaṁ manīśā abhyanūṣata stubho 'bhi dhenavaḥ payasemaśiśrayuḥ.*

O joyous devotees, celebrants and seekers of divinity, let all your thoughts, actions and prayers converge and concentrate on the omnipresence of Soma,

on the universal vedi of Soma yajna. With mental reflections and spiritual meditation, your self wrapped in the beauty and bliss of Soma, adore the divinity. Let all your voices of adoration and songs of prayer be for the master with love and total surrender as cows with milk serve their master.

आ नः साम संयतं पिप्युषीमिषमिन्दो पवस्व पवमाना अस्रिधम। या ना दाहत त्रिरह्न असश्चुषी क्षुमद्वाजवन्मधु-मत्सुवीयम॥ १८॥

18. *Ā naḥ soma saṁyataṁ pipyuṣīm-iṣam-indo pavasva pavamāno asridham. Yā no dohate trirahann-asaścuṣī kṣumad-vājavan-madhumat suvīryam.*

O Soma, lord of light, Indu, spirit of beauty and bliss, pure and purifying divinity, bless us with controlled and well directed ever increasing food and energy, knowledge and culture of imperishable character and value which may for all time past, present and future without error, violence, violation or obstruction bring us and continue to bring for us honour, dignity and heroic courage and forbearance full of energy, excellence and sweetness.

वृषा मतीनां पवत विचक्षणः सोमो अह्नः पतरीतोषसो दिवः। कक्षा सिन्धूनां कलशाँ अवीवशदिन्दुरस्य हार्द्या-विशन्मनी-षिभिः॥ १९॥

19. *Vṛṣā matīnāṁ pavate vicakṣaṇaḥ somo ahnaḥ pratarītoṣaso divaḥ. Krāṇā sindhūnāṁ kalaśāṅ avīvaśad-indrasya hārdyāviśan manīṣibhiḥ.*

Generous inspirer of the intelligent and

meditative souls, Soma pervades, flows and purifies. Omniscient and all watching, it is the illuminator of the day, the dawn and the sun. Maker of floods, rivers, oceans and the seas, it vibrates in all forms of existence. It loves the sacred heart and with love it enters and blesses the heart core of the pious and powerful soul of humanity. Such is Soma celebrated by the sages and wise scholars.

मनीषिभिः पवत पूव्यः कविनृभिर्यतः परि काशाँ अचिक्रदत। त्रितस्य नाम जनयन्मधु क्षरदिन्दस्य वायोः सख्याय कर्तवे॥ २०॥

20. *Manīṣibhiḥ pavate pūrvyaḥ kavir-nṛbhir-yataḥ pari kośāň acikradat. Tritasya nāma janayan madhu kṣaradindrasya vāyoḥ sakhyāya kartave.*

Eternal, all-watchful, poetic creator celebrated by sages and meditated by pious people pervades, energises and holds to the centre all forms of existence from the cell and particle upto the expansive universe, creating from Prakrti and its three modes of sattva, rajas and tamas all forms and names of things, letting streams of honey sweets flow, and releasing the joint, cooperative and friendly activity of Indra and Vayu, energy and its flow at the cosmic level, and the soul and mind at the human level.

अयं पुनान उषसा वि राचयदयं सिन्धुभ्या अभवदु लाककृत। अयं त्रिः सप्त दुदुह्वान आशिरं सोमो हृद पवत चारु मत्सरः॥ २१॥

21. *Ayaṁ punāna uṣaso vi rocayad-ayaṁ sindhubhyo abhavadu lokakṛt. Ayaṁ triḥ sapta duduhāna āśiraṁ somo hṛde pavate cāru matsaraḥ.*

This Soma, illuminating the dawns, became the maker of the worlds from the oceanic flood of particles of Prakrti, the one material cause of the universe. Creating the milk of nourishment and sustenance of life from thrice seven orders of Prakrti, Mother Nature, its own shakti, that is, three modes of sattva, rajas and tamas (mind, motion and matter), two generalities of Mahat and Ahankara (tangible nature from the intangible, and identity from the tangible) and five specificities of basic elements (Akasha, Vayu, Agni, Apah and Prthivi), it flows pure, purifying, beatific and ecstatic in the heart core of the soul.

पव॑स्व साम दि॒व्येषु॒ धाम॑सु सृजा॒न इ॑न्दा क॒लशं॑ प॒वित्र॒ आ। सीद॒न्निन्द्र॑स्य जु॒ठर॒ कनि॑क्रद॒ दृभि॑यतः सू॒यमा॑रोहया दि॒वि॥ २२॥

22. *Pavasva soma divyeṣu dhāmasu sṛjāna indo kalaśe pavitra ā. Sīdann-indrasya jaṭhare kanikradan-nṛbhir-yataḥ sūryam-ārohayo divi.*

Flow on, O Soma, spirit of life in the divine worlds of existence, creating and ecstatic. Vibrate, O light and lustre of life, in the heart core of the sacred soul. Abiding in the heart core of the soul, vibrant loud and bold, energising and illuminating, meditated and realised by devout people, rise to the sun in the highest regions of the universe where you illuminate the sun, the dawns and the days.

अदि॑भिः सु॒तः प॑वस प॒वित्र॒ आँ इन्द॒विन्द॑स्य जु॒ठर॑ष्वा-वि॒शन। त्वं नृ॒चक्षा॑ अभवा॒ विच॑क्षण॒ सामं॑ गा॒त्रमङ्गि॑-राभ्या -वृणा॒नरप॑॥ २३॥

23. *Adribhiḥ sutaḥ pavase pavitra āॅ indavindrasya jaṭhareṣvāviśan. Tvaṁ nṛcakṣā abhavo vicakṣaṇa soma gotram-aṅgirobhyo'vṛṇorapa.*

O Soma, spirit of life realised by veteran saints, you flow and vibrate in the sacred heart. Indu, O spirit of light divine, abiding in the heart core of the soul, be the all watching illuminator and unfailing guardian of humanity. O Soma, spirit of protective life and light of the world, open the secret treasures of knowledge and vision for the lovers of life and the piety of yajna.

त्वां सोम पवमानं स्वाध्या नु विपासा अमद ावस्यवः। त्वां सुपण आभरद्दिवस्परीन्दा विश्वाभिमतिभिः परिष्कृतम ॥ २४ ॥

24. *Tvāṁ soma pavamānaṁ svādhyo'nu viprāso amadann-avasyavaḥ. Tvāṁ suparṇa ābharad divasparīndo viśvābhir-matibhiḥ pariṣkṛtam.*

O Soma, pure and purifying dynamic spirit of the world of existence, men of noble thought, will and action, veteran saints, seekers of divine favour and protection adore and exalt you. Indu, O spirit of life and light higher than highest regions of light, exalted and glorified in purity by all sages of the world of wisdom, the imaginative seeker of divinity attains to you by his flights of meditation.

अव्यं पुनानं परि वारं ऊमिणा हरिं नवन्त अभि सप्त धनवः। अपामुपस्थ अध्यायवः कविमृतस्य यानो महिषा अहषत ॥ २५ ॥

25. *Avye punānaṁ pari vāra ūrmiṇā hariṁ navante abhi sapta dhenavaḥ. Apāmupasthe adhyā-yavaḥ kavim-ṛtasya yonā mahiṣā aheṣata.*

Seven faculties of the soul, i.e., five senses, mind and intellect, and seven metres of the Vedic voice exult in the presence of Hari, divine dispeller of darkness and want, pure, purifying and streaming forth in waves in the heart of the chosen and protected soul of the devotee. Holy men and veteran sages and scholars delight and adore the omniscient all watching Soma at the closest in their actions at the yajnic level of universal truth and observance of divine law.

इन्दुः पुनाना अति गाहत मृधा विश्वानि कृण्वन्त्सुपथानि यज्यव। गाः कृण्वाना निणिजं हयतः कविरत्या न कीळन्परि वारमषति॥ २६॥

26. *Induḥ punāno ati gāhate mṛdho viśvāni kṛṇ-vant-supathāni yajyave. Gāḥ kṛṇvāno nirṇijaṁ haryataḥ kaviratyo na kṛīḷan pari vāramaṛsati.*

Indu, soma spirit of life and light of the world, pure and purifying, overcomes all adversaries, clearing all paths of life, making them simple for the man of self-sacrifice for social and creative purposes. Revealing its own real form in its original purity, the refulgent and omniscient lord goes forward to the chosen soul, bright as a flash of light.

असश्चतः शतधारा अभिश्रिया हरिं नवन्त व ता उदन्युवः। ि पा मृजन्ति परि गाभिरावृतं तृतीय पृष्ठ अधि राचन दिवः॥ २७॥

17. *Asaścataḥ śatadhārā abhiśriyo hariṁ navante'-va tā udanyuvaḥ. Kṣipo mṛjanti pari gobhirāvṛ-taṁ tṛtīye pṛṣṭhe adhi rocane divaḥ.*

Those ceaseless, overflowing, bright and

extensive showers of adoration in love and homage flowing in a hundred streams reach beatific Soma, light of life. Holy vibrations of mind in faith exalt the lord wrapped in sun-rays abiding in the third and highest region over the bright heaven and enshrine it in the soul.

तवमाः पजा दिव्यस्य रतसस्त्वं विश्वस्य भुवनस्य राजसि। अथदं विश्वं पवमान त वश त्वमिन्दा पथमा धामधा असि॥ २८॥

28. *Tavemāḥ prajā divyasya retasas-tvaṁ viśvasya bhuvanasya rājasi. Athedaṁ viśvaṁ pavamāna te vaṣe tvamindo prathamo dhāmadhā asi.*

These people, these birds and beasts, all these worlds of existence, are yours, born of your divine creative power, the original divine seed. You shine and rule over this entire world of existence. And O Spirit pure and purifying and omnipresent, this entire universe is under your control. Indu, O light of life and life of the world, you are the only, first, original and eternal cause, foundation and sustainer of the world order.

त्वं समुदा असि विश्ववित्कव तवमाः पञ्च पदिशा विधर्मणि। त्वं द्यां च पृथिवीं चाति जभिष तव ज्यातींषि पवमान सूयः॥ २९॥

29. *Tvaṁ samudro asi viśvavit kave tavemāḥ pañca pradiṣo vidharmaṇi. Tvaṁ dyāṁ ca pṛthivīṁ cāti jabhriṣe tava jyotīṁṣi pavamāna sūryaḥ.*

You are the original infinite womb of life in existence and the ultimate haven, absolute master of the entire universe, O poet creator. Within you and in your order of Dharma are contained and sustained all

the five dimensions of existence, material, psychic, spiritual, temporal and spatial. You hold and sustain the heaven and earth, absolutely, and, O lord immaculate, purifying and vibrant, the stars are but reflections of your self-refulgence.

त्वं प॒वित्र॒ रज॑सा॒ विध॑र्मणि द॒वभ्य॑: साम पवमान पूयस।
त्वामु॒शिज॑: पथ॒मा अ॑गृभ्णत॒ तुभ्य॒मा विश्वा॒ भुव॑नानि यमिर॥ ३०॥

30. *Tvaṁ pavitre rajaso vidharmaṇi devebhyaḥ soma pavamāna pūyase. Tvāmuśijaḥ prathamā agṛbhṇata tubhyemā viśvā bhuvanāni yemire.*

In this holy order of existence governed by the law of divinity, O Soma, light of life immaculate, your presence emanates from every particle of the divine elements of Prakrti, from all the divine regions of the universe in balanced motion, and the same presence is distilled in purity by the wise for noble humanity. The first vibrant lovers of divinity perceive and realise this presence at the dawn of creation. From you the entire worlds of existence emerge and unto you they all return.

प र॒भ ए॒त्यति॒ वार॑म॒व्ययं॑ वृषा॒ वन॒ष्वव॑ चकद॒द्धरि॑:। सं धी॒तया॑ वावशा॒ना अ॑नूषत॒ शिशुं॑ रिहन्ति म॒तय॒: पनि॑प्नतम॥ ३१॥

31. *Pra rebha etyati vāram-avyayaṁ vṛṣā vaneṣvava cakradadd-hariḥ. Saṁ dhītayo vāvaśānā anū-ṣata śiśuṁ rihanti matayaḥ panipnatam.*

The Absolute divine, Shabda Brahma, emerges roaring with a bang, AUM, goes forward creating and sounding over and across the imperishable world of his

desire, potent in creative showers, and transcends his own creation. The same all potent and overflowing presence, blissful, projecting all and withdrawing all, roars loud and bold in moments of time and acts of love, desire and worshipful creations. That do the wise sages, loving and worshipful, adore and exalt in prayer. The wise and vibrant all love and adore the admirable presence living and breathing in the entire world of existence.

स सूर्यस्य रश्मिभिः परि व्यत तन्तुं तन्वानस्त्रिवृतं यथा विद। नयन्नृतस्य प्रशिषा नवीयसीः पतिजनीनामुप याति निष्कृतम ॥ ३२ ॥

32. *Sa sūryasya raśmibhiḥ pari vyata tantuṁ tanvānastrivṛtaṁ yathā vide. Nayannṛtasya praśiṣo navīyasīḥ patirjanīnāmupa yāti niṣkṛtam.*

That Soma, creative Spirit of the universe, wrapped in the light of his own refulgence, radiating by the rays of the sun, weaving and expanding the three dimensional web of existence as he intends and plans, inducting the newest and latest designs of the laws of cosmic evolution as father generator of successive generations, radiates and moves to the creative vedi of cosmic yajna.

राजा सिन्धूनां पवत पतिर्दिव ऋतस्य याति पथिभिः कनिक्रदत। सहस्त्रधारः परि षिच्यत हरिः पुनाना वाचं जनयन्नुपावसुः ॥ ३३ ॥

33. *Rājā sindhūnāṁ pavate patirdiva ṛtasya yāti pathibhiḥ kanikradat. Sahasradhāraḥ pari ṣicyate hariḥ punāno vācaṁ janayannupāvasuḥ.*

Ruler and controller of the cosmic streams of evolution, lord of the light of heaven, moves and flows on loud and bold by the paths of cosmic law in a thousand streams and showers of new life. The creative spirit dispelling want and darkness, pure and purifying, goes on close by sustainers of life, creating new forms and names of existence, and is celebrated as divine creator, controller and director of the evolution of life.

पव॑मान॒ मह्यर्णा॒ वि धा॑वसि॒ सूरा॒ न चि॒त्रा अव्ययानि॒ पव्यया। गभ॑स्तिपूता॒ नृभि॒रद्रि॑भिः सु॒ता म॒ह वाजा॑य॒ धन्या॑य धन्वसि॥ ३४॥

34. *Pavamāna mahyarṇo vi dhāvasi sūro na citro avyayāni pavyayā. Gabhastipūto nṛbhiradri-bhiḥ suto mahe vājāya dhanyāya dhanvasi.*

O Soma, immaculate sanctifying spirit of cosmic evolution, boundless flood of creative energy, by your own potential you rush on like a mighty marvellous power to imperishable forms of existence. Exalted by rays of the sun, realised by veteran saints and sages, you rush on for great wealth and victory in the onward progress of the world.

इष॒मूर्जं॑ पवमाना॒भ्यर्षसि श्य॒ना न वंसु॑ क॒लशे॑षु सीदसि। इन्दा॑य॒ मद्वा॒ मद्या॒ मदः॑ सु॒ता दि॒वा वि॑ष्टम्भ उ॑प॒मा वि॑च॒-णः॥ ३५॥

35. *Iṣamūrjaṁ pavamānābharṣasi śyeno na vaṁsu kalaśeṣu sīdasi. Indrāya madvā madyo madaḥ suto divo viṣṭambha upamo vicakṣaṇaḥ.*

O Soma, spirit of the cosmos in evolutionary flux, you move food and energy in the process of

creative evolution, and like the speediest harbinger of joy you settle in the heart core of devoted celebrants. You are the self-existent joyous and inspiring source of ecstasy for the soul, pillar of the light of heaven, most excellent beyond comparison and all watching omniscient spirit.

स॒प्त स्वसा॑रा अ॒भि मा॒तर॒: शिशुं॒ नवं॑ जज्ञा॒नं जन्यं॑ विप॒श्चित॑म। अ॒पां ग॑न्ध॒र्वं दि॒व्यं नृ॒चक्ष॑सं॒ सामं॒ विश्व॑स्य॒ भुव॑नस्य रा॒जस॑॥ ३६॥

36. *Sapta svasāro abhi mātaraḥ śiśuṁ navaṁ jajñā-naṁ jenyaṁ vipaścitam. Apāṁ gandharvaṁ divyaṁ nṛcakṣasaṁ somaṁ viśvasya bhuva-nasya rājase.*

Seven sisterly perceptive, conceptive and discriminative organs of sense and mind jointly confirm the presence of Soma, all pervasive, ever new, informing, victorious, universally wise, sustainer of waters and earth, heavenly, and constant watchful guardian of humanity. They perceive you, Soma, as you pervade and illuminate all regions of the world.

इ॒शा॒न इ॒मा भुव॑नानि॒ वीर्य॑स युजा॒न इ॑न्दा॒ हरि॑तः॒ सुप॒र्ण्यः॑। तास्ते॑ क्षरन्तु॒ मधु॑मद घृ॒तं पय॒स्तव॑ व्र॒त सोम॑ तिष्ठन्तु कृ॒ष्टय॑: ॥ ३७॥

37. *Īśāna imā bhuvanāni vīyase yujāna indo haritaḥ suparṇyaḥ. Tāste kṣarantu madhumad-ghṛtaṁ payastava vrate soma tiṣṭhantu kṛṣṭayaḥ.*

O Soma, Indu, lord of light and beauty of peaceful life, you rule over all these regions of the world harnessing dynamic forces of nature's energy. May these

forces of yours produce and shower on us ghrta and milk of honeyed sweetness and may the people abide by your laws and discipline of life.

त्वं नृ॒चक्षा॑ असि॒ साम॑ वि॒श्वत॒: पव॑मान वृषभ॒ ता वि धा॑वसि। स न॑: पवस्व॒ वसु॑म॒द्धिर॑ण्यवद्व॒यं स्या॑म॒ भुव॑नेषु जी॒वस॑॥ ३८॥

38. *Tvaṁ nṛcakṣā asi soma viśvataḥ pavamāna vṛṣabha tā vi dhāvasi. Sa naḥ pavasva vasumaddhiraṇyavad-vayaṁ syāma bhuvaneṣu jīvase.*

O Soma, you are constant watchful guardian of humanity all round in all ways. O lord pure and purifying, vigorous and generous, you cleanse us with all those powers of yours. Pray purify and energise us so that we may be prosperous with peaceful settlement and golden graces of wealth, honour and excellence to live happy in the regions of the world.

गा॒वित्प॑वस्व॒ वसु॒विद्धि॑रण्य॒विद॑ता॒धा इ॑न्दो॒ भुव॑नेष्वपि॑त:। त्वं सु॒वीरा॑ असि॒ साम॑ विश्व॒वित्तं त्वा॒ विप्रा॒ उप॑ गि॒रम आ॑सत॥ ३९॥

39. *Govit pavasva vasuvid-dhiraṇyavid-retodhā indo bhuvaneṣvarpitaḥ. Tvaṁ suvīro asi soma viśvavit taṁ tvā viprā upa girema āsate.*

O Soma, Indu, lord of life, beauty and grace, flow, pure and purifying, vibrant omnipresent in all regions of the world. You master and control the wealth of lands and cows, light of knowledge and culture, jewels of peace and settlement, and the beauty of gold and grace. You are virile and command creative energy. You are mighty brave, ruler over the world. We, vibrant

devotees, adore you with songs of praise and prayer, and pray we may be close to you.

उन्मध्व ऊमिवननो अतिष्ठिपदपा वसानो महिषो वि गाहत।
राजा पवित्ररथो वाजमारुहत्सहस्रभृष्टिर्जयति श्रवो बृहत ॥ ४० ॥

40. *Unmadhva ūrmir-vananā atiṣṭhipad-apo va-sāno mahiṣo vi gāhate. Rājā pavitraratho vājam-āruhat sahasrabhṛṣṭir-jayati śravo bṛhat.*

Soma of honey sweets of divinity helps desires to be stabilised. The great ardent one wearing the cloak of dynamics of creativity sojourns over spaces. Refulgent ruler riding the purity chariot advances to victory in elemental evolution and, wielding a thousand arms of blazing light, wins high and imperishable renown and adoration.

स भन्दना उदियर्ति प्रजावतीर्विश्वायुर्विश्वाः सुभरा अहर्दिवि। ब्रह्म प्रजावद्रयिमश्वपस्त्यं पीत इन्दविन्द्रमस्मभ्यं याचतात ॥ ४१ ॥

41. *Sa bhandanā udiyarti prajāvatīr-viśvāyur-viśvāḥ subharā ahardivi. Brahma prajāvad-rayimaśva-pastyaṁ pīta indavindramasmabhyaṁ yācatāt.*

It raises sun rays and moves our thanks and adorations which bring up noble progeny, all health and long age and abundant fulfilment of universal value day and night. Indu, Spirit of light and joy of life, sung and celebrated, give us the knowledge of divinity, wealth of noble progeny, a home full of comfort and achievement, and power and excellence of the world.

सा अग्र अह्नां हरिंहयता मदः प चतसा चतयत अनु द्युभिः ।
द्वा जना यातय न्तरीयत नरा च शंसं दव्यं च धर्तरि ॥ ४२ ॥

42. *So agre ahnāṁ harir-haryato madaḥ pra cetasā cetayate anu dyubhiḥ. Dvā janā yātayannantarīyate narā ca śaṁsaṁ daivyaṁ ca dhartari.*

That Soma, dispeller of darkness in advance of the day, blissful and glorious Spirit, inspiring and exalting, illuminates with intelligence and enlightens with consciousness day by day. It moves within, rousing both men and women, high and low, general humanity and leading lights, and inspires all to acquire, intensify and maintain higher and higher intelligence and awareness both admirable and divine day by day.

अञ्जत व्यञ्जत समञ्जत कतुं रिहन्ति मधुनाभ्यञ्जत ।
सिन्धोरुच्छवास पतयन्तमु णं हिरण्यपावाः पशुमासु गृभ्णत ॥ ४३ ॥

43. *Añjate vyañjate samañjate kratuṁ rihanti madhunābhyañjate. Sindhorucchvāse patayantam-ukṣaṇaṁ hiraṇyapāvāḥ paśumāsu gṛbhṇate.*

They realise it in the vibrant soul, diversify the presence in various statements of definition and communication, and integrate the experience and the statements in the awareness of its absolute glory. They love and adore the soul of cosmic yajna and worship it with honey sweets of homage in acts of soma yajna. In these ways of awareness, thoughts, words and deeds, do lovers of the golden glory of soma realise and integrate with the all watching universal power and presence vaulting on top of their waves of consciousness

with incessant showers of bliss divine.

वि॒पश्चित॒ पव॑मानाय गायत म॒ही न धारात्यन्धो॑ अषति।
अह्नि॑न जू॒णामति॑ सपति॒ त्वच॒मत्या॒ न कीळ॑ ासर॒द वृषा॒ हरि॑ः ॥ ४४ ॥

44. *Vipaścite pavamānāya gāyata mahī na dhārā-tyandho arṣati. Ahirna jūrṇāmati sarpati tvaca-matyo na krīḷann-asarad-vṛṣā hariḥ.*

O people, sing in honour of Soma, omniscient spirit of life, pure and purifier that brings us food, energy, honour and excellence in torrential streams. Knowing that, man, free from want, suffering and small mindedness, goes forward with life happy, youthful, playful as a colt and generous as showers of rain, and at the end of life goes on again, having left this body as a snake casts off its old skin and goes free and youthful again.

अ॒ग॒गा राजाप्य॑स्तविष्यत वि॒माना॒ अह्नां॑ भुव॑न॒ष्वपि॑तः।
हरि॑घृ॒तस्नु॑ः सु॒दृशी॑का अण॒वा ज्या॒तीर॑थः पवत रा॒य आ॒क्य॑ः ॥ ४५ ॥

45. *Agrego rājāpyastaviṣyate vimāno ahnāṁ bhuvaneṣvarpitaḥ. Harirghṛtasnuḥ sudṛśīko arṇavo jyotīrathaḥ pavate rāya okyaḥ.*

Soma, foremost pioneer spirit, refulgent ruler, open to all, maker of days and nights, omnipresent in all regions of the universe, is adored and worshipped by all. Soft and sweet, gracious and illuminative as ghrta, destroyer of darkness and suffering, blissful of sight, deep as space, riding the chariot of light, universal haven of all, moves, initiates and consecrates us for the

achievement of honour, wealth and excellence.

असर्जि स्कम्भा दिव उद्यता मदः परि त्रिधातुभुवनान्यषति।
अंशुं रिहन्ति मतयः पनिप्नतं गिरा यदि निर्णिजमृग्मिणा ययुः ॥ ४६ ॥

46. *Asarji skambho diva udyato madaḥ pari tridhātur-bhuvanānyarṣati. Aṁśuṁ rihanti matayaḥ panipnataṁ girā yadi nirṇijam-ṛgmiṇo yayuḥ.*

Soma, lord supreme, that creates, moves and pervades all regions of the universe constituted of three modes of Prakrti, sattva, rajas and tamas, is the pillar of the highest heavens, up and wakeful, highest of reality and inspires humanity with divine ecstasy. The wise love and worship the self-manifestive, self-expressive, vibrant Soma with songs of praise while the celebrants adore the immaculate divinity with hymns of praise, the holy Rks, and realise it.

प त धारा अत्यण्वानि मष्यः पुनानस्य संयता यन्ति रंहयः।
यद्गाभिरिन्दो चम्वाः समज्यस आ सुवानः साम कलशेषु सीदसि ॥ ४७ ॥

47. *Pra te dhārā atyaṇvāni meṣyaḥ punānasya saṁyato yanti raṁhayaḥ. Yadgobhirindo camvoḥ samajyasa ā suvānaḥ soma kalaśeṣu sīdasi.*

Indu, Spirit of life and light of the world, Soma, pure and purifying, the streams of your creative power, extremely subtle, virile and generous, move united at the speed of thought when, between heaven and earth, you vibrate and radiate, one with the rays of the sun, and, inspiring, worshipped and consecrated within, you abide in the heart core of the realised souls.

पव॑स्व साम कतुवि॑ꣳ उ॒क्थ्या॒ व्या॒ वा॒र॒ परि॑ धाव॒ मधु॑ पि॒यम। ज॒हि विश्वा॑न॒ रस॑ इन्दा अ॒त्रिणा॑ बृ॒हद्व॑दम वि॒दथ॑ सु॒वीरा॑ः ॥ ४८ ॥

48. *Pavasva soma kratuvinna ukthyo'vyo vāre pari dhāva madhu priyam. Jahi viśvān rakṣasa indo atriṇo bṛhadvadema vidathe suvīrāḥ.*

O Soma, Spirit of life and peace, Indu, light of the world, all knowing master of yajnic action, radiate and flow for us, lord adorable and all protective. Distil the dearest honey sweets of life for the chosen soul and bless. Destroy all ogres and demons who devour human wealth. Blest with heroic courage and noble progeny, we celebrate and glorify you with abundant praise in the yajnic congregation.

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Pavamana Soma Devata, Ushana Kavya Rshi

प तु द॑व॒ परि॒ काश॑ं नि षी॑द॒ नृभि॑ः पुना॒ना अ॒भि वाज॑मष। अश्व॑ं न त्वा॑ वा॒जिनं॑ म॒जय॒न्ता॒ च्छा॑ ब॒ही र॑श॒नाभि॑न॒यन्ति ॥ १ ॥

1. *Pra tu drava pari kośaṁ ni ṣida nṛbhiḥ punāno abhi vājamarṣa. Aśvaṁ na tvā vājinaṁ marjayanto 'cchā barhī raśanābhir-nayanti.*

O Soma, radiate, flow into the sanctity of the heart and sink into the soul of the devotee. Adored by the yajakas on the vedi, let the showers of joy stream forth. The celebrants, exalting your power and presence, invoke and invite you like energy itself with adorations to the grass seats of the yajna.

स्वा॒युधः॑ प॑वत द॒व इन्दु॑रशस्ति॒हा वृ॒जन॑ं र ।माणः। पि॒ता द॒वाना॑ं जनि॒ता सु॒द ग॑ विष्ट॒म्भा दि॒वा ध॒रुण॑ः पृथि॒व्याः॥ २॥

2. *Svāyudhaḥ pavate deva indur-aśastihā vṛjanaṁ rakṣamāṇaḥ. Pitā devānāṁ janitā sudakṣo viṣṭambho divo dharuṇaḥ pṛthivyāḥ.*

Divine Indu, light of life, equipped with noble arms, destroyer of scandal and malignity, protector of yajna vedi against crookedness and intrigue, flows pure and purifying. It is the generator and sustainer of the divine powers of nature and humanity, perfect and expert original agent of action, pillar of heaven and foundation support of the earth.

ऋषि॒विप॑ः पुरए॒ता जना॑नामृ॒भुधी॑र॑ उ॒शना॒ काव्य॑न।
स चि॑द्विवद॒ निहि॑त॑ं यदा॑सामपी॒च्य॑ं॑ गुह्य॑ं नाम॒ गाना॑म॥ ३॥

3. *Ṛṣirvipraḥ pura-etā janānām-ṛbhurdhīra uśanā kāvyena. Sa cidviveda nihitaṁ yadāsām-apīcyaṁ guhyaṁ nāma gonām.*

Divine seer, vibrant and sagely power, potent maker, stable of will and action, Soma is brilliant with innate vision and wisdom. He alone knows what is the hidden secret and mystery of these stars and planets.

ए॒ष स्य त॒ मधु॑माँ इन्द॒ सामा॒ वृषा॒ वृष्ण॒ परि॑ प॒वित्र॑ अ ाः। स॒हस्र॑सा॒ः श॑त॒सा भू॑रि॒दावा॑ शश्वत्त॒मं ब॒हिरा वा॒ज्य॑स्थात॥ ४॥

4. *Eṣa sya te madhumāň indra somo vṛṣā vṛṣṇe pari pavitre akṣāḥ.Sahasrasāḥ śatasā bhūridāvā śaśvattamaṁ barhirā vājyasthāt.*

Indra, omnipotent generous creator and ruler of the universe, this Soma is your honeyed shower of beneficence and grace which profusely flows over and across the immaculate world of life. May this Soma, giving a thousand boons in a hundred forms of infinite values, a mighty victorious divine force, abide by us and bless the universal vedi of human life with eternal grace.

एत सामा॑ अ॒भि गव्या॒ सह॑स्रा॒ मह॒ वाजा॑याऽमृता॑य॒ श्रवां॑सि। प॒वित्रे॑भिः पव॑माना असृग॒च्छव॒स्यवा॒ न पृ॑त॒नाजा॒ अत्या॑ः ॥ ५ ॥

5. *Ete somā abhi gavyā sahasrā mahe vājāyāmṛtāya śrvāṁsi. Pavitrebhiḥ pavamānā asṛgrañchra-vasyavo na pṛtanājo atyāḥ.*

The soma showers heading to the earth, like mighty warriors rushing to battle for victory and immortal fame, bearing a thousand forms of strength, sustenance and advancement, enshrined in purity of the soul vibrate and flow for the holy seeker's imperishable attainment of immortality over the state of mortality.

परि॒ हि ष्मा पुरुहूता जना॑नां॒ विश्वास॑र॒द्धाज॑ना पू॒यमा॑नः। अथा भ॑र श्यनभृत॒ पयां॑सि र॒यिं तुञ्जा॑ना अ॒भि वाज॑मष ॥ ६ ॥

6. *Pari hi ṣmā puruhūto janānāṁ viśvāsarad-bhojanā pūyamānaḥ. Athā bhara śyenabhṛta prayāṁsi rayiṁ tuñjāno abhi vājamarṣa.*

O Soma, pure and purifying divine spirit of joyous energy, invoked by all people, enshrined in the heart core of the soul, bring all forms of life's joy. Flow for our battle of life for the victory of immortality over

the state of mortality and bring us food, wealth and honour and excellence created by divine energy for the soul's sustenance on way to the final victory.

एष सुवानः परि सामः पवित्र सगा न सृष्टा अदधावदर्वा।
तिग्म शिशानो महिषा न शृङ्ग गा गव्यन्नभि शूरा न सत्वा ॥ ७ ॥

7. *Eṣa suvānaḥ pari somaḥ pavitre sargo na sṛṣṭo adadhāvad-arvā. Tigme śiśāno mahiṣo na śṛṅge gā gavyannabhi śūro na satvā.*

This Soma, pure and purifying creative energy of divinity, vibrates in immaculate nature and flows in the devotee's pure heart like the mighty force of nature itself, sharpening its rays of light for dispelling darkness and negation. It goes on like a poised hero keen on his determination for victory in the battle.

एषा ययौ परमादन्तरद्रेः कूचित्सतीरूव गा विवद।
दिवा न विद्युत्स्तनयन्त्यभ्रैः सामस्य त पवत इन्द्र धारा ॥ ८ ॥

8. *Eṣā yayau paramād-antaradreḥ kūcit satīrūrve gā viveda. Divo na vidyut stanayantyabhraiḥ somasya te pavata indra dhārā.*

Indra, lord almighty, this Soma stream of your power and bliss flows from the highest regions of existence and, sustained somewhere in the vast expanse of space, reaches the earthly regions of the universe like lightning from the regions of light, thundering with the clouds in the middle regions of the skies, seen and heard on the earth.

उत स्म॑ रा॒शिं परि॑ यासि॒ गाना॒मिन्द॑ण साम स॒रथं॑ पुना॒नः ।
पू॒वी॑रिषा॑ बृ॒ह॒तीजी॑॑रदाना॒ शि ॑॑ शचीव॒स्तव॒ ता
उ॑प॒ष्टुत ॥ ९ ॥

9. *Uta sma rāśiṁ pari yāsi gonām-indreṇa soma sarathaṁ punānaḥ. Pūrvīriṣo bṛhatīr-jīradāno śikṣā śacīvastava tā upaṣṭut.*

Soma, O spirit of life and ecstasy of being, you move together with Indra, the noble soul riding the body chariot, you move together to the multitude of things perceivable and radiate to the senses, mind and intelligence of man, pure and purifying. O lord of all power and knowledge, infinite giver of vast possibilities, worshipped at the closest in the heart core of the soul, bless us with those abundant and eternal gifts of food and energy, honour, power and excellence and the wisdom and vision of divinity which we need for ultimate freedom.

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अ॒यं साम॑ इन्द्र॒ तुभ्यं॑ सुन्व॒ तुभ्यं॑ पवत॒ त्वम॑स्य पाहि।
त्वं ह॒ यं च॑कृ॒ष त्वं व॑वृ॒ष इन्दुं॒ मदा॑य॒ युज्या॑य॒ सामम ॥ १ ॥

1. *Ayaṁ soma indra tubhyaṁ sunve tubhyaṁ pavate tvamasya pāhi. Tvaṁ ha yaṁ cakṛṣe tvaṁ vavṛṣa induṁ madāya yujyāya somam.*

Indra, O soul of life, O man, this soma spirit of life and light, this beauty and joy is created for you; it flows, illuminates and sanctifies, for you; take it, live it, protect and advance it, don't destroy it. Indeed you

create it, it is your choice to create it. And whatever you do and choose to do is for your mutual joy and indispensable togetherness. O man, enjoy the beauty and vibrancy of life, maintain and advance it for peace in mutual interest in a spirit of interdependence and cooperation.

स ईं रथा न भुरिषाळयाजि महः पुरूणि सातय वसूनि।
आदीं विश्वा नहुष्याणि जाता स्वषाता वन ऊध्वा नवन्त ॥ २ ॥

2. *Sa īṁ ratho na bhuriṣāḷayoji mahaḥ purūṇi sātaye vasūni. Ādīṁ viśvā nahuṣyāṇi jātā svarṣātā vana ūrdhvā navanta.*

The great exalted soma spirit of life's vibrancy, like a great chariot of abundant comfort, capacity and possibility is enjoined for achieving many kinds of wealth, honours and excellences, and then all things born, created and achieved, all high ups, giving showers of joy in the exciting field of life honour, adore and celebrate the soma spirit of life divine.

वायुन या नियुत्वाँ इष्टयामा नासत्यव हव आ शंभविष्ठः।
विश्ववारा दविणादाइव त्मन्पूषव धीजवना सि साम ॥ ३ ॥

3. *Vāyurna yo niyutvāň iṣṭayāmā nāsatyeva hava ā śaṁbhaviṣṭhaḥ. Viśvavāro draviṇodā iva tman pūṣeva dhījavano'si soma.*

O Soma, vibrant spirit of life in ceaseless flow like energy reaching the cherished goal, most blissful like the Ashvins, circuitous currents of nature's energy in the exciting field of life, you are the treasure-hold of world's wealth of universal value, infinite giver of

everything like the parental beneficence and nourishment of divinity, and you move forward at the speed of thought.

इन्दा॒ न या म॒हा कर्मा॑णि चकि॑ह॒न्ता वृ॒त्राणा॑मसि साम पू॒भित। प॒द्वा न हि त्वमहि॑नाम्नां ह॒न्ता विश्व॑स्यासि साम्॒ दस्या॑ः ॥ ४ ॥

4. *Indro na yo mahā karmāṇi cakrirhantā vṛtrāṇāmasi soma pūrbhit. Paidvo na hi tvamahināmnāṁ hantā viśvasyāsi soma dasyoḥ.*

O Soma, who are a great performer like Indra, the omnipotent, you are the destroyer of demonic forces and the breaker of their strongholds. Like lazer beams, you are the killer of the malignant, the poisonous and all the other negativities of the world.

अ॒ग्निन या वन॒ आ सृ॒ज्यमा॑ना॒ वृथा॒ पाजां॑सि कृणुत न॒दीषु॑। जना॒ न युध्वा॑ मह॒त उ॑प॒ब्दिरिय॑र्ति॒ साम॒ः पव॑मान ऊ॒मिम ॥ ५ ॥

5. *Agnirna yo vana ā sṛjyamāno vṛthā pājāṁsi kṛṇute nadīṣu. jano na yudhvā mahata upabdiriyarti somaḥ pavamāna ūrmim.*

Created like fire by friction in the serious business of life, Soma spontaneously creates mighty motions of flow in the dynamics of existence. Like a mighty man warrior roaring and resounding as a great victor, soma goes forward to billows of the sea sending out waves of purity and power all round.

ए॒त साम॒ा अति॒ वारा॒ण्यव्या॑ दि॒व्या न काशा॑सा अ॒भव॑षाः। वृथा॑ समु॒द्रं सिन्ध॑वा॒ न नीची॑ः सु॒तासा॑ अ॒भि क॒लशाँ॑ असृगन ॥ ६ ॥

6. *Ete somā ati vārānyavyā divyā na kośāso abhravarṣāḥ. Vṛthā samudraṁ sindhavo na nīcīḥ sutāso abhi kalaśāँ asṛgran.*

These soma currents of fluent joyous divine energy pass through higher regions of purity and refinement in the process of nature, and then these divine and protected treasure-holds of joy like vapours of rain bearing clouds, cleansed and sanctified, flow to the heart core of the devoted celebrants in the same manner as showers of rain from the clouds bless the earth and rivers flow down to the deep sea.

शुष्मी शधा न मारुतं पवस्वानभिशस्ता दिव्या यथा विट। आपा न मू सुमतिभर्वा नः सहस्त्राप्साः पृतनाषाण्न यज्ञः ॥ ७ ॥

7. *Śuṣmī śardho na mārutaṁ pavasvānabhiśastā divyā yathā viṭ. Āpo na makṣū sumatirbhavā naḥ sahasrāpsāḥ pṛtanāṣāṇna yajñaḥ.*

O mighty power of purity and action like the force of winds, flow and purify, blow away the dead leaves, dry up the roots of negativity so that the nation of humanity may be clean and brilliant, free from malice, hate and fear of misfortune. Be instant cleanser and sanctifier of our will and understanding like holy waters of grace and give us a noble mind. Be like yajna, giver of a thousand noble powers and a victor in conflicts within and outside.

राज्ञा नु त वरुणस्य व्रतानि बृहद्भीरं तव साम धामं। शुचिष्ट्वमसि प्रिया न मित्रा दु ाय्या अयमवासि साम ॥ ८ ॥

8. *Rājño nu te varuṇasya vratāni bṛhad-gabhīraṁ tava soma dhāma. Śuciṣ-ṭvamasi priyo na mitro dakṣāyyo aryamevāsi soma.*

Bless us, O Soma, that we may observe the rules and laws of your discipline, refulgent ruler and highest justicier. Profound is your presence, infinite your space. Immaculate you are, dear as a friend, unfailing as an expert guide, adorable, all bliss, beauty and pure joy.

Mandala 9/Sukta 89

Pavamana Soma Devata, Ushana Kavya Rshi

प्र꣡ सो꣢ अग्ने꣣ तु꣡भ्यं꣢ पथ्या꣣꣬भि꣢꣯रस्या꣣न्दि꣡वो꣢ न वृ꣣꣬ष्टि꣢꣯ः पव꣣꣬मा꣢꣯ना अ꣣꣬भ꣢꣯ीः ।
स꣣꣬ह꣢꣯स्रधारा असद꣣꣬न्न꣢꣯꣯ꣳस्मे मा꣣꣬तु꣢꣯रुपस्थ꣣꣬ आ꣢꣯ व꣣꣬न꣢꣯ आ च꣣꣬ सा꣢꣯मः ॥ १ ॥

1. *Pro sya vahniḥ pathyābhirasyān divo na vṛṣṭiḥ pavamāno akṣāḥ. Sahasradhāro asadannyasme māturupasthe vana ā ca somaḥ.*

That Soma, Spirit of life and life's joy, burden bearer and harbinger of living energy and divine vision may, we pray, descend by auspicious paths of existence and, like showers of divine bliss, pure and purifying, bless us. May divine Soma of a thousand streams proceed for our yajnic home, pervade over mother earth's lap of love and flourish in the deep clouds, flowing streams, dense forests and the profuse greenery of fields and gardens.

रा꣡जा꣢ सि꣣न्धू꣡नामवसिष्ट꣢꣯ वास꣣꣬ ऋ꣢꣯तस्य꣣ ना꣡व꣢मारुह꣣दज्रि꣡ष्ठा꣢म ।
अ꣣꣬प्सु꣢꣯ द꣣꣬प्सा꣢꣯ वावृध श्य꣣꣬न꣢꣯जूता दुह ई꣡ं꣢ पि꣣꣬ता꣢꣯ दुह ई꣡ं꣢ पि꣣꣬तु꣢꣯-
जाम ॥ २ ॥

2. *Rājā sindhūnām-avasiṣṭa vāsa ṛtasya nāvam-āruhad-rajiṣṭhām. Apsu drapso vāvṛdhe śyena-jūto duha īṁ pitā duha īṁ piturjām.*

The ruler, mover and controller of the flow of rivers, Soma takes on the forms of holy waters and the laws of nature as helmsman of the ship of life with honesty and naturalness. Inspired and moved by divine imagination, open minded with the social dynamics of humanity, he receives the blessings of heavenly father and the father blesses the daughter earth. Thus does Soma, the ruler, grow in stature and augment the earth.

सिंहं नसन्त मध्वो अयासं हरिमरुषं दिवो अस्य पतिम। शूरो युत्सु पृथमः पृच्छत गा अस्य चक्षसा परि पात्युक्षा॥ ३॥

3. *Siṁhaṁ nasanta madhvo ayāsaṁ harimaruṣaṁ divo asya patim. Śūro yustu prathamaḥ pṛcchate gā asya cakṣasā pari pātyukṣā.*

Honey sweets of heaven and enlightened humanity come to the chief, valiant and benevolent sustainer of this world, the mighty hero who longs to be the first in the struggles of existence and who, generous and vigorous ruler, protects and promotes its lands and cows and its culture and traditions with his radiance.

मधुपृष्ठं घोरमयासमश्वं रथे युञ्जन्त्युरुचक्रे ऋष्वम। स्वसार ईं जामयो मर्जयन्ति सनाभयो वाजिनमूर्जयन्ति॥ ४॥

4. *Madhupṛṣṭhaṁ ghoram-ayāsam-aśvaṁ rathe yuñjantyurucakra ṛṣvam. Svasāra īṁ jāmayo marjayanti sanābhayo vājinam-ūrjayanti.*

The leader, pioneer and ruler, loving burden bearer, awful for the awful, instant in action, indefatigable in endeavour and sublime in achievement of the goal, such as he is, all enlightened powers of the world enjoin him to the highest and foremost position in the vast and mighty moving chariot order of the world. All dynamic, self-controlled autonomous forces and sub-systems anoint and cosecrate the high soma power, and all people joined to the centre of the order support, strengthen and energise the dynamic, blazing, onrushing leader, controller and ruler of the order.

चत॑स्र ईं घृत॒दुह॑: सचन्त समा॒न अ॒न्तध॒रुण॒ निष॑त्ता:। ता इ॑मषन्ति॒ नम॑सा पुना॒नास्ता ईं॑ वि॒श्वत॒: परि॑ षन्ति पू॒वी:॥ ५॥

5. *Catasra īṁ ghṛtaduhaḥ sacante samāne antardharuṇe niṣattāḥ. Tā īmarṣanti namasā punānāstā īṁ viśvataḥ pari ṣanti pūrvīḥ.*

Four eternal powers in existence, cooperative, creative, and gracious, abiding and integrated with and within the one, united, uniform and all integrative systemic soma spirit of the cosmic, social and individual order of life, pure, purifying and strengthening it with obedience and sustaining energy, move to the central master spirit, all time stay around and serve it for the continuance of life in existence.

(In the cosmic system, the four are earth, water, fire and air in time and space. In the social order, they are the four classes: intellectuals, teachers and researchers; rulers, administrators and organisers of defence and law and order of peace and justice system;

producers and distributors in the economic system; and the support services.) At the individual level, they are mana (mind and senses), buddhi (intelligence and discrimination), chitta (memory), and ahankara (I-sense).

विष्टम्भा दिवा धरुणः पृथिव्या विश्वा उत क्षितया हस्ते अस्य। असत्त उत्सा गृणत नियुत्वान्मध्वा अंशुः पवत इन्दियाय ॥ ६ ॥

6. *Viṣṭambho divo dharuṇaḥ pṛthivyā viśvā uta kṣitayo haste asya. Asat ta utso gṛṇate niyutvān madhvo aṁśuḥ pavata indriyāya.*

Soma, cosmic spirit of peace and glory, is the pillar of heaven, and it is the foundation support of the earth. Indeed all stars and planets of the universe and all people of the earth are in its hand for control and sustenance. O man, may this soma spirit, this fount of infinite glory and benevolence, commanding all forces of the universe, the honey sweet vibrations and radiations of it, be for the good and glory of the celebrant humanity. Indeed they all flow for humanity.

वन्व न्वाता अभि देववीतिमिन्दाय साम वृत्रहा पवस्व।
शग्धि महः पुरुश्चन्दस्य रायः सुवीयस्य पतयः स्याम ॥ ७ ॥

7. *Vanvannavāto abhi devavītimindrāya soma vṛtrahā pavasva. Śagdhi mahaḥ puruścandra-sya rāyaḥ suvīryasya patayaḥ syāma.*

O Soma, lord of universal peace and bliss, winsome, gracious giver unsolicited, inviolable power of the universe, destroyer of evil and darkness, let the gifts of divinities flow to the yajna of humanity for our

worldly good and spiritual glory. Pray give us strength so that we may be masters, protectors and promoters of great and glorious wealth of excellence and enlightenment and a brave virile and generous progeny.

Mandala 9/Sukta 90

Pavamana Soma Devata, Vasishtha Maitravaruni Rshi

प हिन्वाना जनिता रादस्या रथा न वाजं सनिष्य यासीत ।
इन्दं गच्छ गायुधा संशिशाना विश्वा वसु हस्तयारादधानः ॥ १ ॥

1. *Pra hinvāno janitā rodasyo ratho na vājaṁ saniṣyannayāsīt. Indraṁ gacchannāyudhā saṁśiśāno viśvā vasu hastayor-ādadhānaḥ.*

Inspiring the celebrants to action and achievement, creator of heaven and earth, winning strength and victory like a chariot warrior, moving to the karma-yogi, sharpening and calibrating weapons of warlike action, bearing all wealth and power of the world in hands, may the spirit of peace and power come and bless us.

अभि त्रिषृष्ठं वृषणं वयाधामाङ्गूषाणामवावशन्त वाणीः ।
वना वसाना वरुणा न सिन्धून्वि रत्नधा दयते वार्याणि ॥ २ ॥

2. *Abhi tripṛṣṭhaṁ vṛṣaṇaṁ vayodhām-āṅgūṣāṇā-mavāvaśanta vāṇīḥ. Vanā vasāno varuṇo na sindhūn vi ratnadhā dayate vāryāṇi.*

The celebrants' songs of adoration in honour of the generous, virile and life bearing Soma, sustainer of three worlds arise in homage of love and faith. Holding precious treasures and powers of the world like Varuna,

all covering space and the ocean holding the deep seas, the wielder of world jewels bestows gifts of choice on mankind.

शूरग्रामः सर्ववीरः सहावाञ्जेता पवस्व सनिता धनानि।
तिग्मायुधः क्षिप्रधन्वा समत्स्वषाळ् हः साह्वान्पृतनासु शत्रून्॥ ३॥

3. *Śūragrāmaḥ sarvavīraḥ sahāvāñjetā pavasva sanitā dhanāni. Tigmāyudhaḥ kṣipradhanvā samatsvaṣāḷhaḥ sāhvān pṛtanāsu śatrūn.*

Commander of a multitude of heroes, himself brave in every way, patient and mighty, all time victor, generous giver of all wealth, honour and excellence, wielding weapons of instant light and fire power, unconquerable in contests of values and destroyer of the enemy in battles of arms, may we pray, flow and purify us.

उरुगव्यूतिरभयानि कृण्वन्त्समीचीन आ पवस्वा पुरन्धी।
अपः सिषासन्नुषसः स्वर्गाः सं चिक्रदो महो अस्मभ्यं वाजान्॥ ४॥

4. *Urugavyūtir-abhayāni kṛṇvant-samīcine ā pavasvā purandhī. Apaḥ siṣāsannuṣasaḥ svargāḥ saṁ cikrado maho asmabhyaṁ vājān.*

Bountiful bearer of the abundant world of heaven and earth, creating and clearing the wide paths of truth and rectitude, making them free from fear and mutual conflict, enlightening us on the dynamics of karma in the flow of existence, expanding heavenly lights of the dawns of successive days, pray speak loud

and bold and clear and bring us great victories of sustenance, power, honour and excellence in the struggle for progress in a state of purity.

मत्सि॑ साम॒ वरु॑णं॒ मत्सि॑ मि॒त्रं मत्सी॑न्द॑मिन्दा पवमान॒ विष्णु॑म। मत्सि॒ शधा॒ मारु॑त॒ं मत्सि॑ द्॒वान्मत्सि॑ म॒हामिन्द॑-मिन्दा॒ मदा॑य॥ ५॥

5. *Matsi soma varuṇaṁ matsi mitraṁ matsīndra-mindo pavamāna viṣṇum. Matsi śardho māru-taṁ matsi devān matsi mahām-indram-indo madāya.*

O Soma, universal spirit of life's joy, Indu, spirit of brilliancy, pure and purifying divinity, you inspire and exhilarate Varuna, freedom of choice, law and justice, advance and inspire Mitra, spirit of love, friendship and cooperation, inspire and exhilarate Indra, ruling powers of governance and defence, honour, exhort and advance Vishnu, all prevailing powers of intelligence and enlightenment, exhort and intensify the force and powers of Maruts, stormy pioneers and fighters, honour and advance brilliant scholars and creative artists and technologists. O divine and brilliant spirit of divinity, Indra, inspire and exhilarate the great ruler Indra for the sake of high honour and excellence of humanity.

एवा राज॑व॒ कतु॑माँ॒ अम॑न॒ विश्वा॒ घनि॑घ्नद्दुरि॒ता प॑वस्व। इन्दा॑ सू॒क्ताय॒ वच॑स॒ वया॑ धा यू॒यं पा॑त स्व॒स्ति॒भि॒ः सदा॑ नः॥ ६॥

6. *Evā rājeva kratumāň amena viśvā ghanigh-nadduritā pavasva. Indo sūktāya vacase vayo dhā yūyaṁ pāta svastibhiḥ sadā naḥ.*

Thus like a brilliant ruler, presiding power of universal action and human endeavour, pray flow on and purify us with your divine powers destroying all evils and undesirables of the world. O lord of refulgence and life's joy, bless us with good health and long age for the sake of holy speech and grateful songs of adoration. O divinities of heaven and earth, pray bless us with all time peace, progress and all round happiness and well being.

Mandala 9/Sukta 91

Pavamana Soma Devata, Kashyapa Maricha Rshi

असर्जि वक्वा रथ्य यथाजा धिया मनाता पथमा मनीषी।
दश स्वसारा अधि साना अव्य जन्ति वह्निं सदनान्यच्छ॥ १॥

1. *Asarji vakvā rathye yathājau dhiyā manotā prathamo manīṣī. Daśa svasāro adhi sāno avye-'janti vahnim̐ sadanānyaccha.*

As in a chariot race, so in the progressive business of organised society, an eloquent speaker, prominent thinker and manager of imaginative and decisive first order is appointed to take on the business of governance and administration. Ten cooperative persons capable of independent thinking, working in perfect unison like sister powers or ten pranas or ten senses of perception and volition, in the house, assist the leader on top of the protective social order of yajnic sanctity.

वीती जनस्य दिव्यस्य कव्यरधि सुवाना नहुष्यभिरिन्दुः।
पया नृभिरमृता मत्यभिममृजाना विभिगाभिरद्भिः॥ २॥

2. *Vītī janasya divyasya kavyairadhi suvāno nahuṣyebhir-induḥ. Pra yo nṛbhir-amṛto martyebhir-marmṛjāno'vibhir-gobhiradbhiḥ.*

The high priest of the yajnic social order, brilliant and benevolent, immortal soul, consecrated by wisest of the brilliant people and the general community and exalted by leading lights and ordinary mortals with common voice, supportive actions and protective thoughts and opinions, goes forward leading the yajnic order for their common good.

वृषा वृष्ण रारुवदंशुरस्म पवमाना रुशदीत पया गाः। सहस्त्रमृक्वा पथिभिवचाविदध्वस्मभिः सूरा अण्वं वि याति ॥ ३ ॥

3. *Vṛṣā vṛṣṇe roruvad-aṁśurasmai pavamāno ruśadīrte payo goḥ. Sahasramṛkvā pathibhir-vacovid-adhvasmabhiḥ sūro aṇvaṁ vi yāti.*

Virile and generous Soma, leading power of the yajnic order, pure and purifying, creative and brilliant, goes forward for the abundant social order, roaring and illuminating, and elevating the fertility and abundance of the earth. Speaking and chanting a thousand holy words, visionary of thought and communication, the hero goes on by paths of love and non-violence, reaches and opens the subtlest secrets and even breaks through the atom.

रुजा दृ हा चिद्रासः सदांसि पुनान इन्द ऊणुहि वि वाजान। वृश्चापरिष्टात्तुजता वधन य अन्ति दूरादुपनायमषाम ॥ ४ ॥

4. *Rujā dṛḷhā cidrakṣasaḥ sadāṁsi punāna inda ūrṇuhi vi vājān. Vṛścopariṣṭāt tujatā vadhena ye anti dūrādupanāyameṣām.*

Indra, lord of power, break down the strongholds of demonic destroyers. Pure, purifying and consecrated, cover the forces of positive strength of creativity. Uproot the saboteurs and the destroyers coming from above, break with the bolt those who are far off or near within, destroy their leaders.

स पत्नव ाव्यस विश्ववार सूक्तायं पथः कृणुहि पाचः। य दुष्षहासा वनुषा बृहन्तस्ताँस्त अश्याम पुरुकृत्पुरु ॥ ५ ॥

5. *Sa pratnavan-navyase viśvavāra sūktāya pathaḥ kṛṇuhi prācaḥ. Ye duṣṣahāso vanuṣā bṛhantastāँste aśyāma purukṛt purukṣo.*

O lord of universal acceptance and adoration, open the paths of advancement for the modern celebrant as ever before and let the paths be constant as the ancient ones. O lord of infinite action and munificent giver, let us have those means, methods and weapons which are of high uncounterable calibre over a vast effective area of operation.

एवा पुनाना अपः स्वगा अस्मभ्यं ताका तनयानि भूरि। शं नः त्रमुरु ज्यातींषि साम ज्याङ नः सूर्यं दृशयं रिरीहि॥ ६ ॥

6. *Evā punāno apaḥ svargā asmabhyaṁ tokā tanayāni bhūri. Śaṁ naḥ kṣetramuru jyotīṁṣi soma jyoṅnaḥ sūryaṁ dṛṣaye rirīhi.*

O Soma, spirit of peace and joy, pure, purifying

and thus adored and consecrated, bless us with the abundance of earth, showers of the skies and illuminations of the highest regions of light, wealth of children and grand children. Give us peace and well being, vast field of action for expansion, and brilliant illuminations of knowledge and wisdom. And give us the vision to see the light of the sun for all time.

Mandala 9/Sukta 92

Pavamana Soma Devata, Kashyapa Maricha Rshi

परि॑ सु॒वा॒ना ह॒रि॑रं॒शुः प॒वित्र॒ रथा॒ न सं॑जि स॒नय॑ हिया॒नः।
आप॒च्छल॑ कं॒मिन्दि॒यं पू॒यमा॑नः॒ पति॑ द्व॒वाँ अं॑जुषत॒ पयो॑भिः॥ १॥

1. *Pari suvāno hariraṁśuḥ pavitre ratho na sarji sanaye hiyānaḥ. Āpacchlokamindriyaṁ pūyamānaḥ prati devāň ajuṣata prayobhiḥ.*

Invoked and adored for the attainment of fulfilment, inspired and pleased, may the divine destroyer of suffering and frustration, unifying omnipresence of divinity, radiate as joy and bless the soul. Worshipped as pure presence, may the divine Spirit come, acknowledge and receive my song of prayer and exaltation, and bless the noble nature of humanity with food and inspiration for the body and mind, and freedom for the soul.

अच्छा॑ नृ॒च ॥ असरत्प॒वित्र॒ नाम॒ दधा॑नः क॒विर॑स्य॒ यानौ॑।
सीद॒न्हात॑व॒ सद॑न च॒मूषू॑पमग्म॒न्नृ॒षय॑ः स॒प्त विपा॑ः॥ २॥

2. *Acchā nṛcakṣā asarat pavitre nāma dadhānaḥ kavirasya yonau. Sīdan hoteva sadane camūṣūpem-agmann-ṛṣayaḥ sapta viprāḥ.*

Soma, all watchful guardian of humanity and omniscient creator, bearing the divine name and the essential nature of divine bliss, radiates and vibrates with joy in the pure heart core of the soul, abiding there as chief high priest at the head of congregations at yajna, and around him concentrate and join seven seers, that is, five organs of perception, mind and will, and the discriminative intelligence. (That personal yajna of the individual and the joint yajna of society is the essential seat of Soma.)

प सु॑मे॒धा गा॑तुविद्विश्वदे॑वः सा॒मः पु॒ना॒नः सद॑ एति॒ नित्य॑म ।
भु॒व॒द्विश्वे॑षु॒ काव्ये॑षु॒ रन्ता॒ नु॒ जना॑न्यतत॒ पञ्च॒ धीर॑ः ॥ ३ ॥

3. *Pra sumedhā gātuvid-viśvadevaḥ somaḥ punānaḥ sada eti nityam. Bhuvad-viśveṣu kāvyeṣu rantā'nu janān yatate pañca dhīraḥ.*

Soma, Spirit of divine intelligence, knowing all ways of the earthly world, universal refulgent generous giver, pure and purifying power, always moves and takes its divine seat in the heart core of the soul and on the yajnic grass of the vedi. Rejoicing in all intellectual and poetic holy meets of the world and, inspiring the constant spirit of steady wisdom and resolution, it joins the five orders of universal humanity and exhorts them together to move forward on the common way to collective progress.

तव॒ त्य सा॑म पवमान नि॒ण्य विश्व॑ दु॒वास्त्र॑य॑ एकादु॒शास॑ः ।
दश॑ स्व॒धाभि॒रधि॒ साना॒ अव्य॑ मृ॒जन्ति॑ त्वा॒ नद्य॑ः स॒प्त य॒ह्वी॑ः ॥ ४ ॥

4. *Tava tye soma pavamāna niṇye viśve devāstraya ekādaśāsaḥ. Dása svadhābhiradhi sāno avye mṛjanti tvā nadyaḥ sapta yahvīḥ.*

O Soma, vibrant omnipresent spirit of life, pure and purifying, all those thirty three divinities of existence, for sure, integrate in the mysterious depth of your presence. Ten pranas, ten subtle and gross elements of nature and seven mighty constant streams of existence at the cosmic and microcosmic levels with their own oblations serve, adore and glorify you on top of the protected and protective world of existence.

त ु सत्यं पवमानस्यास्तु यत्र विश्व कारवः संनसन्त। ज्यातियदह्न अकृणादु लाकं पावन्मनुं दस्यव कर-भीकम ॥ ५ ॥

5. *Tannu satyaṁ pavamānasyāstu yatra viśve kāravaḥ saṁnasanta. Jyotiryadahne akṛṇodu lokaṁ prāvanmanuṁ dasyave karabhīkam.*

True it is of Soma, pure and purifying, Truth itself of Soma, wherein all basic causes of existence converge, merge and integrate: Soma it is who created the sun and light of knowledge for the day and enlightenment, which protects the man of thought and knowledge, which for the ignorant lost in darkness is but a distant possibility or even a cause for collision.

परि सद्मव पशुमान्ति हाता राजा न सत्यः समितीरियानः। सामः पुनानः कलशाँ अयासीत्सीदन्मृगा न महिषा वनषु ॥ ६ ॥

6. *Pari sadmeva paśumānti hotā rājā na satyaḥ samitīriyānaḥ. somaḥ punānaḥ kalaśāň ayāsīt sīdan mṛgo na mahiṣo vaneṣu.*

Like a high priest going to a prosperous and enlightened hall of yajna, and like a real kingly ruler going to the assemblies of state, may Soma, pure and purifying, consecrate the heart and soul of a dedicated devotee and reign there as a mighty lion ruling majestically over the forests.

Mandala 9/Sukta 93

Pavamana Soma Devata, Nodha Gautama Rshi

साकमु ॥ मजयन्त स्वसारा दश धीरस्य धीतया धनुत्रीः ।
हरिः पयदव्रज्जाः सूयस्य दाणं नन ॥ अत्या न वाजी ॥ १ ॥

1. *Sākamukṣo marjayanta svasāro daśa dhīrasya dhītayo dhanutrīḥ. Hariḥ paryadravajjāḥ sūryasya droṇaṁ nanakṣe atyo na vājī.*

Ten generous, agile, spontaneous and simultaneous sister faculties of the self-controlled, self-established yogi together concentrate, communicate and glorify Hari, Soma spirit of divine joy that eliminates want and suffering, and the Spirit, pervading the vibrations of divinity, the light born of the sun, radiates like a constant wave, reaches and settles in the heart core of the blessed soul, the seat of divinity. (The faculties are faculties of perception, thought and will which normally wander over the world of outside reality but which are controlled, concentrated and inverted in meditation and focussed on the presence of divinity within, and then the presence reveals itself in all its refulgent glory.)

सं मातृभिन शिशुवावशाना वृषा दधन्व पुरुवारा अद्भिः ।
मया न यामभि निष्कृतं यन्त्सं गच्छत कलशा उस्त्रियाभिः ॥ २ ॥

2. *Saṁ mātṛbhirna śiśurvāvaśāno vṛṣā dadhanve puruvāro adbhiḥ. Maryo na yoṣāmabhi niṣkṛ-taṁ yantsaṁ gacchate kalaśa usriyābhiḥ.*

Like a child fulfilled and secure with mother's and grandmother's love, the loving Soma, generous treasure home of universal gifts of life, fulfils the celebrant with showers of pranic energy and, like a lover meeting his lady love, blesses his consecrated heart, and therein vibrates with the dedicated soul with divine radiations of light in thought, word and deed.

उत प पिप्य ऊधरघ्न्याया इन्दुधारাभिः सचत सुमधाः। मूधानं गावः पयसा चमूष्वभि श्रীणन्ति वसुभिन निक्तः॥ ३॥

3. *Uta pra pipya ūdhar-aghnyāyā indurdhārābhiḥ sacate sumedhāḥ. Mūrdhānaṁ gāvaḥ payasā camūṣvabhi śrīṇanti vasubhirna niktaiḥ.*

Soma, spirit of blessed light and omniscient power, essence of self-refulgent beauty, fills the inviolable receptacles of nature with milky nourishment which the man of enlightenment, joining the milky flow, enjoys. The radiations of light, currents of energy and the words of wisdom all shine and elevate the soul in all situations of life with spiritual food as they shower him with the wealth and honours of immaculate order.

स नाँ दवभिः पवमान रदन्दाँ रयिमश्विनं वावशानः। रथिरायताँमुशती पुरंन्धिरस्मद्र्यॅग दावन वसूनाम॥ ४॥

4. *Sa no devebhiḥ pavamāna radendo rayim-aśvinaṁ vāvaśānaḥ. Rathirāyatāmuśatī puran-dhirasmadryagā dāvane vasūnām.*

Lord of light and love, refulgent and illuminative, pure, purifying and vibrating with the divinities of nature and humanity, loving and commanding dynamic wealth and virtues of existence, give us the wealth and virtues of the world and open the paths of fast, penetrative, brilliant and all sustaining intelligence and will so that we may achieve the gifts of wealth, honour and excellence without delay or procrastination.

नू नो॑ र॒यिमुप॑ मास्व नृ॒वन्तं पुना॒ना वा॒ताप्यं वि॒श्वश्च॑न्दम ।
प व॑न्दि॒तुरि॑न्दा ता॒यायु॑ः पा॒तम॒ ॒ धि॒यावसुजगम्यात ॥ ५ ॥

5. *Nū no rayimupa māsva nṛvantaṁ punāno vātāpyaṁ viśvaścandram. Pra vanditurindo tāryāyuḥ prātarmakṣū dhiyāvasur-jagāmyāt.*

Indu, divine spirit of beauty, brilliance and benevolence, pure and purifying presence, give us the wealth and power of leading lights and noble progeny worthy of the brave, blest with universal beauty and grace flowing in at the spiral speed of winds. O Spirit of life, bless the celebrant with good health and long age, and in the morning may the divine light and spirit of intelligence and will radiate to us.

Mandala 9/Sukta 94

Pavamana Soma Devata, Kanva Ghaura Rshi

अधि॒ यदस्मिन्वा॒जिनी॑व॒ शुभ॒ः स्पध॑न्त॒ धिय॒ः सूय॒ न विश॑ः ।
अ॒पा वृ॑णा॒नः प॑वत कवी॒यन्व॒जं न प॑शु॒वध॑नाय॒ मन्म॑ ॥ १ ॥

1. *Adhi yadasmin vājinīva śubhaḥ spardhante dhiyaḥ sūrye na viśaḥ. Apo vṛṇānaḥ pavate kavīyan vrajaṁ na paśuvardhanāya manma.*

As people exert themselves for the achievement of light and brilliance and when their mind, thoughts and higher intelligence concentrate on this Soma, divine spirit of peace and inspiring brilliance, for illumination, then the Soma spirit, choosing, loving and enlightening the intelligence, thought and creativity of the devotee, radiates into the mind and spirit of the devotee for the augmentation and elevation of the thought, imagination and sensibility of the celebrant.

द्विता व्यूण्व ऽमृतस्य धामं स्वर्विद भुवनानि पथन्त । धियः पिन्वानाः स्वसरे न गावं ऋतायन्तीरभि वावश्र इन्दुम ॥ २ ॥

2. *Dvitā vyūrṇvannamṛtasya dhāma svarvide bhuvanāni prathanta. Dhiyaḥ pinvānāḥ svasare na gāva ṛtāyantīrabhi vāvaśra indum.*

For the man of divine vision the worlds of existence extend revealing the twofold, physical and spiritual, grandeur of the treasure-hold of immortal Soma. Like cows lowing in their own stall, the songs of divine Veda, inspiring and expanding in their own abode of the mind and nature, resound and celebrate the refulgent Indu, Soma, divine spirit of beauty, peace, power and bliss.

परि यत्कविः काव्या भरते शूरा न रथा भुवनानि विश्वा । दवषु यशा मतीय भूषन्द ाीय रायः पुरुभूषु नव्यः ॥ ३ ॥

3. *Pari yat kaviḥ kāvyā bharate śūro na ratho bhuvanāni viśvā. Deveṣu yaśo martāya bhūṣan dakṣāya rāyaḥ purubhūṣu navyaḥ.*

Soma, omniscient poetic spirit of the universe, which holds and brings us all celebrated beauties of the

world and, as the omnipotent hero and master of the universal chariot, bears and sustains all regions of the universe, is the living glory in all divinities, magnificence for mortal humanity, wealth for the expert artist and ever new life in all forms of existence.

श्रिय जातः श्रिय आ निरियाय श्रियं वया जरितृभ्या दधाति। श्रियं वसाना अमृतत्वमायन्भवन्ति सत्या समिथा मितद्रा॥ ४॥

4. *Śriye jātaḥ śriya ā niriyāya śriyaṁ vayo jaritṛbhyo dadhāti. Śriyaṁ vasānā amṛtatvamāyan bhavanti satyā samithā mitadrau.*

Soma manifests in glory for the grace and magnificence of the world, moves simultaneously, omnipresent, for glory and bears beauty and grace, health and age for the celebrants. The yajakas wearing vestments of immortality, with their oblations into the fire of measured law and movement, join together in truth and achieve their immortal meaning and purpose in the battle of life.

इषमूजमभ्यर्षाश्वं गामुरु ज्यातिः कृणुहि मत्सि देवान। विश्वानि हि सुषहा तानि तुभ्यं पवमान बाधस सामशत्रून॥ ५॥

5. *Iṣam-ūrjam-abhyarṣāśvaṁ gāmuru jyotiḥ kṛṇuhi matsi devān. Viśvāni hi suṣahā tāni tubhyaṁ pavamāna bādhase soma śatrūn.*

O Soma, spirit of divine peace and power, move and bring us food, energy and excellence, move and bring movement and progress, lands, cows and light of knowledge. Make these expansive and rising. Give joy

and fulfilment to the noble sages, scholars and generous people. You are the power and courage of forbearance. O pure and purifying power, we pray and ask for these of you. You prevent and cast off the enemies and negative forces of life.

Mandala 9/Sukta 95

Pavamana Soma Devata, Praskanva Kanva Rshi

कनिक्रन्ति हरिरा सृज्यमानः सीदन्वनस्य जठरे पुनानः।
नृभिर्यतः कृणुत निर्णिजं गा अता मतीर्जनयत स्वधाभिः॥ १॥

1. *Kanikranti harirā sṛjyamānaḥ sīdan vanasya jaṭhare punānaḥ. Nṛbhiryataḥ kṛṇute nirṇijaṁ gā ato matīrjanayata svadhābhiḥ.*

Soma, divine spirit blithe and blissful, saviour and sustainer, invoked in meditation, abiding in the heart core of the soul, pure and purifying, vibrates loud and bold. Served and adored and celebrated by devotees, it renders the senses, mind and intelligence pure and immaculate and then it gives rise to spontaneous songs of praise offered with complete surrender and self-sacrifice.

हरिः सृजानः पथ्यामृतस्ययर्ति वाचमरितव नावम।
देवा देवानां गुह्यानि नामा विष्कृणाति बर्हिषि प्रवाचे॥ २॥

2. *Hariḥ sṛjānaḥ pathyāmṛtasyeyarti vācamariteva nāvam. Devo devānāṁ guhyāni nāmā''viṣkṛṇoti barhiṣi pravāce.*

Soma, saviour and sustainer of life, invoked and

self-manifested, reveals and proclaims aloud the divine voice of the path to eternal truth guiding listeners to the shores of Infinity like a pilot rowing man to the sea shore. That same spirit, further, reveals the names, definitions, secrets and mysteries of existences in the meditative yajnic mind for expression and communication on the vedi.

अपामिवदूर्मयस्तर्तुराणाः प मनीषा इरत सामच्छ। नमस्यन्तीरुप च यन्ति सं चा च विशन्त्युशतीरुशन्तम ॥ ३ ॥

3. *Apāmivedūrmayastarturāṇāḥ pra manīṣā īrate somamaccha. Namasyantīrupa ca yanti saṁ cā''ca viśantyuśatīr-uśantam.*

Like waves of the sea pressing onward with force and speed, the songs of adoration rise and radiate with love to Soma. Expressive of ardent love, faith and reverence, they reach and join the divine presence which too is equally ardent and anxious to receive them.

तं ममृजानं महिषं न सानावंशुं दुहन्त्युगणं गिरिष्ठाम।
तं वावशानं मतयः सचन्त त्रिता बिभर्ति वरुणं समुद्र ॥ ४ ॥

4. *Taṁ marmṛjānaṁ mahiṣaṁ na sānāvaṁśuṁ duhantyukṣaṇaṁ giriṣṭhām. Taṁ vāvaśānaṁ matayaḥ sacante trito bibharti varuṇaṁ samudre.*

That Soma spirit of existence, adored and exalted by devotees like the supreme presence on top of existence, subtlest and self-refulgent, virile and generous, abiding over clouds and mountains and reflected in divine voices, that same loving and beloved

spirited and divinity, leading lights of humanity adore, join and milk forth for the nectar of life. The Spirit of three worlds over three times bears and sustains the law, justice and Dharma in space.

इष्य॒न्वाच॑मुपव॒क्तव॒ हातुः॑ पुना॒न इ॑न्दो॒ वि ष्या॑ मनी॒षाम।
इन्द॑श्च॒ यत्र॑ यथः॒ साभ॑गाय सु॒वीय॑स्य॒ पत॑यः स्याम ॥ ५ ॥

5. *Iṣyan vācam-upavakteva hotuḥ punāna indo vi ṣyā manīṣām. Indraśca yat kṣayathaḥ saubha-gāya suvīryasya patayaḥ syāma.*

Indu, spirit of peace, light and life of the world, lover of songs of adoration, pure and purifying, we pray you and Indra, omnipotent ruler, like prompter of the priest, abiding both together, give us the vision and wisdom of divinity for our good so that we may be masters of that courage, endurance and fighting force which is worthy of the brave.

Mandala 9/Sukta 96

Pavamana Soma Devata, Pratardana Daivodasi Rshi

प स॑ना॒नीः शूरा॒ अग्र॒ रथा॑नां॒ गव्य॑ ती॒ति हष॑त॒ अस्य॒ सना॑।
भ॒दान्कृ॒ण्वन्नि॑न्द्र॒हवा॒न्त्सखि॑भ्य॒ आ सोमा॒ वस्त्रा॑ रभ॒सानि॑ दत्त ॥ १ ॥

1. *Pra senānīḥ śūro agre rathānāṁ gavyanneti harṣate asya senā. Bhadrān kṛṇvann-indra-havānt-sakhibhya ā somo vastrā rabhasāni datte.*

Soma, heroic brave leader, warrior and commander, marches at the head of chariots, ardently ambitious for positive gains for the commonalty, his army follows with joyous enthusiasm. Thus nobly

fulfilling the divine call of Indra for the advancement and excellence of the friends of humanity, Soma takes on the robe and role of peace and protection and the arms for the defence of humanity.

समस्य हरिं हरया मृजन्त्यश्वहयरनिशितं नमाभिः ।
आ तिष्ठति रथमिन्दस्य सखा विद्वाँ एना सुमतिं यात्यच्छ ॥ २ ॥

2. *Samasya hariṁ harayo mṛjantyaśvahayairaniśitaṁ namobhiḥ. Ā tiṣṭhati ratham-indrasya sakhā vidvāň enā sumatiṁ yātyaccha.*

Active and self-sacrificing people of society with fast driving forces and incessant inputs of men, materials and committed loyalties empower the chariot of this leader of humanity. Also, the ruling Indra's friend, a sagely scholar, comes up and joins the chariot, and with him Soma goes forward well with proper understanding, principles and policies.

स नो देव देवतात पवस्व महे सोम प्सरस इन्दपानः ।
कृण्व पा वषयन्द्यामुतमामुरारा नो वरिवस्या पुनानः ॥ ३ ॥

3. *Sa no deva devatāte pavasva mahe soma psa-rasa indrapānaḥ. Kṛṇvannapo varṣayan dyām-utemām-urorā no varivasyā punānaḥ.*

O divine Soma, you are the protector of the honour and excellence of humanity, indeed of the very soul of life. Come and bless our great and beautiful social yajna in honour of divinities, initiating, stimulating and exciting noble thoughts and actions, blessing this earth from heaven and the vast spaces with showers of divine favours of grace, purifying us and giving us fulfilment of our highest order of desire and

ambition.

अजीतय हतय पवस्व स्वस्तय सवतातय बृहत । तदुशन्ति विश्व इम सखायस्तदहं वश्मि पवमान साम ॥ ४ ॥

4. *Ajītaye'hataye pavasva svastaye sarvatātaye bṛhate. Taduśanti viśva ime sakhāyas-tadahaṁ vaśmi pavamāna soma.*

O pure and purifying Soma, peace and power of divinity, come, purify and strengthen us against slavery and injury to our honour and excellence, come for our well being and universal welfare of high order. That gift of honour, freedom and welfare, all these friendly communities of the world love and pray for, that same I love, and that we all pray and strive for.

सामः पवत जनिता मतीनां जनिता दिवा जनिता पृथिव्याः । जनिताग्नजनिता सूयस्य जनितन्दस्य जनितात विष्णाः ॥ ५ ॥

5. *Somaḥ pavate janitā matīnāṁ janītā divo janitā pṛthivyāḥ. Janitāgnerjanitā sūryasya janitendrasya janitota viṣnoḥ.*

Soma, spirit of divine peace, power and generous creativity, flows and purifies universally. It is generator of heavens, maker of the earth and creator of the nobilities of sagely wisdom, generator of fire, maker of the stars, manifester of its own omnipotence, and manifester of the omnipresence of its own self in expansive space.

बह्मा दवानां पदवीः कवीनामृषिविपाणां महिषा मृगाणाम । श्यना गृधाणां स्वधितिवनानां सामः पवित्रमत्यति रभन ॥ ६ ॥

6. *Brahmā devānāṁ padavīḥ kavīnāmṛṣirviprāṇāṁ mahiṣo mṛgāṇām. Śyeno gṛdhrāṇāṁ svadhitirvanānāṁ somaḥ pavitramatyeti rebhan.*

The Soma Spirit is Brahma, supreme over divinities, highest of the poets, divine seer among the wise, lion among the strongest animals, eagle among the birds of power, sword among the killers and, roaring and thundering, it goes forward, excels all others, and blesses the pure heart core of the soul.

पावीवविपद्वाच ऊर्मिं न सिन्धुगिर्ः साम्ः पवमाना मनीषाः। अन्तः पश्यन्वृजनमावरण्या तिष्ठति वृषभा गासु जानन ॥ ७ ॥

7. *Prāvīvipadvāca ūrmiṁ na sindhur-giraḥ somaḥ pavamāno manīṣāḥ. Antaḥ paśyan vṛjanemāvarā-ṇyā tiṣṭhati vṛṣabho goṣu jānan.*

Soma stirs and inspires the flow of thought into speech as the sea stirs and rolls the waves of the flood. Pure and purifying, it inspires imagination, poetry and adoration. Pervading all within and watching, it abides in the closest intimacies of all yajna within and without and, potent as it is, knowing every thing, it energises all organs of thought and sense.

स मत्सरः पृत्सु वन्व ावातः सहस्रेरता अभि वाजमष। इन्दायन्दा पवमाना मनीष्यं१शारूमिमीरय गा इषण-यन ॥ ८ ॥

8. *Sa matsaraḥ pṛtsu vanvannavātaḥ sahasraretā abhi vājamarṣa. Indrāyendo pavamāno manīṣyaṁśorūrmimīraya gā iṣaṇyan.*

Soma is inspiration, excitement and ecstasy. Itself unmoved, it destroys negativities in the yajnic battles of life. Power and generative vigour of a thousand sort, pray move and energise all power, energy and enthusiasm of life. Pure and purifying, O spirit of beauty, peace and power, thinker and imaginative creator, inspiring and energising all senses and imagination, pray let the waves of ecstasy roll and flow for Indra, spirit, honour and excellence of life for humanity.

परि॑ प्रि॒यः क॒लश॑ दे॒ववा॑त॒ इन्दा॑य॒ सामा॒ रण्या॒ मदा॑य।
स॒हस्र॑धारः श॒तवा॑ज॒ इन्दु॑र्वा॒जी न स॒प्तिः सम॑ना जिगाति॥ ९॥

9. *Pari priyaḥ kalaśe devavāta indrāya somo raṇyo madāya. Sahasradhāraḥ śatavāja indurvājī na saptiḥ samanā jigāti.*

Soma, spirit of peace, beauty and joy, dearest favourite of all, inspirer and worshipped of divinities and nobilities, beatific shower of joy in a thousand streams, commanding a hundred forms and orders of energy and power, all bliss at heart, radiates like the spirit of energy itself, moves, vibrates and blesses the pure heart core of the soul for its joy, honour and excellence.

स पू॒र्व्या व॑सु॒विज्जाय॑माना मृजा॒ना अ॒प्सु दु॑दुहा॒ना अद्रा॑।
अ॒भि॒श॒स्ति॒पा भुव॑नस्य॒ राजा॑ वि॒ददा॑तुं ब्रह्म॑ण पू॒यमा॑नः॥ १०॥

10. *Sa pūrvyo vasuvijjāyamāno mṛjāno apsu duduhāno adrau. Abhiśastipā bhuvanasya rājā vidadgātuṁ brahmaṇe pūyamānaḥ.*

Soma, eternal spirit, master sustainer of the world and its wealth, universally manifestive, adored and exalted, distilled in the cloud and envisioned in thought and action, protector from evil and calumny, ruler and sustainer of the universe, knower and revealer of the paths to divinity is realised in purity and illumined in spiritual yajna of meditation for the attainment of the vision of eternity.

त्वया॒ हि नः॑ पि॒तरः॑ साम॒ पूव॒ कर्मा॑णि च॒क्रुः प॑वमान॒ धीरा॑ः ।
व॒न्व ावा॑तः परि॒धीँर॑पा॑णु वी॒र॒भि॒रश्व॑म॒घवा॑ भवा नः ॥ ११ ॥

11. *Tvayā hi naḥ pitaraḥ soma pūrve karmāṇi ca-kruḥ pavamāna dhīrāḥ. Vanvann-avātaḥ pari-dhīňraporṇu vīrebhir-aśvairmaghavā bhavā naḥ.*

O Soma, pure and purifying spirit of the world, it is only by your grace that our forefathers of yore all time performed their acts of Dharma in life. Unhurt, unmoved and unchallenged, pray open up all inhibiting limitations and raise us to honour, excellence and glory with brave heroes and dynamic forces of progress and achievement.

यथाप॑वथा॒ मन॑व वयो॒धा अ॑मित्र॒हा व॑रिवो॒विद्ध॒विष्मा॑न ।
ए॒वा प॑वस्व॒ दवि॑णं॒ दधा॑न॒ इन्द्र॒ सं ति॑ष्ठ॒ ज॒नया॑यु॒धानि ॥ १२ ॥

12. *Yathāpavathā manave vayodhā amitrahā varivoviddhaviṣmān. Evā pavasva draviṇaṁ dadhāna indre saṁ tiṣṭha janayāyudhāni.*

As ever before for all time immemorial you vibrate, flow and purify humanity for their good, bearing good health and happy age, destroying negativities and enmities, knowing the wealth we need and bearing the

wealth unbounded with honour and excellences of life and holy fragrances of the yajna of living, so now too, pray, vibrate, flow and purify, bearing wealth, honour and excellence, vest in the spirit of humanity and in human glory, and create the weapons of defence against the onslaughts of conflict and contradictions.

पवस्व साम मधुमाँ ऋतावा पा वसानो अधि सानो अव्ये। अव दाणानि घृतवान्ति सीद मदिन्तमा मत्सर इन्द्रपानः ॥ १३ ॥

13. *Pavasva soma madhumāň ṛtāvāpo'vasāno adhi sāno avye. Ava droṇāni ghṛtavānti sīda madintamo matsara indrapānaḥ.*

Flow, purify and bless, O Soma, rich in the honey sweets of life, high priest of cosmic yajna, reflecting in the cosmic processes of evolution on top of protective nature. Flow and abide in the depth of holy hearts deep in love and faith divine, O spirit most exhilarating, ecstatic and infinite source of fulfilment for Indra, potent vibrant soul, lover of divine glory.

वृष्टिं दिवः शतधारः पवस्व सहस्रसा वाजयुदववीता। सं सिन्धुभिः कलशं वावशानः समुस्रियाभिः पतिर आयुः ॥ १४ ॥

14. *Vṛṣṭiṁ divaḥ śatadhāraḥ pavasva sahasrasā vājayur-devavītau. Saṁ sindhubhiḥ kalaśe vāvaśānaḥ samusriyābhiḥ pratiran na āyuḥ.*

O lord of thousandfold speed, power and victory, harbinger of a hundred showers of bliss, bring us showers of heavenly light for our yajnic worship of divinity. Loving and abiding in the holy hearts of

celebrants, let streams of good health and joyous age flow to us with infinite oceans of love and bliss and showers of the light of knowledge.

एष स्य सामा॑ म॒तिभि॑: पुना॒ना त्या॒ न वा॒जी तर॒तीद॑रा॒तीः ।
पया॒ न दु॒ग्धमदि॑तरिषि॒रमु॒विव॑ गा॒तुः सु॒यमा॒ न वा ह्वा ॥ १५ ॥

15. *Eṣa sya somo matibhiḥ punāno'tyo na vājī taratī-darātīḥ. Payo na dugdham-aditer-iṣiram-urviva gātuḥ suyamo na voḷhā.*

This, the lord Soma, celebrated and exalted by devotees and wise sages, overcomes contradictions and negativities like a victor war horse trampling the enemies. It is delicious like the milk of the inviolable cow, sure guide like a wide path on earth, and unfailing carrier and saviour like a trained courser for the destination.

स्वा॒युधः सा॒तृभि॑: पू॒यमा॑ना॒ भ्यर्ष॒ गुह्यं॒ चारु॒ नाम॑ । अ॒भि वाज॒ं सप्ति॑रिव श्रव॒स्या भि वा॒युम॒भि गा दे॑व सोम ॥ १६ ॥

16. *Svāyudhaḥ sotṛbhiḥ pūyamāno'bhyarṣa guhyaṁ cāru nāma. Abhi vājaṁ saptiriva śravasyā'bhi vāyumabhi gā deva soma.*

Wielding powers of law and justice, exalted by lovers and celebrants, O Name and Word beatific, come and bless the secret cave of the heart. O Soma, like an instant power of transportive ecstasy, take us to the strength and speed of success and fulfilment, lead us to honour and fame of excellence, take us to the vibrancy of the winds and, O lord of light and generosity, give us illuminative knowledge and perceptive and discriminative intelligence.

शिशुं जज्ञानं हर्यतं मृजन्ति शुम्भन्ति वह्निं मरुता गणेन।
कविर्गीर्भिः काव्येना कविः सन्त्सोमः पवित्रमत्येति रभ्वन॥ १७॥

17. *Śiśuṁ jajñānaṁ haryataṁ mṛjanti śumbhanti vahniṁ maruto gaṇena. Kavir-gīrbhiḥ kāvyenā kaviḥ sant-somaḥ pavitram-atyeti rebhan.*

Dedicated celebrants perceive the presence beatific, manifested and expansive in the experience of nature around, cleanse it like a new born baby, discover and distil it in the spirit and adore it in song. As winds in storm raise a spark to blazing fire, bands of admirers celebrate it in its native glory. Omnipresent all-watching sagely divine, exalted to its omniscience and omnipotence in human consciousness by the music of the poetic voice, Soma, divine presence, radiates into the pure human heart loud and bold and transcends the soul to infinite space.

ऋषिमना य ऋषिकृत्स्वर्षाः सहस्रणीथः पदवीः कवीनाम।
तृतीयं धाम महिषः सिषासन्त्सामा विराजनु राजति ष्टुप॥ १८॥

18. *Ṛṣimanā ya ṛṣikṛt svarṣāḥ sahasraṇīthaḥ padavīḥ kavīnām. Tṛtīyaṁ dhāma mahiṣaḥ siṣāsant-somo virājamanu rājati ṣṭup.*

Soma is the presence that is the universal seer and poetic creator, maker of poets, exalted by sages, shower streams of bliss, adored a thousand ways for infinite power and glory, ultimate love and desire of poets, awful refulgence radiating to the third blazing space beyond the earthly and paradisal regions of life, the presence that rules and illuminates the heart and

soul beyond the state of existential involvement, the one loving, blessing, beatific ultimate object of adoration and worship.

चमूषच्छ्येनः शकुना विभृत्वा गाविन्दुद्रप्स आयुधानि बिभ्रत। अपामूर्मिं सचमानः समुद्रं तुरीयं धाम महिषा विवक्ति॥ १९॥

19. *Camūṣacchyenaḥ śakuno vibhṛtvā govindurdrapsa āyudhāni bibhrat. Apāmūrmiṁ sacamānaḥ samudraṁ turīyaṁ dhāma mahiṣo vivakti.*

Pervading every form of life and nature, adorable supreme Soma presence of divinity, abiding with stars and planets in motion, bearing infinite powers, vibrating with the waves of nature's dynamics, vesting the cosmic structure, transcends to the fourth state of absolute bliss. Only the mighty sage speaks of the presence beyond speech.

मया न शुभस्तन्वं मृजाना त्या न सृत्वा सनय धनानाम। वृषेव यूथा परि काशमषन्कनिक्रदच्चम्वा३रा विवेश॥ २०॥

20. *Maryo na śubhrastanvaṁ mṛjāno'tyo na sṛtvā sanaye dhanānām. Vṛṣeva yūthā pari kośamarṣan kanikradaccamvorā viveṣa.*

Radiant and adorable Soma wearing the manifestive cosmic form like the mortal human wearing the body form, moving fast like radiations of light for the realisation of world's wealth by pervading, vibrating like a mighty power across the cosmic structure as a virile leader, fills the skies between earth and heaven and abides there proclaiming its presence loud and bold.

पव॑स्वन्दा॒ पव॑माना॒ महा॑भिः कनि॑क्रद॒त्परि॒ वारा॑ण्यर्षा।
की॒ळञ्च॒म्वा॒३॒॑रा वि॑श पू॒यमा॑न॒ इन्दं॒ त॒ रसा॑ मदि॒रा म॑मत्तु॥ २१॥

21. *Pavasvendo pavamāno mahobhiḥ kanikradat pari vārāṇyarṣa. Krīḷañcamvorā viśa pūyamāna indraṁ te raso madiro mamattu.*

O spirit of light divine, beauty and peace, flow, pure and purifying, adored and exalted by great souls, radiate bright and bold and self-proclaimed, and seep into the heart core of chosen souls. Come playing over and between heaven and earth, enter pure and exalted, and may your exalting spirit of ecstasy exhilarate and exalt the soul and its glory in the world of existence.

पास्य॒ धारा॑ बृ॒हतीर॑सृग॒ ाक्ता गाभिः॑ क॒लशाँ॒ आ वि॑वश।
साम॑ कृ॒ण्वन्त्सा॑म॒न्या॑ विप॒श्चित्कन्द॑ ा॒त्य॒भि सख्यु॒न जा॒मिम॥ २२॥

22. *Prāsya dhārā bṛhatīr--asṛgrannakto gobhiḥ kalaśāň ā viveśa. Sāma kṛṇvant-sāmanyo vipaścit krandann-etyabhi sakhyurna jāmim.*

The streams of this Soma joy flow vaulting full, and the spirit adorned by songs of celebration seeps into the heart core of chosen souls. Thus does Soma, creating peace, supreme peace itself, cosmic intelligence omniscient, goes forward with humanity proclaiming its presence and loving like a twin brother and sister.

अ॒प॒घ्न ा॑षि पवमान॒ शत्रू॑न्प्रि॒यां न जा॒रा अ॒भिगी॑त॒ इन्दुः॑।
सीद॒न्वन॑षु शकु॒ना न पत्वा॒ सामः॑ पुना॒नः क॒लशे॑षु॒ सत्ता॑॥ २३॥

23. *Apaghnanneṣi pavamāna śatrūn priyāṁ na jāro abhigīta induḥ. Sīdan vaneṣu śakuno na patvā somaḥ punānaḥ kalaśeṣu sattā.*

O spirit pure and purifying, you go forward bright and blissful, loving life, casting off and destroying enemy forces of negation and contradiction against life, moving like a lover cleansed by fire to meet his lady love, sitting in the hearts of lovers and admirers, flying like the eagle bird to its nest, and pure, exalted and edifying, abiding in the heart core of the celebrants.

आ त॒ रुच॒: पव॑मानस्य साम॒ यार्षव यन्ति सु॒दुघा॑: सुधा॒रा: ।
हरि॒रानी॑त: पुरु॒वारा॑ अ॒प्स्वचि॑कदत्क॒लशे॑ दवयू॒नाम ॥ २४ ॥

24. *Ā te rucaḥ pavamānasya soma yoṣeva yanti sudughāḥ sudhārāḥ. Harirānītaḥ puruvāro apsva-cikradat kalaśe devayūnām.*

The rays of your light and glory, O Soma, spirit pure, purifying and radiating, replete with life energy streaming forth, rain in showers like the love of a youthful mother. The divine spirit, destroyer of want and suffering, love and choice of all humanity, manifests bright and beautiful in the dynamics of nature and in the heart and actions of the lovers of divinity.

Mandala 9/Sukta 97

Pavamana Soma Devata, Vasishtha Maitravaruni (1-3), Indrapramati Vasishtha (4-6), Vrshagana Vasishtha (7-9), Manyu Vasishtha (10-12), Upamanyu Vasishtha (13-15), Vyaghrapada Vasishtha (16-18), Shakti Vasishtha (19-21), Karnashrut Vasishtha (22-24), Mrlika Vasishtha (25-27), Vasukra Vasishtha (28-30), Parashara Shaktya (31-44), Kutsa Angirasa (45-58) Rshis

अ॒स्य प॒षा ह॒मना॑ पू॒यमा॑ना द॒वा द॒वभि॑: सम॑पृक्त॒ रस॑म ।
सु॒त: प॒वित्रं॒ पर्य॑ति॒ रभ॑न्मि॒तव॒ सद्म॑ पशु॒मान्ति॒ होता॑ ॥ १ ॥

1. *Asya preṣā hemanā pūyamāno devo devebhiḥ samapṛkta rasam. Sutaḥ pavitraṁ paryeti rebhan miteva sadma paśumānti hotā.*

Divine Soma, moved and energised by the surge of golden impulse, joins its potency with the senses and mind, and thus seasoned and empowered, vibrant with vitality, it moves to the holiness of the heart like a sanative, or as a priest going to a yajnic enclosure, seat and anchor of sensitive visionary powers of humanity.

भ॒दा वस्त्रा॑ स॒म॒न्या॒३॒ वसा॑ना म॒हान्क॒विनि॒वच॑नानि॒ शंस॑न।
आ व॑च्यस्व च॒म्वा॑: पू॒यमा॑ना विच ॒णा जागृ॑विद॒व-
वी॑ता ॥ २ ॥

2. *Bhadrā vastrā samanyā vasāno mahān kavirni-vacanāni śaṁsan. Ā vacyasva camvoḥ pūya-māno vicakṣaṇo jāgṛvir-devavītau.*

O holy Soma power, pure, purified and purifying, wearing vestments of a fighting force, great and creative, expressive loud and bold, come, expand and resound between heaven and earth over all things material and spiritual, ever watchful, ever awake, in the service of divinities in yajna.

सम्वु॑ पि॒या मृ॑ज्यत॒ सा॒ना॒ अव्ये॑ य॒शस्त॑रा य॒शसां॒ ॒ता॑ अ॒स्म।
अ॒भि स्व॑र॒ धन्वा॑ पू॒यमा॑ना यू॒यं पा॑त स्व॒स्ति॒भि॒: सदा॑
न॒: ॥ ३ ॥

3. *Samu priyo mṛjyate sāno avye yaśastaro yaśa-sāṁ kṣaito asme. Abhi svara dhanvā pūyamāno yūyaṁ pāta svastibhiḥ sadā naḥ.*

O Soma spirit of power and poetic creativity,

exalted on top of protection, defence and advancement, honoured of the honourable, of the earth earthy for our sake, shine and resound across the spaces. O divinities, pray protect and promote us with all round well being and good fortune for all time.

प गायताभ्यर्चाम दवान्त्सामं हिनात महत धनाय। स्वादुः पवात अति वारमव्यमा सीदाति कलशं दवयुनः ॥ ४ ॥

4. *Pra gāyatābhyarcāma devāntsomaṁ hinota mahate dhanāya. Svāduḥ pavāte ati vāramavyamā sīdāti kalaśaṁ devayurnaḥ.*

Sing and celebrate, let us honour the divinities and exhort Soma for great victory and achievement of wealth, honour and excellence. Sweet and lovable, Soma rises to the protective position of choice and, loving the divinities, it abides in the right position at the centre.

इन्दुं दवानामुप सख्यमायन्त्सहस्त्रधारः पवत मदाय।
नृभिः स्तवाना अनु धाम पूवमगन्निन्दं महत साभगाय ॥ ५ ॥

5. *Indurdevānāmupa sakhyamāyant-sahasradhāraḥ pavate madāya. Nṛbhiḥ stavāno anu dhāma pūrvam-agann-indraṁ mahate saubhagāya.*

Indu, Soma spirit of light and life, coming close to friendship of the divinities, purifies and flows in a thousand streams for the joy of humanity. Adored by leading lights, it rises to the top of honour and glory in keeping with its position and reaches Indra, the ruling soul, for the great good fortune of society.

स्तात्र राय हरिरषा पुनान इन्दं मदा गच्छतु त भराय। दवयाहि सरथं राधा अच्छा यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Stotre rāye harirarṣā punāna indraṁ mado gacchatu te bharāya. Devairyāhi sarathaṁ rādho acchā yūyaṁ pāta svastibhiḥ sadā naḥ.*

O Hari, Soma spirit destroyer of suffering, flow pure and purifying for the achievement of wealth, honour and excellence when songs are sung and yajna is performed. O Soma, may your vigour and ecstasy flow to Indra, the ruling soul, for the sake of victory and human glory. May your power and potential come well with the light and vigour of divinities by the chariot of glory and may all the divinities protect and promote us with all round well being and good fortune for all time.

प काव्यमुशनेव ब्रुवाणा देवा देवानां जनिमा विवक्ति। महिव्रतः शुचिबन्धुः पावकः पदा वराहा अभ्येति रेभन॥ ७॥

7. *Pra kāvyamuśaneva bruvāṇo devo devānāṁ janimā vivakti. Mahivrataḥ śucibandhuḥ pāvakaḥ padā varāho abhyeti rebhan.*

The brilliant poet, singing like an inspired fiery power divine, reveals the origin of nature's divinities and the rise of human brilliancies. Great is his commitment, inviolable his discipline, bonded is he with purity as a brother, having chosen light of the sun and shower of clouds for his element, and he goes forward proclaiming the message of his vision by the paths of piety.

प हंसासस्तृपलं मन्युमच्छमादस्तं वृषगणा अयासुः। आङ्गूष्यं पवमानं सखाया दुमर्षं साकं प वदन्ति वाणम॥ ८॥

8. *Pra haṁsāsas-tṛpalaṁ manyum-acchāmād-astaṁ vṛṣagaṇā ayāsuḥ. Āṅgūṣyaṁ pavamānaṁ sakhāyo durmarṣaṁ sākaṁ pra vadanti vāṇam.*

Like hansa birds of discriminative taste by instinct, judicious poets and scholars spontaneously come home to passion and ardour of thought and imagination free from fear and violence and, together in unison as a band of friends, generous and mighty of power and understanding, sing and celebrate the adorable, pure and purifying unforgettable Soma source of beauty, music and poetry.

स रंहत उरुगायस्य जूतिं वृथा कीळन्तं मिमत न गावः।
परीणसं कृणुत तिग्मशृङ्गा दिवा हरिर्ददृश नक्तमृजः॥ ९॥

9. *Sa raṁhata urugāyasya jūtiṁ vṛthā krīḷantaṁ mimate na gāvaḥ. Parīṇasaṁ kṛṇute tigmaśṛṅgo divā harirdadṛśe naktamṛjraḥ.*

That Soma source of beauty, music and poetry is ever dynamic spontaneously playing the sportive game. The power, force and velocity of that presence, the mind and senses do not comprehend. The spirit of ultimate penetrative and pervasive power reflects infinite possibilities, the beatific saviour manifests its omnipotence day and night.

इन्दुर्वाजी पवत गान्याघा इन्द्र सामः सह इन्वन्मदाय।
हन्ति र ा बाधत पयरातीर्वरिवः कृण्वन्वृजनस्य राजा॥ १०॥

10. *Indurvājī pavate gonyoghā indre somaḥ saha invan madāya. Hanti rakṣo bādhate paryarātīr-varivaḥ kṛṇvan vṛjanasya rājā.*

Indu, brilliant Soma, energetic and victorious, pure and purifying, vibrant and dynamic, creating strength, patience and endurance for the soul's joy, is ever on the move. It destroys evil, prevents negativities and opposition and casts them far off, and, giving wealth, honour and excellence of the best order of our choice, rules as the brilliant creator, controller and dispenser of strength, courage, power and life saving vitality in existence.

अध॒ धार॑या॒ मध्वा॑ पृचा॒नस्ति॒रा राम॑ पवत॒ अदि॑दुग्धः।
इन्दु॒रिन्द॑स्य स॒ख्यं जु॑षा॒णा दे॒वा दे॒वस्य॑ मत्स॒रा मदा॑य॥ ११॥

11. *Adha dhārayā madhvā pṛcānastiro roma pavate adridugdhaḥ. Indurindrasya sakhyaṁ juṣāṇo devo devasya matsaro madāya.*

And by streams of honey shower, joining spiritual awareness, overflowing the heart cave, Soma, distilled from the adamantine practice of meditative self-control, flows pure, purifying, wholly fulfilling. The brilliant divine spirit of joy cherishing friendly communion with Indra, the Soul, is the ecstasy meant for the joyous fulfilment of the soul.

अ॒भि प्रि॒याणि॑ पवत पुना॒ना दे॒वा दे॒वान्त्स्वे॒न रस॑न पृञ्चन।
इन्दु॒धर्मा॑ण्यृतु॒था वसा॑ना॒ दश॒ क्षिपा॑ अव्यत॒ सा॑ना॒ अव्ये॑॥ १२॥

12. *Abhi priyāṇi pavate punāno devo devāntsvena rasena pṛñcan. Indur-dharmāṇyṛtuthā vasāno daśa kṣipo avyata sāno avye.*

To all dear loving ones flows divine and brilliant Soma, pure, purifying and fulfilling the noble sages with

its nectar of ecstasy. May the brilliant joyous divinity, pervading and shining with virtues according to time and season, purify and fulfill us on top of this protective world of ten senses, ten pranas and ten gross and subtle elements.

वृषा शाणा अभिकनिकदद्गा नदयन्नेति पृथिवीमुत द्याम।
इन्द्रस्येव वग्नुरा शृण्व आजा पचतयन्नषति वाचमेमाम ॥ १३ ॥

13. *Vṛṣā śoṇo abhikanikradadgā nadayanneti pṛthivīmuta dyām. Indrasyeva vagnurā śṛṇva ājau pracetayann-arṣati vācamemām.*

Generous, joyous and refulgent Soma spirit divine pervades the stars and planets and vibrates in the sun rays, making the heaven and earth resound. It is the very voice of Indra, lord omnipotent, heard in the dynamics of existence, awakening the spirit, and it inspires this holy speech to burst forth in adoration.

रसाय्यः पयसा पिन्वमान इरयन्नषि मधुमन्तमंशुम। पवमानः
सन्तनिमेषि कृण्वन्निन्दाय सोम परिषिच्यमानः ॥ १४ ॥

14. *Rasāyyaḥ payasā pinvamāna īrayanneṣi madhumantamaṁśum. Pavamānaḥ saṁtanim-eṣi kṛṇvann-indrāya soma pariṣicyamānaḥ.*

O Soma, stream of divine joy exalted with songs of praise, inspiring honey sweets of vital growth and enlightenment, you go forward, pure and purifying, and release continuous showers of ecstasy for the soul for its grandeur and glory when you are honoured and adored by the celebrants.

एवा पवस्व मदिरा मदायादग्राभस्य नमयन्वधस्नैः । परि वर्णं भरमाणा रुशन्तं गव्युना अष परि सोम सिक्तः ॥ १५ ॥

15. *Evā pavasva madiro madāyodagrābhasya namayan vadhasnaiḥ. Pari varṇaṁ bharamāṇo ruśantaṁ gavyurno arṣa pari soma siktaḥ.*

Thus vibrate and flow on, spirit of ecstasy, for joy, bending and breaking the clouds which hold up the rain and radiations of light, and, bearing bright light and illuminative varieties of knowledge, continue to flow on, O Soma, generous and exalted presence, lover of showers and light and bearer of the bolt of power and force to strike down the negativities.

जुष्टी न इन्दा सुपथा सुगान्युरा पवस्व वरिवांसि कृण्वन । घनव विष्वग्दुरितानि विघ्नन्नधि ष्णुना धन्व साना अव्य ॥ १६ ॥

16. *Juṣṭvī na indo supathā sugānyurau pavasva varivāṁsi kṛṇvan. Ghaneva viṣvagduritāni vighnannadhi ṣṇunā dhanva sāno avye.*

Indu, refulgent Soma, happy and kind, flow and purify us, creating simple and straight paths of living in the wide world and giving us honest and virtuous wealth and honours of our choice. Destroying all evils of the world as thunder of the clouds, let ceaseless streams of joy flow for us and protect us on top of the protective world.

वृष्टिं ना अष दिव्यां जिगत्नुमिळावतीं शंगयीं जीरदानुम । स्तुकंव वीता धन्वा विचिन्वन्बन्धूँरिमाँ अवराँ इन्दा वायून ॥ १७ ॥

17. *Vṛṣṭiṁ no arṣa divyāṁ jigatnumiḷāvatīṁ śaṁgayīṁ jīradānum. Stukeva vītā dhanvā vicinvan bandhūṅrimāṅ avarāṅ indo vāyūn.*

O Soma, refulgent giver, bring us celestial rains, dynamic and universal, productive and illuminative, peace giving and abundantly generous. Selecting and favouring like loved children these friendly and brotherly people here and elsewhere, vibrant as winds, pray inspire and energise them to live a full joyous life.

ग्रन्थिं न वि ष्य ग्रथितं पुनान ऋजुं च गातुं वृजिनं च साम। अत्या न क्रदा हरिरा सृजाना मया देव धन्व पस्त्यावान॥ १८॥

18. *Granthiṁ na vi ṣya grathitaṁ punāna ṛjuṁ ca gātuṁ vṛjinaṁ ca soma. Atyo na krado harirā sṛjāno maryo deva dhanva pastyāvān.*

O Soma, pure, purifying and refulgent divinity, liberate the man in chains, breaking the bond as you untie a tough knot. Make the paths of life simple and straight, let the strength be natural and sincere, free from guile. Spirit of divinity, you roar as thunder, you are saviour and sustainer, creator and maker of the mortal humanity, and you are the sole master of the universe, your home.

जुष्टा मदाय दवतात इन्दा परि ष्णुना धन्व साना अव्यं। सहस्त्रधारः सुरभिरदब्धः परि स्रव वाजसाता नृषह्ये॥ १९॥

19. *Juṣṭo madāya devatāta indo pari ṣṇunā dhanva sāno avye. Sahasradhāraḥ surabhir-adabdhaḥ pari srava vājasātau nṛṣahye.*

O Soma, refulgent spirit of divinity, lover of joy and loved for the sake of joy, in yajna, pray flow, inspire and energise us on top of safety, security and prosperity with incessant stream of joy. Undaunted and invincible, let a thousand streams of ecstasy flow, let the breeze of fragrance blow, in the battle for victory worthy of brave humanity.

अरश्माना यं रथा अयुक्ता अत्यासा न ससृजानास आजा। एत शुकासो धन्वन्ति सामा दवासस्ताँ उप याता पिबध्य ॥ २० ॥

20. *Araśmāno ye'rathā ayuktā atyāso na sasṛjānāsa ājau. Ete śukrāso dhanvanti somā devāsastāň upa yātā pibadhyai.*

Soma streams of ecstasy, unfettered, unbound, uninvolved, flow free like radiations of energy, refulgent, pure and consecrated, inspiring and energising in the yajnic battle of life. Let the leading lights of humanity advance and join the yajna to drink of the nectar.

एवा न इन्दा अभि दववीतिं परि स्रव नभा अर्णश्चमूषु। सामा अस्मभ्यं काम्यं बृहन्तं रयिं ददातु वीरवन्तमुगम ॥ २१ ॥

21. *Evā na indo abhi devavītiṁ pari srava nabho arṇaścamūṣu. Somo asmabhyaṁ kāmyaṁ bṛhantaṁ rayiṁ dadātu vīravantam-ugram.*

Thus O self-refulgent Indu, spirit of divine peace, power, beauty and prosperity, let there be a shower of light and knowledge on us in yajna. Let showers of rain fill our tanks, lakes and rivers and

fructify our fields and gardens. May Soma give us wealth, honour and excellence of the highest order of our choice with mighty brave heroes.

त ाद्यदी मनसा वनता वाग्ज्यष्ठस्य वा धमणि ारनीक। आदीमायन्वरमा वावशाना जुष्टं पतिं कलश गाव इन्दुम ॥ २२ ॥

22. *Takṣadyadī manaso venato vāgjyeṣṭhasya vā dharmaṇi kṣoranīke. Ādīmāyan varamā vāvaśānā juṣṭaṁ patiṁ kalaśe gāva indum.*

If the language of the mind in words of love of the vibrant sage of worshipful devotion, established in the beauty and splendour of the supreme spirit and law of the universe, were to visualise the picture-presence of Soma, ultimate sustenance of life, then all perceptions, thoughts and imaginations, loving and faithful, would move and concentrate into that presence of the choicest, most loved and beatific master vibrating in the heart core of the soul.

प दानुदा दिव्या दानुपिन्व ऋतमृताय पवत सुमधाः। धमा भुवद वृजन्यस्य राजा प रश्मिभिर्दशभिर्भारि भूम ॥ २३ ॥

23. *Pra dānudo divyo dānupinva ṛtamṛtāya pavate sumedhāḥ. Dharmā bhuvad-vṛjanyasya rājā pra raśmibhir-daśabhir-bhāri bhūma.*

Most charitable giver, heavenly, promoter of liberal philanthropists, self-refulgent inspirer of noble intelligence, Soma purifies and enhances the rectitude of the enlightened. Being the sustainer of Dharma, master ruler of all powers and forces of the universe, the mighty Soma sustains the world by the dynamics of

the ten gross and subtle elements of nature.

पवित्रेभिः पवमाना नृचक्षा राजा देवानामुत मर्त्यानाम।
द्विता भुवदयिपती रयीणामृतं भरत्सुभृतं चार्विन्दुः ॥ २४ ॥

24. *Pavitrebhiḥ pavamāno nṛcakṣā rājā devānā-muta martyānām. Dvitā bhuvad-rayipatī rayī-ṇām-ṛtaṁ bharat subhṛtaṁ cārvinduḥ.*

Flowing and purifying by its pervasive presence of sanctity, all watching Soma is the ruler of all divine forces of both nature and humanity. Controller of both nature and humanity, presiding over the dynamics of universal law, bearing and sustaining the cosmos, brilliant and beatific, Soma is the master, ruler and dispenser of all wealth, honours and excellence of the world.

अर्वाँइव श्रवसे सातिमच्छेन्द्रस्य वायोरभि वीतिमर्ष। स नः सहस्रा बृहतीरिषो दा भवा सोम द्रविणावित्पुनानः ॥ २५ ॥

25. *Arvāň iva śravase sātimacchendrasya vāyorabhi vītimarṣa. Sa naḥ sahasrā bṛahatīriṣo dā bhavā soma draviṇovit punānaḥ.*

Vibrate and flow for the good of Indra, the soul in search of power, and for Vayu, the vibrant seeker of Karma, radiating like energy itself for the sake of honour and success in yajna. O Soma, knowing and commanding wealth and power, pure and purifying, be the giver of a thousand powers of sustenance, energy and enlightenment for us.

दे॒वा॒व्या॑ नः परिषि॒च्यमा॑नाः॒ यं सु॒वीरं॑ धन्वन्तु सा॑माः।
आ॒य॒ज्यव॑ः सु॒म॒तिं वि॒श्ववा॑रा॒ हाता॑रा॒ न दि॑वि॒यजा॑ म॒न्दत॑माः॥ २६॥

26. *Devāvyo naḥ pariṣicyamānāḥ kṣayaṁ suvīraṁ dhanvantu somāḥ. Āyajyavaḥ sumatiṁ viśva-vārā hotāro na diviyajo mandratamāḥ.*

May showers of the power and grace of Soma, generous to the divinities of nature and nobilities of humanity, served, adored and sanctifying, bless our peaceful home with noble heroes of action. Creative they are by nature's yajna, overflowing with universal light and intelligence like yajakas in the regions of the sun where universal Soma yajna is going on, and they are the most inspiring and most beatific.

ए॒वा दे॑व दे॒वता॑ते पवस्व म॒ह सो॑म॒ प्सर॑स देव॒पान॑ः।
म॒हश्चि॒द्धि ष्मसि॑ हि॒ताः स॑म॒य कृ॒धि सु॒ष्ठा॒न रोद॑सी पुना॒नः॥ २७॥

27. *Evā deva devatāte pavasva mahe soma psarase devapānaḥ. Mahaściddhi ṣmasi hitāḥ samarye kṛdhiḥ suṣṭhāne rodasī punānaḥ.*

O self-refulgent Soma, sanctifier and giver of fulfilment to the holy and nobly brave in yajna, flow, inspire and energise us for the achievement of a great organised social order. Pure and purifying power of divinity, great we shall be, for sure, nobly inspired and committed to the good in the battle of life. Make the earth and the global environment, heavens and the skies, noble, good and creative as a home good for the progress of life.

अश्वा॒ न क्रं॒दा॒ वृष॑भियुजा॒नः सिं॒हा न भी॒मा मन॑सा॒ जवी॑यान। अ॒वा॒चीन॑: प॒थिभि॒य रजि॑ष्ठा॒ आ प॑वस्व सामन॒सं न॑ इन्दा॥ २८॥

28. *Aśvo na krado vṛṣabhiryujānaḥ siṁho na bhīmo manaso javīyān. Arvācīnaiḥ pathibhirye rajiṣṭhā ā pavasva saumanasaṁ na indo.*

Roaring as thunder and lightning, awful as a lion, faster than mind, enjoining and inspiring the generous and the brave, O lord self-refulgent and gracious, come by the latest modern paths which are simple, natural and true, and purify, inspire and energise the noble power and virtue of our mind and soul.

श॒तं धारा॑ द॒वजा॑ता असृगन्त्स॒हस्र॑मनाः क॒वया॑ मृजन्ति। इन्दा॑ स॒नित्रं॑ दि॒व आ प॑वस्व पुर॒एॅ॒तासि॑ म॒हता धन॑स्य॥ २९॥

29. *Śataṁ dhārā devajātā asṛgrantsahasramenāḥ kavayo mṛjanti. Indo sanitraṁ diva ā pavasva pura etāsi mahato dhanasya.*

Hundred streams of soma joy born of divinity flow for the divinities of nature and nobilities of humanity. A thousand ways poets and sages sing of them, adore and exalt them. O self-refulgent lord of bliss and generosity, let the holiest wealth and virtue flow from the light of divinity. You alone are the eternal, original and prime giver of the great wealth, honour and excellence of life.

दि॒वा न सगा॑ असस्रृ॒गम॒ह्मां॑ राजा॒ न मि॒त्रं प मि॑नाति॒ धीर॑:। पि॒तुन पु॒त्रः कर्तु॑भियता॒न आ प॑वस्व वि॒श अ॒स्या अजी॑-तिम॥ ३०॥

30. *Divo na sargā asasṛgramahnāṁ rājā na mitraṁ pra mināti dhīraḥ. Piturna putraḥ kratubhir-yatāna ā pavasva viśe asyā ajītim.*

As the rays of day light radiate from the sun, as a good ruler does not hurt the people and treats them as friends, as the son tries by yajnic actions to win the father's love and favour, so O Soma, come to bless this people and assure their victory and progress.

प त॒ धारा॒ मधु॑मतीरसृग॒न्वारा॒न्यत्पू॒ता अ॒त्यष्यव्या॑न । पव॑मान॒ पव॑स॒ धाम॒ गानां॑ जज्ञा॒नः सूय॑मपिन्वा अ॒कः ॥ ३१ ॥

31. *Pra te dhārā madhumatīr-asṛgran vārān yat pūto atyeṣyavyān. Pavamāna pavase dhāma gonāṁ jajñānaḥ sūryam-apinvo arkaiḥ.*

O Soma, the honeyed showers of your gifts radiate and flow when you, with your power and purity, move to your favourite choices well protective and well protected. Indeed, pure and purifying, you move and bless the treasure homes of light, and, self-manifesting and generative, you vest the sun with the light that illuminates the days.

कनि॑क्रद॒दनु॒ पन्थां॑मृतस्य॑ शु॒का वि भा॑स्य॒मृत॑स्य॒ धाम॑ । स इन्दा॑य पवस मत्स॒रवा॑न्हिन्वा॒ना वाचं॑ म॒तिभिः॑ कवी॒-नाम ॥ ३२ ॥

32. *Kanikradadanu panthām-ṛtasya śukro vi bhāsya-mṛtasya dhāma. Sa indrāya pavase matsaravān hivnāno vācaṁ matibhiḥ kavīnām.*

Loud and bold you reveal the path of truth and rectitude and define the eternal law of existence. Self-refulgent, immaculate and omnipotent, you shine in

glory, the very abode of immortality. You vibrate, radiate and sanctify for the sake of Indra, the soul of the karma-yogi, and for the conscience of humanity, inspiring the poets and sages with vision and imagination and the visionary scientists with thought to burst forth in spontaneous songs of adoration, you being the treasure-hold of ecstasy, indeed ecstasy itself.

दि॒व्यः सु॑प॒र्णा व॑ चा॑ सा॒म॒ पि॒न्व॒न्धारा॒ः कम॑णा द॒व॒-वी॑ता। एन्दा॑ विश क॒लशं सा॒म॒धा॒नं॒ कन्दं॑ हि॒ सू॒य॒स्याप॑ र॒श्मिम॥ ३३॥

33. *Divyaḥ suparṇo'va cakṣi soma pinvan dhārāḥ karmaṇā devavītau. Endo viśa kalaśaṁ soma-dhānaṁ krandannihi sūryasyopa raśmim.*

Heavenly light, super-abundant spirit of peace, protection and divine bliss, O Soma, reveal yourself, speak and shine, and let the rising streams of your presence flow into our divine life-yajna with higher and higher potential. O Spirit of peace and protection, bliss and beauty, consecrate this heart-core of the soul open to Soma, awaiting, come resounding, and let the radiations of refulgent divinity illuminate and sanctify us.

ति॒स्रा वाच॑ इरयति॒ प व॒ह्नि॑र्ऋ॒तस्य॑ धी॒तिं ब्र॒ह्म॑णा मनी॒षाम। गावा॑ यन्ति॒ गाप॑तिं पृ॒च्छमा॑ना॒ः सामं॑ यन्ति म॒तया॑ वाव॒-श॒ाना॒ः॥ ३४॥

34. *Tisro vāca īrayati pra vahnir-ṛtasya dhītiṁ brahmaṇo manīṣām. Gāvo yanti gopatiṁ pṛccha-mānāḥ somaṁ yanti matayo vāvaśānāḥ.*

Soma inspires three orders of speech: practical

speech that carries on the daily business of life, the thought that conceives of the vibrant immanent divine presence, and the deeper language of silence which is the mode of transcendent reality. The language operations of daily business move in search of the master source of world mystery as in science and philosophy, and the speech of thought and imagination and of love and worship moves to the presence of peace and bliss, Soma. (The three speeches in Vedic language are Ida, Sarasvati, and Mahi or Bharati as described in Rgveda 1, 13, 9 and Yajurveda 21, 19. Explained another way these are the language of the Rks or knowledge, Yajus or karma, and Samans or worship.)

सामं॒ गावा॑ धे॒नवा॑ वावशा॒नाः सामं॒ विप्रा॑ म॒तिभिः॑ पृच्छमा॑नाः। साम॑ः सु॒तः पू॑यत अ॒ज्यमा॑न॒ः साम॑ अ॒का-स्त्रिष्टु॑भ॒ः सं न॑वन्त॥ ३५॥

35. *Somaṁ gāvo dhenavo vāvaśānāḥ somaṁ viprā matibhiḥ pṛcchamānāḥ. Somaḥ sutaḥ pūyate ajyamānaḥ some arkāstriṣṭubhaḥ saṁ navante.*

Dynamic and creative languages of love and faith celebrate Soma, the languages of scholars enquiring into reality with thought and analysis concentrate on Soma. It is Soma which, distilled from observation and experience and crystallised in nature and function, is sought to be comprehended or apprehended in the language medium. Indeed all speech media of description, definition, comprehension, apprehension, celebration or adoration arise from Soma and merge into Soma.

एवा नः साम परिषिच्यमान आ पवस्व पूयमानः स्वस्ति।
इन्द्रमा विश बृहता रवेण वधया वाचं जनया पुरन्धिम ॥ ३६ ॥

36. *Evā naḥ soma pariṣicyamāna ā pavasva pūyamānaḥ svasti. Indramā viśa bṛahatā raveṇa vardhayā vācaṁ janayā purandhim.*

Thus, O Soma, served, adored and celebrated with your power and purity, let your presence radiate and purify us for our good and all round well being. Come and settle in the soul with the mighty voice of divinity. Generate and exalt the awareness and speech of vision and celebration communicative of high divine realisation.

आ जागृविर्विप ऋता मतीनां सामः पुनाना असदच्चमूषु।
सपन्ति यं मिथुनासा निकामा अध्वर्यवो रथिरासः सुहस्ताः ॥ ३७ ॥

37. *Ā jāgṛvirvipra ṛtā matīnāṁ somaḥ punāno asadaccamūṣu. Sapanti yaṁ mithunāso nikāmā adhvaryavo rathirāsaḥ suhastāḥ.*

Ever wakeful, all intelligent, ever true, pure, purifying and celebrated, Soma abides in the heart core of the visionary sages, and him, loving yajakas dedicated to yajna of love and non-violence, noble of action commanding their body chariot of personality, together serve, adore and worship with high love and devotion of their mind and soul.

स पुनान उप सूर न धाताभ अपा रादसी वि ष आवः।
पिया चिद्यस्य पियसास ऊती स तू धनं कारिण न पयंसत ॥ ३८ ॥

38. *Sa punāna upa sūre na dhātobhe aprā rodasī vi ṣa āvaḥ. Priyā cidyasya priyasāsa ūtī sa tū dhanaṁ kāriṇe na pra yaṁsat.*

That Soma, pure and purifying, creator and sustainer, pervades and fills the heaven and earth as it abides in the sun and destroys darkness and ignorance. Dearer than dear are its powers for our protection for sure. May Soma give us wealth, honour and excellence as one would give wealth to the artist.

स वर्धिता वधनः पूयमानः सामा मीढवाँ अभि ना ज्यातिषावीत। यना नः पूव पितरः पदज्ञाः स्वविदा अभि गा अदिमुष्णन॥ ३९॥

39. *Sa vardhitā vardhanaḥ pūyamānaḥ somo mīḍhvāṅ abhi no jyotiṣāvīt. Yenā naḥ pūrve pitaraḥ padajñāḥ svarvido abhi gā adrimuṣṇan.*

Soma, exalted and exalting, pure and purifying, virile and generous, may, we pray, protect and promote us with the light of knowledge by which our forefathers, knowing the meaning and purpose of life step by step with a passionate desire for knowledge, rising to the sun, attained to the ultimate freedom and bliss of heaven.

अक्रान्त्समुदः पथम विधर्मञ्जनयन्पजा भुवनस्य राजा। वृषा पवित्र अधि साना अव्य बृहत्सामा वावृध सुवान इन्दुः॥ ४०॥

40. *Akrāntsamudraḥ prathame vidharmañjanayan prajā bhuvanasya rājā. Vṛṣā pavitre adhi sāno avye bṛhat somo vāvṛdhe suvāna induḥ.*

Soma, prime cause of the world of existence,

unfathomable as ocean, taking on by itself countless causes of existence in the vast vault of space and time, roaring and generating the evolving stars, planets and forms of life, is the ruling power of the universe. Potent and generous, infinite, creative and generative, refulgent Soma pervades the immaculate, sacred and protective universe and on top of it expands it and transcends.

महत्तत्सामा महिषश्चकारा पां यद्गभा वृणीत द्वान।
अदधादिन्द्र पवमान आजा जनयत्सूय ज्यातिरिन्दुः ॥ ४१ ॥

41. *Mahat tat somo mahiṣaścakārā'pāṁ yadgarbho'vṛṇīta devān. Adadhādindre pavamāna ojo'janayat sūrye jyotirinduḥ.*

Soma, potent absolute, generated the Mahat mode of Prakrti, Mother Nature, which is the womb of all elements, energies and forms of existence and which comprehends all perceptive, intelligential and psychic powers as well. And then the creative-generative lord of evolutionary action, Soma, vested lustre and energy in Indra, the soul, and, lord of light as it is, Soma vested light in the sun.

मत्सि वायुमिष्टय राधस च मत्सि मित्रावरुणा पूयमानः।
मत्सि शधा मारुतं मत्सि द्वान्मत्सि द्यावापृथिवी देव साम ॥ ४२ ॥

42. *Matsi vāyumiṣṭaye rādhase ca matsi mitrā-varuṇā pūyamānaḥ. Matsi śardho mārutaṁ matsi devān matsi dyāvāpṛthivī deva soma.*

O self-refulgent Soma, you energise the Vayu for its windy fulfilment and accomplishment of the purpose of creative evolution and, purifying and

sanctifying as you are, you energise and fulfil the centripetal and centrifugal modes of energy. You energise the sense of courage, boldness and even defiance of stormy energy, you energise the senses, mind and intelligence, and you energise and fulfil the heaven, earth and the skies of space.

ऋजुः पवस्व वृजिनस्य हन्ता पामीवां बाधमाना मृधश्च। अभिश्रीणन्पयः पयसाभि गानामिन्दस्य त्वं तव वयं सखायः॥ ४३॥

43. *Ṛjuḥ pavasva vṛjinasya hantā'pāmīvāṁ bādhamāno mṛdhaśca. Abhiśrīṇan payaḥ payasābhi gonāmindrasya tvaṁ tava vayaṁ sakhāyaḥ.*

Flow on, creative power, pure and purifying, simple, straight and natural, destroyer of crookedness, driving away and warding off violence and negativities, extending and refining knowledge with knowledge of the dynamics of nature, mind and senses. You and we, then, are friends and cooperators in progress, O friend of the karma-yogi.

मध्वः सूदं पवस्व वस्व उत्सं वीरं च न आ पवस्वा भगं च। स्वदस्वन्दाय पवमान इन्द रयिं च न आ पवस्वा समुदात॥ ४४॥

44. *Madhvaḥ sūdaṁ pavasva vasva utsaṁ vīraṁ ca na ā pavasvā bhagaṁ ca. Svadasvendrāya pavamāna indo rayiṁ ca na ā pavasvā samudrāt.*

Pacify and consecrate the springs of honey sweets and let these flow free, let abundance of wealth, honour and excellence, let power, prosperity and glory flow to us all. Spirit and power of peace and purity,

refulgent and beatific Indu, be sweet and kind for the soul. Let immense wealth flow from the bottomless sea.

सामः सुता धार्यात्या न हित्वा सिन्धुन निम्नमभि वाज्यं गाः । आ यानिं वन्यमसदत्पुनानः समिन्दुगाभिरसरत्समद्भिः ॥ ४५ ॥

45. *Somaḥ suto dhārayātyo na hitvā sindhurna nimnamabhi vājyakṣāḥ. Ā yoniṁ vanyamasadat punānaḥ samindur-gobhir-asarat samadbhiḥ.*

Soma, self-existent Spirit of creativity realised and exalted by humanity, inspiring and energising like radiations of light, rushing down in streams like a flood, pray come with the glory of victory. May the spirit of Soma, pure and purifying, flow and bless the loved heart core of the soul. May the spirit, bright and illuminating, flow with showers of knowledge and enlightenment and beatify us with the soothing waters of peace for the mind, senses and the soul.

एष स्य तं पवत इन्द्र सामश्चमूषु धीरं उशत तवस्वान । स्वर्चक्षा रथिरः सत्यशुष्मः कामा न या दवयतामसर्जि ॥ ४६ ॥

46. *Eṣa sya te pavata indra somaścamūṣu dhīra uśate tavasvān. Svarcakṣā rathiraḥ satyaśuṣ-maḥ kāmo na yo devayatām-asarji.*

Hey Indra, dear soul, it is that Soma, Spirit of divinity which flows free and purifying for you, the human lover that cherish the Spirit. Pervasive in the holy hearts and indeed in all forms of existence, constant, almighty, watching, radiating and revealing, itself the light of heaven, master of the cosmic chariot,

inviolably true in its potential, it flows free like the love as well as the lover of the celebrants of divinity.

एष पत्नन वयसा पुनानस्तिरा वर्पांसि दुहितुदधानः । वसानः शमं त्रिवरूथमप्सु हातेव याति समनेषु रभन ॥ ४७ ॥

47. *Eṣa pratnena vayasā punānas-tiro varpāṁsi duhitur-dadhānaḥ. Vasānaḥ śarma trivar-ūtham-apsu hoteva yāti samaneṣu rebhan.*

This Soma, for eternity, bearing eternal life energy for body, mind and soul, pure, purifying, sanctifying, sustaining and yet transcending all existential forms of its generated world, its darling daughter, pervading, loving and enlightening the holy peaceful three-level universe of heaven, earth and the middle regions sustained in the atomic dynamics of nature's laws, goes on and on resounding as the high-priest and chief yajaka through the creative-conflictive-evolving orders of yajnic mutability reaching the divine destination.

नू नस्त्वं रथिरा देव साम परि स्रव चम्वोः पूयमानः । अप्सु स्वादिष्ठा मधुमाँ ऋतावा देवा न यः सविता सत्यमन्मा ॥ ४८ ॥

48. *Nū nastvaṁ rathiro deva soma pari srava camvoḥ pūyamānaḥ. Apsu svādiṣṭho madhumāṅ ṛtāvā devo na yaḥ savitā satyamanmā.*

Verily to us for our vision and experience, you, O master of the cosmic chariot, refulgent Soma, flow on in the mighty forms of existence both physical and psychic. Flow on, pure, purifying and sanctifying in the dynamics of nature, flow into our actions, thoughts and

words. Flow on, sweetest spirit, bearing honeyed joys of life, the very spirit of truth and eternal law, you who are self-refulgent and generous like the life-giving sun, sole lord of truth and laws of constant mutability at heart.

अभि वायुं वीत्यर्षा गृणानाऽ अभि मित्रावरुणा पूयमानः।
अभी नरं धीजवनं रथिष्ठाम्भीन्द्ं वृषणं वज्बाहुम ॥ ४९ ॥

49. *Abhi vāyuṁ vītyarṣā gṛṇāno'bhi mitrāvaruṇā pūyamānaḥ. Abhī naraṁ dhījavanaṁ ratheṣṭhām-abhīndraṁ vṛṣaṇaṁ vajrabāhum.*

O Soma, pure and purifying, resounding across the spaces, flow, sung and celebrated, and bring peace, progress and fulfilment to humanity, to the man of vibrant enthusiasm, to the man of love and judgement. To humanity, bring readiness of intellect and understanding, firm and undisturbed yet dynamic like a master of the chariot sitting at peace, unmoving and undisturbed, while the chariot may be speeding at the velocity of light. So also flow to Indra, master ruler of the arms of thunder, virile and generous, mighty yet calm.

अभि वस्त्रा सुवसनान्यर्षा भि धनूः सुदुघाः पूयमानः।
अभि चन्दा भतवे ना हिरण्या भ्यश्वान्थिना दव साम ॥ ५० ॥

50. *Abhi vastrā suvasanānyarṣā'bhi dhenūḥ sudughāḥ pūyamānaḥ. Abhi candrā bhartave no hiraṇyā'bhyaśvān rathino deva soma.*

O refulgent Soma, pure and purifying, sung and celebrated, bring us vestments of beauty and grace, cows, abundant and fertile, words of knowledge

brilliant, deep and creative, bring us golden graces of beauty and soothing vitality for sustenance and success, bring us the energy and motive powers for our chariot of corporate life.

अभी ना॑ अष दि॒व्या वसू॑न्य॒भि विश्वा॒ पार्थि॑वा पू॒यमा॑नः ।
अ॒भि यन्न॒ द्रवि॑णम॒श्नवा॑मा॒ भ्या॑ष॒यं ज॑मदग्नि॒व ऽः ॥ ५१ ॥

51. *Abhī no arṣa divyā vasūnyabhi viśvā pārthivā pūyamānaḥ. Abhi yena draviṇam-aśnavāmā' bhyārṣeyaṁ jamadagnivannaḥ.*

O Soma, pure and purifying spirit and power of divinity, bring us celestial honour and excellence and the peaceful shelter of divinity, all materials of the world's wealth and power by which, like people of divine vision, we may attain to the universal wealth and virtue of the universe worthy of the sages of divine imagination.

अ॒या प॒वा प॑वस्व॒ना वसू॑नि मा॒ँश्च॒त्व इ॑न्दा॒ सर॑सि प ध॑न्व ।
ब॒ध्न॒श्चि॒दत्र॒ वाता॒ न जू॒तः पु॑रु॒मध॑श्चि॒त्तक॑व॒ नरं दात ॥ ५२ ॥

52. *Ayā pavā pavasvainā vasūni māँścatva indo sarasi pra dhanva. Bradhnaścidatra vāto na jūtaḥ purumedhaścit takave naraṁ dāt.*

Generous, refulgent Soma spirit of beauty, peace and glory, sanctify us by these streams of grace. In the ocean depths of this honourable universe, energise and move all forms of wealth and peaceful settlements and consecrate us in the space of divine voice and wisdom. Spirit of the expansive universe, dynamic like the stormy winds, high-priest of cosmic yajna for all, bless us with a settled state of humanity in the vibrant system of a

volatile world.

उत न॑ एना पवया पवस्वा धिं श्रुत श्रवाय्यस्य तीथ।
षष्टिं सहस्रा नगुता वसूनि वृ ं न पक्वं धूनवदणाय ॥ ५३ ॥

53. *Uta na enā pavayā pavasvā'dhi śrute śravāyyasya tīrthe. Ṣaṣṭiṁ sahasrā naiguto vasūni vṛkṣaṁ na pakvaṁ dhūnavadraṇāya.*

And by this sacred stream of divinity, cleanse and sanctify us in this holy lake of the divine Word worth hearing over and above what has been heard. Master of infinite power and wealth, destroyer of hoards of negativities, give us boundless forms of wealth for our battle of life, shaking, as if, like a tree of ripe fruit this mighty tree of the world.

महीम अस्य वृषनाम शूष माँश्चत्व वा पृशन वा
वधत्र। अस्वापयन्निगुतः स्नेहयच्चापा मित्राँ अपाचिता
अचतः ॥ ५४ ॥

54. *Mahīme asya vṛṣanāma śūṣe māñścatve vā pṛśane vā vadhatre. Asvāpayannigutaḥ snehayaccāpā'mitrāñ apācito acetaḥ.*

These are the mighty great and constructive works of the virile and generous Soma in the battles of life either in social dynamics or close encounters or in fierce conflicts: sending the destroyers to sleep, separating off the unfriendly and removing the unawake and unaware from here where they are, (by constructive, waking up friendly exercise).

सं त्री पवित्रा विततान्यष्यन्वकं धावसि पूयमानः। असि
भगा असि दात्रस्य दाता सि मघवा मघवद्भ्य इन्दा ॥ ५५ ॥

54. *Saṁ trī pavitrā vitātānyeṣyanvekaṁ dhāvasi pūyamānaḥ. Asi bhago asi dātrasya dātā 'si maghavā maghavadbhya indo.*

Hey Indu, spirit of beauty, power and glory of divinity, you move and bless three holy expansive loved favourites of your choice and, pure and purifying, you hasten to them one by one since you are the wealth and power for the mighty, you are the giver for the generous, and you are the glory for the glorious.

एष विश्वविित्पवत मनीषी सामा विश्वस्य भुवनस्य राजा। द्रप्साँ इरयन्विदथष्विन्दुवि वारमव्यं समयाति याति॥ ५६॥

56. *Eṣa viśvavit pavate manīṣī somo viśvasya bhuvanasya rājā. drapsāň īrayan vidatheṣvindurvi vāramavyaṁ samayāti yāti.*

This Soma knows, holds and consecrates the world as a holy place for life. Omniscient and all-sentient, it is the refulgent ruler of the entire universe. Spirit of light, beauty and grace of generosity, inspiring and energising perception and awareness of the holy performers in yajnas, it moves and enlightens the chosen protected soul, abides there and moves on.

इन्दुं रिहन्ति महिषा अदब्धाः पद रभन्ति कवया न गृध्राः। हिन्वन्ति धीरा दशभिः क्षिपाभिः समञ्जत रूपमपां रसेन॥ ५७॥

57. *Induṁ rihanti mahiṣā adabdhāḥ pade rebhanti kavayo na gṛdhrāḥ. Hinvanti dhīrā daśabhiḥ kṣipābhiḥ samañjate rūpamapāṁ rasena.*

Great undaunted celebrants love and adore Soma on the yajna vedi. Passionate strivers as well as

poets sing and celebrate it in song. Constant devotees with all ten senses and pranic energies worship it in peace and quiet, and by the fluent pleasure and power of it they join the very presence of it.

त्वया॑ व॒यं पव॑मानन साम॒ भर॑ कृ॒तं वि चि॑नुयाम॒ शश्व॑त।
त ग्ं मि॒त्रा वरु॑णा मामहन्ता॒मदि॑ति॒ः सिन्धु॑ः पृथि॒वी उ॒त द्याः॥ ५८॥

58. *Tvayā vayaṁ pavamānena soma bhare kṛtaṁ vi cinuyāma śaśvat. Tanno mitro varuṇo māma-hantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

O Soma, spirit of divine peace, power, beauty and glory, in our battle for self-control and divine realisation, let us always choose and abide by paths and performances shown and accomplished by you, pure and purifying power of divinity. And that resolve of ours, we pray, may Mitra, the sun, Varuna, the ocean, Aditi, mother Infinity, Sindhu, divine space and fluent vapour, earth and heaven, help us achieve with credit.

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Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvaja Rshis

अ॒भि नो॑ वाज॒सात॑मं र॒यिम॑र्ष पुरु॒स्पृह॑म।
इन्दो॑ स॒हस्र॑भरणसं तुविद्यु॒म्नं वि॑भ्वा॒सह॑म॥ १॥

1. *Abhi no vājasātamaṁ rayimarṣa puruspṛham. Indo sahasrabharṇasaṁ tuvidyumnaṁ vibhvāsaham.*

Indu, divine spirit of peace, power, beauty and grace, move and bless us to achieve wealth, honour and excellence of high order, universally loved and valued,

a thousandfold sustaining, mighty powerful, all challenging and finally victorious.

परि॒ ष्य सु॑वा॒ना अ॒व्ययं॒ रथ॒ न वर्मा॑व्यत।
इन्दु॑र॒भि द्रुणा॑ हि॒ता हि॑या॒ना धारा॑भिर॒क्षाः ॥ २ ॥

2. *Pari ṣya suvāno avyayaṁ rathe na varmāvyata.*
Indurabhi druṇā hito hiyāno dhārābhirakṣāḥ.

May that Soma, brilliant spirit of peace, power and purity of divinity, invoked and inspired to bless the pious heart, flow by streams and showers, inspiring and fertilizing, and reach the imperishable soul of the devotee and protect him like the armour protecting the warrior in the chariot.

परि॒ ष्य सु॑वा॒ना अ॑ क्षा इन्दु॒रव्य॒ मद॑च्युतः।
धारा॒ य ऊ॒ध्वा अ॑ध्व॒र भ्रा॒जा नति॑ गव्य॒युः ॥ ३ ॥

3. *Pari ṣya suvāno akṣā induravye madacyutaḥ.*
Dhārā ya ūrdhvo adhvare bhrājā naiti gavya-yuḥ.

May that Indu, divine Spirit of peace, purity and beauty, inspiring and strengthening, overflowing with the power of ecstasy, flow and reach into the favoured heart of the devotee, that supreme shower of divinity which goes forward like radiations of light into the yajna of love and non-violence with love and desire to reveal the truth of life.

स हि त्वं दे॑व॒ शश्व॑त॒ वसु॒ मर्ता॑य दा॒शुषे॑।
इन्दा॑ सह॒स्रिणं॑ र॒यिं श॒तात्मा॑नं विवाससि ॥ ४ ॥

4. *Sa hi tvaṁ deva śaśvate vasu martāya dāśuṣe.*
Indo sahasriṇaṁ rayiṁ śatātmānaṁ vivāsasi.

O Soma, refulgent and generous spirit of peace, prosperity and beauty, you shine upon the charitable mortal of relentless discipline and bestow upon him wealth, honour and excellence of a hundredfold power and a thousandfold value.

वयं त अस्य वृत्रहन्वसो वस्वः पुरुस्पृहः।
नि नदिष्ठतमा इषः स्याम सुम्नस्याधिगा॥ ५॥

5. *Vayaṁ te asya vṛtrahan vaso vasvaḥ purus-pṛhaḥ.*
Ni nediṣṭhatamā iṣaḥ syāma sumnasyā-dhrigo.

O spirit of instant mantra movement, lord of world's wealth and shelter home of life, destroyer of evil, darkness and ignorance, let us be closest to you and the all desired world's wealth, let us be closest to your treasure of food, energy, and knowledge and to your divine peace and comfort.

द्विर्यं पञ्च स्वयशसं स्वसारो अदिसंहतम।
प्रियमिन्द्रस्य काम्यं प्रस्नापयन्त्यूर्मिणम॥ ६॥

6. *Dviryaṁ pañca svayaśasaṁ svasāro adrisaṁhatam. Priyamindrasya kāmyaṁ prasnāpayantyūrmiṇam.*

Soma, dearest love of the soul, innately glorious, the glory intensified by spiritual light, vibrant spirit rolling in the consciousness whom ten psychic powers of mind and sense perceive, conceive and exalt, that spirit we cherish and adore.

परि त्यं हर्यतं हरिं बभ्रुं पुनन्ति वारेण।
यो देवान्विश्वाँ इत्परि मदेन सह गच्छति॥ ७॥

7. *Pari tyaṁ haryataṁ hariṁ babhruṁ punanti vāreṇa. Yo devān viśvāň it pari madena saha gacchati.*

Ten psychic powers with the best of their potential adore and exalt that dear divinity, omniscience itself, who, omnipresent, pervades and rejoices with all divinities of the world with divine ecstasy.

अस्य वा ह्यवसा पान्ता द ासाधनम।
यः सूरिषु श्रवा बृहद्बध स्वर्ण हयतः॥ ८॥

8. *Asya vo hyavasā pānto dakṣasādhanam. Yaḥ sūriṣu śravo bṛhad-dadhe svarṇa haryataḥ.*

This spirit of beauty and perfection, sublime like the sun, by virtue of its own innate potential which vests all great ones with their mighty power and honour, that spirit you all adore for protection and perfection of your life.

स वां यज्ञषु मानवी इन्दुजनिष्ट रादसी।
दवा दवी गिरिष्ठा अस्रधन्तं तुविष्वणि॥ ९॥

9. *Sa vāṁ yajñeṣu mānavī indurjaniṣṭa rodasī. Devo devī giriṣṭhā asredhan taṁ tuviṣvaṇi.*

That divine spirit of beauty and perfection, brilliant and generous, resounding over heaven and earth, vested in cloud showers and mountain tops, loving, gracious and deeply human at heart, O men and women of the earth, create in your yajnas and realise in life.

इन्दाय साम पातव वृत्रघ्न परि षिच्यस।
नर च दि णावत दवाय सदनासद॥ १०॥

10. *Indrāya soma pātave vṛtraghne pari ṣicyase. Nare ca dakṣiṇāvate devāya sadanāsade.*

O Soma spirit of light and ecstasy of grace, you are adored and served for the soul's experience of divinity, for the man of charity and the brilliant sage on the vedi of yajnic service so that the demon of evil, darkness and ignorance may be expelled from the soul of humanity and destroyed.

त प॒त्रासा॒ व्यु॑ष्टिषु॒ सामा॑: प॒वित्र॑ अ ारन।
अ॒प॒प॒पाथ॑न्तः सनु॒तहु॑र॒श्चित॑: पा॒तस्ताँ अप॑चतसः ॥ ११ ॥

11. *Te pratnāso vyuṣṭiṣu somāḥ pavitre akṣaran. Apaprothantaḥ sanutarhuraścitaḥ prātastāň apracetasaḥ.*

Those eternal, natural and universal vibrations of divine love and grace flow and beatify the human soul in the purity of heart core in the holy light of the dawn, subduing, expelling and destroying those crooked and clandestine forces of evil, darkness and ignorance of the human mind.

तं स॑खायः पुरा॒रुचं॑ यू॒यं व॒यं च॑ सू॒रय॑: ।
अ॒श्याम॒ वाज॑गन्ध्यं स॒नम॒ वाज॑पस्त्यम ॥ १२ ॥

12. *Taṁ sakhāyaḥ pururucaṁ yūyaṁ vayaṁ ca sūrayaḥ. Aśyāma vājagandhyaṁ sanema vājapastyam.*

Come friends, all of us and all the wise and brave, let us reach that Soma spirit of light and grace and achieve the spirit as a prize and treasure home of peace, fragrance and life's victory.

Mandala 9/Sukta 99

Pavamana Soma Devata, Rebhasunus Kashyapas Rshis

आ ह॑यतायं धृष्णव॒ धनु॑स्तन्वन्ति पांस्यम।
शु॒कां व॑यन्त्यसु॒राय नि॒णिजं वि॒पामग्रं॑ मही॒युवः॥ १॥

1. *Ā haryatāya dhṛṣṇave dhanustanvanti pauṁsyam. Śukrāṁ vayantyasurāya nirṇijaṁ vipāmagre mahīyuvaḥ.*

For the lovely bold Soma, devotees wield and stretch the manly bow, and joyous celebrants of heaven and earth before the vibrants create and sing exalting songs of power and purity in honour of the life giving spirit of divinity.

अध॑ ॒पा परि॑ष्कृता॒ वाजाँ॑ अ॒भि प गा॑हत।
यदी॑ वि॒वस्व॑ता॒ धिया॒ हरिं॑ हि॒न्वन्ति॒ यात॑व॥ २॥

2. *Adha kṣapā pariṣkṛto vājāँ abhi pra gāhate. Yadī vivasvato dhiyo hariṁ hinvanti yātave.*

When the thoughts and actions of bright celebrants invoke, invite and inspire Soma to move, initiate and bless, then the divine spirit, exalted by the songs, moves toward battles and inspires, energises and exalts their mind and courage for victory.

तम॑स्य मजयामसि॒ मदा॒ य इ॑न्द्र॒पात॑मः।
यं गाव॑ आ॒सभि॑द्र॒धुः पु॒रा नू॒नं च॑ सू॒रयः॥ ३॥

3. *Tamasya marjayāmasi mado ya indrapātamaḥ. Yaṁ gāva āsabhir-dadhuḥ purā nūnaṁ ca sūrayaḥ.*

That power and ecstasy of this Soma, worthiest

of the soul's delight, we adore and exalt, which the sense and mind with their perceptions and reflection receive and which, for sure, veteran sages too have experienced for times immemorial.

तं गाथया पुराण्या पुनानमभ्यनूषत।
उता कृपन्त धीतया देवानां नाम बिभ्रतीः ॥ ४ ॥

4. *Taṁ gāthayā purāṇyā punānam-abhyanūṣata. Uto kṛpanta dhītayo devānāṁ nāma bibhratīḥ.*

That spirit of Soma, pure and purifying, the celebrants adore and exalt by songs of old in Vedic voice and, the same, thoughts and actions of veteran sages with the divine name content of the lord supplicate and glorify.

तमु ष्माणमव्यय वारं पुनन्ति धर्णसिम।
दूतं न पूर्वचित्तय आ शासत मनीषिणः ॥ ५ ॥

5. *Tam-ukṣamāṇam-avyaye vāre punanti dharṇasim. Dūtaṁ na pūrvacittaya ā śāsate manīṣiṇaḥ.*

That omnipotent virile generative Soma creator, the very pillar and foundation of the universe, thinkers and meditative sages sanctify and hold in the pure heart core of their soul and celebrate as the prime divine voice of revelation of the eternal Vedic knowledge for enlightenment of the human soul.

स पुनाना मदिन्तमः सामश्चमूषु सीदति।
पशा न रतं आदधत्पतिर्वचस्यत धियः ॥ ६ ॥

6. *Sa punāno madintamaḥ somaścamūṣu sīdati. Paśau na reta ādadhat patirvacasyate dhiyaḥ.*

That Soma, pure and purifying, most ecstatic and exhilarating, abides in all forms of yajnic existence and, holding the cosmic seed and impregnating Nature as a living organism, is worshipped as the father and sustainer of all thoughts of living beings.

स मृ॑ज्यत सु॒कर्म॑भिर्दे॒वा दे॒वभ्यः॑ सु॒तः।
वि॒द यदा॑सु सन्दि॒दिम॒हीर॒पा वि गा॑हत ॥ ७ ॥

7. *Sa mṛjyate sukarmabhir-devo devebhyaḥ sutaḥ.*
Vide yadāsu saṁdadir-mahīrapo vi gāhate.

That divine, refulgent and generous Soma, realised by sages of holy action for noble humanity, is celebrated and glorified in the human world, and when it is known as the sole giver of every thing among these people, then it releases mighty floods of living waters for life sustenance.

सु॒त इ॑न्दा प॒वित्र॒ आ नृभि॑र्यता॒ वि नी॑यस ।
इन्दा॑य मत्स॒रिन्त॑मश्च॒मूष्वा नि षी॑दसि ॥ ८ ॥

8. *Suta indo pavitra ā nṛbhiryato vi nīyase.*
Indrāya matsarintamaścamūṣvā ni ṣīdasi.

O spirit of divinity, brilliant and blissful, perceived, reflected and meditated with constant exercise of spiritual discipline, you are distilled from experience and realised by devoted people in the purity of heart for the soul. It is thus that, most ecstatic and exhilarating, you abide in the heart and soul of humanity.

Mandala 9/Sukta 100

Pavamana Soma Devata, Rebhasunus Kashyapas Rshis

अभी नवन्त अदुहः प्रियमिन्दस्य काम्यम।
वत्सं न पूर्व आयुनि जातं रिहन्ति मातरः॥ १॥

1. *Abhī navante adruhaḥ priyamindrasya kāmyam.*
Vatsaṁ na pūrva āyuni jātaṁ rihanti mātaraḥ.

Just as young mothers love and caress the first born baby in early age, so do people free from malice and jealousy take to Soma, meditative realisation of divinity, dear favourite love of Indra, the soul.

पुनान इन्दवा भर सामं द्विबर्हसं रयिम।
त्वं वसूनि पुष्यसि विश्वानि दाशुषो गृहे॥ २॥

2. *Punāna indavā bhara soma dvibarhasaṁ rayim.*
Tvaṁ vasūni puṣyasi viśvāni dāśuṣo gṛhe.

O Soma spirit of divinity, bright and blissful, bring us twofold wealth and excellence, expansive for both life on earth and beyond, and give us complete fulfilment. Indeed, you create and augment the wealth, honour and excellence of the world in the house of the man of generosity and charity.

त्वं धियं मनायुजं सृजा वृष्टिं न तन्यतुः।
त्वं वसूनि पार्थिवा दिव्या च साम पुष्यसि॥ ३॥

3. *Tvaṁ dhiyaṁ manoyujaṁ sṛjā vṛṣṭiṁ na tanyatuḥ. Tvaṁ vasūni pārthivā divyā ca soma puṣyasi.*

O Soma, like the rain showers of the clouds, pray create, inspire and augment the vision, intelligence,

understanding and will which may stabilise the mind in the state of peace and constancy. Indeed, you create and augment the wealth, honour and excellence of both earthly and heavenly order.

परि॑ त॒ जिग्युषो॑ यथा॒ धारा॑ सु॒तस्य॑ धावति।
रꣳह॑माणा॒ व्य१॑व्ययं॒ वार॑ꣳ वा॒जीव॑ सान॒सिः॥ ४॥

4. *Pari te jigyuṣo yathā dhārā sutasya dhāvati.*
Raṁhamāṇā vyavyayaṁ vāraṁ vājīva sānasiḥ.

When you are distilled from experience and meditation, then the stream of your bliss, fast and ceaseless, flows to the chosen and protected heart of the devotee like the prize winning spirit of a victorious warrior.

कत्व॒ द ा॑य नः कव॒ पव॑स्व सा॒म॒ धार॑या।
इन्दा॑य॒ पात॑व सु॒ता मि॒त्राय॒ वरु॑णाय च॥ ५॥

5. *Kratve dakṣāya naḥ kave pavasva soma dhā-rayā.*
Indrāya pātave suto mitrāya varuṇāya ca.

Soma, spirit of poetic omniscience, flow and purify us by streams of bliss distilled from experience and meditation for our intelligence, expertise and enlightenment, for fulfilment of Indra, man of power, Mitra, man of love, and Varuna, man of judgement.

पव॑स्व वाज॒सात॑मः प॒वित्र॒ धार॑या सु॒तः।
इन्दा॑य सा॒म॒ विष्णव॒ द॒वभ्या॒ मधु॑मत्तमः॥ ६॥

6. *Pavasva vājasātamaḥ pavitre dhārayā sutaḥ.*
Indrāya soma viṣṇave devebhyo madhumatta-maḥ.

Soma, all inspiring spirit of the universe, sweetest presence distilled and realised in the holy heart, flow on purifying by the stream of exhilaration, giving food, energy and fulfilment for the soul, for the universal vibrancy of nature and humanity, and for all the noble, generous and enlightened people.

त्वां रिहन्ति मातरा हरिं पवित्र अदुहः।
वत्सं जातं न धनवः पवमान विधर्मणि॥ ७॥

7. *Tvāṁ rihanti mātaro hariṁ pavitre adruhaḥ. Vatsaṁ jātaṁ na dhenavaḥ pavamāna vidharmaṇi.*

O Soma, pure and purifying saviour spirit of universal sanctity, just as mother cows love and caress a new born calf, so do the motherly forces of nature and humanity free from the negativities of malice and jealousy love and cherish you arising in the heart and inspiring the soul in various dharmic situations of life.

पवमान महि श्रवश्चित्रभियासि रश्मिभिः।
शधन्तमांसि जिघ्नस विश्वानि दाशुषो गृह॥ ८॥

8. *Pavamāna mahi śravaś-citrebhiryāsi raśmibhiḥ. Śardhan tamāṁsi jighnase viśvāni dāśuṣo gṛhe.*

Soma, pure, purifying vibrant spirit of life divine commanding great power, honour and glory, you go forward with wondrous manifestations of your power, bold and indomitable, destroying the darkness and evils of the world, and reach and bless the yajnic house of the man of charity and generosity.

त्वं द्यां च॑ महिवत पृथि॒वीं चाति॑ जभिष।
पति॑ दा॒पिम॑मुञ्चथा॒ः पव॑मान महित्व॒ना॥ ९॥

9. *Tvaṁ dyāṁ ca mahivrata pṛthivīṁ cāti jabhriṣe.*
Prati drāpim-amuñcathāḥ pavamāna mahit-vanā.

O Soma, universal soul of high commitment of Dharma, pure and purifying energy of omnipresent divine flow, you wear the armour of omnipotence, bear, sustain and edify the heaven and earth by your majesty and transcend.

Mandala 9/Sukta 101

Pavamana Soma Devata, Andhigu Shyavashvi (1-3), Yayati Nahusha (4-6), Nahusha Manava (7-9), Manu Samvarana (10-12), Vaishvamitra or Vachya Prajapati (13-16) Rshis

पु॒राजि॑ती वा॒ अन्ध॑सः सु॒ताय॑ मादयि॒त्नव॑।
अप॒ श्वानं श्नथिष्ट॒न सखा॑या दीघजि॒ह्व्यम॥ १॥

1. *Purojitī vo andhasaḥ sutāya mādayitnave.*
Apa śvānaṁ śnathiṣṭana sakhāyo dīrghaji-hvyam.

O friends, for your attainment of the purified and exhilarating Soma bliss of existence, eliminate vociferous disturbances of the mind and concentrate on the deep resounding voice of divinity.

या धार॑या पाव॒कया॑ परिप॒स्यन्द॑त सु॒तः।
इन्दु॒रश्वा॒ न कृत्व्य॑ः॥ २॥

2. *Yo dhārayā pāvakayā pariprasyandate sutaḥ.*
Induraśvo na kṛtvyaḥ.

Brilliant and blissful Soma, when, filtered and exhilarated, vibrates and flows in clear purifying streams

like waves of energy itself.

तं दुराषमभी नरः सामं विश्वाच्या धिया।
यज्ञं हिन्वन्त्यदिभिः ॥ ३ ॥

3. *Taṁ duroṣamabhī naraḥ somaṁ viśvācyā dhiyā. Yajñaṁ hivnantyadribhiḥ.*

That blazing unassailable Soma, adorable in yajna, leading lights invoke and impel with universal thought and speech, with controlled mental reflection for self-realisation.

सुतासा मधुमत्तमाः सामा इन्दाय मन्दिनः।
पवित्रवन्ता अ ारन्दवान्गच्छन्तु वा मदाः ॥ ४ ॥

4. *Sutāso madhumattamāḥ somā indrāya mandinaḥ. Pavitravanto akṣaran devān gacchantu vo madāḥ.*

Filtered, felt and cleansed, honey sweet soma streams, pure and exhilarating, flow for Indra, the soul, and may the exhilarations reach you, noble favourites of divinity.

इन्दुरिन्दाय पवत इति दवासा अबुवन।
वाचस्पतिमखस्यत विश्वस्यशान आजसा ॥ ५ ॥

5. *Indurindrāya pavata iti devāso abruvan. Vācaspatir-makhasyate viśvasyeśāna ojasā.*

Soma, divine, brilliant and blissful, flows for Indra, the soul, say the noble sages, and thus Soma, divine source and master of speech and thought, ruler and sustainer of the entire world by his own lustre and power, is honoured at all yajnas of knowledge, yoga

and austerity, for advancement.

सहस्रधारः पवत समुदा वाचमीङ्खयः।
सामः पती रयीणां सखन्दस्य दिवदिव ॥ ६ ॥

6. *Sahasradhāraḥ pavate samudro vācamīṅkhyaḥ.*
Somaḥ patī rayīṇāṁ sakhendrasya divedive.

A thousand streams of Soma joy and enlightenment flow, inspiring and purifying. It is a bottomless ocean that rolls impelling the language and thought of new knowledge. It is the preserver, promoter and sustainer of all wealths and honours and a friend of the soul, inspiring and exalting us day by day.

अयं पूषा रयिभगः सामः पुनाना अषति।
पतिविश्वस्य भूमना व्यख्यदादसी उभ ॥ ७ ॥

7. *Ayaṁ pūṣā rayirbhagaḥ somaḥ punāno arṣati.*
Patir-viśvasya bhūmano vyakhyad-rodasī ubhe.

It is Pusha, life-sustaining and nourishing protector, wealth and honour of the world, power and the glory, Soma that is pure and purifying, ever going forward with the world. It is the master, sustainer and ruler of the vast expansive universe and illuminates both heaven and earth.

समु प्रिया अनूषत गावो मदाय घृष्वयः।
सामासः कृण्वत पथः पवमानास इन्दवः ॥ ८ ॥

8. *Samu priyā anūṣata gāvo madāya ghṛṣvayaḥ.*
Somāsaḥ kṛṇvate pathaḥ pavamānāsa indavaḥ.

Dear daring voices exalt and extol Soma for the sheer joy of illumination. Indeed men of Soma vision

and courage, blazing brilliant, pure, purifying and pursuing, create and carve their own paths of progress.

य आजिष्ठस्तमा भर पवमान श्रवाय्यम।
यः पञ्च चषणीरभि रयिं यन वनामह॥ ९॥

9. *Ya ojiṣṭhastamā bhara pavamāna śravāyyam.*
Yaḥ pañca carṣaṇīrabhi rayiṁ yena vanāmahai.

O pure and purifying Soma, bring us honour and excellence most lustrous and renowned, valued among all the five classes of people by which we may be able to win the real material and spiritual wealth of life.

सामाः पवन्त इन्दवा स्मभ्यं गातुवित्तमाः।
मित्राः सुवाना अरपसः स्वाध्यः स्वविदः॥ १०॥

10. *Somāḥ pavanta indavo'smabhyaṁ gātuvitta-māḥ.*
Mitrāḥ suvānā arepasaḥ svādhyaḥ svar-vidaḥ.

Streams of Soma flow for us, brilliant, eloquent and expansive, friendly, inspiring, free from sin, intellectually creative and spiritually illuminative.

सुष्वाणासा व्यदिभिश्चिताना गारधि त्वचि।
इषमस्मभ्यमभितः समस्वरन्वसुविदः॥ ११॥

11. *Suṣvāṇāso vyadribhiś-citānā goradhi tvaci.*
Iṣamasmabhyamabhitaḥ samasvaran vasu-vidaḥ.

Reflective, inspiring and generative by controlled operations of higher mind in the purified heart core, let the Soma streams, vibrant and vocal, bring us spiritual energy, intelligential illumination and divine awareness all round in the world.

एत पूता विपश्चितः सोमासो दध्याशिरः ।
सूर्यासो न दशतासो जिगत्नवो ध्रुवा घृते ॥ १२ ॥

12. *Ete pūtā vipaścitaḥ somāso dadhyāśiraḥ.*
Sūryāso na darṣatāso jigatnavo dhruvā ghṛte.

These Soma streams, nourishing, energising, illuminating, are bright and beatific as the dawn and, vibrant but unfluctuating, they abide constant in the heart.

प सुन्वानस्यान्धसो मता न वृत तद्वचः ।
अप श्वानमराधसं हता मखं न भृगवः ॥ १३ ॥

13. *Pra sunvānasyāndhaso marto na vṛta tadvacaḥ.*
Apa śvānam-arādhasaṁ hatā makhaṁ na bhṛgavaḥ.

That silent voice of the generative illuminative Soma of divine food, energy and enlightenment, the ordinary mortal does not perceive. O yajakas, ward off the clamours and noises which disturb the meditative yajna as men of wisdom ward them off to save their yajna.

आ जामिरत्के अव्यत भुज न पुत्र आण्योः ।
सरज्जारा न योषणां वरा न यानिमासदम ॥ १४ ॥

14. *Ā jāmiratke avyata bhuje na putra oṇyoḥ.*
Sarajjāro na yoṣaṇāṁ varo na yonim-āsadam.

As a child feels secure with joy in the arms of its parents, as the lover goes to the beloved, as the groom sits on the wedding vedi, so does the Soma spirit pervade in the natural form of its choice love.

स वी॒रा द॑ ा॒साध॑ना॒ वि यस्त॒स्तम्भ॒ राद॑सी ।
हरि॑: प॒वित्रं॑ अव्यत व॒धा न यानि॑मा॒सद॑म ॥ १५ ॥

15. *Sa vīro dakṣasādhano vi yastastambha rodasī.*
Hariḥ pavitre avyata vedhā na yonim-āsadam.

That potent Soma, master controller of all powers, means and materials of success in existence, who sustains both heaven and earth, is the saviour power of protection and pervades the universe presiding as omniscient high priest over the vedi of cosmic yajna.

अव्या॒ वार॑भिः पवत॒ सामा॒ गव्य॒ अधि॑ त्व॒चि ।
कनि॑क॒दद्वृषा॒ हरि॒रिन्द॑स्या॒भ्येति निष्कृ॒तम ॥ १६ ॥

16. *Avyo vārebhiḥ pavate somo gavye adhi tvaci.*
Kanikradadvṛṣā harir-indrasyābhyeti niṣkṛtam.

Soma, omnipresent protector, abides with the souls of its choice discipline, vibrating in the heart core across the fluctuations of mind and senses. Loud and bold and voluble, thus, the generous potent saviour spirit blesses the original nature of the soul in its innate purity.

Mandala 9/Sukta 102

Pavamana Soma Devata, Trita Aptya Rshi

का॒णा शिशु॑म॒हीनां हि॒न्व ृ॒तस्य॒ दीधि॑तिम ।
विश्वा॒ परि॑ प्रि॒या भु॑व॒दध॑ द्वि॒ता ॥ १ ॥

1. *Krāṇā śiśur-mahīnāṁ hinvannṛtasya dīdhitim.*
Viśvā pari priyā bhuvadadha dvitā.

Maker of stars and planets, inspiring the light and law of the dynamics of existence, dear adorable giver of fulfilment, Soma rules over both spirit and

nature, heaven and earth.

उप॑ त्रि॒तस्य॑ पा॒ष्या॒३॒॑रभ॑क्त॒ यद गुहा॑ प॒दम।
य॒ज्ञस्य॑ स॒प्त धाम॑भि॒रध॑ प्रि॒यम॥ २॥

2. *Upa tritasya pāṣyorabhakta yadguhā padam.*
Yajñasya sapta dhāmabhir-adha priyam.

Close to the adamantine integration of Purusha and Prakrti in human form is the secret seat of heart and clairvoyant intelligence wherein the climactic presence of the master of three orders of Prakrti and super presence of divinity, and there it is shared by seven prakrtic, pranic and psychic orders of existence and adored by seven metres of Vedic hymns as the dearest supreme object of worship.

त्रीणि॑ त्रि॒तस्य॒ धार॑या पृ॒ष्ठेष्व॑रया र॒यिम।
मिमी॑त अस्य॒ याज॑ना॒ वि सु॒क्रतुः॥ ३॥

3. *Trīṇi tritasya dhārayā pṛṣṭheṣverayā rayim.*
Mimīte asya yojanā vi sukratuḥ.

By three streams of the moving particles of matter, energy and mind does the triple master, Soma, move the dynamics of existence, and thus does the supreme high priest order and accomplish his cosmic plan.

ज॒ज्ञा॒नं स॒प्त मा॒तरा॑ व॒धाम॑शासत श्रि॒य।
अ॒यं ध्रु॒वा र॑यी॒णां चिके॑त॒ यत॥ ४॥

4. *Jajñānaṁ sapta mārato vedhām-aśāsata śriye.*
Ayaṁ dhruvo ryīṇāṁ ciketa yat.

Seven measured motherly orders of existence

at the material, pranic and psychic level join, reveal and celebrate Soma manifesting in beauty and glory, this constant unmoved mover who, being omnipresent and pervasive, knows of the wealth and sublimity of the universe.

अस्य व्रत सजाषसा विश्व देवासा अदुहः ।
स्पार्हा भवन्ति रन्तया जुषन्त यत ॥ ५ ॥

5. *Asya vrate sajoṣaso viśve devāso adruhaḥ.*
Spārhā bhavanti rantayo juṣanta yat.

Enjoined in the law and order of discipline of this Soma, all divinities of nature and nobilities of humanity, committed and free from malice and negativity, who join and rejoice in him command the enviable love and respect of the world.

यमी गर्भमृतावृधा दृश चारुमजीजनन ।
कविं मंहिष्ठमध्वर पुरुस्पृहम ॥ ६ ॥

6. *Yamī garbham-ṛtāvṛdho dṛśe cārum-ajījanan.*
Kaviṁ maṁhiṣṭham-adhvare puruspṛham.

To realise and reveal that divine treasure origin of the world and its glory, sages and divines, celebrating his law, truth and yajnic evolution, love and join the presence of Soma, great and glorious, poetic creator, mighty generous, universally adored, and manifesting anew in the world of love and beauty.

समीचीन अभि त्मना यह्वी ऋतस्य मातरा ।
तन्वाना यज्ञमानुषग्यदञ्जत ॥ ७ ॥

7. *Samīcīne abhi tmanā yahvī ṛtasya mātarā.*
Tanvānā yajñam-ānuṣag-yadañjate.

The great joint spontaneous generators of the dynamic world in existence are Soma, supreme Purusha, and Prakrti, which the sages, who enact and advance the meditative yajna of science and direct realisation, constantly adore and glorify.

कत्वा शुकभिर् राभिरृणारप वजं दिवः।
हिन्व ृतस्य दीधितिं पाध्वर॥ ८॥

8. *Kratvā śukrebhirakṣabhirṛṇorapa vrajaṁ divaḥ.*
Hinvann-ṛtasya dīdhitiṁ prādhvare.

O Soma, creative spirit of the universe, by holy action, brilliant light of pure knowledge and the inner vision of the spirit, pray open wide the paths and doors of the light of divinity, thereby inspiring and advancing yajnic revelations of the divine law and its operation in this advancing world of love and non-violence.

Mandala 9/Sukta 103

Pavamana Soma Devata, Dvita Aptya Rshi

प पुनानाय वधस सामाय वच उद्यतम।
भृतिं न भरा मतिभिजुजाषत॥ १॥

1. *Pra punānāya vedhase somāya vaca udyatam.*
Bhṛtiṁ na bharā matibhir-jujoṣate.

Sing rising songs of adoration in honour of Soma, pure and purifying, omniscient and inspiring ordainer of life, and offer the songs as homage of yajnic gratitude. Soma feels pleased with enlightened songs of love and faith.

परि वाराण्यव्यया गाभिरञ्जाना अषति।
त्री षधस्था पुनानः कृणुत हरिः॥ २॥

2. *Pari vārāṇyavyayā gobhir-añjāno arṣati.*
Trī ṣadhasthā punānaḥ kṛṇute hariḥ.

Pleased and exalted with songs of adoration, Soma, saviour spirit of bliss, radiates with its protective presence to the distinguished hearts and, purifying the body, mind and soul of the celebrants, blesses them in their physical, subtle and causal body states of existence.

परि॒ काशं मधु॒श्चुत॑म॒व्यय॒ वार॑ अषति।
अ॒भि वाणी॒त्रृषी॑णां स॒प्त नू॑षत॥ ३॥

3. *Pari kośaṁ madhuścutam-avyaye vāre arṣati.*
Abhi vāṇīr-ṛṣīṇāṁ sapta nūṣata.

In the protected heart core of the blessed soul overflowing with honey joy, the Soma presence vibrates, and hymnal voices of the seer sages in seven Vedic musical metres adore and glorify the divine presence in ecstatic response to the guiding spirit of divinity.

परि॑ ण॒ता म॑ती॒नां वि॒श्वद॑वा॒ अदा॑भ्यः।
साम॑ः पुना॒नश्च॒म्वा॑विश॒द्धरि॑ः॥ ४॥

4. *Pari ṇetā matīnāṁ viśvadevo adābhyaḥ.*
Somaḥ punānaś-camvor-viśaddhariḥ.

Soma, guiding spirit of the mind and soul, self-refulgent soul of the universe, undaunted and invincible, pure and purifying, pervading the heaven and earth, manifests inspiring in the mind and soul of meditative celebrants, eliminating their darkness and sufferance.

परि॒ दवी॒रनु॑ स्व॒धा इन्द॑ण याहि स॒रथ॑म।
पु॒ना॒ना वा॒घद्भ्या॒घद्भि॒रम॑त्यः॥ ५॥

5. *Pari daivīranu svadhā indreṇa yāhi saratham. Punāno vāghadvāghadbhir-amartyaḥ.*

O Soma, immortal spirit of existence, pure, purifying and realised in the pure heart core of the soul, vibrant and voluble with the celebrants in response to their yajnic homage and divine attainments, radiate with the human soul as a chariot mate of its physical existence on the move.

परि॒ सस्रि॑न वा॑ज॒युर्दे॒वा दे॒वभ्य॑: सु॒त:।
व्या॒ न॒शि: पव॑माना॒ वि धा॑वति॥ ६॥

6. *Pari saptirna vājayurdevo devebhyaḥ sutaḥ. Vyānaśiḥ pavamāno vi dhāvati.*

Like universal energy, the glorious Soma, all victorious, brilliant, realised by sages in its original nature and character, pervades vibrant here, there, everywhere and beyond, transcending.

Mandala 9/Sukta 104

Pavamana Soma Devata, Parvata and Narada Kanvas or both Shikhandinyas or Kashyapyas or Apsarasas Rshis

सखा॑य॒ आ नि षी॑दत पुना॒नाय॒ प गा॑यत।
शिशुं॒ न य॒ज्ञ: परि॑ भूषत श्रि॒य॥ १॥

1. *Sakhāya ā ni ṣīdata punānāya pra gāyata. Śiśuṁ na yajñaiḥ pari bhūṣata śriye.*

Come friends, sit on the yajna vedi, sing and celebrate Soma, pure and purifying spirit of life, and with yajna exalt him like an adorable power for the grace and glory of life.

समी॑ व॒त्सं न मा॒तृभिः॑ सृ॒जता॑ गय॒साध॑नम ।
द॒वा॒व्यं॑१॒ मद॑म॒भि द्विश॑वसम ॥ २ ॥

2. *Samī vatsaṁ na mātṛbhiḥ sṛjatā gayasādhanam.*
Devāvayaṁ madamabhi dviśavasam.

As mothers love, adore and adorn a child with beauty and ornaments, so energise and exalt Soma as versatile beauty and grace of life, protector of divinities, source of ecstasy and doubly strong both physically and spiritually.

पु॒नाता॑ द ॒क्षसाध॑नं॒ यथा॒ शर्धा॑य वी॒तय॑ ।
यथा॑ मि॒त्राय॒ वरु॑णाय॒ शन्त॑मः ॥ ३ ॥

3. *Punātā dakṣasādhanaṁ yathā śardhāya vītaye.*
Yathā mitrāya varuṇāya śantamaḥ.

Realise and exalt Soma in the essential purity of its nature, power and presence as the very foundation of perfection and achievement in life, so that it may be the surest and most peaceful base of strength, power and fulfilment for the spirit of love and friendship as well as for freedom and judgement.

अ॒स्मभ्यं॑ त्वा वसु॒विद॑म॒भि वाणी॑रनूषत ।
गाभि॑ष्ट॒ वर्ण॑म॒भि वा॑सयामसि ॥ ४ ॥

4. *Asmabhyaṁ tvā vasuvidamabhi vānīranūṣata.*
Gobhiṣṭe varṇamabhi vāsayāmasi.

Our songs of adoration celebrate and exalt you as creator, knower and giver of peace, power, wealth and honours of the world. Indeed, with thoughts, words and vision, we glorify your power and presence as it emerges in our experience.

स नो॑ मदानां पत॒ इन्दो॑ दे॒वप्स॑रा असि।
सखे॑व॒ सख्ये॑ गातु॒वित्त॑मा भव॥ ५॥

5. *Sa no madānāṁ pata indo devapsarā asi.*
Sakheva sakhye gātuvittamo bhava.

O spirit of beauty, brightness and bliss, controller, protector and promoter of life's joys, divine and heavenly indeed is your power and presence. We pray be the guide and pioneer as a friend and spirit of love for friends.

सने॑मि कृ॒ध्य॑स्मदा र॒क्षसं॒ कं चि॑दत्रि॒णम्।
अपादे॑वं द्वयु॒मंहो॑ युयोधि नः॥ ६॥

6. *Sanemi kṛdhyasmadā rakṣasaṁ kaṁ cidatriṇam.*
Apādevaṁ dvayumaṁho yuyodhi naḥ.

O Soma, let us be together in peace and friendship, in arms and in the daily business rounds forward as ever before. Keep off the demonic destroyer, the ogre, the impious, the double dealer, and the sin and sinner.

Mandala 9/Sukta 105

Pavamana Soma Devata, Parvata and Narada Kanvas Rshis

तं वः॑ सखाया॒ मदा॑य पुना॒नम॒भि गा॑यत।
शिशुं॒ न य॒ज्ञैः स्व॑दयन्त गू॒र्तिभिः॥ १॥

1. *Taṁ vaḥ sakhāyo madāya punānamabhi gāyata.*
Śiśuṁ na yajñaiḥ svadayanta gūrtibhiḥ.

O friends, enjoying together with creative acts of yajna, sing and celebrate Soma, pure and purifying

presence of divinity, with songs of praise, and exalt and adorn him as a darling adorable power for winning the joy of life's fulfilment.

सं वत्सइव मातृभिरिन्दुर्हिन्वाना अज्यत।
देवावीमदा मतिभिः परिष्कृतः ॥ २ ॥

2. *Saṁ vatsa iva mātṛbhirindurhinvāno ajyate.*
Devāvīrmado matibhiḥ pariṣkṛtaḥ.

Holily is Soma, brilliant presence of beauty, peace and power of divinity, protector of sages, ecstasy of life, realised in the essence, and, adorned by devotees as a darling presence, it is invoked and worshipped with creative acts of meditation by the celebrants.

अयं दक्षाय साधना यं शर्धाय वीतये।
अयं देवभ्या मधुमत्तमः सुतः ॥ ३ ॥

3. *Ayaṁ dakṣāya sādhano'yaṁ śardhāya vītaye.*
Ayaṁ devebhyo madhumattamaḥ sutaḥ.

This is the means to efficiency for perfection, this is for strength and success for fulfilment, and when it is realised, it is the sweetest, most honeyed experience for the divines.

गामं न इन्दा अश्वंवत्सुतः सुदक्ष धन्व।
शुचिं ते वर्णमधि गासु दीधरम ॥ ४ ॥

4. *Gomanna indo aśvavat sutaḥ sudakṣa dhanva.*
Śuciṁ te varṇamadhi goṣu dīdharam.

O Soma, refulgent spirit of divine bliss and beauty, manifest every where and realised within, commanding universal power and perfection, pray set

in motion for us the flow of wealth full of lands, cows, knowledge and culture, and of horses, movement, progress and achievement. I pray bless me that I may honour and worship your pure divine presence above all, above mind and senses and above the things mind and senses are involved with.

स नो॑ हरीणां पत॒ इन्दो॑ द॒वप्स॑रस्तमः ।
सख॑ेव॒ सख्ये॒ नया॑ रु॒च भ॑व ॥ ५ ॥

5. *Sa no harīṇāṁ pata indo devapsarastamaḥ.*
Sakheva sakhye naryo ruce bhava.

O spirit of beauty and universal majesty, controller of all movements, beauties and perfections, divine presence that comprehend all forms of refulgence and generosity, like a friend for friends, be good for our pioneer leadership and brilliance on the vedi.

सन॑मि॒ त्वम॒स्मदाँ॑ अद॑व॒ं कं चि॑द॒त्रिण॑म ।
सा॒ह्वाँ इ॑न्दा॒ परि॒ बाधा॒ अप॑ द्व॒युम ॥ ६ ॥

6. *Sanemi tvamasmadāँ̆ adevaṁ kaṁ cidatriṇam.*
Sāhvāँ̆ indo pari bādho apa dvayum.

O spirit of divine beauty, bliss and brilliance, one with us in all acts and movements, courageous, bold and forbearing, ward off from us all impieties and keep away the impious and ungenerous people wherever they be, whoever is a devouring destroyer, and a double dealer.

Mandala 9/Sukta 106

Pavamana Soma Devata, Agni Chakshusha (1-3, 10-14), Chakshu Manava (4-6), Manu Apsava (7-9) Rshis

इन्द्रमच्छ सुता इम वृषणं यन्तु हरयः ।
श्रुष्टी जातास इन्दवः स्वर्विदः ॥ १ ॥

1. *Indramaccha sutā ime vṛṣaṇaṁ yantu harayaḥ.*
Śruṣṭī jātāsa indavaḥ svarvidaḥ.

May these realised, cleansed and confirmed, blessed, beautiful and brilliant virtues and sanskars touching the bounds of divine bliss, emerging and risen in the mind, well reach and seep into the heart core of the soul completely and permanently.

अयं भराय सानसिरिन्दाय पवत सुतः ।
सामा जत्रस्य चतति यथा विद ॥ २ ॥

2. *Ayaṁ bharāya sānasir-indrāya pavate sutaḥ.*
Somo jaitrasya cetati yathā vide.

This Soma, competent and victorious for the battle of life, when realised, flows for Indra, the winning soul, and enlightens it about the world's reality as it is and as it knows.

अस्यदिन्दा मदष्वा गाभं गृभ्णीत सानसिम ।
वजं च वृषणं भरत्समप्सुजित ॥ ३ ॥

3. *Asyedindro madeṣvā grābhaṁ gṛbhṇīta sāna-sim.*
Vajraṁ ca vṛṣaṇaṁ bharat samapsujit.

Under the inspiration and ecstasy of this soma of divine love, let the soul seize the victorious bow, take on the generous virile and mighty bolt of will and

power of faith and win the target of the battle of Karma to the attainment of Divinity.

प ध॑न्वा साम॒ जागृ॑वि॒रिन्दा॑यन्दा॒ परि॑ स्रव।
द्यु॒मन्त॑ं शुष्म॒मा भ॑रा स्व॒र्विद॑म॥ ४॥

4. *Pra dhanvā soma jāgṛvirindrāyendo pari srava.*
Dyumntaṁ śuṣmamā bharā svarvidam.

Flow on, O Soma, spirit of divine bliss, ever awake, brilliant and enlightening, streaming on and on for Indra, the soul, bear and bring the light and fire of the sun and vision of heaven.

इन्दा॑य॒ वृष॑णं॒ मद॑ं पवस्व वि॒श्वद॑र्शतः।
स॒हस्र॑यामा प॒थिकृ॒द्विच॑ ॒णः॥ ५॥

5. *Indrāya vṛṣaṇaṁ madaṁ pavasva viśvadar-śataḥ.*
Sahasrayāmā pathikṛdvicakṣaṇaḥ.

Let divine showers and streams of visionary ecstasy rain and flow for Indra, the soul, O Soma, charming cosmic power, moving a thousand ways, maker of a thousand paths, shining, all watching and revealing.

अ॒स्मभ्यं गातु॒वित्त॑मा द॒वभ्या॒ मधु॑मत्तमः।
स॒हस्रं॑ याहि प॒थिभि॒ः कनि॑क्रदत॥ ६॥

6. *Asmabhyaṁ gātuvittamo devebhyo madhu-matta-maḥ. Sahasraṁ yāhi pathibhiḥ kani-kradat.*

Best pioneer, path finder and highest honeyed joy for us, for the divines, come roaring by a thousand paths of light and holiness.

पव॑स्व द॒ववी॑तय॒ इन्दा॒ धारा॑भि॒रोज॑सा ।
आ क॒लशं॒ मधु॑मान्त्साम नः सदः ॥ ७ ॥

7. *Pavasva devavītaya indo dhārābhirojasā.*
Ā kalaśaṁ madhumāntsoma naḥ sadaḥ.

O Soma of divine light and peace, harbinger of honeyed joy, flow in streams with power and lustre for our attainment of the path of divinity and abide in our heart core of the soul.

तव॑ द॒प्सा उ॑द॒पुत॒ इन्दं॒ मदा॑य वावृधुः ।
त्वां द॒वासा॑ अ॒मृता॑य॒ कं प॑पुः ॥ ८ ॥

8. *Tava drapsā udapruta indraṁ madāya vāvṛ-dhuḥ.*
Tvāṁ devāso amṛtāya kaṁ papuḥ.

The streams of your peace, beauty and bliss swell like streams of water in flood, and the divines drink of the ecstasy for the attainment of immortality.

आ नः॑ सु॒तास इन्दवः पुना॒ना धा॑वता र॒यिम ।
वृ॒ष्टिद्या॑वा रीत्या॒पः स्व॒विद॑ः ॥ ९ ॥

9. *Ā naḥ sutāsa indavaḥ punānā dhāvatā rayim.*
Vṛṣṭidyāvo rītyāpaḥ svarvidaḥ.

O streams of the beauty and bliss of peace and joy filtered from experience, heavenly showers, liquid floods, paradisal bliss pure and purifying, bring us the wealth, honour and excellence of the highest order.

साम॑ः पुना॒न ऊ॒र्मिणा॒ व्या॒ वार॑ं वि धा॑वति ।
अग्रं॑ वा॒चः पव॑मान॒ः कनि॑क्रदत ॥ १० ॥

10. *Somaḥ punāna ūrmiṇā'vyo vāraṁ vi dhāvati.*
Agre vācaḥ pavamānaḥ kanikradat.

Soma, pure and purifying, protective and blissful, flowing by streams and sanctifying, roaring with ancient and original hymns of divine adoration, rushes to the heart core of the distinguished soul.

धीभिर्हिन्वन्ति वाजिनं वन कीळन्तमत्यविम।
अभि त्रिपृष्ठं मतयः समस्वरन॥ ११॥

11. *Dhībhirhinvanti vājinaṁ vane krīḷantamatya-vim.*
Abhi tripṛṣṭhaṁ matayaḥ samasvaran.

Men of distinguished mind, adoring Soma with holy thoughts, words and action, invoke and celebrate all protective Soma, victorious spirit and cosmic energy, playing in the beautiful world over three regions of heaven, earth and the skies.

असर्जि कलशाँ अभि मी ह सप्तिन वाजयुः।
पुनाना वाचं जनयन्नसिष्यदत॥ १२॥

12. *Asarji kalaśāň abhi mīḷhe saptirna vājayuḥ.*
Punāno vācaṁ janayannasiṣyadat.

Soma, vibrant spirit of divinity, rushes to the heart core of realised souls like instant energy radiating to the centre of its target in the human battle of survival and distinguished search for immortality, there stimulating, creating and sanctifying hymns of adoration, and there in the soul it abides.

पवन्त हयत हरिरति ह्वरांसि रंह्या।
अभ्यर्षन्त्स्तातृभ्या वीरवद्यशः॥ १३॥

13. *Pavate haryato harirati hvarāṁsi raṁhyā.*
Abhyarṣantstotṛbhyo vīravadyaśaḥ.

The beauteous and beatific divine saviour spirit

of Soma vibrates, purifies and flows with tremendous force, casting off all crookedness and contradictions, and overflowing with valour, honour and excellence for the celebrants and their heroic progeny for generations.

अया पवस्व दवयुमधाधारा असृ ात।
रभन्पवित्रं पयषि विश्वतः ॥ १४ ॥

14. *Ayā pavasva devayur-madhordhārā asṛkṣata. Rebhan pavitraṁ paryeṣi viśvataḥ.*

Thus vibrate, purify and flow, friend of sages and divines, releasing these honey streams of joy, and go on eloquent to bless the pure heart all round all ways in the world.

Mandala 9/Sukta 107

Pavamana Soma Devata, Saptarshis Rshis

(Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

परीता षिञ्चता सुतं सामा य उत्तमं हविः।
दधन्वाँ या नया अप्स्वन्तरा सुषाव सामदिभिः ॥ १ ॥

1. *Parīto ṣiñcatā sutaṁ somo ya uttamaṁ haviḥ. Dadhanvāň yo naryo apsvantarā suṣāva soma-madribhiḥ.*

From here onward sprinkle Soma with love and service, Soma, the spirit of beauty, peace and joy of life, Soma, realised with best of thoughts, effort and determined discipline of meditation, Soma which bears the best materials for creative yajna of personal and

social development, Soma which is the leading light of life, realised within in the heart and our Karmas performed in life.

नूनं पुनाना विभिः परि स्रवा दब्धः सुरभिन्तरः।
सुत चित्त्वाप्सु मदामा अन्धसा श्रीणन्ता गाभिरुत्तरम ॥ २ ॥

2. *Nūnaṁ punano'vibhiḥ pari sravā'dabdhaḥ surabhiṁtaraḥ. Sute cit tvāpsu madāmo andhasā śrīṇanto gobhiruttaram.*

For sure, pure and purifying, flow on with protective and promotive forces, gracious, undaunted, more and more charming and blissful. When you are realised in our actions, mixed as one with our energies, will and senses, then we rejoice and celebrate you in our perceptions with hymns of praise, and later in silent communion.

परि सुवानश्च सि दवमादनः कतुरिन्दुविच णः ॥ ३ ॥

3. *Pari suvānaś-cakṣase devamādanaḥ kraturindurvicakṣaṇaḥ.*

Celebrated in our thoughts and perceptions, joy of the sages, power of holy yajnic action, brilliant and blissful, all intelligent and omniscient, we adore you for the augmentation of our intelligence and enlightenment.

पुनानः सोम धारया पा वसाना अषसि।
आ रत्नधा यानिमृतस्य सीदस्युत्सो देव हिरण्ययः ॥ ४ ॥

4. *Punanaḥ soma dhārayā'po vasāno arṣasi. Ā ratnadhā yonimṛtasya sīdasyutso deva hiraṇyayaḥ.*

O Soma, pure and purifying our thought, will and actions, abiding in the heart, you move and flow on in our consciousness. Bearing treasures of jewels, pray come and sit on the seat of yajna vedi and our sense of truth and eternal law. Indeed, O lord refulgent, you are the fountain head of life's golden treasures.

दु॒हा॒न ऊ॒र्धदि॒व्यं मधु॒ पि॒यं प॒त्नं स॒धस्थ॒मास॑दत ।
आ॒पृच्छ्यं ध॒रुणं वा॒ज्य॑षति॒ नृभि॑र्धू॒ता वि॑च ॒णः ॥ ५ ॥

5. *Duhāna ūdhardivyaṁ madhu priyaṁ pratnaṁ sadhasthamāsadat. Āpṛcchyaṁ dharuṇaṁ vājyarṣati nṛbhirdhūto vicakṣaṇaḥ.*

Giver of fulfilment, treasure trove of life's sustaining milk, yielding celestial dear honey sweets of living strength and joy, pervasive in its eternal universal loved seat, all conqueror all watching and knowing, when moved by meditative celebrants, Soma radiates and vibrates in the faithful heart of earnest seekers.

पु॒ना॒नः सो॑म॒ जागृ॑वि॒रव्या॒ वा॒र॒ परि॑ पि॒यः ।
त्वं विपा॑ अभ॒वा ङ्गि॑रस्तमा॒ मध्वा॑ य॒ज्ञं मि॑मि ा नः ॥ ६ ॥

6. *Punānaḥ soma jāgṛviravyo vāre pari priyaḥ. Tvaṁ vipro abhavo'ṅgirastamo madhvā yajñaṁ mimikṣa naḥ.*

Pure and all purifying, O Soma, spirit of peace and bliss, ever awake and awakening with your eternal consciousness, all protective and promotive, dearest in the heart of the cherished loving soul, you are the vibrant awareness of omniscience and the very life energy of life. O Spirit of peace, joy and divine bliss, pray bless our yajna of life with the honey sweets of existence.

सामा॑ मी॒ढ्वान्प॑वत गातु॒वित्त॑म॒ ऋषि॒विपा॑ विच॒ र्णः ।
त्वं क॒विर॑भवा दव॒वीत॑म॒ आ सूर्यं॑ राहया दि॒वि ॥ ७ ॥

7. *Somo mīḍhvān pavate gātuvittama ṛṣirvipro vicakṣaṇaḥ. Tvaṁ kavirabhavo devavītama a sūryaṁ rohayo divi.*

Soma, virile and generous giver of fulfilment, omniscient master of the ways of existence, supreme creative seer, vibrant super-soul, all watching and knowing, flows and purifies all. O Soma, you are the poetic creator, dearest friend of the divines, and it is you who generate and raise the sun over to the heaven of light.

सामं॑ उ षुवा॒णः सा॒तृभि॒रधि॒ ष्णु॒भि॒रवी॑नाम ।
अश्व॑यव॒ हरि॑ता॒ याति॒ धार॑या म॒न्द्र्या॑ याति॒ धार॑या ॥ ८ ॥

8. *Soma u ṣuvāṇaḥ sotṛbhiradhi ṣṇubhiravīnām. Aśvayeva haritā yāti dhārayā mandrayā yāti dhārayā.*

Soma, invoked by celebrants, manifests with blissful inspiring powers of protection and promotion and, saving, watching, fascinating, goes forward, rushing, compelling, in an impetuous stream like waves of energy, and it also goes forward by a stream of mild motion, soothing and refreshing.

अ॒नू॒प गामा॒न्गाभि॑र॒ गाः सामा॑ दु॒ग्धाभि॑र॒ गाः ।
स॒मु॒द्रं न सं॒वर॑णान्यग्मन्म॒न्दी मदा॑य ताशत ॥ ९ ॥

9. *Anūpe gomān gobhirakṣāḥ somo dugdhābhirakṣāḥ. Samudraṁ na saṁvaraṇānyagman mandī madāya tośate.*

Soma, divine master of holy speech, emerges in the depth of the heart with the voice of divinity and blesses the devotee with the revelation of the milk of spiritual sustenance. Just as streams of water flow and reach the sea, so is the divine stream and spirit of joy invoked and celebrated for the central bliss of the soul.

आ सोम सुवाना अदिभिस्तिरा वाराण्यव्यया।
जना न पुरि चम्वोविशद्धरिः सदा वनेषु दधिषे॥ १०॥

10. *Ā soma suvāno adribhistiro vārāṇyavyayā. Jano na puri camvorviśaddhariḥ sado vaneṣu dadhiṣe.*

O Soma, spirit of universal bliss and protection, invoked and stirred by acts of meditation, radiating across the covers of darkness, enter the heart core of the soul as citizens enter their home in town, arise in the depth of heart and intelligence and abide there in the love and faith of the soul, your own cherished seat of existence among the wise.

स मामृज तिरो अण्वानि मेष्यो मीळ्हे सप्तिर्न वाजयुः।
अनुमाद्यः पवमानो मनीषिभिः सोमो विप्रेभिर्ऋक्वभिः॥ ११॥

11. *Sa māmṛje tiro aṇvāni meṣyo mīḷhe saptirna vājayuḥ. Anumādyaḥ pavamāno manīṣibhiḥ somo viprebhir-ṛkvabhiḥ.*

Like a war horse in victorious battle, Soma radiates across the fine fluctuations of senses, ecstatic, flowing in exuberant streams, when it is impelled and realised by the wise, vibrant Vedic sages in meditation.

प सोम द्रवीतये सिन्धुर्न पिप्ये अर्णसा। अंशोः पयसा मदिरा न जागृविरच्छा कोशं मधुश्चुतम॥ १२॥

Pra soma devavītaye sindhurna pipye arṇasā. Aṁśoḥ payasā madiro na jāgṛviracchā kośaṁ madhuścutam.

O Soma, be full with the liquid spirit of joy like the sea which is full with the flood of streams and rivers, and, like the very spirit of ecstasy overflowing with delicious exuberance of light divine, ever awake, flow into the devotee's heart blest with the honeyed joy of divinity.

आ हर्यता अर्जुन्यत्कं अव्यत प्रियः सूनुन मर्ज्यः ।
तमीं हिन्वन्त्यपसा यथा रथं नदीष्वा गभस्त्योः ॥ १३ ॥

13. *Ā haryato arjune atke avyata priyaḥ sūnurna marjyaḥ. Tamīṁ hinvantyapaso yathā rathaṁ naḍīṣvā gabhastyoḥ.*

Dear, loved and fascinating, Soma emerges in transparent unsullied form, winsome worth refinement like a child's and inspiring as a sanative. Devotees stimulate it with holy karma, a thing beautiful and inspiring, and let it join and flow in the streams of thought and action between their intellect and emotion and their prana and apana energies.

अभि सामास आयवः पवन्त मद्यं मदम ।
समुदस्याधि विष्टपि मनीषिणा मत्सरासः स्वर्विदः ॥ १४ ॥

14. *Abhi somāsa āyavaḥ pavante madyaṁ madam. Samudrasyādhi viṣṭapi manīṣiṇo matsarāsaḥ svarvidaḥ.*

Intelligent and dedicated lovers of Soma refine and sublimate their pleasurable joy of the heart and

emotion, direct it to divinity on top of the existential ocean of daily business and, thoughtful, ecstatic and divinely oriented, experience the heavenly ecstasy of Soma as in samadhi.

तरत्समुद्रं पवमान ऊर्मिणा राजा देव ऋतं बृहत।
अषाळ्मित्रस्य वरुणस्य धर्मणा प हिन्वान ऋतं बृहत ॥ १५ ॥

15. *Tarat samudraṁ pavamāna ūrmiṇā rājā deva ṛtaṁ bṛhat. Aṛṣan-mitrasya varuṇasya dharmaṇā pra hinvāna ṛtaṁ bṛhat.*

Across the ocean of existence, pure, purifying and flowing by waves of ecstasy, refulgent generous divine ruler of life, itself the law of expansive universe, radiating by and with the Dharma of Mitra, spirit of love, and Varuna, spirit of justice, inspiring and stimulating the universal law of truth and advancement, rolls Soma.

नृभिर्यमाना हर्यता विचक्षणा राजा देवः समुद्रियः ॥ १६ ॥

16. *Nṛbhir-yemānpo haryato vicakṣaṇo rājā devaḥ samudriyaḥ.*

Invoked and impelled by leading lights of intelligent humanity, graciously charming, all watching, self-refulgent divine light of life, omnipresent in the universe, it rolls for Indra, the soul.

इन्दाय पवत मदः सामा मरुत्वत सुतः।
सहस्रधारा अत्यव्यमर्षति तमी मृजन्त्यायवः ॥ १७ ॥

17. *Indrāya pavate madaḥ somo marutvate sutaḥ. Sahasradhāro atyavyamarṣati tamī mṛjantyā-yavaḥ.*

Soma, joy of existence, invoked and realised, flows purifying and consecrating for Indra, the vibrant soul, in a thousand streams of ecstasy and overflows the heart and soul of the devotee. That Spirit of the universe, intelligent dedicated yogis realise, exalt and glorify.

पुनानश्चमू जनयन्मतिं कविः सामा दवषु रण्यति।
अपा वसानः परि गाभिरुत्तरः सीदन्वनष्वव्यत॥ १८॥

18. *Punānaścamū janayan matiṁ kaviḥ somo deveṣu raṇyati. Apo vasānaḥ pari gobhiruttaraḥ sīdan vaneṣvavyata.*

Pervading and energising heaven and earth, indeed the entire world of Prakrti and Jiva, stimulating intelligence, the poetic creator rejoices among the divinities, stars and planets and the senses and mind of humanity. Wearing the cosmic waters as a cloak, inspiring and sanctifying our thoughts and actions, manifesting in all beautiful things, and thus perceived by our senses and apprehended by intelligence, it abides higher and somewhere beyond our apprehension.

तवाहं साम रारण सख्य इन्दा दिवदिव।
पुरूणि बभ्रा नि चरन्ति मामव परिधींरति ताँ इहि॥ १९॥

19. *Tavāhaṁ soma rāraṇa sakhya indo divedive. Purūṇi babhro ni caranti māmava paridhīṁrati tāṁ ihi.*

O Soma, light of life and universal joy of existence, I rejoice in your friendly company day in and day out. O mighty bearer sustainer of the universe, a host of negativities surround me, pray break through

their bounds and come and save me.

उताहं नक्तमुत सोम ते दिवा सख्याय बभ्र ऊधनि ।
घृणा तपन्तमति सूर्यं परः शकुनाइव पप्तिम ॥ २० ॥

20. *Utāhaṁ naktamuta soma te divā sakhyāya babhra ūdhani . Ghṛṇā tapantamati sūryaṁ paraḥ śakunā iva paptima.*

And I, O Soma, bearer and sustainer, yearn day and night to abide in your presence for the sake of your love and friendship, and pray that we may rise, flying like birds beyond the sun blazing with its refulgence, and reach you, the Ultimate.

मृज्यमानः सुहस्त्य समुद्र वाचमिन्वसि ।
रयिं पिशङ्गं बहुलं पुरुस्पृहं पवमानाभ्यर्षसि ॥ २१ ॥

21. *Mṛjyamānaḥ suhastya samudre vācaminvasi. Rayiṁ piśaṅgaṁ bahulaṁ puruspṛhaṁ pavamānābhyarṣasi.*

O Spirit omnipotent with the world in your generous hands, celebrated and exalted, you stimulate and inspire the song of adoration in the depths of the heart and, pure, purifying, radiating and exalting, set in motion immense wealth of golden graces of universal love and desire for us.

मृजाना वार पवमाना अव्यय वृषाव चकदा वन ।
दवानां साम पवमान निष्कृतं गाभिरञ्जाना अर्षसि ॥ २२ ॥

22. *Mṛjāno vāre pavamāno avyaye vṛṣāva cakrado vane. Devānāṁ soma pavamāna niṡkṛtaṁ gobhi-rañjāno arṣasi.*

O Soma, universal spirit of generosity, cleansing, purifying and radiating in the protected heart of the cherished celebrant, you manifest loud and bold in the deep and beautiful world of existence and, sung and celebrated with songs of adoration, you move and manifest in the holy heart of divinities, pure, purifying, vibrating.

पव॑स्व॒ वाज॑सातय॒ आ वि॒श्वानि॒ काव्या॑।
त्वं स॑मु॒द्रं प॑थ॒म वि धा॑रय॒ दे॒वभ्य॑: स म मत्स॒रः॥ २३॥

23. *Pavasva vājasātaye'bhi viśvāni kāvyā. Tvaṁ samudraṁ prathamo vi dhārayo devebhyaḥ soma matsaraḥ.*

O Soma, spirit of universal light and joy, radiate and move, purifying and inspiring, toward the spirit of universal vision and creativity for the achievement of knowledge and enlightenment. You are the first highest and original master poet creator who bore the mighty treasure trove of infinite light and joy and let it open to flow for the divine sages.

स तू प॑वस्व॒ परि॒ पार्थि॑वं॒ रजो॑ दि॒व्या च॑ सोम॒ धर्म॑भिः।
त्वां विप॑सो म॒तिभि॑श्चि॒ ण शु॒भं हि॑न्वन्ति धी॒तिभिः॥ २४॥

24. *Sa tū pavasva pari pārthivaṁ rajo divyā ca soma dharmabhiḥ. Tvāṁ viprāso matibhirvicakṣaṇa śubhraṁ hinvanti dhītibhiḥ.*

O Soma, with all your power, laws and virtues, flow purifying and inspiring all that is earthly, heavenly and in the middle regions of the universe. O Spirit all knowing and watching, bright and pure, the sages with

their thoughts and actions invoke and exalt you for inspiration and enlightenment.

पव॑माना असृ ात प॒वित्र॒मति॒ धार॑या।
म॒रुत्व॑न्ता मत्स॒रा इ॑न्दि॒या हर्या॒ म॒धाम॒भि पयां॑सि च ॥ २५ ॥

25. *Pavamānā asṛkṣata pavitramati dhārayā. Marutvanto matsarā indriyā hayā medhāmabhi prayāṁsi ca.*

Purifying, energising and inspiring currents of ecstasy and nourishment for the senses, will, intellect and imagination flow by stream and shower at the speed of winds to the holy heart of the sagely celebrant.

अ॒पा वसा॑न॒ः परि॒ काश॑मष॒तीन्दु॑र्हिया॒नः सा॒तृभि॑ः।
ज॒नय॒ञ्ज्योति॑र्म॒न्दना॑ अवीवश॒द्गाः कृ॑ण्वा॒ना न नि॒णिज॑म ॥ २६ ॥

26. *Apo vasānaḥ pari kośam-arṣatīndur-hiyānaḥ sotṛbhiḥ. Janayañ-jyotir-mandanā avīvaśad-gāḥ kṛṇvāno na nirṇijam.*

Invoked and exalted by celebrants, the Soma spirit of light and joy radiates to the heart and soul of the devotee, there inspiring and enlightening the thoughts, will and imagination to action, creating the light of joyous vision and energising the mind and senses, as if shaping the original spirit of purity and divinity of the soul anew.

Mandala 9/Sukta 108

Pavamana Soma Devata, Gauriviti Shaktya (1-2), Shakti Vasishtha (3, 14-16), Uru Angirasa (4-5), Rjishva Bharadvaja (6-7), Urdhvasadma Angirasa (8-9), Krtayasha Angirasa (10-11), and Rnanchaya Rajarshi (12-13) Rshis

पव॑स्व॒ मधु॑मत्तम॒ इन्दा॑य साम कतु॒वित्त॑मा॒ मद॑ः ।
मह्हि द्यु॒ ात॑मा॒ मद॑ः ॥ १ ॥

1. *Pavasva madhumattama indrāya soma kratuvittamo madaḥ. Mahi dyukṣatamo madaḥ.*

O Soma, sweetest honey spirit of light, action and joy, radiate purifying for Indra, the soul. You are the wisest spirit of the knowledge of holy action, greatest and most enlightened spirit of joy.

यस्य॑ त पी॒त्वा वृ॑ष॒भा वृ॑षा॒यत॒ स्य पी॒ता स्व॒विद॑ः ।
स सु॒पक॑ता अ॒भ्य॑कमी॒दिषा च्छा॒ वाज॑ं नत॑शः ॥ २ ॥

2. *Yasya te pītvā vṛṣabho vṛṣāyate'sya pītā svarvidaḥ. Sa supraketo abhyakramīdiṣo'cchā vājaṁ naitaśaḥ.*

Having drunk of the Soma spirit of light, action and joy, Indra, the soul, overflows with strength and virile generosity. Having drunk of it, the soul receives the light of heavenly knowledge. And the soul, also, blest with inner light of spiritual awareness, rushes to achieve food, energy and enlightenment as a warrior wins the battle of his challenges.

त्वं ह्य१ङ्ग दव्या॒ पव॑मान॒ जनि॑मानि द्यु॒मत्त॑मः ।
अ॒मृ॒त॒त्वाय॑ घा॒षय॑ः ॥ ३ ॥

3. *Tvaṁ hyaṅga daivyā pavamāna janimāni dyumattamaḥ. Amṛtatvāya ghoṣayaḥ.*

O Soma, dear as life, pure and purifying, most refulgent enlightened spirit, only you can call up born humanity to holy life and proclaim the path to immortality.

यना॒ नव॑ग्वा द॒ध्यङ्ङ॑पाणु॒त यन॒ विपा॑स आपि॒र।
द॒वाना॑ सु॒म्न अ॒मृत॑स्य॒ चारु॑णा॒ यन॒ श्रवा॑स्यान॒शुः॥ ४॥

4. *Yenā navagvo dadhyaṅṅaporṇute yena viprāsa āpire. Devānāṁ sumne amṛtasya cāruṇo yena śravāṁsyānaśuḥ.*

Soma is that spirit of enlightenment by which the meditative sages on way to divinity open up the path to immortality, by which the saints attain to the peace and well being worthy of divinities, and by which the lovers of immortality obtain their desired ambition and fulfilment.

एष स्य धार॑या सु॒ता व्या॒ वार॑भिः पवत म॒दिन्त॑मः।
कीळं ॒ॢमिर॒पामि॑व॥ ५॥

5. *Eṣa sya dhārayā suto'vyo vārebhiḥ pavate madintamaḥ. krīḷann-ūrmir-apāmiva.*

It is that Soma, most joyous spirit of life's beauty, which, when realised by controlled minds of choice meditative order, flows pure and purifying by the stream of ecstasy, playful and exalting like waves of the sea.

य उ॒स्रिया॒ अप्या॑ अ॒न्तरश्म॑ना॒ निगा॑ अकृ॒न्त॒दाज॑सा।
अ॒भि व॒जं त॑त्निष॒ गव्य॒मश्व्यं॑ व॒मीव॑ धृष्णु॒वा रु॑ज॥ ६॥

6. *Ya usriyā apyā antaraśmano nirgā akṛntadojasā. Abhi vrajaṁ tatniṣe gavyamaśvyaṁ varmīva ghṛṣṇavā ruja.*

You who with your might and lustre break open the cloud and release the streams of water from the womb of the cloud, who pervade and extend your power over the vault of the universe, pray come like a warrior in arms and break open the paths of progress in knowledge and advancement.

आ सोता परि षिञ्चता श्वं न स्तामंमसुरं रजस्तुरंम।
वनक्रक्ष मुदप्रुतंम॥ ७॥

7. *Ā sotā pari śiñcatā'śvaṁ na stomamapturaṁ rajasturam. Vanakrakṣamudaprutam.*

O celebrants, come, realise and all-ways serve Soma like sacred adorable energy impelling as particles of water and rays of light, the spirit pervasive in the universe and deep as the bottomless ocean.

सहस्रंधारं वृषभं पयावृधं पियं दवाय जन्मंन।
ऋतन य ऋतजाता विवावृध राजा दव ऋतं बृहत॥ ८॥

8. *Sahasradhāraṁ vṛṣabhaṁ payovṛdhaṁ priyaṁ devāya janmane. Ṛtena ya ṛtajāto vivāvṛdhe rājā deva ṛtaṁ bṛhat.*

For the rise of the self to the state of divine refulgence, let us serve and adore Soma, divine spirit of a thousand streams and showers, potent and generous, augmenter of the milk of life, dear as father and friend, who, manifestive in the laws of universal existence, pervades the expansive creativity of divine power and is the self-refulgent ruler, generous divinity and the

infinite law, truth and ultimate reality itself.

अभि द्युम्नं बृहद्यश इषस्पत दिदीहि देव दवयुः ।
वि कोशं मध्यमं युव ॥ ९ ॥

9. *Abhi dyumnaṁ bṛhadyaśa iṣaspate didīhi deva devayuḥ. Vi kośaṁ madhyamaṁ yuva.*

O refulgent generous Soma spirit of life, lover of divinities, master of food and energy for body, mind and soul, give us the light to rise to the honour and excellence of higher life towards divinity, and for that pray open the middle cover of the soul and let us rise to the state of divine bliss.

आ वच्यस्व सुदक्ष चम्वोः सुता विशां वह्निर्न विश्पतिः ।
वृष्टिं दिवः पवस्व रीतिमपां जिन्वा गविष्टय धियः ॥ १० ॥

10. *Ā vacyasva sudakṣa camvoḥ suto viśāṁ vahnirna viśpatiḥ. Vṛṣṭiṁ divaḥ pavasva rītimapāṁ jinvā gaviṣṭaye dhiyaḥ.*

O Spirit omnipotent of divine action, invoked, adored and vibrant in the internal world of mind and soul and in the external world of nature, sustainer and ruler as burden bearer of humanity, stimulate the radiation of light from heaven, sanctify the shower of bliss, and inspire and illuminate the mind and intelligence for the seeker of enlightenment.

एतमु त्यं मदच्युतं सहस्त्रधारं वृषभं दिवो दुहुः ।
विश्वा वसूनि बिभ्रतम ॥ ११ ॥

11. *Etamu tyaṁ madacyutaṁ sahasradhāraṁ vṛṣabhaṁ divo duhuḥ. Viśvā vasūni bibhratam.*

This treasure trove of the wealth, honour and

excellence of existence, overflowing with honey sweets of ecstasy in a thousand streams, virile, brilliant and generous, the sages worship and they receive the milky grace of divinity for life and joy.

वृषा॒ वि ज॑ज्ञे ज॒नय॒न्मर्त्यः॑ प॒तप॒ञ्ज्योति॑षा॒ तमः॑।
स सु॒ष्टुतः॑ क॒विभि॑र्नि॒र्णिजं॑ दधे त्रि॒धात्वस्य॒ दꣳस॑सा॥ १२॥

12. *Vṛṣā vi jajñe janayannamartyaḥ pratapañjyotiṣā tamaḥ. Sa suṣṭutaḥ kavibhir-nirṇijaṁ dadhe tridhātvasya daṁsasā.*

Generous immortal Soma, supreme spirit of eternal light, manifests, generating life and removing darkness with light. Celebrated and worshipped by visionary sages, it manifests in their consciousness wearing its immaculate garb of threefold Prakrti of matter, mind and motion by virtue of its omnipotence.

स सु॑न्व॒ या वसू॑नां॒ या रा॒यामा॑ने॒ता य इळा॑नाम।
सामा॒ यः सु॒क्षि॒ती॒नाम॥ १३॥

13. *Sa sunve yo vasūnāṁ yo rāyāmānetā ya iḷānām. Somo yaḥ sukṣitīnām.*

That Soma which is the generator, harbinger and ruler guide of all forms of wealth, honour and excellence, lands, knowledge and awareness, and of happy homes is thus realised in its divine manifestation.

यस्य॑ न॒ इन्द्रः॑ पिबा॒द्यस्य॑ म॒रुता॒ यस्य॑ वा॒यम॑णा॒ भगः॑।
आ यन॑ मि॒त्रावरु॑णा॒ करा॑मह॒ एन्द्र॒मव॑से म॒हे॥ १४॥

114. *Yasya na indraḥ pibādyasya maruto yasya vāryamaṇā bhagaḥ. Ā yena mitrāvaruṇā karāmaha endramavase mahe.*

Soma is the omniscient and omnipotent divine spirit, whose ecstatic presence, our soul experiences, whose powers, our vibrant forces experience and adore, by whose path and guidance our power and honour moves and moves forward, by whose grace we develop our pranic energies and our sense of love and judgement, and by whose word and grace we anoint and consecrate our ruler for our high level of defence and security.

इन्दा॑य साम॒ पात॑व॒ नृभि॑र्य॒तः स्वा॑युधा म॒दिन्त॑मः ।
पव॑स्व॒ मधु॑मत्तमः ॥ १५ ॥

15. *Indrāya soma pātave nṛbhiryataḥ svāyudho madintamaḥ. Pavasva madhumattamaḥ.*

O Soma, life divine, realised by leading lights, wielding noble arms of defence, being most exciting and bearing sweetest honey gifts, flow forth in consciousness for the soul's fulfilment and for glory of the social order.

इन्द॑स्य॒ हार्दि॑ सामधान॒मा वि॑श समु॒द्रमि॑व॒ सिन्ध॑वः ।
जु॒ष्टा मि॒त्राय॒ वरु॑णाय वा॒यव॑ दि॒वा वि॑ष्ट॒म्भ उ॑त्त॒मः ॥ १६ ॥

16. *Indrasya hārdi somadhānamā viśa samudra-miva sindhavaḥ. Juṣṭo mitrāya varuṇāya vāyave divo viṣṭambha uttamaḥ.*

O Soma spirit of life divine dear to humanity, come, enter the heart core of the soul of humanity's social order full of love and reverence for the joy and glory of life. Come, enter as rivers flow to the sea. Loved and worshipped for Mitra, spirit of friendship, for Varuna, spirit of freedom and choice with justice and vision, and for Vayu, vibrant power and dignity of the

human nation, come and bless, supreme sustainer of heaven and earth.

Mandala 9/Sukta 109

Pavamana Soma Devata, Agnis Dhishnyas
Aishvaris Rshis

परि॒ प ध्व॒न्वन्दा॑य साम स्वा॒दुमि॒त्राय॑ पू॒ष्ण भगा॑य ॥ १ ॥

1. *Pari pra dhanvendrāya soma svādurmitrāya pūṣṇe bhagāya.*

O Soma, come and inspire as the most delicious psychic and spiritual experience for the soul and the nation, for friends, for the sustaining guardians and for the spirit of honour and glory of humanity.

इन्द॑स्त साम सु॒तस्य॑ पया॒ः कत्व॒ द ा॑य॒ विश्व॑ च द॒वाः ॥ २ ॥

2. *Indraste soma sutasya peyāḥ kratve dakṣāya viśve ca devāḥ.*

Soma, spirit of glory and grandeur, loved, realised and reverenced, let Indra, the ruling soul, experience the ecstasy for noble action and efficiency. Let all divinities of the world enjoy the divine presence.

ए॒वामृता॑य म॒ह ा॑या॒य॒ स शु॒का अ॑ष दि॒व्यः पी॒यूष॑ः ॥ ३ ॥

3. *Evāmṛtāya mahe kṣayāya sa śukro arṣa divyaḥ pīyūṣaḥ.*

Thus for immortality, for great dominion and for highest ascension, may that pure, potent and celestial Soma presence flow and radiate as the sweetest taste of life.

पव॑स्व साम म॒हान्त्स॑मु॒दः पि॒ता द॒वाना॑ं विश्वा॒भि धाम॑ ॥ ४ ॥

4. *Pavasva soma mahāntsamudraḥ pitā devānāṁ viśvābhi dhāma.*

Flow forth and consecrate, O Soma presence of divinity, as great ocean of life, father, generator and sustainer of divinities and ultimate haven and home of all the worlds of existence.

शु॒कः प॑वस्व द॒वभ्य॑ः साम दि॒व पृ॑थि॒व्य शं च॑ प॒जाय॑ ॥ ५ ॥

5. *Śukraḥ pavasva devebhyaḥ soma dive pṛthivyai śaṁ ca prajāyai.*

O pure and potent Soma spirit of divinity, consecrate and radiate for the generous brilliant nobilities and divinities and bring showers of peace and joy for heaven and earth and for the human people and all other forms of life.

दि॒वा ध॒तासि॑ शु॒कः पी॒यूष॑ः स॒त्य विध॑मन्वा॒जी प॑वस्व ॥ ६ ॥

6. *Divo dhartāsi śukraḥ pīyūṣaḥ satye vidharman vājī pavasva.*

You are the sustainer of the heavenly regions of light, most blissful presence for experience in the yajna of truth and divine law, and the ultimate winner of the victory. Flow forth, divine Soma, purify and consecrate us in the presence.

पव॑स्व साम द्यु॒म्नी सु॑धा॒रा म॒हामवी॑ना॒मनु॑ पू॒व्य॑ः ॥ ७ ॥

7. *Pavasva soma dyumnī sudhāro mahāmavīnāmanu pūrvyaḥ.*

O Soma, you are the glory and the grandeur,

holy stream and shower, the first and eternal of the greatest of the great, pray flow forth in presence, radiate and purify as ever before.

नृभिर्यमाना जज्ञानः पूतः क्षरद्विश्वानि मन्दः स्वर्वित ॥ ८ ॥

8. *Nṛbhiryemāno jajñānaḥ pūtaḥ kṣaradviśvāni mandraḥ svarvit.*

Realised by leading lights, manifestive in the world and consciousness, presence consecrated in the heart core, blessing the world with divinity, ecstatic, the presence of heaven itself, that's what you are, Soma.

इन्दुः पुनानः प्रजामुराणः करद्विश्वानि द्रविणानि नः ॥ ९ ॥

9. *Induḥ punānaḥ prajāmurāṇaḥ karadviśvāni draviṇāni naḥ.*

Soma, generous, brilliant and blissful spirit of divinity, pure and purifying, inspirer and energiser of people, may, we pray, generate all wealth and honours of the world for us.

पवस्व सोम क्रत्वे दक्षाया श्वो न निक्तो वाजी धनाय ॥ १० ॥

10. *Pavasva soma kratve dakṣāyā'śvo na nikto vājī dhanāya.*

O Soma, as victor of life and divine glory, flow, radiate and inspire us like energy itself controlled and consecrated for creative and productive holy work, expert technique and the production and achievement of wealth.

तं त्वा सातारं रसं मदाय पुनन्ति सोमं महे द्युम्नाय ॥ ११ ॥

11. *Taṁ te sotāro rasaṁ madāya punanti somaṁ mahe dyumnāya.*

O Soma, spirit of divine energy and peace, your yajnic celebrants create and consecrate that very blissful liquid flow of your ecstatic energy for joy and for the great honour and glory of life.

शिशुं जज्ञानं हरिं मृजन्ति पवित्र स मं दवभ्य इन्दुम ॥ १२ ॥

12. *Śiśuṁ jajñānaṁ hariṁ mṛjanti pavitre somaṁ devebhya indum.*

They adore and exalt that Soma spirit of divine beauty, peace and glory in their pure heart core, the spirit that is creative and lovable, manifestive, saviour and inspirer, for the achievement of noble virtues worthy of the noble and generous people.

इन्दुः पविष्ट चारुमदाया पामुपस्थं कविभगाय ॥ १३ ॥

13. *Induḥ paviṣṭa cārurmadāyā'pāmupasthe kavir-bhagāya.*

Indu, Soma spirit of refulgent divinity, blissful and poetically creative is the omniscient highest purifying and saving spirit and power for the sake of honour and joy on the basis of one's own Karmic performance.

बिभर्ति चाविन्दस्य नाम यन विश्वानि वृत्रा जघान ॥ १४ ॥

14. *Bibharti cārvindrasya nāma yena viśvāni vṛtrā jaghāna.*

That Soma spirit of beauteous and blissful divinity bears the name of Indra, power of omnipotence, by virtue of which it overcomes and destroys all the

darkness and evil of the world.

पिबन्त्यस्य विश्व॑ दे॒वासो॒ गाभिः॑ श्री॒तस्य॒ नृभिः॑ सु॒तस्य॑ ॥ १५ ॥

15. *Pibantyasya viśve devāso gobhiḥ śrītasya nṛbhiḥ sutasya.*

All the divine nobilities and brilliancies of the world drink of this soma sweetness of divine joy realised by leading lights of humanity and exalted with the beauty and grace of art and imagination.

प सु॑वा॒ना अ॑क्षा॒ः स॒हस्र॑धारस्ति॒रः प॒वित्रं॒ वि वार॒मव्य॑म ॥ १६ ॥

16. *Pra suvāno akṣāḥ sahasradhārastiraḥ pavitraṁ vi vāramavyam.*

The Soma spirit of divinity realised and exalted by the celebrant, streaming in a thousand showers, reaches and sanctifies the pure, protected and sanctified heart of its cherished devotee.

स वा॒ज्य॑क्षा॒ः स॒हस्र॑रता अ॒द्भिर्मृ॑जा॒ना गाभिः॑ श्रीणा॒नः ॥ १७ ॥

17. *Sa vājyakṣāḥ sahasraretā adbhirmṛjāno gobhiḥ śrīṇānaḥ.*

May that victor spirit of Soma divinity of infinite power, realised with meditative Karma and crystallized by perception and awareness, manifest in the heart and bless us.

प सो॑म या॒हीन्द॑स्य कु॒क्षा॒ नृभि॑र्यमा॒ना अदि॑भिः सु॒तः ॥ १८ ॥

18. *Pra soma yāhīndrasya kukṣā nṛbhiryemāno adribhiḥ sutaḥ.*

O Soma spirit of divinity, pursued in practice by men and realised in name and presence through

senses, mind and intelligence of the yogis, come and abide in the heart core of the soul.

असर्जि वाजी तिरः पवित्रमिन्दाय सामः सहस्त्रधारः ॥ १९ ॥

19. *Asarji vājī tiraḥ pavitram-indrāya somaḥ saha-sradhāraḥ.*

Soma, the vibrant victor spirit of divinity of infinite streams of joy, manifests through the purity of heart for the soul's experience.

अञ्जन्त्यनं मध्वा रसनन्दाय वृष्ण इन्दुं मदाय ॥ २० ॥

20. *Añjantyenaṁ madhvo rasenendrāya vṛṣṇa induṁ madāya.*

Celebrants exalt this Soma spirit of beauty and bliss with honey sweets of poetic flavour for the joy of generous and virile human soul.

देवभ्यस्त्वा वृथा पाजस पा वसानं हरिं मृजन्ति ॥ २१ ॥

21. *Devebhyastvā vṛthā pājase 'po vasānaṁ hariṁ mṛjanti.*

They spontaneously exalt you, Soma, vibrant in Prakrti and in Karma, the saviour spirit, for the sages and for achievement of strength.

इन्दुरिन्दाय ताशत नि तशत श्रीण ुगा रिण ापः ॥ २२ ॥

22. *Indurindrāya tośate ni tośate śrīṇannugro riṇannapaḥ.*

The mighty self-refulgent Soma spirit of beauty and bliss is realised for the soul and, mingling and moving with the flow of karma, it is attained for the salvation of the soul in ultimate freedom from karma

and sufferance.

Mandala 9/Sukta 110

Pavamana Soma Devata, Tryaruna Traivrshna, Trasadasyu Paurukutsya Rshis

पयू षु प धन्व वाजसातय परि वृत्राणि स णिः ।
द्विषस्तरध्या ऋणया न इयस ॥ १ ॥

1. *Puryū ṣu pra dhanva vājasātaye pari vṛtrāṇi sakṣaṇiḥ. Dviṣastaradhyā ṛṇayā na īyase.*

O Soma, vibrant Spirit of life, victor over evils and darkness, move on with us, inspiring and energising us for the achievement of food, energy and enlightenment, for elimination of malignity, negativities and contradictions, with the obligation that we pay the debts and never overdraw on our karmic account.

अनु हि त्वा सुतं सोम मदामसि मह समयराज्य ।
वाजाँ अभि पवमान प गाहस ॥ २ ॥

2. *Anu hi tvā sutaṁ soma madāmasi mahe samaryarājye. Vājāṅ abhi pavamāna pra gāhase.*

While you are with us at heart, O Soma, spirit of constant peaceful life, we rejoice with you in the great common-wealth order of governance where, dynamic, pure and purifying, you ever advance to victories in honour, excellence and glory.

अजीजना हि पवमान सूर्य विधार शक्मना पयः ।
गाजीरया रंहमाणः पुरन्ध्या ॥ ३ ॥

3. *Ajījano hi pavamāna sūryaṁ vidhāre śakmanā payaḥ. Gojīrayā raṁhamāṇaḥ purandhyā.*

Soma, pure, purifying and dynamic by your essential omnipotence, mighty moving with cosmic intelligence and ignition of oceanic particles of Prakrti, you create the sun, generate bio-energy in all containing space and set in motion the stars and planets of the universe.

अजीजना अमृत मत्यष्वाँ ऋतस्य धम ा्मृतस्य चारुणः।
सदासरा वाजमच्छा सनिष्यदत॥ ४॥

4. *Ajījano amṛta martyeṣvāň ṛtasya dharmannamṛtasya cāruṇaḥ. Sadāsaro vājamacchā saniṣyadat.*

Immortal Soma, manifesting in mortal forms, radiating in the operative laws of eternal and immortal blissful dynamics of existence, vesting in mortals the energy and ambition to live, you move on ever in union with mortals and immortals.

अभ्यभि हि श्रवसा ततर्दिथात्सं न कं चिज्जनपानमक्षितम।
शयाभिन भरमाणा गभस्त्योः॥ ५॥

5. *Abhyabhi hi śravasā tatardithotsaṁ na kaṁ cijjanapānamakṣitam. Śaryābhirna bhāramāṇo gabhastyoḥ.*

Bearing in hands as if, and maintaining in balance by evolutionary powers, you hold and control the means of life sustenance, and release them in constant flow of food and energy like an inexhaustible stream of water for the maintenance and fulfilment of common humanity.

आदीं क चित्पश्यमानास आप्यं वसुरुचा दिव्या अभ्यनूषत।
वारं न दवः सविता व्यूणुत॥ ६॥

6. *Ādīṁ ke cit paśyamānāsa āpyaṁ vasuruco divyā abhyanūṣata. Vāraṁ na devaḥ savitā vyūrṇute.*

And some men of vision who can perceive the adorable presence worthy of attainment, and some divinely blest lovers of the life sustainer Soma who adore and exalt him, these reveal the mystery and majesty of the supreme Soma spirit as the sun reveals the world of physical reality.

त्व सा॑म पथ्॒मा वृ॒क्तब॑र्हिषा म॒ह वाजा॑य॒ श्रव॑स॒ धिय॑ं दधुः ।
स त्वं ना॑ वीर वी॒र्या॑य चादय ॥ ७ ॥

7. *Tve soma prathamā vṛktabarhiṣo mahe vājāya śravase dhiyaṁ dadhuḥ. Sa tvaṁ no vīra vīryāya codaya.*

Into you, O Soma, did ancient sages of uninvolved mind with yajnic dedication concentrate and focus their mind and senses for the attainment of a high order of spiritual enlightenment. O Soma spirit of divinity that enlightened the sages, pray inspire and enlighten us too with that same divine manliness of vision and action.

दि॒वः पी॒यूष॑ं पू॒र्व्यं यदु॒क्थ्यं म॒हा गा॒हाद्दि॒व आ नि॑र॒धु ात ।
इन्द॑म॒भि जाय॑मान॒ं सम॑स्वरन ॥ ८ ॥

8. *Devaḥ pīyūṣaṁ pūrvyaṁ yadukthyaṁ maho gāhāddiva ā niradhukṣata. Indramabhi jāyamānaṁ samasvaran.*

That nectar of divinity, eternal and adorable, which the ancient sages distilled from the mighty great and infinite heaven of light, and which they perceived rising for the soul while they sang in adoration, that

same nectar, O Soma, may shower on us too, we pray.

अध॒ यदि॒म प॑वमान॒ राद॑सी इ॒मा च॒ विश्वा॒ भुव॑नाभि॒ मज्म॑ना। यू॒थे न नि॒ःष्ठा वृ॑ष॒भा वि ति॑ष्ठस ॥ ९ ॥

9. *Adha yadime pavamāna rodasī imā ca viśvā bhuvanābhi majmanā. Yūthe na niḥṣṭhā vṛṣabho vi tiṣṭhase.*

And then, O pure and purifying Soma, as long as these heaven and earth and all these regions of the world you wield with your might abide, you abide as the master in the centre of the multitude,

साम॑ः पुना॒ना अ॒व्यय॒ वार॒ शिशु॒न कीळ॒न्पव॑माना अ ाः। स॒हस्र॑धारः श॒तवा॑ज॒ इन्दु॑ः ॥ १० ॥

10. *Somaḥ punāno avyaye vāre siśurna krīḷan pavamāno akṣāḥ. Sahasradhāraḥ śatavāja induḥ.*

And that long may Soma bless us, pure and purifying, vibrant as wind and joyously manifesting playfully as a darling spirit in the protective world of choice beauty, flowing with a thousand streams and commanding a hundred forces of existence, blissful, brilliant and gracious as it is.

ए॒ष पु॑ना॒ना मधु॑माँ ऋ॒तावन्दा॒यन्दु॑ः पवत स्वा॒दुरू॒मिः। वा॒ज॒सनि॑वरिवा॒विद्व॑या॒धाः ॥ ११ ॥

11. *Eṣa punāno madhumāñ ṛtāvendrāyenduḥ pavate svādurūrmiḥ. Vājasanir-varivovid vayodhāḥ.*

This Soma, pure and purifying, honeyed presence, ruling lord of truth and eternal law, bright and beautiful, treasurehold of power and sustenance, master of wealth and honour, mighty warrior and victor,

pervades and vibrates as the sweetest presence in waves of ecstasy.

स पवस्व सहमानः पृतन्यून्त्सधन ाांस्यप दुगहाणि।
स्वायुधः सासह्वान्त्साम शत्रून॥ १२॥

12. *Sa pavasva sahamānaḥ pṛtanyunūt-sedhan rakṣāṁsyapa durgahāṇi. Svāyudhaḥ sāsahvānt-soma śatrūn.*

O Soma, spirit of power, patience and fortitude, wielder of mighty arms, flow pure, protect and purify us, warding off fighting forces of evil, eliminating difficulties, and challenging and defeating enemies.

Mandala 9/Sukta 111

Pavamana Soma Devata, Ananata Paruchhepi Rshi

अया रुचा हरिण्या पुनाना विश्वा द्वषांसि तरति स्वयुग्वभिः
सूरा न स्वयुग्वभिः। धारा सुतस्य राचत पुनाना अरुषा
हरिः। विश्वा यदूपा परियात्यृक्वभिः सप्तास्यभिऋक्-
क्वभिः॥ १॥

1. *Ayā rucā hariṇyā punāno viśvā dveṣāṁsi tarati svayugvabhiḥ sūro na svayugvabhiḥ. Dhārā sutasya rocate punāno aruṣo hariḥ. Viśvā yadrūpā pariyātyṛkvabhiḥ saptāsyebhir-ṛkvabhiḥ.*

This Soma spirit of the fighting force of divinity, protecting and purifying by its own victorious lustre of innate powers, overcomes all forces of jealousy and enmity as the sun dispels all darkness with its own rays of light. The stream of its radiance, realised and purifying, shines beautiful and blissful. The lustrous saviour spirit which pervades all existent forms of the

world, goes forward pure and purifying with seven notes of its exalting voice and seven rays of light and seven pranic energies expressive of its mighty force.

त्वं त्यत्पणीनां विदा वसु सं मातृभिर्मजयसि स्व आ दमे ऋतस्य धीतिभिर्दमे। परावता न साम तद्यत्रा रणन्ति धीतयः। त्रिधातुभिररुषीभिर्वया दध राचमाना वया दध ॥ २ ॥

2. *Tvaṁ tyat paṇīnāṁ vido vasu saṁ mātṛbhir-marjayasi sva ā dama ṛtasya dhītibhirdame. Parāvato na sāma tadyatrā raṇanti dhītayaḥ. Tridhātubhir-aruṣībhir-vayo dadhe rocamāno vayo dadhe.*

You win the wealth of advantage over hard bargainers in exchange and, in trade and commerce, turn deficit into surplus and make it shine with native resources in your own home, yes with open, honest, yajnic transactions of law and truth as on the vedi of yajna. Songs of praise and appreciation from afar are heard where expert organisers and workers rejoice in action. Bright and brilliant Soma spirit of peace holds life and sustenance in hand by shining wealth of matter, mind and motion in open peaceable circulation, yes Soma holds life and sustenance in hand, under control, and provides it freely.

पूवामनु पदिशं याति चकितत्सं रश्मिभिर्यतत दशता रथा दव्या दशता रथः। अग्मन्नुक्थानि पांस्यन्दं जत्राय हषयन। वजश्च यद्धवथा अनपच्युता समत्स्वनपच्युता ॥ ३ ॥

3. *Pūrvāmanu pradiśaṁ yāti cekitat saṁ raśmi-bhiryatate darśato ratho daivyo darśato rathaḥ. Agmannukthāni pauṁsyendraṁ jaitrāya harṣayan. Vajraśca yadbhavatho anapacyutā samatsvanapacyutā.*

Intelligent and well aware, Soma warrior goes forward in the line and to the destination in consonance and continuation of living tradition of law and custom, his glorious divine chariot is directed by rays of light and vibrant enthusiasm, thus the glorious chariot goes on. Songs of praise in honour of the brave resound, exalting Indra, the ruling soul of the order, for the victory, when the ruling soul and the fighting force both become the one thunderbolt infallible in battles, verily one invincible power in battle.

Mandala 9/Sukta 112

Pavamana Soma Devata, Shishu Angirasa Rshi

नानानं वा उ नो धियो वि व्रतानि जनानाम। तक्षा रिष्टं रुतं भिषग्ब्रह्मा सुन्वन्तमिच्छतीन्द्रायेन्दो परि स्रव ॥ १ ॥

1. *Nānānaṁ vā u no dhiyo vi vrtāni janānām. Takṣā riṣṭaṁ rutaṁ bhiṣag brahmā sunvantamicchatīndrāyendo pari srava.*

Different are our thoughts and ways of thinking, different are people's acts, plans and commitments. The maker wants to repair the broken, the physician looks for the sick, the Vedic scholar loves the maker of soma and soma yajna, and you, O Soma, spirit of life's joy, flow for Indra, soul of the system.

जरतीभिराषधीभिः पणिभिः शकुनानाम। कामारा अश्मभिद्युभिर्हिरण्यवन्तमिच्छतीन्द्रायेन्दो परि स्रव ॥ २ ॥

2. *Jaratībhir-oṣadhībhiḥ parṇebhiḥ śakunānām. Kārmāro aśmabhir-dyubhir-hiraṇyavantam-icchatīn-drāyendo pari srava.*

With ripe herbs, bird's feathers and with stones and flames, the smith makes the arrows and seeks the man of gold who can buy. O bright and sparkling Soma, you go forward with Indra, ruler of the social order.

कारुरहं ततो भिषगुपलप्रक्षिणी नना । नानाधिया वसूयवो नु गाइव तस्थिमन्दायन्द्रो परि स्रव ॥ ३ ॥

3. *Kāruraham tato bhiṣagupalaprakṣiṇī nanā. Nānādhiyo vasūyavo'nu gā iva tasthimendrāyendo pari srava.*

I am an artist, maker, craftsman, father, a physician, mother, a miller. We are of different mind, competence and interests and in search of wealth and sustenance we go in different directions like the senses and yet stay together. You, O Soma, flow for Indra, centre and soul of the system.

अश्वो वा हा सुखं रथं हसनामुपमन्त्रिणः । शपो रामण्वन्ता भुदा वारिन्मण्डूक इच्छतीन्दायन्द्रो परि स्रव ॥ ४ ॥

4. *Aśvo voḷhā sukham ratham hasanāmupamantriṇaḥ. Śepo romaṇvantau bhedau vārinmaṇḍūka icchatīndrāyendo pari srava.*

The motive power needs a smooth carrier, close friends in concert love fun, the beautician wants the cosmetics of her choice, and the vibrant sensitive loves to appreciate and value the subtlest distinctions between the seductive sweets and elevating beauties of life in

experience. O Soma, spirit of peace and joy of life, you flow for the soul's bliss. (That's what I am. I am the soul. I love Soma.)

Mandala 9/Sukta 113

Pavamana Soma Devata, Kashyapa Maricha Rshi

श्र॒य॒णाव॑ति॒ साम॒मिन्दः॑ पिबतु वृ॒त्र॒हा । बल॑ं दधा॑न आ॒त्मनि॑ करि॒ष्यन्वी॒र्य॑ं म॒हदिन्दा॑यन्दा॒ परि॑ स्रव ॥ १ ॥

1. *Śaryaṇāvati somamidraḥ pibatu vṛtrahā. Balaṁ dadhāna ātmani kariṣyan vīryaṁ mahad indrāyendo pari srava.*

In the order of power and prosperity, let Indra, ruler soul of the order, dispelling darkness and destroying evil, wielding the power and creating super-strength and lustre in the self, enjoy, protect and promote the honour and glory of the order to the heights of excellence. O Spirit of cosmic beauty, glory and grace, flow and radiate in the service of the glory of divinity higher and higher.

आ प॑वस्व दिशां पत आजी॒कात्सा॑म मीढवः । ऋ॒त॒वा॒कं॑ स॒त्यं॑ श्र॒द्धया॒ तप॑सा सु॒त इन्दा॑यन्दा॒ परि॑ स्रव ॥ २ ॥

2. *Ā pavasva diśāṁ pata ārjīkāt soma mīḍhvaḥ. Ṛtavākena satyena śraddhayā tapasā suta indrāyendo pari srava.*

O Indu, Soma, spirit of power and glory, master ruler and protector of the quarters of space, virile and generous, realised with faith and relentless austere discipline in pursuance of the Vedic voice, come from the depths of nature and simplicity of eternal law, and

flow, pure and purifying, for Indra, the ruling soul, in the service of divinity.

प॒जन्य॑वृद्धं महि॒षं तं सूय॑स्य दुहि॒ताभ॑रत। तं ग॑न्ध॒वाः पत्य॑गृभ्ण॒न तं साम॒ रस॒मादद॑धुरिन्दो॒यन्दा॒ परि॑ स्रव ॥ ३ ॥

3. *Parjanyavṛddhaṁ mahiṣaṁ taṁ sūryasya duhitābharat. Taṁ gandharvāḥ pratyagṛbhṇan taṁ some rasamādadhurindrāyendo pari srava.*

That Soma, glory of life, growing great as the cloud by the cloud, daughter of the sun, the dawn and divine faith, brings to the earth. The forces that sustain the earth take and fill that glory of soma with beauty and joy of life. O Indu, spirit of power and grace of glory, flow for the power and majesty of Indra in the service of divinity.

ऋ॒तं वद॑ ऋतद्युम्न स॒त्यं वद॑न्त्सत्यकमन। श्र॒द्धां वद॑न्त्साम राजन्धा॒त्रा सा॑म॒ परि॑ष्कृत॒ इन्दो॑यन्दा॒ परि॑ स्रव ॥ ४ ॥

4. *Ṛtaṁ vadann-ṛtadyumna satyaṁ vadant-satya-karman. Śraddhāṁ vadant-soma rājan dhātrā soma pariṣkṛta indrāyendo pari srava.*

O Soma, spirit of glory and majesty of the order, great with the light and lustre of truth, reflecting the truth and rectitude of the order, speaking the truth, doing things aright, reflecting divine faith in action and policy, shining bright and ruling, purified and consecrated by the universal divine ordainer, O Soma, flow for Indra, soul of the system in the service of divinity.

स॒त्यमु॒ग्रस्य बृ॒हतः सं स्र॑वन्ति संस्र॒वाः। सं यन्ति॑ र॒सिना॒ रसाः॑ पुना॒ना ब्रह्म॑णा हर॒ इन्दो॑यन्दा॒ परि॑ स्रव ॥ ५ ॥

5. *Satyamugrasya bṛhataḥ saṁ sravanti saṁsravāḥ. saṁ yanti rasino rasāḥ punāno brahmaṇā hara indrāyendo pari srava.*

Together and in truth flow the laws of infinite potent majesty. Beauties and graces of gracious blissful divinity flow together delicious sweet. O Indu, saviour spirit of beauty and joy, purified and energised by the spirit of Infinity, flow for the sake of Indra, ruling soul of the system in the service of divinity.

यत्र ब्रह्मा पवमान च्छन्दस्यां३ वाचं वदन। गाव्ना साम महीयत साम्नानन्दं जनयन्निन्द्रायेन्दो परि स्रव ॥ ६ ॥

6. *Yatra brahmā pavamāna chandasyāṁ vācaṁ vadan. Grāvṇā some mahīyate somenānandaṁ janayannindrāyendo pari srava.*

Where the sage, pure at heart and purifying, chanting the sacred word of the Veda grows to spiritual dignity by the control of mind and senses, there, creating the joy of life by the experience of divine ecstasy, O Spirit of glory and majesty, flow for Indra, the ruling soul in the service of divinity.

यत्र ज्यातिरजस्रं यस्मिँल्लाक स्वर्हितम। तस्मिन्मां धेहि पवमाना मृत लाक अक्षित इन्द्रायेन्दो परि स्रव ॥ ७ ॥

7. *Yatra jyotir-ajasraṁ yasmin loke svarhitam. Tasmin māṁ dhehi pavamānā'mṛte loke akṣita indrāyendo pari srava.*

Where light is eternal, where divine bliss is vested in life itself, in that immortal imperishable haven of freedom and bliss place me, O Spirit of beauty, majesty and grace, and flow for the sake of Indu, soul

of the system I love and admire.

यत्र॒ राजा॑ ववस्व॒ता यत्रा॑व॒राध॑नं दि॒वः ।
यत्रा॒मूर्य॒ह्वतीरा॒पस्तत्र॒ माम॒मृतं॑ कृ॒धीन्दा॑यन्दा॒ परि॑ स्रव ॥ ८ ॥

8. *Yatra rājā vaivasvato yatrāvarodhanaṁ divaḥ. Yatrāmuryahvatīrāpastatra māmamṛtaṁ kṛdhīndrāyendo pari srava.*

Where eternal Time is the ruler supreme, where light and bliss is self- contained eternally without obstruction of mutability, where those mighty streams of bliss flow within constant Infinity, there, O Soma, place me immortal. Indu, O spirit of joy, generosity and grace, flow for Indra, soul of the system of existence in the service of divinity.

यत्रा॑नुका॒मं चर॑णं त्रिना॒क त्रि॑दि॒व दि॒वः । लो॒का यत्र॒ ज्योति॑ष्मन्त॒स्तत्र॒ माम॒मृतं॑ कृ॒धीन्दा॑यन्दा॒ परि॑ स्रव ॥ ९ ॥

9. *Yatrānukāmaṁ caraṇaṁ trināke tridive divaḥ. Lokā yatra jyotiṣmantas-tatra māmamṛtaṁ kṛdhīndrāyendo pari srava.*

Where you move free as you wish, in the highest paradisal bliss, in the highest heavenly light, yourself the light of Being itself, where all worlds and all people are vested in light divine, there in that heaven of bliss, O Soma, place me immortal. O Indu, spirit of light and bliss, flow for Indra, the soul that I am, for the soul that is supreme.

यत्र॒ कामा॑ निका॒माश्च॒ यत्र॑ ब॒ध्नस्य॑ वि॒ष्टप॑म । स्व॒धा च॒ यत्र॒ तृप्ति॑श्च॒ तत्र॑ माम॒मृतं॑ कृ॒धीन्दा॑यन्दा॒ परि॑ स्रव ॥ १० ॥

10. *Yatra kāmā nikāmāśca yatra bradhnasya viṣṭapam. Svadhā ca yatra tṛptiśca tatra māmamṛtaṁ kṛdhīndrāyendo pari srava.*

Where all desire is beyond desire, where knowledge is climactic supreme, where faith, self-sacrifice, surrender and the self itself is fulfilment, there in that heaven of peace, place me immortal. O Indu, spirit of universal eternal peace, flow for Indra, the soul of existence.

यत्रानन्दाश्च मादाश्च मुदः प्रमुद आसत। कामस्य यत्राप्ताः कामास्तत्र माममृतं कृधीन्दविन्द्राय परि स्रव ॥ ११ ॥

11. *Yatrānandāśca modāśca mudaḥ pramuda āsate. Kāmasya yatrāptāḥ kāmāstatra māmam-ṛtaṁ kṛdhīndrāyendo pari srava.*

Where all orders of bliss, all forms of pleasure, all delights and ecstasies abide subsistent in bliss divine, where all desires and ambitions are subsumed in fulfilment, there in that heaven of eternal joy and fulfilment, place me immortal. O Indu, flow for Indra, ultimate soul of existence.

Mandala 9/Sukta 114

Pavamana Soma Devata, Kashyapa Maricha Rshi

य इन्दोः पवमानस्या नु धामान्यक्रमीत। तमाहुः सुप्रजा इति यस्त्वा सामाविधन्मन इन्दविन्द्राय परि स्रव ॥ १ ॥

1. *Ya Indoḥ pavamānasyā'nu dhāmānyakramīt. Tamāhuḥ suprajā iti yaste somāvidhanmana indrāyendo pari srava.*

One who rises and lives upto the presence, rules

and laws of vibrant omnipresent Soma, light of the world, they say, he is the man, fulfilled in the self and family. O Soma, spirit of light and joy divine, vibrate and bless the man who dedicates his mind and sense, will and action to your presence and law.

ऋषे मन्त्रकृतां स्तामः कश्यपाद्वधयन्गिरः। सामं नमस्य राजानं या जज्ञ वीरुधां पतिरिन्दायन्दा परि स्रव ॥ २ ॥

2. *Ṛṣe mantrakṛtāṁ stomaiḥ kaśyapodvardhayan giraḥ. Somaṁ namasya rājānaṁ yo jajñe vīrudhāṁ patir-indrāyendo pari srava.*

O lord omniscient, cosmic seer, sustainer of life, the sage who sublimates and raises his songs of praise with hymns realised in the essence by the Vedic seers, and, having paid homage to self-refulgent ruling Soma, rises in the self-awareness of divinity is divine. O Indu, lord of light, sustainer of nature, vibrate and flow in your presence for such a soul and bless him.

सप्त दिशो नानासूयाः सप्त होतार ऋत्विजः। दुवा आदित्या य सप्त तभिः सामाभि रक्ष न इन्दायन्दा परि स्रव ॥ ३ ॥

3. *Sapta diśo nānāsūryāḥ sapta hotāra ṛtvijaḥ. Devā ādityā ye sapta tebhiḥ somābhi rakṣa na indrāyendo pari srava.*

Seven are the directions, regions of the universe, many many suns, seven priests and seasonal yajakas of nature, bright divinities, suns and stars, all the seven orders of existence that there are, with all these, pray protect and promote us. O Soma, let the divine power and presence vibrate and flow for Indra, the soul of humanity.

यत्ते॑ राजञ्छृतं ह॒विस्तनं॑ सामा॒भि र॑क्षा नः। अ॒रा॒ती॒वा मा नं॑स्तारी॒न्मा च॑ नः किं च॒नाम॑मदिन्दो॒ यन्दा॒ परि॑ स्रव॥ ४॥

4. *Yat te rājañchṛtaṁ havistena somābhi rakṣa naḥ. Arātīvā mā nastārīnmo ca naḥ kiṁ canāmamad-indrāyendo pari srava.*

O Soma, spirit of light and life of the universe, whatever your ripest gifts of knowledge and power, with those, pray, bless and promote us. Let no enemy oppress us. Let none hurt anything of ours. O Indu, spirit of light and bliss, may your presence flow for the soul and promote the life and spirit of humanity.

॥ इति नवमं मण्डलम ॥

MANDALA 10

Mandala 10/Sukta 1

Agni Devata, Trita Aptya Rshi

अग्ं बृह्न्नुषसामूर्ध्वो अस्थान्निर्जगन्वान्तमसो ज्योतिषागात्।
अग्निर्भानुना रुशता स्वङ्ग आ जातो विश्वा सद्मान्यप्राः ॥ १ ॥

1. *Agre bṛhannuṣasāmūrdhvo asthānnirjaganvān tamaso jyotiṣāgāt. Agnirbhānunā ruśatā svaṅga ā jāto viśvā sadmānyaprāḥ.*

There on the eastern horizon, with the first lights of the dawn emerging out of darkness, rises up the sun, mighty Agni, great and glorious with radiant light, and as it rises it covers and lights up all regions of the world.

स जातो गर्भो असि रोदस्योरग्ने चारुर्विभृत आषधीषु।
चित्रः शिशुः परि तमांस्यक्तून्प्र मातृभ्या अधि कनिक्रदद्गाः ॥ २ ॥

2. *Sa jāto garbho asi rodasyoragne cārurvibhṛta oṣadhīṣu. Citraḥ śiśuḥ pari tamāṁsyaktūn pra mātṛbhyo adhi kanikradadgāḥ.*

Agni, born of the womb of earth and heaven covered in darkness over night, you are beautiful, lovely as a child and wonderful, and as you rise over night and darkness, you radiate your rays over mother heaven and earth proclaiming them bright, and immediately you are received and held over them in the herbs and trees for life.

विष्णुरित्था परममस्य विद्वाञ्जाता बृहतभि पाति तृतीयम।
आसा यदस्य पया अक्रत स्वं सचेतसा अभ्यर्चन्त्यत्र ॥ ३ ॥

3. *Viṣṇurittha paramamasya vidvāñjāto bṛhannabhi pāti tṛtīyam. Āsā yadasya payo akrata svaṁ sacetaso abhyarcantyatra.*

Omnipresent Agni, Vishnu, thus risen as the sun, attains to its third and supreme state of the expansive light of infinite divinity which it radiates, protects and promotes. Those wide-awake sages who receive this divine light energy through direct presence and internalise it celebrate it in song and worship it as the nectar gift of divinity here on earth.

अत उ त्वा पितुभृता जनित्रीरन्नावृधं पति चरन्त्यन्नैः। ता ईं पत्यषि पुनरन्यरूपा असि त्वं वि तु मानुषीषु होता ॥ ४ ॥

4. *Ata u tvā pitubhṛto janitrīrannāvṛdhaṁ prati carantyannaiḥ. Tā īṁ pratyeṣi punaranyarūpā asi tvaṁ vikṣu mānuṣīṣu hotā.*

And you, Agni, who bear and augment the food for life, life creative and food productive agents of nature and humanity, bearing food for you, serve you in response to you, and as they feed you, you reach them again while they are in different form, and thus you are the leading power in the yajnic cycle of life among nature and the human people and communities.

होतारं चित्ररथमध्वरस्य यज्ञस्ययज्ञस्य केतुं रुशन्तम। पत्यर्धिं देवस्यदेवस्य महा श्रिया त्वग्निमतिथिं जनानाम ॥ ५ ॥

5. *Hotāraṁ citraratham-adhvarasya yajñasya-yajñasya ketuṁ ruśantam. Pratyardhiṁ devasya devasya mahnā śriyā tvagnim-atithiṁ janānām.*

Agni, high priest of all non-violent and inviolable yajna, all creative and productive activity in nature and humanity, moving forward by wondrous beautiful chariot, blazing banner-bearer and pioneer of progress, cyclic augmenter and promoter of every brilliant and generous divinity in nature and humanity, is loved, cherished and reverenced of humanity by virtue of its divine grandeur, generosity and grace: this Agni we worship and serve by yajna.

स तु वस्त्राण्यध पर्शनानि वसाना अग्निर्नाभा पृथिव्याः ।
अरुषा जातः पद इळायाः पुरोहिता राजन्य ीह दवान ॥ ६ ॥

6. *Sa tu vastrāṇyadha peśanāni vasāno agnirnābhā pṛthivyāḥ. Aruṣo jātaḥ pada iḷāyāḥ purohito rājan yakṣīha devān.*

Agni, wearing different manifestations, assuming different modes of form and function, holding on at the centre hold of the earth, burning in the vedi, arising on top of the world, bright and beautiful, at the heart of clouds flashing with lights of thunder, present in advance of evolution, present all time upfront, high priest of cosmic yajna, ruling supreme, pray join all divinities of nature and humanity, bring them here and bless us.

आ हि द्यावापृथिवी अग्न उभ सदा पुत्रा न मातरा ततन्थ ।
प याह्यच्छाशता यविष्ठा था वह सहस्यह दवान ॥ ७ ॥

7. *Ā hi dyāvāpṛthivī agna ubhe sadā putro na mātarā tatantha. Pra yāhyacchosáto yaviṣṭhā'thā vaha sahasyeha devān.*

Agni, you always pervade and illuminate both

mother earth and heaven as a saviour child illuminates both parents at heart with elation. Go forth ever strong, ever youthful climactic power and presence bright and beautiful, mighty forbearing, come to the loving celebrants and bring in all that is divine, here and now.

Mandala 10/Sukta 2

Agni Devata, Trita Aptya Rshi

पिपीहि देवाँ उशता यविष्ठ विद्वाँ ऋतूँरृतुपत यजह।
य दव्या ऋत्विजस्तभिरग्न त्वं हातॄणामस्यायजिष्ठः ॥ १ ॥

1. *Piprīhi devāň uśato yaviṣṭha vidvāň ṛtūňrṛ-tupate yajeha. Ye daivyā ṛtvijastebhiragne tvaṁ hotṝṇā-masāyajiṣṭhaḥ.*

Ever youthful Agni, cosmic sun, omnipresent all-reaching all pervasive power and presence, ordainer and maintainer of the seasons of time and nature, fulfil the loving and aspiring seekers, dedicated scholars and divine powers, and be with energy they should have. O self-refulgent divine energy, light and intelligence, of all the divine powers and presences, stars and planets, which together carry on the dynamics of cosmic yajna, you are the closest, highest and most adorable power worthy of attainment.

वषिं हात्रमुत पात्रं जनानां मन्धातासिं दविणादा ऋतावा।
स्वाहा वयं कृणवामा हवींषिं दवा दवान्यजत्वग्निरहन ॥ २ ॥

2. *Veṣi hotramuta potraṁ janānāṁ mandhātāsi draviṇodā ṛtāvā. Svāhā vayaṁ kṛṇavāmā havīṁṣi devo devān yajatvagnir-arhan.*

Agni, you produce, procure, energise and

provide all yajnic inputs, refinements and purifying agents of life for humanity at the individual and social level for life's maintenance and promotion. You are the harbinger of intelligence and knowledge and giver of wealth and honour, and you are the observer and presiding power of holy rites, laws and seasons of time and nature. We enact the yajna with holy inputs and with truth and honey of thought, word and deed, and pray may divine and adorable fire carry the fragrance to the divinities for human fulfilment.

आ दे॒वाना॒मपि॒ पन्था॑मगन्म॒ यच्छ॒क्नवा॑म॒ तदनु॒ प्रवो॑ळ्हुम ।
अ॒ग्निर्वि॒द्वान्त्स य॑जा॒त्सदु॒ हाता॒ सा अ॑ध्व॒रान्त्स ऋ॒तून्क॑ल्प-
यति ॥ ३ ॥

3. *Ā devānāmapi panthām-aganma yacchaknavāma tadanu pravoḷhum. Agnirvidvāntsa yajāt sedu hotā so adhvarāntsa ṛtūn kalpayāti.*

Let us follow the path of the divinities, sagely scholars, stars and planets as far as we can and do that in proper order so that we may be able to continue: Agni knows, the scholar knows, the sun is the base of knowledge in relation to its systemic position, that is the high priest of the solar system, that controls the harmonious movements of the planets, that ordains the pattern of the seasons.

(Let the sun be the base of our knowledge of the stars and planets in our pursuit of yajnic astronomy. Similarly let the sagely scholar who knows the science of yajna be our guide in our studies and our actions.)

यद्वा॑ व॒यं प॑मि॒नाम॑ व॒तानि॑ वि॒दुषां॑ दवा॒ अवि॑दुष्टरासः।
अ॒ग्निष्टद्विश्व॒मा पृ॑णाति वि॒द्वान्यभि॑द॒वाँ ऋ॒तुभिः॑ क॒ल्प-
यति॥ ४॥

4. *Yadvo vayaṁ praminā̃ma vratāni viduṣāṁ devā aviduṣṭarāsaḥ. Agniṣṭad-vīśvamā pṛṇāti vidvān yebhirdevāñ ṛtubhiḥ kalpayāti.*

And if we, being ignorant and deficient, neglect or transgress or overstep the laws and disciplines of those who know, then, O divinities, Agni, the sun, the sage, being abundant and graciously fulfilling, makes all that up and saves us by those very powers and actions in time and seasons by which it keeps the sages and divinities in the systemic order.

यत्पा॑क॒त्रा मन॑सा दी॒नद॑ क्षा॒ न य॒ज्ञस्य॑ मन्व॒त मर्त्या॑सः।
अ॒ग्निष्टद्धाता॑ कतु॒विद्वि॑जा॒नन्यजि॑ष्ठा द॒वाँ ऋ॑तु॒शा य॑जाति॥ ५॥

5. *Yat pākatrā manasā dīnadakṣā na yajñasya manvate martyāsaḥ. Agniṣṭaddhotā kratuvid-vijānan yajiṣṭho devāñ ṛtuśo yajāti.*

And if we mortals, either because of immature mind or poor faith and want of expertise, do not know and do not understand and appreciate the way the divine solar yajna is going on, even so Agni, the high priest of that yajna, knowing, ordering and conducting that yajna, the most adorable pervasive all reaching partner, carries on the yajna of heavenly bodies in order according to the time and seasons.

विश्व॑षां॒ ह्यध्व॒राणा॒मनी॑कं चि॒त्रं क॒तुं जनि॑ता त्वा ज॒जान॑।
स आ य॑जस्व नृ॒वती॒रनु॒ क्षाः स्पा॒हा इष॑ः यु॒मतीं॑वि॒श्व-
ज॑न्याः॥ ६॥

6. *Viśveṣāṁ hyadhvarāṇāmanīkaṁ citraṁ ketuṁ janitā tvā jajāna. Sa ā yajasva nṛvatīranu kṣāḥ spārhā iṣaḥ kṣumatīr-viśvajanyāḥ.*

The creator of all the stars and planets of the universe moving in their orbits created you too, O Agni, O sun, wonderful pioneer and commander of the solar system. Pray come, join us and give us lands and earths blest with noble people, and bring us cherished foods, energies and knowledges, and let there be showers of rain giving us abundance of food and fertility for the life species of the world.

यं त्वा द्यावापृथिवी यं त्वाप॒स्त्वष्टा॒ यं त्वा॑ सु॒जनि॑मा ज॒जान॑ ।
पन्था॒मनु॑ प॒वि॒द्वान्पि॑तृ॒याणं द्यु॒मदग्न समिधा॒ना वि भा॑हि ॥ ७ ॥

7. *Yaṁ tvā dyāvāpṛthivī yaṁ tvāpas-tvaṣṭā yaṁ tvā sujanimā jajāna. Panthāmanu pravidvān pitṛyāṇaṁ dyumadagne samidhāno vi bhāhi.*

O Agni, you whom the heavens bear as sun and light, the middle regions bear as wind and electricity, and the earth bears as fire and magnetic energy, whom Tvashta, cosmic maker of all forms of existence, fashioned forth and brought into existence, you, O Agni, O Sun, knower of the paths of father Time and mother Niyati, cosmic intelligence, and of the Karma and fate of ancestors, children of time, you, lighted in the vedi and blazing in the heavens, pray shine on us and illuminate the paths of life for us.

Mandala 10/Sukta 3

Agni Devata, Trita Aptya Rshi

इना रा॑ज ारतिः समि॑द्धा रादा॒ द ा॑य सुषु॒माँ अ॑दर्शि। चि॒किद्वि भा॑ति भा॒सा बृ॑ह॒ता सि॑क्नीमति॒ रुश॑तीम॒पा-र्जन॥ १॥

1. *Ino rājannaratiḥ samiddho raudro dakṣāya suṣumāň adarṣi. Cikidvi bhāti bhāsā bṛhatā'siknīmeti ruśatīmapājan.*

Mighty self-refulgent sun, Agni, constant master illuminator of heaven and earth, blazing and commanding terrible power, abundant with life giving energy, is seen on high, energising life for intelligent and industrious work on earth and shining with boundless light, and then relinquishing the day light and projecting the light far away ahead, passes on to the area of erstwhile darkness of the night. (Then night follows the day here and the day follows night there.)

कृ॒ष्णां यदनी॑म॒भि वप॑सा॒ भूज्ज॒नय॒न्याषां बृ॑ह॒तः पि॒तुजाम। ऊ॒र्ध्वं भा॒नुं सूय॑स्य स्तभा॒यन्दि॒वा वसु॑भिरर॒तिवि भा॑ति॥ २॥

2. *Kṛṣṇāṁ yadenīmabhi varpasā bhūjjanayan yoṣāṁ bṛhataḥ piturjām. Ūrdhvaṁ bhānuṁ sūryasya stabhāyan divo vasubhir-aratirvi bhāti.*

Then again, overcoming the dark passage of the night with its illumination of light and manifesting the youthful daughter of great and vast heaven bearing the light of the sun up above, the same Agni shines with heavenly light constantly for the day.

भ॒दा भ॒दया॒ सच॑मान॒ आगा॒त्स्वसा॑रं जा॒रा अ॒भ्ये॑ति प॒श्चात। सु॒प॒क्॒तद्यु॒भि॑र॒ग्नि॒वि॒ति॒ष्ठ॒नु॒श॒द्धि॒व॒ण॑र॒भि रा॒मम॑स्थात॥ ३॥

3. *Bhadro bhadrayā sacamāna āgāt svasāraṁ jāro abhyeti paścāt. Supraketair-dyubhir-agnir-vitiṣṭhan ruśabhir-varṇair-abhi rāmamasthāt.*

The sun of auspicious light, dispeller of darkness of the night, has come up close at the heels of its love, the beauteous holy dawn now on the run on its own and thus Agni, prevailing with beautiful sun shine of the morning holds off the darkness for the day.

अस्य यामासा बृहता न वग्नूनिन्धाना अग्नः सख्युः शिवस्य। इड्यस्य वृष्णा बृहतः स्वासा भामासा यामन्नक्तवश्चिकित्र ॥ ४ ॥

4. *Asya yāmāso bṛhato na vagnūn-indhānā agneḥ sakhyuḥ śivasya. Īḍyasya vṛṣṇo bṛhataḥ svāso bhāmāso yāmann-aktavaś-cikitre.*

The mighty floods of the solar light version of this Agni, bursting forth like thunderous explosions of the voice of kindly, friendly, adorable, potent and sublime power, are fair and blissful reflections of the eternal Spirit, the Purusha, for the man of vision and knowledge on way to divinity.

स्वना न यस्य भामासः पवन्त रोचमानस्य बृहतः सुदिवः। ज्यष्ठभियस्तजिष्ठः कीळुमद्भिर्वषिष्ठभिर्भानुभिर्न तिग्मैः द्याम ॥ ५ ॥

5. *Svanā na yasya bhāmāsaḥ pavante rocamānasya bṛhataḥ sudivaḥ. Jyeṣṭhebhir-yastejiṣṭhaiḥ krīḷumadbhir-varṣiṣṭhebhir-bhānubhir-nakṣati dyām.*

Agni, beauteous and blissful, mighty and sublime presence whose brilliant rays and reflections

radiate, resound and flow like roaring winds and thunderous lightning illumines the heavens with its highest lustre and with its sportive and most potent splendours reaches the summit of refulgent space.

अस्य शुष्मासस ददृशानपवजहमानस्य स्वनयायुद्भिः।
पत्नभिय रुशद्भिदवतम् वि रभद्भिररतिभाति विभ्वा॥ ६॥

6. *Asya śuṣmāso dadṛśānapaver-jehamānasya svanayan niyudbhiḥ. Pratnebhiryo ruśadbhir-devatamo vi rebhadbhir-aratir-bhāti vibhvā.*

The mighty radiations of this solar Agni, universally vibrant and armed with thunder, roar with the winds while this divinest and most refulgent universal presence pervades and relentlessly energises the universe with its eternal, brilliant and resounding reflections and vibrations.

स आ वक्षि महि न आ च सत्सि दिवस्पृथिव्यारतियुवत्याः। अग्निः सुतुकः सुतुकभिरश्वव रभस्वद्भी रभस्वाँ एह गम्याः॥ ७॥

7. *Sa ā vakṣi mahi na ā ca satsi divaspṛthivyor-aratiryuvatyoḥ. Agniḥ sutukaḥ sutukebhiraśvai rabhasvadbhī rabhasvāň eha gamyāḥ.*

Agni, bring us great wealth, honour and light of the world. Be with us on the yajna vedi, being radiant, vibrant and ever on the move between the joint world of heaven and earth. Agni, commanding light, illumination and instant motion, eloquent by expression, come by the waves of energy with the voice of thunder, come and bless us here on the vedi.

Mandala 10/Sukta 4

Agni Devata, Trita Aptya Rshi

प त॑ यक्षि॒ प त॑ इयर्मि॒ मन्म॒ भुवा॒ यथा॒ वन्द्यो॑ नो॒ हवे॑षु।
धन्वे॑व॒ प्रपा॑ असि॒ त्वमग्न॒ इय॒क्षवे॑ पू॒रव॑ प्रत्न राजन॥ १॥

1. *Pra te yakṣi pra ta iyarmi manma bhuvo yathā vandyo no haveṣu. Dhanvanniva prapā asi tvamagnan iyakṣave pūrave pratna rājan.*

Agni, eternal, self-refulgent and universal spirit of light, I join you in yajnic self surrender, I send up my thoughts and prayers to you so that you may be always with us, adorable and present, in our yajnas and joint battles of life. Just as rain is the shower of bliss in the desert, so you are the giver of fulfilment to the yajnic celebrant and the needy supplicant.

यं त्वा॒ जना॑सो अ॒भि सं॒चर॑न्ति॒ गाव॑ उ॒ष्णमि॑व व्र॒जं य॑विष्ठ।
दू॒ता द॒वाना॑मसि॒ मर्त्या॑नाम॒न्तम॒हाँश्च॑रसि रोच॒नन॑॥ २॥

2. *Yaṁ tvā janāso abhi saṁcaranti gāva uṣṇamiva vrajaṁ yaviṣṭha. Dūto devānāmasi martyānām-antarmahāँścarasi rocanena.*

To you, most youthful Agni, people move and they join you for bliss as cows move to the warm stall to escape the cold outside. You are the saviour and vibrant presence at the heart of divinities and mortal humanity, and by your radiant presence and grandeur you exist and vibrate in every thing.

शिशुं॒ न त्वा॒ जन्यं॑ व॒धय॑न्ती मा॒ता बि॑भर्ति सच॒नस्यमा॑ना।
धना॒रधि॑ प॒वता॑ यासि॒ हय॒ज्जिगी॑षस प॒शुरि॒वाव॑सृष्टः॥ ३॥

3. *Śiśuṁ na tvā jenyaṁ vardhayantī mātā bibharti sacanasyamānā. Dhanoradhi pravatā yāsi harya-ñjigīṣase paśurivāvasṛṣṭaḥ.*

Just as a mother nurtures a promising child, loving it and raising it, so does mother earth hold and bear you, victorious, as fire and magnetic energy, augmenting you and loving to be with you, and you, radiating through the middle space, rush down, loving and ambitious to win and excel, like a captive animal set free.

मूरा अमूर न वयं चिकित्वा महित्वमग्ने त्वमङ्ग वित्स। शयं वविश्चरति जिह्वयादनरिह्यतं युवतिं विश्पतिः सन॥ ४॥

4. *Mūrā amūra na vayaṁ cikitvo mahitvamagne tvamaṅga vitse. Śaye vavriścarati jihvayādan rerihyate yuvatiṁ viśapatiḥ san.*

O wise one, enlightened presence, light and fire of knowledge and energy, we are ignorant, but you know and bear your grandeur, dear loving Agni. You pervade, vibrate and radiate, lying immanent in various forms, touch, lick and consume with your flames and rays various assimilative forms of existence, being master of the world.

कूचिज्जायत सनयासु नव्या वन तस्था पलिता धूमकेतुः। अस्वातापा वृषभा न प वति सचतसा यं पणयन्त मर्ताः॥ ५॥

5. *Kūcijjāyate sanayāsu navyo vane tasthau palito dhūmaketuḥ. Asnātāpo vṛṣabho na pra veti sacetaso yaṁ praṇayanta martāḥ.*

Somewhere it arises and manifests in old and dried woods with the banner of smoke or streak of a falling star in dead worlds. New, adorable as well as ancient bright, it abides unattached in floods of water and vibrates and radiates in vapours and clouds like a mighty force of energy which intelligent knowledgeable people visualise, realise and generate in various ways for various uses and purposes.

तनूत्यजेव तस्करा वनर्गू रशनाभिर्दशभिर्भ्यधीताम।
इयं ते अग्न नव्यसी मनीषा युवा रथं न शुचयद्भिरङ्गैः ॥ ६ ॥

6. *Tanūtyajeva taskarā vanargū raśanābhirdaśa-bhir-abhyadhītām. Iyaṁ te agne navyasī manīṣā yukṣvā rathaṁ na śucayadbhir-aṅgaiḥ.*

Like dedicated self-insulated researchers in pursuit of light and energy scholars study Agni with the application of light rays and ten senses and pranas and then say: this is the latest new knowledge about you, Agni, pray come and join us as a new chariot of achievement with brilliant rays of power for energy.

ब्रह्मा च ते जातवदा नमश्चयं च गीः सदमिद्वधानी भूत।
रक्षा णो अग्न तनयानि ताका रक्षत नस्तन्वो३ अप्रयुच्छन ॥ ७ ॥

7. *Brahma ca te jātavedo namaśceyaṁ ca gīḥ sadamidvardhanī bhūt. Rakṣā ṇo agne tanayāni tokā rakṣota nastanvo aprayucchan.*

O Agni, all pervasive, all knowing and born anew, this voice of knowledge, this offering is homage and this song of adoration may ever be progressive and rising for us. Pray protect and promote our children,

protect our grand children, and protect and watchfully guard our body and mind without relent.

Mandala 10/Sukta 5

Agni Devata, Trita Aptya Rshi

एकः समुद्रा धरुणा रयीणामस्मद्धृदा भूरिजन्मा वि चष्टे।
सिषक्त्यूर्धनिण्यारुपस्थ उत्सस्य मध्ये निहितं पदं वः ॥ १ ॥

1. *Ekaḥ samudro dharuṇo rayīṇāmasm-addhṛdo bhūrijamnā vi caṣte. Siṣaktyūdharniṇyorupastha utsasya madhye nihitaṁ padaṁ veḥ.*

The one deep oceanic treasure hold of all world's wealth, manifestive in many ways, Agni inspires and expands our hearts with light and generosity, fills the middle space between heaven and earth with vapours of the cloud, and abides at the hidden centre of the mystery deep in the cloud.

समानं नीळं वृषणा वसानाः सं जग्मिर महिषा अवतीभिः।
ऋतस्य पदं कवया नि पान्ति गुहा नामानि दधिर पराणि ॥ २ ॥

2. *Samānaṁ nīḷaṁ vṛṣaṇo vasānāḥ saṁ jagmire mahiṣā arvatībhiḥ. Ṛtasya padaṁ kavayo ni pānti guhā nāmāni dadhire parāṇi.*

Great, generous, animated and impregnated forces such as clouds, bearing the same one inner law and spirit of Agni, join with impetuously fast moving forces and, open ended, vibrant, expressive and expansive, observe the universal dynamics of the law, and at their centre continue to bear many other forms and forces of water and energy yet to develop and act further in evolution.

ऋ॒ता॒यिनी॑ मा॒यिनी॒ सं द॑धात मि॒त्वा शिशुं॑ जज्ञतु॒र्व॒धय॑न्ती ।
विश्व॑स्य॒ नाभिं॒ चर॑ता ध्रु॒वस्य॑ क॒वेश्चि॒त्तन्तुं॒ मन॑सा वि॒यन्तः॑ ॥ ३ ॥

3. *Ṛtāyinī māyinī saṁ dadhāte mitvā śiśuṁ jajñatur-vardhayantī. Viśvasya nābhiṁ carato dhruvasya kaveścit tantuṁ manasā viyantaḥ.*

The forces of law and change and the forces of form and intelligence evolving things together in measure of form and time create every new form as a lovely baby and thus, with the mind of the cosmic seer, designer and maker, extend the genetic thread of Agni, the centre seed and centre hold of the entire world of moving and non-moving versions of cosmic reality.

ऋ॒तस्य॒ हि व॑र्त॒नय॒: सुजा॑त॒मिषा॒ वाजा॑य प॒दिव॒: सच॑न्त ।
अ॒धी॒वा॒सं रा॑द॒सी वा॑वसा॒न घृ॒तर्॑वावृधात॒ मधू॑नाम ॥ ४ ॥

4. *Ṛtasya hi vartanayaḥ sujātamiṣo vājāya pradivaḥ sacante. Adhīvāsaṁ rodasī vāvasāne ghṛtair-annair-vāvṛdhāte madhūnām.*

Visionary scholars who know the paths of law and change in evolution study and apply the versions of Agni evolved and developed in latest form for the achievement of new and extended food, energy and knowledge of reality which heaven and earth both sustaining all forms of life feed for extension with inputs and refinements of the honey sweets of water and energy.

स॒प्त स्वस्॒ररु॑षीर्वावशा॒ना वि॒द्वान्मध्व॒ उज्जभारा दृ॒श कम ।
अ॒न्तर्य॑म अ॒न्तरि॑ ।पु॒रा॒जा इ॒च्छन्व॒विर्म॑विदत्पू॒ष॒णस्य॑ ॥ ५ ॥

5. *Sapta svasṝrāruṣīrvāvaśāno vidvān madhva ujjabhārā dṛśe kam. Antaryeme antarikṣe purājā icchan vavrimavidat pūṣaṇasya.*

The sun rising and illuminating the world radiates seven rays of bright light and raises them from the honey sweets of mists of the morning in order to illuminate the world for all to see. The sun, of ancient and eternal birth, radiates them across the middle regions and, with love for the earth, shines over, meets and energises the nutritious forms of things on earth.

सप्त मयादाः कवयस्तत तुस्तासामकामिदभ्यंहुरा गात। आयाह स्कम्भ उपमस्य नीळ पथां विसग धरुणेषु तस्था॥ ६॥

6. *Sapta maryādāḥ kavayas-tatakṣus-tāsāmekāmidabhyaṁhuro gāt. Āyorha skambha upamasya nīḷe pathāṁ visarge dharuṇeṣu tasthau.*

Seven are the bounds between good behaviour and evil set up by the wise. If one violates even one of them, he is a sinner. Agni is the pillar and centre hold of humanity. At the end of the journey, one, who in life has observed these bounds, reaches and rests in the shelter of the highest and closest, Agni, and abides in the highest states of being.

असच्च सच्च परम व्यामन्द स्य जन्म दितरुपस्थे। अग्निह नः पथमजा ऋतस्य पूव आयुनि वृषभश्च धनुः॥ ७॥

7. *Asaccha sacca parame vyoman dakṣasya janmann-aditerupasthe. Agnirha naḥ pratham-ajā ṛtasya pūrva āyuni vṛṣabhaśca dhenuḥ.*

Being and Becoming, constant and mutable, both in the Supreme Absolute mystery, then the seed of perfect existence in the womb of Mother Nature, and

then Agni, self-manifested at the earliest stage of creative evolution, all this, our father and mother as one, was in the ultimate infinite mystery of Brahma, -the Supreme Reality, the Absolute Soul, One with its own potential Prakrti.

Mandala 10/Sukta 6

Agni Devata, Trita Aptya Rshi

अयं स यस्य शम्नावाभिरग्नेरधत जरिताभिष्टौ।
ज्यष्ठेभिया भानुभिर्ऋषूणां पयति परिवीता विभावा ॥ १ ॥

1. *Ayaṁ sa yasya śarmann-avobhir-agneredhate jaritābhiṣṭau. Jyeṣṭhebhiryo bhānubhir-ṛṣūṇāṁ paryeti parivīto vibhāvā.*

This is that Agni under whose shelter with all protection the celebrant rises towards the attainment of total fulfilment and who, self-refulgent and gracious, infinitely abundant, transcends all with the highest and most blazing lights of divinity.

या भानुभिर्विभावा विभात्यग्निर्देवभिर्ऋतावाजस्रः। आ या विवाय सख्या सखिभ्या परिह्वृता अत्या न सप्तिः ॥ २ ॥

2. *Yo bhānubhir-vibhāvā vibhātyagnir-devebhir-ṛtāvājasraḥ. Ā yo vivāya sakhyā sakhibhyo'par-ihvṛto atyo na saptiḥ.*

Agni who, self-refulgent and gracious, shines along with the light of divinities and light of cosmic stars, keeps the eternal laws and values of life and nature, and who, ever true, inviolable and unviolated, goes on with love and friendship with the friends and celebrants of divinity like energy itself, constantly.

इश॒ या विश्व॑स्या द॒ववी॑ त॒रीश॑ वि॒श्वायु॑रुषसा॒ व्यु॑ष्टा ।
आ यस्मि॑न्म॒ना ह॒वींष्य॒ग्नावरि॑ष्टरथः स्क॒भ्नाति॑ शू॒षः ॥ ३ ॥

3. *Īśe yo viśvasyā devaviterīśe viśvāyuruṣaso vyuṣṭau. Ā yasmin manā havīṁṣyagnāvariṣṭarathaḥ skabhnāti śūṣaiḥ.*

Agni who rules over all the divine bliss and yajnic gifts of the world, who, life of the world, is the life giver and rules over lights of the dawn and maturation of wisdom, for whom oblations of yajna are offered into the fire with heart and soul, that Agni of the unviolated cosmic chariot sustains the universe by his omnipotent powers.

शू॒षभि॑र्वृ॒धा जु॑षा॒णा अ॒कद्र॒वाँ अच्छा॑ रघु॒पत्वा॑ जिगाति ।
म॒न्दा हा॒ता॒ स जु॒ह्वा॒३॒॑ यजि॑ष्ठः संमि॑श्ला अ॒ग्निरा जि॑घर्ति द॒वान ॥ ४ ॥

4. *Śūṣebhirvṛdho juṣāṇo arkairdevāň acchā raghupatvā jigāti. Mandro hotā sa juhvā yajiṣṭhaḥ saṁmiśla agnirā jigharti devān.*

Agni, self-exalted by its own powers and majesty, loved and adored with Vedic hymns, awakens and inspires the divinities at the earliest and fastest. Charming and adorable, holy receiver and liberal giver, most highly worshipped with heart and soul, universally immanent and pervasive, Agni blesses the sages with divine gifts of holiness and grace.

तमु॒स्रामि॒न्द्रं॑ न रज॑मानम॒ग्निं गी॒भिन॑मा॒भि॒रा कृ॑णुध्वम ।
आ यं विप्रा॑सा म॒तिभि॑र्गृ॒णन्ति॑ जा॒तवे॑दसं जु॒ह्वं॑ स॒हाना॑म ॥ ५ ॥

5. *Tamusrām-indraṁ na rejamānam-agniṁ gīrbhir-namobhirā kṛṇudhvam. Ā yaṁ viprāso matibhir-gṛṇanti jātavedasaṁ juhvaṁ sahānām.*

That Agni, giver of prosperity, shining and radiating like light energy, you should study, realise and exalt with words of adoration and oblations of holy offerings. Agni, universally immanent and wakeful giver of strength and power, sages and scholars study and exalt with high words and application of mind and thought.

सं यस्मिन्विश्वा वसूनि जग्मुवाज नाश्वाः समी वन्त एवः ।
अस्म ऊतीरिन्दवाततमा अवाचीना अग्र आ कृणुष्व ॥ ६ ॥

6. *Saṁ yasmin viśvā vasūni jagmurvāje nāśvāḥ saptīvanta evaiḥ. Asme ūtīrindravātatamā arvācīnā agna ā kṛṇuṣva.*

Agni, brilliant divinity and power, into which all wealth, honours and excellences of the world concentrate like stormy war horses in close formation by swift movements and converge in battle victory, pray create and bring us the latest, fastest and most powerful means of defence, protection and advancement.

अधा ह्यग्न महना निषद्या सद्यो जज्ञाना हव्या बभूथ ।
तं त देवासो अनु केतमाय न्धावधन्त पथमास ऊमाः ॥ ७ ॥

7. *Adhā hyagne mahnā niṣadyā sadyo jajñāno havyo babhūtha. Taṁ te devāso anu ketamāyannadhāvardhanta prathamāsa ūmāḥ.*

Agni, leading light and power, instantly ignited, enflamed, rising and growing to admirable stature, come and abide in our heart and home with grandeur, grace

and power. That bright, potent and awful form and nature of yours, the first and highest sages, protected and protective, take up, develop and exalt.

Mandala 10/Sukta 7

Agni Devata, Trita Aptya Rshi

स्वस्ति नो दिवा अग्न पृथिव्या विश्वायुर्धहि यजथाय दव।
सचमहि तव दस्म पकतरुरुष्या ण उरुभिदव शंसः ॥ १ ॥

1. *Svasti no divo agne pṛthivyā viśvāyurdhehi yajathāya deva. Sacemahi tava dasma praketairuruṣyā ṇa urubhirdeva śaṁsaiḥ.*

Agni, divine power and presence, life of the world, bless us with life, health and food of universal order and quality, and bring us all round happiness and well being for yajnic fulfilment of our life. Protect and promote us, Spirit of wondrous powers and performance, by your wide, comprehensive and far reaching intelligence and open declarations of laws and values, and finally let us join you.

इमा अग्न मतयस्तुभ्यं जाता गाभिरश्वरभि गृणन्ति राधः।
यदा त मता अनु भागमानडवसा दधाना मतिभिः सुजात ॥ २ ॥

2. *Imā agne matayas-tubhyaṁ jātā gobhiraśvairabhi gṛṇanti rādhaḥ. Yadā te marto anu bhogamānaḍvaso dadhāno matibhiḥ sujāta.*

Agni, Spirit of life and giver of light, these hymns of adoration spontaneously arisen in praise of your glory, with all our mind and senses, celebrate your gifts of success and achievement when, O shelter home

of life and giver of wealth, the mortal receives his reward according to your law, bears and manages it with his mind and senses in order and feels the divine awareness vibrating in the soul.

अग्निं मन्य पितरमग्निमापिमग्निं भ्रातरं सदमित्सखायम ।
अग्ग्रनीकं बृहतः सपर्यं दिवि शुक्रं यजतं सूयस्य ॥ ३ ॥

3. *Agniṁ manye pitaram-agnimāpim-agniṁ bhrātaraṁ sadamit sakhāyam. Agneranīkaṁ bṛhataḥ saparyaṁ divi śukraṁ yajataṁ sūryasya.*

I always accept and adore Agni as father, Agni as my own closest relative, Agni as brother and as unfailing friend. I worship the great Agni's solar presence in the heaven of light, adorable, refulgent, worthy of love and service.

सिधा अग्र धिया अस्म सनुत्रीर्यं त्रायस दम आ नित्यहाता ।
ऋतावा स राहिदश्वः पुरु द्युभिरस्मा अहभिवाममस्तु ॥ ४ ॥

4. *Sidhrā agne dhiyo asme sanutrīryaṁ trāyase dama ā nityahotā. Ṛtāvā sa rohidaśvaḥ purukṣur-dyubhir-asmā ahabhir-vāmamastu.*

Agni, may our thoughts, prayers and adorations be effectual and give us fulfilment. O constant giver of light and life, home mate in yajna, whoever you protect and promote, grows higher in dedication to truth, divine law and yajnic living, blest with holy and bright sense and mind, abundance of food, energy and life's joy. We pray may our life be good and prosperous with brightness day by day.

द्युभिर्हितं मित्रमिव पयागं पत्नमृत्विजमध्वरस्य जारम ।
बाहुभ्यामग्निमायवो जनन्त वि द्वातरं न्यसादयन्त ॥ ५ ॥

5. *Dyubhirhitaṁ mitramiva prayogaṁ pratnamṛtvijamadhvarasya jāram. Bāhubhyā-magnimāyavo'jananta vikṣu hotāraṁ nyasādayanta.*

Refulgent with lights of life and knowledge, helpful and cooperative as a friend, ancient and eternal, constant yajaka by seasons, lover and accomplisher of yajna, such is Agni. People generate it with dexterity of hands, awaken it in the soul with constant practice and renunciation, and establish it among people as giver of life and sustenance.

स्वयं यजस्व दिवि देव देवान किं ते पाकः कृणवदपचेताः ।
यथायजऋतुभिर्देव देवानेवा यजस्व तन्वं सुजात ॥ ६ ॥

6. *Svayaṁ yajasva divi deva devān kiṁ te pākaḥ kṛṇavadapracetāḥ. Yathāyaja ṛtubhirdeva devānevā yajasva tanvaṁ sujāta.*

O self-refulgent spirit of the universe, by yourself you energise the divine forces of nature in the higher regions of life and conduct the yajna of evolution. What can man, limited in knowledge, accomplish for you in this cosmic yajna? O lord omnipotent, as you have eternally carried the yajna according to time and seasons, similarly, O lord, carry on the yajna of the cosmic body.

भवा नो अग्न वितात गोपा भवा वयस्कृदुत नो वयोधाः ।
रास्वा च नः सुमहा हव्यदातिं त्रास्वोत नस्तन्वो अप्रयुच्छन ॥ ७ ॥

7. *Bhavā no agne'vitota gopā bhavā vayaskṛduta no vayodhāḥ. Rāsvā ca naḥ sumaho havyadātiṁ trāsvota nastanvo aprayucchan.*

Agni, pray be our protector and be our preserver against external fears and internal weaknesses. Be our protector of health and good age and bring us greater and higher strength and vigour. O lord of grandeur, give us the wealth and competence to carry on our yajnic homage to the divinities and humanity in the yajnic evolution of the divine cosmos. Save us, protect and promote us, without neglecting the well being of our physical existence.

Mandala 10/Sukta 8

Agni (1-6), Indra (7-9) Devata, Trishira Tvashtra Rshi

प क॒तुना॑ बृ॒हता या॑त्य॒ग्निरा रोद॑सी वृष॒भा रो॑रवीति।
दि॒वश्चि॒दन्ताँ॑ उप॒माँ उदा॑नळ॒पामु॒पस्थे॑ महि॒षो व॑वर्ध॥ १॥

1. *Pra ketunā bṛhatā yātyagnirā rodasī vṛṣabho roravīti. Divaścidantāň upamāň udānaḷapāmupasthe mahiṣo vavardha.*

Agni, mighty abundant power and presence, goes forward with lofty lightning force and banner roaring over heaven and earth. It goes to the very heights and bounds of heaven in all directions and sub-directions and pervades in the middle regions in the depth of vapours and the mighty one grows mightier there at the heart of clouds.

मु॒माद्गर्भो॑ वृष॒भः क॒कुद्मा॑नस्रे॒मा व॒त्सः शिमी॑वाँ अरावीत।
स दे॒वता॒त्युद्यता॑नि कृ॒ण्वन्त्स्वे॒षु क्षये॑षु प्रथ॒मो जि॑गाति॥ २॥

2. *Mumoda garbho vṛṣabhaḥ kakudmānasremā vatsaḥ śimīvāň arāvīt. Sa devatātyudyatāni kṛṇvantsveṣu kṣayeṣu prathamo jigāti.*

Agni waxes with joyous energy, all pervasive and comprehending, mighty abundant, virile and invigorating, lovely as a child yet perfect and powerful as accomplisher, and expresses itself loud and bold from silence of the night to roar of the winds and thunder of the clouds. Thus does Agni go on, the quintessence of divine powers, raising and energising all presences, as the prime power and presence in its own universal dwellings over and across spaces (as agni, fire and magnetic force on earth, as vayu, electric energy in the middle regions, and as aditya, light in the high heavenly regions).

आ या मूधानं पित्रारर॑ब्ध न्य॑ध्वर दं॑धिर् सूरा॒ अर्णः ।
अस्य॒ पत्म॒ न्रुषी॒रश्व॑बुध्ना ऋ॒तस्य॒ यानां॑ त॒न्वां॑ जुषन्त ॥ ३ ॥

3. *Ā yo mūrdhānaṁ pitrorarabdha nyadhvare dadhire sūro arṇaḥ. Asya patmannaruṣīraśva-budhnā ṛtasya yonau tanvo juṣanta.*

In the cosmic yajna of motherly earth and paternal heaven, Agni, the sun, enlightens the top regions, in the middle regions the oceanic vapours and vibrant winds hold it as electric energy, and in its lower paths of radiation on earth on the yajna vedi all physical forms of existence join its bright flames and radiations and benefit from it.

उ॒षउ॑षा॒ हि व॑सा॒ अग॒मषि॒ त्वं य॒मया॑रभवा वि॒भावा॑ ।
ऋ॒ताय॑ स॒प्त दं॑धिष प॒दानि॑ ज॒नय॑न्मि॒त्रं त॒न्व॒३॑ स्वाय॑ ॥ ४ ॥

4. *Uṣauṣo hi vaso agrameṣi tvaṁ yamayorabhavo vibhāvā. Ṛtāya sapta dadhiṣe padāni janayan mitraṁ tanve svāyai.*

Agni, Vasu, sustainer of life, generating the sun for the manifestation of your self, you rise first with every dawn, illuminate the day and distinguish both day and night, and for conduct of the yajna of existence you bear the seven flames of fire and seven rays of light.

भुव॒श्च ।ु॒म॒ह ऋ॒तस्य॑ गो॒पा भुवा॒ वरु॑णा॒ यदृ॒ताय॒ वषि॑ ।
भुवा॑ अ॒पां नपा॑ज्जातवदा॒ भुवा॑ दू॒ता यस्य॑ ह॒व्यं जुजो॑षः ॥ ५ ॥

5. *Bhuvaścakṣurmaha ṛtasya gopā bhuvo varuṇo yadṛtāya veṣi. Bhuvo apāṁ napājjātavedo bhuvo dūto yasya havyaṁ jujoṣaḥ.*

You are the eye and guardian of the mighty yajnic order of the cosmos, and when you proceed for the dynamics of the order you become the great evolutionary force of the process of formative evolution. You are the omnipresent power that sustain the waters and energies of the cosmic evolution against devolution, and you are the inspirer and promoter of the yajamana who offers you the holy inputs of the evolutionary yajaka.

भुवा॑ य॒ज्ञस्य॒ रज॑सश्च ने॒ता यत्रा॑ नि॒युद्भि॑ः सच॑स शि॒वाभि॑ः ।
दि॒वि मू॒धानं॑ दधिष स्व॒र्षां जि॒ह्वाम॑ग्न चकृष हव्य॒वाह॑म ॥ ६ ॥

6. *Bhuvo yajñasya rajasaśca netā yatrā niyudbhiḥ sacase śivābhiḥ. Divi mūrdhānaṁ dadhiṣe svarṣāṁ jihvāmagne cakṛṣe havyavāham.*

Agni, you are the leader and carrier of yajnic energies and energiser of the regions through which the energies rise and radiate, where you join and conduct the holy waves of energy onward. In the regions of light you sustain the blissful sun high and on the earth you

enjoin your flames of fire to carry the fragrance up and around for the world.

अस्य त्रितः कतुना ववव अन्तरिच्छन्धीतिं पितुरवः परस्य। सचस्यमानः पित्रारुपस्थ जामि बुवाण आयुधानि वति ॥ ७ ॥

7. *Asya tritaḥ kratunā vavre antaricchan dhītiṁ piturevaiḥ parasya. Sacasyamānaḥ pitroru-pasthe jāmi bruvāṇa āyudhāni veti.*

Trita, the human soul, wearing three body covers of gross, subtle and causal forms in earthly existence, with the desire to win the love of this supreme paternal divinity by concentrative meditation, chooses to meditate on divinity within the self and, thus nestled in the parental presence praying as a child for protection, obtains the arms for defence against internal and external onslaughts of material involvement.

स पित्र्याण्यायुधानि विद्वानिन्दर्षित आप्त्य अभ्ययुध्यत। त्रिशीषाणं सप्तरश्मिं जघन्वान्त्वाष्टस्य चिि ः ससृज त्रिता गाः ॥ ८ ॥

8. *Sa pitryāṇyāyudhāni vidvānindreṣita āptyo abhyayudhyat. Triṣīrṣāṇaṁ saptaraśmiṁ jaghav-nān tvāṣṭrasya cinniḥ sasṛje trito gāḥ.*

That divinely self-realised soul, having got the paternal arms of defence and inspired by Indra, omnipotent supreme divinity, fights against the material adversaries and, having controlled and subdued the three headed seven bridled bondage of sense and mind, gets free of the bonds.

भूरीदिन्द्र उदिनक्षन्तमोजो वाभिनत्सत्पतिमन्यमानम।
त्वाष्टस्य चिद्विश्वरूपस्य गानामाचक्राणस्त्रीणि शीषा परा
वर्क ॥ ९ ॥

9. *Bhūrīdindra udinakṣantamojo'vābhinat satpa-tir-manyamānam. Tvāṣṭrasya cidviśvarūpasya gonām-ācakrāṇa-strīṇi śīrṣā parā vark.*

Indra, protector and saviour of the pious and true devotees, destroying the mighty lustrous, rising and proud adversaries of the child of cosmic materiality, breaks the bonds of seven fold sense-mind complex, destroys the three headed cover of physicality and sets the soul free.

Mandala 10/Sukta 9

Apah Devata, Trishira Tvashtra or Sindhudveepa Ambarisha Rshi

आपो हि ष्ठा मयोभुवस्ता न ऊर्ज दधातन।
महे रणाय चक्षसे ॥ १ ॥

1. *Āpo hi ṣṭhā mayobhuvastā na ūrje dadhātana. Mahe raṇāya cakṣase.*

Apah, liquid energies of cosmic space, surely you are creators and givers of peace and joy. Pray inspire and energise us for the achievement of food and energy for body, mind and soul so that we may see and enjoy the mighty splendour of divinity.

यो वः शिवतमो रसस्तस्य भाजयतेह नः।
उशतीरिव मातरः ॥ २ ॥

2. *Yo vaḥ śivatamo rasastasya bhājayateha naḥ. Uśatīriva mātaraḥ.*

Let us share here in body that nectar sweet taste of yours which is most blissful, be like loving mothers for their children.

तस्मा॒ अरं गमाम वो॒ यस्य॒ क्षया॑य॒ जिन्व॑थ।
आपो॑ ज॒नय॑था च नः ॥ ३ ॥

3. *Tasmā araṁ gamāma vo yasya kṣayāya jinvatha.*
Āpo janayathā ca naḥ.

O holy waters, lovers of peace and pleasure of bliss, we come to you without delay for that pleasure, peace and enlightenment for the promotion and stability of which you move and impel people and powers and invigorate us too. Pray bless us with vigour and vitality.

शं नो॑ दे॒वीर॒भिष्ट॑य॒ आपो॑ भवन्तु पी॒तय॑।
शं योर॒भि स्र॑वन्तु नः ॥ ४ ॥

4. *Śaṁ no devīrabhiṣṭaya āpo bhavantu pītaye.*
Śaṁ yorabhi sravantu naḥ.

May the divine waters be for our peace and bliss for body, mind and soul and bring us showers of peace, protection and blessedness.

इशा॑ना॒ वार्या॑णां क्षय॑न्तीश्चषणी॒नाम।
अ॒पो या॑चामि भष॒जम ॥ ५ ॥

5. *Īśānā vāryāṇāṁ kṣayantīś-carṣaṇīnām.*
Apo yācāmi bheṣajam.

Sovereign givers of the cherished gifts of our choice, harbingers of peace and settlement to people, I pray may waters of peace bring me health, sanatives and blessedness.

अ॒प्सु म॒ सामा॑ अबवीद॒न्तर्विश्वा॑नि भष॒जा।
अ॒ग्निं च॑ वि॒श्वश॑म्भुवम॥ ६॥

6. *Apsu me somo abravīd-antarviśvāni bheṣajā.*
Agniṁ ca viśvaśaṁbhuvam.

Soma in the waters touches and speaks to me: All sanatives reside in the waters which also contain the vital warmth and fire of Agni for peace and blessedness of all.

आपः॑ पृणी॒त भ॑ष॒जं वरू॑थं त॒न्व॒३॑ मम॑।
ज्याक्च॒ सूर्यं॑ दृ॒शे॥ ७॥

7. *Āpaḥ pṛṇīta bheṣajaṁ varūthaṁ tanve mama.*
Jyok ca sūryaṁ dṛśe.

O waters, give me peace, stability and sanative vitality for my body so that I may see the sun for a long long time in life.

इ॒दमा॑प॒॒ः प व॑हत॒ यत्किं च॑ दुरि॒तं मयि॑।
यद्वाहम॑भिदु॒दाह॒ यद्वा॑ श॒प उ॒तानृ॑तम॥ ८॥

8. *Idamāpaḥ pra vahata yat kiṁ ca duritaṁ mayi.*
Yadvāham-abhidudroha yadvā śepa utānṛtam.

Holy waters, wash off all this negativity and whatever is ill or deficient in me, or whatever I disapprove and hate, or whatever wrong, false or indecent I may speak or do.

आपा॑ अ॒द्यान्व॑चारिषं॒ रस॑न॒ सम॑गस्महि।
पय॑स्वानग्न॒ आ ग॑हि॒ तं मा॒ सं सृ॑ज॒ वच॑सा॥ ९॥

9. *Āpo adyānvacāriṣaṁ rasena samagasmahi.*
Payasvānagna ā gahi taṁ mā saṁ sṛja varcasā.

Today I have enjoyed the touch, taste and sanctity of waters in the right spirit. We are all one with the spirit of waters. O fire, divine Agni, master of the nectar spirit of waters, come, take me on to bless me. Consecrate me with valour and lustre into a new life.

Mandala 10/Sukta 10

Devata: Yama Vaivasvata (1, 3, 5-7, 11, 13) and Yami Vaivasvati (2, 4, 8-10, 12, 14) Rshi: Yami Vaivasvati (1, 3, 5-7, 11, 13) and Yama Vaivasvata (2, 4, 8-10, 12, 14)

This sukta is a beautiful poem in the form of a dialogue between Yama, the bright day, and Yami, the dark night. They are children of Vivasvan, the sun. The theme is desire of the night to commingle with the day, which is not possible as long as the earth rotates and revolves round the sun and the world continues to exist as it is. Yama and Yami can commingle only when all this variety of existence goes back into the unity of absolute essence beyond physicality. The dialogue thus is a nature myth which borders on the mysterious sublime.

Yama and Yami are treated as human characters. For this reason certain commentators as Sayana and others who follow Sayana and popular mythology interpret Yama and Yami as twin brother and sister. The theme then is reduced to a story of incestuous love unfulfilled. This interpretation is not correct because if Yama and Yami were brother and sister, the name of the sister would be Yama ending with long a, and not Yami. Yami can be the name of the female partner of a wedded couple (Panini, 1, 4, 48) and not of a twin sister. They are interpreted here as complementarities.

It may be further suggested here that Yama and Yami on the human plane need not necessarily be interpreted as a wedded couple either. They may better be interpreted as two close friends in love, Yami proposing and soliciting the love of Yama and Yama replying that the love possibly cannot be consummated because the day and night can never meet except at that point of time where meeting and parting are identical and simultaneous. And whenever the meeting would be possible in remote future, at pralaya, the time of dissolution then meeting, parting or separation all would have lost their meaning.

(However, if one insists on interpreting Yama and Yami as twins they should be interpreted as the male and the female complementary forms of the same one human species, children of the same one creator, Vivasvana, in which case the question of incest between brother and sister does not arise.)

आ चित्सखायं सख्या ववृत्यां तिरः पुरू चिदर्णवं जगन्वान।
पितुर्नपातमा दधीत वेधा अधि क्षमि प्रतरं दीध्यानः ॥ १ ॥

1. *O cit sakhāyaṁ sakhyā vavṛtyāṁ tiraḥ purū cidarṇavaṁ jaganvān. Piturnapātamā dadhīta vedhā adhi kṣami prataraṁ dīdhyānaḥ.*

Yami: With love and desire I come to my friend of my own choice, a friend who has crossed the vast ocean of life a long long way, and I solicit and pray that knowing and thinking of your fulfilment of familial obligation on earth, you beget a successor saviour of your father's familial line and (in marriage) bless me with a child.

न त सखा सख्यं वष्ट्यतत्सलं मा यद्विषुरूपा भवाति।
महस्पुत्रासा असुरस्य वीरा दिवा धतारं उविया परि ख्यन ॥ २ ॥

2. *Na te sakhā sakhyaṁ vaṣṭyetat salakṣmā yadviṣurūpā bhavāti. Mahasputrāso asurasya vīrā divo dhartāra urviyā pari khyan.*

Yama: Your friend accepts not your proposal of love, friendship and union since you are not homogeneous with him in character and versatility of merit and maturity, in fact you are the contrary. Indeed the brave progeny of the great lord of life and energy of nature, refulgent with light and wisdom, who maintain the light of heaven along with the earth take exception to such a proposal of union, in fact they watch, wonder and rule out such a proposal for union.

उशन्ति घा त अमृतास एतदकस्य चित्त्यजसं मत्यस्य।
नि त मना मनसि धाय्यस्म जन्युः पतिस्तन्वमा विविश्याः ॥ ३ ॥

3. *Uśanti ghā te amṛtāsa etadekasya cit tyajasaṁ martyasya. Ni te mano manasi dhāyyasme janyuḥ patistanvamā viviśyāḥ.*

Yami: The immortal sustainers of earth and heaven do wish that every mortal should leave at least one descendant child. I have accepted your mind and soul as one with me, so pray come and join me in body as life giver husband of your child.

न यत्पुरा चकृमा कद्ध नूनमृता वदन्ता अनृतं रपम।
गन्धवा अप्स्वप्या च याषा सा ना नाभिः परमं जामि त ना ॥ ४ ॥

4. *Na yat purā cakṛmā kaddha nūnamṛtā vadanto anṛtaṁ rapema. Gandharvo apsvapyā ca yoṣā sā no nābhiḥ paramaṁ jāmi tannau.*

Yama: Having observed the laws of divine nature and observing them now, what we have never done before how can we do now in violation of the truth and law? Gandharva, the sun, sustainer of the earth, is there in the middle region, the moon too is there, so are you, youthful night, as I am. But the earth is the common axis between you and me both, and that is the extreme opposition between you and me. (We cannot possibly meet while the earth is in orbit.)

गभ्र नु नाँ जनिता दम्पती कर्देवस्त्वष्टा सविता विश्वरूपः। नकिरस्य प मिनन्ति व्रतानि वदं नावस्य पृथिवी उत द्याः॥ ५॥

5. *Garbhe nu nau janitā dampatī kardevastvaṣṭā savitā viśvarūpaḥ. Nakirasya pra minanti vratāni veda nāvasya pṛthivī uta dyauḥ.*

Yami: Our generator Savita, creator of the universe, Tvashta, maker of forms and Kah, sustainer of created forms, made us a couple in nature's womb of generation itself as keepers of this earthly home. None can now violate the rules of the lord's discipline, they don't. Mother earth and father heavenly sun know of this complementarity of ours.

का अस्य वेद पथमस्याह्नः क ईं ददर्श क इह प वाचत। बृहन्मित्रस्य वरुणस्य धाम कदु ब्रव आहना वीच्या नॄन॥ ६॥

6. *Ko asya veda prathamasyāhnaḥ ka īṁ dadarṣa ka iha pra vocat. Bṛhanmitrasya varuṇasya dhāma kadu brava āhano vīcyā nṝn.*

Who knows of this complementarity created at the dawn of creation? He alone knows. As of now, who witnessed it? Who can vouchsafe it now? Vast is the distance between east, the house of Mitra, sun and the day, and west, house of Varuna, presiding deity of the night. O wanton dear, having seen the people now, who can say anything about that?

यमस्य मा यम्यं१ काम आगन्त्समाने यानां सहशय्याय।
जायेव पत्ये तन्वं रिरिच्यां वि चिदृहेव रथ्येव चक्रा॥ ७॥

7. *Yamasya mā yamyaṁ kāma āgantsamāne yonau sahaśeyyāya. Jāyeva patye tanvaṁ riricyāṁ vi cidvṛheva rathyeva cakrā.*

I, the night, feel stricken with desire to share life with you, Yama, in one house and one bed and wish I should surrender my body as a wife does to the husband so that we may carry on the business of life like the two wheels of a chariot.

न तिष्ठन्ति न नि मिषन्त्येत देवानां स्पश इह ये चरन्ति।
अन्यन मदाहना याहि तूयं तन वि वृह रथ्येव चक्रा॥ ८॥

8. *Na tiṣṭhanti na ni miṣantyete devānāṁ spaśa iha ye caranti. Anyena madāhano yāhi tūyaṁ tena vi vṛha rathyeva cakrā.*

Yama: These watchful lights of divinities which sojourn here around in space neither stop nor deviate from their path, nor do they wink their eye. O love-lorn maiden, go soon to one of these, other than me and with

him carry on the business of life like a chariot wheel.

रात्रीभिरस्मा अहभिर्दशस्येत्सूर्यस्य चक्षुर्मुहुरुन्मिमीयात।
दिवा पृथिव्या मिथुना सबन्धू यमीर्यमस्य बिभृयादजामि॥ ९॥

9. *Rātrībhirasmā ahabhirdaśasyet sūryasya cakṣurmuhurunmimīyāt. Divā pṛthivyā mithunā sabandhū yamīryamasya bibhṛyādajāmi.*

If for a moment the lord of existence were to reduce the earth to the axis and its centre point and the light of the sun were exhausted along with days and nights, then like heaven and earth together we too may be together and the night may enjoy conjugal union with the day without any obstruction.

आ घा ता गच्छानुत्तरा युगानि यत्र जामयः कृणवन्नजामि।
उप बर्बृहि वृषभाय बाहुमन्यमिच्छस्व सुभगे पतिं मत॥ १०॥

10. *Ā ghā tā gacchānuttarā yugāni yatra jāmayaḥ kṛṇavannajāmi. Upa barbṛhi vṛṣabhāya bāhumanyamicchasva subhage patiṁ mat.*

But O night, those times would follow long long ages hence when contraries would lie together and coexist without contradictions. Therefore for the time, O sweet and debonair, extend your hand of love to someone other than me, a real virile husband.

किं भ्रातासद्यदनाथं भवाति किमु स्वसा यन्निर्ऋतिर्निगच्छात।
काममूता बह्वेतदरपामि तन्वा मे तन्वं सं पिपृग्धि॥ ११॥

11. *Kiṁ bhrātāsadyadanāthaṁ bhavāti kimu svasā yannirṛtirnigacchāt. Kāmamūtā bahvetadrapāmi tanvā me tanvaṁ saṁ pipṛgdhi.*

Yami: What? then have you become as a brother to me? And I, deprived of love and care, become a sister, bereft, going away elsewhere in search of another? Lovelorn, I am babbling so much, pray join me, body with body. (Are you just a complementary support and I just a complementary way farer, nothing more?)

न वा उ त तन्वा तन्वं सं पपृच्यां पापमाहुयः स्वसारं निगच्छात। अन्यन मत्प्रमुदः कल्पयस्व न त भाता सुभग वष्ट्येतत॥ १२॥

12. *Na vā u te tanvā tanvaṁ saṁ papṛcyāṁ pāpamāhuryaḥ svasāraṁ nigacchāt. Anyena mat pramudaḥ kalpayasva na te bhrātā subhage vaṣṭyetat.*

Yama: No, I would never touch your body with my body. The wise say that to go and meet a sister like that is a sin, to meet a corresponding way farer in orbit is a violation of the law of nature. O dear and fortunate one, go, be happy with another other than me and make it possible if you can. Your brother way farer does not love this proposal, no he cannot.

बता बतासि यम नव त मना हृदयं चाविदाम। अन्या किल त्वां कक्ष्येव युक्तं परि ष्वजात लिबुजव वृक्षम॥ १३॥

13. *Bato batāsi yama naiva te mano hṛdayaṁ cāvidāma. Anyā kila tvāṁ kakṣyeva yuktaṁ pari ṣvajāte libujeva vṛkṣam.*

Yami: Sorry Yama, O day, it is a pity I did not know your mind and heart this way of nature. May be some one other than me too may join you like a girdle round your waist and embrace you like a creeper clinging by a tree.

अन्यमू षु त्वं यम्यन्य उ त्वां परि ष्वजात लिबुजव वृ ाम।
तस्य वा त्वं मन इच्छा स वा तवा धा कृणुष्व संविदं सुभद्राम ॥ १४ ॥

14. *Anyamū ṣu tvaṁ yamyanya u tvaṁ pari ṣvajāte libujeva vṛkṣam. Tasya vā tvaṁ mana icchā sa vā tavādhā kṛṇuṣva saṁvidaṁ subhadrām.*

Yama: Some other may embrace you too and you embrace him like a creeper by the tree. Love you the other man and his heart, may he too love you and yours. Thus may you create and achieve a happy union in love and good fortune.

Mandala 10/Sukta 11

Agni Devata, Angi Havirdhana Rshi

वृषा वृष्णे दुदुह्रे दाहसा दिवः पयांसि यह्वा अदितरदाभ्यः।
विश्वं स वेद वरुणो यथा धिया स यज्ञियो यजतु यज्ञियाँ ऋतून ॥ १ ॥

1. *Vṛṣā vṛṣṇe duduhe dohasā divaḥ payāṁsi yahvo aditeradābhyaḥ. Viśvaṁ sa veda varuṇo yathā dhiyā sa yajñiyo yajatu yajñiyāň ṛtūn.*

Generous, omnipotent and indomitable Agni, self-refulgent ruling Spirit of life in the systemic order of existence, with its natural art and intelligence and creativity, creates and showers the waters of growth and sustenance from the divine infinity of inexhaustible plenty of light, life and joy for the yajnic and generous powers of nature and humanity. The Spirit is Varuna, omniscient intelligence with universal discrimination, knowing the world as it is and the way it behaves. May the lovable and adorable Agni worshipped at yajna love,

join and bless the yajnic celebrants of life divine according to the seasons and its own love and judgement.

रप॑द्गन्ध॒वीर॑प्या च॒ याष॑णा न॒दस्य॑ ना॒द परि॑ पातु म॒ मन॑ः।
इ॒ष्टस्य॒ मध्य॒ अदि॑ति॒नि धा॑तु ना॒ भाता॑ ना ज्य॒ष्ठः प॑थ॒मा वि वा॑चति॥ २॥

2. *Rapadgandharvīrapyā ca yoṣaṇā nadasya nāde pari pātu me manaḥ. Iṣṭasya madhye aditirni dhātu no bhrātā no jyeṣṭhaḥ prathamo vi vocati.*

May the spirit and power of Agni blazing in the sun, thundering in the clouds, vibrating in vapours, flashing in lightning, burning in the vedi and roaring in rivers, protect, promote and inspire my mind. May imperishable Infinity, indomitable nature and inviolable policy establish us all at the heart of what we love to do, accomplish and worship in life and society, and may our chief, eldest, supportive and sustaining brother, speak to us and enlighten us in matters of Dharma, artha, kama and moksha.

सा चि॒ ा॒ भ॒दा ा॒मती॒ यश॑स्वत्यु॒षा उ॑वास॒ मन॑व॒ स्व॑वती।
यदी॑मु॒शन्त॑मुश॒तामनु॒ क॒तु॑म॒ग्निं हा॒तार॑ं वि॒दथा॑य॒ जीज॑-
नन॥ ३॥

3. *So cinnu bhadrā kṣumatī yaśasvatyuṣā uvāsa manave svarvatī. Yadīmuśantam-uśatāmanu kratum-agnim̐ hotāram̐ vidathāya jījanan.*

Instantly does that blessed, blissful, inspiring and elevating dawn, light of life, vision of wisdom, harbinger of honour, excellence and divine virtue, arise and shine in response to dedicated action bearing the

bliss of heaven for all humanity when, in pursuit of corporate creative living and search for total freedom, people light the yajna fire for Agni, lover of the lovers of divinity and chief high priest of the yajna of life.

अध॒ त्यं द॒प्सं वि॒भ्वं विच ॒णं विराभ॑रदिषि॒तः श्ये॒ना अ॑ध्व॒र।
यदी॒ विशा॑ वृ॒णत॑ द॒स्ममार्या॑ अ॒ग्निं हा॒तार॒मध॒ धीर॑-
जायत ॥ ४ ॥

4. *Adha tyaṁ drapsaṁ vibhvaṁ vicakṣaṇaṁ virābharadiṣitaḥ śyeno adhvare. Yadī viśo vṛṇate dasmamāryā agniṁ hotāramadha dhīrajāyata.*

When noble and dynamic people, lovers of life dedicated to yajna fire, choose to worship the potent and gracious Agni, chief of cosmic yajna and harbinger of infinite gifts, then the celebrant soul of the individual, or society or the ruler of the social order, with flying super-intelligence inspired by the spirit of divinity, achieves that same great and ecstatic power and enlightenment of universal order both on earth and in the spirit by social yajna and spiritual meditation, and by that Agni itself, omniscient, omnipotent and omnificent, becomes the inviolable foundation of human karma, and all possible faculties of thought and action arise for the achievement of success.

सदा॑सि र॒ण्वा यव॑सव॒ पुष्य॑त॒ हात्रा॑भिर॒ग्न मनु॑षः स्वध्व॒रः।
विप॑स्य वा॒ यच्छ॑शमा॒न उ॒क्थ्यं॑१ वाजं सस॒वाँ उ॑प॒यासि॒
भूरि॑भिः ॥ ५ ॥

5. *Sadāsi raṇvo yavaseva puṣyate hotrābhiragne manuṣaḥ svadhvaraḥ. Viprasya vā yacchaśamāna ukthyaṁ vājaṁ sasavāň upayāsi bhūribhiḥ.*

Agni, just as food is dear and auspicious to the robust lover of health, so are you dear, exciting and inspiring for humanity, being the holiest presiding power of social and spiritual yajna served with hymns of invocation and adoration, you who, pleased with the sage's songs of adoration, sharing and fulfilling the yajnic homage of devotees, visit and bless the celebrants with plenty and immensities of gifts of enlightenment as well as powers.

उदी॑रय पि॒तरा॑ जा॒र आ भग॒मिय॑क्षति ह॒यता॒ हृत्त इ॑ष्यति।
विव॑क्ति॒ वह्नि॑: स्वप॒स्यत॑ म॒खस्त॑वि॒ष्यत॒ असु॑रा॒ वप॑त म॒ती ॥ ६ ॥

6. *Udīraya pitarā jāra ā bhagamiyakṣati haryato hṛtta iṣyati. Vivakti vahniḥ svapasyate makhastaviṣyate asuro vepate matī.*

Agni, raise and augment the parental powers of heaven and earth and extend the honour and excellence of humanity there like the sun, stealer of the night, which spreads its light in space. The yajamana performs yajna in honour of the divinities of nature and humanity and loves the divinities and yajna with his heart and soul. The ruler, burden bearer of the life of humanity, is up and active and adores and exalts you. The fire is rising and blazing bright, the high priest is inspired, and the life giving energies vibrate with action and intelligence.

यस्त॑ अग्न सु॒म॒तिं मता॒ अ ॒त्सह॑सः सूना॒ अति॒ स प शृ॑ण्व।
इष॒ं दधा॑ना॒ वह॑माना॒ अश्व॒रा स द्यु॒माँ अम॑वान्भूषति॒ द्यून ॥ ७ ॥

7. *Yaste agne sumatiṁ marto akṣat sahasaḥ sūno ati sa pra śṛṇve. Iṣaṁ dadhāno vahamāno aśvairā sa dyumāṅ amavān bhūṣati dyūn.*

Agni, creator and augmenter of power, patience and fortitude, the mortal who reaches and internalises your divine favour of knowledge and wisdom rises to immortal honour and fame and, having abundant food, energy and life's graces of his choice and enjoying equipment of horses and fast transport, rises in light, lustre and splendour of life day by day.

यदग्न एषा समितिर्भवाति दवी दवषु यजता यजत्र। रत्ना च यद्विभजासि स्वधावो भागं ना अत्र वसुमन्तं वीतात ॥ ८ ॥

8. *Yadagna eṣā samitirbhavāti devī deveṣu yajatā yajatra. Ratnā ca yadvibhajāsi svadhāvo bhāgaṁ no atra vasumantaṁ vītāt.*

Adorable Agni, when this holy assembly of your yajnic powers and virtues honoured among the divines meets and, O lord self-refulgent and self-sufficient, you distribute the jewels of life among them, then pray bless us too with our share of the honour and excellence of life.

श्रुधी ना अग्न सदन सधस्थे यु वा रथमृतस्य दवित्नुम। आ ना वह रादसी दवपुत्र माकिर्दवानामप भूरिह स्याः ॥ ९ ॥

9. *Śrudhī no agne sadane sadhasthe yukṣvā ratha-mamṛtasya dravitnum. Ā no vaha rodasī deva-putre mākir-devānāmapa bhūriha syāḥ.*

Listen to our prayer, Agni, in this hall of yajna, harness your chariot replete with the nectar of

immortality, bring us the wealth of earth and light of heaven both divine, let none of the divinities forsake us. Pray abide in our heart here and ever.

Mandala 10/Sukta 12

Agni Devata, Angi Havirdhana Rshi

द्यावा॑ ह॒ ग्मा पृथ॒म ऋ॒तना॑ भिश्रा॒व भ॑वतः सत्य॒वाचा॑। दे॒वा यन्मर्ता॑न्य॒जथा॑य कृ॒ण्वन्त्सीद॒द्धोता॑ प्र॒त्यङ् स्वमसु॑ं यन॥ १॥

1. *Dyāvā ha kṣāmā prathame ṛtenā'bhiśrāve bhavataḥ satyavācā. Devo yanmartan yajathāya kṛṇvant-sīdaddhotā pratyaṅ svamasuṁ yan.*

Heaven and earth are the first and closest divinities by virtue of the cosmic order to listen to the holy chant and proclaim their response with light and generosity, when Agni, refulgent spirit of life and light of the world, chief priest and inspirer of cosmic yajna, calling mortals to the altar, settles in the vedi itself upfront, generating and accelerating the radiation of its own energy in the yajnic process being enacted.

दे॒वा दे॒वान्प॑रि॒भूर्ऋ॒तन॒ वहा॑ ना ह॒व्यं प॑थ॒मश्चि॑कि॒त्वान। धूमके॑तुः स॒मिधा॒ भाऋ॑जीका म॒न्द्रो होता॒ नित्या॑ वा॒चा यजी॑यान॥ २॥

2. *Devo devān paribhūr-ṛtena vahā no havyaṁ prathamaś-cikitvān. Dhūmaketuḥ samidhā bhāṛjīko mandro hotā nityo vācā yajīyān.*

May Agni, supreme power and presence of the spirit over divinites of heaven and earth, first and instant cognizant of our invocation and prayers, radiate and

carry our homage and oblations to the divinities of nature by the laws of its cosmic order, Agni, the power with the banner of light and fragrance, blazing with the flames of fuel fire, adorable sublime, divine call for action and creative evolution, eternal and imperishable, loving and companionable by words of sincere adoration.

स्वावृ॑ग्दे॒वस्या॒मृत॑ं॒ यदी॒ गार॑तो॒ जा॒तासो॑ धारयन्त उ॒वी ।
विश्व॑ दे॒वा अनु॒ तत्त॒ यजु॑र्गुदु॒ह यदनी॑ दि॒व्यं घृ॒तं वाः ॥ ३ ॥

3. *Svāvṛgdevasyāmṛtaṁ yadī gorato jātāso dhārayanta urvī. Viśve devā anu tat te yajurgurduhe yadenī divyaṁ ghṛtaṁ vāḥ.*

When the celestial nectar of this refulgent power's own essence radiates, then the energies generated by it support and sustain both earth and heaven, and all divinities of nature and humanity receive and celebrate these gifts of Agni, the divine beauty, radiance and liquid energies which the light divine showers on them.

अर्चा॑मि वां॒ वर्धा॒यापो॑ घृतस्नू॒ द्यावो॑भूमी शृणु॒तं रो॑दसी म ।
अहा॒ यद द्यावा॒ सु॑नीति॒मय॒न्मध्वो॒ ना॒ अत्र॑ पि॒तरो॑ शिशी-
ताम ॥ ४ ॥

4. *Arcāmi vāṁ vardhāyāpo ghṛtasnū dyāvābhūmī śṛṇutaṁ rodasī me. Ahā yad dyāvo'sunītimayan madhvā no atra pitarā śiśītām.*

Listen both heaven and earth my words of adoration : I celebrate you both heaven and earth as father and mother, givers of the liquid energies of life for the growth and progress of humanity and the

environment, which, may the brilliant geniuses of humanity, taking forward the energy projects and policies of the world, promote day and night incessantly, and which, may the parental powers and leadership of mankind refine and augment to further the light and sweetness of life here on earth.

किं स्वि॒ न॒ राजा॑ जगृहे॒ कद॒स्या॑ ति॑ व्र॒तं च॑कृमा॒ का वि व॑द। मि॒त्रश्चि॒द्धि ष्मा जु॒हु॒रा॒णा द्वाञ्छ॑ल॒ का॒ न या॒तामपि॒ वाजा॒ अस्ति॑॥ ५॥

5. *Kiṁ svinno rājā jagṛhe kadasyā'ti vrataṁ cakṛmā ko vi veda. Mitraściddhi ṣmā juhurāṇo devāñ-chloko na yātāmapi vājo asti.*

Does the ruling and refulgent Agni receive and accept our homage? Do we sometime overstep its laws and limits of benediction and experimentation? Who knows this secret we ought to know? Agni after all is a friend. Invoked and served with excess or remiss, it would still accept our homage and adoration and convey it to the divinities, and we pray let there be success and ultimate victory.

दु॒मन्त्वत्रा॒मृत॑स्य॒ नाम॒ सल॑ मा॒ यद्विषु॑रूपा॒ भवा॑ति।
य॒मस्य॒ या म॒नव॑त सु॒मन्त्वग्न॒ तमृ॑ष्व पा॒ह्यप॑युच्छन॥ ६॥

6. *Durmantvatrāmṛtasya nāma salakṣmā yadviṣurūpā bhavāti. Yamasya yo manavate sumantvagne tamṛṣva pāhyaprayucchan.*

Incomprehensible is this mystery of immortal Agni and its power, for sure, since arising from the same one origin and being homogeneous, it grows to boundless variety of forms, which, nevertheless, for the

man who knows the One Supreme, Agni, ordainer and controller of this existential variety, is simple and clearly understood. This man, O lord great and gracious, protect and promote without relent.

यस्मिन्द्वा विदथं मादयन्त विवस्वतः सदन धारयन्त।
सूय ज्यातिरदधुमास्यꣳक्तून्परि द्यातनिं चरत अजस्रा ॥ ७ ॥

7. *Yasmin devā vidathe mādayante vivasvataḥ sadane dhārayante. Sūrye jyotir-adadhur-māsya-ktūn pari dyotaniṁ carato ajasrā.*

In whose being the divinities of nature and humanity rejoice in the yajnic order of existence, carry on their assigned tasks in the regions of light and in the heart and mind of humanity, and vest light in the sun and the dark tinge in the moon, that self-refulgent Agni, the sun and moon and all other divinities constantly adore and serve.

यस्मिन्द्वा मन्मनि सꣳचरन्त्यपीच्यꣳ न वयमस्य विद्म। मित्रा
ना अत्रादितिरनागान्त्सविता द्वा वरुणाय वाचत ॥ ८ ॥

8. *Yasmin devā manmani saṁcarantyapīcye na vayamasya vidma. Mitro no atrāditiranāgāntsa-vitā devo varuṇāya vocat.*

In whose illuminative yet mysterious being all divine powers exist and act, we know not well. May the same self refulgent Agni, the divine powers reveal to us, simple, sincere and conscientious seekers of divinity, so that we may distinctly and intelligently know and serve the divine power. May Mitra, universal spirit of divine love, Aditi, imperishable Mother Nature, self-refulgent Savita, the sun, reveal the mysterious power

and presence to us.

श्रुधी नो अग्ने सदने सधस्थे युवा रथममृतस्य द्रवित्नुम।
आ नो वह रोदसी देवपुत्रे माकिर्देवानामप भूरिह स्याः ॥ ९ ॥

9. *Śrudhī no agne sadane sadhasthe yukṣvā ratham-amṛtasya dravitnum. Ā no vaha rodasī devaputre mākir-devānāmapa bhūriha syāḥ.*

Listen to our invocation and exhortation, Agni, in this spatial hall of cosmic yajna. Harness the chariot replete with the nectar of immortality, bring us the wealth of earth and light of heaven both divine. Let none of the divinities forsake us. Pray abide in our heart and soul here and for ever.

Mandala 10/Sukta 13

Havirdhane Devata, Angi Harvirdhana or Vivasvan Aditya Rshi

युज वां ब्रह्म पूर्व्यं नमोभिर्वि श्लोक एतु पथ्येव सूरेः।
शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः ॥ १ ॥

1. *Yuje vāṁ brahma pūrvyaṁ namobhirvi śloka etu pathyeva sūreḥ. Śṛṇvantu viśve amṛtasya putrā ā ye dhāmāni divyāni tasthuḥ.*

For you, O heaven and earth, men and women, bride and bride groom, bearers of the holy materials of yajna, I chant the holy Vedic voice of divinity with fragrant oblations into the vedi in honour of Agni, lord self-refulgent. May this voice spread around like the spirit of light and joy of the enlightened. Let all children of immortality across the world listen, and listen all those

too who abide in the celestial regions of light and divine yajna.

यमइव यतमान यदतं प वां भरन्मानुषा दवयन्तः।
आ सीदतं स्वमु लाकं विदान स्वासस्थ भवतमिन्दव
नः ॥ २ ॥

2. *Yame iva yatamāne yadaitaṁ pra vāṁ bharan mānuṣā devayantaḥ. Ā sīdataṁ svamu lokaṁ vidāne svāsasthe bhavatamindave naḥ.*

Living and working together like a pair of twins in this home, when you perform this yajna, then the people around dedicated to divinity would accept and honour you as a holy couple. Abide in your own beautiful place as an enlightened couple and, happy and healthy in your own joint life, live on for the peace and joy of yourselves and all of us and for self-fulfilment in the service of divinity.

पञ्च पदानि रुप अन्वर हं चतुष्पदीमन्वमि वतन।
अ रण पतिं मिम एतामृतस्य नाभावधि सं पुनामि ॥ ३ ॥

3. *Pañca padāni rupo anvarohaṁ catuṣpadīmanvemi vratena. Akṣareṇa prati mima etāmṛtasya nābhāvadhi saṁ punāmi.*

By the discipline of body mind and soul, I would cover the five stages of earthly existence from the annamaya kosha through pranamaya, manomaya, vijnanamaya kosha to the anandamaya state of divine joy. I would cover the four stages of brahmacharya, grhastha, vanaprastha and sanyasa to total freedom. By meditation on Aum I would cover the physical, psychic and spiritual stages to the fourth stage of turiya, the

state of transcendent happiness. Thus would I reach and abide in the centre of the divine order of existence in the state of absolute purity of the spirit.

देवभ्यः कमावृणीत मृत्युं प्रजाय कममृतं नावृणीत। बृहस्पतिं यज्ञमकृण्वत ऋषिं प्रियां यमस्तन्वं प्रारिरचीत ॥ ४ ॥

4. *Devebhyaḥ kamavṛṇīta mṛtyuṁ prajāyai kamamṛtaṁ nāvṛṇīta. Bṛhaspatiṁ yajñamakṛṇvata ṛṣiṁ priyāṁ yamastanvaṁ prārirecīt.*

Which death does Brhaspati or Yama choose for the divines? What immortality does he not choose for ordinary humans? Choose Brhaspati, universal divine Seer as the high priest as well as the object of yajna, self-sacrifice, and Yama would either strengthen the dear body vestment of the soul, or, otherwise empty it out of life energy.

सप्त रन्ति शिशव मरुत्वत पित्र पुत्रासा अप्यवीवत तम। उभ इदस्याभयस्य राजत उभ यतत उभयस्य पुष्यतः ॥ ५ ॥

5. *Sapta kṣaranti śiśave marutvate pitre putrāso apyavīvatannṛtam. Ubhe idasyobhayasya rājata ubhe yatete ubhayasya puṣyataḥ.*

As children for the parent, seven poetic compositions of the Veda shower the light and bliss of eternal truth on the soul, master of pranic energies and abiding within at the heart in the body. Both thought and speech, heaven and earth inspire and elevate both divines and humans, both exercise both to rise and both strengthen and refine both orders of life, both coexist with the Law.

Mandala 10/Sukta 14

Yama (1-5, 13-16), Lingokta (6), Lingokta or Pitarah (7-9), Shvanau (10-12) Devatah, Yama Vaivasvata Rshi

परियिवांसं पवता महीरनु बहुभ्यः पन्थामनुपस्पशानम।
ववस्वतं संगमनं जनानां यमं राजानं हविषा दुवस्य॥ १॥

1. *Pareyivāṁsaṁ pravato mahīranu bahubhyaḥ panthām-anupaspaśānam. Vaivasvataṁ saṁgananaṁ janānāṁ yamaṁ rājānaṁ haviṣā duvasya.*

Know Yama, cosmic Time, refulgent, all ruling all comprending Time, pervading all that moves forward, stars and planets all, watching, showing the paths of movement for all and outlasting them all. Temporal correspondent dimension of Vivasvan, Savita, ultimate light and supreme spirit, immanent and transcendent, eternal and infinite, ordainer and controller of the world, ultimate end and destination of all that is born, it is the creator, mover and consumer all in one. Worship it with service and homage of yajna (if you wish to survive as spirit through the flux).

Note: In Surya Siddhanta time is Cosmic Time and, secondly, it is temporal which is the temporal correspondent of things in flux. One is called Lokanam-anta-krt-Kala which comprehends all things in existence, and the other is time in respect of calculation, 'Kalanatmaka'. Yama in this hymn is not the god of death, it is the child of the sun, Vivasvan. Therefore Yama should be interpreted as time, in both aspects, i.e., temporal aspect and beyond the temporal in its eternal aspect which is the space-time continuum of eternity.

यमा नो गातुं पथमा विवद नषा गव्यूतिरपभतवा उ। यत्रा नः पूव पितरः पर्युर्ना जज्ञानाः पथ्या३ अनु स्वाः ॥ २ ॥

2. *Yamo no gātuṁ prathamo viveda naiṣā gavyūtirapabhartavā u. Yatrā naḥ pūrve pitaraḥ pareyurenā jajñānāḥ pathyā anu svāḥ.*

Time, first and highest of existence, knows as it comprehends our course of life, and that course no one can avoid, escape, alter or alternate, and that same is the path by which our earlier forefathers went their way, and that is the path by which all who are born go their way, knowing according to their Dharma and choice. Honour that time with homage.

मातली कव्ययमा अङ्गिराभिबृहस्पतिऋक्वभिवावृधानः। याँश्च दवा वावृधुय च दवान्त्स्वाहान्य स्वधयान्य मदन्ति ॥ ३ ॥

3. *Mātalī kavyairyamo aṅgirobhir-bṛhaspatir-ṛkvabhir-vāvṛdhānaḥ. Yāṅśca devā vāvṛdhurye ca devāntsvāhānye svadhayānye madanti.*

Terrestrial fire and bodily heat grow by food and fuel, Yama, life time and life energy, grows by pranic energy, and Brhaspati, spirit and enlightenment, grows by Vedic words and divine joy. These capacities which divinities of earth and heaven and divine enlightenment augment, and the divinities of the environment on earth and above, which humans augment, grow mutually, the divinities by svaha oblations, and humans by svadha offerings of food, and thus they rejoice.

इमं यम पस्तरमा हि सीदा ङ्गिराभिः पितृभिः संविदानः। आ त्वा मन्त्राः कविशस्ता वहन्त्वना राजन्हविषा मादयस्व ॥ ४ ॥

4. *Imaṁ yama prastaramā hi sīdā'ṅgirobhiḥ pitṛbhiḥ saṁvidānaḥ. Ā tvā mantrāḥ kaviśastā vahantvenā rājan haviṣā mādayasva.*

O Yama, happy life time of health and joy, come in union with nourishing and protective energies of nature and vest those energies in my yajnic body system. Let the thoughts and health mantras of the sages come with you here with exhilarating and inspiring poetic voices, and then, shining and ruling in the system within with all these gifts, rejoice and make me happy too.

अङ्गिराभिरा गहि यज्ञियेभियमं वरूपरिह मादयस्व ।
विवस्वन्तं हुव यः पिता त स्मिन्यज्ञ बर्हिष्या निषद्य ॥ ५ ॥

5. *Aṅgirobhirā gahi yajñiyebhiryama vairūpairiha mādayasva. Vivasvantaṁ huve yaḥ pitā te'smin yajñe barhiṣyā niṣadya.*

O Yama, life time of health and age, come with pranic energies of nature of various and versatile sort worthy of union and assimilation according to time and seasons, be happy and rejoice with me. I invoke the refulgent Sun also, your generative father, and pray come and be seated in the holy heart core of this life yajna of mine for a full age of good health and joy. (Reference may be made to Atharva Veda 3, 8, 1: May the sun come with its rays joining and entering the earth and energising it according to the seasons. Rgveda 1, 71, 2 throws further light on the science of health and solar rays in relation to the earth and global atmosphere.)

अङ्गिरसा नः पितरा नवग्वा अथर्वाणा भृगवः सोम्यासः ।
तषां वयं सुमता यज्ञियानामपि भद सौमनस स्याम ॥ ६ ॥

6. *Aṅgiraso naḥ pitaro navagvā atharvāṇo bhṛgavaḥ somyāsaḥ. Teṣāṁ vayaṁ sumatau yajñiyānā-mapi bhadre saumanase syāma.*

May the pranic energies radiated by the sun in the seasons of summer, rains, autumn, early winter, peak of winter and spring be good for us for body, mind and spirit. Lovable, companionable and promotive they are, worthy of reverence. May they be agreeable to us and give us a healthy environment, pleasant, benevolent and exhilarating.

पहि॒ पहि॑ प॒थिभि॑: पू॒र्व्यभि॒यत्रा॑ न॒: पूव॑ पि॒तर॑: पर॒युः।
उ॒भा राजा॑ना स्व॒धया॒ मद॑न्ता य॒मं प॑श्यासि॒ वरु॑णं च दे॒वम॥ ७॥

7. *Prehi prehi pathibhiḥ pūrvyebhiryatrā naḥ pūrve pitaraḥ pareyuḥ. Ubhā rājānā svadhayā madantā yamaṁ paśyāsi varuṇaṁ ca devam.*

Go forward, O man, move on by the ancient paths of life universally carved for you, by which the forefathers too went forward to complete their course of life. Intelligent you are and you see both the divine sun and the divine night, the all comprehending time and the spirit of cosmic judgement, the solar region and the cosmic waters, divine, brilliant, ruling mighty in terms of their own powers and agreeable by your service to them and to the environment.

सं ग॑च्छस्व पि॒तृभि॒: सं य॒मन॑ष्टापू॒तन॑ पर॒म व्या॑मन।
हि॒त्वाया॑व॒द्यं पु॒न॒रस्त॒महि॒ सं ग॑च्छस्व त॒न्वा॑ सु॒वर्चा॑: ॥ ८ ॥

8. *Saṁ gacchasva pitṛbhiḥ saṁ yameneṣṭāpūrtena parame vyoman. Hitvāyāvadyaṁ punarastamehi saṁ gacchasva tanvā suvarcāḥ.*

O soul, join with pitr pranic energies and go forward, join with another life time for future existence and go forward, join with your acts of obligation and dharmic choice and go forward to the highest spaces, having left this exhausted body, go to a new home, join with a vigorous bright body full of fresh life again. (This is the journey from one life time to another.)

अप॑त॒ वी॑त॒ वि च॑ सप॒ताता॒ स्मा एतं पि॒तरो॑ लो॒कम॑कन।
अहो॑भिर॒द्भिर॒क्तुभि॒व्यक्तं॑ य॒मो द॑दात्यव॒सान॑मस्म॥ ९॥

9. *Apeta vīta vi ca sarpatāto'smā etaṁ pitaro loka-makran. Ahobhir-adbhir-aktubhir-vyaktaṁ yamo dadātyavasānamasmai.*

Pitr pranic energies of solar radiation which have carried this soul, departed, gone away, carried around by sun rays, have prepared this new home for it, and Yama, cosmic order of time, with days, nights, dawns and liquid energies, has provided this another stage of its existential being.

अति॑ दव सारम॒या श्वाना॑ चतु॒र॒ ा शबला॑ सा॒धुना॑ प॒था।
अथा॑ पि॒तॄन्त्सुवि॒दत्रा॒ँ उप॑हि य॒मन॒ य सध॒मादं॒ मद॑न्ति॥ १०॥

10. *Ati asārameyau śvānau caturakṣau śabalau sādhunā pathā. Athā pitṝntsuvidatrāँ upehi yamena ye sadhamādaṁ madanti.*

O soul, by paths of divine law and rectitude, go forward to a life of day-night cycle, each being of twelve hour duration of colourful beauty, both children of dynamic energy, alert and on the move, lighted by the sun and moon. Then enjoy the auspicious rays of the sun which always rejoice with the passage of time.

या त श्वाना यम रक्षितारा चतुरक्षा पथिरक्षी नृचक्षसा।
ताभ्यामन परि दहि राजन्त्स्वस्ति चास्मा अनमीवं च धहि॥ ११॥

11. *Yau te śvānau yama rakṣitārau caturakṣau pathirakṣī nṛcakṣasau. Tābhyāmenaṁ pari dehi rājantsvasti cāsmā anamīvaṁ ca dhehi.*

O time, those two day and night are your guardian sentinels of twelve hour duration each, all watching, protective companions of humanity on way. O ruling lord of light, to their care entrust this soul. Let there be peace and well being for it all round, bless it with good health and freedom from sin and ailment.

उरूणसावसुतृपा उदुम्बला यमस्य दूता चरता जनाँ अनु।
तावस्मभ्यं दृशय सूर्याय पुनर्दातामसुमद्यह भद्रम॥ १२॥

12. *Urūṇasāvasutṛpā udumbalau yamasya dūtau carato janāň anu. Tāvasmabhyaṁ dṛśaye sūryāya punardātām-asum-adyeha bhadram.*

Those two night and day are the most perceptive, abundant and alert, mighty strong and relentless watch-dogs of time immediately close ahead and on the heels of people. Let them now again give us happiness and well being full of bubbling energy so that we may see the light of the sun anew, giver of life and enlightenment.

यमाय सामं सुनुत यमाय जुहुता हविः।
यमं ह यज्ञा गच्छत्यग्निदूता अरंकृतः॥ १३॥

13. *Yamāya somaṁ sunuta yamāya juhutā haviḥ. Yamaṁ ha yajño gacchatyagnidūto araṁkṛtaḥ.*

Prepare the soma for Yama, lord of the light and

life of cosmic order, offer the homage of soma oblations to Yama, the holy soma-yajna goes to Yama, with all its beauty and power conducted by the holy fire, divine messenger between the devoted yajakas and the sun.

यमाय घृतवद्धविर्जुहोत प च तिष्ठत।
स नो देवेष्वा यमद्दीर्घमायुः प्र जीवसे॥ १४॥

14. *Yamāya ghṛtavaddhavir-juhota pra ca tiṣṭhata.*
Sa no deveṣvā yamad dīrghamāyuḥ pra jīvase.

Offer holy homage full of ghrta to Yama for harmony between your life and the cosmic order of time and nature, and abide in that mood and state of karma. And may the lord vest strength and efficiency in our body, senses and mind for a long life of good health.

यमाय मधुमत्तमं राज्ञे हव्यं जुहोतन।
इदं नम ऋषिभ्यः पूर्वजभ्यः पूर्वेभ्यः पथिकृद्भ्यः॥ १५॥

15. *Yamāya madhumattamaṁ rājñe havyaṁ juhotana. Idaṁ nama ṛṣibhyaḥ pūrvajebhyaḥ pūrvebhyaḥ pathikṛdbhyaḥ.*

Offer the sweetest and holiest honeyed oblations to Yama, Lord of time and refulgent sovereign of the cosmic order. This homage is in honour of the sagely seers, the forefathers, the ancients who carved the paths of life for us.

त्रिकद्रुकभिः पतति षळुर्वीरेकमिद बृहत।
त्रिष्टुब्गायत्री छन्दांसि सर्वा ता यम आहिता॥ १६॥

16. *Trikadrukebhiḥ patati ṣaḷurvīr-ekamid-bṛhat.*
Triṣṭubgāyatrī chandāṁsi sarvā tā yama āhitā.

The great one, supreme, infinite, omnipotent, is

One, pervading the variety of existence by three dimensions of time, present, past and future, and by six seasons of the year, three lokas of space, earth, sky and the heavens, and six directions, rules alone. Trishtubh, Gayatri and all other Chhandas abide in the One Word, Aum. All these orders of omniscience, omnipresence and omnipotence abide in One, emerge from That and converge into That, Yama, Time.

Mandala 10/Sukta 15

Pitarah Devata, Shankha Yamayana Rshi

Pitaras in this hymn means nature's life giving, life preserving and life promoting pranic energies, especially the sun rays which start an invigorating yajna with the dawn and continue it upto sun set. It also means the flames and fragrances of yajna rising from the vedi and joining the natural energies to enhance the efficacy of nature's recuperative power for life. On the human plane it means the seniors, the enlightened, the teachers and social workers, men of experience, vision and judgement who contribute to the welfare and progress of society with, their actions and ideas. It does not, however, rule out pitaras of human tradition and history who continue to live by their ideas and ideals they contributed for the progress of society, to whom we feel grateful for their living guidance even after their departure.

उदी॑रता॒मव॑र॒ उत्परा॑स॒ उन्म॑ध्य॒माः पि॒तर॑ः सो॒म्यास॑ः ।
असुं॒ य ई॒युर॑वृ॒का ऋ॑त॒ज्ञास्त नो॑ वन्तु पि॒तरो॒ हवे॑षु ॥ १ ॥

1. *Udīratāmavara ut parāsa unmadhyamāḥ pitaraḥ somyāsaḥ. Asuṁ ya īyuravṛkā ṛtajñāste no'vantu pitaro haveṣu.*

May the sun rays of the morning, mid-day and evening time which radiate and inspire vital soma energy into the things they touch rise in power and efficacy and promote the strength and joy of life. May the wise seniors of the average, high and middle order, harbingers of peace and joy, friendly, dynamic scholars and scientists of yajna who know the cosmic order and the laws of nature and living truths of life rise, inspire us with energy and enthusiasm for life, and may all these saviour and protective powers of nature and humanity strengthen us to defend and promote ourselves in internal and external challenges of life and the environment.

इदं पितृभ्यो नमो अस्त्वद्य ये पूर्वासो य उपरास ईयुः ।
ये पार्थिव रजस्या निषत्ता ये वा नूनं सुवृजनासु विक्षु ॥ २ ॥

2. *Idaṁ pitṛbhyo namo astvadya ye pūrvāso ya upa-rāsa īyuḥ. Ye pārthive rajasyā niṣattā ye vā nūnaṁ suvṛjanāsu vikṣu.*

Let this yajnic homage today be for the sun rays and pranic energies radiating from the east and west, for the energies which abide in the earthly sphere and in space and skies, and for the energy which vibrates in the living forms of nature anywhere and in humanity.

आहं पितॄन्त्सुविदत्राँ अवित्सि नपातं च विक्रमणं च विष्णोः । बर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्त इहागमिष्ठाः ॥ ३ ॥

3. *Āhaṁ pitṝntsuvidatrāṅ̆ avitsi napātaṁ ca vikramaṇaṁ ca viṣṇoḥ. Barhiṣado ye svadhayā sutasya bhajanta pitvasta ihāgamiṣṭhāḥ.*

I know and join the holy, wise, generous and parental powers of humanity. I know the stable, radiative and expansive power and presence of yajna and its creative effects. O scholars and scientists of yajna who join the creative science here on the vedi with your inputs of knowledge and expertise, come and partake of the freshness and fragrance of fruits produced and given by yajna.

बर्हिषदः पितर ऊत्य१ी वागि॒मा वा॑ ह॒व्या च॑कृमा जु॒षध्व॑म ।
त आ ग॒तावसा॒ शन्त॑मे॒ना थो न॒: शं यार॑र॒पा द॑धात ॥ ४ ॥

4. *Barhiṣadaḥ pitara ūtyarvāgimā vo havyā cakṛmā juṣadhvam. Ta ā gatāvasā śantame-nā'thā naḥ śaṁyorarapo dadhāta.*

O parental powers of humanity, scholars of the science of atmospheric and environmental management of the globe, for all round peace and protection of life here and hereafter, we have prepared these yajnic materials for you for homage which please accept and use with love and faith. O masters, come always with peaceful modes of universal protection, bear and bring us showers of peace and freedom from sin, violence and fear.

उप॑हूताः पि॒तर॑: सो॒म्यासो॑ बर्हि॒ष्येषु नि॒धिषु॑ पि॒येषु॑ ।
त आ ग॑मन्तु त इ॒ह श्रु॑व॒न्त्वधि॑ ब्रुवन्तु॒ ते॑ऽवन्त्व॒स्मान ॥ ५ ॥

5. *Upahūtāḥ pitaraḥ somyāso barhiṣyeṣu nidhiṣu priyeṣu. Ta ā gamantu ta iha śruvantvadhi bruvantu te'vantvasmān.*

Senior venerable sages eminent in the science of soma and yajnic production of the dearest valuable

wealth forms for peace and progress, invoked and invited with reverence, pray, come here to the yajna, listen to our ideas and words, speak, consider and discuss, and protect and promote us with knowledge.

आच्या॒ जानु॑ दक्षि॒णता नि॒षद्य॒मं य॒ज्ञम॒भि गृ॑णीत॒ विश्व॑।
मा हिं॑सिष्ट पितर॒: कच्चि॒न्न यद्व॒ आग॑: पुरु॒षता॒ कराम॥ ६॥

6. *Ācyā jānu dakṣiṇato niṣadyemaṁ yajñamabhi gṛṇīta viśve. Mā himsiṣṭa pitaraḥ kena cinno yadva āgaḥ puruṣatā karāma.*

O saviour sages of the world, with knees bent in honour of the vedi, please sit on our right, accept and accomplish the yajna with specific words, and if we happen to transgress some manners or ritual, or are impertinent to you because, after all, we are human, pray be kind and do not in any way hurt or punish us.

आसी॑नासो अरु॒णीना॑मु॒पस्थे॑ र॒यिं ध॑त्त दा॒शुष॒ मर्त्या॑य।
पु॒त्रभ्य॑: पितर॒स्तस्य॒ वस्व॒: प य॑च्छत॒ त इ॒हाज॑ दधात॥ ७॥

7. *Āsīnāso aruṇīnām-upasthe rayiṁ dhatta dāśuṣe martyāya. Putrebhyaḥ pitarastasya vasvaḥ pra yacchata ta ihorjaṁ dadhāta.*

The radiations of sun rays in the lights of the dawn bear wealth and energy for the man of charity, and wealth and comfort for his children too. May the sages seated on the vedi realise and bring that wealth and energy for us and our future generations.

य न॒: पूव॑ पि॒तर॑: सा॒म्यास॑ नू॒हिर॑ सा॑मपी॒थं व॑सिष्ठाः।
तभि॑य॒मः संर॑राणा ह॒वींष्यु॒श उ॒शद्भि॑: पतिका॒ममत्तु॥ ८॥

8. *Ye naḥ pūrve pitaraḥ somyāso'nūhire somapīthaṁ vasiṣṭhāḥ. Tebhiryamaḥ saṁrarāṇo havīṁṣyuśannuśadbhiḥ pratikāmamattu.*

Those eastern lights of the dawn which awaken and inspire us bear pranic energies radiant and replete with life energy of the sun, treasure source of living soma. May the sun shining and rejoicing with those very bright rays accept and revitalise our oblations offered into the holy fire at dawn.

य तातृषुदेवत्रा जहमाना हात्राविदः स्तामतष्टासा अकः। आग्ं याहि सुविदत्रेभिरर्वाङ सत्यः कव्यः पितृभिर्घमसद्भिः॥ ९॥

9. *Ye tātṛṣur-devatrā jehamānā hotrāvidaḥ stomataṣṭāso arkaiḥ. Āgne yāhi suvidatrebhir-arvāṅ satyaiḥ kavyaiḥ pitṛbhir-gharmasadbhiḥ.*

Those bright rays of the dawn, divine, sharp and inspiring, invigorating, which come to earth thirsting for holy food and water, with those very rays, generous, truly divine, poetically sublime and soul satisfying, conveying pranic energies with morning, mid-day and evening warmth and heat of the day, O yajna fire, come and bless our yajna for the gift of rain.

य सत्यासा हविरदा हविष्पा इन्देण दवः सरथं दधानाः। आग्ं याहि सहस्रं दववन्दः परः पूवैः पितृभिर्घमसद्भिः॥ १०॥

10. *Ye satyāso havirado haviṣpā indreṇa devaiḥ sarathaṁ dadhānāḥ. Āgne yāhi sahasraṁ devavandaiḥ paraiḥ pūrvaiḥ pitṛbhir-gharmasadbhiḥ.*

O yajnic fire, arise and come with those true and pervasive, oblation consuming, water promoting, electric energy borne eastern and western sun rays along with divine forces of nature which are laden with pranic energies of a thousand mind and sense inspiring sanatives pervasive in the light of the sun from dawn to dusk.

अग्निष्वात्ताः पितर एह गच्छत सदःसदः सदत सुपणीतयः। अत्ता हवींषि पयतानि बर्हिष्यथा रयिं सवर्वीरं दधातन ॥ ११ ॥

11. *Agniṣvāttāḥ pitara eha gacchata sadaḥ sadaḥ sadata supraṇītayaḥ. Attā havīṁṣi prayatāni barhiṣyathā rayiṁ sarvavīraṁ dadhātana.*

O senior sages and scientists of solar energy and yajnic production committed to policies of positive and creative technology, come here, take your positions assigned and reserved in the programme, accept the homage and yajnic materials offered and, by the conduct of yajna, bless us with wealth, power and honour worthy of brave humanity for generations.

त्वमग्न इळिता जातवदा वाड्हव्यानि सुरभीणि कृत्वी। पादाः पितृभ्यः स्वधया त अ ाऋद्धि त्वं दव पयता हवींषि ॥ १२ ॥

12. *Tvamagna īḷito jātavedo'vāḍḍhavyāni surabhīṇi kṛtvī. Prādāḥ pitṛbhyaḥ svadhayā te akṣannaddhi tvaṁ deva prayatā havīṁṣi.*

O divine fire present in everything born, lighted, raised and developed to flaming power, you catalyse refine and energise the holy materials to tremendous

power and fragrance. O brilliant divinity, consume the materials offered, feed them to the sun rays, and may they too further refine, energise and spread them all around in space for creative purposes of nature for life on earth.

य च॒ह पि॒तरा॒ य च॒ नह याँश्च॑ वि॒द्म याँ उ॑ च॒ न प॑वि॒द्म। त्वं व॑त्थ॒ यति॒ त जा॑तवदः स्व॒धाभि॑र्य॒ज्ञं सुकृ॑तं जुषस्व॥ १३॥

13. *Ye ceha pitaro ye ca neha yāṅśca vidma yāṅ u ca na pravidma. Tvaṁ vettha yati te jātavedaḥ svadhābhiryajñaṁ sukṛtaṁ juṣasva.*

O Jataveda, all pervasive all knowing Agni, those sun rays which are here, those which are not here, those which we know of and those which we do not know of, you know them all and, as far as you pervade and know, pray accept our oblations of yajna with pleasure, make them good, and turn them to universal power and goodness by radiant rays of the sun for the benefit of all humanity and all life on earth.

य अ॑ग्निद॒ग्धा य अन॑ग्निदग्धा॒ मध्ये॑ दि॒वः स्व॒धया॑ मा॒दय॑न्ते। तभिः॑ स्व॒राळसु॑नीतिम॒तां य॑थाव॒शं त॒न्वं कल्पयस्व॥ १४॥

14. *Ye agnidagdhā ye anagnidagdhā madhye divaḥ svadhayā mādayante. Tebhiḥ svarāḷasunītimetāṁ yathāvaśaṁ tanvaṁ kalpayasva.*

Those rays of the sun which carry the heat of fire, in summer, and those which do not carry the heat of fire, in winter, all these which radiate in the spaces between the solar region and the earth and bring joy to people by showers of rain, by all these, O self-refulgent Agni, strengthen to the utmost, energise and refine this

body which is the seat of life energy.

Mandala 10/Sukta 16

Agni Devata, Damana Yamayana Rshi

मनॅमग्र॒ वि द॑हा॒ माभि शा॑चा॒ मास्य॒ त्वचं चि॑ि॒ष्पा॒ मा शरी॑रम। य॒दा श्र॒तं कृ॒णवा॑ जातव॒दा थ॑मन॒ं प हि॑णुता-त्ि॒तृभ्य॑ः ॥ १ ॥

1. *Mainamagne vi daho mābhi śoco māsya tvacaṁ cikṣipo mā śarīram. Yadā śṛtaṁ kṛṇavo jātavedo 'themenaṁ pra hiṇutāt pitṛbhyaḥ.*

Agni, do not burn it off wholly, do not consume it entirely, do not cast away its form, do not cast away its body entirely. When its gross body is reduced to ash, then, O Jataveda, all pervasive, all knowing Agni, deliver it to the sun rays.

श्र॒तं य॒दा कर॑सि जातव॒दा थ॑मन॒ं परि॑ दत्तात्ि॒तृभ्य॑ः।
य॒दा गच्छा॒त्यसु॑नीतिम॒तामथा॑ द॒वानां वश॒नीभ॑वाति ॥ २ ॥

2. *Śṛtaṁ yadā karasi jātavado'themenaṁ pari dattāt pitṛbhyaḥ. Yadā gacchātyasunītimetāma-thā devānāṁ vaśanīrbhavāti.*

O Jataveda, when you have reduced its gross body to ash and delivered it to the sun rays, when it comes to the process of transmigration to higher constituent elements, then it is subjected to the laws of other divinities.

सूर्य॑ं च ग॒च्छतु॒ वात॑मा॒त्मा द्यां च॑ गच्छ पृथि॒वीं च॒ धम॑णा।
अ॒पा वा॑ गच्छ॒ यदि॒ तत्र॑ त ह॒ितमाष॑धीषु॒ पति॑ तिष्ठा॒ शरी॑रः ॥ ३ ॥

3. *Sūryaṁ cakṣurgacchatu vātamātmā dyāṁ ca gaccha pṛthivīṁ ca dharmaṇā. Apo vā gaccha yadi tatra te hitamoṣadhīṣu prati tiṣṭhā śarīraiḥ.*

Let the eye go the sun. Let the soul go to the wind or to the region of light or to the earth in consequence of its dharmic performance, or, if such be its interest and desire, let it go to the water or reach in herbs and trees there to stay in mere body form.

अजा भागस्तपसा तं तपस्व तं ते शोचिस्तपतु तं ते अर्चिः। यास्ते शिवास्तन्वो जातवेदस्ताभिर्वहैनं सुकृतामु लोकम ॥ ४ ॥

4. *Ajo bhāgastapasā taṁ tapasva taṁ te śocistapatu taṁ te arciḥ. Yāste śivāstanvo jātavedastābhirvahainaṁ sukṛtāmu lokam.*

O Jataveda, that part of human personality which is unborn and eternal is the soul, purify and season it to its original purity by the heat of your divine discipline. May your light and fire purify and shine it to its purity and lustre beyond the dross. And by those divine natural potentials of yours which are holy and blissful, pray carry this soul to noble body forms in blessed regions of life.

अव सृज पुनरग्ने पितृभ्यो यस्त आहुतश्चरति स्वधाभिः। आयुर्वसान उप वेतु शेषः सं गच्छतां तन्वा जातवेदः ॥ ५ ॥

5. *Ava sṛja punaragne pitṛbhyo yasta āhutaścarati svadhābhiḥ. Āyurvasāna upa vetu śeṣaḥ saṁ gacchatāṁ tanvā jātavedaḥ.*

O Agni, Jataveda, form and shape out once again from material elements and energy what, having been

offered to you in the fire, roams around vested with its own potentials. The soul that remained alive after giving up its material vestments in the fire may, we pray, assume a life time of earthly existence and go about with the body once again doing its karmic business as earlier.

यत्ते कृष्णः शकुन आतुतोद पिपीलः सर्प उत वा श्वापदः ।
अग्निष्टद्विश्वादगदं कृणातु सोमश्च या ब्राह्मणाँ आविवेश ॥ ६ ॥

6. *Yat te kṛṣṇaḥ śakuna ātutoda pipīlaḥ sarpa uta vā śvāpadaḥ. Agniṣṭadviśvādagadaṁ kṛṇotu somaśca yo brāhmaṇāň āviveśa.*

O soul, in the course of life, whatever fear, harm or injury darkness, dark ones, birds, beasts, insects or reptiles may do to your body, may Agni and Soma and Soma science known to experts heal that and restore you back to good health.

अग्नवम परि गोभिर्व्ययस्व सं पारुष्व पीवसा मदसा च ।
नत्त्वा धृष्णुहरसा जर्हृषाणा दधृग्विधक्ष्यन्पर्यङ्ख्यात ॥ ७ ॥

7. *Agnervarma pari gobhirvyayasva saṁ prorṇuṣva pīvasā medasā ca. Net tvā dhṛṣṇurharasā jarhṛṣāṇo dadhṛgvidhakṣyan paryaṅkhayāte.*

O soul, from fire itself, from the flames themselves, get another body form anew and cover it with flesh and marrow, and let not this fire, bold and crackling with blaze of power, embrace you and burnt you out.

इममग्न चमसं मा वि जिह्वरः पिया दवानामुत साम्यानाम ।
एष यश्चमसा देवपानस्तस्मिन्देवा अमृता मादयन्त ॥ ८ ॥

8. *Imamagne camasaṁ mā vi jihvaraḥ priyo devānāmuta somyānām. Eṣa yaścamaso devapānastasmin devā amṛtā mādayante.*

O Agni, do not disturb and dislodge this new body form which is a darling of the divines and the sun rays of light and bliss, this body in which the immortal divinities rejoice and find their fulfilment with yajnic food and drink.

क॒व्याद॑म॒ग्निं प हि॑णामि दू॒रं य॒मरा॑ज्ञा गच्छतु रिपवा॒हः ।
इ॒हैवायमित॑रो जा॒तवे॑दा दे॒वभ्या॑ ह॒व्यं व॑हतु प्रजा॒नन ॥ ९ ॥

9. *Kravyādamagniṁ pra hiṇomi dūraṁ yamarājño gacchatu ripravāhaḥ. Ihaivāyamitaro jātavedā devebhyo havyaṁ vahatu prajānan.*

I set in motion the fire which consumes the corpse, and may it, carrier of the material body, go up with it and reach the regions of life consuming spirit of Time. And here itself the other fire, Jataveda, all pervasive fire of life, all aware, may bring in the food for life for the sustenance and satisfaction of the divinities.

या अ॒ग्निः क॒व्यात्प॑विवेश॒ वो गृ॒हमि॒मं पश्य॒ाित॑रं जा॒तवे॑दसम । तं हॅरामि पितृय॒ज्ञाय॑ दे॒वं स घ॒मर्मि॑न्वात्पर॒म स॒धस्थ॑ ॥ १० ॥

10. *Yo agniḥ kravyāt praviveṣa vo gṛhamimaṁ paśyannitaraṁ jātavedasam. Taṁ harāmi pitṛyajñāya devaṁ sa gharmaminvāt parame sadhasthe.*

The fire that turns away from the corpse consuming fire enters your homes and, watching this

other all pervasive fire, I give up that and take to this brilliant fire for honour to ancestors and the environment. May it carry our yajna to the sun in the highest heaven.

या अग्निः कव्यवाहनः पितॄन्य ।दृतावृधः ।
पदु हव्यानि वाचति दवभ्यश्च पितृभ्य आ ॥ ११ ॥

11. *Yo agniḥ kravyavāhanaḥ pitṝn yakṣadṛtāvṛdhaḥ.*
Predu havyāni vocati devebhyaśca pitṛbya ā.

The fire, participant of natural law, which carries the elements of the corpse to nature, pervades in senior humanity and vibrates in natural energies too. The same fire carries the yajnic homage and proclaims the gifts for the ancestors, for the divines and for nature.

उशन्तस्त्वा नि धीमह्युशन्तः समिधीमहि।
उश ।उशत आ वह पितॄन्हविष अत्तव ॥ १२ ॥

12. *Uśantastvā ni dhīmahyuśantaḥ samidhīmahi.*
Uśannuśata ā vaha pitṝn haviṣe attave.

With love and passion we hold you at heart for thought and reflection. With love and faith we light you together and celebrate. You too with love and longing come and bring our loving seniors and blissful energies to receive our offerings and universally disperse them.

यं त्वमग्न समदहस्तमु निवापया पुनः ।
कियाम्ब्वत्र राहतु पाकदूर्वा व्यल्कशा ॥ १३ ॥

13. *Yaṁ tvamagne samadahastamu nirvāpayā punaḥ.*
Kiyāmbvatra rohatu pākadūrvā vyalkaśā.

O fire, leave the place, extinguish the heat, let it

cool where you scorched and burnt it, and let it be fresh with the growth of watery plants, luxuriant grass and leafy herbs.

शीतिके शीतिकावति ह्लादिके ह्लादिकावति।
मण्डूक्या३ सु सं गम इमं स्व१ग्निं हर्षय ॥ १४ ॥

14. *Śītike śītikāvati hlādike hlādikāvati.*
Maṇḍūdyā su saṁ gama imaṁ svagniṁ harṣaya.

O cool grass, O refreshing land, growing with luxuriant grass, O delightful spot covered with delightful flowers, rejoice with beauty and grace, let this place of holy fire be renewed, joyous and gracious.

Mandala 10/Sukta 17

Saranyu (1-2), Pusha (3-6), Sarasvati (7-9), Apah (10, 14), Apah or Soma (11-13), Devatah, Devashrava Yamayana Rshi

त्वष्टा दुहित्रे वहतुं कृणोतीतीदं विश्वं भुवनं समेति।
यमस्य माता पर्युह्यमाना महो जाया विवस्वता ननाश ॥ १ ॥

1. *Tvaṣṭā duhitre vahatuṁ kṛṇotītīdaṁ viśvaṁ bhuvanaṁ sameti. Yamasya mātā paryuhyamānā maho jāyā vivasvato nanāśa.*

Tvashta, cosmic maker of forms of existence, for the fulfilment of the creative urge of nature, Prakrti, initiates the process of evolution and the entire universe comes into being in cosmic time. While Prakrti, consort of the self-refulgent creator Savita (Tvashta Being its forming faculty) and mother origin of the order of evolution, is fertilised and moved on to its generative function, it disappears, that is, it converts from its

original and intangible essence into the tangible creative form and power in existence.

अपागूह॒न्नमृ॒तां मर्त्य॑भ्यः कृ॒त्वी सव॑र्णामददु॒र्विव॑स्वते ।
उ॒ताश्विना॑वभर॒द्यत्तदासी॒दज॑हादु॒ द्वा मि॑थु॒ना स॑र॒ण्यूः ॥ २ ॥

2. *Apāgūhannamṛtāṁ martyebhyaḥ kṛtvī savarṇāmadadurvivasvate. Utāśvināvabharadyat tadāsīdajahādu dvā mithunā saraṇyūḥ.*

Transforming the original immortal constant Prakrti in favour of mutable mortal forms of existence, the evolutionary power of divinity, creative and dynamic Prakrti, offers this form of itself to self-refulgent creator and master, and then in that dynamic state as it is then, it bears a twin pair of evolved existence, the Ashvins, positive-negative complementarities of the evolutionary circuit of nature's dynamics, and produces procreative couples such as Agni and Soma, energy and matter, prana and rayi, male and female, presence and absence (as the two may be described from different points of view).

पू॒षा त्व॒तश्च्यावयतु॒ प वि॒द्वाननष्टपशु॒र्भुव॑नस्य गो॒पाः । स त्व॒तभ्य॒ः परि॑ ददत्पि॒तृभ्या॒ ग्नि॒दे॒वभ्य॑ः सुवि॒द॒त्रिय॑भ्यः ॥ ३ ॥

3. *Pūṣā tvetaścyāvayatu pra vidvānanaṣṭapaśurbhuvanasya gopāḥ. Sa tvaitebhyaḥ pari dadat pitṛbhyo 'gnirdevebhyaḥ suvidatriyebhyaḥ.*

O man, may Pusha, lord of life and nourishment, omniscient sustainer and pervasive protector of the world, whose light and life of forms never goes out of existence, inspire you and lead you on the right path from here. May he, leading lord self-refulgent Agni,

dedicate you to noble parents and brilliant generous teachers.

आयुर्विश्वायुः परि पासति त्वा पूषा त्वा पातु पथ पुरस्तात। यत्रासत सुकृता यत्र त ययुस्तत्र त्वा दवः सविता दधातु॥ ४॥

4. *Āyurviśvāyuḥ pari pāsati tvā pūṣā tvā pātu prapathe purastāt. Yatrāsate sukṛto yatra te yayustatra tvā devaḥ savitā dadhātu.*

Pusha, life of the world and giver of life and nourishment, may protect you all round and inspire and promote you on the path forward, and may Savita, self-refulgent lord of light and vision, guide you where men of noble action reach, and stabilise you where they abide.

पूषमा आशा अनु वद सवाः सा अस्माँ अभयतमन नषत। स्वस्तिदा आघृणिः सववीरा पयुच्छन्पुर एतु पजानन॥ ५॥

5. *Pūṣemā āśā anu veda sarvāḥ so asmāň̆ abhayatamena neṣat. Svastidā āghṛṇiḥ sarvavīro'prayucchan pura etu prajānan.*

Pusha knows all these paths and directions of life and he fulfils all our hopes and ambitions too. May he lead us on the most fearless path of progress. May he, giver of all round good and well being, refulgent and vigilant, all mighty, all knowing, be our pioneer and path maker without neglect or relent.

पथ पथामजनिष्ट पूषा पथ दिवः पथ पृथिव्याः। उभ अभि पियतम सधस्थ आ च परा च चरति पजानन॥ ६॥

6. *Prapathe pathāmajaniṣṭa pūṣā prapathe divaḥ prapathe pṛthivyāḥ. Ubhe abhi priyatame sadhasthe ā ca parā ca carati prajānan.*

Pusha inspires, strengthens and guides humanity to know and follow the best paths of life and reach the goal, the paths to heaven and the paths over earth. He pervades the dearest paths of progress here and the paths to freedom there and, all knowing and emerging in consciousness, guides us here and beyond.

सर॑स्वतीं दव॒यन्ता॑ हवन्त॒ सर॑स्वतीमध्व॒र ता॒यमा॑न।
सर॑स्वतीं सु॒कृता॑ अह्वयन्त॒ सर॑स्वती दा॒शुष॒ वार्यं॑ दात ॥ ७ ॥

7. *Sarasvatīṁ devayanto havante sarasvatīmadhvare tāyamāne. Sarasvatīṁ sukṛto ahvayanta sarasvatī daśuṣe vāryaṁ dāt.*

Aspirants to knowledge and the light of divinity invoke Sarasvati, voice of divinity, they offer homage of faith and devotion in psychic and spiritual yajna which expands their intelligence and vision. Men of noble action invoke Sarasvati, ever flowing Spirit of Knowledge, for strength of will and direction. May Sarasvati grant cherished gifts of knowledge, will and vision to the generous yajakas.

सर॑स्वति॒ या स॒रथं॑ य॒याथ॑ स्व॒धाभि॑र्देवि पि॒तृभि॒रमद॑न्ती।
आ॒सद्या॒स्मिन्ब॒र्हिषि॑ मादयस्वा॒ नमी॒वा इष॒ आ धे॑ह्यस्मे ॥ ८ ॥

8. *Sarasvati yā sarathaṁ yayātha svadhābhirdevi pitṛbhirmadantī. Āsadyāsmin barhiṣi mādayasvā'namīvā iṣa ā dhehyasme.*

O divine Sarasvati, cosmic voice of divinity, who radiate and expand on the rays of light and rejoice

with homage of faith and devotion and the inner vibrations of mind and soul, pray come, abide in this inner seat of mind and consciousness, bless us with divine joy and bring us food and energy free from sin and pollution for the enlightenment of mind and soul.

सर॑स्वतीं॒ यां पि॒तरो॒ हव॑न्त दक्षि॒णा य॒ज्ञम॑भि॒न ॑माणाः ।
स॒हस्रा॒घमि॒ळा अत्र॑ भा॒गं रा॒यस्पोषं॒ यज॑मानषु धहि ॥ ९ ॥

9. *Sarasvatīṁ yāṁ pitaro havante dakṣiṇā yajñama-bhinakṣamāṇāḥ. Sahasrārghamiḷo atra bhāgaṁ rāyaspoṣaṁ yajamāneṣu dhehi.*

O divine Sarasvati, whom venerable sages dedicated to meditative yajna in mind and soul invoke and serve in right earnest, we pray, bless the yajamanas with their share here of food and nourishment, wealth, honour and excellence, and the vision and voice of divinity loved and sought for by thousands of seekers.

आपो॑ अ॒स्मान्मा॒तर॑ः शुन्धयन्तु घृ॒तन॑ ना घृ॒त॒प्व॑ः पुनन्तु ।
विश्व॑ं हि रि॒पं प॒वह॑न्ति दु॒वीरुदिदा॑भ्य॒ः शुचि॒रा पूत ए॑मि ॥ १० ॥

10. *Āpo asmān mātaraḥ śundhayantu ghṛtena no ghṛtapvaḥ punantu. Viśvaṁ hi ripraṁ prava-hanti devīrudidābhyaḥ śucirā pūta emi.*

May the fluid and vibrant currents of cosmic energy, original mother source of nature's dynamics of evolution, which, divine and inviolable, soaked in goodness and grace, wash away the entire sin, evil and pollution of life, purify and sanctify us with sweetness and beauty of manners and culture. Thus purified and sanctified, I rise and go on in life.

द्रप्सश्चस्कन्द पथमाँ अनु द्यूनिमं च यानिमनु यश्च पूवः।
समानं यानिमनु संचरन्तं द्रप्सं जुहाम्यनु सप्त होत्राः ॥ ११ ॥

11. *Drapsaścaskanda prathamāň anu dyūnimaṁ ca yonimanu yaśca pūrvaḥ. Samānaṁ yonimanu saṁcarantaṁ drapsaṁ juhomyanu sapta hotrāḥ.*

The elixir of life showers on the earliest refulgent worlds by the dawn of days, on this world and this life also as did ever before. The same elixir of life, the same radiant sun, the same soma element of divine nature, vibrant in this world and this life, I invoke and celebrate with all my seven faculties in honour of the spectrum of its beauty and divinity.

यस्ते द्रप्सः स्कन्दति यस्ते अंशुबाहुच्युता धिषणाया उपस्थात। अध्वर्यावा परि वा यः पवित्रात्तं ते जुहामि मनसा वषटकृतम ॥ १२ ॥

12. *Yaste drapsaḥ skandati yaste aṁśurbāhucyuto dhiṣaṇāyā upasthāt. Adhvaryorvā pari vā yaḥ pavitrāt taṁ te juhomi manasā vaṣaṭkṛtam.*

O Savita, lord giver of life and light of the world, the soma nectar of life that showers ever from divinity, that vigour and inspiration which is released from your hands and from the loving heart of exuberant Mother Nature filtered through her pure sattvic elements in the cosmic yajna, that nectar received at heart in the soul, I offer in homage with prayer.

यस्ते द्रप्सः स्क ा यस्ते अंशुर्वश्च यः परः स्वुचा।
अयं दवा बृहस्पतिः सं तं सिञ्चतु राधस ॥ १३ ॥

13. *Yaste drapsaḥ skanno yaste aṁśuravaśca yaḥ paraḥ srucā. Ayaṁ devo bṛhaspatiḥ saṁ taṁ siñcatu rādhase.*

O Soma, lord of life, giver of light and bliss, your nectar of divinity that vibrates every where, the radiations of light and spiritual awareness expansive here in existence and existent there in absolute time and space, that very nectar of life and light of existence, may Brhaspati, this generous spirit of infinite knowledge and speech, shower upon us by the Word and vibrations of divinity for our fulfilment of life here and hereafter.

पयस्वतीराषधयः पयस्वन्मामकं वचः।
अपां पयस्वदित्पयस्तनं मा सह शुन्धत॥ १४॥

14. *Payasvatīroṣadhayaḥ payasvanmāmakaṁ vacaḥ. Apāṁ payasvadit payastena mā saha śundhata.*

May the oshadhis, herbs and trees, which receive the sap and sweetness of their sustenance from sun light and moon rays, be full of exuberant Soma nectar of life. May this fluent song and speech of mine be full of love and sweetness of life's joy. May this inspiring essence of the liquid flow of natural energies be full of universal nectar, and may all these with that nectar energise, purify and sanctify me.

Mandala 10/Sukta 18

Mrtyu (1-4), Dhata (5), Tvashta (6), Pitrmedha or Prajapati (7-14) Devatah, Sankusuka Yamayana Rshi

परं मृत्या अनु परेहि पन्थां यस्ते स्व इतरो देवयानात।
चक्षुष्मते शृण्वते ते ब्रवीमि मा नः प्रजां रीरिषो मोत वीरान॥ १॥

1. *Paraṁ mṛtyo anu parehi panthāṁ yaste sva itaro devayānāt. Cakṣuṣmate śṛṇvate te bravīmi mā naḥ prajāṁ rīriṣo mota vīrān.*

O Death, go off to that other path that's yours, of mutability other than the path of divinity. You have eyes to see and ears to hear, and to you I say: Do not hurt our people, do not destroy our brave.

मृत्याः पदं यापयन्ता यदत दाघीय आयुः पतरं दधानाः। आप्यायमानाः पजया धनन शुद्धाः पूता भवत यज्ञियासः॥ २॥

2. *Mṛtyoḥ padaṁ yopayanto yadaita drāghīya āyuḥ prataraṁ dadhānāḥ. Āpyāyamānāḥ prajayā dhanena śuddhāḥ pūtā bhavata yajñiyāsaḥ.*

O travellers on the path of divinity, dedicated performers of yajna, as you go forward effacing the onset of death and living a long life of high order of happiness and virtue, may you be blest with wealth and noble progeny, may you be pure and sanctified at heart and in the soul.

इम जीवा वि मृतराववृत्र ाभूद्भदा दवहूतिना अद्य। पाञ्चा अगाम नृतय हसाय दाघीय आयुः पतरं दधानाः॥ ३॥

3. *Ime jīvā vi mṛtairāvavṛtrannabhūdbhadrā devahūtirno adya. Prāñco agāma nṛtaye hasāya drāghīya āyuḥ prataraṁ dadhānāḥ.*

May these living people, (we all), be free from the shades of death in life. May our dedication and service to divinity be auspicious and fruitful today. May we go forward living a long life of high order of virtue full of the joy of song and dance and laughter.

इमं जीवभ्यः परिधिं दधामि मषां नु गादपरा अथमतम।
शतं जीवन्तु शरदः पुरूचीरन्तमृत्युं दधतां पर्वतेन॥ ४॥

4. *Imaṁ jīvebhyaḥ paridhiṁ dadhāmi maiṣāṁ nu gādaparo arthametam. Śataṁ jīvantu śaradaḥ purūcīr-antarmṛtyuṁ dadhatāṁ parvatena.*

I set this border line of order for these people. May none of these trespass this into the other territory of death. May they live a long age of full hundred years, bearing though the fact of death within with adamantine walls of resistance by the discipline of health.

यथाहान्यनुपूर्वं भवन्ति यथर्तवमृतुभियन्ति साधु।
यथा न पूर्वमपरा जहात्येवा धातरायूंषि कल्पयैषाम॥ ५॥

5. *Yathāhānyanupūrvaṁ bhavanti yatha ṛtava ṛtubhiryanti sādhu. Yathā na pūrvamaparo jahātyevā dhātarāyūṁṣi kalpayaiṣām.*

Just as days follow in succession, the latter following the former and the former living on in the latter, just as seasons go on by order of the seasons of the year, just as the successor does not and cannot forsake the predecessor, so in the same order, O lord ordainer and sustainer of humanity, order and sustain the life line of these people.

आ रोहतायुर्जरसं वृणाना अनुपूर्वं यतमाना यति ष्ठ। इह
त्वष्टा सुजनिमा सजोषा दीर्घमायुः करति जीवसे वः॥ ६॥

6. *Ā rohatāyurjarasaṁ vṛṇānā anupūrvaṁ yatamānā yati ṣṭha. Iha tvaṣṭā sujanimā sajoṣā dīrghamāyuḥ karati jīvase vaḥ.*

Go forward high on course of life choosing a

full age unto completion and fulfilment in the order of succession and renewal from former to latter, living in discipline actively, all of you, as many as you are. Nobly born here in life, living together in piety with love and devotion as you are, Tvashta, the cosmic maker, ordains a full life of long years for you to live in joy.

इमा नारीरविधवाः सुपत्नीराञ्जनेन सर्पिषा सं विशन्तु।
अनश्रवो नमीवाः सुरत्ना आ रोहन्तु जनयो योनिमग्रे॥ ७॥

7. *Imā nārīravidhavāḥ supatnīrāñjanena sarpiṣā saṁ viśantu. Anaśravo'namīvāḥ suratnā ā rohantu janayo yonimagre.*

Let these women, noble wives living with their husbands, enter and live in their homes, and let them, decked with jewels with beauty aids, creams and unguents, free from sorrow and ill health and blest with noble children, move forward high in life.

उदीर्ष्व नार्यभि जीवलोकं गतासुमेतमुप शेष एहि।
हस्तग्राभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभि सं बभूथ॥ ८॥

8. *Udīrṣva nāryabhi jīvalokaṁ gatāsumetamupa śeṣa ehi. Hastagrābhasya didhiṣostavedaṁ patyurjanitvamabhi saṁ babhūtha.*

Rise, O woman, to a new phase of life, your husband is now dead and gone. Come take the hand of this man from among the living who offers to take your hand and maintain you, and live in consort with this other and new husband of yours for a life time.

धनुर्हस्तादाददाना मृतस्य स्म त्राय वचसे बलाय। अत्रैव त्वमिह वयं सुवीरा विश्वाः स्पृधो अभिमातीजयम॥ ९॥

9. *Dhanurhastādādadāno mṛtasyā'sme kṣatrāya varcase balāya. Atraiva tvamiha vayaṁ suvīrā viśvāḥ spṛdho abhimātīrjayema.*

Taking the arms from the hand of the dead warrior for the sake of our social order and its strength and glory, here itself and now, you and we all blest with brave heroes shall overcome all our rivals and enemies of the world.

उप॑ सप मा॒तर॑ं भूमि॑मे॒तामु॑रु॒व्यच॑सं पृथि॒वीं सु॒शर्वा॑म।
ऊर्ण॑मदा युव॒तिर्दा॑क्षि॒णाव॑त ए॒षा त्वा॑ पातु॒ निर्ऋ॑तरुप॒स्था॑त॥ १०॥

10. *Upa sarpa mātaraṁ bhūmim-etāmuruvyacasaṁ pṛthivīṁ suśevām. Ūrṇamradā yuvatirdakṣiṇāvata eṣā tvā pātu nirṛterupasthāt.*

O man, go to this land, this motherly earth wide and expansive, kind and gracious. Soft, generous and youthful for the man of generosity and yajnic dedication, she would protect you from the clutches of adversity and premature death and promote you with prosperity.

उच्छ्व॑ञ्चस्व पृथिवि॒ मा नि बा॑धथाः सूपाय॒नास्म॑ै भव सूपवञ्च॒ना। मा॒ता पु॒त्रं यथा॑ सि॒चा भ्यं॑नं भूम ऊर्णुहि॥ ११॥

11. *Ucchvañcasva pṛthivi mā ni badhathāḥ sūpāyanāsmai bhava sūpavañcanā. Mātā putraṁ yathā sicā'bhyenaṁ bhūma ūrṇuhi.*

O mother earth, receive this soul with elation, stop it not, hurt it not. Be a nursing mother for this child, be soft and caressing with love and affection. Just as mother covers the child with the hem of her sari, so, O mother earth, cover, caress and protect it to maturity.

उच्छ्वञ्चमाना पृथिवी सु तिष्ठतु सहस्रं मित उप हि श्रयन्ताम। त गृहासो घृतश्चुतो भवन्तु विश्वाहास्मै शरणाः सन्त्वत्र॥ १२॥

12. *Ucchvañcamānā pṛthivī su tiṣṭhatu sahasraṁ mita upa hi śrayantām. Te gṛhāso ghṛtaścuto bhavantu viśvāhāsmai śaraṇāḥ santvatra.*

May the earth stay abundant, generous and prosperous, giving life sustenance and shelter to uncountable souls which may live in here with peace and joy. O mother, may your homes be full of love and abound in food and delicacies, and may they always provide peace, pleasure and comfort for humanity.

उत्त स्तभ्नामि पृथिवीं त्वत्परीमं लोगं निदधन्मा अहं रिषम। एतां स्थूणां पितरो धारयन्तु त त्रो यमः सादना त मिनातु॥ १३॥

13. *Ut te stabhnāmi pṛthivīṁ tvat parīmaṁ logaṁ nidadhanmo ahaṁ riṣam. Etāṁ sthūṇāṁ pitaro dhārayantu te'trā yamaḥ sādanā te minotu.*

O man, for you I sustain this earth up in space, for you I place this global atmosphere around, and this I would not hurt or dislodge. This well pillared, well sustained planet of clay the rays of the sun would sustain, and the sun would sustain and vitalise the homes of life.

पतीचीन मामहनीष्वाः पणमिवा दधुः।
पतीचीं जगभा वाचमश्वं रशनया यथा॥ १४॥

14. *Pratīcīne māmahanīṣvāḥ parṇamivā dadhuḥ. Pratīcīṁ jagrabhā vācamaśvaṁ raśanayā yathā.*

In the days ahead, as the archers fix feathers on the arrow to hit the target, so may I concentrate my attention with the arrow-like chant of Aum to reach the target of Divinity and, like a horse controlled by bridle reins, direct my voice of prayer in focus on the deity.

Mandala 10/Sukta 19

Apah or Gavah Devata, Mathita Yamana or Bhrgu Varuni or Chyavana Bhargava Rshi

नि वर्तध्वं मानु गाता स्मान्त्सिषक्त रवतीः ।
अग्नीषामा पुनवसू अस्म धारयतं रयिम ॥ १ ॥

1. *Ni vartadhvaṁ mānu gātā'smāntsiṣakta revatīḥ.*
Agnīṣomā punarvasū asme dhārayataṁ rayim.

O cows, fluent energies, flowing waters and radiant rays of light, O dynamic people, all treasure holds of wealth, go round and come, go not elsewhere, come bearing wealth of life. Bring us showers of abundant food and energy. Agni and Soma, fire and water energy, Punarvasu, wealth in circulation, bring in wealth for us from all round.

पुनरना नि वर्तय पुनरना न्या कुरु ।
इन्द्र एणा नि यच्छत्वग्निरना उपाजतु ॥ २ ॥

2. *Punarenā ni vartaya punarenā nyā kuru.*
Indra eṇā ni yacchatvagnirenā upājatu.

O ruler, keep the dynamics in motion and circulation, control them back and forth. Let Indra, the controller, keep them in controlled circulation. Let Agni, the enlightened, keep them in radiation, watch them and keep them in ordered motion.

पुनर॑ता नि व॑तन्तामस्मिन्पुष्यन्तु गापता।
इहैवाग्न॒ नि धा॑रयेह तिष्ठतु॒ या र॒यिः॥ ३॥

3. *Punaretā ni vartantāmasmin puṣyantu gopatau. Ihaivāgne ni dhārayeha tiṣṭhatu yā rayiḥ.*

Let these dynamic forces in circulation come back again, grow and rise in this social system governed by the ruling power. Here itself, O Agni, keep their reins on hold, and let the wealth centre here in the soul of the system.

यानि॒यानं॒ न्यय॑नं सं॒ज्ञानं॒ यत्परा॑यणम।
आव॑त॑नं नि॒व॑त॑नं॒ या गापा अपि॒ तं हुव॥ ४॥

4. *Yanniyānaṁ nyayanaṁ saṁjñānaṁ yat parāyaṇam. Āvartanaṁ nivartanaṁ yo gopā api taṁ huve.*

Of the people in the society, of the dynamics of wealth in the socio-political system, of the fluctuations of mind and sense in the individual personality, the movement outward, movement inward, conscious balance and equilibrium, the expense out again, withdrawal, release and hold, I watch, and I invoke and call up whoever is the keeper, ruler and master.

य उ॒दान॒ड व्यय॑नं॒ य उ॒दान॑ट प॒राय॑णम।
आव॑त॑नं नि॒व॑त॑नमपि॑ गापा नि व॑तताम॥ ५॥

5. *Ya udānaḍ vyayanaṁ ya udānaṭ parāyaṇam. Āvartanaṁ nivartanamapi gopā ni vartatām.*

Whatever the expense out, whatever the investment out, revolvement of wealth, energy and assets, whatever the total state of economy in action,

let the managing powers constantly watch and control.

आ निवत नि वतय पुनर्न इन्द्र गा दहि।
जीवाभिर्भुनजामह ॥ ६ ॥

6. *Ā nivarta ni vartaya punarna indra gā dehi.*
Jīvābhirbhunajāmahai.

Indra, ruler and controller of life and the world, come, come constantly, keep life constantly in motion, give us the wealth and energy of life again and again. Pray let us enjoy life with living wealth, bubbling energy and creative ambition.

परि वा विश्वता दध ऊजा घृतन पयसा।
य देवाः क च यज्ञियास्त रय्या सं सृजन्तु नः ॥ ७ ॥

7. *Pari vo viśvato dadha ūrjā ghṛtena payasā.*
Ye devāḥ ke ca yajñiyāste rayyā saṁ sṛjantu naḥ.

I hold, maintain and sustain you all round with energy, water, milk, ghrta and the delicacies of manners and graces of culture.

May those who are divines worthy of yajnic service and association refresh, rejuvenate and advance us with wealth, honour and excellence.

आ निवतन वतय नि निवतन वतय ।
भूम्याश्चतस्रः पदिशस्ताभ्य एना नि वतय ॥ ८ ॥

8. *Ā nivartana vartaya ni nivartana vartaya.*
Bhūmyāścatasraḥ pradiśastābhya enā ni vartaya.

O constant, vibrant, ever present lord, turn to us. O lord ever vigilant, inspire us to turn to you. Four are the directions of the earth. From all these, let the

wealth of the world, the energies of nature, the fluctuations of our mind and senses turn to us, revolve, concentrate and vibrate there and here.

Mandala 10/Sukta 20

Agni Devata, Vimada Aindra or Prajapatya, or Vasukrt Vasukra Rshi

भद्रं ना अपि वातय मनः ॥ १ ॥

1. *Bhadraṁ no api vātaya manaḥ.*

O Agni, lord of light, inspire and enlighten our mind to turn to divinity and concentrate there.

अग्निमीळे भुजां यविष्ठं शासा मित्रं दुधरीतुम ।
यस्य धर्मन्त्स्वरेनीः सपर्यन्ति मातुरूधः ॥ २ ॥

2. *Agnimīḷe bhujāṁ yaviṣṭhaṁ śāsā mitraṁ durdharītum. Yasya dharmantsvarenīḥ saparyanti mātu-rūdhaḥ.*

I invoke, celebrate and worship Agni, ever most youthful and powerful of the divine givers of life's joys, friend, irresistible in law and justice, in whose order and Dharma all earthly people and divine forces of light serve, live and enjoy life as on the mother's breast.

यमासा कृपनीळं भासाकेतुं वधयन्ति ।
भाजन्त श्रणिदन ॥ ३ ॥

3. *Yamāsā kṛpanīḷaṁ bhāsāketuṁ vardhayanti. Bhrājate śreṇidan.*

Agni, refulgent giver of light and sustenance, profound abode of love, power and kindness, source of light and knowledge, whom people exalt with prayer

and adoration shines in glory.

अया विशां गातुरेति प यदानड दिवा अन्तान।
कविर्भं दीद्यानः ॥ ४ ॥

4. *Aryo viśāṁ gātureti pra yadānaḍ divo antān.*
Kavirabhraṁ dīdyānaḥ.

Master and ruler of the people, mainstay of life like the earth, Agni pervades and vibrates upto the bounds of heaven. Omniscient poet and universal visionary, he gives the light of lightning to thunder and the clouds of rain.

जुषद्धव्या मानुषस्याध्वस्तस्थावृभ्वा यज्ञ।
मिन्वन्त्सद्म पुर एति ॥ ५ ॥

5. *Juṣaddhavyā mānuṣasyordhvastasthāvṛbhvā yajñe. Minvantsadma pura eti.*

Accepting with love the homage of humanity, Agni abides in yajna and shines high by flames of fire and, transcending the hall of yajna, goes on vibrating across the spaces.

स हि ामा हविय्यज्ञः श्रुष्टीदस्य गातुरेति।
अग्निं देवा वाशीमन्तम ॥ ६ ॥

6. *Sa hi kṣemo haviryajñaḥ śruṣṭīdasya gātureti.*
Agniṁ devā vāśīmantam.

Agni is the source of peace and well being, receiver of yajnic homage, adorable in yajna. Unimpeded is his course, instant his motion, infinite the ways he goes by and ultimate his light and voice to which the divines reach for bliss.

यज्ञासाहं दुव इष गिं पूर्वस्य शर्वस्य।
अदः सूनुमायुमाहुः ॥ ७ ॥

7. *Yajñāsāhaṁ duva iṣe'gniṁ pūrvasya śevasya.*
Adreḥ sūnum-āyum-āhuḥ.

I love and adore Agni, the refulgent power that conducts the spiritual and social yajna of the highest order. A celebrity worthy of worship, inexhaustible treasure of eternal joy, inspirer of dedicated devotees, life giver, indeed the very life of existence as they call him.

नरा य क चास्मदा विश्वत्त वाम आ स्युः।
अग्निं हविषा वर्धन्तः ॥ ८ ॥

8. *Naro ye ke cāsmadā viśvet te vāma ā syuḥ.*
Agniṁ haviṣā vardhantaḥ.

Those leading lights of humanity among us who serve and exalt Agni with yajnic offerings of homage may, we pray, enjoy your love and favour.

कृष्णः श्वतार रुषा यामा अस्य बध्न ऋज उत शाणा यशस्वान। हिरण्यरूपं जनिता जजान ॥ ९ ॥

9. *Kṛṣṇaḥ śveto'ruṣo yāmo asya bradhna ṛjra uta śoṇo yaśasvān. Hiraṇyarūpaṁ janitā jajāna.*

Black, white and red is the order of this Agni moving the world forward, great bond maker, simple straight and fast, rich in food, wealth and honour, grand and glorious, which the lord creator has adorned with golden beauty and grace.

एवा त॑ अग्न विम॒दा म॑नी॒षामूजा॑ नपाद्घृ॒तप॑भिः स॒जोषाः॑। गिर॒ आ व॑क्षत्सु॒मतीरि॑या॒न इ॒षमूर्जं॑ सु॒क्षिति॑ विश्व॒माभा॑ः ॥ १० ॥

10. *Evā te agne vimado manīṣāmūrjo napādamṛtebhiḥ sajoṣāḥ. Gira ā vakṣat sumatīriyāna iṣamūrjaṁ sukṣitiṁ viśvamābhāḥ.*

Thus does the celebrant in ecstasy of adoration, O Agni, Spirit of universal light and life, inspirer and sustainer of cosmic energy, offer you homage in immortal words of love and faith. O refulgent spirit of life divine, bearing holy vision and wisdom for the devotee, bless us with food and energy for body, mind and soul, give us a happy home with wealth and honour of universal order.

Mandala 10/Sukta 21

Agni Devata, Vimada Aindra or Prajapatya, or Vasukrt Vasukra Rshi

आग्निं न स्ववृ॑क्तिभि॒र्होता॑रं त्वा वृणीमहे। य॒ज्ञाय॑ स्ती॒णब॑र्हिषे॒ वि वो॒ मदे॑ शी॒रं पा॑व॒कशो॑चिषं॒ विवे॑ास ॥ १ ॥

1. *Āgniṁ na svavṛktibhirhotāraṁ tvā vṛṇīmahe. Yajñāya stīṛnabarhiṣe vi vo made śīraṁ pāvakaśociṣaṁ vivakṣase.*

Like fire for comfort, with our own holy chant for the internal yajna of our spiritual purification and your joy, O fellow yajakas, we choose Agni, high priest of cosmic yajna, all pervasive purifier by the white heat of his divine radiance. Verily the lord is great and glorious for you.

त्वामु त स्वाभुवः शुम्भन्त्यश्वराधसः । वति त्वामुपसचनी वि वा मद ऋजीतिरग्र आहुतिविवक्ति ॥ २ ॥

2. *Tvāmu te svābhuvaḥ śumbhantyaśvarādhasaḥ. Veti tvāmupasecanī vi vo mada ṛjītiragna āhutīr-vivakṣase.*

Those self-radiant self reliant men of strength and success adore and exalt you. Their simple, honest and natural homage of oblations reaches you for your pleasure and satisfaction. Verily you are great for the devotees.

त्व धमाण आसत जुहूभिः सिञ्चतीरिव । कृष्णा रूपाण्यर्जुना वि वा मद विश्वा अधि श्रियो धिष विवक्ति ॥ ३ ॥

3. *Tve dharmāṇa āsate juhūbhiḥ siñcatīriva. Kṛṣṇā rūpāṇyarjunā vi vo made viśvā adhi śriyo dhiṣe vivakṣase.*

Devotees dedicated to your Dharma serve and feed you with profuse ladlefuls of ghrta, you who for your pleasure and excitement bear white and dark flames and fumes and assume all the beauties and graces of life. Verily you are great for your devotees.

यमग्र मन्यस रयिं सहसाव न्मर्त्य । तमा ना वाजसातय वि वा मद यज्ञषु चित्रमा भरा विवक्ति ॥ ४ ॥

4. *Yamagne manyase rayim sahasāvannamartya. Tamā no vājasātaye vi vo made yajñeṣu citramā bharā vivakṣase.*

Agni, immortal power of strength and fortitude, the wealth, honour and excellence you hold and believe is great, that very wondrous wealth bear and bring us in

yajnas with your pleasure and magnificence for our victory in our struggle for progress. Surely you are great and glorious for the devotees.

अग्निजाता अथर्वणा विदद्विश्वानि काव्या। भुवद्दूता विवस्वता वि वा मदे प्रिया यमस्य काम्या विवक्ति रास॥ ५॥

5. *Agnirjāto atharvaṇā vidadviśvāni kāvyā. Bhuvaddūto vivasvato vi vo made priyo yamasya kāmyo vivakṣase.*

Agni, light of divinity, realised by the man of constant mind, would enable him to know all knowledge of the world, being the messenger of the spirit of omniscience and love of the man of divine discipline. Agni you are great in your own light and joy for your devotees.

त्वां यज्ञेष्वीळत ऋग्मं प्रयत्यध्वरे। त्वं वसूनि काम्या वि वा मद विश्वा दधासि दाशुषे विवक्ति रास॥ ६॥

6. *Tvāṁ yajñeṣvīḷate'gne prayatyadhvare. Tvaṁ vasūni kāmyā vi vo made viśvā dadhāsi dāśuṣe vivakṣase.*

Agni, light, energy and power of life, people value and adore you in their corporate programmes of creation and development at every stage of the noble creative process. You, indeed, bear and bring for the people of creativity and generosity all the wealth and power they desire, since in all matters of joy and celebration for yourself and for them you are always waxing great and glorious.

त्वां यज्ञेष्वृत्विजं चारुमग्ने नि षेदिर। घृतप्रतीकं मनुषो वि वा मदे शुकं चतिष्ठमभिविवक्ति रास॥ ७॥

7. *Tvāṁ yajñeṣvṛtvijaṁ cārumagne ni ṣedire. Ghṛtapratīkaṁ manuṣo vi vo made śukraṁ cetiṣṭhamakṣabhir-vīvakṣase.*

People set, establish and celebrate you in yajnas, Agni, charming, shining with oblations of ghrta, bright and pure, most illuminative accomplisher of yajna according to the seasons and your vision of the world. Agni, you are waxing great for your devotees.

अग्ने शुक्रेण शोचिषारु पथयस बृहत। अभिक्रन्दन्वृषायस वि वा मद गर्भं दधासि जामिषु विवक्ष ास॥ ८॥

8. *Agne śukreṇa sociṣoru prathayase bṛhat. Abhikrandan vṛṣāyase vi vo made garbhaṁ dadhāsi jāmiṣu vivakṣase.*

Agni, with pure and powerful flames you shine and expand infinitely in many many various ways. Roaring and thundering, you love to shower on earth from heaven and inspire life forms with new energy and vitality for your own joy and for joy of the people. Agni, you are always waxing great and glorious.

Mandala 10/Sukta 22

Indra Devata, Vimada Aindra or Prajapatya, or Vasukrt Vasukra Rshi

कुह श्रुत इन्द्रः कस्मिन्नद्य जन मित्रा न शूयत।
ऋषीणां वा यः ाय गुहा वा चकृष गिरा॥ १॥

1. *Kuha śruta indraḥ kasminnadya jane mitro na śrūyate. Ṛṣīṇāṁ vā yaḥ kṣaye guhā vā carkṛṣe girā.*

Where is Indra heard of today? Where like a

friend, among what people, is he heard of? Indra who is exalted by words of prayer, in the homes of sages and realised in their mind?

इ॒ह श्रु॒त इन्द्रो॑ अ॒स्म अ॒द्य स्तवे॑ व॒ज्र्यृ॑चीषमः।
मि॒त्रा न या जन॒ष्वा यश॑श्च॒क्रे असा॒म्या॥ २॥

2. *Iha śruta indro asme adya stave vajryṛcīṣamaḥ.*
Mitro na yo janeṣvā yaśaścakre asāmyā.

Indra, lord of justice and thunder is renowned and sung here among us, most adorable worthy of worship for us, who is glorified among people, perfect and absolute and kind as a friend.

म॒हा यस्प॑ति॒ः शव॑सा॒ असा॒म्या म॒हा नृ॒म्णस्य॑ तू॒तुजिः।
भ॒ता वज्र॑स्य धृ॒ष्णाः पि॒ता पु॒त्रमि॑व पि॒यम॥ ३॥

3. *Maho yaspatiḥ śavaso asāmyā maho nṛmṇasya tūtujiḥ. Bhartā vajrasya dhṛṣṇoḥ pitā putramiva priyam.*

Mighty master, commander and giver of great strength is he, perfect, unequalled and great giver of wealth and power, wielder of the awful thunderbolt and father protector and promoter of humanity as of his own children.

यु॒जा॒ना अश्वा॒ वात॑स्य॒ धुनी॑ दे॒वो दे॒वस्य॑ वजिवः।
स्यन्ता॑ प॒था वि॒रुक्म॑ता सृजा॒नः स्तो॒ष्यध्व॑नः॥ ४॥

4. *Yujāno aśvā vātasya dhunī devo devasya vajrivaḥ.*
Syantā pathā virukmatā sṛjānaḥ stoṣyadhvanaḥ.

O wielder of the thunderbolt and adamantine will, harnessing commander of cosmic energy mightier

than the roaring winds, generous self-refulgent lord of divinities, guide of the travellers of the paths of light and creator of new paths of advancement open for humanity, you are adored as the master, protector and promoter of life and its possibilities.

त्वं त्या चिद्वातस्याश्वागा ऋजा त्मना वहध्य।
ययोर्दवा न मत्या यन्ता नकिर्विदाय्यः ॥ ५ ॥

5. *Tvaṁ tyā cidvātasyāśvāgā ṛjrā tmanā vahadhyai. Yayordevo na martyo yantā nakirvidāyyaḥ.*

You by yourself impel those two straight and natural currents of cosmic energy of which there is no other impeller divine or human, nor is any one else who really knows. (The energies may be interpreted as prana and apana of the body system too.)

अध ग्मन्ताशना पृच्छत वां कदर्था न आ गृहम।
आ जग्मथुः पराकाद्दिवश्च ग्मश्च मत्यम ॥ ६ ॥

6. *Adha gmantośanā pṛcchate vāṁ kadarthā na ā gṛham. Ā gagmathuḥ parākād divaśca gmaśca martyam.*

The lover of life, the human soul, asks you both, currents of prana and apana energies, for what purpose did you come to this mortal home of ours, this body system, from the far off region of heavenly light and from the earth?

आ न इन्द पृ ास स्माकं बह्माद्यतम।
तत्त्वा याचाम्रह वः शुष्णं यद्ध ार्मानुषम ॥ ७ ॥

7. *Ā na indra pṛkṣase'smākaṁ brahmodyatam. Tat tvā yācāmahe'vaḥ śuṣṇaṁ yaddhannamā-nuṣam.*

Indra, lord omnipotent of cosmic energy and pranic vitality, pray join us and accept our homage of adoration by which we pray of you that great strength and protection of divinity which may repel and destroy inhuman and evil onslaughts of our mortal enemies.

अकर्मा दस्युरभि नो अमन्तुरन्यव्रता अमानुषः।
त्वं तस्यामित्रहन्वधर्दासस्य दम्भय ॥ ८ ॥

8. *Akarmā dasyurabhi no amanturanyavrato amānuṣaḥ. Tvaṁ tasyāmitrahan vadhardāsasya dambhaya.*

Whoever or whatever be negative, incorrigible, corrosive, without commitment or ill-committed, anti-human and anti-life, that negative and destructive force, O destroyer of the unfriendly, saboteurs and destroyers, control, suppress and eliminate.

त्वं न इन्द शूर शूररुत त्वातासा बर्हणा।
पुरुत्रा त वि पूतय नवन्त गणया यथा ॥ ९ ॥

9. *Tvaṁ na indra śūra śūrairuta tvotāso barhaṇā. Purutrā te vi pūrtayo navanta kṣoṇayo yathā.*

O lord most potent, Indra, protect and promote us by the brave so that even in terrible crises we may survive and prevail. Infinite are your gifts of fulfilment that abound all round, and multitudes of people over earth sing and celebrate your generosity.

त्वं तान्वृत्रहत्य चादया नॄन्कार्पाण शूर वजिवः।
गुहा यदी कवीनां विशां न त्रिशवसाम ॥ १० ॥

10. *Tvaṁ tān vṛtrahatye codayo nṝn kārpāṇe śūra vajrivaḥ. Guhā yadī kavīnāṁ viśāṁ nakṣatra-śavasām.*

Indra, lord most potent, wielder of thunder and justice who abide inspiring at the heart of visionary poets and thinkers, general people and those commanding the imperishable power of light and social order, pray inspire, and energise those heroic leaders, pioneers and leading lights who are engaged in decisive battle against darkness and evil, ignorance, want and injustice.

म॒ ।ू ता त॑ इन्द दा॒नाप्न॑स आ ।ाण शू॑र वजिवः ।
यद्ध॒ शुष्ण॑स्य द॒म्भया॑ जा॒तं विश्वं स॒यावा॑भिः ॥ ११ ॥

11. *Makṣū tā ta indra dānāpnasa ākṣāṇe śūra vajrivaḥ. Yaddha śuṣṇasya dambhayo jātaṁ viśvaṁ sayāvabhiḥ.*

Indra, ruler most potent and wielder of the thunderbolt, adamantine will and justice, most generous giver, instant are your gifts of protection, charity and advancement in matters of success, achievement and fulfilment, since with your assistant cooperative forces you destroy all evils of darkness, ignorance and want of the world created by demonic forces of negativity and destruction.

माकु॒ध्यगिन्द शूर॒ वस्वी॑र॒स्म भूव॒ ।भिष्टयः ।
व॒यंव॑यं त आसां सु॒म्न स्याम वजिवः ॥ १२ ॥

12. *Mā kudhryagindra śūra vasvīrasme bhūvannabhiṣṭayaḥ. Vayaṁ vayaṁ ta āsāṁ sumne syāma vajrivaḥ.*

O lord most potent, wielder of the thunderbolt and justice, may our desires, aims and ambitions, and achievements of wealth and victory never be fruitless. May we always be favoured with the blissful presence

and joy of all these fulfilled ambitions and cherished desires.

अस्म ता त इन्द सन्तु सत्या हिंसन्तीरुपस्पृशः।
विद्याम यासां भुजा धनूनां न वजिवः ॥ १३ ॥

13. *Asme tā ta indra santu satyā 'himsantīrupaspṛśaḥ. Vidyāma yāsāṁ bhujo dhenūnāṁ na vajrivaḥ.*

Indra, wielder of thunderbolt and justice, may all our prayers, adorations and yajakas, full of love and faith without violence, reaching you in service and worship, be true and fruitful, and may we be blest with pleasing fruits of these like delicious cow's milk and delicacies.

अहस्ता यदपदी वधत ाः शचीभिवद्यानाम।
शुष्णं परि पद ाणिद्विश्वायव नि शिश्नथः ॥ १४ ॥

14. *Ahastā yadapadī vardhata kṣāḥ śacībhir-vedyānām. Śuṣṇaṁ pari pradakṣinid viśvāyave ni śiśnathaḥ.*

The earth grows and expands without hands or feet by the Sama showers of nature's existential forces worth knowing, since for the sake of world life you, Indra, repel and destroy the negative forces circumambulating the earth.

पिबापिबदिन्द शूर सामं मा रिषण्या वसवान वसुः सन।
उत त्रायस्व गृणता मघाना महश्च राया रवतस्कृधी नः ॥ १५ ॥

15. *Pibāpibedindra śūra somaṁ mā riṣaṇyo vasavāna vasuḥ san. Uta trāyasva gṛṇato maghono mahaśca rāyo revataskṛdhī naḥ.*

Indra, omnipotent lord of the world, mighty ruler, pray accept our soma homage of worship. O shelter home of life, giver of peace, wealth, power and excellence, pray fail us not, protect and promote the celebrant blest with power and honour, O lord of wealth and magnificence, help us rise to great wealth of life and attain to mastery of that wealth and power for moral and spiritual grandeur.

Mandala 10/Sukta 23

Indra Devata, Vimada Aindra or Prajapatya, or Vasukrt Vasukra Rshi

यजामह इन्द्रं वजदि णं हरीणां रथ्यं१ विवतानाम। प श्मश्रु दाधुवदूध्वथा भूद्वि सनाभिदयमाना वि राधसा ॥ १ ॥

1. *Yajāmaha indraṁ vajradakṣiṇaṁ harīṇāṁ rathyaṁ vavratānām. Pra śmaśru dodhuvadūrdhvathā bhūd vi senābhir-dayamāno vi rādhasā.*

We join and adore Indra, lord of cosmic energy, who wields the thunder in his right hand and controls the versatile potentials of complementary currents of cosmic energy in the universal circuit, who with energy shakes the earthly vegetation, rises high, and with his forces and implicit potentials acts as catalytic agent and vests us with natural power and success in achievement.

हरी न्वस्य या वन विद वस्विन्दो मघमघवा वृत्रहा भुवत। ऋभुवाज ऋभु ाः पत्यत शवा व णामि दासस्य नाम चित ॥ २ ॥

2. *Harī nvasya yā vane vide vasvindro maghairmaghavā vṛtrahā bhuvat. Ṛbhurvāja ṛbhukṣāḥ patyate śavo' va kṣṇaumi dāsasya nāma cit.*

The wealth of energy which the currents bring into the solar rays are universal whereby Indra becomes powerful with natural forces to break the dark clouds of rain. Master of spiritual and physical strength, Indra rules and protects the wealth, power and honour of the world, under that protection I too wish to eliminate even the last trace of negativity and force of destruction.

यदा वज्रं हिरण्यमिदथा रथं हरी यमस्य वहता वि सूरिभिः। आ तिष्ठति मघवा सनश्रुत इन्दा वाजस्य दीघश्रवसस्पतिः ॥ ३ ॥

3. *Yadā vajraṁ hiraṇyamidathā rathaṁ harī yamasya vahato vi sūribhiḥ. Ā tiṣṭhati maghavā sanaśruta indro vājasya dīrghaśravasaspatiḥ.*

When Indra, glorious lord ruler of the world rides his golden chariot of state which complementary forces draw on the course with the energy of solar rays in nature and the light and loyalty of leading citizens in society, then he is celebrated as universal master of the common wealth and the ruler and protector of lasting power, prosperity and honour of the world.

सा चि ꣳ वृष्टियूथ्याꣳ स्वा सचाँ इन्दः श्मश्रूणि हरिताभि पुष्णुत। अव वति सु ꣳयं सुत मधूदिद्धूनाति वाता यथा वनम ॥ ४ ॥

4. *So cinnu vṛṣṭiryūthyā svā sacāṅ indraḥ śmaśrūṇi haritābhi pruṣṇute. Ava veti sukṣayaṁ sute madhūdiddhūnoti vāto yathā vanam.*

The real shower is that when with his own essential lustre and with his complementary forces Indra sprinkles and fills the waving greenery on earth with

life energy, when the divine presence pervades happy homes and weaves them into a happy web of life on earth with sweets of life, vibrates with power and shakes contradictory forces as the storm shakes the forest.

या वाचा विवाचा मृधवाचः पुरू सहस्राशिवा जघान।
तत्तदिदस्य पंस्यं गृणीमसि पितव यस्तविषीं वावृध शवः॥ ५॥

5. *Yo vācā vivāco mṛdhravācaḥ purū sahasrāśivā jaghāna. Tattadidasya pauṁsyaṁ gṛṇīmasi piteva yastaviṣīṁ vāvṛdhe śavaḥ.*

Who with one united forceful voice silences and eliminates many many hundreds of contradictory and confrontationist voices of manly violence, sabotage and destruction, that power and voice of this mighty Indra we admire and celebrate, the ruler who, like a parent power, promotes and elevates our strength, lustre and glory.

स्तामं त इन्द विमदा अजीजनन्नपूर्व्यं पुरुतमं सुदानव।
विद्मा ह्यस्य भाजनमिनस्य यदा पशुं न गापाः करामह॥ ६॥

6. *Stomaṁ ta indra vimadā ajījanannapūrvyaṁ purutamaṁ sudānave. Vidmā hyasya bhojana-minasya yadā paśuṁ na gopāḥ karāmahe.*

Free from pride and passion, we have created and offer you, O lord of divine charity, Indra, an ancient, unique and most copious song of celebration. We know the gifts of protection and promotion of this mighty lord, and, masters of our senses and mind, we keep his divine presence at heart as the all-seeing master of our life and karmic performance.

माकिर्न एना सख्या वि यौषुस्तवेन्द्र विमदस्य च ऋषेः। विद्मा हि ते पमतिं देव जामिवदस्मे ते सन्तु सख्या शिवानि॥ ७॥

7. *Mākirna enā sakhyā vi yauṣustava cendra vimadasya ca ṛṣeḥ. Vidmā hi te pramatiṁ deva jāmivad-asme te santu sakhyā śivāni.*

Indra, mighty ruler of life and the world, let not this bond of friendship between you and the sage free from the shackles of pride and passion ever sever. O generous lord of light and life, we know your good will and kindness toward us and we enjoy it too. May this bond of friendship and the gifts of the bond be good and blissful for us like the filial bond of parent and child.

Mandala 10/Sukta 24

Indra (1-3), Ashvins (4-6) Devata, Vimada Aindra or Prajapatya, or Vasukrt Vasukra Rshi

इन्द्र सामेमिमं पिब मधुमन्तं चमू सुतम। अस्म रयिं नि धारय वि वा मदे सहस्त्रिणं पुरूवसा विवक्ष असि॥ १॥

1. *Indra somam-imaṁ piba madhumantaṁ camū sutam. Asme rayiṁ ni dhāraya vi vo made sahasriṇaṁ purūvaso vivakṣase.*

Indra, lord of infinite wealth, power, honour and excellence, accept and bless this soma homage of love and faith, honey sweet, distilled and offered in the ladle of yajna, protect and promote this joyous world of honey sweets extending from earth to the skies, bear and bring us wealth of the world as you in your own divine joy carry the thousandfold burden of this world. You are great, lord of glory.

त्वां यज्ञभिरुक्थरुप हव्यभिरीमह। शचीपत शचीनां वि वा मद श्रष्ठं ना धहि वार्यं विवक्ासि ॥ २ ॥

2. *Tvāṁ yajñesbhir-ukthairupa havyebhirīmahe. Śacīpate śacīnāṁ vi vo made śreṣṭhaṁ no dhehi vāryaṁ vivakṣase.*

With yajnas, mantras and oblations of holy fragrances we adore and worship you, O lord of omniscience and omnipotence, and we pray that in the ecstasy of your own self and generosity, bear and bring us the best and choicest of your grand gifts for us. O lord, you are ever waxing great and glorious.

यस्पतिवार्याणामसि रध्रस्य चादिता। इन्द स्तातॄणामविता वि वा मद द्विषा नः पाह्यंहसा विवक्ासि ॥ ३ ॥

3. *Yaspatir-vāryāṇāmasi radhrasya coditā. Indra stotṝṇāmavita vi vo made dviṣo naḥ pāhyaṁhaso vivakṣase.*

Indra, you are the master and protector of the best of wealth, beauty and glory of the world, inspirer of the obedient devotee, and saviour and promoter of the celebrants. O lord, in the ecstasy of your own bliss and omnipotence, pray protect us from sin and jealousy. You are ever waxing great and glorious.

युवं शकरा मायाविना समीची निरमन्थतम।
विमदन यदीळिता नासत्या निरमन्थतम ॥ ४ ॥

4. *Yuvaṁ śakrā māyāvinā samīcī niramanthatam. Vimadena yadīḷitā nāsatyā niramanthatam.*

Ashvins, complementary powers of nature and humanity, currents of energy, teacher and preacher,

scientist and engineer, men and women, powerful, miraculous, you are always working together, and when you are invoked and prayed together by the sage free form passion and pride, O powers ever true and committed, you come into action and generate the fire of life.

विश्व॑ दे॒वा अ॑कृपन्त समी॒च्यानि॒ष्पत॑न्त्याः ।
नास॑त्यावबुवन्दे॒वाः पु॒न॒रा व॑हता॒दिति॑ ॥ ५ ॥

5. *Viśve devā akṛpanta samīcyor-niṣpatantyoḥ. Nāsatyāvabruvan devāḥ punarā vahatāditi.*

All divinities of nature and humanity shower love and kindness on the complementary powers working together in unison without relent or remiss on their commitment, and as the work goes on, O divinities ever true and never false or failing, the powers of the world exclaim: Go on, go on, that way success lies.

मधु॑मन्म प॒रायणं॒ मधु॑म॒त्पु॒न॒राय॑नम ।
ता नो॑ दवा दे॒वत॑या यु॒वं मधु॑मतस्कृतम ॥ ६ ॥

6. *Madhumanme parāyaṇaṁ madhumat punarāyanam. Tā no devā devatayā yuvaṁ madhumataskṛtam.*

Ashvins, complementary divinities of nature and humanity, let the way beyond be honey sweet for me. Let the way back on return be honey sweet for me. O divines, with your blessings, pray both of you make our life here, hereafter and here again full of honey sweets and joy.

Mandala 10/Sukta 25

Pavamana Soma Devata, Vimada Aindra or Prajapatya, or Vasukrt Vasukra Rshi

भ॒द्रं ना॒ अपि॑ वातय॒ मना॒ द ।मु॒त क॒तु॑म। अधा॑ त स॒ख्य अन्ध॑सा॒ वि वा॒ मद॒ रण॒न्गावा॒ न यव॑स॒ विव॑ ास॥ १ ॥

1. *Bhadraṁ no api vātaya mano dakṣamuta kratūm. Adhā te sakhye andhaso vi vo made raṇan gāvo na yavase vivakṣase.*

O Soma, lord of peace and bliss, inspire our mind, skill and wisdom, and our yajnic actions to move in the direction of goodness and piety, so that, living in your love and friendship, we may enjoy food and life's delicacies like cows enjoying their favourite grass and thus partake of your divine joy in life here itself. O Soma, you are great and glorious indeed.

हृ॒दि॒स्पृश॑स्त आसत॒ विश्व॑षु सा॒म॒ धाम॑सु। अधा॒ काम॑ इ॒म मम॒ वि वा॒ मद॒ वि ति॑ष्ठन्त वसू॒यवा॒ विव॑ ास॥ २ ॥

2. *Hṛdispṛśasta āsate viśveṣu soma dhāmasu. Adhā kāmā ime mama vi vo made vi tiṣṭhante vasūyavo vivakṣase.*

O Soma, all over the world in all places, all these devoted seekers of wealth and all these heart felt desires and ambitions of mine worship you and concentrate and abide in your divine peace and joy. O Soma, you are great and glorious indeed.

उ॒त व॒तानि॑ साम त॒ पाहं मि॑नामि पा॒क्या। अधा॑ पि॒तव॑ सू॒नव॒ वि वा॒ मद॑ मृ॒ळा ना॑ अ॒भि चि॑द्वु॒धाद्विव॑ ास॥ ३ ॥

3. *Uta vratāni soma te prāhaṁ mināmi pākyā. Adhā piteva sūnave vi vo made mṛḷā no abhi cidvadhād-vivakṣase.*

And O Soma, with a mature mind and intelligence, I follow the rules of your discipline. Then O Soma, as father for the child, pray bless us to partake of your divine joy, be kind and save us from death and deprivation all round. O lord, you are great for the good of all.

समु॒ प य॑न्ति धी॒तय॒: सर्गा॑सा॒ व॒ताँइ॑व। कतुं॑ न: साम जी॒वस॒ वि वा॒ मद॑ धा॒रया॑ चम॒साँइ॑व॒ विव॑ ास॥ ४॥

4. *Samu pra yanti dhītayaḥ sargāso'vatāṅ̆ iva. Kratuṁ naḥ soma jīvase vi vo made dhārayā camasāṅ̆ iva vivakṣase.*

Just as showers of rain and streams of water flow down and rush to the sea, so all our thoughts, prayers, acts and adorations move and reach you, ultimate destination of holy works. Pray accept us and our adorations like ladlefuls of yajnic homage into the joy of your divine presence. O lord you are great for the joy of all.

तव॒ त्य सा॑म॒ शक्ति॑भि॒र्निका॑मासा॒ व्यृ॑ण्विर। गृत्स॑स्य॒ धीरा॑स्त॒वसा॒ वि वा॒ मद॑ व॒जं गाम॑न्तम॒श्विनं॒ विव॑ ास॥ ५॥

5. *Tava tye soma śktibhir-nikāmāso vyṛṇvire. Gṛtsasya dhīrāstavaso vi vo made vrajaṁ gomantam-aśvinaṁ vivakṣase.*

Those devotees with a balanced mind, lovers of divinity, inspired with devotion to the loved and potent Soma, with all their power of concentration in

meditation reach the state of joy in your presence, O Soma, wherein they find a settled haven with enlightened mind and senses and a vibrant will here itself. O lord you are really great for all.

पशुं नः साम रक्षसि पुरुत्रा विष्ठितं जगत्। समाकृणोषि जीवसे वि वो मदे विश्वा संपश्यन्भुवना विवक्षसे ॥ ६ ॥

6. *Paśuṁ naḥ soma rakṣasi purutrā viṣṭhitaṁ jagat. Samākṛṇoṣi jīvase vi vo made viśvā saṁpaśyan bhuvanā vivakṣase.*

O Soma, you protect and elevate our enlightened soul. You generate, protect and promote the settled world of vast variety as well for our holy and joyous living for a full life in the presence of your divine bliss. Watching the entire world of existence, you wax great in your glory.

त्वं नः साम विश्वतो गोपा अदाभ्या भव। सधमाद्यो द्युम्नित्वाय वो मदे मा नो दुःशंस ईशता विवक्षसे ॥ ७ ॥

7. *Tvāṁ naḥ soma viśvato gopā adābhyo bhava. Sedha rājannapa sridho vi vo made mā no duḥśaṁsa īśatā vivakṣase.*

O Soma, be our guide and dauntless guardian and protector all round in the world. O ruler of the world, ward off all errors, failures, violence and foemen far from us. Let none wicked and malicious boss over us. O lord, you are waxing great in your glory for the joy of all.

त्वं नः साम सुकतुवयाधयाय जागृहि। रात्रिवित्तेरा मनुषा वि वो मदे दुहा नः पाह्यंहसा विवक्षसे ॥ ८ ॥

8. *Tvaṁ naḥ soma sukratur-vayodheyāya jāgṛhi. Kṣetravittaro manuṣo vi vo made druho naḥ pāhyaṁhaso vivakṣase.*

Soma, lord of all knowledge and holy action, pray let us awake for living a full life of age and enthusiasm. You know the microcosm and the macrocosm of existence, none other knows. Pray protect us from evil men and from sin and jealousy. O lord you are waxing great in your glory for the joy of all.

त्वं नो॑ वृत्रहन्तमन्द्रस्येन्दो शि॒वः सखा॑। यत्सी॒ हव॑न्त समि॒थे वि वो॒ मद॒ युध्य॑मानास्तो॒कसा॑तौ॒ विव॑ ासस ॥ ९ ॥

9. *Tvaṁ no vṛtrahantamendrasyendo śivaḥ sakhā. Yat sīṁ havante samithe vi vo made yudhyamānās-tokasātau vivakṣase.*

O Soma, greatest dispeller of darkness and want and deprivation, our gracious friend as well as gracious friend of Indra, the ruler, people all round, struggling in their battle of life for the advancement of their future generations, call upon you for help, protection and success since, then, you are waxing great and glorious in your joy for the good of all.

अ॒यं घ॒ स तु॒रो मद॒ इन्द्र॑स्य वधत प्रि॒यः। अ॒यं क॒ ीव॑ता म॒हा वि वो॒ मद॑ म॒तिं विप॑स्य वधय॒द्विव॑ ासस ॥ १० ॥

10. *Ayaṁ gha sa turo mada indrasya vardhata priyaḥ. Ayaṁ kakṣīvato maho vi vo made matiṁ viprasya vardhayadvivakṣase.*

This Soma, instant fast, dear happy friend of Indra, the soul, is great, advances the wisdom and vision of the great sage dedicated to assiduous thought and

work with concentration. Surely, O Soma, you are waxing great and glorious in your joy for the good of all.

अयं विपाय दाशुष वाजाँ इयति गामतः । अयं सप्तभ्य आ वरं वि वा मद पान्धं श्राणं च तारिषद्विवक्ति ॥ ११ ॥

11. *Ayaṁ viprāya dāśuṣe vājāň iyarti gomataḥ. Ayaṁ saptabhya ā varaṁ vi made prāndhaṁ śroṇaṁ ca tāriṣad-vivakṣase.*

This Soma moves, inspires and brings immortal vision and food, energy and the joy of victory for the sage who has wholly surrendered himself to the divine presence. He saves the blind and the lame and brings the highest learning, wisdom and freedom to the seven sagely yajakas. O Soma, you are ever waxing great and glorious in bliss for the joy of all.

Mandala 10/Sukta 26

Pusha Devata, Vimada Aindra or Prajapatya, or, Vasukrt Vasukra Rshi

प ह्यच्छा मनीषाः स्पाहा यन्ति नियुतः ।
प दस्रा नियुदथः पूषा अविष्टु माहिनः ॥ १ ॥

1. *Pra hyacchā manīṣāḥ spārhā yanti niyutaḥ. Pra dasrā niyudrathaḥ pūṣā aviṣṭu māhinaḥ.*

With love and faith do our cherished thoughts, prayers and adorations well directed in meditation reach Pusha, lord of health and fulfilment. Great, beatific and blissful, his chariot of ultimate freedom of moksha is ever in readiness, may the lord ever protect and promote us to that ultimate freedom.

यस्य॒ त्यन्म॑हि॒त्वं वा॒ताप्य्म॒यं जन॑ः ।
विप॒ आ व॑ंसद्धी॒ति॒भि॒श्चिक॑त सुष्टु॒ती॒नाम ॥ २ ॥

2. *Yasya tyanmahitvaṁ vātāpyamayaṁ janaḥ.*
Vipra ā vaṁsad-dhītibhiś-ciketa suṣṭutīnām.

Pusha, whose grandeur of that order, that food for the soul, may this humanity, this vibrant sage, attain by noble thoughts and actions. The lord knows of our sincere prayers and adorations.

स व॑ंद सुष्टु॒ती॒नामिन्दु॒न पू॒षा वृषा॑ ।
अ॒भि प्सुर॑ः पुषायति व॒जं न॒ आ पु॑षायति ॥ ३ ॥

3. *Sa veda suṣṭutīnāmindurna pūṣā vṛṣā.*
Abhi psuraḥ pruṣāyati vrajaṁ na ā pruṣāyati.

Pusha, like Soma, the moon, giver of showers, knows of our prayers and adorations. Assuming and pervading all forms of life, he showers his favours of grace on us, he also showers his kindness and favours on our foods, pastures and cows as well.

म॒ंसी॒महि॑ त्वा व॒यम॒स्माक॑ं दव पूषन ।
म॒ती॒नां च॒ साध॑नं॒ विपा॑णां चाध॒वम ॥ ४ ॥

4. *Maṁsīmahi tvā vayam-asmākaṁ deva pūṣan.*
Matīnāṁ ca sādhanaṁ viprāṇaṁ cādhavam.

We know and adore you, divine Pusha, sustainer of life, giver of success to our intelligentsia, pioneer guide and purifier of our vibrant sages.

पत्यं॑धिय॒ज्ञानां॑मश्वह॒या रथा॑नाम ।
ऋषि॒ः स या मनु॑हिता॒ विप॑स्य यावयत्स॒ख॑ः ॥ ५ ॥

5. *Pratyardhiryajñānāmaśvahayo rathānām. Ṛṣiḥ sa yo manurhito viprasya yāvayatsakhaḥ.*

Pusha is the promoter and accomplisher of yajnas, energy, power and mover of the shining stars, all seeing creator of joy, well wisher of humanity and inspiring guide and friend of the sages.

आधीषमाणायाः पतिः शुचायाश्च शुचस्य च।
वासावाया वीनामा वासांसि ममृजत ॥ ६ ॥

6. *Ādhīṣamāṇāyāḥ patiḥ śucāyāśca śucasya ca.*
Vāsovāyo'vīnāmā vāsāṁsi marmṛjat.

Pusha is the sustainer of immaculate Prakrti and of the pure intelligent soul, and just as the weaver weaves a cloth of wool, so does he weave out the structure and texture of the physical web of the world and create the bodies of form and adorns them with beauty.

इना वाजानां पतिरिनः पुष्टीनां सखा।
प श्मश्रु हयता दूधाद्वि वृथा या अदाभ्यः ॥ ७ ॥

7. *Ino vājānāṁ patirinaḥ puṣṭīnāṁ sakhā.*
Pra śmaśru haryato dūdhod vi vṛthā yo adābhyaḥ.

Mighty Pusha is the master controller of energies and powers of the world, generous friends of growth and progress, spontaneous energises and inspirer of rising youth, and he is the unchallengeable supreme power over all.

आ त रथस्य पूष राजा धुरं ववृत्युः।
विश्वस्याथिनः सखा सनाजा अनपच्युतः ॥ ८ ॥

8. *Ā te rathasya pūṣannajā dhuraṁ vavṛtyuḥ. Viśvasyārthinaḥ sakhā sanojā anapacyutaḥ.*

O Pusha, unborn, eternal and undiminishing forces move your chariot wheels on and on, friend of all supplicants of the world, eternal, unborn and infinitely manifestive, imperishable.

अस्माकमूजा रथं पूषा अविष्टु माहिनः।
भुवद्वाजानां वृध इमं नः शृणवद्धवम॥ ९॥

9. *Asmākamūrjā rathaṁ pūṣā aviṣṭu māhinaḥ. Bhūvad-vājānāṁ vṛdha imaṁ naḥ śṛṇavaddhavam.*

May the mighty Pusha power and protect our chariot of life with divine energy, may the lord be promoter and augmenter of our food, energy and onward progress, and may he listen and grant this prayer of ours.

Mandala 10/Sukta 27

Indra Devata, Vasukra Aindra Rshi

असत्सु मे जरितः साभिवेगा यत्सुन्वत यजमानाय शिक्षम।
अनाशीदामहमस्मि पहन्ता सत्यध्वृतं वृजिनायन्तमाभुम॥ १॥

1. *Asat su me jaritaḥ sābhivego yat sunvate yajamānāya śikṣam. Anāśīrdām-ahamasmi prahantā satyadhvṛtaṁ vṛjīnāyantam-ābhum.*

O dedicated celebrant, the divine nature and power is good and true, it is this: I grant the prayer and give the desired object to the dedicated creative Soma yajaka. But I punish and strike down the ungenerous, selfish violator of eternal truth and law persistently

addicted to sin, evil and falsehood.

यदीद॒हं यु॒धय॑ स॒ंनया॒न्यद॑वयून्त॒न्वा३॒ शूशु॑जानान। अ॒मा त॒ तुमं वृष॒भं प॑चानि ती॒वं सु॒तं प॑ञ्चद॒शं नि षि॑ञ्चम॥ २॥

2. *Yadīdahaṁ yudhaye saṁnayānyadevayūn tanvā śūśujānān. Amā te tumraṁ vṛṣabhaṁ pacāni tīvraṁ sutaṁ pañcadaśaṁ ni ṣiñcam.*

If I were to collect forces to fight out the selfish, ungenerous and audacious who are such by their sheer physical prowess and brute force in this house of yours, O divine Ruler of existence, I would train a mighty, generous, enlightened leader, warrior and protector, feed him on distilled essences of fourteen branches of knowledge, application and practice being the fifteenth, and thus perfect the ruler.

नाहं तं व॑द॒ य इति॒ ब॒वी॒त्यद॑वयून्त्स॒मर॑ण॒ जघ॒न्वान।
य॒दावाख्य॑त्स॒मर॑ण॒मृघा॑व॒दादिद्ध॑ म वृष॒भा प ब॑ुवन्ति॥ ३॥

3. *Nāhaṁ taṁ veda ya iti bravītyadevayūntsamaraṇe jaghanvān. Yadāvākhyat samaraṇam-ṛghāvadādiddha me vṛṣabhā pra bruvanti.*

I know not one who says: I have defeated and destroyed the evil and ungenerous in the battle between right and wrong by myself; instead, when the battle between good and evil is won, then the brave warriors declare that they attribute the victory only to me.

यदज्ञा॑तषु वृ॒जन॒ष्वास॑ं विश्व॑ स॒ता म॒घवा॑ना म आसन।
ज़िनामि॒ वत॑ ाम॒ आ सन्त॑मा॒भुं प तं ि ाणा॑ं पव॑त पाद॒-
गृह्य॑॥ ४॥

4. *Yadajñāteṣu vṛjaneṣvāsaṁ viśve sato maghavāno ma āsan. Jināmi vet kṣema ā santamābhuṁ pra taṁ ksiṇāṁ parvate pādagṛhya.*

When I am in regions and battles unknown, all existent holy powers are around me. Then in the interest of the good of the world I defeat all negative powers and, catching them by the root, I throw them on the rocks.

न वा उ मां वृजनं वारयन्त न पर्वतासा यदहं मनस्य। मम स्वनात्क्रंधुकणा भयात एवदनु द्यून्किरणः समजात॥ ५॥

5. *Na vā u māṁ vṛjane vārayante na parvatāso yadahaṁ manasye. Mama svanāt kṛdhukarṇo bhayāta evedanu dyūn kiraṇaḥ samejāt.*

When I decide to do what I want to do, no powers can obstruct me on the way, not even powers insurmountable as mountains otherwise. At my roar even persons of faintest ear shake with fear. And the sun, commanding boundless light rays goes on way day and night at my command.

दश वत्रे शृतपाँ अनिन्दान्बाहु अदः शरव पत्यमानान।
घृषुं वा य निनिदुः सखायमध्यू न्वषु पवया ववृत्युः॥ ६॥

6. *Darśannvatra śṛtapāň anindrān-bāhukṣadaḥ śarave patyamānān. Ghṛṣuṁ vā ye niniduḥ sakhāyam-adhyū nveṣu pavayo vavṛtyuḥ.*

When I see forces which oppose, contradict or deny Indra, presiding power of world order, people who wrest the food and drink prepared for honest labour, who twist others' arm for extortion, who pounce upon the innocent to kill, or those who revile a friend for his

candid but unflattering warmth, over all such the strokes of the thunderbolt of justice and punishment would fall and ultimately crush them.

अभूव ीव्यु१ आयुरानड दष ु पूवा अपरा नु दषत ।
द्व पवस्त परि तं न भूता या अस्य पार रजसा विवष ॥ ७ ॥

7. *Abhūrvaukṣīrvyu āyurānaḍ darṣannu pūrvo aparo nu darṣat. Dve pavaste pari taṁ na bhūto yo asya pāre rajaso viveṣa.*

Indra, unborn and eternal, the seed, the sower and nursing mother and the very life of the world, you destroy the anti-life forces of the earliest times and, later, of the others too. Both earth and heaven comprehend you not, you who transcend these and pervade the infinity beyond.

गावा यवं पयुता अया अ ान्ता अपश्यं सहगापाश्चरन्तीः ।
हवा इदया अभितः समायन्कियदासु स्वपतिश्छन्द-
यात ॥ ८ ॥

8. *Gāvo yavaṁ prayutā aryo akṣan tā apaśyaṁ sahagopāścarantīḥ. Havā idaryo abhitaḥ samā-yan kiyadāsu svapatiś-chandayāte.*

The cows ranged together in the pasture graze and enjoy the grass. I, the master, watch them along with the cowherd. When they are called back they come and stand round the master. The master rejoices in them. Similarly Indra, the master, sees the life around as his cows, rejoices in all life forms, and in the evening of the created world calls them back, and they all abide by and abide in his presence.

सं यद्वयं यवसादो जनानामहं यवाद उवज अन्तः। अत्रा युक्तां वसातारमिच्छादथा अयुक्तं युनजद्ववन्वान॥ ९॥

9. *Saṁ yadvayaṁ yavasādo janānāmahaṁ yavāda urvajre antaḥ. Atrā yukto'vasātāram-icchādatho ayuktaṁ yunajad-vavanvān.*

Here in the pasture, in the midst of the vast world of experience and pleasure, we live and enjoy together with all those living beings which enjoy the grass and experience the things they love and find as the result of their karma, and I too among humans enjoy my share of karmic bhoga. Here then, joined to the lord giver of life, experience and ultimate freedom and peaceful abode, let the soul love and meditate on the master, Indra, and may the loving master accept the devotee, earlier separated, now joined.

अत्रदु म मंसस सत्यमुक्तं द्विपाच्च यच्चतुष्पात्संसृजानि। स्त्रीभिया अत्र वृषणं पृतन्यादयुद्धा अस्य वि भजानि वेदः॥ १०॥

10. *Atredu me maṁsase satyamuktaṁ dvipācca yaccatuṣpāt saṁsṛjāni. Strībhiryo atra vṛṣaṇaṁ pṛtanyād-ayuddho asya vi bhajāni vedaḥ.*

And here in the world, take it as my own word of truth that it is I who generate the biped humans and the quadruped animals, and whoever aspires to win as a virile warrior but with indulgence with women, I take off their share of the desired attainment even before or without the interaction between their ambition and nature.

यस्या॑न् ग्रा दु॑हि॒ता जात्वास॒ कस्तां वि॒द्वाँ अ॒भि म॑न्यात अ॒न्धाम। क॒त॒रा म॒निं पति॒ तं मु॑चात॒ य ई॒ वहा॑त॒ य ई॒ वा वर्॒यात॥ ११॥

11. *Yasyānakṣā duhitā jātvāsa kastāṁ vidvāṅ abhi manyāte andhām. Kataro meniṁ prati taṁ mucāte ya īṁ vahāte ya īṁ vā vareyāt.*

Who is the sage and scholar who knows that blind force, that eyeless generative power, Prakrti, mother womb of existence that was there in the pre-existence state of divinity in absolute time and space? Indra, whose consort it was, the Shakti of divinity to generate the various forms of life in historical time and space. Who would wield that mighty force for himself as consort, as Word, as thunder? Who would release her? Who takes her on and controls? Who chooses and loves her? Who except Indra?

कि॒य॑ती॒ यो॒षा म॒य॒ता व॑धू॒याः परि॑प्रीता॒ पन्य॑सा॒ वाय॒॑ण। भ॒द्रा व॒धूर्भ॒॑वति॒ यत्सु॒पेशाः॒ स्व॒यं सा मि॒त्रं व॒॑नु॒त॒ जन॒॑ चित॥ १२॥

12. *Kiyatī yoṣā maryato vadhūyoḥ pariprītā panyasā vāryeṇa. Bhadrā vadhūrbhavati yat supeśāḥ svayaṁ sā mitraṁ vanute jane cit.*

Some maiden feels pleased and satisfied with the dear lovable wealth and speech of the man wooing her for a wife or she is herself pleasing and accepted for her speech and riches. But in reality, that wife is good and fortunate who, noble in person and manners, loves and chooses her friend and husband by herself from amongst the youth.

पत्ता जगार पत्यञ्चमत्ति शीष्णा शिरः पतिं दधा वरूथम।
आसीन ऊध्वामुपसि क्षिणाति न्यङङुत्तानामन्वेति
भूमिम॥ १३॥

13. *Patto jagāra pratyañcamatti śīrṣṇā śiraḥ prati dadhau varūtham. Āsīna ūrdhvāmupasi kṣiṇā-ti nyaṅṅuttānām-anveti bhūmim.*

Indra emanates and manifests the generated world step by step, then he withdraws it also step by step at the end. The top light of Prakrti, he places and holds up on high as head and heaven. All present and pervasive, the next high form of it he holds in his lap as the middle region, and the lowest of the high he forms as the earth and pervades it.

बृहच्छाया अपलाशा अर्वा तस्था माता विषिता अत्ति
गर्भः। अन्यस्या वत्सं रिहती मिमाय कया भुवा नि दधे
धेनुरूधः॥ १४॥

14. *Bṛhannacchāyo apalāśo arvā tasthau mātā viṣito atti garbhaḥ. Anyasyā vatsaṁ rihatī mimāya kayā bhuvā ni dadhe dhenurūdhaḥ.*

Infinitely great, imperishable beyond mutability and sufferance, all mover, all moving constant, beyond bonds and bounds, he is the all bearing mother womb of existence. Loving and pervading the living forms of the other, Prakrti, as a mother, like his own progeny, he forms and sustains the world with divine peace and bliss of existence as the mother cow holds the milk for her calf.

सप्त वीरासो अधरादुदाय ष्टात्तरात्तात्समजग्मिरन्त।
नव पश्चातास्थिविमन्त आयन्दश पाक्सानु वि
तिरन्त्यश्नः॥ १५॥

15. *Sapta vīrāso adharādudāyann-aṣṭottarāttāt samajagmirante. Nava paścātāt sthivimanta āyan daśa prāk sānvi tirantyaśnaḥ.*

Seven off-springs came up from the deepest of Prakrti (they are five subtle elements, mind and senses), eight sprang from the upper part (they are eight vasus, sustainers of life, i.e., earth, water, fire, air, space, moon, sun and stars), from behind came nine well placed in position (they are nine planets and nine sense organs), and ten pranas arise from the front and move high up in air.

दशानामकं कपिलं समानं तं हिन्वन्ति कतवे पार्याय। गर्भं माता सुधितं व ाणास्ववनन्तं तुषर्यन्ती बिभर्ति॥ १६॥

16. *Daśānāmekaṁ kapilaṁ samānaṁ taṁ hinvanti kratave pāryāya. Garbhaṁ mātā sudhitaṁ vakṣaṇāsvavenataṁ tuṣayantī bibharti.*

One is the darling of all the ten equally, which they energise and serve for fulfilment of the ultimate purpose of life. Mother Nature bears the soul as its baby well placed in the currents and atomic dynamics of existence, nourishing and pleasing it, though the baby at this stage is unaware of it, but still loves to stay on in the womb.

पीवानं मषमपचन्त वीरा न्युप्ता अ ा अनु दीव आसन।
द्वा धनुं बृहतीमप्स्व१न्तः पवित्रवन्ता चरतः पुनन्ता॥ १७॥

17. *Pīvānaṁ meṣamapacanta vīrā nyuptā akṣā anu dīva āsan. Dvā dhanuṁ bṛhatīmapsvantaḥ pavitravantā carataḥ punantā.*

Ten pranas together with the senses, positioned

in the holy body for nature's purpose, mature the living body of the soul. Two of these pranas, i.e., prana and apana, active in the vital waters with warm energy, mature, purify and perfect the growing body for the soul.

वि क्रोशनासो विष्वञ्च आयन्पचाति नमो नहि पक्षदर्धः ।
अयं मे देवः सविता तदाह दर्वन्ना इद्वनवत्सर्पिरण्नः ॥ १८ ॥

18. *Vi krośanāso viṣvañca āyan pacāti nemo nahi pakṣadardhaḥ. Ayaṁ me devaḥ savitā tadāha drvanna idvanavat sarpirannaḥ.*

Souls come into the world from various directions in various ways, chanting the name of divinity. Some one matures, another does not mature, remains half way only. This is what Savita, lord of life, giver of light, says to me: the yajna fire which consumes the fuel wood and oblations of ghrta helps the soul to mature through yajna and self-sacrifice. The man who lives on fruit and milk and butter matures with divine love and yajnic fire.

अपश्यं गामं वहमानमारादचक्रया स्वधया वर्तमानम ।
सिषक्त्यर्यः प युगा जनानां सद्यः शिश्ना प्रमिनाना नवीयान ॥ १९ ॥

19. *Apaśyaṁ grāmaṁ vahamānam-ārād-acakrayā svadhayā vartamānam. Siṣaktyaryaḥ pra yugā janānāṁ sadyaḥ śiśnā praminānno navīyān.*

From far off by observation of nature and from near by meditation, I have perceived and realised the divine power and presence bearing the multitudinous humanity and other forms of life by its own essential might, moving without wheels, that is, moving and yet

not moving, being omnipresent, eternal, yet even new in manifestation, who, sole lord of life, creates the male and female pairs of humans from eternity.

एता म॒ गाव॑ पम॒रस्य॑ यु॒क्ता मा षु प स॑धी॒मु हु॒रिन्म॑मन्धि।
आप॑श्चिदस्य॒ वि न॑श॒न्त्यर्थं॑ सू॒र॑श्च म॒क उप॑रा बभू॒-
वान॥ २०॥

20. *Etau me gāvau pramarasya yuktau mo ṣu pra sedhīr-muhurin-mamandhi. Āpaścidasya vi naśantyarthāṁ sūraśca marka uparo babhūvān.*

Lord of life, pray do not deprive me, the mortal man, of these two vital energies of prana and apana joined to my existence, pray keep them integrated with me, active and pleasing. The subtle body and the pranic energies help us reach our divine goal, and may the sun and pranic energies, like the cloud, shower me here below with light and joy.

अ॒यं या वज॑: पुरु॒धा विवृ॑त्ता॒ वः सूय॑स्य बृ॒हतः पुरी॑षात।
श्रव॒ इद॒ना प॒रा अ॒न्यद॑स्ति॒ तद॑व्य॒थी ज॑रि॒माण॑स्तरन्ति॥ २१॥

21. *Ayaṁ yo vajraḥ purudhā vivṛtto ’vaḥ sūryasya bṛhataḥ purīṣāt. Śrava idenā paro anyadasti tadavyathī jarimāṇas-taranti.*

This thunderous pranic energy, which radiates from the mighty orb of the sun in varied ways, comes down to us by the paths of Prakrti. Beyond this is there another path and destination too, revealed and heard, to which the celebrants of divinity free from psychic travails of existence attain beyond the flood of pleasure and pain here.

वृ ावृं ा नियता मीमयद्गास्तता वयः प पतान्पूरुषादः। अथदं विश्वं भुवनं भयात इन्दाय सुन्वदृषय च शि ात॥ २२॥

22. *Vṛkṣevṛkṣe niyatā mīmayad-gaustatau vayaḥ pra patān pūruṣādaḥ. Adhedaṁ viśvaṁ bhuvanaṁ bhayāta indrāya sunvadṛṣaye ca śikṣat.*

The string fixed like destiny on every bow twangs with a clang, the arrows fly and fall like cannibals on humanity, consuming life and karma. And then the whole world shakes with fear. O yajaka on the vedi, keep on the offer of soma homage to Indra, the omniscient who knows it all.

दवानां मान पथमा अतिष्ठन्कृन्तत्रादषामुपरा उदायन। त्रयस्तपन्ति पृथिवीमनूपा द्वा बृबूकं वहतः पुरीषम॥ २३॥

23. *Devānāṁ māne prathamā atiṣṭhan kṛntatrād-eṣāmuparā udāyan. Trayas-tapanti pṛthivīm-anūpā dvā bṛbūkaṁ vahataḥ purīṣam.*

For the formation of the first and basic divine natural causes of cosmic evolution, the original causes already existed in the primordial state of Prakrti. From the disturbance of those primordial causes in that state of unified equilibrium into dynamic state, arose the diversity of subtle and gross elements of material and psychic forms. Three of these (heat, air and water) together mature the earth for life, and two (heat and air) bring the life energy to it.

सा त जीवातुरुत तस्य विद्धि मा स्मताादृगप गूहः समय। आविः स्वः कृणुत गूहत बुसं स पादुरस्य निणिजा न मुच्यत॥ २४॥

24. *Sā te jīvāturuta tasya viddhi mā smaitādṛgapa gūhaḥ samarye. Āviḥ svaḥ kṛṇute gūhate busaṁ sa pādurasya nirṇijo na mucyate.*

That, O man, is your life line, the trinity of sun, air and water, Know it, and know that divine Indra. It's all his. In the serious holy business of living, forget it not, nor let life slip away. Indra creates and opens out the bliss of life, consumes the waste to create further, and this evolutionary cyclic process of the life giver never ends, it continues.

Mandala 10/Sukta 28

Devata: Indra (1, 3-5, 7, 9, 11), Vasukra Aindra (2, 6, 8, 10, 12); Rshi: Indra snusha (1), Indra (2, 6, 8, 10, 12), Vasukra Aindra (3-5, 7, 9, 11)

This hymn is a dialogue between Indra and Vasukra. It is an allegory on the organismic, integrated, organised system of life from the individual to the social and the cosmic order. The chief and supreme master is the soul, the ruler, Indra. Others too are powers, but subordinate to the chief.

विश्वा ह्यन्या अरिराजगाम ममदह श्वशुरा ना जगाम। जक्षीयाद्धाना उत सामं पपीयात्स्वाशितः पुनरस्तं जगायात ॥ १ ॥

1. *Viśvo hyanyo arirājagāma mamedaha śvaśuro nā jagāma. Jakṣīyāddhānā uta somaṁ papīyāt svāśitaḥ punarastaṁ jagāyāt.*

Vasukra's wife says: All other masterly powers are arrived here. Only the chief is not come. I wish he were here, accept our hospitality of food and drink and,

satisfied and fulfilled, go back to his seat.

(The soul emerges in the body, takes over and rules over the body system after all other powers have developed and the body is mature for emergence of the soul. So is the social system the soul of which is the sovereign ruling power. So is the cosmos, the ruling soul of the system is Indra.)

स रारुवद वृषभस्तिग्मशृङ्गो वष्मन्तस्था वरिमन ा पृथिव्याः। विश्वेष्वनं वृजनेषु पामि या म कुक्षी सुतसोमः पृणाति॥ २॥

2. *Sa roruvad-vṛṣabhas-tigmaśṛṅgo varṣman tasthau varimannā pṛthivyāḥ. Viśveṣvenaṁ vṛjaneṣu pāmi yo me kukṣī sutasomaḥ pṛṇāti.*

Indra: I, mighty ruling power, harbinger of showers of plenty and prosperity, commanding sharpest forces of defence and offence, abide on top of the mighty expanse of the earth. Whoever the maker of soma that offers me homage and hospitality to my pleasure and satisfaction, I defend, protect and promote in all battles of life.

अदिणा त मन्दिन इन्द्र तूयान्त्सुन्वन्ति सामन्पिबसि त्वमेषाम। पचन्ति त वृषभाँ अत्सि तेषां पृक्षेण यन्मघवन्हूयमानः॥ ३॥

3. *Adriṇā te mandina indra tūyāntsunvanti somān pibasi tvameṣām. Pacanti te vṛṣabhāň atsi teṣāṁ pṛkṣeṇa yanmaghavan hūyamānaḥ.*

Vasukra: O mighty ruler of wealth and power, Indra, happy performers of the yajnic system, with the best of equipment, extract exciting soma juice and they prepare sanative tonics from vrshabha herbs, of which,

when cordially invited, you drink and taste with pleasure to your satisfaction and fulfilment.

इदं सु मे जरितरा चिकिद्धि पतीपं शापं नद्या वहन्ति।
लापाशः सिंहं पत्यञ्चमत्साः काष्टा वराहं निरतक्त कक्षात॥ ४॥

4. *Idaṁ su me jaritarā cikiddhi pratīpaṁ śāpaṁ nadyo vahanti. Lopāśaḥ siṁhaṁ pratyañcamatsāḥ kroṣṭā varāhaṁ niratakta kakṣat.*

O celebrant, know this force of my power: By the dynamic force of my system and order, the stream of ordered life can carry off criticism, opposition and contradictions and throw out all poisonous elements, the ordinary vegetarian citizen faces and drives off the violent carnivorous enemy, and a single clarion call would dig out and throw out the most destructive terrorist forces from the darkest den.

कथा त एतदहमा चिकितं गृत्सस्य पाकस्तवसा मनीषाम।
त्वं नो विद्वाँ ऋतुथा वि वोचा यमर्धं त मघवन्त्सख्या धूः॥ ५॥

5. *Kathā ta etadahamā ciketaṁ gṛtsasya pākastavaso manīṣām. Tvaṁ no vidvāṅ ṛtuthā vi voco yamardhaṁ te maghavan kṣemyā dhūḥ.*

O lord of wealth and power, all knowing all watching ruler of the world, Indra, how would I, a simple man, understand and know this mysterious ground power and policy of yours, wise and versatile master of the mighty order. O lord, you alone know, you alone can enlighten us about the admirable basis and direction of your policy of peace and progress of humanity

according to the time and season.

एवा हि मां तवसं वर्धयन्ति दिवश्चिन्म बृहत उत्तरा धूः ।
पुरू सहस्रा नि शिशामि साकमशत्रुं हि मा जनिता जजान ॥ ६ ॥

6. *Evā hi māṁ tavasaṁ vardhayanti divaścinme bṛhata uttarā dhūḥ. Purū sahasrā ni śiśāmi sākamaśatruṁ hi mā janitā jajāna.*

Thus do they (assistant powers) exalt me, mighty soul, ruler of the system. The foundation, structure, direction and stability of the system, the power I wield to sustain and rule the system is greater than the vast heavens. A thousand foes I eliminate, all at once, with a single stroke. Indeed the creative powers that generate and manifest me as power generate me without enemy and opposition.

एवा हि मां तवसं जज्ञुरुग्रं कर्मन्कर्मन्वृषणमिन्द्र देवाः ।
वधीं वृत्रं वज्रेण मन्दसाना पं व्रजं महिना दाशुषे वम ॥ ७ ॥

7. *Evā hi māṁ tavasaṁ jajñurugraṁ karmankarman vṛṣaṇamindra devāḥ. Vadhīṁ vṛtraṁ vajreṇa mandasāno'pa vrajaṁ mahinā dāśuṣe vam.*

Thus do the devas, divine powers and faculties create and know me as mighty and formidable, virile and generous in every act of the system. Happily with the mighty vajra, vital power, I break the dark cloud of rain with mighty thunder and open the paths of progress for the creative and generous vital channels of the dynamics of the system.

दवास आयन्परशूँरबिभ्रन्वना वृश्चन्ता अभि विडभिरायन। नि सुदवं दधता व ण्णासु यत्रा कृपीटमनु तद्दहन्ति॥ ८॥

8. *Devāsa āyan paraśūňrabuibhran vanā vṛścanto abhi viḍbhirāyan. Ni sudrvaṁ dadhato vakṣaṇāsu yatrā kṛpīṭamanu taddahanti.*

Let men of power and enlightenment march forward bearing weapons of defence and action, felling forests and oppositions, march forward with people of the land, stay the floods of rivers, release the flow into streams and canals, burning the undergrowth and drying up pools of stagnant water.

शशः ुरं पत्यञ्चं जगारा दिं लागन व्यभदमारात।
बृहन्तं चिदृहत रन्धयानि वयद्वत्सा वृषभं शूशुवानः॥ ९॥

9. *Śaśaḥ kṣuraṁ pratyañcaṁ jagārā'driṁ logena vyabhedamārāt. Bṛhantaṁ cidṛhate randhayāni vayadvatso vṛṣabhaṁ śūśuvānaḥ.*

The deer faces and beats up the tiger of fatal paw since I can break up the mountain with a lump of clay from far or near. I can crush the biggest with the tiniest, and the calf, waxing with strength, can force the bull to retreat and run. (This is the might of soul and prana).

सुपण इत्था नखमा सिषायावरुद्धः परिपदं न सिंहः।
निरुद्धश्चिन्महिषस्तष्यावान्गाधा तस्मा अयथं कषदतत॥ १०॥

10. *Suprarṇa itthā nakhamā siṣāyāvaruddhaḥ paripadaṁ na siṁhaḥ. Niruddhaścinmahiśastarṣyāvān godhā tasmā ayathaṁ karṣadetat.*

10. Let Suparna, Indra, the soul on top all round of the living system and at the centre of the self, confirm, hold and monitor its power-in-readiness as this: Like the lion in the den ready with his paw, like a rhino in position thirsting to strike (as a battery of force and power calibrated unto the live switch) and the power like the bow string in optimum tension would strike and throw out and far off the negativities and enemies wherever they be, (such is the force and power of prana, spirit and soul of the living system at individual, social and cosmic level) in service for the master, Indra.

तभ्या॑ गा॒धा अ॒यथं॑ कष॒दत॒द्य ब्र॒ह्मणः॑ पति॒पीय॒न्त्य ा॑ः । सि॒म उ॒ णा॑ वसृ॒ष्टाँ अ॑दन्ति स्व॒यं बला॑नि त॒न्व॑ः शृणा॒नाः ॥ ११ ॥

Tebhyo godhā ayathaṁ karṣadetadye brahmaṇaḥ pratipīyantyannaiḥ. Sima ukṣṇo'vasṛṣṭāṁ adanti svayaṁ balāni tanvaḥ śṛṇānāḥ.

11. The systemic strength in optimum tension spontaneously throws out those who, feeding on the nutriments provided by the system itself, abuse, revile and sabotage the social order, eating into all the creativities of the system and thereby, at the same time, damage the strength of their bodies by themselves.

एत शमी॑भिः सु॒शमी॑ अभूव॒न्य हिं॑न्वि॒र त॒न्व॑ ा॑ः साम॑ उ॒क्थः । नृ॒वद्व॒द ु॑प॑ ना माहि॒ वाजा॑न्दि॒वि श्रवा॑ दधिष॒ नाम॑ वी॒रः ॥ १२ ॥

Ete śamībhiḥ suśamī abhūvan ye hinvire tanvaḥ soma ukthaiḥ. Nṛvad-vadann-upa no māhi vājān divi śravo dadhiṣe nāma vīraḥ.

12. Those persons rise to creative power and

grandeur who, with holy words and noble acts of yajnic creations of soma peace and vitality serve life and humanity and strengthen and advance the body of the social order and thus address the ruling power: O ruling soul of the order, speaking and proclaiming as leader, pioneer and ruler, bring us all our share of sustenance and power, acknowledge our achievement and victory, and feel great that you wield the honour and power of the order, yours is the name and the glory from earth to heaven. You are the heroic brave.

Mandala 10/Sukta 29

Indra Devata, Vasukra Aindra Rshi

वनॅ न वा या न्यधायि चाकञ्छुचिर्वाँ स्तामा भुरणावजीगः ।
यस्यदिन्दः पुरुदिनषु हाता नॄणां नया नृतमः ापावान ॥ १ ॥

1. *Vane na vā yo nyadhāyi cākañchucirvāṁ stomo bhuraṇāvajīgaḥ. Yasyedindraḥ purudineṣu hotā nṛṇāṁ naryo nṛtamaḥ kṣapāvān.*

Like the baby bird placed in the nest on the tree, waiting and watching for the mother bird, and the mother bird arriving, may this song of love and purity reach you, O complementary powers of light, Ashvins, the song, of which Indra, ruler of the world, is the inspirer and deity, manliest leader of men, who rules over the day and night of human activity.

प त अस्या उषसः पार्परस्या नृता स्यामॅ नृतमस्य नॄणाम ।
अनुं त्रिशाकंः शतमावहॄन्कुत्सनॅ रथा या असत्स-
सवान ॥ २ ॥

2. *Pra te asyā uṣasaḥ prāparasyā nṛtau syāma nṛtamasya nṛṇām. Anu triśokaḥ śatamāvahanṝn kutsena ratho yo asat sasavān.*

Indra, ruler of the world, manliest leader of the leaders of humanity, lord of triple splendour of knowledge, action and spiritual advancement, who command a hundred heroes by virtue of power and thunder, source of peace, advancement and bliss, may we ever abide in the light and joy of the dawn of today and of other days to come in our course of life.

कस्त॒ मद॑ इन्द्र॒ रन्त्यो॑ भूद्दुर॒ गिरा॑ अ॒भ्युग्रो॑ वि धा॑व।
कद्वाहो॑ अ॒वागु॑प॒ मा मनी॒षा आ त्वा॑ शक्यामुप॒मं रा॒धो॒ अ॑न्नैः ॥ ३ ॥

3. *Kaste mada indra rantyo bhūdduro giro abhyugro vi dhāva. Kadvāho arvāgupa mā manīṣā ā tvā śakyām-upamaṁ rādho annaiḥ.*

What is the most exhilarating song of prayer and presentation dear to you? O lustrous lord of force and power, come to us by the doors of yajna in response to our songs of invocation. Harbinger of power and peace, when shall I see you face to face? When will my prayer be fruitful? When shall I be able to regale you with homage and adoration, most eminent master and ruler?

कदु॑ द्यु॒म्नमि॑न्द्र॒ त्वाव॑ता॒ नॄन्कया॑ धि॒या क॑रस॒ क॒ आग॑न।
मि॒त्रा न स॒त्य उ॑रुगा॒य भृ॒त्या अ॒न्॑ समस्य॒ यदस॑न्म-
नी॒षाः ॥ ४ ॥

4. *Kadu dyumnamindra tvāvato nṝn kayā dhiyā karase kanna āgan. Mitro na satya urugāya bhṛtyā anne samasya yadasan manīṣāḥ.*

Indra, when shall we have the light, power and honour of prosperity in life? What is that order of

intelligence by which you transform humans to divine consciousness of your presence? When would you reveal your presence to us in direct experience? O lord adorable ever true as friend, when would our thoughts and actions be fruitful and win your favour of food, sustenance and stability for all mankind in peace and prosperity?

परय सूरा अर्थं न पारं य अस्य कामं जनिधाइव ग्मन।
गिरश्च य तं तुविजात पूर्वीनर इन्द पतिशि न्त्य ाः ॥ ५ ॥

5. *Preraya sūro arthaṁ na pāraṁye asya kāmaṁ janidhā iva gman. Giraśca ye te tuvijāta pūrvīrnara indra pratiśikṣantyannaiḥ.*

Indra, like the sun that leads from darkness to light, inspire and lead humanity to the attainment of their desire for freedom across the world, all who entertain this ambition like their love for home life earlier. O lord of infinite manifestation, bless all those people who adore you with songs of universal exhortation, who guide others to sing and pray with universal voice, and who offer homage to divinity with foods and charity in various forms.

मात्र नु त सुमित इन्द पूर्वी द्याम्ज्मना पृथिवी काव्यन।
वराय त घृतवन्तः सुतासः स्वाद्मन्भवन्तु पीतय मधूनि ॥ ६ ॥

6. *Mātre nu te sumite indra pūrvī dyaurmajmanā pṛthivī kāvyena. Varāya te ghṛtavantaḥ sutāsaḥ svādman bhavantu pītaye madhūni.*

O Indra, lord omniscient and omnipotent, mother earth and the heaven of light, both ancient and eternal in the existential cycle, are created in excellent

measure of form and function by your vision and power. May the delicious and refined honey drinks of soma and sumptuous foods gifted by sun and earth be exhilarating and delightful for noble humanity and for their yajnic homage to you.

आ मध्वा॑ अस्मा असिच॒न्नम॑त्रमिन्दा॑य पू॒र्णं स हि स॒त्यरा॑धाः ।
स वा॑वृधे॒ वरि॑म॒न्ना पृ॑थि॒व्या अ॒भि क॒त्वा॒ नय॒ः पौंस्यैश्च ॥ ७ ॥

7. *Ā madhvo asmā asicann-amatram-indrāya pūrṇaṁ sa hi satyarādhāḥ. Sa vāvṛdhe varimannā pṛthivyā abhi kratvā naryaḥ pauṁsyaiśca.*

Let us offer the honey sweet bowl of our heart and soul overflowing with love and faith to Indra who is truly magnificent and munificent. He is the benevolent guide of humanity and supreme leader of leaders and by his powers, potentials and creative actions manifests higher and exalted over the expansive earth and space.

व्या॒न॒ळिन्द्रः॒ पृत॑ना॒ः स्वाजा॒ आस्मै॑ यतन्त स॒ख्याय॑ पू॒र्वीः ।
आ स्मा॒ रथं॒ न पृत॑नासु तिष्ठ॒ यं भ॒द्रया॑ सु॒म॒त्या चा॒दया॑स ॥ ८ ॥

8. *Vyānaḷindraḥ pṛtanāḥ svojā āsmai yatante sakhāya pūrvīḥ. Ā smā rathaṁ na pṛtanāsu tiṣṭha yaṁ bhadrayā sumatyā codayāse.*

Indra, lord of holy light and lustre, pervades the peoples' heart and soul within and joins them in their struggles in the world outside. The best of people since time immemorial try to win his love and friendship with homage, prayer and meditation. O lord of cosmic chariot, ruler of the world, come to us to bless us and our social order like a master of the chariot among people whom you inspire and bless with clear

intelligence, noble ambition and holy enthusiasm in the right direction.

Mandala 10/Sukta 30

Apah or Apam-napat Devata, Kavasha Ailusha Rshi

प दे॑वत्रा ब्रह्म॑ण गा॒तुर॑त्वपा अच्छा॒ मन॑सा॒ न पर्यु॑क्ति। म॒हीं मि॒त्रस्य॒ वरु॑णस्य धा॒सिं पृ॑थु॒जर्य॑स रीरधा सुवृ॒क्तिम॥ १॥

1. *Pra devatrā brahmaṇe gāturetvapo acchā manaso na prayukti. Mahīṁ mitrasya varuṇasya dhāsiṁ pṛthujrayase rīradhā suvṛktim.*

Let our voice of thanks and praise, our acts of yajnic creation and self-sacrifice in service of the cosmic sustainer, reach all the divine energies and powers of nature and humanity which are ever on the move and sustain life, and let this expression be the very symbol of the total dedication of our mind and soul. O celebrant, O high priest of yajna, proclaim and realise this our will to live as a mighty gift of the lord of love and judgement, and proclaim as well our vision of the ultimate freedom from selfish attachment, which we would realise in dedication to our own spirit, to the social order, and to the infinite lord of cosmic dynamics with the same love and judgement.

अध्व॑यवा॒ हवि॑ष्मन्ता॒ हि भू॒ता च्छा॒प इ॑ताश॒तीरु॑शन्तः। अव॒ याश्चष्टे॑ अरु॒णः सु॑प॒र्णस्तमास्य॑ध्वमू॒र्मिम॒द्या सु॑ह॒स्ताः॥ २॥

2. *Adhvaryavo haviṣmanto hi bhūtā'cchāpa itośatīruśantaḥ. Ava yāścaṣṭe aruṇaḥ suparṇastamāsyadhvam-ūrmim-adyā suhastāḥ.*

O priests and organisers of the socio-cosmic order, bear and bring the fragrant materials of yajnic action for development, rise with passion and enthusiasm, reach the vaulting waters of life, and with open expert hands today receive the waves which the moon and ocean raise and the flood of light and energy which the sun showers down.

अध्वर्यवा॒ प इ॑ता समु॒द्रम॒पां नपा॑तं ह॒विषा॑ यजध्वम।
स वा॑ ददू॒मिम॒द्या सु॒पू॒तं॒ तस्म॒ सामं॒ मधु॑मन्तं सुनात॥ ३॥

3. *Adhvaryavo'pa itā samudramapāṁ napātaṁ haviṣā yajadhvam. Sa vo dadad-ūrmimadyā supūtaṁ tasmai somaṁ madhumantaṁ sunota.*

O priests and organisers, reach the ocean and the waters of space and connect with the sun and light in space and skies with the right materials of yajna. The sun never allows the waters to exhaust and gives you the purest showers ever. Create and offer the sweetest and most powerful soma oblations to the sun for permanent supply of liquid energies for the sustenance of life.

या अ॑नि॒ध्मा दी॑द॒यद॒प्स्व॑१॑न्तर्यं विपा॑स॒ इळ॑त अध्व॒रषु॑।
अपां नपा॒न्मधु॑मतीर॒पा दा॒ याभि॒रिन्दा॑ वावृ॒ध वी॒र्याय॥ ४॥

4. *Yo anidhmo dīdayad-apsvantar-yaṁ viprāsa īḷate adhvareṣu. Apāṁ napān-madhumatīr-apo dā yābhir-indro vāvṛdhe vīryāya.*

O sun who burn and shine in space without fuels of fire, whom priests and scientists serve and adore in yajna, who never allow liquid energies of the world to exhaust, pray give us the honey sweets of liquid energies

by which Indra, ruler of the world order on earth, may rise to strength and accomplish great deeds for humanity.

याभिः सामा मादत हषत च कल्याणीभिर्युवतिभिन मयः। ता अध्वया अपा अच्छा परहि यदासिञ्चा आषधीभिः पुनीतात ॥ ५ ॥

5. *Yābhiḥ somo modate harṣate ca kalyāṇībhir-yuvatibhirna maryaḥ. Tā adhvaryo apo acchā parehi yadāsiñcā oṣadhībhiḥ punītāt.*

The liquids with which Soma, the ruling spirit, rejoices and feels exhilarated as men feel happy and exhilarated by noble youthful women, those exciting liquid energies, O high priest of yajna, find from far and near, and when you find them, then cleanse and strengthen the drinks and sanatives for health and joy.

एवद्यूने युवतया नमन्त यदीमुश ुशतीरत्यच्छ। सं जानत मनसा सं चिकित्र ध्वयवा धिषणापश्च दवीः ॥ ६ ॥

6. *Evedyūne yuvatayo namanta yadīmuśannu-śatīretyaccha. Saṁ jānate manasā saṁ cikitre 'dhvaryavo dhiṣaṇāpaśca devīḥ.*

Just as youthful women submit to young men, and as men with love eagerly advance to loving women, so do the leaders of social and scientific yajna know the liquid energies of nature and with their science and intelligence create, obtain and develop. So do also they develop the energies and competence of the rising youthful generation for the social yajna of the world order of humanity.

या वां वृताभ्या अकृणादु लाकं या वां मह्या अभि-
शस्तरमुञ्चत। तस्मा इन्दाय मधुमन्तमूर्मिं दवमादनं प
हिणातनापः ॥ ७ ॥

7. *Yo vo vṛtābhyo akṛṇodu lokaṁ yo vo mahyā abhi-śasteramuñcat. Tasmā indrāya adhuman-tam-ūrmiṁ devamādanaṁ pra hiṇotanāpaḥ.*

O people of the social order of the world, committed to honesty and loyalty, the ruler who opens the doors of freedom against inhibition and creates a beautiful world for you, for that Indra, mighty ruler, create honey sweet fragrances of exhilarating environment and offer him divinely joyous foods and drinks of self-fulfilment.

पास्मै हिनात मधुमन्तमूर्मिं गभा या वः सिन्धवा मध्व उत्सः।
घृतपृष्ठमीड्यमध्वरष्वा पा रवतीः शृणुता हवं म ॥ ८ ॥

8. *Prāsmai hinota madhumantamūrmiṁ garbho yo vaḥ sindhavo madhva utsaḥ. Ghṛtapṛṣṭham-īḍyamadhvareṣvā''po revatīḥ śṛṇutā havaṁ me.*

O streams of life aflow, O dynamic people blest with wealth, honour and excellence, listen to my call and exhortation: Create and set in flow the sweetest honeyed waves of joy for this master power and ruler who is the fountain head and fathomless ocean source of your joy and fulfilment, refulgent and illustrious, adorable in the noblest yajnic meets of the world.

तं सिन्धवा मत्सरमिन्दपानमूर्मिं प हत य उभ इयति।
मदच्युतमाशानं नभ जां परि त्रितन्तुं विचरन्तमुत्सम ॥ ९ ॥

9. *Taṁ sindhavo matsaram-indrapānam-ūrmiṁ pra heta ya ubhe iyarti. Madacyutam-auśānaṁ nabhojāṁ pari tritantuṁ vicarantam-utsam.*

O streams of life, dynamic people of the world, inspire and set in motion that joyous wave of living and working worthy of all ruling Indra which helps to realise both ends of life, fulfilment over here and freedom of moksha hereafter, overflowing with divine ecstasy, admirable, heavenly, universal, good for earth, heaven and the middle regions, continuous for three living generations, dynamic as the river and deep as ocean.

आववृ॑ततीरध नु द्विधारा॑ गाषुयुधा॒ न नि॑यवं चर॑न्तीः । ऋष॒ जनि॑त्रीभुव॑नस्य॒ पत्नी॑र्॒पा व॑न्दस्व स॒वृधः॒ सया॑नीः ॥ १० ॥

10. *Āvarvṛtatīradha nu dvidhārā goṣuyudho na niyavaṁ carantīḥ. Ṛṣe janitrīrbhuvanasya patnī-rapo vandasva savṛdhaḥ sayonīḥ.*

O sage, visionary celebrant of the yajnic world order, respect, honour and celebrate the vibrant people of the land, fluent in action like winding streams, dedicated in thought, word and deed to the two streams of individual and collective good, observing a compact order of law like fighting forces deployed on fields of action over the same one earth, creators, planners and achievers of yajnic development, having a common origin and growing and moving together in one direction.

हि॒नाता॑ ना अध्व॒रं दं॑वय॒ज्या हि॒नात॒ बर्ह्॑ स॒नय॒ धना॑नाम । ऋ॒तस्य॒ याग॒ वि ष्य॑ध्व॒मूधः॑ श्रुष्टी॒वरी॑भूतना॒स्मभ्य॑-मापः ॥ ११ ॥

11. *Hinotā no adhvaraṁ devayajyā hinota brahma sanaye dhanānām. Ṛtasya yoge vi ṣyadhva-mūdhaḥ śruṣṭīvarīr-bhūtanāsmabhyam-āpaḥ.*

O dynamic powers of nature, O vibrant people of the earth, in worship of the lord supreme, in honour of mother nature's divinities, and for love and well being of noble humanity, inspire and accelerate our yajnic action in cooperation, for the achievement of wealth, honour and excellence raise the voice of divine knowledge, application and action, in the pursuit of collective action under the laws of nature and grateful humanity, open the sluice gates of clouds and unlock the treasure holds of wealth. O powers of the dynamic flow of existence, be good, creative and blissful for our well being.

आपो॑ रवती॒: क्षय॑था॒ हि वस्व॒: कतुं॑ च भ्र॒दं बि॑भृ॒थामृतं॑ च।
रा॒यश्च॒ स्थ स्व॑पत्य॒स्य॒ पत्नी॒: सर॑स्वती॒ तद गृ॑णत॒ वयो॑ धात॥ १२॥

12. *Āpo ravatīḥ kṣayathā hi vasvaḥ kratuṁ ca bhadraṁ bibhṛthāmṛtaṁ ca. Rāyaṣca stha svapatyasya patnīḥ sarasvatī tadgṛṇate vayo dhāt.*

O cosmic dynamics of mother nature, O fluent streams of earth and the environment, O vibrant people of the land, O generous mothers of mankind, be master rulers of the world's wealth, promote the yajnic development, well being and immortal values of happy life, be protectors and promoters of the veins of nation's wealth and makers of the noble generations of humanity's heroes. May Sarasvati, mother stream of divine knowledge, culture and grace bear and bring good

health, full age and vibrant energy for the celebrant.

पति॒ यदापा॒ अदृ॑श्रमाय॒तीघृ॒तं पयां॑सि॒ बिभ्र॑तीमधू॒नि।
अ॒ध्व॒यु॒भि॒मन॑सा संविदा॒ना इन्दा॑य॒ सामं॒ सुषु॑तं॒ भर॑न्तीः ॥ १३ ॥

13. *Prati yadāpo adṛśram-āyatī-rghṛtaṁ payāṁsi bibhratīr-madhūni. Adhvaryūbhir-manasā saṁ-vidānā indrāya somaṁ suṣutaṁ bharantīḥ.*

Apah, all fluent streams of nature and humanity, dynamic forces, powers and people of the world, I see you rising and coming in response to the call and prayer of the high priests and celebrants of yajna, bearing water, milk and ghrta and the honey sweets of life for fertility and life's generation, in perfect union with the mind, hopes and aspirations of the priests and yajakas on the vedi and bringing pure distilled Soma beauty, prosperity and joy for Indra, ruling power and reigning glory of life.

एमा अ॑ग्मन॒वती॑र्जी॒वध॑न्या॒ अध्व॑यवः सा॒दय॑ता सखायः।
नि ब॒र्हिषि॑ धत्तन साम्यासा॒ पां नप्त्रा॑ संविदा॒नास॑ एनाः ॥ १४ ॥

14. *Emā agman revatīr-jīvadhanyā adhvaryavaḥ sādayatā sakhāyaḥ. Ni barhiṣi dhattana somyāso 'pāṁ naptrā saṁvidānāsa enāḥ.*

Friends, priests and yajakas, these waters, vibrant energies of nature and dynamic powers and personalities of humanity, all overflowing with life, fertility and generative potential, are come here. Give them an honourable place in yajna. They know, they are united with us, and they are blissful, and they never allow the waters of life to exhaust. Know them, seat

them on the holy grass and create the beauties and joy of life for all.

आग्म॒न्नाप॑ उश॒तीब॒र्हिरदं॑ न्य॑ध्व॒र असदन्दव॒यन्तीः॑। अध्व॑-
यवः सुनु॒तन्दा॑य॒ साम॒मभू॑दु वः सु॒शका॑ दवय॒ज्या॥ १५॥

15. *Āgmannāpa uśatīr-barhiredaṁ nyadhvare asadan devayantīḥ. Adhvaryavaḥ sunutendrāya somamabhūdu vaḥ suśakā devayajyā.*

Brilliant, fluent and divine energies, powers and personalities, united in love with divinity and noble humanity have come and they are seated on the holy grass in the corporate yajna of love and non-violence for development and the creation of life divine for humanity. O priests, O yajakas, create the soma for Indra, ruling power and reigning glory of life, and may your yajnic prayers and programmes for life and humanity be realised successfully.

Mandala 10/Sukta 31

Vishvedeva Devatah, Kavasha Ailusha Rshi

आ नो॑ दे॒वाना॒मुप॑ वतु शंसा॒ विश्व॑भिस्तुरव॑स॒ यज॑त्रः।
तभि॑र्व॒यं सु॑ष॒खाया॑ भवम॒ तर॑न्ता॒ विश्वा॑ दुरि॒ता स्या॑म॥ १॥

1. *Ā no devānāmupa vetu śaṁso viśvebhis-turair-avase yajatraḥ. Tebhirvayaṁ suṣakhāyo bhavema taranto viśvā duritā syāma.*

May the adorable word and wisdom of lord Supreme and all divinities of nature and humanity come to us in communion with all the speed, power and excellence of the world for our protection and progress. May we be good friends with them and cross over all

hurdles, sins and evils of existence.

परि चिन्मता द्रविणं ममन्याद्ऋतस्य पथा नमसा विवासत ।
उत स्वन क्रतुना सं वदत श्रयांसं द ं मनसा जगृभ्यात ॥ २ ॥

2. *Pari cinmarto draviṇaṁ mamanyād-ṛtasya pathā namasā vivāset. Uta svena kratunā saṁ vadeta śreyāṁsaṁ dakṣaṁ manasā jagṛbhyāt.*

Let mortal man love and desire wealth, honour and excellence in the comprehensive context of the world and divinity, shine and refine it with faith and reverence by the path of truth and universal law, speak of it, think and define it with his own conscience in communion with divinity, and then, with his own mind and soul, realise the high degree of expertise, vision and perfection of thought, action and achievement for himself. (Divinity, humanity, nature, the world around, these are the context of our success and achievement.)

अधायि धीतिरसंसृगमंशास्तीर्थ न दस्ममुप यन्त्यूमाः ।
अभ्यानश्म सुवितस्य शूषं नवंदसा अमृतानामभूम ॥ ३ ॥

3. *Adhāyi dhītir-asasṛgram-aṁśāstīrthe na dasma-mupa yantyūmāḥ. Abhyānaśma suvitasya śūṣaṁ navedaso amṛtānām-abhūma.*

Maturity of thought and concentration is achieved, vibrations of thought in waves flow in, protective and illuminative for the spirit in virile posture like waves of flood on the holy shore. Thus may we achieve the power of success and prosperity, thus may we be knowers and achievers of the boons of immortals in knowledge, awareness and, in fact, in our very being.

नित्यश्चाकन्यात्स्वपतिदमूना यस्मा उ देवः सविता जजान।
भगा वा गाभिरयममनज्यात्सा अस्म चारुश्छदयदुत स्यात॥ ४॥

4. *Nityaś-cākanyāt svapatirdamūnā yasmā u devaḥ savitā jajāna. Bhago vā gobhir-aryamemanajyāt so asmai cāruś-chadayaduta syāt.*

May the lord eternal, master of the world's wealth of Prakrti, generous and potent, love to give and bless humanity for whom Savita, lord creator and generator provides all things of existence, and may Bhaga, lord of universal power and prosperity, and Aryama, lord of justice and dispensation, enlighten him with the word of knowledge, and may the lord of love, beauty and bounty, provide man the sweet shade of protection for advancement.

इयं सा भूया उषसामिव ा यद्ध ुमन्तः शवसा समायन।
अस्य स्तुतिं जरितुभि ाणा आ नः शग्मास उप यन्तु वाजाः॥ ५॥

5. *Iyaṁ sā bhūyā uṣasāmiva kṣā yaddha kṣumantaḥ śavasā samāyan. Asya stutiṁ jariturbhikṣamāṇā ā naḥ śagmāsa upa yantu vājāḥ.*

When clouds laden with power and plenty of rain, and sages with words of enlightenment and power come and bless the earth, then this world of humanity, like the light and freshness of the dawns, shines and prospers on earth, and seekers of wisdom and power asking the sages for knowledge and wisdom of divinity and power and advancement on earth flock here to us, and we pray may power and prosperity continue to flow in for us and our children.

अस्यदृषा सुमतिः पपथाना भवत्पूर्व्या भूमना गाः । अस्य सनीळा असुरस्य यानां समान आ भरणे बिभ्रमाणाः ॥ ६ ॥

6. *Asyedeṣā sumatiḥ paprathānā'bhavat pūrvyā bhūmanā gauḥ. Asya sanīḷā asurasya yonau samāna ā bharaṇe bhibhramāṇāḥ.*

This knowledge and wisdom, this Vedic voice of this sage of divinity, may, we pray, be universal, eternal and ever expansive, and may we, united and organised together on this equal and undivided earth, abide under the same one social order of this mighty life-giving ruler, living safe, secure and sustained in a state of peace and progress.

किं स्विद्वनं क उ स वृ ा आस यता द्यावापृथिवी निष्टत ुः । सं तस्थान अजरं इतऊती अहानि पूर्वीरुषसां जरन्त ॥ ७ ॥

7. *Kiṁ svidvanaṁ ka u sa vṛkṣa āsa yato dyāvā-pṛthivī niṣṭatakṣuḥ. Saṁtasthāne ajare ita ūtī ahāni pūrvīruṣaso jaranta.*

Which is that forest, which was that tree, that material cause, from which the Vishvedevas, divine powers of lord Supreme, fashioned forth the heaven and earth sustained in cosmic order in the imperishable universe, safe and protected, which the eternal days and nights and the dawns at morning and evening proclaim and adore.

नतावदना परा अन्यदस्त्युु ा स द्यावापृथिवी बिभति । त्वचं पवित्रं कृणुत स्वधावान्यदीं सूर्यं न हरिता वहन्ति ॥ ८ ॥

8. *Naitāvadenā paro anyadastyukṣā sa dyāvāpṛthivī bibharti. Tvacaṁ pavitraṁ kṛṇuta svadhāvān yadīṁ sūryaṁ na harito vahanti.*

There is no other universe like this nor beyond this, and yet there is one power not just exactly as this but beyond, and that is the mighty generous creator and generator who bears this heaven and earth. That is the master lord of Prakrti, his own Shakti, the mighty material cause of the universe, and he creates and structures the sacred form of it and bears it all as the cosmic energies and space directions bear the sun.

स्तगा न ागमत्यंति पृथ्वीं मिहं न वाता वि ह वाति भूम। मित्रा यत्र वरुणा अज्यमाना ग्निवन न व्यसृष्ट शाकम ॥ ९ ॥

9. *Stego na kṣāmatyeti pṛthvīṁ mihaṁ na vāto vi ha vāti bhūma. Mitro yatra varuṇo ajyamāno'-gnirvane na vyasṛṣṭa śokam.*

As the sun lights up and transcends the earth, as the wind shakes the cloud of life showers and passes, so does he pervade and transcend the heaven and earth, so does he move the universe to creative activity. Where Mitra, the sun, and Varuna, the moon, i.e., the couple—prana and apana, heat and water, sun and air, sun and moon, energised and impassioned, create and release life energy, heat and desire, there Agni releases the life of life as fire releases heat and vests it in the wood.

स्तरीयत्सूत सद्या अज्यमाना व्यथिरव्यथीः कृणुत स्वगापा। पुत्रा यत्पूवः पित्राजनिष्ट शम्यां गाजगार् यद्ध पृच्छान ॥ १० ॥

10. *Starīryat sūta sadyo ajyamānā vyathiravyathīḥ kṛṇuta svagopā. Putro yat pūrvaḥ pitrorjaniṣṭa śamyāṁ gaurjagāra yaddha pṛcchān.*

Like the heifer, mother Prakrti (void of life in

pre-creation stage of existence) is immediately energised and impregnated by the Spirit of life Supreme, master of the herd of living forms. The original and efficient cause, first mover, creates motion in the unmoved and unmoving, and makes the potential forms move in their orbits. The saviour protector and presiding power that existed awake as ever, even before the parental couples, manifested in action and mother Prakrti gave birth to forms which now ask, seek and worship the mystery.

उत कण्वं नृषदः पुत्रमाहुरुत श्यावा धनमादत्त वाजी। प कृष्णाय रुशदपिन्वताधक्र्तमत्र नकिरस्मा अपीपत॥ ११॥

11. *Uta kaṇvaṁ nṛṣadaḥ putramāhuruta śyāvo dhanamādatta vājī. Pra kṛṣṇāya ruśad-apinvatodhar-ṛtamatra nakirasmā apīpet.*

And man, the intelligent, they call the child of divine energy. The vibrant, the wise and bold achieve the wealth of life and divinity, and for such as draw the attention and love of divinity, the lord opens his treasure hold of joy and blesses them. None other than divinity can bless humanity with joy and ultimate fulfilment.

Mandala 10/Sukta 32

Indra Devata, Kavasha Ailusha Rshi

प सु ग्मन्ता धियसानस्य सक्षणि वरभिर्वराँ अभि षु प्रसीदतः। अस्माकमिन्द्र उभयं जुजोषति यत्सोम्यस्यान्धसो बुबोधति॥ १॥

1. *Pra su gmantā dhiyasānasya sakṣaṇi varebhir-varāṅ abhi ṣu prasīdataḥ. Asmākamindra ubhayaṁ jujoṣati yat somyasyāndhaso bubodhati.*

May Indra, omnificent spirit and highest presence of the universe, cherished object of the meditative seeker, move to accept the best of the seeker's acts of homage and surrender and bless him in his state of clairvoyant ecstasy with the objects of his love and desire. Indeed Indra, who acknowledges the homage and service of the man dedicated to search for divinity, loves, joins and rewards our search for knowledge and action with fulfilment.

वीन्द यासि दिव्यानि राचना वि पाथिवानि रजसा पुरुष्टुत। य त्वा वहन्ति मुहुरध्वराँ उप त सु वन्वन्तु वग्वनाँ अराधसः॥ २॥

2. *Vīndra yāsi divyāni rocanā vi pārthivāni rajasā puruṣṭuta. Ye tvā vahanti muhuradhvarāň upa te su vanvantu vagvanāň arādhasaḥ.*

Indra, omnipotent light of the universe, adored and worshipped by all, by your universal light and energy you pervade and radiate over all divine luminaries of earth, heaven and all space. Those who continuously send up their prayers and dedicate their yajnic actions and endeavours to you win the fruits of their prayers and worship and thereby eliminate all their want and deprivations.

तदिन्म छन्त्सद्वपुषा वपुष्टरं पुत्रा यज्ञानं पित्रारधीयति। जाया पतिं वहति वग्नुना सुमत्पुंस इद्भद्रा वहतुः परिष्कृतः॥ ३॥

3. *Tadinme chantsadvapuṣo vapuṣṭaraṁ putro yajjānaṁ pitroradhīyati. Jāyā patiṁ vahati vagnunā sumat puṁsa idbhadro vahatuḥ pariṣkṛtaḥ.*

Let it be more and more pleasing for me as soul in body form then when man grows more and more handsome than beauty itself in existence, when the child born of parents carries the family line higher forward, when the wife pleases the husband and exhorts him with sweet words to love and noble thoughts, and it is nice and auspicious for the man to be good and cleansed at heart by love and loyalty.

तदित्सधस्थमभि चारु दीधय गावो यच्छासन्वहतुं न धनवः ।
माता यन्मन्तुर्यूथस्य पूर्व्या भि वाणस्य सप्तधातुरिज्जनः ॥ ४ ॥

4. *Tadit sadhasthamabhi cāru dīdhaya gāvo yacchāsan vahatuṃ na dhenavaḥ. Mātā yanmanturyūthasya pūrvyā'bhi vāṇasya saptadhāturijjanaḥ.*

Indra, give us a bright happy home where illuminative voices of divine Vedic wisdom rule and lead the family as horses draw the chariot, where the mother is honoured as the first and intelligent centre of the family and where the inmates are healthy and virile with all the seven vitalities of physical health.

प वा च्छा रिरिच दवयुष्पदमका रुदभिर्याति तुवणिः ।
जरा वा यष्वमृतेषु दावन् परि व ऊमभ्यः सिञ्चता मधु ॥ ५ ॥

5. *Pra vo'cchā ririce devayuṣpadameko rudrebhiryāti turvaṇiḥ. Jarā vā yeṣvamṛteṣu dāvane pari va ūmebhyaḥ siñcatā madhu.*

O seekers of divinity, there is only one guide and leader for you who creates and provides the ultimate haven for you with the divines. And that is Indra who readily and instantly comes with his powers of justice,

reward and punishment. And among the seekers of immortality and freedom, divine worship and adoration alone is the ultimate and unfailing giver. Therefore offer honeyed hospitality and sincere worship for the divinities that provide the means of protection, advancement and immortality.

नि॒धी॒यमा॑न॒मप॑गू॒ हम॒प्सु प म॑ द॒वाना॑ वत॒पा उ॑वाच। इन्द्रो॑ वि॒द्वाँ अनु॒ हि त्वा॒ चच॒ ा॒ तना॒हमग्न॒ अनु॑शिष्ट॒ आग॑म॥ ६॥

6. *Nidhīyamānam-apagūḷhamapsu pra me devānāṁ vratapā uvāca. Indro vidvāṅ anu hi tvā cacakṣa tenāhamagne anuśiṣṭa āgām.*

The protector and preserver of the laws of divinities, Indra, divine spirit and teacher, enlightens me and speaks of the fire and spirit of life, Agni, pervasive and concealed in the waters, in particles of Prakrti abounding in space and in the will, awareness and acts of humanity. O Agni, Indra, the spirit, only experiences and watches your presence. Taught, enlightened and committed by Indra, I have come to the realisation of your presence.

अ ा॑त्रवित् ा॒त्रवि॒दं ह्यपा॒ट स पति॑ ा॒त्रवि॒दानु॑शिष्टः।
ए॒तद्व भ॒दम॑नुशास॑नस्या॒त स्तु॒तिं वि॑न्दत्यञ्ज॒सीना॑म॥ ७॥

7. *Akṣetravit kṣetravidaṁ hyaprāṭ sa praiti kṣetravidānuśiṣṭaḥ. Etadvai bhadram-anuśāsan-asyota srutiṁ vindatyañjasīnām.*

Let the man ignorant of the field of life ask the teacher who knows the field and facts of life and who can communicate, and, thus taught and trained, go forward in the business of living. This only is the holy

and auspicious end and aim of teaching and training for life. And this is the way of the evolution and development of tradition by which man gets enlightened on way to progress.

अद्यदु पाणीदमंमि माहापीवृता अधयन्मातुरूधः।
एमंनमाप जरिमा युवानमहंळन्वसुः सुमना बभूव॥ ८॥

8. *Adyedu prāṇīd-amamannimāhāpīvṛto adhayan-māturūdhaḥ. Emenamāpa jarimā yuvāna-maheḷan vasuḥ sumanā babhūva.*

Just today Indra, the soul, starts receiving the energy of prana in the womb, then, covered in the womb these days, it has the feel of its existence, then, when born it sucks the mother's milk, then it grows, thought and language comes to it, adolescence and youth, and finally old age takes it over the youth. O lord, let the resident soul in the body be holy at heart without anger and frustration.

एतानिं भदा कंलश कियाम कुरुंश्रवण ददंता मघानिं।
दान इद्वां मघवानः सा अंस्त्वयं च सामां हृदि यं बिभंमि॥ ९॥

9. *Etāni bhadrā kalaśa kriyāma kuruśravaṇa dadato maghāni. Dāna idvo maghavānaḥ so astvayaṁ ca somo hṛdi yaṁ bibharmi.*

O treasure hold of knowledge, Indra, O learned teacher, O listener of my praises and prayers, these are the holy acts of reverence and adoration which we, givers of thanks and presents, perform in homage to your honour. O men of wealth and power of knowledge, let this knowledge and this presentation of thanks and appreciation be a holy gift of gracefulness and culture,

and so may this soma of knowledge be for you, the knowledge which I hold at heart in myself.

Mandala 10/Sukta 33

Vishvedevah (1), Indra (2-3), Kurushravana Trasadasyava Danastuti (4-5), Upamashrava Maitratithi (6-9) Devatah, Kavasha Ailusha Rshi

प मा॑ युयुज प्रयु॒जा॒ जना॑नां॒ वहा॑मि स्म पू॒षण॒मन्त॑रेण।
विश्व॑ दे॒वासा॒ अध॒ मामर॑ न्दुःशासुरागा॒दिति॒ घाष॑ आसीत॥ १॥

1. *Pra mā yuyujre prayujo janānāṁ vahāmi sma pūṣaṇam-antareṇa. Viśvedevāso adha māmara-kṣan duḥśāsurāgāditi ghoṣa āsīt.*

May the divine givers of knowledge and enlightenment to the people inspire and enlighten me too, so I hold the lord giver of life and nourishment dear to my heart in the soul. May the divinities of heaven and earth in nature and humanity protect and promote me. The indomitable is come: this is the declaration.

सं मा॑ तपन्त्य॒भित॑ः स॒पत्नी॑रिव॒ पर्श॑वः ।
नि बा॑धत॒ अम॑तिन॒ग्नता॒ जसु॒वन व॑वीयत म॒तिः॥ २॥

2. *Saṁ mā tapantyabhitaḥ sapatnīriva parṣavaḥ. Ni bādhate amatirnagnatā jasurverna vevīyate matiḥ.*

All round the pressures of life oppress me like rival mistresses, adversity, depression and exhaustion bind me down to loss of self-awareness, and my understanding is paralysed like the bird's before the hunter.

मूषा॒ न शि॒श्ना व्य॑दन्ति मा॒ध्यः॑ स्ता॒तारं॑ त शतक्रता।
स॒कृत्सु नः॑ मघवन्निन्द्र मृ॒ळ॒या धा॑ पि॒तेव॑ नो भव॥ ३॥

3. *Mūṣo na śiśnā vyadanti mādhyaḥ stotāraṁ te śatakrato. Sakṛt su no maghavannindra mṛḷayā'-dhā piteva no bhava.*

As mice eat up the weaver's thread soaked in starch, so do the afflictions of want and worry consume me, your celebrant, O lord of a hundred grand acts of protection, promotion and boundless generosity. O lord of power and glory, Indra, be kind and save us now as ever, and always be our saviour and protector like a father.

कु॒रु॒श्रव॑णमावृणि॒ राजा॑नं॒ त्रास॑दस्यवम।
मंहि॑ष्ठं वा॒घता॒मृषिः॥ ४॥

4. *Kuruśravaṇamāvṛṇi rājānaṁ trāsadasyavam. Maṁhiṣṭhaṁ vāghatāmṛṣiḥ.*

I, the man of vision and comprehensive judgement, choose and abide by the brilliant ruler, all attentive and universal listener, offspring of the destroyer of evil, want, injustice and violence, and most generous protector and patron of the wise and grateful celebrants.

यस्य॑ मा हरि॒ता॒ रथे॑ तिस्रा॑ वहन्ति साधु॒या।
स्तवै॑ स॒हस्र॑दक्षि॒ण॥ ५॥

5. *Yasya mā harito rathe tisro vahanti sādhuyā. Stavai sahasradakṣiṇe.*

I celebrate and adore Indra, generous lord of thousandfold charity of kindness and grace, whose

threefold gifts of divine knowledge, holy will and grateful prayer and adoration transport me like three horses of the divine chariot of human life well through and across the world of human existence to the state of freedom from limitations and eternal bliss.

यस्य॒ पस्वा॑दसा॒ गिर॑ उप॒मश्र॑वसः पि॒तुः ।
क्षेत्रं॑ न र॒ण्वमू॒चुषे॑ ॥ ६ ॥

6. *Yasya prasvādaso gira upamaśravasaḥ pituḥ.*
Kṣetraṁ na raṇvamūcuṣe.

I celebrate the brilliant ruler whose words of kindness and grace—fatherly protector, exemplary listener and exceptionally rich and honoured as he is—are like a field shower of joyous generosity for the supplicant.

अधि॑ पु॒त्रापमश्रवा॒ नपा॑न्मि॒त्रातिथरिहि ।
पि॒तुष्ट अस्मि वन्दि॒ता ॥ ७ ॥

7. *Adhi putropamaśravo napān-mitrātitherihi.*
Pituṣṭe asmi vanditā.

O ruler, exemplary kind, exceptionally generous, honourable son and scion of the line of the ruler, friend of friends and strangers alike, I honour and adore your father and your family line. Pray come and bless.

यदीशी॑या॒मृता॑नामु॒त वा॒ मर्त्या॑नाम ।
जीव॒दिन्म॒घवा॒ मम॑ ॥ ८ ॥

8. *Yadīśīyāmṛtānāmuta vā martyānām.*
Jīvedinmaghavā mama.

If I were master controller and ruler of the mortal

as well as of the immortal principles and elements of my existence, then I would be really alive in all my power and potential for all time.

न द्॒वाना॒मति॑ व्र॒तं श॒तात्मा॒ च॒न जी॑वति।
तथा॑ यु॒जा वि व॑वृत ॥ ९ ॥

9. *Na devānāmati vrataṁ śatātmā cana jīvati.*
Tathā yujā vi vāvṛte.

No soul of a hundred year life on earth, even if it had a hundred lives, can live beyond the laws of nature and divinity, therefore it has to leave and return to life with its natural concomitants of body and mind again and again in the cycle.

Mandala 10/Sukta 34

Aksha (1, 7, 9, 12), Krshi (13), Akshakitava Ninda (2-6, 8, 10, 11, 14) Devata, Kavasha Ailusha or Aksha Maujavan Rshi

पा॒ व॒पा मा॑ बृह॒ता मा॑दयन्ति पवा॒त॒जा इरि॑ण॒ वव्रृ॑तानाः।
साम॑स्यव माजव॒तस्य॑ भ॒ ग्ना वि॒भीद॑का॒ जागृ॑वि॒मह्म॑म-
च्छान ॥ १ ॥

1. *Prāvepā mā bṛhato mādayanti pravātejā iriṇe varvṛtānāḥ. Somasyeva maujavatasya bhakṣo vibhīdako jāgṛvir-mahyam-acchān.*

The large quivering dice, made of vibhidika tree grown on grassy green mountain slopes, shaking and rolling awesome on the dice board, tantalise me like the sight of exhilarating drink from a munja grass covered mountain valley, they excite me and I lose my sleep.

न मा मिमथ न जिहीळ एषा शिवा सखिभ्य उत मह्यमासीत ।
अ॒क्षस्याहमेकपरस्य हेतारनुव्रतामप जायामरोधम ॥ २ ॥

2. *Na mā mimetha na jihīḷa eṣā śivā sakhibhya uta mahyamāsīt. Akṣasyāham-ekaparasya heto-ranuvratāmapa jāyāmarodham.*

This gentle lady, my wife, is good to me and to my friends, she never quarrels with me nor does she embarrass or hate me. Alas, for one reason, my persistent addiction to gambling, have I alienated my devoted wife totally dedicated to her life's duty.

द्वष्टि श्वश्रूरप जाया रुणद्धि न नाथिता विन्दत मर्डितारम ।
अश्वस्यव जरतो वस्न्यस्य नाहं विन्दामि कितवस्य भागम ॥ ३ ॥

3. *Dveṣṭi śvaśrūrapa jāyā ruṇaddhi na nāthito vindate marḍitāram. Aśvasyeva jarato vasnyasya nāhaṁ vindāmi kitavasya bhogam.*

Normally speaking, the wife of a gambler feels indifferent and alienated from him, the mother-in-law hates him, the wretched man finds no friends' sympathy, there is none to comfort him. Like an old, exhausted, broken horse, though he might have been valuable otherwise, no one bids for him. I set no value upon the gambler. Who would?

अन्य जायां परि मृशन्त्यस्य यस्यागृधद्वदन वाज्यक्षः ।
पिता माता भातर एनमाहुन जानीमो नयता बद्धमेतम ॥ ४ ॥

4. *Anye jāyāṁ pari mṛśantyasya yasyāgṛdhadvedane vājyakṣaḥ. Pitā mātā bhrātara enamā-hurna jānīmo nayatā baddhametam.*

Others covet his wife as a possible prize since the mighty dice have cheated him of his money and all wealth. Father, mother, brother, all disown him and say: off with him, we bound and taken. We know him not.

यदादीध्य न दविषाण्यभिः परायद्भ्या व ईय सखिभ्यः। न्युप्ताश्च बभवा वाचमकर्तँ एमीदषां निष्कृतं जारिणीव ॥ ५ ॥

5. *Yadādīdhye na daviṣāṇyebhiḥ parāyadbhyo'va hīye sakhibhyaḥ. Nyuptāśca babhravo vācamakrataň emīdeṣāṁ niṣkṛtaṁ jāriṇīva.*

When I realise and think I must not play with dice and must not be miserable, even then, having so decided, I succumb to the approaching dice as to seductive friends. Red and shining dice cast in the game rattle and resound, and I walk into the den like a woman stealing to her paramour.

सभामति कितवः पृच्छमाना जष्यामीति तन्वा३ शूशुजानः। अ गासा अस्य वि तिरन्ति कामं पतिदीव्न दधत आ कृतानि ॥ ६ ॥

6. *Sabhāmeti kitavaḥ pṛcchamāno jeṣyāmīti tanvā śūśujānaḥ. Akṣāso asya vi tiranti kāmaṁ pratidivne dadhata ā kṛtāni.*

Puffed up in body and mind, the gambler moves to the gambling house asking, even assuring, himself in mind: Shall I win? I must, this time. And his dice, held and poised in hand to defeat his rival, inflame his fire to play and win, more and more.

अ ास इदंङ्कुशिना नितादिना निकृत्वानस्तपनास्तापयिष्णवः। कुमारदेष्णा जयतः पुनर्हणा मध्वा सम्पृक्ताः कितवस्य बर्हणा॥ ७॥

7. *Akṣāsa idaṅkuśino nitodino nikṛtvānastapanāstāpayiṣṇavaḥ. Kumāradeṣṇā jayataḥ punarhaṇo madhvā saṁpṛktāḥ kitavasya barhaṇā.*

The dice hold the gambler by the hook, pierce like a dagger, hew down the man and even his family from the root, as a hatchet, burn like fire and torture like incessant pain. For the winner, they bring joyous gifts for the time but later in turn they destroy, and though soaked in honey for the moment, they tear the gambler to pieces at the end.

त्रिपञ्चाशः क्रीळति वात एषां दवइव सविता सत्यधर्मा। उगस्य चिन्मन्यव ना नमन्त राजा चिदभ्या नम इत्कृणाति॥ ८॥

8. *Tripañcāśaḥ krīḷati vrāta eṣāṁ deva iva savitā satyadharmā. Ugrasya cinmanyave nā namante rājā cidebhyo nama it kṛṇoti.*

The group of fifty-three of those dice is played strictly within unsparing rules of the game like the divine sun observing the laws of its motion. They do not bow even to the strongest of men, indeed the ruler bows and offers obeisance to the dice (if he too is addicted).

नीचा वर्तन्त उपरि स्फुरन्त्यहस्तासो हस्तवन्तं सहन्त। दिव्या अङ्गारा इरिणे न्युप्ताः शीताः सन्तो हृदयं निर्दहन्ति॥ ९॥

9. *Nīcā vartanta upari sphurantyahastāso hastavantaṁ sahante. Divyā aṅgārā iriṇe nyuptāḥ śītāḥ santo hṛdayaṁ nirdahanti.*

Some time they go down, some time they spring up high, and although they are armless they beat the strongest armed warrior. Thrown upon the dice board, they can be burning brilliant and some time, even though ice cold, they burn the heart.

जा॒या तप्य॑त कि॒त॒वस्य॑ हीना मा॒ता पु॒त्रस्य॒ चर॑त॒: क्व॑ स्वित।
ऋ॒णावा बिभ्य॒द्धन॑मि॒च्छमा॑ना॒ न्यषा॒मस्त॒मुप॒ नक्त॑-
मति॥ १०॥

10. *Jāyā tapyate kitavasya hīnā mātā putrasya caratah kva svit. Ṛṇāvā bibhyad-dhanami-cchamāno' nyeṣāmastamupa naktameti.*

The forsaken wife of the gambler suffers at heart, the mother of her child wandering somewhere feels tortured by loss. Down under loss and debt, pining for money, he is oppressed by fear, and at night goes to other's home either for shelter or for money the way he can get.

स्त्रियं दृ॒ष्ट्वाय कि॒त॒वं त॑ताप॒ा न्यषां जा॒यां सुकृ॑तं च॒
यानि॑म। पू॒वा॒ अश्वा॑न्युयु॒ज हि ब॒भ्रून्त्सा अ॒ग्नर॑न्त॑
वृ॒ष॒लः प॑पाद॥ ११॥

11. *Striyaṁ dṛṣṭvāya kitavaṁ tatāpā'nyeṣāṁ jāyāṁ sukṛtaṁ ca yonim. Pūrvāhṇe aśvān yuyuje hi babhrūntso agnerante vṛṣalaḥ papāda.*

The gambler suffers when he sees his wife, and he regrets when he sees another's wife well settled, their noble acts and comfortable home. Yet again in the forenoon he grabs the tempting dice as a warrior takes to his steed, but when the fire is gone cold, he falls down broken and farlorn.

या वः सनानीमहता गणस्य राजा वातस्य पथमा बभूव।
तस्मै कृणामि न धना रुणध्मि दशाहं पाचीस्तदृतं वदामि॥ १२॥

12. *Yo vaḥ senānīrmahato gaṇasya rājā vrātasya prathamo babhūva. Tasmai kṛṇomi na dhanā ruṇadhmi daśāhaṁ prācīstadṛtaṁ vadāmi.*

O dice, O gamblers, to that which is the first and foremost of you, the ruler of your mighty order and organisation, the leading warrior over all of you, my homage and salutation with farewell with folded hands and all the ten fingers, open all in front with the vow that I would lose no money any more, and this is the truth I speak. (The gambler shows his ten fingers, may be, because his hands are empty now.)

अ मा दीव्यः कृषिमित्कृषस्व वित्ते रमस्व बहु मन्यमानः।
तत्र गावः कितव तत्र जाया तन्मे वि चष्टे सवितायमर्यः॥ १३॥

13. *Akṣairmā dīvyaḥ kṛṣimit kṛṣasva vitte ramasva bahu manyamānaḥ. Tatra gāvaḥ kitava tatra jāyā tanme vi caṣṭe savitāyamaryaḥ.*

Play not with dice. Till the land. Be happy with the land and wealth you produce. Take it that that much is enough and be content. There are the cows, O gambler, there your wife is happy. This is what Savita, lord of life and giver of light has revealed to me.

मित्रं कृणुध्वं खलु मृळता ना मा नो घारणं चरताभि धृष्णु। नि वा नु मन्युविशतामरातिरन्या बभूणां पसिता न्वस्तु॥ १४॥

14. *Mitraṁ kṛṇudhvaṁ khalu mṛḷatā no mā no ghoreṇa caratābhi dhṛṣṇu. Ni vo nu manyurviśatāmarātiranyo babhrūṇāṁ prasitau nvastu.*

Be friends, make friends, be good and kind to us. Treat us not with the torture of fear and suppression. Let your anger and passion subside into peace and tranquillity, and may another unfortunate in adversity in the snares of dice be the same way free.

Mandala 10/Sukta 35

Vishvedevah Devata, Lusha Dhanaka Rshi

अबुधमु त्य इन्दवन्ता अग्नया ज्यातिभरन्त उषसा व्युष्टिषु। मही द्यावापृथिवी चततामपा द्या दवानामव आ वृणीमह॥ १॥

1. *Abhudhramu tya indravanto agnayo jyotirbharanta uṣaso vyuṣṭiṣu. Mahī dyāvāpṛthivī detatāmapo' dyā devānāmava ā vṛṇīmahe.*

In the early hours of the dawn, those flames of morning fire bearing light and energy of the sun awake and awaken the great heaven and earth, dispelling the darkness, and arouse the people to the karmic business of the day. In this very morning hour of the day, we pray for the protection and promotive energy of the divinities of nature and humanity for enlightenment.

दिवस्पृथिव्यारव आ वृणीमह मातृन्त्सिन्धून्पवताञ्छयणावतः। अनागास्त्वं सूयमुषासमीमह भदं सामः सुवाना अद्या कृणातु नः॥ २॥

2. *Divaspṛthivyorava ā vṛṇīmahe mātṝntsindhūn parvatāñcharyaṇāvataḥ. Anāgāstvaṁ sūryamuṣāsamīmahe bhadraṁ somaḥ suvāno adyā kṛṇotu naḥ.*

We pray for the good will, protection and inspiration of heaven and earth for light and nourishment. We want the love and blessings of mother powers, the energy and liquid flow of the streams and seas, showers of clouds, the cool of mountain snows and gifts of soma herbs. We pray for the energies of all that is dynamic and generous in life. Innocent and free from sin, we pray for the rise of a new dawn and light of the sun every day. May the peace, beauty and inspiration of nature at dawn inspired with the love and power of divinity bless us with vision, will and power to act here and now so that we too may rise and shine.

द्यावा॑ ना अ॒द्य पृ॑थि॒वी अना॑गसा म॒ही त्रा॑यतां सुवि॒ताय॑ मा॒तरा॑। उ॒षा उ॒च्छन्त्यप॑ बाधतामघं स्व॒स्त्य॒ग्निं स॑मिधा॒न-मी॑महे॥ ३॥

3. *Dyāvā no adya pṛthivī anāgaso mahī trāyetāṁ suvitāya mātarā. Uṣā ucchantyapa bādhatāmaghaṁ svastyagniṁ samidhānamīmahe.*

May this new day, the great mother powers of earth and heaven, generous givers of inspiration, light and settlement, protect and promote us, their innocent children, for the sake of happiness and well being. May the bright dawn now rising keep off sin and evil. We pray that the lighted fire and rising light and all enlightened powers of human will and action be good to us and all may be well and blissful.

इ॒यं न॑ उ॒स्रा प॑थ॒मा सु॑द॒व्यं॑ र॒वत्स॒निभ्या॑ र॒वती॒ व्यु॑च्छतु। आ॒र म॒न्युं दु॑वि॒दत्र॑स्य धीमहि स्व॒स्त्य॒ग्निं स॑मिधा॒न-मी॑महे॥ ४॥

4. *Iyaṁ na usrā prathamā sudevyaṁ revat sanibhyo revatī vyucchatu. Āre manyuṁ durvidatrasya dhīmahi svastyagniṁ samidhā-nam-īmahe.*

This dawn, this maiden, this first moving power of the early day, blest with wealth and energy of rising life may, we pray, shine, bring us and illuminate divine gifts of life worthy of the holies for the friendly community of seekers. May we cast off the anger and malice of the unbearables and take in and internalise the love and enthusiasm of the most challenging discipline of life divine. We pray may the lighted fire and rising dawn bring all happiness and all round well being of life.

प याः सिस्रते सूयस्य रश्मिभिर्ज्याति॒भर॑न्तीरुषसा व्यु॒ष्टिषु।
भ॒दा नो॑ अ॒द्य श्रव॑स॒ व्यु॑च्छत स्व॒स्त्य॒ग्निं स॑मिधा॒न-
मी॑महे॥ ५॥

5. *Pra yāḥ sisrate sūryasya raśmibhir-jyotirbharantīruṣaso vyuṣṭiṣu. Bhadrā no adya śravase vyucchata svastyagniṁ samidhānam-īmahe.*

The lights of dawn at the break of day which shine with rays of the sun, bearing the message of enlightenment, may, we pray, rise and radiate and be good for us today for our nourishment of body, mind and soul and for our honour and excellence of life. We pray may the lighted fire and rising dawn bring us all happiness and well being of life.

अ॒न॒मी॒वा उ॒षस॒ आ च॑रन्तु॒ न॒ उद॒ग्नय॑ो जिहतां॒ ज्याति॑षा
बृ॒हत। आयु॑ गाताम॒श्विना॒ तूतु॑जिं॒ रथं स्व॒स्त्य॒ग्निं स॑मिधा॒न-
मी॑महे॥ ६॥

6. *Anamīvā uṣasa ā carantu na udagnayo jihatāṁ jyotiṣā bṛhat. Āyukṣātāmaśvinā tūtujiṁ rathaṁ svastyagniṁ samidhānam-īmahe.*

May the dawns free from ailments bring us good health, and may the yajna fires rise up high with blazing light. Let the day and night keep the fastest chariot in harness for us. We pray may the lighted fire and the rising dawn bring us all happiness and well being of life.

श्रेष्ठं ना अद्य सवितर्वरण्यं भागमा सुव स हि रत्नधा असि। राया जनित्रीं धिषणामुप ब्रुव स्वस्त्यग्निं समिधानमीमहे॥ ७॥

7. *Śreṣṭhaṁ no adya savitarvareṇyaṁ bhāgamā suva sa hi ratnadhā asi. Rāyo janitrīṁ dhiṣaṇāmupa bruve svastyagniṁ samidhānam-īmahe.*

O Savita, lord of life and giver of light, create for us the highest of our choice share of life's joy to our satisfaction and pleasure as you are the treasure hold of the jewels of life. I speak and pray to the voice and omniscience of divinity, universal creator of life's wealth: May the rising dawn and lighted fire bring us all happiness and well being of life.

पिपर्तु मा तदृतस्य प्रवाचनं देवानां यन्मनुष्या अमन्महि। विश्वा इदुस्राः स्पळुदर्ति सूयः स्वस्त्यग्निं समिधानमीमहे॥ ८॥

8. *Pipartu mā tadṛtasya pravācanaṁ devānāṁ yanmanuṣyā amanmahi. Viśvā idusrāḥ spaḷudeti sūryaḥ svastyagniṁ samidhānam-īmahe.*

May that original voice of divinities, which revealed the nature and laws of existence at the beginning of human creation and which we humans honour, adore and pray for, protect and promote us with fulfilment. The sun rises, the same one, and illuminates all the dawns. We pray may the lighted fire and rising dawn bless us with felicity and total fulfilment.

अद्वुषा अद्य बर्हिषः स्तरीमणि गाव्णां याग मन्मनः साध इमह। आदित्यानां शमणि स्था भुरण्यसि स्वस्त्यग्निं समिधानमीमह॥ ९॥

9. *Adveṣo adya barhiṣaḥ starīmaṇi gravṇāṁ yoge manmanaḥ sādha īmahe. Ādityānāṁ śarmaṇi sthā bhuraṇyasi svastyagniṁ samidhānam-īmahe.*

Today in the congregation of the sages on the holy grass spread on the yajna vedi of search for knowledge without jealousy, anger and malice, we pray for the fulfilment of our aspirations. O man, smart and brilliant as you are, we wish that you enjoy the light and peace of the bliss and warmth of the sun in the zodiacs throughout the year in the inspiring company of eminent scholars and thus advance. We pray that the lighted fire and rising dawn bless us with felicity and total fulfilment.

आ ना बर्हिः सधमादे बृहद्दिवि देवाँ इळ सादया सप्त होतॄन। इन्दं मित्रं वरुणं सातय भगं स्वस्त्यग्निं समिधान-मीमह॥ १०॥

10. *Ā no barhiḥ sadhamāde bṛhaddivi devāň īḷe sādayā sapta hotṝn. Indraṁ mitraṁ varuṇaṁ sātaye bhagaṁ svastyagniṁ samidhānamīmahe.*

O lord of light and bliss, O Adityas, phases of the sun and earth on the move, in this joyous hall of yajna in our open ended search for physical, mental and spiritual knowledge and well being, I invoke the brilliancies of nature and humanity and pray let the seven priests be seated for the conduct of the yajna (the seven being senses of perception, senses of volition, speech, mind, discriminative intelligence, selective memory, and the self). We invoke Indra, divine and secular power, Mitra, divine and human love and cohesion with cooperation, Varuna, divine and human judgement and choice in relation to nature and society, and Bhaga, divine glory and human prosperity with power and self confidence, for sure success and victory. We pray may the lighted fire and rising dawn bless us with felicity and self fulfilment.

त आदित्या आ गता सवतातय वृध नो यज्ञमवता सजाषसः ।
बृहस्पतिं पूषणमश्विना भगं स्वस्त्यग्निं समिधानमीमहे ॥ ११ ॥

11. *Ta ādityā ā gatā sarvatātaye vṛdhe no yajñamavatā sajoṣasaḥ. Bṛhaspatiṁ pūṣaṇam-aśvinā bhagaṁ svastyagniṁ samidhānam-īmahe.*

May the Adityas come and join us with love and favour for the advancement and comprehensive success of our yajna of universal character and save, protect and promote our yajnic projects of creative progress. We invoke Brhaspati, power of infinite knowledge and speech, Pushan, power of nourishment and growth, Ashvins, complementary powers of nature and humanity, and Bhaga, spirit of universal power and prosperity and pray may the lighted fire and the rising

dawn bring us felicity and total self-fulfilment.

त ꣳ दवा यच्छत सुपवाचनं छदिरादित्याः सुभरं नृपाय्यम। पश्वे ताकाय तनयाय जीवस स्वस्त्यꣳग्निं समिधानमीमहꣳ॥ १२॥

12. *Tanno devā yacchata supravācanaṁ chardirādityāḥ subharaṁ nṛpāyyam. Paśve tokāya tanayāya jīvase svastyagniṁ samidhānam-īmahe.*

May the Adityas, divine harbingers of the light of omniscient divinity at the dawn of humanity, give us that universal word of knowledge and that peaceful settlement in life which holds all abundant power and prosperity for the protection and advancement of our human family, the animals, our children and grand children for our good health and full life of joy. We pray may the lighted fire and the rising dawn bring us all felicity and total fulfilment.

विश्वे अद्य मरुता विश्वे ऊती विश्वे भवन्त्वग्नयः समिद्धाः। विश्वे नो दवा अवसा गमन्तु विश्वमस्तु दविणं वाजो अस्मꣳ॥ १३॥

13. *Viśve adya maruto viśva ūtī viśve bhavantvagnayaḥ samiddhāḥ. Viśve no devā avasā gamantu viśvamastu draviṇaṁ vājo asme.*

Today in this life of ours, may all the winds and pranic energies and all lighted fires of the world bring us all protections and promotions. May all divine powers of nature and humanity in the world come with all protection, power and progress. May all wealth, honour and excellence of the world, all speed, success and victory be our common human heritage, good fortune

and universal victory.

यं दे॑वासा॒ अव॑थ वाज॑साता॒ यं त्रायध्वे॒ यं पिपृ॑थात्यंह॑सः । या वां॑ गो॒पीथ॑ न भ॒यस्य॒ वद्र॒ त स्या॑म द॒ववी॑तय तु॒रासः॑ ॥ १४ ॥

14. *Yaṁ devāso'vatha vājasātau yaṁ trāyadhve yaṁ pipṛthātyaṁhaḥ. Yo vo gopīthe na bhayasya veda te syāma devavītaye turāsaḥ.*

O Vishvedevas, divine powers of nature and humanity, pray let us be, help us all to be, a happy, vibrant and dynamic human community of noble nature, character and action living the life divine and moving ahead on the holy path of life to total fulfilment here and beyond: The person and the community whom you protect, guide and lead to victory in the struggle of existence, whom you save, guard and direct against sin and suffering to success knows no fear. Pray let us be that on the paths of pilgrimage to the Life Divine.

Mandala 10/Sukta 36

Vishvedevah Devata, Lusha Dhanaka Rshi

उ॒षास॒मक्ता॑ बृह॒ती सु॒पेश॑सा॒ द्यावा॒ गमा॒ वरु॑णा मि॒त्रा अ॑र्य॒मा । इन्द्रं॑ हुव म॒रुत॒: पव॑ताँ अ॒प आदि॒त्यान्द्यावा॑पृथि॒वी अ॒पः स्व॑: ॥ १ ॥

1. *Uṣāsānaktā bṛhatī supeśasā dyāvākṣāmā varuṇo mitro aryamā. Indraṁ huve marutaḥ parvatāṅ apa ādityān dyāvāpṛthivī apaḥ svaḥ.*

I invoke the rising dawn of the light of day and the soothing darkness of restful night, the radiant illuminative heaven and the vast sheltering stabilising earth, both great and expansive, beautiful and beatific,

I invoke Varuna, oceans of earth and spatial vapours, Mitra, friendly warmth of the sun, Aryama, refreshing breezes, Indra, infinite energy and power of nature, Maruts, stormy forces of the winds, clouds and mountains, sun rays, zodiacs of the sun, radiative energy of the sun and magnetic and gravitational energy of earth, the middle regions of space for expansion and the highest regions of light for illumination.

द्याश्च॑ नः पृथि॒वी च॒ पच॑तस ऋ॒तावं॑री र ॒ता॒मंह॑सा रि॒षः। मा दु॑र्वि॒दत्रा॒ निर्ऋ॑तिन इशत॒ तद्व॒वाना॒मवा॑ अ॒द्या वृ॑णी-महह॥ २॥

2. *Dyauśca naḥ pṛthivī ca pracetasa ṛtāvarī rakṣatā-maṁhaso riṣaḥ. Mā durvidatrā nirṛtirna īśata tad-devānāmavo adyā vṛṇīmahe.*

The sun and the earth, father and mother, both sources of enlightenment, both committed to divine law and replete with dynamic energy, may, we pray, protect us from sin and violence. Let ignorance, injustice and adversity never dominate our life, let pain and suffering keep off. This is the safety, security and protection of our choice we pray for of the divinities today.

विश्व॑स्मा ॒ा अदि॑तिः पा॒त्वंह॑सा मा॒ता मि॒त्रस्य॒ वरु॑णस्य र॒वतः। स्व॑व॒ज्ज्यातिं॑रवृ॒कं न॑शीमहि॒ तद्व॒वाना॒मवा॑ अ॒द्या वृ॑णीमह॥ ३॥

3. *Viśvasmānno aditiḥ pātvaṁhaso mātā mitrasya varuṇasya revataḥ. Svarvajjyotiravṛkaṁ naśī-mahi taddevānāmavo adyā vṛṇīmahe.*

May the eternal mother power, the divine Shakti, Aditi, protect us from sin and suffering of the world,

she being the mother of abundant sun and ocean, love and judgement. May we receive the light of heaven without violence. This is our prayer for protection we may make to the divinities with free choice today.

गावो॒ वद॒ माप॒ र गांसि सधतु दुष्ष्वप्न्यं॒ निर्ऋ॑तिं॒ विश्व॑-मत्रिणम। आ॒दि॒त्यं शर्म॑ म॒रुतामशीमहि॒ तद्व॒वानो॒मवो॑ अ॒द्या वृ॑णीमह॥ ४॥

4. *Grāvā vadannapa rakṣāṁsi sedhatu duṣṣvapn-yaṁ nurṛtiṁ viśvamatriṇam. Ādityaṁ śarma marutāmaśīmahi taddevānāmavo adyā vṛṇīmahe.*

May the thundering voice of wise sages keep off all destructive forces, evil dreams, want, adversity and fear of death, and all voracious elements of society. May we obtain the protection, peace and enlightenment of the leading lights and stormy troops of society. This is the shelter and protection we now pray for, of our own choice, from the divinities.

एन्द्रो॑ ब॒र्हिः सीद॑तु पिन्व॑ता॒मिळा॒ बृह॒स्पति॒ः सामा॑भिऋ॒क्वा अ॑चतु। सु॒प॒क॒तं जी॒वस॒ मन्म॑ धीमहि॒ तद्व॒वानो॒मवो॑ अ॒द्या वृ॑णीमह॥ ५॥

5. *Endro barhiḥ sīdatu pinvatāmiḷā bṛhaspatiḥ sāmabhirṛkvo arcatu. Supraketaṁ jīvase manma dhīmahi taddevānāmavo adyā vṛṇīmahe.*

May Indra, omnipotent lord of the universe, enlighten us at heart and bless our yajnic home, may Ila, the earth and the divine voice, raise our health and awareness, may Brhaspati, sagely scholar of the divine Word, adore the spirit with songs of praise, and may we obtain divine wisdom and intelligence and meditate on

the light divine. This is the favour and protection of the divinities we pray for today.

दि॒विस्पृशं॒ य॒ज्ञम॒स्माक॑मश्विना जी॒राध्व॑रं कृणुतं सु॒म्न-मि॒ष्टय॑। पा॒चीन॑रश्मिमाहु॒तं घृ॒तन॒ तद्दे॒वाना॒मवा॑ अ॒द्या वृ॑णीमह॥ ६॥

6. *Divispṛśaṁ yajñamasmākamaśvinā jīrādhvaraṁ kṛṇutaṁ sumnamiṣṭaye. Prācīnaraśmimāhutaṁ ghṛtena taddevānāmavo adyā vṛṇīmahe.*

May the Ashvins, complementary fire and wind, refine and energise our yajna of love and non-violence, fed on ghrta, rising in high flames as ever before, and may they raise it to the regions of the sun to bring us peace and joy for the fulfilment of our aspirations. This is the favour and protection of the divinities we pray for today.

उप॑ ह्वय सु॒हव॑ं मारु॒तं ग॒णं पा॑व॒कमू॒ष्वं स॒ख्याय॑ शं॒भुव॑म। रा॒यस्पोषं॒ साश्र॑वसाय॑ धीमहि॒ तद्दे॒वाना॒मवा॑ अ॒द्या वृ॑णी-महे॥ ७॥

7. *Upa hvaye suhavaṁ mārutaṁ gaṇaṁ pāvakamṛ-ṣvaṁ sakhyāya śaṁbhuvam. Rāyas-poṣaṁ sau-śravasāya dhīmahi tad devānāmavo adyā vṛṇī-mahe.*

I invoke and call upon the band of Maruts, vibrant winds of nature and dynamic sages and pioneers of humanity, worthy of service and adoration, pure and purifying and harbingers of peace and well being, all heroic and sublime. I invoke them to win their love and friendship. We study and meditate upon wealth, energy and enrichment for participation in their grace and glory.

This is the protective and promotive favour of the divinities we choose to pray for today.

अपां परुं जीवधन्यं भरामह दवाव्यं सुहवमध्वरश्रियम।
सुरश्मिं सामंमिन्दियं यमीमहि तद्देवानामवा अद्या वृणीमह॥ ८॥

8. *Apāṁ peruṁ jīvadhanyaṁ bharāmahe devāvyaṁ suhavamadhvaraśriyam. Suraśmiṁ somamindriyaṁ yamīmahi tad devānāmavo adyā vṛṇīmahe.*

We bear Soma at heart, love and honour Soma, spirit of universal peace, vitality and ecstasy, protector and promoter of life's liquid energies for action, inspirer of life adorable for the divinities, beauty of the yajna of love and non-violence, worthy of invocation and celebration. Beautiful are its flames of fire, its rays of light and its waves of fragrance worthy of being perceived, experienced and internalised, all these we love. And that Soma is the gift, favour and protection of the divinities we choose to pray for, this day.

सनम तत्सुसनिता सनित्वभिर्वयं जीवा जीवपुत्रा अनागसः।
ब्रह्मद्विषा विष्वगना भररत तद्देवानामवा अद्या वृणीमह॥ ९॥

9. *Sanema tat susanitā sanitvabhirvayaṁ jīvā jīvaputrā anāgasaḥ. Brahmadviṣo viṣvageno bharerata tad devānāmavo adyā vṛṇīmahe.*

Let us join and live that Soma spirit of life along with all others who live it with passion and enthusiasm. We are all children of life, living and vibrant with our children and grand children, free from sin and crime.

Let others who negate, hate and violate that universal Spirit of love, life and peace bear, for that reason, their negativities and the dispensation thereof. And that favour of the love of Soma and protection against negativities we beg of the divinities this day.

य स्था मनोयज्ञियास्त शृणातन यद्वा दवा इमꣳह तद्ददातन।
जत्रं कतुं रयिमद्वीरवद्यश्स्तद्दवानामवाँ अद्या वृणीमह॥ १०॥

10. *Ye sthā manoryajñiyāste śṛṇotana yadvo devā īmahe taddadātana. Jaitraṁ kratuṁ rayimadvīravadyaśastad devānāmavo adyā vṛṇīmahe.*

And listen all, those who are dedicated to yajna at heart in communion with divine Soma, be steadfast and, O divine souls, bear and bring us that we pray for from you : Bring us the spirit of success and victory, holy yajnic action, wealth, honour and fame with progeny worthy of the brave. That is the favour and prayer of our choice we ask of you this day.

महद्दद्य मꣳहतामा वृणीमह वाँ द्दवानां बृहतामꣳनवणाम।
यथा वसुं वीरजातं नशामह तद्दवानामवाँ अद्या वृणीमह॥ ११॥

11. *Mahadadya mahatāmā vṛṇīmahe'vo devānāṁ bṛhatāmanarvaṇām. Yathā vasu vīrajātaṁ naśāmahai tad devānāmavo adyā vṛṇīmahe.*

Today, the grandeur of the great we ask for, of our own choice, and the protection of the grand progressive and irresistible divinities we pray for, so that we may acquire the security and stability created and established by brave generations of humanity: that

is the favour and prayer of our choice for protection of the divinities we ask for this day.11. Today, the grandeur of the great we ask for, of our own choice, and the protection of the grand progressive and irresistible divinities we pray for, so that we may acquire the security and stability created and established by brave generations of humanity: that is the favour and prayer of our choice for protection of the divinities we ask for this day.

महा अग्रः समिधानस्य शमण्यनागा मित्र वरुण स्वस्तये।
श्रेष्ठे स्याम सवितुः सवीमनि तद्देवानामवो अद्या वृणीमहे॥ १२॥

12. *Maho agneḥ samidhānasya śarmaṇyanāgā mitre varuṇe svastaye. Śreṣṭhe syāma savituḥ savīmani tad devānāmavo adyā vṛṇīmahe.*

Let us live under the shelter and protection of the great Agni, self-refulgent, self enlightened leading light of the cosmic yajna. Let us live free from sin and evil under the abundant care of Mitra, friendly sun, and Varuna, boundless ocean of space, for the achievement of plenty, prosperity and all round well being. Let us live under the guidance and ruling control of Savita, highest spirit of life, creation and regeneration. This is the gift of protection and progress we choose to ask of the divinities this day.

य सवितुः सत्यसवस्य विश्वे मित्रस्य व्रत वरुणस्य देवाः।
त साभगं वीरवद्गामदप्ना दधातन द्रविणं चित्रमस्मे॥ १३॥

13. *Ye savituḥ satyasavasya viśve mitrasya vrate varuṇasya devāḥ. Te saubhagaṁ vīravadgomadapno dadhātana draviṇaṁ citramasme.*

All those generous, brilliant and illuminative divinities of the world, both in nature and in humanity, which observe and work under the laws and discipline of Savita, creator of the world of truth and reality, Mitra, lord of light and love, and Varuna, lord of judgement and boundless abundance, may they all bear and bring for us all holy good fortune, power of choice and action, and wondrous variety of wealth blest with brave progeny, lands, cows and culture of enlightenment.

स॒वि॒ता प॒श्चात्सवि॒ता पु॒रस्ता॑त्सवि॒तात्त॒रात्ता॑त्सवि॒ता-ध॒रात्ता॑त। स॒वि॒ता नः॑ सुवतु स॒वता॑तिं सवि॒ता नो॑ रासतां दी॒घमायु॑ः ॥ १४ ॥

14. *Savitā paścātāt savitā purastāt savitottarāttāt savitādharāttāt. Savitā naḥ suvatu sarvatātiṁ savitā no rāsatāṁ dīrghamāyuḥ.*

May Savita protect us from behind. May Savita protect us in front. May Savita protect us from above. May Savita protect us from below. May Savita bless us all round, create and give us universal wealth of existence. May Savita bless us with a long, happy and full life.

Mandala 10/Sukta 37

Surya Devata, Abhitapa Saurya Rshi

नमो॑ मि॒त्रस्य॒ वरु॑णस्य॒ च ऽस म॒हा द॒वाय॒ तदृ॑तं सप॑यत। दू॒र॒दृशं॑ द॒वजा॑ताय क॒तवे॑ दि॒वस्पु॒त्राय॒ सूर्या॑य शंसत ॥ १ ॥

1. *Namo mitrasya varuṇasya cakṣase maho devāya tadṛtaṁ saparyata. Dūredṛśe devajātāya ketave divasputrāya sūryāya śaṁsata.*

Homage and salutations to the eye of the lord of universal love and cosmic judgement, lord of day and deep night, mighty generous light of the world. Observe and abide by that universal law of the lord. Sing and celebrate in honour of the Sun, child of Light, heavenly ensign of divine refulgence, born of space, the eye that can see as far as the bounds of existence.

सा मा सत्याक्तिः परि पातु विश्वता द्यावा च यत्र ततन्नहानि च। विश्वमन्यन्नि विशते यदेजति विश्वाहापो विश्वाहादेति सूर्यः॥ २॥

2. *Sa mā satyoktiḥ pari pātu viśvato dyāvā ca yatra tatanannahāni ca. Viśvamanyanni viśate yadejati viśvāhāpo viśvāhodeti sūryaḥ.*

May the word of truth abide by me and protect and sustain me all round all time: That Sun, light of the world, is the presence in which the heavens of light and the green earth abide, days and nights arise and expand, wherein the other worlds abide and all else moves and abides, wherein all dynamics of the universe abide and move day and night, wherein the sun rises every morning for all time in the existential world.

न त अदेवः पदिवा नि वासत यदेतशभिः पतरै रथयसि। पाचीनमन्यदनु वतत रज उदन्यन ज्यातिषा यासि सूय॥ ३॥

3. *Na te adevaḥ pradivo ni vāsate yadetaśebhiḥ patarai ratharyasi. Prācīnamanyadanu vartate raja udanyena jyotiṣā yāsi sūrya.*

O sun, when you ride your chariot and move on with the radiation of your rays, the earlier darkness of the night does not stay before you, instead it moves on

to the other region you left behind, and as you move on, you go forward with your light for another region of the world.

यन॑ सू॒य॒ ज्याति॑षा॒ बाध॑स॒ तमा॒ जग॑च्च॒ विश्व॑मुदि॒यषि॑ भा॒नुना॑। तना॒स्मद्विश्वा॒मनि॑रा॒मना॑हुति॒मपामी॑वा॒मप॑ दु॒ष्वप्न्यं॑ सुव॥ ४॥

4. *Yena sūrya jyotiṣā bādhase tamo jagacca viśva-mudiyarṣi bhānunā. Tenāsmadviśvām-anirām-anāhutim-apāmīvāmapa duṣṣvapnyaṁ suva.*

O sun, by the light by which you dispel the darkness, and by the rise by which you go up and light up the moving world in the day, by that very light and enlightenment, pray, dispel and throw out all famine of food in the world,, all poverty of yajnic programmes, all sickness and disease, and all depression and evil dreams born of want and poverty of light.

विश्व॑स्य॒ हि पर्षि॑ता र॑क्षसि व्र॒तमह॑ळय॒न्नुच्चर॑सि स्व॒धा अनु॑। यद॒द्य त्वा॑ सूया॒प॒ब्रवा॑म॒ह॒ तं नो॑ दे॒वा अनु॑ मंसीरत॒ क॒तु॒म॥ ५॥

5. *Visvasya hi preṣito rakṣasi vratamaheḷayannu-ccarasi svadhā anu. Yadadya tvā sūryopabra-vāmahai taṁ no devā anu maṁsīrata kratum.*

O lord of light, moved and inspired by your own divine self and invoked by prayers of the supplicants, you protect and rule the laws and disciplines of the world around, and without passion or disturbance you rise and move according to your own powers and in response to your celebrants' homage (such as the homage of the planets and yajnic offers of devotees). O sun, whatever

we pray for, may the divinities of nature and humanity favour and respond to our yajnic action and prayer.

तं ना द्यावापृथिवी त आ आप इन्दः शृण्वन्तु मरुता हवं वचः। मा शून भूम सूयस्य संदृशि भदं जीवन्ता जरणा-मशीमहि॥ ६॥

6. *Taṁ no dyāvāpṛthivī tanna āpa indraḥ śṛṇvantu maruto havaṁ vacaḥ. Mā śūne bhūma suryasya saṁdṛśi bhadraṁ jīvanto jaraṇāmaśīmahi.*

That word of invocation and prayer, and that word of homage and prayer with supplication may the heaven and earth as father and mother, waters of earth and space and the learned sages of holy attainments, Indra, omnipotent lord and ruler of the earth, Maruts, pranic energies of life and leading lights of humanity listen, and may they favourably respond. May they never be indifferent. May we live blest in the light of the sun and the illumination of divinity. We pray that living in peace and felicity, we may enjoy a full life of good health and mental and spiritual fulfilment.

विश्वाहा त्वा सुमनसः सुचसः पजावन्ता अनमीवा अनागसः। उद्यन्तं त्वा मित्रमहा दिवदिव ज्यागजीवाः पतिं पश्यम सूय॥ ७॥

7. *Viśvāhā tvā sumanasaḥ sucakṣasaḥ prajāvanto anamīvā anāgasaḥ. Udyantaṁ tvā mitramaho divedive jyogjīvāḥ prati paśyema sūrya.*

We pray, O sun, may we be happy at heart, enlightened of vision, blest with noble progeny, free from ill health, sin and evil, and thus happy and healthy, live long to see you rising every day all the time. May

we, O sun, see you rising day by day as the greatest friend of ours and live long for a happy time in the light and bliss divine.

महि ज्यातिबिभ्रतं त्वा विच णे भास्वन्तं च षुच षुमयः। आराहन्तं बृहतः पाजसस्परि वयं जीवाः पतिं पश्यम सूय ॥ ८ ॥

8. *Mahi jyotirbibhrataṁ tvā vicakṣaṇa bhāsvantaṁ cakṣuṣe cakṣuṣe mayaḥ. Ārohantaṁ bṛhataḥ pājasaspari vayaṁ jīvāḥ prati paśyema sūrya.*

O sun, lord of vision watching all, we pray that while we live a long and full life time here on earth, we may continue to see you as the divine power bearing great light of life, shining bright and blessing every living eye with light and joy, and rising high over the vast order of mighty time and the world of existence.

यस्य त विश्वा भुवनानि कतुना प चरत नि च विशन्त अक्तुभिः। अनागास्त्वन हरिकश सूया ह्ाह्ना ना वस्यसावस्यसादिहि ॥ ९ ॥

9. *Yasya te viśvā bhuvanāni ketunā pra cerate ni ca viśante aktubhiḥ. Anāgāstvena harikeśa sūryā'hnāhnā no vasyasāvasyasodihi.*

O Sun, self-refulgent divinity, by whose light and sustaining power all regions of the universe, stars and planets move on with their tasks in their own orbits and then recede into their state of rest as into the night, O lord of radiant light and fire of life, by your inviolable purity of law and natural piety, shine, and emerge more and more bright and excellent for our experience, guidance and sustenance day by day for us.

शं नो॑ भव॒ च॑क्षसा॒ शं नो॒ अह्ना॒ शं भा॒नुना॒ शं हि॒मा शं घृ॒णेन॑। यथा॒ शमध्व॒ञ्छमस॑दु॒रा॒ण तत्सू॑य॒ दवि॑णं धहि चि॒त्रम॥ १०॥

10. *Śaṁ no bhava cakṣasā śaṁ no ahnā śaṁ bhānunā śaṁ himā śaṁ ghṛṇena. Yathā śamadhvañ-chamasad duroṇe tat sūrya draviṇaṁ dhehi citram.*

By your light and gracious eye, let there be peace and bliss for us, peace and well being by day, peace and bliss by light and solar radiation, peace by the cool of snow and peace by soothing warmth of the sun, peace the way it may be possible on our paths of progress, and peace and all round well being in the home. That wondrous variety of wealth, honour and excellence, O Sun, give us by which there may be all round peace and total well being in life.

अ॒स्माकं॑ देवा उ॒भया॑य॒ जन्म॑न॒ शम॑ यच्छत द्वि॒पद॒ चतु॑ष्पद। अ॒दत्पिब॑दू॒जय॑मान॒माशि॑तं॒ तद॒स्म शं यार॑र॒पा द॑धा-तन॥ ११॥

11. *Asmākaṁ devā ubhayāya janmane śarma yacchata dvipade catuṣpade. Adat pibadūrjaya-mānamāśitaṁ tadasme śaṁ yorarapo dadhātana.*

May all you Devas, divinities of nature and humanity, give us peace and felicity for our life, for both humans and animals. Let all that is eating, all that is drinking be strong, energetic and fulfilled. Pray give us that peace and well being which is free from violence, sin and evil.

यद्वा॑ दवाश्चकृम जि॒ह्वया॑ गुरु मन॑सा वा॒ पर्यु॑ती दव॒हळ॑नम।
अरा॑वा॒ या नो॑ अ॒भि दु॑च्छुना॒यत॒ तस्मि॒न्तदना॑ वसवा॒ नि ध॑तन॥ १२॥

12. *Yadvo devāścakṛma jihvayā guru manaso vā prayutī devaheḷanam. Arāvā yo no abhi succhunāyate tasmin tadeno vasavo ni dhetana.*

O Devas, divinities of nature and humanity, if we trespass or do some grave offence by word, thought or action and behaviour to earn your displeasure or even provoke your anger, pray forgive us and cleanse us of that weakness and negativity. And if there be some mean and uncharitable person among us who behaves in a vile manner toward us, then O divine givers of peace and shelter, pray let that sin visit back upon the source.

Mandala 10/Sukta 38

Indra Devata, Mushkavan Indra Rshi

अ॒स्मि ँ इन्द पृत्सु॒ता यश॑स्वति॒ शिमी॑वति॒ कन्द॑सि॒ पाव॑ सा॒तय॑। यत्र॒ गाषा॑ता धृषि॒तषु॑ खा॒दिषु॒ विष्व॒क्पत॑न्ति दि॒द्यवा॑ नृ॒षाह्य॑॥ १॥

1. *Asmin na indra pṛtsutau yaśasvati śimīvati krandasi prāva sātaye. Yatra goṣātā dhṛṣiteṣu khādiṣu viṣvak patanti didyavo nṛṣahye.*

Indra, O ruler of the world, in this mighty battle for honour and industry, you roar and thunder, pray defend and protect us to advance to the victory. This is a battle for the reclamation, defence and development of the lands and cows, between bold, undaunted soldiers thirsting for the enemy's blood, and on them, in this

murderous contest, sharp and blazing arrows fall on all sides.

स नः ꣳ॒मन्त॑ꣳ सद॑न॒ व्यू॑णु॒हि गाअ॑णसं र॒यिमि॑न्द श्र॒वाय्य॑म।
स्याम॑ त॒ जय॑तः शक म॒दिना॒ यथा॑ व॒यमु॒श्मसि॒ तद्ब॑सा कृधि॥ २॥

2. *Sa naḥ kṣumantaṁ sadane vyūrṇuhi go-arṇasaṁ rayimindra śravāyyam. Syāma te jayataḥ śakra medino yathā vayamuśmasi tadvaso kṛdhi.*

Indra, O lord of power and glory, in this house of the social order abundant in food, water and the wealth of lands and cows, cover, protect and promote the honoured wealth of the nation. O mighty victorious lord, let us be your friends, allies and admirers and, O lord giver of peace, settlement and a good home, pray do as we would wish to fulfil our aspirations.

या ना॒ दास॒ आया॑ वा पुरुष्टु॒ता द॑व इन्द॒ युध॒य॒ चिक॑तति।
अ॒स्माभि॑ष्ट सु॒षहा॑ः सन्तु॒ शत्र॑व॒स्त्वया॑ व॒यं तान्व॑नुयाम संग॒म॥ ३॥

3. *Yo no dāsa āryo vā puruṣṭutā'deva indra yudhaye ciketati. Asmābhiṣṭe suṣahāḥ santu śatravastvayā vayaṁ tān vanuyāma saṁgame.*

O lord most admired and celebrated, Indra, whether it is a power ignoble and slavish in character, or even one dynamic in character but undivine and negative, who challenges us to battle, let those enemies be boldly faced and fought out, and let us all under your leadership, overthrow and destroy them in battle.

या दभभिहव्या यश्च भूरिभिया अभीके वरिवावि षाह्या।
तं विखाद सस्निमद्य श्रुतं नरमवाञ्चमिन्द्रमवसे करामह॥ ४॥

4. *Yo dabhebhirhavyo yaśca bhūribhiryo abhīke varivovinnṛṣāhye. Taṁ vikhāde sasnimadya śrutaṁ naramarvāñcamindramavase karāmahe.*

In the decisive battle of humanity to the point of the destruction of evil and negative forces, we now choose and install that man as Indra, leader for defence, protection and progress, who is adorable equally by the select few and the many, small as well as great, who is clean and pure, reputable and universally rich and powerful to create the space and freedom for thought and action around.

स्ववृजं हि त्वामहमिन्द शुश्रवानानुदं वृषभ रधचादनम।
प मुञ्चस्व परि कुत्सादिहा गहि किमु त्वावान्मुष्कयाबद्ध आसत॥ ५॥

5. *Svavṛjaṁ hi tvām-aham-indra śuśravānānudaṁ vṛṣabha radhracodanam. Pra muñcasva pari kutsādihā gahi kimu tvāvān muṣkayorbaddha āsate.*

Come Indra, lord potent and generous, rise and take on the leadership. We hear and know you are powerful by yourself to uproot evil, indefatigable, inspirer of fighting forces, uplifter of the weak and breaker of blockades. Pray be free and free us from terror and violence. How can the brave like you stay back stolen by ravishment in obscurity?

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Ashvinau Devata, Ghosha Kakshivati Rshi

या वां परिज्मा सुवृदश्विना रथा दाषामुषासा हव्या हविष्मता। शश्वत्तमासस्तमु वामिदं वयं पितुन नाम सुहवं हवामह॥ १॥

1. *Yo vāṁ parijmā suvṛdaśvinā ratho doṣāmuṣāso havyo haviṣmatā. Śaśvattamāsastamu vāmidaṁ vayaṁ piturna nāma suhavaṁ havāmahe.*

Ashvins, complementary powers of nature and humanity like heat and cold, light and liquids, teacher and preacher, science and technology, swift and smooth is your chariot, turning, moving and going all over the world in all directions. Adored and adorable is it day and night by admiring priests, worthy of invocation by them with homage and havi. Since time immemorial we have been calling on you and this chariot of yours as we chant the holy name of father, and we call upon you, riders of the chariot, now.

चादयतं सूनृताः पिन्वतं धिय उत्पुरंन्धीरीरयतं तदुश्मसि। यशसं भागं कृणुतं ना अश्विना सामं न चारुं मघवत्सु नस्कृतम॥ २॥

2. *Codayataṁ sūnṛtāḥ pinvataṁ dhiya ut puran-dhīrīrayataṁ taduśmasi. Yaśasaṁ bhāgaṁ kṛṇu-taṁ no aśvinā somaṁ na cāruṁ magha-vatsu nas-kṛtam.*

Ashvins, inspire, energise and raise the voice of truth and divine law of eternity. Nourish, strengthen and advance the intelligence and will of humanity for action. Raise up, strengthen and confirm the principles

and policies which govern and sustain the values of human institutions. That is what we love and desire of you. Create and confirm our share of honour and excellence in the affairs of human society. Vest the beauty and grace of sweetness and culture for our sake among the men of wealth and power.

अमाजुरश्चिद्भवथा युवं भगो नाशाश्चिदवितारापमस्य चित । अन्धस्य चि न्नासत्या कृशस्य चिद्युवामिदाहुभिषजा रुतस्य चित ॥ ३ ॥

3. *Amājuraścidbhavatho yuvaṁ bhago'nāśośćida-vitārāpamasya cit. Andhasya cinnāsatyā kṛśasya cidyuvāmidāhurbhiṣajā rutasya cit.*

Ashvins, you are the hope and inspiration of the bed-ridden home-confined old person. You are saviours of the debilitated and the weakest persons who are unable to eat and move. O lovers and observers of the truth and law of nature, you bring light for the blind, strength for the anaemic and health for the chronic sufferers. That is what people call you, "saviours of life".

युवं च्यवानं सनयं यथा रथं पुनर्युवानं चरथाय तक्षथुः ।
निष्टाग्र्यमूहथुरद्भ्यस्परि विश्वत्ता वां सवनेषु प्रवाच्या ॥ ४ ॥

4. *Yuvaṁ cyavānaṁ sanayaṁ yathā rathaṁ punar-yuvānaṁ carathāya takṣathuḥ. Niṣṭaugrya-mūhathuradbhyaspari viśvet tā vāṁ savaneṣu pravācyā.*

You rejuvenate the broken old man to fresh youth to go round and enjoy life as the craftsman repairs an old worn out chariot and converts it to new efficiency. You raise the drowned man from the water and revive

him to life. That's why all your works and achievements are praised and celebrated in holy gatherings.

पुराणा वां वीर्या३ प्र ब्रवा जन था हासथुर्भिषजा मयोभुवा।
ता वां नु नव्यावव्स करामह्र यं नासत्या श्रद्रियथा दधत ॥ ५ ॥

5. *Puraṇā vāṁ vīryā pra bravā jane'tho hāsathur-bhiṣajā mayobhuvā. Tā vāṁ nu navyāvavase karāmahe'yaṁ nāsatyā śradariryathā dadhat.*

O physician and surgeon dedicated to truth and goodness of life, your old and ancient deeds I proclaim and praise among people. Be you both harbingers of good health, peace and joy. We celebrate you both as adorable for the sake of health and protection so that this dynamic community may have faith and trust in you.

इयं वामह्व शृणुतं म अश्विना पुत्रायव पितरा मह्यं शि ातम।
अनापिरज्ञा असजात्यामतिः पुरा तस्या अभिश्स्तरव स्पृतम ॥ ६ ॥

6. *Iyaṁ vāmahve śṛṇutaṁ me aśvinā putrāyeva pitarā mahyaṁ śikṣatam. Anāpirajñā asajātyā-matiḥ purā tasyā abhiśasterava spṛtam.*

I, this supplicant girl, request you, Ashvins, pray listen to me, and as father speaks to the child, so please instruct me on matters of health. I am alone and unrelated, ignorant, without kith and kin and immature. Pray protect me with knowledge before the onslaught of the effects of that ignorance.

युवं रथन विमदाय शुन्ध्युवं न्यूहथुः पुरुमित्रस्य याषणाम।
युवं हवं वधिमत्या अगच्छतं युवं सुषुतिं चकथुः पुरन्धय ॥ ७ ॥

7. *Yuvaṁ rathena vimadāya śundhyuvaṁ nyūhathuḥ purumitrasya yoṣaṇām. Yuvaṁ havaṁ vadhrimatyā agacchataṁ yuvaṁ suṣutiṁ cakrathuḥ purandhaye.*

O Ashvins, with your knowledge of body and mind, you join the youthful, bright and intelligent daughter of the widely friendly father with a bright young man for their joy and fulfilment. You listen to the call of the barren woman, treat her, restore her fertility, and she is blest with a child for a joyous home life.

युवं विपस्य जरणामुपयुषः पुनः कलरकृणुतं युवद्वयः ।
युवं वन्दनमृश्यदादुदूपथुयुवं सद्या विश्पलामतव कृथः ॥ ८ ॥

8. *Yuvaṁ viprasya jaraṇām-upeyuṣaḥ punaḥ kalerakṛṇutaṁ yuvadvayaḥ. Yuvaṁ vandanamṛśyadād-udūpathur-yuvaṁ sadyo viśpalāmetave kṛthaḥ.*

You rejuvenate and restore to vibrant youthfulness the aging veteran scholar in pursuit of research. You raise the man of holiness from chronic ailment to renewed life. And you help the public health authority in community health programmes so that they may go on with their normal activity.

युवं ह रभं वृषणा गुहा हितमुदयतं ममृवांसमश्विना ।
युवमबीसमुत तप्तमत्रय आमन्वन्तं चकथुः सप्तवधय ॥ ९ ॥

9. *Yuvaṁ ha rebhaṁ vṛṣaṇā guhā hitamudairayataṁ mamṛvāṁsam-aśvinā. Yuvamṛbīsamuta taptamatraya omanvantaṁ cakrathuḥ saptavadhraye.*

You revive the sinking man who has lost consciousness, all but surviving in the brain, and muttering from the subconscious. You cure the man in high fever in the state of delirium and restore him to health, full consciousness and self-immunity with all his five senses, mind and intelligence fully working in perfect order.

युवं श्वतं पदव श्विनाश्वं नवभिवाजनवती च वाजिनम। चकृत्यं ददथुदावयत्सखं भगं न नृभ्या हव्यं मयाभुवम॥ १०॥

10. *Yuvaṁ śvetaṁ pedave'śvināśvaṁ navabhirvājair-navatī ca vājinam. Carkṛtyaṁ dadathurdrāvayatsakhaṁ bhagaṁ na nṛbhyo havyaṁ mayobhuvam.*

Ashvins, for the active intelligent soul you give pure unsullied virility and vitality and vibrant swift smartness blest with nine and ninety qualities and faculties of body (nine faculties of sense and mind each energised with ten pranic energies) ever in action onward like a constant friend as you bring for people plenty, prosperity and power full of peace and joy worthy of love and invocation in life for all time.

न तं राजानावदित कुतश्चन नांहो अश्नाति दुरितं नकिभयम। यमश्विना सुहवा रुदवतनी पुरारथं कृणुथः पत्न्या सह॥ ११॥

11. *Na taṁ rājānāvadite kutaścana nāṁho aśnoti duritaṁ nakirbhayam. Yamaśvinā suhavā rudravartanī puroratharṁ kṛṇuthaḥ patnyā saha.*

O brilliant, independent and inviolable twin

divine powers, nothing from any where, no sin, no evil, no hate, no fear touches him whom, O Ashvins, easily invoked and approachable, moving by paths free from the pain and suffering of ailments, you join in wedlock and lead forth to a happy home.

आ तन् यातं मनसा जवीयसा रथं यं वामृभवश्चक्रुरश्विना।
यस्य याग् दुहिता जायत दिव उभ अहनी सुदिन् विवस्वतः ॥ १२ ॥

12. *Ā tena yātaṁ manaso javīyasā rathaṁ yaṁ vāmṛbhavaścakruraśvinā. Yasya yoge duhitā jāyate diva ubhe ahanī sudine vivasvataḥ.*

O Ashvins, morning stars divine, come by that chariot of yours faster than mind which the celestial artists crafted for you, that which you yoke in harness and the maiden of heaven walks forth to ride and rise and then both the happy day and soothing night born of the sun move on.

ता वर्तियातं जयुषा वि पवतमपिन्वतं शयवे धनुमश्विना।
वृकस्य चिद्वर्तिकामन्तरास्यादद्युवं शचीभिग सिताममुञ्चतम ॥ १३ ॥

13. *Tā vartiryātaṁ jayuṣā vi parvatamapinvataṁ śayave dhenumaśvinā. Vṛkasya cidvartikāmantarāsyādyuvaṁ śacībhirgrasitāmamuñcatam.*

O Ashvins, divine powers of knowledge and action, enlightened men and women of the world, harness the victorious chariot of divine vision and inspiration, rise forth and move forward by the road to the clouds, strengthen and raise the rousing voice for sleeping humanity, and with your voice and actions free

the poor victims seized and held in the jaws of wolves.

एतं वां स्तामश्विनावक्रमातं गाम् भृगवा न रथम् ।
न्यमृ गाम् याषणां न मय नित्यं न सूनुं तनयं दधानाः ॥ १४ ॥

14. *Etaṁ vāṁ stomamaśvināvakarmātakṣāma bhṛgavo na ratham. Nyamṛkṣāma yoṣaṇāṁ na marye nityaṁ na sūnuṁ tanayaṁ dadhānāḥ.*

Ashvins, complementary twin powers of nature and humanity, this song of adoration we offer in your honour as the divine artists craft and offer the celestial chariot for you, and we have adorned it as we always adorn and prepare a bride for the groom. Blest with children and grand children we abide in life (and depend on you for strength and inspiration in the life cycle day and night, through the seasons, year in and year out).

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रथं यान्तं कुह का ह वां नरा पतिं द्युमन्तं सुवितायं भूषति ।
पातयावाणं विभ्वं विशविश वस्तावस्तावहमानं धिया शमिं ॥ १ ॥

1. *Rathaṁ yāntaṁ kuha ko ha vāṁ narā prati dyumantaṁ suvitāya bhūṣati. Prātaryāvāṇaṁ vibhvaṁ viśeviśe vastorvastorvahamānaṁ dhiyā śami.*

O leading lights of life and humanity, who and where, with holy intelligence and action, crafts, adorns and prepares your mighty spacious, brilliant, and auspicious chariot ever on the move in action going every morning to yajna every day to every people,

bearing and bringing all kinds of wealth for the sake of happiness and well being?

कुह॑ स्विद्दो॒षा कुह॒ वस्तो॑र॒श्विना॒ कुहा॑भिपि॒त्वं क॑रतः॒ कुहो॑षतुः । का वां शयु॒त्रा वि॒धव॑व द॒वर॑ं॒ मर्यं॒ न यो॒षा कृ॑णुत स॒धस्थ॒ आ ॥ २ ॥

2. *Kuha svid doṣā kuha vastoraśvinā kuhābhipitvaṁ karataḥ kuhoṣatuḥ. Ko vāṁ śayutrā vidhaveva devaraṁ maryaṁ na yoṣā kṛṇute sadhastha ā.*

Ashvins, man and woman, where were you at night? Where in the day? Where do you find food and rest? Where do you live? Where do you sleep? Where do you stay together like the widow with her second husband, or a maiden married to a youth? Who invites you to yajna?

पा॒तज॑रथ जर॒णव॒ कार्प॒या॒ वस्तो॑वस्तायज॒ता ग॑च्छथा गृ॒हम । कस्य॑ ध्व॒स्रा भ॑वथ॒ः कस्य॑ वा नरा राजपु॒त्रव॒ सव॒नाव॑ गच्छथः ॥ ३ ॥

3. *Prātarjarethe jaraṇeva kāpayā vastorvastorya-jatā gacchatho gṛham. Kasya dhvasrā bhavathaḥ kasya vā narā rājaputreva savanāva gacchathaḥ.*

Early morning, like venerable divinities you are honoured with songs of praise. Venerable and adorable, you visit the devotee's home day by day. Whose weaknesses do you destroy? And O leading lights of humanity, whose house and yajna do you visit like the princes of a royal realm?

यु॒वां मृ॒गव॑ वार॒णा मृ॑ग॒ण्यवो॑ दा॒षा वस्तो॑र्हवि॒षा॒ नि ह्व॑यामह । यु॒वं हात्रो॑मृतु॒था जु॒ह्व॑त न॒रष॒ं जना॑य वहथः शुभस्पती ॥ ४ ॥

4. *Yuvāṁ mṛgeva vāraṇā mṛgaṇyavo doṣā vastorhaviṣā ni hvayāmahe. Yuvaṁ hotrāmṛtuthā juhvate nareṣaṁ janāya vahathaḥ śubhaspatī.*

Looking and searching for you as seekers and saviours, we invoke and invite you with homage day and night. All house holders invoke you and offer you homage of havi according to the seasons, and you, leading lights for humanity, treasure holds of good and promoters of the auspicious, bring food and energy for the people.

युवां ह॒ घाषा॒ पय॑श्विना य॒ती राज्ञ॑ ऊच दुहि॒ता पृ॒च्छ वां नरा। भू॒तं म॒ अह्न॑ उ॒त भू॑तम॒क्तव श्वा॑वत र॒थिन॑ शक्तु॒मव॑त॥ ५॥

5. *Yuvāṁ ha ghoṣā paryaśvinā yatī rājña ūce duhitā pṛcche vāṁ narā. Bhūtaṁ me ahna uta bhūtamaktave'śvāvate rathine śaktamarvate.*

Ashvins, leading lights of the land, rulers and warriors, this voice of the ruling order like a daughter of the sovereign, going round and knowing every thing of the state, asks you and says : Be up and awake for me day and night and strengthen yourselves and strengthen me to meet the challenges of the forces of horse, chariot and the stormy troopers and thus save me and the social order.

युवं क॒वी ष्ट॒ः पय॑श्विना॒ रथं॒ विशा॒ न कुत्सा॑ जरि॒तुन॑शायथः। यु॒वाह॒ म ा॒ पय॑श्विना॒ मध्वा॒सा भ॑रत निष्कृ॒तं न याष॑णा॥ ६॥

6. *Yuvaṁ kavī ṣṭhaḥ paryaśvinā rathaṁ viśo na kutso jariturnaśāyathaḥ. Yuvorha makṣā paryaśvinā madhvāsā bharata niṣkṛtaṁ na yoṣaṇā.*

Ashvins, you are visionary poetic creators, stay fast on the chariot, go to the people and appreciate their songs of adoration as a creator and maker of songs would. The honey sweets of your creation, the honey bees taste and drink with their mouth as a youthful woman loves the sweet beauty of her new home.

युवं ह भुज्युं युवमश्विना वशं युवं शिञ्जारमुशनामुपारथुः ।
युवा ररावा परि सख्यमासत युवार्हमवसा सुम्नमा चके ॥ ७ ॥

7. *Yuvaṁ ha bhujyuṁ yuvamaśvinā vaśaṁ yuvaṁ śiñjāram-uśanām-upārathuḥ. Yuvo rarāva pari sakhyamāsate yuvor-ahamavasā sumnamā cake.*

Ashvins, protect the protector and sustainer of the people's standard of living, protect the dependent and supporter, protect him who appreciates and adores, and protect the poet of love and beauty. Your generous admirer loves to be friends with you, and I too pray for your protection and gift of well being. Pray help all these people to complete their journey of life to self-fulfilment.

युवं ह कृशं युवमश्विना शयुं युवं विधन्तं विधवामुरुष्यथः ।
युवं सनिभ्यः स्तनयन्तमश्विना प वजमूर्णुथः सप्तास्यम ॥ ८ ॥

8. *Yuvaṁ ha kṛśaṁ yuvamaśvinā śayuṁ yuvaṁ vidhantaṁ vidhavām-uruṣyathaḥ. Yuvaṁ sanibhyaḥ stanayantam-aśvinā'pa vrajamūrṇuthaḥ saptāsyam.*

Ashvins, both of you, pray protect and support the weak, the depressed, the supporter of the weak, and

the widow who has lost all support. And, O Ashvins, for the lovers of knowledge and devotees of yajna and divinity, open the seven rousing flood gates of the seven metres of Vedic poetry for chanting and hearing.

जनिष्ट॒ याषा॑ प॒तय॑त्कनीन॒का वि चारु॑हन्वी॒रुधा॑ दं॒सना॒ अनु॑। आस्म॑ रीयन्त नि॒वन॒व॒ सिन्ध॑वा॒ स्मा अह्न॑ भवति॒ तत्पतित्व॒नम॥ ९॥

9. *Janiṣṭa yoṣā patayat kanīnako vi cāruhan vīrudho daṁsanā anu. Āsmai rīyante nivaneva sindhavo'-smā ahne bhavati tat patitvanam.*

The maiden is grown mature, the suitor comes seeking and proposes for marriage, the plants and creepers bloom according to innate power and potential, streams and rivers, desires and passions for living and continuing, flow down the slopes for the young man, and that is the stage for matrimony when the day of youthfulness is on the high and irrepressible.

जी॒वं रु॑दन्ति॒ वि म॑यन्त अध्व॒र दी॒घामनु॒ पसि॑तिं दीधियु॒र्नरः॑। वा॒मं पि॒तृभ्या॒ य इ॒दं स॑मरि॒र मय॒ः पति॑भ्या॒ जन॑यः परि॒ष्वज॑॥ १०॥

10. *Jīvaṁ rudanti vi mayante adhvare dīrghāmanu prasitiṁ dīdhiyurnaraḥ. Vāmaṁ pitṛbhyo ya idaṁ samerire mayaḥ patibhyo janayaḥ pariṣvaje.*

People yearn for life, live it with tears and ecstasy, exchange vows and positions on the vedi of love and non-violence, and they desire that they live in wedlock as long as they may wish. Those who live in this felicity for their parents and elders, even away from them, would live happy, their wives would love them

and bring them peace and joy in their conjugal relationship.

न तस्य॑ विद्म॒ तदु॒ षु प वा॑चत॒ युवा॒ ह॒ यद्यु॑व॒त्याः॒ रा॒ति॒ यानि॑षु। पि॒यास्त्रि॑यस्य वृष॒भस्य॑ र॒तिना॑ गृ॒हं ग॑ममाश्विना॒ तदु॑श्मसि॥ ११॥

11. *Na tasya vidma tadu ṣu pra vocata yuvā ha yadu-vatyāḥ kṣeti yoniṣu. Priyosriyasya vṛṣabhasya retino gṛhaṁ gamemāśvinā taduśmasi.*

We know not of that mystery of life, O Ashvins, pray speak of that mystery, that bond and felicity, to the youth who lives in the home of his youthful wife. We only wish that we may find a sweet home with a loving, generous, virile young man, loving at heart and winsome to his wife.

आ वा॑मगन्त्सु॒म॒तिर्वा॑जिनीवसू॒ न्य॑श्विना॒ ह॒त्सु कामा॑ अयंसत। अभू॑तं गो॒पा मि॑थु॒ना शु॑भस्पती पि॒या अ॑र्य॒म्णा दुया॑ँ अशीमहि॥ १२॥

12. *Ā vāmagant-sumatir-vājinīvasū nyaśvanā hṛtsu kāmā ayaṁsata. Abhūtaṁ gopā mithunā śubha-spatī priyā aryamṇo duryāň aśīmahi.*

O Ashvins, twin powers of domestic complementarity of love and wisdom, masters of the science and art of wedlock and home life, may the benefit of your enlightenment come to us, may there be the joy of life with wisdom and emotional control in our hearts. That way, be our protectors as leading lights in our pursuit of happiness and well being. Bless us that we may love, desire and find a home with loving, enlightened, generous and caring husbands.

ता मन्दसाना मनुषा दुराण आ धत्तं रयिं सहवीरं वचस्यवं।
कृतं तीर्थं सुपपाणं शुभस्पती स्थाणुं पथष्ठामप दुमतिं हतम ॥ १३ ॥

13. *Tā mandasānā manuṣo duroṇa ā dhattaṁ rayiṁ sahavīraṁ vacasyave. Kṛtaṁ tīrthaṁ suprapāṇaṁ śubhaspatī sthāṇuṁ patheṣṭhāmapa durmatiṁ hatam.*

O Ashvins, joyous spirits of love and wisdom, prosperity and generosity, to the celebrant of life and divinity, to the house of humanity, bear and bring wealth, honour and excellence with brave progeny worthy of the celebrant. O givers, protectors and promoters of the good and well being of life, establish a happy home life overflowing with food, drink and freedom of holiness. Pray cast away infirmity, rigidity, hatred and negative disposition that may obstruct our path of progress in life.

क्व स्विदद्य कतमास्वश्विना वि ु दस्रा मादयत शुभस्पती।
क ईं नि यम कतमस्य जग्मतुविपस्य वा यजमानस्य वा गृहम ॥ १४ ॥

14. *Kva svidadya katamāsvaśvinā vikṣu dasrā mādayete śubhaspatī. Ka īṁ ni yeme katamasya jagmatur-viprasya vā yajamānasya vā gṛham.*

Ashvins, lustrous divinities, wondrous workers, where have you been today? Among which people have you been enjoying yourselves for the day? Who can make you stay for the day? Which sage's or which yajamana's home did you visit for the day?

Mandala 10/Sukta 41

Ashvinau Devata, Suhastya Ghausheya Rshi

समानमु त्यं पुरुहूतमुक्थ्यं१ रथं त्रिचक्रं सवनाा गनिग्मतम।
परिज्मानं विदथ्यं सुवृक्तिभिर्वयं व्युष्टा उषसा हवामह॥ १॥

1. *Samānamu tyaṁ puruhūtam-ukthyaṁ rathaṁ tricakraṁ savanā ganigmatam. Parijmānam vidathyaṁ suvṛktibhirvayaṁ vyuṣṭā uṣaso havāmahe.*

O Ashvins, harbingers of new light and energy, in the light of the dawn with holy chant of mantric formulae, we invoke and call for that constant and invariable, universally loved and invoked, venerable and purposefully specialised three stage three wheeled chariot which would be constantly on the move to reach yajnic programmes all over the earth.

पाातयुजं नासत्याधि तिष्ठथः पातयावाणं मधुवाहनं रथम।
विशा यन गच्छथा यज्वरीनरा कीरश्चिद्यज्ञं हातृमन्त-
मश्विना॥ २॥

2. *Prātaryujaṁ nāsatyādhi tiṣṭhathaḥ prātaryāvāṇaṁ madhuvāhanaṁ ratham. Viśo yena gacchatho yajvarīrnarā kīreścidyajñaṁ hotṛmantamaśvinā.*

O Ashvins, harbingers of the light of knowledge and energy of life, leading lights of humanity dedicated to truth and never deviating from your path of rectitude, you ride and guide the chariot harnessed, started and moving in the morning, which bears and brings honey sweets of life and by which you reach the yajnic communities and bless the celebrant's yajna joined by devotees in unison and cooperation.

अध्वर्युं वा मधुपाणिं सुहस्त्यमग्निधं वा धृतदं दमूनसम।
विप्रस्य वा यत्सवनानि गच्छथा त आ यातं मधुपेय-
मश्विना ॥ ३ ॥

3. *Adhvaryuṁ vā madhupāṇiṁ suhastyamagnidhaṁ vā dhṛtadakṣaṁ damūnasam. Viprasya vā yat savanāni gacchatho'ta ā yātaṁ madhupeyam-aśvinā.*

O Ashvins, harbingers of the light of knowledge and practical power and energy through yajna, whether you go to the dexterous organiser of yajna, bearing honeyed offerings, or you go to the initiator of yajna and fire kindler, expert in the science and power of yajna and at the same time generous and socially oriented, or whether you go to the yajnas of the vibrant scholar specialist, you would have a taste of the honey sweets of life for achievement.

Mandala 10/Sukta 42

Indra Devata, Krishna Angirasa Rshi

अस्तेव सु प्रतरं लायमस्यन्भूषेव प भरा स्तामस्मै।
वाचा विपास्तरत वाचमया नि रामय जरितः साम
इन्दम ॥ १ ॥

1. *Asteva su prataraṁ lāyamasyan bhūṣanniva pra bharā stomamasmai. Vacā viprāstarata vācama-ryo ni rāmaya jaritaḥ soma indram.*

As an expert archer shoots a distant target with the arrow, similarly bear and offer a holy song in honour of divine Indra, thereby exalting him with the beauties of word and music. O sages, with your voice of song

overwhelm the other voice, of negation. O celebrant, hold the divine Indra at heart, be happy and let the Presence shine in your peaceful soul.

दाहन्न गामुप शिक्षा सखायं प बाधय जरितजारमिन्दम।
काशं न पूर्णं वसुना न्यृष्टमा च्यावय मघदयाय शूरम ॥ २ ॥

2. *Dohena gāmupa śikṣā sakhāyaṁ pra bodhaya jaritar-jāram-indram. Kośaṁ na pūrṇaṁ vasunā nyṛṣṭamā cyāvaya maghadeyāya śūram.*

O celebrant, with constant churning of the mind, refine and energise your voice of adoration, send it in to your friend Indra, the soul within, and, like a treasurehold overflowing with wealth of light, stir it, wake up the brave soul for the gift of excellence and grandeur.

किमङ्ग त्वा मघवन्भोजमाहुः शिशीहि मा शिश्रयं त्वा श्रृणामि। अप्नस्वती मम धीरस्तु शक वसुविदं भगमिन्दा भरा नः ॥ ३ ॥

3. *Kimaṅga tvā maghavan bhojamāhuḥ śiśīhi mā śiśrayaṁ tvā śṛṇomi. Apnasvatī mama dhīrastu śakra vasuvidaṁ bhagamindrā bharā naḥ.*

Indra, mighty soul, dear as breath of life, grand and sublime, don't they say you are the giver of all pleasure and glory of life? Pray bless me too with the wealth of light and grandeur. I hear you are the all omnificent lord. O Lord Almighty, refine and sharpen my vision and understanding to the efficiency of divine attainment. Indra, pray bring us glory and good fortune full of wealth, power and peace.

त्वां जना ममसत्यष्विन्द सन्तस्थाना वि ह्वयन्त समीक। अत्रा युजं कृणुत या हविष्मा ाासुन्वता सख्यं वष्टि शूरः॥ ४॥

4. *Tvāṁ janā mamasatyeṣvindra santasthāna vi hvayante samīke. Atrā yujaṁ kṛṇute yo haviṣmān nāsunvatā sakhyaṁ vaṣṭi śūraḥ.*

Indra, people invoke you for help in contests of righteousness and call upon you while they march to the battle. Here too, however, he alone wins his help who offers faith and yajna, because the mighty one does not love, nor recognise, the friendship of the selfish and the non-performer of Soma-yajna.

धनं न स्पन्दं बहुलं या अस्म तीवान्त्सामाँ आसुनाति पयस्वान। तस्म शत्रून्त्सुतुकान्पातरह्ना नि स्वष्टान्युवति हन्ति वृत्रम॥ ५॥

5. *Dhanaṁ na spandraṁ bahulaṁ yo asmai tīvrānt-somāṅ āsunoti prayasvān. Tasmai śatrūntsutukān prātarahno ni svaṣṭrān yuvati hanti vṛtram.*

Whoever the man of discipline and practice that offers precious gifts of holy and plenteous value and performs effective and powerful soma yajna of peace and pleasure for this divine Indra, ruling lord of humanity, for him Indra dispels all darkness and evil and eliminates all his enemies at the very outset of the day, howsoever strong, violent and well-armed the enemies might be.

यस्मिन्वयं दधिमा शंसमिन्द्र यः शिश्राय मघवा कामस्मि। आराच्चित्सन्भयतामस्य शत्रुन्यस्मि द्युम्ना जन्या नमन्ताम॥ ६॥

6. *Yasmin vayaṁ dadhimā śaṁsamindre yaḥ śiśrāya maghavā kāmamasme. Ārāccit san bhayatāmasya śatrur-nyasmai dyumnā janyā namantām.*

Indra, the ruler in whom we repose our faith with admiration and who assures our fulfilment in all we want and aspire for, is great and all powerful. His enemies, even though they be far off cower with fear and flee, and to him all the wealth and powers born and produced in the land submit in reverence and loyalty.

आराच्छत्रुमप बाधस्व दूरमुग्रा यः शम्बः पुरुहूत तन। अस्म धेहि यवमद्गोमदिन्द कृधी धियं जरित्र वाजरत्नाम ॥ ७ ॥

7. *Ārācchatrum-apa bādhasva dūramugro yaḥ śambaḥ puruhūta tena. Asme dhehi yavamadgo-madindra kṛdhī dhiyaṁ jaritre vājaratnām.*

Indra, ruler of the world, invoked and celebrated by all, by that thunderbolt of power and justice which is lustrous and awful, throw out and keep off from us all social and environmental enemies. Give us abundance of grain, lands and cows, and for the celebrant yajna create an environment of enlightened action productive of the jewel wealth of life.

प यमन्तर्वृषसवासा अग्मन्तीवाः सामा बहुलान्तासु इन्दम। नाहं दामानं मघवा नि यंसत सुन्वत वहति भूरि वामम ॥ ८ ॥

8. *Pra yamantarvṛṣasavāso agman tīvrāḥ somā bahulāntāsa indram. Nāha dāmānaṁ maghavā ni yaṁsanni sunvate vahati bhūri vāmam.*

The ruler to whom powerful creations of generous and imaginative artists and inspiring somaic achievements of peaceful projects are offered and

dedicated from within the land for highly generative purposes and social values, that ruler, commanding wealth, power and majesty, does not impose any restrictions upon such veteran and generous artists, instead he provides manifold inspiring incentives to the creative minds.

उत प्रहामतिदीव्या जयाति कृतं यच्छ्वघ्नी विचिनाति काले। या देवकामा न धना रुणद्धि समित्तं राया सृजति स्वधावान॥ ९॥

9. *Uta prahāmatidīvyā jayāti kṛtaṁ yacchvaghnī vicinoti kāle. Yo devakāmo na dhanā ruṇaddhi Samit taṁ rāyā sṛjati svadhāvān.*

A veteran winner, he counters an attack and wins the opponent just as an expert player or hunter rounds up his prey and chooses the right time to strike and win. He does not restrict or restrain the philanthropist who loves divinity and spends on yajnic projects, instead, master, protector and promoter of wealth and power as he is, he blesses the giver with more and more of wealth.

गाभिष्टरेमामतिं दुरवां यवेन क्षुधं पुरुहूत विश्वाम। वयं राजभिः प्रथमा धनान्यस्माकेन वृजनेना जयम॥ १०॥

10. *Gobhiṣṭaremāmatiṁ durevāṁ yavena kṣudhaṁ puruhūta viśvām. Vayaṁ rājabhiḥ prathamā dhanānyasmākena vṛjanenā jayema.*

O ruler of the world invoked and celebrated by all humanity, let us solve the difficult problem of poverty and mental and cultural backwardness by cow development, land development and proper education, and the problem of hunger, by food production across

the world. Let us take the initiative first to win wealth by cooperation with other rulers, and ultimately win our goals by our own power and effort.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः पुरस्तादुत मध्यता नः सखा सखिभ्या वरिवः कृणातु ॥ ११ ॥

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasmādadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibyo varivaḥ kṛṇotu.*

May Brhaspati, omniscient lord of divine voice, protect us from sins and negative legacies of the past, from doubts and fears from above and below. May Indra, mighty ruler, be our friend and protect us from difficulties facing upfront. May he promote us on and on. May he place us at the centre of life's problems, protect and promote us and create the wealth of honour and excellence for us, his friends.

Mandala 10/Sukta 43

Indra Devata, Krishna Angirasa Rshi

अच्छा म इन्दं मतयः स्वविदः सधीचीर्विश्वा उशतीरनूषत । परि ष्वजन्त जनया यथा पतिं मर्यं न शुन्ध्युं मघवानमूतये ॥ १ ॥

1. *Acchā ma indraṁ matayaḥ svarvidaḥ sadhrīcīrviśvā uśatīranūṣata. Pari ṣvajante janayo yathā patiṁ maryaṁ na śundhyuṁ maghavānam-ūtaye.*

All my thoughts, words and actions, all together in perfect unison concentrated on the love and light of divinity, ecstatically adore and celebrate Indra, lord almighty of existence. Just as wives with love embrace

their human lover, protector and husband, so do my prayers centre on Indra, lord of glory, power and purity, for all round protection, promotion and well being.

न घा॑ त्वदि॒गप॑ वेति मे॒ मन॒स्त्व इत्कामं पुरुहूत शिश्रय।
राज॑व दस्म॒ नि ष॒दा धि॑ ब॒र्हिष्य॒स्मिन्त्सु सा॑म॑ व॒पान॑मस्तु ते ॥ २ ॥

2. *Na ghā tvadrigapa veti me manastve it kāmaṁ puruhūta śiśraya. Rājeva dasma ni ṣado'dhi barhiṣyasmintsu some'vapānamastu te.*

Indra, lord universally invoked and celebrated, may my mind and soul having surrendered its love and ambition to you, never go astray from the presence such as yours. O lord beatific and glorious, you abide on my vedi and in my heart as the sovereign ruling presence. May your divine love, joy and protection ever abide in this mind and soul and bless it with peace and joy in your presence.

वि॒षूवृ॑दिन्द्रा॒ अम॑तरुत ॒ुधः स इदा॒या म॒घवा॒ वस्व॑ इशत।
तस्यदि॒म प॑व॒ण स॒प्त सिन्ध॑वा॒ वया॑ वधन्ति वृष॒भस्य॑ शु॒ष्मिण॑ः ॥ ३ ॥

3. *Viṣūvṛdindro amateruta kṣudhaḥ sa idrāyo maghavā vasva īśate. Tasyedime pravaṇe sapta sindhavo vayo vardhanti vṛṣabhasya śuṣmiṇaḥ.*

Indra, lord of all power and glory, dynamic presence all round in the world, dispels hunger and ignorance, rules and dispenses wealth, power and peace of shelter and settlement. Indeed, under the rule of this mighty generous master, all these seven streams of nature, life and living energy flow on and evolve to

perfection. (This is true of both the external world of nature under the law of the cosmic spirit and of the internal world of mind and pranic energy under the rule of the spirit within.)

वया॒ न वृ॒ क्षं सु॑पला॒शमास॑दन्त्सामा॑स॒ इन्दं॒ म॒न्दिन॑श्चमू॒षदः॑। पषा॒मनी॑कं॒ शव॑सा॒ दवि॑द्युतद्वि॒दत्स्व॑१॑र्मन॑व॒ ज्याति॒-राय॑म ॥ ४ ॥

4. *Vayo na vṛkṣaṁ supalāśamāsada-ntsomāsa indraṁ mandinaścamūṣadaḥ. Praiṣāmanīkaṁ śavasā davidyutadvidat svarmanave jyotirā-ryam.*

Just as birds take to the tree of rich foliage for rest and replenishment of life energy, so the soma cheer and energy of the sevenfold fluent streams of cosmic and individual systems take to Indra, the soul, for life and peace and joy. Then the expressive face of these shines with the splendour of Indra, and thus the living light of divinity descends in showers for the bliss of man.

कृ॒तं न श्व॒घ्नी वि चि॑नाति॒ दव॑न सं॒वर्गं॒ यन्म॒घवा॒ सूर्यं॑ जयत। न तत्ते॑ अ॒न्या अनु॑ वी॒र्यं॑१॑ शक॒ ा पु॑रा॒णा म॑घव॒ गात नूत॑नः ॥ ५ ॥

5. *Kṛtaṁ na śvaghnī vi cinoti devane saṁvargaṁ yanmaghavā sūryaṁ jayat. Na tat te anyo anu vīryaṁ śakanna purāṇo maghavan nota nūtanaḥ.*

Just as a player in the game casts the die and wins and piles up his gains, so does Indra, lord omnipotent and omnificent, in this pleasure garden of the dynamics of existence win over the sun and the rain bearing cloud. O lord almighty, no one else can possibly

equal your might, no one old or new.

विशंविशं मघवा पर्यशायत जनानां धना अवचाकशद्वृषा।
यस्याह शक्रः सवनेषु रण्यति स तीव्रैः सोमैः सहते पृतन्यतः ॥ ६ ॥

6. *Viśaṁ-viśaṁ maghavā paryaśāyata janānāṁ dhenā avacākaśadvṛṣā. Yasyāha śakraḥ savaneṣu raṇyati sa tīvraiḥ somaiḥ sahate pṛtanyataḥ.*

The lord of glory abides with all people of the world whosoever they be. The generous lord knows, listens and grants all prayers of the people. Whosoever the devotee whose yajnas the mighty one joins and enjoys, that celebrant wins over all his rivals and adversaries by the power of his ardent soma offerings of holy action in yajna.

आपो न सिन्धुमभि यत्समक्षरन्त्सोमास इन्द्रं कुल्याइव ह्रदम। वर्धन्ति विप्रा महो अस्य सादने यवं न वृष्टिर्दिव्येन दानुना ॥ ७ ॥

7. *Āpo na sindhumabhi yat samakṣarantsomāsa indraṁ kulyā iva hradam. Vardhanti viprā maho asya sādane yavaṁ na vṛṣṭirdivyena dānunā.*

As rivers flow into the sea, as streams of rain flow into the lake, so do the beauties of faith and pleasure in soma yajnas concentrate on Indra, glory of the world. As showers of rain with profuse divine generosity raise the crops of barley and the plants grow up in ecstasy, so in the homely presence of this generous lord of sublimity, saints and sages rise and shine in moral and spiritual grandeur.

वृषा न क्रुद्धः पतयदजः स्वा या अयपत्नीरकृणादिमा अपः ।
स सुन्वत मघवा जीरदानव विन्दज्ज्योतिमनव हविष्मत ॥ ८ ॥

8. *Vṛṣā na kruddhaḥ patayadrajaḥ svā yo aryapatnīrakṛṇodimā apaḥ. Sa sunvate maghavā jīradānave'vindajjyotirmanave haviṣmate.*

Just as the swelling cloud causes the vapours of water in the skies to be released of itself and lets these showers of rain fall upon the earth, so does Indra, lord of glorious generosity, bring showers of light and bliss for the generous man of charity who offers the homage of soma to the lord for humanity.

उज्जायतां परशुज्यातिषा सह भूया ऋतस्य सुदुघा पुराणवत ।
वि रोचतामरुषा भानुना शुचिः स्वर्णा शुक्रं शुशुचीत सत्पतिः ॥ ९ ॥

9. *Ujjāyatāṁ paraśurjyotiṣā saha bhūyā ṛtasya sudughā purāṇavat. Vi rocatāmaruṣo bhānunā śuciḥ svarṇa śukraṁ śuśucīta satpatiḥ.*

Let the thunderbolt of power and justice arise, let the voice of truth and law divine be generous, creative and fruitful as ever before, let the bright sun rise with its immaculate light and glory, may the lord protector and promoter of the good reveal the light and power of divinity as the bliss of heaven.

गाभिष्टरेमामतिं दुरवां यवेन क्षुधं पुरुहूत विश्वाम ।
वयं राजभिः पथमा धनान्यस्माकेन वृजनेना जयम ॥ १० ॥

10. *Gobhiṣṭaremāmatiṁ durevāṁ yavena kṣudhaṁ puruhūta viśvām. Vayaṁ rājabhiḥ prathamā dhanānyasmākena vṛjanenā jayema.*

Let us dispel the darkness of ignorance with the communication of universal knowledge, let us remove the world's hunger with food production, let us reclaim our original wealth of knowledge, power and prosperity with our innate lights and enlightened actions.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥ ११ ॥

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasmādadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibyo varivaḥ kṛṇotu.*

May Brhaspati, lord of Infinity and the master of knowledge protect us against the violence of sin and sinners upfront, behind, above or below. May Indra, ruler and friend of humanity, create and lead us to the wealth of life for us and our friends, all at present and in our midst.

Mandala 10/Sukta 44

Indra Devata, Krishna Angirasa Rshi

आ यात्विन्द्रः स्वपतिर्मदाय या धर्मणा तूतुजानस्तुविष्मान् । प्रत्वक्षाणो अति विश्वा सहांस्यपारेण महता वृष्ण्येन ॥ १ ॥

1. *Ā yātvindraḥ svapatirmadāya yo dharmaṇā tūtujānastuviṣmān. Pratvakṣāṇo ati viśvā sahāṁsyapāreṇa mahatā vṛṣṇyena.*

May Indra, lord ruler of his world of reality, come, arise in view, in our consciousness, for the joy of his devotees. Mighty is he, loving, bright and accepting by his own essential nature and the laws of life, and, by his boundless grandeur and generosity, he takes on all

challenges of counterforces and reduces them to naught for his people. (The mantra may be applied to Divinity or to the ruling power).

सुष्ठामा॒ रथः॑ सुय॒मा॒ हरी॑ त मि॒म्य ा॒ वजा॑ नृपत॒ गभ॑स्ता।
शीभं राजन्त्सुपथा या॑ह्यवाङ्धा॑म त प॒पुषा॒ वृष्ण्या॑नि॥ २॥

2. *Suṣṭhāmā rathaḥ suyamā harī te mimyakṣa vajro nṛpate gabhastau. Śībhaṁ rājantsupathā yāhyarvāṅ vardhāma te papuṣo vṛṣṇyāni.*

Stable, strong and perfectly directed is your chariot, controlled and accurate your dual powers of motion. O refulgent ruler and protector of the people, in your hands you hold the controls of the thunder power of force and justice. Pray come at the fastest by the safest and straightest path to us right here. We celebrate and exalt your powers and generosity, and you love to protect and promote your celebrants.

एन्द्र॒वाहा॑ नृ॒पति॑ं॒ वज॑बाहुमु॒गमु॒गास॑स्तवि॒षास॑ एनम।
पत्व॑ ासं वृष॒भं स॒त्यशु॑ष्म॒ममं॑स्म॒त्रा स॑ध॒मादा॑ वहन्तु॥ ३॥

3. *Endravāho nṛpatiṁ vajrabāhumugramugrāsastaviṣāsa enam. Pratvakṣasaṁ vṛṣabhaṁ satyaśuṣmamemasmatrā sadhamādo vahantu.*

May the mighty, blazing, penetrating, vigorous and refining radiations of this Indra, protector and promoter of humanity, thunder armed, virile and generous, indomitable upholder of truth, come in unison with inspiring strength and bring him to us for our social and spiritual good.

एवा पतिं॑ दाण॒साच्चं॑ सच॑तसमू॒जः स्क॒म्भं ध॒रुण॒ आ वृ॑षायस। आज॑ः कृष्व॒ सं गृ॑भाय॒ त्व अप्यसा॒ यथा॑ कनि॒-पाना॑मि॒ना वृ॒ध॥ ४॥

4. *Evā patiṁ droṇasācaṁ sacetasamūrjaḥ skambhaṁ dharuṇa ā vṛṣāyase. Ojaḥ kṛṣva saṁ gṛbhāya tve apyaso yatha kenipānāmino vṛdhe.*

Thus do solar radiations transmit the presence of Indra, lord protector and ruler pervasive in the world of humanity, all aware, the pillar of universal energy, strength and power. Thus do we exalt and celebrate Indra. O lord, you are the shower of power and generosity in the all-sustaining world of yours. Pray create and give us the strength of life, hold us in your power and presence for our promotion and progress since you are the ultimate lord and master of the dedicated aspirants for light.

गम॑ा॒स्म वसू॒न्या हि शंसि॑षं स्वा॒शिष॑ं भर॒ मा या॑हि सा॒मिन॑ः। त्वमी॑शिष॒ सास्मि॥ स॑त्सि ब॒र्हिष्य॑नाधृ॒ष्या तव॒ पात्रा॑णि॒ धम॑णा॥ ५॥

5. *Gamannasme vasūnyā hi śaṁsiṣaṁ svāśiṣaṁ bharamā yāhi sominaḥ. Tvamīśiṣe sāsminnā satsi barhiṣyanādhṛṣyā tava pātrāṇi dharmaṇā.*

Indra, may wealths, peace and honours of the world come to us, I wish and pray. Come, accept the homage of the celebrant's song of praise. You rule all, come and abide in this holy seat of yajna and love of the heart. Bold and undaunted, we are your celebrants by the nature and Dharma of our being.

पृथ॒क्पाय॑न्पथ॒मा द॒वहू॑त॒या कृ॑ण्वत श्रव॒स्या॑नि दुष्टर॑ा। न य शकु॑य॒ज्ञिया॑ नाव॑मा॒रुह॑मी॒मव त न्य॑विशन्त॒ कप॑यः ॥ ६ ॥

6. *Pṛthak prāyan prathamā devahūtayo'kṛṇvata śravasyāni duṣṭarā. Na ye śekuryajñiyāṁ nāvamāruhamīrmaiva te nyaviśanta kepayaḥ.*

People of the first order dedicated to divinity and yajnic piety go forward by holy paths of the first order and perform admirable acts of the most difficult order. But those who cannot board the ark of yajnic order and divine love, men of unclean character, doubtful mind and crooked ways, lie about here in the lower and lowest orders of being.

ए॒ववापा॒गप॑र सन्तु दू॒ढ्या श्वा॒ यषां दु॒युज॑ आयु॒यु॒ज। इ॒त्था य पागुप॑र॒ सन्ति॑ दा॒वन॑ पु॒रू॒णि॒ यत्र॑ व॒युना॑नि॒ भाज॑ना ॥ ७ ॥

7. *Evaivāpāgapare santu dūḍhyo'śvā yeṣāṁ duryuja āyuyujre. Itthā ye prāgupare santi dāvane purūṇi yatra vayunāni bhojanā.*

Thus do people of evil disposition keep wallowing in low states of existence whose mind and senses are engaged in wrong things like restive horses. And thus do others of the first and higher disposition fare who are dedicated here itself to the higher omnificent divinity in which infinite gifts of freedom, peace and happiness abound.

गि॒रीँर॑जा॒नज॑मानाँ अधारय॒द द्य : क॑न्दद॒न्तरि॑ ा॒णि कापयत। स॒मी॒चीन ध्रि॒षण॒ वि ष्क॑भायति॒ वृष्णः॑ पी॒त्वा मद॑ उ॒क्थानि॑ शंसति ॥ ८ ॥

8. *Girīñrajrān rejamānāñ adhārayad dyauḥ krandadantarikṣāṇi kopayat. Samīcīne dhiṣaṇe viṣkabhāyati vṛṣṇaḥ pītvā mada ukthāni śaṁsati.*

He wields the dynamics of nature, fixes the mountains and moves the roaring clouds. He holds the raging heavens and shakes the violent skies. He holds both earth and heaven together and, the glorious sun having drunk up the vapours, showers down the rains in joy like the overflow of divine ecstasy in the music of song.

इमं बिभमि सुकृतं त अङ्कुशं यनारुजासि मघवञ्छफारुजः। अस्मिन्त्सु त सवन अस्त्वाक्यं सुत इष्टा मघवन्बाध्याभगः॥ ९॥

9. *Imaṁ bibharmi sukṛtaṁ te aṅkuśaṁ yenārujāsi maghavañchaphārujaḥ. Asmintsu te savane astvokyaṁ suta iṣṭau maghavan bodhyābhagaḥ.*

I happily abide by this law and discipline of yours, Indra, which is divinely maintained and sustained, the law by which, O lord of power and glory, you punish those who strike life by their hoof and claw. May your presence abide in this holy seat of my yajna in the heart and soul. May your divine majesty, O lord of glory, know and fulfil our desire in this cherished act of love and faith.

गाभिष्टरेमामतिं दुरवां यवेन क्षुधं पुरुहूत विश्वाम।
वयं राजभिः पथमा धनान्यस्माकेन वृजनेना जयम॥ १०॥

10. *Gobhiṣṭaremāmatiṁ durevāṁ yavena kṣudhaṁ puruhūta viśvām. Vayaṁ rājabhiḥ prathamā dhanānyasmākena vṛjanenā jayema.*

O lord universally invoked and celebrated, let us overcome the difficult problems of want, of moral and spiritual vision and knowledge, by the Vedic voice, and the problem of world hunger by cooperative production of food. And let us on top win wealth, honour and excellence by our own brilliance of intelligence and our own persistent effort.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः पुरस्तादुत मध्यता नः सखा सखिभ्या वरिवः कृणोतु ॥ ११ ॥

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasmādadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibyo varivaḥ kṛṇotu.*

May Brhaspati protect and promote us all round from behind, from above and from below against sin and evil. May Indra, our friend and ruler, create and give wealth, honour and excellence for us and for the entire fraternity of the world from within at the centre of humanity and may he continue the same into the future.

Mandala 10/Sukta 45

Agni Devata, Vatsapri Bhalandana Rshi

दिवस्परि प्रथमं जज्ञे अग्निरस्मद द्वितीयं परि जातवेदाः ।
तृतीयमप्सु नृमणा अजस्रमिन्धान एनं जरत स्वाधीः ॥ १ ॥

1. *Divaspari prathamaṁ jajñe agnirasmad dvitīyaṁ pari jātavedāḥ. Tṛtīyamapsu nṛmaṇā ajasramindhāna enaṁ jarate svādhīḥ.*

Agni first manifests as light in the high heavenly region in the form of the sun. Secondly it manifests as

Jataveda, vital heat in all earthly forms around us. In the third form it manifests as energy in waters in the middle regions of space as electricity. Agni is the vital energy which enables humanity to live and work. Man as self-intelligent being lights this perpetual Agni and thereby exalts and celebrates the eternal creative spirit of existence.

विद्मा त॑ अग्न त्रधा त्रयाणि॑ विद्मा त॒ धाम॒ विभृ॑ता पुरु॒त्रा।
विद्मा त॒ नाम॑ पर॒मं गुह्या॒ यद्विद्मा तमुत्सं॒ यत॑ आज॒गन्थ॑॥ २॥

2. *Vidmā te agne tredhā trayāṇi vidmā te dhāma vibhṛtā purutrā. Vidmā te nama paramaṁ guhā yadvidmā tamutsaṁ yata ājagantha.*

Agni, universal vital energy, we know the three modes in which you menifest in three different forms, structures, properties and functions. All pervasive energy, we know the three regions in which you abide. For sure we know the deepest secret cave where your abode is since we know the infinite source from where you arise and manifest as Agni, Vayu and Aditya on earth, in sky and in heaven.

स॒मु॒द्र त्वा॑ नृ॒मणा॑ अ॒प्स्व॑१॑न्तर्नृ॒चक्षा॑ ई॒धे दि॒वो अ॑ग्न॒ ऊध॑न।
तृ॒तीय॑ त्वा॒ रज॑सि त॒स्थिवां॑स॒मपा॑मु॒पस्थे॑ महि॒षा अ॑वर्धन॥ ३॥

3. *Samudre tvā nṛmaṇā apsvantar-nṛcakṣā īdhe divo agna ūdhan. Tṛtīye tvā rajasi tasthivāṁsamapā-mupasthe mahiṣā avardhan.*

Agni, the fluid energy excites and kindles you in the currents in the depths of the waters; in the region of light, the sun that illuminates the world of humanity produces and radiates you; and in the third region of

the skies, the energy of the winds produces and augments you as you abide in the depths of the cloud.

अक्न्दद्ग्निः स्तनयन्निव द्यौः क्षामा रेरिहद्वीरुधः समञ्जन।
सद्यो जज्ञानो वि हीमिद्धो अख्यदा रोदसी भानुना भात्यन्तः ॥ ४ ॥

4. *Akrandadagniḥ stanayanniva dyauḥ kṣāmā rerihad-vīrudhaḥ samañjan. Sadyo jajñāno vi hīmiddho akhyadā rodasī bhānunā bhātyantaḥ.*

Agni roars as if thundering and shaking the skies, at the same time reaching and kissing the earth and beautifying the greenery. Always present, instantly rising, it proclaims itself, shines, and fills the heaven and earth with its light.

श्रीणामुदारो धरुणो रयीणां मनीषाणां पार्पणः सोमगोपाः।
वसुः सूनुः सहसो अप्सु राजा वि भात्यग्र उषसामिधानः ॥ ५ ॥

5. *Śrīṇāmudāro dharuṇo rayīṇāṁ manīṣāṇāṁ prārpaṇaḥ somagopāḥ. Vasuḥ sūnuḥ sahaso apsu rājā vi bhātyagra uṣasāmidhānaḥ.*

Liberal source giver of light, beauty and life's graces, treasure home of wealths, honours and excellences, harbinger of intellectual smartness and fulfilment, protector and promoter of the soma energies of life, shelter home of peace and comfort, child as well as energiser of strength and courage, and the ruling inspirer of the soul in will and actions, Agni, kindled and rising, shines in advance of the dawns at the horizon.

विश्वस्य कृतुभुवनस्य गर्भ आ रोदसी अपृणाज्जायमानः।
वीळुं चिदद्रिमभिनत्परायञ्जना यदग्निमयजन्त पञ्च ॥ ६ ॥

6. *Viśvasya ketur-bhuvanasya garbha ā rodasī apṛṇāj-jāyamānaḥ. Vīḷuṁ cidadrim-abhinat parāyañjanā yadagnim-ayajanta pañca.*

Illuminator of the world, pervasive life energy of the universe, as it rises it fills the heaven and earth with light and life. Moving ahead and penetrating, it breaks the mighty strong cloud, and for this reason of its energy, power and light all communities of the world kindle and adore it in their yajnic projects of creation and production.

उशिक्पावका अरतिः सुमधा मर्तेष्वग्निरमृता नि धायि।
इयर्ति धूममरुषं भरिभ्रदुच्छुकर्ण शोचिषा द्यामिनक्षन ॥ ७ ॥

7. *Uśik pāvako aratiḥ sumedhā marteṣvagniramṛto ni dhāyi. Iyarti dhūmamaruṣaṁ bharibhra-ducchukreṇa śociṣā dyāminakṣan.*

Charming, purifying, dynamic, inspiring the mind and intelligence to acts of holiness, immortal Agni pervades in all mortal forms of nature and humanity. It bears and emanates light, sets in motion free fragrance for life and, with powerful pure light, fills the heavens of space.

दृशाना रुक्म उर्विया व्यद्यौद्दुर्मर्षमायुः श्रिये रुचानः।
अग्निरमृता अभवद्वयोभिर्यदेनं द्यौरजनयत्सुरेताः ॥ ८ ॥

8. *Dṛśāno rukma urviyā vyadyaud durmarṣamāyuḥ śriye rucānaḥ. Agniramṛto abhavad-vayobhir-yadenaṁ dyaur-janayat suretāḥ.*

All watching and self-revealed, glorious Agni shines awfully, infinite light, indomitable life and pranic energy, all refulgent for the beauty and grace of life.

Agni is immortal and eternal with waves of living energy since the heavenly divine life spirit of existence generates it as it is.

यस्त॑ अ॒द्य कृ॒णव॑द्भद॒शाच॑ पू॒पं द॑व घृ॒तव॑न्तमग्न।
प तं न॑य पत॒रं वस्या॒ अच्छा॒ भि सु॒म्नं दे॒वभ॑क्तं यविष्ठ॥ ९॥

9. *Yaste adya kṛṇavad-bhadraśoce 'pūpaṁ deva ghṛ-tavantamagne. Pra taṁ naya prataraṁ vasyo acchā'bhi sumnaṁ devabhaktaṁ yaviṣṭha.*

Agni, holy light of life, self-refulgent generous divinity, whoever the dedicated celebrant of the divine that prepares and offers you homage and yajna with perfect discipline of mind and sense, pray bless him, O power ever youthful, with honour and excellence of high order and the peace and comfort of a happy home.

आ तं भ॑ज साश्रव॒सष्व॑ग्न उ॒क्थउ॑क्थ॒ आ भ॑ज श॒स्यमा॑न।
पि॒यः सूर्य॑ पि॒या अ॒ग्ना भ॑वा॒त्युज्जा॒तेन॑ भि॒नद॒दुज्जनि॑त्वैः॥ १०॥

10. *Ā taṁ bhaja sauśravaseṣvagna uktha-uktha ā bhaja śasyamāne. Priyaḥ sūrye priyo agnā bhavātyujjātena bhinadad-ujjanitvaiḥ.*

O self-refulgent Agni, love the celebrant, bless him among the celebrities of high renown, love and bless him in every celebrative song of adoration, Let him be dear to the sun, a darling of the fire to enjoy the favour and blessings of these divinities. May he rise with what he has created and achieved. May he rise by all that he is going to create and achieve.

त्वामग्न॒ यज॑माना॒ अनु॒ द्यून्विश्वा॒ वसु॑ दधिरे॒ वार्या॑णि।
त्वया॑ स॒ह द्रवि॑णमि॒च्छमा॑ना व्र॒जं गम॑न्तमु॒शिजा॒ वि व॑वुः॥ ११॥

11. *Tvāmagne yajamānā anu dyūn viśvā vasu dadhire vāryāṇi. Tvayā saha draviṇam-icchamānā vrajaṁ gomantam-uśijo vi vavruḥ.*

Agni, lord of light and glory, those who offer you yajnic homage and worship are blest with all the world's wealth, peace and comfort of their choice. Seeking and aspiring for honour and excellence, loving sages and pioneers of progress not only achieve but also open the gates of further possibilities on earth abounding in lands, cows, and culture of knowledge and grace.

अस्तांव्यग्निनरां सुशवा वश्वानर ऋषिभिः सामगापाः।
अद्वष द्यावापृथिवी हुवम दवा धत्त रयिमस्म सुवीरम॥ १२॥

12. *Astāvyagnirnarāṁ śuśevo vaiśvānara ṛṣibhiḥ somagopāḥ. Adveṣe dyāvāpṛthivī huvema devā dhatta rayimasme suvīram.*

Agni, self-refulgent light and fire of life, blissful guardian of humanity, world guide and pioneer of leading lights, protector and promoter of the soma beauty and glory of life is praised and exalted by seers and poetic celebrants. We invoke and pray for the blessings of loving heaven and earth free from anger and jealousy. We pray may the divinities bear and bring us wealth, honour and excellence with brave generations of progeny.

Mandala 10/Sukta 46

Agni Devata, Vatsapri Bhalandana Rshi

प हाता जाता महा भाव ऋषद्वा सीददपामुपस्थे।
दधिया धायि स त वयांसि यन्ता वसूनि विधत तनूपाः॥ १॥

1. *Pra hotā jāto mahān nabhovinnṛṣadvā sīdadapāmupasthe. Dadhiryo dhāyi sa te vayāṁsi yantā vasūni vidhate tanūpāḥ.*

High priest of the cosmic yajna of creation, universally self-manifested, great and glorious, pervasive in space and things even beyond the senses, abiding in the heart and soul of humanity, Agni rolls at the heart of the dynamics of existence. O man, the omnipresent light of the universe which holds, controls and sustains everything is celebrated in the Vedas and worshipped at heart. It is Agni, sustainer of the individual body and the cosmic form, ruler and controller of everything, that bears and brings you all food and energies and blesses you with all wealth, honour and excellence of life.

इमं विधन्ता अपां सधस्थे पशुं न नष्टं पदरनु गमन। गुहा चतन्तमुशिजा नमाभिरिच्छन्ता धीरा भृगवा विन्दन॥ २॥

2. *Imaṁ vidhanto apāṁ sadhasthe paśuṁ na naṣṭaṁ padairanu gman. Guhā catantamuśijo namobhiricchanto dhīrā bhṛgavo'vindan.*

Just as people search for a lost animal by following the foot prints of the animal in the forest, similarly seekers and aspirants of this Agni, omnipresent in the dynamics of existence, try to search for it by the overt as well as covert marks of its presence in the wide world of nature, and the deeply dedicated brilliant sages, loving and patient in their persistent search with yajnic homage, self-dedication and surrender, find it vibrating in the cave of the heart and soul.

इमं त्रिता भूय॑विन्ददि॒च्छन्व॑भूव॒सा मू॒धन्यघ्न्या॑याः ।
स शवृ॑धा जा॒त आ ह॒म्यषु॒ नाभि॒युवा॑ भवति राच॒नस्य॑ ॥ ३ ॥

3. *Imaṁ trito bhūryavindadicchan vaibhūvaso mūrdhanyaghnyāyāḥ. Sa śevṛdho jāta ā harmyeṣu nābhiryuvā bhavati rocanasya.*

The ardent lover of divinity, Trita, the man having got over threefold suffering of body, mind and soul through knowledge, good work and meditation, finds this Agni presence on top of inviolable nature and earthly life in the absolute state of consciousness. Thus realised in spiritual manifestation, Agni, harbinger and augmenter of spiritual felicity, becomes the centre hold of happy homes and a youthful presence of divinity in the mind of enlightened souls.

म॒न्दं होता॑रमु॒शिजा॒ नमा॑भिः पाञ्चं य॒ज्ञं न॒ता॑रमध्व॒राणा॑म ।
वि॒शाम॑कृण्व॒ रति॑रं पा॑व॒कं ह॑व्य॒वाह॒ं दध॑ता मानु॒षेषु ॥ ४ ॥

4. *Mandraṁ hotāramuśijo namobhiḥ prāñcaṁ yajñaṁ netāram-adhvarāṇām. Viśām-akṛṇvann-aratiṁ pāvakaṁ havyavāhaṁ dadhato mānuṣeṣu.*

Earnest men of love, passion and faith among people hold at heart and with homage serve Agni, the power that is joyous, yajnic creator giver and organiser, foremost leader directly realised, worthy of love and reverence, leading power of creative programmes of love and non-violence, cleanser and purifier, harbinger of holy materials for social development. They hold Agni at heart and create and exalt it as the prime power among the people.

प भूजर्यन्तं म॒हां वि॑पा॒धां मूरा अमू॑रं पु॒रां द॒मार्णम।
नर्यन्ता॒ गर्भं॑ व॒नां धियं धु॒हिरि॑श्मश्रुं॒ नार्वा॑णं॒ धन॑चम ॥ ५ ॥

5. *Pra bhūrjayantaṁ mahāṁ vipodhāṁ mūrā amūraṁ purāṁ darmāṇam. Nayanto garbhaṁ vanāṁ dhiyaṁ dhurhiriśmaśruṁ nārvāṇaṁ dhanarcam.*

Earnest men of love, passion and faith, but, being human, limited in intelligence, hold at heart, worship and serve Agni pervading and dominating the world of existence, great, sustainer of the vibrant wise, all knowing and wise, breaker of the strongholds of negativity and darkness, the original seed and source of life, beatific, supremely intelligent, golden flamed and divinely adorable. Men hold at heart, worship and serve this omnipresent Agni being more dynamic than the dynamics of nature, the instant presence that it is.

नि प॒स्त्या॑सु त्रि॒तः स्त॑भू॒यन्परि॑वीता॒ यानां॑ सीदद॒न्तः।
अत॑: सं॒गृभ्या॑ वि॒शां दमू॑ना॒ विध॑मणाय॒न्त्ररी॑यत॒ नृन ॥ ६ ॥

6. *Ni pastyāsu tritaḥ stabhūyan parivīto yonau sīdadantaḥ. Ataḥ saṁgṛbhyā viśāṁ damūnā vidharmaṇāyantrairīyate nṝn.*

Agni, the light of three worlds, all supportive and sustaining, enveloped in light and flames, sits in the vedi in the homes as in the midst of regions of the universe, and from there, having received the homage of yajnic oblations, the generous Agni reaches the leading divinities of nature and humanity in various ways according to different laws of nature.

अस्याजरासो दमामरित्रा अचर्द्धूमासो अग्नयः पावकाः। श्वितीचयः श्वात्रासो भुरण्यवो वनर्षदो वायवो न सोमाः॥ ७॥

7. *Asyājarāso damāmaritrā arcad-dhūmāso agnayaḥ pāvakāḥ. Śvitīcayaḥ śvātrāso bhuraṇyavo vanarṣado vāyavo na somāḥ.*

The eternal, adorable and all saving flames and fragrances of the powerful fires of this Agni are purifying, sanctifying, invigorating, instantly effective, pervasive in forests, clouds and waters, and they are vibrant and blissful as the soothing pleasures of soma.

प जिह्वया भरत वपा अग्निः प वयुनानि चतसा पृथिव्याः। तमायवः शुचयन्तं पावकं मन्दं होतारं दधिरे यजिष्ठम॥ ८॥

8. *Pra jihvayā bharate vepo agniḥ pra vayunāni cetasā pṛthivyāḥ. Tamāyavaḥ śucayantaṁ pāvakaṁ mandraṁ hotāraṁ dadhire yajiṣṭham.*

Agni, light of omniscience, vests humanity with the wisdom, will and power of action, and also with the awareness of the laws of the expansive universe, by the flames of its powerful Vedic voice of revelations. And the people hold, adore, serve and follow that Agni, the most lovable and adorable, purifying, sanctifying and joyous power which is the high priest of the dynamics of existence, the receiver and a thousandfold giver.

द्यावा यमग्निं पृथिवी जनिष्टामापस्त्वष्टा भृगवो यं सहोभिः। इळन्यं पथमं मातरिश्वा दवास्तत ुमनव यजत्रम॥ ९॥

9. *Dyāvā yamagniṁ pṛthivī janiṣṭām-āpastvaṣṭā bhṛgavo yaṁ sahobhiḥ. Iḷenyaṁ prathamaṁ mātariśvā devās-tatakṣur-manave yajatram.*

That Agni, self-refulgent spirit and light of the universe, is the universal presence which the heaven and earth manifest with their vastness, which the blazing lights of the stars reveal with their splendour, Agni, the first and supreme power and presence, lovable and adorable, which the mighty winds and other bright divinities of nature reveal for thinking humanity.

यं त्वा दवा दधिर हव्यवाहं पुरुस्पृहा मानुषासा यजत्रम। स यामन्नग्न स्तुवत वयो धाः प देवयन्यशसः सं हि पूर्वीः ॥ १० ॥

10. *Yaṁ tvā devā dadhire havyavāhaṁ puruspṛho mānuṣāso yajatram. Sa yāmannagne stuvate vayo dhāḥ pra devayan yaśasaḥ saṁ hi pūrvīḥ.*

Agni, self-refulgent light and spirit of the universe whom the divine forces of nature and ardent lovers and faithful people adore and worship as loving and friendly bearer of the gifts of yajna, we pray, bring the food, energy and health and light of life for the dedicated celebrant on the highways of existence. May the lover of divinity be blest with eternal fame, honour and excellence.

Mandala 10/Sukta 47

Vaikuntha Indra Devata, Saptagu Angirasa Rshi

जगृभ्मा त दक्षिणमिन्द्र हस्तं वसूयवो वसुपत वसूनाम। विद्मा हि त्वा गोपतिं शूर गोनामस्मभ्यं चित्रं वृषणं रयिं दाः ॥ १ ॥

1. *Jagṛbhmā te dakṣiṇam-indra hastaṁ vasūyavo vasupate vasūnām. Vidmā hi tvā gopatiṁ śūra gonām-asmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

Indra, lord ruler, controller, promoter and giver of the world's wealth, peace, comfort and joy, we, seekers of wealth, honours and excellence, hold on to your liberal hand of generosity. Lord of omnipotence, we know that you are the ruler and controller of the earths, stars, knowledge, wisdom and culture of life. Pray bless us with profuse and wondrous source wealth of the world with honours, excellence and happiness.

स्वा॒युधं स्वव॑सं सुनी॒थं चतु॑ःसमुदं ध्रु॒णं र॒यी॒णाम।
च॒कृ॒त्यं॒ शंस्यं॒ भूरि॑वारम॒स्मभ्यं॒ चि॒त्रं वृष॑णं र॒यिं दा॑ः ॥ २ ॥

2. *Svāyudhaṁ svavasaṁ sunīthaṁ catuḥsam-udraṁ dharuṇaṁ rayīṇām. Carkṛtyaṁ śaṁsyaṁ bhūrivāram-asmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

We know you, Indra, wielder of mighty weapons, unfailing guardian, noble guide, pervasive all round in the four quarters of space, treasure-hold of universal wealth, constantly doing and glorified, adorable and infinite source of choicest boons. Pray bear and bring us abundant and wondrous wealth of the world.

सु॒बह्मा॑णं द॒व॑व॑न्तं बृ॒हन्त॑मु॒रुं ग॑भी॒रं पृ॒थु॒बु॑ध्नमिन्द।
श्रु॒तऋ॑षिमु॒ग्रम॑भिमाति॒षाह॑म॒स्मभ्यं॒ चि॒त्रं वृष॑णं र॒यिं दा॑ः ॥ ३ ॥

3. *Subrahmāṇaṁ devavantaṁ bṛhantam-uruṁ gabhīraṁ pṛthubudhnam-indra. Śrutṛṣimugramabhimātiṣāham-asmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

We know you, Indra, lord of divine speech, highest lover of divinities, greatest, boundless, deepest,

foundation of the expansive universe, exalted among seers and sages, blazing lustrous, destroyer of opponents. Pray, bear and bring us abundant and wondrous wealth of the world.

सनद्वाजं विपवीरं तरुत्रं धनस्पृतं शूशुवांसं सुदꣳसम् । दस्युहनं पूर्भिदमिन्द सत्यमस्मभ्यं चित्रं वृषणं रयिं दाः ॥ ४ ॥

4. *Sanadvājaṁ vipravīraṁ tarutraṁ dhanaspṛtaṁ śūśuvāṁsaṁ sudakṣam. Dasyuhananaṁ pūrbhidam-indra satyam-asmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

We know you, Indra, abundant in food, energy and advancement, commanding the brave and intelligent, guiding presence over the ocean of existence, infinitely opulent, giver of strength and sure success, most powerful, destroyer of evil and negativity, breaker of mountainous obstructions, ever true and eternal. O lord omnipotent, give us wondrous wealth of life in abundance.

अश्वावन्तं रथिनं वीरवन्तं सहस्त्रिणं शतिनं वाजमिन्द । भद्रवातं विपवीरं स्वर्षामस्मभ्यं चित्रं वृषणं रयिं दाः ॥ ५ ॥

5. *Aśvāvantaṁ rathinaṁ vīravantaṁ sahasriṇaṁ śatinaṁ vājam-indra. Bhadrav-ātaṁ vipravīraṁ svarṣāmasmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

We know you, Indra, equipped with dynamic forces, cosmic chariot and brave powers of the world, abundant in hundredfold, thousandfold, even infinite energy, power and victory, assisted by excellent powers of natural law, served by the wise and brave sages, the lord all blissful. Pray give us abundant and wondrous

wealth of the wonderful world of life.

प स॒प्तगु॑मृतधी॑तिं सुम॒धां बृ॒हस्पतिं॑ म॒तिरच्छा॑ जिगाति। य आङ्गि॑र॒सा नम॑सापस॒द्या॒ स्मभ्यं॒ चित्रं॑ वृष॑णं र॒यिं दा॑ः॥ ६॥

6. *Pra saptagum-ṛtadhītiṁ sumedhāṃ bṛhaspatiṁ matiracchā jigāti. Ya āṅgiraso namasopasad-yo'smabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

We know you Indra, lord of the seven-fold world of existence sung by seven priests with seven songs of the Veda, lord of infinite intelligence, presiding over the expansive universe whom the man of intelligence adores and who is directly invoked with homage and prayer of the man of dynamic faith. Pray give us the wondrous wealth of the world full of abundant creative possibilities.

वनी॑वाना॒ मम॑ दू॒तास॒ इन्द्रं॒ स्तामा॑श्चरन्ति सु॒म॒तीरि॑या॒नाः। हृ॒दि॒स्पृशा॒ मन॑सा व॒च्यमा॑ना अ॒स्मभ्यं॒ चित्रं॑ वृष॑णं र॒यिं दा॑ः॥ ७॥

7. *Vanīvāno mama dūtāsa indraṁ stomāścaranti sumatīriyānāḥ. Hṛdispṛśo manasā vacyamānā asmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

My songs of adoration full of love and faith, vibrating with holy thoughts, expressive of the language of my mind and touching the heart, reach Indra like messengers of my soul. Indra, pray give us wondrous wealth of the world in abundance.

यत्त्वा॒ यामि॑ द॒द्धि त॑ इन्द बृ॒हन्तं॒ ा॒यमस॑मं॒ जना॑नाम। अ॒भि तद द्यावा॑पृथि॒वी गृ॑णीता॒मस्मभ्यं॒ चित्रं॑ वृष॑णं र॒यिं दा॑ः॥ ८॥

8. *Yat tvā yāmi daddhi tanna indra bṛhantaṁ kṣaya-masamaṁ janānām. Abhi tad dyāvāpṛthivī gṛṇī-tām-asmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.*

Indra, what I pray for, graciously grant us, a boundless expansive abode of joy unlike any house of the people on earth. May heaven and earth approve of my prayer and join in the supplication. Indra, lord omnipotent, give us wondrous wealth of the world, creative, abundant, never ending.

Mandala 10/Sukta 48

Indra Devata, Vaikuntha Indra Rshi

अहं भुवं वसुनः पूर्व्यस्पतिरहं धनानि सं जयामि शश्वतः। मां हवन्त पितरं न जन्तवो हं दाशुष वि भजामि भाज-नम ॥ १ ॥

1. *Ahaṁ bhuvaṁ vasunaḥ pūrvyaspatir-ahaṁ dhanāni saṁ jayāmi śaśvataḥ. Māṁ havante pitaraṁ na jantavo'haṁ dāśuṣe vi bhajāmi bhojanam.*

I am the eternal lord, master protector and promoter of the world of existence. I create, raise, protect and rule over the eternal wealths of the world. Living beings call on me as father, mother and saviour guardian. I provide food and sustenance for generous humanity dedicated to service and yajna.

अहमिन्दा राधा व ा अथर्वणस्त्रिताय गा अजनयमहरधिं। अहं दस्युभ्यः परि ृम्णमा ददं गात्रा शि न्दधीच मातरिश्वन ॥ २ ॥

2. *Ahamindro rodho vakṣo atharvaṇastritāya gā ajanayamaheradhi. Ahaṃ dasyubhyaḥ pari nṛmṇamā dade gotrā śikṣan dadhīce mātariśvane.*

I am the corselet and the centre-hold of pranic energy in the state of tension and equilibrium. I create the streams of vapour over the cloud and waves of energy for the three realms of earth, heaven and the middle regions. I collect and disburse wealth of materials and energies from and for the dynamics of evolution, and I give protection and perception of sense and response to the foetus in the mother's womb.

मह्यं त्वष्टा वज्रमत ादायसं मयि दवासा वृज्र ापि कतुम। ममानीकं सूयस्यव दुष्टरं मामायन्ति कृतन कत्वन च॥ ३॥

3. *Mahyaṁ tvaṣṭā vajram-atakṣad-āyasaṁ mayi devāso'vṛjannapi kratum. Mamānīkaṁ sūryasyeva duṣṭaraṁ māmāryanti kṛtena kartvena ca.*

For me, Tvashta, formative faculty of divine nature, creates the thunderbolt of steel. For me, the divinities of nature and humanity perform their tasks and surrender them unto me. My blazing power is insurmountable like the sun's, and all actions past, present and future in nature or humanity must come to me for effectual fulfilment.

अहमतं गव्ययमश्व्यं पशुं पुरीषिणं सायकना हिरण्ययम। पुरू सहस्रा नि शिशामि दाशुष यन्मा सामास उक्थिना अमन्दिषुः॥ ४॥

4. *Ahametaṁ gavyayamaśvyaṁ paśuṁ purīṣiṇaṁ sāyakenā hiraṇyayam. Purū sahasrā ni śiśāmi dāśuṣe yanmā somāsa ukthino amandiṣuḥ.*

When men of soma peace and piety chant hymns of praise in gratitude to cosmic divinity, it pleases me, and this man of perceptive senses, thinking mind, penetrative vision, energetic character and a golden heart, I vest with the abundance of a thousand capacities and capabilities of refinement for rooting out sin and evil.

अहमिन्द्रा न परा जिग्य इद्धनं न मृत्यव वं तस्थ कदा चन। सामिन्मा सुन्वन्ता याचता वसु न मं पूरवः सख्य रिषाथन ॥ ५ ॥

5. *Ahamindro na parā jigya iddhanaṁ na mṛtyave'va tasthe kadā cana. Somaminmā sunvanto yācatā vasu na me pūrvaḥ sakhye riṣāthana.*

I am Indra, the powerful, never defeated. None can deprive me of my identity. I exist not for death. O makers of soma, ask me for the wealth and peace of life. Men who abide in friendship with me never come to harm.

अहमताञ्छाश्वसता द्वाद्वन्दं य वजं युधय कृण्वत। आह्वयमानाँ अव हन्मनाहनं दृ हा वद ानमस्युनम-स्विनः ॥ ६ ॥

6. *Ahametāñ-chāśvasato dvādvendraṁ ye vajraṁ yudhaye'kṛṇvata. Āhvayamānāň ava hanmanāhanaṁ dṛḷhā vadannanamasyur-namasvinaḥ.*

I destroy those challengers who, panting for

battle in two's, raise their thunder weapon and challenge the mighty ruling power of the system. I throw them off without the weapon, without bending in compromise either, but with a determined mind and the warning word of the inevitable.

अभीꣳदमकमका अस्मि निष्षाळभी द्वा किमु त्रयः करन्ति।
खलꣳ न पषान्पतिं हन्मि भूरि किं मा निन्दन्ति शत्रवा -
निन्दाः ॥ ७ ॥

7. *Abhīdamekameko asmi niṣṣā-ḷabhī dvā kimu trayaḥ karanti. Khale na parṣān prati hanmi bhūri kiṁ mā nindanti śatravo'nindrāḥ.*

I am one, the absolute without a second. I am destroyer of the enemies who do not recognise me, Indra, centrality of the system. Those who challenge me, I destroy, whether it is one or two or three. I crush them all as sheaves of corn on the threshing floor. It is a pity they revile me.

अहं गुङ्गुभ्यो अतिथिग्वमिष्कꣳरमिषं न वृत्रतुरं वि ु धारयम।
यत्पणयघ्न उत वा करञ्जह पाहं महे वृत्रहत्य अशुश्रवि ॥ ८ ॥

8. *Ahaṁ guṅgubhyo atithigvamiṣkaramiṣaṁ na vṛtraturaṁ vikṣu dhārayam. Yat parṇayaghna uta vā karañjahe prāhaṁ mahe vṛtrahatye aśuśravi.*

For the protection and advancement of the unostentatious people of piety and creativity among humanity, I hold and maintain persons and powers that are hospitable, producers of food, and destroyers of sin, evil and violence, and I protect them like the very nourishment of society, since I am known and celebrated for what I am and what I do : eliminate the forces counter

to growth, break the cloud for rain, and dispel darkness, want and ignorance.

प म॒ नमी॑ सा॒प्य इ॒ष भु॒ज भू॒द्गवा॒मष॑ स॒ख्या कृ॑णुत द्वि॒ता।
दि॒द्युं यद॑स्य समि॒थषु॑ मं॒हय॒मादिद॑नं शंस्य॒मुक्थ्यं करम ॥ ९ ॥

9. *Pra me namī sāpya iṣe bhuje bhūd-gavāmeṣe sakhyā kṛṇuta dvitā. Didyuṁ yadasya samitheṣu maṁhayamādidenaṁ śaṁsyam-ukthyaṁ karam.*

My celebrant is worthy of love and honour, because he is for sustenance, enjoyment and procurement of knowledge for society. He is loved and honoured for two reasons: for friendship and for enlightenment. And when I have given him the light in abundance in the battles of life, only then I raise him to the position of praise and celebration.

प नम॑स्मिन्ददृश॒ सामा॑ अ॒न्तगा॒पा नम॑मा॒विर्‌स्था कृ॑णाति।
स ति॒ग्मशृ॑ङ्गं वृष॒भं युयु॑त्सन्दु॒हस्त॑स्था बहु॒ल ब॒द्धा अ॒न्तः ॥ १० ॥

10. *Pra nemasmin dadṛśe somo antargopā nemamā-virasthā kṛnoti. Sa tigmaśṛṅgaṁ vṛṣabhaṁ yuyutsan druhastasthau bahule baddho antaḥ.*

Among some people, Indra manifests as soma, divine spirit of joy, beauty and peace, the protector within. Among others, the lord manifests as a bolt from the blue, the sudden fall of thunder. Fighting the sharply armed, strongly determined forces, he stands and subdues like a fury. Thus does Indra manifest, abiding within, among all.

आ॒दि॒त्याना॑ं वसू॑नां रु॒दिया॑णां द॒वा द॒वाना॑ं न मि॑नामि॒ धाम॑।
त मा॑ भ॒दाय॒ शव॑स॒ तत॒ ुरप॑राजि॒त॒मस्तृ॑त॒मषा॑ हम ॥ ११ ॥

11. *Ādityānāṁ vasūnāṁ rudriyāṇāṁ devo devānāṁ na mināmi dhāma. Te mā bhadrāya śavase tatakṣur-aparājitam-astṛtam-aṣāḷham.*

Light of lights, generous and potent, I never violate, frustrate or transgress the identity, function and power of the Adityas, zodiacs of the sun, of Vasus, natural spheres of life sustenance, or Rudras, forces such as winds and pranic energies. Nor do I ever disturb the aditya, rudra and vasu scholars of knowledge and divine service. Let them all realise me and manifest my spirit and presence for their good and fulfilment of their prowess: me, Indra, undaunted, unviolated and unopposed.

Mandala 10/Sukta 49

Indra Devata, Indra Vaikuntha RshiIndra Devata, Indra Vaikuntha Rshi

अहं दां गृणत पूर्व्यं वस्वहं ब्रह्म कृणवं मह्यं वर्धनम। अहं भुवं यजमानस्य चादिता यज्वनः साक्षि विश्वस्मिन्भरे॥ १॥

1. *Ahaṁ dāṁ gṛṇate pūrvyaṁ vasvahaṁ brahma kṛṇavaṁ mahyaṁ vardhanam. Ahaṁ bhuvaṁ yajamānasya coditā'yajvanaḥ sākṣi viśvasmin bhare.*

I give to the celebrant of divinity eternal peace and freedom of the soul, the highest value of life across the world of existence. I create the eternal song of existence for self celebration in joyous exaltation. I am the giver of inspiration to the yajnic performer and partner in cosmic evolution, and I subdue the negationist and uncreative soul in the entire struggle of life for evolution.

मां धुरिन्द्रं नाम दवता दिवश्च ग्मश्चापां च जन्तवः ।
अहं हरी वृषणा विवता रघू अहं वज्रं शवस धृष्णवा ददे ॥ २ ॥

2. *Māṁ dhurindraṁ nāma devatā divaśca gmaścāpāṁ ca jantavaḥ. Ahaṁ harī vṛṣaṇā vivratā raghū ahaṁ vajraṁ śavase dhṛṣṇvā dade.*

Living beings of land, waters, heaven and all spaces and all that move, they accept and adore me in faith as Indra, the omnipotent sustainer. I keep the twofold dynamic forces of high velocity constantly on the move in the cosmic process of evolution, and I, power supreme, wield the thunderbolt as my sceptre of omnipotent justice and dispensation.

अहमत्कं कवय शिश्नथं हथरहं कुत्समावमाभिरूतिभिः ।
अहं शुष्णस्य श्नथिता वधयमं न या र आर्यं नाम दस्यव ॥ ३ ॥

3. *Ahamatkaṁ kavaye śiśnathaṁ hathairahaṁ kutsamāvamābhirūtibhiḥ. Ahaṁ śuṣṇasya śnathitā vadharyamaṁ na yo rara āryaṁ nāma dasyave.*

I pierce and dispel the darkness for the visionary seer, giving him the break-through and the light with radiations of illuminations and revelation. I protect the sage with these modes of protection and advancement. I, dispeller and destroyer of drought and want, wield the thunderbolt for the negationist and the destroyer whom I do not recognise by the name of a creative positivist.

अहं पितव वतसूँरभिष्टय तुगं कुत्साय स्मदिभं च रन्धयम ।
अहं भुवं यजमानस्य राजनि प यद्धर तुजय न पिया-
धृष ॥ ४ ॥

4. *Ahaṁ piteva vetasūrँrabhiṣṭaye tugraṁ kutsāya smadibhaṁ ca randhayam. Ahaṁ bhuvaṁ yajamānasya rājani pra yadbhare tujaye na priyādhṛṣe.*

Like a father for the good of the man of creative generosity, I subdue and throw out the obstinate and persistent forces of bruteness, violence and terror. I am for the advancement of the man of yajnic creativity and enlightenment, and I have nothing good for the violent and the bully.

अहं रन्धयं मृगयं श्रुतवणि यन्माजिहीत वयुना चनानुषक।
अहं वशं नममायवे करमहं सव्याय पडगृभिमरन्धयम॥ ५॥

5. *Aham randhayaṁ mṛgayaṁ śrutarvaṇe yanmājihīta vayunā canānuṣak. Ahaṁ veśaṁ namramāyave'karamahaṁ savyāya paḍgṛbhimarandhayam.*

I subdue the roaming mind of the learned man so that it matures and, always by thought and action, it abides in me without going astray. I condition the inner spirit of man to humility, love and kindness, and I remove the obstacles from the path of the man on way to progress.

अहं स या नववास्त्वं बृहदरथं सं वृत्रव दासं वृत्रहारुजम।
यद्वर्धयन्तं पथयन्तमानुषग्दूर पार रजसा राचनाकरम॥ ६॥

6. *Aham sa yo navavāstvaṁ bṛhadrathaṁ saṁ vṛtreva dāsaṁ vṛtrahārujam. Yadvardhayantaṁ prathayantamānuṣagdūre pāre rajaso rocanākaram.*

I am that who, like breaking of the cloud, destroy

the evil tendencies of body and mind extending to new areas like epidemics expanding and covering large terrilories, and thus I am that who throw away for all time all that sin and darkness which would otherwise go on rising and expanding in effect and intensity.

अहं सूर्यस्य परि याम्याशुभिः पतशभिवहमान आजसा। यन्मा सावा मनुष आह निणिज ऋधक्कृष दासं कृत्व्यं हथैः ॥ ७ ॥

7. *Ahaṁ sūryasya pari yāmyāśubhiḥ praitaśebhir-vahamāna ojasā. Yanmā sāvo manuṣa āha nirṇija ṛdhak kṛṣe dāsaṁ kṛtvyaṁ hathaiḥ.*

I manifest all round in glory as my presence is conducted by fast radiations of sun rays, and when the celebrant of soma yajna for peace and joy calls on me for fulfilment of his essential nature in divinity, immediately I strike off all impediments by strokes of the thunderbolt as the negativities deserve.

अहं सप्तहा नहुषो नहुष्टरः पाश्रावयं शवसा तुवशं यदुम। अहं न्य१न्यं सहसा सहस्करं नव वाधता नवतिं च व ायम ॥ ८ ॥

8. *Ahaṁ saptahā nahuṣo nahuṣṭaraḥ prāśrāvayaṁ śavasā turvaśaṁ yadum. Ahaṁ nyanyaṁ sahasā sahaskaraṁ nava vrādhato navatiṁ ca vakṣayam.*

I am the destroyer of sevenfold darkness (of passion, anger, greed, infatuation, pride, fear and sorrow) by sevenfold light of divinity. I am the bond between humanity and divinity, stronger than strength itself. The aspiring man of action and effort, I raise to heights of honour and fame. Others, I fortify with

courage and patience, and the rising ones, I cause to rise higher by nine and ninety times for a full life of hundred years.

अहं सप्त स्रवता धारयं वृषा दवित्वः पृथिव्यां सीरा अधि।
अहमर्णांसि वि तिरामि सुक्रतुर्युधा विदं मनव गातुमिष्टये॥ ९॥

9. *Aham sapta sravato dhārayam vṛṣā dravitnvaḥ pṛthivyām sīrā adhi. Ahamarṇāṁsi vi tirāmi sukraturyudhā vidam manave gātumiṣṭaye.*

Infinite, generous and omnipotent, I cause the seven streams to flow and the seven seas to roll on earth, and I cause the seven streams of blood and nerve to flow in the body. Master of holy action, I provide for the river's flow, and with the dynamics of nature and society, I provide the paths of progress for humanity on way to fulfilment.

अहं तदासु धारयं यदासु न देवश्चन त्वष्टाधारयदुशत।
स्पार्हं गवामूधःसु व रण्वास्वा मधामधु श्वात्र्यं सामभाशिरम॥ १०॥

10. *Aham tadāsu dhārayam yadāsu na devaścana tvaṣṭādhārayadruśat. Spārham gavāmūdhaḥsu vakṣaṇāsvā madhormadhu śvātryam somamāśiram.*

I create and cause to flow that bright fluid in these seas and streams of earth and the body which no bright power of nature or humanity, not even Tvashta, the divine artist, could have created and made to flow: the lovely milk in cow's udders, honey sweet waters in the rivers, and the sparkling life blood in the body's

veins, the essence of vitality.

एवा दवाँ इन्दा विव्य नृन्प च्यात्नन मघवा सत्यराधाः। विश्वत्ता त हरिवः शचीवा भि तुरास: स्वयशा गृणन्ति ॥ ११ ॥

11. *Evā devāň indro vivye nṝn pra cyautnena maghavā satyarādhāḥ. Viśvet tā te harivaḥ śacīvo'bhi turāsaḥ svayaśo gṛṇanti.*

Thus does Indra, lord of glory and protector of Truth and Law, impel and inspire natural and human forces of generous and positive action with energy. As such, all men of action and excellence over the world exalt and adore you, O lord of radiant presence, omnipotence and innate excellence, and they feel blest in themselves.

Mandala 10/Sukta 50

Indra Devata, Indra Vaikuntha Rshi

प वा मह मन्दमानायान्धसा चा विश्वानराय विश्वाभुव। इन्दस्य यस्य सुमखं सहा महि श्रवा नृम्णं च रादसी सपयतः ॥ १ ॥

1. *Pra vo mahe mandamānāyāndhaso'rcā viśvānarāya viśvābhuve. Indrasya yasya sumakhaṁ saho mahi śravo nṛmṇaṁ ca rodasī saparyataḥ.*

You seekers and celebrants, offer reverence and homage with service, prayer and selfless work to Indra, omnipresent guide, giver of happiness and fulfilment to all people of the world, whose holiness of universal creativity, strength, grandeur, honour and glory, and gracious generosity, both heaven and earth proclaim and adore.

सा चि॒ ३ सख्या॒ नय॑ इ॒नः स्तु॒तश्च॒कृत्य॒ इन्द्रा माव॑त॒ नर॑। विश्वा॑सु धू॒षु वा॑ज॒कृत्य॑षु सत्पत वृ॒त्र वा॒प्स्व१॑भि शू॒र मन्दस ॥ २ ॥

2. *So cinnu sakhyā narya inaḥ stutaścarkṛtya indro māvate nare. Viśvāsu dhūrṣu vājakṛtyeṣu satpate vṛtre vāpsvabhi śūra mandase.*

He, Indra, Lord of heaven and earth, leader and master of humanity with love and friendship for all, loved and adored universally, is worthy of worship for all men like me. O lord omnipotent protector and promoter of the good and true, you rejoice, exhilarate and energise us in all top situations worth challenging in the world, in all battles of the brave worth winning, and in all states of darkness and showers of the clouds.

क त नर॑ इन्द्र॒ य त॑ इ॒ष य त॑ सु॒म्नं स॑ध॒न्य१॑मिय॑ गान। क त॒ वाजा॑यासु॒र्याय हिन्विर॒ क अ॒प्सु स्वासू॒वरा॑सु प॑ंस्य॑ ॥ ३ ॥

3. *Ke te nara indra ye ta iṣe ye te sumnaṁ sadhanyamiyakṣān. Ke te vājāyāsuryāya hinvire ke apsu svāsūrvarāsu pauṁsye.*

Indra, who are those people that try to win your favour of sustenance and enlightenment, who realise your divine bliss of peace and well being, who exert themselves to win the strength and spirit of life and joy of divinity, and who delight in their own acts of ambition, manliness and generosity?

भुव॒स्त्वमि॑न्द्र॒ ब्रह्म॑णा म॒हान्भुवा॒ विश्व॑षु॒ सव॑नषु य॒ज्ञिय॑ः। भुवा॒ नृँश्च्या॒त्रा विश्व॑स्मिन्भर॒ ज्यष्ठ॑श्च॒ मन्त्रा॑ विश्व-चषण ॥ ४ ॥

4. *Bhuvastvamindra brahmaṇā mahān bhuvo viśveṣu savaneṣu yajñiyaḥ. Bhuvo nṛṁścyautno viśvasmin bhare jyeṣṭhaśca mantro viśvacarṣaṇe.*

Indra, you are great by virtue of your infinity and eternity of Being and the eternal Word of Being and Divinity. In all holy works of creativity in the world, you are adorable. In all struggles of existence, you are the power and inspiration of humanity. And you are the first, highest and the most sacred chant of human consciousness of divinity, O lord all watching and inspiring for the world.

अवा नु कं ज्यायान्यज्ञवनसा महीं त आमात्रां कृष्टया विदुः। असा नु कमजरा वधाश्च विश्वदता सवना तूतुमा कृष ॥ ५ ॥

5. *Avā nu kaṁ jyāyān yajñavanaso mahīṁ ta omātrāṁ kṛṣṭayo viduḥ. Aso nu kamajaro vardhāśca viśvedetā savanā tūtumā kṛṣe.*

Indra, you are great, pray protect and promote the lovers and performers of the divine yajna of faith and creativity. People know the grandeur and greatness of your power of protection. Unaging and imperishable you are, pray promote life and all. Indeed, ultimately, it is you who effect all these acts of creation and progress with strength and speed.

एता विश्वा सवना तूतुमा कृष स्वयं सूना सहसा यानि दधिष। वराय त पात्रं धमणा तना यज्ञा मन्त्रा बह्माद्यतं वचः ॥ ६ ॥

6. *Etā viśvā savanā tūtumā kṛṣe svayaṁ sūno sahaso yāni dadhiṣe. Varāya te pātraṁ dharmaṇe tanā yajño mantro brahmodyataṁ vacaḥ.*

You perform all these acts of holiness, O inspirer of force and power, which you hold and sustain. May your protection be for safety and peace, wealth for Dharma mantra, for communion, and the song be for Divinity.

य त॑ विप बह्म॒कृत॑: सु॒त सचा॒ वसू॑नां च॒ वसु॑नश्च दा॒वन॑ ।
प त सु॒म्नस्य॒ मन॑सा प॒था भु॑व॒न्मद॑ सु॒तस्य॑ सो॒म्यस्या-
न्ध॑सः ॥ ७ ॥

7. *Ye te vipra brahmakṛtaḥ sute sacā vasūnāṁ ca vasunaśca dāvane. pra te sumnasya manasā pathā bhuvan made sutasya somyasyāndhasaḥ.*

Lord of vibrant generosity, the celebrants of divinity in song together in this assembly wait for your gift of the highest wealth of wealths. May they, with their heart and soul and by the path of rectitude, abide in the peace and joy of the soma gift of your grace of spiritual food they pray for.

Mandala 10/Sukta 51

Agni (1, 3, 5, 7, 9), Devah (2, 4, 6, 8) Devata, Devah (1, 3, 5, 7, 9), Agni Sauchika (2, 4, 6, 8) Rshis

This sukta is a dialogue between the Devas such as Mitra, Varuna, pranic energies such as prana and udana and Agni. Agni here means many forms of energy of the world of existence: earthly agni that is fire, middle regions' agni that is electricity, and self-refulgent agni that is light of the solar region. In Vedic literature, it

means energy not only in these forms but also in many more forms, that is, the vital heat of life, the passion for living, the spirit of life, the body heat, the vital virility, life itself, the soul and the cosmic spirit. This wide context is relevant to the present sukta.

महत्तदुल्बं स्थविरं तदासीद्येनाविष्टितः पविवशिथापः ।
विश्वा अपश्यद्बहुधा ते अग्न जातवदस्तन्वा देव एकः ॥ १ ॥

1. *Mahat tadulbaṁ sathaviraṁ tadāsīdyenāviṣ-ṭitaḥ praviveśithāpaḥ. Viśvā apaśyadbahudhā te agne jātavedastanvo deva ekaḥ.*

O Agni, Jataveda, cognizable in existential forms, great is that form, that cover, that medium, fine and firm, clothed in which you enter upon the course of life in existence. There is one Divinity which watches all your body forms existent in nature in various media in the world.

का मा ददश कतमः स देवा या मे तन्वा बहुधा पयपश्यत ।
क्वाहे मित्रावरुणा ियन्त्यग्नविश्वाः समिधा देवयानीः ॥ २ ॥

2. *Ko mā dadarṣa katamaḥ sa devo yo me tanvo bahudhā paryapaśyat. Kvāha mitrāvaruṇā kṣiyantyagnerviśvāḥ samidho devayānīḥ.*

O Devas, who saw me? Which is that Divine who sees me in my body forms in so many ways? O Mitra and Varuna, O sun and moon, O vital energies of prana and udana, say where abide all my bright and vital waves and flames of fire and energy in the world which light up the paths of divinity and lead humanity there?

एच्छाम त्वा बहुधा जातवदः पविष्टमग्न अप्स्वाषधीषु। तं त्वा यमा अचिकच्चित्रभाना दशान्तरुष्यादतिराचमानम ॥ ३ ॥

3. *Aicchāma tvā bahudhā jātavedaḥ praviṣṭa-magne apsvoṣadhīṣu. Taṁ tvā yamo acikeccitra-bhāno daśāntaruṣyādatirocamānam.*

O Jataveda, manifest in all that is born and come into existence, Agni, we seek for you, co-existent as you are with all waters, motions, plants and trees. Yama, the One Divine who directs all things in existence knows you and watches you, O mysterious presence of infinite forms, shining, illuminating, energising and vitalising life from the depth of ten orders of existence: ten sense organs, ten pranas, and ten physical abodes, i.e., earth, skies, heavens of light, the fire, electric energy, the sun, waters, plants, trees and the living bodies.

हात्रादहं वरुण बिभ्यदायं नदव मा युनज ात्र दवाः। तस्य म तन्वा बहुधा निविष्टा एतमर्थं न चिकताहमग्निः ॥ ४ ॥

4. *Hotrādahaṁ varuṇa bibhyadāyaṁ nedeva mā yunajannatra devāḥ. Tasya me tanvo bahudhā niviṣṭā etamarthaṁ na ciketāhamagniḥ.*

O Varuna, lord of judgement and choice, soothing spirit of waters cool in peace, afraid of self-sacrifice to the senses and to the fiery divinities, I, the soul, come to you from the burning fire. Here neither the senses nor the divinities would consume me. As such my body and body organs with all waves and vibrations are completely merged in you. Here I know no such purpose as there in the fire.

एहि मनुर्देवयुर्यज्ञकामा रंकृत्या तमसि ष्यग्ने। सुगान्पथः कृणुहि देवयानान्वहा हव्यानि सुमनस्यमानः ॥ ५ ॥

5. *Ehi manurdevayuryajñakāmo'raṁkṛtyā tamasi kṣeṣyagne. Sugān pathaḥ kṛṇuhi devayānān vaha havyāni sumanasyamānaḥ.*

Agni, come, you are the soul, director of your divine senses and mind, thoughtful and intelligent, lover of divinities, dedicated to yajna. But you are still steeped in darkness. Come, get ready for yajnic performer. Prepare the paths of divinity for yourself and, happy at heart, carry the holy fragrances to the divinities by yajna.

अग्नः पूर्व भातरा अथमेतं रथीवाध्वानमन्वावरीवुः।
तस्माद्भिया वरुण दूरमायं गारा न क्षेप्नोरविज्यायाः ॥ ६ ॥

6. *Agneḥ pūrve bhrātaro arthametaṁ rathīv-ādhvānamanvāvarīvuḥ. Tasmādbhiyā varuṇa dūramāyaṁ gauro na kṣepnoravije jyāyāḥ.*

O Varuna, earlier my brothers created the same paths for themselves as a charioteer selects the road for himself, but they went off. For that reason I have come this far to you here, and I tremble with fear as a deer shakes with fear from the twang of the bow string of a hunter.

कुमस्त आयुरजरं यदग्न यथा युक्त जातवदा न रिष्याः।
अथा वहासि सुमनस्यमाना भागं दवभ्या हविषः सुजात ॥ ७ ॥

7. *Kurmasta āyurajaraṁ yadagne yathā yukto jātavedo na riṣyāḥ. Athā vahāsi sumanasya-māno bhāgaṁ devebhyo haviṣaḥ sujāta.*

O Agni, O soul, known as born in the body, we create and ordain an unaging life for you so that joined to that life divine you come to no hurt, nor would you die, and then, happy at heart, happily born, you carry to the divinities that share of the yajnic homage which is meant to be dedicated to them.

प॒या॒जान्म॑ अनुया॒जाँश्च॒ कव॑लानूज॑स्वन्तं ह॒विषा॑ दत्त भा॒गम। घृ॒तं चा॒पां पुरु॑ष॒ं चाष॑धीनाम॒ग्नश्च॑ दी॒घमायु॑रस्तु दवाः ॥ ८ ॥

8. *Prayājān me anuyājāṅśca kevalānūrjasvantaṁ haviṣo datta bhāgam. Ghṛtaṁ cāpāṁ puruṣaṁ cauṣadhīnāmagneśca dīrghamāyurastu devāḥ.*

O Devas, give me the prayaja, food part of yajnic offerings, and the anuyaja, supplimentary part of food, and that part of the offerings which gives energy, light and vision, the lustre of liquid energy, vitality from herbs and plants, long age of health for the soul and freedom from death. O Devas, brilliant, illuminative generous givers. Give me only that part which is mine.

तव॑ पया॒जा अ॑नुया॒जाश्च॒ कव॑ल॒ ऊज॑स्वन्ता ह॒विषः॑ सन्तु भा॒गाः। तवा॑ग्न॒ य॒ज्ञा इ॒ं यम॑स्तु॒ सव॒स्तुभ्यं नमन्तां प॒दिश॒श्चत॑स्रः ॥ ९ ॥

9. *Tava prayājā anuyājāśca kevala ūrjasvanto haviṣaḥ santu bhāgāḥ. Tavāgne yajño'yamastu sarvas-tubhyaṁ namantāṁ pradiśaś-catasraḥ.*

O Agni, O Soul, yours is the prayaja part of yajnic food, yours is anuyaja, the supplimentary part. Let all this be for experience and for the realisation of your essential spiritual nature. And let your share be

full of energy and light for you. Indeed all this yajna of your individual existence is for you, the soul, as the cosmic yajna of existence is for the cosmic soul. Let it not go counter to the soul. Let all four directions of space and all that therein is be for experience and self-realisation. (Let it be subservient to the soul, let not the soul be lost in the experience of it.)

Mandala 10/Sukta 52

Vishvedevah Devata, Agni Sauchika Rshi

विश्वे॑ दे॒वाः शा॒स्तने॑ मा॒ यथे॒ह होता॑ वृ॒ता म॒नवै॒ यन्नि॒षद्य॑ । प॒रो म॑ ब्रूत भाग॒धेयं॒ यथा॑ वो॒ यने॑ प॒था ह॒व्यमा वो॑ वहा॒नि ॥ १ ॥

1. *Viśve devāḥ śāstana mā yatheha hotā vṛto manavai yanniṣadya. Pra me brūta bhāgadheyaṁ yathā vo yena pathā havyamā vo vahāni.*

O Vishvedevas, generous brilliancies of nature and humanity, instruct me that, selected, elected, appointed and seated in my position as organiser and high priest of the yajnic social system, how I should think and act and how and in what way or ways I shall carry out my responsibilities and fulfil my obligations to you in the social system to offer you your share of sustenance.

अ॒हं होता॒ न्य॑सीदं॒ यजी॑यान्विश्वे॑ दे॒वा म॒रुतो॑ मा जुनन्ति । अहे॑रहरश्विनाध्वं॒यवं॑ वां ब्र॒ह्मा स॒मिद्ध॑वति॒ साहु॑तिर्वाम ॥ २ ॥

2. *Ahaṁ hotā nyasīdaṁ yajīyān viśve devā maruto mā junanti. Aharaharaśvinādhvaryavaṁ vāṁ brahmā samidbhavati sāhutirvām.*

I am the hota, performer of yajna, calling to the fire and offering oblations into the vedi, seated on the vedi one in unison with all people. All divinities of the world and Maruts, vibrant youth, like winds of storm, inspire and energise me. O Ashvins, complementary powers of nature and humanity, men and women, teachers and preachers in the socio-economic system, yours is the conduct of the organisation of yajna day by day at and from the very rise of dawn. Let the Vedic scholar, bright and cool like the moon be the Brahma, presiding high priest, and act like ignition and illumination of the fire, and let that light and fire be the concluding oblation into the fire.

अयं या हाता किरु स यमस्य कमप्यूहे यत्समञ्जन्ति देवाः ।
अहरहजायत मासिमास्यथा देवा दधिर हव्यवाहम ॥ ३ ॥

3. *Ayaṁ yo hotā kiru sa yamasya kamapyūhe yat samañjanti devāḥ. Aharaharjāyate māsimāsyathā devā dadhire havyavāham.*

Who is this hota, yajnic performer, who carries out any and all the powers and obligations of Yama, order and controller of the whole system, whom all the devas, brilliancies of the system, anoint, prepare and honour? He rises higher and higher day by day, month by month, and all the devas, divine powers, uphold and support him while he conducts the vital economy of the yajnic system.

मां देवा दधिर हव्यवाहमपम्लुक्तं बहु कृच्छा चरन्तम ।
अग्निर्विद्वान्यज्ञं नः कल्पयाति पञ्चयामं त्रिवृतं सप्त-
तन्तुम ॥ ४ ॥

4. *Māṁ devā dadhire havyavāham-apamluktaṁ bahu kṛcchrā carantam. Agnirvidvān yajñaṁ naḥ kalpayāti pañcayāmaṁ trivṛtaṁ saptatan-tum.*

Me the devas, divines, honour and uphold while I conduct the powers and obligations of the yajnic system for them and face the many difficult and most laborious situations even in the minutest details with perfect discipline. Hence they all say: This Agni, the light and fire of the system, well aware of life and its conduct, accomplishes the yajna, threefold, five ways and seven stages.

आ वां य यमृतत्वं सुवीरं॒ यथा॑ वा दवा॒ वरि॑वः करा॑णि।
आ बा॒ह्वा॒व॒जमिन्द॑स्य धया॒मथ॒मा विश्वा॒ः पृत॑ना जयाति॥ ५॥

5. *Ā vo yakṣyamṛtatvaṁ suvīraṁ yathā vo devā varivaḥ karāṇi. Ā bāhvorvajramindrasya dheyā-mathemā viśvāḥ pṛtanā jayāti.*

O devas, as I do honour and service to you in the best manner, as I pray for your gifts of immortality, virility and vitality, and as I hold in hands the ruler's thunderbolt of justice and dispensation, this way does man win all the battles of life.

त्रीणि॑ श॒ता त्री स॒हस्रा॑ण्य॒ग्निं त्रिं॒शच्च॑ दु॒वा नव॑ चासपयन।
आ ।न्घृ॒तरस्तृ॑णन्ब॒र्हिर॑स्मा॒ आदिद्धा॑तारं॒ न्य॑सादयन्त॥ ६॥

6. *Trīṇi śatā trī sahasrāṇyagniṁ triṁśacca devā nava cāsaparyan. Aukṣan ghṛtair-astṛṇan barhirasmā ādiddhotāraṁ nyasādayanta.*

Three thousand three hundred thirty and nine are the divinities that serve this yajaka, Agni, shower it with brightest ghrta and cover the vedi with holy grass,

and they seat the high priest over the yajna of the cosmos, nature, society, and also the individual living soul.

Mandala 10/Sukta 53

Agni (1-3, 6-11), Devah (4-5) Devata, Devah (1-3, 6-11), Sauchika Agni (4-5) Rshis

यमच्छाम॒ मन॑सा॒ सा३॒ यमागा॑द्यज्ञस्य॑ वि॒द्वान्परु॑षश्चि-कि॒त्वान। स न॑ा॒ य ा॒द्व॒र्ता॒ता॒ यजी॑या॒ा हि षत्स॒दन्त॑र॒ः पूवा॑ अ॒स्मत॥ १॥

1. *Yamaicchāma manasā so'yamāgādyajñasya vidvān paruṣaścikitvān. Sa no yakṣad devatātā yajīyān ni hi ṣatsadantaraḥ pūrvo asmat.*

He whom we Devas loved and sought with heart and mind is come. He knows the integrated process of yajnic union, knows all and every part of it. May this unifying principle of life, most venerable, join us here in the yajna of life, infact it was abiding here itself within before we joined. (The Devas are the divine principles and faculties of life, and Agni whom the Devas love and seek is the life itself, the soul, which integrates the faculties with the identity that the soul acquires with the body and the faculties, all united in one organismic individual form. Reference may be made to Aitareya Upanishad, ch. 1, 2 and Atharva-Veda, 5, 30, 17).

अरा॑धि॒ हाता॑ नि॒षदा॒ यजी॑या॒नभि॑ पयां॑सि॒ सुधि॑ता॒नि॒ हि ख्यत। यजा॑महै॒ य॒ज्ञिया॒न्हन्त॑ द॒वाँ इळा॑महा॒ इड्या॒ँ आज्य॑न॥ २॥

2. *Arādhi hotā niṣadā yajīyānabhi prayāṁsi sudhitāni hi khyat. Yajāmahai yajñiyān hanta devāň īḷāmahā īḍyāň ājyena.*

The high priest, Agni, lovable and adorable, is seated on the vedi. Honoured and adored, he also observes with interest and favour the sacred offerings placed with faith and reverence on the vedi in homage. We adore and worship all the divine powers that deserve and command our worship and adoration. They deserve service and we adore and worship them with the homage of ghrta and fragrant havi.

साध्वीमकर्देववीतिं ना अद्य यज्ञस्य जिह्वामविदाम गुह्याम ।
स आयुरागात्सुरभिवसाना भद्रामकर्देवहूतिं ना अद्य ॥ ३ ॥

3. *Sādhvīmakardevavītiṁ no adya yajñasya jihvā-mavidāma guhyām. Sa āyurāgāt surabhir-vasāno bhadrāmakardevahūtiṁ no adya.*

May Agni beatify our yajnic service to the assemblage of divinities on the vedi today so that we may have their blessings and hear the secret voice of divinity by the flames. May the life spirit, harbinger of health and happiness, come today bearing the fragrance of life and render our divine worship full of blessings and all round well being.

तदद्य वाचः पथमं मसीय येनासुराँ अभि देवा असाम ।
ऊर्जाद उत यज्ञियासः पञ्च जना मम होत्रं जुषध्वम ॥ ४ ॥

4. *Tadadya vācaḥ prathamaṁ masīya yenāsurāň abhi devā asāma. Urjāda uta yajñiyāsaḥ pañca janā mama hotraṁ juṣadhvam.*

I, Agni, presiding power of corporate life by yajna, now think and meditate upon that first, highest and eternal Word, AUM, by which we, yajnic souls dedicated to divinity, may overcome the evil adversaries.

Let all those who live on energy foods and join together for noble creative works in the spirit of yajna, and the people of all the five classes and communities listen and follow my call to action.

पञ्च॒ जना॒ मम॑ ह॒ात्रं जु॒षन्तां गाजा॑ता उ॒त य य॒ज्ञिया॑सः। पृ॒थि॒वी न॒: पाथि॑वात्पा॒त्वंह॑सा॒ न्तरि॑ं दि॒व्यात्पा॑त्व॒स्मान॥ ५॥

5. *Pañca janā mama hotraṁ juṣantāṁ gojātā uta ye yajñiyāsaḥ. Pṛhivī naḥ pārthivāt pātvaṁhaso'ntarikṣaṁ divyāt pātvasmān.*

Let the people of all five classes and communities listen to my call to action, children of the earth, lovers of the common voice of divinity, and all of those dedicated to united action for creativity and production, and may mother earth protect us against sin and evil earthly, and may the skies protect us against all dangers from the space above.

तन्तुं त॒न्वनज॑सा भा॒नुमन्विहि॒ ज्योति॑ष्मतः प॒था र॑ ा धि॒या कृ॒तान। अ॒नु॒ल्ब॒णं व॑यत॒ जागु॑वा॒मपा॒ मनु॑भव ज॒नया॒ दव्यं॑ जन॑म॥ ६॥

6. *Tantuṁ tanvan rajaso bhānumanvihi jyotiṣ-mataḥ patho rakṣa dhiyā kṛtān. Anulvaṇaṁ vayata joguvāmapo manurbhava janayā daivyaṁ janam.*

Spinning and expanding the thread of life divine, pursue the light of the sun across the skies and space. Protect and follow the paths of light created by the wise with thought and vision. Weave the web of the sinless spontaneous men of word and vision in action. Be Man, build up a community of enlightened people, human

and close to divinity.

अ ा॒नहा॑ नह्यतना॒त सा॑म्या॒ इष्कृ॑णुध्वं रश॒ना आत पिं॑शत। अ॒ष्टाव॑न्धुरं वहता॒भिता॒ रथं॒ यन॑ द॒वासा॒ अन॑य ा॒भि पि॒यम॥ ७॥

7. *Akṣānaho nahyatanota somyā iṣkṛṇudhvaṁ raśanā ota piṁśata. Aṣṭābandhuraṁ vahatā-bhito rathaṁ yena devāso anayānnabhi priyam.*

Lovers of Soma, peace and joy, bind the traces, harness the horses, tighten the reins and refine them to perfection, move on the eightfold chariot all round, the chariot by which the divines bring in the dearest treasures of life. (This mantra is a metaphor of the eightfold path of yoga from the control of senses and mind to the attainment of samadhi which marks the communion of the soul with divinity.)

अश्म॑न्वती रीयत॒ सं र॑भध्व॒मुत्ति॑ष्ठत॒ प त॑रता सखायः। अत्रा॑ जहाम॒ य अस॒ ाशवाः॒ शि॒वान्व॒यमुत्त॑रमा॒भि वाजा॑न॥ ८॥

8. *Aśmanvatī rīyate saṁ rabhadhvam-uttiṣṭhata pra taratā sakhāyaḥ. Atrā jahāma ye asann-aśevāḥ śivān vayam-uttaremābhi vājān.*

The rocky river of life flows on in flood. Hold on fast together, friends, rise and swim to the shore. let us jettison all that is inauspicious here. Let us swim and cross over to attain the trophies of victory.

त्वष्टा॑ मा॒या व॑द॒पसा॑मपस्त॑मा॒ बिभ॒त्पात्रा॑ दव॒पाना॑नि॒ शन्त॑मा। शिशी॑त नू॒नं प॑र॒शुं स्वा॑य॒सं यन॑ वृ॒श्चादत॑शा॒ बह्मा॑ण॒-स्पति॑ः॥ ९॥

9. *Tvaṣṭā māyā vedapasāmapastamo bibhrat pātrā devapānāni śantamā. Śiśīte nūnaṁ paraśuṁ svāyasaṁ yena vṛścādetaśo brahma-ṇasptatiḥ.*

The cosmic maker Tvashta, supreme expert of the artists of the world, knows the mysteries of karma and the secrets of fortune or misfortune, and most beneficent as he is, he carves and fills the most delicious cups of joy for the holies. The lord of cosmic wisdom also makes and sharpens the golden axe of knowledge, justice and dispensation whereby the man who attains to this prize knowledge cuts at the root of his karmic tree and drinks the nectar of universal sweets of freedom from the divine cup.

सता नूनं कवयः सं शिशीत वाशीभिर्याभिरमृताय तक्षथ। विद्वांसः पदा गुह्यानि कर्तन यन देवासो अमृतत्वमानशुः ॥ १० ॥

10. *Sato nūnaṁ kavayaḥ saṁ śiśīta vāśībhiryābhiramṛtāya takṣatha. Vidvāṁsaḥ padā guhyāni kartana yena devāso amṛtatvamānaśuḥ.*

O men of vision and seekers of divinity, sharpen and refine your golden axe of knowledge with the voice of Brahmanaspati, lord omniscient, by which you prepare for the attainment of immortality. O scholars of knowledge, carve out the mystical paths to divinity, work out the progressive stages by which the seekers of divinity attained to the nectar of life eternal.

गभ्र याषामदधुर्वत्समासन्यपीच्यन मनसात जिह्वया। स विश्वाहा सुमना याग्या अभि सिषासनिवनत कार इज्जितिम ॥ ११ ॥

11. *Garbhe yoṣāmadadhurvatsamāsanyapīcyena manasota jihvayā. Sa viśvāhā sumanā yogyā abhi siṣāsanirvanate kāra ijjitim.*

The devas, seekers of divinity, hold the Word of omniscience like the sacred vedi fire in the depth of their mind alongwith the reality of existence signified by the Word, and they hold it with the sense of clarity of expression by their tongue controlled and disciplined in the mouth. Indeed such a man of divine word and action in control is always happy at heart and all round efficient, and only such a man wins the victory prizes of life.

Mandala 10/Sukta 54

Indra Devata, Brhaduktha Vamadevya Rshi

तां सु त कीर्तिं मघवन्महित्वा यत्त्वा भीत रादसी अह्वयताम।
पावा दुवाँ आतिरा दासमाजः पजाय त्वस्य यदशि ।
इन्द ॥ १ ॥

1. *Tāṁ su te kīrtiṁ maghavan mahitvā yat tvā bhīte rodasī ahvayetām. Prāvo devāň ātiro dāsamojaḥ prajāyai tvasyai yadaśikṣa indra.*

Indra, lord of glory, I celebrate that renown of yours by the greatness of which the earth and heaven, both struck with awe, call upon you and glorify, by which you protect the holy and generous brilliancies, subdue the unholy negatives and destroyers, and by which you award the strength and lustre of life to your people.

यदचरस्तन्वा वावृधाना बलानीन्द पबुवाणा जनषु।
मायत्सा त यानि युद्धान्याहुनाद्य शत्रुं ननु पुरा विवित्स ॥ २ ॥

2. *Yadacarastanvā vāvṛdhāno balānīndra prabruvāṇo janeṣu. Māyet sā te yāni yuddhānyāhurnādya śatruṁ nanu purā vivitse.*

As you pervade among people, self-exalting by the power of your presence, and thereby manifest your own glory, and as poets and sages sing and celebrate your battles against evils within and without in the world of humanity, all this glory is but your own essential divine potential, and that is why you have had no enemy ever before nor do you have any even now.

क उ नु त महिमनः समस्या स्मत्पूर्व ऋषया न्तमापुः।
यन्मातरं च पितरं च साकमजनयथास्तन्वः स्वायाः ॥ ३ ॥

3. *Ka u nu te mahimanaḥ samasyā'smat pūrva ṛṣayo'ntamāpuḥ. Yanmātaraṁ ca pitaraṁ ca sākam-ajanayathās-tanvaḥ svāyāḥ.*

Which ancient sages and seers before us could ever comprehend the bounds of this absolute glory of yours since you brought into existence both earth and heaven together as mother and father of life from your own material power of Prakrti?

चत्वारि त असुर्याणि नामा दाभ्यानि महिषस्य सन्ति।
त्वमङ्ग तानि विश्वानि वित्स यभिः कर्माणि मघवञ्चकर्थ ॥ ४ ॥

4. *Catvāri te asuryāṇi nāmā'dābhyāni mahiṣasya santi. Tvamaṅga tāni viśvāni vitse yebhiḥ karmāṇi maghavañcakartha.*

O great and glorious Indra, four are your states of being, four the modifications of existential

manifestation, all of them living and imperishable, which all, O dear lord of life of the universe, you know and by which, O lord of cosmic majesty, you perform the acts of universal life in existence.

(The four states of cosmic being are waking, dreaming, sleeping and the transcendent Absolute. Four states of existence are generation, sustenance, withdrawal and the trans-existential state. Four Prakrti modifications are Prakrti, mahat, ahankara and the specifics of material and mental forms of physical, biological and psychic stages of evolution which are then absorbed into the Absolute state at the end.) Reference may also be made to 'Om' which is the divine Word, the name of divinity consisting of four matras A, U, and M and the fourth is silent and absolute. 'A' refers to the waking, that is, the objective state of existence which is the subject of science. 'U' refers to the imaginative and subjective state which is the subject of psychology and meditation upto the stage of 'vitark' and 'vichara' samadhi, and 'M' refers to the sleep state which is realisable in 'Ananda' state of Samadhi. All these are covered under the Samprajnata Samadhi. The fourth, transcendent state, is realisable in Asamprajnata samadhi which is Transcendental Meditation).

त्वं विश्वा दधिष कवलानि यान्याविया च गुहा वसूनि।
काममिन्मे मघवन्मा वि तारीस्त्वमाज्ञाता त्वमिन्दासि दाता ॥ ५ ॥

5. *Tvaṁ viśvā dadhiṣe kevalāni yānyāviryā ca guhā vasūni. Kāmaminme maghavan mā vi tārīstvamājñātā tvamindrāsi dātā.*

You bear and absolutely comprehend all the

treasures of existence, manifest as well as unmanifest. Pray do not frustrate my longing for fulfilment. Indra, you are the knower, the ordainer and the giver.

या अदधाज्ज्यातिषि ज्यातिरन्तया असृजन्मधुना सं मधूनि। अध प्रियं शूषमिन्दाय मन्म बह्मकृता बृहदुक्थादवाचि॥ ६॥

6. *Yo adadhājjyotiṣi jyotirantaryo asṛjanmadhunā saṁ madhūni. Adha priyaṁ śūṣamindrāya manma brahmakṛto bṛhadukthādavāci.*

In honour of Indra who vests light in the stars and creates honey sweets of life with the honey sweets of divinity, and to that Indra, poets of divinity sing with love and faith songs of thought, beauty and power from their articulate meditation on the Infinite.

Mandala 10/Sukta 55

Indra Devata, Vrhaduktha Vamadevya Rshi

दूर त गाम गुह्यं पराचयत्त्वा भीत अह्वयतां वयाध। उदस्तभ्नाः पृथिवीं द्यामभीक भातुः पुत्रान्मघवन्तित्विषाणः॥ १॥

1. *Dūre tannāma guhyaṁ parācairyat tvā bhīte ahvayetāṁ vayodhai. Udastabhnāḥ pṛthivīṁ dyāmabhīke bhrātuḥ putrān maghavan titviṣāṇaḥ.*

Far too distant and far too deep is that name and lustre, O lord of glory, Indra, for indifferent people to understand and appreciate which the heaven and earth struck with awe call upon for sustenance. O lord of glory, you sustain both heaven and earth in space in complementarity with each other and illuminate the rays

of the sun and lightning of the cloud, both brotherly providers of sustenance to life.

महत्त नाम गुह्यं पुरुस्पृग्यनं भूतं जनया यन भव्यम।
पत्नं जातं ज्यातियदस्य पियं पियाः समविशन्त पञ्च ॥ २ ॥

2. *Mahat tannāma guhyaṁ puruspṛg yena bhūtaṁ janayo yena bhavyam. Pratnaṁ jātaṁ jyotirya-dasya priyaṁ priyāḥ samaviśanta pañca.*

Great and deeply glorious is that name and divine presence universally loved and adored by which you create all that has been and that which would be. That light and glory of this Indra is eternal, ever existent and dear to all into which all the five people that love him and are dear to him and all the five elements of nature retire (when the cycle of existence has run a full circle).

आ रादसी अपृणादात मध्यं पञ्च दवाँ ऋतुशः सप्तसप्त।
चतुस्त्रिंशता पुरुधा वि चष्ट सरूपण ज्यातिषा विवतन ॥ ३ ॥

3. *Ā rodasī apṛṇādota madhyaṁ pañca devāṅ ṛtuśaḥ saptasapta. Catustriṁśatā purudhā vi caṣte sarūpeṇa jyotiṣā vivratena.*

That glorious presence pervades and fills heaven and earth and the middle regions, fills and energises the five divine elements, five senses, five pranas, seven regions of the universe, seven rays of light, forty nine orders of the winds, all according to the seasons of time, and it watches and illuminates thirty four orders of divine powers of eight Vasus, eleven Rudras, twelve Adityas, nature's nourishment by Prajapati, nature's

energy of fire, electricity and light, and Vak, the articulation of consciousness, all in many ways, with different functions and effects.

यदुष आच्छः पथमा विभानामजनया यन पुष्टस्य पुष्टम।
यत्त जामित्वमवरं परस्या महन्महत्या असुरत्वमेकम॥ ४॥

4. *Yaduṣa aucchaḥ prathamā vibhānāmajanayo yena puṣṭasya puṣṭam. Yat te jāmitvamavaraṁ parasyā mahanmahatyā asuratvamekam.*

O Dawn, when you arise and shine first of the lights of the lord, Indra, and bring in fresh life for the world generated and nourished by Indra, then your motherly love for humanity is the one unique and great life giving blessing of the supreme spirit of divinity for humanity on this earth.

विधुं ददाणं समन बहूनां युवानं सन्तं पलिता जगार।
देवस्य पश्य काव्यं महित्वा द्या ममार स ह्यः समान॥ ५॥

5. *Vidhuṁ dadrāṇaṁ samane bahūnāṁ yuvānaṁ santaṁ palito jagāra. Devasya paśya kāvyaṁ mahitvā'dyā mamāra sa hyaḥ samāna.*

Old age consumes even the youthful man of versatile action whom many fear to face in battle and flee. Look at the inscrutable power of the lord divine by whose inevitable law of mutability the man who was living yesterday is dead today, and the one that dies today would be living to tomorrow.

शाक्मना शाका अरुणः सुपण आ या महः शूरः सनादनीळः। यच्चिकत सत्यमित्त ा माघं वसु स्पाहमुत जतात दाता॥ ६॥

6. *Śākmanā śāko aruṇaḥ suparṇa ā yo mahaḥ śūraḥ sanādanīḷaḥ. Yacciketa satyamit tanna mogham̐ vasu spārhamuta jetota dātā.*

He is Almighty by might supreme, blazing lustrous, high flying and all caring, great, brave, eternally unbound by space. What he knows is truth inviolable, never infructuous, he is universal haven, lovable, all conqueror, all giving.

एभिर्ददृ वृष्ण्या पांस्यानि यभिरा ।दवृत्रहत्याय वजी। य कर्मणः क्रियमाणस्य मह्न ऋतक्रममुदजायन्त दवाः ॥ ७ ॥

7. *Aibhirdade vṛṣṇyā pauṁsyāni yebhiraukṣad-vṛtrahatyāya vajrī. Ye karmaṇaḥ kriyamāṇasya mahna ṛte-karmam-udajāyanta devāḥ.*

With these potent and positive waves of natural energy, the virile Indra, wielder of thunderbolt, assumes those powers for breaking the clouds of darkness and want by which he brings about the showers of rain for the world of existence, which powers too for bringing about the showers of positive action and creativity arise from the grandeur of the omnipotent original doer of cosmic karma.

युजा कर्माणि जनयन्विश्वाजा अशस्तिहा विश्वमनास्तु-राषाट। पीत्वी सोमस्य दिव आ वृधानः शूरा नियुधाधं-मद्दस्यून ॥ ८ ॥

8. *Yujā karmāṇi janayan viśvaujā aśastihā viśvama-nāsturāṣāṭ. Pītvī somasya diva ā vṛdhānaḥ śūro niryudhādhamad-dasyūn.*

Originally causing and bringing about the dynamics of cosmic karma, the Lord Almighty of the

world, destroyer of negatives and despicables, all-knowing cosmic mind, instant and total victor, protector of soma, augmenter of light, almighty, blows the conch and blows away the forces of nescience.

Mandala 10/Sukta 56

Vishvedevah Devata, Brhaduktha Vamadevya Rshi

इदं त एकं पर ऊ त एकं तृतीयेन ज्यातिषा सं विशस्व।
संवर्शन तन्वश्चारुरधि प्रिया दवानां परम जनित्रे ॥ १ ॥

1. *Idaṁ ta ekaṁ para ū ta ekaṁ tṛtīyena jyotiṣā saṁ viśasva. Saṁveśane tanvaścāruredhi priyo devānāṁ parame janitre.*

This (body, this life time) is one mode of your existence. The one next (mind and karma) is another such. By the third (spiritual and meditative life) join you with life eternal. On merging of the soul, happy and darling of the divinities, be free in the presence of the supreme creator of the world.

तनूष्टे वाजिन्तन्वं नयन्ती वाममस्मभ्यं धातु शम तुभ्यम। अह्रुता महो धरुणाय दवान्दिवीव ज्यातिः स्वमा मिमीयाः ॥ २ ॥

2. *Tanūṣṭe vājin tanvaṁ nayantī vāmamasm-abhyaṁ dhātu śarma tubhyam. Ahruto maho dharuṇāya devān divīva jyotiḥ svamā mimīyāḥ.*

O dynamic soul, may your life here in the body carrying your self bring precious wealth of joy to us and peace and comfort to you. Living an honest natural life, great in your own self, in service of the sustainer of divinities, create your own light and bliss for yourself,

pursuing the light of the heart within as the light of heaven above.

वा॒ज्य॑सि॒ वाजि॑नना सु॒व॒नीः सु॒॑वि॒तः स्तामं सुवि॒ता दिवं गाः । सु॒वि॒ता धम॑ पथ॒मानु॑ स॒त्या सु॒॑वि॒ता द॒वान्त्सु॒॑वि॒ता नु॒ पत्म॑ ॥ ३ ॥

3. *Vājyasi vājinenā suvenīḥ suvitaḥ stomaṁ suvito divaṁ gāḥ. Suvito dharma prathamānu satyā suvito devāntsuvito'nu patma.*

You are the dynamic soul by virtue of your innate power and potential. Realising your love of life, living in peace and prosperity, rise to the heights of your own self-glory, happy and pious, and reach the heights of heaven. Happy in rectitude, follow the first, original and eternal Dharma. Happy and self-realised, rise to the life divine to the joy of the divines, and, a blessed soul, attain to the Spirit Eternal of the universe.

म॒हिम्न ए॑षां पि॒तर॑श्च॒नशि॑र द॒वा द॒वष्व॑दधुरपि॒ कतु॑म ।
सम॑विव्यचुरुत यान्यत्वि॑षुरषां त॒नूषु॒ नि वि॑विशुः पुन॑ः ॥ ४ ॥

4. *Mahinma eṣāṁ pitaraścaneṣire devā deveṣvadadhurapi kratum. Samavivyacuruta yānya-tviṣuraiṣāṁ tanūṣu ni viviṣuḥ punaḥ.*

The forefathers lived in the grand manner of these divinities such as light of the sun and moon to their own will and desire as if commanding the bliss and beauty of these. Divine were they who raised their acts and worship to the presence and piety of divinities. They join those lights of divinity which shine and then again they come back to join life in their existential bodies.

सहाभिविश्वं परि चक्रमू रजः पूर्वा धामान्यमिता मिमानाः।
तनूषु विश्वा भुवना नि येमिर् प्रासारयन्त पुरुध प्रजा अनु॥ ५॥

5. *Sahobhirviśvaṁ pari cakramū rajaḥ pūrvā dhāmānyamitā mimānāḥ. Tanūṣū viśvā bhuvanā ni yemire prāsārayanta purudha prajā anu.*

These souls by their own karmic potential roam around across all regions of the world, freely ranging over boundless worlds of high order, sajourning in various body forms across the spaces begetting and extending the creativity of life in various ways according to the law of karma.

द्विधा सूनवा सुरं स्वर्विदमास्थापयन्त तृतीयेन कर्मणा।
स्वां प्रजां पितरः पित्र्यं सह आवरेष्वदधुस्तन्तुमातंतम॥ ६॥

6. *Dvidhā sūnavo'suraṁ svarvidam-āsthāpayanta tṛtīyena karmaṇā. Svāṁ prajāṁ pitaraḥ pitryaṁ saha āvareṣvadadhus-tantum-ātatam.*

Children of divinity, creative and procreative souls, by their third, familial, karma, vesting the vital and spiritual life principle further along with the procreative vitality, establish their own progeny in the next generation which is the extension of the thread of life in natural piety.

नावा न गादेः प्रदिशः पृथिव्याः स्वस्तिभिरति दुर्गाणि विश्वा। स्वां प्रजां बृहदुक्था महित्वा वरेष्वदधादा परेषु॥ ७॥

7. *Nāvā na kṣodaḥ pradiśaḥ pṛthivyāḥ svastibhirati durgāṇi viśvā. Svāṁ prajāṁ bṛhaduktho mahitvā''vareṣvadadhādā pareṣu.*

Just as you cross the flood by boat and, with noble acts of knowledge, action and piety, cross all difficult problems of earthly life, so does the man of praise-worthy knowledge, action and piety cross over the problems of life and death and leaves his own legacy, physical, intellectual and spiritual, by his own grand potential vesting it in the next and further generations to survive and continue.

Mandala 10/Sukta 57

Vishvedevah Devata, Bandhu, Shrutabandhu, Viprabandhu Gaupayanah Rshis

मा प गाम पथा वयं मा यज्ञादिन्द सामिनः ।
मान्तः स्थुना अरातयः ॥ १ ॥

1. *Mā pra gāma patho vayaṁ mā yajñādindra sominaḥ. Māntaḥ sthurno arātayaḥ.*

Indra, O Lord Almighty, let us, lovers of soma peace, enlightenment and life's joy never deviate from the path of rectitude and never forsake the creative way of yajnic living. Let no want, malignity, adversity and illiberality dwell among us.

या यज्ञस्य प्रसाधनस्तन्तुर्देवष्वाततः ।
तमाहुतं नशीमहि ॥ २ ॥

2. *Yo yajñasya prasādhanas-tantur-deveṣvātataḥ. Tamāhutaṁ naśīmahi.*

There is a thread of unity, love, cooperation and active continuity in the web of life in nature's divinities, and a similar bond of unity in an enlightened community which alone keeps it together and leads it on way to

corporate progress. It is created and maintained with relentless self sacrifice in the spirit of yajna. Let us attain and maintain that very bond of yajnic unity for our progress and prosperity. (That is the bond of Agni, vital heat and love.)

मना न्वा हुवामह नाराशंसन सामन।
पितृणां च मन्मभिः ॥ ३ ॥

3. *Mano nvā huvāmahe nārāśaṁsena somena.*
Pitṛṇāṁ ca manmabhiḥ.

We invoke the mind, alert ourselves and, with songs of human approbation and celebration, join with the thoughts and wisdom of our parents and ancestors to maintain the thread of continuity.

आ त एतु मनः पुनः क्रत्व द ाय जीवस।
ज्याक्च सूर्यदृश ॥ ४ ॥

4. *Ā ta etu manaḥ punaḥ kratve dakṣāya jīvase.*
Jyok ca sūryaṁ dṛśe.

Let your mind and spirit arise and be alert again and again, continuously, for noble action, expertise of performance, joyous living, and to see the sun for light and enlightenment for a long long time of health and happiness.

पुनर्नः पितरा मना ददातु दव्या जनः।
जीवं वातं सचमहि॥ ५ ॥

5. *Punarnaḥ pitaro mano dadātu daivyo janaḥ.*
Jīvaṁ vrātaṁ sacemahi.

May our parents, seniors, the spirit and wisdom

of our ancestors, and men of divine wisdom inspire our mind and spirit again and again, continuously for refreshment and energy, so that we may live a life of discipline and holiness.

व॒यं सा॑म व॒त त॑व॒ मन॑स्त॒नूषु॒ बिभ्र॑तः ।
प॒जाव॑न्तः सचमहि ॥ ६ ॥

6. *Vayaṁ soma vrate tava manastanūṣu bibhrataḥ. Prajāvantaḥ sacemahi.*

O Soma, lord of peace and enlightenment, we pray that, holding our mind and senses in body in good health within your law and discipline and blest with noble progeny, we may live a happy life dedicated to you.

Mandala 10/Sukta 58

Mana avartanam Devata, Bandhu, Shrutabandhu, Viprabandhu Gaupayanah Rshis

The theme of this hymn is 'Return of the mind' from wandering and depression to normalcy for a healthy life.

यत्त॑ य॒मं व॑वस्व॒तं मना॑ ज॒गाम॑ दू॒र॒कम ।
तत्त॒ आ व॑तयामसी॒ह ाय॑य जी॒वस॑ ॥ १ ॥

1. *Yat te yamaṁ vaivasvataṁ mano jagāma dūra-kam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

O man, that mind of yours that wanders far to the sun and broods over time and death, that we restore to normalcy, here to stay at peace for the good life.

यत्त॒ दिव॒ं यत्पृ॑थि॒वीं मना॑ ज॒गाम॑ दू॒र॒कम ।
तत्त॒ आ व॑तयामसी॒ह ाय॑य जी॒वस॑ ॥ २ ॥

2. *Yat te divaṁ yat pṛthivīṁ mano jagāma dūrakam.*
Tat ta ā vartayāmasīha kṣayāya jīvase.

Your mind that wanders far and roams over earth and heaven, we bring it back to normalcy, here to be at peace for the good life for you.

यत्त॒ भूमिं॒ चतु॑र्भृष्टिं॒ मना॑ ज॒गाम॑ दूर॒कम।
तत्त॒ आ व॑र्तयामसी॒ह ा॑याय जी॒वस॑॥ ३॥

3. *Yat te bhūmiṁ caturbhṛṣṭiṁ mano jagāma dūrakam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over lands and deserts burning and blazing all round, we bring it back for you, to be at peace here for the good life.

यत्त॒ चत॑स्रः प॒दिशा॒ मना॑ ज॒गाम॑ दूर॒कम।
तत्त॒ आ व॑र्तयामसी॒ह ा॑याय जी॒वस॑॥ ४॥

4. *Yat te catasraḥ pradiśo mano jagāma dūrakam.*
Tat ta ā vartayāmasīha kṣayāya jīvase.

Your mind which wanders far over all the four directions of space, that we bring back for you, here to be at peace for the good life.

यत्त॑ समु॒द्रम॑ण॒वं मना॑ ज॒गाम॑ दूर॒कम।
तत्त॒ आ व॑र्तयामसी॒ह ा॑याय जी॒वस॑॥ ५॥

5. *Yat te samudram-arṇavaṁ mano jagāma dūrakam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over the sea and the waters of space, we bring back for you, here to be at peace for you for the good life.

यत्त॒ मरी॑चीः प॒वता॒ मना॑ ज॒गाम॑ दू॒र॒कम।
तत्त॒ आ व॑तयामसी॒ह ॒ याय॑ जी॒वस॑ ॥ ६ ॥

6. *Yat te marīcīḥ pravato mano jagāma dūrakam.*
Tat ta ā vartayāmasīha kṣayāya jīvase.

Your mind that wanders far over heavenly heights and radiating rays of light, we bring back to normalcy here for you to be at peace for the good life.

यत्त॑ अ॒पा यदाष॑धी॒मना॑ ज॒गाम॑ दू॒र॒कम।
तत्त॒ आ व॑तयामसी॒ह ॒ याय॑ जी॒वस॑ ॥ ७ ॥

7. *Yat te apo yadoṣadhīrmano jagāma dūrakam.*
Tat ta ā vartayāmasīha kṣayāya jīvase.

Your mind that wanders far over waters, herbs and trees, we bring back to normalcy for you to be at peace for the good life.

यत्त॒ सूर्यं॑ यदु॒षस॑ं॒ मना॑ ज॒गाम॑ दू॒र॒कम।
तत्त॒ आ व॑तयामसी॒ह ॒ याय॑ जी॒वस॑ ॥ ८ ॥

8. *Yat te sūryaṁ yaduṣasaṁ mano jagāma dūrakam.*
Tat ta ā vartayāmasīha kṣayāya jīvase.

Your mind that wanders far to the sun and the dawn, we bring back to normalcy, here to be at peace for you for the good life.

यत्त॒ पव॑ताꣳ॒बृह॒ता मना॑ ज॒गाम॑ दू॒र॒कम।
तत्त॒ आ व॑तयामसी॒ह ॒ याय॑ जी॒वस॑ ॥ ९ ॥

9. *Yat te parvatān bṛhato mano jagāma dūrakam.*
Tat ta ā vartayāmasīha kṣayāya jīvase.

Your mind that wanders far over mighty

mountains and vast floating clouds, we bring back to normalcy, here to be at peace for your good life.

यत्त॒ विश्वं॑मि॒दं जग॒न्मना॑ ज॒गाम॑ दू॒र॒कम॑।
तत्त॒ आ व॑तयामसी॒ह ॒याय॑ जी॒वस॑॥ १०॥

10. *Yat te viśvamidaṁ jaganmano jagāma dūrakam.*
Tat ta ā vartayāmasīha kṣayāya jīvase.

Your mind that wanders far over this wide world, we bring back to normalcy, here to be at peace for you so that you may live happy.

यत्त॒ परा॑ः परा॒व॒ता॒ मना॑ ज॒गाम॑ दू॒र॒कम॑।
तत्त॒ आ व॑तयामसी॒ह ॒याय॑ जी॒वस॑॥ ११॥

11. *Yat te parāḥ parāvato mano jagāma dūrakam.*
Tat ta ā vartayāmasīha kṣayāya jīvase.

Your mind that wanders far and farther over regions unknown, we bring back to normalcy, here to be at peace for your good life.

यत्त॑ भू॒तं च॒ भव्यं॑ च॒ मना॑ ज॒गाम॑ दू॒र॒कम॑।
तत्त॒ आ व॑तयामसी॒ह ॒याय॑ जी॒वस॑॥ १२॥

12. *Yat te bhūtaṁ bhavyaṁ ca mano jagāma dūrakam. Tat ta ā vartayāmasīha kṣayāya jīvase.*

Your mind that wanders far over the past and the future that is unpredictable, we bring back to normalcy, here to be at peace for your happy life.

Mandala 10/Sukta 59

Devatah: Nirrti (1-3), Nirrti and Soma (4), Asuniti (5-6), Lingokta (7), Dyavaprthivyau (8-9), Dyavaprthivi-Indra (10); Rshis: Bandhu, Shrutabandhu, Viprabandhu Gaupayanah

प ताायायुः पतरं नवीयः स्थातारव कतुमता रथस्य।
अध च्यवान उत्तवीत्यर्थं परातरं सु निर्ऋतिजिहीताम॥ १॥

1. *Pra tāryāyuḥ prataraṁ navīyaḥ sthātāreva kratumatā rathasya. Adha cyavān ut tavītya-rthaṁ parātaraṁ su nurṛtirjihītām.*

Let new life and new initiative rise and advance higher and higher as the dynamic master of the chariot constantly moves forward and as the progressive pioneer achieves his goal and moves higher and higher. Let want and adversity fall off and depart far and farther.

साम ु राय निधिम व ं करामह सु पुरुध श्रवांसि। ता ना विश्वानि जरिता मममत्तु परातरं सु निर्ऋतिजिहीताम॥ २॥

2. *Sāman nu rāye nidhimannvannaṁ karāmahe su purudha śravāṁsi. Tā no viśvāni jaritā mamattu parātaraṁ su nurṛtirjihītām.*

Let us create peace for wealth and food in abundance with security and many other forms of life's values and excellence so that the poet, the singer and the senior too may enjoy life without worry and want, and adversity, fear and insecurity may fall off and depart far and farther for good.

अभी ष्वयः पांस्यभवम द्यान भूमिं गिरया नाजान। ता ना विश्वानि जरिता चिकत परातरं सु निर्ऋतिजिहीताम॥ ३॥

3. *Abhī ṣvaryaḥ pauṁsyairbhavema dyaurna bhūmiṁ girayo nājrān. Tā no viśvāni jaritā ciketa parātaraṁ su nirṛtirjihītām.*

As the sun overwhelms the earth, as thunder overwhelms the clouds and clouds overwhelm the fields with rain, so may we overwhelm the negativities and enemies of life and society with our natural and essential strength, virtues and achievements so that the poet, the singer, the senior, the assessor and the admirer may know, and want and adversity, fear and insecurity may fall off and disappear for good.

मा षु णः साम मृत्यव परा दाः पश्यम नु सूयमुच्चरन्तम।
द्युभिर्हिता जरिमा सू ना अस्तु परातरं सु निरृतिर्जिहीताम॥ ४॥

4. *Mo ṣu ṇaḥ soma mṛtyave parā dāḥ paśyema nu suryam-uccarantam. Dyubhirhito jarimā sū no astu parātaraṁ su nirṛtirjihītām.*

O Soma, lord of peace and prosperity, give us not up to death and decay. Let us go on and advance with the rising sun day by day. Let our growth in time be positive for our good day by day. Let want, adversity, ill health and death stay far away from us.

असुनीत मना अस्मासु धारय जीवातव सु प तिरा न आयुः।
रारन्धि नः सूयस्य सदृशि घृतन त्वं तन्वं वधयस्व॥ ५॥

5. *Asunīte mano asmāsu dhāraya jīvātave su pra tirā na āyuḥ. Rārandhi naḥ sūryasya saṁdṛśi ghṛtena tvaṁ tanvaṁ vardhayasva.*

O mother harbinger of pranic energy, bless us with the strength of mind and morale, and for our good

living give us good health and long full age. Mature and establish us in the light of the sun and the vision of divinity, and with the lustre and energy of nature raise our health and age to the heights of perfection.

असुनीत पुनरस्मासु चक्षुः पुनः प्राणमिह नो धेहि भोगम।
ज्योक्पश्येम सूर्यमुच्चरन्तमनुमते मृळया नः स्वस्ति॥ ६॥

6. *Asunīte punarasmāsu cakṣuḥ punaḥ prāṇamiha no dhehi bhogam. Jyok paśyema sūryamuccarantam-anumate mṛḷayā naḥ svasti.*

O divine Spirit of life and energy, bless us constantly with the faculty of vision, constant pranic energy too, and vest in here in the body the capacity and faculties to live and enjoy the sweets of life. O motherly spirit of love and acceptance, may we see the rising sun for a long time. Be pleased and kind and bless us with happiness and well being all through in life.

पुनर्नो असुं पृथिवी ददातु पुनर्द्यावो देवी पुनरन्तरिक्षम।
पुनर्नः सोमस्तन्वं ददातु पुनः पूषा पथ्यां३ या स्वस्तिः॥ ७॥

7. *Pururno asuṁ pṛthivī dadātu punardyaurdevī punarantarikṣam. Punarnaḥ somastanvaṁ dadātu punaḥ pūṣā pathyāṁ yā svastiḥ.*

May the earth give us pranic energy of life again. So may the divine sun and the generous sky give us life again. May Soma, divine spirit of joy and peace, give us the body again, and may Pusha, divine spirit of nourishment, place us on the journey of life again and give us happiness and well being.

शं रोदसी सुबन्धव यह्वी ऋतस्य मातरा। भरतामप यदप द्याः पृथिवि क्षमा रप मा षु त किं चनाममत॥ ८॥

8. *Śaṁ rodasī subandhave yahvī ṛtasya mātarā. Bharatāmapa yadrapo dyauḥ pṛthivi kṣamā rapo mo ṣu te kiṁ canāmamat.*

May the mighty heaven and earth, mother spirits of truth and waters of life bring peace and joy for the holy child and loving brother of living beings. May the sun and earth, father and mother, make up whatever be wanting in body, mind and spirit and the child's senses of values. May they strengthen the child against sin and evil and forgive him for his pitfalls in the struggle for self-realisation. O man, may nothing whatever, sin or sorrow, hurt and violate you ever against your self-identity.

अव॑ द्व॒क अव॑ त्रि॒का दि॒वश्च॑रन्ति भष॒जा। ॒मा च॑रि॒ष्ण-वं॑क॒कं भर॑ता॒मप॒ यदपा॒ द्याः पृ॑थिवि ॒मा रपा॒ मा षु त॒ किं च॒नाम॑मत ॥ ९ ॥

9. *Ava dvake ava trikā divaścaranti bheṣajā. Kṣamā cariṣṇvekakaṁ bharatāmapa yadrapo dyauḥ pṛthivi kṣamā rapo mo ṣu te kiṁ canāma-mat.*

In two's (as the Ashvins or prana and apana) and in three's (as Ila, Sarasvati and bharati, or as light, electric energy and water) the sanatives for life and health flow from the heavenly region of light and one by one be active on earth. May the sun and earth make up what is wanting in body, mind and spirit. May they strengthen humanity against sin and evil and forgive us in the struggle for self-realisation. O man, may nothing whatever, sin or sorrow, hurt and violate you ever against your self-identity.

समिन्दरय गामनड्वाहं य आवहदुशीनरा॑ण्या अनः । भरतामप
यदपा द्याः पृथिवि ामा रपा मा षु त किं चनाममत ॥ १० ॥

10. *Samindreraya gāmanaḍvāhaṁ ya āvahadu-śīnarāṇyā anaḥ. Bharatāmapa yadrapo dyauḥ pṛthivi kṣamā rapo mo ṣu te kiṁ canāmamat.*

O Lord omnipotent, Indra, O Sun, inspire and energise the pranic force of the body, inspire and energise the vitality of passion, will and understanding of the body. May the sun and earth make up what is wanting in body, mind and spirit. May they strengthen humanity against sin and evil and forgive us where we fail in our struggle. O man, may nothing whatever, sin or sorrow, hurt and violate you in your struggle for perfection.

Mandala 10/Sukta 60

Asamati (1-4, 6), Indra (5), Jiva (7-11), Hasta (12) Devatah; Bandhu, Shrutabandhu, Viprabandhu Gaupayanah (1-5, 7-12), Agastya's sister, their mother (6) Rshis

आ जनं त्वषसन्दृशं माहीनानामुपस्तुतम ।
अगन्म बिभता नमः ॥ १ ॥

1. *Ā janaṁ tveṣasaṁdṛśaṁ māhīnānāmupastu-tam. Aganma bibhrato namaḥ.*

Bearing gifts of homage we come to the man of radiant glory, honoured and celebrated by the greatest of the great.

असमातिं नितार्शनं त्वषं निययिनं रथम ।
भजरथस्य सत्पतिम ॥ २ ॥

2. *Asamātiṁ nitośanaṁ tveṣaṁ niyayinaṁ ratham.*
Bhajerathasya satpatim.

We come to the incomparable lord and protector of the true and the good, destroyer of evil and darkness, radiant illustrious, commander of the chariot of victory in the battles of rectitude.

या जनान्महिषाँ इवा तितस्था पवीरवान।
उतापवीरवान्युधा॥ ३॥

3. *Yo janān mahiṣāṅ iva'titasthau pavīravān.*
Utāpavīravān yudhā.

We have come to the mighty hero who, whether armed or without arms, overthrows adversaries as a lion overthrows wild buffaloes.

यस्य वाकुरुप वत रवान्मराय्यधत।
दिवीव पञ्च कृष्टयः॥ ४॥

4. *Yasyekṣvākurupa vrate revān marāyyedhate.*
Divīva pañca kṛṣṭayaḥ.

We have come to the ruling lord under whose order of law, justice and discipline, the enlightened, the opulent and the brilliant fighters and indeed all the five classes of people in their own professional fields live happy and free as in heaven on earth.

इन्द्र त्रासमातिषु रथपाष्ठषु धारय।
दिवीव सूर्यं दृश॥ ५॥

5. *Indra kṣatrāsamātiṣu rathaproṣṭheṣu dhāraya.*
Divīva sūryaṁ dṛśe.

Indra, lord of light and law, ruler of the world,

first among exceptional equals of the chariot commanders of the world, pray hold and rule the order of the commonwealth of humanity as the lord supreme holds the sun in heaven for all the worlds to see.

अगस्त्यस्य नद्भ्यः सप्तीं युनक्षि रोहिता।
पणी यंकमीरभि विश्वांनाज राजन्नराधसः॥ ६॥

6. *Agastyasya nadbhyaḥ saptī yunakṣi rohitā.*
Paṇīn nyakramīrabhi viśvān rājannarādhasaḥ.

For the supporters and admirers of the simple, sinless, enlightened and disciplined ruling soul of the order, you harness two nimble bright forces of internal discipline and external defence, and, O refulgent ruler of the system, you control all the greedy, selfish, uncreative and uncommitted elements of the world order.

अयं मातायं पिता यं जीवातुरागमत।
इदं तव प्रसर्पणं सुबन्धवहि निरिहि॥ ७॥

7. *Ayaṁ mātāyaṁ pitā'yaṁ jīvāturāgamat.*
Idaṁ tava prasarpaṇaṁ subandhavehi nirihi.

O holy brother, O friend, O brilliant soul of the system, this systemic order is your mother, your father, come up as your life giver. Come in, come here, O soul and ruler of the system, this is your haven and home for life's advancement, its meaning and purpose.

यथा युगं वरत्रया नह्यन्ति धरुणाय कम। एवा दाधार ते मनो जीवातवे न मृत्यव थो अरिष्टतातये॥ ८॥

8. *Yathā yugaṁ varatrayā nahyanti dharuṇāya kam.*
Evā dādhāra te mano jīvātave na mṛtyave'tho ariṣṭatātaye.

As they bind the yoke fast with thongs for the balance and stability of the chariot on the move, so does the lord hold fast your mind and spirit, not for death but for your life, fulfilment and freedom from evil and misfortune.

यथेयं पृथिवी मही दाधारमान्वनस्पतीन। एवा दाधार ते मनो जीवातवे न मृत्यव थो अरिष्टतातय॥ ९॥

9. *Yatheyaṁ pṛthivī mahī dādhāremān vanaspatīn. Evā dādhāra te mano jīvātave na mṛtyave'tho ariṣṭatātaye.*

O man, just as this great earth holds and bears these herbs and trees (for the sustenance of life), so does the soul hold and bear your mind and spirit, not for death but for your life, fulfilment and freedom from evil and misfortune.

यमादहं ववस्वतात्सुबन्धामन आभरम।
जीवातवे न मृत्यव थो अरिष्टतातय॥ १०॥

10. *Yamādahaṁ vaivasvatāt subandhormana ābharam. Jīvātave na mṛtyave'tho ariṣṭatātaye.*

I, the spirit of man, holy and blessed, bear my mind from Yama, lord of light and law, I receive my spirit of energy from the sun, I bear and hold it in equipoise, not for death but for the pleasure and fulfilment of life and freedom from sin and evil.

न्यग्वाता व वाति न्यक्तपति सूयः।
नीचीनमघ्न्या दुहे न्यग्भवतु ते रपः॥ ११॥

11. *Nyagvāto'va vāti nyak tapāti sūryaḥ. Nīcīnam-aghnyā duhe nyagbhavatu te rapaḥ.*

The wind blows downwards, the heat of the sun goes downwards to the earth, the holy cow lets her milk flow down. O man, let your sin and evil too go down, leaving you free.

अयं म हस्ता भगवानयं म भगवत्तरः।
अयं मं विश्वभेषजा यं शिवाभिमशनः॥ १२॥

12. *Ayaṁ me hasto bhagavānayaṁ me bhagavattaraḥ. Ayaṁ me viśvabheṣajo'yaṁ śivābhimarśanaḥ.*

This my hand is the hand of good fortune, this is even the hand of greater good fortune, this is the solution to all my problems of the world. This hand is for the touch of holiness with life, the instrument of action for fulfilment.

Mandala 10/Sukta 61

Vishvedevah Devata, Nabhanedishtha Manava Rshi

इदमित्था रादं गूतवचा बह्म कत्वा शच्यामन्तराजा। काणा यदस्य पितरा मंहनिष्ठाः पषत्पक्थ अह्न ा सप्त हातॄन॥ १॥

1. *Idamitthā raudraṁ gūrtavacā brahma kratvā śacyāmantarājau. Krāṇā yadasya pitarā maṁhaneṣṭhāḥ parṣat pakthe ahannā sapta hotṝn.*

The eloquent scholar displays his knowledge, in theory and practice, of this divine Vedic voice of the mysterious truth of nature and divinity in relation to Rudra, lord omnipotent of natural justice and dispensation, in the assembly of the wise and brave where his parents, teachers and eminent scholars are present on the day of academic accomplishment and

satisfies all the seven high priests of his educational yajna with a sense of fulfilment.

स इद्दानाय दभ्याय वन्वञ्च्यवानः सूदरमिमीत वदिम।
तूवयाणा गूतवचस्तमः ादा न रत इतऊति सिञ्चत ॥ २ ॥

2. *Sa iddānāya dabhyāya vanvañcyavānaḥ sūdairamimīta vedim. Tūrvayāṇo gūrtavacastamaḥ kṣodo na reta ita ūti siñcat.*

Thus accomplished for a creative and corrective role in life, equipped with right means and methods of art and science, he prepares the vedi, i.e., a full programme of family life and social action, for himself. Dynamic and assertive in action, bold in speech, agreeable in tone and deep in meaning, he collects the spirit of virility in the mind as in a deep reservoir and expresses it for the protection and promotion of human dignity and happiness.

मना न यषु हवनषु तिग्मं विपः शच्या वनुथा दवन्ता। आ
यः शयाभिस्तुविनृम्णा अस्या श्रीणीतादिशं गभस्ता ॥ ३ ॥

3. *Mano na yeṣu havaneṣu tigmaṁ vipaḥ śacyā vanutho dravantā. Ā yaḥ śaryābhis-tuvinṛmṇo asyā'śrīṇītādiśaṁ gabhastau.*

O men and women of the land, O Ashvins, O sun and moon, with voice and action, honour the call of this vibrant scholar and master of ample wealth and power who, with all the means and methods on hand, exhorts you to join the yajnic programmes of development to which you rush at the speed of the fastest and sharpest mind.

कृष्णा यद्वार्ष्वरुणीषु सीदद्दिवा नपाताश्विना हुव वाम ।
वीतं म यज्ञमा गतं म अ ं ववन्वांसा नषमस्मृतधू ॥ ४ ॥

4. *Kṛṣṇā yadgoṣvaruṇīṣu sīdad divo napātāśvinā huve vām. Vītaṁ me yajñamā gataṁ me annaṁ vavanvāṁsā neṣamasmṛtadhrū.*

Ashvins, children of light, when the darkness of night mingles with the crimson lights of the morning, I call upon you, come and join the lovely yajna for me, forget about all undesirables and negativities, enjoy yourselves and partake of the holy food to your heart's desire.

पथिष्ट यस्य वीरकर्ममिष्णदनुष्ठितं नु नया अपाहत ।
पुनस्तदा वृहति यत्कनाया दुहितुरा अनुभृतमनवा ॥ ५ ॥

5. *Prathiṣṭa yasya vīrakarmamiṣṇadanuṣṭhitaṁ nu naryo apauhat. Punastadā bṛhati yat kanāyā duhiturā anubhṛtamanarvā.*

That most expansive creativity and generative vitality of Rudra Prajapati, lord creator, animated and vested in nature, which also is an irresistible human impulse, further expands into life when it is received and borne to maturity by the loving youthful maiden, motherly agent of nature's innate urge for self-fulfilment.

मध्या यत्कत्वमभवदभीक कामं कृण्वान पितरि युवत्याम ।
मनानगता जहतुवियन्ता साना निषिक्तं सुकृतस्य यानाा ॥ ६ ॥

6. *Madhyā yat kartvam-abhavad-abhīke kāmaṁ kṛṇvāne pitari yuvatyām. Manānagreto jahatur-viyantā sānau niṣiktaṁ sukṛtasya yonau.*

When the generator, father, and the youthful maiden, the mother, both joined in love and marriage with the desire to fulfil their obligation to Prajapati, lord of the household, have begot and brought up the progeny and have fulfilled their obligation in common, they give up and retire. All this, love, desire, accomplishment and fulfilment, is an extension of the process of divine creativity initiated on top of heaven at the centre of cosmic generation.

पि॒ता यत्स्वां दु॑हि॒तर॑मधि॒ष्क॒न् म॒या र॑तः॑ संजग्मा॒ना नि षि॑ञ्चत। स्वा॒ध्या॑ जनय॒न्ब्रह्म॑ द॒वा वास्ता॒ष्पति॑ं वत॒पां नि॑र॑त॒ न॥ ७॥

7. *Pitā yat svāṁ duhitaram-adhiṣkan kṣmayā retaḥ saṁjagamāno ni ṣiñcat. Svādhyo'janayan brahma devā vāstoṣpatiṁ vratapāṁ niratakṣan.*

As the father, the sun, covers the skies and the earth, his counterpart, and, shedding his living light and lustre, fills them with the vitality of life, then the devas, radiant divinities of nature, create and form Agni, keeper of the vows of the law and master of the earthly home.

स ई॑ वृषा॒ न फन॑मस्यदा॒जा स्मदा पर॒दप॑ द॒भच॑ताः।
सर॑त्प॒दा न दि ॑णा परा॒वृङ॒न ता नु मं॑ पृश॒न्या॑ जगृभ॥ ८॥

8. *Sa īṁ vṛṣā na phenamasyadājau smadā paraidapa dabhracetāḥ. Sarat padā na dakṣiṇā parāvṛṅ na tā nu me pṛśanyo jagṛbhre.*

That master of the home, Agni, like a mighty generous cloud, showers the vitality of life in the process of nature and sends our homage of oblations to far off distances from us except that if some small minded

person of stingy character takes no step forward and neglects the ordinances of charity, then Agni, otherwise all embracing, does not accept our oblations.

म ऽ ू न वह्निः प्रजाया उपब्दिरग्निं न नग्न उप सीददूधः ।
सनितध्मं सनितात वाजं स धता जज्ञ सहसा यवीयुत ॥ ९ ॥

9. *Makṣū na vahniḥ prajāyā upabdiragniṁ na nagna upa sīdadūdhaḥ. Sanitedhmaṁ sanitota vājaṁ sa dhartā jajñe sahasā yavīyut.*

The master of the home is the leader, burden bearer and the voice of the people. He must never defile the common wealth of this earthly home like a stingy selfish man defiling the sacred fire. In fact he is arisen as the protector, sharer and trustee of the common assets, energy, honour and progress of the nation, who works for its unity and advancement with his power, patience and fortitude.

म ऽ ू कनायाः सख्यं नवग्वा ऋतं वदन्त ऋतयुक्तिमग्मन ।
द्विबहसा य उप गापमागुरदिणासा अच्युता दुदु-
ान ॥ १० ॥

10. *Makṣū kanāyāḥ sakhyaṁ navagvā ṛtaṁ vadanta ṛtayuktimagman. Dvibarhaso ya upa gopa-māguradakṣiṇāso acyutā dudukṣan.*

Just as fresh waves of solar radiations in the morning, manifesting the laws of nature and flow of living energy, meet with homogeneity of the beautiful earth and, in contact with both the sun and earth, join the all sustaining gravitational life force, and, without taking anything for themselves create and give universal showers of imperishable creative and motherly fertility

to the earth. (So do new generations of youthful men from institutions of education, knowing, proclaiming and living the laws of nature and the land with loyalty to both find the love and friendship of their dear choice maidens in marriage and, dedicated to both the family and humanity, join the high priest of the land and create permanent gains for the nation without any selfish considerations.)

म ू कनायाः सख्यं नवीया राधा न रत ऋतमित्तुरण्यन। शुचि यत्त रक्ण आयजन्त सबदुघाया पय उस्रियायाः ॥ ११ ॥

11. *Makṣu kanāyāḥ sakhyaṁ navīyo rādho na reta ṛtamit turaṇyan. Śuci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ.*

Soon the solar radiations in unison with the homogeneity of fertile earth stimulate the vital process of nature's creativity and produce the liquid living energy, pure life seed, latest prize like the legacy of divinity for you, O yajamana, the gift of generous earth and the mother's milk. (Similarly the young men who win the love and friendship of the lovely maidens of their choice and earnestly observe the laws and discipline of nature and maintain the purity of their seed of life receive the generous mother's gift of noble progeny.)

पश्चा यत्पश्चा वियुता बुधन्तति बवीति वक्तरी रराणः। वसावसुत्वा कारवा नहा विश्वं विवष्टि दविणमुप ु॥ १२ ॥

12. *Paśvā yat paścā viyutā budhanteti bravīti vaktarī rarāṇaḥ. Vasorvasutvā kāravo'nehā viśvaṁ viveṣṭi draviṇamaupa kṣu.*

After the fulfilment of family obligations, the man having renounced the life of senses and materiality and exulting in the joy of divine revelation exclaims : O friends of knowledge and divine law, O celebrants of songs of divinity, the lord giver of the highest wealth and haven of peace, immaculate and free, brings us the ultimate food of divine joy and supreme wealth of existence.

तदि वस्य परिषद्वाना अग्मन्पुरू सदन्ता नाषदं बिभित्सन। वि शुष्णस्य संगथितमनवा विदत्पुरुपजातस्य गुहा यत ॥ १३ ॥

13. *Tadinnvasya pariṣadvāno agman purū sadanto nārṣadaṁ bibhitsan. Vi śuṣṇasya saṁgrathitamanarvā vidat puruprajātasya guhā yat.*

Then the mind, pranic energies and senses, present all round, vested variously in the body, come into divine animation, having dissolved all carnal desires, when the man fulfilled in the soul knows and realises the presence of the all-mighty, all-pervasive supreme spirit in the depth of the heart and soul, interwoven indeed in the web of life itself.

भगा ह नामात यस्य दवाः स्वर्ण य त्रिषधस्थ निषदुः। अग्रिह नामात जातवदाः श्रुधी ना हातऋतस्य हाता-धुक ॥ १४ ॥

14. *Bhargo ha nāmota yasya devāḥ svarṇa ye triṣadhasthe niṣeduḥ. Agnirha nāmota jātavedāḥ śrudhī no hotarṛtasya hotādhruk.*

Blazing brilliant and mighty sublime is that Spirit indeed whose refulgent and divine powers like paradisal bliss abide in the three regions of heaven, earth and the middle spaces. Agni, light and fire of the universe, is its name, animating all that is born in existence. O high priest of the yajnic dynamics of existence, clarion call of the universe, all love free from hate and animosity, pray listen to our call and prayer.

उत त्या म रादावचिमन्ता नासत्याविन्द गूतय यजध्य।
मनुष्वद वृक्तबर्हिष रराणा मन्दू हितप्रयसा वि यज्यू॥ १५॥

15. *Uta tyā me raudrāvarcimantā nāsatyāvindra gūrtaye yajadhyai. Manuṣvad-vṛktabarhiṣe rarāṇā mandū hitaprayasā vikṣu yajyū.*

Indra, lord almighty, pray may those two offsprings of Rudra, lord of mercy, justice and dispensation, Ashvins, twin powers of natural complementarity, commanding the light of life, dedicated to infallible truth, both happy, givers of joy, adorable in yajna with homage, come to me, ready on the holy grass with my people, advance our yajna and acknowledge our homage and prayer among our community of celebrants.

अयं स्तुता राजा वन्दि वधा अपश्च विप्रस्तरति स्वसतुः।
स कक्षीवन्तं रजयत्सा अग्निं नमिं न चक्रमवता रघुदु॥ १६॥

16. *Ayaṁ stuto rājā vandi vedhā apaśca viprastarati svasetuḥ. Sa kakṣīvantaṁ rejayat so agniṁ nemiṁ na cakramarvato raghudru.*

This adored and refulgent ruler is worshipped.

All knowing, all doing, all vibrant pranic and soma force of divinity, all saviour bridge, by itself crosses all waters and spaces. It moves all spatial energies and all fiery elements just as horses move the centre and the circle of a fast whirling wheel.

स द्विबन्धुर्वतर्णा यष्टा सबर्धुं धेनुमस्वं दुहध्यै। सं यन्मित्रावरुणा वृञ्ज उक्थज्यष्ठेभिरयमणं वरूथैः ॥ १७ ॥

17. *Sa dvibandhurvaitaraṇo yaṣṭā sabardhuṁ dhenumasvaṁ duhadhyai. Saṁ yanmitrāvaruṇā vṛñja ukthair-jyeṣṭhebhir-aryamaṇaṁ varūthaiḥ.*

He that holds the two worlds of heaven and earth in bond, the high priest of cosmic yajna, all pervasive power that helps us to cross over the flood of existence, gives us the immortal gift of eternal Word and vision when a person, with the best of chant and meditative practice, realises together Mitra, centripetal, and Varuna, centrifugal, processes of cosmic dynamics, and also Aryaman, the all-controlling spirit that controls both the centre and the circle of the wheel of existence.

तद्बन्धुः सूरिर्दिवि ते धियन्धा नाभानेदिष्ठा रपति प वनन। सा ना नाभिः परमास्य वा घा हं तत्पश्चा कतिथश्चिदास ॥ १८ ॥

18. *Tadbandhuḥ sūrirdivi te dhiyandhā nābhānediṣṭho rapati pra venan. Sā no nābhiḥ paramā-sya vā ghā'haṁ tat paścā katithaścidāsa.*

O soul, says the celebrant in love with divinity, that binding bond, the sun in heaven, is the giver of your will and intelligence and also its guardian, your closest link of nature to life eternal. That navel link is

our highest centre of existence and of that, in consequence, I am the devoted celebrant among many.

इयं म नाभिरिह मे सधस्थमिम मे देवा अयमस्मि सर्वः। द्विजा अहं पथमजा ऋतस्यदं धेनुरदुहज्जायमाना॥ १९॥

19. *Iyaṁ me nābhiriha me sadhasthamime me devā ayamasmi sarvaḥ. Dvijā aha prathamajā ṛtasyedaṁ dhenuraduhajjāyamānā.*

This is my navel link with life, here is my haven and ultimate home, all these divine brilliancies, winds and pranic energies are mine, here I am all, complete. Whether first born of divinity or twice born of nature and education, all this universe is born of Prakrti in motion and action under the law of divinity. The divine cow, Vak, nature coming into existential manifestation gives birth to it and to all we need.

अधासु मन्दा अरतिर्विभावा व स्यति द्विवर्तनिर्वनुषाट। ऊर्ध्वा यच्छ्रेणिन शिशुदन्म ॥ स्थिरं शर्वृधं सूत माता॥ २०॥

20. *Adhāsu mandro aratirvibhāvā'va syati dvivartanirvaneṣāṭ. Ūrdhvā yacchreṇirna śiśurdan makṣū sthiraṃ śevṛdhaṁ sūta mātā.*

And in the directions of space pervades Agni, joyous, dynamic, bright, moving across heaven and earth, lord of woods, high power admirable, lovely, which, like an army array, destroys in no time. That stable power, giver of comfort and joy, too, Mother Nature generates.

अधा गाव उपमातिं कनाया अनु श्वान्तस्य कस्य चित्परयुः। श्रुधि त्वं सुदविणा नस्त्वं याळाश्वघ्नस्य वावृध सूनृतांभिः॥ २१॥

21. *Adhā gāva upamātiṁ kanāyā anu śvāntasya kasya cit pareyuḥ. Śrudhi tvaṁ sudraviṇo nastvaṁ yāḷāśvaghnasya vāvṛdhe sūnṛtābhiḥ.*

And as the prayers of some veteran saint reach you, lord of love and favour, O holy lord of wealth and glory, listen to our prayer: Give us the yajnic gifts of life, you who feel exalted by the joyous and truthful adorations of devotees who have risen above their senses and passions of the mind.

अध॒ त्वमि॑न्द वि॒द्ध्य१॑स्मान्म॒हा रा॒य नृ॑पत॒ वज॑बाहुः । र ा॑ च ना म॒घान॑: पा॒हि सू॒रीन॑न॒हस॑स्त हरिवा अ॒भिष्टा॑ ॥ २२ ॥

22. *Adha tvamindra viddhyasmān maho rāye nṛpate vajrabāhuḥ. Rakṣā ca no maghonaḥ pāhi sūrī-nanehasaste harivo abhiṣṭau.*

And O lord of might and glory, Indra, magnanimous lord protector of humanity, wielder of thunder arms, pray know us and grant us our prayers for wealth, honour and excellence. O lord of nature's forces and destroyer of suffering, protect us, promote us, all dedicated to the power and honour gifts of divine favour. We pray let us enjoy your love and good will that we may live in a state of freedom from sin and evil.

अध॒ यदा॑जाना॒ गवि॑ष्टा॒ सर॑त्सर॒ण्यु: का॒रव॑ जर॒ण्यु: ।
वि॒प॒: पष्ठ॒: स ह्यं॑षां ब॒भूव॒ परा॑ च॒ व ा॑दु॒त प॑षदनान ॥ २३ ॥

23. *Adha yadrājānā gaviṣṭau sarat saraṇyuḥ kārave jaraṇyuḥ. Vipraḥ preṣṭhaḥ sa hyeṣāṁ babhūva parā ca vakṣaduta parṣadenān.*

And then, O men of light and wisdom, the person who is keen to rise and is rising in the search for

the lord's love and good will, who seeks to adore and serve the lord creator, such a vibrant devotee becomes the dearest of all these seekers for the lord, crosses the flood of existence and, speaking of the highest absolute and inspiring them, helps others too to seek divine fulfilment.

अधा न्वस्य जन्यस्य पुष्टा वृथा रभन्त इमह तदू नु।
सरण्युरस्य सूनुरश्वा विपश्चासि श्रवसश्च साता ॥ २४॥

24. *Adhā nvasya jenyasya puṣṭau vṛthā rebhanta īmahe tadū nu. Saraṇyurasya sūnuraśvo vipraścāsi śravasaśca sātau.*

And so for the sake of our growth and progress under the protection of this lord absolute and all victorious master of the universe, we spontaneously sing and pray : you are the creator and sole mover of this universe, all pervasive and dominant, all providing giver of fulfilment and most renowned harbinger of success and victory.

युवायदिं सख्यायास्मे शर्धाय स्तामं जुजुष नमस्वान।
विश्वत्र यस्मि ग गिरः समीचीः पूवीव गातुदार्शत्सूनृताय॥ २५॥

25. *Yuvoryadi sakhyāyāsme śardhāya stomaṁ jujuṣe namasvān. Viśvatra yasminnā giraḥ samīcīḥ pūrvīva gāturdāśat sūnṛtāyai.*

O enlightened men and women of the world, if for your love and friendship and the growth of our strength, the devotee were to offer a song of adoration with homage, humility and love to the lord to whom all earnest voices of prayer converge and reach for

fulfilment all over the world, and the lord of all might were pleased to accept, he would bless us with a vision of the path of truth and progress.

स गृणाना अद्भिर्देववानिति सुबन्धुर्नमसा सूक्तैः । वर्धदुक्थैर्वचोभिरा हि नूनं व्यध्वैति पयस उस्रियायाः ॥ २६ ॥

26. *Sa gṛṇāno adbhir-devavāniti subandhur-namasā sūktaiḥ. Vardhad-ukthair-vacobhirā hi nūnaṁ vyadhvaiti payasa usriyāyāḥ.*

Say the lord almighty adored by holies is a friend of the divines. Noble brother and all unifier, He is to be worshipped and exalted with homage of love, hymns of faith, rituals of service and words of praise. His grace rains in showers by paths of love in piety and meditation as the mother cow's milk flows for the calf.

त ऊ षु णो महो यजत्रा भूत देवास ऊतये सजोषाः ।
ये वाजाँ अनयता वियन्तो ये स्था निचेतारो अमूराः ॥ २७ ॥

27. *Ta ū ṣu ṇo maho yajatrā bhūta devāsa ūtaye sajoṣāḥ. Ye vājāṅ anayatā viyanto ye sthā nicetāro amūrāḥ.*

Great and glorious divinities, loving friends, adorable visionaries, decisive and discriminative in wisdom and judgement, pray ever abide by us for our protection and progress, you who are leading lights and harbingers of abundant food, energy, victory and ultimate fulfilment of life.

Mandala 10/Sukta 62

Vishvedevah or Angirasas (1-6), Vishvedevah (7), Savarni's Danastuti (8-11) Devatah, Nabhanedishtha Manava Rshi

य यज्ञन दि ाणया समक्ता इन्दस्य सख्यममृतत्वमानश। तभ्या भदमङ्गिरसा वा अस्तु पति गृभ्णीत मानवं सुमधसः ॥ १ ॥

1. *Ye yajñena dakṣiṇayā samaktā indrasya sakhyam-amṛtatvam-ānaśa. Tebhyo bhadram-aṅgiraso vo astu prati gṛbhṇīta mānavaṁ sumedhasaḥ.*

Brilliant divinities of light and wisdom, Angirasas, self-realised souls dear as breath of life, who, distinguished and beautified by performance of yajna, self-sacrifice and liberal giving, have won the love and friendship of Indra, lord almighty, and attained the freedom of immortality, may there be all round auspicious good fortune for you in life. O sagely divines, pray take man under your kind care for spiritual refinement.

य उदाजन्पितरा गामयं वस्वृतनाभिन्दन्परिवत्सर वलम। दीघायुत्वमङ्गिरसा वा अस्तु पति गृभ्णीत मानवं सुमधसः ॥ २ ॥

2. *Ya udājan pitaro gomayaṁ vasvṛtenābhindan parivatsare valam. Dīrghāyutvam-aṅgaraso vo astu prati gṛbhṇīta mānavaṁ sumedhasaḥ.*

O parental sages and scholars, Angirasas, who research, recover and create the wealth of knowledge and the divine voice and thereby, through yajna and the study of nature's law, break through and dispel the

darkness of loss and ignorance all the year round in the seasonal cycle, may Indra bless you with a long happy life. Pray take the son of Manu under your kind care, sages of holy wisdom and knowledge.

य ऋतन सूयमारोहयन्दिव्यप्रथयन्पृथिवीं मातरं वि। सुप्रजास्त्वमङ्गिरसा वा अस्तु पतिं गृभ्णीत मानवं सुमधसः ॥ ३ ॥

3. *Ya ṛtena sūryamārohayan divyaprathayan pṛthivīṁ mātaraṁ vi. Suprajāstvamaṅgiraso vo astu prati gṛbhṇīta mānavaṁ sumedhasaḥ.*

Angirasas, nature's powers of creation and evolution who, by the divine law and cosmic yajna of nature, raised the sun and set it there and formed and expanded mother earth, may you have the wealth of noble progeny. Enlightened sages of noble intellect and wisdom who study and research the laws of nature, pray take the children of humanity under your kind care.

अयं नाभा वदति वल्गु वो गृहे देवपुत्रा ऋषयस्तच्छृणातन। सुब्रह्मण्यमङ्गिरसा वा अस्तु पतिं गृभ्णीत मानवं सुमधसः ॥ ४ ॥

4. *Ayaṁ nābhā vadati valgu vo gṛhe devaputrā ṛṣayas-tacchṛṇotana. Subrahmaṇyam-aṅgiraso vo astu prati gṛbhṇīta mānavaṁ sumedhasaḥ.*

O children of divinity, seers and visionaries, this central soul speaks the voice divine in your yajnic home, in the core of your heart. Listen to that. O Angirasas, may this divine voice be yours and your heritage to your posterity. O sages of holy mind and wisdom, pray take the children of humanity under your care.

विरूपास इदृषयस्त इद्गम्भीरवपसः ।
त अङ्गिरसः सूनवस्त अग्रः परि जज्ञिर ॥ ५ ॥

5. *Virūpāsa idṛṣayasta idgambhīravepasaḥ.*
Te aṅgirasaḥ sūnavaste agneḥ pari jajñire.

Rshis are seers of various forms of existence including the structures and meanings of the voice divine. They are powers and performers of serious and mysterious actions. They are all Angirasas, children of the cosmic soul born as waves of cosmic energy. O cosmic soul, O cosmic energy, O Agni, they are your children, creators too in their own natural ways, born of you like sparks from the yajna fire.

य अग्रः परि जज्ञिर विरूपासा दिवस्परि ।
नवग्वा नु दशग्वा अङ्गिरस्तमः सचा देवषु मंहत ॥ ६ ॥

6. *Ye agneḥ pari jajñire virūpāso divaspari. Navagvo nu daśagvo aṅgirastamaḥ sacā deveṣu maṁhate.*

Of these various forms of existence born of Agni in the regions of light, the waves called navagu and dashagu being most powerful excel among the divine forms of nature.

Similarly among the living forms of existence born of the divine soul and divine energy, the human form of five elements and four powers of the self, i.e., mana, buddhi, chitta and ahankara, all together nine, and further, ten pranas and ten senses, excels as the highest and most powerful of the divine forms of life.

इन्दण युजा निः सृजन्त वाघता वजं गामन्तमश्विनम ।
सहस्त्रं म ददता अष्टकण्यः श्रवा दवष्वकत ॥ ७ ॥

7. *Indreṇa yujā niḥ sṛjanta vāghato vrajaṁ gomantamaśvinam. Sahasraṁ me dadato aṣṭakar-ṇyaḥ śravo deveṣvakrata.*

The wise and visionary yajakas with the inspiration of Indra, lord ruler, create knowledge relating to senses, mind and will, and with their senses raised to eighfold power and sensitivity, giving me a thousand gifts, win praise among brilliant scholars.

प नूनं जायतामयं मनुस्तोक्मेव राहतु।
यः सहस्रं शताश्वं सद्या दानाय मंहत॥ ८॥

8. *Pra nūnaṁ jāyatāmayaṁ manustokmeva rohatu. Yaḥ sahasraṁ śatāśvaṁ sadyo dānāya maṁhate.*

May this man, for sure, arise and grow like a germinating seed in fertile soil, who creates and gives a thousand gifts of hundred horse-power achievement straight to be dedicated to charitable good.

न तमश्नाति कश्चन दिवइव सान्वारभम।
सावण्यस्य दक्षिणा वि सिन्धुरिव पप्रथे॥ ९॥

9. *Na tamaśnoti kaścana diva iva sānvārabham. Sāvarṇyasya dakṣiṇā vi sindhuriva paprathe.*

No one can approach even the fringe of this wonder worker's achievement as the sun's on top of heaven. After all, the versatility and generosity of this man of universal competence flows ceaselessly like the flood of a river and expands as the sea.

उत दासा परिविष स्मद्दिष्टी गापरीणसा।
यदुस्तुवश्च मामह॥ १०॥

10. *Uta dāsā pariviṣe smaddiṣṭī goparīṇasā.*
Yadusturvaśca māmahe.

And the giver, the visionary, the prosperous, the industrious and the victorious, all exalt him and feel honoured to serve and support him.

सहस्रदा ग्रामणीमा रिषन्मनुः सूयणास्य यतमानतु दक्षिणा। सावर्णदवाः प तिरन्त्वायुयस्मिन्नाश्रान्ता असनाम वाजम॥ ११॥

11. *Sahasradā grāmaṇīrmā riṣanmanuḥ sūryeṇā-sya yatamānaitu dakṣiṇā. Sāvarṇerdevāḥ pra tirantvāyur-yasminn-aśrāntā asanāma vājam.*

The giver of thousands, leader of the community, must not be hurt, nor would he hurt anyone. May this generosity, active and advancing, rise with the sun day by day. May the divinities prolong and elevate the health and age of the man of versatile generosity and competence, and may we, under his guidance and leadership, relentlessly advancing, win the goal and victory of our aspirations.

Mandala 10/Sukta 63

Vishvedevah (1-14, 17), pathyasvasti (15-16) Devatah, Gaya Plata Rshi

परावता य दिधिषन्त आप्यं मनुपीतासा जनिमा विवस्वतः। ययातय नहुष्यस्य बर्हिषि देवा आसत त अधि बुवन्तु नः॥ १॥

1. *Parāvato ye didhiṣanta āpyaṁ manuprītāso janimā vivasvataḥ. Yayāterye nahuṣyasya barhiṣi devā āsate te adhi bruvantu naḥ.*

May those divinities of humanity and bounties of nature that love humanity and come from afar anxious to meet and talk to the children of light under the sun, those who join the yajna on the vedi of dynamic and aspiring humanity bound and dedicated to karma across time through birth and death, may they all speak to us of the light divine and eternal wisdom.

विश्वा॒ हि वां॑ नम॒स्या॑नि॒ वन्द्या॒ नामा॑नि दवा उ॒त य॒ज्ञिया॑नि वः । य स्थ जा॒ता अदि॑तर॒द्भ्यस्परि॒ य पृ॑थि॒व्यास्त मं॑ इ॒ह श्रु॑ता॒ हव॑म ॥ २ ॥

2. *Viśvā hi vo namasyāni vandyā nāmāni devā uta yajñiyāni vaḥ. Ye stha jātā aditer-adbhyaspari ye pṛthivyāste ma iha śrutā havam.*

O Devas, brilliancies of nature and humanity, all your names, nature and functions are venerable, adorable and worthy of yajnic communion. May all of you who are born of the earth, over the sky and space and mother Infinity may hear my call and invocation here on the vedi.

यभ्या॑ मा॒ता मधु॑म॒त्पिन्व॑त॒ पयः॑ पी॒यूष॑ं द्यारदि॑ति॒रदि॑बहाः । उ॒क्थशु॑ष्मान्वृषभ॒रान्त्स्वप्न॑स॒स्ताँ आ॑दि॒त्याँ अनु॑ मदा स्व॒स्तय॑ ॥ ३ ॥

3. *Yebhyo mātā madhumat pinvate payaḥ pīyūṣaṁ dyauraditir-adribarhāḥ. Ukthaśuṣmān vṛṣabharāntsvapnasastāň ādityāň anu madā svastaye.*

Serve, exhilarate and replenish those Adityas, children of light on earth and brilliancies of nature for whom mother earth yields and augments honey sweets of the milk of life, the sun, mother infinity and the cloud

bearing sky shower nectar sweets of rain. Be grateful and rejoice with those, Adityas, who bring the resonance of mantric power to yajna, who move the mighty clouds of rain and who perform the noblest creative acts for the good, happiness and all round well being of life.

नृच ᳫसा अनिंमिषन्ता अहणा बृहद्ववासा अमृतत्वमानशुः ।
ज्यातीरंथा अहिंमाया अनागसा दिवा वष्माणं वसत स्वस्तयं ॥ ४ ॥

4. *Nṛcakṣaso animiṣanto arhaṇā bṛhaddevāso amṛtatvamānaśuḥ. Jyotīrathā ahimāyā anāgaso divo varṣmāṇaṁ vasate svastaye.*

Ever watchful inspirers of humanity, active without a wink, adorable in their own right, mighty brilliant and generous, they attain to the freedom of immortality. They ride the chariot of light and, inviolable of might and free from sin and evil, they abide on top of heaven. May they come and bless our yajna for the good and all round well being of life. Serve them, exhilarate them, be grateful and rejoice.

समाजा य सुवृधा यज्ञमायुरपरिह्वृता दधिर दिवि ायंम ।
ताँ आ विवास नमसा सुवृक्तिभिंमहा आदित्याँ अदितिं स्वस्तयं ॥ ५ ॥

5. *Samrājo ye suvṛdho yajñamāyayur-aparihvṛatā dadhire divi kṣayam. Tāň ā vivāsa namasā suvṛktibhirmaho ādityāň aditiṁ svastaye.*

Those illustrious children of light, self-refulgent and steadily rising in knowledge and wisdom, who come and grace the yajna and, straight and unassailable in action and character, abide in the sphere of the light of

divinity, those great children of inviolable mother Infinity and Mother Nature, serve, exhilarate and replenish with homage and humility for the good and all round well being of life. Be grateful with holy words of praise and rejoice.

का व॒: स्तामं राधति॒ यं जुजा॑षथ॒ विश्व॑ दवासा मनुषा॒ यति॒ ष्ठन॑। का वा॑ ध्व॒रं तु॑विजाता॒ अरं कर॒द्या न॒: पष॒दत्यंह॑: स्व॒स्तय॑॥ ६॥

6. *Ko vaḥ stomaṁ rādhati yaṁ jujoṣatha viśve devāso manuṣo yati ṣṭhana. Ko vo'dhvaraṁ tuvijātā araṁ karad yo naḥ parṣadatyaṁhaḥ svastaye.*

O Vishvedevas, brilliancies of nature and humanity, O thoughtful people, all of you born on the earth that abide on the vedi, who leads your song of divinity to success? Whom do you love and serve with adoration? Who leads your yajna to auspicious completion? He that cleanses us of sin and evil. That same divinity whom you love and adore, that same lord of yajna, serve and exhilarate for the sake of the good and all round well being of life. Be grateful and rejoice.

यभ्या॒ हात्रां पथ॒मामा॑य॒ज मनु॒: समि॑द्धाग्नि॒मन॑सा स॒प्त हात॑भिः। त आ॑दित्या॒ अभ॑यं॒ शम॑ यच्छत सु॒गा न॑: कत सु॒पथा॑ स्व॒स्तय॑॥ ७॥

7. *Yebhyo hotrāṁ prathamāmāyeje manuḥ samiddhāgnirmanasā sapta hotṛbhiḥ. Ta ādityā abhayaṁ śarma yacchata sugā naḥ karta supathā svastaye.*

Those Adityas, children of eternal light blest

with knowledge and wisdom of divinity, for whom Manu, omniscient creator, lighted the first fire of creative yajna with thought and tapas and conducted the yajna with seven priests (five elements with mahat and Ahankara, seven pranas, sevenfold sense and mind complex, seven rays of the sun, seven sages and seven chhandas of the Veda) may, we pray, bring a peaceful life and home with freedom from fear and make our paths of life simple, straight and clear from darkness and evil for the good and all round well being of life.

य इशिर् भुवनस्य पचतसा विश्वस्य स्थातुजगतश्च मन्तवः। त नः कृतादकृतादनसस्पयद्या दवासः पिपृता स्वस्तय॥ ८॥

8. *Ya īśire bhuvanasya pracetaso viśvasya sthāturjagataśca mantavaḥ. Te naḥ kṛtādakṛtādenasasparyadyā devāsaḥ pipṛtā svastaye.*

Those divine, brilliant and generous powers of nature and humanity with a noble heart and mind that know and rule the entire moving and unmoving world of existence may, we pray, save us today and protect us from sin and evil whether past or future for the good and all round well being of life.

भरष्विन्दं सुहवं हवामहं हामुचं सुकृतं दव्यं जनम। अग्निं मित्रं वरुणं सातय भगं द्यावापृथिवी मरुतः स्वस्तय॥ ९॥

9. *Bhareṣvindraṁ suhavaṁ havāmahe'homucaṁ sukṛtaṃ daivyaṁ janam. Agniṁ mitraṁ varuṇaṁ sātaye bhagaṁ dyāvāpṛthivī marutaḥ svastaye.*

For success in our yajnic struggles of life and for victory against negativity and evils of the world, we

call upon and pray to Indra, mighty ruler of the world, instant listener, noble doer and deliverer from sin and adversity. We call upon Agni, spirit of light and fire, Mitra, loving power of friendship, Varuna, power of judgement and discrimination, Bhaga, lord of power and prosperity, earth and heaven, Maruts, tempestuous forces, and the noble and brilliant people dedicated to positive good action so that we may enjoy the good life of all round well being.

सुत्रामाणं पृथिवीं द्यामनेहसं सुशर्माणमदितिं सुप्रणीतिम ।
दवीं नावं स्वरित्रामनागसमस्त्रवन्तीमा रुहेमा स्वस्तये ॥ १० ॥

10. *Sutrāmāṇaṁ pṛthivīṁ dyāmanehasaṁ suśarmāṇamaditiṁ supraṇītim. Daivīṁ nāvaṁ svaritrāmanāgasamasravantīmā ruhemā svastaye.*

In order to cross the oceanic flood of life and its challenges, let us board the boat of life equipped with sure safety measures, vast like earth, high and bright like the regions of light, free from sin and evil, comfortable and peaceful, unbreakable, well structured and well steered, divine and brilliant, fitted with fine oars, faultless and free from leakage, so that we may cross the flood with ease and enjoy the good life with all round well being.

विश्वे यजत्रा अधि वोचतोतय त्रायध्वं नो दुरेवाया अभिह्रुतः । सत्यया वो देवहूत्या हुवेम शृण्वता देवा अवसे स्वस्तये ॥ ११ ॥

11. *Viśve yajatrā adhi vocatotaye trāyadhvaṁ no durevāyā abhihrutaḥ. Satyayā vo devahūtyā huvema śṛṇvato devā avase svastaye.*

O Devas, brilliant and venerable sagely scholars of the science and vision of yajna, pray enlighten us on our defence and protection. Protect us from chronic evils and strengthen us with safe-guards against sudden calamities. In earnest truth we call upon you with words of divinity, pray listen and come for our protection so that we may live the good life with all round well being and happiness.

अपामीवामप विश्वामनाहुतिमपारातिं दुर्विदत्रामघायतः। आरे देवा द्वेषो अस्मद्युयोतनोरु णः शर्म यच्छता स्वस्तये॥ १२॥

12. *Apāmīvāmapa viśvāmanāhutimapārātiṁ durvidatrāmaghāyataḥ. Āre devā dveṣo asmadyuyotanoru ṇaḥ śarma yacchatā svastaye.*

Brilliant divinities of nature and humanity, pray remove all sickness and disease of the world, eliminate indifference and opposition to divine service, remove selfishness and miserliness, remove the malignance of the sinner souls, throw off hate and jealousy far from us and give us a spacious peaceful happy home so that we may live the good life with happiness and all round well being.

अरिष्टः स मर्तो विश्व एधते प्रजाभिर्जायते धर्मणस्परि। यमादित्यासो नयथा सुनीतिभिरति विश्वानि दुरिता स्वस्तये॥ १३॥

13. *Ariṣṭaḥ sa marto viśva edhate pra prājābhirjāyate dharmaṇaspari. Yamādityāso nayathā sunītibhirati viśvāni duritā svastaye.*

Unhurt does the mortal advance in the world,

rises in values and practice of Dharma and thrives with family and progeny whom you, O brilliant divines, lead by noble paths of rectitude. Indeed, he crosses over all evils of the world whom you enlighten and guide for the good life and well being all round.

यं दे॑वासा॒ व॑थ॒ वाज॑सात॒ा यं शूर॑साता मरुता॒ हि॒त धन॑ं।
पा॒त॒यावा॑णं॒ रथ॑मिन्द सा॒न॒सिमरि॑ष्यन्त॒मा रु॑हमा स्व॒स्तय॑ं॥ १४॥

14. *Yaṁ devāso'vatha vājasātau yaṁ śūrasātā maruto hite dhane. Prātaryāvāṇaṁ rathamindra sānasimariṣyantamā ruhemā svastaye.*

O Lord Almighty, Indra, O Maruts, vibrant and enlightened heroes of nature and humanity, let us ride that chariot of life, unhurt, inviolable and victorious, taking off early morning at dawn, which you protect in the battle of the brave when the action is on for the victory and attainment of food, energy, culture and advancement of all for the good life and well being all round. (The chariot here is the human body for the individual, and the social, economic and the organismic commonwealth of humanity on the political level.)

स्व॒स्ति नः॑ प॒थ्या॑सु॒ धन्व॑सु स्व॒स्त्य॑प्सु॒ वृ॒जन॒ स्व॑र्वति।
स्व॒स्ति नः॑ पुत्रकृ॒थेषु॒ यानि॑षु स्व॒स्ति रा॒य म॑रुता दधातन॥ १५॥

15. *Svasti naḥ pathyāsu dhanvasu svastyapsu vṛjane svarvati. Svasti naḥ putrakṛtheṣu yoniṣu svasti rāye maruto dadhātana.*

O winds, O vibrant scientists and engineers, let there be peace, security and well being on the highways

and desert lands, all well over the waterways, rivers and seas, all good and well being in our programmes of enlightened advancement for general happiness. Let there be general good and universal well being among our women's lives and in family development programmes. O Maruts, bring us auspiciousness in our programmes of economic development for the growth of national wealth.

स्वस्तिरिद्धि पपथ श्रष्ठा रक्णस्वत्यभि या वाममति। सा ना अमा सा अरणे नि पातु स्वावशा भवतु दवगापा ॥ १६ ॥

16. *Svastiriddhi prapathe śreṣṭhā rekṇasvatyabhi yā vāmameti. Sā no amā so araṇe ni pātu svāveśā bhavatu devagopā.*

Let there be peace, goodness and all round well being of the highest order in our long term programmes of development, only that which brings abundant wealth, noble success and honour and splendour of grace. May that peace and splendour strengthen us at home and protect us abroad and may that peace, protected by noble and brilliant divine souls, have the rightful passion and pride of self-confidence.

एवा प्लतः सूनुरवीवृधद्वा विश्व आदित्या अदित मनीषी। इशानासा नरा अमत्यना स्तावि जना दिव्या गयन ॥ १७ ॥

17. *Evā plateḥ sūnuravīvṛdhadvo viśva ādityā adite manīṣī. Īśānāso naro amartyenā'stāvi jano divyo gayena.*

O brilliant divine Adityas, children of light, O mother Aditi, thus does the intelligent and inspiring son of the fulfilled household and prosperous community

exalt you. Thus are ruling masters of themselves and their wealth and power, leading lights, the people, the enlightened, praised and celebrated by the liberated immortal and the intelligent rising generation.

Mandala 10/Sukta 64

Vishvedevah Devata, Gaya Plata Rshi

कथा दवानां कतमस्य यामनि सुमन्तु नाम श्रृण्वतां मनामह।
का मृळाति कतमा ना मयस्करत्कतम ऊती अभ्या ववर्तति ॥ १ ॥

1. *Kathā devānāṁ katamasya yāmani sumantu nāma śṛṇvatāṃ manāmahe. Ko mṛḷāti katamo no mayaskarat katama ūtī abhyā vavartati.*

In the course of our life, which gracious name of the divinities that hear our prayer shall we adore and how? Who is kind to us first and most? Who brings us peace and pleasure? Who cares for us and turns to us with protection constantly?

कतूयन्ति कतवो हृत्सु धीतया वनन्ति वना: पतयन्त्या दिश: । न मर्डिता विद्यत अन्य एभ्या दवर्षु म अधि कामा अयंसत ॥ २ ॥

2. *Kratūyanti kratavo hṛtsu dhītayo venanti venāḥ patayantyā diśaḥ. Na marḍitā vidyate anya ebhyo deveṣu me adhi kāmā ayaṁsata.*

Thoughts, desires and resolutions arise in the heart and mind anxious to do honour to divinity. Dedicated celebrants love the objects of their love and ambition and their desires and ambitions fly in various directions. For them, there is no other source of comfort

and happiness than the object of these desires, be it divine, human or material. I pray may my desires, ambitions and prayers converge and concentrate on the divinities.

नरा॑ वा॒ शंसं॑ पू॒षण॒मगा॑ह्यमग्निं॒ दे॒वद्ध॑मभ्यर्चस गि॒रा। सूर्या॒मासा॑ च॒न्द्रम॑सा॒ यमं॑ दि॒वि त्रि॒तं वात॑मु॒षस॑म॒क्तु-म॒श्विना॑॥ ३॥

3. *Narā vā śaṁsaṁ pūṣaṇam-agohyam-agniṁ deveddhamabhyarcase girā. Sūryāmāsā cadramasā yamaṁ divi tritaṁ vātam-uṣasam-aktum-aśvinā.*

O man, with holy words worship the divine spirit adored by humanity, study, honour and celebrate Pusha, divine unfathomable source of nourishment, Agni present in direct experience and lighted by noble and brilliant yajakas, sun and moon and their relative monthly movements, the heavenly energy operative in the three regions of the sun, sky and the earth, the dawn, the night and day and the Ashvins, complementary dynamics of natural energy in motion.

क॒था क॒विस्तु॑वी॒रवा॒न्कया॑ गि॒रा बृ॒हस्पति॑र्वावृधत सुवृ॒क्तिभिः॑। अ॒ज एक॑पात्सु॒हव॑भिॠक्व॑भि॒रहिः॑ शृणातु बु॒ध्न्या॒३॑ हवी॑मनि॥ ४॥

4. *Kathā kavistuvīravān kayā girā bṛhaspatirvāvṛdhate suvṛktibhiḥ. Aja ekapāt suhavebhirṛkvabhir-ahiḥ śṛṇotu budhnyo havīmani.*

How, by what words, with which mantric voices and yajnic actions is the omniscient poet, master ruler and almighty commander of infinite forces studied,

celebrated and known in his infinite nature and presence? In yajnic acts of search for knowledge, with holy words of celebrative language used with honest intention, unambiguous resolution and faithful purpose, is the one absolute power, unborn and undying, thunderous presence in space, celebrated and, if you use that language with that resolution in those actions, he would listen and respond.

द ꣳस्य वादित॒ जन्म॑नि व्र॒त राजा॑ना मि॒त्रावरु॒णा वि॑वाससि। अतू॑तपन्था॒ः पुरु॒रथा॑ अय॒मा स॒प्तहा॑ता॒ विषु॑रूपषु॒ जन्म॑सु॥ ५॥

5. *Dakṣasya vādite janmani vrate rājānā mitrāvaruṇā vivāsasi. Atūrtapanthāḥ pururatho aryamā saptahotā viṣurūpeṣu janmasu.*

And O mother Aditi, eternal nature, at the dawn of the day, you energise and illuminate both Mitra and Varuna, complementarities of unity and diversity of energy and light, both luminant and bound in law like day and night, and you bring into action the all ordaining cosmic law, Aryama, like the sun ordaining the day and night, which is unobstructed in its course, which commands the many chariots of the universe such as solar systems and galaxies, and which has seven high priests in the dynamic universal yajna, like the seven rays of the sun showing up the infinite forms of things as they come to light.

त ना॒ अव॑न्ता हवन॒श्रुता॒ हव॑ं विश्व॑ शृण्वन्तु वा॒जिना॑ मि॒तद्र॑वः। स॒हस्र॒सा म॒धसा॑ताविव॒ त्मना॑ म॒हा य धनं सम्मि॒थषु॑ जभि॒र॥ ६॥

6. *Te no arvanto havanaśruto havaṁ viśve śṛṇvantu vājino mitadravaḥ. Sahasrasā medhasātāviva tmanā maho ye dhanaṁ samitheṣu jabhrire.*

May all those veteran scholars and scientists who listen to the call of the nation and, moving at measured speed, win victories in their fields, who in their pioneering adventures discover and produce great wealth in all sincerity by their own competence while they bring us a thousand gifts in our yajnic programmes, listen to our invocation and exhortation at this juncture too.

प वां वायुं रथयुजं पुरंन्धिं स्तामंः कृणुध्वं सख्यायं पूषणंम। त हि दवस्यं सवितुः सवीमनि कतुं सचन्त सचितः सचतसः ॥ ७ ॥

7. *Pra vo vāyuṁ rathayujaṁ purandhiṁ stomaiḥ kṛṇudhvaṁ sakhyāya pūṣaṇam. Te hi devasya savituḥ savīmani kratuṃ sacante sacitaḥ sacetasaḥ.*

O yajakas, by your programmed yajnic sessions of scientific endeavour, study the munificent Vayu and Pusha, realise and harness the motive energy of wind usable in chariot and also the nourishing and invigorating power of nature as friends of life for the service of humanity. Both Vayu and Pusha in this cosmic yajna of Savita, lord creator and sustainer, are efficacious and together take life's growth and evolution forwards.

त्रिः सप्त सस्रा नद्या महीरपा वनस्पतीन्पवतांँ अग्निमूतयं। कृशानुमस्तृन्तिष्यं सधस्थ आ रुदं रुदषु रुदियं हवामह ॥ ८ ॥

8. *Triḥ sapta sasrā nadyo mahīrapo vanaspatīn parvatāň agnimūtaye. Kṛśānumastṛn tiṣyaṁ sadhastha ā rudraṁ rudreṣu rudriyaṁ havāmahe.*

For our protection and advancement, in our yajnic sessions we invoke and exalt thrice seven rays of energy active in the three regions of heaven, earth and the sky, the flowing streams, floods of water and vapour great and greater, herbs and trees, clouds and mountains, various orders of fire energy, electric energy, catalytic currents of cloud breaking energy, solar energy and the yajnic fire which destroys the negativities of the environment.

सरस्वती सरयुः सिन्धुरूमिभिर्महा महीरवसा यन्तु वक्षणीः। देवीरापो मातरः सूदयित्न्वो घृतवत्पयो मधुमन्नो अर्चत॥ ९॥

9. *Sarasvatī sarayuḥ sindhurūrmibhirmaho mahīravasā yantu vakṣaṇīḥ. Devīrāpo mātaraḥ sudayitnvo ghṛtavat payo madhumanno arcata.*

For our protection and progress may Sarasvati, cloud forming vapour streams, Sarayu, torrents of falling rain, rivers flowing on earth, and all mighty floods rushing and rolling at tempestuous speed flow for our benefit. O divine rivers, mother streams of nourishing waters full of living energy, ghrta, nectar and honey, pray flow shining and roaring and bring us honour and grandeur.

उत माता बृहद्दिवा शृणातु नस्त्वष्टा देवभिर्जनिभिः पिता वचः। ऋभुक्षा वाजो रथस्पतिर्भगो रण्वः शंसः शशमानस्य पातु नः॥ १०॥

10. *Uta mātā bṛhaddivā śṛṇotu nastvaṣṭā devebhirjanibhiḥ pitā vacaḥ. Ṛbhukṣā vājo rathaspatirbhago raṇvaḥ śaṁsaḥ śaśamānasya pātu naḥ.*

And may mother Infinity of boundless light and father Tvashta, maker of body forms, with all divine generative forces, listen to our words of prayer and celebration. May Rbhuksha, light and energy sustaining the intelligent and wise, Vaja, spirit of nourishment and energy, the master lord of the cosmic chariot, Bhaga, spirit of grandeur, honour and power, all happy givers of felicity worthy of adoration by the celebrants, sustain, protect and promote us on the way forward.

र॒ण्वः सन्दृ॑ष्टा पितु॒माँ॑इव॒ गया॑ भ॒दा रु॒दाणां म॒रुता॒मुप॑स्तुतिः। गाभि॑: ष्याम य॒शसा॒ जन॒ष्वा सदा॑ दवास॒ इळ॑या सचमहि॥ ११॥

11. *Raṇvaḥ sandṛṣṭau pitumāँ iva kṣayo bhadrā rudrāṇāṁ marutām-upastutiḥ. Gobhiḥ ṣyāma yaśaso janeṣvā sadā devāsa iḷayā sacemahi.*

The celebration of Maruts and Rudras, scholars of the science of health and pranic energies, is full of blessings, joyous and beatific to the celebrant's vision like a haven of peace and total fulfilment. O divinities, we pray, may we always adore you with holy songs of celebration, enjoy your love and friendship and, blest with honour and wealth, live happy among the people of the world.

यां म॒ धियं॑ मरुत॒ इन्द्र॒ दवा॒ अद॑दात वरुण मित्र यू॒यम। तां पी॑पयत॒ पय॑सव ध॒नुं कु॒विद्गि॒रा अधि॒ रथ॒ वह॑ाथ॥ १२॥

12. *Yāṁ me dhiyaṁ maruta indra devā adadāta varuṇa mitra yūyam. Tāṁ pīpayata payaseva dhenuṁ kuvidgiro adhi rathe vahātha.*

O Maruts, vibrancies of divinity, O Indra, lord of honour and power, O divinities of nature and humanity, O Varuna, spirit of judgement, Mitra, spirit of love and friendship, let my intelligence and imagination, which is your gift to me, grow and overflow with exuberance like the cow's milk. You do always carry our prayers on the chariot and convey these to the Lord Supreme, don't you?

कुविदङ्ग पति यथा चिदस्य नः सजात्यस्य मरुता बुबोधथ। नाभा यत्र पथमं संनसामह तत्र जामित्वमदितिर्दधातु नः ॥ १३ ॥

13. *Kuvidaṅga prati yathā cidasya naḥ sajātyasya maruto bubodhatha. Nābhā yatra prathamaṁ saṁnasāmahe tatra jāmitvamaditirdadhātu naḥ.*

Dear Maruts, wise sages, you know and we pray enlighten us of our divine affinity and essential relationship with this Lord Supreme whatever way it is possible. May Aditi, mother Infinity, lead us to find our essential nature and identity and guide us to reach there where we may regain our first and original centre of being.

त हि द्यावापृथिवी मातरा मही देवी देवाञ्जन्मना यज्ञिय इतः। उभ बिभृत उभयं भरीमभिः पुरू रतांसि पितृभिश्च सिञ्चतः ॥ १४ ॥

14. *Te hi dyāvāpṛthivī mātarā mahī devī devāñjanmanā yajñiye itaḥ. Ubhe bibhṛta ubhayaṁ bharīmabhiḥ purū retāṁsi pitṛbhiśca siñcataḥ.*

Heaven and earth, both of them great, divine, venerable mothers of life from their very birth in existence, are united with generative vitalities of nature here itself. Both sustain the moving and unmoving forms of life with their nourishing powers and both pour out abundant fertility and generative vitalities replete with the seeds of life essence in natural form.

वि षा ह॒त्रा॒ विश्व॑मश्नाति॒ वार्यं॑ बृ॒ह॒स्पति॑र्॒ रम॑ति॒ः पनी॑यसी ।
गावा॒ यत्र॑ मधु॒षुदु॒च्यत॑ बृ॒हदवी॑वशन्त म॒तिभि॑मनी॒-
षिण॑ः ॥ १५ ॥

15. *Vi ṣā hotrā viśvamaśnoti vāryaṁ bṛhaspatira-*
ramatiḥ panīyasī. Grāvā yatra madhuṣuducyate
bṛhad-avīvaśanta matibhir-manīṣiṇaḥ.

That wonderful voice of divinity, the Vedic Word, which comprehends and corresponds to the entire world of cherished forms of existence is inviolable and sublime. Brhaspati, dedicated preserver and promoter of the divine Word adores it. Therein the master speaker and teacher of it is honoured as harbinger of honey sweets of joyous knowledge. Men of reason and faith with best of thought and action love and serve it beyond measure.

ए॒वा क॒विस्तु॒वी॒रवाँ॑ ऋ॒त॒ज्ञा द॑विण॒स्युद॑विणसश्चका॒नः ।
उ॒क्थ॒भि॒रत्र॑ म॒तिभि॑श्च॒ विपा॑ पी॑पय॒द्गया॑ दि॒व्यानि॒
जन्म॑ ॥ १६ ॥

16. *Evā kavistuvīravāṅ ṛtajñā draviṇasyur-dra-*
viṇasaś-cakānaḥ. Ukthebhir-atra matibhiśca
vipro'pīpayad-gayo divyāni janma.

Thus does the poetic visionary, celebrant of

divinities and the divine Word, vibrant devotee of the laws of Truth, worshipper of the highest wealth of Divinity, lover of the wealth and values of existence, with thoughts, words and songs of piety in a state of inspiration and ecstasy serve and celebrate the divinities here in the congregation of the learned in this life.

एवा प्लतः सूनुरवीवृधद्वा विश्व आदित्या अदित मनीषी।
इशानासा नरा अमर्त्यना स्तावि जना दिव्या गयन ॥ १७ ॥

17. *Evā plateḥ sūnuravīvṛdhadvo viśva ādityā adite manīṣī. Īśānāso naro amartyenā'stāvi jano divyo gayena.*

O Adityas, children of the inviolable light of the universe, O Aditi, mother Infinity, thus does the inspirer of the swimmer across the flood of existence adore you. O ruling powers of the world, O leading lights of humanity, thus is the brilliant and divine humanity celebrated by the inspired poet in a mood of ecstasy.

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Vishvedevah Devatah, Vasukarna Vasukra Rshi

अग्निरिन्दा वरुणा मित्रा अर्यमा वायुः पूषा सरस्वती सजाषसः। आदित्या विष्णुमरुतः स्वर्बृहत्सामा रुदा अदितिर्ब्रह्मणस्पतिः ॥ १ ॥

1. *Agnirindro varuṇo mitro aryamā vāyuḥ pūṣā sarasvatī sajoṣasaḥ. Ādityā viṣṇur-marutaḥ svarbṛhat somo rudro aditir-brahmaṇaspatiḥ.*

May the cosmic spirit of divinity in its various and harmonious manifestations integrated in nature and humanity...: Agni, fire and magnetic energy of the earth,

Indra, wind and electric energy of the skies, Varuna, beauty of the moon, peace of night and depth of oceans, Mitra, warmth of the sun and freshness of the day, Aryama, cosmic gravity that orders the stars and planets in the united orbit of existence, Vayu, cosmic energy, Pusha, life energy of nourishment and growth, Sarasvati, cosmic enlightenment and universal speech vibrant in universal mind, Adityas, inviolable light energy of the stars, Vishnu, centre-hold of existence and omnipresence of sustaining divinity, Maruts, various versions of wind energy in currents, Svah, cosmic light and universal bliss, Brhat, expansive space home of the universe, Soma, cosmic spirit of peace and divine ecstasy pervasive from the sun to earth, Rudra, thundering clouds and the voice of sublimity, Aditi, imperishable infinity of existence, and Brahmanaspati, the ultimate immanent and transcendent, evolution and involution of life, may all these together in love and unison bless the life of nature and humanity in spirit, awareness and expression in thought, word and deed.

इन्द्राग्नी वृत्रहत्येषु सत्पती मिथा हिन्वाना तन्वा३ समोकसा।
अन्तरिं ं मह्या पपुराजसा सामा घृतश्रीमहिमानमीर-
यन ॥ २ ॥

2. *Indrāgnī vṛtrahatyeṣu satpatī mitho hinvānā tanvā samokasā. Antarikṣaṁ mahyā papru-rojasā somo ghṛtaśrīr-mahimānam-īrayan.*

In the dispelling of darkness and want and in the breaking of the clouds for rain, Indra and Agni, electric and fire energy, both protectors and promoters of the reality of substances, enhancing each other by their own essential power, work together in the same

system, and these together and Soma, the great and soothing life-promoting spirit with its harmonious power and lustre, all fill, energise and vitalise the great middle spaces.

तषां॑ हि म॒ह्ना म॑हता॒म॒न॒र्वणां॒ स्ताम्॒ इय॑र्म्यृत॒ज्ञा ऋ॒ता॒-
वृधा॑म । य अ॑प्स॒वम॑ण॒वं चि॒त्ररा॑धस॒स्त नो॑ रासन्तां म॒हय॑ सुमि॒त्र्याः ॥ ३ ॥

3. *Teṣāṁ hi mahnā mahatām-anarvaṇāṁ stomāň iyarmyṛtajñā ṛtāvṛdhām. Ye apsavam-arṇavaṁ citrarādhasaste no rāsantāṁ mahaye sumitryāḥ.*

By the grandeur of these mighty, irresistible, self-sufficient powers of nature which observe and advance life's evolution by the laws of divinity, I, knowing the laws of nature and exigencies of the environment, structure, realise and accomplish my programmes of development and social advancement within the specifics of the Vishvedevas which, harbingers of wondrous possibilities, friendly and helpful, may, we pray, give us rain showers of liquid prosperity and progress for our honour and glory.

स्व॑णरम॒न्तरि॑ ाणि राच॒ना द्याव॒ाभूमी॑ पृथि॒वीं स्क॑म्भु॒-
राज॑सा । पृ ाइ॑व म॒हय॑न्तः सुरा॒तया॑ द॒वाः स्त॑वन्त॒ मनु॑षाय सू॒रय॑ः ॥ ४ ॥

4. *Svarṇaram-antarikṣāṇi rocanā dyāvābhūmī pṛthivīṁ skambhurojasā. Pṛkṣā iva mahayantaḥ surātayo devāḥ stavante manuṣāya sūrayaḥ.*

These Vishvedevas, cosmic powers, by their glorious lustre and power, hold and sustain the bright sun, the shining stars, heaven and earth and the

expansive universe. Brilliant celebrants adore and exalt them as divine powers, munificent givers and generous friends for humanity.

मित्राय॑ शि॒ वरु॑णाय दा॒शुष॒ या स॒माजा॒ मन॑सा॒ न प॒युच्छ॑तः। यया॒धाम॒ धम॑णा॒ राच॑त बृ॒हद्यया॑रु॒भ रोद॑सी॒ नाध॑सी॒ वृता॑॥ ५॥

5. *Mitrāya śikṣa varuṇāya dāśuṣe yā samrājā manasā na prayucchataḥ. Yayordhāma dharmaṇā rocate bṛhad yayorubhe rodasī nādhasī vṛtau.*

Offer homage to Mitra and Varuna, complementary centripetal and centrifugal currents of cosmic energy, both sovereign and self-lustrous which never fault on their observance of law and generosity by their very nature. Their abode and sphere of operation shines by their law of Dharma and the great heaven and the great earth both abide in their vast sphere of cosmic dynamics. Offer homage to these generous givers of the light of day and peace of the night.

या गाव॑तनिं प॒यति॑ निष्कृ॒तं पया॒ दुहा॑ना वत॒नीर॑वा॒रतः। सा प॑बु॒वा॒णा वरु॑णाय दा॒शुष॑ द॒वभ्या॑ दाशद्ध॒विषा॑ वि॒वस्व॑त॥ ६॥

6. *Yā gaurvar-taniṁ paryeti niṣkṛtaṁ payo duhānā vratanīr-avārataḥ. Sā prabrūvāṇā varuṇāya dāśuṣe devebhyo dāśaddhaviśā vivasvate.*

The earth which goes about in her well defined orbit, ceaselessly moving on over the orbital stages of the revolution and yielding milky nourishments for life on the way for living beings, expresses her thanks to generous Varuna and does homage to Vivasvan, the

refulgent sun, Varuna dispelling it and the sun attracting it, both holding it in balance for the worshipful humanity.

दिव ऽसा अग्निजिह्वा ऋतावृधं ऋतस्य यानिं विमृशन्त आसत। द्यां स्कभित्व्यपऽ आ चक्रुराजसा यज्ञं जनित्वी तन्वीऽइनि मामृजुः ॥ ७ ॥

7. *Divakṣaso agnijihvā ṛtāvṛdha ṛtasya yoniṁ vimṛśanta āsate. Dyāṁ skabhitvyapa ā cakrurojasā yajñaṁ janitvī tanvīni māmṛjuḥ.*

Cosmic divinities clothed in light with tongues of fire observe and augment the law of cosmic yajna, and together, in a spirit of grateful union, sit at the centre with the central cause of all cosmic evolution. Holding the heavens high with their lustre, creating the waters of life, and lighting up and sustaining the yajna fire, they anoint themselves with divine grace.

परिऽिता पितरा पूर्वजावरी ऋतस्य यानाऽ ायतः समाकसा। द्यावापृथिवी वरुणाय सवऽत घृतवत्पयाऽ महिषायऽ पिन्वतः ॥ ८ ॥

8. *Parikṣitā pitarā pūrvajāvarī ṛtasya yonā kṣayataḥ samokasā. Dyāvāpṛthivī varuṇāya savrate ghṛtavat payo mahiṣāya pinvataḥ.*

Extending and expanding, all embracing, each in its own sphere but both abiding together in the same one space, heaven and earth, earliest parents of life, rest in the original cause of cosmic evolution and both, dedicated to the law of divinity, replete with the waters of life, create and augment living energy for the great Varuna, pranic spirit of life.

प॒जन्या॒वाता॑ वृष॒भा पु॑री॒षिण॑न्दवा॒यू वरु॑णा मि॒त्रा अ॑र्य॒मा।
द॒वाँ आ॑दि॒त्याँ अदि॑तिं हवामह॒ य पार्थि॑वासा दि॒व्यासा॑ अ॒प्सु य॥ ९॥

9. *Parjanyāvātā vṛṣabhā purīṣiṇendravāyū varuṇo mitro aryamā. Devāň ādityāň aditiṁ havāmahe ye pārthivāso divyāso apsu ye.*

Clouds and winds, mighty water bearer vapours, Indra and Vayu, currents of electric energy and the winds, Varuna, Mitra and Aryama, centrifugal, centripetal and all controlling cosmic energy, the devas, Adityas, rays of solar emissions, Aditi, mother nature, all we invoke, adore and exalt, all that pervade and abide by earth, heaven and the middle regions of the sky, for knowledge and its application in practice.

त्वष्टा॑रं वा॒युमृ॑भवा॒ य आह॑त॒ दव्या॒ हातारा॒ उष॑सं स्व॒स्तय॑।
बृ॒ह॒स्पति॑ं वृत्रखा॒दं सु॑म॒धस॑मिन्दि॒यं सामं धन॒सा उ॑ ई॒महे॥ १०॥

10. *Tvaṣṭāraṁ vāyumṛbhavo ya ohate daivyā hotārā uṣasaṁ svastaye. Bṛhaspatiṁ vṛtrakhā-daṁ sumedhasamindriyaṁ somaṁ dhanasā u īmahe.*

O learned scholars of the science of yajna, for our achievement of wealth and all round well being, let us study and adore Tvashta, the specific natural energy that creates and shapes the forms of life, Vayu, wind and electric energy, the solar energy of the dawn, the vast space, the catalytic force that breaks the cloud and the soma energy which energises the heavenly yajakas, prana and apana, and enhances the efficacy of brain and the senses.

ब्रह्म गामश्वं जनयन्त आषधीवनस्पतीन्पृथिवीं पर्वताँ अपः । सूर्यं दिवि रोहयन्तः सुदानव आर्या व्रता विसृजन्ता अधि क्षमि ॥ ११ ॥

11. *Brahma gāmaśvaṁ janayanta oṣadhīr-vanaspatīn pṛthivīṁ parvatāṅ apaḥ. Sūryaṁ divi rohayantaḥ sudānava āryā vratā visṛjanto adhi kṣami.*

Let us invoke, study and adore for extension and improvement the natural processes producing and enhancing the quality of food, cows, horses, herbs and trees, earth, mountains, waters, and the facts of nature which shine and rise to the sun in heaven, all highly productive and generous givers, creating, causing and stimulating the best actions on earth.

भुज्युमंहसः पिपृथा निरश्विना श्यावं पुत्रं वधिमत्या अजिन्वतम । कमद्युवं विमदायाहथुर्युवं विष्णाप्वं विश्वकायाव सृजथः ॥ १२ ॥

12. *Bhujyum-aṁhasaḥ pipṛtho niraśvinā śyāvaṁ putraṁ vadhrimatyā ajinvatam. Kamadyuvaṁ vimadāyohathur-yuvaṁ viṣṇāpvaṁ viśvakāyāva sṛjathaḥ.*

Ashvins, complementary powers of divine light and regeneration, you save the man of suffering and sufferance from sin and evil, refertilise the barren land and revitalise the seed to germinate, raise the genetic quality of seeds and plants for better taste and nourishment, and raise the general capacity of the seeker of knowledge to higher competence.

पावीरवी तन्यतुरकपादजा दिवा धता सिन्धुरापः समुदियः। विश्व दवासः शृणवन्वचांसि म सरस्वती सह धीभिः पुरन्ध्या ॥ १३ ॥

13. *Pāvīravī tanyaturekapādajo divo dhartā sindhurāpaḥ samudriyaḥ. Viśve devāsaḥ śṛṇavan vacāṁsi me sarasvatī saha dhībhiḥ purandhyā.*

Thunder and lightning, the one absolute unborn eternal sustainer of heaven, the sun, flowing rivers, oceanic waves and waters, rain bearing clouds, all the divinities of nature and the seasons, and the divine mother of knowledge and speech with the cosmic intelligence and will may hear my prayer and respond.

विश्व दवाः सह धीभिः पुरन्ध्या मनायजत्रा अमृता ऋतज्ञाः। रातिषाचा अभिषाचः स्वविदः स्व१ गिरा बह्म सूक्तं जुषरत ॥ १४ ॥

14. *Viśve devāḥ saha dhībhiḥ purandhyā manoryajatrā amṛtā ṛtajñāḥ. Rātiṣāco abhiṣācaḥ svarvidaḥ svargiro brahma sūktaṁ juṣerata.*

May all divinities of nature and humanity, with their thoughts, intentions and will and actions, adorable at heart in yajna, immortal, self-established in divine truth and law, givers of intelligence and competence for accomplishment, loving and sociable, the very voice and vision of divinity, soul of bliss divine, listen and accept my song of divine adoration.

दवान्वसिष्ठा अमृतान्ववन्द य विश्वा भुवनाभि पतस्थुः। त ना रासन्तामुरुगायमद्य यूयं पात स्वस्तिभिः सदा नः ॥ १५ ॥

15. *Devān vasiṣṭho amṛtān vavande ye viśvā bhuvanābhi pratasthuḥ. Te no rāsantāmuru-gāyamadya yūyaṁ pāta svastibhiḥ sadā naḥ.*

The most brilliant sage celebrates and adores the immortals who abide in all regions of the world. May they now give us universal knowledge and vision of the highest adorable lord divine. O Vishvedevas, pray always protect and promote us with all that is good for total well being of life.

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द्रवान्हुव बृहच्छ्रवसः स्वस्तय ज्यातिष्कृता अध्वरस्य पचतसः। य वावृधुः पतरं विश्ववदस इन्द्रज्यष्ठासा अमृता ऋतावृधः॥ १॥

1. *Devān huve bṛhacchravasaḥ svastaye jyotiṣkṛto adhvarasya pracetasaḥ. Ye vāvṛdhuḥ prataraṁ viśvavedasa indrajyeṣṭhāso amṛtā ṛtāvṛdhaḥ.*

For the good and well being of life all round, I invoke the Vishvedevas, all bounties and divinities of nature and humanity. Abundant and renowned are they, refulgent givers of light, enlightened promoters of the yajna of love and non-violence, who enhance the creative and productive processes of overcoming ignorance, injustice and poverty. Immortal observers and promoters of universal law with Indra, the omnipotent, as their supreme leader, they know, command and promote the entire wealth and well being of the world.

इन्द्प्रसूता वरुणप्रशिष्टा य सूर्यस्य ज्यातिषा भागमानशुः । मरुद्गण वृजन मन्म धीमहि माघान यज्ञं जनयन्त सूरयः ॥ २ ॥

2. *Indraprasūtā varuṇapraśiṣṭā ye sūryasya jyotiṣo bhāgamānaśuḥ. Marudgaṇe vṛjane manma dhīmahi māghone yajñaṁ janayanta sūrayaḥ.*

Created, inspired, commanded and controlled by Indra, supreme ruler, instructed by Varuna, lord supreme of wisdom and judgement, the Maruts have attained to their share of the light of the sun. The wise and the brave institute yajna for the sake of divine bounties. May we too concentrate and dedicate our heart and soul to the strength and liberality of the Maruts.

इन्द्रा वसुभिः परि पातु ना गयमादित्यना अदितिः शम यच्छतु। रुदा रुदभिर्दवा मृळयाति नस्त्वष्टा ना ग्नाभिः सुवितायं जिन्वतु ॥ ३ ॥

3. *Indro vasubhiḥ pari pātu no gayamādityairno aditiḥ śarma yacchatu. Rudro rudrebhirdevo mṛḷayāti nastvaṣṭā no gnābhiḥ suvitāya jinvatu.*

May Indra protect and promote our home with the wealth of the eight Vasus. May Aditi, mother Infinity, give us peace by all the twelve Adityas. May Rudra, lord of justice and mercy, with the eleven Rudras be pleased with us. May Tvashta promote us with the power of all the divinities for happiness and peace.

अदितिद्यावापृथिवी ऋतं महदिन्द्राविष्णू मरुतः स्वर्बृहत । दवाँ आदित्याँ अवस हवामह वसून्नुदान्त्सवितारं सुदंसमम ॥ ४ ॥

4. *Aditirdyāvāpṛthivī ṛtaṁ mahadindrāviṣṇū marutaḥ svarbṛhat. Devāṅ ādityāṅ avase havāmahe vasūn rudrāntsavitāraṁ sudaṁsasam.*

For our protection and promotion, we invoke Aditi, mother Nature, heaven and earth, the great cosmic law of Rtam, Indra, cosmic energy, Vishnu, omnipresent divinity that sustains the universe, Maruts, wind energies, cosmic joy, eight Vasus, eleven Rudras, Savita, lord of life and giver of light, lord supreme of cosmic action, and the twelve Adityas, all refulgent divinities of the universe.

सर॑स्वान्धी॒भिर्व॑रु॒णा धृ॒तव्र॑तः पू॒षा विष्णु॑र्म॒हिमा॒ वा॒यु-र॒श्विना॑। ब्र॒ह्म॒कृता॑ अ॒मृता॑ वि॒श्ववे॑दस॒ः शर्म॑ ना यंसन्त्रि॒-वरू॑थ॒मंह॑सः ॥ ५ ॥

5. *Sarasvān dhībhirvaruṇo dhṛtavrataḥ pūṣā viṣṇurmahimā vāyur-aśvinā. Brahmakṛto amṛtā viśvavedasaḥ śarma no yaṁsan trivarūthamaṁhasaḥ.*

The rainy sky with its actions of showers, Varuna with its own laws of functioning, Pusha, nature's energy of nourishment and growth, the mighty all pervasive Vishnu, the winds, and the Ashvins, all dedicated to the supreme spirit of the universe, immortal powers in direct contact with the Supreme Divine, may, we pray, give us peace and rest for body, mind and soul free from sin and evil.

वृषा॑ य॒ज्ञा वृष॑णः सन्तु य॒ज्ञिया॒ वृष॑णा द॒वा वृष॑णा ह॒वि॒ष्कृत॑ः। वृष॑णा॒ द्यावा॑पृथि॒वी ऋ॒तावरी॒ वृषा॑ प॒जन्या॒ वृष॑णा॒ वृष॒स्तुभ॑ः ॥ ६ ॥

6. *Vṛṣā yajño vṛṣaṇaḥ santu yajñiyā vṛṣaṇo devā vṛsaṇo haviṣkṛtaḥ. Vṛṣaṇā dyāvāpṛthivī ṛtāvarī vṛṣā parjanyo vṛṣaṇo vṛṣastubhaḥ.*

May yajna bring us showers of peace and prosperity, may the yajakas be generous and abundant, may the divinities be generous and abundant, may the bearers of havi be generous and abundant, may heaven and earth replete with waters be generous and abundant, may the clouds be generous and abundant, may the celebrants of the generous divinities too be generous and abundant and bring us showers of peace and prosperity.

अग्नीषामा वृषणा वाजसातय पुरुपशस्ता वृषणा उप ब्रुव। यावींजिर वृषणा दवयज्यया ता नः शम त्रिवरूथं वि यंसतः ॥ ७ ॥

7. *Agnīṣomā vṛṣaṇā vājasātaye purupraśastā vṛṣaṇā upa bruve. Yāvījire vṛṣaṇo devayajyayā tā naḥ śarma trivarūtham vi yaṁsataḥ.*

Agni and Soma, heat and cold, two complementarities of nature, both generous and abundant for the achievement of food, energy and advancement in knowledge and culture, universally praised and adored as generous and abundant, both of which others too serve and adore as generous and abundant by yajna, I glorify, and pray they may give us threefold peace and protection for body, mind and soul.

धृतवताः त्रिया यज्ञनिष्कृता बृहद्दिवा अध्वराणामभि-श्रियः। अग्निहातार ऋतसापा अदुहा पा असृज नु वृत्रतूय ॥ ८ ॥

8. *Dhṛtavratāḥ kṣatriyā yajñaniṣkṛto bṛhaddivā adhvarāṇāmabhiśriyaḥ. Agnihotāra ṛtasāpo adruho'po asṛjannanu vṛtratūrye.*

Dedicated Kshatriyas consecrated in yajna, brilliant in the knowledge of divinity, meticulous performers of yajna with beauty and grace with Agni as their high priest of yajna in observation and exaltation of the laws of divinity, free from hate and enmity, move forward in their battle against darkness and evil and set the waters of life aflow like rain showers on the break of dark clouds.

द्यावा॑पृथि॒वी ज॑नय॒ न्भि व्र॒ता प॒ आष॑धीव॒निना॑नि य॒ज्ञिया॑। अ॒न्तरि॑ ं॒ स्व१॑रा प॑पुरू॒तय॒ वशं॑ द॒वास॑स्त॒न्वी३॑ नि मा॑मृजुः॥ ९॥

9. *Dyāvāpṛthivī janayannabhi vratā''pa oṣadhīr-vanināni yajñiyā. Antarikṣaṁ svarā paprurūtaye vaśaṁ devāsastanvī ni māmṛjuḥ.*

Vishvedevas, divinities of nature and humanity, dedicated to their duties and discipline, creating and promoting herbs and trees and forests for nature's sacred purpose of protection and promotion of life, fill the regions of earth, sky, the sun and the highest heaven with replenitude and add beauty to their own body and the environment to their heart's desire.

ध॒तारा॑ दि॒व ऋ॒भव॑: सु॒हस्ता॑ वातापज॒न्या म॑हि॒षस्य॑ तन्य॒ताः। आप॒ आष॑धी॒: पति॑रन्तु॒ ना॒ गिरा॒ भगा॑ रा॒तिवा॒जिना॑ यन्तु म॒ हव॑म॥ १०॥

10. *Dhartāro diva ṛbhavaḥ suhastā vātāparjanyā mahiṣasya tanyatoḥ. Āpa oṣadhīḥ pra tirantu no giro bhago rātirvājino yantu me havam.*

May the divine powers, sustainers of bright heaven, roaring winds and thundering clouds, faultless perfect waves of light and Rbhus, formative intelligence of nature and expert humanity, waters, herbs and trees listen, enjoy and augment our mantric voice, and may Bhaga, abundant spirit of highest grace, Rati, mother nature's generosity, and the Vajins, fire, wind and sun, life energies of the three regions, listen to my invocation and join our yajna with abundance of gifts and teeming joy.

समुदः सिन्धू रजा अन्तरिꣳ ाम्ज एकपात्तनयित्नुरर्णवः। अहिर्बुध्न्यः शृणवद्वचांसि म विश्व दवास उत सूरया मम॥ ११॥

11. *Samudraḥ sindhū rajo antarikṣamaja ekapāt tanayitnurarṇavaḥ. Ahirbudhnyaḥ śṛṇavadvacāṁsi me viśve devāsa uta sūrayo mama.*

May the ocean, the sea and rivers, the middle regions of vapour and air, the one absolute eternal sustainer of the universe, the thunder, the spatial ocean, the region of dark clouds, and all divinities and eminent sages and scholars of the world, listen to my invocation and prayer and respond.

स्याम वा मनवा दववीतय पाञ्चं ना यज्ञं प णयत साधुया। आदित्या रुदा वसवः सुदानव इमा ब्रह्म शस्यमानानि जिन्वत॥ १२॥

12. *Syāma vo manavo devavītaye prāñcaṁ no yajñaṁ pra ṇayata sādhuyā. Ādityā rudrā vasavaḥ sudānava imā brahma śasyamānāni jinvata.*

O men of thought and enlightenment, may we

all be for your advancement and well being on the path of holiness and rectitude. Please take our yajnic endeavours forward in the right direction in a simple and straight manner. O Vasus, Rudras and Adityas, scholars of the first, higher and highest order, noble and generous, please refresh, promote and advance these hymns of adoration to higher achievement in the programmes.

दव्या॒ हात॑ारा पथ॒मा पु॒राहि॑त ऋ॒तस्य॒ पन्था॒मन्व॑मि साधु॒या।
त्रस्य॒ पति॑ं पति॑वशमीमह॒ विश्वा॑न्दे॒वाँ अ॒मृता॒ँ अप॑युच्छतः ॥ १३ ॥

13. *Daivyā hotārā prathamā purohita ṛtasya panthāmanvemi sādhuyā. Kṣetrasya patiṁ praveśamīmahe viśvān devāň amṛtāň aprayucchataḥ.*

O divine yajakas, O high priests of nature and humanity, I follow the straight path of rectitude and universal law of nature's creativity. And we pray to the lord ruler and protector of the universe immanent in every form of existence, and, join all the divine powers, immortal and relentlessly active in the universal process, for study and advancement through yajna.

वसि॑ष्ठासः पितृ॒वद्वाच॑मकत दे॒वाँ इळा॑ना ऋषि॒वत्स्व॒स्तय॑।
पी॒ताइ॑व ज्ञा॒तय॒ः काम॒मत्या॒ स्म द॑धा॒सा व॑ धूनुता॒ वसु॑॥ १४॥

14. *Vasiṣṭhāsaḥ pitṛvadvācamakrata devāň īḷāna ṛṣivat svastaye. Prītā iva jñātayaḥ kāmametyā 'sme devāso'va dhūnutā vasu.*

Brilliant sages and scholars studying the divine powers and researching the divine resources of nature

like the seers and, like parents and protectors, creating the knowledge and the language of knowledge for life's well being, and, O noble benefactors, having known our cherished needs and desires like loving friends and relations, pray energise our economy and create wealth for the community.

दे॒वान्व॑सि॒ष्ठा अ॒मृता॑न्ववन्द्रे॒ य विश्वा॒ भुव॑ना॒भि प॑प्र॒थुः ।
त ना॑ रासन्तामुरुगा॒यम॒द्य यू॒यं पा॑त स्व॒स्ति॒भि॒ः सदा॑ नः ॥ १५ ॥

15. *Devān vasiṣṭho amṛtān vavande ye viśvā bhuvanābhi pratasthuḥ. Te no rāsantāmurugāya-madya yūyaṁ pāta svastibhiḥ sadā naḥ.*

The brilliant sage of the first and highest order adores and celebrates the immortal Vishvedevas who abide in all regions of the world. May they give us universal knowledge and vision of the highest adorable lord divine. O Vishvedevas, pray protect and promote us for all time with all that is good for the total well being of life.

Mandala 10/Sukta 67

Brhaspati Devata, Ayasya Angirasa Rshi

इ॒मां धियं॑ स॒प्तशी॑र्ष्णीं पि॒ता न॑ ऋ॒तप्र॑जातां बृ॒ह॒तीम॑-
विन्दत । तु॒रीयं॑ स्विज्जनयद्विश्वज॑न्या॒ यास्य॑ उ॒क्थ-
मिन्दा॑य॒ शंस॑न ॥ १ ॥

1. *Imāṁ dhiyaṁ saptaśīrṣṇīṁ pitā na ṛtaprajātāṁ bṛhatīmavindat. Turīyaṁ svijjanayadviśvajanyo'yāsya ukthamindrāya śaṁsan.*

Our father creator, omniscient lord divine,

revealed for us this universal voice of knowledge spontaneously. Structured in seven metres, it is born of the lord's awareness of Satyam and Rtam, i.e., the eternal and mutable truth of existence and its laws of evolution, sustenance and involution. He, the original source of the birth of the universe and its knowledge and language, also revealed the fourth and silent mode of existence in the transcendent state of Moksha beyond the earlier three of Dharma, Artha and Kama without effort and spoke it for Indra, the soul.

ऋ॒तं शंस॑न्त ऋ॒जु दीध्या॑ना दि॒वस्पु॒त्रासा॒ असु॑रस्य वी॒राः।
विपं॑ प॒दमङ्गि॑रसा॒ दधा॑ना य॒ज्ञस्य॒ धाम॑ प॒थमं म॑नन्त ॥ २ ॥

2. *Ṛtaṁ śaṁsanta ṛju dīdhyānā divasputrāso asurasya vīrāḥ. Vipraṁ padamaṅgirso dadhānā yajñasya dhāma prathamaṁ mananta.*

Speaking the Word of eternal knowledge, meditating on the natural, eternal spirit of omniscience, the Rshis, children of light, brave offsprings of divine virility, self-disciplined souls established in the position of vibrant sages among humanity, realise in direct experience the first and original presence of the adorable lord Supreme.

हं॒सरि॑व॒ सखि॑भि॒वाव॑दद्भिरश्म॒न्मया॑नि॒ नह॑ना॒ व्यस्य॑न।
बृ॒ह॒स्पति॑रभि॒कनि॑क॒दद्गा उ॒त प्रास्ता॒दुच्चा॑ वि॒द्वाँ अ॑गा-
यत ॥ ३ ॥

3. *Haṁsairiva sakhibhir-vāvadadbhir-aśmanmayāni nahanā vyasyan. Bṛhaspatir-abhikanikradadgā uta prāstauducca vidvāṅ agāyat.*

Chanting with friends as with hansa-like simple

sinless souls of purity, breaking the adamantine chains of karmic bondage, loudly proclaiming the divine Word of omniscience, Brhaspati, master celebrant of the Infinite Spirit, blest with knowledge and vision divine, sings and adores the lord divine.

अवा द्वाभ्यां पर एकया गा गुहा तिष्ठन्तीरनृतस्य सता। बृहस्पतिस्तमसि ज्योतिरिच्छन्नुदुस्रा आकर्वि हि तिस्र आवः ॥ ४ ॥

4. *Avo dvābhyāṁ para ekayā gā guhā tiṣṭhantīranṛtasya setau. Bṛahaspatis-tamasi jyotiricchannudusrā ākarvi hi tisra āvaḥ.*

Brhaspati, master of language, wishing for the light of knowledge and expression in the midst of the darkness of the web of the world of mutability, expresses the two upper levels of language, i.e., madhyama and vaikhari, which he expresses by two media of thought and word, and the one hidden below, i.e., Pashyanti, he apprehends through one, the deeper mind in meditation. Thus he reveals the three modes of language. (The fourth is Para, the silent mode of language in its originality beyond the world of mutability which can be realised in the highest state of Samadhi.)

विभिद्या पुरं शयथमपाचीं निस्त्रीणि साकमुदधेरकृन्तत। बृहस्पतिरुषसं सूर्यं गाममर्कं विवद स्तनयन्निव द्यौः ॥ ५ ॥

5. *Vibhidyā puraṁ śayathemapācīṁ nistrīṇi sākamudadherakṛantat. Bṛhaspatiruṣasaṁ sūryaṁ gāmarkaṁ viveda stanayanniva dyauḥ.*

Brhaspati, the seeker of light, in the state of turiya beyond deep sleep, breaks through the three bonds

of the city of darkness of the mutable world like thunder and lightning breaking the dark cloud and directly realises the dawn, the sun rays, the sun and the light beyond the sun.

इन्द्रो वलं रक्षितारं दुघानां करणेव वि चकर्ता रवेण।
स्वेदाञ्जिभिराशिरमिच्छमाना रोदयत्पणिमा गा अमुष्णात ॥ ६ ॥

6. *Indro valaṁ rakṣitāraṁ dudhānāṁ kareṇeva vi cakartā raveṇa. Svedāñjibhir-āśiram-icchamāno'rodayat paṇimā gā amuṣṇāt.*

Indra, mighty ruling soul, wishing to taste the sweetness of milk mixed with soma, i.e., divine ecstasy with vibrations of grace, removes the veil of darkness covering the light of knowledge and divine speech with an act of will as if with a stroke of thunder and lightning, throws the demon away lamenting, recovers and enjoys the light of knowledge with the voice of divinity and showers of bliss in a state of clairvoyance.

स ईं सत्यभिः सखिभिः शुचद्भिर्गोधायसं वि धनसरददः।
ब्रह्मणस्पतिर्वृषभिर्वराहैर्घर्मस्वेदभिर्द्रविणं व्यानट ॥ ७ ॥

7. *Sa īṁ satyebhiḥ sakhibhiḥ śucadbhir-godhāyasaṁ vi dhanasair-adardaḥ. Brahma-ṇaspatirvṛṣabhir-varāhair-gharmasvedebhir-draviṇaṁ vyānaṭ.*

Brahmanaspati, master, protector, promoter and ruler of the world of existence, blest with divine light, vision and speech breaks down the thief of cows, i.e., hoarders, exploiters and destroyers of the wealth of life. He breaks them down with the help and cooperation of friends and associates who are generous, self-fulfilled,

fervently dedicated to truth, purity of conduct, laws of Dharma and rectitude, and blest with ample means and materials for the achievement of their goal. Thus does he recover and establish wealth and common wealth for the individual and the society.

त स॒त्यन॒ मन॑सा॒ गाप॑तिं॒ गा इ॑या॒नास॑ इषणयन्त धी॒भिः ।
बृह॒स्पति॑मि॒थाअ॑वद्यप॒भिरु॒दु॒स्रिया॑ असृजत स्व॒युग्भिः॑ ॥ ८ ॥

8. *Te satyena manasā gopatiṁ gā iyānāsa iṣaṇayanta dhībhiḥ. Bṛhaspatirmitho avadyapebhirudusriyā asṛjata svayugbhiḥ.*

They, friends and associates, with dedication to truth and with honest mind, intentions, thoughts and actions, wishing to promote the cows, i.e., the wealth and culture of the nation as a system, approach the 'gopati', i.e., the head of the commonwealth, and he, Brhaspati, master, protector and ruler of the expansive system, together with his associates at his full command, with safeguards against negativity, scandal and calamity, creates and organises a nation of freedom and progress ranging over the earth in peace and joy.

तं व॒धय॑न्ता म॒तिभिः॒ शि॒वाभिः॒ सिं॒हमि॑व॒ नाऽन॑दतं स॒धस्थ॑ ।
बृह॒स्पति॒ वृष॑णं॒ शूर॑साता॒ भर॑भर॒ अनु॑ मदम जि॒ष्णुम ॥ ९ ॥

9. *Taṁ vardhayanto matibhiḥ śivābhiḥ siṁhamiva nānadataṁ sadhasthe. Bṛhaspatiṁ vṛṣaṇaṁ śūrasātau bharebhare anu madema jiṣṇum.*

Exalting him with our thoughts and actions dedicated to peace, freedom and all round well being of life, supporting him waxing and roaring victorious as a lion in the world's hall of yajnic freedom and

progress, let us join Brhaspati, mighty and generous protector, for the sake of victory in every battle worthy of the brave, and win our goals and enjoy life with him.

यदा वाजमसनद्विश्वरूपमा द्यामरुहदुत्तराणि सद्म। बृहस्पतिं वृषणं वर्धयन्ता नाना सन्ता बिभ्रता ज्यातिरासा ॥ १० ॥

10. *Yadā vājam-asanad-viśvarūpamā dyāmaru-kṣad-uttarāṇi sadma. Bṛhaspatiṁ vṛṣaṇaṁ vardhayanto nānā santo bibhrato jyotirāsā.*

When Brhaspati achieves food, energy and victories and higher possibilities of universal order and, like the sun, reaches and illuminates the heavens with light, then those who receive and shine with light like the planets, being many and various, exalt the mighty generous master ruler with words of adoration.

सत्यामाशिषं कृणुता वयाध कीरिं चिद्ध्यवथ स्वभिरवः। पश्चा मृधा अप भवन्तु विश्वास्तदादसी शृणुतं विश्वमिन्व ॥ ११ ॥

11. *Satyāmāśiṣaṁ kṛṇutā vayodhai kīriṁ ciddhyavatha svebhirevaiḥ. Paścā mṛdho apa bhavantu viśvāstadrodasī śṛṇutaṁ viśvaminve.*

O Brhaspati, O leading lights of humanity, for food and energy, good health and age, fulfil the hopes and ambitions of the people and justify your words of purpose to the point of truth without compromise. Protect the cooperator and celebrant with your own power and security. Then let all violence, enmity and sabotage be overcome and cast off totally far away. And may the heaven and earth, givers of universal fulfilment

listen to our prayer and adoration.

इन्द्रा म॒ह्ना म॑हता अ॑ण॒वस्य॒ वि मू॒धान॑मभिनदबु॒दस्य॑ ।
अह॒ ाहि॒मरि॑णात्स॒प्त सिन्धू॑न्द॒वद्यावा॑पृथि॒वी॒ पाव॑तं नः ॥ १२ ॥

12. *Indro mahnā mahato arṇavasya vi mūrdhānama-bhinad-arbudasya. Ahannahim-ariṇāt sapta sindhūn devair-dyāvāpṛthivī prāvataṁ naḥ.*

Indra with his might breaks the top of the great ocean of waters in space and, breaking the dark cloud, releases the seven seas and sets the rivers aflow. May the heaven and earth protect us by the divinities.

(The metaphor has been explained also as revelation of the Vedas in seven metres at the time of the creation of humanity. The revelation breaks through the darkness of ignorance and releases the light of knowledge to radiate in seven chhandas of the Vedas.)

Mandala 10/Sukta 68

Brhaspati Devata, Ayasya Angirasa Rshi

उ॒द॒पुता॒ न वय॒ा र ।माणा॒ वाव॑दता अ॒भिय॑स्यव॒ घाषाः॑ ।
गि॒रि॒भजा॒ नामया॒ मद॑न्ता॒ बृह॒स्पति॑म॒भ्य॑१॒का अ॑नावन ॥ १ ॥

1. *Udapruto na vayo rakṣamāṇā vāvadato abhriya-syeva ghoṣāḥ. Giribhrajo normayo madanto bṛhaspatim-abhyarkā anāvan.*

Like aquatic birds playing on water, like watchful guards raising their voice, like the rolling rumble of rain clouds, like rippling streams flowing down mountain slopes, the celebrants raise their hymns of adoration to Brhaspati.

सं गाभिराङ्गिरसा न ।माणा भग इवदयमणं निनाय । जन मित्रा न दम्पती अनक्ति बृहस्पत वाजयाशूँरिवाजा ॥ २ ॥

2. *Saṁ gobhirāṅgiraso nakṣamāṇo bhaga ivedaryamaṇaṁ ninā ya. Jane mitro na daṁpatī anakti bṛhaspate vājayāśuṅrivājau.*

Just as Angirasa, enlightened disciple of the sage of living knowledge, like Bhaga, divine lord of light and grandeur, leads his friend to knowledge and prosperity, as a friend leads a couple in the community to come together in marriage, so O Brhaspati, inspire and energise the aspirants to go forward and win their goal by the light and words of divinity.

साध्वया अतिथिनीरिषिराः स्पाहाः सुवणा अनवद्यरूपाः । बृहस्पतिः पवतभ्या वितूया निगा ऊप यवमिव स्थिविभ्यः ॥ ३ ॥

3. *Sādhvaryā atithinīriṣirāḥ spārhāḥ suvarṇā anavadyarūpāḥ. Bṛhaspatiḥ parvatebhyo vitūryā nirgā ūpe yavamiva sthivibhyaḥ.*

Replete with pure, living energy, ever on the move, loved, coveted, brilliant golden, beautiful in form, such are the rays of light and vitality which Brhaspati, the sun, recovers from the deep caverns of darkness and sends them down to clouds and earth as a farmer sows the seeds of barley in the field.

आपुषायन्मधुन ऋतस्य यानिमवाप ाक उल्कामिव द्याः । बृहस्पतिरुद्धर ाश्मना गा भूम्या उदनव वि त्वचं बिभद ॥ ४ ॥

4. *Āpruṣāyan madhuna ṛtasya yonimavakṣipannarka ulkāmiva dyoḥ. Bṛhaspatir-uddharannaśmano gā bhūmyā udneva vi tvacaṁ bibheda.*

Sprinkling the womb of life with the honey sweets of vitality like the sun radiating the rays of light from the regions of heaven, Brhaspati recovers the showers of life from the clouds and, as showers of water seep into the crust of earth, so the seeds of life are vested and borne in the earth.

अप॒ ज्याति॑षा॒ तमा॑ अ॒न्तरि॑ ादु॒दनः शीपा॑लमिव॒ वात॑ आजत। बृ॒ह॒स्पति॑रनु॒मृश्या॑ व॒लस्या_भमि॑व॒ वात॒ आ च॑क्र॒ आ गाः॥ ५॥

5. *Apa jyotiṣā tamo antarikṣād-udnaḥ śīpālamiva vāta ājat. Bṛhaspatir-anumṛśyā valasyā'bhramiva vāta ā cakra ā gāḥ.*

As the sun removes darkness with light from the middle regions, as the wind removes the cover of moss and grass from the surface of water, so does Brhaspati, lord of the expansive universe, with deep thought, remove the cover of the darkness of nescience and sets in motion the dynamics of nature's creativity in circuits of energy as the motions of the wind.

य॒दा व॒लस्य॒ पीय॑ता॒ जसु॑ं भद बृ॒ह॒स्पति॑रग्नि॒तपा॑भिर॒र्कः। द॒द्भिन जि॒ह्वा परि॑विष्ट॒माद॑दा॒विनि॒धीँर॑कृणादु॒स्रिया॑णाम॥ ६॥

6. *Yadā valasya pīyato jasuṁ bhed bṛhaspatir-agnitapobhir-arkaiḥ. Dadbhirna jihvā pariviṣṭamādadā-virnidhīṁrakṛṇod-usriyāṇām.*

When Brhaspati with the flames of fire and rays of the light of his creative will breaks through the darkness of nescience covering the primeval potential existence and takes it over as the tongue takes over the

food crushed by teeth, then he opens up and reveals the vast reservoir of his energies of the dynamics of creative nature.

बृहस्पतिरमत हि त्यदासां नाम स्वरीणां सदन गुहा यत।
आण्डेव भित्त्वा शकुनस्य गर्भमुदुस्रियाः पर्वतस्य त्मनाजत ॥ ७ ॥

7. *Bṛhaspatiramata hi tyadāsāṁ nāma svarīṇāṁ sadane guhā yat. Āṇḍeva bhittvā śakunasya garbham-udusriyāḥ parvatasya tmanājat.*

Brhaspati knows the name and identity of these voluble facts and processes of existence which are present but hidden in the deep womb of nature and which, radiating like rays of light and flowing like streams, grow and come into being as chicks on maturity break the bird's egg and spring into full life.

अश्नापिनद्धं मधु पर्यपश्यन्मत्स्यं न दीन उदनि क्षियन्तम।
निष्टज्जभार चमसं न वृक्षाद बृहस्पतिर्विरवेणा विकृत्य ॥ ८ ॥

8. *Aśnāpinaddhaṁ madhu paryapaśyan-matsyaṁ na dīna udani kṣiyantam. Niṣṭajjabhāra camasaṁ na vṛkṣād bṛhaspatir-viraveṇā vikṛtya.*

Brhaspati sees the sweetness and beauty of human life caught up in the bonds of pleasure and sufferance in the body like a fish caught up in shallow waters, and he raises and refines it like a cup of soma for the divinities, crafted from rough wood, having refined and blest it by the resounding voice of revelation.

साधामविन्दत्स स्वर्१ः सा अग्निं सा अकर्ण वि बबाधे तमांसि। बृहस्पतिगार्वपुषा वलस्य निमज्जानं न पर्वणा जभार ॥ ९ ॥

9. *Soṣāmavindat sa svaḥ so agniṁ so arkeṇa vi babādhe tamāṁsi. Bṛhaspatir-govapuṣo valasya nirmajjānaṁ na parvaṇo jabhāra.*

The blessed man realises the light of the dawn of knowledge, the light and bliss of heaven, the vision of refulgent divinity, and with that light wards off the darkness of evil and ignorance. Indeed, Brhaspati raises the man subject to body, senses and mind, now blest with divine vision like a real man, otherwise completely sinking in the depths of darkness and evil.

हिमेव पर्णा मुषिता वनानि बृहस्पतिनाकृपयद्वला गाः ।
अनानुकृत्यमपुनश्चकार यात्सूर्यामासा मिथ उच्चरातः ॥ १० ॥

10. *Himeva parṇā muṣitā vanāni bṛhaspatināakṛpayadvalo gāḥ. Anānukṛtyam-apunaścakāra yāt sūryāmāsā mitha uccarātaḥ.*

Just as the leaves of forest trees are made to fall by winter, so darkness is dispelled and light is created, so is ignorance dispelled and the light of Vedic revelation revealed by Brhaspati, and that is an act he does unparallelled and unrepeated as long as the sun and moon shine together and illuminate the days and nights.

अभि श्यावं न कृशनभिरश्वं न त्रिभिः पितरा द्यामपिंशन ।
रात्र्यां तमा अदधुर्ज्योतिरहन्बृहस्पतिर्भिनदद्रिं विदद्गाः ॥ ११ ॥

11. *Abhi śyāvaṁ na kṛśanebhiraśvaṁ nakṣatrebhiḥ pitaro dyāmapiṁśan. Rātryāṁ tamo adadhurjyotirahan bṛhaspatirbhinadadriṁ vidadgāḥ.*

Like a dark horse adorned with golden trappings, the rays of light adorn the heavens with stars.

Brhaspati vests darkness in the night and light in the day, breaks the cloud, releases the light and showers recovering the light of existence from the night of annihilation, and enlightens the heart of darkness with revelations of the light of divinity.

इदमकम नमा अभियाय यः पूवीरन्वानानवीति। बृहस्पतिः स हि गाभिः सा अश्वः स वीरभिः स नृभिना वया धात॥ १२॥

12. *Idamakarma namo abhriyāya yaḥ pūrvīran-vānonavīti. Bṛhaspatiḥ sa hi gobhiḥ so aśvaiḥ sa vīrebhiḥ sa nṛbhirno vayo dhāt.*

This homage we offer to Brhaspati, lord of living waters and thunder, who reveals the eternal words of divine knowledge. May that lord bless us with good health and long age with lands, cows and the light of knowledge, horses, transport and advancement, brave progeny, leading lights and enlightened people.

Mandala 10/Sukta 69

Agni Devata, Sumitra Vadhryashva Rshi

भदा अग्नव ध्यश्वस्य सन्दृशा वामी पणीतिः सुरणा उपतयः। यदीं सुमित्रा विशा अग इन्धत घृतनाहुत जरत दविद्युतत॥ १॥

1. *Bhadrā agner-vadhryaśvasya saṁdṛśo vāmī praṇītiḥ suraṇā upetayaḥ. Yadiṁ sumitrā viśo agra indhate ghṛtenāhuto jarate davidyutat.*

May the controlled and directed radiations of light and yajna fire, Agni, be auspicious, may its inspiration and guidance be auspicious and rewarding,

may its associations and functioning mutualities be auspicious. When noble and friendly people kindle and install it in the prime position in the vedi of yajna then, raised and fed on oblations of ghrta, it rises and shines, adored and exalted by the celebrants.

(This metaphor of physical fire and light, of which the flames and radiations are controlled and directed, is extendable to the socio-political and educational life of the human community. In this context Agni is to be interpreted as the leader, ruler, commander and teacher, leading the people to auspicious attainments. And, as in the case of all words indicative of divinity, Agni is the supreme lord of light and life whose divine functions are all self-refulgent and self-controlled, leading us all to auspicious attainments.)

घृतम॒ग्नव॑ध्य॒श्वस्य॒ वध॑नं घृ॒तम ं घृ॒तम्व॑स्य॒ मद॑नम ।
घृ॒तना॑हुत उ॒र्विया वि प॑पथ॒ सूय॑इव राचत स॒पिरा॑सुतिः ॥ २ ॥

2. *Ghṛtamagner-vadhryaśvasya vardhanaṁ ghṛta-mannaṁ ghṛtamvasya medanam. Ghṛtenāhuta urviyā vi paprathe sūrya iva rocate sarpirāsutiḥ.*

Ghrta means and is the rise and exaltation of self-controlled self-directed Agni, ghrta is the food, and ghrta is the growth and expansion with love and grace. Fed on ghrta it rises and expands unbounded and, kindled, energised and exalted with ghrta, it shines glorious and beatific like the sun.

यत्त॒ मनु॒यदनी॑कं सुमि॒त्रः स॑मी॒ध अ॑ग्र॒ तदि॒दं नवी॑यः । स र॒वच्छा॑च॒ स गिरा॑ जुषस्व॒ स वाजं॑ दषि॒ स इ॒ह श्रवा॑ धाः ॥ ३ ॥

3. *Yat te manuryadanīkaṁ sumitraḥ samīdhe agne tadidaṃ navīyaḥ. Sa revacchoca sa giro juṣasva sa vājaṁ darṣi sa iha śravo dhāḥ.*

O prime and pioneering power, Agni, the bright and blazing light and flame of yours which Manu, thoughtful intellectual and noble friend, kindles with positive intention and purpose is new and it is adorable. Let it shine rich in wealth. Listen and respond to our words and voices of hope and prayer. Destroy negative forces. Create and bring us honour and prosperity here and now.

यं त्वा॒ पूव॑मीळि॒ता व॑ध्य॒श्वः सं॒मी॒ध अ॑ग्न॒ स इ॒दं जु॑षस्व।
स नः॑ स्ति॒पा उ॒त भ॑वा तनू॒पा दा॒त्रं र॑क्षस्व॒ यदि॒दं त॑ अ॒स्मे ॥ ४ ॥

4. *Yaṁ tvā pūrvamīḷito vadhryaśvaḥ samīdhe agne sa idaṃ juṣasva. Sa naḥ stipā uta bhavā tanūpā dātraṁ rakṣasva yadidaṁ te asme.*

Agni, you have been loved, studied and adored since the earliest times. The same you, I study and adore with controlled and concentrated mind, senses, intentions and motivations in my yajnic performance. Pray listen to my words and respond to this endeavour of mine. Be the protector of our homes and families and of our health of body and community, and protect this gift of yours which you have given to us.

भवा॑ द्यु॒म्नी वा॑ध्यश्वा॒त गो॒पा मा त्वा॑ तारीद॒भिमा॑ति॒जना॑-
नाम। शू॒र॑इव धृ॒ष्णुश्च्यव॑नः सु॒मि॒त्रः प नु वा॑चं॒ वाध्य॑श्वस्य॒ नाम॑ ॥ ५ ॥

5. *Bhavā dyumnī vādhryaśvota gopā mā tvā tārīdabhimātirjanānām. Śūra iva dhṛṣṇuṣcyavanaḥ sumitraḥ pra nu vocaṁ vādhryaśvasya nāma.*

Agni, power of controlled light and flames of fire, be our protector and harbinger of splendour, and let no enemy of humanity challenge and assail you. Like a mighty warrior, Agni is all surpassing, all inspirer, a noble friend, and this is how I celebrate the name of the blazing power of self-control and splendour.

समज्र्या पर्वत्याऽ३ वसूनि दासा वृत्राण्यार्या जिगथ। शूरऽइव धृष्णुश्च्यवनो जनानां त्वमग्न पृतनायूँरभि ष्याः॥ ६॥

6. *Samajrya parvatyā vasūni dāsā vṛtrāṇyāryā jigetha. Śūra iva dhṛṣṇuścyavano janānāṁ tvamagne pṛtanāyūṅrabhi ṣyāḥ.*

Agni, you win the wealth of clouds and mountains, plains and seas, conquer destructive and darkening forces, and win over noble and dynamic powers. O mighty power of light and fire, like a mighty warrior all surpassing, inspirer of people, you challenge and defeat the adversaries.

दीर्घतन्तुर्बृहदुक्षायमग्निः सहस्रस्तरीः शतनीथ ऋभ्वा।
द्युमान्द्युमत्सु नृभिर्मृज्यमानः सुमित्रेषु दीदया दवयत्सु॥ ७॥

7. *Dīrghatanturbṛhadukṣāyamagniḥ sahasras-tarīḥ śatanītha ṛbhvā. Dyumān dyumatsu nṛbhirmṛjyamānaḥ sumitreṣu dīdayo devayatsu.*

This Agni, of expansive unending life, vastly generous burden bearer, thousandfold protected, mysterious and revealing, a hundred ways dynamic leader, excellent expert wise, most radiant among

brilliants, adored and exalted by leading lights among friends of noblest mind, shines among the lovers of divinity.

त्व धनुः सुदुघा जातवदा सश्चतव समना सबधुक ।
त्वं नृभिर्दक्षिणावद्भिरग्न सुमित्रभिरिध्यस दवयद्भिः ॥ ८ ॥

8. *Tve dhenuḥ sudughā jātavedo'saścateva samanā sabardhuk. Tvaṁ nṛbhir-dakṣiṇāvad-bhir-agne sumitrebhir-idhyase devayadbhiḥ.*

O Jataveda, omniscient lord of all existence, in you abides the perennial, inexhaustible mother cow, nature, the divine Word, agreeable and spontaneous giver of ceaseless streams of life sustaining light and natural energy. You are enkindled and adored by all leading lights of humanity bearing homage in abundance, noble friends, devotees who love and worship divinity.

दवाश्चित्त अमृता जातवदा महिमानं वाध्यश्व प वाचन ।
यत्संपृच्छं मानुषीविश आयन्त्वं नृभिरजयस्त्वावृधभिः ॥ ९ ॥

9. *Devāścitte amṛtā jātavedo mahimānaṁ vādhr-yaśva pra vocan. Yat saṃpṛcchaṁ mānu-ṣīrviśa āyan tvaṁ nṛbhirajayas-tvāvṛdhebhiḥ.*

O Jataveda, lord of infinite power and motion, the immortal divines proclaim your greatness and glory, and when mortal humans come and ask who destroys the dark and the wicked, the answer is: You win over the dark and the wicked with those noble people who adore and exalt you as the master, leader and commander.

पि॒तव॑ पु॒त्रम॑बिभरु॒पस्थ॒ त्वाम॑ग्न॒ वध्य॒श्वः स॑प॒यन। जु॒षा॒णा अ॑स्य स॒मिधं॑ यविष्ठात पू॒र्वाँ॑ अवना॒वाध॑तश्चित ॥ १० ॥

10. *Piteva putramabibharupasthe tvāmagne vadhryaśvaḥ saparyan. Juṣāṇo asya samidhaṁ yaviṣṭhota pūrvāň avanorvrādhataścit.*

As the father bears the child in his lap with love and supports it, so does the dedicated celebrant with controlled mind and sense place you in the vedi in the lap of mother earth, serving you with faith, reverence and awe. O power most youthful, loving and accepting his lighted faith, reverence and service, pray ward off all his enemies old as well as new.

शश्व॑दग्नि॒व॑ध्य॒श्वस्य॒ शत्रू॒ गृभि॑जिगाय सु॒तसा॑मवद्भिः। सम॑नं चिददहश्चित्रभा॒ना व॒ वाध॑न्तमभिनद वृ॒धश्चि॑त ॥ ११ ॥

11. *Śaśvadagnir-vadhryaśvasya śatrūn nṛbhirjigāya sutasomavadbhiḥ. Samanaṁ cidadaha-ścitrabhāno'va vrādhantam-abhinadvṛdhaścit.*

Agni, divine leader of light and life, always wins over the enemies of the self-controlled man of dynamic mind and senses by heroic men who distil the soma with faith and reverence and offer it to Agni in homage. O wondrous lord of light and fire, eliminate conflict wherever it be and, yourself rising in glory, break down violence and destruction when it is raising its head.

अ॒यम॒ग्नि॑व॑ध्य॒श्वस्य॑ वृत्र॒हा स॑न॒कात्प॒द्वा॒ नम॑सापवा॒क्यः। स ना॒ अजा॑मीँरु॒त वा॒ विजा॑मीन॒भि ति॑ष्ठ॒ शध॑ता वाध्यश्व ॥ १२ ॥

12. *Ayamagnir-vadhryaśvasya vṛtrahā sanakāt preddho namasopavākyaḥ. Sa no ajāmīňruta vā vijāmīnabhi tiṣṭha śardhato vādhryaśva.*

This Agni, lord of self-refulgent light, all time invoked and lighted with prayer and homage, is the dispeller of darkness for the devotee of controlled mind and senses. O lord and leader of light and life, face upto and overthrow our enemies whether they are united as a community of saboteurs or as a hoard of heterogeneous antisocial destroyers.

Mandala 10/Sukta 70

Apriyah (Idhma or Samiddhagni-1,Narashasa-2, Ilah-3, Barhi-4, Davidvara-5, Ushasanakta-6, Daivyau Prachetasau-7, Sarasvati-Ila, Bharati-8, Tvasta-9, Vanaspati-10, Svahakrti-11)Devatah, Sumitra Vadhryashva Rshi

इमां म अग्न समिधं जुषस्वळस्पद पतिं हया घृताचीम। वष्मन्पृथिव्याः सुदिनत्व अह्नामूध्वा भव सुकता दवय्या॥ १॥

1. *Imāṁ me agne samidhaṁ juṣasveḷaspade prati haryā ghṛtācīm. Varṣman pṛthivyāḥ sudinatve ahnāmūrdhvo bhava sukrato devayajyā.*

O divine spirit of light and life, harbinger of knowledge and wisdom, on the sacred vedi of this holy earth, pray accept this homage of holy fuel and cherish this ladleful of ghrta and, O divine fire of noblest action, during this happy time of fine season rise on top of the world and shine by our faithful service to divinity by yajna.

आ दे॒वानामग॒यावे॒ह या॑तु नरा॒शंसो॑ वि॒श्वरू॑पभिरश्वः ।
ऋ॒तस्य॑ प॒था नम॑सा मि॒यधो॑ दे॒वभ्यो॑ दे॒वत॑मः सुषूदत ॥ २ ॥

2. *Ā devānāmagrayāveha yātu narāśaṃso viśvarūpebhiraśvaiḥ. Ṛtasya pathā namasā miyedho devebhyo devatamaḥ suṣūdat.*

May Agni, prime pioneer of divinities, universally valued, praised and adored, come here to yajna with all its universal powers of light and energy and, as highest of divine agents of yajna, catalyse, manage and carry our homage with holy offerings to nature's bounties for their service and replenishment by the paths of natural laws and bring their blessings for us by the same paths of nature.

शश्व॒त्तम॑मी॒ळत दू॒त्या॑य ह॒विष्म॑न्ता मनु॒ष्यासो॑ अ॒ग्निम ।
व॒हि॒ष्ठर॑श्वः सु॒वृता॒ रथ॒ना दे॒वान्वो॑ ा नि ष॑दे॒ह हो॑ता ॥ ३ ॥

3. *Śaśvattamamīḷate dūtyāya haviṣmanto manuṣyāso agnim. Vahiṣṭairaśvaiḥ suvṛtā rathenā'' devān vakṣi ni ṣadeha hotā.*

Men with homage of yajnic offerings always invoke, serve and pray to Agni to carry their offerings to the divinities and bring in their blessings. O high priest of yajna, pray come, bring in the divinities by the strongest fastest chariot drawn by most radiant carriers of natural dynamics, sit on the vedi and, by the same powers, transmit our fragrances to nature's bounties.

वि प॑थतां दे॒वजु॑ष्टं ति॒रश्चा दी॒र्घं दा॒ध्मा सु॒र॒भि भू॑त्वस्मे ।
अह॑ळता॒ मन॑सा दव ब॒हि॒रिन्द्र॑ज्यष्ठाँ उश॒ता यो॑ ा दे॒वान ॥ ४ ॥

4. *Vi prathatāṁ devajuṣṭaṃ tiraścā dīrghaṁ drāghmā surabhi bhūtvasme. Aheḷatā manasā deva barhirindrajyeṣṭhāṅ uśato yakṣi devān.*

May the yajnic light, fire and prosperity loved by the divinities, grow, expand and rise all round, long, wide and lofty in space and time so that there may be sweet fragrance for us all time. O divine light, fire and fragrance of yajna, O lord of space and divine bliss, help us with a gracious mind free from hate and anger to join the brilliant divinities with Indra, omnipotent Supreme, first and highest of them.

दि॒वा वा॒ सानु॑ स्पृ॒शता॒ वरी॑यः पृथि॒व्या वा॒ मात्र॑या॒ वि श्र॑यध्वम। उ॒श॒तीद्वा॑रा महि॒ना म॒हद्भि॑र्दे॒वं रथं रथ॒युर्धा॑रयध्वम॥ ५॥

5. *Divo vā sānu spṛśatā varīyaḥ pṛthivyā vā mātrayā vi śrayadhvam. Uśatīrdvāro mahinā mahadbhirdevaṁ rathaṁ rathayurdhāraya-dhvam.*

O divinities of yajnic energy of nature, treasure troves of prosperity, touch the highest top of heavenly light and open and expand the fertility of earth in ample measure. Loving, passionate and gracious, ride the cosmic chariot of Infinity with the great divinities by virtue of your own grandeur and open the doors of boundless prosperity and enlightenment for humanity.

दे॒वी दि॒वा दु॑हि॒तरा॑ सुशि॒ल्प उ॒षासा॒नक्ता॑ सदतां॒ नि यानां। आ वां॑ दे॒वास॑ उशती उ॒शन्त॑ उ॒रा सी॑दन्तु सुभग उ॒पस्थ॑॥ ६॥

6. *Devī divo duhitarā suśilpe uṣāsānaktā sadatāṁ ni yonau. Ā vāṁ devāsa uśatī uṣanta urau sīdantu subhage upasthe.*

O divine daughters of heaven, dawn of the busy day and restful night, both dexterous accomplishers of yajna, abide in the midst of the creative endeavours of humanity. Loving as you are, generous and gracious, may the dedicated and enthusiastic celebrants of divine nature come and abide in the boundless bosom of your love and good fortune.

ऊ॒ध्वा गावा॑ बृ॒हद॒ग्निः स॒मि॒द्धः पि॒या धामा॒न्यदि॑तरु॒पस्थ॑। पु॒रा॒हि॒तावृ॒त्विजा॒ य॒ज्ञ अ॒स्मि॒न्वि॒दुष्ट॑रा॒ द॒वि॒ण॒मा य॑जथाम ॥ ७ ॥

7. *Ūrdhvo grāvā bṛhadagniḥ samiddhaḥ priyā dhāmānyaditerupasthe. Purohitāvṛtvijā yajñe asmin viduṣṭarā draviṇamā yajethām.*

When the sounding stone for soma goes up, the lighted fire rises in flames, and the havi vessels shine bright and lovely on the vedi in the lap of mother Infinity, then may the priest and the yajaka, Agni and Adityas, both brilliant and divine more and ever more create the wealth of life for humanity. (Yajna here is a metaphor of the creative endeavour of noble humanity in corporate action.)

तिस्रो॑ दवी॒ब॒र्हिरि॒दं व॑रीय॒ आ सी॑दत चकृ॒मा वः॑ स्यो॒नम। म॒नु॒ष्व॒द्य॒ज्ञं सु॒धि॒ता ह॒वींषी॒ळा द॒वी घृ॒त॒प॒दी जु॑षन्त ॥ ८ ॥

8. *Tisro devīr-barhiridaṁ varīya ā sīdata cakṛmā vaḥ syonam. Manuṣvad-yajñaṁ sudhitā havīṁṣīḷā devī ghṛtapadī juṣanta.*

O triple divinities, Ila, Sarasvati and Bharati, mother Infinity, vibrant spirit of knowledge, language and culture, and Bharati, all bearing nature and mother

earth overflowing with ghrta, we pray, come and grace this lovely vedi which we have created for you with adoration, prayer and meditation. May divine Ila, transcendent Infinity, Sarasvati, inexhaustible spirit of light and stream of knowledge vested in awareness, well ordered, and Bharati, spirit of earthly prosperity, come, join the vedi as humans and partake of our homage with love and grace.

दवं त्वष्टयद्ध चारुत्वमानड्यदङ्गिरसामभवः सचाभूः । स दवानां पाथ उप प विद्वानुशन्यि दविणादः सुरत्नः ॥ ९ ॥

9. *Deva tvaṣṭaryaddha cārutvamānaḍ-yadaṅgirasāmabhavaḥ sacābhūḥ. Sa devānāṁ pātha upa pra vidvān uśan yakṣi draviṇodaḥ suratnaḥ.*

O divine Tvashta, creator and maker of the forms of existence, when you create the beauty and graces of life and become a friend and associate of the Angirasas, spirit and energy of the life of humanity, then O generous lord of the world's wealth, loving and all knowing, pray give food and living sustenance for the holy creative people on their paths of life.

वनस्पत रशनयाि नियूयाि दवानां पाथ उपि वि । विद्वान । स्वदाति दवः कृणवद्धवींष्यवतां द्यावापृथिवी हवं म ॥ १० ॥

10. *Vanaspate raśanayā niyūyā devānāṁ pātha upa vakṣi vidvān. Svadāti devaḥ kṛṇavadd-havīṁṣyavatāṁ dyāvāpṛthivī havaṁ me.*

O lord of vanaspatis, life giving sun rays, and herbs, trees and forests which provide food for living beings, you are the light giver, all watching and energising, you create the food for divinities and give it

the right form for their living systems. The generous lord of light makes the food palatable and thus forms the sacred materials as food for the living yajna of life's evolution. May heaven and earth listen to my voice of prayer and exhortation and bless us with the right forms of food for us and for our yajna and protect us.

आग्ने वहु वरुणमिष्टय ऩु इन्दं दिवा मरुता अन्तरिं गात।
सीदन्तु बर्हिविश्व आ यजत्राः स्वाहा दवा अमृता मादयन्ताम ॥ ११ ॥

11. *Āgne vaha varuṇamiṣṭaye na indraṁ divo maruto antarikṣāt. Sīdantu barhirviśva ā yajatrāḥ svāhā devā amṛtā mādayantām.*

Hey Agni, lord of cosmic light and living energy, bring us Varuna, water from the ocean and the clouds for our cherished yajna of the good life, Indra, light and power from the heavens, and Maruts, winds from the middle regions. May all divine yajna powers and holy yajakas of the world come and join our vedi with the chant of svaha, in truth of thought, word and deed. May all the immortal divinities rejoice and may they give us joy.

Mandala 10/Sukta 71

Jnana (Knowledge) Devata, Brhaspati Angirasa Rshi

बृहस्पत पथमं वाचा अगं यत्परत नामधयं दधानाः।
यदषां श्रष्ठं यदरिपमासीत्पणा तदषां निहितं गुहाविः ॥ १ ॥

1. *Bṛhaspate prathamaṁ vāco agraṁ yat prairata nāmadheyaṁ dadhānāḥ. Yadeṣāṁ śreṣṭhaṁ yadaripramāsīt preṇā tadeṣāṁ nihitaṁ guhāviḥ.*

O lord of Infinite Speech, Brhaspati, the first and original form of eternal speech, which is the integration of name, word and factual reality, which the sages receive and bear in mind and articulate at the dawn of human creation, lies immanent in the universal mind. It is borne in the best and immaculate minds of the sages who make it manifest from there by divine inspiration in a state of grace.

सक्तुमिव तितउना पुनन्ता यत्र धीरा मनसा वाचमक्रत।
अत्रा सखायः सख्यानि जानत भद्रषां लक्ष्मीर्निहिताधि वाचि॥ २॥

2. *Saktumiva titaunā punanto yatra dhīrā manasā vācamakrata. Atrā sakhāyaḥ sakhyāni jānate bhadraiṣāṁ lakṣmīr-nihitādhi vāci.*

When the sages of patient and transparent mind, with their thought and imagination, conceive, visualise and articulate the divine word, crystallising it to the state of purity as they sift the grain of truth from the chaff of local variety, then the friends and associates come to know of the idea and the word and the union of word and meaning in communication, and then noble and holy is their knowledge manifested and received from the depth of the sage's language.

यज्ञेन वाचः पदवीयमायन्तामन्वविन्द्रृषिषु प्रविष्टाम।
तामाभृत्या व्यदधुः पुरुत्रा तां सप्त रेभा अभि सं नवन्त॥ ३॥

3. *Yajñena vācaḥ padavīyamāyan tāmanvavinda-nnṛṣiṣu praviṣṭām. Tāmābhṛtyā vyadadhuḥ purutrā tāṁ sapta rebhā abhi saṁ navante.*

By yajna and meeting of minds on the vedi, they

get to the form and meaning of language, tracing it word by word in the structure, realising the reality of meaning hidden in the mind of the sages. And having reached, realised and received it, they bear it around and communicate it in many ways widely in many places at various times. Thus do seven eloquent sages honour, serve and worship it, structured and articulated in seven poetic forms.

उ॒त त्व॒: पश्य॒ न ददर्श॒ वाच॑मु॒त त्व॑: शृ॒ण्व न शृ॑णोत्येनाम ।
उ॒ता त्वस्म॑ त॒न्व॑१॒॑ वि स॑स्रे जा॒यव॒ पत्य॑ उश॒ती सु॒वास॑: ॥ ४ ॥

4. *Uta tvaḥ paśyan na dadarśa vācamuta tvaḥ śṛṇvan na śṛṇotyenām. Uto tvasmai tanvaṁ vi sasre jāyeva patya uśatī suvāsāḥ.*

However, even in association, in spite of discussion, someone having seen the language, let us say, in print, or having seen the meaning in practical reality, may not acknowledge it, some one having heard the language by the ear may not hear it in the soul. But Speech to someone, some honest, conscientious dedicated soul, opens up and reveals its hidden meaning as a loving wife beautifully clad opens and reveals herself, her very soul to her loving and faithful husband.

उ॒त त्वं स॒ख्ये स्थि॒रपी॑तमाहु॒ननं॑ हिन्व॒न्त्यपि॒ वाजि॑नेषु ।
अधे॑न्वा चरति मा॒यय॒ष वाचं॑ शुश्रु॒वाँ अ॑फ॒लाम॑पुष्पाम ॥ ५ ॥

5. *Uta tvaṁ sakhye sthirapītamāhurnainaṁ hinvantyapi vājineṣu. Adhenvā carati māyayaiṣa vācaṁ śuśruvāṅ aphalāmapuṣpām.*

Such a realised soul, they say, is a sober scholar on solid foundations in matters of language, meaning

and vision of reality. In scholarly meets they do not trifle with him, nor contradict him. But some may not even come to the fringe of his attainment. And another one moves around like a barren cow, struck by the magic of mere sound of words, hearing language without fruit or flower.

यस्तित्याज सचिविदं सखायं न तस्य वाच्यपि भागा अस्ति।
यदीं शृणात्यलकं शृणाति नहि प्रवेद सुकृतस्य पन्थाम ॥ ६ ॥

6. *Yastityāja sacividaṁ sakhāyaṁ na tasya vācyapi bhāgo asti. Yadīṁ śṛṇotyalakaṁ śṛṇoti nahi praveda sukṛtasya panthām.*

If someone forsakes the divine speech of the Veda, a real intimate friend for life and after, there remains no substance even in his speech of daily wear, and whoever listens to him listens in vain because he does not know the path of well being and of well doing.

अक्ष्ण्वन्तः कर्णवन्तः सखाया मनोजवेष्वसमा बभूवुः।
आदघ्नास उपकक्षास उ त्वे ह्रदाइव स्नात्वा उ त्वे ददृश्र ॥ ७ ॥

7. *Akṣaṇvantaḥ karṇavantaḥ sakhāyo manojaveṣvasamā babhūvuḥ. Ādaghnāsa upakakṣāsa u tve hradā iva snātvā u tve dadṛśre.*

Indeed friends and companions equal of eyes and ears are unequal in mind and intellectual efficiency. Some are like tanks just waist deep, others neck deep, and yet others are deep as lakes, rivers or even seas wherein you bathe and feel sanctified and absolved.

ह्रदा तष्टेषु मनसा जवेषु यद ब्राह्मणाः संयजन्ते सखायः।
अत्राह त्वं वि जहुर्वेद्याभिराहब्रह्माणो वि चरन्त्यु त्व ॥ ८ ॥

8. *Hṛdā taṣṭeṣu manaso javeṣu yadbrāhmaṇāḥ saṁyajante sakhāyaḥ. Atrāha tvaṁ vi jahurvedyābhirohabrahmāṇo vi carantyu tve.*

When scholars in close friendly association join in intellectual meets organised with careful thought and heartfelt good intentions, even there, some they leave aside as ignorant while others, scholars of valuable subjects, actively move on with discussions of latest knowledge worth attaining.

इम य नावाङ्न परश्चरन्ति न ब्राह्मणासो न सुतकरासः। त एत वाचमभिपद्य पापया सिरीस्तन्त्रं तन्वत अप्रजज्ञयः॥ ९॥

9. *Ime ye nārvāṅ na paraścaranti na brāhmaṇāso na sutekarāsaḥ. Ta ete vācamabhipadya pāpayā sirīstantraṁ tanvate aprajajñayaḥ.*

Those there are who pursue neither the knowledge of this material world nor the knowledge of the spiritual world, nor are they Brahmanas interested in the holiness of the world of reality, nor even do they follow ritual and worldly life consciously with open mind. So being ignorant people they use only the non-holy language of impiety and merely extend the thread of physical existence at the human level in their life.

सव नन्दन्ति यशसागतेन सभासाहेन सख्या सखायः। किल्बिषस्पृत्पितुषणिह्यषामरं हिता भवति वाजिनाय॥ १०॥

10. *Sarve nadanti yaśasāgatena sabhāsāhena sakhyā sakhāyaḥ. Kilbiṣaspṛt pituṣaṇir-hyeṣāmaraṁ hito bhavati vājināya.*

All friends feel happy and celebrate with a learned person who comes as a friend with honour, reputation and social prestige, and such a person, eliminator of sin and evil, provider of food and knowledge, rises to the position of leadership among them, being good for their honour and enlightenment.

ऋचां त्वः पार्षमास्त पुपुष्वान्गायत्रं त्वा गायति शक्वरीषु।
ब्रह्मा त्वदं वदति जातविद्यां यज्ञस्य मात्रां वि मिमीत उ त्वः ॥ ११ ॥

11. *Ṛcāṁ tvaḥ poṣamāste pupuṣvān gāyatraṁ tvo gāyati śakvarīṣu. Brahmā tvo vadati jātavidyāṁ yajñasya mātrāṁ vi mimīta u tvaḥ.*

Of the devotees of the divine voice of the Veda, one chants, celebrates and maintains the energy and enthusiasm of life vibrating in the Rks, one, the udgata, sings the gayatri verses in the Shakvari hymns of power, the Brahma, presiding high priest, proclaims the verses of universal knowledge from all the Vedas, and another, the adhvaryu, orders and organises the entire programme of the yajna in all details.

Mandala 10/Sukta 72

Devah Devatah, Brhaspati Laukya, or Brhaspati Angirasa, or Aditi Dakshayani Rshi

देवानां नु वयं जाना प वाचाम विपन्यया।
उक्थेषु शस्यमानेषु यः पश्यादुत्तरे युग ॥ १ ॥

1. *Devānāṁ nu vayaṁ jānā pra vocāma vipanyayā. Uktheṣu śasyamāneṣu yaḥ paśyāduttare yuge.*

Let us proclaim in clear words of grateful

adoration the birth and evolution of nature's divine manifestations which, when the verses are chanted, one may see and appreciate in later ages to come.

बह्मणस्पतिरेता सं कर्मार इवाधमत।
देवानां पूर्व्य युग सतः सदजायत॥ २॥

2. *Brahmaṇaspatiretā saṁ karmāra ivādhamat.*
Devānāṁ pūrvye yuge'sataḥ sadajāyata.

Brahmanaspati, lord, master and ordainer of the cycle of existence, sets these devas in motion like an artisan in the earliest age of evolution and they awake from the unmanifest state of Being into the manifest state of Becoming in existence. (The Avyakta, intangible, becomes the Vyakta, tangible, mode of Prakrti or Nature.)

देवानां युग पथम सतः सदजायत।
तदाशा अन्वजायन्त तदुत्तानपदस्परि॥ ३॥

3. *Devānāṁ yuge prathame'sataḥ sadajāyata.*
Tadāśā anvajāyanta taduttānapadaspari.

In the first age of the devas, the manifest stage of existence arose from the unmanifest Zero stage, i.e., the Zero state emerged into the first positive state of existence after Zero. Then in consequence arose space and the quarters of space. Thereafter arose Uttanapada, the open ended possibilities of boundless evolution further. (The one Vyakta gives rise to potential multiplicity.)

भूजज्ञ उत्तानपदा भुव आशा अजायन्त।
अदितेद ा अजायत द ाद्वदितिः परि॥ ४॥

4. *Bhūrjajña uttānapado bhuva āśā ajāyanta.*
Aditerdakṣo ajāyata dakṣādvaditiḥ pari.

From Uttanapada arose Bhu, specific possibility, and many more such arose in space in the spatial quarters. From Aditi, inviolable nature, arose Daksha, will and intelligence, and from will and intelligence, Aditi, the desire to grow and procreate further.

अदि॑ति॒ह्यज॑निष्ट द ॒ ा या दु॑हि॒ता तव॑।
तां द॒वा अन्व॑जायन्त भ॒दा अ॒मृत॑बन्धवः ॥ ५ ॥

5. *Aditirhyajaniṣṭa dakṣa yā duhitā tava.*
Tāṁ devā anvajāyanta bhadrā amṛtabandhavaḥ.

O Daksha, lord of will and intelligence, Aditi is born which is your offspring, indeed your desire to be many. In consequence, the devas are born, the noble fraternity of the immortal (Nature and divinity).

The order of the birth of the devas is thus described in the Upanishads and in Sankhya philosophy of natural evolution it is this: From avyakta Prakrti evolves Mahan or Pradhana which is vyakta Prakrti. From Mahan arises Ahankara which is described here as Uttanapad or the tree of the universe. From Prakrti are also manifested the three qualilative modes of existence: Sattva or intelligence, Rajas or energy, and Tamas or solid matter. This same is the order here in a different terminology. From Ahankara are born the five subtle bhutas and both mental and perceptive organs. From five subtle bhutas are born the five gross bhutas: Akasha, Vayu, Agni, Apah and Prthivi which all are composed of paramanus, the smallest units.

यद्देवा अदः सलिल सुसंरब्धा अतिष्ठत।
अत्रा वा नृत्यतामिव तीवा रणुरपायत॥ ६॥

6. *Yaddevā adaḥ salile susaṁrabdhā atiṣṭhata.*
Atrā vo nṛtyatāmiva tīvro reṇurapāyata.

O Devas, when you abide and play together dancing as if joyously in that vast space, then your radiant energy and ecstasy rises high (to receive the descent of life as the ripe gift of the sun on high).

यद्देवा यतया यथा भुवनान्यपिन्वत।
अत्रा समुद आ गूळ्हमा सूर्यमजभर्तन॥ ७॥

7. *Yaddevā yatayo yathā bhuvanānyapinvata.*
Atrā samudra ā gūḷhamā sūryamajabhartana.

O Devas, working joyously together as you energise and enliven the regions of the world, so here too in the ocean of matter, energy and prana, you hold, support and cherish the bright sun, the soul deep under the mysterious fivefold cover of existential body form.

अष्टा पुत्रासो अदितेय जातास्तन्वस्परि।
देवाँ उप प्रैत्सप्तभिः परा मार्ताण्डमास्यत॥ ८॥

8. *Aṣṭau putrāso aditerye jātāstanvaspari.*
Devāṅ upa prait saptabhiḥ parā mārtāṇḍamāsyat.

Eight are the divine modes of Aditi, eternal inviolable Prakrti, which are evolved from her personality like children born of the mother (these being Mahan, Ahankara, five material forms and the sense-mind complex which is called Martanda because it bears the soul which passes through the birth and death stages). With seven of these it goes on evolving and the

eighth, Martanda, it leaves aside free (to grow by itself with the soul in the human form).

सप्तभिः पुत्ररदितिरुप प्रत्पूर्व्यं युगम।
प्रजायै मृत्यवे त्वत्पुनर्मार्ताण्डमाभरत ॥ ९ ॥

9. *Saptabhiḥ patrairaditirupa prait pūrvyaṁ yugam. Prajāyai mṛtyave tvat punarmār-tāṇḍamā-bharat.*

With seven of her children mother Aditi retires to the post-pre-creation stage of the Avyakta absolute, but she continues to bear the Martanda, the soul with the subtle body cover during Pralaya, for birth and death again and again in the eternal cycle of existence. (For 8-9, further, refer to Gita, 7, 4-5, and Aitareya Upanishad, 1, 2, 3-5.)

Mandala 10/Sukta 73

Indra Devata, Gauriviti Shatya Rshi

जनिष्ठा उग्रः सहसे तुरायं मन्द ओजिष्ठा बहुलाभिमानः।
अवर्धन्निन्द्रं मरुतश्चिदत्र माता यद्वीरं दधनद्धनिष्ठा ॥ १ ॥

1. *Janiṣṭhā ugraḥ sahase turāya mandra ojiṣṭho bahulābhimānaḥ. Avardhannindraṁ marutaścidatra matā yadvīraṁ dadhanaddhaniṣṭhā.*

Indra, ruler of humanity and the world, adorable, most illustrious, blazing brilliant, highly self-confident, is born to subdue pride and opposition to humanity, and when mother Infinity, or humanity, fortunate and rightfully proud, bears such a brave hero, leader and ruler, the Maruts, leading lights, adore and exalt him.

दुहा निषत्ता पृशनी चिदवः पुरू शंसन वावृधुष्ट इन्दम।
अभीवृतव ता महापदन ध्वान्तात्पित्वादुदरन्त गर्भाः ॥ २ ॥

2. *Druho niṣattā pṛśanī cidevaiḥ purū śaṁsena vāvṛdhuṣṭa indram. Abhīvṛteva tā mahāpadena dhvāntāt prapitvādudaranta garbhāḥ.*

The armies of the enemy of darkness and pride stand round him well ordered and deployed with fighting forces ready for the move, and they abundantly exalt Indra with universal songs of praise. The people safe all round covered with mighty defence and security rise and progress like showers of rain released from the depth of dark and dense expansive clouds.

ऋष्वा त पादा प यज्जिगास्यवर्धन्वाजा उत य चिदत्र ।
त्वमिन्द सालावृकान्त्सहस्त्रमासन्दधिष अश्विना ववृत्याः ॥ ३ ॥

3. *Ṛṣvā te pādā pra yajjigāsyavardhan vājā uta ye cidatra. Tvāṁmindra sālāvṛkāntsahasr-amāsan dadhiṣe aśvinā vavṛtyāḥ.*

Indra, great and elevated are the columns and constituents of the system you rule over. When you advance and win your goal, the most eminent leaders, scientists and technologists, warriors and whoever others are here, all praise and exalt you. You appoint and maintain thousands of vigilant guards on the forefronts of the land. Indra, keep the social economy and all subsystems of the order moving, keep the circuit live without relent.

समना तूणिरुप यासि यज्ञमा नासत्या सख्याय वक्षि ।
वसाव्यामिन्द धारयः सहस्त्राश्विना शूर ददतुमघानि ॥ ४ ॥

4. *Samanā tūrṇirupa yāsi yajñamā nāsatyā sakhyāya vakṣi. Vasāvyāmindra dhārayaḥ sahasrā'śvinā śūra dadaturmaghāni.*

Going fast forward in the struggle of life, you move close by the ways of yajna, holding on to the common creative values of corporate life and bringing all complementary forces of the system together for friendship ever in action for advancement. Indra, brave hero and ruler, hold and manage the wealth of the nation while the Ashvins, complementary forces of the system, create and contribute a thousand forms of honour, wealth and all round prosperity to the commonwealth.

मन्दमान ऋतादधि प्रजाय सखिभिरिन्द इषिरभिरर्थम। आभिहि माया उप दस्युमागान्मिहः प तमा अवपत्त-मांसि॥ ५॥

5. *Mandamāna ṛtādadhi prajāyai sakhibhirindra iṣirebhirartham. Ābhirhi māyā upa dasyumāgā-nmihaḥ pra tamrā avapat tamaṁsi.*

Further, happy and joyous with the rule of inviolable law and dispensation of justice, Indra creates, holds, manages and provides wealth and well being for the people with the cooperation of his friendly and enthusiastic colleagues, and with these very cooperative forces faces the negative elements, negates their mischief and dispels all fog, depression and oppressive darkness from the land, uproots all these.

सनामाना चिद ध्वसया न्यस्मा अवाहन्निन्द उषसा यथानः। ऋष्वरगच्छः सखिभिनिकामः साकं पतिष्ठा हृद्या जघन्थ॥ ६॥

6. *Sanāmānā ciddhvasayo nyasmā avāhannindra uṣaso yathānaḥ. Ṛṣvairagacchaḥ sakhibhirni-kāmaiḥ sākaṁ pratiṣṭhā hṛhyā jaghantha.*

Indra, dispel the darkness of the forces of equal name and power and subdue them with your light like the sun which overtakes the car of the dawns and turns it to day. Move forward with heroic friends who are brilliant and ambitious and with them together win the firmness and stability of your heart's desire.

त्वं जघन्थ नमुचिं मखस्युं दासं कृण्वान ऋषय विमायम ।
त्वं चकथ मनव स्यानान्पथा दवत्राञ्जसव यानान ॥ ७ ॥

7. *Tvaṁ jaghatha namuciṁ makhasyaṁ dāsaṁ kṛṇvāna ṛṣaye vimāyam. Tvaṁ cakartha manave syonān patho devatrāñjaseva yānān.*

You subdue the miserly hoarder and the negative, destructive clever trickster and convert him to be a lover of yajna and social generosity, living a simple natural life for the advancement of the seer. You make the paths of human progress peaceful and enjoyable, holy, simple and natural to follow for the pilgrims of divinity.

त्वमतानि पपिष वि नामशान इन्द दधिष गभस्ता ।
अनु त्वा दवाः शवसा मदन्त्युपरिबुध्नान्वनिनश्चकथ ॥ ८ ॥

8. *Tvametāni papriṣe vi nāmeśāna indra dadhiṣe gabhastau. Anu tvā devāḥ śavasā madantyu-paribudhnān vaninaścakartha.*

Indra, you fill up all these agents of positivity with strength. Ruling and controlling, you hold the rule and justice like the thunderbolt in hand. Consequently all the divinities of nature and humanity rejoice and exalt you with power and joy. Indeed you turn all the clouds above downwards to release the showers of life giving

rain.

चक्रं यदस्याप्स्वा निषत्तमुता तदस्म मध्विच्चच्छद्यात।
पृथिव्यामतिषितं यदूधः पया गाष्वदधा आषधीषु॥ ९॥

1. *Cakraṁ yadasyāpsvā niṣattamuto tadasmai madhviccacchadyāt. Pṛthivyāmatiṣitaṁ yadūdhaḥ payo goṣvadathā oṣadhīṣu.*

His wheel of power and presence which operates across the spaces and rules the dynamics of nature and humanity also fills and covers the whole system of existence with honey sweets of joy for life and for the lord's own fulfilment too, the same honey which fertilises the earth and fills the clouds, the nectar that is filled in the cow's udders and sweetens the sap in the herbs.

अश्वादियायति यद्वदन्त्याजसा जातमुत मन्य एनम।
मन्यारियाय हम्यषु तस्था यतः पजज्ञ इन्दा अस्य वद॥ १०॥

10. *Aśvādiyāyeti yadvadantyojaso jātamuta manya enam. Manyoriyāya marmyeṣu tasthau yataḥ prajajñ indro asya veda.*

While some say this power and presence comes from the system itself, and I think it is born of divine lustre, arisen from passion and subsisting in forms and subsystems, the truth is that wherefrom it arises Indra alone knows the mystery.

वयः सुपणा उप सदुरिन्दं पियमधा ऋषया नाधमानाः।
अप ध्वान्तमूणुहि पूधि च ।मुमुग्ध्य१स्माि धयव
बद्धान॥ ११॥

11. *Vayaḥ suparṇā upa sedurindraṁ priyamedhā ṛṣayo nādhamānāḥ. Apa dhvāntamūrṇuhi pūrdhi cakṣurmumugdhyasmān nidhayeva baddhān.*

Men of vibrant intelligence and flying imagination, seers and sages with love and reason, in a mood of supplication, prayer and faith sit and abide by Indra. O lord, unveil the truth from darkness, perfect our vision for the light of truth, release us for we are bound like birds in snares.

Mandala 10/Sukta 74

Indra Devata, Gauriviti Shaktya Rshi

वसूनां वा चकृष इयं धिया वा यज्ञवा रादस्याः। अवन्ता वा य रयिमन्तः साता वनुं वा य सुश्रुणं सुश्रुता धुः ॥ १ ॥

1. *Vasūnāṁ vā carkṛṣa iyakṣan dhiyā vā yajñairvā rodasyoḥ. Arvanto vā ye rayimantaḥ sātau vanuṁ vā ye suśruṇaṁ suśruto dhuḥ.*

Wishing to honour the winners of the wealth and glories of heaven and earth by thought and action and by corporate yajnic performance, I celebrate the warriors of horse and commanders of wealth and honour of excellence who support the friends and destroy the assailants in the battles of life and who uphold and exalt the well received words and traditions of reputed sages and scholars.

हवं एषामसुरा न रोदसी श्रवस्यता मनसा निंसत धाम। च णा यत्र सुविताय दवा द्यान वारभिः कृणवन्त स्वः ॥ २ ॥

2. *Hava eṣāmasuro nakṣata dyāṁ śravasyatā manasā niṁsata kṣām. Cakṣāṇā yatra suvitāya devā dyaurna vārebhiḥ kṛṇavanta svaiḥ.*

Their call to action, with the fragrance of their yajnic performance full of freshness and rejuvenation for life, rises to heaven and, with their ideas and fame, spreads over the whole earth where brilliant sages of vision and generous leaders, with their own essential choices and best actions, create a heaven on earth for the good and all round well being of life.

इयमंषाममृतांनां गीः सवतांता य कृपर्णन्त रत्नम ।
धियं च यज्ञं च साधन्तस्त नां धान्तु वसव्यं१ मसामि ॥ ३ ॥

3. *Iyameṣāmamṛtānāṁ gīḥ sarvatātā ye kṛpaṇanta ratnam. Dhiyaṁ ca yajñaṁ ca sādhantaste no dhāntu vasavyamasāmi.*

This is the voice of song in adoration of these immortals who, in the general yajna of all humanity, create and bestow on us the jewel wealth of life, elevate ideas and actions and accomplish the corporate creative programmes of total humanity by yajna. May they, we pray, bear and bring unbounded wealth and honour for us all.

आ तत्त इन्दायवः पनन्ताभि य ऊर्वं गामंन्तं तितृत्सान ।
सकृत्स्वं१ य पुरुपुत्रां महीं सहस्त्रंधारां बृहतीं दुदु ान ॥ ४ ॥

4. *Ā tat ta indrāyavaḥ panantābhi ya ūrvaṁ gomantaṁ titṛtsān. Sakṛtsvaṁye puruputrāṁ mahīṁ sahasradhārāṁ bṛhatīṁ dudukṣan.*

Indra, ruler of the world, the people adore and exalt you when they reap the harvest of abundant food

and milk, and when they till the land, and, like the mother cow, wish to milk the great wide earth of a thousand streams who, for her many many children, produces all things together.

शचीव इन्द्रमवस कृणुध्वमनानतं दमयन्तं पृतन्यून।
ऋभुक्षणं मघवानं सुवृक्तिं भता या वज्रं नर्यं पुरुक्षुः ॥ ५ ॥

5. *Śacīva indramavase kṛṇudhvamanānataṁ damayantaṁ pṛtanyūn. Ṛbhukṣaṇaṁ maghavā-naṁ suvṛktiṁ bhartā yo vajraṁ naryaṁ purukṣuḥ.*

O yajakas, for your protection and progress, adore and exalt Indra, lord of wondrous power and action, undaunted subduer of enemies, glorious, majestic, admirable and abundantly generous friend of humanity. And he wields the thunderbolt of power, justice and dispensation.

यद्वावान पुरुतमं पुराषाळा वृत्रहन्दा नामान्यपाः। अचेति प्रासहस्पतिस्तुविष्मान्यदीमुश्मसि कतवे करत्तत ॥ ६ ॥

6. *Yadvāvāna purutamaṁ purāṣāḷā vṛtrahendro nāmānyaprāḥ.Aceti prāsahaspatistuviṣmān yadīmuśmasi kartave karat tat.*

While Indra, subduer of the strongest enemy, destroyer of the strongholds of darkness, breaker of the clouds, is known as the justifier of his name and fame, he, lord of patience and fortitude, most powerful, helps us achieve whatever we wish to accomplish.

Mandala 10/Sukta 75

Nadyah Devata, Sindhukshit Praiyamedha Rshi

प सु व आपा महिमानमुत्तमं कारुवाचाति सदन विवस्वतः ।
प सप्तसप्त त्रधा हि चक्रमुः प सृत्वरीणामति सिन्धुराजसा ॥ १ ॥

1. *Pra su va āpo mahimānamuttamaṁ kārurvocāti sadane vivasvataḥ. Pra sapta-sapta tredhā hi cakramuḥ pra sṛtvarīṇāmati sindhurojasā.*

O fluent streams of water, energy and light, your best and highest grandeur and quality in every region of the master of earth, skies and light (Vivasvan), the scholar scientist devotee adores, describes and celebrates. Seven streams flow three ways in every one of the three regions, and in all the flowing streams the one common current flows on with its own innate energy and power.

प त रदद्वरुणा यातव पथः सिन्धा यद्वाजाँ अभ्यदवस्त्वम ।
भूम्या अधि पवता यासि सानुना यदषामगं जगतामिरज्यसि ॥ २ ॥

2. *Pra te'radadvruṇo yātave pathaḥ sindho yadvājāṁ abhyadravastvam. Bhūmyā adhi pravatā yāsi sānunā yadeṣāmagraṁ jagatāmirajyasi.*

O flowing stream, as you flow for the energy and vitality of foods in plants, herbs and trees, or as you flow by the tops of mountains of the earth or as you elevate the first and best part of these living and moving forms of nature with pranic energy, the sun makes the path for your flow.

दि॒वि स्व॒ना य॑तत॒ भूम्या॒पर्य॑न्तं शुष्म॒मुदि॑यर्ति भा॒नुना॑। अ॒भादि॑व॒ प स्त॑नयन्ति वृ॒ष्टय॒: सिन्धु॒यदति॑ वृष॒भा न रारु॑वत ॥ ३ ॥

3. *Divi svano yatate bhūmyoparyanantaṁ śuṣma-mudiyarti bhānunā. Abhrādiva pra stanayanti vṛṣṭayaḥ sindhuryadeti vṛṣabho na roruvat.*

When the force and flood of energy is set in motion by the sun, the rumble of infinite energy shakes the spaces in heaven and the atmosphere on earth. As thunder roars and reverberates from the sky, so do showers fall and the river flood flows resounding like the cloud.

अ॒भि त्वा॑ सिन्धा॒ शिशु॒मि ा मा॒तरा॑ वा॒श्रा अ॑ष॒न्ति॒ पय॑सव धे॒नव॑: । राज॑व॒ युध्वा॑ नयसि॒ त्वमित्सिचा॒ यदा॑सा॒मगं॑ प॒वता॒मिन॑ ासि ॥ ४ ॥

4. *Abhi tvā sindho śiśuminna mātaro vāśrā arṣanti payaseva dhenvaḥ. Rājeva yudhvā nayasi tvamit sicau yadāsāmagraṁ pravatāminakṣasi.*

O Sindhu, flood of water, just as mothers move with love to the child, just as lowing cows with milk move to the calf to promote life, so do streams flow to you and you take them forward flowing to the sea like a warrior king leading his armies to the battlefield for victory.

इ॒मं म॑ गङ्ग यमुन सरस्वति॒ शुतु॑दि॒ स्तामं सचता॒ परु॒ष्ण्या। अ॒सि॒क्न्या म॑रुदवृध व॒ितस्त॒यार्जी॑कीय शृणु॒ह्या सु॒षा-म॑या ॥ ५ ॥

5. *Imaṁ me gaṅge yamune sarasvati śutudri stomaṁ sacatā paruṣṇyā. Asidnyā marudṛdhe vitastayārjīkĭye śṛṇuhyā suṣomayā.*

O Ganga, ever flowing stream of water, life and life energy, Yamuna, stream that joins others and flows, Sarasvati, stream of abundant water and light of life, Shutudri, fast flowing stream of water and energy, Marudvrdha, stormy stream of water, prana and passion for life, Arjikiya, overflooding stream of life breaking over the banks, along with Parushni, sparkling stream flowing through stages, and Sushoma, stream of peace and vitality deep as the fathomless ocean, Asikni and Vistasta may all listen to this song of homage of mine and bless life.

Note: It is said that the words from Ganga to Sushoma are names of ten particular streams. It is not so. According to Yaska and Swami Dayananda, Veda is universal knowledge, there is no history and no geography in this body of knowledge. If particular streams are called by these names, the names were derived from the Vedas in which those name-words already existed, and the name-word and the characteristics of the stream corresponded. For this very correspondence, certain nerves, arteries and veins in the body also were named after these Vedic words. Pandit Jaya Deva Sharma in his translation of Rgveda (published Arya Sahitya Mandala, Ajmer, 1936, vol. 7, p. 131) quotes from a Kerala manuscript on music the following:

"Ida cha pingalakhya cha sushumna chasthi jihvika, Alambusa yatha pusha gandhari shankhini

kuhuh, Dehamadhyagata etah mukhyah syurdasha nadyah", and continues that Ganga is Ida, which leads us to spiritual enlightenment, Yamuna is Pingala which joins with and orders various organs of the body, Sarasvati is sushumna which leads us to the joy of knowledge, Parushni (parvavati, bhaswati, kutilagamini) which goes through the vertibrae of the spine is shining, Asikni is dark, Marudvrdha is augmented by all nadis, Shutudri is fast and full, Vitasta controls body temperature, Arjikiya originates from a centre called Rjuka in the brain, also called vipat which, if it breaks, then death occurs and the pranas and the soul forsake the body. For this reason it is also called urunjara. Sindhu is the soul into which retire all the pranas and the nadis. Thus 'streams' and names of streams are general terms of life's dynamics in different physical, psychic and spiritual contexts.

तृष्टामया पथमं यातवे सजूः सुसत्वा रसया श्वत्या त्या।
त्वं सिन्धो कुभया गामतीं कुमुं महत्वा सरथं याभिरीयसे ॥ ६ ॥

6. *Tṛṣṭāmayā prathamaṁ yātave sajūḥ susartvā rasayā śvetyā tyā. Tvaṁ sindho kubhayā gomatīṁ krumuṁ mehatnvā sarathaṁ yābhirīyase.*

O Sindhu, flood and ocean of the dynamics of life, the streams which you first join and go on by the body chariot of existence are: Trshtama, the nadi with which food is first digested in the stomach, Susartu by which the energy produced is distributed over parts of the body system, Rasa by which energy vibrates across the whole system, Shveti by which food energy joins the blood stream, Kubha by which the skin cover is

formed and sustained, Gomati by which speech and other senses are controlled, Krumu which controls and coordinates body movements, and Mehatnu which controls the urinary function.

ऋजीत्यनी रुशती महित्वा परि जयांसि भरत रजांसि। अदब्धा सिन्धुरपसामपस्तमाश्वा न चित्रा वपुषीव दशता ॥ ७ ॥

7. *Ṛjītyenī ruśatī mahitvā pari jrayāṁsi bharate rajāṁsi. Adabdhā sindhurapasāmapastamāśvā na citrā vapuṣīva darśata.*

Rjiti which moves peacefully, Eni which controls the white corpuscles, and Rushati which is bright and creates the body lustre, move by the energy and grandeur of the spiritual centre and communicate particles of energy and vitality across the system. Sindhu, the central stream and spirit, undaunted, is the most dynamic of all dynamics, wonderful as a ray of light and beautiful as a youthful maiden.

स्वश्वा सिन्धुः सुरथा सुवासा हिरण्ययी सुकृता वाजिनीवती। ऊर्णावती युवतिः सीलमावत्युताधि वस्त सुभगा मधुवृधम ॥ ८ ॥

8. *Svaśvā sindhuḥ surathā suvāsā hiraṇyayī sukṛtā vājinīvatī. Ūrṇāvatī yuvatiḥ sīlamāvatyutadhi vaste subhagā madhuvṛdham.*

Sindhu, the central psychic and spiritual stream of the system commands beautiful senses and mind and the beautiful body chariot, it is fragrant, golden, nobly active, energetic achiever, handsomely covered youthful, provided with an efficient structural body

system, beatific, honey sweet and rich, which abides in and rules over all streams of the system.

सुखं रथं युयुज सिन्धुरश्विनं तन वाजं सनिषदस्मि ाजा।
महान्ह्यस्य महिमा पनस्यत दब्धस्य स्वयशसा विर-
ष्शिनः॥ ९॥

9. *Sukhaṁ rathaṁ yuyuje sindhuraśvinaṁ tena vājaṁ saniṣdasminnājau. Mahān hyasya mahimā panasyate'dabdhasya svayaśaso varapśinaḥ.*

Sindhu, spirit of the stream of existence, flows incessantly, riding the cosmic chariot of all joy and comfort, wonderfully dynamic, by which it wins victories of attainments for its devotees and tributaries in this cosmic play. Great is its glory praised and celebrated by poets, undaunted and inviolable, innately glorious, infinitely abundant and generous.

Mandala 10/Sukta 76

Gravana Devata, Sarpa Airavata Jaratkarna Rshi

आ व ऋञ्जस ऊर्जा व्युष्टिष्विन्दं मरुता रादसी अनक्तन।
उभ यथा ना अहनी सचाभुवा सदःसदा वरिवस्यात
उद्भिदा॥ १॥

1. *Ā va ṛñjasa ūrjāṁ vyuṣṭiṣvindraṁ maruto rodasī anaktana. Ube yathā no ahanī sacābhuvā sadaḥ sado varivasyāt udbhidā.*

O scholars and celebrants of yajna, creators of soma wealth, I honour and cooperate with you at the dawn of light and energy in the morning. Pray honour, celebrate and serve Indra, the sun, the winds, the earth and the environment and reveal their power and

potential for us so that both day and night they may produce and give us wealth born of earth for every home.

तदु श्रेष्ठं सवनं सुनातनात्या न हस्तयता अदिः सातरि। विदद्ध्यर्या अभिभूति पꣳस्यं महा राय चित्तरुत यदवꣳतः ॥ २ ॥

2. *Tadu śreṣṭhaṁ savanaṁ sunotanātyo na hastayato adriḥ sotari. Vidaddhyaryo abhibhūti pauṁsyaṁ maho rāye cit tarute yadarvataḥ.*

Enact and accomplish that highest plan of yajnic action which like a goal-oriented programme of cloud showers in the hands of the creative maker of soma wins strength and power, progress and victory for the yajamana so that for the achievement of great wealth and progress he overcomes the worst hurdles and goes forward with quick mile stones of success.

तदिद्ध्यस्य सवनं विवरपा यथा पुरा मनव गातुमश्रत। गाअंणसि त्वाष्ट अश्वंनिणिजि पमंध्वरष्वंध्वराँ अंशिश्रयुः ॥ ३ ॥

3. *Tadiddhyasya savanaṁ viverapo yathā purā manave gātumaśret. Go-arṇasi tvāṣṭre aśvanirṇiji premadhvar-eṣvadhavar-āṁ aśiśrayuḥ.*

Let that creative soma yajna programme of this yajamana promote and extend his actions and achievements the way as ever before it has opened and extended the paths of progress for humanity and inspired pioneers of positive acts of love and service to go forward in the scientific development of land, cows, culture and enlightenment and in the technological development of efficient means of transport and

civilisational attainments.

अप॑ हत र॒क्षसा॑ भङ्गुरा॒वत॑: स्कभा॒यत॒ निर्ऋ॑तिं॒ सध॒तामति॑म। आ नो॑ र॒यिं सव॑वीरं सुनातन दवा॒व्यं भरत॒ श्लोक॑मद्रयः ॥ ४ ॥

4. *Apa hata rakṣaso bhaṇgurāvataḥ skabhāyata nirṛtiṁ sedhatāmatim. Ā no rayiṁ sarvavīraṃ sunotana devāvyaṁ bharata ślokamadrayaḥ.*

O yajakas and creators of soma, destroy the wicked and the evil tendencies, hold off the crooked and negative forces from the ways of development and progress, drive off want and poverty, create and bring us wealth and progeny worthy of the brave, and sing songs of thanks and praise in honour of the divinities.

दि॒वश्चि॒दा वा॑ मव॑त्तरभ्या वि॒भ्वना॑ चिदा॒श्वप॑स्तरभ्यः। वा॒या॒श्चि॒दा साम॑रभस्तरभ्या॒ ग्नश्चि॑दच पितु॒कृत्त॑-रभ्यः ॥ ५ ॥

5. *Divaścidā vo'mavattarebhyo vibhavanā cidāśva-pastarebhyaḥ. Vāyościdā somarabhas-tare-bhyo'gneścidarca pitukṛttarebhyaḥ.*

I sing in honour and appreciation of you all who create more and more energy and power from the light of the sun, more and more energy and speed from the electric energy of the middle regions, more and better energising tonics and sanatives from the fresh vitality of the winds, and more and better nourishing food from the heat and fertility of the earth.

भु॒रन्तु॑ ना य॒शस॒: सात्वन्ध॑सा॒ गावो॑णा वा॒चा दि॒विता॑ दि॒वित्म॑ता। नरा॒ यत्र॑ दु॒हत॒ काम्यं॒ मध्वा॑घा॒षय॑न्ता अ॒भिता॑ मिथ॒स्तुर॑: ॥ ६ ॥

6. *Bharantu no yaśasaḥ sotvandhaso grāvāṇo vācā divitā divitmatā. Naro yatra duhate kāmyaṁ madhvāghoṣayanto abhito mithasturaḥ.*

May the yajakas, creators of soma, bear and bring that nectar of honour and energy wherein, inspired by the heavenly voice of divinity rising to the skies, enlightened people together in unison distil the honey sweets of cherished love and fulfilment of life, their ecstasy resounding all round.

सुन्वन्ति सामं रथिरासो अद्रयो निरस्य रसं गविषो दुहन्ति त। दुहन्त्यूधरुपसचनाय कं नरो हव्या न मंजयन्त आसभिः ॥ ७ ॥

7. *Sunvanti somaṁ rathirāso adrayo nirasya rasaṁ gaviṣo duhanti te. Duhantyūdhar-upasecanāya kaṁ naro havyā na marjayanta āsabhiḥ.*

Devotees of Soma, lovers of divinity, riding the body chariot in the state of dharma-megha samadhi extract the nectar juice of divine joy. Loving the vision and word of that joy they distil the taste and flavour of it. They milk the presence, the taste, the flavour of divinity from the udders of Mother Nature to sprinkle on and around the vedi of life and, as people taste the holy food with their tongue, they sanctify and experience the joy in the state of clairvoyance.

एत नरः स्वपसो अभूतन य इन्दाय सुनुथ सोममदयः। वामंवामं ना दिव्याय धाम्न वसुवसु वः पार्थिवाय सुन्वत ॥ ८ ॥

8. *Ete naraḥ svapaso abhūtana ya indrāya sunutha somamadrayaḥ. Vāmaṁ vāmaṁ vo divyāya dhāmne vasu vasu vaḥ pārthivāya sunvate.*

O enlightened sages, such you are, people of holy action, yajakas and creators of soma, to offer your homage of living joy to Indra, lord of glory. All the beauties and graces of life you create, all the wealth, honour and excellence of earthly life you achieve is for the service of Indra, your homage in totality to Divinity, Spirit of the earth.

Mandala 10/Sukta 77

Maruts Devata, Syumarashmi Bhargava Rshi

अभ्रपुषा न वाचा पुषा वसु हविष्मन्ता न यज्ञा विजानुषः ।
सुमारुतं न ब्रह्माणमहस गणमस्ताष्यषां न शाभस ॥ १ ॥

1. *Abhrapruṣo na vācā pruṣā vasu haviṣmanto na yajñā vijānuṣaḥ. Sumārutaṁ na brahmāṇamarhase gaṇamastoṣyeṣāṁ na śobhase.*

Like clouds of rain bringing showers of wealth and fertility to the earth, like yajakas bearing sacred offerings for the fire and replenishing the vitality of the environment, the vibrant currents of cosmic mind and holy sages of the divine Word bless humanity with the Vedic voice. Now, in order to do them the honour they deserve, sing and adore the assembly of the sages like the divine currents of Maruts, and do so in order that you too may deserve the honour and appreciation you would win.

श्रिय मर्यासा अञ्जीँरकृण्वत सुमारुतं न पूवीरति तपः ।
दिवस्पुत्रास एता न यतिर आदित्यासस्त अका न वावृधुः ॥ २ ॥

2. *Śriye maryāso añjīṁrakṛṇavata sumārutaṁ na pūrvīrati kṣapaḥ. Divasputrāsa etā na yetira ādityāsaste akrā na vāvṛdhuḥ.*

For their honour and glory, mortals adore and celebrate them, Even veteran powers of earliest fame cannot violate them. Children of light, they shoot forward like archers and do not deviate from the course. Children of Aditi, mother Eternity, they advance like rays of light and extend the bounds of knowledge.

प य दि॒वः पृ॑थि॒व्या न ब॒हणा॒ त्मना॑ रिरि॒च अ॒भा । सूय॑ः । पाज॑स्वन्ता॒ न वी॒राः प॑न॒स्यवा॑ रि॒शाद॑सा॒ न मया॑ अ॒भि-द्यव॑ः ॥ ३ ॥

3. *Pra ye divaḥ pṛthivyā na barhaṇā tmanā riricre abhrānna sūryaḥ. Pājasvanto na vīrāḥ panasyavo riśādaso na maryā abhidyavaḥ.*

By virtue of their own strength and power (they are great) but not separate, not unrelated to heaven and earth just as the sun is great but not unrelated to the cloud and the sky. Commanding power and grandeur like heroes, they are adorable like mortals who destroy negativity, and they are refulgent in their own right.

यु॒ष्माकं॑ बु॒ध्न अ॒पां न याम॑नि विथु॒यति॒ न म॒ही श्र॑थ॒यति॑ । वि॒श्वप्सु॑॑यज्ञा अ॒वाग॒यं सु व॒ः पय॑स्वन्ता॒ न स॒त्राच॒ आ ग॑त ॥ ४ ॥

4. *Yuṣmākaṁ budhne apāṁ na yāmani vithuryati na mahī śratharyati. Viśvapsuryajño arvāgayaṁ su vaḥ prayasvanto na strāca ā gata.*

In your area of operation you shine on together, as in the spaces of cosmic dynamics the earth does not shake, nor does it slacken, but goes on and on steadily on its course. Same way your yajnic operation in the cosmic law is universal, versatile and holy. Pray come

to our sessions, bear and bring us the food, energy and the wealth we need and work for.

यूयं धूषु प्रयुजा न रश्मिभिर्ज्यातिष्मन्ता न भासा व्युष्टिषु।
श्येनासा न स्वयशसा रिशादसः प्रवासा न परिषितासः परिपुषः ॥ ५ ॥

5. *Yūyaṁ dhūrṣu prayujo na raśmibhirjyotiṣmanto na bhāsā vyuṣṭiṣu. Śyenāso na svayaśaso riśādasaḥ pravāso na prasitāsaḥ paripruṣaḥ.*

In our programmes of progress, be like the motive powers of the plan with rays of light and reins of control. Be like light givers with sun-light on the rise of the dawns of initiative on a new day. Self-refulgent and glorious like harbingers of soma, be destroyers of violence and negativity. Like world-travellers, shining and sinless on meticulous missions, be harbingers of universal showers of rain and prosperity.

प यद्वहध्वे मरुतः पराकाद्यूयं महः संवरणस्य वस्वः।
विदानासो वसवो राध्यस्याराच्चिद द्वषः सनुतर्युयोत ॥ ६ ॥

6. *Pra yadvahadhve marutaḥ parākād yūyaṁ mahaḥ saṁvaraṇasya vasvaḥ. Vidānāso vasavo rādhyasyārāccid dveṣaḥ sanutaryuyota.*

O Maruts, creators, achievers and givers of wealth and providers of peace and settlement, when you come from afar and bring great wealth of choice human value and order capable of further and capital development, then you eliminate all hate, jealousy and enmity polluting the heart within and society outside.

य उ॒दृचि॑ य॒ज्ञ अ॑ध्वर॒ष्ठा म॒रुद्भ्या॒ न मानु॑षा॒ ददा॑शत ।
र॒वत्स वया॑ दधत सु॒वीर॑ं॒ स द॒वाना॒मपि॑ गापी॒थ अ॑स्तु ॥ ७ ॥

7. *Ya udṛci yajñe adhvareṣṭhā marudbhyo na mānuṣo dadāśat. Revat sa vayo dadhate suvīraṃ sa devānāmapi gopīthe astu.*

The man established in Vedic chant and yajnic programmes of creation and development who gives for yajna and also gives to the brilliant and versatile Maruts achieves good health and long age blest with plenty of wealth and noble children and he also enjoys the protection of divinities on the path of rectitude.

त हि य॒ज्ञषु॑ य॒ज्ञिया॑स॒ ऊमा॑ आदि॒त्यन॒ नाम्ना॒ शंभ॑विष्ठाः ।
त नो॑ वन्तु रथ॒तूम॑॑नी॒षां म॒हश्च॒ याम॑ ञ्ध्व॒र च॑का॒नाः ॥ ८ ॥

8. *Te hi yajñeṣu yajñiyāsa ūmā ādityena nāmnā śaṁbhaviṣṭhāḥ. Te no'vantu rathatūrmanīśāṁ mahaśca yāmannadhvare cakānāḥ.*

May the Maruts, adorable at yajna, protectors and promoters most benevolent and blissful by the gift of solar light and enlightenment and showers of substantial waters and energy, versatile movers of the dynamics of cosmic yajna circuit protect and promote our mind, intelligence and knowledge while they love, cherish and extend our grand paths of progress in our social programmes of creation and production in the spirit of universal love, friendship and peace and non-violence.

Mandala 10/Sukta 78

Maruts Devata, Syumarashmi Bhargava Rshi

विपासा न मन्मभिः स्वाध्या दवाव्या३ न यज्ञः स्वप्नसः।
राजाना न चित्राः सुसंदृशः ितीनां न मया अरपसः॥ १॥

1. *Viprāso na manmabhiḥ svādhyo devāvyo na yajñai svapnasaḥ. Rājāno na citrāḥ susaṁdṛśaḥ kṣitīnāṁ na maryā arepasaḥ.*

Like sages holy and self-possessed by noble thoughts and meditation, like dreamers of dreams devoted to divinity by yajnic actions, like wondrous brilliant rulers noble in person and performance, the Maruts are pure and sinless like noble mortals among humanity.

अग्निन य भाजसा रुक्मव ासा वातासा न स्वयुजः
सद्यऊतयः। पज्ञातारा न ज्यष्ठाः सुनीतयः सुशमाणा न
सामा ऋतं यत॥ २॥

2. *Agnirna ye bhrājasā rukmavakṣaso vātāso na svayujaḥ sadhya-ūtayaḥ. Prajñātāro na jyeṣṭhāḥ sunītayaḥ suśarmāṇo na somā ṛtaṁ yate.*

Shining with golden halo and lustre like fire, always devoted to protection and promotion of life like winds by free will and dedication of the self, highest and wholly committed to noble policies like wise and enlightened sages, they work for the peace and holy soma joy of the men of action and endeavour as divine harbingers of mental peace and spiritual bliss.

वातासा न य धुनया जिगत्नवा ग्रीनां न जिह्वा विराकिणः।
वमण्वन्ता न याधाः शिमीवन्तः पितॄणां न शंसाः
सुरातयः॥ ३॥

3. *Vātāso na ye dhunayo jigatnavo'gnīnāṁ na jihvā virokiṇaḥ. Varmaṇvanto na yodhāḥ śimīvantaḥ pitṝṇāṁ na śaṁsāḥ surātayaḥ.*

Stormy shakers are they of the stagnant as well as of the vibrant like winds, blazing like flames of fire, mighty strong like warriors clad in armour for battle, and profusely generous like blessings of the parents.

रथा॑नां॒ न यॅ॒ राः सना॑भया जिगी॒वांसा॒ न शूरा॑ अ॒भिद्य॑वः ।
व॒र्॒यवा॒ न मया॑ घृ॒तपु॑षा॒ भिस्व॒तारा॑ अ॒र्कं न सु॒ष्टुभः॑ ॥ ४ ॥

4. *Rathānāṁ na ye'rāḥ sanābhayo jigīvāṁso na śūrā abhidyavaḥ. Vareyavo na maryā ghṛtapruṣo-'bhisvartāro ar-kaṁ na suṣṭubhaḥ.*

United in common with the centre as spokes of the wheel with the nave, lustrous like warriors thirsting for victory, liberal givers of the showers of prosperity, and soothing of speech like the holy chant of Rks, such are the Maruts for humanity.

अश्वा॑सा॒ न य ज्यष्ठा॑स आ॒शवा॑ दि॒धि॒षवा॒ न र॒थ्यः॑
सु॒दान॑वः । आपा॒ न नि॒म्नरु॒दभि॑र्जिगत्नवा॑ वि॒श्वरू॑पा॒
अङ्गि॑रसा॒ न साम॑भिः ॥ ५ ॥

5. *Aśvāso na ye jyeṣṭhāsa āśavo didhiṣavo na rathyaḥ sudānavaḥ. Āpo na nimnairudabhir-jigatnavo viśvarūpā aṅgiraso na sāmabhiḥ.*

They are vibrant winners of the highest order like rays of light in focus, generous givers like commanders of the chariots of plenty and charity, progressive seekers like rivers flowing down to the sea, and versatile workers of theoretical knowledge into practice like the Angiras sages of Atharva Veda realising

their hymns with the music of Samans.

गावो॑ण॒ न सू॒र॒यः॒ सिन्धु॑मातर आद॒द्रि॒रासा॒ अद॑यो॒ न वि॒श्वहा॑। शि॒शू॒ला॒ न क्री॒ळय॑ः सु॒मा॒तर॑ो महाग॒ामा न याम॑ ऋ॒त त्वि॒षा॥ ६॥

6. *Grāvāṇo na sūrayaḥ sindhumātara ādardirāso adrayo na viśvahā. Śiśūlā na krīḷayaḥ sumātaro mahāgrāmo na yāmannuta tviṣā.*

Like the clouds of rain they are makers of the floods and oceans of collective wealth and knowledge, always opening the flood gates of showers like thunder across the world, playing like innocent children of noble mothers and going forward with light and lustre like a mighty community united in action.

उ॒षसा॑ं न क॒तवो॑ ध्वर॒श्रिय॑ः शु॒भ॒ंयवो॒ नाञ्जि॒भि॒व्य॑श्वितन। सिन्ध॑वो॒ न य॒यिया॒ भाज॑दृष्टयः पर॒ावता॒ न याज॑नानि ममिर॥ ७॥

7. *Uṣasāṁ na ketavo'dhvaraśriyaḥ śubhaṁyavo nāñjibhirvyaśvitan. Sindhavo na yayiyo bhrājadṛṣṭayaḥ parāvato na yojanāni mamire.*

Like lights of the dawn they illuminate the sky and beautify the yajna on earth, themselves shining with graces and wishing the world all well all round. Moving forward like rivers in flood they shine in arms, and like pioneer travellers over boundless woods and spaces they cover miles and miles of distance in progress and achievement.

सु॒भा॒गा ग॑ दवाः कृणुता सु॒रत्ना॑ऩस्मान्त्स्ता॒तृन्म॑रुता वावृधा॒नाः। अधि॑ स्ता॒त्रस्य॑ स॒ख्यस्य॑ गात स॒नाद्धि वो॑ रत्न॒धया॑नि॒ सन्ति॑॥ ८॥

8. *Subhāgānno devāḥ kṛṇutā suratnānas-māntstotṝn maruto vāvṛdhānāḥ. Adhi stotrasya sakhyasya gāta sanāddhi vo ratnadheyāni santi.*

O noble and divine Maruts, vibrant scholars and sages, blazing warriors, benevolent philanthropists and relentless seekers and creators, let us be sharers with you, blest with noble jewel wealth of existence. Yourselves exalted by our adorations, exalt us, the celebrants. Come and acknowledge our song of praise, appreciation and friendship. Liberal you are, and immense are the gifts of your generosity for all time past, present and future.

Mandala 10/Sukta 79

Agni Devata, Agni Sauchika or Vaishvanara, or Sapti Vajambhara Rshi

अपश्यमस्य महता महित्वममर्त्यस्य मर्त्यासु विक्षु ।
नाना हनू विभृत: सं भरत: असिन्वती बप्सती भूयत्तः ॥ १ ॥

1. *Apaśyamasya mahato mahitvamamartasya martyāsu vikṣu. Nānā hanū vibhṛte saṁ bharete asinvatī bapsati bhūryattaḥ.*

I see and realise the sublime presence of this immortal Agni among mortals whose complementary catalytic powers open and close and open like the jaws of a living being, disjoining and joining together insatiably and relentlessly, creating, destroying and recreating new forms from old ones, and ultimately consume all things thereby consummating and completing the process of evolution back into involution and annilation.

गुहा शिरा निहितमृधग्गो असिन्वन्नत्ति जिह्वया वनानि।
अत्राण्यस्म पडभिः सं भरन्त्युत्तानहस्ता नमसाधि विक्षु॥ २॥

2. *Guhā śiro nihitamṛdhagakṣī asinvannatti jihvayā vanāni. Atrāṇyasmai paḍbhiḥ saṁ bharantyuttānahastā namasādhi vikṣu.*

The highest presence of Agni is hidden in mystery, in the cave of the heart. Its eyes of universal vision are objectified separately in the sun and moon. With its tongue it consumes various things, even the best and most beautiful too, insatiably. In homage to it, yajakas all across humanity bear holy offerings with hands raised in reverence and adoration and bring them step by step for its consumption in the fire and in the crucibles of the discipline of meditation.

प मातुः पतरं गुह्यमिच्छन्कुमारा न वीरुधः सपदुवीः। ससं
न पक्वमविदच्छुचन्तं रिरिह्वांसं रिप उपस्थे अन्तः॥ ३॥

3. *Pra mātuḥ prataraṁ guhyamicchan kumāro na vīrudhaḥ sarpadurvīḥ. Sasaṁ na pakvamavidacchucantaṁ ririhvāṁsaṁ ripa upasthe antaḥ.*

Loving and seeking the ultimate mystery of Agni, mother spirit of life and human evolution, the seeker comes like an innocent child moving up silently by and along the various folds of earthly existence, ultimately reaching the centre core of the mystery and attains the radiant presence deliciously ecstatic like the ripest fruit of life.

तद्वामृतं रोदसी प बवीमि जायमाना मातरा गभा अत्ति।
नाहं दवस्य मत्यश्चिकतागिर इ विचेताः स पचेताः॥ ४॥

4. *Tadvomṛtaṁ rodasī pra bravīmi jāyamāno mātarā garbho atti. Nāhaṁ devasya martyaściketāgniraṅga vicetāḥ sa pracetāḥ.*

O heaven and earth, father and mother of life in existence, truly do I speak to you of that law of life which you observe and sustain: the baby life in the womb and, thereafter, receives its sustenance from father and mother. I, the rising vital form, the mortal, know not of the lord divine. For sure, Agni the omniscient alone knows all, Agni alone illuminates the spirit in the human form.

या अस्मा अ ं तृष्वा३ दधात्याज्यंघृतजुहाति पुष्यंति।
तस्मं सहस्त्रंम ाभिवि च्र ा ग्र ं विश्वतंः पत्यङ्ङंसि त्वम ॥ ५ ॥

5. *Yo asmā annaṁ tṛṣvādadhātyājyairghṛtair-juhoti puṣyati. Tasmai sahasramaksabhirvi cakṣe'gne viśvataḥ pratyaṅñsi tvam.*

Whoever the person that readily and enthusiastically brings and offers food to this Agni, feeds the fire and raises the flames with ghrta and intensive oblations of havi, Agni watches and enlightens him with a thousand eyes and visions. O lord of light and life, Agni, you are always with us, all time, all round, with and within at the closest.

किं दवषु त्यज एनंश्चकथाग्र ं पृच्छामि नु त्वामविद्वान।
अकीळन्कीळन्हरिरत्तंव दन्वि पंवशश्चंकत गामिं-वासिः ॥ ६ ॥

6. *Kiṁ deveṣu tyaja enaścakarthāgne pṛcchāmi nu tvāmavidvān. Akrīḷan kriḷan harirattave'dan vi parśaścakarta gāmivāsiḥ.*

An ignorant man, I ask you, Agni, whether among the divinities, in sport or not in sport, you subject men to sin, anger and aversion, since the omnipotent power, creator and destroyer, to swallow what is to be swallowed at the end, cuts things into particles like a knife cutting leather into pieces.

विषूचा अश्वान्युयुज वनजा ऋजीतिभी रशनाभिर्गृभीतान।
च आद मित्रा वसुभिः सुजातः समानृध पर्वभिवावृधानः ॥ ७ ॥

7. *Viṣūco ásvān yuyuje vanejā ṛjītibhī raśanābhirgṛbhītān. Cakṣade mitro vasubhiḥ sujātaḥ samānṛdhe parvabhirvāvṛdhānaḥ.*

Fortunately born in a beautiful body, the soul uses various and versatile senses controlled by simple and natural operations of the will and intelligence and, loving and enlightened by Agni, cosmic lord omniscient, grows stage by stage with pranic energies and prospers.

Mandala 10/Sukta 80

Agni Devata, Agni Sauchika or Vaishvanara, or Sapti Vajambhara Rshi

अग्निः सप्तिर्वाजंभरं ददात्यग्निर्वीरं श्रुत्यं कर्मनिष्ठाम। अग्नी रोदसी वि चरत्समञ्ज अग्निर्नारीर्वीरकुक्षिं पुरन्धिम ॥ १ ॥

1. *Agniḥ saptiṁ vājaṁbharaṁ dadātyagnirvīraṁ śrutyaṁ karmaniṣṭhām. Agnī rodasī vi carat samañjannagnirnārīṁ vīrakukṣiṁ puraṁdhim.*

Agni gives us fast faculties of sense and mind which bring us food for life and experience with success in many fields. Agni gives valiant progeny, learned and

cultured with dedication to noble action. Agni pervades heaven and earth, beautifying them, and blesses the family home of man and woman, beatifying it with light and passion for good action, and Agni blesses the woman with fertility, motherhood of the brave and wisdom to keep a happy home.

अग्नरप्नसः समिदस्तु भदाग्निमही रादसी आ विवश।
अग्निरकं चादयत्समत्स्वग्निर्वृत्राणि दयत पुरूणि॥ २॥

2. *Agnerapnasaḥ samidastu bhadrāgnirmahī rodasī ā viveśa. Agnirekaṁ codayat samatsvagnirvṛtrāṇi dayate purūṇi.*

May the full fire, heat and light of Agni, versatile power of action be good for universal well being, Agni which pervades both heaven and earth. Agni inspires and energises every one in the battles of life, and Agni dispels and destroys all evils of want and darkness.

अग्निह त्यं जरतः कर्णमावाग्निरद्भ्या निरदहज्जरूथम।
अग्निरत्रिं घम उरुष्यदन्तरग्निर्नृमधं पजयासृजत्सम॥ ३॥

3. *Agnirha tyaṁ jaratāḥ karṇamāvāgniradbhyo niradahajjarūtham. Agniratriṁ gharma uruṣyadantaragnirnṛmedhaṁ prajayāsṛjat sam.*

Agni protects the devotee's health of sense and mind and establishes him in piety and prayer. Agni burns away the debilitating impurities from waters and from the blood stream of the body system. Agni protects the enlightened man free from triple bonds of infatuation with family, fame and finance. Agni establishes the man dedicated to yajnic advancement of humanity in the right relationship with family, friends and community.

अग्निदाद दविणं वीरपशा अग्निरृषिं यः सहस्त्रा सनाति।
अग्निदिवि हव्यमा ततानाग्नधामानि विभृता पुरुत्रा॥ ४॥

4. *Agnirdād draviṇaṁ vīrapeśā agnirṛṣiṁ yaḥ sahasrā sanoti. Agnirdivi havyamā tatānāgner-dhāmāni vibhṛtā purutrā.*

Agni, heroic in form and pride of the brave, gives wealth, honour and excellence and all that is valuable in the world. Agni rewards the sage, seer and visionary scholar a thousand ways. Agni raises and diffuses the fragrance of oblations to the heavens. Indeed the presence and pervasions of Agni are boundless, infinitely spread out.

अग्निमुक्थऋषया वि ह्वयन्त गिं नरा यामनि बाधितासः।
अग्निं वया अन्तरि ा पतन्ता गिः सहस्त्रा परि याति गानाम॥ ५॥

5. *Agnimukthairṛṣayo vi hvayante'gniṁ naro yāmani bādhitāsaḥ. Agniṁ vayo antrarikṣe patanto'gniḥ sahasrā pari yāti gonām.*

Seers invoke Agni with the chant of sacred hymns. People in crisis on the journey onward call on Agni for help and guidance. Like birds flying up in the sky, sages on the way higher up towards the heavens or deep in awareness in the mind adore Agni. Agni, indeed, pervades and transcends a thousand abodes of light and life and inspires and enlightens the souls that seek and find.

अग्निं विश इळत मानुषीया अग्निं मनुषा नहुषा वि जाताः।
अग्निगान्धर्वीं पथ्यामृतस्याग्नगव्यूतिघृत आ निषत्ता॥ ६॥

6. *Agniṁ viśva īḷate mānuṣīryā agniṁ manuṣo nahuṣo vi jātāḥ. Agnirgāndharvīṁ pathyāmṛtasyāgnergavyūtirghṛta ā niṣattā.*

Communities of humanity conscious of their humanity and social responsibility worship Agni for guidance. People who rise above their earthly bonds thank and adore Agni. Agni holds and proclaims the holy voice of eternal truth which guides humanity on the paths of rectitude. The path that leads to Agni exists in and radiates from the lustre of Agni itself.

अग्नय बह्म ऋभवस्तत ुरग्निं महामवाचामा सुवृक्तिम।
अग्न पाव जरितारं यविष्ठाग्न महि दविणमा यजस्व॥ ७॥

7. *Agnaye brahma ṛbhavastatakṣuragniṁ mahāmavocāmā suvṛktim. Agne prāva jaritāraṁ yaviṣṭhā 'gne mahi draviṇamā yajasva.*

Rbhus, sages of divine vision and genius, compose and sing songs of adoration in honour of Agni. We too offer holy songs of reverence and worship in celebration of Agni. O Spirit of universal light and life, ever youthful Agni, pray protect and promote the celebrant and give us the highest wealth of yajnic life in communion with you.

Mandala 10/Sukta 81

Vishvakarma Devata, Bhauvana Vishvakarma Rshi

य इमा विश्वा भुवनानि जुह्वदृषिहाता न्यसीदत्पिता नः। स आशिषा दविणमिच्छमानः पथमच्छदवराँ आ विवश॥ १॥

1. *Ya imā viśvā bhuvanāni juhvadṛṣiḥrhotā nyasīdat pitā naḥ. Sa āśiṣā draviṇamicchamānaḥ prathamacchadavarāṁ ā viveṣa.*

The eternal Rshi, visionary creator and cosmic yajaka, our father generator, who calls up all these worlds of the universe into existence ever abides by himself. Moved with desire to give the wealth of life with his blessings to the souls, he first generates the original Prakrti vesting it with his divine will and then simultaneously enters and pervades the modes and forms of Prakrti as they evolve.

किं स्विदासीदधिष्ठानमारम्भणं कतमत्स्वित्कथासीत। यतो भूमिं जनयन्विश्वकर्मा वि द्यामौर्णोन्महिना विश्वचक्षाः॥ २॥

2. *Kiṁ svidāsīdadhīṣṭhānamārambhaṇaṁ katamat svit kathāsīt. Yato bhūmiṁ janayan viśvakarmā vi dyāmaurṇonmahimā viśvacakṣāḥ.*

What was the basis, what the beginning of the beginning, what sort and whence, from which Vishvakarma, omniscient all watching guardian of the universe, creating the heaven and earth shaped them and vested them with divine grandeur?

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात्। सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन्देव एकः॥ ३॥

3. *Viśvataścakṣuruta viśvatomukho viśvatobāhuruta viśvataspāt. Saṁ bāhubhyāṁ dhamati saṁ patatrairdyāvābhūmī janayan deva ekaḥ.*

All watching with cosmic eyes, all speaking with cosmic voice, all protecting with cosmic arms and all sustaining on cosmic foundations, the sole self-refulgent maker creating heaven and earth shapes and controls the universe with his hands, i.e., thought and will with strokes of the natural forces forging things into form.

किं स्विद्वनं क उ स वृ ा आस यता द्यावापृथिवी निष्टत ुः। मनीषिणा मनसा पृच्छतदु तद्यद्ध्यतिष्ठद्भुवनानि धार-यन ॥ ४ ॥

4. *Kiṁ svidvanaṁ ka u sa vṛkṣa āsa yato dyāvāpṛthivī niṣṭatakṣuḥ. Manīṣiṇo manasā pṛcchatedu tad yadadhyatiṣṭhadbhuvanāni dhārayan.*

Which is that forest and which is that tree from which the divine forces of nature carve out and shape the heaven and earth? O sages and scholars of divine vision, with your heart and intelligence ask that omniscient lord who abides and presides over the worlds of all existence, holding and controlling them in order.

या त धामानि पर माणि यावमा या मध्यमा विश्वकम ुतमा। शि ा सखिभ्या हविषि स्वधावः स्वयं यजस्व तन्वं वृधानः ॥ ५ ॥

5. *Yā te dhāmāni paramāṇi yāvamā yā madhyamā viśvakarmannutemā. Śikṣā sakhibhyo haviṣi svadhāvaḥ svayaṁ yajasva tanvaṁ vṛdhānaḥ.*

O Vishvakarman, creator and maker of the universe, whatever the regions, their names and forms which are your creation, whether the highest and farthest, or the middle ones, or the lowest and closest, pray enlighten the friendly seekers and devotees about

them. O lord of your own might of Prakrti and natural law, keep on the universal yajna by yourself, offering the fragrant havish and expanding the body form of the universe.

विश्वकमन्हविषा वावृधानः स्वयं यजस्व पृथिवीमुत द्याम।
मुह्यन्त्वन्य अभिता जनासइहास्माकं मघवा सूरिरस्तु॥ ६॥

6. *Viśvakarman haviṣā vāvṛdhānaḥ svayaṁ yajasva pṛthivīmuta dyām. Muhyantvanye abhito janāsa ihāsmākaṁ maghavā sūrirastu.*

O Vishvakarman, you yourself guide and perform the yajna of heaven and earth with the holy materials from within nature itself, yourself exlating in the expansive universe. Here the other people, unaware of the mystery, feel awe-stricken but, we pray, may you, Lord Almighty and omnificent, be the ultimate giver of enlightenment for us.

वाचस्पतिं विश्वकर्माणमूतय मनाजुवं वाज अद्या हुवम।
स ना विश्वानि हवनानि जाषद्विश्वशम्भूरवस साधु-
कर्मा॥ ७॥

7. *Vācaspatiṁ viśvakarmāṇamūtaye manojuvaṁ vāje adhyā huvema. Sa no viśvāni havanāni joṣad viśvaśambhūravase sādhukarmā.*

For our enlightenment and victory in our battle of existence and action today, we invoke Vishvakarma, lord of universal speech and the expanding universe, creative cosmic awareness inspiring human mind and thought, and we pray that the lord of holy action and universal well being be pleased to listen and grant us the fruit of all our invocations, prayers and adorations.

Mandala 10/Sukta 82

Vishvakarma Devata, Vishvakarma Bhauvana Rshi

च षुषः पिता मनसा हि धीरो घृतमेन अजन्न म्नमानः। यददन्ता अददृहन्त पूर्व आदिद द्यावापृथिवी अप्रथेताम ॥ १ ॥

1. *Cakṣuṣaḥ pitā manasā hi dhīro ghṛtamene ajanannamnamāne. Yadedantā adadṛhanta pūrva ādiddyāvāpṛthivī aprathetām.*

The creator, protector and promoter of the light of the eye and sensitivity of mind, constant and inviolable, by his own will and resolution manifests the plasticity of nature's potential, Ahankara, from Mahat, and then the double plastic potential of psychic and material forms, mind and senses on the one hand and tanmatras, subtle materials, on the other. And when these basic bounds are shaped and confirmed, then these tangible forms of intelligential and material existence, heavens and earths grow, extend and expand.

विश्वकर्मा विमना आद्विहाया धाता विधाता परमोत संदृक। तेषामिष्टानि समिषा मदन्ति यत्रा सप्तऋषीन्पर एकमाहुः ॥ २ ॥

2. *Viśvakarmā vimanā ādvihāyā dhātā vidhātā paramota saṁdṛk. Teṣāmiṣṭāni samiṣā madanti yatrā saptaṛṣīn para ekamāhuḥ.*

Vishvakarma is infinitely intelligent, infinitely pervasive, all sustaining, all controlling, supreme, all percipient, and all watchful. By virtue of his immanence and inspiration, living beings enjoy the cherished objects of their love and desire. It is that one Supreme Spirit

which all sages celebrate and adore as One and Absolute. It is from him that all seven mantra chants arise and unto him return.

या नः पिता जनिता या विधाता धामानि वद भुवनानि विश्वा। या देवानां नामधा एक एव तं संप्रश्नं भुवना यन्त्यन्या ॥ ३ ॥

3. *Yo naḥ pitā janitā yo vidhātā dhāmāni veda bhuvanāni viśvā. Yo devānāṁ nāmadhā eka eva taṁ saṁpraśnaṁ bhuvanā yantyanyā.*

Vishvakarma is our father and mother, he who is the sustainer, ruler and controller of existence, who knows all abodes and regions of the universe, who is the sole ordainer of the nature, functions and names of all divinities and the sole unity of all these in one, the one comprehensive question of all questions and the one complete answer to all questions, the one ultimate reality into whom all regions and worlds converge and merge.

त आयजन्त द्रविणं समस्मा ऋषयः पूर्व जरितारो न भूना। असूत सूत रजसि निषत्त ये भूतानि समकृण्वन्निमानि ॥ ४ ॥

4. *Ta āyajanta draviṇaṁ samasmā ṛṣayaḥ pūrve jaritāro na bhūnā. Asūrte sūrte rajasi niṣatte ye bhūtāni samakṛṇvannimāni.*

The earliest Rshis, i.e., the vital energies of nature in the process of creative evolution in their own right with their power of Being, did yajnic service to the creator and offered their best input in the formative process like celebrants. Placed and abiding in the tumult of the moving and unmoving elements and forms, they

fashioned forth the later forms of Being in homage to the divine will.

परा दिवा पर एना पृथिव्या परा देवभिरसुरं यदस्ति। कं स्विद्गर्भं पथमं दध्र आपो यत्र देवाः समपश्यन्त विश्वे॥ ५॥

5. *Paro divā para enā pṛthivyā paro devebhirasurairyadasti. Kaṁ svidgarbhaṁ prathamaṁ dadhra āpo yatra devāḥ samapaśyanta viśve.*

What is that generative as well as emergent spirit and reality which is beyond the heavens, beyond this earth and this entire universe, beyond the divinities and the energies, beyond and above all that is in existence? What is that presence, that Hiranyagarbha, that golden seed model of the universe which the primeval Prakrti particles contain and which contains and generates those particles themselves, wherein all the divine existences find and realise themselves?

तमिद्गर्भं पथमं दध्र आप यत्र देवाः समगच्छन्त विश्वे। अजस्य नाभावध्येकमर्पितं यस्मिन्विश्वानि भुवनानि तस्थुः॥ ६॥

6. *Tamidgarbhaṁ prathamaṁ dadhra āpo yatra devāḥ samagacchanta viśve. Ajasya nābhāvadhyekamarpitaṁ yasmin viśvāni bhuvanāni tasthuḥ.*

That Vishvakarma is the first power and presence which the particles of Prakrti contain as the immanent generator and which also generates, contains and rules the particles as the transcendent presiding power wherein all the divinities converge, abide and realise themselves. All that is, is self-contained in the

central generative core of the eternal unborn and undying spirit, and therein abide all the regions of the universe.

न तं विदाथ य इमा जजानान्यद्युष्माकमन्तरं बभूव।
नीहारेण पावृता जल्प्या चासुतृप उक्थशासश्चरन्ति ॥ ७ ॥

7. *Na taṁ vidātha ya imā jajānānyadyuṣmākamantaraṁ babhūva. Nīhāreṇa prāvṛtā jalpyā cāsutṛpa ukthaśāsaścaranti.*

You do not comprehend that spirit which creates all these worlds of existence. That is something else, deeper than the deepest that you feel you are and know yourself. Covered by the fog of extrovert thought, playing with mere words, happy and satisfied with a breathing existence, singing songs of self-gratification, people roam around and miss the centre pole of the whirling worlds.

Mandala 10/Sukta 83

Manyu Devata, Manyu Tapasa Rshi

यस्तं मन्या विधद्वज सायक सह आजः पुष्यति विश्वमानुषक। साह्याम दासमार्यं त्वया युजा सहस्कृतन सहसा सहस्वता ॥ १ ॥

1. *Yaste manyo'vidhadvajra sāyaka saha ojaḥ puṣyati viśvamānuṣak. Sāhyāma dāsamāryaṁ tvayā yujā sahaskṛtena sahasā sahasvatā.*

O Manyu, spirit of passion and ardour of mind for righteous action, awful as thunder and accurate as an arrow to hit the target, whoever bears, honours and commands you with strength and enthusiasm, rises in

universal honour and splendour. We pray that with your friendly and unfailing spirit of courage, patience and vigour, we may be able to support the noble and defeat the violent and the destroyers. (Righteous passion is the gift and spirit of all the divinities.)

मन्युरिन्द्रो मन्युरेवास देवा मन्युर्होता वरुणो जातवेदाः।
मन्युं विश इळत मानुषीर्याः पाहि नो मन्यो तपसा सजोषाः॥ २॥

2. *Manyurindro manyurevāsa devo manyurhotā varuṇo jātavedāḥ. Manyuṁ viśa īḷate mānuṣīryāḥ pāhi no manyo tapasā sajoṣāḥ.*

Manyu, righteous passion of the spirit and courage of mind, is Indra, glory and power. Manyu is brilliance, manyu is yajaka and performer of yajna, manyu is Varuna, deep as ocean, blazing as sun and self confidence of choice, manyu is Jataveda, spirit of intelligence and existential awareness. Communities which live all over the human world honour and adore manyu. O spirit of passion and universal intelligence of divine mind, dearest friend and inner inspiration, pray protect and promote us with the strength and discipline of body, mind and soul.

अभीहि मन्या तवसस्तवीयान्तपसा युजा वि जहि शत्रून।
अमित्रहा वृत्रहा दस्युहा च विश्वा वसून्या भरा त्वं नः॥ ३॥

3. *Abhīhi manyo tavasastavīyān tapasā yujā vi jahi śatrūn. Amitrahā vṛtrahā dasyuhā ca viśvā vasūnyā bharā tvaṃ naḥ.*

Come manyu, stronger than strength itself, one with valour and austerity of discipline, destroy the

enemies. Come, saviour of friends and destroyer of adversaries, dispeller of darkness, eliminator of evil and negativity, bear and bring us all wealth, honour and excellence of the world.

त्वं हि म॑न्या अ॒भिभू॑त्याजाः स्वय॒ंभूभा॑मा॑ अभिमातिषा॒हः ।
वि॒श्वच॑ष॒णिः॑ सह॑ु॒रि॒ः सह॑ावान॒स्मास्वा॑ज॒ः पृत॑नासु धहि ॥ ४ ॥

4. *Tvaṁ hi manyo abhibhūtyojāḥ svayaṁbhūrbhāmo abhimātiṣāhaḥ. Viśvacarṣaṇiḥ sahuriḥ sahāvānasmāsvojaḥ pṛtanāsu dhehi.*

O noble wrath and passionate spirit of rectitude, you are illustrious subduer of adversaries, self-existent and self justified, awesome, challenger and destroyer of hostilities, universally present among men, patient and forbearing. Pray inspire us with strength and high morale in our battles of life.

अ॒भा॒गः स ऋप॒ पर॑ता अ॒स्मि॒ तव॒ कत्वा॑ तवि॒षस्य॑ पचतः ।
तं त्वा॑ मन्या अक॒तुजि॑हीळा॒हं स्वा त॒नूब॑ल॒दया॑य॒ महि ॥ ५ ॥

5. *Abhāgaḥ sannapa pareto asmi tava kratvā taviṣasya pracetaḥ. Taṁ tvā manyo akraturjihīḷāhaṁ svā tanūrbaladeyāya mehi.*

Being void of righteous passion, O spiritual rectitude, giver of self confidence and assertive identity, I am gone far from my own self and, by action, deprived of your spirit of lustre and inspiration. O manyu, O Indra, O Varuna, O Jataveda, I am guilty of remiss toward you, and I pray bless me with the strength of body, mind and soul.

अयं त अस्म्युप मह्यर्वाङ् पतीचीनः सहुर विश्वधायः।
मन्या वजिन्नभि मामा ववृत्स्व हनाव दस्यूँरुत बाध्यापः ॥ ६ ॥

6. *Ayaṁ te asmyupa mehyarvāṅ pratīcīnaḥ sahure viśvadhāyaḥ. Manyo vajrinnabhi māmā vavṛtsva hanāva dasyūṁruta bodhyāpeḥ.*

Here I am all for you, O spirit of courage and self assertion, challenging sustainer of all the world, come turn to me universal spirit. O spirit of awesome passion and undaunted self-identity, wielder of the thunderbolt, come constantly, let us together dispel darkness and destroy evil. Pray inspire and awaken me, your own self.

अभि पहि दक्षिणता भवा मे धा वृत्राणि जङ्घनाव भूरि।
जुहोमि त धरुणं मध्वो अग्रमुभा उपांशु पथमा पिबाव ॥ ७ ॥

7. *Abhi prehi dakṣiṇato bhavā me'dhā vṛtrāṇi jaṅghāva bhūri. Juhomi te dharuṇaṁ madhvo agramubhā upāṁśu prathamā pibāva.*

Pray come forward and be on my right side in your own place, and together we shall eliminate all darkness and adversities. I offer you the best, foremost and sweetest honeyed homage of the self, and we shall together drink of the joy of victory in closest intimacy.

Mandala 10/Sukta 84

Manyu Devata, Manyu Tapasa Rshi

त्वया मन्या सरथमारुजन्ता हषमाणासा धृषिता मरुत्वः।
तिग्मषव आयुधा संशिशाना अभि प यन्तु नरा अग्निरूपाः ॥ १ ॥

1. *Tvayā manyo sarathamārujanto harṣamāṇāso dhṚṣiṭā marutvaḥ. Tigmeṣava āyudhā saṁśiśānā abhi pra yantu naro agnirūpāḥ.*

O Manyu, spirit of vaulting passion without compromise with negativities, may our leading lights, warriors of universal rectitude, riding the chariot with you, breaking through paths of advancement, joyous, bold, undaunted, stormy like wind shears, their arrows like lazer beams, weapons sharp and blazing, move forward like flames of fire.

अग्निरिव मन्या त्विषितः सहस्व सेनानीः सहुरे हूत एधि। हत्वाय शत्रून्वि भजस्व वेद ओजो मिमानो वि मृधो नुदस्व ॥ २ ॥

2. *Agniriva manyo tviṣitaḥ sahava senānĪrnaḥ sahure hūta edhi. Hatvāya śatrūn vi bhajasva veda ojo mināno vi mṛdho nudasva.*

O Manyu, blazing like fire, commanding our forces, spirit of forbearance and challenge, invoked and called upon, come to lead our battles of life, face the enemies to destroy the adversaries and share the wealth, beauty and goodness of life with all. O spirit comprehending lustrous light of life, move forward, push the adversities back and throw out the adversaries.

सहस्व मन्या अभिमातिमस्मे रुजन्मृणन्प्रमृणन्प्रेहि शत्रून। उग्रं ते पाजो नन्वा रुरुध्रे वशी वशं नयस एकज त्वम ॥ ३ ॥

3. *Sahasva manyo abhimātimasme rujan mṛṇan pramṛṇan prehi śatrūn. Ugraṁ te pājo nanvā rurudhre vaśī vaśaṁ nayasa ekaja tvam.*

O wrath of justice, rectitude and dispensation,

arise, challenge our adversaries, breaking, smashing, eliminating the forces of negation. Blazing is your face and courage, none to obstruct and stay your advance. You are the master, all in control, leader of the forces of predominance, sole born of divinity without an equal.

एकां बहूनामंसि मन्यवीळिता विशंविशं युधय सं शिशाधि।
अकृत्तरुक्त्वया युजा वयं द्युमन्तं घाषं विजयाय कृण्महे॥ ४॥

4. *Eko bahūnāmasi manyavīlito viśaṁviśaṁ yudhaye saṁ śiśādhi. Akṛttaruk tvayā yujā vayaṁ dyumantaṁ ghoṣaṁ vijayāya kṛṇmahe.*

Manyu, you are the one unique among many, invoked and universally adored. Pray instruct, inspire, prepare and perfect every community to fight and win against negativity and adversity. Your lustre unimpaired and unchallengeable, with you as leader and inspirer, let us raise the blazing battle cry and raise the flag of victory flying sky high.

विजषकृदिन्द इवानवब्रवाऽस्माकं मन्या अधिपा भवेह।
पियं त नामं सहुर गृणीमसि विद्मा तमुत्सं यत आबभूथ॥ ५॥

5. *Vijeṣakṛdindra ivānavabṛvo 'smākaṁ manyo adhipā bhaveha. Priyaṁ te nāma sahure gṛṇīmasi vidmā tamutsaṁ yata ābabhūtha.*

Uncontradicted, irreproachable victorious like Indra, O Manyu, be our protector and promoter here throughout life. For sure, O spirit of courage, forbearance and victory, we adore you, dear and adorable of all. We know where you arise from, fountain head of the lust for life, inspiration and victory: Dharma

and the universal love of life.

आभूत्या सहजा वज्र सायक सहो बिभर्ष्यभिभूत उत्तरम ।
क्रत्वा नो मन्यो सह मद्येधि महाधनस्य पुरुहूत संसृजि ॥ ६ ॥

6. *Ābhūtyā sahajā vajra sāyaka saho vibharṣyabhibhūta uttaram. Kratvā no manyo saha madyedhi mahādhanasya puruhūta saṁsṛji.*

Twin brother of the ardour and glory of life, thunderbolt of divine humanity, unfailing pointed arrow, you bear the higher ardour of human love and passion for life. O Manyu, sweetest companion of living splendour universally invoked and adored, come to us with the force of unfailing yajnic action in the heat of the grand battle scene of life.

संसृष्टं धनमुभयं समाकृतमस्मभ्यं दत्तां वरुणश्च मन्युः ।
भियं दधाना हृदयेषु शत्रवः पराजितासो अप नि लयन्ताम ॥ ७ ॥

7. *Saṁsṛṣṭaṁ dhanamubhayaṁ samākṛtamasmabhyaṁ dattāṁ varuṇaśca manyuḥ. Bhiyaṁ dadhānā hṛdayeṣu Ṣśatravaḥ parājitāso apa ni layantām.*

May Varuna, highest lord of life loved and worshipped with rational choice, and Manyu, highest ardour of life, give us integrated material and spiritual wealth of both this world of humanity and the light of divinity, and may the enemies, negativities and adversities, fear stricken at heart and defeated, run off and dissolve into the darkness of their origin.

Mandala 10/Sukta 85

Soma (1-5), Surya vivaha (6-16), Devah (17), Somarkau (18), Chandrama (19), Marriage (20-28), Vadhuvasa samsparsha ninda (29-30), Yakshma nashanam dampatyoh (31) Surya Savitri (32-47) Devatah; Savitri Surya Rshi

सत्यनोत्तभिता भूमिः सूर्येणोत्तभिता द्यौः ।
ऋतेनादित्यास्तिष्ठन्ति दिवि सोमो अधि श्रितः ॥ १ ॥

1. *Satyenottabhitā bhūmiḥ sūryeṇottabhitā dyauḥ.*
Ṛtenādityāstiṣṭhanti divi somo adhi śritaḥ.

The earth is sustained by the force of its own identity within the truth of divine law, the heaven is sustained by the sun within the same truth of divine law, the Adityas are sustained by Rtam, the natural law of Divinity, and Soma is sustained in the highest heaven of the same law.

सोमेनादित्या बलिनः सोमेन पृथिवी मही ।
अथो नक्षत्राणामेषामुपस्थे सोम आहितः ॥ २ ॥

2. *Somenādityā balinaḥ somena pṛthivī mahī.*
Atho nakṣatrāṇāmeṣāmupasthe soma āhitaḥ.

The Adityas are mighty by Soma, divine energy and law of existence. By Soma, the earth is great and adorable. And in the closest environment of these stars Soma is abiding in concentrations as sustaining energy.

सोमं मन्यते पपिवान्यत्संपिंषन्त्योषधिम ।
सोमं यं ब्रह्माणो विदुर्न तस्याश्नाति कश्चन ॥ ३ ॥

3. *Somaṁ manyate papivān yat saṁpiṁṣantyo-ṣadhim. Somaṁ yaṁ brahmāṇo vidurna tasyā-śnāni kaścana.*

The person who drinks the soma juice feels that the herb which they crush and squeeze for the juice is soma. But the Soma which the divine sages know and realise no one can drink like that.

आच्छद्विधानगुपिता बाहꣳतः साम रा॒तः ।
गाव्णा॒मिच्छृण्वन्तिष्ठसि॒ न तं अश्नाति॒ पाथिꣳवः ॥ ४ ॥

4. *Ācchadvidhānairgupito vārhataiḥ soma rakṣitaḥ. Grāvṇāmicchṛṇvan tiṣṭhasi na te aśnāti pārthivaḥ.*

Preserved by divine ordinances, protected by the measures of Brhat Samans, Soma is guarded safely by somapalas. O Soma, you abide somewhere in divinity hearing the roar of thunder and clouds, no one earthly can drink or experience the ecstasy of your celestial nature and identity.

यत्त्वा॑ दव पपिबꣳन्ति॒ तत॒ आ प्यायस॒ पुनꣳः ।
वा॒युः सामꣳस्य रा॒ता समꣳनां॒ मास॒ आकृꣳतिः ॥ ५ ॥

5. *Yat tvā deva prapibanti tata ā pyāyase punaḥ. Vāyuḥ somasya raksitā samānāṁ māsa ākṛtiḥ.*

O divine Soma, when the sun rays drink you as the moon in the first, dark half of the month, then you come up to full growth as the moon in the second, bright half of the month. The wind, cosmic energy, is the protector of soma in its place. Thus the month is the constituent of years and presents the full form of the two equal fortnights of the moon.

Note: Mantras from 6 to 16 are a metaphor which can be interpreted as wedding of the dawn in the context of nature and the Veda, and as wedding of a

maiden and relevance of the Veda in the human context. The maiden and the dawn are synonymous.

रभ्यासीदनुदयी नाराशंसी न्याचनी ।
सूयायाे भद्रमिद्वासो गाथयति परिष्कृतम ॥ ६ ॥

6. *Raibhyāsidanudeyī nārāśaṁsī nyocanī.*
Sūryāyā bhadramidvāso gāthayaiti pariṣkṛtam.

Raibhi verses of the Veda are the bride's wedding gifts, Narashansi verses, the bride's ornaments, grace and good fortune, her bridal robes sanctified by exemplary verses relating to the good life.

चित्तिरा उपबर्हणं चक्षुरा अभ्यञ्जनम ।
द्यावाभूमिः कोश आसीद्यदयात्सूया पतिम ॥ ७ ॥

7. *Cittirā upabarhaṇaṁ cakṣurā abhyañjanam.*
Dyaurbhūmiḥ kośa āsīd yadayāt sūryā patim.

When Surya, the dawn, the new bride, goes to the house of her groom, then her noble mind and thought is her resting couch, her gracious eye, the collyrium, and the earth and heaven, her treasure.

स्तोमा आसन्प्रतिधयः कुरीरं छन्द आपशः ।
सूयायाे अश्विना वराग्निरासीत्पुरोगवः ॥ ८ ॥

8. *Stomā āsan pratidhayaḥ kuvīraṁ chanda opaśaḥ.*
Sūryāyā aśvanā varāgnirāsīt purogavaḥ.

Hymns of adoration are the axle of her chariot wheels, music of the hymns, her head scarf and cushion, the Ashvins, prana and udana energies, are friends of the groom, and Agni is the first call of maturity.

सामा॑ वधूयु॒रभवदश्विना॑स्तामु॒भा व॒रा।
सूर्या॑ यत्पत्ये॒ शंस॑न्तीं॒ मन॑सा सवि॒तादा॑दात॥ ९॥

9. *Somo vadhūyurabhavadaśvināstāmubhā varā.*
Sūryāṁ yat patye śaṁsantīṁ manasā savitādadāt.

Soma is the proposer and Ashvins, pranic energies, the first attraction and attention, when Savita, giver of life and light, gives away the bride, love-lorn at heart, to the groom.

मना॑ अस्या॒ अन॑ आसी॒द द्यौ रा॑सीदु॒त च्छ॒दिः।
शु॒क्रावन॒ड्वाहा॑वास्तां॒ यदया॑त्सू॒या गृ॒हम॥ १०॥

10. *Mano asyā ana āsīd daurāsīduta cchadiḥ.*
Śukrāvanaḍvāhāvāstāṁ yadayāt sūryā gṛham.

The mind is her bridal chariot, bright sky its canopy, the sun and moon the motive powers when the bride, like the glorious dawn, goes to her own home with the groom.

ऋ॒क्सा॒माभ्यां॒मभिहि॑ता॒ गावा॑ त सामन॒वितः।
श्रोत्रं॑ त च॒क्र आ॑स्तां दि॒वि पन्था॑श्चराच॒रः॥ ११॥

11. *Ṛksāmābhyāmabhihitau gāvau te sāmanāvitaḥ.*
Śrotraṁ te cakre āstāṁ divi panthāścarācaraḥ.

Sun and moon, both equal and glorious, yoked and celebrated by Rks and Samans, move the chariot on the new procession. Let revelation of the Word and infinite Space be the movement towards advancement, and let the path be both tumultuous and restful over the moving and the unmoving world unto the light of heaven.

शुचीं त चक्र यात्या व्याना अ ा आहतः ।
अनां मनस्मयं सूयारांहत्पयती पतिम ॥ १२ ॥

12. *Śucī te cakre yātyā vyāno akṣa āhataḥ.*
Ano manasmayaṁ sūryārohat prayatī patim.

Surya, the new bride, rides the chariot of the mind when she moves to the house of the groom (with her dreams of the future). When she moves, her pure ears are the wheels (on which the chariot moves because the mind moves in response to the stimulants of the senses) and the wind, psychic energy of thought, is the axis of the wheels.

सूयायां वहतुः पागात्सविता यमवासृजत ।
अघासु हन्यन्त गावा जुन्याः पयुह्यत ॥ १३ ॥

13. *Sūryāyā vahatuḥ prāgāt savitā yamavāsṛjat.*
Aghāsu hanyante gāvo'rjunyoḥ paryuhyate.

The bridal procession of Surya proceeds which Savita, her father, starts. The bullocks are made to move the chariot in Magha constellations and the bride is inducted into the groom's home in Phalguni constellations.

यदश्विना पृच्छमानावयातं त्रिचक्रेण वहतुं सूयायाः । विश्वे
देवा अनु तद्वामजानन्पुत्रः पितरावववृणीत पूषा ॥ १४ ॥

14. *Yadaśvinā pṛcchamānāvayātaṁ tricakreṇa vahatuṁ sūryāyāḥ. Viśve devā anu tadvāmajānan putraḥ pitarāvavṛṇīta pūṣā.*

O Ashvins, married couple, when you come together by the three wheeled mental chariot of Sattva, Rajas and Tamas constituents of personality in balance,

asking for fulfilment of the wedding of Surya, let all the Vishvedevas, nobilities around and the mind and senses within, know and approve your intent and purpose, and then let Pusha, future progeny for sustenance, select the life giving parents for the arrival.

यदयातं शुभस्पती वर्यं सूयामुप।
क्वकं चकं वामासीत्क्व दष्टाय तस्थथुः ॥ १५ ॥

15. *Yadayātaṁ śubhaspatī vareyaṁ sūryāmupa.*
Kvaikaṁ cakraṁ vāmāsīt kva deṣṭrāya tasthathuḥ.

O Ashvins, protectors and promoters of life's good, noble men and women of reason and passion, when you come to the bride, darling choice of the groom, where is one of the wheels of your chariot and where abide the two for the purpose of benediction?

द्व ते चक सूय ब्रह्माण ऋतुथा विदुः।
अथकं चकं यद गुहा तदद्धातय इद्विदुः ॥ १६ ॥

16. *Dve te cakre sūrye brahmāṇa ṛtuthā viduḥ.*
Athaikaṁ cakraṁ yadguhā tadaddhātaya idviduḥ.

O Surya, bride of the new home, the sages of knowledge know the two wheels of your life's chariot according to the seasons, i.e., your words and actions according to your moods and circumstances. The third, thought, reflection and intentions, is hidden in the depths of the mind which only exceptional master minds know. And that one is a mystery.

सूयाय दवभ्या मित्राय वरुणाय च।
य भूतस्य पचतस इदं तभ्या करं नमः ॥ १७ ॥

17. *Sūryāyai devebhyo mitrāya varuṇāya ca. Ye bhūtasya pracetasa idaṁ tebhyo'karaṁ namaḥ.*

This homage I do and offer to Surya, the dawn, the divinities, the loving friend and the wise for the sake of intelligent progeny and to all those who know and enlighten all living beings.

पूर्वापरं चरता माययैता शिशू क्रीळन्ता परि याता अध्वरम ।
विश्वान्यन्या भुवनाभिचष्ट ऋतूँरन्या विदधज्जायते पुनः ॥ १८ ॥

18. *Pūrvāparaṁ carato māyayaitau śiśū krīḷantau pari yāto adhvaram. Viśvānyanyo bhuvanābhicaṣṭa ṛtūṁranyo vidadhajjāyate punaḥ.*

These two, sun and moon, move on in sequential order by their own power and virtue, playing happily like innocent children and go on participating and contributing to the divine yajna of the cosmos. Of these, one watches and enlightens all regions of the world and the other rises again and again according to the season and thereby setting the seasons in order.

नवानवा भवति जायमाना ह्नां केतुरुषसामेत्यग्रम । भागं देवभ्या वि दधात्यायन्प्र चन्द्रमास्तिरत दीर्घमायुः ॥ १९ ॥

19. *Navonavo bhavati jāyamāno'hnāṁ keturuṣasāmetyagram. Bhāgaṁ devebhyo vi dadhātyāyan pra candramāsitirate dīrghamāyuḥ.*

The moon rising again and again ever anew, proclaiming days and lunar dates, comes ahead of the dawn in the dark fortnight. While coming it brings its share of the havi for divinities and gives long life to biological and human life.

सु॒किꣳशु॒कं श॑ल्म॒लिं वि॒श्वरू॑पं॒ हिर॑ण्यवर्णं सुवृ॒तं सु॒च॒क्रम।
आ रो॑ह सूय अ॒मृत॑स्य लो॒कꣳ स्यो॒नं पत्य॑ वहतुं कृणुष्व॥ २०॥

20. *Sukiṁśukaṁ śalmaliṁ viśvarupaṁ hirṇyavarṇaṁ suvṛtaṁ sucakram. Ā roha sūrye amṛtasya lokaṁ syonaṁ patye vahatuṁ kṛṇuṣva.*

Welcome, O bride, bright dawn of a new morning, ride and rule the golden, well structured, well geared chariot of a homely world, beautiful and glowing like a shalmali garden in bloom and turn it into paradisal bliss of immortal joy for the husband and the family.

उदी॒ष्वा॒तः पति॑वती॒ ह्य॒३॑षा वि॒श्वाव॑सुं॒ नम॑सा गी॒भिरी॑ळ।
अ॒न्यामि॑च्छ पितृ॒षद॑ं॒ व्य॑क्तां॒ स त॑ भा॒गा ज॒नुषा॒ तस्य॑ विद्धि॥ २१॥

21. *Udīrṣvātaḥ pativatī hyiṣā viśvāvasuṁ namasā gīrbhirīḷe. Anyāmiccha pitṛṣadaṁ vyaktāṁ sa te bhāgo januṣā tasya viddhi.*

Rise from here. This girl is now married as wife to a husband. Thanks and salutations I offer to the master of the world's wealth with homage and words of reverence and adoration. Love this girl, your other self, born, bred and raised to fullness in the parental home. She is now a part of your life. Know her, accept and take her as a complement of your self from the very birth by nature, culture and future growth of your life.

उदी॒ष्वाता॑ विश्वावसा॒ नम॑सळामह त्वा।
अ॒न्यामि॑च्छ पफ॒र्व्य॑१॒॑ सं जा॒यां पत्या॑ सृज॥ २२॥

22. *Udīrṣvāto viśvāvaso namaseḷāmahe tvā. Ajyāmiccha prapharvyaṁsaṁ jāyāṁ patyā sṛja.*

Rise from here and now, O master of the wealth of a new world, we honour and adore you with reverence and homage. Love this bride, this other self of yours, fully mature and cultured, accept, take and join her in the role of husband.

अनृ ारा ऋजवः सन्तु पन्था यभिः सखायो यन्ति ना वरयम। समयमा सं भगो ना निनीयात्सं जास्पत्यं सुयममस्तु दवाः ॥ २३ ॥

23. *Anṛkṣarā ṛjavaḥ santu panthā yebhiḥ sakhāyo yanti no vareyam. Samaryamā saṁ bhago no ninīyāt saṁ jāspatyaṁ suyamamastu devāḥ.*

Let our paths be simple, natural and comfortable, free from obstacles, by which our friends may win the goal of their choice. May Aryama, lord of vision, justice and rectitude, and Bhaga, lord of power, prosperity and glory, lead us on to fulfilment. O divinities of nature and humanity, may our married life be happy, noble and fruitful.

प त्वा मुञ्चामि वरुणस्य पाशाद्यन त्वाबध्नात्सविता सुशवः। ऋतस्य यानो सुकृतस्य लोक रिष्टां त्वा सह पत्या दधामि ॥ २४ ॥

24. *Pra tvā muñcāmi varuṇasya pāṣād yena tvābadhnāt savitā suśevaḥ. Ṛtasya yonau sukṛtasya loke'riṣṭāṁ tvā saha patyā dadhāmi.*

I free you from the bonds of Varuna, discipline of virginity observed in the spirit of justice, freedom and responsibility in the parental home, into which Savita, lord giver of life and natural growth unto maturity, had bound you in full dedication without

inhibition, and I settle and establish you with your husband into a new life of natural conjugal order in the world of noble action free from sin, violence and violation of the law.

पता मुञ्चामि नामुतः सुबद्धाममुतस्करम।
यथयमिन्द मीढवः सुपुत्रा सुभगासति॥ २५॥

25. *Preto muñcāmi nāmutaḥ subaddhāmamutaskaram. Yatheyamindra mīḍhvaḥ suputrā subhagāsati.*

I release you from here, the parental home and its discipline, but not from there, the husband's home, where I establish you duly bound in the new conjugal law and discipline so that, O Indra, O noble husband, she may be the proud and fortunate mother of noble progeny.

पूषा त्वता नयतु हस्तगृह्याश्विना त्वा प वहतां रथन।
गृहान्गच्छ गृहपत्नी यथासा वशिनी त्वं विदथमा वदासि॥ २६॥

26. *Pūṣā tveto nayatu hastagṛhyāśvinā tvā pra vahatāṁ rathena. Gṛhān gaccha gṛhapatnī yathāso vaśinī tvaṁ vadhathamā vadāsi.*

May Pusha, the husband who would maintain you, having accepted your hand, lead you to the new home. May the Ashvins, other leading personalities, escort you by chariot to the husband's home. O bride, go to the new home and new families as mistress of the new home and new family so that you become the darling ruler of the new hearth and home. You are come to a new yajnic order, and you speak a new language of

yajnic dedication.

इ॒ह प्रि॒यं प्र॒जया॑ त॒ सम्ऋ॑ध्यताम॒स्मिन्गृ॒ह गार्ह॑पत्याय जागृहि। ए॒ना पत्या॑ त॒न्वं॑१ सं सृ॑ज॒स्वाधा॒ जिवी॑ वि॒दथ॒मा व॑दाथः ॥ २७ ॥

27. *Iha priyaṁ prajayā te samṛdhyatāmasmin gṛhe gārhapatyāya jāgṛhi. Enā patyā tanvaṁ saṁ sṛjasvādhā jivrī vidathamā vadāthaḥ.*

Here in the new home may your new love and happiness increase to new heights with family and children. In this new home keep awake for the good of the children and the family. Here with this husband of yours join in body and mind, and both of you enjoy good fellowship, company and converse till full age and fulfilment in yajnic life.

नी॒ल॒लो॒हि॒तं भ॑वति कृ॒त्यास॒क्तिव्य॑ज्यत।
एध॑न्त अस्या ज्ञा॒तय॒: पति॑ब॒न्धषु॑ बध्यत ॥ २८ ॥

28. *Nīlalohitaṁ bhavati kṛtyāsaktirvyajyate.*
Edhante asyā jñātayaḥ patirbandheṣu badhyate.

Then the blood grows dark and red, love and desire vibrates for fulfilment, the near kinsmen of this bride swell with hope and expectation, and the husband is bound in new responsibilities.

परा॑ दहि शामु॒ल्यं ब्र॒ह्मभ्या॒ वि भ॑जा॒ वसु॑।
कृ॒त्यषा॑ प॒द्वती॑ भू॒त्व्या जा॒या वि॑शत॒ पति॑म ॥ २९ ॥

29. *Parā dehi śāmulyaṁ brahmabhyo vi bhajā vasu.*
Kṛtyaiṣā padvatī bhūtvyā jāyā viśate patim.

Cast away the sense of sin and impurity, share

wealth and knowledge with and from the holy and wise, and when the bride has taken the seven steps to conjugal duty, she joins the husband heart and soul.

अश्रीरा तनूर्भवति रुशती पापयामुया।
पतियद्ध्वा३ वाससा स्वमङ्गमभिधित्सते ॥ ३० ॥

30. *Aśrīrā tanūrbhavati ruśatī pāpayāmuyā. Patiryadvadhavo vāsasā svamaṅgamabhidhitsate.*

The body becomes polluted, injured and injurious by that impious act if the husband touches or wants to touch his body with the clothes of the wife in her period.

य वध्वश्चन्दं वहतुं य मा यन्ति जनादनुं।
पुनस्तान्यज्ञिया दवा नयन्तु यत आगताः ॥ ३१ ॥

31. *Ye vadhvaścandraṁ vahatuṁ yakṣmā yanti janādanu. Punastān yajñiyā devā nayantu yata āgatāḥ.*

Those consumptive ailments which afflict the health and handsomeness of the husband or the beauty and fertility of the wife from birth, let the sages and brilliant specialists of yajna treat and cure upto the source whence, otherwise, they may come and afflict again.

मा विदन्परिपन्थिना य आसीदन्ति दम्पती।
सुगभिर्दुगमतीतामपं द्रान्त्वरातयः ॥ ३२ ॥

32. *Mā vidan paripanthino ya āsīdanti dampatī. Sugebhirdurgamatītāmapa drāntvarātayaḥ.*

And those which overtake and afflict the wedded

couple on their course of life must not come, and may all adversities, wants and malignities disappear and go down to far off depths beyond recurrence.

सुमङ्गलीरियं वधूरिमां समत पश्यत।
साभाग्यमस्य दत्वायाथास्तं वि परेतन॥ ३३॥

33. *Sumaṅgalīriyaṁ vadhūrimāṁ sameta paśyata.*
Saubhāgyamasyai dattvāya'thāstaṁ vi paretana.

Auspicious is this bride, gracious, please come, see her to wish her all good fortune in life, and having thus blessed her, you may please retire homeward.

तृष्टमतत कटुकमतदपाष्ठवद्विषव ातदत्तव।
सूर्यां या ब्रह्मा विद्यात्स इद्वाधूयमर्हति॥ ३४॥

34. *Tṛṣṭametat kaṭukametadapāṣṭhavadviṣav-annaitadattave. Sūryāṁ yo brahmā vidyāt sa idvādhūya-marhati.*

Matrimony? It is roughshod, it is thorny bitter, all barbs, all poison, it is dangerous to flirt with it. Only the wise youth of divine vision who knows and realises the light and sanctity of Surya, he deserves the prize he may carry away.

आशसनं विशसनमथो अधिविकर्तनम।
सूयायाः पश्य रूपाणि तानि ब्रह्मा तु शुन्धति॥ ३५॥

35. *Āśasanaṁ viśasanamatho adhivikartanam.*
Sūryāyāḥ paśya rūpāṇi tāni brahmā tu śandhati.

Hope, fear and debasement, frustration, anger and cruelty, and the irony that cuts too deep to the very core, these are various moods and manners of women.

These the wise vision knows and corrects, purifies or excuses with superior understanding.

गृभ्णामि॑ ते साभग॒त्वाय॒ हस्तं॒ मया॒ पत्या॑ ज॒रद॑ष्टि॒र्यथास॑: ।
भगो॑ अय॒मा स॑वि॒ता पु॑रन्धि॒र्मह्यं॒ त्वादु॒र्गार्ह॑पत्याय दे॒वाः ॥ ३६ ॥

36. *Gṛbhṇāmi te saubhagatvāya hastaṁ mayā patyā jaradaṣṭiryathāsaḥ. Bhago aryamā savitā purandhirmahyaṁ tvādurgārhapatyāya devāḥ.*

I take your hand for the sake of good fortune so that you may live a long full life till old age with me, your husband. Bhaga, lord of glory, Aryama, lord of cosmic order, Savita lord giver of life and light, and Purandhi, divine beneficence, have given you to me for the creation of a happy home and family.

तां पू॑षञ्छिवत॒मामे॑रयस्व॒ यस्यां॒ बीजं॑ मनु॒ष्या॒३॒॑ वप॑न्ति ।
या न॑ ऊ॒रू उ॑श॒ती वि॒श्रया॑त॒ यस्या॑मु॒शन्तः॒ प्रहरा॑म॒ शेप॑म ॥ ३७ ॥

37. *Tāṁ pūṣañchivatamāmerayasva yasyāṁ bījaṁ manuṣyā vapanti. Yā na ūrū uśatī viśrayāte yasyāmuśantaḥ praharāma śepam.*

Pushan, O lord of creativity and growth, inspire her, the most auspicious wife, in whom men sow the seed of life, who, moved with love and desire for progeny, surrenders herself with body and mind and men too with love and passion enter into the conjugal rite of consummation.

तुभ्य॒मग्र॒ पय॑ वहन्त्सू॒र्या॑ व॑हतु॒ना॑ स॒ह ।
पुन॒: पति॑भ्या जा॒यां दा अ॑ग्न प॒जया॑ स॒ह ॥ ३८ ॥

38. Tubhyamagre paryavahantsūryāṁ vahatunā saha. Punaḥ patibhyo jāyāṁ dā agne prajayā saha.

O lord of divine fire, Agni, parents bring Surya, the bright bride to you with her gifts and ornaments. O yajna fire, pray give back the bride to the husband alongwith her potential to bear children for the husband.

पुनः पत्नीमग्निरदादायुषा सह वचसा।
दीर्घायुरस्या यः पतिर्जीवाति शरदः शतम॥ ३९॥

39. *Punaḥ patnīmagniradādāyuṣā saha varcasā. Dīrghāyurasyā yaḥ patirjīvāti śaradaḥ śatam.*

Agni then gives Surya, now a wife, when the wedding ceremony is complete, to the husband along with her health and age, honour and lustre of life with the blessing: Long live the man who is her husband for a full hundred years.

सामः पथमा विविद गन्धर्वा विविद उत्तरः।
तृतीयाो अग्निष्ट पतिस्तुरीयस्त मनुष्यजाः॥ ४०॥

40. *Somaḥ prathamo vivide gandharvo vivida uttaraḥ. Tṛtīyo agniṣṭe patisturīyaste manuṣyajāḥ.*

O Surya, bright girl, your first protective and promotive guardian is Soma, nature's energy which leads you to puberty. The next is Gandharva which energises you with fertility. The third is Agni which inspires you with love and passion. And your fourth guardian is your husband, son of man, for the extension of humanity.

सामा ददद्गन्धर्वाय गन्धर्वा दददग्नय।
रयिं च पुत्राँश्चादादग्निमह्यमथा इमाम॥ ४१॥

41. *Somo dadadgandharvāya gandharvo dadadagnaye. Rayiṁ ca putrāṁścādādagnirmahyamatho imām.*

Soma gives you to Gandharva, Gandharva gives you to Agni, and O dear bride, Agni then gives this wife to me, the husband, and with her gives me progeny and wealth, honour and excellence of family life.

इहव स्तं मा वि यौष्टं विश्वमायुर्व्यश्नुतम।
क्रीळन्ता पुत्रनप्तृभिर्मोदमाना स्वे गृहे॥ ४२॥

42. *Ihaiva staṁ mā vi yauṣṭaṁ viśvamāyurvyaśnutam. Krīḷantau putairnaptṛbhirmodam-ānau sve gṛhe.*

O man and wife, live here itself in the family joined together, never separate, live and enjoy a full life in your own home playing and celebrating life with children and grand children.

आ नः प्रजां जनयतु प्रजापतिराजरसाय समनक्त्वर्यमा।
अदुर्मङ्गलीः पतिलोकमा विश शं नो भव द्विपदे शं चतुष्पदे॥ ४३॥

43. *Ā naḥ prajāṁ janayatu prajāpatirājarasāya samanaktvaryamā. Adurmaṅgalīḥ patilokamā viśa śaṁ no bhava dvipade śaṁ catuṣpade.*

May Prajapati bless us with children, may Aryama bring us honour and glory upto the completion of a long full age, may the blessed wife abide with grace in the husband's home of paradisal bliss, and may there be all round peace and well being for humans and animals all.

अघोरचक्षुरपतिघ्न्येधि शिवा पशुभ्यः सुमनाः सुवर्चाः ।
वीरसूर्देवकामा स्योना शं नो भव द्विपदे शं चतुष्पदे ॥ ४४ ॥

44. *Aghoracakṣurapatighnyedhi śivā paśubhyaḥ sumanāḥ suvarcāḥ. Vīrasūrdevṛkāmā syonā śaṁ no bhava dvipade śaṁ catuṣpade.*

Be lady of the gracious eye for the husband. Be kind and good to the animals, noble at heart and brilliant in mind and sense of honour and propriety. Be the mother of brave and noble children. Love your husband's brothers. Be cheerful and blissful. Let there be all round peace and total well being for us all, peace and well being for humans and animals all.

इमां त्वमिन्द्र मीढवः सुपुत्रां सुभगां कृणु ।
दशास्यां पुत्राना धेहि पतिमेकादशं कृधि ॥ ४५ ॥

45. *Imāṁ tvamindra mīḍhavaḥ suputrāṁ subhagāṁ kṛṇu. Daśāsyāṁ putrānā dhehi patimekādaśaṁ kṛdhi.*

Lord of glory and fertility, Indra, bountiful ruler of the world and the home, bless this bride for noble progeny, honour and glory. Give her ten children, and let the husband be the eleventh, as guardian over all.

सम्राज्ञी श्वशुरे भव सम्राज्ञी श्वश्वां भव ।
ननान्दरि सम्राज्ञी भव सम्राज्ञी अधि देवृषु ॥ ४६ ॥

46. *Samrājñī śvaśure bhava samrājñī śvaśrvāṁ bhava. Nanāndari samrājñī bhava samrājñī adhi devṛṣu.*

Be a darling queen for the father-in-law, be a favourite queen for the mother-in-law, be a loving queen

for the sister-in-law, and a kind queen for the brothers-in-law.

सम॑ञ्जन्तु॒ विश्व॑ दे॒वाः समाप॒ हृद॑यानि ना।
सं मा॑त॒रिश्वा॒ सं धा॒ता समु॒ देष्ट्री॑ दधातु ना॥ ४७॥

47. *Samañjantu viśve devāḥ samāpo hṛdayāni nau. Saṁ mātariśvā saṁ dhātā samu deṣṭrī dadhātu nau.*

Listen and know all ye Vishvedevas, divinities of nature and nobilities of humanity, like the waters of two streams our hearts and mind are one. May the Vayu join us as one personality. May the lord controller of the world make us one personality. May mother Sarasvati of the divine voice join and proclaim us as one. May the Vishvedevas join and integrate our hearts and minds into one inseparable personality.

Mandala 10/Sukta 86

Indra Devata, Indra (1, 8, 11-12, 14, 19-22), Vrshakapi Aindra (7, 13, 23), and Indrani (2-6, 9, 10, 15-18) Rshis

वि हि सो॒तारस्रृ॑क्षत॒ नन्दं॑ दे॒वमम॑ंसत। यत्रा॒मद॑द वृ॒षाक॑पिर॒यः
पु॒ष्टेषु॒ मत्स॑खा॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः॥ १॥

1. *Vi hi sotorasṛkṣata nendraṁ devamaṁsata. Yatrāmadadvṛṣākapiraryaḥ puṣṭeṣu matsakhā viśvasmādindra uttaraḥ.*

The creatures having been created flowed forth, streamed too far and strayed from acknowledgement of the creator Indra, where Vrshapkapi, the human soul, jivatma, top master among the created, rejoiced among them.

My friend and favourite Indra, great and generous, is supreme over the whole creation, says Prakrti, the mother consort.

परा॒ हीन्द्र॒ धाव॑सि वृ॒षाक॑पे॒रति॒ व्यथिः॑। ना अ॒ह॒ प्र वि॑न्दस्य॒न्यत्र॒ सोम॑पीतय॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ २ ॥

2. *Parā hīndra dhāvasi vṛṣākaperati vyathiḥ. No aha pra vindasyanyatra somapītaye viśvasmādindra uttaraḥ.*

Indra, far too far you move from Vrshakapi who feels too sorrow stricken. O jivatma you would not find anywhere else other than Indra's presence to enjoy the soma joy of life... Indra is supreme over all.

किम॒यं त्वां वृ॒षाक॑पिश्च॒कार॒ हरि॑ता मृ॒गः। यस्मा॑ इर॒स्यसीदु॒ न्व१॑या वा॑ पुष्टि॒मद्वसु॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ३ ॥

3. *Kimayaṁ tvāṁ vṛṣākapiścakāra harito mṛgaḥ. Yasmā irasyasīdu nvaryo vā puṣṭimadvasu viśvasmādindra uttaraḥ.*

What has this Vrshakapi done to you, this golden green natural, who needs initiation but who is the top master spirit of the created, toward whom you show so much resentment?

Indra is supreme over the whole creation.

यमि॒मं त्वं वृ॒षाक॑पिं प्रि॒यमि॑न्दाभि॒र॑क्षसि। श्वा न्व॑स्य॒ जम्भि॑षदपि॒ कर्ण॑ वराह॒युर्विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ४ ॥

4. *Yamimaṁ tvaṁ vṛsākapiṁ priyamindrābhirakṣasi. Śvā nyasya jambhiṣadapi karṇe varāhayurviśvasmādindra uttaraḥ.*

Indra, your darling Vrshakapi whom you protect and favour so much falls a victim to greed which crushes him in its jaws as a hound seizes a boar by the ear.

Indra is supreme over the whole creation.

प्रिया तष्टानि मे कपिव्यक्ता व्यदूदुषत। शिरा न्वस्य राविषं न सुगं दुष्कृते भुवं विश्वस्मादिन्द्र उत्तरः ॥ ५ ॥

5. *Priyā taṣṭāni me kapirvyaktā vyadadūṣat. Śiro nvasya rāviṣaṁ na sugaṁ duṣkṛte bhuvaṁ viśvasmādindra uttaraḥ.*

And all my dear forms of existence wrought into beauteous being, he pollutes. I would rather push his head down, I would not be good and never allow him anything too easily for this sinner.

Indra is supreme over all the world.

न मत्स्त्री सुभसत्तरा न सुयाशुतरा भुवत। न मत्पतिच्यवीयसी न सक्थ्युद्यमीयसी विश्वस्मादिन्द्र उत्तरः ॥ ६ ॥

6. *Na mat strī subhasattarā na suyāśutarā bhuvat. Na mat praticyavīyasī na sakthyudyamīyasī viśvasmādindra uttaraḥ.*

There is no other creative consort of Indra other than Prakrti, no female more charming, more agreeable, more pliant, more responsive, more attractive and more elevating, none other than me.

Indra is supreme over all the world.

उव अम्ब सुलाभिक यथवाङ्ग भविष्यति। भसन्म अम्ब सक्थि म शिरा म वीव हृष्यति विश्वस्मादिन्द्र उत्तरः ॥ ७ ॥

7. *Uve amba sulābhike yathevāṅga bhaviṣyati. Bhasanme amba sakthi me śiro me vīva hṛṣyati viśvasmādindra uttaraḥ.*

Mother Nature, Prakrti, blessed and blissful fertility and giver of virility, whatever is to be shall be. My breast, my loins, my head all vibrate with energy, your gift. Indra is supreme over all.

किं सु॑बाहा स्वङ्गुर॒ पृथु॑ष्ट॒ पृथु॑जाघन। किं शू॑रपत्नि न॒स्त्वम॒भ्यमीषि वृ॒षाक॑पिं॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ८ ॥

8. *Kiṁ subāho svaṅgure pṛthuṣṭo pṛthujāghane. Kiṁ śūrapatni nastvamabhyamīṣi vṛṣākapiṁ viśvasmādindra uttaraḥ.*

O lady of lovely arms and nimble fingers, wavy hair and ample zone, divine consort of omnipotence, why do you arraign Vrshakapi, why blame jivatma?

Indra is supreme over all.

अ॒वीरा॑मिव॒ मामयं॑ श॒रारु॑रभि म॑न्यत। उ॒ताहम॑स्मि वी॒रि-णीन्द्॑पत्नी म॒रुत्स॑खा॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ९ ॥

9. *Avīrāmiva māmayaṁ śarārurabhi manyate. Utāhamasmi vīriṇīndrapatnī marutsakhā viśvasmādindra uttaraḥ.*

This naughty thinks of me as naught, bereft of the brave, while I am blest with heroes, and I am the creative consort of Indra and friend of the Maruts, stormy troops of the winds of nature.

Indra is supreme over all.

सꣳहात्रꣳ स्म पुरा नारी समनꣳ वाव गच्छति। वधा ऋतस्य वीरिणीन्दपत्नी महीयत विश्वस्मादिन्द्र उत्तरः॥ १०॥

10. *Saṁhaotraṁ sma purā nārī samanaṁ vāva gacchati. Vedhā ṛtasya vīriṇīndrapantī mahīyate viśvasmādindra uttaraḥ.*

The creative force in original time receives the cosmic seed and stirs into action for the dynamics of creative evolution. For this very reason, Prakrti, impregnated with the cosmic seed, is exalted as the consort of Indra, mother of the universal brave, controller of the laws of existence.

Indra is supreme over all.

इन्द्राणीमासु नारिषु सुभगामहमश्रवम। नह्यस्या अपरं चन जरसा मरते पतिविश्वस्मादिन्द्र उत्तरः॥ ११॥

11. *Indrāṇīmāsu nāriṣu subhagāmahamaśrvam. Na hyasyā aparaṁ cana jarasā marate patirviśvasmādindra uttaraḥ.*

So have I heard of Indrani among the creative dames as the mother of glory. Never shall her lord, Indra, ever die of old age like others, men of mortal nature. Indra is supreme over all.

नाहमिन्दाणि रारण सख्युर्वृषाकपेरृत। यस्यदमप्यं हविः प्रियं देवषु गच्छति विश्वस्मादिन्द्र उत्तरः॥ १२॥

12. *Nāhamindrāṇi rāraṇa sakhyurvṛṣākaperṛte. Yasyedamapyaṁ haviḥ priyaṁ deveṣu gacchati viśvasmādindra uttaraḥ.*

O divine consort, Indrani, I never enjoy the play of existence without my friend and companion,

Vrshakapi, generous playful humanity, since the havi given by him and given for nature and humanity goes up and reaches the divinities which I share.

Indra is supreme over all.

वृषाकपायि रवंति सुपुत्र आदु सुस्नुष। घसत्त इन्द उ णः पियं काचित्करं हविविश्वस्मादिन्द्र उत्तरः ॥ १३ ॥

13. *Vṛṣākapāyi revati suputra ādu susnuṣe. Ghasat ta indra uṣaṇaḥ priyaṁ kācitkaraṁ havirviśvasmādindra uttaraḥ.*

O Vrshakapayi, mother Prakrti, provider of living beings, opulent and abundant power, mother of noble children and giver of joy and bliss, mother fertility, Indra would ultimately take over and consume whatever dear, creative and inspiring havi you would offer here in the created world.

Indra is supreme over all the world.

उ णा हि म पञ्चदश साकं पचन्ति विंशतिम। उताहमद्मि पीव इदुभा कुक्षी पृणन्ति म विश्वस्मादिन्द्र उत्तरः ॥ १४ ॥

14. *Vṛṣākapāyi revati suputra ādu susnuṣe. Utāhamadmi pīva idubhā kukṣī pṛṇanti me viśvasmādindra uttaraḥ.*

Natural powers of creative mother Prakrti ripen, mature and give up fifteen evolutionary forms of matter, energy and mind with twenty parts of the biological systems which I swallow at the completion of the existential cycle and I feel satisfied with the involutionary consumption of the Rtam and Satyam modes of existence. Indra is supreme over all.

वृषभा न तिग्मशृङ्गा न्तयूथषु रारुवत। मन्थस्त इन्द्र शं हृद यं ते सुनाति भावयुविश्वस्मादिन्द्र उत्तरः॥ १५॥

15. *Vṛṣabho na tigmaśṛṅgo'ntaryūtheṣu roruvat. Manthasta indra śaṁ hṛde yaṁ te sunoti bhāvayurviśvasmādindra uttaraḥ.*

Indra, just as a sharp horned bull bellows and lords over the herds of cattle with pride, so may the joyous process of the creative cycle which the dedicated celebrant and loving Prakrti enacts for you give you satisfaction and joy at heart as lord and master of the world.

Indra is supreme over all.

न सश यस्य रम्बत न्तरा सक्थ्या कपृत। सदीश यस्य रामशं निषदुषा विजृम्भत विश्वस्मादिन्द्र उत्तरः॥ १६॥

16. *Na seśe yasya rambate'ntarā sakthayā kapṛt. Sedīśe yasya romaśaṁ niṣeduṣo vijṛmbhate viśvasmādindra uttaraḥ.*

That person does not rule over the self whose hedonic mind roams and rambles around among objects of sensual pleasure. That person rules as master of the self whose radiant mind in a state of peace and freedom blossoms and expands in spiritual wakefulness. Indra is supreme over all.

न सश यस्य रामशं निषदुषा विजृम्भत। सदीश यस्य रम्बत न्तरा सक्थ्या कपृद्विश्वस्मादिन्द्र उत्तरः॥ १७॥

17. *Na seśe yasya romaśaṁ niṣeduṣo vijṛmbhate. Sedīśe yasya rambate'ntarā sakthayā kapṛd viśvasmādindra uttaraḥ.*

That person whose radiant mind in a state of peace and freedom blossoms and expands in spiritual wakefulness does not rule the world of Prakrti. The master that rules the world of Prakrti is the power whose ecstatic presence in peace and sovereignty pervades in and over space and time. Indra is supreme over all.

अयमिन्द वृषाकपिः परस्वन्तं हुतं विदत। असिं सूनां नवं चरुमादधस्यान् आचितं विश्वस्मादिन्द्र उत्तरः ॥ १८ ॥

18. *Ayamindra vṛṣākapiḥ parasvantaṁ hataṁ vidat. Asiṁ sūnāṁ navaṁ carumādedhasyān ācitaṁ viśvasmādindra uttaraḥ.*

Indra, lord omnipresent and omnipotent, let this Vrshakapi, lover of joyous showers and shaker of thoughts of evil, know and realise that the duality between the self and the super self is ended. Then he will attain the soul inspiring pranic energy, creative intelligence, new spirit of yajnic performance and full achievement of the saving light of divinity.

Indra is supreme over all the world.

अयमेमि विचाकशद्विचिन्वन्दासमार्यम। पिबामि पाकसुत्वनाभि धीरमचाकशं विश्वस्मादिन्द्र उत्तरः ॥ १९ ॥

19. *Ayamemi vicākaśad vicinvan dāsamāryam. Pibāmi pākasutvano'bhi dhīramacākaśaṁ viśvasmādindra uttaraḥ.*

Perceiving the light of knowledge, building up my score of yajnic action, I come to the omnificent vibrant presence of divinity, and I drink of the nectar of the light and life of purity, eternity and direct realisation of divine communion. Indra is greater than the world

of existence.

धन्व॑ च॒ यत्कृ॒न्तत्रं॑ च॒ कति॑ स्वि॒त्ता वि या॑जना। नदी॑यसा वृषाक॒प स्त॒महिं॑ गृ॒हाँ उप॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ २० ॥

20. *Dhanva ca yat kṛntatraṁ ca kati svit tā vi yojanā. Nedīyaso vṛṣākape 'stamehi gṛhāṁ upa viśvasmādindra uttaraḥ.*

The desert land, the dead-wood or the dark abyss, whatever, wherever, howsoever many they be, they must be given up. Come closer to your own homes, shelter of the closest divinity. Indra is supreme over all the world.

पु॒न॒रहिं॑ वृषाकप सुवि॒ता क॑ल्पयावह। य एष स्वप्न॑नंश॒ना - स्त॒मषि॑ प॒था पु॒न॒विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ २१ ॥

21. *Punarehi vṛṣākape suvitā kalpayāvahai. Ya eṣaṁ svapnanaṁśano'stameṣi pathā punaviśvasmādindra uttaraḥ.*

O Vrshakapi, come again and both of us would create good things for your peace and comfort in well being. Thus destroying the state of dream and sleep, this lover of showers and breeze, Vrshakapi comes home by the paths of existence and piety again and again. Indra is supreme over all the world.

यदुद॑ञ्चा वृषाकप गृ॒हमि॒न्दाज॑गन्तन। क्व॑१॒॑ स्य पु॑ल्व॒घा मृ॒गः कम॑गञ्जन॒यापं॑ना॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ २२ ॥

22. *Yadudañco vṛṣākape gṛhamindrājagantana. Kva sya pulvagho mṛgaḥ kamāgañjanayopano viśvasmādindra uttaraḥ.*

O Vrshakapi, O Indra, when the higher souls

come rising to the state of peace in the divine home, then where does the sinner, the vexatious and the seeker roaming around go, to what state of life?

Great is Indra, supreme over all the world.

पशु॑ह॒ नाम॑ मान॒वी सा॒कं स॑सूव विंश॒तिम । भ॒द्रं भ॑ल॒ त्यस्या॑ अभूद्यस्या॑ उ॒दर॒मामय॒द्विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ २३ ॥

23. *Parṣurha nāma mānavī sākaṁ sasūva viṁśatim. Bhadraṁ bhala tyasyā abhūd yasyā udaramāmayad viśvasmādindra uttaraḥ.*

The creative and catalytic power of omniscient Indra, universal mother, together creates twenty varying modes of matter, energy and thought for physical, biological and intelligent forms of existence. O noble soul, blessed be the mother who suffers the travail to bear the transmigrant soul on way to earthly pleasure and pain and then the bliss divine. Great is Indra, greater than all, supreme over all the world.

Mandala 10/Sukta 87

Agni Rakshoha Devata, Payu Bharadvaja Rshi

र॒ ग्रा॒हणं॑ वा॒जिन॒मा जि॑घर्मि मि॒त्रं पथि॑ष्ठ॒मुप॑ यामि॒ शर्म॑ । शिशा॑ना अ॒ग्निः क्रतु॑भि॒ः समि॑द्धः स न॒ा दिवा॒ स रि॒षः पा॑तु॒ नक्त॑म ॥ १ ॥

1. *Rakṣohaṇaṁ vājinamā jigharmi mitraṁ prathiṣṭhamupa yāmi śarma. Śiśāno agniḥ kratubhiḥ samiddhaḥ sa no divā sa riṣaḥ pātu naktam.*

I sprinkle the holy fire with ghrta and dedicate myself to Agni, light and fire of life, destroyer of evil and giver of victory, friend and saviour most boundless,

and there I find peace and freedom for life eternal. May Agni, sharp and blazing with yajnic actions of creativity, protect and promote us against hate and enmity, violence and obstruction day and night.

अयादंष्ट अचिषा यातुधानानुप स्पृश जातवदः समिद्धः। आ जिह्वया मूरदवानभस्व क्व्यादा वृक्त्व्यपि धत्स्वासन॥ २॥

2. *Ayodaṁṣṭro arciśā yātudhānānupa spṛśa jātavedaḥ samiddhaḥ. Ā jihvayā mūradevān rabhasva kravyādo vṛktvyapi dhatsvāsan.*

Omnipresent spirit of life and protection of existence, blazing with flames of fire and fierce with jaws of steel, destroy the anti-life elements with the touch of your lazer beams, seize the agents of death with flames, catch the blood suckers and flesh eaters with the jaws and crush them to naught.

उभाभयाविन्नुप धहि दंष्ट्रा हिंस्रः शिशाना वरं परं च। उतान्तरिं परि याहि राजञ्जम्भः सं धह्यभि यातुधानान॥ ३॥

3. *Ubhobhayāvinnapa dhehi daṁṣṭrā hiṁsraḥ śiśāno'varaṁ paraṁ ca. Utāntarikṣe pariyāhi rājañjambaiḥ saṁ dhehyabhi yātudhānān.*

Destroyer of the negative, refining the positive, commanding both creative and corrective powers for protective and punitive purposes, promote life both here and hereafter. O refulgent ruler of the world, fly over the skies and, with the force of both power and persuasion, overwhelm the violent and destructive, and either correct and integrate them or throw them out.

यज्ञरिष्ूः सं॒नम॑माना अग्र वा॒चा श॒ल्याँ अ॒शनि॑भिदिह्॒ानः।
ताभि॑र्विध्य॒ हृद॑य यातु॒धाना॑न्पती॒चा बा॒हून्पति॑ भङ्ध्य-
षाम॥ ४॥

4. *Yajñairiṣūḥ saṁnamamāno agne vācā śalyāṁ́ aśanibhirdihānaḥ. Tābhirvidhya hṛdaye yātu-dhānān pratīco bāhūn prati bhaṅdhyeṣām.*

Organising the armed forces into order, alliance and submission by discussion, cooperation and submission, shining and updating the forces by the addition of lightning weapons and thereby paralysing the heart core of the terrorist forces, break their violent arms all round.

अग्र॒ त्वचं यातु॒धान॑स्य भिन्धि हिंस्त्राश॒नि॒हर॑सा हन्त्वनम।
प पर्वा॑णि जातवदः शृणीहि क्र॒व्यात्क॑ विष्णुवि चि॑नातु
वृ॒क्णम॥ ५॥

5. *Agne tvacaṁ yātudhānasya bhindhi hiṁsrāśanir-harasā hantvenam. Pra parvaṇi jātavedaḥ śṛṇīhi kravyāt kraviṣṇurvi cinotu vṛkṇam.*

Agni, Jataveda, present everywhere, break through the cover, camouflage, secret shelters and hideouts of the elements of evil, violence and sabotage with fatal light and penetrative power, split up every section and every unit of it to bits, disperse and destroy them all, and let the fire which consumes the dead collect and consume the remains and reduce them to ash.

यत्र॒दानीं॑ पश्यसि जातवद॒स्तिष्ठ॑न्तमग्र उ॒त वा॒ चर॑न्तम।
यद्वा॒न्तरि॑ा प॒थिभि॒ः पत॑न्त॑ं तमस्ता॑ विध्य॒ शवा॒
शिशा॑नः॥ ६॥

6. *Yatredānīṁ paśyasi jātavedastiṣṭhantamagna uta vā carantam. Yadvāntarikṣe pathibhiḥ patantaṁ tamastā vidhya śarvā śiśānaḥ.*

And now, whenever you see, O ruler all knowing, Agni, the enemies of life, elements of darkness and destruction, covered in clusters or roaming around or even flying in the sky by paths of air, then sharp, shining and instantly shooting, destroy the enemy with a fatal shot of thunderous missile.

उतालब्धं स्पृणुहि जातवद आलभानादृष्टिभिर्यातुधानात। अग्र पूर्वो नि जहि शार्शुचान आमादः क्विङ्कास्तम-दन्त्वनीः ॥ ७ ॥

7. *Utālabdhaṁ spṛṇuhi jātaveda ālebhānādṛṣṭi-bhiryātudhānāt. Agne pūrvo ni jahi śośucāna āmādaḥ kṣviṅkāstamadantvenīḥ.*

Agni, first and foremost power, bright and blazing, knowing and commanding over everything born, with the strike of your force, power and punishment, release the innocents caught up in the clutches of the forces of violence and terror, destroy the carnivorous, blood suckers and eaters into the flesh, and let them be thrown to the vociferous vultures.

इह प ब्रूहि यतमः सा अग्र या यातुधाना य इदं कृणोति। तमा रभस्व समिधा यविष्ठ नृच क्षसश्च ुष रन्धयनम ॥ ८ ॥

8. *Iha pra brūhu yatamaḥ so agne yo yātudhāno ya idaṁ kṛṇoti. Tamā rabhasva samidhā yaviṣṭha nṛcakṣasaścaksuṣe randhayainam.*

Agni, expose and proclaim right here whoever

be the violent force that does this damage. O youthful power ever watchful of humanity, subject it to the fuel fire and destroy it that all may see.

तीॅ णनाग्ॅ च ुषा र ा यॅज्ञं पाञ्चॅं वसुंभ्यॅः प णय पचतः । हिंस्त्रं र ांस्यॅभि शाशुंचानॅं मा त्वा दभन्यातुंधानां नृच ाः ॥ ९ ॥

9. *Tīkṣṇenāgne cakṣuṣā rakṣa yajñaṁ prāñcaṁ vasubhyaḥ pra ṇaya pracetaḥ. Hiṁsraṁ rakṣāṁsyabhi śośucānaṁ mā tvā dabhan yātudhānā nṛcakṣaḥ.*

O Agni, blazing ruling power of nature and the world, ever alert, ever watchful of humanity, with penetrative and comprehensive eye, guard, protect and promote the yajnic order of society enacted and proceeding so clearly and transparently, and let it progress for the achievement of wealth, honour and excellence for all the people. Unsparing destroyer of the negatives, shining, and burning the destructive, let no violent force terrorize or depress you ever.

नृच ाॅ र ाः परिं पश्य वि ु तस्यॅ त्रीणिॅ पतिं शृणीॅह्यग्रां । तस्यांग्र पृष्टीहरंसा शृणीहि त्रॅधा मूलं यातुंधानंस्य वृश्च ॥ १० ॥

10. *Nṛcakṣā rakṣaḥ pari paśya vikṣu tasya trīṇi prati śṛṇīhyagrā. Tasyāgne pṛṣṭīrharasā śṛṇīhi tredhā mūlaṁ yātudhānasya vṛśca.*

Agni, all watchful power, watch for the wicked enemy hidden among the people, crush his three prime forces of intelligence, arms and follow up. With your blazing fire and passion, break his back three ways,

financial, manpower and allies. Throw up and throw out the forces of violence and destruction root and branch wherever they be.

त्रिर्या॑तुधा॒नः प्रसि॑तिं त एत्वृ॒तं या अ॑ग्ने अनृ॑तन॒ हन्ति॑।
तम॒चिषा॑ स्फू॒जय॑ञ्जातवदः सम॒ मं॑नं गृणा॒त नि वृ॑ङधि॥ ११॥

11. *Triryātudhānaḥ prasitiṁ ta etvṛtaṁ yo agne anṛtena hanti. Tamarciṣā sphūrjayañjātavedaḥ samakṣamenaṁ gṛṇate ni vṛṅdhi.*

Agni, all knowing Jataveda, brilliant ruler, whoever violates the law of truth with the force of untruth, must suffer threefold shackles of your law and power, justice, punishment and deterrence. Crashing on him with the light and power of truth, crushing him down openly before the law abiding and socially dedicated people, root out the evil and the violent.

तद॑ग्ने॒ चक्षुः॒ प्रति॑ धेहि र॒भे शफा॒रुज॑ं यन॒ पश्य॑सि यातु॒धान॑म।
अथ॒र्व॒वज्ज्याति॑षा॒ दैव्ये॑न स॒त्यं धूर्व॑न्तम॒चित॑ं न्या॑ष॥ १२॥

12. *Tadagne cakṣuḥ prati dhehi rebhe śaphārujaṁ yena paśyāsi yātudhānam. Atharvavajjyotiṣā daivyena satyaṁ dhūrvantamacitaṁ nyoṣa.*

O Agni, cast the same eye of light on the law abiding celebrant of the social order by which you watch the violent and antisocial elements treading on the peace and order of society. As an enlightened power undisturbed at heart, with your divine light and power, light up or burn out the callous and violent destroyer of truth and law.

यदग्न अद्य मिथुना शपाता यद्वाचस्तृष्टं जनयन्त रभाः।
मन्यामनसः शरव्याꣳ जायत या तया विध्य हृदय यातुधानान॥ १३॥

13. *Yadagne adya mithunā śapāto yadvācastṛṣṭaṁ janayanta rebhāḥ. Manyormanasaḥ śaravyā jāyate yā tayā vidhya hṛdaye yātudhānān.*

Agni, the sharp and shooting words with which fighting rivals revile and execrate, the rough and raging words which the poet creates for irony, the piercing pain that issues forth in words from the mind in a state of passion, with that language chastise and strike the demonic violent deep to the heart core (yourself undisturbed).

परा शृणीहि तपसा यातुधानान्पराग्न र ा हरसा शृणीहि।
पराचिषा मूरदवाञ्छृणीहि परासुतृपा अभि शाशुचानः॥ १४॥

14. *Parā śṛṇīhi tapasā yātudhānān parāgne rakṣo harasā śṛṇīhi. Parārciṣā mūradevāñchṛṇīhi parāsutṛpo abhi śośucānaḥ.*

Agni, shatter the violent with heat, destroy the demonic with passion, destroy the destroyers with blaze, and destroy the devitalizers with light.

पराद्य दवा वृजिनं शृणन्तु पत्यगनं शपथा यन्तु तृष्टाः।
वाचास्तनं शरव ऋच्छन्तु ममन्विश्वस्यतु पसितं यातुधानः॥ १५॥

15. *Parādya devā vṛjinaṁ śṛṇantu pratyagenaṁ śapathā yantu tṛṣṭāḥ. Vācāstenaṁ śarava ṛcchantu marman viśvasyaitu prasitiṁ yātudhānaḥ.*

Let the divinities break off the crooked, let the cruel curses visit back upon the crooked curser, let the arrows reach the heart core of the thief with the right message, and let the saboteur suffer universal bondage with loss of freedom under the rule of Agni.

यः पारुषयण क्विषा समङ्क्ते या अश्व्यन पशुना यातुधानः। या अघ्न्याया भरति क्षीरमग्ने तषां शीषाणि हरसापि वृश्च ॥ १६ ॥

16. *Yaḥ pauruṣeyeṇa kraviṣā samaṅkte yo aśvyena paśunā yātudhānaḥ. Yo aghnyāyā bharati kṣīramagne teṣāṁ śīrṣāṇi harasāpi vṛśca.*

Whoever feeds himself upon the flesh of humanity, whoever prospers by animal wealth at the cost of animal wealth by destroying it, whoever carries off the milk of the inviolable cow and destroys the fertility of the earth, O Agni, strike off their heads with light and passion for truth.

संवत्सरीणं पय उस्रियायास्तस्य माशीद्यातुधानो नृचक्षः। पीयूषमग्ने यतमस्तितृप्सात्तं पत्यञ्चमर्चिषा विध्य मर्मन ॥ १७ ॥

17. *Saṁvatsarīṇaṁ paya usriyāyāstasya māśīdyātudhāno nṛcakṣaḥ. Pīyūṣamagne yatamastitṛpsāt taṁ pratyañcamarciṣā vidhya marman.*

Agni, watchful guardian of humanity, let the oppressor not drink milk of the cow for a year, and if the oppressor drinks of the milk and excessively too, punish him with your flame unto the heart core.

विषं गवां यातुधानाः पिबन्त्वा वृश्च्यन्तामादितय दुरवाः। परनान्दवः संविता ददातु परा भागमाषधीनां जयन्ताम ॥ १८ ॥

18. *Viṣaṁ gavāṁ yātudhānāḥ pibantvā vṛścyantāmaditaye durevāḥ. Parainān devaḥ savitā dadātu parā bhāgamoṣadhīnāṁ jayantām.*

Let the oppressors of the cows, earth and the environment drink poison instead of milk. Let the oppressors of Aditi, mother, sister and nature suffer in isolation. O Savita, saviour soul of renewal and replenishment, throw them off to ruin and let them be denied their share of herbs and trees. (Those who oppress the creative and productive powers of natural sustenance of life and pollute the sources of energy themselves deny the sustenance because that is the law of Agni in nature and life).

सनादग्न मृणसि यातुधाना ा त्वा र ाांसि पृतनासु जिग्युः। अनु दह सहमूरान्कव्यादा मा ते हत्या मु ात दव्यायाः ॥ १९ ॥

19. *Sanādagne mṛṇasi yātudhānān na tvā rakṣāṁsi pṛtanāsu jigyuḥ. Anu daha sahamūrān kravyādo mā te hetyā mukṣata daivyāyāḥ.*

Agni, you destroy the oppressors since time immorial. Never can the evil dominate over you in their battles against the good. Let the flesh eaters alongwith the cruel and wicked be destroyed, and may they never escape the strike of your divine punishment and natural retribution.

त्वं नो अग्न अधरादुदक्तात्त्वं पश्चादुत र ा पुरस्तात।
पति त ते अजरासस्तपिष्ठा अघशंसं शाशुचता दहन्तु ॥ २० ॥

20. *Tvaṁ no agne adharādudaktāt tvaṁ paścāduta rakṣā purastāt. Prati te te ajarāsastapiṣṭhā aghaśāṁsaṁ śośucato dahantu.*

Agni, pray protect us from below, from above, from behind and in front against the oppressors facing us. May those unaging flames shining and blazing burn down the malignant and sinful enemies of life to ashes.

पश्चात्पुरस्तादधरादुदक्तात्क्विः काव्येन परि पाहि राजन।
सखे सखायमजरा जरिम्ण ग्ने मताँ अमर्त्यस्त्वं नः॥ २१॥

21. *Paścāt purastādadharādudaktāt kaviḥ kāvyena pari pāhi rājan. Sakhe makhāyamajaro jarimṇe 'gne martāṁ amartyastvaṁ naḥ.*

O refulgent ruler, divine visionary, protect us all round, from the back and front, from above and below, as now and hereafter, by the light of your vision and wisdom. O Agni, unaging friend, immortal divinity, save the mortals, save your friend, bless us all mortals to live a happy life till a full age of fulfilment.

परि त्वाग्ने पुरं वयं विपं सहस्य धीमहि।
धृषद्वर्णं दिवदिव हन्तारं भङ्गुरावताम॥ २२॥

22. *Pari tvāgne puraṁ vayaṁ vipraṁ sahasya dhīmahi. Dhṛṣadvarṇaṁ divedive hantāraṁ bhaṅgurāvatām.*

Agni, day in and day out all time, we celebrate and adore you, eternal giver of fulfilment, wise, resolute and brave, redoubtable vanquisher of the mischievous and destroyer of the destroyers of life and nature.

विषूर्ण भङ्गुरावतः प्रति ष्म रक्षसो दह।
अग्ने तिग्मेन शोचिषा तपुरगाभिर्ऋष्टिभिः ॥ २३ ॥

23. *Viṣeṇa bhaṅgurāvataḥ prati ṣma rakṣaso daha. Agne tigmena sociṣā tapuragrābhirṛṣṭibhiḥ.*

Agni, with pervasive and expansive light, heat and penetrative flames and with beams of constant action against the negativities of life and society, pray burn up the crooked and destructive elements of life in every field of their activity.

पत्यग्ने मिथुना दह यातुधानाँ किमीदिनः।
सं त्वा शिशामि जागृह्यदब्धं विप्र मन्मभिः ॥ २४ ॥

24. *Pratyagne mithunā daha yātudhānā kimīdinā. Saṁ tvā śiśāmi jāgṛhyadabdhaṁ vipra manmabhiḥ.*

Agni, burn up the oppressive and destructive alliances and combinations of the negativities of life and nature on the prowl looking for where to strike. O power all intelligent and wise, with holy thoughts and prayers, I invoke and exhort you. Arise, O power indomitable, and strike against the killers.

पत्यग्ने हरसा हरः शृणीहि विश्वतः पतिं।
यातुधानस्य रक्षसा बलं वि रुज वीर्यम ॥ २५ ॥

25. *Pratyagne harasā haraḥ śṛṇīhi viśvataḥ prati. Yātudhānasya rakṣaso balaṁ vi ruja vīryam.*

Agni, universal spirit of light and fire, creator, protector and destroyer, refulgent ruler of nature, life and society, with your love and passion for life and goodness and with your wrath against evil, sabotage

and negativity, seize, cripple and all round destroy the strength, vigour, valour and resistance of the negative and destructive forces of evil and wickedness, lurking, working and persisting in nature, life and society. Save the good and destroy the demons.

Mandala 10/Sukta 88

Surya, Vaishvanaragni Devata, Murdhanvan Angirasa or Vamadevya Rshi

हविष्पान्तमजरं स्वर्विदं दिविस्पृश्याहुतं जुष्टमग्ना।
तस्य भर्मणि भुवनाय देवा धर्मणि कं स्वधया पपथन्त ॥ १ ॥

1. *Haviṣpāntamajaraṁ svarvidi divispṛśyāhutaṁ juṣṭamagnau. Tasya bharmaṇe bhuvanāya devā dharmaṇe kaṁ svadhayā paprathanta.*

Devas, the divines of humanity and divinities of nature, with food and reverence, offer delicious, expansive, loved and solemnly dedicated havi into the holy fire which rises to the skies and reaches the sun. Thus do they exalt Agni so that they may well be, rise and exalt in the gracious order of Agni under the divine shelter and support of the order.

गीर्णं भुवनं तमसापगूळ्हमाविः स्वरभवज्जाते अग्ना। तस्य देवाः पृथिवी द्यारुतापो रणय्न्नाधीः सख्ये अस्य ॥ २ ॥

2. *Gīrṇaṁ bhuvanaṁ tamasāpagūḷhmāviḥ svarabhavajjāte agnau. Tasya devā pṛthivī dyaurutāpo'raṇapannoṣadhīḥ sakhye asya.*

The world of existence lay deeply engulfed and covered in the darkness of the night of Pralaya, annihilation, and then on the rise of Agni, Lord Supreme

of light and life, it rose and manifested: Akasha, time-space continuum manifested, and then others followed, earth, light and heat, waters, herbs and trees all arose, and all the devas, divine spirits of nature, rejoiced in the love and friendship of this Lord Supreme, Agni.

दे॒वभि॒र्न्वि॑ष्टा॒ य॒ज्ञिये॑भिर॒ग्निं स्ता॑षाण्य॒जरं॑ बृ॒हन्त॑म । या भा॒नुना॑ पृथि॒वीं द्याम्रु॒तमामा॑त॒ताने॒ रोद॑सी अ॒न्तरि॑ ॥ ३ ॥

3. *Devebhirnviṣito yajñiyebhiragniṁ stoṣāṇyajaraṁ bṛhantam. Yo bhānunā pṛthivīṁ dyāmutemā-mātatāna rodasī antarikṣam.*

Inspired by Devas and lighting the fire of yajnas, I adore and exalt Agni, lord unaging and eternal, infinite, who, by his self-refulgence, pervades this earth and heaven and expands both heaven and earth and the middle regions of the skies.

या होतासी॑त्प्रथ॒मा दे॒वजु॑ष्टा॒ यं स॒माञ्ज॒न्नाज्ये॑ना वृणा॒नाः । स प॑त॒त्रीत्व॒रं स्था जग॒द्यच्छ्वा॒त्रम॒ग्निर॑कृणोज्जा॒तवे॑दाः ॥ ४ ॥

4. *Yo hotāsīt prathamo devajuṣṭo yaṁ samāñja-nnājyenā vṛṇānāḥ. Sa patatrītvaraṁ sthā jaga-dyacchvātramagnirakṛṇojjātavedāḥ.*

I adore and exalt Agni who is the first, original and efficient cause of the cosmic yajna, loved and celebrated by the devas, whom the best of men with cherished love and choice sprinkle and serve with sacred ghrta, who creates, shapes and rules the world of flying, moving, non-moving and revolving objects and living beings. That is Agni, Jataveda, self-refulgent and omniscient.

यज्जातवदा भुवनस्य मूध ातिष्ठा अग्न सह राचनन। तं त्वाहम
मतिभिर्गीभिरुक्थः स यज्ञिया अभवा रादसिपाः ॥ ५ ॥

5. *Yajjātavedo bhuvanasya mūrdhannatiṣṭho agne saha rocanena. Taṁ tvāhema matibhirgīrbhirukthaiḥ sa yajñiyo abhavo rodasiprāḥ.*

O Jataveda, Agni, who abide and shine on top of the world with the sun, with our thoughts, words and holy songs we adore and worship you. You are adorable, worthy of worship, pervasive all over heaven and earth.

मूधा भुवा भवति नक्तमग्निस्ततः सूया जायत पातरुद्यन।
मायामू तु यज्ञियानामतामपा यत्तूणिश्चरति पजानन ॥ ६ ॥

6. *Mūrdhā bhuvo bhavati naktamagnistataḥ sūryo jāyate prātarudyan. Māyāmū tu yajñiyānāmetāmapo yat tūrṇiścarati prajānan.*

Agni as Vaishvanara is awake and vibrates as the prime reality and spirit of existence at night when the whole world sleeps. Then in the morning, rising with the dawn, it shines as the sun. It is but the wondrous work of the highest of adorables, cosmic Maya, that it thus moves and vibrates at the fastest, knowing and watching all actions and movements of the world of moving and non-moving objects.

दृशन्या या महिना समिद्धा राचत दिवियानिविभावा।
तस्मि ाग्ना सूक्तवाकन दवा हविविश्व आजुहवुस्तनूपाः ॥ ७ ॥

7. *Dṛśenyo yo mahinā samiddho'rocata divi yonirvibhāvā. Tasminnagnau sūktavākena devā havirviśca ājuhavustanūpāḥ.*

Wondrous in form, Agni, who, refulgent with

its own grandeur, shines in heaven as the light most gracious is the divinity into whom, in sacred fire form, all devas, divinities of nature and humanity, guardians of our health and body, offer yajnic oblations of havi with the chant of Vedic mantras.

सूक्तवाकं पथममादिदग्निमादिद्धविरजनयन्त देवाः ।
स एषां यज्ञो अभवत्तनूपास्तं द्यावदे तं पृथिवी तमापः ॥ ८ ॥

8. *Sūktavākaṁ prathamamādidagnimdiddhavirajanayanta devāḥ. Sa eṣāṁ yajño abhavat tanūpāstaṁ dyaurveda taṁ pṛthivī tamāpaḥ.*

The devas, noble yajakas, first chant the divine Word, then they light the fire and then they prepare and offer the havi. That Agni is the adorable lord of them all, guardian and promoter of health and age. That the heaven receives, that the earth receives, and that the waters receive, and that all of them realise, the pervasive power and energiser.

यं देवासो जनयन्ताग्निं यस्मिन्नाजुहवुर्भुवनानि विश्वा ।
सा अर्चिषा पृथिवीं द्यामुतेमामृजूयमाना अतपन्महित्वा ॥ ९ ॥

9. *Yaṁ devāso'janayantāgniṁ yasminnājuhavurbhuvanāni viśvā. So arciṣā pṛthivīṁ dyāmutemāmṛjūyamāno atapanmahitvā.*

Agni which all the divine powers of the universe create and serve, into which all worlds of the universe offer their oblations at the cosmic yajna of evolution and devolution, that Agni, radiant and natural ordainer, lights and energises this earth and heaven with its glory and self refulgence.

स्तामन्न हि दिवि देवासो अग्निमजीजनञ्छक्तिभी रादसिपाम।
तमू अकृण्वन्त्रेधा भुव कं स आषधीः पचति विश्व-
रूपाः ॥ १० ॥

10. *Stomena hi divi devāso agnimajījanañchaktibhī rodasiprām. Tamū akṛṇvan tredhā bhuve kaṁ sa oṣadhīḥ pacati viśvarūpāḥ.*

By mantric power and their own potential the divine powers in heaven create and raise Agni which pervades earth and sky too, thus creating it in three ways: Agni or fire on earth, Vayu or electricity in the sky, and Aditya or light in heaven. This same Agni of all universal forms well matures and ripens herbs and all vegetation on earth.

यददनमदधुयज्ञियासो दिवि देवाः सूयमादितयम। यदा
चरिष्णू मिथुनावभूतामादित्यापश्यन्भुवनानि विश्वा ॥ ११ ॥

11. *Yadedenamadadhuryajñiyāso divi devāḥ sūryamāditeyam. Yadā cariṣṇū mithunāvabhūtāmādit prāpaśyan bhuvanāni viśva.*

When the divine powers, performers of cosmic yajna, place this sun, child of the refulgence of Aditi, mother Infinity, in the heavenly region, then it becomes two, moving together as twofold power, Agni and Vaishvanara, sun and dawn, and as they pervade all regions of the world, so do all regions of the world see them.

विश्वस्मा अग्निं भुवनाय देवा वश्वानरं केतुमह्नामकृण्वन।
आ यस्तताना षसा विभातीरपा ऊणाति तमा अचिषा
यन ॥ १२ ॥

12. *Viśvasmā agniṁ bhuvanāya devā vaiśvānaraṁ ketumahnāmakṛṇvan. Ā yastatānoṣaso vibhātīrapo ūrṇoti tamo arciṣā yan.*

Devas, divine powers, create and make the solar form of Vaishvanara Agni, and make it the flag sign of the day for the sake of the whole world, and the sun, radiating, lights up the bright dawns and dispels the darkness of the night with its light, unveiling the day.

वश्वा नरं कवया यज्ञियासा ग्निं दवा अजनय ाजुयम। न ित्रं पत्नममिनच्चरिष्णु य ास्याध्यं ां तविषं बृहन्तम॥ १३॥

13. *Vaiśvānaraṁ kavayo yajñiyāso'gniṁ devā ajanayannajuryam. Nakṣatraṁ pratnamaminaccariṣṇu yakṣasyādhyakṣaṁ taviṣaṁ bṛhantam.*

Wise and visionary Devas, adorable divine powers, create the unaging Vaishvanara Agni, the ancient star unalterable and inviolable, moving as the ruling star of space, blazing and expansive.

वश्वा नरं विश्वहा दीदिवांसं मन्त्रैरग्निं कविमच्छा वदामः। या महिम्ना परिबभूवावी उतावस्तादुत दवः परस्तात॥ १४॥

14. *Vaiśvānaraṁ viśvahā dīvivāṁsaṁ mantrairagniṁ kavimacchā vadāmaḥ. Yo mahimnā paribabhūvorvī utāvastāduta devaḥ parastāt.*

With Vedic mantras we invoke and adore Agni, Vaishvanara, light divine ever shining bright, the very eye of omniscience which, with its might and grandeur, enlightens and overwhelms both heaven and earth, the ultimate light and bliss above and below, the end and the foundation both.

द्व स्रुती अ॑शृणवं पितृ॒णाम॒हं दे॒वाना॑मुत मर्त्या॑नाम।
ताभ्या॑मि॒दं विश्व॒मज॒त्समे॑ति॒ यद॑न्त॒रा पि॒तरं मा॒तरं च॥ १५॥

15. *Dve srutī aśṛṇavaṁ pitṝṇāmahaṁ devānāmuta martyānām. Tābhyāmidaṁ viśvamejat sameti yadantarā pitaraṁ mātaraṁ ca.*

I hear there are two paths of life in existence: Pitryana, the path of average mortals to earthly bliss, and Devayana, the path of divine souls to divine bliss. By these does the world of vibrant life travel transmigrating from birth by father and mother to death and attains whatever is between earth and heaven.

द्व स॑मी॒ची बि॑भृ॒तश्चर॑न्तं शीष॒ता जा॒तं मन॑सा॒ विमृ॑ष्टम। स
प॒त्यङ्वि॑श्वा॒ भुव॑नानि तस्था॒वप॑युच्छन्त॒रणि॒भाज॑मानः॥ १६॥

16. *Dve samīcī bibhṛataścarantaṁ śīrṣato jātaṁ manasā vimṛṣṭam. Sa pratyaṅ viśvā bhuvanāni tasthāvaprayucchan taraṇirbhrājamānaḥ.*

Two, earth and heaven, together bear Agni born on top, vibrant and radiating from the highest heaven, and that abides immanent and pervasive all over the worlds of existence, unremissive, radiant and divinely self-refulgent.

यत्रा॒ वद॑त॒ अव॑र॒ः परश्च यज्ञ॒न्या॑ः क॒तरा॒ ना॒ वि व॑द।
आ श॑कु॒रित्स॑ध॒मादं॒ सखा॑या॒ न ा॑न्त य॒ज्ञं क इ॒दं वि
वा॑चत॥ १७॥

17. *Yatrā vadete avaraḥ paraśca yajñanyoḥ kataro nau vi veda. Ā śekurit sadhamādaṁ sakhāyo nakṣanta yajñaṁ ka idaṁ vi vocat.*

Where both terrestrial agni and supraterrestrial

agni, both high priests of yajna, communicate and commingle then, for us, which one of these excels and proclaims the distinction? When yajakas do perform the yajna and serve and celebrate Agni together on the vedi, who would speak to us of the distinction?

कत्यग्नयः कति सूर्यासः कत्युषासः कत्यु स्विदापः।
नापस्पिजं वः पितरा वदामि पृच्छामि वः कवया विद्मन कम॥ १८॥

18. *Katyagnayaḥ kati sūryāsaḥ katyuṣāsaḥ katyu svidāpaḥ. Nopaspijaṁ vaḥ pitaro vadāmi pṛcchāmi vaḥ kavayo vidmane kam.*

How many are the fires? How many the suns? How many the dawns? How many the waters? O enlightened sages, I say this not out of curiosity, I ask you this in all seriousness for the sake of knowledge.

यावन्मात्रमुषसा न पतीकं सुपर्ण्याऽ वसत मातरिश्वः।
तावद्दधात्युप यज्ञमायन्ब्राह्मणा हातुरवरा निषीदन॥ १९॥

19. *Yāvanmātramuṣaso na pratīkaṁ suparṇyo vasate mātariśvaḥ. Tāvaddadhātyupa yajñamāyan brahmaṇo hoturavaro niṣīdan.*

As long as the all moving glorious Vayu, the electric form of Agni, with radiant sun rays bears and wears the face of dawn as its banner of the day, so long would the holy yajaka, the Brahmana, go to the yajna vedi and sit and offer the fragrant havi in honour of the terrestrial fire, the high priest of yajna.

Note: The answer to these questions is given in Rgveda 8, 58, 2: The same one Agni shines and blazes in many forms, The same one sun shines in all lights of

the universe, the same one dawn rises over all this world, and the same one lord of existence manifests in all forms of the world,

Mandala 10/Sukta 89

Indra-Varunau Devate, Renu Vaishvamitra Rshi

इन्दं स्तवा नृतमं यस्य मह्ना विबबाध रोचना वि ज्मा अन्तान। आ यः पपा चषणीधृद्वरोभिः प सिन्धुभ्या रिरिचाना महित्वा॥ १॥

1. *Indraṁ stavā nṛtamaṁ yasya mahnā vibabādhe rocanā vi jmo antān. Ā yaḥ papraucarṣaṇī-dhṛdvarobhiḥ pra sindhubhyo riricāno mahitvā.*

Adore and celebrate Indra, highest over humanity, who overwhelms the lights of the world with his grandeur and rules over the ends of the earth, who, watchful sustainer of humanity, pervades and fills the worlds of the universe by his excellences and, all overpowering, exceeds the oceans of earth and space by his glory and grandeur.

स सूयः पयुरू वरांस्यन्दो ववृत्यादश्व्येव चका। अतिष्ठन्तम-पस्यं न सर्गं कृष्णा तमांसि त्विष्या जघान॥ २॥

2. *Sa sūryaḥ paryurū varāṁsyendro vavṛtyādra-thyeva cakrā. Atiṣṭhantamapasyaṁ na sargaṁ kṛṣṇā tamāṁsi tviṣyā jaghāna.*

Indra, self-refulgent cosmic Sun, greater than the greatest, he moves the worlds of existence like chariot wheels and, destroying the deepest darknesses of the world with his refulgence, keeps the dynamic universe in ceaseless flow like a particle in a wave of

energy.

स॒मा॒नम॑स्मा॒ अन॑पावृदर्च म॒या दि॒वा अस॑मं॒ बह्म॒ नव्य॑म।
वि यः पृ॒ष्ठव॒ जनि॑मान्य॒य इन्द॑श्चि॒काय॒ न सख्या॑य-
मी॒ष॥ ३॥

3. *Samānamasmā anapāvṛdarca kṣmayā divo asamaṁ brahma navyam. Vi yaḥ pṛṣṭheva janimānyarya indraścikāya na sakhāyamīṣe.*

Worship Indra, constant, evident and immanent, greater than heaven and earth, infinite, adorable ever new, who, as primary foundation and ultimate master, knows all that are born in existence and neither deserts friends nor hurts the devotees.

इन्दा॑य॒ गिरा॒ अनि॑शितसगा अ॒पः पर॑यं॒ सग॑रस्य बु॒ध्नात।
या अ ा॑णव च॒किया॒ शची॑भि॒र्विष्व॑क्त॒स्तम्भ॑ पृथि॒वीमु॒त
द्याम॥ ४॥

4. *Indrāya giro atiśitasargā apaḥ prerayaṁ sagarasya budhnāt. Yo akṣeṇeva cakrīya śacībhirviṣvak tastambha pṛthivīmuta dyām.*

I sing songs of praise and make incessant streams of water flow from the oceans of space and sky in honour of Indra who, with his cosmic power and actions, sustains the heaven and earth in motion like wheels of a chariot held in balance by the axle.

आपा॑न्तमन्युस्तृपलपभमा॒ धुनि॒ः शिमी॑वा॒ञ्छरु॑माँ ऋ॒जी॒षी।
सामा॒ विश्वा॑न्यत॒सा वना॑नि॒ नावा॑गिन्दं पति॒माना॑नि
दभुः॥ ५॥

5. *Āpāntamanyustṛpalaprabharmā dhuniḥ śimīvāñcharumāṁ ṛjīṣī. Somo viśvānyatasā vanāni nārvāgindraṁ pratimānāni debhuḥ.*

Boundless in passion and potential, impetuous in action, mighty mover and shaker, awfully powerful, strongly armed, simple and natural, creative and inspiring like Soma, is Indra. Not all the winds and weapons of the world, not all the lights and blazes, no measures and comparisons of the finite world, can face, equal, much less exceed and overcome Indra.

न यस्य द्यावापृथिवी न धन्व नान्तरिं इं नाद्यः सामा अ गाः। यदस्य मन्युरधिनीयमानः शृणाति वीळु रुजति स्थिराणि ॥ ६ ॥

6. *Na yasya dyāvāpṛthivī na dhanva nāntarikṣaṁ nādrayaḥ somo akṣāḥ. Yadasya manyuradhinīyamānaḥ śṛṇāti vīḷu rujati sthirāṇi.*

Neither heaven and earth, nor sky, nor space, nor clouds and mountains, equal his might, creative and inspiring Soma as he is, especially when his power and passion, overwhelming all, shatters the strongest and shakes the firmest fixed.

जघान वृत्रं स्वधितिर्वनेव रुराज पुरा अरदन्न सिन्धून। बिभेद गिरिं नवमिन्न कुम्भमा गा इन्द्रो अकृणुत स्वयुग्भिः ॥ ७ ॥

7. *Jaghāna vṛtraṁ svadhitirvaneva ruroja puro aradanna sindhūn. Bibheda giriṁ navaminna kumbhamā gā indro akṛṇuta svayugbhiḥ.*

Destroying the demon of darkness like lightning striking the woods, Indra shatters the strongholds of evil. He breaks the clouds and mountains like a little

new earthen jar, and as he sets floods of rivers aflow, so with his own waves of divine energy, he lets the streams of psychic energy and spiritual enlightenment flow for the devotee.

त्वं ह॒ त्यदृ॑ण॒या इ॑न्द्र धीरा॒ सिन पर्व॑ वृजि॒ना शृ॑णासि। प॒र॒ य मि॒त्रस्य॒ वरु॑णस्य॒ धाम॒ युज॒ं न जना॑ मि॒नन्ति॑ मि॒त्रम॥ ८॥

8. *Tvaṁ ha tyadṛṇayā indra dhīro 'sirna parva vṛjinā śṛṇāsi. Pra ye mitrasya varuṇasya dhāma yujaṁ na janā minanti mitram.*

You alone are the constant and magnificent giver of bliss, and you alone, like the sword severing every knot and joint of negativity, destroy the evil and crookedness of life for those good people who do not violate the light and law of Mitra and Varuna, universal spirit of love, friendship and judgement and for those who do not ever deceive a real sincere friend of all time.

प॒र॒ य मि॒त्रं पा॒य॒मणं दु॒रवा॒ः प स॑ंगिर॒ः प वरु॑णं मि॒नन्ति॑।
न्य१॑मित्रे॑षु व॒धमि॑न्द्र तु॒मं॒ वृष॒न्वृषा॑णमरु॒षं शि॑शीहि॥ ९॥

9. *Pra ye mitraṁ prātyamaṇaṁ durevāḥ pra saṁgiraḥ pra varuṇaṁ minanti. Nyamitreṣu vadhamindra tumraṁ vṛṣan vṛṣāṇamaruṣaṁ śiśīhi.*

And against those crooked men of unholy ways who deceive the friend, violate the progressive man of justice and rectitude, hurt dedicated men of positive social support and oppose the man of judgement and enlightenment, O lord of power and progress, Indra, prepare the thunderbolt, instant, overwhelming and blazing but just and unquestionable, and strike such unfriendly and negative forces without delay.

इन्दा॑ दि॒व इन्द॑ इश पृथि॒व्या इन्दा॑ अ॒पामिन्द्र॒ इत्पव॑तानाम।
इन्दा॑ वृ॒धामिन्द्र॒ इन्मधि॑राणा॒मिन्द्रः॒ ाम॒ याग॒ हव्य॒ इन्द॑ः॥ १०॥

10. *Indro diva indra īśe pṛthivyā indro apāmindra it parvatānām. Indro vṛdhāmindra inmedhirāṇāmindraḥ kṣeme yoge havya indraḥ.*

Indra rules over the heavens, Indra rules over the earth, Indra rules over the waters of earth and space, Indra rules over mountains and the clouds, and Indra rules over all our actions and ambitions. And Indra is the spirit and power for the rising wise on way to progress in times of peace and prosperity to be invoked and worshipped for protection and preservation of what has been gained and for the achievement of that what has yet to be gained further. (Yoga is achievement, and Kshema is preservation and protection of what has been achieved, and both these are two aspects of progress.)

पाक्तु॒भ्य॒ इन्द्रः॒ प वृ॒धा अह॑भ्य॒ः पान्तरि॑ ात्प स॑मु॒दस्य॑ धा॒सः।
प वात॑स्य॒ पथ॑स॒ः प ज्मा अन्ता॒त्प सिन्धु॑भ्या रिरिच॒ प ितिभ्य॑ः॥ ११॥

11. *Prāktubhya indraḥ pra vṛdho ahabyaḥ prāntarikṣāt pra samudrasya dhāseḥ. Pra vātasya prathamaḥ pra jmo antāt pra sindhubhyo ririce pra kṣitibhyaḥ.*

Indra is far greater than the nights of existence, greater than days, space, and the bounds of space. He transcends the expansive currents of energy, the bounds of the universe, the flowing flux of existence, and all definitions of the flux in form.

प शार्शुचत्या उषसा न केतुरसिन्वा ते वततामिन्द हेतिः। अश्मेव विध्य दिव आ सृजानस्तपिष्ठेन हेषसा दार्घमित्रान॥ १२॥

12. *Pra śośucatyā uṣaso na keturasinvā te vartatāmindra hetiḥ. Aśmeva vidhya diva ā sṛjānastapiṣṭhena heṣasā droghamitrān.*

Like the blazing flames of dawn dispelling the dark, let your boundless thunderbolt strike. With that blazing thunder, like a shot from heaven pierce the forces of hate and enmity.

अन्वह मासा अन्विद्वनान्यन्वाषधीरनु पवतासः। अन्विन्द्रं रादसी वावशान अन्वापो अजिहत जायमानम॥ १३॥

13. *Anvaha māsā anvidvanānyanvoṣadhīranu parvatāsaḥ. Anvindraṁ rodasī vāvaśāne anvāpo ajihata jāyamānam.*

Indeed, days and months, herbs and forests, clouds and mountains, shining skies and earth and the oceans and vapours of space, all move and proceed in accordance with Indra as it emerges into manifestation.

कहि स्वित्सा त इन्द चत्यासदघस्य यद्भिनदा र एषत। मित्रकुवो यच्छसन न गावः पृथिव्या आपृगमुया शयन्त॥ १४॥

14. *Karhi svit sā ta indra cetyāsadaghasya yadbhinado rakṣa eṣat. Mitrakruvo yacchasane na gāvaḥ pṛthivyā āpṛgamuya śayante.*

Where is that punitive power of yours, Indra, and when does it strike, the power that picks up and shatters the sinner, the criminal, and the perpetrator of

evil, and struck by which the betrayers of friends, felled and dead, lie on the ground like cattle carcasses.

शत्रूयन्ता॑ अ॒भि य न॑स्तत॒स्र म॒हि॒ वार्धन्त आग॒णास॑ इन्द। अ॒न्धना॒मित्रा॒स्तम॑सा सचन्तां सु॒ज्या॒तिषा॑ अ॒क्तव॒स्ताँ अ॒भि ष्यु॑ः ॥ १५ ॥

15. *Śatrūyanto abhi ye nastatasre mahī vrādhanta ogaṇāsa indra. Andhenāmitrāstamasā sacantāṁ sujyotiṣo aktavastāṁ abhi ṣyuḥ.*

Enemies of humanity, obstructionist forces, highly organised gangs which afflict us, may all unfriendly forces suffer deep darkness on their way, and may the powers of enlightenment and progressive culture face them and overcome them.

पुरू॒णि॒ हि त्वा॒ सव॑ना॒ जना॑नां॒ ब्रह्मा॑णि॒ मन्द॑न्गृण॒ता-मृषी॑णाम। इ॒माम॒घाष॒ ाव॑सा॒ सह॑ूतिं ति॒रा विश्वा॒ँ अच॑ता याह्यू॒वाङ॥ १६ ॥

16. *Purūṇi hi tvā savanā janānāṁ brahmāṇi mandan gṛṇatāmṛṣīṇām. Imāmāghoṣannavasā sahūtiṁ tiro viśvāṁ arcato yāhyarvāṅ.*

May all felicitative yajnas of the people and holy songs of celebrant seers adore and exalt you. O lord, listening to this prayer and invocation, proclaiming your acceptance and pleasure, come to all the devotees in direct experience and bless them with peace and protection.

ए॒वा त॑ व॒यमि॑न्द भुञ्जती॒नां वि॒द्याम॑ सुमती॒नां नवा॑नाम। वि॒द्याम॒ वस्ता॒रव॑सा गृ॒णन्ता॑ वि॒श्वामि॑त्रा उ॒त त॑ इन्द नू॒नम ॥ १७ ॥

17. *Evā te vayamindra bhuñjīnāṁ vidyāna sumatīnāṁ navānām. Vidyāma vastoravasā gṛṇanto viśvā-mitrā uta ta indra nūnam.*

Thus may we, O lord omnipotent, Indra, know of, experience and enjoy your protective, enlightening and ever new gifts of kindness and grace. And may we, being friends of the world, singing and celebrating your divine gifts, know you and be happy by your favour and protection day and night.

शुनं हुवम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसाता।
शृण्वन्तमुग्रमूतय समत्सु घ्नन्तं वृत्राणि संजितं धना-
नाम॥ १८॥

18. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugramūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke and adore Indra, lord of bliss, omnipotent, highest leader and guide of humanity in this our battle of life for protection, victory and further advancement. Indra is listening, blazing in battles, destroying demons of darkness, negativity and obstructions, and winning the honours, wealth and excellences of the world for humanity.

Mandala 10/Sukta 90

Purusha Devata, Narayana Rshi

सहस्रशीषा पुरुषः सहस्रा ाः सहस्रपात।
स भूमिं विश्वता वृत्वात्यतिष्ठद्दशाङ्गुलम॥ १॥

1. *Sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt. Sa bhūmiṁ viśvato vṛtvātyatiṣṭhaddaśāṅgulam.*

Purusha, the cosmic soul of existence, is Divinity personified, of a thousand heads, a thousand eyes and a thousand feet. It pervades the universe wholly and entirely and, having pervaded and comprehended the universe of ten Prakrtic constituents, It transcends the world of existence.

पुरुष एवदं सर्वं यद्भूतं यच्च भव्यम।
उतामृतत्वस्यशानो यद न्नातिरोहति॥ २॥

2. *Puruṣa evedaṁ sarvaṁ yadbhūtaṁ yacca bhāvam. Utāmṛtatvasyeśāno yadannenātirohati.*

All this that is and was and shall be is Purusha ultimately, sovereign over immortality and ruler of what expands by living food.

एतावानस्य महिमातो ज्यायाँश्च पूरुषः ।
पादो स्य विश्वा भूतानि त्रिपादस्यामृतं दिवि॥ ३।

3. *Etāvānasya mahimāto jyāyāṁśca pūruṣaḥ.*
Pādo'sya viśvā bhūtāni tripādasyāmṛtaṁ divi.

So great is the grandeur and glory of It, and still the Purusha is greater. The entire worlds of existence are but one fourth of It. Three parts of Its mystery are in the transcendental heaven of immortality beyond the universe.

त्रिपादूर्ध्व उदत्पुरुषः पादो स्येहाभवत्पुनः।
ततो विष्वङ व्यक्रामत्साशनानशन अभि॥ ४॥

4. *Tripādūrdhva udait puruṣaḥ pādo'syehābhavat punaḥ. Tato viṣvaṅ vyakrāmt sāśanānaśane abhi.*

Three parts higher rises the Purusha above the

universe in which only one measure of Its glory manifests again and again, pervading all the material and biological world and thence remains transcendent over the universe.

तस्माद्विराळजायत विराजा अधि पूरुषः।
स जाता अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥ ५ ॥

5. *Tasmādvirāḷajāyata virājo adhi pūruṣaḥ.*
Sa jāto atyaricyata paścādbhūmimatho puraḥ.

From Purusha arose Virat, the cosmic idea, the blue-print in terms of Prakrti. The Purusha manifests in the Virat and remains sovereign over it. Though manifested, it exceeds, transcends and then creates the universe and the world regions for forms of existence.

यत्पुरुषेण हविषा देवा यज्ञमतन्वत।
वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥ ६ ॥

6. *Yat puruṣeṇa haviṣā devā yajñamatanvata.*
Vasanto asyāsīdājyaṁ grīṣma idhmaḥ śaraddhaviḥ.

When the sages visualise the universal yajna of creation and enact it in communion with the Purusha in meditation, then the spring season is the ghrta, summer is the fuel, and winter is the havi. (This meditative enactment is in terms of nature. In fact, the creation of the universe is an evolutionary process beginning with Prakrti evolving into material, biological and psychic forms as follows in this very hymn.)

तं यज्ञं बर्हिषि प्रौक्षन्पुरुषं जातमग्रतः।
तेन देवा अयजन्त साध्या ऋषयश्च ये ॥ ७ ॥

7. *Taṁ yajñaṁ barhiṣi praukṣan puruṣaṁ jātamagrataḥ. Tena devā ayajanta sādhyā ṛṣyaśca ye.*

The Rshis of universal vision, sages of universal accomplishment and scholars of the Veda, invoke and worship the eternal Purusha, self-manifested in advance of every thing else of the cosmic yajna. They spread and consecrate the grass over the vedi in mind and offer the oblations in the cosmic fire with Veda mantras.

तस्मा॑द्य॒ज्ञात्स॑र्व॒हु॒तः संभृ॑तं पृषदा॒ज्यम।
प॒शून्ताँश्च॑क्क वाय॒व्या॑नार॒ण्यान्गा॒म्याश्च॒ य ॥ ८ ॥

8. *Tasmādyajñāt sarvahutaḥ saṁbhṛataṁ pṛṣadājyam. Paśūn tāṁścakre vāyavyānāraṇyān grāmyāśca ye.*

From that cosmic yajna with total input of Prakrti, by the universal Purusha was prepared and received the sacred ghrta, living plasma, the universal material of creation. He created the animals, all those birds of the air, rangers of the forest and inmates of the village.

तस्मा॑द्य॒ज्ञात्स॑र्व॒हु॒त॒ ऋचः॒ सामा॑नि जज्ञिर।
छन्दां॑सि जज्ञिर॒ तस्मा॒द्य॒जु॒स्तस्मा॑दजायत ॥ ९ ॥

9. *Tasmādyajñāt sarvahuta ṛcaḥ sāmāni jajñire. Chandāṁsi jajñire tasmādyajustasmādajāyata.*

From that Lord of universal yajna were born the Rks and the Samans. From him were born the Chhandas and from him were born the Yajus.

तस्मा॒दश्वा॑ अजायन्त॒ य क॑ चोभ॒यादं॑तः।
गावो॑ ह जज्ञिर॒ तस्मा॒त्तस्मा॑ज्जा॒ता अ॑जा॒वयः॑ ॥ १० ॥

10. *Tasmādaśvā ajāyanta ye ke cobhayādataḥ.*
Gāvo ha jajñire tasmāt tasmājjātā ajāvayaḥ.

From that yajna were born the horses and those which have two rows of teeth up and down. From that were born the cows and from that were born the goat and sheep.

यत्पुरुषं॒ व्यद॑धुः कति॒धा व्य॑कल्पयन।
मुख॑ं किम॑स्य॒ का बा॒हू का ऊ॒रू पादा॑ उच्यत ॥ ११ ॥

11. *Yat puruṣaṁ vyadadhuḥ katidhā vyakalpayan.*
Mukhaṁ kimasya kau bāhu kā ūrū pādā ucyete.

How do the Rshis visualise the manifestive modes of the Purusha? What was his mouth? What the arms? What the thighs? What are the feet as they are said to be?

बा॒ह्म॒णा॑ स्य॒ मुख॑मासीद्बा॒हू रा॑ज॒न्य॑ः कृ॒तः।
ऊ॒रू तद॑स्य॒ यद्वैश्य॑ः प॒द्भ्यां शू॒दा अ॑जायत॥ १२ ॥

12. *Brāhmaṇo'sya mukhamāsīdbāhū rājanyaḥ kṛtaḥ.*
Ūrū tadasya yadvaiśyaḥ padbhyāṁ śūdro ajāyata.

The Brahmana, man of divine vision and the Vedic Word, is the mouth of the Samrat Purusha, the human community. Kshatriya, man of justice and polity, is created as the arms of defence. The Vaishya, who produces food and wealth for the society, is the thighs. And the man of sustenance and ancillary support with labour is the Shudra who bears the burden of the human family as the legs bear the burden of the body.

च॒न्द्रमा॒ मन॑सा जा॒तश्च॒ ा॒ः सूया॑ अजायत।
मुखा॒दिन्द्र॑श्चा॒ग्निश्च॑ पा॒णाद्वा॒युर॑जायत॥ १३ ॥

13. *Candramā manaso jātaścakṣoḥ sūryo ajāyata. Mukhādindraścāgniśca prāṇādvāyurajāyata.*

The moon is born of the cosmic mind, the sun is born of the eye, the fire and energy is born from the mouth and the wind is born from the breath.

नाभ्या आसीदन्तरिं ं शीष्णा द्याः समवतत।
पद्भ्यां भूमिदिशः श्रात्रात्तथा लाकाँ अकल्पयन ॥ १४ ॥

14. *Nābhyā āsīdantarikṣaṁ śīrṣṇo dyauḥ samavartata. Padbhyāṁ bhūmirdiṢśaḥ śrotrāt tathā lokāṁ akalpayan.*

The sky was born of the navel of the cosmic Purusha, that is, the sky is the navel part of the universe, the heaven of light arose from the head, the earth solidified from the dust of the feet, the space quarters emanated from the ear, and the other regions of the universe similarly arose from the Purusha.

सप्तास्यासन्परिधयस्त्रिः सप्त समिधः कृताः।
दवा यद्यज्ञं तन्वाना अबध्नन्पुरुषं पशुम ॥ १५ ॥

15. *Saptāsyāsan paridhayastriḥ sapta samidhaḥ kṛtāḥ. Devā yadyajñaṁ tanvānā abadhnan puruṣaṁ paśum.*

Seven are the bounds of the vedi of cosmic yajna in meditation, thrice seven, twenty one, are the samidhas, fuel sticks, ordained and offered into the yajna fire. When the sages enact the yajna within, they concentrate on the Purusha, the universal observer, whose presence they crystallise and fix upon in the soul for direct realisation.

Note: In this mantra the word 'pashu' does not mean 'animal' as has been interpreted by certain translators. The word 'pashu' is derived from the root 'pash' which means 'to see, to observe'. 'Pashu' then means 'one who sees', and here it means the 'Purusha, cosmic observer' whose presence is the object of concentration in meditation.

Seven bounds and twenty one samidhas is the mystique of meditative yajna of creation which has been explained in different ways. Swami Dayanand explains it thus in his commentary on Yajurveda, 31, 15:

Seven bounds are the seven chhandas, metrical compositions of Veda mantras such as Gayatri. Twenty one samidhas are: Prakrti, potential material cause of the universe, Mahat, material cause actualised, Ahankara, individualised identity of the universe which may also be called the blue print of the universe, five subtle elements or tanmatras, five gross elements, five senses, and three qualitative orders of the creative materials, i.e., Sattva (thought), Rajas (energy) and Tamas (matter), and that makes up twenty one.

In the Introduction to his Commentary on the Vedas Swami Dayanand explains the same thing in a different and detailed manner in the chapter on creation.

For an average reader, a simpler way to understand is to refer to the seven stages of creative evolution: Prakrti, Mahat, Ahankara, Tanmatra, perceptive faculties, volition faculties, and gross elements. These stages of evolution are the seven bounds of creative yajnas performed by Purusha. They are also samidhas because each successive evolute arises from

yajnic consumption of the preceding one. And each of these seven is of three orders of quality, Sattva, Rajas and Tamas. That makes it thrice seven.

Another way to realise the seven boundaries is to refer to the seven Vyahrtis: Bhuh, Bhuvah, Svah, Mahah, Janah, Tapah and Satyam which are the boundaries of each loka or region of existence.

यज्ञं यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन। त ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥ १६ ॥

16. *Yajñena yajñamayajanta devāstāni dharmāṇi prathamānyāsan. Te ha nākaṁ mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ.*

By that yajna of the mind, and in meditative realisation of the cosmic process of evolution, the sages worship the master of cosmic yajna and realise the eternal and original Dharmas of existence. Blest with the light of the divine, they experience that heaven of freedom which the primeval sages of the world enjoyed at the dawn of creation.

In objective terms: Divine powers and potentials by integration and interaction conduct and accomplish the yajna of creation. They are the primary modes of the laws and causes of creative evolution which, while they wield and realise their potential in evolution, they also embody and realise the heavenly purpose, the original and efficient cause, the Purusha, and they are also the same original and eternal potentials of divinity which carry on the eternal cycle of existence.

Mandala 10/Sukta 91

Agni Devata, Aruna Vaitahavya Rshi

सं जागृवद्भिर्जरमाण इध्यत दम दमूना इषर्याळस्पद।
विश्वस्य हाता हविषा वरण्या विभुविभावा सुषखा सखीयत॥ १॥

1. *Saṁ jāgṛvadbhirjaramāṇa idhyate dame damūnā iṣayanniḷaspade. Viśvasya hotā haviṣo vareṇyo vibhurvibhāvā suṣakhā sakhīyate.*

Agni, celebrated by enlightened devotees, is kindled and lighted in yajnic halls on the holy ground on earth. Generous it is, loving and inspiring, universal giver and receiver of yajnic materials and fragrances of yajna, loving choice of all, all pervasive, refulgent, and an unfailing friend who loves the devotees as friends and is honoured by them as a friend.

स दंशतश्रीरतिथिगृहगृह वनवन शिश्रिय तक्ववीरिव।
जनंजनं जन्या नाति मन्यत विश आ ीति विश्याइ३
विशंविशम॥ २॥

2. *Sa darṣataśrīratithirgṛhegṛhe vanevane śiśriye takvavīriva. Janaṁjanaṁ janyo nāti manyate viśa ā kṣeti viśyo viśaṁviśam.*

Commanding excellent grace and grandeur, honoured like a holy guest, it abides in every home and every forest like a flying bird. Lover of humanity, it blesses every community, ignores none, scorns none, loves every class of people and lives with all classes and communities with equal love and favour.

सुद ॥ द ॥ः कतुनासि सुकतुरग्ने कविः काव्यनासि विश्ववित। वसुवसूनां ायसि त्वमक इद द्यावा च यानि पृथिवी च पुष्यतः ॥ ३ ॥

3. *Sudakṣo dakṣaiḥ kratunāsi sukraturagne kaviḥ kāvyenāsi viśvavit. Vasurvasūnāṁ kṣayasi tvameka id dyāvā ca yāni pṛthivī ca puṣyataḥ.*

Refulgent Agni, generous with immense gifts, noblest performer by holy works, you are the omniscient poetic creator evidently by your cosmic poetry of existence. You alone dwell in the world as the highest Vasu of life shelters and living forms, and you are the master of all that the heaven and earth create and sustain.

प्रजान ाग्ने तव यानिमृत्वियमिळायास्पद घृतवन्तमासदः। आ त चिकित्र उषसामिवतया ऱपसः सूय स्यव ऱश्मयः ॥ ४ ॥

4. *Prajānannagne tava yonimṛtviyamiḷāyāspade ghṛtavantamāsadaḥ. Ā te cikitra uṣasāmivetayo-'repasaḥ sūryasyeva raṣmayaḥ.*

Agni, lighted and refulgent, come and take your holy seat in the vedi prepared and sprinkled with ghrta according to the season on the floor of the yajnic earth. The light and flames of your arrival shine and appear like rise of the dawns, like rays of the sun, pure, immaculate, beatific.

तव श्रिया वष्य स्यव विद्युतश्चित्राश्चिकित्र उषसां न कतवः। यदाधीर भिसृष्टा वनानि च परि स्वयं चिनुष अ ाम्यः ॥ ५ ॥

5. *Tava śriyo varṣyasyeva vidyutaścitrāścikitra uṣasāṁ na ketavaḥ. Yadoṣadhīrabhisṛṣṭo vanāni ca pari svayaṁ cinuṣe annamāsye.*

Your wonderful lustre and beauties shine like lightning flashes of the clouds of rain, like lights of the rising dawns, specially when, radiating warm and free, you reach and shine upon the herbs and trees and fields of grain and receive them into the shining warmth of your maturing and ripening radiations.

तमाषधीदधिर् गभमृत्वियं तमापा अग्निं जनयन्त मातरः। तमित्समानं वनिनश्च वीरुधा न्तवतीश्च सुवत च विश्वहा ॥ ६ ॥

6. *Tamoṣadhīrdadhire garbhamṛtviyaṁ tamāpo agniṁ janayanta mātaraḥ. Tamit samānaṁ vaninaśca vīrudho'ntarvatīśca suvate ca viśvahā.*

That Agni, energy, the herbs and waters receive into them and they bear it as mothers, producing it on maturity as nourishment and energy for life forms. The same Agni, the herbs and trees of the forest receive equally, hold it in the womb and always produce it as the embodiment of energy.

वातापधूत इषिता वशाँ अनु तृषु यद ण ववषद्वितिष्ठस। आ त यतन्त रथ्याइ यथा पृथक्शर्धांस्यग्न अजरणि ध तः ॥ ७ ॥

7. *Vātopadhūta iṣito vaśāṁ anu tṛṣu yadannā veviṣadvitiṣṭhase. Ā te yatante rathyo yathā pṛthak śardhāṁsyagne ajarāṇi dhakṣataḥ.*

When urged and impelled by wind, Agni, you

rush fast to objects of your choice love and consumption, then your youthful unaging flames, burning and blazing, rush on like the horses of a monarch's chariot.

मधाकारं विदथस्य प्रसाधनमग्निं होतारं परिभूतमं मतिम।
तमिदभं हविष्या समानमित्तमिन्महे वृणते नान्यं त्वत ॥ ८ ॥

8. *Medhākāraṁ vidathasya prasādhanamagniṁ hotāraṁ paribhūtamaṁ matim. Tamidarbhe haviṣyā samānamit taminmahe vṛṇate nānyaṁ tvat.*

Devotees choose to worship Agni alone, none other than Agni, giver of intelligence, accomplisher of yajna and education for knowledge, high priest of yajnic existence, supreme over all, omniscient wise, and equally loving for all, whether the havi offered is small or great, whether the purpose is high or low. O lord of light, they choose none other than you.

त्वामिदत्र वृणत त्वायवो होतारमग्न विदथेषु वधसः।
यद्देवयन्तो दधति पयांसि त हविष्मन्तो मनवो वृक्त-
बर्हिषः ॥ ९ ॥

9. *Tvāmidatra vṛṇate tvāyavo hotāramagne vidatheṣu vedhasaḥ. Yaddevayanto dadhati prayāṁsi te haviṣmanto manavo vṛktabarhiṣaḥ.*

Agni, here in the world, your loving devotees, wise sages, thoughtful people, choose to worship you, high priest of yajna, when dedicated to divinity and the divine potentials of nature, having spread the holy grass on the vedi and bearing sacred havi, they offer their dearest fragrant oblations to you.

तवाग्न होत्रं तव पात्रमृत्वियं तव नष्टं त्वमग्निर्दृतायतः । तव पशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥ १० ॥

10. *Tavāgne hotraṁ tava potramṛtviyaṁ tava neṣṭraṁ tvamagnidṛtāyataḥ. Tava praśāsraṁ tvamadhvarīyasi brahmā cāsi gṛhapatiśca no dame.*

Agni, you are the over all master and lord of yajna, yours are all the functions: you are the yajaka, you are the purifier, you are the leader, you are the kindler, you are the director, you are the manager, you are the Brahma, presiding priest, and you are the chief of our yajnic home.

यस्तुभ्यमग्न अमृताय मर्त्यः समिधा दाशदुत वा हविष्कृति । तस्य होता भवसि यासि दूत्यमुप ब्रूष यजस्यध्वरीयसि ॥ ११ ॥

11. *Yastubhyamagne amṛtāya martyaḥ samidhā dāśaduta vā haviṣkṛti. Tasya hotā bhavasi yāsi dūtyamupa bruṣe yajasyadhvarīyasi.*

Agni, whoever the mortal that gives unto you, Spirit imperishable, Lord immortal, and surrenders himself by way of fuel fire, dedicates his total life as yajnic performance, you yourself become the yajaka for him, move as his messenger, speak to him in the soul, and take over his life itself as manager of the yajna. (Surrender, O man, to the Immortal for the sake of immortality.)

इमा अस्म मतया वाचा अस्मदाँ ऋचा गिरः सुष्टुतयः समग्मत । वसूयवा वसव जातवेदस वृद्धासु चिद्वर्धना यासु चाकनत ॥ १२ ॥

12. *Imā asmai matayo vāco asmadāṁ ṛco giraḥ suṣṭutayaḥ samagmata. Vasūyavo vasave jātavedase vṛddhāsu cidvardhano yāsu cākanat.*

May all these thoughts, words, Rks, holy voices and songs of adoration, prayers for peace, prosperity and fulfilment reach this Agni, omniscient, omnipresent and ultimate haven of all that exists, the lord that waxes with love and exaltation when these rise and reach him.

इमां पत्नायं सुष्टुतिं नवीयसीं वाचयमस्मा उशत शृणातु नः। भूया अन्तरा हृद्यस्य निस्पृशं जायव पत्यं उशती सुवासाः॥ १३॥

13. *Imāṁ pratnāya suṣṭutiṁ navīyasīṁ voceyamasmā uśate śṛṇotu naḥ. Bhūyā antarā hṛdyasya nispṛśe jāyeva patya uśatī suvāsāḥ.*

Let me raise this new holy song of praise to the loving and gracious eternal Agni. May the Lord listen. And let it be like an inspiring creative poem full of love and passion in a beautiful form for the master, able to touch and move his heart within to bless me.

यस्मि नश्वास ऋषभास उ णा वशा मषा अवसृष्टास आहुताः। कीलालप सामपृष्ठाय वधस हृदा मतिं जनय चारुमग्नयं॥ १४॥

14. *Yasminnaśvāsa ṛṣabhāsa ukṣaṇo vaśā meṣā avasṛṣṭāsa āhutāḥ. Kīlālape somapṛṣṭhāya vedhase hṛdā matiṁ janaye cārumagnaye.*

With love and devotion at heart I create this song of thoughtful praise for the kind and gracious Agni under whose order and dispensation horses, virile bulls, cows,

sheep and goats are created and range around freely and then are called back to the stalls.

अहाव्यग्न हविरास्य ते स्रुचीव घृतं चम्वीव सामः । वाजसनिं रयिमस्म सुवीरं पशस्तं धहि यशसं बृहन्तम ॥ १५ ॥

15. *Ahāvyagne havirāsye te srucīva ghṛtaṁ camvīva somaḥ. Vājasaniṁ rayimasme suvīraṁ praśastaṁ dhehi yaśasaṁ bṛhantam.*

Agni, fragrant havi is offered into the sacred fire as ghrta in the ladle and soma in the cup. Pray bear and bring us rising prosperity with food, sustenance and victory, wealth, noble progeny, and honour and glory of the noblest order.

Mandala 10/Sukta 92

Vishvedevah Devatah, Sharyata Manava Rshi

यज्ञस्य वा रथ्यं विश्पतिं विशां हातारमक्तारतिथिं विभावसुम । शाचच्छुष्कासु हरिणीषु जभुरद वृषा कतुयजता द्यामशायत ॥ १ ॥

1. *Yajñasya vo rathyaṁ viśpatiṁ viśāṁ hotāramaktoratithiṁ vibhāvasum. Śocañchuṣkāsu hariṇīṣu jarbhurad vṛṣā keturyajato dyāmaśāyat.*

Honour and adore Agni, leader of your life's yajna, ruler and sustainer of communities of the people, pioneer and chief priest of the universe, useful giver of the peace of night, and spectrum light of the world. Generous and virile, brilliant illuminator, worthy of honour and adoration, burning the dry woods and vibrating in the greens it pervades every thing on earth and reposes in the regions of light.

इममञ्जस्पामुभय अकृण्वत धर्माणमग्निं विदथस्य साधनम। अक्तुं न यह्वमुषसः पुराहितं तनूनपातमरुषस्य निंसत॥ २॥

2. *Imamañjaspāmubhaye akṛṇvata dharmāṇamagniṁ vidathasya sādhanam. Aktuṁ na yahvamuṣasaḥ purohitaṁ tanūnapātamaruṣasya niṁsate.*

Both humans and divines honour and adore this Agni, by nature energising life constantly, sustainer of the world and its dharma, accomplisher of yajna. They love and adore it like the mighty sun, harbinger of the dawn and child inviolable of the blazing cosmic energy.

बळस्य नीथा वि पणश्च मन्महे वया अस्य प्रहुता आसुरत्तव। यदा घारासो अमृतत्वमाशतादिज्जनस्य दव्यस्य चकिरन॥ ३॥

3. *Baḷasya nīthā vi paṇeśca manmahe vayā asya prahutā āsurattave. Yadā ghorāso amṛtatvamāśatādijjanasya daivyasya carkiran.*

Truly do we love and adore the various gifts of this Agni. May the food, energy and sustenance, all with light divine, blessed gifts, be good for consumption and advancement. Indeed, when relentless devotees come to realise the imperishable joy and freedom of immortality, then are the gifts of this divine Agni truly realised in actuality.

ऋतस्य हि पसितिद्यारुरु व्यचा नमा मह्यरमतिः पनीयसी। इन्दा मित्रा वरुणः सं चिकित्रिर था भगः सविता पूतदा सः॥ ४॥

4. Ṛtasya hi prasitirdyaururu vyaco namo mahyaramatiḥ panīyasī. Indro mitro varuṇaḥ saṁ cikitrire'tho bhagaḥ savitā pūtadakṣasaḥ.

All this existence is an extension, a web, of nature and her law under the ordinance of Agni: the heavens of light, the vast skies, adorable earth, expansive space, all are but fragrant manifestations of Agni, the cosmic high priest. Mitra, the sun, Varuna, the night, Bhaga, cosmic power, Savita, cosmic creativity, all reveal the omnipotence of the generous lord of light and purity that gives everything in plenty. They all do homage to Agni.

प रुदर्ण यियिना यन्ति सिन्धवस्तिरा महीमरमतिं दधन्विर। यभिः परिज्मा परिय ुरु जया वि रारुवज्जठर् विश्व-मु तं॥ ५॥

5. *Pra rudreṇa yayinā yanti sindhavastiro mahīmaramatiṁ dadhanvire. Yebhiḥ parijmā pariyannuru jrayo vi roruvajjaṭhare viśvamukṣate.*

Showers of rain and floods of rivers which cover the earth move by the tempestuous currents of cosmic energy of the Maruts, and by the same currents the vast ocean of vapours far traversing across the middle regions roars in the womb of skies and showers and fertilises the world of life.

काणा रुदा मरुता विश्वकृष्टया दिवः श्यनासा असुरस्य नीळयः। तभिश्चष्ट वरुणा मित्रा अयमन्दा दवभिरव-शभिरवशः॥ ६॥

6. *Krāṇā rudrā maruto viśvakṛṣṭayo divaḥ syenāso asurasya nīḷayaḥ. Tebhiścaṣṭe varuṇo mitro aryamendro devebhirarvaśebhirarvaśaḥ.*

Active currents of the cosmic energy of the Maruts, dwelling all over the universe, move from the regions of the sun as directed companions of the ocean of vapours, and along with those dynamic currents are seen the dynamic Varuna, Mitra, Aryama and Indra, forces of nature's catalysis, integration, direction and motive energy.

इन्द्र भुजं शशमानास आशत सूरा दृशीके वृषणश्च पंस्यं।
प य न्वस्याहणा ततक्षिर युजं वजं नृषदनषु कारवः ॥ ७ ॥

7. *Indre bhujaṁ śaśamānāsa āśata sūro dṛśīke vṛṣaṇaśca pauṁsye. Pra ye nyasyārhaṇā tatakṣire yujaṁ vajraṁ nṛṣadaneṣu kāravaḥ.*

Indra, cosmic energy, is self-potent, creative and immensely fertile. In Indra, in its splendid self-manifestive power to be observed and pursued with the mind, they find possibilities of human profit, and they, creative and competent craftsmen in elite human institutions, invent usable instruments of power, prosperity and protection.

सूरश्चिदा हरिता अस्य रीरमदिन्दादा कश्चिद्भयत तवीयसः। भीमस्य वृष्णा जठरादभिश्वसा दिवदिव सहुरिः स्त नाबाधितः ॥ ८ ॥

8. *Sūraścidā harito asya rīramadindrādā kaścidbhayate tavīyasaḥ. Bhīmasya vṛṣṇo jaṭharādabhiśvaso divedive suhuriḥ stannabādhitaḥ.*

Even the sun radiates its rays of light under the power and law of Indra, supreme omnipotent. Every powerful force obeys the law and power of Indra. Under the power of fertile and potent Indra, the whistling winds

blow from its vault and the mighty cloud roars without obstruction day by day.

स्तामं वा अद्य रुदाय शिक्वस ायद्वीराय नर्मसा दिदिष्टन।
यभिः शिवः स्ववाँ एवयावभिर्दिवः सिषक्ति स्वयशा निकामभिः॥ ९॥

9. *Stomaṁ vo adya rudrāya śikvase kṣayadvīrāya namasā didiṣṭana. Yebhiḥ śivaḥ svavāṁ evayāvabhiḥrdivaḥ siṣakti svayaśā nikāmabhiḥ.*

Offer now a song of praise and adoration with homage to Rudra, mighty lord of justice and dispensation, leader, protector and ruler of the brave, self-existent, self-glorious, lover of peace and well being, commanding bright power and forces moving on their ordered course by which he blesses loving devotees with the fulfilment of their cherished desires.

त हि पजाया अभरन्त वि श्रवा बृहस्पतिर्वृषभः सामजामयः। यज्ञरथर्वा पथमा वि धारयद्देवा द ाभृगवः सं चिकित्रिर॥ १०॥

10. *Te hi prajāyā abharanta vi śravo bṛhaspatirvṛṣabhaḥ somajāmayaḥ. Yajñairatharvā prathamo vi dhārayaddevā dakṣairbhṛgavaḥ saṁ cikitrire.*

They for sure hold and know the evolution of life, birth of divinity's children: Brhaspati, lord of Prakrti and the Word of knowledge, Vrshabha, generator of the seed of life in the form of Hiranyagarbha, and the Soma currents of vitality which bear the seeds in life form. These, first Atharvan holds in knowledge and disseminates in form and word by processes of yajna, and later, the divine Bhrgus, sages of knowledge and

austere discipline, acquire the knowledge by tradition and their own expertise.

त हि द्यावापृथिवी भूरिरेतसा नराशंसश्चतुरङ्गो यमा - दितिः। देवस्त्वष्टा दविणोदा ऋभुक्षणः प रोदसी मरुता विष्णुरहिर॥ ११॥

11. *Te hi dyāvāpṛthivī bhūriretasā narāśaṁsaścaturaṅgo yamo'ditiḥ. Devastvaṣṭā draviṇodā ṛbhukṣaṇaḥ pra rodasī maruto viṣṇurarhire.*

These for sure are the divinities which contribute to the evolution and flow of life : the solar region and the earth both replete with life and fertility, the middle region which overflows with electric energy, air, vapour, and elements of nourishment, evolutionary law in its course, imperishable mother nature, divine Tvashta which is the formative power immensely generous and keen to structure the forms, pranic energy, wind energy, and Vishnu, divine power of sustenance. These are powers worthy of our gratitude, reverence and worship.

उत स्य न उशिजामुविया कविरहिः शृणोतु बुध्न्याहवीमनि। सूयामासा विचरन्ता दिविकिता धिया शमीनहुषी अस्य बोधतम॥ १२॥

12. *Uta sya na uśijāmurviyā kavirahiḥ śṛṇotu budhnyo havīmani. Sūryāmāsā vicarantā divikṣitā dhiyā śamīnahuṣī asya bodhatam.*

And may that Ahirbudhnya, omnipresent, omniscient and all watching lord of expansive Prakrti, listen to our profuse prayer and adoration offered in our yajna with unbounded love and faith. And may the sun and moon, both stationed in heaven and moving in

space, acknowledge our homage with their sensitive natural perception, and may the heaven and earth too acknowledge our homage.

प नः पूषा चरथं विश्वदेव्या पां नपादवतु वायुरिष्टये। आत्मानं वस्या अभि वातमचत तदश्विना सुहवा यामनि श्रुतम ॥ १३ ॥

13. *Pra naḥ pūṣā carathaṁ viśvadevyo'pāṁ napādavatu vāyuriṣṭaye. Ātmānaṁ vasyo abhi vātamarcata tadaśvinā suhavā yāmani śrutam.*

And may Pusha, divine spirit of nature's nourishment, protect and promote our living and moving wealth. May the life-giving Vayu energy, sustainer of life's vitality, and all natural divinities protect and promote us to achieve our cherished desires for well being. O dedicated celebrants of divinity, honour and adore the glorious spiritual energy within the soul, and may the Ashvins, complementary currents of natural life energy in yajnic touch with us, perceive our earnestness on way and bring us blessings of divinity.

विशामासामभयानामधिक्षितं गीभिरु स्वयशसं गृणीमसि। ग्नाभिर्विश्वाभिरदितिमनर्वणमक्तायुवानं नृमणा अधा पतिम ॥ १४ ॥

14. *Viśāmāsāmabhayānāmadhikṣitaṁ gīrbhiru svyaśasaṁ gṛṇīmasi. Gnābhirviśvābhiraditimanarvaṇamaktoryuvānaṁ nṛmaṇā adhā patim.*

With songs of praise we celebrate Agni, ruling divine power abiding at heart among these fearless people, the divinity glorious by its own actions. Along with all the world's divine powers of nature and

humanity, we also praise Aditi, imperishable Prakrti, the moon, youthful ruler of the night, and the self-existent, self-refulgent sun, gracious life giver of the people.

रभदत्र जनुषा पूर्वो अङ्गिरा गार्वाण ऊध्वा अभि चक्षुरध्वरम।
यभिर्विहाया अभवद्विचक्षणः पाथः सुमकं स्वधितिर्वनन्वति॥ १५॥

15. *Rebhadatra januṣā pūrvo aṅgirā grāvāṇa ūrdhvā abhi cakṣuradhvaram. Yebhirvihāyā abhavadvicakṣaṇaḥ pāthaḥ sumekaṁ svadhitirvananvati.*

By birth, the first and foremost sage Angira sings the song of divinity, the soma makers look up and watch the process of divine creation and all those powers by which the all watching creator waxes great and his omnipotence creates and provides the highest kind of food for humanity for the journey ahead.

Mandala 10/Sukta 93

Vishvedevah Devatah, Tanva Parthya Rshi

महि द्यावापृथिवी भूतमुर्वी नारी यह्वी न रोदसी सदं नः।
तभिर्नः पातं सह्यस एभिर्नः पातं शूषणि॥ १॥

93. *Mahi dyāvāpṛthivī bhūtamurvī nārī yahvī na rodasī sadaṁ naḥ. Tebhirnaḥ pātaṁ sahyasa ebhirnaḥ pātaṁ śūśaṇi.*

May the great earth and high heaven be vaster and greater, and always waxing and rising for us, may they like mothers help us rise and grow. May they, stronger and more prosperous, promote us by those heavenly gifts of light and rain. May they, ever stronger,

amiable, procreative and productive, help us grow with these gifts of rain and food.

यज्ञंयज्ञं स मर्त्या देवान्त्संपयति।
यः सुम्नदीर्घश्रुत्तम आविवासात्यनान॥ २॥

2. *Yajñeyajñe sa martyo daṁvāntsaparyati.*
Yaḥ sumnairdīrghaśruttama āvivāsātyenān.

That mortal man serves and augments the divinities who, risen in knowledge and wisdom by reading and listening to the utmost, serves them in every yajnic programme with holy works of cleansing and replenishment to be creative and productive more and more.

विश्वेषामिरज्यवो देवानां वामहः।
विश्व हि विश्वमंहसा विश्वे यज्ञेषु यज्ञियाः॥ ३॥

3. *Viśveṣāmirajyavo devānāṁ vārmahaḥ.*
Viśve hi viśvamahaso viśve yajñeṣu yajniyāḥ.

O masters of the world, great is the glory of the divinities. All of them command universal majesty, all of them are adorable in yajnic congregations.

त घा राजाना अमृतस्य मन्दा अर्यमा मित्रा वरुणः परिज्मा।
कदु दा नृणां स्तुता मरुतः पूषणा भगः॥ ४॥

4. *Te ghā rājāno amṛtasya mandrā aryamā mitro varuṇaḥ parijmā. Kadrudro nṛṇāṁ stuto marutaḥ pūṣaṇo bhagaḥ.*

They are lights of immortality, happy and joyous, harbingers of well being to humanity: Aryama, spirit of justice and rectitude in conduct, Mitra, divine

love, friendship and unity, Varuna, spirit of judgement and choice, Parijma, all moving air, Rudra, destroyer of suffering, Maruts, cosmic currents of energy, Pushana, energy and nourishment for growth, Bhaga, spirit of divine glory and human power and prosperity. Everyone of them is valued, loved and respected by humanity.

उत ना नक्तमपां वृषण्वसू सूयामासा सदनाय सधन्या।
सचा यत्साद्यषामहिबुध्नषु बुध्न्यः ॥ ५ ॥

5. *Uta no naktamapāṁ vṛṣaṇvasū sūryāmāsā sadanāya sadhanyā. Sacā yat sādyeṣāmahir-budhneṣu budhnyaḥ.*

And those harbingers of rain and wealth, the Ashvins, the sun and moon, auspicious givers of wealth for the home, the clouds of vapour floating in the skies and their auxiliaries which abide in nature, may all these be friendly and bless us with wealth and joy day and night.

उत नो दवावश्विना शुभस्पती धामभिमित्रावरुणा उरुष्यताम। महः स राय एषत तिं धन्वेव दुरिता ॥ ६ ॥

6. *Uta no devāvaśvinā śubhaspatī dhāmabhir-mitrā-varuṇā uruṣyatām. Mahaḥ sa rāya eṣate'ti dhan-veva duritā.*

And may the divine Ashvins, complementary currents of natural energy, Mitra and Varuna, prana and udana energies of the body system vibrating in nature, protect and promote us. One whom they protect and promote rises great in wealth, rules it as the master and crosses over all evils with a single leap.

उत नो रुद्रा चिन्मृळतामश्विना विश्व दवासा रथस्पतिभगः ।
ऋभुवाज ऋभु ाणः परिज्मा विश्ववदसः ॥ ७ ॥

7. *Uta no rudrā cinmṛḷatāmaśvinā viśve devāso rathaspatirbhagaḥ. Ṛbhurvāja ṛbhukṣaṇaḥ parijmā viśvavedasaḥ.*

And may the health giving Rudra pranas, the Ashvins, prana and apana energies, all brilliant holy men of the world, Bhaga, spirit of honour, power and prosperity of life, the presiding power of the chariot of human life for the individual and society, Rbhu, the wise sage of creative expertise, Vaja, commander of strength and progressive advancement, Rbhuksha, skilful technician, all moving wind energy, and managers of the world's wealth be kind and good for our welfare.

ऋभुर्ऋभु ा ऋभुविधता मद आ त हरी जूजुवानस्य वाजिना । दुष्टर यस्य साम चिदृधग्यज्ञा न मानुषः ॥ ८ ॥

8. *Ṛbhurṛbhukṣā ṛbhurvidhato mada ā te harī jūjuvānasya vājinā. Duṣṭaraṁ yasya sāma cidṛdhagyajño na mānuṣaḥ.*

Great is Indra, cosmic energy, great is the joy of the creator of cosmic energy. O mighty lord of cosmic energy, great are the complementary currents of your energy circuit. Grand, not easy, is the knowledge and articulation of the divine energy of nature, and its management too at the human level as yajnic process is not easy.

कृधी ना अह्नया दव सवितः स च स्तुष मघानाम । सहा न इन्दा वह्निभिन्यषां चषणीनां चक रश्मिं न यायुव ॥ ९ ॥

9. *Kṛdhī no ahrayo deva savitaḥ sa ca stuṣe maghonām. Saho na indro vahnibhirnyeṣāṁ carṣaṇīnāṁ cakraṁ raśmiṁ na yoyuve.*

Savita, O lord of light and life's creativity, admired and exalted by the strong and powerful, pray make us bold and self-confident, let us never be subjected to shame and ignominy. Indra, lord of power, controls and directs the power and wisdom of these people of the earth with psychic currents of pranic energies as a driver controls and directs the movement of the chariot by reins and the wheels.

एषु द्यावापृथिवी धातं महद्स्म वीरषु विश्वचर्षणि श्रवः। पूꣳ वाजस्य सातयꣳ पूꣳ रायात तुवणꣳ ॥ १० ॥

10. *Aiṣu dyāvāpṛthivī dhātaṁ mahadasme vīreṣu viśvacarṣaṇi śravaḥ. Pṛkṣaṁ vājasya sātaye pṛkṣaṁ rāyota turvaṇe.*

O earth and heaven, mother and father of humanity, pray vest high honour and fame of universal human order in these brave heroes. Exalt them with food and energy, honour and enthusiasm, and wealth and excellence for the achievement of victory and conquest over evil forces.

एतं शंसमिन्दास्मयुष्ट्वं कूचित्सन्तं सहसाव ाभिष्टय सदा पाह्याभिष्टय। मदतां वदता वसा ॥ ११ ॥

11. *Etaṁ śaṁsamindrāsmayuṣṭvaṁ kūcit santaṁ sahasāvannabhiṣṭaye sadā pāhyabhiṣṭaye. Medatāṁ vedatā vaso.*

Indra, lord omnipotent, you are our father, mother, protector and all, pray accept this celebrant all

time wherever he be, protect him for his good, promote him for his cherished happiness and well being. Pray take on the seeker, enlighten the lover, save me, O shelter home of the world.

एतं म स्तामं तना न सूय द्युतद्यामानं वावृधन्त नृणाम।
संवनंनं नाश्व्यं तष्टवानपच्युतम॥ १२॥

12. *Etaṁ me stomaṁ tanā na sūrye dyutadyāmānaṁ vāvṛdhanta nṛṇām. Saṁvananaṁ nāśvyaṁ taṣṭevānapacyutam.*

May the singers of divinity and celebrants of humanity exalt and extend this my song of divine adoration and united human celebration like radiant rays of the sun spreading light or a craftsman launching an infallible automotive fast chariot on boundless ways.

वावत यषां राया युक्तषां हिरण्ययी।
नमधिता न पांस्या वृथव विष्टान्ता॥ १३॥

13. *Vāvarta yeṣāṃ rāyā yuktaiṣāṁ hiraṇyayī. Nemadhitā na pauṁsyā vṛtheva viṣṭāntā.*

The prayer of devotees whose words are replete with the wealth of conscience and sincerity naturally and spontaneously bears the golden fruit of divine love and salvation, just as the heroic exploits of warriors in battle, united and directed to the same one end, lead to victory and never go waste.

प तद्दुःशीम पृथवान वन प राम वाचमसुर मघवत्सु।
य युक्त्वाय पञ्च शतास्मयु पथा विश्राव्यषाम॥ १४॥

14. *Pra tadduḥśīme pṛthavāne vene pra rāme vocamasure maghavatsu. Ye yuktvāya pañca śatāsmayu pathā viśrāvyeṣām.*

To the restless, celebrated, emotional, sensual, exuberant and powerful, let me speak of that knowledge and wisdom which is heard of these our well wishers of humanity who control and direct five hundred fluctuations of their mind by meditation to peace and divinity. (That is the path of living, knowing and speaking.)

अधी वत्र सप्ततिं च सप्त च। सद्या दिदिष्ट तान्वः सद्या दिदिष्ट पाथ्यः सद्या दिदिष्ट मायवः ॥ १५ ॥

15. *Adhīnnvatra saptatiṁ ca sapta ca. Sadyo didiṣṭa tānvaḥ sadyo didiṣṭa pārthyaḥ sayo didiṣṭa māyavaḥ.*

Here in the matter of body and mind, divine nature gives and simultaneously orders and controls seventy seven nerves of the body, seventy seven bone structures, and seventy seven articulatory functions.

Mandala 10/Sukta 94

Gravana Devata, Arbuda Sarpa Kadraveya Rshi

पत वदन्तु प वयं वदाम गाव्भ्या वाचं वदता वदद्भ्यः। यदद्रयः पवताः साकमाशवः श्लाकं घाषं भरथन्दाय सामिनः ॥ १ ॥

1. *Praite vadantu pra vadāma grāvabhyo vācaṁ vadatā vadadbhyaḥ. Yadadrayaḥ parvatā sākamāśavaḥ ślokaṁ ghoṣaṁ bharathendrāya sominaḥ.*

Let these veteran sages speak, let us also speak the Word from the sages who speak for us. You too, O yajakas, speak the Word when the sages of eminent

standing, bearers of soma, together passionately offer the words of divine praise to Indra.

एत वदन्ति शतवत्सहस्रवदभि क्रन्दन्ति हरितेभिरासभिः। विष्ट्वी गावाणः सुकृतः सुकृत्यया हातुश्चित्पूव हविरद्यमाशत ॥ २ ॥

2. *Ete vadanti śatavat sahasravadabhi krandanti haritebhirāsabhiḥ. Viṣṭvī grāvāṇaḥ sukrataḥ sukratyayā hotuścit pūrve haviradyamāśata.*

The sages speak as they do to hundreds and thousands, and proclaim the Word loud and bold with resounding voice. Eloquent sages of long standing, noble performers, sitting on the vedi, speak with noble tongue in sacred language and partake of the yajnic hospitality of the yajamana.

एत वदन्त्यविदन्ना मधु न्यूङ्खयन्त अधि पक्व आमिषि। वृक्षस्य शाखामरुणस्य बप्सतस्त सूभवा वृषभाः पमरा-विषुः ॥ ३ ॥

3. *Ete vadantyavidannanā madhu nyūṅkhayante adhi pakva āmiṣi. Vṛkṣasya Ṣśākhāmaruṇasya bapsataste sūbharvā vṛṣabhāḥ premarāviṣuḥ.*

They speak only when they know the subject by experience, having tasted with relish the honey sweets of the juice in the ripe fruit. Enjoying the fruit of life on the bright branch of the tree of existence they, mighty wise, bearing the knowledge by experience in the mind, speak the word of wisdom and reveal the truth.

बृहद्वदन्ति मदिरण मन्दिनन्दं काशन्ता विदना मधु। संरभ्या धीराः स्वसृभिरनतिषुराघाषयन्तः पृथिवीमु-पब्दिभिः ॥ ४ ॥

4. *Bṛhadvadanti madireṇa mandinendre krośanto'vidannanā madhu. Saṁrabhyā dhīrāḥ svasṛbhiranartiṣurāghoṣyantaḥ pṛthivīmupabdibhiḥ.*

They speak wide and bold, exalt Indra with joy in words of ecstasy, tasting, knowing and proclaiming sweets of honey by music of the tongue. Having experienced and enjoyed the taste of sweetness repeatedly, the veterans express the ecstasy in dance with gestures, movements and expressions, the earth resounding with the music of their joy.

सुप॒र्णा वाच॑मक्रतोप॒ द्यव्या॑ख॒रे कृष्णा॑ इषि॒रा अ॑नतिषुः। न्य॑ङ्नि य॒न्त्युप॑रस्य निष्कृ॒तं पु॒रू रता॑ दधिरे सूय॒श्वितः॥ ५॥

5. *Suparṇā vācamakratopa dyavyākhare kṛṣṇā iṣirā anartiṣuḥ. Nyaṅni yantyuparasya niṣkṛtaṁ purū reto dadhire sūryaśvltaḥ.*

Birds of imagination fly up to the bounds of heaven and raise their voice of adoration, vibrant clouds dance in the deepest caverns of space and celebrate their joy, the spirits distil the ecstasy of highest realisation and, pure and radiant as sunlight, receive profuse showers of immortal life.

उ॒ग्राइ॑व प्र॒वह॑न्तः स॒मायं॑मुः सा॒कं यु॒क्ता वृष॑णा॒ बिभ्र॑ता॒ धुर॑ः। यच्छ्व॒सन्ता॑ जगसा॒ना अरा॑विषुः शृ॒ण्व ए॑षां पा॒थथा॒ अव॑तामिव॥ ६॥

6. *Ugrā iva pravahantaḥ samāyamuḥ sākaṁ yuktā vṛṣaṇo bibhrato dhuraḥ. Yacchvasanto jagrasānā arāviṣuḥ śṛṇva eṣāṁ prothatho arvatāmiva.*

Like virile bulls yoked together bearing the

chariot pole and drawing the chariot forward, they, inspired and mighty enthusiastic, lead humanity forward. Breathing, panting, happily accepting all pleasure and pain of social experience, they go on proclaiming their message, and the echoes of their proclamation is heard like the breathing of victorious race horses.

दशावनिभ्या दशक यभ्या दशयाक्त्रभ्या दशयाजनभ्यः।
दशाभीशुभ्या अचताजरभ्या दश धुरा दश युक्ता वहद्भ्यः॥ ७॥

7. *Daśāvanibhyo daśakakṣyebhyo daśayoktrebhyo daśayojanebhyaḥ. Daśābhīśubhyo arcatājarebhyo daśa dhuro daśa yuktā vahabdbyaḥ.*

Honour those who work at ten levels of earthly life and create the soma joy of existence, ten equal cooperators like the ten fingers, ten equal cooperative faculties such as the senses, ten possible cooperatives such as energies of passion and understanding, ten partners such as the pranic energies, ten dynamic forces such as will and determination, ten unaging ones such as desires and ambitions, ten burden bearers joined to carry on the tenfold business of living such as the rules of personal and social discipline.

त अदया दशयन्त्रास आशवस्तषामाधानं पयति हयतम।
त ऊं सुतस्य साम्यस्यान्धसां शाः पीयूषं पथमस्य भजिर॥ ८॥

8. *Te adrayo daśayantrāsa āśavasteṣāmādhānaṁ paryeti haryatam. Ta ū sutasya somyasyāndhasoṁ'śoḥ pīyūṣaṁ prathamasya bhejire.*

They are the sages and scholars strong as adamant, high as mountains, roaring as clouds, working with tenfold discipline and freedom of mind, fast and instant workers and thinkers whose total energy and attention is concentrated on the one central end and aim of life: the creation of joy. And they alone share and enjoy the first, original and immortal nectar sweet of the blissful energy and ecstasy of life created and refined by sages.

त सामादा हरी इन्दस्य निंसतं शुं दुहन्ता अध्यासत गविं।
तभिदुग्धं पंपिवान्त्साम्यं मध्विन्दा वधत पथत वृषायतं॥ ९॥

9. *Te somādo harī indrasya niṁsateṁ'śuṁ duhanto adhyāsate gavi. Tebhirdugdhaṁ papivāntsomyaṁ madhvindro vardhate prathate vṛṣāyte.*

They, tasting of soma joy, attain to both knowledge and action toward both secular and sacred aims of life under divine dispensation and, distilling the joy of life, abide confident in the state of yoga on the earth and then on higher planes as well. Indra, the soul, drinking of the honey sweet milk of divine ecstasy, rises, expands and expresses itself in showers of creative joy and positive activity.

वृषा वा अंशुन किला रिषाथनळावन्तः सदमित्स्थनाशिताः।
रवत्यव महसा चारवः स्थन यस्य गावाणा अजुषध्व-
मध्वरम॥ १०॥

10. *Vṛṣā vo aṁśurna kilā riṣāthaneḷāvantaḥ sadamit sthanāśitāḥ. Raivatyeva mahasā cāravaḥ sthana yasya grāvāṇo ajuṣadhvamadhvaram.*

O lovers and creators of soma, strong, generous

and inexhaustible is your soma of joy. You would never be hurt or violated. Blest with food, energy and enlightenment, live ever satisfied and happy. O sages, abide in life as great and brilliant as with the spirit of the wealth, honour and excellence of life. The stalk of your joy whose yajna you live by is deep, eternal and immortal.

तृदि॒ला अतृ॑दिलासा॒ अद॑या श्रम॒णा अशृ॑थिता॒ अमृ॑त्यवः ।
अ॒ना॒तु॒रा अ॒ज॒रा॒ः स्थाम॑विष्णवः सुपी॒वसा॒ अतृ॑षिता॒ अतृ॑ष्णजः ॥ ११ ॥

11. *Tṛdilā atṛdilāso adrayo'śramaṇaā aśṛthitā amṛtyavaḥ. Anāturā ajarāḥ sthāmaviṣṇavaḥ supi-vaso atṛṣitā atṛṣṇajaḥ.*

O revered sages, be ever relentless, inviolable, destroyers of evil, indefatigable, immortal, unafflicted, unaging, steadfast and dynamic, strong and healthy, uninhibited and unfrustrated, and free from greed.

ध्रु॒वा ए॒व वः॑ पि॒तरो॑ युगयु॑ग॒ ा॑मकामास॒ः सद॑सा॒ न यु॑ञ्जत ।
अ॒जु॒यासो॑ ह॒रि॒षाचो॑ ह॒रिद॑व॒ आ द्यां रव॑ण पृथि॒वीम॑शु-
श्रवुः ॥ १२ ॥

12. *Dhṛvā eva vaḥ pitaro yugeyuge kṣemakāmāsaḥ sadaso na yuñjate. Ajuryāso hariṣājo haridrava ā dyāṁ raveṇa pṛthivīmaśuśravuḥ.*

O veteran sages, parental lovers of humanity, be all time strong and steadfast, well wishers of all as members of one joint family. Untouched by age, lovers of life's greenery, inspirers of life's joy, speak so that your voice resounds and is heard across the earth and skies.

तदिद्वदन्त्यद्रया विमाचन याम ञ्जस्पाइव घदुपब्दिभिः। वपन्ता बीजमिव धान्याकृतः पृञ्चन्ति सामं न मिनन्ति बप्सतः॥ १३॥

13. *Tadidvadantyadrayo vimocane yāmannañjaspā iva ghedupabdibhiḥ. Vapanto bījamiva dhānyākṛtaḥ pṛñcanti somaṁ na minanti bapsataḥ.*

Veteran sages on way to freedom from the bonds of mortality speak of immortal Indra like bards in a state of ecstasy. As the farmer, having sowed the corn, guards it till ripeness, they, enjoying the soma experience, guard and mature the nectar, they do not violate it, never destroy the taste of immortality.

सुत अध्वर अधि वाचमकता कीळया न मातरं तुदन्तः। वि षू मुञ्चा सुषुवुषां मनीषां वि वर्तन्तामद्रयश्चाय्यमानाः॥ १४॥

14. *Sute adhvare adhi vācamakratākrīḷayo na mātaraṁ tudantaḥ. Vi ṣū muñcā suṣuvuṣo manīṣāṁ vi vartantāmadrayaścāyamānāḥ.*

Just as children in love vex the mother while playing, so when the yajna is on and soma is extracted, let the sages recite the hymns with love and a sense of freedom and release in spontaneity and then let them retire with love and reverence into rest and silence.

Mandala 10/Sukta 95

Devata: Urvashi (1, 3, 6, 8-10, 12, 14, 17), Pururava (2, 4, 5, 7, 11, 13, 15, 16, 18), Rshi: Pururava Aila (1, 3, 6, 8-10, 12, 14, 17), Urvashi (2, 4, 5, 7, 11, 13, 15, 16, 18)

(This sukta is a dialogue between Pururava, the

man, and Urvashi, the consort.)

ह्वय जाय मनसा तिष्ठ घोर वचांसि मिश्रा कृणवावहै नु।
न नौ मन्त्रा अनुदितास एते मयस्करन्परतरे चनाहन ॥ १ ॥

1. *Haye jāye manasā tiṣṭha ghore vacāṁsi miśrā kṛṇavāvahai nu. Na nau mantrā anuditāsa ete mayaskaran paratare canāhan.*

Hey venerable one, awful too though, stay awhile with mind at ease. Let us have a dialogue between us, words of mutual interest, of love and sweetness. These words and thoughts have remained unexpressed between us. Will they not do some good to us some later day?

किमेता वाचा कृणवा तवाहं प्राक्रमिषमुषसामग्रियेव।
पुरूरवः पुनरस्तं परेहि दुरापना वात इवाहमस्मि ॥ २ ॥

2. *Kimetā vācā kṛṇavā tavāhaḥ prākra-miṣamuṣasāmagriyeva. Purūravaḥ punarastaṁ parehi durāpanā vāta ivāhamasmi.*

What shall we do with these words of yours? I am yours but I go like mist of the morning before dawn. Go back to your abode, Pururava, I am unattainable, elusive like the winds.

इषुन श्रिय इषुधरसना गोषाः शतसा न रंहिः।
अवीरे कता वि दविद्युतन्नोरा न मायुं चितयन्त धुनयः ॥ ३ ॥

3. *Iṣurna śriya iṣudherasanā goṣāḥ śatamā na raṁhiḥ. Avīre kratau vi davidyutannorā na māyuṁ citayanta dhunayaḥ.*

I am not able to shoot the arrow from the quiver

for victory and glory, and though I am strong and brave, I cannot win the hundreds of lands with the roar of victory. O lady bereft of the brave, I shine not in the rising battles of life, my own powerful forces forsake me.

(The dialogue develops as a dialogue between man in love with life and the search for inspiration, purpose and consummation of living. The love is intense, excessive and vociferous like the thundering cloud's and the inspiration is lovely and seductive like the elusive lightning. It can be interpreted as a dialogue between the ambitious ruler and the social power, and ultimately, between the liver (man) and the possibilities of life, the passion and the unattainable, the dawn and the day, the night and the morrow.)

Note that Pururava is Aila, child of Ila, nature, and Urvashi is infinite beauty, and their consummation is joy and creativity.

सा वसु॒ दधती॒ श्वश्शु॒राय॒ वय॒ उषा॒ यदि॒ वष्ट्यन्ति॑गृहात ।
अस्तं॑ नन ॒ा यस्मि॑ञ्चा॒कन्दिवा॒ नक्तं॑ श्नथि॒ता व॑त॒सन॑ ॥ ४ ॥

4. *Sā vasu dadhtī śvaśurāya vaya uṣo yadi vaṣṭyantigṛhāt. Astaṁ nanakṣe yasmiñcākan divā naktaṁ śnathitā vaitasena.*

If Urvashi (electric energy or the dawn) bearing light and nourishment for the coming day were to rise from the depth of space or darkness of night, and stricken with love as catalytic agent, were to visit the lover's chamber, the heart of the cloud or the sun on the rise, then she would be struck with three way charge of positive, negative and consummative 'vaitasa', process

of nature's evolutionary activity. Day and night, all time?

('Vaitasa' is the name of a process of movement, attainment, fertility, enlightenment, extension, consumption and evolution in the natural cycle. The catalytic agent does not stay with the mode it causes to change and move toward growth. The electric charge causes the cloud thunder, breaks the cloud into rain, and that causes the earth to produce vegetation. The processes of catalysation, rain and growth are described in the Brahmanas and quoted by Swami Dayananda in his commentaries on Vedic mantras.)

त्रिः स्म॒ माह्नः॑ श्नथया वत॒सना॒त स्म॒ म व्यत्य पृणासि।
पुरू॑र॒वा नु॑ त॒ कत॑मायं॒ राजा॑ म वीर त॒न्व॑१स्तदा॑सीः ॥ ५ ॥

5. *Triḥ sma māhnaḥ śnathayo vaitasenota sma me'vyatyai pṛṇāsi. Purūravo'nu te ketamāyaṁ rājā me vīra tanva tadāsīḥ.*

O Pururava, cloud, day, thrice in a unit of time you would move me with the energy of procreative nature and thus achieve the fulfilment of nature's purpose. Come to your chamber thus for fulfilment, O brave one, you would be the ruler of my body. (But stay I cannot.)

Mantras 4 and 5 are spoken by Urvashi like a thoughtful soliloquy.

या सु॑जू॒णिः श्रणि॑ः सु॒म्नआ॑पिह्रदच॑ु॒ न ग॒न्थिनी॑ चर॒ण्युः।
ता अ॒ञ्जया॑ रु॒णया॒ न स॑स्रुः श्रि॒य गावा॒ न ध॒नवा॑ - नवन्त ॥ ६ ॥

6. *Yā sujūrṇiḥ śreṇiḥ sumnapirhradecakṣurna granthinī caraṇyuḥ. Tā añjayo'ruṇayo na sasruḥ śirye gāvo na dhenavo'navanta.*

Waves of energy flow, exciting, wavy, soothing, successive and cyclic, and move in circuit, beautiful, shining red rays, harbingers of beauty and prosperity like young loving cows of the family.

सꣳसꣳस्मिञ्जायꣳमान आसत ग्ना उतꣳवधाद्यꣳः स्वगूꣳताः।
महꣳ यत्त्वा पुरूरवा रणायावꣳधयन्दस्युहत्यꣳय देवाः ॥ ७ ॥

7. *Samasmiñjāyamāna āsata gnā utemavardhan nadyaḥ svagūrtāḥ. Mahe yat tvā purūravo raṇāyāvardhayan dasyuhatyāya devāḥ.*

When this roaring cloud is formed or when the sun is risen for the day, then many forces like divine consorts of nature join and, self-energised and fluent like showers of rain and streams of water, exalt it. O Pururava, then the devas too, brilliant divinities of nature and humanity, prepare and exalt you for the mighty battle against want and darkness to destroy evil from nature and society.

(The metaphor of natural forces here may be said to touch the field of human society. Many divine, natural and human forces join in the wedding of the young man and in the investiture of the ruler in his office. Both are like the cloud formed for showers and like the sun risen for the day, and the function of both is to dispel want and darkness from nature and society.)

सचा यदासु जहतीष्वत्कममानुषीषु मानुषा निषवꣳ। अपꣳ
स्म मत्तरसन्ती न भुज्युस्ता अत्रसनथस्पृशा नाश्वाः ॥ ८ ॥

8. *Sacā yadāsu jahatīṣvatkamamānuṣīṣu mānuṣo niṣeve. Apa sma mat tarasantī na bhujyustā atrasan rathaspṛśo nāśvāḥ.*

When Pururava, the mighty cloud, takes over earthly form and joins the unearthly forms of nature after they have given up their natural super-human character, they, which earlier had feared him like the game fearing the hunter, do not fear him as horses joined to the chariot do not fear the master.

यदासु मर्ता अमृतासु निस्पृक्सं क्षोणीभिः कतुभिर्न पृङ्क्ते। ता आतयो न तन्वः शुम्भत स्वा अश्वासो न क्रीळयो दन्दशानाः ॥ ९ ॥

9. *Yadāsu marto amṛtāsu nispṛk saṁ kṣoṇībhiḥ kratubhirna pṛṅkte. Tā ātayo na tanvaḥ śumbhata svā aśvāso na krīḷayo dandaśānāḥ.*

When the mortal Puruava loving these immortal beings joins them with loving words as well as with noble actions, then they, like swans playing in water, shine and show their bodies like horses playing with the bridle in their teeth.

विद्युन्न या पतन्ती दविद्योद्भरन्ती मे अप्या काम्यानि।
जनिष्टा अपो नर्यः सुजातः प्रोर्वशी तिरत दीर्घमायुः ॥ १० ॥

10. *Vidyunna yā patantī davidyodbharantī me apyā kāmyāni. Janoṣṭo apo naryaḥ sujātaḥ prorvaśī tirata dīrghamāyuḥ.*

Like lightning, falling and flashing, bringing me cherished gifts of water showers, Urvashi who creates blissful floods and streams for humanity blesses me with long life and health.

जज्ञिष इत्था गोपीथ्याय हि दधाथ तत्पुरूरवो मे आजः। अशासं त्वा विदुषी सस्मि हे मे आशृण्वः किमभुग्वदासि ॥ ११ ॥

11. *Jajñiṣa itthā gopīthyāya hi dadhātha tat purūravo ma ojaḥ. Aśāsaṁ tvā viduṣī sasminnahanna ma ásṛṇoḥ kimabhugvadāsi.*

Pururava, you are born and destined for the protection of earth and promotion of life. Pray bear and command the lustre of life for me. Educated and cultured in the art of home life, I advised you day in and day out, pray listen to me. What can you say if you do not serve life and mother earth? Nothing.

कदा सूनुः पितरं जात इच्छाच्चक्र ाश्रु वतयद्विजानन। का दम्पती समनसा वि यूयादध यदग्निः श्वशुरषु दीदयत॥ १२॥

12. *Kadā sūnuḥ pitaraṁ jāta icchāccakranāśru vartayadvijānan. Ko daṁpatī samanasā vi yūyodadha yadagniḥ śvaśureṣu dīdayat.*

When would the progeny born, grown, knowing and coming without tears and actively doing love and favour the parents? And who would separate the couple wedded in mutual love when the passion for life shines among the brave? None.

पतिं बवाणि वतयत अश्रु चक ा कन्ददाध्यै शिवाय।
प तत्त हिनवा यत्त अस्म पर ह्यस्तं नहि मूर मापः॥ १३॥

13. *Prati bravāṇi vartayate aśru cakran na krandadādhye śivāyai. Pra tat te hinavā yat te asme parehyastaṁ nahi mūra māpaḥ.*

And I say to you, Pururava, by way of warning: if the untoward happens in case of separation, the child would come to you crying, in tears, yearning for

consolation and comfort. I would send him to you who is now ours and spurn you off: O fool, impetuous, infructuous man, go off your way, I am not for you!

सुदेवो अद्य प्रपतेदनावृत्परावतं परमां गन्तवा उ। अधा शयीत निर्ऋतेरुपस्थ धैनं वृका रभसासो अद्युः ॥ १४ ॥

14. *Sudevo adya prapatedanāvṛt parāvataṁ paramāṁ gantavā u. Adhā śayīta nirṛterupasthe 'dhainaṁ vṛkā rabhasāso adyuaḥ.*

Urvashi, if such a calamity befall, let the ardent lover immediately fall to no redemption, go far to the farthest distance, let him lie in the depth of denial and adversity, and let voracious wolves devour him.

पुरूरवो मा मृथा मा प्र पप्तो मा त्वा वृकासो अशिवास उ क्षन। न वै स्त्रैणानि सख्यानि सन्ति सालावृकाणां हृदयान्येता ॥ १५ ॥

15. *Purūravo mā mṛthā mā pra papto mā tvā vṛkāso aśivāsa u kṣan. Na vai straiṇāni sakhyāni santi sālāvṛkāṇāṁ hṛdayānyetā.*

Pururava, let this never be: do not die, never fall, never must cursed wolves devour you, such are not the loves and friendships of women. It is only women of wolfish heart that deceive and betray the covenant.

यद्विरूपाचरं मर्त्येष्ववसं रात्रीः शरदश्चतस्रः। घृतस्य स्तोकं सकृदह्न आश्नां तादेवेदं तातृपाणा चरामि ॥ १६ ॥

16. *Yadvirūpācaraṁ martyeṣvavasaṁ rātrīḥśaradaścatasaḥ. Ghṛtasya stokaṁ sakṛdahna āśnāṁ tādevedaṁ tātṛpāṇā carāmi.*

When I came down from the divine into this

different earthly form living happily for four years among mortals, I have lived on one time little drop of ghrta a day, and content with that alone I sojourn among men.

अन्तरि ापां रजसा विमानीमुप शि ाम्युवशीं वसिष्ठः । उप त्वा रातिः सुकृतस्य तिष्ठा ि वर्तस्व हृदयं तप्यत म ॥ १७ ॥

17. *Antariṣaprāṁ rajaso vimānīmupa śikṣāmyurvaśīṁ vasiṣṭhaḥ. Upa tvā rātiḥ sukṛtasya tiṣṭhānni vartasva hṛdayaṁ tapyate me.*

I, Vasishtha, closest ardent lover, speak to Urvashi, spirit of boundless beauty, light and love, and celebrate this ranger of the skies, controller of vapours and breaker of the cloud. May the bounty of divine generosity ever abide by you. My heart is burning, pray turn, return and fulfil the divine purpose.

इति त्वा दवा इम आहुरळ यथमतद्भवसि मृत्युबन्धुः । पजा ते दवान्हविषा यजाति स्वग उ त्वमपि मादयास ॥ १८ ॥

18. *Iti tvā devā ima āhuraiḷa yathemetadbhavasi mṛtyubandhuḥ. Prajā te devān haviṣā yajāti svarga u tvamapi mādayāse.*

Pururava Aila, child of nature, word of divinity, this is what the divines have spoken: Kinsman of death you would be, your children would serve the divinities with homage and fragrant havi into the yajna fire, and you too would abide in paradise and be happy.

(This sukta is a myth, a mystery, until it is unraveled.)

It is a myth of the love between man and woman,

fickle as well as unbreakable and sacred. The flower and fruit of it is the child, continuance of the race. And it may be called the myth of Purusha and Prakrti and the cycle of existence. It is a myth of the cloud, thunder and lightning. The cloud is a mass of gases, then the electric charge, thunder, lightning, rain and life on earth. And it points to a wonder possibility:

The thunderous cloud, Pururava, is ineffective without Urvashi, the lightning charge. Urvashi, the heavenly nymph, lives on one drop of ghrta per day. The children of the couple live and perform yajna, and the parents abide in paradise. Can we say: One drop of ghrta into the yajna fire per day feeds Urvashi which causes the cloud to rain and the yajaka contributes to a life of paradise on earth?

Mandala 10/Sukta 96

Hari Devata, Baru Angirasa or Sarvahari Aindra Rshi

प त॑ म॒ह वि॒दथं॑ शंसिषं॒ हरी॒ प त॑ वन्व व॒नुषा॑ ह॒यतं॑ मद॑म।
घृ॒तं न या हरि॑भि॒श्चारु॒ सच॑त॒ आ त्वा॑ विशन्तु॒ हरि॑वपस॒ं गिर॑ः ॥ १ ॥

1. *Pra te mahe vidathe śaṁsiṣaṁ harī pra te vanve vanuṣo haryataṁ madam. Ghṛtaṁ na yo hari-bhiścāru secata ā tvā viśantu harivarpasaṁ giraḥ.*

O lord omnipotent, Hari, in your great cosmic yajna, I adore your forces of Rtam and Satyam. Lord of beauty, glory and bliss, I pray for the joy of your ecstatic bliss, which, beautiful and beatific with showers of joy, blesses life on earth as ghrta exalts the sacred fire. May our words of adoration and prayer reach your blissful presence immanent in the universe.

हरिं हि यानिमभि य समस्वरन्हिन्वन्ता हरी दिव्यं यथा सदः । आ यं पृणन्ति हरिभिन धनव इन्दाय शूषं हरिवन्त-मचत ॥ २ ॥

2. *Hariṁ hi yonimabhi ye samasvaran hinvanto harī divyaṁ yathā sadaḥ. Ā yaṁ pṛṇanti haribhirna dhenava indrāya śūṣaṁ harivantamarcata.*

You, who in concert adore and exalt Hari, omnipotent original cause of the universe as he pervades the divine spatial home, whom hymns of Veda and rays of the sun please and fulfil with their vibrations and radiations as cows fulfil the yajna with ghrta and milk, whose powers of Rtam and Satyam with their centrifugal and centripetal forces you praise, please study and honour that power of his which bears the burden of the world of nature and humanity. Do so for the sake of the honour and excellence of life on the way forward.

सा अस्य वजा हरिता य आयसा हरिनिकामा हरिरा गभस्त्याः । द्युम्नी सुशिपा हरिमन्युसायक इन्द नि रूपा हरिता मिमिक्षिर ॥ ३ ॥

3. *So asya vajro harito ya āyaso harirnikāmo harirā gabhastyoḥ. Dyumnī suśipro hariman-yusāyaka indre ni rūpā haritā mimikṣire.*

That power of Hari, omnipotent Indra, is the thunderbolt, and the thunderbolt is electric, magnetic, unfailing in aim and desire and it is borne in the hands of centrifugal and centripetal forces. It is bright and blazing, mighty passionate, punitive and destructive for the evil. Indeed in Indra as in the sun, all forms, all colours and all beauties are integrated.

दि॒वि न क॒तुरधि॑ धायि हय॒ता वि॒व्यच॒द्वज्रो॒ हरि॑ता॒ न रंह्या॑। तु॒ददहिं॒ हरि॑शिपा॒ य आ॑य॒सः स॒हस्र॑शाका अभवद्ध॒रिंभ॒रः ॥ ४ ॥

4. *Divi na keturadhi dhāyi haryato vivyacadvajro harito na raṁhyā. Tudadahiṁ hariśipro ya āyasaḥ sahasraśokā abhavaddhariṁbharaḥ.*

The power of Indra, the Bajra, is held as the sun blazing in heaven. It expands and pervades like the bright rays radiating all over space. Destroying evil, breaking the clouds of darkness, glorious and mighty, the adamantine Bajra of a thousand flames shines as the symbol of the power of omnipotence.

त्वंत्व॑महयथा॒ उप॑स्तुत॒तः पूव॑भिरिन्द हरिकश॒ यज्व॑भिः। त्वं ह॑यसि॒ तव॒ विश्व॑मुक्थ्य॑मसा॑मि॒ राधा॑ हरिजात हय॒तम ॥ ५ ॥

5. *Tvaṁ tvamaharyathā upastutaḥ pūrvebhirindra harikeśa yajvabhiḥ. Tvaṁ haryasi tava viśva-mukthyamasāmi rādho harijāta haryatam.*

Indra, lord of light and knowledge, self-manifested universal spirit of light, love and beauty, loved and adored by the earliest celebrant sages, you alone received, acknowledged and blest the adorations of the past, and you alone are the sole, unique, beloved, universally adorable giver of success and fulfilment who love, receive, acknowledge and bless the gifts of adoration and yajna offered to you.

ता व॒जिणं॑ म॒न्दिन॑ं॒ स्ताम्यं॒ मद॒ इन्द्रं॒ रथं॑ वहता हय॒ता हरी॑। पु॒रू॒ण्यस्म॒ सव॑नानि॒ हय॑त॒ इन्दा॑य॒ सामा॒ हर॑या दध॒न्विर ॥ ६ ॥

6. *Tā vajriṇaṁ mandinaṁ stomyaṁ mada indraṁ rathe vahato haryatā harī. Purūṇyasmai savanāni haryata indrāya somā harayo dadhanvire.*

Those adorable carriers, centrifugal and centripetal forces of divine nature, bear and sustain the power and presence of the thunder armed, joyous, adorable Indra in the divine blissful chariot as the universe of existence. For this Indra, blissful lord, many yajna sessions, soma oblations and beautiful gifts of homage are prepared and offered.

अरं॑ कामा॑य॒ हर॑या दधन्विर॒ स्थिरा॑य॑ हिन्व॒न्हर॑या॒ हरी॑ तु॒रा।
अव॑द्भि॒या हरि॑भि॒र्जाष॒मीय॑त॒ सा अ॑स्य॒ काम॒ं हरि॑वन्त-
मानश॥ ७॥

7. *Araṁ kāmāya harayo dadhnvire sthirāya hinvan harayo harī turā. Arvadbhiryo haribhyirjoṣamīyate so asya kāmaṁ harivantamānaśe.*

The dynamics of divine nature sustain the refulgent Indra for its holy solar purpose. The same powers energise the gravitational forces to hold the sun in balanced orbit. By these energy forces does Indra's presence vibrate in the universe with love. And through these very forces does Indra fulfil his dear divine purpose.

हरि॑श्मशारु॒र्हरि॑केश आय॒सस्तु॑र॒स्पय॒ या ह॑रि॒पा अव॑धत।
अव॑द्भि॒या हरि॑भि॒वा॒जिनी॑वसुरति॒ विश्वा॑ दुरि॒ता पारि॑-
ष॒द्धरी॑॥ ८॥

8. *Hariśmaśārurharikeśa āyasasturaspeye yo haripā avardhata. Arvadbhiryo haribhirvājinīvasurati viśvā duritā pāriṣaddharī.*

The world's greenery is his hair, golden rays of light, his locks. Wielding thunder and gravitation, his radiation enters waters of the earth and vapours of space, he expands in power and presence, and with powers of instant radiation, he shines as lord of abundant earth and overcomes all evils of disease and darkness with his catalytic forces.

स्रुव॑व॒ यस्य॒ हरि॑णी विप॒ततुः॒ शिप॒ वाजा॑य॒ हरि॑णी॒ दवि॑ध्वतः। प यत्कृ॒त च॑म॒स मर्मृ॑ज॒द्धरी॑ पी॒त्वा मद॑स्य हय॒तस्यान्ध॑सः॥ ९॥

9. *Sruveva yasya hariṇī vipetatuḥ śipre vājāya hariṇī davidhvataḥ. Pra yat kṛte camase marmṛjaddharī pītvā madasya haryatasyān-dhasaḥ.*

His golden eyes, sun and moon, move and radiate light as two ladles of ghrta feed and exalt the fire, and the heaven and earth like his golden jaws move for the food, energy and advancement of life. In his created world, having tasted of the delicious and inspiring food and drink, man refines and exalts his will and understanding.

उ॒त स्म॒ सद्म॑ हय॒तस्य॑ प॒स्त्या॒३॑रत्या॒ न वाज॒ हरि॑वाँ॒ अचि-कदत। म॒ही चि॒द्धि धि॒षणाह॑य॒दाज॑सा बृ॒हद्वया॑ दधिष हय॒तश्चि॒दा॥ १०॥

10. *Uta sma sadma haryatasya pastyoratyo na vājaṁ harivāṁ acikradat. Mahī ciddhi dhiṣaṇāharya-dojasā bṛhadvayo dadhiṣe haryataścidā.*

Potent and charming Indra pervades the regions of heaven and earth as his home and with his power and presence roars like a hero going to war. With his

might he wields both the great earth and the refulgent heaven, loves them and bears abundant food, strength and joy for life there.

आ रादसी हयमाणा महित्वा नव्यंनव्यं हयसि मन्म नु प्रियम। प पस्त्यमसुर हयतं गाराविष्कृधि हरय सूर्याय॥ ११॥

11. *Ā rodasī haryamāṇo mahitvā navyaṁnavyaṁ haryasi manma nu priyam. Pra pastyamasura haryataṁ gorāviṣkṛdhi haraye sūryāya.*

Lord of love and beauty, loved and loving all, you beautify and beatify the heaven and earth with new and newer favours, you love and create fresh and rising thoughts of admiration and adoration. O lord of vital energy and inspiration, pray open the homely state of earth and humanity to the illumination of the sun and light divine.

आ त्वा हयन्तं पयुजा जनानां रथं वहन्तु हरिंशिपमिन्द। पिबा यथा पतिभृतस्य मध्वा हयन्यज्ञं सधमाद दशाणिम॥ १२॥

12. *Ā tvā haryataṁ prayujo janānāṁ rathe vahantu hariṣipramindra. Pibā yathā pratibhṛtasya madhvo haryan yajñaṁ sadhamāde daśoṇim.*

Indra, may the radiations of your light bear and bring you, glorious lord of golden visor, by your cosmic chariot to the people so that you, loving the yajna, drink of the honey sweet soma extracted and prepared with utmost dexterity of hand and care in the hall of yajna.

अपाः पूर्वेषां हरिवः सुतानामथो इदं सवनं केवलं ते।
ममद्धि सोमं मधुमन्तमिन्द्र सत्रा वृषञ्जठर आ वृषस्व॥ १३॥

13. *Apāḥ pūrveṣāṁ harivaḥ sutānāmatho idaṃ savanaṁ devalaṁ te. Mamaddhi somaṁ madhumantamindra satrā vṛṣañjaṭhara ā vṛṣasva.*

Indra, lord of light divine and solar radiations, you have drunk of the soma of the ancients of earliest sessions. This yajna session and the soma extracted in here is only for you. O lord of generous showers in this session, pray, drink of the honey sweet soma of our love and faith and let the showers of bliss flow and fill the skies and space unto the depth of our heart.

Mandala 10/Sukta 97

Oshadhayah Devata, Bhishag Atharvana Rshi

या ओषधीः पूर्वा जाता देवभ्यस्त्रियुगं पुरा।
मनै नु बभ्रूणामहं शतं धामानि सप्त च॥ १॥

1. *Yā oṣadhīḥ pūrvā jātā devebhyasrīyugaṁ purā. Manai nu babhūṇāmahaṁ śataṁ dhāmāni sapta ca.*

Let me observe, investigate and know the herbs, ancient and best for all the three seasons and ages, born of the divine gifts of nature for people, herbs yellow, ripe and brown, and hundred and seven of them with places where they grow and where they work. ('Shatam dhamani sapta cha' can also be interpreted as seven hundred herbs and the places where they grow.)

शतं वो अम्ब धामानि सहस्त्रमुत वो रुहः।
अधा शतक्रत्वो यूयमिमं मो अगदं कृत॥ २॥

2. *Śataṁ vo amba dhāmāni sahasramuta vo ruhaḥ.*
Adhā śatakratvo yūyamimaṁ me agadaṁ kṛta.

O mother herb, hundreds are the places where you arise and work, thousands your varieties and extensions, and hundreds your gifts and efficacies. Pray make this life free from affliction and disease.

आषधीः पतिं मादध्वं पुष्पवतीः प्रसूवरीः।
अश्वाइव सजित्वरीर्वीरुधः पारयिष्णवः॥ ३॥

3. *Oṣadhīḥ prati modadhvaṁ puṣpavatīḥ prasūvarīḥ. Aśvā iva sajitvarīrvīrudhaḥ parāyiṣṇvaḥ.*

O herbs, plants and creepers ever growing, rise and rejoice in response to life's health, blossoming and fragrant, procreative and fructifying, victorious like winsome life energy itself, taking us across all suffering and disease.

आषधीरितिं मातरस्तद्वो दवीरुपं ब्रुव।
सनयमश्वं गां वासं आत्मनं तवं पूरुष॥ ४॥

4. *Oṣadhīriti mātarastadvo devīrupa bruve.*
Saneyamaśvaṁ gāṁ vāsa ātmānaṁ tava pūruṣa.

"O herbs, mothers, divine gifts of nature," thus do I speak of you in confidence and say: O man, the horse, the cow, the home, even your body, mind and soul, I entrust for health to the herbs."

अश्वत्थ वो निषदनं पर्ण वो वसतिष्कृता।
गाभाज इत्किलासथ यत्सनवथ पूरुषम॥ ५॥

5. *Aśvatthe vo niṣadanaṁ parṇe vo vasatiṣkṛtā.*
Gobhāj it kilāsatha yat sanavatha puruṣam.

Your seat is on the ashvattha tree, on the air and the cloud, your residence is made on the leaf and on the parna tree, you share your efficacy with the earth, sun rays and the cow by which you bestow health and vitality for life.

यत्राषधीः समग्मत राजानः समिताविव।
विपः स उच्यत भिषग् रक्षोहामीवचातनः॥ ६॥

6. *Yatrauṣadhīḥ samagmata rājānaḥ samitāviva.*
Vipraḥ sa ucyate bhiṣag rakṣohāmīvacātanaḥ.

Where herbs and medicines concentre as ruling powers in consult, that sagely scholar is called 'physician', destroyer of evil, eliminator of disease and ill health.

अश्वावतीं सोमावतीमूर्जयन्तीमुदोजसम।
आवित्सि सर्वा ओषधीरस्मा अरिष्टतातय॥ ७॥

7. *Aśvāvatīṁ somāvatīmūrjayantīmudojasam.*
Āvitsi sarvā oṣadhīrasmā ariṣṭatātaye.

For the recovery and rehabilitation of the sick and for his freedom from ailment in future, I know and can provide all herbal medicines, for example, Ashvavati, the herb for revival and energy, Somavati, for soothing and energising, Urjayanti for strengthening, and Udojas, exceedingly powerful for life saving, and others.

उच्छुष्मा ओषधीनां गावो गोष्ठादिवरत।
धनं सनिष्यन्तीनामात्मानं तव पूरुष॥ ८॥

8. *Ucchuṣmā oṣadhīnāṁ gāvo goṣṭhādiverate.*
Dhanaṁ saniṣyantīnāmātmānaṁ tava pūruṣa.

And the strength and vitality of herbs which, O man, they bestow on you as the wealth of health for your body, mind and soul, stream forth to you like cows emerging from their stall or light rays radiating at dawn.

इष्कृ॑तिनाम॑ वा मा॒ताथा॑ यू॒यं स्थ॒ निष्कृ॑तीः ।
सी॒राः प॑त॒त्रिणी॑ स्थन॒ यदा॒मय॑ति॒ निष्कृ॑थ ॥ ९ ॥

9. *Iṣkṛtirnāma vo mātātho yūyaṁ stha niṣkṛtīḥ.*
Sīrāḥ patatriṇīḥ sthana yadāmayati niṣkṛtha.

O herbs, the name of your mother is Ishkrti, good health, immunity and prevention, gifts of food, earth and nature. And you are cleansers and protectors. Be circulating in veins and arteries, throw out all that ails the body's health.

अति॒ विश्वा॑ः परि॒ष्ठाः स्त॒नइ॑व व॒जम॑क्रमुः ।
आष॑धी॒ः पाच्यु॑च्यवु॒यत्किं च॑ त॒न्वा३॒ रप॑ः ॥ १० ॥

10. *Ati viśvāḥ pariṣṭhāḥ stena iva vrajamakramuḥ.*
Oṣadhīḥ prācucyavuryat kiṁ ca tanvo rapaḥ.

Just as a thief breaks into a cattle stall (and is thrown out) so should all the herbals circulating all over the body attack and throw out the ailments that afflict the body.

यदि॒मा वा॒जय॑ ा॒हमाष॑धी॒हस्त॑ आद॒ध ।
आ॒त्मा य॑ मस्य नश्यति पु॒रा जी॑व॒गृभा॑ यथा ॥ ११ ॥

11. *Yadimā vājayannahamoṣadhīrhasta ādadhe.*
Ātmā yakṣmasya naśyati purā jīvagṛbho yathā.

When I take up these medicines in hand to administer them against ailments, it is like a warning of death for them and their very soul and root disappears,

totally destroyed, even before the dose.

यस्यौषधीः प्रसप्रथाङ्गमङ्गं परुष्परुः।
तता य मं वि बाधध्व उगा मध्यमशीरिव॥ १२॥

12. *Yasyauṣadhīḥ prasarpathāṅgamaṅgaṁ paruṣparuḥ. Tato yakṣmaṁ vi bādhadhva ugro madhyamaśīriva.*

O herbals, cure the sick whose body you spread over part by part, joint by joint, stop and throw out the disease like a sharp and aggressive mediator.

साकं यं म प पत चाषेण किकिदीविना।
साकं वातस्य धाज्या साकं नश्य निहाकया॥ १३॥

13. *Sākaṁ yakṣma pra pata cāṣeṇa kikiḍīvinā.*
Sākaṁ vātasya dhrājyā sākaṁ naśya nihakayā.

Consumptive disease is cured with increase in appetite, administration of medicine by mouth and cleansing by vomiting, with bitter medication, with strong and deep breathing in clean air, and cleansing of the system by eliminating the sputum and congestion.

अन्या वा अन्यामवत्वन्यान्यस्या उपावत।
ताः सर्वाः संविदाना इदं म प्रावता वचः॥ १४॥

14. *Anyā vo anyāmavatvanyānyasyā upāvata.*
Tāḥ sarvāḥ saṁvidānā idaṁ me prāvatā vacaḥ.

Let one medicine supplement and cover another, and let the other follow another with the same effect, and let them all thus accordant and cooperative justify and prove this word of mine in effect.

याः फलिनीया अफला अपुष्पा याश्च पुष्पिणीः ।
बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वंहसः ॥ १५ ॥

15. *Yāḥ phalinīryā aphalā apuṣpā yāśca puṣpiṇīḥ.*
Bṛhaspatiprasūtāstā no muñcantvaṃhasaḥ.

Let those herbs which bear fruit, and those which do not bear fruit, let those which bloom with flowers and those which do not blossom, and all of those blest by Brhaspati, ripened by the sun, and prepared and energised by the physician deliver us from suffering.

मुञ्चन्तु मा शपथ्या३दथो वरुण्यादुत ।
अथो यमस्य पडवीशात्सर्वस्माद्देवकिल्बिषात ॥ १६ ॥

16. *Muñcantu mā śapathyādatho varuṇyāduta. Atho*
yamasya paḍvīśāt sarvasmāddevakilviṣāt.

Let them deliver me from ailments caused by curses and imprecations, dampness and stagnant waters, stiffness of joints and the whole body, and those coming from disturbance and depression of mind and senses.

अवपतन्तीरवदन्दिव ओषधयस्परि ।
यं जीवमश्नवामहै न स रिष्याति पूरुषः ॥ १७ ॥

17. *Avapatantīravadan diva oṣadhayaspari.*
Yaṁ jīvamaśnavāmahai na sa riṣyti pūruṣaḥ.

Descending from heaven the herbs, by their fragrance, energy and vitality, declare: the person whose life we pervade and vitalise comes to no harm.

या ओषधीः सोमराज्ञीर्बह्वीः शतविचक्षणाः ।
तासां त्वमस्युत्तमारं कामाय शं हृदे ॥ १८ ॥

18. *Yā oṣadhīḥ somarājñīrbahvīḥ śatavicakṣaṇāḥ.*
Tāsāṁ tvamasyuttamāraṁ kāmāya śaṁ hṛde.

Of all those herbs which shine with the soma element from the moon, which are abundant and instantly effective, you that fulfil the desire and are blissful for the heart are the best. (That is soma.)

या ओषधीः सोमराज्ञीर्विष्ठिताः पृथिवीमनु।
बृहस्पतिप्रसूता अस्यै सं दत्त वीर्यम॥ १९॥

19. *Yā oṣadhīḥ somarājñīrviṣṭhitāḥ pṛthivīmanu.*
Bṛhaspatiprasūtā asyai saṁ datta vīryam.

You herbs which shine and abound in soma element and overspread the earth, blest by Brhaspati and energised by the sun, pray bless this ailing body with life saving vitality.

मा वो रिषत्खनिता यस्मै चाहं खनामि वः।
द्विपच्चतुष्पदस्माकं सर्वमस्त्वनातुरम॥ २०॥

20. *Mā vo riṣat khanitā yasmai cāhaṁ khanāmi vaḥ.*
Dvipacchatuṣpadasmākaṁ sarvamastvanāturam.

Let not the man who digs you from earth violate you, nor should he come to harm, nor should I come to harm who dig you out. May all human beings, all our animals, and all others be free from suffering and disease.

याश्चदमुपशृण्वन्ति याश्च दूरं परागताः।
सर्वाः संगत्य वीरुधास्यै सं दत्त वीर्यम॥ २१॥

21. *Yāścedamupaśṛṇvanti yāśca dūraṁ parāgatāḥ.*
Sarvāḥ saṁgatya vīrudho'syai saṁ datta vīryam.

Those herbs which hear this word close by, and those which grow far away, may all these herbs join together and give life's vitality to this patient.

आषधयः सं वदन्त सामन सह राज्ञा।
यस्म कृणाति ब्राह्मणस्तं राजन्पारयामसि॥ २२॥

22. *Oṣadhayaḥ saṁ vadante somena saha rājñā. Yasmai kṛṇoti brāhmaṇastaṁ rājan pārayāmasi.*

The herbs joined together with the ruling radiant soma say: O ruling lord of health and life, for whosoever the sagely physician makes use of us we save and pilot him over suffering and disease.

त्वमुत्तमास्याषध तव वृ ा उपस्तयः।
उपस्तिरस्तु सा३ स्माकं या अस्माँ अभिदासति॥ २३॥

23. *Tvamuttamāsyoṣadhe tava vṛkṣā upastayaḥ. Upastirastu so'smākaṁ yo asmāṁ abhidāsati.*

O herb, O medicine, you are the best, most efficacious. The trees such as peepal and banyan are your auxiliaries, they are solid concentrations, next to you, of medical properties diffused all over. May all that helps us with health and comfort be our ally. May all that harms us, such as disease, be under our control.

Mandala 10/Sukta 98

Devah Devata, Devapi Arshtishena Rshi

बृहस्पत पतिं म दवतामिहि मित्रा वा यद्वरुणा वासि पूषा।
आदित्यवा यद्वसुभिमरुत्वान्त्स पजन्यं शन्तनव वृषाय॥ १॥

1. *Bṛhaspate prati me devatāmihi mitro vā yadvaruṇo vāsi pūṣā. Ādityairvā yadvasubhirmarutvāntsa parjanyaṁ śaṁtanave vṛṣāya.*

Brhaspati, lord of unbounded rain and thunder, come and bless me as the epitome of divine powers, whether you are Mitra or Varuna or Pusha or commander of the Marut winds with Adityas and Vasus. Let the cloud rain for the man of peace and lover of knowledge.

(This mantra is a prayer for physical as well as for spiritual rain of water and peace for the lover of knowledge and peace. Brhaspati, Mitra, Varuna and other devas are physical powers of rain, and this process of vapourisation, electric catalysis of gases and condensation has been explained in his essays on the composition of water and atmosphere by late Pandit Gurudatta Viyarthi in his book **Wisdom of the Rshis,** republished by Dr. Ravi Prakash Arya, Email : vedicscience@hotmail.com).

आ दवा दूता अजिरश्चिकित्वान्त्वद्देवाप अभि मामगच्छत। प्रतीचीनः पतिः मामा ववृत्स्व दधामि त द्युमतीं वाचं-मासन ॥ २ ॥

2. *Ā devo dūto ajiraścikitvān tvaddevāpe abhi māmagacchat. Pratīcīnaḥ prati māmā vavṛtsva dadhāmi te dyumatīṁ vācamāsan.*

May the divine messenger, fast and brilliant, harbinger of collected light of knowledge come to me. Brhaspati, come to me constantly and continuously in circuitous series. I receive your illuminant Word into my mind and speech.

अस्म धेहि द्युमतीं वाचमासन्बृहस्पत अनमीवामिषिराम। यया वृष्टिं शन्तनव वनाव दिवा दप्सा मधुमाँ आ विवश ॥ ३ ॥

3. *Asme dhehi dyumatīṁ vācamāsan bṛhaspate anamīvāmiṣirām. Yayā vṛṣṭiṁ śantanave vanāva divo drapso madhumāṁ ā viveśa.*

Infinite lord of nature, knowledge and the divine word, bring us for our mind and speech illuminant shower of the divine voice, immaculate, unrestrained and inspiringly energetic by which we may bring about an earthly rain of peace and enlightenment for the lover of knowledge and well being for all, and let a shower of paradisal honey sweets bless the earth from heaven.

आ नो द्रप्सा मधुमन्ता विशन्त्विन्द दह्यधिरथं सहस्त्रम ।
नि षीद होत्रमृतुथा यजस्व दवान्दवाप हविषा सपय ॥ ४ ॥

4. *Ā no drapsā madhumanto viśantvindra dehyadhi-ratham sahasram. Ni ṣīda hotramṛtuthā yajasva devān devāpe haviṣā saparya.*

Let showers of honey bless us, Indra, give us a thousandfold wealth of peace and prosperity of high order. O harbinger of Devas, sit on the vedi, perform the yajna according to the seasons and serve the divinities with oblations of havi as required for the purpose.

आष्टिषणा होत्रमृषिर्निषीदन्दवापिर्देवसुमतिं चिकित्वान ।
स उत्तरस्मादधरं समुद्रमपा दिव्या असृजद्वर्ष्या अभि ॥ ५ ॥

5. *Ārṣṭiṣeṇo hotramṛṣirniṣīdan devāpirdevasumatiṁ cikitvān. Sa uttarasmādadharaṁ samudramapo divyā asṛjadvarṣā abhi.*

Arshtishena Devapi, sagely seer knowing the dynamics of yajnic creation and the qualities and functioning of different divine facts of nature and life

in full knowledge of the moods of beneficent divinities, may seat himself on the vedi of yajna, create clouds of divine water in the vast sky above and bring down showers from the ocean above to the earth for fields, rivers and the seas.

अस्मिन्त्समुद अध्युत्तरस्मि ाापा दवभिनिवृता अतिष्ठन।
ता अदव ाष्टिषणन सृष्टा दवापिना पषिता मृ ाणीषु ॥ ६ ॥

6. *Asmintsamudre adhyuttarasminnāpo devebhir-nivṛtā atiṣṭhan. Tā adravannārṣṭiṣeṇena sṛṣṭā devāpitā preṣitā mṛkṣiṇīṣu.*

In this upper oceanic sky water vapours stay held up by divine forces of nature. Catalised by electric charge caused by divine marut energies, they condense, and, sent down into clouds, they shower, upon the earth in torrents.

यद्दवापिः शन्तनव पुराहिता ह्यात्राय वृतः कृपय ादीधत।
द वश्रुतं वृष्टिवनिं रराणा बृहस्पतिवाचमस्मा अयच्छत ॥ ७ ॥

7. *Yaddevāpiḥ śaṁtanave purohito hotrāya vṛtaḥ kṛpayannadīdhet. Devaśrutaṁ vṛṣṭivaniṁ rarāṇo bṛhaspatirvācamasmā ayacchat.*

When Devapi, friend of divinities, the priest appointed for the purpose of rain yajna, prays and shines with adoration, Brhaspati, listening to his prayer to divinity for rain, waxes with joy and grants him the gift of thunderous Word and shower for the peace and prosperity of humanity.

यं त्वा दवापिः शुशुचाना अग्न आष्टिषणा मनुष्यः समीध।
विश्वभिदवरनुमद्यमानः प पजन्यमीरया वृष्टिमन्तम ॥ ८ ॥

8. *Yaṁ tvā devāpiḥ śuśucāno agna ārṣṭiṣeṇo manuṣyaḥ samīdhe. Viśvebhirdevairan-upadyamānaḥ pra parjanyamīraya vṛṣṭimantam.*

Agni, whom Devapi, priest and sagely scholar of the science of rain, shining with ardent adoration among men, lights and serves with sacred fire and prayer, be pleased along with all the divine powers and move the clouds laden with rain showers for humanity.

त्वां पूव ऋषया गीभिरायन्त्वामध्वरषु पुरुहूत विश्व।
सहस्राण्यधिरथान्यस्म आ नो यज्ञं रोहिद्श्वाप याहि॥ ९॥

9. *Tvāṁ pūrva ṛṣayo gīrbhirāyan tvāmadhvareṣu puruhūta viśve. Sahasrāṇyadhirathānyasme ā no yajñaṁ rohidaśvopa yāhi.*

Agni, universally invoked and adored yajnic power and showers of rain, saints and seers of the world of all time approached you with songs of adoration and prayer in yajna. O lord of red flames and thunderous voice, pray visit our yajna and grant us a thousandfold gifts overflowing our chariots of life.

एतान्यग्न नवतिनव त्व आहुतान्यधिरथा सहस्रा। तभिवधस्व तन्वः शूर पूवीदिवा नो वृष्टिमिषिता रिरीहि॥ १०॥

10. *Etānyagne navatirnava tve āhutānyadhirathā sahasrā. Tebhirvardhasva tanvaḥ śūra pūrvīrdivo no vṛṣṭimiṣito rirīhi.*

Agni, these ninety and nine chariots of life laden with overfulls of a thousand gifts of homage are offered to you. With these, O Lord Almighty, rise in flames of glory and grace and, thus loved and adorned, pray move the eternal showers of bliss for us from the light of

heaven.

एतान्यग्न नवतिं सहस्रा सं प यच्छ वृष्ण इन्दाय भागम।
विद्वान्पथ ऋतुशा देवयानानप्यालानं दिवि देवषु धहि॥ ११॥

11. *Etānyagne navatiṁ sahasrā saṁ pra yaccha vṛṣṇa indrāya bhāgam. Vidvān patha ṛtuśo devayānā-napyolānaṁ divi deveṣu dhehi.*

Agni, these ninety and nine thousand gifts of homage, pray, send up to Indra, generous lord of showers, for our share of his divine service and, knowing the paths of the divine movements of nature according to seasons, put the clusters of vapour in heaven among the divinities, Maruts, Mitra, Varuna and others for showers of rain.

('Aulana' may also be interpreted as the devout human soul and 'showers' as showers of divine bliss.)

अग्न बाधस्व वि मृधा वि दुगहापामीवामप र ांसि सध।
अस्मात्समुदाद बृहता दिवा ना पां भूमानमुप नः सृजह॥ १२॥

12. *Agne bādhasva vi mṛdho vi durgahāpāmīvām-apa rakṣāṁsi sedha. Asmāt samudrādbṛhato divo no'pāṁ bhūmānamupa naḥ sṛjeha.*

Agni, drive away the violent, open up the impassables, eliminate ill health and disease, repel and destroy the evil, and from that infinite ocean of the waters of life, release the showers of heavenly bliss on earth for us.

Mandala 10/Sukta 99

Indra Devata, Vamra Vaikhanasa Rshi

कं नश्चित्रमिषण्यसि चिकित्वान्पृथुग्मानं वाश्रं वावृधध्यै।
कत्तस्य दातु शवसा व्युष्टा त द्वजं वृत्रतुरमपिन्वत ॥ १ ॥

1. *Kaṁ naścitramiṣaṇyasi cikitvān pṛthugmānaṁ vāśraṁ vāvṛdhadhyai. Kat tasya dātu śavaso vyuṣṭau takṣadvajraṁ vṛtraturamapinvat.*

Knowing us all, Indra wishes us well, gives us comfort and well being, gifts wondrous and varied, expansive and admirable, for our progress and advancement. Great is his gift of bliss, the mighty one, for our fulfilment. And what could be our gift in return for his kindness? He creates and wields the thunder for breaking the cloud and strikes the thunderbolt to destroy the evil, and he gives us the showers that we may grow and rise in life.

स हि द्युता विद्युता वति साम पृथुं यानिमसुरत्वा ससाद।
स सनीळभिः पसहाना अस्य भातुन ऋत सप्तथस्य मायाः ॥ २ ॥

2. *Sa hi dyutā vidyutā veti sāma pṛthuṁ yonima-suratvā sasāda. Sa sanīḷebhiḥ prasahāno asya bhrāturna ṛte saptathasya māyāḥ.*

He, challenger of adversaries and destroyer of suffering and violence, goes on with light and lightning, pervades the vast space, and rules and breaks the mighty clouds with his kindred Maruts. Such is the power and splendour of the ruler and sustainer of the highest heavens.

स वाजं॑ यातापदुष्पदा॒ यन्त्स्व॑षाता॒ परि॑ षदत्सनि॒ष्यन।
अ॒न॒वा यच्छ॒तदु॑रस्य॒ वदा॒ घ्नञ्छि॒श्नदे॑वाँ अ॒भि वप॑सा॒ भूत॥ ३॥

3. *Sa vājaṁ yātāpaduṣpadā yantsvarṣātā pari ṣadat saniṣyan. Anarvā yacchatadurasya vedo ghnañ-chiśnadevāṁ abhi varpasā bhūt.*

He goes on with the dynamics of existence by straight unfailing paths of law and rectitude, giving showers of joy, presiding over it all, keen to share it with one and all, irresistible and unhurting, opening a hundred doors of possibility for wealth and excellence, and subduing the demons of lust and impiety with force, the one supreme ruling power.

स य॒ह्व्या३॑ वनी॒गाष्ववा जु॑हाति पध॒न्या॑सु सस्रि॑ः।
अ॒पादा॒ यत्र॒ युज्या॑सा र॒था दा॒ण्यश्वास॒ इर॑त घृ॒तं वाः॥ ४॥

4. *Sa yahvyo'vanīrgoṣvarvājuhoti pradhanyāsu sasriḥ. Apādo yatra yujyāso'rathā droṇyaśvāsa īrate ghṛtaṁ vāḥ.*

That mighty Indra, moving, flowing and advancing, showers torrents of rain over fertile lands where fast and deep streams, cooperative friends of Indra, receive and make the precious waters move of themselves by gravity, without external aids such as legs and chariots.

(In the third and fourth mantras, Indra may be interpreted as human soul in the context of yoga meditation and control over mind and senses. In this context, the flow would mean the flow of consciousness. In the physical sense Indra may be interpreted as Vayu,

the catalytic electric energy that breaks the clouds of vapour into showers of rain. Indra as the supreme cosmic power that rules and sustains the world of existence, of course, is obvious throughout the hymn.)

स रुद॒भि॒रश॑स्तवार॒ ऋभ्वा॑ हि॒त्वी ग॒यमा॒रअ॑वद्य आगा॑त। व॒मस्य॑ मन्य मिथु॒ना विव॑वी॒ अ ।म॒भीत्या॑रादयन्मुषा॒-यन॥ ५॥

5. *Sa rudrebhiraśastavāra ṛbhvā hitvī gayamāre avadya āgāt. Vamrasya manye mithunā vivavrī annamabhītyārodayanmuṣāyan.*

That Indra, mighty energy, free from despicables and undesirables, and possessed of indescribable wealth of force, moves with Rudras, catalytic forces, in serial motion leaving one place for another and, I believe, it gets to the gaseous couple that produce and deliver the waters, and having broken the cloud and taken away the waters, food of life, leaves it roaring.

स इद्दासं तुवी॒रव॒ं पति॒दन्ष॑ळ॒ ं त्रिशी॒षाणं दमन्यत। अ॒स्य त्रि॒ता न्वाज॑सा वृधा॒ना वि॒पा व॑रा॒हमया॑अगया हन॥ ६॥

6. *Sa iddāsaṁ tuvīravaṁ patirdan ṣaḷakṣaṁ triśīr-ṣāṇaṁ damanyat. Asya trito nvojasā vṛdhāno vipā varāhamayo agrāya han.*

That Indra, sustainer of life, attacking the six-eyed three-headed cloud, subdues it, and Trita, threefold Agni power, rising by the power and lustre of Indra, with currents sharp as razor's edge, breaks the cloud and delivers the rain.

(The cloud is six eyed because it is active and awake all the six seasons of the year. It is three headed

because it arises from three regions: from the solar region as soma, from the middle regions as parjanya and from the earthly region as water vapour.

Agni is threefold, Trita, because it has three varieties of its form and function: terrestrial fire as agni, middle region vayu or electric energy, and solar region aditya or light, and all of them play their part in the formation of the cloud in the form of water vapour on earth, parjanya in the middle region and soma in the solar region.)

स दु॒ह्वँण॒ मनु॑ष ऊ॒ध्वसा॒न आ सा॑विषदशसा॒नाय॒ शरु॑म।
स नृ॒तमा॒ नहु॑षा॒ स्मत्सु॒जा॑तः पु॒रा भि॒नदह॑न्दस्यु॒हत्य॑म॥ ७॥

7. *Sa druhvaṇe manuṣa ūrdhvasāna ā sāviṣadarśasānāya śarum. Sa nṛtamo nahuṣo'smat sujātaḥ puro'bhinadarhan dasyuhatye.*

Indra, lord supreme, highest potent, best and foremost leader among humanity committed to truth and right and controller of the lawless and violent, strikes the weapon of justice and punishment against the forces of jealousy, enmity and destruction and, risen to nobility and grandeur of personality in his own right, deserving the highest position, destroys the strongholds of negativity in our struggle against anti-social and anti-life elements.

सा अ॒भिया॒ न यव॑स उद॒न्यन्॒ ा॑य॑य गा॒तुं वि॒द ा॑ अ॒स्म।
उप॒ यत्सी॒ददिन्दु॑ं शरी॑रः श्य॒ना या॑पाष्टिह॒न्ति॒ दस्यू॑न॥ ८॥

8. *So abhriyo na yavasa udanyan kṣayāya gātuṁ vidanno asme. Upa yat sīdadindraṁ śarīraiḥ śyeno'yopāṣṭirhanti dasyūn.*

Just as the cloud waxing with water vapours goes down in showers on earth for the nourishment of fields and pastures, so does Indra, ruling soul, overflowing with generosity, goes forward to the earth for our peaceful home life and with the iron spur of his heels strikes and drives away the evils around us, since he, a tempestuous soul in body like the eagle, sits close to the Indu, blissful source of the nectar of life.

स वाधतः शवसानभिरस्य कुत्साय शुष्णं कृपण परादात।
अयं कविमनयच्छस्यमानमत्कं या अस्य सनितात नृणाम ॥ ९ ॥

9. *Sa vrādhataḥ śavasānebhirasya kutsāya śuṣṇaṁ kṛpaṇe parādāt. Ayaṁ kavimanayacchasyamānamatkaṁ yo asya sanitota nṛṇām.*

He throws off the violent with his powerful forces, he removes drought and adversity, and he thereby gives strength and confidence to the supplicant devotee. He leads that man of vision and imagination to the heights of fame and admiration who, of all men, knows his real form and nature and in his spirit realises his divine presence.

अयं दशस्य नर्यभिरस्य दस्मा देवभिर्वरुणा न मायी।
अयं कनीन ऋतुपा अवद्यमिमीतारुं यश्चतुष्पात ॥ १० ॥

10. *Ayaṁ daśasyan naryebhirasya dasmo devebhirvaruṇo na māyī. Ayaṁ kanīna ṛtupā avedyamimītāraruṁ yaścatuṣpāt.*

He, generous giver of favours by the dynamics of his divine powers, gracious and wondrous like Varuna, cosmic spirit of justice and retribution, throws

off evil, violence and negativity. He is known as gentle and kind, protector and ordainer of the seasons of the world and, existent in four states of cosmic being, overcomes jealousy and aggression.

अस्य स्तोमेभिराशिज ऋजिश्वा वजं दरयद बृषभण पिपाः। सुत्वा यद्यजता दीदयद्गीः पुर इयाना अभि वपसा भूत ॥ ११ ॥

11. *Asya stomebhiraúśija ṛjiśvā vrajaṁ darayadvṛṣabheṇa piproḥ. Sutvā yadyajato dīyayadgīḥ pura iyāno abhi varpasā bhūt.*

When the simple, natural and ardent yajaka, having prepared the soma of adoration, shines with his words of praise, then, crossing the physical, pranic, mental and intellectual covers of the soul's existential state, and breaking into the secret cave of the soul's divinity by the showers of the grace of the lord giver of life and spiritual strength, he becomes established in his essential nature and shines in his natural spiritual essence.

एवा महा असुर वक्थाय वमकः पडभिरुप सपदिन्दम। स इयानः करति स्वस्तिमस्मा इषमूर्जं सुक्षितिं विश्वमाभाः ॥ १२ ॥

12. *Evā maho asura vakṣathāya vamrakaḥ paḍbhirupa sarpdindram. Sa iyānaḥ karati svastimasmā iṣamūrjaṁ sukṣitiṁ viśvamābhāḥ.*

Thus, O lord of life and pranic energy of the universe, the humble devotee bursting forth in song and adoration step by step moves on to you, great burden bearer and ordainer of the universe. Thus does the lord

revealing the presence does good to this devotee giving him all the world's wealth of food, energy, peace and shelter of divinity and shines to him in full glory.

Mandala 10/Sukta 100

Vishvedevah Devatah, Duvasyu Vandana Rshi

इन्द्र दृह्य मघवन्त्वावदिद्भुज इह स्तुतः सुतपा बोधि ना वृध। दवभिनः सविता पावतु श्रुतमा सवतातिमदितिं वृणीमह॥ १॥

1. *Indra dṛṁhya maghavan tvāvadidbhūja iha stutaḥ sutapā bodhi no vṛdhe. Devebhirnaḥ savitā prāvatu śrutamā sarvatātimaditiṁ vṛṇīmahe.*

Indra, lord almighty of universal glory, pray strengthen the soul akin to you so that it may be happy and feel exalted with life. Pleased with our songs of adoration here, accepting the soma of our love and faith, pray let the Presence be revealed to us for our spiritual growth. With our mind and senses and the Vishvedevas, all divinities of nature and humanity, may the self-refulgent spirit of light, life and energy, Savita. protect and promote our knowledge already revealed to us and bless us that we may by reason, faith and choice abide by the eternal, divine, imperishable spirit of total existence.

भरोय सु भरत भागमृत्वियं प वायव शुचिप कन्ददिष्टय। गारस्य यः पयसः पीतिमानश आ सवतातिमदितिं वृणीमह॥ २॥

2. *Bharāya su bharata bhāgamṛtviyaṁ pra vāyave śucipe krandadiṣṭaye. Gaurasya yaḥ payasaḥ pītimānaśa ā sarvatātimaditiṁ vṛṇīmahe.*

For the divine sustainer, bear and bring your part of homage and yajnic offerings for the vibrant winds and roaring clouds of divinity, all purifying for our good. They accept, taste and enjoy the nectar sweets of the songs and homage of the enlightened devotees. By reason, faith and choice of will, we wholly abide in and by the divine imperishable mother spirit of total existence.

आ नो॑ दे॒वः स॑वि॒ता सा॑विष॒द्वय॑ ऋजू॒य॒त यज॑मानाय सुन्व॒त। यथा॑ दे॒वान्प॑ति॒भूष॑म पाक॒वदा स॒वता॑ति॒मदि॑तिं वृणी-महह॥ ३॥

3. *Ā no devaḥ savitā sāviṣadvaya ṛjūyate yajamānāya sunvate. Yathā devān pratibhūṣema pākavadā sarvatātimaditiṁ vṛṇīmahe.*

May the self-refulgent generous Savita, divine inspirer and light giver, bless the simple, natural and creative yajamana with good health, long life and wealth of maturity and discipline of performance, so that we may serve and exalt the devas with homage and piety of mind and soul. With total submission and faith, we love and adore the universal mother Infinity.

इन्दो॑ अ॒स्म सु॒मनो॑ अस्तु वि॒श्वहा॒ राजा॒ सोम॑ः सु॒वि॒तस्या-ध्ये॑तुनः। यथा॑यथा मि॒त्रधि॑तानि सन्द॒धुरा स॒वता॑ति॒मदि॑तिं वृणीमह॥ ४॥

4. *Indro asme sumanā astu viśvahā rājā somaḥ suvitasyādhyetu naḥ. Yathāyathā mitradhitāni saṁdadhurā sarvatātimaditiṁ vṛṇīmahe.*

May Indra, lord of cosmic energy, ever be good and gracious to us, may the refulgent and inspiring soma,

spirit of universal peace, bless us with prosperity, may all the divinities bear and bring all the good things of divine value for friends and devotees according to time and need. We honour and adore the universal spirit and power of imperishable eternal mother Infinity.

इन्द्र उक्थन शवसा परुदध बृहस्पत पतरीतास्यायुषः । यज्ञा मनुः पर्मतिनः पिता हि कमा सवतातिमदितिं वृणीमह ॥ ५ ॥

5. *Indra ukthena śavasā parurdadhe bṛhaspate pratarītāsyāyuṣaḥ. Yajño manuḥ pramatirnaḥ pitā hi kamā sarvatātimaditiṁ vṛṇīmahe.*

With divine energy realisable by adoration, Indra sustains every state and every stage of life and its structure. O lord of Infinity, Brhaspati, you are the harbinger of life and health of higher order for us. Reflected in yajna, power of thought and meditation, holiness of intelligence, you are our sustainer as father giver of happiness. We honour and adore Aditi, imperishable Infinity, the universal mother.

इन्द्रस्य नु सुकृतं दव्यं सहा ग्निर्गृह जरिता मधिरः कविः । यज्ञश्च भूद्विदथ चारुरन्तम आ सवतातिमदितिं वृणीमह ॥ ६ ॥

6. *Indrasya nu sukṛtaṁ daivyaṁ saho'gnirgṛhe jaritā medhiraḥ kaviḥ. Yajñaśca bhūdvidathe cārurantama ā sarvatātimaditiṁ vṛṇīmahe.*

Agni in the home is a version and reflection of mighty Indra itself, holy performer, divine power, celebrant divinity, adorable in yajna, creator and giver of light and poetic vision, which is yajna itself, closest and most beautiful in the holiest creative and social acts.

We honour and adore Aditi, mother Infinity of universal and imperishable order of divine generosity.

न वा॒ गुहा॑ चकृ॒म भूरि॑ दुष्कृ॒तं नाविष्ट्यं॑ वसवा दव॒ह्ळनम।
माकि॑ना दवा॒ अनृ॑तस्य॒ वप॑॑स॒ आ स॒वतां॑ति॒मदि॑तिं वृणीमह॥ ७॥

7. *Na vo guhā cakṛma bhūri duṣkṛtaṁ nāviṣṭyaṁ vasavo devaheḷanam. Mākirno devā anṛtasya varpasa ā sarvatātimaditiṁ vṛṇīmahe.*

O Devas, generous divinities of nature and humanity, O Vasus, givers of peace and settlement at heart, never must we do any act of sin and violence open or covert toward you, never incur the displeasure of divinity. Never must we put on the garb of untruth in thought, word and deed. We honour and adore the universal imperishable mother spirit of divine nature.

अपामी॑वां सवि॒ता सा॑विष॒ य१॑ग्वरी॑य॒ इदप॑ सध॒न्त्वद॑यः।
गावा॒ यत्र॑ मधु॒षुदु॒च्यत॑ बृ॒हदा स॒वतां॑ति॒मदि॑तिं वृणीमह॥ ८॥

8. *Apāmīvāṁ savitā sāviṣannyagvarīya idapa sedhantvadrayaḥ. Grāvā yatra madhuṣuducyate bṛhadā sarvatātimaditiṁ vṛṇīmahe.*

May Savita, self-refulgent light of the world, ward off and destroy all pollution and disease. May the wise, like clouds and mountains, stall and wash off even the tempting most irresistible sin and wrong wherever abundant soma is extracted and the wise are highly respected. We honour and adore the universal generosity and imperishable wisdom and purity of divinity.

ऊ॒ध्वा गावो॑ वसवा स्तु सा॒तरि॒ विश्वा॒ द्वषां॑सि सनुतयु॑यात।
स नो॑ द॒वः स॑वि॒ता पा॒युरी॑ड्य॒ आ स॒वतो॑ति॒मदि॑तिं वृणी-
महे॥ ९॥

9. *Ūrdhvo grāvā vasavo'stu sotari viśvā dveṣāṁsi sanutaryuyota. Sa no devaḥ savitā pāyurīḍya ā sarvatātimaditiṁ vṛṇīmahe.*

O Vasus, givers of peace and shelter, may the learned be highly respected in the soma yajaka's yajna. Uproot and throw off all jealousies and enmities of the world from afflicted hearts. May the self-refulgent Savita be our saviour, protector and our adorable lord and master. We honour and adore the all generous and blissful imperishable mother Infinity.

ऊर्जं॑ गावो॒ यव॑स॒ पीवो॑ अत्तन ऋ॒तस्य॒ याः सद॑न॒ काश॑ अङ्ध्व। त॒नूर॒व त॒न्वो॑ अस्तु भष॒जमा स॒वतो॑ति॒मदि॑तिं वृणीमहे॥ १०॥

10. *Ūrjaṁ gāvo yavase pīvo attana ṛtasya yāḥ sadane kośe aṅdhve. Tanūreva tanvo astu bheṣajamā sarvatātimaditiṁ vṛṇīmahe.*

O cows, knowledge, wisdom and culture, just as cows feed on grass in the pasture, drink from the water reservoir, grow and produce energy giving milk, similarly, O holy words of wisdom and knowledge, feed on whatever you find in the house of eternal truth on the flow, and in the depth of the heart core of spirit, grow abundant with light and energy, and let the body of language be the medicinal corrective and sanative for the body of knowledge and culture. We honour the universal imperishable Mother Nature and mother Ila

and Sarasvati for our mother land, Mahi and Bharati, for universal progress of knowledge and culture.

क॒तु॒पावा॑ जरि॒ता शश्व॑ता॒मव॒ इन्द्र॒ इद्भ॒द्रा पम॑तिः सु॒ता-
व॑ताम। पू॒णमू॑धदि॒व्यं यस्य॑ सि॒क्तय॒ आ स॒वता॑ति॒मदि॑तिं
वृणीमह॥ ११ ॥

11. *Kratuprāvā jaritā śaśvatāmava indra idbhadrā pramatiḥ sutāvatām. Pūrṇamūdhardivyaṁ yasya siktaya ā sarvatātimaditiṁ vṛṇīmahe.*

Giver of success in actions, appraiser of the permanent, protector and promoter of the makers of soma, Indra is the giver of noble intelligence, understanding and wisdom for all. Full is his treasure of wealth like the mother cow's stream of milk. We honour and adore the universal generosity of divine imperishable inexhaustible Mother Nature.

चि॒त्रस्ते॑ भा॒नुः क॑तु॒पा अ॑भि॒ष्टिः स॒न्ति॒ स्पृधा॑ जरणि॒पा
अधृ॑ष्टाः। रजि॑ष्ठया॒ रज्या॑ प॒श्व आ गा॒स्तूतू॑षति॒ पयगं
दु॒व॒स्युः॥ १२ ॥

12. *Citraste bhānuḥ kratuprā abhiṣṭiḥ santi spṛdho jaraṇiprā adhṛṣṭāḥ. Rajiṣṭhayā rajyā paśva ā gostūtūrṣati paryagraṁ duvasyuḥ.*

Wondrous is your light, adorable your gift of success in action, irresistible your will and power which gives fulfilment to the devotees. Just as a shepherd can lead a cow forward by a simple rope, so may the devotee realise your presence directly revealed before him by simple prayer and adoration.

Mandala 10/Sukta 101

Vishvedevah or Rtvijah Devatah, Budha Saumya Rshi

उद बुध्यध्वं समनसः सखायः समग्निमिन्ध्वं बहवः सनीळाः। दधिक्रामग्निमुषसं च दवीमिन्द्रावता वस नि ह्वय वः॥ १॥

1. *Udbudhyadhva samanasaḥ sakhāyaḥ samagnimindhvaṁ bahavaḥ saniḷāḥ. Dadhikrāmagnimuṣasaṁ ca devīmindrāvato'vase ni hvaye vaḥ.*

Awake, arise, O friends of equal mind, light the fire together, more than many living and working together under the same one roof of equal order, lovers of energy, worshippers of Indra, one lord omnipotent of nature and entire humanity. I call upon you and exhort you for the sake of mutual defence and protection and for common progress of all. Light and develop the fire energy of the earth, atmospheric energy of thunder and lightning of the sky, and the divine energy of the rising dawn of the sun.

मन्दा कृणुध्वं धिय आ तनुध्वं नावमरित्रपरणीं कृणुध्वम। इष्कृणुध्वमायुधारं कृणुध्वं पाञ्चं यज्ञं प णयता सखायः॥ २॥

2. *Mandrā kṛṇudhvaṁ dhiya ā tanudhvaṁ nāvamaritraparaṇīṁ kṛṇudhvam. Iṣkṛṇudhvam-āyudhāraṁ kṛṇudhvaṁ prāñcaṁ yajñaṁ pra ṇayatā sakhāyaḥ.*

Create peace and joy, develop rational thought and science and extend the field of action, design and develop boats and ships to cross the seas with oars, produce food for body, mind and soul, promote the arms

of peace and security, and take the yajnic programme forward that faces you upfront, O my friends and friends of humanity.

युनक्त॒ सीरा॒ वि युगा त॑नुध्वं कृ॒ते योना॑ वपत॒ह बीज॑म।
गि॒रा च॑ श्रु॒ष्टिः सभ॑रा॒ अस॑न्नो॒ नदी॑य॒ इत्सृ॒ण्यः॑ प॒क्व-
मेया॑त॥ ३॥

3. *Yunakta sīrā vi yugā tanudhvaṁ kṛte yonau vapateha bījam. Girā ca śruṣṭiḥ sabharā asanno nedīya it sṛṇyaḥ pakvameyāt.*

Take up the plough, yoke the bullocks and extend the process, and when the soil is prepared sow the seed. With songs of thanks and joy, let the crop grow green and mature, and when the grain is ripe, let the sickle approach to harvest the grain.

सीरा॑ युञ्जन्ति क॒वयो॑ युगा॒ वि त॑न्वत॒ पृथ॑क।
धीरा॑ दे॒वेषु॑ सुम्न॒या॥ ४॥

4. *Sīrā yuñjanti kavayo yugā vi tanvate pṛthak. Dhīrā deveṣu sumnayā.*

Intelligent and enlightened farmers use the plough for production and develop the infrastructure separately in each department, and the wise with peace and vision direct their efforts for development to human values and the divine gifts of nature and environment.

निरा॑हा॒वान्कृ॑णात॒न सं व॑र॒त्रा द॑धात॒न।
सि॒ञ्चामा॑ह॒ अव॒तमु॒दिणं व॒यं सु॒षक॒मनु॑पक्षि॒तम॥ ५॥

5. *Nirāhāvān kṛṇotana saṁ varatrā dadhātana. Siñcāmahā avatamudriṇaṁ vayaṁ suṣekaman-upakṣitam.*

Develop the sources of water, manage the connections, and let us replenish and maintain the full water sources inexhaustibly good for the purpose of consumption and irrigation.

इष्कृ॑ताहावमव॒तं सु॑वर॒त्रं सु॑षच॒नम।
उ॒दिणं सिञ्च॒ अ॑क्षि॒तम॥ ६॥

6. *Iṣkṛtāhāvamavataṁ suvaratraṁ suṣecanam. Udriṇaṁ siñce akṣitam.*

Protect and maintain the water reservoir well connected between the source and the outlet, keep it full for drinking and irrigation purposes, let it be self-abounding and inexhaustible, let me water plants and orchards and also keep it replenished.

पी॒णी॒ताश्वा॑न्हि॒तं ज॑याथ स्वस्ति॒वाह॒ं रथ॒मित्कृ॑णुध्वम।
दा॒णा॑हावमव॒तमश्म॑चक्र॒मंस॑त्रकाशं सिञ्चता नृ॒पा॑णम॥ ७॥

7. *Prīṇītāśvān hitaṁ jayātha svastivāhaṁ rathamit kṛṇudhvam. Droṇāhāvamavatamaśmacakramaṁsatrakośaṁ siñcatā nṛpāṇam.*

Keep the horses well fed. Realise your common interests. Design, make and maintain the chariot that brings you comfort, peace, prosperity and well being. Protect and maintain the big water vessel. Maintain the rain cycle and keep the supply line on by drinking water tanks and wells for human consumption and irrigation.

व॒जं कृ॑णुध्व॒ं स हि वा॑ नृ॒पा॑णा॒ वम॑ं सीव्यध्वं बहु॒ला पृ॒थू॑नि।
पुर॑ः कृणुध्व॒मायसी॒रधृ॑ष्टा॒ मा व॑ः सुस्राच्चम॒सा दृं॑हता॒ तम॥ ८॥

8. *Vrjaṁ kṛṇudhvaṁ sa hi vo nṛpāṇo varma sīvyadhvaṁ bahulā pṛthūni. Puraḥ kṛṇudhvamāyasīradhṛṣṭā mā vaḥ susroccamaso dūhatā tam.*

Establish stalls for cattle, build roads, sew corselets and build great walls, that would be the safety and security measure for people. Build cities of steel undaunted. May your ladle of yajna divine and human never suffer leakage. Strengthen the ladle, raise and expand the quality of life.

आ वा॒ धियं॑ य॒ज्ञियां॑ वत ऊ॒तय॒ दवा॑ द॒वीं य॑जतां य॒ज्ञिया॑मि॒ह।
सा नो॑ दुहीय॒द्यव॑सव ग॒त्वी स॒हस्र॑धारा॒ पय॑सा म॒ही गाः ॥ ९ ॥

9. *Ā vo dhiyaṁ yajñiyāṁ varta ūtaye devā devīṁ yajatāṁ yajñiyāmaiha. Sā no duhīyadyavaseva gatvī sahasradhārā payasā mahī gauḥ.*

O saints and scholars, noble people all, I exhort your spirit of self-sacrifice for thought and action, exalt this holy yajnic spirit, will and intelligence. And may this great spirit and divine will bring us a thousand streams of nectar joy and prosperity like the cow fed on grass which gives us milk for life and health.

आ तू षि॑ञ्च॒ हरि॑मी॒ं दारु॒पस्थ॒ वाशी॑भिस्त॒ ाताश्म॒न्मयी॑भिः।
परि॑ ष्वजध्व॒ं दश॑ क॒ याभि॒रु॒भ धुरा॒ पति॒ वह्नि॑ं॒युनक्त ॥ १० ॥

10. *Ā tū ṣiñca harimīṁ drorupasthe vāśībhistakṣatāśmanmayībhiḥ. Pari ṣvajadhvaṁ daśa kakṣyābhirubhe dhurau prati vahniṁ yunakta.*

O yajaka, pour inspiring soma into the cask, fill it to the brim, refine the cask with chiselled strokes of adamantine will, season the soma and secure the cask with ten sensitive fingers, and yoke the horse to the two

suspension poles of the chariot.

उभ धुरा वह्निरापिब्दमाना न्तयानव चरति द्विजानिः। वनस्पतिं वन आस्थापयध्वं नि षू दधिध्वमखननन्त उत्सम॥ ११॥

11. *Ubhe dhurau vahnirāpibdamāno'ntaryoneva carati dvijāniḥ. Vanaspatiṁ vana āsthāpayadhvaṁ ni ṣū dadhidhvamakhananta utsam.*

Bearing two poles of life, the mind, like a chariot horse, goes voluble flying like a bird over the sky. O yajaka, place the fire amid the samits, dig into depths of the soul and hold on there.

कपृं ररः कपृथमुद्दधातन चादयत खुदत वाजसातय। निष्टिग्र्यः पुत्रमा च्यावयातय इन्दं सबाधं इह सामपीतय॥ १२॥

12. *Kapṛnnaraḥ kapṛthamuddadhātana codayat khudata vājasātaye. Niṣṭigryaḥ putramā cyāvayotaya indraṁ sabādha iha somapītaye.*

Noble yajakas, Divinity is kind. Hold the gracious presence in the depths of the mind, move it for grace, rejoice in the presence and pray for food, energy and fulfilment of life. Adore and exalt the divine spirit of Eternity, Indra, for freedom from bondage and for the ecstasy of being here on earth itself.

Mandala 10/Sukta 102

Drughana or Indra Devata, Mudgala Bharmyashva Rshi

प त रथं मिथूकृतमिन्दा वतु धृष्णुया।
अस्मि ाजा पुरुहूत श्रवाय्यं धनभ षु ना व॥ १॥

1. *Pra te rathaṁ mithūkṛtamindro'vatu dhṛṣṇuyā. Asminnājau puruhūta śravāyye dhanabhakṣeṣu no'va.*

O ruler and commander, may Indra with his irresistible might and weapon protect your chariot designed and structured by the team of scientist and technologist and working on double stream of energy. O universally invoked leader, in this famous and terrible battle of the nation against all-destroying forces, pray protect us and lead us to victory.

उत्स्म॒ वाता॑ वहति॒ वासा॑ अस्या॒ अधि॑रथं॒ यदज॑यत्स॒हस्र॑म ।
र॒थीर॑भून्मु॒द्गलानी॒ गवि॑ष्टा॒ भर॑ कृ॒तं व्यचदिन्दस॒ना ॥ २ ॥

2. *Ut sma vāto vahati vāso asyā adhirathaṁ yadajayat sahasram. Rathīrabhūnmudgalānī gaviṣṭau bhare kṛtaṁ vyacedindrasenā.*

The wind raises and unfurls the banner of this force of Indra on the chariot which wins over thousands. The mace of the waxing force of Indra rides the chariot as commander in the heat of battle, the army moves and extends its exploits (against malice, hate and enmity).

अ॒न्तय॑च्छ॒ जिघां॑सता॒ वज॑मिन्दा॒भि॒दास॑तः ।
दास॑स्य वा मघव॒ गाय॑स्य वा सनु॒तय॑वया व॒धम ॥ ३ ॥

3. *Anaryaccha jighāṁsato vajramindrābhidā-sataḥ. Dāsasya vā maghavannāryasay vā sanutaryavayā vadham.*

Indra, lord of glory, ruling soul of the human system, blunt, revert and recycle the weapons of hate and enmity of the violent who destroy and enslave the spirit of love and freedom. Whether the weapon of

negativity belongs to a destroyer or a dynamic person, always turn it off from negativity and re-employ the energy for positive good.

उदन हृदमपिबज्जहृषाणः कूटं स्म तृंहदभिमातिमति। प्र मुष्कभारः श्रव इच्छमाना जिरं बाहू अभरत्सिषासन॥ ४॥

4. *Udno hradamapibajjarhṛṣāṇaḥ kūṭaṁ sma tṛṁhadabhimātimeti. Pra muṣkabhāraḥ śrava icchamāno'jiraṁ bāhū abharat siṣāsan.*

Indra, exalted spirit of energy and joyous generosity, overflows with the spirit of life and love and enmity. Abundant and rapturous as a roaring cloud, loving order and enlightenment, he wields the twin arms of positive and negative power and, building and breaking, breaking and building, he advances upon the areas of conflict and darkness seeking to bring in light and love.

न्यक्रन्दय उपयन्त एनममहयन्वृषभं मध्य आजः।
तन सूभर्वं शतवत्सहस्रं गवां मुद्गलः पधनं जिगाय॥ ५॥

5. *Nykrandayannupayanta enamamehayan vṛṣabhaṁ madhya ājeḥ. Tena sūbharvaṁ śatavat sahasraṁ gavāṁ mudgalaḥ pradhane jigāya.*

In the battle between the positive and negative forces of nature and humanity, the powers of evolution strike this abundant cloud of concentrated wealth and energy at the closest and make it roar as it breaks into showers. Thus, by the evolutionary process of positive catalysis, does Mudgala, Indra, joyous ruling power of nature and humanity in the struggle for progress, win a hundred-thousandfold sustaining wealth of lands, cows

and culture of enlightenment against darkness and negativity.

ककदवे वृषभा युक्त आसीदवावचीत्सारथिरस्य केशी।
दुधेयुक्तस्य दवतः सहानस ऋच्छन्ति ष्मा निष्पदो मुद्गलानीम ॥ ६ ॥

6. *Kakardave vṛṣabho yukta āsīdavāvacīt sārathirasya keśī. Dudheryuktasya dravataḥ sahānasa ṛcchanti ṣmā niṣpado mudgalānīm.*

Generous and joyous, lord of evolution and progress is Indra, Vrshabha, Mudgala, terribly strong, committed to positivity. Its chariot conductor like the electric force in the firmament, magnetic force on earth and socio-political forces in society, is vocal, thunderous and far reaching like hair on the head and radiations of the sun. Of this determined, committed, radiant lord in state alongwith its conductive force, the allies are like atoms of energy in nature and individuals in society. These all join its consort power, Mudgalani, of their own will, without any coercion or outside basis of supportive and persuasive elements.

उत पधिमुदहन्नस्य विद्वानुपायुनग्वंसगमत्र शिक्षन।
इन्द्र उदावत्पतिमघ्न्यानामरंहत पद्याभिः ककुद्मान ॥ ७ ॥

7. *Uta pradhimudahannasya vidvānupāyunagvaṁsagamatra śikṣan. Indra udāvat patimaghnyānā-maraṁhata padyābhiḥ kakudmān.*

And taking on to the steering wheel of the system, the scholar leader should take to the leading power, at the same time energising it. Thus does Indra animate and drive the master power of the circuit of

currents, imperishable energies, and, more and more powerful, moves on his mission by motions of the wheels.

(The mantra may be applied to the individual human system and its spiritual advancement. Indra, the soul, takes on the Buddhi, intelligential steering wheel, controlling the master power of the senses, that is, the mind, and using the senses of perception and will for onward motion, lives a dynamic life of success and progress.)

शुनमष्टाव्यचरत्कपर्दी वरत्रायां दावानह्यमानः। नृम्णानि कृण्वन्बहवे जनाय गाः पस्पशानस्तविषीरधत्त ॥ ८ ॥

8. *Śunamaṣṭrāvyacarat kapardī varatrāyāṁ dārvānahyamānaḥ. Nṛmṇāni kṛṇvan bahave janāya gāḥ paspaśānastaviṣīradhatta.*

The dynamic disciplined soul, Indra, insulated within the circuitous energies of the self by inviolable control of the fluctuations of mind, moves on happily on way to spiritual progress, and similarly the self-disciplined leader and ruler, concentrating on social welfare against outer disturbances, creating many positive gifts for all people, watching his personal actions and movements of society, bears and commands the strength and glory of the nation.

इमं तं पश्य वृषभस्य युञ्जं काष्ठाया मध्ये दुघणं शयानम। यन जिगाय शतवत्सहस्रं गवां मुद्गलः पृतनाज्येषु ॥ ९ ॥

9. *Imaṁ taṁ paśya vṛṣabhasya yuñjaṁ kāṣṭhāyā madhye drughaṇaṁ śayānam. Yena jigāya śatavat sahasraṁ gavāṁ mudgalaḥ pṛtanājyeṣu.*

Watch this, the power and force of the might and mace of Indra within the battle field of existence, destroying hate and enmity and abiding at peace by which Mudgala, generous lord of abundance in the warlike contests of life forces, has won a hundred thousandfold wealth of lands, cows and culture for the enlightenment of people.

आर अघा का न्वि१त्था ददंश यं युञ्जन्ति तम्वा स्थापयन्ति। नास्म तृणं नादकमा भरन्त्युत्तरा धुरा वहति पददिशत॥ १०॥

10. *Āre aghā ko nvitthā dadarśa yaṁ yuñjanti tamvā sthāpayanti. Nāsmai tṛṇaṁ nodakamā bharantyuttaro dhuro vahati pradediśat.*

Who has seen that which thus drives away sin and crime, hate and enmity, poverty and adversity, the power which they use and establish among themselves? For this generous and virile power they bring no grass, no water, the one that is higher and higher as you try to know and see, that bears the centre hold of the world, points out the paths of life and directs us on the way.

परिवृक्तव पतिविद्यमानट पीप्याना कूचकणव सिञ्चन। एषष्या चिदथ्या जयम सुमङ्गलं सिनवदस्तु सातम॥ ११॥

11. *Parivṛkteva patividyamānaṭ pīpyāna kūcakreṇeva siñcan. Eṣaiṣyā cidrathyā jayema sumaṅgalaṁ sinavadastu sātam.*

Like a woman who has missed her husband for long and on reunion waxes with joy, like a water wheel that constantly moves and provides water for irrigation, let us win happiness and well being for life by constant

endeavour and dynamic will and power, and let our victory be the giver of prosperity and fulfilment.

त्वं विश्वस्य जगतश्च तुरिन्दासि च तुषः। वृषा यदाजिं वृषणा सिषाससि चादयन्वधिणा युजा॥ १२॥

12. *Tvaṁ viśvasya jagataścakṣurindrāsi cakṣuṣaḥ. Vṛṣā yadājiṁ vṛṣaṇā siṣāsasi codayan vadhriṇā yujā.*

Indra, lord of power and energy, giver of fulfilment, you are the real and ultimate eye of the vision of the entire world of existence who, lord omnipotent, joined with cosmic powers of nature, inspiring and energising, win the battle of life's evolution and rule over the world.

Mandala 10/Sukta 103

Indra (1-3, 5-11), Brhaspati (4), Apva (12), Indra or Maruts (13) Devatah; Apratiratha Aindra Rshi

आशुः शिशाना वृषभा न भीमा घनाघनः क्षोभणश्चषणीनाम। संक्रन्दना निमिष एकवीरः शतं सेना अजयत्साकमिन्दः॥ १॥

1. *Āśuḥ śiśāno vṛṣabho na bhīmo ghanāghanaḥ kṣobhaṇaścarṣaṇīnām. Sakrandano'nimiṣa ekavīraḥ śataṁ senā ajayat sākamindraḥ.*

Instantly swift, sharp as a lazer beam, terrible like a bull, breaker of the darkest cloud, shaker of mighty men, roaring awful without a wink, sole hero without a second, Indra overthrows a hundred armies together at once.

सं॒क॒न्द॒ने॒नानि॒मि॒षे॒ण॒ ज॒ि॒ष्णु॒ना॒ यु॒त्का॒रे॒ण॒ दु॒श्च्य॒व॒ने॒न॒ धृ॒ष्णु॒ना॑। तदि॑न्द्रे॒ण॒ जय॒त॒ तत्स॑हध्वं॒ युधा॑ नर॒ इषु॑हस्तेन॒ वृष्णा॑॥ २॥

2. *Saṁkrandanenānimiṣeṇa jiṣṇunā yutkāreṇa duścyavanena dhṛṣṇunā. Tadindreṇa jayata tat sahadhvaṁ yudho nara iṣuhastena vṛṣṇā.*

O warriors, leading lights of heroes, take up that challenge of antilife forces, fight that war and win with Indra, roaring and terrifying the enemy forces, relentless fighter, ambitious for victory, expert tactician, unshakable, irresistible, generous and brave, and armed with unfailing missiles for victory.

स इषु॑हस्तः॒ स नि॑ष॒ङ्गि॑भि॑र्व॒शी संस्त्रष्टा॒ स युध॒ इन्द॑॑ गणन॑। संसृ॑ष्टजित्सो॑म॒पा बा॑हुश॒ध्यु॒॑ग्रध॑न्वा॒ प्रति॑हिताभि॒रस्ता॑॥ ३॥

3. *Sa iṣuhastaiḥ sa niṣaṅgibhirvaśīsaṁsraṣṭā sa yudha indro gaṇena. Saṁsṛṣṭajit somapā bāhuśardhyugradhanvā pratihitābhirastā.*

Indra is the warrior with bow and arrows in hand, conquers with joint armed forces, multiple enemy hosts, and wins over concentrated forces. Protector and promoter of soma peace and joy of life, he throws out the enemies with the shots of his unfailing arrows.

बृह॑स्पते॒ परि॑ दीया॒ रथे॑न र॒क्षोहामित्रा॑ँ अप॒बाध॑मानः। प॒भ॒ञ्जन्त्सेना॑ः प॒मृणा॒ युधा॒ जय॒॑न॒स्माक॑मध्य॒विता॒ रथा॑नाम॥ ४॥

4. *Bṛhaspate pari dīyā rathenarakṣohāmitrāṁ apabādhamānaḥ. Prabhañjantsenāḥ pramṛṇo yudhā jayannasmākamedhyavitā rathānām.*

Fly by the chariot, Brhaspati, destroyer of demons, repeller of enemies, breaking through and routing their forces. Fighting and conquering by battle, come, defend and save our chariots of the social order.

बलविज्ञायः स्थविरः पवीरः सहस्वान्वाजी सहमान उग्रः। अभिवीरो अभिसत्वा सहोजा जैत्रमिन्द्र रथमा तिष्ठ गोवित ॥ ५ ॥

5. *Balavijñāyaḥ sthaviraḥ pravīraḥ sahasvān vājī sahamāna ugraḥ. Abhivīro abhisatvā sahojā jaitramindra rathamā tiṣṭha govit.*

Indra, tactical organiser of deployable forces, venerable, strong, undisturbed and invulnerable, stout and brave, challenging, impetuous, blazing, steadfast, commander of the brave, highly intelligent, valiant, illustrious, pray ascend the chariot of victory over rebellious lands.

गोत्रभिदं गोविदं वज्रबाहुं जयन्तमज्म प्रमृणन्तमोजसा। इमं सजाता अनु वीरयध्वमिन्द्रं सखाय अनु सं रभध्वम ॥ ६ ॥

6. *Gotrabhidaṁ govidaṁ vajrabāhuṁ jayantamajma pramṛṇantamojasā. Imaṁ sajātā anu vīrayadhvamindraṁ sakhāyo anu saṁ rabhadhvam.*

O friends, unite, prepare and mount the assault with Indra, our friend and comrade, breaker of enemy strongholds, winner of lands, hero of thunder arms and victorious breaker of dark mighty clouds by his valour. Follow the brave and advance.

अभि गात्राणि सहसा गाहमाना दया वीरः शतमन्युरिन्दः ।
दुश्च्यवनः पृतनाषाळयुध्या३ स्माकं सना अवतु प युत्सु ॥ ७ ॥

7. *Abhi gotrāṇi sahasā gāhamāno'dayo vīraḥ śata-manyurindraḥ. Duścyavanaḥ pṛtanāṣāḷyudhyo 'smākaṁ senā avatu pra yutsu.*

May Indra, breaker of clouds and enemy strongholds, with his courage and valour, unmoved by pity, hero of a hundredfold passion, shaker of the strongest evils, destroyer of enemy forces, irresistible warrior, protect our army in our assaults and advances.

इन्द्र आसां नता बृहस्पतिर्दक्षिणा यज्ञः पुर एतु सामः ।
देवसेनानामभिभञ्जतीनां जयन्तीनां मरुतो यन्त्वग्रम ॥ ८ ॥

8. *Indra āsāṁ netā bṛhaspatirdakṣiṇā yajñaḥ pura etu somaḥ. Devasenānāmabhibhañjatīnāṁ jayantīnāṁ maruto yantvagram.*

Of these armies of the Devas, divine forces of nature and humanity, men of noble intentions and far sight, breaking through and conquering evil and negative elements of life, Indra of lighting power is the leader and commander, Brhaspati, commanding knowledge, tactics and wide vision, is the guide with yajna on his right, and Soma, lover of peace and felicity, is the inspiration, while Maruts, warriors of passion and enthusiasm, march in front.

इन्द्रस्य वृष्णा वरुणस्य राज्ञ आदित्यानां मरुतां शर्ध उग्रम ।
महामनसां भुवनच्यवानां घोषा दवानां जयतामुद-स्थात ॥ ९ ॥

9. *Indrasya vṛṣṇo varuṇasya rājña ādityānāṁ marutāṁ śardha ugram. Mahāmanasāṁ bhuvanacyavānāṁ ghoṣo devānāṁ jayatāmudasthāt.*

Great is the valour and passion of victorious and virile Indra, of the ruler Varuna, visionary Adityas and impetuous Maruts, all great and magnanimous at heart who shake the world with their vision and performance, and so let these victorious divinities' tumulluous uproar of victory rise and reverberate in the skies.

उद्धर्षय मघवन्नायुधान्युत्सत्वनां मामकानां मनांसि। उद वृत्रहन्वाजिनां वाजिनान्युदथानां जयतां यन्तु घोषाः॥ १०॥

10. *Uddharṣaya maghavannāyudhānyut satvanāṁ māmakānāṁ manāṁsi. Udvṛtrahan vājināṁ vājinānyudrathānāṁ jayatāṁ yantu ghoṣāḥ.*

Indra, Maghavan, lord of glory, ruler of the land, raise, calibrate and sharpen your weapons, raise the mind and morale of my brave warriors, O breaker of the clouds and darkness of evil, raise the calibre and hitting efficiency of the fast moving forces of cavalry, armour and air force, and let the roar of the victorious warriors rise and rumble in space.

अस्माकमिन्द्रः समृतषु ध्वजेष्वस्माकं या इषवस्ता जयन्तु। अस्माकं वीरा उत्तरे भवन्त्वस्माँ उ देवा अवता हवेषु॥ ११॥

11. *Asmāmamindraḥ samṛtṣu dhvajeṣvasmākaṁ yā iṣavastā jayantu. Asmākaṁ vīrā uttare bhavantvasmāँ u devā avatā haveṣu.*

In international gatherings, let Indra, our leader, raise our flag high in the flag lines, may our shots of arrows hit the targets and win the battles, let our brave

progeny and our brave warriors be higher than others in excellence, and may the divinities protect us in the call to action in the battle field.

अमीषां चित्तं पतिलाभयन्ती गृहाणाङ्गान्यप्वे परेहि। अभि पहि निर्दह हृत्सु शोकैरन्धनामित्रास्तमसा सचन्ताम ॥ १२ ॥

12. *Amīṣāṁ cittaṁ pratilobhayantī gṛhāṇāṅgānyapve parehi. Abhi prehi nirdaha hṛtsu śokairandhenāmitrāstamasā sacantām.*

Get off, schizophrenia, that torment the heart and delude their mind, depart, ill health, that afflict and disable the body system of those who are children of light. Go forward, be there and burn with pain in the heart of those who are negative souls and love to abide with darkness of mind and sloth of body with suffering and unfriendliness as their food of life.

पता जयता नर इन्द्रो वः शर्म यच्छतु।
उग्रा वः सन्तु बाहवो नाधृष्या यथासथ ॥ १३ ॥

13. *Pretā jayatā nara indro vaḥ śarma yacchatu. Ugrāḥ vaḥ santu bāhavo'nādhṛṣyā yathāsatha.*

Go forward, leading lights, achieve your goals and win your victories. May Indra, lord omnipotent of honour and glory, bless you with peace and fulfilment. Let your arms be strong and bold so that you may live an active life of irresistible honour and joy without fear.

Mandala 10/Sukta 104

Indra Devata, Ashtaka Vaishvamitra Rshi

असाव्यि सामः पुरुहूत तुभ्यं हरिभ्यां यज्ञमुप याहि तूयम।
तुभ्यं गिरा विप्रवीरा इयाना दधन्विर इन्द्र पिबा सुतस्य ॥ १ ॥

1. *Asāvi somaḥ purūhūta tubhyaṁ haribhyāṁ yajñamupa yāhi tūyam. Tubhyaṁ giro vipravīrā iyānā dadhanvira indra pibā sutasya.*

Indra, omnipotent ruler of the world, lord invoked by all people, our soma of love and adoration is prepared and seasoned for you, come soon to our yajna by the radiations of your refulgent presence. Vibrant poets and sages have prepared songs of adoration for you. Pray come, accept and enjoy our homage, and protect and promote this world of your own creation for us.

अप्सु धूतस्य हरिवः पिबेह नृभिः सुतस्य जठरं पृणस्व।
मिमिक्षुर्यमदस्य इन्द्र तुभ्यं तभिर्वधस्व मदमुक्थवाहः ॥ २ ॥

2. *Apsu dhūtasya harivaḥ pibeha nṛbhiḥ sutasya jaṭharaṁ pṛṇasva. Mimikṣuryamasraya indra tubhyaṁ tebhirvardhasva madamukthavāhaḥ.*

Indra, lord omnipotent, Hariva, saviour from suffering and commander of nature's forces, drink of the ecstatic soma created and seasoned in the joyous currents of our karma at heart in the soul by enlightened sages. Pray accept, protect and promote this soma of joy showered by clouds and seasoned by sages for you, and feel exalted with them all to your full satisfaction and ever increase the joy.

प्रागां पीतिं वृष्ण इयमि सत्यां प्रय सुतस्य हयश्व तुभ्यम।
इन्द्र धनाभिरिह मादयस्व धीभिर्विश्वाभिः शच्या गृणानः ॥ ३ ॥

3. *Prograṁ pītiṁ vṛṣṇa iyarmi satyāṁ prayai sutasya haryaśva tubhyam. Indra dhenābhiriha mādayasva dhībhirviśvābhiḥ śacyā gṛṇānaḥ.*

O lord of showers and nature's radiant rays, I move this prayer and offer this soma drink distilled so true and exalting for your pleasure. Indra, adored and exalted by all our songs, thoughts and holy actions here, pray rejoice and exalt us too.

ऊ॒ती शची॒व॒स्तव॑ वी॒य॑ण॒ वया॒ दधा॑ना उ॒शिज॑ ऋ॒तज्ञाः ।
प॒जाव॑दिन्द्र॒ मनु॑षा दुरो॒ण त॒स्थुर्गृ॒णन्तः॑ सध॒माद्या॑सः ॥ ४ ॥

4. *Ūtī śacīvastava vīryeṇavayo dadhānā uśija ṛta-jñāḥ. Prajāvadindra manuṣo duroṇe tasthurgṛṇa-ntaḥ sadhamādyāsaḥ.*

Indra, lord of holy actions of creation, sustenance and finale, under your protection by your power and generosity, ardent devotees bearing food, good health and long age, knowing and pursuing the laws of truth and yajnic living, blest with good progeny and noble humanity, abide in their yajnic home, singing, rejoicing and celebrating your generosity.

पणी॑तिभिष्ट हयश्व सु॒ष्टाः सु॑षु॒म्नस्य॑ पुरु॒रुचा॒ जना॑सः ।
मंहि॑ष्ठामू॒तिं वि॒तिर॒ दधा॑नाः स्ता॒तार॑ इन्द्र॒ तव॑ सू॒नृ-ता॑भिः ॥ ५ ॥

5. *Praṇītibhiṣṭe haryaśva suṣṭoḥ suṣumnasya puru-ruco janāsaḥ. Maṁhiṣṭhāmūtiṁ vitire dadhānāḥ stotāra indra tava sūnṛtābhiḥ.*

Indra, lord of radiant powers, adorable, gracious and self-refulgent, noble people, your celebrants, bearing the advantage of your generous protection, cross the seas of existence by virtue of your divine directions and the wisdom of your words of eternal truth.

उप॒ ब्रह्मा॑णि हरिवा॒ हरि॑भ्यां॒ सोम॑स्य याहि पी॒तय॑ सु॒तस्य॑ ।
इन्द्र॑ त्वा य॒ज्ञः रम॑माणमानड दा॒श्वाँ अ॑स्यध्व॒रस्य॑ पक॒तः ॥ ६ ॥

6. *Upa brahmāṇi harivo haribhyāṁ somasya yāhi pītaye sutasya. Indra tvā yajñaḥ kṣamamāṇamānaḍ dāśvāṁ asyadhvarasya praketaḥ.*

Indra, lord of radiant powers, come by the radiations of your divine presence to our songs and acts of adoration to listen and to drink the soma of our love and homage distilled from the heart. May our yajna reach you, lord omnipotent, gracious and forgiving. You are the generous giver, you know the yajna, and you award the fruits of yajna.

स॒हस्र॑वाजमभिमाति॒षाहं॑ सु॒तर॑णं म॒घवा॑नं सुवृ॒क्तिम ।
उप॑ भूषन्ति गिरा॒ अप॑तीत॒मिन्दं॑ नम॒स्या ज॑रि॒तुः प॑नन्त ॥ ७ ॥

7. *Sahasravājamabhimātiṣāhaṁ sutenaṇaṁ maghavānaṁ suvṛktim. Upa bhūṣanti giro apratītamindraṁ namasyā jarituḥ pananta.*

Him, who is lord of a thousand powers, subduer of challenging enmities, lover of soma and his own creation, mighty glorious, adorable, matchless Indra, songs of adoration exalt and salutations of celebrants praise.

स॒प्तापो॑ दे॒वीः सु॒रणा॒ अमृ॑क्ता॒ याभि॒ः सिन्धु॑मत॑र इन्द्र पू॒भित ।
न॒व॒तिं स्रो॒त्या नव॑ च॒ स्रव॑न्तीद॒वभ्या॑ गा॒तुं मनु॑ष च विन्दः ॥ ८ ॥

8. *Saptāpo devīḥ suraṇā amṛktā yābhiḥ sindhumatara indra pūrbhit. Navatiṁ srotyā nava ca sravantīrdevebhyogātuṁ manuṣae ca vindaḥ.*

Indra, lord breaker of the strongholds of darkness, want and negativities, seven are the divine streams which flow free and unobstructed, by which you fill the sea and help us cross it, ninety are the streams flowing, and nine the sources of the flow by which you bless the divines and humans to find and follow the paths of life to the destination.

अपा महीरभिश्शस्तरमुञ्चा जागरास्वधि देव एकः। इन्द्र यास्त्वं वृत्रतूय चकथ ताभिर्विश्वायुस्तन्वं पुपुष्याः ॥ ९ ॥

9. *Apo mahīrabhiśasteramuñco'jāgarāsvadhi deva ekaḥ. Indra yāstvaṁ vṛtratūrye cakartha tābhir-viśvāyustanvaṁ pupuṣyāḥ.*

The great streams of water which you released from ignominious self-containment, i.e., from the hoarding clouds and the adamantine mountains, and over which you, the sole one divinity, keep relentless watch, ever awake, Indra, those which you brought into being by breaking the cloud and whatever else you did, by the same streams, O life of life, nourish and promote the body and health of all living beings of the world.

वीरण्यः कतुरिन्दः सुशस्तिरुतापि धना पुरुहूतमीट्ट। आद यद वृत्रमकृणादु लाकं ससाह शकः पृतना अभिष्टिः ॥ १० ॥

10. *Vīreṇyaḥ kraturindraḥ suśastirutāpi dhenā puru-hūtamīṭṭe. Ārdayadvṛtramakṛṇodu lokaṁ sasāhe śakraḥ pṛtanā abhiṣṭiḥ.*

Indra is brave, noble doer, admirable, and so does the Vedic voice adore him, universally loved and invoked. He breaks the demons of darkness, want and

ignorance, brings in light, and, mighty protector as he is, conquers all antilife forces.

शुनं हुवम मघवानमिन्द्रमस्मिन्भर नृतमं वाजसाता।
शृण्वन्तमुग्रमूतय समत्सु घ्नन्तं वृत्राणि संजितं धनानाम ॥ ११ ॥

11. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke and adore Indra, lord of bliss, glorious, best of men and leaders, in this our battle of life for protection, victory and further progress. He is the best listener, illustrious, blazing in battles, destroyer of the demons of darkness and winner of wealth and honours.

Mandala 10/Sukta 105

Indra Devata, Sumitra or Durmitra Kautsa Rshi

कदा वसो स्तोत्रं हयत आव शमशा रुधद्वाः।
दीर्घं सुतं वाताप्यांय ॥ १ ॥

1. *Kadā vaso stotraṁ haryata āva śmaśā rudhadvāḥ. Dīrghaṁ sutaṁ vātāpyāya.*

O Vasu, shelter home of life, when does the spirit inspire, impel and create the joyous song of celebration for Indra? When it controls the various flow of the mind, then the lasting soma is prepared for the ecstatic soul.

हरी यस्य सुयुजा विवता वरवन्तानु शपा।
उभा रजी न कशिना पतिदन ॥ २ ॥

2. *Harī yasya suyujā vivrtā verarvantāni śepā.*
Ubhā rajī na keśinā patirdan.

The person whose senses of perception and volition are properly under control, dedicated to the soul in repose and illuminative like the sun and moon in unison, is blest by the master with the gift of peace and divine ecstasy in the state of grace.

अप॒ यारिन्द्॒ः पाप॑ज॒ आ मता॒ न शं॑श्रमा॒णा बि॑भी॒वान।
शु॒भ यद्यु॑यु॒ज तवि॑षीवान॥ ३॥

3. *Apa yorindraḥ pāpaja ā marto na śaśramāṇo bibhīvān. Śubhe yadyuyuje taviṣīvān.*

Repeller is Indra for the man of sin, fearsome like a person sitting in judgement for punishment, but for the man dedicated to good and joined to the divine spirit, he is the giver of light and power.

सचा॒यारिन्द्॒श्चकृ॑ष॒ आँ उ॑पान॒सः स॑प॒यन।
न॒दया॒विव॑तया॒ः शूर॒ इन्द॑ः॥ ४॥

4. *Sacāyorindraścarkṛṣa āṁ upānasaḥ saparyan.*
Nadayorvivratayoḥ śūra indraḥ.

For the person dedicated to him, serving him and faithfully depending on him as the master, Indra is a friend and comrade and does every good thing for him, but for the vociferous and the refractory, he is a mighty awful punitive and corrective power.

अधि॒ यस्त॒स्था कश॑वन्ता॒ व्यच॑स्वन्ता॒ न पु॒ष्ट्य।
व॒नाति॒ शिपा॑भ्यां शि॒पिणी॑वान॥ ५॥

5. *Adhi yastasthau keśvantā vyacasvantā na puṣṭyai.*
Vanoti śiprābhyāṁ śipriṇīvān.

Indra who, like the sun of radiant and expansive light, abides and rules over the world of heaven and earth with his potent and pervasive presence for the evolution and progress of life, wins over the contraries and provides everything for the pious and law abiding by both his promotive and punitive powers.

प्रास्तौदृष्वाजा ऋष्वभिस्तत ा शूरः शवसा।
ऋभुन कतुभिमातरिश्वा॥ ६॥

6. *Prāstaudṛṣvaujā ṛṣvebhistatakṣaḥ śūraḥ śavasā. Ṛbhurna kratubhirmātariśvā.*

Indra, glorious lord of omnipotence, is universally adored and served by cosmic forces and he, Matarishva, mighty presence active in universal nature, as Rbhu, cosmic architect, creates and structures the universe by his divine vision, intelligence and shaping powers.

वजं यश्चक सुहनाय दस्यव हिरीमशा हिरीमान।
अरुतहनुरद्भुतं न रजः॥ ७॥

7. *Vajraṁ yaścakre suhanāya dasyave hirīmaśo hirīmān. Arutahanuradbhutaṁ na rajaḥ.*

He, the lord who made the Vajra, cosmic force of universal dynamics, for breaking and building, consumption and creation through transformation of the forms in evolutionary process, and for emergence of light over darkness and positive over negative, is the lord of golden glory. He commands golden blissful powers and inviolable creative imagination, and is mysterious and sublime like the expansive space and time continuum.

अव॑ ना वृ॒जि॒ना शि॑शीह्यृ॒चा व॑नमा॒नृच॑: ।
नाब॑ह्मा य॒ज्ञ ऋ॒ध॒ग्जाष॑ति॒ त्व ॥ ८ ॥

8. *Ava no vṛjinā śiśīhyṛcā vanemānṛcaḥ.*
Nābrahmā yajña ṛdhagjoṣati tve.

Reduce and remove our sin and crookedness. Let us win over the negationists with hymns of positive celebration of nature and divinity. Yajna, pursuit of knowledge and joint action, without grateful celebration of divinity with Vedic hymns does not at all win your approval and blessing.

ऊ॒ध्वा यत्ते॑ त्र॒तिनी॒ भूद्य॒ज्ञस्य॑ धू॒षु सद्म॑न ।
स॒जूनाव॑: स्वय॑शस॒: सचा॒याः ॥ ९ ॥

9. *Ūrdhvā yat te tretinī bhūdyajñasya dhūrṣu sadman. Sajūrnāvaṁ svayaśasaṁ sacāyoḥ.*

Your Trinity of divine glory and power rising with the flames of cosmic yajna, the Trinity of Purusha, Prakrti and Jiva, the soul, which pervades the threefold universe of Sattva, Rajas and Tamas, matter, energy and thought, which pervades the three worlds of heaven, earth and the skies, which activates divine stuti, prarthana and upasana (adoration, prayer and meditation) rising in the hearts of yajakas, and which perfumes the house of cosmic yajna in space, that is the ark, friend of humanity, with its own divine glory, and life companion of the human soul in the world of existence: that ark of life and divinity may we embark with the three-dimensional mantra of Rk, Sama and Yajus and cross the seas of existence.

श्रिय त पृश्निरुपसचनी भूच्छिय दविरर्पाः।
यया स्व पात्र सिञ्चस उत ॥ १० ॥

10. *Śriye te pṛśnirupasecanī bhūcchriye darvira-repāḥ. Yayā sve pātre siñcasa ut.*

Let the sun, the skies and the divine voice be for your glory, expression of the showers of bliss. Let the yajnic ladle of immaculate ghrta be for the celebration of your glory without a trace of human selfishness. By these you shower the grace of your light and bliss with water on your own seat of humanity, the earth.

शतं वा यदसुर्य पतिं त्वा सुमित्र इत्थास्ताद्दुमित्र इत्थास्तात।
आवा यद्दस्युहत्य कुत्सपुत्रं पावा यद्दस्युहत्य कुत्सवत्सम ॥ ११ ॥

11. *Śataṁ vā yadasurya prati tvā sumitra itthā-stauddurmitra itthāstaut. Āvo yaddasyuhatye kutsaputraṁ prāvo yaddasyuhatye kutsavatsam.*

O lord of cosmic energy of pranic existence, thus does the positive friend of divinity adore you a hundred ways and more. Thus does the negative friend of negativities adore you a hundred times and more, you who save the child of the pious in the elimination of evil, you who protect the darling child of the celebrant in the struggle against negationists.

Mandala 10/Sukta 106

Ashvins Devate, Bhutansha Kashyapa Rshi

उभा उ नूनं तदिदथयथ वि तन्वाथ धिया वस्त्रापसव।
सधीचीना यातव पमजीगः सुदिनव पृ ा आ तंसयथ ॥ १ ॥

1. *Ubhā u nūnaṁ tadidarthayethe vi tanvāthe dhiyo vastrāpaseva. Sadhrīcīnā yātave premajīgaḥ sudineva pṛkṣa ā taṃsayethe.*

O Ashvins, complementarities of nature's energy and human resources, you want just that medium and opportunity for your operation by which you may extend your field of action like the weavers extending the warp and woof of their cloth. The yajamana has been waiting and waking so that you come together and, as in happy time, you may add beauty and comfort to life with joint relations and corporate activity.

उ॒ष्टार॑व॒ फव॑ारषु श्रयथ पाया॒गव॒ श्वात्र्या॒ शासु॒रथः॑ ।
दू॒तव॒ हि ष्ठा य॒शसा॒ जन॑षु॒ माप॑ स्थातं महि॒षवा॑व॒पान॑त ॥ २ ॥

2. *Uṣṭāreva pharvareṣu śrayethe prāyogeva śvātryā śāsurethaḥ. Dūteva hi ṣṭho yaśasā janeṣu māpa stātaṁ mahiṣevāvapānāt.*

As the loving and shining twins of nature at the beginning of creation, you take on work worth completion. Like a perfect team of fast and united experts, you move and work within the master's order and design. Stay within the community with honour and fame like welcome prophets of good news, do not stay away as veteran achievers do not go away from their ideal station of self- fulfilment.

सा॒कं॒युजा॑ शकु॒नस्य॑व प॒ ॥ प॒श्वव॑ चि॒त्रा यजु॒रा ग॑मिष्टम ।
अ॒ग्नि॒रि॑व दव॒यादी॑दि॒वांसा॒ परि॑ज्मानव यजथः पुरु॒त्रा ॥ ३ ॥

3. *Sākaṁyujā śakunasyeva pakṣā paśveva citrā yajurā gamiṣṭam. Agniriva devayordīdivāṁsā parijmāneva yajathaḥ purutrā.*

Team of simultaneous workers like wings of a bird, wondrous as visionaries, lovers of divinity bright as fire, come and join our yajna together and, like the winds blowing all time and seasons over spaces, continue the programme abundantly.

आपी वा अस्म पितरेव पुत्रागव रुचा नृपतीव तुय ।
इयेव पुष्ट्य किरणेव भुज्य श्रुष्टीवानेव हवमा गमिष्टम ॥ ४ ॥

4. *Āpī vo asme pitareva putrogreva rucā nṛpatīva turyai. Iryeva puṣṭyai kiraṇeva bhujyai śruṣṭīvāneva havamā gamiṣṭam.*

Twin brothers of ours, protective as parents for children, bright as blazing fire and the sun, instant achievers like ruling twins, nourishing and strengthening life like pranic energies, soothing as warmth of sun rays for comfort and joy, pray listen to our call and come immediately as success itself.

वसेव पूष्या शिम्बाता मित्रव ऋता शतरा शातपन्ता ।
वाजेवाच्या वयसा घम्यष्ठा मषेवषा सपर्या३ पुरीषा ॥ ५ ॥

5. *Vaṁsageva pūṣaryā śimbātā mitreva ṛtā śatarā śātapantā. Vājevoccā vayasā gharmyeṣṭhā meṣeveṣā saparyā purīṣā.*

Providers of food and nourishment like a team of bullocks, givers of love and peace like friends, omnipresent observers of truth and law, hundredfold performers, saviours and protectors in a hundred ways, high and great like the spirit of energy, harbingers of good health and age, dedicated to Dharma, strong like rams in raiment like the golden fleece, and worthy of service and reverence, that's what you are.

सृण्यॅव जभरी तुफरीतू नताशव तुफरी पफरीका।
उदन्यजव जमना मदरू ता म जराय्वजरं मरायु॥ ६॥

6. *Sṛṇyeva jarbharī turpharītū naitośeva turpharī parpharīkā. Udanyajeva jemanā maderū tā me jarayvajaraṁ marāyu.*

Shining and supporting like the moon, destroyers of hate and enmity, distributors of boons, powers of punishment for evil, breakers of darkness, pearls of the sea, victorious, joyous, may the Ashvins give the aging mortal like me the gift of unaging health and immortality.

पजव चचरं जारं मरायु क्षवाथषु ततरीथ उगा।
ऋभू नापत्खरमजा खरजुवायुन पफरत् यदय्णाम॥ ७॥

7. *Pajreva carcaraṁ jāraṁ marāyu kṣadmev-ārtheṣu tartarītha ugrā. Ṛbhū nāpat kharamajrā kharajrurvāyurna parpharat kṣayadrayīṇām.*

Ashvins, like mighty fast and illustrious pilots, take the uncertain, transitory, aging mortal through the objects of value and desire across the seas. Like artists of perfect expertise and builders of the chariot, may the Ashvins come like impetuous winds and bring us wealth and life's fulfilment.

घमव मधु जठरं सनरू भगविता तुफरी फारिवारम। पतरव चचरा चन्दनिणिङ मनऋङ्गा मनन्याइ न जग्मी॥ ८॥

8. *Gharmeva madhu jaṭhare sanerū bhagevitā turpharī phārivāram. Patareva cacarā candra-nirṇiṅ manaṛṅgā mananyā na jagmī.*

Like the warmth and cool of the sun and moon,

you make us share the honey sweets of life at the heart of the nation. Protectors of the nation's honour, well equipped with power, force, and armaments for defence, ever on the watch like birds on the move, blissful of form like the moon, dynamic as mind in action, perceptive and responsive as visionary wise sages and tacticians: Such you are, rulers and warriors of the nation of humanity.

बृहन्तेव गम्भरेषु पतिष्ठां पादेव गाधं तरत विदाथः ।
कर्णेव शासुरनु हि स्मराथां शेव ना भजतं चित्रमप्नः ॥ ९ ॥

9. *Bṛhanteva gambhareṣu pratiṣṭhāṁpādeva gādhaṁ tarate vidāthaḥ. Karṇeva śāsuranu hi smarāthoṁ'śeva no bhajataṁ citramapnaḥ.*

Like all great men, you have attained stability of mind and action in the deeper situations of life. Like the feet of the traveller fording a stream, you feel the depth of the water. Like the ears, you listen to the ruler and you remember and remind all others of their duty. Pray, like rays of the sun, please share the wonders of our karma.

आरङ्गेव मध्वरेयथ सारघेव गवि नीचीनबार । कीनारेव स्वदमासिष्वदाना गमेवाजा सूयवसात्सचथ ॥ १० ॥

10. *Āraṅgareva madhverayethe sāragheva gavi nīcīnavāre. Kīnāreva svedamāsiṣvidānā kṣāmevorjā sūyavasāt sacethe.*

In approval and appreciation of our performance you excite and inspire us with the sweetness of life. Like humming bees filling the honey comb hanging down, you bring the milk and honey of nature from

above down to the earth and the cow. Like toiling farmers sowing the seeds of their sweat in the field and the earth yielding food from crops and herbs, you bring life energy for the body, mind and soul.

ऋध्याम स्तामं सनुयाम वाजमा ना मन्त्रं सरथहापं यातम।
यशा न पक्वं मधु गाष्वन्तरा भूतांशा अश्विनाः कामं-
मपाः ॥ ११ ॥

11. *Ṛdhvāma stomaṁ sanuyāma vājamā no mantraṁ sarathehopa yātam. Yaśo na pakvaṁ madhu goṣvantarā bhūtāṁśo aśvinoḥ kāmamaprāḥ.*

Let us realise and extend the meaning and application of the mantric song of life and achieve further progress. O Ashvins, come close by your car, share and confirm our mantras and mantric success in practice. And may the honour and excellence of the nation as well as ripe grain, honey, and milk in the cow's udders and our knowledge of the physical essence of the world fulfil the hopes and expectations of the Ashvins and of the men and women of the world.

Mandala 10/Sukta 107

Dakshina or Dakshina-datarah Devata, Divya Angirasa or Dakshina Prajapatya Rshi

आविरभून्महि माघानमषां विश्वं जीवं तमसा निरमाचि।
महि ज्यातिः पितृभिर्दत्तमागादुरुः पन्था दक्षिणाया
अदर्शि ॥ १ ॥

1. *Āvirabhunmahi māghonameṣāṁ viśvaṁ jīvaṁ tamaso niramoci. Mahi jyotiḥ pitṛbhirdattamāgā-duruḥ panthā dakṣiṇāyā adarśi.*

Revealed and manifest is the great light and glory of these sun-rays, the entire life of the world is revealed and released from darkness. Mighty light given by parental radiations of the sun is come, yajna is accomplished, and the broad flow of generosity is seen on high.

उच्चा दिवि दक्षिणावन्ता अस्थुर्य अश्वदाः सह ते सूर्येण।
हिरण्यदा अमृतत्वं भजन्त वासोदाः सोम प तिरन्त आयुः॥ २॥

2. *Uccā divi dakṣinmāvanto asthurye aśvadāḥ saha te sūryeṇa. Hiraṇyadā amṛtatvaṁ bhajante vāsodāḥ soma pra tiranta āyuḥ.*

Generous givers of dakshina holy gift, abide on high in the regions of light and bliss. Those who give horse in charity ride with the sun. Givers of gold win immortality. O Soma, friend of peace and joy, givers of shelter and clothes cross the hurdles of life and live a long age.

दर्वी पूर्तिर्दक्षिणा देवयज्या न कवारिभ्यो नहि ते पृणन्ति।
अथा नरः पर्यतर्दक्षिणासो वद्यभिया बहवः पृणन्ति॥ ३॥

3. *Daivī pūrtirdakṣiṇā devayajyā na kavāribhyo nahi te pṛṇanti. Athā naraḥ prayatadākṣiṇāso-'vadyabhiyā bahavaḥ pṛṇanti.*

Divine fulfilment and yajnic dakshina for the holy Devas is not for the stingy, selfish and the mean, because they give not for anyone, anything. And many are those who give liberally for fear of ignominy and shame, they give for the fulfilment of the deserving holy ones.

शतधारं वायुमर्कं स्वर्विदं नृचक्षसस्त अभि चक्षते हविः।
ये पृणन्ति प च यच्छन्ति संगम ते दक्षिणां दुहत सप्तमातरम ॥ ४ ॥

4. *Śatadhāraṁ vāyumarkaṁ svarvidaṁ nṛcakṣasaste abhi cakṣate haviḥ. Ye pṛṇanti pra ca yacchanti saṁgame te dakṣiṇaṁ duhate saptamātaram.*

They know and give liberal dakshina for Vayu blowing in a hundred streams, for the sun in heaven and for many other Devas who love, watch and guard humanity. And those who serve the devas and offer homage and gifts in yajna wherein they join the divinities themselves receive the fruits of yajna flowing in by seven streams.

दक्षिणावान्प्रथमा हूत एति दक्षिणावान्ग्रामणीरग्रमति।
तमेव मन्ये नृपतिं जनानां यः प्रथमा दक्षिणामाविवाय ॥ ५ ॥

5. *Dakṣiṇāvān prathamo hūta eti dakṣiṇāvān grāmaṇīragrameti. Tameva manye nṛpatiṁ janānāṁ yaḥ prathamo dakṣiṇāmavivāya.*

The giver of dakshina is first invited and goes about in advance of all, the giver of dakshina is chosen as leader and head of the community and goes to occupy the first place. I accept him as leader and ruler of the people, who rises first and highest as the man of generous giving.

तमेव ऋषिं तमु ब्रह्माणमाहुयज्ञन्यं सामगामुक्थशासम।
स शुक्रस्य तन्वा वद तिस्रा यः प्रथमा दक्षिणया रराध ॥ ६ ॥

6. *Tameva ṛṣiṁ tamu brahmāṇamāhuryajñanyaṁ sāmagāmukthaśāsam. Sa śukrasya tanvo veda tisro yaḥ prathamo dakṣiṇayā rarādha.*

He alone they call Rshi, the seer, Brahma, presiding priest of yajna, Adhvaryu, prime organiser, Samaga, singer of Saman hymns, and Ukthashasa, scholar specialist of the Rks, and he alone is the knower of immaculate divinity, who has first realised the three mantras of Aum, three branches of Veda, Rk, Yajuh and Sama, three orders of yajnic fire, Agni, Vayu and Aditya, and who has first fulfilled the basic part and pre-requisite of yajna, Dakshina.

दꣳ॒ाणाश्वं॒ दꣳ॑णा॒ गां द॑दाति॒ दꣳ॑णा च॒न्द्रमु॒त यद्धि॒रꣳ॑यम । दꣳ॒ाणा ꣳ वनु॒त॒ या न॑ आ॒त्मा दꣳ॑णां॒ वम॑ कृणुत विजा॒नन ॥ ७ ॥

7. *Dakṣiṇāśvaṁ dakṣiṇā gāṁ dadāti dakṣiṇā candramuta yaddhiraṇyam. Dakṣiṇānnaṁ vanute yo na ātmā dakṣiṇāṁ varma kṛṇute vijānan.*

He who gives a horse as dakshina, who gives a cow, who gives silver, who gives gold, gives food and food grains, that giver is our own, the very soul of yajna and, knowing this secret of yajna, he creates a protective cover for himself by dakshina.

न भा॒जा मꣳमु॒न न्य॒थमी॑यु॒न रि॑ष्यन्ति॒ न व्य॑थन्त ह भा॒जाः । इ॒दं यद्विश्वं॒ भुव॑नं॒ स्व॑श्च॒तत्सर्वं॑ दꣳ॑णभ्या ददाति ॥ ८ ॥

8. *Na bhojā mamrurna nyardhamīyurna riṣyanti na vyathante ha bhojāḥ. Idaṁ yadviśvaṁ bhuvanaṁ svaścaitat sarvaṁ dakṣiṇaibhyo dadāti.*

The givers of food die not, nor do they suffer

want and poverty, they are never hurt, never violated, never suffer pain, because they give food in charity. And all this that the world is, all this that is comfort, joy and bliss, all this, Dakshina gives to those who give in charity.

भा॒जा जि॑ग्युः सु॒र॒भिं यानि॒मग॑ं भा॒जा जि॑ग्यु॒व॒ध्वं॑१ या सु॒वासा॑ः। भा॒जा जि॑ग्युरन्त॒ःपय॑ं सु॒रा॑या भा॒जा जि॑ग्यु॒य अहू॑ताः प॒यन्ति॑॥ ९॥

9. *Bhojā jigyuḥ surabhiṁ yonimagre bhojā jigyurvadhvaṁ yā suvāsāḥ. Bhojā jigyurantaḥpeyaṁ surāyā bhojā jirgyurye ahūtāḥ prayanti.*

The givers of food and relief first get a good fragrant home, liberal givers win a fair accomplished wife, generous givers reach the end sweetness of all drinks, and they win over even those who assail them, without challenge or provocation.

भा॒जायाश्व॒ं सं मृ॑जन्त्या॒शुं भा॒जायां॑स्त क॒न्या॒३॑ शुम्भ॑माना। भा॒जस्य॒दं पु॑ष्क॒रिणी॑व॒ वश्म॒ परि॑ष्कृतं दवमा॒नव॑ं चि॒त्रम॥ १०॥

10. *Bhojāyāśvaṁ saṁ mṛjantyāśuṁ bhujāyāste kanyā śumbhamānā. Bhojasyedaṁ puskariṇīva veśma pariṣkṛtaṁ devamāneva citram.*

For the generous giver they embellish and adorn the fleet horse, for the generous groom the maiden waits and sits on the wedding vedi in all her finery, and for the generous man is this home, lovely as a rose bouquet and decorated, wonder worked and sanctified as a temple of divinities.

भा॒जमश्वा॑: सुष्ठुवाहा॑ वहन्ति सुवृदथा॑ वतत॒ दि॑ ।णाया: ।
भा॒जं दे॑वासा॒ वता॒ भरे॑षु भा॒ज: श॒त्रून्त्समनी॒कषु॒ जता॑ ॥ ११ ॥

11. *Bhojamaśvāḥ suṣṭhuvāho vahanti suvṛdratho vartate dakṣiṇāyāḥ. Bhojaṁ devāso'vatā bhareṣu bhojaḥ śatrūntsamanīkeṣu jetā.*

Well trained horses bear the generous master along in his travels, by dakshina gift to the craftsman a comfortable chariot is obtained, the divinities protect and advance the generous yajamana in all his yajnic battles for life, and the generous giver alone is the winner over oppositions in all conflicts.

Mandala 10/Sukta 108

Devata: Sarama (1, 3, 5, 7, 9), Panayah (2, 4, 6, 8, 10, 11); Rshi: Panayah Asurah (1, 3, 5, 7, 9), Sarama Devashuni (2, 4, 6, 8, 10, 11)

This sukta is a dialogue between the Panis who are also Asuras, and Sarama. At the physical level the Panis are the dark clouds of vapours, and Sarama is thunder and lightning. At the spiritual, the Panis are the senses and pranas and Sarama is the energy of the spirit, the soul's urge for living, elan vital or Ashish.

किमि॒च्छन्ती॑ स॒रमा॒ पदमा॑नड दू॒र ह्यध्वा॒ जगु॑रिः परा॒चः ।
का॒स्महि॑ति॒: का परि॑तक्म्यासीत्क॒थं र॒साया॑ अतर॒: पयां॑सि ॥ १ ॥

1. *Kimicchantī saramā predamānaḍ dūre hyadhvā jaguriḥ parācaiḥ. Kāsmehitiḥ kā paritakmyāsīt kathaṁ rasāyā ataraḥ payāṁsi.*

What does she want? Sarama, thunder voice of

divinities, that is come here? The path which the higher ones tread is far off, not here. And what is our interest here in her coming? How deep is the darkness like the unfathomable night! How has she crossed the floods of the skies. (This is what the Panis say in response to Sarama's approach.)

इन्द॑स्य दू॒तीरि॑षि॒ता च॑रामि म॒ह इ॒च्छन्ती॑ पणया नि॒धीन्व॑: । अ॒ति॒ष्कदा॑ भि॒यसा॒ त ऽ आव॒त्तथा॑ र॒साया॑ अतर॒ं पयांसि ॥ २ ॥

2. *Indrasya dūtīriṣitā carāmi maha icchantī paṇayo nidhīn vaḥ. Atiṣkado bhiyasā tanna āvat tathā rasāyā ataraṁ payāṁsi.*

Sarama: O clouds, O pranic energies, I am the dynamic spirit of Indra, inspired by Indra, I sojourn here, anxious to take on the treasures and pleasures of your living possibilties. I wander from the boundless force of Indra, and I wander with fear. May Indra protect us. That's how I have crossed the floods of water and the golden greens of Indra's court.

की॒दृङि॑न्द्र॑: सरम॒ का दृ॑शी॒का यस्य॒दं दू॒तीरस॑रः परा॒काता । आ च॒ गच्छा॑न्मि॒त्रम॑ना दधा॒माथा॒ गवा॑ं गाप॑तिना भवाति ॥ ३ ॥

3. *Kīdṛṅṅindraḥ sarame kā dṛśīkā yasyedaṁ dūtīrasaraḥ parākāt. Ā ca gacchānmitramenā dadhāmā'thā gavāṁ gopatirno bhavāti.*

Panis: O Sarama, voice of thunder and lightning, O dynamic spirit of life, what sort is this Indra? What is his strength and splendour whose messenger you come travelling from far, whom we should receive as a friend

and bear as one that he may be our master and the master of our cows, our powers and potentials for living?

नाहं तं वेद दभ्यं दभत्स यस्येदं दूतीरसरं पराकात।
न तं गूहन्ति स्रवता गभीरा हता इन्द्रेण पणयः शयध्व ॥ ४ ॥

4. *Nāhaṁ taṁ veda dabhyaṁ dadhat sa yasyedaṁ dūtīrasaraṁ parākāt. Na taṁ gūhanti sravato gabhīrā hatā indreṇa paṇayaḥ śayadhve.*

Sarama: O Panis, O clouds, O senses and pranic powers of practical living, I do not comprehend that power, Indra, which is undaunted, which is overpowering, whose messenger I am, come from afar. Mighty rolling oceans of unfathomable depth cannot cover it, nor contain it. Indeed, struck by Indra, the clouds fall in showers and lie on the ground.

इमा गावः सरम या एच्छः परि दिवा अन्तान्त्सुभग पतन्ती। कस्त एना अव सृजादयुध्व्युतास्माकमायुधा सन्ति तिग्मा ॥ ५ ॥

5. *Imā gāvaḥ sarame yā aicchaḥ pari divo antān subhage patantī. Kasta enā ava sṛjādayudhvyu tāsmākamāyudhā santi tigmā.*

Panis: O noble and glorious Sarama, these streams of rain, these vibrations of senses, mind and energies which you want, travelling unto the bounds of heaven, who would release these for you without struggle? And our weapons too are sharp and powerful.

असन्या वः पणया वचांस्यनिषव्यास्तन्वः सन्तु पापीः।
अधृष्टा व एतवा अस्तु पन्था बृहस्पतिव उभया न मृळात ॥ ६ ॥

6. *Asenyā vaḥ paṇayo vacāsyaniṣavyāstanvaḥ santu pāpīḥ. Adhṛṣṭo va etavā astu panthā bṛhaspatirva ubhayā na mṛḷāt.*

Sarama: O Panis, clouds of vapour, mind and sense vibrations, your words are not worthy of fight, your bodies are too tenuous for the arrows, your path of motion too is not strong enough for any campaign. And even Brhaspati, lord of speech and space, himself would not be too indulgent toward you. You are too lost in the dust around to be free from sin.

अयं निधिः सरम अदिबुध्ना गाभिरश्वेभिवसुभिन्यृष्टः ।
र क्षन्ति तं पणया य सुगापा रकु पदमलकमा जगन्थ ॥ ७ ॥

7. *Ayaṁ nidhiḥ sarame adribudhno gobhiraśvebhirvasubhirnyṛṣṭaḥ. Rakṣanti taṁ paṇayo ye sugopā reku padamalakamā jagantha.*

Panis: O Sarama, light of lightning, spirit of life's will, this treasure is locked in the cloud, it is vibrant with sunlight within, lustre of nature and wealths of life. And that treasure, practical possibilities guard. Wonderful guards are they. In vain have you come to this place, it is void of anything for you.

एह गमन् ऋषयः सोमशिता अयास्या अङ्गिरसा नवग्वाः ।
त एतमूर्वं वि भजन्त गोनामथैतद्वचः पणया वमन्नित ॥ ८ ॥

8. *Eha gamannṛṣayaḥ somaśitā ayāsyo aṅgiraso navagvāḥ. Ta etamūrvaṁ vi bhajanta gonāmathaitadvacaḥ paṇayo vamannit.*

Sarama: O Panis, calculative clouds of small gain, here come the sharpest shears of wind, stormy gusts of winds, sudden whirl winds, which all will

shatter this concentration of waves and vapours of living possibilities of the rains of life, (render them meaningless and purposeless without the presence of Indra, the soul). Mind therefore, and withdraw those words.

एवा च त्वं सरम आजगन्थ पबाधिता सहसा दव्यन।
स्वसारं त्वा कृणव मा पुनर्गा अप ते गवां सुभग भजाम॥ ९॥

9. *Evā ca tvaṁ sarama ājagantha prabādhitā sahasā daivyena. Svasāraṁ tvā kṛṇavai mā punargā apa te gavāṁ subhage bhajāma.*

Panis: O Sarama, thunderous voice and lightning version of Indra, this way, then, you come equipped with divine powers and forces. We then accept you as our self-fluent and self-energised sister. O glorious sister, pray do not go back, we share the waves and vapours of life with you, and we give you what is yours.

नाहं वेद भातृत्वं ना स्वसृत्वमिन्दा विदुरङ्गिरसश्च घाराः।
गाकामा म अच्छदयन्यदायमपात इत पणया वरीयः॥ १०॥

10. *Nāhaṁ veda bhrātṛtvaṁ no svasṛtvamindro viduraṅgarasaśca ghorāḥ. Gokāmā me acchadayan yadāyamapāta ita paṇayo varīyaḥ.*

Sarama: O Panis, I know no brotherliness, nor sisterhood. Indra and fiery winds and energies of nature's law know what is to be known. Those who want to live by senses and pranas, the source whence I come, would move and win you. Hence you go off far from here.

दूरमित पणया वरीय उद्गावो यन्तु मिनतीऋतनं । बृहस्पतिया अविन्दन्निगूळहाः सामा गावोण ऋषयश्च विपाः ॥ ११ ॥

11. *Dūramita paṇayo varīya udgāvo yantu minatīr-ṛtena. Bṛhaspatiryā avindannigūḷhāḥ somo grāvāṇa ṛṣayaśca viprāḥ.*

O Panis, O clouds, go far away to the best place you can. Let the vapours break the bonds and go up by the law of nature, and Brhaspati, master of space and rain, Soma, master of herbs, Gravana, scholar scientist of vapours and condensation, the sages of vision and holily motivated specialists would obtain them wherever hidden, however so deep. So will Indra, the soul, win the senses and pranas to satisfy the will to live in the world of existence.

Mandala 10/Sukta 109

Vishvedevah Devata, Brahmajaya Juhu or Brahmaputra Urdhvanabha Rshi

तं वदन्पथमा बह्मकिल्बिष कूपारः सलिला मातरिश्वा । वीळुहरास्तप उगा मयाभूरापा दवीः पथमजा ऋतनं ॥ १ ॥

1. *Te'vadan prathamā brahmakilviṣe'kūpāraḥ salilo mātariśvā. Vīḷuharāstapa ugro mayobhūrāpo devīḥ prathamajā ṛtena.*

In the beginning, to express and reveal the joyous manifestation of the creativity of Supreme Brahma, those first borns of the dynamics of divine law, Akupara, the light principle or Aditya Rshi, Salila, the liquid principle or Angira Rshi, Matarishva, the wind energy principle or Vayu Rshi, Viduhara, the fiery catalytic principle or Agni Rshi, all like yajnic fire

burning and creative, illustrious, soothing, flowing, divine souls and spirits express and reveal the divine voice of the Veda. (This voice is the Ila.)

सामा॒ राजा॑ पथ॒मा ब॑ह्मजा॒यां पु॒नः पाय॑च्छ॒दह्रृ॑णीयमानः ।
अ॒न्व॒ति॒ता वरु॑णा मि॒त्र आ॑सीद॒ग्निहा॑ता॑ हस्त॒गृह्या॑ निना॑य ॥ २ ॥

2. *Somo rājā prathamo brahmajāyāṁ punaḥ prāyacchadahṛṇīyamānaḥ. Anvartitā varuṇo mitra āsīdagnirhotā hastagṛhyā nināya.*

Soma, the ruling spirit of life, all at peace, having first received the divine Word, the Vedic voice, concomitant of omniscience, gives it again to Brahma in the dynamic Sarasvati form. Varuna, Mitra and Agni follow, and the yajaka Agni holds it by hand as in the yajnic ladle and leads it on.

हस्त॑ने॒व गा॒ह्या॑ आ॒धिर॑स्या ब॒ह्मजा॒यय॑मिति॒ चदवा॑चन ।
न दू॒ताय॑ प्र॒ह्या॑ तस्थ ए॒षा तथा॑ रा॒ष्टं गु॑प्ति॒तं ॒त्रिय॑स्य ॥ ३ ॥

3. *Hastenaiva grāhya ādhirasyā brahmajāyeyamiti cedavocan. Na dūtāya prahye tastha eṣā tathā rāṣṭraṁ gupitaṁ kṣatriyasya.*

The received form of this divine Vak is to be practically received by hard discipline. “This is the child of heaven,” this having been said, “This is not for communication without practice,” this is the important injunction. It does not wait for any one, it does not stand still, it moves on. Its meaning is hidden like the state of the dominion of a ruler.

दे॒वा एत॑स्यामवदन्त॒ पूर्व॑ सप्तऋ॒षय॒स्तप॑स॒ ये नि॑षे॒दुः । भी॒मा जा॒या ब्रा॑ह्म॒णस्याप॑नीता दु॒र्धां द॑धाति पर॒म व्यो॑मन ॥ ४ ॥

4. *Devā etasyāmavadanta pūrve saptaṛṣayastapase ye niṣeduḥ. Bhīmā jāyā brāhmaṇasyopanītā durdhāṁ dadhāti parame vyoman.*

The divinities of eternal time and seven ancient sages who sit down for tapas and cosmic yajna speak and communicate this. It is the mighty companion of the devotee of Brahman received through discipline of celibacy and initiation. Brhaspati, lord of Infinity holds this sublime Vak in infinite space and time.

ब्र॒ह्मचा॒री च॑रति॒ वि॑षि॒द्विषः॒ स दे॒वानां भव॒त्येक॒मङ्ग॑म । तेन॑ जा॒यामन्व॑विन्दद बृहस्पति॒ः सोम॑न नी॒तां जु॒ह्वं॑ न दे॑वाः ॥ ५ ॥

5. *Brahmacārī carati veviṣadviṣaḥ sa devānāṁ bhavatyekamaṅgam. Tena jāyāmanvavindadbṛha-spatiḥ somena nītāṁ juhvaṁ na devāḥ.*

The Brahmachari, dedicated to this sublime subject, goes on pursuing the discpline of the divine voice and, internalising it, becomes one of, and with, the nature and presence of the Devas. And thereby, O sages, the scholar obtains the Word and the wedded wife escorted to him by the blissful somaic preceptor like the ghrta ladle for yajnic offering and achievement.

पु॒न॒व दे॒वा अ॑ददुः पुन॑मनु॒ष्या॑ उ॒त ।
राजा॑नः स॒त्यं कृ॑ण्वा॒ना ब्र॑ह्मजा॒यां पुन॑ददुः ॥ ६ ॥

6. *Punarvai devā adaduḥ punarmanuṣyā uta. Rājānaḥ satyaṁ kṛṇvānā brahmajāyāṁ punardaduḥ.*

Noble teachers and scholars continuously go on teaching the Vedic voice and noble people conduct the yajnic programmes of education. Rulers and brilliant men of knowledge and generous disposition serving the divine truth carry on the propagation of the holy Word and its extension in practice and application.

पुनदाय बह्मजायां कृत्वी दवनिंकिल्बिषम।
ऊर्जं पृथिव्या भक्त्वायारुगायमुपासत ॥ ७ ॥

7. *Purardāya brahmajāyāṁ kṛtvī devairnikilviṣam. Ūrjaṁ pṛthivyā bhaktvāyorugāyamupāsate.*

Thus do sages, scholars and noble people, serving and spreading the light of divine knowledge and the Vedic Word, sanctified and energised for life's purity, excellence and joy by Devas, serve Brahma, Lord Supreme in order that they may enjoy and extend the wealth and creativity of mother earth and the environment.

Mandala 10/Sukta 110

Apriyaj (Idhama or Samiddhagni,Taru-napat, Ila, Barhi, Davidvara, Ushasanakta, Daivyu Hotarau Prachetasau, Tisradevyah, Tvashta, Vanaspati, Svahakrtis) Devata, Jamadagni Bhargava or Rama Jamadagnya Rshi

समिंद्धा अद्य मनुषा दुराण दवा दवान्यंजसि जातवदः।
आ च वहं मित्रमहश्चिकित्वान्त्वं दूतः कविरंसि पचंताः ॥ १ ॥

1. *Samiddho adya manuṣo duroṇe devo devān yajasi jātavedaḥ. Ā ca vaha mitramahaścikitvān tvaṁ dūtaḥ kavirasi pracetāḥ.*

O Jataveda, life pervasive in all that is born,

lighted fire of life, light of light, greatest friend, bearer of the fragrance of life, all awareness, all intelligence, you are the poetic seer and creator, and when you are lighted faithfully in the human homes you invoke, bring in and join the divinities. Pray bring in today for us all that is divine in life and nature.

तनूनपात्पथ ऋतस्य यानान्मध्वा समञ्जन्त्स्वदया सुजिह्व।
मन्मानि धीभिरुत यज्ञमृन्धन्देवत्रा च कृणुह्यध्वरं नः ॥ २ ॥

2. *Tanūnapāt patha ṛtasya yānān madhvā samañjantsvadayā sujihva. Manmāni dhībhiruta yajñamṛndhan devatrā ca kṛṇuhyadhvaraṁ naḥ.*

O Tanu-napat, sustainer of your own existential form and promoter of our health and mind, O divine light of holy flames, enjoy and sprinkle with honey the paths of yajna by which the fragrances rise and the yajakas proceed to the divinities by observance of the law of Truth, and, augmenting our thoughts with acts of holiness and beatifying the yajna, take over our songs and yajna of love and non-violence and establish it in the heights of divinities.

आजुह्वान इड्या वन्द्यश्चा याह्यग्ने वसुभिः सजोषाः।
त्वं देवानामसि यह्व होता स एनान्यक्षीषितो यजीयान ॥ ३ ॥

3. *Ājuhvāna īḍyo vandyaścāyāhyagne vasubhiḥ sajoṣāḥ. Tvaṁ devānāmasi yahva hotā sa enān yakṣīṣito yajīyān.*

Invoked and invoking, venerable and adorable Agni, come with all the pervasive wealth and excellences of life and join this yajna. Mighty great you are among the divinities, presiding priest of divine

nature, sociable, loved, admired and cherished for company, pray bring in the divinities to the yajna.

पाचीनं बर्हिः प्रदिशा पृथिव्या वस्तोरस्या वृज्यते अग्र अह्नाम। व्यु पथत वितरं वरीया देवभ्या अदितये स्यो-नम ॥ ४ ॥

4. *Prācīnaṁ barhiḥ pradiśā pṛthivyā vastorasyā vṛjyate agre ahnām. vyu prathate vitaraṁ varīyo devebhyo aditaye syonam.*

In advance of the days and dawns for the vestment of this earth as ever, holy grass is gathered and spread out over the vedi by divine ordainment, and the creative yajna proceeds and expands wide and high, joyous and brilliant for mother earth and the divinities.

(This yajna may be interpreted either as the daily morning yajna or the first creative yajna at the dawn of each existential cycle.)

व्यचस्वतीरुर्विया वि श्रयन्तां पतिभ्या न जनयः शुम्भ-मानाः। देवीर्द्वारो बृहतीर्विश्वमिन्वा देवभ्या भवत सुपायणाः ॥ ५ ॥

5. *Vyacasvatīrurviyā vi śrayantāṁ patibhyo na janayaḥ śumbhamānāḥ. Devīrdvāro bṛhatīrviśvaminvā devebhyo bhavata suprāyaṇāḥ.*

Let the doors of divine vision and wisdom open wide and high, unbounded, unbarred, universal, accommodative and blissful for the divinities of nature and humanity, and sustain and promote the people as gracious women with open arms inspire and exalt their husbands.

आ सुष्वयन्ती यजत उपाक उषासानक्ता सदतां नि यानाँ ।
दिव्य यार्षण बृहती सुरुक्म अधि श्रियं शुक्रपिशं दधाने ॥ ६ ॥

6. *Ā suṣvayantī yajate upāke uṣāsānaktā sadatāṁ ni yonau. Divye yoṣaṇe bṛhatī surukme adhi śriyaṁ śukrapiṣaṁ dadhāne.*

Creative, generous and peaceable, companionable and adorable day and night, divine, youthful, expansive, brilliant and beautiful, wearing and bearing grace and grandeur of the purest powerful order may abide together and join us in this yajna.

दव्या होतारा पथमा सुवाचा मिमाना यज्ञं मनुषा यजध्यै ।
पचादयन्ता विदथेषु कारू प्राचीनं ज्योतिः पदिशा दिशन्ता ॥ ७ ॥

7. *Daivyā hotārā prathamā suvācā mimānā yajñaṁ manuṣo yajadhyai. Pracodayantā vidatheṣu kārū prācīnaṁ jyotiḥ pradiṣā diśantā.*

Divine Agni and Aditya, first and foremost universal yajakas of noble expression, participants in cosmic yajna, promoting all yajnic programmes of nature and humanity and projecting the universal light of existence, directing and showing it by various paths of nature, may, we pray, inspire and promote us in order to help us enact and accomplish all our human programmes of yajnic nature and purpose.

आ नो यज्ञं भारती तूयमेत्विळा मनुष्वदिह चेतयन्ती ।
तिस्रो देवीर्बर्हिरेदं स्योनं सरस्वती स्वपसः सदन्तु ॥ ८ ॥

8. *Ā no yajñaṁ bhāratī tūyametviḷā manuṣvadiha cetayantī. Tisro devīrbarhiredaṁ syonaṁ sarasvatī svapasaḥ sadantu.*

May Ila, the spirit of transcendent divinity, Sarasvati, dynamic spirit of universal immanent omniscience, and Bharati, generous spirit of mother nature and mother earth, all three divinities of holy light, knowledge and love, noble doers of divine acts, come at the earliest and seat themselves here on the lovely sacred grass of our vedi like human mothers and bless us with vision, wisdom and enlightenment.

य इ॒मा द्यावा॑पृथि॒वी जनि॑त्री रू॒पैरपि॑ꣳश॒द्भुव॑नानि॒ विश्वा॑।
तम॒द्य हो॑तरिषि॒तो यजी॑यान्दे॒वं त्वष्टा॑रमि॒ह या॑ वि॒द्वान॥ ९॥

9. *Ya ime dyāvāpṛthivī janitrī rūpairapiṁśadbhuvanāni viśvā. Tamadya hotariṣito yajīyān devaṁ tvaṣṭāramiha yakṣi vidvān.*

That shaping power of divinity which adorns with beautiful forms these two creative motherly heaven and earth and all other natural forms of existence, that divine refulgent Tvashta, O learned yajaka, loved and venerable, invoke, adore and worship in the yajna here today.

उ॒पाव॑सृज॒ त्मन्या॑ सम॒ञ्जन्दे॒वानां॑ पाथ॑ ऋतु॒था ह॒वींषि॑।
वन॒स्पति॑: शमि॒ता दे॒वा अ॒ग्नि: स्वद॑न्तु ह॒व्यं मधु॑ना घृ॒तेन॥ १०॥

10. *Upāvasṛja tmanyā samañjan devānāṁ pātha ṛtuthā havīṁṣi. Vanaspatiḥ śamitā devo agniḥ svadantu havyaṁ madhunā ghṛtena.*

And sincerely with your heart and soul, offer holy havis into the yajnic fire, having prepared the holy materials, seasoning them with honey and ghrta for food of the divinities according to the seasons, and let

Vanaspati, nature's greenery, Shamita, breaker of the clouds for showers of peace and prosperity, and the refulgent sun taste and consume the offerings with delight.

सद्या जाता व्यमिमीत यज्ञमग्निर्देवानामभवत्पुरोगाः । अस्य होतुः प्रदिश्यृतस्य वाचि स्वाहाकृतं हविरदन्तु देवाः ॥ ११ ॥

11. *Sadyo jāto vyamimīta yajñamagnirdevānāmabhavat purogāḥ. Asya hotuḥ pradiśyṛtasya vāci svāhākṛtaṁ haviradantu devāḥ.*

Agni which is the first and pioneer of the divinities enacts and lights up the yajna as soon as it arises and accomplishes it to the end, so may the divinities, under the action and direction of this yajaka, share and consume the fragrant havis offered with Svaha into the flames of yajnic fire with complete faith and dedication.

Mandala 10/Sukta 111

Indra Devata, Ashtadanshtra Vairupa Rshi

मनीषिणः प्र भरध्वं मनीषां यथायथा मतयः सन्ति नृणाम । इन्द्रं सत्यैरयामा कृतेभिः स हि वीरो गिर्वणस्युर्विदानः ॥ १ ॥

1. *Manīṣiṇaḥ pra bharadhvaṁ manīṣāṁ yathāyathā matayaḥ santi nṛṇām. Indraṁ satyairerayāmā kṛtebhiḥ sa hi vīro girvaṇasyurvidānaḥ.*

O men of thought and wisdom, judgement and reflection, bear your thoughts and offer your songs and prayers to Indra according to whatever are the thoughts and faith of the people. With our sincere thoughts, words and actions, we praise and pray to Indra. He alone is

the lord omnipotent and generous, he alone knows all that is, and he knows and accepts the thoughtful celebrant.

ऋ॒तस्य॒ हि सद॑सा धी॒तिरद्यौ॒त्सं गाष्ट॒या वृ॑ष॒भा गाभि॑रानट।
उद॑तिष्ठत्त॒वि॒षणा॒ रव॑ण म॒हान्ति॑ चि॒त्सं वि॑व्याचा॒ रजां॑सि ॥ २ ॥

2. *Ṛtasya hi sadaso dhītiradyaut saṁ gāṣṭaiyo vṛṣabho gobhirānaṭ. Udatiṣṭhat taviṣeṇā raveṇa mahānti cit saṁ vivyācā rajāṁsi.*

Indra is the splendour and sustainer of the regions of light and vapours of skies, he rises and shines, playful like the youthful calf of a heifer or Prakrti at the dawn and comes up in glory with attendant radiations. He rises with the blaze of light and proclamation of its might pervading wide and bold the great expansive regions of space.

इन्द्र॒: किल॒ श्रुत्या॑ अ॒स्य वे॑द॒ स हि जि॒ष्णुः प॑थि॒कृत्सूर्या॑य।
आन्मनां॑ कृ॒ण्व ाच्यु॑ता॒ भु॒व॒द्गाः पति॑दि॒वः स॑न॒जा अप॑तीतः ॥ ३ ॥

3. *Indraḥ kila śrutyā asya veda sa hi jiṣṇuḥ pathikṛt sūryāya. Ānmenāṁ kṛṇvannacyuto bhuvadgoḥ patirdivaḥ sanajā apratītaḥ.*

Indra knows the course of existence in entirety as is known by revelation of the Veda. He alone is the ultimate victorious over all, he alone sets the orbit for the sun, he alone reveals the sacred Word of divine knowledge. He alone is the master of heaven and earth, imperishable, eternal, infinite.

इन्द्रा मह्ना महता अर्णवस्य व्रतामिनादङ्गिराभिगृणानः।
पुरूणि चिन्ना ततानारजांसि दाधार या धरुणं सत्यतातां॥ ४॥

4. *Indro mahnā mahato arṇavasya vratāminādaṅgirobhirgṛṇānaḥ. Purūṇi cinni tatānā rajāṁsi dādhāra yo dharuṇaṁ satyatātā.*

Indra is lord almighty by his own omnipotence, ruling the spatial ocean of particles of matter and energy, both manifesting and withdrawing them, homage being done by vibrant sages and blazing stars of the universe. He creates and extends the many many worlds of space and he wields the law and the power that holds the entire worlds of existence.

इन्द्रा दिवः पतिमानं पृथिव्या विश्वा वद सवना हन्ति शुष्णम। महीं चिद द्यामातनोत्सूर्येण चास्कम्भ चित्कम्भनेन स्कभीयान॥ ५॥

5. *Indro divaḥ pratimānaṁ pṛthivyā viśvā veda savanā hanti śuṣṇam. Mahī cid dyāmātanot sūryeṇa cāskambha cit kambhanena skabhīyān.*

Indra is the maker and measure of heaven and earth, knows all operations of the world in existence, and destroys drought and adversity by showers of rain and divine grace. He enlightens the great heavens by the sun and he himself is the pillar of the universe holding it in dynamic balance by the law of divine Rtam working in nature.

वज्रेण हि वृत्रहा वृत्रमस्तरदवस्य शूशुवानस्य मायाः। वि धृष्णा अत्र धृषता जघन्थाथाभवा मघवन्बाह्वोजाः॥ ६॥

6. *Vajreṇa hi vṛtrahā vṛtramastaradevasya śūśuvānasya māyāḥ. Vi dhṛṣṇo atra dhṛṣatā jaghanthā-thābhavo maghavan bāhvojāḥ.*

O lord of glory, destroyer of darkness, negativity and want, destroy the demon of evil by the Bajra, unfailing catalytic power of nature you wield. O lord indomitable, be the mighty hero of arms of adamant and steel, destroy the violent forces of terror, frustrate the wiles and designs of the uncreative forces of society and be the saviour by unassailable power of Divinity.

सचन्त यदुषसः सूर्येण चित्रामस्य केतवो रामविन्दन।
आ यन्नक्षत्रं ददृशे दिवो न पुनर्यता नकिर्ब्धा नु वेद ॥ ७ ॥

7. *Sacanta yaduṣasaḥ sūryeṇa citrāmasya ketavo rāmavindan. Ā yannakṣatraṁ dadṛśe divo na punaryato nakiddhā no veda.*

When the lights of the dawn join the sun, then its rays assume wonderful beauty and glory. Then (in the day) I see no (other) star of heaven nor any joining the rising dawn again. Why? What is this mystery? Who knows of this? (Only Indra).

दूरं किल प्रथमा जग्मुरासामिन्द्रस्य याः प्रसव सस्रुरापः।
क्व स्विदग्रं क्व बुध्न आसामापो मध्यं क्व वो नूनमन्तः ॥ ८ ॥

8. *Dūraṁ kila prathamā jagmurāsāmindrasya yāḥ prasave sasrurāpaḥ. Kva svidagraṁ kva budhna āsāmāpo madhyaṁ kva vo nūnamantaḥ.*

At the rise of the sun, the first rays and the first mists of the morning move and go far far away. Who

knows what and where is their beginning, what is their basic foundation, what is their middle, and what and where their end? Who among you knows this mystery? (Only Indra).

सृजः सिन्धूँरहिना जगसानाँ आदिदताः प विविज जवन। मुमुं ामाणा उत या मुमुच धदता न रमन्त नितिक्ताः ॥ ९ ॥

9. *Sṛjaḥ sindūm̐rahinā jagrasānām̐ adidetāḥ pra vivijre javena. mumukṣamāṇā uta yā mumucre-'dhedetā na ramante nitiktāḥ.*

Indra, when you release the showers of rain engulfed by the cloud, then these flow down free and rapidly. Thus those who want freedom and release from bondage are released by Indra, and once released, they do not stop on way involved in the bonds (they have cast away).

सधीचीः सिन्धुमुशतीरिवायन्त्सनाज्जार आरितः पूभिदा-साम। अस्तमा त पाथिवा वसून्यस्म जग्मुः सूनृता इन्द पूर्वीः ॥ १० ॥

10. *Sadhrīcīḥ sindhumuśatīrivāyantsanājjāra āritaḥ pūrbhidāsām. Astamā te pārthivā vasūnyasme jagmuḥ sūnṛtā indra pūrvīḥ.*

Together the streams released by Indra flow and join the sea like loving women joining their husband, the lord of time and breaker of the existential bonds always since eternity is their inspirer and freedom giver. O Indra, may all our earthly wealth and excellences of sense and mind, all your gifts here, and all our songs of adoration and voices of prayer ultimately reach you, the destination from existence to the essence.

Mandala 10/Sukta 112

Indra Devata, Nabha Prabhedana Vairupa Rshi

इन्द्र पिब पतिकामं सुतस्य पातःसावस्तव हि पूर्वपीतिः।
हर्षस्व हन्तवे शूर शत्रूनुक्थेभिष्टे वीर्या३ प्र ब्रवाम॥ १॥

1. *Indra piba pratikāmaṁ sutasya prātaḥ sāvastava hi pūrvapītiḥ. Harṣasva hantave śūra śatrūnukthebhiṣṭe vīryā pra bravāma.*

Indra, lord of glory, drink of the soma of love and adoration prepared and offered you as you please in response to our desire. This morning prayer, adoration and yajnic homage is primarily and exclusively for you. Pray be exalted and rise to destroy the enemies and negativities of life. With our songs and praise we celebrate your acts of omnipotence and generosity.

यस्ते रथा मनसा जवीयानन्द्र तेन सामपयाय याहि।
तूयमा ते हरयः प्र द्रवन्तु येभिर्यासि वृषभिर्मन्दमानः॥ २॥

2. *Yaste ratho manaso javīyānendra tena somapeyāya yāhi. Tūyamā te harayaḥ pra dravantu yebhiryāsi vṛṣabhirmandamānaḥ.*

Indra, come by that chariot of yours which is faster than the mind, come to taste the sweets of our soma of adoration and prayer. May the horses of your chariot instantly turn and speed hither, mighty horses by which, all happy and blissful, you come and bless the devotees.

हरित्वता वचसा सूयस्य श्रेष्ठं रूपस्तन्वं स्पर्शयस्व।
अस्माभिरिन्द्र सखिभिर्हुवानः सधीचीना मादयस्वा निषद्य॥ ३॥

3. *Haritvatā varcasā sūryasya śreṣṭhai rūpaistanvaṁ sparśayasva. Asmābhirindra sakhibhirhuvānaḥ sadhrīcīno mādayasvā niṣadya.*

Let our body, mind and soul be touched by golden glory of the sun and transmuted into the highest forms of beauties and graces of life. Indra, thus invoked and adored by us who yearn for company and communion with you, pray come, be seated in the heart and soul in union, joyous and exalted, and lead us to the divine goal.

यस्य॒ त्यत्ते॑ महि॒मानं॒ मद॑ष्विम म॒ही राद॑सी॒ नावि॑वित्ताम।
तदाक॒ आ हरि॑भिरिन्द यु॒क्तः पि॒यभि॑र्याहि पि॒यम॒न्नम॑च्छ॥ ४॥

4. *Yasya tyat te mahimānaṁ madeṣvime mahī rodasī nāviviktām. Tadoka ā haribhirindra yuktaiḥ priyebhiryāhi priyamannamaccha.*

Indra, whose grandeur in the state of divine ecstasy even the great heaven and earth do not comprehend, exalted in that very halo and glory of ecstasy, come by the dear golden radiations of divinity harnessed to your chariot and well enjoy the presentations of our homage, the food cherished by Divinity.

यस्य॒ शश्व॑त्पपि॒वाँ इ॑न्द्र॒ शत्रू॑ननानुकृ॒त्या रण्या॑ च॒कथ॑।
स त॒ पुर॒न्धिं॒ तवि॑षीमियर्ति॒ स त॒ मदा॑य सु॒त इ॑न्द्र॒ सोमः॥ ५॥

5. *Yasya śaśvat papivāṁ indra śatrūnanānukṛtyā raṇyā cakartha. Sa te purandhiṁ taviṣīmiyarti sa te madāya suta indra somaḥ.*

Indra, that soma which you always enjoy, and

that yajamana whom you always protect and destroy his enemies with inimitable and incomparable weapons, that soma is distilled and ready for your drink and, and that yajamana solicits your radiant attention and generous favour of grace.

इदं त पात्रं सनवित्तमिन्द्र पिबा सामनमना शतक्रता। पूण आहावा मदिरस्य मध्वा यं विश्व इदभिहयन्ति दवाः ॥ ६ ॥

6. *Idaṁ te pātraṁ sanavittamindra pibā somamenā śatakrato. Pūrṇa āhāvo madirasya madhvo yaṁ viśva idabhiharyanti devāḥ.*

Indra, lord of infinite action, this heart and soul is ever dedicated to you, pray accept and enjoy the love and homage presented by the celebrant. Over flowing is the heart and soul with ecstatic joy and honey sweets of devotion which all divinities of heaven and earth love and cherish.

वि हि त्वामिन्द्र पुरुधा जनासा हितपयसा वृषभ ह्वयन्त। अस्माकं त मधुमत्तमानीमा भुवन्त्सवना तषु हय ॥ ७ ॥

7. *Vi hi tvāmindra purudhā janāso hitaprayaso vṛṣabha hvayante. Asmākaṁ te madhumattamānīmā bhuvantsavanā teṣu harya.*

Many many people with various kinds of homage and prayer invoke you, lord of infinite power and generosity. All these our presents of love, honour and adoration of the sweetest order are for you only. Pray accept these with love and favour.

प त इन्द पूव्याणि प नूनं वीर्या वाचं पथमा कृतानि। सतीनमन्युरश्रथाया अदिंसुवदनामकृणाबह्मण गाम ॥ ८ ॥

8. *Pra ta indra pūryāṇi pra nūnaṁ vīryā vocaṁ prathamā kṛtāni. Satīnamanyuraśrathāyo adriṁ suvedanāmakṛṇorbrahmaṇe gām.*

Indra, I celebrate and glorify your eternal manifestations of might and the highest exploits you have ever before accomplished. Lord of essential power and passion, you break the cloud, open the mountains, and you break the deep silence of the night of annihilation and proclaim the Word for the men of vision and wisdom.

नि षु सीद गणपत गणेषु त्वामाहुर्विपतमं कवीनाम।
न ऋते त्वत्क्रियत किं चनारे महामर्कं मघवञ्चित्रमर्च ॥ ९ ॥

9. *Ni ṣu sīda gaṇapate gaṇeṣu tvāmāhurvipratamaṁ kavīnām. Na ṛte tvat kriyate kiṁ canāre mahā-markaṁ maghavañcitramarca.*

O lord of the people, stay and abide with the people, they celebrate you as the highest incomparable of the poets of the world of existence. Nothing happens, nothing is done without you far or near. O lord of glory, I offer you the highest and most wonderful tribute and homage and adoration.

अभिख्या नो मघवन्नाधमानान्त्सखे बोधि वसुपते सखीनाम। रणं कृधि रणकृत्सत्यशुष्माभक्ते चिदा भजा राये अस्मान ॥ १० ॥

10. *Abhikhyā no maghavan nādhamānāntsakhe bodhi vasupate sakhīnām. Raṇaṁ kṛdhi raṇakṛt satyaśuṣmābhakte cidā bhajā rāye asmān.*

Pray turn to us, watch us with favour, lord of

glory, we beseech you. O lord of world's wealth, honour and excellence, O friend, know, acknowledge and accept the friend of divinity. Fight out our enemies, lord of battle, commander of imperishable power and force, lead us on to achieve and share the wealth and honour so far unshared and unknown.

Mandala 10/Sukta 113

Indra Devata, Shataprabhedana Vairupa Rshi

तꣳस्य द्यावापृथिवी सचेतसा विश्वेभिर्देवैरनु शुष्मꣳमावताम। यदत्कृण्वाना महिमानमिन्द्रियं पीत्वी सोमस्य क्रतुमाँ अवर्धत ॥ १ ॥

1. *Tamasya dyāvāpṛthivī sacetasā viśvebhirdevairanu śuṣmamāvatām. Yadait kṛṇvāno mahimānamindriyaṁ pītvī somasya kratumāṁ avardhata.*

May heaven and earth along with all the nobilities of nature and humanity, all of equal and agreeable mind, follow, protect and promote the might of Indra, this ruling power of the world, when he goes forward to display that power and grandeur of his mind and senses and, exalted by the happy and exhilarating glory of his dominion in action, rises in greatness and majesty.

तꣳस्य विष्णुर्महिमानमाजसाꣳशुं दधन्वान्मधुना वि रप्शत। देवेभिरिन्द्रो मघवा सयावभिर्वृत्रं जघन्वाँ अभवद्वरेण्यः ॥ २ ॥

2. *Tamasya viṣṇurmahimānamojasāṁ'śuṃ dadhanvān madhuno vi rapśate. Devebhirindro maghavā sayāvabhi rvṛtraṁ jaghanvāṁ abhavadvareṇyaḥ.*

Vishnu, pervasive power and presence of nature

and humanity, holding, sharing and sustaining its own part of the power and Dharma of Indra's dominion by virtue of its own might and lustre, exlalts the sweetness and grace of his system, and Indra, ruler of the glorious dominion, destroying the evil factors of darkness, want and ignorance with the assistance of his supporters and divine partners rises mightier, proves his greatness and majesty and becomes the object of his devotees' choice all the more.

वृत्रण॒ यदहि॑ना॒ बिभ॒दायु॑धा स॒मस्थि॑था॒ युध॒य॒ शंस॑मा॒विद॑ं।
विश्व॑ त॒ अत्र॑ म॒रुत॑ः स॒ह त्मना॑वर्धन्नु॒ग म॑हि॒मान॑मि-
न्द्रि॒यम ॥ ३ ॥

3. *Vṛteṇa yadahinā bibhrdāyudhā samasthithā yudhaye śaṁsamāvide. Viśve te atra marutaḥ saha tmanāvardhannugra mahimānamindriyam.*

When against forces of darkness and serpentine crookedness you bear weapons and stand firm to fight, win all agreement, approval and admiration that all is well, then, O blazing lord of might and glory, all the Maruts, vibrant powers of nature and humanity in the world, together with their heart and soul join and exalt your greatness and the magnanimity of your majesty of mind and soul.

ज॒ज्ञा॒न एव व्य॑बाधत॒ स्पृध॒ः पाप॑श्यद्वी॒रा अ॒भि प॑ंस्यं॒ रण॑म।
अव॑ृश्च॒दद्रि॒मव॑ स॒स्यद॑ः सृज॒दस्त॑भ्ना॒ ग्रकं स्वप॒स्यया॑
पृ॒थुम ॥ ४ ॥

4. *Jajñāna eva vyabādhata spṛdhaḥ prāpaśyadvīro abhi pauṁsyaṁ raṇam. Avṛścadadrimava sasyadaḥ sṛjadastabhnānnākaṁ svapasyayā pṛthum.*

From the very rise and manifestation, repelling, expelling and removing conflicts and confrontations of jealous forces, watching, assessing and affirming his fighting forces, breaking down clouds of pent up waters and mountainous hoards of resources and releasing all stagnant potentials, and sustaining the mighty vast world of light and joy by his will, wisdom and active power, Indra rules and reigns in glory.

आदिन्दः सत्रा तविषीरपत्यत वरीया द्यावापृथिवी अबाधत।
अवाभरद धृषिता वजमायसं शवं मित्राय वरुणाय दाशुषे॥ ५॥

5. *Ādindraḥ satrā taviṣīrapatyata variyo dyāvāpṛthivī abādhata. Avābharaddhṛṣito vajramāyasaṁ śevaṁ mitrāya varuṇāya dāśuṣe.*

Indra keeps, rules and controls all the dynamic forces of the world together in order, separates, holds, energises and moves heaven and earth and maintains the order of separate identity and togetherness in balance, and, undaunted and invincible, he wields the thunderbolt of justice and punishment as well as the golden sceptre of peace and law for people of love, justice, free choice and generosity.

इन्दस्यात्र तविषीभ्या विरपशिनं ऋघायता अरंहयन्त मन्यवं।
वृत्रं यदुगा व्यवृश्चदाजसापा बिभर्तं तमसा परीवृतम॥ ६॥

6. *Indrasyātra taviṣībhyo virapśina ṛghāyato araṁhayanta manyave. Vṛtraṁ yadugro vyavṛścadojasāpo bibhrataṁ tamasā parivṛtam.*

When the blazing Indra with his might breaks the demonic cloud hoarding the waters of life covered

in darkness, then in honour of the brave hero of shattering thunder and his brilliant forces, poets sing songs of adoration.

या वीर्याणि पथमानि कत्वा महित्वभियतमाना समीयतुः ।
ध्वान्तं तमा व दध्वस हत इन्दा मह्ना पूवहूतावपत्यत ॥ ७ ॥

7. *Yā vīryāṇi prathamāni kartvā mahitvebhiryatamānau samīyatuḥ. Dhvāntaṁ tamo'va dadhvase hata indro mahnā pūrvahūtāva-patyata.*

When two warriors, Indra and Vrtra, meet in battle doing mighty acts of the first order of valour with their respective valour and power, then, when the covering darkness is destroyed, Indra with his might rules the scene and dominates over the first invocation and institution of yajna.

विश्व दवासा अध वृष्ण्यानि त वधयन्त्सामवत्या वचस्यया । रद्धं वृत्रमहिमिन्दस्य हन्मनाग्निन जम्भस्तृष्व ा-मावयत ॥ ८ ॥

8. *Viśve devāso adha vṛṣṇyāni te'vardhayantsomavatyā vacasyayā. Raddhaṁ vṛtramahimindrasya hanmanāgnirna jambhaistṛṣvannamāvayat.*

And then all saints and holy men of the world celebrate and exalt your mighty deeds with voices full of sweetness, love and adoration. And when Vrtra is destroyed by the fatal blow of Indra and darkness is dispelled, Indra like the sun waxes in glory as fire rises in flames, having consumed fuel food with its jaws and crackling tongues.

भूरि॒ द ॑भिवच॒नभि॒ऋक्व॑भिः स॒ख्यभि॑ः स॒ख्यानि॒ प वा॑चत। इन्द्रा॒ धुनिं॑च॒ चुमु॑रिं च दु॒म्भय॑ञ्छद्धामन॒स्या शृ॑णुत दु॒भीत॑य ॥ ९ ॥

9. *Bhūri dakṣebhirvacanebhirṛkvabhiḥ sakhyebhiḥ sakhyāni pra vocata. Indro dhuniṁ ca cumuriṁ ca mambhayañchraddhāmanasyā śṛṇute dabhītaye.*

O celebrants of Indra dedicated to yajnic union and cooperation, celebrate your kinship with Indra enthusiastically and proclaim with words of power, praise, love and friendship: Indra listens with faith, understanding and sympathy at heart to invocation and prayer for relief of the oppressed and subdues the vociferous ogres and terrorising destroyers of life and values of good living. (Such a person is worthy of being the ruler, Indra of the human nation.)

त्वं पु॒रुण्या भ॑रा॒ स्वश्व्या॒ यभि॒र्मꣳस॑ नि॒वच॑नानि॒ शꣳस॑न। सु॒गभि॒विश्वा॑ दुरि॒ता त॑रम वि॒दा षु ण॑ उवि॒या गा॒ध-मद्य ॥ १० ॥

10. *Tvaṁ purūṇyā bharā svaśvyā yebhirmaṁsai nivacanāni śaṁsan. Sugebhirviśvā duritā tarema vido ṣu ṇa urviyā gādhamadya.*

Indra, omnipotent ruler of the world, bear and bring us abundant wealth, honour and excellence flowing in from all sides so that I may be able to think and meditate with words of prayer, praise and thankfulness: O lord, let us get over all difficulties, evils and undesirables of the world by simple, natural and navigable paths of progress, and you now, today itself,

firmly seat and settle yourself over the wide world and receive our homage and admiration as tribute of love at heart in faith.

Mandala 10/Sukta 114

Vishvedevah Devatah, Sadhri Vairupa or Gharma Tapasa Rshi

घ॒मा सम॑न्ता त्रि॒वृत॑ं व्या॑पतु॒स्तया॒जुष्टि॑मा॒त॒रिश्वा॑ जगाम।
दि॒वस्पया॒ दिधि॑षाणा अवष॒न्वि॒दु॒द्॒वाः स॒हसा॑मान-
म॒कम॥ १॥

1. *Gharma samantā trivṛtaṁ vyāpatustayornuṣṭiṁ mātariśvā jagāma. Divaspayo didhiṣāṇā aveṣan vidurdevāḥ sahasāmānamarkam.*

Bright heat and light in conjunction pervade the threefold universe of heaven, earth and the middle regions. Matarishva, basic cosmic energy and pranic vitality, joins these two in friendly alliance for love and service. From the heaven of light and divine awareness flow vibrations bearing the milk of life and the divine message of knowledge for human awareness, and divine souls receive the light of eternal illumination, the Vedic message with the music of Samans in ecstasy.

ति॒स्रा द्॒ष्टाय॒ निरृ॑तीरुपा॑सत दीघ॒श्रुता॒ वि हि जा॒नन्ति॒
वह्न॑यः। तासां॑ नि चि॑क्युः क॒वया॑ नि॒दान॑ं पर॑षु॒ या गुह्या॑षु
व॒तषु॑॥ २॥

2. *Tisro deṣṭrāya nirṛtīrupāsatedīrghaśruto vi hi jānanti vahnayaḥ. Tāsāṁ ni cikyuḥ kavayo nidānaṁ pareṣu yā guhyeṣu vrateṣu.*

Sages who have heard the divine message for

long through discipline carry it on to pass it on to others. They know, closely watch, internalise and worship the trinity of eternal reality and its existential dynamics: Brahma, Prakrti, and Jiva, three modes of Prakrti: sattva, rajas and tamas, three phases of temporal existence: creation, continuance and completion, three aspects of the good life: knowledge, karma and worship, three aspects of worship: adoration, prayer and meditation in the triple world of earth, skies and heaven. Poetic vision arises and creative souls know the original cause of all these orders of existence and knowledge which operate in all other open and covert, lowest and highest facts, activities and disciplines of life. That cause is One, Supreme, Unique.

चतुष्कपदा युवतिः सुपशा घृतपतीका वयुनानि वस्त।
तस्यां सुपर्णा वृषणा नि षेदतुयत्र देवा दधिर भागधेयम॥ ३॥

3. *Catuṣkapardā yuvatīḥ supeṣā ghṛtapratīkā vayunāni vaste. Tasyāṁ suparṇa vṛṣaṇā ni ṣedaturyatra devā dadhire bhāgadheyam.*

Fourfold is that reality of existence, knowledge and the language of knowledge: Prakrti, jiva, immanent ordainer and the transcendent; matter, energy, intelligence and avyakta Prakrti; Rks, Samans, Yajus and Chhandas; Para, pashyanti, madhyama and vaikhari, in other words, nama, akhyata, upasarga and nipata. The vedi of existence in which it abides is ever young, beyond age and death, eternal. It is beautiful and exciting, golden gracious, which covers all the rules and laws of existence. In that abide two generous, creative beautiful birds on the tree of life: the one that

watches is the Supreme Spirit of the cosmos, and the other that eats the fruit and tastes the sweet and the bitter of it is the individual human soul. In that existence, that knowledge and that Word of knowledge, noble souls find, live and experience their share of existence and the divine essence.

एकः सुपर्णः स समुदमा विवश स इदं विश्वं भुवनं वि चष्ट। तं पाकेन मनसापश्यमन्तितस्तं माता रेहि स उ रेहि मातरम ॥ ४ ॥

4. *Ekaḥ suparṇaḥ sa samudramā viveśa sa idaṁ viśvaṁ bhuvanaṁ vi caṣṭe. Taṁ pākena manasā-paśyamantitastaṁ mātā reḷhi sa u reḷhi mātaram.*

One and One only is the cosmic spirit which pervades and manifests in the boundless ocean of space-and-time. It watches, illuminates and inspires this entire universe. I see it with pure and transparent mind manifesting at the closest. Prakrti which is the mother medium of its manifestation embraces it in love, and it too loves and embraces the mother medium. So also, divine Speech which is the mother medium of its expression embraces it in love, and it too loves and embraces the mother medium.

सुपर्णं विप्राः कवया वचाभिरकं सन्तं बहुधा कल्पयन्ति। छन्दांसि च दधता अध्वरषु गहान्त्सामस्य मिमत द्वादश ॥ ५ ॥

5. *Suparṇaṁ viprāḥ kavayo vacobhirekaṁ santaṁ bahudhā kalpayanti. Chandāṁsi ca dadhato adhvareṣu grahāntsomasya mimate dvādaśa.*

Vibrant self-realised sages and visionary poets visualise and express the One immutable Spirit by words

of their experiential vision. Taking on to the poetic compositions of Vedic mantras in yajnas and meditative sessions they visualise and restructure twelve cyclic manifestations and self-expressions of soma, the moon, the sun and the light beyond the sun and moon, and the spirit of life itself.

ष॒टत्रिं॒शाँश्च॑ च॒तुरः॑ क॒ल्पय॑न्त॒श्छन्दां॑सि च॒ दध॑त आद्वाद॒-शम। य॒ज्ञं वि॒माय॑ क॒वया॑ मनी॒ष ऋ॑क्सा॒माभ्यां॑ प रथं॑ वतयन्ति ॥ ६ ॥

6. *Ṣaṭtriśāṁśca caturaḥ kalpayantaścchandāṁsi ca dadhata ādvādaśam. Yajñaṁ vimāya kavayo manīṣa ṛksāmābhyāṁ pra rathaṁ vartayanti.*

Visualising and re-structuring the modes and manifestations of the Soma spirit through thirty-six and four poetic structures bearing upto the twelfth of the forms, having enacted the yajna with their thought and imagination, the sages accomplish the yajnic cycle with Rks and Samans.

चतु॑दशा॒न्य म॑हि॒माना॑ अस्य॒ तं धीरा॑ वा॒चा प र्णयन्ति स॒प्त। आप्रा॑नं ती॒र्थं क इ॒ह प वा॑च॒द्यन॑ प॒था प॒पिब॑न्त सु॒तस्य॑ ॥ ७ ॥

7. *Caturdaśānye mahimāno asya taṁ dhīrā vācā pra ṇayanti sapta. Āpnānaṁ tīrthaṁ ka iha pra vocadyena pathā prapibante sutasya.*

Fourteen are other majestic manifestations of this soma spirit of the universe in dynamic yajnic form which seven grand sages conduct with the voice divine. And here, in this world of limited human imagination, who can explain and reveal in human terms that all-pervasive saviour spirit in its reality and that central

path by which the sages move up to divinity and have a drink of the soma ecstasy of divinity distilled through experience?

सहस्रधा पञ्चदशान्युक्था यावद द्यावापृथिवी तावदित्तत। सहस्रधा महिमानः सहस्रं यावद ब्रह्म विष्ठितं तावती वाक ॥ ८ ॥

8. *Sahasradhā pañcadaśānyukthā yāvad dyāvāpṛthivī tāvadit tat. Sahasradhā mahimānaḥ sahasraṁ yāvadbrahma viṣṭhitaṁ tāvatī vāk.*

Thousandfold are the Vedic hymns, fifteen of them the highest and best, all extended as far as the heaven and earth. Thousandfold are the majesties and glories of it, the Vedic Word and vision extending and abiding as far as the vision and omniscience of divinity.

कश्छन्दसां यागमा वदद धीरः का धिष्ण्यां पति वाचं पपाद। कमृत्विजामष्टमं शूरमाहुहरी इन्दस्य नि चिकाय कः स्वित ॥ ९ ॥

9. *Kaśchandasāṁ yogamā veda dhīraḥ ko dhiṣṇyāṁ prati vācaṁ papād. Kamṛtvijām-aṣṭamaṁ śūramā-hurharī indrasya ni cikāya kaḥ svit.*

Who is the constant sage that knows the structure, end and purpose of the hymns? Who attains to the centre meaning of divine reality corresponding to the word of divine voice? Who would say who is the eighth veteran of the sagely yajakas? Who knows the two mighty carriers of the cosmic chariot of Indra?

भूम्या अन्तं पयक चरन्ति रथस्य धूषु युक्तासा अस्थुः। श्रमस्य दायं वि भजन्त्यभ्या यदा यमा भवति हम्य हितः ॥ १० ॥

10. *Bhūmyā antaṁ paryeke caranti rathasya dhūrṣu yuktāso asthuḥ. Śramasya dāyaṁ vi bhajantyebhyo yadā yamo bhavati harmye hitaḥ.*

Some of the horses of Indra, master of the solar chariot, as rays of the sun, reach the ends of the solar regions while they abide yoked to the poles of the chariot. The divinities of nature provide them with food to replenish the energy spent, when the sun rests inside its chamber.

Mandala 10/Sukta 115

Agni Devata, Upastuta Varshtihavya Rshi

चित्र इच्छिशास्तरुणस्य वक्षथा न या मातरावप्यति धातवे।
अनूधा यदि जीजनदधा च नु ववक्ष सद्या महि दूत्यं चरन॥ १॥

1. *Citra icchiśostaruṇasya vakṣatho na yo mātarāvapyeti dhātave. Anūdhā yadi jījanadadhā ca nu vavakṣa sadyo mahi dūtyaṁ caran.*

Wondrous is the invigorating and sustaining power of the newly risen youthful Agni which never goes to its parental source for food and energy replenishment. And if you say that the udderless creator has given it birth, even so, going on its great ambassadorial mission, it carries the fragrant message of yajna to the divinities immediately on its birth.

अग्निह नामं धायि दापस्तमः सं या वना युवत भस्मना दता।
अभिपमुरा जुह्वा स्वध्वर इना न पाथमाना यवस वृषा॥ २॥

2. *Agnirha nāma dhāyi dannapastamaḥ saṁ yo vanā yuvate bhasmanā datā. Abhipramurā juhvā svadhvara ino na prothamāno yavase vṛṣā.*

Agni, 'high priest' is the name given to 'fire', fiery leader of yajna, which, heroic of action, giving generously, takes to the woods with blazing flames and crackling jaws and, noble deity of yajna as it is, with ladlefuls of havi joins us with gifts of life like a mighty roaring cloud raining on pastures and fields of corn.

तं वा॒ विं न दु॒षदं द्व॒मन्ध॑स॒ इन्दुं॒ पार्थ॑न्तं प॒वप॑न्तमण्॒वम।
आ॒सा वह्निं॒ न शा॒चिषा॑ विर॒प्शिन॑ं॒ महि॑वतं॒ न स॒रज॑न्त॒म-
ध्व॑नः॥ ३॥

3. *Taṁ vo viṁ na druṣadaṁ devamandhasa induṁ prothantaṁ pravapantamarṇavam. Āsā vahniṁ na śociṣā virapśinaṁ mahivrataṁ na sarajanta-madhvanaḥ.*

O celebrants of yajna, celebrate Agni, the leader, watching every thing like a bird on the tree, abiding in every thing dynamic, brilliant and generous, profuse giver of food and joy, thundering as a cloud of living showers and deep as the sea, consumer of havi by flames of fire and giver of light by sun rays, mighty strong and exalted, grand achiever of victories and pioneer path maker and illuminator like the sun.

वि यस्य॑ त जयसा॒नस्याजर॒ ध ॒ान वाता॒ः परि॒ सन्त्यच्युताः।
आ र॒ण्वासा॒ युयु॑धया॒ न सत्व॒नं त्रि॒तं न॑शन्त॒ प शि॒षन्त॑
इ॒ष्टय॑॥ ४॥

4. *Vi yasya te jrayasānasyājara dhakṣorna vātāḥ pari santyacyutāḥ. Ā raṇvāso yuyudhayo na stvanaṁ tritaṁ naśanta pra śiṣanta iṣṭaye.*

Agni, power unaging and dynamic, inviolable and imperishable are your forces like the radiations of dazzling light and blazing fire which, like victorious warriors, come to you, power indomitable and presence pervasive in three worlds, and exhort you for their life's fulfilment.

स इद॒ग्निः कण्व॑तम॒ः कण्व॑सखा॒यः पर॒स्यान्त॑रस्य॒ तरु॑षः ।
अ॒ग्निः पा॑तु गृण॒ता अ॒ग्निः सू॒रीन॒ग्निर॑दा॑तु॒ तषा॒मवा॑ नः ॥ ५ ॥
अथक नविंशा वगः ॥ १९ ॥

19. *Sa idagniḥ kaṇvatamaḥ kaṇvasakhāryaḥ parasyāntarasya taruṣaḥ. Agniḥ pātu gṛṇato agniḥ sūrīnagnirdadātu teṣāmavo naḥ.*

That Agni, lord and leader of life, wisest pioneer and comrade of the warring wise, is the saviour giver of success and fulfilment to devotees far and near across difficulties within and outside. May Agni protect and promote the celebrants and the brave and give us the advantage of their protection and advancement.

वा॒जिन्त॑माय॒ सह्य॑स सुपित्र्य तृ॒षु च्यवा॑ना॒ अनु॑ जा॒तव॑दस ।
अ॒नु॒द्र चि॒द्या धृ॑ष॒ता वरं स॒त म॒हिन्त॑माय॒ धन्व॒नद॑-
विष्य॒त ॥ ६ ॥

6. *Vājintamāya sahyase supitrya tṛṣu cyavāno anu jātavedase. Anudre cidyo dhṛṣatā varaṁ sate mahintamāya dhanvanedaviṣyate.*

Resplendent fatherly presence between heaven and earth, I, spontaneously inspired and exalted, offer homage and pray for protection to the most powerful presence, Agni, forbearing as well as challenging, all pervasive and aware, ever true, highest and most

glorious protector and promoter who provides succour and sustenance of high order even in dry desert lands of no water by his indomitable power and potential.

एवाग्निमर्तैः सह सूरिभिर्वसुः ष्टवे सहसः सूनरो नृभिः। मित्रासो न ये सुधिता ऋतायवो द्यावो न द्युम्नैरभि सन्ति मानुषान ॥ ७ ॥

7. *Evāgnirmartaiḥ saha sūribhirvasuḥ ṣṭave sahasaḥ sūnaro nṛbhiḥ. Mitrāso na ye sudhitā ṛtāyavo dyāvo na dyumnairabhi santi mānuṣān.*

Thus Agni, wealth, power and shelter of the world, inspirer of strength, ambition and enthusiasm for life, is adored and exalted by the brave along with the leading lights of vision and action, though mortals all, who, constantly disciplined in mind, dedicated to truth and yajnic action for creativity and production of good things for life, like friends of mankind in unison and united action, excel and lead ordinary humanity by virtue of their brilliance and shining achievements.

ऊजा नपात्सहसावन्निति त्वापस्तुतस्य वन्दते वृषा वाक। त्वां स्तोषाम त्वया सुवीरा दाघीय आयुः पतरं दधानाः ॥ ८ ॥

8. *Ūrjo napāt sahasāvanniti vopastutasya vandate vṛṣā vāk. Tvāṁ stoṣāma tvayā suvīrā drāghīya āyuḥ prataraṁ dadhānāḥ.*

"Child of energy, creator, sustainer and master of strength, energy and victory, undaunted and inviolable wielder of courage, patience and enthusiasm for living", thus does the celebrant's profound vision and word describe you as he closely watches and adores you. We, holy, brave and grateful, praise you while we

enjoy your gift of good health, long life and the vision and hope of ultimate success and fulfilment.

इति त्वाग्न वृष्टिहव्यस्य पुत्रा उपस्तुतास ऋषया वाचन।
ताँश्च पाहि गृणतश्च सूरीन्वषडवषळित्यूध्वासा अन ा-
ामा नम इत्यूध्वासा अन ान॥ ९॥

9. *Iti tvāgne vṛṣṭihavyasya putrā upastutāsa ṛṣayo'-vocan. Tāṁśca pāhi gṛṇataśca sūrīn vaṣaḍva-ṣḷityūrdhvāso anakṣan namo nama ityūrdhvāso anakṣan.*

Agni, lord omniscient, leading light of existence, cosmic energy of nature, thus do visionary sages, close watchful scholars, children of yajakas pursuing, enacting and accomplishing yajnic acts for rain showers and gifts of generous nature, describe and adore you. Pray protect and promote them with success. Bless the celebrants. Advance the veteran scholars. "Here is the havi, pray accept the oblation", saying this they raise the hand for offering and rise. "Salutations to Agni and honour to the generous giver for the achievement of showers, food and energy," saying this with surrender and submission they rise and achieve their mission's success and fulfilment.

Mandala 10/Sukta 116

Indra Devata, Agniyuta Sthaura or Agniyupa Sthaura Rshi

पिबा सामं महत इंन्दियाय पिबा वृत्राय हन्तव शविष्ठ।
पिब राय शवस हूयमानः पिब मध्वस्तृपदिन्दा वृषस्व॥ १॥

1. *Pibā somaṁ mahata indriyāya pibā vṛtrāya hantave Ṣśaviṣṭha. Piba rāye śavase hūyamānaḥ piba madhvastṛpadindrā vṛṣasva.*

Indra, lord omnipotent, light of life, ruler of the world, harbinger of the showers of prosperity, drink of the soma of our homage, and protect and promote the honour of your own creation for the power and glory of humanity on earth. Mightiest lord, take over and rule the world for the elimination of evil and the promotion of the positive values of life. Invoked and exalted, inspire your own people for the sake of strength, high morale and prosperity, honour and excellence. Promote the sweetness and culture of life and, happy and satisfied, bring us showers of all round progress and prosperity.

अस्य पिब क्षुमतः प्रस्थितस्येन्द्र सोमस्य वरमा सुतस्य।
स्वस्तिदा मनसा मादयस्वावाचीना रेवत सौभगाय ॥ २ ॥

2. *Asya piba kṣumataḥ prasthitasyendra somasya varamā sutasya. Svastidā manasā mādayasvā-rvācīno revate saubhagāya.*

Indra, taste the best of beauty and sweetness of this abundant and powerful soma of the social and spiritual system prepared and seasoned to purity and sanctity of the highest order and presented in full faith. O giver of good and all round welfare of life, come straight to our vedi for the gift of wealth, honour and excellence of prosperity, happy at heart, and let us all rejoice.

ममत्तु त्वा दिव्यः सोम इन्द्र ममत्तु यः सूयत पार्थिवेषु।
ममत्तु येन वरिवश्चकर्थ ममत्तु येन निरिणासि शत्रून ॥ ३ ॥

3. *Mamattu tvā divyaḥ soma indra mamattu yaḥ sūyate pārthiveṣu. Mamattu yena varivaścakartha Mamattu yena niriṇāsi śatrūn.*

Let the heavenly soma of the sun and moon exhilarate you. Let the soma sweetness and beauty of things earthly created here exhilarate you. Let the soma of your own grandeur by which you do wonders exhilarate you. And let the soma of your own valour by which you destroy the enemies exhilarate you.

आ द्विबर्हा अमिना यात्विन्द्रा वृषा हरिभ्यां परिषिक्तमन्धः ।
गव्या सुतस्य पभृतस्य मध्वः सत्रा खदामरुशहा वृषस्व ॥ ४ ॥

4. *Ā dvibarhā amino yātvindro vṛṣā haribhyāṁ pariṣiktamandhaḥ. Gavyā sutasya prabhṛtasya madhvaḥ satrā khedāmaruśahā vṛṣasva.*

May generous Indra, mighty ruler of the powers of heaven and earth, come with complementary powers of centrifugal and centripetal forces of nature and society and taste the sweet sustaining assets of food and energy created on earth. O lord breaker of clouds and destroyer of enemies, adversity and exhaustion, let there be ceaseless showers of abundant honey sweets of distilled and seasoned wealth, honour and excellence of life on earth.

नि तिग्मानि भाशयन्भाश्यान्यव स्थिरा तनुहि यातुजूनाम ।
उगाय त सहा बलं ददामि पतीत्या शत्रून्विगदषु वृश्च ॥ ५ ॥

5. *Ni tigmāni bhrāśayan bhrāśyānyava sthirā tanuhi yātujūnām. Ugrāya te saho balaṁ dadāmi pratītyā śatrūn vigadeṣu vṛśca.*

Indra, lord of solar power, sharpening your catalysis and shining your blazing radiations, reduce and destroy the strong persistent life destroying forces from nature and society. I offer you power and persistent

forces of resistance to cooperate with your blazing fight against the anti-life elements. Face the enemies and uproot them in our battle for health and the good life.

व्य१॒॑ य इ॑न्द तनुहि श्रवा॑ंस्याजः॑ स्थि॒रव॒ धन्व॑ना॒ भिमा॑तीः ।
अ॒स्म॒द्र्य॑ग्वावृधा॒नः सहा॑भि॒रनि॑भृष्टस्त॒न्वं वावृधस्व ॥ ६ ॥

6. *Vyarya indra tanuhi śravāṁsyojaḥ sthireva dhanvano'bhimātīḥ. Asmadyragvāvṛdhānaḥ sahobhiranibhṛṣṭastanvaṁ vāvṛdhasva.*

Indra, lord of life and human society, expand the resources of food, energy and sustenance, heighten the power and prestige of life and extend the spatial knowledge and power as on a permanent basis. Unresisted and inviolable by virtue of your own patience, persistence and power, rising in strength and lustre of glory before us, raise the power and prestige of the self and the total human organisation.

इ॒दं ह॒विम॑घवन्तुभ्यं रा॒तं पति॑ समरा॒ळह्णा॑ना गृभाय । तुभ्यं
सु॒ता म॑घव॒न्तुभ्यं प॒क्वा३॒ द्धीन्द्र॒ पिब॑ च॒ प्रस्थि॑तस्य ॥ ७ ॥

7. *Idaṁ havirmaghavan tubhyaṁ rātaṁ prati samrāḷahṛṇāno gṛbhāya. Tubhyaṁ suto maghavan tubhyaṁ pakvo 'ddhīndra piba ca prasthitasya.*

Indra, lord of glory, this homage and tribute is offered to you. O ruler of self, humanity and all life, pray take it freely without inhibition or hesitation. For you is the soma distilled and offered, O lord of majesty. For you is the food prepared and seasoned. Pray accept it, taste of it and drink of it as it is prepared with faith and love without reservation.

अद्धीदिन्द्र प्रस्थितमा हवींषि चनो दधिष्व पचतात सोमम। पर्यस्वन्तः पतिं हयामसि त्वा सत्याः सन्तु यजमानस्य कामाः ॥ ८ ॥

8. *Addhīdindra prasthitemā havīṁṣi cano dadhiṣva pacatota somam. Prayasvantaḥ prati haryāmasi tvā satyāḥ santu yajamānasya kāmāḥ.*

Indra, ruling lord of nature and human society, pray accept these offers of homage as inputs in the natural and human system of evolution and progress. Take the food prepared and the soma distilled as our share of contribution and generate and bring the divine gifts of food and natural energy for health and joy. Bearing food and tribute of homage we love and honour you and pray may the cherished desires of the yajamana be fulfilled.

प्रेन्द्राग्निभ्यां सुवचस्यामियर्मि सिन्धाविव प्रेरयं नावमर्कैः। अयाइव परि चरन्ति देवा य अस्मभ्यं धनदा उद्भिदश्च ॥ ९ ॥

9. *Prendrāgnibhyāṁ suvacasyāmiyarmi sindhāviva prerayaṁ nāvamarkaiḥ. Ayā iva pari caranti devā ye asmabhyaṁ dhanadā udbhidaśca.*

I send up this song of adoration to Indra, lord of power, and to Agni, lord of light. It is infused with the inspiration of mantras and I launch these prayers like a boat on the sea. Devas range around and move like harbingers of good fortune, they are abundant givers of wealth and they destroy misfortune and uproot evil.

Mandala 10/Sukta 117

Dana-stuti or Indra Devata, Bhikshu Angirasa Rshi

न वा उ देवाः क्षुधमिद्वधं ददुरुताशितमुप गच्छन्ति मृत्यवः। उता रयिः पृणता नाप दस्यत्युतापृणन्मर्डितारं न विन्दत॥ १॥

1. *Na vā u devāḥ kṣudhamidvadhaṁ dadurutā-śitamupa gacchanti mṛtyavaḥ. Uto rayiḥ pṛṇato nopa dasyatyutāpṛṇan marḍitāraṁ na vindate.*

The devas have ordained death for mortals, but not for reasons of hunger alone, because death overtakes the rich and well provided too. The wealth of the generous giver of charity does not diminish while the uncharitable finds no grace, none to comfort him.

य आधाय चकमानाय पित्वो ऽवान्त्सनं क्षिताय पज्रग्मुषे। स्थिरं मनः कृणुत सेवते पुराता चित्स मर्डितारं न विन्दत॥ २॥

2. *Ya ādhrāya cakamānāya pitvo'nnavāntsan raphitāyopajagmuṣe. sthiraṁ manaḥ kṛṇute sevate puroto cit sa marḍitāraṁ na vindate.*

The man of means in plenty who does not give in charity to the poor, needy, hunger afflicted supplicant that comes to his door but hardens his heart and, further, himself enjoys the fruits of his riches in his very presence, finds no grace, no comfort, none to console him.

स इद्राजा या गृहव ददात्य ऽकामाय चरते कृशाय। अरमस्म भवति यामहूता उतापरीषु कृणुत सखायम॥ ३॥

3. *Sa idbhojo yo gṛhave dadātyannakāmāya carate kṛśāya. Aramasmai bhavati yāmahūtā utāpa-rīṣu kṛṇute sakhāyam.*

Bounteous blest is he who gives to the needy seeker desirous of food and to the wanderer in search, gone feeble. Amplitude comes to him at his call for his purpose, and he creates friendly alliances even among those who once opposed him.

न स सखा॒ या न ददा॑ति॒ सख्यं॑ सचा॒भुव॒ सच॑मानाय पि॒त्वः। अपा॑स्मा॒त्पया॒ न तदाक॑ा॒ अस्ति॑ पृ॒णन्त॑म॒न्यमर॑णं चिदि॒च्छत॥ ४॥

4. *Na sa sakhā yo na dadāti sakhye sacābhuve sacamānāya pitvaḥ. Apāsmāt preyānna tadoko asti pṛṇantamanyamaraṇaṁ cidicchet.*

No friend is he who gives no help and sustenance to the friend, the assistant and the associate. Denied, the friend goes away from him. No home is this house of the miser mean, if the friend in need has to knock at another door, the house of a generous helpful person.

पृ॒णी॒यादि॒ न्ाध॑मानाय॒ तव्या॒न्दाघी॑यांस॒मनु॑ पश्यत॒ पन्था॑म। आ हि व॑त॑न्त॒ रथ्य॑व॒ च॒कान्यम॑न्य॒मुप॑ तिष्ठन्त॒ राय॑ः॥ ५॥

5. *Pṛṇīyādinnādhamānāya tavyān drāghīyāṁsamanu paśyeta panthām. O hi vartante rathyeva cakrānyamanyamupa tiṣṭhanta rāyaḥ.*

The rich man should give for the poor seeker, he should see the paths of life in the long run. Riches move like wheels of the chariot: Now they are at one place, now they move to another.

माघ॒म मं॑ विन्दत॒ अप॑चताः स॒त्यं ब॑वीमि व॒ध इत्स तस्य॑। नाय॒मणं॒ पुष्य॑ति॒ ना सखा॑यं॒ केव॑लाघा भवति केव-ला॒दी ॥ ६ ॥

6. *Moghamannaṁ vindate apracetāḥ satyaṁ bravīmi vadha it sa tasya. Nāryamaṇaṁ puṣyati no sakhāyaṁ kevalāgho bhavati kevalādī.*

The man of no knowledge and short vision gets food in vain and prosperity for nothing. Verity I say that prosperity is his ruin, his very death in life. He prospers not who helps neither the friend nor the wise, eating all by himself he eats nothing but sin.

कृष॒ ित्फाल॒ आशि॑तं कृणाति॒ य ाध्वा॑न॒मप॑ वृङ्क्ते च॒रित्रैः॑। वद॑न्ब्र॒ह्मावद॒ता वनी॑यान्पृ॒ण ॒ापिरपृ॑णन्तम॒भि ष्या॑त ॥ ७ ॥

7. *Kṛṣannit phāla āśitaṁ kṛṇoti yannadhvān-amapa vṛṅkte caritraiḥ. Vadan brahmāvadato vanīyān pṛṇannāpirapṛṇantamabhi ṣyāt.*

The ploughman ploughing the land produces food for the hungry, the traveller while moving crosses the path to destination, the vocal sage is better than the silent, and the giving friend and brother is better than the non-giving.

एक॑पा॒द्भूया॑ द्विप॒दा॒ वि च॑क्रम द्विपा॒त्त्रिपा॑द॒मभ्ये॑ति प॒श्चात। चतु॑ष्पादति द्विप॒दामभि॑स्व॒र स॒म्पश्य॑न्प॒ङ्क्तीरु॑प॒तिष्ठ॑मानः ॥ ८ ॥

8. *Ekapādbhūyo dvipado vi cakrame dvipāt tripādamabhyeti paścāt. Catuṣpādeti dvipadā-mabhisvare saṁpaśyan paṅktīrupatiṣṭhamānaḥ.*

In the process of evolution and mutual exhortation, the man of the first order of wealth looks

up to the man of double order of wealth and, if he be active and generous, may even surpass the doubly rich person. Similarly, the man of double order of wealth looks up to the man of triple wealth and may even surpass him. Later, the man of triple wealth looks up to the man of fourfold wealth and may overtake and even surpass him. Thus in evolution, competition, cooperation and mutual exhortation, the generous man of initiative goes on and on, watching and abiding in the line of the progressive evolution of humanity.

समा चिद्धस्ता न समं विविष्टः संमातरा चिन्न समं दुहात। यमयाश्चिद्या समा वीर्याणि ज्ञाती चित्सन्ता न समं पृणीतः ॥ ९ ॥

9. *Samau ciddhastau na samaṁ viviṣṭaḥ saṁmātarā cinna samaṁ duhāte. Yamayościn-na samā vīryāṇi jñātī cit santau na samaṁ pṛṇītaḥ.*

The two hands, howsoever alike, do not perform equally well, two mother cows, alike and equal otherwise, do not yield the same quality and quantity of milk, the power and performance of even twins is not equal and the same, and two persons may be closely related, still they are not equal and exactly alike in charity.

Mandala 10/Sukta 118

Agni Rakshoha Devata, Urukshaya Amahiyava Rshi

अग्ने हंसि न्यत्रिणं दीद्यन्मर्त्येष्वा। स्वे क्षये शुचिव्रत ॥ १ ॥

1. *Agne haṁsi nyatriṇaṁ dīdyanmartyeṣvā.*
Sve kṣaye śucivrata.

Agni, fire divine, you destroy the consumptive

forces which damage life and, shining and blazing immortal among mortals, wherever you abide in your own form and place, you go on dedicated to your Dharma of purification and sanctification.

उत्तिष्ठसि स्वाहुता घृतानि पति मादस।
यत्त्वा स्रुचः समस्थिरन॥ २॥

2. *Uttiṣṭai svāhuto ghṛtāni prati modase.*
Yat tvā srucaḥ samasthiran.

You rise in flames of glory and respond with fragrant joy to the oblations of ghrta when ladlefuls are brought close to the vedi and poured into the fire.

स आहुता वि राचत अग्निरीळन्या गिरा।
स्रुचा पतीकमज्यत॥ ३॥

3. *Sa āhuto vi rocate'gnirīḷenyo girā.*
Srucā pratīkamajyate.

Venerable Agni, when it is invoked and adored with Vedic mantras, rises and shines when it is served and exalted with ladlefuls of ghrta as the prime power of yajna.

घृतनाग्निः समज्यत मधुपतीक आहुतः।
राचमाना विभावसुः॥ ४॥

4. *Ghṛtenāgniḥ samajyate madhupratīka āhutaḥ.*
Rocamāno vibhāvasuḥ.

Agni, honoured and adored with ghrta, served and adorned with honey sweets, invoked and exalted with Vedic hymns, shines and illuminates us as the sun.

जरमाणः समिध्यस दवभ्या हव्यवाहन।
तं त्वा हवन्त मत्याः ॥ ५ ॥

5. *Jaramāṇaḥ samidhyase devebhyo havyavāhana.*
Taṁ tvā havanta martyāḥ.

Invoked, celebrated and exalted, you rise and shine, harbinger of fragrances for the divinities of nature and noble humanity, and as such the mortals invoke and adore you in their yajnic celebrations.

तं मता अमर्त्यं घृतनाग्निं सपयत। अदाभ्यं गृहपतिम ॥ ६ ॥

6. *Taṁ martā amartyaṁ ghṛtenāgniṁ saparyata.*
Adābhyaṁ gṛhapatim.

That immortal Agni, the mortals serve with ghrta, Agni that is the redoubtable master protector of the home and family.

अदाभ्यन शाचिषाग्र र ास्त्वं दह।
गापा ऋतस्य दीदिहि ॥ ७ ॥

7. *Adābhyena śociṣāgne rakṣastvaṁ daha.*
Gopā ṛtasya dīdihi.

Agni, with your inviolable and irresistible light and heat, burn the negative forces that damage life, and shine and blaze as protector and promoter of the yajna of life's progress.

स त्वमग्र पतीकन पत्याष यातुधान्यः।
उरु ार्यषु दीद्यत ॥ ८ ॥

8. *Sa tvamagne pratīkena pratyoṣa yātudhānyaḥ.*
Urukṣayeṣu dīdyat.

Agni, with your heat and light rays burn and destroy all forces of germs, viruses, insects and impurities that damage life, shine as you do in vast vedis of scientific programmes of yajna.

तं त्वा गीभिरुरुक्षया हव्यवाहं समीधिर।
यजिष्ठं मानुष जनं ॥ ९ ॥

9. *Taṁ tvā gīrbhirurukṣayā havyavāhaṁ samīdhire.*
Yajiṣṭhaṁ mānuṣe jane.

Agni, carrier and harbinger of fragrant havis to divinities and humanity, most adorable in human communities, men of dignity and grand mansions invoke and light you in vast vedis with holy songs of the Veda.

Mandala 10/Sukta 119

Atma Devata, Laba Aindra Rshi

इति वा इति मे मना गामश्वं सनुयामिति।
कुवित्सोमस्यापामिति ॥ १ ॥

1. *Iti vā iti me mano gāmaśvaṁ sanuyāmiti.*
Kuvit somasyāpāmiti.

This and this alone is what I am at heart: Let me win over the cow and the horse, wealth of the earth and all possible progress onward, and wholly control my senses and dynamics of the mind, for I have drunk the soma of the divine spirit.

प वातांइव दाधत उन्मा पीता अयंसत।
कुवित्सोमस्यापामिति ॥ २ ॥

2. *Pra vātā iva dodhata unmā pītā ayaṁsata.*
Kuvit somasyāpāmiti.

Like impetuous winds have the exhilarations of the draughts of soma raised me to the state of ecstasy, as I have drunk the soma of the divine spirit.

उन्मा पीता अयंसत रथमश्वाइवाशवः ।
कुवित्सामस्यापामिति ॥ ३ ॥

3. *Unmā pītā ayaṁsata rathamaśvā ivāśavaḥ.*
Kuvit somasyāpāmiti.

The draughts of divine soma have raised me up in ecstasy of body, mind and spirit like swift horses carrying the chariot and the master, for I have drunk of the soma of the divine spirit.

उप मा मतिरस्थित वाश्रा पुत्रमिव प्रियम ।
कुवित्सामस्यापामिति ॥ ४ ॥

4. *Upa mā matirasthita vāśrā putramiva priyam.*
Kuvit somasyāpāmiti.

My heart, mind and intelligence is stable and has stabilised me in the object of my divine love like the loving mother cow having reached its darling calf, for I have drunk of the soma of the divine spirit.

अहं तष्टेव वन्धुरं पयाचामि हृदा मतिम ।
कुवित्सामस्यापामिति ॥ ५ ॥

5. *Ahaṁ taṣṭeva bandhuraṁ paryacāmi hṛdā matim.*
Kuvit somasyāpāmiti.

Just as the maker makes and controls the well-structured chariot so do I control my mind and intellect at heart by soul, since I have drunk of the soma of the divine spirit.

नहि म अक्षिपच्चनाच्छान्त्सुः पञ्च कृष्टयः।
कुवित्सामस्यापामिति॥ ६॥

6. *Nahi me akṣipaccanācchāntsuḥ pañca kṛṣṭayaḥ. Kuvit somasyāpāmiti.*

Nor can all the five communities elude or blur the vision of my eye and what I see, for I have drunk of the soma of the divine spirit.

नहि म रादसी उभ अन्यं प पं चन पति।
कुवित्सामस्यापामिति॥ ७॥

7. *Nahi me rodasī ubhe anyaṁ pakṣaṁ cana prati. Kuvit somasyāpāmiti.*

Nor can the physical earth and heaven both be the other and opposite side of my divine personality, for I have drunk of the soma of the divine spirit.

अभि द्यां महिना भुवमभीꣳमां पृथिवीं महीम।
कुवित्सामस्यापामिति॥ ८॥

8. *Abhi dyāṁ mahinā bhuvamabhīmāṁ pṛthivīṁ mahīm. Kuvit somasyāpāmiti.*

By the grandeur of my divine experience I realise the greatness of the solar regions and the greatness of this great earth, for I have drunk of the soma of the divine spirit.

हन्ताहं पृथिवीमिमां नि दधानीह वह वा।
कुवित्सामस्यापामिति॥ ९॥

9. *Hantāhaṁ pṛthivīmimāṁ ni dadhānīha veha vā. Kuvit somasyāpāmiti.*

And may be I shall hold the beauty and generosity of this earthly existence here or, later, there, for I have drunk of the soma of the spirit divine.

आ॒षमित्पृ॑थि॒वीम॒हं ज॒ङ्घना॑नी॒ह व॒ह वा॑ ।
कु॒वित्सा॒म॒स्यापा॒मिति॑ ॥ १० ॥

10. *Oṣamit pṛthivīmahaṁ jaṅghanānīha veha vā.*
Kuvit somasyāpāmiti.

And I can heat up this earthly body to light and take it here, there, anywhere, for I have drunk of the soma of the spirit divine.

दि॒वि म॑ अ॒न्यः प॒क्ष॒ आ॒३॑ धा अ॒न्यम॑चीकृषम ।
कु॒वित्सा॒म॒स्यापा॒मिति॑ ॥ ११ ॥

11. *Divi me anyaḥ pakṣo'dho anyamacīkṛṣam.*
Kuvit somasyāpāmiti.

I realise one mode of my existence high up in heaven and the other down here on earth, for I have drunk of the soma of the spirit divine.

अ॒हम॑स्मि महाम॒हा॑ भिन॒भ्यमुदी॑षितः ।
कु॒वित्सा॒म॒स्यापा॒मिति॑ ॥ १२ ॥

12. *Ahamasmi mahāmaho'bhinabhyamudīṣitaḥ.*
Kuvit somasyāpāmiti.

I am greatest of the greats, shining bright, radiating upwards to the skies and spaces, for I have drunk of the soma of the spirit divine.

गृ॒हा या॒म्यर॑कृता द॒वभ्या॑ हव्य॒वाह॑नः ।
कु॒वित्सा॒म॒स्यापा॒मिति॑ ॥ १३ ॥

13. *Gṛho yāmyaraṁkṛto devebhyo havyavāhanaḥ. Kuvit somasyāpāmiti.*

Receiving the light and ecstasy of divinity, beatified by grace, I have become the fire that carries the fragrances of love and faith to the divinities and the highest Divine, for I have drunk of the soma of the spirit divine and I have become the divine ecstasy itself.

Mandala 10/Sukta 120

Indra Devata, Brhaddiva Atharvana Rshi

तदिदा॑स॒ भुव॑नषु॒ ज्यष्ठं॒ यता॑ ज॒ज्ञ उ॒ग्रस्त्वि॒षनृ॑म्णः।
स॒द्या ज॑ज्ञा॒ना नि रि॑णाति॒ शत्रू॒ननु॒ यं वि॒श्व॒ मद॒न्त्यूमाः॥ १॥

1. *Tadidāsa bhuvaneṣu jyeṣṭhaṁ yato jajña ugrastveṣanṛmṇaḥ. Sadyo jajñāno ni riṇāti śatrūnanu yaṁ viśve madantyūmāḥ.*

That Indra, Brahma, is the first and highest among all the worlds in existence, of which, as the original cause, is born the blazing, refulgent potent sun which, always rising every moment, destroys the negativities which damage life and by which all positive and protective powers and people of the world rejoice and celebrate life.

वा॒वृ॒धा॒नः शव॑सा॒ भूया॑जा॒ः शत्रु॑दा॒साय॑ भि॒यसं॑ दधाति।
अव्य॑नच्च व्य॒नच्च॒ सस्नि॒ सं त॑ नवन्त॒ प्रभृ॑ता॒ मदे॑षु॥ २॥

2. *Vāvṛdhānaḥ śavasā bhūryojāḥ śatrurdāsāya bhiyasaṁ dadhāti. Avyanacca vyanacca sasti saṁ te navanta prabhṛtā madeṣu.*

Growing mighty in strength, immensely lustrous, destroyer of negativities, it strikes fear into

the heart of forces causing damage to life and the environment. Bountiful purifier and sustainer of the breathing and non-breathing world, all the people and powers which receive sustenance from you join to do honour to you in their joy and celebration of life.

त्व क॒तुमपि॑ वृञ्जन्ति॒ विश्व॒ द्वियद॒त त्रिभव॒न्त्यूमा॑: । स्वा॒दा: स्वादी॑य: स्वा॒दुना॑ सृजा॒ सम॒दः सु मधु॒ मधु॑ना॒भि या॑धी: ॥ ३ ॥

3. *Tve kratumapi vṛñjanti viśve dviryadete trirbhavantyūmāḥ. Svādoḥ svādīyaḥ svādunā sṛjā samadaḥ su madhu madhunābhi yodhīḥ.*

And they all, celebrants of divinity, surrender all actions and prayers to you when they join in couples and grow to three in the family. O lord sweeter than sweetness itself, join the sweets of life with honey and with divine sweetness and bliss create life overflowing with love and ecstasy.

इति॑ चि॒द्धि त्वा॒ धना॒ जय॑न्तं मद॑मद अनु॒मद॑न्ति॒ विपा॑: । आजी॑या धृष्णा॒ स्थिरमा त॑नुष्व॒ मा त्वा॑ दभन्यातु॒धाना॑ दु॒रेवा॑: ॥ ४ ॥

4. *Iti ciddhi tvā dhanā jayantaṁ mademade anumadanti viprāḥ. Ojīyo dhṛṣṭṇo sthiramā tanuṣva mā tvā dabhan yātudhānā durevāḥ.*

Thus with joy on every happy occasion of life, grateful people and vibrant sages celebrate you, winner, creator and giver of wealth and excellence. Illustrious lord of shattering power, expand the commonwealth of permanent values. Let not the crooked and fiendish forces on the prowl suppress the creative gifts of divine generosity.

त्वया॑ व॒यं शा॑शद्महे॒ रणे॑षु॒ प्रप॑श्यन्ता॒ युध॒न्या॑नि॒ भूरि॑। चो॒दया॑मि॒ त॒ आयु॑धा॒ वचो॑भि॒ः सं त॑ शिशामि॒ ब्रह्म॑णा॒ वयां॑सि॥ ५॥

5. *Tvayā vayaṁ śāśadmahe raṇeṣu prapaśyanto yudhenyāni bhūri. Codayāmi ta āyudhā vacobhiḥ saṁ te śiśāmi brahmaṇā vayāṁsi.*

With your divine inspiration, well knowing the weapons of war, we fight out the enemies of life in the battles of humanity. I strengthen and calibrate the arms and ammunitions for battle by your divine words, and by the same divine formula I sharpen the target efficacy of the arrows and missiles of defence and offence.

स्तु॒षव्यं॑ पुरु॒वप॑सम॒भ्व॑मि॒नत॑ममा॒प्त्यमा॒प्त्याना॑म। आ द॑षत॒ शव॑सा स॒प्त दानू॒न्प सा॑ त॑ पति॒मानो॑नि॒ भूरि॑॥ ६॥

6. *Stuṣeyyaṁ puruvarpasamṛbhvaminatamamāptyamāptyānām. Ā darṣate śavasā sapta dānūn pra sākṣate pratimānāi bhūri.*

We love and celebrate Indra in song, lord adorable infinite in form, all pervasive, most glorious and wisest of the self-realised wise. With his might he breaks seven types of clouds and seven orders of sin and evil, and he challenges and subdues the many adversaries that arise in the world of nature and humanity.

नि तद्दधि॑ष॒ वर॑ं॒ परं॑ च॒ यस्मि॒ गावि॒थाव॑सा दुरो॒ण। आ मा॒तरा॑ स्थापयस जिगत्नू॒ अत॑ इनाषि॒ कव॑॑रा पुरू॑णि॥ ७॥

7. *Ni taddadhiṣe'varaṁ paraṁ ca yasminnāvithāvasā duroṇe. Ā mātarā sthāpayase jigatnu ata inoṣi karvarā purūṇi.*

You sustain this visible world of physical reality and the other invisible world of meta-physical and spiritual reality in which you maintain and protect everything with your might in their very home. And you hold and stabilise the revolving motherly earth and heaven, inspire many great actions therein and see them accomplished.

इमा ब्रह्म बृहद्दिवा विवक्तीन्द्राय शूषमंगियः स्वषाः। महा गात्रस्य यति स्वराजा दुरश्च विश्वा अवृणादप स्वाः ॥ ८ ॥

8. *Imā brahma bṛhaddivo vivaktīndrāya śūṣamagriyaḥ svarṣāḥ. Maho gotrasya kṣayati svarājo duraśca viśvā avṛṇodapa svāḥ.*

The poet of boundless heavenly light speaks these divine verses in honour of Indra for his own spiritual peace and pleasure. First and foremost among eminent poets, self-illuminant, self-refulgent and self-controlled, he masters the mighty treasure of Vedic wisdom and he opens the flood gates of his own vision of universal light and wisdom.

एवा महान्बृहद्दिवा अथर्ववाच्चत्स्वां तन्वं१मिन्द्रमव। स्वसारा मातरिभ्वरीररिप्रा हिन्वन्ति च शवसा वर्धयन्ति च ॥ ९ ॥

9. *Evā mahān bṛhaddivo atharvāvocat svāṁ tanvamindrameva. Svasāro mātaribhvarīrariprā hinvanti ca śavasā vardhayanti ca.*

Thus does the sage of boundless light and vision of wisdom with settled mind address his song of adoration to Indra only, and the pure immaculate fluent streams of speech like motherly creations inspire the

world and exalt humanity with strength and enthusiasm.

Mandala 10/Sukta 121

Kah (Prajapati) Devata, Hiranyagarbha Prajapatya Rshi

हिरण्यगभः समवर्तताग्ं भूतस्य जातः पतिरक आसीत।
स दाधार पृथिवीं द्यामुतमां कस्म दवाय हविषा विधम॥ १॥

1. *Hiraṇyagarbhaḥ samavartatāgre bhūtasya jātaḥ patireka āsīt. Sa dādhāra pṛthivīṁ dyāmutemāṁ kasmai devāya haviṣā vidhema.*

Hiranyagarbha, the golden Seed, one lord of light and the sole creator of lights such as the sun, existed before creation (as he ever exists). He alone was and is the lord and sustainer of all forms of created being. He holds and sustains the earth and heaven and supports this whole universe. We worship the same one lord and offer him homage with oblations of fragrant materials.

य आत्मदा बलदा यस्य विश्व उपासत पशिषं यस्य दवाः।
यस्य छायामृतं यस्य मृत्युः कस्म दवाय हविषा विधम॥ २॥

2. *Ya ātmadā baladā yasya viśva upāsate praśiṣaṁ yasya devāḥ. Yasya cāyāmṛtaṁ yasya mṛtyuḥ kasmai devāya haviṣā vidhema.*

The lord who is the giver of birth to the soul with its power and potential in body, whose glory all the divinities of the world celebrate in song, whose shade of protection is immortality and falling off is death, to him we offer our homage and worship in hymns with havi.

यः पाणता निमिषता महित्वक इदाजा जगता बभूव। य
इश अस्य द्विपदश्चतुष्पदः कस्म दवाय हविषा विधम॥ ३॥

3. *Yaḥ prāṇato nimiṣato mahitvaika idrājā jagato babhūva. Ya īṣe asya dvipadaścatuṣpadaḥ kasmai devāya haviṣā vidhema.*

The sole one lord who, with his own might, creates and rules over the world of those who breathe and see, the lord who rules over both men and animals, to that sovereign lord of bliss and majesty we offer homage and worship with our heart and soul.

यस्यम हिमवन्ता महित्वा यस्य समुदं रसया सहाहुः ।
यस्यमाः पदिशा यस्य बाहू कस्मै देवाय हविषा विधम ॥ ४ ॥

4. *Yasyeme himavanto mahitvā yasya samudraṁ rasayā sahāhuḥ. Yasyemāḥ pradiṣo yasya bāhū kasmai devāya haviṣā vidhema.*

Whose majesty these snow covered mountains proclaim, whose depth and grandeur the ocean with rivers declares, whose arms these quarters of space extend to infinity, that lord of light and sublimity let us worship with offers of homage in havis.

यन द्यारुगा पृथिवी च दृ हा यन स्वः स्तभितं यन नाकः ।
या अन्तरि ा रजसा विमानः कस्मै देवाय हविषा विधम ॥ ५ ॥

5. *Yena dyaurugrā pṛthivī ca dṛḷhā yena svaḥ stabhitaṁ yena nākaḥ. Yo antarikṣe rajaso vimānaḥ kasmai devāya haviṣā vidhema.*

By him the suns blaze, by him the earth is firm, by him the heaven of bliss is sustained, by him the ecstasy of Moksha is constant, and he is the creator of the worlds of space. Let us worship the lord refulgent and omnipotent with offers of homage in havis.

यं क्रन्दसी अवसा तस्तभाने अभ्यैक्षेतां मनसा रजमाने।
यत्राधि सूर उदिता विभाति कस्मै देवाय हविषा विधेम ॥ ६ ॥

6. *Yaṁ krandasī avasā tastabhāne abhyaikṣetāṁ mansā rejamāne. Yatrādhi sūra udito vibhāti kasmai devāya haviṣā vidhema.*

Whom eloquent heaven and earth sustained in balance by divine power, shining in splendour and inspired at heart, manifest in glory and celebrate in song, under whose law the sun rises, shines and illuminates the world, that self-refulgent lord let us worship with offers of havis.

आपो ह यद बृहतीर्विश्वमायन्गर्भं दधाना जनयन्तीरग्निम।
ततो देवानां समवर्ततासुरेकः कस्मै देवाय हविषा विधेम ॥ ७ ॥

7. *Āpo ha yadbṛhatīrviśvamāyan garbhaṁ dadhānā janayantīragnim. Tato devānāṁ samavartatā-surekaḥ kasmai devāya haviṣā vidhema.*

When the boundless ocean of charged particles of Vayu energy comes into existence bearing the implicit blue print of the cosmos in seed form, creating the heat mode of existence, then the one supreme of the divinities, living breathing life itself, emerges in advance of all cosmic forms, and that One all-comprehensive divine lord let us worship with oblations of havi, who else? That is Hiranyagarbha.

यश्चिदापो महिना पर्यपश्यद्दक्षं दधाना जनयन्तीर्यज्ञम।
या देवेष्वधि देव एक आसीत्कस्मै देवाय हविषा विधेम ॥ ८ ॥

8. *Yaścidāpo mahinā paryapaśyad dakṣaṁ dadhānā janayantīryajñam. Yo deveṣvadhi deva eka āsīt-kasmai devāya haviṣā vidhema.*

The one who with his might pervades, watches and overall controls the ocean of charged particles of Vayu energy bearing the heat mode producing the yajnic process of life's evolution, who is on top of all the divinities of existence, that One supreme lord let us worship with havis.

मा नो॑ हिंसीज्जनि॒ता यः पृ॑थि॒व्या या वा॒ दिवं॑ स॒त्यध॑र्मा ज॒जान॑। यश्चा॒पश्च॒न्द्रा बृ॑ह॒तीर्ज॒जान॒ कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम॥ ९॥

9. *Mā no himsījjanitā yaḥ pṛthivyā yo vā divaṁ satyadharmā jajāna. Yaścāpaścandrā bṛhatīrja-jāna kasmai devāya haviṣā vidhema.*

May the one lord supreme never hurt us, the lord that is creator of the earth, who also creates the heavens and who also creates the vast oceans of energies and waters, all beauteous, soothing and blissful, the master, controller and ordainer of all the laws of existence in operation in truth. Let us worship that one lord supreme with offers of faith and havis.

पजा॑पते॒ न त्वदे॒तान्य॒न्या विश्वा॑ जा॒तानि॒ परि॒ ता ब॑भूव। यत्का॑मास्ते जुहु॒मस्तन्नो॑ अस्तु व॒यं स्या॑म॒ पत॑यो र॒यी-णाम॥ १०॥

10. *Prajāpate na tvadetānyanyo viśvā jātāni pari tā babhūva. Yat kāmāste juhumastanno astu vayaṁ syāma patayo rayīṇām.*

Prajapati, lord of life and your children, there is none other than you who rules over life forms and materials in existence, for yours are the laws of existence, none else's. Whatever our desires, whatever

you wish we should desire, all that we pray for, may all that be fulfilled in life for us. May we be masters in control of the wealths, honours and excellences of the world within your laws of life.

Mandala 10/Sukta 122

Agni Devata, Chitramaha Vasishtha Rshi

वसुं॑ न चि॒त्रम॑हसं गृणीष वा॒मं श॑व॒मति॑थिमद्विष॒ण्यम। स रा॑सत शु॒रुधो॑ वि॒श्वधा॑यसा॒ ग्निहाता॑ गृ॒हप॑तिः सु॒वीय॑म॥ १॥

1. *Vasuṁ na citramahasaṁ gṛṇīṣe vāmaṁ śeva-matithidviṣeṇyam. Sa rāsate śurudho viśvadhā-yaso'gnirhotā gṛhapatiḥ suvīryam.*

I adore Agni like my life's parental home, wondrous generous and refulgent, lovely, comfortable, welcome as a noble guest, all love free from jealousy. Master protector of the home, yajamana as well as high priest of life's yajna, he blesses us with all protective, universally nourishing and positive heroic powers and creative energies of life.

जु॒षा॒णा अ॑ग्न॒ पति॑ हय म॒ वचा॒ विश्वा॑नि वि॒द्वान्व॒युना॑नि सु॒कता। घृत॑नि॒ण्गब्ह्म॑ण गा॒तुमर॑य॒ तव॑ द॒वा अ॑जनय॒ ानु॑ व॒तम॥ २॥

2. *Juṣāṇo agne prati harya me vaco viśvāni vidvān vayunāni sukrato. Ghṛtanirṇigbrahmaṇe gātu-meraya tava devā ajanayannanu vratam.*

Loving and adorable Agni, universal knower of the laws and ways of life, presiding power of all holy works, pray listen to my words and accept my prayer : Rising and refulgent with ghrta, inspire the sage and

open up the paths of progress for him. Divinities and noble souls raising you in yajna adore you, join you and raise themselves in pursuance of your laws of life.

सप्त धामानि परियन्नमर्त्यो दाशद्दाशुषे सुकृते मामहस्व।
सुवीरेण रयिणाग्ने स्वाभुवा यस्त आनट समिधा तं जुषस्व॥ ३॥

3. *Sapta dhāmāni pariyannamartyo dāśaddāśuṣe sukṛate māmahasva. Suvīreṇa rayiṇāgne svābhuvā yasta ānaṭ samidhā taṁ juṣasva.*

Immortal Agni, pervading seven regions of the universe, bhu, bhuva, sva, maha, jana, tapa and satyam, advance and exalt the noble and generous yajamana of holy action. Whoever brings and offers holy fuel and fragrant havi to you, pray accept and bless him with noble progeny and abundant wealth of life.

यज्ञस्य केतुं पथमं पुरोहितं हविष्मन्त इळत सप्त वाजिनम।
शृण्वन्तमग्निं घृतपृष्ठमुक्षाणं पृणन्तं दुवं पृणत सुवीर्यम॥ ४॥

4. *Yajñasya ketuṁ prathamaṁ purohitaṁ haviṣmanta īḷate sapta vājinam. Śṛṇvantamagniṁ ghṛtapṛṣṭhamukṣanaṁ pṛṇantaṁ devaṁ pṛṇate suvīryam.*

Seven priests with seven pranas and seven faculties of sense and mind offer havi and adore Agni, first and original performer of creation yajna who bears on the banner of creative yajna to its victorious completion, and they go on serving the seven-rayed light of life, listening, fed on and rising by ghrta, generous lord refulgent who blesses the dedicated celebrant with noble strength and happy progeny.

त्वं दूतः पथमा वरण्यः स हूयमाना अमृताय मत्स्व। त्वां मजयन्मरुता दाशुषा गृह त्वां स्तामभिभृगवा वि रुरुचुः ॥ ५ ॥

5. *Tvaṁ dūtaḥ prathamo vareṇyaḥ sa hūyamāno amṛtāya matsva. Tvāṁ marjayan maruto daśuṣo gṛhe tvāṁ stomebhirbhṛgavo vi rurucuḥ.*

Agni, you are the messenger and harbinger of the breeze of fresh life. You are the first divinity of our love and choice. As such, invoked and adored for the sake of immortality, pray rejoice at yajna and let us rejoice too. Vibrant celebrants and veteran sages, shining and raising you in the house of generous yajamana, honour and exalt you with holy songs of adoration.

इषं दुहन्त्सुदुघां विश्वधायसं यज्ञपिय यजमानाय सुकता। अग्न घृतस्नुस्त्रिऋतानि दीद्यद्वर्तियज्ञं परियन्त्सुकतूयस ॥ ६ ॥

6. *Iṣaṁ duhantsudughāṁ viśvadhāyasaṁ yajñapriye yajamānāya sukrato. Agne ghṛtasnustrirṛtāni dīdyadvartiryajñaṁ pariyantsukratūyase.*

Agni, light and presiding power of yajnic action, bringing plenty of food, energy, prosperity and the milk of human generosity by the mother spirit of the universe for the noble yajamana dedicated to yajna in love and faith, rising in flames of glory by oblations of ghrta, pervading the three dynamic regions of heaven, earth and the skies with light and splendour, and suffusing the yajnic home in life's fragrance, you carry on the divine purpose in the world of nature and humanity.

त्वामिदस्या उषसा व्युष्टिषु दूतं कृण्वाना अयजन्त मानुषाः। त्वां दवा महयाय्याय वावृधुराज्यमग्न निमृजन्ता अध्वर ॥ ७ ॥

7. *Tvāmidasyā uṣaso vyuṣṭiṣu dūtaṁ kṛṇvānā ayajanta mānuṣāḥ. Tvāṁ devā mahayāyyāya vāvṛdhurājyamagne nimṛjanto adhvare.*

Agni, light of life, in the rising lights of this morning's dawn, thoughtful people adore you in yajna as the harbinger of nature's bounties and carrier of their love and faith with fragrance to the divinities. Nobilities adore you and divinities exalt you, great as you are, and pray for their own rise in merit while they suffuse you in ghrta in the yajna vedi.

नि त्वा वसिष्ठा अह्वन्त वाजिनं गृणन्ता अग्न विदथेषु वधसः। रायस्पाषं यजमानषु धारय यूयं पात स्वस्तिभिः सदा नः॥ ८॥

8. *Ni tvā vasiṣṭhā ahvanta vājinaṁ gṛṇanto agne vidatheṣu vedhasaḥ. Rāyaspoṣaṁ yajamāneṣu dhāraya yūyaṁ pāta svastibhiḥ sadā naḥ.*

Agni, men of light and vision established in divine consciousness invoke and adore you, light and spirit of cosmic power, and they celebrate your divine supremacy over nature and humanity. O victorious lord of universal knowledge, power and prosperity, pray bear and bring us the wealth of life's health and excellence for the yajamanas. O sages and scholars of divinity and science of yajna, pray protect and promote us always with all round well being of life on earth.

Mandala 10/Sukta 123

Vena Devata, Vena Bhargava Rshi

अयं वनश्चोदयत्पृश्निगर्भा ज्योतिर्जरायू रजसो विमानः। इममपां संगमे सूयस्य शिशुं न विप्रा मतिभी रिहन्ति॥ १॥

1. *Ayaṁ venaścodayat pṛṣnigarbhā jyotirjarāyū rajaso vimāne. Imamapāṁ saṁgame suryasya śiśuṁ na viprā matibhī rihanti.*

This loving and lovely light, glorious sun, womb of light, shines in varied light and beauty in the ocean of particles of mist in middle space, moves and energises the clouds of vapour, and in the meeting of the sun rays and the vapours sages celebrate and adore the sun with songs of prayer and love with gratitude as a child of divinity.

समुदादूमिमुदियति वना नभाजाः पृष्ठं हयतस्य दशि। ऋतस्य सानावधि विष्टपि भाट समानं यानिमभ्यनूषत वाः ॥ २ ॥

2. *Samudrādurmimudiyarti veno nabhojāḥ pṛṣṭhaṁ haryatasya darṣi. Ṛtasya sānāvadhi viṣṭapi bhrāṭ samānaṁ yonimabhyanūṣata vrāḥ.*

Rising from the skies, the sun radiates its waves of light, draws waves of mist from the ocean, energises clouds of mist from the ocean of space, the vault of glorious heaven across the skies is seen, the glory shines on top of the high heaven of nature's yajna, and the sages celebrate both dawn and the vault of heaven together.

समानं पूवीरभि वावशानास्तिष्ठन्वत्सस्य मातरः सनीळाः। ऋतस्य सानावधि चकमाणा रिहन्ति मध्वा अमृतस्य वाणीः ॥ ३ ॥

3. *Samānaṁ pūrvīrabhi vāvaśānāstiṣṭhan vatsasya mātaraḥ sanīḷāḥ. Ṛtasya sānāvadhi cakramāṇā rihanti madhvo amṛtasya vāṇīḥ.*

Equal and abundant, shining and thundering

currents of natural energy, mother generators of clouds of rain, abiding together with vapours and sun rays in the skies, also active on top of nature's dynamics, inspire the honey sweets of sage's immortal songs of divine celebration.

जानन्तो रूपमकृपन्त विप्रा मृगस्य घाषं महिषस्य हि ग्मन।
ऋतेन यन्ता अधि सिन्धुमस्थुर्विदद्गन्धर्वो अमृतानि नाम॥ ४॥

4. *Jānanto rūpamakṛpanta viprā mṛgasya ghoṣaṁ mahiṣasya hi gman. Ṛtena yanto adhi sindhumasthurvidadgandharvo amṛtāni nāma.*

The sages, knowing the form, structure and functioning of the cloud and the roaring thunder, celebrate it and realise it in practice. Going by laws of natural truth, waters, evaporation and cloud formation and catalysis in the depth of spatial ocean, they realise that it is really the sun which holds the earth and controls the immortal waters for sure.

अप्सरा जारमुपसिष्मियाणा यार्षा बिभर्ति परम व्योमन।
चरत्प्रियस्य यानिषु प्रियः सन्त्सीदत्पु ा हिरण्ययु स वनः॥ ५॥

5. *Apsarā jāramupasiṣmiyāṇā yoṣā bibharti parame vyoman. Carat priyasya yoniṣu priyaḥ santsīdat pakṣe hiraṇyaye sa venaḥ.*

Like a youthful belle holding on to her lover, the lightning with a brilliant smile holds on to and sustains with the cloud in the highest skies, and the cloud too, dear and lovely, moving about in the spatial home of his lovely light and lightning, stays by the side of the

golden beloved.

नाकं सुपर्णमुप यत्पतन्तं हृदा वनन्ता अभ्यचाकशत त्वा।
हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम॥ ६॥

6. *Nāke suparṇamupa yat panantaṁ hṛdā venanto abhyacakṣata tvā. Hiraṇyapakṣaṁ varuṇasya dūtaṁ yamasya yonau śakunaṁ bhuraṇyum.*

O Sun, wrapped in wondrous rays flying around in the highest heaven, loving sages with their heart and soul see and realise you at the closest as a messenger of the supreme lord of love and justice and as a mighty bird blazing and flying with golden wings in the vast space of the lord ordainer of the universe.

ऊर्ध्वो गन्धर्वो अधि नाके अस्थात्प्रत्यङ्चित्रा बिभ्रदस्यायुधानि। वसानो अत्कं सुरभिं दृश कं स्वर्णो नाम जनता प्रियाणि॥ ७॥

7. *Ūrdhvo gandharvo adhi nāke asthāt pratyaṅ citrā bibhradasyāyudhāni. Vasāno atkaṁ surabhiṁ dṛśe kaṁ svarṇa nāma janata priyāṇi.*

High up over there abides the sun in the region of heavenly light. It bears wondrous weapons of divinity such as thunder and lightning. It wears a beautiful, fragrant form soothing for people to see, and like the light and bliss of heaven creates divine waters and many other dear divine gifts for life.

दृप्सः समुदमभि यज्जिगाति पश्यन्गृध्रस्य चक्षसा विधर्मन। भानुः शुकर्णः शाचिषा चकानस्तृतीयं चक्रं रजसि प्रियाणि॥ ८॥

8. *Drapsaḥ samudramabhi yajjigāti paśyan gṛdhrasya cakṣasā vidharman. Bhānuḥ śukreṇa śociṣā cakānastṛtīye cakre rajasi priyāṇi.*

When the sun in the third, highest, heaven, shining on the oceans and vapours in the skies with the light of its fervent rays reaches the clouds of vapour, then the blazing heat with pure and powerful energy catalyses the clouds and condenses the vapours into dear valuable drops that shower in rain upon the earth.

Mandala 10/Sukta 124

Devata: Agni (1), Agni's Atma (2-4), Varuna (5, 7-8), Soma (6), Indra (9); Rshi: Agni, Varuna, Soma (1, 5-9), Agni (2-4)

इमं नो अग्न उप यज्ञमहि पञ्चयामं त्रिवृतं सप्ततन्तुम । असो हव्यवाळुत नः पुरोगा ज्योगव दीर्घं तम आशयिष्ठाः ॥ १ ॥

1. *Imaṁ no agna upa yajñamehi pañcayāmaṁ trivṛtaṁ saptatantum. Aso havyavāḷuta naḥ purogā jyogeva dīrghaṁ tama āśayiṣṭhāḥ.*

Agni, yajnic light of life, come to this life yajna of ours: which has five divisions, i.e., Brahma-yajna, Deva-yajna, Pitr-yajna, Atithi-yajna, and Balivaishva-deva-yajna; conducted by five people, i.e, four socio-economic classes of Brahmans, Kshatriyas, Vaishyas and Shudras and others like chance visitors from other groups there might be; which is threefold, i.e., paka yajna, haviryajna and somayajna; and which has seven extensions, i.e., Agnishtoma, Atyagnishtoma, Ukthya, Shodashi, Vajapeya, Atiratra and Aptoyami. You are our leader and pioneer, Agni, and you are the carrier of our yajna to the divinities as well as harbinger of the fruits

of yajna to us. Pray come and be our all time dispeller of the cavern of deep darkness from life.

(Yajna is a creative process of development in life from the individual to the social, national, global and environmental level of life. The explanation above is related to the social level. Swami Brahmamuni explains the yajna at the individual level, and that is also suggested in Rgveda 10, 7, 6: 'Svayam yajasva', and yajurveda 4, 13: "Iyam te yajniya tanu", which means: Develop yourself by yajna according to the seasons of your growth, and remember your life in body, mind and soul is worthy of yajnic service for your personal development, your body being the first instrument of your wider yajna of life. This personal yajna is fivefold, for the elemental balance of earth, water, heat, air and ether; threefold for the balance of vata, pitta and kaf, and also for balanced growth of body, mind and soul; sevenfold for the growth of rasa, rakta, mansa, meda, asthi, majja and virya. Thus yajna is the process of growth beginning with the individual, accomplished at the cosmic level.)

अदेवाद्देवः प्रचता गुहा यन्प्रपश्यमान अमृतत्वमेमि। शिवं यत्सन्तमशिवा जहामि स्वात्सख्यादरणीं नाभिमेमि ॥ २ ॥

2. *Adevāddevaḥ pracatā guhā yan prapaśyamāno amṛtatvamemi. Śivaṁ yat santamaśivo jahāmi svāt sakhyādaraṇīṁ nābhimemi.*

When I, the soul, transcending the mere physical, non-divine, form, take on to the light of divinity within the heart cave of the soul, I see the light of divinity within and attain to it. Thus when I relinquish my dark side of personality, attaining to the light and

peace of divinity, then by reason of my essential affinity with divinity, I reach the life divine, sole centre of existence, just like fire existing at peace in the arani wood, its natural abode, rising into heat and light at yajna.

पश्यन्नन्यस्या अतिथिं वयाया ऋतस्य धाम वि मिम पुरूणि ।
शंसामि पित्र असुराय शवमयज्ञियाद्यज्ञियं भागमेमि ॥ ३ ॥

3. *Paśyannanyasyā atithiṁ vayāyā ṛtasya dhāma vi mime purūṇi. Śaṁsāmi pitre asurāya śeva-mayajñiyādyajñiyaṁ bhāgamemi.*

Watching the traveller of another path of life other than the physical, the bird on another branch of the tree, and seeing the original home of the cosmic yajna, I enact many vedis to follow the yajnic paths of living. I sing songs of homage in honour of the omnipotent father giver of life and take to my share of yajnic living, away from the selfish ways of existence.

बह्वीः समा अकरमन्तरस्मिन्निन्द्रं वृणानः पितरं जहामि ।
अग्निः सामा वरुणस्त च्यवन्त पयावदाष्टं तदवाम्यायन ॥ ४ ॥

4. *Bahvīḥ samā akaramantarasminnindraṁ vṛṇānaḥ pitaraṁ jahāmi. Agniḥ somo varuṇaste cyavante paryāvardrāṣṭraṁ tadavāmyāyan.*

Having lived in this body, vedi of living yajna, and choosing Indra, omnipotent father, for worship, I give up the vedi. Agni, vital heat, Varuna, mind and senses and the water element, and Soma, living vitality, depart, and moving ahead I come to the freedom of existence which I cherish and protect for further life.

निर्माया उ त्य असुरा अभूवन्त्वं च मा वरुण कामयासे।
ऋतेन राज न्नृतं विविञ्चन्मम राष्ट्रस्याधिपत्यमहि॥ ५॥

5. *Nirmāyā u tye asurā abhūvan tvaṁ ca mā varuṇa kāmayāse. Ṛtena rājannanṛtaṁ viviñcan mama rāṣṭrasyādhipatyamehi.*

When I get the freedom of my state of being, let the demonic forces be void of their powers, and O Varuna, lord of love, justice and fulfilment, pray bless me with love and protection. O ruling lord of existence, eliminating untruth by the rule of truth and divine law, come and take over the ultimate sovereignty of my free state.

इदं स्वरिदमिदासु वाममयं पकाश उर्वन्तरिक्षम।
हनाव वृत्रं निरहि सोम हविष्ट्वा सन्तं हविषा यजाम॥ ६॥

6. *Idaṁ svaridamidāsa vāmamayaṁ prakāśa urvantarikṣam. Hanāva vṛtraṁ nirehi soma haviṣṭvā santaṁ haviṣā yajāma.*

O Soma, spirit of life in the state of freedom, this is the state of bliss, this is beauty, this is the light of life, this is the expansive space to sojourn at will. Come up out of all sense of bondage. We two shall eliminate darkness and nescience. You are the havi and you the object of love and adoration too. We powers of divine law and truth of existence serve and bless you, our darling, with your real self and blessings of total fulfilment.

कविः कवित्वा दिवि रूपमासजदपभूती वरुणा निरपः सृजत। इमं कृण्वाना जनया न सिन्धवस्ता अस्य वर्णं शुचया भरिभति॥ ७॥

7. *Kaviḥ kavitvā divi rupamājsajadaprahūtī varuṇo nirapaḥ sṛjat. Kṣemaṁ kṛnvānā janayo na sindhavastā asya varṇaṁ śucayo bharibhrati.*

The sovereign creator with his divine vision and power created the light and placed it as the sun in heaven. Varuna, the same lord omnipotent of the element of waters, created and released the rivers aflow which, pure and creative mothers, harbingers of peace and joy, bear and manifest the generosity and majesty of the lord.

ता अस्य ज्यष्ठमिन्द्रियं सचन्त ता इमा ँति स्वधया मदन्तीः। ता ईं विशा न राजानं वृणाना बीभत्सुवा अप वृत्रादतिष्ठन ॥ ८ ॥

8. *Tā asya jyeṣṭhamindriyaṁ sacante tā īmā kṣeti svadhāyā madantīḥ. Tā īṁ viśo na rājānaṁ vṛaṇānā bībhatsuvo apa vṛtrādatiṣṭhan.*

Those streams of living waters share and bear the highest power and beneficence of this lord Varuna, and the lord rules and abides in these streams which sparkle and flow, enjoying the fragrance of oblations offered in yajna. They, also, like people choosing and abiding by the ruler, free from fear and keeping off from darkness and evil, flow free from fear and obstruction.

बीभत्सूनां सयुजं हंसमाहुरपां दिव्यानां सख्य चरन्तम। अनुष्टुभमनु चचूयमाणमिन्द्रं नि चिक्युः कवया मनीषा ॥ ९ ॥

9. *Bībhatsūnāṁ sayujaṁ haṁsamāhurapāṁ divyānāṁ sakhye canantam. Anuṣṭubhamanu carcūmāṇamindraṁ ni cikyuḥ kavayo manīṣā.*

The sun, companion of the free and fearless clouds, which sojourns in space as a comrade of the

holy waters, the poets call the 'celestial bird', and the wind and electric energy blowing and radiating in response to yajna with anushtup verses, they know with their vision and imagination, and this they call 'Indra'.

Mandala 10/Sukta 125

Atma Devata, Vagambhrni Rshi

अहं रुद्रभिर्वसुभिश्चराम्यहमादित्यरुत विश्वदेवैः ।
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥ १ ॥

1. *Ahaṁ rudrebhirvasubhiścarāmyahamādityairuta viśvadevaiḥ. Ahaṁ mitrāvaruṇobhā bibhamryahamindrāgnī ahamaśvinobhā.*

I am Vak-ambhrni, voice of omniscience, Universal Speech all bearing, all borne, co-existent with eleven Rudras, pranic energies and the soul, eight Vasus, earth, water, fire, air, space, moon, sun and stars, all abodes and supports of life, twelve Adityas, year's twelve phases of the sun, and all the Vishvedevas, divinities of nature and humanity. I pervade and support both Mitra and Varuna, day and night, I pervade and support Indra and Agni, wind and fire, and I bear and support both the Ashvins, all complementarities of nature and humanity such as positive and negative currents of energy and science and technology.

(Language, Vak or Word, is a system corresponding to and co-existent with existence as a system and the awareness or knowledge of existence. Hence language at the level of divine awareness is co-existent and co-extensive with existence itself. In other words, at the level of omniscience, existence is language and language is existence. In our life, our language is

the seat of correspondence between our awareness and knowledge of existence and its articulation in experience, expression and communication.)

अहं सामसमाहनसं बिभम्यहं त्वष्टारमुत पूषणं भगम। अहं दधामि दविणं हविष्मत सुप्राव्य३ यजमानाय सुन्वत ॥ २ ॥

2. *Ahaṁ somamāhanasaṁ bibharmyahaṁ tvaṣṭāramuta pūṣaṇaṁ bhagam. Ahaṁ dadhāmi draviṇaṁ haviṣmate suprāvye yajamānāya sunvate.*

I bear the reception and expression of experience in communication and the soma joy of corporate existence. I bear the formative evolution, nourishment and growth, and the power and glory of life and its progress. I bear the wealth and prosperity of life for the yajamana who creates beauty and sweetness for life and bears liberal havis of corporate yajna for the common welfare of humanity and indeed all life. (In other words, the content of Language is Existence and the awareness of Existence.)

अहं राष्टी संगमनी वसूनां चिकितुषी पथमा यज्ञियानाम। तां मा देवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूर्यावेशयन्तीम ॥ ३ ॥

3. *Aham rāṣṭīṁ saṁgamanī vasūnāṁ cikituṣī prathamā yajñiyānām. Tāṁ mā devā vyadadhuḥ purutrā bhūristhātrāṁ bhūryāveśayantīm.*

I am the spirit and organisation of the social system. I am the pioneer and harbinger of the wealth, honours and excellences of the corporate system with the people. I am the thought, awareness and determined organisation of the basics of human life and its values. Sages and scholars establish me in many socio-political

forms with many permanent stabilities and many evolving powers and possibilities of progress in various directions.

मया॒ सा अ ा॑मत्ति॒ या वि॒पश्य॑ति॒ यः पाणि॑ति॒ य ई॑ शृ॒णा-त्युक्त॑म। अ॒म॒न्तवा॒ मां त उप॑ क्षियन्ति श्रु॒धि श्रु॑त श्रद्धि॒वं ते॑ वदामि ॥ ४ ॥

4. *Mayā so annamatti yo vipaśyati yaḥ prāṇiti ya īṁ śṛṇotyuktam. Amantavo māṁ ta upa kṣiyanti śrudhi śruta śraddhivaṁ te vadāmi.*

O listener, listen, what I say to you is worth listening and doing in faith: Whoever sees whatever he sees, whoever breathes whatever he breathes, whoever hears what is said, he receives the food of life by me. Those who do not listen, do not care, do not believe what I say and neglect me, they waste away, they come to ruin.

(We may realise here that Vagambhrni is not only the voice of divinity, it is also the voice of the people who think and speak truly, positively and jointly whenever and wherever they happen to do so, whether it be in parliaments or assemblies or in the press or in the universities. And this voice must be invariably true and authentic.)

अ॒हम॒व स्व॒यमि॒दं व॑दामि॒ जुष्टं॑ दे॒वभि॑रु॒त मानु॑षभिः। यं का॒मय॒ तंत॑मु॒गं कृ॑णामि॒ तं ब्र॒ह्माणं॒ तमृषिं॒ तं सु॑म॒धाम ॥ ५ ॥

5. *Ahameva svayamidaṁ vadāmi juṣṭaṁ devebhi-ruta mānuṣebhiḥ. Yaṁ kāmaye taṁ tamugraṁ kṛṇomi taṁ brahmāṇaṁ tamṛṣiṁ taṁ sumedhām.*

And all this that is loved, adored and spoken by

the sages and veteran scholars and even by average mortals of honest mind, take it that I, voice of divinity, speak it myself. Whosoever I love by virtue of his or her merit of nature, character and performance, I raise to brilliance, to piety worthy of a yajnic Brahma, to the vision of a poetic sage and high intelligence of an exceptional thinker.

अहं रुदाय धनुरा तनोमि ब्रह्मद्विषे शरवे हन्तवा उ।
अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आ विवेश ॥ ६ ॥

6. *Aham rudrāya dhanurātanomi brahmadviṣe śarave hantavā u. Aham janāya samadam kṛṇomyaham dyāvāpṛthivī ā viveśa.*

I draw the bow for Rudra, powers of justice and punishment, to eliminate the forces of hate and violence against lovers and observers of piety and divinity. I fight for the people and create felicity and joy for them, and I reach and pervade the heaven and earth.

अहं सुव पितरमस्य मूर्धन्मम योनिरप्स्वन्तः समुद्रे। ततो वि तिष्ठे भुवनानु विश्वोतामूं द्यां वर्ष्मणोप स्पृशामि ॥ ७ ॥

7. *Aham suve pitaramasya mūrdhan mama yonirapsvantaḥ samudre. Tato vi tiṣṭhe bhuvanānu viśvotāmum dyām varṣmaṇopa spṛśāmi.*

I create the parental protector on top of this human nation and this world in the form of the ruler and the sun. My place is in the depth of waters and the sea and in the particles of space. That same way I abide in all worlds of the universe, and I reach that heaven of light and touch the very top of it with my light and grandeur.

अहमेव वात इव प्र वाम्यारभमाणा भुवनानि विश्वा ।
परा दिवा पर एना पृथिव्यतावती महिना सं बभूव ॥ ८ ॥

8. *Ahameva vāta iva pra vāmyārabhamāṇā bhuvanāni viśvā. Paro divā para enā pṛthivyaitāvatī mahinā saṁ babhūva.*

Loving, embracing and pervading all regions of the universe, I flow forward like the wind that blows across the spaces. Beyond the heaven, beyond this world I am, so much is my power and potential, immanent and transcendent my presence.

Mandala 10/Sukta 126

Vishvedevah Devata, Kulmala Barhisha Shailusha or Ahomuk Vamadevya Rshi

न तमंहो न दुरितं दवासा अष्ट मर्त्यम ।
सजाषसा यमर्यमा मित्रा नयन्ति वरुणा अति द्विषः ॥ १ ॥

1. *Na tamaṁho na duritaṁ devāso aṣṭa martyam. Sajoṣaso yamaryamā mitro nayanti varuṇo ati dviṣaḥ.*

O devas, divinities of nature, noble scholars and sages, neither sin nor suffering, nor anything vicious can touch the mortal whom Aryama, spirit of enlightened guidance, Mitra, spirit of love and friendship, and Varuna, spirit of judgement and justice, all together with love and care without relent, lead across hate, jealousy and enmity.

तद्धि वयं वृणीमह वरुण मित्रायमन ।
यना निरंहसा यूयं पाथ नथा च मत्यमति द्विषः ॥ २ ॥

2. *Taddhi vayaṁ vṛṇīmahe varuṇa mitāryaman. Yenā niraṁhaso yūyaṁ pātha nethā ca martyamati dviṣaḥ.*

O Mitra, Varuna and Aryama, divinities of love, justice and rectitude within and without in society, nature and beyond, that protection and guidance of yours we seek of you, yourself all beyond sin and evil. Save the mortals from sins and lead them to success and fulfilment across and beyond hate, jealousy, enmity and all negativity.

त नूनं ना यमूतय वरुणा मित्रा अयमा।
नयिष्ठा उ ना नषणि पषिष्ठा उ नः पषण्यति द्विषः॥ ३॥

3. *Te nūnaṁ no'yamūteye varuṇo mitro aryamā. Nayiṣṭhā u no neṣaṇi parṣiṣṭhā u naḥ parṣṇyati dviṣaḥ.*

This Varuna, this Mitra, this Aryama, surely they are for our protection, guidance and success. O protective and guiding divinities of rectitude, take us and guide us on the path we ought to take, lead us to the goal we ought to reach, take us across and beyond the hate, jealousy and enmity we ought to avoid.

यूयं विश्वं परि पाथ वरुणा मित्रा अयमा।
युष्माकं शमणि पिय स्याम सुपणीतया ति द्विषः॥ ४॥

4. *Yūyaṁ viśvaṁ pari pātha varuṇo mitro aryamā. Yuṣmākaṁ śarmaṇi priye syāma supraṇītayo'ti dviṣaḥ.*

Mitra, Varuna and Aryama, you protect, guide and lead the world to their goal of success and fulfilment. We pray, under the loving care, security and felicity of

your law and order, let us advance to our cherished goal, pursuing noble ethics and policies beyond the wicked.

आदित्यासा अति स्रिधा वरुणा मित्रा अयमा।
उगं मरुद्भी रुदं हुवमन्दमग्निं स्वस्तय ति द्विषः ॥ ५ ॥

5. *Ādityāso ati sridho varuṇo mitro aryamā. Ugraṁ marudbhī rudraṁ huvemendramagniṁ svastaye'-ti dviṣaḥ.*

May the Adityas, brilliant scholars of the Aditya order of forty eight years discipline, Varuna, Mitra and Aryama, powers of justice, love and rectitude, protect us and guide us across violence and enmity and lead us to success. We invoke the blazing commander with his tempestuous commandos, Rudra, determined destroyer of evil and suffering, Indra, mighty ruler, and Agni, brilliant teacher and scholar, for all round protection and well being so that we may overcome the forces of hate, jealousy and enmity and reach our goals.

नतार ऊ षु णस्तिरा वरुणा मित्रा अयमा।
अति विश्वानि दुरिता राजानश्चषणीनामति द्विषः ॥ ६ ॥

6. *Netāra ū ṣu ṇastiro varuṇo mitro aryamā.*
Ati viśvāni duritā rājānaścarṣaṇīnāmati dviṣaḥ.

May Varuna, Mitra and Aryama, leaders and brilliant rulers of the people, judicious, loving and nobly motivated, safely pilot us across all sin and evil of the world and all forces of hate, jealousy and enmity of society.

शुनमस्मभ्यमूतय वरुणा मित्रा अयमा।
शमं यच्छन्तु सपथं आदित्यासा यदीमंह अति द्विषः ॥ ७ ॥

7. *Śunamasmabhyamūtaye varuṇo mitro aryamā. Śarma yacchantu sapratha ādityāso yadīmahe ati dviśaḥ.*

May Varuna, Mitra and Aryama, powers of justice, and noble choice, love and friendship, and noble ethics and policy, bring us peace and progress for our protection and advancement. May the Adityas, brilliant scholars, teachers and researchers give us lasting comfort and well being of wide variety which we seek and pray for, and may all these divine nobilities lead us beyond the reach of the forces of hate and enmity.

यथा॑ ह॒ त्यद्व॑सवो गौ॒र्यं॑ चित्प॒दि षि॒ताममु॑ञ्चता यजत्राः ।
ए॒वा ष्व१॑स्मन्मु॑ञ्चता॒ व्यं॑ह॒ः प ता॑यग्न पत॒रं न॒ आयु॑ः ॥ ८ ॥

8. *Yathā ha tyadvasavo gauryaṁ cit padi ṣitāma-muñcatā yajatrāḥ. Evo ṣvasmanmuñcatā vyaṁ-haḥ pra tāryagne prataraṁ na āyuḥ.*

O Vasus, world powers of peace and settlement, scholars of the Vasu order, all loving and adorable in yajnic association, just as you set a noble but fettered cow at freedom to roam around at peace with joy, so pray release us from the bonds of sin and evil. O Agni, lord of light, give us a life of enlightenment, a long life of good health and light of wisdom.

Mandala 10/Sukta 127

Ratri Devata, Kushika Saubhara or Ratri Bharadvaji Rshi

रात्री॒ व्य॑ख्यदाय॒ती पु॑रु॒त्रा दे॒व्य१॑ ऋभिः ।
विश्वा॒ अधि॒ श्रिया॑ धित ॥ १ ॥

1. *Rātrī vyakhyadāyatī purutrā devyakṣabhiḥ.*
Viśva adhi śriyo'dhita.

Look, there comes the night divine with many many starry eyes, embracing the wide world, wearing all her finery of the beauty and grandeur of the skies.

आव॑पा॒ अम॑र्त्या नि॒वता॑ दे॒व्यु१॑द्व॑तः ।
ज्योति॑षा बाधत॒ तम॑ः ॥ २ ॥

2. *Orvaprā amartyā nivato devyudvataḥ.*
Jyotiṣā bādhate tamaḥ.

The immortal night divine comes filling vast spaces high and low and arrests the darkness with the light of her stars.

निरु॒ स्वसा॑रमस्कृत॒ोषसं॑ दे॒व्या॑य॒ती ।
अप॑दु॒ हास॑त॒ तम॑ः ॥ ३ ॥

3. *Niru svasāramaskṛtoṣasaṁ devyāyatī.*
Apedu hāsate tamaḥ.

Coming and advancing, the night divine prepares the way for its sister dawn which then dispels the dark.

सा नो॑ अ॒द्य यस्या॑ व्र॒यं नि त॒ याम॒न्विं॑ महि ।
वृ॒क्ष न व॑स॒तिं॑ वय॑ः ॥ ४ ॥

4. *Sā no adya yasyā vayaṁni te yāmannavikṣmahi.*
Vṛkṣe na vasatiṁ vayaḥ.

That night divine, on whose arrival we rest in the home like birds asleep in their nest, may, we pray, be restful and auspicious for us now.

नि गामासा अवि ातॅ नि पद्वन्तॉ नि पॅि णंः ।
नि श्यॅनासश्चिदॅथिनंः ॥ ५ ॥

5. *Ni grāmaso avikṣata ni padvanto ni pakṣiṇaḥ.*
Ni śyenāsaścidarthinaḥ.

People come back home and rest in sleep. So do animals, so do birds, eagles too. They need rest and sleep after the day's toil.

यॉवयॉ वृक्यं१ वृकं यॅवयं स्तॅनमूंम्य ।
अथॉ नः सुॅतरॉ भव ॥ ६ ॥

6. *Yāvayā vṛkyaṁ vṛkaṁ yavaya stenamūrmye.*
Athā naḥ sutarā bhava.

O peaceful night, keep away the wolf and the wolfish deeds. Keep away the thief. Fold them in sleep. Be peaceable, soothing and refreshing for us.

उपं मा पपिंशॅत्तमंः कृॅष्णं व्यॅक्तमस्थित ।
उषं ऋॅणवं यातय ॥ ७ ॥

7. *Upa mā pepiśat tamaḥ kṛṣṇaṁ vyaktamasthita.*
Uṣa ṛṇeva yātaya.

Enveloping darkness in all its intensity has come and smothered me. O dawn, take it off and give me relief like freedom from a heavy debt.

उपं त गाइवाकंरं वृणीष्व दुंहितदिवः ।
रात्रि स्तामं॑ न जिॅग्युषं ॥ ८ ॥

8. *Upa te gā ivākaraṁ kṛnīṣva duhitardivaḥ.*
Rātri stomaṁ na jigyuṣe.

O night, daughter of heaven, I present this song

of adoration like a gift of milch cows. Pray accept it as homage for the sake of the supplicant who is keen for victory of rest and light over the wolf and the darkness of life.

Mandala 10/Sukta 128

Vishvedeva Devata, Vihavya Angirasa Rshi

ममाग्ने वर्चो विहवेष्वस्तु वयं त्वेन्धानास्तन्वं पुषेम।
महि नमन्तां प्रदिशश्चतस्रस्त्वयाध्यक्षेण पृतना जयेम ॥ १ ॥

1. *Mamāgne varco vihaveṣvastu vayaṁ tvendhānāstanvaṁ puṣema. Mahyaṁ namantāṁ pradiśaścatasra-stvayādhyakṣeṇa pṛtanā jayema.*

Agni, light of life, leader and pioneer of men, let there be vigour and lustre in me in the battles of life. Let us shine and rise in body, mind and soul while we kindle you in the yajnic development of human society. Let the four directions of life and the people there be favourable to me in love and faith, and let us win the battles of life under your leadership and presiding power.

मम देवा विहवे सन्तु सर्व इन्द्रवन्तो मरुतो विष्णुरग्निः।
ममान्तरिक्षमुरुलोकमस्तु महि वातः पवतां काम अस्मिन ॥ २ ॥

2. *Mama devā vihave santu sarva indravanto maruto viṣṇuragniḥ. Mamāntarikṣamurulokam-astu mahyaṁ vātaḥ pavatāṁ kāme asmin.*

In the battle of life when the clarion call is given, let all the Devas, divinities of nature and nobilities of humanity be for me. Let the Maruts, Vishnu and Agni, all with Indra, stormy troops, all pervasive people power,

and the leading lights of humanity, all inspired with passion and energy, all wielding weapons of fire, wind and electric power, be with me. Let the sky and space be the vast world for me. And let the winds blow for me in this beautiful world for the fulfilment of this yajnic ambition for personal and collective expansion.

मयि॑ द्र॒वा द्रवि॑ण॒मा य॑जन्तां॒ मय्या॒शीर॑स्तु॒ मयि॑ द्र॒वहू॑तिः ।
दव्या॒ हाता॑रा वनुषन्त॒ पूव॒ रिष्टाः॒ स्याम त॒न्वा॑ सु॒वीरा॑ः ॥ ३ ॥

3. *Mayi devā draviṇamā yajantāṁ mayyāśīrastu mayi devahūtiḥ. Daivyā hotāro vanuṣanta pūrve-'riṣṭāḥ syāma tanvā suvīrāḥ.*

May the Devas bless me with power, wealth and excellence. Let there be all good wishes, benediction and self fulfilment for me at yajna. May the invocation and homage to Devas bring me success. May veteran and divine yajakas in nature and humanity join me in our yajna for the general good. May we be blest with health of body, mind and spirit, be inviolable and blest with noble progeny.

मह्यं यजन्तु मम॒ यानि॑ ह॒व्याकू॑तिः स॒त्या मन॑सा म अस्तु ।
एना॒ मा नि गां क॒तमच्च॒नाहं विश्व॑ दवासा॒ अधि॑ वाचता नः ॥ ४ ॥

4. *Mahyaṁ yajantu mama yāni havyākūtiḥ satyā manaso me astu. Eno mā ni gāṁ katamaccanāhaṁ viśve devāso adhi vocatā naḥ.*

May my havis that I offer in yajna bring me the success I plan. May the thoughts and intentions of my mind be true and fruitful. May I never take to sin or evil whatsoever. O divinities of the world, bless us and say:

May all be well with you!

दवीः षळुवीरुरु नः कृणात विश्व दवास इह वीरयध्वम ।
मा हास्महि प्रजया मा तनूभिमा रधाम द्विषत सोम राजन ॥ ५ ॥

5. *Devīḥ ṣaḷurvīruru naḥ kṛṇota viśve devāsa iha vīrayadhvam. Mā hāsmahi prajayā mā tanūbhirmā radhāma dviṣate soma rājan.*

May six divinities, heaven and earth, day and night, fire and water, through the six seasons of the year do us great favour so that we may rise and progress in power and achievement. O divinities of the world, be brave and great and help us rise to bravery and grandeur. Never deplete us either by loss of health and virility or by loss of progeny. O ruling Soma, lord of peace, light and glory, let us never fall a prey to the forces of hate, jealousy and enmity.

अग्न मन्युं पतिनुदन्परषामदब्धा गापाः परि पाहि नस्त्वम ।
प्रत्यञ्चा यन्तु निगुतः पुनस्त इमषां चित्तं प्रबुधां वि नशत ॥ ६ ॥

6. *Agne manyuṁ pratinudan pareṣāmadabdho gopāḥ pari pāhi nastvam. Pratyañco yantu nigutaḥ punastemaiṣāṁ cittaṁ prabhudhāṁ vi neśat.*

O Agni, sovereign ruling lord of light and fire, ever awake and protective, warding off the anger and attack of foreign and negative powers, defend, protect and promote us without relent. Let our enemies withdraw and go back, repulsed, frustrated and routed. Howsoever clever, intelligent tacticians they think they are, destroy their mind, morale and intelligence

altogether.

धा॒ता धा॑तॄ॒णां भुव॑नस्य॒ यस्पति॑र्दे॒वं त्रा॒तार॑मभिमातिषा॒-
हम । इ॒मं य॒ज्ञम॒श्विना॒भा बृ॒हस्पति॑र्दे॒वाः पा॑न्तु॒ यज॑मानं
न्य॒थात ॥ ७ ॥

7. *Dhātā dhātṝṇāṁ bhuvanasya yaspatirdevaṁ trātāramabhimātiṣāham. Imaṁ yajñamāśvinobhā bṛhaspatirdevāḥ pāntu yajamānaṁ nyarthāt.*

The one lord sustainer of all sustainers of the world such as sun and earth, the one that is the supreme lord creator, ruler and protector of the universe, the one that subdues the proudest of the enemies of life and humanity, the one that saves and gives fulfilment, that One I worship and adore. May the Ashvins, twin divine complementarities of nature and humanity, Brhaspati, lord of Infinity and the sage dedicated to Infinity, and the infinite divine voice and all other divinities of the world, we pray, promote this yajna and save this yajamana from sin and evil.

उ॒रु॒व्यचा॑ ना महि॒षः शम॑ यंसदु॒स्मिन्हवं॑ पुरुहू॒तः पु॑रु॒ षुः ।
स नः॑ प्र॒जाय॑ हयश्व मृळ॒यन्द्र॒ मा नो॑ रीरिषो॒ मा परा॑ दाः ॥ ८ ॥

8. *Uruvyacā no mahiṣaḥ śarma yaṁsadasmin have puruhūtaḥ purukṣuḥ. Sa naḥ prajāyai haryaśva mṛḷayendra mā no rīriṣo mā parā dāḥ.*

Indra, all pervasive lord of the expansive universe, infinitely potent, universally invoked and adored, infinitely opulent and generous, may, we pray, give us peace and fulfilment in this great war-like yajna of life. O lord of the dynamics of existence, Indra, we

pray give us the joy of fulfilment for our people and for our future generations, pray never hurt us, never forsake us.

य नः सपत्ना अप त भवन्त्विन्द्राग्निभ्यामव बाधामह तान। वसवा रुदा आदित्या उपरिस्पृशं मागं चत्तारमधिराजमकन ॥ ९ ॥

9. *Ye naḥ sapantā apa te bhavantvindrāgnibhyāmava bādhāmahe tān. Vasavo rudrā ādityā uparispṛśaṁ mograṁ cettāramadhirājamakran.*

Those who are our adversaries, enemies and hostile rivals, let them be off ! We keep them off, we throw them out in conflict by Indra and Agni, divine air and fire power. May the Vasus, shelter and support givers of life and the general order of educated people, Rudras, powers of justice and order and the middle order of intellectuals, and Adityas, powers of light and the highest order of scholars and sages raise me high, inspire me with the brilliance of fire, enlighten me and anoint me as the highest ruling authority.

Mandala 10/Sukta 129

Bhavavrttam Devata, Prajapati Parameshthi Rshi

नासदासी ना सदासीत्तदानीं नासीदजा ना व्यामा परा यत। किमावरीवः कुह कस्य शम म्भः किमासीद्गहनं गभीरम ॥ १ ॥

1. *Nāsadāsīnno sadāsīt tadānīṁ nāsīdrajo no vyomā paro yat. Kimāvarīvaḥ kuha kasya śarmannambhaḥ kimāsīdgahanaṁ gabhīram.*

It was neither a-sat nor sat, neither non-existence

nor positive existence, then, nothing tangible, neither particles nor sky nor space nor anything beyond. What form? What content? None. Where? What purpose, for whom? What mist? What deep darkness? None, nothing, and yet not nothing.

(It was the zero state of existence after the completion of one cycle and before the beginning of the next cycle, like the zero hour between two dates. It is a state intangible and inexplicable because thought and language too terminate into the intangible and inexplicable silence at the completion of the cycle. The zero hour exists and yet it does not, it doesn't exist and yet it does, that's the mystery of it. The state under meditation in this sukta is the hour of Infinity in the womb of Infinity self-brooding on the zero; the One upon the zero.)

न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत्प्रकेतः।
आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किं चनास॥ २॥

2. *Na mṛtyurāsidamṛtaṁ na tarhi na rātryā ahna āsīt praketaḥ. Ānīdavātaṁ svadhayā tadekaṁ tasmāddhānyanna paraḥ kiṁ canāsa.*

There is, then, neither death nor deathlessness of immortality, neither night nor day as we know the night and day. There is only That, the One self-existent Brahma, breathing without breath, the sole One, one with its potential. Any other apart or beyond That there was none whatsoever.

तम आसीत्तमसा गूळ्हमग्रे प्रकेतं सलिलं सर्वमा इदम।
तुच्छ्येनाभ्वपिहितं यदासीत्तपसस्तन्महिनाजायतैकम॥ ३॥

3. *Tama āsīt tamasā gūḷhamagre'praketaṁ salilaṁ sarvamā idam. Tucchyenābhvapihitaṁ yadāsīt-tapasastanmahinājāyataikam.*

There is only dark, darker and deeper than darkness itself before the world of existence comes into being, something misty beyond knowledge and experience, this all that now is. That living mystery, which then exists, covered in something more mysterious than mystery itself, self-manifests by the exercise of Its own grandeur of power and potential solely by Itself.

कामस्तदग्रे समवर्तताधि मनसो रेतः पथमं यदासीत्। सतो बन्धुमसति निरविन्दन्हृदि प्रतीष्या कवयो मनीषा॥ ४॥

4. *Kāmastadagre samavartatādhi manaso retaḥ prathamaṁ yadāsīt. Sato bandhumasati niravin-dan hṛdi pratīṣyā kavayo manīṣā.*

There is love and desire before the creation at the heart of Brahma which is the first, original and ultimate seed of the world of existence that comes into being. Sages blest with vision, by divine inspiration and mind in meditation, realise the world of existence from the tangible upto the intangible state implicit in the seed state of Prakrti subsisting in the divine mind.

तिरश्चीनो विततो रश्मिरेषामधः स्विदासी३दुपरि स्विदासी३त। रेतोधा आसन्महिमान आसन्त्स्वधा अवस्ता-त्प्रयतिः परस्तात॥ ५॥

5. *Tiraścīno vitato raśmireṣāmadhaḥ svidāsīdupari svidāsīt. Retodhā āsan mahimāna āsantsvadhā avastāt prayatiḥ parastāt.*

The waves and vibrations of these causal potentials of divine Prakrti extend in time and space all round, up, down and transverse. There are the individual souls also, seedlings great and yearning for emergence into life. In all this process of creation and evolution, the divine will is supreme, and the divine potential, Prakrti, the seeding souls, and potential evolutions, are all subservient and subordinate to the divine will.

का अ॒द्धा व॑द॒ क इ॒ह प्र वो॑चत्कुत॒ आजा॑ता॒ कुत॑ इ॒यं वि॒सृ॑ष्टिः। अ॒वाग्दे॒वा अ॒स्य वि॒सज॑ने॒नाथा॒ का वे॑द॒ यत॑ आब॒भूव॑॥ ६॥

6. *Ko addhā veda ka iha pra vocat kuta ājātā kuta iyaṁ visṛṣṭiḥ. Arvāgdevā asya visarjanenā-thā ko veda yata ābabhūva.*

Who for certain knows, who here would declare whence this universe has come, whence this variety has emerged? The visionary sages all come after the creation and diversity of it. Who of them would then know whence and why all this has come into existence? Only He, the creator, would know, only He can reveal and declare.

इ॒यं वि॒सृ॑ष्टि॒र्यत॑ आब॒भूव॒ यदि॑ वा द॒ध यदि॑ वा॒ न। यो अ॒स्याध्य॑क्षः पर॒मे व्यो॑म॒न्त्सो अ॒ङ्ग वे॑द॒ यदि॑ वा॒ न वे॑द॥ ७॥

7. *Iyaṁ visṛṣṭiryata ābabhūva yadi vā dadhe yadi vā na. Yo asyādhyakṣaḥ parame vyomantso aṅga veda yadi vā na veda.*

O dear seeker, whence this multitudinous variety of existence arises, who holds and sustains it, or whether He doesn't hold and sustain it while He terminates it,

only He knows who is the presiding power of it at the highest heavenly level of mystery. Only He knows and pervades it, and He only knows when he doesn't pervade it while it subsists in Him as in the state of Pralaya.

Mandala 10/Sukta 130

Bhavavrttam Devata, Yajna Prajapatya Rshi

या यज्ञा विश्वतस्तन्तुभिस्तत एकंशतं दवक्रमभिरायतः ।
इम वयन्ति पितरा य आयययुः प वयाप वयत्यासत तत ॥ १ ॥

1. *Yo yajño viśvatastantubhistata ekaśataṁ deva-karemebhirāyataḥ. Ime vayanti pitaro ya āyayuḥ pra vayāpa vayetyāsate tate.*

The yajnic cosmos, the web of existence, which is extended and expands all round by vibrations, radiations, currents, flames, streams, fibres and filaments spun out and woven by a hundred plus one divine actions (by eight Vasus, twelve Adityas, eleven Rudras, eleven Vishvedevas, fortynine Maruts and ten Vishvasrj creative processes) all this web of yajna, these divinities universally prevailing weave up and down all round, and all these divinities, actions and processes abide therein, in the yajna itself.

पुमाँ एनं तनुत उत्कृणत्ति पुमान्वि तत्र अधि नाके अस्मिन ।
इम मयूखा उप सदुरू सदः सामानि चकुस्तसराण्या-तव ॥ २ ॥

2. *Pumāṁ enaṁ tanuta ut kṛṇatti pumān vi tatne adhi nāke asmin. Ime mayūkhā upa sedurū sadaḥ sāmāni cakrustasarāṇyotave.*

The supreme cosmic Purusha weaves this web

of existence and the same Purusha winds it up on time. He alone in this cosmos and beyond the heaven of time and space extends it. These radiations, vibrations, threads, filaments and creative processes abide and act in this vast yajna of the cosmos, and they structure the holy formulas and they spin the threads of the warp and woof of this web.

कासीत्प्रमा प्रतिमा किं निदानमाज्यं किमासीत्परिधिः क आसीत। छन्दः किमासीत्प्रउगं किमुक्थं यद्देवा देवमयजन्त विश्व॥ ३॥

3. *Kāsīt pramā pratimā kiṁ nidānamājyaṁ kimāsīt paridhiḥ ka āsīt. Chandaḥ kimāsīt pra-ugaṁ kimukthaṁ yaddevā devamayajanta viśve.*

What is the central vision and comprehensive blueprint of the design of cosmic yajna? What is the measure of the progressive stages of the yajna upto accomplishment? What is the basic cause and ultimate purpose? What is the ghrta input of the yajna? What is the ultimate bound? What is the chhanda, joyous formula, from the inception and conception to completion? What is the beginning, middle and the hymnal close of the divine yajna? When the divinities join the Supreme Divinity in the yajna of cosmic creation, what are these constituents of the creative process?

अग्नेर्गायत्र्यभवत्सयुग्वोष्णिहया सविता सं बभूव। अनुष्टुभा सोम उक्थैर्महस्वान्बृहस्पतेर्बृहती वाचमावत॥ ४॥

4. *Agnergāyatryabhavat sayugvoṣṇihayā savitā saṁ babhūva. Anuṣṭubhā soma ukthairmahasvān bṛhaspaterbṛhatī vācamāvat.*

Gayatri is the companion of Agni, Savita manifests with ushnik, Soma with anushtup, the sun manifests with uktha hymns of celebration, and brhati comes to express the voice of Brhaspati. (That is, the mantras associated with these deities are composed in these verse forms.)

विराण्मित्रावरुणयारभिश्रीरिन्द्रस्य त्रिष्टुबिह भागा अह्नः ।
विश्वान्द्वाञ्जगत्या विवेश तन चाक्लृप ऋषया मनुष्याः ॥ ५ ॥

5. *Virāṇmitrāvaruṇayorabhiśrīrindrasya triṣṭubiha bhāgo ahnaḥ. Viśvān devāñjagatyā viveśa tena cāklṛpra ṛṣayo manuṣyāḥ.*

Virat is associated with Mitra and Varuna together, trishtup is associated with Indra as share of the mid-day session, jagati joins with the Vishvedevas and by that the sages and ordinary people are joined and receive their strength of being. (The Chhandas, metres, of the Vedas, thus, are part of the process of creation.)

चाक्लृप तन ऋषया मनुष्या यज्ञ जात पितरा नः पुराण ।
पश्यन्मन्य मनसा च सा तान्य इमं यज्ञमयजन्त पूव ॥ ६ ॥

6. *Cāklṛpre tena ṛṣayo manuṣyā yajñe jāte pitaro naḥ purāṇe. Paśyan manye manasā cakṣasā tān ya imaṁ yajñamayajanta pūrve.*

When the creation yajna of all time is accomplished, thereby our ancient forefathers, seers and ordinary mortals receive their being and strength of identity, and, visualising them with the eye of the mind and imagination, I honour and adore those who in times

of yore enact this yajna of creation.

सहस्तोमाः सहछन्दस आवृतः सहप्रमा ऋषयः सप्त दैव्याः। पूर्वेषां पन्थामनुदृश्य धीरा अन्वालेभिर रथ्या३ इव रश्मीन ॥ ७ ॥

7. *Sahastomāḥ sahachandasa āvṛtaḥ sahapramā ṛṣayaḥ sapta daivyāḥ. Pūrveṣāṁ panthāmanudṛśya dhīrā anvālebhire rathyo na raśmīn.*

Well versed in Vedic hymns of yajna and the cosmic process of evolution, the verse forms of Chhandas associated with divinities, and the evolutionary stages of the cosmos, seven divine sages of vision and wisdom, self-established in peace of mind and soul, having realised the holy path of the ancients and following in their footsteps, realise the cosmic process of divine evolution and live their life to perfection like the driver holding reins of his chariot and controlling his horses in the right direction.

Mandala 10/Sukta 131

Devata: Indra (1-3, 6, 7), Ashvins (4-5), Rshi: Sukirti Kakshivata

अप प्राचः इन्द्र विश्वाँ अमित्रानपापाचो अभिभूत नुदस्व। अपादीचो अप शूराधराचः उरा यथा तव शमन्मदेम ॥ १ ॥

1. *Apa prāca indra viśvāṁ amitrānapāpāco abhubhūte nudasya. Apodīco apa śūrādharāca urau yathā tava śarman madema.*

Indra, all powerful ruler of the world, subduer of all enemies of the world, drive off all enemies that stand in front, who attack from behind, who arise from

below, and all those who descend from above so that we may live in peace with joy without fear in your vast territory.

कुविदङ्ग यवमन्तो यवं चिद्यथा दान्त्यनुपूर्वं वियूय। इहेहषां कृणुहि भाजनानि ये बर्हिषो नमोवृक्तिं न जग्मुः ॥ २ ॥

2. *Kuvidaṅga yavamanto yavaṁ cidyathā dāntya-nūpūrvaṁ viyūya. Ihehaiṣāṁ kṛṇuhi bhojanāni ye barhiṣo namovṛktiṁ na jagmuḥ.*

Well then, just as master farmers of grain harvest the crop in order and separate the grain from the chaff, so, dear lord, here, there, everywhere, in order create and provide food and sustenance for those who never neglect yajnic offerings but bear the holy grass and bring homage to the vedi.

नहि स्थूयृतुथा यातमस्ति नात श्रवो विविद संगमेषु। गव्यन्त इन्द्रं सख्याय विप्रा अश्वायन्तो वृषणं वाजयन्तः ॥ ३ ॥

3. *Nahi sthūryṛtuthā yātamasti nota śravo vivide saṁgameṣu. Gavyanta indraṁ sakhyāya viprā aśvāyanto vṛṣaṇaṁ vājayantaḥ.*

A one horse cart never reaches the destination on time according to season and purpose, nor, in battle, supplies are received on time without the favour of Indra. Therefore nobles and sages well desirous of cows and horses, seeking success and victory, pray for the favour and friendship of the generous and virile Indra.

युवं सुरामंमश्विना नमुचावासुर सचा।
विपिपाना शुभस्पती इन्द्रं कमस्वावतम ॥ ४ ॥

4. *Yuvaṁ surāmamaśvinā namucāvāsure sacā. Vipipānā śubhaspatī indraṁ karmasvāvatam.*

O Ashvins, complementary powers of humanity, men and women, scholars and teachers, masters and protectors of the good, valuable and auspicious, well enjoying the soma taste of life together, help and assist Indra, ruler of life in the world, in the struggles of life and society against the demonic forces of want, violence and meanness.

पुत्रमिव पितरावश्विनाभन्द्रावथुः काव्यैर्दंसनाभिः । यत्सुरामं व्यपिबः शचीभिः सरस्वती त्वा मघव न्भिष्णक ॥ ५ ॥

5. *Putramiva pitārāvaśvinobhendrāvathuḥ kāvyair-daṁsanābhiḥ. Yat surāmaṁ vyapibaḥ śacībhiḥ sarasvatī tvā maghavannabhiṣṇak.*

As parents support the child with all their power and potential, so O lord of power and glory, Indra, let the Ashvins, complementary powers of nature and society, men and women, scholars and scientists, leaders and followers, all support you with words of adoration and actions of profuse generosity when you defend the nation with bold actions and enjoy the peace, prosperity and power of the order, and may Sarasvati, divine intelligence, support and guide you.

इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृळीका भवतु विश्ववेदाः । बाधतां द्वषो अभयं कृणातु सुवीयस्य पतयः स्याम ॥ ६ ॥

6. *Indraḥ sutrāmā svavāṁ avobhiḥ sumṛḷīko bhavatu viśvavedāḥ. Bādhatāṁ dveṣo abhyaṁ kṛṇotu suvīryasya patayaḥ syāma.*

May Indra, self-potent, saviour protector and promoter, master of all wealth, power and glory of the world, be gracious to us by his support and protection

for peace and security. May he ward off and drive away hate and enmity, grant freedom from fear, so that we too may be masters and protectors of noble strength and heroic splendour.

तस्य॑ व॒यं सु॑म॒ता य॒ज्ञिय॒स्यापि॑ भ॒द्र सौ॑मन॒स स्या॑म। स सु॒त्रामा॒ स्ववाँ॒ इन्द्रो॑ अ॒स्म आरा॒च्चिद द्वषः॑ सनु॒तर्यु॑यातु॥ ७॥

7. *Tasya vayaṁ sumatau yajñiyasyāpi bhadre saumanase syāma. Sa sutrāmā svavāṁ indro asme ārāccid dveṣaḥ sanutaryuyotu.*

We pray may we ever abide in the good will and loving kindness of adorable Indra. May he, self-refulgent, self-potent, saviour protector, keep off and drive away for all time elements of hate and enmity far and near, all.

Mandala 10/Sukta 132

Mitra-Varuna (2-7) and others (1) Devata, Shakaputa Narmedha Rshi

इ॒जा॒नमिद द्य गूता॑व॒सुरीजा॒नं भूमि॑र॒भि प॑भूषणि। इ॒जा॒नं द॒वाव॒श्विना॑व॒भि सु॒म्नैर॑वधताम ॥ १॥

1. *Ījānamid dyaurgūrtāvasurījānaṁ bhūmirabhi prabhuṣaṇi. Ījānaṁ devāvaśvināvabhi sumnairavardhatām.*

May the Heaven of welcome treasures of abundance bless and promote the man of love, non-violence and yajna with peace, plenty and joy. May the earth of abundant riches and beauty bless the man of love, charity and yajna with plenty, progress and joy. May the Ashvins, twin divines of nature and humanity,

by their systemic complementarities bless and promote the man of dynamic creativity and yajna with personal success, social prestige and divine fulfilment.

ता वां मित्रावरुणा धार॒यति॑ती सुषु॒म्नषि॑त॒त्वता॑ यजामसि।
यु॒वाः का॒णाय॑ स॒ख्यर॒भि ष्या॑म र॒ रस॑ः ॥ २ ॥

2. *Tā vāṁ mitrāvaruṇā dhārayatkṣitī suṣumne-ṣitatvatā yajāmasi. Yuvoḥ krāṇāya sakhyairabhi ṣyāma rakṣasaḥ.*

O Mitra and Varuna, lord of light and love, and lord of sovereign judgement and freedom, you are both sustainers of the earth and givers of peace and comfort to mankind. We serve and worship you with love for the sake of cherished fulfilment. We pray, let us, with your favour and friendship, win over the forces of evil and negativity for the advancement of the lover and performer of yajna and deeds of charity.

अधा॑ चि॒ ु यद्दिधि॑षामह वाम॒भि पि॒यं रक्ण॒ः पत्य॑मानाः।
द॒द्वाँ वा॒ यत्पुष्य॑ति॒ रक्ण॒ः सम्वा॑र॒ ाकि॑रस्य म॒घानि॑ ॥ ३ ॥

3. *Adhā cinnu yaddidhiṣāmahe vāmabhi priyaṁ rekṇaḥ patyamānāḥ. Dadvāṁ vā yat puṣyati rekṇaḥ samvāran nakirasya maghāni.*

And when we bear and bring liberal gifts of homage to you, ourselves being masters of our favourite wealth and property, or when the generous giver of gifts and homage augments his wealth, then the wealth, power and glory of such a person never diminishes, never exhausts, in fact it increases manifold.

अ॒सावन्या अ॑सुर सूयत॒ द्यास्त्वं विश्व॑षां वरुणासि॒ राजा॑।
मू॒धा रथ॑स्य चाक॒ ातावतन॑सान्तक॒धुक ॥ ४ ॥

20. *Asāvanyo asura sūyata dyaustvaṁ viśveṣāṁ varuṇāsi rājā. Mūrdhā rathasya cākan naitāvatainasāntakadhruk .*

O Mitra, sun, life giving light and pranic energy, that other, mother Infinity, has given you birth. O Varuna, breath of life and cosmic air, you are the ruler and life giver of the world. You, Mitra-Varuna, are the head of the chariot of life, the cosmic yajna. You are the antidote of death. Let not our yajna be vitiated even by a remote touch of sin.

अस्मिन्त्स्वꣳ तच्छकपूत एनां हित मित्र निगतान्हन्ति वीरान। अवावा यद्धात्तनूष्ववः प्रियासु यज्ञियास्ववा॥ ५॥

5. *Asmintsvetacchakapūta eno hite mitre nigatān hanti vīrān. Avorvā yaddhāt tanuṣvavaḥ priyāsu yajñiyāsvarvā.*

In this yajna instituted by the yajamana, who is otherwise competent in his own right of strength, one sin of omission would vitiate the performance if Mitra, the sun, alone is invoked for oblations. The omission vitiates the inner strength and others in the family unless the other protector, Varuna, too is invoked. When this other protector is invoked and served, no want or short coming remains in the cherished body health of the yajna, the yajaka and the yajaka's family.

युवाहि मातादितिर्विचेतसा द्यान भूमिः पयसा पुपूतनि।
अव प्रिया दिदिष्टन सूरा निनिक्त रश्मिभिः॥ ६॥

6. *Yuvorhi mātāditirvicetasā dyaurna bhūmiḥ payasā pupūtani. Ava priyā didiṣṭana sūro ninikta raśmibhiḥ.*

Mitra and Varuna, givers of light and intelligence, known with special effort of the mind, your mother power is eternal Nature, the giver of knowledge about you is eternal Veda which washes the cover of ignorance as heaven and earth wash away the evils of darkness and want. The sun illuminates with rays of light, the earth gives cherished wealth of food.

युवं ह्यप्नराजावसीदतं तिष्ठदथं न धूषदं वनुषदम। ता नः कणूकयन्तीर्नृमधस्तत्र अंहसः सुमधस्तत्र अंहसः ॥ ७ ॥

7. *Yuvaṁ hyapnarājāvasīdataṁ tiṣṭhadrathaṁ na dhūrṣadaṁ vanarṣadam. Tā naḥ kaṇūkayantīrnṛ-medhastatre aṁhasaḥ sumedhastatre aṁhasaḥ.*

O Mitra and Varuna, givers of light and life energy for positive action, be seated on the vedi of cosmic yajna. Ascend the chariot strongly structured and balanced, worthy of universal movement to fight out those vociferous forces of the enemy poised against us. You save the yajaka dedicated to the progress of united humanity from sin. You save the yajamana of intelligential and scientific yajna from going astray on the path of evil and destructivity.

Mandala 10/Sukta 133

Indra Devata, Sudah Paijavana Rshi

पा ष्वस्म पुरारथमिन्दाय शूषमचत। अभीके चिदु लाकृत्संग समत्सु वृत्रहास्माकं बाधि चादिता नभन्ता-मन्यकेषां ज्याका अधि धन्वसु ॥ १ ॥

1. *Pro ṣvasmai pururathamindrāya śūṣamarcata. Abhīke cidu lokakṛt saṅge samatsu vṛtrahāsmā-kaṁ bodhi coditā nabhantāmanayakeṣāṁ jyākā adhi dhanvasu.*

Offer a song of abundant praise in honour of this ruling lord Indra for his mighty force and front rank chariot. He, destroyer of darkness and evil, inspires us in our battles of life at the closest and enlightens us in our struggle for universal freedom. Let the strings of the alien enemy bows be snapped by the strike of the forces of Indra.

त्वं सिन्धूँरवासृजा धराचा अहन्नहिम। अशत्रुरिन्द जज्ञिष विश्वं पुष्यसि वार्यं तं त्वा परि ष्वजामहे नभन्तामन्यकेषां ज्याका अधि धन्वसु॥ २॥

2. *Tvaṁ sindhūṁravāsṛjo'dharāco ahannahim. Aśatrurindra jajñiṣe viśvaṁ puṣyasi vāryaṁ taṁ tvā pari ṣvajāmahe nabhantāmanayakeṣāṁ jyākā adhi dhanvasu.*

Indra, you release the floods of rivers to flow down on the earth. You destroy the demon of darkness, evil, want and ignorance. You are born without an equal, adversary and enemy, and you promote the choicest wealth and excellence of the world. Such as you are we love and embrace you as our closest loving friend and companion. Let the alien strings of the enemy bows snap upon their bows.

वि षु विश्वा अरातया या नशन्त ना धियः। अस्तासि शत्रव वधं या न इन्द जिघांसति या त रातिद दिवसु नभन्तामन्यकषां ज्याका अधि धन्वसु॥ ३॥

3. *Vi ṣu viśvā arātayo 'ryo naśanta no dhiyaḥ. Astāsi śatrave vadhaṁ yo na indra jighāṁsati yā te rātirdadirvasu nabhantāmanayakeṣāṁ jyākā adhi dhanvasu.*

Indra, may the facts and forces of enmity, adversity and ungenerosity be eliminated from life and the world. May all our thoughts and actions be inspired by love and generosity. You strike the thunderbolt of justice and punishment upon the enemy who wants to destroy us or frustrate our love and generosity. May your grace and generosity bring us wealth, honour and excellence of life. Let the strings of enemy bows snap by the tension of their own negativities.

या न इन्दाभिता जना वृकायुरादिदंशति। अधस्पदं तमीं कृधि विबाधा असि सासहिनभन्तामन्यकषां ज्याका अधि धन्वसु॥ ४॥

4. *Yo na indrābhito jano vṛkāyurādideśati. Adhaspadaṁ tamīṁ kṛdhi vibādho asi sāsahirnabhantāmanayakeṣāṁ jyākā adhi dhanvasu.*

And the thief and the man wolf that designs against us all round all time, pray crush down to naught. You are the protector, Indra, the power to resist and overthrow the danger. Let the strings of enemy bows snap under their own fear and frustration.

या न इन्दाभिदासति सनाभियश्च निष्ट्यः। अव तस्य बलं तिर महीव द्यारध त्मना नभन्तामन्यकषां ज्याका अधि धन्वसु॥ ५॥

5. *Yo na indrābhidāsati sanābhiryaśca niṣṭyaḥ. Ava tasya balaṁ tira mahīva dauradha tmanā nabhantāmanayakeṣāṁ jyākā adhi dhanvasu.*

Indra, whoever the man or power equal or lower in rank, or strength that tries to suppress and enslave us, overcome his force and crush him by your own

strength and power which is great as the blazing sun. Let the bow strings of the enemies snap under the heat of your blaze.

वयमिन्द त्वायवः सखित्वमा रभामह। ऋतस्य नः पथा नयाति विश्वानि दुरिता नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥ ६ ॥

6. *Vayamindra tvāyavaḥ sakhitvamā rabhāmahe. Ṛtasya naḥ pathā nayāti viśvāni duritā nabhantā-manayakeṣāṁ jyākā adhi dhanvasu.*

Indra, we are yours, we love you and cherish your friendship. Lead us forward by the path of truth and rectitude across all sins and evils of the world. Save us and let the alien strings and force of the bows of sin and evil snap under their own tension.

अस्मभ्यं सु त्वमिन्द्र तां शिक्षा या दाहते प्रति वरं जरित्रे। अच्छिदाध्नी पीपयद्यथा नः सहस्रधारा पयसा मही गाः ॥ ७ ॥

7. *Asmabhyaṁ su tvamindra tāṁ śikṣa yā dohate prati varaṁ jaritre. Acchidrodhnī pīpayadyathā naḥ sahasradhārā payasā mahī gauḥ.*

Indra, lord of splendour, pray bless us with that perennial cow, that speech, knowledge and vision which gives the cherished milk of life for the celebrant so that this great earth, this light of divinity, an infinite ocean of living vitality, may shower us with abundance in a thousand streams.

Mandala 10/Sukta 134

Indra Devata, Mandhata Yauvanashva (1-6 first line), Godha (6 second line -7) Rshi

उ॒भ यदि॑न्द्र रा॒दसी आप॒पाथा॒षाइ॑व। म॒हान्तं त्वा म॒हीनां स॒माजं चषणी॒नां द्॒वी जनि॑त्र्यजीजनद्भ॒द्रा जनि॑त्र्यजीजनत॥ १॥

1. *Ubhe yadindra rodasī āpaprāthoṣā iva. Mahāntaṁ tvā mahīnāṁ samrājaṁ carṣaṇījāṁ devī janitryajījanadbhadrā janitryajījanat.*

Indra, lord of light and glory, ruler of the world, when you fill the earth and the environment with splendour like the dawn, the divine Mother Nature raises you and manifests you as the great ruler of the great people of the world. The gracious mother elevates you in refulgence and majesty as the mighty Indra. (Indra at the cosmic level is the Lord Almighty; at the human level, the world ruler; and at the individual level, Indra is the soul, ruler of the body, senses, mind and intelligence.)

अव॑ स्म दुहणाय॒ता मत॑स्य तनुहि स्थि॒रम। अ॒धस्प॒दं तमीं॑ कृधि॒ या अ॒स्माँ आ॒दिद॑शति द्॒वी जनि॑त्र्यजीजनद्भ॒द्रा जनि॑त्र्यजीजनत॥ २॥

2. *Ava sma durhaṇāyato martasya tanuhi sthiram. Adhaspadaṁ tamīṁ kṛdhi yo asmāṁ ādideśati Devī janitryajījanadbhadrā janitryajījanat.*

Strike down the adamantine stubbornness of the mortal enemy who wickedly injures the law and order of the system. Crush him down to naught who suppresses us and enslaves us. The divine mother create

you, the gracious mother elevates you in glory as the great ruler.

अव॒ त्या बृ॑ह॒तीरिषो॑ वि॒श्वश्च॑न्दा अमित्रहन। शची॑भिः शक धूनु॒हीन्द्र॒ विश्वा॑भिरू॒तिभि॑द्॒वी जनि॑त्र्यजीजनद्भ॒द्रा जनि॑त्र्यजीजनत ॥ ३ ॥

3. *Ava tyā bṛhatīriṣo viśvaścandrā amitrahan. Śacībhiḥ śakra dhūnuhīndra viśvābhirūtibhir-devī janitryajījanadbhadrā janitryajījanat.*

O mighty ruler, grand achiever, destroyer of adversities, negativities and enmities, bring here those vast, magnificent wealths, energies and excellences of the world to the earth from the light of heaven by your grand actions and victorious exploits. Shake up and discover the resources of nature and humanity by positive, protective and regenerative techniques possible across the world. The divine mother creates you, the gracious mother elevates you to eminence.

अव॒ यत्त्वं श॑तक॒त॒विन्द्र॒ विश्वा॑नि धूनुष। र॒यिं न सु॑न्व॒त सचा॑ सह॒स्रिणी॑भिरू॒तिभि॑द्॒वी जनि॑त्र्यजीजनद्भ॒द्रा जनि॑त्र्य-जीजनत ॥ ४ ॥

4. *Ava yat tvaṁ śatakratavindra viśvāni dhūnuṣe. Rayiṁ na sunvate sacā sahasriṇībhirūtibhirdevī janitryajījanadbhadrā janitryajījanat.*

Indra, lord of a hundred powers, actions and achievements, when you move and exploit the resources of the world's possibilities by thousands of protective and regenerative techniques and grant the benefits of wealth to the creative partners in the developmental yajna, then the divine mother elevates you to honour,

the gracious mother exalts you to glory.

अव॒ स्वदा॑इवा॒भिता॒ विष्व॑क्पतन्तु दि॒द्यव॑ः। दूवा॑याइव॒ तन्त॑वा॒ व्य१॑स्मदे॑तु दु॒म॒तिद॒वी जनि॑त्र्यजीजनद्भ॒दा जनि॑त्र्य-जीजनत ॥ ५ ॥

5. *Ava svedā ivābhito viṣvak patantu didyavaḥ. Dūrvāyā iva tantavo vyasmadetu durmatirdevī janitryajījanadbhadrā janitryajījanat.*

Let the blazing warriors of the enemies and their shining weapons fall down all round like particles of mist. Let all hate, enmity and all malignant forces droop and fall like blades of grass. The divine mother exhorts you, the gracious mother exalts you.

दी॒र्घं ह्य॑ङ्कु॒शं य॑था॒ श॒क्तिं॒ बिभ॑र्षि मन्तुमः। पूव॑ण मघवन्प॒दाजा व॒यां यथा॑ यमा द॒वी जनि॑त्र्यजीजनद्भ॒दा जनि॑त्र्यजीजनत ॥ ६ ॥

6. *Dīrdhaṁ hyaṅkuśaṁ yathā śaktiṁ bibharṣi mantumaḥ. Pūrveṇa maghavan padājo vayāṁ yathā yamo devī janitryajījanadbhadrā janitryajījanat.*

Lord of intelligence, imagination and foresight, as an elephant driver wields the hook to control the strength and direction of the elephant, so you wield your power of far-reaching potential to control the world order, its forces and direction, and as the eternal ruler and controller holds the reins of time, so do you, O lord of might and magnanimity, hold the reins of the social order steps ahead of possibility long before actuality. The divine mother enlightens you, the gracious mother exalts you.

नकिर्देवा मिनीमसि नकिरा योपयामसि मन्त्रश्रुत्यं चरामसि।
पक्षेभिरपिकक्षेभिरत्राभि सं रभामहे॥ ७॥

7. *Nakirdevā minīmasi nakirā yopayāmasi mantra-śrutyaṁ carāmasi. Pakṣebhirapikakṣebhiratrabhi saṁ rabhāmahe.*

O devas, divinities of nature and nobilities of humanity, we never transgress the law, never frustrate any plan, never violate the order, never act surreptitiously. (We are an open minded people), we follow the law, and act according to the divine mantra, tradition and mantric declaration of the principles and policies of the order. In matters of the social order we love and cooperate with all parties of our view as well as with others whether they are rivals or people on the periphery.

Mandala 10/Sukta 135

Yama Devata, Kumara Yamayana Rshi

यस्मिन्वृक्ष सुपलाश देवः संपिबत यमः।
अत्रा नो विश्पतिः पिता पुराणाँ अनु वनति॥ १॥

1. *Yasmin vṛkṣe supalāśe devaiḥ saṁpibate yamaḥ. Atrā no viśpatiḥ pitā purāṇāṁ anu venati.*

On the leafy silken tree on which yama, the human soul in control of its senses and mind, sits and tastes the fruits of its own performance, on the same tree, our father, ruler and controller of the universe, sits, lives, loves, and watches the eternal human souls in accordance with their performance.

पुराणाँ अनुवर्तन्तं चरन्तं पापयामुया।
असूय ाभ्यचाकशं तस्मा अस्पृहयं पुनः॥ २॥

2. *Purāṇāṁ anuvenantaṁ carantaṁ pāpayāmuyā. Asūyannabhyacākaśaṁ tasmā asrpṛhayaṁ punaḥ.*

I see the father loving and watching the eternal human souls. I see the human soul discontented, displeased, protesting and still living with that same sinful conduct. I see all this and yet I wish I would love to live the same again.

यं कुमार॒ नव॑ं॒ रथ॑मच॒क्रं मन॒साकृ॑णाः।
एक॑षं॒ वि॒श्वत॒ः पाञ्च॒मप॑श्य॒ न्धि॑ तिष्ठसि॥ ३॥

3. *Yaṁ kumāra navaṁ rathamacakraṁ manasākṛṇoḥ. Ekeṣaṁ viśvataḥ prāñcamapaśyannadhi tiṣṭhasi.*

O soul, dear child, without seeing, without knowing, you ride a new chariot, of the body, which you have yourself caused to have been created, by your own mind. It goes round and round all round in various forms of life and states of existence without wheels and by only one pole of desire and energy.

यं कुमार॒ पाव॑तया॒ रथं॒ विप॑भ्य॒स्परि॑।
तं सामानु॒ पाव॑तत॒ समि॒ता ना॒व्याहि॑तम॥ ४॥

4. *Yaṁ kumāra prāvartayo rathaṁ viprebhyaspari. Taṁ sāmānu prāvartata samito nāvyāhitam.*

O soul, that body which you move like a chariot away from the sages, the wise man settled at peace in the heart moves the same chariot all secure as if it is safely placed in a boat to cross the seas.

कः कुमारमजनयदथं का निरवतयत।
कः स्वित्तदद्य नो बूयादनुदयी यथाभवत॥ ५॥

5. *Kaḥ kumāramajanayadratham ko niravatrayat.*
Kaḥ svat tadadya no brūyādanudeyī yathābhavat.

Dear soul, who creates this chariot for the spirit? Who completes and who dismantles it? Who at all would speak of this to us now so that we could have a vision of the future and knowledge of restitution? The Lord alone can say.

यथाभवदनुदयी तता अगमजायत।
पुरस्तादबुध्न आततः पश्चान्निरयणं कृतम॥ ६॥

6. *Yathābhavadanudeyī tato agramajāyata.*
Purastādbudhna ātataḥ paścānnirayaṇaṁ kṛtam.

As this body, this other than the soul, is created, similarly before this, mind and thought is created. Before that Prakrti is all pervasive and expansive, and from that all forms emerge and evolve.

इदं यमस्य सादनं दवमानं यदुच्यत।
इयमस्य धम्यत नाळीरयं गीभिः परिष्कृतः॥ ७॥

7. *Idaṁ yamasya sādanaṁ devamānaṁ yaducyate.*
Iyamasya dhamyate nāḷīrayaṁ gīrbhiḥ pariskṛtaḥ.

This body is the abode of the spirit, it is also the abode of death. It is said to be made of devas, divine evolutes of nature such as earth, water and others. This pulse of the body system beats, and as long as it beats the soul and body is celebrated and exalted with songs of adoration.

Mandala 10/Sukta 136

Keshina (Agni, Surya, Vayu) Devata, Vatarashanah Munayah Rshis. The Rshis' details are: Juti (1), Vatajuti (2), Viprajuti (3), Vrshanaka (4), Karikrata (5), Etasha (6), Rshyashrnga (7)

कश्यꣳग्निं कशी विषं कशी बिभर्ति रादसी।
कशी विश्वꣳ स्वर्दृश कशीदं ज्यातिरुच्यत॥ १॥

1. *Keśyagniṁ keśī viṣaṁ keśī bibhrti rodasī.*
Keśī viśvaṁ svardṛśe keśīdaṁ jyotirucyate.

Keshi, the sun of radiant rays, holds and sustains the fire, the water, the heaven and earth and, indeed, the world, and it is called the light that reveals the world, illuminating it, so that we may see and enjoy the beauty and bliss of it.

(This mantra as others too may also be interpreted at the microcosmic level. In that case Keshi is the soul which sustains the pranic energy and the elements, processes and subsystems of the body system. The soul is the inner light which itself is further illuminated by the cosmic spirit precisely in the way the sun itself is illuminated by the cosmic light of existence.)

मुनयो वातरशनाः पिशङ्गा वसत मला।
वातस्यानु धाजिं यन्ति यद्देवासो अविक्षत॥ २॥

2. *Munayo vātaraśanāḥ piśaṅgā vasate malā.*
Vātasyānu dhrājiṁ yanti yaddevāso avikṣata.

Self-energised objects of space controlled by cosmic energy wear a dull yellow vestment and they follow the currents of cosmic energy when rays of the

sun touch and affect their behaviour.

(Sages harmoniously self-controlled in tune with the currents of cosmic energy wear a soothing vestment of yellow hue, and when their senses become totally internalised, they identify their being with the cosmic energy of divinity.)

उन्मदिता मानयन वाताँ आ तस्थिमा वयम।
शरीरदस्माकं यूयं मतासा अभि पश्यथ॥ ३॥

3. *Unmaditā mauneyena vātāṁ ā tasthimā vayam.*
Śrīredasmākaṁ yūyaṁ martāso abhi paśyatha.

Inspired by the sun we, space objects, abide in orbital stability by the cosmic currents of universal energy. O mortals, you may see our body on the surface, but nothing inside.

(Pranic energies of the sage inspired by spiritual energy, we abide in balance with the psychic currents of the soul. O mortals, you can visualise and observe our physical movements, but the inner reality, you can't.)

अन्तरिेण पतति विश्वा रूपावचाकशत।
मुनिर्देवस्यदेवस्य साकृत्याय सखा हितः॥ ४॥

4. *Antarikṣeṇa patati viśvā rūpāvacākaśat.*
Munirdevasyadevasya saukṛtyāya sakhā hitaḥ.

The sun which is an object of meditative realisation flies through space, illuminating and watching the forms of heavenly bodies in the solar system. It itself is placed in orbit by the divine spiritual energy of the cosmos for the sake of harmony among the heavenly objects of the cosmic system.

(So does the soul vibrate in the microcosmic system illuminating, the intelligence and energising the mind and senses and the pranas to achieve the individual's harmony with himself and the totality of existence.)

वातस्याश्वो वायाः सखाथो दवषिता मुनिः।
उभा समुदावा ीति यश्च पूव उतापरः॥ ५॥

5. *Vātasyāśvo vāyoḥ sakhātho deveṣito muniḥ. Ubhau samudrāvā kṣeti yaśca pūrva utāparaḥ.*

The sun moves in orbit by the dynamics of cosmic energy. It is a cooperative friend of cosmic energy, inspired and energised by the supreme Divinity. An object of realisation in meditation, it illuminates both sides of its cosmic movement in space, the former and the latter both in the cosmic orbit.

(The soul in meditation can illuminate both sides of its orbit in time and space, the past and the future both as revealed by the sage Patanjali in accordance with the Veda.)

अप्सरसां गन्धवाणां मृगाणां चरण चरन ।
कशी कतस्य विद्वान्त्सखा स्वादुमदिन्तमः॥ ६॥

6. *Apsarasāṁ gandharvāṇāṁ mṛgāṇāṁ caraṇe caran. Keśī ketasya vidvāntsakhā svādur-madintamaḥ.*

Pervasive and radiating in the course of light rays in the sky, over the earth and in the solar region itself, the sun, treasure source of radiation, concomitant with fire, warmth of life and light, is the highest inspirer of joy, most soothing source of the sweetness of

existence.

(The soul itself is the reservoir of eternal joy in the microcosmic existence of the human individual in its spiritual journey on earth, in the sky, in the solar region, in short, all over in its state of existence all time all over space.)

वा॒युर॑स्मा॒ उपा॑मन्थत्पिनष्टि॒ स्मा कु॑न॒न्ना॒मा।
के॒शी वि॒षस्य॒ पात्र॑ण॒ यद्रु॒दे॑णापि॑बत्स॒ह॥ ७॥

7. *Vāyurasmā upāmanthat pinaṣṭi smā kunannamā.*
Keśī viṣasya pātreṇa yadrudreṇāpibat saha.

When the sun drinks the soma fragrance of yajna and the vapours of water arising from the earthly vedi by the spatial cup along with the fire of the vedi, then the wind churns the wealth of nature's bounties and the inviolable thunder grinds the grosser gifts of nature to the refined particles of rain for the earth and the moral and spiritual yajnic values for the soul of humanity.

Mandala 10/Sukta 137

Vishvedevah Devatah, Saptarshis Bharadvaja, Kashyapa, Gotama, Atri, Vishvamitra, Jamadagni, Vasishtha Rshis

उ॒त दे॑वा॒ अव॑हितं॒ देवा॒ उन्न॑यथा॒ पुनः॑।
उ॒ताग॑श्च॒कृषं॑ देवा॒ देवा॑ जी॒वय॑था॒ पुनः॑॥ १॥

1. *Uta devā avahitaṁ devā unnayathā punaḥ.*
Utāgaścakruṣaṁ devā devā jīvayathā punaḥ.

O Devas, sages and noble scholars, raise the frustrated and the fallen. O divinities, save the despaired and raise him again. O saints, redeem the man committed to sin. O divines, give him the life again. Let the lost

live once again.

द्वाविमा वातां वात आ सिन्धोरा परावतः।
द इं त अन्य आ वातु परान्या वातु यदपः॥ २॥

2. *Dvāvimau vātau vāta ā sindhorā parāvataḥ.*
Dakṣaṁ te anya ā vātu parānyo vātu yadrapaḥ.

Here are two winds of life that blow: one from and upto the sea, the other beyond. May the one bring you strength and vigour of freshness, let the other blow out sin, evil and pollution far away.

आ वात वाहि भषजं वि वात वाहि यदपः।
त्वं हि विश्वभषजा देवानां दूत इयसे॥ ३॥

3. *Ā vāta vāhi bheṣajaṁ vi vāta vāhi yadrapaḥ.*
Tvaṁ hi viśvabheṣajo devānāṁ dūta īyase.

O breeze of fresh life, bring in the healing balm, blow out whatever is sinful and polluted. You blow as the divine breath of life and freshness, and you alone bring in the universal sanative.

आ त्वागमं शन्तातिभिरथा अरिष्टतातिभिः।
द इं त भद्रमाभार्षं परा य मं सुवामि त॥ ४॥

4. *Ā tvāgamaṁ śantātibhiratho ariṣṭatātibhiḥ.*
Dakṣaṁ te bhadramābhārṣaṁ parā yakṣmaṁ suvāmi te.

I am come with all palliatives and protectives for peace and tranquillity. I bring you auspicious, resistant and regenerative vitality and root out all debility.

त्रायन्तामिह दवास्त्रायतां मरुतां गणः ।
त्रायन्तां विश्वा भूतानि यथायमरपा असत ॥ ५ ॥

5. *Trāyantāmiha devāstrāyatāṁ marutāṁ gaṇaḥ.*
Trāyantāṁ viśvā bhūtāni yathāyamarapā asat.

May the divinities save us here in body and mind. May the forces of Maruts, air, breeze, wind and even storm protect us. May all forms of nature and living beings protect and promote us so that this body system may be fine, free and immaculate.

आप इद्वा उ भषजीरापा अमीवचातनीः ।
आपः सवस्य भषजीस्तास्ते कृण्वन्तु भषजम ॥ ६ ॥

6. *Āpa idvā u bheṣajīrāpo amīvacātanīḥ.*
Āpaḥ sarvasya bheṣajīstāste kṛṇvantu bheṣajam.

All waters and other liquid energies are sanatives. Waters are cleansers and destroyers of disease and sickness. Waters are medicaments for all living beings. O man, O sufferer, let the waters cure and wash you clean as natural medicine.

हस्ताभ्यां दशशाखाभ्यां जिह्वा वाचः पुरोगवी ।
अनामयित्नुभ्यां त्वा ताभ्यां त्वोप स्पृशामसि ॥ ७ ॥

7. *Hastābhyāṁ daśaśākhābhyāṁ jihvā vācaḥ purogavī. Anāmayitnubhyāṁ tvā tābhyāṁ tvopa spṛśāmasi.*

The tongue is the leading articulator of the physician's speech. The two hands and ten fingers are the physician's magical touch. The soothing speech and soft sympathetic touch of both hands and ten fingers, with these two inspiring curatives, O suffering man, we

touch and retouch you and caress you back to health and self-assurance.

Mandala 10/Sukta 138

Indra Devata, Anga Aurava Rshi

तव॒ त्य इ॑न्द स॒ख्येषु॒ वह्न॑य ऋ॒तं म॑न्वा॒ना व्य॑ददिरु॒वल॑म।
यत्रा॑ दश॒स्य ा॒षसा॑ रि॒ण ा॒पः कु॒त्सा॑य॒ मन्म॑ ा॒ह्यश्च॑ दं॒सय॑ः॥ १॥

1. *Tava tya indra sakhyeṣu vahnaya ṛtaṁ manvānā vyadardirurvalam. Yatrā daśasyannuṣaso riṇannapaḥ kutsāya manmannahyaśca daṁsayaḥ.*

O lord of cosmic energy, Indra, in consonance with your will and law, these flames of fire carrying yajnic fragrance, and these currents of wind bearing electrical energy, break the vaporous force of the mighty cloud, and when the mantras are chanted and you radiate the lights of the dawn, catalytic power is initiated and showers of rain are released in response to the wishes of the yajakas.

अवा॑सृजः प॒स्व॑ः श्व॒ञ्चया॑ गि॒रीनुदा॑ज उ॒स्रा अपि॑बा॒ मधु॑ पि॒यम। अव॑धया व॒निना॑ अस्य॒ दं॑स॑सा शु॒शाच॒ सूय॑ ऋ॒त-जा॑तया गि॒रा॥ २॥

2. *Avāsṛjaḥ prasvaḥ śvañcayo girīnudāja usrā apibo madhu priyam. Avardhayo vanino asya daṁsasā śuśoca sūrya ṛtajātayā girā.*

Indra, lord of cosmic winds and energy, creates the vapours, breaks the clouds, initiates radiations of light and energy, absorbs the honey sweets of fragrances, augments the oceans of water in space, and by the order

and power of its liberal potential, will and voice, the winds blow and the sun shines in heaven.

वि सूया॒ मध्य॑ अमुच॒दथं॑ दि॒वा वि॒दद्दा॒साय॑ पति॒मान॒माय॑ः ।
दू॒ हानि॒ पिपा॒रसु॑रस्य मा॒यिन॒ इन्दा॒ व्यास्यच्चकृ॒वाँ ऋ॒जिश्वना ॥ ३ ॥

3. *Vi sūryo madhye amucadrathaṁ divo vidaddāsāya pratimānamāryaḥ. Dṛḷhāni piprorasurasya māyina indro vyāsyaccakṛvāṁ ṛjiśvanā.*

The sun in the midst of the regions of light releases the energy flood of its rays, creating thereby a complementary adversary for the mighty cloud which holds the wealth of vapours. Thus does Indra, omnipotent performer, controller of cosmic dynamics, break the formidable concentrations of the wondrous mighty collector's hoard of living showers by the strike of the catalytic operation of its natural law.

अना॑धृष्टानि धृषि॒त व्यास्य॒ाधी॑ँरदे॑वाँ अमृणद॒यास्य॑ः ।
मा॒सव॒ सूया॒ वसु॒ पुय॒मा द॑द गृणा॒नः शत्रूँ॑रशृणाद्वि॒रुक्म॑ता ॥ ४ ॥

4. *Anādhṛṣṭāni dhṛṣito vyāsyannidhīradevāṁ amṛṇadayāsyaḥ. Māseva sūryo vasu puryamā dade gṛṇānaḥ śtrūṁraśṛṇādvirukmatā.*

Dauntless and valiant Indra, ruler of the world, breaks down the formidable unimpaired selfish hoarders of wealth and power and, just as the sun by seasonal heat of its rays takes up the waters, so does he take out the concealed wealth and power of the antisocial elements, and, adored and celebrated, destroys the enemies of humanity by the lustre of his justice and

power.

अयुद्धसना विभ्वा विभिन्दता दाशद वृत्रहा तुज्यानि तजत।
इन्दस्य वजादबिभदभिश्नथः पाकामच्छुन्ध्यूरजहादुषा अनः ॥ ५ ॥

5. *Ayuddhaseno vibhyā vibhindatā dāśadvṛtrahā tujyāni tejate. Indrasya vajrādabhedabhiśnathaḥ prākrāmacchundhyūrajahāduṣā anaḥ.*

Indra, heroic commander of irresistible force, omnipresent and boundless, destroyer of evil and darkness by his inviolable potential, is generous, reduces the hurtful and promotes the progressive. The evil and wicked fear the shattering thunderbolt of Indra who is ever moving forward, illuminating and purifying, and every day the morning moves his chariot for a new dawn of light and progress for humanity.

एता त्या त श्रुत्यानि कवला यदक एकमकृणारयज्ञम।
मासां विधानमदधा अधि द्यवि त्वया विभिं भरति पधिं पिता ॥ ६ ॥

6. *Etā tyā te śrutyāni kevalā yadeka ekamakṛṇo-rayajñam. Māsāṁ vidhānamadadhā adhi dyavi tvayā vibhinnaṁ bharati pradhiṁ pitā.*

Indra, these are the celebrated deeds of yours, lord absolute, who alone by yourself fix every selfish uncreative power. You hold and sustain the sun in heaven, and the sun, inspirer and promoter of life on earth, regulates the months and seasons of the year and abides by the path carved out by you in space.

Mandala 10/Sukta 139

Savita (1-3) Vishvavasu Atma (4-6) Devata, Vishvavasu Devagandharva Rshi

सूय॑रश्मिहरि॑केशः पु॒रस्ता॑त्सवि॒ता ज्याति॒रुद॑या॒ँ अज॑स्रम।
तस्य॑ पू॒षा प॑स॒व या॑ति वि॒द्वान्त्स॒म्पश्य॒न्विश्वा॒ भुव॑नानि गो॒पाः॥ १॥

1. *Sūryaraśmirharideśaḥ purastāt savitā jyotirudayāṁ ajasram. Tasya pūṣā prasave yāti vidvāntsaṁpaśyan viśvā bhuvanāni gopāḥ.*

Savita, eternal light of life, wearing the rays of the sun, golden haired, is risen there from the east. On his rise in the world of his creation, Pusha, living energy of divinity for life forms on earth, rises, seeing, blessing and promoting all regions of the world as protector of life and its activity.

नृ॒च ॥ एष दि॒वा मध्य॑ आस्त आपपि॒वानाद॑सी अ॒न्तरि॑ ाम।
स वि॒श्वाची॑र॒भि च॑ष्ट घृ॒ताची॑रन्त॒रा पू॒व॒मप॑रं च क॒तुम॥ २॥

2. *Nṛcakṣā eṣa divo madhya āsta āpaprivān rodasī antarikṣam. Sa viśvācīrabhi caṣṭe ghṛtācīrantarā pūrvamaparaṁ ca ketum.*

Watching and enlightening humanity, this light divine of life abides in the midst of heaven, filling heaven, earth and the middle region with its light and glory. It illuminates all quarters of space with universal light and bliss before and after and everywhere in between over the planets and the node.

रा॒या बु॒ध्नः स॒ंगम॑ना॒ वसू॑नां॒ विश्वा॑ रू॒पाभि च॑ष्ट॒ शची॑भिः।
दे॒वइ॑व सवि॒ता स॒त्यध॒र्मेन्द्रा॒ न त॑स्थौ समु॒र धना॑नाम॥ ३॥

3. *Rāyo budhnaḥ saṁgamano vasūnāṁ viśvā rūpābhi caṣṭe śacībhiḥ. Deva iva savitā satyadharmendro na tasthau samare dhanānām.*

The very root and foundation of wealth, power and excellence, giver of health, peace, comfort and security of life, Savita watches, illuminates and inspires every thing of life with its forms and powers of action. Like omnificent divinity itself, the very essence and spirit of truth and Dharma, Savita abides by us in our battles for life's wealth, beauty and excellence.

विश्वावसुं साम गन्धवमापा ददृशुषीस्तदृतना व्यायन। तदन्ववदिन्दा रारहाण आसां परि सूयस्य परिधीँरपश्यत॥ ४॥

4. *Viśvāvasuṁ soma gandharvamāpo dadṛśuṣīstadṛtenā vyāyan. Tadanvavaidindro rārahāṇa āsāṁ pari sūryasya paridhīṁrapaśyat.*

O Soma, blessed seeker, just as vapours of water rise up by the heat of yajna and reach the sun, sustainer of the earth and life giver of the world, similarly self-realising souls by meditative yajna rise to the cosmic soul, and just as dynamic wind energy moves in consonance with the sun to the vaporous halo round the sun, similarly self-realising souls watch the cosmic halo round divinity, and the exceptional soul, having stayed existential complexities, reaches the divine presence at the centre of the halo.

विश्वावसुरभि त ा गृणातु दिव्या गन्धवा रजसा विमानः। यद्वा घा सत्यमुत य ा विद्म धिया हिन्वाना धिय इ ा अव्याः॥ ५॥

5. *Viśvāvasurabhi tanno gṛṇātu divyo gandharvo rajaso vimānaḥ. Yadvā ghā satyamuta yanna vidma dhiyo hinvāno dhiya inno avyāḥ.*

May the spirit of the universe, shelter home of the world and world's wealth and knowledge, divine sustainer of the universe and universal wisdom, maker and measurer of the universe in space and time, enlighten us of what is the truth of existence, what we do not know. May he inspire our vision and intelligence, and protect and promote our intelligence, will and actions.

सस्त्रिमविन्दच्चरणे नदीनामपावृणोदुरो अश्मव्रजानाम। पासां गन्धर्वो अमृतानि वोचदिन्द्रो द्यां परि जानादहीनाम॥ ६॥

6. *Sasnimavindaccaraṇe nadīnāmapāvṛṇodduro aśmavrajānām. Prāsāṁ gandharvo amṛtāni vocadindro dakṣaṁ pari jānādahīnām.*

May Gandharva, eternal lord sustainer of the universe, knowledge and speech, abiding deep at the centre and on the circumference of the fluent streams and rolling oceans of speech and knowledge, open up for us the doors of knowledge locked in adamantine mystery and release the nectar streams of these mysteries in speech and vision. Indra, lord omnipotent and omniscient, alone knows in full the depth and far outreach of these mysteries.

Mandala 10/Sukta 140

Agni Devata, Agni Pavaka Rshi

अग्र॒ तव॒ श्रवा॒ वया॒ महि॑ भाजन्त अ॒चय॑ो विभावसा ।
बृह॑द्भाना॒ शव॑सा॒ वाज॑मु॒क्थ्यं१॑ दधा॑सि दा॒शुष॑ कव ॥ १ ॥

1. *Agne tava śravo vayo mahi bhrājante arcayo vibhāvaso. Bṛhadbhāno śavasā vājamukthyaṁ dadhāsi dāśaṣe kave.*

Agni, leading light of life, great is your vigour, power and felicity, shining, inspiring and incessantly flowing. O refulgent lord, your flames rise high and blaze fiercely. Light and fire of Infinity, omniscient poet and creator, by your power, potential and abundance, you bear and bring admirable food, energy and fulfilment with the sense of victory for the generous giver and selfless yajaka.

पा॒व॒कव॑र्चाः शु॒कव॑र्चा॒ अनू॑नवर्चा॒ उदि॑यर्षि भा॒नुना॑ ।
पु॒त्रो मा॒तरा॑ वि॒चर॒ न्नुपा॑वसि पृ॒णन्ना रोद॑सी उ॒भे ॥ २ ॥

2. *Pāvakavarcāḥ śukravarcā anūnavarcā udiyarṣi bhānunā. Putro mātarā vicarannupāvasi pṛṇakṣi rodasī ubhe.*

Lord of flames of purity, master of immaculate light and power absolutely free from want and weakness, you rise with self-refulgence and, just as the son closely abides by the parents, serves and protects them, so do you pervade, sustain and protect the heaven and earth.

ऊजा॑ नपाज्जातवदः सुश॒स्तिभि॒र्मन्दस्व धी॒तिभि॑र्हि॒तः ।
त्व इ॒षः सं दो॑धुभू॒रिव॑पसश्चि॒त्रात॑या वा॒मजा॑ताः ॥ ३ ॥

3. *Ūrjo napājjātavedaḥ suśastibhirmandasva dhītibhirhitaḥ. Tve iṣaṁ saṁ dadhurbhūrivarpasaścitrotayo vāmajātāḥ.*

O divine light and fire of life, child as well as protector and sustainer of energy pervasive in the entire world of existence, rise and rejoice as well as exhilarate us, with hymns and noble thoughts and actions as you are invoked and kindled in the vedi and in the heart and soul. Faithful celebrants bring you food in homage, and in you they vest their desires and aspirations of various forms and wondrous efficacy arisen from love of the heart and soul.

इ॒र॒ज्य ाग्न पथयस्व ज॒न्तुभि॑र॒स्म रायाॅ अमत्य।
स दं॑श॒तस्य॒ वपु॑षा॒ वि रा॑जसि पृ॒णक् ा सा॒न॒सिं क॒तुम॥ ४॥

4. *Irajyannagne prathayasva jntubhirasme rāyo amartya. Sa darśatasya vapuṣo vi rājasi pṛṇakṣi sānasiṁ kratum.*

Immortal Agni, waxing and exalting with all living beings, develop and expand the wealth and excellence of life for us. Of noble and gracious form as you are and shine and rule as you do, join us with yajnic action and bless us with abundant fruit of success and victory.

इ॒ष्क॒तार॑मध्व॒रस्य॒ पच॑तसं॒ ार्य॑न्तं॒ राध॑सा म॒हः।
रा॒तिं वा॒मस्य॑ सु॒भगां॑ म॒हीमिषं॒ दधा॑सि सा॒न॒सिं र॒यिम॥ ५॥

5. *Iṣkartāramadhvarasya pracetasaṁ kṣayantaṁ rādhaso mahaḥ. Rātiṁ vāmasya subhagāṁ mahīmiṣaṁ dadhāsi sānasiṁ rayim.*

Agni, lord, spirit, and power of the light and

fire of life, we celebrate and adore you, inspirer, impeller and promoter of holy yajna of love and non-violence, omniscient treasure giver and controller of the great world's wealth, who bear and bring us abundant gifts of beauty and splendour and the good fortune of life, high energy and food, plenty and prosperity, indeed all wealth, honour and excellence of life.

ऋ॒तावा॑नं महि॒षं वि॒श्वद॑र्शतम॒ग्निं सु॒म्नाय॑ दधिरे पु॒रा जना॑ः ।
श्रु॒त्क॒र्णं स॒पथ॑स्तमं त्वा गि॒रा दे॒व्यं मानु॑षा यु॒गा ॥ ६ ॥

6. *Ṛtāvānaṁ mahiṣaṁ viśvadarśatamagniṁ sumnāya dadhire puro janāḥ. Śrutkarṇaṁ saprathastamaṁ tvā girā daivyaṁ mānuṣā yugā.*

Men, first of all since earliest times, worship, adore and inculcate you, Agni, omniscient lord of life, yajna and the law of life, great and glorious, most gracious presence of the world, for the sake of peace, pleasure and prosperity for the good life. O lord of life and grace, mortals singly and in couples and family with holy words celebrate and exalt you, divine, kind listener, infinite presence.

Mandala 10/Sukta 141

Vishvedeva Devata, Agni Tapasa Rshi

अग्न॒ अच्छा॑ वदे॒ह नः॑ प्र॒त्यङ् नः॑ सु॒मना॑ भव ।
प्र नो॑ यच्छ विशस्पत धन॒दा अ॑सि न॒स्त्वम ॥ १ ॥

1. *Agne acchā vadeha naḥ pratyaṅ naḥ sumanā bhava. Pra no yaccha viśaspate dhanado asi nastvam.*

Agni, lord of light, knowledge and speech, speak

to us here of the knowledge of science and divinity, be good and gracious to us here and now, direct. O Vishpati, protector and promoter of the people, you are the giver of life's wealth, knowledge and enlightenment, pray give us the wealth, knowledge and enlightenment about life and the art of living.

प ना॑ यच्छत्वय॒मा प भग॒ः प बृ॒हस्पति॑ः।
प द॒वाः पात सू॒नृता॑ रा॒या द॒वी द॑दातु नः॥ २॥

2. *Pra no yacchatvaryamā pra bhagaḥ pra bṛhaspatiḥ. Pra devāḥ prota sunṛtā rāyo devī dadātu naḥ.*

May Aryama, lord of justice and rectitude, Bhaga, lord giver of wealth, power and glory, Brhaspati, lord of expansive space, universal vision and speech, Devas, all divinities of nature and nobilities of humanity, and divine Sunrta, Vedic voice of truth and law of existence, give us wealth, honour and prosperity of life, wisdom and enlightenment.

साम॒ राजा॑न॒मव॑स॒ ग्निं गी॒भिह॑वामह।
आ॒दि॒त्यान्विष्णु॑ सूर्यं॑ ब्र॒ह्माणं च॒ बृ॒हस्पति॑म॥ ३॥

3. *Somaṁ rājānamavase'gniṁ gīrbhirhavāmahe. Ādityān viṣṇuṁ sūryaṁ brahmāṇaṁ ca bṛhaspatim.*

We invoke brilliant Soma, exhilarating spirit of peace for protection and progress, Agni, spirit of light and warmth of life, with holy words and songs of devotion. We invoke and adore the Adityas, brilliant powers of enlightenment, Vishnu, lord omniscient and omnipresent awareness, Surya, self-refulgent divine

source of light, Brahma, the sage of divinity, and Brhaspati, the scholar visionary of divinity.

इन्द्रवायू बृहस्पतिं सुहवह हवामह।
यथा नः सर्व इज्जनः संगत्यां सुमना असत ॥ ४ ॥

4. *Indravāyū bṛhaspatiṁ suhaveha havāmahe.*
Yathā naḥ sarva ijjanaḥ saṁgatyāṁ sumanā asat.

We invoke, adore and pray for the cosmic energy of omnipotent Indra, Vayu, wind energy of cosmic Vayu, Brhaspati, cosmic sustenance of the infinite wielder of the universe, all worthies of love, invocation and adoration so that our people, noble and happy at heart, be united in cooperation for the peace and progress of life on the earth.

अयमणं बृहस्पतिमिन्द्रं दानाय चादय।
वातं विष्णुं सरस्वतीं सवितारं च वाजिनम ॥ ५ ॥

5. *Aryamaṇaṁ bṛhaspatimindraṁ dānāya codaya.*
Vātaṁ viṣṇuṁ sarasvatīṁ savitāraṁ ca vājinam.

For the gifts of wealth, honour and excellence of life, invoke, adore and inculcate Aryaman, law of life, Brhaspati, cosmic expansion and centrifugal energy, Indra, cosmic electric energy, Vata, wind energy, Vishnu, cosmic gravitation and centripetal energy, Sarasvati, cosmic knowledge and speech of divinity, and Savita, cosmic creative energy which is the overall and ultimate all winner over negativities.

त्वं नो अग्न अग्निभिर्ब्रह्म यज्ञं च वर्धय।
त्वं नो द्रविणोतय राया दानाय चादय ॥ ६ ॥

6. *Tvaṁ no agne agnibhirbrahma yajñaṁ ca vardhaya. Tvaṁ no devatātaye rāyo dānāya codaya.*

Agni, leading light of the world, by the gifts of enlightenment increase and develop our knowledge and corporate action, and inspire and enlighten us for the service of the divinities to win their gifts of wealth, honour and excellence.

Mandala 10/Sukta 142

Agni Devata, Sharngah Rshis: Jarita (1-2), Drona (3-4), Sarisrkva (5-6), Stambamitra (7-8)

अयमग्न जरिता त्व अभूदपि सहसः सूना नह्यन्यदस्त्याप्यम। भद्रं हि शर्म त्रिवरूथमस्ति त आरे हिंसानामप दिद्युमा कृधि॥ १॥

1. *Ayamagne jaritā tve abhūdapi sahasaḥ sūno nahyanyadasytyāpyam. Bhadraṁ hi śarma trivarūthamasti ta āre himsānāmapa didyumā kṛdhi.*

O self-refulgent light of life, Agni, this celebrant is dedicated to you wholly in worship and service. O creator and inspirer of strength, patience and fortitude, there is none other than you worth attaining. Blissful is your power of body, mind and soul. Pray cast away the pain and sufferance caused by the burning oppression of violent enemies.

पवक्त अग्र जनिमा पितूयतः साचीव विश्वा भुवना न्यृञ्जस। प सप्तयः प संनिषन्त ना धियः पुरश्चरन्ति पशुपाइव त्मना॥ २॥

2. *Pravat te agne janīmā pitūyataḥ sācīva viśvā bhuvanā nyṛñjase. Pra saptayaḥ pra saniṣanta no dhiyaḥ puraścaranti paśupā iva tmanā.*

Agni, your presence radiates, desiring to take things into your fold like a companion power reaching all regions of the world. And our thoughts and songs of homage too, spontaneously flying vibrations of heart and soul, reach on to you like eager servants of the divine master.

उत वा उ परि वृणक्ष्यबप्सदबहारग्न उलपस्य स्वधावः। उत खिल्या उवराणां भवन्ति मा त हतिं तविषीं चुकुधाम॥ ३॥

3. *Uta vā u pari vṛṇakṣi bapsadbahoragna ulapasya svadhāvaḥ. Uta khilyā urvarāṇāṁ bhavanti mā te hetiṁ taviṣīṁ cukru dhām.*

Agni, self-refulgent fire and power, when you burn and devour heaps of grass, sometimes you spare patches of green and sometimes vast areas of fertile lands become wastelands. Let us understand this mystery and the way so that we do not excite the onslaught of your blazing power of destruction.

यदुद्वता निवता यासि बप्सत्पृथगषि पगधिनीव सना। यदा त वाता अनुवाति शाचिवप्सव श्मश्रु वपसि प भूम॥ ४॥

4. *Yadudvato nivato yāsi bapsat pṛthageṣi pragardhinīva senā. Yadā te vāto anuvāti śocirvapteva śmaśru vapasi pra bhūma.*

When you rise and spread, devouring both high and low like a fierce army thirsting for victory, and specially when the wind blows favourable to your blaze,

then like a barber shaving off beard and moustache you lay waste vast areas of land.

पत्यस्य श्रेणया ददृश्र एकं नियानं बहवा रथासः।
बाहू यदग्न अनुममृजाना न्यङ्ङुत्तानामन्वषि भूमिम॥ ५॥

5. *Pratyasya śreṇayo dadṛśra ekaṁ niyānaṁ bahavo rathāsaḥ. Bāhū yadagne anumarmṛjāno nyaṅṅuttānāmanveṣi bhūmim.*

The flames of Agni in rising sequence are seen like a row of chariots following one leader as engine when, Agni, you raise your arms waxing and shining and cover hills and valleys on the land.

उत्त शुष्मा जिहतामुत्त अचिरुत्त अग्न शशमानस्य वाजाः।
उच्छ्वञ्चस्व नि नम वधमान आ त्वाद्य विश्व वसवः सदन्तु॥ ६॥

6. *Ut te śuṣmā jihatāmut te arcirut te agne śaśamānasya vājāḥ. Ucchvañcasva ni nama vardhamāna ā tvādya viśve vasavaḥ sadantu.*

Agni, lord of light, illuminative and enlightening power, may your bright flames rise higher, may the radiations of your light and grandeur and your victories over want and darkness rise high and elevate the body, mind and soul of the celebrant. Yourself rising and expanding, raise the high higher, condescend, save and raise the low, and may all the soothing, sheltering powers and personalities of the world sit by you on the vedi and rehabilitate the uprooted here today and now.

अपामिदं न्ययनं समुद्रस्य निवर्शनम।
अन्यं कृणुष्वतः पन्थां तं याहि वशाँ अनु॥ ७॥

7. *Apāmidaṁ nyayanaṁ samudrasya niveśanam.*
Anyaṁ kṛṇuṣvetaḥ panthāṁ tena yāhi vaśāṁ anu.

This is the vast reservoir of waters, bottomless bound of the sea. Agni, create some other higher path from these here, so you may proceed to the fulfilment of your heart's desire.

आयंन त परायंण दूर्वा राहन्तु पुष्पिणीः ।
ह्रदाश्चं पुण्डरीकाणि समुदस्यं गृहा इम ॥ ८ ॥

8. *Āyane te parāyaṇe dūrvā rohantu puṣpiṇīḥ.*
Hradāśca puṇḍarīkāṇi samudrasya gṛhā ime.

Agni, may flowers and holy grass grow on your arrival, may flowers and holy grass shower on your departure. Let all these homes be homes close to the infinite ocean, with reservoirs and flowers around.

(The seventh and eighth verses may be addressed to the human soul as well as to Agni, leading light and creative spirit of the cosmos.)

Mandala 10/Sukta 143

Ashvinau Devate, Atri Sankhya Rshi

त्यं चिदत्रिमृतजुरमथमश्वं न यातव ।
क गीर्वन्तं यदी पुना रथं न कृणुथा नवम ॥ १ ॥

1. *Tyaṁ cidatrimṛtajuramarthamaśvaṁ na yātave.*
Kakṣīvantaṁ yadī punā rathaṁ na kṛṇutho navam.

Hey Ashvins, complementary energies of nature and complementary nobilities of humanity such as physician and surgeon, teacher and preacher, father and

mother, men and women, the person who observes the laws of nature and principles of truth and grows up in the yajnic way of life, whether he or she loves to enjoy the experience of living or has grown out of life's colourfulness and temptation, such a person you strengthen like a strong force in harness with every side of personality renewed to top condition of health and body to reach the goal and realise the purpose and values of life.

त्यं चिदश्वं न वाजिनमरेणवो यमत्नत।
दृ ꣳहं ग्रन्थिं न वि ष्यतमत्रिं यविष्ठमा रजः ॥ २ ॥

2. *Tyaṁ cidaśvaṁ na vājinamareṇavo yamatnata. Dṛḷhaṁ grantiṁ na vi ṣyatamatriṁ yaviṣṭhamā rajaḥ.*

And the person most youthful, dynamic, ever in harness for winning the goal of life, but bound by the web of life through senses, mind and pranas, all unsoiled though by dust, pray release, undo the bondage like a gordian knot of life so that the person may live free from possible dust and pollution.

नरा दंसिष्ठावत्रय शुभा सिषासतं धियः।
अथा हि वां दिवा नरा पुनः स्तामा न विशसे ॥ ३ ॥

3. *Narā daṁsiṣṭhāvatraye śubhrā siṣāsataṁ dhiyaḥ. Athā hi vāṁ divo narā punaḥ stomo na viśvase.*

O leading lights, noble souls, brilliant scholars, pray release the worldly man in search of freedom from bondage, bless him with holy thoughts and intelligence, since the enlightened man's song of prayer and adoration in order to celebrate you reaches you, harbingers of light,

again and again.

चित्त तद्वां सुराधसा रातिः सुमतिरश्विना।
आ य ाः सदन पृथा समन पषथा नरा ॥ ४ ॥

4. *Cite tadvāṁ surādhasā rātiḥ sumatiraśvinā. Ā yannaḥ sadane pṛthau samane parṣatho narā.*

Ashvins, harbingers of wealth, competence and success, that wealth of noble thoughts and intelligence, that generous gift of yours, is for the enlightenment of humanity which, O leading lights, you bring in showers in this vast world of life, in this hall of yajna, in this struggle of our life for happiness and freedom.

युवं भुज्युं समुद आ रजसः पार इङ्खितम।
यातमच्छा पतत्रिभिर्नासत्या सातय कृतम ॥ ५ ॥

5. *Yuvaṁ bhujyuṁ samudra ā rajasaḥ pāra rīṅkhitam. Yātamacchā patatribhirnāsatyā sātaye kṛtam.*

Ashvins, bright like fire and the sun, inviolably committed to truth and law, pray come with faultless ark and oars to humanity beaten about in the depth of dust and rolling seas, to help us swim to the shore to freedom and victory.

आ वां सुम्नः शंयूइव मंहिष्ठा विश्ववदसा।
समस्म भूषतं नरात्सं न पिप्युषीरिषः ॥ ६ ॥

6. *Ā vāṁ sumnaiḥ śaṁyū iva maṁhiṣṭhā viśvavedasā. Samasme bhūṣataṁ narotsaṁ na pipyuṣīriṣaḥ.*

Leading lights of the world, greatest and most

liberal masters of universal wealth and knowledge, come like benevolent harbingers of peace and freshness of joy, bless us and refine us with your gracious favours of peace, freedom and happiness as abundant showers of rain fill the lake.

Mandala 10/Sukta 144

Indra Devata, Suparna Tarkshya or Urdhvakrshana Yamayana Rshi

अयं हि त अमर्त्य इन्दुरत्या न पत्यते।
द ां विश्वायुर्वधस॥ १ ॥

1. *Ayaṁ hi te amartya induratyo na patyate. Dakṣo viśvāyurvedhase.*

Indra, lord eternal and omnipotent, this immortal soma rises to you like a flying courser. Versatile, living vitality of the world, it rises in homage to the lord creator of the world.

अयमस्मासु काव्य ऋभुवजा दास्वत।
अयं बिभत्यूध्वकृशनं मदमृभुन कृत्व्यं मदम॥ २ ॥

2. *Ayamasmāsu kāvya ṛbhurvajro dāsvate. Ayaṁ bibhrtyūrdhvakṛśanaṁ madamṛbhurna kṛtvyaṁ madam.*

Here among us it is inspiring and adorable, brilliant, a very thunderbolt of protection for the generous, and scourge of punishment for the destructive. And it bears the exhilaration that elevates like rising flames of fire just as the wise sage bears the passion for creativity.

घृषुः श्यनाय कृत्वन आसु स्वासु वंसगः ।
अव दीधदहीशुवः ॥ ३ ॥

3. *Ghṛṣuḥ śyenāya kṛtvana āsu svāsu vaṁsagaḥ. Ava dīdhedahīśuvaḥ.*

Effulgent, agile and exhilarating for the dynamic creative personality, inspiring and vitalising among its own people, it blesses them and their progeny with high energy and enthusiasm.

यं सुपर्णः परावतः श्यनस्य पुत्र आभरत ।
शतचक्रं याꣳ ह्या वतनिः ॥ ४ ॥

4. *Yaṁ suparṇaḥ parāvataḥ śyenasya putra ābharat. Śatacakraṁ yo'hyo vartaniḥ.*

Soma, which Vayu, cosmic energy, child of all pervasive space, bears and carries from far off solar regions, is performer of a hundred divine acts of nature and it is the very life of the cloud and indestructible vitality of life.

यं त श्यनश्चारुमवृकं पदाभरदरुणं मानमन्धसः ।
एना वया वि तायायुंजीवस एना जागार बन्धुता ॥ ५ ॥

5. *Yaṁ te śyenaścārumavṛkaṁ padābharadar-uṇaṁ mānamandhasaḥ. Enā vayo vi tāryāyurjīvasa enā jāgāra bandhutā.*

The essence of life's vitality, soma, lovely and pleasing, unassailable and sunny bright, which nature's energy brings by its own spirit and power, is the vitality by which health and fertility for life grows higher and the kinship and continuity of humanity keeps living and awake.

एवा तदिन्द्र इन्दुना दवषु चिद्धारयात मह्नि त्यजः ।
कत्वा वया वि तायायुः सुकता कत्वायमस्मदा सुतः ॥ ६ ॥

6. *Evā tadindra indunā deveṣu ciddhārayāte mahi tyajaḥ. Kratvā vayo vi tāryāyuḥ sukrato kratvā-yamasmadā sutaḥ.*

Thus does Indra, life of life, through soma life energy, disseminate and bear the great creative vitality in the divine forms of nature and humanity. O lord of holy action, the health and age of distinct life forms is extended and maintained by holy acts of soma activity, and this vitality is created and distilled from us by us through the holy discipline of yajnic living with brahmacharya.

Mandala 10/Sukta 145

Sapatni-badhanam Devata, Indrani Rshi

The subject matter of this hymn at the surface level is getting rid of a rival wife, and for that purpose the speaker takes recourse to a herb also. Thus the hymn reads like a spell cure and possibly with a magical herb. But this approach would not do justice to the deeper meaning of the hymn which is integration or re-integration of personality with a single, undivided, focussed interest in the pursuit of a definite goal of positive value.

Split personality is a problem in modern times. So is schizophrenia, a devastating disease. The cure can be both herbal and psychological. The word 'Upanishat' helps us to read the hymn in this Vedic direction of practical yoga in which sanative herbs, mental concentration and spiritual faith all play an important

role (refer Yoga Sutras of Patanjali, 4, 1.).

इमां खनाम्योषधिं वीरुधं बलवत्तमाम।
ययो सपत्नीं बाधते ययो संविन्दत पतिम ॥ १ ॥

1. *Imāṁ khanāmyoṣadhiṁ vīrudhaṁ balavattamām.*
Yayā sapatnīṁ bādhate yayā saṁvindate patim.

I dig out this luxuriant and most powerful herb by which one can annul a rival fascination and by which the pursuant can recover a single, all absorbing love for successful attainment.

उत्तानपर्ण सुभग देवजूत सहस्वति।
सपत्नीं म परा धम पतिं म कवलं कुरु ॥ २ ॥

2. *Uttānaparṇe subhage devajūte sahasvati.*
Sapatnīṁ me parā dhama patiṁ me kevalaṁ kuru.

O soma plant growing up with luxuriant leaves and branches, nobly effective, divinely energised, giver of peace, patience and courageous vitality, transform me to concentrate on my one and only love. Throw off my evil fascination. Let me be with my master spirit of life.

उत्तराहमुत्तर उत्तरदुत्तराभ्यः।
अथा सपत्नी या ममाधरा साधराभ्यः ॥ ३ ॥

3. *Uttarāhamuttara uttareduttarābhyaḥ.*
Athā sapatnī yā mamādharā sādharābhyaḥ.

O soma, you are higher, more efficacious. I also am higher than the fascination, greater than all others who are superior, generally speaking. May that which is my rival be lower than the lowest fascinations.

न॒ह्यस्या॒ नाम॑ गृभ्णामि॒ ना अ॒स्मिन॑मत॒ जन॑।
परा॑मु॒व प॑रा॒वतं॑ स॒पत्नी॑ गमयामसि॥ ४॥

4. *Nahyasyā nāma gṛbhṇāmi no asmin ramate jane.*
Parāmeva parāvataṁ sapatnīṁ gamayāmasi.

I do not even think of its name. No one entertains this human distraction, no one is distracted by this human fascination. We throw this remote fascination far off at the farthest.

अ॒हम॑स्मि॒ सह॑मा॒नाथ॒ त्वम॑सि सास॒हिः।
उ॒भ सह॑स्वती भू॒त्वी स॒पत्नी॑ म सहावह॥ ५॥

5. *Ahamasmi sahamānātha tvamasi sāsahiḥ.*
Ubhe sahasvatī bhūtvī sapatnīṁ me sahāvahai.

I am patient, challenging and victorious. O soma, you too are unassailable, you and I, both challenging and victorious, we shall subdue the rival.

उप॑ त धी॒ां सह॑मानाम॒भि त्वा॑धी॒ां सही॑यसा। मामनु॒ प त॒ मना॑
व॒त्सं गारि॑व धावतु प॒था वारि॑व धावतु॥ ६॥

6. *Upa te'dhāṁ sahamānāmabhi tvādhāṁ sahīyasā.*
Māmanu pra te mano vatsaṁ gauriva dhāvatu
pathā vāriva dhāvatu.

O soma, O spirit of peace, O spiritual knowledge of the Upanishad, I love you at heart and hold on to you in faith, patient and victorious as you are. I hold on to you with a determined mind. May your spirit radiate and come to me like the mother cow hastening to the calf and water rushing straight down to the lake.

Mandala 10/Sukta 146

Aranyani Devata, Devamuni Airammada Rshi

अर॑ण्या॒न्यर॑ण्यान्य॒सा य पव॒ नश्य॑सि।
क॒था गाम॒ं न पृ॑च्छसि॒ न त्वा॒ भीरि॑व विन्दतीॐ॥ १॥

1. *Araṇyānyaraṇyānyasau yā preva naśyasi. Kathā grāmaṁ na pṛcchasi na tvā bhīriva vindatīm̐.*

Tarry, O spirit of the forest, who disappear like a phantom in no time. Why not stay for a moment by the village? And you don't fear even fear itself, which fears to touch your presence.

वृषा॒रवा॑य॒ वद॑त॒ यदु॒पाव॑ति चिच्चि॒कः।
आ॒घा॒टिभि॑रिव धा॒वय॑न्नर॒ण्या॒निम॑हीयते॥ २॥

2. *Vṛṣāravāya vadate yadupāvati ciccikaḥ. Āghāṭibhiriva dhāvayannaraṇyānirmahīyate.*

In response to howls and noises of the forest, birds chirp and crickets sing, all appears like temple bells and thereby the forest presence gets exalted.

उ॒त गाव॑इवादन्त्यु॒त वश्म॑व दृश्यत ।
उ॒ता अर॑ण्या॒निः सा॒यं श॑क॒टीरि॑व सजति॥ ३॥

3. *Uta gāva ivādantyuta veśmeva dṛśyate. Uto araṇyāniḥ sāyaṁ śakaṭīriva sarjati.*

Forest animals graze like cows, clusters of flowers give a homely look, and the forest spirit appears to say good bye to the carts that leave for village homes.

गाम॒ङ्गष आ ह्व॑यति॒ दाव॒ङ्गषा अप॑वधीत।
वस॑ ारण्या॒न्यां सा॒यमक्कु॒ ादिति॑ मन्यत॥ ४॥

4. *Gāmaṅgaiṣa ā hvayati dārvaṅgaiṣo apāvadhīt. Vasannaraṇyānyāṁ sāyamakrukṣaditi manyate.*

Dear spirit and forest presence, someone calls upon his cow to come home, this one cuts the tree, and in the evening someone staying in the forest shrieks, someone howls, someone bursts in song also.

न वा अरण्यानिहन्त्यन्यश्च गाभिगच्छति।
स्वादोः फलस्य जग्ध्वाय यथाकामं नि पद्यत ॥ ५ ॥

5. *Na vā araṇyānirhantyanyaścennābhigacchati. Svādoḥ phalasya jagdhvāya yathākāmaṁ ni padyate.*

The forest does not hurt anyone. Whoever goes to the forest without the intent to damage eats the delicious fruit and roams around as he wishes at will.

आञ्जनगन्धिं सुरभिं बह्वन्नामकृषीवलाम।
प्राहं मृगाणां मातरमरण्यानिमशंसिषम ॥ ६ ॥

6. *Āñjanagandhiṁ surabhiṁ bahvannāmakṛṣīvalām. Prāhaṁ mṛgāṇāṁ mātaramaraṇyānimasaṁsiṣam.*

I revere and celebrate the forest and the spirit of the forest not subjected to human encroachment by farming, abounding in wild fruit, fragrant, flowery beautiful, mother of wild life and sustaining friend of humanity.

Mandala 10/Sukta 147

Indra Devata, Suveda Shairishi Rshi

श्रत्ते दधामि पथमाय मन्यव हन्यद वृत्रं नर्यं विवरपः।
उभ यत्त्वा भवता रादसी अनु रजत शुष्मात्पृथिवी चिददिवः॥ १॥

1. *Śratte dadhāmi prathamāya manyave'hanyadvṛtraṁ naryaṁ viverapaḥ. Ubhe yattvā bhavato rodasī anu rejate śuṣmāt pṛthivī cidadrivaḥ.*

Indra, potent ruler of nature and humanity, lord of thunder and clouds, mover of mountains, I am all faith, reverence and admiration in truth of commitment for your first and foremost power and passion by which you break the clouds and release the showers of rain for humanity, by virtue of which both heaven and earth abide by your law, the power and force by which the firmament shakes with awe.

त्वं मायाभिरनवद्य मायिनं श्रवस्यता मनसा वृत्रमर्दयः।
त्वामिन्नरो वृणत गविष्टिषु त्वां विश्वासु हव्यास्विष्टिषु॥ २॥

2. *Tvaṁ māyābhiranavadya māyinaṁ śravasyatā manasā vṛtramardayaḥ. Tvaminnaro vṛṇate gaviṣṭiṣu tvāṁ viśvāsu havyāsvaiṣṭiṣu.*

Irreproachable power, with your mind and desire to produce more food and energy, by your mighty forces you break open the treasure-holds of mysterious hidden energies of nature. Leading lights of humanity take to you in their search for rays of light, and in all their cherished programmes of common good they honour you as the source of success.

एषु चाकन्धि पुरुहूत सूरिषु वृधासा य मघव गान्शुमघम।
अचन्ति ताक तनय परिष्टिषु मधसाता वाजिनमह्रय धन॥ ३॥

3. *Aiṣu cākandhi puruhūta sūriṣu vṛdhāso ye maghavannānaśurmagham. Arcanti toke tanaye pariṣṭiṣu medhasātā vājinamahraye dhane.*

O lord universally invoked and celebrated, be gracious and bring the light of knowledge to these noble leaders of humanity. O lord of power and glory, progressive men of wisdom who have achieved power and prosperity in life honour and adore you in their congregations as the chief power of success and victory for the attainment of irreproachable wealth and other values for themselves, their children and grand children.

स इ ु रायः सुभृतस्य चाकन्नन्मदं या अस्य रंह्यं चिकतति।
त्वावृधा मघवन्दाश्वध्वरा म ू स वाजं भरत धना नृभिः॥ ४॥

4. *Sa innu rāyaḥ subhṛtasya cākananmadaṁ yo asya raṁhyaṁ ciketāni. Tvāvṛdho maghavan dāśvadhvaro makṣū sa vājaṁ bharate dhanā nṛbhiḥ.*

He alone values and obtains wealth worthy of achievement who knows and realises in life the inspiring power and ecstasy of Indra. O lord of power and prosperity, the man inspired and empowered by you, who is dedicated to positive giving and yajnic programmes with leading lights of scientific yajna, achieves wealth and victory at the earliest because he knows the secret of success.

त्वं शर्धाय महिना गृणान उरु कृधि मघवञ्छग्धि रायः ।
त्वं नो मित्रा वरुणा न मायी पित्वा न दस्म दयस
विभक्ता ॥ ५ ॥

5. *Tvaṁ śardhāya mahinā gṛṇāna uru kṛdhi magha-vañchagdhi rāyaḥ. Tvaṁ no mitro varuṇo na māyī pitvo na dasma dayase vibhaktā.*

Indra, lord giver and creator of glory, pray let us rise and expand in the field of knowledge and action. Give us wealth and power of a high order of nobility. You are Mitra and Varuna for us, friend and just guide, giver and commander of wondrous capability, noble and blissful, and one with us, you give us food for body, mind and soul for the individual and the human community.

Mandala 10/Sukta 148

Indra Devata, Prthu Vainya Rshi

सुष्वाणास इन्द्र स्तुमसि त्वा ससवांसश्च तुविनृम्ण
वाजम । आ नो भर सुवितं यस्य चाकन्त्मना तना सनुयाम
त्वोतः ॥ १ ॥

1. *Suṣvāṇāsa indra stumasi tvā sasavāṁsaśca tuvinṛmṇa vājam. Ā no bhara suvitaṁ yasya cākan tmanā tanā sanuyāma tvotāḥ.*

Indra, lord of abundant wealth and power, creative and expressive devotees with divine gifts of heavenly food and energy, we celebrate and adore you. Pray bless us with that wealth and well being which you please is for our good, so that, under your gracious protection, we may win the power and prosperity of life to live well and enjoy the beauty and goodness of

life to the fulfilment of our heart and soul.

ऋष्वस्त्वमिन्द शूर जाता दासीर्विशः सूर्येण सह्याः ।
गुहा हितं गुह्यं गूळ्हमप्सु बिभृमसि प्रस्रवणे न सोमम् ॥ २ ॥

2. *Ṛṣvastvamindra śūra jāto dāsīrviśaḥ sūryeṇa sahyāḥ. Guhā hitaṁ guhyaṁ gūḷhamapsu bibhṛmasi prasravaṇe na somam.*

Indra, you are the mighty maker and terrible breaker both at the same time in the creative process of nature and life, great and brave at the very manifestation of your power, who challenge and break open the negative forces of dark clouds by the sun, so that, on showers of the divine grace of rains, we receive and enjoy the soma nectar hidden in the mystery held at the heart of the vapours and water showers.

(In the spiritual sense, Indra is present deep in the self, and when by grace it breaks the darkness, we receive the light and the divine nectar.)

अया वा गिरा अभ्यर्च विद्वानृषीणां विप्रः सुमतिं चकानः ।
ते स्याम ये रणयन्त सोमैरेनात तुभ्यं रथाळ्हभाः ॥ ३ ॥

3. *Aryo vā giro abhyarca vidvānṛṣīṇāṁ vipraḥ sumatiṁ cakānaḥ. Te syāma ye raṇyanta somairenota tubhyaṁ ratholha bhakṣaiḥ.*

O lord of the cosmic chariot, ruler protector of the universe, vibrant and omniscient Indra, lover of the sages' songs of adoration, pray accept and honour our words of prayer so that, serving and celebrating you with delicious homage of soma and ourselves exulting, we may ever abide in your gracious favour and presence.

इमा ब्रह्मेन्द्र तुभ्यं शंसि दा नृभ्या नृणां शूर शवः ।
तभिर्भव सक्रतुर्येषु चाक नुत त्रायस्व गृणत उत स्तीन ॥ ४ ॥

4. *Imā brahmendra tubhyaṁ śaṁsi dā nṛbhyo nṛṇāṁ śūra śavaḥ. Tebhirbhava sakraturyeṣu cāka-nnuta trāyasva gṛṇata uta stīn.*

Indra, lord omnipotent, brave leader, these songs of adoration are offered in homage to your honour. Be pleased to accept these. Pray bless us with strength and power worthy of the brave. Bless these leading lights with love and sure fulfilment in their holy acts of yajna. Save the celebrants and upraise the fallen who depend on you and look up for help.

श्रुधी हवमिन्द शूर पृथ्या उत स्तवस वन्यस्याकः । आ यस्त यानिं घृतवन्तमस्वारूमिन निम्नद वयन्त वक्वाः ॥ ५ ॥

5. *Śrudhī havaminrda śūra pṛthyā uta stavase venya-syārkaiḥ. Ā yaste yoniṁ ghṛtavantam-asvārūr-mirna nimnairdravayanta vakvāḥ.*

Indra, leading light of the world, omnipotent lord, brave all-presence, listen to the invocation and prayer of humanity at large. Adored and exalted you are by the celebrative songs of the wise, who sit in your hall of prayer round the vedi lighted and sprinkled with ghrta and attend to you, while the singer celebrants run to you like streams rushing down to sea, by paths of surrender.

Mandala 10/Sukta 149

Savita Devata, Archan Hairanyastupa Rshi

सविता यन्त्रः पृथिवीमरम्णादस्कम्भन सविता द्यामदृंहत ।
अश्वमिवाधुक्षद्धुनिमन्तरिक्षमतूर्तं बद्धं सविता समुदम ॥ १ ॥

1. *Savitā yantraiḥ pṛthivīmaramṇādaskambhane savitā dyāmadṛṁhat. Aśvamivādhukṣaddhunimantarikṣamatūrte baddhaṁ savitā samudram.*

Savita, lord creator, places the earth in orbit, and Savita places the region of light, in columnless space by the forces of cosmic gravitation. Savita moves the thundering cloud like a horse in skies and brings the showers, and Savita places the middle regions and the vast expanse of vapours and waters bound in boundless space.

यत्रा समुदः स्कभिता व्यानदपां नपात्सविता तस्य वद। अता भूरत आ उत्थितं रजा ता द्यावापृथिवी अपथताम ॥ २ ॥

2. *Yatrā samudraḥ skabhito vyainadapāṁ napāt savitā tasya veda. Ato bhūrata ā utthitaṁ rajo'to dyāvāpṛthivī aprathetām.*

Where the ocean of vapours and water is sustained and whence it sprinkles the earth with showers, only Savita, eternal sustainer of waters, knows that mystery. Thence, from Savita, arises the earth, thence arises the sky and thence only the heaven and earth arise in mutual relation and expand.

पश्चदमन्यदभवद्यजत्रममर्त्यस्य भुवनस्य भूना। सुपर्णा अङ्ग सवितुगरुत्मान्पूर्वा जातः स उ अस्यानु धर्म ॥ ३ ॥

3. *Paścedamanyadabhavadyajatramamartyasya bhuvanasya bhūna. Suparṇo aṅga saviturgarutmān pūrvo jātaḥ sa u asyānu dharma.*

Later all this other world arises in mutual relationship by the omnipotence of eternal lord Savita.

Dear seeker, from Savita only first arises the grand flying bird of fire, the sun, in conformity with the laws of Savita, and then the others.

गाव॑इव॒ गाम॒ यूयु॑धिरि॒वाश्वा॑न्वा॒श्रव॑ व॒त्सं सु॒मना॒ दुहा॑ना।
पति॑रिव जा॒याम॒भि ना॒ न्य॑तु ध॒ता दि॒वः स॑वि॒ता वि॒श्व-
वा॑रः ॥ ४ ॥

4. *Gāva iva grāmaṁ yūyudhirivāsvān vāśreva vatsaṁ sumanā duhānā. Patiriva jāyāmabhi no nyetu dhartā divaḥ savitā viśvavāraḥ.*

Just as cows hasten to the village, the warrior takes to the horse, loving mother cow anxious at heart runs to the calf for milk, the husband goes to the wife for love, so may Savita, sustainer of the heavenly world, love of all humanity, come and bless us as his children.

हिर॑ण्यस्तूपः सवित॒यथा॑ त्वाङ्गिर॒सा जु॒ह्व॑ वाज॑ अ॒स्मिन।
ए॒वा त्वाच॒ार्वस॒ वन्द॑मान॒ः साम॑स्यवां॒शुं पति॑ जाग-
रा॒हम ॥ ५ ॥

5. *Hiraṇyastūpaḥ savitaryathā tvāṅgiraso juhve vāje asmin. Evā tvārcannavase vandamānaḥ somasyevāśuṁ prati jāgarāham.*

O Savita, just as Angirasa, yogi with controlled pranic energy, established in the golden beauty of the spirit, invokes you in this yajna for the essence through existence, so do I, dedicated to worship and prayer with adoration, keep awake waiting for the revelation of divinity as my share of soma, divine ecstasy of ultimate freedom.

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Agni Devata, Mrdika Vasishtha Rshi

समिद्धश्चित्समिध्यस दवभ्या हव्यवाहन।
आदित्य रुदवसुभिन आ गहि मृळीकाय न आ गहि॥ १॥

1. *Samiddhaścit samidhyase devebhyo havya-vāhana. Ādityai rudrairvasubhurna ā gahi mṛḷī-kāya na ā gahi.*

Agni, fire of the vedi, heat and light of life, carrier of fragrance and freshness to nobilities and divine forces of nature, kindled, burning and ever awake, you are still kindled and raised to burn and shine for the renewal of life and life energy by yajna. Pray come to us with Aditya, radiations of the sun, with Rudras, electric catalysis of natural energy, and with Vasus, gifts of earth and pranic energies. Come to us for peace, prosperity and all round well being of life.

इमं यज्ञमिदं वचा जुजुषाण उपागहि।
मतासस्त्वा समिधान हवामह मृळीकाय हवामह॥ २॥

2. *Imaṁ yajñamidaṁ vaco jujuṣāṇa upāgahi. Martāsastvā samidhāna havāmahe mṛḷīkāya havāmahe.*

Loving, accepting and appreciating this yajna, this word of prayer and divine adoration, pray come close to join us. Shining, burning and blazing fire divine, we mortals invoke you, we kindle and adore you for peace, prosperity and all round well being of life.

त्वामु जातवदसं विश्ववारं गृण धिया।
अग्न दवाँ आ वह नः पियवतान्मृळीकाय पियवतान॥ ३॥

3. *Tvāmu jātavedasaṁ viśvavāraṁ gṛṇe dhiyā. Agne devāṁ ā vaha naḥ priyavratān mṛlīkāya priyavratān.*

Agni, with sincerity of thought, word and action, I adore you, eternal knower of all that is born, universal lover and saviour of all by their own choice. O light and fire of universal life, bring hither the nobilities of humanity to join us, bring hither the divinities of nature to bless us, they are all lovers of the laws and discipline of life. Pray bring hither the lovers of law and discipline of life for peace, progress and all round well being of humanity.

अग्निद्वा दवानामभवत्पुराहिता ग्निं मनुष्या ईळे ऋषयः समीधिर। अग्निं महा धनसातावहं हुव मृळीकं धनसातय॥ ४॥

4. *Agnirdevo devānāmabhavat purohito'gniṁ manuṣyā ṛṣayaḥ samīdhire. Agniṁ maho dhanasātāvahaṁ huve mṛlīkaṁ dhanasātaye.*

Agni, lord omniscient and self-refulgent, Agni, universal spirit of life, was and is the high priest of all divine forces of nature and all nobilities of humanity. The same Agni, leading light and life of existence, ordinary people and enlightened sages invoke and light in the heart and home. I invoke and light the great Agni in the soul and in the home vedi for the achievement of wealth, honour and excellence of life. I pray to the spirit of divine peace for victory over all wealth and excellence of life.

अग्निरत्रिं भरद्वाजं गविष्ठिरं पाव ाः कण्वं त्रसदस्युमाहव। अग्निं वसिष्ठा हवत पुराहिता मृळीकाय पुराहितः॥ ५॥

5. *Agniratriṁ bharadvājaṁ gaviṣṭhiraṁ prāvannaḥ kaṇvaṁ trasadasyumāhave. Agniṁ vasiṣṭho havate purohito mṛḷīkāya purohitaḥ.*

Agni, self-refulgent fire and spirit of life, protects Atri, winner over the weaknesses of body, mind and soul, Bharadvaja, harbinger of food and energy with enlightenment for people, Gavishthira, victor over sense and mind, Kanva, enlightened visionary, and Trasadasyu, controller of the wicked negativists, and indeed all of us in our battle of life for peace and progress. Vasishtha, brilliant high priest and leader settled at heart, invokes and adores Agni at yajna, the leader adores and prays to Agni for the achievement of all round well being in life.

Mandala10/Sukta 151

Shraddha Devata, Shraddha Kamayani Rshi

श्रद्धयाग्निः समिध्यत श्रद्धया हूयत हविः।
श्रद्धां भगस्य मूधनि वचसा वदयामसि॥ १॥

1. *Śraddhayāgniḥ samidhyate śraddhayā hūyate haviḥ. Śraddhāṁ bhagasya mūrdhani vacasā vedayāmasi.*

Agni is kindled with Shraddha, faith in truth pursued with commitment in thought, word and deed. Oblations into fire are offered with complete faith and commitment to truth and sincerity of conviction. And we, on top of life's highest glory, celebrate and exalt faith with the sacred Word of the Veda and declare it as commitment to truth and reason.

पियं श्रद्ध ददतः पियं श्रद्ध दिदासतः।
पियं भाजषु यज्वस्विदं म उदितं कृधि॥ २॥

2. *Priyaṁ śraddhe dadataḥ priyaṁ śraddhe didāsataḥ. Priyaṁ bhojeṣu yajvasvidaṁ ma uditaṁ kṛdhi.*

O Shraddha, faith committed to truth, reason and more, do good to the faithful who give. Shraddha, do good to the faithful disposed to give. Do good to those who give and those who receive. Do good to the performers as well as to the beneficiaries of yajna. Pray do this and justify what I have said of faith and truth.

यथा॑ दे॒वा असु॑रेषु श्र॒द्धामु॒ग्रेषु॑ चक्रि॒रे।
ए॒वं भो॒जेषु॒ यज्व॑स्व॒स्माक॑मुदि॒तं कृ॑धि॥ ३॥

3. *Yathā devā asureṣu śraddhāmugreṣu cakrire. Evaṁ bhojeṣu yajvasvasmākamuditaṁ kṛdhi.*

Just as noble and creative powers have faith in how they must deal with the cruel and the evil doers, so let my word of faith and truth be justified in relation to the generous and the yajnics for their success and fulfilment.

श्र॒द्धां दे॒वा यज॑माना वा॒युगो॑पा॒ उपा॑सत।
श्र॒द्धां हृ॑दय्य॒॑याकू॑त्या श्र॒द्धया॑ विन्दते॒ वसु॑॥ ४॥

4. *Śraddhāṁ devā yajamānā vāyugopā upāsate. Śraddhā hṛdayyayākūtyā śraddhayā vindate vasu.*

Divinities of nature and humanity, performers of yajna, all protected by the universal energy of Vayu in meditation, love and value Shraddha without compromise. Shraddha, unshakable faith, which is heartfelt and unquestionable in conviction, deserves and earns wealth, honour and excellence in life. This is possible only by Shraddha.

श्र॒द्धां पा॒तह॑वामह श्र॒द्धां म॒ध्यन्दि॑नं॒ परि॑।
श्र॒द्धां सूय॑स्य नि॒मुचि॒ श्रद्ध॒ श्रद्धा॑पयेह नः॥ ५॥

5. *Śraddhāṁ prātarhavāmahe śraddhāṁ madhyaṁ-dinaṁ pari. Śraddhāṁ sūryasya nimruci śraddhe śraddhāpayeha naḥ.*

We invoke, love and worship divine faith in truth, at dawn. We love and worship faith in truth at the mid-day session of yajna. We love and worship Shraddha at the time of sun-set. O Shraddha, faith in truth and divinity, pray establish us all in faith in truth, charity and service of both divinity and humanity.

Mandala10/Sukta 152

Indra Devata, Shasa Bharadvaja Rshi

शा॒स इ॒त्था म॒हाँ अ॑स्यमित्रखा॒दा अद्भु॑तः।
न यस्य॑ हन्यत॒ सखा॒ न जीय॑त॒ कदा॒ च॒न॥ १॥

1. *Śavāsa itthā asyamitrakhādo adbhutaḥ.*
Na yasya hanyate sakhā na jīyate kadā cana.

Indra, you are truly the great ruler and controller of the world, wondrous unique, destroyer of unfriendly and negative forces, supreme power whose friend and devotee is never destroyed, never hurt, never overcome.

स्व॒स्ति॒दा वि॒शस्पति॑र्वृ॒त्रहा॒ वि॑मृ॒धा व॒शी।
वृषन्द॑: पु॒र ए॑तु नः सामपा॒ अ॑भयंक॒रः॥ २॥

2. *Svastidā viśaspatirvṛtrahā vimṛdho vaśī.*
Vṛṣendraḥ pura etu naḥ somapā abhayaṁkaraḥ.

Generous and virile Indra, giver of happiness and all round well being, ruler and protector of the

people, destroyer of darkness, sin and evil, who destroys enemies and rules and controls the world, may, we pray, ever be with us as protector and promoter of the soma joy of his creation and give us freedom from fear and oppression.

वि र ा वि मृधा जहि वि वृत्रस्य हनू रुज।
वि मन्युमिन्द वृत्रह ामित्रस्याभिदासतः ॥ ३ ॥

3. *Vi rakṣo vi mṛdho jahi vi vṛtrasya hanū ruja.*
Vi manyumindra vṛtrahannamitrasyābhidāsataḥ.

Destroyer of the demon and the destroyer, break the jaws of evil. O Indra, destroyer of evil and darkness, shatter the mind and morale of the enemy who tries to suppress, subdue and enslave us.

वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः।
या अस्माँ अभिदासत्यधरं गमया तमः ॥ ४ ॥

4. *Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ.*
Yo asmāṁ abhidāsatyadharaṁ gamayā tamaḥ.

Indra, throw off those powers and tendencies which seek to destroy us. Subdue those who seek to fight and subdue us. Take those down to deep darkness who seek to subdue and enslave us.

अपेन्द्र द्विषता मना प जिज्यासता वधम।
वि मन्याः शमं यच्छ वरीया यवया वधम ॥ ५ ॥

5. *Apendra dviṣato mano 'pa jijyāsato vadham.*
Vi manyoḥ śarma yaccha varīyo yavayā vadham.

Indra, beat off and eliminate the mind and intention of the jealous, blunt off the weapon of the

powers that wish to destroy. Let anger be calmed down, give us peace and comfort of higher order, and remove the killer death.

Mandala10/Sukta 153

Indra Devata, Indramatara Devajamaya Rshis

इङ्खयन्तीरपस्युव इन्दं जातमुपासत।
भजानासः सुवीयम ॥ १ ॥

1. *Īṅkhayantīrapasyuva indraṁ jātamupāsate.*
Bhejānāsaḥ suvīryam.

Active, expressive and eloquent people, conscious of their rights and duties, serve and abide by the ruling power of the system, Indra, as it arises and advances, and while they do so they enjoy good health, honour and prosperity of life for themselves and their progeny.

त्वमिन्द्र बलादधि सहसा जात ओजसः।
त्वं वृषन्वृषदसि ॥ २ ॥

2. *Tvamindra balādadhi sahaso jāta ojasaḥ.*
Tvaṁ vṛṣan vṛṣedasi.

Ruling power, Indra, you have risen high by virtue of your strength, patient courage, and grandeur of personality. Generous as showers of blissful rain, you are mighty, excellent and refulgent as the sun.

त्वमिन्दासि वृत्रहा व्यन्तरिक्षमतिरः।
उद द्यामस्तभ्ना ओजसा ॥ ३ ॥

3. *Tvamindrāsi vṛtrahā vyntarikṣamatiraḥ.*
Ud dyāmastabhnā ojasā.

You, Indra, are destroyer of evil and demonic darkness of the system, breaker of the clouds for rain, you cross the skies and, like the sun sustaining the regions of light by its self-refulgence, you sustain the rule of light and law by your own charismatic grandeur of character and personality.

त्वमिन्द सजाषसमर्कं बिभषि बाह्वाः ।
वज्रं शिशान आजसा ॥ ४ ॥

4. *Tvamindra sajoṣasamarkaṁ bibharṣi bāhvoḥ.*
Vajraṁ śiśāna ojasā.

You, Indra, bear a united and participative refulgence of personal dignity and social brilliance, keeping the force of your arms and blaze of justice and rectitude fresh and shining by the constant manifestation of your dynamic vigour of personality.

त्वमिन्दाभिभूरसि विश्वा जातान्याजसा ।
स विश्वा भुव आभवः ॥ ५ ॥

5. *Tvamindrābhibhūrasi viśvā jātānyojasā.*
Sa viśvā bhuva ābhavaḥ.

You, Indra, are the supreme ruler over all things come into existence by your self-refulgence which indeed is the light and life of all the worlds. O ruler, you too be that all over the world.

Mandala10/Sukta 154

Bhava-vrttam Devata, Yami Vaivasvati Rshi

साम एकभ्यः पवत घृतमक उपासत ।
यभ्या मधु पधावति ताँश्चिद्वापि गच्छतात ॥ १ ॥

1. *Soma ekebhyaḥ pavate ghṛtameka upāsate.*
Yebhyo madhu pradhāvati tāṁścidevāpi gacchatāt.

Soma flows for many, they chant the Samans. Many love ghrta for the yajna fire, they chant the Yajus. Honey flows for those who chant the Atharva verses, and knowledge for the lovers of Rks. The spirit of life flows for all them, universally.

तपसा॒ य अ॑नाधृ॒ष्यास्तपसा॒ य स्व॑र्य॒युः ।
तपा॒ य च॑क्रि॒र म॒हस्ताँश्चि॑द्वापि॑ गच्छतात ॥ २ ॥

2. *Tapasā ye anādhṛṣyāstapasā ye svaryayuḥ.*
Tapo ye cakrire mahastāṁścidevāpi gacchatāt.

There are those who by tapas rise undaunted, those who by tapas rise to the heaven of bliss, and those who perform tapas of high order. The spirit of life flows for all of them, universally.

य युध्य॑न्त प्र॒धने॑षु शू॒रासा॒ य त॑नू॒त्यज॑ः ।
य वा॑ स॒हस्र॑दक्षि॒णास्ताँश्चि॑द्वापि॑ गच्छतात ॥ ३ ॥

3. *Ye yudhyante pradhaneṣu śūrāso ye tanutyajaḥ.*
Ye vā sahasradakṣiṇāstāṁścidevāpi gacchatāt.

There are the brave who fight to the end in battles, who give up the body, and those who give in charity a thousand ways. The spirit of life flows to them also, universally.

य चि॒त्पूव॑ ऋ॒तसाप॑ ऋ॒तावा॑न ऋ॒ताव॑ृधः ।
पि॒तॄन्तप॑स्वता यम॒ ताँश्चि॑द्वापि॑ गच्छतात ॥ ४ ॥

4. *Ye cit pūrva ṛtasāpa ṛtāvāna ṛtāvṛdhaḥ.*
Pitṝn tapasvato yama tāṁścidevāpi gacchatāt.

And those ancients eternally committed to the truth of law, committed to the law of truth by yajna, promoters of truth and yajna, parents and forefathers established in tapas, O soul on travel in existence, the spirit of life flows to them and through them too, eternally.

सहस्रणीथाः कवया य गोपायन्ति सूर्यम।
ऋषीन्तपस्वता यम तपोजाँ अपि गच्छतात ॥ ५ ॥

5. *Sahasraṇīthāḥ kavayo ye gopāyanti sūryam.*
Ṛṣīn tapasvato yama tapojāṁ api gacchatāt.

Poets, seers and sages of hundredfold vision and virtue who adhere to the light of eternity at heart, and the Rshis established in tapas, O soul on the sojourn of existence, the spirit of life flows to them all and through them all, eternally.

Mandala10/Sukta 155

Alakshmighnam (1, 4), Brahmanaspati (2, 3), Vishvedevah (5) Devatah, Shirimbishtha Bharadvaja Rshi

अरायि काणे विकटे गिरिं गच्छ सदान्वे।
शिरिम्बिठस्य सत्वभिस्तभिष्ट्वा चातयामसि ॥ १ ॥

1. *Arāyi kāṇe vikaṭe giriṁ gaccha sadānve.*
Śirimbiṭhasya satvabhistebhiṣṭvā cātayāmasi.

O Stingy deprivation, famine and misfortune, distorted in vision, crooked of character, always whining and protesting, get away to naught. We scare you away by those superior forces of profuse rains of the cloud on mountains where you too may go.

चत्ता इतश्चत्तामुतः सर्वा भ्रूणान्यारुषी।
अराय्यं ब्रह्मणस्पत ती र्णश्रृङ्गादृषीहि॥ २॥

2. *Catto itaścattāmutaḥ sarvā bhrūṇānyāruṣī. Arāyyaṁ brahmaṇaspate tīkṣṇaśṛṅgodṛṣannihi.*

Gone from here, be gone from there also, away from the mountain and the cloud. O lord of cosmic force, sharp with catalytic energy, come here, destroying this presence of deprivation, famine and indigence.

अदा यद्दारु प्लवत सिन्धोः पार अपूरुषम।
तदा रभस्व दुहणा तन गच्छ परस्तरम॥ ३॥

3. *Ado yaddāru plavate sindhoḥ pāre apūruṣam. Tadā rabhasva durhaṇo tena gaccha parastaram.*

O man destroyer of want and deprivation, see that unmanned wooden boat that floats on water to cross the flood, take to that and sail to the other side (to fight out this want through enterprise and initiative).

यद्ध पाचीरजगन्तारा मण्डूरधाणिकीः।
हता इन्दस्य शत्रवः सर्व बुदबुदयाशवः॥ ४॥

4. *Yaddha prācīrajagantoro maṇḍūradhāṇikīḥ. Hatā indrasya śatravaḥ sarve budbudayāśavaḥ.*

When floods of water flow forth bearing iron ore, rejoicing as if with croaking frogs, all adversities, enemies of humanity, disappear like bubbles, at once.

परीम गामनषत पयग्निमहषत।
दवष्वकत श्रवः क इमाँ आ दधषति॥ ५॥

5. *Parīme gāmaneṣata paryagnimahṛṣata.*
Deveṣvakrata śravaḥ ka imāṁ ā dadharṣati.

These farmers lead the bullocks to the fields. They light the fires all round to cook and for yajna. They offer libations to the fire for natural forces. Who can push them down to the state of poverty and misfortune? (None.)

Mandala10/Sukta 156

Agni Devata, Ketu Agneya Rshi

अग्निं हिन्वन्तु नो धियः सप्तिमाशुमिवाजिषु।
तन जष्म धनंधनम ॥ १ ॥

1. *Agniṁ hinvantu no dhiyaḥ saptimāśumivājiṣu.*
Tena jeṣma dhanaṁdhanam.

Let our thought, will and actions research and develop fire energy like a fleet or horse spurred to battle for victory so that thereby we may achieve the real wealth of wealths.

ययो गा आकरामहे सनयाग्ने तवोत्या।
तां नो हिन्व मघत्तये ॥ २ ॥

2. *Yayā gā ākarāmahe senayāgne tavotyā.*
Tāṁ no hinva maghattaye.

O leading light of life, energy of fire, with your powers and means of protection by which we acquire our lands and develop our fields and cattle wealth, pray enhance and accelerate that same power for us for acquisition of wealth, power and honour.

आग्नं स्थूरं र॒यिं भर पृथुं गोमन्तम॒श्विनम्।
अ॒ङधि खं व॒तया प॒णिम॥ ३॥

3. *Āgne sthūraṁ rayiṁ bhara pṛthuṁ gomanta-maśvinam. Aṅgdhi khaṁ vartayā paṇim.*

O light and fire of life, bring us solid, vast and lasting wealth rich in lands, cows and culture, horses, transport and achievement, fill the firmament with profuse rain and vapour, and turn poverty and indigence into plenty and generosity.

अग्न॒ न ऽत्रम॒जर॒मा सूर्यं॑ राहया दि॒वि।
दध॒ज्ज्याति॒जनभ्यः॥ ४॥

4. *Agne nakṣatramajaramā sūryaṁ rohayo divi. Dadhajjyotirjanebhyaḥ.*

Agni, light of life, ruler of existence, let the unaging sun, star of good fortune, rise high in heaven so that it may bring light and energy for humanity and enhance their well being.

अग्नं क॒तुवि॒शामसि॒ पष्ठः श्रष्ठं उपस्थ॒सत।
बाधा स्ता॒त्र वया॒ दधत॥ ५॥

5. *Agne deturviśāmasi preṣṭhaḥ śreṣṭha uapastha-sat. Bodhā stotre vayo dadhat.*

Agni, light and fire of life, you are the essential brilliant definition and identity of humanity, blazing ensign of human culture, dearest, best, closest, freest, bearing food, energy and enlightenment for the celebrant. Pray listen, enlighten, and bless.

Mandala10/Sukta 157

Vishvedeva devata, Bhuvana Aptya or Sadhana Bhauvana Rshi

इमा नु कं भुवना सीषधामन्दश्च विश्वे च देवाः ॥ १ ॥

1. *Imā nu kaṁ bhuvanā sīṣadhāmendraśca viśve ca devāḥ.*

Let us proceed, study and win our goals, successfully and peacefully, across these regions of the world, study and harness electric energy, and let all divine forces of nature and nobilities of humanity be favourable to us.

यज्ञं च नस्तन्वं च प्रजां चादित्यरिन्दः सह चीक्लृपाति ॥ २ ॥

2. *Yajñaṁ ca nastanvaṁ ca prajā cādityairindraḥ saha cīklṛpāti.*

Indra, the sun, the wind, electric energy of the firmament with all year's phases of the sun, supports, strengthens and promotes our yajna, our body's health and our people and future generations.

आदित्यरिन्दः सगणा मरुद्भिरस्माकं भूत्वविता तनूनाम ॥ ३ ॥

3. *Ādityairindraḥ sagaṇo marudbhirasmākaṁ bhūtvavitā tanūnām.*

May Indra, ruling power of the world with all its natural and human forces, winds and stormy troops across the sun's phases over the year, be the protector and promoter of our health of body and social organisations.

हत्वाय देवा असुरान्यदायन्देवा देवत्वमभिरक्षमाणाः ॥ ४ ॥

4. *Hatvāya devā asurān yadāyan devā devetvama-bhirakṣamāṇāḥ.*

Divine forces of nature and nobilities of humanity attain to their status of divine positivity when they come together to preserve, protect and promote the positive forces and destroy the demonic forces of negativity and destruction.

प॒त्यञ्च॑म॒कम॑नय॒ञ्छची॑भि॒रादित्स्व॒धामि॑षि॒रां पय॑पश्यन ॥ ५ ॥

5. *Pratyañcamarkamanayañchacībhirādit svadhā-miṣirāṁ paryapaśyan.*

When the Vishvedevas, divinities of nature and human nobilities, offer their songs of adoration in their best of yajnic homage higher and higher forward, then only they see and experience divine inspiration and invigoration descending to them step by step from divinity through nature to humanity.

Mandala10/Sukta 158

Surya Devata, Chakshu Saurya Rshi

सूया॑ ना दि॒वस्पा॑तु॒ वाता॑ अ॒न्तरि॑ ा॒त ।
अ॒ग्नि॒नः पार्थि॑वभ्यः ॥ १ ॥

1. *Sūryo no divaspātu vāto antarikṣāt.*
Agnirnaḥ pārthivebhyaḥ.

May Surya, the sun, protect and promote us from the regions of light, may Vayu, the winds, protect and promote us from the middle regions of the sky, and may Agni, fire and vital heat, protect and promote us from the earthly regions.

जाषा॑ सवि॒तुर॑स्य॒ त॒ हर॑ः शु॒तं स॒वाँ अह॑ति।
पा॒हि नो॑ दि॒द्यु॒तः पत॑न्त्याः ॥ २ ॥

2. *Joṣā saviraryasya te haraḥ śataṁ savāṁ arhati.*
Pāhi no didyutaḥ patantyāḥ.

O Savita, lord creator and giver of light and life, O sun, whose receptive and radiative refulgence is worthy of a hundred yajnic activities on earth and other planets by human and natural forces, pray accept our homage and prayer and protect and save us from the flying and falling strikes of light and lightning.

च ।॒ना द॒वः स॑वि॒ता च ।॒न उ॒त पव॑तः।
च ।॒धा॒ता द॑धातु नः ॥ ३ ॥

3. *Cakṣurno devaḥ savitā cakṣurna uta parvataḥ.*
Cakṣurdhātā dadhātu naḥ.

May Savita, generous refulgent sun, give us light of the eye, may the cloud and mountain give us light of the eye, and may Dhata, lord controller and sustainer of life on earth, bless us with light of the eye.

च ।॒ना धहि॒ च ।॒ष॒ च ।॒वि॒ख्य त॒नूभ्य॑ः।
सं च॒दं वि च॑ पश्यम ॥ ४ ॥

4. *Cakṣurno dhehi cakṣuṣe cakṣurvikhyai tanūbhyaḥ. Saṁ cedaṁ vi ca paśyema.*

Give us the light for vision outer and inner, give us the light to see the past and future for ourselves and our children, give us the vision to see this life and the world as a whole as well as in parts integrated in the essence.

सुसन्दृशं त्वा वयं पतिं पश्यम सूय।
वि पश्यम नृचक्षसः ॥ ५ ॥

5. *Susaṁdṛśaṁ tvā vayaṁ prati paśyema sūrya.*
Vi paśyema nṛcakṣasaḥ.

O refulgent Sun of blissful light, may we always see you, and again and again see you as high and higher divinity, and in your divine light see things worthy of being seen by humanity for our guidance.

Mandala10/Sukta 159

Shachi Devata, Shachi Paulomi Rshi

उदसा सूयाऽ अगादुदयं मामका भगः।
अहं तद्विद्वला पतिमभ्यसाक्षि विषासहिः ॥ १ ॥

1. *Udasau sūryo agādudayaṁ māmako bhagaḥ.*
Ahaṁ tadvidvalā patimabhyasākṣi viṣāsahiḥ.

There rises the sun. It is also my good fortune thus arisen. I know this for certain. I have found my protection and sustenance and I shall overcome all my rivals and adversaries.

अहं केतुरहं मूधाहमुग्रा विवाचनी।
ममदनु केतुं पतिः सहानायाऽ उपाचरत ॥ २ ॥

2. *Ahaṁ keturahaṁ mūrdhāhamugrā vivācanī.*
Mamedanu kratuṁ patiḥ sohānāyā upācaret.

I am my own refulgence, I am the one on top, I am the passion and the fire. I speak and I must have the response. I am the challenger, my master would surely know my acts and intentions positively and would respond favourably.

मम॑ पु॒त्राः श॑त्रु॒हणा॒ थो॑ म दुहि॒ता वि॒राट।
उ॒ताहम॑स्मि संज॒या पत्या॑ म॒ श्लोक॑ उत्त॒मः॥ ३॥

3. *Mama putrāḥ śatruhaṇo 'tho me duhitā virāṭ.*
Utāhamasmi saṁjayā patyau me śloka uttamaḥ.

My sons are destroyers of enmity. My daughter is refulgent. I am the victor all round, so my song of adoration rises to my master who is the light and life of the world.

यनन्दा॑ ह॒विषा॑ कृ॒त्व्यभ॑वद द्यु॒म्न्यु॑त्त॒मः।
इ॒दं तद॑क्रि दे॒वा असप॒त्ना किला॑भुवम॥ ४॥

4. *Yenendro haviṣā kṛtvyabhavad dyumnyuttamaḥ.*
Idaṁ tadakri devā asapatnā kilābhuvam.

The means and holy materials by which Indra, master and ruler, rises to honour and glory in action, I create and follow, and thereby I become free from rivals and adversaries.

अस॒प॒त्ना स॑पत्न॒घ्नी जय॑न्त्यभि॒भूव॑री।
आवृ॑ ष्म॒न्यासां॑ व॒चा रा॑धा॒ अस्थे॑यसामिव ॥ ५॥

5. *Asapatnā sapantaghrnī jayantyabhibhūvarī.*
Āvṛkṣamanyāsāṁ varco rādho astheyasāmiva.

I have no rivals, I throw off the adversaries, I emerge the victor, greater than the challengers, I turn to naught the power and valour of others who are no better than passing gusts of mild winds.

सम॑जषमि॒मा अ॒हं स॒पत्नी॑रभि॒भूव॑री।
यथा॒हम॒स्य वी॒रस्य॑ वि॒राजा॑नि॒ जन॑स्य च॥ ६॥

6. *Samajaiṣamimā ahaṁ sapatnīrabhibhūvarī. Yathāhamasya vīrasya virājāni janasya ca.*

I, ruling presence, must win over all these rivals so that I might shine in the eyes of my master and shine and rule over this people.

Mandala10/Sukta 160

Indra Devata, Purana Vaishvamitra Rshi

तीव्रस्याभिवयसा अस्य पाहि सवरथा वि हरी इह मुञ्च। इन्द्र मा त्वा यजमानासा अन्य नि रीरमन्तुभ्यमिम सुतासः॥ १॥

1. *Tīvrasyābhivayaso asya pāhi sarvarathā vi harī iha muñca. Indra mā tvā yajamānāso anye ni rīraman tubhyamime sutāsaḥ.*

O ruler of the world, Indra, take on, protect and promote this vibrant youthful social order, release all the versatile and abundant resources of development here for this purpose, let no other programme or programmers distract your attention. For you and your purpose all these natural and human resources are ready, trained and matured to the full.

तुभ्यं सुतास्तुभ्यमु सात्वासस्त्वां गिरः श्वात्र्या आ ह्वयन्ति। इन्द्र दमद्य सवनं जुषाणा विश्वस्य विद्वाँ इह पाहि सामम॥ २॥

2. *Tubhyaṁ sutāstubhyamu sotvāsastvāṁ giraḥ śvātryā ā hvayanti. Indredamadya savanaṁ juṣāṇo viśvasya vidvāṁ iha pāhi somam.*

To you are these resources dedicated, those that are ripe and ready and those that are being prepared.

Voices of sincere devotion call on you. Indra, knowing well, loving and fully dedicated to this world programme of development, take it on here and now, protect, promote and raise the world to the heights of attainment.

य उ॑श॒ता मन॑सा॒ साम॑मस्म सवह्रृ॒दा द॒वका॑मः सु॒नाति॑। न गा इन्द्र॒स्तस्य॒ परा॑ ददाति पश॒स्तमिच्चारु॑मस्म कृणाति॥ ३॥

3. *Ya uśatā manasā somamasmai sarvahṛdā devakāmaḥ sunoti. Na gā indrāstasya parā dadāti praśastamiccārumasmai kṛṇoti.*

Whoever is loyal and dedicated with enthusiastic mind and total devotion of heart and soul, and creates and matures the soma of universal value for Indra and the social order, the lord never ignores his words of prayer, never alienates his property and possessions, in fact he recognises his services with honour and makes him feel proud and blest.

अनु॑स्पष्टा भवत्य॒षा अ॑स्य॒ या अ॑स्म र॒वा ा सु॒नाति॒ साम॑म। निर॑र॒त्ना म॒घवा॒ तं द॑धाति ब्रह्मद्विषा॑ ह॒न्त्यना॑नुदिष्टः॥ ४॥

4. *Anuspaṣṭo bhavatyeṣo asya yo asmai revān na sunoti somam. Niraratnau maghavā taṁ dadhāti brahmadviṣo hantyanānudiṣṭaḥ.*

The lord keeps in close and direct vicinity the person who, like a generous prosperous man, creates and offers the soma of sincere dedication to him. He, lord of all power and glory, protects him in full security without the shackles, and even without prayer, destroys the enemies of positivity and divinity in the social order.

अ॒श्वा॒यन्ता॑ गव्यन्ता॑ वाजयन्ता॒ हवा॑महृ॒ त्वाप॑गन्तवा उ॑। आ॒भूष॑न्तस्त सु॒म॒ता नवा॑यां व॒यमि॑न्द त्वा शु॒नं हु॑वम॥ ५॥

5. *Aśvāyanto gavyanto vājayanto havāmahe tvopagantavā u. Ābhūṣantaste sumatau navāyāṁ vayamindra tvā śunaṁ huvema.*

Enthusiastic and advancing for progress, prosperity and pride of achievement, we call upon you, Indra, ruling lord of the world, to come close to us and be with us. Winning the graces of life and doing glory to divinity, we pray, let us abide in your favour and adorable good will. We pray for peace and well being, we ask for divine grace.

Mandala10/Sukta 161

Indra-Agni or Rajayakshmanashanam Devata, Yakshmanashana Prajapatya Rshi

मुञ्चामि॑ त्वा ह॒विषा॒ जीव॑नाय॒ कम॑ज्ञातय॒ मादु॒त रा॑ज-य॒ मात। गाहि॑ज॒गाह॒ यदि॑ व॒तद॑नं॒ तस्या॑ इन्दाग्नी॒ प मु॑मुक्तमनम॥ १॥

1. *Muñcāmi tvā haviṣā jīvanāya kamajñatayakṣmāduta rājayakṣmāt. Grāvirjagrāha yadi vaitadenaṁ tasyā indrāgnī pra mumuktamenam.*

I cure you and release you from the consumptive killer disease even of the highest severity and immunize you against such disease, known or unknown, with the administration of medicine and tonics by homa so that you may live a full and happy life. And if stroke, atrophy or paralysis has seized this patient, then let Indra, penetrative beams of nature's energy, and Agni, vital heat of life in the body, light of the sun and magnetic force of the earth cure and release the patient.

यदि क्षितायुर्यदि वा परेता यदि मृत्योरन्तिकं नीत एव।
तमा हरामि निर्ऋतेरुपस्थादस्पार्षमेनं शतशारदाय॥ २॥

2. *Yadi kṣitāyuryadi vā pareto yadi mṛtyorantikaṁ nīta eva. Tamā harāmi nirṛterupasthādaspārṣamenaṁ śataśāradāya.*

If the patient is extremely debilitated, sunk beyond hope, almost gone to the brink of death, I touch and bring him back from the depth of despair to live his full hundred years of life. (The word 'asparsham' suggests the efficacy of touch therapy.)

सहस्राक्षेण शतशारदेन शतायुषा हविषाहार्षमेनम।
शतं यथेमं शरदो नयातीन्द्रो विश्वस्य दुरितस्य पारम॥ ३॥

3. *Sahasrākṣeṇa śataśāradena śatāyuṣā haviṣāhārṣamenam. Śataṁ yathemaṁ śarado nayātīndro viśvasya duritasya pāram.*

With medicines, herbs and tonics of a thousandfold efficacy of light power, a hundred year's vitality capable of sustaining a hundred year span of life, I have brought this patient back to life and health just as Indra, lord of life and his physician version, the doctor, takes this patient across all evils and maladies of the world to a full life of hundred years.

शतं जीव शरदो वर्धमानः शतं हेमन्ताञ्छतमु वसन्तान।
शतमिन्द्राग्नी सविता बृहस्पतिः शतायुषा हविषेमं पुनर्दुः॥ ४॥

4. *Śataṁ jīva śarado vardhamānaḥ śataṁ hemantāñchatamu vasantān. Śatamindrāgnī savītā bṛhaspatiḥ śatāyuṣā haviṣemaṁ punarduḥ.*

O patient, live a hundred years through autumn,

winter and spring seasons, rising, growing and advancing. May Indra, lord of strength, power and glory, Agni, lord of light and fire in the fore front, Savita, lord of life's generation and sustenance, and Brhaspati, lord of space and radiant knowledge, bless you with hundredfold joy and vest you with hundredfold span of life again with herbs and medications of high order for good health.

आहार्षं त्वाविदं त्वा पुनरागाः पुनर्नव।
सर्वाङ्ग सर्वं ते चक्षुः सर्वमायुश्च ते विदम॥ ५॥

5. *Āhārṣaṁ tvāvidaṁ tvā punarāgāḥ punarnava. Sarvāṅga sarvaṁ te cakṣuḥ sarvamāyuśca te'-vidam.*

I have delivered you from death and disease, brought you back to life. Live life again, renewed, refreshed again, healthy over all in all limbs, organs and systems function. I have brought back your vision and understanding in full, your life and age in full.

Mandala10/Sukta 162

Garbha Samsrave Prayashchittam Devata, Rakshoha Brahma Rshi

ब्रह्मणाग्निः संविदाना रक्षोहा बाधतामितः।
अमीवा यस्ते गर्भं दुर्णामा योनिमाशये॥ १॥

1. *Brahmaṇāgniḥ saṁvidāno rakṣohā bādhatā-mitaḥ. Amīvā yaste garbhaṁ durṇāmā yonimā-śaye.*

May Agni, 'chitraka', with Brahma, 'udumbara', combined according to the formula in medical literature,

destroy the infection and viral pain that has entered, infects and afflicts your foetus, ovary and uterus in the reproductive system.

यस्त॒ गभ॒ममी॑वा दु॒णाम्रा॒ यानि॑म्रा॒शय॑।
अ॒ग्निष्टं ब्रह्म॑णा स॒ह निष्क्र॒व्याद॑मनीनशत ॥ २ ॥

2. *Yaste garbhamamīvā durṇāmā yonimāśaye.*
Agniṣṭaṁ brahmaṇā saha niṣkravyādamanīnaśat.

The acute infection that has entered your womb in the reproductive system and consumes your foetus, let Agni, 'chitraka', in combination with Brahma, 'udumbara', according to the specific formula, destroy and eliminate.

यस्त॒ हन्ति॑ प॒तय॑न्तं नि॒ष॒त्स्नुं यः सरी॑सृपम।
जा॒तं यस्त॒ जिघां॑सति॒ तमि॒ता ना॑शयामसि ॥ ३ ॥

3. *Yaste hanti patayantaṁ niṣatsnuṁ yaḥ sarīsṛpam.*
Jātaṁ yaste jighāṁsati tamito naśāyāmasi.

Whatever afflicts the insemination and fertilisation process or the moving foetus or whatever hurts and damages your new born baby, we destroy from here.

यस्त॑ ऊ॒रू वि॒हर॑त्यन्त॒रा दम्प॑ती॒ शय॑।
यानि॒ं या अ॒न्तरा॑र॒ि॒ह तमि॒ता ना॑शयामसि ॥ ४ ॥

4. *Yasta ūrū viharatyantarā daṁpatī śaye.*
Yoniṁ yo antarāreḷiha tamito nāśayāmasi.

Whatever disturbs your thighs, interferes with the conjugal relation of the wife and husband, disturbs the couple in sleep or destroys the seed and the embryo

in the womb, we destroy and eliminate from here.

यस्त्वा॒ भाता॒ पतिर्भू॒त्वा जा॒रा भू॒त्वा नि॒पद्य॑ते।
प॒जां यस्त॒ जिघां॑सति॒ तमि॒ता ना॑शयामसि॥ ५॥

5. *Yastvā bhrātā patirbhūtvā jāro bhūtvā nipadyate.*
Prajāṁ yaste jighāṁsati tamito nāśayāmasi.

Whatever evil and afflication comes as brother, i.e., genetically, or as husband, i.e., through conjugal relationship, or otherwise through love and passion, and hurts, damages or destroys your progeny, we destroy and eliminate from here.

यस्त्वा॒ स्वप्ने॑न॒ तम॑सा माहयि॒त्वा नि॒पद्य॑ते।
प॒जां यस्त॒ जिघां॑सति॒ तमि॒ता ना॑शयामसि॥ ६॥

6. *Yastvā svapnena tamasā mohayitvā nipadyate.*
Prajāṁ yaste jighāṁsati tamito nāśayāmasi.

Whoever or whatever approaches you either by creating dreams of reality or in the state of sleep or under veil of darkness or by hypnosis, and hurts or destroys your progeny, that we eliminate from here.

Mandala10/Sukta 163

Yakshma Nashanam Devata, Vivrha Kashyapa Rshi

अ॒क्षी॒भ्यां त॒ नासि॑काभ्यां॒ कर्णा॑भ्यां छुबु॒का॒दधि।
य॒क्ष्मं शी॒र्ष॒ण्यं म॒स्तिष्का॑ज्जि॒ह्वाया॒ वि वृ॑हामि त॥ १॥

1. *Akṣībhyāṁ te nāsikābhyāṁ karṇābhyāṁ chubukādadhi. Yakṣmaṁ śīrṣaṇyaṁ mastiṣkājjihvāyā vi vṛhāmi te.*

I eliminate the consumptive disease from your

eyes, nostrils, ears, mouth, head, fore head and tongue.

ग्रीवाभ्यस्त उष्णिहाभ्यः कीकसाभ्या अनूक्यात।
य मं दाष्ण्यꣳमंसाभ्यां बाहुभ्यां वि वृहामि त॥ २॥

2. *Grīvābhyasta uṣṇihābhyaḥ kīkasābhyo anūkyāt.*
Yakṣmaṁ doṣaṇyamaṁsābhyāṁ bāhubhyāṁ vi vṛhāmi te.

I remove the consumption, cancerous disease, from your throat, sinews, bones, spine, shoulders, arms and hands.

आन्त्रभ्यस्त गुदाभ्या वनिष्ठाहृदयादधि।
य मं मतस्नाभ्यां यक्नः प्लाशिभ्या वि वृहामि त॥ ३॥

3. *Āntrebhyaste gudābhyo vaniṣṭhorhṛdayādadhi.*
Yakṣmaṁ matasnābhyāṁ yaknaḥ plāśibhyo vi vṛhāmi te.

I banish consumptive cancer from your intestines, rectum, colon, heart, kidneys, liver, and the lower and other parts of the digestive system.

ऊरुभ्यां त अष्ठीवद्भ्यां पाष्णिभ्यां पपदाभ्याम।
य मं श्राणिभ्यां भासदाद्भंससा वि वृहामि त॥ ४॥

4. *Ūrubhyāṁ te aṣṭhīvadbhyāṁ pārṣṇibhyāṁ prapadābhyām. Yakṣmaṁ śroṇibhyāṁ bhāsadādbhaṁsaso vi vṛhāmi te.*

I uproot the cancerous disease from your thighs, knees, heels, forefeet, hips, lower back and groin.

महनाद्वनंकरणाल्लामभ्यस्त नखभ्यः।
य मं सवस्मादात्मनस्तमिदं वि वृहामि त॥ ५॥

5. *Mehanādvanaṁkaraṇāllomabhyaste nakhebhyaḥ. Yakṣmaṁ sarvasmādātmanastamidaṁ vi vṛhāmi te.*

I uproot the cancerous disease from your prostate and urinary system, hair, nails and indeed I eliminate whatever wastes and consumes the vitality of your entire living system, I throw it out.

अङ्गा॑दङ्गा॒ल्लाम्ना॑लाम्ना जा॒तं पर्व॑णिपर्वणि।
य मं॒ सर्व॑स्मादा॒त्मन॒स्तमि॒दं वि वृ॑हामि त॥ ६॥

6. *Aṅgādaṅgāllomnolomno jātaṁ parvaṇiparvaṇi. Yakṣmaṁ sarvasmādātmanastamidaṁ vi vṛhāmi te.*

I eliminate the cancer, consumption and canker from every limb, every hair, every joint, wherever this wasting negativity takes root, from your entire living system, I throw it out for your life.

Mandala10/Sukta 164

Duh-svapna Nashanam Devata, Pracheta Angirasa Rshi

अप॑हि मनसस्प॒त प॑ काम प॒रश्च॑र।
प॒रा निर्ऋ॑त्या॒ आ च॑ व बहु॒धा जीव॑ता॒ मन॑ः॥ १॥

1. *Apehi manasaspte'pa krāma paraścara. Paro nirṛtyā ā cakṣva bahudhā jīvato manaḥ.*

Off with you, hypnosis of the mind, disturb not, get away and wander far around with death and adversity, and there proclaim that I am not for you, I am alive, awake and alert, my mind is wakeful and versatile.

भ॒द्रं व वरं वृणत भ॒द्रं यु॑ञ्जन्ति॒ दक्षि॑णम।
भ॒द्रं व॑वस्व॒त च॒क्षुर॒बहु॒त्रा जीव॑ता॒ मनः॥ २॥

2. *Bhadraṁ vai varaṁ vṛṇate bhadraṁ yuñjanti dakṣiṇam. Bhadraṁ vaivasvate cakṣurbahutrā jīvato manaḥ.*

People prefer to choose what is good and auspicious. They apply their mind to win the good and blissful. The eye is for the holy vision of the lord of refulgence. My mind is live and awake, alert and versatile.

यदा॒शसा॑ नि॒ःशसा॑भि॒शसा॑पारि॒म जाग॑ता॒ यत्स्व॒पन्तः॑।
अ॒ग्निर्विश्वा॒न्यप॑ दुष्कृ॒तान्यजु॑ष्टान्या॒रे अ॒स्मद्द॑धातु॥ ३॥

3. *Yadāśasā niḥ śasābhiśasopārima jāgrato yat svapantaḥ. Agnirviśvānyapa duṣkṛtānyajuṣṭā-nyāre asmad dadhātu.*

Whatever ill and undesirable we might have committed either in hope and expectation, or for fear and despair, or hate and calumny, while sleeping, dreaming or awake, may Agni, lord of light, giver of enlightenment, cast off all those alien evils and undesirables far away from us (leaving us only with the good and auspicious).

यदि॑न्द्र ब्रह्मणस्पत॒ भिद्रो॒हं चरा॑मसि।
पच॑ता न आङ्गिर॒सा द्वि॒ष॒तां पा॒त्वंह॑सः॥ ४॥

4. *Yadindra brahmaṇaspate'bhidrohaṁ carāmasi. Pracetā na āṅgiraso dviṣatāṁ pātvaṁhasaḥ.*

O lord omnipotent, Indra, O lord omniscient, giver of enlightenment, Brahmanaspati, whatever

hateful or malicious we might be facing or entertaining in thought and behaviour, may the divine spirit of knowledge, wisdom and love ever awake protect and save us from the sin and wrath of the enemies.

अजै॑ष्मा॒द्यास॑नाम॒ चाभू॒मानाग॑सा व॒यम। जा॒ग॒त्स्व॒प्नः सं॑ङ्क॒ल्पः पा॒पा यं द्वि॒ष्मस्तं स ऋ॑च्छतु॒ या ना॒ द्वष्टि तमृ॑च्छतु॥ ५॥

5. *Ajaiṣmādyāsanāma cābhūmānāgaso vayam. Jāgratsvapnaḥ saṁkalpaḥ pāpo yaṁ dviṣmastaṁ sa ṛcchatu yo no dveṣṭi tamṛcchatu.*

(By the grace of Indra, Brahmanaspati, wakeful Pracheta and ever vibrant and loving Angirasa) we have won over sin and evil today, we have obtained love and freedom, and we have become pure and immaculate. Let the residue of sin and undesirable thought in the mind, if any, retire into that negativity hates us and which we reject.

Mandala10/Sukta 165

Vishvedeva Devata, Nairrta Kapota Rshi

This is a hymn of the Vishvedeva's, i.e., the leading lights', response to the arrival of a 'pigeon', bird of mysterious message, something like a premonition of destiny, and the human response with honour, acknowledgement and self-preparation. Any such message can be a message of love, friendship and cooperation, or it can be a message of disaster. In either case humanity must respond and make proper preparations to face the consequences. In modern terms, it is an ambassadorial hymn.

दवाः कपात इषिता यदिच्छन्दूता निर्ऋत्या इदमाजगाम। तस्मा अचाम कृणवाम निष्कृतिं शं ना अस्तु द्विपद शं चतुष्पद ॥ १ ॥

1. *Devāḥ kapota iṣito yadicchan dūto nirṛtyā idamājagāma. Tasmā arcāma kṛṇavāma niṣkṛtiṁśaṁ no astu dvipade śaṁ catuṣpade.*

O Devas, leading lights of the nation, here is the pigeon, bird of message, ambassador from the land of destiny, come to deliver some message of deep intent. We honour the messenger and prepare for the response. May there be peace and well being for us, for our birds, animals and our people.

शिवः कपात इषिता ना अस्त्वनागा दवाः शकुना गृहषु। अग्निहि विपा जुषतां हविनः परि हतिः पि णी वृणक्तु ॥ २ ॥

2. *Śivaḥ kapota iṣito no astvanāgā devāḥ śakuno gṛheṣu. Agnirhi vipro jiṣatāṁ havirnaḥ pari hetiḥ pakṣiṇī no vṛṇaktu.*

May this bird sent from the land of destiny be good and auspicious for us. May the bird and its message be free from blame and violence in and for our homes. Let this vibrant messenger accept and enjoy our hospitality offered with faith and let there be no strike of the winged force of arms to disturb and uproot us from our settled land.

हतिः पि णी न दभात्यस्मानाष्ट्यां पदं कृणुत अग्रिधानं। शं ना गाभ्यश्च पुरुषभ्यश्चास्तु मा ना हिंसीदिह दवाः कपातः ॥ ३ ॥

3. *Hetiḥ pakṣiṇī na dabhātyasmānāṣṭryāṁ padaṁ kṛṇute agnidhāne. śaṁ no gobhyaśca puruṣebhyaścāstu mā no hiṁsīdiha devāḥ kapotaḥ.*

Let not the winged force of the messenger attack, destroy or deceive us. Let it create a place for itself in our space and in the yajnic hall. Let there be peace for our lands, cows and culture and for our people. O leading lights, this messenger must not hurt us here.

यदुलूका वदति माघमतद्यत्कपातः पदमग्ना कृणाति। यस्य दूतः प्रहित एष एतत्तस्मै यमाय नमो अस्तु मृत्यव॥ ४॥

4. *Yadulūko vadati moghametadyat kapotaḥ padamagnau kṛṇoti. Yasya dūtaḥ prahita eṣa etattasmai yamāya namo astu mṛtyave.*

If the messenger is politic and speaks misleading and ambiguous language, that effort must be frustrated. If he thus risks his foot in the fire, then for his sender and controller let there be our thunderbolt for his death.

ऋचा कपातं नुदत प्रणादमिषं मदन्तः परि गां नयध्वम। संयापयन्ता दुरितानि विश्वा हित्वा न ऊर्जं प पताप-त्पतिष्ठः॥ ५॥

5. *Ṛcā kapotaṁ nudata praṇodamiṣaṁ madantaḥ pari gāṁ nayadhvam. Saṁyopayanto duritāni viśvā hitvā na ūrjaṁ pra patāt patiṣṭhaḥ.*

All the same, honour the messenger of the distant land with words of praise and courteous appreciation, and exhilarating him with choice hospitality, control your interpretaion positively and happily advance your message in response. Thus effacing all weaknesses and negativities of the message

and the response, send him back without having touched and compromised our power and force of the nation.

Mandala10/Sukta 166

Sapatnaghnam Devata, Rshabha Vairaja or Rshabha Shakvara Rshi

ऋ॒ष॒भं मा॑ समा॒नानां॒ स॒पत्ना॑नां विषास॒हिम्।
ह॒न्तार॑ं॒ शत्रू॑णां कृधि वि॒राज॑ं॒ गाप॑ति॒ं गवा॑म॥ १॥

1. *Ṛṣabhaṁ mā samānānāṁ sapatnānāṁ viṣāsahim.*
Hantāraṁ śatrūṇāṁ kṛdhi virājaṁ gopatiṁ gavām.

Make me brave and generous among equals, challenger of rivals and adversaries, subduer of enemies, and brilliant leader, protector and promoter of lands, cows and culture of the peoples of the earth.

अ॒हम॑स्मि सपत्र॒हन्द॑ इ॒वारि॑ष्टा॒ अ ॑तः।
अ॒धः स॒पत्ना॑ म प॒दारि॒म सव॑ अ॒भिष्ठि॑ताः॥ २॥

2. *Ahamasmi sapatnahendra ivāriṣṭo akṣataḥ.*
Adhaḥ sapatnā me padorime sarve abhiṣṭhitāḥ.

I am like Indra, destroyer of adversaries, unhurt, uninjured, and unbroken. All these rivals, adversaries and enemies ranged against me are under my foot.

अत्र॒व वा॒ पि॑ नह्याम्यु॒भे आ॑त्री॑इव॒ ज्यया॑।
वाच॑स्पत॒ नि ष॑ेध॒मान्यथा॒ मदध॑रं॒ वदा॑न॥ ३॥

3. *Atraiva vo'pi nahyāmyubhe ārtnī iva jyayā. Vācaspate ni ṣedhemān yathā madadharaṁ vadān.*

Here itself, both of you, rival parties, I bind and

hold you together in balance like the bow string holding both ends of the bow in tension. O Vachaspati, speaker and master of the Word of order and law of judgement, control these so that they speak under my discipline and control.

अभिभूरहमागमं विश्वकर्मणा धाम्ना ।
आ वश्चित्तमा वा व्रतमा वा हं समितिं दद ॥ ४ ॥

4. *Abhibhūrahamāgamaṁ viśvakarmeṇa dhānmā. Ā vaścittamā vo vratamā vo'haṁ samitiṁ dade.*

I am the controller and disciplinarian over all, come with the light and power over the entire activity here. I take over, accept and honour your mind and speech, your law, discipline and behaviour, and your assembly under my power and control.

यागमं व आदायाहं भूयासमुत्तम आ वा मूधानमकमीम ।
अधस्पदान्म उद्वदत मण्डूका इवाद्कान्मण्डूका उद्का-
दिव ॥ ५ ॥

5. *Yogakṣemaṁ va ādāyāhaṁ bhūyāsamuttama ā vo mūrdhānamakramīm. Adhaspadānma udvadata maṇḍūkā ivodakānmaṇḍūkā udakādiva.*

Having taken over the power and responsibility of the defence, protection and security of public achievements and the progress and advancement of the nation further, and having become the highest and best of equals, I strive to lead you up to your highest and farthest possibility, and then under the law and discipline of the highest office of government, you would raise your voice of choice and freedom as free and vocal citizens in a state of transparent clarity, as a celebrant

society in a joyous state of advancement upward.

Mandala10/Sukta 167

Indra and others Devata, Vishvamitra and Jamadagni Rshis

तुभ्यदमिन्द्र परि षिच्यत मधु त्वं सुतस्य कलशस्य राजसि।
त्वं रयिं पुरुवीरामु नस्कृधि त्वं तपः परितप्याजयः स्वः ॥ १ ॥

1. *Tubhyedamindra pari ṣicyate madhu tvaṁ sutasya kalaśasya rājasi. Tvaṁ rayiṁ paruvīrāmu naskṛdhi tvaṁ tapaḥ paritapyājayaḥ svaḥ.*

Indra, ruler of the human nation, this exciting sweet soma state of society is matured and perfected for you to govern and enjoy your office. You rule and administer the state of law and order in perfect form. Pray create for us now the wealth and honour of an abundant youthful nation worthy of the brave. You have achieved this happy and heavenly state of the commonwealth through an arduous discipline of life and work.

स्वजितं महि मन्दानमन्धसा हवामहे परि शक्रं सुताँ उप।
इमं नो यज्ञमिह बाध्या गहि स्पृधा जयन्तं मघवानमीमहे ॥ २ ॥

2. *Svarjitaṁ mahi mandānamandhaso havāmahe pari śakraṁ sutāṁ upa. Imaṁ no yajñamiha bodhyā gahi spṛdho jayantaṁ maghavānamīmahe.*

Mighty winner of high renown, creator of a high state of freedom and happiness, lover and giver of the joy of achievement, we invite and adore you. Pray

acknowledge this yajnic success of our corporate creative struggle for social development, come and take it over. We invoke, exhort and exalt the mighty victor over rivals, adversaries and fighting forces of the enemies of life and humanity.

सामस्य राज्ञा वरुणस्य धर्मणि बृहस्पतेरनुमत्या उ शर्मणि।
तवाहमद्य मघवन्नुपस्तुता धातर्विधातः कलशाँ अभक्षयम ॥ ३ ॥

3. *Somasya rājño varuṇasya dharmaṇi bṛhaspaterānumatyā u śarmaṇi. Tavāhamadya maghavannupastutau dhātarvidhātaḥ kalaśāṁ abhakṣayam.*

O Maghavan, lord of power and glory, Dhata, ruler, Vidhata, controller of the state and its administration, this day I invite you to the holy investiture and to take over the various departments and institutions of the state in the ruling order of the law of Soma, peace, and Varuna, justice, in the house of Brhaspati, supreme presiding power, and Anumati, will of the nation.

पसूता भक्षमकरं चरावपि स्तामं चमं पथमः सूरिरुन्मृज।
सुत सातन यद्यागमं वां पतिं विश्वामित्रजमदग्नी दमं ॥ ४ ॥

4. *Prasūto bhakṣamakaraṁ carāvapi stomaṁ cemaṁ prathamaḥ sūrirunmṛje. Sute sātena yadyāgamaṁ vāṁ prati viśvāmitrajamadagnī dame.*

O Vishvamitra, holy spirit of universal love and friendship, Jamadagni, blazing fire and radiant light of yajna, as I come up to you duty bound in this ruling

order enacted by the people, with the authority vested in me by the social will, now I, invested and anointed, take over the office of the state ruler, accept and honour this holy order, and first of all, with the best of knowledge, will and confidence, I would maintain the purity and glory of the order, I promise.

Mandala10/Sukta 168

Vayu Devata, Anila Vatayana Rshi

वातस्य नु महिमानं रथस्य रुजन्ति स्तनयन्नस्य घोषः। दिविस्पृग्यात्यरुणानि कृण्वन्नुता एति पृथिव्या रेणुमस्यन्॥ १॥

1. *Vātasya nu mahimānaṁ rathasya rujanneti stanayannasya ghoṣaḥ. Divispṛgyātyaruṇāni kṛṇvannuto eti pṛthivyā reṇumasyan.*

Let us describe the greatness of the impetuous chariot of the wind: the storm goes roaring, thundering, crashing, shattering as it blows, touching the heights of heaven, raising a storm of dust over earth, and turning the skies red in all directions.

सं परेत अनु वातस्य विष्ठा एनं गच्छन्ति समनं न योषाः। ताभिः सयुक्सरथं देव ईयत स्य विश्वस्य भुवनस्य राजा॥ २॥

2. *Saṁ prerate anu vātasya viṣṭhā enaṁ gacchanti samanaṁ na yoṣāḥ. Tābhiḥ sayuk sarathaṁ deva īyate'sya viśvasya bhuvanasya rājā.*

Plants, creepers and solid structures on earth, like trees, wave and shake in deference to Vayu, wind energy, just as youthful maidens go to their love and

flashes of lighting go with the sky. And one with all these, goes the ruling energy of this whole universe, divine wind on the chariot of its currents.

अन्तरि॑ ा पथि॒भिरीय॑मानो॒ न नि वि॑शत कत॒मच्च॒नाह॑ः।
अपां सखा॑ पथम॒जा ऋ॒तावा॒ क्व॑ स्विज्जा॒तः कु॒त आ ब॑भूव॥ ३॥

3. *Antarikṣe pathibhirīyamāno na ni viśate katamaccanāha. Apāṁ sakhā prathamajā ṛtāvā kva svijjātaḥ kuta ā babhūva.*

Ever on the move by its own paths in the sky, the wind energy does not relent even for an instant. Friend and comrade of the waters, first born of nature after space, observing the divine laws of existence, where was it born? Where and whence emerged?

आ॒त्मा दे॒वानां॒ भुव॑नस्य॒ गभा॑ यथाव॒शं च॑रति दे॒व एष॑ः।
घोषा॒ इद॑स्य शृण्विर॒ न रू॒पं तस्मै॒ वाता॑य ह॒विषा॑ विधम॥ ४॥

4. *Ātmā devānāṁ bhuvanasya garbho yathāvaśaṁ carati deva eṣaḥ. Ghoṣā idasya śṛṇvire na rūpaṁ tasmai vātāya haviṣā vidhema.*

Energy and identity of the divine forces of nature, sustainer of the universe, this divine wind roams around at will freely. We have heard the roar of it but we have not seen its form. To that divine Vayu, we offer homage and adoration with oblations of havi to develop energy.

Mandala10/Sukta 169

Gavah Devata, Shabara Kakshivata Rshi

मयाभूवाता अभि वातूस्रा ऊजस्वतीराषधीरा रिशन्ताम।
पीवस्वतीजीवधन्याः पिबन्त्ववसाय पद्वते रुद मृळ॥ १॥

1. *Mayobhūrvāto abhi vātūsrā ūrjasvatīroṣadhīrā riśantām. Pīvasvatīrjīvadhanyāḥ pibantvavasāya padvate rudra mṛḷa.*

May the wind blow fresh, delightful, exciting and blissful. Let cows feed on nourishing and energising herbs and grasses and drink abundant life giving waters. O Rudra, divine spirit of peace, joy and compassion, be kind and generous to the animals to provide them with ample food and water.

याः सरूपा विरूपा एकरूपा यासामग्निरिष्ट्या नामानि वद।
या अङ्गिरसस्तपसेह चक्रुस्ताभ्यः पजन्य महि शम यच्छ॥ २॥

2. *Yāḥ sarūpā virūpā ekarūpā yāsāmagniriṣṭyā nāmāni veda. Yā aṅgirasastapaseha cakrustābhyaḥ parjanya mahi śarma yaccha.*

O Parjanya, generous powers of life and liquid nourishment, provide great peace, comfort, protection and felicity to cows and other animals of similar species, different forms but the same one genus, whose names and qualities, Agni, the scientist, knows through developmental study, and which the Angirasas, technologists, have developed through continuous dedicated research and experimentation.

या दवषु तन्व१मरयन्त यासां स म विश्वा रूपाणि वद। ता अस्मभ्यं पयसा पिन्वमानाः पजावतीरिन्द गाष्ठ रिरीहि॥ ३॥

3. *Yā deveṣu tanvamairayanta yāsāṁ somo viśvā rūpāṇi veda. Tā asmabhyaṁ payasā pinvamānāḥ prajāvatīrindra goṣṭhe rirīhi.*

Indra, ruler and controller of life's development and progress, bring to our dairy farms those cows which produce and yield abundant quality milk for noble and brilliant people, all forms, breeds and qualities, of which creative experts know, which yield more and more milk for our health and growth, and which produce better and better breed of calves.

पजापतिमह्यमता ररणा विश्वदवः पितृभिः संविदानः। शिवाः सतीरुप ना गाष्ठमाकस्तासां वयं पजया सं सदम॥ ४॥

4. *Prajāpatirmahyametā rarāṇo viśvairdevaiḥ pitṛbhiḥ saṁvidānaḥ. Śivāḥ satīrupa nogoṣṭhamākastāsāṁ vayaṁ prajayā saṁ sadema.*

Prajapati, lord protector, sustainer and promoter of the people with all divine energies of nature's brilliance and nourishment, and the nation's food minister with active consultation and advice of all brilliant scholars and nutrition experts of the land, give us these cows with joyous enthusiasm and bring to our cow stall such cows as are the best and most abundant in nourishing milk. May we continue to benefit from the cow's progeny of excellent breed.

Mandala10/Sukta 170

Surya Devata, Vibhrat Saurya Rshi

विभाड बृहत्पिबतु साम्यं मध्वायुदधद्यज्ञपतावविह्रुतम। वातजूता या अभिरक्षति त्मना प्रजाः पुपोष पुरुधा वि राजति॥ १॥

1. *Vibhrāḍ bṛhat somyaṁ madhvāyurdadhadyajña-patāvavihrutam. Vātajūto yo abhirakṣati tmanā prajāḥ pupoṣa purudhā vi rājati.*

May the mighty refulgent sun hold, shower, protect and promote the honey sweets of life's soma nourishment, and bear and bring untainted health and long life for the performer and promoter of yajna, the sun which, energised by Vayu energy of divine nature protects and sustains all forms of life by its very essence, shines and rules life in many ways.

विभाड बृहत्सुभृतं वाजसातमं धर्मन्दिवा धरुणे सत्यमर्पितम। अमित्रहा वृत्रहा दस्युहंतमं ज्यातिरजज्ञ असुरहा सपत्नहा॥ २॥

2. *Vibhrāḍ bṛhat subhṛtaṁ vājasātamaṁ dharman divo dharuṇe satyamarpitam. Amitrahā vṛtrahā dasyuhantamaṁ jyotirjajñe asurahā sapatnahā.*

The mighty refulgent sun, destroyer of unfriendly forces, darkness and evil, anti-life elements, adversaries and enemies, rises, bearing the light that is the highest giver of food, energy and growing advancement. Truly vested in the established order of nature in the solar region, blissfully sustained, it is the highest killer of negative and destructive forces prevailing in life and nature.

इदं श्रेष्ठं ज्यातिषां ज्यातिरुत्तमं विश्वजिद्धनजिदुच्यत बृहत।
विश्वभाड भाजा महि सूया दृश उरु पप्रथ सह ओजा अच्युतम ॥ ३ ॥

3. *Idaṁ śreṣṭhaṁ jyotiṣāṁ jyotiruttamaṁ viśvajiddhanajiducyate bṛhat. Viśvabhrāḍ bhrājo mahi sūryo dṛśa uru paprathe saha ojo acyutam.*

This mighty best and highest light of lights is exalted as universally pervasive winner and giver of wealth. This world illuminant light, great sun, is the light for the world's vision. It expands far and wide, undaunted lustre and majesty that it is, imperishable and eternal.

विभाजञ्ज्यातिषा स्वरगच्छा राचनं दिवः। येनमा विश्वा भुवनान्याभृता विश्वकर्मणा विश्वदेव्यावता ॥ ४ ॥

4. *Vibhrājañjyotiṣā svaragaccho rocanaṁ divaḥ. Yenemā viśvā bhuvanānyābhṛtā viśvakarmaṇā viśvadevyāvatā.*

Blazing with self-refulgence, light of heaven, you pervade all regions from earth to heaven. By you are all these world regions sustained, omnipotent divine lord of universal action and universal glory: Vishvadeva.

Mandala10/Sukta 171

Indra Devata, Ita Bhargava Rshi

त्वं त्यमिटता रथमिन्द्र पावः सुतावतः।
अशृणाः सामिना हवम ॥ १ ॥

1. *Tvaṁ tyamiṭato rathamindra prāvaḥ sutāvataḥ. Aśṛṇoḥ somino havam.*

Indra, lord omnipotent, you hear the invocation and prayer of soma yajna, and you honour, protect and sustain the cherished desire of the celebrant who moves on way to divinity through meditation and yajna and distils the Soma for offering.

त्वं मखस्य दाधतः शिरा व त्वचा भरः।
अगच्छः सामिना गृहम॥ २॥

2. *Tvaṁ makhasya dodhataḥ śiro'va tvaco bharaḥ.*
Agacchaḥ somino gṛham.

You forsake the body and mind of the dissolute scoffer of yajna, and you reach and bless the house of the devotee who performs yajna and offers you the homage of exalted devotion, joyous divine soma.

त्वं त्यमिन्द्र मर्त्यमास्त्रबुध्नाय वन्यम।
मुहुः श्रथ्ना मनस्यव॥ ३॥

3. *Tvaṁ tyamindra martyamāstrabudhnāya venyam.*
Muhuḥ śrathnā manasyave.

Indra, for the man of meditative thought and vision on way to freedom of the spirit over body, pray slacken and cast off the bonds of mortal love, hate and jealousy constantly, without relent.

त्वं त्यमिन्द्र सूर्यं पश्चा सन्तं पुरस्कृधि।
दवानां चित्तिरा वशम॥ ४॥

4. *Tvaṁ tyamindra sūryaṁ paścā puraskṛdhi.*
Devānāṁ cittiro vaśam.

Indra, let the sun, now gone out of sight in the west, arise upfront in the east, mystery otherwise beyond

the reach of the devas, the senses.

Mandala10/Sukta 172

Usha Devata, Samvarta Angirasa Rshi

आ याहि वनसा सह गावः सचन्त वतनिं यदूधभिः ॥ १ ॥

1. *Ā yāhi vanasā saha gāvaḥ sacanta vartaniṁ yadūdhabhiḥ.*

Come, O Dawn, with holy light, with rays of blissful radiance on the chariot. The cows are on the move with the wealth of milk.

आ याहि वस्व्या धिया मंहिष्ठा जारयन्मखः सुदानुभिः ॥ २ ॥

2. *Ā yāhi vasvyā dhiyā maṁhiṣṭho jārayanmakhaḥ sudānubhiḥ.*

Come with blessed intelligence and holy action. The most generous yajamana is on way to completion of the yajna with most liberal gifts of homage.

पितुभृता न तन्तुमित्सुदानवः पतिं दध्मा यजामसि ॥ ३ ॥

3. *Pitubhṛto na tantumit sudānavaḥ prati dadhmo yajāmasi.*

Like generous performers of yajna bearing homage of havi and food, we carry on the thread of life and yajna from dawn to dawn.

उषा अप स्वसुस्तमः सं वतयति वतनिं सुजाततां ॥ ४ ॥

4. *Uṣā apa svasustamaḥ saṁ vartayati vartaniṁ sujātatā.*

The dawn continuously removes the darkness of its sister night, by circular motion of its rise every

morning through the succession of day and night.

Mandala10/Sukta 173

Raja Devata, Dhruva Angirasa Rshi

आ त्वाहार्षमन्तरधि ध्रुवस्तिष्ठाविचाचलिः ।
विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्ट्रमधि भ्रशत ॥ १ ॥

1. *Ā tvāhārṣamanteradhi dhruvastiṣṭhāvicācaliḥ. Viśastvā sarvā vāñchantu mā tvadrāṣṭramadhi bhraśat.*

I, high priest of the nation, take you, O Ruler, to the high seat of governance and pray take it in our midst. Be firm, stay undisturbed. All the people have chosen and welcome you. Let not the state suffer embarrassment because of you, nor must the state fall foul of you.

इहवधि मापच्योष्ठाः पर्वतइवाविचाचलिः ।
इन्द्रइवेह ध्रुवस्तिष्ठेह राष्ट्रमु धारय ॥ २ ॥

2. *Ihaivaidhi māpa cyoṣṭhāḥ parvata ivāvicācaliḥ. Indra iaveha dhruvastiṣṭheha rāṣṭramu dhāraya.*

Here only, on this seat, Indra, be firm as a rock, never vascillate. Here as the one supreme, pole star of the nation, stay, rule and sustain the Rashtra, one organismic, self-governing, well governed common wealth, brilliant, glorious.

इममिन्द्रो अदीधरद ध्रुवं ध्रुवेण हविषा ।
तस्मै सोमो अधि ब्रवत्तस्मा उ ब्रह्मणस्पतिः ॥ ३ ॥

3. *Imamindro adīdharad dhruvaṁ dhruveṇa haviṣā. Tasmai somo adhi bravat tasmā u brahmaṇaspatiḥ.*

This common wealth, Indra, lord all potent, is committed to you. And this common wealth, the ruler holds and maintains steady, firm, inviolable, with the homage gift of steady, unshaken and unshakable rule and governance. O Ruler, to you and for this Rashtra, Soma Brahmanaspati, the divine, peaceable Advisor who knows, observes and communicates the wisdom of universal vision and conscience, speaks, and to this he holds you committed.

ध्रुवा द्याधुवा पृथिवी ध्रुवासः पर्वता इम।
ध्रुवं विश्वमिदं जगद ध्रुवा राजा विशामयम ॥ ४ ॥

4. *Dhruvā dhaurdhruvā pṛthivī dhruvāsaḥ parvatā ime. Dhruvaṁ viśvamidaṁ jagad dhruvo rājā viśāmayam.*

Firm is heaven, firm is the earth, firm are these mountains. Firm is this universe which is ever on the move, steadily and balanced at the optimum. Firm is this ruler of the people, steady, dynamic with optimum balance of constant movement.

ध्रुवं त राजा वरुणा ध्रुवं दवा बृहस्पतिः।
ध्रुवं त इन्द्रश्चाग्निश्च राष्टं धारयतां ध्रुवम ॥ ५ ॥

5. *Dhruvaṁ te rājā varuṇo dhruvaṁ devo bṛhaspatiḥ. Dhruvaṁ ta indraścāgniśca rāṣṭraṁ dhārayatāṁ dhruvam.*

For you, the brilliant ruling Varuna, head of law and justice, firmly maintains the state of law and order. Brilliant and generous Brhaspati, chief advisor, with supreme vision and knowledge of the nation's genius, firmly maintains the character and culture of the nation.

For you, the commander of the nation's forces, Indra, firmly maintains the peace and protection of the state. For you does Agni, enlightened leader of education and research, maintain the system of education and employment. May all these chiefs help you maintain the Rashtra firm, dynamic, steady and inviolable.

ध्रुवं ध्रुवर्ण हविषाभि सामं मृशामसि।
अथा त इन्द्रः कवलीर्विशा बलिहृतस्करत॥ ६॥

6. *Dhruvaṁ dhruveṇa haviṣābhi somaṁ mṛśāmasi.*
Atho ta indraḥ kevalīrviśo balihṛtaskarat.

With steady and undisturbed will and homage we accept, honour and support the firm, steady and unshakable Soma Ruler dedicated to peace and progress. May Indra, omnipotent ruler of the universe, enlighten and commit the people solely to the nation and the ruler so that they pay their due share of homage and gifts of havi for the yajnic governance of the common-wealth. (Let no one neglect the payment of taxes.)

Mandala10/Sukta 174

Raja Devata, Abhivarta Angirasa Rshi

अभीवर्तन हविषा यनन्दा अभिवावृत।
तनास्मान्ब्रह्मणस्पत अभि राष्टाय वतय॥ १॥

1. *Abhīvartena haviṣā yenendro abhivāvṛte.*
Tenāsmān brahmaṇaspate'bhi rāṣṭrāya vartaya.

O Brahmanaspati, lord of knowledge, governance and statecraft, enlighten us for dedication to the Rashtra, commonwealth of the people, with those means and methods of advancement and victory by

which Indra, ruler, advances to planned and time bound goals of progress and victory.

अभिवृत्य सपत्नानभि या ना अरातयः ।
अभि पृतन्यन्तं तिष्ठाभि या न इरस्यति ॥ २ ॥

2. *Abhivṛtya sapatnānabhi yā no arātayaḥ.*
Abhi pṛtanyantaṁ tiṣṭhābhi yo na irasyati.

O ruler commander of the nation, having surrounded and cornered the adversaries, our selfish exploiters, whoever want to wage war against us, or who hate and envy to down us, break down their force and rule over them.

अभि त्वा देवः सविताभि सामा अवीवृतत ।
अभि त्वा विश्वा भूतान्यभीवता यथाससि ॥ ३ ॥

3. *Abhi tvā devaḥ savitābhi somo avīvṛtat.*
Abhi tvā viśvā bhūtānyabhīvarto yathāsasi.

May the self-refulgent Savita, creative sun, Soma, nature's spirit of peace and joy, and all the forms of matter, energy, thought and life of the universe, ever advance you so that you may rule over the world.

येनेन्द्रा हविषा कृत्व्यभवद द्युम्न्युत्तमः ।
इदं तदक्रि देवा असपत्नः किलाभुवम ॥ ४ ॥

4. *Yenendro haviṣākṛtvyabhavad dyumnyuttamaḥ.*
Idaṁ tadakri devā asapatnaḥ kilābhuvam.

That input of vision, knowledge and action, that homage of faith and havi into Rashtra yajna by which Indra becomes a great performer, glorious, best and highest, that homage, O devas, brilliancies of nature

and humanity, I have done so that I may become free from rivals, adversaries and enemies.

असपत्नः सपत्नहाभिराष्ट्रा विषासहिः।
यथाहमेषां भूतानां विराजानि जनस्य च ॥ ५ ॥

5. *Asapatnaḥ sapatnahā 'bhirāṣṭro viṣāsahiḥ.*
Yathāhameṣāṁ bhūtānāṁ virājāni janasya ca.

Destroyer of enemies, free from enemy forces, I must still be a challenger and subduer of rivals, adversaries, oppositions and contradictions so that as ruler of the state I may control and rule over these citizens and a host of other forms of life.

Mandala10/Sukta 175

Gravanah Devata, Urdhvagrava Sarpa Arbudi Rshi

प वो गावाणः सविता देवः सुवतु धर्मणा।
धूषु युज्यध्वं सुनुत ॥ १ ॥

1. *Pra vo grāvāṇaḥ savitā devaḥ suvatu dharmaṇā.*
Dhūrṣu yujyadhavaṁ sunuta.

O Gravana, veteran wise scholars and sages, may Savita, self-refulgent creator, the sun and the noble ruler inspire you with the sense of Dharma and noble performance so that you may be appointed to high positions and you play a positive and valuable part in state affairs.

गावाणो अप दुच्छुनामप सधत दुर्मतिम।
उस्राः कर्तन भेषजम ॥ २ ॥

2. *Grāvāṇo apa ducchunāmapa sedhana durmatim.*
Usrāḥ kartana bheṣajam.

O Gravana, yajnic participants in state affairs, remove the evils of ignorance, injustice and poverty, stop and cast away nonsense, negativity and cynicism, and being generous and brilliant like rays of the sun, cure the ailments and distresses of society.

गावो॒ण॒ उप॑र॒ष्वा म॑हीयन्ते॒ स॒जोष॑सः ।
वृष्ण॒ दध॑ता॒ वृष्ण्य॑म ॥ ३ ॥

3. *Grāvāṇa upareṣvā mahīyante sajoṣasaḥ.*
Vṛṣṇe dadhato vṛṣṇyam.

Sages and scholars in high positions, while they contribute generously to the power performance of the mighty generous ruler, they rise in honour and esteem among the people around since they love, respect and cooperate with them all.

गावो॑णः सवि॒ता नु वो॑ दे॒वः सु॑वतु॒ धम॑णा ।
यज॑मानाय सुन्व॒त ॥ ४ ॥

4. *Grāvāṇaḥ savitā nu vo devaḥ suvatu dharmaṇā.*
Yajamānāya sunvate.

O Gravana, sagely participants in national rule and development with the ruler and the people, may Savita, lord creator, the Ruler and the cooperative people, all generous and brilliant, inspire you with Dharma by Dharma for the generous creative yajamana, the ruler in council with the people in the Rashtra yajna.

Mandala10/Sukta 176

Rbhavah (1), Agni (2-4) Devata, Sunu Arbhava Rshi

प सू॒नव॑ ऋभू॒णां बृ॒ह॑न्त वृ॒जना॑ ।
गामा॒ य वि॒श्वधा॑यसा॒ श्नन्ध॒नुं न मा॒तर॑म ॥ १ ॥

1. *Pra sūnava ṛbhūṇāṁ vṛhannavanta vṛjanā. Kṣāmā ye viśvadhāyaso'śnan dhenuṁ na mātaram.*

The children and disciples of Rbhus, expert makers, celebrate their mighty achievements of science and technology and, sustainers of world community, children of mother earth, they reach and explore the earth for service and resources like calves rushing to mother cows.

प द्वं द्व्या धिया भरता जातवदसम।
हव्या नो व दानुषक ॥ २ ॥

2. *Pra devaṁ devyā dhiyā bharatā jātavedasam. Havyā no vakṣadānuṣak.*

O scholars and experts, with your divine and brilliant intelligence and actions, serve Agni, spirit of the light and life of all that exists, which instantly bears our oblations abroad as well as brings us the creative rewards of yajna without fail.

अयमु ष्य प देवयुहाता यज्ञाय नीयत।
रथा न यार्भीवृता घृणीवाञ्चतति त्मना ॥ ३ ॥

3. *Ayamu ṣya pra devayurhotā yajñāya nīyate. Ratho na yorabhīvṛto ghṛṇīvāñcetati tmanā.*

This Agni is the same lover of brilliant divines dedicated to life and nature which is the leading light and power of yajna and which is invoked and honoured for the completion and success of any creative project, the same which is radiant and dynamic like the solar chariot and, surrounded by celebrants, gives light, knowledge and showers of the joy of achievement.

अ॒यम॒ग्निरु॑रुष्यत्य॒मृता॑दिव॒ जन्म॑नः ।
सह॑सश्चि॒त्सही॑यान्द॒वा जी॒वात॑व कृ॒तः ॥ ४ ॥

4. *Ayamagniruruṣyatyamṛtādiva janmanaḥ.*
Sahasaścit sahīyān devo jīvātave kṛtaḥ.

This Agni, self-refulgent power manifest in existence, saves and protects us as mortals born or reborn of immortal existence. Mightier than the mightiest, this divine power is kindled, honoured and adored for the victory of life over suffering and death.

Mandala10/Sukta 177

Mayabheda Devata, Patanga Prajapatya Rshi

प॒त॒ङ्ग॒मक्तमसु॑रस्य मा॒यया॑ हृ॒दा प॑श्यन्ति॒ मन॑सा विप॒श्चित॑: । स॒मु॒द्र अ॒न्तः क॒वय॒ा वि च॑ ा॒त॒ मरी॑चीनां प॒दमि॑च्छन्ति व॒धस॑: ॥ १ ॥

1. *Pataṅgamaktamasurasya māyayā hṛdā paśyanti manasā vipaścitaḥ. Samudre antaḥ kavayo vi cakṣate marīcīnāṁ padamicchanti vedasaḥ.*

Men of wisdom with dedicated mind and heart see the 'patanga', bird-like soul, wrapped in golden hues of mysterious Maya, wondrous potential of the Lord's Prakrti, in the boundless ocean of the world of existence. Men of vision and imagination see it existing within the oceanic presence of the infinite spirit of the Lord and, inspired by the lord's love and presence, love to reach nothing but the ultimate reality at the centre of the radiating rays of existence.

प॒त॒ङ्गा वाच॑ं मन॑सा बिभर्ति॒ तां ग॑न्ध॒र्वा॑ वद॒द्गर्भ॑ अ॒न्तः ।
तां द्योत॑मानां स्व॒र्यं॑ मनी॒षामृत॑स्य प॒द क॒वय॒ा नि पा॑न्ति ॥ २ ॥

2. *Pataṅgo vācaṁ manasā bibharti tāṁ gandharvo'vadadgarbhe antaḥ. Tāṁ dyotamānāṁ svaryaṁ manīṣāmṛtasya pade kavayo ni pānti.*

Patanga, the soul flying in various forms, bears the eternal Vak, divine Word, at the depth of its mind. Vak is the voice which Parameshvara, sustainer of the voice and the universe, speaks to the soul at the heart of existence. That same resonant and refulgent voice and its awareness, wise visionaries retain, hear and enjoy in the state of samadhi communion at the centre of the ultimate truth of existence.

अपश्यं गोपामनिपद्यमानमा च परा च पथिभिश्चरन्तम।
स सधीचीः स विषूचीर्वसान आ वरीवर्ति भुवनेष्वन्तः ॥ ३ ॥

3. *Apaśyaṁ gopāmanipadyamānamā ca parā ca pathibhiścarantam. Sa sadhrīcīḥ sa viṣūcīrvasāna ā varīvarti bhuvaneṣvantaḥ.*

I see this retainer of the divine Voice and its senses and mind, the soul ranging over different paths around here and far off. Shining, wearing different forms, moving in the right central as well as various directions, it goes round and round in the worlds of existence.

(This verse can also be interpreted in continuation of the second verse: I see this eternal infallible master of the eternal Voice, existential and transcendental both, the Spirit that vibrates and manifests constantly in all directions, in all worlds of the universe.)

Mandala10/Sukta 178

Tarkshya Devata, Arishtanemi Tarkshya Rshi

त्यमू षु वाजिनं देवजूतं सहावानं तरुतारं रथानाम।
अरिष्टनमिं पृतनाजमाशुं स्वस्तय तार्क्ष्यमिहा हुवम॥ १॥

1. *Tyamū ṣu vājinaṁ devajūtaṁ sahāvānaṁ tarutāraṁ rathānām. Ariṣṭanemiṁ pṛtanājamāśuṁ svastaye tārkṣyamihā huvema.*

For the sake of good and all round well being of life, we invoke and study that wind and electric energy of the middle regions which is fast and victorious, moved by divine nature, powerful, shaker of the clouds and energiser of sound waves, inviolable, war-like heroic and most dynamic, moving at the speed of energy.

इन्द्रस्येव रातिमाजाहुवानाः स्वस्तय नावमिवा रुहम।
उर्वी न पृथ्वी बहुले गभीरे मा वामेतौ मा परेता रिषाम॥ २॥

2. *Indrasyeva rātimājohuvānāḥ svastaye nāvamivā ruhema. Urvī na pṛthvī bahule gabhīre mā vāmetau mā paretau riṣāma.*

Invoking Tarkshya, wind and electric energy, studying and exploring the power for all round well being as the gift of Indra, divine lord of energy, we wish to use it like a boat across the seas to overcome the problems we face. O earth, O sky, both vast and deep as well as abundant, may we never be hurt while this energy travels hither and back far off in circuit over and across you both.

सद्यश्चिद्यः शवसा पञ्च कृष्टीः सूर्य इव ज्योतिषापस्ततान।
सहस्रसाः शततसा अस्य रंहिन स्मा वरन्त युवतिं न शर्याम॥ ३॥

3. *Sadyaścidyāḥ śavasā pañca kṛṣṭīḥ sūrya iva jyotiṣāpastatāna. Sahasrāḥ śatasā asya raṁhirna smā varante yuvatiṁ na śaryām.*

Instantly does this wind-electric energy reach all five peoples of the earth with its force, power and speed like the sun which spreads its light and brings vapours and showers of rain over earth for humanity. Hundredfold and thousandfold is its power that travels, and just as none can stop the arrow fixed on the bow and shot, so no one can stop the flowing current of this energy once it is initiated for use.

Mandala10/Sukta 179

Indra Devata, Shivi Aushinara (1), Pratardana Kashiraja (2), and Rauhidashva Vasumana (3) Rshis

उत्तिष्ठतावं पश्यतेन्द्रस्य भागमृत्वियम।
यदिं श्राता जुहातेन यद्यश्राता ममत्तन॥ १॥

1. *Uttiṣṭhatāva paṣyatendrasya bhāgamṛtviyam. Yadi śrāto juhtotana yadyaśrāto mamattana.*

Citizens, friends, arise, see whether the seasonal yajnic share of Indra, the ruler, is ripe and ready. If so, offer it by way of yajnic oblation as tax duty. If not, do not remiss, accelerate the ripening process and give.

श्रातं हविरा ष्विन्द्र प याहि जगाम सूरा अध्वना विमध्यम।
परिं त्वासत निधिभिः सखायः कुलपा न वाजपतिं चरन्तम॥ २॥

2. *Śrātaṁ haviro ṣvindra pra yāhi jagāma sūro adhvano vimadhyam. pari tvāsate nidhibhiḥ sakhāyaḥ kulapā na vrājapatiṁ carantam.*

The havi is ripe and ready for the offering. O Ruler, Indra, come, the sun has reached the middle of its course. Friends sit with their treasure offering and wait like family heads for the chief commander of hosts out on the sojourn on the borders and around.

श्रातं मन्य ऊधनि श्रातमग्ना सुश्रातं मन्य तदृतं नवीयः। माध्यन्दिनस्य सवनस्य दध्नः पिबन्द वजिन्पुरुकृज्जु-षाणः ॥ ३ ॥

3. *Śrātaṁ manya ūdhani śrātamagnau suśrātaṁ manye tadṛtaṁ navīyaḥ. Mādhyaṁdinasya savanasya dadhnaḥ pibendra vajrin purukṛjju-ṣāṇaḥ.*

I believe the milk is ripe in the cow's udders. I know the grain is ripe in the heat of the sun. I am sure every thing is ripe and ready for the yajna, ripe and fresh truly. O lord of versatile action, wielder of the thunderbolt of justice, law and order, loving, kind and cooperative, come and taste the milky sweets of the mid day's session of yajna. Receive, taste, protect and promote the milk of cows and harvests of the field.

Mandala10/Sukta 180

Indra Devata, Jaya Aindra Rshi

प ससाहिष पुरुहूत शत्रूञ्ज्यष्ठस्त शुष्म इह रातिरस्तु। इन्दा भर दि णना वसूनि पतिः सिन्धूनामसि रवतीनाम ॥ १ ॥

1. *Pra sasāhiṣe puruhūta śatrūñjyeṣṭhaste śuṣma iha rātirastu. Indrā bhara dakṣinetā vasūni patiḥ sindūnāmasi revatīnām.*

O Ruler, Indra, invoked by all, you challenge and subdue the enemies. Highest is your power and force

here which may, we pray, be a positive boon for us. Indra, with your efficiency and perfection of governance and administration, bring us wealth, honour and excellence for the nation. You are the master and controller of the abundant and opulent rivers of the land, and equally well you manage the flow of the economy and social advancement of the nation.

मृगा न भीमः कुचरा गिरिष्ठाः परावत आ जगन्था परस्याः ।
सृकं संशाय पविमिन्द तिग्मं वि शत्रूंस्ताि ह वि मृधो नुदस्व ॥ २ ॥

2. *Mṛgo na bhīmaḥ kucaro giriṣṭhāḥ parāvata ā jaganthā parasyāḥ. Sṛkaṁ saṁśāya pavimindra tigmaṁ vi śatrūn tāḷiha vi mṛdho nudasva.*

Terrible like a mountain lion roaming around, pray come from the farthest of far off places and, having sharpened the lazer fiery thunderbolt, destroy the enemies and throw out the violent adversaries.

इन्द त्रमभि वाममाजा जायथा वृषभ चषणीनाम ।
अपानुदा जनममित्रयन्तमुरुं देवभ्यो अकृणारु लोकम ॥ ३ ॥

3. *Indra kṣatramabhi vāmamojo'jāyathā vṛṣabha carṣaṇīnām. Apānudo janamamitrayantamuruṁ devebhyo akṛṇoru lokam.*

Indra, glorious ruler, virile and generous leader of the people, arise and create a beautiful, grand and powerful social order. Throw out the people who are unfriendly to the nation and create a vast, beautiful mighty world of peace and progress for the noble, brilliant and generous people dedicated to divine values.

Mandala10/Sukta 181

Vishvedeva Devata, Pratha Vasishtha (1), Sapratha Bharadvaja (2), Gharma Saurya (3) Rshis

पथश्च॒ यस्य॑ स॒प्रथ॑श्च॒ नामानु॑ष्टुभस्य ह॒विषा॑ ह॒वियत।
धा॒तुद्यु॑ता॑नात्सवि॒तुश्च॒ विष्णा॑ रथन्त॒रमा ज॑भारा॒ वसि॑ष्ठः ॥ १ ॥

1. *Prathaśca yasya saprathaśca nāmānuṣṭubhasya haviṣo haviryat. Dhāturdyutānāt savituśca viṣṇo-rathantaramā jabhārā vasiṣṭhaḥ.*

Vasishtha, the most brilliant seeker and teacher, a man of versatile mind and boundless possibilities who was gifted with a radiative spirit and passion for enlightenment, received the pure, applied, beatific and life giving Word of the Veda, the first, original and eternal gift of the lord of omniscience into his yajna of cosmic creation, from Agni, sustainer of the light of knowledge, Vayu, vibrant sage with passion and strong will, Savita, i.e., Aditya, brilliant and inspiring like the sun, and Angiras, the sage inspiring as omnipresent Vishnu and breath of life.

(This Vasishtha, the brilliant disciple of the four sages, Agni, Vayu, Aditya and Angira, who then became the teacher of the Vedas, was Brahma. Swami Brahmamuni explains this interpretation of this mantra in his commentary on Rgveda and cites authoritative evidence from the Brahmana works. Swami Dayanand explains the cosmic process of creative evolution and Vedic revelation in his Introduction to his Commentary on the Vedas, Rgvedadi Bhashya Bhumika, saying on Vedic and ancient authority that the Vedas were first revealed to four sages: Rgveda to Agni, Yajurveda to

Vayu, Samaveda to Aditya, and Atharva veda to Angira. Brahma, the brilliant disciple and later the inspired teacher, learnt the Veda from these four sages and passed on this knowledge to his disciples.)

अविन्दन्त अतिहितं यदासीद्यज्ञस्य धामं परमं गुहा यत।
धातुद्युतानात्सवितुश्च विष्णोरभरद्वाजा बृहदा चक्र अग्निः ॥ २ ॥

2. *Avindante atihitaṁ yadāsīdyajñasya dhāma paramaṁ guhā yat. Dhāturdyutānāt savituśca viṣṇorbharadvājo bṛhadā cakre agneḥ.*

Those sages, i.e., Agni, Vayu, Aditya and Angira, received this knowledge, which was deeply hidden and perfectly preserved in the bottomless depths of omniscience of creative Divinity, and which is, still, deeply preserved in the depths of the human mind at the frequency of the cosmic mind, from the Lord Supreme that is all sustainer, self-refulgent, giver of light and life, immanent and omnipresent. From them and from the lord self-refulgent Agni, then, the disciple inspired with will and passion, Bharadvaja, receives and practically extends the knowledge which has, after all, no bounds.

तं विन्दन्मनसा दीध्यानाः यजुः ष्कं पथमं देवयानम।
धातुद्युतानात्सवितुश्च विष्णोरा सूर्यादभरन्घर्ममृत ॥ ३ ॥

3. *Te'vindan manasā dīdhyānā yajuḥ ṣkannaṁ prathaṁ devayānam. Dhāturdyutānāt savituśca viṣṇorā sūryādabharan gharmamete.*

They, brilliant in mind and vision, vibrant at heart and burning with passion, received the knowledge for life and living, revealed and released in incessant

flow, first and final for men on the path to divinity. And all these, Agni, Vayu, Aditya and Angira, Brahma, Bharadvaja and others that follow ultimately receive the knowledge, light and warmth of life, from the Supreme Sun, self-refulgent sustainer, giver of light, giver of life, omniscient, omnipresent Divinity.

Mandala10/Sukta 182

Brhaspati Devata, Tapurmurdha Barhaspatya Rshi

बृहस्पतिर्नयतु दुर्गहा तिरः पुनर्नषदघशंसाय मन्म।
क्षिपदश्स्तिमप दुर्मतिं हन्नथा करद्यजमानाय शं याः ॥ १ ॥

1. *Bṛhaspatirnayatu durgahā tiraḥ punarneṣadaghaśaṁsāya manma. Kṣipadaśastimapa durmatiṁ hannathā karadyajamānāya śaṁ yoḥ.*

May Brhaspati, lord of expansive universe, lead us across insufferable suffering and turn the thunderous strike of punishment to the supporter of wickedness, cast away malignity, destroy evil intention, and do good to the yajamana, free him from fear and disease and bestow good health and prosperity on him.

नराशंसो नो अवतु प्रयाज शं नो अस्त्वनुयाजो हवेषु ।
क्षिपदश्स्तिमप दुर्मतिं हन्नथा करद्यजमानाय शं याः ॥ २ ॥

2. *Naraśaṁso no'vatu prayāje śaṁ no astvanuyājo haveṣu. kṣipadaśastimapa durmatiṁ hannathā karadyajamānāya śaṁ yoḥ.*

May Agni, adorable favourite of humanity, protect and promote us in Prayaja yajna, the preliminaries of the performance. May Agni support and bless us with success and prosperity at our performance

of Anuyaja yajna, the great finale. May Agni cast away malignity, destroy evil intention, and do good to the yajamana, free him from fear and disease, and bestow on him good health and prosperity.

तपुर्मूधा तपतु रक्षसो य ब्रह्मद्विषः शरवे हन्तवा उ ।
क्षिपदश्स्तिमप दुर्मतिं हन्नाथा कर्द्यजमानाय शं याः ॥ ३ ॥

3. *Tapurmūrdhā tapatu rakṣaso ye brahmadviṣaḥ śarave hantavā u. Kṣipadaśastimapa durmatiṁ hannathā karadyajamānāya śaṁ yoḥ.*

In order that hate and violence may be eliminated from the world, may the lord of blazing light and refulgent intellect put to the crucibles of trial and punishment those who are wicked destroyers of the good and who malign and oppose the divine sages. May the great lord cast away scandal, strike away evil intention, and do good to the yajamana, free him from fear and disease and bless him with good health and prosperity.

Mandala10/Sukta 183

Yajamana, Yajamanapatni, Hotrashisha Devata, Prajavan Prajapatya Rshi

अपश्यं त्वा मनसा चकितानं तपसा जातं तपसा विभूतम ।
इह प्रजामिह रयिं रराणः प जायस्व प्रजया पुत्रकाम ॥ १ ॥

1. *Apaśyaṁ tvā manasā cekitānaṁ tapaso jātaṁ tapaso vibhūtam. Iha prajāmiha rayiṁ rarāṇaḥ pra jāyasva prajayā putrakāma.*

I see you born of austere discipline and education with the lustre of discipline shining on your face and expressing your heart's desire. Desirous of

progeny and prosperity here in the household, pray be reborn through your own child and fulfil your desire for progeny and continuity in life.

(This verse may be taken as spoken by the wife to husband.)

अप॑श्यं त्वा॒ मन॑सा॒ दीध्या॑नां॒ स्वायां॒ त॒नू ऋ॒त्व्य॒ नाध॑मानाम।
उप॒ मामु॒च्चा यु॑व॒तिब॑भूया॒ः प जा॑यस्व प॒जया॑ पुत्र-
काम॥ २॥

2. *Apaśaṁ tvā manasā dīdhyānāṁ svāyāṁ tanū ṛtvye nādhamānām. Upa māmucchā yuvatirbabhūyāḥ pra jāyasva prajayā putrakāme.*

I see you moved at heart with desire, earnestly praying that you be fulfilled in life with the timely gift of progeny. Come, rise to me, be fulfilled as a youthful woman, reborn in your child as a mother.

(This verse may be taken as spoken by the husband to the wife.)

अ॒हं गभ॑मदधा॒मोष॑धीष्व॒हं विश्व॑षु॒ भुव॑नष्व॒न्तः।
अ॒हं प॒जा अ॑जनयं पृथि॒व्याम॒हं जनि॑भ्या अप॒रीषु॑ पु॒त्रान॥ ३॥

3. *Ahaṁ garbhamadadhāmoṣadhīṣvahaṁ viśveṣu bhuvaneṣvantaḥ. Ahaṁ prajā ajanayaṁ pṛthivyāmahaṁ janibhyo aparīṣu putrān.*

I plant the seed in herbs and plants. I plant the seed of life in all regions of the world. I engender the forms of life on the earth, and I would generate progeny for all others, women who love to be mothers for fulfilment.

Mandala10/Sukta 184

Lingokta Devata, Garbhakarta Tvashta or Vishnu
Prajapatya Rshi

विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिंशतु।
आ सिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते ॥ १ ॥

1. *Viṣṇuryoniṁ kalpayatu tvaṣṭā rūpāṇi piṁśatu.*
Ā siñcatu prajāpatirdhātā garbhaṁ dadhātu te.

May Vishnu, omnipresent lord of life energy, prepare your womb through yajna. May Tvashta, nature's formative intelligence of divinity, create the body form of the foetus in all details. May Prajapati, father spirit of divinity in nature, provide the life nutrients for the foetus. May Dhata, mother power of nature, hold and mature your foetus in the womb.

गर्भं धहि सिनीवालि गर्भं धहि सरस्वति।
गर्भं ते अश्विनौ देवावा धत्तां पुष्करस्रजौ ॥ २ ॥

2. *Garbhaṁ dhehi sinīvāli garbhaṁ dhehi sarasvati.*
Garbhaṁ te aśvinau devāvā dhattāṁ puṣkara-srajā.

O Sinivali, spirit of fecundity, sustain the foetus. O Sarasvati, universal spirit of intelligence, sustain the foetus. O fair expectant mother, may the Ashvins, sun and moon, nature's complementary currents of creative and generative energy active in the firmament and on earth sustain and mature the foetus to fullness of its life and form.

हिरण्ययी अरणी यं निमन्थतो अश्विना।
तं ते गर्भं हवामहे दशमे मासि सूतवे ॥ ३ ॥

3. *Hiraṇyayī araṇī yaṁ nirmanthato aśvinā.*
Taṁ te garbhaṁ havāmahe daśame māsi sūtave.

Just as two golden arani woods produce the fire by friction, so do the Ashvins, by their dynamics of complementarity through nature's nourishment and formative intelligence, nourish and mature your foetus. That baby in your womb we adore and welcome to emerge into full life in the tenth month of pregnancy.

Mandala10/Sukta 185

Aditya Devata, Satyadhrti Varuni Rshi

महि त्रीणामवो स्तु द्युक्षं मित्रस्यार्यम्णः।
दुराधर्षं वरुणस्य ॥ १ ॥

1. *Mahi trīṇāmavo'stu dyukṣaṁ mitrasyāryamṇaḥ.*
Duradharṣaṁ varuṇasya.

May the great, refulgent and inviolable protection and promotion of the three, Mitra, Varuna and Aryaman bless the life of nature and humanity. (Mitra, Varuna and Aryaman are explained as prana, apana and heart energy, and as the sun of the summer, winter and spring seasons round the year.)

नहि तेषाममा चन नाध्वसु वारणेषु।
ईशे रिपुरघशंसः ॥ २ ॥

2. *Nahi teṣāmamā cana nādhvasu vāraṇeṣu.*
Īśe ripuraghaśaṁsaḥ.

Neither in home nor on the roads under their invincible protection does any enemy or sinner or scandaliser dare to intrude and disturb a dedicated person. (Their rule and protection is complete and

inviolable.)

यस्मै पुत्रासो अदितेः प्र जीवसे मर्त्याय।
ज्योतिर्यच्छन्त्यजस्रम ॥ ३ ॥

3. *Yasmai putrāso aditeḥ pra jīvase martyāya.*
Jyotiryacchantyajasram.

No power can disturb or violate that mortal in life for whom the children of Aditi project their eternal light and protection for the life of man.

Mandala10/Sukta 186

Vayu Devata, Ula Vatayana Rshi

वात आ वातु भेषजं शंभु मयोभु नो हृदे।
प्र ण आयूँषि तारिषत ॥ १ ॥

1. *Vāta ā vātu bheṣajaṁ śaṁbhu mayobhu no hṛde.*
Pra ṇa āyūṁṣi tāriṣat.

May the wind of life energy blow for us as harbinger of sanatives, good health and peace for our heart and help us to live a full life beyond all suffering and ailment.

उत वात पितासि न उत भ्रातोत नः सखा।
स नो जीवातवे कृधि ॥ २ ॥

2. *Uta vāta pitāsi na uta bhrātota naḥ sakhā.*
Sa no jīvātave kṛdhi.

O wind of life energy, you are our fatherly protector and promoter, our brother, our friend. Pray strengthen and inspire us to live a full life.

यद॒दा वा॑त त गृ॒ह ३॒ मृत॑स्य नि॒धिहि॒तः ।
तता॑ ना दहि जी॒वस॑ ॥ ३ ॥

3. *Yadado vāta te gṛhe 'mṛtasya nidhirhitaḥ.*
Tato no dehi jīvase.

In your treasure home of immortal, inviolable energy, O breath of life energy, Vayu, there is immeasurable wealth hidden for us. Of that, from that, give us some, our share, so that we may live a full life of good health and joy.

Mandala10/Sukta 187

Agni Devata, Vatsa Agneya Rshi

पाग्न॒य॒ वाच॑मीरय वृष॒भाय॑ ि ती॒नाम ।
स न॑ः पष॒दति॒ द्विष॑ः ॥ १ ॥

1. *Prāgnaye vācamīraya vṛṣabhāya kṣitīnām.*
Sa naḥ parṣadati dviṣaḥ.

O celebrant, sing your song of adoration in honour of Agni, virile, generous and refulgent leader and light giver of humanity. It casts away all our hate, jealousy and all enemies, and thus it washes us clean and immaculate.

यः पर॑स्याः परा॒वत॑स्ति॒रा धन्वा॑ति॒राच॑त ।
स न॑ः पष॒दति॒ द्विष॑ः ॥ २ ॥

2. *Yaḥ parasyā parāvatastiro dhanvātirocate.*
Sa naḥ parṣadati dviṣaḥ.

Agni who pervades and shines beatific from far and farther, over the deserts and across the spaces, casts away all our jealous, malignant and enemy forces, and

washes us clean and immaculate.

या र ाांसि नि॒जूर्व॑ति॒ वृषा॑ शु॒कर्ण॑ शा॒चिषा॑।
स नः॑ पष॒दति॒ द्विषः॑॥ ३॥

3. *Yo rakṣāṁsi nijūrvati vṛṣā śukreṇa śociṣā.*
Sa naḥ parṣadati dviṣaḥ.

Who, generous and potent as he is, destroys the evil, wicked, demonic force with his blazing purity and power, may, we pray, eliminate our hate, jealousy and enmities, and wash us clean and immaculate.

या विश्वा॒भि वि॒पश्य॑ति॒ भुव॑ना॒ सं च॒ पश्य॑ति।
स नः॑ पष॒दति॒ द्विषः॑॥ ४॥

4. *Yo viśvābhi vipaśyati bhuvanā saṁ ca paśyati.*
Sa naḥ parṣadati dviṣaḥ.

Who watches all the regions of the universe in their formal diversity as well as in their essential unity and integrity may, we pray, cast off our hate, jealousy and enmity and make us clean and immaculate.

या अ॒स्य पा॒र रज॑सः शु॒का अ॒ग्निरजा॑यत।
स नः॑ पष॒दति॒ द्विषः॑॥ ५॥

5. *Yo asya pāre rajasaḥ śukro agnirajāyata.*
Sa naḥ parṣadati dviṣaḥ.

That Agni, self-refulgent supreme power that exists and manifests in and over and above this firmament and the oceanic depth of immeasurable space may, we pray, cast off our enemies and render us clean and free at peace.

Mandala10/Sukta 188

Jataveda Agni Devata, Shyena Agneya Rshi

प नूनं जातवदसमश्वं हिनात वाजिनम।
इदं नो बहिरासदे॥ १॥

1. *Pra nūnaṁ jātavedasamaśvaṁ hinota vājinam.*
Idaṁ no barhirāsade.

Invoke, kindle and delightfully feed Agni, all known, all knowing and all pervasive power and energy, sure achiever, all reacher and winner of victory. May this Agni grace the vedi of our yajna and lead our endeavour to success.

अस्य प जातवदसो विपवीरस्य मीळहुषः।
महीमियमि सुष्टुतिम॥ २॥

2. *Asya pra jātavedaso vipravīrasya mīḷhuṣaḥ.*
Mahīmiyarmi suṣṭutim.

I raise my holy song of high adoration in honour of this Jataveda Agni, generous, virile and creative favourite of the brave and pioneering leading spirits of humanity.

या रुचो जातवदसो दवत्रा हव्यवाहनीः।
ताभिर्नो यज्ञमिन्वतु॥ ३॥

3. *Yā ruco jātavedaso devatrā havyavāhanīḥ.*
Tābhirno yajñminvatu.

May Agni bless and promote our yajna with those beatific flames of fire and light of omniscience which carry our homage to the divine power of nature for the gift of creativity.

Mandala10/Sukta 189

Surya or Atma Devata, Sarparajni Rshi

आयं गाः पृश्निरक्रमीदसदन्मातरं पुरः ।
पितरं च प्रयन्त्स्वः ॥ १ ॥

1. *Āyaṁ gauḥ pṛśnirakramīdasadanmātaraṁ puraḥ.*
Pitaraṁ ca prayantsvaḥ.

This earth moves round and round eastward abiding in its mother waters of the firmament and revolves round and round its father sustainer, the sun in heaven.

अन्तश्चरति रोचनास्य प्राणादपानती ।
व्यख्यन्महिषो दिवम ॥ २ ॥

2. *Antaścarati rocanāsya prāṇādapānati.*
Vyakhyanmahiṣo divam.

The light of this sun radiates from morning till evening like the prana and apana of the cosmic body illuminating the mighty heaven and filling the space between heaven and earth.

त्रिंशद्धाम वि राजति वाक्पतङ्गाय धीयत ।
प्रति वस्तोरह द्युभिः ॥ ३ ॥

3. *Triṁśaddhāma vi rājati vāk pataṅgāya dhīyate.*
Prati vastoraha dyubhiḥ.

Thirty stages of the day from every morning to evening does the sun rule with the rays of its light while songs of adoration are raised and offered to the mighty ‘Bird’ of heavenly space.

Mandala10/Sukta 190

Bhava-vrttam Devata, Aghamarshana
Madhucchandasa Rshi

ऋ॒तं च॑ स॒त्यं चा॒भीद्धा॒त्तप॒सा ध्य॑जायत।
तता॒ रात्र्य॑जायत॒ ततः॑ समु॒दा अ॑ण॒वः॥ १॥

1. *Ṛtaṁ ca satyaṁ cābhīddhāttapaso'dhyajāyata.*
Tato rātryajāyata tataḥ samudro arṇavaḥ.

By the arduous will of Divinity, Prakrti manifested in existence in its simultaneous modes of Satyam and Rtam, constant and mutable, under the Eternal Law. Then arose the night and darkness of no positive name. Then arose the spatial ocean of indeterminate particles of existence.

स॒मु॒दादर्ण॒वादधि॑ संवत्स॒रा अ॑जायत।
अ॒हो॒रा॒त्राणि॑ वि॒दध॒द्विश्व॑स्य मिष॒ता व॒शी॥ २॥

2. *Samudrādarṇavādadhisaṁvatsaro ajāyata.*
Ahorātrāṇi vidadhadviśvasya miṣato vaśī.

From the spatial ocean arose the time parameter of existence, and from there the master creator of the universe with his will created the conceptual days and nights.

सूर्या॒च॒न्द्र॒मसा॑ धा॒ता य॑थापू॒वम॑कल्पयत।
दिवं॑ च पृथि॒वीं चा॒न्तरि॑ ा॒मथो॒ स्वः॑॥ ३॥

3. *Sūryācandramasau dhātā yathāpūrvamakalpayat. Divaṁ ca pṛthivīṁ cā'nrariṣamatho svaḥ.*

The supreme master creator and controller planned the sun and moon, heaven and earth, the middle

regions and the regions of bliss as ever before since eternity.

Mandala10/Sukta 191

Agni (1), Sanjnanam (2-4) Devata, Samvanana Angirasa Rshi

संस॒मिद्यु॑वस वृष॒ न्ग्न॒ विश्वा॑न्य॒य आ।
इ॒ळस्प॒द समि॑ध्यस॒ स ना॒ वसू॒न्या भ॑र॥ १॥

1. *Saṁsamidyuvase vṛṣanagne viśvānyarya ā.*
Iḷaspade samidhyase sa no asūnyā bhara.

Agni, self-refulgent, omnipotent master, giver of the showers of Infinity, you bring together and integrate all the elements and constituents of the universe of existence and shine in the earth-vedi fire and in the eloquence of the Voice divine of Veda. Pray bless us with the wealth, honour and excellence of life in the world.

सं ग॑च्छध्वं॒ सं व॑दध्वं॒ सं वो॒ मनां॑सि जानताम।
दे॒वा भा॒गं यथा॒ पूव॑ संजाना॒ना उ॒पास॑त॥ २॥

2. *Saṁ gacchadhvaṁ saṁ vadadhyaṁsaṁ vo manāṁsi jānatām. Devā bhāgaṁ yathā pūrve-saṁjānānā upāsate.*

Move together forward in unison, speak together, and with equal mind all in accord, know you all together as the sages of old, knowing and doing together, play their part in life and fulfill their duty according to Dharma.

स॒मा॒ना मन्त्रः॒ समि॑तिः समा॒नी स॑मा॒नं मनः॒ स॒ह चि॒त्तम॑षाम।
स॒मा॒नं मन्त्र॑म॒भि म॑न्त्रय वः समा॒नन॑ वो॒ हवि॑षा जुहोमि॥ ३॥

3. *Samāno mantraḥ samitiḥ samānī samānaṁ manaḥ saha cittameṣām. Samānaṁ mantramabhi mantraye vaḥ samānena vo haviṣā juhomi.*

Let your guiding mantra be one and equal, your assembly, one and equal, your mind, one in accord in thinking and purpose for all of you. I commit you all to the same one mantra for thought, goals and policy, and I vest you all with equal and common means and methods for living and working.

समानी व आकूतिः समाना हृदयानि वः।
समानमस्तु वो मनो यथा वः सुसहासति॥ ४॥

4. *Samānī va ākūtiḥ samānā hṛdayāni vaḥ.*
Samānamastu vo mano yathā vaḥ susahāsati.

Let your discussion and resolve be equal and common, your heart, feelings and passions equal and common. Let your thought and will be equal and common so that you may realise and enjoy a common-wealth of peace, progress and all round well being for all in commonalty.

॥ इति ऋग्वदसंहिता ॥

॥ AUM ॥

SAMAVEDA

सामवेदः

(With Original Sanskrit Text, Transliteration & Lucid English Translation in the Aarsh Tradition of Maharshi Yaska and Swami Dayananda)

English translation by
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(Professor, Administrator, Researcher and Writer)

Sanskrit Text as per publication of

Paropakarini Sabha, Ajmer

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P Q

Dedication

The Mother's Gift

For all her children

Your path is up and onwards,
Never downwards

S R

Homage, Thanks and Acknowledgements

Homage to Jyeshtha Brahma, the Eternal Guru.

Homage to Immanent Brahma and Will Divine

Homage to Mother Trinity of Ida, Saraswati, Mahi with Barati.

Homage to the Rshis from Brahma to Dayananda.

Homage to Vedic scholars and teachers.

Homage to parents for inspiration and blessings.

Homage to the sacred memory of my wife Maya Jyoti who waited until the last word of this project was written.

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I cannot forget Professor Vachaspati Upadhyaya, Vice-Chancellor, Lal Bahadur Shastri Vidyapeeth, New Delhi, who first read the manuscript of the "Voice of Yajurveda" and enthusiastically encouraged me to go ahead with translation of all the four Vedas for lovers of the Rshis' tradition.

Thanks to all the schollars who read the manuscript and expressed their candid openions on this work.

—Dr. Tulsi Ram Sharma

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About the Author

Dr. Tulsi Ram Sharma

Dr. Tulsi Ram Sharma M.A. English (Delhi, 1949), Ph.D. (London, 1963) has been a university professor, academic administrator, researcher, and writer of long standing with prestigious assignments:

Lecturer in English, Hans Raj College, Delhi

Reader in the Department of English, Kurukshetra University, Kurukshetra (Haryana)

Principal Shivaji College, Delhi

Principal Swami Shraddhanand College, Delhi

Visiting Ford Foundation Scholar, University of Leeds, Leeds (UK)

Professor of English, Department of Languages, B.I.T.S. Pilani (Rajasthan)

Professor Head of the Department of English, Maharshi Dayanand University, Rohtak (Haryana)

Besides his professional studies of secular literature in English, Hindi, Sanskrit and Urdu, Dr. Tulsi Ram Sharma has devoted his life and time to the study and discipline of Sacred literature, specially Vedas, Upanishads, Darshan Philosophy, Puranas, Ramayana, Mahabharata with concentration on the Bhagwad Gita, Greek, Roman, Sumerian and English Epics, Gathas of Zarathustra, Bible, Quran, and the writings of Swami Dayananda, and Swami Vivekananda, in search of the essential values of Sanatan Vedic Dharma with reference to their realisation in life and literature through social attitudes, collective action, customs, traditions, rituals and religious variations across the fluctuations of history.

Dr. Tulsi Ram Sharma's research and publications include:

The Neo-Classical Epic: an Ethical Interpretation (Delhi, 1971)

Trading in Language: The Story of English in India 1781-1981 (Delhi, 1983)

The Original Philosophy of Yoga: Commentary on the Yoga-Sutras of Patanjali (Gurukul Jhajjar, Haryana, 1989)

Bharat Main Angrezi: Kya Khoya Kya Paya (Delhi, 1997)

Swami Dayanand's Vision of Truth (Delhi, 2002)

Translation of *Nine Upanishads* (Delhi, 1992)

Translation of *Swami Dayanand's Sanskar Vidhi* (Delhi, 1995)

Translation of Swami Dayananda's short writings in *Dayananda Granth Mala* (Paropakarini Sabha,

Ajmer, Rajasthan, 1999)

Translation of Swami Satya Pati's *God Realisation through Simple Yoga* (Delhi, 2000)

And a number of articles such as:

"Swami Vivekananda's Vision of Man" (Prabuddha Bharat, 1979)

"G.D.Birla: Gandhi's child", in Birla Felicitation Volume (BITS, Pilani, Rajasthan)

"Search for a Medium of Instruction in India", in Mitra Felicitation Volume (BITS, Pilani)

"Shakespeare as a Creative Yogi" in *Shakespeare: the Indian Icon*, edited by Vikram Chopra for J.L.Halio

And now translation of the Vedas, in the Arsha tradition of Maharshi Yaska and Swami Dayananda Saraswati.

Dr. Tulsi Ram Sharma has spent the last ten years on this translation of the four Vedas, all the time saying: “I came for this”. While English has been the language of his professional communication, Sanskrit is the voice of his life and living.

Foreword

Veda Bhashya by Prof. Tulsiram – A step to make Vedas available to the English World

I have had the privilege of going through some of the chapters of Yajurveda Bhashya written by Prof. Tulsiram, a well known Vedic scholar and author of English language and literature. I congratulate him because he has done this translation for an average English reader who is keen to know the Vedas. Knowledge of the Vedas is like the knowledge of science. Vedic language is a scientific language and nobody can understand that without the profound knowledge of Vedangas, especially Nirukta of Maharshi Yaska and the grammar of Panini and Patanjali. Nobody can interpret the Veda mantras without these two. This translation proves that Prof. Tulsiram has done this insightful translation after doing hard work in both Vedangas.

In translating the Vedas, only literal meaning is just not sufficient, sometimes it may create confusion and contradiction. Prof. Tulsiram deeply merges himself into Vedic Mantras, thinking deeply about words, derivatives and analyzes the hidden nuances of meaning in their context. For example, 'Sumitriya na aapa oshadhayah santu…..Yajur. 36, 23': If we take literal meaning in the ordinary sense, "may the waters, vital forces of life, and herbs be friendly to us and may they be enemies to those who hate us and whom we hate", it will not make acceptable sense. After raising some questions, he says, "How can we accept this?" So, after going deeply into the words and context he gives this meaning of the said mantra: **May waters, tonics, pranic energies and medicinal herbs be good friends of our health system and immunity and let the same waters, tonics, pranic energies herbal medicines act against those ailments, diseases and**

negativities which injure us, which we hate to suffer and which we love to destroy, moreover let them have no side effects because side effects too help the negativities and injure us.

After giving the actual sense of the Mantra he writes that this Mantra is a reasonable prayer for the health programme of an advanced society, and then, logically in the next Mantra, follows the prayer for a full hundred years and more of life and healthy living (Tacchakshurdevahitam purastat-Yajur.36, 24).

The translation by Prof. Tulsiram is without any extraneous motive and without any extra-academic intention. The translation has been done purely as communication of the Vedic message for the welfare of mankind.

While giving his opinion on the Vedas Prof. Tulsiram writes in his Introduction….Veda is the Voice of God revealed in scientific Vedic Sanskrit free from local color and historical facts, therefore Vedic language is to be interpreted and understood according to its own laws and structure, and the only key available for such interpretation is the Nirukta of Maharshi Yaska and the grammar of Panini & Patanjali. According to Maharshi Dayananda Saraswati, 'without reference to these bases of Vedic interpretation certain words have been given a distorted meaning in the translations of **Max Muller, Griffith, Whitney and even Sayana.' Actually the torch light for proper translation today, as Aurobindo says, is the Arsha tradition followed by Maharshi Dayananda Saraswati.**

At the end I will say that this translation of Yajurveda, based on Nirukta and Grammar, follows the known ancient Indian tradition. It is factual, without prejudice or hidden motive. Prof. Tulsiram thinks deeply on every word of the

mantra, looks into the context and etymology according to Nirukta and then does the translation. I congratulate him on this one more pioneering step to make the knowledge of Vedas available to the western world and the average English knowing reader. May God give him long and healthy life so that he continues to do this kind of stupendous work.

Prof. Dr. Subhash Vedalankar;
Ex-Prof and Chairman of Sanskrit Department,
Rajasthan University, Jaipur, India.
Presently Chairman, Dept. of Sanskrit and Vedic
Vangmaya, Maharshi Dayananda Saraswati University,
Ajmer, Rajasthan, India.

About Dr. Tulsi Ram Sharma's English translation of the Samaveda

I feel myself fortunate and blest with the Grace of God that I received a few pages of the English translation by Dr. Tulsi Ram Sharma with introduction of the Yajurveda. The comparative views expressed by him about the Vedas are essential for every student of the Veda since it is a further pointer to scientific research in the field of Vedic interpretation.

Its conclusion is true: "In short Veda is an eternal articulation of omniscience, the voice of God". Each work of Prasthana Trayi i.e. Vedanta, Upanishads and Gita is not a take off from the Vedas but a continuation of Vedic studies in its own context of meditation, meditative teaching and a rousing call to action in a situation of karmic crisis. This English translation is a welcome addition to Vedic studies opening truly a new path establishing with ease the Vedas in the service of humanity.

—Dr. Krishna Lal
Former Professor and Head of Sanskrit Department,
University of Delhi. Delhi.

English Translation of Vedic Hymns: An Opinion

Dr. Tulsi Ram Sharma has taken an uphill task of translating all the four Vedas in lucid and thought provoking English. Most of the translations of Vedas by European scholars depend on the ritualistic meaning given by the medieval commentators like Sayana and others. But Dr. Sharma has taken a new course of translation. He agrees with the idea that the Yajurveda basically propounds the theory of Karma which it explains as Yajna, which neither denotes sacrifice nor mere ritual (Agnihotra etc.). The term Yajna carries a threefold meaning: the worship of God, unification of diverse factors of human society, selfless charity and replenishment of nature and the environment.

The hymns of the Yajurveda carry lofty ideas of spiritual and ethical significance. Most of these mantras are, however, complicated and tough. It is difficult to make out useful meaning and draw important conclusion out of the text. But Dr. Sharma has fully succeeded in drawing out the natural and meaningful content of these mantras. In brief I can say that the present translation of the Vedas will be appreciated by the scholars of this Vedic lore as well as by the lay man who wants to understand the deep meaning of the Vedic texts or at least the basic knowledge hidden in these ancient works. It is all the more satisfying that Dr. Sharma has followed the dicta laid down by Maharshi Yaska and Swami Dayananda Saraswati in translating and explaining the inner wisdom of the sacred mantras.

—Bhawani Lal Bhartiya
Ex. Chairman and Professor
Dayananda Chair for Vedic Studies
Punjab University; Chandigarh

AUM

It has been gratifying to go through the English translation of the Vedas rendered by Dr Tulsi Ram Sharma in as much as it conveys to the English-knowing world effectively the profound meaning and transcendental secrets enshrined in the Vedas. The most salient feature of this translation is its simple and lucid English. The Vedic words have been expounded here following the *yaugik* method of the Arsh tradition set up by Yaska, Panini and Patanjali (as opposed to the *rudhi* method which takes only the historically fixed meanings of words caring little for the context and the subject). As per the Arsh tradition name words like Agni, Vayu, Indra, Marut, etc., are synonyms indicating the various attributive names of the One that is the greatest and the most comprehensive 'Tattva' of existence, the Cosmic Spirit. It was Maharshi Dayananda who for the first time after Yaska and Patanjali advocated and followed this principle of interpretation on the basis of ancient supporting material. Dr. Sharma has religiously stuck to this theory while unfolding the truths enshrined in the Vedas. Obviously Dr Sharma's interpretation of Vedic hymns enjoys the authenticity of the Arsh tradition and challenges the western Vedic perspective and the medieval Indian interpretations of the Vedas which now need to be seriously reviewed in our present day context of science and inter-cultural communication.

—Dr Balvir Acharya
Professor & Head
Department of Sanskrit, Pali & Prakrit
Maharshi Dayananda University
Rohtak - 124001, Haryana (India)

AUM

MESSAGE

Above the narrow boundaries of country, time, caste and creed, the Vedas have been a treasure house of eternal universal knowledge and spiritual wisdom. There have been numerous attempts by Indians and foreigners to make the knowledge of these Vedas available to the people at large. Among them the Vedic commentaries of the great social and spiritual leader, Maharshi Dayananda are the best works in this field. Inspired by Swami Dayananda, the translation of the *Yajurveda* into English by Dr. Tulsi Ram Sharma is a commendable work in this line. Dr. Tulsi Ram Sharma has been a great devotee of sacred literature, especially Vedas, Upanishads, and various philosophies. His life long study of the Vedas has given him deep insight into Vedic philosophy. His translation of the *Yajurveda* reveals it fully. Here he has translated the *Yajurveda*, the Veda of Karma, in such a way that even a common reader can grasp its essence. He has very effectively brought out how this Veda teaches us to apply spiritual knowledge in practical life. Dr. Tulsi Ram Sharma deserves our congratulations and best wishes for having done translation of all the four Vedas in simple and clear English for the international community.

—Prof. Mahavir
Acharya & Pro-Vice Chancellor
Gurukul Kangri Vishwavidyalaya
Haridwar-249404, Uttarakhand, India

APPRECIATION

I have gone through some chapters of the English translation of Yajurveda by Dr. Tulsi Ram Sharma. As he has stated at the very beginning of the Introduction, this translation of Yajurveda is meant for an average English-knowing reader who is keen to know: What is Veda? What is it about? Is it old or new? To achieve this object, he has followed the Arsh method of interpretation. Accordingly, for example, he has mostly followed the etymological method of literal translation. But whenever he finds that the literal is not helpful in achieving his intended objective, he adds the implied explanation so that the essence of the Vedic hymn is quite clear. For example, his translation of, 'Yathemam Vacham Kalyanimavadani janebhyah' is rendered as follows—'Just as I speak (reveal) this auspicious holy Word of the Veda for all people (without discrimination of high or low), so should you too communicate it to all people of the world, whosoever, whatsoever, where so ever they be'. That is the technique of Swami Dayananda also.

I regard Dr. Tulsi Ram Sharma as one in the commendable line of Pundit Damodar Satavalekara who studied Sanskrit at a mature age and did unique work in that language. Dr. Sharma has also mastered the Sanskrit language after his retirement and done full justice to the translation of the Veda. He richly deserves our gratefulness, our expression of gratification and our appreciation for succeeding in his sacred mission of presenting an understandable, logical and above all sensible English translation of Vedas which hitherto was unavailable. Thus a long felt need has been fulfilled. I am sure Dr Sharma's method of translation will not only be widely approved but will also be followed by others while translating the Vedas in other languages.

–Dr. Baldev Singh
Formerly Professor of Sanskrit
Himachal Pradesh University, Shimla (India)

Sadbhavana (Good wishes)

Dr. Tulsi Ram Sharma, is a profound scholar of English, Hindi, Sanskrit and Urdu. But his heart felt devotion goes to sacred literature, especially Vedas, Upanishads, Darshan Philosophy, Puranas, Ramayana, and Mahabharata with concentration on the Bhagwad Gita, Greek, Roman, Sumerian and English Epics, Gathas of Zarathustra, Bible, Quran and the writings of Swami Dayananda and Swami Vivekananda, in search of the essential values of Veda and Sanatan Vedic Dharma. It seems his real spirit and scholarly interest lies in the interpretation of the Vedas. I have gone through some portions of his English translation of Yajurveda and on perusal of this translation, I have marked two characterizing features:

1. His language is perfectly lucid and
2. His translation is faithful to the word and spirit of the Mantras.

Dr. Tulsi Ram Sharma has very correctly observed, "Veda is knowledge of existence, pure and simple, as Science is knowledge. Science is the knowledge of nature as nature is and as it works according to its own laws. In Science, there is no story, no history. Similarly, in the Vedas, there is no story, no history. And just as Science is knowledge in Scientific language, free from local colour and historical variations of form and meaning, so Veda too is knowledge in scientific language, free from local colour and historical variations."

Veda is 'Knowledge' and knowledge is eternal. The interpretation of the Vedas requires the knowledge of the Arsh technique as explained by the Rshis like Yaska, Panini, Patanjali, Dayananda and Aurobindo.

As Veda is pure knowledge, so is this translation in theArsh tradition, free from myth and history with no local colour, no attitude, no motive, except pure communication of the Original for all.

With best wishes to the author and specially to the readers,

—Umakant Upadhyaya
Formerly Professor of Economics,
Calcutta University.

To the Reader

This translation of the 'Hymns of Yajurveda' is an English Version of the Yajurveda for the common reader who wants to acquaint himself or herself with the content of this divine message of the dynamics of Karma, both human and divine, in the context of the nature, structure and purpose of the universe and the condition and position of the human being in it. While the opening mantra launches the human being on life with the exhortation: "Be vibrant as the winds", the closing mantra seals the success of vibrant humanity in action with the final achievement of "Om Kham Brahma" with Grace Divine.

Life according to the Yajurveda is a journey from the beginning-less beginning to the endless end with the message:

Immortal child of Divinity,
Your roots go deep to Eternity,
Your reach is unto Infinity.
And your path is up and onwards,
Never never downwards.

This version is a scientific translation of the text within the parameters of Yaska and Dayananda with rational understanding of Sayana at the one end and the western scholars at the other. Sayana's translation is ritualistic especially with reference to yajna. It came at a time when the "Renaissance, Re-awakening of Learning" was far off, not yet just at the next door. Even communication between the East and the West was not as hectic as it became after the advent of the East India Company into India. Thus mutual criticism and appreciation too was silent rather than vocal. Hence Ritualism was just the thing acceptable to a society settled on the side of stagnation more than of fermentation.

Ritual, of course, is sacred. It is the most meticulous programme of action in pursuit of a holistic plan of life and living which arises from a spiritual vision of Divinity. It is conducted with unreserved commitment of will in faultless action, and completed with total surrender in absolute faith. For this reason yajna in Veda and Upanishad, is described as the highest human

action, "Shreshthatamam karma". This view is accepted in this translation too. But in addition, an extended interpretation of the same view of yajna is incorporated and followed in the light of Swami Dayananda, and also as warranted by the exhortation in the opening mantra: "Apply yourself to the highest form of action, yajna, in the service of Indra, lord of the universe, for the glory of the human nation". The highest actions in the world of existence, the creative evolution of the universe under the immanent presiding presence of Divinity, and the total corporate action of humanity for progress, peace and freedom, all this is yajna. And this idea leads us to discover for ourselves and understand the science, art and technology of participative living for progress, from the individual level, through the social, to the cosmic, as universal Yajna, human, natural and divine.

There may or may not be an escape from Sayana, but there is no possible escape from Dayananda, and even from westerners especially for the sake of caution and self correction.

I respect the western translators for their clarity and their art of communication. In addition, I find that they did recognise that the ideal way to interpret and explain the Sanskrit words of Indian scriptures such as Vedas was to trace back every word to its root, deconstruct and reconstruct it with the addition of the affixes, and then structurally explain its meaning. That precisely was the approach of Yaska, Panini, Patanjali and Swami Dayananda. Monier Williams, author of the well known *Sanskrit English Dictionary,* himself admired the Indians for their scientific approach to language, specially Sanskrit:

"I draw attention at the very threshold to the fact that the Hindus are perhaps the only nation, except for the Greeks, who have investigated, independently and in a truly scientific manner, the general laws which govern the evolution of language." (Introduction, p. xii)

He continues in relation to Sanskrit: "The synthetical process which comes into operation in the working of those laws may be well called Samskarana, 'putting together', by which I mean that every single word in the highest type of language (called Sanskrita) is first evolved out of a primary 'Dhatu'—a Sanskrit

term usually translated as 'Root', but applicable to any primordial constituent substance, whether of words, or rocks, or living organisms, and then, being so evolved, goes through a process of 'putting together' by the combination of other elementary constituents." [Sanskrit, thus, becomes a language correspondence of the evolution, structure and dynamics of the world of reality, and Veda as articulation of the reality of existence.]

"Furthermore, the process of 'putting together' implies, of course, the possibility of a converse process of vyakarana. by which I mean 'undoing' or decomposition (deconstruction), that is to say, the resolution of every root-evolved word into its component elements. So that in endeavouring to exhibit these processes of synthesis and analysis, we appear to be engaged, like a chemist, in combining elementary substances into solid forms, and again in resolving these forms into their constituent ingredients." (p. xii). And in respect of this special character, Sanskrit, he says, is a different language from the Semitic languages (of which the Bible and the Quran are expressions).

And yet, in spite of this clear understanding of Sanskrit, an Arsha dictionary remained with him only "a beautiful philological dream, a dream, however, which could not receive practical shape without raising the Lexicon to a level of scientific perfection unsuited to the needs of ordinary students." (p. xiii)

Why unsuited? **The answer lies in his mission and the main object of his mission. The scientific way of interpretation and explanation was counter to the purpose for which Monier Williams was appointed Professor of Sanskrit at Oxford** where he occupied the Boden Chair after H.H.Wilson who had been a member of the Committee of Public Instruction in India under Lord Macaulay as Chairman and Lord William Bentinck as Governor General of India. And then English had been accepted and introduced as the medium as well as the content of Education.

Monier Williams says: "One consideration which led my predecessor (Professor H.H.Wilson) to pass on to me his project of a root-arranged Lexicon was that, on being elected to the Boden Chair, he felt that the elaboration of such a work would be incompatible with the practical objects for which the Boden

Professorship was founded**. . . The main object was really a missionary one, as I have shown in the Preface of this volume."** (p. xi)

The object, Professor Williams explains in the Preface to his Dictionary (p. ix): "I must draw attention to the fact that I am only the second occupant of the Boden Chair, and that its founder, Colonel Boden, stated most explicitly in his will (dated August 15, 1811) that the special object of his munificent bequest was to promote the translation of the Scriptures (that is, the Bible) into Sanskrit, so as *'to enable his countrymen to proceed in the conversion of the natives of India to the Christian Religion'*.

"Surely then it need not be thought surprising, if following in the footsteps of my venerated master, I have made it the chief aim of my professional life to provide facilities for the translation of our sacred Scriptures into Sanskrit, and for the promotion of a better knowledge of the religions and customs of India as the best way to a knowledge of the religious needs of our great Eastern Dependency (India). My very first public lecture delivered after my election (to the Boden Chair) in 1860 was on 'The Study of Sanskrit in Relation to Missionary Work in India' (published in 1861)". (pp. xxi)

For any student of Veda, specially in India, in fact anywhere, it is difficult to overlook the words of Monier Williams in the Preface and Introduction to his Dictionary of Sanskrit, for the reason that **from translation of Christian Scriptures into Sanskrit with a missionary motive, the translation of Sanskrit Scriptures into English was but the next and 'logical' step with that same missionary motive of conversion, one to extol, the other to denigrate:**

One example, of extolment, is the following translation of the Bible, 'The Gospel according to John':

Yohana-likhitaḥ Susamvādaḥ;
Īshvarasya vākyam Yishor mahatvam avatāra kathā ca.

Jesus here is presented as an Avatara, someone a very God for the traditional Hindu, although the Gospel does not mention the incarnation at all. (The translation of The Bible in Sanskrit by J.Wenger is available on the internet.)

The other example, of denigration, is given here below from W.D. Whitney's translation of the Atharvaveda (7, 107, 1) edited and revised by K.L. Joshi, published by Parimal Publications, Delhi, 2004:

Namaskṛtya dyāvāpṛthivībhyāmantarikṣāya mṛtyave.
Mekṣāmyūrdhvastiṣṭhan mā mā hinsiṣhurīśvarāḥ.

"Having paid homage to heaven and earth, to the atmosphere, to Death, I will urinate standing erect; let not the Lords (Ishvara) harm me."

I give below an English rendering of the same mantra translated by Pundit Satavalekara in Hindi:

"Having done homage to heaven and earth and to the middle regions and Death (Yama), I stand high and watch (the world of life). Let not my masters hurt me."

An English rendering of the same mantra translated by Pundit Jai Dev Sharma in Hindi is the following:

"Having done homage to heaven and earth (i.e. father and mother) and to the immanent God and Yama (all Dissolver), standing high and alert, I move forward in life. These masters of mine, pray, may not hurt me."

I would like to quote my own translation of the mantra now under print:

"Having done homage to heaven and earth, and to the middle regions, and having acknowledged the fact of death as inevitable counterpart of life under God's dispensation, now standing high, I watch the world and go forward with showers of the cloud. Let no powers of earthly nature hurt and violate me."

'Showers of the cloud' is a metaphor, as in Shelley's poem 'the Cloud': "I bring fresh showers for the thirsting flowers", which suggests a lovely rendering.

The problem here arises from the verb 'mekshami' from the root 'mih' which means 'to shower' (*sechane*). It depends on the translator's sense and attitude to sacred writing how the message is received and communicated in an interfaith context with no strings attached (or unattached).

This extolment and denigration was happening around the time when the English language, English education and missionary work had been introduced into India and was raging on top. Swami Dayananda faced this challenge with boldness and caution, still with an open mind, all prepared even for correction. He based his interpretation of the Vedas on *Nirukta* and the etymological principles of word interpretation, and interpretation of the word in the context, both local and total, because the local is an integral part of the total whole.

We are living in an age of science and reason, democracy and freedom, globalism and global communication, and we feel the need for a free and frank interfaith dialogue. In such an age, ritualism and mythology is not enough. If we want to understand and present Veda as a body of universal knowledge and articulation of divine awareness of existence, there is no escape from Yaska, Panini, Patanjali, Dayananda and Aurobindo, because they provide the key principles and practice of scientific interpretation of an ancient scientific language such as Vedic Sanskrit which has no historical parallel for comparison. The language of science tells no stories, no myths. It states the truth pure and simple. Hence the resort to Swami Dayananda, either before or after Sayana and the western scholars, is indispensable.

There is one observation I must make on Swami Dayananda. Swami Dayananda has given a socio-economic orientation to the Vedic mantras because he underscores the relevance of the Vedas to the social, economic and political situation of humanity, especially in India, which was necessary and highly meaningful. For example, the Ashwins, in general, are the complementary powers of nature and humanity working as twin forces like the positive and negative currents of electricity, or like the theoretician and the laboratory man, or the curative and recuperative powers of medicine and nature's powers of rejuvenation. Swami Dayananda often explains such powers in the interest of practical understanding: he defines them as teacher and preacher, or father and mother, sun and moon, fire and water, prana and Apana energy, ruler and council, scientist and engineer, and so on, depending on the mantra context. Sometimes it appears as if he is delimiting the open-ended general meaning of the Veda.

But we should be careful before we say so, and realise that the definiteness of his meaning is illustrative and in no way exhaustive. In this translation such situations have been appreciated and the meaning has been kept open ended, inclusive of the meanings given by Swami Dayananda, as suggested by Yaska and the etymology of the terms. In short, this translation has been done with cautious reference to Sayana, under the guidance of Swami Dayananda, with respect for Pundit Satavalekara and with very careful observance of the western anglers.

Pundit Satavalekara comes in between Sayana and swami Dayananda for his excellent syntactic structures of mantra meanings in continuous Hindi. But he explains words such as Indra, Agni, Ashwins, Vrtra, Trita, Bhujyu, Kashyapa, Jamadagni, etc. as proper names so that the mantra appears to be a mythical or historical statement of either fact or fiction. But Swami Dayananda interprets these terms in the yaugic manner and explains them as scientific terms of the forms, functions, orders and attributes of the powers of existence representing the manifestive diversity of one Divinity and one Prakrti in the state of objective existence. These words are not historical names, because the time context of the creation of the Vedas remains unknown beyond history and imagination as even Max Muller confessed in his Gifford lectures in 1890.

This translation respects the entire tradition of Vedic interpretation, and under the guidance of this tradition takes Vedic interpretation to the original level of scientific rationality in the context of modern consciousness, modern language and global culture, a message both sanatan and, at the same time, modern (ref. Atharva, 10,8,23).

Take just one example of the problem I have faced, with the solution I have suggested: Yajurveda (36, 23) says, if we take the literal meaning in the ordinary sense: “May the waters, pranic energies and herbs be friendly to us and may they be enemies to those who hate us and whom we hate.” How can we accept this? How can the same waters, tonics and herbs be good friends to us and enemies to those we hate or those who hate us? Medicine is medicine after all. This is excellent stuff for a translator who

believes that Vedic poetry is nothing but the voice of a tribal society in the barbaric, not civilized, state of social evolution. But let us think deeply. What is the context? Who are our enemies in that context? Who or what are those that injure us? What are those we hate or want to injure and destroy? The context is health. In the context of health, they are the ailments, diseases, germs and bacteria, viruses, negativities and side effects of medicines in our system. So the correct and scientific interpretation in the context of health would be: "May waters, tonics, pranic energies and medicinal herbs be good friends of our health and immunity system and let the waters, tonics, pranic energies and herbal medicines act against those ailments, diseases and negativities which injure us, which we hate to suffer and which we love to destroy. Moreover let them have no side effects because side effects too aggravate the negativities and injure us." This is the reasonable prayer and health programme of an advanced society. And then, logically in the next mantra, follows the prayer for a full hundred years and more of life and healthy living (Yajurveda, 36, 24). Veda thus is food for thought.

In human terms: If a legendary celebrity can admire another human figure as "inscrutable, apocalyptic, a mysterious poem written in flesh and blood", how much more – infinitely more– mysterious, inscrutable, apocalyptic would be the Cosmic Poem (Devasya Kavyah) created in the language of the Ultimate Vision?

Veda is a Cosmic Poem: the more we know, the more we know the Veda, and the more we know the Veda, the more we know.

Indeed, every reader should stand before the Veda, every verse of It in fact, as Arjuna stood before the Cosmic Krishna, waiting and watching intently, for the burst of a thousand suns, for the Dawn on top of the Earth, for the Revelation.

May the light burst forth, I pray.

—Tulsi Ram

Introduction to Samaveda

This translation of Samaveda is meant for an average English knowing reader who is keen to know:

What is Veda? What is it all about? Is it old or new?

If it's old, what is its relevance today? And if it is relevant, is it relevant to me also? Or is it relevant only to some particular community in some particular country at some particular time?

These are relevant questions especially in an age of science, democracy and globalism.

Veda is Divine Knowledge in metalanguage. The very word 'Veda' means knowledge. It is derived from the root 'vid', which means: 'to be, to know, to think, to benefit from' and ‘to communicate’.

So whatever is is Veda: the very world of existence is Veda. The knowledge of the world of existence is Veda. The extension of knowledge through thought and research further is Veda. And to use that knowledge for the benefit of mankind with the protection and preservation of nature and the environment, without hurting any form of life, that is Veda.

Veda is knowledge, pure and simple, as science is knowledge. Science is knowledge of nature as nature is and as it works according to its own laws. In science, there is no story, no history. Similarly in the Veda, there is no story, no history. And just as science is knowledge in scientific language free from local colour and historical variations of form and meaning, so Veda too is knowledge in scientific language free from local colour and historical variations. Therefore Vedic language has to be interpreted and understood according to the laws and technique of its own structure as stated by seers such as Yaska, Panini and Patanjali and as explained by Swami Dayananda in his grammatical works and his notes on Vedic words in his commentary on the Vedas.

But there is a difference between scientific knowledge and Vedic knowledge: While science is knowledge of nature to the extent that man has been able to discover it, Veda is the

quintessential knowledge of all that is, including Nature and humanity, all that happens, all that we are, all that we do, and all that we reap in consequence of our action. It is the Original and Universal knowledge of the Reality of Existence and the Ideality of our aspirations, covering the facts and processes of existence, their interaction and the laws that operate in the interaction. In short, Veda is an eternal articulation of Omniscience, The Voice of God.

Vedic knowledge is classified thematically into three: Stuti, Prarthana and Upasana. Stuti, praise, is solemn reverential remembrance and description of the attributes, nature, character and function of divine powers. Prarthana, prayer, is an autosuggestive resolution to realise our limitations and rise above those limitations by calling on Divinity for aid and blessings when we have exhausted our effort and potential. Upasana is meditation, the surrender of our limited identity to open out and participate in the Divine Presence. Stuti implies knowledge (Janana), Prarthana implies humility and action (Karma), and Upasana implies total love and surrender (Bhakti). In consequence, formally, Vedic knowledge is divided into four:

Rgveda is the Veda of Knowledge, Yajurveda is the Veda of Karma, Samaveda is the Veda of Bhakti, and Atharva-veda is Brahma Veda, an umbrella, celebrating the Divine Presence as in Book 10, hymns 7 and 8.

Yajurveda is Karma Veda, knowledge of the application of knowledge in practical living in a positive, creative and constructive manner at both the individual and the collective level. This way of living and working is "Yajna" which, in simple words, means a selfless and participative way of living and thereby creating the maximum out of the minimum for all, including nature, humanity, the environment and the whole universe, with complete faith in the living, breathing, organismic, intelligent, self-organising, self-conscious, Sovereign System. Living the yajnic way, we realise that Nature is an organism, a tree, Ashwattha, and the entire cosmos including ourselves is a Purusha, and we as human beings are but cells in this Divine Purusha. Without living this way in a state of full awareness, we cannot realise that you and I, Mother Nature and the Supreme Brahma

are all together, one in union and communion.

Vedic knowledge then is the Divine knowledge of life in existence from the dimensionless point and particle unto Infinity. And prayerful living and communion in meditation and yoga means: Self-integration of the particle, Re-integration of the part with the whole, and Re-union of the finite with the Infinite.

Vedas are the essence of life, and Samaveda is the essence of the Vedas, says Chhandogyopanishad, 1, 1, 1-2:

"Of all these elements (Akasha, Vayu, Agni, Apah, and Prthivi) the earth is the essence. The essence of Earth is waters. The essence of waters is oshadhis, herbs. The essence of oshadhis is Purusha, the human being. The essence of humans is Vak, speech. The essence of Vak is Rk. Rgveda. The essence of Rks is Sama. The essence of Sama is Udgitha, the cosmic resonance of Aum. That Aum, chant, sing and worship in meditation."

Lord Krishna, divine persona of the Gita, also says: Of the Vedas, I am Sama (10, 22).

Samaveda is a symphony of mantric songs sung by the seers of all time in a state of Ananda. It consists of 1875 mantras which, except for about 100, are common with the celebrative mantras of Rgveda. In some mantras there are minor variations from the Rks, turning descriptive celebrations into prayerful songs of meditative ecstasy.

Samaveda is codified in two parts: the first is Purvarchika, the former phase of celebration (1-640 mantras), and the second is Uttararchika, the latter phase (651-1875 mantras), with an intermediary phase titled Mahanamnyarchika of ten mantras (641-650).

The Purvarchika consists of four sections:

Agneya Kanda (Chapter 1: mantras 1-114)

Aindra Kanda (Chapters 2-4: mantras 115-466)

Pavamana Soma Kanda (Chapter 5: mantras 467-585)

Aranyaka Kanda (Chapter 6; mantras 586-640)

Intermediary Mahanamnyarchika (mantras 641-650)

The Uttararchika consists of twenty one chapters (mantras 651-1875).

The theme of Samaveda is, predominantly, musical celebration of three attributes of the Godhead, Parama Brahma: Agni, Indra and Soma. Here and there, there are other themes too, but they are rare rather than frequent: Indragni, Mitra-Varuna, Usha, Ashvins, Maruts, Aditya, Vishvedeva, Surya as Atma, Sarasvati, Savita, Brahmanaspati, Vishnu, Brhaspati, and Vishvakarma.

However, these themes do not mean different deities, they are reflections of the existential manifestation of the same One Brahma, immanent as well as transcendent. God is One, says Rgveda (1, 164, 46), holy sages speak of It in many different ways by different names such as Agni, Indra, Mitra, Varuna and many more. Atharva-veda, in fact, has almost the last word: God is one, only one, neither two nor three nor four, nor five, nor six, nor seven, nor eight, nor nine, nor ten (13, 4, 12 and 16-18). The celebration of Agni, Indra and Soma is celebration of the One Supreme Divinity, the original, ultimate and eternal Unity of existence reflecting in infinite variety, Aum.

Aum: this alone is the imperishable Divine, the Word. This all is the expansive creative evolution of That, the living articulation of That, the Veda, the Sama. That is the Seed (Gita, 7, 10), that is the womb, Hiranyagarbha (Rgveda 1, 121, 1), That is the Tree of Existence (Rgveda 1, 164, 20), the Ashvattha (Kathopanishad 2, 3, 1) which grows on and on from the root to the expansive filaments (Gita, 15, 1-2), the germination as well as the termination of a life cycle in Eternity. That is the Purusha, self-conscious, self-articulative, self-generative, self-progressive, self-recessive, Cosmic Personality (Rgveda 10, 90, 1-16). That same is Agni, Indra, Soma and others of Samaveda. Sama celebrates That in music in a state of Ananda.

All the 1875 mantras of Samaveda, each mantra being like a note of a Raga, make up the symphony of the divine Rks of the Sama, the Song Celestial of the variety, stability, unity, peace and bliss of life for the yearning soul:

The celebration of Agni is the celebration of the divine

warmth of life, of the light of the world and of the love and passion for living. Indra is the power of life, the power of the world and the love and passion for the rectitude of living. Soma is the poetry, beauty and pleasure of life, the sweetness and joy of the world and the bliss and beatitude of the soul's experience in its reunion with Divinity in Samadhi.

Who then is the poet of the Vedas? The answer is in Yajurveda 40, 8: That Cosmic Spirit which pervades and rules every moving particle in the moving universe is "the poet, thinker, all-comprehending, and self-existent". That is the Lord who creates the world of existence, ordains the Laws of its dynamics, and reveals the poetry of its beauty and majesty, the Vedas. "From that Lord of universal yajna were born the Rks and Samans. From Him were born the Chhandas of Atharva-veda and from Him were born the Yajus", (Yajurveda 31, 7). The Vedic lore comes in Pura-kalpa, the beginning of the world of humanity (Shvetashvataropanishad, 6, 22) and when its function is over at the end of the kalpa, one cycle of existence, it retires into Brahma-loka (Atharva-veda 19, 71, 1).

The Vedas were revealed by the Lord Omniscient to four primeval Rshis: Rgveda to Agni, Yajurveda to Vayu, Samaveda to Aditya, and Atharva-veda to Angira, directly in their spiritual consciousness. The Sage Brahma received and collected the four from them and passed them on to other sages.

When were the Vedas revealed? What is their age? How old are they? As old as the age of humanity on earth. The Lord who creates humanity leaves them not to nature like animals. He enlightens them with the knowledge of existence and their place in the world with the vision of their journey and its culmination. Swami Dayananda works out the age of the Vedas on the basis of Surya Siddhanta which in the year 2010 A.D. comes to 1,96,08,53,110 years.

If someone does not accept it and insists on historical proof, let us listen to Max Muller from whom we learn of the problem of the date or dates but with no possibility of solution on scientific and historical grounds.

Max Muller is known as a world renowned Vedic scholar

and exegesist of the West. Max Muller once ventured to pronounce a purely arbitrary date based on unproven assumptions that around 1200 B.C. was the date of the Rgveda. Later, he himself warned his students that "Whether the Vedic Hymns were composed in 1000 or 1500 or 2000 B.C., no power on earth could ever fix .... Whatever may be the date of the Vedic hymns... they have their own unique place and stand by themselves". Such daring presumptions of western scholars about the date of the Vedas are exposed by Graham Hancock in his latest researches, in his explosive book: *Underworld: The Mysterious Origins of Civilization (2002).*

Hancock first gives the range of dates accepted by Western scholars such as Max Muller and Dr. Mitchiner, a great authority on ancient Sanskrit texts: Vedas 1500-800 BC, Brahmanas 900-600 BC, Aranyakas 700-500 BC, Upanishads 600-400 BC, Mahabharata 350 BC-50 AD, Ramayana 250 BC-200AD, Puranas AD 200-1500. "Amazing!" says he: **"Whether starting in 1500 BC, 1400 BC or 1200 BC, the timelines, suggested for the compilation and codification of the Vedas, all rest on the now thoroughly falsified and bankrupt (and rejected) idea of an Aryan invasion of India around 1500 BC". He continues: 'There was no such thing as an Aryan race that spoke Indo-European languages and authored the Vedas, there was no such event as an Aryan invasion of India.** 'Arya' does not mean a race, it means a noble, educated and cultured person. So once the hypothesis of the Aryan invasion is rejected, the structure of the supposed dates of the Vedas and other texts crumbles like a house of cards.' And then he sums up the view of the Western approach to the Vedas and Indian civilization: **"Almost everything that was ever written about this literature and civilization before five years ago (i.e., before 1997) is wrong."** (See pp. 131, 116, 129)

Max Muller himself in his Gifford Lectures in 1890 had confessed that "no power on earth could ever fix" the date of the Vedas. Even Mitchiner himself concedes that "the dating of Sanskrit texts is a notoriously difficult problem" (Quoted Ibid p. 131)

Who could then possibly speak the truth about ancient Indian civilisation and the Vedic literature? Says Hancock (p. 105): **"Perhaps we are coming to a time when ancient India will speak for herself again after millennia of silence."** It was Swami Dayananda who spoke for India and the Vedas in the Rshis' tradition after millennia of silence to correct the distortions of Indian history and redeem Vedic literature and the Vedic tradition.

If no history, no Science, no human imagination can help, better follow the sages' tradition, Surya Siddhanta, and the daily sankalpa of the dedicated Brahmanas. And lastly follow the internal evidence of the Vedas themselves: Vedas are the Original, Universal, Eternal articulation of Divinity, by Divinity, for humanity at the beginning of human creation. (Yajurveda, 26, 2; Shvetashvataropanishad, 6, 18)

Since Vedas are the oldest recorded knowledge of the world, no one can guess how much time, even ages, might have passed between the Vedas and the next work in Sanskrit. If so, there is no other work in Sanskrit comparable to the Vedas. Consequently the language of any other work would not provide any clue for the interpretation of Veda mantras. Vedic language then has to be interpreted on its own, and the only key available for such independent interpretation is the *Nirukta* and *Nighantu* of Maharshi Yaska, the grammatical works of Panini and Patanjali, and Swami Dayananda's notes in his commentary on Vedic verses explaining the structure and meaning of the words. Without reference to these bases of Vedic interpretation, certain words have been given a very distorted meaning in other translations by Max Muller, Griffith, Whitney, and even Sayana. The torch light for proper translation today is the Arsha tradition followed by Swami Dayananda.

The Arsha way is the only right way, the key, to discover the truth of the Vedas. According to Shri Aurobindo, Swami Dayananda alone, in modern times, possessed this key to the secret of the Vedas. Interpreted this way the Vedas shine in their essential scientific refulgence. As science is pure knowledge, no story, no history, no mythology, so are the Vedas, pure knowledge: knowledge of nature, mind, spirit, human society, Dharma, the

dynamics of existence and the right way of living as individuals and as members of organised society upto the international level. Even Max Muller, though he was once committed to uprooting the religion of India by his arbitrary translation of Rgveda, had to admit in his Biographical Essays that: "To Swami Dayananda, everything contained in the Vedas was not only perfect truth, but he went one step further and, by their interpretation, succeeded in persuading others that everything worth knowing, even the most recent inventions of modern science, were alluded to in the Vedas. Steam Engines, Electricity, Telegraphy and Wireless Marconogram were shown to have been at least in the germ known to the poets of the Vedas". In fact Shri Aurobindo in his essay on "Dayananda and the Veda" goes even further: "There is nothing fantastic in Dayananda's idea that Veda contains truth of science as well as truth of religion (i.e., Dharma). I will even add my own conviction that Veda contains other truths of a Science the modern world does not at all possess, and in that case, Dayananda has rather understated than overstated the depth and range of the Vedic wisdom (see 'Bankim, Tilak, Dayananda', p. 57).

The basic requirement of scriptural interpretation for us is faith and intellingential solemnity, not doubt and cynicism. This way, if we want to confirm our faith in the scientific vision of the Veda, refer to Rgveda 1, 34, 7 and 9 for three-stage rocket chariot of the Ashwins, to 1, 36, 18 for Agni missile, to 1, 37, 3 for winds and communication, to 1, 46, 10 for concentration of light, to 1, 52, 1 and 1, 36, 1 for the science of missile defence and space-craft, to 6, 46, 11 for missiles and war heads, and so on. The position of the solar system with planets and satellites, earth's and sun's gravitation, solar healing, parliamentary democracy, organisational structure of the nation and the international world, water and electric energy, and so many other subjects are hinted at in Vedic verses. We need serious research to work out the details. Had even Einstein read the Purusha Sukta of the Vedas, Brahma Sutras and Sankhya Vaisheshika philosophy, probably he would have found clues to his search for Unified Field theory of the universe.

Beyond faith and intelligential solemnity we need vision, potential Darshan of the Vedic Rshis. Once you have had the vision

of truth, doubts disappear and questions recede into silence because, then, nothing shines but the Truth, and Divinity Itself reveals It's Reality with showers of Grace. In this mood and in this spirit, I suggest, you start your search for Vedic Truth and the Mystery of Existence.

Lastly, if the Vedic lore is as old as humanity itself, what is its relevance today in the modern world? Ask yourself other questions: What is the relevance of Galileo or Newton or the Theory of Relativity, two plus two makes four, Swaraj, the Vedic word for freedom and self-discipline? Truth is truth, when the statement was or is made is irrelevant. Vedic truth, if you find it convincing and acceptable, is relevant not only for today but also for all time, to every person, everywhere.

Yajurveda itself says (26, 2):

"Yathemam vacham kalyanim avadani janebhyah":

Just as I speak (reveal) this auspicious holy Word of the Veda for all people (without any discrimination of high or low), so should you too communicate it to all people of the world whoever, whatever, whenever, wherever they be.

—Tulsi Ram

DIACRITICAL MARKS OF TRANSLITERATION

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ॡ
ऌ	lṛ	ॡ	ḹ				
ए	e	ऐ	ai	ओ	o	औ	au

अनुस्वार (ं) ṁ विसर्ग (:) ḥ

(ँ) ñ

Consonants

Guttural

क्	k	ख्	kh	ग्	g	घ्	gh	ङ्	ṅ

Palatal

च्	c	छ्	ch	ज्	j	झ्	jh	ञ्	ñ

Lingual

ट्	ṭ	ठ्	ṭh	ड्	ḍ	ढ्	ḍh	ण्	ṇ

Dental

त्	t	थ्	th	द्	d	ध्	dh	न्	n

Labial

प्	p	फ्	ph	ब्	b	भ्	bh	म्	m

others

य्	y	र्	r	ल्	l	व्	v
श्	ś	ष्	ṣ	स्	s	ह्	h
(ऽ)	’	ॐ	ॐ				

O M

SAMAVEDA

सामवेद

Part 1 (Purvarchika)

Agneya Kanda

CHAPTER–1

1. Agni Devata, Bharadvaja Barhaspatya Ṛshi

अग्न आ याहि वीतये गृणानो हव्यदातये।
नि होता सत्सि बर्हिषि॥ १॥

Agna ā yāhi vītaye gṛṇāno havyadātaye.
Ni hotā satsi barhiṣi.

Come Agni, sung and celebrated, to join our feast of enlightenment, accept our homage to create the gifts of life and yajnic performance, and take the honoured seat in the assembly. (Rg. 6-16-10)

2. Agni Devata, Bharadvaja Barhaspatya Ṛshi

त्वमग्ने यज्ञानां होता विश्वेषां हितः।
देवेभिर्मानुषे जने॥ २॥

Tvam agne yajñānām hotā viśveṣāṁ hitaḥ.
Devebhir mānuṣe jane.

Agni, self-refulgent leading light of the universe, you are the chief highpriest of all yajnic developments of nature and of all creative and developmental

programmes of humanity for common universal good along with the brilliancies of nature and nobilities of humanity among the human community. (Rg. 6-16-1)

3. Agni Devata, Kanva Medhatithi Ṛshi

अग्निं दूतं वृणीमहे होतारं विश्ववेदसम्।
अस्य यज्ञस्य सुक्रतुम्॥ ३॥

Agniṁ dūtaṁ vṛnīmahe hotāraṁ viśvavedasam. Asya yajñasya sukratum.

We choose Agni visible and invisible, and invoke it with faith and holy action, Agni which is the protector of the people, carrier of yajnic fragrance, and favourite of the wise. (Rg. 1-12-1)

4. Agni Devata, Bharadvaja Barhaspatya Ṛshi

अग्निर्वृत्राणि जङ्घनद् द्रविणस्युर्विपन्यया।
समिद्धः शुक्र आहुतः॥ ४॥

Agnir vṛtrāṇi jaṁghanad draviṇasyur vipanyayā. Samiddhaḥ śukra āhutaḥ.

Agni, leading light and ruler of the world, bright, pure and purifying, invoked, invited and lighted in the seat of yajna, keen on wealth, honour and excellence with self-approbation and public exaltation, should destroy the evils and endeavour to raise the power and prosperity of the human nation. (Rg. 6-16-34)

5. Agni Devata, Ushana Kavya Ṛshi

प्रेष्ठं वो अतिथिं स्तुषे मित्रमिव प्रियम्।
अग्ने रथं न वेद्यम्॥ ५॥

Preṣṭhaṁ vo atithiṁ stuṣe mitram iva priyam.
Agne rathaṁ na vedyam.

I sing and celebrate for you the glories of Agni, lord omniscient, light and leader of the world, dearest and most welcome as an enlightened guest, loving as a friend, who, like a divine harbinger, reveals the light of knowledge to us. (Rg. 8-84-1)

6. Agni Devata, Suditi-Purumidhau Angirasau, tayor va anyatara Ṛshi

त्वं नो अग्ने महोभिः पाहि विश्वस्या अरातेः ।
उत द्विषो मर्त्यस्य ॥ ६ ॥

Tvaṁ no agne mahobhiḥ pāhi viśvasyā arāteḥ.
Uta dviṣo martyasya.

Agni, leading light of life, with your mighty powers and grandeur, protect us against all material, moral and social adversity and all mortal jealousy and enmity. (Rg. 8-71-1)

7. Agni Devata, Bharadvaja Barhaspatya Ṛshi

एह्यू षु ब्रवाणि तेऽग्न इत्थेतरा गिरः ।
एभिर्वर्धास इन्दुभिः ॥ ७ ॥

Ehyū ṣu bravāṇi te'gna itthetarā giraḥ.
Ebhir vardhāsa indubhiḥ.

Agni, leading light and pioneer, come, listen, thus do I speak in honour of you, and listen further to higher words, and rise higher with these words sweet and soothing like rays of the moon and exciting as draughts of soma. (Rg. 6-16-16)

8. Agni Devata, Vatsa Kanva Ṛshi

आ ते वत्सो मनो यमत् परमाच्चित् सधस्थात्।
अग्ने त्वां कामये गिरा॥ ८॥

Ā te vatso mano yamat paramāc cit sadhasthāt.
Agne tvāṁ kāmaye girā.

The dear dedicated sage adores you, Agni, and with words of love and faith prays for your attention from the highest heaven of light. (Rg. 8-11-7)

9. Agni Devata, Bharadvaja Barhaspatya Ṛshi

त्वामग्ने पुष्करादध्यथर्वा निरमन्थत।
मूर्ध्नो विश्वस्य वाघतः॥ ९॥

Tvām agne puṣkarād adhyatharvā niramanthata. Mūrdhno viśvasya vāghataḥ.

Agni, light of life, the wise scholar and devotee, Atharva, dedicated to love and non-violence, discovers and churns you out without violence from the highest sphere above the skies which supports and sustains the entire universe. (Rg. 6-16-13)

10. Agni Devata, Vamadeva Ṛshi

अग्ने विवस्वदा भरास्मभ्यमूतये महे।
देवो ह्यसि नो दृशे॥ १०॥

Agne vivasvadābharāsmabhyam ūtaye mahe.
Devo hyasi no dṛśe.

Agni, lord omniscient and self-refulgent, for our protection, progress and perfection of the highest order, bring us the light so that we may see. For us, you are

the light, prime benefactor, first giver.

11. Agni Devata, Ayuṅksvahiḥ Ṛshi

नमस्ते अग्न ओजसे गृणन्ति देव कृष्टयः।
अमैरमित्रमर्दय॥ ११॥

Namaste agna ojase gṛṇanti deva kṛṣṭayaḥ.
Amair amitram ardaya.

Salutations to you, Agni, refulgent lord of generosity. The people too adore and exalt you. Pray ward off and throw out the enemies and unfriendly forces by your laws and powers. (Rg. 8-75-10)

12. Agni Devata, Vamadeva Gautama Ṛshi

दूतं वो विश्ववेदसं हव्यवाहममर्त्यम्।
यजिष्ठमृञ्जसे गिरा॥ १२॥

Dūtam vo viśvavedasaṁ havyavāham amartyam. Yajiṣṭham ṛñjase girā.

O scholar and master of the science of fire and energy, with your words and thought you study and develop the power of Agni, carrier of communications, all round operative in the universe, bearer of food and fragrances, imperishable, and most creative, productive, cooperative and valuable catalytic agent of the natural and human world. O men and women of the world, the scientist develops it for you all. (Rg. 4-8-1)

13. Agni Devata, Prayoga Bhargava Ṛshi

उप त्वा जामयो गिरो देदिशतीर्हविष्कृतः।
वायोरनीके अस्थिरन्॥ १३॥

Upa tvā jāmayo giro dediśatīr haviṣkṛtaḥ.
Vāyor anīke asthiran.

Moving and vibrant adorations of the enlightened celebrant reach you and stay by you in the movements of air in the middle regions. (Rg. 8-102-13)

14. Agni Devata, Madhucchanda Ṛshi

उप त्वाग्ने दिवेदिवे दोषावस्तर्धिया वयम्।
नमो भरन्त एमसि॥ १४॥

Upa tvāgne dive-dive doṣāvastar dhiyā vayam.
Naṃo bharanta emasi.

Agni, lord omniscient, day by day, night and day, with all our heart and soul we come to you bearing gifts of homage in faith and humility. (Rg. 1-1-7)

15. Agni Devatah, Ajigarti Shunahshepa Ṛshi

जराबोध तद्विविड्ढि विशेविशे यज्ञियाय।
स्तोमं रुद्राय दृशीकम्॥ १५॥

Jarābodha tad viviḍḍhi viśe-viśe yajñiyāya.
Stomaṁ rudrāya dṛśīkam.

Hero of high knowledge and wide fame, create and provide for every people and offer to adorable yajnic Rudra, brilliant lord of justice and power, that wealth, honour and celebration which is magnificent and worthy of praise. (Rg. 1-27-10)

16. Agni Marutah Devatah, Kanva Medhatithi Ṛshi

प्रति त्यं चारुमध्वरं गोपीथाय प्र हूयसे।
मरुद्भिरग्न आ गहि॥ १६॥

Prati tyaṁ cārumadhvaraṁ gopīthāya pra hūyase. Marudbhir agna ā gahi.

Agni, fire energy of nature, come with the winds, you are invoked and kindled for the preservation and promotion of the beautiful holy yajna (of the earth for her children). (Rg.1-19-1)

17. Agni Devata, Ajigarti Shunahshepa Ṛshi

अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमोभिः ।
सम्राजन्तमध्वराणाम् ॥ १७ ॥

Aśvaṁ na tvā vāravantaṁ vandadhyā agniṁ namobhiḥ. Samrājantamadhvarāṇām.

Agni, brilliant and illuminating power and presence of yajnas from the homely agnihotra to the highest programmes of humanity, like a tempestuous horse of flying hair, we praise you and celebrate you with homage and offerings of food and oblations. (Rg. 1-27-1)

18. Agni Devata, Prayoga Bhargava Ṛshi

और्वभृगुवच्छुचिमप्नवानवदा हुवे ।
अग्निं समुद्रवाससम् ॥ १८ ॥

Aurvabhṛguvacchucimapnavānavadā huve. Agniṁ samudravāsasam.

Like a mature and self-disciplined sage and scholar of nature and spirit, I invoke and study Agni, the fire energy, concealed in the sea and the sky and the psychic energy abiding in the mind. (Rg. 8-102-4)

19. Agni Devata, Prayoga Bhargava Ṛshi

अग्निमिन्धानो मनसा धियं सचेत मर्त्यः ।
अग्निमिन्धे विवस्वभिः ॥ १९ ॥

Agnim indhāno manasā dhiyaṁ saceta martyaḥ. Agnim indhe vivasvabhiḥ.

When the mortal starts lighting the fire in the vedi, let him, with his whole mind in concentration, call up all his faculties of perception, thought and action and say: I light the fire with the sun rays and, all my knowledge, will and awareness, awaken the divine in the soul. (Rg. 8-102-22)

20. Agni Devata, Vatsa Kanva Ṛshi

आदित्प्रत्नस्य रेतसो ज्योतिः पश्यन्ति वासरम् ।
परो यदिध्यते दिवि ॥ २० ॥

Ādit pratnasya retaso jyothiḥ paśyanti vāsaram. Paro yadidhyate divi.

And then the devotees see like day light the self-refulgence of the eternal lord and source of life who shines above and beyond the day through the night of annihilation too. (Rg. 8-6-30)

21. Agni Devata, Prayoga Bhargava Ṛshi

अग्निं वो वृधन्तमध्वराणां पुरूतमम् ।
अच्छा नप्त्रे सहस्वते ॥ २१ ॥

Agnim vo vṛdhantam adhvarāṇām purūtamam. Acchā naptre sahasvate.

Well with joint action and yajna, serve Agni, most

ancient power of the first order that leads you to advancement of strong familial unity and tolerant but powerful social cooperation for your coming generations for ages. (Rg. 8-102-7)

22. Agni Devata, Bharadvaja Barhaspatya Ṛshi

अग्निस्तिग्मेन शोचिषा यंसद्विश्वं न्या३त्रिणम्।
अग्निर्नो वंसते रयिम्॥ २२॥

Agnis tigmena śociṣā yaṁsad viśvam nyātriṇam. Agnir no vaṁsate rayim.

Agni, with the flaming light of pure refulgence, dries up and burns off all hostility of the world and brings the wealth of life for us, dedicated supplicants and celebrants. (Rg. 6-16-28)

23. Agni Devata, Vamadeva Gautama Ṛshi

अग्ने मृड महाँ अस्यय आ देवयुं जनम्।
इयेथ बर्हिरासदम्॥ २३॥

Agne mṛḍa mahāṁ asyaya ā devayum janam. Iyetha barhirāsadam.

Agni, be kind and gracious. Great you are as you come to these divinely dedicated people sitting round the fire of yajna and you bless them all round without reserve. (Rg. 4-9-1)

24. Agni Devata, Vasishtha Maitravaruni Ṛshi

अग्ने रक्षा णो अंहसः प्रति स्म देव रीषतः।
तपिष्ठैरजरो दह॥ २४॥

Agne rakṣā ṇo aṁhasaḥ prati sma deva rīṣataḥ. Tapiṣṭhairajaro daha.

Agni, fiery ruler and generous lord of enlightenment, save us from sin, protect us from the sinful and the destroyers. Lord eternal and unaging, with your blazing law, justice and discipline, burn out evil, evil deeds and evil doers. (Rg. 7-15-13)

25. Agni Devata, Bharadvaja Barhaspatya Ṛshi

अग्ने युङ्क्ष्वा हि ये तवाश्वासो देव साधवः।
अरं वहन्त्याशवः॥ २५॥

Agne yuṅkṣvā hi ye tavāśvāso deva sādhavah.
Araṁ vahantyāśavah.

Agni, leading light of knowledge and power, generous creator and giver, yoke those motive powers of yours to the chariot which are best and fastest and which transport you to the destination of your love and passion gracefully without fail. (Rg. 6-16-43)

26. Agni Devata, Vasishtha Maitravaruni Ṛshi

नि त्वा नक्ष्य विश्पते द्युमन्तं धीमहे वयम्।
सुवीरमग्न आहुत॥ २६॥

Ni tvā nakṣya viśpate dyumantam dhīmahe vayam. Suvīram agna āhuta.

Agni, loving and accessible protector and ruler of the people, brilliant and generous chief of heroic brave, universally honoured and invoked, we love and enshrine you in our heart and home with faith and reverence. (Rg. 7-15-7)

27. Agni Devata, Virupa Angirasa Ṛshi

अग्निर्मूर्द्धा दिवः ककुत्पतिः पृथिव्या अयम्।
अपां रेतांसि जिन्वति॥ २७॥

Agnir mūrdhā divaḥ kakutpatiḥ pṛthivyā ayam.
Apāṁ retāṅsi jinvati.

This Agni is the highest lord and master of all on top of heaven and earth and gives energy and sustenance to the seeds of life in the waters of the universe. (Rg. 8-44-16)

28. Agni Devata, Ajigarti Shunahshepa Ṛshi

इममू षु त्वमस्माकं सनिं गायत्रं नव्यांसम्।
अग्ने देवेषु प्र वोचः॥ २८॥

Imamū ṣu tvam asmākaṁ saniṁ gāyatraṁ navyāṁsam. Agne deveṣu pra vocah.

Agni, eternal lord omniscient, this divine knowledge, blissful, sweet and musical in Gayatri and other musical metres, ever new and giver of new ideas, pray reveal it to the sages and whisper it into our soul. (Rg. 1-27-4)

29. Agni Devata, Gopavana Atreya Ṛshi

तं त्वा गोपवनो गिरा जनिष्ठदग्ने अङ्गिरः।
स पावक श्रुधी हवम्॥ २९॥

Tam tvā gopavano girā janiṣṭhad agne aṁgiraḥ. Sa pāvaka śrudhī havam.

Agni, light of the world, dear as breath of life, all purifier, whom the poet visionary of light and the Word celebrates, pray listen to our invocation and song of adoration. (Rg. 8-74-11)

30. Agni Devata, Vamadeva Gautama Ṛshi

२ ३ १ २ ३ २३ २ ३ १ २
परि वाजपतिः कविरग्निर्हव्यान्यक्रमीत्।
२ ३१ २ ३ १२
दधद्रत्नानि दाशुषे॥ ३०॥

Pari vājapatiḥ kavir agnir havyānyakramīt.
Dadhad ratnāni dāśuṣe.

Agni, lord of food, energy and the dynamics of life and society, commanding a full poetic vision of corporate life, comprehends the gifts and oblations of the holy fire of the nation, bearing the jewels of life's wealth for the generous giver. (Rg. 4-15-3)

31. Surya Devata, Praskanva Ṛshi

२ ३ २ ३१२ ३१ २ ३ १ २
उदु त्यं जातवेदसं देवं वहन्ति केतवः।
३ १ २र ३ १ २
दृशे विश्वाय सूर्यम्॥ ३१॥

Udu tyaṁ jātavedasaṁ devaṁ vahanti ketavaḥ.
Dṛṣe viśvāya sūryam.

The rays of the sun (like banners of a mighty monarch) carry the brilliance of light, revealing the omnipresence of the omniscient Lord Supreme of the universe. (Rg. 1-50-1)

32. Agni Devata, Kanva Medhatithi Ṛshi

३ २ ३ १ २र ३ १ २ ३२
कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे।
३ १ २ ३ १ २
देवममीवचातनम्॥ ३२॥

Kavim agnim upa stuhi satyadharmāṇam adhvare. Devam amīvacātanam.

In the holy acts of yajna, light, serve and adore Agni, brilliant creator of new things of beauty, prosperity

and joy, illuminator and observer of the eternal laws, generous giver, and destroyer of evil and disease. (Rg. 1-12-7)

33. Apah Devata, Trishira Tvashtra or Sindhudveepa Ambarisha Ṛshi

शं नो देवीरभिष्टये शं नो भवन्तु पीतये।
शं योरभि स्त्रवन्तु नः॥ ३३॥

Śam no devīr abhiṣṭaye śam no bhavantu pītaye. Śam yor abhi sravantu naḥ.

May the divine waters be for our peace and bliss for body, mind and soul and bring us showers of peace, protection and blessedness. (Rg. 10-9-4)

34. Agni Devata, Ushana Kavya Ṛshi

कस्य नूनं परीणसि धियो जिन्वसि सत्पते।
गोषाता यस्य ते गिरः॥ ३४॥

Kasya nūnam parīṇasi dhiyo jinvasi satpate. Gaṣātā yasya te giraḥ.

O lord protector of the world of truth as a happy home and shelter for the people, whose sincere and abundant prayers do you accept and fulfil? His, whose prayers to you are enlightened and inspired by knowledge, wisdom and sincere awareness of divinity. (Rg. 8-84-7)

35. Agni Devata, Shamyu Barhaspatya Ṛshi

यज्ञायज्ञा वो अग्नये गिरागिरा च दक्षसे।
प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम्॥ ३५॥

Yajñāyajñā vo agnaye girāgirā ca dakṣase. Prapra vayam amṛtam jātavedasam priyaṁ mitraṁ na śaṁsiṣam.

In every yajnic programme of your creative and constructive work, in every word of our voice, join and let us honour, appraise and develop agni, imperishable energy pervasive in all things of existence, and adore Agni, omniscient and omnipresent lord giver of knowledge and enlightenment. (Rg. 6-48-1)

36. Agni Devata, Bharga Pragatha Ṛshi

पाहि नो अग्न एकया पाह्यूत द्वितीयया
पाहि गीर्भिस्तिसृभिरूर्जां पते पाहि चतसृभिर्वसो ॥ ३६ ॥

Pāhi no agna ekayā pāhyūta dvitīyayā. Pāhi gīrbhis tisṛbhir ūrjām pate pāhi catasṛbhir vaso.

Agni, save us by the first voice, and by the second, by three voices, and, O lord of cosmic power, ultimate haven and home of existence, save and promote us by the four. (Rg. 8-60-9)

(This is a very simple and yet a most comprehensive verse. The first voice could be the voice of average humanity; second, words of the sages; third, voice of the soul; fourth, the voice of divinity. Another way to understand: One, two, three or all the four Veda's voice. Yet another: voice of the soul in the rising sequence of the four matras of Aum as described in the Upanishads. And then the four stages of language in the descending order from divine to the human: Para, pashyanti, madhyama and Vaikhari)

37. Agni Devata, Shamyu Barhaspatya Ṛshi

बृहद्भिरग्ने अर्चिभिः शुक्रेण देव शोचिषा।
भरद्वाजे समिधानो यविष्ठ्य रेवत् पावक दीदिहि॥ ३७॥

Bṛhadbhir agne arcibhiḥ śukreṇa deva śociṣā.
Bharadvāje samidhāno yaviṣṭhya revat pāvaka dīdihi.

O resplendent Agni, most youthful unaging power, bright and pure, kindled and rising in the mind and soul of sagely scholars in pursuit of science, energy and progress, shine with mighty flames of light, purity and power, and bring us the wealth of life replete with light and enlightenment. O generous light and fire of life, shine and enlighten us. (Rg. 6-48-7)

38. Agni Devata, Vasishtha Maitravaruni Ṛshi

त्वे अग्ने स्वाहुत प्रियासः सन्तु सूरयः।
यन्तारो ये मघवानो जनानामूर्वं दयन्त गोनाम्॥ ३८॥

Tve agne svāhuta priyāsaḥ santu sūrayaḥ.
Yantāro ye maghavāno janānāmūrvaṁ dayanta gonām.

Agni, ruling light of the world, invoked with reverence and adored, let those brave leaders and eminent scholars commanding wealth and power be dear and closer to you who move forward, and lead, control and protect the defenders and promoters of the people, lands and cows. (Rg. 7-16-7)

39. Agni Devata, Bhardvaja Ṛshi

अग्ने जरितर्विश्पतिस्तपानो देव रक्षसः।
अप्रोषिवान् गृहपते महाँ असि दिवस्पायुर्दुरोणयुः॥ ३९॥

Agne jaritar viśpatistapāno dava rakṣasaḥ.
Aproṣivān gṛhapate mahaň asi divaspāyur duroṇayuḥ.

Agni, universally adored, master ruler and protector of the people, scourge of the selfish and wicked, refulgent and generous, supreme protective presence of the home, who never neglect or forsake the inmates, you are great protector of happiness and heavens too, and abide in the heart and home of humanity. (Rg. 8-60-19)

40. Agni Devata, Praskanva Kanva Ṛshi

अग्ने विवस्वदुषसश्चित्रं राधो अमर्त्य।
आ दाशुषे जातवेदो वहा त्वमद्या देवाँ उषर्बुधः ॥ ४० ॥

Agne vivasvaduṣasaśćitraṁ rādho amartya.
Ā dāśuṣe jātavedo vahā tvamadyā devāň uṣarbudhaḥ.

Agni, lord of life, blazing as the sun, immortal, omniscient of things born, for the man of charity who has surrendered himself to you, you bring today wonderful wealth of the dawn, and, with yogis and blessings of nature, awake at the dawn. (Rg. 1-44-1)

41. Agni Devatah, Shamyu Trinapani Ṛshi

त्वं नश्चित्र ऊत्या वसो राधांसि चोदय।
अस्य रायस्त्वमग्ने रथीरसि विदा गाधं तुचे तु नः ॥ ४१ ॥

Tvaṁ naśćitra ūtyā vaso rādhāṁsi codaya.
Asya rāyas tvam agne rathīrasi vidā gādham tuce tu naḥ.

Agni, wonderful lord of versatile action, giver of

shelter and security of the home, with protection and advancement, inspire and raise our means and materials for success and achievement. O lord of knowledge and vision, you are the guide and pilot of the chariot and wealth and honours of this generation. Give us the message and inspiration of peace, progress and security for our children. (Rg. 6-48-9)

42. Agni Devata, Bharga Pragatha Ṛshi

त्वमित् सप्रथा अस्यग्ने त्रातर्ऋतः कविः। त्वां विप्रासः समिधान दीदिव आ विवासन्ति वेधसः॥ ४२॥

Tvam it saprathā asyagne trātar ṛtaḥ kaviḥ. Tvām viprāsaḥ samidhāna dīdiva ā vivāsanti vedhasaḥ.

Agni, you are infinitely expansive, boundless, all saviour, eternally right poet of cosmic rectitude, omniscient creator. Self-refulgent ever, light of the universe, the wise sages and masters of law and right action glorify you as the Lord Supreme. (Rg. 8-60-5)

43. Agni Devata, Bharga Pragatha Ṛshi

आ नो अग्ने वयोवृधं रयिं पावक शंस्यम्।
रास्वा च न उपमाते पुरुस्पृहं सुनीती सुयशस्तरम्॥ ४३॥

Ā no agne vayovṛdhaṁ rayiṁ pāvaka śaṁsyam. Rāsvā ca na upamāte puruspṛhaṁ sunītī suyaśastaram.

Agni, saviour and purifier of life, closest and friendly, give us wealth which is admirable and leads to progress in food, health and age and cattle wealth. Give us the way of life leading to universally loved wealth,

honour and excellence, renowned and rising. (Rg. 8-60-11)

44. Agni Devata, Saubahri Kanva Ṛshi

यो विश्वा दयते वसु होता मन्द्रो जनानाम्।
मधोर्न पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्वग्नये ॥ ४४ ॥

Yo viśvā dayate vasu hotā mandro janānām.
Madhor na pātrā prathamānyasmai pra stomā yantvagnaye.

Like bowls of honey, let our prime songs of adoration reach this Agni who, blissful high priest of existence, gives all the wealths and joys of the world to humanity. (Rg. 8-103-6)

45. Agni Devata, Vasishtha Maitravaruni Ṛshi

एना वो अग्निं नमसोर्जो नपातमा हुवे।
प्रियं चेतिष्ठमरतिं स्वध्वरं विश्वस्य दूतममृतम्॥ ४५ ॥

Enā vo agnim namasorjo napātam ā huve.
Priyam cetiṣṭham aratiṁ svadhvaraṁ viśvasya dūtam amṛtam.

O people, for your sake, with food, homage and self-surrender, I invoke and serve Agni, giver of light and fire of life, product as well as the source of unfailing energy, strength and power, cherished and valuable friend, most enlightened and constant agent of the holiest programmes of love and non-violent development, and imperishable carrier and messenger of universal communication. (Rg. 7-16-1)

46. Agni Devata, Bharga Pragatha Ṛshi

शेषे वनेषु मातृषु सं त्वा मर्तास इन्धते।
अतन्द्रो हव्यं वहसि हविष्कृत आदिद्देवेषु राजसि॥ ४६॥

Śeṣe vaneṣu mātṛṣu saṁ tvā marttāsa indhate.
Atandro havyaṁ vahasi haviṣkṛta ādid deveṣu rājasi.

You pervade in the forests and in the earth upto heaven. The mortals light and raise you holily, and, without sloth or delay, you carry the sacred offerings of the devoted celebrants to the divinities over earth and heaven and shine among them. (Rg. 8-60-15)

47. Agni Devata, Saubahri Kanva Ṛshi

अदर्शि गातुवित्तमो यस्मिन् व्रतान्यादधुः।
उपो षु जातमार्यस्य वर्धनमग्निं नक्षन्तु नो गिरः॥ ४७॥

Adarśi gātuvittamo yasmin vratānyādadhuḥ.
Upo ṣu jātamāryasya vardhanamagniṁ nakṣantu no giraḥ.

There is seen the light of Agni, best knower of the ways of life, where people concentrate their vows of piety and discipline. Let our songs of adoration rise and reach Agni, self-revealed, who opens the paths of progress and urges us on to reach the goal of rectitude for noble people. (Rg. 8-103-1)

48. Agni Devata, Manu Vaivasvata Ṛshi

अग्निरुक्थे पुरोहितो ग्रावाणो बर्हिरध्वरे।
ऋचा यामि मरुतो ब्रह्मणस्पते देवा अवो वरेण्यम्॥ ४८॥

Agnirukthe purohito grāvāṇo barhiradhvare. Ṛca yāmi maruto brahmaṇaspate devā avo vareṇyam.

In the yajna of love and non-violence, Agni, prime light of life, is the first adorable, then the holy fire, the priest, the soma stone and the holy grass are cherished. Therefore with the chants of Rks, I invoke the Maruts, cosmic energies, Brahmanaspati, giver of the Veda and the vedic scholar, and other venerable divinities for protection and promotion of our choice. (Rg. 8-27-1)

49. Agni Devata, Suditi - Purumidhau Angirasau Ṛshi

अग्निमीडिष्वावसे गाथाभिः शीरशोचिषम्।
अग्निं राये पुरुमीढ श्रुतं नरोऽग्निः सुदीतये छर्दिः॥ ४९॥

Agnim īḍiṣvāvase gāthābhiḥ śīraśociṣam. Agniṁ rāye purumīḍha śrutaṁ naro'gniḥ sudītaye chardiḥ.

Pray to Agni of bright flames with songs and praise for protection and progress. O generous scholar, study and serve Agni for wealth, famous among people, Agni who provides home and happiness for the man of brilliance. (Rg. 8-71-14)

50. Agni Devata, Praskanva Kanva Ṛshi

श्रुधि श्रुत्कर्ण वह्निभिर्देवैरग्ने सयावभिः।
आ सीदतु बर्हिषि मित्रो अर्यमा प्रातर्यावभिरध्वरे॥ ५०॥

Śrudhi śrutkarṇa vahnibhirdevairagne sayāvabhiḥ. Ā sīdatu barhiṣi mitro aryamā prātaryāvabhir adhvare.

Listen lord, you have the ear, listen to the constant

crackle of the blazing flames of fire within. Come Mitra, friends of humanity, come Aryama, powers of justice, come moving travelers, to the house of yajna, join the sacred cause of love and non-violence and sit on the holy grass around the vedi-fire. (Rg. 1-44-13)

51. Agni Devata, Saubahri Kanva Ṛshi

प्र दैवोदासो अग्निर्देव इन्द्रो न मज्मना।
अनु मातरं पृथिवीं वि वावृते तस्थौ नाकस्य शर्मणि॥ ५१॥

Pra daivodāso agnir deva indro na majmanā.
Anu mātaram pṛthivīm vi vāvṛte tasthau nāka-sya śarmaṇi.

Agni, the sun, lover of holy admirers, sitting as if on top of heaven in glory, turns his rays of light in circuit to the mother earth for her children. (Rg. 8-103-2)

52. Indra Devata, Medhatithi and medhyathithi Ṛshi

अध ज्मो अध वा दिवो बृहतो रोचनादधि।
अया वर्धस्व तन्वा गिरा ममा जाता सुक्रतो पृण॥ ५२॥

Adha jmo adha vā divo bṛhato rocanād adhi.
Ayā vardhasva tanvā girā mamā jātā sukrato pṛṇa

O lord refulgent and omnipotent, whether on earth or in the regions of light or even beyond the expansive light of heaven, be pleased and exalted by this refined and radiating voice of adoration and, O lord presiding spirit of yajna, bless us and our children with perfect fulfilment. (Rg. 8-1-18)

53. Agni Devata, Vishvamitra Gathina Ṛshi

१ २ ३ २उ ३ १ २र ३ २
कायमानो वना त्वं यन्मातॄरजगन्नपः ।
१ २र ३ १ २ ३ १ २ ३ २ ३ २उ ३ १ २
न तत्ते अग्ने प्रमृषे निवर्तनं यद् दूरे सन्निहाभुवः ॥ ५३ ॥

Kāyamāno vanā tvaṁ tyan mātṛrajagann apaḥ.
Na tatte agne pramṛṣe nivarttanaṁ yad dūre
sann ihābhuvaḥ.

Agni, lord and lover of light and knowledge, giver of light and knowledge, when you go to the waters, vibrant mother sources of light and energy, that going away is not to be endured, nor to be forgotten or neglected, because while you are away, you are still near at hand with your light. Hence I have the best that is worthy of love and value from you. (Rg. 3-9-2)

54. Agni Devata, Ghaura Kanva Ṛshi

१ २र ३ १ २ ३ २ ३ १ २ ३ १ २
नि त्वामग्ने मनुर्दधे ज्योतिर्जनाय शश्वते ।
३ २ ३ १ २ ३ १ २ ३ १ २र ३ १ २ ३ १ २
दीदेथ कण्व ऋतजात उक्षितो यं नमस्यन्ति कृष्टयः ॥ ५४ ॥

Ni tvām agne manur dadhe jyotirjanāya śaśvate. Dīdetha kaṇva ṛtajāta ukṣito yam namasyanti kṛṣṭayaḥ.

Agni, lord of universal light and power, I, Manu, man of thought and intelligence, enlightened in truth and divine Law, consecrated in the joy of piety, hold on to you in the heart. Shine, eternal light, in the heart of Kanva, man of knowledge, for the sake of humanity. The devotees bow to you in obedience and obeisance. (Rg. 1-36-19)

55. Agni Devata, Vasishtha Maitravaruni Ṛshi

देवो वो द्रविणोदाः पूर्णां विवष्ट्वासिचम्।
उद्वा सिञ्चध्वमुप वा पृणध्वमादिद् वो देव ओहते ॥ ५५ ॥

Devo vo Draviṇodāḥ pūrṇāṁ vivaṣṭvāsicam.
Udvā siñcadhvam upa vā pṛṇadhvam ādid vo deva ohate.

Agni, self-refulgent lord giver of wealth, honour and excellence, loves to have your fire of yajnic action sprinkled with overflowing ladle of ghrta and the highest refined action. Serve him closely, feed the fire to the full, let the flames rise, and the generous lord refulgent would lead you to the heights of prosperity and excellence. (Rg. 7-16-11)

56. Agni Devata, Ghora Kanva Ṛshi

प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता।
अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः ॥ ५६ ॥

Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā.
Acchā vīraṁ naryaṁ paṅktirādhasaṁ devā yajñam nayantu naḥ.

May the lord of divine knowledge move forward. May the lady scholar of divine truth and law move forward. May the generous and brilliant men of yajna carry and conduct our yajnas of the achievement of manly heroes for five-fold gifts of wealth and well-being. (Rg. 1-40-3)

57. Agni Devata, Ghora Kanva Ṛshi

ऊर्ध्व ऊ षु ण ऊतये तिष्ठा देवो न सविता।
ऊर्ध्वो वाजस्य सनिता यदञ्जिभिर्वाघद्भिर्विह्वयामहे ॥ ५७ ॥

Ūdhva ū ṣu ṇa ūtaye tiṣṭhā devo na savitā. Ūrdhvo vājasya sanitā yadañjibhir vāghadbhir vihvayāmahe.

Agni, lord of light and life, brilliant as the sun, stay high with grace in glory for our protection and progress. Rise high as the hero of life's battles of honour and prosperity. It is for the reason of your glory and generosity that we invoke and pray to you alongwith the scholars with holy offers of yajna and celebration. (Rg. 1-36-13)

58. Agni Devata, Saubahri Kanva Ṛshi

प्र यो रायें निनीषति मर्तो यस्ते वसो दाशत्।
स वीरं धत्ते अग्न उक्थशंसिनं त्मना सहस्रपोषिणम्॥ ५८॥

Pra yo rāye ninīṣati marto yaste vaso dāśat. Sa vīraṁ dhatte agna ukthaśaṁsinaṁ tmanā sahasrapoṣiṇam.

O Giver of light, wealth and power of life, Agni, the mortal who offers to serve you with self-surrender and gives in charity and whom you lead on the path of prosperity and rectitude is blest with progeny celebrated in song for his thousandfold generosity. (Rg. 8-103-4)

59. Agni Devata, Ghora Kanva Ṛshi

प्र वो यह्वं पुरूणां विशां देवयतीनाम्।
अग्निं सूक्तेभिर्वचोभिर्वृणीमहे यं समिदन्य इन्धते॥ ५९॥

Pra vo yahvam purūṇāṁ viśāṁ devayatīnām. Agniṁ sūktebhir vacobhir vṛṇīmahe yaṁ samidanya indhate.

With songs of praise and words of worship we

adore Agni, Lord and light of the universe, whom other devotees too adore in many ways, and we pray to the lord of light and power and instant action, worthy of the love and devotion of many people far and wide who are seekers of divine knowledge and bliss for themselves. (Rg. 1-36-1)

60. Agni Devata, Utkeela Katya Ṛshi

अयमग्निः सुवीर्यस्येशे हि सौभगस्य।
राय ईशे स्वपत्यस्य गोमत ईशे वृत्रहथानाम्॥ ६०॥

Ayam agnḥ suvīryasyeśe hi saubhagasya. Rāya īśe svapatyasya gomata īśe vṛtrahathānām.

Agni, the ruler, rules strength and power, heroes and warriors of the world, rules the greatness and grandeur of good fortune, rules the wealth of nations, rules the families blest with children of noble character, rules the master of cows, land, and knowledge and language, and rules and controls those who destroy the darkness of ignorance and hoarders of wealth. (Rg. 3-16-1)

61. Agni Devata, Vasishtha Maitravaruni Ṛshi

त्वमग्ने गृहपतिस्त्वं होता नो अध्वरे।
त्वं पोता विश्ववार प्रचेता यक्षि यासि च वार्यम्॥ ६१॥

Tvam agne gṛhapatis tvaṁ hotā no adhvare.
Tvaṁ potā viśvavāra pracetā yakṣi yāsi ca vāryam.

Agni, fiery and enlightened ruling power of nature and humanity, you are the protective and promotive head of the family and the home land. You

are the receiver and giver of every thing in the loving and non-violent business of the nation's governance and administration. You are the purifier, sanctifier and giver of enlightenment universally adored. You organise, accomplish and pervade the yajnic business of life and living together by choice and common will. (Rg. 7-16-5)

62. Agni Devata, Vishvamitra Gathina Ṛshi

१ २ ३ १ २ ३ १ २
सखायस्त्वा ववृमहे देवं मर्त्तास ऊतये।
३ १ २र ३ १ २ ३ १ २ ३ १ २ ३ १ २
अपां नपातं सुभगं सुदंससं सुप्रतूर्तिमनेहसम्॥ ६२॥

Sakhāyas tvā vavṛmahe devaṁ martāsa ūtaye. Apāṁ napātaṁ subhagaṁ sūdaṁsasaṁ supratūrtimanehasam.

Agni, lord of brilliance, friends we are, human, mortals all. We choose you as our guide and leader for the sake of protection and victory. You are immortal, imperishable in the flow of existence and the flux of karma, treasure home of good fortune, auspicious flame of inspiration, faster than light and free from sin and violence. (Rg. 3-9-1)

63. Agni Devata, Shyavashva or Vamadeva Gautama Ṛshi

१ २ ३ १ २ ३ १ २र ३ १ २
आ जुहोता हविषा मर्जयध्वं नि होतारं गृहपतिं दधिध्वम्।
३ २ ३ १ २र ३ १ २ ३ १ २ ३ २ ३क २र
इडस्पदे नमसा रातहव्यं सपर्यता यजतं पस्त्यानाम्॥ ६३॥

Ā juhotā haviṣā marjayadhvam ni hotāraṁ gṛhapatiṁ dadhidhvam. Iḍaspade namasā rātahavyaṁ saparyatā yajataṁ pastyānām.

Honour and adore Agni with havi, adorn embellish and develop this power of yajna, establish this chief of yajna and presiding spirit of the home in

place, and serve this receiver and giver of the gifts of yajna on the vedi with humble submission as the most honoured member of the family.

64. Agni Devata, Upastuta Varshtihavya Ṛshi

चित्र इच्छिशोस्तरुणस्य वक्षथो न यो मातरावन्वेति धातवे।
अनूधा यदजीजनदधा चिदा ववक्षत्सद्यो महि दूत्यं३ चरन्॥ ६४॥

Citra icchiśostaruṇasya vakṣatho na yo mātarāvanveti dhātave. Anūdhā yadajī janadadhā cidā vavakṣat sadyo mahi dūtyāṁ caran.

Wondrous is the invigorating and sustaining power of the newly risen youthful Agni which never goes to its parental source for food and energy replenishment. And if you say that the udderless creator has given it birth, even so, going on its great ambassadorial mission, it carries the fragrant message of yajna to the divinities immediately on its birth. (Rg. 10-115-1)

65. Agni Devata, Brhaduktha Ṛshi

इदं त एकं पर ऊ त एकं तृतीयेन ज्योतिषा सं विशस्व।
संवेशनस्तन्वे३ चारुरेधि प्रियो देवानां परमे जनित्रे॥ ६५॥

Idam ta ekaṁ para ū ta ekaṁ tṛtīyena jyotiṣā saṁ viśasva. Saṁveśanastanve cāruredhi priyo devānāṁ parame janitre.

This (body, this life time) is one mode of your existence. The one next (mind and karma) is another such. By the third (spiritual and meditative life), O man, join you with life eternal. On merging of the soul, happy

and darling of the divinities, be free in the presence of the supreme creator of the world. (Rg. 10-56-1)

Another interpretation is that one manifestation of Agni is as fire on the earth, the second is as vayu or electric energy in the middle region, and the third is as light in the solar region.

66. Agni Devata, Angirasa Kutsa Ṛshi

इमꣳ स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया।
भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्ये मा रिषामा वयं तव॥ ६६॥

Imaṁ stomamarhate jātavedase ratham iva saṁ mahemā manīṣayā. Bhadrā hi naḥ pramatir asya saṁ sadyagne sakhye mā riṣāmā vayam tava.

This song of celebration and worship in honour of venerable Jataveda, Agni, omnipresent in the created world and lord omniscient, we sing in praise of his glory with our mind and soul in sincerity and offer it to him as a joyous holiday chariot fit for his majesty. Blessed is our mind in his company, while we sit in the assembly of devotees.

Agni, lord of light and knowledge, we pray, may we never come to suffering while we enjoy your company and friendship. (Rg. 1-94-1)

67. Vaishvanara Agni Devata, Bharadvaja Barhaspatya Ṛshi

मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम्।
कविꣳ सम्राजमतिथिं जनानामासन्नः पात्रं जनयन्त देवाः॥ ६७॥

Mūrdhānaṁ divo aratiṁ pṛthivyā vaiśvānaram-ṛta ā jātamagnim. Kaviṁ samrājam atithiṁ janānām āsannaḥ pātraṁ janayanta devāḥ.

The divinities of nature and humanity light the sacred fire: supreme light of heaven, vital fire of life of the earth, Vaishvanara, leader and energiser of the world, born of cosmic law and the fire of cosmic yajna. It is the visionary, even the revolutionary, poet, ruler of the world, sacred as a chance visitor, voice of the people, sustainer of life and its order. (Rg. 6-7-1)

68. Agni Devata, Bharadvaja Barhaspatya Ṛshi

वि त्वदापो न पर्वतस्य पृष्ठादुक्थेभिरग्ने जनयन्त देवाः ।
तं त्वा गिरः सुष्टुतयो वाजयन्त्याजिं न गिर्वणाहो जिग्युरश्वाः ॥ ६८ ॥

Vi tvadāpo na parvatasya pṛṣṭhādukthebhiragne janayanta devāḥ. Taṁ tvā giraḥ suṣṭutayo vājayantyājiṁ na girvaṇāho jigyuraśvāḥ.

Agni, lord of beneficence sung and celebrated in hymns of holiness, just as warriors rush to battle for victory, so do joyous holy yajakas and celebrants eager for karmic action and life's victory hasten to you with homage and yajnas performed with these hymns of praise and songs of adoration, and then, just as rain showers pour from the heights of clouds and streams flow down from the top of mountains, so do fruits of piety and gifts of divine grace shower down and flow, from you. (Rg. 6-24-6)

69. Agni Devata, Vamadeva Gautama Ṛshi

२ ३ १ २ ३१ २ ३१ २२ ३ २ ३ १ २ ३ २
आ वो राजानमध्वरस्य रुद्रं होतारं सत्ययजं रोदस्योः। अग्निं
३ १ २ ३ २३ २ ३ १ २ ३ १ २
पुरा तनयित्नोरचित्ताद्धिरण्यरूपमवसे कृणुध्वम्॥ ६९॥

Ā vo rājānam adhvarasya rudraṁ hotāraṁ satyayajaṁ rodasyoḥ. Agniṁ purā tanayitnora cittāddhiranyarūpamavase kṛṇudhvam.

All ye people of the land, before the unexpected and inconceivable thunder and lightning, light the fire and, for the protection and advancement of your peaceful, non-violent yajnic social order in the midst of heaven and earth, appoint the golden gloried ruler, a very Rudra, saviour of the good, a terror for the evil, hota, a yajaka and not a grabber or hoarder, but one inviolably dedicated to truth and Dharma. (Rg. 4-3-1)

70. Agni Devata, Vasishtha Maitravaruni Ṛshi

३ २उ ३ २ ३ १ २२ ३ २ ३ १ २ ३ १२ ३ १ २
इन्धे राजा समर्यो नमोभिर्यस्य प्रतीकमाहुतं घृतेन।
१ २ ३ १ २ ३ २ ३ १ २२ ३ १ २
नरो हव्येभिरीडते सबाध आग्निरग्रमुषसामशोचि॥ ७०॥

Indhe rājā samaryo namobhir yasya pratīkam-āhutam ghṛtena. Naro havyebhirīḍate sabādha āgniragram uṣasām aśoci.

The spirit of life, Agni, which the ruling leader challenging the battle of life kindles with faith, reverence and fragrant oblations, feeding its physical symbol, the yajnic fire, with ghrta, honour and dignity of life, the leading lights of the nation take over, augment it and celebrate it with the best offers of yajna, and then, just as the light of the sun earlier obstructed by nightly darkness rises and shines with the dawns in advance of the day, so does the spirit of the nation earlier suppressed

arise on the clarion call of yajna. (Rg. 7-8-1)

71. Agni Devata, Trishiras Tvashtra Ṛshi

२ ३ १ २ ३ १ २ ३ १ २र ३ १ २
प्र केतुना बृहता यात्यग्निरा रोदसी वृषभो रोरवीति।
३ २ ३ १ २ ३ १ २र ३ २ ३ १ २ ३ १ २
दिवश्चिदन्तादुपमामुदानडपामुपस्थे महिषो ववर्ध॥ ७१ ॥

Pra ketunā bṛhatā yātyagnir ā rodasī vṛṣabho roravīti. Divaścidantādupamāmudānaḍapām-upasthe mahiṣo vavardha.

Agni, mighty abundant power and presence, goes forward with lofty lightning force and banner roaring over heaven and earth. It goes to the very heights and bounds of heaven in all directions and sub-directions and pervades in the middle regions in the depth of vapours and the mighty one grows mightier there at the heart of clouds. (Rg. 10-8-1)

72. Agni Devata, Vasishtha Maitravaruni Ṛshi

३ २उ ३ १ २ ३२ ३१ २ ३ २
अग्निं नरो दीधितिभिररण्योर्हस्तच्युतं जनयत प्रशस्तम्।
३ १ २ ३ १ २ ३ २
दूरेदृशं गृहपतिमथव्युम्॥ ७२ ॥

Agnim naro dīdhitibhiraraṇyor hastacyutaṁ Janayata praśastam. Dūredṛśam gṛhapatim-athavyum.

O leading lights of yajna, let the people produce fire by the heated friction of arani woods done with the manual motion of hands. Fire is an admirable power seen from afar and shining far and wide, sustaining home life like a guardian but otherwise silent, implicit in nature and non-violent. Further create this domestic energy by your acts of research and intelligence. (Rg. 7-1-1)

73. Agni Devata, Budha-Gavishthirau of Atreyau Ṛshi

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम्।
यह्वाइव प्र वयामुज्जिहानाः प्र भानवः सस्रते नाक-
मच्छ॥ ७३ ॥

Abodhyagniḥ samidhā janānām prati dhenumivāyatīm uṣāsam. Yahvā iva pra vayām ujjihānāḥ pra bhānavaḥ sasrate nākam accha.

Agni is seen and known while rising by the burning samidhas lighted by the yajakas at dawn coming up like a cow early in the morning, and the flames, like branches of a mighty tree, rise brilliantly and touch the sky where there is no pain, no darkness. (Rg. 5-1-1)

74. Agni Devata, Vatsapri Bhalandana Ṛshi

प्र भूर्जयन्तं महां विपोधां मूरैरमूरं पुरां दर्माणम्। नयन्तं
गीर्भिर्वना धियं धा हरिश्मश्रुं न वर्मणा धनर्चिम्॥ ७४॥

Pra bhūrjayantaṁ mahāṁ vipodhāṁ mūrair amūraṁ darmāṇam. Nayantam gīrbhir vanā dhiyaṁ dhā hariśmaśruṁ na varmaṇā dhanarcim.

Earnest men of love, passion and faith, but, being human, limited in intelligence, hold at heart, worship and serve Agni pervading and dominating the world of existence, great, sustainer of the vibrant wise, all knowing and wise, breaker of the strongholds of negativity and darkness, the original seed and source of life, beatific, supremely intelligent, golden flamed and divinely adorable. Men hold at heart, worship and serve this omnipresent Agni being more dynamic than

the dynamics of nature, the instant presence that it is. (Rg. 10-46-5)

75. Pusha Devata, Bharadvaja Barhaspatya Ṛshi

शुक्रं ते अन्यद्यजतं ते अन्यद् विषुरूपे अहनी द्यौरिवासि।
विश्वा हि माया अवसि स्वधावन्भद्रा ते पूषन्निह रातिरस्तु॥ ७५॥

Śukram te anyad yajatam te anyad viṣurūpe ahanī dyaur ivāsi. Viśvā hi māyā avasi svadhāvan bhadrā te pūṣann iha rātir astu.

O Pusha, giver of nourishment for body, mind and soul, you are the light of the world as the sun. Two are the forms of your beauty and glory, both different yet alike like the twin forms of the day: one is bright and inspiring, the other is soothing sweet adorable as the night. Lord of your own essential might, you animate, inspire, preserve and promote all intelligence, energy and powers of the world community. We pray, may your gifts of generosity be good for all in this world. (Rg. 6-58-1)

76. Agni Devata, Vishvamitra Gathina Ṛshi

इडामग्ने पुरुदꣳसꣳ सनिं गोः शश्वत्तमं हवमानाय साध।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे॥ ७६॥

Iḍām agne purudaṁsaṁ saniṁ goḥ śaśvattamaṁ havamānāya sādha. Syānnaḥ sūnus tanayo vijāvāgne sā te sumatir bhūtvasme.

Agni, lord of heaven and earth, give us, we pray, the abundance of mother earth which overflows with possibilities of action and achievement. Give us liberal

gifts of cows and the universal form of speech and knowledge and lasting wealth. Make it possible for the performer of yajna. Bless us with brave and heroic children and grand children. Bless us with the favour of your kindness and benevolence under your benign eye. (Rg. 3-6-11)

77. Agni Devata, Vatsapri Bhalandana Ṛshi

१ २र ३ २ ३ १ २ ३ २ ३ १ २ ३ १ २ ३ २ २ ३ २
प्र होता जातो महान्नभोविन्नृषद्मा सीददपां विवर्ते। दधद्यो
३ २ ३ १ २र ३ १ २र ३ १ २ ३ २
धायी सुते वयांसि यन्ता वसूनि विधते तनूपाः॥ ७७॥

Pra hotā jāto mahān nabhōvin nṛṣadmā sīdadapāṁ vivarte. Dadhadyo dhāyī sute vayāṁsi yantā vasūni vidhate tanūpāḥ.

High priest of the cosmic yajna of creation, universally self-manifested, great and glorious, pervasive in space and things even beyond the senses, abiding in the heart and soul of humanity, Agni rolls at the heart of the dynamics of existence. O man, the omnipresent light of the universe which holds, controls and sustains everything is celebrated in the Vedas and worshipped at heart. It is Agni, sustainer of the individual body and the cosmic form, ruler and controller of everything, that bears and brings you all food and energies and blesses you with all wealth, honour and excellence of life. (Rg. 10-46-1)

78. Vaishvanara Agni Devata, Vasishtha Maitravaruni Ṛshi

२ ३ २ ३ १ २ ३ २ ३ १ २ ३ १ २ ३ १ २ १ २
प्र सम्राजमसुरस्य प्रशस्तं पुंसः कृष्टीनामनुमाद्यस्य। इन्द्र-
३ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
स्येव प्र तवसस्कृतानि वन्दद्वारा वन्दमाना विवष्टु॥ ७८॥

Pra samrājam asurasya praśastaṁ puṁsaḥ kṛṣṭīnām anumādyasya. Indrasyeva pra tavasas-kṛtāni vandadvārā vandamānā vivaṣṭu.

Let us speak in honour of the universal Vaishvanara, leading artist and light of the world: I honour and celebrate the glory of the self-refulgent, generous, virile, beloved hero of the nations like Indra of mighty exploits, the sun, joy of the world. (Rg. 7-6-1)

79. Agni Devata, Vishvamitra Gathina Ṛshi

अरण्योर्निहितो जातवेदा गर्भइवेत् सुभृतो गर्भिणीभिः ।
दिवेदिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ॥ ७९ ॥

Araṇyor nihito jātavedā garbha ivet subhṛto garbhiṇībhiḥ. Divedive īḍyo jāgṛvadbhir haviṣmadbhir manuṣyebhir agniḥ.

Agni, immanent in everything in existence, it is hidden in the two arani woods (the lower base and the upper churner), like the embryo neatly nestled in the womb of pregnant mothers. Agni is worthy of love and reverence, and it ought to be generated by people who are alert and awake and possess the right inputs and apparatuses in plenty. (Rg. 3-29-2)

80. Agni Rakshoha Devata, Payu Bharadvaja Ṛshi

सनादग्ने मृणसि यातुधानान्न त्वा रक्षांसि पृतनासु जिग्युः ।
अनु दह सहमूरान् कयादो मा ते हेत्या मुक्षत दैव्यायाः ॥ ८ ॥

Sanād agne mṛṇasi yātudhānān na tvā rakṣāṁsi pṛanāsu jigyuḥ. Anu daha sahamūrān kayādo mā te hetyā mukṣata daivyāyāḥ.

Agni, you destroy the oppressors since time immorial. Never can the evil dominate over you in their battles against the good. Let the flesh eaters alongwith the cruel and wicked be destroyed, and may they never

escape the strike of your divine punishment and natural retribution. (Rg. 10-87-19)

81. Agni Devata, Gaya Atreya Ṛshi

२ ३ १ २ ३ १ २ ३ २ ३ १ २
अग्न ओजिष्ठमा भर द्युम्नमस्मभ्यमध्रिगो।
१ २ ३ १ २र ३ २ ३ १ २ ३ १ २
प्र नो राये पनीयसे रत्सि वाजाय पन्थाम्॥ ८१॥

Agna ojiṣṭhamā bhara dyumnamasmabhyam adhrigo. Pra no rāye panīyase ratsi vājāya panthām.

Agni, irresistible power of motion and advancement for the aspirants, bring us the most brilliant honour and excellence of life. Bless us with abundant wealth, open the path of progress and guide us on the way. (Rg. 5-10-1)

82. Agni Devata, Vamadeva Ṛshi

१ २ ३ २उ ३ २ ३ १ २ ३ १ २
यदि वीरो अनु ष्यादग्निमिन्धीत मर्त्यः।
३ १ २ ३ १ २ ३ १ २र ३ १ २
आजुह्वद्धव्यमानुषक् शर्म भक्षीत दैव्यम्॥ ८२॥

Yadi vīro anu ṣyād agnim indhīta martyaḥ. Ājuhvaddhavyam ānuṣak śarma bhakṣīta daivyam.

If a person is brave and zealous, lights the fire, then offers havi into the vedi with surrender, the mortal would have the lasting gift of divine peace and prosperity.

83. Agni Devata, Bharadvaja Barhaspatya Ṛshi

३ १ २ ३ १ २ ३ २उ ३ १ २र
त्वेषस्ते धूम ऋण्वति दिवि संच्छुक्र आततः।
२ ३ २उ ३ २उ ३ १ २ ३ १ २
सूरो न हि द्युता त्वं कृपा पावक रोचसे॥ ८३॥

Tveṣaste dhūma ṛṇvati divi saṁcchukra ātataḥ.
Sūro na hi dyutā tvaṁ kṛpā pāvaka rocase.

Shining bright and rising high, your flames and fragrance reach unto the height of heaven. O pure and purifying fire, with light and splendour you shine like the sun. (Rg. 6-2-6)

84. Agni Devata, Bharadvaja Barhaspatya Ṛshi

त्वं हि क्षैतवद् यशोऽ ग्ने मित्रो न पत्यसे।
त्वं विचर्षणे श्रवो वसो पुष्टिं न पुष्यसि॥ ८४॥

Tvaṁ hi kṣaitavad yaśo'gne mitro na patyase.
Tvaṁ vicarṣaṇe śravo vaso puṣṭim na puṣyasi.

Agni, leading light of life, like an inmate of our earthly home, like a friend for sure you protect, promote and sustain our honour and excellence. O watchful observer of all, our haven and home, you preserve and advance our food and energy, honour and fame, like our body's vitality. (Rg. 6-2-1)

85. Agni Devata, Dvita Mrktavaha Atreya Ṛshi

प्रातरग्निः पुरुप्रियो विश स्तवेतातिथिः।
विश्वे यस्मिन्नमर्त्ये हव्यं मर्तास इन्धते॥ ८५॥

Prātar agniḥ purupriyo viśa stavetātithiḥ. Viśve yasminnamartye havyaṁ martāsa indhate.

Let Agni, beloved of all people, freely roaming around as a visitor, be welcomed and honoured early morning, immortal power into which all the mortals, people of the world, offer homage of fragrant havi. (Rg. 5-18-1)

86. Agni Devata, Vasuyavah Atreya Rshis

यद् वाहिष्ठं तदग्नये बृहदर्च विभावसो।
महिषीव त्वद् रयिस्त्वद् वाजा उदीरते॥ ८६॥

Yad vāhiṣṭhṁ tad agnaye bṛhadarca vibhāvaso.
Mahiṣīva tvad rayis tvad vājā udīrate.

The fastest transport, fastest communication, lightning adoration is for Agni, lord of light and power. Shine high and wide and intense, blazing power, and as all greatness and grandeur flows from you, so do all wealth, all energy and all victories flow from you. (Rg. 5-25-7)

87. Agni Devata, Gopavana Atreya Ṛshi

विशोविशो वो अतिथिं वाजयन्तः पुरुप्रियम्।
अग्निं वो दुर्यं वचः स्तुषे शूषस्य मन्मभिः॥ ८७॥

Viśoviśo vo atithiṁ vājayantaḥ purupriyam.
Agnim vo duryaṁ vacaḥ stuṣe śūṣasya manmabhiḥ.

O people of the world, seekers of light and advancement by every community for every community, for the sake of you all, with sincere thoughts and resounding words, I adore Agni, holy power, your homely friend loved by all for the common good. (Rg. 8-74-1)

88. Agni Devata, Puru Atreya Ṛshi

बृहद् वयो हि भानवेऽर्चा देवायाग्नये।
यं मित्रं न प्रशस्तये मर्तासो दधिरे पुरः॥ ८८॥

Bṛhad vayo hi bhānave'rcā devāyāgnaye.
Yaṁ mitraṁ na praśastaye marttāso dadhire puraḥ.

For heat and light, energy and power, and for vision and excellence in life, study, develop and revere that mighty inexhaustible Agni with vast and rich inputs, which, like a friend, people have lighted and instituted as a prime and divine power with high praise and celebrations since the earliest times. (Rg. 5-16-1)

89. Agni Devata, Gopavana Atreya Ṛshi

अगन्म वृत्रहन्तमं ज्येष्ठमग्निमानवम्।
यः स्म श्रुतर्वन्नार्क्षे बृहदनीक इध्यते॥ ८९॥

Aganma vṛtrahantamaṁ jyeṣṭham agnim ānavam. Yaḥ sma śrutarvann ārkṣe bṛhad anīka idhyate.

Let us rise and reach Agni, highest divinity, greatest destroyer of evil and darkness and friend of humanity, which shines with mighty blaze in the universal sun in the midst of the stars. (Rg. 8-74-4)

90. Agni Devata, Vamadeva Kashyapo va Maruchah Ṛshi Manuh va Vaivasvatah

जातः परेण धर्मणा यत् सवृद्भिः सहाभुवः।
पिता यत्कश्यपस्याग्निः श्रद्धा माता मनुः कविः॥ ९०॥

Jātaḥ pareṇa dharmaṇā yat savṛdbhiḥ sahābhuvaḥ. Pitā yat kaśyapasyāgniḥ śraddhā mātā manuḥ kaviḥ.

Manifested in existence by supreme law of Dharma, coexistent with its highest concomitant natural

powers, Agni, father protector of the soul and pranic energy, omniscient visionary and law giver, emerges in human consciousness from Shraddha, inviolable faith, which is the genitor of divine consciousness.

91. Vishvedeva Devata, Agni Tapasa Ṛshi

सोमं राजानं वरुणमग्निमन्वारभामहे।
आदित्यं विष्णुं सूर्यं ब्रह्माणं च बृहस्पतिम्॥ ९१ ॥

Somaṁ rājānaṁ varuṇam agnim anvārabhāmahe. Ādityaṁ viṣṇuṁ sūryaṁ brahmāṇaṁ ca bṛhaspatim.

We invoke adore brilliant Soma, Varuna, exhilarating spirit of peace and justice for protection and progress, Agni, spirit of light and warmth of life, with holy words and songs of devotion. We invoke and adore the Adityas, brilliant powers of enlightenment, Vishnu, lord omniscient and omnipresent awareness, Surya, self-refulgent divine source of light, Brahma, Divine and the sage of divinity, and Brhaspati, Lord Infinite and the scholar visionary of divinity. (Rg. 10-141-3)

92. Angirah Devata, Vamadeva Ṛshi

इत एत उदारुहन् दिवः पृष्ठान्या रुहन्।
प्र भूर्जयो यथा पथोद् द्यामङ्गिरसो ययुः॥ ९२ ॥

Ita eta udāruhan divaḥ pṛṣṭhānyā ruhan. Pra bhūrjayo yathā pathoddyām aṅgiraso yayuḥ.

Just as winners of the earth march forward by paths of freedom so do these adventurers of the spirit rise from here by stages to the heights of heaven and

reach the realm of freedom and divine bliss in Moksha.

93. Agni Devata, Vamadeva Kashyapa Asito Devalova Ṛshi

३ १ २ ३ २ ३ १ २ ३ १ २
राये अग्ने महे त्वा दानाय समिधीमहि।
१ २ ३ २ ३ १ २ ३ १ २ ३ १ २ ३ २
ईडिष्वा हि महे वृषं द्यावा होत्राय पृथिवी॥ ९३॥

Rāye agne mahe tvā dānāya samidhīmahi.
Īḍiṣvā hi mahe vṛṣan dyāvā hotrāya pṛthivī.

Agni, divinity self-refulgent and omnificent, we kindle the yajna fire together for the gift of great wealth, power and excellence. O generous lord of showers, pray inspire, energise and fertilise heaven and earth with abundance of food and energy so that we may continue the yajnic process of creation and production.

94. Agni Devata, Somahuti Bhargava Ṛshi

३ २ ३ २ ३ २ ३ २ ३ २उ ३ २ ३ २
दधन्वे वा यदीमनु वोचद् ब्रह्मेति वेरु तत्।
२ ३ १ २ ३ १ २ ३ २ ३ १ २
परि विश्वानि काव्या नेमिश्चक्रमिवाभुवत्॥ ९४॥

Dadhanve vā yadīmanu vocad brahmeti veru tat. Pari viśvāni kāvyā nemiścakramivābhuvat.

He holds and controls the waters of life, and He reveals the universal knowledge of existence, the Veda. And He knows that world of existence and comprehends the cosmic system and its working. Thus He holds and controls its working just as the centre-hold of the wheel and the rim hold the structure and control the movement of the wheel. (Rg. 2-5-3)

95. Agni Rakshoha Devata, Bharadvaja Payu Ṛshi

१ २ ३ १ २ ३ १ २ ३ २ ३ २ ३ १ २
प्रत्यग्ने हरसा हरः शृणाहि विश्वतस्परि।
३ १ २ ३ २ ३ २ ३क २र ३क २र
यातुधानस्य रक्षसो बलं न्युब्ज वीर्यम्॥ ९५॥

Pratyagne harasā haraḥ śṛṇāhi viśvatas pari.
Yātudhānasya rakṣaso balam nyubja vīryam.

Agni, universal spirit of light and fire, creator, protector and destroyer, refulgent ruler of nature, life and society, with your love and passion for life and goodness and with your wrath against evil, sabotage and negativity, seize, cripple and all round destroy the strength, vigour, valour and resistance of the negative and destructive forces of evil and wickedness, lurking, working and persisting in nature, life and society. Save the good and destroy the demons. (Rg. 10-87-25)

96. Agni, Devah Devatah, Praskanva Kanva Ṛshi

१ २ ३ १ २ ३ २ ३ १ २ ३ २ ३ २
त्वमग्ने वसूँरिह रुद्राँ आदित्याँ उत।
१ २ ३ २ उ ३ १ २ ३ १ २
यजा स्वध्वरं जनं मनुजातं घृतप्रुषम्॥ ९६॥

Tvam agne vasūm̐ riha rudrām̐ ādityām̐ uta.
Yajā svadhvaraṁ janaṁ manujātaṁ ghṛta-pruṣam.

Agni, lord of light and knowledge, sagely scholar of wisdom and piety, bring together into this yajna of love and non-violence the people, children of reflective humanity, who sprinkle the vedi with holy water and offer ghee into the fire. Bring together the celibate scholars of twenty four, thirty six and forty eight years discipline and perform yajna in honour of the Vasus, eight abodes of life in nature, Rudras, eleven vitalities of life, and Adityas, twelve phases of the yearly round of the sun. (Rg. 1-45-1)

97. Agni Devata, Dirghatama Auchathya Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ २
पुरु त्वा दाशिवाँ वोचेऽ रिरग्ने तव स्विदा।
३ १ २ ३ १ उ २ ३ १ २
तोदस्येव शरण आ महस्य॥ ९७॥

Puru tvā dāśivāṁ voce'rir agne tava svidā.
Todasyeva śaraṇa ā mahasya.

Faithful and dedicated, giving in homage, I sing profusely in honour and celebration of you, and come in to you for shelter and protection, Agni, lord of light as the sun, great and glorious. (Rg. 1-150-1)

98. Agni Devata, Vishvamitra Gathina Ṛshi

प्र होत्रे पूर्व्यं वचोऽ ग्नये भरता बृहत्।
विपां ज्योतींषि बिभ्रते न वेधसे॥ ९८॥

Pra hotre pūrvyaṁ vaco'gnaye bharatā bṛhat.
Vipāṁ jyotīṁṣi bibhrate na vedhase.

O wise saints and scholars, just as you offer fragrant oblations to Agni, lord ordainer of the world who wields the wide spaces and bears the lights of brilliant stars inspired with the spirit of divinity, so offer the gift of the supreme eternal voice of Divinity to the yajamana performer who bears in faith the lights of inspired sages. (Rg. 3-10-5)

99. Agni Devata, Gotama Rahugana Ṛshi

अग्ने वाजस्य गोमत ईशानः सहसो यहो।
अस्मे देहि जातवेदो महि श्रवः॥ ९९॥

Agne vājasya gomata īṣānaḥ sahaso yaho.
Asme dehi jātavedo mahi śravaḥ.

Agni, lord of the knowledge of existence, creator and ruler of food, energy and wealths of life and lord of cows and sunbeams, child of omnipotence, bring us the brilliance of knowledge and great splendour of life's victories. (Rg. 1-79-4)

100. Agni Devata, Vishvamitra Gathina Ṛshi

२ ३ १ २ ३२ ३ १ २ ३१ २
अग्ने यजिष्ठो अध्वरे देवां देवयते यज।
१ २ ३ १ २२ ३ २ ३ १ २
होता मन्द्रो वि राजस्यति स्त्रिधः॥ १००॥

Agne yajiṣṭho adhvare devān devayate yaja.
Hotā mandro vi rājasyati sridhaḥ.

Agni, in the yajna, creative programme of love and non-violence, you are the most adorable. Bring the devas, holy divinities, for the yajamana who loves to be with the divinities. You are the giver and performer, happy giver of happiness, over-shining and over-winning the stingy and selfish uncreators. (Rg. 3-10-7)

101. Pavamana Soma Devata, Trita Aptya Ṛshi

३ २ ३ २ ३ १ २ ३ १ २२ ३ २
जज्ञानः सप्त मातृभिर्मेधामाशासत श्रिये।
३ २ ३ १ २ ३ १ २ ३ २
अयं ध्रुवो रयीणां चिकेतदा॥ १०१॥

Jajñānaḥ sapta mātṛbhir medhām āśāsata śriye. Ayam dhruvo rayīṇāṁ ciketadā.

Seven measured motherly orders of existence at the material, pranic and psychic level join, reveal and celebrate Soma manifesting in beauty and glory, this constant unmoved mover who, being omnipresent and pervasive, knows of the wealth and sublimity of the universe. (Rg. 9-102-4)

102. Aditi Devatah, Irimbithi Kanva Ṛshi

३ २उ ३ १ २ ३ १ २२ ३ १ २
उत स्या नो दिवा मतिरदितिरूत्यागमत्।
१ २२ ३ १ २ ३ २ ३ १ २
सा शन्ताता मयस्करदप स्त्रिधः॥ १०२॥

Uta syā no divā matir aditir ūtyāgamat.
Sā śantātā mayaskarad apa sridhaḥ.

May that beneficent intelligence of the light of divine Mother Nature come to us day by day with her protective faculties, do us good and ward off errors, obstructions, negative values and misbeliefs. (Rg. 8-18-7)

103. Agni Devata, Vishvamana Vaiyashva Ṛshi

ईडिष्वा हि प्रतीव्यां३ यजस्व जातवेदसम्।
चरिष्णुधूममगृभीतशोचिषम्॥ १०३॥

Īḍiṣvā hi pratīvyāṁ yajasva jātavedasam.
Cariṣṇudhūmam agṛbhītaśociṣam.

Study, celebrate and by yajna develop the fire divine, direct, immanent and omnipresent energy, versatile power whose smoke rises freely and whose light of flame no one comprehends, no one can obstruct. (Rg. 8-23-1)

104. Agni Devata, Vishvamana Vaiyashva Ṛshi

न तस्य मायया च न रिपुरीशीत मर्त्यः।
यो अग्नये ददाश हव्यदातये॥ १०४॥

Na tasya māyayā ca na ripurīśīta martyaḥ.
Yo agnaye dadāśa havyadātaye.

Whoever offers homage to Agni with sacred oblations into the holy fire is safe, no mortal enemy even with the worst of his fraudulent power or sorcery can prevail over him or his home. (Rg. 8-23-15)

105. Agni Devata, Rjishva Bharadvaja Ṛshi

अप त्यं वृजिनं रिपुं स्तेनमग्ने दुराध्यम्।
दविष्ठमस्य सत्पते कृधी सुगम्॥ १०५॥

Apa tyaṁ vṛjinaṁ ripuṁ stenamagne durādhyam. Daviṣṭhamasya satpate kṛdhī sugam.

Agni, O divine leader, cast away that crooked thief, that strenuous enemy, far from the path of the aspirant. O protector and promoter of the good and the true, make it easy for him to follow the course simple and straight. (Rg. 6-51-13)

106. Agni Devata, Vishvamana Vaiyashva Ṛshi

३क २र३ १ २ ३ १ २
श्रुष्ट्यग्ने नवस्य मे स्तोमस्य वीर विश्पते।
२ ३ २३ १ २ ३ १ २
नि मायिनस्तपसा रक्षसो दह॥ १०६ ॥

Śruṣṭyagne navasya me stomasya vīra viśpate. Ni māyinas tapasā rakṣaso daha.

Mighty brave Agni, lord of the people, saving spirit of life, hearing my new song of praise and prayer, burn off the destructive wiles of the evil forces with your heat. (Rg. 8-23-14)

107. Agni Devata, Prayoga Bhargavah Ṛshi

१ २र ३ १२ ३२ ३१ २
प्र मंहिष्ठाय गायत ऋताव्ने बृहते शुक्रशोचिषे।
३ १ २ ३१२
उपस्तुतासो अग्नये॥ १०७॥

Pra maṁhiṣṭhāya gāyata ṛtāvne bṛhate śukra-śociṣe. Upastutāso agnaye.

O celebrants of divinity, sing songs of adoration in honour of adorable Agni, most generous, leader of the paths of truth, great and glorious, lord of pure light of divinity and fire of action. (Rg. 8-103-8)

108. Agni Devata, Saubhari Kanva Ṛshi

प्र सो अग्ने तवोतिभिः सुवीराभिस्तरति वाजकर्मभिः।
यस्य त्वं सख्यमाविथ॥ १०८॥

Pra so agne tavotibhiḥ suvīrābhis tarati vājakarmabhiḥ. Yasya tvaṁ sakhyam āvitha.

Agni, lord of universal love and friendship, he whose love and friendship, devotion and dedication, you accept into your kind care thrives under your protection and promotion and advances in life with noble and heroic progeny, moving from victory to glory. (Rg. 8-19-30)

109. Agni Devata, Saubhari Kanva Ṛshi

तं गूर्धया स्वर्णरं देवासो देवमरतिं दधन्विरे।
देवत्रा हव्यमूहिषे॥ १०९॥

Tam gūrdhayā svarṇaraṁ devāso devam aratiṁ dadhanvire. Devatrā havyam ūhiṣe.

Praise the self-refulgent lord giver of heavenly bliss whom the divinities of light and enlightenment hold and reflect in all his glory, Agni, the lord adorable, all pervasive yet uninvolved, whom, for success and advancement, noble and learned people perceive, realise and worship as the one worthy of worship. (Rg. 8-19-1)

110. Agni Devata, Prayoga Bhargava Saubahri Kanva Ṛshi

मा नो हृणीथा अतिथिं वसुरग्निः पुरुप्रशस्त एषः।
यः सुहोता स्वध्वरः॥ ११०॥

Mā no hṛṇīthā atithiṁ vasuragniḥ purupraśasta eṣaḥ. Yaḥ suhotā svadhvaraḥ.

May this Agni, welcome as a venerable visitor, shelter home of the world, universally adored who is the noble giver and generous high priest of cosmic yajna, never feel displeased with us, may the lord give us fulfilment. (Rg. 8-103-12)

111. Agni Devata, Saubhari Kanva Ṛshi

३ १ २ ३ १ २र ३ २ ३ १ २ ३ १ २ ३२
भद्रो नो अग्निराहुतो भद्रा रातिः सुभग भद्रो अध्वरः।
३ २ ३ १ २र
भद्रा उत प्रशस्तयः॥ १११॥

Bhadro no agnir āhuto bhadrā rātiḥ subhaga bhadro adhvaraḥ. Bhadrā uta praśastayaḥ.

Lord of beauty and glory, may the yajna fire with offers of oblations be auspicious for us. May our charity be auspicious. May our yajna and all other acts of kindness and love free from violence be auspicious. And may all the appreciation and praise of our acts and behaviour be auspicious and fruitful. (Rg. 8-19-19)

112. Agni Devata, Saubhari Kanva Ṛshi

१ २ ३ १ २ ३ १ २र ३ १ २
यजिष्ठं त्वा ववृमहे देवं देवत्रा होतारममर्त्यम्।
३ २ ३ १ २ ३ १ २
अस्य यज्ञस्य सुक्रतुम्॥ ११२॥

Yajiṣṭhaṁ tvā vavṛmahe devaṁ devatrā hotāram amartyam. Asya yajñasya sukratum.

We choose to worship you, Agni, most adorable, worthy of worship, self-refulgent lord over the divinities of existence, imperishable and eternal creator of the yajna of this universal order of the world. (Rg. 8-19-3)

113. Agni Devata, Saubhari Kanva Ṛshi

१ २ ३ १ २र ३ २ ३ २ ३ १ २ ३ १ २ ३ १ २
तदग्ने द्युम्नमा भर यत्सासाहा सदने कं चिदत्रिणम्।
३ १ २र ३क २र
मन्युं जनस्य दूढ्यम्॥ ११३॥

Tadagne dyumnamā bhara yat sāsāhā sadane kaṁ cid atriṇam. Manyuṁ janasya dūḍhyam.

Agni, lord of light and life, give us that splendour of spirit and intelligence which may challenge and overcome any voracious friend at the door, in the heart and home, and counter the wealth of any evil minded person anywhere in life. (Rg. 8-19-15)

114. Agni Devata, Vishvamana Vaiyashva Ṛshi

यद्वा उ विश्पतिः शितः सुप्रीतो मनुषो विशे।
विश्वेदग्निः प्रति रक्षांसि सेधति॥ ११४॥

Yadvā u viśpatiḥ śitaḥ suprīto manuṣo viśe.
Viśved agniḥ prati rakṣāṁsi sedhati.

When Agni, presiding spirit of human life, is animated, energised and sharpened by yajna, then, active in the human settlements, it counters and dispels all evil influences and forces of negativity. (Rg. 8-23-13)

Aindra Kanda

CHAPTER–2

115. Indra Devata, Shamyu Barhaspatya Ṛshi

तद्वो गाय सुते सचा पुरुहूताय सत्वने।
शं यद्गवे न शाकिने॥ ११५॥

Tadvo gāya sute sacā puruhūtāya satvane.
Śaṁ yadgave na śākine.

In your soma yajna in the business of the world of the lord's creation, sing together songs of homage in honour of the universally adored, ever true and eternal almighty Indra, songs which may be as pleasing to the mighty lord as to the seeker and the celebrant. (Rg. 6-45-22)

116. Indra Devata, Shrutakaksha Ṛshi

यस्ते नूनं शतक्रतविन्द्र द्युम्नितमो मदः।
तेन नूनं मदे मदेः॥ ११६॥

Yaste nūnaṁ śatakratavindra dyumnitamo madaḥ. Tena nūnaṁ made madeḥ.

O lord of a hundred great actions, Indra, ruler of the world, the most generous, brilliant and ecstatic will and pleasure that is yours, by that, pray, inspire us and let us share the joy of divine achievement. (Rg. 8-92-16)

117. Indra Devata, Haryata Pragatha Ṛshi

गाव उप वदावटे महो यज्ञस्य रप्सुदा।
उभा कर्णा हिरण्यया॥ ११७॥

Gāva upa vadāvaṭe mahī yajñasya rapsudā
Ubhā karṇā hiraṇyayā.

The psychic base of the devoted seeker of meditative communion is highly creative. O mind and senses attended with both knowledge and action of divine character, rise high and reach close to the reservoir of divine grace and win the showers of bliss. (Rg. 8-72-12)

118. Indra Devata, Shrutakaksha or Angirasa Ṛshi

२३ १ २ ३ १ २ ३ २३ १ २
अरमश्वाय गायत श्रुतकक्षारं गवे।
२३ १ २ ३ १ २
अरमिन्द्रस्य धाम्ने॥ ११८॥

Aramaśvāya gāyata śrutakakṣāraṁ gave.
Aram indrasya dhāmne.

The sage, having drunk of the soma of divine love, sings in praise of the dynamics of motion and attainment and the music overflows, he sings of the dynamics of creative production and power of communication such as waves of energy, earth and cows, and he sings profusely of the lord's refulgent forms of wealth, beauty and excellence. (Rg.8-92-25)

119. Indra Devata, Shrutaksha Angirasa Ṛshi

१ २ ३ २ ३ २ ३ १ २
तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे।
१ २ ३ १ २
स वृषा वृषभो भुवत्॥ ११९॥

Tam indram vājayāmasi mahe vṛtrāya hantave.
Sa vṛṣā vṛṣabho bhuvat.

That Indra, dynamic and enlightened mind and intelligence, we cultivate and strengthen for the elimination of the great waste, deep ignorance and

suffering prevailing in the world. May that light and mind be exuberant and generous for us with showers of enlightenment. (Rg. 8-93-7)

120. Indra Devata, Indramatara Devajamaya Rshis

१ २ ३ २ ३ २ ३ १ २ ३ १ २र
त्वमिन्द्र बलादधि सहसो जात ओजसः।
१ २र ३ १ २र
त्वं सन्वृषन्वृषेदसि॥ १२०॥

Tvam indra balād adhi sahaso jāta ojasaḥ.
Tvaṁ san vṛṣan vṛṣed asi.

Ruling power, Indra, you have risen high by virtue of your strength, patient courage, and grandeur of personality. Generous as showers of blissful rain, you are mighty, excellent and refulgent as the sun. (Rg. 10-153-2)

121. Indra Devata, Goshuktyashvasuktinau Rshis

३ १ २र ३ २उ ३ १ २
यज्ञ इन्द्रमवर्धयद् यद्भूमिं व्यवर्तयत्।
३ १ २ ३ २ ३ २
चक्राण ओपशं दिवि॥ १२१॥

Yajña indram avardhayad yad bhūmiṁ vyavartayat. Cakrāṇa opaśaṁ divi.

Yajna, joint creative endeavour which protects and replenishes the earth and environment, pleases and elevates Indra, the ruler, and creates a place of bliss in the light of heaven for the doer. (Rg. 8-14-5)

122. Indra Devata, Medhatithi Ṛshi

१ २ ३ २उ ३ १ २र ३ २ ३ २ ३ २
यदिन्द्राहं यथा त्वमीशीय वस्व एक इत्।
३ २ ३ १ २
स्तोता मे गोसखा स्यात्॥ १२२॥

Yad indrāhaṁ yathā tvam īśīya vasva eka it.
Stotā me gosakhā syāt.

Indra, lord of universal knowledge, power and prosperity, if I were, like you, the sole master of wealth, wisdom and power in my field, then pray may my dependent and celebrant also be blest with wealth and wisdom of the world. (Let all of us together be blest with abundance of wealth and wisdom under the social dispensation of our system of government and administration.) (Rg.8-14-1)

123. Indra Devata, Medhatithi Kanva Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २
पन्यंपन्यमित् सोतार आ धावत मद्याय।
१ २ ३ २ ३ १ २
सोमं वीराय शूराय॥ १२३॥

Panyam-panyam it sotāra ā dhāvata madyāya. Somaṁ vīrāya śūrāya.

O makers of soma, to Indra, offer the drink of soma, brave, ecstatic and heroic, and let each draught be more and more delicious and adorable. (Rg 8-2-25)

124. Indra Devata, Medhatithi Kanva Ṛshis

३ १ २ ३ २उ ३ २ ३ १ २ ३ १ २
इदं वसो सुतमन्धः पिबा सुपूर्णमुदरम्।
१ २ ३ १ २
अनाभयिन् ररिमा ते॥ १२४॥

Idaṁ vaso sutam andhaḥ pibā supūrṇam udaram. Anābhayin rarimā te.

O lord of the world's treasure of wealth, honour and excellence, here is this exhilarating soma nectar of love and devotion distilled from the heart and soul. Pray drink of it to your heart's content. We offer it to you, lord beyond fear. (Rg. 8-2-1)

125. Indra Devata, Shrukakshav Angirasau Ṛshi

२उ ३ २ ३ १ २ ३ १ २ऱ्
उद् घेदभि श्रुतामघं वृषभं नर्यापसम्।
१ २
अस्तारमेषि सूर्य॥ १२५॥

Udghedabhi śrutāmagham vṛṣabham naryāpasam. Astāram eṣi sūrya.

O Surya, self-refulgent light of the world, you rise and move in the service of Indra, lord of the wealth of revelation, generous and virile, lover of humanity and dispeller of the darkness and negativities of the mind, soul and the universe. (Rg. 8-93-1)

(Indra is interpreted in this Sukta as the omnipotent, self-refulgent lord and light of the universe, as the sublime soul, and as the enlightened mind according to the context of meaning reflected by the intra-structure of the mantra.)

126. Indra Devata, Sukaksha Shrutakakshau Angirasau Ṛshi

२ ३ १ २र ३ १ २ ३ १ २
यदद्य कच्च वृत्रहन्नुदगा अभि सूर्य।
२ ३ १ २ ३ १ २
सर्वं तदिन्द्र ते वशे॥ १२६॥

Yadadya kacca vṛtrahannudagā abhi sūrya.
Sarvam tadindra te vaśe.

O sun, dispeller of darkness, whatever the aim and purpose for which you rise today, let that be, O Indra, lord ruler of the world, under your command and control. (Rg. 8-93-4)

127. Indra Devata, Bharadvaja Ṛshi

१ २र ३ २ ३ १ २ ३ २ ३ १ २
य आनयत् परावतः सुनीती तुर्वशं यदुम्।
२ ३ २ ३ २ ३ १ २
इन्द्रः स नो युवा सखा॥ १२७॥

Ya ānayat parāvataḥ sunītī turvaśam yadum.
Indraḥ sa no yuvā sakhā.

May Indra, that eternal lord omnipotent, that youthful ruler, and that forceful leader, be our friend and companion so that he may lead the man of instant decision and action and the hardworking people on way to wisdom and right living even from far off distance. (Rg. 6-45-1)

128. Indra Devata, Shrutakaksha Angirasa Ṛshi

मा न इन्द्राभ्याऽऽ३दिशः सूरो अक्तुष्वा यमत्।
त्वा युजा वनेम तत्॥ १२८॥

Mā na indrābhyā"diśaḥ sūro aktuṣvā yamat.
Tvā yujā vanema tat.

Indra, powerful friend and ally in spirit and conduct, let no force, howsoever strong it may be, from any direction come at night and overtake us by violence. With you as a friend and inspirer, let us counter that attack and win. (Rg. 8-92-31)

129. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

एन्द्र सानसिं रयिं सजित्वानं सदासहम्।
वर्षिष्ठमूतये भर॥ १२९॥

Endra sānasiṁ rayiṁ sajitvānaṁ sadāsaham.
Varṣiṣṭham ūtaye bhara.

Indra, lord supreme of power and glory, bless us with the wealth of life and well-being that gives us the superiority of action over sufferance, delight and victory, courage and endurance, excellence and generosity, and leads us on way to progress under divine

protection. (Rg. 1-8-1)

130. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

१ २ ३ १ २ ३ २उ ३ १ २
इन्द्रं वयं महाधन इन्द्रमर्भे हवामहे।
१ २ ३ १ २ ३ १ २
युजं वृत्रेषु वज्रिणम्॥ १३०॥

Indraṁ vayaṁ mahādhana indram arbhe havāmahe. Yujaṁ vṛtreṣu vajriṇam.

In battles great and small, we invoke Indra, lord omnipotent, we call upon sun and wind, mighty breaker of the clouds, friend in darkness, wielder of the thunderbolt. (Rg. 1-7-5)

131. Indra Devata, Trishoka Kanva Ṛshi

१ २ ३ १ २ ३ १ २र ३ १ २
अपिबत् कद्रुवः सुतमिन्द्रः सहस्त्रबाह्वे।
१ २ ३ १ २
तत्राददिष्ट पौंस्यम्॥ १३१॥

Apibat kadruvaḥ sutam indraḥ sahasrabāhve. Tatrādadiṣṭa pauṁsyam.

In the thousand armed dynamic battles of the elements in evolution, Indra, as the sun, drinks the soma of the earth and therein shines the potent majesty of the lord. (Rg. 8-45-26)

132. Indra Devata, Vasishtha Maitravaruni Ṛshi

३ १ २ ३ २ ३ १ २र
वयमिन्द्र त्वायवोऽभि प्र नोनुमो वृषन्।
३ २ १ २
विद्धी त्वा३स्य नो वसो॥ १३२॥

Vayam indra tvāyavo'bhi pra nonumo vṛṣan. Viddhī tvāsya no vaso.

Indra, generous and valorous lord ruler, giver of

settlement, peace and progress, we are your admirers, and we stand for you. O lord, know this of us, for us and for the nation. (Rg.7-31-4)

133. Indra Devata, Trishoka Kanva Ṛshi

२ ३ २ ३ २ ३ १ २ ३ १ २ ३ १ २ ३ २
आ घा ये अग्निमिन्धते स्तृणन्ति बर्हिरानुषक्।
२ ३ २ ३ २ ३ १ २
येषामिन्द्रो युवा सखा॥ १३३॥

Ā ghā ye agnim indhate stṛṇanti barhir ānuṣak.
Yeṣām indro yuvā sakhā.

Blessed are they for sure who kindle the fire of yajna, Agni, and spread the seats of grass open for all in faith and love and whose friend is Indra, the mighty youthful soul who brooks no nonsense and delay. (8-45-1)

134. Indra Devata, Trishoka Kanva Ṛshi

३ २उ ३ २ ३ २ ३ २ ३ १ २ ३ १ २र
भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः।
१ २ ३ १ २र
वसु स्पार्हं तदा भर॥ १३४॥

Bhindhi viśvā apa dviṣaḥ pari bādho jahī mṛdhaḥ. Vasu spārhaṁ tad ā bhara.

Break off all the jealous adversaries, remove all obstacles, eliminate the enemies and violence and fill the world with cherished wealth, honour and prosperity. (Rg. 8-45-40)

135. Indra Devata, Ghaura Kanva Ṛshi

३ १ २ ३ २ ३ १ २ ३ १ २र
इहेव शृण्व एषां कशा हस्तेषु यद्वदान्।
१ २र ३ १ २
नि यामं चित्रमृञ्जते॥ १३५॥

Iheva śṛṇva eṣāṁ kaśā hasteṣu yadvadān.
Ni yāmaṁ citram ṛñjate.

Whatever I hear here wherever I am, whatever the stimulation of the nerves and motions of the muscles in the hands, whatever people speak, whatever varied and wonderful they straighten, realise or obtain in the business of life, all that is by the motion of these winds. (Research into the energy, power and uses of the winds.) (Rg. 1-37-3)

136. Indra Devata, Trishoka Kanva Ṛshi

इम उ त्वा वि चक्षते सखाय इन्द्र सोमिनः।
पुष्टावन्तो यथा पशुम्॥ १३६॥

Ima u tvā vi cakṣate sakhāya indra sominaḥ.
Puṣṭāvanto yathā paśum.

Indra, these friends, celebrants of soma and holiness, holding offerings of precious homage, look and wait for you as the seeker waits for the sight of his wealth. (Rg. 8-45-16)

137. Indra Devata, Vatsa Kanva Ṛshi

समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः।
समुद्रायेव सिन्धवः॥ १३७॥

Samasya manyave viśo viśvā namanta kṛṣṭayaḥ. Samudrāyeva sindhavaḥ.

The people, in fact the entire humanity, bow in homage and surrender to this lord of passion, power and splendour just as rivers flow on down and join into the sea. (Rg. 8-6-4)

138. Indra Devatah, Kusidi Kanva Ṛshi

देवानामिदवो महत्तदा वृणीमहे वयम्।
वृष्णामस्मभ्यमूतये॥ १३८॥

Devānām id avo mahat tadā vṛṇīmahe vayam.
Vṛṣṇām asmabhyam ūtaye.

We choose for ourselves the grand patronage and protection of the generous brilliancies of nature and humanity for our safety, security and advancement. (Rg. 8-83-1)

139. Indra Devata, Kanva Medhatithi Ṛshi

सोमानां स्वरणं कृणुहि ब्रह्मणस्पते।
कक्षीवन्तं य औशिजः॥ १३९॥

Somānāṁ svaraṇaṁ kṛṇuhi brahmaṇaspate.
Kakṣīvantaṁ ya auśijaḥ.

Brahmanaspati, brilliant lord of Vedic knowledge, zealous for learning I am, born of learned parents, kindly take me up as a disciple, train me as an expert of soma-yajna, a scholar of language and communication with a vision of the Word and meaning, and as an artist and craftsman of eminence. (Rg. 1-18-1)

140. Indra Devata, Shrukaksha Angirasa Ṛshi

बोधन्मना इदस्तु नो वृत्रहा भूर्यासुतिः।
शृणोतु शक्र आशिषम्॥ १४०॥

Bodhanmanā idastu no vṛtrahā bhūryāsutiḥ.
Śṛṇotu śakra āśiṣam.

May Indra, lord of universal intelligence, destroyer of darkness, commander of universal success and joy, we pray, know our mind and listen to us for our heart's desire for success. (Rg. 8-93-18)

141. Indra Devata, Shyavashva Atreya Ṛshi

३ १ २ ३ १ २ ३ १ २
अद्या नो देव सवितः प्रजावत्सावीः सौभगम्।
१ २ ३ १ २
परा दुःष्वप्न्यं सुव॥ १४१॥

Adyā no deva savitaḥ prajāvat sāvīḥ saubhagam. Parā duḥṣvapnyaṁ suva.

O generous lord Savita, create for us here and now honour and good fortune full of noble people and progeny. Drive away bad dreams and ward off dreamy ambitions. (Rg. 5-82-4)

142. Indra Devata, Pragatha Kanva Ṛshi

२ १ २ ३ १ २र ३ २ ३ १ २
क्वा३स्य वृषभो युवा तुविग्रीवो अनानतः।
३ १ २र
ब्रह्मा कस्तं सपर्यति॥ १४२॥

Kvāsya vṛṣabho yuvā tuvigrīvo anānataḥ. Brahmā kastaṁ saparyati.

Where does the generous lord of showers, ever youthful and eternal, of broad shoulders unbent, reside? Which sage and scholar can ever comprehend and serve him in full knowledge and competence? (Rg. 8-64-7)

143. Indra Devata, Vatsa Kanva Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ १ २
उपह्वरे गिरीणां सङ्गमे च नदीनाम्।
३ १ २र
धिया विप्रो अजायत॥ १४३॥

Upahvare girīṇām saṅgame ca nadīnām. Dhiyā vipro ajāyata.

In seclusion over mountain slopes and in the caves and on the confluence of rivers, the vibrant presence of the lord within reveals itself by illumination

in the self. (Rg. 8-6-28)

144. Indra Devata, Irimbithi Kanva Ṛshi

प्र सम्राजं चर्षणीनामिन्द्रं स्तोता नव्यं गीर्भिः ।
नरं नृषाहं मंहिष्ठम् ॥ १४४ ॥

Pra samrājaṁ carṣaṇīnām indraṁ stotā navyaṁ gīrbhiḥ. Naram nṛṣāhaṁ maṁhiṣṭham.

With songs of celebration glorify Indra, refulgent ruler of humanity, worthy of adoration, leader, destroyer of evil people, the greatest and most munificent. (Rg. 8-16-1)

145. Indra Devata, Shrutakaksha Angirasa Ṛshi

अपादु शिप्र्यन्धसः सुदक्षस्य प्रहोषिणः ।
इन्दोरिन्द्रो यवाशिरः ॥ १४५ ॥

Apādu śipryandhasaḥ sudakṣasya prahoṣiṇaḥ. Indor indro yavāśraḥ.

Let Indra, the ruler, value, protect and promote the soma homage mixed and strengthened with the delicacies of life and offered by the generous and enlightened people. (The mantra points to the circulation of wealth and economy of the nation managed by the tax payers and the ruling powers of the government.) (Rg. 8-92-4)

146. Indra Devata, Medhatithi Kanvah Ṛshi

इमा उ त्वा पुरूवसोऽभि प्र नोनुवुर्गिरः ।
गावो वत्सं न धेनवः ॥ १४६ ॥

Imā u tvā puruvaso'bhi pra nonuvur giraḥ.
Gāvo vatsaṁ na dhenavaḥ.

Indra, lord ruler of the world and guardian of the people, just as mother cows look toward and low out of affection for the calf, so do these people look up to you with love and reverence, and their voices of adoration exalt you, O lord of a hundred acts of kindness and holiness. (Rg. 6-45-25)

147. Indra Devata, Gotama Rahugana Ṛshi

२उ ३ १२ ३ २३ १ २ ३क २र
अत्राह गोरमन्वत नाम त्वष्टुरपीच्यम्।
३ २ ३ १२ ३२
इत्था चन्द्रमसो गृहे॥ १४७॥

Atrāha goramanvata nāma tvaṣṭurapīcyam.
Itthā candramaso gṛhe.

Just as here on the surface of the earth and in its environment, we know, there is the beautiful light of the sun penetrating and reaching everywhere, similarly, let all know, it is there on the surface of the moon. (Just as the sun holds and illuminates the earth and the moon, so should the ruler with his light of justice and power hold and brighten every home in the land.) (Rg. 1-84-15)

148. Indra - Pushanau Devate, Bharadvaja Barhaspatya Ṛshi

२उ ३ १२३ १ २ ३२३ १ २र
यदिन्द्रो अनयद्रितो महीरपो वृषन्तमः।
१२ ३ १२३ १ २
तत्र पूषाभुवत् सचा॥ १४८॥

Yad indro anayad rito mahīrapo vṛṣantamaḥ.
Tatra pūṣā bhuvat sacā.

When most generous Indra moves and brings about heavy showers of rain, then Pusha too is the corporate power of natural energy. (Thus making and

breaking, consumption and creation are simultaneous processes of natural metabolism in life.) (Rg. 6-57-4)

149. Indra Devata, Bindu or Putadaksha Angirasa Ṛshi

गौर्धयति मरुतां श्रवस्युर्माता मघोनाम्।
युक्ता वह्नी रथानाम्॥ १४९॥

Gaur dhayati marutāṁ śravasyurmātā maghonām. Yuktā vahnī rathānām.

The cow, the earth, nature herself, mother of magnanimous Maruts, mighty men, is committed to provide sustenance and honourable existence for them and, joined with them in piety, bearing lovely gifts for them, provides the food of life and love as a mother suckles her children. (Rg. 8-94-1)

150. Indra Devata, Shrutakaksha Sukaksha Angirasau Ṛshi

उप नो हरिभिः सुतं याहि मदानां पते।
उप नो हरिभिः सुतम्॥ १५०॥

Upa no haribhiḥ sutaṁ yāhi madānāṁ pate.
Upa no haribhiḥ sutam.

O lord and protector of the joys of life, come to us to taste the soma of life prepared by us with our mind, imagination and senses in your honour, come to us for the soma distilled by our heart and mind for you. (Rg. 8-93-31)

151. Indra Devata, Shrutakaksha Sukaksha Angirasau Ṛshi

इष्टा होत्रा असृक्षतेन्द्रं वृधन्तो अध्वरे।
अच्छावभृथमोजसा॥ १५१॥

Īṣṭā hotrā asṛkṣatendraṁ vṛdhanto adhvare.
Acchāvabhṛtham ojasā.

Cherished and lovely offers of havi offered into the fire in the yajna of life exalt Indra, and with light and lustre lead the yajamana to the sanctifying bath on the completion of the yajna. (Rg. 8-93-23)

152. Indra Devata, Vatsa Kanva Ṛshi

३ २उ ३ १ २र ३ २ ३ १ २ ३ १ २
अहमिद्धि पितुष्परि मेधामृतस्य जग्रह।
३ १ २र्
अहं सूर्यइवाजनि॥ १५२॥

Aham iddhi pituṣpari medhāmṛtasya jagraha.
Ahaṁ sūrya ivājani.

I have received from my father super intelligence of the universal mind and law, I have realise it too in the soul, and I feel reborn like the refulgent sun. (Rg. 8-6-10)

153. Indra Devata, Ajigarti Shunahshepa Ṛshi

३ १ २ ३ २ ३ १ २ ३ १ २
रेवतीर्नः सधमाद इन्द्रे सन्तु तुविवाजाः।
३ २ ३ २ ३ १ २
क्षुमन्तो याभिर्मदेम॥ १५३॥

Revatīr naḥ sadhamāda indre santu tuvivājāḥ.
Kṣumanto yābhir madema.

May our people, wives and children be rich in wealth, knowledge and grace of culture, so that we, abundant and prosperous, may rejoice with them and live with them in happy homes in a state of honour and glory. (Rg. 1-30-13)

154. Indra Devata, Shrutakaksha Vamadeva Ṛshi

१ २ ३ १ २ ३ १ २ ३ २
सोमः पूषा च चेततुर्विश्वासां सुक्षितीनाम्।
३ २ ३क २र ३ २
देवत्रा रथ्योहिता॥ १५४॥

Somaḥ pūṣā ca cetatur viśvāsāṁ sukṣitīnām.
Devatrā rathyorhitā.

May Soma and Pusha, divine spirit of peace and creativity, growth and sustenance, both adorable, gracious and all pervasive, inspire and enlighten all people of the world.

155. Indra Devata, Shrutakaksha Angirasa Ṛshi

२ ३ २ ३ १ २ ३ १ २ ३ १ २र
पान्तमा वो अन्धस इन्द्रमभि प्र गायत।
३ १२ ३ १ २ ३ १ २ ३ २
विश्वासाहं शतक्रतुं मंहिष्ठं चर्षणीनाम्॥ १५५॥

Pāntamā vo andhasa indram abhi pra gāyata.
Viśvāsāhaṁ śatakratuṁ maṁhiṣṭhaṁ carṣaṇīnām.

Sing in praise and appreciation of Indra, the ruler, protector of your food, sustenance and maintenance, all tolerant, all defender and all challenger, hero of a hundred noble actions and the best, most generous and most brilliant of the people. (Rg. 8-92-1)

156. Indra Devata, Vasishtha Maitravaruni Ṛshi

२ ३ १ २ ३ १ २ ३ १ २
प्र व इन्द्राय मादनं हर्यश्वाय गायत।
१ २ ३ १ २
सखायः सोमपाव्ने॥ १५६॥

Pra va indrāya mādanaṁ haryaśvāya gāyata.
Sakhāyaḥ somapāvne.

O friends, sing exciting songs of celebration in honour of Indra, your leader, commander of dynamic forces who loves the nation's honour and excellence and thirsts to celebrate the grandeur of it. (Rg. 7-31-1)

157. Indra Devata, Medhatithi Kanva and Priyamedha Angirasau Rshis

३ १ २ ३ १ २ ३ १ २ ३ २ ३ १ २
वयमु त्वा तदिदर्था इन्द्र त्वायन्तः सखायः।
१ २ ३ १ २
कण्वा उक्थेभिर्जरन्ते॥ १५७॥

Vayamu tvā tadidarthā indra tvāyantaḥ sakhāyaḥ. Kaṇvā ukthebhirjarante.

Indra, we too have the same aims and objectives as you. We are your friends and admirers. We know and wish to achieve, and with all words of praise and appreciation, we adore you as others, wise devotees, do. (Rg. 8-2-16)

158. Indra Devata, Shrutakaksha or Sukakshau Angirasau Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २
इन्द्राय मद्वने सुतं परि ष्टोभन्तु नो गिरः।
३ १ २ ३ १ २
अर्कमर्चन्तु कारवः॥ १५८॥

Indrāya madvane sutaṁ pari ṣṭobhantu no giraḥ. Arkam arcantu kāravaḥ.

Let all our voices of admiration flow and intensify the soma for the joy of Indra, and let the poets sing songs of adoration for him and celebrate his achievements. (Rg. 8-92-19)

159. Indra Devata, Irimbithi Kanva Ṛshi

३ १ २ ३ २ ३ १ २ ३ १ २ ३ १ २
अयं त इन्द्र सोमो निपूतो अधि बर्हिषि।
१ २ ३ २उ ३ १ २
एहीमस्य द्रवा पिब॥ १५९॥

Ayam ta indra somo nipūto adhi barhiṣi. Ehīmasya dravā piba.

Indra, this soma pure and sanctified on the holy

grass of yajna vedi, is dedicated to you. Come fast, you would love it, drink and enjoy, and protect and promote it for the good of all. (Rg. 8-17-11)

160. Indra Devata, Madhucchanda Ṛshi

सुरूपकृत्नुमूतये सुदुघामिव गोदुहे।
जुहूमसि द्यविद्यवि॥ १६०॥

Surūpakṛtnum ūtaye sudughām iva goduhe.
Juhūmasi dyavidyavi.

Just as the generous mother cow is milked for the person in need of nourishment, so every day for the sake of light and knowledge we invoke and worship Indra, lord omnipotent of light and life, maker of beautiful forms of existence and giver of protection and progress. (Rg. 1-4-1)

161. Indra Devata, Trishoka Kanva Ṛshi

अभि त्वा वृषभा सुते सुतं सृजामि पीतये।
तृम्पा व्यश्नुही मदम्॥ १६१॥

Abhi tvā vṛṣabhā sute sutaṁ sṛjāmi pītaye.
Tṛmpā vyaśnuhī madam.

Lord of generous and creative power, when the yajna is on and soma is distilled, I prepare the cup and offer you the drink. Pray accept, drink to your heart's content and enjoy the ecstasy of bliss divine. (Rg. 8-45-22)

162. Indra Devata, Kusidi Kanva Ṛshi

य इन्द्र चमसेष्वा सोमश्चमूषु ते सुतः।
पिबेदस्य त्वमीशिषे॥ १६२॥

Ya indra camaseṣvā somaś camūṣu te sutaḥ.
Pibedasya tvamīśiṣe.

Indra, of the soma which is distilled and poured in the cups and ladles of spiritual yajna for you, drink to your heart's desire since you yourself rule over the ecstasy of the nectar. (Rg. 8-82-7)

163. Indra Devata, Ajigarti Shunahshepah Ṛshi

योगेयोगे तवस्तरं वाजेवाजे हवामहे।
सखाय इन्द्रमूतये॥ १६३॥

Yoge yoge tavastaraṁ vāje vāje havāmahe
Sakhāya indram ūtaye.

Friends together and friends of Indra ever stronger and mightier, in every act of production and progress and in every battle for protection and preservation, we call upon Indra for defence and victory for well-being. (Rg. 1-30-7)

164. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

आ त्वेता नि षीदतेन्द्रमभि प्र गायत।
सखायः स्तोमवाहसः॥ १६४॥

Ā tvetā ni ṣīdatendram abhi pra gāyata.
Sakhāyaḥ stomavāhasaḥ.

Friends and celebrants of song divine, come, sit together and join to meditate (on life, divinity, humanity, science and spirituality, and freedom), and sing in thankful praise of Indra, lord of life and energy. (Rg. 1-5-1)

165. Indra Devata, Vishvamitra Gathina Ṛshi

इदं ह्यन्वोजसा सुतं राधानां पते।
पिबा त्वाऽस्य गिर्वणः॥ १६५॥

Idaṁ hyanvojasā sutaṁ rādhānāṁ pate.
Pibā tvāsya girvaṇaḥ.

O lord and ruler of wealth, power and potential, drink the exciting soma of this generous yajamana, elaborately distilled with vigour and splendour and offered with the voice of homage and reverence. (Rg. 3-51-10)

166. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

महाँ इन्द्रः पुरश्च नो महित्वमस्तु वज्रिणे।
द्यौर्न प्रथिना शवः॥ १६६॥

Mahāँ indraḥ puraśca no mahitvam astu vajriṇe. Dyaur na prathinā śavaḥ.

Indra is great, supreme and transcendent, self-refulgent like the sun, extensive like space and more. May all the power and grandeur be for the lord of justice and the thunderbolt. May all be dedicated to Him. (Rg. 1-8-5)

167. Indra Devata, Kusidi Kanva Ṛshi

आ तू न इन्द्र क्षुमन्तं चित्रं ग्राभं सं गृभाय।
महाहस्ती दक्षिणेन॥ १६७॥

Ā tū na indra kṣumantaṁ citraṁ grābhaṁ saṁ gṛbhāya. Mahāhastī dakṣiṇena.

Lord of mighty arms, Indra, gather by your expert

right hand abundant riches for us which may be full of nourishment, energy, wonderful beauty and grace worth having as a prize possession. (Rg. 8-81-1)

168. Indra Devatah, Priyamedha Angirasa Ṛshi

अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे।
सूनुं सत्यस्य सत्पतिम्॥ १६८॥

Abhi pra gopatiṁ girendram arca yathā vide.
Sūnuṁ satyasya satpatim.

To the best of your knowledge and culture and with the best of your language, worship and adore Indra, protector of stars and planets, lands and cows, language and culture, creator of the dynamics of existence and protector of its constancy. (Rg. 8-69-4)

169. Indra Devata, Vamadeva Gautama Ṛshi

कया नश्चित्र आ भुवदूती सदावृधः सखा।
कया शचिष्ठया वृता॥ १६९॥

Kayā naścitra ā bhuvadūtī sadāvṛdhaḥ sakhā.
Kayā śaciṣṭhayā vṛtā.

When would the Lord, sublime and wondrous, ever greater, ever friendly, shine in our consciousness and bless us? With what gifts of protection and promotion? What highest favour of our choice? What order of grace? (Rg. 4-31-1)

170. Indra Devata, Shrutakaksha Sukakshau Angirasau Ṛshi

त्यमु वः सत्रासाहं विश्वासु गीर्ष्वायतम्।
आ च्यावयस्यूतये॥ १७०॥

Tyam u vaḥ satrāsāhaṁ viśvāsu gīrṣvāyatam.
Ā cyāvayasyūtaye.

O people of the land, that generous and brilliant victor (Sudaksha) in all sessions of the enlightened citizens and celebrated in their universal voices, you elevate to the office of ruler for your defence, protection and progress. (Rg. 8-92-7)

171. Indra Devata, Kanva Medhatithi Ṛshi

१ २ ३ २ ३ १ २ ३ १ २र ३ १ २
सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम्।
३ २ ३ १ २
सनिं मेधामयासिषम्॥ १७१॥

Sadasaspatim adbhutaṁ priyam indrasya kāmyam. Saniṁ medhām ayāsiṣam.

May I realise, I pray, and attain to the direct presence of the Lord of the Universe, wondrous darling love of the soul, with gifts of the divine and discriminative vision of meditative intelligence. (Rg. 1-18-6)

172. Indra Devata, Vamadeva Gautama Ṛshi

२ ३ १ २ ३ २ ३ २उ ३क २र ३ १ २
ये ते पन्था अधो दिवो येभिर्व्यश्वमैरयः।
३ १ २ ३ १ २
उत श्रोषन्तु नो भुवः॥ १७२॥

Ye te panthā adho divo yebhir vyaśvamairayaḥ.
Uta śroṣantu no bhuvaḥ.

Indra let all the pathways below the regions of light by which you ignite, initiate and radiate currents of energy in the firmament be known to us, and let the people all regions of the world listen to our voice.

173. Indra Devata, Shrutakaksha Sukakshau Angirasau Ṛshi

३ १ २ ३ २ ३ २ ३ १ २
भद्रं भद्रं न आ भरेषमूर्जं शतक्रतो।
१ २ ३ १ २
यदिन्द्र मृडयासि नः॥ १७३॥

Bhadraṁ-bhadraṁ na ā bhareṣamūrjaṁ śatakrato. Yad indra mṛḍayāsi naḥ.

Indra, lord of infinite actions of grace, when you are kind to us and bless us with joy and well being, you give us food, energy, knowledge and enlightenment so that we may rise towards perfection as good human beings. (Rg. 8-93-28)

174. Indra Devata, Vindu Putadakshau Angirasau Ṛshi

२ ३ १ २ ३ २ ३ १ २र ३ १ २
अस्ति सोमो अयं सुतः पिबन्त्यस्य मरुतः।
३ २ ३ १ २ ३ १ २
उत स्वराजो अश्विना॥ १७४॥

Asti somo ayaṁ sutaḥ pibantyasya marutaḥ. Uta svarājo aśvinā.

O Maruts, mighty men of honour and action, this soma of glorious life is ready, created by divinity. Lovers of life and adventure, Ashwins, live it and enjoy, those who are self-refulgent, free and self-governed, and who are ever on the move, creating, acquiring, giving, like energies of nature in the cosmic circuit. (Rg. 8-94-4)

175. Indra Devata, Indramatara Devajamaya Rshis

३ १ २ ३ २ ३ १ २ ३ १ २र
ईङ्खयन्तीरपस्युव इन्द्रं जातमुपासते।
३ १ २ ३ १ २
वन्वानासः सुवीर्यम्॥ १७५॥

Īṅkhayantīr apasyuva indram jātamupāsate. Vanvānāsaḥ suvīryam.

Active, expressive and eloquent people, conscious of their rights and duties, serve and abide by the ruling power of the system, Indra, as it arises and advances, and while they do so they enjoy good health, honour and prosperity of life for themselves and their progeny. (Rg. 10-153-1)

176. Indra Devata, Godha Rshika

न कि देवा इनीमसि न क्या योपयामसि।
मन्त्रश्रुत्यं चरामसि॥ १७६॥

Na ki devā inīmasi na kyā yopayāmasi.
Mantraśrutyaṁ carāmasi.

O Devas, divinities of nature and nobilities of humanity, we never transgress the law, never frustrate any plan, never violate the order, never act surreptitiously. (We are an open minded people), we follow the law, and act according to the divine mantra, tradition and mantric declaration of the principles and policies of the order. In matters of the social order we love and cooperate with all parties of our view as well as with others whether they are rivals or people on the periphery. (Rg. 10-134-7)

177. Indra Devata, Dadhyang Atharvanah Ṛshi

दोषो आगाद् बृहद्गाय द्युमद्गामन्नाथर्वण।
स्तुहि देवं सवितारम्॥ १७७॥

Doṣo āgād bṛhadgāya dyumadgāmann-ātharvaṇa. Stuhi devaṁ savitāram.

O singer of Brhat Samans, scholar of Atharva, passionate seeker celebrant of divinity, Brahma,

highpriest, when the night is come, sing of Savita, adore the light of life.

178. Indra Devata, Praskanva Kanva Ṛshi

३ २ ३ १ २र ३क् २र ३ २ ३ २
एषो उषा अपूर्व्या व्युच्छति प्रिया दिवः।
३ १ २ ३ २
स्तुषे वामश्विना बृहत्॥ १७८॥

Eṣo uṣā apūrvyā vyucchati priyā divaḥ.
Stuṣe vāmaśvinā bṛhat.

This glorious dawn, darling of the sun, shines forth from heaven and proclaims the day. Ashvins, harbingers of this glory, I admire you immensely - infinitely. (Rg. 1-46-1)

179. Indra Devata, Gotama Rahugana Ṛshi

१ २ ३ २ ३ १ २ ३ १ २र
इन्द्रो दधीचो अस्थभिर्वृत्राण्यप्रतिष्कुतः।
३ १ २ ३ १ २र
जघान नवतीर्नव॥ १७९॥

Indro dadhīco asthabhir vṛtrāṇyapratiṣkutaḥ.
Jaghāna navatīr nava.

Indra, lord of light and space, unchallenged and unchallengeable, wields the thunderbolt and, with weapons of winds, light and thunder, breaks the clouds of ninety-nine orders of water and electricity for the sake of humanity and the earth. (Rg. 1-84-13)

180. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

२उ ३ १ २र ३ १ २ ३ १ २
इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः।
३ ३ २ ३ १ २र
महाँ अभिष्टिरोजसा॥ १८०॥

Indrehi matsyandhaso viśvebhiḥ somapar-
vabhiḥ. Mahāň abhiṣṭirojasā.

Indra, lord of light and life, come with all the soma-celebrations of food, energy and joy, great as you are with majesty, power and splendour omnipresent, and give us the ecstasy of living with enlightenment. (Rg. 1-9-1)

181. Indra Devata, Vamadeva Gautama Ṛshi

आ तू न इन्द्र वृत्रहन्नस्माकमर्धमा गहि।
महान्महीभिरूतिभिः ॥ १८१ ॥

Ā tū na indra vṛtrahannasmākam ardham ā gahi. Mahān mahībhir ūtibhiḥ.

Indra, lord and ruler of the world, mighty destroyer of darkness and evil, come with all great powers and protections, join and guide our progress. (Rg. 4-32-1)

182. Indra Devata, Vatsa Kanva Ṛshi

ओजस्तदस्य तित्विष उभे यत् समवर्तयत्।
इन्द्रश्चर्मेव रोदसी ॥ १८२ ॥

Ojastadasya titviṣa ubhe yat samavartayat. Indraścarmeva rodasī.

Indra, lord almighty, pervades and envelops both heaven and earth in the cover of light, the light that shines is only the lord's divine splendour that blazes with glory. (Rg. 8-6-5)

183. Indra Devata, Ajigarti Shunahshepah Ṛshi

अयमु ते समतसि कपोतइव गर्भधिम्।
वचस्तच्चिन्न ओहसे ॥ १८३ ॥

Ayamu te samatasi kapota'iva garbhadhim.
Vacastaccinna ohase.

Indra, light and power of existence, this creation is yours for sure. Just as a pigeon flies into the nest to meet its mate so do you pervade and impregnate nature to create the world of forms, and listen to our words of praise and prayer. (Rg. 1-30-4)

184. Vayu Devata, Ula Vatayana Ṛshi

वात आ वातु भेषजं शम्भु मयोभु नो हृदे।
प्र न आयूँषि तारिषत्॥ १८४॥

Vāta ā vātu bheṣajaṁ śambhu mayobhu no hṛde. Pra na āyuṅṣi tāriṣat.

May the wind of life energy blow for us as harbinger of sanatives, good health and peace for our heart and help us to live a full life beyond all suffering and ailment. (Rg. 10-186-1)

185. Indra Devata, Ghaura Kanva Ṛshi

यं रक्षन्ति प्रचेतसो वरुणो मित्रो अर्यमा।
न किः स दभ्यते जनः॥ १८५॥

Yaṁ rakṣanti pracetaso varuṇo mitro aryamā.
Na kiḥ sa dabhyate janaḥ.

The man whom Prachetas, men of knowledge and wisdom, Varuna, distinguished and meritorious man, Mitra, friend of all, Aryama, man of justice, all these protect and advance (is really strong). Can he ever be hurt, bullied or suppressed? No! (Rg. 1-41-1)

186. Indra Devata, Vatsa Kanva Ṛshi

३ २उ ३ १ २ ३ २ ३ १ २र ३ २
गव्यो षु णो यथा पुराश्वयोत रथया।
३ २ ३ १ २
वरिवस्या महोनाम्॥ १८६॥

Gavyo ṣu ṇo yathā purāśvayota rathayā.
Varivasyā mahonām.

Lord greatest of the great, Indra, come now as ever before and bring us wealth of lands and cows and discipline of the mind and senses, wealth of horses, progress and meaningful attainments, and scientific transports and spiritual adventures of the soul in meditation and yajnic sessions. (Rg. 8-46-10)

187. Indra Devata, Vatsa Kanva Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ १ २
इमास्त इन्द्र पृश्नयो घृतं दुहत आशिरम्।
३ २ ३ १ २ ३ १ २
एनामृतस्य पिप्युषीः॥ १८७॥

Imāsta indra pṛśnayo ghṛtam duhata āśiram.
Enām ṛtasya pipyuṣīḥ.

Indra, these spotted cows of yours, various earths, starry skies which yield and shower honey sweets of milk and life giving soma are augmenters of the divine yajna of universal evolution. (Rg. 8-6-19)

188. Indra Devata, Sukaksha Angirasa Ṛshi

३ २ ३ १ २ ३ १ २र
अया धिया च गव्यया पुरुणामन्पुरुष्टुत।
१ २र ३ १ २
यत् सोमेसोम आभुवः॥ १८८॥

Ayā dhiyā ca gavyayā puruṇāman puruṣṭuta
Yat somesoma ābhuvaḥ.

Indra, O higher mind, O soul, O awareness of divinity, who are adored by many, celebrated by many

many names in many ways, arise in every person in every soma yajna by with virtue of this intelligence, this knowledge and this awareness which nature has given to every person. (Rg. 8-93-17)

189. Indra Devata, Madhucchanda Ṛshi

३ २ ३ १२ ३ १ २ ३ १ २
पावका नः सरस्वती वाजेभिर्वाजिनीवती।
३ १ २ ३ १ २
यज्ञं वष्टु धियावसुः॥ १८९॥

Pāvakā naḥ sarasvatī vājebhir vājinīvatī
Yajñaṁ vaṣṭu dhiyāvasuḥ.

May Sarasvati, goddess of divine speech, mother knowledge of arts, science and divinity, come with gifts of food for the mind and intellect and purify us with the light of knowledge. May the mother grace our yajna of arts and sciences and bless us with the light divine. (Rg. 1-3-10)

190. Indra Devata, Vamadeva Gautama Ṛshi

२ ३ १ २र ३ २उ ३ १ २
क इमं नाहुषीष्वा इन्द्रं सोमस्य तर्पयात्।
२ ३ २ ३ १ २
स नो वसून्या भरात्॥ १९०॥

Ka imaṁ nāhuṣīṣvā indraṁ somasya tarpayāt.
Sa no vasūnyā bharāt.

Who in this bounden humanity can regale and surfeit this Indra with the soma of surrender and adoration? None. May the lord of boundless abundance bring us wealth, honour and excellence of life.

191. Indra Devata, Irimbithi Kanva Ṛshi

१ २ ३ २उ ३ २ ३ २ ३ १ २ ३ २
आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम्।
२उ ३ १ २ ३ १ २
एदं बर्हिः सदो मम॥ १९१॥

Ā yāhi suṣumā hi ta indra somaṁ pibā imam.
Edaṁ barhiḥ sado mama.

Indra, lord omnipotent and omnipresent, we hold the yajna and distil the soma of life in your service. Come, grace this holy seat of my yajna dedicated to you, watch my performance, enjoy the soma, and protect and promote the yajna for the beauty and joy of life. (Rg. 8-17-1)

192. Indra Devata, Satyadhrti Varuni Ṛshi

महि त्रीणामवरस्तु द्युक्षं मित्रस्यार्यम्णः।
दुराधर्षं वरुणस्य॥ १९२॥

Mahi trīṇām avarastu dyukṣaṁ mitra-syāryamṇaḥ. Durādharṣaṁ varuṇasya.

May the great, refulgent and inviolable protection and promotion of the three, Mitra, Varuna and Aryaman bless the life of nature and humanity. (Mitra, Varuna and Aryaman are explained as prana, apana and heart energy, and as the sun of the summer, winter and spring seasons round the year.) (Rg. 10-185-1)

193. Indra Devata, Vatsa Kanva Ṛshi

त्वावतः पुरूवसो वयमिन्द्र प्रणेतः।
स्मसि स्थातर्हरीणाम्॥ १९३॥

Tvāvataḥ purūvaso vayam indra praṇetaḥ.
Smasi sthātar harīṇām.

Indra, shelter home of the world, leader of humanity, presiding over mutually sustained stars and planets in motion, we are in bond with you and so shall we remain. (Rg. 8-46-1)

194. Indra Devata, Pragatha Kanva Ṛshi

१ २ ३ १ २ ३ १ २र
उत्त्वा मन्दन्तु सोमाः कृणुष्व राधो अद्रिवः।
१ २ ३ १ २
अव ब्रह्मद्विषो जहि॥ १९४॥

Ut tvā mandantu somāḥ kṛṇuṣva radho adrivaḥ.
Ava brahmadviṣo jahi.

Indra, lord almighty, commander, controller and inspirer of clouds, mountains and great men of generosity, may our hymns of adoration win your pleasure. Pray create and provide means and methods of sustenance and progress in life, and cast off jealousies and enmities against divinity, knowledge and prayer, our bond between human and divine. (Rg. 8-64-1)

195. Indra Devata, Vishvamitra Gathina Ṛshi

१ २ ३ १ २ ३ २उ ३ १ २
गिर्वणः पाहि नः सुतं मधोर्धाराभिरज्यसे।
२ ३ १ २ ३ १ २र
इन्द्र त्वादातमिद्यशः॥ १९५॥

Girvaṇaḥ pāhi naḥ sutaṁ madhor dhārābhir ajyase. Indra tvādātamidyaśaḥ.

Indra, lord of honour, excellence and majesty, honoured by songs of celebration, served and pleased with streams of sweet soma in homage, pray protect and promote our soma-yajna of life and endeavour. By you alone is acknowledged the honour, joy and value of life and karma. (Rg. 3-40-6)

196. Indra Devata, Vamadeva Gautama Ṛshi

१ २ ३ २ ३ १ २ ३ २उ ३ १ २र ३ २
सदा व इन्द्रश्चर्कृषदा उपो नु स सपर्यन्।
२ ३ २ ३ २उ ३ १ २
न देवो वृतः शूर इन्द्रः॥ १९६॥

Sadā va indraś carkṛṣadā upo nu sa saparyan.
Na devo vṛtaḥ śūra indraḥ.

Indra, the lord omnipotent, always draws you close to himself, caring for you. Indra, refulgent, brave and generous, is ever free, never bound.

197. Indra Devata, Shrutakaksha Angirasa Ṛshi

आ त्वा विशन्त्विन्दवः समुद्रमिव सिन्धवः।
न त्वामिन्द्राति रिच्यते॥ १९७॥

Ā tvā viśantvindavaḥ samudramiva sindhavaḥ.
Na tvām indrāti ricyate.

All the flows of soma, joys, beauties and graces of life concentrate in you, and thence they flow forth too, Indra, lord supreme, just as all rivers flow and join in the ocean and flow forth from there. O lord no one can comprehend and excel you. (Rg. 8-92-22)

198. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

इन्द्रमिद्गाथिनो बृहदिन्द्रमर्केभिरर्किणः।
इन्द्रं वाणीरनूषत॥ १९८॥

Indram id gāthino bṛhad indram arkebhir arkiṇaḥ. Indraṁ Vāṇīranūṣata.

The singers of Vedic hymns worship Indra, infinite lord of the expansive universe, Indra, the sun, lord of light, Indra, vayu, maruts, currents of energy, and Indra, the universal divine voice, with prayers, mantras, actions and scientific research. (Rg. 1-7-1)

199. Indra Devata, Shrutakaksha Angirasa Ṛshi

१ २ ३१ २ ३ १ २ ३ २ ३ २
इन्द्र इषे ददातु न ऋभुक्षणमृभुं रयिम्।
३ १ २ ३ १ २
वाजी ददातु वाजिनम्॥ १९९॥

Indra iṣe dadātu na ṛbhukṣaṇam ṛbhuṁ rayim.
Vājī dadātu vājinam.

For food, energy and knowledge, may Indra, lord of creativity, imagination and power, give us wealth, honour and excellence of broad, versatile and expert nature. May the lord of speed and victory grant us sustenance, energy and advanced success in our pursuit of progress. (Rg. 8-93-34)

200. Indra Devata, Grtsamada Ṛshi

१ २ ३ २ ३ २ ३ २ ३ १ २र
इन्द्रो अङ्ग महद्भयमभी षदप चुच्यवत्।
२उ ३ १ २र
स हि स्थिरो विचर्षणिः॥ २००॥

Indro aṅga mahad bhayam abhī ṣadapa cucyavat. Sa hi sthiro vicarṣaṇiḥ.

Indra, light of life, dear as breath of vitality, mighty great, blazing as the sun which is stable in its orbit and enlightens and watches us all as it moves, may, we pray, remove all fear and give us freedom. (Rg. 2-41-10)

201. Indra Devata, Bharadvaja Barhaspatya Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ १ २
इमा उ त्वा सुतेसुते नक्षन्ते गिर्वणो गिरः।
१ २ ३ २उ ३ १ २
गावो वत्सं न धेनवः॥ २०१॥

Imā u tvā sute sute nakṣante girvaṇo giraḥ.
Gāvo vatsaṁ na dhenavḥ.

These words and voices of adoration, O spirit

adorable, reach you, in every yajna, in every cycle of creation, like cows rushing to the calf with love. (Rg. 6-45-28)

202. Indra Devata, Bharadvaja Barhaspatya Ṛshi

२ ३ २ ३१ २ ३२ ३ १२ ३ १२
इन्द्रा नु पूषणा वयं सख्याय स्वस्तये।
३२३ १२
हुवेम वाजसातये॥ २०२॥

Indrā nu pūṣaṇā vayaṁ sakhyāya svastaye.
Huvema vājasātaye.

We always invoke and call upon Indra, lord commander of power, honour and excellence, and Pusha, giver of nourishment energy and intelligence, for the sake of friendship and all round joy and well being and for the achievement of success and victory in the battles of life. (Rg. 6-57-1)

203. Indra Devata, Vamadeva Gautama Ṛshi

१ २ ३ १ २२ ३ १ २२
न कि इन्द्र त्वदुत्तरं न ज्यायो अस्ति वृत्रहन्।
२ ३ २उ ३ २
न क्येवं यथा त्वम्॥ २०३॥

Na ki indra tvad uttaraṁ na jyāyo asti vṛtrahan.
Na kyevaṁ yathā tvam.

Indra, lord ruler of the world, destroyer of evil and breaker of the cloud like the sun, there is none higher than you, none beyond, none greater, none even equal to you as you are. (Rg. 4-30-1)

204. Indra Devata, Trishoka Kanva Ṛshi

३१ २ ३ १ २ ३१ २२ ३ १२
तरणिं वो जनानां त्रदं वाजस्य गोमतः।
३ २३ १ २
समानमु प्र शंसिषम्॥ २०४॥

Taraṇiṁ vo janānaṁ tradaṁ vājasya gomataḥ.
Samānam u pra śaṁsiṣam.

I constantly praise the lord saviour of you, people, and the protector of your earthly wealth, power, progress and freedom. (Rg. 8-45-28)

205. Indra Devata, Madhucchanda Ṛshi

असृग्रमिन्द्र ते गिरः प्रति त्वामुदहासत।
सजोषा वृषभं पतिम्॥ २०५॥

Asṛgram indra te giraḥ prati tvām udahāsata.
Sajoṣā vṛṣabhaṁ patim.

Indra, lord of light and splendour, the songs of divinity reveal and manifest you in your glory, protector of the universe and generous rain-giver of favours and kindness. And I too, in response, celebrate your magnificence and magnanimity without satiety. (Rg. 1-9-4)

206. Indra Devata, Vatsa Kanva Ṛshi

सुनीथो घा स मर्त्यो यं मरुतो यमर्यमा।
मित्रास्पान्त्यद्रुहः॥ २०६॥

Sunītho ghā sa martyo yaṁ maruto yam aryamā. Mitrās pāntyadruhaḥ.

True it is that that man is morally right, well guided and secure whom the Maruts, vibrant powers of defence and protection, Aryama, power of right conduct and justice, and Mitra, power of love and enlightenment, all free from hate and jealousy, lead and protect on the right path. (Rg. 8-46-4)

207. Indra Devata, Trishoka Kanva Ṛshi

२ ३ १ २ ३ २ ३ १ २ ३ १ २
यद्वीडाविन्द्र यत्स्थिरे यत्पर्शाने पराभृतम्।
१ २ ३ १ २ १
वसु स्पार्हं तदा भर॥ २०७॥

Yad vīḍāvindra yat sthire yat parśāne parā-bhṛtam. Vasu spārhaṁ tadā bhara.

Whatever wanted wealth hidden in solid mountains, concealed in secret and trust worthy sources or covered in caverns and deep in the clouds, bring that out in the open for the society. (Rg. 8-45-41)

208. Indra Devata, Sukaksha Angirasa Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ २
श्रुतं वो वृत्रहन्तमं प्र शर्धं चर्षणीनाम्।
३ २ ३ १ २ ३ २
आशिषे राधसे महे॥ २०८॥

Śrutaṁ vo vṛtrahantamaṁ pra śardhaṁ carṣa-ṇīnām. Āśiṣe radhase mahe.

O lord of light, refulgent and glorious stars and planets such as sun, earth and moon bear your power and potential and they bear the jewels of life for the generous yajamana. O celebrants, celebrate Indra and pray for the devotees that the lord may bless. (Rg. 8-93-26)

209. Indra Devata, Vamadeva Gautama Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २
अरं त इन्द्र श्रवसे गमेम शूर त्वावतः।
१ २ ३ १ २
अरं शक्र परेमणि॥ २०९॥

Araṁ ta indra śravase gamema śūra tvāvataḥ. Araṁ śakra paremaṇi.

Indra, lord of boundless power and holy action, under your kind care and protection, let us reach close

enough to your adorable presence and your divine glory in song and deep meditation.

210. Indra Devata, Vishvamitra Gathina Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ १ २
धानावन्तं करम्भिणमपूपवन्तमुक्थिनम्।
१ २ ३ १ २
इन्द्र प्रातर्जुषस्व नः॥ २१०॥

Dhānāvantaṁ karambhiṇam apūpavantam ukthinam. Indra prātar juṣasva naḥ.

Indra, lord of wealth, honour and excellence, accept and enjoy in the morning our gift of homage and yajna mixed with roasted rice and curds and sanctified and offered with the chant of holy words. (Rg. 3-52-1)

211. Indra Devata, Goshuktyashvasuktinau Kanvayanau Ṛshis

३ १ २ ३ १ २ ३ १ २ ३ १ २
अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः।
२ ३ १ २ ३ १ २
विश्वा यदजय स्पृधः॥ २११॥

Apām phenena namuceḥ śira indrod avartayaḥ. Viśvā yadajaya spṛdhaḥ.

When you fight out the adversaries of life and humanity, you crush the head of the demon of drought and famine with the sea mist and the cloud. (Rg. 8-14-13)

212. Indra Devata, Vamadeva Gautama Ṛshi

३ १ २ ३ १ २ ३ २ ३ २ ३ १ २
इमे त इन्द्र सोमाः सुतासो ये च सोत्वाः।
१ २
तेषां मत्स्व प्रभूवसो॥ २१२॥

Ime ta indra somāḥ sutāso ye ca sotvāḥ. Teṣām matsva prabhūvaso.

O lord of exuberance, Indra, these somas of purest homage now ripe and ready and those that will be

extracted and matured are all for you. Eternal lord of infinite wealth and excellence, accept these, be gracious, and bless us.

213. Indra Devata, Shrutakaksha Sukakshau Angirasau Ṛshi

तुभ्यं सुतासः सोमाः स्तीर्णं बर्हिर्विभावसो ।
स्तोतृभ्य इन्द्र मृडय ॥ २१३ ॥

Tubhyaṁ sutāsaḥ somāḥ stīrṇaṁ barhir vibhāvaso. Stoṭṛbhya indra mṛḍaya.

O lord of light, Indra, the soma delicacies distilled and seasoned are ready for you. The holy grass seats are spread on the vedi. Pray come in, be gracious, and bring wealth, honour and excellence of life for the celebrants with peace and joy. (Rg. 8-93-25)

214. Indra Devata, Ajigarti Shunahshepah Ṛshi

आ व इन्द्रं कृविं यथा वाजयन्तः शतक्रतुम् ।
मंहिष्ठं सिञ्च इन्दुभिः ॥ २१४ ॥

Ā va indraṁ kṛviṁ yathā vājayantaḥ śata-kratum. Maṁhiṣṭhaṁ siñca indubhiḥ.

Just as strong winds carry the cloud for rain on the earth, just as men dig the well for irrigating the field, so you serve Indra, most generous and powerful hero of a hundred acts of creation and growth, with each drop of your powers and energies. (Rg. 1-30-1)

215. Indra Devata, Shrutakaksha Angirasa Ṛshi

अतश्चिदिन्द्र न उपा याहि शतवाजया ।
इषा सहस्रवाजया ॥ २१५ ॥

Ataścid indra na upā yāhi śatavājayā.
Iṣā sahasravājayā.

And from here, Indra, come to us, bring us the food of life for a hundredfold and a thousandfold victory of honour and excellence. (Rg. 8-92-10)

216. Indra Devata, Trishoka Kanva Ṛshi

२ ३ १ २ ३ १ २ ३ १ २ ३ २ ३ १ २
आ बुन्दं वृत्रहा ददे जातः पृच्छाद्वि मातरम्।
२ ३ १ २ र
क उग्राः के ह शृण्विरे॥ २१६॥

Ā bundaṁ vṛtrahā dade jātaḥ pṛcchādvi mātaram. Ka ugrāḥ ke ha śṛṇvire.

When the mighty soul, destroyer of evil, born to self consciousness, takes to the bow and arrow, blazing, fearsome, breaker of foes, he asks the mother, spirit of higher vision and discrimination: Who are the enemies renowned to be terrible and irresistible? (Rg. 8-45-4)

217. Indra Devata, Medhatithi Kanva Ṛshi

३ १ २ ३ १ २ ३ १ २
बृबदुक्थं हवामहे सृप्रकरस्नमूतये।
१ २ ३ २ ३ १ २
साधः कृण्वन्तमवसे॥ २१७॥

Bṛbad ukthaṁ havāmahe sṛprakarasnam ūtaye.
Sādhaḥ kṛṇvantam avase.

We invoke the lord divine and master ruler who is highly adorable, of long and supple arms of generosity, and always does good for the protection and promotion of all. (Rg. 8-32-10)

218. Indra Devata, Gotama Rahugana Ṛshi

३ २ ३ १ २ ३ १ २ ३ २
ऋजुनीती नो वरुणो मित्रो नयति विद्वान्।
३ २ ३ २ ३ १ २
अर्यमा देवैः सजोषाः॥ २१८॥

Ṛjunītī no varuṇo mitro nayati vidvān.
Aryamā devaiḥ sajoṣāḥ.

May God, Lord Omniscient, Varuna, lord of justice and worthy of our intelligent choice, Mitra, lord of universal friendship, and the man of knowledge, wisdom and divine vision bless us with a natural simple and honest way of living. May Aryama, lord of justice and dispensation, bless us with a straight way of living without pretence. May He, lord of love who loves us and whom we love bless us with the company of noble, generous and brilliant people in humanity, and may He grant us the benefit of such generous powers of nature. (Rg. 1-90-1)

219. Indra Devata, Brahmatithi Kanva Ṛshi

दूरादिहेव यत्सतोऽ रुणप्सुरशिश्वितत्।
वि भानुं विश्वथातनत्॥ २१९॥

Dūrād iheva yat sato'ruṇapsur aśiśvitat.
Vi bhānuṁ viśvathātanat.

The bright red dawn from far off, which yet appears so close, wraps the world in crimson glory and then spreads it over with the light of the sun. (Rg. 8-5-1)

220. Indra Devata, Vishvamitra or Jamadagni Ṛshi,

आ नो मित्रावरुणा घृतैर्गव्यूतिमुक्षतम्।
मध्वा रजांसि सुक्रतू॥ २२०॥

Ā no mitrāvaruṇā ghṛtair gavyūtim ukṣatam.
Madhvā rajāṅsi sukratū.

May Mitra and Varuna, sun and shower, heat and cold, fire and water, and friends of the nation inspired

with justice and rectitude, fertilise and energise our lands and environment with waters and yajnic enrichments, protect and promote our cows and other cattle wealth, develop our milk products, and make the earth flow with streams of milk and honey. May all these powers do good to humanity, our lands and our homes. (Rg. 3-62-16)

221. Indra Devata, Praskanva Kanva Ṛshi

२ ३ २ ३ २ ३ २ ३ १ २ ३ १ २
उदु त्ये सूनवो गिरः काष्ठा यज्ञेष्वत्नत।
३ १ २ ३ १ २र
वाश्रा अभिज्ञु यातवे॥ २२१॥

Udu tye sūnavo giraḥ kāṣṭhā yajñeṣvatnata.
Vāśrā abhijñu yātave.

Those children of space, the winds, in their motions, carry and expand the waves of sound and the currents of waters and other energies across the dynamics of space so that they reach their destinations like the mother cows hastening on their legs to their stalls.(Rg. 1-37-10)

222. Indra Devata, Kanva Medhatithi Ṛshi

३ २उ ३ १ २ ३ १ २र ३ २
इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम्।
१ २ ३ २
समूढमस्य पाँसुले॥ २२२॥

Idaṁ viṣṇur vi cakrame tredhā ni dadhe padam.
Samūḍham asya pāṁsule.

Vishnu created this threefold universe of matter, motion and mind in three steps of evolution through Prakriti, subtle elements and gross elements, shaped the atoms into form and fixed the form in eternal space and time. (Rg. 1-22-17)

223. Indra Devata, Medhatithi Kanva Ṛshi

अतीहि मन्युषाविणं सुषुवांसमुपेरय।
अस्य रातौ सुतं पिब॥ २२३॥

Atīhi manyuṣāviṇaṁ suṣuvāṅsam uperaya.
Asya rātau sutaṁ piba.

Indra, lord of life, ignore the man who offers yajnic soma in a mood of anger, frustration and protest. Ignore the man who offers yajna and soma but in a joyless and conflictive mood. Accept this soma of homage distilled and offered in a state of delight, love and faith. (Rg. 8-32-21)

224. Indra Devata, Vamadeva Gautama Ṛshi

कदु प्रचेतसे महे वचो देवाय शस्यते।
तदिद्ध्यस्य वर्धनम्॥ २२४॥

Kadu pracetase mahe vaco devāya śasyate.
Tadidhyasya vardhanam.

Howsoever little, insignificant the word of prayer and adoration offered in honour of omniscient, omnipotent, self-refulgent Indra, that is the exaltation of Indra, elevation of the celebrant too.

225. Indra Devata, Medhatithi Kanva and Priyamedha Angirasau Ṛshi

उक्थं च न शस्यमानं नागो रयिरा चिकेत।
न गायत्रं गीयमानम्॥ २२५॥

Ukthaṁ ca na śasyamānaṁ nāgorayir ā ciketa.
Na gāyatraṁ gīyamānam.

Indra, lord of power and piety, the man dedicated

to divinity in faith and opposed to doubt and disloyalty knows the words of praise spoken by a man of doubtful faith as much as he knows the songs of adoration sung by a man of faith (and makes a distinction between the two). (Rg. 8-2-14)

226. Indra Devata, Vishvamitra Gathina Ṛshi

१ २ ३ २ ३ १ २ ३ १ २ ३ १ २
इन्द्र उक्थेभिर्मन्दिष्ठो वाजानां च वाजपतिः।
१ २ ३ २ ३ १ २
हरिवान्त्सुतानां सखा॥ २२६॥

Indra ukthebhir mandiṣṭho vājānāṁ ca vājapatiḥ. Harivāntsutānāṁ sakhā.

Indra, happiest and most exalted by songs of adoration, lord of all strength, power, victories and the victorious, commander of all world forces, is the friend of joyous soma celebrants of peace and prosperity.

227. Indra Devata, Medhatithi Kanva and Priyamedha Angirasau Ṛshi

२ ३ १ २ ३ १ २ ३ १ २
आ याह्युप नः सुतं वाजेभिर्मा हृणीयथाः।
३ १ २ ३ १ २
महाँइव युवजानिः॥ २२७॥

Ā yāhyupa naḥ sutaṁ vājebhir mā hṛṇīyathāḥ. Mahāň iva yuvajāniḥ.

Come along with us with all your strength and enthusiasm without hesitation or embarrassment, and go forward like a great hero inspired by a youthful maiden. (Rg. 8-2-19)

228. Indra Devata, Sumitra or Durmitra Kautsau Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ २
कदा वसो स्तोत्रं हर्यत आ अव श्मशा रुधद्वाः।
३ २ ३ २ ३ १ २
दीर्घं सुतं वाताप्याय॥ २२८॥

Kadā vaso stotraṁ haryata ā ava śmaśā rudhad vāḥ. Dirghaṁ sutaṁ vātāpyāya.

O Vasu, shelter home of life, when does the spirit inspire, impel and create the joyous song of celebration for Indra? When it controls the various flow of the mind, then the lasting soma is prepared for the ecstatic soul. (Rg. 10-105-1)

229. Indra Devata, Kanva Medhatithi Ṛshi

ब्राह्मणादिन्द्र राधसः पिबा सोममृतूँरनु।
तवेदं सख्यमस्तृतम्॥ २२९॥

Brāhmaṇād indra rādhasaḥ pibā soma-mṛtūṅranu. Tavedaṁ sakhyam astṛtam.

Indra, pranic energy of air, according to the seasons drink the soma juices of nature from the earthly treasuries created by the Supreme Lord of the universe. The vital relation of life with you is universal and inviolable. (Rg. 1-15-5)

230. Indra Devata, Medhatithi Kanva Ṛshi

वयं घा ते अपि स्मसि स्तोतार इन्द्र गिर्वणः।
त्वं नो जिन्व सोमपाः॥ २३०॥

Vayaṁ ghā te api smasi stotāra indra girvaṇaḥ. Tvaṁ no jinva somapāḥ.

Indra, lord celebrated in song, your devoted celebrants as we are, O lord protector and promoter of the beauty, honour and excellence of life, pray give us the food and fulfilment of life we love and aspire for. (Rg. 8-32-7)

231. Indra Devata, Vishvamitra Gathina Abheepad Udalava Ṛshi

१ २ ३१ २र ३ २ ३१२
एन्द्र पृक्षु कासु चिन्नृम्णं तनूषु धेहि नः।
१ २ ३ १ २
सत्राजिदुग्र पौंस्यम्॥ २३१॥

Endra pṛkṣu kāsu cin nṛmṇam tanūṣu dhehi naḥ. Satrājid ugra pauṁsyam.

Indra, lustrous lord always victorious in battles, in all the battles of life we face, vest manly strength in our bodies and courage in our hearts.

232. Indra Devata, Shrutakaksha Angirasa Ṛshi

३ १ २र ३ २३ १ २र ३ २ ३२
एवा ह्यसि वीरयुरेवा शूर उत स्थिरः।
३ २ ३ २ ३ १ २
एवा ते राध्यं मनः॥ २३२॥

Evā hyasi vīrayur evā śūra uta sthiraḥ.
Evā te rādhyam manaḥ.

You love and honour the brave, you are brave yourself, you are definite in intention and undisturbed in attitudes. You are now ripe for the perfection of mind to experience the soul's beatitude in, divine presence. (Rg. 8-92-28)

CHAPTER–3

233. Indra Devata, Vasishtha Maitravaruni Ṛshi

अभि त्वा शूर नोनुमोऽ दुग्धाइव धेनवः।
ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः॥ २३३॥

Abhi tvā śūra nonumo'dugdhā iva dhenavaḥ.
Īśānam asya jagataḥ svardṛśam īśānam indra tasthuṣaḥ.

O lord almighty, we adore you and wait for your blessings as lowing cows not yet milked wait for the master. Indra, lord of glory, you are ruler of the moving world and you are ruler of the unmoving world and your vision is bliss. (Rg. 7-32-22)

234. Indra Devata, Bharadvaja Barhaspatya Ṛshi

त्वामिद्धि हवामहे सातौ वाजस्य कारवः।
त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः॥ २३४॥

Tvām iddhi havāmahe sātau vājasya kāravaḥ.
Tvām vṛtreṣvindra satpatiṁ narastvāṁ kāsthāsvarvataḥ.

Indra, lord of power and advancement, you alone we invoke and call upon for acquisition of food, energy, honour, excellence and progress. All of us, leading people, makers, poets, artists, artisans and architects of the nation, fast advancing in all directions, invoke and exhort you, protector and promoter of universal truth and values in human struggles for light, goodness and generosity, and the wealth of life. (Rg. 6-46-1)

235. Indra Devata, Praskanva Kanva Ṛshi

३ १ २र ३ १ २ ३ १ २ ३ १ २ ३ २
अभि प्र वः सुराधसमिन्द्रमर्च यथा विदे।
१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
यो जरितृभ्यो मघवा पुरूवसुः सहस्त्रेणेव शिक्षति॥ २३५॥

Abhi pra vaḥ surādhasam indram arca yathā vide. Yo jaritṛbhyo maghavā purūvasuḥ sahasreṇeva śikṣati.

To the best of your intention and purpose and for whatever you wish to achieve, pray to Indra, lord of glory, world power and promotion and means of success, who gives a thousandfold wealth, honour and excellence to his celebrants. (Rg. 8-49-1)

236. Indra Devata, Nodha Gautama Ṛshi

१ २ ३ १ २ ३ २ ३ १ २ ३ १ २र
तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः।
३ २ ३ १ २र ३ २ ३ १ २ ३ १ २
अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे॥ २३६॥

Taṁ vo dasmaṁ ṛtīṣahaṁ vasor mandānam andhasaḥ. Abhi vatsaṁ na svasareṣu dhenava indraṁ gīrbhir navāmahe.

We invoke and call upon Indra eagerly as cows call for their calves in the stalls, and with songs of adoration over night and day we glorify him, lord glorious, omnipotent power fighting for truth against evil forces, and exhilarated with the bright soma of worship offered by celebrant humanity. (Rg. 8-88-1)

237. Indra Devata, Kali Pragatha Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
तरोभिर्वो विदद्वसुमिन्द्रं सबाध ऊतये।
३ १ २र ३ १ २ ३ २ ३ २उ ३ २ ३ १ २
बृहद्गायन्तः सुतसोमे अध्वरे हुवे भरं न कारिणम्॥ २३७॥

Tarobhirvo vidadvasum indraṁ sabādha ūtaye. Bṛhad gāyantaḥ sutasome adhvare huve bharaṁ na kāriṇam.

In the yajna of love and non-violence where everything is perfect and soma is distilled, I invoke Indra like Abundance itself, giver of wealth, honour and fulfilment. Singing songs of adoration with energy and enthusiasm for your protection and progress, O devotees, celebrate Indra who brings wealth, honour and excellence at the earliest by fastest means. (Rg. 8-66-1)

238. Indra Devata, Vasishtha Maitravaruni Ṛshi

तरणिरित् सिषासति वाजं पुरन्ध्या युजा।
आ व इन्द्रं पुरुहूतं नमे गिरा नेमिं तष्टेव सुद्रुवम्॥ २३८॥

Taraṇirit siṣāsati vājaṁ purandhyā yujā. Ā va indraṁ puruhūtaṁ name girā nemiṁ taṣṭeva sudruvam.

Only the saviour, a person of dynamic will and action joined in the soul with a controlled and dedicated mind, would share wealth and knowledge with the people and distribute it over the deserving. With words of prayer I bow to Indra, the ruler invoked by you all and draw his attention to you just like the carpenter bending flexible wood round as felly of the wheel. (The lord is flexible too, his heart melts with sympathy for the people.) (Rg. 7-32-20)

239. Indra Devata, Medhatithi Kanva Ṛshi

पिबा सुतस्य रसिनो मत्स्वा न इन्द्र गोमतः। आपिर्नो बोधि सधमाद्ये वृधेऽ३स्माँ अवन्तु ते धियः॥ २३९॥

Pibā sutasya rasino matsvā na indra gomataḥ. Āpir no bodhi sadhamādye vṛdhe'smāň avantu te dhiyaḥ.

Indra, resplendent and mighty, karma yogi, great performer, come and have a drink of our delicious festive soma distilled and mixed with milk and cream, share the ecstasy, enlighten us, your own people, for progress and prosperity, and may your thoughts and wisdom protect, promote and guide us in life. (Rg. 8-3-1)

240. Indra Devata, Bharga Pragatha Ṛshi

त्वं ह्येहि चेरवे विदा भगं वसुत्तये।
उद्वावृषस्व मघवन् गविष्टय उदिन्द्राश्वमिष्टये॥ २४०॥

Tvaṁ hyehi cerave vidā bhagaṁ vasuttaye. Udvāvṛṣasva maghavan gaviṣṭaya ud indrāśvamiṣṭaye.

Come to give gifts of wealth and honour to the devotee so that the people may be happy and prosperous. O lord of honour and majesty, Indra, bring us showers of the wealth of cows, lands, knowledge and culture for the seekers of light, and horses, advancement and achievement for the seekers of progress. (Rg. 8-61-7)

241. Maruts Devata, Vasishtha Maitravaruni Ṛshi

न हि वश्चरमं च न वसिष्ठः परिमंसते। अस्माकमद्य मरुतः
सु ते सचा विश्वे पिबन्तु कामिनः॥ २४१॥

Na hi vaścaramaṁ ca na vasiṣṭhaḥ parimaṅsate. Asmākam adya marutaḥ sute sacā viśve pibantu kāminaḥ.

O Maruts, vibrant givers of light and energy,

leading lights of humanity, the celebrated sage best settled and giver of settlement mentally and spiritually does not ignore or neglect even the last of you but honours you all. O lovers and benefactors of the nation, come today now itself, join and enjoy the delicious taste of our achievement in your honour in the structure and order of a great society. (Rg. 7-59-3)

242. Indra Devata, Pragatha Ghaura Kanva Ṛshi

मा चिदन्यद् वि शंसत सखायो मा रिषण्यत। इन्द्रमित्स्तोता वृषणं सचा सुते मुहुरुक्था च शंसत॥ २४२॥

Mā cid anyad vi śaṅsata sakhāyo mā riṣaṇyata. Indramit stotā vṛṣaṇaṁ sacā sute muhurukthā ca śaṅsata.

O friends, do not worship any other but One, be firm, never remiss, worship only Indra, sole lord absolute, omnipotent and infinitely generous, and when you have realised the bliss of the lord's presence, sing songs of divine adoration spontaneously, profusely, again and again. (Rg. 8-1-1)

243. Indra Devata, Puruhanma Angirasa Ṛshi

न किष्टं कर्मणा नशद् यश्चकार सदावृधम्।
इन्द्रं न यज्ञैर्विश्वगूर्तमृभ्वसमधृष्टं धृष्णुमोजसा॥ २४३॥

Na kiṣṭaṁ karmaṇā naśad yaścakāra sadāvṛdham. Indraṁ na yajñair viśvagūrtam ṛbhvasam adhṛṣṭam dhṛṣṇum ojasā.

No one can equal merely by action, much less hurt even by yajnas, that person who has won the favour and grace of Indra, lord divine who is rising as well as

raising his devotees high, who is universally adored, universal genius, redoubtable and invincibly illustrious by his own essential power. (Rg. 8-70-3)

244. Indra Devata, Medhatithi Medhyatithi Kanvau Ṛshis

२ ३ १ २ ३ १ २ ३ २ ३ १ २ ३ १ २ १ २ ३ २
य ऋते चिदभिश्रिषः पुरा जत्रुभ्य आतृदः । सन्धाता सन्धिं
३ १ २ ३ २ ३ १ २ ३ १ २ ३ १ २
मघवा पुरूवसुर्निष्कर्ता विह्रुतं पुनः ॥ २४४ ॥

Ya ṛte cidabhiśriṣaḥ purā jatrubhya ātṛdaḥ. Sandhātā sandhiṁ maghavā purūvasur niṣkartā vihrutaṁ punaḥ.

Indra is that vibrant immanent lord of unbounded natural health and assertive life energy who, without piercing and without ligatures, provides for the original jointure of the series of separate vertebrae and collar bones and then, later, heals and sets the same back into healthy order if they get dislocated or fractured. (Rg. 8-1-12)

245. Indra Devata, Medhatithi Medhyatithi Kanvau Ṛshis

१ २ ३ २ ३ २ ३ २ ३ १ २ ३ १ २
आ त्वा सहस्त्रमा शतं युक्ता रथे हिरण्यये ।
३ २ ३ १ २ ३ २ ३ १ २ ३ १ २
ब्रह्मयुजो हरय इन्द्र केशिनो वहन्तु सोमपीतये ॥ २४५ ॥

Ā tvā sahasramā śataṁ yuktā rathe hiraṇyaye. Brahmayujo haraya indra keśino vahantu somapītaye.

May the hundreds and thousands of forces of nature and humanity harnessed to the golden chariot of the universe, radiant with light and dedicated to divinity, invoke and invite you hither into the heart so that we may experience the bliss of divine presence. (Rg. 8-1-24)

246. Indra Devata, Vishvamitra Gathina Ṛshi

आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः। मा त्वा के चिन्नि येमुरिन्न पाशिनोऽ ति धन्वेव ताँ इहि॥ २४६॥

Ā mandrair indra haribhir yāhi mayūra-romabhiḥ. Mā tvā kecinniyemurinna pāśino'ti dhanveva tāň ihi.

Indra, lord of honour and excellence, come by the rays of light, beautiful and colourful as the feathers of the peacock. May none, as fowlers ensnare birds, catch you. Outskirt the fowlers as a rainbow and come. (Rg. 3-45-1)

247. Indra Devata, Gotama Rahugana Ṛshi

त्वमङ्ग प्र शंसिषो देवः शविष्ठ मर्त्यम्।
न त्वदन्यो मघवन्नस्ति मर्डितेन्द्र ब्रवीमि ते वचः॥ २४७॥

Tvamaṅga pra śaňsiṣo devaḥ śaviṣṭha martyam. Na tvad anyo maghavannasti marḍitendra bravīmi te vacaḥ.

Anga, dear friend, Indra, dear and saviour, giver of joy, omnipotent lord, self-refulgent and omniscient, reveal the truth for mortal humanity. Lord of universal wealth, none other than you is the giver of peace and bliss. I speak the very word of yours in covenant. (Rg. 1-84-19)

248. Indra Devata, Nrmedha and Purumedha Angirasau Ṛshis

त्वमिन्द्र यशा अस्यृजीषी शवसस्पतिः।
त्वं वृत्राणि हंस्यप्रतीन्येक इत् पुर्वनुत्तश्चर्षणीधृतिः॥ २४८॥

Tvam indra yaśā asyṛjīṣī śavasaspatiḥ. Tvaṁ vṛtrāṇi haṁsyapratīnyeka it purvanuttaś-carśaṇīdhṛtiḥ.

Indra, lord all powerful, ruler of the world, yours is the honour, yours is the creation of wealth and joy. All by yourself, unsubdued, you eliminate irresistible forms of evil and darkness by the power you wield for the people. (Rg. 8-90-5)

249. Indra Devata, Medhyatithi Kanva Ṛshi

२ ३ २३ १ २ ३ १ २ ३क २र ३ २
इन्द्रमिद्देवतातय इन्द्रं प्रयत्यध्वरे।
१ २ ३ ३२ ३ १ २ ३ २ ३ १ २ ३ १ २
इन्द्रं समीके वनिनो हवामह इन्द्रं धनस्य सातये॥ २४९॥

Indramiddevatātaya indraṁ prayatyadhvare. Indraṁ samīke vanino havāmaha indraṁ dhanasya sātaye.

We invoke Indra for our programmes of natural and environmental development. We invite Indra when the yajna of development is inaugurated. Lovers and admirers dedicated to him, we pray for his grace in our struggles of life, and we solicit his favour and guidance for the achievement of wealth, honour and excellence. (Rg. 8-3-5)

250. Indra Devata, Medhyatithi Kanva Ṛshi

३ १ २ ३ १ २ ३ १ २र
इमा उ त्वा पुरूवसो गिरो वर्धन्तु या मम।
३ १ २ ३ १ २ ३ २ ३ १ २र
पावकवर्णाः शुचयो विपश्चितोऽभि स्तोमैरनूषत॥ २५०॥

Imā u tvā purūvaso giro vardhantu yā mama. Pāvakavarṇāḥ śucayo vipaścito'bhistomair anūṣata.

O lord of universal wealth, O shelter home of the

world, may these words of my divine adoration please you and exalt you. The saints and sages of vision and wisdom and fiery heat and purity of light adore you with songs of celebration. (Rg. 8-3-3)

251. Indra Devata, Medhyatithi Kanva Ṛshi

उदु त्ये मधुमत्तमा गिर स्तोमास ईरते।
सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथाइव॥ २५१॥

Udu tye madhumattamā gira stomāsa īrate. Satrājito dhanasā akṣitotayo vājayanto rathā iva.

The sweetest of honeyed songs of praise and vibrations of homage rise to you flying like victorious, unviolated and invincible chariots laden with gold heading for higher destinations. (Rg. 8-3-15)

252. Indra Devata, Devatithi Kanva Ṛshi

यथा गौरो अपा कृतं तृष्यन्नेत्यवेरिणम्। आपित्वे नः प्रपित्वे
तूयमा गहि कण्वेषु सु सचा पिब॥ २५२॥

Yathā gauro apā kṛtaṁ tṛṣyannetyaveriṇam. Āpitve naḥ prapitve tūyam ā gahi kaṇveṣu su sacā piba.

Just as a thirsty stag in the desert rushes to a pool full of water so, O friend in family of the wise, come morning, come evening, come fast and drink the soma of love and reverence in joy. (Rg. 8-4-3)

253. Indra Devata, Bharga Pragatha Ṛshi

शग्ध्यू३षु शचीपत इन्द्र विश्वाभिरूतिभिः।
भगं न हि त्वा यशसं वसुविदमनु शूर चरामसि॥ २५३॥

Śagdhyū ३ṣu śacīpata indra viśvābhir ūtibhiḥ. Bhagaṁ na hi tvā yaśasaṁ vasuvidam anu śūra carāmasi.

Indra, lord of omnipotent action and infinitely various victories, with all powers, protections and inspirations, strengthen and energise us for excellent works without delay. As the very honour, splendour and treasure-home of the universe, O potent and heroic lord, we live in pursuit of your glory to justify our existence and win our destiny. (Rg. 8-61-5)

254. Indra Devata, Rebha Kashyapa Ṛshi

१ २ ३ २ ३ १ २ ३क २र ३ १ २
या इन्द्र भुज आभरः स्ववाँ असुरेभ्यः।
३ २ ३ १ २ ३ २ ३ २ ३ १ २
स्तोतारमिन्मघवन्नस्य वर्धय ये च त्वे वृक्तबर्हिषः॥ २५४॥

Yā indra bhuja ābharaḥ. svarvāň asurebhyaḥ. Stotāramin maghavannasya vardhaya ye ca tve vṛktabarhiṣaḥ.

Indra, lord of bliss and omnipotence, the food, energy and vitality which you bear and bring from the sources of pranic energy such as sun, air, cloud and cosmic intelligence is great and admirable. O lord of power and glory, pray advance the devotees who appreciate, develop and celebrate this energy and spread the holy grass of yajna in gratitude to you, offer homage to you and develop your gifts. (Rg. 8-97-1)

255. Adityah Devata, Jamadagni Bhargava Ṛshi

२ ३ २ ३ २ ३ १ २ ३क २र
प्र मित्राय प्रार्यम्णे सचथ्यमृतावसो।
३ २ १ २ ३ २ ३ १ २ ३ १ २र
वरूथ्ये३ वरुणे छन्द्यं वचः स्तोत्रं राजसु गायत॥ २५५॥

Pra mitrāya prāryamṇe sacathyam ṛtāvaso. Varūthye ३varuṇe chandyaṁ vacaḥ stotraṁ rājasu gāyata.

O lover of truth and eternal laws and values of cosmic truth, sing together, sing in the home and sing on joyous occasions collective, homely and celebrative songs in honour of Mitra, lord of love and universal friendship, Aryaman, lord of the paths of rectitude, and Varuna, lord of judgement and wisdom. Sing hymns of adoration for all the refulgent divinities. (Rg. 8-101-5)

256. Indra Devata, Medhyatithi Kanva Ṛshi

३ १ २ ३ १ २ ३ २ ३ १ २ ३ १ २
अभि त्वा पूर्वपीतय इन्द्र स्तोमेभिरायवः ।
३ १ २ ३ २ ३ १ २ ३ १ २ ३ २
समीचीनास ऋभवः समस्वरन् रुद्रा गृणन्त पूर्व्यम् ॥ २५६ ॥

Abhi tvā pūrvapītaya indra stomebhir āyavaḥ. Samīcīnāsa ṛbhavaḥ samasvaran rudrā gṛṇanta pūrvyam.

Indra, men in general, learned experts of vision and wisdom, illustrious powers of law and order, and fighting warriors of defence and protection all together, raising a united voice of praise, prayer and appreciation, with songs of holiness and acts of piety, invoke and invite you, ancient, nearest and most excellent lord of power and lustre, to inaugurate their yajnic celebration of the soma session of peaceful and exciting programme of development. (Rg. 8-3-7)

257. Indra Devata, Nrmedha and Purumedha Angirasau Ṛshis

२ ३ १ २ ३ १ २ ३ १ २
प्र व इन्द्राय बृहते मरुत ब्रह्मार्चत ।
३ १ २ ३ २ ३ १ २ ३ १ २ ३ १ २
वृत्रं हनति वृत्रहा शतक्रतुर्वज्रेण शतपर्वणा ॥ २५७ ॥

Pra va indrāya bṛhate maruto brahmārcata. Vṛtraṁ hanati vṛtrahā śatakratur vajreṇa śataparvaṇā.

O Maruts, vibrant brilliant leaders of humanity, worship Indra, lord omnipotent beyond all bounds, and study the divine powers immanent in nature, with hymns of Vedic adoration. He is the destroyer of evil, dispels darkness and ignorance, and destroys the negative uncreative forces with his thunderbolt of hundredfold power. (Rg. 8-89-3)

258. Indra Devata, Nrmedha and Purumedha Angirasas Rshis

३ १ २र ३ १२ ३ १ २
बृहदिन्द्राय गायत मरुतो वृत्रहन्तमम्।
२ ३ २ ३ १ २ ३ १ २ ३ २ ३ ३ २ ३ १ २
येन ज्योतिरजनयन्नृतावृधो देवं देवाय जागृवि॥ २५८॥

Bṛhad indrāya gāyata maruto vṛtrahantamam.
Yena jyotirajanayann ṛtāvṛdho devaṁ devāya jāgṛvi.

O Maruts, vibrant leaders of humanity in knowledge and action, sing the resounding songs of Sama which, like the sun, dispel the darkness and eliminate evil, the same by which the sagely servants of eternal law and cosmic yajna in the service of God vitalise, recreate and extend that divine inextinguishable light of life which is ever awake in the world of existence. (Rg. 8-89-1)

259. Indra Devata, Vasishtha Maitravaruni Ṛshi

२ ३ १ २ ३ १ २ ३ २ ३ २ ३ १ २ १ २
इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा। शिक्षा णो
३ १ २ ३ १ २ ३ १ २र
अस्मिन्पुरुहूत यामनि जीवा ज्योतिरशीमहि॥ २५९॥

Indra kratuṁ na ā bhara pitā putrebhyo yathā.
Śikṣā ṇo asmin puruhūta yāmani jīvā jyotiraśīmahi.

Bring us the divine vision, will and intelligence

as father does for his children. O lord universally invoked and worshipped, instruct us as a teacher at this present time so that we, ordinary souls, may have the new light of life and living experience of Divinity. (Rg. 7-32-26)

260. Indra Devata, Rebha Kashyapa Ṛshi

मा न इन्द्र परा वृणग्भवा नः सधमाद्ये ।
त्वं न ऊती त्वमिन्न आप्यं मा न इन्द्र परावृणक् ॥ २६० ॥

Mā na indra parā vṛṇag bhavā naḥ sadhamādye. Tvam na ūtī tvamin na āpyaṁ mā na indra parāvṛṇak.

Indra, lord supreme of truth, goodness and beauty, pray forsake us not, be with us as a friend in the great hall of life and joy, you are our protector, you alone are ultimately our end and aim worth attaining, pray do not forsake us. (Rg. 8-97-7)

261. Indra Devata, Medhatithi Kanva Ṛshi

वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः ।
पवित्रस्य प्रस्रवणेषु वृत्रहन् परि स्तोतार आसते ॥ २६१ ॥

Vayam gha tvā sutāvanta āpo na vṛktabarhiṣaḥ. Pavitrasya prasravaṇeṣu vṛtrahan pari stotāra āsate.

Indra, destroyer of evil, darkness and suffering, we, your celebrants, having distilled the soma, spread and occupied the holy grass, we, sit and wait on the vedi for your presence in the flux of life as holy performers, while the flow of pure immortality continues all round in the dynamics of existence. (Rg. 8-33-1)

262. Indra Devata, Bharadvaja Barhaspatya Ṛshi

यदिन्द्र नाहुषीष्वा ओजो नृम्णं च कृष्टिषु। यद्वा पञ्च क्षितीनां द्युम्नमा भर सत्रा विश्वानि पौंस्या॥ २६२॥

Yad indra nāhuṣīṣvā ojo nṛmṇam ca kṛṣṭiṣu. Yadvā pañca kṣitīnām dyumnam ā bhara satrā viśvāni pauṁsyā.

Indra, ruler of the world, whatever the lustre and splendour in humanity across history, whatever the power and wealth among communities, whatever the virtue and quality in the five elements of nature or lands of the earth, or whatever the strength and vigour of the world of existence, you bear and symbolise all that. Pray, O lord, bear and bring us all that. (Rg. 6-46-7)

263. Indra Devata, Medhatithi Kanva Ṛshi

सत्यमित्था वृषेदसि वृषजूतिर्नोऽ विता। वृषा ह्युग्र शृण्विषे परावति वृषो अर्वावति श्रुतः॥ २६३॥

Satyamitthā vṛṣedasi vṛṣajūtir no'vitā. Vṛṣā hyugra śṛṇviṣe parāvati vṛṣoarvāvati śrutaḥ.

True it is thus you are our protector, virile and generous yourself and an inspiration and driving force for the virile and the brave, unbound, uncountered, brave and illustrious, harbinger of the showers of peace and joy and known as omnificent and sublime all over the world far and near. (Rg. 8-33-10)

264. Indra Devata, Rebha Kashyapa Ṛshi

यच्छक्रासि परावति यदर्वावति वृत्रहन्। अतस्त्वा गीर्भिर्द्युगदिन्द्र केशिभिः सुतावाँ आ विवासति॥ २६४॥

Yacchakrāsi parāvati yad arvāvati vṛtrahan.
Atastvā gīrbhir dyugad indra keśibhiḥ sutāvāň
ā vivāsati.

O Shakra, lord of mighty holy action, destroyer of evil and darkness, whether you are far off or close by, the man of creative yajna invokes you and draws your attention and presence from there by words of adoration radiating like rays of light across the spaces of skies and heavens of light. (Rg. 8-97-4)

265. Indra Devata, Vatsa Ṛshi

अभि वो वीरमन्धसो मदेषु गाय गिरा महा विचेतसम्।
इन्द्रं नाम श्रुत्यं शाकिनं वचो यथा॥ २६५॥

Abhi vo vīram andhaso madeṣu gāya girā mahā vicetasam. Indraṁ nāma śrutyaṁ śākinaṁ vaco yathā.

In the ecstasy of your soma celebration, with the best of word and voice, sing in praise of Indra, mighty brave, highly knowledgeable and wise, renowned of name and versatile in power and competence. (Rg. 8-46-14)

266. Indra Devata, Bahradvaja Barhaspatya Ṛshi

इन्द्र त्रिधातु शरणं त्रिवरूथं स्वस्तये। छर्दिर्यच्छ
मघवद्भ्यश्च मह्यं च यावया दिद्युमेभ्यः॥ २६६॥

Indra tridhātu śaraṇam trivarūthaṁ svastaye.
Chardir yaccha maghavadbhyaśca mahyaṁ ca
yāvayā didyumebhyaḥ.

Indra, lord ruler of the wealth of nations, for the men of wealth, power, honour and generosity of heart, and for me too, give a home made of three metals and

materials, comfortable in three seasons of summer, winter and rains, a place of rest, peace and security for complete well being. Give the light for them, keep off the blaze from them. (Rg. 6-46-9)

267. Indra Devata, Nrmedha Angirasa Ṛshi

श्रायन्तइव सूर्यं विश्वेदिन्द्रस्य भक्षत। वसूनि जातो जनिमान्योजसा प्रति भागं न दीधिमः॥ २६७॥

Śrāyanta iva sūryaṁ viśved indrasya bhakṣata. Vasūni jāto janimānyojasā prati bhāgaṁ na dīdhimaḥ.

Just as the rays of light share and diffuse the radiance of the sun, so you too share and reflect the golden glories of Indra, the cosmic soul. Let us meditate on the divine presence and for our share enjoy the ecstasy of bliss vibrating in the world of past and future creation by virtue of Indra's omnipresent majesty. (Rg. 8-99-3)

268. Indra Devata, Puruhanma Angirasa Ṛshi

न सीमदेव आप तदिषं दीर्घायो मर्त्यः।
एतग्वा चिद्य एतशो युयोजत इन्द्रो हरी युयोजते॥ २६८॥

Na sīm adeva āpa tadiṣam dīrghāyo martyaḥ. Etagvā cidya etaśo yuyojata indro harī yuyojate.

Never can an impious, ungodly mortal find that food and energy in life which that other person can find who yokes those dynamic energies and powers in his search for progress which Indra deploys in his creative and evolutionary programme of existence. (Rg. 8-70-7)

269. Indra Devata, Nrmedha and Purumedha Angirasasu Ṛshis

२ ३ १ २ ३ २ ३ १ २ ३ १ २
आ नो विश्वासु हव्यमिन्द्रं समत्सु भूषत।
२ ३ १ २ ३ १ २ ३ १ २
उप ब्रह्माणि सवनानि वृत्रहन् परमज्या ऋचीषम॥ २६९॥

Ā no viśvāsu havyam indraṁ samatsu bhūṣata. Upa brahmāṇi savanāni vṛtrahan paramajyā ṛcīṣama.

Indra, lord of universal energy, world power and human forces, is worthy of reverence and invocation in all our joint battles of life. May the lord of strongest bow, destroyer of evil and dispeller of darkness and ignorance, great and glorious as sung in the Rks, grace our songs of adoration and faithful efforts with the beauty and glory of success. (Rg. 8-90-1)

270. Indra Devata, Vasishtha Maitravaruni Ṛshi

१ २र ३ २उ ३ १ २ ३ २ ३ १ २र
तवेदिन्द्रावमं वसु त्वं पुष्यसि मध्यमम्। सत्रा विश्वस्य
३ १ २ ३ १ २ ३ १ २
परमस्य राजसि न किष्ट्वा गोषु वृण्वते॥ २७०॥

Taved indrāvamaṁ vasu tvaṁ puṣyasi madhyamam. Satrā viśvasya paramasya rājasi na kiṣṭvā goṣu vṛṇvate.

Indra, you protect, promote and rule over the lower orders of wealth of the world. You promote and rule over the middle order of the world's wealth. And you rule and shine over wealth of the highest order of the world. You are the true and the eternal power. No one can resist you among the lands and lights of the world. Who would not accept you? (Rg. 7-32-16)

271. Indra Devata, Medhatithi Medhyatithi Kanvau Ṛshis

क्वेयथ क्वेदसि पुरुत्रा चिद्धि ते मनः। अलर्षि युध्म खजकृत् पुरन्दर प्र गायत्रा अगासिषुः॥ २७१॥

Kveyatha kvedasi purutrā ciddhi te manaḥ. Alarṣi yudhma khajakṛt purandara pra gāyatrā agāsiṣuḥ.

Where do you move and reach? Where do you reside and abide? No one can say. Your mind and presence is everywhere, universal. O lord of the warlike dynamics of existence, pivot and churner of the universe, breaker of the citadels of darkness and ignorance, come and bless us, the celebrants and singers of Gayatri hymns invoke and adore you. (Rg. 8-1-7)

272. Indra Devata, Kali Pragatha Ṛshi

वयमेनमिदा ह्योऽ पीपेमेह वज्रिणम्।
तस्मा उ अद्य सवने सुतं भरा नूनं भूषत श्रुते॥ २७२॥

Vayam enam idā hyo'pīpemeha vajriṇam. Tasmā u adya savane sutaṁ bharā nūnaṁ bhūṣata śrute.

Here today as before we have regaled this lord of the thunderbolt. For him, again, now, all of one mind, bear and bring the distilled soma of homage, and worship him who would, for certain for joy of the song, grace the celebrants. (Rg. 8-66-7)

273. Indra Devata, Puruhanma Angirasa Ṛshi

यो राजा चर्षणीनां याता रथेभिरध्रिगुः।
विश्वासां तरुता पृतनानां ज्येष्ठं यो वृत्रहा गृणे॥ २७३॥

Yo rājā carṣaṇīnām yātā rathebhir adhriguḥ.
Viśvāsām tarutā pṛtanānāṁ jyeṣṭhaṁ yo
vṛtrahā gṛṇe.

I adore Indra, lord supreme, who rules the people, and who is the irresistible and universal mover by waves of cosmic energy, saviour of all humanity, supreme warrior and winner of cosmic battles of the elemental forces and who destroys the evil, darkness and poverty of the world. (Rg. 8-70-1)

274. Indra Devata, Bharga Pragatha Ṛshi

यत इन्द्र भयामहे ततो नो अभयं कृधि। मघवञ्छग्धि तव
तन्न ऊतये वि द्विषो वि मृधो जहि॥ २७४॥

Yata indra bhayāmahe tato no abhayam kṛdhi.
Maghavañchgdhi tava tanna ūtaye vi dviṣo vi
mṛdho jahi.

Indra, lord indomitable, whoever, whatever and wherever we fear, make us fearless from that. O lord of might and world power, pray strengthen us with your powers and protections of the highest order. Eliminate the jealous, the malignant, the disdainers and contemners. (Rg. 8-61-13)

275. Indra Devata, Irimbithi Kanva Ṛshi

वास्तोष्पते ध्रुवा स्थूणां सत्रं सोम्यानाम्।
द्रप्सः पुरां भेत्ता शश्वतीनामिन्द्रो मुनीनां सखा॥ २७५॥

Vāstoṣpate dhruvā sthūṇāṁ satraṁ somyānām.
Drapsaḥ purām bhettā śaśvatīnām indro
munīnāṁ sakhā.

O lord of human habitations, creator of the cosmic

home of life, may the centre column of our house be firm. May the lord be the protective armour of the makers of soma. May Indra, lover of soma to the last drop, be destroyer of the strongholds of evil which nevertheless persist through time, and may the lord be friends with the sages. (Rg. 8-17-14)

276. Indragnee Devata, Jamadagni Bhargava Ṛshi

बण्महाँ असि सूर्य बडादित्य महाँ असि।
महस्ते सतो महिमा पनिष्टम मह्ना देव महाँ असि॥ २७६॥

Baṇmahāň asi sūrya baḍāditya mahāň asi.
Mahas te sato mahimā paniṣṭama mahnā deva mahāň asi.

O Surya, light of life, you are truly great, lord indestructible, you are undoubtedly great. O lord of reality, highest real, great is your glory, most adorable. In truth, you are great, refulgent and generous. (Rg. 8-101-11)

277. Indra Devata, Devatithi Kanva Ṛshi

अश्वी रथी सुरूप इद्गोमाँ यदिन्द्र ते सखा। श्वात्रभाजा वयसा सचते सदा चन्द्रैर्याति सभामुप॥ २७७॥

Aśvī rathī surūpa id gomān yad indra te sakhā.
Śvātrabhājā vayasā sacate sadā candrair yāti sabhām upa.

Indra, lord of light and ruling power, your devoted friend ever blest with the powers of life's progress onwards like a chariot hero of war, enjoying grace of person and culture, wealth of knowledge and riches of the earth, has his full share of good health, full age and

gifts of existence, and he goes forward to the assembly of people with the graces of full moon among stars. (Rg. 8-4-9)

278. Indra Devata, Puruhanma Angirasa Ṛshi

यद् द्याव इन्द्र ते शतं शतं भूमीरुत स्युः ।
न त्वा वज्रिन्त्सहस्रं सूर्या अनु न जातमष्ट रोदसी ॥ २७८ ॥

Yad dyāva indra te śataṁ śataṁ bhūmīr uta syuḥ. Na tvā vajrint sahasraṁ sūryā anu na jātamaṣṭa rodasī.

Indra, lord of thunder, if there were a hundred heavens, and if there were a hundred earths, they would not be able to rival you. Not a thousand suns, nor heavens, earths and skies together would match you at the rise in manifestation. (Rg. 8-70-5)

279. Indra Devata, Devatithi Kanva Ṛshi

यदिन्द्र प्रागपागुदग्न्यग्वा हूयसे नृभिः ।
सिमा पुरू नृषूतो अस्यानवेऽ सि प्रशर्ध तुर्वशे ॥ २७९ ॥

Yad indra prāg apāg udag nyag vā hūyase nṛbhiḥ. Simā purū nṛṣūto asyānave'si praśardha turvaśe.

Indra, illustrious lord of the world, ruler and commander of human forces, karmayogi, when you are invoked by people anywhere east or west, north or south, up or down, then, O lord of excellence, you feel highly impelled by those many and come and act as the destroyer of many evils for the people of reverence and exceptional strength. (Rg. 8-4-1)

280. Indra Devata, Vasishtha Maitravaruni Ṛshi

कस्तमिन्द्र त्वा वसवा मर्त्यो दधर्षति। श्रद्धा हि ते मघवन् पार्ये दिवि वाजी वाजं सिषासति॥ २८०॥

Kas tam indra tvā vasavā martyo dadharṣati. Śraddhā hi te maghavan pārye divi vājī vājaṁ siṣāsati.

Indra, lord ruler of the world, who can assail that mortal who wholly lives under the shade and shelter of your protection? O lord of the wealth and power of existence, whoever reposes his faith and dynamism in you as the sole saviour and pilot while he is in action receives his share of victory in the light of divinity. (Rg. 7-32-14)

281. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

इन्द्राग्नी अपादियं पूर्वागात् पद्वतीभ्यः। हित्वा शिरो जिह्वया रारपच्चरत् त्रिंशत् पदा न्यक्रमीत्॥ २८१॥

Indrāgnī apād iyam pūrvāgāt padvatībhyaḥ. Hitvā śiro jihvayā rārapac carat triñśat padā nyakramīt.

Lightning and fire divine, this light of the dawn, shaking up its locks of hair and proclaiming its rise with its flames, radiates before life on the earth is on wheels, and moves on thirty steps of time and space.(Rg.6-59-6)

282. Indra Devata, Medhya Kanva Ṛshi

इन्द्र नेदीय एदिहि मितमेधाभिरूतिभिः। आ शन्तम शन्तमाभिरभिष्टिभिरा स्वापे स्वापिभिः॥ २८२॥

Indra nedīya edihi mitamedhābhir ūtibhiḥ.
Ā śantama śantamābhir abhiṣṭibhir ā svāpe svāpibhiḥ.

Indra, closest power divine, come at the earliest with sure protections of definite resolution of mind. Lord of supreme peace, come with most peaceful fulfilment of desire, come, dear friend, with most friendly powers of protection and progress. (Rg. 8-53-5)

283. Indra Devata, Nrmedha Angirasa Ṛshi

३ २ ३ १ २ ३ १ २ ३ २ ३ १ २
इत ऊती वो अजरं प्रहेतारमप्रहितम्।
३ १ २ र ३ १ २ ३ १ २ ३ १ २ ३ १ २
आशुं जेतारं हेतारं रथीतममतूर्तं तुग्रियावृधम्॥ २८३॥

Ita ūtī vo ajaraṁ prahetāram aprahitam.
Āśuṁ jetāraṁ hetāraṁ rathītamam atūrtaṁ tugriyāvṛdham.

O men and women of the earth, for your protection and progress follow Indra, unaging, all inspirer and mover, himself unmoved and self-inspired, most dynamic, highest victor, thunderer, master of the chariot of life, inviolable augmenter of strength to victory. (Rg. 8-99-7)

284. Indra Devata, Vasishtha Maitravaruni Ṛshi

१ २ र ३ १ २ ३ २ उ ३ १ २ र
मो षु त्वा वाघतश्च नारे अस्मन्नि रीरमन्।
३ १ २ ३ १ २ ३ १ २ ३ २ ३ १ २ र
आरात्ताद्वा सधमादं न आ गहीह वा सन्नुप श्रुधि॥ २८४॥

Mo ṣu tvā vāghataśca nāre asmanni rīraman.
Ārāttādvā sadhamādaṁ na ā gahīha vā sannupa śrudhi.

Let not your worshippers be far away from us, nor let them detain you. Come to our house of

celebration from the farthest distance even, and when you are here, listen to our songs of celebration and divine adoration. (Rg. 7-32-1)

285. Indra Devata, Vasishtha Maitravaruni Ṛshi

सुनोता सोमपाव्ने सोममिन्द्राय वज्रिणे। पचता पक्तीरवसे
कृणुध्वमित् पृणन्नित् पृणते मयः॥ २८५॥

Sunota somapāvne somam indrāya vajriṇe.
Pacatā paktīr avase kṛṇudhvamit pṛṇannit pṛṇate mayaḥ.

Extract, mature and prepare the nectar of life for the lord, Indra, wielder of the thunderbolt of justice and punishment and destroyer of evil, who loves the soma spirit of life's beauty and joy. Ripen and perfect the drinks and drugs for health care and protection of life, and create the state of comfort and well being, giving success and fulfilment for those who work for the joy and fulfilment of all in general. (Rg. 7-32-8)

286. Indra Devata, Bharadvaja Barhaspatya Ṛshi

यः सत्राहा विचर्षणिरिन्द्रं तं हूमहे वयम्।
सहस्त्रमन्यो तुविनृम्ण सत्पते भवा समत्सु नो वृधे॥ २८६॥

Yaḥ satrāhā vicarṣaṇir indraṁ taṁ hūmahe vayam. Sahasramanyo tuvinṛmṇa satpate bhavā samatsu no vṛdhe.

We invoke and adore Indra, lord of glory, constant watcher of humanity and human actions, and pray: O lord protector of truth, commanding infinite passion vitality and flames of fiery forces, master of universal wealth, be with us for our advancement in the struggles

of life. (Rg. 6-46-3)

287. Indra Devata, Paruchhepa Daivodasi Ṛshi

शचीभिर्नः शचीवसू दिवानक्तं दिशस्यतम्।
मा वां रातिरुप दसत्कदा च नास्मद्रातिः कदा च न॥ २८७॥

Sacībhir naḥ śacīvasū divānaktaṁ diśasyatam.
Mā vāṁ rātir upadasat kadā ca nāsmad rātiḥ Kadācana.

Ashvins, lords of noble action and givers of wealth by noble action, for the noble actions of ours, bless us with the gifts of wealth day and night. We pray, may your generosity never wear away from us. May our charity too never forsake us. (Rg. 1-139-5)

288. Indra Devata, Vamadeva Gautama Ṛshi

यदा कदा च मीढुषे स्तोता जरेत मर्त्यः।
आदिद् वन्देत वरुणं विपा गिरा धर्तारं विव्रतानाम्॥ २८८॥

Yadā kadā ca mīḍhuṣe stotā jareta martyaḥ.
Ādid vandeta varuṇam vipā girā dharttāraṁ vivratānām.

Whenever a mortal celebrant would appreciate, praise or exhalt the rich, generous and the magnanimous, let him with free and vibrant voice appreciate, exhalt and worship Varuna, universal supporter and sustainer of the people and powers of discipline, resolution and graciousness of generosity.

289. Indra Devata, Medhyatithi Kanva Ṛshi

पाहि गा अन्धसो मद इन्द्राय मेध्यातिथे। यः सम्मिश्लो हर्योर्यो हिरण्यय इन्द्रो वज्री हिरण्ययः॥ २८९॥

Pahi gā andhaso mada indrāya medhyātithe. Yaḥ sammiślo haryoryo hiraṇyaya indro vajrī hiraṇyayaḥ.

O man, you are a visitor and respectable guest on this earth of a golden order of beauty, prosperity and culture. Observe the rules of this order, advance the beauty and prosperity of it, and in the pleasure and ecstasy of its plenty of soma hospitality, sing and celebrate the glory of Indra, lord ruler of vision and action united, commander of the nation's forces, dynamic and creative, friendly and cooperative, wielder of the thunderbolt of justice and retribution, burden bearer and pilot of the golden chariot of humanity. (Rg. 8-33-4)

290. Indra Devata, Bharga Pragatha Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ २ ३ १ २र ३ १ २
उभयं शृणवच्च न इन्द्रो अर्वागिदं वचः। सत्राच्या
३ २ ३ १ २ ३ १ २र ३ १ २
मघवान्त्सोमपीतये धिया शविष्ठ आ गमत्॥ २९०॥

Ubhayaṁ śṛṇavac ca na indro arvāg idaṁ vacaḥ. Satrācyā maghavānt somapītaye dhiyā śaviṣṭha ā gamat.

May Indra, lord omnipotent, master of the world's wealth and power, directly listen to our joint prayer for worldly and spiritual advancement with attentive ear and sympathetic understanding, and may the lord of supreme power come to protect and promote our yajnic programme and prayer and taste the pleasure of success. (Rg. 8-61-1)

291. Indra Devata, Medhatithi Medhyatithi Kanvau Ṛshis

३२ ३ १ २ ३ १२ ३ १ २
महे च न त्वाद्रिवः परा शुल्काय दीयसे।
२ ३१ २ ३ १ २र ३ २ ३ १ २
न सहस्राय नायुताय वज्रिवो न शताय शतामघ॥ २९१॥

Mahe ca na tvādrivaḥ parā śulkāya dīyase. Na sahasrāya nāyutāya vajrivo na śatāya śatāmagha.

O lord of infinite wealth, power and majesty, wielder of the thunderbolt of justice and punishment, breaker of the clouds and mountains, bless me that I may never give up my devotion to you for the greatest material return, not for a thousand, not for a million, not even for the boundless wealth of the world. (Rg. 8-1-5)

292. Indra Devata, Medhatithi Medhyatithi Kanvau Ṛshis

वस्याँ इन्द्रासि मे पितुरु त भ्रातुर भुञ्जतः।
माता च मे छदयथः समा वसो वसुत्वनाय राधसे॥ २९२॥

Vasyāň indrāsi me pituruta bhrātur abhuñjataḥ. Mātā ca me chadayathaḥ samā vaso vasutvanāya rādhase'.

You command greater wealth, power and prestigious settlement for me than my father, you are closer to me than my indifferent brother. Only my mother and you are equal to provide me solace and protection, O shelter of the universe, for my wealth and celebrity in success (my mother as individual mother and you as universal mother). (Rg. 8-1-6)

293. Indra Devata, Vasishtha Maitravaruni Ṛshi

इम इन्द्राय सुन्विरे सोमासो दध्याशिरः।
ताँ आ मदाय वज्रहस्त पीतये हरिभ्यां याह्योक आ॥ २९३॥

Ima indrāya sunvire somāso dadhyāśiraḥ. Tāň ā madāya vajrahasta pītaye haribhyāṁ yāhyoka ā.

These somas of the nation's honour and excellence energised by the ferment of inspiration and enthusiasm have been distilled to celebrate the dignity and majesty of the land and the ruler Indra. O lord wielder of the thunderbolt, come to our hall of fame for the joy of a drink of them. Come fast by the chariot drawn by horses of the winds. (Rg. 7-32-4)

294. Indra Devata, Vamadeva Gautama Ṛshi

इम इन्द्र मदाय ते सोमाश्चिकित्र उक्थिनः। मधोः पपान
उप नो गिरः शृणु रास्व स्तोत्राय गिर्वणः॥ २९४॥

Ima indra madāya te somāścikitra ukthinaḥ. Madhoḥ papāna upa no giraḥ śṛṇu rāsva stotrāya girvaṇaḥ.

Indra, adorable lord of knowledge, these some sanatives of the celebrant are for your joyous appreciation and acceptance. Pray listen to our voice of submission, taste, evaluate and promote this honey sweet of soma, and bless the celebrant with ample reward.

295. Indra Devata, Medhatithi Medhyatithi Kanvas Vishwamitra ityeke Ṛshis

आ त्वा३ऽ द्य सबर्दुघां हुवे गायत्रवेपसम्।
इन्द्रं धेनुं सुदुघामन्यामिषमुरुधारामरङ्कृतम्॥ २९५॥

Ā tvā३'dya sabardughām huve gāyatravepasam. Indram dhenuṁ sudughām anyām iṣam urudhārām araṅkṛtam.

Today I invoke Indra, I invoke the motherly spirit of the universe, giver of total fulfilment of the heart's desire, pleased and stirred by the chant of Gayatri songs

of adoration, omnipotent and omnificent, generous as Mother Nature, giver of ample gifts beyond the earth and the earthly cow, harbinger of showers of the cherished nectar milk of life, all blissful and gracious. (Rg. 8-1-10)

296. Indra Devata, Nodha Gautama Ṛshi

न त्वा बृहन्तो अद्रयो वरन्त इन्द्र वीडवः। यच्छिक्षसि स्तुवते मावते वसु न किष्टदा मिनाति ते॥ २९६॥

Na tvā bṛhanto adrayo varanta indra vīḍavaḥ. Yacchikṣasi stuvate māvate vasu na kiṣṭadā mināti te.

Not the mighty fixed mountains can restrain you, Indra, generous lord, when you come to give wealth to a celebrant like me. No one can stop and frustrate your will. (Rg. 8-88-3)

297. Indra Devata, Medhatithi Kanva Ṛshi

क ईं वेद सुते सचा पिबन्तं कद्वयो दधे। अयं यः पुरो विभिनत्त्योजसा मन्दानः शिप्र्यन्धसः॥ २९७॥

Ka īṁ veda sute sacā pibantaṁ kadvayo dadhe. Ayaṁ yaḥ puro vibhinattyojasā mandānaḥ śipryandhasaḥ.

Who would for certain know Indra in this created world of beauty and glory, how much power and force he wields while he rules and sustains it, Indra who wears the helmet and breaks down the strongholds of negativities with his lustrous might, the lord who shares and enjoys the soma of his own creation? (Rg. 8-33-7)

298. Indra Devata, Vamadeva Gautama Ṛshi

१ २ ३ १ २ ३ २ ३ २ ३ १ २ ३ १ २
यदिन्द्र शासो अव्रतं च्यावया सदसस्परि।
३ १ २ ३ १ २ ३ १ २ ३ २ ३ १ २
अस्माकमंशुं मघवन् पुरुस्पृहं वसव्ये अधि बर्हय॥ २९८॥

Yad indra śāso avrataṁ cyāvayā sadasaspari.
Asmākam aṁśum maghavan puruspṛhaṁ vasavye adhi barhaya.

Indra, ruler of the commonwealth, as you are ruler of the law and keeper of the discipline of creativity and yajnic production, pray remove from the house of yajna the person who cannot observe the discipline and does not keep the pace of creativity and contribution. O lord of power and wealth, advance and on top promote our soma sanative of universal value and interest for the peace, progress and affluence of the nation.

299. Indra and others Devata, Vamadeva Gautama Ṛshi

१ २ ३ २ ३ १ २ ३ २ ३ १ २ ३ १ २
त्वष्टा नो दैव्यं वचः पर्जन्यो ब्रह्मणस्पतिः।
३ १ २ ३ १ २ ३ १ २ ३ २ ३ १ २ ३ १ २
पुत्रैर्भ्रातृभिरदितिर्नु पातु नो दुष्टरं त्रामणं वचः॥ २९९॥

Tvaṣṭā no daivyam vacaḥ parjanyo brahmaṇaspatiḥ.
Putrair bhrātṛbhir aditir nu pātu no duṣṭaraṁ trāmāṇaṁ vacaḥ.

May Tvashta, divine spirit of natural evolution of forms and institutions, our divine Word, Parjanaya, soma showers of vitality, Brahmanaspati, sun and divine cosmic protection and inviolable mother Infinity alongwith our brothers and our progeny protect and justify our saviour and inviolable word of promise and resolution for the safety and security of life and the environment.

300. Indra Devata, Shrushtigu Kanva Ṛshi

३ २ ३ २ ३ १२ ३ १ २ ३ १२
कदा च न स्तरीरसि नेन्द्र सश्चसि दाशुषे।
२ ३१ २र ३ २ ३ २उ ३ १ २ ३ १ २
उपोपेन्नु मघवन् भूय इन्नु ते दानं देवस्य पृच्यते॥ ३००॥

Kadācana starīrasi nendra saścasi dāśuṣe. Upopennu maghavan bhūya in nu te dānaṁ devasya pṛcyate.

Never are you unfruitful, never uncharitable, you are always with the giver, closer and closer, more and more, again and again, O lord of wealth and honour, and the charity of divinity ever grows higher and promotes the giver. (Rg. 8-51-7)

301. Indra Devata, Medhyatithi Kanva Ṛshi

३ १ २र ३ १ २ ३ १ २
युङ्क्ष्वा हि वृत्रहन्तम हरी इन्द्र परावतः।
३ १ २ ३ १ २ ३ २ ३ २ ३ १ २
अर्वाचीनो मघवन्त्सोमपीतय उग्र ऋष्वेभिरा गहि॥ ३०१॥

Yuṅkṣvā hi vṛtrahantama harī indra parāvataḥ. Arvācīno maghavant somapītaya ugra ṛṣvebhir ā gahi.

O greatest destroyer of darkness, Indra, omnipotent lord of glory and majesty, blazing ruler and controller of the world, take to the chariot, harness the fastest vital forces of radiance and come from the farthest to us right here and now, with brilliant and indefatigable powers of light, wisdom and bravery, to join us in the soma celebrations of our yajnic victory. (Rg. 8-3-17)

302. Indra Devata, Nrmedha Angirasa Ṛshi

२ ३ १ २र ३ १ २
त्वामिदा ह्यो नरोऽ पीप्यन् वज्रिन् भूर्णयः।
१ २ ३ १ २ ३२ ३ २ ३ १ २३ १ २
स इन्द्र स्तोमवाहस इह श्रुध्युप स्वसरमा गहि॥ ३०२॥

Tvām idā hyo naro'pīpyan vajrin bhūrṇayaḥ. Sa indra stomavāhasa iha śrudhyupa svasaram ā gahi.

Indra, lord of mind and soul, wielder of adamantine will and energy, zealous celebrants and leading lights serve and adore you today as ever before in the past. Thus adored and contemplated, listen to the prayers of the devotees in meditation, come and arise in your own abode of the sage's heart. (Rg. 8-99-1)

303. Usha Devata, Vasishtha Maitravaruni Ṛshi

प्रत्यु अदर्श्यायत्यूऽच्छन्ती दुहिता दिवः। अपो महीव्वृणुते चक्षुषा तमो ज्योतिष्कृणोति सूनरी॥ ३०३॥

Pratyu adarśyāyatyūcchantī duhitā divaḥ. Apo mahī vṛṇute cakṣuṣā tamo jyotiṣkṛṇoti sūnarī.

The great and glorious dawn, child of the light of divinity, is seen rising, dispelling mists and darkness, and illuminates with light the world of our actions, brilliant guide as she is for the day. (Rg. 7-81-1)

304. Ashvinau Devate, Vasishtha Maitravaruni Ṛshi

इमा उ वां दिविष्टय उस्रा हवन्ते अश्विना। अयं वामह्वेऽवसे शचीवसू विशंविशं हि गच्छथः॥ ३०४॥

Imā u vām diviṣṭaya usrā havante aśvinā. Ayaṁ vāmahve'vase śacīvasū viśaṁ viśaṁ hi gacchathaḥ.

Brilliant Ashvins, these yajakas dedicated to life divine invoke and call upon you for light, and I too, O versatile commanders of the wealth of knowledge, power and vision, invite you and pray for protection

and advancement since you visit and bless every individual and every community. (Rg. 7-74-1)

305. Ashvinau Devate, Ashvinau Vaivasvatau Rshis

कुष्ठः को वामश्विना तपानो देवा मर्त्यः।
घ्नता वामश्नया क्षपमाणोऽ शुनेत्थमु आद्वन्यथा॥ ३०५॥

Kuṣṭhaḥ ko vāmaśvinā tapāno devā martyaḥ. Ghnatā vāmaśnayā kṣapamāṇo'śunetthamu ādvanyathā.

O divine Ashwins, sun and moon, who on earth is the mortal that can give the refulgence you have? None. And would you abandon the man living on earth, extracting soma and regaling you with the nectar radiating from sun, beaten by thunder, and showered by clouds on earth this way or otherwise?

306. Indra Devata, Praskanva Kanva Ṛshi

अयं वां मधुमत्तमः सुतः सोमो दिविष्टिषु।
तमश्विना पिबतं तिरोअह्न्यं धत्तं रत्नानि दाशुषे॥ ३०६॥

Ayaṁ vāṁ madhumattamaḥ sutaḥ somo diviṣṭiṣu. Tamaśvinā pibataṁ tiroahnyaṁ dhattaṁ ratnāni dāśuṣe.

Ashvins, brilliant powers like the sun and moon, promoters of light and truth, science and industry, this is the sweetest soma distilled for you in morning yajnas so far till yesterday. Taste it and enjoy it and bring the jewels for the generous man of yajnic charity. (Rg. 1-47-1)

307. Indra Devata, Medhatithi Medhyatithi Kanvau Ṛshis

२ ३ १ २ ३ १ २ ३ २ ३ १ २ ३ १ २
आ त्वा सोमस्य गल्दया सदा याचन्नहं ज्या।
१ २ ३ १ २र ३ १ २र ३ १ २
भूर्णिं मृगं न सवनेषु चुक्रुधं क ईशानं न याचिषत्॥ ३०७॥

Ā tvā somasya galdayā sadā yācannahaṁ jyā. Bhurṇiṁ mṛgaṁ na savaneṣu cukrudhaṁ ka īśānaṁ na yāciṣat.

O lord, always beseeching you for one thing or another with my words of prayer as with each drop of soma offered to you, I pray, I may not provoke you to anger in yajna, you who are infinite giver and sole ruler of the universe like a lion of the forest. Listen, O lord, who doesn't ask of the ruler and the munificent? (Rg. 8-1-20)

308. Indra Devata, Devatithi Kanva Ṛshi

१ २ ३ २ ३ २उ ३ १ २
अध्वर्यो द्रावया त्वं सोममिन्द्रः पिपासति।
१ २ ३ १ २ ३ १ २ ३ २ ३ १ २ ३ २
उपो नूनं युयुजे वृषणा हरी आ च जगाम वृत्रहा॥ ३०८॥

Adhvaryo drāvayā tvaṁ somam indraḥ pipāsati. Upo nūnaṁ yuyuje vṛṣaṇā harī ā ca jagāma vṛtrahā.

Hasten, O master of ceremonies, let the soma be prepared and flow forth for service. Indra is thirsty, he has harnessed his mighty chariot forces, indeed the thunderous breaker of clouds has arrived. (Rg. 8-4-11)

309. Indra Devata, Vasishtha Maitravaruni Ṛshi

३ २ ३ २उ ३ २ ३ २ ३ १ २
अभीषतस्तदा भरेन्द्र ज्यायः कनीयसः।
३ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
पुरूवसुर्हि मघवन् बभूविथ भरेभरे च हव्यः॥ ३०९॥

Abhīṣatastadā bharendra jyāyaḥ kanīyasaḥ. Purūvasurhi maghavan babhūvitha bharebhare ca havyaḥ.

Indra, lord of honour, power and excellence, you are the eternal lord of universal wealth and shelter home of all existence, invoked and worshipped in all challenging situations. Pray bring us the knowledge and experience of that essence of ultimate reality which is smaller than the smallest and greater than the greatest. (Rg. 7-32-24)

310. Indra Devata, Vasishtha Maitravaruni Ṛshi

यदिन्द्र यावतस्त्वमेतावदहमीशीय।
स्तोतारमिद्दधिषे रदावसो न पापत्वाय रंसिषम्॥ ३१०॥

Yadindra yāvatas tvam etāvad aham īśīya. Stotāram iddadhiṣe radāvaso na pāpatvāya raṁsiṣam.

Indra, lord ruler of the world, giver of wealth and excellence, as much as you grant, so much I wish I should control and rule. I would hold it only to support the devotees of divinity and would not spend it away for those who indulge in sin and evil. (Rg. 7-32-18)

311. Indra Devata, Nrmedha Angirasa Ṛshi

त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः।
अशस्तिहा जनिता वृत्रतूरसि त्वं तूर्य तरुष्यतः॥ ३११॥

Tvamindra pratūrtiṣvabhi viśvā asi spṛdhaḥ. Aśastihā janitā vṛtratūrasi tvaṁ turya taruṣyataḥ.

Indra, O inspired soul, in the external conflicts

of life and in the internal conflicts of mind, you are the superior over all assailants. You are the destroyer of evil and calumny, creator of goodness and eliminator of impediments. Pray drive off all evil thoughts and oppositions of life and mind. (Rg. 8-99-5)

312. Indra Devata, Nodha Gautama Ṛshi

प्र यो रिरिक्ष ओजसा दिवः सदोभ्यस्परि। न त्वा विव्याच रज इन्द्र पार्थिवमति विश्वं ववक्षिथ॥ ३१२॥

Pra yo ririkṣa ojasā divaḥ sadobhyaspari.
Na tvā vivyāca raja indra pārthivamati viśvaṁ vavakṣitha.

You transcend the bounds of heaven by your might. The regions of earth and skies encompass you not. Indra, lord of majesty and omnipotence, bring us food, strength and the divine power of sustenance for life. (Rg.8-88-5)

313. Indra Devata, Vasishtha Maitravaruni Ṛshi

असावि देवं गोऋजीकमन्धो न्यस्मिन्निन्द्रो जनुषेमुवोच। बोधामसि त्वा हर्यश्व यज्ञैर्बोधा न स्तोममन्धसो मदेषु॥ ३१३॥

Asāvi devaṁ goṛjīkamandho nyasminindro januṣemuvoca. Bodhāmasi tvā haryaśva. yajñairbodhā na stomam andhaso madeṣu.

Distilled is the spirit of life, divine, brilliant, the very essence of earth and nature's energy. Let Indra, the ruling lord of life, by his very nature and origin, join and address the assembly and make it resound. O lord of instant powers and faculties, we invoke and invite

you by our yajnic adorations. Join us in the ecstasy of our celebration and inspire our congregation to awake into enlightenment. (Rg. 7-21-1)

314. Indra Devata, Vasishtha Maitravaruni Ṛshi

योनिष्ट इन्द्र सदने अकारि तमा नृभिः पुरुहूत प्र याहि।
असो यथा नोऽ विता वृधश्चिद्ददो वसूनि ममदश्च सोमैः ॥ ३१४ ॥

Yoniṣṭa indra sadane akāri tamā nṛbhiḥ puruhūta pra yāhi. Aso yathā no'vitā vṛdhaściddado vasūni mamadaśca somaiḥ.

Indra, lord ruler and commander of the world, the holy seat for you is created and reserved in the house of nations. Elected and invited by all equally, pray come and take it with the leading lights of humanity in the manner that you may be our saviour and protector for advancement, receive and disburse the means and materials of life's wealth and comfort, and be happy and celebrate the joy of life with the soma of the world's excellence. (Rg. 7-24-1)

315. Indra Devata, Gatu Atreya Ṛshi

अददरुत् समसृजो वि खानि त्वमर्णवान् बद्बधानाँ अरम्णाः।
महान्तमिन्द्र पर्वतं वि यद्वः सृजद्धारा अव यद्दानवान् हन्॥ ३१५ ॥

Adardarut samasṛjo vi khāni tvam arṇavān badbadhānāṁ aramṇāḥ. Mahāntamindra parvataṁ vi yadvaḥ sṛjaddhārā ava yaddā-navān han.

Indra, maker and breaker of things, you break

open the springs, open the doors, let the streams aflow, and free the bonded to live free and enjoy, you who break the cloud and the mountain, let out the streams to flow into rivers and the sea, having destroyed the demons and broken the cloud. (Rg. 5-32-1)

316. Indra Devata, Prthu Vainya Ṛshi

सुष्वाणास इन्द्र स्तुमसि त्वा सनिष्यन्तश्चित्तुविनृम्ण वाजम्। आ नो भर सुवितं यस्य कोना तना त्मना सह्याम त्वोताः ॥ ३१६ ॥

Suṣvāṇāsa indra stumasi tvā saniṣyantaścittu-vinṛmṇa vājam. Ā no bhara suvitaṁ yasya konā tanā tmanā sahyāma tvotāḥ.

Indra, lord of abundant wealth and power, creative and expressive devotees with divine gifts of heavenly food and energy, we celebrate and adore you. Pray bless us with that wealth and well being which you please is for our good, so that, under your gracious protection, we may win the power and prosperity of life to live well and enjoy the beauty and goodness of life to the fulfilment of our heart and soul. (Rg. 10-148-1)

317. Indra Devata, Saptagu Angirasa Ṛshi

जगृह्मा ते दक्षिणमिन्द्र हस्तं वसूयवो वसुपते वसूनाम्। विद्मा हि त्वा गोपतिं शूर गोनामस्मभ्यं चित्रं वृषणं रयिं दाः ॥ ३१७ ॥

Jagṛhmā te dakṣiṇam indra hastaṁ vasūyavo vasupate vasūnām. Vidmā hi tvā gopatiṁ śura gonāmasmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.

Indra, lord ruler, controller, promoter and giver

of the world's wealth, peace, comfort and joy, we, seekers of wealth, honours and excellence, hold on to your liberal hand of generosity. Lord of omnipotence, we know that you are the ruler and controller of the earths, stars, knowledge, wisdom and culture of life. Pray bless us with profuse and wondrous source wealth of the world with honours, excellence and happiness. (Rg. 10-47-1)

318. Indra Devata, Vasishtha Maitravaruni Ṛshi

इन्द्रं नरो नेमधिता हवन्ते यत्पार्या युनजते धियस्ताः।
शूरो नृषाता श्रवसश्च काम आ गोमति व्रजे भजा त्वं नः॥ ३१८॥

Indraṁ naro nemadhitā havante yatpāryā yunajate dhiyastāḥ. Śūro nṛṣātā śravasaśca kāma ā gomati vraje bhajā tvam naḥ.

Leading people call upon Indra, lord ruler of the world, in their serious struggles of life and pray for those concentrative faculties of mind and intelligence by which they can join the divine presence and win their goal. The lord is the brave, generous and fearless leader of humanity in their corporate life, lover of strength and inspirer of heroic souls. O lord, give us the grace of your divine presence and lead us in our development of lands and cows and in our plans of education, enlightenment and our vision of the divine Word. (Rg. 7-27-1)

319. Indra Devata, Gauriviti Shaktya Ṛshi

वयः सुपर्णा उप सेदुरिन्द्रं प्रियमेधा ऋषयो नाधमानाः।
अप ध्वान्तमूर्णुहि पूर्धि चक्षुर्मुमुग्ध्या३स्मान्निधयेव बद्धान्॥ ३१९॥

Vayaḥ suparṇā upa sedurindraṁ priya-medhā ṛṣayo nādhamānāḥ. Apa dhvānta-mūrṇuhi pūrdhi cakṣurmumugdhyā smān-nidhayeva baddhān.

Men of vibrant intelligence and flying imagination, seers and sages with love and reason, in a mood of supplication, prayer and faith sit and abide by Indra. O lord, unveil the truth from darkness, perfect our vision for the light of truth, release us for we are bound like birds in snares. (Rg. 10-73-11)

320. Indra Devata, Vena Bhargava Ṛshi

नाके सुपर्णमुप यत् पतन्तं हृदा वेनन्तो अभ्यचक्षत त्वा। हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम्॥ ३२०॥

Nāke suparṇamupa yat patantaṁ hṛdā venanto abhyacakṣata tvā. Hiraṇyapakṣaṁ varuṇasya dūtaṁ yamasya yonau śakunaṁ bhuraṇyum.

O Sun, wrapped in wondrous rays flying around in the highest heaven, loving sages with their heart and soul see and realise you at the closest as a messenger of the supreme lord of love and justice and as a mighty bird blazing and flying with golden wings in the vast space of the lord ordainer of the universe. (Rg. 10-123-6)

321. Indra Devata, Brhaspati or Nakula Ṛshi

ब्रह्म जज्ञानं प्रथमं पुरस्ताद्वि सीमतः सुरुचो वेन आवः। स बुध्न्या उपमा अस्य विष्ठाः सतश्च योनिमसतश्च विवः॥ ३२१॥

Brahma jajñānaṁ prathamaṁ purastādvi sīmataḥ suruco vena āvaḥ. Sa budhnyā upamā asya viṣṭhāḥ sataśca yonim asataśca vivaḥ.

Brahma, first and ultimate self-manifestive self-refulgent reality of existence since eternity, from the law and potential of its own essence, invokes Prakrti, original Nature, mother cause of all past, present and future objects of the universe, and thence creates the great and glorious objects over the vast regions of space which are exemplary revelations of its power of creation and its glory of Being. Brahma is the only object of love and worship.

322. Indra Devata, Suhotra Bharadvaja Ṛshi

अपूर्व्या पुरुतमान्यस्मै महे वीराय तवसे तुराय। विरप्शिने वज्रिणे शन्तमानि वचांस्यस्मै स्थविराय तक्षुः ॥ ३२२ ॥

Apūrvyā purutamānyasmai mahe vīrāya tavase turāya. Virapśine vajriṇe śantamāni vacāṁsyasmai sthavirāya takṣuḥ.

Let me compose an original and comprehensive song of praise in my own words in a state of peace overflowing with reverence in honour of this great hero, Indra, mighty performer of action, admirable wielder of the thunderbolt of justice and punishment, unshakable embodiment of tranquillity. (Rg. 6-32-1)

323. Indra Devata, Dyutana Maruta Ṛshi

अव द्रप्सो अंशुमतीमतिष्ठदीयानः कृष्णो दशभिः सहस्रैः। आवत्तमिन्द्रः शच्या धमन्तमप स्नीहितिं नृमणा अधद्राः ॥ ३२३ ॥

Ava drapso aṅśumatīmatiṣṭhadīyānaḥ kṛṣṇo daśabhiḥ sahasraiḥ. Ā vattamindraḥ śacyā dhamantamapa snīhitiṁ nṛmaṇā adhadrāḥ.

The dark passion of pride with its ten thousand assistants and associates comes, occupies the affections and suppresses the emotive and creative streams of life, but Indra, noble leader of men, the soul, with its great thought and action, takes this bully over, controls its violence and covers it with sweetness and love. (Rg. 8-96-13)

324. Indra Devata, Dyutana Ṛshi

वृत्रस्य त्वा श्वसथादीषमाणा विश्वे देवा अजहुर्ये सखायः। मरुद्भिरिन्द्र सख्यं ते अस्त्वथेमा विश्वाः पृतना जयासि॥ ३२४॥

Vṛtrasya tvā śvasathādīṣamāṇā viśve devā ajahurye sakhāyaḥ. Marudbhirindra sakhyaṁ te astvathemā viśvāḥ pṛtanā jayāsi.

O soul of man, when at the frightful breath of evil forces of thought and the external world all your noble faculties who are your friends forsake you out of fear and insecurity, at that time, Indra, O soul, of innate power and self-confidence, hold on, be friends with the Maruts, vital pranic powers, and surely you would win in all the battles against evil. (Rg. 8-96-7)

325. Indra Devata, Brihaduktha Vamadevya Ṛshi

विधुं दद्राणं समने बहूनां युवानं सन्तं पलितो जगार। देवस्य पश्य काव्यं महित्वाद्या ममार स ह्यः समान॥ ३२५॥

Vidhuṁ dadrāṇaṁ samane bahūnāṁ yuvānaṁ santaṁ palito jagāra. Devasya paśya kāvyaṁ mahitvādyā mamāra sa hyaḥ samāna.

Old age consumes even the youthful man of versatile action whom many fear to face in battle and flee. Look at the inscrutable power of the lord divine by whose inevitable law of mutability the man who was living yesterday is dead today, and the one that dies today would be living to tomorrow. (Rg. 10-55-5)

326. Indra Devata, Dyutana Maruta Ṛshi

त्वं ह त्यत् सप्तभ्यो जायमानोऽ शत्रुभ्यो अभवः शत्रुरिन्द्र।
गूढे द्यावापृथिवी अन्वविन्दो विभुमद्भ्यो भुवनेभ्यो रणं
धाः॥ ३२६॥

Tvaṁ ha tyat saptabhyo jāyamāno'sátrubhyo abhavaḥ śtrurindra. Gūḍhe dyāvāpṛthivī bhuvanebhyo anvavindo vibhumadbhyo bhuvanebhyo raṇaṁ dhāḥ.

Thus does Indra become a victorious enemy for the seven unrivalled unholy tendencies of sense and mind and emerges a brilliant unrivalled hero. Thus does he find the real joyous heaven and earth otherwise, for him, covered in deep darkness. Thus do you, O soul, bear and bring happiness to the regions of life vested in dignity and excellence. (Rg. 8-96-16)

327. Indra Devata, Vamadeva Gautama Ṛshi

मेडिं न त्वा वज्रिणं भृष्टिमन्तं पुरुधस्मानं वृषभं स्थिरप्स्नुम्।
करोष्यर्यस्तरुषीर्दुवस्युरिन्द्र द्युक्षं वृत्रहणं गृणीषे॥ ३२७॥

Meḍiṁ na tvā vajriṇaṁ bhṛṣṭimantaṁ purudhasmānaṁ vṛṣabhaṁ sthirapsnum. Karoṣyaryas taruṣīr duvasyur indra dyukṣaṁ vṛtrahaṇaṁ gṛṇīṣe.

I, seeker and celebrant, adore you, Indra, like a friend, like a divine Voice, wielder of thunder, fire armed, destroyer of multitudes, virile and generous, stable beyond disturbance, heaven high, and breaker of the clouds. You are the master, you reduce the enemy to dust.

328. Indra Devata, Vasishtha Maitravaruni Ṛshi

प्र वो महे महेवृधे भरध्वं प्रचेतसे प्र सुमतिं कृणुध्वम्।
विशः पूर्वीः प्र चर चर्षणिप्राः॥ ३२८॥

Pra vo mahe mahevṛdhe bharadhvaṁ pracetase pra sumatim kṛṇudhvam. Viśaḥ pūrvīḥ pra cara carṣaṇiprāḥ.

Bear and bring homage, assistance and cooperation and offer positive thoughts and advice to Indra, your leader and ruler. Great is he, promoter of great people and the common wealth, and a leader wide-awake with deep and distant foresight. O leader and ruler of the land, be good to the settled ancient people and take care of the farming communities and other professionals so that all feel happy and fulfilled without frustration. (Rg. 7-31-10)

329. Indra Devata, Vishvamitra Gathina Ṛshi

शुनं हुवेम मघवानमिन्द्रमस्मिन् भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि सञ्जितं धनानि॥ ३२९॥

Śunam huvema maghavānam indram asmin bhare nṛtamaṁ vājasātau. Śṛṇvantam ugramūtaye samatsu ghnantaṁ vṛtrāṇi sañjitaṁ dhanāni.

We invoke, sing and celebrate Indra, lord giver of light and wisdom, commander of honour and prosperity, highest guide and leader of humanity, in this battle of life. Instantly does he listen to our prayers, bright and blazing is he in the battles and contests of life for protection, killer where he must be, breaker of the clouds of darkness, ignorance and poverty, and he is the winner, collector and consolidator of the wealths of life. We invoke him for protection, progress and victory in our battles of life. (Rg. 3-30-22)

330. Indra Devata, Vasishtha Maitravaruni Ṛshi

२ ३ १ २ ३ १ २ ३ १ २ १
उदु ब्रह्माण्यैरत श्रवस्येन्द्रं समर्ये महया वसिष्ठ। आ यो
२र ३ १ २ ३ १ २ ३ २ ३ १ २ ३ १ २
विश्वानि श्रवसा ततानोपश्रोता म ईवतो वचांसि॥ ३३०॥

Udu brahmāṇyairata śravasyendraṁ samarye mahayā vasiṣṭha. Ā yo viśvāni śravasā tatānopaśrotā ma īvato vacāṅsi.

O brilliant sage of divine vision settled in peace, raise your voice and sing songs of celebration in honour of Indra, mighty ruler of the world. In the battle business of life, glorify him who pervades the wide worlds by his might, and as I approach him he listens close by so that my words of prayer reverberate across the spaces.(Rg.7-23-1)

331. Indra Devata, Gauriveeti Shaktya Ṛshi

३ १ २र ३ १ २र ३ १ २र ३ १ २र
चक्रं यदस्याप्स्वा निषत्तमुतो तदस्मै मध्विच्चच्छद्यात्।
३ १ २र ३ २उ ३ २ ३ १ २र ३ १ २
पृथिव्यामतिषितं यदूधः पयो गोष्वदधा ओषधीषु॥ ३३१॥

Cakraṁ Yadasyāpsvā niṣattamuto tadasmai madhviccacchadyāt. Pṛthivyāmatiṣitaṁ yadūdhaḥ payo goṣvadadhā oṣadhīṣu.

His wheel of power and presence which operates across the spaces and rules the dynamics of nature and humanity also fills and covers the whole system of existence with honey sweets of joy for life and for the lord's own fulfilment too, the same honey which fertilises the earth and fills the clouds, the nectar that is filled in the cow's udders and sweetens the sap in the herbs. (Rg. 10-73-9)

332. Tarkrya Devata, Arishtanemi Tarkshya Ṛshi

२ ३ २ ३ १ २ ३ १ २ ३ १ २ ३ २ ३ १ २
त्यमू षु वाजिनं देवजूतं सहोवानं तरुतारं रथानाम्।
१ २ ३ १ २ ३ २ ३ २ ३ १ २ ३ १ २
अरिष्टनेमिं पृतनाजमाशुं स्वस्तये तार्क्ष्यमिहा हुवेम ॥ ३३२ ॥

Tyamūṣu vājinaṁ devajūtaṁ sahovānaṁ tarutāraṁ rathānāṁ. Ariṣṭanemiṁ pṛtanājamāśuṁ svastaye tārkṣyamihā huvema.

For the sake of good and all round well being of life, we invoke and study that wind and electric energy of the middle regions which is fast and victorious, moved by divine nature, powerful, shaker of the clouds and energiser of sound waves, inviolable, war-like heroic and most dynamic, moving at the speed of energy. (Rg.10-178-1)

333. Indra Devata, Barhaspatya Bharadvaja Ṛshi

३ २ ३ १ २ ३ २ ३ २ ३ १ २ ३ २ ३ २ ३ १ २
त्रातारमिन्द्रमवितारमिन्द्रं हवेहवे सुहवं शूरमिन्द्रम्।
३ २ ३ ३ १ २ ३ १ २ ३ २ ३ २ ३ १ २ ३ १ २
हुवे नु शक्रं पुरुहूतमिन्द्रमिदं हविर्मघवा वेत्विन्द्रः ॥ ३३३ ॥

Trātāram indram avitāram indraṁ havehave suhavaṁ śūramindram. Huve nu śakraṁ puruhūtam indram idam havir maghavā vetvindraḥ.

In every battle of life one after another, I invoke Indra, lord giver of wealth, honour and power, saviour Indra, protector Indra, brave Indra invoked with love and devotion, pure and powerful, universally invoked and adored. May Indra bring us the good life and all round well being. (Rg. 6-47-11)

334. Indra Devata, Vimada Aindra or Vasukrid Vasukra Ṛshi

१ २ ३ २ ३ १ २ ३ १ २ ३ २ १ २
यजामह इन्द्रं वज्रदक्षिणं हरीणां रथ्यां३ विव्रतानाम्। प्र
२र ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १
श्मश्रुभिर्दोधुवदूर्ध्वधा भुवद्वि सेनाभिर्भयमानो वि
२र
राधसा॥ ३३४॥

Yajāmaha indraṁ vajradakṣiṇaṁ harīṇāṁ rathyāň vivratānām. Pra śmaśrubhirdodhuvad-ūrdhvadhā bhuvadvi senābhirbhayamāno vi rādhasā.

We join and adore Indra, lord of cosmic energy, who wields the thunder in his right hand and controls the versatile potentials of complementary currents of cosmic energy in the universal circuit, who with energy shakes the earthly vegetation, rises high, and with his forces and implicit potentials acts as catalytic agent and vests us with natural power and success in achievement. (Rg. 10-23-1)

335. Indra Devata, Vamadeva Gautama Ṛshi

३ २ ३ १ २ ३ २ ३ १ २ ३ १ २ ३१ २ ३ २ ३ १ २ २ ३
सत्राहणं दाधृषिं तुम्रमिन्द्रं महामपारं वृषभं सुवज्रम्। हन्ता
२ ३ १ २र ३ २उ ३ १ २ ३ १ २ ३ १ २ ३ १ २
यो वृत्रं सनितोत वाजं दाता मघानि मघवा सुराधाः॥ ३३५॥

Satrāhaṇaṁ dādhṛṣiṁ tumramindraṁ mahāmapāraṁ vṛṣabhaṁ suvajram. Hantā yo vṛtraṁ sanitota vājaṁ dātā maghāni maghavā surādhāh.

Accept, honour and exalt Indra, ruler of the world, destroyer of untruth by the rule of truth and righteousness, bold, inspiring, great, unbounded, mighty generous, wielder of the thunderbolt of law and force, who is destroyer of the dark cloud of evil and selfishness, provider of food, energy and advancement, giver of honour and excellence, magnanimous and all-ways successful achiever of glory. (Rg. 4-17-8)

336. Indra Devata, Vamadeva Gautama Ṛshi

यो नो वनुष्यन्नभिदाति मर्त्त उगणा वा मन्यमानस्तुरो वा। क्षिधी युधा शवसा वा तमिन्द्राभी ष्याम वृषमणस्त्वोताः॥ ३३६॥

Yo no vanuṣyannabhidāti marta ugaṇā vā manyamānasturo vā. Kṣidhī yudhā śavasā vā tamindrābhī ṣyāma vṛṣamaṇastvotāḥ.

Indra, ruler of the world, whoever the mortal single or commanding a force, proud and impetuous, that faces us with the intent to destroy, pray beat them by your power in battle. May we, brave and advancing under your protection, defeat them and keep them under control.

337. Indra Devata, Vamadeva Gautama Ṛshi

यं वृत्रेषु क्षितयः स्पर्धमाना यं युक्तेषु तुरयन्तो हवन्ते। यं शूरसातौ यमपामुपज्मन् यं विप्रासो वाजयन्ते स इन्द्रः॥ ३३७॥

Yaṁ vṛtreṣu kṣitayaḥ spardhamānā yaṁ yukteṣu turayanto havante. Yaṁ śūrasātau yama-pāmupajman yaṁ viprāso vājayante sa indraḥ.

Whom people invoke and call in the struggle for light and enlightenment against darkness and evil, that is Indra.

Whom they call upon and press forward when the battle is raging, for victory, or when the vision is close to the mind in communion and they yarn for the union, that is Indra.

Whom the sages inspire and applaud in the contests of the veterans for scientific achievement, or when the plans for action, water and energy are ripe for the green signal, that is Indra.

338. Indraparvatau Devata, Vishvamitra Gathina Ṛshi

इन्द्रापर्वता बृहता रथेन वामीरिष आ वहतं सुवीराः। वीतं हव्यान्यध्वरेषु देवा वर्धेथां गीर्भिरिडया मदन्ता॥ ३३८॥

Indrāparvatā bṛhatā rathena vāmīriṣa ā vahatam suvīrāḥ. Vītaṁ havyānyadhvareṣu devā vardhethāṁ gīrbhiriḍayā madantā.

Indra and Parvata, sun and cloud, come on the grand chariot of light, wind and rain, bring us lovely foods and drinks of energy for the heroic people, O powers divine and generous, receive the offerings in the yajnas of love, faith and non-violence, feed on the music of the songs, and wax with the hymns of celebration. (Rg. 3-53-1)

339. Indra Devata, Renu Vaishvamitra Ṛshi

इन्द्राय गिरो अनिशितसर्गा अपः प्रैरयत् सगरस्य बुध्नात्।
यो अक्षेणेव चक्रियौ शचीभिर्विष्वक्तस्तम्भ पृथिवीमुत द्याम्॥ ३३९॥

Indrāya giro aniśitasargā apaḥ prairayat sagarasya budhnāt. Yo akṣeṇeva cakriyau śacībhirviṣvaktastambha pṛthivīmuta dyām.

Sing songs of praise in honour if Indra who makes incessant streams of water flow from the oceans of space and sky, and, with his cosmic power and actions, sustains the heaven and earth in motion like wheels of a chariot held in balance by the axle. (Rg. 10-89-4)

340. Indra Devata, Vamadeva Gautama Ṛshi

आ त्वा सखायः सख्या ववृत्युस्तिरः पुरू चिदर्णवां जगम्याः।
पितुर्नपातमा दधीत वेधा अस्मिन् क्षये प्रतरां दीद्यानः॥ ३४०॥

Ā tvā sakhāyaḥ sakhyā vavṛtyustiraḥ purū cidarṇavāñjagamyāḥ. Piturna pātam ādadhīta vedhā asmin kṣaye pratarāṁ dīdyānaḥ.

With love and devotion, friendly celebrants come to you, Indra, who pervade and transcend the vast spaces of existence a long long way. And I pray that shining self-refulgent in this world and knowing your parental obligation, you bless the father with a son. (Rg.10-10-1)

341. Indra Devata, Vamadeva Gotama Ṛshi

को अद्य युङ्क्ते धुरि गा ऋतस्य शिमीवतो भामिनो दुर्हृणायून्।
आसन्नेषामप्सुवाहो मयोभून्य एषां भृत्यामृणधत्स जीवात्॥ ३४१॥

Ko adya yuṅkte dhuri gā ṛtasya śimīvato bhāmino durhṛṇāyūn. Āsanneṣāmapsuvāho mayobhūnya eṣāṁ bhṛtyā mṛṇadhatsa jīvāt.

Who joins the bullocks to the front yoke of the chariot of Truth to-day as ever? The Lord Ruler of the universe. And he who joins the men of noble action, heroes of passion and righteousness, maintain peace and joy, may he who joins these to truth and promotes these servants of truth to prosperity live long. (Rg. 1-84-16)

342. Indra Devata, Madhucchanda Ṛshi

गायन्ति त्वा गायत्रिणोऽ र्चन्त्यर्कमर्किणः ।
ब्रह्माणस्त्वा शतक्रत उद्वंशमिव येमिरे ॥ ३४२ ॥

Gāyanti tvā gāyatriṇo'rcantyarkamarkiṇaḥ. Brahmāṇstvā śatakrata udvaṁśamiva yemire.

The singers of Gayatri celebrate you, Indra, lord of song and joy, with the hymns of Sama-Veda. The devotees of Rgveda worship Indra, lord of light, with Rks. And the sage scholars of all the Vedas, O lord of a hundred noble acts of cosmic yajna, maintain the line of divine worship as the centre-string of the human family. (Rg. 1-10-1)

343. Indra Devata, Jeta Madhucchandasa Ṛshi

इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः ।
रथीतमं रथीनां वाजानां सत्पतिं पतिम् ॥ ३४३ ॥

Indram viśvā avīvṛdhantsamudravyacasaṁ giraḥ. Rathītamaṁ rathīnāṁ vājānāṁ satpatim patim.

May all the songs of divine love and worship

celebrate and glorify Indra, lord infinite and glorious like the expansive oceans of space, highest redeemer, higher than all other saviours, sole true lord victorious of the battles of life between good and evil, ultimate protector and promoter of humanity and ruler of existence. (Rg. 1-11-1)

344. Indra Devata, Gotama Rahugana Ṛshi

३ १ २ ३ १ २ ३ २ ३ १ २ ३ १ २
इममिन्द्र सुतं पिब ज्येष्ठममर्त्यं मदम्।
३ १ २ ३क २र ३ १ २ ३ २ ३ १ २
शुक्रस्य त्वाभ्यक्षरन् धारा ऋतस्य सादने॥ ३४४॥

Imam indra sutaṁ piba jyeṣṭham amartyaṁ madam. Śukrasya tvābhyakṣaran dhārā ṛtasya sādane.

Indra, lord ruler, breaker of the cloud, releaser of the waters of life, ride your chariot of the latest design and come. The horses are yoked with the right mantra and necessary stuffs. And may the high-priest of knowledge with his words of knowledge exhilarate you at heart. (Rg. 1-84-3)

345. Indra Devata, Atri Bhauma Ṛshi

१ २ ३ २उ ३ १ २
यदिन्द्र चित्र म इह नास्ति त्वादातमद्रिवः।
२ ३ १ २ ३ १ २
राधस्तन्नो विदद्वस उभयाहस्त्या भर॥ ३४५॥

Yadindra citra ma iha nāsti tvādātamadrivaḥ. Rādhastanno vidadvasa ubhayā hastyā bhara.

Indra, O lord of light and power, mysterious and sublime, refulgent ruler of the clouds and mountains, omniscient dispenser of munificence, whatever the rain of blessings showered by you, whatever the wealth and honour of success, give us with both hands. (Rg. 5-39-1)

346. Indra Devata, Tirashchi Angirasa Ṛshi

श्रुधी हवं तिरश्च्या इन्द्र यस्त्वा सपर्यति।
सुवीर्यस्य गोमतो रायस्पूर्धि महाँ असि॥ ३४६॥

Śrudhī havaṁ tiraścyā indra yastvā saparyati.
Suvīryasya gomato rāyaspūrdhi mahāň asi.

Indra, listen to the invocation of the devotee's voice of deep silence who offers service and homage to you, and bless the devotee with wealth of brave progeny, lands, cows, knowledge and total fulfilment. You are great, unbounded is your munificence. (Rg. 8-95-4)

347. Indra Devata, Gotama Rahugana Ṛshi

असावि सोम इन्द्र ते शविष्ठ धृष्णवा गहि।
आ त्वा पृणक्त्विन्द्रियं रजः सूर्यो न रश्मिभिः॥ ३४७॥

Asāvi soma indra te śaviṣṭha dhṛṣṇavā gahi.
Ā tvā Pṛṇaktvindriyaṁ rajaḥ sūryo na raśmibhiḥ.

Indra, lord ruler of power, strong and resolute, come, this soma has been distilled for you. May it exhilarate and strengthen your mind as the sun fills and brightens the sky with its rays. (Rg. 1-84-1)

348. Indra Devata, Nipatithi Kanva Ṛshi

एन्द्र याहि हरिभिरुप कण्वस्य सुष्टुतिम्।
दिवो अमुष्य शासतो दिवं यय दिवावसो॥ ३४८॥

Endra yāhi haribhirupa kaṇvasya suṣṭutim.
Divo amuṣya śāsato divaṁ yaya divāvaso.

Indra, ruler of the world, come with all your powers and perceptions to the sage's adoration and

instruction, and from the light and exhortation of the elevating sage, O seeker of enlightenment, go and rise to the heights of divinity. (Rg. 8-34-1)

349. Indra Devata, Tirashchi Angirasa Ṛshi

२ ३ १ २ ३ २ ३ १ २ ३ १ २
आ त्वा गिरो रथीरिवास्थुः सुतेषु गिर्वणः ।
३ २ ३ १ २ ३ १ २ ३ २उ ३ १ २
अभि त्वा समनूषत गावो वत्सं न धेनवः ॥ ३४९ ॥

Ā tvā giro rathīrivāsthuḥ suteṣu girvaṇaḥ. Abhi tvā samanūṣata gāvo vatsaṁ na dhenavaḥ.

Indra, adorable lord of glory, when the soma sense of life's beauty and meaning is realised, let our voices of adoration reach you fast as a charioteer, and as mothers out of love incline to their children, so let our voices too closely abide with you. (Rg. 8-95-1)

350. Indra Devata, Vishvamitra Gathina Ṛshi

२ ३ २ ३ १ २ ३ २ ३ २ ३ १ २
एतो न्विन्द्रं स्तवाम शुद्धं शुद्धेन साम्ना ।
३ २ ३ १ २ ३ १ २ ३ २ ३ १ २
शुद्धैरुक्थैर्वावृध्वांसं शुद्धैराशीर्वान् ममत्तु ॥ ३५० ॥

Eto nvindraṁ stavāma śuddhaṁ śuddhena sāmnā. Śuddhair ukthair vāvṛdhvāṅsam śuddhairāśīrvān mamattu.

Come, friends, and, with happy chant of pure holy Sama songs, adore Indra, pure and bright spirit and power of the world, who feels pleased and exalted by honest unsullied songs of adoration. Let the supplicant with a pure heart please and win the favour of Indra and rejoice. (Rg. 8-95-7)

351. Indra Devata, Tirashchi Angirasa Ṛshi

२ ३ १ २ ३ १ २ ३ २ ३ २ ३ १ २
यो रयिं वो रयिन्तमो यो द्युम्नैर्द्युम्नवत्तमः ।
१ २ ३ १ २र ३ १ २ ३ १ २
सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥ ३५१ ॥

Yo rayiṁ vo rayintamo yo dyumnairdyumnavattamaḥ. Somaḥ sutaḥ sa indra te'sti svadhāpate madaḥ.

Indra, supreme lord of your own nature, power and law, that soma beauty and bliss of the world of existence created by you, which is most abundant in wealth and brilliance, which is most glorious in splendour and majesty, is all yours, all for yourself, all your own pleasure, passion and ecstasy. (Rg. 6-44-1)

CHAPTER–4

352. Indra Devata, Bharadvaja Barhaspatya Ṛshi

प्र॒त्यस्मै॑ पिपीषते॒ विश्वा॑नि विदु॒षे भ॑र।
अर॒ङ्ग॑माय॒ जग्म॑ये॒ऽ पश्चा॑दध्व॒ने नरः॑ ॥ ३५२ ॥

Pratyasmai pipīṣate viśvāni viduṣe bhara.
Araṅgamāya jagmaye'paścādadhvane naraḥ.

O people, lovers of yajna, provide all facilities of the world for this Indra, ruler and patron of knowledge and culture, bold and courageous leading scholar thirsting for knowledge and constantly going forward to reach the expansive bounds of his subject, never tarrying, never looking back. (Rg. 6-42-1)

353. Indra Devata, Vamadeva or Shakaputa Ṛshi

आ नो॑ वयो॒ वयः॒शय॑ं महा॒न्तं ग॒ह्वरे॑ष्ठाम्।
महा॒न्तं पू॒र्विनेष्ठामु॒ग्रं वचो॒ अपा॑वधीः ॥ ३५३ ॥

Ā no vayo vayaḥ śayam mahāntam gahvareṣṭhām mahāntam pūrviṇeṣṭhām ugram vaco apāvadhīḥ.

Indra, give us a full age of good health, bless our soul vested and rested in existence, raise it to greatness now lying in the depth of the heart cave, and raise our mind and intelligence, bound by previous karma, to purity and efficiency. Cleanse our thoughts and speech of violence and passion.

354. Indra Devata, Priyamedha Angirasa Ṛshi

आ त्वा॒ रथं॑ यथो॒तये॑ सु॒म्नाय॑ वर्तयामसि।
तु॒विकू॑र्मिमृ॒तीष॒हमि॒न्द्रं॑ शविष्ठ सत्प॒तिम् ॥ ३५४ ॥

Ā tvā rathaṁ yathotaye sumnāya vartayāmasi.
Tuvikūrmim ṛtīṣaham indraṁ śaviṣṭha satpatim.

Indra, bravest of the brave, protector of the good and true, just as we turn the chariot, so do we draw your attention and pray you turn to us and come for our protection, welfare and enlightenment, lord of infinite action and conqueror of enemies. (Rg. 8-68-1)

355. Indra Devata, Pragatha Kanva Ṛshi

२ ३ २ ३ १ २ ३ १ २र
स पूर्व्यो महोनां वेनः क्रतुभिरानजे।
२ ३ २ ३ १ २ ३ २ ३ २ ३ १ २ ३ २
यस्य द्वारा मनुः पिता देवेषु धिय आनजे॥ ३५५॥

Sa pūrvyo mahonāṁ venaḥ kratubhir ānaje.
Yasya dvārā manuḥ pitā deveṣu dhiya ānaje.

He, eternal spirit of the universe, love and desire and indeed the ideal of the great among humanity, is realised through holy acts of prayer and yajna, by the doors of whose grace the thinking man, fatherly man sustainer of life, attains noble knowledge and competence for action among the divinities of nature and humanity. (Rg. 8-63-1)

356. Dadhikrava Agni Devata, Shyavashva Atreya Ṛshi

२ ३ १ २ ३ २ ३ १ २ ३ २ ३ २
यदी वहन्त्याशवो भ्राजमाना रथेष्वा।
१ २ ३ २उ ३ २ ३ १ २
पिबन्तो मदिरं मधु तत्र श्रवांसि कृण्वते॥ ३५६॥

Yadī vahantyāśavo bhrājamānā ratheṣvā.
Pibanto madiraṁ madhu tatra śravāṁsi kṛṇvate.

Where the alert and instantly moving Maruts, veteran scholars and achievers brilliant with knowledge

and efficiency, take Indra, the ruler, by chariots of dynamic scientific advancement, to yajnic congregations, there enjoying the honey sweets of soma and exciting possibilities they create wealth of food, energy and excellences of art and culture.

357. Indra Devata, Shamyu Barhaspatya Ṛshi

त्यमु वो अप्रहणं गृणीषे शवसस्पतिम्।
इन्द्रं विश्वासाहं नरं शचिष्ठं विश्ववेदसम्॥ ३५७॥

Tyamu vo aprahaṇaṁ gṛṇīṣe śavasaspatim.
Indraṁ viśvāsāhaṁ naraṁ śaciṣṭhaṁ viśvavedasam.

All ye children of the earth, for you all I praise and celebrate that Indra, lord dispenser of justice and punishment without anger or violence, commander of power and forces of the nation, challenger of all negative forces of the world, leader of humanity, and great and glorious ruler of the men of vision and acts of universal value. (Rg. 6-44-4)

358. Dadhikra Devata, Vamadava Gautama Ṛshi

दधिक्रावणो अकारिषं जिष्णोरश्वस्य वाजिनः।
सुरभि नो मुखा करत् प्र न आयूँषि तारिषत्॥ ३५८॥

Dadhikrāvṇo akāriṣaṁ jiṣṇoraśvasya vājinaḥ.
Surabhi no mukhā karat pra na āyūṁṣi tāriṣat.

We sing in praise of Dadhikra, divine energy, victorious, all achieving spirit and power, who may, we pray, refine our sense of taste and other refinements and may help us live a full and healthy life across the floods of existence. (Rg. 4-39-6)

359. Indra Devata, Jeta Madhucchandasa Ṛshi

३ २ ३ १ २र ३ १ २र
पुरां भिन्दुर्युवा कविरमितौजा अजायत।
२ ३ १ २ ३ १ २ ३ २ ३ १ २ ३ २
इन्द्रो विश्वस्य कर्मणो धर्ता वज्री पुरुष्टुतः॥ ३५८॥

Purāṁ bhinduryuvā kaviramitaujā ajāyata.
Indro viśvasya karmaṇo dhartā vajrī puruṣṭutaḥ.

Breaker of the enemy forts, youthful, creative and imaginative, hero of boundless strength, sustainer of the acts of the world and disposer, wielder of the thunderbolt, universally acclaimed and celebrated is risen into prominence. (Rg, 1-11-4)

360. Indra Devata, Priyamedha Angirasa Ṛshi

१ २ ३ २ ३ १ २ ३ १ २ ३ १ २
प्रप्र वस्त्रिष्टुभमिषं वन्दद्वीरायेन्दवे।
३ १ २ ३ १ २ ३ २३ १ २
धिया वो मेधसातये पुरन्ध्या विवासति॥ ३५९॥

Prapra vastriṣṭubhaṁ iṣam vandadvīrāyendave. Dhiyā vo medhasātaye purandhyā vivāsati.

For your progress, offer libations of holy fuel and fragrance, triple refined and intensified, with trishtubh hymns of Vedic formulae in the service of Indra, cosmic spirit of energy and power, happy and exciting, who inspires the brave and shines you with versatile creative intellect for the advancement of your science of yajna for further development. (Rg. 8-69-1)

361. Indra Devata, Vamadeva Gautama Ṛshi

३ १ २ ३ २ ३ २ ३२ ३ २ ३ १ २
कश्यपस्य स्वर्विदो यावाहुः सयुजाविति।
२ ३ २ ३ १ २ ३ २ ३ १ २र ३ १ २
ययोर्विश्वमपि व्रतं यज्ञं धीरा निचाय्य॥ ३६१॥

Kaśyapasya svarvido yāvāhuḥ sayujāviti.
Yayorviśvamapi vrataṁ yajñaṁ dhīrā nicāyya.

Veteran self-established sages who know the light of divinity and divine creation, having realized the truth in their mind and vision, say that there are two forces of Kashyapa, divine Intelligence, both simultaneous, whose sole law and purpose is to maintain the cosmic yajna of creative evolution through the operations of nature: these forces are like twins and complementary: centrifugal and centripetal versions of the divine cosmic energy.

362. Indra Devata, Priyamedha Angirasa Ṛshi

अर्चत प्रार्चता नरः प्रियमेधासो अर्चत।
अर्चन्तु पुत्रका उत पुरमिद् धृष्ण्वर्चत॥ ३६२॥

Arcata prārcatā naraḥ priyamedhāso arcata.
Arcantu putrakā uta puramid dhṛṣṇvarcata.

O lovers of Yajna, lovers of union and communion with the divine, adore and worship Indra, adore and worship again, worship again and again. Worship along with your children and grand children, just as the citizens adore and exalt a great city and the glorious ruler of the celestial city. (Rg. 8-69-8)

363. Indra Devata, Madhucchanda Ṛshi

उक्थमिन्द्राय शंस्यं वर्धनं पुरुनिष्षिधे।
शक्रो यथा सुतेषु नो रारणत् सख्येषु च॥ ३६३॥

Ukthamindrāya śaṅsyaṁ vardhanaṁ puruniṣṣidhe. Śakro yathā suteṣu no rāraṇat sakhyeṣu ca.

Just as a man rejoices with his children and friends and bestows lots of knowledge and wealth on them, so does Shakra, omnipotent Indra, lord of wealth and knowledge, rejoice to bestow admirable mantras of elevating light of Vedic lore on the generous soul for its advancement. (Rg. 1-10-5)

364. Indra Devata, Priyamedha Angirasa Ṛshi

विश्वानरस्य वस्पतिमनानतस्य शवसः।
एवैश्च चर्षणीनामूती हुवे रथानाम्॥ ३६४॥

Viśvānarasya vaspatim anānatasya śavasaḥ.
Evaiśca carṣaṇīnām ūtī huve rathānām.

I pray to Indra, your lord and father, master controller of the irresistible powers and forces of the universe, for divine protection of the people by the dynamics of his moving powers of nature and humanity. (Rg. 8-68-4)

365. Indra Devata, Bharadvaja Barhaspatya Ṛshi

स घा यस्ते दिवो नरो धिया मर्तस्य शमतः।
ऊती स बृहतो दिवो द्विषो अंहो न तरति॥ ३६५॥

Sa ghā yaste divo naro dhiyā martasya śamataḥ. Ūtī sa bṛhato divo dviṣo aṁho na tarati.

The mortal man at peace who with his intelligence and holy action serves, worships and offers homage to you, Indra, lord and leader of the light of heaven, he enjoys peace and prosperity under protection of the vast heaven and crosses over all hate and jealousy as well as sin and evil. (Rg. 6-2-4)

366. Indra Devata, Atri Bhauma Ṛshi

विभोष्ट इन्द्र राधसो विभ्वी रातिः शतक्रतो।
अथा नो विश्वचर्षणे द्युम्नं सुदत्र मंहय॥ ३६६॥

Vibhoṣṭa indra rādhaso vibhvī rātiḥ śatakrato.
Athā no viśvacarṣaṇe dyumnaṁ sudatra maňhaya.

Indra, hero of a hundred holy actions with insight and counsel, wide and high are your powers and wealth, abundant your gifts. Ultimate watcher and observer of all that is in the world, ruler of the mighty social order, lead us on to wealth, power, honour and excellence and help us rise to the heights. (Rg. 5-38-1)

367. Indra Devata, Praskanva Kanva Ṛshi

वयश्चित्ते पतत्रिणो द्विपाच्चतुष्पादर्जुनि।
उषः प्रारन्नृतूँरनु दिवो अन्तेभ्यस्परि॥ ३६७॥

Vayaścitte patatriṇo. dvipāccatuṣpādarjuni.
Uṣaḥ prārannṛtūňranu divo antebhyaspari.

Blessed Dawn, fiery messenger of light and life, may humans and animals as the birds of flight, we pray, rise and reach unto the bounds of heaven in pursuance of the time and seasons of your arrival. (Rg. 1-49-3)

368. Imdra Devata, Trita Aptya Ṛshi

अमी ये देवा स्थन मध्य आ रोचने दिवः।
कद्व ऋतं कदमृतं का प्रत्ना व आहुतिः॥ ३६८॥

Amī ye devā sthana madhya ā rocane divaḥ.
Kadva ṛtam kadamṛtaṁ kā pratnā va āhutiḥ.

O lords of knowledge, who or what are those divine powers of existence abiding in the light of heaven by their name, identity and state of being in the three regions of the universe? Where is the law of cosmic dynamics of evolution? What is truth and what is untruth? What is eternal and constant? What is existential and mutable? What was the first mutation of Prakrti in the cosmic yajna? What is going to be the last and closing oblation in the cosmic vedi? (May the heaven and earth know and reveal it for us.) (Rg. 1-105-5)

369. Indra Devata, Vamadeva Gautama Ṛshi

ऋचं साम यजामहे याभ्यां कर्माणि कृण्वते।
वि ते सदसि राजतो यज्ञं देवेषु वक्षतः॥ ३६९॥

Ṛcaṁ sāma yajāmahe yābhyāṁ karmāṇi kṛṇvate. Vi te sadasi rājato yajñaṁ deveṣu vakṣataḥ.

We use and chant Rks and Samans while we perform yajna, (Rks which give us the knowledge of the facts and processes of nature to be applied in programmes of human action, and the Samans which joyously celebrate the successful completion of the programme). By these, all works are initiated, conducted and completed. They shine, resonate, and glorify the yajna in the hall and they conduct the yajna in the divine forces of nature in the universe.

370. Indra Devata, Rebha Kashyapa Ṛshi

विश्वाः पृतना अभिभूतरं नरः सजूस्ततक्षुरिन्द्रं जजनुश्च राजसे। क्रत्वे वरे स्थेमन्यामुरीमुतोग्रमोजिष्ठं तरसं तरस्विनम्॥ ३७०॥

Viśvāḥ pṛtanā abhibhūtaraṁ naraḥ sajūstatakṣurindram jajanuśca rājase. Kratve vare sthemanyāmurīm utogram ojiṣṭhaṁ tarasam tarasvinam.

All the citizens together, in order to elect an equal for the purpose of governance, create and shape Indra, the ruler, the leader who is superior to others in all battles of life, highest by noble creative action, eliminator of negative and frustrative opposition, illustrious, most vigorous and emphatic in expression, courageous and passionate in action. (Rg. 8-97-10)

371. Indra Devata, Suveda Shailushi Ṛshi

श्रत्ते दधामि प्रथमाय मन्यवेऽ हन् यद् दस्युं नर्यं विवेरपः।
उभे यत्त्वा रोदसी धावतामनु भ्यसात्ते शुष्मात् पृथिवी चिदद्रिवः॥ ३७१॥

Śratte dadhāmi prathamāya manyave'han yad dasyuṁ naryaṁ viverapaḥ. Ubhe yattvā rodasī dhāvatāmanu bhyasātte śuṣmāt pṛthivī cidadrivaḥ.

Indra, potent ruler of nature and humanity, lord of thunder and clouds, mover of mountains, I am all faith, reverence and admiration in truth of commitment for your first and foremost power and passion by which you break the clouds and release the showers of rain for humanity, by virtue of which both heaven and earth abide by your law, the power and force by which the firmament shakes with awe. (Rg. 10-147-1)

372. Indra Devata, Vamadeva Gautama Ṛshi

समेत विश्वा ओजसा पतिं दिवो य एक इद् भूरतिथि-
र्जनानाम्। स पूर्व्यो नूतनमाजिगीषं तं वर्त्तनीरनु वावृत
एक इत्॥ ३७२॥

Sameta viśvā ojasā patiṁ divo ya eka id bhūr-
atithir janānām. Sa pūrvyo nūtanamājigīṣaṁ
taṁ varttanīranu vāvṛta eka it.

All ye people of the world, come together with all your power and luster under one banner of the sole lord of the universe who, alone by himself, is the one adorable lord of humanity. He, the one eternal absolute lord, by himself alone, initiates and guides the ever new emerging persons and powers keen for success and victory to tread on the paths of action they should follow.

373. Indra Devata, Angirasa Savya Ṛshi

इमे त इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य चरामसि प्रभूवसो।
न हि त्वदन्यो गिर्वणो गिरः सघत्क्षोणीरिव प्रति तद्धर्य
नो वचः॥ ३७३॥

Ime ta indra te vayaṁ puruṣṭuta ye tvārabhya
carāmasi prabhūvaso. Na hi tvadanyo girvaṇo
giraḥ saghatkṣoṇīriva prati taddharya no
vacaḥ.

These are yours, Indra, We are yours, lord praised and celebrated by all. Beginning with you we go about the business of living, lord of existence and shelter of life. Other than you there is no one else, lord of holy Word, who would listen to our prayer. Hear our prayer as the voice of earth and humanity and respond with

grace. (Rg. 1-57-4)

374. Indra Devata, Vishvamitra Gathina Ṛshi

३ १ २ ३ १ २ ३ २ २ ३ १ २ ३ २ ३क २र
चर्षणीधृतं मघवानमुक्थ्या३मिन्द्रं गिरो बृहतीरभ्यनूषत।
३ १ २ ३ १ २ ३ २ ३१ २ ३ १२ ३ १ २
वावृधानं पुरुहूतं सुवृक्तिभिरमर्त्यं जरमाणं दिवेदिवे॥ ३७४॥

Carṣaṇīdhṛtaṁ maghavānam ukthyām indraṁ giro bṛhatīrabhyanūṣata. Vāvṛdhānaṁ puruhūtaṁ suvṛktibhiramartyaṁ jaramāṇaṁ divedive.

Address these comprehensive words of prayer and celebration with offers of yajna to Indra, lord ruler and sustainer of the people, munificent, honourable, growing in power and prosperity, universally acclaimed and celebrated, immortal in fame and glory, close and closer day by day in love and exhortation of the people. Let the songs glorify the lord. (Rg. 3-51-1)

375. Indra Devata, Krishna Angirasa Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २ ३ २ ३ १ २ ३ १ २
अच्छा व इन्द्रं मतयः स्वर्युवः सध्रीचीर्विश्वा उशतीरनूषत।
१ २ ३ १ २ ३ २ ३ २ ३ २ ३ २ ३ २ ३ १ २
परि ष्वजन्त जनयो यथा पतिं मर्यं न शुन्ध्युं मघवान-
३ १ २
मूतये॥ ३७५॥

Acchā va indraṁ matayaḥ svaryuvaḥ sadhrīcīrviśvā uśatīranūṣata. Pari ṣvajanta janayo yathā patiṁ maryaṁ na śundhyuṁ maghavānamūtaye.

All my thoughts, words and actions, all together in perfect unison concentrated on the love and light of divinity, ecstatically adore and celebrate Indra, lord almighty of existence. Just as wives with love embrace their human lover, protector and husband, so do my

prayers centre on Indra, lord of glory, power and purity, for all round protection, promotion and well being. (Rg. 10-43-1)

376. Indra Devata, Angirasa Savya Ṛshi

अभि त्यं मेषं पुरुहूतमृग्मियमिन्द्रं गीर्भिर्मदता वस्वो अर्णवम्। यस्य द्यावो न विचरन्ति मानुषं भुजे मंहिष्ठमभि विप्रमर्चत॥ ३७६॥

Abhi tyaṁ meṣaṁ puruhūtam ṛgmiyam indraṁ gīrbhirmadatā vasvo arṇavam. Yasya dyāvo na vicaranti mānuṣaṁ bhuje maṁhiṣṭhamabhi vipramarcata.

With holy words and songs of adoration, worship Indra, lord of power and glory, destroyer of enemies. Celebrate and exhilarate Him who is generous and virile, universally invoked and honoured, master of the Riks, wielder of wealth deep as ocean, greatest of the great, and lord of knowledge and wisdom. His gifts and graces for humanity range around like rays of the lights of heaven for the joy of the people. O people of the world, thank and adore the lord all wise and most gracious. (Rg. 1-51-1)

377. Indra Devata, Angirasa Savya Ṛshi

त्यं सु मेषं महया स्वर्विदं शतं यस्य सुभुवः साकमीरते। अत्यं न वाजं हवनस्यदं रथमिन्द्रं ववृत्यामवसे सुवृक्तिभिः॥ ३७७॥

Tyaṁ su meṣaṁ mahyā svarvidaṁ śataṁ yasya subhuvaḥ sākamīrate. Atyaṁ na vājaṁ havanasyadaṁ ratham indraṁ vavṛtyām avase suvṛktibhiḥ.

Honour that Indra, lord of glory and virile generosity who takes us high to the skies. Hundreds of noble and creative craftsmen together with their expert performance work on and engineer his glorious chariot which can cover the spatial paths across the skies for the sake of protection and defence. I wish I too could fly by that chariot. (Rg. 1-52-1)

378. Indra Devate, Bharadvaja Barhaspatya Ṛshi

घृतवती भुवनानामभिश्रियोर्वी पृथ्वी मधुदुघे सुपेशसा। द्यावापृथिवी वरुणस्य धर्मणा विष्कभिते अजरे भूरिरेतसा॥ ३७८॥

Ghṛtavatī bhuvanānām abhiśriyorvī pṛthvī madhudughe supeśasā. Dyāvāpṛthivī varuṇasya dharmaṇā viṣkabhite ajare bhūriretasā.

Radiant and fertile, beauties of the worlds, vast and abundant, extensive, replete with honey sweets, the sun and the earth are sustained by the laws of nature with the immanent will of Varuna, centre-hold of the universe. Undecaying they are, immensely creative and exuberant with the waters of life, beautiful, blissful. (Rg. 6-70-1)

379. Dyava prithivee Devate, Medhatithi Kanva Ṛshi

उभे यदिन्द्र रोदसी आपप्राथोषाइव। महान्तं त्वा महीनां सम्राजं चर्षणीनाम्। देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत्॥ ३७९॥

Ubhe yadindra rodasī āpaprāthoṣā iva. Mahāntam tvā mahīnām samrājam carṣaṇīnām. Devī janitryajījanad bhadrā janitryajījanat.

Indra, lord of light and glory, ruler of the world, when you fill the earth and the environment with splendour like the dawn, the divine Mother Nature raises you and manifests you as the great ruler of the great people of the world. The gracious mother elevates you in refulgence and majesty as the mighty Indra. (Indra at the cosmic level is the Lord Almighty; at the human level, the world ruler; and at the individual level, Indra is the soul, ruler of the body, senses, mind and intelligence.) (Rg. 10-134-1)

380. Indra Devata, Angirasa Kutsa Ṛshi

प्र मन्दिने पितुमदर्चता वचो यः कृष्णगर्भा निरहन्नृ-
जिश्वना। अवस्यवो वृषणं वज्रदक्षिणं मरुत्वन्तं सख्याय
हुवेमहि॥ ३८०॥

Pra mandine pitumadarcatā vaco yaḥ kṛṣṇa-garbhā nirahannṛjiśvanā. Avasyavo vṛṣaṇam vajradakṣiṇaṁ marutvantaṁ sakhyāya huvemahi.

All ye men and women of the earth, offer words of welcome and hospitality to joyous Indra, lord giver of the power of knowledge, who, in a simple natural manner, breaks open the secret treasures of the dark womb of nature and makes the streams of knowledge flow. We, seekers of protection and knowledge, invoke Indra, lord of light and power, rich and generous, expert in the use of the thunderbolt of knowledge against the demon of darkness, and commander of the tempestuous Maruts of social dynamics, and we pray for his love and friendship. (Rg. 1-101-1)

381. Indra Devata, Narada Kanva Ṛshi

१ २ ३ २ ३ १ २ ३ १ २ ३क २र
इन्द्र सुतेषु सोमेषु क्रतुं पुनीष उक्थ्यम्।
३ २ ३ २ ३ १ २ ३ २
विदे वृधस्य दक्षस्य महाँ हि षः ॥ ३८१ ॥

Indra suteṣu someṣuṁ kratuṁ punīṣa ukthyam.
Vide vṛdhasya dakṣasya mahāň hi ṣaḥ.

When a special yajnic programme for the realisation of special knowledge, power and expertise in a particular field is completed with hymns of thanks and praise to divinity, then Indra, lord omnipotent and omniscient, sanctifies the joint endeavour of holiness and blesses the programme with success. Great is he. (Rg. 8-13-1)

382. Indra Devata, Goshuktyashvasuktinau Ṛshi

१ २ ३ १ २र ३ १ २ ३ २
तमु अभि प्र गायत पुरुहूतं पुरुष्टुतम्।
१ २ ३ १ २ ३ १ २र
इन्द्रं गीर्भिस्तविषमा विवासत ॥ ३८२ ॥

Tamu abhi pra gāyata puruhūtaṁ puruṣṭutam.
Indraṁ gīrbhistavīṣamā vivāsata.

O celebrants, glorify Indra, universally invoked and praised, the lord who blazes with light and power, serve him with words and actions and let him shine forth in your life and achievement. (Rg. 8-15-1)

383. Indra Devata, Goshuktyashvasuktinau Ṛshi

२ ३ १ २ ३ १ २ ३ १ २ ३ २
तं ते मदं गृणीमसि वृषणं पृक्षु सासहिम्।
३ १ २ ३ १ २
उ लोककृत्नुमद्रिवो हरिश्रियम् ॥ ३८३ ॥

Taṁ te madaṁ gṛṇīmasi vṛṣaṇaṁ pṛkṣu sāsahim. U lokakṛtnum adrivo hariśriyam.

O celebrants, glorify Indra, universally invoked and praised, the lord who blazes with light and power, serve him with words and actions and let him shine forth in your life and achievement. (Rg. 8-15-4)

384. Indra Devata, Parvata Kanva Ṛshi

यत्सोममिन्द्र विष्णवि यद्वा घ त्रित आप्त्ये।
यद्वा मरुत्सु मन्दसे समिन्दुभिः॥ ३८४॥

Yat somam indra viṣṇavi yadvā gha trita āptye.
Yadva marutsu mandase samindubhiḥ.

Indra, the soma nectar which you infuse in the sun and in the three worlds of experience, i.e., earth, heaven and firmament and which you infuse in the winds and enjoy to the last drop, we pray for. (Rg. 8-12-16)

385. Indra, Devata, Vishvamana Vaiyashva Ṛshi

एदु मधोर्मदिन्तरं सिञ्चाध्वर्यो अन्धसः।
एवा हि वीर स्तवते सदावृधः॥ ३८५॥

Edu madhor madintaraṁ siñcādhvaryo andhasaḥ. Evā hi vīra stavate sadāvṛdhaḥ.

And O high priest of the creative yajna of love and non-violence, offer the most delightful and ever exhilarating of honey sweets of the soma of faith and devotion to Indra, since thus is how the mighty hero is served and worshipped. (Rg. 8-24-16)

386. Indra, Devata, Vishvamana Vaiyashva Ṛshi

एन्दुमिन्द्राय सिञ्चत पिबाति सोम्यं मधु।
प्र राधांसि चोदयते महित्वना॥ ३८६॥

Endumindrāya siñcata pibāti somyaṁ madhu.
Pra rādhāṅsi codayate mahitvanā.

Prepare, offer and regale Indra with the nectar drink of faith and performance. He values, enjoys and promotes the honey sweets of peace, pleasure and progress and with his greatness inspires the people with will and competence and ambition for progress and excellence. (Rg. 8-24-13)

387. Indra, Devata, Vishvamana Vaiyashva Ṛshi

एतो न्विन्द्रं स्तवाम सखायः स्तोम्यं नरम्।
कृष्टीर्यो विश्वा अभ्यस्त्येक इत्॥ ३८७॥

Eto nvindraṁ stavāma sakhāyaḥ stomyaṁ naram. Kṛṣṭīryo viśvā abhyastyeka it.

Come friends all together and let us adore Indra, lord and leader worthy of joint worship and exaltation, who, by himself alone, rules over all peoples of the world. (Rg. 8-24-19)

388. Indra Devata, Nrmedha Angirasa Ṛshi

इन्द्राय साम गायत विप्राय बृहते बृहत्।
ब्रह्मकृते विपश्चिते पनस्यवे॥ ३८८॥

Indrāya sāma gāyata viprāya bṛhate bṛhat.
Brahmakṛte vipaścite panasyave.

Sing Brhatsama hymns in adoration of Indra, vibrant spirit of the universe and giver of fulfilment, grand and infinite, source ordainer and keeper of the law of universal Dharma, giver and protector of knowledge and karma, the lord adorable. (Rg. 8-98-1)

389. Indra Devata, Gotama Rahugana Ṛshi

रउ ३ २ ३ १ २ ३ २ ३ १ २ ३ १ २
य एक इद्विदयते वसु मर्ताय दाशुषे।
१ २ ३ १ २ ३ १ २ ३ २
ईशानो अप्रतिष्कुत इन्द्रो अङ्ग॥ ३८९॥

Ya eka idvidayate vasu martāya dāśuṣe.
Īśāno apratiṣkuta indro aṅga.

Dear friend, the one sole lord who gives everything in life to the man of charity and generosity is Indra, supreme ruler of the world, who is constant, unmoved and unchallenged. (Rg. 1-84-7)

390. Indra, Devata, Vishvamana Vaiyashva Ṛshi

१ २ ३ १ २ ३ १ २र ३ १ २
सखाय आ शिषामहे ब्रह्मेन्द्राय वज्रिणे।
३ २ ३ २ ३ १ २ ३ १ २
स्तुष ऊ षु वो नृतमाय धृष्णवे॥ ३९०॥

Sakhāya ā śiṣāmahe brahmendrāya vajriṇe.
Satuṣa ū ṣu vo nṛtamāya dhṛṣṇave.

Come friends, let us for your sake sing a song of adoration in honour of Indra, lord of power, wielder of the thunderbolt of justice and punishment in order to glorify the noblest leader of resolute will and inviolable command. (Rg. 8-24-1)

391. Indra Devata, Pragatha Kanva Ṛshi

३ १ २र ३ १ २ ३ २ ३ १ २
गृणे तदिन्द्र ते शव उपमां देवतातये।
१ २र ३ १ २र
यद्धंसि वृत्रमोजसा शचीपते॥ ३९१॥

Gṛṇe tadindra te śava upamāṁ devatātaye.
Yaddhaṅsi vṛtramojasā śacīpate.

In praise of that admirable power and grandeur of yours, Indra, I sing for the pleasure of divine favour,

by which, O lord of mighty noble acts, you destroy the demon of darkness and want by your force and splendour. Great and good are the gifts of Indra. (Rg. 8-62-8)

392. Indra Devata, Bharadvaja Barhaspatya Ṛshi

२ ३ १ २र ३ २ ३ १ २ ३ १ २
यस्य त्यच्छम्बरं मदे दिवोदासाय रन्धयन्।
३ १ २र ३ १ २र
अयं स सोम इन्द्र ते सुतः पिब॥ ३९२॥

Yasya tyacchambaraṁ made divodāsāya randhayan. Ayaṁ sa soma indra te sutaḥ piba.

Indra, lord of power and glory, this is that soma distilled and seasoned for you in the exhilaration and ecstasy of which you, like the sun on high, break down the forces of darkness and evil to promote the spirit of light and generosity. Pray drink of it to your heart's content and protect and promote the spirit of it. (Rg. 6-43-1)

393. Indra Devata, Nrmedha Angirasa Ṛshi

१ २ ३ १ २
एन्द्र नो गधि प्रिय सत्राजिदगोह्य।
३ २उ ३ १ २ ३ १ २र ३ २
गिरिर्न विश्वतः पृथुः पतिर्दिवः॥ ३९३॥

Endra no gadhi priya satrājidagohya.
Girirna viśvataḥ pṛthuḥ patirdivaḥ.

Indra, come, take us over as your own. Dear and giver of fulfilment you are, all dominant by nature, character and action, inconceivably open and bright, expansive and unbounded all round like a cloud of vapour, lord and master of the light of heaven. (Rg. 8-98-4)

394. Indra Devata, Parvata Kanva Ṛshi

य इन्द्र सोमपातमो मदः शविष्ठ चेतति।
येना हंसि न्याꣳत्रिणं तमीमहे॥ ३९४॥

Ya indra somapātamo madaḥ śaviṣṭha cetati.
Yenā haṅsi nyātriṇaṁ tamīmahe.

Indra, lord most potent, highest protector and promoter of the beauty and joy of life, that ecstatic passion of yours which universally pervades, manifests and reveals your might and glory and by which you destroy the negative forces of life, we adore and pray for. (Rg. 8-12-1)

395. Adityah Devata, Irimbithi Kanva Ṛshi

तुचे तुनाय तत्सु नो द्राघीय आयुर्जीवसे।
आदित्यासः समहसः कृणोतन॥ ३९५॥

Tuce tunāya tatsu no drāghīya āyurjīvase.
Ādityāsaḥ samahasaḥ kṛṇotana.

O Adityas, refulgent lords of light and mighty masters of life giving energies, for the joyous living and longevity of our children and their off-spring, create and bring the holy gift of good health and long life of peace and felicity. (Rg. 8-18-18)

396. Indra, Devata, Vishvamana Vaiyashva Ṛshi

वेत्था हि निर्ऋतीनां वज्रहस्त परिवृजम्।
अहरहः शुन्ध्युः परिपदामिव॥ ३९६॥

Vetthā hi nirṛtīnām vajrahasta parivṛjam.
Aharahaḥ śundhyuḥ paripadāmiva.

O lord of the thunderbolt of justice and right action, you know and wield the counter-active measures against adversities just as the sun, purifier of nature's impurities, has the capacity to counter them day by day. (Rg. 8-24-24)

397. Adityah Devata, Irimbithi Kanva Ṛshi

अपामीवामप स्त्रिधमप सेधत दुर्मतिम्।
आदित्यासो युयोतना नो अंहसः॥ ३९७॥

Apāmīvām apa sridham apa sedhata durmatim.
Ādityāso yuyotanā no aṁhasaḥ.

May the Adityas, powers of light and life in nature and humanity, drive away all disease of body and mind and keep off negativities of thought and intelligence from us. May the children of imperishable divinity keep us safe, far away from the onslaughts of sin and adversity. (Rg. 8-18-10)

398. Indra Devata, Vasishtha Maitravaruni Ṛshi

पिबा सोममिन्द्र मन्दतु त्वा यं ते सुषाव हर्यश्वाद्रिः।
सोतुर्बाहुभ्यां सुयतो नार्वा॥ ३९८॥

Pibā Somamindra mandatu tvā yaṁ te suṣāva haryaśvādrih. Soturbāhubhyāṁ suyato nārvā.

Indra, lord ruler and controller of the dynamic forces of the world, drink this soma of ecstasy which, I am sure, would exhilarate you. The cloud, generative power of nature, has distilled it and showered on you. And just as a horse well controlled by the hands and reins of the driver moves to the right destination, so is this soma generated by the hands of the creator meant

to exhort you to take the dominion to its destination. (Rg. 7-22-1)

399. Indra Devata, Saubhari Kanva Ṛshi

अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषा सनादसि।
युधेदापित्वमिच्छसे॥ ३९९॥

Abhrātṛvyo anā tvamanāpirindra januṣā sanādasi. Yudhedāpitvamicchase.

Indra, lord of absolute might by nature, since birth of the universe, indeed for eternity, you are without a rival, need no leader, no friend and no comrade, but in the dynamics of human life you do want that the human should be your companion in and for his struggle for self-evolution and social progress. (Rg. 8-21-13)

400. Indra Devata, Saubhari Kanva Ṛshi

यो न इदमिदं पुरा प्र वस्य आनिनाय तमु व स्तुषे।
सखाय इन्द्रमूतये॥ ४००॥

Yo na idamidaṁ purā pra vasya ānin--āya tamu va stuṣe. Sakhāya indramūtaye.

O friends, for the peace, freedom, progress and protection of you all, I pray to the same Indra, lord almighty, who has provided this beautiful world of joy for us since the very time of creation. (Rg. 8-21-9)

401. Marutah Devata, Saubhari Kanva Ṛshi

आ गन्ता मा रिषण्यत प्रस्थावानो मापस्थात समन्यवः।
दृढा चिद्यमयिष्णवः॥ ४०१॥

Ā gantā mā riṣaṇyata prasthāvāno māpa sthāta samanyavaḥ. Dṛḍhā cidyamayiṣṇavaḥ.

Come Maruts, warriors of nature and humanity. Do not hurt nor destroy the innocent. Already on the move as ever, pray do not tarry any more far away. Heroes of equal passion, will and desire to accomplish your mission, you can bend even the firmest forces of violence and bring them to reason. (Rg. 8-20-1)

402. Indra Devata, Saubhari Kanva Ṛshi

आ याह्ययमिन्दवेऽ श्वपते गोपत उर्वरापते।
सोमं सोमपते पिब॥ ४०२॥

Ā yāhyayamindave'śvapate gopata urvarāpate. Somaṁ somapate piba.

Come lord of cows, horses and fertile lands, giver and protector of the nation and its glory, knowledge and wisdom and our creative activities, the somas of our success are for you to appreciate. O lord of life and life's joy of soma, come and join the ecstasy of our achievement and its celebration. (Rg. 8-21-3)

403. Indra Devata, Saubhari Kanva Ṛshi

त्वया ह स्विद्युजा वयं प्रति श्वसन्तं वृषभ ब्रुवीमहि।
संस्थे जनस्य गोमतः॥ ४०३॥

Tvayā ha svidyujā vayaṁ prati śvasantaṁ vṛṣabha bruvīmahi. Saṁsthe janasya gomataḥ.

By you alone as our friend and comrade, O lord almighty, generous giver, can we counter a gasping contestant in this settled world order of humanity full of lands and cows, blest as we are with the light of knowledge and culture. (Rg. 8-21-11)

404. Marutah Devata, Saubhari Kanva Ṛshi

गावश्चिद्धा समन्यवः सजात्येन मरुतः सबन्धवः।
रिहते ककुभो मिथः॥ ४०४॥

Gavaściddhā samanyavaḥ sajātyena marutaḥ sabandhavaḥ. Rihate kakubho mithaḥ.

O Maruts, heroes of equal mind bound in brotherhood, even cows, by virtue of the same species sit together and love each other under your kind care even though they may be moving around in different directions. (Rg. 8-20-21)

405. Indra Devata, Nrmedha Angirasa Ṛshi

त्वं न इन्द्रा भर ओजो नृम्णं शतक्रतो विचर्षणे।
आ वीरं पृतनासहम्॥ ४०५॥

Tvam na indrā bhara ojo nṛmṇaṁ śatakrato vicarṣaṇe. Ā vīraṁ pṛtanāsaham.

Indra, lord of vision and hero of a hundred great actions, bring us abundant and illustrious strength, courage and procreative energy by which we may fight out and win many battles of our life. (Rg. 8-98-10)

406. Indra Devata, Nrmedha Angirasa Ṛshi

अधा हीन्द्र गिर्वण उप त्वा काम ईमहे ससृग्महे।
उदेव ग्मन्त उदभिः॥ ४०६॥

Adhā hīndra girvaṇa upa tvā kāma īmahe sasṛgmahe. Udeva gmanta udabhiḥ.

And O lord lover of song and celebration, Indra, we send up vaulting voices of adoration and prayer to

you like wave on waves of the flood rolling upon the sea for the fulfillment of our dreams and ambitions. (Rg. 8-98-7)

407. Indra Devata, Saubhari Kanva Ṛshi

सीदन्तस्ते वयो यथा गोश्रीते मधौ मदिरे विवक्षणे।
अभि त्वामिन्द्र नोनुमः॥ ४०७॥

Sīdantaste vayo yathā gośrīte madhau madire vivakṣaṇe. Abhi tvāmindra nonumaḥ.

Nestled like birds in the nest, in your exuberant, exciting, honey sweet yajnic world of light and joy overflowing with delicacies of food and drink, we bow to you and worship you in thankfulness. (Rg. 8-21-5)

408. Indra Devata, Saubhari Kanva Ṛshi

वयमु त्वामपूर्व्य स्थूरं न कच्चिद्भरन्तोऽ वस्यवः।
वज्रिञ्चित्रं हवामहे॥ ४०८॥

Vayamu tvāmapūrvya sthūram na kaccid-bharanto'vasyavaḥ. Vajriṅ citraṁ havāmahe.

O lord sublime, eternal, first and most excellent, we, bearing almost nothing substantial but praying for protection and advancement, invoke you in our battle of life for food, energy, knowledge and ultimate victory. (Rg. 8-21-1)

409. Indra Devata, Gotama Rahugana Ṛshi

स्वादोरित्था विषूवतो मधोः पिबन्ति गौर्यः। या इन्द्रेण
सयावरीर्वृष्णा मदन्ति शोभथा वस्वी रनु स्वराज्यम्॥ ४०९॥

Svādoritthā viṣūvato madhoḥ pibanti gauryaḥ. Yā indreṇa sayāvarīrvṛṣṇā madanti śobhathā vasvīranu svarājyam.

The golden and brilliant people and forces of the land drink of the delicious, exciting and universal honey sweets of national pride and prestige and joyously celebrate their achievements in the company of generous and valorous Indra for the advancement of the honour and glory of the republic in obedience to the demands and discipline of the freedom and self-government of the nation. (Rg. 1-84-10)

410. Indra Devata, Sammada Rahugana Ṛshi

इत्था हि सोम इन्मदो ब्रह्म चकार वर्धनम्। शविष्ठ वज्रिन्नोजसा पृथिव्या निः शशा अहिमर्चन्ननु स्वराज्यम्॥ ४१०॥

Itthā hi soma inmado brahma cakāra vardhanam. Śaviṣṭha vajrinnojasā pṛthivyā niḥ śaśā ahimarcannanu svarājyam.

Giving to joyous freedom and self-government an exalted place of honour, Brahma, lord creator, invested the joy and excitement of life with animation, growth and independence. And for the same reason, Indra, strongest in courage and valour, wielder of the thunderbolt of freedom and self-government, with your might and main, strike off the serpent of evil, suffering and slavery from the earth for all time. (Rg. 1-80-1)

411. Indra Devata, Sammada Rahugana Ṛshi

इन्द्रो मदाय वावृधे शवसे वृत्रहा नृभिः। तमिन्महत् स्वाजिषूतिमर्भे हवामहे स वाजेषु प्र नोऽविषत्॥ ४११॥

Indro madāya vāvṛdhe śavase vṛtrahā nṛbhiḥ. Taminmahatsvājiṣūtimarbhe havāmahe sa vājeṣu pra no'viṣat.

Indra, the hero who destroys Vtra, the cloud of want and suffering, and releases the showers of plenty and prosperity, goes forward with the people for the achievement of strength and joy of the land of freedom and self-government. And him we invoke and exhort in the battles of life, great and small, so that he may defend and advance us in all our struggles for progress and lead us to victory. (Rg. 1-81-1)

412. Indra Devata, Sammada Rahugana Ṛshi

इन्द्र तुभ्यमिदद्रिवोऽ नुत्तं वज्रिन् वीर्यम्। यद्ध त्यं मायिनं मृगं तव त्यन्माययावधीरर्चन्ननु स्वराज्यम्॥ ४१२॥

Indra tubhyamidadrivo'nuttam vajrin vīryam. Yaddha tyam māyinam mṛgam tava tyanmāyayāvadhīrarcannanu svarājyam.

To you, Indra, lord of the thunderbolt, mighty ruler of the republic, high as mountain and the cloud, cheers for incomparable excellence of valour since you, doing honour and reverence to the freedom and self-governance of the republic, destroyed that artful roaring demon of a cloud of darkness with your extraordinary power. (Rg. 1-80-7)

413. Indra Devata, Sammada Rahugana Ṛshi

प्रेह्यभीहि धृष्णुहि न ते वज्रो नि यंसते। इन्द्र नृम्णं हि ते शवो हनो वृत्रं जया अपोऽ र्चन्ननु स्वराज्यम्॥ ४१३॥

Prehyabhīhi dhṛṣṇuhi na te vajro ni yaṁsate.
Indra nṛmṇaṁ hi te śavo hano vṛtraṁ jayā apo'rcannanu svarājyam.

Indra, lord of power and brilliance, ruler of the land, go forward. Go forward all round. Shake the evil. Irresistible is your thunderbolt of light and power. Your power and force is the wealth of the nation. Destroy the demon of want and drought, release and win the waters, plenty and prosperity and, in homage and reverence advancing the freedom and self-government of humanity, move ahead and higher. (Rg. 1-80-3)

414. Indra Devata, Sammada Rahugana Ṛshi

यदुदीरत आजयो धृष्णवे धीयते धनम्। युङ्क्ष्वा मदच्युता हरी कं हनः कं वसौ दधोऽ स्माँ इन्द्र वसौ दधः॥ ४१४॥

Yadudīrata ājayo dhṛṣṇave dhīyate dhanam.
Yuṅkṣvā madacyutā harī kaṁ hanaḥ kaṁ vasau dadho'smāँ indra vasau dadhaḥ.

When battles confront the nation, means and money are raised and prizes won for the brave. Commander of the forces, yoke the forces exuberant and raging for war. Destroy the enemy. Settle the victorious in wealth and peace. Indra, pray settle us in peace and comfort. (Rg. 1-81-3)

415. Indra Devata, Sammada Rahugana Ṛshi

अक्षन्नमीमदन्त ह्यव प्रिया अधूषत। अस्तोषत स्वभानवो विप्रा नविष्ठया मती योजा न्विन्द्र ते हरी॥ ४१५॥

Akṣannamīmadanta hyava priyā adhūṣata.
Astoṣata svabhānavo viprā naviṣṭhayā matī yojā nvindra te harī.

Noble men acquiring holy knowledge, rejoicing, dearest favourite saints and sages brilliant with their innate genius and virtue, ward off the evil and pray to Indra with latest words of wisdom and homage. Indra, yoke your horses (on the wing and come to join the yajna). (Rg. 1-82-2)

416. Indra Devata, Sammada Rahugana Ṛshi

उपो षु शृणुही गिरो मघवन्मातथाइव। कदा नः सूनृतावतः
कर इदर्थयास इद्योजा न्विन्द्र ते हरी॥ ४१६॥

Ūpo ṣu śṛṇuhī giro maghavanmātathā iva. Kadā naḥ sūnṛtāvataḥ kara idarthayāsa idyojā nvindra te harī.

Indra, lord of wealth and glory, listen to our prayer at the closest, not like one distant or different. And when we pray bless us with a voice of sweetness and the light of holy truth. Lord of speed and motion, yoke your horses (and come to join the yajna). (Rg. 1-82-1)

417 Vishvedeva Devata, Trita Aptya Ṛshi

चन्द्रमा अप्स्वा३ऽन्तरा सुपर्णो धावते दिवि। न वो हिरण्य-
नेमयः पदं विन्दन्ति विद्युतो वित्तं मे अस्य रोदसी॥ ४१७॥

Candramā apsvāṅ'ntarā suparṇo dhāvate divi. Na vo hiraṇyanemayaḥ padaṁ vindanti vidyuto vittaṁ me asya rodasī.

The moon glides in the middle regions of Antariksha in the midst of waters and pranic energies. So does the sun of wondrous rays run fast in the heaven of light. But the golden-rimmed flashes of lightning reveal themselves not to your state of consciousness.

May the heaven and earth know the secret of this mystery and reveal it to men, the ruler and the people. (Rg. 1-105-1)

418. Ashvinau Devate, Avasyu Atreya Ṛshi

प्रति प्रियतमं रथं वृषणं वसुवाहनम्। स्तोता वामश्विनावृषि
स्तोमेभिर्भूषति प्रति माध्वी मम श्रुतं हवम्॥ ४१८॥

Prati priyatamaṁ rathaṁ vṛṣaṇaṁ vasu-vāhanaṁ. Stotā vāmaśvināvṛṣi stomebhir-bhūṣati prati mādhvī mama śrutaṁ havam.

Ashvins, leading lights of humanity, the celebrant visionary of life's reality and mantric meaning, adores your achievement in befitting words of song in response to the beauty of your dearest chariot which is the carrier and harbinger of showers of wealth and well being. O creators and makers of the sweets of existence, the celebrant prays: Listen to my song of adoration and accept the invitation to live and create the joy of life. (Rg. 5-75-1)

419. Agni Devata, Vasushruta Atreya Ṛshi

आ ते अग्न इधीमहि द्युमन्तं देवाजरम्। यद्ध स्या ते पनीयसी
समिद् दीदयति द्यवीषं स्तोतृभ्य आ भर॥ ४१९॥

Ā te agna idhīmahi dyumantaṁ devājaram. Yaddha syā te panīyasī samid dīdayati dyavīṣaṁ stotṛbhya ā bhara.

Let us kindle you, light and fire of life, generous divinity, refulgent and unaging so that the wonderfully admirable light of your blaze shines in heaven and you bring food and energy for the celebrants. (Rg. 5-6-4)

420. Agni Devata, Vimada Aindra Ṛshi

आग्निं न स्ववृक्तिभिर्होतारं त्वा वृणीमहे। शीरं पावक-शोचिषं वि वो मदे यज्ञेषु स्तीर्णबर्हिषं विवक्षसे॥ ४२०॥

Āgnim na svavṛktibhirhotāraṁ tvā vṛṇīmahe. Śīraṁ pāvakaśociṣaṁ vi vo made yajñeṣu stīrṇabarhiṣaṁ vivakṣase.

Like fire for comfort, with our own holy chant for the internal yajna of our spiritual purification and your joy, we fellow yajakas, choose you, Agni, high priest of cosmic yajna, all pervasive purifier by the white heat of his divine radiance. Verily the lord is great and glorious for you. (Rg. 10-21-1)

421. Usha Devata, Satyashrava Atreya Ṛshi

महे नो अद्य बोधयोषो राये दिवित्मती। यथा चिन्नो अबोधयः सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते॥ ४२१॥

Mahe no adya bodhayoṣo rāye divitmatī. Yathā cinno abodhayaḥ satyaśravasi vāyye sujāte aśvasūnṛte.

O dawn, lady of morning light brilliant with splendour, arouse us and enlighten us today for the achievement of grandeur, wealth and excellence of life as you have been the giver of enlightenment and generosity ever before, O majesty of renown, symbol of life's extension, nobly born, commander of the nation's power, achievement and love of noble truth. (Rg. 5-79-1)

(Swami Dayananda interprets this mantra as an address to the lady of the house.)

422. Pavamana Soma Devata, Vimada Aindra Ṛshi

भद्रं नो अपि वातय मनो दक्षमुत क्रतुम्। अथा ते सख्ये अन्धसो वि वो मदे रणा गावो न यवसे विवक्षसे॥ ४२२॥

Bhadraṁ no api vātaya mano dakṣamuta kratum. Athā te sakhye andhaso vi vo made raṇā gāvo na yavase vivakṣase.

O Soma, lord of peace and bliss, inspire our mind, skill and wisdom, and our yajnic actions to move in the direction of goodness and piety, so that, living in your love and friendship, we may enjoy food and life's delicacies like cows enjoying their favourite grass and thus partake of your divine joy in life here itself. O Soma, you are great and glorious indeed. (Rg. 10-25-1)

423. Indra Devata, Gotama Rahugana Ṛshi

क्रत्वा महाँ अनुष्वधं भीम आ ववृते शवः। श्रिय ऋष्व उपाकयोर्नि शिप्री हरिवां दधे हस्तयोर्वज्रमायसम्॥ ४२३॥

Kratvā mahāň anuṣvadham bhīma ā vāvṛte śavah. Śriya ṛṣva upākayorni śiprī harivāň dadhe hastayorvajramāyasam.

Great by knowledge, awful by action, in his own right and by his own might, he maintains in power and majesty. Elevated and sublime, blazing brilliant, lord of horses and speed of motion, he wields the golden thunderbolt of power and force in both his hands for the beauty and dignity of life and the republic of humanity. (Rg. 1-81-4)

424. Indra Devata, Gotama Rahugana Ṛshi

स घा तं वृषणं रथमधि तिष्ठाति गोविदम्। यः पात्रं हारियोजनं पूर्णमिन्द्रा चिकेतति योजा न्विन्द्र ते हरी ॥ ४२४ ॥

Sa ghā taṁ vṛṣaṇaṁ ratham adhi tiṣṭhāti govidam. Yaḥ pātraṁ hāriyojanaṁ pūrṇam indrā ciketati yojā nvindra te harī.

Indra, only that person who knows the science and technology of that horse-powered chariot which is perfect and fully capable of defence and safety against the enemy, would ride that prize-winning chariot of victory which would lead him to the conquest of territory and prosperity. Indra, yoke your horses (and come to join the yajna of defence and protection). (Rg.1-82-4)

425. Agni Devata, Vasushruta Atreya Ṛshi

अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः। अस्तमर्वन्त आशवोऽस्तं नित्यासो वाजिन इषं स्तोतृभ्य आ भर ॥ ४२५ ॥

Agnim taṁ manye yo vasurastaṁ yaṁ yanti dhenavaḥ. Astam arvanta āśavo'staṁ nityāso vājinaṁ iṣaṁ stotṛbhya ā bhara.

Agni is that power and presence of energy, I believe, which pervades everything and in which and by which all things abide and function. The cows abide in it, move by it and end up into it. Horses abide in it, move by it and end into it. So do all fast moving streams and objects, permanent forms, and all forms of energy move by it and retire into it. O scholar of Agni, universal energy, produce and bring up food and energy for the celebrants and supplicants for Agni. This energy is originally set in motion by Agni, the Cosmic omnipotent

Spirit. (In the mantra agni is described as astam, i.e., set into motion.) (Rg. 5-6-1)

426. Vishvedevah Devata, Anhomuk Vamadevya Ṛshi

न तमंहो न दुरितं देवासो अष्ट मर्त्यम्। सजोषसो यमर्यमा मित्रो नयति वरुणो अति द्विषः॥ ४२६॥

Na tamaṁho na duritaṁ devāso aṣṭa martyam. Sajoṣaso yam aryamā mitro nayati varuṇo ati dviṣaḥ.

O devas, divinities of nature, noble scholars and sages, neither sin nor suffering, nor anything vicious can touch the mortal whom Aryama, spirit of enlightened guidance, Mitra, spirit of love and friendship, and Varuna, spirit of judgement and justice, all together with love and care without relent, lead across hate, jealousy and enmity. (Rg. 10-126-1)

427. Pavamana Soma Devata, Dhishnya aishwarayognayah Ṛshis

परि प्र धन्वेन्द्राय सोम स्वादुर्मित्राय पूष्णे भगाय॥ ४२७॥

Pari pra dhanvendrāya soma svādur mitrāya pūṣṇe bhagāya.

O Soma, come and inspire as the most delicious psychic and spiritual experience for the soul and the nation, for friends, for the sustaining guardians and for the spirit of honour and glory of humanity. (Rg. 9-109-1)

428. Pavamana Soma Devata, Tryaruna Trasadasyu Ṛshi

पर्यू षु प्र धन्व वाजसातये परि वृत्राणि सक्षणिः।
द्विषस्तरध्या ऋणया न ईरसे॥ ४२८॥

Paryū ṣu pra dhanva vājasātaye pari vṛtrāṇi sakṣaṇiḥ. Dviṣastaradhyā ṛṇayā na īrase.

O Soma, vibrant Spirit of life, victor over evils and darkness, move on with us, inspiring and energising us for the achievement of food, energy and enlightenment, for elimination of malignity, negativities and contra-dictions, with the obligation that we pay the debts and never overdraw on our karmic account. (Rg. 9-110-1)

429. Pavamana Soma Devata, Dhishnya aishwarayognayah Ṛshi

१ २ ३ १ २ ३ २ ३ २ ३ २ ३ २ ३ १ २र
पवस्व सोम महान्त्समुद्रः पिता देवानां विश्वाभि धाम ॥ ४२९ ॥

Pavasva soma mahānt samudraḥ pitā devānāṁ viśvābhi dhāma.

Flow forth and consecrate, O Soma presence of divinity, as great ocean of life, father, generator and sustainer of divinities and ultimate haven and home of all the worlds of existence. (Rg. 9-109-4)

430. Pavamana Soma Devata, Dhishnya aishwarayognayah Ṛshi

१ २ ३ २ऽ३ ३ २ ३ २ ३ २ ३ १ २र
पवस्व सोम म हे दक्षायाश्वो न निक्तो वाजी धनाय ॥ ४३० ॥

Pavasva soma mahe dakṣāyāśvo na nikto vājī dhanāya.

O Soma, as victor of life and divine glory, flow, radiate and inspire us like energy itself controlled and consecrated for great creative and productive holy work, expert technique and the production and achievement of wealth. (Rg. 9-109-10)

431. Pavamana Soma Devata, Dhishnya aishwarayognayah Ṛshi

१ २ ३ २ ३ १ २ ३ २ ३ १ २ ३ १ २र
इन्दुः पविष्ट चारुर्मदायापामुपस्थे कविर्भगाय ॥ ४३१ ॥

Induḥ paviṣṭa cārur madāyāpām upasthe kavir bhagāya.

Indu, Soma spirit of refulgent divinity, blissful and poetically creative is the omniscient highest purifying and saving spirit and power for the sake of honour and joy on the basis of one's own Karmic performance. (Rg. 9-109-13)

432. Pavamana Soma Devata, Tryaruna Trasadasyu Ṛshi

२ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
अनु हि त्वा सुतं सोम मदामसि महे समर्यराज्ये ।
१ २ ३ ३ १ २ ३ १ २
वाजाँ अभि पवमान प्र गाहसे ॥ ४३२ ॥

Anu hi tvā sutaṁ soma madāmasi mahe samaryarājye. Vājāṅ̆ abhi pavamāna pra gāhase.

While you are with us at heart, O Soma, spirit of constant peaceful life, we rejoice with you in the great common-wealth order of governance where, dynamic, pure and purifying, you ever advance to victories in honour, excellence and glory. (Rg. 9-110-2)

433. Maruts Devata, Vasishtha Maitravaruni Ṛshi

२३क् २र ३ २ ३ १ २ ३ २ ३ २ ३ २ ३ १ २
क ईं व्यक्ता नरः सनीडा रुद्रस्य मर्या अथा स्वश्वाः ॥ ४३३ ॥

Ka īṁ vyaktā naraḥ sanīḍā rudrasya maryā athā svaśvāḥ.

What for sure are these individual, specified, kindred, mortal and human life forces of Rudra, cosmic

vitality, the soul, the commander, the destroyer of suffering, forces which, for advancemant, ride noble steeds like currents of wind? (Rg. 7-56-1)

434. Agni Devata, Vamadeva Gautama Ṛshi

२ ३ २ ३ २ ३ २उ ३ २ ३ २ ३ १ २ ३ १ २
अग्ने तमद्याश्वं न स्तोमैः क्रतुं न भद्रं हृदिस्पृशम्।
३ १ २ ३ १ २
ऋध्यामा त ओहैः ॥ ४३४ ॥

Agne tam adyāśvaṁ na stomaiḥ kratum na bhadraṁ hṛdispṛśam. Ṛdhyāmā ta ohaiḥ.

Agni, mighty power of light and motion, with songs of praise and prayer and with holy acts of service offered in homage to you today, we augment, celebrate and glorify you, fast as nature's waves of energy, bright as intelligence and blissful as yajna, and dear as love closest to the heart. (Rg. 4-10-1)

435. Vajins Devata, Vamadeva Ṛshi

३ १ २ ३ १ २र ३ १ २ ३ १ २ ३ २ ३ २
आविर्मर्या आ वाजं वाजिनो अग्मं देवस्य सवितुः सवम्।
३ १ २
स्वर्गाँ अर्वन्तो जयत ॥ ४३५ ॥

Āvirmaryā ā vājaṁ vājino agmaṁ devasya savituḥ savam. Svargāँ arvanto jayata.

Dynamic mortals keen to strive and win plunge into the creative yajna of self-refulgent Savita, lord of light and life's inspiration, manifest their power to the last drop of their energy and, relentlessly pressing forward, win the goal of divine felicity.

436. Pavamana Soma Devata, Dhishnya aishwarya Ṛshi

१ २ ३ १ २ ३ २ ३ १ २र ३ १ २ ३ २
पवस्व सोम द्युम्नी सुधारो महाँ अवीनामनुपूर्व्यः ॥ ४३६ ॥

Pavasva soma dyumnī sudhāro mahāṅ avīnām anupūrvyaḥ.

O Soma, you are the glory and the grandeur, holy stream and shower, the first and eternal of the greatest of the great, pray flow forth in presence, radiate and purify as ever before. (Rg. 9-109-7)

437. Indra Devata, Vamadeva Ṛshi

विश्वतोदावन् विश्वतो न आ भर यं त्वा शविष्ठमीमहे॥ ४३७॥

Viśvato dāvan viśvato na ā bhara yam tvā śaviṣṭhamīmahe.

Infinite giver from all sides, shower us with divine blessings from the universe to our complete fulfillment. O lord most potent and beneficent, we pray for your favour and grace.

438. Indra Devata, Vamadeva Ṛshi

एष ब्रह्मा य ऋत्विय इन्द्रो नाम श्रुतो गृणे॥ ४३८॥

Eṣa brahmā ya ṛtviya indro nāma śruto gṛṇe.

This Lord Infinite and Absolute, adored every season, beneficent all seasons, Indra, most potent, I hear by name, I adore, I worship.

439. Indra Devata, Avasyu Ṛshi

ब्रह्माण इन्द्रं महयन्तो अर्कैरवर्धयन्नहये हन्तवा उ॥ ४३९॥

Brahmāṇa indraṁ mahayanto arkair avardhayannahaye hantavā u.

Scholars of the Veda celebrate Indra, his power and glory

with hymns of adoration and exalt him to break the demonic cloud of darkness and want for showers of rain and prosperity. (Rg. 5-31-4)

440. Indra Devata, Avasyu Ṛshi

अनवस्ते रथमश्वाय तक्षुस्त्वष्टा वज्रं पुरुहूत द्युमन्तम्॥ ४४०॥

Anavaste ratham aśvāya takṣus tvaṣṭā vajraṁ puruhūta dyumantam.

Indra, lord of protection, giver of joy invoked and worshipped by all, wise men create modes of divine knowledge and pious action for the attainment of your presence and glory, and Tvashta, maker and destroyer of suffering, makes and provides the blazing thunderbolt to dispel the darkness of evil and suffering.(Rg.5-31-4)

441. Indra Devata, Vamadeva Ṛshi

शं पदं मघं रयीषिणे न काममव्रतो हिनोति न स्पृशद्रयिम्॥ ४४१॥

Śaṁ padaṁ maghaṁ rayīṣiṇe na kāmam avrato hinoti na spṛśad rayim.

Peace, honour, prosperity is only for the man of charity, benevolence and self sacrifice. The man void of the discipline of liberality does not stir the process of love and charity, not even the circulation of wealth. Wealth and prosperity he does not even touch.

442. Vishvedeva Devata, Vamadeva Ṛshi

सदा गावः शुचयो विश्वधायसः सदा देवा अरेपसः॥ ४४२॥

Sadā gāvaḥ śucayo viśvadhāyasaḥ sadā devā arepasaḥ.

Cows are always pure and sinless, they give. The generous are always pure, free from sin, they feed, support and sustain the world.

443. Usha Devata, Samvarta Angirasa Ṛshi

आ याहि वनसा सह गावः सचन्त वर्तनिं यदूधभिः ॥ ४४३ ॥

Ā yāhi vanasā saha gāvaḥ sacanta varttaniṁ yadūdhabhiḥ.

Come, O Dawn, with holy light, with rays of blissful radiance on the chariot. The cows are on the move with the wealth of milk. (Rg. 10-172-1)

444. Indra Devata, Vamadeva Ṛshi

उप प्रक्षे मधुमति क्षियन्तः पुष्येम रयिं धीमहे त इन्द्र ॥ ४४४ ॥

Upa prakṣe madhumati kṣiyantaḥ puṣyema rayim dhīmahe ta indra.

Indra, omnipotent lord, living close to you in the honey sweet abode of your realm, may we augment our wealth and excellence and meditate on your divine presence.

445. Indra Devata, Vamadeva Ṛshi

अर्चन्त्यर्कं मरुतः स्वर्का आ स्तोभति श्रुतो युवा स इन्द्रः ॥ ४४५ ॥

Arcantyarkaṁ marutaḥ svarkā ā stobhati śruto yuvā sa indraḥ.

Maruts, heroic devotees, chant devotional hymns and present the homage of worship and service to Indra who, youthful and renowned, sustains the world and

responds to their devotion with joyous favour and spiritual elevation.

446. Indra Devata, Vamadeva Ṛshi

२ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ २ ३ १
प्र व इन्द्राय वृत्रहन्तमाय विप्राय गाथं गायत यं जुजो-
२
षते ॥ ४४६ ॥

Pra va indrāya vṛtrahantamāya viprāya gāthaṁ gāyata yaṁ jujoṣate.

To Indra, omniscient lord almighty, highest destroyer of evil, sin and darkness, sing and offer your songs of adoration which he loves, enjoys and happily accepts.

447. Agni Devata, Prshadhra Kanva Ṛshi

१ २ ३ १ २र ३ २उ ३ १ २
अचेत्यग्निश्चिकितिर्हव्यवाड् न सुमद्रथः ॥ ४४७ ॥

Acetyagniścikitir havyavāḍ na sumadrathaḥ.

Agni is self-conscious, enlightens, and, as a self-conducted power moving on its own waves of radiation, carries the fragrance of yajnic havi as well as the light of knowledge from the vedi all round. (Rg. 8-56-5)

448. Agni Devata, Bandhu Ṛshi

२ ३ २ ३ १ २ ३ २ ३ २ ३ १ २ ३क २र
अग्ने त्वं नो अन्तम उत त्राता शिवो भुवो वरूथ्यः ॥ ४४८ ॥

Agne tvam no antama uta trātā śivo bhuvo varūthyaḥ.

Agni, lord of light, fire of life, you are our closest friend and saviour. Be good and gracious, the very spirit and security of the home for the inmates. (Rg. 5-24-1)

449. Indra Devata, Subandhu Ṛshi

भगो न चित्रो अग्निर्महोनां दधाति रत्नम्॥ ४४९ ॥

Bhago na citro agnir mahonāṁ dadhāti ratnam.

Like greatest of the great and munificent, wondrous Agni, Supreme light of life, holds the treasure jewels of existence which he liberally grants to the dedicated souls.

450. Indra Devata, Shrutabandhu Ṛshi

विश्वस्य प्र स्तोभ पुरो वा सन् यदि वेह नूनम्॥ ४५० ॥

Viśvasya pra stobha puro vā san yadi veha nūnam.

Eternal sustainer of the universe, universal object of world adoration, you are beyond all doubt the same, first and foremost since eternity and the same even here and now.

451. Usha Devata, Samvarta Angirasa Ṛshi

उषा अप स्वसुष्टमः सं वर्तयति वर्तनिं सुजातता॥ ४५१ ॥

Uṣā apa svasuṣṭamaḥ saṁ vartayati vartaniṁ sujātatā.

The dawn continuously removes the darkness of its sister night, by circular motion of its rise every morning through the succession of day and night. (Rg.10-172-4)

452. Vishvedeva devata, Bhuvana Sadhana Ṛshi

इमा नु कं भुवना सीषधेमेन्द्रश्च विश्वे च देवाः॥ ४५२ ॥

Imā nu kaṁ bhuvanā sīṣadhemendraśca viśve ca devāḥ.

Let us proceed, study and win our goals, successfully and peacefully, across these regions of the world, study and harness electric energy, and let all divine forces of nature and nobilities of humanity be favourable to us. (Rg. 10-157-1)

453. Vishvedeva Devata, Kavasha Ailusha Ṛshi

वि स्रुतयो यथा पथ इन्द्र त्वद्यन्तु रातयः ॥ ४५३ ॥

Vi srutayo yathā pathā indra tvad yantu rātayaḥ.

Like streams of water flowing by their natural course, O lord munificent, Indra, let your gifts of wealth, honour and excellence flow free for humanity.

454. Indra Devata, Bharadvaja Barhaspatya Ṛshi

अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥ ४५४ ॥

Ayā vājaṁ devahitaṁ sanema madema śata-himāḥ suvīrāḥ.

Thus do we offer ardent praise and seek to share divine favour and inspiration fit for dedicated humanity and pray we may live happy a full hundred years blest with noble and heroic generations of progeny. (Rg. 6-17-15)

455. Vishvedeva Devata, Atreya Ṛshi

ऊर्जा मित्रो वरुणः पिन्वतेडाः पीवरीमिषं कृणुही न इन्द्र ॥ ४५५ ॥

Urjā mitro varuṇaḥ pinvateḍāḥ pivarīm iṣaṁ kṛṇuhī na indra.

Indra, lord omnipotent, munificent giver, just as

Mitra, the sun, and Varuna, the firmament, shower energy, fertilise the earth and ripen the grains, as the day and night refresh the vital spirit, so, we pray, mature and bring abundant food, energy and intelligence for us.

456. Indra Devata, Vamadeva Ṛshi

इन्द्रो विश्वस्य राजति ॥ ४५६ ॥

Indro viśvasya rājati.

Indra, lord omniscient and omnipotent, rules and enlightens the world. (Yaj. 36, 8)

457. Indra Devata, Grtsamada Shaunaka Ṛshi

त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृम्पत्सोमम-
पिबद्विष्णुना सुतं यथावशम्। स ईं ममाद महि कर्म कर्तवे
महामुरुं सैनं सश्चद्देवो देवं सत्य इन्दुः सत्यमिन्द्रम् ॥ ४५७ ॥

Trikadrukeṣu mahiṣo yavāśiraṁ tuviśuṣmas-tṛmpat somam apibad viṣṇunā sutaṁ yathā-vaśam. Sa īṁ mamāda mahi karma kartave mahām uruṁ sainaṁ saścad devo devaṁ satya induḥ satyam indram.

The great and powerful sun drinks up the soma, essence of vital juices reinforced with herbal elixir, matured in three containers, i.e., the earth, the sky and the heaven of light, and distilled by light and wind while it shines and energises the essences.

He who delights in energising this sun, greatest of the great in nature, to do great things, who blesses and continues to bless this blazing power of light is the eternal, ever true, self-refulgent Lord Supreme, blissful

as the moon.

And he who would love to do great things vast and worthy of the great, he, true and bright as the moon, should serve and meditate on this lord of unbounded light and energy. (Rg. 2-22-1)

458. Surya Devata, Gaura Angirasa Ṛshi

अयं सहस्त्रमानवो दृशः कवीनां मतिर्ज्योतिर्विधर्म। ब्रध्नः समीचीरुषसः समैरयदरेपसः सचेतसः स्वसरे मन्युमन्तश्चिता गोः॥ ४५८॥

Ayaṁ sahasramānavo dṛśaḥ kavīnāṁ matir jyotir vidharma. Bradhnaḥ samīcīr uṣasaḥ. samairyad arepasaḥ. sacetasaḥ. svasare manyumantaś citā goḥ.

This mighty sun, benefactor of vast humanity, glorious, inspiration of poets, light of the world, law bound, radiates the flood of light in unison with dawn, and on the rise of the day, pure, immaculate, enlighted, perceptive people, cows and planets rise to the fresh light of a new day.

459. Indra Devata, Paruchhepa Daivodasi Ṛshi

एन्द्र याह्युप नः परावतो नायमच्छा विदथानीव सत्पतिरस्ता राजेव सत्पतिः। हवामहे त्वा प्रयस्वन्तः सुतेष्वा पुत्रासो न पितरं वाजसातये मंहिष्ठं वाजसातये॥ ४५९॥

Endra yāhyupa naḥ parāvato nāyamacchā vidathānīva satpatir astā rājeva satpatiḥ. Havāmahe tvā prayasvantaḥ suteṣvā putrāso na pitaraṁ vājasātaye maṁhiṣṭhaṁ vājasātaye.

Indra, lord of wealth and power, ruler of the world, come graciously from afar to us like this Agni who comes to the yajnic battles of life. Protector and promoter of truth and rectitude, friend and protector of the truthful and righteous, come to our home like the ruler. Joining you faithfully in this yajna of life, dedicated to holy action and endeavour, we invoke and invite you to join us. As children call upon the father to help them to food, sustenance and protection in their course of life and growth, so do we call upon you for safety and protection, great lord of power and prosperity, for victory in our battle of life. (Rg. 1-130-1)

460. Indra Devata, Rebha Kashyapa Ṛshi

तमिन्द्रं जोहवीमि मघवानमुग्रं सत्रा दधानमप्रतिष्कुतं श्रवांसि भूरि। मंहिष्ठो गीर्भिरा च यज्ञियो ववर्त राये नो विश्वा सुपथा कृणोतु वज्री॥ ४६०॥

Tam indraṁ johavīmi maghavānam ugraṁ satrā dadhānam apratiṣkutaṁ śravāṅsi bhūri. Maṁhiṣṭho gīrbhirā ca yajñiyo vavarta rāye no viśvā supathā kṛṇotu vajrī.

That Indra, ruler of the world, I invoke and address, illustrious, pious and true, wielder of unopposed powers, and I pray may the most generous and adorable lord of thunderous power, in response to our voice, turn to us constantly and clear our paths of advancement for the achievement of wealth, power, honour and excellence of the world. (Rg. 8-97-13)

461. Vishvedeva Devata, Paruchhepa Daivodasi Ṛshi

अस्तु श्रौषट् पुरो अग्निं धिया दध आ नु त्यच्छर्द्धो दिव्यं वृणीमह इन्द्रवायू वृणीमहे। यद्ध क्राणा विवस्वते नाभा सन्दाय नव्यसे। अध प्र नूनमुप यन्ति धीतयो देवाँ अच्छा न धीतयः॥ ४६१॥

Astu śrauṣaṭ puro agniṁ dhiyā dadha ā nu tyaccharddho divyaṁ vṛṇīmahe indravāyū vṛṇīmahe. Yaddha krāṇā vivasvate nābhā sandāya navyase. Adha pra nūnam upa yanti dhītayo devāň accha na dhītayaḥ.

May my voice be heard! I have realised the energy and power of Agni, light and fire, in full with my intellect and understanding. Then we opt for the divine force and power of nature and move on to the study and application of the power of wind and electricity which, active at the centre of the sun, give us the newest and latest form of energy and power. May all our intellectual efforts and intelligential vision reach the forces of nature and analyse and discover their energy and powers. Let us reach there well with all our intellect and imagination and let our efforts benefit the noblest humanity. (Rg. 1-139-1)

462. Maruts Devata, Evayamarut Atreya Ṛshi

प्र वो महे मतयो यन्तु विष्णवे मरुत्वते गिरिजा एवयामरुत्। प्र शर्धाय प्र यज्यवे सुखादये तवसे भन्ददिष्टये धुनिव्रताय शवसे॥ ४६२॥

Pra vo mahe matayo yantu viṣṇave marutvate girijā evayā marut. Pra śardhāya pra yajyave sukhādaye tavase bhandadiṣṭaye dhunivratāya śavase.

O vibrant man of vision, all ye men and women, let all your songs and flights of thought and vision born of the voice of the heart reach Vishnu, all pervasive lord, commander of the winds and warriors, indomitable, highly majestic, adorable and cooperative, blissfully appreciative, relentlessly active and absolute in justice and power. (Rg. 5-87-1)

463. Pavamana Soma Devata, Ananata Paruchhepi Ṛshi

अया रुचा हरिण्या पुनानो विश्वा द्वेषांसि तरति सयुग्वभिः सूरो न सयुग्वभिः । धारा पृष्ठस्य रोचते पुनानो अरुषो हरिः । विश्वा यद्रूपा परियास्यृक्वभिः सप्तास्येभिर्ऋक्वभिः ॥ ४६३ ॥

Ayā rucā hariṇyā punāno viśvā dveṣāṅsi tarati sayugvabhiḥ sūro na sayugvabhiḥ. Dhārā pṛṣṭhasya rocate punāno aruṣo hariḥ. Viśvā yadrūpā pariyāsyṛkvabhiḥ saptāsyebhir ṛkvabhiḥ.

This Soma spirit of the fighting force of divinity, protecting and purifying by its own victorious lustre of innate powers, overcomes all forces of jealousy and enmity as the sun dispels all darkness with its own rays of light. The stream of its radiance, realised and purifying, shines beautiful and blissful. The lustrous saviour spirit which pervades all existent forms of the world, goes forward pure and purifying with seven notes of its exalting voice and seven rays of light and seven pranic energies expressive of its mighty force. (Rg. 9-111-1)

464. Savita Devata, Nakula Ṛshi

अभि त्यं देवं सविता रमोण्योः कविक्रतुमर्चामि सत्यसवं रत्नधामभि प्रियं मतिम्। ऊर्ध्वा यस्यामतिर्भा अदिद्युतत् सवीमनि हिरण्यपाणिरमिमीत सुक्रतुः कृपा स्वः ॥ ४६४ ॥

Abhi tyaṁ devaṁ savitāram oṇyoḥ kavikratum arcāmi satyasavaṁ ratnadhām abhi priyaṁ matim. Ūrdhvā yasyāmatir bhā adidyutat savīmani hiraṇyapāṇir amimīta sukratuḥ kṛpā svaḥ.

I adore this self-refulgent Savita, life and light of existence, creator of heaven and earth, poetic high priest of creation yajna, generator and upholder of truth and law, treasure-hold of life's jewels, universally loved and all-intelligent. Up on his manifest will, inert Prakrti rises and shines into the state of creation. This Savita of golden hands of glory, this holy actor, by his gracious will creates the lights of heaven and bliss.

465. Agni Devata, Paruchhepa Daivodasi Ṛshi

अग्निं होतारं मन्ये दास्वन्तं वसोः सूनुं सहसो जातवेदसं विप्रं न जातवेदसम्। य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा। घृतस्य विभ्राष्टिमनु शुक्रशोचिष आजुह्वानस्य सर्पिषः ॥ ४६५ ॥

Agniṁ hotāraṁ manye dāsvantaṁ vasoḥ sūnuṁ sahaso jātavedasaṁ vipraṁ na jātavedasam. Ya ūrddhvayā svadhvaro devo devācyā kṛpā. Ghṛtasya vibhrāṣṭim anu śukraśociṣa ājuhvānasya sarpiṣaḥ.

I worship, serve and meditate on Agni, lord of

light and knowledge, spirit of life and heat and inspiration of noble action, yajaka, generous giver, treasure of wealth and universal shelter, inspirer and creator of courage and courageous action like the sun, omniscient lord of all that is born in existence, master of knowledge as the supreme scholar of the Veda, organiser of yajna with love and non-violence with divine knowledge and awareness, refulgent with heavenly light and power, loving and consuming with flames of fire, and, light the blaze of the purest and most powerful ghrta offered into the fire of yajna, physical, mental and spiritual all.' (Rg.1-127-1)

466. Indra Devata, Grtsamada Ṛshi

२ ३ १ २ ३ १ २ ३ २ ३ २ ३ २ ३ १ २ ३ २
तव त्यन्नर्यं नृतोऽप इन्द्र प्रथमं पूर्व्यं दिवि प्रवाच्यं कृतम्।
२ ३ २ ३ १ २ ३ १ २ ३ १ २ ३ २ ३ २ ३ १ २ ३ १
यो देवस्य शवसा प्रारिणा असु रिणन्नपः। भुवो विश्वमभ्य-
२ ३ १ २ ३ १ २ ३ १ २ ३ १ २ २
देवमोजसा विदेदूर्जं शतक्रतुर्विदेदिषम्॥ ४६६॥

Tava tyannaryaṁ nṛto'pa indra prathamam pūrvyaṁ divi pravācyaṁ kṛtam. Yo devasya śavasā prāriṇā asu riṇannapaḥ. Bhuvo viśva-mabhyadevam ojasā vided ūrjaṁ śatakratur vidediṣam

Indra, lord of light, life and generosity, director of the cosmic dance of creation, that original, ancient act of yours admirable in the light and language of heaven performed for the sake of humanity which, by the omnipotence of Divinity, moves the pranic energies and causes the waters of life to flow may, we pray, with the power and splendour of Divinity, inspire the entire world of matter and energy, conquer impiety and bring us, O lord of a hundred yajnic gifts and actions, food and energy for body, mind and soul. (Rg. 2-22-4)

Pavamana Kanda

CHAPTER–5

467. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

३ १ २ ३ १ २र ३ १ २र
उच्चा ते जातमन्धसो दिवि सद्भूम्या ददे।
३ २उ ३ २ ३ १ २
उग्रं शर्म महि श्रवः॥ ४६७॥

Uccā te jātamandhaso divi sadbhūmyā dade.
Ugram śarma mahi śravaḥ.

O Soma, high is your renown, great your peace and pleasure, born and abiding in heaven, and the gift of your energy and vitality, the earth receives as the seed and food of life. (Rg. 9-61-10)

468. Pavamana Soma Devata, Madhucchanda Vaishvamitra Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २
स्वादिष्ठया मदिष्ठया पवस्व सोम धारया।
१ २ ३ १ २ ३ २
इन्द्राय पातवे सुतः॥ ४६८॥

Svādiṣṭhayā madiṣṭhayā pavasva soma dhārayā.
Indrāya pātave sutaḥ.

O Soma, Spirit of Divinity, peace and glory of existence distilled in the essence for the soul's being, flow in the sweetest and most exhilarating streams of ecstasy, cleanse and sanctify us unto purity and constancy, and initiate us into the state of ananda, divine glory. (Rg. 9-1-1)

(Soma in the physical sense is an exhilarating drink, in the aesthetic sense it is ecstasy, in the psychic

sense it is ananda, and in the spiritual sense it is elevation of the soul to the experience of divinity. It is the peace, purity and glory of life, any power physical, social or divine that leads to satyam (truth), shivam (goodness), and sundaram (beauty) of life, anything, power and person that gives us an experience of sacchidananda, the real, the intelligent and the blissful state of the life divine. In short, Soma is satyam, shivam and sundaram, the sat, the chit and the ananda of life. It is not restricted to a particular herb and a particular drink. The meaning of soma is open-ended on the positive side of life and living joy.)

469. Pavamana Soma Devata, Bhrigu Varuni or Jamadagni Bhargava Ṛshi

१ २ ३ १२ ३१ २ ३२
वृषा पवस्व धारया मरुत्वते च मत्सरः।
२ ३ १ २३ १ २
विश्वा दधान ओजसा॥ ४६९ ॥

Vṛṣā pavasva dhārayā marutvate ca matsarḥ.
Viśvā dadhāna ojasā.

O lord of absolute abundance and creativity, sustainer of all worlds of existence by absolute power and grandeur, you are all bliss for the people of vibrancy, action and gratitude. Pray bring us showers of peace, purity and power for the good life. (Rg. 9-65-10)

470. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

२ ३ २ ३ १२ ३ १ २ ३ १ २
यस्ते मदो वरेण्यस्तेना पवस्वान्धसा।
३ १२ ३ २
देवावीरघशंसहा॥ ४७० ॥

Yaste mado vareṇyastenā pavasvāndhasā.
Devāvīr aghasaṁsahā.

The soma ecstasy that's yours, that is the highest love of our choice. Flow on, radiate, and sanctify us beyond satiation with light divine for the soul, protector and saviour as you are of the holy and destroyer of sin and evil for the good. (Rg. 9-61-19)

471. Pavamana Soma Devata, Trita Aptya Ṛshi

तिस्रो वाच उदीरते गावो मिमन्ति धेनवः ।
हरिरेति कनिक्रदत् ॥ ४७१ ॥

Tisro vāca udīrate gāvo mimanti dhenavaḥ. Harireti kanikradat.

Three Vedic voices of knowledge, action and prayer, loud and bold, enlighten, and inspire to goodness, organs of perception and volition, urge to good action, as earth and milch cows are profuse in fertility, and the lord of bliss, destroyer of suffering, manifests bright and blissful as life goes on in a state of prosperity. (Rg. 9-33-4)

472. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

इन्द्रायेन्दो मरुत्वते पवस्व मधुमत्तमः ।
अर्कस्य योनिमासदम् ॥ ४७२ ॥

Indrāyendo marutvate pavasva madhumattamaḥ. Arkasya yonim āsadam.

O Soma, enlightened joy of spiritual purity and bliss, flow into the consciousness of the vibrant soul of the devotee as an offering to Indra, lord of universal power and joy who abides at the heart of universal truth and yajnic law of existence. (Rg. 9-64-22)

473. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

असाव्यंशुर्मदायाप्सु दक्षो गिरिष्ठाः।
श्येनो न योनिमासदत्॥ ४७३॥

Asāvyaňsur madāyāpsu dakṣo giriṣṭhāḥ.
Śyeno na yonim āsadat.

The peace and pleasure of life's ecstasy in thought and action, and the expertise well founded on adamantine determination is created by Savita, the creator, like the flying ambition of the soul and it is settled in its seat at the heart's core in the personality. (Rg. 9-62-4)

474. Pavamana Soma Devata, Drdhachyuta Agastya Ṛshi

पवस्व दक्षसाधनो देवेभ्यः पीतये हरे।
मरुद्भ्यो वायवे मदः॥ ४७४॥

Pavasva dakṣasādhano devebhyaḥ pītaye hare.
Marudbhyo vāyave madaḥ.

O Soma, lord of joy and versatile intelligence of the universe, pure, fluent and all-purifying eliminator of want and suffering, giver of sufficiency, flow, purify and sanctify the powers of noble and generous nature to their full satisfaction, come as ecstasy of life for vibrant humanity, for pranic energy and for the will and intelligence of the seekers of light and dynamism for action. (Rg. 9-25-1)

475. Pavamana Soma Devata, Asita Kashyapa or Devala Ṛshi

परि स्वानो गिरिष्ठाः पवित्रे सोमो अक्षरत्।
मदेषु सर्वधा असि॥ ४७५॥

Pari svāno giriṣṭhāḥ pavitre somo akṣarat. Madeṣu sarvadhā asi.

O lord, you are Soma, peace, power and bliss, all creative, fertilising and inspiring, all present in thunder of the clouds, roar of the winds and rumble of the mountains, in purest of the pure. You are the sole sustainer of all in bliss divine. (Rg. 9-18-1)

476. Pavamana Soma Devata, Asita Kashyapa or Devala Ṛshi

परि प्रिया दिवः कविर्वयांसि नप्त्योर्हितः ।
स्वानैर्याति कविक्रतुः ॥ ४७६ ॥

Pari priyā divaḥ kavir vayāṅsi naptyor hitaḥ. Svānair yāti kavikratuḥ.

Soma, cosmic soul, darling of the heavens and loved of enlightened people, poetic creator, immanent in his own creations, pervading all regions of the universe, moves around omnipresent, inspiring, creating and doing all those acts which are exclusively worthy of the omniscient and omnipotent creator. (Rg. 9-9-1)

477. Pavamana Soma Devata, Shyavashva Atreya Ṛshi

प्र सोमासो मदच्युतः श्रवसे नो मघोनाम् ।
सुता विदथे अक्रमुः ॥ ४७७ ॥

Pra somāso madacyutaḥ śravase no maghonām. Sutā vidathe akramuḥ.

May the streams of soma, nectar sweet and exhilarating, distilled and sanctified in yajna, flow for the safety, security and fame of our leading lights of honour, power and excellence. (Rg. 9-32-1)

478. Pavamana Soma Devata, Trita Aptya Ṛshi

प्र सोमासो विपश्चितोऽ पो नयन्त ऊर्मयः।
वनानि महिषाइव॥ ४७८॥

Pra somāso vipaścito'po nayanta ūrmayaḥ.
Vanāni mahiṣā iva.

Just as waves of water rise to the moon and great men strive for things of beauty and goodness, so do inspired learned sages, lovers of dynamic peace and goodness, move forward to realise the supreme power and Spirit of the Vedic hymns. (Rg. 9-33-1)

479. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

पवस्वेन्दो वृषा सुतः कृधी नो यशसो जने।
विश्वा अप द्विषो जहि॥ ४७९॥

Pavasvendo vṛṣā sutaḥ kṛdhī no yaśaso jane.
Viśvā apa dviṣo jahi.

Soma, lord of purity and generosity, light and splendour, served and realised through yajnic life, protect and purify us, help us join the community of honour and excellence, ward off and eliminate all malignity, jealousy and enmity from our life. (Rg. 9-61-28)

480. Pavamana Soma Devata, Bhrgu Varuni Ṛshi

वृषा ह्यसि भानुना द्युमन्तं त्वा हवामहे।
पवमान स्वर्दृशम्॥ ४८०॥

Vṛṣā hyasi bhānunā dyumantaṁ tvā havāmahe.
Pavamāna svardṛśam.

O lord of purity, purifier and sanctifier of heart and soul, you are supremely generous and refulgent by your own light and glory. We, celebrants by our holiest thoughts and words, invoke and adore you for the light and wisdom of your divine glory and generosity. (Rg. 9-65-4)

481. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

इन्दुः पविष्ट चेतनः प्रियः कवीनां मतिः।
सृजदश्वं रथीरिव॥ ४८१॥

Induḥ paviṣṭa cetanaḥ priyaḥ kavīnāṁ matiḥ.
Śṛjad aśvaṁ rathīriva.

Soma, lord of bliss, is self-refulgent and holy, purest and most purifying, omniscient, dearest love of the poets and celebrants, and wisest of the wise. Creating the dynamic world of matter, energy and mind, he abides like the master of the universal chariot. (Rg. 9-64-10)

482. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

असृक्षत प्र वाजिनो गव्या सोमासो अश्वया।
शुक्रासो वीरयाशवः॥ ४८२॥

Asṛkṣata pra vājino gavyā somāso aśvayā.
Śukrāso vīrayāśavaḥ.

Vibrant heroes blest with the soma spirit of peace, progress and brilliance, pure and potent, inspired with ambition for lands, cows and culture, horses, advancement and achievement, and advancement of the brave generations of humanity move forward with the spirit of generous creativity. (Rg. 9-64-4)

483. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

पवस्व देव आयुषगिन्द्रं गच्छतु ते मदः।
वायुमा रोह धर्मणा॥ ४८३॥

Pavasva deva āyuṣag indraṁ gacchatu te madaḥ. Vāyumā roha dharmaṇā.

O Soma, self-refulgent and self-joyous lord of peace and bliss, let your presence vibrate and purify us. Let your ecstatic bliss reach Indra, the ruler, for the glory of mankind. May you with your divine power and presence emerge and rise in the heart of vibrant devotees. (Rg. 9-63-22)

484. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

पवमानो अजीजनद् दिवश्चित्रं न तन्यतुम्।
ज्योतिर्वैश्वानरं बृहत्॥ ४८४॥

Pavamāno ajījanad divaścitraṁ na tanyatum. Jyotir vaiśvānaraṁ bṛhat.

Let Soma, progressive, active and zealous power dedicated to humanity and divinity, create the light and culture of universal expansive order from the light of heaven, sublime, awful and beautiful as the light and resounding roar of thunder and lightning. (Rg. 9-61-16)

485. Pavamana Soma Devata, Asita Kashyapa or Davala Ṛshi

परि स्वानास इन्दवो मदाय बर्हणा गिरा।
मधो अर्षन्ति धारया॥ ४८५॥

Pari svānāsa indavo madāya barhaṇā girā. Madho arṣanti dhārayā.

Honey streams of soma distilled and consecrated by the hallowed voice of the Veda flow round for the joy of mankind. (Rg. 9-10-4)

486. Pavamana Soma Devata, Asita Kashyapa or Devala Ṛshi

परि प्रासिष्यदत् कविः सिन्धोरूर्मावधि श्रितः ।
कारुं बिभ्रत् पुरुस्पृहम् ॥ ४८६ ॥

Pari prāsiṣyadat kaviḥ sindhorūrmāvadhi śritaḥ. Kāruṁ bibhrat puruspṛham.

Pervading and reposing in transcendence over the dynamics of this expansive ocean of the universe, bearing and sustaining this poetic creation, the omniscient poet creator, Soma, lord of peace, joy and bliss, rolls and rules the world with pleasure and grace. (Rg. 9-14-1)

487. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

उपो षु जातमप्तुरं गोभिर्भङ्गं परिष्कृतम् ।
इन्दुं देवा अयासिषुः ॥ ४८७ ॥

Upo ṣu jātam apturaṁ gobhir bhaṅgaṁ pariṣkṛtam. Induṁ devā ayāsiṣuḥ.

Soma, spirit of beauty, grace and glory, divinely created, nobly born, zealous, destroyer of negativity, beatified and celebrated in songs of divine voice, the noblest powers of nature and humanity adore, share and enjoy. (Rg. 9-61-13)

488. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

पुनानो अक्रमीदभि विश्वा मृधो विचर्षणिः ।
शुम्भन्ति विप्रं धीतिभिः ॥ ४८८ ॥

Punāno akramīd abhi viśvā mṛdho vicarṣaṇiḥ.
Śumbhanti vipraṁ dhītibhiḥ.

Soma, spirit of universal purity and purification, all watching, faces and overcomes all adversaries of the carnal world. Sages celebrate and glorify the vibrant all prevailing spirit with songs of adoration. (Rg. 9-40-1)

489. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

आविशन् कलशं सुतो विश्वा अर्षन्नभि श्रियः ।
इन्दुरिन्द्राय धीयते ॥ ४८९ ॥

Āviśan kalaśaṁ suto viśvā arṣannabhi śriyaḥ.
Indur indrāya dhīyate.

Taking over his positions of office, the conscrated leader, pioneer and brilliant ruler presides over lands and affairs of the order moving forward and winning all wealth, honours, excellence and graces of the world for the people, exhorted and exalted by them. (Rg.9-62-19)

490. Pavamana Soma Devata, Prabhuvasu Angirasa Ṛshi

असर्जि रथ्यो यथा पवित्रे चम्वोः सुतः ।
कार्ष्मन् वाजी न्यक्रमीत् ॥ ४९० ॥

Asarji rathyo yathā pavitre camvoḥ sutaḥ.
Kārṣman vājī nyakramīt.

Just as a passionate champion warrior shoots to the goal straight, so does Soma, potent spirit of peace, purity and glory, invoked and celebrated with devotion in the purity of heart and soul, descends to the centre core of the heart without delay. (Rg. 9-36-1)

491. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

२उ ३ १ २र ३ २ ३ २ ३ १ २
प्र यद्गावो न भूर्णयस्त्वेषा अयासो अक्रमुः।
१ २ ३ २उ ३ १ २
घ्नन्तः कृष्णामप त्वचम्॥ ४८१॥

Pra yad gāvo na bhūrṇayas tveṣā ayāso akramuḥ. Ghnantaḥ kṛṣṇām apa tvacam.

We adore the ceaseless radiations of divinity which, like restless rays of the sun, blazing with lustrous glory, move and shower on the earth and dispel the dark cover of the night. (Rg. 9-41-1)

492. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ २
अपघ्नन् पवसे मृधः क्रतुवित् सोम मत्सरः।
३ १ २र ३ १ २
नुदस्वादेवयुं जनम्॥ ४९२॥

Apaghnan pavase mṛdhaḥ kratuvit soma matsaraḥ. Nudasvādevayum janam.

O Soma, lord of absolute peace, purity, power and holiness of action, omnipotent and blissful, you vibrate in existence destroying sin and evil. Pray impel the impious people to truth, piety and creative generosity, or punish and eliminate them like hurdles in the creative paths of piety and rectitude. (Rg. 9-63-24)

493. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

३ १ २ ३ १ २ ३ २ ३ २ ३ १ २
अया पवस्व धारया यया सूर्यमरोचयः।
३ १ २र ३ २
हिन्वानो मानुषीरपः॥ ४९३॥

Ayā pavasva dhārayā yayā sūryam arocayaḥ. Hinvāno mānuṣīr apaḥ.

Lord of the universe, by the energy with which

you give light to the sun, by the same light and energy inspire the will and actions of humanity and purify us. (Rg. 9-63-7)

494. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

स पवस्व य आविथेन्द्रं वृत्राय हन्तवे।
वव्रिवांसं महीरपः ॥ ४९४ ॥

Sa pavasva ya āvithendraṁ vṛtrāya hantave.
Vavrivāṅsaṁ mahīr apaḥ.

Lord of the joy of existence, for constant conversion, elimination and destruction of negativity you protect and promote the creative, structural and developmental forces of nature in great evolutionary dynamics on way to positive growth and progress. (Rg. 9-61-22)

495. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

अया वीती परि स्रव यस्त इन्दो मदेष्वा।
अवाहन्नवतीर्नव ॥ ४९५ ॥

Ayā vītī pari srava yas ta indo madeṣvā.
Avāhan navatīr nava.

O Soma, joyous ruler and protector of life, let this creative peace, presence, power and policy of yours prevail and advance, promoting those who join the happy advance, and repelling, dispelling, even destroying ninety-and-nine strongholds of darkness which obstruct the progress. (Rg. 9-61-1)

496. Pavamana Soma Devata, Uchathya Angirasa Ṛshi

परि द्युक्षं सनद्रयिं भरद्वाजं नो अन्धसा।
स्वानो अर्ष पवित्र आ ॥ ४९६ ॥

Pari dyukṣaṁ sanad rayiṁ bharadvājaṁ no andhasā. Svāno arṣa pavitra ā.

Light of the light of heaven, treasure-hold of world's wealth, with wealth, food and energy for body, mind and soul arise and manifest in the pure heart, inspiring it to a state of peace and benediction. (Rg. 9-52-1)

497. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

अचिक्रदद् वृषा हरिर्महान् मित्रो न दर्शतः।
सं सूर्येण दिद्युते॥ ४९७॥

Acikradad vṛṣā harir mahān mitro na darśataḥ. Saṁ sūryeṇa didyute.

Soma, Spirit of universal peace and bliss, is generous and virile, destroyer of suffering, great, noble guide as a friend, and proclaims his presence everywhere as he shines glorious with the sun. (Rg. 9-2-6)

498. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

आ ते दक्षं मयोभुवं वह्निमद्या वृणीमहे।
पान्तमा पुरुस्पृहम्॥ ४९८॥

Ā te dakṣaṁ mayobhuvaṁ vahnimadyā vṛṇīmahe. Pāntam ā puru spṛham.

Today here and now, we choose for ourselves and pray for your power, peace and bliss, light and fire which is universally loved, all protective, promotive and all sanctifying. (Rg. 9-65-28)

499. Pavamana Soma Devata, Uchathya Angirasa Ṛshi

अध्वर्यो अद्रिभिः सुतं सोमं पवित्र आ नय।
पुनाहीन्द्राय पातवे॥ ४९९॥

Adhvaryo adribhiḥ sutaṁ somaṁ pavitra ā naya. Punāhīndrāya pātave.

O high priest of soma yajna, create the awareness of Soma, spirit of purity and divinity collected and concentrated by the senses and mind in the heart, and sanctify and intensify it there for exhilaration of the soul. (Rg. 9-51-1)

500. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

तरत् स मन्दी धावति धारा सुतस्यान्धसः।
तरत् स मन्दी धावति॥ ५००॥

Tarat sa mandī dhāvati dhārā sutasyāndhasaḥ. Tarat sa mandī dhāvati.

Soma, Spirit of peace, beauty and bliss, saving, rejoicing, fulfilling, flows on. The stream of delight exhilarating for body, mind and soul flows on full of bliss. Crossing over the hurdles of life, delighted all over, the celebrant goes on. (Rg. 9-58-1)

501. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

आ पवस्व सहस्रिणं रयिं सोम सुवीर्य्यम्।
अस्मे श्रवांसि धारय॥ ५०१॥

Ā pavasva sahasriṇaṁ rayiṁ soma suvīryam. Asme śravāṅsi dhāraya.

Soma, ruling power of creative wealth, joy and

fluent energy, let a thousandfold wealth of virility, courage and creativity, pure and purifying, flow to us and vest us with food, energy, fame and excellence of life. (Rg. 9-63-1)

502. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

अनु प्रत्नास आयवः पदं नवीयो अक्रमुः।
रुचे जनन्त सूर्यम्॥ ५०२॥

Anu pratnāsa āyavaḥ padaṁ navīyo akramuḥ.
Ruce jananta sūryam.

In consequence of the will divine, the eternal particles of Prakrti move and assume new forms of existence in evolution, and for the sake of light they create the light of stars. (Rg. 9-23-2)

503. Pavamana Soma Devata, Bhrigu Varuni or Jamadagni Bhargava Ṛshi

अर्षा सोम द्युमत्तमोऽभि द्रोणानि रोरुवत्।
सीदन् योनौ वनेष्वा॥ ५०३॥

Arṣā soma dyumattamo'bhi droṇāni roruvat.
Sidan yonau vaneṣvā.

Soma, spirit of divine power and peace of purity, most potent and most refulgent, come roaring at the speed and force of thunder and abide in the flames of yajna and heart of the faithful and purify and sanctify the soul. (Rg. 9-65-19)

504. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

वृषा सोम द्युमाँ असि वृषा देव वृषव्रतः।
वृषा धर्माणि दध्रिषे॥ ५०४॥

Vṛṣā soma dyumāň asi vṛṣā deva vṛṣavrataḥ.
Vṛṣā dharmāṇi dadhriṣe.

O Soma, divine spirit of peace and prosperity, you are virile, omnipotent and generous, refulgent and abundant giver of light, self-committed to showers of generosity for humanity and all life in existence. O generous and mighty lord, you alone ordain, maintain and sustain the laws of Dharma in nature and humanity. (Rg. 9-64-1)

505. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ १ २
इषे पवस्व धारया मृज्यमानो मनीषिभिः।
१ २ ३ १ २र
इन्दो रुचाभि गा इहि॥ ५०५॥

Iṣe pavasva dhārayā mṛjyamāno manīṣibhiḥ.
Indo rucābhi gā ihi.

Shower in streams of purity and power and bless us with food, energy and fulfilment, adored and exalted as you are by sages, scholars and thoughtful devotees. O lord of bliss and beauty, come and, with the light and joy of your presence, sanctify our senses and mind, vision and intelligence. (Rg. 9-64-13)

506. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ २
मन्द्रया सोम धारया वृषा पवस्व देवयुः।
२ ३ १२ ३ २
अव्या वारेभिरस्मयुः॥ ५०६॥

Mandrayā soma dhārayā vṛṣā pavasva devayuḥ. Avyā vārebhir asmayuḥ.

O Soma, divine spirit of peace and beatitude, you are the generous power divine, lover of divinities, pervasive in stars and planets in space. You are for us

too, pray flow in exciting streams of joy and bless us with peace and purity. (Rg. 9-6-1)

507. Pavamana Soma Devata, Kavi Bhargava Ṛshi

३ १ २ ३ १ २ ३ २उ ३क २र
अया सोम सुकृत्यया महान्त्सन्नभ्यवर्धथाः।
३ १ २र
मन्दान इद् वृषायसे॥ ५०७॥

Ayā soma sukṛtyayā mahānt sannabhya-vardhathāḥ. Mandāna id vṛṣāyase.

This Soma, lordly Spirit of peace and joy, feels great by this yajnic act of homage and, happy and exalted, loves to advance and exalt the celebrants. (Rg. 9-47-1)

508. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

३ १ २र ३ १ २र ३ १ २
अयं विचर्षणिर्हितः पवमानः स चेतति।
३ १ २र ३ २
हिन्वान आप्यं बृहत्॥ ५०८॥

Ayaṁ vicarṣaṇir hitaḥ pavamānaḥ sa cetati. Hinvāna āpyaṁ bṛhat.

This Soma, divine spirit of action, honour and joy, is all watching, all beneficent, all inspiring, moving and dynamic, ever wakeful, setting in motion the flow on for attainment of vast achievable success and fulfilment. (Rg. 9-62-10)

509. Pavamana Soma Devata, Ayasya Angirasa Ṛshi

१ २ ३ १ २र ३ १ २र
प्र न इन्दो महे तु न ऊर्मिं न बिभ्रदर्षसि।
३ २ ३ ३ ३ १ २
अभि देवाँ अयास्यः॥ ५०९॥

Pra na indo mahe tu na ūrmim na bibhrad arṣasi. Abhi devāň ayāsyaḥ.

O Soma, vibrant and fast, bearing waves of light and energy of divinity, you radiate to the noble and brilliant divine souls for our great advancement and achievement all round in life. (Rg. 9-44-1)

510. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

३ १ २ ३ २उ ३ २ ३ १ २
अपघ्नन् पवते मृधोऽप सोमो अरावणः।
२ ३ १ २ ३ २
गच्छन्निन्द्रस्य निष्कृतम्॥ ५१०॥

Apaghnan pavate mṛdho'pa somo arāvṇaḥ.
Gacchann indrasya niṣkṛtam .

Destroying the destroyers, eliminating the selfish, ungenerous hoarders and parasites, Soma, divine creativity in nature and humanity attains to its yajnic end and aim in the existential order created by omnipotent Indra. (Rg. 9-61-25)

511. Pavamana Soma Devata, Saptarshis Ṛshis

३ १ २ ३ १२ ३ १ २र
पुनानः सोम धारयापो वसानो अर्षसि।
१ २ ३ १ २र ३ १ २ ३ २ ३ १ २ ३ १ २
आ रत्नधा योनिमृतस्य सीदस्युत्सो देवो हिरण्ययः॥ ५११॥

Punānaḥ soma dhārayāpo vasāno arṣasi.
Ā ratnadhā yonim ṛtasya sīdasyutso devo hiraṇyayaḥ.

O Soma, pure and purifying our thought, will and actions, abiding in the heart, you move and flow on in our consciousness. Bearing treasures of jewels, pray come and sit on the seat of yajna vedi and our sense of truth and eternal law. Indeed, O lord refulgent, you are the fountain head of life's golden treasures. (Rg. 9-107-4)

512. Pavamana Soma Devata, Saptarshis Ṛshis

परीतो षिञ्चता सुतं सोमो य उत्तमं हविः। दधन्वाँ यो नर्यो अप्स्वा३न्तरा सुषाव सोममद्रिभिः॥ ५१२॥

Parīto ṣiñcatā sutaṁ somo ya uttamaṁ haviḥ. Dadhanvāँ yo naryo apsvā3ntarā suṣāva somam adribhiḥ.

From here onward sprinkle Soma with love and service, Soma, the spirit of beauty, peace and joy of life, Soma, realised with best of thoughts, effort and determined discipline of meditation, Soma which bears the best materials for creative yajna of personal and social development, Soma which is the leading light of life, realised within in the heart and our Karmas performed in life. (Rg. 9-107-1)

513. Pavamana Soma Devata, Saptarshis Ṛshis

आ सोम स्वानो अद्रिभिस्तिरो वाराण्यव्यया। जनो न पुरि चम्वोर्विशद्धरिः सदो वनेषु दध्रिषे॥ ५१३॥

Ā soma svāno adribhistiro vārāṇyavyayā. Jano na puri camvor viśaddhariḥ sado vaneṣu dadhriṣe.

O Soma, spirit of universal bliss and protection, invoked and stirred by acts of meditation, radiating across the covers of darkness, enter the heart core of the soul as citizens enter their home in town, arise in the depth of heart and intelligence and abide there in the love and faith of the soul, your own cherished seat of existence among the wise. (Rg. 9-107-10)

514. Pavamana Soma Devata, Saptarshis Ṛshis

प्र सोम देववीतये सिन्धुर्न पिप्ये अर्णसा। अंशोः पयसा मदिरो न जागृविरच्छा कोशं मधुश्चुतम्॥ ५१४॥

Pra soma devavītaye sindhur na pipye arṇasā. Aṅśoḥ payasā madiro na jāgṛvir acchā kośam madhuścutam.

O Soma, be full with the liquid spirit of joy like the sea which is full with the flood of streams and rivers, and, like the very spirit of ecstasy overflowing with delicious exuberance of light divine, ever awake, flow into the devotee's heart blest with the honeyed joy of divinity. (Rg. 9-107-12)

515. Pavamana Soma Devata, Saptarshis Ṛshis

सोम उ ष्वाणः सोतृभिरधि ष्णुभिरवीनाम्।
अश्वयेव हरिता याति धारया मन्द्रया याति धारया॥ ५१५॥

Soma u ṣvāṇaḥ sotṛbhir adhi ṣṇubhir avīnām. Aśvayeva haritā yāti dhārayā mandrayā yāti dhārayā.

Soma, invoked by celebrants, manifests with blissful inspiring powers of protection and promotion and, saving, watching, fascinating, goes forward, rushing, compelling, in an impetuous stream like waves of energy, and it also goes forward by a stream of mild motion, soothing and refreshing. (Rg. 9-107-8)

516. Pavamana Soma Devata, Saptarshis Ṛshis

तवाहं सोम रारण सख्य इन्दो दिवेदिवे।
पुरूणि बभ्रो नि चरन्ति मामव परिधीँ रति ताँ इहि॥ ५१६॥

Tavāhaṁ soma rāraṇa sakhya indo dive dive. Purūṇi babhro ni caranti mām ava paridhīṁrati tāṁ ihi.

O Soma, light of life and universal joy of existence, I rejoice in your friendly company day in and day out. O mighty bearer sustainer of the universe, a host of negativities surround me, pray break through their bounds and come and save me. (Rg. 9-107-19)

517. Pavamana Soma Devata, Saptarshis Ṛshis

३ १ २ ३ १ २र
मृज्यमानः सुहस्त्या समुद्रे वाचमिन्वसि।
३ २ ३ १ २ ३ १ २३ २ ३ १ २ ३क २र
रयिं पिशङ्गं बहुलं पुरुस्पृहं पवमानाभ्यर्षसि॥ ५१७॥

Mṛjyamānaḥ suhastyā samudre vācaminvasi. Rayim piśaṅgam bahulaṁ puruspṛhaṁ pavamānābhyarṣasi.

O Spirit omnipotent with the world in your generous hands, celebrated and exalted, you stimulate and inspire the song of adoration in the depths of the heart and, pure, purifying, radiating and exalting, set in motion immense wealth of golden graces of universal love and desire for us. (Rg. 9-107-21)

518. Pavamana Soma Devata, Saptarshis Ṛshis

३ १ २र ३ २ ३ १ २ ३ २ ३ १ २
अभि सोमास आयवः पवन्ते मद्यं मदम्।
३ १ २र ३ १ २ ३ १ २ ३ १ २ ३ १ २
समुद्रस्याधि विष्टपे मनीषिणो मत्सरासो मदच्युतः॥ ५१८॥

Abhi somāsa āyavaḥ pavante madyam madam. Samudrasyādhi viṣṭape manīṣiṇo matsarāso madacyutaḥ.

Intelligent and dedicated lovers of Soma refine and sublimate their pleasurable joy of the heart and

emotion, direct it to divinity on top of the existential ocean of daily business and, thoughtful, ecstatic and divinely oriented, experience the heavenly ecstasy of Soma as in samadhi. (Rg. 9-107-14)

519. Pavamana Soma Devata, Saptarshis Ṛshis

३ १ २३ १२ ३२ ३ २३ १२ ३२
पुनानः सोम जागृविरव्या वारैः परि प्रियः।
१ २र ३ १ २ ३१ २
त्वं विप्रो अभवोऽङ्गिरस्तम मध्वा यज्ञं मिमिक्ष णः॥ ५१९॥

Punānaḥ soma jāgṛvir avyā vāraiḥ pari priyaḥ. Tvam vipro abhavo'ṅgirastama madhvā yajñaṁ mimikṣa ṇaḥ.

Pure and all purifying, O Soma, spirit of peace and bliss, ever awake and awakening with your eternal consciousness, all protective and promotive, dearest in the heart of the cherished loving soul, you are the vibrant awareness of omniscience and the very life energy of life. O Spirit of peace, joy and divine bliss, pray bless our yajna of life with the honey sweets of existence. (Rg. 9-107-6)

520. Pavamana Soma Devata, Saptarshis Ṛshis

१ २ ३ २३ १ २ ३१ २ ३२
इन्द्राय पवते मदः सोमो मरुत्वते सुतः।
३१ २ ३ १ २र ३ १ २ ३१ २
सहस्त्रधारो अत्यव्यमर्षति तमी मृजन्त्यायवः॥ ५२०॥

Indrāya pavate madaḥ somo marutvate sutaḥ. Sahasradhāro atyavyam arṣati tamī mṛjantyāyavaḥ.

Soma, joy of existence, invoked and realised, flows purifying and consecrating for Indra, the vibrant soul, in a thousand streams of ecstasy and overflows the heart and soul of the devotee. That Spirit of the

universe, intelligent dedicated yogis realise, exalt and glorify. (Rg. 9-107-17)

521. Pavamana Soma Devata, Saptarshis Ṛshis

पवस्व वाजसातमोऽ भि विश्वानि वार्या।
त्वं समुद्रः प्रथमे विधर्मं देवेभ्यः सोम मत्सरः॥ ५२१॥

Pavasva vājasātamo'bhi viśvāni vāryā. Tvaṁ samudraḥ prathame vidharman devebhyaḥ soma matsaraḥ.

O Soma, spirit of universal light and joy, you are the harbinger of food, energy and victory. Radiate and move, purifying and inspiring, toward the spirit of universal vision and wealth for the achievement of knowledge and enlightenment. You are the first oceon of the first laws of Dharma who bore the mighty treasure trove of infinite light and joy and let it open to flow for the divine sages. (Rg. 9-107-23)

522. Pavamana Soma Devata, Saptarshis Ṛshis

पवमाना असृक्षत पवित्रमति धारया। मरुत्वन्तो मत्सरा
इन्द्रिया हया मेधामभि प्रयांसि च॥ ५२२॥

Pavamānā asṛkṣata pavitramati dhārayā. Marutvanto matsarā indriyā hayā medhām abhi prayāṅsi ca.

Purifying, energising and inspiring currents of ecstasy and nourishment for the senses, will, intellect and imagination flow by stream and shower at the speed of winds to the holy heart of the sagely celebrant.(Rg. 9-107-25)

523. Pavamana Soma Devata, Ushana Kavya Ṛshi

प्र तु द्रव परि कोशं नि षीद नृभिः पुनानो अभि वाजमर्ष।
अश्वं न त्वा वाजिनं मर्जयन्तोऽच्छा बर्ही रशनाभिर्नयन्ति॥ ५२३॥

Pra tu drava pari kośaṁ ni ṣīda nṛbhiḥ punāno abhi vājam arṣa. Asvaṁ na tvā vājinaṁ marjayanto'cchā barhī raśanābhir nayanti.

O Soma, radiate, flow into the sanctity of the heart and sink into the soul of the devotee. Adored by the yajakas on the vedi, let the showers of joy stream forth. The celebrants, exalting your power and presence, invoke and invite you like energy itself with adorations to the grass seats of the yajna. (Rg. 9-87-1)

524. Pavamana Soma Devata, Vrshagana Vasishtha Ṛshi

प्र काव्यमुशनेव ब्रुवाणो देवो देवानां जनिमा विवक्ति।
महिव्रतः शुचिबन्धुः पावकः पदा वराहो अभ्येति रेभन्॥ ५२४॥

Pra kāvyam uśaneva bruvāṇo devo devānāṁ janimā vivakti. Mahivrataḥ śucibhandhuḥ pāvakaḥ padā varāho abhyeti rebhan.

The brilliant poet, singing like an inspired fiery power divine, reveals the origin of nature's divinities and the rise of human brilliancies. Great is his commitment, inviolable his discipline, bonded is he with purity as a brother, having chosen light of the sun and shower of clouds for his element, and he goes forward proclaiming the message of his vision by the paths of piety. (Rg. 9-97-7)

525. Pavamana Soma Devata, Parashara Shaktya Ṛshi

तिस्रो वाच ईरयति प्र वह्निर्ऋतस्य धीतिं ब्रह्मणो मनीषाम्।
गावो यन्ति गोपतिं पृच्छमानाः सोमं यन्ति मतयो वाव-
शानाः ॥ ५२५ ॥

Tisro vāca īrayati pra vahnir ṛtasya dhītiṁ brahmaṇo manīṣām. Gāvo yanti gopatiṁ pṛcchamānāḥ somaṁ yanti matayo vāvaśānāḥ.

Soma inspires three orders of speech: practical speech that carries on the daily business of life, the thought that conceives of the vibrant immanent divine presence, and the deeper language of silence which is the mode of transcendent reality. The language operations of daily business move in search of the master source of world mystery as in science and philosophy, and the speech of thought and imagination and of love and worship moves to the presence of peace and bliss, Soma. (The three speeches in Vedic language are Ida, Sarasvati, and Mahi or Bharati as described in Rgveda 1, 13, 9 and Yajurveda 21, 19. Explained another way these are the language of the Rks or knowledge, Yajus or karma, and Samans or worship.) (Rg. 9-97-34)

526. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi

अस्य प्रेषा हेमना पूयमानो देवो देवेभिः समपृक्त रसम्।
सुतः पवित्रं पर्येति रेभन् मितेव सद्म पशुमन्ति होता ॥ ५२६ ॥

Asya preṣā hemanā pūyamāno devo devebhih samapṛkta rasam. Sutaḥ pavitraṁ paryeti rebhan miteva sadma paśumanti hotā.

Divine Soma, moved and energised by the surge of golden impulse, joins its potency with the senses and

mind, and thus seasoned and empowered, vibrant with vitality, it moves to the holiness of the heart like a sanative, or as a priest going to a yajnic enclosure, seat and anchor of sensitive visionary powers of humanity. (Rg. 9-97-1)

527. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

सोमः पवते जनिता मतीनां जनिता दिवो जनिता पृथिव्याः। जनिताग्नेर्जनिता सूर्यस्य जनितेन्द्रस्य जनितोत विष्णोः॥ ५२७॥

Somaḥ pavate janitā matīnāṁ janitā divo janitā pṛthivyāḥ. Janitāgner janitā sūryasya janitendrasya janitota viṣṇoḥ.

Soma, spirit of divine peace, power and generous creativity, flows and purifies universally. It is generator of heavens, maker of the earth and creator of the nobilities of sagely wisdom, generator of fire, maker of the stars, manifester of its own omnipotence, and manifester of the omnipresence of its own self in expansive space. (Rg. 9-96-5)

528. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi

अभि त्रिपृष्ठं वृषणं वयोधामङ्गोषिणमवावशन्त वाणीः। वना वसानो वरुणो न सिन्धुर्वि रत्नधा दयते वार्याणि॥ ५२८॥

Abhi tripṛṣṭhaṁ vṛṣaṇaṁ vayodhām aṅgoṣiṇam avāvaśanta vāṇīḥ. Vanā vasāno varuṇo na sindhur vi ratnadhā dayate vāryāṇi.

The celebrants' songs of adoration in honour of the generous, virile, adorable and life bearing Soma, sustainer of three worlds arise in homage of love and

faith. Holding precious treasures and powers of the world like Varuna, all covering space, and the ocean holding the deep seas, the wielder of world jewels bestows gifts of choice on mankind. (Rg. 9-90-2)

529. Pavamana Soma Devata, Parashara Shaktya Ṛshi

अक्रान्त्समुद्रः प्रथमे विधर्मं जनयन्प्रजा भुवनस्य गोपाः।
वृषा पवित्रे अधि सानो अव्ये बृहत्सोमो वावृधे स्वानो अद्रिः॥ ५२९॥

Akrānt samudraḥ prathame vidharmaṅ janayan prajā bhuvanasya gopāḥ. Vṛṣā pavitre adhi sāno avye bṛhat somo vāvṛdhe svāno adrih.

Soma, prime cause of the laws and world of existence, unfathomable as ocean, taking on by itself countless causes of existence in the vast vault of space and time, roaring and generating the evolving stars, planets and forms of life, is the ruling power of the universe. Potent and generous, infinite, creative and generative, refulgent Soma pervades the immaculate, sacred and protective universe and on top of it expands it and transcends. (Rg. 9-97-40)

530. Pavamana Soma Devata, Praskanva Kanva Ṛshi

कनिक्रन्ति हरिरा सृज्यमानः सीदन् वनस्य जठरे पुनानः।
नृभिर्यतः कृणुते निर्णिजं गामतो मतिं जनयत स्वधाभिः॥ ५३०॥

Kanikranti harirā sṛjyamānaḥ sīdan vanasya jaṭhare punānaḥ. Nṛbhir yataḥ kṛṇute nirṇijaṁ gāmato matiṁ janayata svadhābhiḥ.

Soma, divine spirit blithe and blissful, saviour

and sustainer, invoked in meditation, abiding in the heart core of the soul, pure and purifying, vibrates loud and bold. Served and adored and celebrated by devotees, it renders the senses, mind and intelligence pure and immaculate and then it gives rise to spontaneous songs of praise offered with complete surrender and self-sacrifice. (Rg. 9-95-1)

531. Pavamana Soma Devata, Ushana Kavya Ṛshi

एष स्य ते मधुमाँ इन्द्र सोमो वृषा वृष्णः परि पवित्रे अक्षाः।
सहस्त्रदाः शतदा भूरिदावा शश्वत्तमं बर्हिरा वाज्यस्थात्॥ ५३१॥

Eṣa sya te madhumāṁ indra somo vṛṣā vṛṣṇaḥ pari pavitre akṣāḥ. Sahasradāḥ śtadā bhūridāvā śaśvattamam barhirā vājyasthāt.

Indra, omnipotent generous creator and ruler of the universe, this Soma is your honeyed shower of beneficence and grace which profusely flows over and across the immaculate world of life. May this Soma, giving a thousand boons in a hundred forms of infinite values, a mighty victorious divine force, abide by us and bless the universal vedi of human life with eternal grace. (Rg. 9-87-4)

532. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

पवस्व सोम मधुमाँ ऋतावापो वसानो अधि सानो अव्ये।
अव द्रोणानि घृतवन्ति रोह मदिन्तमो मत्सरः इन्द्रपानः॥ ५३२॥

Pavasva soma madhumāṁ ṛtāvāpo vasāno adhi sāno avye. Ava droṇāni ghṛtavanti roha madintamo matsara indrapānaḥ.

Flow, purify and bless, O Soma, rich in the honey sweets of life, high priest of cosmic yajna, reflecting in the cosmic processes of evolution on top of protective nature. Flow and abide in the depth of holy hearts deep in love and faith divine, O spirit most exhilarating, ecstatic and infinite source of fulfilment for Indra, potent vibrant soul, lover of divine glory. (Rg. 9-96-13)

533. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

प्र सेनानीः शूरो अग्रे रथानां गव्यन्नेति हर्षते अस्य सेना।
भद्रान्कृण्वन्निन्द्रहवान्त्सखिभ्य आ सोमो वस्त्रा रभसानि दत्ते ॥ ५३३ ॥

Pra senānīḥ śūro agne rathānām gavyanneti harṣate asya senā. Bhadrān kṛṇvann indra-havānt sakhibhya ā somo vastrā rabhasāni datte.

Soma, heroic brave leader, warrior and commander, marches at the head of chariots, ardently ambitious for positive gains for the commonalty, his army follows with joyous enthusiasm. Thus nobly fulfilling the divine call of Indra for the advancement and excellence of the friends of humanity, Soma takes on the robe and role of peace and protection and the arms for the defence of humanity. (Rg. 9-96-1)

534. Pavamana Soma Devata, Parashara Shaktya Rshis

प्र ते धारा मधुमतीरसृग्रन् वारं यत्पूतो अत्येष्यव्यम्। पवमान
पवसे धाम गोनां जनयन्त्सूर्यमपिन्वो अर्कैः ॥ ५३४ ॥

Pra te dhārā madhumatīr asṛgran vāram yat pūto atyeṣyavyam. Pavamāna pavase dhāma gonām janayant sūryam apinvo arkaiḥ.

O Soma, the honeyed showers of your gifts radiate and flow when you, with your power and purity, move to your favourite choice well protective and well protected. Indeed, pure and purifying, you move and bless the treasure homes of light, and, self-manifesting and generative, you vest the sun with the light that illuminates the days. (Rg. 9-97-31)

535. Pavamana Soma Devata, Indrapramati Vasishtha Ṛshi

प्र गायताभ्यर्चाम देवान्त्सोमं हिनोत महते धनाय। स्वादुः पवतामति वारमव्यमा सीदतु कलशं देव इन्दुः ॥ ५३५ ॥

Pra gāyatābhyarcāma devānt somaṁ hinota mahate dhanāya. Svāduḥ pavatām ati vāram avyam ā sīdatu kalaśaṁ deva induh.

Sing and celebrate, let us honour the divinities and exhort Soma for great victory and achievement of wealth, honour and excellence. Sweet and lovable, Soma rises to the protective position of choice and, loving the divinities, it abides in the right position at the centre. (Rg. 9-97-4)

536. Pavamana Soma Devata, Vasishtha Maitravaruna Ṛshi

प्र हिन्वानो जनिता रोदस्यो रथो न वाजं सनिषन्नयासीत्। इन्द्रं गच्छन्नायुधा संशिशानो विश्वा वसु हस्तयोरादधानः ॥ ५३६ ॥

Pra hinvāno janitā rodasyo ratho na vājaṁ saniṣannayāsīt. Indraṁ gacchannāyudhā saṅśiśāno viśvā vasu hastayor ādadhānaḥ.

Inspiring the celebrants to action and achievement, creator of heaven and earth, winning

strength and victory like a chariot warrior, moving to the karma-yogi, sharpening and calibrating weapons of warlike action, bearing all wealth and power of the world in hands, may the spirit of peace and power come and bless us. (Rg. 9-90-1)

537. Pavamana Soma Devata, Karnashrut Vasishtha Ṛshi

तक्षद्यदी मनसो वेनतो वाग् ज्येष्ठस्य धर्म द्युक्षोरनीके।
आदीमायन् वरमा वावशाना जुष्टं पतिं कलशे गाव इन्दुम्॥ ५३७॥

Takṣad yadī manaso venato vāg jyeṣṭhasya dharmaṁ dyukṣor anīke. Ādīm āyan varam ā vāvaśānā juṣṭaṁ patiṁ kalaśe gāva indum.

If the language of the mind in words of love of the vibrant sage of worshipful devotion, established in the beauty and splendour of the supreme spirit and law of the universe, were to visualise the picture-presence of Soma, ultimate sustenance of life, then all perceptions, thoughts and imaginations, loving and faithful, would move and concentrate into that presence of the choicest, most loved and beatific master vibrating in the heart core of the soul. (Rg. 9-97-22)

538. Pavamana Soma Devata, Nodha Gautama Ṛshi

साकमुक्षो मर्जयन्त स्वसारो दश धीरस्य धीतयो धनुत्रीः।
हरिः पर्यद्रवज्जाः सूर्यस्य द्रोणं ननक्षे अत्यो न वाजी॥ ५३८॥

Sākamukṣo marjayanta svaśaro daśa dhīrasya dhītayo dhanutrīḥ. Hariḥ paryadravajjāḥ sūryasya droṇaṁ nanakṣe atyo na vājī.

Ten generous, agile, spontaneous and

simultaneous sister faculties of the self-controlled, self-established yogi together concentrate, communicate and glorify Hari, Soma spirit of divine joy that eliminates want and suffering, and the Spirit, pervading the vibrations of divinity, the light born of the sun, radiates like a constant wave, reaches and settles in the heart core of the blessed soul, the seat of divinity. (The faculties are faculties of perception, thought and will which normally wander over the world of outside reality but which are controlled, concentrated and inverted in meditation and focussed on the presence of divinity within, and then the presence reveals itself in all its refulgent glory.) (Rg. 9-93-1)

539. Pavamana Soma Devata, Kanva Ghaura Ṛshi

२ ३ १ २ ३ १ २ ३ २ ३ १ २ ३ २ ३ २ ३ १ २र
अधि यदस्मिन् वाजिनीव शुभः स्पर्धन्ते धियः सूरे न विशः।
३ १ २ ३ १ २ ३ १ २ ३ १ २र ३ १ २ ३
अपो वृणानः पवते कवीयान् व्रजं न पशुवर्धनाय
१ २
मन्म॥ ५३९॥

Adhi yad asmin vājinīva śubhaḥ sparddhante dhiyaḥ sūre na viśaḥ. Apo vṛṇānaḥ pavate kavīyān vrajam na paśuvarddhanāya manma.

As people exert themselves for the achievement of light and brilliance and when their mind, thoughts and higher intelligence concentrate on this Soma, divine spirit of peace and inspiring brilliance, for illumination, then the Soma spirit, choosing, loving and enlightening the intelligence, thought and creativity of the devotee, radiates into the mind and spirit of the devotee for the augmentation and elevation of the thought, imagination and sensibility of the celebrant. (Rg. 9-94-1)

540. Pavamana Soma Devata, Manyu Vasishtha Ṛshi

१ २ ३ १ २ ३ १ २ ३ २ ३ २ ३ २ ३ २ ३ १ २
इन्दुर्वाजी पवते गोन्योघा इन्द्रे सोमः सह इन्वन्मदाय।
२ ३ २ ३ १ २ ३ १ २र ३ १ २ ३ २ ३ १ २ ३
हन्ति रक्षो बाधते पर्यरातिं वरिवस्कृण्वन् वृजनस्य
१ २
राजा॥ ५४०॥

Indurvājī pavate gonyoghā indre somaḥ saha invan madāya. Hanti rakṣo bādhate paryarātim varivas kṛṇvan vṛjanasya rājā.

Indu, brilliant Soma, energetic and victorious, pure and purifying, vibrant and dynamic, creating strength, patience and endurance for the soul's joy, is ever on the move. It destroys evil, prevents all negativities and opposition and casts them far off, and, giving wealth, honour and excellence of the best order of our choice, rules as the brilliant creator, controller and dispenser of strength, courage, power and life saving vitality in existence. (Rg. 9-97-10)

541. Pavamana Soma Devata, Kutsa Angirasa Ṛshi

१ २ ३ १ २ ३ १ २र ३ १ २ ३ १२ ३ १ २
अया पवा पवस्वैना वसूनि माँश्चत्व इन्दो सरसि प्र धन्व।
३ २ ३ २ ३ २ ३ २ ३ १ २ ३ १ २ ३ १ २ ३ १२
ब्रध्नश्चिद्यस्य वातो न जूतिं पुरुमेधाश्चित्तकवे नरं
धात्॥ ५४१॥

Ayā pavā pavasvainā vasūni māṁścatva indo sarasi pra dhanva. Bradhnaś cid yasya vāto na jūtiṁ purumedhāścittakave naraṁ dhāt.

Generous, refulgent Soma spirit of beauty, peace and glory, sanctify us by these streams of grace. In the ocean depths of this honourable universe, energise and move all forms of wealth and peaceful settlements and consecrate us in the lake divine. Spirit of the expansive

universe, dynamic like the stormy winds, high-priest of cosmic yajna for all, bless us with a settled state of humanity in the vibrant system of a volatile world. (Rg. 9-97-52)

542. Pavamana Soma Devata, Parashara Shaktya Ṛshi

महत् तत् सोमो महिषश्चकारापां यद्गर्भोऽ वृणीत देवान्।
अदधादिन्द्रे पवमान ओजोऽ जनयत् सूर्ये ज्योतिरिन्दुः॥ ५४२॥

Mahat tat somo mahiṣaś cakārāpāṁ yad garbho'vṛṇīta devān. Adadhād indre pavamāna ojo'janayat sūrye jyotir induḥ.

Soma, potent absolute, generated the Mahat mode of Prakrti, Mother Nature, which is the womb of all elements, energies and forms of existence and which comprehends all perceptive, intelligential and psychic powers as well. And then the creative-generative lord of evolutionary action, Soma, vested lustre and energy in Indra, the soul, and, lord of light as it is, Soma vested light in the sun. (Rg. 9-97-41)

543. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

असर्जि वक्वा रथ्ये यथाजौ धिया मनोता प्रथमा मनीषा।
दश स्वसारो अधि सानो अव्ये मृजन्ति वह्निं सदनेष्वच्छ॥ ५४३॥

Asarji vakvā rathye yathājau dhiyā manotā prathamā manīṣā. Daśa svasāro adhi sāno avye mṛjanti vahnim sadaneṣvaccha.

As in a chariot race, so in the progressive business of organised society, an eloquent speaker, prominent thinker and manager of imaginative and decisive first

order is appointed to take on the business of governance and administration. Ten cooperative persons capable of independent thinking, working in perfect unison like sister powers or ten pranas or ten senses of perception and volition, in the house, assist the leader on top of the protective social order of yajnic sanctity. (Rg. 9-91-1)

544. Pavamana Soma Devata, Praskanva Kanva Ṛshi

अपामिवेदूर्मयस्तर्त्तुराणाः प्र मनीषा ईरते सोममच्छ।
नमस्यन्तीरुप च यन्ति सं चाच विशन्त्युशतीरुशन्तम्॥ ५४४॥

Apām ived ūrmayas tartturāṇāḥ pra manīṣā īrate somam accha. Namasyantīr upa ca yanti saṁ cāca viśantyuśatīr uśantam.

Like waves of the sea pressing onward with force and speed, the songs of adoration rise and radiate with love to Soma. Expressive of ardent love, faith and reverence, they reach and join the divine presence which too is equally ardent and anxious to receive them. (Rg. 9-95-3)

545. Pavamana Soma Devata, Andhigu Shyavashvi Ṛshi

पुरोजिती वो अन्धसः सुताय मादयित्नवे।
अप श्वानं श्नथिष्टन सखायो दीर्घजिह्व्यम्॥ ५४५॥

Purojitī vo andhasaḥ sutāya mādayitnave. Apa śvānaṁ śnathiṣṭana sakhāyo dīrghajihvyam.

O friends, for your attainment of the purified and exhilarating Soma bliss of existence, eliminate vociferous disturbances of the mind and concentrate on the deep resounding voice of divinity. (Rg. 9-101-1)

546. Pavamana Soma Devata, Nahusha Manava Ṛshi

३ २ ३ २ ३ २उ ३ १ २ ३ १ २
अयं पूषा रयिर्भगः सोमः पुनानो अर्षति।
२ ३ १ २ ३ १ २३क २र ३ १ २ ३ २
पतिर्विश्वस्य भूमनो व्यख्यद्रोदसी उभे॥ ५४६॥

Ayaṁ pūṣā rayir bhagaḥ somaḥ punāno arṣati.
Patir viśvasya bhūmano vyakhyad rodasī ubhe.

It is Pusha, life-sustaining and nourishing protector, wealth and honour of the world, power and the glory, Soma that is pure and purifying, ever going forward with the world. It is the master, sustainer and ruler of the vast expansive universe and illuminates both heaven and earth. (Rg. 9-101-7)

547. Pavamana Soma Devata, Yayati Nahusha Ṛshi

३ २ ३ १ २ ३ २ ३ १ २ ३ १ २
सुतासो मधुमत्तमाः सोमा इन्द्राय मन्दिनः।
३ १ २ ३ १ २ ३ १ २
पवित्रवन्तो अक्षरन्देवान्गच्छन्तु वो मदाः॥ ५४७॥

Sutāso madhumattamāḥ somā indrāya mandinaḥ. Pavitravanto akṣaran devān gacchantu vo madāḥ.

Filtered, felt and cleansed, honey sweet soma streams, pure and exhilarating, flow for Indra, the soul, and may the exhilarations reach you, noble favourites of divinity. (Rg. 9-101-4)

548. Pavamana Soma Devata, Manu Samvarana Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २
सोमाः पवन्त इन्दवोऽस्मभ्यं गातुवित्तमाः।
३ २ ३ १ २३ १ २ ३क २र ३ १ २
मित्राः स्वाना अरेपसः स्वाध्यः स्वर्विदः॥ ५४८॥

Somāḥ pavanta indavo'smabhyaṁ gātuvittamāḥ. Mitrāḥ svānā arepasaḥ svādhyaḥ svarvidaḥ.

Streams of Soma flow for us, brilliant, eloquent and expansive, friendly, inspiring, free from sin, intellectually creative and spiritually illuminative. (Rg. 9-101-10)

549. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvaja Ṛshis

३ १ २ ३ १ २ ३ १ २ ३ १ २
अभी नो वाजसातमं रयिमर्ष शतस्पृहम्।
१ २ ३१ २ ३ १ २ ३ १ २
इन्दो सहस्त्रभर्णसं तुविद्युम्नं विभासहम्॥ ५४९॥

Abhī no vājasātamaṁ rayim arṣa śataspṛham. Indo sahasra-bharṇasam tuvi-dyumnaṁ vibhāsaham.

Indu, divine spirit of peace, power, beauty and grace, move and bless us to achieve wealth, honour and excellence of high order, universally loved and valued, a thousandfold sustaining, mighty powerful, all challenging bright and finally victorious. (Rg. 9-98-1)

550. Pavamana Soma Devata, Rebhasunu Kashyapau Ṛshis

३ १ २ ३ १ २ ३ १ २र ३ १ २
अभी नवन्ते अद्रुहः प्रियमिन्द्रस्य काम्यम्।
३ २उ ३ १ २ ३ १ २ ३ १२
वत्सं न पूर्व आयुनि जातं रिहन्ति मातरः॥ ५५०॥

Abhī navante adruhaḥ priyam indrasya kāmyam. Vatsam na pūrva āyuni jātam rihanti mātarḥ.

Just as young mothers love and caress the first born baby in early age, so do people free from malice and jealousy take to Soma, meditative realisation of divinity, dear favourite love of Indra, the soul. (Rg. 9-100-1)

551. Pavamana Soma Devata, Rebhasunu Kashyapau Ṛshis

१ २ ३ १ २ ३ २ ३ १ २ ३ १ २
आ हर्यताय धृष्णवे धनुष्टन्वन्ति पौंस्यम्।
३ २उ ३ १ २ ३ १ २ ३ १ २र ३ १ २
शुक्रा वि यन्त्यसुराय निर्णिजे विपामग्रे महीयुवः॥ ५५१॥

Ā haryatāya dhṛṣṇave dhanuṣṭanvanti pauṁsyam. Śukrā vi yantyasurāya nirṇije vipām agre mahīyuvaḥ.

For the lovely bold Soma, devotees wield and stretch the manly bow, and joyous celebrants of heaven and earth before the vibrants create and sing exalting songs of power and purity in honour of the life giving spirit of divinity. (Rg. 9-99-1)

552. Pavamana Soma Devata. Ambarisha Varshagira Ṛshi

२ ३ १ २ ३ १ २र ३ १ २ ३ १२
परि त्यं हर्यतं हरिं बभ्रुं पुनन्ति वारेण।
२ ३ २उ ३ २उ ३ १ २ ३ १ २र
यो देवान्विश्वाँ इत्परि मदेन सह गच्छति॥ ५५२॥

Pari tyaṁ haryataṁ hariṁ babhruṁ punanti vāreṇa. Yo devān viśvāṅ it pari madena saha gacchati.

Ten psychic powers with the best of their potential adore and exalt that dear divinity, omniscience itself, who, omnipresent, pervades and rejoices with all divinities of the world with divine ecstasy. (Rg. 9-98-7)

553. Pavamana Soma Devata, Prajapati Vaishvamitra or Vachya Ṛshi

१ २ ३ १ २र ३ २ ३ १ २ ३ १ २र
प्र सुन्वानायान्धसो मर्तो न वष्ट तद्वचः।
२ ३ १ २ ३ १ २ ३ २ ३ १ २र
अप श्वानमराधसं हता मखं न भृगवः॥ ५५३॥

Pra sunvānāyāndhaso marto na vaṣṭa tad vacaḥ. Apa śvānam arādhasaṁ hatā makhaṁ na bhṛgavaḥ.

That silent voice of the generative illuminative Soma of divine food, energy and enlightenment for the dedicated devotee, the ordinary mortal does not perceive. O yajakas, ward off the clamours and noises which disturb the meditative yajna as men of wisdom ward them off to save their yajna. (Rg. 9-101-13)

554. Pavamana Soma Devata, Kavi Bhargava Ṛshi

अभि प्रियाणि पवते चनोहितो नामानि यह्वो अधि येषु वर्धते। आ सूर्यस्य बृहतो बृहन्नधि रथं विष्वञ्चमरुहद् विच-क्षणः ॥ ५५४ ॥

Abhi priyāṇi pavate canohito nāmāni yahvo adhi yeṣu vardhate. Ā sūryasya bṛhato bṛhann adhi ratham viṣvañcam aruhad vicakṣaṇaḥ.

Soma, spirit of life and joy of existence, mighty, infinite, omnipresent, pervades and vitalises all dear beautiful systems of waters and light, expansive and exalted therein. Greater than the great, all watching, it rides the grand chariot of the sun which comprehends and illuminates the whole world. (Rg. 9-75-1)

555. Pavamana Soma Devata, Kavi Bhargava Ṛshi

अचोदसो नो धन्वन्त्विन्दवः प्र स्वानासो बृहद् देवेषु हरयः। वि चिदश्नाना इषयो अरातयोऽर्यो नः सन्तु सनिषन्तु नो धियः ॥ ५५५ ॥

Acodaso no dhanvantvindavaḥ pra svānāso bṛhad deveṣu harayaḥ. Vi cid aśnānā iṣayo arātayo'ryo naḥ santu saniṣantu no dhiyaḥ.

May the bright and blissful soma streams of divinity, self-moved and self-inspired, life-givine, gracious dispellers of darkness and suffering, inspire us to move forward in the vast yajnas of celestial proportions. Let the enemies of our food and energy perish. Let the saboteurs be destroyed. Let our hopes and plans be realised and fulfilled. (Rg. 9-79-1)

556. Pavamana Soma Devata, Kavi Bhargava Ṛshi

एष प्र कोशे मधुमाँ अचिक्रददिन्द्रस्य वज्रो वपुषो वपुष्टमः। अभ्यृतस्य सुदुघा घृतश्चुतो वाश्रा अर्षन्ति पयसा च धेनवः॥ ५५६॥

Eṣa pra kośe madhumāň acikradad indrasya vajro vapuṣo vapuṣṭamaḥ. Abhyṛtasya sudughā ghṛtaścuto vāśrā arṣanti payasā ca dhenavaḥ.

This soma, blissful spirit of the universe, full of honey sweets of joy, vibrates and reveals itself aloud in the ananda-maya kosha at the heart's core of the soul, potent as thunderbolt of Indra, beauty, power and bliss incarnate, most beautiful and vigorous of all beauty and power itself. All voices of speech replete with the spirit of truth and divinity, generous and overflowing with liquidity of meaning and spirit of divinity and divine law flow from it, about it and to it like milch cows overflowing with milk for the calf. (Rg. 9-77-1)

557. Pavamana Soma Devata, Sikata Nivavari Ṛshi ganah

प्रो अयासीदिन्दुरिन्द्रस्य निष्कृतं सखा सख्युर्न प्र मिनाति सङ्गिरम्। मर्यइव युवतिभिः समर्षति सोमः कलशे शतयामना पथा॥ ५५७॥

Pro ayāsīd indur indrasya niṣkṛtaṁ sakhā sakhyur na pra mināti saṅgiram. Marya iva yuvatibhih samarṣati somaḥ kalaśe śata-yāmanā pathā.

Indu, Soma, light of life and divine ecstasy, goes forward to the sacred heart of the devotee and, like a friend of friends, destroys contradictions, confirms complementarities and advances human growth. Thus, just as youthful mortals go with their lady love, join and protect them, and live a full life with vows kept within the bounds of discretion and the law, so does Soma in the sacred heart inspire the loved soul as a friend in covenant by a hundred paths of human possibilities of growth and advancement within the bounds of Dharma. The Lord does not break the promise ever.(Rg.9-86-16)

558. Pavamana Soma Devata, Kavi Bhargava Ṛshi

धर्ता दिवः पवते कृत्व्यो रसो दक्षो देवानामनुमाद्यो नृभिः। हरिः सृजानो अत्यो न सत्वभिर्वृथा पाजांसि कृणुषे नदीष्वा ॥ ५५८ ॥

Dhartā divaḥ pavate kṛtvyo raso dakṣo devā-nām anumādyo nṛbhiḥ. Hariḥ sṛjāno atyo na satvabhir vṛthā pājāṅsi kṛṇuṣe nadīṣvā.

Soma, joyous spirit of the universe, sustainer of the regions of light, constant doer, eternal delight and bliss of divinities, perfect omnipotent power, sole worthy of worship by humanity vibrates omnipresent, purifies and sanctifies the life of existence. Destroyer of want and suffering, ever creative, with its own powers spontaneously, like energy itself creates movement and

growth in the channels of existence. (Rg. 9-76-1)

559. Pavamana Soma Devata, Sikata Nivavari Ṛshi ganah

वृषा मतीनां पवते विचक्षणः सोमो अह्नां प्रतरीतोषसां दिवः।
प्राणा सिन्धूनां कलशाँ अचिक्रददिन्द्रस्य हार्द्यावि॑शन्मनी-
षिभिः॥ ५५९॥

Vṛṣā matīnāṁ pavate vicakṣaṇaḥ somo ahnāṁ pratarītoṣasāṁ divaḥ. Prāṇā sindhūnāṁ kalaśāँ acikradad indrasya hārdyāviśan manīṣibhiḥ.

Generous inspirer of the intelligent and meditative souls, Soma pervades, flows and purifies. Omniscient and all watching, it is the illuminator of the day, the dawn and the sun. Life energy of floods, rivers, oceans and the seas, it vibrates in all forms of existence. It loves the sacred heart and with love it enters and blesses the heart core of the pious and powerful soul of humanity. Such is Soma celebrated by the sages and wise scholars. (Rg. 9-86-19)

560. Pavamana Soma Devata, Renu Vaishvamitra Ṛshi

त्रिरस्मै सप्त धेनवो दुदुह्रिरे सत्यामाशिरं परमे व्योमनि।
चत्वार्यन्या भुवनानि निर्णिजे चारूणि चक्रे यदृतैर-
वर्धत॥ ५६०॥

Trir asmai sapta dhenavo duduhrire satyām āśiraṁ parame vyomani. Catvāryanyā bhuvanāni nirṇije cārūṇi cakre yad ṛtair avardhata.

Thrice seven cows, creative powers of natural evolution, generate the milky strain of vitality added to the evolving reality in the service of the creator Soma

in the cosmic yajna in absolute time and space, Soma who also created four other beautiful orders of existence for the glory and sanctity of existence which grows by the laws of cosmic dynamics. (Rg. 9-70-1)

(The seven cows may be interpreted as the seven evolutes of Prakrti: mahan, ahankara and five subtle elements of ether or akasha, energy or vayu, fire or agni, water or apah, and earth or prthivi. Three are orders of sattva or thought, rajas or energy, and tamas or matter. This makes the thrice seven, the four other beautiful orders of existence may be interpreted as mana (mind), buddhi (discriminative intelligence), chitta (memory) and ahankara (I-sense or existential personality). Another interpretation could be the four Vedas, knowledge, the corresponding order of existence in terms of awareness and expression.

561. Pavamana Soma Devata, Vena Bhargava Ṛshi

इन्द्राय सोम सुषुतः परि स्त्रवापामीवा भवतु रक्षसा सह।
मा ते रसस्य मत्सत द्व्याविनो द्रविणस्वन्त इह सन्त्विन्दवः ॥ ५६१ ॥

Indrāya soma suṣutaḥ pari sravāpāmīvā bhavatu rakṣasā saha. Mā te rasasya matsata dvayāvino draviṇasvanta iha santvindavaḥ.

O Soma, divine joy of life, distilled and realised in meditation, flow for the delight of the soul. Let adversities and ailments be far off, give us freedom from negativities, contradictions, adversities and violence. Double dealers would not have the joy of that experience and freedom. May all streams of Soma be abundant in wealth, honour and excellence. (Rg. 9-85-1)

562. Pavamana Soma Devata, Vasu Bharadvaja Ṛshi

असावि सोमो अरुषो वृषा हरी राजेव दस्मो अभि गा अचिक्रदत्। पुनानो वारमत्येष्यव्ययं श्येनो न योनिं घृतवन्तमासदत्॥ ५६२॥

Asāvi somo aruṣo vṛṣā harī rājeva dasmo abhi gā acikradat. Punāno vāram atyeṣyavyayaṁ śyeno na yoniṁ ghṛtavantam āsadat.

Soma, self-refulgent supreme creative spirit of the universe, virile and generous, dispeller of darkness and deprivation, regal and gracious like a ruler, self-moves, vibrating to the generation of stars and planets. Itself pure, purifying and sanctifying, it moves to manifest in the heart of imperishable Prakrti as it chooses and, like the sun that warms and fertilises, it enlivens the generative centre of life as its own womb of manifestive existence. Thus does Soma create and generate the universe. (Rg. 9-82-1)

563. Pavamana Soma Devata, Vatsapri Bhalandana Ṛshi

प्र देवमच्छा मधुमन्त इन्दवोऽसिष्यदन्त गाव आ न धेनवः। बर्हिषदो वचनावन्त ऊधभिः परिस्रुतमुस्रिया निर्णिजं धिरे॥ ५६३॥

Pra devam acchā madhumanta indavo'-siṣyadanta gāva ā na dhenavaḥ. Barhiṣado vacanāvanta ūdhabhiḥ parisrutam usriyā nirṇijaṁ dhire.

Seekers of the light and soma sweetness of divinity, themselves noble and refined with honey sweets of culture, manners and holy language, approach

the refulgent and generous divine lord like calves going to mother cows. Sitting on the holy grass of yajna at dawn, eloquent of tongue and clear of understanding, they receive and treasure the nectar stream of soma, peace and bliss of divinity, as calves receive milk streaming from the udders or as dawns receive radiations of light from the sun over the night's darkness. (Rg. 9-68-1)

564. Pavamana Soma Devata, Grtsamada Shaunaka Ṛshi

अञ्जते व्यञ्जते समञ्जते क्रतुं रिहन्ति मध्वाभ्यञ्जते।
सिन्धोरुच्छ्वासे पतयन्तमुक्षणं हिरण्यपावाः पशुमप्सु गृभ्णते॥ ५६४॥

Añjate vyañjate samañjate kṛtuṁ rihanti madhvābhyañjate. Sindhorucchvāse patayantam ukṣaṇam hirṇyapāvāḥ paśumapsu gṛbhṇate.

They realise it in the vibrant soul, diversify the presence in various statements of definition and communication, and integrate the experience and the statements in the awareness of its absolute glory. They love and adore the soul of cosmic yajna and worship it with honey sweets of homage in acts of soma yajna. In these ways of awareness, thoughts, words and deeds, do lovers of the golden glory of soma realise and integrate with the all watching universal power and presence vaulting on top of their waves of consciousness with incessant showers of bliss divine. (Rg. 9-86-43)

565. Pavamana Soma Devata, Pavitra Angirasa Ṛshi

पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः।
अतप्ततनूर्न तदामो अश्नुते शृतास इद् वहन्तः सं तदाशत॥ ५६५॥

Pavitraṁ te vitataṁ brahmaṇaspate prabhur gātrāṇi paryeṣi viśvataḥ. Atapta-tanūr na tad āmo aśnute śṛtāsa id vahantaḥ saṁ tad āśata.

Vast and expansive is your holy creation of existence and the voice divine, O Brhaspati, lord of expansive universe. You are the master and supreme controller who pervade and transcend its parts from the particle to the whole. The immature man who has not passed through the crucibles of discipline cannot reach to that presence, but the mature and seasoned ones who still maintain the ordeal of fire and abide by the presence attain to it and the divine joy. (Rg. 9-83-1)

566. Indra Devata, Agni Chakshusha Ṛshi

२ ३ १ २ ३ २ ३ १ २र ३ १२
इन्द्रमच्छ सुता इमे वृषणं यन्तु हरयः।
३ २ ३ २ ३ १ २ ३ १ २
श्रुष्टे जातास इन्दवः स्वर्विदः॥ ५६६॥

Indram accha sutā ime vṛṣaṇam yantu harayaḥ. Śruṣṭe jātāsa indavaḥ svarvidaḥ.

May these realised, cleansed and confirmed, blessed, beautiful and brilliant virtues and sanskars touching the bounds of divine bliss, emerging and risen in the mind, well reach and seep into the heart core of the soul completely and permanently. (Rg. 9-106-1)

567. Indra Devata, Chakshu Manava Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २
प्र धन्वा सोम जागृविरिन्द्रायेन्दो परि स्रव।
३ २ ३ २ ३ १ २ ३ १ २
द्युमन्तं शुष्ममा भर स्वर्विदम्॥ ५६७॥

Pra dhanvā soma jāgṛvir indrāyendo pari srava. Dyumantaṁ śuṣmamā bhara svarvidam.

Flow on, O Soma, spirit of divine bliss, ever

awake, brilliant and enlightening, streaming on and on for Indra, the soul, bear and bring the light and fire of the sun and vision of heaven. (Rg. 9-106-4)

568. Indra Devata, Parvata Naradau Ṛshif

१ २ ३ १ २र ३ २ ३ १ २
सखाय आ नि षीदत पुनानाय प्र गायत।
२ ३ २ ३ १ २र ३ २
शिशुं न यज्ञैः परि भूषत श्रिये॥ ५६८॥

Sakhāya ā ni ṣīdata punānāya pra gāyata.
Śiśuṁ na yajñaiḥ pari bhūṣata śriye.

Come friends, sit on the yajna vedi, sing and celebrate Soma, pure and purifying spirit of life, and with yajna exalt him like an adorable power for the grace and glory of life. (Rg. 9-104-1)

569. Indra Devata, Parvata and Narada Ṛshis

१ २ ३ १ २ ३ २ ३ १ २
तं वः सखायो मदाय पुनानमभि गायत।
२ ३ २ ३ १ २ ३ १ २
शिशुं न हव्यैः स्वदयन्त गूर्तिभिः॥ ५६९॥

Taṁ vaḥ sakhāyo madāya punānam abhi gāyata. Śiśuṁ na havyaiḥ svadayanta gūrtibhiḥ.

O friends, enjoying together with creative acts of yajna, sing and celebrate Soma, pure and purifying presence of divinity, with songs of praise, and exalt and adorn him as a darling adorable power with best presentations for winning the joy of life's fulfilment. (Rg. 9-105-1)

570 Indra Devata, Trita Aptya Ṛshi

३ १ २र ३ १ २ ३ २ ३ २ ३ १ २
प्राणा शिशुर्महीनां हिन्वन्नृतस्य दीधितिम्।
२ ३ १ २ ३ १ २ ३ १ २ ३ २
विश्वा परि प्रिया भुवदध द्विता॥ ५७०॥

Prāṇā śiśur mahīnāṁ hinvannṛtasya dīdhitim.
Viśvā pari priyā bhuvad adha dvitā.

Maker of stars and planets, inspiring the light and law of the dynamics of existence, dear adorable giver of fulfilment, Soma rules over both spirit and nature, heaven and earth. (Rg. 9-102-1)

571. Indra Devata, Manu Apsava Ṛshi

पवस्व देववीतय इन्दो धाराभिरोजसा।
आ कलशं मधुमान्त्सोम नः सदः॥ ५७१॥

Pavasva deva-vītaya indo dhārābhir ojasā.
Ā kalaśaṁ madhumānt soma naḥ sadaḥ.

O Soma of divine light and peace, harbinger of honeyed joy, flow in streams with power and lustre for our attainment of the path of divinity and abide in our heart core of the soul. (Rg. 9-106-7)

572. Indra Devata, Agni Chakshusha Ṛshi

सोमः पुनान ऊर्मिणाव्यं वारं वि धावति।
अग्रे वाचः पवमानः कनिक्रदत्॥ ५७२॥

Somaḥ punāna ūrmiṇāvyaṁ vāraṁ vi dhāvati.
Agre vācaḥ pavamānaḥ kanikradat.

Soma, pure and purifying, protective and blissful, flowing by streams and sanctifying, roaring with ancient and original hymns of divine adoration, rushes to the heart core of the distinguished soul. (Rg. 9-106-10)

573. Indra Devata, Dvita Aptya Ṛshi

प्र पुनानाय वेधसे सोमाय वच उच्यते।
भृतिं न भरा मतिभिर्जुजोषते॥ ५७३॥

Pra punānāya vedhase somāya vaca ucyate.
Bhṛtim na bharā matibhirjujoṣate.

Sing rising songs of adoration in honour of Soma, pure and purifying, omniscient and inspiring ordainer of life, and offer the songs as homage of yajnic gratitude. Soma feels pleased with enlightened songs of love and faith. (Rg. 9-103-1)

574. Indra Devata, Parvata and Narada Kashyapa Shikhandinyavapsavasau va Ṛshis

गोमन्न इन्दो अश्ववत् सुतः सुदक्ष धनिव।
शुचिं च वर्णमधि गोषु धारय॥ ५७४॥

Goman na indo āsvavat sutaḥ sudakṣa dhaniva.
Śucim ca varṇam adhi goṣu dhāraya.

O Soma, refulgent spirit of divine bliss and beauty, manifest every where and realised within, commanding universal power and perfection, pray set in motion for us the flow of wealth full of lands, cows, knowledge and culture, and of horses, movement, progress and achievement. I pray bless me that I may honour and worship your pure divine presence you hear above all, above mind and senses and above the things mind and senses are involved with. (Rg. 9-105-4)

575. Indra Devata, Parvata and Narada Kashyapa Shikhandinyavapsavasau va Ṛshis

अस्मभ्यं त्वा वसुविदमभि वाणीरनूषत।
गोभिष्टे वर्णमभि वासयामसि॥ ५७५॥

Asmabhyaṁ tvā vasuvidam abhi vāṇīr anūṣata.
Gobhiṣṭe varṇam abhi vāsayāmasi.

Our songs of adoration celebrate and exalt you as creator, knower and giver of peace, power, wealth and honours of the world. Indeed, with thoughts, words and vision, we glorify your power and presence as it emerges in our experience. (Rg. 9-104-4)

576. Indra Devata, Agni Chakshusha Ṛshi

पवते हर्यतो हरिरति ह्वरांसि रंह्या।
अभ्यर्ष स्तोतृभ्यो वीरवद्यशः ॥ ५७६ ॥

Pavate haryato harirati hvarāǹsi raǹhyā.
Abhyarṣa stotṛbhyo vīravad yaśaḥ.

The beauteous and beatific divine saviour spirit of Soma vibrates, purifies and flows with tremendous force, casting off all crookedness and contradictions, and overflowing with valour, honour and excellence for the celebrants and their heroic progeny for generations. (Rg. 9-106-13)

577. Indra Devata, Dvita Aptya Ṛshi

परि कोशं मधुश्चुतं सोमः पुनानो अर्षति।
अभि वाणीरृषीणां सप्ता नूषत ॥ ५७७ ॥

Pari kośam madhuścutam somaḥ punāno arṣati. Abhi vāṇīr ṛṣīṇām saptā nūṣata.

In the protected heart core of the blessed soul overflowing with honey joy, the Soma presence vibrates, and hymnal voices of the seer sages in seven Vedic musical metres adore and glorify the divine presence in

ecstatic response to the guiding spirit of divinity. (Rg. 9-103-3)

578. Pavamana Soma Devata, Gauraviti Shaktya Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
पवस्व मधुमत्तम इन्द्राय सोम क्रतुवित्तमो मदः।
१ २ ३ १ २ ३ १ २
महि द्युक्षतमो मदः॥ ५७८॥

Pavasva madhumattama indrāya soma kratu-vittamo madaḥ. Mahi dyukṣatamo madaḥ.

O Soma, sweetest honey spirit of light, action and joy, radiate purifying for Indra, the soul. You are the wisest spirit of the knowledge of holy action, greatest and most enlightened spirit of joy. (Rg. 9-108-1)

579. Pavamana Soma Devata, Urdhvasadma Angirasa Ṛshis

३ २ ३ २ ३ २उ ३ १ २ ३ १ २ ३ २
अभि द्युम्नं बृहद्यश इषस्पते दिदीहि देव देवयुम्।
१ २ ३ १ २
वि कोशं मध्यमं युव॥ ५७९॥

Abhi dyumnaṁ bṛhadyaśa iṣaspate didīhi deva devayum. Vi kośaṁ madhyamaṁ yuva.

O refulgent generous Soma spirit of life, lover of divinities, master of food and energy for body, mind and soul, give us the light to rise to the honour and excellence of higher life towards divinity, and for that pray open the middle cover of the soul and let us rise to the state of divine bliss. (Rg. 9-108-9)

580. Pavamana Soma Devata, Rjishva Bharadvaja Ṛshi

आ सोता परि षिञ्चताश्वं न स्तोममपुरं रजस्तुरम्।
वनप्रक्षमुदप्रुतम्॥ ५८०॥

Ā sotā pari ṣiñcatāśvaṁ na stomam apturaṁ rajasturam. Vanaprakṣam udaprutam.

O celebrants, come, realise and all-ways serve Soma like sacred adorable energy impelling as particles of water and rays of light, the spirit pervasive in the universe and deep as the bottomless ocean. (Rg. 9-108-7)

581. Pavamana Soma Devata, Krtayasha Angirasa Ṛshi

एतमु त्यं मदच्युतं सहस्रधारं वृषभं दिवोदुहम्।
विश्वा वसूनि बिभ्रतम्॥ ५८१॥

Etamu tyaṁ madacyutaṁ sahasra-dhāraṁ vṛṣabhaṁ divo-duham. Viśvā vasūni bibhratam.

This treasure trove of the wealth, honour and excellence of existence, overflowing with honey sweets of ecstasy in a thousand streams, virile, brilliant and generous, the sages worship and they receive the milky grace of divinity for life and joy. (Rg. 9-108-11)

582. Pavamana Soma Devata, Rnanchaya Rajarshi Ṛshi

स सुन्वे यो वसूनां यो रायामानेता य इडानाम्।
सोमो यः सुक्षितीनाम्॥ ५८२॥

Sa sunve yo vasūnāṁ yo rāyām ānetā ya iḍānām. Somo yaḥ sukṣitīnām.

That Soma which is the generator, harbinger and

ruler guide of all forms of wealth, honour and excellence, lands, knowledge and awareness, and of happy homes is thus realised in its divine manifestation.(Rg.9-108-13)

583. Pavamana Soma Devata, Shakti Vasishtha Ṛshi

त्वं ह्या३ङ्ग दैव्य पवमान जनिमानि द्युमत्तमः।
अमृतत्वाय घोषयन्॥ ५८३॥

Tvaṁ hyā३ṅga daivyaṁ pavamāna janimāni dyumattamaḥ. Amṛtatvāya ghoṣayan.

O Soma, dear as life, pure and purifying, most refulgent enlightened spirit, only you can call up born humanity to holy life and proclaim the path to immortality. (Rg. 9-108-3)

584. Pavamana Soma Devata, Uru Angirasa Ṛshi

एष स्य धारया सुतोऽव्या वारेभिः पवते मदिन्तमः।
क्रीडन्नूर्मिरपामिव॥ ५८४॥

Eṣa sya dhārayā suto'vyā vārebhiḥ pavate madintamaḥ. Krīḍann ūrmir apāṁ iva.

It is that Soma, most joyous spirit of life's beauty, which, when realised by controlled minds of choice meditative order, flows pure and purifying by the stream of ecstasy, playful and exalting like waves of the sea. (Rg. 9-108-5)

585. Pavamana Soma Devata, Rjishva Urvrangirasa Ṛshi

य उस्त्रिया अपि या अन्तरश्मनि निर्गा अकृन्तदोजसा।
अभि व्रजं तत्निषे गव्यमश्व्यं वर्मीव धृष्णवा रुज।
ओ३म् वर्मीव धृष्णवा रुज॥ ५८५॥

Ya usriyā api yā antaraśmani nir gā akṛntad ojasā. Abhi vrajaṁ tatniṣe gavyam aśvyaṁ varmīva dhṛṣṇavā ruja. Om varmīva dhṛṣṇavā ruja.

You who with your might and lustre break open the cloud and release the streams of water from the womb of the cloud, who pervade and extend your power over the vault of the universe, pray come like a warrior in arms and break open the paths of progress in knowledge and advancement. Spirit omnipotent, break open the paths of light. (Rg. 9-108-6)

Aranyaka Kanda

CHAPTER–6

586. Indra Devata, Shamyu Barhaspatya Ṛshi

२ ३ १२ ३ १ २३ १ २३ १२३ १ २
इन्द्र ज्येष्ठं न आ भर ओजिष्ठं पुपुरि श्रवः।
१ २र ३ १२ ३ १ २र
यद्दिधृक्षेम वज्रहस्त रोदसी ओभे सुशिप्र पप्राः॥ ५८६॥

Indra jyeṣṭhaṁ na ā bhara ojiṣṭhaṁ pupuri śravaḥ. Yad didhṛkṣema vajrahasta rodasī obhe suśipra paprāḥ.

Indra, lord of noblest virtue and knowledge, bear and bring us that best and most lustrous food for the nourishment of body and mind which we cherish and by which, O wondrous hero of golden helmet and wielder of thunder in hand, you fill, fulfil and replenish both the earth and the sky upto heaven. (Rg. 6-46-5)

587. Indra Devata, Vasishtha Maitravaruni Ṛshi

२ ३ २ ३ १२ ३ १ २र ३ २ ३ १२ ३ १२
इन्द्रो राजा जगतश्चर्षणीनामधिक्षमा विश्वरूपं यदस्य।
१ २ ३ २३ १ २ ३ २उ ३ १ २ ३
ततो ददाति दाशुषे वसूनि चोदद्राध उपस्तुतं चिद-
२
र्वाक्॥ ५८७॥

Indro rājā jagataś carṣaṇīnām adhikṣamā viśvarūpaṁ yadasya. Tato dadāti dāśuṣe vasūni codad rādha upastutaṁ cid arvāk.

Indra is the sovereign ruler of the moving world and her people on the earth. Whatever various and manifold wealth there is on the earth, he alone is the master ruler. And therefrom he gives profusely of wealth, honour and excellence to the generous man of charity, inspires our potential strength and success, and when

he is closely adored in meditation, he reveals his presence to our direct vision and experience.(Rg.7-27-3)

588. Indra Devata, Vamdeva Gautama Ṛshi

२ ३२ ३२ ३१ २ ३२उ ३ २३क २र
यस्येदमा रजोयुजस्तुजे जने वनं स्वः।
१ २ ३१ २ ३२
इन्द्रस्य रन्त्यं बृहत्॥ ५८८॥

Yasyedamā rajo yujas tuje jane vanaṁ svaḥ. Indrasya rantyam bṛhat.

This abundant, vast and gracious charity of Indra, this divine bliss of the self-refulgent lord, is dear and adorable among the generous people. May this charity and grace of the lord flow to us.

589. Varuna Devata, Ajigarti Shunahshepa Ṛshi

१ २ ३१ २ ३ १ २ ३ १ २र ३१ २ २र ३१ २
उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय।
१ २ ३२ ३१ २र ३ २ ३ १ २
अथादित्य व्रते वयं तवानागसो अदितये स्याम॥ ५८९॥

Ud uttamam varuṇa pāśam asmad avādhamaṁ vi madhyamaṁ śrathāya. Athāditya vrate vayaṁ tavānāgaso aditaye syāma.

Varuna, dearest lord of our choice, we pray, loosen the highest, middling and the lowest bonds of our sin and slavery so that, O Lord Supreme of light, free from sin and slavery and living within the rules of your law, we may be fit for the attainment of the ultimate freedom of Moksha. (Rg. 1-24-15)

590. Pavamana Soma Devata, Kutsa Angirasa Ṛshi

१ २ ३१ २र ३ १२ ३ १ २र ३ १ २
त्वया वयं पवमानेन सोम भरे कृतं वि चिनुयाम शश्वत्।
१ २ ३१ २ ३१२३ १ २ ३२ ३२
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः॥ ५९०॥

Tvayā vayaṁ pavamānena soma bhare kṛtaṁ vi cinuyāma śaśvat. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.

O Soma, spirit of divine peace, power, beauty and glory, in our battle for self-control and divine realisation, let us always choose and abide by paths and performances shown and accomplished by you, pure and purifying power of divinity. And that resolve of ours, we pray, may Mitra, the sun, Varuna, the ocean, Aditi, mother Infinity, Sindhu, divine space and fluent vapour, earth and heaven, help us achieve with credit. (Rg. 9-97-58)

591. Vishvedeva Devata, Vamadeva Gautama Ṛshi

इमं वृषणं कृणुतैकमिन्माम्॥ ५९१ ॥

Imaṁ vṛṣaṇaṁ kṛṇutaikam in mām.

I am one, even alone. May the heavenly powers inspire me, this self, to rise to the strength, nobility and generosity of the great.

592. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

स न इन्द्राय यज्यवे वरुणाय मरुद्भ्यः।
वरिवोवित् परिस्रव॥ ५९२ ॥

Sa na indrāya yajyave varuṇāya marudbhyaḥ. Varivovit parisrava.

Soma, lord of peace and purity, power and piety, creator, controller and commander of the entire wealth of life, flow on by the dynamics of nature and bless us for the benefit of power and glory, yajna and unity among the yajakas, judgement and right values and the vibrant forces of law and order. (Rg. 9-61-12)

593. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

३ १ २र ३२उ ३ २ ३ १ २
एना विश्वान्यर्य आ द्युम्नानि मानुषाणाम्।
१ २
सिषासन्तो वनामहे॥ ५९३॥

Enā viśvānyarya ā dyumnāni mānuṣāṇām.
Siṣāsanto vanāmahe.

Soma is the lord of humanity and the earth. By virtue of him and of him, we ask and pray for all food, energy, honour and excellence for humanity, serving him and sharing all the benefits together. (Rg. 9-61-11)

594. Annam Devata, Atma Ṛshi

३ १ २ ३ २ ३ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
अहमस्मि प्रथमजा ऋतस्य पूर्वं देवेभ्यो अमृतस्य नाम।
२ ३ १ २ ३ २उ ३ १ २ ३ २उ ३ १ २ ३ १ २
यो मा ददाति स इदेवमावदहमन्नमन्नमदन्तमद्मि॥ ५९४॥

Aham asmi prathamajā ṛtasya pūrvaṁ devebhyo amṛtasya nāma. Yo mā dadāti sa idevamāvad aham annamannam adantam admi.

I am the food of life for life. I am the first born of the divinities of the eternal yajna of the immortal flow of existence, prime of value for the divinities. He that gives me, i.e., food, to others for sustenance of life thereby protects and promotes life. And I eat up as food the man who eats food only for himself, without caring for others.

595. Indra Devata, Shrutakaksha Angirasa Ṛshi

२ ३ १ २ ३ २ ३ १ २
त्वमेतदधारयः कृष्णासु रोहिणीषु च।
१ २ ३ २ ३ १ २
परुष्णीषु रुशत् पयः॥ ५९५॥

Tvam etad adhārayaḥ kṛṣṇāsu rohiṇīṣu ca.
Paruṣṇīṣu ruśat payaḥ.

Only you as mind and electric energy bear, hold and maintain in circulation this bright vital liquid energy as sap and blood in the dark and red life sustaining veins and arteries of living forms. (Rg. 8-93-13)

596. Pavamana Soma Devata, Pavitra Angirasa Ṛshi

अरूरुचदुषसः पृश्निरग्रिय उक्षा मिमेति भुवनेषु वाजयुः।
मायाविनो ममिरे अस्य मायया नृचक्षसः पितरो गर्भमादधुः॥ ५९६॥

Arūrucad uṣasaḥ pṛśnir agriya ukṣā mimeti bhuvaneṣu vājayuḥ. Māyāvino mamire asya māyayā nṛcakṣasaḥ pitaro garbham ādadhuḥ.

Lighting up the dawns, stars and planets in space, the sun, prime and abundant source of light, warmth of life and waters of sustenance, giver of food and energy shines over the regions of the world. By the light, power and causal effects of it on other objects in existence such as planets and satellites, scholars of science do their astronomical calculations, and parental, kind and studious scholars studying humanity and divinity realise the nature and character of Soma, the original seed of life and source of energy for the world of existence. (Rg. 9-83-3)

597. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

इन्द्र इद्धर्योः सचा सम्मिश्ल आ वचोयुजा।
इन्द्रो वज्री हिरण्ययः॥ ५९७॥

Indra iddharyoḥ sacā sammiśla ā vacoyujā. Indro vajrī hiraṇyayaḥ.

Indra, the omnipresent Spirit, Indra, the universal

energy of vayu or maruts, and Indra, the solar energy, the bond of unity and sustenance in things, co-existent synthesis of equal and opposite complementarities of positive and negative, activiser of speech, lord of the thunderbolt and the golden light of the day and the year. (Rg. 1-7-2)

598. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

२ ३ १ २ ३ १ २
इन्द्र वाजेषु नोऽ व सहस्त्रप्रधनेषु च।
३ २ ३ १ २ ३ १ २
उग्र उग्राभिरूतिभिः॥ ५९८॥

Indra vājeṣu no'va sahasrapradhaneṣu ca.
Ugra ugrābhir ūtibhiḥ.

Indra, lord of light and omnipotence, in a thousand battles of life and prize contests, protect us with bright blazing ways of protection and advancement. (Rg. 1-7-4)

599. Vishvedeva Devata, Pratha Vasistha Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २र ३ १ २ ३ २
प्रथश्च यस्य सप्रथश्च नामानुष्टुभस्य हविषो हविर्यत्।
३ १ २र ३ २ ३ १ २ ३१ २र ३
धातुर्द्युतानात् सवितुश्च विष्णो रथन्तरमा जभारा
१ २
वसिष्ठः॥ ५९९॥

Prathaśca yasya saprathaśca nāmānuṣṭubhasya haviṣo havir yat. Dhātur dyutānāt savituśca viṣṇo rathantaram ā jabhārā vasiṣṭhaḥ.

Vasishtha, the most brilliant seeker and teacher, a man of versatile mind and boundless possibilities who was gifted with a radiative spirit and passion for enlightenment, received the pure, applied, beatific and life giving Word of the Veda, the first, original and eternal gift of the lord of omniscience into his yajna of

cosmic creation, from Agni, sustainer of the light of knowledge, Vayu, vibrant sage with passion and strong will, Savita, i.e., Aditya, brilliant and inspiring like the sun, and Angiras, the sage inspiring as omnipresent Vishnu and breath of life. (Rg. 10-181-1)

(This Vasishtha, the brilliant disciple of the four sages, Agni, Vayu, Aditya and Angira, who then became the teacher of the Vedas, was Brahma. Swami Brahmamuni explains this interpretation of this mantra in his commentary on Rgveda and cites authoritative evidence from the Brahmana works. Swami Dayananda explains the cosmic process of creative evolution and Vedic revelation in his Introduction to his Commentary on the Vedas, Rgvedadi Bhashya Bhumika, saying on Vedic and ancient authority that the Vedas were first revealed to four sages: Rgveda to Agni, Yajurveda to Vayu, Samaveda to Aditya, and Atharva veda to Angira. Brahma, the brilliant disciple and later the inspired teacher, learnt the Veda from these four sages and passed on this knowledge to his disciples.)

600. Vayu Devata, Grtsamada Shaunaka Ṛshi

नियुत्वान् वायवा गह्ययं शुक्रो अयामि ते।
गन्तासि सुन्वतो गृहम्॥ ६००॥

Niyutvān vāyavā gahyayaṁ śukro ayāmi te.
Gantāsi sunvato gṛham.

Vayu, scholar of the dynamics of the winds, self-controlled with your disciplined mind and senses, drying up the mists of ignorance and confusion with the brilliant light of knowledge, come to the brilliant light of knowledge, come to the house of the yajamana who

has distilled the soma. Universally moving you are, I invite you come in person. This soma is for you. (Rg. 2-41-2)

601. Indra Devata, Nrmedha and Purumedha Ṛshis

यज्जायथा अपूर्व्य मघवन्वृत्रहत्याय।
तत्पृथिवीमप्रथयस्तदस्तभ्ना उतो दिवम्॥ ६०१॥

Yajjāyathā apūrvya maghavan vṛtra-hatyāya.
Tat pṛthivīmaprathayastadastabhnā uto divam.

O lord of glory, Indra, matchless without precedent, when you rise for the elimination of darkness, then you manifest the wide space and plan the heaven, earth and sky in their place in the cosmic order. (Rg. 8-89-5)

602. Prajapati Devata, Vamadeva Gautama Ṛshi

मयि वर्चो अथो यशोऽथो यज्ञस्य यत्पयः।
परमेष्ठी प्रजापतिर्दिवि द्यामिव दृंहतु॥ ६०२॥

Mayi varco atho yaśo'tho yajñasya yat payaḥ.
Parameṣṭhī prajāpatir divi dyām iva dṛṁhatu.

May Parameshthi Prajapati, highest creator and sustainer of his children, vest and augment in me the honour, glory and life promoting spirit of self-sacrifice and yajnic creativity like the light of the sun in heaven.

603. Pavamana Soma Devata, Gotama Rahugana Ṛshi

सं ते पयांसि समु यन्तु वाजाः सं वृष्ण्यान्यभिमातिषाहः।
आप्यायमानो अमृताय सोम दिवि श्रवांस्युत्तमानि धिष्व॥ ६०३॥

Sam te payāṅsi samu yantu vājāḥ saṁ vṛṣṇyānyabhimātiṣāhaḥ. Āpyāyamāno amṛtāya soma divi śravāṅsyuttamāni dhiṣva.

Soma, lord of light, health and energy of life, may all the waters, foods and vitalities of existence, antidotes to the negativities of existence come to you in abundance, and may all those abundant and powerful drinks, foods and energies of yours come to us and augment our vitality to fight out the negative and cancerous forces of life. Lord of life, thus strengthened by nature in the regions of light and blessing us for health and immortality, bear for us the best of foods and energies of life for growth and for victory in the battles of life. (Rg. 1-91-18)

604. Pavamana Soma Devata, Gotama Rahugana Ṛshi

त्वमिमा ओषधीः सोम विश्वास्त्वमपो अजनयस्त्वं गाः।
त्वमातनोरुर्वा३न्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थ॥ ६०४॥

Tvam imā oṣadhīḥ soma viśvās tvam apo ajanayas tvaṁ gāḥ. Tvam ātanor urvā३ntarikṣaṁ tvaṁ jyotiṣā vi tamo vavartha.

Soma, lord of creation and evolution, you create all these herbs of the world, you create the waters, the mind and senses, the cows, the earths and all else that moves. You create, expand and pervade the skies, and you dispel the dark and cover the spaces with light. (Rg. 1-91-22)

605. Agni Devata, Madhucchanda Vaishvamitra Ṛshi

अग्निमीडे पुरोहितं यज्ञस्य देवमृत्विजम्।
होतारं रत्नधातमम्॥ ६०५॥

Agnimīḍe purohitaṁ yajñasya devam ṛtvijam.
Hotāraṁ ratnadhātamam.

I invoke and worship Agni light of life, self-refulgent lord of the universe, foremost leader and inspirer, blazing light of yajnic creation, high-priest of cosmic dynamics, controller of natural evolution, and most generous giver of the treasures of life. (Rg.1-1-1)

606. Agni Devata, Vamadeva Gautama Ṛshi

ते मन्वत प्रथमं नाम गोनां त्रिः सप्त परमं नाम जानन्।
ता जानतीरभ्यनूषत क्षा आविर्भुवन्नरुणीर्यशसा
गावः॥ ६०६॥

Te manvata prathamaṁ nāma gonāṁ triḥ sapta paramaṁ nāma jānan. Tā jānatīr abhyanūṣata kṣā āvirbhuvann aruṇīr yaśasā gāvaḥ.

First they study, reflect and meditate on the seven ultimate forms of mother speech and thus realise and know it in the essence through word, meaning and the self-existent reality behind the word. And having realised the content of divine speech, they celebrate the red lights of the dawn bearing and revealing that lord of speech manifesting by the splendour of the dawn of knowledge. (Rg. 4-1-16))

607. Apam-napat Agni Devata, Grtsamada Shaunaka Ṛshi

समन्या यन्त्युपयन्त्यन्याः समानमूर्वं नद्यस्पृणन्ति। तमू
शुचिं शुचयो दीदिवांसमपान्नपातमुप यन्त्यापः॥ ६०७॥

Samanyā yantyupayantyanyāḥ samānam ūrvaṁ nadyaspṛṇanti. Tamū śuciṁ śucayo dīdivāṅsam apānnapātam upa yantyāpaḥ.

Some of these streams of water and currents of energy flow together. Some others flow close by them, and all of them together join and flow into the ocean to fullness. And these clear and purest streams of water and water energy all round abide by that pure, bright and blazing child of the waters, imperishable agni, fire and electric energy of the water power. (This mantra describes the dynamic circuit flow of energy and its imperishable form in the state of conservation.) (Rg. 2-35-3)

608. Ratri Devata, Vamadeva Gautama Ṛshi

आ प्रागाद्भद्रा युवतिरह्नः केतून्त्समीर्त्सति।
अभूद्भद्रा निवेशनी विश्वस्य जगतो रात्री॥ ६०८॥

Ā prāgād bhadrā yuvatir ahnaḥ ketūnt-samīrtsati. Abhūd bhadrā niveśani viśvasya jagato rātrī.

The night that folds the waking world into sleep has been restful. Now there comes the youthful maiden of the morning, lovely dawn, stirring, radiating and unfurling the flag lights of the day.

609. Vaishvanara Agni Devata, Bharadvaja Barhaspatya Ṛshi

प्रक्षस्य वृष्णो अरुषस्य नू महः प्र नो वचो विदथा जात-
वेदसे। वैश्वानराय मतिर्नव्यसे शुचिः सोमइव पवते चारु-
रग्नये॥ ६०९॥

Prakṣasya vṛṣṇo aruṣasya nū mahaḥ pra no vaco vidathā jātavedase. Vaiśvānarāya matir navyase śuciḥ soma iva pavate cārur agnaye.

Spontaneously I sing and celebrate the knowledge and omnipotence of Jataveda, omniscient lord creator, omnipresent, generous, refulgent and merciful. The holy thoughts and words of the song flow ever fresh, pure, soothing and sanctifying like the streams of soma in honour of the universal lord and leading light of the world. (Rg. 6-8-1)

610. Vishvedevah Devatah, Rjishva Bharadvaja Ṛshi

विश्वे देवा मम शृण्वन्तु यज्ञमुभे रोदसी अपां नपाच्च मन्म। मा वो वचांसि परिचक्ष्याणि वोचं सुम्नेष्विद्वो अन्तमा मदेम॥ ६१०॥

Viśve devā mama sṛṇvantu yajñam ubhe rodasī apām napāc ca manma. Mā vo vacāṅsi paricakṣyāṇi vocaṁ sumneṣvid vo antamā madema.

O Vishvedevas, adorable leading lights, protective like both earth and sky, the fire divine, listen to my thought and word. Never shall I speak any words against your life sustaining powers and science worthy of universal celebration. Pray let us rejoice at the closest with you in comfort and joy of all aspects of life. (Rg. 6-52-14)

611. Lingokta Devata, Vamadeva Gautama Ṛshi

यशो मा द्यावापृथिवी यशो मेन्द्रबृहस्पती। यशो भगस्य विन्दतु यशो मा प्रतिमुच्यताम्। यशस्व्या३स्याः संसदोऽहं प्रवदिता स्याम्॥ ६११॥

Yaśo mā dyāvā-pṛthivī yaśo mendra-bṛhaspatī. Yaśo bhagasya vindatu yaśo mā prati-mucyatām. Yaśasvyā३syāḥ saṁ sado'ham pravaditā syām.

May heaven and earth bless me with honour. May Indra and Brhaspati, ruler and the sagely scholar bless me with honour. May the honour and excellence of power and prosperity come to me. Let honour and grace never forsake me. And let me be an honourable speaker of this august assembly.

612. Indra Devata, Angirasa Hiranyastupa Ṛshi

१ २ ३ २ ३क २र ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ २
इन्द्रस्य नु वीर्याणि प्रवोचं यानि चकार प्रथमानि वज्री।
२३ २ ३ २ ३ १ २ ३ २ ३ १ २ ३ १ २
अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत् पर्वतानाम्॥ ६१२॥

Indrasya nu vīryāṇi pravocaṁ yāni cakāra prathamāni vajrī. Ahannahimanvapas tatarda pra vakṣaṇā abhinat parvatānām.

I recite and celebrate the first and highest exploits of Indra, lord of the thunderbolt, refulgent ruler, which he, like the sun, performs with the shooting rays of His light. He breaks down the cloud like an enemy, releases the waters and opens the paths of mountain streams. (The ruler too, similarly, breaks down the enemies holding up the powers of the nation for movement, releases the energies and resources of the nation, and carves out the paths of progress.) (Rg. 1-32-1)

613. Agni-Atma Devata, Vishvamitra Gathina Ṛshi

३ १२ ३ १ २ ३ १ २ ३ २ ३ १ २३ १ २ ३ २
अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं म आसन्।
३ १ २३ १ २र ३ १ २र ३ १ २ ३ १२ ३
त्रिधातुरर्को रजसो विमानोऽजस्रं ज्योतिर्हविरस्मि
१ २
सर्वम्॥ ६१३॥

Āgnir asmi janmanā jātavedā ghṛtam me cakṣur amṛtaṁ ma āsan. Tridhātur arko rajaso vimāno'jasraṁ jyotir havir asmi sarvam.

I am Agni, by birth present in all that is born in existence. My eye is the light of yajna fed on ghrta, and my mouth is nectar as I speak the Word. I am the refulgence of the sun. I hold the earth and skies and the heavens and three principles of nature, Sattva, Rajas and Tamas of Prakrti. I pervade and transcend the spaces. I am eternal, I am the heat and vitality of life, and I am truly the fragrant havi of the cosmic yajna (since I am in nature and nature is in me). (Rg. 3-26-7)

614. Agni Devata, Vishvamitra Gathina Ṛshi

पात्यग्निर्विपो अग्रं पदं वेः पाति यह्वश्चरणं सूर्य्यस्य। पाति नाभा सप्तशीर्षाणमग्निः पाति देवानामुपमादमृष्वः ॥ ६१४ ॥

Pātyagnir vipo agram padaṁ veḥ pāti yahvaś caraṇaṁ sūryasya. Pāti nābhā sapta-śīrṣāṇam agniḥ pāti devānām upamādam ṛṣvaḥ.

Agni protects the friend and favourite, it protects the amplitude of the earth in orbit, and the flight of birds. Mighty powerful, it protects the rainbow colours of light in space and the orbit of the sun in the galaxy. Noble, elevated and sublime, it protects the pleasure and amusement of the noble people who are brilliant and generous. (Rg. 3-5-5)

615. Agni Devata, Vamadeva Gautama Ṛshi

भ्राजन्त्यग्ने समिधान दीदिवो जिह्वा चरत्यन्तरासनि।
स त्वं नो अग्ने पयसा वसुविद्रयिं वर्चो दृशेऽदाः ॥ ६१५ ॥

Bhrājantyagne samidhāna dīdivo jihvā caraty-antar āsani. Sa tvam no agne payasā vasuvid rayim varco dṛśe'dāḥ.

Agni, self-refulgent light and splendour of the world, your flames in the vedi, like tongue in the mouth, rise, roll and blaze. O radiant Agni, lord of the world's wealth and excellence, bring us wealth, honour and excellence with the nutriments of life and the light of life that we may see the world and the life divine.

616. Ritu Devata, Vamadeva Gautama Ṛshi

३ १ २र ३ १ २र
वसन्त इन्नु रन्त्यो ग्रीष्म इन्नु रन्त्यः।
३ १ २र ३१ २ ३ १ २र३ १ २र
वर्षाण्यनु शरदो हेमन्तः शिशिरः इन्नु रन्त्यः॥ ६१६॥

Vasanta innu rantyo grīṣma innu rantyaḥ. Varṣāṇyanu śarado hemantaḥ śiśira innu rantyaḥ.

May spring be pleasant, may summer be pleasant, may the rains be pleasant, may autumn be pleasant, may winter be pleasant and may late winter too be pleasant.

617. Purusha Devata, Narayana Ṛshi

३१ २ ३ १२ ३ २ ३१ २
सहस्रशीर्षाः पुरुषः सहस्राक्षः सहस्रपात्।
१ २र ३१ २ ३ १ २ ३ २
स भूमिं सर्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम्॥ ६१७॥

Sahasra-śīrṣāḥ puruṣaḥ sahasrākṣaḥ sahasrapāt. Sa bhūmiṁ sarvato vṛtvātyatiṣṭhad daśāṅgulam.

Purusha, the cosmic soul of existence, is Divinity personified, of a thousand heads, a thousand eyes and a thousand feet. It pervades the universe wholly and entirely and, having pervaded and comprehended the universe of ten Prakrtic constituents, It transcends the world of existence. (Rg. 10-90-1)

618. Purusha Devata, Narayana Ṛshi

त्रिपादूर्ध्व उदैत् पुरुषः पादोऽस्येहाभवत् पुनः।
तथा विष्वङ् व्यक्रामदशनानशने अभि॥ ६१८॥

Tripād-ūrdhava udait puruṣaḥ pādo'syehā-bhavat punaḥ. Tathā viṣvaṅ vyakrāmad aśanānaśane abhi.

Three parts higher rises the Purusha above the universe in which only one measure of Its glory manifests again and again, pervading all the material and biological world and thence remains transcendent over the universe. (Rg. 10-90-4)

619. Purusha Devata, Narayana Ṛshi

पुरुष एवेदं सर्वं यद् भूतं यच्च भाव्यम्।
पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवि॥ ६१९॥

Puruṣa evedaṁ sarvaṁ yad bhūtaṁ yacca bhāvyam. Pādo'sya sarvā bhūtāni tripād asyāmṛtaṁ divi.

All this that is and was and shall be is Purusha ultimately. The entire worlds of existence are but one fourth of It. Three parts of Its mystery are in the transcendental heaven of immortality beyond the universe. (Rg. 10-90-2 & 3)

620. Purusha Devata, Narayana Ṛshi

तावानस्य महिमा ततो ज्यायाँश्च पूरुषः।
उतामृतत्वस्येशानो यदन्नेनातिरोहति॥ ६२०॥

Tāvān asya mahimā tato jyāyāṅśca pūruṣaḥ. Utāmṛtatvasyeśāno yad annenātirohati.

So great is the grandeur and glory of It, and still the Purusha is greater, sovereign over immortality and ruler of what expands by living food. (Rg. 10-90-3&2)

621. Purusha Devata, Narayana Ṛshi

ततो विराडजायत विराजो अधि पूरुषः।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः॥ ६२१॥

Tato virād ajāyata virājo adhi pūruṣaḥ.
Sa jāto atyaricyata paścād bhūmim atho puraḥ.

From Purusha arose Virat, the cosmic idea, the blue-print in terms of Prakrti. The Purusha manifests in the Virat and remains sovereign over it. Though manifested, it exceeds, transcends and then creates the universe and the world regions for forms of existence. (Rg. 10-90-5)

622. Dyavaprithivi Devate, Vamadeva Gautama Ṛshi

मन्ये वां द्यावापृथिवी सुभोजसौ ये अप्रथेथाममितमभि योजनम्। द्यावापृथिवी भवतं स्योने ते नो मुञ्चतमंहसः॥ ६२२॥

Manye vāṁ dyāvā-pṛthivī subhojasau ye aprathethām amitam abhi yojanam. Dyāvā-pṛthivī bhavataṁ syone te no muñcatam-aṅhasaḥ.

O divine heaven and earth, I know you are both great givers of life's nourishments, and you extend to the boundless borders of existence. O life giving divinities, be kind and gracious and save us from sin and evil.

623. Purusha Devata, Vamadeva Gautama Ṛshi

१ २ ३ १ २ ३ १ २ ३ २ ३ १ २
हरी त इन्द्र श्मश्रूण्युतो ते हरितौ हरी।
१ २ ३ १ २ ३ १ २ ३ १ २
तं त्वा स्तुवन्ति कवयः पुरुषासो वनर्गवः॥ ६२३॥

Harī ta indra śmaśrūṇyuto te haritau harī. Tam tvā stuvanti kavayaḥ puruṣāso vanar- gavaḥ.

Indra, self-refulgent lord of power and splendour, your rays of light and your radiant powers of attraction and repulsion are great and blissful. Poets, men of vision and imagination, masters of thought, word and the divine voice adore you as divine.

624. Atmana Ashee Devata, Vamadeva Gautama Ṛshi

२उ ३ १ २ ३ २ ३ २ ३ १ २ ३ २
यद्वच्चों हिरण्यस्य यद्वा वर्चो गवामुत।
३ २ ३ १ २ ३ २ ३ १ २ ३ १ २
सत्यस्य ब्रह्मणो वर्चस्तेन मा सं सृजामसि॥ ६२४॥

Yad varcco hiraṇyasya yad vā varco gavāmuta. *Satyasya brahmaṇo varcas tena mā saṁ sṛjāmasi.*

Give us the glory that is in the golden sun, the lustrous vigour that is in the radiant rays, and recreate and rejuvenate us with that light and splendour which abides in the eternal truth and sublimity of Divinity

625. Indra Devata, Vamadeva Gautama Ṛshi

२ ३ १ २ ३ २ ३ २ ३क २र ३ १ २ २ ३
सहस्तन्न इन्द्र दद्ध्योज ईशे ह्यस्य महतो विरप्शिन्। क्रतुं
२ ३ १ २र ३ १ २ ३ २ ३ १ २ ३ १ २
न नृम्णं स्थविरं च वाजं वृत्रेषु शत्रून्त्सुहना कृधी नः॥ ६२५॥

Sahas tanna indra daddhyoja īśe hyasya mahato virapśin. Kratuṁ na nṛmṇam sthaviraṁ ca vājaṁ vṛtreṣu śatrūnt sahanā kṛdhī nah.

That courage, patience and fortitude, Indra, give us, that lustre and splendour whose greatness, O lord super-abundant, you rule, control and release in showers. Like our yajnic performance in life, bless us with wealth, honour and excellence and imperishable food, energy and enlightenment for body, mind and soul. And raise us to the height where we may face, fight and subdue our enemies when darkness, sin and evil surround us.

626. Gavah Devata, Vamdeva Gautama Ṛshi

सहर्षभाः सहवत्सा उदेत विश्वा रूपाणि बिभ्रतीर्द्ध्र्यूध्नीः।
उरुः पृथुरयं वो अस्तु लोक इमा आपः सुप्रपाणा इह स्त ॥ ६२६ ॥

Saharṣabhāḥ sahavatsā udeta viśvā rūpāṇi bibhratīr dvyūdhnīḥ. Uruḥ pṛthur ayam vo astu loka imā āpaḥ suprapāṇā iha sta.

Arise, O cows, radiant rays and green earth, nature's creative and productive powers of all forms of double potential along with abundant virility and fertility for the generation of future progeny. And may this world be exuberant, vast and high for you, and may these waters here flow sweet and energizing for you to drink.

627. Pavamana Agni Devata, Shatam Vaikhanasas Ṛshi

अग्न आयूँषि पवस आसुवोर्जमिषं च नः।
आरे बाधस्व दुच्छुनाम् ॥ ६२७ ॥

Agna āyūँṅṣi pavasa āsuvorjam iṣaṁ ca naḥ.
Āre bādhasva ducchunām.

Agni, heat and energy of life divine, give us good health and long age with purity, create and bring us food,

energy and excellence, and throw off and keep away all evils and negativities from us. (Rg. 9-66-19)

628. Surya Devata, Vibhrat Saurya Ṛshi

विभ्राड् बृहत् पिबतु सोम्यं मध्वायुर्दधद्यज्ञपतावविहुतम्।
वातजूतो यो अभिरक्षति त्मना प्रजाः पिपर्ति बहुधा वि राजति॥ ६२८॥

Vibhrāḍ bṛhat pibatu somyaṁ madhvāyur dadhad yajñapatāvavihrutam. Vātajūto yo abhirakṣati tmanā prajāḥ piparti bahudhā vi rājati.

May the mighty refulgent sun hold, shower, protect and promote the honey sweets of life's soma nourishment, and bear and bring untainted health and long life for the performer and promoter of yajna, the sun which, energised by Vayu energy of divine nature protects and sustains all forms of life by its very essence, shines and rules life in many ways. (Rg. 10-170-1)

629. Surya Devata, Kutsa Angirasa Ṛshi

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः। आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च॥ ६२९॥

Citraṁ devānām udagād anīkaṁ cakṣur mitrasya varuṇasyāgneḥ. Āprā dyāvā-pṛthivī antarikṣaṁ sūrya ātmā jagatastasthuṣaśca.

Lo! there rises the sun, wonderful image of Divinity, the very eye of Mitra, heaven, the soothing cool of Varuna, the waters, and the beauty of the moon. It pervades and fills the heaven and earth and the middle regions of the sky. It is indeed the very soul of the

moving and the unmoving world. (Rg. 1-115-1)

630. Surya Devata, Sarparajni Ṛshika

आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः।
पितरं च प्रयन्त्स्वः॥ ६३०॥

Āyam gauḥ pṛśnir akramīd asadan mātaraṁ puraḥ. Pitaraṁ ca prayant svaḥ.

This earth moves round and round eastward abiding in its mother waters of the firmament and revolves round and round its father sustainer, the sun in heaven. (Rg. 10-189-1)

631. Surya Devata, Sarparajni Ṛshika

अन्तश्चरति रोचनास्य प्राणादपानती।
व्यख्यन्महिषो दिवम्॥ ६३१॥

Antaś carati rocanāsya prāṇād apānatī. Vyakhyan mahiṣo divam.

The light of this sun radiates from morning till evening like the prana and apana of the cosmic body illuminating the mighty heaven and filling the space between heaven and earth. (Rg. 10-189-2)

632. Surya Devata, Sarparajni Ṛshika

त्रिंशद्धाम वि राजति वाक् पतङ्गाय धीयते।
प्रति वस्तोरह द्युभिः॥ ६३२॥

Triṅśad dhāma vi rājati vāk pataṅgāya dhīyate. Prati vastorahaḥ dyubhiḥ.

Thirty stages of the day from every morning to evening does the sun rule with the rays of its light while

songs of adoration are raised and offered to the mighty 'Bird' of heavenly space. (Rg. 10-189-3)

633. Surya Devata, Praskanva Kanva Ṛshi

२ ३ २ ३ १ २ ३ १ २ ३ १ २
अप त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः।
१ २ ३ १ २
सूराय विश्वचक्षसे॥ ६३३॥

Apa tye tāyavo yathā nakṣatrā yantyaktubhiḥ.
Sūrāya viśvacakṣase.

And, as thieves of the night steal away at dawn, so do all those stars steal away alongwith the darkness of the night so that the world may see only the sun, lord supreme of the heavens. (Rg. 1-50-2)

634. Surya Devata, Praskanva Kanva Ṛshi

१ २ ३ २ ३ २ ३ २ ३ २ ३ १ २
अदृश्रन्नस्य केतवो वि रश्मयो जनाँ अनु।
१ २ ३ १ २
भ्राजन्तो अग्नयो यथा॥ ६३४॥

Adṛśrannasya ketavo vi raśmayo janāँ anu.
Bhrājanto agnayo yathā.

O that we could see the banners of the Lord of sunbeams, the rays of the sun, alongwith the other people, blazing like the explosions of fire in heaven. (Rg. 1-50-3)

635. Surya Devata, Praskanva Kanva Ṛshi

३१ २ ३ १ २ ३ १ २
तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य।
२ ३ १ २ ३ २
विश्वमाभासि रोचनम्॥ ६३५॥

Taraṇir viśva-darśato jyotiṣkṛd asi sūrya.
Viśvam ābhāsi rocanam.

O Sun, light of the world, creator of light and

Light Itself, it is you alone who light the lights of the universe and reveal the worlds. You are the saviour, you are the redeemer, taking us across the seas of existence. (Rg. 1-50-4)

636. Surya Devata, Praskanva Kanva Ṛshi

३ २ ३ २ ३ १ २ ३ १ २२ ३ १ २
प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषान्।
३ २उ ३क २र ३ २
प्रत्यङ् विश्वं स्वर्दृशे॥ ६३६॥

Pratyaṅ devānāṁ viśaḥ pratyaṅṅudeṣi mānuṣān. Pratyaṅ viśvaṁ svar dṛśe.

Lord Light of the world, to the noblest powers of nature and humanity, to the people in the business of life, to the people in general, you rise directly and reveal your presence directly in their heart and soul so that the world may see the light divine directly through their experience. (Rg. 1-50-5)

637. Surya Devata, Praskanva Kanva Ṛshi

१ २ ३ १ २ ३ २ ३ २ ३ १ २
येना पावक चक्षसा भुरण्यन्तं जनाँ अनु।
१ २ ३ १ २
त्वं वरुण पश्यसि॥ ६३७॥

Yenā pāvaka cakṣasā bhuraṇyantaṁ janāँ anu. Tvam varuṇa paśyasi.

Lord purifier and sanctifier, with the eye with which you watch the mighty world of dynamic activity and humanity holding everything in equipoise, with the same kind and benign eye watch and bless us. (Rg. 1-50-6)

638. Surya Devata, Praskanva Kanva Ṛshi

१ २र ३ १ २ ३ २ ३ १ २ ३ १ २
उद् द्यामेषि रजः पृथ्वहा मिमानो अक्तुभिः।
२ ३ १ २
पश्यञ्जन्मानि सूर्य॥ ६३८॥

Ud dyāmeṣi rajaḥ pṛthvahā mimāno aktubhiḥ.
Paśyañ janmāni sūrya.

O sun, watching the species of various forms and traversing and measuring the wide worlds of existence by days and nights, you move to the regions of light and heaven. So may the Lord of Light Supreme, we pray, watch us, guard us and sustain in measure our life and actions through successive lives and births. (Rg.1-50-7)

639. Surya Devata, Praskanva Kanva Ṛshi

१ २ ३ २ ३ २ ३ २ ३ १ २ ३ क २ र
अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्यः।
१ २ ३ १ २
ताभिर्याति स्वयुक्तिभिः॥ ६३९॥

Ayukta sapta śundhyuvaḥ sūro rathasya naptryaḥ. Tābhir yāti svayuktibhiḥ.

The sun, bright and illuminant, yokes the seven pure, immaculate, purifying and infallible sunbeams like horses to his chariot of motion, and with these self-yoked powers moves on across the spaces to the regions of light.

So does the Lord of the Universe with His laws and powers of Prakrti move the world like His own chariot of creative manifestation. (Rg. 1-50-9)

640. Surya Devata, Praskanva Kanva Ṛshi

३ १ २ ३ २ ३ २ ३ १ २
सप्त त्वा हरितो रथे वहन्ति देव सूर्य।
३ १ २
शोचिष्केशं विचक्षण॥ ६४०॥

Sapta tvā harito rathe vahanti deva sūrya.
Śociṣkeśaṁ vicakṣaṇa.

O sun, self-refulgent lord of blazing flames and

universal illumination, seven are the colourful lights of glory which like seven horses draw your chariot of time across the spaces. In the same way, seven are the chhandas, metres, which reveal the light of Divinity in the sacred voice of the Veda. (Rg. 1-50-8)

Mahanamnyarchika

641. Indra Trailokya Atma Devata, Prajapati Ṛshi

३ १ २ ३ २ ३ १ २र ३ १ २
विदा मघवन् विदा गातुमनुशंसिषो दिशः।
१ २ ३ १ २
शिक्षा शचीनां पते पूर्वीणां पुरूवसो॥ ६४१॥

Vidā maghavan vidā gātum anuśaṁsiṣo diśaḥ.
Śikṣā śacīnāṁ pate pūrvīṇāṁ purūvaso.

O lord of knowledge, power and glory, you know all, you know the ways of the world of existence. Guide us which direction to take and persue. O ruler, controller and dispenser of infinite wealth, master protector and promoter of universal thoughts, will and actions, pray give us the light, will and strength to act and succeed.

642. Indra Trailokya Atma Devata, Prajapati Ṛshi

३ २उ ३ १ २ ३ २ २
अभिष्ट्वमभिष्टिभिः स्वाऽ३न्नाँशुः।
१ २ ३ १ २ ३ १ २ ३ १ २ ३ २
प्रचेतन प्रचेतयेन्द्र द्युम्नाय न इषे॥ ६४२॥

Ābhiṣ ṭvam abhiṣṭibhiḥ svā३'rnnāँśuḥ.
Pracetana pracetayendra dyumnāya na iṣe.

Omniscient Indra, self-refulgent as the heavenly sun, with protections and promotions of the desirables, pray enlighten us for the achievement of food, energy and knowledge so that we may win the glory of life.

643. Indra Trailokya Atma Devata, Prajapati Ṛshi

३ २उ ३ २ ३ १ २र १ २ ३ २ ३
एवा हि शक्रो राये वाजाय वज्रिवः। शविष्ठ वज्रिन्नृञ्जसे
१ २ ३ २ ३ १ २ ३ २ ३ १ २
मंहिष्ठ वज्रिन्नृञ्जस आ याहि पिब मत्स्व॥ ६४३॥

Evā hi śakro rāye vājāya vajrivaḥ. Śaviṣṭha vajrinnṛñjase maṁhiṣṭha vajrinnṛñjasa ā yāhi piba matsva.

Indra, most potent and glorious of the brave and generous, wielder of the thunderbolt of justice and retribution, give us noble strength and courage and be the guide and protector of our powers and forces of victory as far as we deserve and can achieve to the best of our potential. And this is the way, O lord, you feel pleased and exalted.

644. Indra Trailokya Atma Devata, Prajapati Ṛshi

विदा राये सुवीर्यं भवो वाजानां पतिर्वशाँ अनु
मंहिष्ठ वज्रिन्नृञ्जसे यः शविष्ठः शूराणाम्॥ ६४४॥

Vidā rāye suvīryaṁ bhavo vājānāṁ patir vaśāṅ anu. Maṅhiṣṭha vajrinnṛñjase yaḥ śaviṣṭhaḥ śūrāṇāṁ.

Indra, who are omniscient, most generous of the mighty glorious, refulgent as the sun, lead us on to strength and victory. O lord, exalt the man who strives. O man, adore and exalt the lord who leads.

645. Indra Trailokya Atma Devata, Prajapati Ṛshi

यो मंहिष्ठो मघोनामशुर्न शोचिः।
चिकित्वो अभि नो नयेन्द्रो विदे तमु स्तुहि॥ ६४५॥

Yo maṅhiṣṭho maghonām aṅśurna śociḥ.
Cikitvo abhi no nayendro vide tamu stuhi.

Thus, O lord most potent, most adorable, wielder of the thunderbolt, destroyer of the wicked, thus do we celebrate and exalt you for gifts of wealth, honour and progress, thus do you too feel pleased. O lord most glorious of thunderous justice, listen, accept these adorations and be gracious to bless us.

646. Indra Trailokya Atma Devata, Prajapati Ṛshi

२ ३ २ ३२उ ३ १ २ ३ १ २३ १ २
ईशे हि शक्रस्तमूतये हवामहे जेतारमपराजितम्।
१ २ ३ २ ३ २ ३ २ ३ १ २ ३ २ ३ २
स नः स्वर्षदति द्विषः क्रतुश्छन्द ऋतं बृहत्॥ ६४६॥

Iśe hi śakras tam ūtaye havāmahe jetāram aparājitam. Sa naḥ svarṣadati dviṣaḥ kratuśchanda ṛtaṁ bṛhat.

Only the mighty wins and rules. We invoke and adore the victorious, undaunted, unconquerable lord for guidance, protection and progress. He leads us to victory over our negativities, jealousies and enmities. May yajna, joint creative endeavour, knowledge, universal truth and law abound and rule the world.

647. Indra Trailokya Atma Devata, Prajapati Ṛshi

२ ३ १ २ ३ १ २ ३ १ २३ १ २
इन्द्रं धनस्य सातये हवामहे जेतारमपराजितम्।
१ २ ३ २ ३ २ ३ १ २ ३ २ ३ १ २
स नः स्वर्षदति द्विषः स नः स्वर्षदति द्विषः॥ ६४७॥

Indraṁ dhanasya sātaye havāmahe jetāram aparājitam. Sa naḥ svarṣadati dviṣaḥ sa naḥ svarṣadati dviṣaḥ.

For the achievement of wealth, honour and excellence, we invoke and call upon Indra, conqueror, undaunted, invincible. Indra, help us overthrow the enemies. Indra inspires us to throw out our enemies, negativities and jealousies.

648. Indra Trailokya Atma Devata, Prajapati Ṛshi

१ २ ३ १ २ ३ १ २र ३ १ २र ३ १
पूर्वस्य यत्ते अद्रिवोऽशुर्मदाय। सुम्न आ धेहि नो वसोपूर्तिः
२ ३ २र ३ २ ३ १ २र ३ १ २
शविष्ठ शस्यते। वशी हि शक्रोनूनं तन्नव्यं संन्यसे॥ ६४८॥

Pūrvasya yat te adrivo aṅśur madāya. Sumna ā dhehi no vaso pūrtiḥ śaviṣṭha śasyate. Vasī hi śakro nūnaṁ tan navyaṁ saṁnyase.

Eternal lord of thunder and shower of clouds, a glimpse of your divine light, just a flash, is for the soul's bliss. O blissful shelter of the world, pray establish us in the peace and ecstasy of the divine presence. Omnipotent lord of peace and bliss, that fulfillment is supreme. The Lord omnipotent is the ruler and controller of the universe. Truly that fulfillment is most adorable, the ultimate prize to win.

649. Indra Trailokya AtmaDevata, Prajapati Ṛshi

प्रभो जनस्य वृत्रहन्त्समर्येषु ब्रवावहै।
शूरो यो गोषु गच्छति सखा सुशेवो अद्वयुः ॥ ६४९ ॥

Prabho janasya vṛtrahant samaryeṣu bravāvahai. Śūro yo goṣu gacchati sakhā suśevo advayuḥ.

O lord destroyer of darkness, sin and evil, in holy congregations of people we talk of divinity and divine peace, the lord omnipotent who pervades and vibrates in stars and planets, the friend, the blissful, sole supreme, unique.

650. Indra Trailokya Atma Devata, Prajapati Ṛshi

एवाह्योऽइऽइऽइव। एवा ह्यग्ने। एवाहीन्द्र।
एवा हि पूषन्। एवा हि देवाः ॥ ६५० ॥

Evā hye' ३' ३' ३va. Evāṅ hyagne. Evā hīndra. Evā hi pūṣan. Evā hi devāḥ. Om evā hi devāḥ.

So It is. So is Divinity. Such is Indra. So is Agni, the same. Such is Pusha, life sustainer, the same. So are you all, divinities, the same, One.

Part 2 (Uttararchika)

CHAPTER–1

651. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

उपास्मै गायता नरः पवमानायेन्दवे।
अभि देवाँ इयक्षते॥ ६५१॥

Upāsmai gāyatā naraḥ pavamānāyendave.
Abhi devāň iyakṣate.

O leading lights of humanity, to win the wealth of life's joy, work and sing in thanks and adoration for this infinite fount of pure bliss which overflows and yearns to join and inspire the noble creative performers of yajna. (Rg. 9-11-1)

652. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

अभि ते मधुना पयोऽथर्वाणो अशिश्रयुः।
देवं देवाय देवयु॥ ६५२॥

Abhi te madhunā payo'tharvāṇo aśiśrayuḥ.
Devaṁ devāya devayuḥ.

O Soma, you are the lover of the noble and divine, and you love to bless humanity to rise to divinity. The Atharvans, people on the rock-bed foundation of piety, are steadfast, they direct their concentrated mind to you and drink the life giving nectar mixed with honey sweets of divinity. (Rg. 9-11-2)

653. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

स नः पवस्व शं गवे शं जनाय शमर्वते।
शं राजन्नोषधीभ्यः ॥ ६५३ ॥

Sa naḥ pavasva śaṁ gave śaṁ janāya śam arvate. Śam rājann oṣadhībhyaḥ.

O Soma, self-refulgent light, life of life, flow free and bring us fertility for the cow, agility for the horse and maturity for the herbs and trees, undisturbed efficiency for the senses, peace and tranquillity for the mind and soul, and peace, prosperity and joy for the people. (Rg. 9-11-3)

654. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

दविद्युतत्या रुचा परिष्टोभन्त्या कृपा।
सोमाः शुक्रा गवाशिरः ॥ ६५४ ॥

Davidyutatyā rucā pariṣṭobhantyā kṛpā.
Somaḥ śukrā gavāśiraḥ.

Pure, powerful and heavenly radiations of divinity flow with beauty, glory and shining sublimity of grace, blessing the mind and soul of the supplicants. (Rg. 9-64-28)

655. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

हिन्वानो हेतृभिर्हित आ वाजं वाज्यक्रमीत्।
सीदन्तो वनुषो यथा ॥ ६५५ ॥

Hinvāno hetṛbhir hita ā vājam vājyakramīt.
Sīdanto vanuṣo yathā.

Just as a warrior spurred on by ambition and love

of victory rushes to the field and wins the battle, and just as ardent yajakas sit on the vedi and win their object of yajna, so does the soul assisted by senses, mind and intelligential vision win the target of its meditation on Om, the presence of divinity. (Rg. 9-64-29)

656. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

ऋधक्सोम स्वस्तये संजग्मानो दिवा कवे।
पवस्व सूर्यो दृशे॥ ६५६॥

Ṛdhak soma svastaye saṁjagmāno divā kave.
Pavasva sūryo dṛśe.

O Soma, instant and gracious divinity, creative, omniscient and constant radiation of heavenly light, the very sun for the vision of humanity, pray flow on with the radiance and the bliss, purify and sanctify our mind and soul for us to see the reality of life. (Rg. 9-64-30)

657. Pavamana Soma Devata, Shatam Vaikhanasas Ṛshis

पवमानस्य ते कवे वाजिन्त्सर्गा असृक्षत।
अर्वन्तो न श्रवस्यवः॥ ६५७॥

Pavamānasya te kave vajint sargā asṛkṣata.
Arvanto na śravasyavaḥ.

O lord ever flowing in constancy, omniscient poetic creator, omnipotent absolute victor and ruler, streams of creations flow like waves of energy in search of celebrative fulfilment. (Rg. 9-66-10)

658. Pavamana Soma Devata, Shatam Vaikhanasas Ṛshis

अच्छा कोशं मधुश्चुतमसृग्रं वारे अव्यये।
अवावशन्त धीतयः॥ ६५८॥

Acchā kośaṁ mudhuścutam asṛgraṁ vāre avyaye. Avāvaśanta dhītayaḥ.

The honey sweet nectar of soma ecstasy created and vibrating in the presence of the supreme imperishable eternal spirit, the yogi's thoughts and words exalt in celebration. (Rg. 9-66-11)

659. Pavamana Soma Devata, Shatam Vaikhanasas Ṛshis

अच्छा समुद्रमिन्दवोऽस्तं गावो न धेनवः।
अग्मन्नृतस्य योनिमा॥ ६५९॥

Acchā samudram indavo'staṁ gāvo na dhenavaḥ. Agmann ṛtasya yonimā.

Just as cows retire into their stall, and words of language retire into the ocean of absolute silence, so do the mental fluctuations of the yogi recede and return into the origin of their flow, into divinity. (Rg. 9-66-12)

660. Agni Devata, Bharadvaja Barhaspatya Ṛshi

अग्न आ याहि वीतये गृणानो हव्यदातये।
नि होता सत्सि बर्हिषः॥ ६६०॥

Agna ā yāhi vītaye gṛṇāno havya dātaye.
Ni hotā satsi barhiṣi.

Come Agni, sung and celebrated, to join our feast of enlightenment, accept our homage to create the gifts of life and yajnic development, and take the honoured seat in the assembly. (Rg. 6-16-10)

661. Agni Devata, Bharadvaja Barhaspatya Ṛshi

तं त्वा समिद्भिरङ्गिरो घृतेन वर्धयामसि।
बृहच्छोचा यविष्ठ्य॥ ६६१॥

Tam̐ tvā samidbhir aṅgiro ghṛtena vardhayāmasi. Bṛhacchocā yaviṣṭhya.

Angira, breath of life, light of the world, expansive, lustrous pure and most youthful, we honour and exalt you with offers of fuel and ghrta to raise the flames of fire to the heights. (Rg. 6-16-11)

662. Agni Devata, Bharadvaja Barhaspatya Ṛshi

स नः पृथु श्रवाय्यमच्छा देव विवाससि।
बृहदग्ने सुवीर्यम्॥ ६६२॥

Sa naḥ Pṛthu śravāyyam acchā deva vivāsasi. Bṛhad agne su vīryam.

Agni, lord of light and lustre, mighty expansive power, you bless us graciously with admirable strength and courage worthy of universal honour and fame. (Rg. 6-16-12)

663. Mitra-Varunau Devate, Vishwamitra Jamadagni Va Ṛshi

आ नो मित्रावरुणा घृतैर्गव्यूतिमुक्षतम्।
मध्वा रजांसि सुक्रतू॥ ६६३॥

Ā no mitrāvaruṇā ghṛtair gavyūtim ukṣatam. Madhvā rajāṅsi sukratū.

May Mitra and Varuna, sun and shower, heat and cold, fire and water, and friends of the nation inspired with justice and rectitude, fertilise and energise our lands and environment with waters and yajnic enrichments, protect and promote our cows and other cattle wealth, develop our milk products, and make the earth flow with streams of milk and honey. May all these powers do good to humanity, our lands and our homes. (Rg. 3-62-16)

664. Mitra-Varunau Devate, Vishwamitra Jamadagni Va Ṛshi

३ १ २ ३ १ २ ३ १ २र
उरुशंसा नमोवृधा मह्ना दक्षस्य राजथः ।
१ २
द्राघिष्ठाभिः शुचिव्रता ॥ ६६४ ॥

Uruśaṅsā namovṛdhā mahnā dakṣasya rājathaḥ. Drāghiṣṭhābhiḥ śucivratā.

Mitra and Varuna, friends of humanity, dedicated to justice and values of rectitude, universally adored and exalted with homage, dedicated to observance of truth and purity of life and conduct, you shine and reign by the strength of your will and vision, dexterity of your art and expertise and the acts of persistent patience and endurance. (Rg. 3-62-17)

665. Mitra-Varunau Devate, Vishwamitra Jamadagni Va Ṛshi

३ २ ३ १ २ ३ १ २ ३ १ २
गृणाना जमदग्निना योनावृतस्य सीदतम् ।
३ १ २र
पातं सोममृतावृधा ॥ ६६५ ॥

Gṛṇānā jamadagninā yonāvṛtasya sīdatam. Pātaṁ somam ṛtāvṛdhā.

Mitra and Varuna, friends of humanity dedicated to love and justice, exalted by life and acts of truth, exalting universal law and the flow of existence, celebrated by men of vision dedicated to rational and empirical experience of reality, abide in the house of truth and righteousness on the vedi of yajna, protect, promote and enjoy the beauty, peace and ecstasy of life. (Rg. 3-62-18)

666. Indra Devata, Irimbithi Kanva Ṛshi

१ २ ३ २उ ३ २ ३ २ ३ १ २ ३ २
आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम् ।
२उ ३ १ २ ३ १ २
एदं बर्हिः सदो मम ॥ ६६६ ॥

Ā yāhi suṣumā hi ta indra somaṁ pibā imam.
Edam barhiḥ sado mama.

Indra, lord omnipotent and omnipresent, we hold the yajna and distil the soma of life in your service. Come, grace this holy seat of my yajna dedicated to you, watch my performance, enjoy the soma, and protect and promote the yajna for the beauty and joy of life.

667. Indra Devata, Irimbithi Kanva Ṛshi

आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना।
उप ब्रह्माणि नः शृणु॥ ६६७॥

Ā tvā brahmayujā harī vahatām indra keśina.
Upa brahmāṇi naḥ śṛṇu.

Let the radiant waves of cosmic energy engaged in the service of divinity bring you here. Pray listen to our songs of prayer and adoration. (Rg. 8-17-2)

668. Indra Devata, Irimbithi Kanva Ṛshi

ब्रह्माणस्त्वा युजा वयं सोमपामिन्द्र सोमिनः।
सुतावन्तो हवामहे॥ ६६८॥

Brahmāṇas tvā yujā vayaṁ somapām indra sominaḥ. Sutāvanto havāmahe.

Dedicated to divinity and the divine voice, meditating on the divine presence with concentrated mind and soul, living in truth the beauty of life and expressing the ecstasy of soma, we invoke and wait for Indra, original maker and lover of soma, to come and bless us. (Rg. 8-17-3)

669. Indragnee Devate, Vishvamitra Gathina Ṛshi

१ २ ३ १ २ ३ २ ३ २उ ३ १ २
इन्द्राग्नी आ गतं सुतं गीर्भिर्नभो वरेण्यम्।
३ १ २ ३ २ ३ २
अस्य पातं धियेषिता॥ ६६९॥

Indrāgnī ā gataṁ sutaṁ gīrbhir nabho vareṇyam. Asya pātam dhiyeṣitā.

Indra and Agni, lord of might and lord of light, brilliant and blazing like thunder and lightning, come to this child worthy of love and choice, come with voices from the heavens and inspire the darling with intelligence and passion for action. (Rg. 3-12-1)

670. Indragnee Devate, Vishvamitra Gathina Ṛshi

१ २ ३ १ २र ३ १ २ ३ १ २
इन्द्राग्नी जरितुः सचा यज्ञो जिगाति चेतनः।
३ १ २ ३ २ ३ २
अया पातमिमं सुतम्॥ ६७०॥

Indrāgnī jarituḥ sacā yajño jigāti cetanaḥ. Ayā pātam imaṁ sutam.

Indra, lord of wealth and power, Agni, lord of light and knowledge, friends of the supplicant celebrant, the child is yajna, worthy of love, dedication and consecration, sensitive and intelligent, and moves forward to learn. Nurture him with the holy voice and the Word. (Rg. 3-12-2)

671. Indragnee Devate, Vishvamitra Gathina Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
इन्द्रमग्निं कविच्छदा यज्ञस्य जूत्या वृणे।
१ २र ३ १ २
ता सोमस्येह तृम्पताम्॥ ६७१॥

Indram agnim kavicchadā yajñasya jūtyā vṛṇe. Tā somasyeha tṛmpatām.

I choose Indra and Agni, both patrons and promoters of poets, with holy enthusiasm such as the fire of yajna. May they both come here, have a drink of soma, and bless the child. (Rg. 3-12-3)

672. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

३ १ २ ३ १ २र ३ १ २र
उच्चा ते जातमन्धसो दिवि सद्भूम्या ददे।
३ २उ ३ २ ३ १ २
उग्रं शर्म महि श्रवः॥ ६७२॥

Uccā te jātam andhaso divi sad bhūmyā dade.
Ugraṁ śarma mahi śravaḥ.

O Soma, high is your renown, great your peace and pleasure, born and abiding in heaven, and the gift of your energy and vitality, the earth receives as the seed and food of life. (Rg. 9-61-10)

673. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

२ ३ १ २ ३ १ २ ३ १ २ ३ १ २
स न इन्द्राय यज्यवे वरुणाय मरुद्भ्यः।
३ १ २र
वरिवोवित् परि स्रव॥ ६७३॥

Sa na indrāya yajyave varuṇāya marudbhyaḥ.
Varivovit pari srava.

Soma, lord of peace and purity, power and piety, creator, controller and commander of the entire wealth of life, flow on by the dynamics of nature and bless us for the benefit of power and glory, yajna and unity among the yajakas, judgement and right values and the vibrant forces of law and order. (Rg. 9-61-12)

674. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

३ १ २र ३ २उ ३ २ ३ १ २
एना विश्वान्यर्य आ द्युम्नानि मानुषाणाम्।
१ २
सिषासन्तो वनामहे॥ ६७४॥

Enā viśvānyarya ā dyumnāni mānuṣāṇām.
siṣāsanto vanāmahe.

Soma is the lord of humanity and the earth. By virtue of him and of him, we ask and pray for all food, energy, honour and excellence for humanity, serving him and sharing all the benefits together. (Rg.9-61-11)

675. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

३ १ २ ३ १२ ३ १ २र
पुनानः सोम धारयापो वसानो अर्षसि।
१ २ ३ १ २र ३ १ २ ३ १ २ ३ १ २ ३ १ २
आ रत्नधा योनिमृतस्य सीदस्युत्सो देवो हिरण्ययः ॥ ६७५ ॥

Punānaḥ soma dhārayāpo vasāno arṣasi.
Ā raṭnadhā yonim ṛtasya sīdasyutso devo hiraṇyayaḥ.

O Soma, pure and purifying our thought, will and actions, abiding in the heart, you move and flow on in our consciousness. Bearing treasures of jewels, pray come and sit on the seat of yajna vedi and our sense of truth and eternal law. Indeed, O lord refulgent, you are the fountain head of life's golden treasures.(Rg.9-107-4)

676. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

३ १ २र ३ १ २र ३ २ ३ २ ३ २ ३ १ २
दुहान ऊधर्दिव्यं मधु प्रियं प्रत्नं सधस्थमासदत्।
३ १ २ ३ १ २ ३क २र ३ १ २ ३ १ २ ३ २
आपृच्छ्यं धरुणं वाज्यर्षसि नृभिर्धौतो विचक्षणः ॥ ३७६ ॥

Duhāna ūdhar divyaṁ madhu priyaṁ pratnaṁ sadhastham āsadat. Āpṛcchyaṁ dharuṇaṁ vājyarṣasi nṛbhir dhauto vicakṣaṇaḥ.

Giver of fulfilment, treasure trove of life's sustaining milk, yielding celestial dear honey sweets of living strength and joy, pervasive in its eternal universal loved seat, all conqueror all watching and knowing, when moved by meditative celebrants, Soma radiates and vibrates in the faithful heart of earnest seekers. (Rg. 9-107-5)

677. Pavamana Soma Devata, Ushana Kavya Ṛshi

प्र तु द्रव परि कोशं नि षीद नृभिः पुनानो अभि वाजमर्ष।
अश्वं न त्वा वाजिनं मर्जयन्तोऽच्छा बर्ही रशनाभिर्नयन्ति॥ ६७७॥

Pra tu drava pari kośaṁ ni ṣīda nṛbhiḥ punāno abhi vājam arṣa. Aśvaṁ na tvā vājinaṁ marjayanto'cchā barhī raśanābhir nayanti.

O Soma, radiate, flow into the sanctity of the heart and sink into the soul of the devotee. Adored by the yajakas on the vedi, let the showers of joy stream forth. The celebrants, exalting your power and presence, invoke and invite you like energy itself with adorations to the grass seats of the yajna. (Rg. 9-87-1)

678. Pavamana Soma Devata, Ushana Kavya Ṛshi

स्वायुधः पवते देव इन्दुरशस्तिहा वृजना रक्षमाणः।
पिता देवानां जनिता सुदक्षो विष्टम्भो दिवो धरुणः पृथिव्याः॥ ६७८॥

Svāyudhaḥ pavate deva indur aśastihā vṛjanā rakṣamāṇaḥ. Pitā devānām janitā sudakṣo viṣṭambho divo dharuṇaḥ pṛthivyāḥ.

Divine Indu, light of life, equipped with noble

arms, destroyer of scandal and malignity, protector of yajna vedi against crookedness and intrigue, flows pure and purifying. It is the generator and sustainer of the divine powers of nature and humanity, perfect and expert original agent of action, pillar of heaven and foundation support of the earth. (Rg. 9-87-2)

679. Pavamana Soma Devata, Ushana Kavya Ṛshi

ऋषिर्विप्रः पुरएता जनानामृभुर्धीर उशना काव्येन।
स चिद्विवेद निहितं यदासामपीच्यां३ गुह्यं नाम गोनाम्॥ ६७९॥

Ṛṣir vipraḥ pura etā janānām ṛbhur dhīra uśanā kāvyena. Sa cid viveda nihitaṁ yad āsām apīcyāṁ guhyam nāma gonām.

Divine seer, vibrant and sagely power, potent maker, stable of will and action, Soma is brilliant with innate vision and wisdom. He alone knows what is the hidden secret and mystery of these stars and planets. (Rg. 9-87-3)

680. Indra Devata, Vasishtha Maitravaruni Ṛshi

अभि त्वा शूर नोनुमोऽदुग्धाइव धेनवः।
ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः॥ ६८०॥

Abhi tvā śūra nonumo'dugdhā iva dhenavaḥ. Īśānam asya jagataḥ svardṛśam īśānam indra tasthuṣaḥ.

O lord almighty, we adore you and wait for your blessings as lowing cows not yet milked wait for the master. Indra, lord of glory, you are ruler of the moving world and you are ruler of the unmoving world and your

vision is bliss. (Rg. 7-32-22)

681. Indra Devata, Vasishtha Maitravaruni Ṛshi

न त्वावाँ अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते।
अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यन्तस्त्वा हवामहे॥ ६८१ ॥

Na tvāvāň anyo divyo na pārthivo na jāto na janiṣyate. Aśvāyanto maghavannindra vājino gavyantas tvā havāmahe.

There is none other like you, neither heavenly nor earthly, neither born nor yet to be born. O lord of power and glory, we invoke you and pray for veteran scholars, dynamic scientists and technologists and the light of the divine Word of knowledge. (Rg. 7-32-23)

682. Indra Devata, Vamadeva Gautama Ṛshi

कया नश्चित्र आ भुवदूती सदावृधः सखा।
कया शचिष्ठया वृता॥ ६८२ ॥

Kayā naś citra ā bhuvad ūtī sadāvṛdhaḥ sakhā. Kayā śaciṣṭhayā vṛtā.

When would the Lord, sublime and wondrous, ever greater, ever friendly, shine in our consciousness and bless us? With what gifts of protection and promotion? What highest favour of our choice? What order of grace? (Rg. 4-31-1)

683. Indra Devata, Vamadeva Gautama Ṛshi

कस्त्वा सत्यो मदानां मंहिष्ठो मत्सदन्धसः।
दृढा चिदारुजे वसु॥ ६८३ ॥

Kas tvā satyo madānāṁ maṅhiṣṭho matsad andhasaḥ. Dṛḍhā cidā rūje vasu.

What is the truest and highest of joys and foods for body, mind and soul that may please you? What wealth and value of life to help you break through the limitations and settle on the rock-bed foundation of permanence? (Rg. 4-31-2)

684. Indra Devata, Vamadeva Gautama Ṛshi

३ २उ ३ १ २ ३ १ २ ३ २
अभी षु णः सखीनामविता जरितॄणाम्।
३ १ २ ३ १ २
शतं भवास्यूतये॥ ६८४॥

Abhī ṣu ṇaḥ sakhīnām avitā jaritṝṇām.
Śataṁ bhavāsyūtaye.

Friend of friends and protector of celebrants you are, come and bless us too with a hundred modes of protection and advancement. Be ours, O lord ! (Rg.4-31-3)

685. Indra Devata, Nodha Gautama Ṛshi

१ २ ३ १ २ ३ २ ३ १ २ ३ १ २र
तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः।
३ २ ३ १ २र ३ २ ३ १ २ ३ १ २
अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे॥ ६८५॥

Taṁ vo dasmam ṛtīṣahaṁ vasor mandānam andhasaḥ. Abhi vatsaṁ na svasareṣu dhenava indraṁ gīrbhir navāmahe.

We invoke and call upon Indra eagerly as cows call for their calves in the stalls, and with songs of adoration over night and day we glorify him, lord glorious, omnipotent power fighting for truth against evil forces, and exhilarated with the bright soma of worship offered by celebrant humanity. (Rg. 8-88-1)

686. Indra Devata, Nodha Gautama Ṛshi

द्युक्षं सुदानुं तविषीभिरावृतं गिरिं न पुरुभोजसम्।
क्षुमन्तं वाजं शतिनं सहस्त्रिणं मक्षू गोमन्तमीमहे॥ ६८६ ॥

Dyukṣaṁ sudānuṁ taviṣībhir āvṛtaṁ giriṁ na purubhojasam. Kṣumantaṁ vājaṁ śatinaṁ sahasriṇaṁ makṣū gomantam īmahe.

We pray to Indra, lord of light, omnificent, hallowed with heavenly glory, universally generous like clouds of shower, and we ask for food abounding in strength and nourishment and for hundredfold and thousandfold wealth and prosperity abounding in lands, cows and the graces of literature and culture, and we pray for the gift instantly. (Rg. 8-88-2)

687. Indra Devata, Kali Pragatha Ṛshi

तरोभिर्वो विदद्वसुमिन्द्रं सबाध ऊतये।
बृहद्गायन्तः सुतसोमे अध्वरे हुवे भरं न कारिणम्॥ ६८७॥

Tarobhir vo vidad vasum indraṁ sabādha ūtaye. Bṛhad gāyantaḥ sutasome adhvare huve bharaṁ na kāriṇam.

In the yajna of love and non-violence where everything is perfect and soma is distilled, I invoke Indra like Abundance itself, giver of wealth, honour and fulfilment. Singing songs of adoration with energy and enthusiasm for your protection and progress, O devotees, celebrate Indra who brings wealth, honour and excellence at the earliest by fastest means. (Rg.8-66-1)

688. Indra Devata, Kali Pragatha Ṛshi

२उ ३ १ २र३ २ ३ २उ ३ १२ ३१ २र २
न यं दुध्रा वरन्ते न स्थिरा मुरो मदेषु शिप्रमन्धसः। य
३१ २ ३ १२ ३१ २र ३२३क २र
आदृत्या शशमानाय सुन्वते दाता जरित्र उक्थ्यम्॥ ६८८॥

Na yam dudhrā varante na sthirā muro madeṣu śipram andhasaḥ. Ya ādṛtyā śaśamānāya sunvate dātā jaritra ukthyam.

Indra whom none can stop in his state of ecstasy and abundant charity, neither the impetuous, nor the constant, nor demon nor mortal, Indra who is the giver of cherished wealth and joy to the celebrant, the creator of soma and the zealous worshipper with deep reverence and homage. (Rg. 8-66-2)

689. Pavamana Soma Devata, Madhucchanda Vaishvamitra Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २
स्वादिष्ठया मदिष्ठया पवस्व सोम धारया।
१ २३ १ २ ३ २
इन्द्राय पातवे सुतः॥ ६८९॥

Svādiṣṭhayā madiṣṭhayā pavasva soma dhārayā. Indrāya pātave sutaḥ.

O Soma, Spirit of Divinity, peace and glory of existence distilled in the essence for the soul's being, flow in the sweetest and most exhilarating streams of ecstasy, cleanse and sanctify us unto purity and constancy, and initiate us into the state of ananda, divine glory. (Rg.9-1-1)

(Soma in the physical sense is an exhilarating drink, in the aesthetic sense it is ecstasy, in the psychic sense it is ananda, and in the spiritual sense it is elevation of the soul to the experience of divinity. It is the peace,

purity and glory of life, any power physical, social or divine that leads to satyam (truth), shivam (goodness), and sundaram (beauty) of life, anything, power and person that gives us an experience of sacchidananda, the real, the intelligent and the blissful state of the life divine. In short, Soma is satyam, shivam and sundaram, the sat, the chit and the ananda of life. It is not restricted to a particular herb and a particular drink. The meaning of soma is open-ended on the positive side of life and living joy.)

690. Pavamana Soma Devata, Madhucchanda Vaishvamitra Ṛshi

रक्षोहा विश्वचर्षणिरभि योनिमयोहते।
द्रोणे सधस्थमासदत्॥ ६९०॥

Rakṣohā viśva carṣaṇir abhi yonim ayohate.
Droṇe sadhastham āsadat.

You are the destroyer of negativity, destructivity and evil and darkness, you are universal watcher and guardian of all that is, you are centre of the origin and end of existence, veiled in impenetrable womb of gold, you are ever on the move yet settled and constant in the house of life. (Soma is Divinity Itself.) (Rg. 9-1-2)

691. Pavamana Soma Devata, Madhucchanda Vaishvamitra Ṛshi

वरिवोधातमो भुवो मंहिष्ठो वृत्रहन्तमः।
पर्षि राधो मघोनाम्॥ ६९१॥

Varivo dhātamo bhuvo maňhiṣṭho vṛtrahantamaḥ. Parṣi rādho maghonām.

Be the highest giver of the cherished wealth of

life, mightiest munificent, and the destroyer of want, suffering and darkness. Sanctify the wealth of the prosperous and powerful with showers of peace, purity and generosity. (Rg. 9-1-3)

692. Pavamana Soma Devata, Gauriviti Shaktya Ṛshi

पवस्व मधुमत्तम इन्द्राय सोम क्रतुवित्तमो मदः।
महि द्युक्षतमो मदः॥ ६९२॥

Pavasva madhumattama indrāya soma kratuvittamo madaḥ. Mahi dyukṣatamo madaḥ.

O Soma, sweetest honey spirit of light, action and joy, radiate purifying for Indra, the soul. You are the wisest spirit of the knowledge of holy action, greatest and most enlightened spirit of joy. (Rg. 9-108-1)

693. Pavamana Soma Devata, Gauriviti Shaktya Ṛshi

यस्य ते पीत्वा वृषभो वृषायतेऽस्य पीत्वा स्वर्विदः।
स सुप्रकेतो अभ्यक्रमीदिषोऽच्छा वाजं नैतशः॥ ६९३॥

Yasya te pītva vṛṣabho vṛṣāyate'sya pītvā svarvidaḥ. Sa supraketo abhyakramīd iṣo'cchā vājaṁ naitaśaḥ.

Having drunk of the Soma spirit of light, action and joy, Indra, the soul, overflows with strength and virile generosity. Having drunk of it, the soul receives the light of heavenly knowledge. And the soul, also, blest with inner light of spiritual awareness, rushes to achieve food, energy and enlightenment as a warrior wins the battle of his challenges. (Rg. 9-108-2)

694. Pavamana Soma Devata, Agni Chakshusha Ṛshi

२ ३ १ २ ३ २ ३ १ २र ३ १ २
इन्द्रमच्छ सुता इमे वृषणं यन्तु हरयः।
३ २ ३ २ ३ १ २ ३ १ २
श्रुष्टे जातास इन्दवः स्वर्विदः॥ ६९४॥

Indram accha sutā ime vṛṣaṇaṁ yantu harayaḥ.
Śruṣṭe jātāsa indavaḥ svarvidaḥ.

May these realised, cleansed and confirmed, blessed, beautiful and brilliant virtues and sanskars touching the bounds of divine bliss, emerging and risen in the mind, well reach and seep into the heart core of the soul completely and permanently. (Rg. 9-106-1)

695. Pavamana Soma Devata, Agni Chakshusha Ṛshi

३ १ २र ३ १ २र ३ २
अयं भराय सानसिरिन्द्राय पवते सुतः।
२ ३ १ २ ३ १ २ ३ २
सोमो जैत्रस्य चेतति यथा विदे॥ ६९५॥

Ayaṁ bharāya sānasir indrāya pavate sutaḥ.
Somo jaitrasya cetati yathā vide.

This Soma, competent and victorious for the battle of life, when realised, flows for Indra, the winning soul, and enlightens it about the world's reality as it is and as it knows. (Rg. 9-106-2)

696. Pavamana Soma Devata, Agni Chakshusha Ṛshi

३ २उ ३ २ ३ २ ३ १ २ ३ २
अस्येदिन्द्रो मदेष्वा ग्राभं गृभ्णाति सानसिम्।
१ २ ३ १ २ ३ १ २ ३ २
वज्रं च वृषणं भरत् समप्सुजित्॥ ६९६॥

Asyedindro madeṣvā grābhaṁ gṛbhṇāti sānasim.
Vajraṁ ca vṛṣaṇaṁ bharat sam apsujit.

Under the inspiration and ecstasy of this soma of

divine love, let the soul seize the victorious bow, take on the generous virile and mighty bolt of will and power of faith and win the target of the battle of Karma to the attainment of Divinity. (Rg. 9-106-3)

697. Pavamana Soma Devata, Andhigu Shyavashvi Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ १ २
पुरोजिती वो अन्धसः सुताय मादयित्नवे।
२ ३ १ २ ३ १ २ ३क २र
अप श्वानं श्नथिष्टन सखायो दीर्घजिह्वयम्॥ ६९७॥

Purojitī vo andhasaḥ sutāya mādayitnave. Apa śvānaṁ śnathiṣṭana sakhāyo dirghajihvyam.

O friends, for your attainment of the purified and exhilarating Soma bliss of existence, eliminate vociferous disturbances of the mind and concentrate on the deep resounding voice of divinity. (Rg.9-101-1)

698. Pavamana Soma Devata, Andhigu Shyavashvi Ṛshi

१ २र ३ १ २ ३ १ २ ३ २
यो धारया पावकया परिप्रस्यन्दते सुतः।
२ ३२ ३ १ २र
इन्दुरश्वो न कृत्व्यः॥ ६९८॥

Yo dhārayā pāvakayā pari prasyandate sutaḥ Induraśvo na kṛtvyaḥ.

Brilliant and blissful Soma, when, filtered and exhilarated, vibrates and flows in clear purifying streams like waves of energy itself. (Rg. 9-101-2)

699. Pavamana Soma Devata, Andhigu Shyavashvi Ṛshi

२ ३ १ २ ३ २उ ३ १ २ ३ १ २ ३ २
तं दुरोषमभी नरः सोमं विश्वाच्या धिया।
३ १ २ ३ १ २
यज्ञाय सन्त्वद्रयः॥ ६९९॥

Taṁ duroṣamabhī naraḥ somaṁ viśvācyā dhiyā yajñāya santvadrayaḥ.

That blazing unassailable Soma, adorable in yajna, leading lights of rock-bed foundation invoke and impel with universal thought and speech, with controlled mental reflection for self-realisation. (Rg. 9-101-3)

700. Pavamana Soma Devata, Kavi Bhargava Ṛshi

अभि प्रियाणि पवते चनोहितो नामानि यह्वो अधि येषु वर्धते। आ सूर्यस्य बृहतो बृहन्नधि रथं विष्वञ्चमरुहद्विचक्षणः ॥ ७०० ॥

Abhi priyāṇi pavate canohito nāmāni yahvo adhi yeṣu vardhate. Ā sūryasya bṛhato bṛhann adhi rathaṁ viṣvañcam aruhad vicakṣaṇaḥ.

Soma, spirit of life and joy of existence, mighty, infinite, omnipresent, pervades and vitalises all dear beautiful systems of waters and light, expansive and exalted therein. Greater than the great, all watching, it rides the grand chariot of the sun which comprehends and illuminates the whole world. (Rg. 9-75-1)

701. Pavamana Soma Devata, Kavi Bhargava Ṛshi

ऋतस्य जिह्वा पवते मधु प्रियं वक्ता पतिर्धियो अस्या अदाभ्यः। दधाति पुत्रः पित्रोरपीच्यं३ नाम तृतीयमधि रोचनं दिवः ॥ ७०१ ॥

Ṛtasya jihvā pavate madhu priyaṁ vaktā patir dhiyo asyā adābhyaḥ. Dadhāti putraḥ pitror apīcyāṁ nāma tṛtīyam adhi rocanaṁ divaḥ.

The flame of yajna as the voice of eternal truth rises and expresses the dear delicious beauty and glory of Soma, spirit of universal light and bliss. The speaker and protector of the acts of yajna and Soma truth of life

is fearless, undaunted. Just as progeny is the continuance and illumination of the honour and reverence of parents, so is yajna the progeny and illuminative soma of Soma refulgent in the third and highest region of the light of existence. (Rg. 9-75-2)

702. Pavamana Soma Devata, Kavi Bhargava Ṛshi

अव द्युतानः कलशाँ अचिक्रदन्नृभिर्येमाणः कोश आ हिरण्यये। अभी ऋतस्य दोहना अनूषताधि त्रिपृष्ठ उषसो वि राजसि॥ ७०२॥

Ava dyutānaḥ kalasāँ acikradannṛbhir yemāṇaḥ kośa ā hiraṇyaye. Abhī ṛtasya dohanā anūṣatādhi tripṛṣṭha uṣaso vi rājasi.

Evoked and concentrated in the golden cave of the heart by veteran yogis, leading them to a vision of divinity, illuminating the sacred hearts, it vibrates and speaks loud and bold in the spirit. Those who distil the eternal truth of existence in their yajnic communion with divinity celebrate and exalt it in song as it abides over three regions of earth, heaven and the skies and shines over the glory of dawns. (Rg. 9-75-3)

703. Agni Devata, Shamyu Barhaspatya Ṛshi

यज्ञायज्ञा वो अग्नये गिरागिरा च दक्षसे। प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम्॥ ७०३॥

Yajñāyajñā vo agnaye girāgirā ca dakṣase. Pra pra vayam amṛtaṁ jātavedasaṁ priyaṁ mitraṁ na śaṁsiṣam.

In every yajnic programme of your creative and constructive work, in every word of our voice, join and

let us honour, appraise and develop agni, imperishable energy pervasive in all things of existence and adore Agni, omniscient and omnipresent lord giver of knowledge and enlightenment. (Rg. 6-48-1)

704. Agni Devata, Shamyu Barhaspatya Ṛshi

३ १ २र ३ २ ३ १ २र ३ १ २र ३ १ २
ऊर्जो नपातं स हिनायमस्मयुर्दाशेम हव्यदातये।
२ ३ १ २ ३ १ २र ३ २ ३ २ ३ २ ३ १ २
भुवद्वाजेष्वविता भुवद् वृध उत त्राता तनूनाम्॥ ७०४॥

Ūrjo napātaṁ sa hi nāyam asmayur dāśema havyadātaye. Bhuvad vājeṣvavitā bhuvad vṛdha uta trātā tanūnām.

Let us honour and serve Agni, infallible cosmic light and energy, power that is surely our own, lover and benefactor in matters of creation and development. May Agni be our protector and promoter in our struggles for progress and may he be the saviour and cleanser of our health of body, mind and social order. (Rg. 6-48-2)

705. Agni Devata, Sakamashva Ṛshi

२ ३ १ २र ३ १ २ ३ १ २ ३ १ २
एह्यू षु ब्रवाणि तेऽग्न इत्थेतरा गिरः।
३ १ २ ३ १ २
एभिर्वर्धास इन्दुभिः॥ ७०५॥

Ehyū ṣu bravāṇi te'gna itthetarā giraḥ. Ebhir vardhāsa indubhiḥ.

Agni, leading light and pioneer, come, listen, thus do I speak in honour of you, and listen further to higher words, and rise higher with these words sweet and soothing like rays of the moon and exciting as draughts of soma. (Rg. 6-16-16)

706. Agni Devata, Bharadvaja Barhaspatya Ṛshi

यत्र क्व च ते मनो दक्षं दधस उत्तरम्।
तत्र योनिं कृणवसे॥ ७०६॥

Yatra kva ca te mano dakṣaṁ dadhasa uttaram.
Tatra yoniṁ kṛṇavase.

O leading light, where, wherever in fact, is your mind, there you hold your efficiency and identity, and there indeed you create your haven and home. (Rg. 6-16-17)

707. Agni Devata, Bharadvaja Barhaspatya Ṛshi

न हि ते पूर्तमक्षिपद् भुवन्नेमानां पते।
अथा दुवो वनवसे॥ ७०७॥

Na hi te pūrtam akṣipad bhuvan nemānām pate.
Athā duvo vanavase.

Never is the perfection, abundance and fruitfulness of your food and sustenance ever wasted away, instead it increases, O haven and home of life and creator of its sustenance. Hence accept our homage and reverence. (Rg. 6-16-18)

708. Indra Devata, Saubhari Kanva Ṛshi

वयमु त्वामपूर्व्य स्थूरं न कच्चिद्भरन्तोऽवस्यवः।
वज्रिञ्चित्रं हवामहे॥ ७०८॥

Vayam u tvām apūrvya sthūraṁ na kaccid
bharanto' vasyavaḥ. Vajriñ citram havāmahe.

O lord sublime, eternal, first and most excellent, we, bearing almost nothing substantial but praying for protection and advancement, invoke you in our battle

of life for food, energy, knowledge and ultimate victory. (Rg. 8-21-1)

709. Indra Devata, Saubhari Kanva Ṛshi

उप त्वा कर्मन्नूतये स नो युवोग्रश्चक्राम यो धृषत्।
त्वामिध्यवितारं ववृमहे सखाय इन्द्र सानसिम्॥ ७०९॥

Upa tvā karmann ūtaye sa no yuvograścakrāma yo dhṛṣat. Tvām idhyavitāraṁ vavṛmahe sakhāya indra sānasim.

We approach you for protection and success in every undertaking. O lord youthful and blazing brave who can challenge and subdue any difficulty, pray come to our help. Indra, friends and admirers of yours, we depend on you alone as our sole saviour and victorious lord and choose to pray to you only as the lord supreme. (Rg. 8-21-2)

710. Indra Devata, Nrmedha Angirasa Ṛshi

अधा हीन्द्र गिर्वण उप त्वा काम ईमहे ससृग्महे।
उदेव ग्मन्त उदभिः॥ ७१०॥

Adhā hīndra girvaṇa upa tvā kāma īmahe sasṛgmahe. Udeva gmanta udabhih.

And O lord lover of song and celebration, Indra, we send up vaulting voices of ambition, adoration and prayer to you like wave on waves of the flood rolling upon the sea. (Rg. 8-98-7)

711. Indra Devata, Nrmedha Angirasa Ṛshi

वार्ण त्वा यव्याभिर्वर्धन्ति शूर ब्रह्माणि।
वावृध्वांसं चिदद्रिवो दिवेदिवे॥ ७११॥

Vārṇa tvā yavyābhir vardhanti śūra brahmāṇi.
Vāvṛdhvāँsaṁ cid adrivo dive-dive.

O lord of clouds and oceans of space, munificent and brave, expansive, boundless, infinite, like streams of water augmenting the sea, our songs of adoration exalt you wave on wave of flood day by day, the knowledge about you is unending. (Rg. 8-98-8)

712. Indra Devata, Nrmedha Angirasa Ṛshi

युञ्जन्ति हरी इषिरस्य गाथयोरौ रथ उरुयुगे वचोयुजा।
इन्द्रवाहा स्वर्विदा॥ ७१२॥

Yuñjanti harī iṣirasya gāthayorau ratha uruyuge vacoyujā. Indravāhā svarvidā.

Two motive forces like chariot horses, controlled by word, carry Indra, the soul, in the wide yoked spacious body-chariot by the power of the adorations of the universal blissful mover, Indra, cosmic energy. (Rg. 8-98-9)

CHAPTER–2

713. Indra Devata, Shrutakaksha Ṛshi

२ ३ २ ३ १ २ ३ १ २ ३ १ २र
पान्तमा वो अन्धस इन्द्रमभि प्र गायत।
३ १२ ३ १ २ ३ १ २ ३ २
विश्वासाहं शतक्रतुं मंहिष्ठं चर्षणीनाम्॥ ७१३॥

Pāntamā vo andhasa indramabhi pra gāyata. Viśvāsāhaṁ śatakratuṁ maňhiṣṭhaṁ carṣaṇīnām.

Sing in praise and appreciation of Indra, the ruler, protector of your food, sustenance and maintenance, all tolerant, all defender and all challenger, hero of a hundred noble actions and the best, most generous and most brilliant of the people. (Rg. 8-92-1)

714. Indra Devata, Shrutakaksha Ṛshi

३ १ २ ३ १ २ ३ २ १२
पुरुहूतं पुरुष्टुतं गाथान्यां३ सनश्रुतम्।
२ ३ १ २
इन्द्र इति ब्रवीतन॥ ७१४॥

Puruhūtaṁ puruṣṭutaṁ gāthānyāṁ ३ sanaśrutam. Indra iti bravītana.

Call him by the name and title of 'Indra', invoked by many, adored by all, worthy of celebration in story, all time famous who is also a scholar of universal knowledge. (Rg. 8-92-2)

715. Indra Devata, Shrutakaksha Ṛshi

२ ३ १ २ ३ १ २ ३ १ २र ३ २
इन्द्र इन्नो महोनां दाता वाजानां नृतुः।
३ १ २ ३ १ २
महाँ अभिज्ञ्वा यमत्॥ ७१५॥

Indra inno mahonāṁ dātā vājānāṁ nṛtuḥ.
Mahāň abhijñvā yamat.

Indra is a happy and joyous leader, giver of a high order of living, energy and life's victories. May he, with love, courtesy and humility, lead us to life's greatness and glory. (Rg. 8-92-3)

716. Indra Devata, Vasishtha Maitravaruni Ṛshi

प्र व इन्द्राय मादनं हर्यश्वाय गायत।
सखायः सोमपाव्ने॥ ७१६॥

Pra va indrāya mādanaṁ haryaśvāya gāyata.
Sakhāyaḥ somapāvne.

O friends, sing exciting songs of celebration in honour of Indra, your leader, commander of dynamic forces who loves the nation's honour and excellence and thirsts to celebrate the grandeur of it. (Rg. 7-31-1)

717. Indra Devata, Vasishtha Maitravaruni Ṛshi

शंसेदुक्थं सुदानव उत द्युक्षं यथा नरः।
चकृमा सत्यराधसे॥ ७१७॥

Śaňsedukthaṁ sudānava uta dyukṣaṁ yathā naraḥ. Cakṛmā satyarādhase.

Say adorable words of praise for Indra, generous giver, and sing heavenly songs for him as leading lights of the nation do. Let us too do the same honour to him, the great accomplisher of truth. (Rg. 7-31-2)

718. Indra Devata, Vasishtha Maitravaruni Ṛshi

त्वं न इन्द्र वाजयुस्त्वं गव्युः शतक्रतो।
त्वं हिरण्ययुर्वसो॥ ७१८॥

Tvaṁ na indra vājayustvaṁ gavyuḥ śatakrato. Tvaṁ hiraṇyayurvaso.

Indra, glorious ruler, you are giver of peace and settlement, you are accomplisher of a hundred yajnic acts of truth, you are giver of victory and progress to us, you are lover of the land and culture and you are creator of golden wealth, honour and excellence. (Rg. 7-31-3)

719. Indra Devata, Medhatithi Kanva and Priyamedha Ṛshi

वयमु त्वा तदिदर्था इन्द्र त्वायन्तः सखायः।
कण्वा उक्थेभिर्जरन्ते॥ ७१९॥

Vayamu tvā tadidarthā indra tvāyantaḥ sakhāyaḥ. Kaṇvā ukthebhirjarante.

Indra, we too have the same aims and objectives as you. We are your friends and admirers. We know and wish to achieve, and with all words of praise and appreciation, we adore you as others, wise devotees, do. (Rg.8-2-16)

720. Indra Devata, Medhatithi Kanva and Priyamedha Ṛshi

न घेमन्यदा पपन वज्रिन्नपसो नविष्टौ।
तवेदु स्तोमैश्चिकेत॥ ७२०॥

Na ghemanyadā papana vajrinnapaso naviṣṭau. Tavedu stomaiściketa.

Indra, lord of thunder and justice, in the beginning of a new plan, action or programme of holiness, I adore none else but only you. I know only one song of adoration and that is for you alone. (Rg. 8-2-17)

721. Indra Devata, Medhatithi Kanva and Priyamedha Ṛshi

३ १ २ ३ २ ३ २ ३ १ २र
इच्छन्ति देवाः सुन्वन्तं न स्वप्नाय स्पृहयन्ति।
१ २ ३ २ ३ १ २
यन्ति प्रमादमतन्द्राः ॥ ७२१ ॥

Icchanti devāḥ sunvantaṁ na svapnāya spṛhayanti. Yanti pramādam atandrāḥ.

Divines of brilliance and holy action love those engaged in creative actions of piety. They care not for dreams and love no dreamers. Active, wakeful and realistic beyond illusion, they achieve the joy of success in life. (Rg. 8-2-18)

722. Indra Devata, Shrutakaksha Ṛshi

१ २ ३ १ २ ३ १ २र ३ १ २
इन्द्राय मद्वने सुतं परि ष्टोभन्तु नो गिरः।
३ १ २ ३ १ २
अर्कमर्चन्तु कारवः ॥ ७२२ ॥

Indrāya madvane sutaṁ pari ṣṭobhantu no giraḥ. Arkamarcantu kāravaḥ.

Let all our voices of admiration flow and intensify the soma for the joy of Indra, and let the poets sing songs of adoration for him and celebrate his achievements. (Rg. 8-92-19)

723. Indra Devata, Shrutakaksha Ṛshi

२ ३ २ ३ २ ३ २ ३ १ २ ३ २ ३ १ २
यस्मिन् विश्वा अधि श्रियो रणन्ति सप्त संसदः।
१ २ ३ १ २
इन्द्रं सुते हवामहे ॥ ७२३ ॥

Yasmin viśvā adhi sriyo. raṇanti sapta saṅsadaḥ. Indraṁ sute havāmahe.

In our soma yajna of life, in meditation, and in the holy business of living, we invoke Indra, in whom

all beauties and graces abide, whom all the seven seers in yajna adore, in whom all five senses, mind and intelligence subside absorbed, and under whom all the seven assemblies of the world unite, meet and act. (Rg. 8-92-20)

724. Indra Devata, Shrutakaksha Ṛshi

त्रिकद्रुकेषु चेतनं देवासो यज्ञमत्नत।
तमिद्वर्धन्तु नो गिरः॥ ७२४॥

Trikadrukeṣu cetanaṁ devāso yajñamatnata.
Tamidvardhantu no giraḥ.

In three modes of body, mind and soul, the devas, seven senses, the human consciousness and the noble yogis, concentrate on Indra, divine consciousness. In three regions of the universe, noble souls meditate on the universal consciousness of the divine Indra. Thus they perform the yajna of divinity in communion. May all our songs of adoration glorify that supreme consciousness, Indra. (Rg. 8-92-21)

725. Indra Devata, Irimbithi Kanva Ṛshi

अयं त इन्द्र सोमो निपूतो अधि बर्हिषि।
एहीमस्य द्रवा पिब॥ ७२५॥

Ayaṁ ta indra somo nipūto adhi barhiṣi.
Ehīmasya dravā piba.

Indra, this soma pure and sanctified on the holy grass of yajna vedi, is dedicated to you. Come fast, you would love it, drink and enjoy, and protect and promote it for the good of all. (Rg. 8-17-11)

726. Indra Devata, Irimbithi Kanva Ṛshi

शाचिगो शाचिपूजनायं रणाय ते सुतः ।
आखण्डल प्र हूयसे ॥ ७२६ ॥

Śācigo śācipūjanāyaṁ raṇāya te sutaḥ.
Ākhaṇḍala pra hūyase.

Lord self-refulgent creator of stars and planets, glorious adorable, this cosmic soma of the universe of your creation is for the joy of life. Therefore, O lord imperishable, you are invoked and adored with love and faith. (Rg. 8-17-12)

727. Indra Devata, Irimbithi Kanva Ṛshi

यस्ते शृङ्गवृषो णपात् प्रणपात् कुण्डपाय्यः ।
न्यस्मिन् दध्र आ मनः ॥ ७२७ ॥

Yaste śṛṅgavṛṣo ṇapāt praṇapāt kuṇḍapāyyaḥ.
Nyasmin dadhra ā manaḥ.

O lord, the sun on high which neither falls nor allows others, planets and satellites, to fall is your creation and it is the protector and sustainer of the vault of heaven and the firmament. On this we meditate and concentrate our mind. (Rg. 8-17-13)

728. Indra Devata, Kusidi Kanva Ṛshi

आ तू न इन्द्र क्षुमन्तं चित्रं ग्राभं सं गृभाय ।
महाहस्ती दक्षिणेन ॥ ७२८ ॥

Ā tū na indra kṣumantaṁ citraṁ grābhaṁ saṁ gṛbhāya. Mahāhastī dakṣiṇena.

Lord of mighty arms, Indra, gather by your expert

right hand abundant riches for us which may be full of nourishment, energy, wonderful beauty and grace worth having as a prize possession. (Rg. 8-81-1)

729. Indra Devata, Kusidi Kanva Ṛshi

विद्मा हि त्वा तुविकूर्मिं तुविदेष्णं तुवीमघम्।
तुविमात्रमवोभिः॥ ७२९॥

Vidmā hi tvā tuvikūrmiṁ tuvideṣṇaṁ tuvīmagham. Tuvimātram avobhiḥ.

We know you as lord of universal action, all giving, treasure hold of unbounded wealth and boundless in power and presence with your favour and protections. (Rg. 8-81-2)

730. Indra Devata, Kusidi Kanva Ṛshi

न हि त्वा शूर देवा न मर्तासो दित्सन्तम्।
भीमं न गां वारयन्ते॥ ७३०॥

Na hi tvā śūra devā na martāso ditsantam.
Bhīmaṁ na gām vārayante.

When you give to bless mankind, no one can stop you, O brave lord, neither mortals nor immortals, just as no one can resist the mighty sun. (Rg. 8-81-3)

731. Indra Devata, Trishoka Kanva Ṛshi

अभि त्वा वृषभा सुते सुतं सृजामि पीतये।
तृम्पा व्यश्नुही मदम्॥ ७३१॥

Abhi tvā vṛṣabhā sute sutaṁ sṛjāmi pītaye.
Tṛmpā vyaśnuhī madam.

Lord of generous and creative power, when the

yajna is on and soma is distilled, I prepare the cup and offer you the drink. Pray accept, drink to your heart's content and enjoy the ecstasy of bliss divine. (Rg. 8- 45-22)

732. Indra Devata, Trishoka Kanva Ṛshi

मा त्वा मूरा अविष्यवो मोपहस्वान आ दभन्।
मा कीं ब्रह्मद्विषं वनः ॥ ७३२ ॥

Mā tvā mūrā aviṣyavo mopahasvāna ā dabhan.
Mā kīṁ brahmadviṣaṁ vanaḥ.

Let the fools and scoffers never get round you, even if they profess that they are keen to please you, for protection and support. Never support the negationists of knowledge, piety, existence and divinity. (Rg. 8-45-23)

733. Indra Devata, Trishoka Kanva Ṛshi

इह त्वा गोपरीणसं महे मन्दन्तु राधसे।
सरो गौरो यथा पिब ॥ ७३३ ॥

Iha tvā goparīṇasaṁ mahe mandantu rādhase.
Saro gauro yathā piba.

Here may devotees entertain you Indra, lover of light, with milk and soma for the achievement of great competence and success so that you may drink like the thirsty stag drinking at the pool. (Rg. 8-45-24)

734. Indra Devata, Medhatithi Kanva and Priyamedha Angirasau Ṛshi

इदं वसो सुतमन्धः पिबा सुपूर्णमुदरम्।
अनाभयिन् ररिमा ते ॥ ७३४ ॥

Idam vaso sutamandhaḥ pibā supūrṇam-udaram. Anābhayin rarimā te.

O lord of the world's treasure of wealth, honour and excellence, here is this exhilarating soma nectar of love and devotion distilled from the heart and soul. Pray drink of it to your heart's content. We offer it to you, lord beyond fear. (Rg. 8-2-1)

735. Indra Devata, Medhatithi and Priyamedha Ṛshi

नृभिर्धौतः सुतो अश्नैरव्या वारैः परिपूतः।
अश्वो न निक्तो नदीषु॥ ७३५॥

Nṛbhirdhautaḥ suto aśnairavyā vāraiḥ pari-pūtaḥ. Aśvo na nikto nadīṣu.

Stirred by best of men, crushed and filtered by men of adamantine character, purified and guarded by best of the brave, it is sparkling like sun rays reflected on the river waters. (Rg. 8-2-2)

736. Indra Devata, Medhatithi and Priyamedha Ṛshi

तं ते यवं यथा गोभिः स्वादुमकर्म श्रीणन्तः।
इन्द्र त्वास्मिन्त्सधमादे॥ ७३६॥

Tam te yavaṁ yathā gobhiḥ svādum akarma śrīṇantaḥ. Indra tvāsmintsadhamāde.

That sparkling soma drink of devotion seasoned with barley, mixed with milk and cream, we, blenders, having prepared it, offer to you in this house of celebration. (Rg. 8-2-3)

737. Indra Devata, Vishvamitra Gathina Ṛshi

३ १ २र ३ १ २
इदं ह्यन्वोजसा सुतं राधानां पते।
२ ३ २ १ २
पिबा त्वा३स्य गिर्वणः ॥ ७३७ ॥

Idaṁ hyanvojasā sutaṁ rādhānāṁ pate.
Pibā tvā३sya girvaṇaḥ.

O lord and ruler of wealth, power and potential, drink the exciting soma of this generous yajamana, elaborately distilled with vigour and splendour and offered with the voice of homage and reverence. (Rg. 3-51-10)

738. Indra Devata, Vishvamitra Gathina Ṛshi

२ ३ १ २ ३ १ २र ३ १ २र ३क २र
यस्ते अनु स्वधामसत् सुते नि यच्छ तन्वम्।
१ २
स त्वा ममत्तु सोम्य ॥ ७३८ ॥

Yaste anu svadhāmasat sute ni yaccha tanvam.
Sa tvā mamattu somya.

Indra, lord ruler of the world, whatever and whoever be in accord with your power and pleasure, pray control, direct, administer and order the body-politic into settled form, and may all that give you pleasure and satisfaction, lover and creator of soma peace as you are. (Rg. 3-51-11)

739. Indra Devata, Vishvamitra Gathina Ṛshi

१ २ ३ २उ ३ १ २ ३ १ २
प्र ते अश्नोतु कुक्ष्योः प्रेन्द्र ब्रह्मणा शिरः।
२ ३१ २ ३ १ २
प्र बाहू शूर राधसा ॥ ७३९ ॥

Pra te aśnotu kukṣyoḥ prendra brahmaṇā śiraḥ.
Pra bāhū śūra rādhasā.

Indra, heroic lord ruler of the world, whatever you receive into the body of your treasury for asset and energy, may that wealth and energy inspire your mind with knowledge and enlightenment, and strengthen your arms for potential development of the wealth of nations. (Rg. 3-51-12)

740. Indra Devata, Madhucchanda Ṛshi

आ त्वेता नि षीदतेन्द्रमभि प्र गायत।
सखाय स्तोमवाहसः ॥ ७४० ॥

Ā tvetā ni ṣīdatendramabhi pra gāyata.
Sakhāya stomavāhasaḥ.

Friends and celebrants of song divine, come, sit together and join to meditate (on life, divinity, humanity, science and spirituality, and freedom), and sing in thankful praise of Indra, lord of life and energy. (Rg. 1-5-1)

741. Indra Devata, Madhucchanda Ṛshi

पुरूतमं पुरूणामीशानं वार्याणाम्।
इन्द्रं सोमे सचा सुते ॥ ७४१ ॥

Purūtamaṁ purūṇāmīśānaṁ vāryāṇām.
Indraṁ some sacā sute.

Friends and comrades in study and meditation, when you have distilled the essence of soma, life and spirit present at the heart of things, then sing in praise of Indra, closest at hand of things in heaven and earth, and ruler dispenser of the fruits of love and desire. (Rg. 1-5-2)

742. Indra Devata, Madhucchanda Ṛshi

स घा नो योग आ भुवत् स राये स पुरन्ध्या।
गमद् वाजेभिरा स नः॥ ७४२॥

Sa ghā no yoga ā bhuvat sa rāye sa purandhyā.
Gamad vājebhirā sa naḥ.

Indra, life and energy of the universe, is at the heart of our meditation. That is the spirit and secret of the wealth of the world. That is the inspiration at the centre of our thought and intelligence. May that lord of life and energy come and bless us with gifts of knowledge and power in our joint endevours. (Rg. 1-5-3)

743. Indra Devata, Ajigarti Shunahshepah Ṛshi

योगेयोगे तवस्तरं वाजेवाजे हवामहे।
सखाय इन्द्रमूतये॥ ७४३॥

Yoge yoge tavastaraṁ vāje vāje havāmahe.
Sakhāya indramūtaye.

Friends together and friends of Indra ever stronger and mightier, in every act of production and progress and in every battle for protection and preservation, we call upon Indra for defence and victory for well-being. (Rg. 1-30-7)

744. Indra Devata, Ajigarti Shunahshepah Ṛshi

अनु प्रत्नस्यौकसो हुवे तुविप्रतिं नरम्।
यं ते पूर्वं पिता हुवे॥ ७४४॥

Anu pratnasyaukaso huve tuvipratiṁ naram.
Yaṁ te pūrvaṁ pitā huve.

I invoke and call upon the Primeval Man, eternal father, who creates this multitudinous existence from the eternal womb of nature, the same whom our original forefathers invoked and worshipped. (Rg. 1-30-9)

745. Indra Devata, Ajigarti Shunahshepah Ṛshi

आ घा गमद्यदि श्रवत्सहस्त्रिणीभिरूतिभिः ।
वाजेभिरुप नो हवम् ॥ ७४५ ॥

Ā ghā gamad yadi śravat sahasriṇībhir ūtibhiḥ.
Vājebhirupa no havam.

If Indra hears our call, let Him come, we pray, with a thousand ways of protection and progress of prosperity and well-being. (Rg. 1-30-8)

746. Indra Devata, Narada Kanva Ṛshi

इन्द्र सुतेषु सोमेषु क्रतुं पुनीष उक्थ्यम् ।
विदे वृधस्य दक्षस्य महाँ हि षः ॥ ७४६ ॥

Indra suteṣu someṣu kratuṁ punīṣa ukthyam.
Vide vṛdhasya dakṣasya mahāň hi ṣaḥ.

When a special yajnic programme for the realisation of special knowledge, power and expertise in a particular field is completed with hymns of thanks and praise to divinity, then Indra, lord omnipotent and omniscient, sanctifies the joint endeavour of holiness and blesses the programme with success. Great is he. (Rg. 8-13-1)

747. Indra Devata, Narada Kanva Ṛshi

स प्रथमे व्योमनि देवानां सदने वृधः ।
सुपारः सुश्रवस्तमः समप्सुजित् ॥ ७४७ ॥

Sa prathame vyomani devānāṁ sadane vṛdhaḥ.
Supāraḥ suśravastamaḥ samapsujit.

At the first expansive manifestation of space, at the centre of all divine mutations of nature, he is the efficient cause of nature's evolution, supreme pilot, most abundant and most glorious, omnipotent victor over conflicts and negativities in the way of evolution of nature and humanity in relation to will and action. (Rg. 8-13-2)

748. Indra Devata, Narada Kanva Ṛshi

तमु हुवे वाजसातय इन्द्रं भराय शुष्मिणम्।
भवा नः सुम्ने अन्तमः सखा वृधे॥ ७४८॥

Tamu huve vājasātaya indraṁ bharāya śuṣmiṇaṁ. Bhavā naḥ sumne antamaḥ sakhā vṛdhe.

That Indra, potent and abundant, I invoke for victory in the race for life, for growth and fulfilment. O lord, be our friend, our innermost centre of conscience for our progress, peace and all round well being. (Rg. 8-13-3)

749. Agni Devata, Vamadeva Maitravaruni Ṛshi

एना वो अग्निं नमसोर्जो नपातमा हुवे।
प्रियं चेतिष्ठमरतिं स्वध्वरं विश्वस्य दूतममृतम्॥ ७४९॥

Enā vo agniṁ namasorjo napātam āhuve.
Priyaṁ cetiṣṭham aratim svadhvaraṁ viśvasya dūtam amṛtam.

O people, for your sake, with food, homage and self-surrender, I invoke and serve Agni, giver of light

and fire of life, product as well as the source of unfailing energy, strength and power, cherished and valuable friend, most enlightened and constant agent of the holiest programmes of love and non-violent development, and imperishable carrier and messenger of world communications. (Rg. 7-16-1)

750. Agni Devata, Vamadeva Ṛshi

स योजते अरुषा विश्वभोजसा स दुद्रवत् स्वाहुतः ।
सुब्रह्मा यज्ञः सुशमी वसूनां देवं राधो जनानाम् ॥ ७५० ॥

Sa yojate aruṣā viśvabhojasā sa dudravat svāhutaḥ. Subrahmā yajñaḥ suśamī vasūnāṁ devaṁ rādho janānām.

That Agni, leading power of nature and humanity, uses bright natural elements of universal value such as sun rays, fire and water, like horses harnessed to the chariot, and, when invoked and raised, would move at the fastest speed. He is the master of natural knowledge and natural materials, adorable, noble and potent worker, and the accomplisher of means, materials and projects of humanity for common success and progress. (Rg. 7-16-2)

751. Usha Devata, Vasishtha Maitravaruni Ṛshi

प्रत्यु अदर्श्यायत्यू३च्छन्ती दुहिता दिवः । अपो मही वृणुते चक्षुषा तमो ज्योतिष्कृणोति सूनरी ॥ ७५१ ॥

Pratyu adarśyāyatyū ३cchantī duhitā divaḥ. Apo mahī vṛṇute cakṣuṣā tamo jyotiṣkṛṇoti sūnarī.

The great and glorious dawn, child of the light of divinity, is seen rising, dispelling mists and darkness, and illuminates with light the world of our actions,

brilliant guide as she is for the day. (Rg. 7-81-1)

752. Usha Devata, Vasishtha Maitravaruni Ṛshi

२ ३ १ २ ३ २ ३ १ २ ३ १ २र ३ २
उदुस्रियाः सृजते सूर्यः सचा उद्यन्नक्षत्रमर्चिवत्।
१ २र ३ २ ३ १ २ ३ २ ३ १ २
तवेदुषो व्युषि सूर्यस्य च सं भक्तेन गमेमहि॥ ७५२॥

Udusriyāḥ sṛjate sūryaḥ sacā udyan nakṣatra-marcivat. Taveduṣo vyuṣi sūryasya ca saṁ bhaktena gamemahi.

And then the sun, friend and associate together, takes over and, blazing with splendour, sends forth radiations of light and illuminates the planet earth. O dawn, in your original revelation of light divine and in the solar radiations, we pray, let us abide and act with faith and delightful experience of the illumination. (Rg. 7-81-2)

753. Ashvinau Devate, Vasishtha Maitravaruni Ṛshi

३ १ २ ३ १ २ ३ १ २
इमा उ वां दिविष्टय उस्रा हवन्ते अश्विना।
३ १ २ ३ १ २ ३ १ २ ३ १ २र
अयं वामह्वेऽवसे शचीवसू विशंविशं हि गच्छथः॥ ७५३॥

Imā u vāṁ diviṣṭaya usrā havante aśvinā. Ayaṁ vāmahve'vase śacīvasū viśaṁviśaṁ hi gacchathaḥ.

Brilliant Ashvins, these yajakas dedicated to life divine invoke and call upon you for light, and I too, O versatile commanders of the wealth of knowledge, power and vision, invite you and pray for protection and advancement since you visit and bless every individual and every community. (Rg. 7-74-1)

754. Ashvinau Devate, Vasishtha Maitravaruni Ṛshi

युवं चित्रं ददथुर्भोजनं नरा चोदेथां सूनृतावते।
अर्वाग्रथं समनसा नि यच्छतं पिबतं सोम्यं मधु॥ ७५४॥

Yuvaṁ citraṁ dadathur bhojanaṁ narā codethāṁ sūnṛtāvate. Arvāgrathaṁ samanasā ni yacchataṁ pibataṁ somyaṁ madhu.

O leading lights of humanity, you provide wonderful food for the body, mind and soul, provide inspiration and incentive for the man of truth and rectitude. With an equal mind with us all, bring up your chariot, add to the joy of the community and share the honey sweets of peace and pleasure. (Rg. 7-74-2)

755. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

अस्य प्रत्नामनु द्युतं शुक्रं दुदुह्रे अह्रयः।
पयः सहस्त्रसामृषिम्॥ ७५५॥

Asya pratnāmanu dyutaṁ śukraṁ duduhre ahrayaḥ. Payaḥ sahasrasāmṛṣim.

Men of vision and science of yajna, in pursuit of the ancient and eternal Vedic tradition of this lord of light, peace and purity, distil the brilliant, pure and powerful and visionary knowledge of a thousandfold nourishing and inspiring gifts of existence.(Rg.9-54-1)

756. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

अयं सूर्यइवोपदृगयं सरांसि धावति।
सप्त प्रवत आ दिवम्॥ ७५६॥

Ayaṁ sūrya ivopadṛgayaṁ sarāṅsi dhāvati. Sapta pravata ā divam.

This Soma, like the sun, all watching and illuminating, sets rivers, seas and energies aflow, pervading therein on earth and in the seven-fold light of the sun upto the regions of light. (Rg. 9-54-2)

757. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

अयं विश्वानि तिष्ठति पुनानो भुवनोपरि।
सोमो देवो न सूर्यः॥ ७५७॥

Ayaṁ viśvāni tiṣṭhati punāno bhuvanopari.
Somo devo na sūryaḥ.

This Soma, lord of light, peace and power, pure and purifying, pervades all regions of the universe in and above, like the divine light which illuminates all regions of the universe. (Rg. 9-54-3

758. Pavamana Soma Devata, Asita Kashyapa Amahuyu Ṛshi

एष प्रत्नेन जन्मना देवो देवेभ्यः सुतः।
हरिः पवित्रे अर्षति॥ ७५८॥

Eṣa pratnena janmanā devo devebhyaḥ sutaḥ.
Hariḥ pavitre arṣati.

This divine spirit since its timeless manifestation, revealed and manifested for the divines, arises in the pure hearts of humanity, eliminating pain and suffering. (Rg. 9-3-9)

759. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

एष प्रत्नेन मन्मना देवो देवेभ्यस्परि।
कविर्विप्रेण वावृधे॥ ७५९॥

Eṣa pratnena manmanā devo devebhyaspari.
Kavir vipreṇa vāvṛdhe.

This divine Soma, light and vision of the world, self-realised by the sages and glorified with ancient and eternal hymns of the Veda, vibrates for them in the heart and soul and sanctifies them with showers of heavenly bliss. (Rg. 9-42-2)

760. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

दुहानः प्रत्नमित्पयः पवित्रे परि षिच्यसे।
क्रन्दं देवाँ अजीजनः॥ ७६०॥

Duhānaḥ pratnamitpayaḥ pavitre pari ṣicyase.
Krandaṁ devāň ajījanaḥ.

Creating the eternal life-giving food of divine ecstasy for the soul, the presence of blissful Soma vibrates in the heart of the celebrant and, calling out as if loud and bold, awakens the dormant divine potentialities of the devotee to active possibilities. (Rg. 9-42-4)

761. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

उप शिक्षापतस्थुषो भियसमा धेहि शत्रवे।
पवमान विदा रयिम्॥ ७६१॥

Upa śikṣāpatasthuṣo bhiyasamā dhehi śatrave.
Pavamāna vidā rayim.

O lord of purity, those who stay far off, bring close and instruct; those who are negative, strike with fear; bring wealth, honour and excellence for life.(Rg. 9-19-6)

762. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

२ ३ २ ३ २ ३ २३ १ २ ३ १ २र
उपो षु जातमप्तुरं गोभिर्भङ्गं परिष्कृतम्।
१ २ ३ १ २
इन्दुं देवा अयासिषुः॥ ७६२॥

Upo ṣu jātamapturaṁ gobhirbhaṅgaṁ pariṣkṛtam. Induṁ devā ayāsiṣuḥ.

Soma, spirit of beauty, grace and glory, divinely created, nobly born, zealous, destroyer of negativity, beatified and celebrated in songs of divine voice, the noblest powers of nature and humanity adore, share and enjoy. (Rg.9-61-13)

763. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

१ २ ३ १ २ ३ १ २
उपास्मै गायता नरः पवमानायेन्दवे।
३ २ ३ १ २र
अभि देवाँ इयक्षते॥ ७६३॥

Upāsmai gāyatā naraḥ pavamānāyendave. Abhi devāँ iyakṣate.

O leading lights of humanity, to win the wealth of life's joy, work and sing in thanks and adoration for this infinite fount of pure bliss which overflows and yearns to join and inspire the noble creative performers of yajna. (Rg. 9-11-1)

764. Pavamana Soma Devata, Trita Aptya Ṛshi

१ २र ३ २ ३ १ २ ३ १ २
प्र सोमासो विपश्चितोऽपो नयन्त ऊर्मयः।
१ २ ३ १ २
वनानि महिषाइव॥ ७६४॥

Pra somāso vipaścito'po nayanta ūrmayaḥ. Vanāni mahiṣā iva.

Just as waves of water rise to the moon and great

men strive for things of beauty and goodness, so do inspired learned sages, lovers of dynamic peace and goodness, move forward to realise the supreme power and Spirit of the Vedic hymns. (Rg. 9-33-1)

765. Pavamana Soma Devata, Trita Aptya Ṛshi

अभि द्रोणानि बभ्रवः शुक्रा ऋतस्य धारया।
वाजं गोमन्तमक्षरन्॥ ७६५॥

Abhi droṇāni babhravaḥ śukrā ṛtasya dhārayā.
Vājaṁ gomantamakṣaran.

Just as pure, powerful, brown nectar streams of soma shower milky energies to fill the casks of exhilarating drink for the aspirants, so do seasoned self-realised scholars and teachers of Vedic knowledge and experience, pure at heart and clairvoyant in vision and intelligence, let flow powerful exhilarating streams of knowledge and enlightenment in channels of truth, law and immortality for competent and conscientious seekers of life's fulfilment. (Rg. 9-33-2)

766. Pavamana Soma Devata, Trita Aptya Ṛshi

सुता इन्द्राय वायवे वरुणाय मरुद्भ्यः।
सोमा अर्षन्तु विष्णवे॥ ७६६॥

Sutā indrāya vāyave varūṇāya marudbhyaḥ.
Somā arṣantu viṣṇave.

Knowledge, wisdom and expertise, valuable and blissful as soma, collected and refined by sages and scholars of vision and experience, flows on for Indra, the ruling soul, Vayu, the vibrant people, Varuna, powers of judgement and dispensation, Maruts, stormy warriors,

and Vishnu, universal sustaining powers of life and humanity. (Rg. 9-33-3)

767. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

प्र सोम देववीतये सिन्धुर्न पिप्ये अर्णसा। अंशोः पयसा मदिरो न जागृविरच्छा कोशं मधुश्चुतम्॥ ७६७॥

Pra soma devavītaye sindhurna pipye arṇasā. Aṅśoḥ payasā madiro na jāgṛviracchā kośaṁ madhuścutam.

O Soma, be full with the liquid spirit of joy like the sea which is full with the flood of streams and rivers, and, like the very spirit of ecstasy overflowing with delicious exuberance of light divine, ever awake, flow into the devotee's heart blest with the honeyed joy of divinity. (Rg. 9-107-12)

768. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

आ हर्यतो अर्जुनो अत्के अव्यत प्रियः सूनुर्न मर्ज्यः। तमीं हिन्वन्त्यपसो यथा रथं नदीष्वा गभस्त्योः॥ ७६८॥

Ā haryato arjuno atke avyata priyaḥ sūnurna marjyaḥ. Tamīṁ hinvantyapaso yathā rathaṁ nadīṣvā gabhastyoḥ.

Dear, loved and fascinating, Soma emerges in transparent unsullied form, winsome worth refinement like a child's and inspiring as a sanative. Devotees

stimulate it with holy karma, a thing beautiful and inspiring, and let it join and flow in the streams of thought and action between their intellect and emotion and their prana and apana energies. (Rg. 9-107-13)

769. Pavamana Soma Devata, Shyavashva Atreya Ṛshi

प्र सोमासो मदच्युतः श्रवसे नो मघोनाम्।
सुता विदथे अक्रमुः ॥ ७६९ ॥

Pra somāso madacyutaḥ śravase no maghonām. Sutā vidathe akramuḥ.

May the streams of soma, nectar sweet and exhilarating, distilled and sanctified in yajna, flow for the safety, security and fame of our leading lights of honour, power and excellence. (Rg. 9-32-1)

770. Pavamana Soma Devata, Shyavashva Atreya Ṛshi

आदीं हंसो यथा गणं विश्वस्यावीवशन्मतिम्।
अत्यो न गोभिरज्यते ॥ ७७० ॥

Ādīm haṅso yathā gaṇam viśvāsyā-vīvaśan matim. Atyo na gobhirajyate.

And just as a hansa bird joins its flock and just as a horse is controlled by reins to reach the destination, so does the soul, having controlled and concentrated all senses, mind and intelligence, rise and join the presence of Divinity, its ultimate haven and home. (Rg. 9-32-3)

771. Pavamana Soma Devata, Shyavashva Atreya Ṛshi

आदीं त्रितस्य योषणो हरिं हिन्वन्त्यद्रिभिः।
इन्दुमिन्द्राय पीतये ॥ ७७१ ॥

Ādīm tritasya yoṣaṇo hariṁ hinvantyadribhiḥ.
Indumindrāya pītaye.

And the vibrant thoughts and words of the sage beyond three fold bondage of body, mind and soul, with all perceptions of sense and conceptions of mind concentrated, rise, reach and exalt the lord of peace and joy, destroyer of suffering, for the enlightenment and ecstasy of the human soul. (Rg. 9-32-2)

772. Pavamana Soma Devata, Agni Chakshusha Ṛshi

अया पवस्व देवयू रेभन् पवित्रं पर्येषि विश्वतः।
मधोर्धारा असृक्षत॥ ७७२॥

Ayā pavasva devayū rebhan pavitram paryeṣi viśvataḥ. Madhordhārā asṛkṣata.

Thus vibrate, purify and flow, friend of sages and divines, releasing these honey streams of joy, and go on eloquent to bless the pure heart all round all ways in the world. (Rg. 9-106-14)

773. Pavamana Soma Devata, Agni Chakshusha Ṛshi

पवते हर्यतो हरिरति ह्वरांसि रंह्या।
अभ्यर्ष स्तोतृभ्यो वीरवद्यशः॥ ७७३॥

Pavate haryato harir ati hvarāṅsi raṅhyā.
Abhyarṣant-stotṛbhyo vīravadyaśaḥ.

The beauteous and beatific divine saviour spirit of Soma vibrates, purifies and flows with tremendous force, casting off all crookedness and contradictions, and overflowing with valour, honour and excellence for the celebrants and their heroic progeny for generations. (Rg. 9-106-13)

774. Pavamana Soma Devata, Vaishvamitra Vachya or Prajapati Ṛshi

१ २ ३ १ २२ ३ २ ३ १ २३ १ २२
प्र सुन्वानायान्धसो मर्त्तो न वष्ट तद्वचः ।
२३ १२ ३१२ ३ २ ३ १ २२
अप श्वानमराधसं हता मखं न भृगवः ॥ ७७४ ॥

Pra sunvānāyāndhaso martto na vaṣṭa tad-vacaḥ. Apa śvānam arādhasaṁ hatā makham na bhṛgavaḥ.

That silent voice of the generative illuminative Soma of divine food, energy and enlightenment for the devotee, the ordinary mortal does not perceive. O yajakas, ward off the clamours and noises which disturb the meditative yajna as men of wisdom ward them off to save their yajna. (Rg. 9-101-13)

CHAPTER–3

775. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

पवस्व वाचो अग्रियः सोम चित्राभिरूतिभिः।
अभि विश्वानि काव्या ॥ ७७५ ॥

Pavasva vāco agriyaḥ soma citrābhirūtibhiḥ.
Abhi viśvāni kāvyā.

O Soma, you are the leading light. With various and wonderful modes of protection and preservation, purify and sanctify the speech of humanity and let it flow free and fine. Be the same preserver, sanctifier and promoter of all the art and literature of the world. (Rg. 9-62-25)

776. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

त्वं समुद्रिया अपोऽग्रियो वाच ईरयन्।
पवस्व विश्वचर्षणे ॥ ७७५ ॥

Tvaṁ samudriyā apo'griyo vāca īrayan.
Pavasva viśvacarṣaṇe.

O mover, shaker and inspirer of the world, you are the first and foremost leading light, flow forth purifying, sanctifying and energising the oceanic vapours and waters of space, and inspiring and preserving the eternal Word and the speech, manners and cultures of the world of humanity. (Rg. 9-62-26)

777. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

तुभ्येमा भुवना कवे महिम्ने सोम तस्थिरे।
तुभ्यं धावन्ति धेनवः ॥ ७७७ ॥

Tubhyemā bhuvanā kave mahimne soma tasthire. Tubhyaṁ dhāvanti dhenavaḥ.

O Soma, lord of omniscient vision and creation, these world regions of the universe abide in constant steadiness in homage to you, and the seas on earth and in space roll in honour to you. (Rg. 9-62-27)

778. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

पवस्वेन्दो वृषा सुतः कृधी नो यशसो जने।
विश्वा अप द्विषो जहि॥ ७७८ ॥

Pavasvendo vṛṣā sutaḥ kṛdhī no yaśaso jane. Viśvā apa divṣo jahi.

Soma, lord of purity and generosity, light and splendour, served and realised through yajnic life, protect and purify us, help us join the community of honour and excellence, ward off and eliminate all malignity, jealousy and enmity from our life. (Rg. 9-61-28)

779. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

यस्य ते सख्ये वयं सासह्याम पृतन्यतः।
तवेन्दो द्युम्न उत्तमे॥ ७७९ ॥

Yasya te sakhye vayaṁ sāsahyāma pṛtanyataḥ. Tavendo dyumna uttame.

O lord of truth, beauty and generosity, within the fold of your friendship and in the state of your highest honour and excellence, let us face and win over all the adversaries. (Rg. 9-61-29)

780. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

या ते भीमान्यायुधा तिग्मानि सन्ति धूर्वणे।
रक्षा समस्य नो निदः॥ ७८०॥

Yā te bhīmānyāyudhā tigmāni santi dhūrvaṇe.
Rakṣā samasya no nidaḥ.

Whatever are your sharpest and most awful weapons for the destruction of destroyers, with those weapons, pray, protect us against all maligners and enemies. (Rg. 9-61-30)

781. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

वृषा सोम द्युमाँ असि वृषा देव वृषव्रतः।
वृषा धर्माणि दध्रिषे॥ ७८१॥

Vṛṣā soma dyumāँ asi vṛṣā deva vṛṣavrataḥ.
Vṛṣā dharmāṇi dadhriṣe.

O Soma, divine spirit of peace and prosperity, you are virile, omnipotent and generous, refulgent and abundant giver of light, self-committed to showers of generosity for humanity and all life in existence. O generous and mighty lord, you alone ordain, maintain and sustain the laws of Dharma in nature and humanity. (Rg. 9-64-1)

782. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

वृष्णस्ते वृष्ण्यं शवो वृषा वनं वृषा सुतः।
स त्वं वृषन्वृषेदसि॥ ७८२॥

Vṛṣṇaste vṛṣṇyaṁ śavo vṛṣā vanaṁ vṛṣā sutaḥ.
Sa tvaṁ vṛṣan vṛṣedasi.

Generous as you are, your strength rains in showers, generous is your plenitude, generous is the bliss of your joy and ecstasy. Eternal truth, shower of generosity, truly you are the ultimate generous giver of the joy of life. (Rg. 9-64-2)

783. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

२ ३ १ २ ३ २ ३ १ २२ ३ १ २१
अश्वो न चक्रदो वृषा सं गा इन्दो समर्वतः।
१ २ ३ १ २२
वि नो राये दुरो वृधि॥ ७८३॥

Aśvo na cakrado vṛṣā sam gā indo samarvataḥ.
Vi no rāye duro vṛdhi.

Like the roar of thunder you are loud and bold in manifestation in existence. O dynamic presence of infinite light and generous flow of energy, you pervade and energise our perceptions and our will for action and advancement. Pray open and widen the doors of wealth, honour and excellence for us all. (Rg. 9-64-3)

784. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

२ ३ १ २ ३ १ २ ३ १ २
वृषा ह्यसि भानुना द्युमन्तं त्वा हवामहे।
१ २ ३ १ २
पवमान स्वर्दृशम्॥ ७८४॥

Vṛṣā hyasi bhānunā dyumantaṁ tvā havāmahe.
Pavamāna svardṛśam.

O lord of purity, purifier and sanctifier of heart and soul, you are supremely generous and refulgent by your own light and glory. We, celebrants by our holiest thoughts and words, invoke and adore you for the light and wisdom of your divine glory and generosity. (Rg. 9-65-4)

785. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

यदद्भिः परिषिच्यसे मर्मृज्यमान आयुभिः।
द्रोणे सधस्थमश्नुषे॥ ७८५॥

Yadadbhiḥ pariṣicyase marmṛjyamana āyubhiḥ. Droṇe sadhastham aśnuṣe.

O soul of peace and purity, when you are honoured and anointed by yajakas with the waters of divine sanctity, refined with the light of knowledge and tempered by yajnic fire, then by virtue of your own progress you attain to your real, innate and rightful position in society. (Rg. 9-65-6)

786. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

आ पवस्व सुवीर्यं मन्दमानः स्वायुध।
इहो ष्विन्दवा गहि॥ ७८६॥

Ā pavasva suvīryaṁ mandamānaḥ svāyudha. Iho ṣvindavā gahi.

O divine spirit of peace, purity and abundance, joyous wielder of noble arms, come to us and let pure, creative courage and virility flow in abundance for us. (Rg. 9-65-5)

787. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

पवमानस्य ते वयं पवित्रमभ्युन्दतः।
सखित्वमा वृणीमहे॥ ७८७॥

Pavamānasya te vayaṁ pavitram abhyundataḥ. Sakhitvamā vṛṇīmahe.

O Soma, pure and purifying lord and ruler of life, the streams of your peace, plenty and piety overflow. We pray for abiding love and friendship with you. (Rg. 9-61-4)

788. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

ये ते पवित्रमूर्मयोऽभिक्षरन्ति धारया।
तेभिर्नः सोम मृडय॥ ७८८॥

Ye te pavitram ūrmayo'bhikṣaranti dhārayā.
Tebhirnaḥ soma mṛḍaya.

The streams of your piety, purity, peace and plenty rain in showers for the pure heart and soul in humanity. O Soma, with those showers, pray bless us with happiness, prosperity and all round well being. (Rg. 9-61-5)

789. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

स नः पुनान आ भर रयिं वीरवतीमिषम्।
ईशानः सोम विश्वतः॥ ७८९॥

Sa naḥ punāna ā bhara rayiṁ vīravatīm iṣam.
Īśānaḥ soma viśvataḥ.

O Soma, lord ruler and benefactor of the entire world, pure and purifier of all, bring us food and energy for body, mind and soul, versatile wealth and power abounding in brave and heroic progeny for future generations. (Rg. 9-61-6)

790. Agni Devata, Kanva Medhatithi Ṛshi

अग्निं दूतं वृणीमहे होतारं विश्ववेदसम्।
अस्य यज्ञस्य सुक्रतुम्॥ ७९०॥

Agnim dūtam vṛṇīmahe hotāram viśvavedasam.
Asya yajñasya sukratum.

We choose Agni, the fire, as prime power of social yajna, which carries the fragrance of yajna universally across the earth, the sky and even to the heavens, and which is the chief creator of prosperity and maker of beautiful forms. (Rg. 1-12-1)

791. Agni Devata, Kanva Medhatithi Ṛshi

अग्निमग्निं हवीमभिः सदा हवन्त विश्पतिम्।
हव्यवाहं पुरुप्रियम्॥ ७९१॥

Agnimagnim havīmabhiḥ sadā havanta viśpatim. Havyavāham purupriyam.

We choose Agni visible and invisible, and invoke it with faith and holy action, Agni which is the protector of the people, carrier of yajnic fragrance, and favourite of the wise. (Rg. 1-12-2)

792. Agni Devata, Kanva Medhatithi Ṛshi

अग्ने देवाँ इहा वह जज्ञानो वृक्तबर्हिषे।
असि होता न ईड्यः॥ ७९२॥

Agne devāṅ ihā vaha jajñāno vṛktabarhiṣe.
Asi hotā na īḍyaḥ.

Agni, omniscient and omnipresent power, bring us here the brilliant divine gifts of yajna for the pure at heart. You alone are the chief priest and performer of the yajna of creation. You alone are adorable. (Rg. 1-12-3)

793. Mitra-Varunau Devate, Kanva Medhatithi Ṛshi

मित्रं वयं हवामहे वरुणं सोमपीतये।
या जाता पूतदक्षसा॥ ७९३॥

Mitraṁ vayaṁ havāmahe varuṇaṁ somapītaye.
Yā jātā pūtadakṣasā.

For the creation, preservation and promotion of soma, peace and joy of life, we invoke Mitra and Varuna, life energies of prana and udana in systemic circulation, which are purifying, vitalising and enlightening for the body, mind and soul. (Rg. 1-23-4)

794. Mitra-Varunau Devate, Kanva Medhatithi Ṛshi

ऋतेन यावृतावृधावृतस्य ज्योतिषस्पती।
ता मित्रावरुणा हुवे॥ ७९४॥

Ṛtena yāvṛtāvṛdhāvṛtasya jyotiṣaspatī.
Tā mitrāvaruṇā huve.

For our enlightenment and spiritual advancement, we invoke Mitra and Varuna, light of the sun and motive energy of the wind, both guardians of the light of truth and natural laws of Divinity, which, by that very light of truth, extend the operation of that law in the Lord's creation upto the mind and soul of humanity. (Rg. 1-23-5)

795. Mitra-Varunau Devate, Kanva Medhatithi Ṛshi

वरुणः प्राविता भुवन्मित्रो विश्वाभिरूतिभिः।
करतां नः सुराधसः॥ ७९५॥

Varuṇaḥ prāvitā bhuvan mitro viśvābhir ūtibhiḥ. Karatāṁ naḥ surādhasaḥ.

Varuna is breath of air, and Mitra, light of the sun, with energies and all the vitalities and immunities of human life and prosperity. May they both help us rise to the noblest wealth of body, mind and soul (Rg. 1-23-6)

796. Indra Devata, Madhucchanda Ṛshi

२ ३ २ ३ १ २ ३१ २र ३ १ २३ १ २
इन्द्रमिद्गाथिनो बृहदिन्द्रमर्केभिरर्किणः।
२ ३ १ २
इन्द्रं वाणीरनूषत॥ ७९६॥

Indram id gāthino bṛhad indram arkebhir arkiṇaḥ. Indraṁ vāṇīr anūṣata.

The singers of Vedic hymns worship Indra, infinite lord of the expansive universe, Indra, the sun, lord of light, Indra, vayu, maruts, currents of energy, and Indra, the universal divine voice, with prayers, mantras, actions and scientific research. (Rg. 1-7-1)

797. Indra Devata, Madhucchanda Vishwamitra Ṛshi

२ ३ २उ ३ २ ३ १ २ ३ १ २ ३ १ २
इन्द्र इद्धर्योः सचा सम्मिश्ल आ वचोयुजा।
१ २ ३ १ २३ १ २
इन्द्रो वज्री हिरण्ययः॥ ७९७॥

Indra iddharyoḥ sacā sammiśla ā vacoyujā. Indro vajrī hiraṇyayaḥ.

Indra, the omnipresent Spirit, Indra, the universal energy of vayu or maruts, and Indra, the solar energy, the bond of unity and sustenance in things, co-existent synthesis of equal and opposite complementarities of positive and negative, activiser of speech, lord of the thunderbolt and the golden light of the day and the year. (Rg. 1-7-2)

798. Indra Devata, Madhucchanda Vishwamitra Ṛshi

२ ३ १ २ ३१ २
इन्द्र वाजेषु नोऽव सहस्त्रप्रधनेषु च।
३ २ ३ १ २३ १ २
उग्र उग्राभिरूतिभिः॥ ७९८॥

Indra vājeṣu no'va sahasrapradhaneṣu ca.
Ugra ugrābhirūtibhiḥ.

Indra, lord of light and omnipotence, in a thousand battles of life and prize contests, protect us with bright blazing ways of protection and advancement. (Rg.1-7-4)

799. Indra Devata, Madhucchanda Ṛshi

१ २ ३ २३ १ २ ३ १ २र ३ २
इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयद्दिवि।
२उ ३१ २
वि गोभिरद्रिमैरयत्॥ ७९९॥

Indro dīrghāya cakṣasa ā sūryaṁ rohayaddivi.
Vi gobhir adrim airayat.

Indra, lord omnipotent, raised the sun high up in the heavens for expansive light and vision. With the rays of the sun, He forms and moves the cloud for rain. (Rg. 1-7-3)

800. Indra-Agni Devate, Vasishtha Maitravaruni Ṛshi

१ २ ३ १ २र ३१ २ ३ १ २र
इन्द्रे अग्ना नमो बृहत् सुवृक्तिमेरयामहे।
३ १ २र ३ १ २
धिया धेना अवस्यवः॥ ८००॥

Indre agnā namo bṛhat suvṛktimerayāmahe.
Dhiyā dhenā avasyavaḥ.

Salutations and high honour to Indra and Agni, leading lights of action and advancement with enlightenment. Let us offer them high praise and

gratitude in the best of words with the best of thoughts. We need protection, and they are protectors and guides in our course of progress. (Rg. 7-94-4)

801. Indra-Agni Devate, Vasishtha Maitravaruni Ṛshi

ता हि शश्वन्त ईडत इत्था विप्रास ऊतये।
सबाधो वाजसातये॥ ८०१॥

Tā hi śaśvanta īḍata itthā viprāsa ūtaye.
Sabādho vājasātaye.

Beset with difficulties, saints and sages, scholars and pioneers always look up to them and thus pray for protection and guidance to move further and win their goal. (Rg. 7-94-5)

802. Indra-Agni Devate, Vasishtha Maitravaruni Ṛshi

ता वां गीर्भिर्विपन्युवः प्रयस्वन्तो हवामहे।
मेधसाता सनिष्यवः॥ ८०२॥

Tā vām gīrbhirvipanyavaḥ prayasvanto havāmahe. Medhasātā saniṣyavaḥ.

With songs of praise, bearing homage and havi for the holy fire, we invoke and invite you to our yajna in search of higher initiative and further self advancement. (Rg. 7-94-6)

803. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

वृषा पवस्व धारया मरुत्वते च मत्सरः।
विश्वा दधान ओजसा॥ ८०३॥

Vṛṣā pavasva dhārayā marutvate ca matsaraḥ.
Viśvā dadhāna ojasā.

O lord of absolute abundance and creativity, sustainer of all worlds of existence by absolute power and grandeur, you are all bliss for the people of vibrancy, action and gratitude. Pray bring us showers of peace, purity and power for the good life. (Rg. 9-65-10)

804. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

तं त्वा धर्त्तारमोण्यो३: पवमान स्वर्दृशम्।
हिन्वे वाजेषु वाजिनम्॥ ८०४॥

Tam tvā dharttāram oṇyo३ḥ pavamāna svar-dṛśam. Hinve vājeṣu vājinam.

That lord sustainer of earth and heaven, pure and purifying sanctifier, watchful guardian and giver of bliss, absolute victor in the evolutionary battles of existence, we invoke, exalt and glorify for our good and advancement. (Rg. 9-65-11)

805. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

अया चित्तो विपानया हरिः पवस्व धारया।
युजं वाजेषु चोदय॥ ८०५॥

Ayā citto vipānayā hariḥ pavasva dhārayā. Yujam vājeṣu codaya.

Invoked and moved by this earnest and vibrant adoration, pray bless us with this shower of purity, peace and bliss. You are the destroyer of want and suffering. Pray inspire, strengthen and fortify the friend, your instrument, in the battles of life. (Rg. 9-65-12)

806. Pavamana Soma Devata, Upamanyu Vasishtha Ṛshi

वृषा शोणो अभिकनिक्रदद् गा नदयन्नेषि पृथिवीमुत द्याम्।
इन्द्रस्येव वग्गुरा शृण्व आजौ प्रचोदयन्नर्षसि वाचमेमाम्॥ ८०६॥

Vṛṣā, śoṇo abhikanikradad gā nadayanneṣi pṛthivīmuta dyām. Indrasyeva vagnurā śṛṇva ājau pracodayannarṣasi vācamemām.

Generous, joyous and refulgent Soma spirit divine pervades the stars and planets and vibrates in the sun rays, making the heaven and earth resound. It is the very voice of Indra, lord omnipotent, heard in the dynamics of existence, awakening the spirit, and it inspires this holy speech to burst forth in adoration. (Rg. 9-97-13)

807. Pavamana Soma Devata, Upamanyu Vasishtha Ṛshi

रसाय्यः पयसा पिन्वमान ईरयन्नेषि मधुमन्तमंशुम्। पवमान सन्तनिमेषि कृण्वन्निन्द्राय सोम परिषिच्यमानः॥ ८०७॥

Rasāyyaḥ payasā pinvamāna īrayanneṣi madhumantam aṅśum. Pavamāna santanimeṣi kṛṇvannindrāya soma pariṣicyamānaḥ.

O Soma, stream of divine joy exalted with songs of praise, inspiring honey sweets of vital growth and enlightenment, you go forward, pure and purifying, and release continuous showers of ecstasy for the soul for its grandeur and glory when you are honoured and adored by the celebrants. (Rg. 9-97-14)

808. Pavamana Soma Devata, Upamanyu Vasishtha Ṛshi

एवा पवस्व मदिरो मदायोदग्राभस्य नमयन् वधस्नुम्।
परि वर्णं भरमाणो रुशन्तं गव्युर्नो अर्ष परि सोम सिक्तः॥ ८०८॥

Evā pavasva madiro madāyodagrābhasya namayan vadhasnum. Pari varṇaṁ bharamāṇo ruśantaṁ gavyurno arṣa pari soma siktaḥ.

Thus vibrate and flow on, spirit of ecstasy, for joy, bending and breaking the clouds which hold up the rain and radiations of light, and, bearing bright light and illuminative varieties of knowledge, continue to flow on, O Soma, generous and exalted presence, lover of showers and light and bearer of the bolt of power and force to strike down the negativities. (Rg. 9-97-15)

809. Indra Devata, Shamyu Barhaspatya Ṛshi

त्वामिद्धि हवामहे सातौ वाजस्य कारवः।
त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः॥ ८०९॥

Tvāmiddhi havāmahe sātau vājasya kāravaḥ. Tvāṁ Vṛtreṣvindra satpatiṁ narastvāṁ kāṣṭhāsvarvataḥ.

Indra, lord of power and advancement, you alone we invoke and call upon for acquisition of food, energy, honour, excellence and progress. All of us, leading people, makers, poets, artists, artisans and architects of the nation, fast advancing in all directions, invoke and exhort you, protector and promoter of universal truth and values in human struggles for light, goodness and generosity, and the wealth of life. (Rg. 6-46-1)

810. Indra Devata, Shamyu Barhaspatya Ṛshi

स त्वं नश्चित्र वज्रहस्त धृष्णुया महः स्तवानो अद्रिवः।
गामश्वं रथ्यमिन्द्र सं किर सत्रा वाजं न जिग्युषे ॥ ८१० ॥

Sa tvaṁ naścitra vajrahasta dhṛṣṇuyā maha stavāno adrivaḥ. Gāmaśvaṁ rathyamindra saṁ kira satrā vājaṁ na jigyuṣe.

Indra, lord of wondrous powers and performance, wielding the thunderbolt of justice and punishment in hand, great and glorious, breaker of the clouds and shaker of mountains, invoked and adored in song, with truth and science, power and force, collect, organise and win for us the wealth of lands, cows and rays of the sun, horses, transports and chariots like the victories of wealth and glory for the ambitious nation. (Rg. 6-46-2)

811. Indra Devata, Praskanva Kanva Ṛshi

अभि प्र वः सुराधसमिन्द्रमर्च यथा विदे।
यो जरितृभ्यो मघवा पुरूवसुः सहस्त्रेणेव शिक्षति ॥ ८११ ॥

Abhi pra vaḥ surādhasamindramarca yathā vide. Yo jaritṛbhyo maghavā purūvasuḥ sahasreṇeva śikṣati.

To the best of your intention and purpose and for whatever you wish to achieve, pray to Indra, lord of glory, world power and promotion and means of success, who gives a thousandfold wealth, honour and excellence to his celebrants. (Rg. 8-49-1)

812. Indra Devata, Praskanva Kanva Ṛshi

शतानीकेव प्र जिगाति धृष्णुया हन्ति वृत्राणि दाशुषे।
गिरेरिव प्र रसा अस्य पिन्विरे दत्राणि पुरुभोजसः ॥ ८१२ ॥

Śatānīkeva pra jigāti dhṛṣṇuyā hanti vṛtrāṇi dāśuṣe. Gireriva pra rasā asya pinvire datrāṇi purubhojasaḥ.

Like the commander of a hundred armies, with his power and force, Indra rushes forward to fight and win, and he destroys the demons of darkness and want for the charitable giver. The gifts of this universal giver of food and sustenance feed and support humanity like streams flowing down from the mountains. (Rg. 8-49-2)

813. Indra Devata, Nrmedha Angirasa Ṛshi

त्वामिदा ह्यो नरोऽपीप्यन् वज्रिन् भूर्णयः।
स इन्द्र स्तोमवाहस इह श्रुध्युप स्वसरमा गहि॥ ८१३॥

Tvāmidā hyo naro'pīpyan vajrin bhūrṇayaḥ. Sa indra stomavāhasa iha śrudhyupa sva-saramā gahi.

Indra, lord of mind and soul, wielder of adamantine will and energy, zealous celebrants and leading lights serve and adore you today as ever before in the past. Thus adored and contemplated, listen to the prayers of the devotees in meditation, come and arise in your own abode of the sage's heart. (Rg. 8-99-1)

814. Indra Devata, Nrmedha Angirasa Ṛshi

मत्स्वा सुशिप्रिन् हरिवस्तमीमहे त्वया भूषन्ति वेधसः।
तव श्रवांस्युपमान्युक्थ्य सुतेष्विन्द्र गिर्वणः॥ ८१४॥

Matsvā suśiprin harivas tamīmahe tvayā bhūṣanti vedhasaḥ. Tava śravāñsyupa-mānyukthya suteṣvindra girvaṇaḥ.

O lord of golden glory, moving and manifesting by vibrations of joyous energy, arise and exult in the

heart. You alone, the wise sages exalt and glorify. Indra, lord adorable in song, when the yajnic communion of meditation is fulfilled, the vibrations of your ecstatic presence are ideal and admirable. (Rg. 8-99-2)

815. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

यस्ते मदो वरेण्यस्तेना पवस्वान्धसा।
देवावीरघशंसहा॥ ८१५॥

Yaste mado vareṇyastenā pavasvāndhasā.
Devāvīraghaśañsahā.

The soma ecstasy that's yours, that is the highest love of our choice. Flow on, radiate, and sanctify us beyond satiation with light divine for the soul, protector and saviour as you are of the holy and destroyer of sin and evil for the good. (Rg. 9-61-19)

816. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

जघ्निर्वृत्रममित्रियं सस्निर्वाजं दिवेदिवे।
गोषातिरश्वसा असि॥ ८१६॥

Jaghnirvṛtramamitriyaṁ sasnirvājaṁ divedive.
Goṣātiraśvasā asi.

Soma, power and peace of divinity, destroyer of the evil and darkness of negative forces, constant catalytic force of nature in creative evolution day in and day out, you are the giver of earthly life and dynamic motion for onward progress. (Rg. 9-61-20)

817. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

सम्मिश्लो अरुषो भुवः सूपस्थाभिर्न धेनुभिः।
सीदं च्छ्येनो न योनिमा॥ ८१७॥

Sammiślo aruṣo bhuvaḥ sūpasthābhirna dhenubhiḥ. Sīdañ cchyeno na yonimā.

Be bright and blazing, integrated with creative powers of growth, perception and imagination, sojourning over space and time yet resting in your seat at the centre of existence. (Rg. 9-61-21)

818. Pavamana Soma Devata, Nahusha Manava Ṛshi

अयं पूषा रयिर्भगः सोमः पुनानो अर्षति।
पतिर्विश्वस्य भूमनो व्यख्यद्रोदसी उभे॥ ८१८॥

Ayaṁ pūṣā rayirbhagaḥ somaḥ punāno arṣati. Patirviśvasya bhūmano vyakhyadrodasī ubhe.

It is Pusha, life-sustaining and nourishing protector, wealth and honour of the world, power and the glory, Soma that is pure and purifying, ever going forward with the world. It is the master, sustainer and ruler of the vast expansive universe and illuminates both heaven and earth. (Rg. 9-101-7)

819. Pavamana Soma Devata, Nahusha Manava Ṛshi

समु प्रिया अनूषत गावो मदाय घृष्वयः।
सोमासः कृण्वते पथः पवमानास इन्दवः॥ ८१९॥

Samu priyā anūṣata gāvo madāya ghṛṣvayaḥ. Somāsaḥ kṛṇvate pathaḥ pavamānāsa indavaḥ.

Dear daring voices exalt and extol Soma for the sheer joy of illumination. Indeed men of Soma vision and courage, blazing brilliant, pure, purifying and pursuing, create and carve their own paths of progress. (Rg. 9-101-8)

820. Pavamana Soma Devata, Nahusha Manava Ṛshi

य ओजिष्ठस्तमा भर पवमान श्रवाय्यम्।
यः पञ्च चर्षणीरभि रयिं येन वनामहे॥ ८२०॥

Ya ojiṣṭhastamā bhara pavamāna śravāyyam.
Yaḥ pañca carṣaṇīrabhi rayim yena vanāmahe.

O pure and purifying Soma, bring us honour and excellence most lustrous and renowned, valued among all the five classes of people by which we may be able to win the real material and spiritual wealth of life. (Rg. 9-101-9)

821. Pavamana Soma Devata, Sikata Nivavari Ṛshi

वृषा मतीनां पवते विचक्षणः सोमो अह्नां प्रतरीतोषसां दिवः। प्राणा सिन्धूनां कलशाँ अचिक्रददिन्द्रस्य हार्द्या विशन्मनीषिभिः॥ ८२१॥

Vṛṣā matīnāṁ pavate vicakṣaṇaḥ somo ahnāṁ pratarītoṣasāṁ divaḥ. Prāṇā sindhūnāṁ kalaśāँ acikradadindrasya hārdyāviśan-manīṣibhiḥ.

Generous inspirer of the intelligent and meditative souls, Soma pervades, flows and purifies. Omniscient and all watching, it is the illuminator of the day, the dawn and the sun. Life energy of floods, rivers, oceans and the seas, it vibrates in all forms of existence. It loves the sacred heart and with love it enters and blesses the heart core of the pious and powerful soul of humanity. Such is Soma celebrated by the sages and wise scholars. (Rg. 9-86-19)

822. Pavamana Soma Devata, Sikata Nivavari Ṛshi

मनीषिभिः पवते पूर्व्यः कविर्नृभिर्यतः परि कोशाँ असिष्यदत्। त्रितस्य नाम जनयन्मधु क्षरन्निन्द्रस्य वायुं सख्याय वर्धयन्॥ ८२२॥

Manīṣibhiḥ pavate pūrvyaḥ kavirnṛbhiryataḥ pari kośāँ asiṣyadat. Tritasya nāma janayanmadhu kṣarannindrasya vāyuṁ sakhyāya vardhayan.

Eternal, all-watchful, poetic creator celebrated by sages and meditated by pious people pervades, energises and holds to the centre all forms of existence from the cell and particle upto the expansive universe, creating from Prakrti and its three modes of sattva, rajas and tamas all forms and names of things, letting streams of honey sweets flow, and releasing the joint, cooperative and friendly activity of Indra and Vayu energy and its flow at the cosmic level, and the soul and mind at the human level. (Rg. 9-86-20)

823. Pavamana Soma Devata, Prshnayah Ajah Ṛshi

अयं पुनान उषसो अरोचयदयं सिन्धुभ्यो अभवदु लोककृत्। अयं त्रिः सप्त दुदुहान आशिरं सोमो हृदे पवते चारु मत्सरः॥ ८२३॥

Ayaṁ punāna uṣaso arocayadayaṁ sindhubhyo abhavadu lokakṛt. Ayaṁ triḥ sapta duduhāna āśiraṁ somo hṛde pavate cāru matsaraḥ.

This Soma, illuminating the dawns, became the maker of the worlds from the oceanic flood of particles of Prakrti, the one material cause of the universe.

Creating the milk of nourishment and sustenance of life from thrice seven orders of Prakrti, Mother Nature, its own shakti, that is, three modes of sattva, rajas and tamas (mind, motion and matter), two generalities of Mahat and Ahankara (tangible nature from the intangible, and identity from the tangible) and five specificities of basic elements (Akasha, Vayu, Agni, Apah and Prthivi), it flows pure, purifying, beatific and ecstatic in the heart core of the soul. (Rg. 9-86-21)

824. Indra Devata, Shrutakaksha or Sukaksha Angirasa Ṛshi

३ १ २र ३ २३ १ २र ३ २ ३ २
एवा ह्यसि वीरयुरेवा शूर उत स्थिरः ।
३ २ ३ २ ३ १ २
एवा ते राध्यं मनः ॥ ८२४ ॥

Evā hyasi vīrayurevā śūra uta sthiraḥ.
Evā te rādhyaṁ manaḥ.

You love and honour the brave, you are brave yourself, you are definite in intention and undisturbed in attitudes. You are now ripe for the perfection of mind to experience the soul's beatitude in, divine presence. (Rg. 8-92-28)

825. Indra Devata, Shrutakaksha or Sukaksha Ṛshi

३ २ ३ १ २ ३ १ २ ३ १ २
एवा रातिस्तुवीमघ विश्वेभिर्धायि धातृभिः ।
१ २ ३ १ २
अधा चिदिन्द्र नः सचा ॥ ८२५ ॥

Evā rātistuvīmagha viśvebhirdhāyi dhatṛbhiḥ.
Adhā cidindra naḥ sacā.

Indra, generous lord of the wealth and glory of the world, thus by practice and meditation, is divine generosity cultivated and achieved by all those who bear

and bring the offerings to you. O lord of power and immense generosity, be our friend and companion. (Rg. 8-92-29)

826. Indra Devata, Shrutakaksha or Sukaksha Ṛshi

मो ष्वु ब्रह्मेव तन्द्रयुर्भुवो वाजानां पते।
मत्स्वा सुतस्य गोमतः॥ ८२६॥

Mo ṣu brahmeva tandrayurbhuvo vājānām pate. Matsvā sutasya gomataḥ.

O ruler, protector and promoter of the honour and excellence of life, just as a vibrant scholar of divine knowledge never slackens into sloth from wakefulness, so you too should never be slothful and half asleep. Be ever wakeful, enjoy and guard the distilled essence of knowledge and creative achievement of wealth, honour and excellence. (Rg. 8-92-30)

827. Indra Devata, Jeta Madhucchandasa Ṛshi

इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः।
रथीतमं रथीनां वाजानां सत्पतिं पतिम्॥ ८२७॥

Indraṁ viśvā avīvṛdhantsamudravyacasaṁ giraḥ. Rathītamaṁ rathīnāṁ vājānāṁ satpatiṁ patim.

May all the songs of divine love and worship celebrate and glorify Indra, lord infinite and glorious like the expansive oceans of space, highest redeemer, higher than all other saviours, sole true lord victorious of the battles of life between good and evil, ultimate protector and promoter of humanity and ruler of existence. (Rg. 1-11-1)

828. Indra Devata, Jeta Madhucchandasa Ṛshi

३ १ २ ३ २ ३ १ २
सख्ये त इन्द्र वाजिनो मा भेम शवसस्पते।
२ ३ १ २र ३ १ २३ १ २
त्वामभि प्र नोनुमो जेतारमपराजितम्॥ ८२८॥

Sakhye ta indra vājino mā bhema śavasaspate.
Tvāmabhi pra nonumo jetāram aparājitam.

We are the friends of Indra, we are the fighters of life and humanity. Indra, lord of might, never shall we succumb to fear while we are under the cover of your protective friendship. We offer homage and worship to you, supreme victor, unbeaten since eternity. (Rg. 1- 11-2)

829. Indra Devata, Jeta Madhucchandasa Ṛshi

३ १ २र ३ २ ३ १ २र ३ १ २
पूर्वीरिन्द्रस्य रातयो न वि दस्यन्त्यूतयः।
३ १ २र ३ १ २ ३ २ ३ १ २ ३ २
यदा वाजस्य गोमत स्तोतृभ्यो मंहते मघम्॥ ८२९॥

Pūrvīrindrasya rātayo na vi dasyantyūtayaḥ.
Yadā vājasya gomata stotṛbhyo maṅhate magham.

The eternal gifts of Indra, lord magnificent, never fail, His favours and protections never fade, nor exhaust, because the munificence of the lord of earth and His bounties of wealth and honour always flow in abundance more and ever more for the devotees. (Rg. 1-11-3)

CHAPTER–4

830. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

एत असृग्रमिन्दवस्तिरः पवित्रमाशवः।
विश्वान्यभि सौभगा॥ ८३०॥

Eta asṛgram indavastiraḥ pavitramāśavaḥ.
Viśvānyabhi saubhagā.

These vibrant forces of humanity dedicated to peace and joy for all, above pettiness and negativities, move on with noble work for humanity toward the achievement of all wealth, honour and excellence. (Rg. 9-62-1)

831. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

विघ्नन्तो दुरिता पुरु सुगा तोकाय वाजिनः।
त्मना कृण्वन्तो अर्वतः॥ ८३१॥

Vighnanto duritā puru sugā tokāya vājinaḥ.
Tmanā kṛṇvanto arvataḥ.

Overcoming and eliminating the many evils and undesirables of life, creating peace and comfort, wealth and honour for vibrant humanity and their progress through future generations, they go on as warriors and pioneers of the human nation. (Rg. 9-62-2)

832. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

कृण्वन्तो वरिवो गवेऽभ्यर्षन्ति सुष्टुतिम्।
इडामस्मभ्यं संयतम्॥ ८३२॥

Kṛṇvanto varivo gave'bhyarṣanti ṣuṣṭutim.
Iḍām asmabhyaṁ saṁyatam.

Creating, collecting and preserving noble wealth and strength and sustenance for us and for our lands and cows and the honour and culture of our tradition, they go on winning appreciation and admiration. (Rg. 9-62-3)

833. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

राजा मेधाभिरीयते पवमानो मनावधि।
अन्तरिक्षेण यातवे॥ ८३३॥

Rājā medhābhirīyate pavamāno manāvadhi.
Antarikṣeṇa yātave.

Refulgent Soma, divine spirit of power and peace, pure, purifying and vibrant, is attained through intelligential communion in meditation for reaching the higher stages of existence into the middle sphere between the earth and the highest regions of bliss. (Rg. 9-65-16)

834. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

आ नः सोम सहो जुवो रूपं न वर्चसे भर।
सुष्वाणो देववीतये॥ ८३४॥

Ā naḥ soma saho juvo rūpaṁ na varcase bhara.
Suṣvāṇo devavītaye.

Soma, lord of vital creativity and lustrous vigour, and fluent power and progressive energy, bring us the courage of constancy, forbearance, vibrant vigour and enthusiasm, and an impressive personality for the sake of illuminative lustre of life so that we may follow the

path of divinity while living here and after.(Rg.9-65-18)

835. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

१ २ ३ २ ३ २ ३ २ ३ १ २
आ न इन्दो शतग्विनं गवां पोषं स्वश्व्यम्।
२ ३ १ २ ३ १ २
वहा भगत्तिमूतये॥ ८३५॥

Ā na indo śatagvinaṁ gavāṁ poṣaṁ svaśvyam. Vahā bhagattimūtaye.

Indu, lord of joy, beauty and prosperity, bring us a hundredfold wealth and pleasure of divine service and dedication, rising prosperity of cows and horses, enlightenment and advancement, progress and achievement, all for peace and security. (Rg. 9-65-17)

836. Pavamana Soma Devata, Kavi Bhargava Ṛshi

१ २ ३ २ ३ १ २ ३ १ २ ३ २ ३ २
तं त्वा नृम्णानि बिभ्रतं सधस्थेषु महो दिवः।
१ २ ३ १ २
चारुं सुकृत्ययेमहे॥ ८३६॥

Tam tvā nṛmṇāni bibhratam sadhastheṣu maho divaḥ. Cārum sukṛtyayemahe.

O Soma, Spirit of peace, purity and power, with holy acts of homage in the halls of yajna, we invoke, adore and worship you, lord of beauty and bliss, and exalt you in action, harbinger of the jewels of wealth, honour and excellence from the lofty regions of the light of heaven. (Rg. 9-48-1)

837. Pavamana Soma Devata, Kavi Bhargava Ṛshi

१ २ ३क २र ३ १ २ ३ १ २
संवृक्तधृष्णुमुक्थ्यं महामहिव्रतं मदम्।
३ १ २र ३ १ २
शतं पुरो रुरुक्षणिम्॥ ८३७॥

Saṁvṛktadhṛṣṇum ukthyaṁ mahāmahivrataṁ madam. Śatam puro rurukṣaṇim.

We worship you, eliminator of arrogance and pride, adorable, observer of lofty vows of discipline, inspiring, and breaker of a hundred strongholds of darkness. (Rg. 9-48-2)

838. Pavamana Soma Devata, Kavi Bhargava Ṛshi

अतस्त्वा रयि रभ्ययद्राजानं सुक्रतो दिवः।
सुपर्णो अव्यथी भरत्॥ ८३८॥

Atastvā rayirabhyayadrājānaṁ sukrato divaḥ. Suparṇo avyathī bharat.

For this reason of your glory and inspiring nature, O lord of holy action and self-refulgent ruler, controller and dispenser of wealth, honour and excellence, the veteran sage and scholar can invoke you from the heights of heaven without fear and difficulty. (Rg. 9-48-3)

839. Pavamana Soma Devata, Kavi Bhargava Ṛshi

अधा हिन्वान इन्द्रियं ज्यायो महित्वमानशे।
अभिष्टिकृद्विचर्षणिः॥ ८३९॥

Adhā hinvāna indriyaṁ jyāyo mahitvamānaśe. Abhiṣṭikṛd vicarṣaṇiḥ.

And so, the inspirer of the power of senses, mind and intelligence, giver of fulfilment to the devotees, all watching Soma, divine Spirit of peace, power and enlightenment, pervades and abides in and over existence as the supreme power of divine glory. (Rg. 9-48-5)

840. Pavamana Soma Devata, Kavi Bhargava Ṛshi

विश्वस्मा इत्स्वर्दृशे साधारणं रजस्तुरम्।
गोपामृतस्य विर्भरत्॥ ८४०॥

Viśvasmā itsvardṛśe sādhāraṇaṁ rajasturam.
Gopāmṛtasya virbharat.

The sage and scholar of lofty vision and imagination, in order that all visionaries of the world may perceive your heavenly majesty, communicates his experience of your presence who are present everywhere, who give motion to the energy of nature in the cosmic dynamics and who rule and protect the laws of eternal truth which govern the course of existence. (Rg.9-48-4)

841. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

इषे पवस्व धारया मृज्यमानो मनीषिभिः।
इन्दो रुचाभि गा इहि॥ ८४१॥

Iṣe pavasva dhārayā mṛjyamāno manīṣibhiḥ.
Indo rucābhi gā ihi.

Shower in streams of purity and power and bless us with food, energy and fulfilment, adored and exalted as you are by sages, scholars and thoughtful devotees. O lord of bliss and beauty, come and, with the light and joy of your presence, sanctify our senses and mind, vision and intelligence. (Rg. 9-64-13)

842. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

पुनानो वरिवस्कृध्यूर्जं जनाय गिर्वणः।
हरे सृजान आशिरम्॥ ८४२॥

Punāno varivaskṛdhyūrjaṁ janāya girvaṇaḥ.
Hare sṛjāna āśiram.

Pure and purifying, adorable, adored and exalted, saviour from sin and evil, want and suffering, create the best of wealth, energy and ecstasy for humanity, giving all round joy and well being for body, mind and soul. (Rg. 9-64-14)

843. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

३ २ ३ १ २ ३ १ २ ३ २
पुनानो देववीतय इन्द्रस्य याहि निष्कृतम्।
३ २ ३ १ २ ३ २
द्युतानो वाजिभिर्हितः॥ ८४३॥

Punāno devavītaya indrasya yāhi niṣkṛtam.
Dyutāno vājibhirhitaḥ.

Purified, bright and clear Soma, songs of adoration for service of divinity, go upto the presence of Indra, lord omnipotent. Shining powerful, sent up, inspired by enthusiastic celebrants, rise up to divinity.(Rg. 9-64-15)

844. Agni Devata, Kanva Medhatithi Ṛshi

३ २ ३ १ २र ३ २ ३ १ २ ३ १ २
अग्निनाग्निः समिध्यते कविर्गृहपतिर्युवा।
३ २ ३क २र
हव्यवाड् जुह्वास्यः॥ ८४४॥

Agnināgnīḥ samidhyate kavirgṛhapatiryuvā.
Havyavāḍ juhvāsyaḥ.

Agni is lighted, generated and raised by agni, universal energy. It is the creator of new things, protector and promoter of the home, and ever young-powerful catalytic agent carrying holy materials to the sky and to the heavens across space, and a voracious consumer (and creator) with its mouth ever open to devour (and

convert) holy offerings (to divine gifts of joy and prosperity). (Rg. 1-12-6)

845. Agni Devata, Kanva Medhatithi Ṛshi

यस्त्वामग्ने हविष्पतिर्दूतं देव सपर्यति।
तस्य स्म प्राविता भव॥ ८४५॥

Yastvāmagne haviṣpatir dūtaṁ deva saparyati.
Tasya sma prāvitā bhava.

Lord omniscient and resplendent, protector and harbinger of the holy gifts and blessings of life, whosoever be the yajnapati of service with holy offering unto you, save, protect and promote. (Rg. 1-12-8)

846. Agni Devata, Kanva Medhatithi Ṛshi

यो अग्निं देववीतये हविष्माँ आविवासति।
तस्मै पावक मृडय॥ ८४६॥

Yo agniṁ devavītaye haviṣmāँ āvivāsati.
Tasmai pāvaka mṛdaya.

Whosoever offers yajna with holy materials in honour and service to Agni for the gifts of the divine, to him, brilliant power, be kind and gracious with blessings. (Rg. 1-12-9)

847. Mitra-Varunau Devate, Madhucchanda Ṛshi

मित्रं हुवे पूतदक्षं वरुणं च रिशादसम्।
धियं घृताचीं साधन्ता॥ ८४७॥

Mitraṁ huve pūtadakṣaṁ varuṇaṁ ca riśā-dasam. Dhiyam ghṛtacīṁ sādhantā.

I invoke, with dedication, Mitra the sun, pure, generous and sanctifying, and Varuna, pranic energy of nature, nourishing and immunizing, both divine agents of cosmic intelligence and natural powers of human evolution (in science and art). (Rg. 1-2-7)

848. Mitra-Varunau Devate, Madhucchanda Vaishvamitra Ṛshi

३ १ २
ऋतेन मित्रावरुणावृतावृधावृतस्पृशा।
१ २ ३ १ २
क्रतुं बृहन्तमाशाथे॥ ८४८॥

Ṛtena mitrāvaruṇāvṛtāvṛdhāvṛtaspṛśā.
Kratuṁ bṛhantamāśāthe.

By virtue of the divine law, Mitra and Varuna, sun and pranic energy, both extend the operation of the natural law of cosmic evolution and inspire the human intelligence to reach unto divine realisation. They both pervade and energize the mighty yajna of the expanding universe. (Rg. 1-2-8)

849. Mitra-Varunau Devate, Madhucchanda Vaishvamitra Ṛshi

३ १ २ ३ १ २र ३ १ २ ३ १ २
कवी नो मित्रावरुणा तुविजाता उरुक्षया।
१ २ ३ १ २
दक्षं दधाते अपसम्॥ ८४९॥

Kavī no mitrāvaruṇā tuvijātā urukṣayā.
Dakṣaṁ dadhāte apasam.

Creative, illuminative and inspiring, Mitra and Varuna, sun and pranic energy, like the breath of life, are universally pervasive and mighty potent, and both wield the divine power of versatile action. (Rg. 1-2-9)

850. Indra and Maruts Devate, Madhucchanda Vaishvamitra Ṛshi

१ २ ३ १ २र ३ १ २र
इन्द्रेण सं हि दृक्षसे संजग्मानो अबिभ्युषा।
३ १ २ ३ १ २
मन्दू समानवर्चसा॥ ८५०॥

Indreṇa saṁ hi dṛkṣase saṁjagmāno abibhyuṣā. Mandū samānavarcasā.

Marut, wind energy, is seen while moving alongwith the indomitable sun, both beautiful and joyous, divinities coexistent, equal in splendour by virtue of omnipresent Indra, Lord Supreme. (Rg.1-6-7)

851. Indra and Maruts Devata, Madhucchanda Vaishvamitra Ṛshi

१ २र ३ २उ ३ १ २ ३ १ २ ३ २
आदह स्वधामनु पुनर्गर्भत्वमेरिरे।
१ २ ३ १ २ ३ १ २
दधाना नाम यज्ञियम्॥ ८५१॥

Ādaha svadhāmanu punar garbhatvam erire. Dadhānā nāma Yajñiyam.

Bearing the sacred vapours of yajna as is their wont and nature, the winds rise to the sky, hold the clouds in their womb, and after the rain carry on the cycle with the sun-rays and yajna-fire. (Rg. 1-6-4)

852. Indra and Maruts Devata, Madhucchanda Vaishvamitra Ṛshi

३ १ २ ३ २ ३ १ २ ३ १ २
वीडु चिदारुजत्नुभिर्गुहा चिदिन्द्र वह्निभिः।
१ २ ३ २ ३ १ २
अविन्द उस्रिया अनु॥ ८५२॥

Viḍu cidārujatnubhirguhā cidindra vahnibhiḥ. Avinda usriyā anu.

The mighty sun with its piercing rays breaks down

things in the sky, and the wind with its currents after the sunbeams reconstructs and replaces new forms of things in the sky. (Rg. 1-6-5)

853. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

१ २ ३ १ २ ३ २ ३ १ २र ३ २ ३ २
ता हुवे ययोरिदं पप्रे विश्वं पुरा कृतम्।
३ १ २र
इन्द्राग्नी न मर्धतः ॥ ८५३ ॥

Tā huve yayoridam papne viśvaṁ purā kṛtam.
Indrāgnī na mardhataḥ.

I invoke, admire and celebrate Indra, cosmic energy, and Agni, cosmic heat and light, both manifestations of divine vision, will and action, by whose power and operation this whole universe has evolved as of eternity. The two do not hurt, injure or destroy us. (Rg. 6-60-4)

854. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

३ १ २ ३ २ ३ १ २ ३ १ २
उग्रा विघनिना मृध इन्द्राग्नी हवामहे।
१ २ ३ १ २
ता नो मृडात ईदृशे ॥ ८५४ ॥

Ugrā vighaninā mṛdha indrāgnī havāmahe.
Tā no mṛḍāta īdṛśe.

We invoke, invite and develop Indra and Agni, divine and blazing powers of nature's energy and light, both destroyers of adversaries and life's negativities. May they protect us and bless us with peace and prosperity in this world of our action and existence. (Rg. 6-60-5)

855. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

३ २ ३ १ २ ३ १ २
हथो वृत्राण्यार्या हथो दासानि सत्पती।
३ २ ३ २ ३ १ २
हथो विश्वा अप द्विषः॥ ८५५॥

Hatho vṛtrāṇyāryā hatho dāsāni satpatī.
Hatho Viśvā apa dviṣaḥ.

Indra and Agni, divine powers of omnipotent will and vision, of holy nature, character and action, defenders of Truth and Law, destroy evil, darkness and want, destroy pain, suffering and slavery, destroy and eliminate all hate and enmity. (Rg. 6-60-6)

856. Pavamana Soma Devata, Saptarshis Ṛshis

३ १ २ ३ २ ३ १ २ ३ २ ३ १ २
अभि सोमास आयवः पवन्ते मद्यं मदम्।
३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
समुद्रस्याधि विष्टपे मनीषिणो मत्सरासो मदच्युतः॥ ८५६॥

Abhi somāsa āyavaḥ pavante madyaṁ madam.
Samudrasyādhi viṣṭape manīṣiṇo matsarāso madacyutaḥ.

Intelligent and dedicated lovers of Soma refine and sublimate their pleasurable joy of the heart and emotion, direct it to divinity on top of the existential ocean of daily business and, thoughtful, ecstatic and divinely oriented, experience the heavenly ecstasy of Soma as in samadhi. (Rg. 9-107-14)

857. Pavamana Soma Devata, Saptarshis Ṛshis

१ २ ३ १ २ ३ २ ३ १ २ ३ २ ३ २ ३ २ १ २
तरत्समुद्रं पवमान ऊर्मिणा राजा देव ऋतं बृहत्। अर्षा
३ २ ३ १ २ ३ १ २ ३ १ २ ३ २ ३ २ ३ २
मित्रस्य वरुणस्य धर्मणा प्र हिन्वान ऋतं बृहत्॥ ८५७॥

Taratsamudraṁ pavamāna ūrmiṇā rājā deva ṛtaṁ bṛhat. Arṣā mitrasya varuṇasya dharmaṇā pra hinvāna ṛtaṁ bṛhat.

Across the ocean of existence, pure, purifying and flowing by waves of ecstasy, refulgent generous divine ruler of life, itself the law of expansive universe, radiating by and with the Dharma of Mitra, spirit of love, and Varuna, spirit of justice, inspiring and stimulating the universal law of truth and advancement, rolls Soma. (Rg. 9-107-15)

858. Pavamana Soma Devata, Saptarshis Ṛshis

नृभिर्येमाणो हर्यतो विचक्षणो राजा देवः समुद्र्यः ॥ ८५८ ॥

Nṛbhiryemāṇo haryato vicakṣaṇo rājā devaḥ samudryaḥ.

Invoked and impelled by leading lights of intelligent humanity, graciously charming, all watching, self-refulgent divine light of life, omnipresent in the universe, it rolls for Indra, the soul. (Rg. 9-107-16)

859. Pavamana Soma Devata, Parashara Shaktya Ṛshi

तिस्रो वाच ईरयति प्र वह्निर्ऋतस्य धीतिं ब्रह्मणो मनीषाम् ।
गावो यन्ति गोपतिं पृच्छमानाः सोमं यन्ति मतयो वावशानाः ॥ ८५९ ॥

Tisro vāca īrayati pra vahnirṛtasya dhītiṁ brahmaṇo manīṣām. Gāvo yanti gopatiṁ pṛcchamānāḥ somaṁ yanti matayo vāvaśānāḥ.

Soma inspires three orders of speech: practical speech that carries on the daily business of life, the thought that conceives of the vibrant immanent divine presence, and the deeper language of silence which is the mode of transcendent reality. The language operations of daily business move in search of the master

source of world mystery as in science and philosophy, and the speech of thought and imagination and of love and worship moves to the presence of peace and bliss, Soma. (Rg. 9-97-34)

(The three speeches in Vedic language are Ida, Sarasvati, and Mahi or Bharati as described in Rgveda 1, 13, 9 and Yajurveda 21, 19. Explained another way these are the language of the Rks or knowledge, Yajus or karma, and Samans or worship.)

860. Pavamana Soma Devata, Parashara Shaktya Ṛshi

सोमं गावो धेनवो वावशानाः सोमं विप्रा मतिभिः पृच्छमानाः। सोमः सुत ऋच्यते पूयमानः सोमे अर्कास्त्रिष्टुभः सं नवन्ते॥ ८६०॥

Somam gāvo dhenavo vāvaśānāḥ somaṁ viprā matibhiḥ pṛcchamānaḥ. Somaḥ suta ṛcyate pūyamānaḥ some arkāstriṣṭubhaḥ saṁ navante.

Dynamic and creative languages of love and faith celebrate Soma, the languages of scholars enquiring into reality with thought and analysis concentrate on Soma. It is Soma which, distilled from observation and experience and crystallised in nature and function, is sought to be comprehended or apprehended in the language medium. Indeed all speech media of description, definition, comprehension, apprehension, celebration or adoration arise from Soma and merge into Soma. (Rg. 9-97-35)

861. Pavamana Soma Devata, Parashara Shaktya Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ २
एवा नः सोम परिषिच्यमान आ पवस्व पूयमानः स्वस्ति।
२ ३ १ २ ३ १ २ ३ २ ३ १ २ ३ २ ३ १ २
इन्द्रमा विश बृहता मदेन वर्धया वाचं जनया पुरन्धिम्॥ ८६१॥

Evā naḥ soma pariṣicyamāna ā pavasva pūyamānaḥ svasti. Indramā viśa bṛhatā madena vardhayā vācam janayā purandhim.

Thus, O Soma, served, adored and celebrated with your power and purity, let your presence radiate and purify us for our good and all round well being. Come and settle in the soul with the ecstasy of divinity. Generate and exalt the awareness and speech of vision and celebration communicative of high divine realisation. (Rg. 9-97-36)

862. Indra Devata, Puruhanma Angirasa Ṛshi

१ २ ३ २ ३ १ २ ३ २
यद् द्याव इन्द्र ते शतंशतं भूमीरुत स्युः।
१ २ ३ २ ३ २ ३ २ ३ २ ३ १ २ ३ १ २
न त्वा वज्रिन्त्सहस्रं सूर्या अनु न जातमष्ट रोदसी॥ ८६२॥

Yad dyāva indra te śataṁ śataṁ bhūmīruta syuḥ. Na tvā vajrintsahasraṁ sūryā anu na jātamaṣṭa rodasī.

Indra, lord of thunder, if there were a hundred heavens, and if there were a hundred earths, they would not be able to rival you. Not a thousand suns, nor heavens, earths and skies together would match you at the rise in manifestation. (Rg. 8-70-5)

863. Indra Devata, Puruhanma Angirasa Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २ ३ १
आ पप्राथ महिना वृष्ण्या वृषन् विश्वा शविष्ठ शवसा। अस्माँ
२ ३ १ २ ३ १ २ ३ १ २ ३ १ २
अव मघवन् गोमति व्रजे वज्रिञ्चित्राभिरूतिभिः॥ ८६३॥

Ā paprātha mahinā vṛṣṇyā vṛṣan viśvā śaviṣṭha śavasā. Asmāň ava maghavan gomati vraje vajriñcitrābhirūtibhiḥ.

O lord of the thunderbolt, master and controller of world's wealth, honour and power, most potent and lord of showers of generosity, with your generous and creative power and grandeur you pervade the universe. Pray protect, guide and promote us by your various and wondrous modes of protection and progress in our search for development of lands and cows, knowledge, language and culture. (Rg. 8-70-6)

864. Indra Devata, Medhyatithi Kanva Ṛshi

वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः ।
पवित्रस्य प्रस्रवणेषु वृत्रहन् परि स्तोतार आसते ॥ ८६४ ॥

Vayaṁ gha tvā sutāvanta āpo na vṛktabarhiṣaḥ. Pavitrasya prasravaṇeṣu vṛtrahan pari stotāra āsate.

Indra, destroyer of evil, darkness and suffering, we, your celebrants, having distilled the soma, spread and occupied the holy grass, we, sit and wait on the vedi for your presence in the flux of life as holy performers, while the flow of pure immortality continues all round in the dynamics of existence. (Rg. 8-33-1)

865. Indra Devata, Medhyatithi Kanva Ṛshi

स्वरन्ति त्वा सुते नरो वसो निरेक उक्थिनः । कदा सुतं
तृषाण ओक आ गम इन्द्र स्वब्दीव वंसगः ॥ ८६५ ॥

Svaranti tvā sute naro vaso nireka ukthinaḥ. Kadā sutaṁ tṛṣāṇa oka ā gama indra svabdīva vaňsagaḥ.

Indra, Vasu, giver of peace and security in self-settlement, while the soma of faith and love has been distilled in the heart and the devotees sing and celebrate your honour in hymns of praise, when would you, keen to join us at the celebration, come to the yajnic hall thirsting to meet the people you love and admire. (Rg. 8-33-2)

866. Indra Devata, Medhyatithi Kanva Ṛshi

कण्वेभिर्धृष्णवा धृषद्वाजं दर्षि सहस्रिणम्।
पिशङ्गरूपं मघवन्विचर्षणे मक्षू गोमन्तमीमहे॥ ८६६॥

Kaṇvebhir dhṛṣṇavā dhṛṣadvājaṁ darṣi sahasriṇam. Piśaṅgarūpaṁ maghavan vicarṣaṇe makṣū gomantam īmahe.

Indra, lord of universal vision, resolute will and irresistible action, ruler and commander of the world's wealth, power and force, we pray, conceive, plan and bring about for the intelligent people of action and ambition a social order of golden beauty and progressive achievement, full of a hundred-fold prosperity of lands and cows, education and culture, and invincible will, strength and advancement free from indecision and delay in action. (Rg. 8-33-3)

867. Indra Devata, Vasishtha Maitravaruni Ṛshi

तरणिरित्सिषासति वाजं पुरन्ध्या युजा।
आ व इन्द्रं पुरुहूतं नमे गिरा नेमिं तष्टेव सुद्रुवम्॥ ८६७॥

Taraṇirit siṣāsati vājaṁ purandhyā yujā. Ā va indraṁ puruhūtam name girā nemiṁ taṣṭeva sudruvam.

Only the saviour, a person of dynamic will and action joined in the soul with a controlled and dedicated mind, would share wealth and knowledge with the people and distribute it over the deserving. With words of prayer I bow to Indra, the ruler invoked by you all and draw his attention to you just like the carpenter bending flexible wood round as felly of the wheel. (The lord is flexible too, his heart melts with sympathy for the people.) (Rg. 7-32-20)

868. Indra Devata, Vasishtha Maitravaruni Ṛshi

न दुष्टुतिर्द्रविणोदेषु शस्यते न स्त्रेधन्तं रयिर्नशत्।
सुशक्तिरिन् मघवन् तुभ्यं मावते देष्णं यत्पार्ये दिवि॥ ८६८॥

Na duṣṭutir draviṇodeṣu śasyate na sredhantaṁ rayirnaśat. Suśaktirin maghavan tubhyaṁ māvate deṣṇam yatpārye divi.

By protest and violence the mortal does not win the wealth of life. Nor does wealth oblige the inactive and malevolent. O lord of honour and excellence, right competence dedicated to Divinity is your gift for a person like me which is good on the day of the cross over. (Rg. 7-32-21)

869. Pavamana Soma Devata, Trita Aptya Ṛshi

तिस्रो वाच उदीरते गावो मिमन्ति धेनवः।
हरिरेति कनिक्रदत्॥ ८६९॥

Tisro vāca udīrate gāvo mimanti dhenavaḥ. Harireti kanikradat.

Three Vedic voices of knowledge, action and prayer, loud and bold, enlighten and inspire to goodness,

organs of perception and volition urge to good action, while earth and milch cows are profuse in fertility, and the lord of bliss, destroyer of suffering, manifests bright and blissful as life goes on in a state of prosperity. (Rg. 9-33-4)

870. Pavamana Soma Devata, Trita Aptya Ṛshi

३ १ २र ३ २ ३ १ २ ३ १२
अभि ब्रह्मीरनूषत यह्वीर्ऋतस्य मातरः ।
३ १ २ ३ १ २र
मर्जयन्तीर्दिवः शिशुम् ॥ ८७० ॥

Abhi brahmīranūṣata yahvīrṛtasya mātaraḥ. Marjayantīrdivaḥ śiśum.

Holy voices, creators and sustainers of the rule of truth and rectitude, ceaselessly flow around strong, refining and doing honour to the teacher, scholar and learner as they enlighten and sanctify the child of heaven, the rising generation. (Rg. 9-33-5)

871. Pavamana Soma Devata, Trita Aptya Ṛshi

३ १ २ ३ २ ३ २ ३ १ २ ३ १ २
रायः समुद्रांश्चतुरोऽस्मभ्यं सोम विश्वतः ।
१ २ ३ १ २
आ पवस्व सहस्त्रिणः ॥ ८७१ ॥

Rāyaḥ samudrāṅścaturo'smabhyaṁ soma viśvataḥ. Ā pavasa sahasrinaḥ.

Flow free, O Soma, divine power, pure and bright, bring us from all around the four oceans of wealth and knowledge a thousandfold. (Rg. 9-33-6)

872. Pavamana Soma Devata, Yayati Nahusha Ṛshi

३ २ ३ १ २ ३ २ ३ १ २ ३ १ २
सुतासो मधुमत्तमाः सोमा इन्द्राय मन्दिनः ।
३ १ २ ३ १ २ ३ १ २
पवित्रवन्तो अक्षरं देवान् गच्छन्तु वो मदाः ॥ ८७२ ॥

Sutāso madhumattamāḥ somā indrāya mandinaḥ. Pavitravanto akṣaraṁ devān gacchantu vo madāḥ.

Filtered, felt and cleansed, honey sweet soma streams, pure and exhilarating, flow for Indra, the soul, and may the exhilarations reach you, noble favourites of divinity. (Rg. 9-101-4)

873. Pavamana Soma Devata, Yayati Nahusha Ṛshi

इन्दुरिन्द्राय पवत इति देवासो अब्रुवन्।
वाचस्पतिर्मखस्यते विश्वस्येशान ओजसः॥ ८७३॥

Indurindrāya pavata iti devāso abruvan. Vācaspatir makhasyate viśvasyeśāna ojasaḥ.

Soma, divine, brilliant and blissful, flows for Indra, the soul, say the noble sages, and thus Soma, divine source and master of speech and thought, ruler and sustainer of the entire world by his own lustre and power, is honoured at all yajnas of knowledge, yoga and austerity, for advancement. (Rg. 9-101-5)

874. Pavamana Soma Devata, Yayati Nahusha Ṛshi

सहस्त्रधारः पवते समुद्रो वाचमीङ्खयः।
सोमस्पती रयीणां सखेन्द्रस्य दिवेदिवे॥ ८७४॥

Sahasradhāraḥ pavate samudro vācamiṅkhyaḥ. Somaspatī rayīṇāṁ sakhendrasya dive dive.

A thousand streams of Soma joy and enlightenment flow, inspiring and purifying. It is a bottomless ocean that rolls impelling the language and thought of new knowledge. It is the preserver, promoter and sustainer of all wealths and honours and a friend of

the soul, inspiring and exalting us day by day. (Rg. 9-101-6)

875. Pavamana Soma Devata, Pavitra Angirasa Ṛshi

पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः।
अतप्ततनूर्न तदामो अश्नुते शृतास इद्वहन्तः सं तदाशत॥ ८७५॥

Pavitraṁ te vitataṁ brahmaṇaspate prabhurgātrāṇi paryeṣi viśvataḥ. Ataptatanūrna tadāmo aśnute śṛtāsa idvahantaḥ saṁ tadāśata.

Vast and expansive is your holy creation of existence and the voice divine, O Brhaspati, lord of expansive universe. You are the master and supreme controller who pervade and transcend its parts from the particle to the whole. The immature man who has not passed through the crucibles of discipline cannot reach to that presence, but the mature and seasoned ones who still maintain the ordeal of fire and abide by the presence attain to it and the divine joy. (Rg. 9-83-1)

876. Pavamana Soma Devata, Pavitra Angirasa Ṛshi

तपोष्पवित्रं विततं दिवस्पदेऽर्चन्तो अस्य तन्तवो व्यस्थिरन्।
अवन्त्यस्य पवितारमाशवो दिवः पृष्ठमधि रोहन्ति तेजसा॥ ८७६॥

Tapospavitraṁ vitataṁ divaspade'rcanto asya tantavo vyasthiran. Avantyasya pavitāramāśavo divaḥ prṣṭhamadhi rohanti tejasā.

The holy light of the cosmic sun extends and lights the regions of heaven where the rays shine and blaze, radiate all round and abide in constancy. Those

instant radiations in heavenly state protect the devotee of holy commitment. Indeed the devotees abide there on top of the state of heavenly light with their mind stabilised in peace and joy. (Rg. 9-83-2)

877. Pavamana Soma Devata, Pavitra Angirasa Ṛshi

अरूरुचदुषसः पृश्निरग्रियः उक्षा मिमेति भुवनेषु वाजयुः।
मायाविनो ममिरे अस्य मायया नृचक्षसः पितरो गर्भमा दधुः॥ ८७७॥

Arūrucad uṣasaḥ pṛśniragriya ukṣā mimeti bhuvaneṣu vājayuḥ. Māyāvino mamire asya māyayā nṛcakṣasaḥ pitaro garbhamā dadhuḥ.

Lighting up the dawns, stars and planets in space, the sun, prime and abundant source of light, warmth of life and waters of sustenance, giver of food and energy shines over the regions of the world. By the light, power and causal effects of it on other objects in existence such as planets and satellites, scholars of science do their astronomical calculations, and parental, kind and studious scholars studying humanity and divinity realise the nature and character of Soma, the original seed of life and source of energy for the world of existence. (Rg. 9-83-3)

878. Agni Devata, Saubahri Kanva Ṛshi

प्र मंहिष्ठाय गायत ऋताव्ने बृहते शुक्रशोचिषे।
उपस्तुतासो अग्नये॥ ८७८॥

Pra maṁhiṣṭhāya gāyata ṛtāvne bṛhate śukra-śociṣe. Upastutāso agnaye.

O celebrants of divinity, sing songs of adoration

in honour of adorable Agni, most generous, leader of the paths of truth, great and glorious, lord of pure light of divinity and fire of action. (Rg. 8-103-8)

879. Agni Devata, Saubahri Kanva Ṛshi

आ वंसते मघवा वीरवद्यशः समिद्धो द्युम्न्याहुतः । कुविन्नो अस्य सुमतिर्भवीयस्यच्छा वाजेभिरागमत् ॥ ८७९ ॥

Ā vañsate maghavā vīravadyaśaḥ samiddho dyumnyāhutaḥ. Kuvinno asya sumatirbhavīyasyacchā vājebhirāgamat.

Lord of universal wealth and power, light of life, invoked and lighted, gives us honour and fame worthy of the brave. May his love and good will come and bless us with all possible honours, power and prosperity with progressive success. (Rg. 8-103-9)

880. Indra Devata, Goshuktyashvasuktinau kanvayanava Ṛshis

तं ते मदं गृणीमसि वृषणं पृक्षु सासहिम् । उ लोककृत्नुमद्रिवो हरिश्रियम् ॥ ८८० ॥

Tam te madaṁ gṛṇīmasi vṛṣaṇaṁ pṛkṣu sāsahim. U lokakṛtnum adrivo hariśriyam.

Indra, lord of adamantine will and generous disposition like clouds of rain, we celebrate and glorify that power and heavenly joy of yours which is virile and generous, heroic in battles and steadfast against challenges, creative in the worlds of existence and gracious in advancement and gifts of bliss. (Rg.8-15-4)

881. Indra Devata, Goshuktyashvasuktinau kanvayanava Ṛshis

२ ३ १ २ ३ २ ३ १ २ ३ १ २
येन ज्योतींष्यायवे मनवे च विवेदिथ।
३ २ ३ २ ३ २ ३ १ २
मन्दानो अस्य बर्हिषो वि राजसि॥ ८८१॥

Yena jyotīṅṣyāyave manave ca vivedītha.
Mandāno asya barhiṣo vi rājasi.

We celebrate and adore that power and divine joy of yours by which you reveal the light of life to the mortals from generation to generation and, exalted by which, you shine and rule over the yajnic dynamics of this universe. (Rg. 8-15-5)

882. Indra Devata, Goshuktyashvasuktinau kanvayanava Ṛshis

२ ३ १ २ ३ १ २ ३ १ २
तदद्या चित्त उक्थिनोऽनु ष्टुवन्ति पूर्वथा।
१ २ ३ १ २ ३ १ २
वृषपत्नीरपो जया दिवेदिवे॥ ८८२॥

Tadadyā citta ukthino'nu ṣṭuvanti pūrvathā.
Vṛṣapatnīrapo jayā dive dive.

That divine power and joyous generosity of yours, today, saints and scholars of the holy Word and song sing and celebrate as ever before. O lord, conquer and control the waters of space collected in the mighty clouds and let them flow day by day. (Rg. 8-15-6)

883. Indra Devata, Tirashchi Angirasa Ṛshi

३ १ २ ३ २ ३ १ २ ३ १ २
श्रुधी हवं तिरश्च्या इन्द्र यस्त्वा सपर्यति।
३ १ २ ३ १ २ ३ १ २
सुवीर्यस्य गोमतो रायस्पूर्धि महाँ असि॥ ८८३॥

Śrudhi havaṁ tiraścyā indra yastvā saparyati.
Suvīryasya gomato rāyaspūrdhi mahāṅ asi.

Indra, listen to the invocation of the devotee's voice of deep silence who offers service and homage to you, and bless the devotee with wealth of brave progeny, lands, cows, knowledge and total fulfilment. You are great, unbounded is your munificence. (Rg. 8-95-4)

884. Indra Devata, Tirashchi Angirasa Ṛshi

१ २ ३ १ २ ३ १२ ३ १ २र
यस्त इन्द्र नवीयसीं गिरं मन्द्रामजीजनत्।
३ १ २ ३ १ २ ३ २ ३ १ २ ३ १ २
चिकित्विन्मनसं धियं प्रत्नामृतस्य पिप्युषीम्॥ ८८४॥

Yasta indra navīyasīṁ giraṁ mandrāmajījanat. Cikitvinmanasaṁ dhiyaṁ pratnāmṛtasya pipyuṣīm.

Indra, whoever creates and offers you the latest song of joyous adoration, you bless with a mind and intelligence for eternal illumination, universal understanding and wisdom, and dedication to exuberant awareness of eternal truth and law. (Rg. 8-95-5)

885. Indra Devata, Tirashchi Angirasa Ṛshi

१ २ ३ २उ ३ १ २ ३ १ २ ३ २
तमु ष्टवाम यं गिर इन्द्रमुक्थ्यानि वावृधुः।
३ १ २ ३ २ ३ १ २
पुरूण्यस्य पौंस्या सिषासन्तो वनामहे॥ ८८५॥

Tamu ṣṭavāma yaṁ gira indram ukthyāni vāvṛdhuḥ. Purūṇyasya pauṁsyā siṣāsanto vanāmahe.

We adore and worship Indra whom hymns and songs of adoration exalt, and we pray to him for the gift of many forms of strength, honour and excellence. (Rg. 8-95-6)

CHAPTER–5

886. Pavamana Soma Devata, Akrshtah Mashah Ṛshi

प्र त आश्विनीः पवमान धेनवो दिव्या असृग्रन् पयसा धरीमणि। प्रान्तरिक्षात् स्थाविरीस्ते असृक्षत ये त्वा मृजन्त्यृषिषाण वेधसः॥ ८८६॥

Pra ta āśvinīḥ pavamāna dhenavo divyā asṛgran payasā dharīmaṇi. Prāntarikṣāt sthāvirīste asṛkṣata ye tvā mṛjantyṛṣiṣāṇa vedhasaḥ.

O pure and purifying Soma, your divine showers of joy streaming fast at the speed of thought flow on with the milk of grace into the heart cave of the soul, they are the showers of fulfilment in the heart core of the soul within, which the wise sages, realised souls of knowledge, create and exalt in the heart. (Rg. 9-86-4)

887. Pavamana Soma Devata, Akrshtah Mashah Ṛshi

उभयतः पवमानस्य रश्मयो ध्रुवस्य सतः परि यन्ति केतवः। यदी पवित्रे अधि मृज्यते हरिः सत्ता नि योनौ कलशेषु सीदति॥ ८८७॥

Ubhaytaḥ pavamānasya raśmayo dhruvasya sataḥ pari yanti ketavaḥ. Yadī pavitre adhi mṛjyate hariḥ sattā ni yonau kalaśeṣu sīdati.

The rays of the light of Soma, lord existent, immovable, pure and purifying, pervading over both earth and the skies, radiate all round. When it is felt and adored, exalted in the pure heart, then the sanctifier presence settles and abides in the sacred hearts of the celebrants, the real seat of its own love and choice. (Rg. 9-86-6)

888. Pavamana Soma Devata, Akrshtah Mashah Ṛshi

विश्वा धामानि विश्वचक्ष ऋभ्वसः प्रभोष्टे सतः परि यन्ति केतवः। व्यानशी पवसे सोम धर्मणा पतिर्विश्वस्य भुवनस्य राजसि॥ ८८८॥

Viśvā dhāmāni viśvacakṣa ṛbhvasaḥ prabhoṣṭe sataḥ pari yanti ketavaḥ. Vyānaśī pavase soma dharmaṇā patirviśvasya bhuvanasya rājasi.

O Soma, all seeing lord of existence, the mighty radiations of your power reach and prevail over all regions of the world. All pervasive, you flow and vibrate with the virtues of your own nature, power and function and, O sovereign sustainer of the entire universe, you shine and rule supreme. (Rg. 9-86-5)

889. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

पवमानो अजीजनद्दिवश्चित्रं न तन्यतुम्। ज्योतिर्वैश्वानरं बृहत्॥ ८८९॥

Pavamāno ajījanad divaścitraṁ na tanyatum. Jyotir vaiśvānaraṁ bṛhat.

Let Soma, progressive, active and zealous power dedicated to humanity and divinity, create the light and culture of universal expansive order from the light of heaven, sublime, awful and beautiful as the light and resounding roar of thunder and lightning. (Rg.9-61-16)

890. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

पवमान रसस्तव मदो राजन्नदुच्छुनः। वि वारमव्यमर्षति॥ ८९०॥

Pavamāna rāsastava mado rājannaducchunaḥ. Vi vāram avyam arṣati.

O vibrant bliss of the world, the purity, pleasure and ecstasy of yours, versatile and refulgent, radiates over space and time as universal light of divinity for humanity to have a vision of the heaven of bliss. (Rg. 9-61-18)

891. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

पवमानस्य ते रसो दक्षो वि राजति द्युमान्।
ज्योतिर्विश्वं स्वर्दृशे ॥ ८९१ ॥

Pavamānasya te raso dakṣo vi rājati dyumān. Jyotirviśvaṁ svardṛśe.

O Soma, beauty, grace and joy of life, refulgent power, as you flow, pure and purifying, the pleasure you release, the ecstasy you inspire, and the peace you emanate free from negativities, radiates to the mind and soul of the loved celebrant. (Rg. 9-61-17)

892. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

प्र यद्गावो न भूर्णयस्त्वेषा अयासो अक्रमुः।
घ्नन्तः कृष्णामप त्वचम् ॥ ८९२ ॥

Pra yad gavo na bhūrṇayastveṣā ayāso akramuḥ. Ghnantaḥ krṣṇāmapa tvacam.

We adore the ceaseless radiations of divinity which, like restless rays of the sun, blazing with lustrous glory, move and shower on the earth and dispel the dark cover of the night. (Rg. 9-41-1)

893. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

सुवितस्य वनामहेऽति सेतुं दुराय्यम्।
साह्याम दस्युमव्रतम् ॥ ८९३ ॥

Suvitasya vanāmahe'ti setuṁ durāyyam.
Sāhyāma dasyumavratam.

We honour and adore that divine bridge to peace and prosperity, otherwise difficult to cross, which faces and overcomes selfish, uncreative and destructive elements of life addicted to lawlessness. (Rg. 9-41-2)

894. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

शृण्वे वृष्टेरिव स्वनः पवमानस्य शुष्मिणः।
चरन्ति विद्युतो दिवि॥ ८९४॥

Śṛṇve vṛṣṭeriva svanaḥ pavamānasya śuṣmiṇaḥ. Caranti vidyuto divi.

The music of divinity, pure, purifying and edifying, is heard like showers of rain on earth, like flashes of lightning and roar of thunder which shine and rumble over the sky. This is the reflection of the might, majesty and generosity of Soma. (Rg. 9-41-3)

895. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

आ पवस्व महीमिषं गोमदिन्दो हिरण्यवत्।
अश्ववत् सोम वीरवत्॥ ८९५॥

Ā pavasva mahīmiṣaṁ gomadindo hiraṇyavat.
Aśvavat soma vīravat.

O Soma, divine presence of might, majesty and bliss concentrated in the mind and soul, let showers of great energy and pure prosperity flow, abounding in lands and cows, knowledge and culture, golden beauties of riches, horses, speed and progress of achievement, and then attainment of the ultimate victory of the brave. (Rg. 9-41-4)

896. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

पवस्व विश्वचर्षण आ मही रोदसी पृण।
उषाः सूर्यो न रश्मिभिः॥ ८९६॥

Pavasva viśvacarṣaṇa ā mahī rodasī pṛṇa.
Uṣāh sūryo na raśmibhiḥ.

O lord all watchful, ever awake, fill the great earth and heaven with prosperity, light and beauty of life like the sun which blesses the dawn with the beauty and glory of its rays of light. (Rg. 9-41-5)

897. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

परि नः शर्मयन्त्या धारया सोम विश्वतः।
सरा रसेव विष्टपम्॥ ८९७॥

Pari ṇaḥ śarmayantyā dhārayā soma viśvataḥ.
Sarā raseva viṣṭapam.

O Soma, spirit of beauty, bliss and peace, just as the universe from centre to summit abounds in the beauty and majesty of divinity, so let us all in heart and soul be blest with showers of peace and pleasure of total well-being from all around our life in space and time. (Rg. 9-41-6)

898. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

आशुरर्ष बृहन्मते परि प्रियेण धाम्ना।
यत्रा देवा इति ब्रुवन्॥ ८९८॥

Āśurarṣa bṛhanmate pari priyeṇa dhāmnā.
Yatrā devā iti bruvan.

O Soma, spirit of universal joy and infinite light

of intelligence, flow fast forward with your own essential and dear light and lustre of form and come where the divines dwell, and proclaim your presence. (Rg. 9-39-1)

899. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

३ १ २र ३ १ २ ३ २ ३ १ २
परिष्कृण्वन्ननिष्कृतं जनाय यातयन्निषः।
३ २ ३ १ २र
वृष्टिं दिवः परि स्रव॥ ८९९॥

Pariṣkṛṇvannaniṣkṛtaṁ janāya yātayanniṣaḥ.
Vṛṣṭiṁ divaḥ pari srava.

Go forward cleansing, purifying and perfecting the uninitiated, leading people to strive for food, energy and advancement. Indeed, bring the showers of the light of heaven on earth. (Rg. 9-39-2)

900. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

३र३उ ३ १ २र ३ १ २ ३ २ ३ २
अयं स यो दिवस्परि रघुयामा पवित्र आ।
१ २ ३ १ २र
सिन्धोरूर्मा व्यक्षरत्॥ ९००॥

Ayaṁ sa yo divas pari raghuyāmā pavitra ā.
Sindhorūrmā vyakṣarat.

This Soma is the spirit of joy which, at instant and universal speed, descends and manifests in the devotee's pure soul from the light of divinity and stimulates oceanic waves of ecstasy to roll in the heart. (Rg. 9-39-4)

901. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

३ १ २ ३ २ ३ २उ ३ १ २ ३ १ २
सुत एति पवित्र आ त्विषिं दधान ओजसा।
३ १ २ ३ १ २
विचक्षाणो विरोचयन्॥ ९०१॥

Suta eti pavitra ā tviṣiṁ dadhāna ojasā.
Vicakṣāṇo virocayan.

Soma, universal watchful guardian and light giver of the world, discovered and realised in the self, wearing its celestial light and lustre, manifests and shines in the pure soul of the devotee. (Rg. 9-39-3)

902. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

आविवासन् परावतो अथो अर्वावतः सुतः।
इन्द्राय सिच्यते मधु॥ ९०२॥

Āvivāsan parāvato atho arvāvataḥ sutaḥ.
Indrāya sicyate madhu.

Self-manifested, illuminating the soul from far as well as from near, it rains showers of honey sweets of divine ecstasy for the soul. (Rg. 9-39-5)

903. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

समीचीना अनूषत हरिं हिन्वन्त्यद्रिभिः।
इन्दुमिन्द्राय पीतये॥ ९०३॥

Samīcīnā anūṣata hariṁ hinvantyadribhiḥ.
Indumindrāya pītaye.

Devoted yajakas in faith and perfect form together adore and glorify Soma, eliminator of pain, and with adamantine practice of meditation stimulate its presence to power for the pleasure and ecstasy of the mind and soul. (Rg. 9-39-6)

904. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

३ २ ३ २३ १ २ ३ १ २ ३ २ ३ १ २
हिन्वन्ति सूरमुस्त्रयः स्वसारो जामयस्पतिम्।
३ १ २ ३ १ २
महामिन्दुं महीयुवः॥ ९०४॥

Hinvanti sūramusrayaḥ svasāro jāmayaspatim
Mahāmindum mahīyuvaḥ.

Just as lights of the dawn like loving sisters forerun and herald and exalt the sun, so do the senses, mind and intelligence together in service of the great soul reveal the power and presence of the supreme lord of the universe, blissful father sustainer of existence. (Rg. 9-65-1)

905. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २ ३ २
पवमान रुचारुचा देव देवेभ्यः सुतः।
२ ३ २ ३ १ २
विश्वा वसून्या विश॥ ९०५॥

Pavamāna rucārucā deva devebhyaḥ sutaḥ.
Viśvā vasūnyā viśa.

May the self-refulgent lord supreme over all divinities of nature and humanity, pure and purifying, by his divine beauty and glory bring us all wealth, honour and excellence of the world and bless our heart and soul. (Rg. 9-65-2)

906. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

१ २ ३ २ ३ २ ३ २ ३ १ २
आ पवमान सुष्टुतिं वृष्टिं देवेभ्यो दुवः।
३ १ २ ३ १ २
इषे पवस्व संयतम्॥ ९०६॥

Ā pavamāna suṣṭutiṁ vṛṣṭiṁ devebhyo duvaḥ. Iśe pavasva saṁyatam.

O lord pure and purifying, come to accept our joint song of adoration and homage and bring us the shower of your kindness and grace, honour and excellence for the sustenance and advancement of the generous nobilities of humanity. (Rg. 9-65-3)

907. Agni Devata, Sutambhara Atreya Ṛshi

जनस्य गोपा अजनिष्ट जागृविरग्निः सुदक्षः सुविताय नव्यसे।
घृतप्रतीको बृहता दिविस्पृशा द्युमद्वि भाति भरतेभ्यः शुचिः॥ ९०७॥

Janasya gopā ajaniṣṭa jāgṛviragniḥ sudakṣaḥ suvitāya navyase. Ghṛtapratīko bṛhatā divispṛśā dyumad vibhāti bharatebhyaḥ śuciḥ.

Agni, fire energy, friend and protector of man, ever awake, versatile power, it arises for the latest good of humanity. Feeding and rising on the fuel of ghrta, shining pure and magnificent with heat and light touching the skies, it shines and gives light for those who feed and keep the fire burning. (Rg. 5-11-1)

908. Agni Devata, Sutambhara Atreya Ṛshi

त्वामग्ने अङ्गिरसो गुहा हितमन्वविन्दञ्छिश्रियाणं वनेवने।
स जायसे मथ्यमानः सहो महत्त्वामाहुः सहसस्पुत्रमङ्गिरः॥ ९०८॥

Tvāmagne aṅgiraso guhā hitam anvavindañchiśriyāṇaṁ vanevane. Sa jāyase mathyamānaḥ saho mahattvām āhuḥ sahasasputram aṅgiraḥ.

Angira, life breath of the universe, light and fire of the world, Agni, pervading every forest, every ray of light and every living being, holy yajakas dedicated to you as to the breath of life awaken and realise you through meditation in the cave of the heart when you are hidden as a mysterious flame, and you, stirred through contemplation, concentrated and enkindled, rise as a great power of light and victory. Rightly they call you manifestation of the omnipotent. (Rg. 5-11-6)

909. Agni Devata, Sutambhara Atreya Ṛshi

यज्ञस्य केतुं प्रथमं पुरोहितमग्निं नरस्त्रिषधस्थे समिन्धते।
इन्द्रेण देवैः सरथं स बर्हिषि सीदन् नि होता यजथाय सुक्रतुः॥ ९०९॥

Yajñasya ketuṁ prathamaṁ purohitam agniṁ narastriṣadhasthe samindhate. Indreṇa devaiḥ sarathaṁ sa barhiṣi sīdan ni hotā yajathāya sukratuḥ.

Agni is the leader, mark of the science of yajna, first highpriest in the process, which the leading lights among people kindle and establish in three stages of life in three departments of the acquisition of knowledge, observance of Dharma and performance of karma, in three regions of earth, sky and the solar sphere. And Agni takes the prime seat on the grass on the vedi with Indra, power, devas, divine givers of nature, as it comes with its chariot which carries it with fragrance to all regions. It is the sanctifier for yajnic initiation, conduct and congregation, and it is the very light, beauty and grace of the holy project. (Rg. 5-11-2)

910. Mitra-Varuna Devate, Grtsamada Shaunaka Ṛshi

अयं वां मित्रावरुणा सुतः सोम ऋतावृधा।
ममेदिह श्रुतं हवम्॥ ९१०॥

Ayaṁ vāṁ mitrāvaruṇā sutaḥ soma ṛtāvṛdhā.
Mamediha śrutaṁ havam.

O Mitra and Varuna, dear as breath of life and soothing as morning mist, eminent in dedication to truth and law, the soma of life is distilled and prepared for you. Listen to this call and invitation of mine and come here and now. (Rg. 2-41-4)

911. Mitra-Varunau Devate, Grtsamada Shaunaka Ṛshi

राजानावनभिद्रुहा ध्रुवे सदस्युत्तमे।
सहस्त्रस्थूण आशाते॥ ९११॥

Rājānāvanabhidruhā dhruve sadasyuttame.
Sahasrasthūṇa āśāte.

Indra and Vayu, power and progress, Mitra and Varuna, love and justice in freedom of choice, all embracing and hating none, abide in the house of inviolable peace and stability firmly resting on a thousand pillars. (Rg. 2-41-5)

912. Mitra-Varunau Devate, Grtsamada Shaunaka Ṛshi

ता सम्राजा घृतासुती आदित्या दानुनस्पती।
सचेते अनवह्वरम्॥ ९१२॥

Tā samrājā ghṛtāsutī ādityā dānunaspatī.
Sacete anavahvaram.

The brilliant Adityas, inviolable ruling lords of

light and peace, the sun and moon of the world, who distil the very essence of life like ghrta and aqua pura, protect and promote the generous charitable people who follow the simple, straight and natural paths of life free from crookedness. (Rg. 2-41-6)

913. Indra Devata, Gotama Rahugana Ṛshi

१ २ ३ २ ३ १ २ ३ १ २र
इन्द्रो दधीचो अस्थभिर्वृत्राण्यप्रतिष्कुतः।
३ १ २ ३ १ २र
जघान नवतीर्नव॥ ९१३॥

Indro dadhīco asthabhir vṛtrāṇyapratiṣkutaḥ.
Jaghāna navatīrnava.

Indra, lord of light and space, unchallenged and unchallengeable, wields the thunderbolt and, with weapons of winds, light and thunder, breaks the clouds of ninety-nine orders of water and electricity for the sake of humanity and the earth. (Rg. 1-84-13)

914. Indra Devata, Gotama Rahugana Ṛshi

३ १ २र ३ २उ ३ १ २ ३ १ २
इच्छन्नश्वस्य यच्छिरः पर्वतेष्वपश्रितम्।
१ २ ३ १ २
तद्विदच्छर्यणावति॥ ९१४॥

Icchannaśvasya yacchiraḥ parvateṣvapaśritam.
Tadvidaccharyaṇāvati.

Just as the sun reaches and breaks the densest concentrations of vapours in the clouds fast moving in the regions of the sky, so should the ruler know the best part of his fastest forces stationed on the mountains and of the enemy forces lurking around and in the forests if he desires victory. (Rg. 1-84-14)

915. Indra Devata, Gotama Rahugana Ṛshi

२उ ३ १२ ३ २३ १ २ ३क २र
अत्राह गोरमन्वत नाम त्वष्टुरपीच्यम्।
३ २ ३ १ २ ३२
इत्था चन्द्रमसो गृहे॥ ९१५॥

Atrāha goramanvata nāma tvaṣṭurapīcyam.
Itthā candramaso gṛhe.

Just as here on the surface of the earth and in its environment, we know, there is the beautiful light of the sun penetrating and reaching everywhere, similarly, let all know, it is there on the surface of the moon. (Just as the sun holds and illuminates the earth and the moon, so should the ruler with his light of justice and power hold and brighten every home in the land.) (Rg.1-84-15)

916. Indra-Agni Devate, Vasishtha Maitravaruni Ṛshi

३ १ २ ३ १ २र ३ १ २ ३ १ २
इयं वामस्य मन्मन इन्द्राग्नी पूर्व्यस्तुतिः।
३ २ ३ १ २
अभ्राद् वृष्टिरिवाजनि॥ ९१६॥

Iyaṁ vāmasya manmana indrāgnī pūrvyastutiḥ.
Abhrād vṛṣṭirivājani.

Indra and Agni, lords of action and enlightenment, this principal and ancient song of adoration for you from the celebrant flows spontaneously like rain from the cloud. (Rg. 7-94-1)

917. Indra-Agni Devate, Vasishtha Maitravaruni Ṛshi

३ १ २ ३ २उ ३ १ २ ३ १ २ ३ १ २
शृणुतं जरितुर्हवमिन्द्राग्नी वनतं गिरः।
३ १ २ ३ १ २
ईशाना पिप्यतं धियः॥ ९१७॥

Śṛṇutaṁ jariturhavam indrāgnī vanatam giraḥ.
Īśānā pipyataṁ dhiyaḥ.

Indragni, lords of action and enlightenment, listen to the celebrant's song of adoration, accept and appreciate the words, O sovereign lords, and refine and energise his thought and imagination to flow into expression and action. (Rg. 7-94-2)

918. Indra-Agni Devate, Vasishtha Maitravaruni Ṛshi

मा पापत्वाय नो नरेन्द्राग्नी माभिशस्तये।
मा नो रीरधतं निदे॥ ९१८॥

Mā pāpatvāya no narendrāgnī māabhiśastaye.
Mā no rīradhataṁ nide.

Indragni, leaders of humanity, pioneers of progress and enlightenment, deliver us not to the sinner, not to the tyrant, not to the reviler. Let us be free. (Rg. 7-94-3)

919. Pavamana Soma Devata, Drdhachyuta Agastya Ṛshi

पवस्व दक्षसाधनो देवेभ्यः पीतये हरे।
मरुद्भ्यो वायवे मदः॥ ९१९॥

Pavasva dakṣasādhano devebhyaḥ pītaye hare.
Marudbhyo vāyave madaḥ.

O Soma, lord of joy and versatile intelligence of the universe, pure, fluent and all-purifying eliminator of want and suffering, giver of sufficiency, flow, purify and sanctify the powers of noble and generous nature to their full satisfaction, come as ecstasy of life for vibrant humanity, for pranic energy and for the will and intelligence of the seekers of light and dynamism for action. (Rg. 9-25-1)

920. Pavamana Soma Devata, Drdhachyuta Agastya Ṛshi

सं देवैः शोभते वृषा कविर्योनावधि प्रियः।
पवमानो अदाभ्यः॥ ९२०॥

Saṁ devaiḥ śobhate vṛṣā kaviryonāvadhi priyaḥ. Pavamāno adābhyaḥ.

Soma, omniscient poetic creator, generous and dear, dearest of divinities and destroyer of the evil and darkness of life, vibrating in the cave of the heart shines glorious in the soul and reflects beatific with the senses, mind, intelligence and will in the conduct and grace of the human personality in total freedom from suppression and inhibitions. (Rg. 9-25-3)

921. Pavamana Soma Devata, Drdhachyuta Agastya Ṛshi

पवमान धिया हितोऽभि योनिं कनिक्रदत्।
धर्मणा वायुमारुहः॥ ९२१॥

Pavamāna dhiyā hito'bhi yoniṁ kanikradat. Dharmaṇā vāyumāruhaḥ.

O lord of purity and power, let your presence concentrated by senses and mind in awareness, speaking aloud in the heart and soul, abide in the pranic and intelligential vitality of the soul with living consciousness of divine law and virtues of holy life and thus purify and sanctify us. (Rg. 9-25-2)

922. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

तवाहं सोम रारण सख्य इन्दो दिवेदिवे।
पुरूणि बभ्रो नि चरन्ति मामव परिधीँरति ताँ इहि॥ ९२२॥

Tavāhaṁ soma rāraṇa sakhya indo dive dive. Purūṇi babhro ni caranti māmava paridhīň rati tāň ihi.

O Soma, light of life and universal joy of existence, I rejoice in your friendly company day in and day out. O mighty bearer sustainer of the universe, a host of negativities surround me, pray break through their bounds and come and save me. (Rg. 9-107-19)

923. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

२ ३१ २र ३१ २ ३ १ २ ३१ २३ १ २
तवाहं नक्तमुत सोम ते दिवा दुहानो बभ्र ऊधनि।
३ १ २र ३२ ३ १२ ३१ २३ १२
घृणा तपन्तमति सूर्यं परः शकुनाइव पप्तिम॥ ९२३॥

Tavāhaṁ naktamuta soma te divā duhāno babhra ūdhani. Ghṛṇā tapantamati sūryaṁ paraḥ śakunā iva paptima.

And I, O Soma, bearer and sustainer, yearn day and night to abide in your presence for the sake of your love and friendship, and pray that we may rise, flying like birds beyond the sun blazing with its refulgence, and reach you, the Ultimate. (Rg. 9-107-20)

924. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

३ १ २ ३ २उ ३ २ ३ १ २
पुनानो अक्रमीदभि विश्वा मृधो विचर्षणिः।
३ २ ३ १२ ३ १ २
शुम्भन्ति विप्रं धीतिभिः॥ ९२४॥

Punāno akramīdabhi viśvā mṛdho vicarṣaṇiḥ. Śumbhanti vipraṁ dhītibhiḥ.

Soma, spirit of universal purity and purification,

all watching, faces and overcomes all adversaries of the carnal world. Sages celebrate and glorify the vibrant all prevailing spirit with songs of adoration. (Rg.9-40-1)

925. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

आ योनिमरुणो रुहद्गमदिन्द्रो वृषा सुतम्।
ध्रुवे सदसि सीदतु॥ ९२५॥

Ā yonimaruṇo ruhadgamadindro vṛṣā sutam.
Dhruve sadasi sīdatu.

The glorious light of divinity, self-manifested and self-existent, pervades its natural abode, the world of Prakrti, and the generous spirit pervades the human soul too, and while it seats itself in the unshakable faith of man, the human soul too, purified and sanctified, abides in the eternal presence of divinity. (Rg. 9-40-2)

926. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

नू नो रयिं महामिन्दोऽस्मभ्यं सोम विश्वतः।
आ पवस्व सहस्त्रिणम्॥ ९२६॥

Nū no rayim mahāmindo'smabhyam soma viśvataḥ. Ā pavasva sahasriṇam.

Soma, lord of universal glory, blissful omnipresence, bring us great wealth, honour and excellence of the world from all around, let it flow to us in a thousand streams. (Rg. 9-40-3)

927. Indra Devata, Vasishtha Maitravaruni Ṛshi

पिबा सोममिन्द्र मन्दतु त्वा यं ते सुषाव हर्यश्वाद्रिः।
सोतुर्बाहुभ्यां सुयतो नार्वा॥ ९२७॥

Pibā somam indra mandatu tvā yaṁ te suṣāva haryaśvādriḥ. Soturbāhubhyāṁ suyato nārvā.

Indra, lord ruler and controller of the dynamic forces of the world, drink this soma of ecstasy which, I am sure, would exhilarate you. The cloud, generative power of nature, has distilled it and showered on you. And just as a horse well controlled by the hands and reins of the driver moves to the right destination, so is this soma generated by the hands of the creator meant to exhort you to take the dominion to its destination. (Rg. 7-22-1)

928. Indra Devata, Vasishtha Maitravaruni Ṛshi

यस्ते मदो युज्यश्चारुरस्ति येन वृत्राणि हर्यश्व हंसि।
स त्वामिन्द्र प्रभूवसो ममत्तु॥ ९२८॥

Yaste mado yujyaścārurasti yena vṛtrāṇi haryaśva haṅsi. Sa tvāmindra prabhūvaso mamattu.

That beauty and joy of the governance of your dominion which is agreeable, inspiring and worthy of support and participation, and by which joy, O controller of the dynamic forces of the people, you break the negative forces of darkness, sin and crime, want and ignorance like the sun breaking dark clouds for showers, may that joy, O sovereign lord of power for settlement and prosperity, give you the real pleasure of creative governance and administration. (Rg. 7-22-2)

929. Indra Devata, Vasishtha Maitravaruni Ṛshi

बोधा सु मे मघवन् वाचमेमां यां ते वसिष्ठो अर्चति प्रशस्तिम्। इमा ब्रह्म सधमादे जुषस्व॥ ९२९॥

Bodhā su me maghavan vācamemāṁ yāṁ te vasiṣṭho arcati praśastim. Imā brahma sadhamāde juṣasva.

O lord of honour, power and magnificence, pray know well this voice of mine which the sage well settled at peace offers you in adoration of your glory. And accept, honour and apply these holy words of vision and wisdom in practice in the assembly house of the wise for governance and administration. (Rg. 7-22-3)

930. Indra Devata, Rebha Kashyapa Ṛshi

विश्वाः पृतना अभिभूतरं नरः सजूस्ततक्षुरिन्द्रं जजनुश्च राजसे। क्रत्वे वरे स्थेमन्यामुरीमुतोग्रमोजिष्ठं तरसं तरस्विनम्॥ ९३०॥

Viśvaḥ pṛtanā abhibhūtaraṁ naraḥ sajūstatakṣur-indraṁ jajanuśca rājase. Kratve vare sthemanyāmurīm utogram ojiṣṭhaṁ tarasaṁ tarasvinam.

All the citizens together, in order to elect an equal for the purpose of governance, create and shape Indra, the ruler, the leader who is superior to others in all battles of life, highest by noble creative action, eliminator of negative and frustrative opposition, illustrious, most vigorous and emphatic in expression, courageous and passionate in action. (Rg. 8-97-10)

931. Indra Devata, Rebha Kashyapa Ṛshi

नेमिं नमन्ति चक्षसा मेषं विप्रा अभिस्वरे। सुदीतयो वो अद्रुहोऽपि कर्णे तरस्विनः समृक्वभिः॥ ९३१॥

Nemiṁ namanti cakṣasā meṣaṁ viprā abhisvare. Sudītayo vo adruho'pi karṇe tarasvinaḥ samṛkvabhiḥ.

Wise and vibrant sages greet the heroic ruler, Indra, giver of showers of peace and joy, and with vision of the future, bow to him as the central power and force of the nation's wheel. O brilliant and inspired people free from jealousy and calumny, smart and bold in action, do him honour with laudable performance for the near. (Rg. 8-97-12)

932. Indra Devata, Rebha Kashyapa Ṛshi

समु रेभासो अस्वरन्निन्द्रं सोमस्य पीतये।
स्वःपतिर्यदी वृधे धृतव्रतो ह्योजसा समूतिभिः ॥ ९३२ ॥

Samu rebhāso asvarannindraṁ somasya pītaye. Svaḥ patiryadī vṛdhe dhṛtavrato hyojasā samūtibhiḥ.

Let all intelligent people cordially welcome and felicitate Indra for the protection of the honour, integrity, beauty and culture of the nation of humanity, and when they, together, exhort the guardian of their happiness and welfare to advance the beauty of corporate life, then, committed to the values, laws and ideals of the nation, he feels exalted with lustrous courage and positive measures of defence and protection. (Rg. 8-97-11)

933. Indra Devata, Puruhanma Angirasa Ṛshi

यो राजा चर्षणीनां याता रथेभिरध्रिगुः।
विश्वासां तरुता पृतनानां ज्येष्ठं यो वृत्रहा गृणे ॥ ९३३ ॥

Yo rājā carṣaṇīnāṁ yātā rathebhir adhriguḥ. Viśvāsāṁ tarutā pṛtanānāṁ jyeṣṭhaṁ yo vṛtrahā gṛṇe.

I adore Indra, lord supreme, who rules the people, and who is the irresistible and universal mover by waves of cosmic energy, saviour of all humanity, supreme warrior and winner of cosmic battles of the elemental forces and who destroys the evil, darkness and poverty of the world. (Rg. 8-70-1)

934. Indra Devata, Puruhanma Angirasa Ṛshi

इन्द्रं तं शुम्भ पुरुहन्मन्नवसे यस्य द्विता विधर्त्तरि।
हस्तेन वज्रः प्रति धायि दर्शतो महान्देवो न सूर्यः ॥ ९३४ ॥

Indraṁ taṁ śumbha puruhanmannavase yasya dvitā vidharttari. Hastena vajraḥ pratidhāyi darśato mahān devo na sūryaḥ.

O man of universal devotion, exalt and glorify that omnipotent Indra for protection and progress in whom, as ruler and controller of the world, both justice and mercy abide simultaneously, who holds the thunderbolt of power in hand, and who is great and glorious like the sun in heaven. (Rg. 8-70-2)

935. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

परि प्रिया दिवः कविर्वयांसि नप्त्योर्हितः।
स्वानैर्याति कविक्रतुः ॥ ९३५ ॥

Pari priyā divaḥ kavirvayāṅsi naptyorhitaḥ. Svānairyāti kravikratuḥ.

Soma, cosmic soul, darling of the heavens and loved of enlightened people, poetic creator, immanent in his own creations, pervading all regions of the universe, moves around omnipresent, inspiring, creating

and doing all those acts which are exclusively worthy of the omniscient and omnipotent creator. (Rg. 9-9-1)

936. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

२ ३२ ३२३ १ २ ३ २ ३१ २
स सूनुर्मातरा शुचिर्जातो जाते अरोचयत्।
३ २ ३ १ २ ३१ २
महान्महीं ऋतावृधा॥ ९३६॥

Sa sūnurmātarā śucirjāto jāte arocayat.
Mahānmahī ṛtāvṛdhā.

He, creator of the universe, pure and great, self-manifested, illuminates the great and glorious heaven and earth, mothers of the created world which observe and exalt the eternal laws of existence. (Rg. 9-9-3)

937. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

२३ १ २३ १ २३ १ २३ १ २ ३१२
प्रप्र क्षयाय पन्यसे जनाय जुष्टो अद्रुहः।
३क २र ३ १ २
वीत्यर्षं पनिष्टये॥ ९३७॥

Pra pra kṣayāya panyase janāya juṣṭo adruhaḥ.
Vītyarṣa paniṣṭaye.

O Soma, loved and cherished of all, ever move with love and favours of grace to every home and every region of the world for the celebrant and all men free from jealousy and enmity, and bless them all with joy and life's fulfilment. (Rg. 9-9-2)

938. Pavamana Soma Devata, Shakti Vasishtha Ṛshi

२ १ २ ३ १ २ ३ १ २ ३१ २
त्वं ह्या३ङ्ग दैव्य पवमान जनिमानि द्युमत्तमः।
३ १ २ ३१ २
अमृतत्वाय घोषयन्॥ ९३८॥

Tvaṁ hyā३ṅga daivya pavamāna janimāni dyumattamaḥ. Amṛtatvāya ghoṣayan.

O Soma, dear as life, pure and purifying, most refulgent enlightened spirit, only you can call up born humanity to holy life and proclaim the path to immortality. (Rg. 9-108-3)

939. Pavamana Soma Devata, Uru Angirasa Ṛshi

येना नवग्वा दध्यङ्ङपोर्णुते येन विप्रास आपिरे।
देवानां सुम्ने अमृतस्य चारुणो येन श्रवांस्याशत॥ ९३९॥

Yenā navagvā dadhyaṅṅaporṇute yena viprāsa āpire. Devānāṁ sumne amṛtasya cāruṇo yena śravāṅsyāśata.

Soma is that spirit of enlightenment by which the meditative sages on way to divinity open up the path to immortality, by which the saints attain to the peace and well being worthy of divinities, and by which the lovers of immortality obtain their desired ambition and fulfilment. (Rg. 9-108-4)

940. Pavamana Soma Devata, Agni Chakshusha Ṛshi

सोमः पुनान ऊर्मिणाव्यं वारं वि धावति।
अग्रे वाचः पवमानः कनिक्रदत्॥ ९४०॥

Somaḥ punāna ūrmiṇāvyaṁ vāraṁ vi dhāvati. Agre vācaḥ pavamānaḥ kanikradat.

Soma, pure and purifying, protective and blissful, flowing by streams and sanctifying, roaring with ancient and original hymns of divine adoration, rushes to the heart core of the distinguished soul. (Rg. 9-106-10)

941. Pavamana Soma Devata, Agni Chakshusha Ṛshi

धीभिर्मृजन्ति वाजिनं वने क्रीडन्तमत्यविम्।
अभि त्रिपृष्ठं मतयः समस्वरन्॥ ९४१ ॥

Dhībhir mṛjanti vājinaṁ vane krīḍantamatyavim. Abhi tripṛṣṭham matayaḥ samasvaran.

Men of distinguished mind, adoring Soma with holy thoughts, words and action, invoke and celebrate all protective Soma, victorious spirit and cosmic energy, playing in the beautiful world over three regions of heaven, earth and the skies. (Rg. 9-106-11)

942. Pavamana Soma Devata, Agni Chakshusha Ṛshi

असर्जि कलशाँ अभि मीढ्वान्त्सप्तिर्न वाजयुः।
पुनानो वाचं जनयन्नसिष्यदत्॥ ९४२ ॥

Asarji kalaśāň abhi mīḍhvāntsaptirna vājayuḥ. Punāno vācaṁ janayannasiṣyadat.

Soma, vibrant spirit of divinity, rushes to the heart core of realised souls like instant energy radiating to the centre of its target in the human battle of survival and distinguished search for immortality, there stimulating, creating and sanctifying hymns of adoration, and there in the soul it abides.(Rg.9-106-12)

943. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

सोमः पवते जनिता मतीनां जनिता दिवो जनिता पृथिव्याः। जनिताग्नेर्जनिता सूर्यस्य जनितेन्द्रस्य जनितोत विष्णोः॥ ९४३ ॥

Somaḥ pavate janitā matīnāṁ janitā divo janitā pṛthivyāḥ. Janitāgnerjanitā sūryasya janitendrasya janitota viṣṇoḥ.

Soma, spirit of divine peace, power and generous creativity, flows and purifies universally. It is generator of heavens, maker of the earth and creator of the nobilities of sagely wisdom, generator of fire, maker of the stars, manifester of its own omnipotence, and manifester of the omnipresence of its own self in expansive space. (Rg. 9-96-5)

944. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

ब्रह्मा देवानां पदवीः कवीनामृषिर्विप्राणां महिषो मृगाणाम्।
श्येनो गृध्राणां स्वधितिर्वनानां सोमः पवित्रमत्येति रेभन्॥ ९४४॥

Brahmā devānāṁ padavīḥ kavīnām ṛṣir-viprāṇāṁ mahiṣo mṛgāṇām. Śyeno gṛdhrāṇāṁ svadhitirvanānāṁ somaḥ pavitramatyeti rebhan.

Soma is Brahma, supreme over divinities, highest of the poets, divine seer among the wise, lion among the strongest animals, eagle among the birds of power, sword among the killers and, roaring and thundering, it goes forward, excels all others, and blesses the pure heart core of the soul. (Rg. 9-96-6)

945. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

प्रावीविपद्वाच ऊर्मिं न सिन्धुर्गिर स्तोमान् पवमानो मनीषाः। अन्तः पश्यन् वृजनेमावराण्या तिष्ठति वृषभो गोषु जानन्॥ ९४५॥

Prāvīvipadvāca ūrmiṁ na sindhurgira stomān pavamāno manīṣāḥ. Antaḥ paśyan vṛjanemā-varāṇyā tiṣṭhati vṛṣabho goṣu jānan.

Soma stirs and inspires the flow of thought into speech as the sea stirs and rolls the waves of the flood. Pure and purifying, it inspires imagination, poetry and adoration. Pervading all within and watching, it abides in the closest intimacies of all yajna within and without and, potent as it is, knowing every thing, it energises all organs of thought and sense. (Rg. 9-96-7)

946. Agni Devata, Prayoga Bhargava, Agni or Pavaka Barhaspatya grihapati yavishthau Sahash Sutau tayorvo anyatarah Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ १ २
अग्निं वो वृधन्तमध्वराणां पुरूतमम्।
२ ३ २ ३ १ २
अच्छा नप्त्रे सहस्वते॥ ९४६॥

Agniṁ vo vṛdhantam adhvarāṇāṁ purūtamam.
Acchā naptre sahasvate.

Well with joint action and yajna, serve Agni, most ancient power of the first order that leads you to the advancement of strong familial unity and tolerant but powerful social cooperation for your coming generations for ages. (Rg. 8-102-7)

947. Agni Devata, Prayoga Bhargava, Agni or Pavaka Barhaspatya grihapati yavishthau Sahash Sutau tayorvo anyatarah Ṛshi

३ १ २र ३ २ ३ १ २ ३ २ ३ १ २
अयं यथा न आभुवत् त्वष्टा रूपेव तक्ष्या।
३ २उ ३ १ २
अस्य क्रत्वा यशस्वतः॥ ९४७॥

Ayaṁ yathā na ābhuvat tvaṣṭā rūpeva takṣyā.
Asya kratvā yaśasvataḥ.

Just as the artist creates all possible forms out of

his plastic materials, giving them beauty, power and purposeful meaning, so does this Agni, universal artist, work on us, for us, and brings out our potentials and gives us forms of beauty, power and excellence as a family, community and common humanity for a purpose, a meaning and a direction. His actions are great, gracious and glorious. (Rg. 8-102-8)

948. Agni Devata, Prayoga Bhargava, Agni or Pavaka Barhaspatya grihapati yavishthau Sahash Sutau tayorvo anyatarah Ṛshi

अयं विश्वा अभि श्रियोऽग्निर्देवेषु पत्यते।
आ वाजैरुप नो गमत्॥ ९४८॥

Aya viśvā abhi śriyo'gnirdeveṣu patyate.
Ā vājairupa no gamat.

This Agni among all the divinities of nature and humanity creates, sustains and rules over all the beauties, graces and grandeurs of life. May the lord come to us and bless us with all kinds of knowledge, power, wealth and honour. (Rg. 8-102-9)

949. Indra Devata, grihapati yavishthau Sahash Sutau tayorvo anyatarah Ṛshi

इममिन्द्र सुतं पिब ज्येष्ठममर्त्यं मदम्।
शुक्रस्य त्वाभ्यक्षरन् धारा ऋतस्य सादने॥ ९४९॥

Imam indra sutaṁ piba jyeṣṭham amartyaṁ madam. Śukrasya tvābhyakṣaran dhārā ṛtasya sādane.

Indra, lord of light and universal rule, drink of

the ecstasy of joy distilled, highest and immortal. The streams of pure and brilliant power and glory flow towards you in the house of Truth and Law. (Rg. 1-84-4)

950. Indra Devata, grihapati yavishthau Sahash Sutau tayorvo anyatarah Ṛshi

२ ३ २ ३ १ २ ३ २ ३ १ २ ३ १ २
न किष्ट्वद्रथीतरो हरी यदिन्द्र यच्छसे।
२ ३ १ २ ३ २ ३ २ ३ १ २
न किष्ट्वानु मज्मना न किः स्वश्व आनशे॥ ९५०॥

Na kiṣṭvad rathītaro harī yadindra yacchase.
Na kiṣṭvānu majmanā na kiḥ svaśva ānaśe.

Indra, while you yoke and drive the horses, powers of the chariot of your dominion, none could be a better master of the chariot. None could equal you in power, courage and force. None as master of horse and chariot could claim even to approach you in power, efficiency and glory. (Rg. 1-84-6)

951. Indra Devata, grihapati yavishthau Sahash Sutau tayorvo anyatarah Ṛshi

१ २ ३ १ २ ३ १ २
इन्द्राय नूनमर्चतोक्थानि च ब्रवीतन।
३ १ २ ३ १ २ ३ १ २ ३ १ २
सुता अमत्सुरिन्दवो ज्येष्ठं नमस्यता सहः॥ ९५१॥

Indrāya nūnam arcatokthāni ca bṛavītana. Sutā amatsurindavo jyeṣṭhaṁ namasyatā sahaḥ.

All ye children of the earth, in truth and sincerity, do reverence and homage to Indra, ruling lord of light and life. Speak words of thanks and praise in appreciation of his dominion. Let the drops of distilled soma give him delight and ecstasy. Bow to him, lord

supreme of courage and power. (Rg. 1-84-5)

952. Indra Devata, Bhrigu Ṛshi

१ २ ३२ ३ २ ३ १ २ ३ १ २
इन्द्र जुषस्व प्र वहा याहि शूर हरिह।
१ २ ३ १ २ ३ १ २र ३२र ३ १ २
पिबा सुतस्य मतिर्न मधोश्चकानश्चारुर्मदाय॥ ९५२॥

Indra juṣasva pra vahā yāhi śūra hariha. Pibā sutasya matir na madhoścakānaś cārurmadāya.

Indra, omnipotent lord of cosmic dynamics, come, join our yajna congregation, drink of honey sweets of homage and soma distilled for divine ecstasy and, intent on fulfillment as you get from soma, march on (over the negativities, jealousies and enmities).

953. Indra Devata, Bhrigu Ṛshi

१ २ ३२३ २ ३ २ ३ २ ३ १ २ ३ २
इन्द्र जठरं नव्यं न पृणस्व मधोर्दिवो न।
३ २ ३२ ३ २ १२ ३ १ २ ३ १ २
अस्य सुतस्य स्वा३र्नोप त्वा मदाः सुवाचो अस्थुः॥ ९५३॥

Indra jaṭharaṁ navyaṁ na pṛṇasva madhordivo na. Asya sutasya svārnopa tvā madāḥ suvāco asthuḥ.

Indra, divine ruler of the world, drink of the adorable honey sweets of soma like heavenly nectar to your heart's content, and may the admirable ecstasy of this soma stay with you like the eternal bliss of heavenly freedom of Moksha.

954. Indra Devata, Bhrigu Ṛshi

१ २ ३ २ ३२उ ३ १ २ ३२उ ३ २
इन्द्रस्तुराषाण्मित्रो न जघान वृत्रं यतिर्न।
३ १ २ ३२उ ३ १ २ ३२उ ३ २३ १ २
बिभेद वलं भृगुर्न ससाहे शत्रून् मदे सोमस्य॥ ९५४॥

Indrasturāṣāṇmitro na jaghāna vṛtram yatirna. Bibheda valaṁ bhṛgurna sasāhe śatrūn made somasya.

Indra, instant fighter in response, dispels darkness as the sun, like a sage he breaks off negativities, and like a passionate scholar, he removes doubts and ignorance at a stroke, in his passion and enthusiasm of Soma, joyous positive values of life.

CHAPTER–6

955. Pavamana Soma Devata, Akrishtah Mashah and Sikatanivavari, Prishnaya Ajoshcha Ṛshis

गोवित्पवस्व वसुविद्धिरण्यविद्रेतोधा इन्दो भुवनेष्वर्पितः। त्वं सुवीरो असि सोम विश्ववित्तं त्वा नर उप गिरेम आसते॥ ९५५॥

Govit pavasva vasuviddhiraṇyavid retodhā indo bhuvaneṣvarpitaḥ. Tvaṁ suvīro asi soma viśvavittam tvā nara upa girema āsate.

O Soma, Indu, lord of life, beauty and grace, flow, pure and purifying, vibrant omnipresent in all regions of the world. You master and control the wealth of lands and cows, light of knowledge and culture, jewels of peace and settlement, and the beauty of gold and grace. You are virile and command creative energy. You are mighty brave, ruler over the world. We, vibrant and brave devotees, adore you with songs of praise and prayer, and pray we may be close to you. (Rg. 9-86-39)

956. Pavamana Soma Devata, Akrshtah Mashah and Sikatanivavari, Prishnaya Ajoshcha Ṛshis

त्वं नृचक्षा असि सोम विश्वतः पवमान वृषभ ता वि धावसि। स नः पवस्व वसुमद्धिरण्यवद्वयं स्याम भुवनेषु जीवसे॥ ९५६॥

Tvaṁ nṛcakṣā asi soma viśvataḥ pavamāna vṛṣabha tā vi dhāvasi. Sa naḥ pavasva vasumaddhiraṇyavad vayaṁ syāma bhuvaneṣu jīvase.

O Soma, you are constant watchful guardian of

humanity all round in all ways. O lord pure and purifying, vigorous and generous, you cleanse us with all those powers of yours. Pray purify and energise us so that we may be prosperous with peaceful settlement and golden graces of wealth, honour and excellence to live happy in the regions of the world. (Rg. 9-86-38)

957. Pavamana Soma Devata, Akrshtah Mashah and Sikatanivavari, Prishnaya Ajoshcha Ṛshis

ईशान इमा भुवनानि ईयसे युजान इन्दो हरितः सुपर्ण्यः।
तास्ते क्षरन्तु मधुमद् घृतं पयस्तव व्रते सोम तिष्ठन्तु कृष्टयः॥ ९५७॥

Īśāna imā bhuvanāni īyase yujāna indo haritaḥ suparṇyaḥ. Tāste kṣarantu madhumad ghṛtaṁ payastava vrate soma tiṣṭhantu kṛṣṭayaḥ.

O Soma, Indu, lord of light and beauty of peaceful life, you rule over all these regions of the world harnessing dynamic forces of nature's energy. May these forces of yours produce and shower on us ghrta and milk of honeyed sweetness and may the people abide by your laws and discipline of life. (Rg. 9-86-37)

958. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

पवमानस्य विश्ववित् प्र ते सर्गा असृक्षत।
सूर्यस्येव न रश्मयः॥ ९५८॥

Pavamānasya viśvavit pra te sargā asṛkṣata. Sūryasyeva na raśmayaḥ.

Lord of the universe, pure, refulgent and purifying, as you manifest in the flux of existence your creations of peace and beauty flow and radiate like rays

of the sun. (Rg. 9-64-7)

959. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

३ २ ३ २ ३ २उ ३ १ २ ३ १ २
केतुं कृण्वन्दिवस्परि विश्वा रूपाभ्यर्षसि।
३ १ २
समुद्रः सोम पिन्वसे॥ ९५९॥

Ketum kṛṇvan divaspari viśvā rūpābhyarṣasi.
Samudraḥ soma pinvase.

Creating the lights of your existential presence over the regions of heaven above, you reveal your power by the beauty of forms you create, O Soma, universal home of infinite bliss, and expand the possibilities of life's joy. (Rg. 9-64-8)

960. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

३ १ २र ३ १ २ ३ १ २
जज्ञानो वाचमिष्यसि पवमान विधर्मणि।
१ २ ३ १ २ऱ्
क्रन्दन् देवो न सूर्यः॥ ९६०॥

Jajñāno vācamiṣyasi pavamāna vidharmaṇi.
Krandan devo na sūryaḥ.

Invoked in yajna and inspiring songs of adoration you love, pure, purifying and pervasive in the world of various forms and functions, your voice rolling and revealing, you radiate as the refulgent sun and transcend the world in existence. (Rg. 9-64-9)

961. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

१ २र ३ १ २ ३ १ २
प्र सोमासो अधन्विषुः पवमानास इन्दवः।
३ २ ३ १ २
श्रीणाना अप्सु वृञ्जते॥ ९६१॥

Pra somāso adhanviṣuḥ pavamānāsa indavaḥ.
Śrīṇānā apsu vṛñjate.

Soma currents of purity, power and beauty of divinity, purifying and inspiring streams of life's joy, sparkling, and enlightening humanity, when absorbed, and integrated in human thought, word and action reflect in life and glorify noble people. (Rg. 9-24-1)

962. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

अभि गावो अधन्विषुरापो न प्रवता यतीः।
पुनाना इन्द्रमाशत॥ ९६२॥

Abhi gāvo adhanviṣurāpo na pravatā yatīḥ.
Punānā indramāśata.

The ecstasy and power of soma vibrations energise the mind and senses of the celebrant, purifying and perfecting them, and, thus purified, the senses and mind move to the presence of omnipotent all-joyous Indra like streams and rivers flowing, rushing and joining the sea. (Rg. 9-24-2)

963. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

प्र पवमान धन्वसि सोमेन्द्राय मादनः।
नृभिर्यतो वि नीयते॥ ९६३॥

Pra pavamāna dhanvasi somendrāya mādanaḥ. Nṛbhiryato vi nīyase.

O Soma, universal power and joy of existence, pure and purifying, you vibrate in the universe like an ocean of nectar. Celebrated by men of vision and wisdom, you arise and manifest in your glory in the devotee's experience and inspire him to rise to divinity. (Rg. 9-24-3)

964. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

२ ३ १ २र ३ २ ३ १ २ ३ १ २
इन्दो यदद्रिभिः सुतः पवित्रं परिदीयसे।
२ ३ १ २ ३ १ २
अरमिन्द्रस्य धाम्ने॥ ९६४॥

Indo yadadribhiḥ sutaḥ pavitraṁ paridīyase.
Aramindrasya dhāmne.

O Soma, shower of divine beauty and bliss, perceived, internalised and realised through the mind and vision of the celebrant, you vibrate and shine in sanctified awareness as the absolute beauty, bliss and glory of existence for the human soul (Rg. 9-24-5)

965. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २
त्वं सोम नृमादनः पवस्व चर्षणीधृतिः।
२ ३ १ २ ३ १ २
सस्निर्यो अनुमाद्यः॥ ९६५॥

Tvaṁ soma nṛmādanaḥ pavasva carṣaṇī-dhṛtiḥ. Sasniryo anumādyaḥ.

O Soma, joyous lover and lord of humanity, let the ecstasy of your presence flow purifying for the protection and fulfilment of humanity, pure, generous and adorable as you are. (Rg. 9-24-4)

966. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २
पवस्व वृत्रहन्तम उक्थेभिरनुमाद्यः।
१ २ ३ १ २र
शुचिः पावको अद्भुतः॥ ९६६॥

Pavasva vṛtrahantama ukthebhir anumādyaḥ.
Śuciḥ pāvako adbhutaḥ.

Flow into the heart, beatify the soul, O greatest destroyer of the dirt and darkness of life, in response to

our songs of adoration. O Spirit of absolute joy, you are pure, sanctifier and absolutely sublime. (Rg. 9-24-6)

967. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

शुचिः पावक उच्यते सोमः सुतः स मधुमान्।
देवावीरघशंसहा ॥ ९६७ ॥

Śuciḥ pāvaka ucyate somaḥ sutaḥ sa madhumān. Devāvīraghaśaṅsahā.

Soma, creator and energiser of existence, ambrosial honey for the enlightened celebrants, is hailed as purifier, sanctifier and protector of the divines and destroyer of sin, scandal, jealousy and enmity. (Rg. 9-24-7)

968. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

प्र कविर्देववीतयेऽव्या वारेभिरव्यत।
साह्वान्विश्वा अभि स्पृधः ॥ ९६८ ॥

Pra kavirdevavītaye'vyā vārebhiravyata.
Sāhvān viśvā abhi spṛdhaḥ.

Soma, creative poet and universal visionary, all protective, withstanding all rivalry and opposition, moves on with protection, advancement and choice gifts for the creative souls for their divine fulfilment. (Rg.9-20-1)

969. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

स हि ष्मा जरितृभ्य आ वाजं गोमन्तमिन्वति।
पवमानः सहस्रिणम् ॥ ९६९ ॥

Sa hi ṣmā jaritṛbhya ā vājaṁ gomantam invati.
Pavamānaḥ sahasriṇam.

He alone, pure, purifying and dynamic, brings for the celebrants thousandfold food, energy and advancement with victory inspired and infused with intelligence, knowledge, culture and enlightenment. (Rg. 9-20-2)

970. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

परि विश्वानि चेतसा मृज्यसे पवसे मती।
स नः सोम श्रवो विदः॥ ९७०॥

Pari viśvāni cetasā mṛjyase pavase matī.
Sa naḥ soma śravo vidaḥ.

O lord, you give us all good things of the world we love with our heart's desire. You inspire and energise our intellect, understanding and will for action. O Soma, pray bring us the wealth of honour and fame with all forms of life's excellence. (Rg. 9-20-3)

971. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

अभ्यर्ष बृहद्यशो मघवद्भ्यो ध्रुवं रयिम्।
इषं स्तोतृभ्य आ भर॥ ९७१॥

Abhyarṣa bṛhadyaśo maghavadbhyo dhruvaṁ rayim. Iṣaṁ stoṭṛbhya ā bhara.

Bring wide and expansive fame for the men of honour and generosity, bring wealth and power, bring food, energy, knowledge and excellence of mind and soul for the celebrants. (Rg. 9-20-4)

972. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

त्वं राजेव सुव्रतो गिरः सोमा विवेशिथ।
पुनानो वह्ने अद्भुत॥ ९७२॥

Tvaṁ rājeva suvrato giraḥ somā viveśitha.
Punāno vahne adbhuta.

O Soma, you are like a ruler sustainer of the holy laws of existence. You are present in the hymns of the Veda and you inspire the songs of celebrants. Pure and purifying, O wielder and sustainer of the universe, you are wondrous great and sublime, the like of which never was and never shall be, rival there is none. (Rg. 9-20-5)

973. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

स वह्निरप्सु दुष्टरो मृज्यमानो गभस्त्योः।
सोमश्चमूषु सीदति॥ ९७३॥

Sa vahnirapsu duṣṭaro mṛjyamāno gabhastyoḥ.
Somaścamūṣu sīdati.

That lord Soma, burden bearer of existence, is the universal inspirer, energiser and enlightener, the very passion and fire of life, pervasive in the waters of space, unconquerable, blazing in the self-circuit of his own refulgence, and he abides in the holy ladles of yajna as much as in the mighty majestic armies of the universe. (Rg. 9-20-6)

974. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

क्रीडुर्मखो न मंहयुः पवित्रं सोम गच्छसि।
दधत् स्तोत्रे सुवीर्यम्॥ ९७४॥

Krīḍurmakho na maṁhayuḥ pavitram soma gacchasi. Dadhat stotre suvīryam.

O Soma, you are joyous and playful, generous at heart as the very yajnic creation of the exuberant world, you move to the heart of the celebrants with purity of

divinity, and inspire and infuse the hymns of Veda and songs of the devotees with the spirit of divinity and creative exuberance. (Rg. 9-20-7)

975. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

यवंयवं नो अन्धसा पुष्टंपुष्टं परि स्रव।
विश्वा च सोम सौभगा॥ ९७५॥

Yavaṁ yavaṁ no andhasā puṣṭaṁ puṣṭaṁ pari srava. Viśvā ca soma saubhagā.

Soma, Spirit of peace, power and plenty, flow forth, vitalise, purify and inspire us with fresh energy, power and grace of culture at every stage of our growth, acquisition and progress, beatify all our good fortune and prosperity of life in the world. (Rg. 9-55-1)

976. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

इन्दो यथा तव स्तवो यथा ते जातमन्धसः।
नि बर्हिषि प्रिये सदः॥ ९७६॥

Indo yathā tava stavo yathā te jātamandhasaḥ. Ni barhiṣi priye sadaḥ.

O lord of beauty and grace, as you pervade your own glory of adoration, your own creation, power and nourishments of food and inspiration, so pray come, bless our vedi of yajna, our life and work through the world. (Rg. 9-55-2)

977. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

उत नो गोविदश्ववित् पवस्व सोमान्धसा।
मक्षूतमेभिरहभिः॥ ९७७॥

Uta no govid aśvavit pavasva somāndhasā.
Makṣūtamebhir ahabhiḥ.

And O Soma, lord of energy, wealth and advancement, master of knowledge and progress, by the shortest time of the days ahead, bless and beatify us with food for body, mind and soul, rich in lands, cows and culture, horses, advancement and progressive power and achievement. (Rg. 9-55-3)

978. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

यो॒ जि॒नाति॒ न जी॒यते॒ हन्ति॑ श॒त्रुम॒भीत्य॑।
स पव॑स्व सहस्रजित्॥ ९७८॥

Yo jināti na jīyate hanti śatrumabhītya.
Sa pavasva sahasrajit.

You, who always excel, win or vanquish, who no one can excel, win or vanquish, who advance and destroy the destructive adversary, pray advance, energise, purify and empower us too, winner of a thousand battles. (Rg. 9-55-4)

979. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

यास्ते॒ धारा॒ मधु॒श्चुतो॒ऽसृ॒ग्रमि॑न्द॒ ऊत॑ये।
ताभिः॑ प॒वित्र॒मास॑दः॥ ९७९॥

Yāste dhārā madhuścuto'sṛgraminda ūtaye.
Tābhiḥ pavitram āsadaḥ.

O Soma, spirit of ambition, action and glory of life, the honey sweet streams of your ecstasy flow for the protection and sanctification of life. With those streams come and flow in the holy yajnic hall of action. (Rg. 9-62-7)

980. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

सो अर्षेन्द्राय पीतये तिरो वाराण्यव्यया।
सीदन्नृतस्य योनिमा॥ ९८०॥

So arṣendrāya pītaye tiro vārāṇyavyayā.
Sīdannṛtasya yonimā.

O Soma, spirit of holy action and life's sanctity, settle in your seat of yajnic action in the nation's heart for the honour and excellence of human values and flow free down the permanent annals of human history and tradition. (Rg. 9-62-8)

981. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

त्वं सोम परि स्रव स्वादिष्ठो अङ्गिरोभ्यः।
वरिवोविद् घृतं पयः॥ ९८१॥

Tvaṁ soma pari srava svādiṣṭho aṅgirobhyaḥ.
Varivovid ghṛtaṁ payaḥ.

O Soma, dynamic spirit of action, joy and glory of life, harbinger of the best of wealth and honour, flow sweet and most delicious for vibrant sages and scholars and release streams of milk and ghrta for humanity. (Rg. 9-62-9)

982. Agni Devata, Aruna Vaitahavya Ṛshi

तव श्रियो वर्ष्यस्येव विद्युतोऽग्नेश्चिकित्र उषसामिवेतयः।
यदोषधीरभिसृष्टो वनानि च परि स्वयं चिनुषे अन्नमा-
सनि॥ ९८२॥

Tava śriyo varṣyasyeva vidyuto'gneścikitra uṣasām ivetayaḥ. Yadoṣadhīr abhisṛṣṭo vanāni ca pari svayam cinuṣe annam āsani.

Your wonderful lustre and beauties shine like lightning flashes of the clouds of rain, like lights of the rising dawns, specially, when, radiating warm and free, you reach and shine upon the herbs and trees and fields of grain and receive them into the shining warmth of your maturing and ripening radiations. (Rg. 10-91-5)

983. Agni Devata, Aruna Vaitahavya Ṛshi

वातोपजूत इषितो वशाँ अनु तृषु यदन्ना वेविषद्वितिष्ठसे।
आ ते यतन्ते रथ्यो३ यथा पृथक् शर्धांस्यग्ने अजरस्य
धक्षतः॥ ९८३॥

Vātopajūta iṣito vaśāँ anu tṛṣu yadannā veviṣad vitiṣṭhase . Ā te yatante rathyo३ yathā pṛthak śardhāँsyagne ajarasya dhakṣataḥ.

When urged and impelled by wind, Agni, you rush fast to objects of your choice love and consumption, then your youthful unaging flames, burning and blazing, rush on like the horses of a monarch's chariot. (Rg. 10-91-7)

984. Agni Devata, Aruna Vaitahavya Ṛshi

मेधाकारं विदथस्य प्रसाधनमग्निं होतारं परिभूतरं मतिम्।
त्वामर्भस्य हविषः समानमित् त्वां महो वृणते नान्यं
त्वत्॥ ९८४॥

Medhākāraṁ vidathasya prasādhanam agniṁ hotāraṁ paribhūtaraṁ matim. Tvāmarbhasya haviṣaḥ samānamit tvāṁ maho vṛṇate nānyaṁ tvat.

Devotees choose to worship Agni alone, none other than Agni, giver of intelligence, accomplisher of

yajna and education for knowledge, high priest of yajnic existence, supreme over all, omniscient wise, and equally loving for all, whether the havi offered is small or great, whether the purpose is high or low. O lord of light, they choose none other than you. (Rg. 10-91-8)

985. Mitra - Varunau Devate, Uruchakri Atreya Ṛshi

पुरूरुणा चिद्ध्यस्त्यवो नूनं वां वरुण।
मित्र वंसि वां सुमतिम्॥ ९८५॥

Purūruṇā ciddhyastyavo nūnaṁ vāṁ varuṇa.
Mitra vaňsi vāṁ sumatim.

O Mitra, O Varuna, great and abundant is your protection and wisdom which, O friend, in all sincerity you love to share and extend to us. (Rg. 5-70-1)

986. Mitra - Varunau Devate, Uruchakri Atreya Ṛshi

ता वां सम्यगद्रुह्वाणेषमश्याम धाम च।
वयं वां मित्रा स्याम॥ ९८६॥

Tā vāṁ samyag adruhvāṇeṣam aśyāma dhāma ca. Vayaṁ vāṁ mitrā syāma.

O Mitra and Varuna, Loving friends of justice and rectitude, free from hate and jealousy and destroyers of violence and injustice, may we receive, we pray, that energy and sustenance, that protection, guidance and wisdom of yours, so that we may internalise it and pursue it in our life and conduct. (Rg. 5-70-2)

987. Mitra - Varunau Devate, Uruchakri Atreya Ṛshi

पातं नो मित्रा पायुभिरुत त्रायेथां सुत्रात्रा।
साह्याम दस्यून् तनूभिः॥ ९८७॥

Pātaṁ no mitrā pāyubhiruta trāyethāṁ sutrātrā. Sāhyāma dasyūn tanūbhiḥ.

O Mitra and Varuna destroyers of hate and violence, lovers and dispensers of justice and rectitude, with all your care and guidance, protect and promote us. Save us, O saviours against evil in our person and social institutions so that we may get over all forces of negativity, crime and destruction. (Rg. 5-70-3)

988. Indra Devata, Kurusuti Kanva Ṛshi

उत्तिष्ठन्नोजसा सह पीत्वा शिप्रे अवेपयः।
सोममिन्द्र चमूसुतम्॥ ९८८॥

Uttiṣṭhannojasā saha pītvā śipre avepayaḥ.
Somam indra camū sutam.

Indra, lord of the universe, rising with your might and majesty, protect and energise both heaven and earth and promote the soma of life's vitality created in both heaven and earth by nature and humanity by yajna. (Rg. 8-76-10)

989. Indra Devata, Kurusuti Kanva Ṛshi

अनु त्वा रोदसी उभे स्पर्धमानमददेताम्।
इन्द्र यद्दस्युहाभवः॥ ९८९॥

Anu tvā rodasī ubhe sparddhamāna madetām.
Indra yad dasyuhā bhavaḥ.

Indra, when you stimulate and energise the soma vitality of life created by nature and humanity, and when you rise as destroyer of the negativities of the counter-force, then both heaven and earth vibrate and celebrate your majesty in awe with admiration. (Rg. 8-76-11)

990. Indra Devata, Kurusuti Kanva Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २
वाचमष्टापदीमहं नवस्रक्तिमृतावृधम्।
२ ३ १ २ ३क २ १
इन्द्रात् परि तन्वं ममे॥ ९९०॥

Vācam aṣṭāpadīm ahaṁ navasraktim ṛtāvṛdham. Indrāt paritanvaṁ mame.

I study, measure, develop and pray for the advancement of language revealed in eight works, i.e., four Vedas and four Upavedas, spoken across four classes of humanity and through four stages of the individual's development from birth to death, developing over nine blooming branches like flower garlands across nine regions of the earth, ultimately touching the truth of divine reality, the Word Imperishable descended from and ascending to Indra, lord of omniscience across the countless branches of dialects and structures. (Rg. 8-76-12)

991. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

१ २ ३ २ ३ २ १ २
इन्द्राग्नी युवामिमे३ऽभि स्तोमा अनूषत।
१ २ ३ २
पिबतं शम्भुवा सुतम्॥ ९९१॥

Indrāgnī yuvāmime३'bhi stomā anūṣata. Pibataṁ śambhuvā sutam.

Indra and Agni, powers of will and vision of action in nature and humanity, these songs of adoration celebrate you. O givers of peace, prosperity and well being, drink of the nectar of this joy and bliss distilled. (Rg. 6-60-7)

992. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

२ ३ १ २ ३ १ २ ३ १ २ ३ १ २
या वां सन्ति पुरुस्पृहो नियुतो दाशुषे नरा।
१ २ ३ २ ३ १ २
इन्द्राग्नी ताभिरा गतम्॥ ९९२॥

Yā vāṁ santi puruspṛho niyuto dāśuṣe narā.
Indrāgnī tābhirā gatam.

Indra and Agni, leading powers of humanity, come to the generous giver and celebrant yajaka with all those gifts and powers of yours which are loved and cherished by all. (Rg. 6-60-8)

993. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

२ ३ १ २ ३ २ ३ १ २र ३ २
ताभिरा गच्छतं नरोपेदं सवनं सुतम्।
१ २ ३ १ २
इन्द्राग्नी सोमपीतये॥ ९९३॥

Tābhirā gacchataṁ naropedaṁ savanaṁ sutam. Indrāgnī somapītaye.

Indra and Agni, leading lights, with those cherished gifts and powers come and join this yajnic session to drink of the soma of joy distilled.(Rg.6-60-9)

994. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

१ २ ३ १ २ ३ १ २र ३ १ २
अर्षा सोम द्युमत्तमोऽभि द्रोणानि रोरुवत्।
२ ३ २ ३ २ ३ २
सीदन्योनौ वनेष्वा॥ ९९४॥

Aṛṣā soma dyumattamo'bhi dronāni roruvat.
Sīdan yonau vaneṣvā.

Soma, spirit of divine power and peace of purity, most potent and most refulgent, come roaring at the speed and force of thunder and abide in the flames of yajna and heart of the faithful celebrant purify and

sanctify the soul. (Rg. 9-65-19)

995. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

३ १ २ ३ २ ३ १ २ ३ १ २
अप्सा इन्द्राय वायवे वरुणाय मरुद्भ्यः।
१ २ ३ १ २
सोमा अर्षन्तु विष्णवे॥ ९९५॥

Apsā indrāya vāyave varuṇāya marudbhyaḥ.
Somā arṣantu viṣṇave.

Soma, spirit of the innate peace and power of divinity, by its own will and energy, radiates to the heart and soul of the devotee to vest it with the power of cosmic energy (Indra), the speed of winds (Vayu), pioneering spirit of the storm (Maruts), the depth of space (Varuna), and the love of omnipresent divinity (Vishnu). (Rg. 9-65-20)

996. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
इषं तोकाय नो दधदस्मभ्यं सोम विश्वतः।
१ २ ३ १ २
आ पवस्व सहस्रिणम्॥ ९९६॥

Iṣaṁ tokāya no dadhad asmabhyaṁ soma viśvataḥ. Ā pavasva sahasriṇam.

O Soma, bearing a thousandfold gifts of food, energy, knowledge and will of initiative and assertion from all sides of the world, pray flow to bless us and our future generations with the power and peace of divinity. (Rg. 9-65-21)

997. Pavamana Soma Devata, Saptarshis Ṛshis

१ २ ३ २ ३ २ ३ २ ३ २ ३ १ २
सोम उ ष्वाणः सोतृभिरधि ष्णुभिरवीनाम्।
१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
अश्वयेव हरिता याति धारया मन्द्रया याति धारया॥ ९९७॥

Soma u ṣvāṇaḥ sotṛbhiradhi ṣṇubhiravīnām. Aśvayeva haritā yāti dhārayā mandrayā yāti dhārayā.

Soma, invoked by celebrants, manifests with blissful inspiring powers of protection and promotion and, saving, watching, fascinating, goes forward, rushing, compelling, in an impetuous stream like waves of energy, and it also goes forward by a stream of mild motion, soothing and refreshing. (Rg. 9-107-8)

998. Pavamana Soma Devata, Saptarshis Ṛshis

अनूपे गोमान् गोभिरक्षाः सोमो दुग्धाभिरक्षाः।
समुद्रं न संवरणान्यग्मन् मन्दी मदाय तोशते॥ ९९८॥

Anūpe gomān gobhirakṣāḥ somo dugdhābhirakṣāḥ. Samudraṁ na samvaraṇānyagman mandī madāya tośate.

Soma, divine master of holy speech, emerges in the depth of the heart with the voice of divinity and blesses the devotee with the revelation of the milk of spiritual sustenance. Just as streams of water flow and reach the sea, so is the divine stream and spirit of joy invoked and celebrated for the central bliss of the soul. (Rg. 9-107-9)

999. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

यत्सोम चित्रमुक्थ्यं दिव्यं पार्थिवं वसु।
तन्नः पुनान आ भर॥ ९९९॥

Yatsoma citram ukthyaṁ divyaṁ pārthivaṁ vasu. Tannaḥ punāna ā bhara.

O Soma, lord of peace, purity and power, purify

for us the wealth, honour and excellence both worldly and heavenly which is wonderfully versatile, valuable and admirable, pray sanctify it and bless us with the sacred gift. (Rg. 9-19-1)

1000. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

वृषा पुनान आयूंषि स्तनयन्नधि बर्हिषि।
हरिः सन्योनिमासदः॥ १०००॥

Vṛṣā punāna āyūṅṣi stanayannadhi barhiṣi.
Hariḥ sanyonim āsadah.

O Soma, giver of showers of fulfilment to the soul in living forms, purifying and sanctifying the soul of each one among humanity, presiding over the evolving forms of nature with the divine will and voice of thunder, taking on the role of creator through the dynamics of universal law, the divine Spirit abides immanent and pervasive in the womb of nature as the total seed of existence. (Rg. 9-19-3)

1001. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

युवं हि स्थः स्वःपती इन्द्रश्च सोम गोपती।
ईशाना पिप्यतं धियः॥ १००१॥

Yuvaṁ hi sthaḥ svaḥpatī indraśca soma gopatī.
Īśānā pipyataṁ dhiyaḥ.

O Soma, lord of peace and purity, Indra, lord of honour and excellence, both of you are protectors, sustainers and sanctifiers of earth, earthly well being, culture and sacred speech, of heaven and heavenly light and joy. Rulers and sustainers of existence, pray bless us with exuberant intelligence and will for holy thought,

action and advancement. (Rg. 9-19-2)

1002. Indra Devata, Gotama Rahugana Ṛshi

इन्द्रो मदाय वावृधे शवसे वृत्रहा नृभिः। तमिन्महत्स्वाजिषूतिमर्भे हवामहे स वाजेषु प्र नोऽविषत्॥ १००२॥

Indro madāya vāvṛdhe śavase vṛtrahā nṛbhiḥ. Tamin mahatsvājiṣūtimarbhe havāmahe sa vājeṣu pra no'viṣat.

Indra, the hero who destroys Vtra, the cloud of want and suffering, and releases the showers of plenty and prosperity, goes forward with the people for the achievement of strength and joy of the land of freedom and self-government. And him we invoke and exhort in the battles of life, great and small, so that he may defend and advance us in all our struggles for progress and lead us to victory. (Rg. 1-81-1)

1003. Indra Devata, Gotama Rahugana Ṛshi

असि हि वीर सेन्योऽसि भूरि पराददिः। असि दभ्रस्य चिद् वृधो यजमानाय शिक्षसि सुन्वते भूरि ते वसु॥ १००३॥

Asi hi vīra senyo'si bhūri parādadih. Asi dabhrasya cidvṛdho yajamānāya śikṣasi sunvate bhūri te vasu.

Indra, you are the valiant hero. You are the warrior taking on many enemies and oppositions at a time. Even the small, you raise to greatness. You lead the creative and generous yajamana to knowledge and power. Hero of the battles of existence, may your wealth, power and honour grow higher and higher. (Rg. 1-81-2)

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1004. Indra Devata, Gotama Rahugana Ṛshi

यदुदीरत आजयो धृष्णवे धीयते धनम्। युङ्क्ष्वा मदच्युता हरी कं हनः कं वसौ दधोऽस्माँ इन्द्र वसौ दधः॥ १००४॥

Yadudīrata ājayo dhṛṣṇave dhīyate dhanam. Yuṅkṣvā madacyutā harī kaṁ hanaḥ kaṁ vasau dadho'smāँ̆ indra vasau dadhaḥ.

When battles confront the nation, means and money are raised and prizes won for the brave. Commander of the forces, yoke the forces exuberant and raging for war. Destroy the enemy. Settle the victorious in wealth and peace. Indra, pray settle us in peace and comfort. (Rg. 1-81-3)

1005. Indra Devata, Gotama Rahugana Ṛshi

स्वादोरित्था विषूवतो मधोः पिबन्ति गौर्यः। या इन्द्रेण सयावरीर्वृष्णा मदन्ति शोभथा वस्वीरनु स्वराज्यम्॥ १००५॥

Svādorittha viṣūvato madhoḥ pibanti gauryaḥ. Yā indreṇa sayāvarīrvṛṣṇā madanti śobhathā vasvīranu svarājyam.

The golden and brilliant people and forces of the land drink of the delicious, exciting and universal honey sweets of national pride and prestige and joyously celebrate their achievements in the company of generous and valorous Indra for the advancement of the honour and glory of the republic in obedience to the demands and discipline of the freedom and self-government of the nation. (Rg. 1-84-10)

1006. Indra Devata, Gotama Rahugana Ṛshi

ता अस्य पृशनायुवः सोमं श्रीणन्ति पृश्नयः । प्रिया इन्द्रस्य धेनवो वज्रं हिन्वन्ति सायकं वस्वीरनु स्वराज्यम् ॥ १००६ ॥

Tā asya pṛśanāyuvaḥ somaṁ śrīṇanti pṛśnayaḥ. Priyā indrasya dhenavo vājraṁ hinvanti sāyakaṁ vasvīranu svarājyam.

Those forces of Indra, the ruler, close together in contact and unison, of varied forms and colours, brilliant as sunrays and generous and productive as cows, who are dearest favourites of the ruler, create the soma of joy and national dignity and hurl the missile of the thunderbolt upon the invader as loyal citizens of the land in accordance with the demands and discipline of freedom and self-government. (Rg. 1-84-11)

1007. Indra Devata, Gotama Rahugana Ṛshi

ता अस्य नमसा सहः सपर्यन्ति प्रचेतसः । व्रतान्यस्य सश्चिरे पुरूणि पूर्वचित्तये वस्वीरनु स्वराज्यम् ॥ १००७ ॥

Tā asya namasā sahaḥ saparyanti pracetasaḥ. Vratānyasya saścire purūṇi pūrvacittaye vasvīranu svarājyam.

Those forces, noble and intelligent, serve and augment the courage and power of this Indra with food, energy and armaments and, as citizens of the land, as a matter of duty to the freedom and discipline of the republic, predictably join many dedicated projects and programmes of his in anticipation of success. (Rg. 1-84-12)

1008. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

असाव्यंशुर्मदायाप्सु दक्षो गिरिष्ठाः।
श्येनो न योनिमासदत्॥ १००८॥

Asāvyaṅśurmadāyāpsu dakṣo giriṣṭhāh.
Śyeno na yonimāsadat.

The peace and pleasure of life's ecstasy in thought and action, and the expertise well founded on adamantine determination is created by Savita, the creator, like the flying ambition of the soul and it is settled in its seat at the heart's core in the personality. (Rg. 9-62-4)

1009. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

शुभ्रमन्धो देववातमप्सु धौतं नृभिः सुतम्।
स्वदन्ति गावः पयोभिः॥ १००९॥

Śubhram andho devavātam apsu dhautaṁ nṛbhiḥ sutam. Svadanti gāvaḥ payobhiḥ.

The radiant food of ambition created by people, energised by noble leaders, sanctified in action, the people enjoy seasoned with delicacies of cow's milk. (Rg. 9-62-5)

1010. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

आदीमश्वं न हेतारमशूशुभन्नमृताय।
मधो रसं सधमादे॥ १०१०॥

Ādīmaśvaṁ na hetāram aśūśubhannamṛtāya.
Madho rasaṁ sadhamāde.

And this ecstasy of the fruit of active ambition,

honey sweet of joint achievement in yajnic action, leading lights of the nation like yajakas exalt and glorify as the progressive sociopolitical order of humanity for permanence and immortal honour. (Rg. 9-62-6)

1011. Pavamana Soma Devata, Urdhvasadma Angirasa Ṛshi

अभि द्युम्नं बृहद्यश इषस्पते दिदीहि देव देवयुम्।
वि कोशं मध्यमं युव॥ १०११॥

Abhi dyumnaṁ bṛhadyaśa iṣaspate didīhi deva devayum. Vi kośaṁ madhyamaṁ yuva.

O refulgent generous Soma spirit of life, lover of divinities, master of food and energy for body, mind and soul, give us the light to rise to the honour and excellence of higher life towards divinity, and for that pray open the middle cover of the soul and let us rise to the state of divine bliss. (Rg. 9-108-9)

1012. Pavamana Soma Devata, Krtayasha Angirasa Ṛshi

आ वच्यस्व सुदक्ष चम्वोः सुतो विशां वह्निर्न विश्पतिः।
वृष्टिं दिवः पवस्व रीतिमपो जिन्वन् गविष्टये धियः॥ १०१२॥

Ā vacyasva sudakṣa camvoḥ suto viśāṁ vahnirna viśpatiḥ. Vṛṣṭiṁ divaḥ pavasva rītimapo jinvan gaviṣṭaye dhiyaḥ.

O Spirit omnipotent of divine action, invoked, adored and vibrant in the internal world of mind and soul and in the external world of nature, sustainer and ruler as burden bearer of humanity, stimulate the radiation of light from heaven, sanctify the shower of bliss, and inspire and illuminate the mind and

intelligence for the seeker of enlightenment. (Rg. 9-108-10)

1013. Pavamana Soma Devata, Trita Aptya Ṛshi

३ १ २र ३ १ २ ३ २ ३ २ ३ १ २
प्राणा शिशुर्महीनां हिन्वन्नृतस्य दीधितिम्।
२ ३ १ २ ३ १ २ ३ १ २ ३ २
विश्वा परि प्रिया भुवदध द्विता॥ १०१३॥

Prāṇā śiśurmahīnāṁ hinvannṛtasya dīdhitim.
Viśvā pari priyā bhuvadadha dvitā.

Maker of stars and planets, inspiring the light and law of the dynamics of existence, dear adorable giver of fulfilment, Soma rules over both spirit and nature, heaven and earth. (Rg. 9-102-1)

1014. Pavamana Soma Devata, Trita Aptya Ṛshi

१ २ ३ १ २ ३ २ १ २ ३ १ २र ३ २
उप त्रितस्य पाष्यो३रभक्त यद् गुहा पदम्।
३ १ २ ३ १ २र ३ १ २ ३ २
यज्ञस्य सप्त धामभिरध प्रियम्॥ १०१४॥

Upa tritasya pāṣyorabhakta yad guhā padam.
Yajñasya sapta dhāmabhiradha priyam.

Close to the adamantine integration of Purusha and Prakrti in human form is the secret seat of heart and clairvoyant intelligence wherein the climactic presence of the master of three orders of Prakrti and super presence of divinity, and there it is shared by seven prakrtic, pranic and psychic orders of existence and adored by seven metres of Vedic hymns as the dearest supreme object of worship. (Rg. 9-102-2)

1015. Pavamana Soma Devata, Trita Aptya Ṛshi

१ २ ३ २ ३ १२ ३ १ २र ३ २
त्रीणि त्रितस्य धारया पृष्ठेष्वैरयद्रयिम्।
१ २ ३ १ २ ३ २ ३ १ २
मिमीते अस्य योजना वि सुक्रतुः॥ १०१५॥

Trīṇi tritasya dhārayā pṛṣṭheṣvairayadrayim.
Mimīte asya yojanā vi śukratuḥ.

By three streams of the moving particles of matter, energy and mind does the triple master, Soma, move the dynamics of existence, and thus does the supreme yajaka order and accomplish his cosmic plan. (Rg. 9-102-3)

1016. Pavamana Soma Devata, Rebhasunus Kashyapas Ṛshis

१ २ ३ १ २ ३ २ ३ १ २ ३ २
पवस्व वाजसातये पवित्रे धारया सुतः।
१ २ ३ १ २ ३ २ ३ १ २
इन्द्राय सोम विष्णवे देवेभ्यो मधुमत्तरः॥ १०१६॥

Pavasva vājasātaye pavitre dhārayā sutaḥ.
Indrāya soma viṣṇave devebhyo madhumattaraḥ.

Soma, all inspiring spirit of the universe, sweetest presence distilled and realised in the holy heart, flow on purifying by the stream of exhilaration, giving food, energy and fulfilment for the soul, for the universal vibrancy of nature and humanity, and for all the noble, generous and enlightened people. (Rg. 9-100-6)

1017. Pavamana Soma Devata, Rebhasunu Kashyapau Ṛshis

१ २ ३ २ ३ १ २ ३ १ २ ३ १ २
त्वां रिहन्ति धीतयो हरिं पवित्रे अद्रुहः।
३ २ ३ २ उ ३ २ ३ १ २ ३ १ २
वत्सं जातं न मातरः पवमान विधर्मणि॥ १०१७॥

Tvāṁ rihanti dhītayo hariṁ pavitre adruhaḥ.
Vatsaṁ jātaṁ na mātaraḥ pavamāna vidharmaṇi.

O Soma, pure and purifying saviour spirit of

universal sanctity, just as mother cows love and caress a new born calf, so do the motherly forces of nature and humanity free from the negativities of malice and jealousy love and cherish you arising in the heart and inspiring the soul in various dharmic situations of life. (Rg. 9-100-7)

1018. Pavamana Soma Devata, Rebhasunu Kashyapau Ṛshis

त्वं द्यां च महिव्रत पृथिवीं चाति जभ्रिषे।
प्रति द्रापिममुञ्चथाः पवमान महित्वना॥ १०१८॥

Tvaṁ dyāṁ ca mahivrata pṛthivīṁ cāti jabhriṣe. Prati drāpimamuñcathāḥ pavamāna mahitvanā.

O Soma, universal soul of high commitment of Dharma, pure and purifying energy of omnipresent divine flow, you wear the armour of omnipotence, bear, sustain and edify the heaven and earth by your majesty and transcend. (Rg. 9-100-9)

1019. Pavamana Soma Devata, Manyu Vasishtha Ṛshi

इन्दुर्वाजी पवते गोन्योघा इन्द्रे सोमः सह इन्वन्मदाय।
हन्ति रक्षो बाधते पर्यरातिं वरिवस्कृण्वन् वृजनस्य राजा॥ १०१९॥

Indurvājī pavate gonyoghā indre somaḥ saha invanmadāya. Hanti rakṣo bādhate paryarātiṁ varivaskṛṇvan vṛjanasya rājā.

Indu, brilliant Soma, energetic and victorious, pure and purifying, vibrant and dynamic, creating

strength, patience and endurance for the soul's joy, is ever on the move. It destroys evil, prevents negativities and opposition and casts them far off, and, giving wealth, honour and excellence of the best order of our choice, rules as the brilliant creator, controller and dispenser of strength, courage, power and life saving vitality in existence. (Rg. 9-97-10)

1020. Pavamana Soma Devata, Manyu Vasishtha Ṛshi

अध धारया मध्वा पृचानस्तिरो रोम पवते अद्रिदुग्धः । इन्दु-रिन्द्रस्य सख्यं जुषाणो देवो देवस्य मत्सरो मदाय ॥ १०२० ॥

Adha dhārayā madhvā pṛcānastiro roma pavate adridugdhaḥ. Indurindrasya sakhyaṁ juṣāṇo devo devasya matsaro madāya.

And by streams of honey shower, joining spiritual awareness, overflowing the heart cave, Soma, distilled from the adamantine practice of meditative self-control, flows pure, purifying, wholly fulfilling. The brilliant divine spirit of joy cherishing friendly communion with Indra, the Soul, is the ecstasy meant for the joyous fulfilment of the soul. (Rg. 9-97-11)

1021. Pavamana Soma Devata, Manyu Vasishtha Ṛshi

अभि व्रतानि पवते पुनानो देवो देवान्त्स्वेन रसेन पृञ्चन् । इन्दुर्धर्माण्यृतुथा वसानो दश क्षिपो अव्यत सानो अव्ये ॥ १०२१ ॥

Abhi vratāni pavate punāno devo devāntsvena rasena pṛñcan. Indurdharmāṇyṛtuthā vasāno daśa kṣipo avyata sāno avye.

To all dear loving ones flows divine and brilliant

Soma, pure, purifying and fulfilling the noble sages with its nectar of ecstasy. May the brilliant joyous divinity, pervading and shining with virtues according to time and season, purify and fulfill us on top of this protective world of ten senses, ten pranas and ten gross and subtle elements. (Rg. 9-97-12)

1022. Agni Devata, Vasushruta Atreya Ṛshi

आ ते अग्न इधीमहि द्युमन्तं देवाजरम्। यद्ध स्या ते पनीयसी समिद्दीदयति द्यवीषं स्तोतृभ्य आ भर॥ १०२२॥

Ā te agna idhīmahi dyumantaṁ devājaram. Yaddha syā te panīyasī samiddīdayati dyavīṣaṁ stotṛbhya ā bhara.

Let us kindle you, light and fire of life, generous divinity, refulgent and unaging so that the wonderfully admirable light of your blaze shines in heaven and you bring food and energy for the celebrants. (Rg. 5-6-4)

1023. Agni Devata, Vasushruta Atreya Ṛshi

आ ते अग्न ऋचा हविः शुक्रस्य ज्योतिषस्पते। सुश्चन्द्र दस्म विश्पते हव्यवाट् तुभ्यं हूयत इषं स्तोतृभ्य आ भर॥ १०२३॥

Ā te agna ṛcā haviḥ śukrasya jyotiṣaspate. Suścandra dasma viśpate havyavāt tubhyaṁ hūyata iṣaṁ stotṛbhya ā bhara.

Agni, light of life, lord of power, purity and splendour, golden beautiful, generous, sustainer of the people and carrier of fragrant oblations across the spaces, fragrant offers are made to you with the chant of holy verses in praise of your identity, attributes and

functions. Generous creative power, create and bring food and energy for the celebrants. (Rg. 5-6-5)

1024. Agni Devata, Vasushruta Atreya Ṛshi

ओ॑भे सु॒श्चन्द्र विश्पते॒ दर्वी॑ श्रीणीष आ॒सनि॑। उ॒तो न॑ उ॒त्पुपू॒र्या उ॒क्थेषु॑ शवसस्पत॒ इषं॑ स्तो॒तृभ्य॒ आ भ॑र॥ १०२४॥

Obhe suścandra viśpate darvī śrīṇīṣa āsani. Uto na utpupūryā uktheṣu śavasaspata iṣaṁ stotṛbhya ā bhara.

Agni, mighty lord of golden glory in form, creator and wielder of universal energy, you catalyse two ladlefuls of liquid fuel in your crucible for impulsion and expulsion in cosmic metabolism. Thus, O lord, fulfil us too in holy tasks of yajna and create and bring food and energy for the celebrants. (Rg. 5-6-9)

1025. Indra Devata, Nrimedha Angirasa Ṛshi

इन्द्राय साम गायत विप्राय बृहते बृहत्।
ब्रह्मकृते विपश्चिते पनस्यवे॥ १०२५॥

Indrāya sāma gāyata viprāya bṛhate bṛhat. Brahmakṛte vipaścite panasyave.

Sing Brhatsama hymns in adoration of Indra, vibrant spirit of the universe and giver of fulfilment, grand and infinite, source ordainer and keeper of the law of universal Dharma, giver and protector of knowledge and karma, the lord adorable. (Rg. 8-98-1)

1026. Indra Devata, Nrmedha Angirasa Ṛshi

त्वमि॑न्द्राभिभूरसि॒ त्वं सूर्य॑मरोचयः।
विश्वकर्मा॑ विश्वदेवो॒ महाँ॑ असि॥ १०२६॥

Tvam indrābhibhūrasi tvaṁ sūryam arocayaḥ.
Viśvakarmā viśvadevo mahāň asi.

Indra, you are the lord supreme dominant over all, you give light to the sun, you are the maker of the universe, you are the one adorable light and spirit of the world, you are the one great and glorious life of the world. (Rg. 8-98-2)

1027. Indra Devata, Nrimedha Angirasa Ṛshi

विभ्राजं ज्योतिषा स्वाऽरगच्छो रोचनं दिवः।
देवास्त इन्द्र सख्याय येमिरे॥ १०२७॥

Vibhrājañjyotiṣā svaragaccho rocanaṁ divaḥ
Devāsta indra sakhyāya yemire.

Refulgent with your own light you pervade the regions of bliss and beatify the glory of heaven. Indra, the lights and divinities of the world vye and struggle for friendship with you. (Rg. 8-98-3)

1028. Indra Devata, Gotama Rahugana Ṛshi

असावि सोम इन्द्र ते शविष्ठ धृष्णवा गहि।
आ त्वा पृणक्त्विन्द्रियं रजः सूर्यो न रश्मिभिः॥ १०२८॥

Asāvi soma indra te śaviṣṭha dhṛṣṇavā gahi.
Ā tvā Pṛṇaktvindriyaṁ rajaḥ sūryo na raśmibhiḥ.

Indra, lord ruler of power, strong and resolute, come, this soma has been distilled for you. May it exhilarate and strengthen your mind as the sun fills and brightens the sky with its rays. (Rg. 1-84-1)

1029. Indra Devata, Gotama Rahugana Ṛshi

१ २ ३ १ २ ३ २ ३ १ २ ३ १ २
आ तिष्ठ वृत्रहन् रथं युक्ता ते ब्रह्मणा हरी।
३ २ ३ २ ३ २ ३ १ २ ३ १ २
अर्वाचीनं सु ते मनो ग्रावा कृणोतु वग्नुना॥ १०२९॥

Ā tiṣṭha vṛtrahan ratham yuktā te brahmaṇā harī. Arvācīnam su te mano grāvā kṛṇotu vagnunā.

Indra, lord ruler, breaker of the cloud, releaser of the waters of life, ride your chariot of the latest design and come. The horses are yoked with the right mantra and necessary stuffs. And may the high-priest of knowledge with his words of knowledge exhilarate you at heart. (Rg. 1-84-3)

1030. Indra Devata, Gotama Rahugana Ṛshi

२ ३ १ २र ३ १ २
इन्द्रमिद्धरी वहतोऽप्रतिधृष्टशवसम्।
१ २ ३ १ २र ३ २ ३ १ २
ऋषीणां सुष्टुतीरुप यज्ञं च मानुषाणाम्॥ १०३०॥

Indramiddharī vahato'pratidhṛṣṭaśavasam. Ṛṣīṇāṁ suṣṭutīrupa yajñaṁ ca mānuṣāṇām.

The horses carry Indra, lord of informidable force and resolution of mind, to the Rshis' songs of praise and yajnic programmes of the people. (Rg. 1-84-2)

CHAPTER–7

1031. Pavamana Soma Devata, Akrshtah Mashah Sikatanivavari, prishnaya ajoshcha Ṛshis

ज्योतिर्यज्ञस्य पवते मधु प्रियं पिता देवानां जनिता विभूवसुः। दधाति रत्नं स्वधयोरपीच्यं मदिन्तमो मत्सर इन्द्रियो रसः॥ १०३१॥

Jyotiryajñasya pavate madhu priyaṁ pitā devānāṁ janitā vibhūvasuḥ. Dadhāti ratnaṁ svadhayorapīcyaṁ madintamo matsara indriyo rasaḥ.

Light of human and cosmic yajna, Soma vibrates pure, purifying and omnipresent, dearest most delicious honeyed spirit of life, creator and sustainer of divinities and master of infinite wealth and power. It holds and commands the jewel wealth of its own power and potential hidden in earth and heaven and vibrates in the mysteries of nature and humanity -- divinity most joyous, ecstatic, glorious, pure bliss that it is. (Rg. 9-86-10)

1032. Pavamana Soma Devata, Sikata Nivavari Sikatanivavari, prishnaya ajoshcha Ṛshi

अभिक्रन्दन् कलशं वाज्यर्षति पतिर्दिवः शतधारो विचक्षणः। हरिर्मित्रस्य सदनेषु सीदति मर्मृजानोऽविभिः सिन्धु-भिर्वृषा॥ १०३२॥

Abhikrandan kalaśaṁ vājyarṣati patirdivaḥ śatadhāro vicakṣaṇaḥ. Harirmitrasya sadaneṣu sīdati marmṛjāno'vibhiḥ sindhubhirvṛṣā.

Roaring, the omnipotent pervades in the universe and flows with a thousand streams, all watching sustainer of the light of existence. Beatific, glorious, dispeller of darkness and sufferance, it abides in the homes of love and friendship, cleansing, purifying and consecrating with its protective favours and showers of grace, infinitely potent and generous since it is. (Rg. 9-86-11)

1033. Pavamana Soma Devata, Prishnaya ajoshcha Sikata Nivavari Ṛshi

अग्रे सिन्धूनां पवमानो अर्षस्यग्रे वाचो अग्रियो गोषु गच्छसि। अग्रे वाजस्य भजसे महद् धनं स्वायुधः सोतृभिः सोम सूयसे॥ १०३३॥

Agre sindhūnāṁ pavamāno arṣasyagre vāco agriyo goṣu gacchasi. Agre vājasya bhajase mahad dhanaṁ svāyudhaḥ sotṛbhiḥ soma sūyase.

Soma, prime spirit of the world in existence, pure and purifying, moves as the first cause of flowing waters, first cause of the flow of thought and speech, and it moves as the prime cause of the motions of stars and planets. First, before the start of evolution, it takes on the great warlike dynamics of the creative evolutionary flow of existence. The same omnipotent generous power, mighty of arms, is adorned and exalted in yajna by celebrants on the vedi designed by the lord and structured by his Shakti, Prakrti. (Rg. 9-86-12)

1034. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

असृक्षत प्र वाजिनो गव्या सोमासो अश्वया। शुक्रासो वीरयाशवः॥ १०३४॥

Asṛkṣata pra vājino gavyā somāso aśvayā.
Śukrāso vīrayāśavaḥ.

Vibrant heroes blest with the soma spirit of peace, progress and brilliance, pure and potent, inspired with ambition for lands, cows and culture, horses, advancement and achievement, and advancement of the brave generations of humanity move forward with the spirit of generous creativity. (Rg. 9-64-4)

1035. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ १ २
शुम्भमाना ऋतायुभिर्मृज्यमाना गभस्त्योः।
१ २ ३ १२ ३ १ २
पवन्ते वारे अव्यये॥ १०३५॥

Śumbhamānā ṛtāyubhir mṛjyamānā gabhastyoḥ. Pavante vāre avyaye.

Blest and beatified by lovers of truth and divine law, seasoned and tempered by light of the sun and heat of fire, heroic men of the soma spirit of peace and prosperity work vibrant on choice positions in the imperishable order of divine existence. (Rg. 9-64-5)

1036. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

१ २र ३ २ ३ २ ३ १ २ ३ २ ३ १ २
ते विश्वा दाशुषे वसु सोमा दिव्यानि पार्थिवा।
१ २ ३ १ २र
पवन्तामान्तरिक्ष्या॥ १०३६॥

Te viśvā dāśuṣe vasu somā divyāni pārthivā.
Pavantāmāntarikṣyā.

May the soma spirits of nature and humanity initiate, purify and direct all world's wealth, honour and excellence, peace and progress, of earthly, heavenly and middle order of the skies to flow to the generous and creative people of yajna and self-sacrifice. (Rg.9-64-6)

1037. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

पवस्व देववीरति पवित्रं सोम रंह्या ।
इन्द्रमिन्दो वृषा विश ॥ १०३७ ॥

Pavasva devavīrati pavitraṁ soma raṁhyā.
Indramindo vṛṣā viśa.

O Soma, spirit of divinity, flow quick, purify our mind and senses, and fulfil our prayers for piety. Spirit of peace and spiritual joy in exuberance, bring us the glory of life and let it sanctify our heart and soul. (Rg. 9-2-1)

1038. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

आ वच्यस्व महि प्सरो वृषेन्दो द्युम्नवत्तमः ।
आ योनिं धर्णसिः सदः ॥ १०३८ ॥

Ā vacyasva mahi psaro vṛṣendo dyumnavattamaḥ. Ā yonim dharṇasiḥ sadaḥ.

Blissful Spirit of divinity, give us food for the mind and soul, great you are, delightful, generous, most sublime, the origin, wielder and sustainer of the universe and the truth of universal knowledge. (Rg. 9-2-2)

1039. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

अधुक्षत प्रियं मधु धारा सुतस्य वेधसः ।
अपो वसिष्ट सुक्रतुः ॥ १०३९ ॥

Adhukṣata priyaṁ madhu dhārā sutasya vedhasaḥ. Apo vasiṣṭa sukratuḥ.

The stream of soma purity, bliss and knowledge, distilled and flowing from the omniscient, showers

honey sweets of life on us, and the holiness of the noble soma internalised inspires our actions. (Rg. 9-2-3)

1040. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

महान्तं त्वा महीरन्वापो अर्षन्ति सिन्धवः।
यद्गोभिर्वासयिष्यसे॥ १०४०॥

Mahāntaṁ tvā mahīranvāpo arṣanti sindhavaḥ.
Yad gobhir vāsayiṣyase.

Just as great floods of water, rivers and seas join the great ocean, and the great ocean abides by you, O lord omnipotent, similarly all our will and actions abide in you, lord supreme, since by your word and powers you inspire them. (Rg. 9-2-4)

1041. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

समुद्रो अप्सु मामृजे विष्टम्भो धरुणो दिवः।
सोमः पवित्रे अस्मयुः॥ १०४१॥

Samudro apsu māmṛje viṣṭambho dharuṇo divaḥ. Somaḥ pavitre asmayuḥ.

The lord is Samudra, universal space, from which everything follows. He is integrated with our streams of earthly waters, self-sustained and all sustaining, holder and sustainer of the regions of heavenly light. The lord giver of peace and bliss is ours, with us, in the holy business of our life and karma. (Rg. 9-2-5)

1042. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

अचिक्रदद् वृषा हरिर्महान्मित्रो न दर्शतः।
सं सूर्येण दिद्युते॥ १०४२॥

Acikradad vṛṣā harirmahān mitro na darśataḥ
Saṁ sūryeṇa didyute.

Soma, Spirit of universal peace and bliss, is generous and virile, destroyer of suffering, great, noble guide as a friend, and proclaims his presence everywhere as he shines glorious with the sun. (Rg. 9-2-6)

1043. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

गिरस्त इन्द ओजसा मर्मृज्यन्ते अपस्युवः।
याभिर्मदाय शुम्भसे॥ १०४३॥

Girasta inda ojasā marmṛjyante apasyuvaḥ.
Yābhir madāya śumbhase.

Lord giver of peace and grandeur, your voices of the Veda, exponent of karma, by virtue of your divine lustre purify and sanctify the people. By the same voices you shine in divine glory for the joy of humanity. (Rg. 9-2-7)

1044. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

तं त्वा मदाय घृष्वय उ लोककृत्नुमीमहे।
तव प्रशस्तये महे॥ १०४४॥

Tam tvā madāya ghṛṣvaya u lokakṛtnum īmahe.
Tava praśastaye mahe.

For the sake of joy and elimination of the suffering of life, we adore you, creator of the worlds of nature and humanity. O lord, great are your glories sung all round. (Rg. 9-2-8)

1045. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ २ ३ २
गोषा इन्दो नृषा अस्यश्वसा वाजसा उत।
३ २ ३ १ २ ३ २
आत्मा यज्ञस्य पूर्व्यः॥ १०४५॥

Goṣā indo nṛṣā asyaśvasā vājasā uta.
Ātmā yajñasya pūrvyaḥ.

O lord of peace and glory, you are the very soul of yajna, original and eternal since you are the foremost fount of all giving. You are the giver of cows, lands and the voices of wisdom and culture. You are the giver of children and grand children over ages of humanity. You are the giver of horses and all advancement and progress in achievements. You are the giver of food, sustenance and all powers and victories of success. Pray be that for us all time. (Rg. 9-2-10)

1046. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

३ १ २ ३ १ २ ३ १ २
अस्मभ्यमिन्दविन्द्रियं मधोः पवस्व धारया।
३ १ २ ३ १ २
पर्जन्यो वृष्टिमाँइव॥ १०४६॥

Asmabhyam indavindriyaṁ madhoḥ pavasva dhārayā. Parjanyo vṛṣṭimāँ̆ iva.

For us, O lord of peace and bliss, munificent giver of lustre and grandeur, bring showers of purity and the honey sweets of life as a cloud laden with showers of rain. (Rg. 9-2-9)

1047. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

१ २ ३ १ २ ३ १ २ ३ २ ३ १ २
सना च सोम जेषि च पवमान महि श्रवः।
१ २ ३ १ २
अथा नो वस्यसस्कृधि॥ १०४७॥

Sanā ca soma jeṣī ca pavamāna mahi śravaḥ.
Athā no vasyasaskṛdhi.

O Soma, divine spirit of peace and joy, eternal power of love and friendship, most renowned giver of food and sustenance, win over the opponents and make us happy and prosperous, more and ever more. (Rg. 9-4-1)

1048. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

२ ३ २ ३ २ ३ २ १ २ ३ १ २
सना ज्योतिः सना स्वा३र्विश्वा च सोम सौभगा।
१ २ ३ १ २
अथा नो वस्यसस्कृधि॥ १०४८॥

Sanā jyotiḥ sanā svarviśvā ca soma saubhagā.
Athā no vasyasaskṛdhi.

Soma, spirit of divine love and joy, give us eternal light, give us heavenly joy, and give us all good fortunes of the world and make us happy and prosperous more and ever more. (Rg. 9-4-2)

1049. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

२ ३ १ २ ३ २उ ३ १ २ ३ १ २
सना दक्षमुत क्रतुमप सोम मृधो जहि।
१ २ ३ १ २
अथा नो वस्यसस्कृधि॥ १०४९॥

Sanā dakṣamuta kratumapa soma mṛdho jahi.
Athā no vasyasaskṛdhi.

Soma, spirit of peace and excellence, give us strength and efficiency, protect and promote our noble actions, and ward off all sin, violence and evil forces, and thus make us happy and successful, more and ever more. (Rg. 9-4-3)

1050. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

पवीतारः पुनीतन सोममिन्द्राय पातवे।
अथा नो वस्यसस्कृधि॥ १०५०॥

Pavītāraḥ punītana somam indrāya pātave.
Athā no vasyasaskṛdhi.

O sages, harbingers of purity, purify and enhance the soma spirit of peace and joy for Indra, the growth of power, protection and excellence of the world and thus make us happy and prosperous more and ever more. (Rg. 9-4-4)

1051. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

त्वं सूर्ये न आ भज तव क्रत्वा तवोतिभिः।
अथा नो वस्यसस्कृधि॥ १०५१॥

Tvaṁ sūrye na ā bhaja tava kratvā tavotibhiḥ.
Athā no vasyasaskṛdhi.

O Soma take us high to the light of the sun in knowledge and purity by your noble speech and action and by your paths of protection and progress, and thus make us happy and prosperous more and ever more. (Rg. 9-4-5)

1052. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

तव क्रत्वा तवोतिभिर्ज्योक् पश्येम सूर्यम्।
अथा नो वस्यसस्कृधि॥ १०५२॥

Tava kratvā tavotibhirjyok paśyema sūryam.
Athā no vasyasaskṛdhi.

By your noble actions, O spirit of peace and piety,

and by your protections and promotions, bless us that we may ever see and internalise the eternal light of the sun, and thus make us happy and prosperous more and ever more. (Rg. 9-4-6)

1053. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

३क २र ३ १ २ ३ १ २ ३ २
अभ्यर्ष स्वायुध सोम द्विबर्हसं रयिम्।
१ २ ३ १ २
अथा नो वस्यसस्कृधि॥ १०५३॥

Abhyarṣa svāyudha soma dvibarhasaṁ rayim.
Athā no vasyasaskṛdhi.

Soma, creative and inspiring spirit of the world, noble wielder and controller of the dynamics of life, bless us with wealth and vision good enough for both this life and the life beyond, and thus make us happy and prosperous for the life divine for ever. (Rg. 9-4-7)

1054. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

३ २ १ २ ३ १ २ ३ १ २ ३ २
अभ्या३र्षानपच्युतो वाजिन्त्समत्सु सासहिः।
१ २ ३ १ २
अथा नो वस्यसस्कृधि॥ १०५४॥

Abhya३rṣānapacyuto vājintsamatsu sāsahiḥ.
Athā no vasyasaskṛdhi.

Soma, spirit of divinity, infallible and victorious in the conflicts of nature and humanity, bring us wealth of imperishable and unconquerable character and make us happy and prosperous for ever. (Rg. 9-4-8)

1055. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

२ ३ १ २ ३ १ २ ३ १ २
त्वां यज्ञैरवीवृधन् पवमान विधर्मणि।
१ २ ३ १ २
अथा नो वस्यसस्कृधि॥ १०५५॥

Tvāṁ yajñairavīvṛdhan pavamāna vidharmaṇi.
Athā no vasyasaskṛdhi.

Soma, spirit of purity and purifying power for all, celebrants exalt you by yajnic performance in order that you protect them to abide within their bounds of Dharma. Pray protect us in our Dharma and make us happy and prosperous more and ever more. (Rg. 9-4-9)

1056. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

३ १ २ ३ २ ३ २ ३ १ २ ३ २ ३ १ २
रयिं नश्चित्रमश्विनमिन्दो विश्वायुमा भर।
१ २ ३ १ २
अथा नो वस्यसस्कृधि॥ १०५६ ॥

Rayiṁ naścitram aśvinam indo viśvāyum ā bhara. Athā no vasyasaskṛdhi.

Soma, spirit of divine peace and bliss, bring us wealth, honour and excellence of wonderful, progressive and universal character and thus make us eternally happy and prosperous more and ever more. (Rg. 9-4-10)

1057. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

२३ २ ३ १ २ ३ १ २ ३ १ २र
तरत्स मन्दी धावति धारा सुतस्यान्धसः।
२३ २ ३ १ २
तरत्स मन्दी धावति॥ १०५७॥

Taratsa mandī dhāvati dhārā sutasyāndhasaḥ.
Taratsa mandī dhāvati.

Soma, Spirit of peace, beauty and bliss, saving, rejoicing, fulfilling, flows on. The stream of delight exhilarating for body, mind and soul flows on full of bliss. Crossing over the hurdles of life, delighted all over, the celebrant goes on. (Rg. 9-58-1)

1058. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

३ १ २३ १ २ ३ १ २ ३ १ २
उस्रा वेद वसूनां मर्त्तस्य देव्यवसः।
२३ २ ३ १ २
तरत्स मन्दी धावति॥ १०५८॥

Usrā veda vasūnāṁ marttasya devyavasaḥ.
Taratsa mandī dhāvati.

Mother source of wealth, honour and enlightenment, divine power that commands the saving art for the mortals, saviour, delightful, giver of fulfilment flows on. (Rg. 9-58-2)

1059. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

३ १ २ ३ २ ३ २ ३१ २
ध्वस्रयोः पुरुषन्त्योरा सहस्राणि दद्महे।
२३ २ ३ १ २
तरत्स मन्दी धावति॥ १०५९॥

Dhvasrayoḥ puruṣantyorā sahasrāṇi dadmahe.
Taratsa mandī dhāvati.

Let us receive a thousand gifts of the divine soma power that destroys evil and exalts humanity. Saving, delighting and fulfilling, the stream of divine bliss flows on. (Rg. 9-58-3)

1060. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

१ २र ३ २ ३ १ २ ३१ २ ३ १ २
आ ययोस्त्रिंशतं तना सहस्राणि च दद्महे।
२३ २ ३ १ २
तरत्स मन्दी धावति॥ १०६०॥

Ā yayostriṁśataṁ tanā sahasrāṇi ca dadmahe.
Taratsa mandī dhāvati.

The divine Soma energy and power, destroyer of evil and saviour of human good, of which we get thirty virtues and a thousand other gifts, flows on saving,

28

delighting, delightful. (Rg. 9-58-4)

1061. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

एते सोमा असृक्षत गृणानाः शवसे महे।
मदिन्तमस्य धारया॥ १०६१॥

Ete somā asṛkṣata gṛṇānāḥ śavase mahe.
Madintamasya dhārayā.

These somas of human beauty, culture and graces celebrated in song are created for the great sustenance of power, honour and excellence of life by the stream of the most exciting annals of human history. (Rg. 9-62-22)

1062. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

अभि गव्यानि वीतये नृम्णा पुनानो अर्षसि।
सनद्वाजः परि स्रव॥ १०६२॥

Abhi gavyāni vītaye nṛmṇā punāno arṣasi.
Sanadvājaḥ pari srava.

O Soma, exciting peace, pleasure and excellence of the human nation, you move forward, pure, purifying and glorified, to achieve the wealth of lands and cows, culture and literature, and the jewels of human excellence for lasting peace and well being. Go on ever forward, creating, winning and giving food and fulfilment for the body, mind and soul of the collective personality. (Rg. 9-62-23)

1063. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

उत नो गोमतीरिषो विश्वा अर्ष परिष्टुभः।
गृणानो जमदग्निना॥ १०६३॥

Uta no gomatīriṣo viśvā arṣa pariṣṭubhaḥ.
Gṛṇāno jamadagninā.

O Soma, lord of peace, joy and grace, glorified by the sage of vision and lighted fire, bring us all the world's wealth of food, energy and knowledge abundant in lands and cows and graces of culture of permanent and adorable value. (Rg. 9-62-24)

1064. Agni Devata, Angirasa Kutsa Ṛshi

इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया।
भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्ये मा रिषामा वयं
तव॥ १०६४॥

Imaṁ stomam arhate jātavedase rathamiva saṁ mahemā manīṣayā.Bhadrā hi naḥ pramatirasya saṁsadyagne sakhye mā riṣāmā vayaṁ tava.

This song of celebration and worship in honour of venerable Jataveda, Agni, omnipresent in the created world and lord omniscient, we sing in praise of his glory with our mind and soul in sincerity and offer it to him as a joyous holiday chariot fit for his majesty. Blessed is our mind in his company, while we sit in the assembly of devotees.

Agni, lord of light and knowledge, we pray, may we never come to suffering while we enjoy your company and friendship. (Rg. 1-94-1)

1065. Agni Devata, Angirasa Kutsa Ṛshi

भरामेध्मं कृणवामा हवींषि ते चितयन्तः पर्वणापर्वणा
वयम्। जीवातवे प्रतरां साधया धियोऽग्ने सख्ये मा रिषामा
वयं तव॥ १०६५॥

Bharāmedhmaṁ kṛṇavāmā havīṅṣi te citayantaḥ parvaṇā parvaṇā vayam. Jīvātave pratarāṁ sādhayā dhiyo'gne sakhye mā riṣāmā vayaṁ tava.

Lighting the fire, observing and learning step by step, yajna by yajna, the full and fuller preparation, we collect the fuel and create the inputs of yajna for Agni. Agni, lord of light and fire, refine our mind and intelligence to be more subtle and sophisticated for the sake of better and better life. Agni, we pray we may never suffer a set back or loss of success while we are in your company. (Rg. 1-94-4)

1066. Agni Devata, Angirasa Kutsa Ṛshi

शकेम त्वा समिधं साधया धियस्त्वे देवा हविरदन्त्याहुतम्।
त्वमादित्याँ आ वह तान् ह्यू३श्मस्यग्ने सख्ये मा रिषामा
वयं तव॥ १०६६॥

Śakema tvā samidhaṁ sādhayā dhiyastve devā haviradantyāhutam. Tvamādityāṅ ā vaha tān hyuśmasyagne sakhye mā riṣāmā vayaṁ tava.

Agni, lord of light and knowledge, we pray, may we be able to kindle and develop the fire power of yajna. Pray refine our intelligence and bless us with success in our intellectual endeavours. Whatever we offer in yajna, the divinities receive and share. Bring over the scholars of the highest order of brilliance and realise the light of the stars on earth. We love them, honour and cherish them. Agni, we pray, may we never suffer any want or misery in your company. (Rg. 1-94-3)

1067. Adityah Devata, Vasishtha Maitravaruni Ṛshi

प्रति वां सूर उदिते मित्रं गृणीषे वरुणम्।
अर्यमणं रिशादसम्॥ १०६७॥

Prati vāṁ sūra udite mitraṁ gṛṇīṣe varuṇam.
Aryamaṇaṁ riśādasam.

O self-refulgent and self-governing protectors and light givers, in grateful response to your light and protection, at the dawn of sunrise I praise and celebrate Mitra, Varuna and Aryama, lord Infinite's love, justice and divine light of guidance, all destroyers of sin and darkness. (Rg. 7-66-7)

1068. Adityah Devata, Vasishtha Maitravaruni Ṛshi

राया हिरण्यया मतिरियमवृकाय शवसे।
इयं विप्रा मेधसातये॥ १०६८॥

Rāyā hiraṇyayā matiriyam avṛkāya śavase.
Iyaṁ viprā medhasātaye.

O saints and sages of dynamic will and wisdom, let this golden wealth of divinity, this intelligence and the song of praise be for the growth of holy strength free from sin, and for the accomplishment of yajnic acts for human progress and prosperity. (Rg. 7-66-8)

1069. Adityah Devata, Vasishtha Maitravaruni Ṛshi

ते स्याम देव वरुण ते मित्र सूरिभिः सह।
इषं स्वश्च धीमहि॥ १०६९॥

Te syāma deva varuṇa te mitra sūribhiḥ saha.
Iṣaṁ svaśca dhīmahi.

O lord self-refulgent Varuna, lord of justice,

Mitra, just friend of humanity, give us the will and wisdom that with all our wise and brave we be dear and dedicated to you and we meditate to achieve the strength and bliss of Divinity. (Rg. 7-66-9)

1070. Indra Devata, Trishoka Kanva Ṛshi

भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः।
वसु स्पार्हं तदा भर॥ १०७०॥

Bhindhi viśvā apa dviṣaḥ pari bādho jahī mṛdhaḥ. Vasu spārhaṁ tadā bhara.

Break off all the jealous adversaries, remove all obstacles, eliminate the enemies and violence and fill the world with cherished wealth, honour and prosperity. (Rg. 8-45-40)

1071. Indra Devata, Trishoka Kanva Ṛshi

यस्य ते विश्वमानुषग्भूरेर्दत्तस्य वेदति।
वसु स्पार्हं तदा भर॥ १०७१॥

Yasya te viśvamānuṣag bhūrerdattasya vedati. Vasu spārhaṁ tadā bhara.

That immense wealth discovered by you and collected, of which the people of the world know, bring that cherished treasure into the open and fill the world with it for all. (Rg. 8-45-42)

1072. Indra Devata, Trishoka Kanva Ṛshi

यद्वीडाविन्द्र यत् स्थिरे यत् पर्शाने पराभृतम्।
वसु स्पार्हं तदा भर॥ १०७२॥

Yad vīḍāvindra yat sthire yat parśāne parā-bhṛtam. Vasu spārhaṁ tadā bhara.

Whatever wanted wealth hidden in solid mountains, concealed in secret and trust worthy sources or covered in caverns and deep in the clouds, bring that out in the open for the society. (Rg. 8-45-41)

1073. Indra-Agni Devate, Shyavashva Atreya Ṛshi

३ २ ३ २उ ३ २ ३ २ ३ १ २ ३ १ २
यज्ञस्य हि स्थ ऋत्विजा सस्नी वाजेषु कर्मसु।
१ २ ३ १ २
इन्द्राग्नी तस्य बोधतम्॥ १०७३॥

Yajñasya hi stha ṛtvijā sasnī vājeṣu karmasu.
Indrāgnī tasya bodhatam.

Indra, wielder of power and justice, ruler of the nation, Agni, enlightened sage and scholar, high priest and leading authority on the values of the system of governance, be firmly joined together in the cleanest programme of government in all decisions, actions and developmental plans and their completion for advancement, and know it well that this is the purpose of governance and the social order. You are two leading participants in this sacred yajna. Know this and abide in your position. (Rg. 8-38-1)

1074. Indra-Agni Devate, Shyavashva Atreya Ṛshi

३ १ २ ३ १ २ ३१ २१
तोशासा रथयावाना वृत्रहणापराजिता।
१ २ ३ १ २
इन्द्राग्नी तस्य बोधतम्॥ १०७४॥

Tośāsā rathayāvānā vṛtrahaṇāparājitā.
Indrāgnī tasya bodhatam.

Ruling to the satisfaction of the people, going by chariot and reaching fast wherever needed, destroying the evils of darkness, ignorance, want and demonic injustice and exploitation, never frustrated or defeated

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but always victorious, Indra and Agni, ruler and enlightened sage and scholar, know this purpose well, follow and never relent. (Rg. 8-38-2)

1075. Indra-Agni Devate, Shyavashva Atreya Ṛshi

इदं वां मदिरं मध्वधुक्षन्नद्रिभिर्नरः ।
इन्द्राग्नी तस्य बोधतम् ॥ १०७५ ॥

Idaṁ vāṁ madiraṁ madhvadhukṣannadri-bhirnaraḥ. Indrāgnī tasya bodhatam.

Indra and Agni, ruler and enlightened leader, the people, leading lights and all, create these exhilarating honey sweets of soma with mountainous efforts to felicitate you. Know this, recognise it, and honour them. (Rg. 8-38-3)

1076. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

इन्द्रायेन्दो मरुत्वते पवस्व मधुमत्तमः ।
अर्कस्य योनिमासदम् ॥ १०७६ ॥

Indrāyendo marutvate pavasva madhumatta-maḥ. Arkasya yonimāsadam.

O Soma, enlightened joy of spiritual purity and bliss, flow into the consciousness of the vibrant soul of the devotee as an offering to Indra, lord of universal power and joy who abides at the heart of universal truth and law of existence. (Rg. 9-64-22)

1077. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

तं त्वा विप्रा वचोविदः परिष्कृण्वन्ति धर्णसिम् ।
सं त्वा मृजन्त्यायवः ॥ १०७७ ॥

Taṁ tvā viprā vacovidaḥ pariṣkṛṇvanti dharṇasim. Saṁ tvā mṛjantyāyavaḥ.

O Soma, lord of purity, joy and power of the world, wise sages of the Vedic voice adore, exalt and glorify you as the fount and foundation of the universe, and the people of knowledge concentrate on you as the sole refulgent object of meditation. (Rg. 9-64-23)

1078. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

१ २ ३ १ २ ३ १ २र ३ १ २
रसं ते मित्रो अर्यमा पिबन्तु वरुणः कवे।
१ २ ३१ २
पवमानस्य मरुतः॥ १०७८॥

Rasaṁ te mitro aryamā pibantu varuṇaḥ kave. Pavamānasya marutaḥ.

O creative poet of existence and omniscience, pure, purifying and ever flowing divinity, Mitra, enlightened all-loving people, Aryama, men of judgement and discrimination, Varuna, people of rectitude worthy of universal choice, Maruts, vibrant warriors of peace and heroes of karmic progress, all drink and enjoy the nectar sweets of your presence in company. (Rg. 9-64-24)

1079. Pavamana Soma Devata, Saptarshis Ṛshis

३ १ २ ३१ २र
मृज्यमानः सुहस्त्या समुद्रे वाचमिन्वसि।
३ २ ३ १ २ ३ १ २३ २३ १ २ ३क २र
रयिं पिशङ्गं बहुलं पुरुस्पृहं पवमानाभ्यर्षसि॥ १०७९॥

Mṛjyamānaḥ suhastyā samudre vācaminvasi. Rayim piśaṅgaṁ bahulaṁ puruspṛhaṁ pavamānābhyarṣasi.

O Spirit omnipotent with the world in your generous hands, celebrated and exalted, you stimulate

and inspire the song of adoration in the depths of the heart and, pure, purifying, radiating and exalting, set in motion immense wealth of golden graces of universal love and desire for us. (Rg. 9-107-21)

1080. Pavamana Soma Devata, Saptarshis Ṛshis

पुनानो वारे पवमानो अव्यये वृषो अचिक्रदद्वने। देवानां सोम पवमान निष्कृतं गोभिरञ्जानो अर्षसि॥ १०८०॥

Punāno vāre pavamāno avyaye vṛṣo acikradadvane. Devānāṁ soma pavamāna niṣkṛtaṁ gobhirañjāno arṣasi.

O Soma, universal spirit of generosity, cleansing, purifying and radiating in the protected heart of the cherished celebrant, you manifest loud and bold in the deep and beautiful world of existence and, sung and celebrated with songs of adoration, you move and manifest in the holy heart of divinities, pure, purifying, vibrating. (Rg. 9-107-22)

1081. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

एतमु त्यं दश क्षिपो मृजन्ति सिन्धुमातरम्। समादित्येभिरख्यत॥ १०८१॥

Etamu tyam daśa kṣipo mṛjanti sindhumātaram. Samādityebhirakhyata.

Such as you are, O ruling soul, ten senses, ten pranas, ten subtle and gross modes of Prakrti and ten directions of space, all glorify you, mother source of all fluent streams of world energies shining with the zodiacs of the sun and all other brilliancies of nature and humanity. (Rg. 9-61-7)

1082. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

समिन्द्रेणोत वायुना सुत एति पवित्र आ।
सं सूर्यस्य रश्मिभिः॥ १०८२॥

Samindreṇota vāyunā suta eti pavitra ā.
Saṁ sūryasya raśmibhiḥ.

O Soma, spirit of peace, plenty and energy of the universe, you flow with the wind and cosmic dynamics and, with the rays of the sun, you shine as the very light of life which, realised and internalised, abides vibrant in the pure heart and soul. (Rg. 9-61-8)

1083. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

स नो भगाय वायवे पूष्णे पवस्व मधुमान्।
चारुर्मित्रे वरुणे च॥ १०८३॥

Sa no bhagāya vāyave pūṣṇe pavasva madhumān. Cārurmitre varuṇe ca.

O Soma, beautiful, blissful, honey spirit of the sweets of existence, flow free and purifying for the glory of life, for vibrant forces, for the power of health and growth, and for the friendly and discriminative people among humanity. (Rg. 9-61-9)

1084. Indra Devata, Ajigarti Shunah-shepah Ṛshi

रेवतीर्नः सधमाद इन्द्रे सन्तु तुविवाजाः।
क्षुमन्तो याभिर्मदेम॥ १०८४॥

Revatīrnaḥ sadhamāda indre santu tuvivājāḥ.
Kṣumanto yābhirmadema.

May our people, wives and children be rich in

wealth, knowledge and grace of culture, so that we, abundant and prosperous, may rejoice with them and live with them in happy homes in a state of honour and glory. (Rg. 1-30-13)

1085. Indra Devata, Ajigarti Shunahshepah Ṛshi

आ घ त्वावान् त्मना युक्त स्तोतृभ्यो धृष्णवीयानः।
ऋणोरक्षं न चक्र्योः॥ १०८५॥

Ā gha tvāvān tmanā yuktaḥ stotṛbhyo dhṛṣṇavīyānaḥ. Ṛṇorakṣaṁ na cakryoḥ.

Lord of inviolable might, yourself your own definition, omniscient, instantly comprehending all that moves, you manifest your presence to the vision of your celebrants just as the one axle of two chariot wheels (moving, caring yet unmoved). (Rg. 1-30-14)

1086. Indra Devata, Ajigarti Shunahshepah Ṛshi

आ यद् दुवः शतक्रतवा कामं जरितॄणाम्।
ऋणोरक्षं न शचीभिः॥ १०८६॥

Ā yad duvaḥ śatakratavā kāmaṁ jaritṝṇām. Ṛṇorakṣaṁ na śacībhiḥ.

Lord of a hundred blissful acts of the yajna of creation, who by the prayers and pious actions of the celebrants come into their vision and experience like the axis of a wheel, you fulfill their love and desire wholly and entirely. (Rg. 1-30-15)

1087. Indra Devata, Madhucchanda Ṛshi

सुरूपकृत्नुमूतये सुदुघामिव गोदुहे।
जुहूमसि द्यविद्यवि॥ १०८७॥

Surūpakṛtnumūtaye sudughāmiva goduhe.
Juhūmasi dyavi dyavi.

Just as the generous mother cow is milked for the person in need of nourishment, so every day for the sake of light and knowledge we invoke and worship Indra, lord omnipotent of light and life, maker of beautiful forms of existence and giver of protection and progress. (Rg. 1-4-1)

1088. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

उप नः सवना गहि सोमस्य सोमपाः पिब।
गोदा इद्रेवतो मदः ॥ १०८८ ॥

Upa naḥ savanā gahi somasya somapāḥ piba.
Godā idrevato madaḥ.

Indra, lord of light, protector of yajnic joy, promoter of sense and mind, come to our yajna, accept our homage of soma and give us the light and ecstasy of the soul. (Rg. 1-4-2)

1089. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

अथा ते अन्तमानां विद्याम सुमतीनाम्।
मा नो अति ख्य आ गहि ॥ १०८९ ॥

Athā te antamānām vidyāma sumatīnam.
Mā no ati khya ā gahi.

Indra, lord of light and knowledge, come, so that we know you at the closest of those who are established in you and hold you in their heart and vision. Come, lord of life, come close, forsake us not. (Rg. 1-4-3)

1090. Indra Devata, Mandhata Yauvanashva Uttarardhasya Godha Ṛshi

उभे यदिन्द्र रोदसी आपप्राथोषाइव। महान्तं त्वा महीनां सम्राजं चर्षणीनाम्। देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत्॥ १०९०॥

Ubhe yadindra rodasī āpaprāthoṣā iva. Mahāntaṁ tvā mahīnāṁ. Samrājaṁ carṣāṇīnaṁ. Devī janitryajījanadbhadrā janitryajījanat.

Indra, lord of light and glory, ruler of the world, when you fill the earth and the environment with splendour like the dawn, the divine Mother Nature raises you and manifests you as the great ruler of the great people of the world. The gracious mother elevates you in refulgence and majesty as the mighty Indra. (Indra at the cosmic level is the Lord Almighty; at the human level, the world ruler; and at the individual level, Indra is the soul, ruler of the body, senses, mind and intelligence.) (Rg. 10-134-1)

1091. Indra Devata, Mandhata Yauvanashva Uttarardhasya Godha Ṛshi

दीर्घं ह्यङ्कुशं यथा शक्तिं बिभर्षि मन्तुमः।
पूर्वेण मघवन् पदा वयामजो यथा यमः।
देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत्॥ १०९१॥

Dīrghaṁ hyaṅkuśam yathāśaktiṁ bibharṣi mantumaḥ. Pūrveṇā maghavan padā vayāmajo yathā yamaḥ. Devī janitryajījanad bhadrā janitryajījanat.

Lord of intelligence, imagination and foresight,

as an elephant driver wields the hook to control the strength and direction of the elephant, so you wield your power of far-reaching potential to control the world order, its forces and direction, and as the eternal ruler and controller holds the reins of time, so do you, O lord of might and magnanimity, hold the reins of the social order steps ahead of possibility long before actuality. The divine mother enlightens you, the gracious mother exalts you. (Rg. 10-134-6)

1092. Indra Devata, Mandhata Yauvanashva Ṛshi

अव स्म दुर्हृणायतो मर्त्तस्य तनुहि स्थिरम्। अधस्पदं तमीं कृधि यो अस्माँ अभिदासति। देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत्॥ १०९२॥

Ava sma durhṛṇāyato marttasya tanuhi sthiram. Adhaspadaṁ tamīṁ kṛdhi yo asmaň abhidāsati. Devī janitryajījanad bhadrā janitryajījanat.

Strike down the adamantine stubbornness of the mortal enemy who wickedly injures the law and order of the system. Crush him down to naught who suppresses us and enslaves us. The divine mother create you, the gracious mother elevates you in glory as the great ruler. (Rg. 10-134-2)

1093. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

परि स्वानो गिरिष्ठाः पवित्रे सोमो अक्षरत्।
मदेषु सर्वधा असि॥ १०९३॥

Pari svāno giriṣṭhāḥ pavitre somo akṣarat.
Madeṣu sarvadhā asi.

O lord, you are Soma, peace, power and bliss, all creative, fertilising and inspiring, all present in thunder of the clouds, roar of the winds and rumble of the mountains, in purest of the pure. You are the sole sustainer of all in bliss divine. (Rg. 9-18-1)

1094. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

२उ ३ २ ३ २उ ३ २ ३ १ २र
त्वं विप्रस्त्वं कविर्मधु प्र जातमन्धसः।
१ २ ३ १ २
मदेषु सर्वधा असि॥ १०९४॥

Tvam viprastvam kavirmadhu pra jātam andhasah. Madeṣu sarvadhā asi.

You are the vibrant sage of sages, the visionary poet of poets, and the honey sweet of all tastes born of all food. You are the sole sustainer of all in bliss divine. (Rg. 9-18-2)

1095. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

१ २र ३ १ २ ३ १ २ ३ १ २
त्वे विश्वे सजोषसो देवासः पीतिमाशत।
१ २ ३ १ २
मदेषु सर्वधा असि॥ १०९५॥

Tve viśve sajoṣaso devāsaḥ pītimāśata. Madeṣu sarvadhā asi.

All divinities of nature and humanity in love and faith with you yearn to drink of the divine nectar and they are blest with it. You are the sole sustainer of all in bliss divine. (Rg. 9-18-3)

1096. Pavamana Soma Devata, Rnanchaya Rajarshi Ṛshi

१ २ ३ १ २र ३ २ ३ १ २ ३ १ २र
स सुन्वे यो वसूनां यो रायामानेता य इडानाम्।
२ ३ १ २ ३ २
सोमो यः सुक्षितीनाम्॥ १०९६॥

Sa sunve yo vasūnāṁ yo rāyāmānetā ya iḍānām. Somo yaḥ sukṣitīnām.

That Soma which is the generator, harbinger and ruler guide of all forms of wealth, honour and excellence, lands, knowledge and awareness, and of happy homes is thus realised in its divine manifestation. (Rg. 9-108-13)

1097. Pavamana Soma Devata, Shakti Vasishtha Ṛshi

१ २ ३ २ ३ २ ३ १ २ ३२ ३ १ २ ३ २ ३ १ २
यस्य त इन्द्रः पिबाद्यस्य मरुतो यस्य वार्यमणा भगः।
१ २२ ३ १ २२ ३ १ २ ३ २ ३ १ २ ३२
आ येन मित्रावरुणा करामह एन्द्रमवसे महे॥ १०९७॥

Yasya ta indraḥ pibādyasya maruto yasya vāryamaṇā bhagaḥ. Ā yena mitrāvaruṇā karāmaha endramavase mahe.

Soma is the omniscient and omnipotent divine spirit, whose ecstatic presence, our soul experiences, whose powers, our vibrant forces experience and adore, by whose path and guidance our power and honour moves and moves forward, by whose grace we develop our pranic energies and our sense of love and judgement, and by whose word and grace we anoint and consecrate our ruler for our high level of defence and security. (Rg. 9-108-14)

1098. Pavamana Soma Devata, Parvata and Naradau Kanvau Ṛshis

१ २ ३ १ २ ३ २ ३ १ २
तं वः सखायो मदाय पुनानमभि गायत।
२ ३ २ ३ १ २ ३ १ २
शिशुं न हव्यैः स्वदयन्त गूर्तिभिः॥ १०९८॥

Taṁ vaḥ sakhāyo madāya punānamabhi gāyata. Śiśuṁ na havyaiḥ svadayanta gūrtibhiḥ.

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O friends, enjoying together with creative acts of yajna, sing and celebrate Soma, pure and purifying presence of divinity, with songs of praise, and exalt and adorn him as a darling adorable power with best presentations for winning the joy of life's fulfilment. (Rg. 1, 105, 1)

1099. Pavamana Soma Devata, Parvata and Naradau Kanvau Ṛshis

सं वत्सइव मातृभिरिन्दुर्हिन्वानो अज्यते।
देवावीर्मदो मतिभिः परिष्कृतः॥ १०९९॥

Saṁ vatsa iva mātṛbhirindurhinvāno ajyate.
Devāvīrmado matibhiḥ pariṣkṛtaḥ.

Holily is Soma, brilliant presence of beauty, peace and power of divinity, protector of sages, ecstasy of life, realised in the essence, and, adorned by devotees as a darling presence, it is invoked and worshipped with creative acts of meditation by the celebrants. (Rg. 9-105-2)

1100. Pavamana Soma Devata, Parvata and Naradau Kanvau Ṛshis

अयं दक्षाय साधनोऽयं शर्धाय वीतये।
अयं देवेभ्यो मधुमत्तरः सुतः॥ ११००॥

Ayaṁ dakṣāya sādhano'yaṁ śardhāya vītaye.
Ayaṁ devebhyo madhumattaraḥ sutaḥ.

This is the means to efficiency for perfection, this is for strength and success for fulfilment, and when it is realised, it is the sweetest, most honeyed experience for the divines. (Rg. 9-105-3)

1101. Pavamana Soma Devata, Manu Samvarana Ṛshi

सोमाः पवन्त इन्दवोऽस्मभ्यं गातुवित्तमाः।
मित्राः स्वाना अरेपसः स्वाध्यः स्वर्विदः॥ ११०१॥

Somāḥ pavanta indavo'smabhyaṁ gātu-vittamāḥ. Mitrāh svānā arepasaḥ svādhyaḥ svarvidaḥ.

Streams of Soma flows for us, brilliant, eloquent and expansive, friendly, inspiring, free from sin, intellectually creative and spiritually illuminative. (Rg. 9-101-10)

1102. Pavamana Soma Devata, Manu Samvarana Ṛshi

ते पूतासो विपश्चितः सोमासो दध्याशिरः।
सूरासो न दर्शतासो जिगत्नवो ध्रुवा घृते॥ ११०२॥

Te pūtāso vipaścitaḥ somāso dadhyāśiraḥ. Sūrāso na darśatāso jigatnavo dhruvā ghṛte.

These Soma streams, nourishing, energising, illuminating, are bright and beatific as the dawn and, vibrant but unfluctuating, they abide constant in the heart. (Rg. 9-101-12)

1103. Pavamana Soma Devata, Manu Samvarana Ṛshi

सुष्वाणासो व्यद्रिभिश्चिताना गोरधि त्वचि।
इषमस्मभ्यमभितः समस्वरन् वसुविदः॥ ११०३॥

Suṣvāṇāso vyadribhiś citānā goradhi tvaci. Iṣam asmabhyam abhitaḥ samasvaran vasuvidaḥ.

Reflective, inspiring and generative by controlled

operations of higher mind in the purified heart core, let the Soma streams, vibrant and vocal, bring us spiritual energy, intelligential illumination and divine awareness all round in the world. (Rg. 9-101-11)

1104. Pavamana Soma Devata, Kutsa Angirasa Ṛshi

अया पवा पवस्वैना वसूनि मांश्चत्व इन्दो सरसि प्र धन्व।
ब्रध्नश्चिद्यस्य वातो न जूतिं पुरुमेधाश्चित्तकवे नरं धात्॥ ११०४॥

Ayā pavā pavasvainā vasūni māǹścatva indo sarasi pra dhanva. Bradhnaścidyasya vāto na jūtiṁ purumedhāścittakave naraṁ dhāt.

Generous, refulgent Soma spirit of beauty, peace and glory, sanctify us by these streams of grace. In the ocean depths of this honourable universe, energise and move all forms of wealth and peaceful settlements and consecrate us in the space divine. Spirit of the expansive universe, dynamic like the stormy winds, high-priest of cosmic yajna for all, bless us with a settled state of humanity in the vibrant system of a volatile world. (Rg. 9-97-52)

1105. Pavamana Soma Devata, Kutsa Angirasa Ṛshi

उत न एना पवया पवस्वाधि श्रुते श्रवाय्यस्य तीर्थे। षष्टिं सहस्रा नैगुतो वसूनि वृक्षं न पक्वं धूनवद्रणाय॥ ११०५॥

Uta na enā pavayā pavasvādhi śrute śravāyyasya tīrthe. Ṣaṣṭiṁ sahasrā naiguto vasūni vṛkṣaṁ na pakvaṁ dhūnavadraṇāya.

And by this sacred stream of divinity, cleanse and sanctify us in this holy lake of the divine Word worth

hearing over and above what has been heard. Master of infinite power and wealth, destroyer of hoards of negativities, give us boundless forms of wealth for our battle of life, shaking, as if, like a tree of ripe fruit this mighty tree of the world. (Rg. 9-97-53)

1106. Pavamana Soma Devata, Kutsa Angirasa Ṛshi

२ ३ १ २ ३ २ ३ १ २ ३ १ २र ३ १ २ ३ १ २
महीमे अस्य वृष नाम शूषे मांश्चत्वे वा पृशने वा वधत्रे।
१ २ ३ १ २ ३ २ ३ २ ३ २ ३ २ ३ १ २
अस्वापयन् निगुतः स्नेहयच्चापामित्राँ अपाचितो
३ २
अचेतः॥ ११०६॥

Mahīme asya vṛṣa nāma śūṣe māñścatve vā pṛśane vā vadhatre. Asvāpayan nigutaḥ sneha-yaccāpāmitrāñ apācito acetaḥ.

These are the mighty great and constructive works of the virile and generous Soma in the battles of life either in social dynamics or close encounters or in fierce conflicts: sending the destroyers to sleep, separating off the unfriendly and removing the unawake and unaware from here where they are, (by constructive, waking up friendly exercise). (Rg. 9-97-54)

1107. Agni Devata, Bandhu, Subandhu, Shrutabandhu, Viprabandhu Gaupayana or Laupayana Ṛshis

२ ३ २ ३ १ २ ३ २ ३ २ ३ १ २ ३क २र
अग्ने त्वं नो अन्तम उत त्राता शिवो भुवो वरूथ्यः॥ ११०७॥

Agne tvam no antama uta trātā śivo bhuvo varūthyaḥ.

Agni, lord of light, fire of life, you are our closest friend and saviour. Be good and gracious, the very spirit and security of the home for the inmates. (Rg. 5-24-1)

1108. Agni Devata, Bandhu, Subandhu, Shrutabandhu, Viprabandhu Gaupayana or Laupayana Ṛshis

वसुरग्निर्वसुश्रवा अच्छा नक्षि द्युमत्तमो रयिं दाः ॥ ११०८ ॥

Vasuragnir vasuśravā acchā nakṣi dyumattamo rayim dāḥ.

Agni, you are the home and shelter of the world. Pure and purifier, you create and give the food for life and energy, wealth and honour. Give us the food, energy and light of life. Come and pervade this home as the very spirit and security. (Rg. 5-24-2)

1109. Agni Devata, Bandhu, Subandhu, Shrutabandhu, Viprabandhu Gopayana or Laupayana Ṛshis

तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥ ११०९ ॥

Tam tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhibhyaḥ.

Lord most pure and purifying, light of illumination, with all our friends, for sure, we pray to you for peace and life's well being. (Rg. 5-24-4)

1110. Vishvedeva devata, Bhuvana Aptya or Sadhana Bhauvana Ṛshi

इमा नु कं भुवना सीषधेमेन्द्रश्च विश्वे च देवाः ॥ १११० ॥

Imā nu kaṁ bhuvanā sīṣadhemendraśca viśve ca devāḥ.

Let us proceed, study and win our goals, successfully and peacefully, across these regions of the world, study and harness electric energy, and let all divine forces of nature and nobilities of humanity be

favourable to us. (Rg. 10-157-1)

1111. Vishvedeva devata, Bhuvana Aptya or Sadhana Bhauvana Ṛshi

३ १ २ ३क २ख ३ १ २ ३ १ २ख ३ १ २
यज्ञं च नस्तन्वं च प्रजां चादित्यैरिन्द्रः सह सीषधातु ॥ १११ ॥

Yajñaṁ ca nastanvaṁ ca prajāṁ cādityairindraḥ saha sīṣadhātu.

Indra, the sun, the wind, electric energy of the firmament with all year's phases of the sun, supports, strengthens and promotes our yajna, our body's health and our people and future generations. (Rg. 10-157-2)

1112. Vishvedeva devata, Bhuvana Aptya or Sadhana Bhauvana Ṛshi

३ २उ ३ १ २ ३ १ २ ३ १ २ ३ १ २
आदित्यैरिन्द्रः सगणो मरुद्भिरस्मभ्यं भेषजा करत् ॥ ११२ ॥

Ādityairindraḥ sagaṇo marudbhir asmabhyaṁ bheṣajā karat.

May Indra, ruling power of the world with all its natural and human forces, winds and stormy troops across the sun's rays and over the year, be the protector and promoter of our health of body and social organisations. (Rg. 10-157-3)

1113. Indra Devata, Vamadava Ṛshi

२ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ २ ३ १
प्र व इन्द्राय वृत्रहन्तमाय विप्राय गाथं गायत यं जुजो-
२
षते ॥ ११३ ॥

Prava (1) [Pra va indrāya vṛtrahantamaya viprāya gāthaṁ gāyata yaṁ jujoṣate.]

To Indra, omniscient lord almighty, highest

destroyer of evil, sin and darkness, sing and offer your songs of adoration which he loves, enjoys and happily accepts.

1114. Indra Devata, Vamadeva Ṛshi

अर्चन्त्यर्कं मरुतः स्वर्का आ स्तोभति श्रुतो युवा स इन्द्रः ॥ १११४ ॥

Arca (2) [Arcantyarkaṁ marutaḥ svarkā ā stobhati śruto yuvā sa indraḥ.]

Maruts, heroic devotees, chant devotional hymns and present the homage of worship and service to Indra who, youthful and renowned, sustains the world and responds to their devotion with joyous favour and spiritual elevation.

1115. Indra Devata, Vamadeva Ṛshi

उप प्रक्षे मधुमति क्षियन्तः पुष्येम रयिं धीमहे त इन्द्र ॥ १११५ ॥

Upa prakṣe madhumati kṣiyantaḥ puṣyema rayiṁ dhīmahe ta indra.

Indra, omnipotent lord, living close to you in the honey sweet abode of your realm, may we augment our wealth and excellence and mediate on you divine presence.

CHAPTER–8

1116. Pavamana Soma Devata, Vrshagana Vasishtha Ṛshi

प्र काव्यमुशनेव ब्रुवाणो देवो देवानां जनिमा विवक्ति।
महिव्रतः शुचिबन्धुः पावकः पदा वराहो अभ्येति रेभन्॥ १११६॥

Pra kāvyamuśaneva bruvāṇo devo devānāṁ janimā vivakti. Mahivrataḥ śucibandhuḥ pāvakaḥ padā varāho abhyeti rebhan.

The brilliant poet, singing like an inspired fiery power divine, reveals the origin of nature's divinities and the rise of human brilliancies. Great is his commitment, inviolable his discipline, bonded is he with purity as a brother, having chosen light of the sun and shower of clouds for his element, and he goes forward proclaiming the message of his vision by the paths of piety. (Rg. 9-97-7)

1117. Pavamana Soma Devata, Vrishagana Vasishtha Ṛshi

प्र हंसासस्तृपला वग्नुमच्छामादस्तं वृषगणा अयासुः।
अङ्गोषिणं पवमानं सखायो दुर्मर्षं वाणं प्र वदन्ति साकम्॥ १११७॥

Pra haṅsāsastṛpalā vagnum acchāmādastaṁ vṛṣagaṇā ayāsuḥ. Aṅgoṣiṇaṁ pavamānaṁ sakhāyo durmarṣaṁ vāṇaṁ pra vadanti sākam.

Like hansa birds of discriminative taste by instinct, judicious poets and scholars spontaneously come home to passion and ardour of thought and imagination free from fear and violence and, together

in unison as a band of friends, generous and mighty of power and understanding, sing and celebrate the adorable, pure and purifying unforgettable Soma source of beauty, music and poetry. (Rg. 9-97-8)

1118. Pavamana Soma Devata, Vrshagana Vasishtha Ṛshi

स योजत उरुगायस्य जूतिं वृथा क्रीडन्तं मिमते न गावः ।
परीणसं कृणुते तिग्मशृङ्गो दिवा हरिर्ददृशे नक्तमृज्रः ॥ १११८ ॥

Sa yojata urugāyasya jūtiṁ vṛthā krīḍantaṁ mimate na gāvāḥ. Parīṇasaṁ kṛṇute tigma-śṛṅgo divā harirdadṛśe naktamṛjraḥ.

That Soma source of beauty, music and poetry is ever dynamic spontaneously playing the sportive game. The power, force and velocity of that presence, the mind and senses do not comprehend. The spirit of ultimate penetrative and pervasive power reflects infinite possibilities, the beatific saviour manifests its omnipotence day and night. (Rg. 9-97-9)

1119. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

प्र स्वानासो रथाइवार्वन्तो न श्रवस्यवः ।
सोमासो राये अक्रमुः ॥ १११९ ॥

Pra svānāso rathā ivārvanto na śravasyavaḥ. Somāso rāye akramuḥ.

The seekers of soma in search of food for body, mind and soul rush on like resounding charioteers and warriors of horse, and go forward for the achievement of life's wealth. (Rg. 9-10-1)

1120. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

हिन्वानासो रथाइव दधन्विरे गभस्त्योः ।
भरासः कारिणामिव ॥ ११२० ॥

Hinvānāso rathā iva dadhanvire gabhastyoḥ.
Bharāsaḥ kāriṇāmiva.

Dynamic are the seekers like heroes commanding superfast chariots laden with riches, holding controls in their hands, their shouts of victory rising like poet's songs of celebration. (Rg. 9-10-2)

1121. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

राजानो न प्रशस्तिभिः सोमासो गोभिरञ्जते ।
यज्ञो न सप्त धातृभिः ॥ ११२१ ॥

Rājāno na praśastibhiḥ somāso gobhirañjate.
Yajño na sapta dhātṛbhiḥ.

Like kings celebrated by songs of praise, like yajna beautified by seven priests, the soma seekers are hallowed by songs of praise as soma is energised by sun-rays. (Rg. 9-10-3)

1122. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

परि स्वानास इन्दवो मदाय बर्हणा गिरा ।
मधो अर्षन्ति धारया ॥ ११२२ ॥

Pari svānāsa indavo madāya barhaṇā girā.
Madho arṣanti dhārayā.

Streams of soma distilled and consecrated by the hallowed voice of the Veda flow round for the joy of mankind. (Rg. 9-10-4)

41

1123. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ २ ३ १ २
आपानासो विवस्वतो जिन्वन्त उषसो भगम्।
२ ३ २ ३ १ २
सूरा अण्वं वि तन्वते॥ ११२३॥

Āpānāso vivasvato jinvanta uṣaso bhagam.
Sūrā aṇvaṁ vi tanvate.

The brave and brilliant seekers of soma, light of divinity, having drunk the glory of the rising sun at dawn and themselves rising in glory, extend and spread the light of subtle knowledge around like light of the sun. (Rg. 9-10-5)

1124. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

२ ३ १ २ ३ २ ३ १ २ ३१ २
अप द्वारा मतीनां प्रत्ना ऋण्वन्ति कारवः।
२ ३ १२ ३ १ २
वृष्णो हरसः आयवः॥ ११२४॥

Apa dvārā matīnāṁ pratnā ṛṇvanti kāravaḥ.
Vṛṣṇo harasa āyavaḥ.

Veteran scholars and artists, blest with the flames and showers of the light and generosity of the omnificent lord of soma, open wide the doors of divine knowledge and will for all humanity over the world. (Rg. 9-10-6)

1125. Pavamana Soma Devata, Asita or Davala Kashyapa Ṛshi

३ १ २ ३ १ २ ३१ २
समीचीनास आशत होतारः सप्तजानयः।
३१ २र ३ १ २
पदमेकस्य पिप्रतः॥ ११२५॥

Samīcīnāsa āśata hotāraḥ saptajānayaḥ.
Padamekasya pipratāḥ.

Seven priests in unison as brothers, happy and dedicated with peace at heart, sit on the vedi and fulfill

the yajna in honour of one sole divinity for one sole purpose in the service of humanity and divinity. (Rg. 9-10-7)

1126. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

२ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ २
नाभा नाभिं न आ ददे चक्षुषा सूर्यं दृशे।
३ १ २र ३ १ २
कवेरपत्यमा दुहे॥ ११२६॥

Nābhā nābhiṁ na ā dade cakṣuṣā sūryaṁ dṛśe. Kaverapatyamā duhe.

In the core of the heart we hold the yajna and the lord of yajna, our eye fixed on the sun with love and reverence, and thereby we distil the light and peace of existence, reflection of omniscient and creative divinity. (Rg. 9-10-8)

1127. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

३ २ ३ २ ३ २ ३ १ २ ३ २ ३ १ २ ३ २
अभि प्रियं दिवस्पदमध्वर्युभिर्गुहा हितम्।
१ २ ३ १ २
सूरः पश्यति चक्षसा॥ ११२७॥

Abhi priyaṁ divaspadam adhvaryubhir guhā hitam. Sūraḥ paśyati cakṣasā.

The brave visionary of soma creativity sees the dear heavenly light and the vision of the light giver, distilled, concentrated and treasured in the core of the heart by the performers of soma yajna. (Rg. 9-10-9)

1128. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

१ २ ३ १ २ ३ १ २र ३ १ २ ३ १ २
असृग्रमिन्दवः पथा धर्मन्नृतस्य सुश्रियः।
३ १ २ ३ १ २
विदाना अस्य योजना॥ ११२८॥

Asṛgram indavaḥ pathā dharmannṛtasya suśriyaḥ. Vidāna asya yojanā.

Knowing the relevance of their vibrant action in Dharma, wise sages, brilliant and gracious, move by the path of rectitude following the eternal law of existence created by the lord of peace and glory. (Rg. 9-7-1)

1129. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

प्र धारा मधो अग्रियो महीरपो वि गाहते।
हविर्हविःषु वन्द्यः॥ ११२९॥

Pra dhārā madho agriyo mahīrapo vi gāhate.
Havirhaviḥṣu vandyaḥ.

Most adorable of the adorables, worthy of worship, Soma, lord of peace and joy, first and foremost of the honey streams of life, pervades the dynamics of existence in the eternal law. (Rg. 9-7-2)

1130. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

प्र युजा वाचो अग्रियो वृषो अचिक्रदद्वने।
सद्माभि सत्यो अध्वरः॥ ११३०॥

Pra yujā vāco agriyo vṛṣo acikradadvane.
Sadmābhi satyo adhvaraḥ.

First and foremost, generous and eternal lord of love, Soma free from violence, proclaims the words of truth relevant to yajnic life and calls up the yajakas to the hall of yajna in peace and bliss. (Rg. 9-7-3)

1131. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

परि यत्काव्या कविर्नृम्णा पुनानो अर्षति।
स्वर्वाजी सिषासति॥ ११३१॥

Pari yatkāvyā kavirnṛmṇā punāno arṣati.
Svarvājī siṣāsati.

When the poetic spirit of omniscience wrapped in glory moves and inspires the vision and imagination of the poet, the creative spirit flies to the heavens and celebrates divinity in poetry. (Rg. 9-7-4)

1132. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

पवमानो अभि स्पृधो विशो राजेव सीदति।
यदीमृण्वन्ति वेधसः॥ ११३२॥

Pavamāno abhi spṛdho viśo rājeva sīdati.
Yadīm ṛṇvanti vedhasaḥ.

The pure and purifying Soma rises over all rivals and sits on top of people like a ruler when the wise sages pray and move his attention and love. (Rg. 9-7-5)

1133. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

अव्या वारे परि प्रियो हरिर्वनेषु सीदति।
रेभो वनुष्यते मती॥ ११३३॥

Avyā vāre pari priyo harir vaneṣu sīdati.
Rebho vanuṣyate matī.

Over the regions of light, dear, loved and destroyer of suffering, Soma, Spirit of purity and energy, resides in the heart of happy celebrants and, eloquent and inspiring, illuminates and beatifies their heart and intellect. (Rg. 9-7-6)

1134. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

स वायुमिन्द्रमश्विना साकं मदेन गच्छति।
रणा यो अस्य धर्मणा॥ ११३४॥

Sa vāyum indram aśvinā sākaṁ madena gacchati. Raṇā yo asya dharmaṇā.

He who happily abides by the laws of this Soma, spirit of vibrant purity, goes forward in life with powers of ruling strength and excellence and sagely people of noble knowledge and unfailing action. (Rg. 9-7-7)

1135. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

आ मित्रे वरुणे भगे मधोः पवन्त ऊर्मयः।
विदाना अस्य शक्मभिः॥ ११३५॥

Ā mitre varuṇe bhage madhoḥ pavanta ūrmayaḥ. Vidānā asya śakmabhiḥ.

Those wise sages of knowledge, whose sweet will and loving emotions abide by divine love and friendship, freedom and justice, and excellence and generosity, live happy and prosperous in a state of vibrancy like waves of sparkling streams, by the love and exhilaration of Soma, spirit of peace and purity. (Rg. 9-7-8)

1136. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

अस्मभ्यं रोदसी रयिं मध्वो वाजस्य सातये।
श्रवो वसूनि सञ्जितम्॥ ११३६॥

Asmabhyaṁ rodasī rayiṁ madhvo vājasya sātaye. Śravo vasūni sañjitam.

May heaven and earth lead us to acquisition of wealth, sweet homes, honour, excellence and fame for winning the higher victories of life. (Rg. 9-7-9)

1137. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

२ ३ १ २ ३ २ ३ १ २ ३ १ २
आ ते दक्षं मयोभुवं वह्निमद्या वृणीमहे।
२ ३ १ २३ १ २
पान्तमा पुरुस्पृहम्॥ ११३७॥

Ā te dakṣaṁ mayobhuvaṁ vahnimadyā vṛṇīmahe. Pāntamā pururspṛham.

Today here and now, we choose for ourselves and pray for your power, peace and bliss, light and fire which is universally loved, all protective, promotive and all sanctifying. (Rg. 9-65-28)

1138. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

२ ३ १ २र ३ २उ ३ १ २ ३ १ २
आ मन्द्रमा वरेण्यमा विप्रमा मनीषिणम्।
२ ३ १ २३ १ २
पान्तमा पुरुस्पृहम्॥ ११३८॥

Ā mandramā vareṇyamā vipramā manīṣiṇam. Pāntamā puruspṛham.

We pray for your gift of peace, power and sanctity, delightfully adorable, worthy of choice, stimulating and energising, enlightening, protecting and promoting, universally loved and valued. We pray, let it flow and purify us. (Rg. 9-65-29)

1139. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

२ ३ १ २र ३ २ ३ १ २ ३ २
आ रयिमा सुचेतुनमा सुक्रतो तनूष्वा।
२ ३ १ २ ३ १ २
पान्तमा पुरुस्पृहम्॥ ११३९॥

Ā rayimā sucetunamā sukrato tanūṣvā. Pāntamā puruspṛham.

O lord of holy action, we pray bring us the world's wealth of enlightenment, protective, promotive and valued universally, for our body, mind and soul and vest it in our future generations. (Rg. 9-65-30)

1140. Vaishvanara Agni Devata, Bharadvaja Barhaspatya Ṛshi

मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातम-
ग्निम्। कविं सम्राजमतिथिं जनानमासन्नः पात्रं जनयन्त
देवाः ॥ ११४० ॥

Mūrdhānaṁ divo aratiṁ pṛthivyā vaiśvānara-
mṛtā jātamagnim. Kaviṁ samrājam atithiṁ
janānām āsannaḥ pātraṁ janayanta devāḥ.

The divinities of nature and humanity light the sacred fire: supreme light of heaven, vital fire of life of the earth, Vaishvanara, leader and energiser of the world, born of cosmic law and the fire of cosmic yajna. It is the visionary, even the revolutionary, poet, ruler of the world, sacred as a chance visitor, voice of the people, sustainer of life and its order. (Rg. 6-7-1)

1141. Vaishvanara Agni Devata, Bharadvaja Barhaspatya Ṛshi

त्वां विश्वे अमृत जायमानं शिशुं न देवा अभि सं नवन्ते।
तव क्रतुभिरमृतत्वमायन् वैश्वानर यत्पित्रोरदीदेः ॥ ११४१ ॥

Tvāṁ viśve amṛta jāyamānaṁ śiśuṁ na devā
abhi saṁ navante. Tava kratubhiramṛtatva-
māyan vaiśvānara yatpitroradīdeḥ.

O Vaishvanara Agni, light and vitality of the world, all brilliant scholars and divines of humanity love

you as a baby and celebrate you all round like the rising sun at dawn, or like a young scholar emerging from the home of his parents and teachers like the sun from heaven over the earth. By virtue of your holy acts, the mortals achieve the immortality of holiness and excellence. (Rg. 6-7-4)

1142. Vaishvanara Agni Devata, Bharadvaja Barhaspatya Ṛshi

नाभिं यज्ञानां सदनं रयीणां महामाहावमभि सं नवन्त।
वैश्वानरं रथ्यमध्वराणां यज्ञस्य केतुं जनयन्त देवाः॥ ११४२॥

Nābhiṁ yajñānāṁ sadanaṁ rayīṇāṁ mahāmāhāvamabhi saṁ navanta. Vaiśvānaraṁ rathyam adhvarāṇāṁ yajñasya ketuṁ janayanta devaḥ.

Divines and brilliant people light and sing in praise of Vaishvanara, sacred fire of the world, centre-hold of yajna and creative programmes of development, treasure source of wealths, divine challenge and cherished deity of their service, motive power of non-violent projects, the real symbol and the very life of yajna. (Rg. 6-7-2)

1143. Mitra - Varuna Devata, Yajata Atreya Ṛshi

प्र वो मित्राय गायत वरुणाय विपा गिरा।
महिक्षत्रावृतं बृहत्॥ ११४३॥

Pra vo mitrāya gāyata varuṇāya vipā girā. Mahikṣatrāvṛtaṁ bṛhat.

Sing in holy words in honour and praise of Mitra and Varuna, ruling lord of light and dispenser of justice,

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who hold and sustain the great world order and maintain the universal values of eternal Truth and Law for you. (Rg. 5-68-1)

1144. Mitra - Varunau Devate, Yajata Atreya Ṛshi

सम्राजा या घृतयोनी मित्रश्चोभा वरुणश्च।
देवा देवेषु प्रशस्ता॥ ११४४॥

Samrājā yā ghṛtayonī mitraścobhā varuṇaśca.
Devā deveṣu praśastā.

Mitra and Varuna, both brilliant rulers of nature and humanity, sources of the showers of fertility, prosperity and felicity, are eminent and adorable, honoured among the brilliancies of nature and humanity. (Rg. 5-68-2)

1145. Mitra - Varunau Devate, Yajata Atreya Ṛshi

ता नः शक्तं पार्थिवस्य महो रायो दिव्यस्य।
महि वां क्षत्रं देवेषु॥ ११४५॥

Tā naḥ śaktaṁ pārthivasya maho rāyo divyasya.
Mahi vāṁ kṣatraṁ deveṣu.

Great is your power and potential for us over the wealth and excellence of heavenly and earthly values, culture and conduct and behaviour. Great is your rule and order over the divinities of nature and humanity. (Rg. 5-68-3)

1146. Indra Devata, Madhucchanda Ṛshi

इन्द्रा याहि चित्रभानो सुता इमे त्वायवः।
अण्वीभिस्तना पूतासः॥ ११४६॥

Indrā yāhi citrabhāno sutā ime tvāyavaḥ.
Aṇvībhistanā pūtāsaḥ.

Indra, Lord Supreme of wondrous light and power, come and bless us. All these sacred objects in existence, created, energised and extended over spaces from the subtlest causes by you are sustained in your divine power. (Rg. 1-3-4)

1147. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

इन्द्रा याहि धियेषितो विप्रजूतः सुतावतः ।
उप ब्रह्माणि वाघतः ॥ ११४७ ॥

Indrā yāhi dhiyeṣito vipṛajūtaḥ sutāvataḥ.
Upa brahmāṇi vāghataḥ.

Indra, Lord Supreme of light and life, meditated by the pure at heart, realised by the enlightened, distilled from the Veda and the world of existence by the visionaries, come and inspire the chant of the dedicated yajakas. (Rg. 1-3-5)

1148. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

इन्द्रा याहि तूतुजान उप ब्रह्माणि हरिवः ।
सुते दधिष्व नश्चनः ॥ ११४८ ॥

Indrā yāhi tūtujāna upa brahmāṇi harivaḥ.
Sute dadhiṣva naścanaḥ.

Indra, lord and breath of life, energy and speech, come fast at the speed of light, vitalise our songs of praise in yajna and bless us with food for the body, mind and soul. (Rg. 1-3-6)

1149. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

तमीडिष्व यो अर्चिषा वना विश्वा परिष्वजत्।
कृष्णा कृणोति जिह्वया॥ ११४९॥

Tamīḍiṣva yo arciṣā vanā viśvā pariṣvajat.
Kṛṣṇā kṛṇoti jihvayā.

O celebrant, love and adore that power of divinity which with its refulgence pervades all rays of the sun, moves all floods of water, and envelops all forests and makes them green with its radiations. (Rg. 6-60-10)

1150. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

य इद्ध आविवासति सुम्नमिन्द्रस्य मर्त्यः।
द्युम्नाय सुतरा अपः॥ ११५०॥

Ya iddha āvivāsati sumnam indrasya martyaḥ.
Dyumnāya sutarā apaḥ.

Whoever the mortal that honours and adores the favour and grace of Indra when the fire is burning for the sake of excellence, the waters of his life and the flow of his actions would be blest with fulfilment. (Rg. 6- 60-11)

1151. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

ता नो वाजवतीरिष आशून् पिपृतमर्वतः।
एन्द्रमग्निं च वोढवे॥ ११५१॥

Tā no vājavatīriṣa āśūn pipṛtam arvataḥ.
Endramagnim ca voḍhave.

May the two, Indra and Agni, electricity and fire, give us food and sustenance full of energy and

excellence and provide us with modes of travel and transport. Let us too develop the fire and electricity, energy for transport and communication. (Rg. 6-60-12)

1152. Pavamana Soma Devata, Sikata Nivavari Ṛshi

प्रो अयासीदिन्दुरिन्द्रस्य निष्कृतं सखा सख्युर्न प्र मिनाति सङ्गिरम्। मर्यइव युवतिभिः समर्षति सोमः कलशे शतयामना पथा॥ ११५२॥

Pro ayāsīdindurindrasya niṣkṛtaṁ sakhā sakhyurna pra mināti saṅgiram. Marya iva yuvatibhiḥ samarṣati somaḥ kalaśe śata-yāmanā pathā.

Indu, Soma, light of life and divine ecstasy, goes forward to the sacred heart of the devotee and, like a friend of friends, destroys contradictions, confirms complementarities and advances human growth. Thus, just as youthful mortals go with their lady love, join and protect them, and live a full life with vows kept within the bounds of discretion and the law, so does Soma in the sacred heart inspire the loved soul as a friend in covenant by a hundred paths of human possibilities of growth and advancement within the bounds of Dharma. The Lord does not break the promise ever. (Rg. 9-86-16)

1153. Pavamana Soma Devata, Sikata Nivavari Ṛshi

प्र वो धियो मन्द्रयुवो विपन्युवः पनस्युवः संवरणेष्वक्रमुः। हरिं क्रीडन्तमभ्यनूषत स्तुभोऽभि धेनवः पयसेदशिश्रयुः॥ ११५३॥

Pra vo dhiyo mandrayuvo vipanyuvaḥ panasyuvaḥ saṁvaraṇeṣvakramuḥ. Hariṁ krīḍantam abhyanūṣata stubho'bhi dhenavaḥ payasedaśiśrayuḥ.

O joyous devotees, celebrants and seekers of divinity, let all your thoughts, actions and prayers converge and concentrate on the omnipresence of Soma, on the universal vedi of Soma yajna. With mental reflections and spiritual meditation, your self wrapped in the beauty and bliss of Soma, adore the joyous divinity. Let all your voices of adoration and songs of prayer be for the master with love and surrender as cows with milk serve their master. (Rg. 9-86-17)

1154. Pavamana Soma Devata, Sikata Nivavari Ṛshi

आ नः सोम संयतं पिप्युषीमिषमिन्दो पवस्व पवमान ऊर्मिणा। या नो दोहते त्रिरहन्नसश्चुषी क्षुमद्वाजवन्मधुमत्सुवीर्यम्॥ ११५४॥

Ā naḥ soma saṁyataṁ pipyuṣīm iṣamindo pavasva pavamāna ūrmiṇā. Yā no dohate trirahannasaścuṣī kṣumad vājavan madhumat suvīryam.

O Soma, lord of light, Indu, spirit of beauty and bliss, pure and purifying divinity, bless us with controlled and well directed ever increasing food and energy, knowledge and culture of imperishable character and value which may for all time past, present and future without error, violence, violation or obstruction bring us and continue to bring for us honour, dignity and heroic courage and forbearance full of energy, excellence and sweetness. (Rg. 9-86-18)

1155. Indra Devata, Puruhanma Angirasa Ṛshi

२ ३ १ २र ३ २ ३ १२ ३ १ २
न किष्टं कर्मणा नशद्यश्चकार सदावृधम्।
२ ३ २ ३ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २र
इन्द्रं न यज्ञैर्विश्वगूर्तमृभ्वसमधृष्टं धृष्णुमोजसा॥ ११५५॥

Na kiṣṭaṁ karmaṇā naśad yaścakāra sadāvṛdham. Indraṁ na yajñair viśvagūrttam ṛbhvasam adhṛṣṭaṁ dhṛṣṇum ojasā.

No one can equal merely by action, much less hurt even by yajnas, that person who has won the favour and grace of Indra, lord divine who is rising as well as raising his devotees high, who is universally adored, universal genius, redoubtable and invincibly illustrious by his own essential power. (Rg. 8-70-3)

1156. Indra Devata, Puruhanma Angirasa Ṛshi

१ २ ३ १ २र ३ १ २र ३ १२ ३ १ २
अषाढमुग्रं पृतनासु सासहिं यस्मिन्महीरुरुज्रयः।
२ ३ २ ३ १ २ ३ २ ३ १ २
सं धेनवो जायमाने अनोनवुर्द्यावः क्षामीरनोनवुः॥ ११५६॥

Aṣāḍham ugraṁ pṛtanāsu sāsahiṁ yasmin mahīrurujrayaḥ. Saṁ dhenavo jāyamāne anonavur dyāvaḥ kṣāmīr anonavuḥ.

Unchallengeable, awful, victorious in cosmic dynamics, in whose pervasive presence great and tempestuous stars and planets, earths and heavens, all in unison move in order and do homage in reverence, such is Indra. (Rg. 8-70-4)

1157. Pavamana Soma Devata, Parvata and Narada Kanvas both Shikhandinyas or Kashyapas or Apsarasas Ṛshis

१ २ ३ १ २र ३ २ ३ १ २
सखाय आ नि षीदत पुनानाय प्र गायत।
२ ३ २ ३ १ २र ३ २
शिशुं न यज्ञैः परि भूषत श्रिये॥ ११५७॥

Sakhāya ā ni ṣīdata punānāya pra gāyata.
Śiśuṁ na yajñaiḥ pari bhūṣata śriye.

Come friends, sit on the yajna vedi, sing and celebrate Soma, pure and purifying spirit of life, and with yajna exalt him like an adorable power for the grace and glory of life. (Rg. 9-104-1)

1158. Pavamana Soma Devata, Parvata and Narada Kanvas both Shikhandinyas or Kashyapas or Apsarasas Ṛshis

१ २ ३ २उ ३ १ २ ३ १ २ ३ १ २
समी वत्सं न मातृभिः सृजता गयसाधनम्।
३ २ १ २ ३ १ २र
देवाव्यां३ मदमभि द्विशवसम्॥ ११५८॥

Samī vatsaṁ na matṛbhiḥ sṛjatā gayasādhanam. Devāvyaṁ madamabhi dviśavasam.

As mothers love, adore and adorn a child with beauty and ornaments, so energise and exalt Soma as versatile beauty and grace of life, protector of divinities, source of ecstasy and doubly strong both physically and spiritually. (Rg. 9-104-2)

1159. Pavamana Soma Devata, Parvata and Narada Kanvas both Shikhandinyas or Kashyapas or Apsarasas Ṛshis

३ १ २ ३ १ २ ३ २ ३ १ २ ३ १ २
पुनाता दक्षसाधनं यथा शर्धाय वीतये।
१ २ ३ २ ३ १२ ३ १ २
यथा मित्राय वरुणाय शन्तमम्॥ ११५९॥

Punātā dakṣasādhanam yathā śardhāya vītaye.
Yathā mitrāya varuṇāya śantamam.

Realise and exalt Soma in the essential purity of its nature, power and presence as the very foundation of perfection and achievement in life, so that it may be the surest and most peaceful base of strength, power and fulfilment for the spirit of love and friendship as

well as for freedom and judgement. (Rg. 9-104-3)

1160. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

२ ३क २र ३१ २ ३२ ३ २ ३ २उ ३१ २
प्र वाज्यक्षाः सहस्त्रधारस्तिरः पवित्रं वि वारमव्यम्॥ ११६०॥

Pra vājyakṣāḥ sahasradhāras tiraḥ pavitraṁ vi vāramavyam.

The mighty Soma spirit of divinity realised and exalted by the celebrant, streaming in a thousand showers, reaches and sanctifies the pure, protected and sanctified heart of its cherished devotee. (Rg.9-109-16)

1161. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

२ ३क २र ३१ २ ३ १ २ ३ १
स वाज्यक्षाः सहस्त्ररेता अद्भिर्मृजानो
२र ३ २
गोभिः श्रीणानः॥ ११६१॥

Sa vājyakṣāḥ sahasraretā adbhirmṛjāno gobhiḥ śrīṇānaḥ.

May that victor spirit of Soma divinity of infinite power, realised with meditative Karma and crystallized by perception and awareness, manifest in the heart and bless us. (Rg. 9-109-17)

1162. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

१ २ ३१ २ ३ १ २र ३१ २र ३ २
प्र सोम याहीन्द्रस्य कुक्षा नृभिर्येमानो अद्रिभिः सुतः॥ ११६२॥

Pra soma yāhīndrasya kukṣā nṛbhiryemāno adribhiḥ sutaḥ.

O Soma spirit of divinity, pursued in practice by men and realised in name and presence through senses,

mind and intelligence of the yogis, come and abide in the heart core of the soul. (Rg. 9-109-18)

1163. Pavamana Soma Devata, Bhrigu Varuni or Jamadagni Bhargava Ṛshi

ये सोमासः परावति ये अर्वावति सुन्विरे।
ये वादः शर्यणावति॥ ११६३॥

Ye somāsaḥ parāvati ye arvāvati sunvire.
Ye vādaḥ śaryaṇāvati.

Whatever gifts of power and peace for humanity are created in the farthest nature or in this world of existence or in that unknown transcendent source of all that is in existence, all that, O Soma, lord of supreme power and unfathomable peace, bear and bring for us and our future generations. (Rg. 9-65-22)

1164. Pavamana Soma Devata, Bhrigu Varuni or Jamadagni Bhargava Ṛshi

य आर्जीकेषु कृत्वसु ये मध्ये पस्त्यानाम्।
ये वा जनेषु पञ्चसु॥ ११६४॥

Ya ārjīkeṣu kṛtavasu ye madhye pastyānām.
Ye vā janeṣu pañcasu.

Whatever powers of peace and energy are created and distilled in active forces, in holy acts, in the homes or among all five peoples of humanity, we pray, may flow and sanctify us. (Rg. 9-65-23)

1165. Pavamana Soma Devata, Bhrigu Varuni or Jamadagni Bhargava Ṛshi

ते नो वृष्टिं दिवस्परि पवन्तामा सुवीर्यम्।
स्वाना देवास इन्दवः॥ ११६५॥

Te no vṛṣṭiṁ divaspari pavantāmā suvīryam.
Svānā devāsa indavaḥ.

May the divinities of nature and humanity, pure, vibrant and blissful, activated, seasoned and cultured anywhere, bring us showers of power, virility and creativity from the lights of heaven and energise and sanctify us. (Rg. 9-65-24)

1166. Agni Devata, Vatsa Kanva Ṛshi

आ ते वत्सो मनो यमत् परमाच्चित् सधस्थात्।
अग्ने त्वां कामये गिरा॥ ११६६॥

Ā te vatso mano yamat paramāccit sadhasthāt.
Agne tvāṁ kāmaye girā.

The dear dedicated sage adores you and with words of love and faith prays for your attention from the highest heaven of light. (Rg. 8-11-7)

1167. Agni Devata, Vatsa Kanva Ṛshi

पुरुत्रा हि सदृङ्ङसि दिशो विश्वा अनु प्रभुः।
समत्सु त्वा हवामहे॥ ११६७॥

Purutrā hi sadṛṅṅasi diśo viśvā anu prabhuḥ.
Samatsu tvā havāmahe.

You are the universal eye watching the entire humanity of the world as master and ruler. As such, O lord, we invoke and call upon you in our battles of life. (Rg. 8-11-8)

1168. Agni Devata, Vatsa Kanva Ṛshi

समत्स्वग्निमवसे वाजयन्तो हवामहे।
वाजेषु चित्रराधसम्॥ ११६८॥

Samatsvagnim avase vājayanto havāmahe.
Vājeṣu citrarādhasam.

We, seekers of strength and fighters for victory, invoke and adore Agni, omnipotent power of wondrous munificence and achievement, for protection, defence and advancement in our struggles and contests of life. (Rg. 8-11-9)

1169. Indra Devata, Nrimedha Angirasa Ṛshi

त्वं न इन्द्रा भर ओजो नृम्णं शतक्रतो विचर्षणे।
आ वीरं पृतनासहम्॥ ११६९॥

Tvaṁ na indrā bhara ojo nṛmṇaṁ śatakrato vicarṣaṇe. Ā vīraṁ pṛtanāsaham.

Indra, lord of vision and hero of a hundred great actions, bring us abundant and illustrious strength, courage and procreative energy by which we may fight out and win many battles of our life. (Rg. 8-98-10)

1170. Indra Devata, Nrimedha Angirasa Ṛshi

त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ।
अथा ते सुम्नमीमहे॥ ११७०॥

Tvaṁ hi naḥ pitā vaso tvam mātā śatakrato babhūvitha. Athā te sumnamīmahe.

O lord of infinite action, shelter home of the world and wealth of existence, you are our father, you our mother, and to you, we pray for love and peace, good will and grace. (Rg. 8-98-11)

1171. Indra Devata, Nrimedha Angirasa Ṛshi

त्वां शुष्मिन् पुरुहूत वाजयन्तमुप ब्रुवे सहस्कृत।
स नो रास्व सुवीर्यम्॥ ११७१॥

Tvāṁ śuṣmin puruhūta vājayantam upabruve sahaskṛta. Sa no rāsva suvīryam.

O lord of cosmic energy universally invoked, hero of infinite acts of kindness and creation, giver of sustenance and victory, we pray in silent sincerity of conscience, bring us and bless us with noble strength and vitality of body and mind and creativity of vision and imagination. (Rg. 8-98-12)

1172. Indra Devata, Atri Bhauma Ṛshi

यदिन्द्र चित्र म इह नास्ति त्वादातमद्रिवः।
राधस्तन्नो विदद्वस उभयाहस्त्या भर॥ ११७२॥

Yadindra citra ma iha nāsti tvādātam adrivaḥ. Rādhastanno vidadvasa ubhayāhastyā bhara.

Indra, O lord of light and power, mysterious and sublime, refulgent ruler of the clouds and mountains, omniscient dispenser of munificence, whatever the rain of blessings not yet showered by you, whatever the wealth and honour of success not yet ours, pray give us with both hands. (Rg. 5-39-1)

1173. Indra Devata, Atri Bhauma Ṛshi

यन्मन्यसे वरेण्यमिन्द्र द्युक्षं तदा भर।
विद्याम तस्य ते वयमकूपारस्य दावनः॥ ११७३॥

Yanmanyase vareṇyam indra dyukṣam tadā bhara. Vidyāma tasya te vayam akūpārasya dāvanaḥ.

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Indra, whatever you think is worthy of choice, bear and bring that brilliant gift of heavenly quality. Let us receive that and let us know that as a blessing of your unbounded generosity worthy to be received and justified with gratitude. (Rg. 5-39-2)

1174. Indra Devata, Atri Bhauma Ṛshi

१ २ ३ २ ३ २ ३ २ ३ १ २ ३ २ ३ २
यत्ते दिक्षु प्रराध्यं मनो अस्ति श्रुतं बृहत्।
१ २ ३ १ २ ३ १ २ ३ १ २
तेन दृढा चिदद्रिव आ वाजं दर्षि सातये॥ ११७४॥

Yatte dikṣu prarādhyaṁ mano asti śrutaṁ bṛhat. Tena dṛaḍhā cidadriva ā vājaṁ daṛṣi sātaye.

Adriva, wielder of thunder arms and ruler of clouds and mountains, with that mind and courage of yours which is great, renowned and magnanimous leading to sure success, break down the strongholds of darkness and scatter the forces of negativity to reveal the light of rectitude for success and victory.(Rg.5-39-3)

CHAPTER–9

1175. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

शिशुं जज्ञानं हर्यतं मृजन्ति शुम्भन्ति विप्रं मरुतो गणेन।
कविर्गीर्भिः काव्येन कविः सन्त्सोमः पवित्रमत्येति रेभन्॥ ११७५॥

Śiśuṁ jajñānaṁ haryataṁ mṛjanti śumbhanti vipraṁ maruto gaṇena. Kavirgīrbhiḥ kāvyena kaviḥ santsomaḥ pavitramatyeti rebhan.

Dedicated celebrants perceive the presence beatific, manifested and expansive in the experience of nature around, cleanse it like a new born baby, discover and distil it in the spirit and adore it in song. As winds in storm raise a spark to blazing fire, bands of admirers celebrate it in its native glory. Omnipresent all-watching sagely divine, exalted to its omniscience and omnipotence in human consciousness by the music of the poetic voice, Soma, divine presence, radiates into the pure human heart loud and bold and transcends the soul to infinite space. (Rg. 9-96-17)

1176. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

ऋषिमना य ऋषिकृत् स्वर्षाः सहस्त्रनीथः पदवीः कवीनाम्।
तृतीयं धाम महिषः सिषासन्त्सोमो विराजमनु राजति ष्टुप्॥ ११७६॥

Ṛṣimanā ya ṛṣikṛt svarṣāḥ sahasranīthaḥ padavīḥ kavīnām. Tṛtīyaṁ dhāma mahiṣaḥ sīṣāsantsomo virājamanu rājati ṣṭup.

Soma is the presence that is the universal seer

and poetic creator, maker of poets, exalted by sages, shower streams of bliss, adored a thousand ways for infinite power and glory, ultimate love and desire of poets, awful refulgence radiating to the third blazing space beyond the earthly and paradisal regions of life, the presence that rules and illuminates the heart and soul beyond the state of existential involvement, the one loving, blessing, beatific ultimate object of adoration and worship. (Rg. 9-96-18)

1177. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

चमूषच्छ्येनः शकुनो विभृत्वा गोविन्दुर्द्रप्स आयुधानि बिभ्रत्। अपामूर्मिं सचमानः समुद्रं तुरीयं धाम महिषो विवक्ति॥ ११७७॥

Camūṣacchyenaḥ śakuno vibhṛtvā govindurdrapsa āyudhāni bibhrat. Apāmūrmiṁ sacamānaḥ samudraṁ turīyaṁ dhāma mahiṣo vivakti.

Pervading every form of life and nature, adorable supreme Soma presence of divinity, abiding with stars and planets in motion, bearing infinite powers, vibrating with the waves of nature's dynamics, vesting the cosmic structure, transcends to the fourth state of absolute bliss. Only the mighty sage speaks of the presence beyond speech. (Rg. 9-96-19)

1178. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

एते सोमा अभि प्रियमिन्द्रस्य काममक्षरन्। वर्धन्तो अस्य वीर्यम्॥ ११७८॥

Ete somā abhi priyam indrasya kāmam akṣaran. Vardhanto asya vīryam.

These soma streams of life flow free and fulfil the cherished desires of humanity and exalt the creative splendour of the soul. (Rg. 9-8-1)

1179. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

३ १ २ ३ २ ३ १ २ ३ २ ३ १ २
पुनानासश्चमूषदो गच्छन्तो वायुमश्विना।
१ २ ३ १ २
ते नो धत्त सुवीर्यम्॥ ११७९॥

Punānāsaścamūṣado gacchanto vāyumaśvinā. Te no dhatta suvīryam.

The same soma streams of life distilled from nature, contained in deep reservoirs, vibrating in human veins and nerves, marshalling in social forces energise and motivate the vibrant scholar and the pursuers of jnana-yoga and karma-yoga in knowledge and action. May they bring us the lustre and vitality of creative splendour and graces of culture, sanctifying as they are.(Rg.9-8-2)

1180. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

१ २ ३ १ २ ३ १ २
इन्द्रस्य सोम राधसे पुनानो हार्दि चोदय।
३ २ ३ १ २ ३ १ २
देवानां योनिमासदम्॥ ११८०॥

Indrasya soma rādhase punāno hārdi codaya. Devānāṁ yonimāsadam.

O Soma, peace and power of the divine spirit, puri-fying and sanctifying the life of humanity, inspire and energise the heart and passion of Indra, the human soul settled at the seed centre of the truth of existence,

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for winning the ultimate success and victory of life. (Rg. 9-8-3)

1181. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

मृजन्ति त्वा दश क्षिपो हिन्वन्ति सप्त धीतयः ।
अनु विप्रा अमादिषुः ॥ ११८१ ॥

Mṛjanti tvā daśa kṣipo hinvanti sapta dhītayaḥ.
Anu viprā amādiṣuḥ.

O Soma, human soul at peace, ten energized and energizing modes of nature, subtle and gross elements, give you the beautiful body form, and seven inspiring faculties of sense and mind inspire and move you to think and act. Thus equipped, let the wise sages provide you pleasure and enlightenment with secular and sacred literature. (Rg. 9-8-4)

1182. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

देवेभ्यस्त्वा मदाय कं सृजानमति मेष्यः ।
सं गोभिर्वासयामसि ॥ ११८२ ॥

Devebhyastvā madāya kaṁ sṛjānamati meṣyaḥ.
Saṁ gobhirvāsayāmasi.

O Soma, man of peace and joy, while you are creating psychic and spiritual joy for the service and pleasure of nature and noble humanity, we, generous mother powers and sagely scholars, nourish and enlighten you with milk and noble voices of wisdom and vision of divinity. (Rg. 9-8-5)

1183. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

३ २ ३ २ ३ १ २र ३ १ २र
पुनानः कलशेष्वा वस्त्राण्यरुषो हरिः।
२ ३ १ २
परि गव्यान्यव्यत॥ ११८३॥

Punānaḥ kalaśeṣvā vastrāṇyaruṣo hariḥ.
Pari gavyānyavyata.

Soma, lord of peace and purity, destroyer of suffering, manifests in refulgent forms of existence and pervades all round in stars and planets of the universe. (Rg. 9-8-6)

1184. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

३ २ ३ १ २ ३ २उ ३ २ ३ १ २
मघोन आ पवस्व नो जहि विश्वा अप द्विषः।
२ ३ १ २ ३ १ २
इन्दो सखायमा विश॥ ११८४॥

Maghona ā pavasva no jahi viśvā apa dviṣaḥ.
Indo sakhāyamā viśa.

Lord of peace and bliss, come and purify the devotees, men of wealth, power and honour, and ward off all our negativities, oppositions, jealousies and enmities from us and bless us all to live together as friends. (Rg. 9-8-7)

1185. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

३ १ २ ३ १ २र ३ १ २
नृचक्षसं त्वा वयमिन्द्रपीतं स्वर्विदम्।
३ १ २ ३ १ २र
भक्षीमहि प्रजामिषम्॥ ११८५॥

Nṛcakṣasaṁ tvā vayam indrapītaṁ svarvidam.
Bhakṣīmahi prajāmiṣam.

All-watching guardian of humanity, omniscient lord of bliss, adored and self-realised by the soul of

humanity, we pray for the gift of food and energy, light and knowledge, and all round happiness for all people of the world, your children. (Rg. 9-8-9)

1186. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

वृष्टिं दिवः परि स्रव द्युम्नं पृथिव्या अधि।
सहो नः सोम पृत्सु धाः॥ ११८६॥

Vṛṣṭiṁ divaḥ pari srava dyumnaṁ pṛthivyā adhi. Saho naḥ soma pṛtsu dhāḥ.

O Soma, shower the lights of heaven and wealth, power and glory over the earth. Give us courage, patience and fortitude, hold on to us in battles of life and give us the final victory. (Rg. 9-8-8)

1187. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

सोमः पुनानो अर्षति सहस्रधारो अत्यविः।
वायोरिन्द्रस्य निष्कृतम्॥ ११८७॥

Somaḥ punāno arṣati sahasradhāro atyaviḥ. Vāyorindrasya niṣkṛtam.

Soma, beauty, joy, power and divinity of life, pure, and purifying, vibrates every where and flows free in a thousand streams, inspiring, energising and protecting, it is released and sanctified by Vayu, cosmic energy and empowered by Indra, divine omnipotence, distilled by vibrant sages, received by creative humanity and spread abroad by ruling powers. (Rg. 9-13-1)

1188. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

पवमानमवस्यवो विप्रमभि प्र गायत।
सुष्वाणं देववीतये॥ ११८८॥

Pavamānam avasyavo vipramabhi pra gāyata.
Suṣvāṇaṁ devavītaye.

O seekers of energy, power and protection, sing and adore the soma of existence, lord creator and energiser, pure and purifying, omniscient giver of knowledge and wisdom, for the sake of divine excellence and felicity in life. (Rg. 9-13-2)

1189. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

पवन्ते वाजसातये सोमाः सहस्त्रपाजसः।
गृणाना देववीतये॥ ११८९॥

Pavante vājasātaye somāḥ sahasrapājasaḥ.
Gṛṇānā devavītaye.

The Soma streams of life's felicity flow in a thousand ways of energy, power and divine inspiration, doing honour to the lord of glory and bliss, refining and purifying us for favour of the divinities and for winning victories of honour and excellence in life. (Rg. 9-13-3)

1190. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

उत नो वाजसातये पवस्व बृहतीरिषः।
द्युमदिन्दो सुवीर्यम्॥ ११९०॥

Uta no vājasātaye pavasva bṛhatīriṣaḥ.
Dyumadindo suvīryam.

O refulgent Soma, lord of peace, power, beauty and glory, flow, purify and empower us for victory in the battles of life and give us abundant food and energy and high order of noble creative courage and rectitude. (Rg. 9-13-4)

1191. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

१ २ ३ २उ ३ २ ३ १ २ ३ १ २
अत्या हियाना न हेतृभिरसृग्रं वाजसातये।
२उ ३ १ २ ३ १ २
वि वारमव्यमाशवः॥ ११९१॥

Atyā hiyānā na hetṛbhir asṛgraṁ vājasātaye.
Vi vāram avyamāśavaḥ.

The showers of soma, blessings of the lord of peace and protection, like fastest forces electrified to omnipresence by urgent masters, reach to places and people that need light and protection against ignorance and darkness. (Rg. 9-13-6)

1192. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

१ २ ३ १ २ ३ १ २र ३ २ ३ १ २
ते नः सहस्रिणं रयिं पवन्तामा सुवीर्यम्।
३ २ ३ २ ३ १ २
स्वाना देवास इन्दवः॥ ११९२॥

Te naḥ sahasriṇaṁ rayiṁ pavantāmā suvīryam.
Svānā devāsa indavaḥ.

May those streams of soma, divine showers of beauty and glory, inspiring us, energising us with strength and virility, flow and purify us, and give us a thousand-fold wealth, honour and glory, and high creative potential for further advancement.(Rg.9-13-5)

1193. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

३ १ २ ३ १ २ ३ २ ३ २उ ३ १ २
वाश्रा अर्षन्तीन्दवोऽभि वत्सं न मातरः।
३ १ २र
दधन्विरे गभस्त्योः॥ ११९३॥

Vāśrā arṣantīndavo'bhi vatsaṁ na mātaraḥ. Dadhanvire gabhastyoḥ.

Loving showers of divine light, peace and protection flow to the supplicants as mothers' milk to the child and are held by the dedicated in love and faith. (Rg. 9-13-7)

1194. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

२ ३ १ २ ३ १ २र ३ १ २
जुष्ट इन्द्राय मत्सरः पवमानः कनिक्रदत्।
२ ३ २ ३ १ २
विश्वा अप द्विषो जहि॥ ११९४॥

Juṣṭa indrāya matsaraḥ pavamānaḥ kanikradat. Viśvā apa dviśo jahi.

Let the pure and purifying showers of soma in divine flow, dedicated to omnipotence and to humanity in love roar as a cloud of rain showers, and, O roaring showers, throw out all jealousies and enmities of the world far away from us. (Rg. 9-13-8)

1195. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

३ २ ३ १ २ ३ १ २ ३ १ २
अपघ्नन्तो अराव्णः पवमानाः स्वर्दृशः।
१ २ ३ १ २
योनावृतस्य सीदत॥ ११९५॥

Apaghnanto arāvṇaḥ pavamānāḥ svardṛśaḥ. Yonāvṛtasya sīdata.

O shower of divine light, love and power, warding off and eliminating all unrighteous and uncreating elements of life, pure, purifying and flowing for humanity's good, revealing the light of divinity and illuminating humanity, come and settle in the seat of

truth and rectitude in the yajnic hall of humanity. (Rg. 9-13-9)

1196. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

सोमा असृग्रमिन्दवः सुता ऋतस्य धारया।
इन्द्राय मधुमत्तमाः॥ ११९६॥

Somā asṛgram indavaḥ sutā ṛtasya dhārayā.
Indrāya madhumattamāḥ.

Showers and streams of soma, most inspiring honey sweets of beauty and bliss of the world of divinity created in the house of the cosmic flow of existence and distilled in holy action on the yajna vedi, are created for the soul in the state of excellence. (Rg. 9-12-1)

1197. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

अभि विप्रा अनूषत गावो वत्सं न धेनवः।
इन्द्रं सोमस्य पीतये॥ ११९७॥

Abhi viprā anūṣata gāvo vatsaṁ na dhenavaḥ.
Indraṁ somasya pītaye.

Just as mother cows low for the calf so do the sages invoke and glorify Indra, lord of soma, beauty, joy and excellence, so that the lord may bless them with his presence and be happy with their songs of love and adoration. (Rg. 9-12-2)

1198. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

मदच्युत्क्षेति सादने सिन्धोरूर्मा विपश्चित्।
सोमो गौरी अधि श्रितः॥ ११९८॥

Madacyut kṣeti sādane sindhorūrmā vipaścit.
Somo gaurī adhi śritaḥ.

The joyous waves abide by the sea, the saintly joy of the wise abides in the Vedic voice, and the soma joy that is exuberant in divine ecstasy abides in the hall of yajna. (Rg. 9-12-3)

1199. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

दिवो॑ ना॒भा वि॒चक्ष॑णोऽव्या॒ वारे॑ महीयते।
सोमो॒ यः सु॒क्रतुः॑ क॒विः॥ ११९९॥

Divo nābhā vicakṣaṇo'vyā vāre mahīyate.
Somo yaḥ sukratuḥ kaviḥ.

Soma, lord of eternal bliss, omnipotent creator of the noble universe, omniscient visionary, centre of the universe of heavenly beauty, all watching, who transcends the best and highest, is the adorable love of all. (Rg. 9-12-4)

1200. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

यः सोमः॑ क॒लशे॑ष्वा अ॒न्तः प॑वि॒त्र आ॑हितः।
तमि॒न्दुः परि॑ षस्वजे॥ १२००॥

Yaḥ somaḥ kalaśeṣvā antaḥ pavitra āhitaḥ.
Taminduḥ pari ṣasvaje.

The brilliant, the wise, seek and abide by Soma, joyous lord of the universe, who reflects in all forms of existence and abides in the holy cave of the heart. (Rg. 9-12-5)

1201. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

प्र वाचमिन्दुरिष्यति समुद्रस्याधि विष्टपि।
जिन्वन् कोशं मधुश्चुतम्॥ १२०१॥

Pra vācamindurisyati samudrasyādhi viṣṭapi.
Jinvan kośaṁ madhuścutam.

Soma, self-refulgent lord of bliss who pervades unto the bounds of space, augments the treasure-hold of the honey sweets of nature, inspires the holy minds, and the voice of divinity overflows in poetry and ecstasy. (Rg. 9-12-6)

1202. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

नित्यस्तोत्रो वनस्पतिर्धेनामन्तः सबर्दुघाम्।
हिन्वानो मानुषा युजा॥ १२०२॥

Nityastotro vanaspatir dhenāmantaḥ sabardughām. Hinvāno mānuṣā yujā.

Soma eternally sung in hymns of adoration, creator, protector and sustainer of nature, indwelling inspirer of mind, intelligence and will, giver of the nectar of nourishment and joy, inspires and fulfils the couples and communities of humanity as a friend and companion. (Rg. 9-12-7)

1203. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

आ पवमान धारय रयिं सहस्त्रवर्चसम्।
अस्मे इन्दो स्वाभुवम्॥ १२०३॥

Ā pavamāna dhārayā rayiṁ sahasravarcasam.
Asme indo svābhuvam.

O Soma, pure, purifying and universally flowing, refulgent and glorious, come, bless and bring us wealth, honour and excellence of thousandfold lustre, self-sustaining and abundant. (Rg. 9-12-9)

1204. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

अभि प्रिया दिवः कविर्विप्रः स धारया सुतः।
सोमो हिन्वे परावति॥ १२०४॥

Abhi priyā divaḥ kavir vipraḥ sa dhārayā sutaḥ.
Somo hinve parāvati.

Soma, divine poet creator, all peace and bliss, abiding in the heavenly beauty of the universe, inspiring and energising human creativity especially of the wise sage, sends down streams of joy in song overflowing the poetic imagination. (Rg. 9-12-8)

1205. Pavamana Soma Devata, Uchathya Angirasa Ṛshi

उत्ते शुष्मास ईरते सिन्धोरूर्मेरिव स्वनः।
वाणस्य चोदया पविम्॥ १२०५॥

Utte śuṣmāsa īrate sindhor ūrmer iva svanaḥ.
Vāṇasya codayā pavim.

Higher and higher rise and roll your powers, purities and forces, roaring like waves of the sea. Keep up the motion of the wheel of life, let the swell of music rise on with the chant going on. (Rg. 9-50-1)

1206. Pavamana Soma Devata, Uchathya Angirasa Ṛshi

प्रसवे त उदीरते तिस्रो वाचो मखस्युवः।
यदव्य एषि सानवि॥ १२०६॥

Prasave ta udīrate tisro vāco makhasyuvaḥ.
Yadavya eṣi sānavi.

When you rise and reach the pinnacle of yajna which deserves to be protected and promoted, then as you rise in intensity, the priests' chant of the three voices of Rks, Samans and Yajus also swells to the climax. (Rg. 9-50-2)

1207. Pavamana Soma Devata, Uchathya Angirasa Ṛshi

अव्या वारैः परि प्रियं हरिं हिन्वन्त्यद्रिभिः।
पवमानं मधुश्चुतम्॥ १२०७॥

Avyā vāraiḥ pari priyaṁ hariṁ hinvantya-dribhiḥ. Pavamānaṁ madhuścutam.

The devotees, who are seekers of your protection for advancement in their heart of hearts, intensify their awareness through relentless concentration and meditate on your presence dearer than dearest, eliminator of negative fluctuations of mind, pure and purifying spirit of divinity replete with honey sweets of ecstasy. (Rg. 9-50-3)

1208. Pavamana Soma Devata, Uchathya Angirasa Ṛshi

आ पवस्व मदिन्तम पवित्रं धारया कवे।
अर्कस्य योनिमासदम्॥ १२०८॥

Ā pavasva madintama pavitraṁ dhārayā kave.
Arkasya yonim āsadam.

Flow in and purify, O poetic visionary and most exhilarating Spirit of ecstasy, the sacred heart of the celebrant in streams of beauty, light and sweetness to join the celebrant at the centre of his faith and devotion. (Rg. 9-50-4)

1209. Pavamana Soma Devata, Uchathya Angirasa Ṛshi

स पवस्व मदिन्तम गोभिरञ्जानो अक्तुभिः।
एन्द्रस्य जठरं विश॥ १२०९॥

Sa pavasva madintama gobhir añjāno aktubhiḥ. Endrasya jaṭharaṁ viśa.

Flow on, most exhilarating Spirit, adored and exalted by concentrative mind and senses of the seeker in meditation, flow on for ecstatic experience of the soul. (Rg. 9-50-5)

1210. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

अया वीती परि स्रव यस्त इन्दो मदेष्वा।
अवाहन्नवतीर्नव॥ १२१०॥

Ayā vītī pari srava yasta indo madeṣvā.
Avāhannavatīrnava.

O Soma, joyous ruler and protector of life, let this creative peace, presence, power and policy of yours prevail and advance, promoting those who join the happy advance, and repelling, dispelling, even destroying ninety-and-nine strongholds of darkness which obstruct the progress. (Rg. 9-61-1)

1211. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

पुरः सद्य इत्थाधिये दिवोदासाय शंबरम्।
अध त्यं तुर्वशं यदुम्॥ १२११॥

Puraḥ sadya ithādhiye divodāsāya śaṁbaram.
Adha tyaṁ turvaśaṁ yadum.

Go on thus always advancing for the people dedicated to positive good work in thought, policy and action, accelerating, controlling and balancing the forces of peace, progress and restless ambition. (Rg. 9-61-2)

1212. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

परि णो अश्वमश्वविद्गोमदिन्दो हिरण्यवत्।
क्षरा सहस्त्रिणीरिषः॥ १२१२॥

Pari ṇo aśvam aśvavid gomadindo hiraṇyavat.
Kṣarā sahasriṇīriṣaḥ.

And for us, let abundant streams of food, energy and wealth of a thousandfold riches and variety flow abounding in horses, transport and progress, lands, cows and beauties of culture and literature, gold and golden graces. O creator, ruler and controller of peace and joy, you know the values and dynamics of evolution and progress. (Rg. 9-61-3)

1213. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

अपघ्नन् पवते मृधोऽप सोमो अराव्णः।
गच्छन्निन्द्रस्य निष्कृतम्॥ १२१३॥

Apaghnan pavate mṛdho'pa somo arāvṇaḥ.
Gacchannindrasya niṣkṛtam.

Destroying the destroyers, eliminating the selfish, ungenerous hoarders and parasites, Soma, divine creativity in nature and humanity attains to its yajnic end and aim in the existential order created by omnipotent Indra. (Rg. 9-61-25)

1214. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ १ २
महो नो राय आ भर पवमान जही मृधः।
१ २ ३ २ ३ १ २
रास्वेन्दो वीरवद्यशः॥ १२१४॥

Maho no rāya ā bhara pavamāna jahī mṛdhaḥ.
Rāsvendo vīravad yaśaḥ.

Lord Supreme of beauty, splendour and grace, pure and purifying, ever awake, bring us wealth of the highest order, eliminate the destructive adversaries and bless us with honour, excellence and fame, and continue the human family with noble and brave generations. (Rg. 9-61-26)

1215. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

१ २ ३ २ ३ २ ३ ३ २ ३ १ २ ३ १ २
न त्वा शतं च न हुतो राधो दित्सन्तमा मिनन्।
१ २ ३ १ २ ३ १ २
यत्पुनानो मखस्यसे॥ १२१५॥

Na tvā śataṁ ca na hruto rādho ditsantamā minan. Yatpunāno makhasyase.

Lord of peace and purity, purifier and saviour of the celebrants, when you please to bless the devotee with prosperity and fulfilment in life's yajna, not a hundred adversaries can stop or frustrate you. (Rg. 9-61-27)

1216. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

३ १ २ ३ १२ ३ २ ३ २ ३ १ २
अया पवस्व धारया यया सूर्यमरोचयः।
३ १ २र ३ २
हिन्वानो मानुषीरपः॥ १२१६॥

Ayā pavasva dhārayā yayā sūryam arocayaḥ.
Hinvāno mānuṣīr apaḥ.

Lord of the universe, by the energy with which you give light to the sun, by the same light and energy inspire the will and actions of humanity and purify us. (Rg. 9-63-7)

1217. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

१ २ ३ २३ १ २ ३ १ २ ३ १ २र
अयुक्त सूर एतशं पवमानो मनावधि।
३ १ २ ३ १ २
अन्तरिक्षेण यातवे॥ १२१७॥

Ayukta sūra etaṣaṁ pavamāno manāvadhi.
Antarikṣeṇa yātave.

The light of the world, pure, radiant and inspiring over man and mind, joins the man of super fast intelligence and inspires him to rise and fly over paths of the skies. (Rg. 9-63-8)

1218. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

३ २उ ३ २ ३ २ ३ १ २ ३ १ २
उत त्या हरितो रथे सूरो अयुक्त यातवे।
२ ३ २ ३ १ २ ३ २
इन्दुरिन्द्र इति ब्रुवन्॥ १२१८॥

Uta tyā harito rathe sūro ayukta yātave.
Indur indra iti bruvan.

And the man of brilliance and superfast intelligence, yoking ten motive forces to go over paths of the skies exclaims: "Indra is great, kind and gracious!"

and he flies over the paths of his holy choice. (Rg. 9-63-9)

1219. Agni Devata, Vasishtha Maitravaruni Ṛshi

३ १ २ ३ २ ३ १ २ ३ २ ३ १ २ ३ १ २ ३ १ २
अग्निं वो देवमग्निभिः सजोषा यजिष्ठं दूतमध्वरे कृणुध्वम्।
१ २ ३ १ २ ३ २ ३ १ २ ३ १ २ ३ २
यो मर्त्येषु निध्रुविर्ऋतावा तपुर्मूर्धा घृतान्नः पावकः॥ १२१९॥

Agniṁ vo devamagnibhiḥ sajosā yajiṣṭhaṁ dūtam adhvare kṛṇudhvam. Yo martyeṣu nidhruvir ṛtāvā tapurmūrdhā ghṛtānnaḥ pāvakaḥ.

O learned scholars and scientists, in your yajnic programmes of corporate endeavour for human purposes, light and produce that adorable agni, energy, from various forms of heat and sunlight, which is brilliantly useful and universally helpful and which acts as a messenger between region and region and earth and space. It is permanently present in all forms of mortal creation, abides by the laws of nature, is vested with heat and power at the highest, consumes finest food and it is fiery and purifying. (Rg. 7-3-1)

1220. Agni Devata, Vasishtha Maitravaruni Ṛshi

२ ३ २ ३ १ २ ३ २ ३ २ ३ २ ३ १ २ ३ १ २
प्रोथदश्वो न यवसेऽविष्यन् यदा महः संवरणाद्व्यस्थात्।
१ २ ३ २ ३ १ २ ३ १ २ ३ १ २ ३ १
आदस्य वातो अनु वाति शोचिरध स्म ते व्रजनं कृष्ण-
२
मस्ति॥ १२२०॥

Prothad aśvo na yavase'viṣyan yadā mahaḥ samvaraṇād vyasthāt. Ādasya vāto anu vāti śocir adha sma te vrajanaṁ kṛṣṇam asti.

Roaring and consuming its food like a horse

61

exulting in grass, it rises from its source and moves like velocity itself, splitting, protecting, accomplishing. Currents of wind and energy follow the rise of its power. O fiery energy, attraction and repulsion, that's your path of motion. (Rg. 7-3-2)

1221. Agni Devata, Vasishtha Maitravaruni Ṛshi

१ २र ३ १ २ ३ २उ ३ १२ ३ १ २ ३ २ २ ३
उद्यस्य ते नवजातस्य वृष्णोऽग्ने चरन्त्यजरा इधानाः। अच्छा
१ २३ २ ३ १ २ ३ २ ३ १ २ ३ १ २ ३ २ ३ २
द्यामरुषो धूम एषि सं दूतो अग्न ईयसे हि देवान्॥ १२२१॥

Udyasya te navajātasya vṛṣṇo'gne carant-yajarā idhānāḥ. Acchā dyām arūṣo dhūma eṣi saṁ dūto agna īyase hi devān.

Agni, abundant energy divine, as your flames arise, new and undecaying, the radiant waves traverse the heights of heaven in space, and thus you move like a messenger to the divinities of nature at the one end and to the brilliant scholars at the other. (Rg. 7-3-3)

1222. Indra Devata, Sukaksha Angirasa Ṛshi

१ २र ३२ ३ २ ३ १ २
तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे।
१ २र ३ १ २
स वृषा वृषभो भुवत्॥ १२२२॥

Tam indraṁ vājayāmasi mahe vṛtrāya hantave. Sa vṛṣā vṛṣabho bhuvat.

That Indra, dynamic and enlightened mind and intelligence, we cultivate and strengthen for the elimination of the great waste, deep ignorance and suffering prevailing in the world. May that light and mind be exuberant and generous for us with showers of

enlightenment. (Rg. 8-93-7)

1223. Indra Devata, Sukaksha Angirasa Ṛshi

२ ३ १ २र ३ १ २र३ १ २र ३ २
इन्द्रः स दामने कृत ओजिष्ठः स बले हितः।
३ २ ३ २उ ३ २
द्युम्नी श्लोकी स सोम्यः॥ १२२३॥

Indraḥ sa dāmane kṛta ojiṣṭhaḥ sa bale hitaḥ.
Dyumnī ślokī sa somyaḥ.

Indra, mind and intelligence, was created for enlightenment and for giving enlightenment. Most lustrous and powerful, it is engaged in the creation of joy and strength. It is rich in the wealth of knowledge, praise-worthy, and cool, gentle and at peace in the state of enlightenment. (Rg. 8-93-8)

1224. Indra Devata, Sukaksha Angirasa Ṛshi

३ २उ ३ १ २र ३ १ २ ३ १ २
गिरा वज्रो न सम्भृतः सबलो अनपच्युतः।
३ २ ३ १ २र
ववक्ष उग्रो अस्तृतः॥ १२२४॥

Girā vajro na sambhṛtaḥ sabalo anapacyutaḥ.
Vavakṣa ugro astṛtaḥ.

Held in and by the voice of divinity like the roar of thunder and the flood of sun-rays, it is powerful, unfallen, irrepressible and lofty with thought, so let it express itself freely. (Rg. 8-93-9)

1225. Pavamana Soma Devata, Uchathya Angirasa Ṛshi

१ २ ३ १ २ ३ १ २र ३ २ ३ १ २
अध्वर्यो अद्रिभिः सुतं सोमं पवित्र आ नय।
३ १ २ ३ १ २
पुनाहीन्द्राय पातवे॥ १२२५॥

Adhvaryo adribhiḥ sutaṁ somaṁ pavitra ā naya. Punāhīndrāya pātave.

O high priest of soma yajna, create the awareness of Soma, spirit of purity and divinity collected and concentrated by the senses and mind in the heart, and sanctify and intensify it there for exhilaration of the soul. (Rg. 9-51-1)

1226. Pavamana Soma Devata, Uchathya Angirasa Ṛshi

२ ३ १ २ ३ १ २ ३ २उ ३क २ऱ्
तव त्य इन्दो अन्धसो देवा मधोर्व्याशत।
१ २ ३ १ २
पवमानस्य मरुतः॥ १२२६॥

Tava tya indo andhaso devā madhor vyāśata. Pavamānasya marutaḥ.

Then, O Soma, Spirit of divinity, the noblest, most vibrant generous and brilliant souls have a drink of the elixir of your honey sweet presence flowing exuberantly at the purest. (Rg. 9-51-3)

1227. Pavamana Soma Devata, Uchathya Angirasa Ṛshi

३ २ ३ १ २ ३ २उ ३ १ २ ३ १ २
दिवः पीयूषमुत्तमं सोममिन्द्राय वज्रिणे।
३ २ ३ १ २
सुनोता मधुमत्तमम्॥ १२२७॥

Divaḥ pīyūṣam uttamaṁ somam indrāya vajriṇe. Sunotā madhumattamam.

Create the highest honey sweet Soma of divine consciousness, highest exhilarating experience of the light of heaven for the soul's awareness, and then rise to adamantine power against all possible violations. (Rg. 9-51-2)

1228. Pavamana Soma Devata, Kavi Bhargava Ṛshi

धर्ता दिवः पवते कृत्व्यो रसो दक्षो देवानामनुमाद्यो नृभिः।
हरिः सृजानो अत्यो न सत्वभिर्वृथा पाजांसि कृणुषे नदीष्वा॥ १२२८॥

Dhartā divaḥ pavate kṛtvyo raso dakṣo devā-nām anumādyo nṛbhiḥ. Hariḥ sṛjāno atyo na satvabhirvṛthā pājāṅsi kṛṇuṣe naḍīṣvā.

Soma, joyous spirit of the universe, sustainer of the regions of light, constant doer, eternal delight and bliss of divinities, perfect omnipotent power, sole worthy of worship by humanity vibrates omnipresent, purifies and sanctifies the life of existence. Destroyer of want and suffering, ever creative, with its own powers spontaneously, like energy itself creates movement and growth in the channels of existence. (Rg. 9-76-1)

1229. Pavamana Soma Devata, Kavi Bhargava Ṛshi

शूरो न धत्त आयुधा गभस्त्योः स्वा३ः सिषासन् रथिरो गविष्टिषु। इन्द्रस्य शुष्ममीरयन्नपस्युभिरिन्दुर्हिन्वानो अज्यते मनीषिभिः॥ १२२९॥

Śūro na dhatta āyudhā gabhastyoḥ svā३ḥ sīṣāsan rathiro gaviṣṭiṣu. Indrasya śuṣmam īrayann apasyubhir indur hinvāno ajyate manīṣibhiḥ.

Wielding the powers and instrumentalities of nature, like a warrior and victor in immanent will and omniscience, keen to share the joy of existence with humanity in paths of daily business, commanding the

chariot of the universe in micro and macro systems of its dynamics, inspiring and elevating the soul's potential, itself stimulated and energised into manifestation by thinkers and men of yajnic action in meditation, the spirit of universal light and glory is aroused to raise and bless humanity. (Rg. 9-76-2)

1230. Pavamana Soma Devata, Kavi Bhargava Ṛshi

इन्द्रस्य सोम पवमान ऊर्मिणा तविष्यमाणो जठरेष्वा विश।
प्र नः पिन्व विद्युदभ्रेव रोदसी धिया नो वाजाँ उप माहि शश्वतः॥ १२३०॥

Indrasya soma pavamāna ūrmiṇā taviṣyamāṇo jaṭhareṣvā viśa. Pra naḥ pinva vidyud abhreva rodasī dhiyā no vājāň upa māhi śaśvataḥ.

Soma, vigorous spirit of joyous power and generosity, pure, purifying and constantly flowing, brilliant, blazing and advancing in strength, come by the stream and waves of energy and enter in the heart core of the soul. As thunder, lightning and clouds of rain shower and augment heaven and earth, pray strengthen us, and with divine intelligence, as it were, extend our food, energies, progress and victories for all time. You are the creator, you are the maker, you are the giver. (Rg. 9-76-3)

1231. Indra Devata, Devatithi Kanva Ṛshi

यदिन्द्र प्रागपागुदग्न्यग्वा हूयसे नृभिः।
सिमा पुरू नृषूतो अस्यानवेऽसि प्रशर्ध तुर्वशे॥ १२३१॥

Yadindra prāg apāg udaṅnyagvā hūyase nṛbhiḥ. Simā purū nṛṣūto asyānave'si praśardha turvaśe.

Indra, illustrious lord of the world, ruler and commander of human forces, karmayogi, when you are invoked by people anywhere east or west, north or south, up or down, then, O lord of excellence, you feel highly impelled by those many and come and act as the destroyer of many evils for the people of reverence and exceptional strength. (Rg. 8-4-1)

1232. Indra Devata, Devatithi Kanva Ṛshi

२ ३ २ ३ १ २ ३ १ २ ३ २ ३ १ २ ३ १ २ ३ १ २ १ २
यद्वा रुमे रुशमे श्यावके कृप इन्द्र मादयसे सचा। कण्वा-
३ १ २ ३ १ २ ३ १ २२ ३ १ २
सस्त्वा स्तोमेभिर्ब्रह्मवाहस इन्द्रा यच्छन्त्या गहि॥ १२३२॥

Yadvā rume ruśame śyāvake kṛpa indra mādayase sacā. Kanvāsastvā stomebhir brahmavāhasa indrā yacchantyā gahi.

And since, O lord Indra, you go to the celebrants, illustrious, child-like innocent and the humble and kind alike, sit with them, socialise and enjoy, so the dedicated admirers and learned men of vision and wisdom offer homage and reverence, exalt you with sacred hymns and say : Come, O lord, and accept our tributes and homage. (Rg. 8-4-2)

1233. Indra Devata, Bharga Pragatha Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ २ ३ १ २२ ३ १ २
उभयं शृणवच्च न इन्द्रो अर्वागिदं वचः। सत्राच्या
३ २ ३ १ २ ३ १ २२ ३ १ २
मघवान्त्सोमपीतये धिया शविष्ठ आ गमत्॥ १२३३॥

Ubhayaṁ śṛṇavac ca na indro arvāg idaṁ vacaḥ. Satrācyā maghavāntsomapītaye dhiyā śaviṣṭha ā gamat.

May Indra, lord omnipotent, master of the world's wealth and power, directly listen to our joint prayer for worldly and spiritual advancement with attentive ear and sympathetic understanding, and may the lord of supreme power come to protect and promote our yajnic programme and prayer and taste the pleasure of success. (Rg. 8-61-1)

1234. Indra Devata, Bharga Pragatha Ṛshi

तं हि स्वराजं वृषभं तमोजसा धिषणे निष्टतक्षतुः। उतोपमानां प्रथमो नि षीदसि सोमकामं हि ते मनः॥ १२३४॥

Taṁ hi svarājaṁ vṛṣabhaṁ tamojasā dhiṣaṇe niṣṭatakṣatuḥ. Utopamānām prathamo ni ṣīdasi somakāmaṁ hi te manaḥ.

That self-ruled, self-refulgent, brave and generous human character and programme, that human republic, the heaven and earth vested with divine will and intelligence conceive, create and fashion forth for self-realisation of innate glory. O man, among similars and comparables, you stand the first and highest, and your mind is dedicated to the love of soma, peace, pleasure and excellence of life. (Rg. 8-61-2)

1235. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

पवस्व देव आयुषगिन्द्रं गच्छतु ते मदः।
वायुमा रोह धर्मणा॥ १२३५॥

Pavasva deva āyuṣagindraṁ gacchatu te madaḥ. Vāyum āroha dharmaṇā.

O Soma, self-refulgent and self-joyous lord of peace and bliss, let your presence vibrate and purify us. Let your ecstatic bliss reach Indra, the ruler, for the glory of mankind. May you with your divine power and presence emerge and rise in the heart of vibrant devotees. (Rg. 9-63-22)

1236. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

पवमान नि तोशसे रयिं सोम श्रवाय्यम्।
इन्दो समुद्रमा विश॥ १२३६॥

Pavamāna ni tośase rayim soma śravāyyam. Indo samudramā viśa.

Soma, pure and purifying omnificent lord, you grant ample and praise-worthy wealth, honour and excellence to the devotees. Pray, let your dear and blissful presence arise in the ocean-like time and space of human existence, inspire the depth of the heart and save the supplicant. (Rg. 9-63-23)

1237. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

अपघ्नन् पवसे मृधः क्रतुवित्सोम मत्सरः।
नुदस्वादेवयुं जनम्॥ १२३७॥

Apaghnan pavase mṛdhaḥ kratuvitsoma matsaraḥ. Nudasvādevayum janam.

O Soma, lord of absolute peace, purity, power and holiness of action, omnipotent and blissful, you

vibrate in existence destroying sin and evil. Pray impel the impious people to truth, piety and creative generosity, or punish and eliminate them like hurdles in the creative paths of piety and rectitude. (Rg. 9-63-24)

1238. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvaja Ṛshis

३ १ २ ३ १ २ ३ १ २ ३ १ २
अभी नो वाजसातमं रयिमर्ष शतस्पृहम्।
१ २ ३१ २ ३ १ २ ३ १ २
इन्दो सहस्त्रभर्णसं तुविद्युम्नं विभासहम्॥ १२३८॥

Abhī no vājasātamam rayimarṣa śataspṛham.
Indo sahasrabharṇasam tuvidyumnam vibhāsaham.

Indu, divine spirit of peace, power, beauty and grace, move and bless us to achieve wealth, honour and excellence of high order, universally loved and valued, a thousandfold sustaining, mighty powerful, all challenging and finally victorious. (Rg. 9-98-1)

1239. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvaja Ṛshis

३ १ २ ३ १ २र ३ १ २ ३ १ २
वयं ते अस्य राधसो वसोर्वसो पुरुस्पृहः।
१ २र ३ १ २र ३ १ २
नि नेदिष्ठतमा इषः स्याम सुम्ने ते अध्रिगो॥ १२३९॥

Vayam te asya rādhaso vasor vaso puruspṛhaḥ.
Ni nediṣṭhatamā iṣaḥ syāma sumne te adhrigo.

O spirit of instant mantra movement, lord of world's wealth and shelter home of life, destroyer of evil, darkness and ignorance, let us be closest to you and the all desired world's wealth, let us be closest to

your treasure of food, energy, and knowledge and to your divine peace and comfort. (Rg. 9-98-5)

1240. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvaja Ṛshis

२ ३ २ ३ १ २ ३ २ ३ २ ३ १ २
परि स्य स्वानो अक्षरदिन्दुरव्ये मदच्युतः ।
२ ३ २ ३ १ २ ३ २ ३ १ २ ३ २
धारा य ऊर्ध्वो अध्वरे भ्राजा न याति गव्ययुः ॥ १२४० ॥

Pari sya svāno akṣarad induravye madacyutaḥ.
Dhārā ya ūrdhvo adhvare bhrājā na yāti gavyayuḥ.

May that Indu, divine Spirit of peace, purity and beauty, inspiring and strengthening, overflowing with the power of ecstasy, flow and reach into the favoured heart of the devotee, that supreme shower of divinity which goes forward like radiations of light into the yajna of love and non-violence with love and desire to reveal the truth of life. (Rg. 9-98-3)

1241. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

१ २ ३ १ २ ३ २ ३ २ ३ २ ३ २ ३ १
पवस्व सोम महान्त्समुद्रः पिता देवानां विश्वाभि
२ ३
धाम ॥ १२४१ ॥

Pavasva soma mahānt samudraḥ pitā devānāṁ viśvābhi dhāma.

Flow forth and consecrate, O Soma presence of divinity, as great ocean of life, father, generator and sustainer of divinities and ultimate haven and home of all the worlds of existence. (Rg. 9-109-4)

1242. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

शु॒क्रः पव॑स्व दे॒वेभ्यः॑ सोम दि॒वे पृ॑थि॒व्यै शं च॒ प्रजा॑भ्यः॥ १२४२॥

Śukraḥ pavasva devebhyaḥ soma dive pṛthivyai śam ca prajābhyaḥ.

O pure and potent Soma spirit of divinity, consecrate and radiate for the generous brilliant nobilities and divinities and bring showers of peace and joy for heaven and earth and for the human people and all other forms of life. (Rg. 9-109-5)

1243. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

दि॒वो ध॒र्तासि॑ शु॒क्रः पी॒यू॒षः स॒त्ये वि॒धर्म॑न् वा॒जी प॑वस्व॥ १२४३॥

Divo dharttāsi śukraḥ pīyūṣaḥ satye vidharman vājī pavasva.

You are the sustainer of the heavenly regions of light, most blissful presence for experience in the yajna of truth and divine law, and the ultimate winner of the victory. Flow forth, divine Soma, purify and consecrate us in the presence. (Rg. 9-109-6)

1244. Agni Devata, Ushana Kavya Ṛshi

प्रे॒ष्ठं वो॑ अतिथिं स्तुषे मि॒त्रमि॑व प्रि॒यम्।
अ॒ग्ने रथं॒ न वे॒द्यम्॥ १२४४॥

Preṣṭhaṁ vo atithiṁ stuṣe mitramiva priyam.
Agne rathaṁ na vedyam.

I sing and celebrate the glories of Agni, lord omniscient, light and leader of the world, dearest and most welcome as an enlightened guest, loving as a friend, who like a divine harbinger, reveals the light of knowledge to us. (Rg. 8-84-1)

1245. Agni Devata, Ushana Kavya Ṛshi

३ १ २ ३ २ ३ २ ३ २ ३ १ २ ३ २
कविमिव प्रशंस्यं यं देवास इति द्विता।
१ २ ३ २
नि मर्त्येष्वादधुः॥ १२४५॥

Kavim iva praśaṅsyaṁ yaṁ devāsa iti dvitā.
Ni martyeṣvādadhuḥ.

I adore Agni whom the divinities established among mortals as the visionary poet and the spirit of enlightenment and awareness, as intelligence and mind, as will and passion, as perception and volition, as male and female and as the yajna fire and the vital heat of the body system, the two ways in which divine vitality expresses itself. (Rg. 8-84-2)

1246. Agni Devata, Ushana Kavya Ṛshi

१ २ ३ २ ३ १ २ ३ १ २
त्वं यविष्ठ दाशुषो नॄँः पाहि शृणुही गिरः।
१ २ ३ २ ३ १ २
रक्षा तोकमुत त्मना॥ १२४६॥

Tvam yaviṣṭha dāśuṣo nṝṅ̆ḥ pāhi śṛṇuhī giraḥ.
Rakṣā tokam uta tmanā.

O lord eternal, ever youthful beyond age, pray protect and promote the families of the generous people,

listen to their voices of prayer and, by all your will and power, protect and promote the children and grand children of humanity. (Rg. 8-84-3)

1247. Indra Devata, Nrmedha Angirasa Ṛshi

एन्द्र नो गधि प्रिय सत्राजिदगोह्य।
गिरिर्न विश्वतः पृथुः पतिर्दिवः॥ १२४७॥

Endra no gadhi priya satrājidagohya.
Girir na viśvataḥ pṛthuḥ patir divaḥ.

Indra, come, take us over as your own. Dear and giver of fulfilment you are, all dominant by nature, character and action, inconceivably open and bright, expansive and unbounded all round like a cloud of vapour, lord and master of the light of heaven. (Rg. 8-98-4)

1248. Indra Devata, Nrmedha Angirasa Ṛshi

अभि हि सत्य सोमपा उभे बभूथ रोदसी।
इन्द्रासि सुन्वतो वृधः पतिर्दिवः॥ १२४८॥

Abhi hi satya somapā ubhe babhūtha rodasī.
Indrāsi sunvato vṛdhaḥ patir divaḥ.

Lord eternal and ever true, lover, protector and promoter of the beauty and joy of existence, you are higher and greater than both heaven and earth. Indra, omnipotent lord and master of the light of heaven, you are the inspirer and giver of advancement to the pursuer of the knowledge, beauty and power of the soma reality of life. (Rg. 8-98-5)

1249. Indra Devata, Nrmedha Angirasa Ṛshi

त्वं हि शश्वतीनामिन्द्र दर्ता पुरामसि।
हन्ता दस्योर्मनोर्वृधः पतिर्दिवः ॥ १२४९ ॥

Tvaṁ hi śaśvatīnām indra dhartā purām asi.
Hantā dasyor manor vṛdhaḥ patir divaḥ.

Indra, you are catalyser, breaker and maker, and sustainer of the eternal forms of existence in cosmic dynamics, destroyer of the destroyer and promoter of thoughtful people. You are the guardian of the light of life, sustainer of the heavens of joy. (Rg. 8-98-6)

1250. Indra Devata, Jeta Madhucchandasa Ṛshi

पुरां भिन्दुर्युवा कविरमितौजा अजायत।
इन्द्रो विश्वस्य कर्मणो धर्ता वज्री पुरुष्टुतः ॥ १२५० ॥

Purāṁ bhindur yuvā kavir amitaujā ajāyata.
Indro viśvasya karmaṇo dhartā vajrī purūṣṭutaḥ.

Breaker of the enemy forts, youthful, creative and imaginative, hero of boundless strength, sustainer of the acts of the world and disposer, wielder of the thunderbolt, universally acclaimed and celebrated is risen into prominence. (Rg. 1-11-4)

1251. Indra Devata, Jeta Madhucchandasa Ṛshi

त्वं वलस्य गोमतोऽपावरद्रिवो बिलम्।
त्वां देवा अबिभ्युषस्तुज्यमानास आविषुः ॥ १२५१ ॥

Tvaṁ valasya gomato'pāvaradrivo bilam.
Tvāṁ devā abibhyuṣas tujyamānāsa āviṣuḥ.

Indra, blazing as the sun, wielder of the clouds, you break open the water-hold of the clouds. The devas, planets, fearless seekers of the lord of light and centre-home, moved round in orbit, hold on to their place in the solar family. (Rg. 1-11-5)

1252. Indra Devata, Jeta Madhucchandasa Ṛshi

२ ३ १ २ ३ १ २ ३ १ २र
इन्द्रमीशानमोजसाभि स्तोमैरनूषत।
३२ ३ १ २ ३१२ ३२ ३ २ ३ १२
सहस्त्रं यस्य रातय उत वा सन्ति भूयसीः॥ १२५२॥

Indram īśānam ojasābhi stomair anūṣata.
Sahasraṁ yasya rātaya uta vā santi bhūyasīḥ.

All the hymns of praise celebrate Indra, lord ruler over the universe with His power and splendour. Thousands, uncountable, are His gifts and benedictions, infinitely more indeed. (Rg. 1-11-8)

CHAPTER–10

1253. Pavamana Soma Devata, Parashara Shaktya Ṛshi

अक्रान्त्समुद्रः प्रथमे विधर्मन् जनयन् प्रजा भुवनस्य गोपाः।
वृषा पवित्रे अधि सानो अव्ये बृहत्सोमो वावृधे स्वानो अद्रिः॥ १२५३॥

Akrāntsamudraḥ prathame vidharman janayan prajā bhuvanasya gopāḥ. Vṛṣā pavitre adhi sāno avye bṛhat somo vāvṛdhe svāno adriḥ.

Soma, prime cause of the world and laws of existence, unfathomable as ocean, taking on by itself countless causes of existence in the vast vault of space and time, roaring and generating the evolving stars, planets and forms of life, is the ruling power of the universe. Potent and generous, infinite, creative and generative, refulgent Soma pervades the immaculate, sacred and protective universe and on top of it expands it and transcends. (Rg. 9-97-40)

1254. Pavamana Soma Devata, Parashara Shaktya Ṛshi

मत्सि वायुमिष्टये राधसे नो मत्सि मित्रावरुणा पूयमानः।
मत्सि शर्धो मारुतं मत्सि देवान् मत्सि द्यावापृथिवी देव सोम॥ १२५४॥

Matsi vāyuṁ iṣṭaye rādhase no matsi mitrā varuṇā pūyamānaḥ. Matsi śardho mārutaṁ matsi devān matsi dyāvāpṛthivī deva soma.

O self-refulgent Soma, you energise the Vayu for

its windy fulfilment and accomplishment of the purpose of creative evolution and, purifying and sanctifying as you are, you energise and fulfil the centripetal and centrifugal modes of energy. You energise the sense of courage, boldness and even defiance of stormy energy, you energise the senses, mind and intelligence, and you energise and fulfil the heaven, earth and the skies of space. (Rg. 9-97-42)

1255. Pavamana Soma Devata, Parashara Shaktya Ṛshi

महत्तत्सोमो महिषश्चकारापां यद्गर्भोऽ वृणीत देवान्। अदधा-
दिन्द्रे पवमान ओजोऽ जनयत् सूर्ये ज्योतिरिन्दुः ॥ १२५५ ॥

Mahat tat somo mahiṣaścakārāpāṁ yad garbho'vṛṇīta devān. Adadhād indre pavamāna ojo' janayat sūrye jyotir induḥ.

Soma, potent absolute, generated the Mahat mode of Prakrti, Mother Nature, which is the womb of all elements, energies and forms of existence and which comprehends all perceptive, intelligential and psychic powers as well. And then the creative-generative lord of evolutionary action, Soma, vested lustre and energy in Indra, the soul, and, lord of light as it is, Soma vested light in the sun. (Rg. 9-97-41)

1256. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

एष देवो अमर्त्यः पर्णवीरिव दीयते।
अभि द्रोणान्यासदम्॥ १२५६ ॥

Eṣa devo amartyaḥ parṇavīr iva dīyate.
Abhi droṇānyāsadam.

This Soma, spirit of divinity, eternal and

immortal, expands to regions of the universe like soaring energy and pervades there as an immanent presence.(Rg.9-3-1)

1257. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

३ १ २र ३ १ २ ३ २ ३ १ २र
एष विप्रैरभिष्टुतोऽपो देवो वि गाहते।
२ ३ १ २ ३ १ २
दधद्रत्नानि दाशुषे॥ १२५७॥

Eṣa viprair abhiṣṭuto'po devo vi gāhate.
Dadhad ratnāni dāśuṣe.

This spirit, divine, generous and refulgent, adored and exalted by sages and scholars, and holding jewel gifts of life for people of generous charity, watches and controls the actions of humanity and the laws of nature in operation. (Rg. 9-3-6)

1258. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

३ १ २र ३ २ ३ २ ३ १ २ ३ १ २
एष विश्वानि वार्या शूरो यन्निव सत्वभिः।
१ २
पवमानः सिषासति॥ १२५८॥

Eṣa viśvāni vāryā śūro yanniva satvabhiḥ.
Pavamānaḥ siṣāsati.

This divine spirit, pure, purifying and powerful, advancing by its own essential power as a hero, brings and distributes cherished gifts of life among the celebrants. (Rg. 9-3-4)

1259. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

३ २ ३ १ २ ३ १ २
एष देवो रथर्यति पवमानो दिशस्यति।
३ १ २ ३ २
आविष्कृणोति वग्वनुम्॥ १२५९॥

Eṣa devo ratharyati pavamāno diśasyati.
Āviṣkṛṇoti vagvanum.

This spirit of divinity going forward like a chariot, pure, purifying, gives the gifts of life and reveals new and latest words of advance knowledge as it moves on. (Rg. 9-3-5)

1260. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

एष देवो विपन्युभिः पवमान ऋतायुभिः।
हरिर्वाजाय मृज्यते॥ १२६०॥

Eṣa devo vipanyubhiḥ pavamāna ṛtāyubhiḥ.
Harir vājāya mṛjyate.

This refulgent spirit, light of life, saviour and harbinger of joy, glorified by celebrants and poets of rectitude is praised and adored for the achievement of victory and advancement. (Rg. 9-3-3)

1261. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

एष देवो विपा कृतोऽति ह्वरांसि धावति।
पवमानो अदाभ्यः॥ १२६१॥

Eṣa devo vipā kṛto'ti hvarāṅsi dhāvati.
Pavamāno adābhyaḥ.

This refulgent spirit is celebrated by sages and, being undaunted, overtakes all crookedness, purifying and sanctifying everything and every mind. (Rg. 9-3-2)

1262. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

एष दिवं वि धावति तिरो रजांसि धारया।
पवमानः कनिक्रदत्॥ १२६२॥

Eṣa divaṁ vi dhāvati tiro rajāṅsi dhārayā.
Pavamānaḥ kanikradat.

This spirit with the waves of its power rushes and radiates unto the heavens across the skies and atomic oceans of space, pure, purifying and roaring like thunder. (Rg. 9-3-7)

1263. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

३ २उ ३ १ २ ३२उ ३ १ २
एष दिवं व्यासरत्तिरो रजांस्यस्तृतः।
१ २ ३२
पवमानः स्वध्वरः॥ १२६३॥

Eṣa divaṁ vyāsarat tiro rajāṅsyastṛtaḥ.
Pavamānaḥ svadhvaraḥ.

This spirit radiates to the heavens across the atomic oceans of skies and spaces, unhurt and unopposed, pure, purifying, performing the cosmic yajna of love, non-violence and creation of new life in evolution.

1264. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

३ २ ३ २ ३ १ २ ३ २ ३ १ २ ३ २
एष प्रत्नेन जन्मना देवो देवेभ्यः सुतः।
१ २ ३ १ २
हरिः पवित्रे अर्षति॥ १२६४॥

Eṣa pratnena janmanā devo devebhyaḥ sutaḥ.
Hariḥ pavitre arṣati.

This divine spirit since its timeless manifestation, revealed and manifested for the divines, arises in the pure hearts of humanity, eliminating pain and suffering. (Rg. 9-3-9)

1265. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

३ २ ३ १ २ ३ १ २ ३ २ ३ २ ३ १ २
एष उ स्य पुरुव्रतो जज्ञानो जनयन्निषः।
१ २ ३ २
धारया पवते सुतः॥ १२६५॥

Eṣa u sya puruvrato jajñāno janayanniṣaḥ.
Dhārayā pavate sutaḥ.

This spirit of divinity, power of infinite law and action, creating and providing food, energy and sustenance for life, flows on in continuum, self-sustained, self-revealed, discovered, self-realised. (Rg. 9-3-10)

1266. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

३ २ ३ २ ३ २ ३ २ ३ १ २ ३ १ २
एष धिया यात्यण्व्या शूरो रथेभिराशुभिः ।
२ ३ १ २ ३ २
गच्छन्निन्द्रस्य निष्कृतम् ॥ १२६६ ॥

Eṣa dhiyā yātyaṇvyā śūro rathebhir āśubhiḥ
Gacchannindrasya niṣkṛtam.

This Soma, spirit of peace and joy, brave dispeller of darkness, moves with the subtlest intelligence and awareness and comes by the fastest media of psychic communication and comes to the seat of its presence in the mind and soul of man. (Rg. 9-15-1)

1267. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

३ २ ३ १ २ ३ २ ३ १ २
एष पुरू धियायते बृहते देवतातये ।
२ ३ १ २ ३ १ २
यत्रामृतास आशत ॥ १२६७ ॥

Eṣa purū dhiyāyate bṛhate devatātaye.
Yatrāmṛtāsa āśata.

This infinite and eternal Spirit of peace, love and joy is ever keen to bless humanity with boundless piety and divinity in which men of immortal knowledge, karma and divine love abide. (Rg. 9-15-2)

1268. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

एतं मृजन्ति मर्ज्यमुप द्रोणेष्वायवः
प्रचक्राणं महीरिषः ॥ १२६८ ॥

Etaṁ mṛjanti marjyam upa droṇeṣvāyavaḥ
pracakrāṇaṁ mahīriṣaḥ.

People adore this glorious power closely treasured in the heart, the divine power that creates and gives great food, energy and advancement.(Rg.9-15-7)

1269. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

एष हितो वि नीयतेऽन्तः शुन्ध्यावता पथा ।
यदी तुञ्जन्ति भूर्णयः ॥ १२६९ ॥

Eṣa hito vi nīyate'ntaḥ śundhyāvatā pathā.
Yadī tuñjanti bhūrṇayaḥ.

This divine Spirit is attained and internalised in the core of the heart and soul by the brilliant path of clairvoyance, when the passionate seekers surrender themselves in obedience to it. (Rg. 9-15-3)

1270. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

एष रुक्मिभिरीयते वाजी शुभ्रेभिरंशुभिः ।
पतिः सिन्धूनां भवन् ॥ १२७० ॥

Eṣa rukmibhir īyate vājī śubhrebhir aṅśubhiḥ.
Patiḥ sindhūnām bhavan.

It pervades every where by its holy brilliance of

light and wide creative forces, ruling over the dynamics of the vibrating oceans of space. (Rg. 9-15-5)

1271. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

एष शृङ्गाणि दोधुवच्छिशीते यूथ्यो३ वृषा।
नृम्णा दधान ओजसा॥ १२७१॥

Eṣa śṛṅgāṇi dodhuvac chiśīte yūthyo vṛṣā.
Nṛmṇā dadhāna ojasā.

This Soul, vibrating on top of the highest bounds of the universe, abides in repose in the world of existence, one with all in the multitudinous world, generous and virile, bearing and ruling the entire wealth and powers of the universe by its power and splendour. (Rg. 9-15-4)

1272. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

एष वसूनि पिब्दनः परुषा ययिवाँ अति।
अव शादेषु गच्छति॥ १२७२॥

Eṣa vasūni pibdanaḥ paruṣā yayivaṅ ati.
Ava śādeṣu gacchati.

It moves and overcomes hard and rough places of hidden hoarded wealth of negative powers and goes over to protect the powers that observe divine discipline in the battles of life. (Rg. 9-15-6)

1273. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

एतमु त्यं दश क्षिपो हरिं हिन्वन्ति यातवे।
स्वायुधं मदिन्तमम्॥ १२७३॥

Etamu tyaṁ daśa kṣipo hariṁ hinvanti yātave.
Svāyudhaṁ madintamam.

Ten pranas and ten faculties, of senses and mind, glorify this Soma, lord of peace and joy, who is most ecstatically blissful and wields noble powers of protection for advancement and progress. (Rg. 9-15-8)

1274. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

एष उ स्य वृषा रथोऽव्या वारेभिरव्यत।
गच्छन्वाजं सहस्त्रिणम्॥ १२७४॥

Eṣa u sya vṛṣā ratho'vyā vārebhir avyata.
Gacchan vājaṁ sahasriṇam.

This Soma spirit of joy in existence, mighty generous, all protective omnipresent mover, extremely charming, creating and giving thousandfolds of wealth, honour and excellence, vibrates by its dynamic presence at the highest and brightest in the heart of choice souls and in choice beauties of existence. (Rg. 9-38-1)

1275. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

एतं त्रितस्य योषणो हरिं हिन्वन्त्यद्रिभिः।
इन्दुमिन्द्राय पीतये॥ १२७५॥

Etam tritasya yoṣaṇo hariṁ hinvantyadribhiḥ.
Indum indrāya pītaye.

This Spirit of joy, eliminator of suffering, happy voices of the sage past three bondages of body, mind and soul adore, with the intensity of adamantine meditation for the spiritual joy of general humanity. (Rg. 9-38-2)

1276. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

३ १ २र ३ २ ३ २उ ३ १ २
एष स्य मानुषीष्वा श्येनो न विक्षु सीदति।
१ २ ३ २उ ३ १ २
गच्छं जारो न योषितम्॥ १२७६॥

Eṣa sya mānuṣīṣvā śyeno na vikṣu sīdati.
Gacchan jāro na yoṣitam.

This Soma pervades and shines in the generality of humanity like the eagle among birds, victorious conqueror of the skies, shining and radiating like the moon, lover and admirer of its darling, the lovely night. (Rg. 9-38-4)

1277. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

३ २उ ३ १ २र ३ १ २र
एष स्य मद्यो रसोऽव चष्टे दिवः शिशुः।
२उ ३ २ ३ १ २
य इन्दुर्वारमाविशत्॥ १२७७॥

Eṣa sya madyo raso'va caṣṭe divaḥ śiśuḥ.
Ya indur vāram āviśat.

This ecstatic bliss, honey sweet of life's joy, appears like the rising sun at dawn when, as the beauty and glory of existence, it reflects in the heart of the chosen soul. (Rg. 9-38-5)

1278. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

३ २उ ३ १ २ ३ १ २र ३ २
एष स्य पीतये सुतो हरिर्षति धर्णसिः।
२ ३ १ २ ३ २ ३ २
क्रन्दन्योनिमभि प्रियम्॥ १२७८॥

Eṣa sya pītaye suto harir arṣati dharṇasiḥ.
Krandan yonim abhi priyam.

This Soma spirit of Ananda, self-manifestive, self-proclaiming, all wielder and sustainer, reflects in

and radiates from its darling mother form, the green and golden veil of Nature, roars with thunder and rolls around for the joyous experience of humanity, aliminating pain and sufferance. (Rg. 9-38-6)

1279. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

३ २उ ३ २ ३ १ २ ३ १ २ ३ १ २
एतं त्यं हरितो दश मर्मृज्यन्ते अपस्युवः।
२ ३ १ २ ३ १ २
याभिर्मदाय शुम्भते॥ १२७९॥

Etam tyaṁ harito daśa marmṛjyante apasyuvaḥ. Yābhir madāya śumbhate.

This Soma, ten senses and ten pranas of the devotee, well controlled past sufferance and pointed to concentrative meditation, present in uninvolved purity of form, by which experience the bright presence is glorified for the soul's joy. (Rg. 9-38-3)

1280. Pavamana Soma Devata, Priyamedha Angirasa Ṛshi

३ २ ३ २ ३ १ २र ३ १ २र ३ १ २
एष वाजी हितो नृभिर्विश्वविन्मनसस्पतिः।
२ ३ २३ १ २
अव्यं वारं वि धावति॥ १२८०॥

Eṣa vāji hito nṛbhir viśvavin manasaspatiḥ. Avyaṁ vāraṁ vi dhāvati.

This supreme all potent soma light and joy of the universe is realised by earnest sages within. It is all aware over the universe, master controller of the universal mind energy, all saviour and protector, and without delay it rises and manifests in the inner self of its favourite blessed devotee. (Rg. 9-28-1)

1281. Pavamana Soma Devata, Priyamedha Angirasa Ṛshi

३ २ ३ १ २ ३ १ २ ३ १ २ ३ २
एष पवित्रे अक्षरत् सोमो देवेभ्यः सुतः।
२ ३ १ २ ३ २
विश्वा धामान्याविशन्॥ १२८१॥

Eṣa pavitre akṣarat somo devebhyaḥ sutaḥ.
Viśvā dhāmānyāviśan.

This Soma, divine presence and bliss, emerges and vibrates in holy minds, distilled by them through meditation for the noble souls while it rolls in majesty in and over all regions of the universe. (Rg. 9-28-2)

1282. Pavamana Soma Devata, Priyamedha Angirasa Ṛshi

एष देवः शुभायतेऽधि योनावमर्त्यः।
वृत्रहा देववीतमः॥ १२८२॥

Eṣa devaḥ śubhāyate'dhi yonāvamartyaḥ.
Vṛtrahā devavītamaḥ.

This self-refulgent, immortal divine presence, highest lover of noble and generous souls, pervades and shines all over in the universe through its mode of Prakrti, dispelling darkness and eliminating evil. (Rg. 9-28-3)

1283. Pavamana Soma Devata, Priyamedha Angirasa Ṛshi

एष वृषा कनिक्रदद्दशभिर्जामिभिर्यतः।
अभि द्रोणानि धावति॥ १२८३॥

Eṣa vṛṣā kanikradad daśabhir jāmibhir yataḥ.
Abhi droṇāni dhāvati.

This omnificent shower of generous divinity vibrating by the dynamics of Prakrti and her tenfold mode of subtle and gross elements proclaims its presence loud and bold in beauteous forms of mutations and manifestations of nature in the universe. (Rg. 9-28-4)

1284. Pavamana Soma Devata, Priyamedha Angirasa Ṛshi

एष सूर्यमरोचयत् पवमानो अधि द्यवि।
पवित्रे मत्सरो मदः॥ १२८४॥

Eṣa sūryam arocayat pavamāno adhi dyavi.
Pavitre matsaro madaḥ.

This soma illuminates the sun in heaven, pure, purifying and dynamic, joy in the beauty of purity, the very spirit of joy itself. (Rg. 9-28-5)

1285. Pavamana Soma Devata, Priyamedha Angirasa Ṛshi

एष सूर्येण हासते संवसानो विवस्वता।
पतिर्वाचो अदाभ्यः॥ १२८५॥

Eṣa sūryeṇa hāsate saṁvasāno vivasvatā.
Patirvāco adābhyaḥ.

It rises and abides with the sun on top of the regions of light and, internalised in the pure mind and clairvoyant consciousness, it is the divine ecstasy of the celebrant. (Rg. 9-27-5)

1286. Pavamana Soma Devata, Nrmedha Angirasa Ṛshi

एष कविरभिष्टुतः पवित्रे अधि तोशते।
पुनानो घ्नन्नप द्विषः॥ १२८६॥

Eṣa kavīr abhiṣṭutaḥ pavitre adhi tośate.
Punāno ghnannapa dviṣaḥ.

This Soma, creative, inspiring and poetic spirit of universal joy, pure and sanctifying, manifests in the pure and pious consciousness of the devotees, eliminating disturbing negativities when it is contemplated with

a concentrated mind. (Rg. 9-27-1)

1287. Pavamana Soma Devata, Nrmedha Angirasa Ṛshi

३ १ २र ३ १ २ ३ १ २र
एष इन्द्राय वायवे स्वर्जित् परि षिच्यते।
३ १ २ ३ १ २
पवित्रे दक्षसाधनः॥ १२८७॥

Eṣa indrāya vāyave svarjit pari ṣicyate.
Pavitre dakṣasādhanaḥ.

This all potent and versatile divine spirit of universal joy manifests in the pure consciousness of the karma-yogi and wins the light of heaven for the vibrant meditative soul. (Rg. 9-27-2)

1288. Pavamana Soma Devata, Nrmedha Angirasa Ṛshi

३ २उ ३ १ २ ३ २ ३ १ २र ३ २
एष नृभिर्वि नीयते दिवो मूर्धा वृषा सुतः।
२ ३ १ २ ३ २
सोमो वनेषु विश्ववित्॥ १२८८॥

Eṣa nṛbhir vi nīyate divo mūrdhā vṛṣā sutaḥ.
Somo vaneṣu viśvavit.

This Soma, joyous spirit of divinity, is the summit of heaven, infinitely generous, self-existent and omniscient, and with meditation, the ecstasy of it is collected in abundance in the consciousness by the dedicated sages. (Rg. 9-27-3)

1289. Pavamana Soma Devata, Nrmedha Angirasa Ṛshi

३ २ ३ १२ ३ १ २ ३ २
एष गव्युरचिक्रदत् पवमानो हिरण्ययुः।
१ २ ३ १ २र
इन्दुः सत्राजिदस्तृतः॥ १२८९॥

Eṣa gavyur acikradat pavamāno hiraṇyayuḥ.
Induḥ satrājidastṛtaḥ.

It loves the earth and earthly joys and loves to

give, speaking loud and bold its own eternal Word, it is pure and purifier, it loves the golden beauty and prosperity of life and loves to bless, it is soothing and self-refulgent beautiful, conqueror of all battles of cosmic dynamics, and eternally invincible.(Rg.9-27-4)

1290. Pavamana Soma Devata, Nrmedha Angirasa Ṛshi

३ २ ३क २र ३ १ २ ३ २ ३ १ २
एष शुष्म्यसिष्यददन्तरिक्षे वृषा हरिः।
३ २उ ३ २ ३ २
पुनान इन्दुरिन्द्रमा॥ १२९०॥

Eṣa śuṣmyasiṣyadad antarikṣe vṛṣā hariḥ.
Punāna indur indramā.

This Soma Spirit of eternal joy is omnipotent, all pervasive in space, infinitely generous, eliminator of suffering, and, purifying and sanctifying the human soul, it is the ultimate bliss of existence. (Rg. 9-27-6)

1291. Pavamana Soma Devata, Priyamedha Angirasa Ṛshi

३ २ ३ १ २ ३ १ २ ३ १ २
एष शुष्म्यदाभ्यः सोमः पुनानो अर्षति।
३ १ २ ३ २
देवावीरघशंसहा॥ १२९१॥

Eṣa śuṣmyadābhyaḥ somaḥ punāno arṣati.
Devāvīr aghaśaṁsahā.

This mighty undauntable Soma, pure and purifying, pervades and rolls in the universe everywhere, protector and promoter of the good and destroyer of sin and scandal. (Rg. 9-28-6)

1292. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

२ ३ २ ३ २ ३ २ ३ १ २ ३ १ २
स सुतः पीतये वृषा सोमः पवित्रे अर्षति।
३ १ २र ३ २
विघ्नन् रक्षांसि देवयुः॥ १२९२॥

Sa sutaḥ pītaye vṛṣā somaḥ pavitre arṣati.
Vighnan rakṣāṅsi devayuḥ.

Soma, supremely generous Spirit of existence, self-revealed, self-realised by the devotee, lover or divine souls, manifests and vibrates in the pure heart of the devotee, eliminating negativities, sin and evil, for the pleasure and ecstasy of the celebrant. (Rg. 9-37-1)

1293. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

स पवित्रे विचक्षणो हरिरर्षति धर्णसिः।
अभि योनिं कनिक्रदत्॥ १२९३॥

Sa pavitre vicakṣaṇo harir arṣati dharṇasiḥ.
Abhi yoniṁ kanikradat.

Soma, all watching omniscient, destroyer of suffering, omnipotent wielder and sustainer of the universe, pervades and vibrates in Prakrti, proclaiming its presence loud and bold as thunder. (Rg. 9-37-2)

1294. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

स वाजी रोचनं दिवः पवमानो वि धावति।
रक्षोहा वारमव्ययम्॥ १२९४॥

Sa vājī rocanaṁ divaḥ pavamāno vi dhāvati.
Rakṣohā vāram avyayam.

This dynamic omnipotent Spirit, light of heaven, pure and purifying, vibrates universally and rushes to the chosen imperishable soul of the devotee, destroying negativities, sin and evil. (Rg. 9-37-3)

1295. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

स त्रितस्याधि सानवि पवमानो अरोचयत्।
जामिभिः सूर्यं सह॥ १२९५॥

Sa tritasyādhi sānavi pavamāno arocayat.
Jāmibhiḥ sūryaṁ saha.

Soma, pure, purifying, and all pervasive across and ever on top of the three worlds of space and three dimensions of time, shines with the sun and other kindred luminaries. (Rg. 9-37-4)

1296. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

स वृत्रहा वृषा सुतो वरिवोविददाभ्यः।
सोमो वाजमिवासरत्॥ १२९६॥

Sa vṛtrahā vṛṣā suto varivovid adābhyaḥ.
Somo vājam ivāsarat.

Soma, destroyer of darkness, generous, self-manifestive, self-revealed and self discovered, lord giver of the best of wealth and excellence of the world, fearless and undaunted, pervades and vibrates in existence as Shakti, divine omnipotent energy.(Rg. 9-37-5)

1297. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

स देवः कविनेषितोऽभि द्रोणानि धावति।
इन्दुरिन्द्राय मंहयन्॥ १२९७॥

Sa devaḥ kavineṣito'bhi droṇāni dhāvati.
Indurindrāya maṅhayan.

Self-refulgent generous Soma divine, celebrated by poets, rushes to manifest, brilliant, blissful and great,

in the heart of the devotees exalting the soul.(Rg.9-37-6)

1298. Pavamani Adhyetri stuti Devata, Pavitra or Vasishtha or both Ṛshi

यः पावमानीरध्येत्यृषिभिः संभृतं रसम्।
सर्वं स पूतमश्नाति स्वदितं मातरिश्वना॥ १२९८॥

Yaḥ pāvamānīradhyetyṛṣibhiḥ saṁbhṛtaṁ rasam. Sarvaṁ sa pūtam aśnāti svaditaṁ mātariśvanā.

Whoever studies the sanctifying Rks, nectar preserved by the sages, he tastes the food seasoned and sanctified by the life breath of divinity. (Rg. 9-67-31)

1299. Pavamani Adhyetri stuti Devata, Pavitra or Vasishtha or both Ṛshi

पावमानीर्यो अध्येत्यृषिभिः संभृतं रसम्।
तस्मै सरस्वती दुहे क्षीरं सर्पिर्मधूदकम्॥ १२९९॥

Pāvamānīr yo adhyety ṛṣibhiḥ saṁbhṛtaṁ rasam. Tasmai sarasvatī duhe kṣīraṁ sarpir madhūdakam.

Whoever studies the Rks, sanctifying nectar preserved by the sages, for him, mother Sarasvati, omniscient divinity, herself distils and offers the milk, butter, honey and the nectar essence of life.(Rg.9-67-32)

1300. Pavamani Adhyetri stuti Devata, Pavitra or Vasishtha Angirasa or both Ṛshi

पावमानीः स्वस्त्ययनीः सुदुघा हि घृतश्चुतः।
ऋषिभिः संभृतो रसो ब्राह्मणेष्वमृतं हितम्॥ १३००॥

Pāvamāniḥ svastyayanīḥ sudughā hi ghṛtaścutaḥ. Ṛṣibhiḥ saṁbhṛto raso brāhmaṇeṣvamṛtaṁ hitam.

Flowing, sanctifying, edifying, fructifying and ecstatic is the holy experience of divine vision and message of the Rks received and collected by sagely seers and that is the eternal nectar preserved among the dedicated Brahmanas.

1301. Pavamani Adhyetri stuti Devata, Pavitra or Vasishtha Angirasa or both Ṛshi

पावमानीर्दधन्तु न इमं लोकमथो अमुम्।
कामान्त्समर्धयन्तु नो देवीर्देवैः समाहृताः ॥ १३०१ ॥

Pāvamānīr dadhantu na imaṁ lokaṁ atho amum. Kāmānt samardhayantu no devīr devaiḥ samāhṛtāh.

Divine, vibrant, flowing and sanctifying verses received and preserved by divine sages may, we pray, beautify this world of ours and also that other beyond and fulfill our will and purpose of Purushartha, active living here and the freedom of Nihshreyas, Moksha in the next.

1302. Pavamani Adhyetri stuti Devata, Pavitra or Vasishtha Angirasa or both Ṛshi

येन देवाः पवित्रेणात्मानं पुनते सदा।
तेन सहस्त्रधारेण पावमानीः पुनन्तु नः ॥ १३०२ ॥

Yena devāḥ pavitreṇātmānam punate sadā.
Tena sahasradhāreṇa pāvamānīḥ punantu naḥ.

That pure beatitude of divinity by which the holy

sages for all time purify and sanctify themselves, by that very sacred thousand streamed shower of celestial light of divinity may the Vedic verses purify and elevate us.

1303. Pavamana Adhyetri stuti Devata, Pavitra or Vasishtha Angirasa Ṛshi

पावमानीः स्वस्त्ययनीस्ताभिर्गच्छति नान्दनम्।
पुण्याँश्च भक्षान् भक्षयत्यमृतत्वं च गच्छति॥ १३०३॥

Pāvamānīḥ svastyayanīs tābhir gacchati nāndanam. Puṇyāñśca bhakṣān bhakṣayatya-mṛtatvaṁ ca gacchati.

Purifying, sanctifying and beautifying are the sacred Vedic verses of divinity by which the soul attains to ultimate freedom and ananda of Mokhsa. By the same it enjoys the pure holy pleasures of life as its rightful share and ultimately attains immortal freedom from the bondage of life and death.

1304. Agni Devata, Vasishtha Maitravaruni Ṛshi

अगन्म महा नमसा यविष्ठं यो दीदाय समिद्धः स्वे दुरोणे। चित्रभानुं रोदसी अन्तरुर्वी स्वाहुतं विश्वतः प्रत्यञ्चम्॥ १३०४॥

Aganma mahā namasā yaviṣṭhaṁ yo dīdāya samiddhaḥ sve duroṇe. Citrabhānuṁ rodasī antar urvī svāhutaṁ viśvataḥ pratyañcaṃ.

With profound homage and reverence, let us move and rise to the most youthful Agni, light, fire and electrical energy, which shines well kindled in its own region, is wondrously bright and forceful between the

vast heaven and earth, and when it is well invoked it moves in all directions for all. (Rg. 7-12-1)

1305. Agni Devata, Vasishtha Maitravaruni Ṛshi

स मह्ना विश्वा दुरितानि साह्वानग्ने ष्टवे दम आ जातवेदाः।
स नो रक्षिषद् दुरितादवद्यादस्मान् गृणत उत नो मघोनः॥ १३०५॥

Sa mahnā viśvā duritāni sāhvān agni ṣṭave dama ā jātavedāḥ. Sa no rakṣiṣad duritād avadyād asmān gṛṇata uta no maghonaḥ.

May that Agni, self refulgent lord of cosmic energy, omnipresent percipient of every thing in existence and destroyer of all negativities and evils by his greatness in the world on prayer, save us all, devotees and celebrants blest with wealth, power and excellence, from sin and scandal. (Rg. 7-12-2)

1306. Agni Devata, Vasishtha Maitravaruni Ṛshi

त्वं वरुण उत मित्रो अग्ने त्वां वर्धन्ति मतिभिर्वसिष्ठाः।
त्वे वसु सुषणनानि सन्तु यूयं पात स्वस्तिभिः सदा नः॥ १३०६॥

Tvaṁ varuṇa uta mitro agne tvāṁ varddhanti matibhir vasiṣṭhāḥ. Tve vasu śuṣaṇanāni santu yūyaṁ pāta svastibhiḥ sadā naḥ.

O lord of light and life, Agni, you are the judge, you are the friend. Devotees and celebrants blest with settlement and prosperity exalt you with their will and wisdom. May those who repose their love and faith in you enjoy the gifts of your generosity. And may you all, scholars and leading lights, protect and promote us with

peace, prosperity and all round well being of life. (Rg. 7-12-3)

1307. Indra Devata, Vatsa Kanva Ṛshi

३ २३ १ २२ ३ १ २ ३ १ २
महाँ इन्द्रो य ओजसा पर्जन्यो वृष्टिमाँ इव।
१ २ ३ १ २
स्तोमैर्वत्सस्य वावृधे॥ १३०७॥

Mahāň indro ya ojasā parjanyo vṛṣṭimāň iva. Stomairvatsasya vāvṛdhe.

Great is Indra by his power and splendour like the cloud charged with rain and waxes with pleasure in the dear devotee's awareness by his child like hymns of adoration. (Rg. 8-6-1)

1308. Indra Devata, Vatsa Kanva Ṛshi

२ ३ २ ३ १ २३ ३ १ २ ३ २ ३ १ २
कण्वा इन्द्रं यदक्रत स्तोमैर्यज्ञस्य साधनम्।
३ १ २ ३ १ २
जामि ब्रुवत आयुधा॥ १३०८॥

Kaṇvā indraṁ yadakrata stomair yajñasya sādhanaṁ. Jāmi bruvata āyudhā.

When the wise sages with their adorations rise to Indra and surrender to him as their yajnic guide as well as destination, they exclaim: Verily the lord of thunder is our brother, father, mother, sister,everything. (Rg. 8-6-3)

1309. Indra Devata, Vatsa Kanva Ṛshi

३ २ ३ २ ३ १ २ ३ १ २३ ३ १ २
प्रजामृतस्य पिप्रतः प्र यद्भरन्त वह्नयः।
१ २ ३ २ ३ १ २
विप्रा ऋतस्य वाहसा॥ १३०९॥

Prajām ṛtasya pipratah pra yad bharanta vahnayah. Viprā ṛtasya vāhasā.

When the forces of nature carry on the laws of divinity and sustain the children of creation through evolution, and the enlightened sages too carry on the yajna of divine law of truth in their adorations, Indra, immanent divinity, waxes with pleasure. (Rg. 8-6-2)

1310. Pavamana Soma Devata, Shatam Vaikhanasas Ṛshis

पवमानस्य जिघ्नतो हरेश्चन्द्रा असृक्षत।
जीरा अजिरशोचिषः॥ १३१०॥

Pavamānasya jighnato hareś candrā asṛkṣata.
Jīrā ajiraśociṣaḥ.

Beauteous manifestations and brilliant radiations of eternal light and power of lord creator, destroyer of want and suffering, dispeller of darkness and negation, ever active and constantly flowing, pure and purifying, come into existence and flow according to divine plan and the cosmic model. (Rg. 9-66-25)

1311. Pavamana Soma Devata, Shatam Vaikhanasas Ṛshis

पवमानो रथीतमः शुभ्रेभिः शुभ्रशस्तमः।
हरिश्चन्द्रो मरुद्गणः॥ १३११॥

Pavamāno rathītamaḥ śubhrebhiḥ śubhraśastamaḥ. Hariścandro marudgaṇaḥ.

Pure and purifying, supreme master of the cosmic chariot and its controller, most refulgent with its light and powers, destroyer of want and suffering, commander and controller of all cosmic powers and forces in action, such is Soma. (Rg. 9-66-26)

1312. Pavamana Soma Devata, Shatam Vaikhanasas Ṛshis

पवमान व्यश्नुहि रश्मिभिर्वाजसातमः।
दधत्स्तोत्रे सुवीर्यम्॥ १३१२॥

Pavamāna vyaśnuhi raśmibhir vājasātamaḥ.
Dadhat stotre suvīryam.

Pure and purifying Soma, omnipresent with radiations of self- refulgence, omnipotent giver of strength, power and advancement, inspirer of the celebrants and celebrations with divine bliss and energy, come and bless. (Rg. 9-66-27)

1313. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

परीतो षिञ्चता सुतं सोमो य उत्तमं हविः। दधन्वाँ यो नर्यो अप्स्वा३न्तरा सुषाव सोममद्रिभिः॥ १३१३॥

Parīto ṣiñcatā sutaṁ somo ya uttamaṁ haviḥ.
Dadhanvāँ yo naryo apsvā३'ntarā suṣāva somam adribhiḥ.

From here onward sprinkle Soma with love and service, Soma, the spirit of beauty, peace and joy of life, Soma, realised with best of thoughts, effort and determined discipline of meditation, Soma which bears the best materials for creative yajna of personal and social development, Soma which is the leading light of life, realised within in the heart and our Karmas performed in life. (Rg. 9-107-1)

1314. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

नूनं पुनानोऽविभिः परि स्रवादब्धः सुरभिन्तरः। सुते चित्वाप्सु मदामो अन्धसा श्रीणन्तो गोभिरुत्तरम्॥ १३१४॥

Nūnaṁ punāno'vibhiḥ pari sravādabdhaḥ surabhintaraḥ. Sute cittvāpsu madāmo andhasā śrīṇanto gobhir uttaram.

For sure, pure and purifying, flow on with protective and promotive forces, gracious, undaunted, more and more charming and blissful. When you are realised in our actions, mixed as one with our energies, will and senses, then we rejoice and celebrate you in our perceptions with hymns of praise, and later in silent communion. (Rg. 9-107-2)

1315. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

परि स्वानश्चक्षसे देवमादनः क्रतुरिन्दुर्विचक्षणः॥ १३१५॥

Pari svānaścakṣase devamādanaḥ kratur indur vicakṣaṇaḥ.

Celebrated in our thoughts and perceptions, joy of the sages, power of holy yajnic action, brilliant and blissful, all intelligent and omniscient, we adore you for the augmentation of our intelligence and enlightenment. (Rg. 9-107-3)

1316. Pavamana Soma Devata, Vasu Bharadvaja Ṛshi

असावि सोमो अरुषो वृषा हरी राजेव दस्मो अभि गा अचिक्रदत्। पुनानो वारमत्येष्यव्ययं श्येनो न योनिं घृतवन्तमासदत्॥ १३१६॥

Asāvi somo aruṣo vṛṣā harī rājeva dasmo abhi gā acikradat. Punāno vāramatyeṣyavyayaṁ śyeno na yonim ghṛtavantam āsadat.

Distilled is Soma, consecrated in the heart, self-refulgent supreme creative spirit of the universe, virile and generous, dispeller of darkness and deprivation, regal and gracious like a ruler, self-moves, vibrating to the generation of stars and planets. Itself pure, purifying and sanctifying, it moves to manifest in the heart of imperishable Prakrti as it chooses and, like the sun that warms and fertilises, it enlivens the generative centre of life as its own womb of manifestive existence. Thus does Soma create and generate the universe. (Rg.9-82-1)

1317. Pavamana Soma Devata, Vasu Bharadvaja Ṛshi

पर्जन्यः पिता महिषस्य पर्णिनो नाभा पृथिव्या गिरिषु क्षयं दधे। स्वसार आपो अभि गा उदासरन्त्सं ग्रावभिर्वसते वीते अध्वरे॥ १३१७॥

Parjanyaḥ pitā mahiṣasya parṇino nābhā pṛthivyā giriṣu kṣayaṁ dadhe. Svasāra āpo abhi gā udāsarant saṁ grāvabhir vasate vīte adhvare.

Father and sustainer of all great and small, birds and trees, serious realists and flying dreamers, centre hold of the earth and showers of rain, you abide in the

mighty clouds and over the mountains. Your waves and vibrations flow and radiate, flow as sister streams and radiate to the stars and planets, and in holy yajna you vibrate with the music of soma stones and the chant of high priests. (Rg. 9-82-3)

1318. Pavamana Soma Devata, Vasu Bharadvaja Ṛshi

कविर्वेधस्या पर्येषि माहिनमत्यो न मृष्टो अभि वाजमर्षसि।
अपसेधन् दुरिता सोम नो मृड घृता वसानः परि यासि निर्णिजम्॥ १३१८॥

Kavir vedhasyā paryeṣi māhinam atyo na mṛṣṭo abhi vājam arṣasi. Apasedhan duritā soma no mṛḍa ghṛtā vasānaḥ pari yāsi nirṇijaṃ.

Soma, omniscient visionary and poetic creator, with the desire to enlighten, you radiate to great minds and move to dynamic yajnas of humanity like accelerated energy to its target of achievement. O lord of light and peace, be kind, dispelling all evil to nullity. Wearing the grace of beauty and purity of yajnic love and sweetness, you move and embrace humanity for fulfilment. (Rg. 9-82-2)

1319. Indra Devata, Nrmedha Angirasa Ṛshi

श्रायन्तइव सूर्यं विश्वेदिन्द्रस्य भक्षत। वसूनि जातो जनिमान्योजसा प्रति भागं न दीधिमः॥ १३१९॥

Śrāyanta iva sūryaṁ viśvedindrasya bhakṣata. Vasūni jāto. janimānyojasā prati bhāgaṁ na dīdhimaḥ.

Just as the rays of light share and diffuse the radiance of the sun, so you too share and reflect the

golden glories of Indra, the cosmic soul. Let us meditate on the divine presence and for our share enjoy the ecstasy of bliss vibrating in the world of past and future creation by virtue of Indra's omnipresent majesty. (Rg. 8-99-3)

1320. Indra Devata, Nrmedha Angirasa Ṛshi

अलर्षिरातिं वसुदामुप स्तुहि भद्रा इन्द्रस्य रातयः। यो अस्य कामं विधतो न रोषति मनो दानाय चोदयन्॥ १३२०॥

Alarṣirātiṁ vasudām upa stuhi bhadrā indrasya rātayaḥ. Yo asya kāmaṁ vidhato na roṣati mano dānāya codayan.

Adore and meditate on Indra, giver of wealth, honour, excellence and bliss. Infinite is his generosity, unsatiating, auspicious his gifts. He does not displease the devotee, does not hurt his desire and prayer, he inspires his mind for the reception of divine gifts. (Rg. 8-99-4)

1321. Indra Devata, Bharga Pragatha Ṛshi

यत इन्द्र भयामहे ततो नो अभयं कृधि। मघवञ्छग्धि तव तन्न ऊतये वि द्विषो वि मृधो जहि॥ १३२१॥

Yata indra bhayāmahe tato no abhayaṁ kṛdhi. Maghavan chagdhi tava tan na ūtaye vi dviṣo vi mṛdho jahi.

Indra, lord indomitable, whoever, whatever and wherever we fear, make us fearless from that. O lord of might and world power, pray strengthen us with your powers and protections of the highest order for our safety and advancement. Eliminate the jealous, the

malignant, the disdainers and contemners. (Rg.8-61-13)

1322. Indra Devata, Bharga Pragatha Ṛshi

त्वं हि राधसस्पते राधसो महः क्षयस्यासि विधर्ता। तं त्वा
वयं मघवन्निन्द्र गिर्वणः सुतावन्तो हवामहे॥ १३२२॥

Tvaṁ hi rādhasaspate rādhaso mahaḥ kṣaya-syāsi vidhartā. Taṁ Tvā vayaṁ maghavann indra girvaṇaḥ sutāvanto havāmahe.

Indra, lord of the world's wealth, munificence and achievement, you alone are the protector, and promoter of the wealth, grandeur, home and honour of the supplicant worshipper. O lord of all power and honour, adored and worshipped in hymns of glory, we invoke, invite and exalt you for the munificence and grandeur of life you grant, protect and advance. (Rg. 8-61-14)

1323. Pavamana Soma Devata, Bharadvaja Barhaspatya Ṛshi

त्वं सोमासि धारयुर्मन्द्र ओजिष्ठो अध्वरे।
पवस्व मंहयद्रयिः॥ १३२३॥

Tvaṁ somāsi dhāryur mandra ojiṣṭho adhvare. Pavasva maṁhayadrayiḥ.

O Soma, you are the spirit and constant stream of love, life and beauty of the life and flux of existence, sustaining integrative power, joyous and most vigorous in the cosmic yajna of love free from violence, hate and destruction. Flow on, O sustaining stream, pure, purifying and sanctifying life, giving showers of wealth, honour and excellence of life in bliss. (Rg. 9-67-1)

1324. Pavamana Soma Devata, Bharadvaja Barhaspatya Ṛshi

२ ३ २ ३ १ २ ३ १ २ ३ १ २
त्वं सुतो मदिन्तमो दधन्वान्मत्सरिन्तमः।
१ २ ३ १ २र
इन्दुः सत्राजिदस्तृतः॥ १३२४॥

Tvaṁ suto madintamo dadhanvān matsarintamaḥ. Induḥ satrājid astṛtaḥ.

You, self-existent spirit, distilled and realised in meditative yajna, are the giver of joy to humanity, most ecstatic sustaining power of affirmation, brilliant and blissful, all-time winner of success and victory in yajnic sessions (Rg. 9-67-2)

1325. Pavamana Soma Devata, Bharadvaja Barhaspatya Ṛshi

१ २ ३ १ २र ३क २र ३ १ २
त्वं सुष्वाणो अद्रिभिरभ्यर्ष कनिक्रदत्।
३ २ ३ २ ३ १ २
द्युमन्तं शुष्ममा भर॥ १३२५॥

Tvaṁ suṣvāṇo adribhir abhyarṣa kanikradat. Dyumantaṁ śuṣmamā bhara.

You, stirred by the brave celebrants in yajna and meditation, arise and sanctify loud and bold, pray bring us showers of bliss, highest and most vigorous strength and power for living a life of purity and happy fulfilment. (Rg. 9-67-3)

1326. Pavamana Soma Devata, Manu Apsava Ṛshi

१ २ ३ १ २ ३ २ ३ १ २ ३ १ २
पवस्व देववीतय इन्दो धाराभिरोजसा।
२ ३ २ ३ १ २
आ कलशं मधुमान्त्सोम नः सदः॥ १३२६॥

Pavasva devavītaya indo dhārābhir ojasā. Ā kalaśaṁ madhumānt soma naḥ sadaḥ.

O Soma of divine light and peace, harbinger of honeyed joy, flow in streams with power and lustre for our attainment of the path of divinity and abide in our heart core of the soul. (Rg. 9-106-7)

1327. Pavamana Soma Devata, Manu Apsava Ṛshi

तव द्रप्सा उदप्रुत इन्द्रं मदाय वावृधुः।
त्वां देवासो अमृताय कं पपुः॥ १३२७॥

Tava drapsā udapruta indraṁ madāya vāvṛdhuḥ. Tvāṁ devāso amṛtāya kaṁ papuḥ.

The streams of your peace, beauty and bliss swell like streams of water in flood, and the divines drink of the ecstasy for the attainment of immortality. (Rg. 9-106-8)

1328. Pavamana Soma Devata, Manu Apsava Ṛshi

आ नः सुतास इन्दवः पुनाना धावता रयिम्।
वृष्टिद्यावो रीत्यापः स्वर्विदः॥ १३२८॥

Ā naḥ sutāsa indavaḥ punānā dhāvatā rayim. Vṛṣṭidyāvo rītyapaḥ svarvidaḥ.

O streams of the beauty and bliss of peace and joy filtered from experience, heavenly showers, liquid floods, paradisal bliss pure and purifying, bring us the wealth, honour and excellence of the highest order. (Rg. 9-106-9)

1329. Pavamana Soma Devata. Ambarisha Varshagira Ṛshi

परि त्यं हर्यतं हरिं बभ्रुं पुनन्ति वारेण।
यो देवान्विश्वा इत्परि मदेन सह गच्छति॥ १३२९॥

Pari tyaṁ haryataṁ hariṁ babhruṁ punanti vāreṇa. Yo devān visvāň itpari madena saha gacchati.

Ten psychic powers with the best of their potential adore and exalt that dear divinity, omniscience itself, who, omnipresent, pervades and rejoices with all divinities of the world with divine ecstasy. (Rg.9-98-7)

1330. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvaja Ṛshis

द्विर्यं पञ्च स्वयशसं सखायो अद्रिसंहतम्।
प्रियमिन्द्रस्य काम्यं प्रस्नापयन्त ऊर्मयः ॥ १३३० ॥

Dviryaṁ pañca svayaśasaṁ sakhāyo adrisaň-hatam. Priyam indrasya kāmyaṁ prasnāpayanta ūrmayaḥ.

Soma, dearest love of the soul, innately glorious, the glory intensified by spiritual light, vibrant spirit rolling in the consciousness whom ten psychic powers of mind and sense perceive, conceive and exalt, that spirit we cherish and adore. (Rg. 9-98-6)

1331. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvaja Ṛshis

इन्द्राय सोम पातवे वृत्रघ्ने परि षिच्यसे।
नरे च दक्षिणावते वीराय सदनासदे ॥ १३३१ ॥

Indrāya soma pātave vṛtraghne pari ṣicyase. Nare ca dakṣiṇāvate vīrāya sadanāsade.

O Soma spirit of light and ecstasy of grace, you are adored and served for the soul's experience of divinity, for the man of charity and the brilliant sage on

the vedi of yajnic service so that the demon of evil, darkness and ignorance may be expelled from the soul of humanity and destroyed. (Rg. 9-98-10)

1332. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

पवस्व सोम महे दक्षायाश्वो न निक्तो
वाजी धनाय ॥ १३३२ ॥

Pavasva soma mahe dakṣāyāśvo na nitko vājī dhanāya.

O Soma, as victor of life and divine glory, flow, radiate and inspire us like energy itself controlled and consecrated for great creative and productive holy work, expert technique and the production and achievement of wealth. (Rg. 9-109-10)

1333. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

प्र ते सोतारो रसं मदाय पुनन्ति सोमं महे द्युम्नाय ॥ १३३३ ॥

Pra te sotāro rasaṁ madāya punanti somaṁ mahe dyumnāya.

O Soma, spirit of divine energy and peace, your yajnic celebrants create and consecrate that very blissful liquid flow of your ecstatic energy for joy and for the great honour and glory of life. (Rg. 9-109-11)

1334. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

शिशुं जज्ञानं हरिं मृजन्ति पवित्रे सोमं
देवेभ्य इन्दुम् ॥ १३३४ ॥

Śiśuṁ jajñānaṁ hariṁ mṛjanti pavitre somaṁ devebhya indum.

They adore and exalt that Soma spirit of divine beauty, peace and glory in their pure heart core, the spirit that is creative and lovable, manifestive, saviour and inspirer, for the achievement of noble virtues worthy of the noble and generous people. (Rg. 9-109-12)

1335. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

२ ३ २ ३ २ ३ २ ३ १ २ ३ १ २र
उपो षु जातमप्तुरं गोभिर्भङ्गं परिष्कृतम्।
१ २ ३ १ २
इन्दुं देवा अयासिषुः॥ १३३५॥

Upo ṣu jātam apturaṁ gobhir bhaṅgam pariṣkṛtam. Induṁ devā ayāsiṣuḥ.

Soma, spirit of beauty, grace and glory, divinely created, nobly born, zealous, destroyer of negativity, beatified and celebrated in songs of divine voice, the noblest powers of nature and humanity adore, share and enjoy. (Rg. 9-61-13)

1336. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

१ २र ३ १ २ ३ २ ३ १ २
तमिद्वर्धन्तु नो गिरो वत्सं संशिश्वरीरिव।
१ २र ३ १ २
य इन्द्रस्य हृदं सनिः॥ १३३६॥

Tamid vardhantu no giro vatsaṁ saṁśiśvarīr iva. Ya indrasya hṛdaṁ saniḥ.

As mother cows love, cheer and caress the calf, so let our songs of adoration celebrate and exalt Soma, love and grace of the heart of Indra, life's glory on top of existence. (Rg. 9-61-14)

1337. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

अर्षा नः सोम शं गवे धुक्षस्व पिप्युषीमिषम्।
वर्धा समुद्रमुक्थ्य॥ १३३७॥

Arṣā naḥ soma śaṁ gave dhukṣasva pipyuṣīmiṣam. Vardhā samudram ukthya.

O Soma, peaceable ruling powers of the world, rise, move forward and create conditions of peace and progress for the earth, work for nature, animal wealth and environment, advance human culture, create nourishing food and productive energy for comfort and common good and, thus, exalt the grace and glory of human life, rolling like the infinite ocean.(Rg.9-61-15)

1338. Indra Devata, Trishoka Kanva Ṛshi

आ घा ये अग्निमिन्धते स्तृणन्ति बर्हिरानुषक्।
येषामिन्द्रो युवा सखा॥ १३३८॥

Ā ghā ye agnim indhate stṛṇanti barhir ānuṣak. Yeṣām indro yuvā sakhā.

Blessed are they for sure who kindle the fire of yajna, Agni, and spread the seats of grass open for all in faith and love and whose friend is Indra, the mighty youthful soul who brooks no nonsense and delay. (Rg. 8-45-1)

1339. Indra Devata, Trishoka Kanva Ṛshi

बृहन्निदिध्म एषां भूरि शस्त्रं पृथुः स्वरुः।
येषामिन्द्रो युवा सखा॥ १३३९॥

Bṛhannididhma eṣāṁ bhūri śastraṁ pṛthuḥ svaruḥ. Yeṣām indro yuvā sakhā.

Great is their fuel and fire, profuse their praise and song of adoration, expansive their yajna and high their ensign whose friend is Indra, youthful soul, their ruler and defender. (Rg. 8-45-2)

1340. Indra Devata, Trishoka Kanva Ṛshi

१ २ ३ २ ३ २उ ३ २३ १ २ ३ १ २
अयुद्ध इद्युधा वृतं शूर आजति सत्वभिः।
२ ३ २ ३ २ ३ १ २
येषामिन्द्रो युवा सखा॥ १३४०॥

Ayuddha id yudhā vṛtaṁ śūra ājati satvabhiḥ.
Yeṣām indro yuvā sakhā.

Unequalled is Indra, irresistible, even when there is no war. The mighty hero by the very force of his presence and character throws off the enemy supported by brave warriors all round. Blessed are they whose friend is Indra, the mighty youthful heroic soul. (Rg. 8-45-3)

1341. Indra Devata, Gotama Rahugana Ṛshi

२उ ३ २ ३ १ २ ३ २ ३ १ २ ३ १ २
य एक इद्विदयते वसु मर्ताय दाशुषे।
१ २ ३ १ २ ३ १ २ ३ २
ईशानो अप्रतिष्कुत इन्द्रो अङ्ग॥ १३४१॥

Ya eka id vidayate vasu martāya dāśuṣe.
Īśāno apratiṣkuta indro aṅga.

Dear friend, the one sole lord who gives everything in life to the man of charity and generosity is Indra, supreme ruler of the world, who is constant, unmoved and unchallenged. (Rg. 1-84-7)

1342. Indra Devata, Gotama Rahugana Ṛshi

२ ३ १ २ ३ २ ३ २ ३ १ ३ ३ १ २
यश्चिद्धि त्वा बहुभ्य आ सुतावाँ आविवासति।
३ १ २र ३ २ ३ १ २ ३ २
उग्रं तत् पत्यते शव इन्द्रो अङ्ग॥ १३४२॥

Yaściddhi tvā bahubhya ā sutāvāň āvivāsati.
Ugraṁ tat patyate śava indro aṅga.

Dear friend, it is Indra, creator of energy, vitality and the joy of soma, who, for the sake of many does special favours to you and makes you shine, and it is he, again, who controls violent force, that which could be anywhere. (Rg. 1-84-9)

1343. Indra Devata, Gotama Rahugana Ṛshi

३ १ २रू ३ १ २ ३ १ २र
कदा मर्तमराधसं पदा क्षुम्पमिव स्फुरत्।
३ १ २ ३ २३ १ २ ३ २
कदा नः शुश्रवद् गिर इन्द्रो अङ्ग॥ १३४३॥

Kadā marttam arādhasaṁ padā kṣumpam iva sphurat. Kadā naḥ śuśravad gira indro aṅga.

Dear friend, when would Indra, lord of wealth, power and justice, shake the miserly, uncreative, ungenerous and selfish person like a weed? Who knows? And would he listen to our prayers? Any time! (Rg. 1-84-8)

1344. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

१ २ ३ १ २रू ३ २ ३ १ २
गायन्ति त्वा गायत्रिणोऽर्चन्त्यर्कमर्किणः।
३ १ २ ३ २ ३ १ २
ब्रह्माणस्त्वा शतक्रत उद्वंशमिव येमिरे॥ १३४४॥

Gāyanti tvā gayatriṇo'rcantyarkamarkiṇaḥ.
Brahmāṇastvā śatakrata udvaňśamiva yemire.

The singers of Gayatri celebrate you, Indra, lord of song and joy, with the hymns of Sama-Veda. The devotees of Rgveda worship Indra, lord of light, with Rks. And the sage scholars of all the Vedas, O lord of a hundred noble acts of cosmic yajna, maintain the line of divine worship as the centre-string of the human

family. (Rg. 1-10-1)

1345. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

२उ ३ १ २र ३ १ २र ३ १ २
यत्सानोः सान्वारुहो भूर्यस्पष्ट कर्त्वम्।
२उ ३ १ २ ३ १ २ ३ १ २
तदिन्द्रो अर्थं चेतति यूथेन वृष्णिरेजति॥ १३४५॥

Vat sānoḥ sānvārūho bhūryaspaṣṭa kartvam.
Tad indro arthaṁ cetati yūthena vṛṣṇir ejati.

As the sun-beams radiate with waves of energy from one peak to another of a mountain illuminating each in succession, similarly when a person rises from one peak of action to another, accomplishing one after another as holy duty, then Indra, lord of light, generously illuminates one meaning of life and mystery after another for him. (Rg. 1-10-2)

1346. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

३ २उ ३ २ ३ २ ३ १ २ ३ २
युङ्क्ष्वा हि केशिना हरी वृषणा कक्ष्यप्रा।
१ २ ३ १ २र
अथा न इन्द्र सोमपा गिरामुपश्रुतिं चर॥ १३४६॥

Yuṅkṣvā hi keśinā harī vṛṣaṇā kakṣyaprā.
Athā na indra somapā girām upaśrutiṁ cara.

Indra, lord of light blazing in the sun, protector and promoter of the soma of life and joy, yoke your team of sunbeams like chariot-horses, equal, opposite and complementary as the positive-negative currents of energy-circuit, beautiful in their operative field, generous, pervasive in the skies all round, listen to our prayer and advance the yajna of knowledge and action on earth. (Rg. 1-10-3)

CHAPTER–11

1347. Agni and others Devata, Kanva Medhatithi Ṛshi

सुषमिद्धो न आ वह देवाँ अग्ने हविष्मते।
होतः पावक यक्षि च॥ १३४७॥

Suṣamiddho na ā vaha devāň agne haviṣmate.
Hotaḥ pāvaka yakṣi ca.

Agni, invoked, lighted and blazing refulgent, creator and chief agent of cosmic yajna, universal purifier, bring the divine gifts for us and for the yajamana offering holy materials to the fire, and carry on the yajna for ever. (Rg. 1-13-1)

1348. Agni and others Devata, Kanva Medhatithi Ṛshi

मधुमन्तं तनूनापद्यज्ञं देवेषु नः कवे।
अद्या कृणुह्यूतये॥ १३४८॥

Madhumantaṁ tanūnapād yajñaṁ deveṣu naḥ kave. Adyā kṛṇuhyūtaye.

Agni, self-refulgent omniscience, lord self-existent and preserver of the body, poetic power of creation and illumination, let the yajna rise to the heights of joy among the divinities of nature and bring the honey-sweets of bliss to the dedicated people of brilliance among us.(Rg. 1-13-2)

1349. Narashansa Devata, Kanva Medhatithi Ṛshi

नराशंसमिह प्रियमस्मिन्यज्ञ उप ह्वये।
मधुजिह्वं हविष्कृतम्॥ १३४९॥

Narāśaṅsam iha priyam asmin yajña upa hvaye. Madhujihvaṁ haviṣkṛtam.

I invoke Agni, universally adorable lord of light and life, in my heart, and kindle the fire in this dear auspicious yajna with offerings of holy materials to be tasted and consumed by the honey flames of fire for the good of the people. (Rg. 1-13-3)

1350. Idah Devata, Kanva Medhatithi Ṛshi

अग्ने सुखतमे रथे देवाँ ईडित आ वह।
असि होता मनुर्हितः ॥ १३५० ॥

Agne sukhatame rathe devāṅ īḍita ā vaha.
Asi hotā manur hitaḥ.

Agni, invoked, lighted and honoured by all, you are the lord and agent of yajna for the benefit of humanity. Come and bring the best powers and divinities of nature in the most comfortable chariot. (Rg. 1-13-4)

1351. Aditya Devata, Vasishtha Maitravaruni Ṛshi

यदद्य सूर उदितेऽनागा मित्रो अर्यमा।
सुवाति सविता भगः ॥ १३५१ ॥

Yad adya sūra udite'nāgā mitro aryamā.
Suvāti savitā bhagaḥ.

Whatever wealth of energy and blessed light of wisdom today at the dawn of sunrise the lord immaculate and sinless Mitra, universal love and friendship, Aryama, guide and judge on the path of rectitude, Savita, inspirer and generator, and Bhaga, omnipotent and glorious, generate and radiate, that we pray may come and bless us. (Rg. 7-66-4)

1352. Aditya Devata, Vasishtha Maitravaruni Ṛshi

सुप्रावीरस्तु स क्षयः प्र नु यामन्त्सुदानवः ।
ये नो अंहोऽतिपिप्रति ॥ १३५२ ॥

Suprāvīr astu sa kṣayaḥ pra nu yāmant sudānavaḥ. Ye no aňho'tipiprati.

O self-refulgent Adityas, immortal powers of light, generous givers of wisdom and vision, who protect us from sin and darkness, may that home, homeland and dominion of ours be protected, protective and full of peace throughout our paths of onward progress. (Rg. 7-66-5)

1353. Aditya Devata, Vasishtha Maitravaruni Ṛshi

उत स्वराजो अदितिरदब्धस्य व्रतस्य ये ।
महो राजान ईशते ॥ १३५३ ॥

Uta svarājo aditir adabdhasya vratasya ye.
Maho rājāna īśate.

And the self-refulgent Adityas, self-governing and great imperishable ruling powers of nature, and mother Infinity, who observe and maintain the great law of existence and disciplines of life, may guide us and protect us over the paths of progress. (Rg. 7-66-6)

1354. Indra Devata, Pragatha Kanva Ṛshi

उत्त्वा मन्दन्तु सोमाः कृणुष्व राधो अद्रिवः ।
अव ब्रह्मद्विषो जहि ॥ १३५४ ॥

U tvā mandantu somāḥ kṛṇuṣva rādho adrivaḥ.
Ava brahmadviṣo jahi.

Indra, lord almighty, commander, controller and inspirer of clouds, mountains and great men of generosity, may our hymns of adoration win your pleasure. Pray create and provide means and methods of sustenance and progress in life, and cast off jealousies and enmities against divinity, knowledge and prayer, our bond between human and divine. (Rg. 8-64-1)

1355. Indra Devata, Pragatha Kanva Ṛshi

३ २ ३ १२३२३ १ २ ३ १ २
पदा पणीनराधसो नि बाधस्व महाँ असि।
२उ ३ २ ३ १ २र
न हि त्वा कश्च न प्रति॥ १३५५॥

Padā paṇīn arādhaso ni bādhasva mahāň asi.
Na hi tvā kaścana prati.

Keep off under foot the haves who hoard and share not. You are great, simply great, the only one. There is none equal, alike or more. (Rg. 8-64-2)

1356. Indra Devata, Pragatha Kanva Ṛshi

१ २ ३ २ ३ २ ३ १ २र
त्वमीशिषे सुतानामिन्द्र त्वमसुतानाम्।
२उ ३ १ २
त्वं राजा जनानाम्॥ १३५६॥

Tvam īśiṣe sutānām indra tvam asutānām.
Tvaṁ rājā janānām.

You rule over the creative and cooperative men of positive action. You rule over the uncreative and destructive men of negative action as well. Indra, you are the ruler, the ultimate ordainer of good and evil both. (Rg. 8-64-3)

1357. Pavamana Soma Devata, Parashara Shaktya Ṛshi

आ जागृविर्विप्र ऋतं मतीनां सोमः पुनानो असदच्चमूषु।
सपन्ति यं मिथुनासो निकामा अध्वर्यवो रथिरासः सुहस्ताः॥ १३५७॥

Ā jāgṛvir vipra ṛtaṁ matīnāṁ somaḥ punāno asadac camūṣu. Sapanti yam mithunāso nikāmā adhvaryavo rathirāsaḥ suhastāḥ.

Ever wakeful, all intelligent, ever true, pure, purifying and celebrated, Soma abides in the heart core of the visionary sages, and him, loving yajakas dedicated to yajna of love and non-violence, noble of action commanding their body chariot of personality, together serve, adore and worship with high love and devotion of their mind and soul. (Rg. 9-97-37)

1358. Pavamana Soma Devata, Parashara Shaktya Ṛshi

स पुनान उप सूरे दधान ओभे अप्रा रोदसी वी ष आवः।
प्रिया चिद्यस्य प्रियसास ऊती सतो धनं कारिणे न प्र यंसत्॥ १३५८॥

Sa punāna upa sūre dadhāna obhe aprā rodasī vī ṣa āvaḥ. Priyā cid yasya priyasāsa ūtī sato dhanam kāriṇe na pra yaṁsat.

That Soma, pure and purifying, creator and sustainer, pervades and fills the heaven and earth as it abides in the sun and destroys darkness and ignorance. Dearer than dear are its powers for our protection for sure. May Soma give us wealth, honour and excellence as one would give wealth to the artist. (Rg. 9-97-38)

1359. Pavamana Soma Devata, Parashara Shaktya Ṛshi

स वर्धिता वर्धनः पूयमानः सोमो मीढ्वाँ अभि नो ज्योतिषावित्। यत्र नः पूर्वे पितरः पदज्ञाः स्वर्विदो अभि गा अद्रिमिष्णन्॥ १३५९॥

Sa vardhitā vardhanaḥ pūyamānaḥ somo mīḍhvāँ abhi no jyotiṣāvit. Yatra naḥ pūrve pitaraḥ padajñāḥ svarvido abhi gā adrim iṣṇan.

Soma, exalted and exalting, pure and purifying, virile and generous, may, we pray, protect and promote us with the light of knowledge by which our forefathers, knowing the meaning and purpose of life step by step with a passionate desire for knowledge, rising to the sun, attained to the ultimate freedom and bliss of heaven. (Rg. 9-97-39)

1360. Indra Devata, Pragatha Ghaura Kanva Ṛshi

मा चिदन्यद्वि शंसत सखायो मा रिषण्यत। इन्द्रमित् स्तोता वृषणं सचा सुते मुहुरुक्था च शंसत॥ १३६०॥

Mā cidanyadvi śaँsata sakhāyo mā riṣaṇyata. Indramit stotā vṛṣaṇaṁ sacā sute muhurukthā ca śaँsata.

O friends, do not worship any other but One, be firm, never remiss, worship only Indra, sole lord absolute, omnipotent and infinitely generous, and when you have realised the bliss of the lord's presence, sing songs of divine adoration spontaneously, profusely, again and again. (Rg. 8-1-1)

1361. Indra Devata, Pragatha Ghaura Kanva Ṛshi

अवक्रक्षिणं वृषभं यथा जुवं गां न चर्षणीसहम्।
विद्वेषणं संवननमुभयङ्करं मंहिष्ठमुभयाविनम्॥ १३६१॥

Avakrakṣiṇaṁ vṛṣabhaṁ yathā juvaṁ gāṁ na carṣaṇīsaham. Vidveṣaṇaṁ samvananam ubhayaṅkaraṁ maṅhiṣṭham ubhayāvinam.

Worship Indra only, instant of action, who most spontaneously rushes to the devotee for protection and upon the evil for punishment, correction or destruction. He is profusely and potently generous, patient and forbearing giver of peace and nourishment to people like the meek cow and motherly earth, saviour from hate and jealousy, most adorable, giver of both material well being (abhyudaya) and spiritual freedom (nihshreyas), most munificent and majestic, and lord ruler and protector of both nature and the soul. (Rg. 8-1-2)

1362. Indra Devata, Medhatithi Kanva Ṛshi

उदु त्ये मधुमत्तमा गिरः स्तोमास ईरते। सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथाइव॥ १३६२॥

Udu tye madhumattamā giraḥ stomāsa īrate. Satrājito dhanasā akṣitotayo vājayanto rathā iva.

The sweetest of honeyed songs of praise and vibrations of homage rise to you flying like victorious, unviolated and invincible chariots laden with gold heading for higher destinations. (Rg. 8-3-15)

1363. Indra Devata, Medhatithi Kanva Ṛshi

कण्वाइव भृगवः सूर्याइव विश्वमिद्धीतमाशत। इन्द्रं स्तोमेभिर्महयन्त आयवः प्रियमेधासो अस्वरन्॥ १३६३॥

Kaṇvā iva bhṛgavaḥ sūryā iva viśvam id dhītam āśata. Indraṁ stomebhir mahayanta āyavaḥ priyamedhāso asvaran.

Brilliant scholars and sages as well as brave heroes of the human nation and loving and intelligent citizens of the land, praising and exalting Indra in one vaulting voice, rise and reach the presence of the lord in a world their own like rays of the sun filling the world of space they know. (Rg. 8-3-16)

1364. Pavamana Soma Devata, Tryarunas Trasadasyu Ṛshis

पर्यू षु प्र धन्व वाजसातये परि वृत्राणि सक्षणिः। द्विषस्तरध्या ऋणया न ईरसे॥ १३६४॥

Paryū ṣu pra dhanva vājasātaye pari vṛtrāṇi sakṣaṇiḥ. Dviṣastaradhyā ṛṇayā na īrase.

O Soma, vibrant Spirit of life, victor over evils and darkness, move on with us, inspiring and energising us for the achievement of food, energy and enlightenment, for elimination of malignity, negativities and contra-dictions, with the obligation that we pay the debts and never overdraw on our karmic account. (Rg. 9-110-1)

1365. Pavamana Soma Devata, Tryaruna, Trasadasyu Ṛshis

अजीजनो हि पवमान सूर्यं विधारे शक्मना पयः। गोजीरया रंहमाणः पुरन्ध्या॥ १३६५॥

Ajījano hi pavamāna sūryaṁ vidhāre śakmanā payaḥ. Gojīrayā raṅhamāṇaḥ purandhyā.

Soma, pure, purifying and dynamic by your essential omnipotence, mighty moving with cosmic intelligence and ignition of oceanic particles of Prakrti, you create the sun, generate bio-energy in all containing space and set in motion the stars and planets of the universe. (Rg. 9-110-3)

1366. Pavamana Soma Devata, Tryarunas Trasadasyu Ṛshis

अनु हि त्वा सुतं सोम मदामसि महे समर्यराज्ये।
वाजाँ अभि पवमान प्र गाहसे॥ १३६६॥

Anu hi tvā sutaṁ soma madāmasi mahe samaryarājye. Vājāṅ abhi pavamāna pra gāhase.

While you are with us at heart, O Soma, spirit of constant peaceful life, we rejoice with you in the great common-wealth order of governance where, dynamic, pure and purifying, you ever advance to victories in honour, excellence and glory. (Rg. 9-110-2)

1367. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

परि प्र धन्वेन्द्राय सोम स्वादुर्मित्राय पूष्णे भगाय॥ १३६७॥

Pari pra dhanva indrāya soma svādur mitrāya pūṣṇe bhagāya.

O Soma, come and inspire as the most delicious psychic and spiritual experience for the soul and the nation, for friends, for the sustaining guardians and for the spirit of honour and glory of humanity. (Rg. 9-109-1)

1368. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

एवामृताय महे क्षयाय स शुक्रो अर्ष दिव्यः पीयूषः ॥ १३६८ ॥

Evāmṛtāya mahe kṣayāya sa śukro arṣa divyaḥ pīyūṣaḥ.

Thus for immortality, for great dominion and for highest ascension, may that pure, potent and celestial Soma presence flow and radiate as the sweetest taste of life. (Rg. 9-109-3)

1369. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

इन्द्रस्ते सोम सुतस्य पेयात् क्रत्वे दक्षाय
विश्वे च देवाः ॥ १३६९ ॥

Indras te soma sutasya peyāt kratve dakṣāya viśve ca devāḥ.

Soma, spirit of glory and grandeur, loved, realised and reverenced, let Indra, the ruling soul, experience the ecstasy for noble action and efficiency. Let all divinities of the world enjoy the divine presence. (Rg. 9-109-2)

1370. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

सूर्यस्येव रश्मयो द्रावयित्नवो मत्सरासः प्रसुतः साकमीरते।
तन्तुं ततं परि सर्गास आशवो नेन्द्रादृते पवते धाम किं चन ॥ १३७० ॥

Sūryasyeva raśmayo drāvayitnavo matsarāsaḥ prasūtaḥ sākam īrate. Tantuṁ tataṁ pari sargāsa āśavo nendrād ṛte pavate dhāma kiñ cana.

The dynamics of the lord's creation instantly in motion, energising the sleeping existences, joyous and joyously moving everything to ecstatic being, all together move across the web of life conceived and created by the lord omnipotent, Indra. Not without Indra does any particle, any wave, any world, move pure and sacred as it is. (Rg. 9-69-6)

1371. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

उपो मतिः पृच्यते सिच्यते मधु मन्द्राजनी चोदते अन्तरासनि। पवमानः सन्तनिः सुन्वतामिव मधुमान् द्रप्सः परि वार-मर्षति॥ १३७१॥

Upo matiḥ pṛcyate sicyate madhu mandrājanī codate antarāsani. Pavamānaḥ santaniḥ sunvatāmiva madhumān drapsaḥ pari vāram arṣati.

When the mind is joined in concentration with divinity, honey is released and pours forth, divine ecstasy stirs in the heart within, and the continuous stream of soma, overflowing with joy like the uninterrupted ecstasy of the yogis of perfect renunciation, showers upon the blessed soul. (Rg. 9-69-2)

1372. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

उक्षा मिमेति प्रति यन्ति धेनवो देवस्य देवीरुप यन्ति निष्कृतम्। अत्यक्रमीदर्जुनं वारमव्ययमत्कं न निक्तं परि सोमो अव्यत॥ १३७२॥

Ukṣā mimeti prati yanti dhenavo devasya devīr upa yanti niṣkṛtam. Atyakramīd arjunaṁ vāram avyayam atkam na niktaṁ pari somo avyata.

The generous virile soul overflowing with soma

joy vibrates with Infinity, the senses having returned inward like cows to the stall. The enlightened mind and thoughts of the holy soul unite with the hallowed centre of the spirit. The soul breaks through its existential cover, returns to its original imperishable purity, and Soma protects it as a pilgrim cleansed and redeemed. (Rg. 9-69-4)

1373. Agni Devata, Vasishtha Maitravaruni Ṛshi

अग्निं नरो दीधितिभिर रण्योर्हस्तच्युतं जनयत प्रशस्तम्।
दूरेदृशं गृहपतिमथव्युम्॥ १३७३॥

Agniṁ naro dīdhitibhir araṇyor hastacyutaṁ janayata praśastam. Dūredṛśaṁ gṛhapatim athavyum.

O leading lights of yajna, let the people produce fire by the heated friction of arani woods done with the manual motion of hands. Fire is an admirable power seen from afar and shining far and wide, sustaining home life like a guardian, silent, implicit in nature but dynamic. Further create this domestic energy by your acts of research and intelligence. (Rg. 7-1-1)

1374. Agni Devata, Vasishtha Maitravaruni Ṛshi

तमग्निमस्ते वसवो न्यृण्वन्त्सुप्रतिचक्षमवसे कुतश्चित्।
दक्षाय्यो यो दम आस नित्यः॥ १३७४॥

Tamagnimaste vasavo nyṛṇvantsupraticakṣam avase kutaścit. Dakṣāyyo yo dama āsa nityaḥ.

The energy of fire and electricity, scholars of basic science and original vision produce for domestic purpose or for communication and transportation

somehow from something they know best. It is of versatile use for defence and protection, universal in nature and character, and an all purpose asset in the home for any service. (Rg. 7-1-2)

1375. Agni Devata, Vasishtha Maitravaruni Ṛshi

प्रेद्धो अग्ने दीदिहि पुरो नोऽजस्रया सूर्म्या यविष्ठ।
त्वां शश्वन्त उप यन्ति वाजाः ॥ १३७५ ॥

Preddho agne dīdihi puro no'jasrayā sūrmyā yaviṣṭha. Tvāṁ śaśvanta upa yanti vājāḥ.

O fire divine, ever youthful power and presence, well kindled and raised, shine on, radiate and illuminate us, constantly, through the continuous channel of nature's dynamics. All things in constant motion reach you and flow on in the cosmic cycle. (Rg. 7-1-3)

1376. Surya Devata, Sarparajni Ṛshi

आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः।
पितरं च प्रयन्त्स्वः ॥ १३७६ ॥

Āyaṁ gauḥ pṛśnir akramīd asadan mātaraṁ puraḥ. Pitaraṁ ca prayant svaḥ.

This earth moves round and round eastward abiding in its mother waters of the firmament and revolves round and round its father sustainer, the sun in heaven. (Rg. 10-189-1)

1377. Surya Devata, Sarparajni Ṛshi

अन्तश्चरति रोचनास्य प्राणादपानती।
व्यख्यन्महिषो दिवम् ॥ १३७७ ॥

Antaś carati rocanāsya prāṇād apānatī.
Vyakhyan mahiṣo divam.

The light of this sun radiates from morning till evening like the prana and apana of the cosmic body illuminating the mighty heaven and filling the space between heaven and earth. (Rg. 10-189-2)

1378. Surya Devata, Sarparajni Ṛshi

त्रिंशद्धाम वि राजति वाक्पतङ्गाय धीयते।
प्रति वस्तोरह द्युभिः ॥ १३७८ ॥

Trīṅśad dhāma vi rājati vākpataṅgāya dhīyate.
Prati vastoraha dyubhiḥ.

Thirty stages of the day from every morning to evening does the sun rule with the rays of its light while songs of adoration are raised and offered to the mighty 'Bird' of heavenly space. (Rg. 10-189-3)

CHAPTER–12

1379. Agni Devata, Gotama Rahugana Ṛshi

उपप्रयन्तो अध्वरं मन्त्रं वोचेमाग्नये।
आरे अस्मे च शृण्वते॥ १३७९॥

Upaprayanto adhvaraṁ mantraṁ vocemāgnaye. Āre asme ca śṛṇvate.

Moving close to the vedi of the yajna of love and non-violence, let us chant holy words of thought and devotion in praise of Agni, lord of light and yajna who listens to us from far as well as near. (Rg. 1-74-1)

1380. Agni Devata, Gotama Rahugana Ṛshi

यः स्नीहितीषु पूर्व्यः संजग्मानासु कृष्टिषु।
अरक्षद्दाशुषे गयम्॥ १३८०॥

Yaḥ snīhitīṣu pūrvyaḥ sañjagmānāsu kṛṣṭiṣu. Arakṣad dāśuṣe gayam.

Agni is the eternal lord of yajna who, in gatherings of people meeting for the purpose of fellowship and yajna of love, protects and promotes the wealth of the generous yajamana. (Rg. 1-74-2)

1381. Agni Devata, Vasishtha Maitravaruni Ṛshi

स नो वेदो अमात्यमग्नी रक्षतु शन्तमः।
उतास्मान् पात्वंहसः॥ १३८१॥

Sa no vedo amātyam agnī rakṣatu śantamaḥ. Utāsmān pātvaṅhasaḥ.

May Agni, highest giver of peace and comfort, protect our wealth and knowledge and our family and friends of the home and also guard us against all sin and sinners. (Rg. 7-15-3)

1382 Agni Devata, Gotama Rahugana Ṛshi

३ १ २ ३ २ ३ २ ३ १ २ ३ १ २
उत ब्रुवन्तु जन्तव उदग्निर्वृत्रहाजनि।
३ १ २र
धनञ्जयो रणेरणे॥ १३८२॥

Uta bruvantu jantava ud agnir vṛtrahājani.
Dhanañjayo raṇe raṇe.

And let the people praise and celebrate Agni who dispels the clouds of darkness, creates and protects the wealth of the charitable yajamana, and gives us victory in the battles for wealth one after another. (Rg. 1-74-3)

1383. Agni Devata, Bharadvaja Barhaspatya Ṛshi

१ २ ३ १ २र ३ १ २
अग्ने युङ्क्ष्वा हि ये तवाश्वासो देव साधवः।
२ ३ १ २ ३ १ २
अरं वहन्त्याशवः॥ १३८३॥

Agne yuṅkṣvā hi ye tavāśvāso deva sādhavaḥ.
Araṁ vahantyāśavaḥ.

Agni, leading light of knowledge and power, generous creator and giver, yoke those motive powers of yours to the chariot which are best and fastest and which transport you to the destination of your love and passion gracefully without fail. (Rg. 6-16-43)

1384. Agni Devata, Bharadvaja Barhaspatya Ṛshi

१ २ ३ १ २ ३ १ २र ३ १ २
अच्छा नो याह्या वहाभि प्रयांसि वीतये।
२ ३ १ २र
आ देवान्त्सोमपीतये॥ १३८४॥

Acchā no yahyā vahābhi prayāṅsi vītaye.
Ā devānt somapītaye.

Agni, leading light of knowledge, generous pioneer, come fast in all your glory, bring us the dearest powers for sustenance and advancement for the sake of peace and well-being, and bring the noble brilliancies along to celebrate success with the delight of soma. (Rg. 6-16-44)

1385. Agni Devata, Bharadvaja Barhaspatya Ṛshi

१ २ ३ १ २र ३ १ २
उदग्ने भारत द्युमदजस्रेण दविद्युतत्।
२ ३ १ २
शोचा वि भाह्यजर॥ १३८५॥

Udagne bhārata dyumad ajasreṇa davidyutat.
Śocā vi bhāhyajara.

Agni, unaging sustainer of life, shining with the light of excellence and blazing with glory, rise up with flames of fire and shine on with inexhaustible splendour, and help the shining people too to rise in the light of knowledge and excellence of life. (Rg. 6-16-45)

1386. Pavamana Soma Devata, Prajapati Ṛshi

१ २ ३ १ २र ३ २ ३ १ २ ३ १ २र
प्र सुन्वानायान्धसो मर्तो न वष्ट तद्वचः।
२ ३ १ २ ३ १ २ ३ २ ३ १ २र
अप श्वानमराधसं हता मखं न भृगवः॥ १३८६॥

Pra sunvānāyāndhaso marto na vaṣṭa tad vacaḥ. Apa śvānam arādhasaṁ hatā makhaṁ na bhṛgavaḥ.

That silent voice of the generative illuminative Soma of divine food, energy and enlightenment for the dedicated devotee, the ordinary mortal does not perceive. O yajakas, ward off the clamours and noises

which disturb the meditative yajna as men of wisdom ward them off to save their yajna. (Rg. 9-101-13)

1387. Pavamana Soma Devata, Prajapati Ṛshi

२ ३ १ २र ३ २उ ३ २ ३क २र
आ जामिरत्के अव्यत भुजे न पुत्र ओण्योः।
१ २ ३ १ २र ३ १ २र ३ १ २
सरज्जारो न योषणां वरो न योनिमासदम्॥ १३८७॥

Ā jāmir atke avyata bhuje na putra oṇyoḥ.
Saraj jāro na yoṣaṇāṁ varo na yonimāsadam.

As a child feels secure with joy in the arms of its parents, as the lover goes to the beloved, as the groom sits on the wedding vedi, so does the Soma spirit pervade in the natural form of its choice love. (Rg. 9-101-14)

1388. Pavamana Soma Devata, Prajapati Ṛshi

२ ३ १ २ ३ १ २ ३ २उ ३ २ ३ १ २
स वीरो दक्षसाधनो वि यस्तस्तम्भ रोदसी।
१ २ ३ १ २ ३ १ २र ३ १ २
हरिः पवित्रे अव्यत वेधा न योनिमासदम्॥ १३८८॥

Sa vīro dakṣasādhano vi yastastambha rodasī.
Hariḥ pavitre avyata vedhā na yonim āsadam.

That potent Soma, master controller of all powers, means and materials of success in existence, who sustains both heaven and earth, is the saviour power of protection and pervades the universe presiding as omniscient high priest over the vedi of cosmic yajna. (Rg. 9-101-15)

1389. Indra Devata, Saubhari Kanva Ṛshi

३ २ ३ १ २र ३ १ २ ३ १ २
अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषा सनादसि।
३ १ २ ३ १ २
युधेदापित्वमिच्छसे॥ १३८९॥

Abhrātṛvyo anā tvamanāpir indra januṣā sanā-
dasi. Yudhedāpitvam icchase.

Indra, lord of absolute might by nature, since birth of the universe, indeed for eternity, you are without a rival, need no leader, no friend and no comrade, but in the dynamics of human life you do want that the human should be your companion in and for his struggle for self-evolution and social progress. (Rg. 8-21-13)

1390. Indra Devata, Saubhari Kanva Ṛshi

न की रेवन्तं सख्याय विन्दसे पीयन्ति ते सुराश्वः ।
यदा कृणोषि नदनुं समूहस्यादित्पितेव हूयसे ॥ १३९० ॥

Na kī revantaṁ sakhyāya vindase pīyanti te surāśvaḥ. Yadā kṛṇoṣi nadanum samūhasyādit piteva hūyase.

You do not just care to choose the rich for companionship, if they are swollen with drink and pride and violate the rules of divine discipline. But when you attend to the poor and alter their fortune for the better, you are invoked like father with gratitude which the voice of thunder acknowledges and approves. (Rg. 8-21-14)

1391. Indra Devata, Medhatithi Medhyatithi Kanvau Ṛshis

आ त्वा सहस्रमा शतं युक्ता रथे हिरण्यये ।
ब्रह्मयुजो हरय इन्द्र केशिनो वहन्तु सोमपीतये ॥ १३९१ ॥

Ā tvā sahasramā śataṁ yuktā rathe hiraṇyaye. Brahmayujo haraya indra keśino vahantu somapītaye.

May the hundreds and thousands of forces of nature and humanity harnessed to the golden chariot of the universe, radiant with light and dedicated to divinity,

invoke and invite you hither into the heart so that we may experience the bliss of divine presence.(Rg.8-1-24)

1392. Indra Devata, Medhatithi Medhyatithi Kanvau Ṛshis

आ त्वा रथे हिरण्यये हरी मयूरशेप्या। शितिपृष्ठा वहतां मध्वो अन्धसो विवक्षणस्य पीतये॥ १३९२॥

Ā tvā rathe hiraṇyaye harī mayūraśepyā. Śitipṛṣṭhā vahatām madhvo andhaso vivakṣaṇasya pītaye.

May the vibrant forces of divine energy, joined to your golden chariot of the universe with rhythmic majesty like the peacock's feather tail and mighty power with circuitous motion of energy currents, radiate your presence here so that you may acknowledge and accept our love and homage and we experience the bliss of divine presence. (Rg. 8-1-25)

1393. Indra Devata, Medhatithi Medhyatithi Kanvau Ṛshis

पिबा त्वा३स्य गिर्वणः सुतस्य पूर्वपाइव।
परिष्कृतस्य रसिन इयमासुतिश्चारुर्मदाय पत्यते॥ १३९३॥

Pibā tvā'sya girvaṇaḥ sutasya pūrvapā iva. Pariṣkṛtasya rasina iyam āsutiścārur madāya patyate.

Like the eternal lord of love fond of the celebrant's homage, come and accept the devotee's love and faith distilled from life's experience. The flow of the ecstatic celebrant's clairvoyance pure and sweet is full of ananda and radiates from the heart for spiritual bliss. (Rg. 8-1-26)

1394. Pavamana Soma Devata, Rijishva Bharadvaja Ṛshi

आ सोता परि षिञ्चताश्वं न स्तोममप्तुरं रजस्तुरम्।
वनप्रक्षमुदप्रुतम्॥ १३९४॥

Ā sotā pari ṣiñcatāśvaṁ na stomam apturaṁ rajasturam. Vanaprakṣam udaprutam.

O celebrants, come, realise and all-ways serve Soma like sacred adorable energy impelling as particles of water and rays of light, the spirit pervasive in the universe and deep as the bottomless ocean.(Rg.9-108-7)

1395. Pavamana Soma Devata, Urdhvasadma Angirasa Ṛshi

सहस्रधारं वृषभं पयोदुहं प्रियं देवाय जन्मने।
ऋतेन य ऋतजातो विवावृधे राजा देव ऋतं बृहत्॥ १३९५॥

Sahasradhāraṁ vṛṣabhaṁ payoduhaṁ priyaṁ devāya janmane. Ṛtena ya ṛtajāto vivāvṛdhe rājā deva ṛtaṁ bṛhat.

For the rise of the self to the state of divine refulgence, let us serve and adore Soma, divine spirit of a thousand streams and showers, potent and generous, creator of the milk of life by universal law, dear as father and friend, who, manifestive in the laws of universal existence, pervades the expansive creativity of divine power and is the self-refulgent ruler, generous divinity and the infinite law, truth and ultimate reality itself. (Rg. 9-108-8)

1396. Agni Devata, Bharadvaja Barhaspatya Ṛshi

अग्निर्वृत्राणि जङ्घनद् द्रविणस्युर्विपन्यया।
समिद्धः शुक्र आहुतः॥ १३९६॥

Agnir vṛtrāṇi jaṅghanad draviṇasyur vipanyayā. Samiddhaḥ śukra āhutaḥ.

I worship you, lord both immanent and transcendent, with all my knowledge, power and potential. You are the ordainer and sustainer of life. I pray for your gift of peace and well-being and yearn for your company, adorable lord, in the yajna of corporate action. (Rg. 6-16-4)

1397. Agni Devata, Bharadvaja Barhaspatya Ṛshi

गर्भे मातुः पितुष्पिता विदिद्युतानो अक्षरे।
सीदन्नृतस्य योनिमा॥ १३९७॥

Garbhe mātuḥ pituṣpitā vididyutāno akṣare. Sīdann ṛtasya yonimā.

Agni, life of life and light of the universe, present in the interior of mother earth, sustainer of the sun, father of earth and her children, shining in his own eternal self, in the individual soul and in the world of imperishable Prakrti, the spirit of the universe, pervades and inspires the ruling laws of eternal truth and the world of existence. (Rg. 6-16-35)

1398. Agni Devata, Bharadvaja Barhaspatya Ṛshi

ब्रह्म प्रजावदा भर जातवेदो विचर्षणे।
अग्ने यद्दीदयद्दिवि॥ १३९८॥

Brahma prajāvadā bhara jātavedo vicarṣaṇe. Agne yad dīdayad divi.

Agni, lord all knowing, all watching, who shine in the light of the sun, bless us with the food of life that sustains the children of the earth. (Rg. 6-16-36)

1399. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi

३ २ ३ २ ३ १ २ ३ १ २ ३ २ ३ २ ३ १ २ ३ १ २
अस्य प्रेषा हेमना पूयमानो देवो देवेभिः समपृक्त रसम्।
३ २ ३ २ ३ १ २ ३ १ २ ३ २ ३ १ २ ३ २ ३ १ २
सुतः पवित्रं पर्येति रेभन् मितेव सद्म पशुमन्ति होता॥ १३९९॥

Asya preṣā hemanā pūyamāno devo devebhiḥ samapṛkta rasam. Sutaḥ pavitraṁ paryeti rebhan miteva sadma paśumanti hotā.

Divine Soma, moved and energised by the surge of golden impulse, joins its potency with the senses and mind, and thus seasoned and empowered, vibrant with vitality, it moves to the holiness of the heart like a sanative, or as a priest going to a yajnic enclosure, seat and anchor of sensitive visionary powers of humanity. (Rg. 9-97-1)

1400. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi

३ १ २र ३ २ १ २ ३ २ ३ २ ३ १ २ ३ १ २
भद्रा वस्त्रा समन्या ३ वसानो महान् कविर्निवचनानि शंसन्।
१ २ ३क २र ३ १ २ ३ १ २र ३ १
आ वच्यस्व चम्वोः पूयमानो विचक्षणो जागृविर्देव-
२
वीतौ॥ १४००॥

Bhadrā vastrā samanyā vasāno mahān kavir nivacanāni śaṅsan. Ā vacyasva camvoḥ pūyamāno vicakṣaṇo jāgṛvir devavītau.

O holy Soma power, pure, purified and purifying, wearing vestments of a fighting force, great and creative, expressive loud and bold, come, expand and resound between heaven and earth over all things material and spiritual, ever watchful, ever awake, in the service of divinities in yajna. (Rg. 9-97-2)

1401. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi

१ २ ३ १ २ ३ २ ३ १ २ ३ १ २ ३ २ ३ १ २ ३ २
समु प्रियो मृज्यते सानो अव्ये यशस्तरो यशसां क्षैतो अस्मे।
३ १ २३ १ २ ३ १ २ ३ १ २ ३ २ ३ १ २
अभि स्वर धन्वा पूयमानो यूयं पात स्वस्तिभिः सदा नः॥ १४०१॥

Samu priyo mṛjyate sāno avye yaśastaro yaśasāṁ kṣaito asme. Abhi svara dhanvā pūyamāno yūyam pāta svastibhih sadā naḥ.

O Soma spirit of power and poetic creativity, exalted on top of protection, defence and advancement, honoured of the honourable, of the earth earthy for our sake, shine and resound across the spaces. O divinities, pray protect and promote us with all round well being and good fortune for all time. (Rg. 9-97-3)

1402. Indra Devata, Tirashchi Angirasa Ṛshi

२ ३ २ ३ १ २ ३ २ ३ २ ३ १ २
एतो न्विन्द्रं स्तवाम शुद्धं शुद्धेन साम्ना।
३ २३ १ २ ३ १ २ ३ २ ३ १ २
शुद्धैरुक्थैर्वावृध्वांसं शुद्धैराशीर्वान् ममत्तु॥ १४०२॥

Eto nvindraṁ stavāma śuddhaṁ śuddhena sāmnā. Śuddhair ukthair vāvṛdhvāṅsaṁ śuddhair āśīrvān mamattu.

Come, friends, and, with happy chant of pure holy Sama songs, adore Indra, pure and bright spirit and power of the world, who feels pleased and exalted by honest unsullied songs of adoration. Let the supplicant with a pure heart please and win the favour of Indra and rejoice. (Rg. 8-95-7)

1403. Indra Devata, Tirashchi Angirasa Ṛshi

१ २ ३ २ ३ १ २ ३ २ ३ १ २ ३ १ २
इन्द्र शुद्धो न आ गहि शुद्धः शुद्धाभिरूतिभिः।
३ २ ३ १ २ १ २
शुद्धो रयिं नि धारय शुद्धो ममद्धि सोम्य॥ १४०३॥

Indra śuddho na ā gahi śuddhaḥ śuddhābhir ūtibhiḥ. Śuddho rayiṁ ni dhāraya śuddho mamaddhi somya.

May Indra, pure and absolute spirit, come to us and bless us. May the pure immaculate spirit come with pure modes of action and protection. May the pure spirit bring us wealth, honour and excellence. May pure divinity, absolute peace and bliss, be pleased and exalted. (Rg. 8-95-8)

1404. Indra Devata, Tirashchi Angirasa Ṛshi

इन्द्र शुद्धो हि नो रयिं शुद्धो रत्नानि दाशुषे।
शुद्धो वृत्राणि जिघ्नसे शुद्धो वाजं सिषाससि॥ १४०४॥

Indra śuddho hi no rayiṁ śuddho ratnāni dāśuṣe. Śuddho vṛtrāṇi jighnase śuddho vājaṁ siṣāsasi.

Indra, spirit pure and absolute, may bring us wealth, honour and excellence. The pure may bring jewels of life for the generous yajamana. Indra, the pure, in order to eliminate evil and dispel darkness and suffering, loves to give us strength, sustenance and advancement, the lord pure and blissful that he is. (Rg. 8-95-9)

1405. Agni Devata, Sutambhara Atreya Ṛshi

अग्ने स्तोमं मनामहे सिध्रमद्य दिविस्पृशः।
देवस्य द्रविणस्यवः॥ १४०५॥

Agne stomaṁ manāmahe sidhram adya divispṛśaḥ. Devasya draviṇasyavaḥ.

With desire for the creation and achievement of

the wealth and power of brilliant Agni, we study and concentrate on fire energy in focus and structure a joyous song of success in praise of the rich and generous power touching the lights of heaven and for sure that would make the achievement possible. (Rg. 5-13-2)

1406. Agni Devata, Sutambhara Atreya Ṛshi

अग्निर्जुषत नो गिरो होता यो मानुषेष्वा।
स यक्षद् दैव्यं जनम्॥ १४०६॥

Agnirjuṣata no giro hotā yo mānuṣeṣvā.
Sa yakṣad daivyam janam.

May Agni, life and light and fire of the world, yajaka, creator and giver of wealth among the people, hear and accept our prayer, come and join the brilliant creative geniuses and bless us with wealth.(Rg.5-13-3)

1407. Agni Devata, Sutambhara Atreya Ṛshi

त्वमग्ने सप्रथा असि जुष्टो होता वरेण्यः।
त्वया यज्ञं वि तन्वते॥ १४०७॥

Tvamagne saprathā asi juṣṭo hotā vareṇyaḥ
Tvayā yajñaṁ vi tanvate.

Agni, you are all pervasive, loving and integrative, creator and giver, cherished and venerable leader for choice. By you is the yajna of life and the yajna of the social order enacted and extended. (Rg. 5-13-4)

1408. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi

अभि त्रिपृष्ठं वृषणं वयोधामङ्गेषिणमवावशंत वाणीः। वना
वसानो वरुणो न सिन्धुर्वि रत्नधा दयते वार्याणि॥ १४०८॥

Abhi tripṛṣṭhaṁ vṛṣaṇaṁ vayodhāmaṅgoṣiṇam avāvaśanta vāṇīḥ. Vanā vasāno varuṇo na sindhurvi ratnadhā dayate vāryāṇi.

The celebrants' songs of adoration in honour of the generous, virile, adorable and life bearing Soma, sustainer of three worlds arise in homage of love and faith. Holding precious treasures and powers of the world like Varuna, all covering space, and the ocean holding the deep seas, the wielder of world jewels bestows gifts of choice on mankind. (Rg. 9-90-2)

1409. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi

शूरग्रामः सर्ववीरः सहावान् जेता पवस्व सनिता धनानि।
तिग्मायुधः क्षिप्रधन्वा समत्स्वषाढः साह्वान् पृतनासु शत्रून्॥ १४०९॥

Śūragrāmaḥ sarvavīraḥ sahāvān jetā pavasva sanitā dhanāni. Tigmāyudhaḥ kṣipradhanvā samatsvaṣāḍhaḥ sāhvān pṛtanāsu śatrūn.

Commander of a multitude of heroes, himself brave in every way, patient and mighty, all time victor, generous giver of all wealth, honour and excellence, wielding weapons of instant light and fire power, unconquerable in contests of values and destroyer of the enemy in battles of arms, may we pray, flow and purify us. (Rg. 9-90-3)

1410. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi

उरुगव्यूतिरभयानि कृण्वन्त्समीचीने आ पवस्वा पुरन्धी।
अपः सिषासन्नुषसः स्वा३र्गाः सं चिक्रदो महो अस्मभ्यं वाजान्॥ १४१०॥

Urugavyūtir abhayāni kṛṇvant samīcīne ā pavasvā purandhī. Apaḥ siṣāsann uṣasaḥ svā' ३rgāḥ saṁ cikrado maho asmabhyaṁ vājān.

Bountiful bearer of the abundant world of heaven and earth, creating and clearing the wide paths of truth and rectitude, making them free from fear and mutual conflict, enlightening us on the dynamics of karma in the flow of existence, expanding heavenly lights of the dawns of successive days, pray speak loud and bold and clear and bring us great victories of sustenance, power, honour and excellence in the struggle for progress in a state of purity. (Rg. 9-90-4)

1411. Indra Devata, Nrmedha and Purumedhau Angirasau Ṛshis

त्वमिन्द्र यशा अस्यृजीषी शवसस्पतिः। त्वं वृत्राणि हंस्यप्रतीन्येक इत्पुर्वनुत्तश्चर्षणीधृतिः॥ १४११॥

Tvam indra yaśā asyṛjīṣī śavasaspatiḥ. Tvaṁ vṛtrāṇi haṅsyapratīnyeka itpurvanuttaś carṣaṇīdhṛtiḥ.

Indra, lord all powerful, ruler of the world, yours is the honour, yours is the creation of wealth and joy. All by yourself, unsubdued, you eliminate irresistible forms of evil and darkness by the power you wield for the people. (Rg. 8-90-5)

1412. Indra Devata, Nrmedha and Purumedhau Angirasau Ṛshis

तमु त्वा नूनमसुर प्रचेतसं राधो भागमिवेमहे। महीव कृत्तिः शरणा त इन्द्र प्र ते सुम्ना नो अश्नवन्॥ १४१२॥

Tamu tvā nūnam asura pracetasaṁ rādho bhāgām ivemahe. Mahīva kṛttiḥ śaraṇā ta indra pra te sumnā no aśnavan.

Indra, lord of vibrant energy and power, we look forward to you as our partner, enlightened ruler and master, and competent giver of reward for our action and endeavour. Your very presence is our shelter, a very home like the great mother earth, and we pray we may ever enjoy the favour of your good will and benevolence. (Rg. 8-90-6)

1413. Agni Devata, Sobhari Kanva Ṛshi

यजिष्ठं त्वा ववृमहे देवं देवत्रा होतारममर्त्यम्।
अस्य यज्ञस्य सुक्रतुम्॥ १४१३॥

Yajiṣṭham tvā vavṛmahe devam devatrā hotāram amartyam. Asya yajñasya sukratum.

We choose to worship you, Agni, most adorable, worthy of worship, self-refulgent lord over the divinities of existence, imperishable and eternal creator of the yajna of this universal order of the world. (Rg. 8-19-3)

1414. Agni Devata, Saubhari Kanva Ṛshi

अपां नपातं सुभगं सुदीदितिमग्निमु श्रेष्ठशोचिषम्। स नो मित्रस्य वरुणस्य सो अपामा सुम्नं यक्षते दिवि॥ १४१४॥

Apaṁ napātaṁ subhagaṁ sudīditim agnim u sreṣṭhaśociṣam. Sa no mitrasya varuṇasya so apāmā sumnaṁ yakṣate divi.

We worship Agni, protector and promoter of water energy and men of energy, lord of grandeur and glory and the holy refulgence of nature that shines bright

with the highest flames of fire and light. In the light and fire of cosmic yajna, He is the giver of joy in the light of day and the bliss of peace in the night, and He is the giver of the nectar of pleasure in the liquid run of water and the dynamics of karmic flow. (Rg. 8-19-4)

1415. Agni Devata, Ajigarti Shunahshepa Ṛshi

यमग्ने पृत्सु मर्त्यमवा वाजेषु यं जुनाः।
स यन्ता शश्वतीरिषः॥ १४१५॥

Yam agne Pṛtsu martyam avā vājeṣu yaṁ junāḥ. Sa yantā śaśvatīr iṣaḥ.

Lord of light and power, let the man you protect in fighting armies, whom you inspire to join battles for knowledge and development, who protect these people who have lived free since time immemorial, let him be the leader, ruler and protector of the people and their wealth and power. (Rg. 1-27-7)

1416. Agni Devata, Ajigarti Shunahshepa Ṛshi

न किरस्य सहन्त्य पर्येता कयस्य चित्।
वाजो अस्ति श्रवाय्यः॥ १४१६॥

Na kir asya sahantya paryetā kayasya cit.
Vājo asti śravāyyaḥ.

No one is his challenger, no vanquisher of the hero whose battle for life and humanity is worthy of praise. (Rg. 1-27-8)

1417. Agni Devata, Ajigarti Shunahshepa Ṛshi

स वाजं विश्वचर्षणिरर्वद्भिरस्तु तरुता।
विप्रेभिरस्तु सनिता॥ १४१७॥

Sa vājaṁ viśvacarṣaṇir arvadbhir astu tarutā. Viprebhir astu sanitā.

May he, protector of humanity, be the winner of battle for progress with the horses that run fast and reach the goal. With the scholars and sages, may he be the generous benefactor and saviour of the people. (Rg. 1-27-9)

1418. Pavamana Soma Devata, Nodha Gautama Ṛshi

साकमुक्षो मर्जयन्त स्वसारो दश धीरस्य धीतयो धनुत्रीः ।
हरिः पर्यद्रवज्जाः सूर्यस्य द्रोणं ननक्षे अत्यो न वाजी ॥ १४१८ ॥

Sākam ukṣo marjayanta svasāro daśa dhīrasya dhītayo dhanutrīḥ. Hariḥ paryadravajjāḥ sūryasya droṇaṁ nanakṣe atyo na vājī.

Ten generous, agile, spontaneous and simultaneous sister faculties of the self-controlled, self-established yogi together concentrate, communicate and glorify Hari, Soma spirit of divine joy that eliminates want and suffering, and the Spirit, pervading the vibrations of divinity, the light born of the sun, radiates like a constant wave, reaches and settles in the heart core of the blessed soul, the seat of divinity. (The faculties are faculties of perception, thought and will which normally wander over the world of outside reality but which are controlled, concentrated and inverted in meditation and focussed on the presence of divinity within, and then the presence reveals itself in all its refulgent glory.) (Rg. 9-93-1)

1419. Pavamana Soma Devata, Nodha Gautama Ṛshi

सं मातृभिर्न शिशुर्वावशानो वृषा दधन्वे पुरुवारो अद्भिः।
मर्यो न योषामभि निष्कृतं यन्त्सं गच्छते कलश उस्रिया-
भिः॥ १४१९॥

Saṁ mātṛbhir na śiśur vāvaśāno vṛṣā dadhanve puru varo adbhiḥ. Maryo na yoṣām abhi niṣkṛtaṁ yantsaṁ gacchate kalaśa usriyābhiḥ.

Like a child fulfilled and secure with mother's and grandmother's love, the loving Soma, generous treasure home of universal gifts of life, fulfils the celebrant with showers of pranic energy and, like a lover meeting his lady love, blesses his consecrated heart, and therein vibrates with the dedicated soul with divine radiations of light in thought, word and deed. (Rg. 9-93-2)

1420. Pavamana Soma Devata, Nodha Gautama Ṛshi

उत प्र पिप्य ऊधरघ्न्याया इन्दुर्धाराभिः सचते सुमेधाः।
मूर्धानं गावः पयसा चमूष्वभि श्रीणन्ति वसुभिर्न
निक्तैः॥ १४२०॥

Uta pra pipya ūdhar aghnyāyā indur dhārābhiḥ sacate sumedhāḥ. Mūrddhānaṁ gāvaḥ payasā camūṣvabhi śrīṇanti vasubhir na niktaiḥ.

Soma, spirit of blessed light and omniscient power, essence of self-refulgent beauty, fills the inviolable receptacles of nature with milky nourishment which the man of enlightenment, joining the milky flow, enjoys. The radiations of light, currents of energy and the words of wisdom all shine and elevate the soul in

all situations of life with spiritual food as they shower him with the wealth and honours of immaculate order. (Rg. 9-93-3)

1421. Indra Devata, Medhyatithi Kanva Ṛshi

पिबा सुतस्य रसिनो मत्स्वा न इन्द्र गोमतः। आपिर्नो बोधि सधमाद्ये वृधे३ऽस्माँ अवन्तु ते धियः॥ १४२१॥

Pibā sutasya rasino matsvā na indra gomataḥ. Āpirno bodhi sadhamādye vṛdhe ३'smāँ̆ avantu te dhiyaḥ.

Indra, resplendent and mighty, karma yogi, great performer, come and have a drink of our delicious festive soma distilled and mixed with milk and cream, share the ecstasy in the yajnic halls, enlighten us, your own people, for progress and prosperity, and may your thoughts and wisdom protect, promote and guide us in life. (Rg. 8-3-1)

1422. Indra Devata, Medhyatithi Kanva Ṛshi

भूयाम ते सुमतौ वाजिनो वयं मा न स्तरभिमातये। अस्मां चित्राभिरवतादभिष्टिभिरा नः सुम्नेषु यामय॥ १४२२॥

Bhūyāma te sumatau vājino vayaṁ mā na star abhimātaye. Asmāँ̆ś citrābhir avatād abhiṣṭibhir ā naḥ sumneṣu yāmaya.

In your guidance and goodwill may we be prosperous and progressive with vibrancy. Hurt us not lest we fall a prey to an enemy. Protect us and advance us to all kinds of success with fulfilment of our aspirations, and lead us in a life of happiness, refinement and grace. (Rg. 8-3-2)

1423. Pavamana Soma Devata, Renu Vaishvamitra Ṛshi

त्रिरस्मै सप्त धेनवो दुदुह्रिरे सत्यामाशिरं परमे व्योमनि।
चत्वार्यन्या भुवनानि निर्णिजे चारूणि चक्रे यदृतैरवर्धत॥ १४२३॥

Trirasmai sapta dhenavo duduhrire satyāmāśiraṁ parame vyomani. Catvāryanyā bhuvanāni nirṇije cārūṇi cakre yadṛtair avardhata.

Thrice seven 'cows', creative powers of natural evolution, generate the milky strain of vitality added to the evolving reality in the service of the creator Soma in the cosmic yajna in absolute time and space, Soma who also created four other beautiful orders of existence for the glory and sanctity of existence which grows by the laws of cosmic dynamics. (Rg. 9-70-1)

(The seven cows may be interpreted as the seven evolutes of Prakrti: mahan, ahankara and five subtle elements of ether or akasha, energy or vayu, fire or agni, water or apah, and earth or prthivi. Three are orders of sattva or thought, rajas or motion, and tamas or matter. This makes the thrice seven, the four other beautiful orders of existence may be interpreted as mana (mind), buddhi (discriminative intelligence), chitta (memory) and ahankara (I-sense or existential personality). Another interpretation could be the four Vedas, knowledge, the corresponding order of existence in terms of awareness and expression.)

1424. Pavamana Soma Devata, Renu Vaishvamitra Ṛshi

स भक्षमाणो अमृतस्य चारुण उभे द्यावा काव्येना वि शश्रथे। तेजिष्ठा अपो मंहना परि व्यत यदी देवस्य श्रवसा सदो विदुः॥ १४२४॥

Sa bhakṣamāṇo amṛtasya cāruṇa ubhe dyāvā kāvyenā vi śaśrathe. Tejiṣṭhā apo maňhanā pari vyata yadī devasya śravasā sado viduḥ.

He, loving, sharing and pervading the immortal beauty of existence, orders and adorns both heaven and earth with his art, intelligence and poetic sublimity, also vesting the vapours of the middle regions with his might and splendour. Those who know the reality of the lord's creation alongwith his power, love and generosity really know and share the bliss. (Rg. 9-70-2)

1425. Pavamana Soma Devata, Renu Vaishvamitra Ṛshi

ते अस्य सन्तु केतवोऽमृत्यवोऽदाभ्यासो जनुषी उभे अनु। येभिर्नृम्णा च देव्या च पुनत आदिद्राजानं मनना अगृभ्णत॥ १४२५॥

Te asya santu ketavo'mṛtyavo'dābhyāso januṣī ubhe anu. Yebhir nṛmṇā ca devyā ca punata ād id rājānaṁ mananā agṛbhṇata.

May those radiations of the light and power of this divine Soma, spirit of bliss, free from mortality, deception or unreality, by which the lord strengthens, purifies and sanctifies acts and virtues both human and natural, be in accord with life, human as well as of other forms, and may humanity receive and internalise that divine spirit of love, peace and refulgence with all their thought, thoughtful action and meditation. (Rg.9-70-3)

1426. Pavamana Soma Devata, Kutsa Angirasa Ṛshi

अभि वायुं वीत्यर्षा गृणानोऽभि मित्रावरुणा पूयमानः। अभी नरं धीजवनं रथेष्ठामभीन्द्रं वृषणं वज्रबाहुम्॥ १४२६॥

Abhi vāyuṁ vītyarṣā gṛṇāno ३'bhi mitrāvaruṇā pūyamānaḥ. Abhī naraṁ dhījavanaṁ ratheṣṭhām abhīndraṁ vṛṣaṇaṁ vājrabāhum.

O Soma, pure and purifying, resounding across the spaces, flow, sung and celebrated, and bring peace, progress and fulfilment to humanity, to the man of vibrant enthusiasm, to the man of love and judgement. To humanity, bring readiness of intellect and understanding, firm and undisturbed yet dynamic like a master of the chariot sitting at peace, unmoving and undisturbed, while the chariot may be speeding at the velocity of light. So also flow to Indra, master ruler of the arms of thunder, virile and generous, mighty yet calm. (Rg. 9-97-49)

1427. Pavamana Soma Devata, Kutsa Angirasa Ṛshi

अभि वस्त्रा सुवसनान्यर्षाभि धेनूः सुदुघाः पूयमानः। अभि चन्द्रा भर्त्तवे नो हिरण्याभ्यश्वान् रथिनो देव सोम॥ १४२७॥

Abhi vastrā suvasanānyarṣābhi dhenūḥ sudughāḥ pūyamānaḥ. Abhi candrā bharttave no hiraṇyābhyaśvān rathino deva soma.

O refulgent Soma, pure and purifying, sung and celebrated, bring us vestments of beauty and grace, cows, abundant and fertile, words of knowledge brilliant, deep and creative, bring us golden graces of beauty and soothing vitality for sustenance and success, bring us the energy and motive powers for our chariot of corporate life. (Rg. 9-97-50)

1428. Pavamana Soma Devata, Kutsa Angirasa Ṛshi

अभी नो अर्ष दिव्या वसून्यभि विश्वा पार्थिवा पूयमानः। अभि येन द्रविणमश्नवामाभ्यार्षेयं जमदग्निवन्नः॥ १४२८॥

Abhī no arṣa divyā vasūnyabhi viśvā pārthivā pūyamānaḥ. Abhi yena draviṇam aśnavāmā-bhyārṣeyaṁ jamadagnivan naḥ.

O Soma, pure and purifying spirit and power of divinity, bring us celestial honour and excellence and the peaceful shelter of divinity, all materials of the world's wealth and power by which, like people of divine vision, we may attain to the universal wealth and virtue of the universe worthy of the sages of divine imagination. (Rg. 9-97-51)

1429. Indra Devata, Nrmedha and Purumedhau Angirasau Ṛshis

१ २र ३ १२ ३१ २
यज्जायथा अपूर्व्य मघवन् वृत्रहत्याय।
१ २ ३ १ २ ३ १ २ ३ १ २र
तत्पृथिवीमप्रथयस्तदस्तभ्ना उतो दिवम्॥ १४२९॥

Yaj jāyathā apūrvya maghavan vṛtrahatyāya. Tatpṛthivīm aprathayas tad astabhnā uto divam.

O lord of glory, Indra, matchless without precedent, when you rise for the elimination of darkness, then you manifest the wide space and plan the heaven, earth and sky in their place in the cosmic order. (Rg. 8-89-5)

1430. Indra Devata, Nrmedha and Purumedhau Angirasau Ṛshis

१ २ ३ १ २ ३ २ ३ २ ३ १ २र
तत्ते यज्ञो अजायत तदर्क उत हस्कृतिः।
१ २र ३ १ २ ३ २ ३ २ड ३ १ २
तद्विश्वमभिभूरसि यज्जातं यच्च जन्त्वम्॥ १४३०॥

Tat te yajño ajāyata tad arka uta haskṛtiḥ. Tadviśvam abhibhūr asi yaj jātaṁ yac ca jantvam.

And then proceeds the cosmic yajna, formation of light, sun and the joyous agni and vayu. And thus you remain and rule as the Supreme over what has come into being and what is coming into being. (Rg. 8-89-6)

1431. Indra Devata, Nrmedha and Purumedhau Angirasau Ṛshis

आमासु पक्वमैरय आ सूर्यं रोहयो दिवि।
घर्मं न सामं तपता सुवृक्तिभिर्जुष्टं गिर्वणसे बृहत्॥ १४३१॥

Āmāsu pakvam airaya ā sūryaṁ rohayo divi.
Gharmaṁ na sāmaṁ tapatā suvṛktibhir juṣṭaṁ girvaṇase bṛhat.

You move the ripening flow of sap in the veins of maturing forms of life. You raise and place the sun in the high heaven. O celebrants, as in the heat of fire, temper and shine your sama songs of adoration and, with noble hymns of praise, sing resounding Brhat samans of worship with love in honour of adorable Indra. (Rg. 8-89-7)

1432. Indra Devata, Agastya Maitravaruni Ṛshi

मत्स्यपायि ते महः पात्रस्येव हरिवो मत्सरो मदः।
वृषा ते वृष्ण इन्दुर्वाजी सहस्रसातमः॥ १४३२॥

Matsyapāyi te mahaḥ pātrasyeva harivo matsaro madaḥ. Vṛṣā te vṛṣṇa indur vājī sahasra sātamaḥ.

Indra, lord of energy and paradisal bliss, rejoice. You have drunk of the great and exhilarating soma, the divinity and ecstasy of life fresh from the very flask of

existence. Vibrant lord of the knights of horse, that joy of the drink of life is exciting, the very thrill of being. Lord virile and generous, you are the shower of bliss and that soma is soothing like the moon, tempestuous as waves of energy, yes, and a thousand-fold invitation to live, the call of life, for you. (The call of life is the call of existence for the human soul too to be born into this wonderful world of beauty, joy and peace.) (Rg. 1-175-1)

1433. Indra Devata, Agastya Maitravaruni Ṛshi

आ नस्ते गन्तु मत्सरो वृषा मदो वरेण्यः।
सहावाँ इन्द्र सानसिः पृतनाषाडमर्त्यः॥ १४३३॥

Ā naste gantu matsaro vṛṣā mado vareṇyaḥ.
Sahāvāṅ indra sānasiḥ pṛtanāṣāḍ amartyaḥ.

O for a draught of soma, that exciting, energising, ecstatic, cherished, strengthening, invigorating and immortal nectar of yours, Indra, which leads us on to victory over all the antilife forces of the world! May it come to us in plenty! (Rg.1-175-2)

1434. Indra Devata, Agastya Maitravaruni Ṛshi

त्वं हि शूरः सनिता चोदयो मनुषो रथम्।
सहावान् दस्युमव्रतमोषः पात्रं न शोचिषा॥ १४३४॥

Tvaṁ hi śūraḥ sanitā codayo manuṣo ratham.
Sahāvān dasyum avratam oṣaḥ pātraṁ na śociṣā.

Indra, ruler and protector of the world, great you

are, valiant and generous, dispenser, disposer, giver and unifier. Inspire and accelerate the chariot of humanity. Heroic and courageous lord of challenges, burn the lawless brute with your light and lustre of justice as the blaze of fire burns an empty vessel on the hearth (because there is nothing in it except its empty self). (Rg. 1-175-3)

CHAPTER–13

1435. Pavamana Soma Devata, Kavi Bhargava Ṛshi

१ २ ३ २उ ३ २ ३ २ ३ १ २र
पवस्व वृष्टिमा सु नोऽपामूर्मिं दिवस्परि।
३ १ २ ३ १ २र
अयक्ष्मा बृहतीरिषः॥ १४३५॥

Pavasva vṛṣṭim ā su no'pām ūrmiṁ divas pari.
Ayakṣmā bṛhatīr iṣaḥ.

Soma, lord of peace and plenty, give us holy showers of waters, wave on wave of the rain, and give us abundant food, energy and knowledge free from pollution and negativities. (Rg. 9-49-1)

1436. Pavamana Soma Devata, Kavi Bhargava Ṛshi

१ २ ३ १ २ ३ २ ३ १ २ ३ १ २र
तया पवस्व धारया यया गाव इहागमन्।
१ २ ३ १ २ ३ २
जन्यास उप नो गृहम्॥ १४३६॥

Tayā pavasva dhārayā yayā gāva ihāgaman.
Janyāsa upa no gṛham.

Shower and purify us with that stream of power and purity of peace and plenty by which our senses, mind and intelligence, socially and positively motivated, may be balanced in our personality and we may feel at home with ourselves. (Rg. 9-49-2)

1437. Pavamana Soma Devata, Kavi Bhargava Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ १ २
घृतं पवस्व धारया यज्ञेषु देववीतमः।
३ १ २ ३ १ २र
अस्मभ्यं वृष्टिमा पव॥ १४३७॥

Ghṛtaṁ pavasva dhārayā yajñeṣu devavītamaḥ. Asmabhyaṁ vṛṣṭim ā pava.

Let ghrta shower in streams, pure and powerful in our yajnas, O lord and guardian of the noble and divine worshippers. Bring us fulfilment and purify all our intentions, purposes and motivations of life. (Rg. 9- 49-3)

1438. Pavamana Soma Devata, Kavi Bhargava Ṛshi

स न ऊर्जे व्या३व्ययं पवित्रं धाव धारया।
देवासः शृणवन्हि कम्॥ १४३८॥

Sa na ūrje vyāvyayaṁ pavitraṁ dhāva dhārayā.
Devāsaḥ śṛṇavan hi kam.

For energy, give us showers in streams of imperishable purity of heart, and let the noble devotees hear the blissful music of the rain. (Rg. 9-49-4)

1439. Pavamana Soma Devata, Kavi Bhargava Ṛshi

पवमानो असिष्यदद्रक्षांस्यपजङ्घनत्।
प्रत्नवद्रोचयन्रुचः॥ १४३९॥

Pavamāno asiṣyadad rakṣāṁsyapajaṅghanat.
Pratnavad rocayan rucaḥ.

May Soma, pure and purifying, all pervasive, destroy all evils and negativities, and continue to illumine the brilliant regions of the universe, macrocosmic as well as microcosmic, as ever before. (Rg. 9-49-5)

1440. Indra Devata, Bharadvaja Barhaspatya Ṛshi

प्रत्यस्मै पिपीषते विश्वानि विदुषे भर।
अरङ्गमाय जग्मयेऽपश्चादध्वने नरः॥ १४४०॥

Pratyasmai pipīṣate viśvāni viduṣe bhara.
Araṅgamāya jagmaye'paścād adhvane naraḥ.

O yajakas, O Indra, ruler and patron of knowledge and culture, provide all facilities of the world for this bold and courageous leading scholar thirsting for knowledge and constantly going forward to reach the expansive bounds of his subject, never tarrying, never looking back. (Rg. 6-42-1)

1441. Indra Devata, Bharadvaja Barhaspatya Ṛshi

एमेनं प्रत्येतन सोमेभिः सोमपातमम्।
अमत्रेभिर्ऋजीषिणमिन्द्रं सुतेभिरिन्दुभिः ॥ १४४२ ॥

Emenaṁ pratyetana somebhiḥ somapātamam.
Amatrebhir ṛjīṣiṇam indraṁ sutebhir indubhiḥ.

In consequence and return, O scholars and citizens of the land, be grateful to this Indra, brilliant ruler, lover of the peace and pleasure of the soma of knowledge and enlightenment and promoter of scholars and men of truth and naturalness. Do all possible homage to him with ample measures of work and knowledge distilled like soma in the essence from your brilliant work and noble conduct. (Rg. 6-42-2)

1442. Indra Devata, Bharadvaja Barhaspatya Ṛshi

यदी सुतेभिरिन्दुभिः सोमेभिः प्रतिभूषथ।
वेदा विश्वस्य मेधिरो धृषत्तन्तमिदेषते ॥ १४४३ ॥

Yadī sutebhir indubhiḥ somebhiḥ prati-bhūṣatha. Vedā viśvasya medhiro dhṛṣat tantam ideṣate.

If you honour the lord ruler with the homage of

pure and brilliant soma of knowledge and yajnic action in response to his magnanimity, the wise and adorable lord of the world would acknowledge and appreciate each act of homage. (Rg. 6-42-3)

1443. Indra Devata, Bharadvaja Barhaspatya Ṛshi

३ १ २ ३ २उ ३ १ २ ३ १ २ ३ २
अस्माअस्मा इदन्धसोऽध्वर्यो प्र भरा सुतम्।
३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १२
कुवित्समस्य जेन्यस्य शर्धतोऽभिशस्तेरवस्वरत्॥ १४४३॥

Asmā asmā id andhaso'dhvaryo pra bharā sutam. Kuvit samasya jenyasya śardhato' bhiśaster avasvart.

O high priest of the yajnic order, bear and bring an equable share of bright and inspiring food and maintenance for every one. And may the great and wise one, the lord, preserve, protect, promote and defend the rightful constancy of the admirable force and power of the order against violence and calumny. (Rg. 6-42-4)

1444. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

३ २ ३ १ २र ३ १ २ ३ १ २
बभ्रवे नु स्वतवसेऽरुणाय दिविस्पृशे।
१ २ ३ १ २
सोमाय गाथमर्चत॥ १४४४॥

Babhrave nu svatavase'ruṇāya divispṛśe. Somāya gātham arccata.

Offer songs of adoration to Soma, lord sustainer of the universe, self-potent and omnipresent, who pervades boundless even to the heights of highest heavens. (Rg. 9-11-4)

1445. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

हस्तच्युतेभिरद्रिभिः सुतं सोमं पुनीतन।
मधावा धावता मधु॥ १४४५॥

Hasta-cyutebhir adribhiḥ sutaṁ somaṁ punītana. Madhāvā dhāvatā madhu.

As soma juice is extracted with stones worked by hands, refined and seasoned with honey and milk, so O lord, let my mind be refined and purified with repeated chants of the sacred voice, and let it be sanctified with the honey of devotion and let it be absorbed in the honey sweet of divinity. (Rg. 9-11-5)

1446. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

नमसेदुप सीदत दध्नेदभि श्रीणीतन।
इन्दुमिन्द्रे दधातन॥ १४४६॥

Namased upa sīdata dadhned abhi śrīṇītana. Indum indre dadhātana.

O Soma, eternal peace and joy, come, listen and abide by our homage at the closest, be one with our prayer and meditation, hold our mind and spirit in concentration within the ecstasy of your divine glory. (Rg. 9-11-6)

1447. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

अमित्रहा विचर्षणिः पवस्व सोम शं गवे।
देवेभ्यो अनुकामकृत्॥ १४४७॥

Amitrahā vicarṣaṇiḥ pavasva soma śam gave. Devebhyo anukāmakṛt.

O Soma, lord of eternal bliss, you eliminate the disturbance and negativities of the mind, you are the all-watching divine eye, pray flow in streams of joy and bring us peace and tranquillity of senses, mind and soul, O redeemer and giver of fulfilment to the holy and brilliant seekers of divinity. (Rg. 9-11-7)

1448. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

इन्द्राय सोम पातवे मदाय परि षिच्यसे।
मनश्चिन्मनसस्पतिः ॥ १४४८ ॥

Indrāya soma pātave madāya pari ṣicyase.
Manaścin manasaspatiḥ.

O Soma, shower of divine joy, you are the eternal mind, cosmic master, protector and inspirer of all human mind, and you vibrate and constantly flow for the joy and fulfilment of Indra, the soul in the state of spiritual excellence. (Rg. 9-11-8)

1449. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

पवमान सुवीर्यं रयिं सोम रिरीहि णः।
इन्दविन्द्रेण नो युजा ॥ १४४९ ॥

Pavamāna suvīryaṁ rayiṁ soma rirīhi ṇaḥ.
Indavindreṇa no yujā.

O Soma, beauty and joy of life, pure and purifying ever on the flow, our friend united with the mind and soul, we pray bring us courage and creativity of spirit, and wealth, honour and excellence of life, join us with divinity in communion and freedom. (Rg. 9-11-9)

1450. Indra Devata, Sukaksha Angirasa Ṛshi

उ॒द् घेद॒भि श्रु॒तामघं॒ वृष॑भं॒ नर्या॑पसम्।
अ॒स्ता॒रमे॑षि सू॒र्य॥ १४५०॥

Udghed abhi śrutāmagham vṛṣabham naryāpasam. Astāram eṣi sūrya.

O Surya, self-refulgent light of the world, you rise and move in the service of Indra, lord of the wealth of revelation, generous and virile, lover of humanity and dispeller of the darkness and negativities of the mind, soul and the universe. (Rg. 8-93-1)

(Indra is interpreted in this Sukta as the omnipotent, self-refulgent lord and light of the universe, as the sublime soul, and as the enlightened mind according to the context of meaning reflected by the intra-structure of the mantra.)

1451. Indra Devata, Sukaksha Angirasa Ṛshi

न॒व यो न॒वतिं॒ पुरो॒ बिभे॑द बा॒ह्वोज॑सा।
अहिं॑ च वृत्र॒हाव॑धीत्॥ १४५१॥

Nava yo navatim puro bibheda bāhvojasā. Ahim ca vṛtrahāvadhīt.

Indra who breaks off the nine and ninty strongholds of darkness, ignorance and suffering by the force of his lustrous arms and, as the dispeller of darkness, destroys the crooked serpentine evil of the world: (Rg. 8-93-2)

1452. Indra Devata, Sukaksha Angirasa Ṛshi

स न॑ इन्द्रः शि॒वः सखाश्वा॑वद्गो॒मद्यव॑मत्।
उ॒रुधा॑रेव दोहते॥ १४५२॥

Sa na indraḥ śivaḥ sakhāśvāvad gomad yavamat. Urudhāreva dohate.

That same Indra who is blissful, a gracious friend and companion, commands the wealth of cows and horses, nourishment and achievement, knowledge and enlightenment and distils for us power, honour and excellence from nature such as the torrential showers of rain. (Rg. 8-93-3)

1453. Surya Devata, Vibhrat Saurya Ṛshi

विभ्राड् बृहत् पिबतु सोम्यं मध्वायुर्दधद्यज्ञपतावविहुतम्।
वातजूतो यो अभिरक्षति त्मना प्रजाः पिपर्ति बहुधा वि राजति॥ १४५३॥

Vibhrāḍ bṛhat pibatu somyaṁ madhvāyur dadhad yajñapatāvavihrutam. Vātajūto yo abhi rakṣati tmanā prajāḥ piparti bahudhā vi rajati.

May the mighty refulgent sun hold, shower, protect and promote the honey sweets of life's soma nourishment, and bear and bring untainted health and long life for the performer and promoter of yajna, the sun which, energised by Vayu energy of divine nature protects and sustains all forms of life by its very essence, shines and rules life in many ways. (Rg. 10-170-1)

1454. Surya Devata, Vibhrat Saurya Ṛshi

विभ्राड् बृहत्सुभृतं वाजसातमं धर्म दिवो धरुणे सत्यमर्पितम्। अमित्रहा वृत्रहा दस्युहन्तमं ज्योतिर्जज्ञे असुरहा सपत्नहा॥ १४५४॥

Vibhrāḍ bṛhat subhṛtaṁ vājasātamaṁ dharmaṁ divo dharuṇe satyam arpitam. Amitrahā vṛtrahā dasyuhantamaṁ jyotir jajñe asurahā sapatnahā.

The mighty refulgent sun, destroyer of unfriendly forces, darkness and evil, anti-life elements, adversaries and enemies, rises, bearing the light that is the highest giver of food, energy and growing advancement. Truly vested in the established order of nature in the solar region, blissfully sustained, it is the highest killer of negative and destructive forces prevailing in life and nature. (Rg. 10-170-2)

1455. Surya Devata, Vibhrat Saurya Ṛshi

इदं श्रेष्ठं ज्योतिषां ज्योतिरुत्तमं विश्वजिद्धनजिदुच्यते बृहत्।
विश्वभ्राड् भ्राजो महि सूर्यो दृश उरु पप्रथे सह ओजो अच्युतम्॥ १४५५॥

Idaṁ śreṣṭhaṁ jyotiṣāṁ jyotir uttamaṁ viśvajid dhanajid ucyate bṛhat. Viśvabhrāḍ bhrājo mahi sūryo dṛśa uru paprathe saha ojo acyutam.

This mighty best and highest light of lights is exalted as universally pervasive winner and giver of wealth. This world illuminant light, great sun, is the light for the world's vision. It expands far and wide, undaunted lustre and majesty that it is, imperishable and eternal. (Rg.10-170-3)

1456. Indra Devata, Vasishtha Maitravaruni Ṛshi

इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा। शिक्षा णो अस्मिन् पूरुहूत यामनि जीवा ज्योतिरशीमहि॥ १४५६॥

Indra kratuṁ na ā bhara pitā putrebhyo yathā. Śikṣā ṇo asmin puruhūta yamani jīvā jyotiraśīmahi.

Bring us the divine vision, will and intelligence as father does for his children. O lord universally invoked and worshipped, instruct us as a teacher at this present time so that we, ordinary souls, may have the new light of life and living experience of Divinity. (Rg. 7-32-26)

1457. Indra Devata, Vasishtha Maitravaruni Ṛshi

मा नो अज्ञाता वृजना दुराध्यो३ माशिवासोऽव क्रमुः ।
त्वया वयं प्रवतः शश्वतीरपोऽति शूर तरामसि ॥ १४५७ ॥

Mā no ajñātā vṛjanā durādhyo३ māśivāso'va kramuḥ. Tvayā vayaṁ pravataḥ śaśvatīrapo'ti śūra tarāmasi.

O lord almighty beyond fear, let not the ignorant and unknown, crooked intriguers, evil designers, and malevolent opponents in ambush attack us on way to you. May we, guided, directed and protected by you, cross the universal streams of life rushing down the slopes of time. (Rg. 7-32-27)

1458. Indra Devata, Bharga Pragatha Ṛshi

अद्याद्या श्वःश्व इन्द्र त्रास्व परे च नः । विश्वा च नो
जरितॄन्त्सत्पते अहा दिवा नक्तं च रक्षिषः ॥ १४५८ ॥

Adyādyā śvaḥ śva indra trāsva pare ca naḥ. Viśvā ca no jaritṝnt satpate ahā divā naktaṁ ca rakṣiṣaḥ.

Day by day every today, day by day every

tomorrow and beyond, lord saviour and protector of the good and true, Indra, save and protect us, your celebrants and supplicants, all days, day and night. (Rg. 8-61-17)

1459. Indra Devata, Bharga Pragatha Ṛshi

३ १ २र ३ १ २ ३ १ २ ३ १ २ ३क २र ३ २ ३ १
प्रभङ्गी शूरो मघवा तुवीमघः सम्मिश्लो वीर्याय कम्। उभा
२ ३१ २र ३ १ २
ते बाहू वृषणा शतक्रतो नि या वज्रं मिमिक्षतुः॥ १४५९॥

Prabhaṅgī śūro maghavā tuvīmaghaḥ sammiśło vīryāya kam. Ubhā te bāhū vṛṣaṇā śatakrato ni yā vajraṁ mimikṣatuḥ.

A crushing warrior, commanding magnificence, power and universal riches, self-sufficient, virile, joiner of all with karmic destiny, O lord of infinite good actions, both your arms are abundantly generous and hold the thunderbolt of justice, reward and punishment both as deserved. (Rg. 8-61-18)

1460. Sarasvan Devata, Vasishtha Maitravaruni Ṛshi

३ २ ३ १ २ ३ १ २ ३ १ २
जनीयन्तो न्वग्रवः पुत्रीयन्त सुदानवः।
१ २
सरस्वन्तं हवामहे॥ १४६०॥

Janīyanto nvagravaḥ putrīyantaḥ sudānavaḥ. Sarasvantaṁ havāmahe.

Wishing for marriage, or looking forward to good progeny, liberally giving in charity, or meditating to realise the light of divinity, we pray for the living flow of the waters of Sarasvati, radiating light of divinity, the eternal ocean whence flow the light and the waters of life. (Rg. 7-96-4)

1461. Sarasvati Devata, Bharadvaja Barhaspatya Ṛshi

३ १ २ ३ २ ३ १ २ ३ १ २ ३ १ २
उत नः प्रिया प्रियासु सप्तस्वसा सुजुष्टा।
१२ ३ १ २
सरस्वती स्तोम्या भूत्॥ १४६१॥

Uta naḥ priyā priyāsu sapta svasā sujuṣṭā.
Sarasvatī stomyā bhūt.

And may Sarasvati, dynamic stream of light, knowledge and speech, dearest among seven lovely sister streams of knowledge, word, and mind and senses, loving and blissful, be adorable and remain favourable. (Rg. 6-61-10)

1462. Savita Devata, Vishvamitra gathina Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २
तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि।
२ ३ १ २ ३ १ २
धियो यो नः प्रचोदयात्॥ १४६२॥

Tatsavitur vareṇyaṁ bhargo devasya dhīmahi.
Dhiyo yo naḥ pra codayāt.

We concentrate and meditate on the radiant glory of self-refulgent lord Savita, lord giver of light and life, who may, we pray, inspire and energise our mind and intelligence. That glory alone is worthy of choice and meditation. (Rg. 3-62-10)

1463. Brahmanaspati Devata, Kanva Medhatithi Ṛshi

३ २ ३ १२ ३ १ २
सोमानां स्वरणं कृणुहि ब्रह्मणस्पते।
३ १ २ ३ १ २ ३ २
कक्षीवन्तं य औशिजः॥ १४६३॥

Somānāṁ svaraṇaṁ kṛṇuhi brahmaṇaspate.
Kakṣīvantam ya auśijaḥ.

Brahmanaspati, brilliant lord of Vedic knowledge,

zealous for learning I am, born of learned parents, kindly take me up as a disciple, train me as an expert of soma-yajna, a scholar of language and communication with a vision of the Word and meaning, and as an artist and craftsman of eminence. (Rg. 1-18-1)

1464. Agni Devata, Shatam Vaikhanasas Ṛshis

२ ३ १ ३ ३ २ ३ २ ३ १ २
अग्न आयूँषि पवस आ सुवोर्जमिषं च नः।
३ १ २ ३ १ २
आरे बाधस्व दुच्छुनाम्॥ १४६४॥

Agna āyūṅṣi pavasa ā suvorjam iṣaṁ ca naḥ.
Āre bādhasva ducchunām.

Agni, heat and energy of life divine, give us good health and long age with purity, create and bring us food, energy and excellence, and throw off and keep away all evils and negativities from us. (Rg. 9-66-19)

1465. Mitra-Varunau Devate, Yajata Atreya Ṛshi

१ २ ३ १ २ ३ २ ३ २ ३ १ २
ता नः शक्तं पार्थिवस्य महो रायो दिव्यस्य।
१ २ ३ २ ३ १ २
महि वा क्षत्रं देवेषु॥ १४६५॥

Tā naḥ śaktaṁ pārthivasya maho rāyo divyasya. Mahi vāṁ kṣatraṁ deveṣu.

Great is your power and potential for us over the wealth and excellence of heavenly and earthly values, culture and conduct and behaviour. Great is your rule and order over the divinities of nature and humanity. (Rg. 5-68-3)

1466. Mitra-Varunau Devate, Yajata Atreya Ṛshi

३ २ ३ २ ३ १ २ ३ १ २ र
ऋतमृतेन सपन्तेषिरं दक्षमाशाते।
३ १ २ ३ १ २
अद्रुहा देवौ वर्धेते॥ १४६६॥

Ṛtam ṛtena sapanteṣiraṁ dakṣam āśāte.
Adruhā devau vardhete.

They live, serve, strive and search for the realisation of Rtam, eternal and universal values of Truth and Dharma, by their earnest pursuit of truth and Dharma in life and conduct, Rtam, and thus, free from hate, jealousy and violence, achieve the strength and excellence they long for and rise, shining in merit as leading lights of humanity. (Rg. 5-68-4)

1467. Mitra-Varunau Devate, Yajata Atreya Ṛshi

वृष्टिद्यावा रीत्यापेषस्पती दानुमत्याः ।
बृहन्तं गर्तमाशाते ॥ १४६७ ॥

Vṛṣṭi dyāvā rītyāpeṣaspatī dānumatyāḥ.
Bṛhantaṁ gartam āśāte.

Harbingers of showers from heaven, making the waters flow on earth, creating, preserving and promoting the energy, fertility and production of the generous earth and environment, ruling and realising the desires and aspirations of humanity, Mitra and Varuna bring about a great and expansive haven of peace, prosperity and felicity on earth. (Rg. 5-68-5)

1468. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः ।
रोचन्ते रोचना दिवि ॥ १४६८ ॥

Yuñjanti bradhnam aruṣaṁ carantaṁ pari tasthuṣaḥ. Rocante rocanā divi.

Pious souls in meditation commune with the great and gracious lord of existence immanent in the steady

universe and transcendent beyond. Brilliant are they with the lord of light and they shine in the heaven of bliss. (Rg. 1-6-1)

1469. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे।
शोणा धृष्णू नृवाहसा॥ १४६९॥

Yuñjantyasya kāmyā harī vipakṣasā rathe.
Śoṇā dhṛṣṇū nṛvāhasā.

Scholars of science dedicated to Indra study and meditate on the lord's omnipotence of light, fire and wind, and harness the energy like two horses to a chariot, both beautiful, equal and complementary as positive-negative currents, fiery red, powerful and carriers of people. (Rg. 1-6-2)

1470. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे।
समुषद्भिरजायथाः॥ १४७०॥

Ketuṁ kṛṇvannaketave peśo maryā apeśase.
Sam uṣadbhir ajāyathāḥ.

Children of the earth, know That who creates light and knowledge for the ignorant in darkness and gives form and beauty to the formless and chaotic, and regenerate yourselves by virtue of the men of knowledge and passion for action. (Rg. 1-6-3)

1471. Pavamana Soma Devata, Ushana Kavya Ṛshi

अयं सोम इन्द्र तुभ्यं सुन्वे तुभ्यं पवते त्वमस्य पाहि। त्वं ह यं चकृषे त्वं ववृष इन्दुं मदाय युज्याय सोमम्॥ १४७१॥

Ayaṁ soma indra tubhyaṁ sunve tubhyaṁ pavate tvamasya pāhi. Tvaṁ ha yaṁ cakṛṣe tvaṁ vavṛṣa induṁ madāya yujyāya somam.

Indra, O soul of life, O man, this soma spirit of life and light, this beauty and joy is created for you; it flows, illuminates and sanctifies, for you; take it, live it, protect and advance it, don't destroy it. Indeed you create it, it is your choice to create it. And whatever you do and choose to do is for your mutual joy and indispensable togetherness. O man, enjoy the beauty and vibrancy of life, maintain and advance it for peace in mutual interest in a spirit of interdependence and cooperation. (Rg. 9-88-1)

1472. Pavamana Soma Devata, Ushana Kavya Ṛshi

स ईं रथो न भुरिषाडयोजि महः पुरूणि सातये वसूनि।
आदीं विश्वा नहूष्याणि जाता स्वर्षाता वन ऊर्ध्वा नवन्त॥ १४७२॥

Sa īṁ ratho na bhūriṣāḍ ayoji mahaḥ purūṇi sātaye vasūni. Ādīṁ viśvā nahuṣyāṇi jātā svarṣātā vana ūrdhvā navanta.

The great exalted soma spirit of life's vibrancy, like a great chariot of abundant comfort, capacity and possibility is enjoined for achieving many kinds of wealth, honours and excellences, and then all things born, created and achieved, all high ups, giving showers of joy in the exciting field of life honour, adore and celebrate the soma spirit of life divine. (Rg. 9-88-2)

1473. Pavamana Soma Devata, Ushana Kavya Ṛshi

शुष्मी शर्धो न मारुतं पवस्वानभिशस्ता दिव्या यथा विट्।
आपो न मक्षू सुमतिर्भवा नः सहस्त्राप्साः पृतनाषाड् न यज्ञः ॥ १४७३ ॥

Śuṣmī śardho na mārutaṁ pavasvānabhiśastā divyā yathā viṭ. Āpo na makṣū sumatir bhavā naḥ sahasrāpsāḥ pṛtanāṣāṇ na yajñaḥ.

O mighty power of purity and action like the force of winds, flow and purify, blow away the dead leaves, dry up the roots of negativity so that the nation of humanity may be clean and brilliant, free from malice, hate and fear of misfortune. Be instant cleanser and sanctifier of our will and understanding like holy waters of grace and give us a noble mind. Be like yajna, giver of a thousand noble powers and a victor in conflicts within and outside. (Rg. 9-88-7)

1474. Agni Devata, Bharadvaja Barhaspatya Ṛshi

त्वमग्ने यज्ञानां होता विश्वेषां हितः।
देवेभिर्मानुषे जने ॥ १४७४ ॥

Tvam agne yajñānāṁ hotā viśveṣāṁ hitaḥ. Devebhir mānuṣe jane.

Agni, self-refulgent leading light of the universe, you are the chief highpriest of all yajnic developments of nature and of all creative and developmental programmes of humanity for common universal good along with the brilliancies of nature and nobilities of humanity among the human community. (Rg. 6-16-1)

1475. Agni Devata, Bharadvaja Barhaspatya Ṛshi

स नो मन्द्राभिरध्वरे जिह्वाभिर्यजा महः।
आ देवान्वक्षि यक्षि च॥ १४७५॥

Sa no mandrābhir adhvare jihvābhir yajā mahaḥ. Ā devān vakṣi yakṣi ca.

O lord almighty, with inspiring words of enlightenment and bliss, consecrate our yajna, join us, bring up noble and brilliant divinities and with them make our yajnic programmes fruitful. (Rg. 6-16-2)

1476. Agni Devata, Bharadvaja Barhaspatya Ṛshi

वेत्था हि वेधो अध्वनः पथश्च देवाञ्जसा।
अग्ने यज्ञेषु सुक्रतो॥ १४७६॥

Vetthā hi vedho adhvanaḥ pathaś ca devāñjasā. Agne yajñeṣu sukrato.

O refulgent lord of knowledge and wisdom, Agni, you are the prime agent of holy action in corporate programmes, you know the highways and byways of existence, and you command the brilliant powers of nature and humanity by your instant moving presence across time and space. (Rg. 6-16-3)

1477. Agni Devata, Vishvamitra Gathina Ṛshi

होता देवो अमर्त्यः पुरस्तादेति मायया।
विदथानि प्रचोदयन्॥ १४७७॥

Hotā devo amartyaḥ purastād eti māyayā. Vidathāni pracodayan.

The brilliant performers of yajna, immortal and

indestructible, goes forward with his innate power and intelligence, inspiring, advancing and accelerating yajnic programmes of creative and productive corporate action. (Rg. 3-27-7)

1478. Agni Devata, Ushanaḥ Kavya Ṛshi

वाजी वाजेषु धीयतेऽध्वरेषु प्र णीयते।
विप्रो यज्ञस्य साधनः॥ १४७८॥

Vājī vājeṣu dhīyate'dhvareṣu pra ṇīyate.
Vipro yajñasya sādhanaḥ.

Agni, tempestuous power and vibrant accomplisher of yajnic creation, is adopted, lighted and accelerated in top gear in scientific and technological programmes of friendly and cooperative nature. (Rg. 3-27-8)

1479. Agni Devata, Ushanaḥ Kavya Ṛshi

धिया चक्रे वरेण्यो भूतानां गर्भमा दधे।
दक्षस्य पितरं तना॥ १४७९॥

Dhiyā cakre vareṇyo bhūtānāṁ garbham ā dadhe. Dakṣasya pitaraṁ tanā.

Agni, lord of our love and choice, as parent and teacher, bears the natural child, seed of evolving humanity, in protective and educational custody and, with expansive intelligence, completes the growth and accomplishment of the child to the future protector and promoter of human expertise and perfection through educational rebirth, into the full man as a 'dvija'. (Rg. 3-27-9)

1480. Agni or Havis Devata, Bharadvaja Barhaspatya Ṛshi

आ सुते सिञ्चत श्रियं रोदस्योरभिश्रियम्।
रसा दधीत वृषभम्॥ १४८०॥

Ā sute siñcata śriyaṁ rodasyor abhiśriyam.
Rasā dadhīta vṛṣabham.

O seekers of communion aspiring for divine ecstasy, when the communion is achieved, collect and fill the mind to overflowing with nectar and offer the oblations of ananda to the heavenly glory of Agni rolling across and over heaven and earth. (Rg. 8-72-13)

1481. Agni or Havis Devata, Bharadvaja Barhaspatya Ṛshi

ते जानत स्वमोक्याꣳ३ सं वत्सासो न मातृभिः।
मिथो नसन्त जामिभिः॥ १४८१॥

Te jānata svam okyāṁꣳ saṁ vatsāso na mātṛbhiḥ. Mitho nasanta jāmibhiḥ.

The aspirants know the one inmate spirit of their common home and they all abide and move together in and with the one intimate spirit of their own kind as children move around attached with their mothers (each with the one that is his, but all mothers are the same, the one common Soul). (Rg. 8-72-14)

1482. Agni or Havis Devata, Bharadvaja Barhaspatya Ṛshi

उप स्रक्वेषु बप्सतः कृण्वते धरुणं दिवि।
इन्द्रे अग्ना नमः स्वः॥ १४८२॥

Upa srakveṣu bapsataḥ kṛṇvate dharuṇaṁ divi.
Indre agnā namaḥ svaḥ.

Agni, receiving, kindling and consuming the oblations in the flames, turns the havi into light in heaven as offering in the cup of faith to Indra. (So does the yogi turn his thoughts through contemplation into light and joy in the higher personality to offer it as homage to Indra.) (Rg. 8-72-15)

1483. Indra Devata, Brhaddiva Atharvana Ṛshi

तदिदास भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषनृम्णः। सद्यो जज्ञानो नि रिणाति शत्रूननु यं विश्वे मदन्त्यूमाः॥ १४८३॥

Tad id āsa bhuvaneṣu jyeṣṭhaṁ yato jajña ugras tveṣanṛmṇaḥ. Sadyo jajñāno ni riṇāti śatrūnanu yaṁ viśve madantyūmāḥ.

That Indra, Brahma, is the first and highest among all the worlds in existence, of which, as the original cause, is born the blazing, refulgent potent sun which, always rising every moment, destroys the negativities which damage life and by which all positive and protective powers and people of the world rejoice and celebrate life. (Rg. 10-120-1)

1484. Indra Devata, Brhaddiva Atharvana Ṛshi

वावृधानः शवसा भूर्योजाः शत्रुर्दासाय भियसं दधाति। अव्यनच्च व्यनच्च सस्नि सं ते नवन्त प्रभृता मदेषु॥ १४८४॥

Vāvṛdhānaḥ śavasā bhūryojāḥ śatrur dāsāya bhiyasaṁ dadhāti. Avyanac ca vyanac ca sasni sam te navanta prabhṛtā madeṣu.

Growing mighty in strength, immensely lustrous, destroyer of negativities, it strikes fear into the heart of forces causing damage to life and the environment. O

Bountiful purifier and sustainer of the breathing and non-breathing world, all the people and powers which receive sustenance from you join to do honour to you in their joy and celebration of life. (Rg. 10-120-2)

1485. Indra Devata, Brhaddiva Atharvana Ṛshi

त्वे क्रतुमपि वृञ्जन्ति विश्वे द्विर्यदेते त्रिर्भवन्त्यूमाः।
स्वादोः स्वादीयः स्वादुना सृजा समदः सु मधु मधुनाभि योधीः॥ १४८५॥

Tve kratum api vṛñjanti viśve dvir yad ete trir bhavantyūmāḥ. Svādoḥ svādīyaḥ svādunā sṛjā samadaḥ su madhu madhunābhi yodhīḥ.

And they all, celebrants of divinity, surrender all actions and prayers to you when they join in couples and grow to three in the family. O lord sweeter than sweetness itself, join the sweets of life with honey and with divine sweetness and bliss create life overflowing with love and ecstasy. (Rg. 10-120-3)

1486. Indra Devata, Grtsamada Shaunaka Ṛshi

त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृम्पत् सोममपिबद्विष्णुना सुतं यथावशम्। स ईं ममाद महि कर्म कर्तवे महामुरुं सैनं सश्चद्देवो देवं सत्य इन्दुः सत्यमिन्द्रम्॥ १४८६॥

Trikadrukeṣu mahiṣo yavāśiraṁ tuviśuṣmastṛmpat somaṁ apibad viṣṇunā sutam yathāvaśam. Sa īṁ mamāda mahi karma kartave mahāmuruṁ sainaṁ saścad devo devaṁ satya induḥ satyamindram.

The great and powerful sun drinks up the soma, essence of vital juices reinforced with herbal elixir,

matured in three containers, i.e., the earth, the sky and the heaven of light, and distilled by light and wind while it shines and energises the essences.

He who delights in energising this sun, greatest of the great in nature, to do great things, who blesses and continues to bless this blazing power of light is the eternal, ever true, self-refulgent Lord Supreme, blissful as the moon.

And he who would love to do great things vast and worthy of the great, he, true and bright as the moon, should serve and meditate on this lord of unbounded light and energy. (Rg. 2-22-1)

1487. Indra Devata, Grtsamada Shaunaka Ṛshi

साकं जातः क्रतुना साकमोजसा ववक्षिथ साकं वृद्धो वीर्यैः सासहिर्मृधो विचर्षणिः। दाता राध स्तुवते काम्यं वसु प्रचेतन सैनं सश्चद्देवो देवं सत्य इन्दुः सत्यमिन्द्रम्॥ १४८७॥

Sākam jātaḥ kratunā sākam ojasā vavakṣitha sākaṁ vṛddho vīryaiḥ sāsahir mṛdho vicarṣaṇiḥ. Dātā rādhaḥ stuvate kāmyaṁ vasu pracetana sainaṁ saścad devo devaṁ satya induḥ satyam indram.

The jiva, individual soul, born in human form with the potential to know and act, courage and splendour, carries on the business of life and grows with vigour and valour, challenging, victorious and brilliant with vision and judgement. Indra, lord of life, all giver, provides whatever wealth and power is loved and valued by the pious and worshipful soul. May the soul of man, blessed and true as the moon, join and serve this supreme

lord Indra, self-refulgent, eternal and true, in prayer, worship and meditation. (Rg. 2-22-3)

1488. Indra Devata, Grtsamada Shaunaka Ṛshi

२ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २र
अध त्विषीमाँ अभ्योजसा कृविं युधाभवदा रोदसी
३ २ ३ १ २ १ २ ३ २ ३ २ ३ १ २ ३
अपृणदस्य मज्मना प्र वावृधे। अधत्तान्यं जठरे प्रेमरिच्यत
१ २ ३ १ २ ३ २ ३ २ १ २र ३ १ २र
प्र चेतय सैनं सश्चद्देवो देवं सत्य इन्दुः सत्यमिन्द्रम्॥ १४८८॥

Adha tviṣīmāň abhyojasā kṛviṁ yudhābhavad ā rodasī apṛṇad asya majmanā pra vāvṛdhe. Adhattānyaṁ jaṭhare premaricyata pra cetaya sainaṁ saścad devo devaṁ satya induḥ satyam indram.

The mighty universal energy with its own electric force and its action fills up the heaven and earth with universal water vapours full like a reservoir, and it continues to grow by the omnipotence of the omnipresent lord Indra, the self-refulgent Indra. It holds within its womb the other, wealth of waters, releases the waters and stays larger and mightier. The lord self-refulgent who creates and blesses this mighty bright universal yajnic energy of electricity is Indra, eternal and ever blissful as the moon. Enlighten us, O lord, with energy and bliss. (Rg. 2-22-2)

CHAPTER–14

1489. Indra Devata, Priyamedha Angirasa Ṛshi

अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे।
सूनुं सत्यस्य सत्पतिम्॥ १४८९॥

Abhi pra gopatiṁ girendram arca yathā vide.
Sūnuṁ satyasya satpatim.

To the best of your knowledge and culture and with the best of your language, worship and adore Indra, protector of stars and planets, lands and cows, language and culture, creator of the dynamics of existence and protector of its constancy. (Rg. 8-69-4)

1490. Indra Devata, Priyamedha Angirasa Ṛshi

आ हरयः ससृज्रिरेऽरुषीरधि बर्हिषि।
यत्राभि संनवामहे॥ १४९०॥

Ā harayaḥ sasṛjrire'ruṣīr adhi barhiṣi.
Yatrābhi saṁ navāmahe.

Let the vibrations of divinity, like crimson rays of dawn which bring the sun to the earth, bring Indra on to our sacred grass where we humans meet and pray and celebrate the lord in song together. (Rg. 8-69-5)

1491. Indra Devata, Priyamedha Angirasa Ṛshi

इन्द्राय गाव आशिरं दुदुह्रे वज्रिणे मधु।
यत्सीमुपह्वरे विदत्॥ १४९१॥

Indrāya gāva āśiraṁ duduhre vajriṇe madhu.
Yatsīm upahvare vidat.

Lands and cows, suns and planets, indeed all objects in motion, exude for Indra, wielder of thunder, the ichor of emotional adoration seasoned with ecstasy like honey sweet milk mixed with soma which he receives close at hand and cherishes.(Rg. 8-69-6)

1492. Indra Devata, Nrmedha and Purumedhau Angirasau Ṛshis

२ ३ १ २ ३ २ ३ १ २ ३ १ २
आ नो विश्वासु हव्यमिन्द्रं समत्सु भूषत।
२ ३ १ २ ३ १ २ ३ १ २
उप ब्रह्माणि सवनानि वृत्रहन् परमज्या ऋचीषम॥ १४९२॥

Ā no viśvāsu havyaṁ indraṁ samatsu bhūṣata. Upa brahmāṇi savanāni vṛtrahan paramajyā ṛcīṣama.

O yajakas, adore and glorify Indra, lord of universal energy, world power and human forces, worthy of reverence and invocation in all our joint battles of life. May the lord of strongest bow, destroyer of evil and dispeller of darkness and ignorance, great and glorious as sung in the Rks, grace our songs of adoration and faithful efforts with the beauty and glory of success. (Rg. 8-90-1)

1493. Indra Devata, Nrmedha and Purumedhau Angirasau Ṛshis

२ ३ १ २ ३ १ २र ३ १ २ ३ १ २ ३ २
त्वं दाता प्रथमो राधसामस्यसि सत्य ईशानकृत्।
३ २ ३ १ २र ३२ ३ १ २ ३२
तुविद्युम्नस्य युज्या वृणीमहे पुत्रस्य शवसो महः॥ १४९३॥

Tvaṁ dātā prathamo rādhasāmasyasi satya īśānakṛt. Tuvidyumnasya yujyā vṛṇīmahe putrasya śavaso mahaḥ.

You are the original giver of means of effort and

success in all fields of life. You are the maker of leaders and giver of the wealth and honours of life. Of such great lord of glory and power, promoter and protector of strength and power, we pray for wealth, honour and excellence worthy of your glory. (Rg. 8-90-2)

1494. Pavamana Soma Devata, Tryaruna Trasadasyu Ṛshis

प्रत्नं पीयूषं पूर्व्यं यदुक्थ्यं महो गाहाद्दिव आ निरधुक्षत।
इन्द्रमभि जायमानं समस्वरन्॥ १४९४॥

Pratnaṁ pīyūṣaṁ pūrvyaṁ yad ukthyaṁ maho gāhād diva ā nir adhukṣata. Indram abhi jāyamānaṁ sam asvaran.

That nectar of divinity, eternal and adorable, which the ancient sages distilled from the mighty great and infinite heaven of light, and which they perceived rising for the soul while they sang in adoration, that same nectar, O Soma, may shower on us too, we pray. (Rg. 9-110-8)

1495. Pavamana Soma Devata, Tryaruna Trasadasyu Ṛshis

आदीं के चित् पश्यमानास आप्यं वसुरुचो दिव्या अभ्यनूषत। दिवो न वारं सविता व्यूर्णुते॥ १४९५॥

Ādīṁ kecit paśyamānāsa āpyaṁ vasuruco divyā abhyanūṣata. Divo na vāraṁ savitā vyūrṇute.

And some men of vision who can perceive the adorable presence worthy of attainment, and some divinely blest lovers of the life sustainer Soma who adore and exalt him, these reveal the mystery and majesty of the supreme Soma spirit as the sun reveals

the world of physical reality. (Rg. 9-110-6)

1496. Pavamana Soma Devata, Tryaruna Trasadasyu Ṛshis

अध यदिमे पवमान रोदसी इमा च विश्वा भुवनाभि मज्मना। यूथे न निष्ठा वृषभो वि राजसि॥ १४९६॥

Adha yad ime pavamāna rodasī imā ca viśvā bhuvanābhi majmanā. Yūthe na niṣṭhā vṛṣabho vi rājasi.

And then, O pure and purifying Soma, as long as these heaven and earth and all these regions of the world you wield with your might abide, you abide as the master in the centre of the multitude. (Rg. 9-110-9)

1497. Agni Devata, Ajigarti Shunahshepa Ṛshi

इममू षु त्वमस्माकं सनिं गायत्रं नव्यांसम्। अग्ने देवेषु प्र वोचः॥ १४९७॥

Imamū ṣu tvam asmākaṁ saniṁ gāyatraṁ navyāṅsam. Agne deveṣu pra vocaḥ.

Agni, eternal lord omniscient, this divine knowledge, blissful, sweet and musical in Gayatri and other musical metres, ever new and giver of new ideas, pray reveal it to the sages and whisper it into our soul. (Rg. 1-27-4)

1498. Agni Devata, Ajigarti Shunahshepa Ṛshi

विभक्तासि चित्रभानो सिन्धोरूर्मा उपाक आ। सद्यो दाशुषे क्षरसि॥ १४९८॥

Vibhaktāsi citrabhāno sindhor ūrmā upāka ā. Sadyo dāśuṣe kṣarasi.

Versatile lord of wide and various knowledge such as analysis of sea waves and water particles, come soon, you always give a shower of knowledge to the man of faith, reverence and generosity. (Rg. 1-27-6)

1499. Agni Devata, Ajigarti Shunahshepa Ṛshi

आ नो भज परमेष्वा वाजेषु मध्यमेषु।
शिक्षा वस्वो अन्तमस्य॥ १४९९॥

Ā no bhaja parameṣvā vājeṣu madhyameṣu.
Śikṣā vasvo antamasya.

Lord of knowledge and power, in the highest, medium and closest battles and businesses of life, enlighten us and give us the joy and wealth of life both material and spiritual. (Rg. 1-27-5)

1500. Indra Devata, Vatsa Kanva Ṛshi

अहमिद्धि पितुष्परि मेधामृतस्य जग्रह।
अहं सूर्यइवाजनि॥ १५००॥

Aham iddhi pituṣpari medhāmṛtasya jagraha.
Ahaṁ sūrya ivājani.

I have received from my father super intelligence of the universal mind and law, I have realise it too in the soul, and I feel reborn like the refulgent sun.(Rg.8-6-10)

1501. Indra Devata, Vatsa Kanva Ṛshi

अहं प्रत्नेन जन्मना गिरः शुम्भामि कण्ववत्।
येनेन्द्रः शुष्ममिद्दधे॥ १५०१॥

Ahaṁ pratnena janmanā giraḥ śumbhāmi kaṇvavat. Yenendraḥ śuṣmam id dadhe.

With the realisation of ancient and eternal knowledge and all my thought and will I sanctify and adorn my words and voice in song like a wise sage, and, by that, Indra, lord of light and power, vests me with strength and excellence. (Rg. 8-6-11)

1502. Indra Devata, Vatsa Kanva Ṛshi

ये त्वामिन्द्र न तुष्टुवुर्ऋषयो ये च तुष्टुवुः।
ममेद् वर्धस्व सुष्टुतः॥ १५०२॥

Ye tvām indra na tuṣṭuvur ṛṣayo ye ca tuṣṭuvuḥ.
Memed varddhasva suṣṭutaḥ.

There are men who do not adore you, and there are sages who adore you, (both ways you are acknowledged and adored by praise or protest). O lord thus adored by me and pleased, pray accept my adoration and let us rise. (Rg. 8-6-12)

1503. Agni Devata, Agni Tapasa Ṛshi

अग्ने विश्वेभिरग्निभिर्जोषि ब्रह्म सहस्कृत।
ये देवत्रा य आयुषु तेभिर्नो महया गिरः॥ १५०३॥

Agne viśvebhir agnibhir josi brahma sahaskṛta.
Ye devatrā ya āyuṣu tebhir no mahayā giraḥ.

Agni, divine fire and spirit of life, born of divine energy, force and power, you love and accept our songs and havi offered into the yajna vedi. You love and accept our homage along with all other versions of agni, vital energy, present in nature's divinities and in living beings. Pray, along with all these, exalt our homage and songs of adoration.

1504. Vishvedeva Devata, Agni Tapasa Ṛshi

प्र स विश्वेभिरग्निभिरग्निः स यस्य वाजिनः ।
तनये तोके अस्मदा सम्यङ् वाजैः परीवृतः ॥ १५०४ ॥

Pra sa viśvebhir agnibhir agniḥ sa yasya vājinaḥ. Tanaye toke asmad ā samyaṅ vājaiḥ parīvṛtaḥ.

May that Agni, along with all other universal forms of heat, whose living versions are passion, creativity and heroic expression, come fully girt about with power, passion and spirit of advancement and bless us and our kith and kin

1505. Vishvedeva Devata, Agni Tapasa Ṛshi

त्वं नो अग्ने अग्निभिर्ब्रह्म यज्ञं च वर्धय ।
त्वं नो देवतातये रायो दानाय चोदय ॥ १५०५ ॥

Tvaṁ no agne agnibhir brahma yajñam ca varddhaya. Tvaṁ no devatātaye rāyo dānāya codaya.

Agni, leading light of the world, by the gifts of enlightenment increase and develop our knowledge and corporate action, and inspire and enlighten us for the service of the divinities to win their gifts of wealth, honour and excellence. (Rg. 10-141-6)

1506. Pavamana Soma Devata, Tryaruna Trasadasyu Ṛshis

त्वे सोम प्रथमा वृक्तबर्हिषो महे वाजाय श्रवसे धियं दधुः ।
स त्वं नो वीर वीर्याय चोदय ॥ १५०६ ॥

Tve soma prathamā vṛktabarhiṣo mahe vājāya śravase dhiyam dadhuḥ. Sa tvaṁ no vīra vīryāya codaya.

Into you, O Soma, did ancient sages of uninvolved mind with yajnic dedication concentrate and focus their mind and senses for the attainment of a high order of spiritual enlightenment. O Soma spirit of divinity that enlightened the sages, pray inspire and enlighten us too with that same divine manliness of vision and action. (Rg. 9-110-7)

1507. Pavamana Soma Devata, Tryaruna Trasadasyu Ṛshis

३क २र ३ १ २र ३ २ ३ २ ३ १ २र ३ २ ३ १ २
अभ्यभि हि श्रवसा ततर्दिथोत्सं न कं चिज्जनपानमक्षितम्।
१ २ ३ १ २र ३ १ २
शर्याभिर्न भरमाणो गभस्त्योः॥ १५०७॥

Abhyabhi hi śravasā tatardithotsam na kaṁ cij-janapānam akṣitam. Śaryābhir na bharamāṇo gabhastyoḥ.

Bearing in hands as if, and maintaining in balance by evolutionary powers, you hold and control the means of life sustenance, and release them in constant flow of food and energy like an inexhaustible stream of water for the maintenance and fulfilment of common humanity. (Rg. 9-110-5)

1508. Pavamana Soma Devata, Tryaruna Trasadasyu Ṛshis

१ २ ३ १ २ ३ २ ३ २ ३ १ २ ३ १ २ ३ १ २
अजीजनो अमृत मर्त्याय कमृतस्य धर्मन्नमृतस्य चारुणः।
१ २ ३ २ ३ २ ३ १ २
सदासरो वाजमच्छा सनिष्यदत्॥ १५०८॥

Ajījano amṛta martyāya kam ṛtasya dharmann-amṛtasya cāruṇaḥ. Sadāsaro vājam acchā saniṣyadat.

Immortal Soma, for mortal humanity you create peace and pleasure radiating in the operative laws of eternal and immortal blissful dynamics of existence,

vesting in mortals the energy and ambition to live, and you move on ever in union with mortals and immortals. (Rg. 9-110-4)

1509. Indra Devata, Vishvamana Vaiyashva Ṛshi

२ ३ १ २ ३ १ २ ३ १ २र
एन्दुमिन्द्राय सिञ्चत पिबाति सोम्यं मधु।
१ २र ३ २
प्र राधांसि चोदयते महित्वना॥ १५०९॥

Endum indrāya siñcata pibāti somyaṁ madhu.
Pra rādhāṅsi codayate mahitvanā.

Prepare, offer and regale Indra with the nectar drink of faith and performance. He values, enjoys and promotes the honey sweets of peace, pleasure and progress and, with his power and grandeur, inspires the people with will and competence and ambition for progress and excellence. (Rg. 8-24-13)

1510. Indra Devata, Vishvamana Vaiyashva Ṛshi

२ ३ १ २ ३ २ ३ १ २ ३ १ २
उपो हरीणां पतिं राधः पृञ्चन्तमब्रवम्।
३ १ २ ३ २ ३ १ २
नूनं श्रुधि स्तुवतो अश्व्यस्य॥ १५१०॥

Upo harīṇāṁ patiṁ rādhaḥ pṛñcantam abravam. Nūnaṁ śrudhi stuvato aśvyasya.

I reach the lord protector and controller of the moving worlds, the omnipotent who enjoins the soul with the world of nature, and I closely whisper in prayer: Listen to the celebrant devotee who is keen to move from humanity to divinity and deserves to be accepted. (Rg. 8-24-14)

1511. Indra Devata, Vishvamana Vaiyashva Ṛshi

२ ३क २ ३ २ ३ २ ३ २ ३ १ २ ३ २
न ह्या३ङ्ग पुरा च न जज्ञे वीरतरस्त्वत्।
१ २ ३ २उ ३ २ ३ १ २
न की राया नैवथा न भन्दना॥ १५११॥

Na hyā ३ṅga purā ca na jajñe vīrataras tvat.
Na kī rāyā naivathā na bhandanā.

Pray listen, Indra, dearest lord of life, true it is that no one born ever before or after was greater or mightier than you, none by wealth and power, none by competence and advancement, none by songs of prayer and adoration, none like you. (Rg. 8-24-15)

1512. Indra Devata, Priyamedha Angirasa Ṛshi

नदं व ओदतीनां नदं योयुवतीनाम्।
पतिं वो अघ्न्यानां धेनूनामिषुध्यसि॥ १५१२॥

Nadaṁ va odatīnāṁ nadaṁ yoyuvatīnām.
Patiṁ vo aghnyānāṁ dhenūnām iṣudhyasi.

Indra is the resounding source of fresh energies, roaring expression of maiden youthfulness, protector and promoter of sacred sources of production and nourishment such as cows which must not be killed or hurt, and he is the relentless inexhaustible keeper of your arrows for your targets of defence and development. (Rg. 8-69-2)

1513. Agni Devata, Vasishtha Maitravaruni Ṛshi

देवो वो द्रविणोदाः पूर्णां विवष्ट्वासिचम्।
उद्वा सिञ्चध्वमुप वा पृणध्वमादिद्वो देव ओहते॥ १५१३॥

Devo vo draviṇodāḥ pūrṇām vivaṣṭvāsicam. Ud vā siñcadhvam upa vā pṛṇadhvaṁ ād id vo deva ohate.

Agni, self-refulgent lord giver of wealth, honour and excellence, loves to have your fire of yajnic action sprinkled with overflowing ladle of ghrta and the highest

refined action. Serve him closely, feed the fire to the full, let the flames rise, and the generous lord refulgent would lead you to the heights of prosperity and excellence. (Rg. 7-16-11)

1514. Agni Devata, Vasishtha Maitravaruni Ṛshi

तं होतारमध्वरस्य प्रचेतसं वह्निं देवा अकृण्वत।
दधाति रत्नं विधते सुवीर्यमग्निर्जनाय दाशुषे॥ १५१४॥

Taṁ hotāram adhvarasya pracetasaṁ vahniṁ devā akṛṇvata. Dadhāti ratnaṁ vidhate suvīr-yam agnir janāya dāśuṣe.

Let the brilliant, noble and generous leaders of humanity choose, sanctify and anoint that intelligent all-aware person as Agni, leader, ruler and high-priest of the yajnic social order of love, peace and non-violence, who would create and bear the jewel wealth and values of life and high power and prestige of the noblest order for generous self-sacrificing people dedicated to the yajna of the social system.(Rg.7-16-12)

1515. Agni Devata, Saubahri Kanva Ṛshi

अदर्शि गातुवित्तमो यस्मिन् व्रतान्यादधुः।
उपो षु जातमार्यस्य वर्धनमग्निं नक्षन्तु नो गिरः॥ १५१५॥

Adarśi gātuvittamo yasmin vratānyādadhuḥ. Upo ṣu jātam āryasya varddhanam agniṁ nakṣantu no giraḥ.

There is seen the light of Agni, best knower of the ways of life, where people direct and concentrate their vows of piety and discipline. Let our songs of adoration rise and reach Agni, self-revealed, who opens

the paths of progress and urges us on to reach the goal of rectitude for noble people. (Rg.8-103-1)

1516. Agni Devata, Saubahri Kanva Ṛshi

२ ३१ २ ३ १ २ ३१ २ ३२
यस्माद्रेजन्त कृष्टयश्चर्कृत्यानि कृण्वतः।
३ २ ३१ २ ३ २ ३ २ ३ १२
सहस्त्रसां मेधसाताविव त्मनाग्निं धीभिर्नमस्यत॥ १५१६॥

Yasmād rejanta kṛṣṭayaścarkṛtyāni kṛṇvataḥ. Sahasrasāṁ medhasātāviva tmanāgnim dhībhir namasyata.

From that gift of light the children of earth shine and continue doing their daily duties. O people, do service in homage to Agni, giver of light and a thousand other gifts as in yajnic generosity. Do so with your heart and soul, adore him sincerely by thought and action. (Rg. 8-103-3)

1517. Agni Devata, Sobahri Kanva Ṛshi

१ २र ३ २ ३ २उ ३ २ ३ १ २ १२ ३१२ ३ १
प्र दैवोदासो अग्निर्देव इन्द्रो न मज्मना। अनु मातरं पृथिवीं
२र ३ १ २र ३ १२
वि वावृते तस्थौ नाकस्य शर्मणि॥ १५१७॥

Pra daivodāso agnir deva indro na majmanā. Anu mātaraṁ pṛthivīṁ vi vāvṛte tasthau nākasya śarmaṇi.

Agni, the sun, lover of holy admirers, sitting as if on top of heaven in glory, turns his rays of light in circuit to the mother earth for her children.(Rg.8-103-2)

1518. Pavamana Agni Devate, Shatam Vaikhanasas Ṛshis

२ ३ १ ३ ३ २ ३ २ ३ १ २
अग्न आयूँषि पवस आसुवोर्जमिषं च नः।
३१ २ ३ १ २
आरे बाधस्व दुच्छुनाम्॥ १५१८॥

Agna āyūṅṅṣi pavasa ā suvorjam iṣaṁ ca naḥ.
Āre bādhasva ducchunām.

Agni, heat and energy of life divine, give us good health and long age with purity, create and bring us food, energy and excellence, and throw off and keep away all evils and negativities from us. (Rg. 9-66-19)

1519. Pavamana Agni Devate, Shatam Vaikhanasas Ṛshis

३ २उ ३ १ २ ३ १ २ ३ १ २
अग्निर्ऋषिः पवमानः पाञ्चजन्यः पुरोहितः।
१ २ ३ २
तमीमहे महागयम्॥ १५१९॥

Agnir ṛṣiḥ pavamānaḥ pāñcajanyaḥ purohitaḥ.
Tam īmahe mahāgayam.

Agni is the light of life and fire of passion, pure and purifying energy ever radiative, universal inspirer of all people on earth and energiser of all five faculties, adorable leader of entire humanity and guiding spirit of the corporate life of all human communities together. We adore, serve and pray for the favour of such generous father of the household of humanity. (Rg. 9-66-20)

1520. Pavamana Agni Devate, Shatam Vaikhanasas Ṛshis

२ ३ १ २ ३ १ २ ३ १ २उ ३ १ २
अग्ने पवस्व स्वपा अस्मे वर्चः सुवीर्यम्।
१ २ ३ २उ ३ १ २
दधद्रयिं मयि पोषम्॥ १५२०॥

Agne pavasva svapā asme varcaḥ suvīryam.
Dadhad rayim mayi poṣam.

Agni, pray radiate and purify us. Lord of holy action, bless us with holy lustre, noble courage and virility. Bear and bring us wealth, honour and excellence with promotive health and nourishment. (Rg. 9-66-21)

1521. Agni Devata, Vasuyavah Atreya Ṛshis

अग्ने पावक रोचिषा मन्द्रया देव जिह्वया।
आ देवान् वक्षि यक्षि च॥ १५२१॥

Agne pāvaka rociṣā mandrayā deva jihvayā.
Ā devān vakṣi yakṣi ca.

Agni, light of Divinity, fire of life, generous and brilliant giver of knowledge and enlightenment, with a sweet and lustrous tongue, bright and blissful, you bear and bring the divinities of nature and nobilities of humanity to the vedi and serve them from here with light and energy. (Rg. 5-26-1)

1522. Agni Devata, Vasuyavah Atreya Ṛshis

तं त्वा घृतस्नवीमहे चित्रभानो स्वर्दृशम्।
देवाँ आ वीतये वह॥ १५२२॥

Taṁ tvā ghṛtasnavīmahe citrabhāno svar dṛśam. Devāँ ā vītaye vaha.

Agni, pure and purifier, light of fire feeding on ghrta, showerer of life's beauty and grace, shining with manifold lustre, indeed the very light and bliss of heaven, we pray: With a sweet and lustrous tongue of flame full of bliss, bring for us the nobilities and divinities of nature and humanity for a feast of pleasure and enlightenment and serve them with love and reverence. (Rg. 5-26-2)

1523. Agni Devata, Vasuyavah Atreya Ṛshis

वीतिहोत्रं त्वा कवे द्युमन्तं समिधीमहि।
अग्ने बृहन्तमध्वरे॥ १५२३॥

Vīti hotram tvā kave dyumantaṁ sam idhīmahi.
Agne bṛhantam adhvare.

Agni, creative visionary of the light of heaven, in our yajnic project of love and non-violence, we invoke and enkindle you, universally great, self-refulgent and giver of the gifts of peace and enlightenment. (Rg. 5-26-3)

1524. Agni Devata, Gotama Rahugana Ṛshi

अवा नो अग्न ऊतिभिर्गायत्रस्य प्रभर्मणि।
विश्वासु धीषु वन्द्य॥ १५२४॥

Avā no agna ūtibhir gāyatrasya prabharmaṇi.
Viśvāsu dhīṣu vandya.

Lord adorable all over the world in the affairs of enlightenment, protect and advance us with your care and powers of defence and development in the transactions of knowledge and happiness of the people with your heart and soul. (Rg. 1-79-7)

1525. Agni Devata, Gotama Rahugana Ṛshi

आ नो अग्ने रयिं भर सत्रासाहं वरेण्यम्।
विश्वासु पृत्सु दुष्टरम्॥ १५२५॥

Ā no agne rayim bhara satrāsāhaṁ vareṇyam.
Viśvāsu Pṛtsu duṣṭaram.

Agni, lord of wealth and power, bless us with cherished wealth and power, formidable and invincible in all the battles of life, overcoming all and ever. (Rg. 1-79-8)

1526. Agni Devata, Gotama Rahugana Ṛshi

आ नो अग्ने सुचेतुना रयिं विश्वायुपोषसम्।
मार्डीकं धेहि जीवसे॥ १५२६॥

Ā no agne sucetunā rayiṁ viśvāyu-poṣasam.
Mārḍīkaṁ dhehi jīvase.

Agni, lord of life, light and wealth, bring us and bless us with wealth along with knowledge, science and technology that may provide nourishment and health for all, soothing and joyful for happy living.(Rg.1-79-9)

1527. Agni Devata, Ketu Agneya Ṛshi

अग्निं हिन्वन्तु नो धियः सप्तिमाशुमिवाजिषु।
तेन जेष्म धनंधनम्॥ १५२७॥

Agniṁ hinvantu no dhiyaḥ saptim āśum ivājiṣu.
Tena jeṣma dhanaṁ dhanam.

Let our thought, will and actions research and develop fire energy like a fleet or horse spurred to battle for victory so that thereby we may achieve the real wealth of wealths. (Rg. 10-156-1)

1528. Agni Devata, Ketu Agneya Ṛshi

यया गा आकरामहै सेनयाग्ने तवोत्या।
तां नो हिन्व मघत्तये॥ १५२८॥

Yayā gā ākarāmahai senayāgne tavotyā.
Tāṁ no hinva maghattaye.

O leading light of life, energy of fire, with your powers and means of protection by which we acquire our lands and develop our fields and cattle wealth, pray enhance and accelerate that same power for us for acquisition of wealth, power and honour. (Rg.10-156-2)

1529. Agni Devata, Ketu Agneya Ṛshi

आग्ने स्थूरं रयिं भर पृथुं गोमन्तमश्विनम्।
अङ्धि खं वर्तया पविम्॥ १५२९॥

Āgne sthūram rayim bhara pṛthum gomantam aśvinam. Aṅdhi kham varttayā pavim.

O light and fire of life, bring us solid, vast and lasting wealth rich in lands, cows and culture, horses, transport and achievement, fill the firmament with profuse rain and vapour, and turn poverty and indigence into plenty and generosity. (Rg. 10-156-3)

1530. Agni Devata, Ketu Agneya Ṛshi

अग्ने नक्षत्रमजरमा सूर्यं रोहयो दिवि।
दधज्ज्योतिर्जनेभ्यः॥ १५३०॥

Agne nakṣatram ajaram ā sūryaṁ rohayo divi. Dadhaj jyotir janebhyaḥ.

Agni, light of life, ruler of existence, let the unaging sun, star of good fortune, rise high in heaven so that it may bring light and energy for humanity and enhance their well being. (Rg. 10-156-4)

1531. Agni Devata, Ketu Agneya Ṛshi

अग्ने केतुर्विशामसि प्रेष्ठः श्रेष्ठ उपस्थसत्।
बोधा स्तोत्रे वयो दधत्॥ १५३१॥

Agne ketur viśām asi preṣṭhaḥ śreṣṭha upasthasat. Bodhā stotre vayo dadhat.

Agni, light and fire of life, you are the essential brilliant definition and identity of humanity, blazing ensign of human culture, dearest, best, closest, freest, bearing food, energy and enlightenment for the celebrant. Pray listen, enlighten, and bless.(Rg.10-156-5)

1532. Agni Devata, Virupa Angirasa Ṛshi

३ २ ३ २ ३ २ ३ १ २र ३ २ ३ २
अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्या अयम्।
३ १ २र
अपां रेतांसि जिन्वति॥ १५३२॥

Agnir mūrddhā divaḥ kakutpatiḥ pṛthivyā ayam. Apāṁ retāṅsi jinvati.

This Agni is the highest lord and master of all on top of heaven and earth and gives energy and sustenance to the seeds of life in the waters of the universe. (Rg. 8-44-16)

1533. Agni Devata, Virupa Angirasa Ṛshi

१ २ ३ १ २ ३ २ ३ १ २ ३क २र
ईशिषे वार्यस्य हि दात्रस्याग्ने स्वःपतिः।
३ २ ३ २ ३ १ २
स्तोता स्यां तव शर्मणि॥ १५३३॥

Īśiṣe vāryasya hi dātrasyāgne svaḥ-patiḥ. Stotā syāṁ tava śarmaṇi.

Agni, you are the lord and protector of the peace and bliss of heaven. You rule over the wealth, honour and excellence of the world. I pray that I may adore and celebrate your divine glory and abide in heavenly peace and joy under your divine protection. (Rg. 8-44-18)

1534. Agni Devata, Virupa Angirasa Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २र
उदग्ने शुचयस्तव शुक्रा भ्राजन्त ईरते।
२ ३ १ २ ३ १ २
तव ज्योतींष्यर्चयः॥ १५३४॥

Ud agne śucayas tava śukrā bhrājanta īrate.
Tava jyotīṅṅṣyarcayaḥ.

Agni, light and life of the world, your fires and flames, lights and lightnings, pure, white and undefiled, shine and radiate all over spaces. (Rg. 8-44-17)

CHAPTER–15

1535. Agni Devata, Gotama Rahugana Ṛshi

कस्ते जामिर्जनानामग्ने को दाश्वध्वरः।
को ह कस्मिन्नसि श्रितः॥ १५३५॥

Kaste jāmir janānām agne ko dāśvadhvaraḥ.
Ko ha kasminn asi śritaḥ.

Agni, who among people is your brother that knows well? Who is the giver? Who is the yajaka? Who are you? Wherein do you abide. (Rg. 1-75-3)

1536. Agni Devata, Gotama Rahugana Ṛshi

त्वं जामिर्जनानामग्ने मित्रो असि प्रियः।
सखा सखिभ्य ईड्यः॥ १५३६॥

Tvaṁ jāmir janānām agne mitro asi priyaḥ.
Sakhā sakhibhya īḍyaḥ.

Agni, you are the brother and saviour of the people. You are the friend. You are so dear and affectionate a source of fulfilment. You are the friend of friends, adorable for your companions. (Rg. 1-75-4)

1537. Agni Devata, Gotama Rahugana Ṛshi

यजा नो मित्रावरुणा यजा देवाँ ऋतं बृहत्।
अग्ने यक्षि स्वं दमम्॥ १५३७॥

Yajā no mitrāvaruṇā yajā devāṅ ṛtam bṛhat.
Agne yakṣi svaṁ damam.

Agni, do yajna for Mitra and Varuna, pranic energy of prana and apana. Do yajna for the divine energies of nature. Do yajna for Rtam, promotion of Eternal Knowledge of divine Law. Do yajna for the sake of your own home and for self-control and self-culture. (Rg. 1-75-5)

1538. Agni Devata, Devashrava Ṛshi

३ १ २ ३क २र ३१ २र ३ २
ईडेन्यो नमस्यस्तिरस्तमांसि दर्शतः।
२ ३ १ २ ३ १ २
समग्निरिध्यते वृषा॥ १५३८॥

Īḍenyo namasyas tiras tamāṅsi darśataḥ.
Sam agnir idhyate vṛṣā.

Agni, worthy of worship, worthy of reverence and salutations, virile and generous, is beautiful, it conquers the darkness of the world and is lighted and raised in yajnas. (Rg. 3-27-13)

1539. Agni, Rtava Devata, Devashrava Ṛshi

१ २ ३ १ २र ३ २ ३ १ २ ३ १ २
वृषो अग्निः समिध्यतेऽश्वो न देववाहनः।
२ ३ १ २
तं हविष्मन्त ईडते॥ १५३९॥

Vṛṣo agniḥ samidhyate'śvo na devavāhanaḥ.
Taṁ haviṣamanta īḍate.

Virile and generous, Agni is lighted and raised, it shines and blazes. It is the carrier of fragrance to the divinities of heaven and earth. Devotees bearing sacred offerings worship it in yajna. (Rg. 3-27-14)

1540. Agni Devata, Devashrava Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २
वृषणं त्वा वयं वृषन् वृषणः समिधीमहि।
२ ३ १ २ ३ २
अग्ने दीद्यतं बृहत्॥ १५४०॥

Vṛṣaṇaṁ tvā vayaṁ vṛṣan vṛṣaṇaḥ samidhīmahi. Agne dīdyataṁ bṛhat.

Agni, virile and generous as showers of rain, refulgent lord of light and yajna, we, overflowing at heart with faith and generosity, light the fire of yajna rising and shining across the vast spaces. (Rg. 3-27-15)

1541. Agni Devata, Virupa Angirasa Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २
उत्ते बृहन्तो अर्चयः समिधानस्य दीदिवः।
१ २ ३ १ २
अग्ने शुक्रास ईरते॥ १५४१॥

Utte bṛhanto arcayaḥ samidhānasya dīdivaḥ. Agne śukrāsa īrate.

Agni, lord of light and fire, kindled, fed and rising, your lofty and expansive flames, shining and blazing, pure, powerful and purifying, go on rising higher and higher. (Rg. 8-44-4)

1542. Agni Devata, Virupa Angirasa Ṛshi

१ २ ३ २ १ २ ३ १ २
उप त्वा जुह्वो३ मम घृताचीर्यन्तु हर्यत।
१ २ ३ १ २
अग्ने हव्या जुषस्व नः॥ १५४२॥

Upa tvā juhvo mama ghṛtācīr yantu haryata. Agne havyā juṣasva naḥ.

Agni, lord of beauty and bliss, let my ladles overflowing with ghrta rise and move close to you. Pray accept and enjoy our oblations and our songs.(Rg.8-44-5)

1543. Agni Devata, Virupa Angirasa Ṛshi

३ १ २र ३ १ २ ३ १ २ ३ १ २
मन्द्रं होतारमृत्विजं चित्रभानुं विभावसुम्।
३ १ २ ३ १ २
अग्निमीडे स उ श्रवत्॥ १५४३॥

Mandraṁ hotāram ṛtvijaṁ citrabhānuṁ vibhāvasum. Agnim īḍe sa u śravat.

I adore Agni, lord of light and fire, blissful, generous yajaka, high priest of regular seasonal yajna, wondrous illustrious, blazing brilliant lord of wealth and honour, and I pray may the lord listen and bless. (Rg. 8-44-6)

1544. Agni Devata, Bharga Pragatha Ṛshi

३ १ २ ३ १ २ ३ २ २ ३ १ २ ३ २ ३ २ ३
पाहि नो अग्न एकया पाह्यू३त द्वितीयया। पाहि गीर्भिस्ति-
१ २ ३ १ २ ३ १ २
सृभिरूर्जां पते पाहि चतसृभिर्वसो॥ १५४४॥

Pāhi no agna ekayā pāhyu३ta dvitīyayā. Pāhi gīrbhis tisṛbhir ūrjām pate pāhi catasṛbhir vaso.

Agni, save us by the first voice, and by the second, by three voices, and, O lord of cosmic power, ultimate haven and home of existence, protect and promote us by the four. (Rg. 8-60-9)

(This is a very simple and yet a most comprehensive verse. The first voice could be the voice of average humanity; second, words of the sages; third,

voice of the soul; fourth, the voice of divinity. Another way to understand: One, two, three or all the four Veda's voice. Yet another: voice of the soul in the rising sequence of the four mantras of Aum as described in the Upanishads. And then the four stages of language in the descending order from divine to the human: Para, Pashyanti, Madhyama and Vaikhari.)

1545. Agni Devata, Bharga Pragatha Ṛshi

पाहि विश्वस्माद्रक्षसो अराव्णः प्र स्म वाजेषु नोऽव।
त्वामिद्धि नेदिष्ठं देवतातय आपिं नक्षामहे वृधे॥ १५४५॥

Pāhi viśvasmād rakṣaso arāvṇaḥ pra sma vājeṣu no'va. Tvām iddhi nediṣṭhaṁ devatātaya āpiṁ nakṣāmahe vṛdhe.

Save us from all evils of the world, from all selfish grabbers. Protect us in our struggles and lead us to victory. We approach you and pray to you, closest to us, our own, for the success of our divine yajna and rising advancement in life. (Rg. 8-60-10)

1546. Agni Devata, Trita Aptya Ṛshi

इनो राजन्नरतिः समिद्धो रौद्रो दक्षाय सुषुमाँ अदर्शि।
चिकिद्धि भाति भासा बृहतासिक्नीमेति रुशतीम-
पाजन्॥ १५४६॥

Ino rājannaratiḥ samiddho raudro dakṣāya suṣumāṅ adarśi. Cikid vi bhāti bhāsā bṛhatāsiknīm eti ruśatīm apājan.

Mighty self-refulgent sun, Agni, constant master illuminator of heaven and earth, blazing and commanding terrible power, abundant with life giving energy, is seen on high, energising life for intelligent and industrious work on earth and shining with boundless light, and then relinquishing the day light and projecting the light far away ahead, passes on to the area of erstwhile darkness of the night. (Then night follows the day here and the day follows night there.) (Rg. 10-3-1)

1547. Agni Devata, Trita Aptya Ṛshi

कृष्णां यदेनीमभि वर्पसाभूज्जनयन्योषां बृहतः पितुर्जाम्।
ऊर्ध्वं भानुं सूर्यस्य स्तभायन् दिवो वसुभिररतिर्वि भाति॥ १५४७॥

Kṛṣṇām yad enīm abhi varpasābhūj janayan yoṣām bṛhataḥ pitur jām. Ūrdhvaṁ bhānuṁ sūryasya stabhāyan divo vasubhir aratir vi bhāti.

Then again, overcoming the dark passage of the night with its illumination of light and manifesting the youthful daughter of great and vast heaven bearing the light of the sun up above, the same Agni shines with heavenly light constantly for the day. (Rg. 10-3-2)

1548. Agni Devata, Trita Aptya Ṛshi

भद्रो भद्रया सचमान आगात् स्वसारं जारो अभ्येति पश्चात्। सुप्रकेतैर्द्युभिरग्निर्वितिष्ठन् रुशद्भिर्वर्णैरभि राममस्थात्॥ १५४८॥

Bhadro bhadrayā sacamāna āgāt svasāraṁ jāro abhyeti paścāt. Supṛaketair dyubhir agnir vitiṣṭhan ruśadbhir varṇair abhi rāmam asthāt.

The sun of auspicious light, dispeller of darkness of the night, has come up close at the heels of its love, the beauteous holy dawn now on the run on its own and thus Agni, prevailing with beautiful sun shine of the morning holds off the darkness for the day. (Rg. 10-3-3)

1549. Agni Devata, Ushana Kavya Ṛshi

कया ते अग्ने अङ्गिर ऊर्जो नपादुपस्तुतिम्।
वराय देव मन्यवे॥ १५४९॥

Kayā te agne aṅgira ūrjo napād upastutim. Varāya deva manyave.

O creator, preserver and protector of energy, dear as breath of life and vitality of existence, with words of beauty and bliss, O light of the world, we offer our homage and adoration to you, lord refulgent and great. (Rg. 8-84-4)

1550. Agni Devata, Ushana Kavya Ṛshi

दाशेम कस्य मनसा यज्ञस्य सहसो यहो।
कदु वोच इदं नमः॥ १५५०॥

Dāśema kasya manasā yajñasya sahaso yaho. Kad u voca idaṁ namaḥ.

Agni, to which mighty, potent, adorable power other than you, shall we offer our sincere homage, when and where present these words of prayer? (Rg. 8-84-5)

1551. Agni Devata, Ushana Kavya Ṛshi

अधा त्वं हि नस्करो विश्वा अस्मभ्यं सुक्षितीः।
वाजद्रविणसो गिरः॥ १५५१॥

Adhā tvaṁ hi naskaro viśvā asmabhyaṁ sukṣitīḥ. Vājadraviṇaso giraḥ.

And you alone will provide happy homes and peaceful establishment for all our people and bless us with vitality, power, wealth and victory in response to our prayer. (Rg. 8-84-6)

1552. Agni Devata, Bharga Pragatha Ṛshi

अग्न आ याह्यग्निभिर्होतारं त्वा वृणीमहे।
आ त्वामनक्तु प्रयता हविष्मती यजिष्ठं बर्हिरासदे॥ १५५२॥

Agna ā yāhyagnibhir hotāraṁ tvā vṛṇīmahe. Ā tvām anaktu prayatā haviṣmatī yajiṣṭhaṁ barhir ā sade.

Agni, universal fire of life, come with other fires such as the sun. We opt to worship you alone, the cosmic yajamana. The yajaka people holding ladlefuls of havi would honour and celebrate you and seat you on the holy grass. (Rg. 8-60-1)

1553. Agni Devata, Bharga Pragatha Ṛshi

अच्छा हि त्वा सहसः सूनो अङ्गिरः स्रुचश्चरन्त्यध्वरे।
ऊर्जो नपातं घृतकेशमीमहेऽग्निं यज्ञेषु पूर्व्यम्॥ १५५३॥

Acchā hi tvā sahasaḥ sūno aṅgiraḥ srucaścarantyadhvare. Ūrjo napātaṁ ghṛtakeśam īmahe'gniṁ yajñeṣu pūrvyam.

Agni, creator of energy and power, dear as breath of life omnipresent, the ladles of ghrta feed you well in the holy fire of yajna. We honour and adore the divine fire, prime power, infallible product of cosmic energy and rising in flames in yajnas. (Rg. 8-60-2)

1554. Agni Devata, Suditi - Purumidhau Angirasau, tayor va anyatara Ṛshi

अच्छा नः शीरशोचिषं गिरो यन्तु दर्शतम्।
अच्छा यज्ञासो नमसा पुरूवसुं पुरुप्रशस्तमूतये॥ १५५४॥

Acchā naḥ śiraśociṣaṁ giro yantu darśatam.
Acchā yajñāso namasā purūvasuṁ puru praśastam ūtaye.

Let all our songs of adoration rise fast to the refulgent and glorious Agni. Let our yajna with homage and havi move and reach the universally adored and universally honoured Agni for the sake of universal protection. (Rg. 8-71-10)

1555. Agni Devata, Suditi - Purumidhau Angirasau, tayor va anyatara Ṛshi

अग्निं सूनुं सहसो जातवेदसं दानाय वार्याणाम्।
द्विता यो भूदमृतो मर्त्येष्वा होता मन्द्रतमो विशि॥ १५५५॥

Agniṁ sūnuṁ sahaso jātavedasaṁ dānāya vāryāṇām. Dvitā yo bhūdamṛto martyeṣvā hotā mandratamo viśi.

Let our prayers reach Agni, all pervasive creator of energy, for the gift of cherished wealth and power.

Agni is the immortal presence who appears among mortals in both physical and spiritual forms, universal yajaka, happiest and most blissful, arising in every home stead of the people. (Rg. 8-71-11)

1556. Agni Devata, Vishvamitra Gathina Ṛshi

१ २ ३ २ ३ २ ३ १ २र
अदाभ्यः पुरएता विशामग्निर्मानुषीणाम्।
२ ३ २ ३ २ ३ १ २
तूर्णी रथः सदा नवः॥ १५५६॥

Adābhyaḥ pura etā viśām agnir mānuṣīṇām.
Tūrṇī rathaḥ sadā navaḥ.

Irrepressible and indestructible, going forward in front of the people, fiery leader of the nation, instant starter, torch bearer of humanity and warrior, ever new: such is Agni, pioneer and leader. (Rg. 3-11-5)

1557. Agni Devata, Vishvamitra Gathina Ṛshi

३ १ २र ३ १ २ ३ १ २ ३ १ २
अभि प्रयांसि वाहसा दाश्वाँ अश्नोति मर्त्यः।
१ २ ३ १ २
क्षयं पावकशोचिषः॥ १५५७॥

Abhi prayāṅsi vāhasā dāśvāṅ aśnoti martyaḥ.
Kṣayaṁ pāvaka-śociṣaḥ.

By virtue of the leading light of Agni, the generous man who gives in yajnic action gets his objects of desire, and from the rising flames of holy fire as by virtue of the scholar's brilliance of knowledge, he gets a haven of peace. (Rg. 3-11-7)

1558. Agni Devata, Vishvamitra Gathina Ṛshi

३ १ २र ३ २ ३ १ २ ३ २ ३ १ २
साह्वान् विश्वा अभियुजः क्रतुर्देवानाममृक्तः।
३ २ ३ १ २
अग्निस्तुविश्रवस्तमः॥ १५५८॥

Sāhvān viśvā abhiyujaḥ kratur devānām amṛktaḥ. Agnis tuvi śravastamaḥ.

Patient yet most irresistible of all the front rank people, most enlightened of the noble and generous, inviolable, Agni is well read and most renowned leading light. (Rg. 3-11-6)

1559. Agni Devata, Saubhari Kanva Ṛshi

३ १ २ ३ १ २र ३ २ ३ १ २ ३ १ २ ३२
भद्रो नो अग्निराहुतो भद्रा रातिः सुभग भद्रो अध्वरः।
३ २ ३ १ २र
भद्रा उत प्रशस्तयः॥ १५५९॥

Bhadro no agnirāhuto bhadrā rātiḥ subhaga bhadro adhvaraḥ. Bhadrā uta praśastayaḥ.

Lord of beauty and glory, may the yajna fire with offers of oblations be auspicious for us. May our charity be auspicious. May our yajna and all other acts of kindness and love free from violence be auspicious. And may all the appreciation and praise of our acts and behaviour be auspicious and fruitful. (Rg. 8-19-19)

1560. Agni Devata, Saubhari Kanva Ṛshi

३ १ २र ३ २ ३ १ २ ३ १ २ ३ २
भद्रं मनः कृणुष्व वृत्रतूर्ये येना समत्सु सासहिः।
१ २ ३ १ २ ३ २ ३ १ २ ३ १ २ ३ १ २
अव स्थिरा तनुहि भूरि शर्धतां वनेमा ते अभिष्टये॥ १५६०॥

Bhadraṁ manaḥ kṛṇuṣva vṛtra-tūrye yenā samatsu sāsahiḥ. Ava sthirā tanuhi bhūri sarddhatāṁ vanemā te abhiṣṭaye.

Agni, leading light of life, turn the mind to gracious goodness, by which you challenge the adversary in battles and win over the forces of darkness.

Reduce the many strongholds of the violent adversaries to nullity so that by your kindness and favours we may win what we desire in peace. (Rg. 8-19-20)

1561. Agni Devata, Gotama Rahugana Ṛshi

२ ३ १ २ ३ १ २ ३ १ २
अग्ने वाजस्य गोमत ईशानः सहसो यहो।
३ १ २ ३ २ ३ १ २
अस्मे देहि जावेदो महि श्रवः॥ १५६१॥

Agne vājasya gomata īśānaḥ sahaso yaho.
Asme dehi jātavedo mahi śravaḥ.

Agni, lord of the knowledge of existence, creator and ruler of food, energy and wealths of life and lord of cows and sunbeams, child of omnipotence, bring us the brilliance of knowledge and great splendour of life's victories. (Rg. 1-79-4)

1562. Agni Devata, Gotama Rahugana Ṛshi

१ २ ३ १ २र ३ २३ २ ३ १ २ ३ २
स इधानो वसुष्कविरग्निरीड्येन्यो गिरा।
३ २ ३ १ २
रेवदस्मभ्यं पुर्वणीक दीदिहि॥ १५६२॥

Sa idhāno vasuṣkavir agnir īḍenyo girā.
Revadasmabhyaṁ purvaṇīka dīdihi.

Agni, that brilliant lord of light and knowledge, treasure home of wealth and joy, divine visionary of creation, adorable with holy words, lord of wealth, blazing with flames and flaming with forces, may he ever shine and shine us with knowledge. (Rg. 1-79-5)

1563. Agni Devata, Gotama Rahugana Ṛshi

३ १ २ ३ २उ ३ १ २ ३ १ २र
क्षपो राजन्नुत त्मनाग्ने वस्तोरुतोषसः।
१ २ ३ १ २ ३ १ २
स तिग्मजम्भ रक्षसो दह प्रति॥ १५६३॥

Kṣapo rājann uta tmanāgne vastor utoṣasaḥ.
Sa tigmajambha rakṣaso daha prati.

Agni, blazing with light and power, creating and ruling over nights, days and the dawns, lord of the mighty order of justice and dispensation, burn up the evil and the wicked. (Rg. 1-79-6)

1564. Agni Devata, Gopavana Atreya Ṛshi

विशोविशो वो अतिथिं वाजयन्तः पुरुप्रियम्।
अग्निं वो दुर्यं वच स्तुषे शूषस्य मन्मभिः ॥ १५६४ ॥

Viśo viśo vo atithiṁ vājayantaḥ purupriyam.
Agniṁ vo duryaṁ vaca stuṣe śūṣasya manmabhiḥ.

O people of the world, seekers of light and advancement by every community for every community, for the sake of you all, with sincere thoughts and resounding words, I adore Agni, holy power, your homely friend loved by all for the common good. (Rg. 8-74-1)

1565. Agni Devata, Gopavana Atreya Ṛshi

यं जनासो हविष्मन्तो मित्रं न सर्पिरासुतिम्।
प्रशंसन्ति प्रशस्तिभिः ॥ १५६५ ॥

Yaṁ janāso haviṣmanto mitraṁ na sarpir āsutim. Praśaṅsanti praśastibhih.

Adore and exalt Agni whom yajnic people serve as a friend, with havi in hand and oblations of clarified butter, and celebrate with songs of praise. (Rg. 8-74-2)

1566. Agni Devata, Gopavana Atreya Ṛshi

पन्यांसं जातवेदसं यो देवतात्युद्यता।
हव्यान्यैरयद् दिवि॥ १५६६॥

Panyāṅsaṁ jātavedasaṁ yo devatātyudyatā.
Havyānyairayad divi.

Serve and exalt the adorable Agni, all pervasive, who rises, strengthens all divinities of nature and humanity and raises the oblations to the heavens and heightens their vitality and power. (Rg. 8-74-3)

1567. Agni Devata, Bharadvaja Barhaspatya or Vitahavya Angirasa Ṛshi

समिद्धमग्निं समिधा गिरा गृणे शुचिं पावकं पुरो अध्वरे
ध्रुवम्। विप्रं होतारं पुरुवारमद्रुहं कविं सुम्नैरीमहे जात-
वेदसम्॥ १५६७॥

Samiddham agniṁ samidhā girā gṛṇe śuciṁ pāvakaṁ puro adhvare dhruvam. Vipraṁ hotāraṁ puruvāram adruhaṁ kaviṁ sumnair īmahe jātavedsam.

I glorify the lighted fire, pure and purifying power, firm and foremost in holy works of love and non-violent development. In our state of peace and comfort, we celebrate and pray to the vibrant light giver of gifts, universally admired, free from jealousy, poetic creator, all knowing and present in all that exists. (Rg. 6-15-7)

1568. Agni Devata, Bharadvaja Barhaspatya or Vitahavya Angirasa Ṛshi

त्वां दूतमग्ने अमृतं युगेयुगे हव्यवाहं दधिरे पायुमीड्यम्।
देवासश्च मर्त्तासश्च जागृविं विभुं विश्पतिं नमसा नि षेदिरे॥ १५६८॥

Tvāṁ dūtam agne amṛtaṁ yuge yuge havyavāhaṁ dadhire pāyum īḍyam. Devāsaśca marttāsaśca jāgṛviṁ vibhuṁ viśpatim namasā ni ṣedire.

Agni, life of life, light of existence, brilliant saints and sages and ordinary mortals too for ages and ages have meditated on you, light divine, with homage and self-surrender and found their haven and home in your presence, O lord disseminator of fragrance, receiver of homage and giver of grace, immortal, protector, adorable, ever awake, infinite, ruler and sustainer of humanity. (Rg. 6-15-8)

1569. Agni Devata, Bharadvaja Barhaspatya or Vitahavya Angirasa Ṛshi

विभूषन्नग्न उभयाँ अनु व्रता दूतो देवानां रजसी समीयसे।
यत्ते धीतिं सुमतिमावृणीमहेऽध स्मा नस्त्रिवरूथः शिवो भव॥ १५६९॥

Vibhūṣannagna ubhayāँ anu vratā dūto devānām rajasī sam īyase. Yat te dhītiṁ sumatim āvṛṇīmahe'dha smā nas trivarūthaḥ śivo bhava.

Agni, lord beatific, purifying fire, gracious to both

wise and innocent according to your eternal law, self-refulgent light giver for the brilliant and generous, you pervade heaven and earth with your saving presence. As we meditate on your holy light and vision of knowledge, in consequence by your grace be kind and good to us, O lord of three worlds, omnipresent, omniscient and omnificent. (Rg. 6-15-9)

1570. Agni Devata, Prayoga Bhargava or Agni Pavaka Barhaspatya or Agni Grhapati-Yavishthau Sahasputrau or Anyatara Ṛshis

उप त्वा जामयो गिरो देदिशतीर्हविष्कृतः।
वायोरनीके अस्थिरन्॥ १५७०॥

Upa tvā jāmayo giro dediśatīr haviṣkṛtaḥ.
Vāyor anīke asthiran.

Moving and vibrant adorations of the enlightened celebrant reach you and stay by you in the movements of air in the middle regions. (Rg. 8-102-13)

1571. Agni Devata, Prayoga Bhargava or Agni Pavaka Barhaspatya or Agni Grhapati-Yavishthau Sahasputrau or Anyatara Ṛshis

यस्य त्रिधात्ववृतं बर्हिस्तस्थावसन्दिनम्।
आपश्चिन्नि दधा पदम्॥ १५७१॥

Yasya tridhātvavṛtamṁ barhistasthāvasandinam. Āpaścin ni dadhā padam.

The three-quality mind of the celebrant with sattva, rajas and tamas, open and unfettered, is the seat

of Agni where peace and potential for action both have their seat. (Rg. 8-102-14)

1572. Agni Devata, Prayoga Bhargava or Agni Pavaka Barhaspatya or Agni Grhapati-Yavishthau Sahasputrau or Anyatara Ṛshis

पदं देवस्य मीढुषोऽनाधृष्टाभिरूतिभिः ।
भद्रा सूर्यइवोपदृक् ॥ १५७२ ॥

Padaṁ devasya mīḍhuṣo'nādhṛṣṭābhir ūtibhiḥ.
Bhadrā sūrya ivopadṛk.

The seat of the refulgent, generous and virile divinity, Agni, with undaunted powers of protection is auspicious and blissful, shining like an inner sun and the second inner eye with inward light and vision. (Rg. 8-102-15)

1573. Indra Devata, Medhyatithi Kanva Ṛshi

अभि त्वा पूर्वपीतये इन्द्र स्तोमेभिरायवः । समीचीनास ऋभवः समस्वरन् रुद्रा गृणन्त पूर्व्यम् ॥ १५७३ ॥

Abhi tvā pūrvapītaya indra stomebhir āyavaḥ.
Samīcīnāsa ṛbhavaḥ sam asvaran rudrā gṛṇanta pūrvyam.

Indra, men in general, learned experts of vision and wisdom, illustrious powers of law and order, and fighting warriors of defence and protection all together, raising a united voice of praise, prayer and appreciation, with songs of holiness and acts of piety, invoke and invite you, ancient, nearest and most excellent lord of

power and lustre, to inaugurate their yajnic celebration of the soma session of peaceful and exciting programme of development. (Rg. 8-3-7)

1574. Indra Devata, Medhyatithi Kanva Ṛshi

३ १ २र ३ २ ३ २ ३ १ २ ३ २ ३ १ २
अस्येदिन्द्रो वावृधे वृष्ण्यं शवो मदे सुतस्य विष्णवि।
३ १ २र ३ १ २ ३ १ २र ३ १ २
अद्या तमस्य महिमानमायवोऽनु ष्टुवन्ति पूर्वथा॥ १५७४॥

Asyed indro vāvṛdhe vṛṣṇyaṁ śavo made sutasya viṣṇavi. Adyā tam asya mahimānam āyavo'nu ṣṭuvanti pūrvathā.

In the ecstasy of this soma success of achievement through the yajnic programme, Indra augments the strength and enthusiasm of this host and master of the programme, while now as ever before, the people appropriately adore and exalt the greatness of this lord. (Rg. 8-3-8)

CHAPTER–16

1575. Indragnee Devate, Vishvamitra Gathina Ṛshi

प्र वामर्चन्त्युक्थिनो नीथाविदो जरितारः ।
इन्द्राग्नी इष आ वृणे ॥ १५७५ ॥

Pra vām arcantyukthino nīthāvido jaritāraḥ.
Indrāgnī iṣa ā vṛṇe.

Indra and Agni, the singers of hymns, pioneers of highways and celebrants honour and worship you. I choose to celebrate you for the sake of sustenance, support and energy. (Rg. 3-12-5)

1576. Indragnee Devate, Vishvamitra Gathina Ṛshi

इन्द्राग्नी नवतिं पुरो दासपत्नीरधूनुतम् ।
साकमेकेन कर्मणा ॥ १५७६ ॥

Indrāgnī navatiṁ puro dāsapatnīr adhūnutam.
Sākam ekena karmaṇā.

Indra and Agni, shake up, inspire and arouse with a single clarion call the ninety fortresses yonder of the allied and supporting forces of the benevolent ruler of the republics. (Rg. 3-12-6)

1577. Indragnee Devate, Vishvamitra Gathina Ṛshi

इन्द्राग्नी अपसस्पर्युप प्र यन्ति धीतयः ।
ऋतस्य पथ्या३ अनु ॥ १५७७ ॥

Indrāgnī apasas paryupa pra yanti dhītayaḥ.
Ṛtasya pathyā anu.

Indra and Agni, lord of power and lord of light and law, the pioneer forces of action and reflection go forward, all round, and close to the target, following the paths of truth and law of rectitude. (Swami Dayanand interprets Indra and Agni as wind and electric energy of space, and the movements of this energy in waves directed to the targets of purpose). (Rg. 3-12-7)

1578. Indragnee Devate, Vishvamitra Gathina Ṛshi

इन्द्राग्नी तविषाणि वां सधस्थानि प्रयांसि च।
युवोरप्तूर्यं हितम्॥ १५७८॥

Indrāgnī taviṣāṇi vāṁ sadhasthāni prayāṅsi ca.
Yuvor aptūryam hitam.

Indra and Agni, your forces, strategic concentrations of the forces deployed and collective resources, are well disposed, and integrated, and your zeal for making a move is instantaneous, everything being just at hand. (Rg. 3-12-8)

1579. Indra Devata, Bharga Pragatha Ṛshi

शग्ध्यू३ षु शचीपत इन्द्र विश्वाभिरूतिभिः।
भगं न हि त्वा यशसं वसुविदमनु शूर चरामसि॥ १५७९॥

Śagdhyū ṣu śacīpata indra viśvābhir ūtibhiḥ.
Bhagaṁ na hi tvā yaśasaṁ vasuvidam anu śūra carāmasi.

Indra, lord of omnipotent action and infinitely various victories, with all powers, protections and inspirations, strengthen and energise us for excellent works without delay. As the very honour, splendour and treasure-home of the universe, O potent and heroic lord,

40

we live in pursuit of your glory to justify our existence and win our destiny. (Rg. 8-61-5)

1580. Indra Devata, Bharga Pragatha Ṛshi

पौरो अश्वस्य पुरुकृद्गवामस्युत्सो देव हिरण्ययः ।
न किर्हि दानं परिमर्धिषत् त्वे यद्यद्यामि तदा भर ॥ १५८० ॥

Pauro aśvasya purukṛd gavām asyutso deva hiraṇyayaḥ. Na kir hi dānaṁ parimarddhiṣat tve yad yadyāmi tad ā bhara.

You are the sole One omnipresent citizen of the universe, creator of all lands, cows, lights and knowledges of the world, maker of the motions, ambitions, advancements and achievements of nature and humanity, fountain head of universal joy, and golden refulgent generous lord supreme. No one can ever impair or obstruct your gifts to humanity. O lord, I pray, bring us whatever we ask for. (Rg. 8-61-6)

1581. Indra Devata, Bharga Pragatha Ṛshi

त्वं ह्येहि चेरवे विदा भगं वसुत्तये ।
उद्वावृषस्व मघवन् गविष्टय उदिन्द्राश्वमिष्टये ॥ १५८१ ॥

Tvaṁ hyehi cerave vidā bhagaṁ vasuttaye. Ud vāvṛṣasva maghavan gaviṣṭaya ud indrāśvam iṣṭaye.

Come to give gifts of wealth and honour to the devotee so that the people may be happy and prosperous. O lord of honour and majesty, Indra, bring us showers of the wealth of cows, lands, knowledge and culture for the seekers of light, and horses, advancement and achievement for the seekers of progress. (Rg. 8-61-7)

1582. Indra Devata, Bharga Pragatha Ṛshi

२ ३ २ ३१ २ ३ १ २ ३ २ ३ १ २
त्वं पुरू सहस्राणि शतानि च यूथा दानाय मंहसे।
१ २ ३१ २ ३ १ २ ३ २ ३ २ ३ १ २
आ पुरन्दरं चकृम विप्रवचस इन्द्रं गायन्तोऽवसे॥ १५८२॥

Tvaṁ purū sahasrāṇi śatāni ca yūthā dānāya maňhase. Ā purandaraṁ cakṛma vipra vacasa indram gāyanto'vase.

Indra, you command and grant many hundreds and thousands of heaps of wealth for gift to the devotees, and as many troops of soldiers for defence and protection. We, poets of holy words of adoration, do service to Indra, breaker of the strongholds of darkness and sing in praise of him and exhort him for the sake of protection and patronage. (Rg. 8-61-8)

1583. Agni Devata, Saubahri Kanva Ṛshi

२उ ३ १ २ ३ २ ३ १ २ ३ १ २र
यो विश्वा दयते वसु होता मन्द्रो जनानाम्।
२ ३ १ २र ३ १ २ ३ १ २र ३ १ २
मधोर्न पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्वग्नये॥ १५८३॥

Yo viśvā dayate vasu hotā mandro janānām. Madhor na pātrā prathamānyasmai pra stomā yantvagnaye.

Like bowls of honey let our prime songs of adoration reach this Agni who, blissful high priest of existence, gives all the wealths and joys of the world to humanity. (Rg. 8-103-6)

1584. Agni Devata, Saubahri Kanva Ṛshi

२ ३ २ ३ २ ३क २र ३ १ २ ३ १ २ ३ १ २
अश्वं न गीर्भी रथ्यं सुदानवो मर्मृज्यन्ते देवयवः।
३ २ ३ १ २र ३ २ ३ १ २ ३ १ २
उभे तोके तनये दस्म विश्पते पर्षि राधो मघोनाम्॥ १५८४॥

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Aśvaṁ na gīrbhī rathyaṁ sudānavo marmṛjyante devayavaḥ. Ubhe toke tanaye dasma viśpate parṣi rādho maghonām.

Agni, lord of glory, ruler and sustainer of the people, generous devotees dedicated to charity and love of divinity, with voices of adoration and prayer, exalt you like the motive power of the chariot of life, and pray: Bring us the holy power and prosperity worthy of the magnificent for our children and grand children. (Rg. 8-103-7)

1585. Varuna Devata, Ajigarti Shunahshepa Ṛshi

३ १ २ ३ १ २ ३ १ २
इमं मे वरुण श्रुधी हवमद्या च मृडय।
१ २ ३ १ २र
त्वामवस्युरा चके॥ १५८५॥

Imaṁ me varuṇa śrudhī havam adyā ca mṛḍaya. Tvām avasyur ā cake.

Varuna, Lord Supreme of our highest choice, listen to my prayer to-day, be kind and gracious. In search of love and protection, I come and praise and pray. (Rg. 1-25-19)

1586. Indra Devata, Sukaksha Angirasa Ṛshi

२ ३ १ २ ३ १ २र
कया त्वं न ऊत्याभि प्र मन्दसे वृषन्।
१ २ ३ २ ३ १ २
कया स्तोतृभ्य आ भर॥ १५८६॥

Kayā tvaṁ na ūtyābhi pra mandase vṛṣan. Kayā stotṛbhya ā bhara.

Indra, lord of power and prosperity, generous as cloud showers, by which modes of protection and promotion do you bless us with the joys we have, by which methods and graces do you bear and bring the

wealth which the celebrants enjoy? (Rg. 8-93-19)

1587. Indra Devata, Medhatithi Kanva Ṛshi

२ ३ २३ १ २ ३ १ २ ३क २र ३ २
इन्द्रमिद्देवतातय इन्द्रं प्रयत्यध्वरे।
१ २ ३ २ ३ १ २ ३ २ ३ १ २ ३ १ २
इन्द्रं समीके वनिनो हवामह इन्द्रं धनस्य सातये॥ १५८७॥

Indram id devatātaya indraṁ prayatyadhvare. Indraṁ samīke vanino havāmaha indraṁ dhanasya sātaye.

We invoke Indra for our programmes of natural and environmental development. We invite Indra when the yajna of development is inaugurated. Lovers and admirers dedicated to him, we pray for his grace in our struggles of life, and we solicit his favour and guidance for the achievement of wealth, honour and excellence. (Rg. 8-3-5)

1588. Indra Devata, Medhatithi Kanva Ṛshi

१ २ ३ १ २र ३ २ ३ २ ३ १ २ १ २ ३
इन्द्रो मह्ना रोदसी पप्रथच्छव इन्द्रः सूर्यमरोचयत्। इन्द्रे ह
२ ३ १ २ ३ १ २ ३ २ ३ १ २
विश्वा भुवनानि येमिर इन्द्रे स्वानास इन्दवः॥ १५८८॥

Indro mahnā rodasī paprathacchava indraḥ sūryam arocayat. Indre ha viśvā bhuvanāni yemira indre svānāsa indavaḥ.

Indra, by the power and abundance of his omnipotence, expands and pervades heaven and earth. Indra gives the radiance of light to the sun. All regions of the universe and her children are sustained in life and order in Indra, and in the infinite power, presence and abundance of Indra flow all liquid energies of life's evolution to their perfection and fulfilment. (Rg.8-3-6)

1589. Vishvakarma Devata, Bhauvana Vishvakarma Ṛshi

विश्वकर्मन् हविषा वावृधानः स्वयं यजस्व तन्वां३ स्वा-
हिते। मुह्यन्त्वन्ये अभितो जनास इहास्माकं मघवा
सूरिरस्तु॥ १५८९॥

Viśvakarman haviṣā vāvṛdhānaḥ svayaṁ yajasva tanvāṁ svā hi te. Muhyantvanye abhito janāsa ihāsmākaṁ maghavā sūrir astu.

O Vishvakarman, you yourself guide and perform the yajna of your own creation with the holy materials from within nature itself, yourself exlating in the expansive universe. Here the other people, unaware of the mystery, feel awe-stricken but, we pray, may you, Lord Almighty and omnificent, be the ultimate giver of enlightenment for us. (Rg. 10-81-6)

1590. Pavamana Soma Devata, Ananata Paruchhepi Ṛshi

अया रुचा हरिण्या पुनानो विश्वा द्वेषांसि तरति सयुग्वभिः
सूरो न सयुग्वभिः। धारा पृष्ठस्य रोचते पुनानो अरुषो
हरिः। विश्वा यद्रूपा परियास्यृक्वभिः सप्तास्येभिर्ऋक्-
वभिः॥ १५९०॥

Ayā rucā hariṇyā punāno viśvā dveṣāṁsi tarati sayugvabhiḥ sūro na sayugvabhiḥ. Dhārā pṛṣṭhasya rocate punāno aruṣo hariḥ. Viśvā yad rūpā pariyāsyṛkvabhiḥ saptāsyebhir ṛkvabhiḥ.

This Soma spirit of the fighting force of divinity, protecting and purifying by its own victorious lustre of innate powers, overcomes all forces of jealousy and enmity as the sun dispels all darkness with its own rays of light. The stream of its radiance, on top, shines

beautiful and blissful. The lustrous saviour spirit which pervades all existent forms of the world, goes forward pure and purifying with seven notes of its exalting voice and seven rays of light and seven pranic energies expressive of its mighty force. (Rg. 9-111-1)

1591. Pavamana Soma Devata, Ananata Paruchhepi Ṛshi

प्राचीमनु प्रदिशं याति चेकितत्सं रश्मिभिर्यतते दर्शतो रथो दैव्यो दर्शतो रथः। अग्मन्नुक्थानि पौंस्येन्द्रं जैत्राय हर्षयन्। वज्रश्च यद्भवथो अनपच्युता समत्स्वनपच्युता॥ १५९१॥

Prācīm anu pradiśaṁ yāti cekitat saṁ raśmibhir yatate darśato ratho daivyo darśato rathaḥ. Agmann ukthāni pauṅsyendram jaitrāya harṣayan. Vajraś ca yad bhavatho anapacyutā samatsvanapacyutā.

Intelligent and well aware, Soma warrior goes forward in the line and to the destination in consonance and continuation of living ancient tradition of law and custom, his glorious divine chariot is directed by rays of light and vibrant enthusiasm, thus the glorious chariot goes on. Songs of praise in honour of the brave resound, exalting Indra, the ruling soul of the order, for victory, when the ruling soul and the fighting force both become the one thunderbolt infallible in battles, verily one invincible power in battle. (Rg. 9-111-3)

1592. Pavamana Soma Devata, Ananata Paruchhepi Ṛshi

त्वं ह त्यत्पणीनां विदो वसु सं मातृभिर्मर्जयसि स्व आ दम ऋतस्य धीतिभिर्दमे। परावतो न साम तद्यत्रा रणन्ति धीतयः। त्रिधातुभिररुषीभिर्वयो दधे रोचमानो वयो दधे॥ १५९२॥

Tvaṁ ha tyatpaṇīnāṁ vido vasu saṁ mātṛbhir marjayasi sva ā dama ṛtasya dhītibhir dame. Parāvato na sāma tad yatrā raṇanti dhītayaḥ. Tridhātubhir aruṣībhir vayo dadhe rocamāno vayo dadhe.

You win the wealth of advantage over hard bargainers in exchange and, in trade and commerce, turn deficit into surplus and make it shine with native resources in your own home, yes with open, honest, yajnic transactions of law and truth as on the vedi of yajna. Songs of praise and appreciation from afar are heard where expert organisers and workers rejoice in action. Bright and brilliant Soma spirit of peace holds life and sustenance in hand by shining wealth of matter, mind and motion in open peaceable circulation, yes Soma holds life and sustenance in hand, under control, and provides it freely. (Rg. 9-111-2)

1593. Pusha Devata, Bharadvaja Barhaspatya Ṛshi

३ १ २ ३ २ ३ १ २ ३ १ २ ३ २ ३ २
उत नो गोषणिं धियमश्वसां वाजसामुत।
३ १ २ ३ १ २
नृवत्कृणुह्यूतये॥ १५९३॥

Uta no goṣaṇim dhiyaṁ aśvasāṁ vājasām uta. Nṛvat kṛṇuhyūtaye.

Lord of light and life's development, give us the gift of that knowledge and intelligence which may develop the wealth of cows and horses and create modes and means of success and prosperity. Give us that intelligence inspired with love for people so that we may live in peace and joy. (Rg. 6-53-10)

1594. Maruts Devata, Gotama Rahugana Ṛshi

३ १ २ ३ १ २
शशमानस्य वा नरः स्वेदस्य सत्यशवसः।
३ १ २ ३ १ २
विदा कामस्य वेनतः॥ १५९४॥

Śaśamānasya vā naraḥ svedasya satyaśavasaḥ.
Vidā kāmasya venataḥ.

Maruts, dynamic powers of action and generosity, know and fulfil the plan and desire of the man truly courageous and powerful, knowledgeable, cultured and graceful who honestly lives by the sweat of his brow. (Rg. 1-86-8)

1595. Vishvedevah Devatah, Rjishva Bharadvaja Ṛshi

१ २ ३ २ ३ १ २ ३ २ ३ १ २ ३ २
उप नः सूनवो गिरः शृण्वन्त्वमृतस्य ये।
३ १ २
सुमृडीका भवन्तु नः॥ १५९५॥

Upa naḥ sūnavo giraḥ śṛṇvantvamṛtasya ye.
Sumṛḍīkā bhavantu naḥ.

May the Vishvedevas, eminent brilliancies of humanity, children of immortality and creators of the language of immortality in knowledge, come and listen to the prayers of the seekers and be givers of bliss to us. May the children listen to the voices of the immortals and be givers of joy to us. (Rg. 6-52-9)

1596. Dyavaprthivyau Devate, Vamadeva Gautama Ṛshi

२ ३ २ ३ १ २ ३ १ २
प्र वां महि द्यवी अभ्युपस्तुतिं भरामहे।
२ ३ २ ३ १ २
शुची उप प्रशस्तये॥ १५९६॥

Pra vāṁ mahi dyavī abhyupastutiṁ bharāmahe.Śucī upa praśastaye.

O resplendent heaven and earth, pure and unsullied, we offer earnest praise in honour to you and approach you with prayers. (Rg. 4-56-5)

1597. Dyavaprthivyau Devate, Vamadeva Gautama Ṛshi

पुनाने तन्वा मिथः स्वेन दक्षेण राजथः।
ऊह्याथे सनादृतम्॥ १५९७॥

Punāne tanvā mithaḥ svena dakṣeṇa rājathaḥ.
Ūhyāthe sanād ṛtam.

Divine and pure heaven and earth, together in body with your innate power and potential, you shine in glory and observe the laws of eternal truth in existence. (Rg. 4-56-6)

1598. Dyavaprthivyau Devate, Vamadeva Gautama Ṛshi

मही मित्रस्य साधथस्तरन्ती पिप्रती ऋतम्।
परि यज्ञं नि षेदथुः॥ १५९८॥

Mahī mitrasya sādhathas tarantī pipratī ṛtam.
Pari yajñaṁ ni ṣedathuḥ.

O mighty heaven and earth, helping friends and devotees to cross the hurdles to attainment, fulfilling the laws of truth to bliss, you preside over the yajnas of life to perfection of success. (Rg. 4-56-7)

1599. Indra Devata, Ajigarti Shunahshepah Ṛshi

अयमु ते समतसि कपोतइव गर्भधिम्।
वचस्तच्चिन्न ओहसे॥ १५९९॥

Ayamu te sam atasi kapota iva garbhadhim.
Vacas tac cin na ohase.

Indra, firmly holding the thunder-bolt in hand, like a forceful jet of water or like a flood of penetrating rays of light to shoot, breaks the cloud and releases the waters of life. Similarly, one with your lustre and valour, like a wood cutter and carver, you fell the strongholds of evil like the trees of a forest, yes, uproot the wicked, striking the blows as with the axe. (Rg. 1-30-4)

1600. Indra Devata, Ajigarti Shunahshepah Ṛshi

स्तोत्रं॑ राधानां पते गिर्वाहो वीर यस्य ते।
विभूतिरस्तु सूनृता॥ १६००॥

Stotraṁ rādhānāṁ pate girvāho vīra yasya te.
Vibhūtir astu sūnṛtā.

Indra, celebrated in the divine voice of revelation, creator and guardian of the world and its wealth, mighty lord of omnipotence, great and true is your glory, and may our praise and prayer to you be truly realised for our strength and joy of life. (Rg. 1-30-5)

1601. Indra Devata, Ajigarti Shunahshepah Ṛshi

ऊर्ध्वस्तिष्ठा न ऊतयेऽस्मिन् वाजे शतक्रतो।
समन्येषु ब्रवावहै॥ १६०१॥

Ūrdhvas tiṣṭhā na ūtaye'smin vāje śatakrato.
Samanyeṣu bravāvahai.

Indra, hero of a hundred great acts of yajnic creation, rise and stay high for our defence and protection in this battle of life. And we would sing your praises in prayer with joy in other battles too together with you. (Rg. 1-30-6)

1602. Agni or Havis Devate, Haryata Pragatha Ṛshi

गाव उप वदावटे मही यज्ञस्य रप्सुदा।
उभा कर्णा हिरण्यया॥ १६०२॥

Gāva upa vadāvaṭe mahī yajñasya rapsudā.
Ubhā karṇā hiranyayā.

The psychic base of the devoted seeker of meditative communion is highly creative. O mind and senses attended with both knowledge and action of divine character, rise high and reach close to the reservoir of divine grace and win the showers of bliss. (Rg. 8-72-12)

1603. Agni or Havis Devate, Haryata Pragatha Ṛshi

अभ्यारमिदद्रयो निषिक्तं पुष्करे मधु।
अवटस्य विसर्जने॥ १६०३॥

Abhyāram id adrayo niṣiktaṁ puṣkare madhu.
Avaṭasya visarjane.

When the fount of the divine reservoir is released toward the quiet mind of the devotee, then the lord of clouds and soma fills the lotus of his heart with the honeyed ecstasy of divine grace. (Rg. 8-72-11)

1604. Agni or Havis Devate, Haryata Pragatha Ṛshi

सिञ्चन्ति नमसावटमुच्चाचक्रं परिज्मानम्।
नीचीनवारमक्षितम्॥ १६०४॥

Siñcanti namasāvaṭam uccācakraṁ pari jmānam. Nīcīnavāram akṣitam.

With homage the devotees serve Agni, radiating

and vibrating on high, pervading all round, full of peace and joy, just an inverted well, inexhaustible, with release of showers on the down side for the celebrants. (Rg. 8-72-10)

1605. Indra Devata, Devatithi Kanva Ṛshi

मा भेम मा श्रमिष्मोग्रस्य सख्ये तव।
महत्ते वृष्णो अभिचक्ष्यं कृतं पश्येम तुर्वशं यदुम्॥ १६०५॥

Mā bhema mā śramiṣmograsya sakhye tava. Mahat te vṛṣṇo abhicakṣyaṁ kṛtaṁ paśyema turvaśam yadum.

Let us never feel afraid, let us never tire or feel depressed under your kind care and friendship, commander of blazing lustre. Admirable is your action and prowess, mighty generous lord. We celebrate you and pray we may see that our people and our progeny be industrious and high achievers. (Rg. 8-4-7)

1606. Indra Devata, Devatithi Kanva Ṛshi

सव्यामनु स्फिग्यं वावसे वृषा न दानो अस्य रोषति। मध्वा
सम्पृक्ताः सारघेण धेनवस्तूयमेहि द्रवा पिब॥ १६०६॥

Savyām anu sphigyaṁ vāvase vṛṣā na dāno asya roṣati. Madhvā sampṛktāḥ sāragheṇa dhenava-stūyam ehi dravā piba.

The joyous world of soma in relation to the earth, you illuminate and rule with a fraction of your prowess. Whoever plays his part well and renders his share to the refulgent ruler never regrets nor displeases the ruler ever. Come fast, O lord, rush in and drink the soma mixed with sweets of honey and seasoned with milk. (Rg. 8-4-8)

1607. Indra Devata, Medhatithi Kanva Ṛshi

इमा उ त्वा पुरूवसो गिरो वर्धन्तु या मम। पावकवर्णाः शुचयो विपश्चितोऽभि स्तोमैरनूषत॥ १६०७॥

Imā u tvā purūvaso giro vardhantu yā mama. Pāvakavarṇāḥ śucayo vipaścito'bhi stomair anūṣata.

O lord of universal wealth, O shelter home of the world, may these words of my divine adoration please you and exalt you. The saints and sages of vision and wisdom and fiery heat and purity of light adore you with songs of celebration. (Rg. 8-3-3)

1608. Indra Devata, Medhyatithi Kanva Ṛshi

अयं सहस्त्रमृषिभिः सहस्कृतः समुद्रइव पप्रथे। सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये॥ १६०८॥

Ayam sahasram ṛṣibhiḥ sahaskṛtaḥ samudra iva paprathe. Satyaḥ so asya mahimā gṛṇe śavo yajñeṣu viprarājye.

This Indra, adored and exalted by poets and sages a thousand ways to power and glory, rises like the sea. Ever true and inviolable is he, and I celebrate his might and grandeur expanding in the yajnic programmes of the dominion of the wise. (Rg. 8-3-4)

1609. Indra Devata, Shrushtigu Kanva Ṛshi

यस्यायं विश्व आर्यो दासः शेवधिपा अरिः। तिरश्चिदर्ये रुशमे पवीरवि तुभ्येत् सो अज्यते रयिः॥ १६०९॥

Yasyāyaṁ viśva āryo dāsaḥ śevadhipā ariḥ. Tirāścid arye ruśame pavīravi tubhyet so ajyate rayiḥ.

This entire world whether it is dynamic and progressive, or reactionary and slavish, whether it guards the wealth of life or destroys it, all this wealth, directly or indirectly, is circulating within the presence of Indra, the master, awfully armed, destroyer of destroyers, to whom it really and ultimately belongs. (Rg. 8-51-9)

1610. Indra Devata, Shrushtigu Kanva Ṛshi

३ २ ३ १ २ ३ २ ३ १ २ ३ १ २ ३ २
तुरण्यवो मधुमन्तं घृतश्चुतं विप्रासो अर्कमानृचुः। अस्मे
३ १ २ ३ २ ३ २ ३ २ ३ २ ३ १ २
रयिः पप्रथे वृष्ण्यं शवोऽस्मे स्वानास इन्दवः॥ १६१०॥

Turaṇyavo madhumantaṁ ghṛtaścutaṁ viprāso arkam ānṛcuḥ. Asme rayiḥ paprathe vṛṣṇyaṁ śavo'sme svānāsa indavaḥ.

Dynamic scholars and vibrant sages offer to Indra the song of adoration replete with honey sweets and liquid power of exhortation. Let the beauty and prosperity of life increase among us, let generous and virile strength and vitality grow, and let streams of inspiring soma flow for us. (Rg. 8-51-10)

1611. Pavamana Soma Devata, Parvata Naradau Kanvau Ṛshis

१ २ ३ १ २ ३ १ २
गोमन्न इन्दो अश्ववत् सुतः सुदक्ष धनिव।
१ २ ३ २ ३ २ ३ १ २
शुचिं च वर्णमधि गोषु धारय॥ १६११॥

Gomanna indo aśvavat sutaḥ sudakṣa dhaniva. Śuciṁ ca varṇam adhi goṣu dhāraya.

O Soma, refulgent spirit of divine bliss and beauty, manifest every where and realised within, commanding universal power and perfection, pray set

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in motion for us the flow of wealth full of lands, cows, knowledge and culture, and of horses, movement, progress and achievement. I pray bless me that I may honour and worship your pure divine presence above all, above mind and senses and above the things mind and senses are involved with. (Rg. 9-105-4)

1612. Pavamana Soma Devata, Parvata and Naradau Kanvau Ṛshis

स नो हरीणां पत इन्दो देवप्सरस्तमः।
सखेव सख्ये नर्यो रुचे भव॥ १६१२॥

So no harīṇām pata indo deva psarastamaḥ.
Sakheva sakhye naryo ruce bhava.

O spirit of beauty and universal majesty, controller of all movements, beauties and perfections, divine presence that comprehend all forms of refulgence and generosity, like a friend for friends, be good for our pioneer leadership and brilliance on the vedi. (Rg. 9-105-5)

1613. Pavamana Soma Devata, Parvata Naraduu Kanvas Ṛshis

सनेमि त्वमस्मदा अदेवं कं चिदत्रिणम्।
साह्वाँ इन्दो परि बाधो अप द्वयुम्॥ १६१३॥

Sanemi tvam asmadā adevaṁ kaṁ cid atriṇam.
Sāhvāṅ indo pari bādho apa dvayum.

O spirit of divine beauty, bliss and brilliance, one with us in all acts and movements, courageous, bold and forbearing, ward off from us all impieties and keep away the impious and ungenerous people wherever they

be, whoever is a devouring destroyer, and a double dealer. (Rg. 9-105-6)

1614. Pavamana Soma Devata, Atri Bhaumah Ṛshi

अञ्जते व्यञ्जते समञ्जते क्रतुं रिहन्ति मध्वाभ्यञ्जते।
सिन्धोरुच्छ्वासे पतयन्तमुक्षणं हिरण्यपावाः पशुमप्सु गृभ्णते॥ १६१४॥

Añjate vyañjate sam añjate kratuṁ rihanti madhvābhyañjate. Sindhor ucchvāse patayantam ukṣaṇam hiraṇyapāvāḥ paśum apsu gṛbhṇate.

They realise it in the vibrant soul, diversify the presence in various statements of definition and communication, and integrate the experience and the statements in the awareness of its absolute glory. They love and adore the soul of cosmic yajna and worship it with honey sweets of homage in acts of soma yajna. In these ways of awareness, thoughts, words and deeds, do lovers of the golden glory of soma realise and integrate with the all watching universal power and presence vaulting on top of their waves of consciousness with incessant showers of bliss divine. (Rg. 9-86-43)

1615. Pavamana Soma Devata, Atri Bhaumah Ṛshi

विपश्चिते पवमानाय गायत महीं न धारात्यन्धो अर्षति।
अहिर्न जूर्णामति सर्पति त्वचमत्यो न क्रीडन्नसरद् वृषा हरिः॥ १६१५॥

Vipaścite pavamānāya gāyata mahīṁ na dhārātyandho arṣati. Ahir na jūrṇām ati sarpati tvacam atyo na krīḍannasarad vṛṣā hariḥ.

O people, sing in honour of Soma, omniscient spirit of life, pure and purifier that brings us food, energy, honour and excellence in torrential streams. Knowing that, man, free from want, suffering and small mindedness, goes forward with life happy, youthful, playful as a colt and generous as showers of rain, and at the end of life goes on again, having left this body as a snake casts off its old skin and goes free and youthful again. (Rg. 9-86-44)

1616. Pavamana Soma Devata, Atri Bhaumah Ṛshi

अग्रेगो राजाप्यस्तविष्यते विमानो अह्नां भुवनेष्वर्पितः।
हरिर्घृतस्नुः सुदृशीको अर्णवो ज्योतीरथः पवते राय ओक्यः॥ १६१६॥

Agre go rājāpyastaviṣyate vimāno ahnāṁ bhuvaneṣvarpitaḥ. Harir ghṛtasnuḥ sudṛśīko arṇavo jyotīrathaḥ pavate rāya okyaḥ.

Soma, foremost pioneer spirit, refulgent ruler, open to all, maker of days and nights, omnipresent in all regions of the universe, is adored and worshipped by all. Soft and sweet, gracious and illuminative as ghrta, destroyer of darkness and suffering, blissful of sight, deep as space, riding the chariot of light, universal haven of all, moves, initiates and consecrates us for the achievement of honour, wealth and excellence. (Rg. 9-86-45)

CHAPTER–17

1617. Agni Devata, Ajigarati Shunahshepa Ṛshi

विश्वेभिरग्ने अग्निभिरिमं यज्ञमिदं वचः।
चनो धाः सहसो यहो॥ १६१७॥

Viśvebhir agne agnibhir imaṁ yajñam idaṁ vacaḥ. Cano dhāḥ sahaso yaho.

Agni, lord of knowledge, mighty of strength and power, kind and gracious, with all these forms of heat and energy, take on this yajnic programme of ours, fructify our words of prayer, and bless us with the delight of well-being. (Rg. 1-26-10)

1618. Agni Devata, Ajigarati Shunahshepa Ṛshi

यच्चिद्धि शश्वता तना देवंदेवं यजामहे।
त्वे इद्धूयते हविः॥ १६१८॥

Yacciddhi śaśvatā tanā devaṁ-devaṁ yajāmahe. Tve idd hūyate haviḥ.

By whichever eternal and extended holy powers of cosmic yajna were the brilliant and generous powers of nature created, to the same divine powers we offer yajna, to one and all. And to the same powers is the holy material of yajna offered for all time. (Rg. 1-26-6)

1619. Agni Devata, Ajigarati Shunahshepa Ṛshi

प्रियो नो अस्तु विश्पतिर्होता मन्द्रो वरेण्यः।
प्रियाः स्वग्नयो वयम्॥ १६१९॥

Priyo no astu viśpatir hotā mandro vareṇyaḥ.
Priyāḥ svagnayo vayam.

May the happy, charming and venerable ruler of the people, worthy of choice, be dear to us. May the venerable people who offer yajna in honour of Agni, eternal lord of cosmic yajna, and the leader of the people, be dear to us. (Rg. 1-26-7)

1620. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

१ २ ३ २ ३ २ ३ १ २ ३ १ २
इन्द्रं वो विश्वतस्परि हवामहे जनेभ्यः।
३ १ २ ३ १ २
अस्माकमस्तु केवलः॥ १६२०॥

Indraṁ vo viśvatas pari havāmahe janebhyaḥ.
Asmākam astu kevalaḥ.

For the sake of you all of humanity, we invoke and worship Indra, the one lord ruler over the universe, and we pray He may be with us in vision in a state of absolute bliss. (Rg. 1-7-10)

1621. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

१ २ ३ २ ३ १ २ ३ १ २
स नो वृषन्नमुं चरुं सत्रादावन्नपा वृधि।
३ २ ३ १ २
अस्मभ्यमप्रतिष्कुतः॥ १६२१॥

Sa no vṛṣannamuṁ caruṁ satrādāvannapā vṛdhi. Asmabhyam apratiṣkutaḥ.

Indra, lord of the universe, light of the world, generous lord of wealth, irresistible wielder of power, generous giver of showers, grant us the yajnic prosperity of life and open the doors of freedom and salvation at the end. (Rg. 1-7-6)

1622. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

१ २ ३ २ ३ १ २ ३ १ २ ३ १ २
वृषा यूथेव वंसगः कृष्टीरियर्त्योजसा।
१ २ ३ १ २
ईशानो अप्रतिष्कुतः॥ १६२२॥

Vṛṣā yūtheva vaṅsagaḥ kṛṣṭīr iyartyojasā.
Īśāno apratiṣkutaḥ.

As the virile bull leads the herd it rules, so does Indra, generous lord indomitable and ruler of the world, inspire and lead His children to joy and freedom. (Rg. 1-7-8)

1623. Agni Devata, Shamyu Barhaspatya Ṛshi

१ २ ३ २ ३ २उ ३ १ २
त्वं नश्चित्र ऊत्या वसो राधांसि चोदय।
३ २ ३ १ २र ३ १२ ३ २ ३ २ ३ १ २र
अस्य रायस्त्वमग्ने रथीरसि विदा गाधं तुचे तु नः॥ १६२३॥

Tvaṁ naścitra ūtyā vaso rādhāṅsi codaya. Asya rāyas tvam agne rathīrasi vidā gādhaṁ tuce tu naḥ.

Agni, wonderful lord of versatile action, giver of shelter and security of the home, with protection and advancement, inspire and raise our means and materials for success and achievement. O lord of knowledge and vision, you are the guide and pilot of the chariot and wealth and honours of this generation. Give us the message and inspiration of peace, progress and security for our children. (Rg. 6-48-9)

1624. Agni Devata, Shamyu Barhaspatya Ṛshi

१ २ ३ १ २र ३ २ ३ १ २र ३१ २
पर्षि तोकं तनयं पर्तृभिष्ट्वमदब्धैरप्रयुत्वभिः।
२ ३ १ २ ३ १ २ ३ १ २ ३ १ २
अग्ने हेडांसि दैव्या युयोधि नोऽदेवानि ह्वरांसि च॥ १६२४॥

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Parṣi tokaṁ tanayaṁ partṛbhiṣṭvam adabhair aprayutvabhiḥ. Agne heḍāṅsi daivyā yuyodhi no'devāni hvarāṅsi ca.

Agni, lord of light and culture, you cleanse, refine and enrich our children and teenagers with all nourishments and safeguards for body, mind and soul with unfailing and unchallengeable modes and methods of education and refinement. Resist and overcome the passions and negativities which attract natural wrath and fight out impious temptations from us.(Rg.6-48-10)

1625. Vishnu Devata, Vasishtha Maitravaruni Ṛshi

किमित्ते विष्णो परिचक्षि नाम प्र यद्ववक्षे शिपिविष्टो अस्मि।
मा वर्पो अस्मदप गूह एतद्यदन्यरूपः समिथे बभूथ॥ १६२५॥

Kim it te viṣṇo paricakṣi nāma pra yad vavakṣe śipiviṣṭo asmi. Mā varpo asmad apa gūha etad yad anyarūpaḥ samithe babhūtha.

Vishnu, can that manifestive form of your presence be described or ignored? You yourself reveal in the Veda that you are self - refulgent. Pray do not hide off that form of yours from me, nor the other one which manifests in the divine wrath and punishment in the existential battle between good and evil. (Rg. 7-100-6)

1626. Vishnu Devata, Vasishtha Maitravaruni Ṛshi

प्र तत्ते अद्य शिपिविष्ट हव्यमर्यः शंसामि वयुनानि विद्वान्।
तं त्वा गृणामि तवसमतव्यान् क्षयन्तमस्य रजसः पराके॥ १६२६॥

Pra tat te adya śipiviṣṭa havyam aryaḥ śaṅsāmi vayunāni vidvān. Tam tvā gṛṇāmi tavasam atavyān kṣayantam asya rajasaḥ parāke.

O lord self-refulgent, you that have made this wide world, I adore today, celebrate and glorify your name: You are the master, lord omniscient of the ways and laws of existence. You are the mighty power, all pervasive far and wide in the moving world, and you are transcendent even beyond. (Rg. 7-100-5)

1627. Vishnu Devata, Vasishtha Maitravaruni Ṛshi

वषट् ते विष्णवास आ कृणोमि तन्मे जुषस्व शिपिविष्ट हव्यम्। वर्धन्तु त्वा सुष्टुतयो गिरो मे यूयं पात स्वस्तिभिः सदा नः ॥ १६२७ ॥

Vaṣaṭ te viṣṇavāsa ā kṛṇomi tan me juṣasva śipiviṣṭa havyam. Varddhantu tvā suṣṭutayo giro me yūyaṁ pāta svastibhiḥ sadā naḥ.

Vishnu, lord omnipresent, I do honour to your presence in song and offer it to you as homage in words. O lord of universal light of life, pray accept this offer of homage. May my words of celebration exalt your presence in manifestation. O lord, O divinities of nature and humanity, pray protect and promote us with all means and modes of peace, prosperity and all round well being all ways all time. (Rg. 7-100-7)

1628. Vayu Devata, Vamadeva Gautama Ṛshi

वायो शुक्रो अयामि ते मध्वो अग्रं दिविष्टिषु।
आ याहि सोमपीतये स्पार्हो देव नियुत्वता ॥ १६२८ ॥

Vāyo śukro ayāmi te madhvo agraṁ diviṣṭiṣu.
Ā yāhi somapītaye spārho deva niyutvatā.

Vayu, lord omnipotent, self-refulgent and generous centre object of universal love, I come to the top of the honey sweets of yajnic creations of light and joy for the life divine, cleansed and pure as I am now. Come for a drink of soma by the chariot and the team of horses. (Rg. 4-47-1)

1629. Indra-Vayu Devate, Vamadeva Gautama Ṛshi

इन्द्रश्च वायवेषां सोमानां पीतिमर्हथः।
युवां हि यन्तीन्दवो निम्नमापो न सध्र्यक् ॥ १६२९ ॥

Indraś ca vāyaveṣām somānām pītim arhathaḥ.
Yuvām hi yantīndavo nimnam āpo na sadhryak.

Indra and Vayu, you two love and deserve the drink of these somas distilled in yajnas. Just as waters all together flow to the sea, so do all flows of soma and all movements of dedicated devotees end up when they join you. (Rg. 4-47-2)

1630. Indra-Vayu Devate, Vamadeva Gautama Ṛshi

वायविन्द्रश्च शुष्मिणा सरथं शवसस्पती।
नियुत्वन्ता न ऊतय आ यातं सोमपीतये ॥ १६३० ॥

Vāyavindraś ca śuṣmiṇā saratham śavasas patī.
Niyutvantā na ūtaya ā yātaṁ somapītaye.

Vayu and Indra, most powerful, commander and ruler of the power and force of existence, controllers of the dynamics of energy, come hither together by the same chariot as two in one for the protection and promotion of our yajna of production, honour and

excellence. (Rg. 4-47-3)

1631. Pavamana Soma Devata, Rebhasunu Kashyapau Ṛshis

१ २ ३ १ २र ३ १ २ ३ १ २र
अध क्षपा परिष्कृतो वाजाँ अभि प्र गाहसे।
१ २ ३ १ २ ३ २ ३ १ २ ३ २ ३ १ २
यदी विवस्वतो धियो हरिं हिन्वन्ति यातवे॥ १६३१॥

Adha kṣapā pariṣkṛto vājāň abhi pra gāhase.
Yadi vivasvato dhiyo harim hinvanti yātave.

When the thoughts and actions of bright celebrants invoke, invite and inspire Soma to move, initiate and bless, then the divine spirit, exalted by the songs, moves toward battles and inspires, energises and exalts their mind and courage for victory. (Rg. 9-99-2)

1632. Pavamana Soma Devata, Rebhasunus Kashyapas Ṛshis

१ २ ३ २ ३ १ २ ३ १ २
तमस्य मर्जयामसि मदो य इन्द्रपातमः।
१ २र ३ १ २ ३ २ ३ २ ३ १ ३ १ २
यं गाव आसभिर्दधुः पुरा नूनं च सूरयः॥ १६३२॥

Tam asya marjayāmasi mado ya indrapātamaḥ.
Yam gāva āsabhir dadhuḥ purā nūnam ca sūrayaḥ.

That power and ecstasy of this Soma, worthiest of the soul's delight, we adore and exalt, which the sense and mind with their perceptions and reflection receive and which, for sure, veteran sages too have experienced for times immemorial. (Rg. 9-99-3)

1633. Pavamana Soma Devata, Rebhasunu Kashyapau Ṛshis

१ २र ३ १ २ ३ २ ३क २र
तं गाथया पुराण्या पुनानमभ्यनूषत।
३ १ २ ३ १ २ ३ २ ३ २ ३ १ २
उतो कृपन्त धीतयो देवानां नाम बिभ्रतीः॥ १६३३॥

Tam gāthayā purāṇyā punānam abhyanūṣata.
Uto kṛpanta dhītayo devānām nāma bibhratīḥ.

That spirit of Soma, pure and purifying, the celebrants adore and exalt by songs of old in Vedic voice and, the same, thoughts and actions of veteran sages with the divine name content of the lord supplicate and glorify. (Rg. 9-99-4)

1634. Agni Devata, Ajigarti Shunahshepa Ṛshi

२ ३ २ ३ १२ ३ १ २ ३ १ २
अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमोभिः ।
३ १ २ ३ १ २
सम्राजन्तमध्वराणाम् ॥ १६३४ ॥

Aśvaṁ na tvā vāravantaṁ vandadhyā agniṁ namobhiḥ. Samrājantam adhvarāṇām.

Agni, brilliant and illuminating power and presence of yajnas from the homely agnihotra to the highest programmes of humanity, like a tempestuous horse of flying hair, we praise you and celebrate you with homage and offerings of food and oblations. (Rg. 1-27-1)

1635. Agni Devata, Ajigarti Shunahshepa Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २
स घा नः सूनुः शवसा पृथुप्रगामा सुशेवः ।
३ ३ ३ १ २
मीढ्वाँ अस्माकं बभूयात् ॥ १६३५ ॥

Sa ghā naḥ sūnuḥ śavasā pṛthupragāmā suśevaḥ. Mīḍhvāṅ asmākaṁ babhūyāt.

May our children and successors, travelling far and wide with power and knowledge, be good and kind to us and give us showers of wealth and prosperity. (Rg. 1-27-2)

1636. Agni Devata, Ajigarti Shunahshepa Ṛshi

१ २ ३ २ ३ २ ३ १ २ऱ ३ २
स नो दूराच्चासाच्च नि मर्त्यादघायोः।
३ २उ ३ २ ३ १ २
पाहि सदमिद्विश्वायुः॥ १६३६॥

Sa no dūrāccāsācca ni martyād aghāyoḥ.
Pāhi sadam id viśvāyuḥ.

May he, lord of light and knowledge, giver of all joys of life, protect our life, home and industry from far and near against any and every sinful person.(Rg. 1-27-3)

1637. Indra Devata, Nrmedha Angirasa Ṛshi

१ २ ३ १ २ ३ १ २र ३ १ २
त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः।
३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ २
अशस्तिहा जनिता वृत्रतूरसि त्वं तूर्य तरुष्यतः॥ १६३७॥

Tvam indra pratūrtiṣvabhi viśvā asi spṛdhaḥ.
Aśastihā janitā vṛtratūr asi tvam tūrya taruṣyataḥ.

Indra, O inspired soul, in the external conflicts of life and in the internal conflicts of mind, you are the superior over all assailants. You are the destroyer of evil and calumny, creator of goodness and eliminator of impediments. Pray drive off all evil thoughts and oppositions of life and mind. (Rg. 8-99-5)

1638. Indra Devata, Nrmedha Angirasa Ṛshi

१ २ ३ १ २ ३ १ २ ३ २उ ३ २ ३ १ २ १ २ ३
अनु ते शुष्मं तुरयन्तमीयतुः क्षोणी शिशुं न मातरा। विश्वास्ते
१ २ ३ १ २ ३ १ २र ३ १ २
स्पृधः श्नथयन्त मन्यवे वृत्रं यदिन्द्र तूर्वसि॥ १६३८॥

Anu te śuṣmaṁ turayantam īyatuḥ kṣoṇī śiśuṁ na mātarā. Viśvās te spṛdhaḥ śnathayanta manyave vṛtraṁ yad indra tūrvasi.

Just as mothers follow the desires and interests of children, so do the heaven and earth, all living beings from earth to heaven, think and act in conformity with you, evil destroying power. All oppositions slacken and fall exhausted when you strike and destroy the demons of evil and negativity in the interest of man.(Rg.8-99-6)

1639. Indra Devata, Goshuktyashvasuktinau Kanvayanau Ṛshis

यज्ञ इन्द्रमवर्धयद् यद्भूमिं व्यवर्तयत्।
चक्राण ओपशं दिवि॥ १६३९॥

Yajña indram avardhayad yad bhūmiṁ vyavart ayat. Cakrāṇa opaśaṁ divi.

Yajna, joint creative endeavour which protects and replenishes the earth and environment, pleases and elevates Indra, the ruler, and creates a place of bliss in the light of heaven for the doer. (Rg. 8-14-5)

1640. Indra Devata, Goshuktyashvasuktinau Kanvayanau Ṛshis

व्या३न्तरिक्षमतिरन् मदे सोमस्य रोचना।
इन्द्रो यदभिनद्वलम्॥ १६४०॥

Vyā३ntarikṣam atiran made somasya rocanā. Indro yad abhinad valam.

When Indra, lord omnipotent and blissful, eliminates all obstructions and negativities from our paths of progress, then we see the entire space in existence shines with light and overflows with the joy of soma bliss. (Rg. 8-14-7)

1641. Indra Devata, Goshuktyashvasuktinau Kanvayanau Ṛshis

१ २र ३ १ २ ३ २ ३ १ २र ३ २
उद्गा आजदङ्गिरोभ्य आविष्कृण्वन्गुहा सतीः।
३ १ २ ३ २
अर्वाञ्चं नुनुदे वलम्॥ १६४१॥

Udgā ājad aṅgirobhya āviṣkṛṇvan guhā satīḥ. Arvāñcaṁ nunude valam.

When the lord shakes up our psychic energies to the depths and throws out our darkness and negativities, then he sharpens our senses along with pranic energies and opens out our spiritual potential hidden in the cave of the heart. (Rg. 8-14-8)

1642. Indra Devata, Shrutakaksha or Sukakshau Angirasau Ṛshi

१ २ ३ २ ३ १ २ ३ १ २
त्यमु वः सत्रासाहं विश्वासु गीर्ष्वायतम्।
१ २ ३ १ २
आ च्यावयस्यूतये॥ १६४२॥

Tyam u vaḥ satrāsāhaṁ viśvāsu gīrṣvāyatam. Ā cyāvayasyūtaye.

O people of the land, that generous and brilliant victor (Sudaksha) in all sessions of the enlightened citizens and celebrated in their universal voices, you elevate to the office of ruler for your defence, protection and progress. (Rg. 8-92-7)

1643. Indra Devata, Shrutakaksha or Sukaksha Angirasa Ṛshi

३ १ २र ३ १ २ ३ १ २र
युध्मं सन्तमनर्वाणं सोमपामनपच्युतम्।
१ २ ३ १ २
नरमवार्यक्रतुम्॥ १६४३॥

Yudhmaṁ santam anarvāṇaṁ somapām an apacyutam. Naram avāryakratum.

54

The ruler, warrior that hits the target, being irresistible, protector and valuer of life's joy, inviolable and unsurpassable leader in irrevocable action: such is Indra, elevated ruler. (Rg. 8-92-8)

1644. Indra Devata, Shrutakaksha or Sukaksha Angirasau Ṛshi

शिक्षा ण इन्द्र राय आ पुरु विद्वाँ ऋचीषम।
अवा नः पार्ये धने॥ १६४४॥

Śikṣā ṇa indra rāya ā puru vidvāँ ṛcīṣama.
Avā naḥ pārye dhane.

Indra, leader in knowledge and wisdom, pursuer of the path of rectitude, guide and lead us to ample wealth and protect us through our struggle for victory of honour and excellence. (Rg. 8-92-9)

1645. Indra Devata, Goshuktyashvasuktinau Kanvayanau Ṛshis

तव त्यदिन्द्रियं बृहत्तव दक्षमुत क्रतुम्।
वज्रं शिशाति धिषणा वरेण्यम्॥ १६४५॥

Tava tyad indriyam bṛhat tava dakṣam uta kratum. Vajram śiśāti dhiṣaṇā vareṇyam.

That grandeur and majesty of yours, that power and potential, that continuous act of divine generosity, that adamantine will and force of natural justice and dispensation of the thunderbolt which overwhelms our will and choice commands our sense of discrimination, and we glorify it, we sharpen it, we accept it with adoration. (Rg. 8-15-7)

1646. Indra Devata, Goshuktyashvasuktinau Kanvayanau Ṛshis

२ ३ १ २ ३ १ २ ३ १ २ ३ १ २
तव द्यौरिन्द्र पौंस्यं पृथिवी वर्धति श्रवः।
२उ ३ १ २
त्वामापः पर्वतासश्च हिन्विरे॥ १६४६॥

Tava dyaur indra pauṅsyaṁ pṛthivī varddhati śravaḥ. Tvām āpaḥ parvatāsaś ca hinvire.

The light of heaven glorifies your blazing power, the earth augments your honour and fame, and the rolling floods of water and mighty mountains of majesty do awesome homage to you. (Rg. 8-15-8)

1647. Indra Devata, Goshuktyashvasuktinau Kanvayanau Ṛshis

१ २ऋ ३ १ २ऋ ३ १ २ ३ १२
त्वां विष्णुर्बृहन् क्षयो मित्रो गृणाति वरुणः।
१ २ऋ ३ २ ३ १२
त्वां शर्धो मदत्यनु मारुतम्॥ १६४७॥

Tvām viṣṇur bṛhan kṣayo mitro gṛṇāti varuṇaḥ. Tvāṁ śarddho madatyanu mārutam.

Vishnu, cosmic dynamics of nature's expansive sustenance, Mitra, loving and life giving sun, Varuna, soothing and energising oceans of the universe, and the power and force of the showers of cosmic energy all exalt you and receive their life and exaltation from you. (Rg. 8-15-9)

1648. Agni Devata, Virupa Angirasa Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २
नमस्ते अग्न ओजसे गृणन्ति देव कृष्टयः।
१ २३ ३ १ २
अमैरमित्रमर्दय॥ १६४८॥

Namaste agna ojase gṛṇanti deva kṛṣṭayaḥ. Amair amitram ardaya.

55

Salutations to you, Agni, refulgent lord of generosity. The people too adore and exalt you. Pray ward off and throw out the enemies and unfriendly forces by your laws and powers. (Rg. 8-75-10)

1649. Agni Devata, Virupa Angirasa Ṛshi

३ २उ ३ १ २३ १ २ ३ १ २ ३ २
कुवित्सु नो गविष्टयेऽग्ने संवेषिषो रयिम्।
१२ ३१ २
उरुकृदुरु णस्कृधि॥ १६४९॥

Kuvit su no gaviṣṭaye'gne saṁveṣiṣo rayim.
Urukṛd uru ṇaskṛdhi.

Agni, refulgent lord, give us ample and high quality wealth for the development and expansion of our lands and cows, and let us too vastly expand and highly rise in life. (Rg. 8-75-11)

1650. Agni Devata, Virupa Angirasa Ṛshi

१ २ ३१ २र ३ १ २
मा नो अग्ने महाधने परा वर्ग्भारभृद्यथा।
३ २ ३ २ ३ १ २
संवर्गं सं रयिं जय॥ १६५०॥

Mā no agne mahā dhane parā varg bhārabhṛd yathā. Saṁ vargaṁ saṁ rayiṁ jaya.

Agni, do not abandon us in this great battle of life like a tired burden bearer throwing off his burden. Instead, win holy wealth like the yajaka gathering sacred grass for the vedi to perform the yajna. (Rg. 8-75-12)

1651. Indra Devata, Vatsa Kanva Ṛshi

१ २ ३ २ ३ २ ३ १ २ ३ १ २
समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः।
३ १ २ ३ १ २
समुद्रायेव सिन्धवः॥ १६५१॥

Samasya manyave viśo viśvā namanta kṛṣṭayaḥ. Samudrāyeva sindhavaḥ.

The people, in fact the entire humanity, bow in homage and surrender to this lord of passion, power and splendour just as rivers flow on down and join into the sea. (Rg. 8-6-4)

1652. Indra Devata, Vatsa Kanva Ṛshi

वि चिद्वृत्रस्य दोधतः शिरो बिभेद वृष्णिना।
वज्रेण शतपर्वणा॥ १६५२॥

Vi cid vṛtrasya dodhataḥ śiro bibheda vṛṣṇinā.
Vajreṇa śataparvaṇā.

And when the lord of might and munificence with his thunderbolt of showers and a hundred potentials shatters the head of Vrtra, terror striking demon of darkness, drought and despair, the bolt is nothing but the blazing omnipotence of the lord. (Rg. 8-6-6)

1653. Indra Devata, Vatsa Kanva Ṛshi

ओजस्तदस्य तित्विष उभे यत्समवर्त्तयत्।
इन्द्रश्चर्मेव रोदसी॥ १६५३॥

Ojas tad asya titviṣa ubhe yat samavarttayat.
Indraś carmeva rodasī.

When Indra, lord almighty, pervades and envelops both heaven and earth in the cover of light, the light that shines is only the lord's divine splendour that blazes with glory. (Rg. 8-6-5)

1654. Indra Devata, Shunahshepa Ajigarti Ṛshi

सुमन्मा वस्वी रन्ती सूनरी॥ १६५४॥

Sumanmā vasvī rantī sūnarī.

56

Indra is wise and noble at heart, bright and beneficent, joyous is his love, delightful and persuasive his word.

1655. Indra Devata, Shunahshepa Ajigarti Ṛshi

१ २ ३ १ २ ३ २ ३ १ २ ३ २
सरूप वृषन्ना गहीमौ भद्रौ धुर्यावभि।
२ ३ १ २
ताविमा उप सर्पतः॥ १६५५॥

Sarūpa vṛṣann ā gahīmau bhadrau dhuryā-vabhi. Tāvimā upa sarpataḥ.

Pleasing of form universally, generous and abundant as clouds of shower, come Indra, auspicious are these your carriage horses like rays of the sun, like knowledge and action of a mighty soul, and they come close, bearing your Divinity. Lead us on.

1656. Indra Devata, Shunahshepa Ajigarti Ṛshi

२ ३ १ २ ३ २ ३ १ २
नीव शीर्षाणि मृढ्वं मध्य आपस्य तिष्ठति।
१ २ ३ १ २ ३ २
शृङ्गेभिर्दशभिर्दिशन्॥ १६५६॥

Nīva śīrṣāṇī mṛḍhvam madhya āpasya tiṣṭhati. Śṛṅgebhir daśabhir diśan.

O celebrants, cleanse your mind and thoughts, bow down your heads in reverence, Indra abides in the midst of spatial oceans of energy and realms of light pointing to the paths of action and advancement with all the divine words, wisdom and pranic energies.

CHAPTER–18

1657. Indra Devata, Medhatithi Kanva and Priyamedha Angirasau Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २
पन्यंपन्यमित् सोतार आ धावत मद्याय।
१ २ ३ २ ३ १ २
सोमं वीराय शूराय॥ १६५७॥

Panyaṁ-panyam it sotāra ā dhāvata madyāya. Somaṁ vīrāya śūrāya.

O makers of soma, to Indra, offer the drink of soma, brave, ecstatic and heroic, and let each draught be more and more delicious and adorable. (Rg. 8-2-25)

1658. Indra Devata, Medhatithi Kanva and Priyamedha Angirasau Ṛshi

१ २र ३ १ २ ३ १ २ ३ १ २
एह हरी ब्रह्मयुजा शग्मा वक्षतः सखायम्।
१ २ ३ १ २र
इन्द्रं गीर्भिर्गिर्वणसम्॥ १६५८॥

Eha harī brahmayujā śagmā vakṣataḥ sakhāyam. Indraṁ gīrbhir girvaṇasam.

Let the brave veterans of knowledge and yajnic karma, dedicated to Veda Brahma and humanity, with holy songs of divinity, invoke the most venerable and celebrated lord here on the vedi as our friend and companion. (Rg. 8-2-27)

1659. Indra Devata, Medhatithi Kanva and Priyamedha Angirasau Ṛshi

१ २ ३ २ ३ १ २र ३ २उ ३ २
पाता वृत्रहा सुतमा घा गमन्नारे अस्मत्।
१ २ ३ १ २
नि यमते शतमूतिः॥ १६५९॥

Pātā vṛtrahā sutam ā ghā gamann āre asmat.
Ni yamate śatam ūtiḥ.

May the connoisseur of distilled soma, destroyer of darkness, dishonour and destitution, come and never be far away from us. The lord who commands a hundred forces of defence, protection and progress rules all, friends and foes. (Rg. 8-2-26)

1660. Indra Devata, Shrutakaksha or Sukaksha Angirasa Ṛshi

आ त्वा विशन्त्विन्दवः समुद्रमिव सिन्धवः।
न त्वामिन्द्राति रिच्यते॥ १६६०॥

Ā tvā viśantvindavaḥ samudram iva sindhavaḥ.
Na tvām indrāti ricyate.

All the flows of soma, joys, beauties and graces of life concentrate in you, and thence they flow forth too, Indra, lord supreme, just as all rivers flow and join in the ocean and flow forth from there. O lord no one can comprehend and excel you. (Rg. 8-92-22)

1661. Indra Devata, Shrutakaksha or Sukaksha Angirasa Ṛshi

विव्यक्थ महिना वृषन्भक्षं सोमस्य जागृवे।
य इन्द्र जठरेषु ते॥ १६६१॥

Vivyaktha mahinā vṛṣan bhakṣaṁ somasya jāgṛve. Ya indra jaṭhareṣu te.

O lord of universal love and grace as showers of rain, ever awake in the world of existence, your divine bliss pervades all that essence of soma, joy and beauty of life, which is food for the human soul, and it ripples

and rolls in the blissful reservoirs of your divine presence. (Rg. 8-92-23)

1662. Indra Devata, Shrutakaksha or Sukaksha Angirasa Ṛshi

अरं त इन्द्र कुक्षये सोमो भवतु वृत्रहन्।
अरं धामभ्य इन्दवः॥ १६६२॥

Araṁ ta indra kukṣaye somo bhavatu vṛtrahan.
Araṁ dhāmabhya indavaḥ.

Indra, O lord of power and joy, destroyer of evil and suffering, let there be ample soma to fill the space in the womb of existence, and let the flow of soma be profuse for all the forms of existence. (Rg. 8-92-24)

1663. Agni Devata, Ajigarti Shunahshepa Ṛshi

जराबोध तद्विविड्ढि विशेविशे यज्ञियाय।
स्तोमं रुद्राय दृशीकम्॥ १॥

Jarā bodha tad viviḍḍhi viśe-viśe yajñiyāya.
Stomaṁ rudrāya dṛśīkam.

Hero of high knowledge and wide fame, create and provide for every people and offer to adorable yajnic Rudra, brilliant lord of justice and power, that wealth, honour and celebration which is magnificent and worthy of praise. (Rg. 1-27-10)

1664. Agni Devata, Ajigarti Shunahshepa Ṛshi

स नो महाँ अनिमानो धूमकेतुः पुरुश्चन्द्रः।
धियेवाजाय हिन्वतु॥ १६६३॥

Sa no mahāṅ animāno dhūmaketuḥ puruścandraḥ. Dhiye vājāya hinvatu.

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May the yajnic science of fire, great, immeasurable, universal delight with banners of smoke and flame, call up and inspire us for the achievement of intelligential technology and creative power and progress. (Rg. 1-27-11)

1665. Agni Devata, Ajigarti Shunahshepa Ṛshi

स रेवाँइव विश्पतिर्दैव्यः केतुः शृणोतु नः।
उक्थैरग्निर्बृहद्भानुः॥ १६६५॥

Sa revāň iva viśpatir daivyaḥ ketuḥ śṛṇotu naḥ.
Ukthair agnir bṛhad bhānuḥ.

That Agni, divine protector and sustainer of humanity, destroyer of disease with rays of light, mighty brilliant, may listen to our prayers and hymns of praise like a generous man of wealth and prosperity. (Rg. 1-27-12)

1666. Indra Devata, Shamyu Barhaspatya Ṛshi

तद्वो गाय सुते सचा पुरुहूताय सत्वने।
शं यद् गवे न शाकिने॥ १६६६॥

Tad vo gāya sute sacā puruhūtāya satvane.
Śaṁ yad gave na śākine.

In your soma yajna in the business of the world of the lord's creation, sing together songs of homage in honour of the universally adored, ever true and eternal almighty Indra, songs which may be as pleasing to the mighty lord as to the seeker and the celebrant. (Rg. 6-45-22)

1667. Indra Devata, Shamyu Barhaspatya Ṛshi

२ ३ २ ३ १ २ ३ १ २र ३ १ २
न घा वसुर्नि यमते दानं वाजस्य गोमतः।
२ ३ २ ३ २ ३ १ २
यत् सीमुपश्रवद्गिरः॥ १६६७॥

Na ghā vasur ni yamate dānaṁ vājasya gomataḥ. Yat sīm upa śravad giraḥ.

And surely the lord giver of settlement and gifts of knowledge, power and speedy progress does not withhold the gifts since he closely hears the prayers of the devotee and responds. (Rg. 6-45-23)

1668. Indra Devata, Shamyu Barhaspatya Ṛshi

३ १ २ ३ २उ ३ १ २र ३ १ २र
कुवित्सस्य प्र हि व्रजं गोमन्तं दस्युहा गमत्।
१ २ ३ १ २
शचीभिरप नो वरत्॥ १६६८॥

Kuvitsasya pra hi vrajaṁ gomantaṁ dasyuhā gamat. Śacībhir apa no varat.

May the lord destroyer of evil, negativity and poverty visit the homestead of the prayerful devotee blest with lands, cows and divine knowledge and open up the flood gates of wealth, power and divine grace for us with his vision and powers. (Rg. 6-45-24)

1669. Vishnu Devata, Kanva Medhatithi Ṛshi

३ २उ ३ १ २ ३ १ २र ३ २
इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम्।
१ २ ३ २
समूढमस्य पांसुले॥ १६६९॥

Idaṁ viṣṇur vi cakrame tredhā ni dadhe padam. Samūḍham asya pāṁsule.

Vishnu created this threefold universe of matter, motion and mind in three steps of evolution through

Prakriti, subtle elements and gross elements, shaped the atoms into form and fixed the form in eternal space and time. (Rg. 1-22-17)

1670. Vishnu Devata, Kanva Medhatithi Ṛshi

त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः।
अतो धर्माणि धारयन्॥ १६७०॥

Trīni padā vi cakrame viṣṇur gopā adābhyaḥ.
Ato dharmāṇi dhārayan.

Vishnu, universal sustainer and unchallengeable protector, fixed the order of the threefold universe of forms, comprehensible, apprehensible and spiritually attainable, and hence the forms abide in and observe the laws of their existence and function. (Rg. 1-22-18)

1671. Vishnu Devata, Kanva Medhatithi Ṛshi

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे।
इन्द्रस्य युज्यः सखा॥ १६७१॥

Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe.
Indrasya yujyaḥ sakhā.

Watch the creation and actions of Vishnu. Thence the souls know and observe the law and discipline of their existence. Vishnu is the friend and constant companion of the soul. (Rg. 1-22-19)

1672. Vishnu Devata, Kanva Medhatithi Ṛshi

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः।
दिवीव चक्षुराततम्॥ १६७२॥

Tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. Divīva cakṣur ātatam.

Heroic souls of vision realise the supreme presence of Vishnu in their soul as they see the light of the sun in heaven. (Rg. 1-22-20)

1673. Vishnu Devata, Kanva Medhatithi Ṛshi

तद्विप्रासो विपन्युवो जागृवांसः समिन्धते।
विष्णोर्यत्परमं पदम्॥ १६७३॥

Tad viprāso vipanyavo jāgṛvāṅsaḥ sam indhate. Viṣṇor yat paramaṁ padam.

Visionary souls, celebrants of Vishnu, ever awake, invoke, kindle and light up the spirit within and realise that supreme light of Divinity in the soul. (Rg. 1-22-21)

1674. Vishnu Devata, Kanva Medhatithi Ṛshi

अतो देवा अवन्तु नो यतो विष्णुर्विचक्रमे।
पृथिव्या अधि सानवि॥ १६७४॥

Ato devā avantu no yato viṣṇur vi cakrame. Pṛthivyā adhi sānavi.

May the scholars of light and vision favour and protect us with knowledge of the seven stages of creation from earth to Prakrti on top through which Vishnu, lord omnipresent, created the universe (of five elements, Virat and Prakriti). (Rg. 1-22-16)

1675. Indra Devata, Vasishtha Maitravaruni Ṛshi

मो षु त्वा वाघतश्च नारे अस्मन्नि रीरमन्।
आरात्ताद्वा सधमादं न आ गहीह वा सन्नुप श्रुधि॥ १६७५॥

Mo ṣu tvā vāghataśca nāre asman ni rīraman. Ārāttād vā sadhamādaṁ na ā gahīha vā sann upa śrudhi.

Let not your worshippers be far away from us, nor let them detain you. Come to our house of celebration from the farthest distance even, and when you are here, listen to our songs of celebration and divine adoration. (Rg. 7-32-1)

1676. Indra Devata, Vasishtha Maitravaruni Ṛshi

३ १ २र ३ १ २ ३ २उ ३ २ ३ २उ ३ १ २
इमे हि ते ब्रह्मकृतः सुते सचा मधौ न मक्ष आसते।
२ ३ १ २ ३ १ २ ३ २ ३ २ ३ २उ ३ १ २
इन्द्रे कामं जरितारो वसूयवो रथे न पादमा दधुः॥ १६७६॥

Ime hi te brahmakṛtaḥ sute sacā madhau na makṣa āsate. Indre kāmaṁ jaritāro vasūyavo rathe na pādam ā dadhuḥ.

When the celebrants have distilled and seasoned the soma of homage and worship for Indra, ruler of the social order of governance, they sit together like bees clustering round honey. The celebrants dedicated to the honour and prosperity of the ruling order place their trust and faith in Indra, the ruler and the law of governance, like travellers who place their foot on the step and ride the chariot to reach their goal. (Rg.7-32-2)

1677. Indra Devata, Ayu Kanva Ṛshi

१ २ ३ १ २ ३ १ २र
अस्ताव्यि मन्म पूर्व्यं ब्रह्मेन्द्राय वोचत।
३ २ ३ १ २ ३ १२ ३ २ ३ १ २
पूर्वीर्ऋतस्य बृहतीरनूषत स्तोतुर्मेधा असृक्षत॥ १६७७॥

Astāvi manma pūrvyaṁ brahmendrāya vocata. Pūrvīr ṛtasya bṛhatīr anūṣata stotur medhā asṛkṣata.

Eternal and adorable song of divine praise has been presented. Chant that for Indra, the divine soul. Sing the grand old hymns of divine law and glorify the lord. Inspire and augment the mind and soul of the celebrant. (Rg. 8-52-9)

1678. Indra Devata, Ayu Kanva Ṛshi

समिन्द्रो रायो बृहतीरधूनुत सं क्षोणी समु सूर्यम्। सं शुक्रासः शुचयः सं गवाशिरः सोमा इन्द्रममन्दिषुः ॥ १६७८ ॥

Sam indro rāyo bṛhatīr adhūnuta saṁ kṣoṇī sam u sūryam. Saṁ śukrāsaḥ śucayaḥ saṁ gavāśiraḥ somā indraṁ amandiṣuḥ.

Let Indra, divine soul, chant and liberate the grand abundance of spontaneous divine hymns in honour of Indra, let the earth and heaven resound, let the hymns reach the sun. Let the pure, powerful and sanctified soma abundance of divine celebration please Indra, lord omnipotent and omnificent. (Rg. 8-52-10)

1679. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvajau Ṛshis

इन्द्राय सोम पातवे वृत्रघ्ने परि षिच्यसे। नरे च दक्षिणावते वीराय सदनासदे ॥ १६७९ ॥

Indrāya soma pātave vṛtraghne pari ṣicyase. Nare ca dakṣiṇāvate vīrāya sadanāsade.

O Soma spirit of light and ecstasy of grace, you are adored and served for the soul's experience of divinity, for the man of charity and the brilliant sage on the vedi of yajnic service so that the demon of evil, darkness and ignorance may be expelled from the soul

of humanity and destroyed. (Rg. 9-98-10)

1680. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvajau Ṛshis

तं सखायः पुरूरुचं वयं यूयं च सूरयः।
अश्याम वाजगन्ध्यं सनेम वाजपस्त्यम्॥ १६८०॥

Taṁ sakhāyaḥ purūrucaṁ vayaṁ yūyaṁ ca sūrayaḥ. Aśyāma vājagandhyaṁ sanema vāja-pastyam.

Come friends, all of us and all the wise and brave, let us reach that Soma spirit of light and grace and achieve the spirit as a prize and treasure home of peace, fragrance and life's victory. (Rg. 9-98-12)

1681. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvajau Ṛshis

परि त्यं हर्यतं हरिं बभ्रुं पुनन्ति वारेण।
यो देवान्विश्वाँ इत् परि मदेन सह गच्छति॥ १६८१॥

Pari tyaṁ haryataṁ hariṁ babhruṁ punanti vāreṇa. Yo devānviśvāṅ it pari madena saha gacchati.

Ten psychic powers with the best of their potential adore and exalt that dear divinity, omniscience itself, who, omnipresent, pervades and rejoices with all divinities of the world with divine ecstasy. (Rg.9-98-7)

1682. Indra Devata, Vasishtha Maitravaruni Ṛshi

कस्तमिन्द्र त्वा वसवा मर्त्यो दधर्षति। श्रद्धा हि ते मघवन्
पार्ये दिवि वाजी वाजं सिषासति॥ १६८२॥

Kastamindra tvā vasavā martyo dadhṛṣati. Śraddhā hi te maghavan pārye divi vājī vājaṁ sīṣāsati.

Indra, lord ruler, of the world, who can assail that mortal who wholly lives under the shade and shelter of your protection ? O lord of the wealth and power of existence, whoever reposes his faith and dynamism in you as the sole saviour and pilot while he is in action receives his share of victory in the light of divinity. (Rg. 7-32-14)

1683. Indra Devata, Vasishtha Maitravaruni Ṛshi

३ १ २ ३ १ २ ३ १ २र ३ १ २र
मघोनः स्म वृत्रहत्येषु चोदय ये ददति प्रिया वसु।
२ ३ १ २ ३ २ ३ १ २ ३ २
तव प्रणीती हर्यश्व सूरिभिर्विश्वा तरेम दुरिता॥ १६८३॥

Maghonaḥ sma vṛtra-hatyeṣu codaya ye dadati priyā vasu. Tava praṇītī haryaśva sūribhir viśvā tarema duritā.

O lord commander of world forces, in the battles against darkness, want and evil, inspire those leaders of wealth, honour and power who contribute to world service in the manner dear to you. O ruler of the dynamics of nations, we pray, may we, along with the wise and the fearless, cross over all evils of the world under the guidance of your ethics, morals and policy in matters of universal values. (Rg. 7-32-15)

1684. Indra Devata, Vishvamana Vaiyashva Ṛshi

२ ३ १ २ ३ १ २ ३ १ २ ३ १ २
एदु मधोर्मदिन्तरं सिञ्चाध्वर्यो अन्धसः।
३ २उ ३१ २र ३ १ २
एवा हि वीर स्तवते सदावृधः॥ १६८४॥

Edu madhor madintaraṁ siñcādhvaryo andhasaḥ. Evā hi vīra stavate sadāvṛdhaḥ.

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And O high priest of the creative yajna of love and non-violence, offer the most delightful and ever exhilarating of honey sweets of the soma of faith and devotion to Indra, since thus is how the mighty hero is served and worshipped. (Rg. 8-24-16)

1685. Indra Devata, Vishvamana Vaiyashva Ṛshi

इन्द्र स्थातर्हरीणां न किष्टे पूर्व्यस्तुतिम्।
उदानंश शवसा न भन्दना॥ १६८५॥

Indra sthātar harīṇāṁ na kiṣṭe pūrvya-stutim.
Ud ānaṅśa śavasā na bhandanā.

Indra, glorious lord president of the moving worlds of existence, no one ever by might or by commanding adoration has been able to equal, much less excel, the prime worship offered to you. (Rg. 8-24-17)

1686. Indra Devata, Vishvamana Vaiyashva Ṛshi

तं वो वाजानां पतिमहूमहि श्रवस्यवः।
अप्रायुभिर्यज्ञेभिर्वावृधेन्यम्॥ १६८६॥

Tam vo vājānāṁ patim ahūmahi śravasyavaḥ.
Aprāyubhir yajñebhir vāvṛdhenyam.

O people we, seekers of honour and fame, invoke and adore the protector and promoter of your food, energies and victories, by assiduous congregations of yajna and thereby exalt the splendour and glory of the lord supreme. (Rg. 8-24-18)

1687. Agni Devata, Saubhari Kanva Ṛshi

तं गूर्धया स्वर्णरं देवासो देवमरतिं दधन्विरे।
देवत्रा हव्यमूहिषे॥ १६८७॥

Taṁ gūrddhayā svarṇaraṁ devāso devamaratiṁ dadhanvire. Devatrā havyam ūhiṣe.

Praise the self-refulgent lord giver of heavenly bliss whom the divinities of light and enlightenment hold and reflect in all his glory, Agni, the lord adorable, all pervasive yet uninvolved, whom the noble and learned people perceive, realise and worship as the one worthy of worship for the communication of knowledge and fragrances to the divinities of nature and humanity. (Rg. 8-19-1)

1688. Agni Devata, Saubhari Kanva Ṛshi

विभूतरातिं विप्र चित्रशोचिषमग्निमीडिष्व यन्तुरम्।
अस्य मेधस्य सोम्यस्य सोभरे प्रेमध्वराय पूर्व्यम्॥ १६८८॥

Vibhūta-rātiṁ vipra citraśociṣam agnim īḍiṣva yanturam. Asya medhasya somyasya sobhare prem adhvarāya pūrvyam.

O vibrant scholar, worship Agni, lord of light and enlightenment, infinitely giving, awfully wondrous and self-refulgent, and the sole leader and controller of the world. Worship Him, the lord eternal, O generous man, in order that you may participate in this yajnic system of the lord's universe which is full of love without violence and overflows with the blissful joy of soma, an inspiring invitation to live and act as the child of divinity. (Rg. 8-19-2)

1689. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

आ सोम स्वानो अद्रिभिस्तिरो वाराण्यव्यया।
जनो न पुरि चम्वोर्विशद्धरिः सदो वनेषु दध्रिषे॥ १६८९॥

Ā soma svāno adribhis tiro vārāṇyavyayā. Jano na puri camvor viśaddhariḥ sado vaneṣu dadhriṣe.

O Soma, spirit of universal bliss and protection, invoked and stirred by acts of meditation, radiating across the covers of darkness, enter the heart core of the soul as citizens enter their home in town, arise in the depth of heart and intelligence and abide there in the love and faith of the soul, your own cherished seat of existence among the wise. (Rg. 9-107-10)

1690. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

स मामृजे तिरो अण्वानि मेष्यो मीढ्वान्त्सप्तिर्न वाजयुः।
अनुमाद्यः पवमानो मनीषिभिः सोमो विप्रेभिर्ऋक्वभिः॥ १६९०॥

Sa māmṛje tiro aṇvāni meṣyo mīḍhvāntsaptir na vājayuḥ. Anumādyaḥ pavamāno manīṣibhiḥ somo viprebhir ṛkvabhih.

Like a virile war horse in victorious battle, Soma radiates across the fine fluctuations of senses, ecstatic, flowing in exuberant streams, when it is impelled and realised by the wise, vibrant Vedic sages in meditation. (Rg. 9-107-11)

1691. Indra Devata, Kali Pragatha Ṛshi

वयमेनमिदा ह्योऽपीपेमेह वज्रिणम्।
तस्मा उ अद्य सवने सुतं भरा नूनं भूषत श्रुते॥ १६९१॥

Vayam enam idā hyo'pīpemeha vajriṇam.
Tasmā u adya savane sutaṁ bharā nūnaṁ
bhūṣata śrute.

Here today as before we have regaled this lord of the thunderbolt. For him, again, now, all of one mind, bear and bring the distilled soma of homage, and worship, him who would, for certain for joy of the song, grace the celebrants. (Rg. 8-66-7)

1692. Indra Devata, Kali Pragatha Ṛshi

वृकश्चिदस्य वारण उरामथिरा वयुनेषु भूषति।
सेमं न स्तोमं जुजुषाण आ गहीन्द्र प्र चित्रया धिया॥ १६९२॥

Vṛkaścid asya vāraṇa urāmathir ā vayuneṣu bhūṣati. Semam na stomaṁ jujuṣāṇa ā gahīndra pra citrayā dhiyā.

The wolf, its counterforce elephant, and the thief all have to accept and follow the laws of this lord Indra. May he, loving and cherishing this our song of adoration, listen and come with gifts of clear and unillusive intelligence and understanding. (Rg. 8-66-8)

1693. Indragnee Devate, Vishvamitra Gathina Ṛshi

इन्द्राग्नी रोचना दिवः परि वाजेषु भूषथः।
तद्वां चेति प्र वीर्यम्॥ १६९३॥

Indrāgnī rocanā divaḥ pari vājeṣu bhūṣathaḥ.
Tad vāṁ ceti pra vīryam.

Indra and Agni, you are the light and fire of heaven and you shine all round in the battles of life.

And that brilliance proclaims your power and splendour. (Rg. 3-12-9)

1694. Indragnee Devate, Vishvamitra Gathina Ṛshi

इन्द्राग्नी अपसस्पर्युप प्र यन्ति धीतयः।
ऋतस्य पथ्या३ अनु॥ १६९४॥

Indrāgnī apasaspary upa pra yanti dhītayaḥ.
Ṛtasya pathyā३ anu.

Indra and Agni, lord of power and lord of light and law, the pioneer forces of action and reflection go forward, all round, and close to the target, following the paths of truth and law of rectitude. (Swami Dayananda interprets Indra and Agni as wind and electric energy of space, and the movements of this energy in waves directed to the targets of purpose). (Rg. 3-12-7)

1695. Indragnee Devate, Vishvamitra Gathina Ṛshi

इन्द्राग्नी तविषाणि वां सधस्थानि प्रयांसि च।
युवोरप्तूर्यं हितम्॥ १६९५॥

Indrāgnī taviṣāṇi vām sadhasthāni prayāṅsi ca.
Yuvor aptūryaṁ hitam.

Indra and Agni, your forces, strategic concentrations of the forces deployed and collective resources, are well disposed, and integrated, and your zeal for making a move is instantaneous, everything being just at hand. (Rg.3-12-8)

1696. Indra Devata, Medhatithi Kanva Ṛshi

क ईं वेद सुते सचा पिबन्तं कद्वयो दधे। अयं यः पुरो विभिनत्योजसा मन्दानः शिप्र्यन्धसः॥ १६९६॥

Ka īṁ veda sute sacā pibantaṁ kad vayo dadhe. Ayaṁ yaḥ puro vibhinattyojasā mandānaḥ śipryandhasaḥ.

Who would for certain know Indra in this created world of beauty and glory, how much power and force he wields while he rules and sustains it, Indra who wears the helmet and breaks down the strongholds of negativities with his lustrous might, the lord who shares and enjoys the soma of his own creation? (Rg. 8-33-7)

1697. Indra Devata, Medhatithi Kanva Ṛshi

३ २ ३ १ २र ३ १ २ ३ २ ३१ २
दाना मृगो न वारणः पुरुत्रा चरथं दधे।
१ २ ३ १ २ ३ २ ३१ २ ३ १ २३ १ २
न किष्ट्वा नि यमदा सुते गमो महाँश्चरस्योजसा ॥ १६९७ ॥

Dānā mṛgo na vāraṇaḥ purutrā carathaṁ dadhe. Na kiṣṭvā ni yamadā sute gamo mahāṅś carasyojasā.

Indra is generously giving, preventive, counter-active and invincible like a lion, and holds and rules the world of immense variety in motion. O lord of grandeur and majesty, as you move around everywhere by your might and lustre, pray come, bless our yajna and taste the soma of our creation. No one can restrain you, no one counter your will. (Rg. 8-33-8)

1698. Indra Devata, Medhatithi Kanva Ṛshi

२ ३ १ २र ३ १ २र ३ १ २
य उग्रः सन्ननिष्टृतः स्थिरो रणाय संस्कृतः।
१ २ ३ २ ३ १ २ ३ २ ३ २ ३ १ २ ३ १ २
यदि स्तोतुर्मघवा शृणवद्धवं नेन्द्रो योषत्या गमत् ॥ १६९८ ॥

Ya ugraḥ sannaniṣṭṛtaḥ sthiro raṇāya saṅskṛtaḥ. Yadi stotur maghavā sṛṇavaddhavaṁ nendro yoṣatyā gamat.

Indra who is blazing strong, uncountered and irresistible, constant and unshakable, is ever in perfect harness for the human's battle of existence, and if he hears the call of the celebrant, the lord of might and majesty never forsakes him, he comes, he saves, he blesses. (Rg. 8-33-9)

1699. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

पवमाना असृक्षत सोमाः शुक्रास इन्दवः।
अभि विश्वानि काव्या॥ १६९९॥

Pavamānā asṛkṣata somāh śukrāsa indavaḥ.
Abhi viśvāni kāvyā.

Streams of bright energising soma flow, pure and purifying, among the songs of universal poetry of divinity. (Rg. 9-63-25)

1700. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

पवमाना दिवस्पर्यन्तरिक्षादसृक्षत।
पृथिव्या अधि सानवि॥ १७००॥

Pavamānā divasparyantarikṣād asṛkṣata.
Pṛthivyā adhi sānavi.

Pure and purifying Somas, evolutionary powers of nature, divinity and humanity, creative, protective and defensive, are created from the regions of light above, the middle regions and the earth and, on top of the course of evolution and progress, they remain ever active for life in the service of divinity. (Rg. 9-63-27)

1701. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

पवमानास आशवः शुभ्रा असृग्रमिन्दवः।
घ्नन्तो विश्वा अप द्विषः॥ १७०॥

Pavamānāsa āśavaḥ śubhrā asṛgram indavaḥ.
Ghnanto viśvā apa dviṣaḥ.

Pure and purifying, instant and effective, bright and blazing streams of soma like warriors of nature flow and advance in action, creating peace and plenty for life, dispelling and eliminating all jealous and destructive forces from society. (Rg. 9-63-26)

1702. Indragnee Devate, Vishvamitra Gathina Ṛshi

तोशा वृत्रहणा हुवे सजित्वानापराजिता।
इन्द्राग्नी वाजसातमा॥ १७०२॥

Tośā vṛtrahaṇā huve sajitvānāparājitā.
Indrāgnī vājasātamā.

I invoke and invite Indra, commander of the forces, and Agni, leader of the enlightened, both promoters of knowledge, destroyers of evil, victorious, unconquered, winners of the highest order of prizes. (Rg. 3-12-4)

1703. Indragnee Devate, Vishvamitra Gathina Ṛshi

प्र वामर्चन्त्युक्थिनो नीथाविदो जरितारः।
इन्द्राग्नी इष आ वृणे॥ १७०३॥

Pra vām arcantyukthino nīthāvido jaritāraḥ.
Indrāgnī iṣa ā vṛne.

Indra and Agni, the singers of hymns, pioneers of highways and celebrants honour and worship you. I choose to celebrate you for the sake of sustenance, support and energy. (Rg. 3-12-5)

1704. Indragnee Devate, Vishvamitra Gathina Ṛshi

१ २ ३ १ २र ३ १ २
इन्द्राग्नी नवतिं पुरो दासपत्नीरधूनुतम्।
३ १ २र ३ १ २
साकमेकेन कर्मणा॥ १७०४॥

Indrāgnī navatim puro dāsapatnīr adhūnutam. Sākam ekena karmaṇā.

Indra and Agni, shake up, inspire and arouse with a single clarion call the ninety fortresses yonder of the allied and supporting forces of the benevolent ruler of the republics. (Rg. 3-12-6)

1705. Agni Devata, Bharadvaja Barhaspatya Ṛshi

१ २ ३ १ २ ३ १ २
उप त्वा रण्वसन्दृशं प्रयस्वन्तः सहस्कृत।
१ २ ३ २ ३ १ २
अग्ने ससृज्महे गिरः॥ १७०५॥

Upa tvā raṇvasandṛśaṁ prayasvantaḥ sahaskṛta. Agne sasṛjmahe giraḥ.

Agni, blazing light of life, lord of bliss and beatific vision, source giver of the power of action and forbearance, blest with the food of life and light of the spirit, we sing songs of adoration and send up our words of gratitude to you. (Rg. 6-16-37)

1706. Agni Devata, Bharadvaja Barhaspatya Ṛshi

१ २ ३ १ २ ३ २ ३१ २ ३ १ २ ३ २
उप च्छायामिव घृणेरगन्म शर्म ते वयम्।
२ ३ १ २
अग्ने हिरण्यसन्दृशः॥ १७०६॥

Upa cchāyāmiva ghṛṇer aganma śarma te vayam. Agne hiraṇyasandṛśaḥ.

Agni, lord of bliss and eternal protection, just as a person runs to the shade for relief from the blazing

sun, so may we, shining as pure gold, rise and come to your presence, the blissful shade of divinity, our ultimate haven and home. (Rg. 6-16-38)

1707. Agni Devata, Bharadvaja Barhaspatya Ṛshi

२ ३ १ २ ३ २ ३ १ २ ३ १ २र
य उग्रइव शर्यहा तिग्मशृङ्गो न वंसगः।
२ ३ १ २ ३ १ २
अग्ने पुरो रुरोजिथः॥ १७०७॥

Ya ugra iva śaryahā tigmaśṛṅgo na vaṅsagaḥ.
Agne puro rurojitha.

Agni, lord protector of life, destroyer of killer arrows like a fierce warrior, burning off negativities like the fierce rays of the sun, you destroy the strongholds of the enemies of life. (Rg. 6-16-39)

1708. Agni Devata, Bharadvaja Barhaspatya Ṛshi

३ १ २ ३ २ ३ २ ३ १ २ ३ १ २
ऋतावानं वैश्वानरमृतस्य ज्योतिषस्पतिम्।
१ २ ३ १ २
अजस्रं घर्ममीमहे॥ १७०८॥

Ṛtāvānam vaiśvānaram ṛtasya jyotiṣaspatim.
Ajasraṁ gharmamīmahe.

We adore, exalt and worship Agni, eternal, refulgent, light of yajna, leading life and energy of the world, protector and sustainer of truth and law. (Atharva 6, 36, 1)

1709. Agni Devata, Bharadvaja Barhaspatya Ṛshi

२ ३ १ २ ३ २ ३ २ ३क २र ३ २
य इदं प्रतिपप्रथे यज्ञस्य स्वरुत्तिरन्।
३ १ २र ३ २
ऋतूनुत्सृजते वशी॥ १७०९॥

Ya idaṁ pratipaprathe yajñasya svar uttiran.
Ṛtūn utsṛjate vaśī.

Agni, is co-existent and simultaneously expansive with this cosmic yajna of creation, traversing heaven and earth in space and, controlling the world of existence, initiates and furthers the cycle of seasons.

1710. Agni Devata, Bharadvaja Barhaspatya Ṛshi

३ २ ३ २ ३ १ २ ३ १ २ ३ २ ३ १ २
अग्निः प्रियेषु धामसु कामो भूतस्य भव्यस्य।
३ २ उ ३ १ २
सम्राडेको विराजति॥ १७१०॥

Agniḥ priyeṣu dhāmasu kāmo bhūtasya bhavyasya. Samrāḍ eko vi rājati.

Agni, favourite love adored of all that was and is and shall be, rules and shines self-refulgent in all the lovely worlds of earth, heaven and the firmament.

CHAPTER–19

1711. Agni Devata, Virupa Angirasa Ṛshi

३ २ ३ २ ३ १ २ ३ १ २ ३ २ २
अग्निः प्रत्नेन जन्मना शुम्भानस्तन्वां३ स्वाम्।
३ १ २र
कविर्विप्रेण वावृधे॥ १७११॥

Agniḥ pratnena janmanā śumbhānas tanvāṁ svām. Kavir vipreṇa vāvṛdhe.

Agni, omniscient visionary of existence, gracious and refulgent in self-identity by virtue of ancient and eternal light of knowledge and age-old songs of the poet, is exalted along with the celebrant. (Rg. 8-44-12)

1712. Agni Devata, Virupa Angirasa Ṛshi

३ १ २र ३ १ २ ३ १ २ ३ १ २
ऊर्जो नपातमा हुवेऽग्निं पावकशोचिषम्।
३ २ ३ १ २ ३ २
अस्मिन् यज्ञे स्वध्वरे॥ १७१२॥

Ūrjjo napātam ā huve'gniṁ pāvaka śociṣam. Asmin yajñe svadhvare.

In this noble yajna of love free from violence, I invoke and celebrate the unfailing master and protector of energy, blazing with holy light and fire of purity. (Rg. 8-44-13)

1713. Agni Devata, Virupa Angirasa Ṛshi

१ २ ३ १ २र ३ १ २ ३ १ २
स नो मित्रमहस्त्वमग्ने शुक्रेण शोचिषा।
३ १ २र ३ १ २
देवैरा सत्सि बर्हिषि॥ १७१३॥

Sa no mitramahas tvam agne śukreṇa śociṣā. Devair ā satsi barhiṣi.

Agni, greatest friend of humanity, with pure and purifying flames of fire, you sit on our holy seats of grass on the vedi alongwith the divinities. (All our senses and mind are suffused with the presence of divinity.) (Rg. 8-44-14)

1714. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

२ ३ १ २ ३ १ २ ३ १ २
उत्ते शुष्मासो अस्थू रक्षो भिन्दन्तो अद्रिवः।
३ २ ३ १ २ ३ १ २
नुदस्व याः परिस्पृधः॥ १७१४॥

Ut te śuṣmāso asthū rakṣo bhindanto adrivaḥ.
Nudasva yāḥ parispṛdhaḥ.

O lord of mountains, thunder and clouds, your powers and forces stand high, breaking down the negative and destructive elements of life. Pray impel or compel the adversaries to change or remove them from the paths of progress. (Rg. 9-53-1)

1715. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

३ १ २ ३ १ २र ३ १ २र ३ २
अया निजघ्निरोजसा रथसङ्गे धने हिते।
२ ३ १ २ ३ २
स्तवा अबिभ्युषा हृदा॥ १७१५॥

Ayā nijaghnir ojasā rathasaṅge dhane hite.
Stavā abibhyuṣā hṛdā.

By this power and valour of yours you eliminate the negative forces. In this battle of the body chariot on hand in this life, we adore you with a fearless heart, you being the protector and guide. (Rg. 9-53-2)

1716. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

१ २ ३ २ ३ २उ ३ १ २ ३क २र
अस्य व्रतानि नाधृषे पवमानस्य दूढ्या।
३ १ २र ३ १ २
रुज यस्त्वा पृतन्यति॥ १७१६॥

Asya vratāni nādhṛṣe pavamānasya dūḍhyā.
Ruja yas tvā pṛtanyati.

The rules and laws of this mighty creative and dynamic power no one can resist with his adverse force. O Soma, whoever opposes you, break open and destroy. (Rg. 9-53-3)

1717. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

तं हिन्वन्ति मदच्युतं हरिं नदीषु वाजिनम्।
इन्दुमिन्द्राय मत्सरम्॥ १७१७॥

Taṁ hinvanti madacyutaṁ hariṁ nadīṣu vājinam. Indum indrāya matsaram.

That Soma, giver of showers of sweetness and joy, lord of peace and power, destroyer of suffering, energising and flowing in streams of the universal dynamics of existence, people admire and adore, for the joy and ecstasy of Indra, the living soul.(Rg.9-53-4)

1718. Indra Devata, Vishvamitra Gathina Ṛshi

आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः। मा त्वा के चिन्नि येमुरिन्न पाशिनोऽति धन्वेव ताँ इहि॥ १७१८॥

Ā mandrair indra haribhir yāhi mayūraroma-bhiḥ. Mā tvā ke cin ni yemur inna pāśino'ti dhanveva tāṅ ihi.

Indra, lord of honour and excellence, come by the rays of light, beautiful and colourful as the feathers of the peacock. May none, as fowlers ensnare birds, catch you. Outskirt the fowlers as a rainbow and come. (Rg. 3-45-1)

1719. Indra Devata, Vishvamitra Gathina Ṛshi

३ १ २ ३ २ ३ २ ३ २ ३ २ ३ २
वृत्रखादो वलं रुजः पुरां दर्मो अपामजः ।
२ ३ १ २ ३ १ २ ३१ २र ३ १ २ ३ २
स्थाता रथस्य हर्योरभिस्वर इन्द्रो दृढा चिदारुजः ॥ १७१९ ॥

Vṛtrakhādo valaṁ rujaḥ purāṁ darmo apām ajaḥ. Sthātā rathasya haryor abhisvara indro dṛḍhā cid ārujaḥ.

Indra is the breaker of the clouds. He shatters the caverns of the demons, routs the cities of sin and releases the flow of waters. Sitting firm in the middle of the chariot behind the horses in the uproar like the sun on the back of the rays, he breaks even the unbreakables. (Rg.3-45-2)

1720. Indra Devata, Vishvamitra Gathina Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ १ २
गम्भीराँ उदधीँरिव क्रतुं पुष्यसि गाइव ।
१ २ ३ १ २र ३ १ २ ३ २ ३ १ २
प्र सुगोपा यवसं धेनवो यथा ह्रदं कुल्याइवाशत ॥ १७२० ॥

Gambhīrāँ̆ udadhīँ̆r iva kratuṁ puṣyasi gā iva. Pra sugopā yavasaṁ dhenavo yathā hṛadaṁ kulyā ivāśata.

Indra, lord of life, power and prosperity, you promote and overfill the yajna and bless the yajamana like the deep sea and protect the earths, cows and the grass for them. As a good cowherd protects and feeds the cows and guards the fodder for the cows, so do you, O man, protect and promote the yajna. And as the cows gain the food, and as the rivers and rivulets reach the sea for self-fulfilment, so would you enjoy the delicacies of life and reach the Lord, Indra, for self-fulfilment. (Rg. 3-45-3)

1721. Indra Devata, Devatithi Kanva Ṛshi

यथा गौरो अपा कृतं तृष्यन्नेत्यवेरिणम्। आपित्वे नः प्रपित्वे तूयमा गहि कण्वेषु सु सचा पिब॥ १७२१॥

Yathā gauro apā kṛtaṁ tṛṣyann etyaveriṇam. Āpitve naḥ prapitve tūyam ā gahi kaṇveṣu su sacā piba.

Just as a thirsty stag in the desert rushes to a pool full of water so, O friend in family of the wise, come morning, come evening, come fast and drink the soma of love and reverence in joy. (Rg. 8-4-3)

1722. Indra Devata, Devatithi Kanva Ṛshi

मन्दन्तु त्वा मघवन्निन्द्रेन्दवो राधोदेयाय सुन्वते। आमुष्या सोममपिबश्चमू सुतं ज्येष्ठं तद्दधिषे सहः॥ १७२२॥

Mandantu tvā maghavann indrendavo rādhodeyāya sunvate. Āmuṣyā somam apibaś camū sutaṁ jyeṣṭhaṁ tadadhiṣe sahaḥ.

Indra, lord of power and glory, may these soma drinks exhilarate you for the bestowal of wealth and honour upon the dedicated lover of the soma of honour and enlightenment. Having won over the soma of victory prize in the contests of competing parties, you drank of the soma of ecstasy of the highest order and for that reason you command the courage and confidence of the victor. (Rg. 8-4-4)

1723. Indra Devata, Gotama Rahugana Ṛshi

त्वमङ्ग प्र शंसिषो देवः शविष्ठ मर्त्यम्।
न त्वदन्यो मघवन्नस्ति मर्डितेन्द्र ब्रवीमि ते वचः॥ १७२३॥

Tvamaṅga pra śaṅsiṣo devaḥ saviṣṭha martyam. Na tvad anyo maghavann asti marḍitendra bravīmi te vacaḥ.

Anga, dear friend, Indra, dear and saviour, giver of joy, omnipotent lord, self-refulgent and omniscient, reveal the truth for mortal humanity. Lord of universal wealth, none other than you is the giver of peace and bliss. I speak the very word of yours in covenant. (Rg. 1-84-19)

1724. Indra Devata, Gotama Rahugana Ṛshi

मा ते राधांसि मा त ऊतयो वसोऽस्मान् कदा चना दभन्। विश्वा च न उपमिमीहि मानुष वसूनि चर्षणिभ्य आ॥ १७२४॥

Mā te rādhāṅsi mā ta ūtayo vaso'smān kadā canā dabhan. Viśvā ca na upamimīhi mānuṣa vasūni carsaṇibhya ā.

Indra, universal shelter of the world, may all your blessings of wealth and modes of protection never forsake us. Loving father of humanity, grant us all the wealth of knowledge and bliss here and hereafter for all the people of the world. (Rg. 1-84-20)

1725. Usha Devata, Vamadeva Gautama Ṛshi

प्रति ष्या सूनरी जनी व्युच्छन्ती परि स्वसुः। दिवो अदर्शि दुहिता॥ १७२५॥

Prati ṣyā sūnarī janī vyucchantī pari svasuḥ. Divo adarśi duhitā.

That joyous dawn, pioneer of the sun, harbinger of the new day, shining at the departure of her sister,

the night, rises to view every morning as the daughter of heaven, arousing the world to fresh life. (Rg.4-52-1)

1726. Usha Devata, Purumeedhajameedhau Ṛshi

१ २ ३ १२ ३ १ २र३ १ २
अश्वेव चित्रारुषी माता गवामृतावरी।
१ २ ३ १२३ २
सखा भूदश्विनोरुषाः॥ १७२६॥

Aśveva citrāruṣī mātā gavām ṛtāvarī.
Sakhā bhūd aśvinor uṣāḥ.

Like a graceful mare, crimson red, wondrous bright, mother pioneer of sunrays, shower of nature's light and bliss, the dawn is a friend of the Ashvins, the sun and moon. (Rg. 4-52-2)

1727. Usha Devata, Purumeedhajameedhau Ṛshi

३ १ २र ३ १ २३ २ ३ १ २र
उत सखास्यश्विनोरुत माता गवामसि।
३ २ ३ १ २
उतोषो वस्व ईशिषे॥ १७२७॥

Uta sakhāsyaśvinor uta mātā gavām asi.
Utoṣo vasva īśiṣe.

O Dawn, while you are a friend of the sun and moon and mother of sunrays, you also command the wealths of the world. (Rg. 4-52-3)

1728. Ashvinau Devate, Praskanva Kanva Ṛshi

३ २ ३ १ २र ३क् २र ३ २ ३ २
एषो उषा अपूर्व्या व्युच्छति प्रिया दिवः।
३ १ २ ३ २
स्तुषे वामश्विना बृहत्॥ १७२८॥

Eṣo uṣā apūrvyā vyucchati priyā divaḥ.
Stuṣe vām aśvinā bṛhat.

This glorious dawn, darling of the sun, shines forth from heaven and proclaims the day. Ashvins,

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harbingers of this glory, I admire you immensely - infinitely. (Rg.1-46-1)

1729. Ashvinau Devate, Praskanva Kanva Ṛshi

२ ३ १ २र ३ १ २ ३ २
या दस्त्रा सिन्धुमातरा मनोतरा रयीणाम्।
३ २ ३ १ २ ३ १ २
धिया देवा वसुविदा॥ १७२९॥

Yā dasrā sindhu-mātarā manotarā rayīṇām.
Dhiyā devā vasuvidā.

Ashvins, harbingers of the dawn, wonder-workers are they. Born of the oceans of space, they create the seas of morning mist. Faster than the mind, they bring wealths of the world. With intelligence and inspiration, they reveal the treasures of the Vasus, they are brilliant, generous, divine. (Rg. 1-46-2)

1730. Ashvinau Devate, Praskanva Kanva Ṛshi

३ १ २ ३ १ २ ३ २ ३ १ २ ३ १ २
वच्यन्ते वां ककुहासो जूर्णायामधि विष्टपि।
२ ३ २ ३ २ ३ १ २
यद्वां रथो विभिष्पतात्॥ १७३०॥

Vacyante vāṁ kakuhāso jūrṇāyām adhi viṣṭapi
Yadvāṁ ratho vibhiṣ patāt.

Ashvins, harbingers of light, knowledge and wealth across the Vasus, scientists and technologists, veterans of vision and wisdom celebrate your achievement when your chariot flies like a bird into the ancient sky over the heavens. (Rg. 1-46-3)

1731. Usha Devata, Gotama Rahugana Ṛshi

२ ३ २ ३ १ २र ३ १ २
उषस्तच्चित्रमा भरास्मभ्यं वाजिनीवति।
१ २ ३ २ ३ १ २ ३ १ २
येन तोकं च तनयं च धामहे॥ १७३१॥

Uṣas tac citram ā bharāsmabhyaṁ vājinīvati.
Yena tokaṁ ca tanayaṁ ca dhāmahe.

O Dawn, harbinger of food, energy and rejuvenation of thought, will and action, bear and bring that health and wealth of wondrous and various kinds for us by which we may be able to beget, maintain and advance our children and grand-children and others, friends and assistants in life. (Rg. 1-92-13)

1732. Usha Devata, Gotama Rahugana Ṛshi

उषो अद्येह गोमत्यश्वावति विभावरि।
रेवदस्मे व्युच्छ सूनृतावति॥ १७३२॥

Uṣo adyeha gomatyaśvāvati vibhāvari.
Revad asme vyuccha sūnṛtāvati.

O Dawn, lady of light, generous with cows and fertility, horses and fast movement, light and knowledge, truth and piety of life with favours of divinity, bear and bless us here and now in this life with wealth of prosperity and a happy home. (Rg. 1-92-14)

1733. Usha Devata, Gotama Rahugana Ṛshi

युङ्क्ष्वा हि वाजिनीवत्यश्वाँ अद्यारुणाँ उषः।
अथा नो विश्वा सौभगान्या वह॥ १७३३॥

Yuṅkṣvā hi vājinīvatyaśvāṅ adyāruṇāṅ uṣaḥ.
Athā no viśvā saubhagānyā vaha.

O Dawn, lady of radiance and the energy and vibrancy of life, yoke the red rays of sunbeams to your celestial chariot and then bear and bring us all the wealths and good fortunes of the world. (Rg. 1-92-15)

1734. Ashvinau Devate, Gotama Rahugana Ṛshi

१ २ ३ २ ३ १ २र ३ १ २
अश्विना वर्तिरस्मदा गोमद् दस्त्रा हिरण्यवत्।
३ २उ ३ १ २ ३ १ २
अर्वाग्रथं समनसा नि यच्छतम्॥ १७३४॥

Aśvinā vartir asmad ā gomad dasrā hiraṇyavat.
Arvāgratham samanasā ni yacchatam.

Generous scientists of fire and waters, Ashvins, expert technologists working together with equal cooperative mind, bring hither before us a chariot sensitive in reception and communication of signals, golden in quality and extremely fast in motion anywhere on earth, over water and in the sky. (Rg. 1-92-16)

1735. Ashvinau Devate, Gotama Rahugana Ṛshi

२उ ३ १ २ ३ १ २ ३ १ २र
एह देवा मयोभुवा दस्त्रा हिरण्यवर्त्तनी।
३ १ २ ३ १ २
उषर्बुधो वहन्तु सोमपीतये॥ १७३५॥

Eha devā mayobhuvā dasrā hiraṇyavarttanī.
Uṣarbudho vahantu somapītaye.

Let the Ashvins, people of divine nature, scientists and technologists, generous experts of fire and water, water and air, creators of comfort and joy, working on the golden sunbeams of the morning dawn, create and bring us energy and vitality for the health, vitality and joy of humanity. (Rg. 1-92-18)

1736. Ashvinau Devate, Gotama Rahugana Ṛshi

२ ३ २उ ३ २ ३ २उ ३ १ २ ३ १ २
यावित्था श्लोकमा दिवो ज्योतिर्जनाय चक्रथुः।
२ ३ १ २ ३ २
आ न ऊर्जं वहतमश्विना युवम्॥ १७३६॥

Yāvitthā ślokam ā divo jyotir janāya cakrathuḥ.
Ā na ūrjaṁ vahatam aśvinā yuvam.

Ashvins, scientist and technologist of fire and water, both of you thus from the sun create the mantra, light and energy and bring it for us and the people for common use. (Rg. 1-92-17)

1737. Agni Devata, Vasushruta Atreya Ṛshi

अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः। अस्तमर्वन्त आशवोऽस्तं नित्यासो वाजिन इषं स्तोतृभ्य आ भर॥ १७३७॥

Agniṁ taṁ manye yo vasur astaṁ yaṁ yanti dhenavaḥ. Astam arvanta āśavo'staṁ nityāso vājina iṣaṁ stotṛbhya ā bhara.

Agni is that power and presence of energy, I believe, which pervades everything and in which and by which all things abide and function. The cows abide in it, move by it and end up into it. Horses abide in it, move by it and end into it. So do all fast moving streams and objects, permanent forms, and all forms of energy move by it and retire into it. O scholar of Agni, universal energy, produce and bring up food and energy for the celebrants and supplicants for Agni. This energy is originally set in motion by Agni, the Cosmic omnipotent Spirit. (In the mantra agni is described as astam, i.e., set into motion.) (Rg.5-6-1)

1738. Agni Devata, Vasushruta Atreya Ṛshi

अग्निर्हि वाजिनं विशे ददाति विश्वचर्षणिः। अग्नी राये स्वाभुवं स प्रीतो याति वार्यमिषं स्तोतृभ्य आ भर॥ १७३८॥

Agnir hi vājinaṁ viśe dadāti viśvacarṣaṇiḥ. Agnī rāye svābhuvaṁ sa prīto yāti vāryam iṣaṁ stotṛbhya ā bhara.

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Agni, light and energy of existence, alone provides fast modes of transport for the people. Studied and developed for wealth, Agni provides automatic and self-sustaining energy for the people. O scholar scientist, create and bring choice foods and energies for the celebrants and supplicants. (Rg. 5-6-3)

1739. Agni Devata, Vasushruta Atreya Ṛshi

सो अग्निर्यो वसुर्गृणे सं यमायन्ति धेनवः । समर्वन्तो रघुद्रुवः
सं सुजातासः सूरय इषं स्तोतृभ्य आ भर ॥ १७३९ ॥

So agnir yo vasurgṛṇe saṁ yam āyanti dhenavaḥ. Sam arvanto raghudruvaḥ saṁ sujātāsaḥ sūraya iṣaṁ stotṛbhya ā bhara.

That is Agni which is the abiding power, pervasive and moving force, and that is what I study and celebrate. The cows and horses, stars and planets and the rays of light, and sound and word come from, move by and go unto it, from which and into which and by which the slow moving ones move and function; and by which and toward which brave and eminent scholars rise to fame and create and produce the wealth of food and energy for the celebrants and supplicants. (Rg. 5-6-2)

1740. Usha Devata, Satyashrava Atreya Ṛshi

महे नो अद्य बोधयोषो राये दिवित्मती । यथा चिन्नो
अबोधयः सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥ १७४० ॥

Mahe no adya bodhayoṣo rāye divitmatī. Yathā cinno abodhayaḥ satyaśravasi vāyye sujāte aśvasūnṛte.

O dawn, lady of morning light brilliant with

splendour, arouse us and enlighten us today for the achievement of grandeur, wealth and excellence of life as you have been the giver of enlightenment and generosity ever before, O majesty of renown, symbol of life's extension, nobly born, commander of the nation's power, achievement and love of noble truth. (Rg. 5- 79-1)

(Swami Dayananda interprets this mantra as an address to the lady of the house.)

1741. Usha Devata, Satyashrava Atreya Ṛshi

या सुनीथे शौचद्रथे व्यौच्छो दुहितर्दिवः । सा व्युच्छ सहीयसि
सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥ १७४१ ॥

Yā sunīthe śaucad rathe vyauccho duhitar divaḥ. Sā vyuccha sahīyasi satyaśravasi vāyye sujāte aśvasūnṛte.

Daughter of the light of heaven, lady of justice and moral guidance who ride a chariot of pure brilliance, as you have shone before, so may you ever shine now and after in future, O lady, forbearing and challenging, renowned for truth and righteousness, extensive, nobly born and blest with prosperity, achievement and discrimination between truth and untruth of thought and speech. (Rg. 5-79-2)

1742. Usha Devata, Satyashrava Atreya Ṛshi

सा नो अद्याभरद्वसुर्व्युच्छा दुहितर्दिवः । यो व्यौच्छः सहीयसि
सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥ १७४२ ॥

Sā no adyābharad vasur vyucchā duhitar divaḥ. Yo vyaucchaḥ sahīyasi satyaśravasi vāyye sujāte aśvasūnṛte.

May she, daughter of the light of heaven, harbinger of all wealth, establish us today in the light of life. She is most forbearing, dedicated to truth and prosperity, lovable, nobly born, the enlightened lady of knowledge and eternal truth who herself shines in splendour. (Rg. 5-79-3)

1743. Ashvinau Devate, Avasyu Atreya Ṛshi

प्रति प्रियतमं रथं वृषणं वसुवाहनम्। स्तोता वामश्विनावृषि स्तोमेभिर्भूषति प्रति माध्वी मम श्रुतं हवम्॥ १७४३॥

Prati priyatamaṁ rathaṁ vṛṣaṇaṁ vasuvāhanam. Stotā vām aśvināvṛṣi stomebhir bhūṣati prati mādhvī mama śrutaṁ havam.

Ashvins, leading lights of humanity, the celebrant visionary of life's reality and mantric meaning, adores your achievement in befitting words of song in response to the beauty of your dearest chariot which is the carrier and harbinger of showers of wealth and well being. O creators and makers of the sweets of existence, the celebrant prays: Listen to my song of adoration and accept the invitation to live and create the joy of life. (Rg.5-75-1)

1744. Ashvinau Devate, Avasyu Atreya Ṛshi1

अत्यायातमश्विना तिरो विश्वा अहं सना। दस्रा हिरण्यवर्त्तनी सुषुम्णा सिन्धुवाहसा माध्वी मम श्रुतं हवम्॥ १७४४॥

Atyāyātam aśvinā tiro viśvā ahaṁ sanā. Dasrā hiraṇya-varttanī suṣumṇā sindhu-vāhasā mādhvī mama śrutaṁ havam.

Ashvins, leading lights of life in existence, destroyers of suffering, harbingers of peace and prosperity, creators of honey sweets, listen to my prayer: Come over regions of earth across the spaces, travelling by golden chariots over golden highways, navigating by rivers and oceans, so that I may cross all hurdles of existence and live as the immortal that I am. (Rg. 5-75-2)

1745. Ashvinau Devate, Avasyu Atreya Ṛshi

२ ३१ २३ १२३१ २३१ २ ३२ २ ३ १२
आ नो रत्नानि बिभ्रतावश्विना गच्छतं युवम्। रुद्रा हिरण्य-
३ १ २ ३ २ ३१२ ३१२
वर्तनी जुषाणा वाजिनीवसू माध्वी मम श्रुतं हवम्॥ १७४५॥

Ā no ratnāni bibhratāvaśvinā gacchataṁ yuvam. Rudrā hiraṇyavarttanī juṣāṇā vājinīvasū mādhvī mama śrutaṁ havam.

Ashvins, come you both to us, bearing jewel wealths of life; come, O Rudras, dispensers of justice and punishment, travelling by golden chariot over golden highways, loving and listening partners, givers of food, energy and speedy progress, creators of the sweets of life, come in response to our invocation and listen to our prayer. (Rg. 5-75-3)

1746. Agni Devata, Budha-Gavishthirau Atreyau Ṛshis

१ २ ३२ ३२ ३ १२३ १२ ३१ २ ३२३ १२
अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम्।
३ १२३ २ ३ २३ १२३ २ ३१२ ३ २३
यह्वाइव प्र वयामुज्जिहानाः प्र भानवः सस्रते नाक-
१ २
मच्छ॥ १७४६॥

Abodhyagniḥ samidhā janānām prati dhenum ivāyatīm uṣāsam. Yahvā iva pra vayām ujjihānāḥ. Pra bhānavaḥ sasrate nākam accha.

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Agni is seen and known while rising by the burning samidhas lighted by the yajakas at dawn coming up like a cow early in the morning, and the flames, like branches of a mighty tree, rise brilliantly and touch the sky where there is no pain, no darkness. (Rg. 5-1-1)

1747. Agni Devata, Budha-Gavishthirau Atreyau Ṛshis

अबोधि होता यजथाय देवानूर्ध्वो अग्निः सुमनाः प्रातरस्थात्। समिद्धस्य रुशददर्शि पाजो महान् देवस्तमसो निरमोचि॥ १७४७॥

Abodhi hotā yajathāya devān ūrdhvo agniḥ sumanāḥ prātar asthāt. Samiddhasya ruśad adarśi pājo mahān devas tamaso niramoci.

The yajaka Agni, good at heart, is seen to invoke the divinities and noble sages to the yajna and rises high while the fire keeps burning and rising. The light of the burning fire is seen as a blissful divine power and then the great refulgent sun rises from the night's darkness. (Rg. 5-1-2)

1748. Agni Devata, Budha-Gavishthirau Atreyau Ṛshis

यदीं गणस्य रशनामजीगः शुचिरङ्क्ते शुचिभिर्गोभिरग्निः। आद्दक्षिणा युज्यते वाजयन्त्युत्तानामूर्ध्वो अधयज्जुहूभिः॥ १७४८॥

Yad īm gaṇasya raśanām ajīgaḥ śucir aṅkte śucibhir gobhir agniḥ. Ād dakṣiṇā yujyate vājayantyuttānām ūrdhvo adhayaj juhūbhiḥ.

When the pure and lustrous fire of yajna, as the sun, rises with its pure bright flames and takes over the

reins of the conduct of the yajnic world around, then the invigorating and powerful dakshina offering is made with the ladles, the flames of fire rise high, and the fire higher and higher up voraciously consumes the offering. (Rg. 5-1-3)

1749. Usha Devata, Angirasa Kutsa Ṛshi

इदं श्रेष्ठं ज्योतिषां ज्योतिरागाच्चित्रः प्रकेतो अजनिष्ट विभ्वा। यथा प्रसूता सवितुः सवायैवा रात्र्युषसे योनिमारैक् ॥ १७४९ ॥

Idaṁ śreṣṭhaṁ jyotiṣāṁ jyotir āgāc citraḥ praketo ajaniṣṭa vibhvā. Yathā prasūtā savituḥ savāyaivā rātryuṣase yonim āraik.

Here comes this dawn, light of lights, supreme, wonderful, bright and enlightening, rising and expanding. Just as the night comes over for regeneration of the sun, so does it uncover the womb of darkness for the coming of dawn. (Rg. 1-113-1)

1750. Usha Devata, Angirasa Kutsa Ṛshi

रुशद्वत्सा रुशती श्वेत्यागादारैगु कृष्णा सदनान्यस्याः। समानबन्धू अमृते अनूची द्यावा वर्णं चरत आमिनाने ॥ १७५० ॥

Ruśadvatsā ruśatī śvetyāgād āraigu kṛṣṇā sadanānyasyāḥ. Samānabandhū amṛte anūcī dyāvā varṇaṁ carata āmināne.

The bright dawn comes shining with light, bearing the bright sun new born. The dark night leaves its regions open for the light. Both, like sisters of the same one brother, immortal, assume their own form of

light, one bright, the other covered and both come in succession, each retiring and succeeding the other. (Rg. 1-113-2)

1751. Usha Devata, Angirasa Kutsa Ṛshi

समानो अध्वा स्वस्रोरनन्तस्तमन्यान्या चरतो देवशिष्टे। न मेथेते न तस्थतुः सुमेके नक्तोषासा समनसा विरूपे॥ १७५१॥

Samāno adhvā svasror anantas tam anyānyā carato devśiṣṭe. Na methete na tasthatuḥ sumeke naktoṣāsā samansā virūpe.

One and the same is the path of the two sisters, which is space, endless and infinite, existentially speaking, which they follow one after the other as ordained by the Divine. They neither overlap, nor encroach, nor clash, nor stand still for a moment. Fixed and firm, each on its own, and of harmonious nature are they, although the night and the dawn are of different forms which are apparently contradictory as light and darkness. (Rg. 1-113-3)

1752. Ashvinau Devate, Atri Bhauma Ṛshi

आ भात्यग्निरुषसामनीकमुद्विप्राणां देवया वाचो अस्थुः। अर्वाञ्चा नूनं रथ्येह यातं पीपिवांसमश्विना घर्ममच्छ॥ १७५२॥

Ā bhātyagnir uṣasām anīkam ud viprāṇāṁ devayā vāco asthuḥ. Arvāñcā nūnaṁ rathyeha yātaṁ pīpivāṅsam aśvinā gharmam accha.

The holy fire of the sun shines here while the splendour of the dawn radiates as advance forces of the solar fire, and the holy voices of the sages arise in

adoration. O Ashvins, vitalities of divinity, reach here by chariot of the dawn and join the rising fire of the house-hold yajna of noble men and women.(Rg.5-76-1)

1753. Ashvinau Devate, Atri Bhauma Ṛshi

न संस्कृतं प्र मिमीतो गमिष्ठान्ति नूनमश्विनोपस्तुतेह। दिवाभिपित्वेऽवसागमिष्ठा प्रत्यवर्त्तिं दाशुषे शम्भविष्ठा ॥ १७५३ ॥

Na saṁskṛtaṁ pra mimīto gamiṣṭhānti nūnam aśvinopastuteha. Divābhipitve'vasāgamiṣṭhā pratyavartiṁ dāśuṣe śam-bhaviṣṭhā.

Ashvins, divinities of nature and humanity, most auspicious harbingers of peace and joy, invoked and invited to the yajna here, celebrated and adored, coming at the fastest, almost instantly reaching with protection and promotion at the rise of the day, you do not destroy, nor restrict, nor confine what has been refined, seasoned and sanctified by yajna. In fact, you bring safety and security against adversity and self-betrayal for the generous yajamana at his closest. (Rg. 5-76-2)

1754. Ashvinau Devate, Atri Bhauma Ṛshi

उता यातं संगवे प्रातरह्नो मध्यन्दिन उदिता सूर्यस्य। दिवा नक्तमवसा शन्तमेन नेदानीं पीतिरश्विना ततान ॥ १७५४ ॥

Utā yātaṁ saṅgave prātar ahno madhyandina uditā sūryasya. Divā naktam avasā śantamena nedānīṁ pītir aśvinā tatāna.

And this exuberance of yajnic celebration and joy is not confined to the present moment only, it extends over days and nights. Come Ashvins, divinities of nature

and nobilities of men and women, come at the rise of dawn, at mid day when the sun is risen up on high, in the evening when the cows come home. Come all day and night with your gifts of safety and security, peace and joy. (Rg. 5-76-3)

1755. Usha Devata, Gotama Rahugana Ṛshi

३ २ ३ २ ३ १ २ ३ १ २ ३ २ ३ २ ३ १ २ ३ १ २
एता उ त्या उषसः केतुमक्रत पूर्वे अर्धे रजसो भानुमञ्जते।
३ १ २र ३ २ ३ २ ३ १ २र
निष्कृण्वाना आयुधानीव धृष्णवः प्रति गावोऽरुषीर्यन्ति
३ १ २
मातरः ॥ १७५५ ॥

Etā u tyā uṣasaḥ ketum akrata pūrve ardhe rajaso bhānum añjate. Niṣkṛṇvānā āyudhānīva dhṛṣṇavaḥ prati gāvo'ruṣīryanti mātaraḥ.

The lights of the dawn over there in the eastern half of the sky over earth reveal the sun and proclaim the day. Like resolute warriors burnishing their swords, the flames of the dawn, shining scarlet red, move forward with the rising sun bringing a fresh breath of life for humanity, like mother cows. (Rg. 1-92-1)

1756. Usha Devata, Gotama Rahugana Ṛshi

१ २ ३ २ ३ २ ३ १ २ ३ २ ३ १ २ ३ १ २
उदपप्तन्नरुणा भानवो वृथा स्वायुजो अरुषीर्गा अयुक्षत।
१ २ ३ १ २ ३ १ २ ३ २ ३ १ २ ३ १ २र
अक्रन्नुषासो वयुनानि पूर्वथा रुशन्तं भानुमरुषीरशि-
श्रयुः ॥ १७५६ ॥

Ud apaptann aruṇā bhānavo vṛthā svāyujo aruṣīrgā ayukṣata. Akrann uṣāso vayunāni pūrvathā ruśantaṁ bhānum aruṣīr aśiśrayuḥ.

Up rise the red flames of the dawn, naturally and spontaneously like willing red horses yoked to the

chariot. The ruddy lights of the dawn awakening humanity to their daily chores as before proclaim the rise of the brilliant sun in obedience to his command. (Rg. 1-92-2)

1757. Usha Devata, Gotama Rahugana Ṛshi

अर्चन्ति नारीरपसो न विष्टिभिः समानेन योजनेना परावतः। इषं वहन्तीः सुकृते सुदानवे विश्वेदह यजमानाय सुन्वते॥ १७५७॥

Arcanti nārīr apaso na viṣṭibhiḥ samānena yojanenā parāvataḥ. Iṣaṁ vahantīḥ sukṛte sudānave viśved aha yajamānāya sunvate.

The lights of the dawn, like blessed women expert in their noble work, serve and illumine from afar with equal brilliance various regions of the world, bearing vital food and rejuvenating energy for the pious and generous yajamana dedicated to the creative service of life and nature everywhere every day. (Rg. 1-92-3)

1758. Ashvinau Devate, Dirghatama Auchathya Ṛshi

अबोध्यग्निर्ज्म उदेति सूर्यो व्यू३षाश्चन्द्रा मह्यावो अर्चिषा। आयुक्षातामश्विना यातवे रथं प्रासावीद्देवः सविता जगत् पृथक्॥ १७५८॥

Abodhyagnir jma udeti sūryo vyūṣāś candrā mahyāvo arciṣā. Āyukṣātām aśvinā yātave rathaṁ prāsāvīd devaḥ savitā jagat pṛthak.

The fire of Agni awakes and stirs the world with life afresh. The sun is on the rise over the earth. The great and golden dawn wrapt in beauty waxes on the horizon with the splendour of her glory. The Ashvins,

harbingers of new light and knowledge, harness their chariot for the daily round. And the generous lord of light and life, Savita, in his own gracious way, showers and sanctifies the moving world with sunlight and new inspiration for action. (Rg. 1-157-1)

1759. Ashvinau Devate, Dirghatama Auchathya Ṛshi

यद्युञ्जाथे वृषणमश्विना रथं घृतेन नो मधुना क्षत्रमुक्षतम्।
अस्माकं ब्रह्म पृतनासु जिन्वतं वयं धना शूरसाता भजेमहि॥ १७५९॥

Yad yuñjāthe vṛṣaṇam aśvinā rathaṁ ghṛtena no madhunā kṣatram ukṣatam. Asmākaṁ brahma pṛtanāsu jinvataṁ vayaṁ dhanā śurasātā bhajemahi.

Ashvins, harbingers of new light and life, chariot leaders of the world, you harness and ride your chariot of might and victory and sprinkle and inspire the Kshatra order of our defence and governance with exciting spirit of life and honey sweets of power and prosperity. In our struggle for the joy of life, inspire and strengthen our Brahma system of research and education with new knowledge and self-confidence. We pray, may we achieve the prize of success and victory in our battles of the brave. (Rg. 1-157-2)

1760. Ashvinau Devate, Dirghatama Auchathya Ṛshi

अर्वाङ् त्रिचक्रो मधुवाहनो रथो जीराश्वो अश्विनोर्यातु सुष्टुतः। त्रिबन्धुरो मघवा विश्वसौभगः शं न आ वक्षद् द्विपदे चतुष्पदे॥ १७६०॥

Arvāṅ tricakro madhuvāhano ratho jīrāśvo aśvinor yātu suṣṭutaḥ. Tribandhuro maghavā viśvasaubhagaḥ śaṁ na ā vakṣad dvipade catuṣpade.

Here, may the three engined, three staged, honey carrier, superfast chariot of the Ashvins come, the chariot all-acclaimed, mighty, laden with wealth and splendours of the world, and may that chariot, we pray, bring us peace, prosperity and well-being for our humans and for our animal world. (Rg. 1-157-3)

1761. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

प्र ते धारा असश्चतो दिवो न यन्ति वृष्टयः।
अच्छा वाजं सहस्रिणम्॥ १७६१॥

Pra te dhārā asaścato divo na yanti vṛṣṭayaḥ. Acchā vājaṁ sahasriṇam.

O Soma, the ceaseless streams of your inexhaustible ecstasy flow like rains of heavenly light, bringing thousandfold strength, energy and joy for the celebrants. (Rg. 9-57-1)

1762. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

अभि प्रियाणि काव्या विश्वा चक्षाणो अर्षति।
हरिस्तुञ्जान आयुधा॥ १७६२॥

Abhi priyāṇi kāvyā viśvā cakṣāṇo arṣati. Haris tuñjāna āyudhā.

Soma, spirit of joy, destroyer of suffering, watching all human activity, flows forth for its dear favourites, striking its arms against adverse forces. (Rg. 9-57-2)

1763. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

स मर्मृजान आयुभिरिभो राजेव सुव्रतः।
श्येनो न वंसु षीदति॥ १७६३॥

Sa marmṛjāna āyubhir ibho rājeva suvrataḥ.
Śyeno na vaṅsu ṣīdati.

Soma, adored and glorified by people, as a self-controlled, powerful and brilliant ruler ever awake and unfailing power, pervades in the human common-wealth and the entire world of sustenance. (Rg. 9-57-3)

1764. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

स नो विश्वा दिवो वसूतो पृथिव्या अधि।
पुनान इन्दवा भर॥ १७६४॥

Sa no viśvā divo vasūto pṛthivyā adhi.
Punāna indavā bhara.

Soma, lord of wealth, beauty and excellence, ever pure and sanctifying, may, we pray, bring us all the wealth, honour and fame of life on earth and the light and magnificence of heaven. (Rg. 9-57-4)

CHAPTER–20

1765. Pavamana Soma Devata, Nrmedha Angirasa Ṛshi

२ ३ १ २ ३ १ २ ३ १ २र
प्रास्य धारा अक्षरन् वृष्णः सुतस्यौजसः।
३ १ २र ३ १ २
देवाँ अनु प्रभूषतः॥ १७६५॥

Prāsya dhārā akṣaran vṛṣṇaḥ sutasyaujasaḥ.
Devāň anu prabhūṣataḥ.

In character with its self-refulgence, and glorifying its divine powers in nature and humanity, the streams of this mighty virile Soma, pure and immaculate, flow forth with the light and lustre of its omnipotence. (Rg. 9-29-1)

1766. Pavamana Soma Devata, Nrmedha Angirasa Ṛshi

१ २ ३ १ २ ३ १ २ ३१ २ ३ २
सप्तिं मृजन्ति वेधसो गृणन्तः कारवो गिरा।
१ २ ३ २३क २र
ज्योतिर्जज्ञानमुक्थ्यम्॥ १७६६॥

Saptim mṛjanti vedhaso gṛṇantaḥ kāravo girā.
Jyotir jajñānam ukthyam.

Sages embellish and exalt the might of the omniscient and omnipotent Soma, poets and artists, with the language of their art, celebrate the divine light thus emerging and rising more and more admirable. (Rg. 9-29-2)

1767. Pavamana Soma Devata, Nrmedha Angirasa Ṛshi

३ १ २ ३ १ २ ३ १ २
सुषहा सोम तानि ते पुनानाय प्रभूवसो।
१ २ ३ १ २
वर्धा समुद्रमुक्थ्य॥ १७६७॥

Suṣahā soma tāni te punānāya prabhūvaso.
Vardhā samudram ukthya.

O Soma, lord of universal wealth, power and honour, those divine showers of generosity, those songs of adoration and lights of glory, are holy and winsome for your celebrant. Let the admirable ocean rise and expand. (Rg. 9-29-3)

1768. Indra Devata, Vamadeva Ṛshi

३ २ ३ २उ ३ २ ३ २ ३ १ २ ३ २ ३ २
एष ब्रह्मा य ऋत्विय इन्द्रो नाम श्रुतो गृणे ॥ १७६८ ॥

Eṣa brahmā ya ṛtviya indro nāma śruto gṛṇe.

This lord Infinite and Absolute, adored every season, beneficent all seasons, Indra, most potent, I hear by name, I adore, I worship.

1769. Indra Devata, Vamadeva Ṛshi

१ २र ३ २ ३ २ ३ २ ३ १ २
त्वामिच्छवसस्पते यन्ति गिरो न संयतः ॥ १७६९ ॥

Tvāmicchavasaspate yanti giro na saṅyataḥ.

O lord omnipotent, Indra, to you rise and reach all voices of adoration, just like the voice of the self-controlled wise.

1770. Indra Devata, Vamadeva Ṛshi

२ ३ २ ३ १ २ ३ २उ ३ १ २ ३ १ २
वि स्रुतयो यथा पथ इन्द्र त्वद् यन्तु रातयः ॥ १७७० ॥

Vi srutayo yathā pathā indra tvad yantu rātayaḥ.

Like streams of water flowing by their natural course, O lord munificent, Indra, let your gifts of wealth, honour and excellence flow free for humanity.

1771. Indra Devata, Priyamedha Angirasa Ṛshi

आ त्वा रथं यथोतये सुम्नाय वर्तयामसि।
तुविकूर्मिमृतीषहमिन्द्रं शविष्ठ सत्पतिम्॥ १७७१॥

Ā tvā rathaṁ yathotaye sumnāya varttayāmasi.
Tuvikūrmim ṛtīṣahamindraṁ śaviṣṭha satpatim.

Indra, bravest of the brave, protector of the good and true, just as we turn the chariot, so do we draw your attention and pray you turn to us and come for our protection, welfare and enlightenment, lord of infinite action and conqueror of enemies. (Rg. 8-68-1)

1772. Indra Devata, Priyamedha Angirasa Ṛshi

तुविशुष्म तुविक्रतो शचीवो विश्वया मते।
आ पप्राथ महित्वना॥ १७७२॥

Tuviśuṣma tuvikrato śacīvo viśvayā mate.
Ā paprātha mahitvanā.

Lord omnipotent of infinite action, infinitely helpful, omniscient, with your cosmic power and grandeur you pervade the whole universe. (Rg. 8-68-2)

1773. Indra Devata, Priyamedha Angirasa Ṛshi

यस्य ते महिना महः परि ज्मायन्तमीयतुः।
हस्ता वज्रं हिरण्ययम्॥ १७७३॥

Yasya te mahinā mahaḥ pari Jmāyantam
īyatuḥ. Hastā vajraṁ hiraṇyayam.

Indra who are infinitely great by virtue of your omnipotence, your hands wield the thunderbolt of justice and golden grace which reaches everywhere over

the universe. (Rg. 8-68-3)

1774. Agni Devata, Dirghatama Auchathya Ṛshi

आ यः पुरं नार्मिणीमदीदेदत्यः कविर्नभन्योऽ नार्वा।
सूरो न रुरुक्वाञ्छतात्मा॥ १७७४॥

Ā yaḥ puraṁ nārmiṇīm adīded atyaḥ kavir nabhanyo ऽnārvā. Sūro na rurukvāñ chatātmā.

Agni, who has illuminated the celestial city of this imperishable soul, who is fast as the winds of space and faster than sunbeams, is the visionary creator of the worlds of eternity, blazing as the very soul of a thousand suns. (Rg. 1-149-3)

1775. Agni Devata, Dirghatama Auchathya Ṛshi

अभि द्विजन्मा त्री रोचनानि विश्वा रजांसि शुशुचानो अस्थात्। होता यजिष्ठो अपां सधस्थे॥ १७७५॥

Abhi dvijanmā trī rocanāni viśvā rajāṅsi śuśucāno asthāt. Hotā yajiṣṭho apāṁ sadhasthe.

Twice born and born of two, akasha and vayu, manifesting in universal nature and in every distinct form of nature, illuminating three lights, fire of the earth, lightning of the skies and lights of heaven, vitalising all the worlds of the universe, Agni abides all round everywhere. Worthiest universal yajaka, holding the worlds unto itself, it abides coexistent with the universal liquid energy of the cosmos. (Rg.1-149-4)

1776. Agni Devata, Dirghatama Auchathya Ṛshi

अयं स होता यो द्विजन्मा विश्वा दधे वार्याणि श्रवस्या।
मर्तो यो अस्मै सुतुको ददाश॥ १७७६॥

Ayaṁ sa hotā yo dvijanmā viśvā dadhe vāryāṇi śravasyā. Martto yo asmai sutuko dadāśa.

Such is this Agni, creative lord of cosmic yajna, wielder of the worlds, born of two and twice born, who holds the choicest foods, energies and honours of the universe. And the man who, self-sacrificing, twice born of natural mother and mother Sarasvati, blest with the richest gifts of food, energy and honour, with a noble family gives in homage and surrender to this Agni, he is the real man. (Rg. 1-149-5)

1777. Agni Devata, Vamadeva Gautama Ṛshi

२ ३ २ ३ २ ३ २उ ३ २ ३ २ ३ १ २ ३ १ २
अग्ने तमद्याश्वं न स्तोमैः क्रतुं न भद्रं हृदिस्पृशम्।
३ १ २ ३ १ २
ऋध्यामा त ओहैः ॥ १७७७ ॥

Agne tam adyāśvaṁ na stomaiḥ kṛtuṁ na bhadraṁ hṛdispṛśam. Ṛdhyāmā ta ohaiḥ.

Agni, mighty power of light and motion, with songs of praise and prayer and with holy acts of service offered in homage to you today, we augment, celebrate and glorify you, fast as nature's waves of energy, bright as intelligence and blissful as yajna, and dear as love closest to the heart. (Rg. 4-10-1)

1778. Agni Devata, Vamadeva Gautama Ṛshi

२ ३क २र ३ १ २ ३ २ ३ १ २ ३ २
अधा ह्यग्ने क्रतोर्भद्रस्य दक्षस्य साधोः।
३ २ ३ १ २ ३ २ ३ १ २
रथीर्ऋतस्य बृहतो बभूथ ॥ १७७८ ॥

Adhā hyagne krator bhadrasya dakṣasya sādhoḥ. Rathīr ṛtasya bṛhato babhūtha.

And now Agni, O light and ruler of the world, be the rider and commander of the chariot of the plan and

programme of our creative and developmental yajna of the human nation, a yajna which is blissfully fruitful, expertly organised and sophisticated, truthfully in consonance with the laws of nature and the environment and positively good, great and far reaching in consequence for life. (Rg. 4-10-2)

1779. Agni Devata, Vamadeva Gautama Ṛshi

एभिर्नो अर्कैर्भवा नो अर्वाङ् स्वा३र्ण ज्योतिः।
अग्ने विश्वेभिः सुमना अनीकैः॥ १७७९॥

Ebhir no arkair bhavā no arvāṅk svā३rṇa jyotiḥ. Agne viśvebhiḥ sumanā anīkaiḥ.

Agni, light and life of the world, majestic as the sun's refulgent glory, good and loving at heart, in response to these our songs of praise and prayer and acts of piety, come straight and bless us with all your forces of protection and promotion and give us, lead us to, the success of our heart's desire. (Rg. 4-10-3)

1780. Agni Ashvinau Ushah Devata, Praskanva Kanva Ṛshi

अग्ने विवस्वदुषसश्चित्रं राधो अमर्त्य।
आ दाशुषे जातवेदो वहा त्वमद्या देवाँ उषर्बुधः॥ १७८०॥

Agne vivasvad uṣasaś citraṁ rādho amartya. Ā dāśuṣe jātavedo vahā tvam adyā devāṅ uṣarbudhaḥ.

Agni, lord of life, blazing as the sun, immortal, omniscient of things born, for the man of charity who has surrendered himself to you, you bring today wonderful wealth of the dawn, and let the yogis and blessings of nature awake at the dawn. (Rg. 1-44-1)

1781. Agni Ashvinau Usha Devata, Praskanva Kanva Ṛshi

२ ३ २ ३ १ २र ३ २३ १ २ ३ १२ ३ १ २
जुष्टो हि दूतो असि हव्यवाहनोऽग्ने रथीरध्वराणाम्।
३ २३ १ २३१ २ ३ १२३ १ २ ३ १ २ ३२
सजूरश्विभ्यामुषसा सुवीर्यमस्मे धेहि श्रवो बृहत्॥ १७८१॥

Juṣṭo hi dūto asi havya-vāhano'gne rathīr adhvarāṇām. Sajūr aśvibhyām uṣasā suvīryam asme dhehi śravo bṛhat.

Agni, ruling lord of light and the world, invoked and lighted, you are the blazing catalyst and carrier of yajnic materials offered and fragrances received. You are the leading chariot hero of the world's yajnic acts of love and creation. Friend of the Ashvins, sun and moon, water and air, working with the complementary powers of nature, friend and companion of ours too, bring us noble strength and valour, bless us with universal honour and fame. (Rg. 1-44-2)

1782. Indra Devata, Brhaduktha Vamadevya Ṛshi

३ १ २ ३ १ २र ३ १ २र ३ १ २ ३ १ २
विधुं दद्राणं समने बहूणां युवानं सन्तं पलितो जगार।
३ १ २ ३ १ २ ३ २उ ३ २३ १ २र
देवस्य पश्य काव्यं महित्वाद्या ममार स ह्यः समान॥ १७८२॥

Vidhuṁ dadrāṇaṁ samane bahūnāṁ yuvānaṁ santaṁ palito jagāra. Devasya paśya kāvyaṁ mahitvādyā mamāra sa hyaḥ samāna.

Old age consumes even the youthful man of versatile action whom many fear to face in battle and flee. Look at the inscrutable power of the lord divine by whose inevitable law of mutability the man who was living yesterday is dead today, and the one that dies today would be living to tomorrow. (Rg. 10-55-5)

1783. Indra Devata, Brhaduktha Vamadevya Ṛshi

शाक्मना शाको अरुणः सुपर्ण आ यो महः शूरः सनाद-
नीडः। यच्चिकेत सत्यमित्तन्न मोघं वसु स्पार्हमुत जेतोत
दाता॥ १७८३॥

Śākmanā śāko aruṇaḥ suparṇa ā yo mahaḥ śūraḥ sanād anīḍaḥ. Yac ciketa satyam ittan na mogham vasu spārham uta jetota dātā.

He is Almighty by might supreme, blazing lustrous, high flying and all caring, great, brave, eternally unbound by space. What he knows is truth inviolable, never infructuous, he is universal haven, lovable, all conqueror, all giving. (Rg. 10-55-6)

1784. Indra Devata, Brhaduktha Vamadevya Ṛshi

ऐभिर्ददे वृष्ण्या पौंस्यानि येभिरौक्षद् वृत्रहत्याय
वज्री। ये कर्मणः क्रियमाणस्य मह्न ऋतेकर्ममुदजायन्त
देवाः॥ १७८४॥

Aibhirdade vṛṣṇyā pauṅsyāni yebhir aukṣad vṛtrahatyāya vajrī. Ye karmaṇaḥ kriyamāṇasya mahna ṛte karmam ud ajāyanta devāḥ.

With these potent and positive waves of natural energy, the virile Indra, wielder of thunderbolt, assumes those powers for breaking the clouds of darkness and want by which he brings about the showers of rain for the world of existence, which powers too for bringing about the showers of positive action and creativity arise from the grandeur of the omnipotent original doer of cosmic karma. (Rg. 10-55-7)

1785. Maruts Devata, Bindu or Putadaksha Angirasa Ṛshi

२ ३ १ २ ३ २ ३ १ २र ३ १ २
अस्ति सोमो अयं सुतः पिबन्त्यस्य मरुतः ।
३ २ ३ १ २ ३ १ २
उत स्वराजो अश्विना ॥ १७८५ ॥

Asti somo ayaṁ sutaḥ pibantyasya marutaḥ.
Uta svarājo aśvinā.

O Maruts, mighty men of honour and action, this soma of glorious life is ready, created by divinity. Lovers of life and adventure, Ashwins, live it and enjoy, those who are self-refulgent, free and self-governed, and who are ever on the move, creating, acquiring, giving, like energies of nature in the cosmic circuit. (Rg. 8-94-4)

1786. Maruts Devata, Bindu Putadakshau Angirasau Ṛshi

१ २ ३ १ २ ३ १ २र ३ २ ३ १ २
पिबन्ति मित्रो अर्यमा तना पूतस्य वरुणः ।
३ २ ३ १ २
त्रिषधस्थस्य जावतः ॥ १७८६ ॥

Pibanti mitro aryamā tanā pūtasya varuṇaḥ.
Triṣadhasthasya jāvataḥ.

Mitra, men of universal love, Aryama, men of adventure on the paths of rectitude, and Varuna, men of judgement and right choice, continuously drink of this soma created and sanctified by the procreative power of divinity pervading in the three regions of the universe, heaven, earth and the sky. (Rg. 8-94-5)

1787. Maruts Devata, Bindu Putadakshau Angirasau Ṛshi

३ १ २ ३ २ ३ १ २र ३ २ ३ १ २
उतो न्वस्य जोषमा इन्द्रः सुतस्य गोमतः ।
३ १ २र
प्रातर्होतेव मत्सति ॥ १७८७ ॥

Uto nvasya joṣamā indraḥ sutasya gomataḥ.
Prātarhoteva matsati.

And surely the delight and exhilaration of this soma, Indra, the soul, inspirited with the power of brilliance and awareness, like a yajaka at dawn, experiences, and celebrates the ecstasy in dance and song. (Rg. 8-94-6)

1788. Surya Devata, Jamadagni Bhargava Ṛshi

बण्महाँ असि सूर्य बडादित्य महाँ असि।
महस्ते सतो महिमा पनिष्टम मह्ना देव महाँ असि॥ १७८८॥

Baṇmahāň asi sūrya baḍ āditya mahāň asi. Mahaste sato mahimā paniṣṭama mahnā deva mahāň asi.

O Surya, light of life, you are truly great, lord indestructible, you are undoubtedly great. O lord of reality, highest real, great is your glory, most adorable. In truth, you are gre own grandeur at by your, refulgent and generous. (Rg. 8-101-11)

1789. Surya Devata, Jamadagni Bhargava Ṛshi

बट् सूर्य श्रवसा महाँ असि सत्रा देव महाँ असि। मह्ना देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम्॥ १७८९॥

Baṭ sūrya śravasā mahāň asi satrā deva mahāň asi. Mahnā devānām asuryaḥ purohito vibhu jyotir adābhyam.

O Surya, lord self-refulgent, by honour and fame you are great. In truth, you are great, generous lord, by your grandeur among the divinities. Lord of pranic energy, destroyer of the evil, prime high priest of creation in cosmic dynamics, omnipresent and infinite, light unsurpassable, eternal. (Rg. 8-101-12)

1790. Indra Devata, Sukaksha Angirasa Ṛshi

१ २ ३ १ २ ३ २ ३ १ २
उप नो हरिभिः सुतं याहि मदानां पते।
१ २ ३ १ २ ३ २
उप नो हरिभिः सुतम्॥ १७९०॥

Upa no haribhiḥ sutaṁ yāhi madānāṁ pate.
Upa no haribhiḥ sutam.

O lord and protector of the joys of life, come to us to taste the soma of life prepared by us with our mind, imagination and senses in your honour, come to us for the soma distilled by our heart and mind for you. (Rg. 8-93-31)

1791. Indra Devata, Sukaksha Angirasa Ṛshi

३ १ २र ३ १ २ ३ १ २र ३ १ २
द्विता यो वृत्रहन्तमो विद इन्द्रः शतक्रतुः।
१ २ ३ १ २ ३ २
उप नो हरिभिः सुतम्॥ १७९१॥

Dvitā yo vṛtrahantamo vida indraḥ śatakratuḥ.
Upa no haribhiḥ sutam.

Indra, hero of a hundred noble actions, greatest destroyer of darkness who know both the way of knowledge and the way of karma for the good life, come to taste our soma of homage prepared by us with our heart and soul for you. (Rg. 8-93-32)

1792. Indra Devata, Sukaksha Angirasa Ṛshi

१ २र ३ १ २र ३ १ २
त्वं हि वृत्रहन्नेषां पाता सोमानामसि।
१ २ ३ १ २ ३ २
उप नो हरिभिः सुतम्॥ १७९२॥

Tvam hi vṛtrahann eṣāṁ pātā somānām asi.
Upa no haribhiḥ sutam.

Indra, O soul, dispeller of darkness and ignorance,

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you are the experiencer of the joyous soma pleasures of life. Rise and enjoy the knowledge and wisdom collected and offered by the senses, mind and intelligence. (Rg. 8-93-33)

1793. Indra Devata, Vasishtha Maitravaruni Ṛshi

प्र वो महे महेवृधे भरध्वं प्रचेतसे प्र सुमतिं कृणुध्वम्।
विशः पूर्वीः प्र चर चर्षणिप्राः॥ १७९३॥

Pra vo mahe mahevṛdhe bharadhvaṁ pracetase pra sumatiṁ kṛṇudhvam. Viśaḥ pūrvīḥ pra cara carṣaṇi prāḥ.

Bear and bring homage, assistance and cooperation and offer positive thoughts and advice to Indra, your leader and ruler. Great is he, promoter of great people and the common wealth, and a leader wide-awake with deep and distant foresight. O leader and ruler of the land, be good to the settled ancient people and take care of the farming communities and other professionals so that all feel happy and fulfilled without frustration. (Rg. 7-31-10)

1794. Indra Devata, Vasishtha Maitravaruni Ṛshi

उरुव्यचसे महिने सुवृक्तिमिन्द्राय ब्रह्म जनयन्त विप्राः।
तस्य व्रतानि न मिनन्ति धीराः॥ १७९४॥

Uruvyacase mahine suvṛktim indrāya brahma janayanta viprāḥ. Tasya vratāni na minanti dhīrāḥ.

To the great Indra, the ruler widely perceptive and all aware, vibrant people of the land, the learned and the wise with a sense of dynamism, all offer homage,

rooting out dead wood, planting new saplings, generating new forms of sustenance and energy, and creating new forms of appreciating and realising the eternal spirit. And they, people of constancy and settled mind, never violate the laws and discipline of the lord's Eternal Law. (Rg. 7-31-11)

1795. Indra Devata, Vasishtha Maitravaruni Ṛshi

२ ३ २ ३१२ ३२ ३ १ २२ ३ १२
इन्द्रं वाणीरनुत्तमन्युमेव सत्रा राजानं दधिरे सहध्यै।
१२ ३ २ ३ २
हर्यश्वाय बर्हया समापीन्॥ १७९५॥

Indraṁ vāṇīr anuttamanyum eva satrā rājānaṁ dadhire sahadhyai. Haryaśvāya barhayā samāpīn.

All voices of the people, all sessions of yajnic programmes of action, uphold and support only the brilliant ruler, Indra of constant vision and passion, in order to maintain the social order of governance without obstruction. O friends and citizens of the land, exhort your people in support of Indra, leader of the dynamic nation of humanity. (Rg. 7-31-12)

1796. Indra Devata, Vasishtha Maitravaruni Ṛshi

१ २ ३ १ २ ३ २ ३ १ २ ३१ २२
यदिन्द्र यावतस्त्वमेतावदहमीशीय।
३ २३ १२ ३ १ २ ३ १ २
स्तोतारमिद्दधिषे रदावसो न पापत्वाय रंसिषम्॥ १७९६॥

Yad indra yāvatas tvametāvad aham īśīya. Stotāram id dadhiṣe radāvaso na pāpatvāya raṁsiṣam.

Indra, lord ruler of the world, giver of wealth and excellence, as much as you grant, so much I wish I should control and rule. I would hold it only to support

the devotees of divinity and would not spend it away for those who indulge in sin and evil. (Rg. 7-32-18)

1797. Indra Devata, Vasishtha Maitravaruni Ṛshi

शिक्षेयमिन्महयते दिवेदिवे राय आ कुहचिद् विदे। न हि त्वदन्यन्मघवन्न आप्यं वस्यो अस्ति पिता च न॥ १७९७॥

Śikṣeyam in mahayate dive-dive rāya ā kuhacid vide. Na hi tvad anyan maghavan na āpyaṁ vasyo asti pitā ca na.

Every day I would wish to give wealth and support for the person who seeks to rise for enlightenment wherever he be. O lord of wealth, power and honour, there is none other than you worthy of love and attainment as our own, as father indeed. (Rg. 7-32-19)

1798. Indra Devata, Vasishtha Maitravaruni Ṛshi

श्रुधी हवं विपिपा न स्याद्रेर्बोधा विप्रस्यार्चतो मनीषाम्। कृष्वा दुवांस्यन्तमा सचेमा॥ १७९८॥

Śrudhī havaṁ vipipānasyādrer bodhā vipra-syārcato manīṣām. Kṛṣvā duvāṅsyantamā sacemā.

Listen to the cloud shower of exhortation from the vibrant sage, joyous participant in the congregation, know the thought and will of the wise scholar in adoration of your honour, and honour these prayers, most sincere and intimate, in action. (Rg. 7-22-4)

1799. Indra Devata, Vasishtha Maitravaruni Ṛshi

न ते गिरो अपि मृष्ये तुरस्य न सुष्टुतिमसुर्यस्य विद्वान्। सदा ते नाम स्वयशो विवक्मि॥ १७९९॥

Na te giro api mṛṣye turasya na suṣṭutim asuryasya vidvān. Sadā te nāma svayaśo vivakmi.

Never shall I forget your words, instant and mighty of action as you are, nor shall I, knowing your power and potential, ever neglect your appreciation and adoration. I value and appreciate the significance of your name and your innate honour and excellence. (Rg. 7-22-5)

1800. Indra Devata, Vasishtha Maitravaruni Ṛshi

भूरि हि ते सवना मानुषेषु भूरि मनीषी हवते त्वामित्।
मारे अस्मन्मघवञ्ज्योक्कः॥ १८००॥

Bhūri hi te savanā mānuṣeṣu bhūri manīṣī havate tvām it. Māre asman maghavañjyok kaḥ.

O lord of honour and excellence, many are your acts of generosity and magnificence in the world of humanity. Many are the acts of adoration the dedicated wise offer to you. O lord, never let these be alienated from us. (Rg. 7-22-6)

1801. Indra Devata, Sudasa Paijavana Ṛshi

प्रो ष्वस्मै पुरोरथमिन्द्राय शूषमर्चत। अभीके चिदु लोककृत्
सङ्गे समत्सु वृत्रहा। अस्माकं बोधि चोदिता नभन्तामन्य-
केषां ज्याका अधि धन्वसु॥ १८०१॥

Pro ṣvasmai puroratham indrāya śūṣam arcata. Abhīke cidu lokakṛt saṅge samatsu vṛtrahā. Asmākam bodhi coditā nabhantām anyakeṣāṁ jyākā adhi dhanvasu.

Offer a song of abundant praise in honour of this

ruling lord Indra for his mighty force and front rank chariot. He, destroyer of darkness and evil, inspires us in our battles of life at the closest and enlightens us in our struggle for universal freedom. Let the strings of the alien enemy bows be snapped by the strike of the forces of Indra. (Rg. 10-133-1)

1802. Indra Devata, Sudasa Paijavana Ṛshi

त्वं सिन्धूँरवासृजोऽधराचो अहन्नहिम्। अशत्रुरिन्द्र जज्ञिषे विश्वं पुष्यसि वार्यम्। तं त्वा परि ष्वजामहे नभन्तामन्यकेषां ज्याका अधि धन्वसु॥ १८०२॥

Tvaṁ sindhūṅravāsṛjo'dharāco ahannahim. Asatrur indra jajñiṣe viśvaṁ puṣyasi vāryam. Taṁ tvā pari ṣvajāmahe nabhantām anyakeṣām jyākā adhi dhanvasu.

Indra, you release the floods of rivers to flow down on the earth. You destroy the demon of darkness, evil, want and ignorance. You are born without an equal, adversary and enemy, and you promote the choicest wealth and excellence of the world. Such as you are we love and embrace you as our closest loving friend and companion. Let the alien strings of the enemy bows snap upon their bows. (Rg. 10-133-2)

1803. Indra Devata, Sudasa Paijavana Ṛshi

वि षु विश्वा अरातयोऽर्यो नशन्त नो धियः। अस्तासि शत्रवे वधं यो न इन्द्र जिघांसति। या ते रातिर्ददिर्वसु नभन्तामन्यकेषां ज्याका अधि धन्वसु॥ १८०३॥

Vi ṣu viśvā arātayo'ryo naśanta no dhiyaḥ.
Astāsi śatrave vadhaṁ, yo na indra jighāṅsati.
Ya te rātir dadir vasu nabhantām anyakeṣāṁ
jyākā adhi dhanvasu.

Indra, may the facts and forces of enmity, adversity and ungenerosity be eliminated from life and the world. May all our thoughts and actions be inspired by love and generosity. You strike the thunderbolt of justice and punishment upon the enemy who wants to destroy us or frustrate our love and generosity. May your grace and generosity bring us wealth, honour and excellence of life. Let the strings of enemy bows snap by the tension of their own negativities. (Rg. 10-133-3)

1804. Indra Devata, Medhatithi Kanva and Priyamedha Angirasa Ṛshis

३ २ऽउ ३ १ २ ३ १ २र ३ १ २
रेवाँ इद्रेवत स्तोता स्यात्त्वावतो मघोनः।
१ २ ३ १ २
प्रेदु हरिवः सुतस्य॥ १८०४॥

Revāṅ id revata stotā syāt tvāvato maghonaḥ.
Predu harivaḥ sutasya.

Indra, master and commander of dynamic forces, may the celebrant of the brilliant, bountiful and renowned like you be brilliant, prosperous and celebrated. That is but natural. (Rg. 8-2-13)

1805. Indra Devata, Medhatithi Kanva and Priyamedha Angirasa Ṛshis

३ २ ३ २ ३ १ २ ३ १ २ ३ १ २र
उक्थं च न शस्यमानं नागो रयिरा चिकेत।
१ २ ३ २ ३ १ २
न गायत्रं गीयमानम्॥ १८०५॥

Uktham ca na śasyamānaṁ nāgo rayirā ciketa.
Na gāyatraṁ gīyamānam.

Indra, lord of power and piety, the man attached to divinity in faith and opposed to doubt and disloyalty knows the words of praise spoken by a man of doubtful faith as much as he knows the songs of adoration sung by a man of faith (and makes a distinction between the two). (Rg. 8-2-14)

1806. Indra Devata, Medhatithi Kanva and Priyamedha Angirasa Ṛshis

मा न इन्द्र पीयत्नवे मा शर्धते परा दाः।
शिक्षा शचीवः शचीभिः॥ १८०६॥

Mā na indra pīyatnave mā śardhate parā dāḥ.
Śikṣā śacīvaḥ śacībhiḥ.

Indra, lord of refulgent power, give us not away to the scornful abuser nor to the wild tyrant. With your laws and powers, pray discipline, rule, instruct and enlighten us. (Rg. 8-2-15)

1807. Indra Devata, Nipatithi Kanva Ṛshi

एन्द्र याहि हरिभिरुप कण्वस्य सुष्टुतिम्।
दिवो अमुष्य शासतो दिवं यय दिवावसो॥ १८०७॥

Endra yāhi haribhir upa kaṇvasya suṣṭutim.
Divo amuṣya śāsato divaṁ yaya divā-vaso.

Indra, ruler of the world, come with all your powers and perceptions to the sage's adoration and instruction, and from the light and exhortation of the elevating sage, O seeker of enlightenment, go and rise to the heights of divinity. (Rg. 8-34-1)

1808. Indra Devata, Nipatithi Kanva Ṛshi

२ ३ २ ३ १२ ३ २ ३ १ २ ३ १ २
अत्रा वि नेमिरेषामुरां न धूनुते वृकः।
३ २ ३ २ ३ १ २ ३ १ २ ३ १ २
दिवो अमुष्य शासतो दिवं यय दिवावसो॥ १८०८॥

Atrā vi nemir eṣām urāṁ na dhūnute vṛkaḥ.
Divo amuṣya śāsato divam yaya divāvaso.

Here the very edge and foundation of these sages of knowledge and wisdom would shake you and reveal you to yourself as thunder shakes the earth and lightning lights it up all over. And then from the light and thunder of these commanders you would rise, liberated, to your own heights of heaven, O lover and ruler of the light of day. (Rg. 8-34-3)

1809. Indra Devata, Nipatithi Kanva Ṛshi

२ ३ २ ३ १२ ३२ ३ १ २र
आ त्वा ग्रावा वदन्निह सोमी घोषेण वक्षतु।
३ २ ३ २ ३ १ २ ३ १ २ ३ १ २
दिवो अमुष्य शासतो दिवं यय दिवावसो॥ ॥१८०९

Ā tvā grāvā vadann iha somī ghoṣeṇa vakṣatu.
Divo amuṣya śāsato divaṁ yaya divāvaso.

The maker of soma, creator of the joy of a new life, would welcome you here with a loud proclamation and exalt you with the voice of thunder, and from the light and power of the sage's revelation, O lover of light, go and rise to your own essential heaven of freedom. (Rg. 8-34-2)

1810. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

१ २ ३ २ ३ १ २ ३ १ २
पवस्व सोम मन्दयन्निन्द्राय मधुमत्तमः॥ १८१०॥

Pavasva soma mandayann indrāya madhu-mattamaḥ.

89

O Soma, creative spirit, highest honey sweet of divine ecstasy, flow abundant, pure and purifying, energising and rejoicing for Indra, the divine soul. (Rg. 9-67-16)

1811. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

ते सुतासो विपश्चितः शुक्रा वायुमसृक्षत ॥ १८११ ॥

Te sutāso vipaścitaḥ śukrā vāyum asṛkṣata.

Your creative spirits of imagination, powerful and most ecstatic, give birth to the vibrant poet creator, the karma yogi of imagination. (Rg. 9-67-18)

1812. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

असृग्रं देववीतये वाजयन्तो रथाइव ॥ १८१९ ॥

Asṛgraṁ devavītaye vājayanto rathā iva.

Flowing and creating, Soma streams rush forward like victor chariots in the service of divinity.(Rg. 9-67-17)

1813. Agni Devata, Paruchhepa Daivodasi Ṛshi

अग्निं होतारं मन्ये दास्वन्तं वसोः सूनुं सहसो जातवेदसं विप्रं न जातवेदसम्। य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा घृतस्य विभ्राष्टिमनु शुक्रशोचिष आजुह्वानस्य सर्पिषः ॥ १८२० ॥

Agniṁ hotāraṁ manye dāsvantaṁ vasoḥ. Sūnuṁ sahaso jātavedasaṁ vipraṁ na jātavedasam. Ya ūrddhvayā svadhvaro devo devācyā kṛpā. Ghṛtasya vibhrāṣṭim anu śukraśociṣa ā juhvānasya sarpiṣaḥ.

I worship, serve and meditate on Agni, lord of light and knowledge, spirit of life and heat and inspiration of noble action, yajaka, generous giver, treasure of wealth and universal shelter, inspirer and creator of courage and courageous action like the sun, omniscient lord of all that is born in existence, master of knowledge as the supreme scholar of the Veda, organiser of yajna with love and non-violence with divine knowledge and awareness, refulgent with heavenly light and power, loving and consuming with flames of fire and light the blaze of the purest and most powerful ghrta offered into the fire of yajna, physical, mental and spiritual all.' (Rg.1-127-1)

1814. Agni Devata, Paruchhepa Daivodasi Ṛshi

यजिष्ठं त्वा यजमाना हुवेम ज्येष्ठमङ्गिरसां विप्र मन्मभिर्विप्रेभिः शुक्र मन्मभिः। परिज्मानमिव द्यां होतारं चर्षणीनाम्। शोचिष्केशं वृषणं यमिमा विशः प्रावन्तु जूतये विशः॥ १८१४॥

Yajiṣṭhaṁ tvā yajamānā huvema jyeṣṭham aṅgirasāṁ vipra manmabhir viprebhiḥ śukra manmabhih. Parijmānam iva dyāṁ hotāraṁ carṣaṇīnām. Śociṣkeśaṁ vṛṣaṇaṁ yam imā viśaḥ prāvantu jūtaye viśaḥ.

Agni, lord most worshipful, we the performers of this yajnic assembly, with all our heart and mind, together with all the saints and scholars with their earnest desire, invoke and invite you, wisest and senior-most of the scholar visionaries of Divinity, pure and immaculate, brilliant as the sun with your reach into the light of heaven, high-priest of humanity, lord of light

knowledge, generous as rain showers, whom all these people accept, respect and approach with their desire and prayer for protection and self-fulfilment. (Rg. 1-127-2)

1815. Agni Devata, Paruchhepa Daivodasi Ṛshi

स हि पुरू चिदोजसा विरुक्मता दीद्यानो भवति द्रुहन्तरः
परशुर्न द्रुहन्तरः। वीडु चिद्यस्य समृतौ श्रुवद्वनेव यत्स्थिरम्।
निष्षहमाणो यमते नायते धन्वासहा नायते॥ १८१५॥

Sa hi purū cidojasā virukmatā dīdyāno bhavati druhantaraḥ paraśur na druhantaraḥ. Vīḍu cid yasya samṛtau śruvad vaneva yat sthiram. Niṣṣahamāṇo yamate nāyate dhanvāsahā nāyate.

He surely rises to shine very brilliantly with his own splendid valour and honour who, like the axe which cuts down the trees, mows down the enemies, in whose presence even the strong and firm like the dense forest burst asunder into pieces, and who, commanding brave warriors, dominates and directs the enemies and, like a mighty wielder of the bow and arrow, never wavers but advances in battle against the enemy forces. (Rg. 1- 127-3)

1816. Agni Devata, Agni Pavaka Ṛshi

अग्ने तव श्रवो वयो महि भ्राजन्ते अर्चयो विभावसो।
बृहद्भानो शवसा वाजमुक्थ्यं३ दधासि दाशुषे कवे॥ १८१६॥

Agne tava śravo vayo mahi bhrājante arcayo vibhāvaso. Bṛhadbhāno śavasā vājam ukthyāṁ dadhāsi dāśuṣe kave.

Agni, leading light of life, great is your vigour, power and felicity, shining, inspiring and incessantly flowing. O refulgent lord, your flames rise high and blaze fiercely. Light and fire of Infinity, omniscient poet and creator, by your power, potential and abundance, you bear and bring admirable food, energy and fulfilment with the sense of victory for the generous giver and selfless yajaka. (Rg. 10-140-1)

1817. Agni Devata, Agni Pavaka Ṛshi

पावकवर्चाः शुक्रवर्चा अनूनवर्चा उदियर्षि भानुना।
पुत्रो मातरा विचरन्नुपावसि पृणक्षि रोदसी उभे॥ १८१७॥

Pāvakavarcāḥ śukravarcā anūnavarcā ud iyarṣi bhānunā. Putro mātarā vicarann upāvasi pṛṇakṣi rodasī ubhe.

Lord of flames of purity, master of immaculate light and power absolutely free from want and weakness, you rise with self-refulgence and, just as the son closely abides by the parents, serves and protects them, so do you pervade, sustain and protect the heaven and earth. (Rg. 10-140-2)

1818. Agni Devata, Agni Pavaka Ṛshi

ऊर्जो नपाज्जातवेदः सुशस्तिभिर्मन्दस्व धीतिभिर्हितः।
त्वे इषः सं दधुर्भूरिवर्पसश्चित्रोतयो वामजाताः॥ १८१८॥

Ūrjo napājjātavedaḥ suśastibhir mandasva dhītibhir hitaḥ. Tve iṣaḥ saṁ dadhur bhūri-varpasaś citrotayo vāmajātāḥ.

O divine light and fire of life, child as well as protector and sustainer of energy pervasive in the entire

world of existence, rise and rejoice as well as exhilarate us, with hymns and noble thoughts and actions as you are invoked and kindled in the vedi and in the heart and soul. Faithful celebrants bring you food in homage, and in you they vest their desires and aspirations of various forms and wondrous efficacy arisen from love of the heart and soul. (Rg. 10-140-3)

1819. Agni Devata, Agni Pavaka Ṛshi

इरज्यन्नग्ने प्रथयस्व जन्तुभिरस्मे रायो अमर्त्य। स दर्शतस्य वपुषो वि राजसि पृणक्षि दर्शतं क्रतुम्॥ १८१९॥

Irajyann agne prathayasva jantubhir asme rāyo amartya. Sa darśatasya vapuṣo vi rājasi pṛṇakṣi darśatam kratum.

Immortal Agni, waxing and exalting with all living beings, develop and expand the wealth and excellence of life for us. Of noble and gracious form as you are and shine and rule as you do, join us with yajnic action and bless us with abundant fruit of success and victory. (Rg. 10-140-4)

1820. Agni Devata, Agni Pavaka Ṛshi

इष्कर्तारमध्वरस्य प्रचेतसं क्षयन्तं राधसो महः। रातिं वामस्य सुभगां महीमिषं दधासि सानसिं रयिम्॥ १८२०॥

Iṣkartāram adhvarasya pracetasaṁ kṣayantaṁ rādhaso mahaḥ. Rātiṁ vāmasya subhagāṁ mahīm iṣaṁ dadhāsi sānasiṁ rayim.

Agni, lord, spirit, and power of the light and fire of life, we celebrate and adore you, inspirer, impeller and promoter of holy yajna of love and non-violence,

omniscient treasure giver and controller of the great world's wealth, who bear and bring us abundant gifts of beauty and splendour and the good fortune of life, high energy and food, plenty and prosperity, indeed all wealth, honour and excellence of life. (Rg. 10-140-5)

1821. Agni Devata, Agni Pavaka Ṛshi

ऋतावानं महिषं विश्वदर्शतमग्निं सुम्नाय दधिरे पुरो जनाः ।
श्रुत्कर्णं सप्रथस्तमं त्वा गिरा दैव्यं मानुषा युगा ॥ १८२१ ॥

Ṛtāvānaṁ mahiṣaṁ viśvadarśatam agniṁ sumnāya dadhire puro janāḥ. Śrutkarṇaṁ saprathastamaṁ tvā girā daivyaṁ mānuṣā yugā.

Men, first of all since earliest times, worship, adore and inculcate you, Agni, omniscient lord of life, yajna and the law of life, great and glorious, most gracious presence of the world, for the sake of peace, pleasure and prosperity for the good life. O lord of life and grace, mortals singly and in couples and family with holy words celebrate and exalt you, divine, kind listener, infinite presence. (Rg. 10-140-6)

1822. Agni Devata, Saubhari Kanva Ṛshi

प्र सो अग्ने तवोतिभिः सुवीराभिस्तरति वाजकर्मभिः ।
यस्य त्वं सख्यमाविथ ॥ १८२२ ॥

Pra so agne tavotibhiḥ suvīrābhis tarati vāja karmabhiḥ. Yasya tvaṁ sakhyam āvitha.

Agni, lord of universal love and friendship, he whose love and friendship, devotion and dedication, you accept into your kind care thrives under your protection

and promotion and advances in life with noble and heroic progeny, moving from victory to glory. (Rg. 8-19-30)

1823. Agni Devata, Saubhari Kanva Ṛshi

तव द्रप्सो नीलवान् वाश ऋत्विय इन्धानः सिष्णवा ददे।
त्वं महीनामुषसामसि प्रियः क्षपो वस्तुषु राजसि॥ १८२३॥

Tava drapso nīlavān vāśa ṛtviya indhānaḥ siṣṇavā dade. Tvaṁ mahīnām uṣasām asi priyaḥ kṣapo vastuṣu rājasi.

Agni, giver of the showers of joy in life, the world of your creation flows on like drops of soma from the press, colourful, crackling voluble, exciting and fresh through the seasons, bright and beautiful, passionately lovable. You are darling of the glory of dawns and you shine ever in the glimmerings of the dusk and reflect in the ripples of water. (Rg. 8-19-31)

1824. Agni Devata, Aruna Vaitahavya Ṛshi

तमोषधीर्दधिरे गर्भमृत्वियं तमापो अग्निं जनयन्त मातरः।
तमित्समानं वनिनश्च वीरुधोऽन्तर्वतीश्च सुवते च विश्वहा॥ १८२४॥

Tam oṣadhīr dadhire garbham ṛtviyaṁ tam āpo agniṁ janayanta mātaraḥ. Tam it samānaṁ vaninaśca vīrudho'ntarvatīśca suvate ca viśvahā.

That Agni, energy, the herbs and waters receive into them and they bear it as mothers, producing it on maturity as nourishment and energy for life forms. The same Agni, the herbs and trees of the forest receive

equally, hold it in the womb and always produce it as the embodiment of energy. (Rg. 10-91-6)

1825. Agni Devata, Agni Prajapati Chaksha Ṛshi

अग्निरिन्द्राय पवते दिवि शुक्रो वि राजति।
महिषीव वि जायते॥ १८२५॥

Agnir indrāya pavate divi śukro vi rājati.
Mahiṣīva vi jāyate.

Agni, fire of yajna and light of the sun, indeed all light and energy of existence, rises, radiates and shines pure and powerful in honour and adoration of Indra, lord omnipotent, unto the heavens. It rises and shines on and on anew in space-time continuum as the ruling power of the omnipotent.

1826. Agni Devata, Avatsara Kashyapa Ṛshis

यो जागार तमृचः कामयन्ते यो जागार तमु सामानि यन्ति।
यो जागार तमयं सोम आह तवाहमस्मि सख्ये न्योकाः॥ १८२६॥

Yo jāgāra tam ṛcaḥ kāmayante yo jāgāra tamu sāmāni yanti. Yo jāgāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.

Whoever is awake, the Rks love and bless. Whoever is alert, the Samans move and elevate. Whoever is active without a wink of sleep, this Soma of life's joy and ecstasy addresses and says: O seeker wide awake, I am for you, a friend and shelter home. (Rg. 5-44-14)

1827. Agni Devata, Avatsara Kashyapa Ṛshis

अग्निर्जागार तमृचः कामयन्तेऽग्निर्जागार तमु सामानि यन्ति।
अग्निर्जागार तमयं सोम आह तवाहमस्मि सख्ये न्योकाः॥ १८२७॥

Agnir jāgāra taṁ ṛcaḥ kāmayante'gnir jāgāra tam u sāmāni yanti. Agnir jāgāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.

To Agni, soul of life awake, the light of Rks radiates with love. To Agni, light of life awake, the songs of Samans vibrate with love. To Agni, the fire of life aflame, the streams of nectar flow with love, and to the soul of life, the light of awareness and the fire of action, the ecstasy of life says: I am yours with love, a friend, your very haven and home. (Rg. 5-44-15)

1828. Agni devata, Mriga Ṛshi

नमः सखिभ्यः पूर्वसद्भ्यो नमः साकंनिषेभ्यः।
युञ्जे वाचं शतपदीम्॥ १८२८॥

Namaḥ sakhibhyaḥ pūrva-sadbhyo namaḥ sākaṁ niṣebhyaḥ. Yuñje vācaṁ śata-padīm.

Salutations to friends who have been sitting on the vedi earlier. Salutations to those who come now and sit around. Salutations again and again a hundred times, no end.

1829. Agni devata, Mriga Ṛshi

युञ्जे वाचं शतपदीं गाये सहस्रवर्तनि।
गायत्रं त्रैष्टुभं जगत्॥ १८२९॥

Yuñje vācaṁ śatapadīṁ gāye sahasravarttani.
Gāyatraṁ traiṣṭubhaṁ jagat.

I use language of hundred variations of phrase, sing a thousand versions and variations of Gayatri, Trishtup and Jagati metres of verse in song.

1830. Agni devata, Mriga Ṛshi

गायत्रं त्रैष्टुभं जगद् विश्वा रूपाणि सम्भृता।
देवा ओकांसि चक्रिरे॥ १८३०॥

Gāyatraṁ traiṣṭubhaṁ jagad viśvā rūpāṇi sambhṛtā. Devā okāṅsi cakrire.

Gayatri, Trishtup and Jagati metres in all formal variations sanctified in Vedic verses are the sages' love, they have made these their very life and being.

1831. Agni Devata, Avatsara Kashyapa Vatsapree Va Ṛshi

अग्निर्ज्योतिर्ज्योतिरग्निरिन्द्रो ज्योतिर्ज्योतिरिन्द्रः।
सूर्यो ज्योतिर्ज्योतिः सूर्यः॥ १८३१॥

Agnir jyotir jyotir agnir indro jyotir jyotir indraḥ. Sūryo jyotir jyotiḥ sūryaḥ.

Agni is fire, fire is Agni, both are one and the same. Indra, lightning, is light energy, lightning energy is Indra, both are one and the same. Sun is light and light is the sun, both are one and the same. The master and the master's potential, name and expression are one, the same, inseparable.

1832. Agni Devata, Avatsara Kashyapa Vatsapree Va Ṛshi

पुनरूर्जा नि वर्तस्व पुनरग्न इषायुषा।
पुनर्नः पाह्यंहसः॥ १८३२॥

Punar ūrjā ni varttasva punar agna iṣāyuṣā.
Punar naḥ pāhyaṅhasaḥ.

Agni, come energy, again and again in cycle and recycle, come again and again with energy, life and good health, no end. Save us from sin, purify us from sin and evil, again and again. The cycle must go on.

1833. Agni Devata, Avatsara Kashyapa Vatsapree Va Ṛshi

३ २ ३ १ २र ३ २ ३ १ २ ३ १ २
सह रय्या नि वर्तस्वाग्ने पिन्वस्व धारया।
३ १ २ ३ २ ३ १ २
विश्वप्स्न्या विश्वतस्परि॥ १८३३॥

Saha rayyā ni vartasvāgne pinvasva dhārayā.
Viśvapsnyā viśvatas pari.

Come, visit, revisit again and again with wealth, honour, excellence and grace, with the universal flow of wealth, honour and excellence of health, age and divinity of the highest of existence, bless us, no end.

1834. Indra Devata, Goshuktyashvasuktinau Kanvayanau Ṛshis

१ २ ३ २उ ३ १ २र ३ २ ३ २ ३ २
यदिन्द्राहं यथा त्वमीशीय वस्व एक इत्।
३ २ ३ १ २
स्तोता मे गोसखा स्यात्॥ १८३४॥

Yad indrāhaṁ yathā tvam īśīya vasva eka it.
Stotā me gosakhā syāt.

Indra, lord of universal knowledge, power and prosperity, if I were, like you, the sole master of wealth, wisdom and power in my field, then pray may my dependent and celebrant also be blest with wealth and wisdom of the world. (Let all of us together be blest with abundance of wealth and wisdom under the social dispensation of our system of government and administration.) (Rg. 8-14-1)

1835. Indra Devata, Goshuktyashvasuktinau Kanvayanau Ṛshis

शिक्षेयमस्मै दित्सेयं शचीपते मनीषिणे।
यदहं गोपतिः स्याम्॥ १८३५॥

Sikṣeyam asmai ditseyaṁ śacīpate manīṣiṇe.
Yad ahaṁ gopatiḥ syām.

O lord and master of world power and prosperity, Indra, if I were master of knowledge and controller of power, I would love to share and give wealth and knowledge to this noble minded person of vision and wisdom. (Rg. 8-14-2)

1836. Indra Devata, Goshuktyashvasuktinau Kanvayanau Ṛshis

धेनुष्ट इन्द्र सूनृता यजमानाय सुन्वते।
गामश्वं पिप्युषी दुहे॥ १८३६॥

Dhenuṣṭa indra sūnṛtā yajamānāya sunvate.
Gām aśvaṁ pipyuṣī duhe.

Indra, the divine voice of your omniscience, omnipotence and bliss overflows with universal truth and rectitude of the law of existence and showers the abundance of prosperity and advancement upon the dedicated yajamana who distils and creates the soma of joy for the world. (Rg. 8-14-3)

1837. Apah Devata, Trishira Tvashtra or Sindhudveepa Va Ambarisha Ṛshi

आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधादन।
महे रणाय चक्षसे॥ १८३७॥

Āpo hi ṣṭhā mayo-bhuvas tā na ūrje dadhātana.
Mahe raṇāya cakṣase.

Apah, liquid energies of cosmic space, surely you are creators and givers of peace and joy. Pray inspire and energise us for the achievement of food and energy for body, mind and soul so that we may see and enjoy the mighty splendour of divinity. (Rg. 10-9-1)

1838. Apah Devata, Trishira Tvashtra or Sindhudveepa Va Ambarisha Ṛshi

यो वः शिवतमो रसस्तस्य भाजयतेह नः।
उशतीरिव मातरः॥ १८३८॥

Yo vaḥ śivatamo rasas tasya bhājayateha naḥ.
Uśatīr iva mātaraḥ.

Let us share here in body that nectar sweet taste of yours which is most blissful, be like loving mothers for their children. (Rg. 10-9-2)

1839. Apah Devata, Trishira Tvashtra or Sindhudveepa Va Ambarisha Ṛshi

तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ।
आपो जनयथा च नः॥ १८३९॥

Tasmā araṁ gamāma vo yasya kṣayāya jinvatha. Āpo janayathā ca naḥ.

O holy waters, lovers of peace and pleasure of bliss, we come to you without delay for that pleasure, peace and enlightenment for the promotion and stability of which you move and impel people and powers and invigorate us too. Pray bless us with vigour and vitality. (Rg. 10-9-3)

1840. Vayu Devata, Ula Vatayana Ṛshi

२ ३ १ २ ३ २ ३ १ २ ३ १ २ ३ २
वात आ वातु भेषजं शम्भु मयोभु नो हृदे।
२ ३ १ ३
प्र न आयूँषि तारिषत्॥ १८४०॥

Vāta ā vātu bheṣajaṁ śambhu mayobhu no hṛde. Pra na āyūṅṣi tāriṣat.

May the wind of life energy blow for us as harbinger of sanatives, good health and peace for our heart and help us to live a full life beyond all suffering and ailment. (Rg. 10-186-1)

1841. Vayu Devata, Ula Vatayana Ṛshi

३ १ २ ३ १ २ ३ २ उ ३ २ ३ १ २
उत वात पितासि न उत भ्रातोत नः सखा।
१ २ ३ १ २
स नो जीवातवे कृधि॥ १८४१॥

Uta vāta pitāsi na uta bhrātota naḥ sakhā. Sa no jīvātave kṛdhi.

O wind of life energy, you are our fatherly protector and promoter, our brother, our friend. Pray strengthen and inspire us to live a full life.(Rg.10-186-2)

1842. Vayu Devata, Ula Vatayana Ṛshi

२ ३ १ २ ३ २ २ ३ १ २ ३ १ २
यददो वात ते गृहे ३मृतं निहितं गुहा।
१ २ ३ १ २
तस्य नो धेहि जीवसे॥ १८४२॥

Yad ado vāta te gṛhe'mṛtam nihitaṁ guhā. Tasya no dhehi jīvase.

In your treasure home of inviolable energy, O breath of life energy, Vayu, there is immortal wealth hidden for us. Of that, from that, give us some, our share, so that we may live a full life of good health and joy. (Rg. 10-186-3)

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1843. Surya Devata, Suparna Ṛshi

अभि वाजी विश्वरूपो जनित्रं हिरण्ययं बिभ्रदत्कं सुपर्णः। सूर्यस्य भानुमृतुथा वसानः परि स्वयं मेधमृञ्जो जजान॥ १८४३॥

Abhi vājī viśvarūpo janitraṁ hiraṇyayaṁ bibhradatkaṁ suparṇaḥ. Sūryasya bhānum ṛtuthā vasānaḥ pari svayaṁ medham ṛjro jajāna.

The potent, non-stop, procreative, all-form eagle-bird of life, bearing its own golden generative principle and form, wearing light of the sun, itself emerges according to the time and season of karma and creates its own yajnic form of existence.

1844. Agni Devata, Suparna Ṛshi

अप्सु रेतः शिश्रिये विश्वरूपं तेजः पृथिव्यामधि यत् सम्बभूव। अन्तरिक्षे स्वं महिमानं मिमानः कनिक्रन्ति वृष्णो अश्वस्य रेतः॥ १८४४॥

Apsu retaḥ śiśriye viśvarūpaṁ tejaḥ pṛthivyām adhi yat sambabhūva. Antarikṣe svaṁ mahimānaṁ mimānaḥ kanikranti vṛṣṇo aśvasya retaḥ.

The seed of life lay in the waters, universal form, light and lustre of being which emerged on the earth. It established its own potential and power in the firmament. Thus does the seed of potent life raise and realize its voice and will to be in existence (bearing light of sun, lying in space, spatial waters, the oceans, in the firmament and on the earth).

1845. Agni Devata, Suparna Ṛshi

अयं सहस्रा परि युक्ता वसानः सूर्यस्य भानुं यज्ञो दाधार। सहस्रदाः शतदा भूरिदावा धर्ता दिवो भुवनस्य विश्पतिः॥ १८४५॥

Ayaṁ sahasrā pari yuktā vasānaḥ sūryasya bhānuṁ yajño dādhāra. Sahasradāḥ śatadā bhūri-dāvā dhartā divo bhuvanasya viśpatiḥ.

This Agni, self-refulgent light and life of the existence, pervading infinite forms in union with it, worthy of worship and communion by yajna and meditation, bears and sustains the light of the sun. It is a giver, thousandfold, hundredfold, infinite. It is the sustainer of heavens, the entire universe, and it is the master, fatherly ruler and promoter of the people of the world.

1846. Vena Devata, Vena Bhargava Ṛshi

नाके सुपर्णमुप यत्पतन्तं हृदा वेनन्तो अभ्यचक्षत त्वा। हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम्॥ १८४६॥

Nāke suparṇam upa yat patantaṁ hṛdā venanto abhyacakṣata tvā. Hiraṇya-pakṣaṁ varuṇasya dūtaṁ yamasya yonau śakunaṁ bhuraṇyum.

O Sun, wrapped in wondrous rays flying around in the highest heaven, loving sages with their heart and soul see and realise you at the closest as a messenger of the supreme lord of love and justice and as a mighty bird blazing and flying with golden wings in the vast space of the lord ordainer of the universe.(Rg.10-123-6)

1847. Indra Devata, Vena Bhargava Ṛshi

ऊर्ध्वो गन्धर्वो अधि नाके अस्थात् प्रत्यङ् चित्रा बिभ्रद-स्यायुधानि। वसानो अत्कं सुरभिं दृशे कं स्वार्णं नाम जनत प्रियाणि॥ १८४७॥

Ūrddhvo gandharvo adhi nāke asthāt pratyaṅ citrā bibhradasyāyudhāni. Vasāno atkaṁ surabhiṁ dṛśe kaṁ svārṇa nāma janata priyāṇi.

High up over there abides the sun in the region of heavenly light. It bears wondrous weapons of divinity such as thunder and lightning. It wears a beautiful, fragrant form soothing for people to see, and like the light and bliss of heaven creates divine waters and many other dear divine gifts for life. (Rg. 10-123-7)

1848. Indra Devata, Vena Bhargava Ṛshi

द्रप्सः समुद्रमभि यज्जिगाति पश्यन् गृध्रस्य चक्षसा विधर्मन्। भानुः शुक्रेण शोचिषा चकानस्तृतीये चक्रे रजसि प्रियाणि॥ १८४८॥

Drapsaḥ samudram abhi yajjigāti paśyan gṛdhrasya cakṣasā vidharman. Bhānuḥ śukreṇa śociṣā cakānas tṛtīye cakre rajasi priyāni.

When the sun in the third, highest, heaven, shining on the oceans and vapours in the skies with the light of its fervent rays reaches the clouds of vapour, then the blazing heat with pure and powerful energy catalyses the clouds and condenses the vapours into dear valuable drops that shower in rain upon the earth. (Rg. 10-123-8)

CHAPTER–21

1849. Indra Devata; Apratiratha Aindra Ṛshi

आशुः शिशानो वृषभो न भीमो घनाघनः क्षोभणश्चर्षणी-नाम्। सङ्क्रन्दनोऽनिमिष एकवीरः शतं सेना अजयत् साकमिन्द्रः॥ १८४९॥

Āśuḥ śiśāno vṛṣabho na bhimo ghanā-ghanaḥ kṣobhaṇaś carṣaṇīnām. Saṅkrandano'nimiṣa eka-vīraḥ śataṁ senā ajayat sākam indraḥ.

Instantly swift, sharp as a lazer beam, terrible like a bull, breaker of the darkest cloud, shaker of mighty men, roaring awful without a wink, sole hero without a second, Indra overthrows a hundred armies together at once. (Rg. 10-103-1)

1850. Indra Devata, Apratiratha Aindra Ṛshi

सङ्क्रन्दनेनानिमिषेण जिष्णुना युत्कारेण दुश्च्यवनेन धृष्णुना। तदिन्द्रेण जयत तत्सहध्वं युधो नर इषुहस्तेन वृष्णा॥ १८५०॥

Saṅkrandanenānimiṣeṇa jiṣṇunā yutkāreṇa duścyavanena dhṛṣṇunā. Tad indreṇa jayata tat sahadhvam yudho nara iṣuhastena vṛṣṇā.

O warriors, leading lights of heroes, take up that challenge of antilife forces, fight that war and win with Indra, roaring and terrifying the enemy forces, relentless fighter, ambitious for victory, expert tactician, unshakable, irresistible, generous and brave, and armed with unfailing missiles for victory. (Rg. 10-103-2)

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1851. Indra Devata, Apratiratha Aindra Ṛshi

स इषुहस्तैः स निषङ्गिभिर्वशी सं सृष्टा स युध इन्द्रो गणेन।
सं सृष्टजित् सोमपा बाहुशर्ध्यू३ग्रधन्वा प्रतिहिताभि-
रस्ता॥ १८५१॥

Sa iṣu-hastaiḥ sa niṣaṅgibhir vaśī saṁsraṣṭā sa yudha indro gaṇena. Saṁ sṛṣṭajit somapā bāhuśardhyū३gradhanvā pratihitābhir astā.

Indra is the warrior with bow and arrows in hand, conquers with joint armed forces, multiple enemy hosts, and wins over concentrated forces. Protector and promoter of soma peace and joy of life, strong of arms wielding a terrible bow, he throws out the enemies with the shots of his unfailing arrows. (Rg. 10-103-3)

1852. Brhaspati Devata, Apratiratha Aindra Ṛshi

बृहस्पते परि दीया रथेन रक्षोहामित्रा३ अपबाधमानः।
प्रभञ्जन्त्सेनाः प्रमृणो युधा जयन्नस्माकमेध्यविता रथा-
नाम्॥ १८५२॥

Bṛhaspate pari dīyā rathena rakṣohāmitrāṅ̆ apabādhamānaḥ. Prabhañjant senāḥ pra mṛṇo yudhā jayann asmākam edhyavitā rathānām.

Fly by the chariot, Brhaspati, destroyer of demons, repeller of enemies, breaking through and routing their forces. Fighting and conquering by battle, come, defend and save our chariots of the social order. (Rg. 10-103-4)

1853. Indra Devata, Apratiratha Aindra Ṛshi

बलविज्ञायः स्थविरः प्रवीरः सहस्वान् वाजी सहमान उग्रः।
अभिवीरो अभिसत्वा सहोजा जैत्रमिन्द्र रथमा तिष्ठ गोवित्॥ १८५३॥

Bala-vijñāyaḥ sthaviraḥ pravīraḥ sahasvān vājī sahamāna ugraḥ. Abhivīro abhisatvā sahojā jaitram indra ratham ā tiṣṭha govit.

Indra, tactical organiser of deployable forces, venerable, strong, undisturbed and invulnerable, stout and brave, challenging, impetuous, blazing, steadfast, commander of the brave, highly intelligent, valiant, illustrious, pray ascend the chariot of victory over rebellious lands. (Rg. 10-103-5)

1854. Indra Devata, Apratiratha Aindra Ṛshi

गोत्रभिदं गोविदं वज्रबाहुं जयन्तमज्म प्रमृणन्तमोजसा।
इमं सजाता अनु वीरयध्वमिन्द्रं सखायो अनु सं रभध्वम्॥ १८५४॥

Gotrabhidaṁ govidaṁ vajrabāhuṁ jayantam ajma pramṛṇantam ojasā. Imaṁ sajātā anu vīrayadhvam indraṁ sakhāyo anu saṁ rabhadhvam.

O friends, unite, prepare and mount the assault with Indra, our friend and comrade, breaker of enemy strongholds, winner of lands, hero of thunder arms and victorious breaker of dark mighty clouds by his valour. Follow the brave and advance. (Rg. 10-103-6)

1855. Indra Devata, Apratiratha Aindra Ṛshi

अभि गोत्राणि सहसा गाहमानोऽदयो वीरः शतमन्युरिन्द्रः। दुश्च्यवनः पृतनाषाडयुध्यो३ऽस्माकं सेना अवतु प्र युत्सु॥ १८५५॥

Abhi gotrāṇi sahasā gāhamāno'dayo vīraḥ śatamanyur indraḥ. Duścyavanaḥ pṛtanāṣāḍ - ayudhyo३'smākaṁ senā avatu pra yutsu.

May Indra, breaker of clouds and enemy strongholds, with his courage and valour, unmoved by pity, hero of a hundredfold passion, shaker of the strongest evils, destroyer of enemy forces, irresistible warrior, protect our army in our assaults and advances. (Rg. 10-103-7)

1856. Indra Devata, Apratiratha Aindra Ṛshi

इन्द्र आसां नेता बृहस्पतिर्दक्षिणा यज्ञः पुर एतु सोमः। देवसेनानामभिभञ्जतीनां जयन्तीनां मरुतो यन्त्वग्रम्॥ १८५६॥

Indra āsām netā bṛhaspatir dakṣiṇā yajñaḥ pura etu somaḥ. Devasenānām abhibhañjatīnām jayantīnāṁ maruto yantvagram.

Of these armies of the Devas, divine forces of nature and humanity, men of noble intentions and far sight, breaking through and conquering evil and negative elements of life, Indra of lighting power is the leader and commander, Brhaspati, commanding knowledge, tactics and wide vision, is the guide with yajna on his right, and Soma, lover of peace and felicity, is the inspiration, while Maruts, warriors of passion and

enthusiasm, march in front. (Rg. 10-103-8)

1857. Indra Devata, Apratiratha Aindra Ṛshi

इन्द्रस्य वृष्णो वरुणस्य राज्ञ आदित्यानां मरुतां शर्ध उग्रम्। महामनसां भुवनच्यवानां घोषो देवानां जयतामुद-स्थात्॥ १८५७॥

Indrasya vṛṣṇo varuṇasya rājña ādityānāṁ marutāṁ śardha ugram. Mahāmanasāṁ bhuvanacyavānāṁ ghoṣo devānāṁ jayatām ud asthāt.

Great is the valour and passion of victorious and virile Indra, of the ruler Varuna, visionary Adityas and impetuous Maruts, all great and magnanimous at heart who shake the world with their vision and performance, and so let these victorious divinities' tumulluous uproar of victory rise and reverberate in the skies. (Rg. 10-103-9)

1858. Indra Devata, Apratiratha Aindra Ṛshi

उद्धर्षय मघवन्नायुधान्युत् सत्वनां मामकानां मनांसि। उद् वृत्रहन् वाजिनां वाजिनान्युद्रथानां जयतां यन्तु घोषाः॥ १८५८॥

Udd harṣaya maghavann āyudhānyut satvanāṁ māmakānāṁ manāṅsi. Ud vṛtrahan vājināṁ vājinānyud rathānāṁ jayatāṁ yantu ghoṣāḥ.

Indra, Maghavan, lord of glory, ruler of the land, raise, calibrate and sharpen your weapons, raise the mind and morale of my brave warriors, O breaker of the clouds and darkness of evil, raise the calibre and hitting

efficiency of the fast moving forces of cavalry, armour and air force, and let the roar of the victorious warriors rise and rumble in space. (Rg. 10-103-10)

1859. Indra Devata, Apratiratha Aindra Ṛshi

अस्माकमिन्द्रः समृतेषु ध्वजेष्वस्माकं या इषवस्ता जयन्तु।
अस्माकं वीरा उत्तरे भवन्त्वस्माँ उ देवा अवता हवेषु॥ १८५९॥

Asmākam indraḥ samṛteṣu dhvajeṣvasmākaṁ yā iṣavas tā jayantu. Asmākaṁ vīrā uttare bhavantvasmāँ̆ u devā avatā haveṣu.

In international gatherings, let Indra, our leader, raise our flag high in the flag lines, may our shots of arrows hit the targets and win the battles, let our brave progeny and our brave warriors be higher than others in excellence, and may the divinities protect us in the call to action in the battle field. (Rg. 10-103-11)

1860. Indra Devata, Apratiratha Ṛshi

असौ या सेना मरुतः परेषामभ्येति न ओजसा स्पर्धमाना। तां गूहत तमसापव्रतेन यथैतेषामन्यो अन्यं न जानात्॥ १८६०॥

Asau yā senā marutaḥ pareṣām abhyeti na ojasā sparddhamānā. Tāṁ gūhata tamasāpavratena yathaiteṣām anyo anyaṁ na jānāt.

O Maruts, stormy commandos of the defence force, see that army of the aliens comes advancing upon us with their mighty force, cover it with deep paralyzing darkness so that none of them could know and distinguish one from another. (Atharva, 3, 2, 6)

1861. Apva Devata, Apratiratha Aindra Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १२ ३ २उ
अमीषां चित्तं प्रतिलोभयन्ती गृहाणाङ्गान्यप्वे परेहि। अभि
३ १ २ ३ १ २र ३ २ ३ २ ३ १ २
प्रेहि निर्दह हृत्सु शोकैरन्धेनामित्रास्तमसा सचन्ताम्॥ १८६१॥

Amīṣāṁ cittaṁ pratilobhayantī gṛhāṇāṅgān-yapve parehi. Abhi prehi nirdaha hṛtsu śokair andhenāmitrās tamasā sacantām.

Get off schizophrenia, that torment the heart and delude their mind, depart, ill health, that afflict and disable the body system of those who are children of light. Go forward, be there and burn with pain in the heart of those who are negative souls and love to abide with darkness of mind and sloth of body with suffering and unfriendliness as their food of life. (Rg.10-103-12)

1862. Indra or Maruts Devata, Apratiratha Aindra Ṛshi

२ ३ १ २ ३ १ २ ३ १ २
प्रेता जयता नर इन्द्रो वः शर्म यच्छतु।
३ १ २ ३ १ २ ३ १ २र
उग्रा वः सन्तु बाहवोऽनाधृष्या यथासथ॥ १८६२॥

Pretā jayatā nara indro vaḥ śarma yacchatu. Ugrā vaḥ santu bāhavo'nādhṛṣyā yathāsatha.

Go forward, leading lights, achieve your goals and win your victories. May Indra, lord omnipotent of honour and glory, bless you with peace and fulfilment. Let your arms be strong and bold so that you may live an active life of irresistible honour and joy without fear. (Rg. 10-103-13)

1863. Ishavah Devata, Payu Bharadvaja Ṛshi

१ २ ३ १ २ ३ १२ ३ १ २
अवसृष्टा परा पत शरव्ये ब्रह्मसंशिते।
२ ३ २ ३ १ २ ३ २उ ३ २ ३ १ २
गच्छामित्रान् प्र पद्यस्व मामीषां कं च नोच्छिषः॥ १८६३॥

Avasṛṣṭā parā pata śaravye brahmasaṅ śite. Gachāmitrān pra padyasva māmīṣām kam ca nocchiṣaḥ.

O sharpest and fastest of missiles, tempered and tested by the best of defence scientists, shot and released, fly far, reach the target and fall upon the enemies. Spare none of them whatsoever even at the farthest distance. (Rg. 6-75-16)

1864. Indra Devata, Payu Bharadvaja Ṛshi

कङ्काः सुपर्णा अनु यन्त्वेनान् गृध्राणामन्नमसावस्तु सेना। मैषां मोच्यघहारश्च नेन्द्र वयांस्येनाननुसंयन्तु सर्वान्॥ १८६४॥

Kaṅkāḥ suparṇā anu yantvenān gṛdhrāṇām annam asāvastu senā. Maiṣāṁ mocyaghahāraśca nendra vayāṅsyenān anusaṅyantu sarvān.

Let kites and ravens, let deadly arrows, pursue them. Let that army be the food of vultures. Indra commander of the army, spare none of them, let the outrageous robber be destroyed. Let carnivorous birds follow, devour and scavenge them out.

1865. Indra Devata, Payu Bharavaja Ṛshi

अमित्रसेनां मघवन्नस्माञ्छत्रुयतीमभि।
उभौ तामिन्द्र वृत्रहन्नग्निश्च दहतं प्रति॥ १८६५॥

Amitrasenāṁ maghavann asmāñchatrūyatīm abhi. Ubhau tāmindra vṛtrahann agniś ca dahatam prati.

Indra commander of the mighty defence force, march upon the enemy army that attacks us. Indra,

breaker of dark clouds over the land, and Agni, commander of the fire force, both counter, rout and burn them with your fire power.

1866. Sangramashishah Devata, Payu Bharadvaja Ṛshi

यत्र बाणाः सम्पतन्ति कुमारा विशिखाइव। तत्र नो ब्रह्मण-
स्पतिरदितिः शर्म यच्छतु विश्वाहा शर्म यच्छतु॥ १८६६॥

Yatra bāṇāḥ sampatanti kumārā viśikhā iva. Tatra no brahmaṇaspatir aditiḥ śarma yacchatu viśvāhā śarma yacchatu.

O ruler, where the young soldiers with shorn hair fall upon the enemy and showers of missiles rain down upon the targets, there let the controller of nation's wealth provide us total security and let the mother earth provide us a safe and comfortable shelter, a shelter of all round security. (Rg. 6-75-17)

1867. Indra Devata, Shasa Bharadvaja Ṛshi

वि रक्षो वि मृधो जहि वि वृत्रस्य हनू रुज।
वि मन्युमिन्द्र वृत्रहन्नमित्रस्याभिदासतः॥ १८६७॥

Vi rakṣo vi mṛdho jahi vi vṛtrasya hanū ruja. Vi manyum indra vṛtrahann amitrasyābhidāsataḥ.

Destroyer of the demon and the destroyer, break the jaws of evil. O Indra, destroyer of evil and darkness, shatter the mind and morale of the enemy who tries to suppress, subdue and enslave us. (Rg. 10-152-3)

1868. Indra Devata, Shasa Bharadvaja Ṛshi

वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः।
यो अस्माँ अभिदासत्यधरं गमया तमः॥ १८६८॥

Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ.
Yo asmāň abhidāsatyadharaṁ gamayā tamaḥ.

Indra, throw off those powers and tendencies which seek to destroy us. Subdue those who seek to fight and subdue us. Take those down to deep darkness who seek to subdue and enslave us. (Rg. 10-152-4)

1869. Indra Devata, Shasa Bharadvaja Ṛshi

इन्द्रस्य बाहू स्थविरौ युवानावनाधृष्यौ सुप्रतीकावसह्यौ।
तौ युञ्जीत प्रथमौ योग आगते याभ्यां जितमसुराणां सहो
महत्॥ १८६९॥

Indrasya bāhū sthavirau yuvānāvanādhṛṣyau supratīkāvasahyau. Tau yuñjīta prathamau yoga āgate yābhyāṁ jitam asurāṇāṁ saho mahat.

The two arms of Indra's forces are steady and strong, youthful, redoubtable, undauntable, unchallengeable. Let these two first be deployed when the occasion has arisen, since by these is conquered the mighty force of the asuras, warriors of negativity and destruction.

1870. Sangramashishah Devata, Shasa Bharadvaja Ṛshi

मर्माणि ते वर्मणा च्छादयामि सोमस्त्वा राजामृतेनानु
वस्ताम्। उरोर्वरीयो वरुणस्ते कृणोतु जयन्तं त्वानु देवा
मदन्तु॥ १८७०॥

Marmāṇi te varmaṇā cchādayāmi somastvā rājāmṛtenānu vastām. Uror varīyo varuṇas te kṛṇotu jayantaṁ tvānu devā madantu.

O warrior of the bow, I cover the vital limbs of your body with armour for protection. Let the ruler Soma, immortal spirit of life's vitality, give you close cover against death and mortality. Let the wise and judicious commander of the forces provide you the best and most abundant food and maintenance, and let the excellencies of the nation rejoice with you when you win the battle. (Rg. 6-75-18)

1871. Sangramashishah Devata, Shasa Bharadvaja Ṛshi

अन्धा अमित्रा भवताशीर्षाणोऽहयइव।
तेषां वो अग्निनुन्नानामिन्द्रो हन्तु वरंवरम्॥ १८७१॥

Andhā amitrā bhavatāśīrṣāṇo'haya iva. Teṣām vo agninunnānām indro hantu varam-varam.

Enemies are blind like cobras with heads and fangs lost. Of these, struck and bruised by fire, Indra should better eliminate every one discreetly. (Atharva 6-67-2)

1872. Sangramashishah Devata, Shasa Bharadvaja Ṛshi

यो नः स्वोऽरणो यश्च निष्ठ्यो जिघांसति। देवास्तं सर्वे
धूर्वन्तु ब्रह्म वर्म ममान्तरं शर्म वर्म ममान्तरम्॥ १८७२॥

Yo naḥ svo'raṇo yaś ca niṣṭhyo jighāṅsati. Devās taṁ sarve dhūrvantu brahma varma mamāntaraṁ śarma varma mamāntaram.

Any one, whether our own or a stranger far away non-fighting, or far off and low, that hurts and violates us deserves that the best and enlightened of the nation punish him to nullity. For me, the Lord Almighty and the knowledge within me is my best armour for

protection. The Lord Almighty and peace of mind within is the invincible armour for me. (Rg. 6-75-19)

1873. Indra Devata, Jaya Aindra Ṛshi

मृगो न भीमः कुचरो गिरिष्ठाः परावत आ जगन्था परस्याः।
सृकं संशाय पविमिन्द्र तिग्मं वि शत्रून् ताढि वि मृधो नुदस्व॥ १८७३॥

Mṛgo na bhīmaḥ kucaro girisṭhāḥ parāvata ā jaganthā parasyāḥ. Sṛkaṁ saṅśāya pavim indra tigmaṁ vi śatrūn tāḍhi vi mṛdho nudasva.

Terrible like a mountain lion roaming around, pray come from the farthest of far off places and, having sharpened the lazer fiery thunderbolt, destroy the enemies and throw out the violent adversaries. (Rg. 10-180-2)

1874. Vishvedeva Devata, Gotama Rahugana Ṛshi

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेमहि देवहितं यदायुः॥ १८७४॥

Bhadraṁ karṇebhiḥ śṛṇuyāma devā bhadram paśyemākṣabhir yajatrāḥ. Sthirair angaistuṣṭuvāṅsas tanūbhir vyaśemahi devahitaṁ yadāyuḥ.

Noble people of brilliant, generous and divine nature, help us to hear with our ears what is good and beneficial. Noble people dedicated to yajna, may we, by your favour and kindness see with our eyes what is good and elevating. May we, enjoying with firm and strong bodies and body parts, thanking the Lord Divine and praising the things given by Him live a full life fit for and blest by the divinities. (Rg. 1-89-8)

1875. Vishvedeva Devata, Gotama Rahugana Ṛshi

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु।
स्वस्ति नो बृहस्पतिर्दधातु॥ १८७५॥

Svasti na indro vṛddhaśravāḥ svasti naḥ pūsā viśvavedāḥ. Svasti nas tārkṣyo ariṣṭanemiḥ svasti no bṛhaspatir dadhātu. Svasti no bṛhaspatir dadhātu.

May Indra, lord of power and majesty, abundant in food, energy and honour, be for our good and bless us with favours. May Pusha, lord of universal growth, be for our good and bless us with progress. May Tarkshya, lord worthy of love and friendship, destroyer of suffering, be good for us and bless us with good fortune. And may Brhaspati, lord of universal knowledge and wisdom be good and bless us with knowledge, wisdom and sweet language. (Rg. 1-89-6)

— :: 0 :: —

॥ AUM ॥

YAJURVEDA

यजुर्वेदः

(With Original Sanskrit Text, Transliteration & Lucid English Translation in the Aarsh Tradition of Maharshi Yaska and Swami Dayananda)

English translation by
Dr. Tulsi Ram M.A., Ph.D. (London, U.K.)
(Professor, Administrator, Researcher and Writer)

Sanskrit Text as per publication of

Paropakarini Sabha, Ajmer

Read Vedas and spread the knowledge.

Your cooperation will help us bring more gems of Indian culture to forefront and support the cause of humanity.

© Dr. Tulsi Ram

P Q

Dedication

The Mother's Gift

For all her children

Your path is up and onwards,
Never downwards

S R

Homage, Thanks and Acknowledgements

Homage to Jyeshtha Brahma, the Eternal Guru.

Homage to Immanent Brahma and Will Divine.

Homage to Mother Trinity of Ida, Saraswati, Mahi with Bharati.

Homage to the Ṛshis from Brahma to Dayananda.

Homage to parents for inspiration and blessings.

Homage to the sacred memory of my wife Maya Jyoti who waited until the last word of this project was written.

Thanks and best wishes to my son Gianendra Sharma for his relentless and indispensable dedication to the management of this project till the completion.

Thanks and best wishes to my daughter Indira Sharma and son-in-law Gulab Sharma and my brother Ram Kishan Sharma, wishing, waiting and assuring, with Gianendra Sharma, the publication of this work.

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Thanks and homage of gratitude to the teachers, scholars and translators of the Vedas from Swami Dayananda to the present day: Shripad Damodar Satavalekara, Pandit Jaya Deva, Pt. Tulsi Ram Swami, Pt. Kshema Karana Das Trivedi, Prof. Vishwa Nath Vidyamartanda, Pt. Dharma Dev Vidyamartanda, Acharya Vaidyanath Shastri, Swami Satya Prakash, Pt Devi Chand and a lot many others.

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—Tulsi Ram

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About the Author

Dr. Tulsi Ram Sharma

Dr. Tulsi Ram Sharma M.A. English (Delhi, 1949), Ph.D. (London, 1963) has been a university professor, academic administrator, researcher, and writer of long standing with prestigious assignments:

Lecturer in English, Hans Raj College, Delhi

Reader in the Department of English, Kurukshetra University, Kurukshetra (Haryana)

Principal Shivaji College, Delhi

Principal Swami Shraddhanand College, Delhi

Visiting Ford Foundation Scholar, University of Leeds, Leeds (UK)

Professor of English, Department of Languages, B.I.T.S. Pilani (Rajasthan)

Professor Head of the Department of English, Maharshi Dayanand University, Rohtak (Haryana)

Besides his professional studies of secular literature in English, Hindi, Sanskrit and Urdu, Dr. Tulsi Ram Sharma has devoted his life and time to the study and discipline of Sacred literature, specially Vedas, Upanishads, Darshan Philosophy, Puranas, Ramayana, Mahabharata with concentration on the Bhagwad Gita, Greek, Roman, Sumerian and English Epics, Gathas of Zarathustra, Bible, Quran, and the writings of Swami Dayananda and Swami Vivekananda, in search of the essential values of Sanatan Vedic Dharma with reference to their realisation in life and literature through social attitudes, collective action, customs, traditions, rituals and religious variations across the fluctuations of history.

Dr. Tulsi Ram Sharma's research and publications include:

The Neo-Classical Epic: an Ethical Interpretation (Delhi, 1971)
Trading in Language: The Story of English in India 1781-1981 (Delhi, 1983)

The Original Philosophy of Yoga: Commentary on the Yoga-Sutras of Patanjali (Gurukul Jhajjar, Haryana, 1989)

Bharat Main Angrezi: Kya Khoya Kya Paya (Delhi, 1997)

Swami Dayananda's Vision of Truth (Delhi, 2002)

Translation of *Nine Upanishads* (Delhi, 1992)

Translation of *Swami Dayananda's Sanskar Vidhi* (Delhi, 1995)

Translation of Swami Dayananda's short writings in *Dayananda Granth Mala* (paropakarini Sabha, Ajmer, Rajasthan, 1999)

Translation of Swami Satya Pati's *God Realisation through Simple Yoga* (Delhi, 2000)

And a number of articles such as:

"Swami Vivekananda's Vision of Man" (Prabuddha Bharat, 1979)

"G.D. Birla: Gandhi's child", in Birla Felicitation Volume (BITS, Pilani, Rajasthan,1984)

"Search for a Medium of Instruction in India", in Mitra Felicitation Volume (BITS, Pilani, Rajasthan,1984)

"Shakespeare as a Creative Yogi" in *Shakespeare*, the Indian Icon Ed. Vikram Chopra for Jay L. Halio (2011)

And now: English translation of all the four Vedas, in the Arsha tradition of Maharshi Yaska and Swami Dayananda.

Dr. Tulsi Ram Sharma has spent the last ten years on this translation of the four Vedas, all the time saying: "I came for this". While English has been the language of his professional communication, Sanskrit is the voice of his life and living.

Foreword

Veda Bhashya by Prof. Tulsiram - A step to make Vedas available to the English World

I have had the privilege of going through some of the chapters of Yajurveda Bhashya written by Prof. Tulsiram, a well known Vedic scholar and author of English language and literature. I congratulate him because he has done this translation for an average English reader who is keen to know the Vedas. Knowledge of the Vedas is like the knowledge of science. Vedic language is a scientific language and nobody can understand that without the profound knowledge of Vedangas, especially Nirukta of Maharshi Yaska and the grammar of Panini and Patanjali. Nobody can interpret the Veda mantras without these two. This translation proves that Prof. Tulsiram has done this insightful translation after doing hard work in both Vedangas.

In translating the Vedas, only literal meaning is just not sufficient, sometimes it may create confusion and contradiction. Prof. Tulsiram deeply merges himself into Vedic Mantras, thinking deeply about words, derivatives and analyzes the hidden nuances of meaning in their context. For example, 'Sumitriya na aapa oshadhayah santu…..Yajur. 36, 23': If we take literal meaning in the ordinary sense, "may the waters, vital forces of life, and herbs be friendly to us and may they be enemies to those who hate us and whom we hate", it will not make acceptable sense. After raising some questions, he says, "How can we accept this?" So, after going deeply into the words and context he gives this meaning of the said mantra: May waters, tonics, pranic energies and medicinal herbs be good friends of our health system and immunity and let the same waters, tonics, pranic energies herbal medicines act against those ailments, diseases and negativities which injure us, which we hate to suffer and which we love to destroy, moreover let them have no side effects because side effects too help the negativities and injure us.

After giving the actual sense of the Mantra he writes that this Mantra is a reasonable prayer for the health programme of an

advanced society, and then, logically in the next Mantra, follows the prayer for a full hundred years and more of life and healthy living (Tacchakshurdevahitam purastat-Yajur.36, 24).

The translation by Prof. Tulsiram is without any extraneous motive and without any extra-academic intention. The translation has been done purely as communication of the Vedic message for the welfare of mankind.

While giving his opinion on the Vedas Prof. Tulsiram writes in his Introduction….Veda is the Voice of God revealed in scientific Vedic Sanskrit free from local color and historical facts, therefore Vedic language is to be interpreted and understood according to its own laws and structure, and the only key available for such interpretation is the Nirukta of Maharshi Yaska and the grammar of Panini & Patanjali. According to Maharshi Dayananda Saraswati, 'without reference to these bases of Vedic interpretation certain words have been given a distorted meaning in the translations of Max Muller, Griffith, Whitney and even Sayana.' Actually the torch light for proper translation today, as Aurobindo says, is the Arsha tradition followed by Maharshi Dayananda Saraswati.

At the end I will say that this translation of Yajurveda, based on Nirukta and Grammar, follows the known ancient Indian tradition. It is factual, without prejudice or hidden motive. Prof. Tulsiram thinks deeply on every word of the mantra, looks into the context and etymology according to Nirukta and then does the translation. I congratulate him on this one more pioneering step to make the knowledge of Vedas available to the western world and the average English knowing reader. May God give him long and healthy life so that he continues to do this kind of stupendous work.

Prof. Dr. Subhash Vedalankar;
Ex-Prof. and Chairman of Sanskrit Department,
Rajasthan University, Jaipur, India.
Presently Chairman,
Dept. of Sanskrit and Vedic Vangmaya,
Maharshi Dayananda Saraswati University,
Ajmer, Rajasthan, India.

About Dr. Tulsi Ram Sharma's English translation of the Yajurveda

I feel myself fortunate and blest with the Grace of God that I received a few pages of the English translation by Dr. Tulsi Ram Sharma with introduction of the Yajurveda. The comparative views expressed by him about the Vedas are essential for every student of the Veda since it is a further pointer to scientific research in the field of Vedic interpretation.

Its conclusion is true: "In short Veda is an eternal articulation of omniscience, the voice of God". Each work of Prasthana Trayi i.e. Vedanta, Upanishads and Gita is not a take off from the Vedas but a continuation of Vedic studies in its own context of meditation, meditative teaching and a rousing call to action in a situation of karmic crisis. This English translation is a welcome addition to Vedic studies opening truly a new path establishing with ease the Vedas in the service of humanity.

Dr. Krishna Lal
Former Professor and Head
of Sanskrit Department,
University of Delhi. Delhi.

English Translation of Vedic Hymns: An Opinion

Dr. Tulsi Ram Sharma has taken an uphill task of translating all the four Vedas in lucid and thought provoking English. Most of the translations of Vedas by European scholars depend on the ritualistic meaning given by the medieval commentators like Sayana and others. But Dr. Sharma has taken a new course of translation. He agrees with the idea that the Yajurveda basically propounds the theory of Karma which it explains as Yajna, which neither denotes sacrifice nor mere ritual (Agnihotra etc.). The term Yajna carries a threefold meaning: the worship of God, unification of diverse factors of human society, selfless charity and replenishment of nature and the environment.

The hymns of the Yajurveda carry lofty ideas of spiritual and ethical significance. Most of these mantras are, however, complicated and tough. It is difficult to make out useful meaning and draw important conclusion out of the text. But Dr. Sharma has fully succeeded in drawing out the natural and meaningful content of these mantras. In brief I can say that the present translation of the Vedas will be appreciated by the scholars of this Vedic lore as well as by the lay man who wants to understand the deep meaning of the Vedic texts or at least the basic knowledge hidden in these ancient works. It is all the more satisfying that Dr. Sharma has followed the dicta laid down by Maharshi Yaska and Swami Dayananda Saraswati in translating and explaining the inner wisdom of the sacred mantras.

–Bhawani Lal Bhartiya
Ex. Chairman and Professor
Dayananda Chair for Vedic Studies
Punjab University; Chandigarh

AUM

It has been gratifying to go through the English translation of the Vedas rendered by Dr Tulsi Ram Sharma in as much as it conveys to the English-knowing world effectively the profound meaning and transcendental secrets enshrined in the Vedas. The most salient feature of this translation is its simple and lucid English. The Vedic words have been expounded here following the yaugik method of the Arsh tradition set up by Yaska, Panini and Patanjali (as opposed to the rudhi method which takes only the historically fixed meanings of words caring little for the context and the subject). As per the Arsh tradition name words like Agni, Vayu, Indra, Marut, etc., are synonyms indicating the various attributive names of the One that is the greatest and the most comprehensive 'Tattva' of existence, the Cosmic Spirit. It was Maharshi Dayananda who for the first time after Yaska and Patanjali advocated and followed this principle of interpretation on the basis of ancient supporting material. Dr. Sharma has religiously stuck to this theory while unfolding the truths enshrined in the Vedas. Obviously Dr Sharma's interpretation of Vedic hymns enjoys the authenticity of the Arsh tradition and challenges the western Vedic perspective and the medieval Indian interpretations of the Vedas which now need to be seriously reviewed in our present day context of science and inter-cultural communication

–Dr Balvir Acharya
Professor & Head
Department of Sanskrit, Pali & Prakrit
Maharshi Dayananda University
Rohtak - 124001, Haryana (India)

Message

Above the narrow boundaries of country, time, caste and creed, the Vedas have been a treasure house of eternal universal knowledge and spiritual wisdom. There have been numerous attempts by Indians and foreigners to make the knowledge of these Vedas available to the people at large. Among them the Vedic commentaries of the great social and spiritual leader, Maharshi Dayananda are the best works in this field. Inspired by Swami Dayananda, the translation of the Yajurveda into English by Dr. Tulsi Ram Sharma is a commendable work in this line. Dr. Tulsi Ram Sharma has been a great devotee of sacred literature, especially Vedas, Upanishads, and various philosophies. His life long study of the Vedas has given him deep insight into Vedic philosophy. His translation of the Yajurveda reveals it fully. Here he has translated the Yajurveda, the Veda of Karma, in such a way that even a common reader can grasp its essence. He has very effectively brought out how this Veda teaches us to apply spiritual knowledge in practical life. Dr. Tulsi Ram Sharma deserves our congratulations and best wishes for having done translation of all the four Vedas in simple and clear English for the international community.

–Prof. Mahavir
Acharya & Pro-Vice Chancellor
Gurukul Kangri Vishwavidyalaya
Haridwar-249404, Uttarakhand, India

APPRECIATION

I have gone through some chapters of the English translation of Yajurveda by Dr. Tulsi Ram Sharma. As he has stated at the very beginning of the Introduction, this translation of Yajurveda is meant for an average English-knowing reader who is keen to know: What is Veda? What is it about? Is it old or new? To achieve this object, he has followed the Arsh method of interpretation. Accordingly, for example, he has mostly followed the etymological method of literal translation. But whenever he finds that the literal is not helpful in achieving his intended objective, he adds the implied explanation so that the essence of the Vedic hymn is quite clear. For example, his translation of, 'Yathemam Vacham Kalyanimavadani janebhyah' is rendered as follows-'Just as I speak (reveal) this auspicious holy Word of the Veda for all people (without discrimination of high or low), so should you too communicate it to all people of the world, whosoever, whatsoever, where so ever they be'. That is the technique of Swami Dayananda also.

I regard Dr. Tulsi Ram Sharma as one in the commendable line of Pundit Damodar Satavalekara who studied Sanskrit at a mature age and did unique work in that language. Dr. Sharma has also mastered the Sanskrit language after his retirement and done full justice to the translation of the Veda. He richly deserves our gratefulness, our expression of gratification and our appreciation for succeeding in his sacred mission of presenting an understandable, logical and above all sensible English translation of Vedas which hitherto was unavailable. Thus a long felt need has been fulfilled. I am sure Dr Sharma's method of translation will not only be widely approved but will also be followed by others while translating the Vedas in other languages.

–Dr. Baldev Singh
Formerly Professor of Sanskrit
Himachal Pradesh University,
Shimla (India)

Sadbhavana (Good wishes)

Dr. Tulsi Ram Sharma, is a profound scholar of English, Hindi, Sanskrit and Urdu. But his heart felt devotion goes to sacred literature, especially Vedas, Upanishads, Darshan Philosophy, Puranas, Ramayana, and Mahabharata with concentration on the Bhagwad Gita, Greek, Roman, Sumerian and English Epics, Gathas of Zarathustra, Bible, Quran and the writings of Swami Dayananda and Swami Vivekananda, in search of the essential values of Veda and Sanatan Vedic Dharma. It seems his real spirit and scholarly interest lies in the interpretation of the Vedas. I have gone through some portions of his English translation of Yajurveda and on perusal of this translation, I have marked two characterizing features:

1. His language is perfectly lucid and
2. His translation is faithful to the word and spirit of the Mantras.

Dr. Tulsi Ram Sharma has very correctly observed, "Veda is knowledge of existence, pure and simple, as Science is knowledge. Science is the knowledge of nature as nature is and as it works according to its own laws. In Science, there is no story, no history. Similarly, in the Vedas, there is no story, no history. And just as Science is knowledge in Scientific language, free from local colour and historical variations of form and meaning, so Veda too is knowledge in scientific language, free from local colour and historical variations."

Veda is 'Knowledge' and knowledge is eternal. The interpretation of the Vedas requires the knowledge of the Arsh technique as explained by the Rshis like Yaska, Panini, Patanjali, Dayananda and Aurobindo.

As Veda is pure knowledge, so is this translation in theArsh tradition, free from myth and history with no local colour, no attitude, no motive, except pure communication of the Original for all.

With best wishes to the author and specially to the readers,

–Umakant Upadhyaya
Formerly Professor of Economics,
Calcutta University.

To the Reader

This translation of the 'Hymns of Yajurveda' is an English Version of the Yajurveda for the common reader who wants to acquaint himself or herself with the content of this divine message of the dynamics of Karma, both human and divine, in the context of the nature, structure and purpose of the universe and the condition and position of the human being in it. While the opening mantra launches the human being on life with the exhortation: "Be vibrant as the winds", the closing mantra seals the success of vibrant humanity in action with the final achievement of "Om Kham Brahma" with Grace Divine.

Life according to the Yajurveda is a journey from the beginning-less beginning to the endless end with the message:

Immortal child of Divinity,
Your roots go deep to Eternity,
Your reach is unto Infinity.
And your path is up and onwards,
Never never downwards.

This version is a scientific translation of the text within the parameters of Yaska and Dayananda with rational understanding of Sayana at the one end and the western scholars at the other. Sayana's translation is ritualistic especially with reference to yajna. It came at a time when the "Renaissance, Re-awakening of Learning" was far off, not yet just at the next door. Even communication between the East and the West was not as hectic as it became after the advent of the East India Company into India. Thus mutual criticism and appreciation too was silent rather than vocal. Hence Ritualism was just the thing acceptable to a society settled on the side of stagnation more than of fermentation.

Ritual, of course, is sacred. It is the most meticulous programme of action in pursuit of a holistic plan of life and living

which arises from a spiritual vision of Divinity. It is conducted with unreserved commitment of will in faultless action, and completed with total surrender in absolute faith. For this reason yajna in Veda and Upanishad, is described as the highest human action, "Shreshthatamam karma". This view is accepted in this translation too. But in addition, an extended interpretation of the same view of yajna is incorporated and followed in the light of Swami Dayananda, and also as warranted by the exhortation in the opening mantra: "Apply yourself to the highest form of action, yajna, in the service of Indra, lord of the universe, for the glory of the human nation". The highest actions in the world of existence, the creative evolution of the universe under the immanent presiding presence of Divinity, and the total corporate action of humanity for progress, peace and freedom, all this is yajna. And this idea leads us to discover for ourselves and understand the science, art and technology of participative living for progress, from the individual level, through the social, to the cosmic, as universal Yajna, human, natural and divine.

There may or may not be an escape from Sayana, but there is no possible escape from Dayananda, and even from westerners especially for the sake of caution and self correction.

I respect the western translators for their clarity and their art of communication. In addition, I find that they did recognise that the ideal way to interpret and explain the Sanskrit words of Indian scriptures such as Vedas was to trace back every word to its root, deconstruct and reconstruct it with the addition of the affixes, and then structurally explain its meaning. That precisely was the approach of Yaska, Panini, Patanjali and Swami Dayananda. Monier Williams, author of the well known *Sanskrit English Dictionary,* himself admired the Indians for their scientific approach to language, specially Sanskrit:

"I draw attention at the very threshold to the fact that the Hindus are perhaps the only nation, except for the Greeks, who have investigated, independently and in a truly scientific manner, the general laws which govern the evolution of

language." (Introduction, p. xii)

He continues in relation to Sanskrit: "The synthetical process which comes into operation in the working of those laws may be well called Samskarana, 'putting together', by which I mean that every single word in the highest type of language (called Sanskrita) is first evolved out of a primary 'Dhatu'—a Sanskrit term usually translated as 'Root', but applicable to any primordial constituent substance, whether of words, or rocks, or living organisms, and then, being so evolved, goes through a process of 'putting together' by the combination of other elementary constituents." [Sanskrit, thus, becomes a language correspondence of the evolution, structure and dynamics of the world of reality, and Veda as articulation of the reality of existence.]

"Furthermore, the process of 'putting together' implies, of course, the possibility of a converse process of vyakarana. by which I mean 'undoing' or decomposition (deconstruction), that is to say, the resolution of every root-evolved word into its component elements. So that in endeavouring to exhibit these processes of synthesis and analysis, we appear to be engaged, like a chemist, in combining elementary substances into solid forms, and again in resolving these forms into their constituent ingredients." (p. xii). And in respect of this special character, Sanskrit, he says, is a different language from the Semitic languages (of which the Bible and the Quran are expressions).

And yet, in spite of this clear understanding of Sanskrit, an Arsha dictionary remained with him only "a beautiful philological dream, a dream, however, which could not receive practical shape without raising the Lexicon to a level of scientific perfection unsuited to the needs of ordinary students." (p. xiii)

Why unsuited? **The answer lies in his mission and the main object of his mission. The scientific way of interpretation and explanation was counter to the purpose for which Monier WiIliams was appointed Professor of Sanskrit at Oxford** where he occupied the Boden Chair after H.H.Wilson who had been a

member of the Committee of Public Instruction in India under Lord Macaulay as Chairman and Lord William Bentinck as Governor General of India. And then English had been accepted and introduced as the medium as well as the content of Education.

Monier Williams says: "One consideration which led my predecessor (Professor H.H.Wilson) to pass on to me his project of a root-arranged Lexicon was that, on being elected to the Boden Chair, he felt that the elaboration of such a work would be incompatible with the practical objects for which the Boden Professorship was founded**. . . The main object was really a missionary one, as I have shown in the Preface of this volume."** (p. xi)

The object, Professor Williams explains in the Preface to his Dictionary (p. ix): "I must draw attention to the fact that I am only the second occupant of the Boden Chair, and that its founder, Colonel Boden, stated most explicitly in his will (dated August 15, 1811) that the special object of his munificent bequest was to promote the translation of the Scriptures (that is, the Bible) into Sanskrit, so as *'to enable his countrymen to proceed in the conversion of the natives of India to the Christian Religion'*.

"Surely then it need not be thought surprising, if following in the footsteps of my venerated master, I have made it the chief aim of my professional life to provide facilities for the translation of our sacred Scriptures into Sanskrit, and for the promotion of a better knowledge of the religions and customs of India as the best way to a knowledge of the religious needs of our great Eastern Dependency (India). My very first public lecture delivered after my election (to the Boden Chair) in 1860 was on 'The Study of Sanskrit in Relation to Missionary Work in India' (published in 1861)". (pp. xxi)

For any student of Veda, specially in India, in fact anywhere, it is difficult to overlook the words of Monier Williams in the Preface and Introduction to his Dictionary of Sanskrit, for the reason that **from translation of Christian Scriptures into**

Sanskrit with a missionary motive, the translation of Sanskrit Scriptures into English was but the next and 'logical' step with that same missionary motive of conversion, one to extol, the other to denigrate:

One example, of extolment, is the following translation of the Bible, 'The Gospel according to John':

Yohana-likhitaḥ Susamvādaḥ;
Īshvarasya vākyam Yishor mahatvam avatāra kathā ca.

Jesus here is presented as an Avatara, someone a very God for the traditional Hindu, although the Gospel does not mention the incarnation at all. (The translation of The Bible in Sanskrit by J.Wenger is available on the internet.)

The other example, of denigration, is given here below from W.D. Whitney's translation of the Atharvaveda (7, 107, 1) edited and revised by K.L. Joshi, published by Parimal Publications, Delhi, 2004:

Namaskṛtya dyāvāpṛthivībhyāmantarikṣāya mṛtyave.
Mekṣāmyūrdhvastiṣṭhan mā mā hinsiṣhurīśvarāḥ.

"Having paid homage to heaven and earth, to the atmosphere, to Death, I will urinate standing erect; let not the Lords (Ishvara) harm me."

I give below an English rendering of the same mantra translated by Pundit Satavalekara in Hindi:

"Having done homage to heaven and earth and to the middle regions and Death (Yama), I stand high and watch (the world of life). Let not my masters hurt me."

An English rendering of the same mantra translated by Pundit Jai Dev Sharma in Hindi is the following:

"Having done homage to heaven and earth (i.e. father and mother) and to the immanent God and Yama (all Dissolver), standing high and alert, I move forward in life. These masters of mine, pray, may not hurt me."

I would like to quote my own translation of the mantra now under print:

"Having done homage to heaven and earth, and to the middle regions, and having acknowledged the fact of death as inevitable counterpart of life under God's dispensation, now standing high, I watch the world and go forward with showers of the cloud. Let no powers of earthly nature hurt and violate me."

'Showers of the cloud' is a metaphor, as in Shelley's poem 'the Cloud': "I bring fresh showers for the thirsting flowers", which suggests a lovely rendering.

The problem here arises from the verb 'mekshami' from the root 'mih' which means 'to shower' (*sechane*). It depends on the translator's sense and attitude to sacred writing how the message is received and communicated in an interfaith context with no strings attached (or unattached).

This extolment and denigration was happening around the time when the English language, English education and missionary work had been introduced into India and was raging on top. Swami Dayananda faced this challenge with boldness and caution, still with an open mind, all prepared even for correction. He based his interpretation of the Vedas on *Nirukta* and the etymological principles of word interpretation, and interpretation of the word in the context, both local and total, because the local is an integral part of the total whole.

We are living in an age of science and reason, democracy and freedom, globalism and global communication, and we feel the need for a free and frank interfaith dialogue. In such an age, ritualism and mythology is not enough. If we want to understand and present Veda as a body of universal knowledge and articulation of divine awareness of existence, there is no escape from Yaska, Panini, Patanjali, Dayananda and Aurobindo, because they provide the key principles and practice of scientific interpretation of an ancient scientific language such as Vedic Sanskrit which has no historical parallel for comparison. The

language of science tells no stories, no myths. It states the truth pure and simple. Hence the resort to Swami Dayananda, either before or after Sayana and the western scholars, is indispensable.

There is one observation I must make on Swami Dayananda. Swami Dayananda has given a socio-economic orientation to the Vedic mantras because he underscores the relevance of the Vedas to the social, economic and political situation of humanity, especially in India, which was necessary and highly meaningful. For example, the Ashwins, in general, are the complementary powers of nature and humanity working as twin forces like the positive and negative currents of electricity, or like the theoretician and the laboratory man, or the curative and recuperative powers of medicine and nature's powers of rejuvenation. Swami Dayananda often explains such powers in the interest of practical understanding: he defines them as teacher and preacher, or father and mother, sun and moon, fire and water, prana and Apana energy, ruler and council, scientist and engineer, and so on, depending on the mantra context. Sometimes it appears as if he is delimiting the open-ended general meaning of the Veda. But we should be careful before we say so, and realise that the definiteness of his meaning is illustrative and in no way exhaustive. In this translation such situations have been appreciated and the meaning has been kept open ended, inclusive of the meanings given by Swami Dayananda, as suggested by Yaska and the etymology of the terms. In short, this translation has been done with cautious reference to Sayana, under the guidance of Swami Dayananda, with respect for Pundit Satavalekara and with very careful observance of the western anglers.

Pundit Satavalekara comes in between Sayana and swami Dayananda for his excellent syntactic structures of mantra meanings in continuous Hindi. But he explains words such as Indra, Agni, Ashwins, Vrtra, Trita, Bhujyu, Kashyapa, Jamadagni, etc. as proper names so that the mantra appears to be a mythical or historical statement of either fact or fiction. But Swami

Dayananda interprets these terms in the yaugic manner and explains them as scientific terms of the forms, functions, orders and attributes of the powers of existence representing the manifestive diversity of one Divinity and one Prakrti in the state of objective existence. These words are not historical names, because the time context of the creation of the Vedas remains unknown beyond history and imagination as even Max Muller confessed in his Gifford lectures in 1890.

This translation respects the entire tradition of Vedic interpretation, and under the guidance of this tradition takes Vedic interpretation to the original level of scientific rationality in the context of modern consciousness, modern language and global culture, a message both sanatan and, at the same time, modern (ref. Atharva, 10,8,23).

Take just one example of the problem I have faced, with the solution I have suggested: Yajurveda (36, 23) says, if we take the literal meaning in the ordinary sense: "May the waters, pranic energies and herbs be friendly to us and may they be enemies to those who hate us and whom we hate." How can we accept this? How can the same waters, tonics and herbs be good friends to us and enemies to those we hate or those who hate us? Medicine is medicine after all. This is excellent stuff for a translator who believes that Vedic poetry is nothing but the voice of a tribal society in the barbaric, not civilized, state of social evolution. But let us think deeply. What is the context? Who are our enemies in that context? Who or what are those that injure us? What are those we hate or want to injure and destroy? The context is health. In the context of health, they are the ailments, diseases, germs and bacteria, viruses, negativities and side effects of medicines in our system. So the correct and scientific interpretation in the context of health would be: "May waters, tonics, pranic energies and medicinal herbs be good friends of our health and immunity system and let the waters, tonics, pranic energies and herbal medicines act against those ailments, diseases and negativities which injure us, which we hate to suffer and which we love to

destroy. Moreover let them have no side effects because side effects too aggravate the negativities and injure us." This is the reasonable prayer and health programme of an advanced society. And then, logically in the next mantra, follows the prayer for a full hundred years and more of life and healthy living (Yajurveda, 36, 24). Veda thus is food for thought.

In human terms: If a legendary celebrity can admire another human figure as "inscrutable, apocalyptic, a mysterious poem written in flesh and blood", how much more – infinitely more– mysterious, inscrutable, apocalyptic would be the Cosmic Poem (Devasya Kavyah) created in the language of the Ultimate Vision?

Veda is a Cosmic Poem: the more we know, the more we know the Veda, and the more we know the Veda, the more we know.

Indeed, every reader should stand before the Veda, every verse of It in fact, as Arjuna stood before the Cosmic Krishna, waiting and watching intently, for the burst of a thousand suns, for the Dawn on top of the Earth, for the Revelation.

May the light burst forth, I pray.

—Tulsi Ram

Introduction

This translation of Yajurveda is meant for an average English knowing reader who is keen to know:

What is Veda? What is it all about? Is it old or new? If it's old, what is its relevance today? And if it is relevant, is it relevant to me also? Or is it relevant only to some particular community in some particular country at some particular time.

These are relevant questions especially in an age of science, democracy and globalism.

Veda is Knowledge. The very word 'Veda' means knowledge. It is derived from the root 'vid', which means: 'to be, to know, to think, and to benefit from'.

So whatever is, is Veda, the very world of existence is Veda. The knowledge of the world of existence is Veda. The extension of knowledge through thought and research further is Veda. And to use that knowledge for the benefit of mankind with the protection and preservation of nature and environment, without hurting any form of life, that is Veda.

Veda is knowledge pure and simple as science is knowledge. Science is knowledge of nature as nature is and as it works according to its own laws. In science, there is no story, no history. Similarly in the Veda, there is no story, no history. And just as science is knowledge in scientific language free from local colour and historical variations of meaning, so Veda too is knowledge in scientific language free from local colour and historical variations. Therefore Vedic language has to be interpreted and understood according to the laws and technique of its own structure as stated by seers such as Yaska, Panini and Patanjali and as explained by Swami Dayananda in his grammatical works and his notes on Vedic words in his commentary on the Vedas.

But there is a difference between scientific knowledge and Vedic knowledge: While science is knowledge of nature to the extent that man has been able to discover it, Veda is the quintessential knowledge of all that is, including Nature, all that happens, all that we are, all that we do, and all that we reap in consequence of our action. It is the Original and Universal knowledge of the Reality of Existence and the Ideality of our aspirations, covering the facts and processes of existence, their interaction and the laws that operate in the interaction. In short, Veda is an eternal articulation of Omniscience, The Voice of God.

Vedic knowledge is classified thematically into three: Stuti, Prarthana and Upasana. Stuti is, praise, solemn reverential remembrance and description and celebration of the attributes, the nature, character and function of divine powers. Prarthana, prayer, is an autosuggestive resolution to realise our limitations and rise above those limitations by calling on Divinity for aid and blessings when we have exhausted our effort and potential. Upasana is meditation, the surrender of our limited identity to participate in the Divine Presence. Stuti implies knowledge (Janana), Prarthana implies humility and action (Karma), and Upasana implies total love and surrender (Bhakti). So formally Vedic knowledge is divided into four:

Rgveda is the Veda of Knowledge, Yajurveda is the Veda of Karma, Samaveda is the Veda of Bhakti, and Atharva-veda is Brahma Veda, an umbrella, celebrating the Divine Presence as in Book 10, hymns 7 and 8.

Yajurveda is Karma Veda, knowledge of the application of knowledge in practical living in a positive, creative and constructive manner at both the individual and the collective level. This way of living and working is "Yajna" which, in simple words, means a selfless and participative way of life and thereby creating the maximum out of the minimum for all, including nature, humanity, the environment and the whole universe, with complete faith in the living, breathing, self-organising, self-conscious, Sovereign System. Living the yajnic way, we realise that Nature

is a tree, Ashwattha, and the entire cosmos including ourselves is a Purusha, and we as human beings are but cells in this Divine Purusha. Without living this way in a state of full awareness, we cannot realise that you and I, Mother Nature and the Supreme Brahma are all together, one in union and communion.

Vedic knowledge then is the Divine knowledge of existence from the dimensionless point and particle unto Infinity. And prayerful living and communion in meditation and yoga means: Self-integration of the particle, Re-integration of the part with the whole, and Re-Union of the finite with the Infinite.

This is the climactic close of Yajurveda: The light and life that shines in and beyond the sun is that Supreme Purusha. That is there, and that is here in me.

Om is the saviour. Om is Brahma. Brahma is Infinite, Sublime!

The message of Yajurveda begins with the rousing divine call to live: "Be vibrant as the winds!" But we must be gratefully vibrant: "O Lord we pray for and thank thee for the gift of food and energy for life, for the health and efficiency of body, mind and soul." All of us must dedicate ourselves to Savita, giver of life and light, with devotion to the highest, yajnic action, we must not hurt the cosmic 'Cow', and we must not allow a thief to boss over us and deprive us of our freedom of thought, word and deed.

As you open the text of Yajurveda, you find the words: Savita Devata, Prajapati Parameshthi Rshi. 'Devata' here means the subject which is dealt with in the mantra. 'Devata' as a Vedic term means a presence, a power, a force, which is brilliant, illuminative, and generous. The 'Devata' of a mantra may be God, the One Sacchidananda Brahma as in the closing mantra quoted above, or Savita, the same One self-refulgent God as in the opening mantra; or it can be a generous divine power of Nature such as the sun, moon, earth; or it can be a noble person of brilliant quality of nature, character and performance as a ruler, leader, commander, teacher, etc. What the 'Devata' means in any

particular mantra depends on the total context that emerges from the mantra.

Prajapati Parameshthi is the Rshi of the opening mantra. The Rshi in the Arsh tradition is not the author of the mantra, Rshi is the exponent of the meaning of the mantra. As Maharshi Yaska says in the *Nirukta*, Rishis are the 'seers of the mantras': they are the sages who went into deep meditation unto the universal frequency of the Cosmic Mind and experienced the voice of Divinity speaking in the mantra; the mantra, a Semantic correspondence of the Divine Voice; the Divine Voice, a sound correspondence of Divine Awareness of the Reality of Existence in the modes of Being and Becoming.

Who then is the poet of the Vedas? The answer is in Yajurveda 40, 8: That Cosmic Spirit which pervades and rules every moving particle in the moving universe is "the poet, thinker, all-comprehending, and self-existent". That is the Lord who creates the world of existence, ordains the Laws of its dynamics, and reveals the poetry of its beauty and majesty, the Vedas. "From that Lord of universal yajna were born the Rks and Samans. From Him were born the chhandas of Atharva-veda and from Him were born the Yajus" (Yajurveda 31, 7). The Vedic lore comes in Pura-kalpa, the beginning of the world of humanity (Shvetashvataropanishad, 6, 22) and when its function is over at the end of the kalpa, one cycle of existence, it retires into Brahma-loka (Atharva-veda 19, 71, 1).

The Vedas were revealed by the Lord Omniscient to four primeval Rshis: Rgveda to Agni, Yajurveda to Vayu, Samaveda to Aditya, and Atharva-veda to Angira, directly in their spiritual consciousness. The Sage Brahma received and collected the four from them and passed them on to other sages.

When were the Vedas revealed? What is their age? How old are they? As old as the age of humanity on earth. The Lord who creates humanity leaves them not to nature like animals. He enlightens them with the knowledge of existence and their place in the world, with the vision of their journey, and its culmination.

Swami Dayananda works out the age of the Vedas on the basis of *Surya Siddhanta* which in the year 2010 A.D. comes to 1,96,08,53,110 years. If someone does not accept it and insists on historical proof, we learn the problem but no possibility of solution on scientific and historical grounds from Max Muller, a world renowned Vedic scholar and exegesist of the West: Max Muller once ventured to pronounce a purely arbitrary date based on unproven assumptions that around 1200 B.C. was the date of the Rgveda. Later, he himself warned his students that "Whether the Vedic Hymns were composed in 1000 or 1500 or 2000 B.C., no power on earth could ever fix .... Whatever may be the date of the Vedic hymns... they have their own unique place and stand by themselves". The daring presumptions of western scholars about the date of the Vedas are exposed by Graham Hancock in his latest researches, in his book: *Underworld : The Mysterious Origins of Civilization (2002)*. If no history, no Science, no human imagination can help, better follow the sages, tradition, *Surya Siddhanta*, and the daily sankalpa of the dedicated Brahmanas, and lastly follow the internal evidence of the Vedas themselves: Vedas are the Original, Universal, Eternal articulation of Divinity, by Divinity, for humanity at the beginning of human creation.

Since Vedas are the oldest recorded knowledge of the world, no one can guess how much time, even ages, might have passed between the Vedas and the next work in Sanskrit. If so, there is no other work in Sanskrit comparable to the Vedas. Consequently the language of any other work would not provide any clue for the interpretation of Veda mantras. Vedic language then has to be interpreted on its own, and the only key available for such independent interpretation is the *Nirukta* and *Nighantu* of Maharshi Yaska, the grammatical works of Pinini and Patanjali, and Swami Dayananda's notes in his commentary on Vedic verses explaining the structure and meaning of words. Without reference to these bases of Vedic interpretation, certain words have been given a very twisted meaning in other translations, by Max Muller, Griffith, Whitney, and even Sayana. The torch light for proper

translation today is the Arsh tradition followed by Swami Dayananda.

The Arsh way is the only right way, the key, to discover the truth of the Vedas. According to Shri Aurobindo, Swami Dayananda alone, in modern times, possessed this key to the secret of the Vedas. Interpreted this way the Vedas shine in their essential scientific refulgence. As science is pure knowledge, no story, no history, no mythology, so are the Vedas, pure knowledge: knowledge of nature, mind, spirit, human society, Dharma, the dynamics of existence and the right way of living as individuals and as members of organised society upto the international level. Even Max Muller, though he was once committed to uprooting the religion of India by his arbitrary translation of Rigveda, had to admit in his *Biographical Essays* that: "To Swami Dayanand, everything contained in the Vedas was not only perfect truth, but he went one step further and, by their interpretation, succeeded in persuading others that everything worth knowing, even the most recent inventions of modern science, were alluded to in the Vedas. Steam Engines, Electricity, Telegraphy and Wireless Marconogram were shown to have been at least in the germ known to the poets of the Vedas". In fact Shri Aurobindo in his essay on "Dayananda and the Veda" goes even further: "There is nothing fantastic in Dayananda's idea that Veda contains truth of science as well as truth of religion (i.e., Dharma). **I will even add my own conviction that Veda contains other truths of a Science the modern world does not at all possess, and in that case, Dayananda has rather understated than overstated the depth and range of the Vedic wisdom".** (see Bankim, Tilak, Dayananda, p. 57).

The basic requirement of scriptural interpretation for us is faith and intellingential solemnity, not doubt and cynicism. This way, if we want to confirm our faith in the scientific vision of the Veda, refer to Rgveda 1, 34, 7 and 9 for three-stage rocket chariot of the Ashwins, to 1, 36, 18 for Agni missile, to 1, 37, 3 for winds and communication, to 1, 46, 10 for concentration of light, to 1,

52, 1 and 1, 36, 1 for the science of missile defence and space-craft, to 6, 46, 11 for missiles and war heads, and so on. Position of the solar system with planets and satellites, earth's and sun's gravitation, solar healing, parliamentary democracy, organisational structure of the nation and the international world, water and electric energy, and so many other subjects are hinted at in Vedic verses. We need serious research to work out the details. Had even Einstein read the Purusha Sukta of the Vedas and Brahma Sutras and Sankhya Vaisheshika philosophy, probably he would have found clues to his Unified Field theory of the universe.

Beyond faith and intelligential solemnity we need vision, potential Darshan of the Vedic Rshis. Once you have had the vision of truth, doubts disappear and questions recede into silence because then, nothing shines but the Truth, and Divinity Itself reveals It's Reality with showers of Grace. In this mood and in this spirit, I suggest, you start your search for Vedic Truth and the Mystery of Existence.

Lastly, if the Vedic lore is as old as humanity itself, what is its relevance today in the modern world? Ask yourself other questions: What is the relevance of Galileo or Newton or the Theory of Relativity, two plus two makes four, Swaraj, the Vedic word for freedom and self-discipline? Truth is truth, when the statement was made is irrelevant. Vedic truth, if you find it convincing and acceptable, is relevant not only for today but also for all time, to every person, everywhere.

Yajurveda itself says (26, 2):

"Yathemam vacham kalyanim avadani janebhyah":

Just as I speak (reveal) this auspicious holy Word of the Veda for all people (without any discrimination of high or low), so should you too communicate it to all people of the world whoever, whatever, wherever they be.

—Tulsi Ram

DIACRITICAL MARKS FOR TRANSLITERATION

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ॡ
ऌ	ḷ	ॡ	ḹ				
ए	e	ऐ	ai	ओ	o	औ	au

अनुस्वार (ं) ṁ विसर्ग (:) ḥ

(ँ) m̐

Consonants

Guttural

क् k	ख् kh	ग् g	घ् gh	ङ् ṅ

Palatal

च् c	छ् ch	ज् j	झ् jh	ञ् ñ

Lingual

ट् ṭ	ठ् ṭh	ड् ḍ	ढ् ḍh	ण् ṇ

Dental

त् t	थ् th	द् d	ध् dh	न् n

Labial

प् p	फ् ph	ब् b	भ् bh	म् m

others

य् y	र् r	ल् l	व् v
श् ś	ष् ṣ	स् s	ह् h
(ऽ) ’	ॐ m̆		

AUM

YAJURVEDA

यजुर्वेदः

CHAPTER–I

1. (Savita Devata, Parameshthi Prajapati Ṛshi)

इ॒षे त्वो॒र्ज्जे त्वा॑ वा॒यव॑ स्थ दे॒वो वः॑ स॒वि॒ता प्रार्प॑यतु श्रेष्ठतमाय॒ कर्म॑ण॒ऽआप्या॑यध्वमघ्न्या॒ऽइन्द्रा॑य भा॒गं प्र॒जाव॑ती-रनमी॒वाऽअ॑यक्ष्मा मा व॑ स्ते॒नऽई॑शत॒ माघशं॑सो ध्रु॒वाऽअ॒स्मिन् गोप॑तौ स्यात ब॒ह्वीर्यज॑मानस्य प॒शून् पा॑हि ॥१॥

Iṣe tvorje tvā vāyava stha devo vaḥ savitā prārpayatu śreṣṭhatamāya karmaṇa' āpyāyadhvamaghnyā'indrāya bhāgam prajāvatīranamīvā' ayakṣmā mā va stena' īśata māghaśaṁso dhruvā' asmin gopatau syāta bahvīryajamānasya paśūn pāhi.

Be vibrant as the winds and thank the Lord Creator, Savita, for the gifts of food and energy, light and life, for the body, mind and soul. Pray that you dedicate yourself to the noblest action, yajna, and play your part in the service of the Lord. Be blest with the best of health and wealth in plenty, cows, healthy, strong and fertile, sacred, not to be killed. No thief to rule over you, no sinner to boss over you ! Growing in power and prosperity, be firm and loyal to this Lord of the Nation and protect the wealth and honour of the yajamana.

2. (Yajna Devata, Parameshthi Prajapati Ṛshi)

वसोः पवित्रमसि द्यौरसि पृथिव्यसि मातरिश्वनो घर्मोऽसि विश्वधाऽअसि । परमेण धाम्ना दृꣳहस्व मा ह्वार्मा ते यज्ञपतिर्ह्वार्षीत् ॥२॥

Vasoḥ pavitramasi dyaurasi pṛthivyasi mātariśvano gharmo'si viśvadhā'asi. Parameṇa dhāmnā dṛṁhasva mā hvārmā te yajñapatirhvārṣīt.

Yajna is sacred. It is the light of the sun, the life of the earth, the breath of air, the holy warmth of life that sustains and sanctifies existence. Go on, expand and raise the joy of life to the heights of heaven. Neglect not yajna. May the Lord of yajna never forsake you.

3. (Savita Devata, Parameshthi Prajapati Ṛshi)

वसोः पवित्रमसि शतधारं वसोः पवित्रमसि सहस्रधारम् । देवस्त्वा सविता पुनातु वसोः पवित्रेण शतधारिण सुप्वा कामधुक्षः ॥३॥

Vasoḥ pavitramasi śatadhāram vasoḥ pavitramasi sahasradhāram. Devastvā savitā punātu vasoḥ pavitreṇa śatadhāreṇa supvā kāmadhukṣaḥ.

Yajna is the sustainer and purifier of countless worlds. It is the sustainer and purifier of the universe in countless ways. May the lord creator Savita sanctify yajna. May the Lord purify and sanctify us with yajna and the knowledge of the Veda. What message do you hope to receive ?

4. (Vishnu Devata, Parameshthi Prajapati Ṛshi)

सा विश्वायुः सा विश्वकर्मा सा विश्वधायाः ।
इन्द्रस्य त्वा भागꣳसोमेनातनच्मि विष्णो हव्यꣳरक्ष ॥४॥

Sā viśvāyuḥ sā viśvakarmā sā viśvadhāyāḥ. Indrasya tvā bhāgaṁsomenātanacmi viṣṇo havyaṁ rakṣa.

Yajna: it is the life of the world. It is the science and structure of the universe. It is the law and sustenance of the system. It is the very act of the Lord of Creation. I stand by it fast and firm with the light of knowledge and the joy of life.

5. (Agni Devata, Parameshthi Prajapati Ṛshi)

अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम्।
इदमहमनृतात् सत्यमुपैमि ॥५॥

Agne vratapate vratam cariṣyāmi tacchakeyam tanme rādhyatām. Idamahamanṛtātsatyamupaimi.

Lord of the fire of yajna, Lord of Law and vows of faith, I take to the vow of commitment to truth and I give up the untruth. Bless me that I may be able to keep the vow. Bless me that I may realize it.

6. (Prajapati Devata, Parameshthi Prajapati Ṛshi)

कस्त्वा युनक्ति स त्वा युनक्ति कस्मै त्वा युनक्ति तस्मै त्वा युनक्ति । कर्मणे वां वेषाय वाम् ॥६॥

Kastvā yunakti sa tvā yunakti kasmai tvā yunakti tasmai tvā yunakti. Karmaṇe vām veṣāya vām.

Who enjoins you? He enjoins you. Unto what does he enjoin you? Unto That/Himself (yajna) does

He enjoin you. He enjoins you for karma (action) knowledge and virtue (through yajna).

7. (Yajna Devata, Parameshthi Prajapati Ṛshi)

प्रत्युष्टꣳरक्षः प्रत्युष्टाऽअरातयो निष्टप्तꣳरक्षो निष्टप्ताऽअरातयः। उर्वन्तरिक्षमन्वेमि ॥७॥

Pratyuṣṭaṁ rakṣaḥ pratyuṣṭā' arātayo niṣṭaptaṁ rakṣo niṣṭaptā' arātayaḥ. Urvantarikṣamanvemi.

Evil is uprooted, the selfish are eliminated. The lawless are punished and corrected. The selfish and anti-socials have suffered and converted. Let us be generous, as vast as space.

8. (Agni Devata, Parameshthi Prajapati Ṛshi)

धूरसि धूर्व धूर्वन्तं धूर्व तं योऽस्मान् धूर्वति तं धूर्व यं वयं धूर्वामः । देवानामसि वह्नितमꣳसस्नितमं पप्रितमं जुष्टतमं देवहूतमम् ॥८॥

Dhūrasi dhūrva dhūrvantam dhūrva tam yo'smān dhūrvati tam dhūrva yam vayam dhūrvāmaḥ. Devānāmasi vahnitamaṁ sasnitamam papritamam juṣṭatamam devahūtamam.

Fire of yajna, you are destroyer and preserver both. You save by burning up the evil and the dross. Destroy that which destroys. Destroy him who desecrates the yajna. Destroy what our yajna burns to destroy. To the good you are the quickest and the fieriest, greatest purifier, giver of highest fulfilment, most reverenced and worshipped by the good and noble people.

9. (Vishnu Devata, Parameshthi Prajapati Ṛshi)

अह्रुतमसि हविर्धानं दृꣳहस्व मा ह्वार्मा ते यज्ञपतिर्ह्वार्षीत्।
विष्णुस्त्वा क्रमतामुरु वातायापहतꣳरक्षो यच्छन्तां पञ्च॥९॥

Ahrutamasi havirdhānam dṛṁhasva mā hvārmā te yajñapatirhvārṣīt. Viṣṇustvā kramatāmuru vātāyāpahataṁ rakṣo yacchantām pañca.

Lord of yajna, Vishnu, yajna is simple, straight and natural. Bless and increase the materials of yajna. Neglect not yajna, O man. May the master of yajna never forsake it. Lord Vishnu, the sun, expands yajna to space to purify the air, to cleanse the environment of evil and pollution. Apply your mind and senses to purify the yajna (and augment its power).

10. (Savita Devata, Parameshthi Prajapati Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्।
अग्नये जुष्टं गृह्णाम्यग्नीषोमाभ्यां जुष्टं गृह्णामि ॥१०॥

Devasya tvā savituḥ prasave'śvinorbāhubhyām pūṣṇo hastābhyām. Agnaye juṣṭam gṛhṇāmyagnīṣomābhyām juṣṭam gṛhṇāmi.

In this yajna of the creator, Lord Savita, I perform the yajna with the heat of the sun and the cool energy of the moon, and with the two-way motion of the pranic energy of the air for the sake of the knowledge of fire and of fire and water in the service of the Lord and his children.

11. (Agni Devata, Parameshthi Prajapati Ṛshi)

भूतायं त्वा नारातये स्वरभिविख्येषं दृꣳहन्तां दुर्याः पृथिव्या-
मुर्वन्तरिक्षमन्वेमि पृथिव्यास्त्वा नाभौ सादयाम्यदित्याऽ-
उपस्थेऽग्ने हव्यꣳरक्ष ॥११॥

Bhūtāya tvā nārātaye svarabhivikhyeṣam dṛṁhantām duryāḥ pṛthivyāmurvantarikṣa-manvemi. Pṛthivyāstvā nābhau sādayāmyadityā' upasthe'gne havyaṁ rakṣa.

I set the vedi of yajna on the navel of the earth and in the centre of the sky for the prosperity of living beings and eradication of poverty and selfishness. Open the doors of the homes on earth and let us rise to the sky for visions of heavenly bliss. Lord of yajna, Agni, protect our yajna and the holy materials for oblations.

12. (Ap-Savita Devate, Parameshthi Prajapati Ṛshi)

प॒वित्रे॑ स्थो वैष्ण॒व्यौ स॑वि॒तुर्वः॑ प्रस॒व उत्पु॑ना॒म्यच्छि॑द्रेण प॒वित्रे॑ण॒ सूर्य॑स्य र॒श्मिभिः॑ । देवी॑रापोऽअग्रेगुवोऽअग्रेपुवोऽ-ग्र॑ऽइ॒मम॒द्य य॒ज्ञं न॑य॒ताग्रे॑ य॒ज्ञप॑तिꣳ सु॒धातुं॑ य॒ज्ञप॑तिं देव॒-युव॑म् ॥१२॥

Pavitre stho vaiṣṇavyau saviturvaḥ prasava utpunāmyacchidreṇa pavitreṇa sūryasya raśmibhiḥ. Devīrāpo' agreguvo' agrepuvo'gra' imamadya yajñam nayatāgre yajñapatiṁ sudhātum yajñapatim devayuvam.

In this cosmic yajna of Lord Savita, holy fire and wind are two carriers of yajna, sanctified by the ceaseless showers of the purest rays of the sun. The holy waters electrified by the sun, raised by the fire and carried by the wind travel through space and sky and shower on the earth to feed the growth of life. May the same divine rays of the sun, fire and wind, and the holy water carry the yajna ever forward, and may these and the yajna bless the yajnapati to move ever onward with health, wealth and noble virtue.

13. (Indra Devata, Parameshthi Prajapati Ṛshi)

युष्माऽइन्द्रोऽवृणीत वृत्रतूर्ये यूयमिन्द्रमवृणीध्वं वृत्रतूर्ये प्रोक्षिता स्थ । अग्नये त्वा जुष्टं प्रोक्षाम्यग्नीषोमाभ्यां त्वा जुष्टं प्रोक्षामि। दैव्याय कर्मणे शुन्धध्वं देवयज्यायै यद्वोऽशुद्धाः पराजघ्नुरिदं वस्तच्छुन्धामि ॥१३॥

Yuṣmā' indro'vṛṇīta vṛtratūrye yūyamindramavṛṇīdhvam vṛtratūrye prokṣitā stha. Agnaye tvā juṣṭam prokṣāmyagnīṣomābhyām tvā juṣṭam prokṣāmi. Daivyāya karmaṇe śundhadhvam devayajyāyai yadvo'śuddhāḥ parājaghnuridam vastacchundhāmi.

In the cloud-break-up, Indra, the sun, raises the waters. On the break-up, the waters act under Indra, Sun and wind. The waters are holy and you are sanctified by the showers. I consecrate yajna for the sake of agni, fire. I sanctify yajna for the sake of agni and soma, fire and water. Be pure and seasoned for noble action, for godly yajna. If there be things gone impure and polluted, I purify the same with yajna for you.

14. (Yajna Devata, Parameshthi Prajapati Ṛshi)

शर्मास्यवधूतꣳरक्षोऽवधूताऽअरातयोऽदित्यास्त्वगसि प्रति त्वादितिर्वेत्तु । अद्रिरसि वानस्पत्यो ग्रावासि पृथुबुध्नः प्रति त्वादित्यास्त्वग्वेत्तु ॥१४॥

Śarmāsyavadhūtaṁ rakṣo'vadhutā'arātayodityāstvagasi prati tvāditirvettu. Adrirasi vānaspatyo grāvāsi pṛthubudhnaḥ prati tvādityāstvagvettu.

The home of yajna is blessed. Evil is washed off. Selfishness and want is eliminated. Yajna is the shield of the earth, this home is the shield of the earth. Know this and the earth knows this and responds in covenant.

Yajna is the cloud in the vast sky, replete with water for the earth. It feeds and is fed by the greenery. It is the preserver of the earth and the sky. Know this and the yajna responds in covenant.

15. (Yajna Devata, Parameshthi Prajapati Ṛshi)

अग्नेस्तनूरसि वाचो विसर्जनं देववीतये त्वा गृह्णामि बृहद् ग्रावासि वानस्पत्यः सऽइदं देवेभ्यो हविः शमीष्व सुशमि शमीष्व । हविष्कृदेहि हविष्कृदेहि ॥१५॥

Agnestanūrasi vāco visarjanam devavītaye tvā gṛhṇāmi bṛhadgrāvāsi vānaspatyaḥ sa'idam devebhyo haviḥ śamīṣva suśami śamīṣva. Haviṣkṛdehi haviṣkṛdehi.

Yajna is the metaphor of Agni in fire, wood and soma stone, speaking in the divine voice. I do it for the gods to receive the gift of divine bliss. Prepare, prepare the holy food for the fire. Offer it to the gods and receive the divine bliss. Come, come fragrance of life, from the flames of yajna-fire.

16. (Vayu Devata, Parameshthi Prajapati Ṛshi)

कुक्कुटोऽसि मधुजिह्वऽइषमूर्जमावद त्वया वयꣳसङ्घातꣳ-सङ्घातं जेष्म वर्षवृद्धमसि प्रति त्वा वर्षवृद्धं वेत्तु परापूतꣳरक्षः परापूता अरातयोऽपहतꣳरक्षो वायुर्वो विविनक्तु देवो वः सविता हिरण्यपाणिः प्रतिगृभ्णात्वच्छिद्रेण पाणिना ॥१६॥

Kukkuṭo'si madhujihva'iṣamūrjamāvada tvayā vayaṁ samghātaṁ samghātam jeṣma varṣa-vṛddhamasi prati tvā varṣavṛddhaṅ vettu parāpūtaṁ rakṣaḥ parāpūtā arātayo'pahataṁ rakṣo vāyurvo vivinaktu devo vaḥ savitā hiraṇya-pāṇiḥ pratigṛbhṇātvacchidreṇa pāṇinā.

You are the voice of the dawn soaked in honey-dew. Bring us the taste of life, strength of energy and the light of wisdom and, with you, we'll win the battles of the world. Lord of rain as you are, open for us the flood-gates of showers. Sin is washed off, miseries are gone, evil is eliminated. May the wind refine and carry your gifts around. May the Lord of life and light hold you fast and bless you with his hand of gold.

17. (Agni Devata, Parameshthi Prajapati Ṛshi)

धृष्टिर॒स्यपाऽग्नेऽअ॒ग्निमा॒मादं ज॑हि॒ निष्क्र॒व्याद॑ꣳसे॒धा दे॑व॒यजं॑ वह । ध्रु॒वम॑सि पृथि॒वीं दृ॑ꣳह ब्रह्म॒वनिं॑ त्वा क्षत्र॒वनिं॑ सजात॒वन्युप॑दधामि॒ भ्रातृ॑व्यस्य व॒धाय॑ ॥१७॥

Dhṛṣṭirasyapā'gne' agnimāmādaṁ jahi niṣkravyādaṁ sedhā devayajam vaha. Dhruvamasi pṛthivīm dṛṁha brahmavani tvā kṣatravani sajātavanyupadadhāmi bhrātṛvyasya vadhāya.

Agni, Lord of yajna, bold and fearless you are, come and blow out the fire that consumes flesh cooked or raw; light the fire that brings holy men together for common good. Firm as you are, hold the earth steady and advancing. Protect the Brahmana for knowledge, protect the Kshatriya for justice and peace, protect all mankind and living beings. I call upon you for the protection of life, for the destruction of the enemies of life.

18. (Agni Devata, Parameshthi Prajapati Ṛshi)

अग्ने॒ ब्रह्म॑ गृभ्णीष्व ध्रु॒रुण॑मस्य॒न्तरि॑क्षं दृꣳह ब्रह्म॒वनिं॑ त्वा क्षत्र॒वनिं॑ सजात॒वन्युप॑दधामि॒ भ्रातृ॑व्यस्य व॒धाय॑ । ध॒र्त्रम॑सि॒ दिव॑ं दृꣳह ब्रह्म॒वनिं॑ त्वा क्षत्र॒वनिं॑ सजात॒वन्युप॑दधामि॒ भ्रातृ॑व्यस्य व॒धाय॑ । विश्वा॑भ्य॒स्त्वाशा॑भ्य॒ऽउप॑दधामि॒ चित॑ꣳस्थोर्ध्व॒चिते॒ भृगू॑णा॒मङ्गि॑रसा॒ं तप॑सा तप्यध्वम् ॥१८॥

Agne brahma gṛbhṇīṣva dharuṇamasyantarikṣam dṛṁha bṛahmavani tvā kṣatravani sajātavanyupadadhāmi bhrātṛvyasya vadhāya. Dhartramasi divam dṛṁha brahmavani tvā kṣatravani sajātavanyupadadhāmi bhrātṛvyasya vadhāya. Viśvābhyastvāśābhya'upadadhāmi cita sthordhvacito bhṛgūṇā-maṅgirasām tapasā tapyadhvam.

Lord of yajna, Agni, you are the centre-hold of the universe. Accept our hymns of praise and worship. Expand the light and love in our heart. I hold on to you for the protection of knowledge, justice and love for all like myself and for the elimination of the enemies of the joy of life. Lord of the cosmic dance of existence, protect and extend our vision of higher knowledge, justice and love of life as ourselves, and eliminate the enemies of the joy of life. We hold on to you for freedom and fearlessness from all directions in time and space. Children of the earth, be sanctified in freedom and fearlessness in your heart and soul, be consecrated in the bright and blazing discipline of the energy of life and the law of existence.

19. (Agni Devata, Parameshthi Prajapati Ṛshi)

शर्मास्यवधूतꣳ रक्षोऽवधूताऽअरातयोऽदित्यास्त्वगसि प्रति त्वादितिर्वेत्तु । धिषणासि पर्वती प्रति त्वादित्यास्त्वग्वेत्तु दिव स्कम्भनीरसि धिषणासि पार्वतेयी प्रति त्वा पर्वती वेत्तु ॥१९॥

Śarmāsyavadhūtaṁ rakṣo'vadhūtā'arātayo'-dityāstvagasi prati tvāditirvettu. Dhiṣaṇāsi parvatī prati tvādityāstvagvettu divaskambhanīrasi dhiṣaṇāsi pārvateyī prati tvā parvatī vettu.

Yajna is the source of joy, it is joy itself. Evil is eliminated, selfishness is eliminated. It is the protective cover of the earth. Let the children of the earth know this. The chant is the voice of omniscience. It is the light of heaven and main-stay of the stars. The chant is the music of the showers and the thunder of the clouds. Let the children of the earth know, let the beneficiaries of heaven know and realize.

20. (Savita Devata, Parameshthi Prajapati Ṛshi)

धान्यमसि धिनुहि देवान् प्राणाय त्वोदानाय त्वा व्यानाय त्वा । दीर्घामनु प्रसितिमायुषे धां देवो वः सविता हिरण्यपाणिः प्रतिगृभ्णात्वच्छिद्रेण पाणिना चक्षुषे त्वा महीनां पयोऽसि॥२०॥

Dhānyamasi dhinuhi devān prāṇāya tvodānāya tvā vyānāya tvā. Dīrghāmanu prasitimāyuṣe dhāṁ devo vaḥ savitā hiraṇyapāṇiḥ pratigṛbhṇātvacchidreṇa pāṇinā cakṣuṣe tvā mahīnām payo'si.

It is food consecrated by yajna, water purified by yajna. It is food for the gods, our body, senses, mind and soul. Take it for strength and energy, for smartness and vitality, for virtue and action toward a long and full life. May the Lord Savita, with His unstinted and generous hand, bless us with the gifts of light and life on the earth in abundance.

21. (Yajna Devata, Parameshthi Prajapati Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। सं वपामि समाप ओषधीभिः समोषधयो रसेन । सꣳरेवतीर्जगतीभिः पृच्यन्ताꣳ सं मधुमतीर्मधुमतीभिः पृच्यन्ताम् ॥२१॥

Devasya tvā savituḥ prasave'śvinorbāhubhyām pūṣṇo hastābhyām. Sam vapāmi samāpa' 'oṣadhībhīḥ samoṣadhayo rasena. Saṁ revatīr-jagatībhiḥ pṛcyantāṁ saṁ madhumatīr-madhumatībhiḥ pṛcyantām.

With the joint action of the light of the sun and the vital warmth of the earth, and with the up and down movement of the breath of air, I carry on a triple yajna in this creation of Lord Savita. The waters join and nourish the herbs, and the herbs join to produce the juices. The juices are mixed with the soothing herbs, and the soothing herbs with the honey-sweet juices. The yajna goes on. Keep it up and on for the sake of life and good health.

22. (Yajna Devata, Antyasya Aagni Sautram Devate Parameshthi Prajapati Ṛshi)

जनयत्यै त्वा संयौमीदमग्नेरिदमग्नीषोमयोरिषे त्वा घर्मोऽसि विश्वायुरुरुप्रथाऽ उरु प्रथस्वोरु। ते यज्ञपतिः प्रथतामग्निष्टे त्वचं मा हिꣳसीद्देवस्त्वा सविता श्रपयतु वर्षिष्ठेऽधि नाके॥२२॥

Janayatyai tvā saṁyaumīdamagneridamagnīṣomayoriṣe tvā gharmo'si viśvāyururuprathā' uru prathasvoru. Te yajñapatiḥ prathatāmagniṣṭe tvacaṁ mā hiṁsīddevastvā savitā śrapayatu varṣiṣṭhe'dhi nāke.

The yajna I perform is for the well-being and prosperity of all on earth. The materials I offer is for Agni, to atomize in the fire. It is for Agni and Soma, generative powers of nature, for the production of food. The fire of yajna is the life of the earth, it is universal. Expand it, O man, and join the generative powers of

nature. May the Lord of Yajna, Agni, expand it for universal happiness. May the fire never injure your protection of body and wealth. May Lord Savita mature and perfect your yajna and bring about a very heaven of bliss on the earth.

23. (Agni Devata, Parameshthi Prajapati Ṛshi)

मा भेर्मा संविक्थाऽअतमेरुर्यज्ञोऽतमेरुर्यजमानस्य प्रजा भूयात् त्रितायं त्वा द्वितायं त्वैकतायं त्वा ॥२३॥

Mā bhermā saṁvikthā' atameruryajño'tameruryajamānasya prajā bhūyāt. Tritāya tvā dvitāya tvaikatāya tvā.

Fear not, be firm in faith. Yajna is an act of faith. May the yajaman's children and other people be faithful. Keep it up for three: fire, action and the materials; for the purification of air and rain; and for the sole aim of happiness and well-being.

24. (Dyauvidyutau Devate, Parameshthi Prajapati Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। आददेऽध्वरकृतं देवेभ्यऽइन्द्रस्य बाहुरसि दक्षिणः सहस्त्र-भृष्टिः शततेजा वायुरसि तिग्मतेजा द्विषतो वधः ॥२४॥

Devasya tvā savituḥ prasave'śvinorbāhubhyām pūṣṇo hastābhyām. Ādade'dhvarakṛtam devebhya' indrasya bāhurasi dakṣiṇaḥ sahasra-bhṛṣṭiḥ śatatejā vāyurasi tigmatejā dviṣato vadhaḥ.

In this world of Lord Savita's creation, I perform the sacred act of yajna for the well-being of the holy ones, for benefit from the light of the sun, soothing peace of the moon and the vital breath of air. It is the mighty

arm of the sun working with a hundred thousand rays maturing the vegetation on earth. It is the caressing power of the wind and the generative shower of the clouds on all forms of life for growth and energy. It is the death of mutual opposition, the elimination of hate and resolution of contradictions.

25. (Savita Devata, Parameshthi Prajapati Ṛshi)

पृथिवि देवयजन्योषध्यास्ते मूलं मा हिꣳसिषं व्रजं गच्छ गोष्ठानं वर्षतु ते द्यौर्बधान देव सवितः परमस्यां पृथिव्याꣳ शतेन पाशैर्योऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तमतो मा मौक्॥२५॥

Pṛthivi devayajanyoṣadhyāste mūlam mā hiṁsiṣam vrajam gaccha goṣṭhānam varṣatu te dyaurbadhāna deva savitaḥ paramasyām pṛthivyāṁ śatena pāśairyo'smāndveṣṭi yam cha vayam dviṣmastamato mā mauk.

Lord Savita of light and glory, I shall never do violence to the fertility of the earth, mother of vegetation. The earth is sacred, seat of yajna for the holiest of the holy. May the fragrance of yajna rise to the clouds and reach the sun and shower rain and light on the earth from heaven. On this holy seat of yajna, whoever oppresses us, and whom we oppose, bind him down with a hundred bonds and leave him not.

26. (Savita Devata, Parameshthi Prajapati Ṛshi)

अपाररुं पृथिव्यै देवयजनाद्वध्यासं व्रजं गच्छ गोष्ठानं वर्षतु ते द्यौर्बधान देव सवितः परमस्यां पृथिव्याꣳ शतेन पाशैर्योऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तमतो मा मौक् । अररो दिवं मा पप्तो द्रप्सस्ते द्यां मा स्कन् व्रजं गच्छ गोष्ठानं वर्षतु ते द्यौर्बधान देव सवितः परमस्यां पृथिव्याꣳ शतेन पाशैर्योऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तमतो मा मौक् ॥२६॥

Apārarum pṛthivyai devayajanādvadhyāsam vrajam gaccha goṣṭhānam varṣatu te dyau-rbadhāna deva savitaḥ paramasyām pṛthivyāṁ śatena pāśairyo'smāndveṣṭi yam cha vayam dviṣmastamato mā mauk. Araro divam mā papto drapsaste dyām mā skan vrajam gaccha goṣṭhānam varṣatu te dyau-rbadhāna deva savitaḥ paramasyām pṛthivyām śatena pāśairyo'-smāndveṣṭi yam cha vayam dviṣmastamato mā mauk.

I destroy the evil from the earth which is the holy seat of yajna. Go to the congregation for knowledge, and shower the rain of knowledge and light of heaven on the earth. Lord Savita of light and glory, who ever opposes our yajna and whoever we oppose, bind him with a hundred bonds and leave him not. The wicked must not stop the light of heaven. The bubbles of his drink must not vitiate the nectar. Keep going to the congregation, bring the light of heaven on earth.

27. (Yajna Devata, Parameshthi Prajapati Ṛshi)

गा॒य॒त्रेण॑ त्वा॒ छन्द॑सा॒ परि॑गृह्णामि॒ त्रैष्टु॑भेन त्वा॒ छन्द॑सा॒ परि॑गृह्णामि॒ जाग॑तेन त्वा॒ छन्द॑सा॒ परि॑गृह्णामि। सु॒क्ष्मा चा॑सि॒ शि॒वा चा॑सि स्यो॒ना चा॑सि॒ सु॒षदा॑ चा॒स्यू॒र्जस्वती॒ चा॒सि॒ पय॑स्वती च ॥२७॥

Gāyatreṇa tvā chandasā parigṛhṇāmi traiṣṭu-bhena tvā chandasā parigṛhṇāmi jāgatena tvā chandasā parigṛhṇāmi. Sukṣmā cāsi śivā cāsi syonā cāsi suṣadā cāsyūrjasvatī cāsi payasvatī ca.

The earth is beautiful, kind and gracious, rich in comfort and security, food and energy, overflowing with the honey-sweet juices of fruits. It is so by virtue of

yajna. I dedicate myself to yajna with the inspiring music of gayatri, ecstatic freedom of trishtubh, and illuminating expansiveness of jagati.

28. (Yajna Devata, Parameshthi Prajapati Ṛshi)

पुरा क्रूरस्य विसृपो विरप्शिन्नुदादाय पृथिवीं जीवदानुम्।
यामैरयꣳश्चन्द्रमसि स्वधाभिस्तामु धीरासोऽअनुदिश्य यजन्ते।
प्रोक्षणीरासादय द्विषतो वधोऽसि ॥२८॥

Purā krūrasya visṛpo virapśinnudādāya pṛthivīm jīvadānum. Yāmairayaṁścandramasi svadhābhistāmu dhīrāso' anudiśya yajante. Prokṣaṇīrāsādaya dviṣato vadho'si.

Lord of virtue and power, having taken up the earth with its generative power, you placed it in the region of the moon in life-friendly space. Brave men of honour and virtue take up mighty arms and eliminate the destructive, and restore its powers and dignity. Pious men in advance perform yajna with oblations of rejuvenating materials and restore the generative powers of the earth. Men of virtue perform yajna, fight negativities and keep the balance of nature. Yajna is the death of the enemies of life.

29. (Yajna Devata, Parameshthi Prajapati Ṛshi)

प्रत्युष्टꣳरक्षः प्रत्युष्टाऽअरातयो निष्टप्तꣳरक्षो निष्टप्ताऽअरातयः। अनिशितोऽसि सपत्नक्षिद्वाजिनं त्वा वाजेध्यायै सम्मार्ज्मि । प्रत्युष्टꣳरक्षः प्रत्युष्टाऽअरातयो निष्टप्तꣳरक्षो निष्टप्ताऽअरातयः । अनिशिताऽसि सपत्नक्षिद्वाजिनीं त्वा वाजेध्यायै सम्मार्ज्मि ॥२९॥

Pratyuṣṭaṁ rakṣaḥ pratyuṣṭā'arātayo niṣṭaptaṁ rakṣo niṣṭaptā'arātayaḥ. Aniśito'si sapatnakṣidvājinaṁ tvā vājedhyāyai sammārjmi. Pratyuṣṭam rakṣaḥ pratyuṣṭā' arātayo niṣṭaptaṁ rakṣo niṣṭaptā' arātayaḥ. Aniśitā'si sapatnakṣidvājinīm tvā vājedhyāyai sammārjmi.

Yajna is not a sharp-edged weapon of destruction but a peaceful mode of regeneration. The lawless are uprooted, the selfish are driven out. I take up the yajna materials for the recuperative purpose and consecrate these for the offering. The force of yajna is positive, of love and non-violence, but it is most effective in operation. It corrects the lawless, converts the selfish and eliminates the destructive. I honor this power for the sustenance of nature, life and humanity.

30. (Yajna Devata, Parameshthi Prajapati Ṛshi)

अदित्यै रास्नासि विष्णोर्वेष्पोऽस्यूर्ज्जे त्वाऽदब्धेन त्वा चक्षुषावपश्यामि । अग्नेर्जिह्वासि सुहूर्देवेभ्यो धाम्ने धाम्ने मे भव यजुषेयजुषे ॥३०॥

Adityai rāsnāsi viṣṇorveṣpo'syūrje tvā'-dabdhena tvā cakṣuṣāvapaśyami. Agnerjihvāsi suhūrdevebhyo dhāmne dhāmne me bhava yajuṣe yajuṣe.

Yajna, you are the nectar of life for the earth. You are the presence of Vishnu, the creative power of yajna. You are life on the earth and light in the sky. You are the tongue of Agni, tasting the sweets of life. I see this presence in truth with steady and blessed eye for the sake of food, energy, and the light of life, in every place and in every chant of mantra. You are so close, invoked so freely, so be gracious for me too.

31. (Yajna Devata, Parameshthi Prajapati Ṛshi)

स॒वि॒तुस्त्वा॑ प्रस॒वऽउत्पु॑ना॒म्यच्छि॑द्रेण प॒वित्रे॑ण॒ सूर्य॑स्य र॒श्मिभिः॑। स॒वि॒तुर्वः॑ प्रस॒वऽउत्पु॑ना॒म्यच्छि॑द्रेण प॒वित्रे॑ण॒ सूर्य॑स्य र॒श्मिभिः॑। तेजो॑ऽसि शु॒क्रम॑स्य॒मृत॑मसि॒ धाम॒ नामा॑सि प्रि॒यं दे॒वाना॒मना॑धृष्टं देव॒यज॑नमसि ॥३१॥

Savitustvā prasava' utpunāmyacchidreṇa pavitreṇa sūryasya raśmibhiḥ. Saviturvaḥ prasava' utpunāmyacchidreṇa pavitreṇa sūryasya raśmibhiḥ. Tejo'si śukramasyamṛtamasi dhāma nāmāsi priyam devānāmanādhṛṣṭam devayajanamasi.

Yajna, I consecrate you in the creation of Savita with a ceaseless shower of the purest rays of the sun. I consecrate you all in this cosmic yajna of Savita with a ceaseless shower of the purest rays of the light of Divinity. You are the light and fire. You are the life and immortality. You are the heaven, you are the Word, you are the darling of the gods, fearless and inviolable, you are the lord of worship for the pious, you are the light and life for humanity.

इति प्रथमोऽध्यायः ॥

CHAPTER–II

1. (Yajna Devata, Parameshthi Prajapati Ṛshi)

कृष्णोऽस्याखरेष्ठोऽग्नयेे त्वा जुष्टं प्रोक्षामि वेदिरसि बर्हिषे त्वा जुष्टां प्रोक्षामि बर्हिरसि स्रुग्भ्यस्त्वा जुष्टं प्रोक्षामि॥१॥

Kṛṣṇo'syākhareṣṭho'gnaye tvā juṣṭaṁ prokṣāmi vedirasi barhiṣe tvā juṣṭām prokṣāmi barhirasi srugbhyastvā juṣṭaṁ prokṣāmi.

Yajna is seated in the vedi carved out on the ground, and it is carried to the sky by the window. I refine and consecrate the holy offerings for the fire in the vedi. The fragrance rises to the sky for the higher vedi there for the formation of waters. I refine and enrich the holy materials/offerings consecrated by the fire for the yajna in the sky. The yajna is holy waters floating in the sky for showers on the earth. I refine, enrich and consecrate the holy materials of oblations, offered with ladles into the fire, for yajna from the sky.

2. (Yajna Devata, Parameshthi Prajapati Ṛshi)

अदित्यै व्युन्दनमसि विष्णोः स्तुपोऽस्यूर्णम्रदसं त्वा स्तृणामि स्वासस्थां देवेभ्यो भुवपतये स्वाहा भुवनपतये स्वाहा भूतानां पतये स्वाहा ॥२॥

Adityai vyundanamasi viṣṇoḥ stupo'syūrṇa-mradasam tvā stṛṇāmi svāsasthām devebhyo' bhuvapataye svāhā bhuvanapataye svāhā bhūtānām pataye svāhā.

Yajna is shower of life for the earth. It is the fiery flag-pole of Vishnu. I refine the offerings with the stony grinder and cover the snug and beautiful vedi with food

for the gods. The yajna is for the Lord of the earth, it is for the Lord of the world, it is for the Lord of all the creatures, it is for the best creative souls among humanity.

3. (Agni Devata, Parameshthi Prajapati Ṛshi)

गन्धर्वस्त्वा विश्वावसुः परिदधातु विश्वस्यारिष्ट्यै यजमानस्य परिधिरस्यग्निरिडऽईडितः। इन्द्रस्य बाहुरसि दक्षिणो विश्वस्यारिष्ट्यै यजमानस्य परिधिरस्यग्निरिडऽईडितः। मित्रावरुणौ त्वोत्तरतः परिधत्तां ध्रुवेण धर्मणा विश्वस्यारिष्ट्यै यजमानस्य परिधिरस्यग्निरिडऽईडितः ॥३॥

Gandharvastvā viśvāvasuḥ paridadhātu viśvasyāriṣṭyai yajamānasya paridhirasyagniriḍa'īḍitaḥ. Indrasya bāhurasi dakṣiṇo viśvasyāriṣṭyai yajamānasya paridhirasyagniriḍa'īḍitaḥ. Mitrāvaruṇau tvottarataḥ paridhattām dhruveṇa dharmaṇā viśvasyāriṣṭyai yajamānasya paridhirasyagniriḍa'īḍitaḥ.

Agni, Lord Supreme of the light and life of the universe, worthy of worship and worshipped through yajna, is Gandharva, the rest and haven of the world that holds the earth and the Divine Word. It is Agni, the fire and the sun, and Indra, the wind and rain of the cosmic energy that feeds and sustains the dynamics of existence. It is Mitra and Varuna, complementary motions of the cosmic circuit which feed and maintain the vitality of life. May Gandharva uphold the yajna and be all-round protector of the yajaman for the welfare of the world. May yajna, the right hand of Indra, provide for all-round protection of the yajaman toward the welfare and advancement of humanity. May Mitra and Varuna by their natural and inviolable dharma, provide

for the yajaman's protection from above for the peace and progress of the world. Agni, worthy of worship, study and meditation, and worshipped, studied and researched through yajna, is the ultimate haven of the world, and yajna is the highest creative and productive action of humanity performed individually and collectively.

4. (Agni Devata, Parameshthi Prajapati Ṛshi)

वीतिहोत्रं त्वा कवे द्युमन्तꣳसमिधीमहि ।
अग्नेबृहन्तमध्वरे ॥४॥

Vītihotraṁ tvā kave dyumantaṁ samidhīmahi.
Agne bṛhantamadhvare.

Agni, Lord Omniscient, may we, in this act of love and non-violence, light the fire of yajna, great and blazing giver of the gift of joy and prosperity, and may we, through this yajna, worship, study and meditate on you, Lord Almighty, greater than the greatest, most glorious and most generous giver of the light of happiness.

5. (Yajna Devata, Parameshthi Prajapati Ṛshi)

समिदसि सूर्यस्त्वा पुरस्तात् पातु कस्याश्चिदभिशस्त्यै ।
सवितुर्बाहू स्थऽऊर्णम्रदसं त्वा स्तृणामि स्वासस्थं देवेभ्यऽआ
त्वा वसवो रुद्राऽआदित्याः सदन्तु ॥५॥

Samidasi sūryastvā purastāt pātu kasyā-
ścidabhiśastyai. Saviturbāhū stha'ūrṇa-
mradasaṁ tvā stṛṇāmi svāsastham devebhya' ā
tvā vasavo rudrā'ādityāḥ sadantu.

Yajna: you are samidha, food of Agni, for the illumination of rare qualities. May the sun, with its two-

fold power of illumination and rejuvenation, protect and prepare you in advance for the sacrifice and higher life. May all the eight Vasus (abodes of life), eleven Rudras (sustainers of life) and twelve Adityas (lights and durations of life in time) come and participate in the rejuvenation as in the spring session of yajna. For this refinement and advancement of life I cover the yajna-vedi, snug, beautiful and pleasing, with holy offerings.

6. (Vishnu Devata, Parameshthi Prajapati Ṛshi)

घृताच्यसि जुहूर्नाम्ना सेदं प्रियेण धाम्ना प्रियꣳ सदऽआसीद घृताच्यस्युपभृन्नाम्ना सेदं प्रियेण धाम्ना प्रियꣳ सदऽआसीद घृताच्यसि ध्रुवा नाम्ना सेदं प्रियेण धाम्ना प्रियꣳ सदऽआसीद। प्रियेण धाम्ना प्रियꣳ सदऽआसीद । ध्रुवाऽअसदन्नृतस्य योनौ ता विष्णो पाहि पाहि यज्ञं पाहि यज्ञपतिं पाहि मां यज्ञन्यम्॥६॥

Ghṛtācyasi juhūrnāmnā sedam priyeṇa dhāmnā priyaṁ sada' āsīda ghṛtācyasyupabhṛnnāmnā sedam priyeṇa dhāmnā priyam sada' āsīda ghṛtācyasi dhruvā nāmnā sedam priyeṇa dhāmnā priyaṁ sada'āsīda priyeṇa dhāmnā priyaṁ sada' āsīda. Dhruvā' asadannṛtasya yonau tā viṣṇo pāhi pāhi yajñam pāhi yajñapatim pāhi mām yajñanyam.

You are an instrument of yajna, Juhu by name, the ladle to offer oblations into the fire. With your own dear place and position in the yajna, enrich this home with all the gifts of plenty. You are Upabhrta by name, close by to carry offerings for the fire. With your own dear position and power, bless this happy home with all the gifts of joy. You are Dhruva by name, firm and inviolable in yajna. With your own dear power and

potential grace this blessed home with all the gifts of peace, freedom and progress. Be with this happy place, dwell here with all power, potential and grace, firm, secure, inviolable, in this blessed home of yajna, the seat of truth and righteousness. Vishnu, Lord Omnipresent and Universal yajna, protect all these, preserve and advance the yajna, protect and bless the yajnapati, save me and protect and advance the organization and system of yajna.

7. (Agni Devata, Parameshthi Prajapati Ṛshi)

अग्नेऽ वाजजिद् वाजं त्वा सरिष्यन्तं वाजजितꣳ सम्मार्ज्मि। नमो देवेभ्यः स्वधा पितृभ्यः सुयमे मे भूयास्तम् ॥७॥

Agne vājajid vājam tvā sariṣyantaṁ vājajitaṁ sammārjm. Namo devebhyaḥ svadhā pitṛbhyaḥ suyame me bhūyāstam.

Agni is the Lord of light and life, it is fire both physical and vital. It is the giver and purifier of food and the secret of victory and glory. It is fast in motion and action, burning up the libations and sending them up into the sky. I worship Agni and refine agni through yajna for food and energy, light and victory. Salutations to the Devas, celestial powers of light; food for the Pitris, powers of nourishment. May they both help us with food and energy to win honour and glory for us.

8. (Vishnu Devata, Parameshthi Prajapati Ṛshi)

अस्कन्नमद्य देवेभ्यऽआज्यꣳ संभ्रियासमद्भिर्घृणा विष्णो मा त्वावक्रमिषं वसुमतीमग्ने ते च्छायामुपस्थेषं विष्णो स्थानमसीतऽइन्द्रो वीर्यमकृणोदूर्ध्वोऽध्वरऽआस्थात् ॥८॥

Askannamadya devebhya' ājyaṁ sambhriyāsamaṁghriṇā viṣṇo mā tvāvakramiṣaṁ vasumatīmagne te cchāyāmupastheṣaṁ viṣṇo sthānamasīta' indro vīryamakṛṇodūrdhvo'dhvara' āsthāt.

Vishnu, Lord Omnipresent, universal yajna, I bring libations of ghee, pure and secure, for the devas through the fire of the vedi. Agni, Lord of Yajna, may I never neglect or violate yajna, and I pray I may always live in your protective shade. The fire in the vedi is the seat of Vishnu. It rises from the vedi to the vast sky and from there the sun and wind carry it all round and convert it into the noblest acts of the devotees.

9. (Agni Devata, Parameshthi Prajapati Ṛshi)

अग्ने वेर्होत्रं वेर्दूत्युमवतां त्वां द्यावापृथिवीऽअव त्वं द्यावापृथिवी स्विष्टकृद्देवेभ्यऽइन्द्रऽआज्येन हविषा भूत्स्वाहा सं ज्योतिषा ज्योतिः ॥९॥

Agne verhotraṁ verdūtyamavatāṁ tvāṁ dyāvāpṛthivī' ava tvaṁ dyāvāpṛthivī sviṣṭakṛddevebhya' indra'ājyena haviṣā bhūtsvāhā saṁ jyotiṣā jyotiḥ.

Agni, Lord of light and life, protect the act of yajna into the fire, protect the fiery rise of fragrance into the sky, protect the heaven and the earth, and may the heaven and the earth carry on your blessed purpose of yajna. May the sun, light of the world, with its radiance convert the libation of holy materials into the richest food for nature and for holy men. This is the voice of Divinity.

10. (Indra Devata, Parameshthi Prajapati Ṛshi)

मयी॒दमिन्द्रऽइन्द्रि॒यं दधात्व॒स्मान् रायो॑ म॒घवा॑नः सचन्ताम्।
अ॒स्माक॑ꣳ सन्त्वा॒शिषः॑ स॒त्या नः॑ सन्त्वा॒शिष॒ऽउप॑हूता पृथि॒वी
मा॒तोप॒ मां पृ॑थि॒वी मा॒ता ह्व॑यताम॒ग्निरा॒ग्नीध्रा॑त् स्वाहा॑ ॥१०॥

Mayīdamindra'indriyam dadhātvasmān rāyo maghavānaḥ sacantām. Asmākaṁ santvāśiṣaḥ satyā naḥ santvāśiṣa'upahūtā pṛthivī mātopa mām pṛthivī mātā hvayatāmagnirāgnī-dhrāt svāhā.

May Indra, Lord Supreme of power and glory, in-vest me with the powers of sense and mind. May He enrich us all with the knowledge wealth and prosperity of the world. May all our hopes and aspirations come true and turn into blessings for all of us. May the mother earth invoked and served by us be kind and bless us. May Agni bless us from the vedi, the seat of yajna, with the gifts of fire. This is the voice of Divinity.

11. (Dyavaprithivi Devate, Parameshthi Prajapati Ṛshi)

उप॑हूतो॒ द्यौष्पि॒तोप॒ मां द्यौष्पि॒ता ह्व॑यताम॒ग्निरा॒ग्नीध्रा॑त् स्वाहा॑।
दे॒वस्य॑ त्वा सवि॒तुः प्र॑स॒वेऽश्वि॑नोर्बा॒हुभ्या॑ं पू॒ष्णो हस्ता॑भ्याम्।
प्रति॑गृह्णाम्य॒ग्नेष्ट्वा॒स्ये॑न प्राश्ना॑मि ॥११॥

Upahūto dyauṣpitopa māṁ dyauṣpitā hvayatā-magnirāgnīdhrāt svāhā. Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyām. Pratigṛhṇāmyagneṣṭvāsyena prāśnāmi.

Heavenly Father, invoked and worshipped! May the Heavenly Father receive me into His care and bless me with the gifts of fire from the vedi, the seat of yajna. In this blessed world of Savita's creation, you receive a free flow of good health and nourishment from the arms

of Ashwinis and the hands of Pusha, nature's currents of energy and the motions of vital air. Yes, with my own mouth, I take in the food and inhale the breath of life from the vital fire of the Lord's yajna. This is the voice of Divinity.

12. (Savita Devata, Parameshthi Prajapati Ṛshi)

एतं ते देव सवितर्यज्ञं प्राहुर्बृहस्पतये ब्रह्मणे ।
तेनं यज्ञमव तेनं यज्ञपतिं तेन मामव ॥१२॥

Etaṁ te deva savitaryajñaṁ prāhurbṛhaspataye brahmaṇe. Tena yajñamava tena yajñapatiṁ tena māmava.

Lord Savita, this is the yajna of creation, the dynamics of existence and the paths of living in Dharma with knowledge, action and worship together in yajna. This yajna is for thee, they say. It is for Brihaspati, man of knowledge, and Brahma, man of faith and vision, to know and receive the highest gifts of yajna. Lord of existence, save yajna by yajna, save yajnapati by yajna, save me by yajna.

13. (Brihaspati Devata, Parameshthi Prajapati Ṛshi)

मनो जूतिर्जुषतामाज्यस्य बृहस्पतिर्यज्ञमिमं तनोत्वरिष्टं यज्ञꣳ समिमं दधातु । विश्वे देवासऽइह मादयन्तामोꣳ३म्प्रतिष्ठ॥१३॥

Mano jūtirjuṣatāmājyasya bṛhaspatiryajña-mimaṁ tanotvariṣṭaṁ yajñam samimaṁ dadhātu. Viśve devāsa'iha mādayantāmom pratiṣṭha.

The mind is fast, instant in motion. May my mind benefit from the offerings of yajna. May Brihaspati, Lord of the wide world, expand the yajna of existence. May the Lord sustain this yajna of ours in love and peace without violence. May the powers of nature be ever fresh,

may all good people ever rejoice by yajna. Be firm by Om, the voice of existence, the Eternal Word, the very name of the Divine. Om and yajna is our haven. Let it be so in our heart.

14. (Agni Devata, Parameshthi Prajapati Ṛshi)

एषा तेऽअग्ने समित्तया वर्धस्व चा च प्यायस्व । वर्धिषीमहि च वयमा च प्यासिषीमहि । अग्नै वाजजिद्वाजं त्वा सस्रवाꣳसं वाजजित्ꣳसम्मार्ज्मि ॥१४॥

Eṣā te'agne samittayā vardhasva cā ca pyāyasva. Vardhiṣīmahi ca vayamā ca pyāsiṣīmahi. Agne vājajidvājaṁ tvā Sasṛvāṁsaṁ vājajitaṁ sammārjmi.

Agni, Lord of the fire of Yajna, this samidha (fuel wood) is food for you. Burn with it, grow, expand and illuminate. With the growth of yajna, expand us too in body, mind and soul. We shall grow, and we shall expand in body, mind and soul. Agni, you are food. You are knowledge, speed and motion. You are the lord of knowledge, speed and progress and the winner of victories. For the growth of food and knowledge, for the acceleration of speed and motion, and for the sake of victory over want and evil in life, we study, refine and multiply the power of fire through yajna for the common good.

15. (Agni-Shomau Devate, Parameshthi Prajapati Ṛshi)

अग्नीषोमयोरुज्जितिमनूज्जेषं वाजस्य मा प्रसवेन प्रोहामि। अग्नीषोमौ तमपनुदतां योऽस्मान् द्वेष्टि यं च वयं द्विष्मो वाजस्यैनं प्रसवेनापोहामि । इन्द्राग्न्योरुज्जितिमनूज्जेषं वाजस्य मा प्रसवेन प्रोहामि । इन्द्राग्नी तमपनुदतां योऽस्मान् द्वेष्टि यं च वयं द्विष्मो वाजस्यैनं प्रसवेनापोहामि ॥१५॥

Agnīṣomayorujjitimanūjjeṣam vājasya mā prasavena prohāmi. Agnīṣomau tamapanudatāṁ yo'smān dveṣṭi yam ca vayam dviṣmo vājasyainam prasavenāpohāmi. Indrāgnyorujjitimanūjjeṣam vājasya mā prasavena prohāmi. Indrāgnī tamapanudatāṁ yo'smāndveṣṭi yam ca vayam dviṣmo vājasyainam prasavenāpohāmi.

Let us follow Agni and Soma, lords of fire and water and win whatever this duo has won. With inspiration for growth and development, we dedicate ourselves to study and work. May Agni and Soma ward off whoever hates us. For the sake of growth and development, we reject whatever we don't approve. Let us follow Indra and Agni, lords of power and fire, and win what this duo can win. With inspiration for growth and development, we dedicate ourselves to study and research. May Indra and Agni ward off whatever/ whoever hates us. For the sake of growth and development, we reject whatever we all hate.

16. (Dyavaprthivi and Mitravarunau Devate, Parameshthi Prajapati Ṛshi vyantu iti Uttrardhasy Agni Devata)

वसुभ्यस्त्वा रुद्रेभ्यस्त्वादित्येभ्यस्त्वा संजानाथां द्यावापृथिवी मित्रावरुणौ त्वा वृष्ट्यावताम् । व्यन्तु वयोक्तꣳरिहाणा मरुतां पृषतीर्गच्छ वशा पृश्निर्भूत्वा दिवं गच्छ ततो नो वृष्टिमावह । चक्षुष्पाऽअग्नेऽसि चक्षुर्मे पाहि ॥१६॥

Vasubhyastvā rudrebhayastvādityebhyastvā saṁjānāthāṁ dyāvāpṛthivī mitrāvaruṇau tvā vṛṣṭyāvatāṁ. Vyantu vayoktaṁ rihāṇā marutāṁ pṛṣatīrgaccha vaśā pṛśnirbhūtvā divam gaccha tato no vṛṣṭimāvaha. Cakṣuṣpā'agne'si cakṣurme pāhi.

Yajna is dedicated to the study of eight Vasus, supports of life, eleven Rudras, catalytic agents of the justice of existence, and twelve Adityas, centres of gravity and balance of nature. May we, with science and reason, know with reference to the sun and the earth what we can achieve with the yajna extended in space. May Mitra and Varuna, currents of vital energy, protect and enrich the world with rain. May the oblations in yajna rise to the sky with the wind, and from the sky to the sun with the cosmic currents, and bring down from there showers of rain to feed the rivers of earth. Just as birds go to rest in their nests, so do we, devotees of the Lord, meditate on the secrets of vaidic hymns to discover the mysteries of yajna. Agni, Lord of light and life, you are the giver of vision. Protect my eye and bless me with vision.

17. (Agni Devata, Devala Ṛshi)

यं परि॒धिं प॒र्यध॑त्था ऽअग्ने॑ देवप॒णिभि॑र्गु॒ह्यमा॑नः । तं त॑ ऽए॒तमनु॒ जोषं॑ भराम्ये॒ष नेत्त्वद॑पचे॒तया॑ताऽअ॒ग्नेः प्रि॒यं पाथो॒ऽपीत॑म् ॥१७॥

Yam paridhiṁ paryadhatthā'agne deva-paṇibhirguhyamānaḥ, Tam ta'etamanu joṣam bharāmyeṣa nettvadapacetayātā'agneḥ priyaṁ pātho'pītam.

Agni, Lord of light and life, you hold and sustain the law of Dharma observed by the powers of nature and celebrated in the songs of the seers. I accept and act within the bounds of that law and feed upon the foods provided by nature and yajna. May I never neglect or violate that law. May I never be ungrateful to the Lord. May I never lose the vision of Divinity.

18. (Vishvedeva Devata, Parameshthi Prajapati Ṛshi)

स॒थ्ꣳस्र॒वभा॑गा स्थे॒षा बृ॒हन्तः॑ प्रस्तरे॒ष्ठाः प॑रि॒धेया॑श्च दे॒वाः। इ॒मां वाच॑म॒भि विश्वे॑ गृ॒णन्त॑ऽआ॒सद्या॒स्मिन् ब॒र्हिषि॑ मादयध्व॒थ्ꣳस्वाहा॒ वाट्॥१८॥

Saṁsravabhāgā stheṣā bṛhantaḥ prastareṣṭhāḥ paridheyāśca devāḥ. Imāṁ vācamabhi viśve gṛṇanta'āsadyāsmin barhiṣi mādayadhvaṁ svāhā vāṭ.

Stay firm, dedicated children of the earth, on the rock-bed foundations of knowledge and justice, and, great and expansive within the bounds of Divine law, sit around this yajna fire on seats of grass, chanting the holy songs of praise, offering the honey-sweets of your produce to the fire and receiving from agni, in return, the nectar of life. Thus you celebrate the Lord's gift of life. Thus you enjoy in unison. Surrender and play your part, this is the voice of Divinity.

19. (Agni-Vayu Devate, Parameshthi Prajapati Ṛshi)

घृ॒ताचीं॑ स्थो॒ धुर्यौ॑ पातꣳ सु॒म्ने स्थः॑ सु॒म्ने मा॑ धत्तम्। यज्ञ॒ नम॑श्च त॒ऽउप॑ च य॒ज्ञस्य॑ शि॒वे सन्तिष्ठस्व॒ स्वि॒ष्टे मे॒ सन्तिष्ठस्व॥१९॥

Ghṛtacī stho dhuryau pātaṁ sumne sthaḥ sumne mā dhattam. Yajña namaśca ta'upa ca yajñasya śive santiṣṭhasva sviṣṭe me santiṣṭhasva.

Fire and wind are foremost movers of the wheels of yajna. Replete in nutriments such as ghee and water, they are nature's agents of the growth and sustenance of humanity in comfort and joy. Yajna and humility are auspicious for you. Be firm in your devotion and performance and you will live happy in the protective shade of the Divine.

20. (Agni-Sarasvati Devate, Parameshthi Prajapati Ṛshi)

अग्नेऽदब्धायोऽशीतम पाहि मा दिद्योः पाहि प्रसित्यै पाहि दुरिष्ट्यै पाहि दुरद्मन्याऽअविषं नः पितुं कृणु । सुषदा योनौ स्वाहा वाड्ग्नये संवेशपतये स्वाहा सरस्वत्यै यशोभगिन्यै स्वाहा ॥२०॥

Agne'dabdhāyo'śītama pāhi mā didyoḥ pāhi prasityai pāhi duriṣṭyai pāhi duradmanyā' aviṣaṁ naḥ pitum kṛṇu. Suṣadā yonau svāhā vāḍ-agnaye saṁveśapataye svāhā sarasvatyai yaśobhaginyai svāhā.

Agni, Lord of universal yajna, giver of life, free and without fear, save yajna from evil and violence, save me from suffering, save me from bondage, make our food free from poison and inedibles, may our home be a blessed place of peace and happiness. This oblation is for Agni, protector of the home and the earth, this is for Sarasvati, voice of the Divine, sister of honour.

21. (Prajapati Devata, Vamadeva Ṛshi)

वेदोऽसि येन त्वं देव वेद देवेभ्यो वेदोऽभवस्तेन मह्यं वेदो भूयाः। देवा गातुविदो गातुं वित्त्वा गातुमित । मनसस्पतऽइमं देव यज्ञꣳस्वाहा वाते धाः ॥२१॥

Vedo'si yena tvaṁ deva veda devebhyo vedo'-bhavastena mahyaṁ vedo bhūyaḥ. Devā gātuvido gātum vittvā gātumita. Manasaspata' imaṁ deva yajñaṁ svāhā vāte dhāḥ.

Prajapati, Lord of the universe, omniscient, you are Veda, Divine Word Itself. The knowledge by virtue of which you are omniscient for the seers and sages, who know the Veda and the ways of the world, is the knowledge for me too. Enlighten me with that. The seers,

having realized that knowledge of existence, sing the hymns and follow the paths of virtue. Lord of mind and knowledge, take this yajna with the winds to the heights of heaven and place it there. Our oblations for that yajna.

22. (Indra Devata, Vamadeva Ṛshi)

सं बर्हिरङ्क्ताꣳहविषा घृतेन समादित्यैर्वसुभिः सम्मरुद्भिः। समिन्द्रो विश्वदेवेभिरङ्क्तां दिव्यं नभो गच्छतु यत् स्वाहा॥२२॥

Saṁbarhiraṅktāṁ haviṣā ghṛtena samādityair-vasubhiḥ sammarudbhiḥ. Samindro viśvadeve-bhiraṅktāṁ divyaṁ nabho gacchatu yat svāhā.

Let the yajna-vedi be covered with havan materials seasoned with ghee and offered by the best of devotees and let the fragrance, carried by fire, wind and currents of energy, rise to the heights of the sky with Adityas, Vasus and Maruts and, there in the regions of light, the sun would mix the fragrance with its rays and convert it into vital vapour to shower on earth as water.

23. (Prajapati Devata, Vamadeva Ṛshi)

कस्त्वा विमुञ्चति स त्वा विमुञ्चति कस्मै त्वा विमुञ्चति तस्मै त्वा विमुञ्चति । पोषाय रक्षसां भागोऽसि ॥२३॥

Kastvā vimuñcati sa tvā vimuñcati kasmai tvā vimuñcati tasmai tvā vimuñcati. Poṣāya rakṣasāṁ bhāgo'si.

(i) Who leaves (offers) the oblations into the fire? Who releases nature-materials into the cosmic yajna of creation? The yajnapati. Prajapati, Lord Creator and father of His creatures. For what purpose? For self realization. For His purpose of creation. For

nourishment, for preservation and protection, for destruction of the destroyers.

(ii) Who gives you away/up? He gives you away/up. For what purpose/to what end? For self-realization/self-negation. For nourishment: you are the share of the good and the protectors; even of the wicked and the destroyers, but, for their punishment and destruction.

24. (Tvashta Devata, Vamadeva Ṛshi)

सं वर्चसा पयसा सन्तनूभिरगन्महि मनसा सꣳशिवेन ।
त्वष्टा सुदत्रो विदधातु रायोऽनुमार्ष्टु तन्वो यद्विलिष्टम्॥२४॥

Saṁ varcasā payasā santanūbhiraganmahi
manasā saṁ śivena. Tvaṣṭā śudatro vidadhātu
rāyo'numārṣṭu tanvo yadviliṣṭam.

May Lord Tvashta, eternal maker and generous giver, bless us with lustre of character and light of knowledge, food for body, mind and senses, peace and nobility of mind, good and glowing health of body. May the Lord grant us all kinds of wealth and stability. May He complete and perfect whatever is wanted in our body and mind and refine us with culture and virtue.

Let us advance with holy light and lustre, honey-sweets of food and blooming health, and a mind at peace with noble aspirations, and attain all round prosperity. And may Tvashta, Eternal Maker and generous giver, complete what is lacking in our life and refine us to a state of perfection.

25. (Vishnu Devata, Vamadeva Ṛshi)

दिवि विष्णुर्व्यक्रꣳस्त जागतेन च्छन्दसा ततो निर्भक्तो योऽस्मान्द्वेष्टि यं च वयं द्विष्मोऽन्तरिक्षे विष्णुर्व्यक्रꣳस्त त्रैष्टुभेन च्छन्दसा ततो निर्भक्तो योऽस्मान्द्वेष्टि यं च वयं द्विष्मः पृथिव्यां विष्णुर्व्यक्रꣳस्त गायत्रेण च्छन्दसा ततो निर्भक्तो योऽस्मान्द्वेष्टि यं च वयं द्विष्मोऽस्मादन्नाद्यस्यै प्रतिष्ठायाऽअगन्म स्वः सं ज्योतिषाभूम ॥२५॥

Divi viṣṇurvyakraṁsta jāgatena chandasā tato nirbhakto yo'smāndveṣṭi yam ca vayam dviṣmo' ntarikṣe viṣṇurvyakraṁsta traiṣṭubhena chandasā tato nirbhakto yo'smāndveṣṭi yaṁ ca vayam dviṣmaḥ pṛthivyām viṣṇurvyakraṁsta gāyatreṇa chandasā tato nirbhakto yo'smān-dveṣṭi yaṁ ca vayam dviṣmo'smādannād asyai pratiṣṭhāyā' aganma svaḥ saṁ jyotiṣābhūma.

Vishnu, yajna, performed with the ecstatic chant of jagati verses, reached the regions of the sun, and from there eliminated all that opposes us and all that we oppose for the sake of life. Vishnu, yajna, performed with the spontaneous chant of trishtubh verses, rose up to the middle regions of the sky, and from there eliminated all that opposes us and all that we oppose for the sake of life. Vishnu, yajna, performed with the joyous chant of gayatri verses, went over the earth, and from there eliminated all that opposes us and all that we oppose for the sake of life. Feeding on the gifts of nature purified by yajna, let us rejoice, and in the service of the balance and harmony of life and existence, let us rise to the heights of heaven and we'll be one with the light of knowledge and Dharma.

26. (Ishvara Devata, Vamadeva Ṛshi)

स्व॒यंभूर॑सि श्रेष्ठो॑ र॒श्मिर्व॑र्चो॒दाऽअ॑सि॒ वर्चो॑ मे देहि ।
सूर्य॑स्या॒वृत॒मन्वाव॑र्ते ॥२६॥

Svayambhūrasi śreṣṭho raśmirvarcodā' asi varco me dehi. Sūryasyāvṛtamanvāvarte.

Lord of the universe, self-existent, self-refulgent, greatest of all, giver of light and honour, give me light and honour. I follow the path of the sun in orbit, the path of Dharma revealed by you.

27. (Agni Devata, Vamadeva Ṛshi)

अग्ने॑ गृहपते सुगृह॒प॒तिस्त्वया॑ऽग्ने॒ऽहं गृ॒हप॑तिना भूयास॑ꣳ-
सुगृह॒प॒तिस्त्वं मया॑ऽग्ने गृ॒हप॑तिना भूयाः । अ॒स्थू॒रि णौ॒
गार्ह॑पत्यानि सन्तु श॒त॑ꣳहिमा॒॒ः सूर्य॑स्या॒वृ॒त॒मन्वाव॑र्ते ॥२७॥

Agne gṛhapate sugṛhapatistvayā'gne'haṁ gṛhapatinā bhūyāsaṁ sugṛhapatistvaṁ mayā'gne gṛhapatinā bhūyaḥ. Asthūri ṇau gārhapatyāni santu śataṁ himāḥ sūryasyāvṛta-manvāvarte.

Agni, Lord of the House of Existence, Master of knowledge and the fire of yajna, great as you are as the keeper and sustainer of the world, so may I too, with you as the ideal, be a good and efficient house holder. And you too, over me, head of this family, be the protector and sustainer of this household. May we two, husband and wife, together perform the duties of the home for a good hundred years. May I follow the path of life like the sun in orbit, the path of Dharma revealed by you.

28. (Agni Devata, Vamadeva Ṛshi)

अग्नेऽ व्रतपते व्रतमचारिषꣳ तदशकꣳ तन्मेऽराधीदमहं य एवाऽस्मि सोऽस्मि ॥२८॥

Agne vratapate vratamacāriṣaṁ tadaśakaṁ tanme' rādhī'damaham ya' evā'smi so'smi.

Agni, Lord of vows in the discipline of Dharma and Truth, whatever vows at your behest I have followed or would follow, I have followed and would follow because you made it possible and would make it possible. This me here, whatever I am, I am. Whatever I sow, so shall I reap.

29. (Agni Devata, Vamadeva Ṛshi)

अग्नये कव्यवाहनाय स्वाहा सोमाय पितृमते स्वाहा । अपहताऽअसुरा रक्षाꣳसि वेदिषदः ॥२९॥

Agnaye kavyavāhanāya svāhā somāya pitṛmate svāhā. Apahatā' asurā rakṣāṁsi vediṣadaḥ.

This oblation is for Agni, Lord of knowledge and giver of the gifts of knowledge and yajna through the science of yajna-fire. This is for Soma, lord of peace and prosperity and the beauty of the seasons and powers of nourishment. In truth and according to the voice of the Veda, the ignorant, the wicked, the cruel and unjust, robbers and grabbers of the vedi, seat of yajna, asuras of the earth are eliminated by righteous action for humanity.

30. (Agni Devata, Vamadeva Ṛshi)

ये रूपाणि प्रतिमुञ्चमानाऽअसुराः सन्तः स्वधया चरन्ति। परापुरो निपुरो ये भरन्त्यग्निष्टाँल्लोकात् प्रणुदात्यस्मात्॥३०॥

Ye rupāṇi pratimuñcamānā'asurāḥ santaḥ svadhayā caranti. Parāpuro nipuro ye bharantyagniṣṭāmllokāt praṇudātyasmāt.

And who are the asuras? They are masters of hypocrisy and the art of changing faces. Friends and allies of the wicked, they encroach upon the rights of others and fill their coffers with ill-gotten wealth. Enemies of humanity, they roam around the world like giants. Agni, Lord of light, justice and social yajna, let them be thrown out and eliminated from the face of the earth.

31. (Pitaras Devata, Vamadeva Ṛshi)

अत्र॑ पितरो मादयध्वं यथाभा॒गमावृ॑षायध्वम्।
अमी॑मदन्त पि॒तरो॑ यथाभा॒गमावृ॑षायिषत ॥३१॥

Atra pitaro mādayadhvaṁ yathābhāgamāvṛṣāyadhvam. Amīmadanta pitaro yathābhāgamāvṛṣāyiṣata.

Trustees and guardians of society, men of knowledge and wisdom, justice and merit, take your share as you deserve and, in your own right and proper place here, rejoice and celebrate the victory of yajna. Make all others happy and, as they deserve on merit, let them too rejoice and celebrate.

32. (Pitaras Devata, Vamadeva Ṛshi)

नमो॑ वः पितरो॒ रसा॑य॒ नमो॑ वः पितर॒ः शोषा॑य॒ नमो॑ वः पितरो जी॒वाय॒ नमो॑ वः पितरः स्व॒धाये॒ नमो॑ वः पितरो घो॒राय॒ नमो॑ वः पितरो म॒न्यवे॒ नमो॑ वः पितर॒ः पित॑रो॒ नमो॑ वो गृ॒हान्नः॑ पितरो दत्त स॒तो वः॑ पितरो देष्मै॒तद्वः॑ पितरो॒ वास॑ः ॥३२॥

Namo vaḥ pitaro rasāya namo vaḥ pitaraḥ śoṣāya namo vaḥ pitaro jīvāya namo vaḥ pitaraḥ svadhāyai namo vaḥ pitaro ghorāya namo vaḥ pitaro manyave namo vaḥ pitaraḥ pitaro namo vo gṛhānnaḥ pitaro datta sato vaḥ pitaro deṣmaitadvaḥ pitaro vāsaḥ.

Salutations to the seniors of knowledge for the joy of learning. Salutations to those seniors who fight out exploitation. Salutations to the guardians of society for the joy of life and the means of the good life. Salutations for economic, social and political justice. Salutations for the fight against suffering for the advent of happiness. Salutations for righteous anger against the wicked. Salutations to the seniors, leaders and the guardians of knowledge, justice and well-being, life of good health, prosperity and happiness. Come to our homes and institutions and bless us with your gifts. Come that we may offer you the best we have. Come and accept our hospitality and gifts of clothes as mark of gratitude.

33. (Pitaras Devata, Vamadeva Ṛshi)

आधत्त पितरो गर्भं कुमारं पुष्करस्रजम् ।
यथेह पुरुषोऽसत् ॥३३॥

Ādhatta pitaro garbhaṁ kumāraṁ puṣkarasrajam. Yatheha puruṣo'sat.

Teachers of knowledge, masters of wisdom, admit into your house of learning this boy wearing a lotus garland as a mark of desire for education. Accept him and hold him here as a mother bears the foetus in her womb so that he grows and is shaped into a brave and cultured young man.

34. (Apo Devata, Vamadeva Ṛshi)

ऊर्ज्जं॑ वह॑न्तीर॒मृतं॑ घृ॒तं पयः॑ की॒लालं॑ परि॒स्रुत॑म् ।
स्व॒धा स्थ॑ त॒र्पय॑त मे पि॒तॄन् ॥३४॥

Ūrjaṁ vahantīramṛtaṁ ghṛtaṁ payaḥ kīlālaṁ parisrutam. Svadhā stha tarpayata me pitṝn.

Be masters of your own wealth and power and manage it well with justice and in virtue. Offer liberal hospitality with love and reverence to the senior benefactors of society, men of knowledge, experience and wisdom. Offer them delicious drinks of water and nourishing juices, health giving milk and ghee, sumptuous foods and honey-sweet fruits to their satisfaction.

इति द्वितीयोऽध्यायः ॥

CHAPTER–III

1. (Agni Devata, Angirasa Ṛshi)

स॒मिधा॒ग्निं दु॑वस्यत घृ॒तैर्बो॑धय॒तात्थिम् ।
आस्मि॑न् ह॒व्या जु॑होतन ॥१॥

Samidhāgniṁ duvasyata ghṛtairbodhayatāthim.
Āsmin havyā juhotana.

Light up the fire and raise it with fuel, serve it like an honourable guest with pure ghee, and offer rich oblations of samagri into it, with love and faith.

2. (Agni Devata, Sushruta Ṛshi)

सुस॑मिद्धाय शो॒चिषे॑ घृ॒तं ती॒व्रं जु॑होतन ।
अ॒ग्नये॑ जा॒तवे॑दसे ॥२॥

Susamiddhāya śociṣe ghṛtaṁ tīvraṁ juhotana.
Agnaye jātavedase.

To the fire, omnipresent, lit up, rising bright and blazing, sanctifying everything around, offer libations of ghee, pure, inflammable and purifying.

3. (Agni Devata, Bharadvaja Ṛshi)

तं त्वा स॒मिद्भि॑रङ्गिरो घृ॒तेन॑ वर्द्धयामसि ।
बृ॒हच्छो॑चा यविष्ठ्य ॥३॥

Taṁ tvā samidbhiraṅgiro ghṛtena vardhayāmasi. Bṛhacchocā yaviṣṭhya.

O agni, bright and beautiful, young and powerful, generous giver of things, we offer samidhas and ghee and raise you to the heights.

4. (Agni Devata, Prajapati Ṛshi)

उप॑ त्वाग्ने ह॒विष्म॑तीर्घृ॒ताचीर्य॑न्तु हर्यत ।
जु॒षस्व॑ स॒मिधो॒ मम ॥४॥

Upa tvāgne haviṣmatīrghṛtācīryantu haryata.
Juṣasva samidho mama.

O fire, bright and beautiful, generous giver, here come to you my samidhas soaked in ghee and fragrant things. Accept them, accept them.

5. (Agni Vayu Surya Devata, Prajapati Ṛshi)

भूर्भु॒वः॒ स्व॒॑र् द्यौरि॑व भू॒म्ना पृ॑थि॒वीव॑ वरि॒म्णा । तस्या॑स्ते पृथिवि देवयजनि पृ॒ष्ठे॒ऽग्निम॑न्ना॒द॒म॒न्ना॒द्या॒या॒द॑धे ॥५॥

Bhūr bhuvaḥ svar dyauriva bhūmnā pṛthivīva varimṇā. Tasyāste pṛthivi devayajani prṣṭhe' gnimannādamannādyāyādadhe.

In expanse as vast as the bright heaven, in virtue as firm and generous as the earth, agni is ever present on the earth, in the sky and in heaven. Earth Mother, seat of yajna by the devas (noble people and the powers of nature) for the devas (good people and the powers of nature), here on the ground in the vedi on your surface, I place the sacred fire, consumer of the oblations of food, for the sake of food and energy.

6. (Agni Devata, Sarparajni Kadru Ṛshi)

आय॑ गौः पृ॒श्नि॑रक्रमी॒दस॑दन् मा॒तर॑ं पु॒रः ।
पि॒तर॑ं च प्र॒यन्त्स्वः॥६॥

Āyaṁ gauḥ pṛsnirakramīdasadan mātaraṁ puraḥ. Pitaraṁ ca prayantsvaḥ.

This earth, child of the sun and waters in space

— solid concentration of agni (fire) and apah (waters) — revolves in its orbit round the sun, its father and sustainer in heaven, through the presence of its mother, the waters in space.

7. (Agni Devata, Sarparajni Kadru Ṛshi)

अन्तश्चरति रोचनास्य प्राणादपानती ।
व्यख्यन् महिषो दिवम् ॥७॥

Antaścarati rocanāsya prāṇādapānatī.
Vyakhyan mahiṣo divam.

The power of Agni is light and energy/electricity which creates and produces the circuitous currents- going up as prana in the universe as well as in the body, and the complementary current going down as apana in the body as well as in the universe. This universal energy of Agni is a mighty power which is the light of heaven and burns in the sun.

8. (Agni Devata, Sarparajni Kadru Ṛshi)

त्रिꣳशद्धाम विराजति वाक् पतङ्गाय धीयते ।
प्रति वस्तोरह द्युभिः ॥८॥

Triṁśaddhāma virājati vāk patańgāya dhīyate.
Prati vastoraha dyubhiḥ.

Vak, the speech mode of Agni, dominates thirty abodes of life (out of thirty-three) and is used in the service of its lord, Agni, for the expression of the light of knowledge with which the omniscient and omnipresent power illuminates the world.

9. (Agni-Surya Devate, Prajapati Ṛshi)

अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहा सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहा । अग्निर्वर्चो ज्योतिर्वर्चः स्वाहा सूर्यो वर्चो ज्योतिर्वर्चः स्वाहा । ज्योतिः सूर्यः सूर्यो ज्योतिः स्वाहा॥९॥

Agnirjyotirjyotiragniḥ svāhā -sūryo jyotirjyotiḥ sūryaḥ svāhā. Agnirvarco jyotirvarcaḥ svāhā sūryo varco jyotirvarcaḥ svāhā. Jyotiḥ sūryaḥ sūryo jyotiḥ svāhā.

Agni, Supreme Spirit, is the light (jyoti) of existence, and Light (jyoti), Eternal Consciousness, is the identity of the Spirit. Vak, the virtual speech of Eternity is the common attribute of both spirit and consciousness.

Sun, the Lord of Life, is the light (jyoti) of the world, and Light (jyoti), Omniscience, is the identity of the Sun, the Divine teacher of teachers. Veda, the universal voice of Divinity is the common attribute of both the knower (sun) and knowledge (Omniscience).

Fire is the power and prosperity of the world, and power and prosperity from the heat energy of fire is converted to power by science and technology. Tecknowledge with its language is for the common benefit of both, the fire and the user.

The sun is the power and prosperity of the world, and power and prosperity flows from the vital energy of the sun converted to power by science and technology. Tecknowledge with its language is for the common benefit of both, solar energy and the user.

Light is the Lord and the Lord is Light. Light and the Lord are one. Veda, knowledge, is coexistent with both in unison. We offer the oblations to the Lord for the Light in faith with reverence.

10. (Agni-Surya Devate, Prajapati Ṛshi)

स॒जूर्दे॒वेन॑ स॒वि॒त्रा स॒जू रात्र्येन्द्र॑वत्या । जु॒षा॒णोऽअ॒ग्निर्वे॑तु॒ स्वाहा॑ । स॒जूर्दे॒वेन॑ स॒वि॒त्रा स॒जूरु॒षसेन्द्र॑वत्या । जु॒षा॒णः सूर्यो॑ वेतु॒ स्वाहा॑ ॥१०॥

Sajūrdevena savitrā sajū rātryendravatyā. Juṣāṇo' agnirvetu svāhā. Sajūrdevena savitrā sajūruṣasendravatyā. Juṣaṇaḥ sūryo vetu svāhā.

May Agni, along with Savita in His creation and the dark night of energy, receive this oblation.

May the Sun, along with Savita in His creation and the dawn of morning energy, receive this oblation.

11. (Agni Devata, Gotama Ṛshi)

उप॒प्र॒यन्तो॑ऽअध्व॒रं मन्त्रं॑ वोचेमा॒ग्नये ।
आ॒रेऽअ॒स्मे च॑ शृण्व॒ते ॥११॥

Upaprayanto' adhvaraṁ mantraṁ vocemāgnaye. Āre' asme ca śṛṇvate.

Close to the vedi, while we are performing this sacred yajna, we chant the mantras for Agni who hears the chant near at hand as well as far away.

12. (Agni Devata, Virupa Ṛshi)

अ॒ग्निर्मू॒र्द्धा दि॒वः क॒कुत्पतिः॑ पृथि॒व्याऽअ॒यम् ।
अ॒पाꣳरेताꣳसि जिन्वति ॥१२॥

Agnirmūrdhā divaḥ kakutpatiḥ pṛthivyā' ayam. Apāṁ retāṁsi jinvati

This Lord of the earth, Agni, who rules on high on top of heaven, constantly refreshes the generative powers of the waters for the earth.

13. (Indragni Devate, Bharadvaja Ṛshi)

उ॒भा वा॑मिन्द्राग्नीऽआहुवध्या॑ऽउ॒भा राध॑सः स॒ह मा॑द॒यध्यै॑।
उ॒भा दा॒तारा॑वि॒षाꣳर॑यी॒णामु॒भा वाज॑स्य सा॒तये॑ हुवे वाम् ॥१३॥

Ubhā vāmindrāgnī' āhuvadhyā' ubhā rādhasaḥ saha mādayadhyai. Ubhā dātārāviṣāṁ rayīṇāmubhā vājasya sātaye huve vām.

Indra (wind and electric energy) and Agni (heat and fire), givers of energy, food, power and wealth, I call upon you both and invoke you for the gift of knowledge, energy, and food for joy and well-being.

14. (Agni Devata, Devavata and Bharata Rshis)

अयं ते योनिर्ऋत्वियो यतो जातोऽअरोचथाः ।
तं जानन्नग्नऽआरोहाथा नो वर्द्धया रयिम् ॥१४॥

Ayaṁ te yonirṛtviyo yato jāto' arocathāḥ. Taṁ jānannagna' ārohāthā no vardhayā rayim.

Agni, Lord of the Universe, the fire is born of vayu, wind and electric energy, and, according to the seasons, rises and shines and, like the suns, brightens the world. Knowing that, and with the knowledge of that, raise us and develop our power and wealth.

15. (Agni Devata, Vamadeva Ṛshi)

अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठोऽअध्वरेष्वीड्यः।
यमप्नवानो भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशेविशे॥१५॥

Ayamiha prathamo dhāyi dhātṛbhirhotā yajiṣṭho' adhvareṣvīḍyaḥ. Yamapnavāno bhṛgavo virurucurvaneṣu citraṁ vibhvaṁ viśeviśe.

Here in the world of Lord Agni, the fire, placed and lighted in the vedi by the devotees, is the first and foremost agent of yajna for production and development. Adorable and worthiest of pursuit in study and research through collective action of the most

cherished kind as it is, scholars of the science of heat and energy should maintain and continue through their disciples the tradition of research and development of this wonderful and versatile power in laboratories and institutions in every country for every community.

16. (Agni Devata, Avatsara Ṛshi)

अस्य प्रत्नामनु द्युतꣳशुक्रं दुदुह्रेऽअह्रयः ।
पयः सहस्रसामृषिम् ॥१६॥

Asya pratnāmanu dyutaṁ śukraṁ duduhre' ahrayaḥ. Payaḥ sahasrasāmṛṣim.

The Rishis and scholars dedicated to the study of the heat and light of agni in yajna have discovered and received the purest showers of the waters of life from this timeless source-power of a thousand gifts of achievement (just as you tend and milk the mother cow and receive the gift of the purest nourishment for life).

17. (Agni Devata, Avatsara Ṛshi)

तनूपाऽअग्नेऽसि तन्वं मे पाह्यायुर्दाऽअग्नेऽस्यायुर्मे देहि वर्चोदाऽअग्नेऽसि वर्चो मे देहि । अग्ने यन्मे तन्वाऽऊनं तन्मऽआपृण ॥१७॥

Tanūpā' agne'si tanvaṁ me pāhyāyurdā'agne'-syāyurme dehi varcodā' agne'si varco me dehi. Agne yanme tanvā' ūnaṁ tanma' āpṛṇa.

Agni, you are protector of the body with health and nourishment. Protect my body. You are the giver of life. Give me full life. You are the giver of lustre and glory. Give me lustre and glory. Whatever is short and wanting in me, that, I pray, fulfil and complete and perfect.

18. (Agni Devata, Avatsara Ṛshi)

इन्धानास्त्वा शतꣳहिमा द्युमन्तꣳसमिधीमहि । वयस्वन्तो वयस्कृतꣳ सहस्वन्तः सहस्कृतम् । अग्ने सपत्नदम्भनम-दब्धासोऽअदाभ्यम् । चित्रावसो स्वस्ति ते पारमशीय॥१८॥

Indhānāstvā śataṁ himā dyumantaṁ samidhīmahi. Vayasvanto vayaskṛtaṁ sahasvantaḥ sahaskṛtam. Agne sapatnadambhanamadabdhāso' adābhyam. Citrāvaso svasti te pāramaśīya.

Agni, wonderful lord and treasure-home of the wealth of the world, we, men of full life and vigour, strong yet forbearing, fearless and irresistible, having lighted the fire of yajna in worship of you — you, bright and blazing, giver of life and health, strength and forbearance, irresistible destroyer of enemies —we pray that we keep the fire of yajna burning and bright in honour and service of you. May we, by your grace and blessing, overcome the want and hurdles of life and attain prosperity and happiness. May we thus live on for a hundred years and more.

19. (Agni Devata, Avatsara Ṛshi)

सं त्वमग्ने सूर्यस्य वर्च्चसागथाः समृषीणाꣳस्तुतेन । सं प्रियेण धाम्ना समहमायुषा सं वर्चसा सं प्रजया सꣳ रायस्पोषेण गमिषीय ॥१९॥

Sam tvamagne sūryasya varcasāgathāḥ samṛṣīṇāṁ stutena. Saṁ priyeṇa dhāmnā samahamāyuṣā saṁ varcasā saṁ prajayā saṁ rāyaspoṣena gmiṣīya.

Agni, celebrated by the Rishis' songs of praise, come full well with the light and glory and energy of

the sun to your own home of celebrity. Come that I may also, with the same songs of praise and the pranic energy of the sun, come to attain a happy home, full age, honour and lustre, a good family and liberal means of life.

20. (Apo Devata, Yajnavalkya Ṛshi)

अन्ध॒ स्थान्धो॑ वो भक्षीय॒ मह॑ स्थ॒ महो॑ वो भक्षी॒योर्ज॒ स्थोर्जं॑ वो भक्षीय रा॒यस्पोष॑ स्थ रा॒यस्पोषं॑ वो भक्षीय॥२०॥

Andha sthāndho vo bhakṣīya maha stha maho vo bhakṣīyorja sthorjaṁ vo bhakṣīya rāyaspoṣa stha rāyaspoṣam vo bhakṣīya.

There are foods for health — herbs, vegetables, grains, etc. — I would feed upon these to be strong. There are foods for greatness — agni, vayu, electricity, knowledge, etc. —I would feed upon these and be great. There are foods for energy — water, milk, ghee, honey, etc. — I would take these and be smart and energetic. There are rich tonics — invigorating, rejuvenating — I would take these to increase my competence and efficiency.

(Know the quality of foods and drinks and take what is good to maintain your health and efficiency).

21. (Vishvedeva Devata, Yajnavalkya Ṛshi)

रेव॑ती॒ रम॑ध्वम॒स्मिन्योना॑व॒स्मिन् गो॒ष्ठेऽस्मिँल्लो॒केऽस्मिन् क्षये॑। इ॒हैव स्त॒ माप॑गात ॥२१॥

Revatī ramadhvamasminyonāvasmin goṣṭhe'-sminlloke' smin kṣaye. Ihaiva sta māpagāta.

Revati — all the variety of wealth, good health, sense and mind, knowledge, ethics, good conduct, cows, etc. — may abound in this life, this body, this home,

this farm-house, everywhere in this world. Rejoice, never forsake these. May these too never forsake you.

22. (Agni Devata, Vaishvamitra Madhuchhanda Ṛshi)

सꣳहितासि विश्वरूप्यूर्जा माविश गौपत्येन । उप त्वाग्ने दिवेदिवे दोषावस्तर्धिया वयम् । नमो भरन्तऽएमसि॥२२॥

Saṁhitāsi viśvarūpyūrjā māviśa gaupatyena. Upa tvāgne divedive doṣāvastardhiyā vayam. Namobharanta' emasi.

Immanent in all the forms of existence, universal energy, come, inspire and bless me, as a protector and sustainer. Agni, dispeller of darkness of the night, we come to you for light day in and day out. With all our wealth of food and energy, mind and intelligence, in all humility and faith, we come to you.

23. (Agni devata, Vaishvamitra Madhuchhanda Ṛshi)

राजन्तमध्वराणां गोपामृतस्य दीदिविम् ।
वर्द्धमानꣳस्वे दमे ॥२३॥

Rājantamadhvarāṇām gopāmṛtasya dīdivim. Vardhamānaṁ sve dame.

With all our wealth and power, in all faith and humility, we come to Agni, bright and blazing, protector and sustainer of yajnas, illuminater of Truth, Right and the Law of existence, thriving in His own state of bliss.

24. (Agni Devata, Vaishvamitra Madhuchhanda Ṛshi)

स नः पितेव सूनवेऽग्ने सूपायनो भव ।
सचस्वा नः स्वस्तये ॥२४॥

Sa naḥ piteva sūnave'gne sūpāyano bhava. Sacasvā naḥ svastaye.

Agni, as father to the child, be the father, guardian and protector for all of us. Be with us always, for happiness and well-being.

25. (Agni Devata, Subandhu Ṛshi)

अग्ने त्वं नोऽअन्तमऽउत त्राता शिवो भवा वरूथ्यः । वसुरग्निर्वसुश्रवाऽअच्छा नक्षि द्युमत्तमꣳरयिं दाः ॥२५॥

Agne tvam no' antama' uta trātā śivo bhavā varūthyaḥ. Vasuragnirvasuśravā' acchā nakṣi dyumattamaṁ rayim dāḥ.

Agni, life of our life, saviour, kind and gracious, be an intimate friend and giver of goodness. Vast abode of all, brilliant and all-percipient, bless us richly with the brightest wealth and knowledge of the world.

26. (Agni Devata, Subandhu Ṛshi)

तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः । स नो बोधि श्रुधी हवमुरुष्या णोऽअघायतः समस्मात् ॥२६॥

Taṁ tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhibhyaḥ. Sa no bodhi śrudhī havamuruṣyā ṇo' aghāyataḥ. samasmāt.

Lord of the universe, Light of life, purest of the pure and self-luminous, we pray sincerely for happiness for us and our friends. May the Lord enlighten us and hear our chant of yajna, may He save us from sin and evil.

27. (Agni Devata, Shrutabandhu Ṛshi)

इडऽएह्यदितऽएहि काम्याऽएत ।
मयि वः कामधरणं भूयात् ॥२७॥

Ida'ehyadita' ehi kāmyā' eta. Mayi vaḥ kāmaḍharaṇaṁ bhūyāt.

Come earth, come freedom, justice and abundance. May all desires come true wholly. May the Lord in-vest me with the stability of ambition and fulfilment thereof.

28. (Brihaspati Devata, Prabandhu Ṛshi)

सो॒मान॒ꣳस्वर॑णं कृणुहि ब्रह्मणस्पते ।
क॒क्षीव॑न्तं य॒ऽऔ॑शि॒जः ॥२८॥

Somānaṁ svaraṇaṁ kṛṇuhi brahmaṇaspate.
Kakṣīvantaṁ ya'auśijaḥ.

Lord of Eternal knowledge, keen as I am for knowledge and learning like a very child of Wisdom, shape me into a scholar with a sense of ethical values, a persuasive speaker and a teacher and maker of rejuvenating tonics.

29. (Brihaspati Devata, Medhatithi Ṛshi)

यो रे॒वान् योऽअ॑मीव॒हा व॑सु॒वित्पु॑ष्टि॒वर्द्ध॑नः ।
स नः॑ सिषक्तु॒ यस्तु॒रः ॥२९॥

Yo revān yo'amīvahā vasuvitpuṣṭivarddhanaḥ.
Sa naḥ siṣaktu yasturaḥ.

May He who is Lord of wealth and knowledge, who destroys pain, grief and disease, who is the knower of all the good things of the world, who gives all physical and spiritual strength, who is keen and instant in doing and having things done, may He bless us with all virtues and good actions.

30. (Brahmanaspati Devata, Varuni Saptadhriti Ṛshi)

मा नः॒ श꣡ꣳसो॒ऽअर॑रुषो धू॒र्तिः प्रण॒ङ् मर्त्य॑स्य ।
रक्षा॑ णो ब्रह्मणस्पते ॥३०॥

Mā naḥ śaṁso' araruṣo dhūrtiḥ praṇaṅ martyasya. Rakṣā ṇo brahmaṇaspate.

May our songs of praise never be lost. Lord of the universe and of the Divine Word, save us against the selfishness and violence of the mrtals.

31. (Aditya Devata, Varuni Saptadhriti Ṛshi)

महि॑ त्रीणामवो॑ऽस्तु द्यु॒क्षं मि॒त्रस्यार्य॒म्णः ।
दु॒रा॒धर्षं॑ वरु॑णस्य ॥३१॥

Mahi trīṇāmavo'stu dyukṣaṁ mitrasyāryamṇaḥ Durādharṣam varuṇasya.

Lord of the universe, may the generous and inviolable protection of the three, Mitra (pranic energy both internal and external), Varuna (air and water), and Aryama (sun and stability) be ours for the divine knowledge of the Veda, illuminating, irresistible, and great.

32. (Aditya Devata, Varuni Saptadhriti Ṛshi)

न॒हि तेषा॑म॒मा च॒न नाध्वसु वार॒णेषु॑ ।
ईशे॑ रि॒पु॒र॒घशं॑सः ॥३२॥

Nahi teṣāmamā cana nādhvasu vāraṇeṣu. Īśe ripuraghaśaṁsaḥ.

Never in their homes, nor in their paths of life, nor ever in their defences, shall there be any enemy or a supporter of evil. The Lord is in command of the life of the pious devotees.

33. (Aditya Devata, Varuni Saptadhriti Ṛshi)

ते हि पु॒त्रासो॒ऽअदि॑ते॒ः प्र जी॒वसे॒ मर्त्या॑य ।
ज्योति॒र्यच्छ॒न्त्यज॑स्रम् ॥३३॥

Te hi putrāso' aditeḥ pra jīvase martyāya. Jyotiryacchantyajasram.

Mitra, pranic energy, Varuna, air and water, and Aryama, the sun, they are the children of Imperishable Nature. They provide inexhaustible light and energy for the life and sustenance of the mortals on earth.

34. (Indra Devata, Madhuchhanda Ṛshi)

क॒दा च॒न स्त॒रीर॑सि॒ नेन्द्र॑ सश्चसि दा॒शुषे॑ ।
उपो॒पेन्नु म॑घव॒न् भूय॒ऽइन्नु ते॒ दानं॑ दे॒वस्य॑ पृच्यते ॥३४॥

Kadā cana starīrasi nendra saścasi dāśuṣe. Upopennu maghavan bhūya' innu te dānam devasya pṛcyate.

Indra, lord of generosity and well-being, when is it that you don't wholly favour the man of charity, overwhelming him with gifts of knowledge and joy? Lord giver of power and prosperity, your gifts of reward for karma (action), again and again, constantly, follow upon the philanthropists' acts of charity.

35. (Savita Devata, Vishvamitra Ṛshi)

तत् स॑वि॒तुर्वरे॑ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।
धियो॒ यो नः॑ प्रचो॒दया॑त् ॥३५॥

Tatsaviturvareṇyam bhargo devasya dhīmahi. Dhiyo yo naḥ pracodayāt.

Let us meditate on the blazing glory of Savita, Lord Creator, pure and generous giver of light and happiness — glory which is magnificent, most worthy of our choice. And may the Lord with His grace inspire our mind and will to dedicate ourselves to noble actions.

36. (Agni Devata, Vamadeva Ṛshi)

परि॑ ते दू॒डभो॒ रथो॒ऽस्माँ२॥ऽअ॑श्नोतु वि॒श्वत॑ः ।
येन॒ रक्षं॑सि दा॒शुषः ॥३६॥

Pari te dūḍabho ratho'smāṁ' aśnotu viśvataḥ.
Yena rakṣasi dāśuṣaḥ.

That formidable chariot of knowledge by which you protect and redeem the man of charity in all ways from all sides, by that very chariot protect us too, Lord of the Universe, and let us cross the panorama of existence.

37. (Prajapati Devata, Vamedeva Ṛshi)

भूर्भु॒वः॒ स्व॒ः सु॒प्र॒जाः॒ प्र॒जाभि॑ः स्याꣳसु॒वीरो॑ वी॒रै॑ः सु॒पोष॒ः पोषै॑ः । नर्यं॑ प्र॒जां मे॑ पाहि॒ शꣳस्यं॑ प॒शून् मे॑ पा॒ह्यर्थर्य॑ पि॒तुं मे॑ पाहि ॥३७॥

Bhūrbhuvaḥ svaḥ suprajāḥ prajābhiḥ syāṁ suvīro vīraiḥ supoṣaḥ poṣaiḥ. Narya prajām me pāhi śaṁsya paśūn me pāhya-tharya pitum me pāhi.

Lord Existent, Intelligent and Blissful, merciful to the noble people, protect my people, Lord worthy of praise, protect my wealth and cattle, Lord firm and irresistible, protect my food, I pray, may I be a happy family man with noble people and children, nobly brave with heroic friends around generously supportive, blest with rich means of health and support.

38. (Agni Devata, Asuri Ṛshi)

आग॑न्म वि॒श्ववे॑दसम॒स्मभ्यं॑ वसु॒वित्त॑मम् ।
अग्ने॑ सम्राड॒भि द्यु॒म्नम॒भि सह॒ऽआय॑च्छस्व ॥३८॥

Āganma viśvavedasamasmabhyam vasuvittamam. Agne samrāḍabhi dyumnamabhi saha'āyacchasva.

Agni, Lord of the Universe, blesses with all round honour and glory, all round enduring strength. Light of the world, may we realize and attain to the spirit omniscient of the universe, to the power omnipresent in the abodes of life in the world.

39. (Agni Devata, Asuri Ṛshi)

अ॒यम॒ग्निर्गृ॒हप॑ति॒र्गार्ह॑पत्यः प्र॒जाया॑ वसु॒वित्त॑मः।
अग्ने॑ गृहप॒तेऽभि द्यु॒म्नम॒भि सह॒ऽआय॑च्छस्व ॥३९॥

Aymagnirgṛhapatirgārhapatyaḥ prajāyā vasuvittamaḥ. Agne gṛhapate'bhi dyumnamabhi saha'āyacchasva.

This agni that resides in the home with the inmates is the sustainer of the home and brings all kinds of wealth to the family. Agni, Lord of Light and Energy, bless us with honour and glory all round and bless us with enduring strength all round.

40. (Agni Devata, Asuri Ṛshi)

अ॒यम॒ग्निः पु॑री॒ष्यो॑ र॒यिमा॑न् पु॒ष्टि॒व॑र्धनः ।
अग्ने॑ पुरीष्या॒भि द्यु॒म्नम॒भि सह॒ऽआय॑च्छस्व ॥४०॥

Ayamagniḥ purīṣyo rayimān puṣṭivardhanaḥ. Agne purīṣyābhi dyumnamabhi saha'āyacchasva.

This agni is the source of wealth, with it we grow and develop in health and prosperity, it helps to complete our plans and projects, to make up all our wants and to grow further. Agni, Lord of Light and Energy, bless us

with all round honour and prosperity, bless us with strength and endurance all round.

41. (Vastu Agni Devata, Asuri Ṛshi)

गृहा॒ मा बि॑भीत॒ मा वे॑पध्व॒मूर्ज॑ं बिभ्रतऽएमसि ।
ऊर्ज॑ं बिभ्रद्वः सु॒मना॑ः सु॒मे॒धा गृ॒हानै॒मि॒ मन॑सा॒ मोद॑मानः॥४१॥

Gṛhā mā bibhīta mā vepadhvamūrjam bibhrata' emasi. Ūrjam bibhradvaḥ sumanāḥ sumedhā gṛhānaimi manasā modamānaḥ.

Masters of the house, inmates of the home, fear not, tremble not. Bubbling with energy and power, go forward. With energy, power and enthusiasm, with a happy heart and high intelligence, I come home rejoicing at heart, for you.

42. (Vastupati Agni Devata, Shamyu Ṛshi)

येषा॑म॒द्ध्येति॑ प्र॒वस॒न् येषु॑ सौमन॒सो ब॒हुः ।
गृ॒हानुप॑ह्वयामहे॒ ते नो॑ जानन्तु जान॒तः ॥४२॥

Yeṣāmadhyeti pravasan yeṣu saumanaso bahuḥ. Gṛhānupahvayāmahe te no jānantu jānataḥ.

The man far away, the visiting guest, remembers the homes abundant with happiness of the mind and open doors of welcome. We, the guests and chance visitors call at such homes. They know us, may they continue to know.

43. (Vastupati Devata, Barhaspatya Shamyu Ṛshi)

उप॑हूताऽइ॒ह गाव॒ऽउप॑हूताऽअजा॒वयः॑ । अथो॒ऽअन्न॑स्य
की॒लाल॒ऽउप॑हूतो गृ॒हेषु॑ नः । क्षेमा॑य व॒ः शान्त्यै॒ प्रप॑द्ये
शि॒वꣳश॒ग्मꣳशं॒योः शं॒योः ॥४३॥

Upahūtā' iha gāva' upahūtā'ajāvayaḥ. Atho' annasya kīlala' upahūto gṛheṣu naḥ, Kṣemāya vaḥ śāntyai prapadye śivaṁ śagmaṁ śamyoḥ śamyoḥ.

The cows are brought and called in, sheep and goats are brought and called in, and then, plenty of food is brought in and stored in our homes for your comfort and safety and for our comfort and protection. With all the means of comfort in safety, I am at peace with the joy of well-being. Peace! peace! and joy!

44. (Maruts Devata, Prajapati Ṛshi)

प्रघासिनो हवामहे मरुतश्च रिशादसः ।
करम्भेण सजोषसः ॥४४॥

Praghāsino havāmahe marutaśca riśādasah. Karambheṇa sajoṣasaḥ.

We home-keepers invite and treat guests and learned men dedicated to yajna who, free from ignorance, are men of universal love, who fight evil and remove human weakness, and who welcome our hospitality and love and enjoy good food.

45. (Maruts Devata, Prajapati Ṛshi)

यद् ग्रामे यदरण्ये यत् सभायां यदिन्द्रिये ।
यदेनश्चकृमा वयमिदं तदवयजामहे स्वाहा ॥४५॥

Yadgrāme yadaraṇye yatsabhāyāṁ yadindriye. yadenaścakṛmā vayamidam tadavayajāmahe svāhā.

Whatever wrong we have done or might do in our village community, in the forest among the foresters (Vanaprasthis), in the assembly or in the mind with our

senses, that we abjure and give up, and whatever is true and good, to that we commit ourselves and dedicate.

46. (Indra and Maruts Devate, Agastya Ṛshi)

मो षू णऽइन्द्रात्र पृत्सु देवैरस्ति हि ष्मा ते शुष्मिन्नवयाः।
महश्चिद्यस्य मीढुषो यव्या हविष्मतो मरुतो वन्दते गीः॥४६॥

Mo ṣū ṇa' indrātra pṛtsu devairasti hi ṣmā te śuṣminnavayāḥ. Mahaścidyasya mīḍhuṣo yavyā haviṣmato maruto vandate gīḥ.

Mighty Indra, in the battles of this life, protect us well along with the learned and the wise, hurt us not. Lord of infinite power, surely the high and divine voice of yours reveals the nature and virtue of those who, in every season, with appropriate samagri, perform the yajnas. The yajamana, host-performer of yajna, with his offerings sings the songs of praise in honour of the lord of rain and the carriers of the yajna, the winds.

47. (Agni Devata, Agastya Ṛshi)

अक्रन् कर्म कर्मकृतः सह वाचा मयोभुवा ।
देवेभ्यः कर्म कृत्वास्तं प्रेत सचाभुवः ॥४७॥

Akran karma karmakṛtaḥ saha vācā mayobhuvā. Devebhyaḥ karma kṛtvāstaṁ preta sacābhuvaḥ.

Men of noble action, yajna, who act together in the company of the pious and dedicated people, using the delightful language of love in communication in accordance with the sacred Word of the Divine, Veda, having played their part, go home and retire from life in peace and tranquillity.

48. (Yajna Devata, Aurnavabha Ṛshi)

अवभृथ निचुम्पुण निचेरुरसि निचुम्पुणः । अव देवैर्देव-कृतमेनोऽयासिषमव मर्त्यैर्मर्त्यैकृतं पुरुराव्णो देव रिष-स्पाहि ॥४८॥

Avabhṛtha nicumpuṇa nicerurasi nicumpuṇaḥ. Ava devairdevakṛtameno'yāsiṣamava martyair-martyakṛtaṁ pururāvṇo deva riśaspāhi.

Cleansed and purified by knowledge and Dharma, I am calm and constant. You are calm and constant too. I collect and arrange the Samidhas (fuel wood for yajna) and through yajna, give up the sins committed with the mind and senses as well as the evil done with the body. You too save yourself from sin and evil. Lord Supreme, save us from violence, sin and evil, the cause of long suffering.

49. (Yajna Devata, Aurnavabha Ṛshi)

पूर्णा दर्वि परा पत सुपूर्णा पुनरापत ।
वस्नेव विक्रीणावहाऽइषमूर्जꣳ शतक्रतो ॥४९॥

Pūrṇā darvi parā pata supūrṇā punarāpata. Vasneva vikrīṇāvahā' iṣamūrjaṁ śatakrato.

The ladle, full with ghee and samagri, goes up (to the sky from the vedi). It comes down to the earth, full again (with water). Lord of infinite vision and a thousand yajnas, may we too, yajamana and the priest, give and take, as in exchange,yajna, food, energy and other things.

50. (Indra Devata, Aurnavabha Ṛshi)

देहि मे ददामि ते नि मे धेहि नि ते दधे ।
निहारं च हरासि मे निहारं निहराणि ते स्वाहा ॥५०॥

Dehi me dadāmi te ni me dhehi ni te dadhe. Nihāram ca harāsi me nihāram niharāṇi te svāhā.

In truth of word: you give me, I give you. You use what I give you, I use what you give me. Give me for a price, I pay the price to you.

51. (Indra Devata, Gotama Ṛshi)

अक्षन्नमीमदन्त ह्यव प्रियाऽअधूषत । अस्तोषत स्वभानवो विप्रा नविष्ठया मती योजा न्विन्द्र ते हरी ॥५१॥

Akṣannamīmadanta hyava priyā'adhūṣata. Astoṣata svabhānavo viprā naviṣṭhayā matī yojā nvindra te harī.

Lord of the world/assembly, Indra, your people, learned and wise, brilliant in their own right, with latest application of their mind and discovery/invention, sing in praise of the Lord, celebrate their success, feast and enjoy themselves and, dear even to others who are opposed, shake the enemies of humanity. Saddle your horses fast, Indra. Rise up, nation, with all your might and mind.

52. (Indra Devata, Gotama Ṛshi)

सुसन्दृशं त्वा वयं मघवन् वन्दिषीमहि। प्र नूनं पूर्णबन्धुर स्तुतो यासि वशाँ२॥ऽअनु योजा न्विन्द्र ते हरी ॥५२॥

Susandṛśam tvā vayam maghavan vandiṣīmahi. Pra nūnaṁ pūrṇabandhura stuto yāsi vaśāṁ' anu yojā nvindra te harī.

Lord of the world/President of the assembly. Indra, lord of all the wealth and power, brilliant and blissful to the eye, we sing songs of praise for you. Sung and celebrated, full of love and kindness, everything in

bond with you, you proceed to us with all the gifts and blessings for us. Saddle your horses fast, Indra. Rise up, nation, with all your might and mind.

53. (Mana Devata, Bandhu Ṛshi)

मनो॒ न्वाह्वा॑महे नाराश॒ꣳसेन॒ स्तोमे॑न ।
पि॒तॄणां च॒ मन्म॑भिः ॥५३॥

Mano nvāhvāmahe nārāśaṁsena stomena.
Pitṝṇām ca manmabhiḥ.

With the contribution of our predecessors, continuous sacrifice and dedication of our colleagues, and the generous resources of our seniors, we concentrate on the mind to develop its power and potential all round.

54. (Mana Devata, Bandhu Ṛshi)

आ नॅ॑ऽएतु मन॒ः पुन॒ः क्रत्वे॒ दक्षा॑य जी॒वसे॑ ।
ज्योक् च॒ सूर्यं॑ दृ॒शे ॥५४॥

Ā na' etu manaḥ punaḥ kratve dakṣāya jīvase.
Jyok ca sūryam dṛśe.

May the mind, seat of memory, come to us whole and entire, again and again, from birth to birth across time, for continuous and cumulative retention of knowledge, karma and sanskaras — seeds and impressions of thoughts, actions and ideas — for growing strength and competence, for increasing health and longevity of life and for a constant vision of the Sun, the Supreme Spirit of life and the universe.

55. (Mana Devata, Bandhu Ṛshi)

पुन॑र्नः पितरो॒ मनो॒ ददा॑तु दैव्यो॒ जनः॑ ।
जी॒वं व्रात॑ꣳसचेमहि ॥५५॥

Punarnaḥ pitaro mano dadātu daivyo janaḥ.
Jīvam vrātaṁ sacemahi.

May this wonderful sagely man, with the blessings of our forefathers who protected, prepared and shaped him, help us regain, here and hereafter, a noble mind and intelligence, so that with him we live a virtuous life of discipline and holy vows.

56. (Soma Devata, Bandhu Ṛshi)

व॒यꣳसो॑म व्र॒ते तव॒ मन॑स्त॒नूषु॒ बिभ्र॑तः ।
प्र॒जाव॑न्तः सचेमहि ॥५६॥

Vayaṁ soma vrate tava manastanūṣu bibhrataḥ.
Prajāvantaḥ sacemahi.

Soma, Lord of peace and creator of the universe, giver of health and vitality, may we, biding within the holy bonds of your discipline and our vows, with alert minds and healthy bodies, live on in peace and joy with our children and the community.

57. (Rudra Devata, Bandhu Ṛshi)

ए॒ष ते॑ रुद्र भा॒गः स॒ह स्वस्राम्बि॑कया॒ तं जु॑षस्व॒ ।
स्वाहै॒ष ते॑ रुद्र भा॒गऽआ॒खुस्ते॑ प॒शुः ॥५७॥

Eṣate rudra bhāgaḥ saha svasrāmbikayā taṁ juṣasva svāhaiṣa te rudra bhāga' ākhuste paśuḥ.

Man of justice, Rudra, this is your share of knowledge. Take it with its sister, companion, the vision of the Veda. Serve it with reverence. Extend it in creative action through yajna. Man of justice and power, this is your share of wealth. Take it with its sister, companion, the voice of the Veda. Serve it with reverence. Use and enjoy it with restraint. Take up the tool, the spade, and

dig your garden. Work is wealth and worship. Use the tool and the wealth with the voice of the Veda.

58. (Rudra Devata, Bandhu Ṛshi)

अव॑ रु॒द्रम॑दीम॒ह्यव॑ दे॒वं त्र्य॑म्बकम् । यथा॑ नो॒ वस्य॑स॒स्कर॒द्यथा॑ न॒: श्रेय॑स॒स्कर॒द्यथा॑ नो व्यवसा॒ययात् ॥५८॥

Ava rudramadīmahyava devaṁ tryambakam. Yathā no vasyasaskaradyathā naḥ śreyasas-karadyathā no vyavasāyayāt.

We worship Rudra, Lord of justice, destroyer of evil, brilliant and generous, constant in vision and awareness in the three phases of time, past, present and future. We worship him so that we eliminate want and suffering, so that he may bless us with comfortable homes, greatness and honour, and firm resolution in hard work and industry.

59. (Rudra Devata, Bandhu Ṛshi)

भे॒ष॒जम॑सि भेष॒जं गवेऽश्वा॑य॒ पुरु॑षाय भेष॒जम् । सु॒खं मे॒षाय॑ मे॒ष्यै ॥५९॥

Bheṣajamasi bheṣajaṁ gave'śvāya puruṣāya bheṣajam. Sukhaṁ meṣāya meṣyai.

You are the panacea, universal cure for the ailments of the body, mind and soul, saviour against the evils of ignorance, injustice and poverty. You are the healer for the cows, horses, humans, rams and their females. You are health and happiness for all.

60. (Rudra Devata, Vasishtha Ṛshi)

त्र्य॑म्बकं यजामहे सुग॒न्धिं पु॑ष्टि॒वर्ध॑नम् । उ॒र्वा॒रु॒कमि॑व॒ बन्ध॑नान्मृ॒त्योर्मु॑क्षीय॒ माऽमृता॑त् । त्र्य॑म्बकं यजामहे सुग॒न्धिं प॑ति॒वेद॑नम् । उ॒र्वा॒रु॒कमि॑व॒ बन्ध॑ना॒दि॒तो मु॑क्षीय॒ मामुत॑: ॥६०॥

Tryambakaṁ yajāmahe sugandhiṁ puṣṭi-vardhanam. Urvārukamiva bandhanān-mrtyormukṣīya mā'mṛtāt. Tryambkaṁ yajāmahe sugandhiṁ pativedanam. Urvārukamiva bandhanādito mukṣīya māmutaḥ.

We worship Rudra, Lord of the Universe, constant and invariable in all the three phases of time, and the first cause of health, growth, prosperity and happiness. May we, with His grace, be released from the bonds of death into freedom, immortality and eternal joy (ananda), just as the ripe fruit of melon falls off from the stalk on the branch to fullness and freedom. And may we never fall off from the state of freedom, immortality and eternal joy in the company of the Lord. We worship the Lord, Rudra, constant and invariable through time, purest and purifying, sustainer and protector who reveals Himself to His devotees. May He with His grace release us from the bonds of mortality here just as the melon fruit is released from the stalk, but we may never fall off from freedom, immortality, ananda and the presence of the Lord.

61. (Rudra Devata, Vasishtha Ṛshi)

एतत्ते॑ रुद्रावसं॒ तेन॑ प॒रो मूज॑व॒तोऽतीहि ।॒ अव॑ततधन्वा॒ पिना॑कावस॒ः कृत्ति॑वासा॒ऽअहि॑ꣳसन्नः शि॒वोऽतीहि ॥६१॥

Etatte rudrāvasaṁ tena paro mūjavato'tīhi. Avatatadhanvā pināākāvasaḥ kṛttivāsā' ahiṁsannaḥ śivo'tīhi.

Rudra, warrior of the bow in readiness, strong in position with shield and armour, this is the way you defend and protect. Come down from the mountain heights and be with us wholly. Hurt us not, be good and kind and gracious.

62. (Rudra Devata, Narayana Ṛshi)

त्र्या॒युषं॑ ज॒मद॑ग्नेः क॒श्यप॑स्य त्र्यायु॒षम् ।
यद्दे॒वेषु॑ त्र्यायु॒षं तन्नो॑ऽअस्तु त्र्यायु॒षम् ॥६२॥

Tryāyuṣaṁ jamadagneḥ kaśyapasya tryāyuṣam.
Yaddeveṣu tryāyuṣaṁ tanno' astu tryāyuṣam.

Bless us with the threefold life — of the body, mind and spirit, for the three stages of life - childhood, youth, and age, upto 300-400 years, for all the ashrams (functional periods), and all the varnas (professional communities). Give us the threefold life of the eye, internal and external, of knowledge of the body, mind and soul, and of the world. Give us the threefold life of creativity for service, growth and spirituality. Give us the threefold life of the devas, the learned, wise, generous people, for excellence, contribution and removal of ignorance, injustice and poverty.

63. (Rudra Devata, Narayana Ṛshi)

शि॒वो नामा॑सि स्वधि॑तिस्ते पि॒ता नम॑स्तेऽअस्तु॒ मा मा॑ हिꣳसीः। निव॑र्त्तया॒म्यायु॑षे॒ऽन्नाद्या॑य प्र॒जन॑नाय रा॒यस्पोषा॑य सुप्रजा॒स्त्वाय॑ सु॒वीर्या॑य ॥६३॥

Śivo nāmāsi svadhitiste pitā namaste'astu mā mā hiṁsīḥ. Nivarttayāmyāyuṣe'nnādyāya prajananāya rāyaspoṣāya suprajāstvāya suvīryāya.

Rudra, Lord and father, Shiva you are by name, saviour, giver of knowledge, peace and prosperity. Salutations to you in reverence and worship. Hurt me not, father. I abide and pray for life and health, food and sustenance, virility, children, family, strength and prowess, prosperity, and freedom from suffering.

इति तृतीयोऽध्यायः ॥

CHAPTER–IV

1. (Apah and Oshadhis Devate, Prajapati Ṛshi)

एदमगन्म देवयजनं पृथिव्या यत्र देवासोऽअजुषन्त विश्वे। ऋक्सामाभ्यांꣳसन्तरन्तो यजुर्भी रायस्पोषेण समिषा मदेम। इमाऽआपः शमु मे सन्तु देवीरोषधे त्रायस्व स्वधिते मैनꣳहिꣳसीः ॥१॥

Edamaganma devayajanaṁ pṛthivyā yatra devāso' ajuṣanta viśve. Ṛksāmābhyāṁ santaranto yajurbhī rāyaspoṣeṇa samiṣā madema. Imā' āpaḥ śamu me santu devīroṣadhe trāyasva svadhite mainaṁ hiṁsīḥ.

Lo! here we come to this holy place of yajna for the gods, powers of health, where the noblest of the world collected and delighted in their sacred enterprise. With joyous recitation of Riks, Yajus and Samans (with knowledge and action in the hope of joyous benefits) we offer food for the fire with libations of rich materials energetically and enthusiastically and cross the hurdles and suffering. May the holy waters bring health and peace. Noble herb, cure and save; unfailing power, do not hurt or kill this person.

2. (Apah Devata, Prajapati Ṛshi)

आपोऽअस्मान् मातरः शुन्धयन्तु घृतेन नो घृतप्वः पुनन्तु । विश्वꣳहि रिप्रं प्रवहन्ति देवीरुदिदाभ्यः शुचिरा पूतऽएमि। दीक्षातपसोस्तनूरसि तां त्वा शिवाꣳशग्मां परिदधे भद्रं वर्ण पुष्यन् ॥२॥

Āpo' asmān mātaraḥ śundhayantu ghṛtena no ghṛtapvaḥ punantu. Viśvaṁ hi ripram pravahanti devīrudidābhyaḥ śucirā pūta' emi Dīkṣātapasostanūrasi tāṁ tvā śivāṁ śagmāṁ pari dadhe bhadraṁ varṇaṁ puṣyan.

Mother waters purify us: with their essence and efficacy, they sanctify us. The waters are sacred powers of nature: they wash off the entire dirt and let all the wanted health and knowledge flow in. Pure and sanctified by the waters, I come up. This body is a gift of Diksha and Tapas, commitment to health and laws of nature, and hard discipline of body, mind and soul. That body I bear as a blessing, lovely, strong and graceful, shining with the golden glow of good health.

3. (Megha Devata, Prajapati Ṛshi)

महीनां पयोऽसि वर्चोदाऽअसि वर्चो मे देहि ।
वृत्रस्यासि कनीनकश्चक्षुर्दाऽअसि चक्षुर्मे देहि ॥३॥

Mahīnāṁ payo'si varcodā'asi varco me dehi. Vṛtrasyāsi kanīnakaścakṣurdā'asi cakṣurme dehi.

The waters of life flow to the earths from the sun. The life of the cloud radiates from the sun. The sun is the giver of light and lustre. Give me the light and lustre of life. The sun is the giver of the light of the eye. Give me the light of the eye internal as well as external.

4. (Paramatma Devata, Prajapati Ṛshi)

चित्पतिर्मा पुनातु वाक्पतिर्मा पुनातु देवो मा सविता पुनात्वच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिः । तस्य ते पवित्रपते पवित्रपूतस्य यत्कामः पुने तच्छकेयम् ॥४॥

Citpatirmā punātu vākpatirmā punātu devo mā savitā punātvacchidreṇa pavitreṇa sūryasya raśmibhiḥ. Tasya te pavitrapate pavitrapūtasya yatkāmaḥ pune tacchakeyam.

Lord of intelligence and awareness, I pray, enlighten me. Lord of the Divine Vak, I pray, sanctify me with the voice of the Veda. Savita, Lord Creator of the universe, I pray, consecrate me with a ceaseless shower of the purest rays of the sun. Lord of purity, purest of the pure, whatever the desire for which I pray for purity, that desire may be fulfilled. Bless me that I may make it possible.

5. (Yajna Devata, Prajapati Ṛshi)

आ वो॑ देवासऽईमहे वा॒मं प्र॑यत्य॒ध्व॒रे ।
आ वो॑ देवासऽआ॒शिषो॑ य॒ज्ञिया॑सो हवामहे ॥५॥

Ā vo devāsa' īmahe vāmaṁ prayatyadhvare.
Ā vo devāsa' āśiṣo yajñiyāso havāmahe.

Devas of Yajna, mother powers of nature, learned and wise men, experts of the science of yajna, through the performance of this yajna, we pray for virtues of character, competence and of noble action. We, devotees of yajna, ask for your blessings that our desires and projects may be fulfilled and completed with success.

6. (Yajna Devata, Prajapati Ṛshi)

स्वाहा॑ य॒ज्ञं मन॑स॒ः स्वाहो॒रोर॒न्तरि॑क्षात् । स्वाहा॒
द्यावा॑पृथि॒वीभ्या॒ꣳस्वाहा॒ वाता॒दार॑भे॒ स्वाहा॑ ॥६॥

Svāhā yajñaṁ manasaḥ svāhororantarikṣāt. svāhā dyāvāpṛthivībhyāṁ svāhā vātādārabhe svāhā.

With the voice of the Veda, in the language of expertise through education and training for the illumination of knowledge, with the sentiments of truth and love in togetherness for the sanctity of dealings in the business of living, I begin the yajna from the purity and sincerity of the mind, from the wind, and then from the vastness of the sky and space, in the service of the earth and heaven.

7. (Agni-Ap-Brihaspati Devata, Prajapati Ṛshi)

आकूत्यै प्रयुजेऽग्नये स्वाहा मेधायै मनसेऽग्नये स्वाहा दीक्षायै तपसेऽग्नये स्वाहा सरस्वत्यै पूष्णेऽग्नये स्वाहा । आपो देवीर्बृहतीर्विश्वशम्भुवो द्यावापृथिवीऽउरोऽअन्तरिक्ष। बृहस्पतये हविषा विधेम स्वाहा ॥७॥

Ākūtyai prayuje'gnaye svāhā medhāyai manase'gnaye svāhā dīkṣāyai tapase'gnaye svāhā sarasvatyai puṣṇe'gnaye svāhā. Āpo devīrbṛhatīrviśva-śambhuvo dyāvāpṛthivī' uro' antarikṣa. Bṛhaspataye haviṣā vidhema svāhā.

This oblation is for lighting of the fire for the resolution and dedication of the mind to virtue and the voice of the Veda. This is for the development of intelligence and the study of science and electricity for the general good in the language of common understanding. This is for commitment to Dharma and the teaching and learning of solar energy and the original universal heat in the language of universal understanding. This is for knowledge and education and the study of nourishment and vital heat of the body with scientific language for all. We study the heavenly waters of great and universal good and peace, earth and heaven and the vast middle regions of the sky. And we study

all these with oblations of appropriate samagri materials with the chants of the divine revelations of the Vedas.

8. (Ishvara Devata, Atreya Ṛshi)

विश्वो॑ दे॒वस्य॑ ने॒तुर्मर्तो॑ वुरीत स॒ख्यम् ।
विश्वो॑ रा॒यऽइ॑षुध्यति द्यु॒म्नं वृ॑णीत पु॒ष्यसे॒ स्वाहा॑ ॥८॥

Viśvo devasya neturmarto vurīta sakhyam. Viśvo rāya' iṣudhyati dyumnaṁ vṛṇīta puṣyase svāhā.

May all mankind choose and pray for the love and friendship of the Lord and Ruler of the world, and may all, with prayers to Him, try for the attainment of wealth and prosperity for health and growth.

9. (Vidvan Devata, Angiras Ṛshi)

ऋ॒क्सा॒मयो॒: शिल्पे॑ स्थ॒स्ते वा॒मार॑भे॒ ते मा॑ पात॒मास्य य॒ज्ञस्यो॒दृच॑: । शर्मा॑सि॒ शर्म॑ मे यच्छ॒ नम॑स्तेऽअस्तु॒ मा मा॑ हिꣳसीः ॥९॥

Ṛksāmayoḥ śilpe sthaste vāmārabhe te mā pātamāsya yajñasyodṛcaḥ. Śarmāsi śarma me yaccha namaste' astu mā mā hiṁsīḥ.

After the study of Rigveda and Samaveda, both treasures of science and technology, in which study the content of the verses is actually realized, I begin this practical yajna of science and technology (in the laboratory and the workshop). May the two protect me and bless me. Reverence and salutations to you, to the teacher, to the Lord. Accept my salutations. Hurt me not, put me not off. You are peace and comfort. Give me peace and comfort of mind.

10. (Yajna Devata, Angiras Ṛshi)

ऊर्गस्याङ्गिर॒स्यूर्णम्र॑दाऽऊर्ज॑ मयि॑ धेहि । सोम॑स्य नी॒विर॑सि॒ विष्णो॒: शर्मा॑सि॒ शर्म॒ यज॑मान॒स्येन्द्र॑स्य॒ योनि॑रसि सुस॒स्याः कृ॒षीस्कृ॑धि । उच्छ्र॑यस्व वनस्पतऽऊ॒र्ध्वो मा॑ पा॒ह्यꣳह॑स॒ऽआस्य य॒ज्ञस्यो॒दृच॑: ॥१०॥

Ūrgasyāṅgirasyūrṇamṛadā' ūrjam mayi dhehi. Somasya nīvirasi viṣṇoḥ śarmāsi śarma yajamānasyendrasya yonirasi susasyāḥ kṛṣīskṛdhi. Ucchrayasva vanaspata' ūrdhvo mā pāhyaṁhasa'āsya yajñasyodṛcaḥ.

You are tecknowledge, giver of wealth and power, realized with the energy of fire (heat), revealer of the secrets of energy and cover of safety for the creations of power. Give me energy and power.

You are the source of comfort and prosperity, gifted by yajna created by the man of knowledge, meant for the people devoted and dedicated to yajna by the grace of Indra. Increase and multiply the products of agriculture. Herbs and trees, grow and increase. Nourish, protect and help me to grow and rise high. Nourish and protect the man of yajna who has realized the mysteries of the power of the divine knowledge of nature. Save us from sin and evil.

11. (Agni Devata, Angiras Ṛshi)

व्र॒तं कृ॑णुता॒ग्निर्ब्र॑ह्मा॒ग्निर्य॒ज्ञो वन॒स्पति॑र्य॒ज्ञिय॑: । दैवी॑ं धिय॑ं मनामहे सुमृडी॒काम॒भिष्ट॑ये वर्चो॒धां य॒ज्ञवा॑हसꣳसु॒ती॒र्था नौ॑ऽअस॒द्वशे॑ । ये दे॒वा मनो॑जाता मनो॒युजो॒ दक्ष॑क्रतव॒स्ते नौ॑ऽवन्तु॒ ते न॑: पान्तु॒ तेभ्य॒: स्वाहा॑ ॥११॥

Vratam kṛṇutāgnirbrahmāgniryajño vanaspatir-yajñiyaḥ. Daivīm dhiyam manāmahe sumṛḍīkāmabhiṣṭaye varcodhām yajñavāhasaṁ sutīrthā no'asadvaśe. Ye devā manojātā manoyujo dakṣakratavaste no'vantu te naḥ pāntu tebhyaḥ svāhā.

Keep the vow of yajnagni, the fire of yajna. Agni is Brahma, the ultimate existent, omniscient, blissful Reality. Agni is yajna, individual, collective and ultimate act of creation. Agni is the nourishing and sustaining power of the forests, and must be served through yajna. We work and pray for sacred intelligence — excellent instrument of the knowledge and pursuit of science and spirituality, source of brilliance and power and the means of the extension and development of yajna — for the sake of happiness and well-being. May this intelligence, bright and gracious, saviour as a 'tirtha' for pilgrimage, ever shine in our mind and faith. May the masters of the science of yajna, men of genius, dedication and application of mind protect us, nourish us, advance us. Theirs is the language of enlightenment. They have it for us, for yajna, for Agni, for Brahma. Keep up the vow.

12. (Apah Devata, Angiras Ṛshi)

श्वात्राः पीता भवत यूयमापोऽअस्माकमन्तरुदरे सुशेवाः। ताऽअस्मभ्यमयक्ष्माऽअनमीवाऽअनागसः स्वदन्तु देवीरमृताऽ-ऋतावृधः ॥१२॥

Śvātrāḥ pītā bhavata yūyamāpo' asmākamantarudare suśevāḥ. Tā' asmabhyamayakṣmā' anamīvā' anāgasaḥ svadantu devīramṛtā' ṛtāvṛdhaḥ.

Taste and drink deep of the celestial waters of immortality, so sweet and agreeable to assimilate and internalize. Free from sickness, disease and sin, peace-giving and replete with knowledge and wisdom for all of us, they extend the frontiers of our knowledge of truth and divine law. They protect you against diseases like fever, dysentery and tuberculosis.

13. (Apah Devata, Angiras Ṛshi)

इ॒यं ते॑ य॒ज्ञिया॑ त॒नूर॒पो मु॑ञ्चामि॒ न प्र॒जाम् । अꣳहो॑मुच॒ः स्वाहा॑कृताः पृथि॒वीमा॑विꣳशत पृथि॒व्या सम्भ॑व ॥१३॥

Iyam te yajñiyā tanūrapo muñcāmi na prajām. Aṁhomucaḥ svāhākṛtāḥ pṛthivīmāviśata pṛthivyā sambhava.

This body of yours is for yajna by yajna. I release the waters but not my creation and my people — I save my people. Mix the waters — sterilized, purified, reinforced, invigorated — wholly and fully with the earth, and you too be one with the earth (to regain health and vigour).

14. (Agni Devata, Angiras Ṛshi)

अग्ने॒ त्वꣳ सु जा॑गृहि व॒यꣳ सु मं॑न्दिषीमहि ।
रक्षा॑ णो॒ऽअप्र॑युच्छन् प्र॒बुधे॑ न॒ः पुनस्कृधि ॥१४॥

Agne tvaṁ su jāgṛhi vayaṁ sumandiṣīmahi. Rakṣā ṇo' aprayucchan prabudhe naḥ punaskṛdhi.

Agni is universal, ever awake. It is awake while we are awake. It is awake while we are asleep. Never relenting, it protects and preserves us. And after our sleep it wakes us up again.

15. (Agni Devata, Angiras Ṛshi)

पुनर्मनः पुनरायुर्मऽआगन्पुनः प्राणः पुनरात्मा मऽआगन्-
पुनश्चक्षुः पुनः श्रोत्रं मऽआगन् । वैश्वानरोऽअदब्ध-
स्तनूपाऽअग्निर्नः पातु दुरितादवद्यात् ॥१५॥

Punarmanaḥ punarāyurma' āgan punaḥ prāṇaḥ punarātmā ma' āgan punaścakṣuḥ puṇaḥ śrotraṁ ma' āgan. Vaiśvanaro' adabdha-stanūpā' agnirnaḥ pātu duritādavadyāt.

After sleep, after death, after Pralaya, annihilation, we get back the mind, we get back the life, we get back the vital pranic energy, we get back the spirit, we get back the eye, the ear, and all other senses. May Agni, immanent life and lord of the earth, irresistible and indomitable, save and protect us from despicable evil and sin.

16. (Agni Devata, Vatsa Ṛshi)

त्वमग्ने व्रतपाऽअसि देवऽआ मर्त्येष्वा । त्वं यज्ञेष्वीड्यः ।
रास्वेयत्सोमा भूयो भर देवो नः सविता वसोर्दाता
वस्वदात् ॥१६॥

Tvamagne vratapā'asi deva' ā martyeṣvā. Tvaṁ yajñeṣvīḍyaḥ. Rāsveyatsomā bhūyo bhara devo naḥ savitā vasordāta vasvadāt.

Agni, Lord of the universe, immanent vitality and energy of the world, you are the guardian and preserver of our spiritual vows, moral commitments and projects and resolutions in the mortal human world. You are worthy of adoration, of study, service and development, through yajna and collective enterprises. Soma, lord giver of honour and glory through art and industry, give us the wealth of success and honour again and again.

Savita, Lord Creator of the world, giver of stability and security of home, give us inspiration, security and stability of the good life.

17. (Agni Devata, Vatsa Ṛshi)

एषा ते शुक्र तनूरेतद्वर्चस्तया सम्भव भ्राजङ्गच्छ ।
जूरसि धृता मनसा जुष्टा विष्णवे ॥१७॥

Eṣā te śukra tanūretadvarcastayā sambhava bhrājaṁgaccha. Jūrasi dhṛtā manasā juṣṭā viṣṇave.

O man, virile and brave, this body is yours, borne with love and service and maintained for Vishnu, sustainer of the world, and for yajna, noble action. It is your honour and glory. Be with it, act with mind and soul and achieve the glory of life. You are fast in action and vibrant in spirit. Act fast with your mind and soul and achieve the brilliance of knowledge and wonder of succes in enterprise.

18. (Vak & Vidyut Devata, Vatsa Ṛshi)

तस्यास्ते सत्यसवसः प्रसवे तन्वो यन्त्रमशीय स्वाहा ।
शुक्रमसि चन्द्रमस्यमृतमसि वैश्वदेवमसि ॥१८॥

Tasyāste satyasavasaḥ prasave tanvo yantramaśīya svāhā. Śukramasi candramasyamṛtamasi vaiśvadevamasi.

Lord Creator, true and glorious, in the yajna of creation of yours, with electric energy and the divine knowledge of the Veda in unison, I pray, I may design an instrument and apparatus of the form and structure which would be faultless and a source of comfort, peace and happiness for all in general, and a matter of pride and satisfaction for the scholars.

19. (Vak & Vidyut Devate, Vatsa Ṛshi)

चिदसि मनासि धीरसि दक्षिणासि क्षत्रियासि यज्ञियास्य-दितिरस्युभयतः शीर्ष्णी । सा नः सुप्राची सुप्रतीच्येधि मित्रस्त्वा पदि बध्नीतां पूषाऽध्वनस्पात्विन्द्रायाध्यक्षाय ॥१९॥

Cidasi manāsi dhīrasi dakṣiṇāsi kṣatriyāsi yajñiyāsyaditirasyubhayataḥ śīrṣṇī. Sā naḥ suprācī supratīcyedhi mitrastvā padi badhnītāṁ pūṣā'dhvanaspātvindrāyādhyakṣāya.

Lord of truth and glory, in this creation of yours, great is the use of the vision and power of the language of Divinity, Veda, in the development of human society. So is the use of the power of universal electric energy. It gives us an awareness of knowledge, which makes thought and communication possible. It is a tool and instrument of intelligence and will. It facilitates expertise and the business of governance. It augments yajna and production, which is efficacious and powerful both internally and externally. It is permanent and indestructible, and a source and means of comfort and well-being before and after. We pray that Pusha, the powers of nourishment and development friendly to mankind, may hold and control the use of these powers in the way of their application in the service of the Lord Supreme, observer and controller of the wealth of the world, and may the Lord protect humanity in the course of their progress.

20. (Vak & Vidyut Devate, Vatsa Ṛshi)

अनु त्वा माता मन्यतामनु पिताऽनु भ्राता सगर्भ्योऽनु सखा सयूथ्यः । सा देवि देवमच्छेहीन्द्राय सोमꣳरुद्रस्त्वावर्त्तयतु स्वस्ति सोमसखा पुनरेहि ॥२०॥

Anu tvā mātā manyatāmanu pitā'nu bhrātā sagarbhyo'nu sakhā sayūthyaḥ. Sā devi devamacchehīndrāya somaꣳ rudrastvā varttayatu svasti somasakhā punarehi.

May your mother approve and bless your pursuit of energy and the literature of knowledge. May your father permit and bless and help, may your brother agree and support, may your friend in the community consent and cooperate in your project. May that goddess of light and energy come and bless you with sweet success in your programme for the glory of Indra and the happiness of humanity with beneficent means of comfort and well-being. May the Lord of justice and love inspire you. May the scholar of Rudra discipline and knowledge guide you. May success and honour come to you again and again, friend of humanity and devotee of the Lord Supreme, for the sake of life and the environment.

21. (Vak & Vidyut Devate, Vatsa Ṛshi)

वस्व्यस्यदितिरस्यादित्यासि रुद्रासि चन्द्रासि ।
बृहस्पतिष्ट्वा सुम्ने रꣳम्णातु रुद्रो वसुभिराचꣳके॥२१॥

Vasvyasyaditirasyādityāsi rudrāsi candrāsi. Bṛhaspatiṣṭvā sumne ramṇātu rudro vasubhi-rācake.

This energy and the language (which you pursue) pertains to the heat of agni that supports life on earth, pursued by scholars of twenty four years discipline. It relates to the pranic energy of life, pursued by scholars of forty-four years discipline. It pertains to the solar radiation, pursued by scholars of forty-eight years discipline. It is blissful as the light of the moon. It is correct and beneficent like the justice and love of Rudra,

it is brilliant like the glory of the sun. And this energy is indestructible, eternal. May the great lord of knowledge, Brihaspati, inspire you; may Rudra, lord of love and correctness, dedicate you; may they bless you to enjoy this noble pursuit of yours and shine with the scholars dedicated to life-energies of nature.

22. (Vak & Vidyut Devate, Vatsa Ṛshi)

अदि॑त्यास्त्वा मू॒र्द्धन्नाजि॑घर्मि देव॒यज॑ने पृथि॒व्याऽ-इडा॑यास्प॒दम॑सि घृत॒वत् स्वाहा॑ । अ॒स्मे र॑मस्वा॒स्मे ते॒ बन्धु॒स्त्वे राय॒ो मे राय॒ो मा व॒यꣳ रा॒यस्पोषे॑ण॒ वियौ॑ष्म॒ तोत॒ो रा॒यः ॥२२॥

Adistyāstvā mūrddhannājigharmi devayajane pṛthivyā' iḍāyāspadamasi ghṛtavat svāhā. Asme ramasvāsme te bandhustve rāyo me rāyo mā vayaṁ rāyaspoṣeṇa viyauṣma toto rāyaḥ.

Energy and Word of the Divine, you are on top of the sky, in the middle of the earth, and in the chant of the divine verses in celebration of the devas in yajna. I light up and activate the energy and the Divine voice with rich libations of ghee and chant of the vaidic hymns. You too light up and activate this energy and the Divine voice. Come with us and rejoice. It is our brother, our love, yours too. Wealth is yours. Mine too. The wealth of knowledge, power and materials you gain. We too. Knowing, resolving and doing, we may never be void of this wealth of life for health and happiness.

23. (Vak & Vidyut Devate, Vatsa Ṛshi)

सम॑ख्ये दे॒व्या धि॒या सं दक्षि॑णयो॒रुच॑क्षसा । मा म॒ऽआयुः॑ प्रमो॑षी॒र्मोऽअ॒हं तव॑ वी॒रं वि॑देय॒ तव॑ देवि सन्दृ॒शि ॥२३॥

Samakhye devyā dhiyā saṁ dakṣiṇayo-rucakṣasā. Mā ma'āyuḥ pramoṣirmo' ahaṁ tava vīraṁ videya tava devi sandṛśi.

With a vision and intelligence, inspired, enlightened and versatile, precise, scientific and practical, I clearly see the divine gifts of natural energy and the voice of the Veda, and describe and show them applied and enacted in actual life. May this energy and this voice never hurt my life. May I never neglect or lose it. May I never be unfair to your heroes. You too never be unjust to my heroes.

24. (Yajna Devata, Vatsa Ṛshi)

एष ते गायत्रो भागऽइति मे सोमाय ब्रूतादेष ते त्रैष्टुभो भागऽइति मे सोमाय ब्रूतादेष ते जागतो भागऽइति मे सोमाय ब्रूताच्छन्दोनामानाथ्ँसाम्राज्यङ्गच्छेति मे सोमाय ब्रूतादा-स्माकोऽसि शुक्रस्ते ग्रह्यो विचितस्त्वा विचिन्वन्तु ॥२४॥

Eṣa te gāyatro bhāga'iti me somāya brūtādeṣa te traiṣṭubho bhāga'iti me somāya brūtādeṣa te jāgato bhāga' iti me somāya brūtācchando-nāmānāṁ sāmrājyaṁgaccheti me somāya brūtādāsmāko'si śukraste grahyo vicitastvā vicinvantu.

"This is that part of Soma-Yajna which you can realize for yourself with the Gayatri verses", say this for me, to the seeker of the chemistry of Soma. "This is that part of Soma-Yajna which you can realize for yourself with the Trishtubh verses", say this for me, to the seeker of the manufacture of Soma. "This is that part of Soma-Yajna which you can realize for yourself with the Jagati Verses", say this for me, to the seeker of the value of Soma. "Perform the Soma-Yajna with the

specific verses for social management and governance and be on top of success", say this for me, to the seeker of the power of Soma. You are pure, specialist of Soma-Yajna, you are purifier, you are ours, so wise, knowledgeable, so adorable. We, the seekers of knowledge and discrimination, accept you, support you and advance the yajna.

25. (Savita Devata, Vatsa Ṛshi)

अभि त्यं देवꣳसवितारमोण्योः कविक्रतुमर्चामि सत्यसवꣳ रत्नधामभि प्रियं मतिं कविम् । ऊर्ध्वा यस्यामतिर्भाऽ अदिद्युतत्सवीमनि हिरण्यपाणिरमिमीत सुक्रतुः कृपा स्वः। प्रजाभ्यस्त्वा प्रजास्त्वाऽनुप्राणन्तु प्रजास्त्वमनुप्राणिहि ॥२५॥

Abhi tyam devaṁ savitāramoṇyoḥ kavikratumarcāmi satyasavaṁ ratnadhāmabhi priyam matim kavim. Urdhvā yasyāmatirbhā' adidyutatsavīmani hiraṇyapāṇiramimīta sukratuḥ kṛpā svaḥ. Prajābhyastvā prajāstvā'nuprāṇantu prajāstvamanuprāṇihi.

For the love of the people I adore the lord of light, creator of earth and heaven and the middle regions of the skies, the eternal poet who composed this wonderful world of paradisal beauty and truth adorned with the jewels of life from His inexhaustible treasure of nature, lord so dear to the learned and the wise, the brilliant manifestation of whose existential form blazes in the heaven above and the earth below which He made. With His infinite mercy He created the regions of bliss for the people, the creatures He created and loved. The people adore you, lord, with their breath of life. Lord of the golden bough in both hands, bless the people with the breath and energy of life existential as well as eternal.

26. (Yajna Devata, Vatsa Ṛshi)

शुक्रं त्वा शुक्रेण क्रीणामि चन्द्रं चन्द्रेणामृतममृतेन । सग्मे ते गोरस्मे ते चन्द्राणि तपसस्तनूरसि प्रजापतेर्वर्णः परमेण पशुना क्रीयसे सहस्रपोषं पुषेयम् ॥२६॥

Śukraṁ tvā śukreṇa krīṇāmi candraṁ candreṇāmṛtamamṛtena. Sagme te gorasme te candrāṇi tapasastanūrasi prajāpatervarṇaḥ parameṇa paśunā krīyase sahasrapoṣaṁ puṣeyam.

Yajna, you are a symbol of the discipline of fire. You are the golden choice of Prajapati, father of the creatures. Your gifts are begot for the price of the highest wealth. You are pure and immaculate, begot in return for the purest offering of mine. Golden and blissful you are, I offer the richest gold of my life for the celestial bliss. You are the nectar of life. I get you with the offering of the immortal knowledge I have. Your wealth is in the womb of the moving earth and the environment. May that wealth be ours too with yajna. You nourish life in a thousand ways. May I, by the grace of Prajapati, participate in the nourishment.

27. (Vidvan Devata, Vatsa Ṛshi)

मित्रो नऽएहि सुमित्रधऽइन्द्रस्योरुमाविश दक्षिणमुशन्नुशन्तꣳस्योनः स्योनम् । स्वान भ्राजाङ्घारे बम्भारे हस्त सुहस्त कृशानवेते वः सोमक्रयणास्तान्रक्षध्वं मा वो दभन् ॥२७॥

Mitro na'ehi sumitradha' indrasyorumāviśa dakṣiṇamuśannuśantaṁ syonaḥ syonam. Svāna bhrājāṅghāre bambhāre hasta suhasta kṛśānavete vaḥ somakrayaṇāstānrakṣadhvaṁ mā vo dabhan.

Friend of friends, man of knowledge and wisdom, come, be friends with us. Pleasant and aspiring, come along, sit on the right side of Indra, lord of power and wealth and knowledge. Gentle and decent, come to the gentle and the decent. Persuasive teacher, guardian of Soma, brilliant, fearsome to the wicked and the non-serious wasters, smiling, versatile, dominant master, defend and protect those who value the gifts of Soma and knowledge. Let no one bully you.

28. (Agni Devata, Vatsa Ṛshi)

परिं माग्ने दुश्चरिताद् बाधस्वा मा सुचरिते भज ।
उदायुषा स्वायुषोदस्थाममृताँ२ऽअनु ॥२८॥

Pari māgne duścaritād bādhasvā mā sucarite bhaja. Udāyuṣā svāyuṣodasthāmamṛtāṁ' anu.

Agni, Lord of light and life, save me all round from evil, drive off from me all that is bad in character and conduct. Establish me firmly in good character and conduct. Help me stay up there for a long age of goodness and high immortal virtue.

29. (Agni Devata, Vatsa Ṛshi)

प्रति पन्थामपद्महि स्वस्तिगामनेहसम् ।
येन विश्वाः परि द्विषो वृणक्ति विन्दते वसु ॥२९॥

Prati panthāmapadmahi svastigāmanehasam. Yena viśvāḥ pari dviṣo vṛṇakti vindate vasu.

Agni, lord of light and life, may we all follow the path of goodness, love and non-violence by which the good man keeps off all hate and fear and attains to the safe haven of happiness and freedom.

30. (Varuna Devata, Vatsa Ṛshi)

अदि॑त्या॒स्त्वग॒स्यदि॑त्यै॒ सद॒ऽआसीद । अस्त॑भ्ना॒द् द्यां वृ॑ष॒भोऽअ॒न्तरि॑क्षम॒मिमीत व॒रि॒माण॑म्पृथि॒व्याः। आसी॑द॒द्विश्वा॒ भुव॑नानि स॒म्राड् विश्वेत्ता॒नि॒ वरु॑णस्य व्र॒ता॒नि ॥३०॥

Adityāstvagasya-dityai sada'āsīda. Asta-bhnād dyāṁ vṛṣabho' antarikṣamamimīta varimāṇam pṛthivyāḥ. Āsīdadviśvā bhuvanāni samrāḍ viśvettāni varuṇasya vratāni.

Varuna, Lord of the universe and power of the sun and wind, you are the protective cover of the earth and the presiding presence of its order. Omnipotent Lord, you keep the heaven and the sky in position and maintain the excellence of life on earth. Glorious ruler of the world, you are the absolute centre and circumference of all the spheres of the universe, and all of them move in observance of the inexorable law of the divine power.

31. (Varuna Devata, Vatsa Ṛshi)

वने॑षु॒ व्यु॒न्तरि॑क्षं तता॒न॒ वाज॒मर्वँ॑त्सु॒ पय॑ऽउ॒स्त्रिया॑सु । हृ॒त्सु क्रतुं॑ वरु॑णो॒ वि॒क्ष्वु॒ग्निं दि॒वि सूर्यँ॑मदधा॒त् सोम॒मद्रौ॑ ॥३१॥

Vaneṣu vyantarikṣaṁ tatāna vājamarvatsu paya' usriyāsu. Hṛtsu kratuṁ varuṇo vikṣvagniṁ divi suryamadadhāt somamadrau.

Varuna, Lord Supreme, put expanse into waves and forests, velocity in the motion (of waves and winds), speed in the horses, milk in the cows, vision and will in the hearts, heat and desire in the living creatures, sun in heaven, nectar of life in the cloud, juice in the soma plant, and the soma plant on the mountain.

32. (Agni Devata, Vatsa Ṛshi)

सूर्यस्य॒ चक्षु॒रारो॑हाग्नेर॒क्ष्णः क॒नीन॑कम् ।
यत्रैत॑शेभि॒रीय॑से॒ भ्राज॑मानो विप॒श्चिता॑ ॥३२॥

Sūryasya cakṣurārohāgnerakṣṇaḥ kanīnakam.
Yatraitaśebhirīyase bhrājamāno vipaścitā.

Ascend to the eye (light) of the sun, and enter into the pupil of the eye of agni (light of fire) where, self-illuminating with the rays of your light, you would be approached and pursued by the discriminative scholar of science.

33. (Surya & Vidvan Devata, Vatsa Ṛshi)

उस्रा॒वेतं॑ धू॒र्षाहौ यु॒ज्येथा॑मन॒श्रूऽअवी॑रहणौ ब्रह्म॒चोद॑नौ ।
स्व॒स्ति य॑जमानस्य गृ॒हान् ग॑च्छतम् ॥३३॥

Usrāvetaṁ dhūrṣāhau yujyethāmanaśrū' avīrahaṇau brahmacodanau. Svasti yajamānasya gṛhān gacchatam.

Scholars dedicated to science and spirit in search of the good life should commit themselves to the study and application of the energy of the sun and vayu (wind and electricity), both treasures of scientific power and means of comfort, to be specifically investigated and used just like two bullocks bearing the burdens for life's comfort to the house of the master without tears or hurt to anybody but supporting the young and the brave. The scholars also, for guidance, should reach the senior man of knowledge who, too, silently bears the burdens of life for the knowledge and comfort of others. Let the joy and comfort of this scientific yajna, in consequence, reach the home of the yajamana.

34. (Yajamana Devata, Vatsa Ṛshi)

भद्रो मेऽसि प्रच्यवस्व भुवस्पते विश्वान्यभि धामानि । मा त्वा परिपरिणो विदन्मा त्वा परिपन्थिनो विदन्मा त्वा वृकाऽअघायवो विदन् । श्येनो भूत्वा परापत यजमानस्य गृहान् गच्छ तन्नौ सँस्कृतम् ॥३४॥

Bhadro me'si pracyavasva bhuvaspate viśvānyabhi dhāmāni. Mā tvā paripariṇo vidan mā tvā paripanthino vidan mā tvā vṛkā' aghāyavo vidan. Śyeno bhūtvā parāpata yajamānasya gṛhān gaccha tannau saṁskṛtam.

Lord of the earth, master of knowledge, you are a blessing for me. With the product of your study and my effort and support, reach any part of all the regions of the world shooting to your destination as an eagle. May no robber, no thief, no wolfish highway man, no man of evil pursuit, meet you on the way. May no one rob or deceive you or steal anything. Let the product of your yajna and mine reach the house of the yajamana fast.

35. (Surya Devata, Vatsa Ṛshi)

नमो मित्रस्य वरुणस्य चक्षसे महो देवाय तदृतꣳसपर्यत । दूरेदृशे देवजाताय केतवे दिवस्पुत्राय सूर्याय शꣳसत ॥३५॥

Namo mitrasya varuṇasya cakṣase maho devāya tadṛtaṁ saparyata. Dūredṛśe devajātāya ketave divasputrāya sūryāya śaṁsata.

Salutations in reverence, recognition and gratitude to the Sun, best friend, highest, all-seeing, great, brilliant, far-seeing light of the world, self-luminant,child of heaven. Sing in praise of him, serve his law of right and truth in life.

36. (Surya Devata, Vatsa Ṛshi)

वरुणस्योत्तम्भनमसि वरुणस्य स्कम्भसर्जनी स्थो वरुणस्यऽ ऋतसदन्यसि वरुणस्यऽऋतसदनमसि वरुणस्यऽऋत-सदनमासीद ॥३६॥

Varuṇasyottambhanamasi varuṇasya skambha-sarjanī stho varuṇasya' ṛtasadanyasi varuṇasya' ṛtasadanamasi varuṇasya' ṛtasadanamāsīda.

You are the bond and ultimate pillar of the universe. You are the centre and sustenance of vayu's hold on things and the sun's two-fold power to move the waters in space. You are the mainstay of the world's phenomenal reality of Satyam and the seat and working of Rtam, the universal law of Right and Truth. By your grace only, we realize the meaning of existence and follow the divine law of Dharma.

37. (Yajna Devata, Gotama Ṛshi)

या ते धामानि हविषा यजन्ति ता ते विश्वा परिभूरस्तु यज्ञम् । गयस्फानः प्रतरणः सुवीरोऽवीरहा प्रचरा सोम दुर्यान् ॥३७॥

Yā te dhāmāni haviṣā yajanti ta te viśvā paribhūrastu yajñam. Gayasphānaḥ prataraṇaḥ suvīro'vīrahā pracarā soma duryān.

Lord of the universe, whatever places are sanctified by the performance of yajna with oblations in your honour, all such places, O Soma, yajna may grace and sanctify for us too — yajna, promoter of the home, family and wealth, saviour from suffering, maker of the brave, redeemer of the weak, all-round generous and universal, may sanctify us too. Soma, scholar wise and dedicated, go round, speak for, propagate and perform yajna in every home.

इति चतुर्थोऽध्यायः ॥

CHAPTER–V

1. (Vishnu Devata, Gotama Ṛshi)

अग्नेस्तनूरसि विष्णवे त्वा सोमस्य तनूरसि विष्णवे त्वाऽतिथेरातिथ्यमसि विष्णवे त्वा श्येनाय त्वा सोमभृते विष्णवे त्वाऽग्नये त्वा रायस्पोषदे विष्णवे त्वा ॥१॥

Agnestanūrasi viṣṇave tvā somasya tanūrasi viṣṇave tvā'titherātithyamasi viṣṇave tvā śyenāya tvā somabhṛte viṣṇave tvā'gnaye tvā rāyaspoṣade viṣṇave tvā.

Yajna (Yajna materials), you are the body of fire (heat and electricity) dedicated to Vishnu for the completion of the noble act of service. You are the body of Soma (life-juice of the created phenomena) dedicated to Vishnu, for the purification of the air and the environment. You are the hospitality for the chance-visitor, dedicated to Vishnu for the attainment of knowledge. I do the yajna and offer the libations for Vishnu, for the 'eagle', fastest carrier of Soma to the Yajamana, for rapid advancement of the science and power of yajna. I offer the libations to the fire for the development of wealth and energy, for Vishnu, the powerful giver of virtue, for knowledge and the ability for action.

2. (Vishnu, Yajna Devata, Gotama Ṛshi)

अग्नेर्जनित्रमसि वृषणौ स्थऽउर्वश्यस्यायुरसि पुरूरवाऽअसि। गायत्रेण त्वा छन्दसा मन्थामि त्रैष्टुभेन त्वा छन्दसा मन्थामि जागतेन त्वा छन्दसा मन्थामि ॥२॥

Agnerjanitramasi vṛṣaṇau stha' urvaśyasyāyurasi purūravā' asi. Gayatreṇa tvā chandasā manthāmi traiṣṭubhena tvā chandasā manthāmi jāgatena tvā chandasā manthāmi.

Yajna (yajna materials), you are the birth-place of fire, source power of fire-arms. You are the food of the cosmic agents of rain, air and the sun. You are the producer and provider of various comforts of life. You are the secret of the knowledge of the Shastras through learned gatherings. I refine and kindle the fire with the inspiring chant of the Gayatri verses. I invigorate you and raise the fire with the exhilarating chant of the Trishtubh verses. I boost you and rouse the fire with the ecstatic chant of the jagati verses.

3. (Yajna Devata, Gotama Ṛshi)

भवतं नः समनसौ सचेतसावरेपसौ । मा यज्ञꣳहिꣳसिष्टं मा यज्ञपतिं जातवेदसौ शिवौ भवतमद्य नः ॥३॥

Bhavataṁ naḥ samanasau sacetasāvarepasau. Mā yajñaṁ hiṁ siṣṭam mā yajñapatim jātavedasau śivau bhavatamadya naḥ.

May the teacher and the disciple of the science of yajna be of equal mind in teaching and learning, harmonious in knowledge and instructions, gentle and free from coarseness in manners and communication. May these two devotees of the fire of yajna be auspicious harbingers of peace and happiness for us. May they not disturb or ruin the yajna. May they not hurt the yajnapati.

4. (Agni Devata, Gotama Ṛshi)

अग्नावग्निश्चरति प्रविष्टऽऋषीणां पुत्रोऽअभिशस्तिपावा। स नः स्योनः सुयजा यजेह देवेभ्यो हव्यꣳसदमप्रयुच्छन् स्वाहा ॥४॥

Agnāvagniścarati praviṣṭa' ṛṣīṇām putro' abhiśastipāvā. Sa naḥ syonaḥ suyajā yajeha devebhyo havyaṁ̆ sadamaprayucchantsvāhā.

Agni (fire) present in agni (electricity) is universally active and operative. Deeply involved in the study of agni, child of the rshis of scholarship, one with his subject, graceful, enlightened, serious and dedicated, the teacher and researcher roams around with his love. May he, for us here, carry on the yajna of his project with the libations of his special materials and create new knowledge and food for further yajna.

5. (Vidyut Devata, Gotama Ṛshi)

आपतये त्वा परिपतये गृह्णामि तनूनप्त्रे शाक्वराय शक्वनऽओजिष्ठाय । अनाधृष्टमस्यनाधृष्यं देवानामोजोऽनभिशस्त्यभिशस्तिपाऽअनभिशस्तेन्यमञ्जसा सत्यमुपगेषꣳस्विते मा धाः ॥५॥

Āpataye tvā paripataye gṛhṇāmi tanūnaptre śākvarāya śakvana' ojiṣṭhāya. Anādhṛṣṭamasyanādhṛṣyam devānāmojo'nabhiśastyabhiśastipā' anabhiśastenyamañjasā satyamupageṣaṁ̆ svite mā dhāḥ.

Lord/Energy and Power of the universe, indestructible, dauntless and undaunted, light and lustre of the powers of nature, faultless and protector against misfortune, beyond calumny and condemnation, I accept/take you for all-over protection from all sides, for a blooming body, for the gift of ability, strength and power, prowess and lustre, so that you help to put me in a state of comfort and welfare in a straight and natural

way and I celebrate in song the true and eternal cause of the good life.

6. (Agni Devata, Gotama Ṛshi)

अग्नै व्रतपास्त्वे व्रतपा या तव तनूरियꣳसा मयि यो मम तनूरेषा सा त्वयि । सह नौ व्रतपते व्रतान्यनु मे दीक्षां दीक्षापतिर्मन्यतामनु तपस्तपस्पतिः ॥६॥

Agne vratapāstve vratapā yā tava tanūriyaṁ sā mayi yo mama tanūreṣā sā tvayi. Saha nau vratapate vrtānyanu me dīkṣām dīkṣāpatirmanyatāmanu tapastapaspatiḥ.

Agni, Lord/Power of light and energy, omnipresent protector and keeper of the vows of discipline, I take the vow of discipline and study and come in to you. This presence of yours is in me, and the same presence in me is in you. You and I are together, the preceptor and the disciple are together. Lord protector of the vows of discipline and pursuit, Lord of commitment and consecration, Lord of fire and relentless exercise of discipline, recognize and permit our vow of discipline and study, approve and consecrate my commitment, accept and bless my dedication and pursuit of the undertaking and programme.

7. (Soma Devata, Gotama Ṛshi)

अꣳशुरꣳशुष्टे देव सोमाप्यायतामिन्द्रायैकधनविदे । आ तुभ्यमिन्द्रः प्यायतामा त्वमिन्द्राय प्यायस्व । आप्यायया-स्मान्त्सखीन्त्सन्न्या मेधया स्वस्ति ते देव सोम सुत्यामशीय एष्टा रायः प्रेषे भगायऽऋतमृतवादिभ्यो नमो द्यावापृथिवी-भ्याम् ॥७॥

Aṁśuraṁśuṣṭe deva somāpyāyatāmindrāyaik-adhanavide. Ā tubhyamindraḥ pyāyatāmā tvamindrāya pyāyasva. Āpyāyayāsmānt-sakhīntsannyā medhayā svasti te deva soma sutyāmaśīya. Eṣṭā rāyaḥ preṣe bhagāya' ṛtamṛtavādibhyo namo dyāvāpṛthivībhyām.

Soma, Lord and spirit of life, power brilliant, omnipresent in nature, master of unique knowledge and promoter of wealth, nurture the growth bit by bit, wave on wave, for the glory of Indra, the power of nature, and may Indra, the power, grow for you, the spirit. And may the seeker (the master and the disciple) grow for the joy of life. Help us grow, help our friends and comrades grow by virtue of your penetrating intelligence. Let joy and comfort grow. May success greet you! Man of brilliance dedicated to the spirit of life, joining you in your creative efforts for the production of food and energy, and the achievement of honour and prosperity, may we obtain the wanted power and wealth of life. To the speakers (and discoverers) of the Law (of nature), knowledge (of truth and law)! To earth and heaven, salutations (in gratefulness for fire and light and growth)!

8. (Agni Devata, Gotama Ṛshi)

या तेऽअग्नेऽयःशया तनूर्वर्षिष्ठा गह्वरेष्ठा ।
उग्रं वचोऽअपावधीत्त्वेषं वचोऽअपावधीत् स्वाहा ।
या तेऽअग्ने रजःशया तनूर्वर्षिष्ठा गह्वरेष्ठा ।
उग्रं वचोऽअपावधीत्त्वेषं वचोऽअपावधीत् स्वाहा ।
या तेऽअग्ने हरिशया तनूर्वर्षिष्ठा गह्वरेष्ठा ।
उग्रं वचोऽअपावधीत्त्वेषं वचोऽअपावधीत् स्वाहा ॥८॥

Yā te'agne'yaḥśayā tanurvarṣiṣṭhā gahvareṣṭhā. Ugram vaco' apāvadhīttveṣam vaco' apāvadhīt svāhā. Yā te' agne' rajaḥśayā tanūrvarṣiṣṭhā gahvareṣṭhā. Ugram vaco' apāvadhīttveṣam vaco' apāvadhīt svāhā. Yā te' agne hariśayā tanūrvarṣiṣṭhā gahvareṣṭhā. Ugram vaco' apāvadhīttveṣam vaco' apāvadhīt svāhā.

Agni, Lord of fire and speech, your presence (in the devotee), silent but potential as in the metals of the earth, generous and deep in the caverns of the mind, defeats the cruellest and most fearsome words of the opponent. Your presence (in the devotee), loud and powerful as in the air and waters of the sky, generous and deep as in the caverns of the clouds, defeats the strongest and most passionate words of the opponent. Your presence (in the devotee), clear and brilliant as in the rays of light, generous and deep as in the implosions of the sun, overwhelms the most brilliant and most formidable speech of the opponent. This is the voice of nature. This is the voice of the Veda. This is the voice of the Divine.

9. (Agni Devata, Gotama Ṛshi)

तप्तायनी मेऽसि वित्तायनी मेऽस्यवतान्मा नाथितादवतान्मा व्यथितात् । विदेदग्निर्नभो नामाग्नेऽअङ्गिरऽआयुना नाम्नेहि योऽस्यां पृथिव्यामसि यत्तेऽनाधृष्टं नाम यज्ञियं तेन त्वा दधे विदेदग्निर्नभो नामाग्नेऽअङ्गिरऽआयुना नाम्नेहि यो द्वितीयस्यां पृथिव्यामसि यत्तेऽनाधृष्टं नाम यज्ञियं तेन त्वा दधे विदेदग्निर्नभो नामाग्नेऽअङ्गिरऽआयुना नाम्नेहि यस्तृतीयस्यां पृथिव्यामसि यत्तेऽनाधृष्टं नाम यज्ञियं तेन त्वा दधे । अनु त्वा देववीतये ॥९॥

Taptāyanī me'si vittāyanī me'syavatānmā nāthitādavatānmā vyathitāt. Videdagnirnabho nāmāgne' aṅgira' āyunā nāmnehi yo'syāṁ pṛthivyāmasi yatte'nādhṛṣṭaṁ nāma yajñiyaṁ tena tvā dadhe videdagnirnabho nāmāgne' aṅgira'āyunā nāmnehi yo dvitīyasyām pṛthivyāmasi yatte'nādhṛṣṭam nāma yajñiyam tena tvā dadhe videdagnirnabho nāmāgne' aṅgira'āyunā nāmnehi yastṛtīyasyām pṛthivyāmasi yatte' nādhṛṣṭam nāma yajñiyam tena tvā dadhe. Anu tvā devavītaye.

Agni (fire, electricity and light) is the bringer of home for the homeless and wealth for all. It saves from destitution and exploitation, and from fear and deprivation. Know this agni: it is water from the sky, lives in the body parts as vital heat and comes bearing the name of health and longevity. It lives in this earth and that is its yajnic and indestructible form. For that reason, we light it in the vedi, raise it and feed it for the attainment of noble virtues.

Know the agni: it is in the vapours in the sky, the second region of space, in its yajnic and indestructible form. It comes bearing the name of health, longevity and comfort. For that reason, we light it in the vedi of science, raise it and feed it for the attainment of noble virtues.

Know the agni: it is light which illuminates various regions of the universe and lives in the moving sun in heaven, the third region of space, in its yajnic and indestructible form. It comes bearing the name of health, logevity, prosperity, light and life. For that reason, we light it in the vedi of technology, raise it and feed it for the attainment of noble virtues.

10. (Vak Devata, Gotama Ṛshi)

सिꣳह्यसि सपत्नसाही देवेभ्यः कल्पस्व सिꣳह्यसि सपत्नसाही देवेभ्यः। शुन्धस्व सिꣳह्यसि सपत्नसाही देवेभ्यः शुम्भस्व ॥१०॥

Siṁhyasi sapatnasāhī devebhyaḥ kalpasva siṁhyasi sapatnasāhī devebhyaḥ. Śundhasva siṁhyasi sapatnasāhī devebhyaḥ śumbhasva.

Speech is powerful, as powerful as a lioness. Develop it for the good people so that they can face a rival and prevail. Purify it so that the noble people can resist an adversary and defeat him. Beautify it so that the holy people can fight out the enemy and win over darkness and evil.

11. (Vak Devata, Gotama Ṛshi)

इन्द्रघोषस्त्वा वसुभिः पुरस्तात्पातु प्रचेतास्त्वा रुद्रैः पश्चात्पातु मनोजवास्त्वा पितृभिर्दक्षिणतः पातु विश्वकर्मा त्वादित्यै-रुत्तरतः पात्त्विदमहं तप्तं वार्बंहिर्धा यज्ञान्निःसृजामि ॥११॥

Indraghoṣastvā vasubhiḥ purastāt pātu pracetāstvā rudraiḥ paścat pātu manojavāstvā pitṛbhirdakṣiṇataḥ pātu viśvakarmā tvā'dityairuttarataḥ pātvi-damahaṁ taptam vārbahirdhā yajñānniḥ sṛjāmi.

(Speech is a sacred trust to be developed and preserved.) The voice of the Divine Power, Veda, and the scholars of the Veda, with the observation of the external world of the Vasus such as the earth and work of the 'vasu' scholars of 24 years standing may develop the language of science from the front, taking it forward. Pracheta, the man of awareness and illumination, with insight into the internal world of the pranas and the spirit

and work of the scholars of 36 years standing may extend it and preserve it from behind. The man of judgement and valuation as fast as the mind (manojawa), with the senior scholars past and present, should maintain the clarity and acceptability of its meaning and refinement on the right side of it. Vishwakarma, scholar of the world of existence and the structure of language, with the work of the scholars of 48 years standing, should maintain the overall beauty and effectiveness of it. (This is the yajna of creative speech.) With the fragrance of this yajna I breathe out the vapours of Vak (universal language) to be crystallized into the objective speech of communication.

12. (Vak Devata, Gotama Ṛshi)

सिꣳह्यसि स्वाहा सिꣳह्यस्यादित्यवनिः स्वाहा सिꣳह्यसि ब्रह्मवनिः क्षत्रवनिः स्वाहा सिꣳह्यसि सुप्रजावनी रायस्पोषवनिः स्वाहा सिꣳह्यस्यावह देवान्यजमानाय स्वाहा भूतेभ्यस्त्वा ॥१२॥

Siṁhyasi svāhā siṁhyasyādityavaniḥ svāhā siṁhyasi brahmavaniḥ kṣatravaniḥ svāhā siṁhyasi suprajāvanī rāyaspoṣavaniḥ svāhā siṁhyasyāvaha devān yajamānāya svāhā bhūtebhyastvā.

Language is sacred and it is power. It is the treasure of science, science of the stars and light especially of the sun in the zodiacs. It is the language of the Veda and eliminates ignorance. It is the language of governance, administration and military science and fights out injustice and crime. It is the language of economics, commerce, finance and management and removes poverty and suffering. It is the language of

social science and human welfare and eliminates anti-social forces. For the yajamana it brings spiritual knowledge and noble virtues. I serve and develop this noble language through yajna for the enlightenment and happiness of all the living beings.

13. (Yajna Devata, Gotama Ṛshi)

ध्रुवोऽसि पृथिवीं दृꣳह ध्रुवक्षिदस्यन्तरिक्षं दृꣳहाच्युतक्षिदसि दिवं दृꣳहाग्नेः पुरीषमसि ॥१३॥

Dhruvo'si pṛthivīm dṛṁha ḍhruvakṣidasy-antariṣam dṛṁhācyutakṣidasi divam dṛṁhā-agneḥ purīṣamasi.

Yajna is firm and immovable, the centre of movement. It develops the earth and enriches its wealth. Develop yajna. It is the treasure-home of knowledge and prosperity. It expands the sky and increases its wealth and waters. Develop yajna. It is the seat of indestructible wealth. It expands radiation of light and energy from the regions of the sun and brings the light of knowledge. It supplements and sharpens the powers of nature. Develop yajna. Expand. Accelerate. Intensify. It is the completion, the finale.

14. (Savita Devata, Gotama Ṛshi)

युञ्जते मनऽउत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः । वि होत्रा दधे वयुनाविदेकऽइन्महो देवस्य सवितुः परिष्टुतिः स्वाहा ॥१४॥

Yuñjate mana' uta yuñjate ḍhiyo viprā viprasya bṛhato vipaścitaḥ. Vi hotrā dadhe vayunāvideka' inmahī devasya savituḥ pariṣṭutiḥ svāhā.

Great are the songs of celebration in praise of

Savita, the Creator, Omnipresent Lord Supreme of infinite knowledge and Karma. Wise and dedicated men of multiple orders of yajna concentrate their mind and intelligence on that One Universal Presence. Knowing that language of celebration and Karma I meditate on the presence of the Lord all alone by myself.

15. (Vishnu Devata, Medhatithi Ṛshi)

इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम् ।
समूढमस्य पाꣳसुरे स्वाहा ॥१५॥

Idam viṣṇurvicakrame treḍhā nidadhe padam.
Samūḍhamasya pāṁsure svāhā.

Vishnu, Lord omnipresent sustainer of this dynamic world, visible and invisible, created it in three fold order — earth (prithivi), skies (antariksha) and heaven (dyu), or sattva (mind), rajas (motion) and matter (tamas) — and, alongwith the mystery that it is, set it in space. This is the divine voice.

16. (Vishnu Devata, Vasishtha Ṛshi)

इरावती धेनुमती हि भूतꣳसूयवसिनी मनवे दशस्या ।
व्यस्कभ्ना रोदसी विष्णवेते दाधर्त्थं पृथिवीमभितो मयूखैः
स्वाहा ॥१६॥

Irāvatī dhenumatī hi bhūtaṁ sūyavasinī manave daśasyā. Vyaskabhnā rodasī viṣṇavete dādharttha pṛthivīmabhito mayūkhaiḥ svāhā.

The earth full of grain, rich in cows, covered with grass and greenery so pleasing to man, this earth with all her creatures held fast all round in orbit by the waves of gravitation, and the heaven above well-sustained in position, Vishnu, Lord immanent of the world, you

maintain both of these and, of course, the divine word of the Veda.

17. (Vishnu Devata, Vasishtha Ṛshi)

देवश्रुतौ देवेष्वाघोषतं प्राची प्रेतमध्वरं कल्पयन्तीऽऊर्ध्वं यज्ञं नयतं मा जिह्वरतम् । स्वं गोष्ठमावदतं देवी दुर्येऽआयुर्मा निर्वादिष्टं प्रजां मा निर्वादिष्टमत्र रमेथां वर्ष्मन् पृथिव्याः॥१७॥

Devaśrutau deveṣvāghoṣataṁ prācī pretam-aḍhvaraṁ kalpayantī'ūrdhvaṁ yajñaṁ nayataṁ mā jihvaratam. Svam goṣṭhamāvadatam devī durye' āyurmā nirvādiṣṭaṁ prajām mā nirvādiṣṭamatra ramethāṁ varṣman pṛthivyāḥ.

Scholars well-versed in the science of yajna go forward to the noble people and proclaim that they strengthen and extend the yajna over the earth and to the sky so that they receive, like the two fold movements of prana and apana, the fragrance of the yajna of love and non-violence and send it onward to the heavens. Take the yajna high, never take it down. Pious men of virtue stay in their home and look after the cows fully well. Abuse not life. Revile not the people. Enjoy life on the earth under the showers of peace and joy.

18. (Vishnu Devata, Autathya Dirghatama Ṛshi)

विष्णोर्नु कं वीर्याणि प्रवोचं यः पार्थिवानि विममे रजाꣳसि। योऽअस्कभायदुत्तरꣳसधस्थं विचक्रमाणस्त्रेधोरुगायो विष्णवे त्वा ॥१८॥

Viṣṇornukaṁ vīryāṇi pravocaṁ yaḥ pārthivāni vimame rajāᳬsi. Yo' askabhāyaduttaraṁ sadhastha̍m vicakramāṇastredhorugāyo viṣṇave tvā.

Let us celebrate the wonderful exploits of Vishnu who makes the threefold order of the heaven, the earth and the sky with the original materials of nature. Immanent with the later forms of the dynamic universe which He made and makes, He sustains the world. Celebrated in the hymns of the Veda, Lord, we worship you for the sake of the universal yajna of creation and pray for inspiration to perform yajna in our life.

18. (Vishnu Devata, Autathya Dirghatama Ṛshi)

दि॒वो वा॑ विष्णऽउ॒त वा॑ पृथि॒व्या म॒हो वा॑ विष्णऽ-उ॒रोर॒न्तरि॑क्षात्। उ॒भा हि हस्ता॒ वसु॑ना पृ॒णस्वा प्रय॑च्छ॒ दक्षि॑णा॒दोत स॒व्याद्विष्ण॑वे त्वा ॥१९॥

Divo vā viṣṇa' uta vā pṛthivyā maho vā viṣṇa' urorantarikṣāt. Ubhā hi hastā vasunā pṛṇasvā prayaccha dakṣiṇādota savyād viṣṇave tvā.

Vishnu, Lord omnipresent of the universe, we worship you with yajna for the gifts of yajna. We pray: from the regions of heaven bless us with energy and light. From the vast sky and from the earth, and from the great womb of nature — the 'mahat' form of the creative mode — bless us and fill our life to the full with materials of joy and peace with both hands, from both sides, right and left.

20. (Vishnu Devata, Autathya Dirghatama Ṛshi)

प्र तद्विष्णु॑ स्तवते वी॒र्येण मृ॒गो न भी॒मः कु॑च॒रो गि॑रि॒ष्ठाः। यस्योरुषु॒ त्रिषु॒ वि॒क्रम॑णेष्वधिक्षि॒यन्ति॒ भुव॑नानि॒ विश्वा॑॥२०॥

Pra tadviṣṇu statvate vīryeṇa mṛgo na bhīmaḥ kucaro giriṣṭhāḥ. Yasyoruṣu triṣu vikramaṇeṣvadhikṣiyanti bhuvanāni viśvā.

Like an awful mountain lion that roams around in his sole majesty, Vishnu, the omnipresent Lord of tremendous power and glory rules the world and commands the homage of His creatures. All the regions of the world rest in the vast spaces of the three orders of His wonderful creation — the earth, the sky and the heavens.

21. (Vishnu Devata, Autathya Dirghatama Ṛshi)

विष्णो रराटमसि विष्णोः श्नप्त्रे स्थो विष्णोः स्यूरसि विष्णोर्ध्रुवोऽसि । वैष्णवमसि विष्णवे त्वा ॥२१॥

Viṣṇo rarāṭamasi viṣṇoḥ śnaptre stho viṣṇoḥ syūrasi viṣṇordhruvo'si. Vaiṣṇavamasi viṣṇave tvā.

The world is a manifestation of Vishnu's glory at two levels of existence, the animate and the inanimate. The elements of existence have been integrated into form by the presence of Vishnu. The form is one, firm, inviolable and organismic. The world is divine, it belongs to Vishnu. It is yajna. It is for yajna in celebration of the maker.

22. (Vishnu Devata, Autathya Dirghatama Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। आददे नार्यसीदमहꣳरक्षसां ग्रीवाऽअपि कृन्तामि । बृहन्नसि बृहद्रवा बृहतीमिन्द्राय वाचं वद ॥२२॥

Devasya tvā savituḥ prsave'śvinorbāhubhyāṁ pūṣṇo hastābhyām. Ā dade nāryasīdamahaṁ rakṣasāṁ grīvā' api kṛntāmi. Bṛhannasi bṛhadravā bṛhatīmindrāya vācam vada.

In this world of Lord Savita's creation and blessedness, with the double strength of Ashwini's arms

(nature's powers of health, prana and apana) and the double gifts of nourishment from Pusha (earth's powers of gravitation and stability), I accept and undertake to do yajna. Yajna is a noble work for humanity. With this, we can drive away the forces of evil even by the neck. It is great and growing. It is the voice of divinity loud and clear. Proclaim this great voice of truth for the glory of Indra, ruler of the earth.

23. (Yajna Devata, Autathya Dirghatama Ṛshi)

रक्षोहणं बलगहनं वैष्णवीमिदमहं तं बलगमुत्किरामि यं मे निष्ट्यो यममात्यो निचखानेदमहं तं बलगमुत्किरामि यं मे समानो यमसमानो निचखानेदमहं तं बलगमुत्किरामि यं मे सबन्धुर्यमसबन्धुर्निचखानेदमहं तं बलगमुत्किरामि यं मे सजातो यमसजातो निचखानोत्कृत्याङ्किरामि ॥२३॥

Rakṣohaṇaṁ balagahanaṁ vaiṣṇavīm idamahaṁ taṁ balagamutkirāmi yaṁ me niṣṭyo yamamātyo nicakhanedamahaṁ taṁ balagamutkirāmi yaṁ me samāno yamasamāno nicakhānedamahaṁ taṁ balagamutkirāmi yaṁ me sabandhuryamasabandhurnicakhānedamahaṁ taṁ balagamutkirāmi yaṁ me sajāto yamasajāto nicakhānotkṛtyāṁ kirāmi.

Just as I perform, refine and expand this yajna — an act that gathers strength, bestows strength of power, prosperity and happiness, and destroys negativity and evil, an act performed with the voice of the divine (Veda) for the divine — just as I do the yajna, you too do the same for advancement.

What my dedicated friend or my chief assistant has done to dig up the vedi for knowledge of the earth, and as he has performed the yajna of research, so I do

the act for enlightenment and you too do the same for progress.

What my equal or my unequal has done and does in the field of education, the same I do for development and you too do the same for refinement.

What the equal of my brother or the unequal of my brother has done and does for the advancement of the science of yajna, I do the same developmental act, and you too do the same — for expansion.

What my brother, colleague or another higher or lower has done and does regularly for heightening the possibilities of yajna for the advancement of knowledge, prosperity and happiness, I do the same inspiring act and you too do the same for the higher life.

24. (Surya & Vidvan Devate, Autathya Dirghatama Ṛshi)

स्व॒राड॑सि सपत्न॒हा स॑त्र॒राड॑स्यभिमाति॒हा
जन॒राड॑सि रक्षो॒हा स॑र्व॒राड॑स्यमित्र॒हा ॥२४॥

Svarādasi sapatnahā satrarāḍasyabhimātihā
janarāḍasi rakṣohā sarvarādasyamitrahā.

You are self-disciplined, self-luminous, free, able to defeat the rivals. You are ruled by the sessions of the community-yajna; you shine in the community sessions and you suppress the proud. You are ruled by the people, you shine among the people, and you eliminate the wicked. You are ruled by all, you shine among all and you win over those who are not your friends.

You are the individual, self-disciplined, self-enlightened, free, able to defeat the rivals. You are the community, autonomous, enlightened, able to keep down the insidious. You are the nation, governed by the people,

nationally enlightened, free, able to suppress the wicked. You are the united nations of the world, governed by the united people, humanly enlightened, sovereign, able to win over the opposition and non-friends.

25. (Yajna Devata, Autathya Dirghatama Ṛshi)

र॒क्षो॒हणो॑ वो बलग॒हन॒: प्रोक्षा॑मि वैष्ण॒वान्र॑क्षो॒हणो॑ वो बलग॒हनोऽव॑नयामि वैष्ण॒वान्र॑क्षो॒हणो॑ वो बलग॒हनोऽ-व॑स्तृणामि वैष्ण॒वान्र॑क्षो॒हणौ॑ वां बलग॒हना॒ऽउप॑दधामि वैष्ण॒वी र॑क्षो॒हणौ॑ वां बलग॒हनौ॒ पर्यू॑हामि वैष्ण॒वी वै॑ष्ण॒वम॑सि वैष्ण॒वा स्थ ॥२५॥

Rakṣohaṇo vo balagahanaḥ prokṣāmi vaiṣṇavān rakṣohaṇo vo balagahano'vanayāmi vaiṣṇavān rakṣohaṇo vo balagahano' vastṛṇāmi vaiṣṇavān rakṣohaṇau vāṁ balagahanā' upa-dadhāmi vaiṣṇavī rakṣohaṇau vāṁ balagahanau paryūhāmi vaiṣṇavī vaiṣṇavamasi vaiṣṇavā stha.

You are fighters against suffering and destroyers of evil while I rout the force of the enemy. You are devotees of Vishnu, Lord of the universe, and dedicated to yajna, a life of positive creative and constructive action. I bless and sanctify you. You are the destroyers of the wicked. I gauge the strength of the enemy and drive them away from you, friends of yajna. You are fighters against human poverty and misfortune. I know the powers of the exploiters. I shower success and prosperity on you, friends of social and economic well-being through yajna. President of the council and master of yajna, you are crusaders against ignorance and injustice and you face the power of the adversaries. By virtue of your dedication to Vishnu and to yajna, I take you close to me for success. Eliminators of sin and pollution, you break down their

power in the service of society. I know your faith and I strengthen your faith and resolve. Yajna is holy, it is a Godly mission. Stay firm in your dedication to yajna, to God, to nature and to society.

26. (Yajna Devata, Autathya Dirghatama Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। आददे नार्यसीदमहꣳरक्षसां ग्रीवाऽअपिकृन्तामि । यवोऽसि यवयास्मद् द्वेषो यवयारातीर्दिवे त्वाऽन्तरिक्षाय त्वा पृथिव्यै त्वा शुन्धन्ताँल्लोकाः पितृषदनाः पितृषदनमसि ॥२६॥

Devasya tvā savituḥ prasave'svinorbāhubhyāṁ pūṣṇo hastābhyām. Ā dade nāryasīdamahaṁ rakṣasāṁ grīvā' api kṛntāmi. Yavo'si yavayāsmad dveṣo yavayārātīrdive tvā'-ntarikṣāya tvā pṛthivyai tvā śundhantāṁllokāḥ pitṛṣadanāḥ pitṛṣadanamasi.

In this world of Savita's creation, with the strength and vigour of prana and apana, and with the power and prowess of the bold and the brave I do homage to the man of learning and dedication and accept yajna as a mission so that I may catch the wicked and the evil by the neck and eliminate them head and foot from life and society. You are young and fast, speed itself. Drive away hate and fear from us. Eliminate poverty, adversity and failure. May all the people cooperate and join in the yajna in the search for the light of truth and universal Dharma, for exploration of the sky and space and for enrichment of the earth and the environment. This is the assembly of the wise and the learned people. May all the people join these men of knowledge and be enlightened. O woman, you are strong and bold. You too join in this venture.

27. (Yajna Devata, Autathya Dirghatama Ṛshi)

उद्दिवꣳस्तभानान्तरिक्षं पृण दृꣳहस्व पृथिव्यां द्युतानस्त्वा मारुतो मिनोतु मित्रावरुणौ ध्रुवेण धर्मणा । ब्रह्मवनि त्वा क्षत्रवनि रायस्पोषवनि पर्यूहामि । ब्रह्म दृꣳह क्षत्रं दृꣳहायुर्दृꣳह प्रजां दृꣳह ॥२७॥

Uddivaṁ stabhānāntarikṣaṁ pṛṇa dṛṁhasva pṛthivyāṁ dyutānastvā māruto minotu mitrāvaruṇau dhruveṇa dharmaṇā. Brahmavani tvā kṣatravani rāyaspoṣavani paryūhāmi. Brahma dṛṁha kṣatraṁ dṛṁhāyurdṛṁha prajāṁ dṛṁha.

Yajna, man of knowledge, president of the assembly, reach the regions of light and reveal the secrets of knowledge. Rise to the skies and fill the space there for knowledge. Reach into the earth and strengthen it. May the wind join you and help with the light of energy. May the two-fold movements of wind-energy, prana and apana, help you with their firm and unfailing power. I know and appreciate your dedication to knowledge and education, to governance and organization, to the economic system and wish you well. Promote knowledge, strengthen the social system, enrich the economic system. Promote life and health. Promote the welfare of the people.

28. (Yajna Devata, Autathya Dirghatama Ṛshi)

ध्रुवासि ध्रुवोऽयं यजमानोऽस्मिन्नायतने प्रजया पशुभिर्भूयात्। घृतेन द्यावापृथिवी पूर्येथामिन्द्रस्य छदिरसि विश्वजनस्य छाया ॥२८॥

Dhruvāsi dhruvo'yaṁ yajamāno'sminnāyatane prajayā paśubhirbhūyāt. Ghṛtena dyāvāpṛthivī pūryethām indrasya chadirasi viśvajanasya chāyā.

Lady of the house, hostess of yajna, you are firm and strong. May the yajamana, your husband, also be firm in this yajna, in this home, in this world, with his family, his people and his wealth. May both of you fill the earth and the sky with the fragrance of ghee and fertility. You are the protective shade of Indra, lord of power and prosperity. You too be the protective cover for all the people of the world.

29. (Ishvara and Sabhadhyaksha Devate, Autathya Dirghatama Ṛshi)

परिं त्वा गिर्वणो॒ गिर॑ऽइ॒मा भ॑वन्तु॒ वि॒श्वतः॑ ।
वृ॒द्धायु॒मनु॒ वृद्ध्यो॒ जुष्टा॑ भवन्तु॒ जुष्ट॑यः ॥२९॥

Pari tvā girvaṇo gira'imā bhavantu viśvataḥ. Vṛddhāyumanu vṛddhayo juṣṭā bhavantu juṣṭayaḥ.

Lord President, adorable in songs of praise, may these chants of celebration reach you whole and from all sides, and may these praises, ever loved, increase and grow in their truth and value alongwith the lord, first in time and oldest in wisdom.

30. (Ishvara and Sabhadhyaksha Devate, Madhuchhanda Ṛshi)

इन्द्र॑स्य॒ स्यूर॑सीन्द्र॑स्य ध्रु॒वो॑ऽसि ।
ऐ॒न्द्रम॑सि वैश्वदे॒वम॑सि ॥३०॥

Indrasya syūrasīndrasya dhruvo'si Aindramasi vaiśvadevamasi.

You are the life-link of the world's beauty and grandeur. You are the centre-pin of the wheel of existence. You are the power and the glory. You are the ultimate rest and haven of the universe.

31. (Agni Devata, Madhuchhanda Ṛshi)

विभूरसि प्रवाहणो वह्निरसि हव्यवाहनः ।
श्वात्रोऽसि प्रचेतास्तुथोऽसि विश्ववेदाः ॥३१॥

Vibhūrasi pravāhaṇo vahnirasi havyavāhanaḥ.
Śvātro'si pracetāstutho'si viśvavedāḥ.

Agni, you are vast as space, flowing as a river and rolling as the sea, the fire that carries the fragrance of yajna across the world. You are the lord giver of knowledge and awareness and promoter of wisdom, and you are the vision of the world.

32. (Agni Devata, Madhuchhanda Ṛshi)

उशिगसि कविरङ्घारिरसि बम्भारिरवस्यूरसि दुवस्वा-
ञ्छुन्ध्यूरसि मार्जालीयः सम्राडसि कृशानुः परिषद्योऽसि
पवमानो नभोऽसि प्रतक्वा मृष्टोऽसि हव्यसूदनऽऋत-
धामासि स्वर्ज्योतिः ॥३२॥

Uśigasi kaviraṅghārirasi bambhārir-avasyūrasi
duvasvān chundhyūrasi mārjālīyaḥ samrāḍasi
kṛśānuḥ pariṣadyo'si pavamāno nabho'si
pratakvā-mṛṣṭo'si havyasūdana' ṛtadhāmā'si
svarjyotiḥ.

Agni, you are the lord of light, eternal poet of vision and creation, enemy of sin and evil, deliverer from bondage, protector from suffering, adorable, edifying purifier and sanctifier. Self-refulgent, you burn away the dirt, wash away and dry up pollution; centre-presence of the assembly, you emanate joy; light of the sky, you refine the yajna and carry it in space. Light of heaven and abode of the eternal law of Dharma, you are the spirit of patience and the power of endurance.

33. (Agni Devata, Madhuchhanda Ṛshi)

समुद्रोऽसि विश्वव्यचाऽअजोऽस्येकपादहिरसि बुध्न्यो वागस्यैन्द्रमसि सदोऽस्यृतस्य द्वारौ मा मा सन्ताप्त-मध्वनामध्वपते प्र मा तिर स्वस्ति मेऽस्मिन् पथि देवयानै भूयात् ॥३३॥

Samudro'si viśvavyacā' ajo'syekapād ahirasi budhnyo vāgasyaindramasi sado'si ṛtasya dvārau mā mā santāptam adhvanāmadhvapate pra mā tira svasti me'smin pathi devayāne bhūyāt.

Agni, vast and deep as the ocean, unfathomable as space, immanent and omnipresent, you are the original power and motion of existence. Unborn and eternal, spirit of all knowledge, the world is but one vibration of this eternal consciousness, and the Veda is just one Word of its articulation.

Man of wisdom and learning, path-maker and guardian of advancement in knowledge, Dharma and science, Agni, Lord of Life, is the lord of knowledge and power. He opens the doors of internal and external knowledge. You too keep the doors open, extend the paths, do not cause any suffering, help us cross the hurdles and lead us on in this noble pilgrimage of divine life on earth. Lord of life, knowledge and action, bless us that we may succeed.

34. (Agni Devata, Madhuchhanda Ṛshi)

मित्रस्य मा चक्षुषेक्षध्वमग्नयः सगराः सगरा स्थ सगरेण नाम्ना रौद्रेणानीकेन पात मांग्नयः पिपृत मांग्नयो गोपायत मा नमो वोऽस्तु मा मा हिꣳसिष्ट ॥३४॥

Mitrasya mā cakṣuṣekṣadhvam agnayaḥ sagarāḥ sagarā stha sagareṇa nāmnā raudreṇānīkena pāta mā'gnayaḥ pipṛta mā' gnayo gopāyata mā namo vo'stu mā mā hiṁsiṣṭa.

Men of knowledge, worthy of praise, broadminded as the sky, voracious as fire for knowledge and passionate for work, look at me favourably with the eye of friends. Remain broad-minded and liberal. Liberal and gracious as you are, protect me with the fiery passion for knowledge and power in growth and development. May the men of the fire of yajna and science fill and full me with plenty and let me grow in safety and peace. Salutations to you! Pray hurt me not, destroy me not.

35. (Agni Devata, Madhuchhanda Ṛshi)

ज्योतिरसि विश्वरूपं विश्वेषां देवानाꣳसमित् । त्वꣳसोम तनूकृद्भ्यो द्वेषोभ्योऽन्यकृतेभ्यऽउरु यन्तासि वरूथꣳस्वाहा जुषाणोऽअप्तुराज्यस्य वेतु स्वाहा ॥३५॥

Jyotirasi viśvarūpaṁ viśveṣāṁ devānāṁ samit. Tvaṁ soma tanūkṛdbhyo dveṣobhyo' nyakṛte-bhya'uru yantāsi varūthaṁ svāhā juṣāṇo' apturājyasya vetu svāhā.

Agni, you are the light of universal knowledge, a flame of fire for the scholars of the world to light up and reveal the form and structure of the world. Soma you are the vast power of order and control over the envious, the self-expansive servers of the flesh, the negative and uncreative people. May the lover of tecknowledge, fast and anxious, choose to dedicate himself to the great and valuable secrets and powers of agni, and know and confirm the divine voice of the Veda.

36. (Agni Devata, Agastya Ṛshi)

अग्ने॒ नय॑ सु॒पथा॑ रा॒येऽअ॒स्मान्विश्वा॑नि देव व॒युना॑नि वि॒द्वान्।
यु॒यो॒ध्य॒स्मज्जु॑हु॒रा॒णमे॑नो॒ भूयि॑ष्ठां ते॒ नम॑ऽउक्तिं विधेम ॥३६॥

Agne naya supathā rāye' asmānviśvāni deva vayunāni vidvān. Yuyodhyasmajjuhurāṇameno bhūyiṣṭhāṁ te nama'uktim vidhema.

Agni, light of the world and treasure-home of all the power and wealth, lord of all the knowledge, karma and paths of life, lead us on by the right path, simple and straight, to the highest goal of life, Moksha, through right knowledge, right action and right wealth. Fight out and ward off from us all that is evil and leads to suffering — crookedness, deviousness, intrigue and deceit. We bow in thanks and surrender to you and sing the sweetest songs in praise of you.

37. (Agni Devata, Agastya Ṛshi)

अ॒यं नो॑ऽअ॒ग्निर्वरि॑वस्कृणोत्व॒यं मृधः॑ पु॒रऽए॑तु प्रभि॒न्दन् ।
अ॒यं वाजा॑ञ्जयतु॒ वाज॑सातावि॒यꣳश॒त्रूञ्ज॑यतु॒ जर्हृ॑षाणः॒ स्वाहा॑ ॥३७॥

Ayam no' agnirvarivaskṛṇotvayaṁ mṛdhaḥ pura' etu prabhindan. Ayaṁ vājāñjayatu vājasātāvayaṁ śatrūñjayatu jarhṛṣāṇaḥ svāhā.

May this Agni, this fiery man of courage and prowess, make the way to safety, security, wealth and bliss. May he, breaking through the lines of the envious, go forward. May he defeat the enemy in battles and win the victories. May he, in joyous song, celebrate the victory for Agni.

38. (Vishnu Devata, Agastya Ṛshi)

उ॒रु विष्णो॒ विक्र॑मस्वो॒रु क्षया॑य नस्कृधि ।
घृ॒तं घृ॑तयोने पिब॒ प्रप्र॑ य॒ज्ञप॑तिं ति॒र स्वाहा॑ ॥३८॥

Uru viṣṇo vikramasvoru kṣayāya naskṛdhi.
Ghṛtaṁ ghṛtayone piba prapra yajñapatiṁ tira svāhā.

Vishnu, lord of life and sustenance/Man of knowledge, power and wealth, go far and forward in your exploits and enable us to expand with our homes, wealth, knowledge and happiness. Born of ghee and rising with ghee the fire devours its food and blazes. You too light the fire with knowledge and action and grow continuously in knowledge, action, wealth and happiness. Take the master of yajna across the fields of life, chanting the hymns of yajna, to a safe haven of joy.

39. (Soma & Savita Devate, Agastya Ṛshi)

देव॑ सवितरे॒ष ते॒ सोम॒स्तꣳर॑क्षस्व॒ मा त्वा॑ दभन् । ए॒तत्त्वं दे॑व सोम दे॒वो दे॒वाँ२ऽउपा॑गाऽइ॒दम॒हं म॑नु॒ष्या॒न्त्स॒ह रा॒यस्पोषे॑ण॒ स्वाहा॒ निर्व॑रुणस्य॒ पाशा॒न्मुच्ये ॥३९॥

Deva savitareṣa te somastaṁ rakṣasva mā tvā dabhan. Etattvam deva soma devo devāṁ upāgā' idamahaṁ manuṣyāntsaha rāyaspoṣeṇa svāhā nirvaruṇasya pāśān muchye.

Savita, lord of life and growth, Head of the people, this is your Soma, honour, strength and power. Protect it. Don't be cowed down. Let none injure, deceive or destroy you. Soma, man of energy and inspiration, shining with strength and intelligence, bright as you are, go to the men of virtue and wisdom. I too approach them to be with them. Thus with the wise

and the virtuous people, with friends and comrades, with wealth and growth, I get free of the chains of Varuna, the powers of worldly bondage.

40. (Agni Devata, Agastya Ṛshi)

अग्नै व्रतपास्ते व्रतपा या तव तनूर्मय्यभूदेषा सा त्वयि यो मम तनूस्त्वय्यभूदियꣳसा मयि । यथायथं नौ व्रतपते व्रतान्यनु मे दीक्षां दीक्षापतिरमꣳस्तानु तपस्तपस्पतिः ॥४०॥

Agne vratapāste vratapā yā tava tanūrmayya-bhūdeṣā sā tvayi yo mama tanūstvayyabhūdiyaṁ sā mayi. Yathāyathaṁ nau vratapate vratānyanu me dīkṣāṁ dīkṣāpati-ramaṁstānu tapastapa-spatiḥ.

Agni, man of light and brilliance, man of truth, man of knowledge, teacher, man of discipline on oath as you are, so may I be as your disciple. Your body of knowledge, truth and faith may be in me too. And my body of growing knowledge may be in you. Man of discipline and commitment, you and I both shall observe common vows corresponding to each other. May my initiation and dedication on oath be accepted and approved by my master of initiation. May my discipline and austerity be in accord with the discipline and austerity of the master of tapas, austere discipline.

41. (Vishnu Devata, Agastya Ṛshi)

उरु विष्णो विक्रमस्वोरु क्षयाय नस्कृधि ।
घृतं घृतयोने पिब प्रप्र यज्ञपतिं तिर स्वाहा ॥४१॥

Uru viṣṇo vikramasvoru kṣayāya naskṛdhi. Ghṛtaṁ ghṛtayone piba prapra yajñapatim tira svāhā.

Vishnu, man of courage and knowledge wide expansive as the wind, equip yourself with the knowledge of science and technology and expand our comfort and happiness. Man sipping holy water just as fire consumes ghee and electricity in the sky consumes water in the clouds, drink deep at the fount of knowledge. Help the master of yajna to overcome the hurdles and swim across the seas with the chant of the Veda.

42. (Agni Devata, Agastya Ṛshi)

अत्यन्याँ२॥ऽअगा॑ं नान्याँ२॥ऽउपा॑गाम॒र्वाक् त्वा॒ परे॒भ्योऽविदं प॒रोऽवरेभ्यः । तं त्वा॑ जुषामहे देव वनस्पते देवय॒ज्यायै दे॒वास्त्वा॑ देवय॒ज्यायै॑ जुषन्ता॑ं विष्णवे त्वा । ओष॑धे॒ त्राय॑स्व॒ स्वधि॑ते॒ मैन॑ꣳहिꣳसीः ॥४२॥

Atyanyāmँ' agāṁ nānyāmँ' upāgāmarvāk tvā parebhyo'vidam paro'varebhyaḥ. Tam tvā juṣāmahe deva vanaspate devayajyāyai devāstvā devayajyāyai juṣantām viṣṇave tvā. Oṣadhe trāyasva svadhite mainamँ hiṁsīḥ.

Agni/Master of knowledge, I won't go to the fools. I would go to the others, to the wise, yes, to the wise only. You are higher than the highest (in knowledge), and closer than the closest (in love). I would be with you, know you, attain to you.

Lord/Master of herbs, brilliant and generous, we love you and adore you for the sake of gifts of knowledge and life's inspiration. May all the devas, noble ones, love you and adore you for the same gifts of knowledge and blessings for the sake of Vishnu, lord of yajna.

Life-giving herbs, power of the lord, save this man, save this yajna, hurt not, kill not.

43. (Yajna Devata, Agastya Ṛshi)

द्यां मा लेखीरन्तरिक्षं मा हिꣳसीः पृथिव्या सम्भव । अयꣳहि त्वा स्वधितिस्तेतिजानः प्रणिनाय महते सौभगाय । अतस्त्वं देव वनस्पते शतवल्शो विरोह सहस्त्रवल्शा वि वयꣳ रुहेम ॥४३॥

Dyāṁ mā lekhīrantarikṣaṁ mā hiṁsīḥ pṛthivyā sambhava. Ayaṁ hi tvā svadhitistetijānaḥ praṇināya mahate saubhagāya. Atastvaṁ deva vanaspate śatavalśo viroha sahasravalśā vi vayaṁ ruhema.

Don't breach the regions of light, let the heavens be. Hurt not the skies, pollute them not. Be with the earth and the environment. This yajna is a great power, a weapon sharp and tempered, come to you for a great good fortune. Lord of herbs/Greenery of the earth, generous power of the Divine, grow from a hundred roots, spread and rise. We too may, by the grace of the Lord of yajna, grow and rise from a thousand roots, from a thousand shoots, through a hundred years, through a thousand years.

इति पञ्चमोऽध्यायः ॥

CHAPTER–VI

1. (Savita Devata, Agastya Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। आददे नार्यसीदमहꣳ रक्षसां ग्रीवाऽअपिकृन्तामि । यवोऽसि यवयास्मद् द्वेषो यवयारातीर् दिवे त्वाऽन्तरिक्षाय त्वा पृथिव्यै त्वा शुन्धन्ताँल्लोकाः पितृषदनाः पितृषदनमसि॥१॥

Devasya tvā savituḥ prasave' śvinorbāhubhyāṁ pūṣṇo hastābhyām. Ā dade nāryasīdamahaṁ rakṣasāṁ grīvā' api kṛntāmi. Yavo'si yavayāsmad dveṣo yavayārātīr-dive tvā' ntarikṣāya tvā pṛthivyai tvā śundhantāṁllokāḥ pitṛṣadanāḥ pitṛṣadanamasi.

In this world of lord Savita's creation, with both the arms of Ashwinis (the wind's energy of prana and udana) and both the hands of Pusha (the earth's gift of strength and prowess), I accept you and consecrate you, Head of the people and President of the assembly and your life-partner, in this social yajna. With this acceptance and investiture, I catch the evil and the wicked by the neck and destroy them. You are the power to join and disjoin. Remove the envious from us. Drive out all poverty and suffering from here. This is the august assembly of the noble people. May the noble people sitting in this assembly accept and consecrate you for the heavens (the light of knowledge), for the skies (internal purity of conduct), and for the earth (earthly prosperity and well-being). You are the centre-seat of the great and the noble ones.

2. (Savita Devata, Shakalya Ṛshi)

अग्रेणीरसि स्वावेशऽउन्नेतॄणामेतस्य वित्तादधि त्वा स्थास्यति देवस्त्वा सविता मध्वानक्तु सुपिप्पलाभ्यस्त्वौषधीभ्यः । द्यामग्रेणास्पृक्षऽआन्तरिक्षं मध्येनाप्राः पृथिवीमुपरेणा-दृꣳहीः ॥२॥

Agreṇīrasi svāveśa' unnetṝṇāmetasya vittādadhi tvā sthāsyati devastvā savitā madhvānaktu supippalābhyastvauṣadhībhyaḥ. Dyām-agreṇāspṛkṣa' āntarikṣaṁ madhyenāprāḥ pṛthivīmupareṇādṛṁhīḥ.

You are the leader on top of all those taking this polity high. Settled with confidence in your Dharma, know well this polity, this economy, and the people. Savita, blazing lord of power, light and generosity, would shower His blessings and protection from above. May the Lord anoint you with honey and bless you with nectarious herbs. With top initiative, touch the heaven (in matters of justice and enlightenment). At the middle level, fill the sky with peace, security and Dharmic conduct. At the ground level, strengthen the earth (with food, planning and employment).

3. (Vishnu Devata, Dirghatama Ṛshi)

या ते धामान्युश्मसि गमध्यै यत्र गावो भूरिशृङ्गाऽअयासः। अत्राह तदुरुगायस्य विष्णोः परमं पदमवभारि भूरि । ब्रह्मवनिं त्वा क्षत्रवनिं रायस्पोषवनिं पर्यूहामि । ब्रह्म दृꣳह क्षत्रं दृꣳहायुर्दृꣳह प्रजां दृꣳह ॥३॥

Yā te dhāmānyuśmasi gamadhyai yatra gāvo bhūriśṛngā' ayāsaḥ. Atrāha tadurugāyasya viṣṇoḥ paramaṁ padamava bhāri bhūri. Brahmavani tvā kṣatravani rāyaspoṣavani paryūhāmi. Brahma dṛṁha kṣatraṁ dṛṁhāyurdṛṁha prajāṁ dṛṁha.

The houses of the government we would wish to visit are those which are bright with the light of Lord Vishnu's glory of human art and awareness so that we exclaim spontaneously: "Ah! here is the place where the highest offices in Vishnu's dispensation are wholly and exclusively held by learned and meritorious people". I know your Brahma system of education and research, your Kshatra system of defence, justice and peace, your economic system of production and distribution. Strengthen and extend education and enlightenment, consolidate and advance governance and administration, improve and promote health and age, strengthen and expand the welfare of the people.

4. (Vishnu Devata, Medhatithi Ṛshi)

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे ।
इन्द्रस्य युज्यः सखा ॥४॥

Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe
indrasya yujyaḥ sakhā.

Watch the divine acts of Vishnu, omnipresent lord of the universe, acts of creation, sustenance and annihilation of the world, wherein are manifested the inviolable laws of His dominion operative in nature. Therein I see the sacred rules of conduct and administration of my dominion too and I bind myself irrevocably as a friend of the lord of universal power and as an instrument of His will. Watch, meditate, learn and bind yourselves too to the rules of this dominion and His.

5. (Vishnu Devata, Medhatithi Ṛshi)

तद्विष्णोः परमं पदꣳसदा पश्यन्ति सूरयः।
दिवीव चक्षुराततम् ॥५॥

Tadviṣṇoḥ paramam padaṁ sadā paśyanti sūrayaḥ. Divīva cakṣurātatam.

Men of courage and divine knowledge, the Veda, always have a vision of that highest glory of Vishnu manifested everywhere and blazing like the light of the sun in heaven, which you too should see.

6. (Vidvans Devata, Dirghatama Ṛshi)

परिवीरसि परि त्वा दैवीर्विशो व्ययन्तां परीमं यजमानꣳरायो मनुष्याणाम् । दिवः सूनुरस्येष ते पृथिव्याँल्लोकऽआरण्यस्ते पशुः ॥६॥

Parivīrasi pari tvā daivīrviśo vyayantāṁ parīmaṁ yajamānaṁ rāyo manuṣyāṇām. Divaḥ sūnurasyeṣa te pṛthivyāṁlloka' āraṇyaste paśuḥ.

You are the centre of attraction, reverence and homage. You are the child of heaven like the sun. May the brilliant in knowledge and merit come to you in reverence. Yajamana as you are of the social yajna of this dominion, may the people of wealth all round be at your command in homage. The people of this land and the foresters are yours, so is the animal wealth of the land.

7. (Twashta Devata, Medhatithi Ṛshi)

उपावीरस्युप देवान्दैवीर्विशः प्रागुरुशिजो वह्नितमान् । देव त्वष्टर्वसु रम हव्या ते स्वदन्ताम् ॥७॥

Upāvīrasyupa devān daivīrviśaḥ prāguruśijo vahnitamān. Deva tvaṣṭarvasu rama havyā te svadantām.

Close to the people, you are their protector. Brilliant in power and virtue, you are the destroyer of

suffering. Just as meritorious people of quality and character approach the most lovable benefactors, so may they come to you. Abide in delight by your dominion and may the people enjoy what they offer for the social yajna and what they receive from it.

8. (Brihaspati Devata, Dirghatama Ṛshi)

रेवतीꣳ रमध्वꣳ बृहस्पते धारया वसूनि ।
ऋतस्य त्वा देवहविः पाशेन प्रतिमुञ्चामि धर्षा मानुषः॥८॥

Revatīṁ ramadhvaṁ bṛhaspate dhārayā vasūni. Ṛtasya tvā devahaviḥ pāśena prati muñcāmi dharṣā mānuṣaḥ.

(People of the land), happy and prosperous, abide (by the law) and enjoy the good life. Brihaspati, master of knowledge and wisdom, teacher, accept the gifts offered by us. Take the brahmacharis.

You are an oblation for the Divine and the laws of universal truth in the yajna of education. I invest you with the bond of truth and the law of Dharma. Be a full man and be strong.

9. (Savita, Aswinau, Pushacha Devata, Dirghatama Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्।
अग्नीषोमाभ्यां जुष्टं नियुनज्मि । अद्भ्यस्त्वौषधीभ्योऽनु त्वा माता मन्यतामनु पितानु भ्राता सगर्भ्योऽनु सखा सयूथ्यः।
अग्नीषोमाभ्यां त्वा जुष्टं प्रोक्षामि ॥९॥

Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyām. Agnīṣomābhyāṁ juṣṭam niyunajmi. Adbhyastvauṣadhībhyo'nu tvā mātā manyatāmanu pitānu bhrātā sagarbhyo'nu sakhā sayūthyaḥ. Agnīṣomābhyāṁ tvā juṣṭaṁ prokṣāmi.

In this yajna of the creation of the refulgent and generous Lord Savita, with the arms of Ashvinis (powers and virtues of the sun and moon), and with the generous hands of Pusha (the fertility and sustenance of the earth's gravitation and stability), I accept you, favoured as you are as a child by Agni, lord of light and heat, and Soma, lord of life and peace. I enjoin you to the discipline of brahmacharya with waters and herbs to enjoy and consecrate you, loved as you are by Agni and Soma. May your mother agree, your father approve, your brother support and your friends of the group cooperate.

10. (Apah Devata, Medhatithi Ṛshi)

अपां पेरुरस्यापो देवीः स्वदन्तु स्वात्तं चित्सद्देवहविः । सं ते प्राणो वातेन गच्छताथꣳ समङ्गानि यजत्रैः सं यज्ञपति-राशिषा ॥१०॥

Apām perurasyāpo devīḥ svadantu svāttam citsaddevahaviḥ. Saṁ te prāṇo vātena gacchatāṁ samaṅgāni yajatraiḥ saṁ yajñapatirāśiṣā.

You are a protector of the waters (through yajna). May all the living beings taste and enjoy the sweet and celestial waters and other things of their own like the blessed gifts from yajna. May you, with all your body and will, and by my blessings (i.e., the teacher's blessings) help and cooperate with those who are dedicated to yajna. May your very breath rise with the wind carrying the fragrance. Be a master of yajna.

11. (Vatah Devata, Medhatithi Ṛshi)

घृतेनाक्तौ पशूँस्त्रायेथाꣳ रेवति यजमाने प्रियं धाऽआविश। उरोरन्तरिक्षात्सजूर्देवेन वातेनास्य हविष्तस्मनाा यज समस्य तन्वा भव । वर्षो वर्षीयसी यज्ञे यज्ञपतिं धाः स्वाहाा देवेभ्यो देवेभ्यः स्वाहाा ॥११॥

Ghṛtenāktau paśūñstrāyethāṁ revati yajamāne priyam dhā' ā viśa. Urorantarikṣāt sajūrdevena vātenāsya haviṣastmanā yaja samasya tanvā bhava. Varṣo varṣīyasī yajñe yajñapatiṁ dhāḥ svāhā devebhyo devebhyaḥ svāhā.

Anointed with ghee, both of you, the priest and the yajaka, protect and promote the animals. Betake yourself to the prosperous yajamana, perform yajna with oblations of rich materials and, joining the celestial wind like a friend, bring from the vast skies all that is loved and wanted by the yajamana. With your very heart and soul, be one with the body of yajna. You are the shower of joy through yajna, establish the yajamana in yajna, a very shower and treasure-house of joy. This is the divine voice. Chant the divine voice with the generous and the wise for the attainment of divine virtues.

12. (Vidvans Devata, Medhatithi Ṛshi)

माहिर्भूर्मा पृदाकुर्नमस्तऽआतानानर्वा प्रेहि। घृतस्य कुल्याऽउप ऽऋतस्य पथ्याऽअनु ॥१२॥

Māhirbhūrmā pṛdākur namasta' ātānānarvā prehi. Ghṛtasya kulyā' upa' ṛtasya pathyā' anu.

Man of knowledge, promoter of joy, never be like a snake or violent as a hunter or tiger. Come irresistibly like a stream of ghee close by the path of truth and the law of Dharma. Salutations to you. Gifts of food and hospitality for you in plenty.

13. (Apah Devata, Medhatithi Ṛshi)

देवीरापः शुद्धा वोड्ढ्वꣳ सुपरिविष्टा देवेषु
सुपरिविष्टा वयं परिवेष्टारो भूयास्म ॥१३॥

Devīrapaḥ śuddhā voḍḍhvaṁ supariviṣṭā deveṣu supariviṣṭā vayaṁ pariveṣṭāro bhūyāsma.

Women, pure and cool as celestial waters, marry by choice and settle with noble men in security and protection all round. So should we, men, settled and secure with the women, be their guardians and all-round protectors, in love and duty.

14. (Vidvans Devata, Medhatithi Ṛshi)

वाचं ते शुन्धामि प्राणं ते शुन्धामि चक्षुस्ते शुन्धामि श्रोत्रं ते शुन्धामि नाभिं ते शुन्धामि मेढ्रं ते शुन्धामि पायुं ते शुन्धामि चरित्राँस्ते शुन्धामि ॥१४॥

Vācaṁ te śundhāmi prāṇaṁ te śundhāmi cakṣuste śundhāmi śrotraṁ te śundhāmi nābhiṁ te śundhāmi meḍhraṁ te śundhāmi pāyuṁ te śundhāmi caritrāṅste śundhāmi.

I purify your speech, I purify your breath, I purify your eye, I purify your ear, I purify your navel, I purify your organ of generation, I purify your organs of excretion, I purify all your character and conduct. (Be a pure and complete person by education.)

15. (Vidvans Devata, Medhatithi Ṛshi)

मनस्तऽआप्यायतां वाक् तऽआप्यायतां प्राणस्तऽआप्यायतां चक्षुस्तऽआप्यायताꣳ श्रोत्रं तऽआप्यायताम् । यत्ते क्रूरं यदास्थितं तत्तऽआप्यायतां निष्ट्यायतां तत्ते शुध्यतु शमहोभ्यः। ओषधे त्रायस्व स्वधिते मैनꣳहिꣳसीः ॥१५॥

Manasta' āpyāyatāṁ vāk ta' āpyāyatāṁ prāṇasta' āpyāyatāṁ cakṣusta' āpyāyatāṁ śrotraṁ ta' āpyāyatām. Yatte krūraṁ yadāsthitaṁ tatta' āpyāyatāṁ niṣtyāyatāṁ tatte śudhyatu śamahobhyaḥ. Oṣadhe trāyasva svadhite mainaṁ hiṁsīḥ.

(Through education, study and practice) may your mind grow full and strong. May your speech be pure and perfect. May your breath be full and strong May your eye be clear and perfect. May your ear be strong and sensitive. Whatever be wrong and hurtful, that be cast out. Whatever be decided for sure that be accomplished. May everything be pure and strong and ever grow stronger. May all be peace and blessed day by day. Man of knowledge and science, save and strengthen this disciple. Spirit of knowledge, power and nourishment, save the inmate of the school, hurt not her/him. Save, strengthen, perfect.

16. (Dyava prithivi Devate, Medhatithi Ṛshi)

रक्षसां भागोऽसि निरस्तꣳरक्षऽइदमहꣳरक्षोऽभितिष्ठामीदमहꣳ रक्षोऽवबाधऽइदमहꣳरक्षोऽधमं तमो नयामि । घृतेन द्यावापृथिवी प्रोर्णुवाथां वायो वे स्तोकानामग्निराज्यस्य वेतु स्वाहा । स्वाहाकृतेऽऊर्ध्वनभसं मारुतं गच्छतम् ॥१६॥

Rakṣasāṁ bhāgo'si nirastaṁ rakṣa' idamahaṁ rakṣo'bhi tiṣṭhāmīdamahaṁ rakṣo'vabādha' idamahaṁ rakṣo'dhamaṁ tamo nayāmi. Ghṛtena dyāvāpṛthivī prorṇuvāthāṁ vāyo ve stokānāmagnirājyasya vetu svāhā svāhākṛte' ūrdhvanabhasaṁ mārutaṁ gacchatam.

Young man of education, the evil and the wicked, want, poverty, injustice and ignorance fall to your lot

of responsibility. Say this and do this: "You are of the party of the devil. Off you go." Be determined: Here I confront the anti-social devils. I neutralize them, drive them off and eliminate them. I send them to the lowest dungeons of the dark.

Seeker of discriminative knowledge, know the properties and behaviour of the finest materials and, with refined and rarefied vapours of ghee, fill the earth and the sky with waters. Let the scholars of science know the processes and results of your oblations in the yajna. Let the earth and the sky, replete with the vapours of ghee and waters sent up with the chant of vedic verses, send them onward to the winds (for the completion of yajna).

17. (Apah Devata, Dirghatama Ṛshi)

इदमाप॒: प्रव॑हताव॒द्यं च॒ मल॑ं च॒ यत् । यच्चा॑भिदु॒द्रोहानृ॑तं॒ यच्च॑ शे॒पेऽअ॑भी॒रुर्ण॑म् । आपो॑ मा॒ तस्मा॒देन॑स॒: पव॑मानश्च मुञ्चतु ॥१७॥

Idamāpaḥ pravahatāvadyaṁ ca malaṁ ca yat.
Yaccābhidudrohānṛtaṁ yacca śepe'abhīruṇam.
Āpo mā tasmādenasaḥ pavamānaśca muñcatu.

Whatever is despicable (in me), whatever is dirty (such as ignorance and illusion), whatever is wrong, false or anti-social, whatever execrable (I have uttered) toward the innocent, these waters may wash off that sin from me, the purifying wind may dry that off from me, the holy men of wisdom may absolve me of that and release me from self-bondage.

18. (Agni Devata, Dirghatama Ṛshi)

सं ते॒ मनो॒ मन॑सा॒ सं प्रा॒णः प्रा॒णेन॑ गच्छताम् । रेड॑स्य॒ग्निष्ट्वा॑ श्रीणा॒त्वाप॑स्त्वा॒ समरि॑ण॒न्वात॑स्य त्वा॒ ध्राज्यै॑ पू॒ष्णो र॑ꣳह्याऽऊ॒ष्मणो॑ व्यथिष॒त्प्रयु॑तं॒ द्वेषः॑ ॥१८॥

Saṁ te mano manasā saṁ prāṇaḥ prāṇena gacchatām. Reḍasyagniṣṭvā srīṇātvāpastvā samariṇanvātasya tvā dhrājyai pūṣṇo raṁhyā' ūṣmaṇo vyathiṣat prayutaṁ dveṣaḥ.

Young warrior, may your mind be full of strength and knowledge, and your spirit full of courage and high morale. You are a destroyer of the enemy. May the fire season and temper you, may the waters inspire you to the speed of the winds and the velocity of the sun-rays. Full of ardour and passion, send the enemy-army of crores into disarray.

19. (Vishvedeva Devata, Dirghatama Ṛshi)

घृ॒तं घृ॑तपावानः पिबत॒ वसां॑ वसापावानः पिबता॒न्तरि॑क्षस्य ह॒विर॑सि॒ स्वाहा॑ । दिशः॑ प्र॒दिश॑ऽआ॒दिशो॑ वि॒दिश॑ऽउ॒द्दिशो॑ दि॒ग्भ्यः स्वाहा॑ ॥१९॥

Ghṛtaṁ ghṛtapāvānaḥ pibata vasāṁ vasāpāvānaḥ pibatāntaṛkṣasya havirasi svāhā. Diśaḥ pradiśa'ādiśo vidiśa' uddiśo digbhyaḥ svāhā.

Protectors and lovers of waters, protect and drink of the nectar of the waters. Protectors of homes and policy, protect the homes, and protect and benefit from the policy. Commander of the forces, you are the oblation of the defence-yajna rising to the sky for every warrior. Command the forces in the language of power for the defence of all the directions, interdirections,

directions in front and back, and the directions of the target. Command others too so that they may also plan and conduct the defence with similar language and action.

20. (Twashta Devata, Dirghatama Ṛshi)

ऐन्द्रः प्राणोऽअङ्गेऽअङ्गे निदीध्यदैन्द्रऽउदानोऽअङ्गेऽअङ्गे निधीतः । देव त्वष्टर्भूरि ते सꣳसमेतु सलक्ष्मा यद्विषुरूपं भवाति । देवत्रा यन्तमवसे सखायोऽनु त्वा माता पितरो मदन्तु ॥२०॥

Aindraḥ prāṇo'aṅge' aṅge nidīdhyadaindra' udāno'aṅge'aṅge nidhītaḥ. Deva tvaṣṭarbhūri te saṁ sametu salakṣmā yadviṣurūpaṁ bhavāti. Devatrā yantamavase sakhāyo'nu tvā mātā pitaro madantu.

Commander, you are the breath and spirit of divine power (Indra) throbbing in every part of the army. You are the current of passion and enthusiasm overflowing in every section of the force. Twashta, router of the enemy, brilliant and powerful, may your army of various form and formation march on as one body with one mark and one target. And while you march on your noble mission of defence, may your mother, father and other seniors, and your friends exhort you on your way and wish you all success.

21. (Senapati Devata, Dirghatama Ṛshi)

समुद्रं गच्छ स्वाहान्तरिक्षं गच्छ स्वाहा देवꣳसवितारं गच्छ स्वाहा मित्रावरुणौ गच्छ स्वाहाहोरात्रे गच्छ स्वाहा छन्दाꣳसि गच्छ स्वाहा द्यावापृथिवी गच्छ स्वाहा यज्ञं गच्छ स्वाहा सोमं गच्छ स्वाहा दिव्यं नभो गच्छ स्वाहाग्निं वैश्वानरं गच्छ स्वाहा मनो मे हार्दि यच्छ दिवं ते धूमो गच्छतु स्वर्ज्योतिः पृथिवीं भस्मनापृण स्वाहा ॥२१॥

Samudraṁ gaccha svāhāntarikṣaṁ gaccha svāhā devaṁ savitāraṁ gaccha svāhā mītrāvaruṇau gaccha svāhāhoratre gaccha svāhā chandāṁsi gaccha svāhā dyāvāpṛthivī gaccha svāhā yajñaṁ gaccha svāhā somaṁ gaccha svāhā divyaṁ nabho gaccha svāhā'-gniṁ vaiśvānaraṁ gaccha svāhā mano me hārddi yaccha divaṁ te dhūmo gacchatu svarjyotiḥ pṛthivīṁ bhasmanā'pṛṇa svāhā.

Man of knowledge, in service of the government, with the knowledge of navigation and ship-building, go to explore the seas. With the knowledge of aviation, fly to the skies. With the knowledge of space and space dynamics, go to the brilliant regions of light. With the knowledge of yoga, explore the secret of the pranic energy of breath and vitality of the inner spirit. With the knowledge of astronomy, know the motions of the sun and planets and the formation of day and night. With the knowledge of grammar and versification, study, interpret and apply in practice the four Vedas. With the knowledge of geology and astrophysics, go deep into earth and space. With the science of yajna, know and practice the yajna of science and technology in the socio-practical economic and spiritual fields. With the knowledge of herbs, pursue the science of health and life. With the knowledge of water and gases, explore their celestial presence and formation of water and rain. With the science of energy, study heat, light, electricity and all-pervasive agni (fire), and harness it for use in life. Know all this, do all this, follow up all this and justify all that I have taught, to my heart-felt joy and satisfaction. Let the fumes and vapours of your yajna rise to the sky. Let the light of it reach the sun. Fill and

cover the earth with the essence and alchemy of your yajna for valuable products. This is the divine voice.

22. (Varuna Devata, Dirghatama Ṛshi)

मापो मौषधीर्हिꣳसीर्धाम्नो धाम्नो राजँस्ततो वरुण नो मुञ्च।
यदाहुरघ्न्याऽइति वरुणेति शपामहे ततो वरुण नो मुञ्च।
सुमित्रिया नऽआपऽओषधयः सन्तु दुर्मित्रियास्तस्मै सन्तु
योऽस्मान् द्वेष्टि यं च वयं द्विष्मः ॥२२॥

Māpo mauṣadhīrhiṁsīrdhāmno dhāmno rājaṁstato varuṇa no muñca. Yadāhuraghnyā'iti varuṇeti śapāmahe tato varuṇa no muñca. Sumitriyā na'āpa'oṣadhayaḥ santu durmitriyāstasmai santu yo'smān dveṣṭi yaṁ ca vayaṁ dviṣmaḥ.

Head of the republic, pollute not the waters, destroy not herbs and trees: From this, from any other place, leave us not out, except no one from this. Let things like water and refreshment be available anywhere, everywhere.

Lord of justice, water, herbs and trees, cows are sacred, they are not to be destroyed: This you vouchsafe, we too take the oath. Back not out. We too will not back out. Under your governance, may waters and herbs be like friends to us. And they would be unfriendly to those elements which injure us and our sanctity, and to those ailments which we oppose, they would be enemies.

23. (Ap-yajna Surya Devata, Dirghatama Ṛshi)

हविष्मतीरिमाऽआपो हविष्माँ२॥ऽआविवासति।
हविष्मान्देवोऽअध्वरो हविष्माँ२॥ऽअस्तु सूर्यः ॥२३॥

Haviṣmatīrimā' āpo haviṣmāṅ' āvivāsati.
Haviṣmān devo' adhvaro haviṣmāṅ' astu sūryaḥ.

The waters are a blessing carrying the purity and joy of yajna. May the wind too bless us with the gifts of yajna. May yajna, non-violent, a very god of love and peace, overflow with life-giving fragrance. May the sun be replete and generous with the light and life of yajna.

24. (Apah Devata, Medhatithi Ṛshi)

अग्नेर्वोऽपन्नगृहस्य सदसि सादयामीन्द्राग्न्योर्भागधेयी स्थ मित्रावरुणयोर्भागधेयी स्थ विश्वेषां देवानां भागधेयी स्थ। अमूर्याऽउप सूर्ये याभिर्वा सूर्यः सह । ता नो हिन्वन्त्वध्वरम् ॥२४॥

Agnervo'pannagṛhasya sadasi sādayāmīndragnyor-bhāgadheyī stha mitrāvaruṇayorbhāgadheyī stha viśveṣāṁ devānāṁ bhāgadheyī stha. Amūryā' upa sūrye yābhirvā sūryaḥ saha tā no hinvantvadhvaram.

Brahmacharini/s, unmarried graduands, I settle you in the home/s (refined and cultured with education and learning) of the unmarried graduate/s bright as Agni in marriage according to your own choice. You know the virtues and advantages of sun and fire. You know the properties of prana and udana (forms of pranic energy). You know the nature and learning of the scholars and you know the properties of the powers of nature such as earth and others. Be partners in their blessings in your life. And those who imbibe the virtues of the sun and whom the light and life of the sun has already blessed, we invite to grace this marital yajna of ours.

25. (Soma Devata, Medhatithi Ṛshi)

हृ॒दे त्वा॒ मन॑से त्वा दि॒वे त्वा॒ सूर्या॑य त्वा ।
ऊ॒र्ध्वमि॒ममं॑ध्व॒रं दि॒वि दे॒वेषु॒ होत्रा॑ यच्छ ॥२५॥

Hṛde tvā manase tvā dive tvā sūryaya tvā.
Ūrdhvamimamadhvaraṁ divi deveṣu hotrā yaccha.

Brahmacharini, just as we perform the yajna in the company of our noble and learned men, so you too perform yajna with your man after marriage. We have taught you and we teach you for joy of the heart, for clarity of the mind, for the value of happiness and peace, and for the life and light from the sun, so you too, in the company of your man, send up your invocations and oblations of this auspicious yajna, so peaceful and lovely, for the sake of joy and enlightenment.

26. (Soma Devata, Medhatithi Ṛshi)

सोम॑ राजन्वि॒श्वास्त्वं प्र॒जाऽउ॒पाव॑रोह॒ विश्वा॒स्त्वां प्र॒जाऽउ॒पाव॑रोहन्तु । शृ॒णोत्व॒ग्निः स॒मिधा॒ हव॑ं मे शृ॒ण्वन्त्वापो॑ धि॒षणा॑श्च दे॒वीः। श्रोता॑ ग्रावाणो वि॒दुषो॒ न य॒ज्ञꣳशृ॒णोतु॑ दे॒वः स॑वि॒ता हव॑ं मे॒ स्वाहा॑ ॥२६॥

Soma rājan viśvāstvaṁ prajā' upāvaroha viśvāstvāṁ prajā' upāvarohantu. Sṛṇotvagniḥ samidhā havaṁ me śṛṇvantvāpo dhiṣaṇāśca devīḥ. Śrotā grāvāṇo viduṣo na yajñaṁ śṛṇotu devaḥ savitā havaṁ me svāhā.

Soma (ruler of the republic), lord of majesty, stay close to the entire people and rule like a father. So should the entire people be close to you and grow like children of the father. Like the fire of yajna grown by samidha fuel, listen to my prayer, listen to the people. So may

intelligent, educated and cool-minded women listen, like mothers, to the prayers of women. Man of reverence and wisdom, listen to our prayers like the yajnic chants of learned and faithful devotees. May Savita, lord of power and light, listen to my prayers and words of praise.

27. (Apah Devata, Medhatithi Ṛshi)

देवीरापोऽअपान्नपाद्यो वऽऊर्मिर्हविष्यऽइन्द्रियावान् मदिन्तमः।
तं देवेभ्यो देवत्रा दत्त शुक्रपेभ्यो येषां भाग स्थ स्वाहा॥२७॥

Devīrāpo'apāmnapādyo va' ūrmirhaviṣya' indriyāvān madintamaḥ. Taṁ devebhyo devatrā datta śukrapebhyo yeṣāṁ bhāga stha svāhā.

Noble and intelligent people, to one who, among you, is of good and constant character, strong of sense and will, happiest and most inspiring, like a wave on the ocean of existence, worthy of reverence and homage, defender and supporter of the virtuous, to him, for the gods among men, the noblest preservers, protectors and promoters of life's vitalities, give your share of the social yajnic offering. You too are a part of the noble ones. Accept him in good grace with words of love and reverence — the one of you and for all of you.

28. (Praja Devata, Medhatithi Ṛshi)

कार्षिरसि समुद्रस्य त्वा क्षित्याऽउन्नयामि ।
समापोऽअद्भिरग्मत समोषधीभिरोषधीः ॥२८॥

Kārṣirasi samudrasya tvā kṣityā' unnayāmi. Samāpo' adbhiragmata samoṣdhībhiroṣadhīḥ.

You are the farmer. I exhort you to fill the sky with the vapours of water for the enrichment of the earth and the sea. With the oblations of herbs into the fire,

get the herbs. With the oblations of water into the sky (through the fire) get the waters.

29. (Agni Devata, Madhuchhanda Ṛshi)

यमग्ने पृत्सु मर्त्यमवा वाजेषु यं जुनाः ।
स यन्ता शश्वतीरिषः स्वाहा ॥२९॥

Yamagne pṛtsu martyamavā vājeṣu yaṁ junāḥ.
Sa yantā śaśvatīriṣaḥ svāhā.

Agni, lord of power and virtue, the man you protect in battles and the man you send to the fields for farming, such a man gets lasting food and progeny.

30. (Savita Devata, Madhuchhanda Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्।
आददे रावासि गभीरमिममध्वरं कृधीन्द्राय सुषूतमम् ।
उत्तमेन पविनोर्जस्वन्तं मधुमन्तं पयस्वन्तं निग्राभ्या स्थ
देवश्रुतस्तर्पयत मा ॥३०॥

Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyām. Ādade rāvāsi gabhīramima-madhvaraṁ kṛdhīndrāya suṣūtamam. Uttamena pavinorjjasvantaṁ madhumantaṁ payasvantaṁ nigrābhyā stha devaśrutastarpayata mā.

In this world of Lord Savita's creation, with both the arms of Ashvinis (power and vitality of sun and moon) and with both the hands of Pusha (the nourishing virtues of mother earth's herbs), I accept you. You are the giver. In the service of Indra, lord and ruler of this land, with the best and most graceful words of piety, enrich and expand this non-violent social yajna of love and good fellowship, so deep and full with blessings, so generous with milk and honey, health and energy

and the joy of life. You have heard the words of the wise. Worthy you are of acceptance and welcome. Come and give me the pleasure of fulfilment.

31. (Praja, Sabhyas, Raja Devata, Madhuchhanda Ṛshi)

मनो॑ मे तर्पयत॒ वाच॑ं मे तर्पयत प्रा॒णं मे॑ तर्पयत॒ चक्षु॑र्मे मे तर्पयत॒ श्रोत्रं॑ मे तर्पयता॒त्मान॑ं मे तर्पयत प्र॒जां मे॑ तर्पयत प॒शून्मे॑ तर्पयत ग॒णान्मे॑ तर्पयत ग॒णा मे॒ मा वित्तृ॑षन् ॥३१॥

Mano me tarpayata vācaṁ me tarpayata prāṇaṁ me tarpayata cakṣurme tarpayata śrotraṁ me tarpayatātmānaṁ me tarpayata prajāṁ me tarpayata paśunme tarpayata gaṇānme tarpayata gaṇā me mā vitṛṣan.

People of the land, with your character and performance satisfy my mind with a sense of fulfilment. Satisfy me with your response to my words. Satisfy and fulfil my energy and ambition. Satisfy my eye that I see no wrong. Satisfy my ear that I hear nothing evil. Satisfy my soul. Satisfy my people. Satisfy my animals. Keep my subordinates happy. Let them not suffer any hardship and frustration.

32. (President-Raja Devata, Madhuchhanda Ṛshi)

इन्द्रा॑य त्वा॒ वस॑ुमते रु॒द्रव॑त॒ऽइन्द्रा॑य त्वादि॒त्यव॑त॒ऽइन्द्रा॑य त्वाभिमाति॒घ्ने । श्ये॒नाय॑ त्वा सोम॒भृते॒ऽग्नये॑ त्वा राय॒स्पोष॒दे ॥३२॥

Indrāya tvā vasumate rudravata' indrāya tvā-dityavata' indrāya tva'bhimatighne. Śyenāya tvā somabhṛte'gnaye tvā rāyaspoṣade.

We elect and appoint you for Indra, honour and glory of the land, for the creation of Vasus, young men

of 24 years standing of education, and for Rudras, young men of 44 years education who can rout the enemy. We appoint you for the honour and glory of education and creation of Adityas, heroes of 48 years education and training who can shatter the pride of the enemies of the land. We accept and appoint you for the force of eagle-like commandos of defence, for the lovers of peace and good health, for the development of energy and electricity and for the producers of wealth and prosperity.

33. (Soma Devata, Madhuchhanda Ṛshi)

यत्ते॑ सोम दि॒वि ज्योति॒र्यत्पृ॑थि॒व्यां यदु॒राव॒न्तरि॑क्षे ।
तेना॒स्मै यज॑मानायो॒रु रा॒ये कृ॒ध्यधि॑ दा॒त्रे वो॑चः ॥३३॥

Yatte soma divi jyotiryatpṛthivyāṁ yadurāvantarikṣe. Tenāsmai yajamānāyoru rāye kṛdhyadhi dātre vocaḥ.

Soma, blessed lord of the land, the light of your power and glory shines over the earth, in the sky and in the heaven above. By virtue of that, and for the sake of this generous man of yajna of the social order, make it richer, expand it further, and proclaim: He shall grow happier and more prosperous.

34. (Yajna Devata, Madhuchhanda Ṛshi)

श्वा॒त्रा स्थ वृ॒त्र॒तुरो॒ राधो॑गूर्त्ताऽअ॒मृत॑स्य॒ पत्नीः ।
ता दे॑वीर्देव॒त्रेमं य॒ज्ञं न॑य॒तोप॑हूता॒ः सोम॑स्य पिबत ॥३४॥

Śvātrā stha vṛtraturo rādhogūrttā' amṛtasya patnīḥ. Tā devīrdevatremaṁ yajñaṁ nayatopahūtāḥ somasya pibata.

Women, brilliant and virtuous, quick to learn and

instant in action like thunder in the clouds, life-partners of your men, be strong, join the men in this holy yajna and take it forward to the heights. Invited to the vedi, have your fill of the immortal drink of soma, the nectar of life and joy.

35. (Dyava-prithivi Devate, Madhuchhanda Ṛshi)

मा भेर्मा संविक्थाऽऊर्जं धत्स्व धिषणे वीड्वी सती वींडयेथामूर्जं दधाथाम् । पाप्मा हतो न सोमः ॥३५॥

Mā bhermā saṁvikthā'ūrjaṁ dhatsva dhiṣaṇe vīḍvī satī vīḍayethāmūrjaṁ dadhāthām. Pāpmā hato na somaḥ.

Woman, wise and intelligent, fear not, nor tremble; take heart and be bold of heart and soul. You being strong and standing by your husband, both of you collect strength and firmness of body, mind and soul. Eliminate evil and sin, and shine happy and blessed like the moon.

36. (Soma Devata, Madhuchhanda Ṛshi)

प्रागपागुदगधरावसर्वतस्त्वा दिशऽआधावन्तु ।
अम्ब निष्परा समरीविदाम् ॥३६॥

Prāgapāgudagadharāksarvatastvā diśa' ādhāvantu. Amba niṣpara samarīrvidām.

Mother, all your children and others, keen to make you feel happy and comfortable, may run to you eagerly from east, west, north and south and all round. Love them, protect them, and may they too know you, be with you, and love you well.

37. (Indra Devata, Gautama Ṛshi)

त्वम॒ङ्ग प्रशं॑सिषो दे॒वः शं॑विष्ठ॒ मर्त्यं॑म् ।
न त्वद॒न्यो म॑घवन्नस्ति मर्डि॒तेन्द्र ब्रवीमि ते॒ वचः ॥३७॥

Tvamaṅga praśaṁsiṣo devaḥ śaviṣṭha martyam.
Na tvadanyo maghavannasti marḍitendra bravīmi te vacaḥ.

Dearest Indra, brilliant and generous, lord mightiest of power and wealth, truth, honour and glory, there is no one else other than you to love, appreciate and approve the human being, no one more compassionate and more gracious than you to vouchsafe for man. I say this for truth — it is the very word of yours !

इति षष्ठोऽध्यायः ॥

CHAPTER–VII

1. (Prana Devata, Gotama Ṛshi)

वा॒चस्पत॑ये पवस्व॒ वृष्णो॑ऽअ॒ꣳशुभ्या॑ं गभ॑स्तिपूतः ।
दे॒वो दे॒वेभ्य॑ः पवस्व॒ येषा॑ं भा॒गोऽसि॑ ॥१॥

Vācaspataye pavasva vṛṣṇo' aṁśubhyāṁ gabhastipūtaḥ. Devo devebhyaḥ pavasva yeṣāṁ bhāgo'si.

Be pure for the Lord of Divine speech, purged as you are by the rays of the sun and the moon, two arms of the Creator whereby He showers life with vitality and purity. You are a part of the brilliant and the generous, a darling of the gods. Be pure for them.

2. (Soma Devata, Gotama Ṛshi)

मधु॑मतीर्न॒ऽइ॑षस्कृधि॒ यत्ते॑ सो॒मादा॑भ्यं॒ नाम॒ जागृ॑वि॒ तस्मै॑ ते सोम॒ सोमा॑य॒ स्वाहा॒ स्वाहो॒र्वन्तरि॑क्षमन्वेमि ॥२॥

Madhumatīrna' iṣaskṛdhi yatte somādābhyaṁ nāma jāgṛvi tasmai te soma somāya svāhā svāhorvantarikṣamanvemi.

Soma, Lord of knowledge and vitality, bless us with honey-sweet food and energy. Lord of inspiration, great, universal and imperishable is your name. To that name, to the Divine Word, to the universal acts of the Divine, and for the sake of knowledge, good action and honour, I dedicate myself to the universal presence of the Divine.

3. (Vidvans Devata, Gotama Ṛshi)

स्वाङ्कृतोऽसि विश्वेभ्यऽइन्द्रियेभ्यो दिव्येभ्यः पार्थिवेभ्यो मनस्त्वाष्टु स्वाहा त्वा सुभव सूर्यीय देवेभ्यस्त्वा मरीचिपेभ्यो देवाꣳशो यस्मै त्वेडे तत्सत्यमुपरिप्रुता भङ्गेन हतोऽसौ फट् प्राणाय त्वा व्यानाय त्वा ॥३॥

Svāṅkṛto'si viśvebhya' indriyebhyo divyebhyaḥ pārthivebhyo manastvāṣṭu svāhā tvā subhava sūryāya devebhyastvā marīcipebhyo devāṁśo yasmai tveḍe tatsatyamupariprutā bhaṅgena hato'sau phaṭ prāṇāya tvā vyānāya tvā.

Man, bright and virtuous, with all your earthly but excellent and celestial senses, you are self-made, self-existent and autonomous. Bless you with a pious mind and the voice of divinity, the Veda. Light of the Spirit, of auspicious birth, your life is dedicated to the Lord of Light, mother-powers of nature, and all the noble servants of the life-divine. This is why I praise you. May this praise come true. With one blow of truth from above, the evil is destroyed. You are for the breath of life, for vitality, joy and virtue.

4. (Maghava Devata, Gotama Ṛshi)

उपयामगृहीतोऽस्यन्तर्यच्छ मघवन् पाहि सोमम् ।
उरुष्य रायऽएषो यजस्व ॥४॥

Upayāmagṛhīto'syantaryaccha maghavan pāhi somam. Uruṣya rāya' eṣo yajasva.

Man, you are the power and the glory of the self, placed and accepted in the law of existence. Preserve and promote the inner life and dedicate the innermost self to the Law of the Divine. With yoga, eliminate suffering and grow, and obtain the higher wealth and power of the soul.

5. (Ishvara Devata, Gotama Ṛshi)

अन्तस्ते द्यावापृथिवी दधाम्यन्तर्दधाम्युर्वन्तरिक्षम् ।
सजूर्देवेभिरवरैः परैश्चान्तर्यामे मघवन् मादयस्व ॥५॥

Antaste dyāvāpṛthivī dadhāmyantardadhāmyurvantarikṣam. Sajūrdevebhiravaraiḥ paraiścāntaryāme maghavan mādayasva.

Man of power and glory of the self, in pursuit of yoga, I place the heaven and the earth within you, and the vast intervening spaces of the sky too. Friends with the noblest powers of nature and humanity, rejoice within by yourself in a state of divine bliss and spread the joy around.

6. (Yogi Devata, Gotama Ṛshi)

स्वाङ्कृतोऽसि विश्वेभ्यऽइन्द्रियेभ्यो दिव्येभ्यः पार्थिवेभ्यो मनस्त्वाष्टुस्वाहा त्वा सुभव सूर्याय देवेभ्यस्त्वा मरीचिपेभ्यऽउदानाय त्वा ॥६॥

Svāṅkṛto'si viśvebhya' indriyebhyo divyebhyaḥ pārthivebhyo manastvāṣṭu svāhā. Tvā subhava sūryāya devebhyastvā marīcipebhya' udānāya tvā.

Man of yoga, of noble birth and noble life, self-existent and self-made, endowed with all the wonderful powers of sense, blessed be your mind with the voice of the divine, the Veda. I consecrate you and dedicate you to the love and service of all the noblest powers of earth and heaven, to the lord of light and the protectors and servants of the light and life divine for the attainment of the higher life.

Man of yoga, self-existent and free with excellent powers of sense, of noble birth and noble living, blessed

be your mind with the divine voice, the Veda. I consecrate and dedicate you to the love and service of all the noblest powers of earth and heaven, to the lord of light, and the servants and protectors of the light and life divine, for the attainment of the higher life.

7. (Vayu Devata, Vasishtha Ṛshi)

आ वायो भूष शुचिपाऽउप नः सहस्त्रं ते नियुतौ विश्ववार। उपौ तेऽअन्धो मद्यमयामि यस्य देव दधिषे पूर्वपेयं वायवे त्वा ॥७॥

Ā vāyo bhūṣa śucipā' upa naḥ sahasraṁ te niyuto viśvavāra. Upo te' andho madyamayāmi yasya deva dadhiṣe pūrvapeyaṁ vāyave tvā.

Vayu, preserver, protector and promoter of purity, yogin, versatile master of all virtue, loved, adored and cherished by all, strengthen and edify us with a thousand noble virtues. I come up to you for the sumptuous food of yoga with insatiable appetite — for the gift of that power and vision of the spirit which our forefathers attained and which you have attained and preserved.

8. (Indra-Vayu Devate, Madhuchhanda Ṛshi)

इन्द्रवायूऽइमे सुताऽउप प्रयोभिरागतम्। इन्दवो वामुशन्ति हि। उपयामगृहीतोऽसि वायवऽइन्द्रवायुभ्यां त्वैष ते योनिः सजोषोभ्यां त्वा ॥८॥

Indravāyū' ime sutā' upa prayobhirāgatam. Indavo vāmuśanti hi. Upayāmagṛhīto'si vāyava' indravāyubhyāṁ tvaiṣa te yoniḥ sajoṣobhyāṁ tvā.

Indra and Vayu (teacher and student of yoga), you are like the sun and pranic energy. These essences,

joys of spiritual experience, distilled from the soma of yoga, are anxious to reach you. Come by these, come to us. Disciple of yoga, accepted you are in the discipline of yoga for success like the wind. Yoga is your home alongwith Indra and Vayu (power of the mind and purity of the soul). You are the favourite of both Indra and Vayu. With the love and power of these two, I love you too with reverence.

9. (Mitra-Varuna Devate, Gritsamada Ṛshi)

अ॒यं वां॑ मित्रावरुणा सु॒तः सोम॑ऽऋ॒तावृ॑धा । ममे॒दि॒ह श्रु॒त॒ꣳह॒वम् । उ॒प॒या॒मगृ॑हीतोऽसि मि॒त्रावरु॑णाभ्यां त्वा ॥९॥

Ayaṁ vāṁ mitrāvaruṇā sutaḥ soma' ṛtāvṛdhā. Mamediha śrutaṁ havam. Upayāmagṛhīto'si mitrāvaruṇābhyāṁ tvā.

Mitra and Varuna, practitioners of yoga, seekers of the law of universal truth and the existence of the Universal Spirit, both of you dynamic in action like prana and udana energies of the breath of life, the Soma of your search, the joy of successful yoga, is realized. Here, then, listen to my praise and accept the homage of an admirer.

Yajamana, master of the yajna of yoga, accepted and sanctified you are in yoga in the discipline of yama and niyama (social and personal ethics of purity). With your realization of the powers of prana and udana, I do reverence and homage to you.

10. (Mitra-Varuna Devate, Trisadasyu Ṛshi)

रा॒या व॒यꣳस॒स्वाꣳसो॑ मदेम ह॒व्येन॑ दे॒वा यव॑सेन॒ गाव॑ः । तां धे॒नुं मि॑त्रावरुणा यु॒वं नो॑ वि॒श्वाहा॑ धत्त॒मन॑पस्फुरन्तीमे॒ष ते॒ योनि॑र्ऋ॒ता॒युभ्यां॑ त्वा ॥१०॥

Rāyā vayaṁ sasavāṁso madema havyena devā yavasena gāvaḥ. Tāṁ dhenuṁ mitrāvaruṇā yuvaṁ no viśvāhā dhattamanapasphurantīm-eṣa te yonirṛtāyubhyāṁ tvā.

Noble men of discriminative knowledge and wisdom, let us rejoice on wealth fit to be offered to the gods for food, rejoice just as cows enjoy the green grass.

Teachers and students of yoga, friends like pranic energies, both of you attain and preserve for us the voice of divine knowledge, Veda, versatile and eternal giver of universal knowledge, revealed in the state of Samadhi.

Yajamana, this knowledge is your element, your very home of existence. We do homage to you alongwith the seekers of divine law through yoga.

11. (Ashvinav Devate, Medhatithi Ṛshi)

या वां कशा मधुमत्यश्विना सूनृतावती । तया यज्ञं मिमिक्षतम्। उपयामगृहीतोऽस्यश्विभ्यां त्वैष ते योनिर्माध्वीभ्यां त्वा ॥११॥

Yā vāṁ kaśā madhumatyaśvinā sūnṛtāvatī. Tayā yajñaṁ mimikṣatam. Upayāmagṛhīto' syaśvibhyāṁ tvaiṣa te yonirmādhvībhyāṁ tvā.

Teacher and seeker of yoga, bright as Ashwins (sun and moon), advance your yajna of yoga in the light of the divine voice of the Veda, so sweet, so true, so inspiring.

Seeker of yoga, sanctified in the discipline of yama and niyama (social and personal ethics of purity), this yoga is your element, your very home of existence.

Teacher and seeker, with your control over the vital energies of prana and apana, and for the sweetness and light of your spiritual awareness, we do reverence and homage to you.

12. (Vishvedeva Devata, Vatsara Kashyapa Ṛshi)

तं प्रत्नथा पूर्वथा विश्वथेमथा ज्येष्ठतातिं बर्हिषदꣳस्वर्विदम्।
प्रतीचीनं वृजनं दोहसे धुनिमाशुं जयन्तमनु यासु वर्धसे ।
उपयामगृहीतोऽसि शण्डाय त्वैष ते योनिर्वीरतां पाह्यपमृष्टः
शण्डो देवास्त्वा शुक्रपाः प्रणयन्त्वनाधृष्टासि ॥१२॥

Taṁ pratnthā pūrvathā viśvathemathā jyeṣṭhatātiṁ barhiṣadaṁ svarvidam. Pratīcīnaṁ vṛjanaṁ dohase dhunimāśuṁ jayantamanu yāsu vardhase. Upayāmagṛhīto'si śaṇḍāya tvaiṣa te yonirvīratāṁ pāhyapamṛṣṭaḥ śaṇḍo devāstvā śukrapāḥ praṇayantvanādhṛṣṭā'si.

Yogi, established you are in the rules of yamas and niyamas, the discipline of social and personal purity. This is your natural element, a very home and blessed state of being.

Cleansed of ignorance and suffering, peaceful at heart, you explore, follow and advance in that state of yoga which, like that of the ancient Rshis and yogis old and new, is supreme, powerful, instant and victorious, remover of negativities, shaker of sin and giver of strength, and which is the light residing in the deepest cave of the heart. Man of love and peace, protect this state of strength and purity invincible for yourself. And may the powers of the divine, saviours and protectors of life and energy, be with you and lead you on.

13. (Vishvedeva Devata, Vatsara Kashyapa Ṛshi)

सुवीरो वीरान् प्रजनयन् परीह्यभि रायस्पोषेण यजमानम् । सञ्जग्मानो दिवा पृथिव्या शुक्रः शुक्रशोचिषा निरस्तः शण्डः शुक्रस्याधिष्ठानमसि ॥१३॥

Suvīro vīrān prajanayan parīhyabhi rāyaspoṣeṇa yajamānam. Sañjagmāno divā pṛthivyā śukraḥ śukraśocisā nirastaḥ śaṇḍaḥ śukrasyādhiṣṭhānamasi.

You are good and bold, make others good and bold, and come to the yajamana with all the wealth and honour. Going forward in harmony with the earth and heaven, shining bright and virtuous as by the light of the sun, drive out the dark, attain peace of mind, and be the haven and life-support of the creative and purifying energy of humanity.

14. (Vishvedeva Devata, Vatsara Kashyapa Ṛshi)

अच्छिन्नस्य ते देव सोम सुवीर्यस्य रायस्पोषस्य ददितारः स्याम । सा प्रथमा सꣳस्कृतिर्विश्ववारा स प्रथमो वरुणो मित्रोऽअग्निः ॥१४॥

Acchinnasya te deva soma sūvīryasya rāyaspoṣasya daditāraḥ syāma. Sā prathamā saṁskṛtirviśvavārā sa prathamo varuṇo mitro' agniḥ.

Seeker of yoga, cool and excellent, bright and brave, we are the generous source, givers of continuous undisturbed stream of the wealth of life and yoga to you. May that first original and universal culture of life bless you. May the teacher, bright as Agni, deep as the ocean, and benevolent as the sun be your foremost friend.

15. (Vishvedeva Devata, Vatsara Kashyapa Ṛshi)

स प्रथमो बृहस्पतिश्चिकित्वाँस्तस्माऽइन्द्राय सुतमाजुहोत स्वाहा। तृम्पन्तु होत्रा मध्वो याः स्विष्टा याः सुप्रीताः सुहुता यत्स्वाहायाऽग्नीत् ॥१५॥

Sa prathamo bṛhaspatiścikitvāñstasmā'indrāya sutamājuhota svāhā. Tṛmpantu hotrā madhvo yāḥ sviṣṭā yāḥ suprītāḥ suhutā yatsvāhā'-yāḍagnīt.

The first friend, master of knowledge, worshipper of the Divine Voice, Veda, is Brihaspati, lord of the power and vision of yoga. For him and in his honour, speak the most sacred words and offer him the sweetest distilled soma. Go to him as you approach agni, the sacred fire, and in the spirit of yajna treat him with the most wanted, most loved, most cherished offering with the utmost courtesy and respect in words of the highest reverence.

16. (Vishvedeva Devata, Vatsara Kashyapa Ṛshi)

अयं वेनश्चोदयत् पृश्निगर्भा ज्योतिर्जरायू रजसो विमाने। इममपाꣳसङ्गमे सूर्यस्य शिशुं न विप्रा मतिभी रिहन्ति । उपयामगृहीतोऽसि मर्काय त्वा ॥१६॥

Ayaṁ venaścodayat pṛṣnigarbhā jyotirjarāyū rajaso vimāne. Imamapāṁ saṅgame sūryasya śiśuṁ na viprā matibhī rihanti. Upayāma-gṛhito'si markāya tvā.

This ruler of the republic, like the bright moon in the womb of the vast space covering other lights in the celestial regions, inspires and moves about in orbit majestically, powerful as the sun in the battle of the waters. Men of knowledge and wisdom advise him with

the gift of knowledge and policy just as freely as a teacher teaches the disciple. Accepted (by will), consecrated (through yajna), positioned in the laws and structure of the republic, we accept and honour you for the defence of the society and elimination of the enemies.

17. (Vishvedeva Devata, Vatsara Kashyapa Ṛshi)

मनो॒ न येषु॑ हव॑नेषु॒ ति॒ग्मं विप॒ः शच्या॑ वनु॒थो द्रव॑न्ता ।
आ यः शर्या॑भिस्तुवि॒नृ॒म्णोऽअ॒स्याश्री॑णीता॒दिश॒ं गभ॑स्तावे॒ष
ते॒ योनिः॑ प्र॒जाः पा॒ह्यप॑मृष्टो॒ मर्को॑ दे॒वास्त्वा॑ मन्थि॒पाः
प्रण॑य॒न्त्वना॑धृष्टासि ॥१७॥

Mano na yeṣu havaneṣu tigmāṁ vipaḥ śacyā vanutho dravantā. Ā yaḥ śaryābhistuvinṛmṇo' asyāśrīṇītādiśaṁ gabhastāveṣa te yoniḥ prajāḥ pāhyapamṛṣṭo marko devāstvā manthipāḥ praṇayantva-nādhṛṣṭāsi.

Ruler and Head of the republic, lord of power and wealth, this land and its governance is your haven, the very meaning of your existence.

The enlightened ruler and the people, both dynamic and intelligent, working at the speed of the mind, sharp as an arrow and strong as adamant, think hard and plan for the nation. In the light of his glory shining in all directions and under the protection of the fighters of this man of a mighty host working at his command, they shine in peace and burn in war.

Protect and serve the people. Free of the enemies as you are, may the divine powers who protect the brave help and lead you on. Be invincible.

18. (Prajapati Devata, Vatsara Kashyapa Ṛshi)

सुप्रजाः प्रजाः प्रजनयन् परीह्यभि रायस्पोषेण यजमानम् । सञ्जग्मानो दिवा पृथिव्या मन्थी मन्थिशोचिषा निरस्तो मर्को मन्थिनोऽधिष्ठानमसि ॥१८॥

Suprajāḥ prajāḥ prajanayan parīhyabhi rāyaspoṣeṇa yajamānam. Sañjagmāno divā pṛthivyā manthī manthiśociṣā nirasto marko manthino'dhiṣṭhānamasi.

Just and enlightened head of the nation, enlighten the people as reborn, and shower the yajamanas of this social and development yajna with all-round wealth and nourishment. Dynamic and inspiring, going along with earth and heaven in harmony, with the light of discrimination, you are the ideal and ultimate resort of the enlightened. And by the dazzling brilliance of your discrimination, the enemies are overthrown.

19. (Vishvedeva Devata, Vatsara Kashyapa Ṛshi)

ये देवासो दिव्येकादश स्थ पृथिव्यामध्येकादश स्थ । अप्सुक्षितो महिनैकादश स्थ ते देवासो यज्ञमिमं जुषध्वम्॥१९॥

Ye devāso divyekādaśa stha pṛthivyām-adhyekādaśa stha. Apsukṣito mahinaikādaśa stha te devāso yajñamimaṁ juṣadhvam.

Eleven vital powers are there above, existing by their own virtue (prana, apana, vyana, udana and samana, naga, kurma, krikala, devadatta and dhananjaya: these are the vital pranic energies, and the eleventh is the soul). There are eleven on the earth existing by their own virtue (earth, water, fire, air and space: these are the elements; sun, moon, nakshatra ahankara, mahat and prakriti: these are objects and

modes of nature). There are eleven in the vital energy (prana), existing by their own virtue (ear, skin, eye, tongue, nose, speech, hands, legs, two organs of excretion, and mind: these are organs of perception and volition). May all these powers of life and nature join and contribute to this common yajna of the ruler and the people.

20. (Yajna Devata, Vatsara Kashyapa Ṛshi)

उप॒याम॑गृहीतोऽस्याग्रय॒णो॒ऽसि॒ स्वा॒ग्र॒य॒णः । पा॒हि य॒ज्ञं पा॒हि य॒ज्ञ॒प॒तिं विष्णु॒स्त्वामि॑न्द्रि॒येण॑ पातु॒ विष्णु॑ं त्वं पा॑ह्य॒भि सव॑नानि पाहि ॥२०॥

Upayāmagṛhīto’ syāgrayaṇo’si svāgrayaṇaḥ. Pāhi yajñaṁ pāhi yajñapatiṁ viṣṇustvām-indriyeṇa pātu viṣṇuṁ tvaṁ pāhyabhi savanāni pāhi.

You are accepted, sanctified and positioned in the laws and structure of this social yajna of the nation. (By virtue of your political wisdom and humility) you are the first and best oblation of this social yajna, self-sacrificing promoter of thought, science and economy. Protect and advance this yajna. Support and advance the yajnapati, men of law and justice, polity and economy. Protect and advance Vishnu, man of science and spiritual knowledge, and may Vishnu strengthen you with the virtues of mind and character and advance you in social and economic progress. Protect and promote all the creative, constructive and productive activities of this national yajna.

21. (Soma Devata, Vatsara Kashyapa Ṛshi)

सोमः पवते सोमः पवतेऽस्मै ब्रह्मणेऽस्मै क्षत्रायास्मै सुन्वते यजमानाय पवतऽइषऽऊर्जे पवतेऽद्भ्यऽओषधीभ्यः पवते द्यावापृथिवीभ्यां पवते सुभूतायं पवते विश्वेभ्यस्त्वा देवेभ्यऽएष ते योनिर्विश्वेभ्यस्त्वा देवेभ्यः ॥२१॥

Somaḥ pavate somaḥ pavate'smai brahmaṇe' smai kṣatrāyāsmai sunvate yajamānāya pavata' iṣa' ūrje pavate'dbhya' oṣadhībhyaḥ pavate dyāvā pṛthivībhyāṁ pavate subhūtāya pavate viśvebhyastvā devebhya' eṣa te yonirviśve-bhyastvā devebhyaḥ.

Soma flows. Soma flows and is purified. Soma is purified and is offered for sacrifice. So does the ruler flow, issues in action, and, through action, is purified, sanctified, self-sacrificed.

The ruler is sanctified and dedicated to the Brahamana sub-system (learning, education and research), to the Kshatra sub-system (defence and governance), to the devoted yajamana, participant in the creative activities of the system, for food and energy, for waters, herbs and vegetation, for earth and heaven, for good life and conduct, for all the noble people of the land.

Ruler of the nation, this life, this land, this socio-political system is your haven and your justification. You are accepted, sanctified and honoured for all the noble people.

22. (Vishvedeva Devata, Vatsara Kashyapa Ṛshi)

उपयामगृहीतोऽसीन्द्राय त्वा बृहद्व॑ते वयस्वतऽउक्थाव्यं॑ गृह्णामि। यत्तऽइन्द्र बृहद्वयस्तस्मै त्वा विष्णवे त्वैष ते योनि-रुक्थेभ्यस्त्वा देवेभ्यस्त्वा देवाव्यं॑ यज्ञस्यायुषे गृह्णामि ॥२२॥

Upayāmagṛhīto'sīndrāya tvā bṛhadvate vayasvata' ukthāvyaṁ gṛhṇāmi. Yatta' indra bṛhadvayastasmai tvā viṣṇave tvaiṣa te yoni-rukthebhyastvā devebhyastvā devāvyaṁ yajña-syāyuṣe gṛhṇāmi.

Indra, meritorious man of arms, self-controlled and established in the rules of law, good conduct and service of the nation, I appoint you as commander of the army in the service of Indra, lord of the land — great is he, long-lived he be! Great is your work, a life-time undertaking. For that you are appointed. For Vishnu, lord supreme, for yajana, for the nation you are consecrated. For the lord's songs of praise, to the noble people, to the health and continuance of the social yajna of the land, to the defence and advancement of the noble powers, you are dedicated. This is now your haven, your very being, the meaning and justification of your existence.

23. (Vishvedeva Devata, Vatsara Kashyapa Ṛshi)

मित्रावरुणाभ्यां त्वा देवाव्यं॑ यज्ञस्यायुषे गृह्णामीन्द्राय त्वा देवाव्यं॑ यज्ञस्यायुषे गृह्णामीन्द्राग्निभ्यां त्वा देवाव्यं॑ यज्ञस्यायुषे गृह्णामीन्द्रावरुणाभ्यां त्वा देवाव्यं॑ यज्ञस्यायुषे गृह्णामीन्द्रा-बृहस्पतिभ्यां त्वा देवाव्यं॑ यज्ञस्यायुषे गृह्णामीन्द्राविष्णुभ्यां त्वा देवाव्यं॑ यज्ञस्यायुषे गृह्णामि ॥२३॥

Mitrāvaruṇābhyāṁ tvā devāvyaṁ yajñasyāyuṣe gṛhṇāmīndrāya tvā devāvyaṁ yajñasyāyuṣe gṛhṇāmīndrāgnibhyāṁ tvā devāvyam yajñasyāyuṣe gṛhṇāmīndrāvaruṇābhyāṁ tvā devāvyaṁ yajñasyāyuṣe gṛhṇāmīndrābṛhaspatibhyāṁ tvā devāvyaṁ yajñasyāyuṣe gṛhṇāmīndrāviṣṇubhyāṁ tvā devāvyaṁ yajñasyāyuṣe gṛhṇāmi.

Head of the council, protector of the good and the noble people, I select you for the progress of this social yajna (from agnihotra upto the governance of the land) for the noble people of love, friendship and knowledge.

Protector of the men of knowledge, I appoint you in the service of Indra, the ruler, man of power, majesty and grace, for the advancement of this social yajna of unity and cooperation.

Man of science and technology, protector of higher and astral sciences, I welcome you for the progress of this technological yajna for the realization of the power of heat and light.

Man of science and industry, protector of the men of scientific and industrial enterprise, I sanctify you for the promotion of the yajnic realisation of electric and water power.

Teacher and man of education, promoter of education and yoga-vidya, I consecrate you for the promotion of social and ethical education as a yajna for the improvement of administration and the collective yoga of ethical governance of the land.

Man of knowledge, friend of the spiritual people, I dedicate you to the advancement of the sacred yajna

of moral and spiritual values for the realization of Divinity and knowledge of the shastras.

24. (Vishvedeva Devata, Bharadwaja Ṛshi)

मूर्द्धानं दिवोऽअरतिं पृथिव्या वैश्वानरमृतऽआजातमग्निम्।
कविꣳसम्राजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः॥२४॥

Mūrddhānaṁ divo' aratiṁ pṛthivyā vaiśvānara-mṛta' ā jātamagniṁ. Kaviṁ samrājamatithim janānāmāsannā pātraṁ janayanta devāḥ.

Men of knowledge (of defence science) study and light the fire — refulgent and universal presence, forehead of the light of heaven come down to join the earth with its properties, born of the truth and force of the universal law and reality, given to the comfort and joy of the world, a guest of honour for all the people, source of power for industrial enterprises, the light that reveals everything to man. (Light the fire, use it for defence and progress).

25. (Vaishwanara Devata, Bharadwaja Ṛshi)

उपयामगृहीतोऽसि ध्रुवोऽसि ध्रुवक्षितिर्ध्रुवाणां ध्रुवतमोऽ-च्युतानामच्युतक्षित्तमऽएष ते योनिर्वैश्वानरायं त्वा । ध्रुवं ध्रुवेण मनसा वाचा सोममवनयामि । अथा नऽइन्द्र-ऽइद्विशोऽसपत्नाः समनसस्करत् ॥२५॥

Upayāmagṛhīto'si dhruvo'si dhruvakṣitir-dhruvāṇāṁ dhruvatamo'cyutānāmacyut-akṣittama' eṣa te yonirvaiśvānarāya tvā. Dhruvaṁ dhruveṇa manasā vācā somamava-nayāmi. Athā na' indra' idviśo'sapatnāḥ samanasaskarat.

Vaishwanara, Lord Supreme of the world, Indra,

Lord of power and glory, Soma, Lord Creator and giver of peace and joy, you can be reached through the discipline of 'yamas' and 'niyamas', rules of social and personal ethics ranging from love and non-violence to total surrender to you. You are firm, inviolable base of the stability of the stars and planets, firmest of the firm, most imperishable of the imperishables (i.e., above the original prakrti and the souls). This universe and the laws of existence are pervaded by you — they are like your universal home. Life and light of the world, Lord of peace and joy, firm and eternal, to you, with a mind of inviolable faith, in words of sincerity, we surrender in obedience and homage. Lord of power and glory, let our people be free of all enemies, let our nation be of one and equal mind.

26. (Yajna Devata, Devashrava Ṛshi)

यस्ते द्रप्स स्कन्दति यस्तेऽअꣳशुर्ग्रावच्युतो धिषणयो-रुपस्थात् । अध्वर्योर्वा परि वा यः पवित्रात्तं ते जुहोमि मनसा वषट्कृतꣳस्वाहा देवानामुत्क्रमणमसि ॥२६॥

Yaste drapsa skandati yaste' aṁśurgrāvacyuto dhiṣaṇayorupasthāt. Adhvaryorvā pari vā yaḥ pavitrāttam te juhomi manasā vaṣaṭkṛtaṁ svāhā devānāmutkramaṇamasi.

Host and master of yajna, whatever part of yajna offerings goes over the earth and to the sky with the wind, and whatever part gone up from the sacred lap of the earth and the womb of space is released from the clouds, and whatever part goes up from the hota and the adhvaryu (the priests) and proclaims the virtues of the performance, all that, in words of truth, with sincerity of mind and honest conviction, I say, comes to bless

you. All the devotees of yajna and men of learning and wisdom rise in lustre and look up to you.

27. (Yajnapati Devata, Devashrava Ṛshi)

प्राणाय मे वर्चोदा वर्चसे पवस्व व्यानाय मे वर्चोदा वर्चसे पवस्वोदानाय मे वर्चोदा वर्चसे पवस्व वाचे मे वर्चोदा वर्चसे पवस्व क्रतूदक्षाभ्यां मे वर्चोदा वर्चसे पवस्व श्रोत्राय मे वर्चोदा वर्चसे पवस्व चक्षुर्भ्यां मे वर्चोदसौ वर्चसे पवेथाम् ॥२७॥

Prāṇāya me varcodā varcase pavasva vyānāya me varcodā varcase pavasvodānāya me varcodā varcase pavasva vāce me varcodā varcase pavasva kratūdakṣābhyāṁ me varcodā varcase pavasva śrotrāya me varcoda varcase pavasva cakṣurbhyāṁ me varcodasau varcase pavethām.

Lord and giver of the light of life, bless me with the light of knowledge and sanctify the pranic energy of my heart. Lord and giver of lustre, bless me with the glow of health and nourishment and energize the vyana vitality of my body. Lord and giver of vigour, bless me with the passion for action through the udana energy in my mind. Lord and giver of the force of truth and conviction, bless me with the courage of conviction and the power of speech. Lord and giver of the ambition of enlightenment and strength of the spirit, bless me with the light of self-knowledge and brilliance of intelligence. Lord of omniscience and giver of speech, bless me with the revelation of the voice divine and consecrate my ear. Lord and giver of light and beauty (like the sun and moon), venerable teacher of the teachers, bless me with the celestial vision of the eyes to see and reveal the beauty of the mystery of existence.

28. (Yajnapati Devata, Devashrava Ṛshi)

आ॒त्मने॑ मे वर्चो॒दा वर्च॑से पव॒स्वौज॑से मे वर्चो॒दा वर्च॑से पव॒स्वायु॑षे मे वर्चो॒दा वर्च॑से पवस्व॒ विश्वा॑भ्यो मे प्र॒जाभ्यो॑ वर्चो॒दसौ॒ वर्च॑से पवेथाम् ॥२८॥

Ātmane me varcodā varcase pavasvaujase me varcodā varcase pavasvāyuṣe me varcodā varcase pavasva viśvābhyo me prajābhyo varcodasau varcase pavethām.

Lord and giver of the light of the soul, bless me with the light of the soul and awareness of the self. Lord and giver of the brilliance of personality, bless me with the light of knowledge and power of yoga. Lord and giver of life, bless me with the glow of health and gift of longevity. Lord and giver of brilliance, and you, teacher and seeker of brilliance, both of you, bless the entire people with the strength and ambition to be great and glorious.

29. (Prajapati Devata, Devashrava Ṛshi)

कौऽसि क॒त॒मोऽसि॒ कस्या॑सि॒ को नामा॑सि । यस्य॑ ते॒ नामा॑मन्म॒हि॒ यं त्वा॒ सोमे॒नात॑तृपाम । भूर्भु॑वः॒ स्व॒ः सुप्र॒जाः प्र॒जाभि॑ः स्याꣳसु॒वीरो॑ वी॒रैः सु॒पोष॒ः पोषै॑ः ॥२९॥

Ko'si katamo'si kasyāsi ko nāmāsi. Yasya te nāmāmanmahi yaṁ tvā somenātītṛpāma. Bhūrbhuvaḥ svaḥ suprajāḥ prajābhiḥ syāṁ suvīro vīraiḥ supoṣaḥ poṣaiḥ.

Who are you? Which one (in rank/position) are you? Whose (son/appointee) are you? What name are you, the name by which we would know you, and the one we would serve with sumptuous entertainment on soma?

I love and want the beauty of the earth, the vastness of the sky and the light of heaven. I want to have many noble people by the people. I want to be a great hero of heroes by the heroes. I want to be well-provided, with nourishments (of the land).

(I am none by myself alone, I am one and many at once, by virtue of the people.)

30. (Prajapati Devata, Devashrava Ṛshi)

उप॒या॒मगृ॑हीतोऽसि॒ मधु॑वे॒ त्वोप॒या॒मगृ॑हीतोऽसि॒ माधु॑वाय त्वोपया॒मगृ॑हीतोऽसि शु॒क्राय॑ त्वोपया॒मगृ॑हीतोऽसि॒ शु॒चये॒ त्वोपया॒मगृ॑हीतोऽसि॒ नभ॑से त्वोपया॒मगृ॑हीतोऽसि नभ॒स्या॒य त्वोपया॒मगृ॑हीतोऽसी॒षे त्वोप॑या॒मगृ॑हीतोऽस्यू॒र्जे त्वौप-या॒मगृ॑हीतोऽसि॒ सह॑से त्वोपया॒मगृ॑हीतोऽसि सह॒स्या॒य त्वोपया॒मगृ॑हीतोऽसि॒ तप॑से त्वोपया॒मगृ॑हीतोऽसि तप॒स्या॒य त्वोपया॒मगृ॑हीतोऽस्यꣳह॒सस्प॒तये॑ त्वा ॥३०॥

Upayāmagṛhīto' si madhave tvopayāmagṛhīto'-si mādhavāya tvopayāmagṛhīto'si śukrāya tvo-payāmagṛhīto'si śucaye tvopayāmagṛhīto'si nabhase tvopayāmagṛhīto'si nabhasyāya tvo-payāmagṛhīto'sīṣe tvo-payāmagṛhīto'syūrjje tvo-payāmagṛhīto'si sahase tvopayāmagṛhito'si sahasyāya tvopayāmagṛhīto'si tapase tvo-payāmagṛhīto'si tapasyāya tvopayāmagṛhīto'-syaṁhasaspataye tvā.

Lord/People of the land, accepted, sanctified and positioned you are in the laws and the structure of the land. Therefore I/we accept you for the month of Chaitra, for the month of Vaishakha, for the month of Jyeshtha, for the month of Ashadha, for the month of Shravana, for the month fo Bhadra, for the month of Ashwina, for the month of Kartika, for the month of Marga-shirsha,

for the month of Pausha, for the month of Magha, for the month of Phalguna for the defence and security of the power and safety of all (within the laws of the state through monthly meetings of the Head of the state and the representatives of the people).

31. (Indragni Devate, Vishwamitra Ṛshi)

इन्द्रा॑ग्नी॒ऽआग॑तꣳसु॒तं गी॒र्भिर्नभो॒ वरे॑ण्यम् । अ॒स्य पा॑तं धि॒येषि॒ता । उ॒प॒या॒मगृ॑हीतोऽसीन्द्रा॒ग्निभ्यां॒ त्वै॒ष ते॒ योनि॒रिन्द्रा॒ग्निभ्यां॒ त्वा ॥३१॥

Indrāgnī' āgataṁ sutaṁ gīrbhirnabho vareṇyam. Asya pātaṁ dhiyeṣitā. Upayāmagṛhīto'sīndrāgnibhyāṁ tvai-ṣa te yonirindrāgnibhyām tvā.

Ruler and the Councillors, both brilliant and powerful as Indra and Agni (power and fire), come and, with words of enlightenment, create for us the wanted joy and prosperity. With your knowledge and mind, and our suggestions and request, guard this land and protect the prosperity of the people.

People of the land/Ruler and the Councillors, accepted and positioned you are in the laws and constitution of the state. You (the people) are dedicated to Indra and Agni (the ruler and the council), and accepted in law. You, the ruler and the councillors, are dedicated to Indra and Agni, Lord of Power and knowledge, and Lord of the people and the land. This constitution and this land is your mainstay, the meaning and justification of your being and position.

32. (Vishvedeva Devata, Trishoka Ṛshi)

आ घा॒ येऽअ॒ग्निमि॑न्ध॒ते स्तृ॑णन्ति ब॒र्हिरा॑नु॒षक् । येषा॒मिन्द्रो॒ युवा॒ सखा॑ । उ॒प॒या॒मगृ॑हीतोऽस्यग्नी॒न्द्राभ्यां॑ त्वै॒ष ते॒ योनि॑रग्नी॒न्द्राभ्यां॑ त्वा ॥३२॥

Ā ghā ye' agnimindhate stṛṇanti barhirānuṣak. Yeṣāmindro yuvā sakhā. Upayāmagṛhīto' syagnīndrābhyām tvaiṣa te yoniragnīndrābhyām tvā.

The scholar councillors light the fire of scientific yajna and, working in proper form, cover the sky with fragrance (machines and missiles). Youthful and friendly is their ruler who is accepted and honoured in the land for his qualities of Dharma, knowledge and man-management. President and ruler, this land and its governance is your mainstay and you are here for the service of Indra and Agni, power and enlightenment of the people.

33. (Vishvedeva Devata, Madhuchhanda Ṛshi)

ओमा॑सश्चर्षणीधृ॒तो॒ विश्वे॑ देवास॒ऽआग॑त । दा॒श्वाꣳसो॑ दा॒शुषः॑ सु॒तम् । उ॒प॒या॒मगृ॑हीतोऽसि॒ विश्वे॑भ्यस्त्वा दे॒वेभ्य॑ऽए॒ष ते॒ योनि॒र्विश्वे॑भ्यस्त्वा दे॒वेभ्यः॑ ॥३३॥

Omāsaścarṣaṇīdhṛto viśve devāsa' āgata. Dāśvāṅso dāśuṣaḥ sutam. Upayāmagṛhīto'si viśvebhyastvā devebhya' eṣa te yonirviśvebhyastvā devebhyaḥ.

Men and women of learning and wisdom, best minds of the land, supporters and protectors of the people, generous benefactors of the generous givers, come to this yajna of education and receive this child for instruction.

Young learner, you are initiated and consecrated in the discipline of this sacred institution by the venerable teachers. This institution, these teachers, this programme, this now is your home and life. You are dedicated and committed to the service and support of the good and the enlightened people with reverence.

34. (Vishvedeva Devata, Gritsamada Ṛshi)

विश्वे॑ देवास॒ऽआग॑त शृणु॒ता म॑ इ॒मꣳह॒वम्॒ । एद॑ं ब॒र्हिर्नि॑षीदत। उ॒प॒या॒मगृ॑हीतोऽसि॒ विश्वे॑भ्य॒स्त्वा दे॒वेभ्य॒ऽएष ते॒ योनि॒र्विश्वे॑भ्य॒स्त्वा दे॒वेभ्यः॑ ॥३४॥

Viśve devāsa' āgata śṛṇutā ma imaṁ havam. Edaṁ barhirniṣīdata. Upayāmagṛhīto'si viśvebhyastvā devebhya' eṣa te yonirviśvebhyastvā devebhyaḥ.

Learned and wise people, come and sit on this seat, and listen to my prayer.

Young learner, you are accepted and consecrated in the rules of this institution by the learned teachers. This is now your home. You are dedicated to the support and service of the good and the wise in faith and reverence.

35. (Prajapati Devata, Vishvamitra Ṛshi)

इन्द्र॑ मरुत्वऽइ॒ह पा॑हि॒ सोम॒ं यथा॑ शार्या॒तेऽअपि॑बः सु॒तस्य॑। तव॒ प्रणी॑ती॒ तव॑ शूर॒ शर्म॒न्नावि॑वासन्ति क॒वय॑ः सुय॒ज्ञाः । उ॒प॒या॒मगृ॑हीतो॒ऽसीन्द्रा॑य त्वा म॒रुत्व॑तऽए॒ष ते॒ योनि॒रिन्द्रा॑य त्वा म॒रुत्व॑ते ॥३५॥

Indra marutva'iha pāhi somaṁ yathā śāryāte' apibaḥ sutasya. Tava praṇītī tava śūra śarmannāvivāsanti kavayaḥ suyajñāḥ. Upayāmagṛhīto' sīndrāya tvā marutvata' eṣa te yonirindrāya tvā marutvate.

Glorious ruler of this noble and powerful people, support, protect and advance this yajna of education in this world as you have already tasted the sweets of your efforts in this field. Hero of the land, dedicated people of vision, poets and scholars of yajna, follow your policies and enjoy your protection under your benevolent rule. Accepted and consecrated you are in the laws of this land for the glory of the nation and the welfare of the people. We dedicate you to the glory of the nation and welfare of the people.

36. (Prajapati Devata, Vishvamitra Ṛshi)

मरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यꣳशासमिन्द्रम् । विश्वासाहमवसे नूतनायोग्रꣳसहोदामिह तꣳहुवेम । उपयाम-गृहीतोऽसीन्द्राय त्वा मरुत्वतऽएष ते योनिरिन्द्राय त्वा मरुत्वते। उपयामगृहीतोऽसि मरुतां त्वौजसे ॥३६॥

Marutvantaṁ vṛṣabhaṁ vāvṛdhānamakavāriṁ divyaṁ śāsamindram. Viśvāsāhamavase nūtanāyograṁ sahodāmiha taṁ huvema. Upayāmagṛhīto' sīndrāya tvā marutvata'eṣa te yonirindrāya tvā marutvate. Upayāmagṛhīto' si marutām tvaujase.

We, men of vision, poets and scholars, call upon and praise you for new modes of defence and protection, Indra, glorious ruler of the land, leader of a great people, first and best of all, dynamic and progressive saviour against suffering and evil, celestially virtuous, able administrator, formidably patient, nobly passionate, inspiringly courageous.

Ruler, you are accepted and consecrated in the rules and structure of the state for the glory of Indra and Maruts, glory of the land and welfare of the people.

This land and its protection, now, is your home and justification. We dedicate you to the glory of the land and the welfare of its people. We accept and honour you, a man of law, discipline and commitment as you are, for the strength and glory of the people.

37. (Prajapati Devata, Vishvamitra Ṛshi)

स॒जोषाऽइन्द्र सग॑णो म॒रुद्भिः॒ सोम॑ पिब वृत्र॒हा शूर॑ वि॒द्वान्। ज॒हि शत्रूँ॑१॥ऽरप॒ मृधो॑ नुद॒स्वाथाभ॑यं कृणुहि वि॒श्वतो॑ नः। उ॒प॒या॒मगृ॑हीतो॒ऽसीन्द्रा॑य त्वा म॒रुत्व॑तऽए॒ष ते॒ यो॒नि॒रिन्द्रा॑य त्वा म॒रुत्व॑ते ॥३७॥

Sajoṣā' indra sagaṇo marudbhiḥ somaṁ piba vṛtrahā śūra vidvān. Jahi śatrūṅ' rapa mṛdho nudasvāthābhayam kṛṇuhi viśvato naḥ. Upayāmagṛhīto' sīndrāya tvā marutvata' eṣa te yonirindrāya tvā marutvate.

Man of love for all, joy and power, Indra, commander of the army, attended with forces swift as the wind, scholarly, fearless and brave, destroyer of the enemy, wipe out the enemy host, eliminate those who destroy happiness and cause suffering to mankind, and make us free and fearless from all sides. And, just as the sun pours out the waters when it breaks the cloud Vritra with the winds and drinks to the health of the earth and her people, so do you drink with your friends and allies to the joy of Soma and success.

Accepted and consecrated you are in the rules of the army and the laws of the land. I appoint you in the service of the lord of the land and head of her people. Now the rules, the law, the army, defence of the land and freedom of the people: this is your home and haven, the very meaning and purpose of your life. You are

consecrated and dedicated to the people and the lord of the land.

38. (Prajapati Devata, Vishvamitra Ṛshi)

मरुत्वाँ२॥ऽइन्द्र वृषभो रणाय पिबा सोममनुष्वधं मदाय । आसिञ्चस्व जठरे मध्वऽऊर्मिं त्वꣳराजासि प्रतिपत्सुतानाम्। उपयामगृहीतोऽसीन्द्राय त्वा मरुत्वतऽएष ते योनिरिन्द्राय त्वा मरुत्वते ॥३८॥

Marutvāṅ' indra vṛṣabho raṇāya pibā soma-manuṣvadhaṁ madāya. Āsiñcasva jaṭhare madhva' ūrmiṁ tvaṁ rājā' si pratipatsutānām. Upayāmagṛhīto' sīndrāya tvā marutvata' eṣa te yonirindrāya tvā marutvate.

Indra, head of the council/commander of the army, leader of the people/army, first and best among all, you are a man of honour and power. For joy and for the battles, drink soma according to your taste and capacity with every meal. Stimulate your appetite with draughts of the best and the choicest sweets of juices. You are intelligent and brilliant for every occasion of importance.

Accepted and consecrated you are in the laws of the land and rules of the council/army. We honour and celebrate you in the service of the lord of the land and head of the people. You are dedicated and committed to the honour of the land and the welfare of the people for the development of airy weapons and missiles (marut-weapons). This commitment, this dedication, now is your haven, the very meaning and purpose of your existence.

39. (Prajapati Devata, Bharadwaja Ṛshi)

म॒हाँ२॥ऽइन्द्रो॑ नृ॒वदा॑चर्षणि॒प्राऽउ॒त द्वि॒बर्हा॑ऽअमि॒नः॑ सहो॑भिः। अ॒स्मद्र्य॒ग्वावृ॑धे वी॒र्या॑यो॒रुः पृ॑थुः सुकृ॒तः क॒र्तृभि॑र्भूत् । उ॒प॒या॒मगृ॑हीतोऽसि महे॒न्द्राय॑ त्वै॒ष ते॒ योनि॑र्महे॒न्द्राय॑ त्वा॥३९॥

Mahāň' indro nṛvadā carṣaṇiprā' uta dvibarhā' aminaḥ sahobhiḥ. Asmadryagvāvṛdhe vīryāyoruḥ pṛthuḥ sukṛtaḥ kartṛbhirbhūt. Upayāmagṛhīto'si mahendrāya tvaiṣa te yonirmahendrāya tvā.

Lord of the universe, you are great and adorable, compassionate and so close to humans, giver of bliss to the people, lord of knowledge secular and sacred, of unique power, infinite, more expansive than space, omniscient knower of us all, just and kind with those who do good. We grow and rise in strength, power and prowess and honour only with His grace.

Lord of light, you can be realised only through the rules of yama and niyama and the discipline of yoga. He resides in the light of the heart. For the realisation of the glory of that light we worship Him. For His Greatness we worship Him.

40. (Prajapati Devata, Vatsa Ṛshi)

म॒हाँ२॥ऽइन्द्रो॒ यऽओज॑सा प॒र्जन्यो॑ वृ॒ष्टिमाँ२॥ऽइ॑व । स्तोमै॑र्व॒त्सस्य॑ वावृधे । उ॒प॒या॒मगृ॑हीतोऽसि महे॒न्द्राय॑ त्वै॒ष ते॒ योनि॑र्महे॒न्द्राय॑ त्वा ॥४०॥

Mahān' indro ya'ojasā parjanyo vṛṣṭimāň'iva. Stomairvatsasya vāvṛdhe. Upayāmagṛhīto'si mahendrāya tvaiṣa te yonirmahendrāya tvā.

The Lord is great, Lord of power and glory who, like the cloud laden with rain, showers the worshipper—

who sends up his songs of praise natural as a child's—with light and lustre. In the light of that glory, we grow in body, mind and soul.

Lord of us all, you can be reached only through the discipline of yoga. You reside in the light of your glory revealed in the heart. We worship you for the realization of that glory, for the attainment of that infinite love and compassion.

41. (Surya Devata, Praskanva Ṛshi)

उदु त्यं जातवेदसं देवं वहन्ति केतवः ।
दृशे विश्वाय सूर्यꣳस्वाहा ॥४१॥

Udu tyaṁ jātavedasaṁ devaṁ vahanti ketavaḥ.
Dṛśe viśvāya sūryaṁ svāhā.

Just as the rays of the sun carry the light of the sun to the world to reveal the glory of the sun for all to see and realise, so do the manifestation of the Supreme Light and Spirit reveal the glory of the Lord for all to see and realise the presence of the power and the spirit.

So also do the words of the Rishi reveal the truth of existence and the glory of the creator to help us realise the presence of the Lord of Creation.

42. (Surya Devata, Kutsa Ṛshi)

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः । आ प्रा द्यावापृथिवीऽअन्तरिक्षꣳसूर्यऽआत्मा जगतस्तस्थुषश्च स्वाहा ॥४२॥

Citraṁ devānāmudagādanīkaṁ cakṣurmitrasya varuṇasyāgneḥ. Ā prā dyāvāpṛthivī' antarikṣaṁ sūrya' ātmā jagatasthuṣaśca svāhā.

There arises the sun, wonderful splendour of the gods, the light and eye of Mitra, Varuna and Agni, filling the earth, the sky and the heaven with its glory, and soul of the world moving and unmoving. This is the divine voice. This is the oblation for him.

So is the Lord Creator and Supreme Spirit of the universe, the light of lights, life of life and the real power of the gods. That alone is the object of worship.

43. (Antaryami jagadeeshwara Devata, Angirasa Ṛshi)

अग्ने॒ नय॑ सु॒पथा॑ रा॒येऽअ॒स्मान्विश्वा॑नि देव व॒युना॑नि वि॒द्वान्। यु॒यो॒ध्य॒स्मज्जु॑हुरा॒णमे॑नो॒ भूयि॑ष्ठां ते॒ नम॑ऽउक्तिं विधेम॒ स्वाहा॑॥४३॥

Agne naya supathā rāye' asmān viśvāni deva vayunāni vidvān. Yuyodhyasmajjuhurāṇameno bhūyiṣṭhāṁ te nama uktim vidhema svāhā.

Agni, Lord of light and knowledge, you know all the paths of the world into the treasures of wealth, (the science of yoga also). Take us, lead us on by the right path to the wealth of life, and remove from our heart all the sin and evil. We sing in praise of divine glory in all humility from the core of our heart. Bless us with success in Dharma, artha, kama and moksha through yoga and the divine voice, the Veda.

44. (Prajapati Devata, Angirasa Ṛshi)

अ॒यं नोऽअ॒ग्निर्वरि॑वस्कृणोत्व॒यं मृधः॑ पु॒रऽए॑तु प्रभि॒न्दन्। अ॒यं वाजा॑ञ्जयतु॒ वाज॑साताव॒यꣳश॒त्रूञ्ज॑यतु॒ जर्ह॑षाण॒ः स्वाहा॑॥४४॥

Ayaṁ no'agnirvarivaskṛṇotvayaṁ mṛdhaḥ pura' etu prabhindan. Ayaṁ vājāñjayatu vājasātāvayaṁ śatrūñjayatu jarhṛṣāṇaḥ svāhā.

May this warrior, agni, clear the path for us. May this warrior, breaking through the enemy lines in front, advance on and on. May this one, fighting in the thick of battle, win the battles one after another. And may this one win the victory over the enemies and rejoice. (May one look after the wounded and treat them with medicine.)

45. (Prajapati Devata, Angirasa Ṛshi)

रूपेण वो रूपमभ्यागां तुथो वो विश्ववेदा विभजतु । ऋतस्य पथा प्रेत चन्द्रदक्षिणा वि स्वः पश्य व्यन्तरिक्षं यतस्व सदस्यैः ॥४५॥

Rupeṇa vo rūpamabhyāgāṁ tutho vo viśvavedā vibhajatu. Ṛtasya pathā preta candradakṣiṇā vi svaḥ paśya vyantarikṣaṁ yatasva sadasyaiḥ.

With a descerning eye, I see the various grades of ability among you. The one who knows you all and knows the world may form you into different classes and councils for appropriate jobs. The highest in intelligence may touch the skies — realise the divine presence and the eternal values of life and action. Ruler of the people, with the members of the council, by the path of truth, act and move on. Men of golden generosity, go ahead on the path of Dharma with charity. (The ruler should constitute three councils: The Council of Education, Vidyarya Sabha, The Council of Governance, Rajarya Sabha, and the Council of Dharma, Dharmarya Sabha, to assist and advise him in the governance and administration of the country.)

46. (Vidvans Devata, Angirasa Ṛshi)

ब्राह्मणमद्य विदेयं पितृमन्तं पैतृमत्यमृषिमार्षेयꣳसुधातु-दक्षिणम् । अस्मद्राता देवत्रा गच्छत प्रदातारमाविशत॥४६॥

Brāhmaṇamadya videyaṁ pitṛmantaṁ paitṛmatyamṛsimārṣeyaṁ sudhātudakṣiṇam. Asmadrātā devatrā gacchata pradātārm-āviśata.

I go and meet a Brahmana, a virtuous man of divinity and divine knowledge, of illustrious parentage with a heart of parental love, venerable man of vision and discrimination who has realized the soul of the Veda-mantras, a man of real gifts of gold — generous, obliging, giving, redeeming all those who reach him.

Go to the generous man of knowledge, wisdom and virtue, give freely, and the gifts will turn to blessings and come back to you to enrich your soul.

47. (Varuna Devata, Angirasa Ṛshi)

अग्नयै त्वा मह्यं वरुणो ददातु सोऽमृतत्वमशीयायुर्दात्रऽएधि मयो मह्यं प्रतिग्रहीत्रे रुद्राय त्वा मह्यं वरुणो ददातु सोऽमृतत्वमशीय प्राणो दात्रऽएधि वयो मह्यं प्रतिग्रहीत्रे बृहस्पतये त्वा मह्यं वरुणो ददातु सोऽमृतत्वमशीय त्वग्दात्रऽएधि मयो मह्यं प्रतिग्रहीत्रे यमाय त्वा मह्यं वरुणो ददातु सोऽमृतत्वमशीय हयौ दात्रऽएधि वयो मह्यं प्रति-ग्रहीत्रे ॥४७॥

Agnaye tvā mahyaṁ varuṇo dadātu so'-mṛtatvamaśīyāyurdātra' edhi mayo mahyaṁ pratigrahītre rudrāya tvā mahyaṁ varuṇo dadātu so'mṛtattvamaśīya prāṇo dātra' edhi vayo mahyam pratigrahītre bṛhaspataye tvā mahvaṁ varuṇo dadātu so' mṛtattvamaśīya tvagdātra' edhi mayo mahyaṁ pratigrahītre yamāya tvā mahyaṁ varuṇo dadātu so' mṛtatvamaśīya hayo dātra' edhi vayo mahyaṁ pratigrahītre.

May Varuna, man of knowledge and discrimination, assign me to a teacher of Vasu's standing of 24 years so that I become a Vasu brahmachari (graduate) of agni's brilliance and have the joy of scientific truth and reality. May health and longevity come to the giver, the teacher. May comfort and prosperity come to the receiver, the disciple.

May Varuna, man of knowledge and discrimination, assign me to a teacher of Rudra's standing of 44 years so that I become a Rudra brahmachari (graduate) of Rudra's justice and power and have the joy of eternal knowledge of the world and heaven. May the strength of pranic vitality come to the giver, the teacher, and a life-time of health and prosperity to the receiver, the disciple.

May Varuna assign me to a teacher of the Aditya order of 48 years standing so that I become an Aditya graduate of Brihaspati's knowledge of the Vedas and have the bliss of eternal vision of life. May the sensitivity of tactual and all other senses come to the giver, and the eternal joy of life and vision come to the receiver, to me.

May Varuna assign me to a preceptor who has, through yoga practice, transcended the ups and downs of worldly existence so that I realise in practice the pleasures of home-life and their value against a comprehensive picture of life and death and attain, through living, the eternal ananda of Moksha. May divine realisation come to the giver, the preceptor, and the joy of life and ultimate bliss of eternity come to the receiver, to me.

48. (Atma Devata, Angirasa Ṛshi)

कोऽदा॒त्कस्मा॑ऽअदा॒त्कामो॑ऽदा॒त्कामा॑याऽदात् ।
कामो॑ दा॒ता काम॑ः प्रतिग्रही॒ता काम॒ैतत्ते॑ ॥४८॥

Ko'dātkasmā'adātkāmo'dātkāmāyādāt. Kāmo dātā kāmaḥ pratigrahītā kāmaitatte.

Who gives? For whom ....? Desire gives. Gives for desire. Desire is the giver. Desire is the receiver. It is all desire. Love for you! For fulfilment.

Who gives the fruit of karma? To whom does the giver give the fruit of karma? Ishwara, Divine love and desire, gives the fruit of karma. He gives the fruit of karma to the jiva, the soul, who desires and acts the karma. Ishwara is the object of love and desire for the yogis. He is the giver. The jiva desires and acts out of desire. He is the receiver of the fruit. It is all desire. This is for you — the knowledge. It is for you to know. (You cannot live without desire, and you cannot survive only with desire. Integrate desire (kama) with Dharma and Artha, and you'll have both life and freedom (moksha).

इति सप्तमोऽध्यायः ॥

CHAPTER–VIII

1. (Brihaspati-Soma Devate, Angirasa Ṛshi)

उ॒प॒या॒मगृ॑हीतोऽस्यादि॒त्येभ्य॑स्त्वा ।
विष्ण॑ऽउरुगा॒यै॒ष ते॒ सोम॒स्तꣳर॑क्षस्व॒ मा त्वा॑ दभन् ॥१॥

Upayāmagṛhīto'syādityebhyastvā. Viṣṇa' urgāyaiṣa te somastaṁ rakṣasva mā tvā dabhan.

Young man, Brahmachari of the Aditya order, selected and accepted by me for marriage, you are now bonded and consecrated in the sacred code of marriage for a life-time. Observe the rules and discipline of wedlock according to the Dharma-shastras meticulously like the sun through the zodiacs in the year. Noble in nature, culture, habit and conduct, this home, the life of grihastha, is your paradise to live in and grow. Preserve it, protect it, and let nothing violate or destroy this sweet life and home.

2. (Grihapati Maghava Devate, Angirasa Ṛshi)

क॒दा च॒न स्त॒रीर॑सि॒ नेन्द्र॑ सश्चसि दा॒शुषे॑ । उपो॒पेन्नु म॑घव॒न्भूय॒ऽइन्नु ते॒ दानं॑ दे॒वस्य॑ पृच्यतऽआदि॒त्येभ्यस्त्वा ॥२॥

Kadā cana starīrasi nendra saścasi dāśuṣe. Upopennu maghavan bhūya' innu te dānam devasya pṛcyata' ādityebhyastvā.

Dear husband, man of excellence and power, wealth and generosity, you are never dry or stingy or non-obliging. You are always and readily with the generous Giver. Your gifts in cash and kind, instruction or advice, multiply and mature in no time and may they

come to me too! I dedicate myself to you for a life-time year after year.

3. (Aditya Grihapati Devate, Angirasa Ṛshi)

कदा चन प्रयुच्छस्युभे निपासि जन्मनी । तुरीयादित्य सवनं तऽइन्द्रियमातस्थावमृतं दिव्यादित्येभ्यस्त्वा ॥३॥

Kadā cana prayucchasyubhe nipāsi janmanī. Turīyāditya savanaṁ ta' indriyamātasthāva-mṛtaṁ divyādityebhyastvā.

Aditya, man of brilliance and discipline, you are never funny or neglectful. Bright, generous and holy, superior in wisdom and character, you are doing full and fair justice to your life both present and future, just as you would do to the transcendent state of your mind and consciousness. If your sex-life and your mind and senses are stable under control, free from indulgence, you will enjoy the supreme bliss of happiness in a state of enlightenment. Man of light and virtue, I accept you and dedicate myself to you for a lifetime.

4. (Aditya Grihapati Devate, Kutsa Ṛshi)

यज्ञो देवानां प्रत्येति सुम्नमादित्यासो भवता मृडयन्तः । आ वोऽर्वाचीं सुमतिर्ववृत्यादꣳहोश्चिद्या वरिवोवित्तरा-सदादित्येभ्यस्त्वा ॥४॥

Yajño devānāṁ pratyeti sumnamādityāso bhavatā mṛḍayantaḥ. Ā vo'rvācī sumatirvavṛtyā-daṁhościdyā varivovittarāsadā-dityebhyastvā.

The home-yajna of a noble husband and noble wife brings joy and grace of the gods to the family. Noble and brilliant people of wisdom and virtue, be kind and and bless the home with peace and happiness. May your wisdom, auspicious and blissful, which gives

the knowledge of right conduct and behaviour, come hither and always abide with us to guide us and protect us from sin and evil. I accept you for dedication to the noble and the brilliant people for a life-time.

5. (Grihapatis Devata, Kutsa Ṛshi)

विवस्वन्नादित्यैष ते सोमपीथस्तस्मिन् मत्स्व । श्रदस्मै नरो वचसे दधातन यदाशीर्दा दम्पती वाममश्नुतः । पुमान् पुत्रो जायते विन्दते वस्वधा विश्वाहारपऽएधते गृहे ॥५॥

Vivasvannādityaiṣa te somapīthastasmin matsva. Śradasmai naro vacase dadhātana yadāśīrdā dampatī vāmamaśnutaḥ. Pumān putro jāyate vindate vasvadhā viśvāhārapa' edhate gṛhe.

Brilliant young man, settled in this new home with your wife, after leaving the 'gurukul', the school-home, this family home is the yajna-vedi of your grihastha where you will drink the 'soma' of joy for a long long time. Man in this home life should observe truth of word and conduct to make the married life happy and successful. The home in which the husband and wife observe the ethics and discipline (Dharma) of marriage is blessed with wealth, growing prosperity and the birth of a noble and virtuous son who helps and protects his parents and fulfills their wishes.

6. (Grihapatis Devata, Bharadwaja Ṛshi)

वाममद्य सवितर्वाममु श्वो दिवेदिवे वाममस्मभ्यꣳसावीः। वामस्य हि क्षयस्य देव भूरेरया धिया वामभाजः स्याम॥६॥

Vāmamadya savitarvāmamu śvo dive-dive vāmamasmabhyaṁ sāvīḥ. Vāmasya hi kṣayasya deva bhūrerayā dhiyā vāmabhājaḥ syāma.

Lord Savita, creator of this wonderful world of joy and beauty, create for us a life of joy, joy today, joy to morrow, and joy from day to day so that, doing good actions, with our intelligence we may enjoy a happy and prosperous family life in this home.

7. (Savita Grihapati Devate, Bharadwaja Ṛshi)

उ॒प॒या॒मगृ॑हीतोऽसि सावि॒त्रोऽसि चनो॒धाश्चनो॒धाऽअ॑सि॒ चनो॒ मयि॑ धेहि । जिन्व॑ य॒ज्ञं जिन्व॑ य॒ज्ञप॑ति॒ं भगा॑य दे॒वाय॑ त्वा सवि॒त्रे ॥७॥

Upayāmagṛhīto'si sāvitro'si canodhāścanodhā' asi cano mayi dhehi jinva yajñaṁ jinva yajñapatiṁ bhagāya devāya tvā savitre.

Accepted you are (as me) and consecrated in the ethics and discipline of matrimony (grihastha dharma). A devotee you are of Savita, creator of the universe, and so gracious a giver of food and the wealth of life. Give me the food for life and joy. Promote yajna, promote the master devotee of yajna, for wealth, for honour and generosity, for the grace of Savita, lord of generation — for health, wealth and procreation — for you and me.

8. (Vishwedeva Grihapatis Devata, Bharadwaja Ṛshi)

उ॒प॒या॒मगृ॑हीतोऽसि सु॒शर्मा॑सि सुप्रतिष्ठा॒नो बृ॒हदु॑क्षाय॒ नमः॑। विश्वे॑भ्यस्त्वा दे॒वेभ्य॑ऽए॒ष ते॒ यो॒नि॒र्विश्वे॑भ्यस्त्वा दे॒वेभ्यः॑ ॥८॥

Upayāmagṛhīto'si suśarmā'si supratiṣṭhāno bṛhadukṣāya namaḥ. Viśvebhyastvā devebhya' eṣa te yonirviśvebhyastvā devebhyaḥ.

Dear husband, accepted you are (by me) and

consecrated in the sacramental law and discipline of marriage and firmly settled in a beautiful home. Healthy, virile and handsome, salutations to you and good food and drink. This home, this family, is now your haven for life, the meaning and purpose of grihastha. I dedicate you to all the noble people of the world and to all the godly powers of nature, yes to all the great and noble people.

9. (Grihapatis Vishvedevas Devata, Bharadwaja Ṛshi)

उप॒या॒मगृ॑हीतोऽसि॒ बृह॒स्पति॑सुतस्य देव सोम त॒ऽइन्दो॑-रिन्द्रि॒यावं॑त॒ः पत्नी॑वतो॒ ग्रहाँ॑२॥ऽऋध्यासम् । अ॒हं प॒रस्ता॑द॒हम॒-वस्ता॒द्यद॒न्तरि॑क्षं॒ तदु॑ मे पि॒ताभू॑त् । अ॒हꣳसूर्यं॑मुभ॒यतो॑ ददर्शा॒हं दे॒वानां॑ पर॒मं गुहा॒ यत् ॥९॥

Upayāmagṛhīto'si bṛhaspatisutasya deva soma ta' indorindriyāvataḥ patnīvato grahāँ' ṛdhyāsam. Ahaṁ parastādahamavastādyad-antarikṣaṁ tadu me pitābhūt. Ahaँ sūrya-mubhayato dadarśāhaṁ devānāṁ paramaṁ guhā yat.

Accepted and consecrated you are (along with me) in the matrimonial Dharma. Noble man of peace and brilliance, happy at heart, blest with wealth of men and material, son of a mighty vaidic scholar, and blest with a noble wife, I pray I (we) abide by the vows and promises of wedlock and grow stronger and more and more dedicated. And may all that is upfront and present and may come hereafter and all the knowledge and wisdom and all the mysteries hidden deep in the mind of the saints and sages, may all this, like a father, nourish my mind and soul. And with all this knowledge and all their blessings, may I, both of us together, realise the

presence of the light of life, the Supreme Soul of the universe, here and hereafter.

10. (Grihapatis Devata, Bharadwaja Ṛshi)

अग्नाऽइ॥ऽइ पत्नीवन्त्सजूर्देवेन त्वष्ट्रा सोमं पिब स्वाहा । प्रजापतिर्वृषासि रेतोधा रेतो मयि धेहि प्रजापतेस्ते वृष्णो रेतोधसो रेतोधामंशीय ॥१०॥

Agnā'i patnīvantsajūrdevena tvaṣṭrā somaṁ piba svāhā. Prajāpatirvṛṣāsi retodhā reto mayi dhehi prajāpateste vṛṣṇo retodhaso retodhāmaśīya.

Manly man of a darling wife, lord of brilliance and joy, come and, with the inspiring poetry of Veda in honour and praise of the Creator, and eliminater of suffering, Twashta, drink the elixir of life with me. Husband of an admirable wife, virile and generous like the rain-god cloud, lover and guardian of people and children, rain the shower of life and joy on me. Replete with the seeds of life, sow the seed in me. Would-be father of your child, virile and lustrous, I shall receive and hold the seed and bear your son and spirit — the Lord bless him — as brave and lustrous as you.

11. (Grihapatis Devata, Bharadwaja Ṛshi)

उपयामगृहीतोऽसि हरिरसि हारियोजनो हरिभ्यां त्वा । हर्यो॑र्द्धानाः स्थ सहसोमाऽइन्द्राय ॥११॥

Upayāmagṛhīto'si harirasi hāriyojano haribhyāṁ tvā. Haryordhānā stha sahasomā' indrāya.

Accepted and consecrated you are in the sacramental dharma of marriage and the household, carry on the business of the home like a leader, using

all the resources with joy and satisfaction to everybody. Drive on this chariot of grihastha with the steeds of Indra (i.e., men and materials) for the glory of Indra, Head of the universal family. Manage your horses (resources) and ever be strong, drinking the joy of life to the honour and glory of the Lord of Bliss (Soma).

12. (Grihapatis Devata, Bharadwaja Ṛshi)

यस्तेऽअश्वसनिर्भक्षो यो गोसनिस्तस्य तऽइष्टयजुष स्तुतस्तोमस्य शस्तोक्थस्योपहूतस्योपहूतो भक्षयामि ॥१२॥

Yaste' aśvasanirbhakṣo yo gosanistasya ta' iṣṭayajuṣa stutastomasya śastokthasyopahūtasyopahūto bhakṣayami.

Invited by you, blessed soul, to the celebration of your power of horses, your wealth of land and cows, and your culture of the divine voice, the Veda, admirer of the Rks, lover of the Yajus and singer of the Samans, I am delighted to enjoy what you have so generously offered.

13. (Grihapatis Vishvedeva Devata, Bharadwaja Ṛshi)

देवकृतस्यैनसोऽवयजनमसि मनुष्यकृतस्यैनसोऽवयजनमसि पितृकृतस्यैनसोऽवयजनमस्यात्मकृतस्यैनसोऽवयजनमस्येनसऽएनसोऽवयजनमसि । यच्चाहमेनो विद्वाँश्चकार यच्चाविद्वाँस्तस्य सर्वस्यैनसोऽवयजनमसि ॥१३॥

Devakṛtasyainaso'vayajanamasi manuṣyakṛtasyainaso'vayajanamasi pitṛkṛtasyainaso' vayajanamasyātmakṛtasyainaso'vayajanamasye'nasa'enaso'vayajanamasi. Yaccāhameno vidvāṅścakāra yaccā-vidvāṅstasya sarvasyainaso'vayajanamasi.

You are the redeemer from the sin committed by the generous superman; you are the saviour from the sin committed by the ordinary person; you are the redeemer from the sins committed by the forefathers; you are the redeemer from the sin committed by one's own self; you are the redeemer from the sins begotten of sin. Whatever the sin I have committed in a state of knowledge, or I have committed in a state of ignorance (or I might commit in future), you are the saviour from all that.

14. (Grihapatis Devata, Bharadwaja Ṛshi)

सं वर्चसा॒ पय॑सा॒ सं त॒नूभि॒रग॑न्महि॒ मन॑सा॒ सꣳशि॒वेन॑।
त्वष्टा॑ सु॒दत्रो॒ विद॑धातु॒ रायोऽनु॑मार्ष्टु त॒न्वो॑ यद्विलि॑ष्टम्॥१४॥

Saṁ varcasā payasā saṁ tanūbhiraganmahi manasā saṁ śivena. Tvaṣṭā sudatro vidadhātu rāyo' numārṣṭu tanvo yadviliṣṭam.

Twashta, refiner of manners, behaviour, method, and culture and generous giver of health, wealth and knowledge, let us go forward with a noble mind, able body, plenty of food and drink and the vigour and lustre of life. Give us all-round wealth of life, and whatever is wanting in us in health of body and mind, be gracious to make up and complete.

15. (Grihapati Devata, Atri Ṛshi)

समि॑न्द्र णो॒ मन॑सा नेषि॒ गोभि॒: सꣳसू॒रिभि॑र्मघव॒न्त्सꣳस्व॒स्त्या।
सं ब्रह्म॑णा दे॒वकृ॑तं॒ यद॒स्ति॒ सं दे॒वाना॑ꣳसुम॒तौ य॒ज्ञिया॑ना॒ꣳ स्वाहा॑ ॥१५॥

Samindra ṇo manasā neṣi gobhiḥ saṁ sūribhirmaghavant saṁ svastyā. Saṁ brahmaṇā devakṛtaṁ yadasti saṁ devānaṁ sumatau yajñīyānāṁ svāhā.

Indra, Lord of power and honour, Maghavan, Lord of wealth and knowledge, take us forward in a healthy state of mind and sense at peace, comfortably, with men of wisdom and brilliant intelligence, with the vaidic voice of universal knowledge, and with our cows, into the way of whatever is nobly done in the vaidic tradition of universal values, and whatever is good according to the noble genius of the superior people of yajnic dedication and culture.

16. (Grihapati Devata, Atri Ṛshi)

सं वर्चसा पयसा सं तनूभिरगन्महि मनसा सꣳशिवेन।
त्वष्टा सुदत्रो विदधातु रायोऽनुमार्ष्टु तन्वो यद्विलिष्टम्॥१६॥

Saṁ varcasā payasā saṁ tanūbhiraganmahi manasā saṁ śivena. Tvaṣṭā sudatro vidadhātu rāyo' numārṣṭu tanvo yadviliṣṭam.

Follow as we do the noble genius of superior people among us, bless us Twashta, remover of the veils of ignorance and giver of knowledge. By the bright day and in the night, with the help and guidance of healthy and intelligent scholars and sages, and with the gift of a noble mind and concentration, bless us with the wealth of life, knowledge, wisdom, health and culture, and cleanse us of all the negativities and impurities of body and mind.

17. (Vishvedeva Grihapati Devata, Atri Ṛshi)

धाता रातिः सवितेदं जुषन्तां प्रजापतिर्निधिपा देवोऽअग्निः।
त्वष्टा विष्णुः प्रजया सꣳरराणा यजमानाय द्रविणं दधात स्वाहा ॥१७॥

Dhātā rātiḥ savitedaṁ juṣantāṁ prajā-patirnidhipā devo' agniḥ. Tvaṣṭa viṣṇuḥ prajayā saṁrarāṇā yajamānāya draviṇaṁ dadhāta svāhā.

Men and women of household, maintain the culture and institutions of the family, give peace and comfort to all, produce wealth for prosperity, look after your children and others, protect and promote wealth and knowledge, be brilliant and victorious, eliminate darkness with light, create joy and happiness around, expand your noble presence through noble works, and, through charity and generosity, through good manners and good deeds, enjoy life with your family and friends. Create wealth with good work and keep it for the yajamana, the host-organizer of yajna.

18. (Grihapati Devata, Atri Ṛshi)

सुगा वो देवाः सदनाऽअकर्म यऽआजग्मेदꣳसवनं जुषाणाः। भरमाणा वहमाना हवीꣳष्यस्मे धत्त वसवो वसूनि स्वाहा ॥१८॥

Sugā vo devāḥ sadanā' akarma ya' ājagmedaṁ savanaṁ juṣāṇāḥ. Bharamāṇā vahamānā havīṁṣyasme dhatta vasavo vasūni svāhā.

Auspicious powers of nature/ Noble men of brilliance, wisdom and generosity, efficient in creation, production and management, conducting, maintaining and enjoying this social yajna of production and prosperity, we have created and obtained these comfortable homes and valuable materials for you. Take these and hold these for us for onward creation and comfort.

19. (Vishvedeva Grihapati Devata, Atri Ṛshi)

याँ२॥ऽआव॑हऽउश॒तो दे॒व दे॒वाँस्तान् प्रेर॑य॒ स्वेऽअ॑ग्ने स॒धस्थे॑ । ज॒क्षि॒वाꣳसः प॒पि॒वाꣳसश्च॒ विश्वेऽसु॑ घ॒र्मꣳ स्व॒रा॒ति॒ष्ठ॒ता॒नु॒ स्वाहा॑ ॥१९॥

Yāň' āvaha uśato deva devāňstān preraya sve' agne sadhasthe. Jakṣivāňsaḥ papivāňsaśca viśve'sum gharmaň svarātiṣṭhatānu svāhā.

O brilliant and generous Lord of yajna, Agni/man of knowledge, inspire to high acts of dharma and yajna all those who come to your house anxious to receive higher wealth and virtue.

Men of the household, all of you, eating and drinking, enjoy the sacred voice of divinity, the food of yajna and Dharma, the spirit of life and the bliss of heaven on earth.

20. (Grihapati Devata, Atri Ṛshi)

व॒यꣳहि त्वा॑ प्रय॒ति य॒ज्ञेऽअ॒स्मिन्न॑ग्ने॒ होता॑र॒मवृ॑णीमहीह॒ह । ऋ॒ध॒गया॒ऽऋ॑ध॒गु॒ताꣳश॑मिष्ठाः प्र॒जा॒नन् य॒ज्ञमुप॑याहि वि॒द्वान्त्स्वाहा॑ ॥२०॥

Vayaň hi tvā prayati yajñe' asminnagne hotāramavṛṇīmahīha. Ṛdhagayā ṛdhagutāśamiṣṭhāḥ prajānan yajñam upayāhi vidvāntsvāhā.

Agni, man of knowledge and brilliance, we, the house-holders in this family yajna of the household going on here, we select and accept you as the priest (to conduct and guide it). Expert man of yajna, knowing the spirit and essence of it, come close, join and enrich this yajna which is the creator and giver of prosperity. And not only join and conduct, but also come again and be blest with peace and prosperity.

21. (Grihapati Devata, Atri Ṛshi)

देवा॑ गातुविदो गा॒तुं वि॒त्त्वा गा॒तुमि॑त ।
मन॑सस्पतऽइ॒मं दे॑व य॒ज्ञꣳस्वाहा॒ वाते॑ धाः ॥२१॥

Devā gātuvido gātuṁ vittvā gātumita. Mana-saspata' imaṁ deva yajñaṁ svāhā vāte dhāḥ.

Man of the household, brilliant and generous, knowing the nature, properties and movements of the dynamic earth, having known the movements, know further and go further, and deeper inside it know the wealth and attain prosperity.

Man of the household, brilliant and generous, master of your sense and mind, with the voice of the Veda and virtuous action, bring yajna into the practical scientific acts of life and hold on to the yajnic way of living.

22. (Grihapati Devata, Atri Ṛshi)

यज्ञं य॒ज्ञं ग॑च्छ य॒ज्ञप॑तिं गच्छ॒ स्वां योनिं॑ गच्छ॒ स्वाहा॑ ।
ए॒ष ते॑ य॒ज्ञो य॑ज्ञपते स॒हसू॑क्तवाक॒ः सर्वं॑वीर॒स्तं जु॑षस्व॒ स्वाहा॑ ॥२२॥

Yajña yajñaṁ gaccha yajñapatiṁ gaccha svām yoniṁ gaccha svāhā. Eṣa te yajño yajñapate sahasūktvākāḥ sarvavīrastaṁ juṣasva svāhā.

House-holder, man of yajna, with the voice of the Veda and virtuous acts of dharma, do the yajna of hospitality to the learned. Observe the collective yajna of loyalty and reverence to the head of the nation. Be true to your inner self.

House-holder, observer of the ritual and the social yajna, this household yajna of yours, performed with

the hymns of the Veda, inspiring to the young heroes of the nation, is for the safety and education of the people. Observe it with the voice of truth and justice in the business of the nation.

23. (Grihapati Devata, Atri Ṛshi)

माहिर्भूर्मा पृदाकुः । उरुꣳहि राजा वरुणश्चकार सूर्याय पन्थामन्वेतवाऽउ । अपदे पादा प्रतिधातवेऽकरुतापवक्ता हृदयाविधश्चित् । नमो वरुणायाभिष्ठितो वरुणस्य पाशः ॥२३॥

Māhirbhūrmā pṛdākuḥ. Uruṁ hi rājā varuṇaścakāra sūryāya panthāmanve-tavā'u. Apade pādā pratidhātave'karutāpavaktā hṛdayāvidhaścit. Namo varuṇāyābhiṣṭhito varuṇasya pāśaḥ.

Ruler and President of the Council, be not angry and poisonous as a snake, nor ferocious as a serpent. Be not false, hurtful and heart-breaking in speech. Be a ruler shining brilliant, supreme in virtue. Do excellently as behoves your chosen status. Make the highways of justice broad in honour and worship to the sun, the supreme light of the world, for all to see and follow the light so that none may stray into the paths of evil. Let the rule of law and the penal code be as firm and inviolable as the chains of Varuna and the thunderbolt of Indra.

24. (Grihapati Devata, Atri Ṛshi)

अग्नेरनीकमपऽआविवेशापान्नपात् प्रतिरक्षन्नसुर्यम् । दमेदमे समिधं यक्ष्यग्ने प्रति ते जिह्वा घृतमुच्चरण्यत् स्वाहा ॥२४॥

Agneranīkamapa' ā viveśāpām-napāt prati-rakṣannasuryam. Damedame samidhaṁ yakṣyagne prati te jihvā ghṛtamuccaraṇyat svāhā.

Agni, brilliant and generous house-holder, enter the flames of fire and the depth of waters and know their secrets of power. Protector of the waters, digging into and protecting the material wealth of the earth and ocean, go from house to house, and light the fire of material knowledge of energy and its applications. Let the tongue of the truthful man taste the sweets of life and proclaim.

25. (Grihapati Devata, Atri Ṛshi)

समुद्रे ते हृदयमप्स्वन्तः सं त्वा विशन्त्वोषधीरुतापः। यज्ञस्य त्वा यज्ञपते सूक्तोक्तौ नमोवाके विधेम यत् स्वाहा॥२५॥

Samudre te hṛdayamapsvantaḥ saṁ tvā viśantvoṣadhīrutāpaḥ. Yajñasya tvā yajñapate sūktoktau' namovāke vidhema yat svāhā.

Yajnapati, pursuant of yajna, we put your heart and mind in touch with vital energies and dynamic modes of social conduct and behaviour revealed in the hymns of the Vedas dealing with foods, source materials, and yajnic cooperation of the community. Let your searching mind go deep down into the ocean and rise up into the waters of space. And then celestial waters and rejuvenating herbs would emerge into your mind's eye of discovery (for common good).

26. (Grihapati Devata, Atri Ṛshi)

देवीरापऽएष वो गर्भस्तꣳसुप्रीतꣳसुभृतं बिभृत । देवꣳ सोमैष ते लोकस्तस्मिञ्छञ्च वक्ष्व परिं च वक्ष्व ॥२६॥

Devīrāpa' eṣa vo garbhastaṁ suprītaṁ subhṛtaṁ bibhṛta. Deva somaiṣa te lokastasmiñchaṁca vakṣva pari ca vakṣva.

Women, bright, educated and meritorious, this grihasthashram, sacred family-home, is your real world of existence. Keep it, maintain it, manage it well with love and competence.

Noble man of peace, love and honour, this family-home is your intimate world of existence. Find peace and fulfilment here. Keep it, maintain it. Guard it. Guard it all-round.

27. (Dampati Devate, Atri Ṛshi)

अवभृथ निचुम्पुण निचेरुरसि निचुम्पुणः । अव देवैर्देवकृतमेनोऽयासिषमव मर्त्यैर्मर्त्यकृतं पुरुराव्णो देव रिषस्पाहि। देवानाꣳसमिदसि ॥२७॥

Avabhṛtha nicumpuṇa nicerurasi nicumpuṇaḥ. Ava devairdevakṛtameno' yāsiṣamava martyairmartyakṛtaṁ pururāvṇo deva riṣaspāhi. Devānāṁ samidasi.

Initiated and consecrated couple in grihastha, gentle, noble and lovable virtuous producers of wealth, you are one of the bright, meritorious and generous community. You are an instrument of the devas.

Deva, lord of the bright and the generous, living with the noble ones and the ordinary people, I pray, that I keep away from any sin or misconduct or misbehaviour committed with the mind and senses, or with the body, or by the ordinary people or even by the superior ones. Save me from violence to Dharma — such violence is the root of all sin and crime.

28. (Dampati Devata, Atri Ṛshi)

एज॑तु दशमास्यो॒ गर्भो॑ ज॒रायु॑णा स॒ह । यथा॒यं वा॒युरेज॑ति॒ यथा॑ समु॒द्रऽएज॑ति । ए॒वायं दश॑मास्यो॒ऽअस्त्रज्ज॒रायु॑णा स॒ह ॥२८॥

Ejatu daśamāsyo garbho jarāyuṇā saha. Yathā'-yam vāyurejati yathā samudra' ejati. Evāyaṁ daśamāsyo' asrajjarāyuṇā saha.

May the foetus of the tenth month stir with its membrane-cover just as this wind moves, just as the sea moves. And may this foetus of the tenth month be born (safe and alive) with the membrane cover.

29. (Dampati Devata, Atri Ṛshi)

यस्यै ते य॒ज्ञियो॒ गर्भो॒ यस्यै॒ योनि॑र्हिर॒ण्ययी॑ ।
अङ्गा॒न्यह्रु॑ता॒ यस्य॒ तं मा॒त्रा सम॑जीगम॒ꣳस्वाहा॑ ॥२९॥

Yasyai te yajñiyo garbho yasyai yonirhiraṇyayī. Aṅgānyahrutā yasya taṁ mātrā samajīgamaṁ svāhā.

Dear wife, for whom your sacred foetus is meant, for whom the pure and perfect womb of yours is meant, by that mother — you partner — may I beget a child with full and perfect limbs of the body through the sacred procreative yajna.

30. (Dampati Devata, Atri Ṛshi)

पु॒रु॒द॒स्मो विषु॑रूप॒ऽइन्दु॑र॒न्तर्म॑ही॒मान॑मानञ्ज॒ धीर॑ः । एक॑पदीं द्वि॒पदीं॑ त्रि॒पदीं॑ चतु॑ष्पदीम॒ष्टाप॑दीं॒ भुव॒नानु॑ प्रथन्ता॒ꣳ स्वाहा॑॥३०॥

Purudasmo viṣurūpa' indurantarmahimāna-mānañja dhīraḥ. Ekapadīṁ dvipadīṁ tripadīṁ catuṣpadīmaṣṭāpadīṁ bhuvanānu prathantāṁ svāhā.

The man of mighty deeds, who eliminates suffering and creates joy, of versatile attainments, bright and honourable, constant and resolute, should wait for the great new arrival.

Men of the household, cultivate the vaidic culture of one, two, three, four and eight steps of attainment: one: Aum; two: worldly fulfilment and the freedom of moksha; three: the joy of the truth of word and the health of body and mind; four: the attainment of Dharma, wealth, fulfilment of desire, and moksha; eight: the joy of all the four classes and all the four stages of life (Brahmana, Kshatriya, Vaishya and Shudra, Brahmacharya, Grihastha, Vanaprastha and Sanyasa). Build homes for the people and advance in life.

31. (Dampati Devate, Gotama Ṛshi)

मरुतो॒ यस्य॒ हि क्षयै॑ पा॒था दि॒वो वि॑महसः ।
स सु॑गो॒पात॑मो॒ जनः॑ ॥३१॥

Maruto yasya hi kṣaye pāthā divo vimahasah.
Sa sugopātamo janaḥ.

Married couples, brilliant and great in many ways, blest with beauty, wealth, yajna and knowledge, wherever in a home you find superior people of noble nature, character and action, that family is most dedicated to mother earth and the Veda.

32. (Dampati Devate, Medhatithi Ṛshi)

म॒ही द्यौः पृ॑थि॒वी च॑ नऽइ॒मं य॒ज्ञं मि॑मिक्षताम् ।
पि॒पृ॒तां नो॒ भरी॑मभिः ॥३२॥

Mahī dyauḥ pṛthivī ca na' imaṁ yajñaṁ mimikṣatām. Pipṛtāṁ no bharīmabhiḥ.

Married couples, you are like the vast and brilliant sky and the rich, fertile and forbearing earth. Bless this home-yajna of our grihastha with all the joys and fill this home with nourishment and familial support of the community.

33. (Grihapatis Devata, Gotama Ṛshi)

आतिष्ठ वृत्रहन्रथं युक्ता ते ब्रह्मणा हरी । अर्वाचीनꣳसु ते मनो ग्रावा कृणोतु वग्नुना । उपयामगृहीतोऽसीन्द्राय त्वा षोडशिनऽएष ते योनिरिन्द्राय त्वा षोडशिने ॥३३॥

Ā tiṣṭha vṛtrahan ratham̐ yuktā te brahmaṇā harī. Arvācīnam̐ su te mano grāvā kṛṇotu vagnunā. Upayāmagṛhīto' sīndrāya tvā ṣodaśina' eṣa te yonirindrāya tvā ṣodaśine.

Man of the household, destroyer of the enemy, come and sit in this chariot of grihastha in which are yoked two 'horses', Draw and Hold (attraction and preservation or yoga and kshema). And if your mind sometime is down, then, with the voice of the Veda bring it up to peace, stand as a rock, and shower like a cloud with joy. You are accepted and consecrated in the matrimonial dharma for the sixteenfold honour and glory of life. This grihastha is now your haven. You are given up and dedicated to this sixteenfold programme of the family life.

34. (Grihapati Devata, Madhuchhanda Ṛshi)

युक्ष्वा हि केशिना हरी वृषणा कक्ष्यप्रा । अथा नऽइन्द्र सोमपा गिरामुपश्रुतिं चर । उपयामगृहीतोऽसीन्द्राय त्वा षोडशिनऽएष ते योनिरिन्द्राय त्वा षोडशिने ॥३४॥

Yukṣvā hi keśinā harī vṛṣaṇā kakṣyaprā. Athā na' indra somapā girāmupaśrutiṁ cara. Upayāmagṛhīto' sīndrāya tvā ṣodaśina' eṣa te yonirindrāya tvā ṣodaśine.

Indra, hero of the household, man of honour and protector of your happy home, yoke your horses of beautiful hair, strong and fast, shooting to the destination And then listen to our voice and act accordingly.

You are accepted and consecrated in the sacred discipline of marriage for the sixteenfold honour and sanctity of life in marriage. This grihastha is now your haven of existence. You are dedicated and given up to the sixteenfold programme of family honour.

35. (Grihapati Devata, Gotama Ṛshi)

इन्द्रमिद्धरी वहतोऽप्रतिधृष्टशवसम् । ऋषीणां च स्तुतीरुप यज्ञं च मानुषाणाम् । उपयामगृहीतोऽसीन्द्राय त्वा षोडशिनंऽएष ते योनिरिन्द्राय त्वा षोडशिने ॥३५॥

Indramiddharī vahato' pratidhṛṣṭaśavasam. Ṛṣīṇāṁ ca stutīrupa yajñam ca mānuṣāṇām. Upayāmagṛhīto'sīndrāya tvā śodaśina' eṣa te yonirindrāya tvā ṣodaṣine.

Two horses (yoga and kshema) carry Indra, hero of inviolable honour and power and head of the nation-family. Indra, protector of the honour of the land, listen to the Rishis' songs of the praise of the heroes, go close to the yajna-assemblies of the people, listen and act accordingly.

You are anointed and consecrated in the sacred law and constitution of the land for the sixteenfold honour and glory of the nation: This honour and glory

now is your haven of life, the very purpose and meaning of your office and existence. The people look up to you for the sixteen-fold honour and prosperity of the nation.

36. (Parameshwara Devata, Vivaswan Ṛshi)

यस्मान्न जातः परोऽअन्योऽअस्ति यऽआविवेश भुवनानि विश्वा । प्रजापतिः प्रजया सꣳरराणस्त्रीणि ज्योतीꣳषि सचते स षोडशी ॥३६॥

Yasmānna jātaḥ paro' anyo' asti ya' āviveśa bhuvanāni viśvā. Prajāpatiḥ prajayā saṁ-rarāṇastrīṇi jyotīṁṣi sacate sa ṣodaśī.

None other ever existent is beyond Him, Him who pervades and transcends all the worlds of the universe. Father of His creation, ever rejoicing with His children, Lord of sixteen powers, full and complete, He illuminates the three lights of the world and reigns — the One sole and absolute Lord existent, omniscient and blissful. (The three lights are fire, electricity and the sun. The sixteen powers are: will, energy, faith, earth, water, fire, air, space, sense, mind, food, vitality, austerity, Word, life (jiva) and language).

37. (Samrat & Mandalika Devate, Vivaswan Ṛshi)

इन्द्रश्च सम्राड् वरुणश्च राजा तौ ते भक्षं चक्रतुरग्रऽएतम्। तयोरहमनु भक्षं भक्षयामि वाग्देवी जुषाणा सोमस्य तृप्यतु सह प्राणेन स्वाहा ॥३७॥

Indraśca samrāḍ varuṇaśca rājā tau te bhakṣaṁ cakraturagra' etam. Tayorahamanu bhakṣaṁ bhakṣayāmi vāgdevī juṣāṇā somasya tṛpyatu saha prāṇena svāhā.

Indra, the sovereign, reigns supreme over all. Varuna, the ruler, rules in specific areas. Those two first

provide this food for you.

I eat my share of the food after those two. Both of you, the people and the government, with the sacred voice of the Veda which reveals the secrets of living together in love and cooperation, be happy and prosperous with full vigour.

38. (Raja, Grihapati Devata, Vaikhanasa Ṛshi)

अग्ने॒ पव॑स्व॒ स्वपा॑ऽअ॒स्मे वर्चः॑ सु॒वीर्य॑म् । दध॒द्रयिं॑ म॒यि॒ पोष॑म् । उ॒प॒या॒मगृ॑हीतोऽस्य॒ग्नये॒ त्वा॒ वर्च॑सऽए॒ष ते॒ योनि॑र॒ग्नये॒ त्वा॒ वर्च॑से । अग्नै॒ वर्च॑स्वि॒न्वर्च॑स्वाँस्त्वं दे॒वेष्व॑सि॒ वर्च॑स्वान॒हं म॑नु॒ष्ये॒षु भूयासम् ॥३८॥

Agne pavasva svapā' asme varcaḥ suvīryam. Dadhadrayiṁ mayi poṣam. Upayāmagṛhīto'-syagnaye tvā varcasa' eṣa te yoniragnaye tvā varcase. Agne varcasvinvarcasvāṅstvaṁ deveṣvasi varcasvānahaṁ manuṣyeṣu bhūyāsam.

Agni/Ruler, lord of knowledge and power, you are noble with noble actions, first among all of noble achievement. Purify us, and bless us with lustre, noble vitality and prowess, wealth and good health with nourishments of body and mind.

Noble ruler, accepted you are and consecrated in the laws and constitution of the nation for the honour and brilliance of the people and the land. This honour and prestige, the nation, is now your haven, the reason and justification of your being. We dedicate you to the achievement of honour and glory.

Agni, lord of light and brilliance of action, you are lustrous and honourable among the brilliant and the generous rulers. I pray I be brilliant and honourable among the people.

39. (Raja, Grihapati Devata, Vaikhanasa Ṛshi)

उत्तिष्ठन्नोजसा सह पीत्वी शिप्रेऽअवेपयः । सोममिन्द्र चमू सुतम् । उपयामगृहीतोऽसीन्द्राय त्वौजसऽएष ते योनिरिन्द्राय त्वौजसे । इन्द्रौजिष्ठौजिष्ठस्त्वं देवेष्वस्योजिष्ठोऽहं मनुष्येषु भूयासम् ॥३९॥

Uttiṣṭhannojasā saha pītvī śipre' avepayaḥ. Somamindra camū sutam. Upayāmagṛhīto'-sīndrāya tvaujasa' eṣa te yonirindrāya tvaujase. Indraujiṣṭhaujiṣṭhastvaṁ deveṣvasyojiṣṭho'haṁ manuṣyeṣu bhūyāsam.

Indra, ruler of the land, lover and achiever of honour, rising in lustre (with the strength of body, mind and soul and the power of the council and the army), having drunk the soma of victory over the enemies, shake the visors of your helmet with joy and self-esteem.

Accepted you are by us for the governance and administration of the nation, and consecrated you are in the laws and constitution for the achievement of light and glory like that of the sun. This consecration now is the home and haven of your life, the very meaning of your existence. We dedicate you to the light of the world, the sun, and the glory of the nation.

Lord of the land, brilliant in knowledge and justice, most shining you are among the noble and the generous personalities of the country. I pray that I may be brilliant and most shining among the people.

40. (Grihapati, Raja Devata, Praskanva Ṛshi)

अदृश्रमस्य केतवो वि रश्मयो जनाँऽअनु । भ्राजन्तो अग्नयो यथा । उपयामगृहीतोऽसि सूर्याय त्वा भ्राजायैष ते योनिः सूर्याय त्वा भ्राजाय । सूर्य भ्राजिष्ठ भ्राजिष्ठस्त्वं देवेष्वसि भ्राजिष्ठोऽहं मनुष्येषु भूयासम् ॥४०॥

Adṛśramasya ketavo vi raśmayo janāṅ' anu. Bhrājanto agnayo yathā. Upayāmagṛhīto' si sūryāya tvā bhrājāyaiṣa te yoniḥ sūryāya tvā bhrājāya. Sūrya bhrājiṣṭha bhrājiṣṭhastvaṁ deveṣvasi 'bhrājiṣṭho'haṁ manuṣyeṣu bhūyāsam.

Just as the bright rays of light (fire, sun, and electricity) shine on things to show them to the world, similarly, I pray, I may see the people and other things in the divine light of the Lord.

Accepted and sanctified you are in the rules and laws of the land to shine in the business of the nation like the sun. This is now your haven and home. You are dedicated to the Sun, Lord Supreme of the universe, to shine in life.

Ruler of the land, bright and sunny in knowledge and justice, you are the brightest among the brilliant. I pray I may shine the brightest among the people.

41. (Surya Devata, Praskanva Ṛshi)

उदु त्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम् । उपयामगृहीतोऽसि सूर्याय त्वा भ्राजायैष ते योनिः सूर्याय त्वा भ्राजाय ॥४१॥

Udu tyam jātavedasaṁ devaṁ vahanti ketvaḥ. Dṛśe viśvāya sūryam. Upayāmagṛhīto'si sūryāya tvā bhrājāyaiṣa te yoniḥ sūryāya tvā bhrājāya.

Just as the rays of the sun carry the light of the sun for the world to see the sun, surely so the lights of creation and the eyes of the seers reveal the light of the Lord Creator, refulgent and omniscient of all that is born, for the world to see.

Lord of the universe, you are acceptable, and perceiveable through the discipline of yama and niyama and the inner eye, for the realisation of your glory and universal presence. This universe is your home of presence and we dedicate ourselves to you for the attainment of your glory and the Light of Life.

42. (Patni Devata, Kusuruvindu Ṛshi)

आजिघ्र कलशं मह्या त्वा विशन्त्विन्दवः । पुनरूर्जा निवर्त्तस्व सा नः सहस्रं धुक्ष्वोरुधारा पयस्वती पुनर्मा-विशताद्रयिः ॥४२॥

Ājighra kalaśaṁ mahyā tvā viśantvindavaḥ. Punarūrjā nivarttasva sā naḥ sahasraṁ dhukṣvorudhārā payasvatī punarmā viśatād-rayiḥ.

Generous and venerable as mother earth, come, fill the pitcher and smell it to taste. May sweet juices come to you in plenty and fill the home. Versatile in virtue, rich in food and overflowing with milk, come again and fill us with vigour and energy. And then, again, with your love and grace, may I be enriched with the wealth of life.

43. (Patni Devata, Kusuruvindu Ṛshi)

इडे रन्ते हव्ये काम्ये चन्द्रे ज्योतेऽदिते सरस्वति महि विश्रुति । एता तेऽअघ्न्ये नामानि देवेभ्यो मां सुकृतं ब्रूतात् ॥४३॥

Iḍe rante havye kāmye candre jyote'dite sarasvati mahi viśruti. Etā te'aghnye nāmāni devebhyo māṁ sukṛtaṁ brūtāt.

Blessed woman, mistress of the home: Voice of

the divine worthy of praise, love abiding in the heart, libation for the gods and fragrance of yajna, love and desire incarnate, beauty of the moon, brilliance of virtue, unbreakable and boundless, inexhaustible stream of knowledge and generosity, forbearance of mother earth, celebrity of the world: these are your names, dear wife, inviolable, which describe woman's nature and character. Speak to me of the good things I ought to do.

44. (Indra Devata, Shasa Ṛshi)

वि नऽइन्द्र मृधो जहि नीचा यच्छ पृतन्यतः । योऽअस्माँ२॥ऽ-अभिदासत्यधरं गमया तमः । उपयामगृहीतोऽसीन्द्राय त्वा विमृधऽएष ते योनिरिन्द्राय त्वा विमृधे ॥४४॥

Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ. Yo'asmāṅ'abhidāsatyadharaṁ gamayā tamaḥ. Upayāmagṛhīto'sīndrāya tvā vimṛdha'eṣa te yonirindrāya tvā vimṛdhe.

Indra, commander of the army, destroy our enemies, keep the enemy hoards down. Him who wants to beat us into slavery, throw down into the dark.

Accepted you are by the people and consecrated in the rules and tactics of the army for the defence of the land and destruction of the enemy. This is now your haven and home, the sole purpose of your office. We dedicate you to the defence and security of the land and to the honour of the nation.

45. (Ishwara, President/Raja Devata, Shasa Ṛshi)

वाचस्पतिं विश्वकर्माणमूतये मनोजुवं वाजेऽअद्या हुवेम। स नो विश्वानि हवनानि जोषद्विश्वशम्भूरवसे साधुकर्मा । उपयामगृहीतोऽसीन्द्राय त्वा विश्वकर्मणऽएष ते योनिरिन्द्राय त्वा विश्वकर्मणे ॥४५॥

Vācaspatiṁ viśvakarmmāṇamūtaye manojuvaṁ vāje' adyā huvema. Sa no viśvāni havanāni joṣadviśvaśambhūravase sādhukarmmā. Upayāmagṛhīto'sīndrāya tvā viśvakarmaṇa' eṣa te yonirindrāya tvā viśvakarmaṇe.

To-day, for our defence and advancement in yajna (and battles of life), we invoke (call upon) Vishwakarma, lord of speech and knowledge, lord of all actions and dharmas, universal benefactor and lord of noble performance, in action, hitting the mark fast as the mind. May he listen and accept all our prayers and offerings and come for our protection and support.

President of the council/commander of the army/ man of yajna/head of the family, accepted and consecrated you are in the rules and discipline of life in the service of the lord of action and lord of glory, for the people and the land. This service, this yajna, this action, is now your haven and home, the very meaning and purpose of your life. We dedicate you to the service of the lord of glory, the lord of action and progress.

46. (Vishvakarma Indra Devate, Shasa Ṛshi)

विश्वकर्मन् हविषा वर्धनेन त्रातारमिन्द्रमकृणोरवध्यम् । तस्मै विशः समनमन्त पूर्वीरयमुग्रो विहव्यो यथासत् । उपयामगृहीतोऽसीन्द्राय त्वा विश्वकर्मणऽएष ते योनिरिन्द्राय त्वा विश्वकर्मणे ॥४६॥

Viśvakarman haviṣā vardhanena trātāra-mindram-akṛṇoravadhyam. Tasmai viśaḥ samanamanta pūrvīrayamugro vihavyo yathāsat. Upayāmagṛhīto'sīndrāya tvā viśvakarmaṇa' eṣa te yoniridrāya tvā viśva-karmaṇe.

Vishvakarma, lord of all actions and dharmas, with vitalizing materials of yajna, strengthen the ruler and make him an invincible protector of the people. Let him grow mighty with ample means and materials. To him, the people, as taught by the forefathers, bow in homage.

Ruler, president of the council, accepted you are by the people, and consecrated in the laws of the land for service to the lord of action, Vishwakarma, and honour of the nation (Indra). This service and this honour now is your haven and home. You are dedicated to the lord of action and dharma and the honour and glory of the nation.

47. (Vishvakarma Indra Devate, Shasa Ṛshi)

उप॒या॒मगृ॑हीतोऽस्य॒ग्नये॑ त्वा गाय॒त्रच्छ॑न्दसं गृह्णा॒मीन्द्रा॑य त्वा त्रि॒ष्टुप्छ॑न्दसं गृह्णामि॒ विश्वे॑भ्यस्त्वा दे॒वेभ्यो॒ जग॑च्छन्दसं गृह्णाम्यनु॒ष्टुप्तेऽभिग॒रः ॥४७॥

Upayāmagṛhīto'syagnaye tvā gāyatra-cchandasaṁ gṛhṇāmī-ndrāya tvā triṣṭup-chandasaṁ gṛhṇāmi viśvebhyastvā devebhyo jagacchandasaṁ gṛhṇāmyanuṣṭupte'bhigaraḥ.

Vishvakarman : Accepted and honoured you are in reverence as a teacher. Enlightening are your songs of praise in the Anushtubh metre. Scholar of Gayatri verses, I come to you to learn the science of fire. Master of Trishtubh verses, I come to you for the secrets of life's glory and prosperity. Scholar of Jagati verses, I come to you to learn the nature, character and actions of the noble, brilliant and generous leaders of the world.

48. (Prajapatis Devata, Devas Rshis)

व्रेशीनां त्वा॒ पत्म॒न्नाधू॑नोमि कुकू॒ननी॑नां त्वा॒ पत्म॒न्नाधू॑नोमि। भ॒न्दना॑नां त्वा॒ पत्म॒न्नाधू॑नोमि म॒दिन्त॑मानां त्वा॒ पत्म॒न्ना-धू॑नोमि । म॒धुन्त॑मानां त्वा॒ पत्म॒न्नाधू॑नोमि शु॒क्रं त्वा॑ शु॒क्रऽ-आधू॑नो॒म्यह्नो॑ रू॒पे सूर्य॑स्य र॒श्मिषु ॥४८॥

Vreśīnāṁ tvā patmannādhūnomi kukūnanānāṁ tvā patmannā dhūnomi. Bhandanānāṁ tvā patmannādhūnomi madintamānāṁ tvā patmannādhūnomi. Madhuntamānāṁ tvā patmannādhūnomi śukraṁ tvā śukra' ādhūno-myahno rūpe sūryasya raśmiṣu.

Dear husband, if amongst the pure and spotless people, you ever happen to waver, I shake you out of that fickleness.

If amongst the gentle folk in speech and language, love and manners, you happen to falter, I shake you out of that embarrassment.

If amongst the graceful and the beatifying, you happen to err toward roughness, I shake you out back into self-awareness.

If in the company of the rejoicing folks in festivity, you waver from self-control, I shake you out back to temperance.

If amongst the sweetest and the most lovable folks you waver from decency, I shake you back to civility.

You are pure and immaculate. I would always warn you against going astray and urge upon you to stay untainted in character as the day in the rays of the sun.

49. (Vishvedeva Prajapatis Devata, Devas Rshis)

क॒कुभꣳरू॒पं वृ॑ष॒भस्य॑ रोचते बृ॒हच्छु॒क्रः शु॒क्रस्य॑ पुरो॒गाः सोम॒ः सोम॑स्य पुरो॒गाः । यत्ते॑ सो॒मादा॑भ्यं॒ नाम॒ जागृ॑वि॒ तस्मै॒ त्वा गृ॑ह्णामि॒ तस्मै॑ ते सोम॒ सोमा॑य॒ स्वाहा॑ ॥४९॥

Kakubhaṁ rūpaṁ vṛṣabhasya rocate bṛhacchukraḥ śukrasya purogāḥ somaḥ somasya purogāḥ. Yatte somādābhyaṁ nāma jāgṛvi tasmai tvā gṛhṇāmi tasmai te soma somāya svāhā.

The excellence of the man's image shines everywhere. Bright and generous, purest of the pure on top, noblest of the kind and beneficent, first among the great leaders of men, joyous and gracious, the glory of your name and reputation is irresistible. It is for that I accept and elect you. For that dedication of yours to the Lord of light and grandeur, blessed man, all hail and success to you! This is the divine voice.

50. (Prajapatis Devata, Devas Rshis)

उ॒शिक् त्वं दे॑व सोमा॒ग्नेः प्रि॒यं पाथोऽपी॑हि व॒शी त्वं दे॑व सो॒मेन्द्र॑स्य प्रि॒यं पाथोऽपी॒ह्यस्मत्स॑खा॒ त्वं दे॑व सोम॒ विश्वे॑षां दे॒वानां॑ प्रि॒यं पाथोऽपी॑हि ॥५०॥

Uśik tvam deva somāgneḥ priyaṁ pātho'pīhi vaśī tvam deva somendrasya priyaṁ pātho' pīhyasmatsakhā tvam deva soma viśveṣāṁ devānāṁ priyaṁ pātho'pīhi.

(Ruler and president of the council), brilliant man of peace and honour, loving and lovable, be sure you follow the path of love and greatness shown by the learned and the wise leaders.

Brilliant man of generosity and grandeur, self-

controlled, be sure you follow the path of love and greatness shown by the leaders of power and prosperity.

Brilliant man of knowledge and grace, friend of ours, be sure you follow the path of goodness and virtue loved by the noblest and the wisest men of the world.

51. (Prajapatis Grihasthas Devata, Devas Rshis)

इह रतिरिह रमध्वमिह धृतिरिह स्वधृतिः स्वाहा । उप-सृजन्धरुणं मात्रे धरुणो मातरं धयन् । रायस्पोषमस्मासु दीधरत् स्वाहा ॥५१॥

Iha ratiriha ramadhvamiha dhṛtiriha svadhṛtiḥ svāhā. Upasṛjan dharuṇam mātre dharuno mātaram dhayan. Rāyaspoṣamasmāsu dīdharat svāhā.

Here in the home is love and joy. Live and rejoice. Here is constancy and autonomy. Be here with self-control and self-dependency in truth of word and deed.

Beget a child for the mother, and may the child sucking the mother, growing up among us, create wealth and provide nourishment and hold it for us all in truth of word and action.

52. (Prajapati Devata, Devas Rshis)

सत्रस्यऽऋद्धिरस्यगन्म ज्योतिरमृताऽअभूम ।
दिवं पृथिव्याऽअध्यारुहामाविदाम देवान्त्स्वर्ज्योतिः ॥५२॥

Satrasya' ṛddhirasyaganma jyotiramṛtā' abhūma. Divam pṛthivyā' adhyā ruhāmāvidāma devāntsvarjyotiḥ.

You are the wealth and abundance of yajna-session. Let us, through this session of yajna, expand

over the earth and rise above to reach the lights of heaven and attain to immortality. Let us arise and reach the regions of space to get super-terrestrial knowledge and bring the joys of heaven on earth.

53. (Grihapatis Devata, Devas Rshis)

युवं तमिन्द्रापर्वता पुरोयुधा यो नः पृतन्यादप तन्तमिद्धतं वज्रेण तन्तमिद्धतम् । दूरे चत्तायं छन्त्सद् गहनं यदिनक्षत्। अस्माकꣳशत्रून् परि शूर विश्वतो दर्मा दर्षीष्ट विश्वतः । भूर्भुवः स्वः सुप्रजाः प्रजाभिः स्याम सुवीरा वीरैः सुपोषाः पोषैः ॥५३॥

Yuvam tamindrāparvatā puroyudhā yo naḥ pṛtanyādapa tantamiddhataṁ. Vajreṇa tantamiddhatam. Dūre cattāya chantsad gahanaṁ yadinakṣat. Asmākaṁ śatrūnpari śūra viśvato darmā darṣīṣṭa viśvataḥ. Bhūrbhuvaḥ svaḥ suprajāḥ prajābhiḥ syāma suvīrā vīraiḥ supoṣāḥ poṣaiḥ.

You two, commander and personnel of the forces, front-line fighters, attacking as lighting and defending as rock, whosoever attack us with his army, destroy him with the thunderbolt. And if the enemy force happen to contact us, arise with force and drive them off. Valiant hero, all round destroyer of the enemy, eliminate our enemies totally from the face of the earth. On the earth, in the sky, in heaven, anywhere, let us be strong in manpower with brave people, heroic with noble heroes rich in food, energy and materials, with plenty of good food, energy and materials. (Let us be well-provided: justify our existence, defend our self-awareness and culture, and work for universal happiness.)

54. (Parameshthi Prajapati Devata, Vasishtha Ṛshi)

परमेष्ठ्यभिधीतः प्रजापतिर्वाचि व्याहृतायामन्धोऽअच्छेतः। सविता सन्यां विश्वकर्मा दीक्षायां पूषा सोमक्रयण्याम्॥५४॥

Parameṣṭhyabhidhītaḥ prajāpatirvāci vyāhṛtāyāmandho' acchetaḥ. Savitā sanyāṁ viśvakarmā dikṣāyāṁ pūṣā somakrayaṇyām.

(What is the secret of happiness?) Prajapati, father of His creatures, self-existent in eternal bliss, and self-revealed in the divine voice of the Veda, worshipped in meditation, good food honestly and amply obtained, Savita, creator of life realized in truth, Vishwakarma, maker of the world and lord giver of science and technology, at heart, through all our commitments to life and dedication to duty, and Pusha, giver of health and vitality thanked in herbal treatment, all this with you, and happiness is assured.

55. (Indra & others Devata, Vasishtha Ṛshi)

इन्द्रश्च मरुतश्च क्रयायोपोत्थितोऽसुरः पण्यमानो मित्रः क्रीतो विष्णुः शिपिविष्टऽऊरावासन्नो विष्णुर्नरन्धिषः ॥५५॥

Indraśca marutaśca krayāyopotthito'suraḥ paṇyamāno mitraḥ krīto viṣṇuḥ śipiviṣṭa' ūrāvāsanno viṣṇurnarandhiṣaḥ.

(Know the powers of nature, what has been realized or ought to be realized by learned men) for practical projects : Electricity, earth power, wind, steam and cloud so close, magnetic energy that sustains the worlds together, universal pranic energy, the unifying universal soul immanent in humans and other creatures enveloping the whole creation — all to be researched and realized with reverence, faith, love, and the

investment of mind, energy and money — (powers for power, and soul for value).

56. (Vishvedeva Grihasthas Devata, Vasishtha Ṛshi)

प्रोह्यमाणः सोमऽआगतो वरुणऽआसन्द्यामासन्नोऽग्निराग्नीध्रऽइन्द्रो हविर्द्धानेऽथर्वोपावह्रियमाणः ॥५६॥

Prohyamāṇaḥ soma' āgato varuṇa' āsandyā-māsanno'gnirāgnīdhra'indro havirddhāne'-tharvopāvahriyamāṇaḥ.

Conducted by scientific logic, carried through special experiments, and seated in special cars, Soma, wealth of energy, power and prosperity, has arrived. Varuna, mighty water power, is here. Agni, heat energy, is come in special fuels. Indra, electricity, is here potent in yajna materials. Atharva, special energy, has arrived.

57. (Vishvedeva Devata, Vasishtha Ṛshi)

विश्वे देवाऽअꣳशुषु न्युप्तो विष्णुराप्रीतपाऽआप्याय्यमानो यमः सूयमानो विष्णुः सम्भ्रियमाणो वायुः पूयमानः शुक्रः पूतः । शुक्रः क्षीरश्रीर्मन्थी सक्तुश्रीः॥५७॥

Viśve devā' aꣳśuṣu nyupto viṣṇurāprītapā' āpyāyyamāno yamaḥ sūyamāno viṣṇuḥ sambhriyamāṇo vāyuḥ pūyamānaḥ śukraḥ pūtaḥ. śukraḥ kṣīra śrīr-manthī saktuśrīḥ.

Learned and wise scholars of the world, the energy stored in particles and radiated in the sunrays, which is a preservative power and source of comfort (Vishnu), the explosion of energy from the sun (Yama), the cosmic energy being created constantly (Vishnu), the vibrations of pranic vitality (Vayu), generative particles of matter and energy (shukra), and the pure seeds of life (shukra),

anyone who explores and analyses these is blest with the secrets of life's existence and nourishment.

58. (Vishvedeva Devata, Vasishtha Ṛshi)

विश्वे॑ दे॒वाश्च॑म॒सेषून्नी॒तोऽसु॒र्हो॑मा॒योद्य॑तो रु॒द्रो हू॒यमा॑नो॒ वातो॒ऽभ्यावृ॑तो नृ॒चक्षा॒: प्रति॑ख्यातो भ॒क्षो भ॒क्ष्यमा॑णः पि॒तरो॑ नाराश॒ꣳसाः ॥५८॥

Viśve devāścamaseṣūnnīto'surhomāyodyato rudro hūyamāno vāto'bhyāvṛto nṛcakṣāḥ pratikhyāto bhakṣo bhakṣyamāṇaḥ pitaro nārāśaṁsāḥ.

Learned, wise and generous people of the world, those who raised the libations in the ladles for the fire and sent up the fragrance to the clouds, who dedicated and raised their mind's energy for sacrifice and service, who respected and served life as sacred, who spoke in praise of the divine omnipresence of the all-seeing eye of the Lord of existence, who enjoyed the soothing touch of the air around and received the food sanctified by yajna, they are the noble and brilliant 'devas', learned and parental seniors, and reverential friends of humanity.

59. (Vishvedeva Devata, Vasishtha Ṛshi)

स॒न्नः सिन्धु॑रवभृ॒थायोद्य॑तः समु॒द्रो॒ऽभ्यव॒ह्रिय॑माणः स॒लि॒लः प्र॒प्लु॒तो॒ ययो॒रोज॑सा स्क॒भि॒ता रजाꣳ॑सि वी॒र्ये॑भिर्वी॒र॑तमा॒ शवि॑ष्ठा । या पत्यै॑ते॒ऽ अप्र॑तीता॒ सहो॑भि॒र्विष्णू॑ऽअग॒न्वरु॑णा पू॒र्वहू॑तौ ॥५९॥

Sannaḥ sindhuravabhṛthāyodyataḥ samudro'-bhyavahriyamāṇaḥ salilaḥ prapluto yayorojasā skabhitā rajāṁsi vīryebhirvīratamā śaviṣṭhā. Yā patyete' apratītā sahobhirviṣṇū'aganvaruṇā pūrvahūtau.

Hosts and participants of yajna who dig, design and construct canals for sacramental bath, who launch upon the sea for voyaging, who fill the sky with yajna vapour, who stabilize people and their regions with their power and lustre, who are most heroic with exploits of their superior prowess, who are men of constancy and forbearance, who are unostentatiously social and universally friendly : these venerables are invited and welcomed by people. Meet them. Those who do so are happy and fortunate.

60. (Vishvedeva Devata, Vasishtha Ṛshi)

देवान् दिवमगन्यज्ञस्ततो मा द्रविणमष्टु मनुष्यानन्त-रिक्षमगन्यज्ञस्ततो मा द्रविणमष्टु पितॄन् पृथिवीमगन्यज्ञस्ततो मा द्रविणमष्टु यं कं च लोकमगन्यज्ञस्ततो मे भद्रमभूत्॥६०॥

Devān divamagan yajñastato mā draviṇamaṣṭu manuṣyānantarikṣamaganyajñastato mā draviṇamaṣṭu pitṝn pṛthivīmaganyajñastato mā draviṇamaṣṭu yaṁ kaṁ ca lokamagan yajñastato me bhadramabhūt.

Yajna rises to the heights of heaven and reaches the 'devas', the powers of light, and may I, from there, receive the light and wealth of knowledge.

Yajna rises to middle regions of the clouds and reaches humanity, and may I, from there, receive the gifts of material wealth.

Yajna goes over across the earth and the seasons of nature through the year and reaches the senior and fatherly people, and may I, from there, receive the comforts of the seasons and the blessings of the seniors.

Whichever region yajna reaches, from there, I

pray, I may receive the gifts of the true, the good and the beautiful.

61. (Vishvedeva Devata, Vasishtha Ṛshi)

चतुस्त्रिꣳशत्तन्तवो ये वितत्निरे यऽइमं यज्ञꣳस्वधया ददन्ते।
तेषाꣳ छिन्नꣳसम्वेतद्दधामि स्वाहा घर्मोऽअप्येतु देवान् ॥६१॥

Catustriṁśattantavo ye vitatnire ya' imaṁ yajñaṁ svadhayā dadante. Teṣāṁ chinnaṁ samvetaddadhāmi svāhā gharmo' apyetu devān.

Thirty four fibres (eight Vasus, eleven Rudras, twelve Adityas, Indra, Prajapati and Nature) join, weave and extend this yajnic web of creation, and feed it with materials. And where nature leaves off, there, surely, I take it on with the truth of word and action. And, I pray, this yajna reach the devas, the learned and the wise.

62. (Yajna Devata, Vasishtha Ṛshi)

यज्ञस्य दोहो विततः पुरुत्रा सोऽअष्टधा दिवमन्वाततान ।
स यज्ञ धुक्ष्व महि मे प्रजायाꣳरायस्पोषं विश्वमायुरशीय स्वाहा ॥६२॥

Yajñasya doho vitataḥ purutrā so' aṣṭadhā divamanvātatāna. Sa yajña dhukṣva mahi me prajāyāṁ rāyaspoṣaṁ viśvamāyuraśīya svāhā.

The gifts of yajna spread out in many ways. They expand in all the eight directions and reach the heights of heaven.

That same yajna may bless my people with great wealth and nourishments. And may I, with sacred speech and good acts of Dharma, enjoy the blessing of a full and happy life.

63. (Yajna Devata, Kashyapa Ṛshi)

आ प॑वस्व॒ हिर॑ण्यव॒दश्व॑वत्सोम वी॒रव॑त् ।
वाज॒ं गोम॑न्त॒माभ॑र॒ स्वाहा॑ ॥६३॥

Ā pavasva hiraṇyavadaśvavatsoma vīravat.
Vājaṁ gomantamābhara svāhā.

Soma, man desirous of the honour and joy of life, man of gold, speed and brave heroes, dedicate yourself to yajna, treasure-home of universal nourishment, cows and self-control over mind and senses. Cleanse yourself, cleanse the environment, and enrich the world.

इति अष्टमोऽध्यायः ॥

CHAPTER–IX

1. (Savita Devata, Indra & Brihaspati Rshis)

देव॑ सवित॒: प्रसु॑व य॒ज्ञं प्रसु॑व य॒ज्ञप॑तिं॒ भगा॑य । दि॒व्यो ग॑न्ध॒र्व: के॑त॒पू: केतं॑ न: पुनातु वा॒चस्प॑ति॒र्वाजं॑ न: स्वदतु स्वाहा॑ ॥१॥

Deva savitaḥ prasuva yajñaṁ prasuva yajña-patiṁ bhagāya. Divyo gandharvaḥ ketapūḥ ketaṁ naḥ. punātu vācaspatirvājaṁ naḥ svadatu svāhā.

Deva Savita, lord of life, light the yajna (of Raj Dharma), consecrate and promote yajna, inspire, consecrate and promote the yajnapati (ruler of the land) for honour and prosperity. Brilliant sustainer of the earth, lord of the divine voice, purifier of intelligence, purify and inspire our intelligence with the divine voice of Veda. Generous purifier of food, purify and consecrate our yajnic food and taste it with favour and pleasure.

2. (Indra Devata, Brihaspati Ṛshi)

ध्रु॒वस॑दं॑ त्वा नृ॒षद॑ं॒ मन॑:सद॑मुपया॒मगृ॑हीतो॒ऽसीन्द्रा॑य त्वा॒ जुष्टं॑ गृह्णाम्ये॒ष ते॒ योनि॒रिन्द्रा॑य त्वा॒ जुष्ट॑तमम् । अ॒प्सु॒षद॑ं॒ त्वा घृ॒तस॑दं॒ व्यो॒म॒सद॑मुपया॒मगृ॑हीतो॒ऽसीन्द्रा॑य त्वा॒ जुष्टं॑ गृह्णाम्ये॒ष ते॒ योनि॒रिन्द्रा॑य त्वा॒ जुष्ट॑तमम् पृ॒थि॒वि॒सद॑ं॒ त्वाऽन्त॑रिक्ष॒सद॑ं दि॒वि॒सद॑ं॒ देव॒सद॑ं॒ नाक॒सद॑मुपया॒मगृ॑हीतो॒ऽसीन्द्रा॑य त्वा॒ जुष्टं॑ गृह्णाम्ये॒ष ते॒ योनि॒रिन्द्रा॑य त्वा॒ जुष्ट॑तमम् ॥२॥

Dhruvasadaṁ tvā nṛṣadaṁ manaḥsadam-upayāmagṛhīto'sīndrāya tvā juṣṭaṁ gṛhṇāmyeṣa te yonirindrāya tvā juṣṭatamam. Apsuṣadaṁ tvā ghṛtasadaṁ vyomasadam-upayāmagṛhīto'sīndrāya tvā juṣṭaṁ gṛhṇāmyeṣa te yanirindrāya tvā juṣṭatamam. Pṛthivisadaṁ tvā'ntarikṣasadaṁ divisadaṁ devasadaṁ nākasadam-upayāmagṛhīto' sīndrāya tvā juṣṭaṁ gṛhṇamyeṣa te yonirindrāya tvā juṣṭatamam.

Ruler of the land, firmly settled (with knowledge, humility, yoga and Dharma) among the people, in their heart and awareness, you are accepted and consecrated in the rules and discipline of the state for the honour and prosperity of the people. Loved and thus accepted, I accept and elect you. This office now is your very life and purpose. Most highly loved and respected, you are now dedicated to Indra, honour and prosperity of the people.

Ruler of the country, saddled with the management of water, food (milk, ghee and other nourishments), and aviation, you are accepted by the people by virtue of your discipline and respect for law and constitution of the nation for the defence and honour of the people. Loved and respected thus, I accept and elect you. This office now is your very life and existence. Most highly loved and respected, you are now committed to the honour and glory of the nation.

President of the nations of the world, committed as you are to the earth and its environment, to the skies, to exploration of space, powers of nature and the brilliant people, and the freedom and happiness of humanity, you are accepted and consecrated by the people of the world in the universal Dharma and nation's law for

absolute freedom and prosperity of the people of the world. Accepted, loved and respected thus, I accept and elect you. This office and its Dharma now is the very meaning and purpose of your existence. Most highly loved, respected and elected, we commit and dedicate you to the honour and prosperity of humanity and to the glory of the Lord of the universe.

3. (Indra Devata, Brihaspati Ṛshi)

अपाꣳरसमुद्व्ययसꣳसूर्ये सन्तꣳसमाहितम् । अपाꣳरसस्य यो रसस्तं वो गृह्णाम्युत्तममुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्येष ते योनिरिन्द्राय त्वा जुष्टतमम् ॥३॥

Apāṁ rasamudvayasaṁ sūrye santaṁ samāhitam. Apāṁ rasasya yo rasastaṁ vo gṛhṇāmyuttamamupayāmagṛhīto'sīndrāya tvā juṣṭaṁ gṛhṇāmyeṣa te yonirindrāya tvā juṣṭatamam.

For the sake of Indra, lord of glory, and for you, I take the life-giving essence of the waters (juices) collected and ripened in the sun. And I take the finest essence of the essences of waters and hold the quintessence of vitality for the glow of health and life.

By virtue of your discipline and values and the means at your command, you are accepted and consecrated for the sake of honour and prosperity of the nation. Loved and respected as you are, I accept and elect you. This choice and consecration is now your haven and home. Most loved and respected, you are now committed and dedicated to the glory of Indra and his people.

4. (Raja, Rajadharma Devata, Brihaspati Ṛshi)

ग्रहाऽऊर्जाहुतयो व्यन्तो विप्राय मतिम् । तेषां विशिप्रियाणां वोऽहमिषमूर्जꣳसमग्रभमुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्येष ते योनिरिन्द्राय त्वा जुष्टतमम् । सम्पृचौ स्थः सं मा भद्रेण पृङ्क्तं विपृचौ स्थो वि मा पाप्मना पृङ्क्तम् ॥४॥

Grahā' ūrjāhutayo vyanto viprāya matim. Teṣāṁ viśipriyāṇāṁ vo'hamiṣamūrjaṁ samagrabham upayāmagṛhito'sīndrāya tvā juṣṭaṁ gṛhṇāmyeṣa te yonirindrāya tvā juṣṭatamam. Sampṛcau sthaḥ saṁ ma bhadreṇa pṛṅktaṁ vipṛcau stho vi mā pāpmanā pṛṅktam.

Men and women of the land, who have collected strength and energy from yajna-ahutis and knowledge from the Vedas, communicate with the intelligent and the inspired people and share with them the common wisdom. For you and the dear members of their community, I have procured ample food and energy.

With means and materials for the nation, you are accepted and consecrated in the laws and values of the nation for the honour and prosperity of the people. Loved of the people and favourite of the Lord as you are, I accept and elect you. This nation and this choice now is your haven and home. Most loved and honoured, you are now totally committed and dedicated to Indra, lord of the people, the land and the world.

Ruler and the people, remain united for good work. Join me to goodness and prosperity. Stay away from evil, both of you. Keep us away from the evil-minded.

5. (Savita Devata, Brihaspati Ṛshi)

इन्द्रस्य॒ वज्रो॑ऽसि वाज॒सास्त्वया॒ऽयं वाज॑ꣳसेत् । वाज॑स्य॒ नु प्रस॒वे मा॒तर॑ं म॒हीमदि॑तिं नाम॒ वच॑सा करामहे । यस्या॑मि॒दं विश्व॒ं भुव॑नमावि॒वेश॒ तस्यां॑ नो दे॒वः स॑वि॒ता धर्म॑ सावि॒षत् ॥५॥

Indrasya vajro'si vājasāstvayā'yaṁ vājāṁ set. Vājasya nu prasave mātaraṁ mahīmaditiṁ nāma vacasā karāmahe. Yasyāmidaṁ viśvaṁ bhuvanamāviveśa tasyām no devaḥ savitā dharma sāviṣat.

You are the thunder-bolt of lightning for the enemy. This man, the commander/ruler would plan and win the battle with you, the thunderous hero. In the business of the battle we sing songs of praise, in noble words, in honour of the mother, the great earth, one and indivisible. On the earth where this whole world finds its haven and home, on that same earth, we pray, Lord Savita, creator of the world, may establish the rule of universal Dharma for us.

6. (Ashva Devata, Brihaspati Ṛshi)

अ॒प्स्व॑न्तर॒मृत॑म॒प्सु भे॑ष॒जम॒पामु॒त प्रश॑स्तिष्वश्वा॒ भव॑त वा॒जिनः॑। दे॒वीरापो॒ यो व॑ऽऊ॒र्मिः प्र॒तू॑र्तिः क॒कुन्मा॑न्वाज॒सास्तेना॒यं वाज॑ꣳसेत् ॥६॥

Apsvantaramṛtamapsu bheṣajamapāmuta praśastiṣvaśvā bhavata vājinaḥ. Devīrāpo yo va' ūrmiḥ pratūrtiḥ kakunmān vājasāstenāyam vājaṁ set.

There is nectar in the waters, there is vitality of health and longevity in the pranas. There is magical drug power in the waters, top efficacy by which horses

become coursers flying like feathered arrows. Sacred waters, may this man, ruler of the land, by virtue of your fertile waves, moving fast and lofty, provide the land and people with wanted food and energy. Men and women of the land, with your power and prowess, fast, lofty and tempestuous like the waves of the sea, with the vitality of your pranic energy, and the fertility and efficacy of the waters, be fast, passionate and ambitious for the honour and progress of the land in war and peace both.

7. (Senapati Devata, Brihaspati Ṛshi)

वातो॑ वा॒ मनो॑ वा गन्ध॒र्वाः स॒प्तवि॑ꣳशतिः ।
तेऽअग्रेऽश्व॑मयुञ्जँ॒स्तेऽअ॑स्मिन् ज॒वमाद॑धुः ॥७॥

Vāto vā mano vā gandharvāḥ saptaviṁśatiḥ. Te' agre' śvamayuñjaṁste' asmiñ javamādadhuḥ.

Twenty-seven gandharvas (universal wind, the mind and five main pranas, five subpranas, five organs of sense, five organs of volition, and five subtle elements) these possess and operate with speed in nature. May these bless this man, commander of the forces, with speed.

8. (Prajapati Devata, Brihaspati Ṛshi)

वात॑रꣳहा भव वाजिन् यु॒ज्यमा॑न॒ऽइन्द्र॑स्येव॒ दक्षि॑णः श्रि॒यैधि॑ । यु॒ञ्जन्तु॑ त्वा म॒रुतो॑ वि॒श्ववे॑दस॒ऽआ ते॒ त्वष्टा॑ प॒त्सु ज॒वं द॑धातु ॥८॥

Vātaraṁhā bhava vājinyujyamāna'indrasyeva dakṣiṇaḥ śriyaidhi. Yuñjantu tvā maruto viśvavedasa' ā te tvaṣṭā patsu javaṁ dadhātu.

Ruler, swift in response and action, be as fast as

the speed of wind, be efficient and expert, concentrative in the service of the nation, move and achieve honour and glory as that of Indra, lord of the world. May the Maruts, universal winds (men of encyclopaedic knowledge), and Twashta, lord of refinement and sophistication (the specialist) inspire your feet with instant speed of motion.

9. (Vira Devata, Brihaspati Ṛshi)

जवो यस्ते वाजिन्निहितो गुहा यः श्येने परीत्तोऽअचरच्च वाते । तेन नो वाजिन् बलवान् बलेन वाजजिच्च भव समने च पारयिष्णुः । वाजिनो वाजजितो वाजꣳसरिष्यन्तो बृहस्पतेर्भागमवजिघ्रत ॥९॥

Javo yaste vājinnihito guhā yaḥ śyene parītto' acaracca vāte. Tena no vājin balavān balena vājajicca bhava samane ca pārayiṣṇuḥ. Vājino vājajito vājaṁ sariṣyanto bṛhaspater-bhāgamavajighrata.

Man of power and speed (Vajin), man of knowledge and ruler of the land, the speed and passion that's deep in your heart, that's entered in the wings of the eagle and in the velocity of the wind, by that speed and passion, man of power and prowess, be the victor of battles, and through fight and struggle, cross the sufferings of life and the land.

Warriors of the land, fighting and doing your duty in the service of the protector of a great people, winning battles and achieving plenty and prosperity, taste the fragrance of the sweets of life.

10. (Indra and Brihaspati Devate, Brihaspati Ṛshi)

देवस्याहꣳसवितुः सवे सत्यसवसो बृहस्पतेरुत्तमं नाकꣳ रुहेयम्। देवस्याहꣳसवितुः सवे सत्यसवसऽइन्द्रस्योत्तमं नाकꣳरुहेयम् । देवस्याहꣳसवितुः सवे सत्यप्रसवसो बृहस्पतेरुत्तमं नाकमरुहम् । देवस्याहꣳसवितुः सवे सत्यप्रसवसऽइन्द्रस्योत्तमं नाकमरुहम् ॥१०॥

Devasyāhaṁ savituḥ save satyasavaso bṛhaspateruttamaṁ nākaṁ ruheyam. Devasyāhaṁ savituḥ save satyasavasa'indrasyottamaṁ nākaṁ ruheyam. Devasyāhaṁ savituḥ save satyaprasavaso bṛhaspateruttamaṁ nākamaruham. Devasyāhaṁ savituḥ save satyaprasavasa' indrasyottamaṁ nākamaruham.

In this yajnic creation of glorious Savita, Lord of light and life, may I ascend to the highest heaven of freedom, knowledge and divine realization by the grace of Brihaspati, great and inviolable lord of truth and existence.

In this yajnic creation of glorious Savita, Lord of light and life, may I ascend to the highest heaven of freedom, justice and prosperity by the grace of Indra, inexorable lord of truth, justice and magnificence.

In this yajnic creation of glorious Savita, Lord of light and life, I have risen to the highest realization of freedom, knowledge and divine presence by the grace of Brihaspati, great and generous lord promoter of truth and existence.

In this yajnic creation of glorious Savita, Lord of light and life, I have risen to the highest realization of freedom, justice and prosperity by the grace of Indra,

generous and unfailing Lord promoter of truth, justice and magnificence.

11. (Indra and Brihaspati Devate, Brihaspati Ṛshi)

बृह॑स्पते॒ वाजं॑ जय॒ बृह॒स्पत॑ये॒ वाच॑ं वद॒त॒ बृह॒स्पति॑ं वाजं॑ जापयत । इन्द्र॒ वाजं॑ ज॒येन्द्रा॑य॒ वाच॑ं वद॒तेन्द्र॑ं वाजं॑ जापयत ॥११॥

Bṛhaspate vājaṁ jaya bṛhaspataye vācaṁ vadata bṛhaspatiṁ vājaṁ jāpayata. Indra vājaṁ jayendrāya vācaṁ vadatendraṁ vājaṁ jāpayata.

Brihaspati, leader and master of knowledge and enlightenment, fight and win the battle for knowledge and education. Teachers and scholars, proclaim, speak and teach the language of knowledge for the ruler, and help him to fight and win the battle.

Indra, ruler, leader and admirer of knowledge and enlightenment, fight the battle against ignorance. Scholars and teachers, proclaim, speak and teach the language of enlightenment for the ruler and make him win the battle for education.

12. (Indra and Brihaspati Devate, Brihaspati Ṛshi)

ए॒षा व॒: सा स॒त्या स॒ंवार्ग॑भूद्यया॒ बृह॒स्पति॑ं वाज॒मजी॑जप॒ताजी॑-जपत॒ बृह॒स्पति॑ं वाज॒ं वन॑स्पतयो॒ विमु॑च्यध्वम् । ए॒षा व॒: सा स॒त्या स॒ंवार्ग॑भूद्ययेन्द्र॑ं वाज॒मजी॑जप॒ताजी॑जप॒तेन्द्र॑ं वाज॒ं वन॑स्पतयो॒ विमु॑च्यध्वम् ॥१२॥

Eṣā vaḥ sā satyā saṁvārgabhūdyayā bṛhaspatiṁ vājamajījapatājījapata bṛhaspatiṁ vājaṁ vanaspatayo vimucyadhvam. Eṣā vaḥ sā satyā saṁvārgabhūdyayendraṁ vājamajījapatājījapatendraṁ vājaṁ vanaspatayo vimucyadhvam.

Men bright as sunbeams, this national language of yours should be true, good, common and one by which Brihaspati, ruler of the great land and leader of education and enlightenment may win the battle of unity and education. Men of plenty and abundance, cooperate and help Brihaspati win the battle and free the nation from ignorance, disunity and suffering.

Men bright as sunbeams, the language of yours should be true, good, common and one by which Indra, lord of national glory, may win his battle. Men of plenty and abundance, cooperate and help Indra win the battle and free the nation from ignorance and suffering.

13. (Savita Devata, Brihaspati Ṛshi)

देवस्याहꣳसवितुः सवे सत्यप्रसवसो बृहस्पतेर्वाजजितो वाजं जेषम् । वाजिनो वाजजितोऽध्वन स्कभ्नुवन्तो योजना मिमानाः काष्ठां गच्छत ॥१३॥

Devasyāhaṁ savituḥ save satyaprasavaso bṛhaspatervājajito vājaṁ jeṣam. Vājino vājajito'-dhvana skabhnuvanto yojanā mimānāḥ kāṣṭhāṁ gacchata.

In the world, the cosmic yajna of Savita, Lord of light and life, the great lord creator and promoter of truth, Brihaspati, victor of wars I wish and pray I may win the battles of life.

Great warriors, winners of battles, stem the routes of the enemy's advance, and, crossing leagues of virgin territory, spread over the directions.

14. (Brihaspati Devata, Dadhikrava Ṛshi)

एष स्य वाजी क्षिपणिं तुरण्यति ग्रीवायां बद्धोऽअपिकक्षऽ-आसनिं । क्रतुं दधिक्राऽअनु सꣳसनिष्यदत्पथामङ्कांꣳस्यन्वापनीफणत् स्वाहा ॥१४॥

Eṣa sya vājī kṣipaṇim turaṇyati grīvāyāṁ baddho' apikakṣa' āsani. Kratuṁ dadhikrā' anu saṁsaniṣyadatpathāmaṅkāṁsyanvāpanī-phaṇat svāhā.

Just as that horse, tied neck, flanks and mouth, still galloping past the distance-marks and hurdles on its course, carries the rider to the battle, similarly this warrior, in spite of all the hurdles in his path, passionate and impetuous in the business (yajna) of battle, commands his soldiers in the sacred voice of truth, to pounce upon the enemy.

15. (Brihaspati Devata, Dadhikrava Ṛshi)

उत स्मास्य द्रवतस्तुरण्यतः पर्णं न वेरनुवाति प्रगर्धिनः । श्येनस्येव ध्रजतोऽअङ्कसं परि दधिक्रावणः सहोर्जा तरित्रतः स्वाहा ॥१५॥

Uta smāsya dravatasturaṇyataḥ parṇam na veranuvāti pragardhinaḥ. Śyenasyeva dhrajato' aṅkasaṁ pari dadhikrāvṇaḥ sahorjā taritrataḥ svāhā.

The warrior who, like a bird on the wing, eager, hastening, pressing on, sweeping, and pouncing upon its prey like an eagle, presses on the flanks of his flying horse, and sweeping on and closing upon the enemy, exhorts his cohorts with passion in the true voice, wins the battle.

16. (Brihaspati Devata, Vasishtha Ṛshi)

शन्नो भवन्तु वाजिनो हवेषु देवताता मितद्रवः स्वर्काः । जम्भयन्तोऽहिं वृकꣳरक्षाꣳसि सनेम्यस्मद्युयवन्नामीवाः ॥१६॥

Śanno bhavantu vājino haveṣu devatātā mitadravaḥ svarkāḥ. Jambhayanto'hiṁ vṛkaṁ' rakṣāṁsi sanemyasmadyuyavannāmīvāḥ.

Passionate but controlled, brilliant, esteemed and well-maintained warriors with their horses, swift in action, seizing by the neck the serpents, wolves and demons of the society, be good and auspicious to us, saving us from social pollution and giving us lasting peace and security in the noble men's yajnas and battles of life for development and progress.

17. (Brihaspati Devata, Nabhanedishtha Ṛshi)

ते नोऽअर्वन्तो हवनश्रुतो हवं विश्वे शृण्वन्तु वाजिनो मितद्रवः। सहस्रसा मेधसाता सनिष्यवो महो ये धनꣳसमिथेषु जभ्रिरे ॥१७॥

Te no'arvanto havanaśruto havaṁ viśve śṛṇvantu vājino mitadravaḥ. Sahasrasā medhasātā saniṣyavo maho ye dhanaṁ samitheṣu jabhrire.

Men of knowledge, wisdom and vision, dynamic and self-disciplined, expert men of a thousand themes and subjects, who have heard and meditated on the shastras, who deserve,desire, offer and receive their share in the national yajna, may all listen to our suggestions and prayers in national projects and may promote and maintain our great wealth and honour.

18. (Brihaspati Devata, Vasishtha Ṛshi)

वाजेवाजेऽवत वाजिनो नो धनेषु विप्राऽअमृताऽऋतज्ञाः । अस्य मध्वः पिबत मादयध्वं तृप्ता यात पथिभिर्देवयानैः ॥१८॥

Vāje-vāje' vata vājino no dhaneṣu viprā' amṛtā' ṛtajñāḥ. Asya madhvaḥ pibata mādayadhvaṁ tṛptā yāta pathibhirdevayānaiḥ.

Heroes of the land, defend us in battle after battle. Men of virtue and wisdom, free and immortal in nature and character, visionaries of eternal truth and universal law, protect and promote us in our wealth and honour, drink of the nectar sweets of this life to your heart's content, rejoice, and, by the paths of the noble and the great men of the world, go forward.

19. (Prajapati Devata, Vasishtha Ṛshi)

आ मा॒ वाज॑स्य प्रस॒वो ज॑गम्या॒देमे द्यावा॑पृथि॒वी वि॒श्वरू॑पे।
आ मा॑ गन्तां पि॒तरा॑ मा॒तरा॒ चा मा॒ सोमो॑ऽअमृत॒त्त्वेन॑ गम्यात् । वाजि॑नो वाजजितो॒ वाज॑ꣳससृ॒वाꣳसो॒ बृह॒स्पते॑र्भा॒गमव॑जिघ्रत निमृजा॒नाः ॥१९॥

Ā mā vājasya prasavo jagamyādeme dyāvāpṛthivī viśvarūpe. Ā mā gantāṁ pitarā mātarā cā mā somo' amṛtattvena gamyāt. Vājino vājajito vājaṁ sasṛvāṅso bṛhaspaterbhāgamavajighrata nimṛjānāḥ.

May the knowledge of the Vedas and shastras come to me. May the knowledge and wealth of the boundless forms of earth and heaven come to me. May the fatherly and motherly seniors bless me. May the secrets of soma herb with the gift of health and longevity open to me. Heroes of the land, victors of wars, tempered and purified, fight the battles and do your part of service and honour to Prajapati, great lord and guardian spirit of this earth.

20. (Prajapati Devata, Vasishtha Ṛshi)

आ॒पये॒ स्वाहा॑ स्वा॒पये॒ स्वाहा॑पि॒जाय॒ स्वाहा॒ क्रत॑वे॒ स्वाहा॒ वस॑वे॒ स्वाहा॑ऽहर्पतये॒ स्वाहाह्ने॑ मुग्धाय॒ स्वाहा॑ मुग्धाय॑ वैनꣳशि॒नाय॒ स्वाहा॑ विन॒ꣳशिन॑ऽआन्त्याय॒नाय॒ स्वाहाऽऽन्त्या॑य भौव॒नाय॒ स्वाहा॒ भुव॑नस्य॒ पत॑ये॒ स्वाहाऽधि॑पतये॒ स्वाहा॑ ॥२०॥

Āpaye svāhā svāpaye svāhā'pijāya svāhā kratave svāhā vasave svāhā'harpataye svāhā'-hne mugdhāya svāhā mugdhāya vainaṁśināya svāhā vinaṁśina' āntyāyanāya svāhā"ntyāya bhauvanāya svāhā bhuvanasya pataye svāhā'-dhipataye svāhā.

For comprehensive knowledge, honest work; for universal happiness, virtuous action ; for sure success, relentless effort; for creative intelligence, ceaseless study; for the expression of knowledge, living language; for lord of the day, sun, astronomy; for the glorious dawn of the day, science; for the self-deluded fool, words of warning; for the self-destructive mean, reformative advice; for the earthly born eternal soul, vision of reality; for vision of the Lord of the universe, divine intelligence; for honour to the President, language and manners of protocol.

21. (Yajna Devata, Vasishtha Ṛshi)

आयुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतां चक्षुर्यज्ञेन कल्पताꣳश्रोत्रं यज्ञेन कल्पतां पृष्ठं यज्ञेन कल्पतां यज्ञो यज्ञेन कल्पताम् । प्रजापतेः प्रजाऽअभूम स्वर्देवाऽअगन्मा-मृताऽअभूम ॥२१॥

Āyuryajñena kalpatāṁ prāṇo yajñena kalpatāṁ-cakṣuryajñena kalpatāṁ śrotraṁ yajñena kalpatāṁ prṣṭhaṁ yajñena kalpatām yajño yajñena kalpatām. Prajāpateḥ prajā' abhūma svardevā' aganmāmṛtā'abhūma.

May your life grow strong and stable by yajna, obedience to Ishwara; may your vitality grow stronger by yajna, pursuit of knowledge; may your eye grow in vision by yajna, right seeing; may your ear grow in

hearing by yajna, hearing the sacred voice; may your faculty of enquiry grow efficient by yajna, mutual dialogue; may your yajna — reverence, society and charity — grow by yajna, performance in action.

May we continue to be the children of Prajapati, father of humanity (and of the ruler of the nation). May we become noble and virtuous and attain eternal freedom, happiness and immortality.

22. (Dishah Devata, Vasishtha Ṛshi)

अस्मे वोऽअस्त्विन्द्रियमस्मे नृम्णमुत क्रतुरस्मे वर्चीꣳसि सन्तु वः । नमो मात्रे पृथिव्यै नमो मात्रे पृथिव्याऽइयं ते राड्यन्तासि यमनो ध्रुवोऽसि धरुणः । कृष्यै त्वा क्षेमाय त्वा रय्यै त्वा पोषाय त्वा ॥२२॥

Asme vo' astvindriyamasme nṛmṇamuta kraturasme varcāṅsi santu vaḥ. Namo mātre pṛthivyai namo mātre pṛthivyā' iyam te rāḍyantāsi yamano dhruvo'si dharuṇaḥ. Kṛṣyai tvā kṣemāya tvā rayyai tvā poṣāya tvā.

May our mind and perception, power and force, be for you and yours for us; all our wealth, thought and action, brilliance and achievement be yours, and yours for us. Reverence to the mother earth. The wealth and glory of the earth is yours for the mother. You are for the mother, for farming, for protection and growth, for production of wealth, for health and nourishment. You are the leader, disciplined controller, firm and constant, support of all, for the mother.

23. (Prajapati Devata, Vasishtha Ṛshi)

वाजस्येमं प्रसवः सुषुवेऽग्रे सोमꣳराजानमोषधीष्वप्सु । ताऽअस्मभ्यं मधुमतीर्भवन्तु वयꣳराष्ट्रे जागृयाम पुरोहिताः स्वाहा ॥२३॥

Vājasyemaṁ prasavaḥ suṣuve'gre somaṁ rājānamoṣaḍhīṣvapsu. Tā' asmabhyaṁ madhumatīrbhavantu vayaṁ rāṣṭre jāgṛyāma purohitāḥ svāhā.

This illustrious creator of the food of yajna, the Sun, first generated the shining soma, vitality, in the herbs and waters. May these waters and herbs be honey-sweet invigorating for us and we remain wakeful and watchful in the front ranks of the realm with noble speech and virtuous acts.

24. (Prajapati Devata, Vasishtha Ṛshi)

वाजस्येमां प्रसवः शिश्रिये दिवमिमा च विश्वा भुवनानि सम्राट् । अदित्सन्तं दापयति प्रजानन्त्स नो रयिꣳसर्ववीरं नियच्छतु स्वाहा ॥२४॥

Vājasyemāṁ prasavaḥ śiśriye divamimā ca viśvā bhuvanāni samrāṭ. Aditsantaṁ dāpayati prajānantsa no rayiṁ sarvavīraṁ niyacchatu svāhā.

The illustrious generator of the food of yajna fills the heavens and all the regions of the world with light and therein abides. That glorious lord/ruler, knowing well the evaders of oblations/taxes, makes them give/pay their share of the yajna/social yajna of the land.

25. (Prajapati Devata, Vasishtha Ṛshi)

वाजस्य नु प्रसव आबभूवेमा च विश्वा भुवनानि सर्वतः। सनेमि राजा परियाति विद्वान् प्रजां पुष्टिं वर्धयमानोऽअस्मे स्वाहा ॥२५॥

Vājasya nu prasava ā babhūvemā ca viśvā bhuvanāni sarvataḥ. Sanemi rājā pariyāti vidvān prajāṁ puṣṭiṁ vardhayamāno'asme svāhā.

The illustrious creator of the food of yajna pervades all the regions of the world/land wholly and from all sides. That lord/ruler, master of eternal knowledge, increasing and promoting the material wealth and human resources (people) of the nation provides total protection all round.

26. (Soma, Agni, Aditya, Vishnu, Surya, Brihaspati Devata, Tapasa Ṛshi)

सोमꣳराजानमवसेऽग्निमन्वारभामहे ।
आदित्यान्विष्णुꣳसूर्यं ब्रह्माणं च बृहस्पतिꣳस्वाहा ॥२६॥

Somaṁ rājānamavase' gnimanvārabhāmahe.
Ādityānviṣṇuṁ sūryaṁ brahmāṇaṁ ca bṛhaspatiṁ svāhā.

Let us, in truth of word and deed, follow the ruler, man of auspicious virtue, sun-like brilliant scholar of the Vedas, guardian of the noble seniors of wisdom, and aditya-brahmacharis of 48 years, and, by the grace of Vishnu, omnipresent lord of the world, let us begin the action.

27. (Aryama & Others Devata, Tapasa Ṛshi)

अर्यमणं बृहस्पतिमिन्द्रं दानाय चोदय ।
वाचं विष्णुꣳसरस्वतीꣳसवितारं च वाजिनꣳस्वाहा ॥२७॥

Aryamaṇaṁ bṛhaspatimindraṁ dānāya codaya.
Vācaṁ viṣṇuṁ sarasvatīṁ savitāraṁ ca vājinaṁ svāhā.

O ruler, for the sake of growth with creative contribution to life and happiness (dana), in truth of word and deed, and as a matter of principle and policy: protect, promote and exhort Aryama, the man of justice, Brihaspati, the man of knowledge, and Indra, the man

of honour and prowess. Protect and promote the study of sacred literature and language of knowledge. Advance the man of universal honour and recognition (Vishnu). Protect and promote women of knowledge and vision (Saraswati). Honour the brilliant man of light and creativity (Savita), and recognize and encourage the man of instant response and swooping action (vajin).

28. (Agni Devata, Tapasa Ṛshi)

अग्नेऽअच्छा वदेह नः प्रति नः सुमना भव ।
प्र नो यच्छ सहस्रजित् त्वꣳहि धनदाऽअसि स्वाहा ॥२८॥

Agne'acchā vadeha naḥ prati naḥ sumanā bhava. Pra no yaccha sahasrajit tvaṁ hi dhanadā' asi svāhā.

Lord of the land/world, Agni, be kind and generous to us and, in truth of word and thought, give us the message of knowledge and wisdom for all. Vanquisher of a thousand adversaries, you alone are the generous giver of wealth. Be gracious, lord, and bless us with all we need for fulfilment.

29. (Aryama & Others Devata, Tapasa Ṛshi)

प्र नो यच्छत्वर्यमा प्र पूषा प्र बृहस्पतिः ।
प्र वाग्देवी ददातु नः स्वाहा ॥२९॥

Pra no yacchatvaryamā pra pūṣā pra bṛhaspatiḥ. Pra vāgdevī dadātu naḥ svāhā.

May Aryama, man of justice (Kshatriya) give us justice for all. May Pusha (Vaishya), producer of food and wealth, give us food and prosperity. May Brihaspati (Brahmana) man of knowledge, wisdom and virtue, give us knowledge and the sacred word. And may the pious and brilliant women of knowledge and vision give us

instruction in the meaning of life and conduct. All these and all this be in truth of word and action.

30. (Samrat Devata, Tapasa Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। सरस्वत्यै वाचो यन्तुर्यन्त्रियै दधामि बृहस्पतेष्ट्वा साम्राज्येनाभिषिञ्चाम्यसौ ॥३०॥

Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyām. Sarasvatyai vāco yanturyantriye dadhāmi bṛhaspateṣṭvā sāmrājyenābhiṣiṅcāmyasau.

In this world of Lord Savita's creation, with the arms of the Ashwinis, that is, with the fiery brilliance of the sun and the soothing serenity of the moon, with the hands of Pusha, that is, with the nourishment and sustenance of the vital air, I anoint and consecrate you as the illustrious ruler of the land for the advancement of language and literature in the service of Saraswati (learning), for the promotion of science and technology, and invest you with the earthly regality of Brihaspati, the glorious lord of the mighty world.

31. (Agni etc. Devata, Tapasa Ṛshi)

अग्निरेकाक्षरेण प्राणमुदजयत्तमुज्जेषमश्विनौ द्व्यक्षरेण द्विपदो मनुष्यानुदजयतां तानुज्जेषं विष्णुस्त्र्यक्षरेण त्रींल्लोकानुदजयत्तानुज्जेषꣳ सोमश्चतुरक्षरेण चतुष्पदः पशूनुदजयत्तानुज्जेषम् ॥३१॥

Agnirekākṣareṇa prāṇamudajayattamujjeṣamaśvinau dvyakṣareṇa dvipado manuṣyānudajayatāṁ tānujjeṣaṁ viṣṇustryakṣareṇa trīṁllokānudajayattānujjeṣaꣳ somaścaturakṣareṇa catuṣpadaḥ paśūnudajayattānujjeṣam.

Agni, with one akshara, syllable, Om and Gayatri verse conquered prana, vitality. So should I win that. (The ruler, bright as Agni, should win the heart of the people with good policies and advance them. So should the people support him).

The Ashwinis, sun and moon, with two-syllabic Ushnik verse, conquered the bipeds, humans. So should I win them. (The ruler and his officers should help and support the people. So should the people support them).

Vishnu, with three-syllabic Ushnik verse, conquered the three worlds. So should I win them. (The ruler, like Vishnu, should win and promote the regions with a name, a history and a location, and so should the regions support him).

Soma, with four-syllabic Brihati verse conquered the quadrupeds, animals. So should I win them (the ruler, eager for honour, should protect and promote the animals, wild as well as domestic. So should the people).

32. (Pusha etc. Devatas, Tapasa Ṛshi)

पू॒षा पञ्चा॑क्षरेण॒ पञ्च॒ दिश॒ऽउद॑जय॒त्ताऽउज्जे॑षꣳसवि॒ता षड॑क्षरेण॒ षड्ऋ॒तूनुद॑जय॒त्तानुज्जे॑षं म॒रुत॑ः स॒प्ताक्षरेण स॒प्त ग्रा॒म्यान् प॒शूनुद॑जय॒ँस्तानुज्जे॑ष॒ं बृह॒स्पति॑र॒ष्टाक्षरेण गाय॒त्री-मुद॑जय॒त्तामुज्जे॑षम् ॥३२॥

Pūṣā pañcākṣareṇa pañca diśa' udajayattā' ujjeṣaṁ savitā ṣaḍakṣareṇa ṣaḍṛtūnudajayattānujjeṣaṁ marutaḥ saptākṣareṇa sapta grāmyān paśūnudajayaṁstānujjeṣaṁ bṛhaspatiraṣṭākṣareṇa gāyatrīmudajayattāmujjeṣam.

Pusha, the moon, with five-syllable Pankti verse,

won and sustains the five directions (east, west, north, south and up and down), so should I win and support them. (The ruler should maintain and sustain nature in all directions and so should the people support the ruler and preserve nature).

Savita, the sun, with six-syllable Trishtup verse, generates and lights the six seasons, so should I light and enrich them. (The ruler should keep the seasons of nature clean and unpolluted, and so should the people.)

The Maruts, winds, with seven-syllable Jagati verse sustain and support seven domestic animals. So should I protect and promote them. (The ruler should protect and promote the domestic animals, and the people should support the ruler and promote animal life.)

Brihaspati, lord of the divine voice and knowledge, with eight-syllable yajushi anushtup verse conquered gayatri. So should I too master and serve that. (The ruler of the people should honour and preserve value-based policy of governance and administration and the people should support the ruler and maintain the policies of value and the values of right policies.)

33. (Mitra & Others Devatas, Tapasa Ṛshi)

मित्रो नवाक्षरेण त्रिवृत्तꣳस्तोममुदजयत्तमुज्जेषं वरुणो दशाक्षरेण विराजमुदजयत्तामुज्जेषमिन्द्रऽएकादशाक्षरेण त्रिष्टुभमुदजयत्तामुज्जेषं विश्वे देवा द्वादशाक्षरेण जगतीमुदजयꣳस्तामुज्जेषम् ॥३३॥

Mitro navākṣareṇa trivṛttaṁ stomamudajayattamujjeṣaṁ varuṇo daśākṣareṇ virājamudajayattāmujjeṣamindra'ekādaśākṣareṇa triṣṭubhamudajayattāmujjeṣaṁ viśve devā dvādaśākṣareṇa jagatīmudajayaṁstāmujjeṣam.

Mitra, universal friend of all, with nine-syllable yajushi brihati verse, won the three dimensional yajna of knowledge, action and worship. I too should accomplish the same. (The ruler should live an enlightened life of action and piety, and every citizen should follow the ruler and support him.)

Varuna, the Supreme, worthy of choice, with the ten-syllable yajushi pankti verse, conquered the spirit and content of Virat, policy of sovereignty. I too should realize the same.

(The ruler should honour the sovereignty of his office, commit himself to policies of eternal values and be the guardian of his people. The people should honour and follow him in his foot-steps.)

Indra, Lord of glory, with eleven-syllable asurya pankti verse, won the spirit and content of trishtup, and I should realize the same.

(The ruler should pursue the values and policies of magnanimity and excellence, and the people should emulate and support him.)

Vishve-devas, noble spirits of the world, with twelve-syllable gayatri verse, realized the spirit and content of jagati, and I should realize the same.

(The ruler should commit himself to the highest policies of social life and universal good, and the people should follow and support him.)

34. (Vasus and Others Devatas, Tapasa Ṛshi)

वस॑व॒स्त्रयो॑दशाक्षरेण त्रयोद॒श॑स्तोम॒मुद॑जय॒ँस्तमुज्जे॑षꣳ रु॒द्रा-श्चतु॑र्दशाक्षरेण चतुर्द॒श॑स्तोम॒मुद॑जय॒ँस्तमुज्जे॑षम् आदि॒त्याः पञ्च॑दशाक्षरेण पञ्चद॒श॑स्तोम॒मुद॑जय॒ँस्तामुज्जे॑ष॒मदि॑ति॒ः षोड॑शाक्षरेण षोड॒शꣳ स्तोममुद॑जय॒त्तमुज्जे॑षं प्र॒जाप॑तिः स॒प्तद॑शाक्षरेण सप्तद॒श॑स्तोम॒मुद॑जय॒त्तमुज्जे॑षम् ॥३४॥

Vasavastrayodaśākṣareṇa trayodaśaṁ stomam-udajayaṅ stamujjeṣaṁ rudrāścaturdaś-ākṣareṇa caturdaśaṁstomamudajayaṅstamujjeṣamādityāḥ pañcadaśākṣareṇa pañcadaśaṁ stomam-udajayaṅstāmujjeṣamaditiḥ ṣoḍaśā-kṣareṇa ṣodaśaṁ stomamudajayattamujjeṣaṁ prajā-patiḥ saptadaśākṣareṇa saptadaśaṁ stomam-udajayttamujjeṣam.

Vasus, brahmacharis of the 24 year order of study and training, with 13 syllable asuri-anushtup verse, have achieved the 13-point programme of life (i.e., ten pranic energies, jiva or soul, creative nature or mahat-tattva, and original/virtual nature). So should I achieve the same.

Rudras, brahmacharis of 44 year order of study and training, with 14 syllable samniushnik verse, have achieved the 14 point programme of life (i.e., ten organs of perception and volition, mind, intellect, memory and the sense of individual self). So should I achieve the same.

Adityas, brahmacharis of 48 years of study and training, with 15 syllable asuri-gayatri verse, have achieved the 15 point programme of life, (i.e., four Vedas, four sub-vedas, six auxiliary studies, and practical expertise). So should I achieve the same.

Aditi, Great-Council of Governance, with 16 syllable samni anushtup verse, has achieved the 16 point programme of life, (i.e., sixteen steps/constituents of the science of logic). So should I achieve the same.

Prajapati, ruler of the nation, with 17 syllable nichrid-arshi gayatri verse, has achieved the 17 point programme of life (i.e., four varnas, four ashramas, four

steps of study, four steps of asset building, and final freedom. So should I achieve the same.

Note: In the four mantras above, from 31 to 34, a comprehensive programme of living has been given for the ruler and the people, of any locality, region, country or, in fact, of the world. It ranges from a one-point programme to 17 point programme. The whole programme is summarized below :-

1. Om (one - syllable Word, the one essential name of God, Ishwara), the One and Only One Supreme Lord of the universe who creates, sustains and ultimately withdraws the world of existence: This is the Word, Akshara, eternal, imperishable, constant Reality which is Existent, Omniscient, Omnipresent, Omnipotent, just and merciful, infinite and of infinite power and bliss. The one-point programme is: His service and worship and the service of His creation.

2. The service of humanity, the bipeds.

3. Name, history (birth and the course of life/ existence) and location of any community, nation, or region, the service of the same.

4. The service, protection and development of the life of the quadrupeds, the animals, wild and domestic.

5. The service, protection, cleaning and development of the environment in all the five directions (east, west, north, south and up and down).

6. The service of nature and the environment in all the six seasons of the year.

7. The service, promotion and development of

the seven classes of animals: cow, horse, buffalo, camel, goat, sheep, and pony.

8. Practice of an eight-point social policy in the service of the community and the country to be positively worked out for development, i.e., yajna, and not for mere power display.

9. Nine orders or qualities of worship, action and knowledge, three each, the orders being high, middling and low (noble and saintly, average and human, and selfish and negative/evil and devilish).

10. Practice of a ten-point political policy of service and development in a positive and progressive direction.

11. Practice of an eleven-point policy of service and development in a positive and progressive direction.

12. Practice of a twelve-point policy of service and development of the community and the environment.

The points are to be worked out by the enlightened ruler and the enlightened people in mutual cooperation in the local context with reference to the past, present and the future.

13-17 have been explained in mantra no. 34 above.

35. (Vishvedeva Devata, Varuna Ṛshi)

एष ते निर्ऋते भागस्तं जुषस्व स्वाहाऽग्निनेत्रेभ्यो देवेभ्यः पुरःसद्भ्यः स्वाहा यमनेत्रेभ्यो देवेभ्यो दक्षिणासद्भ्यः स्वाहा विश्वदेवनेत्रेभ्यो देवेभ्यः पश्चात्सद्भ्यः स्वाहा मित्रावरुणनेत्रेभ्यो वा मरुन्नेत्रेभ्यो वा देवेभ्यऽउत्तरासद्भ्यः स्वाहा सोमनेत्रेभ्यो देवेभ्यऽउपरिसद्भ्यो दुवस्वद्भ्यः स्वाहा ॥३५॥

Eṣa te nirṛte bhāgastam juṣasva svāhā' gninetrebhyo devebhyaḥ puraḥsadbhyaḥ svāhā yamanetrebhyo devebhyo dakṣiṇāsadbhyaḥ svāhā viśvadevanetrebhyo devebhyaḥ paścātsadbhyaḥ svāhā mitrāvaruṇanetrebhyo vā marunnetrebhyo vā devebhya' uttarāsadbhyaḥ svāhā somanetrebhyo devebhya' uparisadbhyo duvasvadbhyaḥ svāhā.

Man of felicity beyond reproach, this is your share of Raj Dharma, governance, administration and service of the republic, your power-and-responsibility, assets-and-liabilities integrated. Serve it with words and acts of truth. Serve it with words and acts of Dharma, by the noble people of the very eyes and leadership of light and fire sitting in front of you in the council.

Serve it with words and acts of charity, by the people of the speed and guidance of the wind itself on your right side.

Serve it with words and acts of courage, by the noble people of the eyes and leadership of the world heroes on your back.

Serve it with words and acts of saints and sages of knowledge and wisdom, by the noble people of the eyes and leadership of the best, the friendliest, the wisest and the most dynamic yajnic souls of the nation on your left side.

Serve it with words and acts of peace and love under the protective bliss of the noble people of the light and leadership of the soothing serenity of the moon itself, servants of knowledge, humility, Dharma and Ishwara.

36. (Vishvedeva Devata, Varuna Ṛshi)

ये दे॒वाऽअ॒ग्निनेत्राः पु॒रःसद॒स्तेभ्य॒ः स्वाहा॒ ये दे॒वा य॒मनेत्रा दक्षिणा॒सद॒स्तेभ्य॒ः स्वाहा॒ ये दे॒वा वि॒श्वदे॑वनेत्राः पश्चा॒त्-सद॒स्तेभ्य॒ः स्वाहा॒ ये दे॒वा मि॒त्रावरु॑णनेत्रा वा म॒रुन्नेत्रा वोत्तरा॒सद॒स्तेभ्य॒ः स्वाहा॒ ये दे॒वाः सोम॑नेत्राऽउपरि॒सदो॒ दुव॑स्वन्त॒स्तेभ्य॒ः स्वाहा॑ ॥३६॥

Ye devā' agninetrāḥ puraḥsadastebhyaḥ svāhā ye devā yamanetrā dakṣiṇāsadastebhyaḥ svāhā ye devā viśvadevanetrāḥ paścātsadastebhyaḥ svāhā ye devā mitrāvaruṇanetrā vā marunnetrā vottarāsadastebhyaḥ svāhā ye devāḥ somanetrā' uparisado duvasvantastebhyaḥ svāhā.

Honour and salutations in truth of word and sincerity of heart to those men of knowledge and nobility in the eastern quarters of the republic who are dedicated to light and electricity.

Honour and salutations in truth of word and sincerity of action to those noble men of justice in the southern quarters of the republic who are dedicated to the practice and discipline of the social and personal ethics of yoga.

Honour and salutations in truth of word and reason to those noble men of knowledge in the western quarters of the republic whose science and philosophy shines in the scholars of the nation.

Honour and salutations in truth of word and gratitude to those noble men of peace and bliss in the northern quarters of the republic who deal with everyone equally and justly as the wind touches all equally and who guide the nation to Dharma and strength as the circuit of prana and apana energy strengthens and

ennobles the body and mind.

Honour and salutations in truth of word and reverence to those noble men of knowledge and Dharma in the upper quarters of the republic who bless the nation with the gift of soma and good health and longevity.

37. (Agni Devata, Devavata Ṛshi)

अग्ने सहस्व पृतनाऽअभिमातीरपास्य ।
दुष्टरस्तरन्नरातीर्वर्चो धा यज्ञवाहसि ॥३७॥

Agne sahasva pṛtanā' abhimātīrapāsya.
Duṣṭarastarannarātīrvarco dhā yajñavāhasi.

Agni, enlightened ruler, face and defeat the enemy, remove the proud, overcome poverty and selfishness, and, hero of invincible prowess, fill this land with honour and brilliance.

38. (Rakshoghna Devata, Devavata Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्।
उपाꣳशोर्वीर्येण जुहोमि हुतꣳरक्षः स्वाहा रक्षसां त्वा
वधायावधिष्म रक्षोऽवधिष्मामुमसौ हुतः ॥३८॥

Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ
pūśṇo hastābhyām. Upāṁśorvīryeṇa juhomi
hataṁ rakṣaḥ svāhā rakṣasāṁ tvā vadhāyā-
vadhiṣma rakṣo' vadhiṣmāmumasau hataḥ.

Ruler of the republic, in this sacred land of Lord Savita's creation, in truth of word and action, I accept, consecrate and celebrate you, protected by the arms of the Ashwinis, the fiery brilliance of the sun and the soothing serenity of the moon, blest by the generous hands of Pusha, the powers of health and nourishment, and supported by the prowess of your close associates, the

council and the army.

I accept and consecrate you for the destruction of evil. The evil is destroyed. We must punish the wicked, destroy him. Yes, he is destroyed.

39. (Rakshoghna Devata, Devavata Ṛshi)

स॒वि॒ता त्वा॑ स॒वाना॑ꣳसुवताम॒ग्निर्गृ॒हप॑तीना॒ꣳसोमो॒ वन॒स्पती॑-नाम् । बृह॒स्प॑तिर्वा॒चऽइन्द्रो॒ ज्यैष्ठ्या॑य रु॒द्रः प॒शुभ्यो॑ मि॒त्रः स॒त्यो वरु॑णो॒ धर्म॑पतीनाम् ॥३९॥

Savitā tvā savānāṁ suvatāmagnirgṛhapatīnāṁ somo vanaspatīnām. Bṛhaspatirvāca' indro jyaiṣṭhyāya rudraḥ paśubhyo mitraḥ satyo varuṇo dharmapatīnām.

Ruler of the land, may Savita, creator and promoter of honour and prosperity, inspire you. You are like the fire of the householders' yajna, sap and life of the herbs and trees, truth of the heart of the good, friend and favourite of the servants and protectors of Dharma. For the advancement of learning, you are like Brihaspati, lord of knowledge. For the greatness and glory of the land, you are like Indra, lord of glory. For the animals, you are like Rudra, lord protector of the animals.

40. (Yajamana Devata, Devavata Ṛshi)

इ॒मं दे॑वाऽअसप॒त्नꣳ सु॑वध्वं महते क्ष॒त्राय॑ महते ज्यैष्ठ्या॑य महते जानराज्या॒येन्द्र॑स्येन्द्रि॒याय॑ । इ॒मम॒मुष्य॑ पु॒त्रम॒मुष्यै॑ पु॒त्रम॒स्यै वि॒शऽए॒ष वो॑ऽमी॒ राजा॒ सोमो॒ऽस्माक॑ं ब्राह्म॒णाना॒ꣳ राजा॑ ॥४०॥

Imaṁ devā' asapatnaṁ suvadhvaṁ mahate kṣatrāya mahate jyaiṣṭhyāya mahate jānarājyāyendrasyendriyāya. Imamamuṣya putramamuṣyai putramasyai viśa' eṣa vo'mī rājā somo' smākaṁ brāhmaṇānāṁ rājā.

Noble people of the land/world, this man (first among us all), son of a noble father, son of a noble mother, graceful as the moon and inspiring as soma, accepted and anointed as he is as the ruler, yours, ours, and others', Brahmanas, all, cooperate and render him free from conflict and opposition for the sake of a mighty republic, supreme sovereignty, the highest government of the people, the glory of the order of the world.

इति नवमोऽध्यायः ॥

CHAPTER–X

1. (Apah Devata, Varuna Ṛshi)

अ॒पो दे॒वा मधु॑मतीरगृभ्ण॒न्नूर्ज॑स्वती राज॒स्वꣳशि॑चत॒ानाः।
याभि॑र्मि॒त्रावरु॑णाव॒भ्यषि॑ञ्च॒न् याभि॒रिन्द्र॑मनय॒न्नत्यरा॑तीः ॥१॥

Apo devā madhumatīragṛbhṇannūrjasvatī rājasvaścitānāḥ. Yābhirmitrāvaruṇāvabhya-ṣiñcan yābhir-indramanayannatyarātīḥ.

Noble men of wisdom and virtue obtain waters/ energies, sweet, invigorating, illuminating and enlightening by which they strengthen, cleanse and consecrate their prana, udana, and electric vitalities and ward off all conflicts and negativities of life.

2. (Vrisha Devata, Varuna Ṛshi)

वृष्णऽऊ॒र्मिर॑सि राष्ट्र॒दा रा॒ष्ट्रं मे॑ देहि॒ स्वाहा॒ वृष्णऽऊ॒र्मिर॑सि राष्ट्र॒दा रा॒ष्ट्र॒मु॒मुष्मै॑ देहि वृषसे॒नो॑ऽसि राष्ट्र॒दा रा॒ष्ट्रं मे॑ देहि॒ स्वाहा॑ वृषसे॒नो॑ऽसि राष्ट्र॒दा रा॒ष्ट्र॒मु॒मुष्मै॑ देहि ॥२॥

Vṛṣṇa'ūrmirasi rāṣṭradā rāṣṭraṁ me dehi svāhā Vṛṣṇa'ūrmirasi rāṣṭradā rāṣṭramamuṣmai dehi vṛṣaseno'si rāṣṭradā rāṣṭraṁ me dehi svāhā vṛṣaseno'si rāṣṭradā rāṣṭramamuṣmai dehi.

Mighty lord, shower of generosity, bringer of prosperity wave on wave, maker of the nation and builder of the republic, give me a sovereign republic of human values and just policies.

Illustrious lord of generosity, ocean of knowledge of polity, harbinger of prosperity and comfort to the people, bless him (bless all of them) with the unity of the nation and dignity of the republic with truth of word

and action.

Generous lord of a mighty force, maker of the republic, give me a world republic of universal values and universal peace.

Generous lord of universal power of love and Dharma, maker of the world, give us all a world state of universal love and universal Dharma.

3. (Apampati Devata, Varuna Ṛshi)

अ॒र्धेत॑ स्थ राष्ट्र॒दा रा॒ष्ट्रं मे दत्त स्वाहा॒र्धेत॑ स्थ राष्ट्र॒दा रा॒ष्ट्र॒म॒मुष्मै॑ द॒त्तौज॑स्वती स्थ राष्ट्र॒दा रा॒ष्ट्रं मे दत्त स्वाहौज॑स्वती स्थ राष्ट्र॒दा रा॒ष्ट्र॒म॒मुष्मै॑ द॒त्तापः॑ परिवा॒हिणी॑ स्थ राष्ट्र॒दा रा॒ष्ट्रं मे दत्त स्वाहापः॑ परिवा॒हिणी॑ स्थ राष्ट्र॒दा रा॒ष्ट्र॒म॒मुष्मै॑ दत्ता॒पां पति॑रसि राष्ट्र॒दा रा॒ष्ट्रं मे दे॒हि॒ स्वाहा॒ऽपां पति॑रसि राष्ट्र॒दा रा॒ष्ट्र॒म॒मुष्मै॑ दे॒ह्यपां गर्भो॑ऽसि राष्ट्र॒दा रा॒ष्ट्रं मे दे॒हि॒ स्वाहा॒पां गर्भो॑ऽसि राष्ट्र॒दा रा॒ष्ट्र॒म॒मुष्मै॑ देहि ॥३॥

Artheta stha rāṣṭradā rāṣṭraṁ me datta svāhā'-rtheta stha rāṣṭradā rāṣṭramamuṣmai dattau-jasvatī stha rāṣṭradā rāṣṭraṁ me datta svāhau-jasvatī stha rāṣṭradā rāṣṭramamuṣmai dattā-'paḥ parivāhiṇī stha rāṣṭradā rāṣṭraṁ me datta svāhā'paḥ parivāhiṇī stha rāṣṭradā rāṣṭram-amuṣmai dattā'pāṁ patirasi rāṣṭradā rāṣṭraṁ me dehi svāhā'pāṁ patirasi rāṣṭradā rāṣṭramamuṣmai deḥyapāṁ garbho'si rāṣṭradā rāṣṭraṁ me dehi svāhā'pāṁ garbho'si rāṣṭradā rāṣṭramamuṣmai dehi.

Men of the country striving for wealth, builders of the nation, keep on striving, build a republic of truth in word and action for me. Men of wealth, go on striving for prosperity, contributing to the republic, and give

him and all a great republic.

Brilliant women of the republic, maintain your vigour and brilliance, contributing to the republic, and build for me a nation of love and justice. Keep up your genius and vigour contributing to the republic, and give him and all a great nation.

Married women of the nation, dear as water and the breath of life to your partners, stay good and faithful in your love to your home, contributing to the families of the nation and give me a state of true discipline and virtue. Keep the channels of the nation flowing, contributing to the growth of the nation's life, and give him and all a dynamic state of brilliant leaders.

Lord of the waters of the state, builder of a progressive state, give me a dynamic state of governance in truth of word and action. Lord of the national movements, keep the flow on for the nation and give him and all a state of clean governance and administration.

Protector of the waters, generous giver of the republic, give me an affluent state of prosperity with values of truth and honesty. Protector of national progress, contributing to management and development, give him and all a republic, a state and a nation marching ahead and onward.

4. (Surya etc. Devata, Varuna Ṛshi)

सूर्यत्वचस स्थ राष्ट्रदा रा॒ष्ट्रं मे दत्त॒ स्वाहा॒ सूर्यत्वचस स्थ राष्ट्रदा रा॒ष्ट्रम॒मुष्मै दत्त॒ सूर्यवर्चस स्थ राष्ट्रदा रा॒ष्ट्रं मे दत्त॒ स्वाहा॒ सूर्यवर्चस स्थ राष्ट्रदा रा॒ष्ट्रम॒मुष्मै दत्त॒ मान्दा॑ स्थ राष्ट्रदा रा॒ष्ट्रं मे दत्त॒ स्वाहा॒ मान्दा॑ स्थ राष्ट्रदा रा॒ष्ट्रम॒मुष्मै दत्त व्रज॒क्षित॑ स्थ राष्ट्रदा रा॒ष्ट्रं मे दत्त॒ स्वाहा॑ व्रज॒क्षित॑ स्थ

राष्ट्रदा रा॒ष्ट्रम॒मुष्मै दत्त वाशा॑ स्थ राष्ट्रदा रा॒ष्ट्रं मे दत्त स्वाहा॒ वाशा॑ स्थ राष्ट्रदा रा॒ष्ट्रम॒मुष्मै दत्त शवि॑ष्ठा स्थ राष्ट्रदा रा॒ष्ट्रं मे दत्त स्वाहा॒ शवि॑ष्ठा स्थ राष्ट्रदा रा॒ष्ट्रम॒मुष्मै दत्त शक्व॑री स्थ राष्ट्रदा रा॒ष्ट्रं मे दत्त स्वाहा॒ शक्व॑री स्थ राष्ट्रदा रा॒ष्ट्रम॒मुष्मै दत्त जन॒भृत॑ स्थ राष्ट्रदा रा॒ष्ट्रं मे दत्त स्वाहा॑ जन॒भृत॑ स्थ राष्ट्रदा रा॒ष्ट्रम॒मुष्मै दत्त विश्व॒भृत॑ स्थ राष्ट्रदा रा॒ष्ट्रं मे दत्त॒ स्वाहा॑ विश्व॒भृत॑ स्थ राष्ट्रदा रा॒ष्ट्रम॒मुष्मै द॒त्तापः॑ स्व॒राज॑ स्थ राष्ट्रदा रा॒ष्ट्रम॒मुष्मै दत्त। मधु॑मती॒र्मधु॒मतीभिः पृच्यन्तां॒ महि॑ क्ष॒त्रं क्ष॒त्रिया॑य वन्वा॒नाऽअना॑धृष्टाः सीदत स॒हौज॑सो॒ महि॑ क्ष॒त्रं क्ष॒त्रिया॑य॒ दध॑तीः ॥४॥

Sūryatvacasa stha rāṣṭradā rāṣṭraṁ me datta svāhā sūryatvacasa stha rāṣṭradā rāṣṭramamuṣmai datta sūryavarcasa stha rāṣṭradā rāṣṭraṁ me datta svāhā sūryavarcasa stha rāṣṭradā rāṣṭramamuṣmai datta māndā stha rāṣṭradā rāṣṭraṁ me datta svāhā māndā stha rāṣṭradā rāṣṭramamuṣmai datta vrajakṣita stha rāṣṭradā rāṣṭraṁ me datta svāhā vrajakṣita stha rāṣṭradā rāṣṭramamuṣmai datta vāśā stha rāṣṭradā rāṣṭraṁ me datta svāhā vāśā stha rāṣṭradā rāṣṭramamuṣmai datta śaviṣṭhā stha rāṣṭradā rāṣṭraṁ me datta svāhā śaviṣṭhā stha rāṣṭradā rāṣṭramamuṣmai datta śakvarī stha rāṣṭradā rāṣṭraṁ me datta svāhā śakvarī stha rāṣṭradā rāṣṭramamuṣmai datta janabhṛta stha rāṣṭradā rāṣṭraṁ me datta svāhā janabhṛta stha rāṣṭradā rāṣṭramamuṣmai datta viśvabhṛta stha rāṣṭradā rāṣṭraṁ me datta svāhā viśvabhṛta stha rāṣṭradā rāṣṭramamuṣmai datta āpaḥ svarāja stha rāṣṭradā rāṣṭramamuṣmai datta. Madhumatīrmadhumatībhiḥ pṛcyantāṁ mahi kṣatraṁ kṣatriyāya vanvānā anādhṛṣṭāḥ sīdata sahaujaso mahi kṣatraṁ kṣatriyāya dadhatīḥ.

Members of the Council, bright as the sun in your bearing, makers of the nation, give me a great republic with the values of truth and justice. Stay firm in your brilliance of bearing contributing to the nation, and give the common man a republic of truth and justice.

Leaders of the land, men of learning, illustrious in character as the sun, makers of the nation, be firm in your brilliance of learning, and give me a state of learning and enlightenment in truth of word and values. Stay firm in your brilliance, contributing to the nation, and give to the citizen a nation of learning and wisdom.

Men of vision and arts, creating joy in words of vision and light, be happy makers of the nation and give me a nation of happy people. Stay firm and strong in joy contributing to the nation, and create for the common man a nation of happiness and joy in truth of value and virtue.

Farmers, living in your farms with the wealth of animals, makers of the nation in truth of word and simplicity of character, give me a nation rich in food and milk. Farmers and husbandmen, stay firm, contributing to the nation, and give to the common man a nation of happy and satisfied people.

Be men of will and ambition, makers of the nation, and give me a nation of courage and action in truth of word and deed. Stay firm in your will, contributing to the nation, and inspire the people to be a nation with passion for development and progress.

Be men of strength and prowess, makers of the nation, and give me a nation of power and prestige in truth of word and sincerity of character. Stay firm in your

determination, contributing to the nation, and give to the citizens a nation of strength and dignity.

Women of the land, makers of the nation, be strong and powerful, and give me a nation of disciplined and virtuous young heroes of truth and honesty of word and action. Stay firm in your strength and dignity, contributing to the nation, and build up a nation of strong and heroic people for the citizens.

Be sustainers of the people, makers of the nation in words of truth and action in discipline, and give me a nation of happy and disciplined people. Stay firm in your generosity, supporting the people, contributing to the nation, and give the citizens a state of happy and disciplined people.

Be sustainers of the world, makers of a world-state in truth of word and action, and give me a universal nation of common human values. Stay firm, supporting the people of the world, contributing to the world state, and give to humanity one order of governance and organization of freedom for every citizen of the world.

People of knowledge, Dharma and universal values, brilliant in your own right of character and wisdom, makers of a world nation in truth of word and action, stay brilliant and firm and give to every citizen of the world a world order of governance and universal justice.

Women of the world, sweet as honey and deeply loving, meet with others equally sweet and loving, keen and anxious for a grand world order and conscientiously working for a supreme sovereign world state, stay fearless and, holding and sustaining that great world order for

the sovereign rulers, sit and participate with men of equal power and brilliance.

5. (Agni & Others Devata, Varuna Ṛshi)

सोमस्य त्विषिरसि तवेव मे त्विषिर्भूयात् । अग्नये स्वाहा सोमाय स्वाहा सवित्रे स्वाहा सरस्वत्यै स्वाहा पूष्णे स्वाहा बृहस्पतये स्वाहेन्द्राय स्वाहा घोषाय स्वाहा श्लोकाय स्वाहाꣳशाय स्वाहा भगाय स्वाहार्यम्णे स्वाहा ॥५॥

Somasya tviṣirasi taveva me tviṣirbhūyāt. Agnaye svāhā somāya svāhā savitre svāhā sarasvatyai svāhā pūṣṇe svāhā bṛhaspataye svāhendrāya svāhā ghoṣāya svāhā ślokāya svāhā'ꣳśāya svāhā bhagāya svāhā'ryamṇe svāhā.

Ruler of the land, you are the brilliance of Soma, light of the nation's glory. May my light of dignity be like yours. For the knowledge and power of fire and electricity for the nation, let there be specific and factual language and study of science. For Soma, life-sciences, knowledge of biology and medicine; for the sun, astronomy and cosmology; for Saraswati (Veda and education), grammar and Vedanga, i.e., auxiliary studies on the subject; for Pusha (pranic vitality and material growth), yoga and economics; for Brihaspati (lord of the universe), spiritual knowledge ; for Indra (lord of the senses, jivatma, the soul), intelligence and inner light; for language and communication, effective teaching and discussion; for poetry and composition, poetics; for the subtle elements of nature, science of atoms; for honour and prosperity, industry and dedication; for Aryama (leader of justice), politics of value and jurisprudence.

6. (Apah Devata, Varuna Ṛshi)

प॒वित्रे॑ स्थो वैष्ण॒व्यौ स॒वि॒तुर्वः॑ प्रस॒वऽउत्पु॑ना॒म्यच्छि॑द्रेण प॒वित्रे॑ण॒ सूर्य॑स्य र॒श्मिभिः॑ । अनि॑भृष्टमसि वा॒चो ब॒न्धुस्तपो॒जाः सोम॑स्य दा॒त्रम॑सि॒ स्वाहा॑ राज॒स्वः ॥६॥

Pavitre stho vaiṣṇavyau saviturvaḥ prasava' utpunāmyacchidreṇa pavitreṇa sūryasya raśmibhih. Anibhṛṣṭamasi vāco bandhustapojāḥ somasya dātramasi svāhā rājasvaḥ.

Ruler of the land/President of the council, free from pollution of mind and character, seasoned and tempered in the discipline of austerity, dedicated as a brother to the sacred voice of knowledge, you are an instrument of Soma, nature's power of health and growth.

Both of you (ruler and people, teachers and students, boys as well as girls), endowed with universal virtues of mind and character, stay pure and unsullied. In this holy world of Lord Savita's creation, I sanctify you all with a ceaseless flow of the purest rays of the sun and the light of higher knowledge. Act in truth of word and deed and create noble heroes for the nation.

7. (Varuna Devata, Varuna Ṛshi)

स॒ध॒मादो॒ द्यु॒म्निनी॒रापऽए॒ताऽअना॑धृष्टाऽअप॒स्यो॑ वसा॒नाः। प॒स्त्या॒सु चक्रे॒ वरु॑णः स॒धस्थ॑म॒पाꣳ शिꣳशु॑मा॒तृत॑मास्व॒न्तः॥७॥

Sadhamādo dyumninīrāpa' eta' anādhṛṣṭā' apasyo vasānāḥ. Pastyāsu cakre varuṇaḥ sadhasthamapāṁ śiśurmātṛtamāsvantaḥ.

The ruler, best choice of the people, should send the children of the mothers/nation to residential schools of the most affectionate and motherly teachers —

mothers/nation, free and fearless, intelligent and educated, cool as water, smart at work, shining in prosperity, brilliant in achievement, living happy and together in beautiful homes.

8. (Yajamana Devata, Varuna Ṛshi)

क्षत्रस्योल्वमसि क्षत्रस्य जराय्वसि क्षत्रस्य योनिरसि क्षत्रस्य नाभिरसीन्द्रस्य वार्त्रघ्नमसि मित्रस्यासि वरुणस्यासि त्वयायं वृत्रं वधेत् । दृवासि रुजासि क्षुमासि । पातैनं प्राञ्चं पातैनं प्रत्यञ्चं पातैनं तिर्यञ्चं दिग्भ्यः पात ॥८॥

Kṣatrasyolvamasi kṣatrasya jarāyvasi kṣatrasya yonirasi kṣatrasya nābhirasīndrasya vārtraghnamasi mitrasyāsi varuṇasyāsi tvayā'-yam vṛtraṁ vadhet. Dṛvā'si rujāsi kṣumāsi. Patainam prāñcaṁ pātainaṁ pratyañcaṁ pātainaṁ tiryañcaṁ digbhyaḥ pāt.

Ruler of the nation, you are the strength and shield of the people, first cover of the republic, creator of its honour and dignity, and centre-pin of its governance. You are like the thunderbolt of lightning for the clouds of the enemy. You are friends with the friends and best with the good. By you and with you the nation would eliminate the simulators, the evaders and the hypocrites. You are a destroyer of the forts of evil and a plague upon the enemy.

Defend him in all directions, from all directions, front, back and cross-wise.

9. (Prajapati Devata, Varuna Ṛshi)

आविर्मर्याऽआविक्तोऽअग्निर्गृहपतिराविक्तऽइन्द्रो वृद्धश्रवाऽ-आविक्तौ मित्रावरुणौ धृतव्रताावाविक्तः पूषा विश्ववेदाऽ-आविक्ते द्यावापृथिवी विश्वशम्भुवाावाविक्तादितिरुरुशर्म्मा॥९॥

Āvirmaryā'āvitto'agnirgṛhapatirāvitta'indro vṛddhaśravā' āvitau mitrāvaruṇau dhṛtavratā-vāvittaḥ pūṣā viśvavedā'āvitte dyāvāpṛthivī viśvaśambhuvāvāvittāditi-ruruśarmmā.

All ye mortals, men and women, if the fire, sustainer of the home, or the man of knowledge and wisdom brilliant as agni (light) is well-known, and beneficent to you, if the man who has heard and attained the knowledge of all the Shastras is well-known and beneficent, if Indra, the man of power commanding the forces is well-known and committed to you, if friends and noble people dedicated to vows of goodness and virtue are close to you and kind, if Pusha, versatile man of medicine, giver of health and longevity is well-known and kind, if the heavens and electric energy and the earth are well-known and generous, if the mother and mother nature, generous givers of abundant love and joy, are well known, loved with reverence, and generous to you — if you know, love and respect all these and they are kind and generous to you, then happiness is assured for you.

10. (Yajamana Devata, Varuna Ṛshi)

अवेष्टा दन्दशूकाः प्राचीमारोह गायत्री त्वावतु रथन्तरꣳसाम त्रिवृत् स्तोमो वसन्तऽऋतुर्ब्रह्म द्रविणम् ॥१०॥

Aveṣṭā dandaśūkāḥ prācīmāroha gāyatrī tvāvatu rathantaraṁ sāma trivṛt stomo vasanta' ṛturbrahma draviṇam.

Cross the hurdles on the way, eliminate the deadly biters, go forward (east) and rise to the heights. And while you drive on the chariot of life, may the light of Gayatri lead you on; the music of the Samans inspire you ; the

triple strength of body, mind and speech empower you; the three fold voice of the Veda (knowledge, action and prayer) exhort you; and may the beauty of the spring season, the vision of the universe and the wealth of existence bless you on the way.

11. (Yajamana Devata, Varuna Ṛshi)

दक्षिणा॒मारो॑ह त्रि॒ष्टुप् त्वा॑वतु बृ॒हत्साम॑ पञ्चद॒श स्तोमो॑ ग्री॒ष्मऽऋ॒तुः क्ष॒त्रं द्रवि॑णम् ॥११॥

Dakṣiṇāmāroha triṣṭup tvāvatu bṛhatsāma pancadaśa stomo grīṣma' ṛtuḥ kṣatraṁ draviṇam.

Go forward on the right (south) and rise to the heights. And while you are on the way, the light of science contained in the Trishtup verses would reveal to you; the fifteenfold strength of great Samans (five pranas, five senses, and five elements) would empower you; the heat of the summer season would hasten your speed, and the splendour of governance and the wealth of existence would bless you.

12. (Yajamana Devata, Varuna Ṛshi)

प्र॒तीची॒मारो॑ह॒ जग॑ती त्वावतु वैरू॒पꣳसाम॑ सप्तद॒श स्तोमो॑ व॒र्षाऽऋ॒तुर्विड् द्रवि॑णम् ॥१२॥

Pratīcīmāroha jagatī tvāvatu vairupaṁ sāma saptadaśa stomo varṣā' ṛturviḍ draviṇam.

Go forward west, and rise high, and the various science of wealth contained in the Jagati verses would reveal to you; the seventeen-fold power of the Samans (five organs of volition, five objects of volition, five subtle elements and the science of cause and effect of

materials) would enrich you; and the showers of the rainy season and the economic wealth of the world would bless you.

13. (Yajamana Devata, Varuna Ṛshi)

उदीचीमारोहानुष्टुप् त्वावतु वैराजꣳसामैकविꣳश स्तोमः शरदृतुः फलं द्रविणम् ॥१३॥

Udīcīmārohanuṣṭup tvāvatu vairājaṁ sāmaikaviṁśa stomaḥ śaradṛtuḥ phalaṁ draviṇam.

Go forward north and rise high, and the art of communication of knowledge contained in Anushtup verses would reveal to you; the twenty-one-fold various brilliance of the Samans (sixteen potentials, faculties of the soul, four-fold effort for fulfilment in life and the freedom of action) would enlighten you; and the length of winter years and wealth of the fruits of service would bless you.

14. (Yajamana Devata, Varuna Ṛshi)

ऊर्ध्वामारोह पङ्क्तिस्त्वावतु शाक्वररैवते सामनी त्रिणवत्रयस्त्रिꣳशौ स्तोमौ हेमन्तशिशिरावृतू वर्चो द्रविणं प्रत्यस्तं नमुचेः शिरः ॥१४॥

Ūrdhvāmaroha paṅktistvāvatu śākvararaivate sāmanī triṇavatrayastriṁsau stomau hemantaśiśirāvṛtū varco draviṇam pratyastam namuceḥ śiraḥ.

Move up and rise high, and the knowledge contained in the Pankti verses, Shakvara and the Raivata parts of the Samans, the knowledge of the three divisions of time (past, present and future), the science of nine numbers (1-9), and of the thirty-three powers of nature

(8 Vasus, 11 Rudras, 12 Adityas, Indra, i.e., electric energy, and yajna, i.e., cosmic chemistry) would reveal to you; the lustre of knowledge and discipline and the wealth of life would bless you. The heads of the sinner, the thief and the preventer would be down.

15. (Paramatma Devata, Varuna Ṛshi)

सोमस्य त्विषिरसि तवेव मे त्विषिर्भूयात् ।
मृत्योः पाह्योजोऽसि सहोऽस्यमृतमसि ॥१५॥

Somasya tviṣirasi taveva me tviṣirbhūyāt.
Mṛtyoḥ pāhyojo'si saho'syamṛtamasi.

You are the light of majesty and magnificence. May your light be mine too. You are the lustre of life, the constancy of courage, and the immortality of existence. Save me from mortality.

16. (Mitra-Varuna Devate, Varuna Ṛshi)

हिरण्यरूपाऽउषसौ विरोकऽउभाविन्द्राऽउदिथः सूर्यश्च ।
आरोहतं वरुण मित्र गर्त्तं ततश्चक्षाथामदितिं दितिं च
मित्रोऽसि वरुणोऽसि ॥१६॥

Hiraṇyarūpā' uṣaso viroka' ubhāvindrā' udithaḥ suryaśca. Ārohataṁ varuṇa mitra gartam tatścakṣāthāmaditiṁ ditiṁ ca mitro'si varuṇo'si.

You are Mitra, friend of all. You are Varuna, the best of all and subduer of the enemies. Both of you are bright and powerful like gold, like the sun, like Indra. And just as the sun and the moon with their light light up the night and the dawn, so you too, with your illuminating actions, rise and enlighten the world around you. Ascend your chariot of knowledge, watch the world

of permanence and impermanence, and spread the light.

17. (Kshatrapati Devata, Varuna Ṛshi)

सोमस्य त्वा द्युम्नेनाभिषिञ्चाम्यग्नेर्भ्राजसा सूर्यस्य वर्चसेन्द्र-स्येन्द्रियेण क्षत्राणां क्षत्रपतिरेध्यति दिद्यून् पाहि ॥१७॥

Somasya tvā dyumnenābhiśiñcamyagnerbhrājasā sūryasya varcase'ndrasyendriyeṇa kṣatrāṇāṁ kṣatrapatiredhyati didyūn pāhi.

I anoint and consecrate you as the ruler with the light and grace of the moon, the brilliance of fire, the glory of the sun, and the swiftness of sense and mind like the velocity of electricity. Ascend the throne of the republic to do more than justice to the seat of governance. Develop the missiles of defence and protect and promote knowledge, Dharma and prosperity of the nation.

18. (Yajamana Devata, Devavata Ṛshi)

इमं देवाऽअसपत्नꣳसुवध्वं महते क्षत्राय महते ज्यैष्ठ्याय महते जानराज्यायेन्द्रस्येन्द्रियाय । इमममुष्य पुत्रममुष्यै पुत्रमस्यै विशऽएष वोऽमी राजा सोमोऽस्माकं ब्राह्मणानाꣳ राजा॥१८॥

Imaṁ devā' asaptanaṁ suvadhvaṁ mahate kṣatrāya mahate jyaiṣṭhyāya mahate jānarājyāyendrasyendriyāya. Imamamuṣya putramamuṣyai putramasyai viśa' -eṣavo'mī rājā somo'smākaṁ brahmaṇānāṁ rājā.

This brilliant man of knowledge and virtuous character, son of a noble father and of a noble mother is our ruler, yours, ours and of all others, all Brahmanas, i.e., the learned community of the land.

Noble and educated men of the land and senior

members of the army, all support him for the establishment of a grand world order of governance, for a great enlightened and meritorious community, for a great democracy of the people and for the dignity and honour of a mighty state. Let us render him universally acceptable so that he has to face no rival, no adversary, no enemy.

19. (Yajamana Devata, Devavata Ṛshi)

प्र पर्वतस्य वृषभस्य पृष्ठान्नावश्चरन्ति स्वसिचऽइयानाः । ताऽआववृत्रन्नधरागुदक्ताऽअहिं बुध्न्यमनु रीयमाणाः । विष्णोर्विक्रमणमसि विष्णोर्विक्रान्तमसि विष्णोः क्रान्तमसि ॥१९॥

Pra parvatasya vṛṣabhasya pṛṣṭhānnāvaścaranti svasica' iyānāḥ. Tā' āvavṛtrannadharāgudaktā' ahiṁ budhnyamanu rīyamāṇāḥ. Viṣṇorvikramaṇamasi viṣṇorvikrāntamasi viṣṇoḥ krāntamasi.

From the top of the cloud, over the top of clouds, flying boats, fuelled and driven, roam around in the sky like boats on the sea. Piloted from down below on earth, soaring up like clouds into the sky, they pursue the clouds as Indra pursued Vritra. Master-maker of the nation, in the wide spaces of Lord Vishnu, you are capable of creating various kinds of motion. You are capable of creating special and definite steers of motion as the wind's. You are the cause and source of motion and speed by the power of energy.

20. (Prajapati Devata, Devavata Ṛshi)

प्रजा॑पते॒ न त्वदे॒तान्य॒न्यो विश्वा॑ रू॒पाणि॒ परि॒ ता ब॑भूव । यत्का॑मास्ते जुहु॒मस्तन्नो॑ऽअस्त्व॒यम॒मुष्य॑ पि॒तासाव॒स्य पि॒ता व॒यꣳस्या॑म॒ पत॑यो रयी॒णाꣳस्वाहा॑ । रु॒द्र यत्ते॒ क्रिवि॒ परं॒ नाम॒ तस्मि॑न् हु॒तम॑स्यमे॒ष्टम॑सि॒ स्वाहा॑ ॥२०॥

Prajāpate na tvadetānyanyo viśvā rupāṇi pari tā babhūva. Yatkāmāste juhumastanno astvayamamuṣya pitā'sāvasya pitā vayaṁ syāma patayo rayīṇāṁ svāhā. Rudra yatte krivi paraṁ nāma tasmin hutamasyameṣṭamasi svāhā.

Prajapati, Lord Supreme, father and protector of created beings, there is none other than you over, above and beyond, to be, to know, and to reveal all the forms of existence in the world.

Whatever the aim, object or desire for which we worship you, may that be fulfilled for us.

Father and guardian as you are of the seen and the unseen world, so may we be masters and guardians of the riches of life in truth of word and action.

Rudra, Lord of justice and punishment, destroyer as you are of evil, that is the supreme name by which we worship you and celebrate you in the home in truth of word with honest action.

21. (Kshatrapati Devata, Devavata Ṛshi)

इन्द्र॑स्य॒ वज्रो॑ऽसि मि॒त्रावरु॑णयोस्त्वा प्रशा॒स्त्रोः प्र॒शिषा॑ युनज्मि। अव्य॑थायै त्वा स्व॒धायै॒ त्वारि॑ष्टो॒ अर्जु॑नो म॒रुतां॑ प्रस॒वेन॑ ज॒यापा॑म॒ मन॑सा॒ समि॑न्द्रि॒येण॑ ॥२१॥

Indrasya vajro'si mitrāvararuṇayostvā praśā-stroḥ praśiṣā yunajmi. Avyathāyai tvā svadhāyai tvā'riṣṭo arjuno marutāṁ prasavena jayā -pām manasā samindriyeṇa.

Ruler of the land, you are like the thunderbolt of Indra (lightning) in power, inviolable, clean and spotless. I appoint you by the advice of the Governor of the council and the commander of the army for the exercise of your official powers freely and constructively without pain or fear or tyranny. Act with the inspiration, advice and support of the positive yajnic people of dynamic spirit and win your victories/goals. We are with you with all our will and power.

22. (Indra Devata, Devavata Ṛshi)

मा त॑ऽइन्द्र ते व॒यं तु॑राषा॒डयु॑क्तासोऽअब्रह्मता॒ विद॑साम । तिष्ठा॒ रथ॒मधि॒ यं व॑ज्रह॒स्ता र॒श्मीन्दे॑व यमसे॒ स्व-श्वा॑न् ॥२२॥

Mā ta' indra te vayaṁ turāṣāḍayuktāso abrahmatā vidasāma. Tiṣṭhā rathamadhi yaṁ vajrahastā raśmīn deva yamase svaśvān.

Indra, Ruler of the land, hero of the thunderbolt in hand, swift as you are in action and victory over the enemy, may we, your officers and people, never, disaffected, fall off from you. May you too never suffer disaffection from Ishwara and never fall off from your faith.

Hero of the people, thunderbolt in hand, ascend and ride the chariot, take the reins in hand by which you drive the steeds and, swift in action, achieve your goals.

23. (Agni & Others Devatas, Devavata Ṛshi)

अ॒ग्नये॑ गृहप॑तये॒ स्वाहा॒ सोमा॑य॒ वन॒स्पत॑ये॒ स्वाहा॑ म॒रुता॒मोज॑से स्वाहेन्द्र॑स्येन्द्रि॒याय॒ स्वाहा॑ । पृथि॑वि मात॒र्मा मा॑ हिꣳसी॒र्मोऽअ॒हं त्वाम् ॥२३॥

Agnaye gṛhapataye svāhā somāya vanaspataye svāhā marutāmcjase svāhendrasyendriyāya svāhā. Pṛthivi mātarmā mā hiṁsīrmo' aham tvām.

Ruler and chiefs of the nation, provide and promote for agni, the enlightened householder, a true policy of value and virtue; for soma, herbs and trees, forestry and knowledge of Botany; for the strength, energy and lustre of the most dynamic people (maruts), yoga and peace-giving words; for the honour of Indra, ruler, right conduct and good reading; for the working efficiency of the soul (Indra), good instruction and practice. Mother earth, hurt me not. Nor shall I hurt you. Mother mine, ruin me not with wrong instruction. Nor must I hurt you (with ingratitude).

24. (Surya Devata, Vamadeva Ṛshi)

हꣳसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् । नृषद्वरसदृतसद्व्योमसदब्जा गोजाऽऋतजाऽअद्रिजाऽऋतं बृहत् ॥२४॥

Haṅsaḥ śuciṣadvasurantarikṣasaddhotā vediṣadatithirduroṇasat. Nṛṣadvarasdṛta-sadvyomasadabjā gojā' ṛtajā adrijā ṛtaṁ bṛhat.

Ishvara, the Supreme Soul of the Universe, is the maker of forms from elements, present in all forms of purity, universal abode of all, present in the sky, creator of the universal yajna, present in and on the earth, holy as a sacred visitor, present in the homes, humans, the best of things, eternal nature and its law, and in all space, creator of the waters, stars and planets, giver of the light of eternal knowledge of the Veda, creator of the clouds, mountains and forests, the very Truth and Law Itself, and the greatest and highest of existence.

25. (Surya Devata, Vamadeva Ṛshi)

इयँदस्यायुरस्यायुर्मयि धेहि युङ्ङसि वर्चोऽसि वर्चो मयि धेह्यूर्गस्यूर्ज्जं मयि धेहि । इन्द्रस्य वां वीर्यकृतौ बाहूऽअभ्युपावहरामि ॥२५॥

Iyadasyāyurasyāyurmayi dhehi yuṅṅasi varco' si varco mayi dhehyurgasyūrjjaṁ mayi dhehi. Indrasya vāṁ vīryakṛto bāhū' abhyupāvaharāmi.

You are so vast, so far, so great, wherever my eye goes. You are life Itself. Give me life and longevity. You join me with you in samadhi. You are the light and lustre of existence. Give me that lustre. You are Energy Itself. Give me energy.

Ruler and people of the land, you are the arms of the Lord of Power, creator of virility. I take you both close to Him.

26. (Asandi Rajapatni Devate, Vamadeva Ṛshi)

स्योनासि सुषदासि क्षत्रस्य योनिरसि ।
स्योनामासीद सुषदामासीद क्षत्रस्य योनिमासीद ॥२६॥

Syonāsi' suṣadāsi kṣatrasya yonirasi. Syonāmāsīda suṣadāmāsīda kṣatrasya yonimāsīda.

Woman of power: You are the beauty and grace of life, giver of peace and joy, and mother-maker of the nation. Come, take up your office of dignity to create joy and comfort for the people around and do justice to the judgement seat of the nation.

27. (Varuna Devata, Shunahshepa Ṛshi)

निषसाद धृतव्रतो वरुणः पस्त्यास्वा ।
साम्राज्याय सुक्रतुः ॥२७॥

Niṣasāda dhṛtavrato varuṇaḥ pastyāsvā. Sāmrājyāya sukratuḥ.

The man committed to national vows of Dharma, dedicated to noble actions, first and best of choice for justice, should occupy the offices of power and administration for the governance of the republic.

28. (Yajamana Devata, Shunahshepa Ṛshi)

अभिभूरस्येतास्ते पञ्च दिशः कल्पन्तां ब्रह्मँस्त्वं ब्रह्मासि सवितासि सत्यप्रसवो वरुणोऽसि सत्यौजाऽइन्द्रोऽसि विशौजा रुद्रोऽसि सुशेवः । बहुकार श्रेयस्कर भूयस्करेन्द्रस्य वज्रोऽसि तेन मे रध्य ॥२८॥

Abhibhūrasyetāste Pañca diśaḥ kalpantāṁ brahmaṁstvaṁ brahmā'si savitā'si satya-prasavo varuṇo'si satyaujā indrosi viśaujā rudro'si suśevaḥ. Bahukāra śreyaskara bhūyaskarendrasya vajro'si tena me radhya.

Subduer of the evil and the wicked, you are the dominant ruler. May all the five directions be favourable to you. Man of spiritual vision and knowledge, you are a scholar of the Vedas and creator of all comfort and joy, light and honour with noble actions of truth. Man of first and best choice, possessed of excellence, truth is your real power and lustre. Man of dignity and majesty, your greatness lies in the strength and support of the people. Man of justice, destroyer of sin and crime, harbinger of various kinds of happiness, doer of good over and over again, you are the thunderbolt of lightning action. With that instant power, protect me, save me, perfect me.

29. (Agni Devata, Shunahshepa Ṛshi)

अ॒ग्निः पृ॒थुर्ध॑र्म॒ण॒स्पति॑र्जु॒षा॒णोऽअ॒ग्निः पृ॒थुर्ध॑र्म॒ण॒स्पति॒राज्य॑स्य वेतु स्वाहा॒ । स्वाहा॑कृता॒ः सूर्य॑स्य र॒श्मिभि॒र्यत॑ध्व॑ꣳसजा॒ताना॑ं मध्य॒मेष्ठ्या॑य ॥२९॥

Agniḥ pṛthurdharmaṇaspatirjuṣāṇo' agniḥ pṛthurdharmaṇaspatirājyasya vetu svāhā. Svāhākṛtāḥ sūryasya raśmibhiryatadhvaṁ sajātānāṁ madhyameṣṭhyāya.

Just as agni (fire), great and expansive, observer of Dharma, served in yajna, receives the libations and, sitting in the midst of its associate created materials and living beings, atomizes the materials and, with the rays of the sun radiates them into space, so should the ruler, brilliant, great and expansive like fire, observe his/her Raj Dharma, and in truth with justice, serve the nation. So should also the noble and honest members of the Council, in truth of word and action, observe their Dharma and try to serve the nation.

30. (Savita & Others Devata, Shunahshepa Ṛshi)

स॒वि॒त्रा प्र॑सवि॒त्रा सर॑स्वत्या वा॒चा त्वष्ट्रा॑ रू॒पैः पू॒ष्णा प॒शु॒भि॒रिन्द्रे॑णा॒स्मे बृह॒स्पति॑ना॒ ब्रह्म॑णा॒ वरु॑णे॒नौज॑सा॒ग्निना॒ तेज॑सा॒ सोमे॑न॒ राज्ञा॒ विष्णु॑ना द॒श॒म्या दे॒वत॑या॒ प्र॒सू॒तः प्र सर्पामि ॥३०॥

Savitra prasavitrā sarasvatyā vācā tvṣṭrā rūpaiḥ pūṣṇapaśubhirindreṇāsme bṛhaspatinā brahmaṇā varuṇenaujasā'gninā tejasā somena rājñā viṣṇunā daśamyā devatayā prasūtaḥ pra sarpāmi.

Inspired by Lord Savita, the creator of life, for creativity, enlightened by the sacred word of the Veda by the grace of Saraswati, the Lord's spirit of

omniscience, projecting various forms of development by the grace of Twashta, the Lord's power of art, breathing the generosity of the earth (Pusha) to nourish the animals and other living creatures, realizing the possibilities of growth through electric energy by the grace of Indra, the Lord's power and force of nature, with the magnanimity of Brihaspati, the Lord's immanence in the universe and His eternal wisdom revealed in the Veda, with a sense of honour and obligation by the grace of Varuna, the Lord's majesty and glory, with the heat of fire by the grace of Agni, the Lord's light and refulgence, with the soothing vitality and beneficence of mind like the vitality of Soma and beauty of the moon, and with broadness of mind inspired by the Lords omnipresence in the universe, the tenth attribute of the Lord as Vishnu, and finally, supported by the will and words of our people — inspired, shaped and committed thus I (the ruler) move on in the business of governance.

31. (Kshatrapati Devata, Shunahshepa Ṛshi)

अ॒श्विभ्यां॑ पच्यस्व॒ सर॑स्वत्यै पच्य॒स्वेन्द्रा॑य सु॒त्राम्णे॑ पच्यस्व। वा॒युः पू॒तः प॒वित्रे॑ण प्र॒त्यङ्क्सोमो॒ अति॑स्रुतः । इन्द्र॑स्य॒ युज्य॒ः सखा॑ ॥३१॥

Aśvibhyāṁ pacyasva sarasvatyai pacyasvendrāya sutrāmṇe pacyasva. Vāyuḥ pūtaḥ pavitreṇa pratyaṅksomo atisrutaḥ. Indrasya yujyaḥ sakhā.

Ruler/officer/citizen, develop and be mature by the instructions of the teacher and the preceptor. Be mature for the attainment of knowledge and wisdom, and for decent communication. Develop yourself and

prepare for the honour and defence of the nation. Seasoned and sanctified as the pure wind through noble conduct and performance, be worthy of respect and admiration. Rise in knowledge, dignity and grace, be lovable as soma and the moon, and you would be a chosen companion of Indra, the ruler, and the Supreme Lord of life.

32. (Kshatrapati Devata, Shunahshepa Ṛshi)

कुविदङ्ग यवमन्तो यवं चिद्यथा दान्त्यनुपूर्वं वियूय । इहेहैषां कृणुहि भोजनानि ये बर्हिषो नमऽउक्तिं यजन्ति । उपयामगृहीतोऽस्यश्विभ्यां त्वा सरस्वत्यै त्वेन्द्राय त्वा सुत्राम्णे ॥३२॥

Kuvidaṅga yavamanto yavaṁ cidyathā dāntyanupūrvaṁ viyūya. Ihehaiṣāṁ kṛṇuhi bhojanāni ye barhiṣo nama' uktim yajanti. Upayāmagṛhīto' syaśvibhyāṁ tvā sarasvatyai tvendrāya tvā sutrāmṇe.

Ruler/Man of knowledge and honour, seasoned and sanctified you are in the discipline of education by teachers and preceptors. We accept you for the sake of knowledge and effective speech, in the service of the republic, for the honour and defence of the nation.

Senior men of knowledge sitting around the fire on seats of grass chant words of homage in praise of the divine. Treat them to food and liberal hospitality with reverence.

The farmers harvest barley in a certain order, sift the grain from the chaff and keep it safe. Protect the farmers, and, like them, sift the grain of truth from the chaff of untruth and protect the truth.

33. (Ashwinau Devate, Shunahshepa Ṛshi)

युवꣳसुरामंमश्विना नमुचावासुरे सचा ।
विपिपाना शुभस्पतीऽइन्द्रं कर्मस्वावतम् ॥३३॥

Yuvaṁ surāmamaśvinā namucāvāsure sacā.
Vipipānā śubhaspatī' indraṁ karmasvāvatam.

President of the council and commander of the forces, bright and beneficent as the sun and the moon, dedicated to truth, protectors of the republic, and promoters of good social developments, both of you safeguard and advance the man of power and prosperity (such as the producer or the ruler or the administrator) who is whole heartedly and unfailingly dedicated to generous acts of public good (like the cloud showering rain for humanity).

34. (Ashwinau Devate, Shunahshepa Ṛshi)

पुत्रमिव पितरावश्विनोभेन्द्रावथुः काव्यैर्दꣳसनाभिः । यत्सुरामं व्यपिबः शचीभिः सरस्वती त्वा मघवन्नभिष्णाक् ॥३४॥

Putramiva pitarāvaśvinobhendrāvathuḥ kāvyairdaṁsanābhiḥ. Yatsurāmaṁ vyapibaḥ śacībhiḥ sarasvatī tvā maghavannabhiṣṇak.

Ruler of the land/President of the council, you have enjoyed the delightful exhilaration of life by virtue of noble intelligence and wonderful exploits worthy of celebration in song. May your wife, with the vision and wisdom of Saraswati, spirit of poetry, serve and celebrate you in the home.

President of the council, and Commander of the forces, both of you, with the order and approval of the ruler, and with actions worthy of song in poetry, defend the nation and the land as parents guard and promote their children.

इति दशमोऽध्यायः ॥

CHAPTER–XI

1. (Savita Devata, Prajapati Ṛshi)

युञ्जानः प्रथमं मनस्तत्त्वाय सविता धियः।
अग्नेर्ज्योतिर्निचाय्य पृथिव्याऽअध्याभरत् ॥१॥

Yuñjānaḥ prathamaṁ manastattvāya savitā dhiyaḥ. Agnerjyotirnicāyya prithivyā'adhyā-bharat.

The man desirous of spiritual vision and earthly brilliance in search of the essence of spirit and matter, should concentrate his senses, mind and memory, direct it all on the universal energy immanent in nature, collect the light of Agni, Supreme Spirit and universal power, and bring that knowledge of experience down to the earth.

2. (Savita Devata, Prajapati Ṛshi)

युक्तेन मनसा वयं देवस्य सवितुः सवे ।
स्वर्ग्याय शक्त्या ॥२॥

Yuktena manasā vayaṁ devasya savituḥ save. Svargyāya śaktyā.

We men of yoga, in this world of Lord Savita's creation, with all our mind and energy collected, concentrated and directed on the Spirit/on the object of our search, bring the light of heaven to the earth to turn it into a very paradise.

3. (Savita Devata, Prajapati Ṛshi)

युक्त्वाय सविता देवान्त्स्वर्यतो धिया दिवम् ।
बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान् ॥३॥

Yuktvāya savitā devāntsvaryato dhiyā divam.
Bṛhajjyotiḥ kariṣyataḥ savitā prasuvāti tān.

The yogis, noble people, trying to reach the regions of light and heavenly bliss with their mind and sense, refine their faculties as instruments of divination into the light and mystery of infinity. Savita, Lord of light and generator of life, inspires their mind and soul and helps them to join with the object of their love and ambition.

4. (Savita Devata, Prajapati Ṛshi)

युञ्जते मन॑ऽउत यु॑ञ्जते धियो॒ विप्रा॒ विप्र॑स्य बृह॒तो वि॑प॒श्चित॑: । वि होत्रा॑ दधे वयुना॒विदेक॒ऽइन्म॒ही दे॒वस्य॑ स॒वि॒तुः परि॑ष्टुतिः ॥४॥

Yuñjate mana'uta yuñjate dhiyo viprā viprasya bṛhato vipaścitaḥ. Vi hotrā dadhe vayunāvideka' inmahī devasya savituḥ pariṣṭutiḥ.

Great is the glory and high the praise of Savita, generous creator of light and life, the one mighty, infinite, all seeing, all-knowing lord of the universe. He alone receives all our prayers and sacrifices. Thereon do yogis, men of wisdom and vision, concentrate their mind and intelligence — only there and nowhere else.

5. (Savita Devata, Prajapati Ṛshi)

युजे वां॑ ब्रह्म॑ पू॒र्व्यं नमो॑भि॒र्वि श्लोक॑ऽएतु प॒थ्ये॒व सू॒रेः । शृ॒ण्वन्तु॒ विश्वे॑ऽअ॒मृत॑स्य पु॒त्राऽआ ये धामा॑नि दि॒व्यानि॑ त॒स्थुः॥५॥

Yuje vāṁ brahma pūrvyaṁ namobhir viśloka'etu pathyeva sūreḥ. Śṛṇvantu viśve'amṛtasya putrā' ā ye dhāmāni divyāni tasthuḥ.

I join, and join you both, with the eternal lord of the universe with hymns of praise and prayer as did the yogis of old. May our song of prayer reach its divine destination by the sure path of the great and the wise seers. Listen all ye children of Immortality who inhabit the holy worlds of the Lord's creation and join to reach the goal.

6. (Savita Devata, Prajapati Ṛshi)

यस्य प्रयाणमन्वन्यऽइद्ययुर्देवा देवस्य महिमानमोजसा । यः पार्थिवानि विममे सऽएतशो रजाꣳसि देवः सविता महित्वना ॥६॥

Yasya prayāṇamanvanya'idyayurdevā devasya mahimānamojasā. Yaḥ pārthivāni vimame sa' etaśo rajāṁsi devaḥ savitā mahitvanā.

The great Lord Savita with His own power and majesty has created all the regions of the earth and heaven. He is the lord of light omnipresent in this world whose great path of Dharma and yoga all the noble people and others have followed with all their power and potential.

7. (Savita Devata, Prajapati Ṛshi)

देव सवितः प्रसुव यज्ञं प्रसुव यज्ञपतिं भगाय । दिव्यो गन्धर्वः केतपूः केतन्नः पुनातु वाचस्पतिर्वाचं नः स्वदतु ॥७॥

Deva savitaḥ prasuva yajñaṁ prasuva yajñapatiṃ bhagāya. Divyo gandharvaḥ ketapūḥ ketaṁ naḥ punātu vācaspatirvācaṁ naḥ svadatu.

Savita, lord of light and glory, light our yajna and promote our action for the attainment of happiness

and prosperity. Bless and promote the yajnapati to achieve honour and wealth. Lord sustainer of the earth, brilliant and holy, giver and purifier of life and knowledge, purify our science and consecrate our pursuit. Lord giver and purifier of speech, purify and elevate our speech with sweetness and grace.

8. (Savita Devata, Prajapati Ṛshi)

इमं नो देव सवितर्यज्ञं प्रणय देवाव्यꣳसखिविदꣳसत्राजितं धनजितꣳस्वर्जितम् । ऋचा स्तोमꣳसमर्धय गायत्रेण रथन्तरं बृहद् गायत्रवर्त्तनि स्वाहा ॥८॥

Imaṁ no deva savitar yajñaṁ praṇaya devāvyaṁ sakhividaṁ satrājitaṁ dhanajitaṁ svarjitam. Ṛcā stomaṁ samardhaya gāyatreṇa rathantaraṁ bṛhad gāyatravarttani svāhā.

Savita, lord of life and inspiration, light, promote and expand this yajna of ours which protects our noble people and the virtues of our character, favours our friends, wins our yajnic sessions of truth and gives us wealth and happiness. Let it prosper with the chants of Rgvedic hymns and advance into the wealth of Dharma and knowledge with the truth of word and honesty of action. Let it rise with the gayatri verses revealing the paths of progress and prosperity to be covered and won through the scientific gifts of rathantara, modes of speed and progress.

9. (Savita Devata, Prajapati Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। आददे गायत्रेण छन्दसाङ्गिरस्वत्पृथिव्याः सधस्थादग्निं पुरीष्यमङ्गिरस्वदाभर त्रैष्टुभेन छन्दसाङ्गिरस्वत् ॥९॥

Devasya tvā savituḥ prasave' śvinorbāhubhyaṁ pūṣṇo hastābhyām. Ādade gāyatreṇa chandasāṅgirasvatpṛthivyāḥ sadhasthādagniṁ purīṣyamaṅgirasvadābhara traiṣṭubhena chandasāṅgirasvat.

Man of knowledge and vision, I accept and welcome you as a man initiated by fire in this world of Savita's creation alongwith the force and attraction of the energy of prana and the attraction and retention of the life-giving air.

Take up the study of agni (heat and electricity) immanent in the earth and revealed in the gayatri verses, and discover and develop for us its energy value like that of prana, the breath of life. Discover the energy-potential of the waters revealed in the trishtubh verses, and develop it like the blazing ambers of fire.

10. (Savita Devata, Prajapati Ṛshi)

अभ्रिरसि नार्यसि त्वया वयमग्निꣳशकेम खनितुꣳसधस्थ आ । जागतेन छन्दसाङ्गिरस्वत् ॥१०॥

Abhrirasi nāryasi tvayā vayamagniṁ śakema khanituṁ sadhastha ā. Jāgatena chandasāṅgirasvat.

Man of scholarship and imagination, you are a tool of discovery and development of yajnic value for humanity. Living together with you, let us be able to discover the secrets and then develop the power of agni (fire and electricity) with the help of the jagati verses of the Veda — agni which is like the very breath of life.

11. (Savita Devata, Prajapati Ṛshi)

हस्तंऽआधाय सविता बिभ्रदभ्रिꣳहिरण्ययीम् । अग्नेर्ज्योतिर्निचाय्य पृथिव्याऽअध्याभरदानुष्टुभेन छन्दसाङ्गिरस्वत् ॥११॥

Hasta ādhāya savitā bibhradabhriṁ hiraṇyayīm. Agnerjyotirnicāyayya pṛthivyā'adhyābharadānuṣṭubhena chandasāṅgirasvat.

Savita, the creative man of science, having taken up and holding a golden spade, should dig out and collect the light and power of agni (electricity) with the help of the anushtubh verses of the Veda and bear it on the earth like the life-breath of humanity.

12. (Vaji Devata, Nabhanedishta Ṛshi)

प्रतूर्तं वाजिन्नाद्रव वरिष्ठामनु संवर्तम् । दिवि ते जन्म परममन्तरिक्षे तव नाभिः पृथिव्यामधि योनिरित् ॥१२॥

Pratūrtaṁ vājinnādrava variṣṭhāmanu saṁvatam. Divi te janma paramamantarikṣe tava nābhiḥ pṛthivyāmadhi yonirit.

Warlike man of heroic knowledge, come flying on the wings at top speed, best and well-controlled. You are a child of the region of the sun, your navel, centre hold, is in the middle regions of the sky, and your home and values are on the ground.

13. (Vaji Devata, Kushri Ṛshi)

युञ्जाथाꣳरासभं युवमस्मिन् यामे वृषण्वसू ।
अग्निं भरन्तमस्मयुम् ॥१३॥

Yuñjāthāṁ rāsabhaṁ yuvam asmin yāme vṛṣaṇvasū. Agniṁ bharantamasmayum.

Man of science and man of technology, both of you creators of a shower of wealth, yoke this horse-power of fire/electricity to this carriage bearing and taking us to our destination.

14. (Kshatrapati Devata, Shunahshepa Ṛshi)

योगे॑ योगे त॒वस्त॑रं॒ वाजे॑ वाजे हवामहे ।
सखा॑य॒ऽइन्द्र॑मू॒तये ॥१४॥

Yoge yoge tavastaraṁ vāje vāje havāmahe.
Sakhāya'indramūtaye.

Friends, in project on project, and battle after battle, we call upon Indra, our powerful ruler, to protect us and defend the country.

15. Ganapati Devata, Shunahshepa Ṛshi)

प्र॒तूर्व॒न्नेह्यव॒क्राम॒न्नशं॑स्ती रु॒द्रस्य॒ गाण॑पत्यं मयो॒भूरेहि॑ ।
उ॒र्व॒न्तरि॑क्षं॒ वी॒हि स्व॒स्तिग॑व्यू॒तिर॑भ॒यानि॑ कृ॒ण्वन् पू॒ष्णा स॒युजा॑ स॒ह ॥१५॥

Pratūrvannehyavakrāmannaśastī rudrasya gāṇapatyaṁ mayobhūrehi. Urvantarikṣaṁ vīhi svasti gavyūtirabhayāni kṛṇvan pūṣṇa sayujā saha.

Overpowering the enemies, crushing the oppositions, go forward and, creating peace and well-being, come on top of the forces of the lord of justice (Rudra).

Creating fearlessness all round, moving on the paths of peace and welfare, with strengthening and supporting comrades, rise to the vast skies.

16. (Agni Devata, Shunahshepa Ṛshi)

पृथिव्याः सधस्थादग्निं पुरीष्यमङ्गिरस्वदाभरागग्निं पुरीष्यमङ्गिरस्वदच्छेमोऽग्निं पुरीष्यमङ्गिरस्वद्भरिष्यामः ॥१६॥

Pṛthivyāḥ sadhasthādagniṁ purīṣyamaṅgirasvadābharāgniṁ purīṣyamaṅgirasvadacchemo'gniṁ purīṣyamaṅgirasvad bhariṣyāmaḥ.

Man of knowledge and vision, from the surface of the earth/from the midst of the sky, isolate and collect heat/magnetic/electric energy, a source of comfort like the light of the sun. From the surface of the earth/from admidst the sky, we collect in abundance heat/electric/magnetic energy, a source of comfort like the breath of air. From the depths of the earth/heights of the sky, we shall collect heat/magnetic/electric energy in abundance, a source of comfort and prosperity like the breath of life.

17. (Agni Devata, Purodha Ṛshi)

अन्वग्निरुषसामग्रमख्यदन्वहानि प्रथमो जातवेदाः । अनु सूर्यस्य पुरुत्रा च रश्मीननु द्यावापृथिवीऽआततन्थ ॥१७॥

Anvagniruṣasāmagramakhyadanvahāni prathamo jātavedāḥ. Anu sūryasya purutrā ca raśmīnanu dyāvāpṛthivī'ātatantha.

The original agni (fire) is present in every thing that is born in the universe. It is there before the dawn, and with the dawn it proclaims the day. It is there before the sun, and with the sun it pervades the rays of light across the earth, the skies and the heavens.

(As the original fire pervades the heat and light

of existence, so should the learned man spread the light of knowledge everywhere).

18. (Agni Devata, Mayobhu Ṛshi)

आ॒गत्य॑ वा॒ज्यध्वा॑न॒ꣳसर्वा॒ मृधो॒ विधू॑नुते ।
अ॒ग्निꣳस॒धस्थे॑ महति॒ चक्षु॑षा॒ निचि॑किषते ॥१८॥

Āgatya vājyadhvānaṁ sarvā mṛdho vidhūnute.
Agniṁ sadhasthe mahati cakṣuṣā nicikīṣate.

The war-horse, having come on the course, shakes the enemy in battle. The house-holder, in his extensive home, loves to collect, light and watch the fire.

(So should the ruler of the land shake the enemies, light the fire of yajna and enlighten the people with education).

19. (Agni Devata, Mayobhu Rishi)

आ॒क्रम्य॑ वाजिन् पृथि॒वीम॒ग्निमि॑च्छ रु॒चा त्वम् ।
भूम्या॑ वृ॒त्वाय॑ नो ब्रूहि॒ यत॒ः खने॑म॒ तं व॒यम् ॥१९॥

Ākramya vājin pṛthivīmagnimiccha rucā tvam.
Bhūmyā vṛtvāya no brūhi yataḥ khanema taṁ vayam.

Hero of light, speed and power, having shaken the enemies and having settled the earth in peace, you take up agni (power and gold) with interest and excitement, and ask us to go over the land so that we may dig out and develop the same.

20. (Kshatrapati Devata, Mayobhu Ṛshi)

द्यौस्ते॑ पृ॒ष्ठं पृ॑थि॒वी स॒धस्थ॑मा॒त्मान्त॑रिक्षꣳसमु॒द्रो योनि॑ः ।
वि॒ख्याय॒ चक्षु॑षा॒ त्वम॒भि ति॑ष्ठ पृतन्य॒तः ॥२०॥

Dyauste pṛṣṭham pṛthivī sadhasthamātmāntarikṣaṁ samudro yoniḥ. Vikhyāya cakṣuṣā tvamabhi tiṣṭha pṛtanyataḥ.

Enlightened ruler of the land, your past is as bright as the sun, your present seat is firm as the earth, your soul is magnanimous as the vast sky, your origin is as deep as the ocean. Look round with your eye and be firm and strong to face the challenges.

21. (Dravinoda Devata, Mayobhu Ṛshi)

उत्क्रम महते सौभगायास्मादास्थानाद् द्रविणोदा वाजिन्। वयꣳस्याम सुमतौ पृथिव्याऽअग्निं खनन्तऽउपस्थेऽअस्याः ॥२१॥

Utkrāma mahate saubhagāyāsmādāsthānād draviṇodā vājin. Vayaṁ syāma sumatau pṛthivyā' agniṁ khananta' upasthe' asyāḥ.

Man of power and action, giver of wealth, rise up from this place of ours for the sake of great good fortune so that, digging out the wealth of the earth hidden in her womb (that is agni, gold and energy), we may be prosperous and feel secure in our proper mind.

22. (Dravinoda Devata, Mayobhu Ṛshi)

उदक्रमीद् द्रविणोदा वाज्यर्वाकः सुलोकꣳसुकृतं पृथिव्याम् । ततः खनेम सुप्रतीकमग्निꣳस्वो रुहाणाऽअधि नाकमुत्तमम् ॥२२॥

Udakramīd draviṇodā vājyarvākaḥ sulokaṁ sukṛtaṁ pṛthivyām. Tataḥ khanema supratīkamagniṁ svo ruhāṇā' adhi nākamuttamam.

Man of science and technology, producer of wealth, just as a powerful impetuous steed gallops fast

and high on its course, so you rise and advance to win a beautiful, well-deserved state of joy, the best, a very paradise on earth. And then we too, desiring and working for a life of joy, shall dig out and collect from earth and air a wonderful golden wealth of energy and create a very heaven for all.

23. (Prajapati Devata, Gritsamada Ṛshi)

आ त्वा जिघर्मि मनसा घृतेन प्रतिक्षियन्तं भुवनानि विश्वा । पृथुं तिरश्चा वयसा बृहन्तं व्यचिष्ठमन्नै रभसं दृशानम् ॥२३॥

Ā tvā jigharmi manasā ghṛtena pratikṣiyantaṁ bhuvanāni viśvā. Pṛthuṁ tiraścā vayasā bṛhantaṁ vyaciṣṭhamannai rabhasaṁ dṛśānam.

I take you up, O fire/wind, to study and celebrate with all my mind, besprinkled with the fragrance of ghee, co-existent with all things and all regions of the world, extensive, moving in all directions in waves, grown powerful with food, and so beautiful to perceive.

24. (Agni Devata, Gritsamada Ṛshi)

आ विश्वतः प्रत्यञ्चं जिघर्म्यरक्षसा मनसा तज्जुषेत । मर्य्यश्री स्पृहयद्वर्णोऽअग्निर्नाभिमृशे तन्वा जर्भुराणः॥२४॥

Ā viśvataḥ pratyañcaṁ jigharmyarakṣasā manasā tajjuṣeta. Maryaśrī spṛhayadvarṇo' agnirnābhimṛśe tanvā jarbhurāṇaḥ.

I perceive agni (fire and vital air) directly in and from all directions. It is the beauty and wealth of humanity, lovely in form and colour, and, vibrating by and through the body, it is soothing and auspicious to feel and endure. Just as I take it up for study and

celebration with an honest mind full of love and reverence, so you too all take it up and enjoy.

25. (Agni Devata, Somaka Ṛshi)

परि॒ वाज॑पतिः क॒विर॒ग्निर्ह॒व्यान्य॑क्रमीत् ।
दध॒द्रत्ना॑नि दा॒शुषे॑ ॥२५॥

Pari vājapatiḥ kaviragnirhavyānyakramīt. Dadhadratnāni dāśuṣe.

Agni, creator, producer, preserver and giver of food and energy, omniscient eye of the universe, holds and wields the wealth of the world for the generous and the deserving people. Through the fire, He receives and universally disperses the materials offered in yajna by the house-holders.

26. (Agni Devata, Payu Ṛshi)

परि॑ त्वाग्ने॒ पुरं॑ व॒यं विप्रं॑ सहस्य धीमहि ।
धृ॒षद्व॑र्णं दि॒वे दि॑वे ह॒न्तार॑ं भङ्गु॒रावता॑म् ॥२६॥

Pari tvāgne puraṁ vayaṁ vipraṁ sahasya dhīmahi. Dhṛṣadvarṇaṁ dive dive hantāraṁ bhaṅgurāvatām.

Agni/Commander of the forces, brilliant, courageous, enduring, awesome, pious and knowledgeable, defender of the weak and destroyer of the wicked, day in and day out we honour you, praise you, thank you in gratitude.

27. (Agni Devata, Gritsamada Ṛshi)

त्वम॑ग्ने द्यु॒भिस्त्वमा॑शुशु॒क्षणि॒स्त्वम॑द्भ्यस्त्वमश्म॑न॒स्परि॑ । त्वं वने॑भ्य॒स्त्वमोष॑धीभ्य॒स्त्वं नृ॒णां नृ॑पते जायसे॒ शुचिः॑ ॥२७॥

Tvamagne dyubhistvamāśuśukṣaṇistva-madbhyastvamaśmanaspari. Tvaṁ vanebhya-stvamoṣadhībhyastvaṁ nṛṇāṁ nṛpate jāyase śuchiḥ.

Agni/Ruler/Yajamana, guardian and protector of the people, brilliant as daylight, instant in action against evil and darkness, from the waters and air, herbs, forests and sunbeams, thunder, cloud and granite, you take the best and rise pure and purer, strong and stronger among the people every day every way.

28. (Agni Devata, Gritsamada Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। पृथिव्याः सधस्थादग्निं पुरीष्यमङ्गिरस्वत् खनामि । ज्योतिष्मन्तं त्वाग्ने सुप्रतीकमजस्रेण भानुना दीद्यतम् । शिवं प्रजाभ्योऽहिꣳसन्तं पृथिव्याः सधस्थादग्निं पुरीष्यम-ङ्गिरस्वत् खनामः ॥२८॥

Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyām. Pṛthivyāḥ sadhasthādagniṁ purīṣyamaṅgirasvat khanāmi. Jyotiṣmantaṁ tvāgne supratīkamajasreṇa bhānunā dīdyatam. Śivaṁ prajābhyo'hiṁsantaṁ pṛthivyāḥ sadhasthādagniṁ purīṣyamaṅgirasvat khanāmaḥ.

In this yajnic world of Lord Savita's creation, (in the field of science and technology), with the attraction-sustenance power of the earth and the sun, and the positive-negative circuit of universal energy, from the womb of the earth and the sky, I discover and develop the heat and light of agni, immanent and beneficent power of nature present like air everywhere.

Agni, lord of light, by your grace we discover

and develop the power of agni, electricity from the midst of the sky, since it is present universally like the breath of air — agni which is a source of light, bright and beautiful, blazing by the splendour of the eternal sun, injuring none, and a means of comfort and happiness for all the people.

29. (Agni Devata, Gritsamada Ṛshi)

अपां पृष्ठमसि योनिरग्नेः समुद्रमभितः पिन्वमानम् । वर्धमानो महाँ२॥ऽआ च पुष्करे दिवो मात्रया वरिम्णा प्रथस्व ॥२९॥

Apaṁ pṛṣṭhamasi yoniragneḥ samudramabhitaḥ pinvamānam. Vardhamāno mahāṅ'ā ca puṣkare divo mātrayā varimṇā prathasva.

Agni, universal electric energy, you are the carrier of the waters and the mother of fire. Expanding the oceans (on earth and in the sky), yourself expanding on all sides, go on expanding with the expansive space of the heavens in the great womb of eternity.

30. (Dampati Devate, Gritsamada Ṛshi)

शर्म च स्थो वर्म च स्थोऽच्छिद्रे बहुलेऽउभे । व्यचस्वती संवसाथां भृतमग्निं पुरीष्यम् ॥३०॥

Śarma ca stho varma ca stho'chidre bahule' ubhe. Vyacasvatī saṁvasāthāṁ bhṛtamagniṁ purīṣyam.

Man and wife, both of you live together in a comfortable home of peace and plenty, safety and security, in a state of abundance and uninterrupted happiness. Live together a long age with yajna which, well-maintained, is the best guardian-source of conjugal bliss.

31. (Jayapati Devate, Gritsamada Ṛshi)

संवसाथाꣳस्वर्विदा समीचीऽउरसा त्मना ।
अग्निमन्तर्भरिष्यन्ती ज्योतिष्मन्तमजस्त्रमित् ॥३१॥

Saṁvasāthāṁ svarvidā samīcī'urasā tmanā.
Agnimantarbhariṣyantī jyotiṣmantamajasramit.

Man and wife, come together with heart and soul in unison, fully caring for each other and all, attaining a state of conjugal bliss, and live in peace and joy a long age with yajna fire, eternal light immanent in all, giving life and energy to all — and extended through the yajna of technology to be a source of new power and comfort.

32. (Agni Devata, Bharadwaja Ṛshi)

पुरीष्योऽसि विश्वभरा'ऽअथर्वा त्वा प्रथमो निरमन्थदग्ने ।
त्वामग्ने पुष्करादध्यथर्वा निरमन्थत । मूर्ध्नो विश्वस्य वाघतः ॥३२॥

Purīṣyo'si viśvabharā'atharvā tvā prathamo niramanthadagne. Tvāmagne puṣkarādadhy-atharvā niramanthata. Mūrdhno viśvasya vāghataḥ.

Agni, fire/electric energy, present in everything, you are the sustainer of the world. The first man of highest knowledge of reality, 'Atharva', explores you on top of the world, collects you and brings you down from the sky.

33. (Agni Devata, Bharadwaja Ṛshi)

तमु त्वा दध्यङ्ङृषिः पुत्रऽईधेऽअथर्वणः ।
वृत्रहणं पुरन्दरम् ॥३३॥

Tamu tvā dadhyaṅṅṛṣiḥ putra' īdhe'atharvaṇaḥ.
Vṛtrahaṇaṁ purandaram.

Then 'Dadhyang', man of science and technology, and son-like disciple of the man of vision and science, 'Atharva', further lights and develops you, 'Indra', i.e., electric energy, breaker of the clouds and shatterer of the hidden sources.

34. (Agni Devata, Bharadwaja Ṛshi)

तमु त्वा पाथ्यो वृषा समीधे दस्युहन्तमम् ।
धनञ्जयꣳ रणे रणे ॥३४॥

Tamu tvā pāthyo vṛṣā samīdhe dasyuhantamam.
Dhanañjayaṁ raṇe raṇe.

Agni, energy existing in water and air, shower-like source of power, winner of wealth in project after project, destroyer of evil and wickedness, I develop you in a positive and constructive manner.

35. (Hota Devata, Devashrava & Devavata Ṛshis)

सीद होतः स्वऽउ लोके चिकित्वान्त्सादया यज्ञꣳसुकृतस्य योनौ । देवावीर्देवान् हविषा यजास्यग्ने बृहद्यजमाने वयो धाः ॥३५॥

Sīda hotaḥ sva'u loke cikitvāntsādayā yajñaṁ sukṛtasya yonau. Devāvīrdevān haviṣā yajāsyagne bṛhadyajamāne vayo dhāḥ.

Hota, expert of the science of yajna, take your seat of bliss on the vedi, light and complete the yajna in the home of the noble yajamana. Agni, presiding power of yajna, developed and protected by the noble sages, feed the devas, powers of nature, with yajna materials and bless the yajamana with the great gift of health and longevity.

36. (Agni Devata, Gritsamada Ṛshi)

नि होता होतृषदने विदानस्त्वेषो दीदिवाँ२॥ऽअसदत्सुदक्षः।
अदब्धव्रतप्रमतिर्वसिष्ठः सहस्त्रम्भरः शुचिर्जिह्वोऽ-
अग्निः ॥३६॥

Ni hotā hotṛṣadane vidānastveṣo dīdivāṅ' asadat sudakṣaḥ. Adabdhavratapramatir vasiṣṭhaḥ sahasrambharaḥ śucijihvo' agniḥ.

The young disciple, participant in the yajna of education, sits close to his teacher in the house of learning. Eager to learn and shine brilliant in virtue and Dharma, smart and strong in performance, he is dedicated fearlessly to the vows and values of his own conscious choice. Blest is he with a thousand virtues of generosity, with a tongue of purity like fire itself.

37. (Agni Devata, Praskanva Ṛshi)

सꣳसीदस्व महाँ२॥ऽअसि शोचस्व देववीतमः ।
वि धूममग्नेऽअरुषं मियेध्य सृज प्रशस्त दर्शतम् ॥३७॥

Saṁ sīdasva mahāṅ' asi śocasva devavītamaḥ. Vi dhūmamagne'aruṣaṁ miyedhya sṛja praśasta darśatam.

Agni, venerable teacher, participating in the yajna of education, great indeed you are and most eminent of noble scholars. Shine and burn with the light of knowledge and purity. Take your preceptorial seat, remove the dark and create a full human being, handsome and brilliant as the day.

38. (Apah Devata, Sindhudweepa Ṛshi)

अपो देवीरुपसृज मधुमतीरयक्ष्माय प्रजाभ्यः ।
तासामास्थानादुज्जिहतामोषधयः सुपिप्पलाः ॥३८॥

Āpo devīrupa sṛja madhumatīrayakṣmāya prajābhyaḥ. Tāsāmāsthānādujjihatāmoṣadhayaḥ supippalāḥ.

Man of science and medicine, create excellent waters of spirituous efficacy and with their use in horticulture produce medicinal herbs and fruits for treatment of the people against consumptive diseases.

39. (Vayu Devata, Sindhudweepa Ṛshi)

सं ते वायुर्मातरिश्वा दधातूत्तानाया हृदयं यद्विकस्तम् । यो देवानां चरसि प्राणथेन कस्मै देव वषडस्तु तुभ्यम् ॥३९॥

Saṁ te vāyurmātariśvā dadhātūttānāyā hṛdayaṁ yadvikastam. Yo devānāṁ carasi prāṇathena kasmai deva vaṣaḍastu tubhyam.

Lady of the home, generous and broadminded, may the fragrant air of yajna sailing in the mother-sky support and inspire your liberal heart beaming with joy.

Lord of home, noble and generous, moving in the company of the blessed and the brilliant people with spirit and enthusiasm, may all my effort and action be for your good.

40. (Agni Devata, Sindhudveepa Ṛshi)

सुजातो ज्योतिषा सह शर्म वरूथमासदत्स्वः ।
वासोऽअग्ने विश्वरूपꣳसंव्ययस्व विभावसो ॥४०॥

Sujāto jyotiṣā saha śarma varūthamā'sadatsvaḥ.
Vāso'agne viśvarūpaṁ saṁvyayasva vibhāvaso.

Agni/Grihastha, well-arisen with light and lustre, abide in peace and security in your happy home. Shining with beauty and prosperity, live decently, enjoy all forms and modes of dress and ornaments, without vanity.

41. (Agni Devata, Vishvamana Ṛshi)

उदु॑ तिष्ठ स्वध्व॒रावा॑ नो दे॒व्या धि॒या । दृ॒शे च॑ भा॒सा बृ॑ह॒ता सु॑शु॒क्वनि॒राग्ने॑ याहि सुश॒स्तिभिः ॥४१॥

Udu tiṣṭha svadhvarāvā no devyā dhiyā. Dṛśe ca bhāsā bṛhatā suśukvanirāgne yāhi suśastibhiḥ.

Agni, worthy house-holder of yajnic work and conduct of love and non-violence, arise, and, with noble and virtuous intelligence, advance and protect us. Brilliant as fire and the sun, go forward with great splendour and fame, doing laudable work for all to see.

42. (Agni Devata, Kanva Ṛshi)

ऊ॒र्ध्वऽऊ॒ षु ण॑ऽऊ॒तये॒ तिष्ठा॑ दे॒वो न स॑वि॒ता । ऊ॒र्ध्वो वाज॑स्य॒ सनि॑ता॒ यद॒ञ्जिभि॑र्वा॒घद्भि॑र्विह्व॒यामहे ॥४२॥

Ūrdhva'ū ṣu ṇa'ūtaye tiṣṭhā devo na savitā. Ūrdhvo vājasya sanitā yadañjibhir-vāghadbhirvihvayāmahe.

Learned teacher, of high quality of mind and intelligence, brilliant as the sun, stay firm for our protection and progress. Eminent scholar of science and technology as you are, you procure for us means of power and defence. We call upon you and honour you with the scholars of distinction and penetrative vision sharp as the beams of sunlight.

43. (Agni Devata, Trita Ṛshi)

स जा॒तो गर्भो॑ऽअसि॒ रोद॑स्यो॒रग्ने॒ चारु॒र्विभृ॑त॒ऽओष॑धीषु । चि॒त्रः शिशु॒ः परि॒ तमा॑ꣳस्य॒क्तून् प्र मा॒तृभ्यो॒ऽअधि॒ कनि॑क्रदद् गाः ॥४३॥

Sa jāto garbho'asi rodasyoragne cārurvibhṛta' oṣadhīṣu. Citraḥ śiśuḥ pari tamāṁsyaktūn pra mātṛbhyo' adhi kanikradadgāḥ.

Learned teacher, man of knowledge, just as the morning sun, rising between the heaven and earth, beautiful, of various wonders, as its warmth is absorbed in the herbs, dispels the shades of darkness from the heaven and earth and moves on rising in its glory, so should the child grow up gaining the light of knowledge to shine in the life of its parents in the home.

44. (Agni Devata, Trita Ṛshi)

स्थिरो भव वीड्वङ्गऽआशुर्भव वाज्यर्वन् ।
पृथुर्भव सुषदस्त्वमग्नेः पुरीषवाहणः ॥४४॥

Sthiro bhava vīḍvaṅga'āśurbhava vājyarvan. Pṛthurbhava suṣadastvamagneḥ purīṣavāhaṇaḥ.

Child, keen for knowledge, be firm in the matter of education. Strong of body, sharp and smart in action, fast in learning and doing, gain practical knowledge of life's affairs. Bright as fire and light, create a place of dignity for yourself. Enjoy great prosperity and support the people around.

45. (Agni Devata, Chitra Ṛshi)

शिवो भव प्रजाभ्यो मानुषीभ्यस्त्वमङ्गिरः ।
मा द्यावापृथिवीऽअभि शोचीर्मान्तरिक्षं मा वनस्पतीन् ॥४५॥

Śivo bhava prajābhyo mānuṣībhyastvam-aṅgiraḥ. Mā dyāvāpṛthivī'abhi śocīrmā'-ntarikṣaṁ mā vanaspatīn.

Sonny, dear as my breath of life, be good to the people, to all human creations. Damage not the earth

and the environment, pollute not the sky, do not desecrate the heavens. Do not destroy the trees and the forests.

46. (Agni Devata, Trita Ṛshi)

प्रैतु॑ वा॒जी कनि॑क्रद॒न्नान॑द॒द्रास॑भः॒ पत्वा॑ । भर॑न्न॒ग्निं पु॑री॒ष्यं॑ मा पा॒द्यायु॑षः पु॒रा । वृषा॒ग्निं वृष॑ण॒ं भर॑न्न॒पां गर्भं॑समु॒द्रिय॑म्। अग्न॒ऽआया॑हि वी॒तये॑ ॥४६॥

Praitu vājī kanikradannānadadrāsabhaḥ patvā. Bharannagniṁ purīṣyam mā pādyāyuṣaḥ purā. Vṛṣāgniṁ Vṛṣaṇaṁ bharannapāṁ garbhaṁ samudriyam. Agna'ā yāhi vītaye.

Dear son, educated and enlightened, vibrating, fast and fiery with electric energy, rushing, roaring, giving, shooting to the goal, fall not before the full years of your life are attained.

Potent, creative, procreative, bearing and using the versatile energy of electricity, bring the showers of rain, child of the sea, sky and solar power, down to earth for the good of all.

47. (Agni Devata, Trita Ṛshi)

ऋ॒तꣳस॒त्यमृ॒तꣳस॒त्यम॒ग्निं पु॑री॒ष्य॒मङ्गि॑र॒स्वद्भ॑रामः। ओष॑धय॒ः प्रति॑मोदध्व॒मग्नि॒मे॒तꣳशि॒वमा॒यन्त॑म॒भ्यत्र॑ युष्माः। व्यस्य॒न् विश्वा॒ऽअनि॑रा॒ऽअमी॑वा नि॒षीद॑न्नो॒ऽअप॑ दुर्म॒तिं ज॑हि॥४७॥

Ṛtaṁ satyamṛtaṁ satyamagniṁ purīṣyamaṅgirasvadbharāmaḥ. Oṣadhayaḥ pratimodadhvamagnimetaṁ śivamāyantamabhyatra yuṣmāḥ. Vyasyan viśvā' anirā' amīvā niṣīdanno' apa durmatiṁ jahi.

Children of the nation, we know the Divine Law,

simple, straight, constant and eternal. We observe it in life and conduct. We know the truth of existence, real and dynamic. We follow it in thought, word and deed. We bear and use 'agni', the energy of nature, life's mode of preservation and promotion, and scientific means of protection and prosperity. It blesses herbs, trees and other vegetation, and these give us health and energy.

Listen you all, this agni is come, so good and blissful. Welcome it in response and rejoice.

Be seated, man of science and medicine. Drive off all that is enervating and infectious. Throw off all that is stupid and ill-disposed.

48. (Agni Devata, Trita Ṛshi)

ओषधय॒: प्रति॑गृभ्णीत॒ पुष्प॑वतीः सुपिप्प॒लाः ।
अ॒यं वो॒ गर्भ॑ऽऋ॒त्वियः॑ प्र॒त्नꣳस॒धस्थ॒मास॑दत् ॥४८॥

Oṣadhayaḥ pratigṛbhṇīta puṣpavatīḥ supippalāḥ. Ayaṁ vo garbha'ṛtviyaḥ pratnaṁ sadhasthamāsadat.

Come would be mothers (in response to the generosity of nature), take the soothing beauty of the herbal flowers and the nectar-sweets of fruit so that the timely arrival of the coming guest to the maternal womb may be auspicious.

49. (Agni Devata, Utkeela Ṛshi)

वि पाज॑सा पृ॒थुना॒ शोशु॑चानो॒ बाध॑स्व द्वि॒षो र॒क्षसो॒ऽअमी॑वाः।
सु॒शर्म॑णो बृ॒ह॒तः शर्म॑णि स्याम॒ग्नेर॒हꣳसु॒हव॑स्य॒ प्रणी॑तौ ॥४९॥

Vi pājasā pṛthunā śośucāno bādhasva dviṣo rakṣaso' amīvāḥ. Suśarmaṇo bṛhataḥ śarmaṇi syāmagnerahaṁ suhavasya praṇītau.

Dear husband, blest with various strength and power, bright and pure as agni (light), great, prosperous and generous, dedicated to yajna and social life, stop and remove the jealous, hostile and wicked enemies of our married life, and I would live happy in your beautiful home of love and peace, observing your noble values of life.

50. (Apah Devata, Sindhudveepa Ṛshi)

आपो॒ हि ष्ठा म॑यो॒भुव॒स्ता न॑ऽऊ॒र्जे द॑धातन ।
म॒हे रणा॑य॒ चक्ष॑से ॥५०॥

Āpo hi ṣṭhā mayobhuvastā na'ūrje dadhātana.
Mahe raṇāya cakṣase.

Women, pure, cool and generous like holy waters, creators of domestic peace and conjugal joy, stay firm and constant and hold on with strength and energy to face the great and memorable battles of life with us.

51. (Apah Devata, Sindhudveepa Ṛshi)

यो वः॑ शि॒वत॑मो॒ रस॒स्तस्य॑ भाजयतेह नः॑ ।
उ॒श॒तीरि॑व मा॒तर॑ः ॥५१॥

Yo vaḥ śivatamo rasastasya bhājayateha naḥ.
Uśatīriva mātaraḥ.

Women, the most blissful pleasure and happiness of life that is yours and ours, create and share the same here in the home with us with the love and passion for motherhood.

52. (Apah Devata, Sindhudveepa Ṛshi)

तस्मा॒ऽअर॑ं गमाम वो॒ यस्य॒ क्षया॑य॒ जिन्व॑थ ।
आपो॑ ज॒नय॑था च नः ॥५२॥

Tasmā'araṁ gamāma vo yasya kṣayāya jinvatha. Āpo janayathā ca naḥ.

Women, cool, pure and generous like holy waters, be active and happy and create conjugal peace and joy for a happy home for us and yourselves. And we too shall be wholly and exclusively with you with all our heart and soul.

53. (Mitra Devata, Sindhudveepa Ṛshi)

मित्रः सꣳसृज्य पृथिवीं भूमिं च ज्योतिषा सह ।
सुजातं जातवेदसमयक्ष्माय त्वा सꣳसृजामि प्रजाभ्यः ॥५३॥

Mitraḥ saṁsṛjya pṛthivīṁ bhūmiṁ ca jyotiṣā saha. Sujātaṁ jātavedasamayakṣmāya tvā saṁ sṛjāmi prajābhyaḥ.

Just as Mitra, the sun, joining the earth and the sky, illumines the two with its light, similarly I join you, Agni (yajna fire), brilliant and beautiful, and light you for the health and well-being of the people.

Just as you, husband and dear friend, having joined the earth and home with the light of your knowledge and sense of justice, give me love and joy for the health and happiness of the family and the people, so do I join and help you, man of noble birth and education, in the life of the home and the people.

54. (Rudra Devata, Sindhudveepa Ṛshi)

रुद्राः सꣳसृज्य पृथिवीं बृहज्ज्योतिः समीधिरे ।
तेषां भानुरजस्रऽइच्छुक्रो देवेषु रोचते ॥५४॥

Rudrāḥ saṁsṛjya pṛthivīṁ bṛhajjyotiḥ samīdhire. Teṣām bhānurajasra' icchukro deveṣu rocate.

Rudras (creative energies of the universe) create the earth and light it with the sun. The sun is the concentration of their energy and shines among the luminous objects continuously.

Similarly, men and women of knowledge and justice create the light and joy of life among the people and shine like the sun.

55. (Sineewalee Devata, Sindhudveepa Ṛshi)

सꣳसृ॑ष्टां॒ वसु॑भी रु॒द्रैर्धी॒रैः कर्म॒ण्यां॑ मृद॑म् ।
हस्ता॑भ्यां मृ॒द्वीं कृ॒त्वा सि॑नीवा॒ली कृ॑णोतु॒ ताम् ॥५५॥

Saṁsṛṣṭāṁ vasubhī rudrairdhīraiḥ karmaṇyāṁ mṛdam. Hastābhyāṁ mṛdvīṁ kṛtvā sinīvalī kṛṇotu tām.

Young man, just as an artist refines and softens his plastic material with his hands and creates a beautiful form, so a girl, soft and gentle, dexterous of hand and efficient in yajna ritual, shaped and refined by serious teachers of Vasu and Rudra (of twenty-four and thirty-six years) standing is worthy of your love. Win her love and take her to wife.

56. (Aditi Devata, Sindhudveepa Ṛshi)

सि॒नी॒वा॒ली सु॑कप॒र्दा सु॑कु॒री॒रा स्वौ॑प॒शा ।
सा तु॒भ्य॑मदिते म॒ह्योखां॑ दधातु॒ हस्त॑योः ॥५६॥

Sinīvālī sukapardā sukurīrā svaupaśā. Sā tubhyamadite mahyokhāṁ dadhātu hastayoḥ.

Aditi, infinite creative power, mother of the universe, the young woman inspired with love, of beautiful hair, handsome of body, wearing beautiful

ornaments, virtuous in action and expert in food preparation carries in her hands a tray of delicious foods and waits on you.

57. (Aditi Devata, Sindhudveepa Ṛshi)

उ॒खां कृ॑णोतु॒ शक्त्या॑ बा॒हुभ्या॒मदि॑तिर्धि॒या । मा॒ता पु॒त्रं यथो॒पस्थे॒ साग्निं बि॑भर्त्तु॒ गर्भ॑ऽआ । म॒खस्य॒ शिरो॑ऽसि॥५७॥

Ukhāṁ kṛṇotu śaktyā bāhubhyāmaditirdhiyā. Mātā putraṁ yathopasthe sāgniṁ bibharttu garbha' ā. Makhasya śiro'si.

Young householder, you are the head of yajna. With her power, skill and intelligence, and, with her own hands, may Aditimake a tray of yajna materials for you.

Just as a mother holds her baby in her lap, so may your wife hold agni, a bright and vibrating foetus, in her womb in grihastha yajna.

58. (Vasu, Rudra, Aditya, Vishvedeva Devata, Sindhudveepa Ṛshi)

वस॑वस्त्वा कृण्वन्तु गाय॒त्रेण॒ छन्द॑साङ्गिर॒स्वद् ध्रु॒वासि॑ पृथि॒व्यसि॑ धा॒रया॒ मयि॑ प्र॒जाꣳरा॒यस्पोषं॑ गौप॒त्यꣳ सु॒वीर्यं॑ꣳ सजा॒तान्यज॑मानाय रु॒द्रास्त्वा॑ कृण्वन्तु॒ त्रैष्टु॑भेन॒ छन्द॑साङ्गिर॒स्वद् ध्रु॒वास्य॒न्तरि॑क्षमसि धा॒रया॒ मयि॑ प्र॒जाꣳरा॒यस्पोषं॑ गौप॒त्यꣳसु॒वीर्यं॑ꣳ सजा॒तान्यज॑मानायादि॒त्यास्त्वा॑ कृण्वन्तु॒ जाग॑तेन॒ छन्द॑साङ्गिर॒स्वद् ध्रु॒वासि॒ द्यौर॑सि धा॒रया॒ मयि॑ प्र॒जाꣳरा॒यस्पोषं॑ गौप॒त्यꣳसु॒वीर्यं॑ꣳसजा॒तान्यज॑मानाय॒ विश्वे॑ त्वा दे॒वा वै॑श्वान॒राः कृ॑ण्व॒न्त्वानु॑ष्टुभेन॒ छन्द॑साङ्गिर॒स्वद् ध्रु॒वासि॒ दिशो॑ऽसि धा॒रया॒ मयि॑ प्र॒जाꣳरा॒यस्पोषं॑ गौप॒त्यꣳ-सु॒वीर्यं॑ꣳसजा॒तान्यज॑मानाय ॥५८॥

Vasavastvā kṛṇvantu gāyatreṇa chandasā'ṅgirasvad dhruvā'si pṛthivyasi dhārayā mayi prajāṁ rāyaspoṣaṁ gaupatyaṁ suvīryaṁ sajātānyajamānāya rudrāstvā kṛṇvantu traiṣṭubhena chandasā'ṅgirasvad dhruvā'syantarikṣamasi dhāryā mayi prajāṁ rāyaspoṣaṁ gaupatyaṁ suvīryaṁ sajātānyajamānayādityāstvā kṛṇvantu jāgatena chandasā'ṅgirasvad dhruvā'si dyaurasi dhāryā mayi prajāṁ rāyaspoṣam gaupatyaṁ suvīryaṁ sajātānyajamānāya viśve tvā devā vaiśvānarāḥ kṛṇvantvānuṣṭubhena chandasā'ṅgirasvad dhruvā'si diśo'si dhāryā mayi prajāṁ rāyaspoṣaṁ gaupatyaṁ suvīryaṁ sajātānyajamānāya.

Virgin girl, firm and strong you are like the breath of vitality, blissful and generous as earth. May the teachers of the Vasu order of 24 years prepare you with the inspiring gayatri verses to be my wife and give you unto me.

Bachelor youth, unshakeable as the vital air and tolerant as the earth, may the teachers of the Vasu order of 24 years prepare you with the inspiring gayatri verses to be my husband and give you unto me. Bless me with children, wealth of life, good health, economic prosperity, and honour and lustre. And the children would be for the yajamana, the teacher, for study.

Young woman, you are firm like the sky, full of love like the space between earth and heaven. May the teachers of the Rudra order of 36 years prepare you with the trishtup verses to be my wife and give you unto me.

Young man, you are firm like the sky, full of love like the space between earth and heaven. May the

teachers of the Rudra order of 36 years prepare you with the trishtup verses to be my husband and give you unto me. Get me children, wealth of life, good health, economic prosperity, and social honour and lustre. And the children would be for the yajamana, the teacher, for study.

Young and learned woman, you are inviolable like the light of the sun, brilliant and enlightening. May the teachers of the Aditya order of 48 years, with the jagati verses, give you unto me as wife.

Young man of learning, you are firm and invincible like the light of the sun, brilliant in character and behaviour. May the teachers of the Aditya order of 48 years, with the jagati verses, give you unto me as husband. Give me children, world fame, good health, economic prosperity and brilliance of well-being. And the children would be for the yajamana, a brilliant teacher, for study.

Blessed girl, you are firm and strong as the universal spirit of life among living beings, darling of space in all the directions. May all the learned sages and brilliant leaders of the world, with the anushtup verses, give you unto me as wife.

Blessed young man, firm and strong as the vital link of life among living beings, admired of everybody in all the directions, may all the learned sages and brilliant leaders of the world, with the anushtup verses, give you unto me as husband. Bless me with children, glory, health, economic prosperity and intellectual brilliance, and the pride of heroic motherhood. And the children would be for the yajamana, the teacher preceptor of truth, for study.

59. (Aditi Devata, Sindhudveepa Ṛshi)

अदि॑त्यै रास्ना॒स्यदि॑तिष्टे॒ बिल॑ं गृभ्णातु । कृ॒त्वाय॒ सा म॒हीमु॒खां मृ॒न्मयी॑ं योनि॑म॒ग्नये । पु॒त्रेभ्य॒: प्राय॑च्छ॒ददि॑तिः श्र॒पया॒निति॑ ॥५९॥

Adityai rāsnāsyaditiṣṭe bilaṁ gṛbhṇātu Kṛtvāya sā mahīmukhāṁ mṛnmayīṁ yonimagnaye. Putrebhyaḥ prāyacchadaditiḥ śrapayāniti.

Mother teacher, you are the giver of knowledge for the girl-child, your disciple. Let the disciple receive your body of knowledge with observance of the discipline of 'brahmacharya' (celibacy and austerity).

Let the mother give the big, sacred, earthen sacrificial tray to the disciples to mix and cook the materials and prepare these for the fire of yajna.

60. (Vasus and others Devata, Sindhudveepa Ṛshi)

वस॑वस्त्वा धूपयन्तु गाय॒त्रेण॒ छन्द॑साङ्गिर॒स्वद् रु॒द्रास्त्वा॑ धूपयन्तु त्रैष्टु॑भेन॒ छन्द॑साङ्गिर॒स्वदा॑दि॒त्यास्त्वा॑ धूपयन्तु जाग॑तेन॒ छन्द॑साङ्गिर॒स्वद् विश्वे॑ त्वा दे॒वा वै॑श्वान॒रा धू॑पय॒न्त्वानु॑ष्टुभेन॒ छन्द॑साङ्गिर॒स्वदिन्द्र॑स्त्वा धूपयन्तु वरु॑णस्त्वा धूपयतु विष्णु॒स्त्वा धूपयतु ॥६०॥

Vasavastvā dhūpayantu gāyatreṇa chandasāṅgirasvad rudrāstvā dhūpayantu traiṣṭubhena chandasāṅgirasvadādityāstva dhūpayantu jāgatena chandasāṅgirasvad viśve tvā devā vaiśvānarā dhūpayantvānuṣṭubhena chandasāṅgirasvad indrastvā dhūpayatu varuṇastvā dhūpayatu viṣṇustvā dhūpayatu.

Brahmachari/Brahmacharini, may the teachers of the first order of Vasus of 24 years standing, with gayatri

verses, like the vitality of pranas, strengthen you with nourishing and delicious foods.

May the scholars of the higher order of Rudras of 36 years standing, with trishtup verses, like science, enlighten you with scientific method and discriminative knowledge.

May the scholars of the highest order of Adityas of 48 years standing, with jagati verses, like the purest air of the sky, temper you with right conduct and behaviour.

May the versatile scholars and men of wide experience of the world, with anushtup verses, like the vibrations of electric currents, vitalize you with inspiring advice and discussion.

May Indra, man of power in governance, train you in the art of management and administration. May Varuna, man of right choice, give you the right vision and will in practical ethics and politics of value. May Vishnu, man of comprehensive knowledge and yoga, train you in the practice of personal and collective yoga and yajna of cooperation and common pursuits.

61. (Aditi & others Devata, Sindhudveepa Ṛshi)

अदि॑तिष्ट्वा दे॒वी वि॒श्वदे॑व्यावती पृथि॒व्याः स॒धस्थेऽ॒ अङ्गि॑र॒स्वत् ख॑नत्ववट दे॒वानां॑ त्वा॒ पत्नीर्दे॒वीर्वि॑श्वदे॑व्यावतीः पृथि॒व्याः स॒धस्थेऽअङ्गि॑र॒स्वद्ध॑धतूखे धि॒षणा॑स्त्वा दे॒वीर्वि॑श्व॒दे॑व्यावतीः पृथि॒व्याः स॒धस्थेऽअङ्गि॑र॒स्वद्भी॒न्धतामुखे॒ वरू॑त्रीष्ट्वा दे॒वीर्वि॑श्वदे॑व्यावतीः पृथि॒व्याः स॒धस्थेऽ॒ अङ्गि॑र॒स्वच्छ्र॑पयन्तूखे॒ ग्नास्त्वा॑ दे॒वीर्वि॑श्वदे॑व्यावतीः पृथि॒व्याः स॒धस्थेऽअङ्गि॑र॒स्वत्प॑चन्तूखे॒ जन॑य॒स्त्वाच्छि॑न्नपत्रा दे॒वीर्वि॑श्व॒दे॑व्यावतीः पृथि॒व्याः स॒धस्थेऽअङ्गि॑र॒स्वत्प॑चन्तूखे ॥६१॥

Aditiṣṭvā devī viśvadevyāvatī pṛthivyāḥ sadhasthe'aṅgirasvat khanatvavaṭa devānāṁ tvā patnīrdevīrviśvadevyāvatīḥ pṛthivyāḥ sadhasthe aṅgirasvaddadhatūkhe dhiṣaṇāstvā devīrviśva-devyāvatīḥ pṛthivyāḥ sadhasthe aṅgirasvad-abhīndhatāmukhe varūtrīṣṭvā devīrviśva-devyāvatīḥ pṛthivyāḥ sadhasthe aṅgirasv-acchrapayantūkhe gnāstvā devīrviśvadevyāvatīḥ pṛthivyāḥ sadhasthe aṅgirasvatpacantūkhe janayastvāchinnapatrā devīrviśvadevyāvatīḥ pṛthivyāḥ sadhasthe aṅgirasvat pacantūkhe.

Innocent child, may the noble teachers, distinguished among the scholars of the world, at a settled place on the earth probe and open out your mind for development like the heat of fire.

Intelligent girl, may the wives of scholars, distinguished among scholars of the world, at a distinguished school on the earth, hold you in their care like the breath of life.

Ambitious girl, may the women of science and word-power, distinguished among scholars of the world, light up your will and intelligence like the vitality of their own life.

Industrious girl, keen for the wealth of knowledge like a yajna vessel, may the noble teachers, eminent among distinguished scholars of the world in the field of science, in a reputed school of the world, enlighten you and temper you to perfection like the light of the sun.

Brilliant girl, may the scholars of Vaidic knowledge, noble and distinguished among scholars of

the world, in some reputed institution of the world, enlighten you to fullness of resistance and action like the currents of electricity.

Dedicated girl, may the noble women of distinction, eminent among the scholars of the world, most meritorious and flying high in achievement, generous as teachers refine you and distil your human quality to perfection like the nectar of juices in the lap of mother earth in an ideal institution.

Dear girl, be with them and learn, and grow to human perfection.

62. (Mitra Devata, Vishvamitra Ṛshi)

मित्रस्य चर्षणीधृतोऽवो देवस्य सानसि ।
द्युम्नं चित्रश्रवस्तमम् ॥६२॥

Mitrasya carṣaṇīdhṛto'vo devasya sānasi.
Dyumnaṁ citraśravastamam.

Lady of the house, honour and safeguard the old and auspicious wealth and reputation of your noble husband, friend and supporter of all and an admirable man of generosity and hospitality.

63. (Savita Devata, Vishvamitra Ṛshi)

देवस्त्वा सवितोद्वपतु सुपाणिः स्वङ्गुरिः सुबाहुरुत शक्त्या।
अव्यथमाना पृथिव्यामाशा दिशऽआपृण ॥६३॥

Devastvā savitodvapatu supāṇiḥ svaṅguriḥ subāhuruta śaktyā. Avyathamānā pṛthivyāmāśā diśa'āpṛṇa.

Lady of the house, your noble husband, brilliant and generous like the sun, of long arms, beautiful hands

and lovely fingers, with his strength and potency may bless you with conjugal joy and children. You too, without fear or trouble, may fill the earth in all direction with hope and expectation.

64. (Mitra Devata, Vishvamitra Ṛshi)

उ॒त्थाय॑ बृह॒ती भ॒वोदु॑ तिष्ठ ध्रु॒वा त्वम् ।
मित्रै॒तां त॑ऽउ॒खां परि॑ददा॒म्यभि॑त्त्याऽए॒षा मा भे॑दि ॥६४॥

Utthāya bṛhatī bhavodu tiṣṭha dhruvā tvam.
Mitraitāṁ ta'ukhāṁ pari dadāmyabhittyā'eṣā mā bhedi.

Enlightened girl, arise, and having risen, be great and stay firm.

Friend, dear groom, I give unto you this noble and generous girl for wife wholly and exclusively for a free and fearless life. Never have any reservations with her, never entertain any differences with her as a matter of faith and trust.

65. (Vasus & others Devata, Vishvamitra Ṛshi)

वस॑व॒स्त्वाच्छृ॑न्दन्तु गाय॒त्रेण॒ छन्द॑साङ्गिर॒स्वद्रु॒द्रास्त्वाच्छृ॑न्दन्तु त्रैष्टु॑भेन॒ छन्द॑साङ्गिर॒स्वदा॑दि॒त्यास्त्वाच्छृ॑न्दन्तु जाग॑तेन॒ छन्द॑साङ्गिर॒स्वद्विश्वे॑ त्वा दे॒वा वै॑श्वान॒राऽआच्छृ॑न्द॒न्त्वानु॑ष्टुभेन॒ छन्द॑साङ्गिर॒स्वत् ॥६५॥

Vasavastvā"chṛndantu gāyatreṇa chandasāṅgirasvadrudrāstvā"chṛndantu traiṣṭubhena chandasāṅgirasvadādityāstva"cchṛndantu jāgatena chandasāṅgirasvadviśve tvā devā vaiśvānarā'ācchṛndantvānuṣṭubhena chandasāṅgirasvat.

May the scholars of the first order of Vasus, with

the inspiring gayatri verses, kindle you like fire. May the scholars of the higher order of Rudras, with the enlightening trishtup verses, enlighten and firm you up, like pranic energy, in the triple discipline of knowledge, action and worship. May the scholars of the highest order of Adityas, like the sun, brighten you up with the jagati verses of world vision. May all the noble saints and sages of the world, with the elevating anushtup verses, enliven and sanctify you like the distilled essences of nature's powers.

66. (Agni & others Devata, Vishvamitra Ṛshi)

आकू॑तिम॒ग्निं प्र॒युज॒ꣳस्वाहा॒ मनो॑ मे॒धाम॒ग्निं प्र॒युज॒ꣳस्वाहा॑ चि॒त्तं विज्ञा॑तम॒ग्निं प्र॒युज॒ꣳस्वाहा॑ वा॒चो विधृ॑तिम॒ग्निं प्र॒युज॒ꣳस्वाहा॑ प्र॒जाप॑तये॒ मन॑वे॒ स्वाहा॒ग्नये॑ वैश्वान॒राय॒ स्वाहा॑ ॥६६॥

Ākūtimagniṁ prayujaṁ svāhā mano medhām-agniṁ prayujaṁ svāhā cittaṁ vijñātamagniṁ prayujaṁ svāhā vāco vidhṛtimagniṁ prayujaṁ svāhā prajāpataye manave svāhā'gnaye vaiśvānarāya svāhā.

With truth of word and action, light the fire which inspires to courageous thinking and collective decision.

With truth and honesty of social behaviour, light up the inner vitality which inspires the mind to will and the intellect to analyse and understand the problems of life.

With honest social action, promote the agni, social will, which inspires chitta, instrument of knowledge, to think and preserve the knowledge already gained.

With truth of word and honesty of commitment, maintain the fire which inspires you to proclaim the truth in speech and to safeguard it in memory and tradition.

Keep up the fire of inspiration, action and enthusiasm for the preservation and promotion of agni (fire and energy, both physical and mental), lighted, used and applied in personal yoga and collective action in the service of Prajapati, lord of the created world, Manu, men of thought, research and meditation, Agni, the enlightened leaders of the world, and Vaishwanara, the omnipresent Life of existence — the Supreme.

(Keep up the fire, for the fire, in the service of Fire, Agni).

67. (Savita Devata, Atreya Ṛshi)

विश्वो॑ दे॒वस्य॑ ने॒तुर्मर्तो॑ वुरीत स॒ख्यम् ।
विश्वो॑ रा॒यऽइ॑षुध्यति द्यु॒म्नं वृ॑णीत पु॒ष्यसे॒ स्वाहा॑ ॥६७॥

Viśvo devasya neturmarto vurīta sakhyam. Viśvo rāya'iṣudhyati dyumnaṁ vṛṇīta puṣyase svāhā.

Let the people of the world opt for the love and friendship of the leading Light of the world. Let them all gird up their loins, take up arms for the wealth of the world and win the prize of honour and prosperity with truth of word and deed. This is how you flourish.

68. (Amba Devata, Atreya Ṛshi)

मा सु भि॑त्था॒ मा सु रि॒षोऽम्ब॑ धृष्णु वी॒रय॑स्व॒ सु ।
अ॒ग्निश्चे॒दं क॑रिष्यथः ॥६८॥

Mā su bhitthā mā su riṣo'mba dhṛṣṇu vīrayasva su. Agniścedaṁ kariṣyathaḥ.

Mother, alienate us not from learning. Hurt us not to ruin. Proud and bold, be valiant and take us to the end of the job with success. Mother and father/ Mother and child, doing thus bold and fine together like Agni, fire and the sun, you will accomplish the task on hand.

69. (Amba Devata, Atreya Ṛshi)

दृꣳह॑स्व देवि पृथिवि स्व॒स्तयेऽआसु॒री मा॒या स्व॒धया॑ कृ॒तासि॑ । जुष्टं॑ दे॒वेभ्यऽइ॒दम॑स्तु ह॒व्यमरि॑ष्टा॒ त्वमुदि॑हि य॒ज्ञेऽअ॒स्मिन् ॥६९॥

Dṛṁhasva devi pṛthivi svastaye'āsurī māyā svadhayā kṛtā'si. Juṣṭaṁ devebhya'idamastu havyamariṣṭā tvamudihi yajñe'asmin.

Noble woman of knowledge and brilliance, generous as mother earth, be strong and firm for the sake of peace and joy. By your own virtue, with food and water, you have realized the power vibrant in pranic energy. Pure and unsullied, rise in this home yajna and help us grow. The food you have prepared for the yajna and the knowledge you have gathered,may it be a gift for all the people.

70. (Agni Devata, Somahuti Ṛshi)

द्र्व॑न्नः स॒र्पिरा॑सुतिः प्र॒त्नो होता॒ वरे॑ण्यः ।
सह॑सस्पु॒त्रोऽअद्भु॑तः ॥७०॥

Drvannaḥ sarpirāsutiḥ pratno hotā vareṇyaḥ. Sahasasputro' adbhutaḥ.

Noble young man, living on herbs and fruits for food, and the fragrance of distilled ghee from yajna for 'drink' (breathing), a yajnic of long standing, choice of

the good, son of a bold and courageous man, wonderful of nature, character and performance, rise in this home yajna of the family for growth in peace and joy.

71. (Agni Devata, Virupa Ṛshi)

परस्याऽअधि संवतोऽवराँ२॥ऽअभ्यातर ।
यत्राहमस्मि ताँ२॥ऽअव ॥७१॥

Parasyā'adhi saṁvato'varāṅ' abhyātara.
Yatrāhamasmi tāṅ' ava.

Virgin girl of excellence, on marriage, leave those you have departed from, and come, join those who are here on this side. Support and defend those wherever I am. If there was anything low or mean earlier, give up that, and adopt and uphold the values of our family.

72. (Agni Devata, Varuni Ṛshi)

परमस्याः परावतो रोहिदश्वऽइहागहि ।
पुरीष्यः पुरुप्रियोऽग्ने त्वं तरा मृधः ॥७२॥

Paramasyāḥ parāvato rohidaśva'ihāgahi.
Purīṣyaḥ purupriyo'gne tvaṁ tarā mṛdhaḥ.

Agni, young man of excellence, best of social supporters, most loved of the people, come here from afar on a chariot of fire for this excellent girl, join her, and with her overcome the hurdles of your life.

73. (Agni Devata, Jamadagni Ṛshi)

यदग्ने कानि कानि चिदा ते दारुणि दध्मसि ।
सर्वं तदस्तु ते घृतं तज्जुषस्व यविष्ठ्य ॥७३॥

Yadagne kāni kāni cid ā te dāruṇi dadhmasi.
Sarvaṁ tadastu te ghṛtaṁ tajjuṣasva yaviṣṭhya.

Young man/woman, brilliant like fire, whatever things are for you, all those we place on the shelf. Accept and take all that as fire accepts the oblations of ghee. All that is ours is yours. All that is yours is ours too.

74. (Agni Devata, Jamadagni Ṛshi)

यदत्त्युपजिह्विका यद् वम्रोऽअतिसर्पति ।
सर्वं तदस्तु ते घृतं तज्जुषस्व यविष्ठ्य ॥७४॥

Yadattyupajihvikā yad vamro atisarpati. Sarvaṁ tadastu te ghṛtaṁ tajjuṣasva yaviṣṭhya.

Young man/woman of excellence, brilliant as fire, whatever the woman/man of controlled taste and tongue eats, and howsoever her/his breath flows in and out, all that is yours, for you. That is for your love and joy. Take all that as fire consumes the oblations.

75. (Agni Devata, Nabhanedishtha Ṛshi)

अहरहरप्रयावं भरन्तोऽश्वायेव तिष्ठते घासमस्मै ।
रायस्पोषेण समिषा मदन्तोऽग्ने मा ते प्रतिवेशा रिषाम॥७५॥

Aharaharaprayāvaṁ bharanto' śvāyeva tiṣṭhate ghāsamasmai. Rāyaspoṣeṇa samiṣā madanto'-gne mā te prativeśā riṣāma.

Agni, learned man of justice and brilliance, just as we bear lovely green grass for a horse in the stables every day, so we bear good and wholesome food and other things to this fair and just house-holder as his partners in good deeds of Dharma. May we, enjoying ourselves with plenty of food and energy, health and wealth with him, never injure the honour and reputation of this noble man out of jealousy.

76. (Agni Devata, Nabhanedishtha Ṛshi)

नाभा॑ पृथि॒व्याः स॑मिधा॒नेऽअ॒ग्नौ रा॒यस्पोषा॑य बृह॒ते ह॑वा-
महे । इ॒र॒म्म॒दं बृ॒हदु॑क्थं॒ यज॑त्रं॒ जेता॑रम॒ग्निं पृत॑नासु
सास॒हिम् ॥७६॥

Nābhā pṛthivyāḥ samidhāne'agnau rāyaspoṣāya bṛhate havāmahe. Irammadaṁ bṛhadukthaṁ yajatraṁ jetāramagniṁ pṛtanāsu sāsahim.

When the fire is lit in the vedi in the heart of the land and the battle is raging for abundance and prosperity and for high national honour, we call upon agni, a fiery leader with electric action, victorious in battle and of tremendous endurance, himself a man of plenty and prosperity, admirable of character and adorable in performance. (We call upon such a man to lead the nation.)

77. (Agni Devata, Nabahanedishtha Ṛshi)

याः सेना॑ऽअ॒भीत्व॑रीराव्या॒धिनी॒रुग॑णाऽउ॒त ।
ये स्ते॒ना ये च॒ तस्क॑रा॒स्ताँस्तेऽअ॒ग्नेऽपि॑दधाम्या॒स्ये ॥७७॥

Yāḥ senā' abhītvarīrāvyādhinīruganāḥ'uta. Ye stenā ye ca taskarāstāṅste'agne'pi dadhāmyāsye.

There are the forces up against in arms, large, swift and ready to strike. There are the thieves and the smugglers. All these that are there, I throw into the flames of fire. President of the Council, commander of the army, you do the same.

78. (Agni Devata, Nabhanedishtha Ṛshi)

दꣳष्ट्रा॑भ्यां म॒लिम्लू॒ञ्जम्भ्यै॒स्तस्क॑राँ२॥ऽउ॒त ।
हनु॑भ्याꣳस्ते॒नान् भग॒वस्ताँस्त्वं खा॑द॒ सुखा॑दितान् ॥७८॥

Daṁṣṭrābhyāṁ malimlūñjambhyaistaskaraṅ' uta. Hanubhyāṁ stenān bhagavastāṅstvaṁ khāda sukhāditān.

Ruler of the land, Chief of law and order, tear the night-walkers and highway men with the fangs of punishment, crush the robbers and smugglers with the jaws of justice. Seize and hold the thieves and grabbers of others' rights and property with the chains of law. You eliminate them all.

79. (Senapati Devata, Nabhanedishtha Ṛshi)

ये जनेषु मलिम्लव स्तेनासस्तस्करा वने ।
ये कक्षेष्वघायवस्ताँस्ते दधामि जम्भयोः ॥७९॥

Ye janeṣu malimlava stenāsastaskarā vane. Ye kakṣeṣvaghāyavastāṅste dadhāmi jambhayoḥ.

Chief of law and order, those who commit despicable acts in the public, rob and smuggle in the forests, and commit crimes in high and hiding places and live a life of sin and crime, all these I put into the court of your justice.

80. (Adhyapaka-Upadeshika Devata, Nabhanedishtha Ṛshi)

योऽअस्मभ्यमरातीयाद्यश्च नो द्वेषते जनः ।
निन्दाद्योऽअस्मान् धिप्साच्च सर्वं तं भस्मसा कुरु ॥८०॥

Yo'asmabhyamarātīyādyaśca no dveṣate janaḥ. Nindādyo' asmān dhipsācca sarvaṁ taṁ bhasmasā kuru.

Ruler of the land, if a person maligns us out of hostility, or hates us out of jealousy, or speaks ill of us out of contempt, or deceives us to injure and destroy us, reduce all that hate, anger and negativity to ashes.

81. (Purohita & Yajamana Devata, Nabhanedishtha Ṛshi)

सꣳशितं मे ब्रह्म सꣳशितं वीर्यं बलम् ।
सꣳशितं क्षत्रं जिष्णु यस्याहमस्मि पुरोहितः॥८१॥

Saṁśitaṁ me brahma saṁśitaṁ vīryaṁ balam.
Saṁśitaṁ kṣatraṁ jiṣṇu yasyāhamasmi purohitaḥ.

I am the high-priest of the yajamana, foremost in his creative and constructive projects. May the yajamana's knowledge of the Veda and mine be commendable. May his strength and prowess and mine be admirable. May his power and dominion and mine be great and praise-worthy.

82. (Sabhapati & Yajamana Devata, Nabhanedishtha Ṛshi)

उदेषां बाहूऽअतिरमुद्वर्चोऽअथो बलम् ।
क्षिणोमि ब्रह्मणामित्रानुन्नयामि स्वाँ२॥ऽअहम् ॥८२॥

Udeṣāṁ bāhū' atiramudvarco' atho balam.
Kṣiṇomi brahmaṇā'mitrānunnayāmi svāṅ' aham.

I am the high-priest of the yajamana. With my knowledge and science of the Veda, I overcome the strength of arms, power and valour, honour and lustre of the others, i.e., thieves, robbers and cut-throats, etc., reduce their strength to nullity, and raise our honour and lustre high.

83. (Yajamana & Purohita Devata, Nabhanedishtha Ṛshi)

अन्नपतेऽन्नस्य नो देह्यनमीवस्य शुष्मिणः ।
प्रप्र दातारं तारिषऽऊर्जं नो धेहि द्विपदे चतुष्पदे ॥८३॥

Annapate'nnasya no dehyanamīvasya śuṣmiṇaḥ.
Pra pra dātāraṁ tāriṣa' ūrjaṁ no dhehi dvipade catuṣpade.

Lord of food and energy, bless us with food, nourishing, invigorating, free from pollution and pleasing to taste. Bless the giver, the yajamana, to advance and attain fulfilment and prosperity. Give us energy both for humans and the animals.

इति एकादशोऽध्यायः ॥

CHAPTER–XII

1. (Agni Devata, Vatsapri Ṛshi)

दृ॒शा॒नो रु॒क्मऽउ॒र्व्या व्य॑द्यौद् दु॒र्मर्ष॒मायुः॒ श्रि॒ये रु॑चा॒नः।
अ॒ग्निर॒मृतो॑ऽअभव॒द्वयो॑भि॒र्यदे॑नं॒ द्यौर॑जन॒यत्सु॒रेताः॑ ॥१॥

Dṛśāno rukma'urvyā vyadyaud durmarṣamāyuḥ śriye rucānaḥ. Agniramṛto'abhavadvayobhiryadenaṁ dyaurajanayatsuretāḥ.

Agni, Lord of Light, Light Itself, the Sun, explodes into light and illuminates the earth and reveals all the objects on the earth. The self-luminous lord, Himself the immortal seed of life, for His own glory and joy of the creatures, creates forms of indestructible life with foods as means and support of life. And He it is who creates the man of knowledge and vision (to show the divine path of life to others).

2. (Agni Devata, Kutsa Ṛshi)

नक्तो॒षासा॒ सम॑नसा॒ विरू॑पे धा॒पये॑ते॒ शिशु॒मेक॑ꣳ समी॒ची ।
द्यावा॒क्षामा॑ रु॒क्मोऽअ॒न्तर्वि भा॑ति दे॒वाऽअ॒ग्निं धार॑यन् द्रविणो॒दाः ॥२॥

Natkoṣāsā samanasā virūpe dhāpayete śiśumekaṁ samīcī. Dyāvākṣāmā rukmo' antarvibhāti devā 'agniṁ dhārayan draviṇodāḥ.

The night and the dawn, one dark, the other luminous, both different in form but of equal mind, together nurse one child, the sun, like two mothers. The self-luminous agni, light and life of the universe — of which the sun is a child — pervades both the earth and

the heavens. All the powers of nature which sustain and invigorate life hold on to agni, the central life and spirit.

3. (Savita Devata, Shyavashva Ṛshi)

विश्वा रूपाणि प्रतिमुञ्चते कविः प्रासावीद् भद्रं द्विपदे चतुष्पदे। वि नाकमख्यत्सविता वरेण्योऽनु प्रयाणमुषसो विराजति ॥३॥

Viśvā rūpāṇi pratimuñcate kaviḥ prāsāvīd bhadraṁ dvipade catuṣpade. Vi nākamakhyat savitā vareṇyo'nu prayāṇamuṣaso virājati.

Savita, lord of light and life, the sun, choice of all, watches all and inspires all. It lights up the dawn and illuminates and reveals all the forms of existence. It creates the means of life and support for the humans and the animals, and lights up the heavens above.

4. (Garutman Devata, Shyavashva Ṛshi)

सुपर्णोऽसि गरुत्माँस्त्रिवृत्ते शिरो गायत्रं चक्षुर्बृहद्रथन्तरे पक्षौ । स्तोमऽआत्मा छन्दाꣳस्यङ्गानि यजूꣳषि नाम । साम ते तनूर्वामदेव्यं यज्ञायज्ञियं पुच्छं धिष्ण्याः शफाः । सुपर्णोऽसि गरुत्मान्दिवं गच्छ स्वः पत ॥४॥

Suparṇo'si garutmāṅstrivṛtte śiro gāyatraṁ cakṣurbṛhadrathantare pakṣau. Stoma' ātma chandāṁsyaṅgāni yajūṁṣi nāma. Sāma te tanūrvāmadevyaṁ yajñāyajñiyaṁ pucchaṁ dhiṣṇyāḥ śaphāḥ. Suparṇo'si garutmān divaṁ gaccha svaḥ pata.

Man of knowledge and of the power of knowledge, you are like a celestial bird with beautiful wings and a high-flying soul: threefold virtue of knowledge, action and divine worship is your head and

brain by which you ward off the miseries of others. The knowledge of gayatri verses is your eye and vision. Brihad-rathantara sama verses are like your wings, something like a chariot by which you can cross the rivers of misery. Rigveda is your soul. The chhanda verses of the Veda are like the limbs of your body. The verses of Yajurveda are like your name and identity. Samaveda is like your body. The do's and dont's of the Vamadevya Samans are like your back bone. The roll of your voice is like your claws. You are like the divine eagle, Garuda, majestic and magnanimous. You are the sun, master of grandeur. Rise to the heavens. Find the bliss of heaven.

5. (Vishnu Devata, Shyavashva Ṛshi)

विष्णोः क्रमोऽसि सपत्नहा गायत्रं छन्दऽआरोह पृथिवीमनु विक्रमस्व विष्णोः क्रमोऽस्यभिमातिहा त्रैष्टुभं छन्दऽआरोहान्तरिक्षमनु विक्रमस्व विष्णोः क्रमोऽस्यरातीयतो हन्ता जागतं छन्दऽआरोह दिवमनु विक्रमस्व विष्णोः क्रमोऽसि शत्रूयतो हन्तानुष्टुभं छन्दऽआरोह दिशोऽनु विक्रमस्व ॥५॥

Viṣṇoḥ kramo'si sapatnahā gāyatraṁ chanda'ā roha pṛthivīmanu vikramasva viṣṇoḥ kramo' syabhimātihā traiṣṭubhaṁ chanda 'ārohāntarikṣamanu vikramasva viṣṇoḥ kramo'syarātīyato hantā jāgataṁ chanda 'āroha divamanu vikramasva viṣṇoḥ kramo'si śatrūyato hantānuṣṭubhaṁ chanda'āroha diśo'nu vikramasva.

Brilliant man of expansive knowledge, you are an instrument of Vishnu, omnipresent lord of the world, born to eliminate the jealous rivals. Study the gayatri verses, use the power revealed in there, go and expand

over the earth, cooperate with the earth, work on its resources, and develop the wealth and prosperity of the land.

Noble scientist, you are a co-worker with omnipresent nature, born to defeat the proud and jealous forces inimical to growth. Study the trishtubh verses for knowledge and power for threefold comfort of body, mind and soul and, flying on the wings of that knowledge, cover the skies to explore and exploit the resources of the sky.

Tempestuous scientist and astronaut, you are a friend of agni, universal electric energy, born to eliminate the failures and adversities of the internal and external life. Study the jagati verses for the knowledge of light and space and, on the wings of that knowledge, reach the heavens. Cooperate with space and light energy, cooperate with universal energy and conquer the inner darkness with the light, and external failures with knowledge.

Steady man of technology, you are an instrument of eternal energy meant to serve as well as exploit the natural resources of the environment and eliminate the enemies who stem your growth. Go forward in and over all the directions on the earth and around on the wings of anushtubh verses, work with and on the currents of wind and energy and dominate over the directions to create one world on the earth in a healthy environment.

6. (Agni Devata, Vatsapree Ṛshi)

अक्रन्ददग्नि स्तनयन्निव द्यौः क्षामा रेरिहद् वीरुधः समञ्जन्। सद्यो जज्ञानो वि हीमिद्धोऽअख्यदा रोदसी भानुना भात्यन्तः ॥६॥

Akrandadagni stanayanniva dyauḥ kṣāmā rerihad vīrudhaḥ samañjan. Sadyo jajñāno vi hīmiddho' akhyadā rodasī bhānunā bhātyantaḥ.

Agni roars like thunder in the sky and proclaims itself. Colourfully vitalizing the trees it caresses and blesses the earth with beauty and fruit. Properly lighted, it shines bright and immediately makes itself known. Between the earth and the heavens it blazes with its own splendour like the sun.

(Just as agni is radiant and benevolent with its own majesty, so should the ruler/President of the republic be brilliant with his own qualities of nature, character and actions and bless the people with his grace and benevolence. Only a person of benevolence and brilliance deserves to be the ruler.)

7. (Agni Devata, Vatsapree Ṛshi)

अग्नेऽभ्यावर्त्तिन्नभि मा निवर्त्तस्वायुषा वर्चसा प्रजया धनेन । सन्या मेधया रय्या पोषेण ॥७॥

Agne'bhyāvarttinnabhi mā nivarttasvāyuṣā varcasā prajayā dhanena. Sanyā medhayā rayyā poṣeṇa.

Agni, brilliant and blazing presence abiding before us, generous man of knowledge, come blessing us with health and longevity, lustre of life, children and family, wealth and prosperity, acquisition and fulfilment, discriminative intelligence, beauty and dignity of life, and all-round growth and progress.

8. (Agni Devata, Vatsapree Ṛshi)

अग्नेऽअङ्गिरः शतं ते सन्त्वावृतः सहस्रं तऽउपावृतः। अधा पोषस्य पोषेण पुनर्नो नष्टमाकृधि पुनर्नो रयिमाकृधि ॥८॥

Agne'aṅgiraḥ śataṁ te santvāvṛtaḥ sahasraṁ ta' upāvṛtaḥ. Adhā poṣasya poṣeṇa punarno naṣṭamākṛdhi punarno rayimā kṛdhi.

Agni, lord of light, knowledge and power/Man of natural and material science, come and visit us a hundred times with your acts and gifts. And may the blessings of your visits and gifts be a thousandfold for us. With the strength and support of your promoters, recreate and supplement for us whatever we might have lost in knowledge or natural and material wealth. Rebuild and regain for us whatever honour and prestige we might have lost or compromised.

9. (Agni Devata, Vatsapree Ṛshi)

पुनरूर्जा निवर्त्तस्व पुनरग्नऽइषायुषा ।
पुनर्नः पाह्यꣳहसः ॥९॥

Punarūrjā nivarttasva punaragna' iṣāyuṣā. Punarnaḥ pāhyaṁhasaḥ.

Agni, brilliant power of light and knowledge/Man of knowledge and science, come, return your visits with the gifts of food and energy, health and age. Save us from sin and evil deeds again and again, and inspire us to do great things.

10. (Agni Devata, Vatsapree Ṛshi)

सह रय्या निवर्त्तस्वाग्ने पिन्वस्व धारया ।
विश्वप्स्न्या विश्वतस्परि ॥१०॥

Saha rayyā nivarttasvāgne pinvasva dhāryā. Viśvapsnyā viśvataspari.

Agni, brilliant power/Enlightened sages, come with all the wealth, come with gifts of that language and that intelligence which holds for us all the means and materials of comfort and prosperity. Come, and help us grow in all directions of life.

11. (Agni Devata, Dhruva Ṛshi)

आ त्वाहार्षमन्तरभूर्ध्रुवस्तिष्ठाविचाचलिः ।
विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्ट्रमधिभ्रशत् ॥११॥

Ā tvāhārṣamantarabhūrdhruvastiṣṭhāvicācaliḥ. Viśastvā sarvā vāñchantu mā tvadrāṣṭram-adhibhraśat.

Agni/Ruler of the land, we accept you and conduct you to the council as the ruler. Grace the seat of your office, be firm and stay inviolable. All the people accept and honour you. Let the land and the nation, under your control, never fail and fall to ruin.

12. (Varuna Devata, Shunahshepa Ṛshi)

उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमश्रं श्रथाय।
अथा वयमादित्य व्रते तवानागसोऽअदितये स्याम ॥१२॥

Uduttamaṁ varuṇa pāśamasmadavādhamaṁ vi madhyamaṁ śrathāya. Athā vayamāditya vrate tavānāgaso aditaye syāma.

Varuna, lord of freedom and bondage, Ruler of the land, power of law and liberty, loosen and untie our chains of bondage of the highest, medium and the lowest order and let them drop from us. And then O Sun, lord of majesty, we shall be free from evil, crime and sin

and, dedicated to the vows of your discipline and law, we shall serve our land of inviolable freedom and integrity.

13. (Agni Devata, Trita Ṛshi)

अग्रे॑ बृ॒हन्नु॒षसा॑मू॒र्ध्वोऽअ॑स्था॒न्निर्ज॑गन्वान् तम॑सो॒ ज्योति॒षागा॑त्।
अ॒ग्निर्भा॒नुना॒ रुश॑ता॒ स्वङ्ङ॒ऽआ जा॒तो विश्वा॒ सद्मा॑न्यप्राः॥१३॥

Agre bṛhannuṣasāmūrdhvo' asthānnirjaganvān tamaso jyotiṣāgāt. Agnirbhānunā ruśatā svaṅga' ā jāto viśvā sadmānyaprāḥ.

Agni, the sun, great, first and foremost, positioned over and above the dawn, comes forth from the dark and rises with all its glory. Resplendent with its wonderful beams which adorn it like brilliant limbs of its personality, it expands over the regions of the world, dispels the darkness and illuminates them all over with its light. (So should the ruler, first and great among the brilliant people of the land, come forth with the greatness of his personality, illuminate the land and glorify all the people.)

14. (Jiva & Ishwara Devata, Trita Ṛshi)

हꣳसः शु॒चि॒षद्वसु॑रन्तरिक्ष॒सद्धोता॑ वेदि॒षदति॑थिर्दुरोण॒सत्।
नृ॒षद्व॑र॒सदृ॑त॒सद्व्यो॑म॒सद॒ब्जा गो॒जाऽऋ॑त॒जाऽअ॑द्रि॒जाऽऋ॒तं बृ॒हत्॥१४॥

Haṁsaḥ śuciṣad vasurantarikṣasaddhotā vediṣadatithirduroṇasat. Nṛṣad varasad ṛtasad vyomasadabjā gojā' ṛtajā' adrijā' ṛtaṁ bṛhat.

Hansa is the great soul that destroys evil. It exists in purity. It lives in all and all live in it. It fills the skies and expresses in holy work. It is the giver and receiver

of oblations in yajna. It sits in the vedi and in the earth. It is rambling around as a venerable visitor. It stays in the home and in the sky and all through the seasons. It rules over people and commands the commanders. It is with and above the best of people. It lives in truth and in virtuous conduct. It is in space and in the heart. It is in the waters and in the vitality of prana, and it creates the waters and the vitality. It activates the senses, moves the animals and magnetizes the earth. It creates the universal law and abides in it. It forms the mountains and the clouds and it showers with the rain. It is the truth and dynamic reality of existence, and it is great over all.

(It is the man of such an individual soul, inspired by the attributes of the great supreme soul, who deserves to be the ruler.)

15. (Agni Devata, Trita Ṛshi)

सीद॒ त्वं मा॒तुर॒स्याऽउ॒पस्थे॒ विश्वा॑न्यग्ने व॒युना॑नि॒ वि॒द्वान् ।
मैना॑ं तपसा॒ मार्चिषा॒ऽभिशो॑चीर॒न्तर॑स्याꣳशु॒क्रज्यो॑ति॒र्विभा॑हि ॥१५॥

Sīda tvaṁ māturasyā'upasthe viśvānyagne vayunāni vidvān. Maināṃ tapasā mā'rciṣā'bhiśocīrantarasyāṁ śukrajyotirvibhāhi.

Agni/Ruler/individual soul, you know all the ways of the world. Sit in the lap of this mother earth/ mother-land/mother. Don't hurt her with the heat of your power and passion. Don't dazzle her with the beams of your knowledge. Light of knowledge and power of vitality, be in the heart of the mother and shine there with the light of life.

16. (Agni Devata, Trita Ṛshi)

अन्तरग्ने रुचा त्वमुखायाः सदने स्वे ।
तस्यास्त्वꣳहरसा तपञ्जातवेदः शिवो भव ॥१६॥

Antaragne rucā tvamukhāyāḥ sadane sve.
Tasyāstvaṁ harasā tapañjātavedaḥ śivo bhava.

Omniscient Agni/All knowing wide-awake ruler of the land, brilliant with your own light in your place in the world/dominion, blazing with your power and glory, be good and kind to the people.

17. (Agni Devata, Trita Ṛshi)

शिवो भूत्वा मह्यमग्नेऽअथो सीद शिवस्त्वम् ।
शिवाः कृत्वा दिशः सर्वाः स्वं योनिमिहासदः ॥१७॥

Śivo bhūtva mahyamagne atho sīda śivastvam.
Śivaḥ kṛtvā diśaḥ sarvāḥ svaṁ yonimihāsadaḥ.

Agni, ruler of the land, having been good and kind to us, the people, sit at peace undisturbed. And then, having rendered all the regions of the land in all directions safe and secure in the good life, be comfortable with satisfaction in your own office of justice and governance.

18. (Agni Devata, Vatsapree Ṛshi)

दिवस्परि प्रथमं जज्ञेऽअग्निरस्मद् द्वितीयं परि जातवेदाः।
तृतीयमप्सु नृमणाऽअजस्त्रमिन्धानऽएनं जरते स्वाधीः ॥१८॥

Divaspari prathamaṁ jajñe' agnirasmad dvitīyaṁ pari jātavedāḥ. Tṛtīyamapsu nṛmaṇā' ajasramindhāna enaṁ jarate svādhīḥ.

Agni, the sun, first rises over the heavens. Then it rises over us all illuminating our world. Third, it

emerges in the pranic energies of nature, in the waters and in the mind of humanity — thus illuminating and activating everything and every mind from within. The pious and the devout people invoke, light and worship Agni, perpetual power, spirit and light of the world.

(Just as Agni is the power, spirit and light of the world, so should the ruler be. And so should he/she vitalize and illuminate the people, and so should the people adore him/her.)

19. (Agni Devata, Vatsapree Ṛshi)

विद्मा तेऽअग्ने त्रेधा त्रयाणि विद्मा ते धाम विभृता पुरुत्रा । विद्मा ते नाम परमं गुहा यद्विद्मा तमुत्सं यतऽआजगन्थ ॥१९॥

Vidmā te'agne tredhā trayāṇi vidmā te dhāma vibhṛtā purutrā. Vidmā te nāma paramaṁ guhā yad vidmā tamutsaṁ yata' ājagantha.

Agni, light, energy and power of the world, let us know the three orders of the three powers of yours (heat, light and electricity). Lord of majesty, love and favourite of all, let us explore and know the various forms and places where you exist, which you support and which support you. Let us know that supreme name and the thing you are in the essence which is hidden in a mysterious cave. Let us discover the spring, the water and the cloud from where you issue forth in formal existence (so that we may be blest with the power and prosperity which follows the discovery and the applications).

20. (Agni Devata, Vatsapree Ṛshi)

समुद्रे त्वा नृमणाऽअप्स्वन्तर्नृचक्षाऽईधे दिवो अग्नऽ-ऊधन् । तृतीयै त्वा रजसि तस्थिवाꣳसमपामुपस्थे महिषाऽअवर्धन् ॥२०॥

Samudre tvā nṛmaṇā'apsvantarnṛcakṣā'īdhe divo agna'ūdhan. Tṛtīye tvā rajasi tasthīvāṁ-samapāmupasthe mahiṣā' avardhan.

Agni, light and life of the world, a leader of thought among men, as I am, I discover and light you in the oceans. A visionary of humanity, I discover you in the foods, in the vapours and in the clouds. In the third region of the heavens of light, abiding in the solar sphere, in the dawn and in the heart of steam and flowing waters, great men discover, light and develop you.

21. (Agni Devata, Vatsapree Ṛshi)

अक्रन्ददग्नि स्तनयन्निव द्यौः क्षामा रेरिहद् वीरुधः समञ्जन् । सद्यो जज्ञानो वि हीमिद्धोऽअख्यदा रोदसी भानुना भात्यन्तः ॥२१॥

Akrandadagni stanayanniva dyauḥ kṣāmā rerihad vīrudhaḥ samañjan. Sadyo jajñāno vi hīmiddho' akhyadā rodasī bhānunā bhātyantaḥ.

Agni, light and energy of life, roaring as lightning, reverberates in the skies with an explosion. Lighted well all-round and immediately blazing, it shines and illuminates everything. Between the heaven and the earth it shines with the beams of its own brilliance. The light reaches the earth, energizes the soil and emerges in the beauty of vegetation.

22. (Agni Devata, Vatsapree Ṛshi)

श्रीणामुदारो धरुणो रयीणां मनीषाणां प्रार्पणः सोमगोपाः। वसुः सूनुः सहसोऽअप्सु राजा विभात्यग्रऽउषसामिधानः॥२२॥

Śrīṇāmudāro dharuṇo rayīṇāṁ manīṣāṇāṁ prārpaṇaḥ somagopaḥ. Vasuḥ sūnuḥ sahaso' apsu rājā vibhātyagra uṣasāmidhānaḥ.

Generous lord of the light and glory of life, spirit of the graces of nature, sustainer of wealth and beauty, source of desire and fulfilment, guardian of the sweetness, joy and greenery of the earth, haven and mainstay of the world, child of the very force and victory of life, brilliant in the dynamics of existence, He blazes in splendour before the dawns. Such is Agni. (Such should be the ruler.)

23. (Agni Devata, Vatsapri Ṛshi)

विश्वस्य केतुर्भुवनस्य गर्भऽआ रोदसीऽअपृणाज्जायमानः। वीडुं चिदद्रिमभिनत् परायन् जना यदग्निमयजन्त पञ्च ॥२३॥

Viśvasya keturbhuvanasya garbha 'ā rodasī' apṛṇājjāyamānaḥ. Vīḍuṁ cidadrimabhinat parāyan janā yadagnimayajanta pañca.

Light of the world, going everywhere, seed of life, rising as the sun, illuminating the earth and heaven, breaker of the darkest cloud, hallowed and consecrated by the people and the energies of nature, such is Agni. (Such should be the ruler in his domain.)

24. (Agni Devata, Vatsapree Ṛshi)

उशिक् पावको अरतिः सुमेधा मर्त्येष्वग्निरमृतो नि धायि। इयर्त्ति धूममरुषं भरिभ्रदुच्छुक्रेण शोचिषा द्यामिनक्षन् ॥२४॥

Uśik pāvako aratiḥ sumedha martyeṣvagniramṛto ni dhāyi. Iyartti dhūmamaruṣaṁ bharibhraducchukreṇa śociṣā dyāminakṣan.

Immortal agni, lovely and lovable, pure and purifier, intelligent and self-conscious, a holy presence, is existent in men and women. The same throws up the fiery smoke upward and with instantaneous light illuminates the sun and heaven.

25. (Agni Devata, Vatsapree Ṛshi)

दृशानो रुक्मऽउर्व्या व्यद्यौद्दुर्मर्षमायुः श्रिये रुचानः ।
अग्निरमृतोऽअभवद्वयोभिर्यदेनं द्यौरजनयत् सुरेताः ॥२५॥

Dṛśāno rukma'urvyā vyadyauddurmarṣamāyuḥ śriye rucānaḥ. Agniramṛto' abhavadvayobhiryadenaṁ dyaurajanayatsuretāḥ.

Agni, immortal light and vitality of existence, brilliant, golden glorious, explodes in heaven and illuminates everything with the earth. In love, as if, with the beauty of the world, it assumes various forms of self-assertive and inviolable life. And yet that Heavenly Power which creates this agni and brings it into existence is another, the Eternal Life of life and Light of light.

26. (Agni Devata, Vatsapree Ṛshi)

यस्तेऽअद्य कृणवद्भद्रशोचेऽपूपं देव घृतवन्तमग्ने ।
प्र तं नय प्रतरं वस्योऽअच्छाभि सुम्नं देवभक्तं यविष्ठ॥२६॥

Yaste'adya kṛṇavadbhadraśoce'pūpaṁ deva ghṛtavantamagne. Pra taṁ naya prataraṁ vasyo' acchābhi sumnaṁ devabhaktaṁ yaviṣṭha.

Agni, brilliant and blissful lord of light, generous

and ever youthful, whosoever may well prepare and faithfully offer for you rich and sumptuous food as sacrifice to-day, shower on him/her the gift of your light and take that favourite of the gods across to the world of joy.

27. (Agni Devata, Vatsapree Ṛshi)

आ तं भंज सौश्रवसेष्वग्नऽउक्थऽउक्थऽआभंज शस्य-मांने । प्रियः सूर्ये प्रियोऽअग्ना भंवात्युज्जातेन भिनदद्-दुज्जनित्वैः ॥२७॥

Ā taṁ bhaja sauśravaseṣvagna'uktha'uktha ā bhaja śasyamāne. Priyaḥ sūrye priyo' agnā bhavātyujjātena bhinadadujjanitvaiḥ.

Men of knowledge, wisdom and expertise, celebrate agni and promote it among the famous and the prosperous. Sing of it in verses of praise on the auspicious and admirable occasions of yajna. It is dear to the men of heat and light and the sun. Promote it with the hopes and actions of your children. Promote it with the hopes and aspirations of those who are yet to be born.

28. (Agni Devata, Vatsapree Ṛshi)

त्वामग्ने यजमानाऽअनु द्यून् विश्वा वसु दधिरे वार्याणि । त्वया सह द्रविणमिच्छमाना व्रजं गोमन्तमुशिजो विवव्रुः ॥२८॥

Tvāmagne yajamānā' anu dyūn viśvā vasu dadhire vāryāṇi. Tvayā saha draviṇa-micchamānā vrajaṁ gomantamuśijo vivavruḥ.

Agni, lord of fire and science, the experts of yajna dedicated to you, with the use of fire and your blessings,

daily pursue and achieve all the desired objects of the world. Men of reason, intelligence and will, desirous of wealth, choose for research and work on the cowshed and the cloud with the rays of the sun for the realisation of progress and prosperity.

29. (Agni Devata, Vatsapree Ṛshi)

अस्ताव्यग्निर्नराꣳसुशेवो वैश्वानरऽऋषिभिः सोमगोपाः।
अद्वेषे द्यावापृथिवी हुवेम देवा धत्त रयिमस्मे सुवीरम्॥२९॥

Astāvyagnirnarāṁ suśevo vaiśvānarā'ṛṣibhiḥ somagopāḥ. Adveṣe dyāvāpṛthivī huvema devā dhatta rayimasme suvīram.

Agni, worshipped by seers and sages, is the darling of humanity, auspicious and adorable. Omnipresent, universal and all-commanding, it is the guardian and promoter of the means of life, peace and joy. We invoke the powers of earth and heaven — powers free of hate and jealousy and sources of bliss. Great men of the world, brilliant and generous, guardians of the peace and prosperity of life, generate and hold for us the wealth and power of life and polity which creates a great nation and fearless humanity.

30. (Agni Devata, Virupaksha Ṛshi)

समिधाग्निं दुवस्यत घृतैर्बोधयतातिथिम्।
आस्मिन् हव्या जुहोतन॥३०॥

Samidhā'gniṁ duvasyata ghṛtairbodhayatātithim. Āsmin havyā juhotana.

(Agni is an 'atithi', a chance guest, which comes at its own will whenever it comes. Serve it with the best of offerings you have.)

Light and serve agni (fire) with fuel and fragrant materials. Wake it up, raise it with ghee and other sumptuous offerings as you would feed a venerable chance visitor. Offer the best of yajna into the fire.

(Like the fire of yajna, serve the man of light and knowledge with the best you can offer for food and gifts whenever such a venerable person happens to visit you.)

31. (Agni Devata, Tapasa Ṛshi)

उदु॑ त्वा॒ विश्वे॑ दे॒वाऽअग्ने॒ भर॑न्तु चित्ति॑भिः।
स नो॑ भव शि॒वस्त्वꣳसु॒प्रती॑को वि॒भाव॑सुः॥३१॥

Udu tvā viśve devā'agne bharantu cittibhiḥ. Sa no bhava śivastvaṁ supratīko vibhāvasuḥ.

Agni, of lovely forms of manifestation and lord of infinite light and wisdom, may all the noble and generous people of the world serve and celebrate you with the best of intention, devotion and acts of worship. May Agni, light of the universe, be good and kind to us all. (May the man of knowledge and wisdom be good and kind to us all as such persons are agni in human form.)

32. (Agni Devata, Tapasa Ṛshi)

प्रेद॑ग्ने॒ ज्योति॑ष्मान् याहि शि॒वेभि॑र॒र्चिभि॒ष्ट्वम् ।
बृ॒हद्भि॑र्भा॒नुभि॒र्भास॒न् मा हिꣳसीस्त॒न्वा॒ प्र॒जाः ॥३२॥

Predagne jyotiṣmān yāhi śivebhirarcibhiṣṭvam. Bṛhadbhirbhānubhirbhāsan mā hiṁsīstanvā prajāḥ.

Agni, lord of light and life, come forth to bless us with the gracious beams of light and warmth of life. Burning and blazing with the mighty flames of fire, hurt

not our people and our children.

(As Agni, so should the ruler and the commander of the army be mighty and blazing with splendour, always protective but never unjust and hurtful.)

33. (Agni Devata, Vatsapree Ṛshi)

अक्रन्दद॒ग्नि स्त॒नय॑न्निव॒ द्यौः क्षामा॒ रेरि॑हद् वी॒रुधः॑ सम॒ञ्जन्। स॒द्यो ज॑ज्ञा॒नो वि हीमि॒द्धोऽअख्य॒दा रोद॑सी भा॒नुना॑ भात्य॒न्तः ॥३३॥

Akrandadagni stanayanniva dyauḥ kṣāmā rerihadvīrudhaḥ samañjan. Sadyo jajñāno vi hīmiddho akhyadā rodasī bhānunā bhātyanṭḥ.

Agni roars and thunders like lightning in the sky as it proclaims its presence on the earth. Joining every bit of life and vegetation, it inspires all forms of existence with passion and vitality and thus manifests itself, protecting and promoting life. And it goes on blazing with its mighty splendour from the earth below to the highest heaven.

(So does the scholar with his knowledge, the ruler with his power, and the commander with his force, shine and blaze all round, protecting, promoting and inspiring the nation and the environment with freedom, passion and enthusiasm).

34. (Agni Devata, Vasishtha Ṛshi)

प्रप्रा॒यम॒ग्निर्भ॑र॒तस्य॑ शृण्वे॒ वि यत्सूर्यो॒ न रोच॑ते बृ॒हद्भाः। अ॒भि यः पूरुं॑ पृत॒नासु॒ त॒स्थौ दी॒दाय॒ दैव्यो॒ऽअति॑थिः शि॒वो नः॑ ॥३४॥

Pra prāyamagnirbharatasya śṛṇve vi yatsūryo na rocate bṛhadbhāḥ. Abhi yaḥ pūrum pṛtanāsu tasthau dīdāya daivyo' atithiḥ śivo naḥ.

This agni, ruler/commander of the forces, attends to the affairs of the state, and, distinguished with great knowledge and brilliance of character, shines forth like the sun. He stands firm every way by the state and the nation in the battles of life and defence. Dear and favourite of the good, intelligent and generous people, moving around among the people like a visitor, may he be good, kind and beneficent to us and shine.

35. (Apah Devata, Vasishtha Ṛshi)

आपो॑ दे॒वी॒: प्र॒ति॒गृ॒भ्णी॒त॒ भस्मै॒तत्स्यो॒ने कृ॑णुध्व꣡ꣳसु॒र॒भाऽउ॑ लो॒के । तस्मै॑ नमन्ता॒ जन॑यः सु॒पत्नी॑र्मा॒तेव॑ पु॒त्रं बि॑भृता॒प्स्वे॒-नत् ॥३५॥

Āpo devīḥ pratigṛbhṇīta bhasmaitatsyone kṛṇudhvaṁ surabhā'u loke. Tasmai namantāṁ janayaḥ supatnīrmāteva putraṁ bibhṛtāpsvenat.

Celestial waters, receive this light of agni, this ray of light, this seed of life. Keep it and nourish it in some soft, fragrant and beautiful region of freedom. Wives of the most virtuous order of character, honour and bow to it to receive it. Bear it in the vapours of space as a mother bears a child in the womb.

36. (Agni Devata, Virupa Ṛshi)

अ॒प्स्व॒ग्ने॒ स॒धि॒ष्ट॒व॒ सौष॑धी॒रनु॑ रुध्यसे ।
गर्भे॒ सन् जा॑यसे॒ पुनः ॥३६॥

Apsvagne sadhiṣṭava sauṣadhīranu rudhyase. Garbhe san jāyase punaḥ.

Agni, seed of life, the soul with the subtle and the causal body, your home is in the celestial waters of space. You love to grow in existence with the herbs,

and thence, placed in the mother's womb, are born again.

37. (Agni Devata, Virupa Ṛshi)

गर्भोऽअस्योषधीनां गर्भो वनस्पतीनाम् ।
गर्भो विश्वस्य भूतस्याग्ने गर्भोऽअपामसि ॥३७॥

Garbho' asyoṣadhīnāṁ garbho vanaspatīnām.
Garbho viśvasya bhūtasyāgne garbho' apāmasi.

Agni, light of life, seed with the subtle and the causal body, you are a child of the herbs. You are a child of the plants and trees. You are a child of the entire forms of life in existence. You are a child of the waters of earth and heaven.

38. (Agni Devata, Virupa Ṛshi)

प्रसद्य भस्मना योनिमपश्च पृथिवीमग्ने ।
सꣳसृज्य मातृभिष्ट्वं ज्योतिष्मान् पुनरासदः॥३८॥

Prasadya bhasmanā yonimapaśca pṛthivīmagne. Saṁsṛjya matṛbhiṣṭvaṁ jyotiṣmān punarā"sadaḥ.

Soul, light of consciousness and seed of life, through the ashes of the funeral pyre you rise to a new home in the celestial waters of space. Then you come down to the earth to be with the forms of herbs. And then you come in to the mother's womb and are born again in a new body.

39. (Agni Devata, Virupa Ṛshi)

पुनरासद्य सदनमपश्च पृथिवीमग्ने ।
शेषे मातुर्यथोपस्थेऽन्तरस्याꣳशिवतमः॥३९॥

Punarāsadya sadanamapaśca pṛthivīmagne.
Śeṣe māturyathopasthe'ntarasyāṁ śivatamaḥ.

Agni, soul with the desire and will to live in the forms of existence, again and again you come to find a place in the celestial waters of space. Again and again you descend to the earth to attain herbal forms of life. Then again you enter the mother's womb and rest there to grow as a part of her life within. When you are born, you sleep in her lap in peace and joy. Noble soul, be good to the mother, be the darling of her love, joy and fulfilment.

40. (Agni Devata, Vatsapree Ṛshi)

पुनर्ऊर्जा निवर्त्तस्व पुनरग्नऽइषायुषा ।
पुनर्नः पाह्यꣳहसः ॥४०॥

Punarūrja nivarttasva punaragna'iṣā"yuṣā.
Punarnaḥ pāhyaṁhasaḥ.

Agni, come again with energy, come with food, come with health and vitality for a long age. Come again and again, save us from sin and evil.

41. (Agni Devata, Vatsapree Ṛshi)

सह रय्या निवर्त्तस्वाग्ने पिन्वस्व धारया ।
विश्वप्स्न्या विश्वतस्परि ॥४१॥

Saha rayyā nivarttasvāgne pinvasva dhārayā.
Viśvapsnyā viśvataspari.

Agni, come with wealth and honour. Come with a shower of all round nourishment and universal energy to the point of satisfaction and satiation for all and help us grow, develop and progress. Come with food for body and mind.

42. ((Agni Devata, Dirghatama Ṛshi)

बोधा मेऽअस्य वचसो यविष्ठ मꣳहिष्ठस्य प्रभृतस्य स्वधावः । पीयति त्वोऽअनु त्वो गृणाति वन्दारुष्टे तन्वं वन्देऽअग्ने ॥४२॥

Bodhā me'asya vacaso yaviṣṭha maṁhiṣṭhasya prabhṛtasya svadhāvaḥ. Pīyati tvo anu tvo gṛṇāti vandāruṣṭe tanvaṁ vande agne.

Agni, intent listener, most youthful man/woman of independent and comfortable means, understand the sense and meaning of this great word of mine, important, worthy of attention and expressive of deep meaning with further implications. Let anyone denigrate you, let someone praise you, I am your admirer, and I appreciate and value your health of body and intelligence of mind.

43. (Agni Devata, Somahuti Ṛshi)

स बोधि सूरिर्मघवा वसुपते वसुदावन् ।
युयोध्यस्मद् द्वेषाꣳसि विश्वकर्मणे स्वाहा ॥४३॥

Sa bodhi sūrirmaghavā vasupate vasudāvan.
Yuyodhyasmad dveṣāṁsi viśvakarmaṇe svāhā.

Agni, man of wealth and honour, creator and generous giver of power and prosperity, intelligent lord of knowledge, know for us the truth of life and existence and, in truth of word and deed, fight out our negativities and eliminate our hostilities for the achievement of success in all the affairs of life.

44. (Agni Devata, Somahuti Ṛshi)

पुनस्त्वाऽऽदित्या रुद्रा वसवः समिन्धतां पुनर्ब्रह्माणो वसुनीथ यज्ञैः । घृतेन त्वं तन्वं वर्धयस्व सत्याः सन्तु यजमानस्य कामाः॥४४॥

Punastvā"dityā rudrā vasavaḥ samindhatāṁ punarbrahmāṇo vasunītha yajñaiḥ. Ghṛtena tvaṁ tanvaṁ vardhayasva satyāḥ santu yajamānasya kāmāḥ.

Agni, creator and giver of wealth and honour, may the brahmacharis and scholars of the Vasu, Rudra and Aditya order light you up in the vedi again and again. May the devotees of the lord of existence and masters of the science of yajna promote your gifts with the performance of yajna. Agni, power of light and life, grow on in your operations with the oblations of ghee and fragrant materials so that the plans and ambitions of the yajamana be fulfilled.

45. (Pitarah Devata, Somahuti Ṛshi)

अपेत॒ वी॒त॒ वि च॑ सर्प॒तातो॒ येऽत्र॒ स्थ पु॑रा॒णा ये च॒ नूत॑नाः। अदा॑द्य॒मो॒ऽव॒सान॑ं पृथि॒व्याऽअक्र॑न्नि॒मं पि॒तरो॑ लो॒कम॑स्मै ॥४५॥

Apeta vīta vi ca sarpatāto ye'tra stha purāṇā ye ca nūtanāḥ. Adād yamo'vasānaṁ pṛthivyā' akrannimaṁ pitaro lokamasmai.

The teachers who are old and those who are new and the parents and other seniors who are here on the earth, all should realise and actualise for young aspirants the knowledge of this world. The judge of the aspirants' performance may grant them the certificate of completion and graduation in achievement. Hence keep away from Adharma (injustice and untruth), go on firmly with Dharma (truth and justice), and realise it without delay here and now.

46. (Agni Devata, Somahuti Ṛshi)

सꣳज्ञानंमसि कामधरणं मयि ते कामधरणं भूयात् । अग्नेर्भस्मास्यग्नेः पुरीषमसि चित स्थ परिचितऽऊर्ध्वचितः श्रयध्वम् ॥४६॥

Saṁjñānamasi kāmadharaṇaṁ mayi te kāmadharaṇaṁ bhūyāt. Agnerbhasmāsyagneḥ. purīṣamasi cita stha paricita' ūrdhvacitaḥ śrayadhvam.

Agni, man of knowledge, having passed through the crucibles of fire like ash, you are knowledge itself, full and complete like the orb of the sun and powerful like the force of electricity. May your plans, intentions and aspirations pass on to me as mine.

Be wide-awake, collect knowledge from all round, go forward and take it to the heights. Be cooperative, mutually dependent, collectively self-dependent. Take to knowledge and to the teachers.

47. (Agni Devata, Vishvamitra Ṛshi)

अयꣳसोऽअग्निर्यस्मिन्त्सोममिन्द्रः सुतं दधे जठरे वावशानः। सहस्रियं वाजमत्यं न सप्तिꣳससवान्त्सन्त्स्तूयसे जातवेदः ॥४७॥

Ayaṁ so'agniryasmintsomamindraḥ sutaṁ dadhe jaṭhare vāvaśānaḥ. Sahasriyaṁ vājamatyaṁ na saptiṁ sasavāntsantstūyase jātavedaḥ.

This is that agni, vital heat of life, in which Indra, the sun, as if in love with life, places the nectar of life, Soma, like the distilled and delicious food for a thousand people. Life of life, Jataveda, generous giver as you are, you are worshipped by the devotees in your own right.

It is for the love of life that I absorb the same nectar of life into my body system. It is for the same love of life that I hold on to my darling wife and I enjoy my food and drink.

48. (Agni Devata, Vishvamitra Ṛshi)

अग्ने यत्ते दिवि वर्चः पृथिव्यां यदोषधीष्वप्स्वा यजत्र ।
येनान्तरिक्षमुर्वाततन्थ त्वेषः स भानुरर्णवो नृचक्षाः ॥४८॥

Agne yatte divi varcaḥ pṛthivyāṁ yadoṣadhīṣvapsvā yajatra. Yenāntarikṣamurvātatantha tveṣaḥ sa bhānurarṇavo nṛcakṣāḥ.

Agni, light of the universe, life of existence, power and presiding presence of the world, lord of yajna and friend of the yajniks, the glory that is yours shines in the heavens, vibrates in the earth, blooms in the herbs and breathes in the waters. It is the same by which the skies are pervaded and expanded. It blazes as the sun, it rolls as the oceans of space, and it watches our human performance as the universal eye.

(Let the scholar and the teacher attain the knowledge of the universal spirit, nature and life in existence and, like agni among human beings, impart the same to his/her disciples.)

49. (Agni Devata, Vishvamitra Ṛshi)

अग्ने दिवोऽअर्णमच्छा जिगास्यच्छा देवाँ२॥ऽऊचिषे धिष्ण्या ये । या रोचने परस्तात् सूर्यस्य याश्चावस्तादुपतिष्ठन्तऽआपः ॥४९॥

Agne divo arṇamacchā jigāsyacchā devāṅ'ūciṣe dhiṣṇyā ye. Ya rocane parastāt sūryasya yāścāvastādupatiṣṭhanta'āpaḥ.

Agni, man of knowledge and light of the world, your knowledge reaches unto the waters of heaven and you proclaim that knowledge to the bold and the best among intelligent people who impart it to their disciples. It covers the waters which float in the luminous sphere of the sun and studies the vapours and energy vibrant on this side of the sun and beyond.

50. (Agni Devata, Vishvamitra Ṛshi)

पुरीष्यासोऽअग्नयः प्रावणेभिः सजोषसः।
जुषन्तां यज्ञमद्रुहोऽनमीवाऽइषो महीः॥५०॥

Purīṣyāso'agnayaḥ prāvaṇebhiḥ sajoṣasaḥ.
Juṣantāṁ yajñamadruho' namīvā'iṣo mahīḥ.

All men and women of the world, experts in knowledge and blest with virtue, brilliant and energetic like agni (fire and electricity), living together with mutual love and shared qualities of enlightenment, free from hate, jealousy, fear and all physical and mental ailments, dedicate themselves to yajna (creative and constructive cooperative activities) and enjoy great plenty and prosperity of high order in life.

51. (Agni Devata, Vishvamitra Ṛshi)

इडामग्ने पुरुदꣳसꣳसनिं गोः शश्वत्तमꣳहवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाऽग्ने सा ते सुमतिर्भूत्वस्मे ॥५१॥

Iḍāmagne purudaṁsaṁ saniṁ goḥ śaśvattamaṁ
havamānāya sādha. Syānnaḥ sūnustanayo
vijāvāgne sā te sumatirbhūtvasme.

Agni, light of life/brilliant man of knowledge, may your light, knowledge and intelligence be for our share. Create for us and help us create wealth of cows,

plenty of milk, food and energy, divine speech, vision and wisdom for all time for the sake of yajna and the yajniks. May we beget children capable of mighty deeds and achievements. And may the brilliant teacher bless our children with universal wealth of existence and the vision of divinity.

52. (Agni Devata, Vishvamitra Ṛshi)

अयं ते योनिर्ऋत्वियो यतो जातोऽअरोचथाः।
तं जानन्नग्नऽआ रोहाथा नो वर्धया रयिम् ॥५२॥

Ayaṁ te yonirṛtviyo yato jāto'arocathāḥ. Taṁ jānannagna'ā rohāthā no vardhayā rayim.

Agni, man of pure soul and brilliant character like light and fire, dear son, this is your place/home of birth where, born at the right auspicious time, you shine by your life and conduct. Know this, rise high and help us advance in wealth, prosperity, honour and happiness.

53. (Agni Devata, Vishvamitra Ṛshi)

चिदसि तया देवतयाङ्गिरस्वद् ध्रुवा सीद ।
परिचिदसि तया देवतयाङ्गिरस्वद् ध्रुवा सीद ॥५३॥

Cidasi tayā devatayā'ṅgirasvad dhruvā sīda. Paricidasi tayā devatayā'ṅgirasvad dhruvā sīda.

Son/Daughter, you are knowledgeable, well aware and intelligent. Stay firm in this place of yours sitting close with that noble soul like the breath of life. Master/Mistress you are all round versatile. Stay firm in your place sitting close with the noble spirit of your Dharma and Karma. Be firm with the spirit of omniscience, giver of all wealth and joy.

54. (Agni Devata, Vishvamitra Ṛshi)

लोकं पृण छिद्रं पृणाथो सीद ध्रुवा त्वम् ।
इन्द्राग्नी त्वा बृहस्पतिरस्मिन् योनावसीषदन् ॥५४॥

Lokaṁ pṛṇa chidraṁ pṛṇātho sīda dhruvā tvam.
Indrāgnī tvā bṛhaspatirasmin yonāvasīṣadan.

Fill up, serve and complete this life. If there is any loophole, plug it. If there is any short-coming, overcome it, advance and excel. In this field of knowledge and action, may Indra and Agni, father and mother, nurture you with instruction and advice. May Brihaspati, the teacher, guardian of divine knowledge and good conduct, guide and confirm you in virtue. Be strong and stay firm in your place.

55. (Apah Devata, Priyamedha Ṛshi)

ताऽअस्य सूदंदोहसः सोमꣳश्रीणन्ति पृश्नयः।
जन्मन्देवानां विशस्त्रिष्वा रोचने दिवः॥५५॥

Tā'asya sūdadohasaḥ somaṁ śrīṇanti pṛśnayaḥ.
Janmandevānāṁ viśastriṣvā rocane divaḥ.

Blooming women of beauty and grace, wives of noble people, in this wonderful paradisal phase of their cultured home life, milk the dappled cows and prepare and season delicious foods with the dressing of soma. They create sweetness and joy in all the three phases of time, past, present and future, and are blest with noble and promising children.

56. (Indra Devata, Sutajetra Madhuchhanda Ṛshi)

इन्द्रं विश्वाऽअवीवृधन्त्समुद्रव्यचसं गिरः ।
रथीतमꣳरथीनां वाजानाꣳ सत्पतिं पतिम् ॥५६॥

Indraṁ viśvā' avīvṛdhantsamudravyacasaṁ giraḥ. Rathītamaṁ rathīnāṁ vājānāṁ satpatiṁ patim.

All the sacred voices of truth inspire and exalt Indra, man of power and glory, wide and rolling as the sea, supreme hero of the chariots and battles of life, protector of truth and Dharma, and promoter of life and its prosperity.

(The brahmacharis and brahmacharinis, who complete their education with the sacred voice of the Veda and the words of truth written and spoken by the Rishis, rise in life, and when they marry in the vaidic way, they raise families which grow in happiness and prosperity.)

57. (Agni Devata, Madhuchhanda Ṛshi)

समितꣳसं कल्पेथाꣳसंप्रियौ रोचिष्णू सुमनस्यमानौ ।
इषमूर्जमभि संवसानौ ॥५७॥

Samitaṁ saṁ kalpethāṁ saṁpriyau rociṣṇū sumanasyamānau. Iṣamūrjamabhi saṁvasānau.

Wedded couple, two-in-one joined in love, brilliant in health and lustre, of equal and enlightened mind, decent and graceful in clothes and ornaments, both of you together plan, act and realise your goal in food, energy, prosperity, honour and glory.

58. (Agni Devata, Madhuchhanda Ṛshi)

सं वां मनाꣳसि सं व्रता समु चित्तान्याकरम् ।
अग्ने पुरीष्याधिपा भव त्वं नऽइषमूर्जं यजमानाय धेहि ॥५८॥

Saṁ vāṁ manāṁsi saṁ vratā samu cittānyākaram. Agne purīṣyādhīpā bhava tvaṁ na iṣamūrjaṁ yajamānāya dhehi.

Wedded couple, I join you as two-in-one in life and sanctify you with identical thoughts, intentions and operations, identical vows of plans, actions and achievements, and identical memories, values and aspirations.

Agni, noble teacher, high-priest of yajna, be our super-guide and guardian. Create, hold and sustain for the yajamana couple nourishment, energy, honour and prosperity.

59. (Agni Devata, Madhuchhanda Ṛshi)

अग्ने त्वं पुरीष्यो रयिमान् पुष्टिमाँ२॥ऽअसि ।
शिवाः कृत्वा दिशः सर्वाः स्वं योनिमिहासदः॥५९॥

Agne tvaṁ purīṣyo rayimān puṣṭimāṅ asi. Śivāḥ kṛtvā diśaḥ sarvāḥ svaṁ yonimihāsadaḥ.

Agni, Lord of knowledge, light and power of yajna, rich in spirit, science and materials, and presiding priest of all round growth, you are dedicated to the earth and the laws of life. Rise, move abroad and, having created peace and prosperity in all directions, come and grace your super-seat of guidance.

60. (Dampati Devata, Madhuchhanda Ṛshi)

भवतं नः समनसौ सचेतसावरेपसौ । मा यज्ञꣳहिꣳसिष्टं
मा यज्ञपतिं जातवेदसौ शिवौ भवतमद्य नः ॥६०॥

Bhavataṁ naḥ samanasau sacetasāvarepasau. Mā yajñaṁ hiṁsiṣṭaṁ mā yajñapatiṁ jātavedasau śivau bhavatamadya naḥ.

Wedded couple, both of you be of good mind and thought toward us. Be of noble equanimity and blissful intention for us. Be free of pride, arrogance and

negativity. Violate not yajna, nor Dharma, nor the yajnapati. Reborn as master and mistress of the knowledge of creation (as children of Agni), be good and kind to us right now.

61. (Patni Devata, Madhuchhanda Ṛshi)

मातेव पुत्रं पृथिवी पुरीष्यमग्निꣳस्वे योनावभारुखा । तां विश्वैर्देवैर्ऋतुभिः संविदानः प्रजापतिर्विश्वकर्मा वि मुञ्चतु ॥६१॥

Māteva putraṁ pṛthivī purīṣyamagniṁ'sve yonāvabhārukhā. Tāṁ viśvairdevairṛtubhiḥ saṁvidānaḥ prajāpatirviśvakarmā vi muñcatu.

Just as the earth like a mother holds the vital heat for the nourishment of life in her womb, so does a woman worthy of love and recognition hold a brilliant soul in her womb till maturity. May Lord Vishwakarma (maker of the world), father and guardian of His children (Prajapati), with gifts and nourishment from all the seasons and powers of nature, deliver her of a noble offspring.

62. (Nirriti Devata, Madhuchhanda Ṛshi)

असुन्वन्तमयजमानमिच्छ स्तेनस्येत्यामन्विहि तस्करस्य । अन्यमस्मदिच्छ सा तऽइत्या नमो देवि निर्ऋते तुभ्यमस्तु ॥६२॥

Asunvantamayajamānamiccha stenasyetyāmanvihi taskarasya. Anyamasmadiccha sā ta' ityā namo devi nirṛte tubhyamastu.

Nir-riti, spirit of adversity, desire to catch the stingy and the miserly who does not perform the yajna and does not extract the soma for libations. Pursue the

thief and the smuggler and catch him on the way. Go to someone other than me. That is your desired object and action. Salutations to you, power of justice.

63. (Nirriti Devata, Madhuchhanda Ṛshi)

नमः सु ते निर्ऋते तिग्मतेजोऽयस्मयं विचृता बन्धमेतम् । यमेन त्वं यम्या संविदानोत्तमे नाकेऽअधिरोहयैनम् ॥६३॥

Namaḥ su te nirṛte tigmatejo'yasmayaṁ vicṛtā bandhametam. Yamena tvaṁ yamyā saṁvidān-ottame nāke'adhi rohayainam.

Power of eternal law, eternal felicity and adversity, your splendour is awful. You go with the law and are one with the law. Salutations to you. Undo the iron-chains of slavery and take this yajamana to the heights of heavenly bliss.

64. (Nirriti Devata, Madhuchhanda Ṛshi)

यस्यास्ते घोरऽआसञ्जुहोम्येषां बन्धानामवसर्जनाय । यां त्वा जनो भूमिरिति प्रमन्दते निर्ऋतिं त्वाहं परिवेद विश्वतः ॥६४॥

Yasyāste ghora'āsañjuhomyeṣāṁ bandhānā-mavasarjanāya. Yām tvā jano bhūmiriti pramandate nirṛtiṁ tvā'haṁ pariveda viśvataḥ.

Awful spirit of adversity, eternal felicity, ever-abiding with the law, I offer the oblations into your mouth/ in the yajna vedi for the breaking of the chains of existence. Ordinary folks play with you in a state of wanton negligence, feeling that you are the all forbearing earth. But I know you well for what you are, spirit of justice, as the mother of felicity as well as the power of retribution.

65. (Yajamana Devata, Madhuchhanda Ṛshi)

यं तै देवी निर्ऋतिराबबन्ध पाशं ग्रीवास्वविचृत्यम् । तं ते विष्याम्यायुषो न मध्यादथैतं पितुमद्धि प्रसूतः । नमो भूत्यै येदं चकार ॥६५॥

Yaṁ te devī nirṛtirābabandha pāśaṁ grīvāsvavicṛtyam. Taṁ te vi ṣyāmyāyuṣo na madhyādathaitaṁ pitumaddhi prasūtaḥ. Namo bhūtyai yedaṁ cakāra.

Yajamana, the inexorable chain which the spirit of adversity, in full justice, had tied round your throat for want of yajna, I undo from the centre of your life right away. Regenerated through yajna, eat of this holy food. The spirit of generosity has done this miracle. Salutations to the spirit of generosity.

66. (Agni Devata, Vishvavasu Ṛshi)

निवेशनः सङ्गमनो वसूनां विश्वा रूपाऽभिचष्टे शचीभिः। देवऽईव सविता सत्यधर्मेन्द्रो न तस्थौ समरे पथीनाम्॥६६॥

Niveśanaḥ saṅgamano vasūnāṁ viśvā rūpā'bhicaṣṭe śacībhiḥ. Deva'iva savitā satyadharmendro na tasthau samare pathīnām.

Who is a noble yajamana? A successful house-holder (grihasthi)? The man of vitality who takes a wife, makes a home, creates wealth and contributes to life like Savita, the creator; who watches and illuminates all forms of life on earth with his eyes like the sun, and manages various developments with his acts like Indra, the leader; who is firm in true Dharma and stands inviolable in the battles of the pathmakers of the world — such a man is the right yajamana and a noble house-holder.

67. (Krishivala Kavayah Devata, Vishvavasu Ṛshi)

सीरा॑ युञ्जन्ति क॒वयो॑ यु॒गा वि त॑न्वते॒ पृथ॑क् ।
धीरा॑ दे॒वेषु॑ सुम्न॒या ॥६७॥

Sīrā yuñjanti kavayo yugā vi tanvate pṛthak.
Dhīrā deveṣu sumnayā.

Men of vision and intelligence use the plough and the yoke. The men of constancy among the brilliant and the generous separately as well as together devoutly in peace expand the beauty and graces of life and knowledge.

68. (Krishivala Kavaya Devata, Vishvavasu Ṛshi)

यु॒नक्त॒ सीरा॒ वि यु॒गा त॑नुध्वं कृ॒ते योनौ॑ वपते॒ह बीज॑म् ।
गि॒रा च॑ श्रु॒ष्टिः सभ॑रा॒ असन्नो॒ नेदी॑य॒ऽइत्सृ॒ण्यः॑ प॒क्वमेया॑त्॥६८

Yunakta sīra vi yugā tanudhvaṁ kṛte yonau vapateha bījam. Girā ca śruṣṭiḥ sabharā asanno neḍīya' it sṛṇyaḥ pakvameyāt.

Work with the plough and yoke the horses/ bullocks. Expand the agriculture and its methods, tools and knowledge. Prepare the soil and sow the seed. In accordance with the knowledge of agriculture develop many kinds of produce of the richest order. And when the grains are ripe for harvesting, reap and bring the harvest home for all of us.

69. (Krishivala Devata, Kumaraharita Ṛshi)

शु॒नꣳसु फला॒ वि कृ॑षन्तु भूमिꣳशु॒नं की॒नाशा॑ऽअ॒भि य॑न्तु वा॒हैः। शु॒ना॑सीरा ह॒विषा॒ तोश॑माना सुपिप्प॒लाऽओष॑धीः कर्त्तना॒स्मे ॥६९॥

Śunaꣳsu phalā vi kṛṣantu bhūmiꣳśunaṁ kīnāśā'abhi yantu vāhaiḥ. Śunāsīrā haviṣā tośamānā supippalāoṣadhīḥ kartanāsme.

Śunaṁ su phālā vi kṛṣantu bhūmiṁ śunaṁ kīnāśā'abhi yantu vāhaiḥ. Śunāsīrā havīṣā tośamānā supippalā oṣadhīḥ kartanāsmai.

Let the plough-shares turn the soil well. Let the farmers merrily follow the bullocks while they till the land and sow the seeds. May the sun and the air supplemented by the oblations of rich materials bless the herbs and plants with delicious fruit and nourishing grain.

70. (Krishivala Devata, Kumaraharita Ṛshi)

घृतेन॒ सीता॒ मधु॑ना॒ समज्यता॑ं॒ विश्वैर्दे॒वैरनु॑मता म॒रुद्भिः॑ । ऊर्ज॑स्वती॒ पय॑सा॒ पिन्व॑माना॒स्मान्त्सीते॒ पय॑सा॒भ्याव॑वृत्स्व ॥७०॥

Ghṛtena sītā madhunā samajyatāṁ viśvairdevairanumatā Marudbhiḥ. Ūrjasvatī payasā pinvamānāsmāntsīte payasā'bhyā vavṛtsva.

Let the furrow in the field, made by the plough-share and levelled and refined by the leveller, accepted and approved by all the noble and generous people and vitalized by winds and rain, be enriched with water, ghee, sugar and honey. Energized and enriched thus with food, the field may yield for us a wealth of delicious nourishment.

71. (Krishivala Devata, Kumaraharita Ṛshi)

लाङ्ग॑लं पवी॑रवत्सु॒शेव॑ꣳसोम॒पित्स॑रु । तदु॒द्वप॑ति॒ गाम॑विं॑ प्रफ॒र्व्यं॑ च॒ पीव॑रीं॑ प्र॒स्थाव॑द्रथ॒वाह॑नम् ॥७१॥

Lāṅgalaṁ pavīravat suśevaṁ somapitsaru. Tadudvapati gāmaviṁ prapharvyaṁ ca pīvarīṁ prasthāvadrathavāhanam.

The plough, fitted with the share, symbol of peace and joy, a tool of soma—plenty, prosperity and happiness — drawn by horses or bullocks and held firmly by the hilt, turns up the crust of the kind and generous earth to make it ready for sowing.

72. (Mitra & others Devata, Kumaraharita Ṛshi)

कामं कामदुघे धुक्ष्व मित्राय वरुणाय च ।
इन्द्रायाश्विभ्यां पूष्णे प्रजाभ्यऽओषधीभ्यः ॥७२॥

Kāmaṁ kāmadughe dhukṣva mitrāya varuṇāya ca. Indrāyāśvibhyāṁ pūṣṇe prajābhya' oṣadhībhyaḥ.

Mother of fulfilment and source of satisfaction, generous earth/furrow of the field/holy cow, let the desires be fulfilled for friends, noble scholars and guests, persons of power and glory, the people, powers of health and pranic energies, and for the growth of herbs and trees.

73. (Aghnya Devata, Kumaraharita Ṛshi)

विमुच्यध्वमघ्न्या देवयानाऽअगन्म तमसस्पारमस्य ।
ज्योतिरापाम ॥७३॥

Vimucyadhvamaghnyā devayānā'aganma tamasaspāramasya. Jyotirāpāma.

Be free from poverty, ill-health and ignorance. Let us be rich with the holy inviolable cows for nourishment and prosperity. May we cross this darkness and attain to the light of the sun and the glory of life.

74. (Ashvins Devata, Kumaraharita Ṛshi)

स॒जूर॑ब्दो॒ऽअय॑वोभिः स॒जूरु॒षाऽअरु॑णीभिः । स॒जोष॑सावि॒श्विना॒ दꣳसो॑भिः स॒जूः सूर॒ऽएत॑शेन स॒जूर्वै॑श्वान॒रऽइड॑या घृ॒तेन॒ स्वाहा॑ ॥७४॥

Sajūrabdo'ayavobhiḥ sajūruṣā' aruṇībhiḥ. Sajoṣasāvaśvinā daṁsobhiḥ śajūḥ sūra' etaśena sajūrvaiśvānara' iḍayā ghṛtena svāhā.

The year goes with the divisions of time, the dawn is one with the ruddy morning, the pranic energies express themselves in the actions of nature and of living beings, the sun shines and radiates light with its rays, the vital heat loves the earth, the libations of yajna and the voice of the Veda.

(So should the people live together with one another. So should the husband and wife live a common shared life, complementing and supplementing each other in an integrated life.)

75. (Vaidya Devata, Bhishak Ṛshi)

या ओष॑धीः पू॒र्वा जा॒ता दे॒वेभ्य॑स्त्रि॒युगं पु॒रा ।
मनै॒ नु ब॒भ्रूणा॑म॒हꣳश॒तं धामा॑नि स॒प्त च॑ ॥७५॥

Yā oṣadhīḥ pūrvā jātā devebhyastriyugaṁ purā. Manai nu babhrūṇāmahaṁ śataṁ dhāmāni sapta ca.

Earlier, three years before in the three seasons, whatever herbs such as soma etc. grew out of the earth with other natural powers such as water, air and sunlight, I should know: the hundred and seven varieties of these brown ones for the treatment of hundred and seven ailments which affect hundred and seven vital spots in the body.

76. (Vaidya Devata, Bhishak Ṛshi)

शतं वोऽअम्ब धामानि सहस्रमुत वो रुहः ।
अधा शतक्रत्वो यूयमिमं मेऽअगदं कृत ॥७६॥

Śataṁ vo'amba dhāmāni sahasramuta vo ruhaḥ.
Adhā śatakratvo yūyamimaṁ me'agadaṁ kṛta.

Mother earth, mother of herbs, hundreds are the places where the herbs grow, and thousands are the roots by which they grow into innumerable varieties. Then, O physicians of a hundred specialities of ailments and scholars of a hundred varieties of herbs, come you all and render this body and community of mine free from all disease.

77. (Vaidyas Devata, Bhishak Ṛshi)

ओषधीः प्रतिमोदध्वं पुष्पवतीः प्रसूवरीः ।
अश्वाऽइव सजित्वरीर्वीरुधः पारयिष्णवः ॥७७॥

Oṣadhīḥ pratimodadhvaṁ puṣpavatīḥ prasūvarīḥ. Aśvā'iva sajitvarīrvīrudhaḥ pārayiṣṇvaḥ.

All of you men and women, herbs, creepers and plants such as soma, in full bloom, rich in fruit and medicine, fast and victorious over disease take you across all ailments and sorrow. Use them, be healthy and strong and, like the victorious men of horse, rejoice and be grateful to them.

78. (Chikitsu Devata, Bhishak Ṛshi)

ओषधीरिति मातरस्तद्वो देवीरुप ब्रुवे ।
सनेयमश्वं गां वासऽआत्मानं तव पूरुष ॥७८॥

Oṣadhīriti mātarastadvo devīrupa bruve.
Saneyamaśvaṁ gāṁ vāsa'ātmānaṁ tava pūruṣa.

Herbs and medicinal plants, as mothers, are of divine efficacy. They nourish and save like mothers. Hence I pray for you all: Lord of Life, Supreme Soul, may I by divine grace have the gift of horses, cows, clothes and home, and a healthy body.

79. (Vaidyas Devata, Bhishak Ṛshi)

अ॒श्व॒त्थे वो॑ नि॒षद॑नं प॒र्णे वो॑ वस॒तिष्कृ॒ता ।
गो॒भाज॒ऽइत् किला॑सथ॒ यत् स॒नव॑थ॒ पूरु॑षम् ॥७९॥

Aśvatthe vo niṣadanaṁ parṇe vo vasatiṣkṛtā.
Gobhāja' itkilāsatha yat sanavatha pūruṣam.

Men and women of the earth, you reside in a body which may or may not last till to morrow. Your life rests like a drop of dew on the leaf. Take the gifts of the earth and look after the soul in the body with herbs and medicines to live a full life.

80. (Oshadhaya Devata, Bhishak Ṛshi)

यत्रौ॑ष॒धीः स॒मग्म॑त॒ राजा॑न॒ः समि॑ताविव ।
विप्र॒ः सऽउ॑च्यते भि॒षग्र॑क्षो॒हामी॑व॒चात॑नः ॥८०॥

Yatrauṣadhīḥ samagmata rājānaḥ samitāviva.
Vipraḥ sa'ucyate bhiṣag rakṣohāmīvacātanaḥ.

Wherever medicinal herbs such as soma grow, there go as brave warriors go to the battlefield against the enemy. That person of intelligence and expertise who fights disease and destroys the anti-life forces is called the physician, the person who cures.

81. (Vaidya Devata, Bhishak Ṛshi)

अ॒श्वा॒व॒तीꣳसो॑मावतीमू॒र्जय॑न्ती॒मुदो॑जसम् ।
आवि॑त्सि॒ सर्वा॑ऽओष॒धीर॒स्माऽअ॑रि॒ष्टता॑तये ॥८१॥

Aśvāvatīm̐ somāvatīmūrjayantīmudojasam. Ā vitsi sarvā' oṣadhīrasmā'ariṣṭatātaye.

Medicinal herb is that which is powerfully efficacious, nourishing and rejuvenating, strengthening and lustrously invigorating. Physician, know and find all such herbs for the health and immunity of the sick and the needy.

82. (Oshadhaya Devata, Bhishak Ṛshi)

उच्छुष्मा॒ऽओष॑धीनां॒ गावो॑ गो॒ष्ठादि॑वेरते ।
धन॑ꣳ सनि॒ष्यन्ती॑नामा॒त्मान॒ं तव॑ पूरुष ॥८२॥

Ucchuṣmā'oṣadhīnāṁ gāvo goṣṭhādiverate. Dhanaṁ saniṣyantīnāmātmānaṁ tava pūruṣa.

O man, the invigorating power and fragrance of vitality of the herbs which are ever keen to give health and lustre to your body and soul issues forth from them just as cows issue forth from the cow-shed (anxious to feed their calves).

83. (Vaidyas Devata, Bhishak Ṛshi)

इष्कृ॒ति॒र्नाम॑ वो मा॒ताथो॑ यू॒यꣳस्थ॒ निष्कृ॑तीः।
सी॒राः प॑त॒त्रिणी॑ स्थन॒ यदा॒मय॑ति॒ निष्कृ॑थ ॥८३॥

Iṣkṛtirnāma vo mātā'tho yuyaṁ stha niṣkṛtīḥ. Sīrāḥ patatriṇī sthana yadāmayati niṣkṛtha.

Know the medicine which, as mother, serves your life with healing and, like the flowing streams, repay the debt by completing the development of the science of healing by herbs. Whatever causes disease and loss of health, remove from the paths of life.

84. (Vaidyas Devata, Bhishak Ṛshi)

अति॒ विश्वाः॑ परि॒ष्ठा स्ते॒नऽई॑व व्र॒जमक्र॑मुः।
ओष॑धीः॒ प्राचु॑च्यवु॒र्यत्किं च॑ त॒न्वो॒ रपः॑॥८४॥

Ati viśvāḥ pariṣṭhā stena'iva vrajamakramuḥ.
Oṣadhīḥ prācucyavuryatkiṁ ca tanvo rapaḥ.

When a thief attacks a cowpen, he is challenged and warded off by the master. So do medicinal herbs, universal in their growth and presence, challenge whatever ailment attacks the body like sin and destroy the ailments.

85. (Vaidyas Devata, Bhishak Ṛshi)

यदि॒मा वा॒जय॑न्न॒हमोष॑धीर्ह॒स्तऽआद॒धे ।
आ॒त्मा यक्ष्म॑स्य नश्यति पु॒रा जी॑व॒गृभो॑ यथा ॥८५॥

Yadimā vājayannahamoṣadhīrhasta'ādadhe.
Ātmā yakṣmasya naśyati purā jīvagṛbho yathā.

When I refine and strengthen these medicines and hold them in my hand, the very root of the consumptive ailment grabbing the vitality of the sick person is destroyed.

86. (Vaidyas Devata, Bhishak Ṛshi)

यस्यौष॑धीः प्र॒सर्प॒थाङ्ग॑मङ्गं॒ पर्रुष्परुः ।
तत॒ो यक्ष्म॒ं वि बा॑धध्वऽउ॒ग्रो म॑ध्यम॒शीरि॑व ॥८६॥

Yasyauṣadhīḥ prasarpathāṅgamaṅgaṁ paruṣ-paruḥ. Tato yakṣmaṁ vi bādhadhva'ugro madhyamaśīriva.

When the medicines spread over every part and every joint of the sick person, then, mighty and powerful, present in every cell of the body, they drive away the

consumptive forces of disease, eliminating, as if, the enemy intruders of the body.

87. (Vaidyas Devata, Bhishak Ṛshi)

सा॒कं य॑क्ष्म॒ प्र प॑त॒ चाषे॑ण किकिदी॒विना॑ ।
सा॒कं वात॑स्य॒ ध्राज्या॑ सा॒कं न॑श्य नि॒हाक॑या ॥८७॥

Sākaṁ yakṣma pra pata cāṣeṇa kikidīvinā.
Sākaṁ vātasya dhrājyā sākaṁ naśya nihākayā.

Physician, let the consumptive disease go off with every dose of medicine, with every new prescription, with every motion of the breath, and let it be eliminated along with the last trace of pain.

88. (Vaidyas Devata, Bhishak Ṛshi)

अ॒न्या वो॑ऽअ॒न्यामव॑त्वन्या॒न्यस्या॒ऽउपा॑वत ।
ताः सर्वीः॑ संविदा॒नाऽइ॒दं मे॒ प्राव॑ता॒ वचः॑ ॥८८॥

Anyā vo anyāmavatvanyānyasyā'upāvata. Tāḥ
sarvāḥ saṁvidānā idaṁ me prāvatā vachaḥ.

Physicians, of your medicines, let one supplement and protect the other and let the other in turn support and protect the former. Let all of them be thus mutually agreeable in proper proportion. Keep this word of mine as true and hold on to it.

89. (Vaidyas Devata, Bhishak Ṛshi)

याः फ॒लिनी॒र्याऽअ॑फ॒लाऽअ॑पु॒ष्पा याश्च॑ पु॒ष्पिणी॑ः ।
बृह॒स्पति॑प्रसूता॒स्ता नो॑ मुञ्च॒न्त्वꣳह॑सः ॥८९॥

Yāḥ phalinīryā' aphalā'apuṣpā yāśca puṣpiṇīḥ.
Bṛhaspatiprasūtāstā no muñcantvaṁhasaḥ.

All the medicinal herbs which are rich in fruit

and those which are without fruit, those which are rich in flowers and those which are without flowers, all of them are created by the Lord Creator. Let all of them, with proper treatment and preparation by the physician, protect us and free us from disease and pain.

90. (Vaidyas Devata, Bhishak Ṛshi)

मुञ्चन्तु मा शप॒थ्या॒दथो॑ वरु॒ण्या॒दु॒त ।
अथो॑ य॒मस्य॒ पड्वी॑शा॒त्सर्व॑स्माद् देवकिल्वि॒षात् ॥९०॥

Muñcantu mā śapathyādatho varuṇyāduta. Atho yamasya paḍvīśāt sarvasmād devakilviṣāt.

May the physicians and the medicines protect us against ill-will, anathema and self-guilt. May they free us from water-borne diseases and those which are peculiar to the prosperous and the distinguished persons. May they release us from ailments caused by acts of indiscipline and breach of the rules of health and the good life. May they save us from all diseases caused by neglect or indulgence of the senses and the mind and those caused by frustration of the intellectuals.

91. (Vaidyas Devata, Bhishak Ṛshi)

अ॒व॒पत॑न्तीरवद॒न्दि॒वऽओष॑धय॒स्परि॑ ।
यं जी॒वम॒श्नवा॑महै॒ न स रि॑ष्या॒ति॒ पूरु॑षः ॥९१॥

Avapatantīravadan diva' oṣadhayaspari. Yaṁ jīvamaśnavāmahai na sa riṣyāti pūruṣaḥ.

The medicinal herbs come from heaven, the region of light and life. So say the wise. The person who feeds upon them never comes to any suffering.

92. (Vaidyas Devata, Varuna Ṛshi)

याऽओषधीः सोमराज्ञीर्बह्वीः शतविचक्षणाः।
तासामसि त्वमुत्तमारं कामाय शꣳहृदे ॥९२॥

Yā'oṣadhīḥ somarājñīrbahvīḥ śatavicakṣaṇāḥ.
Tāsāmasi tvamuttamāraṁ kāmāya śaṁ hṛde.

Physician, of the many herbal medicines which are efficacious with a hundred properties and of which soma is the chief on top, you are the best judge for the peace of mind and achievement of the desired result.

93. (Vaidyas Devata, Varuna Ṛshi)

याऽओषधीः सोमराज्ञीर्विष्ठिताः पृथिवीमनु ।
बृहस्पतिप्रसूताऽअस्यै सं दत्त वीर्यम् ॥९३॥

Yā'oṣadhīḥ somarājñīrvīṣṭhitāḥ pṛthivīmanu.
Bṛhaspatiprasūtā'asyai saṁdatta vīryam.

The many herbal medicines with life-giving properties like soma, specially grown on the earth, are the blessed gifts of the Lord-giver of life, Brihaspati. Refined and vitalized by the physician, they may, we wish and pray, give health and vigour to this woman/man.

94. (Bhishaja Devata, Varuna Ṛshi)

याश्चेदमुपशृण्वन्ति याश्च दूरं परागताः।
सर्वाः सङ्गत्य वीरुधोऽस्यै सं दत्त वीर्यम् ॥९४॥

Yāścedamupaśṛṇvanti yāśca dūraṁ parāgatāḥ.
Sarvāḥ saṁgatya vīrudho'syai saṁdatta vīryam.

Men and women of medicine, these herbs of which you and others hear around us, or which are close by, or those which come from afar, all these herbs,

plants, creepers and trees together, we wish and pray, may give her/him the gift of health and vitality.

95. (Vaidyas Devata, Varuna Ṛshi)

मा वो रिषत् खनिता यस्मै चाहं खनामि वः।
द्विपाच्चतुष्पाद्स्माकꣳसर्वंमस्त्वनातुरम् ॥९५॥

Mā vo riṣat khanitā yasmai cāhaṁ khanāmi vaḥ.
Dvipāccatuṣpādasmākaṁ sarvamastvanāturam.

Whoever digs you (roots/minerals) out, may he/she never injure/destroy you, nor should he/she come to any harm. Nor should the person for whom I (the physician) dig you out come to any harm. May all the bi-peds (humans) and all the quadrupeds (animals) of ours be free from suffering and disease.

96. (Vaidyas Devata, Varuna Ṛshi)

ओषधयः समवदन्त सोमेन सह राज्ञा ।
यस्मै कृणोति ब्राह्मणस्तꣳराजन् पारयामसि ॥९६॥

Oṣadhayaḥ samavadanta somena saha rājña.
Yasmai kṛṇoti brāhmaṇastaṁ rājan pārayāmasi.

Herbs and medicines alongwith their chief, soma, power of vitality, say: O Soma, king of herbs, whoever the patient for whom the learned physician has prepared the cure, let us take the person across the pain of suffering.

97. (Bhishagvara Devata, Varuna Ṛshi)

नाशयित्री बलासस्यार्शंसऽउपचितामसि ।
अथो शतस्य यक्ष्माणां पाकारोरसि नाशनी ॥९७॥

Nāśayitrī balāsasyārśasa' upacitāmasi. Atho śatasya yakṣmāṇāṁ pākārorasi nāśanī.

Herbal medicine is a destroyer, sure cure, of phlegmatic consumption, piles, hemorrhoids, swellings, chronic sores and numerous types of pulmonary disease.

98. (Vaidyas Devata, Varuna Ṛshi)

त्वां गन्धर्वाऽअखनँस्त्वामिन्द्रस्त्वां बृहस्पतिः।
त्वामोषधे सोमो राजा विद्वान् यक्ष्मादमुच्यत ॥९८॥

Tvāṁ gandharvā' akhanaṅstvāmindrastvāṁ bṛhaspatiḥ. Tvāmoṣadhe somo rājā vidvān yakṣmādamucyata.

O Gandharva, herbal medicine, the singer and artist searches for and discovers you. So does Indra, man of power and virility, Brihaspati, man of universal Vaidic lore, Soma, man of peace and blessed virtue, the ruler and the scholar. They all search for, discover, use and benefit from herbal medicines and free themselves from consumptive ailments.

99. (Oshadhi Devata, Varuna Ṛshi)

सहस्व मेऽअरातीः सहस्व पृतनायतः ।
सहस्व सर्वं पाप्मानꣳसहमानास्योषधे ॥९९॥

Sahasva me'arātīḥ sahasva pṛtanāyataḥ. Sahasva sarvaṁ pāpmānaṁ sahamānāsyoṣadhe.

Herbal medicine challenges disease. It resists the anti-life forces and overthrows the enemies of good health : Let the medicine resist all that causes sin and disease. It resists, fights out, defeats and eliminates the negativities and builds up the vitality and invincibility of the system for longevity.

100. (Vaidyas Devata, Varuna Ṛshi)

दी॒र्घायु॑स्तऽओषधे ख॒नि॒ता यस्मै॑ च त्वा॒ ख॒नाम्य॒हम् ।
अथो॒ त्वं दी॒र्घायु॑र्भू॒त्वा श॒तव॑ल्शा॒ वि रो॑हतात् ॥१००॥

Dīrghāyusta'oṣadhe khanitā yasmai ca tvā khanāmyaham. Atho tvaṁ dīrghāyurbhūtvā śatavalśa virohatāt.

Medicinal herb, may the person who searches, discovers, digs out and prepares the medicine be of long life. May the patient for whom I, the physician, prescribe, prepare and administer the medicine be of long life. May you (the herb) too be of long life and grow to rise into a hundred roots, shoots and branches.

101. (Bhishaja Devata, Varuna Ṛshi)

त्वमु॑त्त॒मास्यौ॑षधे॒ तव॑ वृ॒क्षाऽउ॑प॒स्तयः ।
उप॑स्तिरस्तु॒ सो॑ऽस्माक॒ꣳ योऽअ॒स्माँ२॑ऽअ॑भि॒दास॑ति ॥१०१॥

Tvamuttamāsyoṣadhe tava vṛkṣā'upastayaḥ. Upastirastu so'smākaṁ yo' asmāṅ' abhidāsati.

Herbal medicine/Physician, you are supreme. All the trees (such as peepal and banyan) are subordinate to you as sources of medicine. Anyone who tries to suppress us, any disease that might weaken us, let that be under our control. (Strengthen us with health, vitality and courage of spirit.)

102. (Kah Devata, Hiranyagarbha Ṛshi)

मा मा॑ हिꣳसीज्जनि॒ता यः पृ॑थि॒व्या यो वा॒ दिव॑ꣳस॒त्यध॑र्मा॒ व्यान॑ट् । यश्चा॒पश्च॒न्द्राः प्र॑थ॒मो ज॒जान॒ कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥१०२॥

Mā mā hiṁsijjanitā yaḥ pṛthivyā yo vā divaṁ satyadharmā vyānaṭ. Yaścāpaścandrāḥ prathamo jajāna kasmai devāya haviṣā vidhema.

The Lord who is the creator of the earth, who is the lord of the universal law of truth, who is the first of all and creator of the air, waters and the moons, and who pervades the heavens, whom we worship with the best homage of fragrant oblations, that lord of life may never hurt us with disease and ill-health.

103. (Agni Devata, Hiranyagarbha Ṛshi)

अभ्यावर्त्तस्व पृथिवि यज्ञेन पयसा सह ।
वपां तेऽअग्निरिषितोऽअरोहत् ॥१०३॥

Abhyāvartasva pṛthivi yajñena payasā saha. Vapām te'agniriṣito'arohat.

Come earth, revolving with yajna and water, milk and food, again and again, continuously. And may agni, vital life-generating heat of nature, activated by the Lord creator of life, bless your fertility and increase your power of production.

104. (Agni Devata, Hiranyagarbha Ṛshi)

अग्ने यत्ते शुक्रं यच्चन्द्रं यत्पूतं यच्च यज्ञियम् ।
तद्देवेभ्यो भरामसि ॥१०४॥

Agne yatte śukraṁ yaccandraṁ yatpūtaṁ yacca yajñiyam. Taddevebhyo bharāmasi.

Agni, vital energy of the universe, may we imbibe and internalize that power of your nature, character and function which is immaculate and generative, beautiful and blissful, pure and sacred, and worthy of service and worship through yajna for growth and development.

105. (Vidvan Devata, Hiranyagarbha Ṛshi)

इष॒मूर्ज॑म॒ह॒मि॒तऽआद॑मृ॒तस्य॒ योनिं॑ मह्यि॒षस्य॒ धारा॑म् ।
आ मा॒ गोषु॑ विश॒त्वा त॒नूषु॒ जहा॑मि से॒दिमनि॑रा॒ममी॑वाम् ॥१०५॥

Iṣamūrjamahamita' ādamṛtasya yoniṁ mahiṣasya dhārām. Ā mā goṣu viśatvā tanūṣu jahāmi sedimanirāmamīvām.

From Lord Agni and the fire of yajna (spiritual, mental and physical) I receive and imbibe food for life and energy for action. I receive and internalize the fluent voice of the mother of truth and Dharma. May all this food, energy and spirit enter, vitalize and strengthen my body, mind and sense, and may it invigorate my cows with fertility.

With all this food, energy and vitality I'd fight out and eliminate all pain, suffering, disease and debility.

106. (Agni Devata, Pavakagni Ṛshi)

अग्ने॒ तव॒ श्रवो॒ वयो॒ महि॑ भ्राजन्तेऽअ॒र्चयो॑ विभावसो।
बृह॑द्भानो॒ शव॑सा॒ वाज॑मु॒क्थ्यं॑ दधासि दा॒शुषे॑ कवे ॥१०६

Agne tava śravo vayo mahi bhrājante' arcayo vibhāvaso. Bṛhadbhāno śavasā vājamukthyaṁ dadhāsi dāśuṣe kave.

Agni, lord of lustre, light of universal knowledge, man of supernal vision, let the adorable message of yours, youthful brilliance and splendid beams of light shine and radiate across the world. Whosoever celebrates you in yajna, you bless the yajamana giver with holistic nourishments and fullness of energy and vitality with additional food for yajna.

107. (Vidvan Devata, Pavakagni Ṛshi)

पा॒व॒कव॑र्चाः शु॒क्रव॑र्चा॒ऽअनू॑नवर्चा॒ऽउदि॑यर्षि भा॒नुना॑।
पु॒त्रो मा॒तरा॑ वि॒चर॒न्नुपा॑वसि पृ॒णक्षि॒ रोद॑सीऽउ॒भे ॥१०७॥

Pāvakavarcāḥ śukravarcā'anūnavarcā'udiyarṣi bhānunā. Putro mātarā vicarannupāvasi pṛṇakṣi rodasī'ubhe.

Agni, lord of light and splendour, pure as fire, clear and bright as sunbeams, full and complete, rising to the heights with the sun and pervading the spaces protects the heaven and earth like the son protecting the father and mother.

(Similarly the young brahmachari or brahmacharini, roaming around the sacred premises of his/her institute, grows high in the light and lustre of knowledge, pure as fire, clear as sunbeams, full and complete, and rises high like the sun. He/she protects his/her father and mother as the sun protects the heaven and earth.)

108. (Agni Devata, Pavakagni Ṛshi)

ऊर्जो॑ नपाज्जातवेदः सुश॒स्ति॒भि॒र्मन्द॑स्व धी॒ति॒भि॒र्हि॒तः।
त्वेऽइ॒षः॒ सन्द॑धुर्भू॒रि॑वर्पसश्चि॒त्रो॒त॒यो वा॒म॒जा॒ताः ॥१०८॥

Ūrjo napājjātavedaḥ suśastibhirmandasva dhītibhirhitaḥ. Tve' iṣaḥ sandadhurbhūrivarpasaścitrotayo vāmajātāḥ.

Agni, child and protector of energy, lord of wealth and intelligence, lover and well-wisher of all, invoked, lighted and raised with devotion and hymns of praise, receive the libations, rejoice and grow. People of various hue, wonderfully favoured and secure in life, children of love and beauty, and sweet and dear by nature, offer food

to you for growth and development.

(As fire is invoked with love and devotion and fed with libations, so should the child be fed, nourished and helped to grow by parents and teachers with all the love and faith at their command so that the child not only lives and learns but also rejoices while he/she lives and learns.)

109. (Agni Devata, Pavakagni Ṛshi)

इ॒रज्यन्न॑ग्ने प्रथयस्व जन्तु॒भि॑र॒स्मे रायो॑ऽअमर्त्य ।
स दर्शत॑स्य॒ वपु॑षो॒ विरा॑जसि पृ॒णक्षि॑ सान॒सिं क्र॑तु॒म् ॥१०९॥

Irajyannagne prathayasva jantubhirasme rāyo' amartya. Sa darśatasya vapuṣo vi rājasi pṛṇakṣi sānasiṁ kratum.

Immortal Agni/man of action, invoked/inspired and rising in glory, rejoicing with people, create and expand the wealth of life for us all. Shining in the beauty and grace of your form in life, protect, promote and perfect the yajna of life which brings happiness, prosperity and all the blessings of existence.

110. (Vidvan Devata, Pavakagni Ṛshi)

इ॒ष्कृ॒र्त्तार॑मध्व॒रस्य॒ प्रचे॑तसं॒ क्षय॑न्त॒ꣳराध॑सो म॒हः । रा॒तिं वा॒मस्य॑ सु॒भगां॑ म॒हीमिषं॒ दधा॑सि सान॒सिꣳर॒यिम् ॥११०॥

Iṣkartārmadhvarasya pracetasaṁ kṣayantaṁ rādhaso mahaḥ. Rātiṁ vāmasya subhagāṁ mahīmiṣaṁ dadhāsi sānasiṁ rayim.

Agni, lord of power and sustenance, you uphold who performs and promotes the yajnic programmes of creation, construction and development. You sustain the person who is intelligent and wide-awake. You protect

the person who is settled in a peaceful home. You maintain the person who gives liberal amounts in charity. You are the preserver of the great and generous earth and its environment. You maintain a steady supply of food and energy. And it is you who protect and promote the ancient and traditional wealth of existence.

111. (Agni Devata, Pavakagni Ṛshi)

ऋ॒तावा॑नं म॒हि॒षं वि॒श्वद॑र्शतम॒ग्निꣳसु॒म्नाय॑ दधिरे पु॒रो जना॑ः।
श्रु॒त्क॒र्ण॒ꣳस॒प्रथ॑स्तमं त्वा गि॒रा दैव्यं॑ मानु॒षा यु॒गा ॥१११॥

Ṛtāvānaṁ mahiṣaṁ viśvadarśatam agniṁ sumnāya dadhire puro janāḥ. Śrutkarṇaṁ saprathastamaṁ tvā girā daivyaṁ mānuṣā yugā.

For the sake of peace, prosperity and joy, the people of former times have honoured and followed the human traditions of ages and you, Agni, lord of light and life, man of vision and excellence dedicated to Truth and Dharma, great, possessed of universal knowledge and experience, discreet listener and practical achiever and master of divine qualities of character.

112. (Soma Devata, Gotama Ṛshi)

आप्या॑यस्व॒ समे॑तु ते वि॒श्वत॑ः सोम॒ वृष्ण्य॑म् ।
भवा॒ वाज॑स्य स॒ङ्गथे ॥११२॥

Ā pyāyasva sametu te viśvataḥ soma Vṛṣṇyam. Bhavā vājasya saṅgathe.

Soma, ruler, man of grace and blessedness, rise and grow to excellence to win the glory of life. May the vitality, virility and grandeur of life come to you from all sides, and, in the battles of life and the nation, be great.

113. (Soma Devata, Gotama Ṛshi)

सं ते पयाꣳसि समु यन्तु वाजाः सं वृष्ण्यान्यभिमातिषाहः।
आप्यायमानोऽअमृताय सोम दिवि श्रवाꣳस्युत्तमानि धिष्व ॥११३॥

Saṁ te payāṁsi samu yantu vājāḥ saṁ Vṛṣṇyānyabhimātiṣāhaḥ. Āpyāyamāno amṛtāya soma divi śravāṁsyuttamāni dhiṣva.

Soma, man of peace, power and joy, may all delicious waters, milk and juices come to you. May all vigour, virility and vitality come to you. May all food, energy and means of speedy and powerful defence be yours to break down the pride of the enemy forces. Growing mighty and mightier, and rising towards heaven and immortality, hold on to the highest words, thoughts and visions as food for the mind and soul.

114. (Soma Devata, Gotama Ṛshi)

आप्यायस्व मदिन्तम सोम विश्वेभिर्ꣳशुभिः ।
भवा नः सुप्रथस्तमः सखा वृधे ॥११४॥

Ā pyāyasva madintama soma viśvebhiraṁśubhiḥ. Bhavā naḥ saprathastamaḥ sakhā vṛdhe.

Soma, man of widest fame and highest honour, happiest at heart and creator of joy all round, rise and shine with the beams of your excellence and be friends so that we all together may rise and advance in all directions.

115. (Agni Devata, Vatsara Ṛshi)

आ तें वत्सो मनो यमत्परमाच्चित्सधस्थात् ।
अग्ने त्वां कामया गिरा ॥११५॥

Ā te vatso mano yamat paramāccit sadhasthāt.
Agne tvāṅkāmayā girā.

Agni, lord of life, light and love, the devoted yajamana as a child of yours would divert his mind even from the most exciting places and, with the sweetest words of praise, come to concentrate on you as a calf runs to the mother cow even from the richest pasture.

116. (Agni Devata, Virupa Ṛshi)

तुभ्यं ताऽअङ्गिरस्तम विश्वाः सुक्षितयः पृथक् ।
अग्ने कामाय येमिरे ॥११६॥

Tubhyaṁ tā aṅgirastama viśvāḥ sukṣitayaḥ pṛthak. Agne kāmayā yemire.

Agni, most brilliant power of the universe, the entire humanity, even though they might be very well placed in life, converge on you, each for the fulfilment of his/her own special desire.

(Just as the children of the Lord creator approach Him with prayers for the fulfilment of their desires, so do the people of the land, even though well-placed in life otherwise, approach the ruler for the fulfilment of their requests.)

117. (Agni Devata, Prajapati Ṛshi)

अग्निः प्रियेषु धामसु कामो भूतस्य भव्यस्य ।
सम्राडेको विराजति ॥११७॥

Agniḥ priyeṣu dhāmasu kāmo bhūtasya bhavyasya. Samrāḍeko vi rājati.

Agni, sole and sovereign lord of the world, loved and worshipped by all that is born and all that is yet to be

born, rules and blazes in his glory across the dearest and most beautiful regions of the universe.

(Just as Agni, bright and blazing with His glory, is the lord of the universe, so that person alone is worthy of being the ruler of a country who is brilliant by virtue of his/her mind and character, unique in performance, loved and respected by all and shining across the present and the possible future in all regions of the land.)

इति द्वादशोऽध्यायः ॥

CHAPTER–XIII

1. (Agni Devata, Vatsara Ṛshi)

मयि गृह्णाम्यग्रेऽअग्निꣳरायस्पोषाय सुप्रजास्त्वाय सुवीर्याय। मामु देवताः सचन्ताम् ॥१॥

Mayi gṛhṇāmyagre'agniṁ rāyaspoṣāya suprajā-stvāya suvīryāya. Māmu devatāḥ sacantām.

First of all I dedicate my mind and soul to the Lord Almighty, Agni, lord of light and life, power and prosperity, and I instal the yajna-fire in my home for the gifts of vigour and valour, wealth and prosperity and a noble family. May all the divine powers, for sure, favour and bless me.

(Just as a house-holder or a student is dedicated to Agni, the Lord Almighty, and to agni, the yajna-fire, so too should he/she be dedicated to the agnis among the community, leading men and women of knowledge, wisdom and virtue who have specialised in various fields of knowledge and development.)

2. (Agni Devata, Vatsara Ṛshi)

अपां पृष्ठमसि योनिरग्नेः समुद्रमभितः पिन्वमानम् । वर्धमानो महाँ२॥ऽआ च पुष्करे दिवो मात्रया वरिम्णा प्रथस्व ॥२॥

Apāṁ pṛṣṭhamasi yoniragneḥ samudramabhitaḥ pinvamānam. Vardhamāno mahāṅ' ā ca puṣkare divo mātrayā varimṇā prathasva.

Lord Almighty, infinite spirit and life of the universe, you are the centre-hold of waters and energy.

You are the original cause of heat and light. Surrounding and feeding the expansive oceans on earth and in space from all sides, you are great and ever greater in the intervening spaces between earth and heaven. And you reveal your glory by the measure and immensity of the light of heaven.

3. (Aditya Devata, Vatsara Ṛshi)

ब्रह्म॑ जज्ञा॒नं प्र॑थ॒मं पु॒रस्ता॒द्वि सी॑म॒तः सु॒रुचो॑ वे॒न॒ऽआ॑वः । स बु॒ध्न्या॒ऽउप॒माऽअ॑स्य वि॒ष्ठाः स॒तश्च॒ योनि॒मस॑तश्च॒ विवः॑ ॥३॥

Brahma jajñānaṁ prathamaṁ purastād vi sīmataḥ suruco vena'āvaḥ. Sa budhnyā'upamā' asya viṣṭhāḥ sataśca yonimasataśca vi vaḥ.

Brahma, infinite spirit of the universe, all-creator and omniscient, is the first and greatest reality of existence. Worthy of love and adoration, It is the highest object of desire for the wise. The great and glorious objects (such as the sun, the moon, the earth) which fill the skies in various regions of space are exemplary revelations of Its creative power.

In the beginning of creation, that Brahma, from the potential and law of Its own existence, invokes Prakriti, the original Nature which is the cause of all that is come into existence and also that which is yet to come into existence.

4. (Prajapati Devata, Hiranyagarbha Ṛshi)

हि॒र॒ण्य॒ग॒र्भः सम॑वर्त्त॒ताग्रे॑ भू॒तस्य॑ जा॒तः प॒ति॒रेक॑ऽआसीत् । स दा॑धार पृथि॒वीं द्यामु॒तेमां कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥४॥

Hiraṇyagarbhaḥ samavartatāgre bhūtasya jātaḥ patireka'āsīt. Sa dādhāra pṛthivīṁ dyāmutemāṁ kasmai devāya haviṣā vidhema.

The One Lord of Light and the sole creator of lights such as the sun existed before creation (as He ever exists). He alone was and is the lord and sustainer of all forms of created being. He holds and sustains the earth and heaven and supports this whole universe. We worship the same one lord and offer Him homage with libations of fragrant materials.

5. (Ishwara Devata, Hiranyagarbha Ṛshi)

द्रप्सश्चस्कन्द पृथिवीमनु द्यामिमं च योनिमनु यश्च पूर्वः।
समानं योनिमनु संचरन्तं द्रप्सं जुहोम्यनु सप्त होत्राः ॥५॥

Drapsaścaskanda pṛthivīmanu dyāmimaṁ ca yonimanu yaśca pūrvaḥ. Samānaṁ yonimanu sañcarantaṁ drapsaṁ juhomyanu sapta hotrāḥ.

That eternal, perfect and primordial joy (Ananda) which blesses and coexists with the earth, the heaven and the original cause of existence, Prakriti, the same joy which universally subsists with its origin, the sole creator, I adore with all my breath of life (five pranas), mind and soul.

6. (Hiranyagarbha Devata, Hiranyagarbha Ṛshi)

नमोऽस्तु सर्पेभ्यो ये के च पृथिवीमनु।
येऽअन्तरिक्षे ये दिवि तेभ्यः सर्पेभ्यो नमः ॥६॥

Namo'stu sarpebhyo ye ke ca pṛthivīmanu. Ye 'antarikṣe ye divi tebhyaḥ sarpebhyo namaḥ.

For all those that move in space, and those which move on the earth, which move in the regions of heaven

and those which move about in the sky between earth and heaven, for all these moving forms of existence Nature has provided food, the means of sustenance.

7. (Hiranyagarbha Devata, Hiranyagarbha Ṛshi)

याऽइषवो यातुधानानां ये वा वनस्पतीँ१॥ऽरनु ।
ये वावटेषु शेरते तेभ्यः सर्पेभ्यो नमः ॥७॥

Yā'iṣavo yātudhānānāṁ ye vā vanaspatīṁ' ranu.
Ye vāvaṭeṣu śerate tebhyaḥ sarpebhyo namaḥ.

For all the arrows of the enemies of life, and those who damage the herbs and trees, being poachers and parasites, and those who sleep and wait in the obscure paths for victims, for all these surreptitious forms of moving life, a challenge and a thunderbolt!

8. (Surya Devata, Hiranyagarbha Ṛshi)

ये वामी रोचने दिवो ये वा सूर्यस्य रश्मिषु ।
येषामप्सु सदस्कृतं तेभ्यः सर्पेभ्यो नमः ॥८॥

Ye vāmī rocane divo ye vā sūryasya raśmiṣu.
Yeṣāmapsu sadaskṛtaṁ tebhyaḥ sarpebhyo namaḥ.

Or those negative forces that are in the heat of the solar region, or those in the rays of the sun, or those which have taken abode in the waters, to these moving forms of existence, a challenge to counter, overpower or destroy!

9. (Agni Devata, Vamadeva Ṛshi)

कृणुष्व पाजः प्रसितिं न पृथ्वीं याहि राजेवामवाँ२॥ऽइभेन।
तृष्वीमनु प्रसितिं द्रूणानोऽस्तासि विध्य रक्षसस्तपिष्ठैः ॥९॥

Kṛṇuṣva pājaḥ prasitiṁ na pṛthvīṁ yāhi rājevāmavāṅ' ibhena. Tṛṣvīmanu prasitiṁ drūṇāno'stā'si vidhya rakṣasastapiṣṭhaiḥ .

Agni, ruler, your influence is fast, far and wide. Increase your strength and power and make it felt. Go like a shot over the earth as a king with his attendant forces. Cast your net of law instantly against the destructive elements and punish them with inescapable consequences.

10. (Agni Devata, Vamadeva Ṛshi)

तव॑ भ्रमास॑ऽआशु॒या प॑त॒न्त्यनु॑स्पृश धृष॒ता शोशु॑चानः।
तपू॑ꣳष्यग्ने जु॒ह्वा॑ पतङ्गान॑सन्दितो॒ वि सृ॑ज॒ विष्व॑गुल्काः॥१०॥

Tava bhramāsa'āśuyā patantyanuspṛśa dhṛṣatā śośucānaḥ. Tapūṁṣyagne juhvā pataṅgānasandito vi sṛja viṣvagulkāḥ.

Agni (ruler, commander of the forces, lord of justice), the flames of your fire blaze with awe. Pure and purifying with might and daring, fall upon the forces which burn and destroy life and society, and with libations unrestrained, release a rain of lightning terror striking in all directions.

11. (Agni Devata, Vamadeva Ṛshi)

प्रति॒ स्पशो॒ वि सृ॑ज॒ तूर्णि॑तमो॒ भवा॑ पा॒युर्वि॒शोऽअ॒स्या अ॑दब्धः। यो नो॑ दू॒रेऽअ॒घशꣳ॑सो॒ योऽअन्त्यग्ने॒ माकि॑ष्टे॒ व्यथि॒रादधर्षीत् ॥११॥

Prati spaśo visṛja tūrṇitamo bhavā pāyurviśo' asyā adabdhaḥ. Yo no dūre'aghaśaṁso yo' antyagne mā kiṣṭe vyathirā dadharṣīt.

Agni, instant in action, bold and inviolable, if

there is a tormentor or a wicked maligner or a supporter of sin and crime far or near against you or against us, release the forces to seize him and remove the obstacles. Be the protector and guardian of this people/community. Let none bully or terrorize you and us.

12. (Agni Devata, Vamadeva Ṛshi)

उदग्ने तिष्ठ प्रत्यातनुष्व न्यमित्राँ२॥ऽओषतात्तिग्महेते । यो नोऽअरातिꣳसमिधान चक्रे नीचा तं धक्ष्यतसं न शुष्कम् ॥१२॥

Udagne tiṣṭha pratyā tanuṣva nyamitrāṅ' oṣatāttigmahete. Yo no'arātiṁ samidhāna cakre nīcā taṁ dhākṣyatasaṁ na śuṣkam.

Agni, lord of heat and light, leader of an advancing humanity, rise and grow. Let the light spread around. Wielder of the sharpest weapons and inviolable power, burn the enemies of life and human values. Blazing lord of fire and justice, if someone creates, supports or advances the selfish, ungenerous and ungracious forces, scorch him like a patch of dry shrubs.

13. (Agni Devata, Vamadeva Ṛshi)

ऊर्ध्वो भव प्रति विध्याध्यस्मदाविष्कृणुष्व दैव्यान्यग्ने । अव स्थिरा तनुहि यातुजूनां जामिमजामिं प्रमृणीहि शत्रून्। अग्नेष्ट्वा तेजसा सादयामि ॥१३॥

Ūrdhvo bhava prati vidhyādhyasmadāviṣkṇuṣva daivyānyagne. Ava sthirā tanuhi yātujūnāṁ jāmimajāmiṁ pra mṛṇīhi śatrūn. Agneṣṭvā tejasā sādayāmi.

Agni, lord of light and power, leader of humanity, rise and stay on top. Counter and ward off the enemies

of mankind. Develop the best things which our saints and scholars have discovered and invented. Resist and reduce the strength of the opponents to nil. Eliminate the natural, traditional and customary enemies of society. I instal you in your seat with the baptism of light and fire.

14. (Agni Devata, Vamadeva Ṛshi)

अग्निर्मूर्द्धा दिवः ककुत्पतिः पृथिव्याऽअयम् । अपाꣳ रेताꣳसि जिन्वति । इन्द्रस्य त्वौजसा सादयामि ॥१४॥

Agnirmūrdhā divaḥ kakutpatiḥ pṛthivyā'ayam. Apāṁ retāṁsi jinvati. Indrasya tvaujasā sādayāmi.

This Agni, the sun, is the chief and summit of heaven. It is the father and sustainer of the earth and its life. It vitalizes and refreshes the waters of life for the earth and her children. So should you be, Ruler of the land. I anoint and consecrate you with the radiant power of Indra, the sun.

15. (Agni Devata, Trishira Ṛshi)

भुवो यज्ञस्य रजसश्च नेता यत्रा नियुद्भिः सचसे शिवाभिः। दिवि मूर्द्धानं दधिषे स्वर्षां जिह्वामग्ने चकृषे हव्यवाहम् ॥१५॥

Bhuvo yajñasya rajasaśca netā yatrā niyudbhiḥ sacase śivābhiḥ. Divi mūrdhānaṁ dadhiṣe svarṣāṁ jihvāmagne cakṛṣe havyavāham.

Agni is the leader and mover of the earth and its life, of the motions of wind and energy in the middle sphere, and of the cosmic yajna of creation. And there everywhere it is one with the blissful dynamics of

existence. As it sends up its flames of fire bearing the light and fragrance of yajna, it holds its head high and wields the light of the sun in heaven.

(Similarly, O king, be the leader of the nation's life on earth and the dignity and dynamics of the polity. Be the path-maker of the policies of peace, justice and happiness and hold your head high with words of enlightenment, creativity and joy for the people.)

16. (Agni Devata, Trishira Ṛshi)

ध्रुवासि धरुणास्तृता विश्वकर्मणा । मा त्वा समुद्रऽ-
उद्वधीन्मा सुपर्णोऽव्यथमाना पृथिवीं दृꣳह ॥१६॥

Dhruvāsi dharuṇāstṛtā viśvakarmaṇā. Mā tvā samudra'udvadhīnmā suparṇo'vyathamānā pṛthivīṁ dṛṁha.

Spirit of the human nation, polity of the world, you are the centre-hold of dharma, enlightenment and peace, created, completed and blest by the Lord-maker of the world, Vishvakarma. Let not the seas hurt you. Let not the sky, sun and moon and the clouds hurt you. Unhurt, free and peaceful, develop, beautify and beatify the earth.

17. (Prajapati Devata, Trishira Ṛshi)

प्रजापतिष्ट्वा सादयत्वपां पृष्ठे समुद्रस्येमन् ।
व्यचस्वतीं प्रथस्वतीं प्रथस्व पृथिव्यसि ॥१७॥

Prajāpatiṣṭvā sādayatvapaṁ pṛṣṭhe samudrasyeman. Vyacasvatīṁ prathasvatīṁ prathasva pṛthivyasi.

Spirit of humanity, mother of the commonwealth, lady of the polity, be open, free and

accommodative, be expansive and celebrated. And may the creator of life, father of humanity, Prajapati, establish you with His blessings on the currents of rivers, on the paths of the seas, and over the currents of air in the sky.

18. (Agni Devata, Trishira Ṛshi)

भूर॑सि॒ भूमि॑र॒स्यदि॑तिरसि॒ वि॒श्वधा॑या॒ विश्व॑स्य॒ भुव॑नस्य ध॒र्त्री । पृ॒थि॒वीं य॑च्छ पृथि॒वीं दृ॑ꣳह पृथि॒वीं मा हि॑ꣳसीः ॥१८॥

Bhūrasi bhūmirasyāditirasi viśvadhāyā viśvasya bhuvanasya dhartrī. Pṛthivīṁ yaccha pṛthivīṁ dṛṁha pṛthivīṁ mā hiṁsīḥ.

Agni, light of the universe, vitality of nature, you are the being and existence, you are the mother-support, whole, inviolable, all sustaining and all-nourishing, centre-hold and wielder of all the regions of the world. Sustain, guide and raise the world, develop and expand the life on earth. Do not hurt the earth nor violate the life of her children. (As Agni is the life and support of the earth, so is the woman the mother of the home.)

19. (Agni Devata, Trishira Ṛshi)

विश्व॑स्मै प्रा॒णायापा॒नाय॑ व्या॒नायोदा॒नाय॑ प्रति॒ष्ठायै॑ च॒रित्रा॑य। अ॒ग्निष्ट्वा॒भिपा॑तु म॒ह्या स्व॒स्त्या छ॒र्दिषा॒ शन्त॑मेन॒ तया॑ दे॒वत॑याङ्गिर॒स्वद् ध्रु॒वा सी॑द ॥१९॥

Viśvasmai prāṇāyāpānāya vyānāyodānāya pratiṣṭhāyai caritrāya. Agniṣṭva'bhi pātu mahyā svastyā chardiṣā śantamena tayā devatayā'ṅgirasvad dhruvā sīda.

Lady of the home, may Agni, lord of light and life/your husband, the presiding presence of the home,

fully protect and support you in every way for all the energy of life, prevention of suffering, best manners and behaviour, inner strength, dignity and recognition and virtuous conduct. In a state of perfect peace and well-being, with all the joys of life in a good home, stay firm and secure with Agni, the lord of life, and your husband, like Prakriti with Purusha and the light of the dawn with the day.

20. (Patni Devata, Agni Ṛshi)

काण्डात्काण्डात्प्ररोहन्ती परुषः परुष्परि ।
एवा नो दूर्वे प्रतनु सहस्रेण शतेन च ॥२०॥

Kāṇḍāt kāṇḍāt prarohantī paruṣaḥ paruṣaspari.
Evā no dūrve pra tanu sahasreṇa śatena ca.

Lady of the home, delicate and graceful as the durva grass, just as the grass grows from one section of the stalk to another, from one knot of joint to another, so you too, grow in life, and let us grow and help us advance in life a hundred-fold and from thereon a thousand fold.

21. (Patni Devata, Agni Ṛshi)

या शतेन प्रतनोषि सहस्रेण विरोहसि ।
तस्यास्ते देवीष्टके विधेम हविषा वयम् ॥२१॥

Yā śatena pratanoṣi sahasreṇa virohasi.
Tasyāste devīṣṭake vidhema haviṣā vayam.

Lady light of the home, root and foundation of the yajna of family life, as you grow a hundred-fold and then you rise a thousand-fold, O noble and generous mother, we offer you love and reverence in homage with the best fragrant offerings.

22. (Agni Devata, Indragani Rshis)

यास्तेऽअग्ने सूर्ये रुचो दिवमातन्वन्ति रश्मिभिः।
ताभिर्नोऽअद्य सर्वाभी रुचे जनाय नस्कृधि ॥२२॥

Yāste'agne sūrye ruco divamātanvanti raśmibhiḥ. Tābhirno'adya sarvābhī ruce janāya naskṛdhi.

Agni, those lights of yours which, in the solar region, illuminate the heavenly spaces with the sunbeams, with all those lights to-day bless us with enlightenment for the sake of our people.

(As Agni illuminates the heavens with the light of the sun, so should the teachers of men and women enlighten them with the light of their knowledge. What is the secret of Agni turning into light, and into light of the sun?)

23. (Brihaspati Devata, Indragani Rshis)

या वो देवाः सूर्ये रुचो गोष्वश्वेषु या रुचः।
इन्द्राग्नी ताभिः सर्वाभी रुचं नो धत्त बृहस्पते ॥२३॥

Yā vo devāḥ sūrye ruco goṣvaśveṣu yā rucaḥ. Indrāgnī tābhiḥ sarvābhī rucaṁ no dhatta bṛhaspate.

Divine powers of nature, your energy and vitality illuminates the sun and vitalizes the lives of animals like cows and horses. It also works in the motions of objects and the perceptions of the senses.

O Brihaspati, Lord omniscient of this mighty universe, may the heat and light of natural energy invest our vitality with all that power and energy.

Brihaspati, noble teacher and master of

knowledge and education, may our teachers like Indra and Agni in-form and in-vest our deep interest in life and nature with the hidden secrets of light, power and sensation as expressions of one universal natural energy (Prakriti).

24. (Prajapati Devata, Indragani Rshis)

विराड् ज्योतिरधारयत् स्वराड् ज्योतिरधारयत् ।
प्रजापतिष्ट्वा सादयतु पृष्ठे पृथिव्या ज्योतिष्मतीम् ।
विश्वस्मै प्राणायापानाय व्यानाय विश्वं ज्योतिर्यच्छ ।
अग्निष्टेऽधिपतिस्तया देवतयाङ्गिरस्वद् ध्रुवा सीद ॥२४॥

Virāḍ jyotiradhārayat svarāḍ jyotiradhārayat. Prajāpatiṣṭvā sādayatu pṛṣṭhe pṛthivyā jyotiṣmatīm. Viśvasmai prāṇāyāpānāya vyānāya viśvaṁ jyotiryaccha. Agniṣṭe'dhipatistayā devatayā' ṅgirasvad dhruvā sīda.

The cosmic forms of the universe bear the light of the Lord. Self-luminant stars such as the sun bear the light as their own.

O lady of light and knowledge, noble teacher and torch-bearer, may the father of created beings, Prajapati, instal you in your seat on the face of the earth. Give full light of knowledge to others for the sake of full energy, safeguard against suffering, and all good qualities of nature, character and action. Agni, lord of light and life, is your master and guardian. Stay firm and secure with that noble and gracious lord as the soul with the body, Prakriti with Purusha and the light of dawn with the day.

25. (Ritava Devata, Indragani Rshis)

मधुश्च॒ माध॑वश्च॒ वास॑न्तिकावृ॒तूऽअ॒ग्नेरं॑न्तःश्ले॒षोऽसि॒ कल्पेतां॒ द्यावा॑पृथि॒वी कल्प॑न्ता॒मापऽओष॑धय॒: कल्प॑न्ता॒मग्न॑य॒: पृथ॒ङ् मम॒ ज्यैष्ठ्या॑य॒ सव्र॑ताः । येऽअ॒ग्नय॒: सम॑नसोऽन्त॒रा द्यावा॑पृथि॒वीऽइ॒मे । वास॑न्तिकावृ॒तूऽअ॑भि॒कल्प॑मानाऽइन्द्र॒मिव दे॒वाऽअ॑भि॒संवि॑शन्तु॒ तया॑ दे॒वत॑याङ्गिर॒स्वद् ध्रु॒वे सी॑दतम् ॥२५॥

Madhuśca mādhavaśca vāsantikāvṛtū' agnerantaḥ śleṣo'si kalpetāṁ dyāvāpṛthivī kalpantāmāpa' oṣadhayaḥ kalpantāmagnayaḥ pṛthaṅmama jyaiṣṭhyāya savratāḥ. Ye'agnayaḥ samanaso'ntarā dyāvāpṛthivī'ime. Vāsantikāvṛtū' abhikalpamānā'indramiva devā' abhisaṁviśantu tayā devatayā'ṅgirasvad dhruve sīdatam.

Chaitra is a honey-sweet month. Vaishakha is a month of honey-sweets. These are the months of spring. Both these, born of agni, are closely connected to summer. May the earth and heaven be favourable to us for the gift of excellence, may the waters be favourable, may the herbs and trees be favourable, may all the orders of agni (heat and light each), committed to its own law and function, be favourable to us. May all the forms of vital fire in earth and heaven, integrated and mutually harmonious, supporting and energizing the two spring months like all the powers of nature serving and working for the omnipotent lord Indra, bless and vitalize us in all ways.

Just as the earth and heaven abide firm and secure with the Supreme Lord of the universe, just as the spring months abide by the vital fire of earth and heaven, so should we all abide firm and secure by the lord of the

universe, nature and spring, as breath abides by life, as Prakriti abides by Purusha, and as part abides by the whole.

26. (Kshatrapati Devata, Savita Ṛshi)

अषाढासि सहमाना सहस्वारातीः सहस्व पृतनायतः ।
सहस्त्रवीर्यासि सा मां जिन्व ॥२६॥

Aṣāḍhā'si sahamānā sahasvārātīḥ sahasva pṛtanāyataḥ. Sahasravīryā'si sā mā jinva.

Ruling power, Shakti, you are tolerant, challenging and invincible. Challenge the mean, the ungenerous and the destructive forces. Face, fight and defeat those who are bent upon violence. You have the strength and prowess of a thousand powers. Be good to me, be good and gracious to all.

27. (Vishvedeva Devata, Gotama Ṛshi)

मधु वाताऽऋतायते मधु क्षरन्ति सिन्धवः ।
माध्वीर्नः सन्त्वोषधीः ॥२७॥

Madhu vātā'ṛtāyate madhu kṣaranti sindhavaḥ. Mādhvīrnaḥ santvoṣadhīḥ.

The winds blow cool and sweet as honey. The streams and ocean-currents flow cool and sweet as honey. May the herbs and trees be as sweet and pleasant as honey. (Let us too be good and sweet in our conduct as the winds, the streams and the herbs and trees, observing the law and ethics of value.)

28. (Vishvedeva Devata, Gotama Ṛshi)

मधु नक्तमुतोषसो मधुमत्पार्थिवꣳरजः ।
मधु द्यौरस्तु नः पिता ॥२८॥

Madhu naktamutoṣaso madhumat pārthivaṁ rajaḥ. Madhu dyaurastu naḥ pitā.

May the nights and the dawn be honey-sweet, soothing and inspiring. May the dust of mother-earth be sweet and fragrant. And may the light of the sun be honey-sweet and kind as father for us all. (Let us too follow the honey-sweets of nature in life.)

29. (Vishvedeva Devata, Gotama Ṛshi)

मधुमान्नो॒ वन॒स्पति॒र्मधु॑माँ२॥ऽअस्तु॒ सूर्यः॑ ।
माध्वी॒र्गावो॑ भवन्तु नः ॥२९॥

Madhumānno vanaspatirmadhumāǹ' astu sūryaḥ. Mādhvīrgāvo bhavantu naḥ.

May the herbs with their juices and the trees with their fruit be honey-sweet for us. May the sun be kind, sweet and invigorating. May the cows be sweet and rejuvenating as honey with their milk. May the saints, scholars, seniors and teachers be kind and affectionate as the sun, the mother earth and the mother cow.

30. (Prajapati Devata, Gotama Ṛshi)

अ॒पां गम्भ॑न्त्सीद॒ मा त्वा॒ सूर्यो॑ऽभितापसी॒न्माग्निर्वै॑श्वान॒रः।
अच्छि॑न्नपत्राः प्र॒जाऽअ॑नु॒वीक्ष॒स्वानु॑ त्वा दि॒व्या वृष्टिः॑
सचताम् ॥३०॥

Apāṁ gambhantsīda mā tvā sūryo'bhi tāpsīn mā'gnirvaiśvānaraḥ. Acchinnapatrāḥ prajā' anuvīkṣasvānu tvā divyā vṛṣṭiḥ sacatām.

Be in the centre of the waters deep as in the clouds so that the heat of the sun may not injure you nor the earthly heat, Vaishwanara, hurt you. Look round so that the people, free and fully protected from heat, are favourable to you. May the showers of celestial rain bless you.

31. (Varuna Devata, Gotama Ṛshi)

त्रीन्त्समुद्रान्त्समसृपत् स्वर्गानपां पतिर्वृषभऽइष्टकानाम् ।
पुरीषं वसानः सुकृतस्य लोके तत्र गच्छ यत्र पूर्वे परेताः॥३१॥

Trīntsamudrāntsamasṛpat svargānapāṁ patir-vṛṣabha' iṣṭakānām. Purīṣaṁ vasānaḥ sukṛtasya loke tatra gaccha yatra pūrve paretāḥ.

The master controller of pranic energies of life, through karma, crosses the three oceans of time and space leading to the paradisal abode of the blessed in the sphere of the sun. Abiding with the Spirit of the universe he/she brightens up the earth and showers it with all the objects of sweetness and desire.

Man/Woman on earth, go thither to the region of the blessed where your noble ancestors have gone. (And that is the spring of the life of supernal joy.)

32. (Dyavaprithivi Devatas, Gotama Ṛshi)

मही द्यौः पृथिवी च नऽइमं यज्ञं मिमिक्षताम् ।
पिपृतां नो भरीमभिः ॥३२॥

Mahī dyauḥ pṛthivī ca na'imaṁ yajñaṁ mimikṣatām. Pipṛtāṁ no bharīmabhiḥ.

May the great earth and high heaven bless and promote this yajna of our life. So may they and our parents join and bless our yajna of the household with their active blessings.

33. (Vishnu Devata, Gotama Ṛshi)

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे ।
इन्द्रस्य युज्यः सखा ॥३३॥

Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe. Indrasya yujyaḥ sakhā.

Behold the great acts of the omnipresent lord of the universe, Vishnu, acts like the creation, sustenance and dissolution of the world. Therein I see the essence, the ultimate blueprint of the discipline and actions for living. He is the great friend and lover of the human soul. He is the giver of bliss.

34. (Jataveda Devata, Gotama Ṛshi)

ध्रुवासि धरुणेतो जज्ञे प्रथममेभ्यो योनिभ्योऽअधि जातवेदाः। स गायत्र्या त्रिष्टुभानुष्टुभा च देवेभ्यो हव्यं वहतु प्रजानन् ॥३४॥

Dhruvāsi dharuṇeto jajñe prathamamebhyo yonibhyo' adhi jātavedāḥ. Sa gāyatryā triṣṭubhānuṣṭubhā ca devebhyo havyaṁ vahatu prajānan.

Mother of the universe, Prakriti, firm and inviolable power, bearer of the world's forms in existence as you are, it was through your oceanic womb that Agni, the omniscient creative consciousness first manifested Itself. And He, knowing and manifesting through everything born, moved the materials of the cosmic yajna to the evolutionary powers of nature and communicated the cosmic knowledge through gayatri, trishtup and anushtup verses to the visionary sages.

(In the context of the home, grihastha, the wife is the Prakriti-like centre-hold of the organisation and the mother of the familial creation. The husband is agni, jataveda, father and yajamana of the home-yajna.)

35. (Jataveda Devata, Gotama Ṛshi)

इषे राये रमस्व सहसे द्युम्नऽऊर्जेऽअपत्याय ।
सम्राडसि स्वराडसि सारस्वतौ त्वोत्सौ प्रावताम् ॥३५॥

Iṣe rāye ramasva sahase dyumna'ūrje'apatyāya. Samrāḍasi svarāḍasi sārasvatau tvotsau prāvatām.

Master/Mistress of the home, you are the ruler, brilliant, self-enlightened and self-disciplined. Be steadfast, live well and abide in the home for the sake of food, energy, courage, wealth, honour and children. May the noble and gracious Brahmanas and the learned and eloquent scholars guide and protect you in your homely world.

36. (Agni Devata, Bharadvaja Ṛshi)

अग्नै युक्ष्वा हि ये तवाश्वासो देव साधवः ।
अरं वहन्ति मन्यवे ॥३६॥

Agne yukṣvā hi ye tavāśvāso deva sādhavaḥ. Araṁ vahanti manyave.

Agni, lord of power and science, those horses of yours which are swift and accurate to carry you to the target of your ardour and ambition like an arrow and thunder bolt, are wonderful. Lord of speed, rise and yoke the horses to your chariot.

37. (Agni Devata, Virupa Ṛshi)

युक्ष्वा हि देवहूतमाँ२॥ऽअश्वाँ२॥ऽअग्ने रथीरिव ।
नि होता पूर्व्यः सदः ॥३७॥

Yukṣvā hi devahūtamāṅ'aśvāṅ'agne rathīriva. Ni hotā pūrvyaḥ sadaḥ.

Agni, lord of light and power, veteran leader and generous man of yajna, rise and yoke to the chariot of your mission the horses/powers trained by the gods and, like a glorious ruler and expert master, take your seat

on the chariot.

38. (Agni Devata, Virupa Ṛshi)

सम्यक् स्रवन्ति सरितो न धेनाऽअन्तर्हृदा मनसा पूयमानाः। घृतस्य धाराऽअभिचाकशीमि हिरण्ययो वेतसो मध्येऽ-अग्नेः ॥३८॥

Samyak sravanti sarito na dhenā' antarhṛdā manasā pūyamānāḥ. Ghṛtasya dhārā' abhi cākaśīmi hiraṇyayo vetaso madhye' agneḥ.

Like streams, soft, sweet and ceaseless glides the flow of words distilled and purified by the heart and mind within. And I, wrapped in gold, in the midst of the light and fire of Agni, turned to a flute of reed, hear the murmur of the showers of benediction.

39. (Agni Devata, Virupa Ṛshi)

ऋचे त्वा रुचे त्वा भासे त्वा ज्योतिषे त्वा । अभूदिदं विश्वस्य भुवनस्य वाजिनमग्नेर्वैश्वानरस्य च ॥३९॥

Ṛce tvā ruce tvā bhāse tvā jyotiṣe tvā. Abhūdidaṁ viśvasya bhuvanasya vājinam agnervaiśvā-narasya ca.

To you Agni, lord of knowledge and speech, thanks and salutations for the knowledge of truth, love and lustre of life, light of science, and brilliance of justice and rectitude! By virtue of you alone, this soul has become aware of the entire world and of the universal presence of agni, the vital energy of life and nature active in the earthly sphere. By virtue of Agni alone this scholar and teacher can propagate this knowledge of reality among the people around.

40. (Agni Devata, Virupa Ṛshi)

अग्निर्ज्योतिषा ज्योतिष्मान् रुक्मो वर्चसा वर्चस्वान् । सहस्रदाऽअसि सहस्राय त्वा ॥४०॥

Agnirjyotiṣā jyotiṣmān rukmo varcasā varcasvān. Sahasradā' asi sahasrāya tvā.

Agni, Lord of light and life, agni, man of science, is brilliant with the light of knowledge, illustrious with the lustre and splendour of power, golden lovable and blissful, and giver of a thousand gifts. We do homage to you for the innumerable gifts of prosperity, comfort and happiness.

41. (Agni Devata, Virupa Ṛshi)

आदित्यं गर्भं पयसा समङ्धि सहस्रस्य प्रतिमां विश्वरूपम् । परिवृङ्धि हरसा माभि मꣳस्थाः शतायुषं कृणुहि चीयमानः ॥४१॥

Ādityaṁ garbhaṁ payasā samaṅdhi sahasrasya pratimāṁ viśvarūpam. Parivṛṅdhi harasā mā'bhi maṁsthāḥ śatāyuṣaṁ kṛṇuhi cīyamānaḥ.

With oblations of milk, honour the rising sun which holds in its womb and reveals innumerable forms and images of the world. With the heat, light and fragrance of the fire, ward off a host of ailments and grow. Growing in health and knowledge, help people to live a hundred years. Never never be proud.

42. (Agni Devata, Virupa Ṛshi)

वातस्य जूतिं वरुणस्य नाभिमश्वं जज्ञानꣳसरिरस्य मध्यै । शिशुं नदीनाꣳहरिमद्रिबुध्नमग्ने मा हिꣳसीः परमे व्योमन् ॥४२॥

Vātasya jūtiṁ varuṇasya nābhimaśvaṁ jajñānaṁ sarirasya madhye. Śiśuṁ nadīnāṁ harimadribudhnamagṇe mā hiṁsīh parame vyoman.

Agni, universal power, man of knowledge and power, hurt not the velocity of the wind and the centre of the water and vapours. Hurt not anything that is creative and procurative in the midst of the world. Injure not the produce of rivers, the clouds and anything grown on the mountains. Kill not the birds and aquatic creatures. Kill not anything that saves from suffering and evil.

43. (Agni Devata, Virupa Ṛshi)

अजस्रमिन्दुमरुषं भुरण्युमग्निमीडे पूर्वचित्तिं नमोभिः। स पर्वभिर्ऋतुशः कल्पमानो गां मा हिंसीरदितिं विराजम्॥४३॥

Ajasramindumaruṣaṁ bhuraṇyumagnimīḍe pūrvacittiṁ namobhiḥ. Sa parvabhirṛtuśaḥ kalpamāno gāṁ mā hiṁsīraditiṁ virājam.

I worship Agni, eternal power, bright and fiery, lord of peace and bliss, and giver of health and vigour.

With all means and materials I study and develop the power of fire and electricity collected and developed by the ancients. I proceed season by season, planning and achieving stage by stage.

Agni, man of science and power, do not kill, destroy or injure the productive cow, the creative earth so bright and unviolated, and the restorative environment.

44. (Agni Devata, Virupa Ṛshi)

वरू॒त्रीं त्वष्टु॒र्वरु॑णस्य॒ नाभि॒मवि॑ं जज्ञा॒नाꣳ रज॑स॒ः परा॑स्मात्। म॒हीꣳसा॑ह॒स्त्रीमसु॑रस्य मा॒यामग्ने॒ मा हिꣳ॑सीः पर॒मे व्यो॑मन् ॥४४॥

Varūtrīṁ tvaṣṭurvaruṇasya nābhimaviṁ jajñā-nāṁ rajasaḥ parasmāt. Mahīṁ sāhasrīm-asurasya māyāmagne mā hiṁsīḥ parame vyoman.

Agni, man of knowledge and power, do not injure, do not destroy, the protective power of the sun, the binding power of water, the lightning energy of the cloud born of regions beyond the sky, and the great, generous and regenerative earth, giver of a thousand blessings.

45. (Agni Devata, Virupa Ṛshi)

योऽअ॒ग्निर॒ग्नेर॑ध्यजा॑यत॒ शोका॑त्पृथि॒व्याऽउ॒त वा॑ दि॒वस्परि॑। येन॑ प्र॒जा वि॒श्वक॑र्मा ज॒जान॒ तमग्ने॒ हेड॒ः परि॑ ते वृणक्तु ॥४५॥

Yo agniragneradhyajāyata śokāt pṛthivyā'uta vā divaspari. Yena prajā viśvakarmā jajāna tamagne heḍaḥ pari te vṛṇaktu.

Agni, man of science and power, the vital fire and creative energy that was born of the flames of the cosmic yajna of Agni, Lord of life and light, illuminates the wide world and heaven, and with it Vishwakarma, the Lord Maker of all forms, makes the various forms of life in existence. May your passion for knowledge and power spare that creative energy from hurt and damage.

46. (Surya Devata, Virupa Ṛshi)

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः । आप्रा द्यावापृथिवीऽअन्तरिक्षꣳसूर्यऽआत्मा जगतस्तस्थुषश्च ॥४६॥

Citraṁ devānāmudagādanīkaṁ cakṣurmitrasya varuṇasyāgneḥ. Ā prā dyāvāpṛthivī antarikṣaṁ sūrya ātmā jagatastasthuṣaśca.

The Lord Supreme Creator is the wonderful life and splendour of the gods, universal powers of nature. He is the Eye, light and vitality, of the sun, the oceans of waters, and agni, the vital fire. He pervades and fills the heaven, the earth and the middle regions of the universe. He is the sole universal sun, the soul of the moving and the unmoving world and, like the sun, manifests Himself — ever risen, ever rising, never setting.

47. (Agni Devata, Virupa Ṛshi)

इमं मा हिꣳसीर्द्विपादं पशुꣳसहस्राक्षो मेधाय चीयमानः । मयुं पशुं मेधमग्ने जुषस्व तेन चिन्वानस्तन्वो निषीद । मयुं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥४७॥

Imaṁ mā hiṁsīrdvipādaṁ paśuṁ sahasrākṣo medhāya cīyamānaḥ. Mayuṁ paśuṁ medhamagne juṣasva tena cinvānastanvo niṣīda. Mayuṁ te śugṛcchatu yaṁ dviṣmastaṁ te śugṛcchatu.

Agni/Ruler/Noble man or woman, growing and progressing in happiness, watchful with the vision of a thousand eyes, hurt not the humans, kill not the animals. Love and look after the wild as well as the domestic animals, both holy and serviceable. Working and progressing by that animal wealth, feel settled, be at

peace with yourself. Let your concern address the wild animals, or let it be directed to those who hurt us.

48. (Agni Devata, Virupa Ṛshi)

इमं मा हिꣳसीरेकशफं पशुं कनिक्रदं वाजिनं वाजिनेषु ।
गौरमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो निषीद ।
गौरं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥४८॥

Imaṁ mā hiṁsīrekaśaphaṁ paśuṁ kanikradaṁ vājinaṁ vājineṣu. Gauramāraṇyamanu te diśāmi tena cinvānastanvo niṣīda. Gauraṁ te śugṛcchatu yaṁ dviṣmastaṁ te śugṛcchatu.

Do not kill this one-hoofed animal, fastest among the fast, roaring in the battles. I advise you, turn your attention to the white, yellow and brown animals, the wild ones, and growing by this animal wealth, sit at peace with yourself. Let your concern address the wild animals. Let it be directed to those who hurt us.

49. (Agni Devata, Virupa Ṛshi)

इमꣳसाहस्रꣳशतधारमुत्सं व्यच्यमानꣳसरिरस्य मध्ये । घृतं दुहानामदितिं जनायाग्ने मा हिꣳसीः परमे व्योमन् ।
गवयमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो निषीद ।
गवयं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥४९॥

Imaṁ sāhasraṁ śatadhāramutsaṁ vyacyamānaṁ sarirasya madhye. Ghṛtaṁ duhānāmaditiṁ janāyāgne mā hiṁsīḥ parame vyoman.
Gavayamāraṇyamanu te diśāmi tena cinvānastanvo niṣīda. Gavayaṁ te śugṛcchatu yaṁ dviṣmastaṁ te śugṛcchatu.

Agni, enlightened ruler, in the world even in the

best of places, do not kill the cow and the bull, infinitely useful, and spring of a hundred streams and showers of milk and ghee for the people. It is holy and worthy of protection and development. I advise you, turn your attention to the wild cow and the bull and other animals. Growing and developing the economy with animal and forest wealth, feel settled with yourself and your land. Let your attention be directed to the wild cow and the forest wealth. Let your concern take on those who hurt us.

50. (Agni Devata, Virupa Ṛshi)

इमर्मूर्णायुं वरुणस्य नाभिं त्वचं पशूनां द्विपदां चतुष्पदाम्।
त्वष्टुः प्रजानां प्रथमं जनित्रमग्ने मा हिꣳसीः परमे व्योमन्।
उष्ट्रमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो निषीद ।
उष्ट्रं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥५०॥

Imamūrṇāyuṁ varuṇasya nābhiṁ tvacaṁ paśūnāṁ dvipadāṁ catuṣpadām. Tvaṣṭuḥ prajānāṁ prathamaṁ janitramagne mā hiṁsīḥ parame vyoman. Uṣṭramāraṇyamanu te diśāmi tena cinvānastanvo niṣīda. Uṣṭraṁ te śugṛcchatu yaṁ dviṣmastaṁ te śugṛcchatu.

Agni, noble ruler, in the wonderful world of the Supreme Lord, do not hurt, do not kill the sheep and other such animals, one of the first creations of Twashta, the maker of the world, and source of comfort and providers of woollen cover to the human beings and the animals. I point out to the wild camel and other wild animals. Growing and developing the economy with that animal wealth, be at peace with yourself in your land. Let your concern turn to the camel. Let it be directed to those who hurt us.

51. (Agni Devata, Virupa Ṛshi)

अजो ह्यग्नेरजनिष्ट शोकात्सोऽअपश्यज्जनितारमग्रे ।
तेन देवा देवतामग्रमायँस्तेन रोहमायन्नुप मेध्यासः ।
शरभमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो निषीद ।
शरभं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥५१॥

Ajo hyagnerajaniṣṭa śokāt so'apaśyajjanitāramagre. Tena devā devatāmagramāyaňstena rohamāyannupa medhyāsaḥ. Śarabhamāraṇyamanu te diśāmi tena cinvānastanvo niṣīda. Śarabhaṁ te śugṛcchatu yaṁ dviṣmastaṁ te śugṛcchatu.

The unborn individual soul was born in this world from the flame of the Supreme Lord's cosmic yajna of creation. It grew conscious and had a vision of the creator right there. By virtue of the vision and grace of the Lord, the pious souls, purified by the vision, realise the divine powers and rise to the heights of existence. Agni, noble ruler/noble man, I point out to the wild sharabha (fabulous antelope of the snowy forest, mightier than the lion and the elephant). Like that, defend yourself and grow, and growing thereby, be happy and feel satisfied and settled by yourself. Let your concern address the sharabha. Let your concern be directed to those who hurt us.

52. (Agni Devata, Ushana Ṛshi)

त्वं यविष्ठ दाशुषो नॄः पाहि शृणुधीः गिरः ।
रक्षा तोकमुत त्मना ॥५२॥

Tvaṁ yaviṣṭha dāśuṣo nṝňḥ pāhi śṛṇudhī giraḥ. Rakṣā tokamuta tmanā.

Young man/woman of superlative energy and

character, listen to the voice of Divinity. Protect and promote the people who give with faith and generosity. With your very heart and soul, protect and promote the child — human, animal and all.

53. (Apah Devata, Ushana Ṛshi)

अ॒पां त्वेम॑न्त्सादयाम्य॒पां त्वोद्म॑न्त्सादयाम्य॒पां त्वा॒ भस्म॑न्त्सादयाम्य॒पां त्वा॒ ज्योति॑षि सादयाम्य॒पां त्वाय॑ने सादयाम्यर्ण॒वे त्वा॒ सद॑ने सादयामि समु॒द्रे त्वा॒ सद॑ने सादयामि । सरि॒रे त्वा॒ सद॑ने सादयाम्य॒पां त्वा॒ क्षयै॑ सादयाम्य॒पां त्वा॒ सधि॑षि सादयाम्य॒पां त्वा॒ सद॑ने सादयाम्य॒पां त्वा॑ स॒धस्थे॑ सादयाम्य॒पां त्वा॒ योनौ॑ सादयाम्य॒पां त्वा॒ पुरी॑षे सादयाम्य॒पां त्वा॒ पार्थ॑सि सादयामि । गाय॒त्रेण॑ त्वा॒ छन्द॑सा सादया॒मि॒ त्रैष्टु॑भेन त्वा॒ छन्द॑सा सादया॒मि॒ जाग॑तेन त्वा॒ छन्द॑सा सादया॒म्यानु॑ष्टुभेन त्वा॒ छन्द॑सा सादया॒मि॒ पाङ्क्ते॑न त्वा॒ छन्द॑सा सादयामि ॥५३॥

Apāṁ tvemantsādayāmyapāṁ tvodmant-sādayāmyapāṁ tvā bhasmantsādayāmyapāṁ tvā jyotiṣī sādayāmyapāṁ tvā'yane sādayāmy-arṇave tvā sadane sādayāmi samudre tvā sadane sādayāmi. Sarire tvā sadane sādayāmyapāṁ tvā kṣaye sādayāmyapāṁ tvā sadhiṣi sādayāmy-apāṁ tvā sadane sādayāmayapāṁ tvā sadhasthe sādayāmyapāṁ tvā yonau sādayāmyapāṁ tvā purīṣe sādayāmyapāṁ tvā pāthasi sādayāmi. Gāyatreṇa tvā chandasā sādayāmi traiṣṭubhena tvā chandasā sādayāmi jāgatena tvā chandasā sādayāmyānuṣṭubhena tvā chandasā sādayāmi pāṁtkena tvā chandasā sādayāmi.

For the protection of life and the production and management of energy, I place/initiate you:

in the waterways management, and study of the

source of water, the spatial wind;

in the movement of water into the herbs;

in the concentration of energy in ash;

in the flash of light in lightning;

in the currents of energy in the sky, and the orbits of the stars and planets;

in the source and centre of pranic energy, and concentrations of air in space;

in the secret motions of the mind, and the depths of the sea;

in the power and source of speech, and storms of heaving oceans in space;

in the faculty of vision and the science of light;

in the faculty of hearing and the transmission of sound;

in the science of radiation and the solar region, the source of energy;

in the sources of energy in the middle regions;

in the original sources of energy, the universal ocean of motion of the Rajas mode of Nature (Prakriti);

in the sands of earth and rivers and the waste materials;

in water, air and food, the sources of vital energy.

I initiate you with the visions of nature and spirit contained in the gayatri verses, I initiate you with the pure knowledge contained in the trishtup verses,

I initiate you with the knowledge contained in the inspiring jagati verses,

I initiate you with the knowledge contained in

the enlightening anushtup verses,

I initiate you with the knowledge contained in the clear exhilarating pankti verses of the Veda.

54. (Pranas Devatas, Ushana Ṛshi)

अ॒यं पुरो भुव॒स्तस्य॑ प्रा॒णो भौवाय॒नो व॑स॒न्तः प्रा॑णाय॒नो गा॑य॒त्री वा॑स॒न्ती गा॑य॒त्र्यै गा॑य॒त्रं गा॑य॒त्रादु॑पा॒ꣳशुरु॑पा॒ꣳ-शोस्त्रि॒वृत्त्रि॒वृतो॑ रथन्त॒रं वसि॑ष्ठऽऋ॒षिः प्र॒जाप॑तिगृहीतया॒ त्वया॑ प्रा॒णं गृ॑ह्णामि प्र॒जाभ्यः॑ ॥५४॥

Ayaṁ puro bhuvastasya prāṇo bhauvāyano vasantaḥ prāṇāyano gāyatrī vāsantī gāyatryai gāyatraṁ gāyatrādupāṁśurupāṁśostrivṛt trivṛto rathantaraṁ vasiṣṭha' ṛṣiḥ prajāpati-gṛhītayā tvayā prāṇaṁ gṛhṇāmi prajābhyaḥ.

This Agni, universal spirit, is the first and foremost in existence, the eastern horizon of the world. Its offspring is prana, vital energy, life-breath of existence. The offspring of prana is spring. The song of spring is gayatri, joy. Joy is the music of spring from gayatri, the gayatra saman, soft, sweet and low. From gayatra, the upanshu, the receiver of soma, ladle for libation. And from the upanshu, creation of trivrit, the person dedicated to trivrit, threefold integrated Dharma of knowledge, action and prayer. From trivrit, the successful man, sociable, visionary and saviour.

Woman of knowledge, virtue and love, blest by Prajapati, lord of creation, alongwith you I receive the vital energy of prana for the sake of children and family.

55. (Prajapati Devata, Ushana Ṛshi)

अ॒यं द॑क्षि॒णा वि॒श्वक॑र्मा॒ तस्य॒ मनो॑ वैश्वकर्म॒णं ग्री॒ष्मो मा॑न॒सस्त्रि॒ष्टुब्ग्रैष्मी॑ त्रि॒ष्टुभः॒ स्वा॒रम् । स्वा॒रादन्तर्या॒मो॒ऽन्तर्या॒मात्पञ्च॑दशः॒ पञ्च॑दशाद् बृ॒हद् भ॒रद्वा॑ज॒ऽऋषिः॒ प्र॒जाप॑तिगृहीतया॒ त्वया॒ मनो॑ गृह्णामि प्र॒जाभ्यः॒ ॥५५॥

Ayaṁ dakṣiṇā viśvakarmā tasya mano vaiśvakarmaṇaṁ grīṣmo mānasastriṣṭubgraiṣmī triṣṭubhaḥ svāraṁ. Svārādantaryāmo'ntaryāmāt pañcadasaḥ pañcadasād bṛhad bharadvāja'ṛṣiḥ prajāpatigṛhītayā tvayā mano gṛhṇāmi prajābhyaḥ.

On the right (south) is the spirit and power of the divine, Vishwakarma, like vayu, wind and electric energy, the divine agency by which is accomplished every action and movement of the world. The offspring of Vishwakarma is the mind, desire and action. The offspring of mind is summer. Trishtup meter is the expression of summer. From trishtup is born swara-sama of heat and lustre as the mid-day. From swara comes the antaryama, the silent libation of soma with self-control. From antaryama comes/is born the fifteen-phase stoma (pancha-dasha-stoma), expression of joy and hilarity. From pancha-dasha stoma comes Brihat-saman, the great saman song of jubilation and celebration. The seer expert of Brihat-saman is Bharadwaja, man of full knowledge and prosperity.

Woman of knowledge, virtue and love, blest by Prajapati, alongwith you I receive mana, mind, that is, love and desire for the sake of family and community.

56. (Prajapati Devata, Ushana Ṛshi)

अ॒यं प॒श्चाद् वि॒श्वव्य॑चा॒स्तस्य॒ चक्षु॑र्वैश्वव्यच॒सं व॒र्षा-श्चा॑क्षु॒ष्यो॑ जग॑ती वा॒र्षी जग॑त्या॒ऽऋक्स॑म॒म् ऋक्स॑माच्छु॒क्रः शु॒क्रात्स॑प्तद॒शः स॑प्तद॒शाद्वै॒रू॒पं ज॒मद॑ग्नि॒र्ऋषिः॑ प्र॒जाप॑ति-गृहीतया॒ त्वया॒ चक्षु॑र्गृह्णामि प्र॒जाभ्यः॑ ॥५६॥

Ayaṁ paścad viśvavyacāstasya cakṣur-vaiśvavyacasaṁ varṣāścākṣuṣyo jagatī vārṣī jagatyā' ṛksamam. Ṛksamācchukraḥ śukrāt saptadaśaḥ saptadaśādvairūpaṁ jamadagnir-ṛṣiḥ prajāpatigṛhītayā tvayā cakṣurgṛhṇāmi prajābhyaḥ.

In the west (on the back) this sun is the divine power that illuminates and covers the whole world with light. The offspring of the sun is the light and the vision of the eye. The product of light and heat is the rain. The joy of rain is expressed in the jagati verse. In jagati metre are composed the Rik-samans. From the joy of Rik-Samans is born 'shukra', the lustre and vitality of life. From shukra is born the sapta-dasha (seventeen) stoma and the seventeen faculty subtle body. From this seventeen-element living life is born the diversity of living forms, of which the seer and visionary expert is jamadagni, man of light and lustre.

Woman of knowledge, virtue and love blest by Prajapati, along with you I receive light and vision for family and the people.

57. (Prajapati Devata, Ushana Ṛshi)

इ॒दमु॑त्त॒रात् स्व॒स्तस्य॒ श्रोत्रं॑सौ॒वꣳश॒रच्छ्रौ॒त्र्यनु॑ष्टुप् शा॑र॒द्य-नु॑ष्टुभऽ ऐडमै॒डान्म॒न्थी म॒न्थिन॑ऽएकवि॒ꣳशऽए॑कवि॒ꣳ- शाद् वैरा॒जं वि॒श्वामि॑त्रऽऋषिः॑ प्र॒जाप॑तिगृहीतया॒ त्वया॒ श्रोत्रं॑ गृह्णामि प्र॒जाभ्यः॑ ॥५७॥

Idamuttarāt svastasya śrotraṁ sauvaṁ śaracchrautryanuṣṭup śāradyanuṣṭubha'aiḍm aiḍān manthī manthina' ekaviṁśa' ekaviṁśad vairājaṁ viśvāmitra' ṛṣiḥ prajāpatigṛhītayā tvayā śrotraṁ gṛhṇami prajābhyaḥ.

On the north is this spirit of bliss and joy. The instrument of joy is the ear, and sharad, autumn, is the season for ear and music. The metre for sharad is anushtup. In anushtup is composed the aida-saman which is the song of beauty and sweetness. From aida is the 'manthi', churner, who churns out hilarity and virility. From manthis comes the twenty-one part stoma which constitutes an integrated programme of twenty one branches of learning. From twenty one stoma comes vairaja saman, a body of knowledge, of which the seer-master is Vishwamitra, friend of the whole world.

Woman of knowledge, virtue and love, blest by Prajapati, alongwith you I receive the ear and the voice that gives me the songs of joy and virility for the sake of the family and the community.

58. (Prajapati Devata, Ushana Ṛshi)

इ॒यमु॒परि॑ म॒तिस्तस्यै॒ वाङ्मा॒त्या हे॑म॒न्तो वा॒च्यः प॒ङ्क्तिर्हैम॑न्ती प॒ङ्क्त्यै नि॒धन॑वन्नि॒धन॑वतऽआग्रय॒णऽआ॑ग्रय॒णात् त्रि॑णव-त्रयस्त्रि॒ꣳशौ त्रि॑णवत्रयस्त्रि॒ꣳशाभ्या॑ꣳशाक्वररैव॒ते वि॒श्वक॑र्म्मऽ-ऋषिः॒ प्र॒जाप॑तिगृहीतया॒ त्वया॒ वाचं॑ गृह्णामि प्र॒जाभ्यः॑॥५८॥

Iyamupari matistasyai vāṅmātyā hemanto vācyaḥ paṅktirhaimantī paṅktyai nidhanavannidhanavata'āgrayaṇa'āgrayaṇat triṇavatrayastriṁśau triṇavatrayastriṁśābhyāṁ śākvararaivate viśvakarma ṛṣiḥ prajāpatigṛhītayā tvayā vācaṁ gṛhṇāmi prajābhyḥ.

Up above is this intelligence. From intelligence and for it is speech. With speech goes the season of 'hemanta', winter, and pankti is the metre for hemanta. Nidhanavat, the choric finale of a saman about hemanta, winter-song, is composed in pankti metre. From nidhanavat, the finale, is born the agrayana, first soma libation in agnishtoma yajna for the attainment of plenty of wealth and knowledge. From agrayana, there are twelve and thirty three saman hymns of praise. From these twelve and thirty three, we have shakvara and rewata, means to wealth, honour and power. The person who is an expert visionary of these hymns is a master of all arts and actions leading to wealth, power and honour.

Woman of knowledge, virtue and love, blest by Prajapati, alongwith you I receive the gift of speech (knowledge, wisdom and expertise) for the sake of children, family and the community.

इति त्रयोदशोऽध्यायः ॥

CHAPTER–XIV

1. (Ashvinis Devata, Ushana Ṛshi)

ध्रुवक्षितिर्ध्रुवयोनिर्ध्रुवासि ध्रुवं योनिमासीद साधुया । उख्यस्य केतुं प्रथमं जुषाणाश्विनाध्वर्यू सादयतामिह त्वा ॥१॥

Dhruvakṣitirdhruvayonirdhruvā'si dhruvaṁ yonimāsīda sādhuyā. Ukhyasya ketuṁ prathamaṁ juṣāṇā'śvinā'dhvaryū sādayatāmiha tvā.

Lady of the house, your family and community is settled and strong. Your home is settled and secure. You yourself are firm and inviolable. Settle in peace and security firmly in your home, observing the duties of the household and tasting the first flavours of the heart. May the Ashwins (guides of the day) and the adhvaryus (guides of the familial yajna), teachers and advisors see you firmly settled.

2. (Ashvinis Devata, Ushana Ṛshi)

कुलायिनी घृतवती पुरन्धिः स्योने सीद सदने पृथिव्याः । अभि त्वा रुद्रा वसवो गृणन्त्विमा ब्रह्म पीपिहि । सौभगायाश्विनाध्वर्यू सादयतामिह त्वा ॥२॥

Kulāyinī ghṛtavatī purandhiḥ syone sīda sadane pṛthivyāḥ. Abhi tvā rudrā vasavo gṛṇāntvimā brahma pīpihi saubhagāyāśvinā'dhvaryū sādayatāmiha tvā.

Gentle lady, sweet and decent, blest with a noble family, abundance of milk and honey, and the wealth of a generous mind, take your abode in a beautiful comfortable home on the earth. May the scholars and

men of justice and generosity appreciate and praise you without reservation. Be generous and kind to these people of knowledge and wisdom for the sake of conjugal bliss and prosperity. May the Ashwinis (guiding stars of the day) and adhvaryus (guides of the home yajna) bless you with a happy and prosperous home and family life.

3. (Ashvinis Devata, Ushana Ṛshi)

स्वैर्दक्षैर्दक्षपितेह सीद देवानाꣳसुम्ने बृहते रणाय । पितेवैधि सूनवऽआ सुशेवा स्वावेशा तन्वा संविशस्वाश्विनाध्वर्यू सादयतामिह त्वा ॥३॥

Svairdakṣairdakṣapiteha sīda devānāṁ sumne bṛhate raṇāya. Pitevaidhi sūnava'ā suśevā svāveśā tanvā saṁviśasvāśvinā'dhvaryū sādayatāmiha tvā.

Noble woman, like a master controller of his personal powers and expertise and guardian of his people, settle here in this noble family for the great joys and battles of life. As a father protects and promotes his child, so, happy with your self and serving your family, live and advance in your life's mission.

Master controller and promoter of faculties of intelligence, settle here with all your virtues and expertise for the peace and joy of the noble people. Noble woman, come like a father to the child and live in peace and comfort, comely and graceful, happy with yourself and serving the family.

4. (Ashvinis Devata, Ushana Ṛshi)

पृथिव्याः पुरीषमस्यप्सो नाम ता त्वा विश्वेऽअभिगृणन्तु देवाः। स्तोमपृष्ठा घृतवतीह सीद प्रजावदस्मे द्रविणा यजस्वाश्विनाध्वर्यू सादयतामिह त्वा ॥४॥

Pṛthivyāḥ purīṣamasyapso nāma tāṁ tvā viśve abhi gṛṇantu devāḥ. Stomapṛṣṭhā ghṛtavatīha sīda prajāvadasme draviṇā"- yajasvāśvinā'-dhvaryū sādayatāmiha tvā.

Noble lady of the house, you are the protector of the earth (fulfilment of this earthly home). You are sweet and liquid as the waters of life. May all the noble and enlightened people appraise, approve and honour you whole heartedly. Blest with plenty and prosperity of means and materials, keen lover of ritual hymns and yajna sessions, take your rightful place here. Blest with progeny, wealth and honour, win for us the best of life and joy. May the saints and sages of light and the guides of yajna consecrate you here in this home.

5. (Ashvinis Devata, Ushana Ṛshi)

अदित्यास्त्वा पृष्ठे सादयाम्यन्तरिक्षस्य धर्त्रीं विष्टम्भनीं दिशामधिपत्नीं भुवनानाम् । ऊर्मिर्द्रप्सोऽअपामसि विश्वकर्मा तऽऋषिरृश्विनाध्वर्यू सादयतामिह त्वा ॥५॥

Adityāstvā pṛṣṭhe sādayāmyantarikṣasya dhartrīṁ viṣṭambhanīṁ diśāmadhiptnīṁ bhuvanānām. Ūrmirdrapso'apāmasi viśvakarmā ta' ṛṣiraśvinā'dhvaryū sādayatāmiha tvā.

On the floor of this earth (in this home) I seat and consecrate you, lady of the inner world of the heart, firm support of the home-life in all directions, mistress and presiding presence of all the residences. You are the ripples of joy on the streams of life. Indeed you are conceived and created by Vishwakarma, the cosmic artist. May the Ashwinis, torch bearers of life, and the adhvaryus, experts of yajnic life, guide and sanctify you here.

6. Grishma Ritu Devata, Ushana Ṛshi)

शुक्रश्च॒ शुचि॑श्च॒ ग्रैष्मा॑वृ॒तूऽअ॒ग्नेरं॑न्तःश्ले॒षो॒ऽसि॒ कल्पे॑तां॒ द्यावा॑पृथि॒वी कल्प॑न्ता॒माप॒ऽओष॑धय॒ः कल्प॑न्ताम॒ग्नय॒ः पृथ॒ङ् मम॒ ज्यैष्ठ्या॑य॒ सव्र॑ताः । येऽअ॒ग्नय॒ः सम॑नसोऽन्त॒रा द्यावा॑-पृथि॒वीऽइ॒मे । ग्रैष्मा॑वृ॒तूऽअ॑भि॒कल्प॑मानाऽ इन्द्रि॒मिव दे॒वाऽ-अ॑भि॒संवि॑शन्तु॒ तया॑ दे॒वत॑याङ्गिर॒स्वद् ध्रु॒वे सी॑दतम् ॥६॥

Śukraśca śuciśca graiṣmāvṛtū'agnerantaḥśleṣo'-si kalpetāṁ dyāvāpṛthivī kalpantāmāpa' oṣadhayaḥ kalpantāmasgnayaḥ pṛthaṁ mama jyaiṣṭhyāya savratāḥ. Ye' agnayaḥ samanaso'-ntarā dyāvāpṛthivī' ime. Graiṣmāvṛtū' abhi-kalpamānā indramiva devā abhisaṁviśantu tayā devatayā'ṅgirasvad dhruve sīdatam.

Jyeshtha and Ashadha are the two months of summer. Two-month summer, you are a temporal offspring of the internal (essential) power of agni, universal fire. May all the modes of agni, each with its natural power, be favourable to me toward honour and excellence. May the earth and heaven be favourable and make it (honour and excellence) possible. May the waters be favourable. May the herbs and trees make it possible. May all the forms of agni, heat, light, electricity, etc., working in earth and the heaven toward one end and maturing the summer season, be firm and steady in nature. Just as all the devas, powers of nature, subserve Indra, the essential and central energy of nature and life, so should the two months of summer faithfully and inviolably serve the power of agni as part subserves the whole.

7. (Vasus & Others Devata, Vishvedeva Rshis)

सजूर्ऋतुभिः सजूर्विधाभिः सजूर्देवैः सजूर्देवैर्वयोनाधैरग्नये त्वा वैश्वानरायाश्विनाध्वर्यू सादयतामिह त्वा सजूर्ऋतुभिः सजूर्विधाभिः सजूर्वसुभिः सजूर्देवैर्वयोनाधैरग्नये त्वा वैश्वानरायाश्विनाऽध्वर्यू सादयतामिह त्वा सजूर्ऋतुभिः सजूर्विधाभिः सजू रुद्रैः सजूर्देवैर्वयोनाधैरग्नये त्वा वैश्वानरायाश्विनाध्वर्यू सादयतामिह त्वा सजूर्ऋतुभिः सजूर्विधाभिः सजूरादित्यैः सजूर्देवैर्वयोनाधैरग्नये त्वा वैश्वानरायाश्विनाध्वर्यू सादयतामिह त्वा सजूर्ऋतुभिः सजूर्विधाभिः सजूर्विश्वैर्देवैः सजूर्देवैर्वयोनाधैरग्नये त्वा वैश्वानरायाश्विनाध्वर्यू सादयतामिह त्वा ॥७॥

Sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrdevaiḥ sajūrdevairvayonādhairagnaye tvā vaiśvānarāyāśvinā'dhvaryū sādayatāmiha tvā sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrvasubhiḥ sajūrdevairvayonādhairagnaye tvā vaiśvānarāyāśvinā'dhvaryū sādayatāmiha tvā sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrudraiḥ sajūrdevairvayonādhairagnaye tvā vaiśvānarāyāśvinā'dhvaryū sādayatāmiha tvā sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrādityaiḥ sajūrdevairvayonādhairagnaye tvā vaiśvānarāyāśvinā'dhvaryū sādayatāmiha tvā sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrviśvairdevaiḥ sajurdevairvayonādhairagnaye tvā vaiśvānarāyāśvinā'dhvaryū sādayatāmiha tvā.

Noble man, gentle lady, be in tune with the seasons and the waters, receiving the blessings of nature and breathing the generous vitalities of pranic energy. May the leading lights of life and the guides of the yajna

of home life establish you in this home and consecrate you to Agni, the Spirit of life pervasive in and on the earth.

Noble man, gentle lady, love the seasons, love the waters of the earth and sky, love all the eight Vasus (supports of life), and love all the heavenly gifts of life's vitality. May the path-makers of life and the geniuses of the advancement of humanity establish you in this home for the service of Agni, Lord of life who blesses all his creatures with all they need for total fulfilment.

Noble man, gentle lady, favourite of the seasons, blest with the vitalities of mind and energy, favoured by all the eleven Rudra supports of life-breath, and supported by all the enlightened people of divine knowledge, may the torch-bearers of the day and the experts of yajna establish and bless you here in this home in the service of Agni, lord of light and knowledge, for the happiness and prosperity of humanity.

Noble man, gentle lady, friend of the seasons, master of mind and intellect, favourite of the sun round the year, friend and associate of the scholars and teachers of science, may the leading lights of the day and the specialists of the constructive projects consecrate you here in this life in the service of Agni, Lord of light and prosperity, for the enlightenment and advancement of society.

Noble man of knowledge and education, generous lady of enlightenment, be friends with the seasons, support the creative and constructive programmes, join all the brilliant and generous leaders, cooperate with the powers that promote life and

happiness. May the leading lights of knowledge and progress and the leaders of social yajna consecrate you in this home and dedicate you to Agni, Lord of life and light, for the well-being of all the earth's children and the environment.

8. (Dampati Devate, Vishvadeva Ṛshi)

प्राणम्मे पाह्यपानम्मे पाहि व्यानम्मे पाहि चक्षुर्म ऽ उर्व्या विभाहि श्रोत्रम्मे श्लोकय । अपः पिन्वौषधीर्जिन्व द्विपादव चतुष्पात्पाहि दिवो वृष्टिमेरय ॥८॥

Prāṇaṁ me pāhyapānaṁ me pāhi vyānaṁ me pāhi cakṣurma' urvyā vibhāhi śrotraṁ me ślokaya. Apaḥ pinvauṣadhīrjinva dvipādava catuṣpāt pāhi divo Vṛṣṭimeraya.

With the earth and the environment, protect and strengthen my pranic energy, protect and strengthen the apana air going down and out, protect and strengthen my vyana air circulating in the body-system. Give the divine light to my eye, the divine voice to my ear. Protect and promote the waters. Refresh and promote the greenery. Protect the bipeds (humans and birds). Protect the four-footed (animals). Bring the showers of rain from heaven.

9. (Prajapati & Others Devata, Vishvedeva Rshis)

मूर्धा वयः प्रजापतिश्छन्दः क्षत्रं वयो मयन्दं छन्दो विष्टम्भो वयोऽधिपतिश्छन्दो विश्वकर्मा वयः परमेष्ठी छन्दो वस्तो वयो विबलं छन्दो वृष्णिर्वयो विशालं छन्दः पुरुषो वयस्तन्द्रं छन्दो व्याघ्रो वयोऽनाधृष्टं छन्दः सिंहो वयश्छदिश्छन्दः पष्ठवाड् वयो बृहती छन्दऽउक्षा वयः ककुप् छन्दऽऋषभो वयः सतोबृहती छन्दः ॥९॥

Mūrdhā vayaḥ prajāpatiścandaḥ kṣatraṁ vayo mayandaṁ chando viṣṭambho vayo'dhipatiśchando viśvakaramā vayaḥ parameṣṭhī chando vasto vayo vibalaṁ chando vṛṣṇirvayo viśālaṁ chandaḥ puruṣo vayastandraṁ chando vyāghro vayo'nādhṛṣṭaṁ chandaḥ siṁho vayaśchadiśchandaḥ paṣṭhavāḍ vayo bṛhatī chanda'ukṣā vayaḥ kakup chanda ṛṣabho vayaḥ satobṛhatī chandaḥ.

Like Prajapati, protector and sustainer of His children, try to attain the holiest qualities of knowledge, Dharma and peace of mind.

Get to the Kshatriya class of regal virtues, justice, honour, magnanimity and courtesy.

Like the guardian and supporter of the people, cultivate the economic values of freedom, justice, liberality and humility.

Like Vishwakarma, maker of the world and lord of His creatures, try to be free and win the love of the people.

Like a master of social and political activities, try to be a strong and independent expert of all socio-political developments.

Like a mighty generous leader, be an independent harbinger of freedom, joy and prosperity.

Like a great man of action and endeavour, take initiative in lovable action, family bonding and strong individuality.

Like a tiger among men, be a man of invincible force and inviolable protection.

Like the royal lord of excellence, be a man of

light, regality, prowess and prosperity.

Like a carrier of historic burdens, be a man of strength, greatness and endurance.

Like the cloud laden with vapours, be strong and generous, go round in all the quarters and bring showers of joy.

Like a flood of life-giving waters, come with a living message of freedom, holiness, fertility and growth.

10. (Vidvans Devata, Vishvadeva Ṛshi)

अ॒न॒ड्वान्व॒यः प॒ङ्क्तिश्छन्दौ॑ धे॒नुर्व॒यो॒ जग॑ती॒ छन्द॒स्त्र्य॒वि॒र्व॒य॒स्त्रि॒ष्टुप् छन्दौ॑ दित्य॒वाड् वयो॑ वि॒राट् छन्द॒ः पञ्चा॑वि॒र्वयो॑ गाय॒त्री छन्द॑स्त्रिव॒त्सो वय॑ऽ उ॒ष्णिक् छन्द॑स्तुर्य॒वाड् वयो॑ऽनु॒ष्टुप् छन्द॑ः ॥१०॥

Anaḍvān vayaḥ paṅktiśchando dhenurvayo jagatī chandastryavirvayastriṣṭup chando dityavāḍvayo virāṭ chandaḥ pañcāvirvayo gāyatrī chandastrivatso vaya' uṣṇik chandasturyavāḍvayo'nuṣṭup chandḥ.

Like the bull, be a man of strength, open, free and productive.

Like the cow, be generous and create joy and fulfilment all-round.

Like the trinity of life-support and the cow, sheep and goat, be generous, a man of knowledge, action and worship, and be blest with progeny.

Like the carrier of harvested grain, be a man of plenty and joy unbounded.

Like a master controller of the five senses, sing

ecstatic songs of yajna and have the joy of scientific knowledge.

Like a holy man of knowledge, action and worship, find the blessings of strength with freedom from suffering.

Like a visionary of the four Vedas and master of the four states of consciousness, be blest with knowledge, worship and divine communion.

11. (Indragni Devate, Vishvedeva Rshis)

इन्द्राग्नी॒ऽअव्यथमाना॒मिष्ट॑कां दृꣳहतं यु॒वम् ।
पृ॒ष्ठेन॒ द्यावा॑पृथि॒वीऽअ॒न्तरि॑क्षं च॒ वि बा॑धसे ॥११॥

Indrāgnī' avyathamānāmiṣṭakāṁ dṛṁhatāṁ yuvam. Pṛṣṭhena dyāvāpṛthivī' antarikṣaṁ ca vi bādhase.

May Indra and Agni (the sun and universal electric energy), both of you, firm up the unshaken foundation of the yajna of earthly life. And may the heaven and the earth between themselves bind and hold the middle regions of the sky.

(The husband and wife both should strengthen the foundations of home-life-yajna beyond disturbance and, with their intelligence and character, bind their love and yajnic life in stability.)

12. (Vayu Devata, Vishvakarma Ṛshi)

वि॒श्वक॑र्मा त्वा सादयत्व॒न्तरि॑क्षस्य पृ॒ष्ठे व्यच॑स्वतीं॒ प्रथ॑स्वती-
म॒न्तरि॑क्षं यच्छा॒न्तरि॑क्षं दृꣳहा॒न्तरि॑क्षं॒ मा हि॑ꣳसीः । विश्व॑स्मै
प्रा॒णायाऽपा॒नाय॑ व्या॒नायोदा॒नाय॑ प्रति॒ष्ठायै॑ च॒रित्रा॑य ।
वा॒यु॒ष्ट्वा॒भिपा॑तु म॒ह्या स्व॒स्त्या छ॒र्दिषा॒ श॑न्तमेन॒ तया॑
दे॒वत॑याङ्गिर॒स्वद् ध्रु॒वा सी॑द ॥१२॥

Viśvakarmā tvā sādayatvantarikṣasya pṛṣṭhe vyacasvatīṁ prathasvatīmantarikṣaṁ yacchāntarikṣaṁ dṛṁhāntarikṣaṁ mā hiṁsīḥ. Viśvasmai prāṇāyāpānāya vyānāyodānāya pratiṣṭhāyai caritrāya. Vāyuṣṭva'bhipātu mahyā svastyā chardiṣā śantamena tayā devatayā' ṅgirasvad dhruvā sīda.

May Vishwakarma, lord maker of the world/your husband, seat you firmly on top of the sky. Do not pollute, do not injure, the sky. Growing expansive, encompassing, enrich the sky, strengthen the sky for the sake of prana, apana, vyana and udana energy, and for honour and strength of character.

May Vayu, wind and universal energy/your husband, protect and promote you in all ways with great good fortune, light, peace and well-being. Stay firm with that divine power like the breath of life.

13. (Dishah Devata, Vishvadeva Ṛshi)

राज्ञ्यसि प्राची दिग्विराडसि दक्षिणा दिक् सम्राडसि प्रतीची दिक् स्वराडस्युदीची दिगधिपत्न्यसि बृहती दिक् ॥१३॥

Rājñyasi prācī dig virāḍasi dakṣiṇā dik samrāḍasi pratīcī dik svarāḍasyudīcī digadhipatnyasi bṛhatī dik.

You are the mistress of the rising light of the east. You are the lady of universal light of the south direction. You are the noble and peaceful power of light in the west. You are the self-refulgent light of the north. You are the great lady of the top and foundation of the homeland, the great sustaining mother earth of the family.

14. (Vayu Devata, Vishvedeva Rshis)

विश्वकर्मा त्वा सादयत्वन्तरिक्षस्य पृष्ठे ज्योतिष्मतीम् । विश्वस्मै प्राणायापानाय व्यानाय विश्वं ज्योतिर्यच्छ । वायुष्टेऽधिपतिस्तया देवतयाङ्गिरस्वद् ध्रुवा सीद ॥१४॥

Viśvakarmā tvā sādayatvantarikṣasya pṛṣṭhe jyotiṣmatīm. Viśvasmai prāṇāyāpānāya vyānāya viśvaṁ jyotiryaccha. Vāyuṣṭe'dhipatistayā devatayā'ṅgirasvad dhruvā sīda.

Lady of light (mistress of the house), may Vishwakarma, lord of noble actions/your husband consecrate you on top of the sky for the sake of total prana, apana and vyana energy (of family life). Receive universal light and radiate the light of joy and peace. Vayu/your husband, is your lord sustainer. Stay firm with that divine power, dear as the breath of life, and be steadfast as the light of the sun.

15. (Ritava Devata, Vishvadeva Ṛshi)

नभश्च नभस्यश्च वार्षिकावृतूऽअग्नेरन्तःश्लेषोऽसि कल्पेतां द्यावापृथिवी कल्पन्तामापऽओषधयः कल्पन्तामग्नयः पृथङ् मम ज्यैष्ठ्याय सव्रताः । येऽअग्नयः समनसोऽन्तरा द्यावापृथिवीऽइमे । वार्षिकावृतूऽअभिकल्पमानाऽइन्द्रमिव देवाऽअभिसंविशन्तु तया देवतयाङ्गिरस्वद् ध्रुवे सीदतम् ॥१५॥

Nabhaśca nabhasyaśca vārṣikāvṛtū agnerantaḥśleṣo'si kalpetāṁ dyāvāpṛthivī kalpantāmāpa oṣadhayaḥ kalpantāmagnayaḥ pṛthaṅmama jyaiṣṭhyāya savratāḥ. Ye' agnayaḥ samanaso'ntarā dyāvāpṛthivī' ime. Vārṣikāvṛtū' abhikalpamānā' indramiva devā' abhisaṁviśantu tayā devatavā'ṅgirasvad dhruve sīdatam.

Cloudy Shravana and misty humid Bhadra, two

months of the rainy season, you are touched at heart by the passion of Agni. May heaven and earth be favourable to us for the gift of excellence, may the waters be favourable, may the herbs and trees be favourable, may all the orders of agni (heat and light), each committed to its own law and function, be favourable to us. May all the vital fires in earth and heaven, integrated and harmonious, supporting and energizing the months of rains, like the power of nature serving the omnipotent lord, Indra, bless and vitalize us in all ways.

Just as earth and heaven abide by God, as rains abide by vital fire, so should we abide by the Lord, nature, and the rains like life and breath, Prakriti and Purusha, and part and the whole.

16. (Ritava Devata, Vishvedeva Rshis)

इषश्चोर्जश्च शारदावृतूऽअग्नेरन्तःश्लेषोऽसि कल्पेतां द्यावापृथिवी कल्पन्तामापऽओषधयः कल्पन्तामग्नयः पृथङ् मम ज्यैष्ठ्याय सव्रताः । येऽअग्नयः समनसोऽन्तरा द्यावापृथिवीऽइमे । शारदावृतूऽअभिकल्पमानाऽ इन्द्रमिव देवाऽअभिसंविशन्तु तया देवतयाङ्गिरस्वद् ध्रुवे सीदतम् ॥१६॥

Iṣaścorjaśca śāradāvṛtū'agnerantaḥśleṣo'si kalpetāṁ dyāvāpṛthivī kalpantāmāpa' oṣadhayaḥ kalpantāmagnayaḥ pṛthaṁmama jyaiṣṭhyāya savratāḥ. Ye' agnayaḥ samanaso'-ntarā dyāvā-pṛthivī'ime. Sāradavṛtū abhikalpa-mānā'indra-miva devā' abhisaṁviśantu tayā devatayā'ṅgirasvad dhruve sīdatam.

The lovely Ashwin and vigorous Kartika are months of the autumn season. You have the warmth of agni at heart. May the earth and heaven, the waters, the herbs and trees, and all the orders of agni (heat and light),

each according to its own law and function, be favourable to us for the gift of excellence. May all the vital fires in earth and heaven, integrated and harmonious, energizing the months of autumn like powers of nature serving the Lord, Indra, bless and vitalize us in all ways.

Just as heaven and earth abide by God, as autumn abides by agni, so should we abide by the Lord, nature and autumn like life with breath, Prakriti with Purusha and part with the whole.

17. (Ṛtavo Devata, Vishvadeva Ṛshi)

आयुर्मे पाहि प्राणं मे पाह्यपानं मे पाहि व्यानं मे पाहि चक्षुर्मे पाहि श्रोत्रं मे पाहि वाचम्मे पिन्व मनो मे जिन्वात्मानम्मे पाहि ज्योतिर्मे यच्छ ॥१७॥

Āyurme pāhi prāṇaṁ me pāhyapānaṁ me pāhi vyānaṁ me pāhi cakṣurme pāhi śrotraṁ me pāhi vācaṁ me pinva mano me jinvā tmānaṁ me pāhi jyotirme yaccha.

Light and Law of the Universe, protect my life. Energize my breath. Clear and strengthen my cleansing system and eliminate the wastes. Strengthen the circulation of energy in my body. Protect and sharpen my eye. Protect and sensitize my ear. Guard and enliven my speech. Regenerate and broaden my mind. Save and strengthen my soul. Give me light, give me the light to see and realize.

18. (Chhandans Devata, Vishvadeva Ṛshi)

मा च्छन्दः प्रमा च्छन्दः प्रतिमा च्छन्दोऽअस्त्रीवयश्छन्दः पङ्क्तिश्छन्दऽउष्णिक् छन्दो बृहती छन्दोऽनुष्टुप् छन्दो विराट् छन्दो गायत्री च्छन्दस्त्रिष्टुप् च्छन्दो जगती च्छन्दः ॥१८॥

Mā chandaḥ prama chandaḥ pratima chando' asrīvayaśchandaḥ paṅktiśchanda'uṣnik chando bṛhatī chando'nuṣṭup chando virāṭ chando gāyatrī chandas triṣṭup chando jagatī chandaḥ.

Measure is the secret of happiness. Reason is the measure of intelligence. Freedom is the condition of truth incarnate. Practical science is the means of strength, prosperity and brightness. Five-fold yoga is the giver of light. Nature is the sustenance of life. Attachment to pleasure is bhoga (sufferance). The light of knowledge is science. The protector of gayatri is its realization. The well-being of body, mind and soul is happiness. The dynamics of existence lies in omnipotence.

And these are the themes of Vaidic verses.

19. (Prithivi & Others Devata, Vishvadeva Ṛshi)

पृथिवी च्छन्दोऽन्तरिक्षं छन्दो द्यौश्छन्दः समाश्छन्दो नक्षत्राणि च्छन्दो वाक् छन्दो मनश्छन्दः कृषिश्छन्दो हिरण्यं छन्दो गौश्छन्दोऽजाच्छन्दोऽश्वश्छन्दः ॥१९॥

Pṛthivī chando'ntarikṣaṁ chando dyauścahndaḥ samāśchando nakṣatrāṇi chando vāk chando manaśchandaḥ kṛṣiśchando hiraṇyaṁ chando gauśchando 'jācchando'svaśchandaḥ.

Earth is the seat of freedom. Sky is the symbol of joy. Light is knowledge and science. Year is the understanding and measure of time. Stars are free in their orbits. Speech is the medium of truth. Mind is the seat of honesty. Farming is the source of production. Gold leads to pleasure. Cow is the mother of joy and plenty. Goat gives joy. Horse loves freedom. Know this and follow.

And these are the themes of Vaidic verses.

20. (Agni & Others Devata, Vishvadeva Ṛshi)

अग्निर्देवता वातो देवता सूर्यो देवता चन्द्रमा देवता वसवो देवता रुद्रा देवतादित्या देवता मरुतो देवता विश्वे देवा देवता बृहस्पतिर्देवतेन्द्रो देवता वरुणो देवता ॥२०॥

Agnirdevatā vāto devatā sūryo devatā candramā devatā vasavo devtā rudrā devatā"dityā devatā maruto devatā viśve devā devatā bṛhaspatir-devatendro devatā Varuṇo devatā.

Agni (fire) is a divine power and value. It is a god. Vayu (air) is god. Sun is god. Moon is god. Vasus (sustainers of life) are divine. Rudras (powers of law and justice) are divine. The winds are divine. Vishwedevas, the great, brilliant and generous powers of the world, are divine. Lord of the great universe is God. Indra (universal energy) is divine. Varuna (universal waters) are divine.

Know the divine powers and inculcate their qualities in your character and conduct.

21. (Vidushi Devata, Vishvadeva Ṛshi)

मूर्द्धासि राड् ध्रुवासि धरुणा धर्त्र्यसि धरणी ।
आयुषे त्वा वर्चसे त्वा कृष्यै त्वा क्षेमाय त्वा ॥२१॥

Mūrdhā' si rāḍ dhruvā' si dharuṇā dhartryasi dharaṇī. Āyuṣe tvā varcase tvā kṛṣyai tvā kṣemāya tvā.

Noble woman of knowledge and virtue, you are brilliant on top and firm, the support, sustenance and foundation of life like the earth. I accept and honour you for the sake of life and health, light and lustre, food

and farming, and protection and presence of the home.

22. (Vidushi Devata, Vishvadeva Ṛshis)

यन्त्री राड् यन्त्र्यसि यमनी ध्रुवासि धरित्री ।
इषे त्वोर्जे त्वा रय्यै त्वा पोषाय त्वा लोकं ताऽइन्द्रम्॥२२॥

Yantrī rāḍ yantryasi yamanī dhruvā'si dharitrī.
Iṣe tvorje tvā rayyai tvā poṣāya tvā lokaṁ tā indram.

Gentle lady, faultlessly discipline0d and brilliant, going by rule and leading others to rule, you are firm and sustaining like the earth. I accept and honour you for food and energy and for wealth and nourishment.

23. (Yajna Devata, Vishvedeva Rshis)

आशुस्त्रिवृद्भान्तः पञ्चदशो व्यौमा सप्तदशो धरुणऽ-एकविꣳशः प्रतूर्तिरष्टादशस्तपो नवदशोऽभीवर्त्तः संविꣳशो वर्चो द्राविꣳशः सम्भरणस्त्रयोविꣳशो योनिश्चतुर्विꣳशो गर्भाः पञ्चविꣳशऽओजस्त्रिणवः क्रतुरेकत्रिꣳशः प्रतिष्ठा त्रयस्त्रिꣳशो ब्रध्नस्य विष्टपं चतुस्त्रिꣳशो नाकः षट्त्रिꣳशो विवर्त्तोऽष्टा-चत्वारिꣳशो धर्त्रं चतुष्टोमः ॥२३॥

Āśustrivṛd bhāntaḥ pañcadaśo vyomā saptadaśo dharuṇa'ekaviṁśaḥ pratūrtiraṣṭādaśastapo navadaśo'bhīvarttaḥ saviṁśo varco dvāviṁśaḥ sambharaṇastrayoviṁśo yoniścaturviṁśo garbhāḥ pañcaviṁśa' ojastriṇavaḥ kratur-ekatriṁśaḥ pratiṣṭhā trayastriṁśo bradhnasya viṣṭapaṁ catustriṁśo nākaḥ ṣaṭtriṁśo vivartto' ṣṭācatvāriṁśo dhartraṁ catuṣṭomaḥ.

In the year round of yajna there is the spontaneous hymn (song) of the threefold stoma sacred for the purity of body, mind and speech. There is the fifteen part song

of light and the moon, the seventeen part song for the sky and the year. There is the twenty-one part stoma for stability, eighteen part song of fast motion, nineteen part song of austerity and discipline, twenty part song of open conduct, twentytwo part song of brilliance, twentythree part song of sustenance, twentyfour part song of union and discussion, twentyfive part song of procreation, twentyseven part song of prowess and lustre, thirtyone part song of karma and intelligence, thirtythree part song of stability, thirtyfour part song of the height of heaven and divinity, thirtysix part song of paradisal bliss, fortyeight part song of the modes of existence, and four stage song of celebration in chatushtoma yajna in the year.

24. (Medhavinah Devata, Vishvadeva Ṛshi)

अग्नेर्भागोऽसि दीक्षायाऽआधिपत्यं ब्रह्म स्पृतं त्रिवृत्-स्तोमः। इन्द्रस्य भागोऽसि विष्णोराधिपत्यं क्षत्रꣳस्पृतं पञ्चदश स्तोमः। नृचक्षसां भागोऽसि धातुराधिपत्यं जनित्रꣳस्पृतꣳसप्तदश स्तोमः। मित्रस्य भागोऽसि वरुणस्याधिपत्यं दिवो वृष्टिर्वात स्पृतऽएकविꣳश स्तोमः ॥२४॥

Agnerbhāgo'si dīkṣāyā' ādhipatyaṁ brahma spṛtaṁ trivṛtstomaḥ Indrasya bhāgo'si viṣṇorādhipatyaṁ kṣatraṁ spṛtaṁ pañcadaśa stomḥ. Nṛcakṣasāṁ bhāgo'si dhāturādhipatyaṁ janitraṁ spṛtaṁ saptadaśa stomḥ. Mitrasya bhāgo 'si varuṇasyādhipatyaṁ divo vṛṣṭirvāta spṛta' ekaviṁśa stomaḥ.

You are a part of Agni, lord giver of life and protection, wholly under the direction and control of your dedication to the lord. With the observance of Trivrit (three part) stoma, you inculcate, protect and

promote the Brahmana character of society.

You are a part of Indra, lord of energy and power, wholly under the direction and control of Vishnu, the omnipresent lord of the world. With the observance of Panchadasha (fifteen part) stoma, you inculcate, protect and promote the power and prowess (Kshatriya character) of the community.

You are a part of the intelligent and wide-awake observers of the people, totally under the direction and control of the lord and ruler of humanity. With the observance of Saptadasha (seventeen part) stoma, you inculcate, protect and promote the economic power of the people.

You are a part of Mitra, sun and universal energy, totally under the direction and control of Varuna, the universal water power. With the observance of Ekavinsha (twenty-one part) stoma, you attract and promote the wind and rain from the region of the sun.

25. (Vasus & Others Devata, Vishvadeva Ṛshi)

वस्ूनां भा॒गो॒ऽसि रु॒द्राणा॒माधि॑पत्यं॒ चतु॑ष्पात् स्पृ॒तं च॑तुर्वि॒ꣳश स्तोमः। आदि॒त्यानां॑ भा॒गो॒ऽसि म॒रुता॒माधि॑पत्यं॒ गर्भा॑ स्पृ॒ताः पञ्च॒वि॒ꣳश स्तोमः। अदि॑त्यै भा॒गो॒ऽसि पू॒ष्णऽआधि॑पत्य॒मोज॑ स्पृ॒तं त्रि॑ण॒व स्तोमः। दे॒वस्य॑ स॒वि॒तुर्भा॒गो॒ऽसि॒ बृह॒स्पते॒राधि॑पत्यꣳ स॒मीची॒र्दिश॑ स्पृ॒ताश्च॑तुष्टो॒म स्तोमः ॥२५॥

Vasūnāṁ bhāgo'si rudrāṇāmādhipatyaṁ catuṣpāt spṛtaṁ caturviṁśa stomaḥ. Adityānāṁ bhāgo'si marutāmādhipatyaṁ garbhā spṛtāḥ pañcaviṁśa stomaḥ. Adityai bhāgo'si pūṣṇa ādhipatyamoja spṛtaṁ triṇava stomaḥ. Devasya saviturbhāgo'si bṛhaspaterādhipatyaṁ samīcīrdiśa spṛtāścatuṣṭoma stomaḥ.

You are a part of the Vasus, eight sustaining abodes of life, under care and control of the Rudras, protectors of life. With the observance of Chaturvinsha (twenty four part) stoma you love and protect the animal wealth of the world.

You are a part of the Adityas, the suns and stars of the universe, under care and favour of the Maruts, powers of wind and sky. With the observance of Panchavinsha (twenty five part) stoma, you protect and promote the maternal power of women.

You are a part of Aditi, earth and sky, under control and favour of the powers of health and nutrition in nature. With the observance of Trinava (twenty seven part) stoma you protect and advance the lustre and glory of the people.

You are a part of Savita, Lord creator and sustainer of life, under care and control of Brihaspati, lord and master of the wide world. With the observance of Chatushtoma yajna you protect, develop and safeguard all the directions of space.

26. (Ribhavah Devata, Vishvadeva Ṛshi)

यवा॑नां भा॒गोऽस्ययवा॑नामाधि॑पत्यं प्र॒जा स्पृ॒ताश्च॑तु॒श्च॑त्वारि॒ꣳश स्तोमः॑। ऋ॒भू॒णां भा॒गोऽसि॒ विश्वे॑षां दे॒वाना॒मा॒धि॑पत्यं भू॒तꣳस्पृ॒तं त्र॑यस्त्रि॒ꣳश स्तोमः॑ ॥२६॥

Yavānāṁ bhāgo'syayavānamādhipatyaṁ prajā spṛtāścatuścatvāriṁśa stomaḥ. Ṛbhūṇāṁ bhāgo'si viśveṣaṁ devānāmādhipatyaṁ bhūtaṁ spṛtaṁ trayastriṁśa stomaḥ.

You are a part and master of mixed materials with full power over the separate materials for consumption

in the cold season. With observance of the chatushchatwarinsha (fortyfour part) stoma you protect and promote all the species of life.

You are a part of the intelligent and wise experts of art and technology with full power and love over all the brilliant and generous nobles of the world. With observance of the Trayastrinsha (thirtythree part) stoma, protect and promote all the living beings.

27. (Ritavah Devata, Vishvadeva Ṛshi)

सहश्च सहस्यश्च हैमन्तिकावृतूऽअग्नेरन्तःश्लेषोऽसि कल्पेतां द्यावापृथिवी कल्पन्तामाप ओषधयः कल्पन्तामग्नयः पृथङ् मम ज्यैष्ठ्याय सव्रताः । येऽअग्नयः समनसोऽन्तरा द्यावापृथिवीऽइमे । हैमन्तिकावृतूऽअभिकल्पमानाऽइन्द्रमिव देवाऽअभिसंविशन्तु तया देवतयाङ्गिरस्वद् ध्रुवे सीदतम् ॥२७॥

Sahaśca sahasyaśca haimantikāvṛtū' agnerantaḥśleṣo'si kalpetām dyāvāpṛthivī kalpantāmāpa oṣadhayaḥ kalpantāmagnayaḥ pṛthaṅmama jyaiṣṭhyāya savratāḥ. Ye' agnayaḥ samanaso' ntarā dyāvāpṛthivī 'ime. Haimantikāvṛtū' abhikalpamānā' indramiva devā' abhisaṁviśantu tayā devatayā'ṅgirasvad dhruve sīdatam.

The stimulating Margashirsha and invigorating Pausha are the months of Hemanta (winter).

You are the innermost love and power of Agni, universal fire of life. May the heaven and earth be favourable, may the waters invigorate, may the herbs rejuvenate, and may all the modes of vital fire, each true to its nature and function, strengthen us for honour and excellence. Just as the powers of nature join to serve

Indra, universal divine energy, so may all the orders of agni in heaven and earth, integrated and cooperative, strengthening the winter months, join to bless us in the search and endeavour for excellence.

May the winter months of nature and humanity stay firm with that universal power of Agni like the breath of life with Spirit.

28. (Ishvara Devata, Vishvadeva Ṛshi)

एकयास्तुवत प्रजाऽअधीयन्त प्रजापतिरधिपतिरासीत्तिसृभिरस्तुवत ब्रह्मासृज्यत ब्रह्मणस्पतिरधिपतिरासीत् पञ्चभिरस्तुवत भूतान्यसृज्यन्त भूतानां पतिरधिपतिरासीत् सप्तभिरस्तुवत सप्त ऋषयोऽसृज्यन्त धाताधिपतिरासीत् ॥२८॥

Ekayā'stuvata prajā' adhīyanta prajāpatiradhipatirāsīt tisṛbhirastuvata brahmāsṛjyata brahmaṇaspatiradhipatirāsīt pañcabhirastuvata bhūtānyasṛjyanta bhūtānāṁ patiradhipatirāsīt saptabhirastuvata sapta ṛṣayo' sṛjyanta dhātā'dhipatirāsīt.

The Lord of the universe, creator and protector of His children is Ishwara. Worship Him with one, sincere voice of the heart and soul. He created and revealed the universal knowledge of the Vedas for His children, and He is the Lord and protector of that knowledge too. Worship Him with three, reason, will and emotion. He created the five elements of nature. He is the Lord and protector of these elements. Worship Him with five, body, mind, intellect, memory and consciousness. Saptarshis (five currents of primary pranic energy, mahat tattva, i.e., creative nature, and ahankara, self-consciousness) were created by Him. He

is the ruler and sustainer of the seven. Worship Him with seven, five currents of secondary pranas (energy) and your will and endeavour.

29. (Ishvara Devata, Vishvadeva Ṛshi)

नवभिरस्तुवत पितरोऽसृज्यन्तादितिरधिपत्न्यासीत् । एकादशभिरस्तुवतऽऋतवोऽसृज्यन्तार्त्तवाऽअधिपतयऽआसन् । त्रयोदशभिरस्तुवत मासाऽअसृज्यन्त संवत्सरोऽधिपतिरासीत्। पञ्चदशभिरस्तुवत क्षत्रमसृज्यतेन्द्रोऽधिपतिरासीत् सप्तदशभिरस्तुवत ग्राम्याः पशवोऽ सृज्यन्त बृहस्पतिरधिपतिरासीत् ॥२९॥

Navabhirastuvata pitaro'sṛjyantā'ditiradhipatnyāsīt. Ekādaśabhirastuvata'ṛtavo'sṛjyantārtavā'adhipataya' āsaṅ. Trayodaśabhirastuvata māsā'asṛjyanta saṁvatsaro'dhipatirāsīt. Pañcadaśabhirastuvata kṣatramasṛjyatendro'dhipatirāsīt. Saptadaṣabhirastuvata grāmyāḥ paśavo'sṛjyanta bṛhaspatiradhipatirāsīt.

Worship Him with nine faculties of prana and mind who created the paternal and protective forces of nature and the earth which is the supreme mother of His children.

Worship with eleven faculties (ten pranic energies and the soul) Him who created the seasons with their characteristic ruling properties.

Worship with thirteen faculties (ten pranas, two commitments-one for values and one against disvalues — and the soul) Him who created the twelve months with their presiding year.

Worship with fifteen faculties (five pranas, five senses, two commitments one soul, mind and reason/

intellect) Him who created the socio-political order of governance with Indra, the supreme ruler of the order.

Worship with seventeen faculties (five pranas, five senses, two commitments, one soul, mind, reason/ intellect, hands and feet) Him who created the domestic animals and the economic order with Brihaspati as the head of the economic (Vaishya) class.

30. (Jagadishvara Devata, Vishvadeva Ṛshi)

नवदशभिरस्तुवत शूद्रार्यावसृज्येतामहोरात्रेऽअधिपत्नीऽआस्ताम्। एकविꣳशत्यास्तुवतैकशफाः पशवोऽसृज्यन्त वरुणोऽधिपतिरासीत् । त्रयोविꣳशत्यास्तुवत क्षुद्राः पशवोऽसृज्यन्त पूषाधिपतिरासीत्। पञ्चविꣳशत्यास्तुवतारण्याः पशवोऽसृज्यन्त वायुरधिपतिरासीत् सप्तविꣳशत्यास्तुवत द्यावापृथिवी व्यैतां वसवो रुद्राऽआदित्याऽअनुव्यायँस्तऽएवाधिपतयऽआसन् ॥३०॥

Navadaśabhirastuvata śudrāryāvasṛjyetāmahorātre'adhipatnī'āstām. Ekaviṁsatyāstuvataikaśaphāḥ paśavo'sṛjyanta varuṇo'dhipatirāsīt. Trayoviṁśatyāstuvata kṣudrāḥ paśavo'sṛjyanta pūṣā'dhipatirasīt. Pañcaviṁśatyā'stuvatā"raṇyāḥ paśavo' sṛjyanta vāyuradhipatirāsīt. Saptaviṁśatyā'stuvata dyāvāpṛthivī vyaitāṁ vasavo rudrā'ādityā'anuvyāyaṁsta' evādhipataya' āsan.

With nineteen (ten pranas, five elements, mind, reason/intellect, memory and self-consciousness), worship Him who created the educated and the uneducated all, with the day-and-night cycle of time for work and rest as the power of control over work and rest.

With twenty one (functions and faculties of the human body, mind and soul), worship Him who created the undivided hoofed animals with Varuna, water and the night, being the presiding power for the animals.

With twenty three (parts of animals' bodies), worship Him who created the little animals and insects with the natural sources of nutriment as the presiding power.

With twenty five (parts of small animals' bodies) worship Him who created the wild animals of the forest with wind and speed as the presiding power.

With twenty-seven (qualities of the wild animals), worship Him who created the heaven and the earth which are universal, and who also created the eight Vasus, eleven Rudras and the twelve Adityas existent within the heaven and earth and presiding over the life and nature in heaven and earth.

31. (Prajapati Devata, Vishvadeva Ṛshis)

नवविꣳशत्याऽस्तुवत वनस्पतयोऽसृज्यन्त सोमोऽधिपतिरासीत्। एकत्रिꣳशतास्तुवत प्रजाऽअसृज्यन्त यवाश्चायवाश्चाधिपतयऽआसन् । त्रयस्त्रिꣳशताऽस्तुवत भूतान्यꣳशाम्यन् प्रजापतिः परमेष्ठ्यधिपतिरासीत् ॥३१॥

Navaviṁśatyā'stuvata vanaspatayo'sṛjyanta somo'dhipatirāsīt. Ekatriṁśatā 'stuvata prajā' asṛjyanta yavāścāyavāścādhipataya' āsaṅ. Trayastriṁśatā'stuvata bhūtānyaśāmyan prajāpatiḥ parameṣṭhyadhipatirāsīt.

With twenty nine properties of the herbs and trees, worship Him who created the herbs and trees with Soma as their chief and presiding power.

With thirtyone parts and properties of the created world of nature, worship Him who created the elemental and the compound materials of nature and life with these very elements and forms being the presiding presences of existence.

With thirty three properties of the elements of nature, worship Him in whose creation Prajapati, the father of His creatures, is the Supreme Lord, and into whom all the forms and elements of existence recede in peace and silence for the night of annihilation.

इति चतुर्दशोऽध्यायः ॥

CHAPTER–XV

1. (Agni Devata, Parameshthi Ṛshi)

अग्नै जा॒तान् प्र॑णु॒दा नः॒ स॒पत्ना॒न् प्रत्यजा॑तान्नुद जातवेदः। अधि॑ नो ब्रूहि सु॒मना॒ऽअहे॑ड॒ꣳस्तव॑ स्याम॒ शर्म॑न्त्रि॒वरू॑थऽउद्भौ ॥१॥

Agne jātān praṇudā naḥ sapatnān pratyajātān nuda jātavedaḥ. Adhi no brūhi sumanā' aheḍaṅstava syāma śarmaṅstrivarūtha udbhau.

Agni, Lord omniscient and protector of life and society, throw out the adversaries arisen against our life. Keep off the negative forces not yet arisen but impending against us all. Kind at heart and favourable, speak to us from above and grant our prayer so that, secure from triple suffering, happy and advancing under your care and love, all may live in a home of triple bliss.

2. (Agni Devata, Parameshthi Ṛshi)

सह॑सा जा॒तान् प्र॑णु॒दा नः॒ स॒पत्ना॒न् प्रत्यजा॑तान् जातवेदो नुदस्व। अधि॑ नो ब्रूहि सुमन॒स्यमा॑नो व॒यꣳस्या॑म॒ प्र॑णु॒दा नः॒ स॒पत्ना॑न् ॥२॥

Sahasā jātān praṇudā naḥ sapatnān pratyajātāñ jātavedo nudasva. Adhi no brūhi sumanasyamāno vayaṁ syāma praṇudā naḥ sapatnān.

Agni, Lord omniscient of the life of existence, throw off the enemies of humanity come up with force. Counter the negative forces lying and waiting in ambush, not coming up openly. Kind at heart and generous of thought for us, speak to us from above so

that we may be able every way to repulse the open as well as the covert enemies of life and humanity.

3. (Dampati Devate, Parameshthi Ṛshi)

षोड॒शी स्तोम॒ऽओजो॒ द्रवि॑णं चतुश्चत्वारि॒ꣳश स्तोमो॒ वर्चो॒ द्रवि॑णम् । अ॒ग्नेः पुरी॑षम॒स्यप्सो॒ नाम॒ तां त्वा॒ विश्वे॑ऽ-अ॒भिगृ॑णन्तु दे॒वाः। स्तोम॑पृष्ठा घृ॒तव॑तीह सीद प्र॒जाव॑द॒स्मे द्रवि॒णा य॑जस्व ॥३॥

Ṣoḍaśī stoma'ojo draviṇaṁ catuścatvāriṁśa stomo varco draviṇam. Agneḥ purīṣamasyapso nāma tāṁ tvā viśve' abhigṛṇantu devāḥ. Stomapṛṣṭhā ghṛtavatīha sīda prajāvadasme draviṇā yajasva.

Gentle lord of the home, and charming lady of the house far from greed and grabbing, generously cooperative with the rejuvenating forces of nature, you are dedicated and loyal servants of Agni. May all the generous saints and scholars appreciate and praise you for your noble work. Dedicated to hymns of divinity and yajna, generous in prosperity and charity, settle in this sweet home. Give us the wealth of life and the gift of a blessed family.

4. (Vidvans Devata, Parameshthi Ṛshi)

एव॒श्छन्दो॒ वरि॑व॒श्छन्दः॑ श॒म्भूश्छन्दः॑ परि॒भूश्छन्द॑ऽ-आ॒च्छच्छन्दो॒ मन॒श्छन्दो॒ व्यच॒श्छन्द॒ः सिन्धु॒श्छन्दः॑ समु॒द्रश्छन्दः॑ स॒रि॑रं छन्दः॑ क॒कुप्छन्द॑स्त्रिक॒कुप् छन्दः॑ का॒व्यं छन्दो॑ऽअङ्कु॒पं छन्दो॒ऽक्षर॑पङ्क्ति॒श्छन्दः॑ प॒दप॑ङ्क्ति॒श्छन्दो॑ विष्टा॒रप॑ङ्क्ति॒श्छन्दः॑ क्षु॒रश्छन्दो॒ भ्रज॒श्छन्दः॑॥४॥

Evaśchando varivaśchandaḥ śambhūśchandaḥ paribhūśchanda' ācchacchando manaśchando vyacaśchandaḥ sindhuśchandaḥ samudraśchandaḥ sariraṁ chandaḥ kakup chandastrikakupchandaḥ kāvyaṁ chando' aṅkupaṁ chando'kṣarapaṅktiśchandaḥ padapaṅktiśchando viṣṭārapaṅktiśchandaḥ kṣuraśchandaḥ bhrajaśchandaḥ.

Movement is life. Knowledge is thrill. Excellence is great, truth is excellence. Peace is great. Self mastery is sovereignty. Industry is prosperity. Protection against evil is security. Mind and thought is light. Generosity is exhilarating. Fluidity is majesty. Magnanimity, liquidity and transparency is gentleness. Universal reputation is honour. Divine knowledge, noble performance and honest prayer is glory. Poetry is ecstasy. Straight behaviour like liquid movement is satisfaction. The path to eternity is bliss. The way of the world is joy. The directions of space are exciting. The razor's edge is the challenge of life. The splendour of existence is rapture.

5. (Vidvansa Devata, Parameshthi Ṛshi)

आ॒च्छच्छन्दः॑ प्र॒च्छच्छन्दः॑ सं॒यच्छन्दौ॑ वि॒यच्छन्दौ॑ बृ॒हच्छन्दौ॑ रथन्त॒रञ्छन्दौ॑ निका॒यश्छन्दौ॑ विव॒धश्छन्दो॒ गिर॒श्छन्दो॒ भ्रज॒श्छन्दः॑ स॒ꣳस्तुप् छन्दौ॑ऽनु॒ष्टुप् छन्द॒ऽएव॒श्छन्दो॒ वरि॑व॒श्छन्दो॒ वय॒श्छन्दौ॑ वय॒स्कृच्छन्दो॒ विष्पर्द्धा॒श्छन्दौ॑ विशा॒लं छन्द॑श्छ॒दिश्छन्दौ॑ दूरोह॒णं छन्द॑स्त॒न्द्रं छन्दौ॑ऽअङ्का॒ङ्कं छन्दः॑ ॥५॥

Ācchacchandaḥ pracchacchandaḥ saṁyacchando viyacchando bṛhacchando rathantarañchando nikāyaśchando vivadhaśchando giraśchando bhrajaśchandaḥ saṁstup chando'-

nuṣṭupchanda'evaśchando varivaśchando vayaśchando vayaskṛcchando viṣpardhāśchando viśālaṁ chandaśchadiśchando dūrohaṇaṁ chandastandraṁ chando' aṅkāṅkaṁ chandaḥ.

Prevention of evil is light. Fight against evil is courage. Self-control is bravery. Variety of choice is versatility. Ascendancy to the heavens is freedom. The path to success is the right choice. The windfalls of attainment are lovely. Meditation on the sky reveals the bonds of piety. Voice is revelation. Light is illumination. Speech is expression of word, meaning and reality. Thought is reflection on meaning and reality. Effort and achievement on earth is meaningful. Excellence is valuable. Life is a boon. The life-force is irresistible. Emulation and competition is legitimate. Great action is glory. Cover and protection is nobility. Rising against difficulty is perseverance. Freedom is the breath of life. Faith and ascertainment is inviolable joy.

6. (Vidvan Devata, Parameshthi Ṛshi)

रश्मिना सत्याय सत्यं जिन्व प्रेतिना धर्मणा धर्मं जिन्वान्वित्या दिवा दिवं जिन्व सन्धिनान्तरिक्षेणान्तरिक्षं जिन्व प्रतिधिना पृथिव्या पृथिवीं जिन्व विष्टम्भेन वृष्ट्या वृष्टिं जिन्व प्रवयाऽह्नाहर्जिन्वानुया रात्र्या रात्रीं जिन्वोशिजा वसुभ्यो वसूञ्जिन्व प्रकेतेनादित्येभ्यऽआदित्याञ्जिन्व ॥६॥

Raśminā satyāya satyaṁ jinva pretinā dharmaṇā dharmaṁ jinvānvityā divā divaṁ jinva sandhinā' natarikṣeṇāntarikṣaṁ jinva prati-dhinā pṛthivyā pṛthivīṁ jinva viṣṭambhena vṛṣṭyā vṛṣṭiṁ jinva pravayā'hnā'harjinvānuyā rātryā rātrīṁ jinvośijā vasubhyo vasūñjinva praketenādityebhya 'ādityāñjinva.

Love truth for the sake of truth with the light of truth in action.

Protect Dharma for the promotion of Dharma with the observance of Dharma in practice.

With research and advancement into knowledge of the nature of light, advance the knowledge of the regions of the sun.

With research into the sky as the conjunction of earth and heaven, advance the knowledge of the sky for the sustenance of life.

With knowledge of the earth and its relation with life, advance the knowledge of earth science for life.

With the knowledge of rain and the sustenance of life by rain, advance the knowledge of water, evaporation and rain and promote rain for the sake of life.

With the knowledge of the light of the day, know the light and day and advance the knowledge of cosmography.

With the knowledge of night following the day, advance the knowledge of the day and night cycle.

With the desire for the beauty of living, advance the knowledge of the Vasus (abodes of the sustenance of life) for the sake of the Vasus and better sustenance.

With the knowledge of the planets and the sun in their respective orbits in the galaxy, advance the knowledge of the sun and stars in relation to planets and life.

7. (Vidvansa Devata, Parameshthi Ṛshi)

तन्तुना रायस्पोषेण रायस्पोषं जिन्व सꣳसर्पेण श्रुताय श्रुतं जिन्वैडेनौषधीभिरोषधीर्जिन्वोत्तमेन तनूभिस्तनूर्जिन्व वयोधसाधीतेनाधीतं जिन्वाभिजिता तेजसा तेजो जिन्व ॥७॥

Tantunā rāyaspoṣeṇa rayaspoṣaṁ jinva saṁsarpeṇa śrutāya śrutaṁ jinvaidenauṣadhībhiroṣadhīrjinvottamena tanūbhistanūrjinva vayodhasādhītenādhītaṁ jinvābhijitā tejasā tejo jinva.

By health, wealth and prosperity, increase health, wealth and prosperity in an ascending order.

By a continuous process promote communication and knowledge for the development of communication, information and vaidic knowledge.

By the development of food, herbs and trees, develop the science of medicine.

By the observance of good conduct and Dharma, develop smart bodies and by smart bodies develop strong bodies and better health.

By health and vigour and by life-sustaining reading, promote life-sustaining knowledge and education.

By victorious prowess and lustre, advance and promote life-protecting courage, prowess and lustrous dignity.

8. (Prajapati Devata, Parameshthi Ṛshi)

प्रतिपदसि प्रतिपदे त्वानुपदस्यनुपदे त्वा ।
सम्पदसि सम्पदे त्वा तेजोऽसि तेजसे त्वा ॥८॥

Pratipadasi pratipade tvā'nupadasyanupade tvā sampadasi sampade tvā tejo'si tejase tvā.

You are the first find on the homeward journey. I love and accept you for constant companionship at every step. You are the support and confirmation of every step I take. I honour you for support and self-assurance. You are the real wealth of life, I love you as the prize of earthly existence. You are the light and lustre of life. I honour and prize you for light and glory.

9. (Prajapati Devata, Parameshthi Ṛshi)

त्रिवृदसि त्रिवृते त्वा प्रवृदसि प्रवृते त्वा विवृदसि विवृते त्वा सवृदसि सवृते त्वाऽऽक्रमोऽस्याक्रमाय त्वा संक्रमोऽसि संक्रमाय त्वोत्क्रमोऽस्युत्क्रमाय त्वोत्क्रान्तिरस्युत्क्रान्त्यै त्वाधिपतिनोर्जोर्जं जिन्व ॥९॥

Trivṛdasi trivṛte tvā pravṛdasi pravṛte tvā vivṛdasi vivṛte tvā savṛdasi savṛte tvā"kramo'syākramāya tvā saṁkramo'si saṁkramāya tvotkramo'syutkramāya tvotkrāntirasyutkrāntyai tvā'dhipatinorjorjaṁ jinva.

You know the threefold world of matter (tamas), motion (rajas) and mind (sattva). I love and respect you for the threefold world of nature. You are the power of initiative. I follow you for the sake of initiative. You are the versatile man of all-round action. I accept you for the variety of action. You are the man of constant Dharma. I dedicate myself to you for the observance of Dharma. You are the great leap forward in life. I follow you for the great leap forward. You are the man of balanced and comprehensive progress. I dedicate myself to you for balanced and comprehensive progress. You are the man of onward advance. I follow you for the

advance upward. You are for change and ascendance in life. I admire and follow you for growth in the higher direction.

Lady of the house, dedicate yourself to the head of the family and with vigour and enthusiasm, advance the power and excellence of the family.

10. (Vasavah Devata, Parameshthi Ṛshi)

राज्ञ्यसि प्राची दिग्वसवस्ते देवाऽअधिपतयोऽग्निर्हेतीनां प्रतिधर्त्ता त्रिवृत्त्वा स्तोमः पृथिव्याꣳश्रयत्वाज्यमुक्थमव्यथायै स्तभ्नातु रथन्तरꣳ साम प्रतिष्ठित्याऽअन्तरिक्षꣳऋषयस्त्वा प्रथमजा देवेषु दिवो मात्रया वरिम्णा प्रथन्तु विधर्त्ता चायमधिपतिश्च ते त्वा सर्वे संविदाना नाकस्य पृष्ठे स्वर्गे लोके यजमानं च सादयन्तु ॥१०॥

Rājñyasi prācī digvasavaste devā'adhipatayo'gnirhetīnāṁ pratidhartā trivṛttvā stomaḥ pṛthivyāṁ śrayatvājyamukthamavyathāyai stabhnātu rathantaraṁ sāma pratiṣṭhityā' antarikṣa' ṛṣayastvā prathamajā deveṣu divo mātrayā varimṇā prathantu vidhartā cāyamadhipatiśca te tvā sarve saṁvidānā nākasya pṛṣṭhe svarge loke yajamānaṁ ca sādayantu.

You are the queen refulgent like the East direction. All the Vasu havens of life are your divine protectors. Agni, Lord of flames and wielder of the thunderbolt, wards off your adversities. May the Trivrit stoma hymns settle you on the earth. May the yajna libations of ghee and Uktha hymns firmly stabilise you against disturbance. May the Rathantara Sama hymns expand your honour to the skies. May the foremost Rishis, saints and scholars spread your honour and reputation with the measure of your heavenly excellence among the

noblest people.

May this lord of yours and the Lord sustainer of the world and all those powers who know, together in unison, establish you and the yajamana on the heights of the heavenly regions of bliss.

11. (Rudras Devata, Parameshthi Ṛshi)

विराडसि दक्षिणा दिग्रुद्रास्ते देवाऽअधिपतयऽइन्द्रो हेतीनां प्रतिधर्त्ता पञ्चदशस्त्वा स्तोमः पृथिव्याꣳश्रयतु प्रऽउगमुक्थमव्यथायै स्तभ्नातु बृहत्साम प्रतिष्ठित्याऽअन्तरिक्षऽऋषयस्त्वा प्रथमजा देवेषु दिवो मात्रया वरिम्णा प्रथन्तु विधर्त्ता चायमधिपतिश्च ते त्वा सर्वे संविदाना नाकस्य पृष्ठे स्वर्गे लोके यजमानं च सादयन्तु ॥११॥

Virāḍasi dakṣiṇā dig rudrāste devā'adhipataya' indro hetīnāṁ pratidhartā pañcadaśastvā stomaḥ pṛthivyāṁ śrayatu pra'ugamukthamavyathāyai stabhnātu bṛhatsāma pratiṣṭhityā' antarikṣa'ṛṣayastvā prathamajā deveṣu divo mātrayā varimṇā prathantu vidhartā cāyamadhipatiśca te tvā sarve saṁvidānā nākasya pṛṣṭhe svarge loke yajamānaṁ ca sādayantu.

You are the reigning lady of light like the South direction. All the Rudra powers of love and justice are your divine protectors. Indra, lord of power and the thunderbolt, keeps off your adversaries. May the Panchadasha (fifteen part) stoma of Rks settle you on the earth. May the Pre-uga Uktha hymns firmly secure you against fear and disturbance. May the Brihat-Sama hymns and karma extend your honour to the skies. May the foremost Rshis, saints and scholars spread your honour and fame with the measure of your heavenly excellence among the noblest people.

May this lord of yours and the Lord sustainer of the world and all those powers who know, together in unison, establish you and the yajamana on the heights of the heavenly regions of bliss.

12. (Adityas Devata, Parameshthi Ṛshi)

स॒म्राड॑सि प्र॒तीची॒ दिगा॑दि॒त्यास्ते॑ दे॒वाऽअधि॑पतयो॒ वरु॑णो हेती॒नां प्र॑तिध॒र्त्ता स॑प्तद॒शस्त्वा॒ स्तोमः॑ पृथि॒व्याꣳश्र॑यतु मरुत्व॒तीय॑मुक्थमव्य॒थाय॑ै स्तभ्नातु वैरू॒पꣳसा॒म प्र॑ति॒ष्ठित्याऽ-अ॒न्तरि॑क्षऽऋ॒षय॑स्त्वा प्रथम॒जा दे॒वेषु॑ दि॒वो मात्र॑या वरि॒म्णा प्र॑थन्तु विध॒र्त्ता चा॒यमधि॑पतिश्च॒ ते त्वा॒ सर्वे॑ संविदा॒ना नाक॑स्य पृ॒ष्ठे स्व॒र्गे लो॒के यज॑मानं च सादयन्तु ॥१२॥

Samrādasi pratīcī dig adityāste devā'adhipatayo varuṇo hetīnaṁ pratidhartā saptadaśastvā stomaḥ pṛthivyāṁ śrayatu marutvatīyam-ukthamavyathāyai stabhnātu vairūpaṁ sāma pratiṣṭhityā' antarikṣa' ṛṣayastvā prathamajā deveṣu divo mātrayā varimṇā prathantu vidhartā cāyamadhipatiśca te tvā sarve saṁvidānā nākasya pṛṣṭhe savarge loke yajamānaṁ ca sādayantu.

You are the lady of brilliance and bliss like the soothing light of the Western direction. All the twelve Adityas, stars of light and powers of energy, are your divine protectors. Varuna, Lord of waters and controller of evil, wards off your suffering. May the Saptadasha (seventeen part) stoma settle you on the earth. May the Marutvatiya Uktha and the libations firmly stabilize you against doubt and disturbance. May the Vairupa Sama hymns extend your honour to the skies. May the foremost Rshis, saints and scholars spread your honour and fame with the measure of your heavenly excellence

among the noblest people.

May this lord of yours and the Lord sustainer of the world and all those powers that know, together in unison, establish you and the yajamana on the heights of the heavenly regions of bliss.

13. (Maruts Devata, Parameshthi Ṛshi)

स्व॒राड॒स्युदी॑ची॒ दिङ् म॒रुत॑स्ते दे॒वाऽअधि॑पतय॒: सोमो॑ हे॒ती॒नां प्र॑तिध॒र्त्तैक॑वि॒ꣳशस्त्वा॒ स्तोम॑: पृथि॒व्याꣳश्र॑यतु निष्के॑वल्य-मु॒क्थमव्य॑थायै स्तभ्नातु वैरा॒जꣳसा॒म॒ प्रति॑ष्ठित्याऽअ॒न्तरि॑क्षऽ-ऋष॑यस्त्वा प्रथम॒जा दे॒वेषु॑ दि॒वो मात्र॑या व॒रि॒म्णा प्र॑थन्तु विध॒र्त्ता चा॒यमधि॑पतिश्च॒ ते त्वा॒ सर्वे॑ संविदा॒ना नाक॑स्य पृ॒ष्ठे स्व॒र्गे लो॒के यज॑मानं च सादयन्तु ॥१३॥

Svarāḍasyudīcī diṅmarutaste devā'adhipatayaḥ somo hetīnāṁ pratidhartaikaviṁśastvā stomaḥ pṛthivyāṁ śrayatu niṣkevalyamuktham-avyathāyai stabhnātu vairājaṁ sāma pratiṣṭhityā' antarikṣa'ṛṣayastvā prathamajā deveṣu divo mātrayā varimṇā prathantu vidharttā cāyam-adhipatiśca te tvā sarve saṁvidānā nākasya pṛṣṭhe svarge loke yajamānaṁ ca sādayantu.

You are self-refulgent like the light of the North. The Maruts, powers of wind and storm, are your divine protectors. Soma, moon, lord of peace and beauty, is your saviour against violence and evil. May the Ekavinsha (twentyone part) stoma settle you on the earth. May the Nishkevalya Uktha firmly stabilize you in love and faith against disturbance. May the Vairaja Sama hymns and related Karma carry your honour and fame to the skies. May the foremost Rishis, saints and sages spread your honour and reputation with the

measure of your heavenly excellence among the noblest people.

May this lord of yours and the Lord sustainer of the world and all those powers that know, together in unison, establish you and the yajamana on the heights of the heavenly regions of bliss.

14. (Vishvedevah Devata, Parameshthi Ṛshi)

अधिपत्न्यसि बृहती दिग्विश्वे ते देवाऽअधिपतयो बृहस्पतिर्हेतीनां प्रतिधर्त्ता त्रिणवत्रयस्त्रिꣳशौ त्वा स्तोमौ पृथिव्याꣳश्रयतां वैश्वदेवाग्निमारुतेऽउक्थेऽअव्यथायै स्तभ्नीताꣳशाक्वररैवते सामनी प्रतिष्ठित्याऽ अन्तरिक्षऽऋषयस्त्वा प्रथमजा देवेषु दिवो मात्रया वरिम्णा प्रथन्तु विधर्त्ता चायमधिपतिश्च ते त्वा सर्वे संविदाना नाकस्य पृष्ठे स्वर्गे लोके यजमानं च सादयन्तु ॥१४॥

Adhipatnyasi bṛhatī dig viśve te devā'adhipatayo bṛhaspatirhetīnāṁ pratidharttā triṇavatraya-striṁśau tvā stomau pṛthivyāṁ śrayatāṁ vaiśvadevāgnimārute'ukthe'avyathāyai stabhnītaṁ śākvararaivate sāmanī pratiṣṭhityā' antarikṣa'ṛṣayastvā prathamajā deveṣu divo mātrayā varimṇā prathantu vidharttā cāyamadhipatiśca te tvā sarve saṁvidānā nākasya pṛṣṭhe svarge loke yajamānaṁ ca sādayantu.

You are the supreme mistress of the home like great directions in the upper spaces. All the divine powers and nobilities are your protectors. Brihaspati, lord of the wide world, is your guardian against all pain and suffering. May the Trinava (twentyseven part) and Trayastrinsha (thirtythree part) stoma hymns settle you on the earth. May the Vaishvadevagni and Maruta Uktha

hymns firmly stabilize you against doubt and disturbance. May the Shakvara and Raivata Sama hymns extend your honour and fame to the skies. May the foremost Rishis, saints and sages spread your honour and reputation with the measure of your heavenly excellence among the noblest people.

May this lord of yours and the Lord sustainer of the world and all those powers that know well, together in unison, establish you and the yajamana on the heights of the heavenly regions of bliss.

15. (Vasanta Ritu Devata, Parameshthi Ṛshi)

अयं पुरो हरिकेशः सूर्यरश्मिस्तस्य रथगृत्सश्च रथौजाश्च सेनानीग्रामण्यौ । पुञ्जिकस्थला च क्रतुस्थला चाप्सरसौ। दङ्क्ष्णवः पशवो हेतिः पौरुषेयो वधः प्रहेतिस्तेभ्यो नमोऽअस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥१५॥

Ayaṁ puro harikeśaḥ sūryaraśmistasya rathagṛtsaśca rathaujāśca senānīgrāmaṇyau. Puñjikasthalā ca kratusthalā cāpsarasau. Daṅkṣṇavaḥ paśavo hetiḥ pauruṣeyo vadhaḥ prahetistebhyo namo astu te no' vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ.

Yonder front in the east rises the sun like a king investing everything with green by its rays. Like the king's commander of his forces and the chief of his city, are the two months of spring, Chaitra and Baisakha, months of enlightened joy and joyful glory. The rays of the sun collectively for all and separately for specific ritual are currents of energy for life on the earth.

The mordacious creatures and animals are

weapons of wild nature against which human weapons of defence ought to be made and used.

May the rays of the sun in spring and the powers of defence save us. May they be good and efficacious to us. Thanks and salutations to them. All those cruel forces which violate our life and all such forces which we oppose, all these we deliver unto the judgement of the powers and the spirit of nature.

16. (Grishma Ritu Devata, Parameshthi Ṛshi)

अयं दक्षिणा विश्वकर्मा तस्य रथस्वनश्च रथेचित्रश्च सेनानीग्रामण्यौ । मेनका च सहजन्या चाप्सरसौ यातुधानाँ हेती रक्षाꣳसि प्रहेतिस्तेभ्यो नमोऽअस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः॥१६॥

Ayaṁ dakṣiṇā viśvakarmā tasya rathasvanaśca rathecitraśca senānīgrāmaṇyau. Menakā ca sahajanyā cāpsarasau yātudhānā hetī rakṣāṁsi prahetistebhyo namo'astu te no'vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ.

On the right from the south rides in his chariot this Summer Wind, Vishwakarma, versatile power for all activities. Like the king's commander of the forces and the chief of his city, with the roar of the chariot wheels and the variegated colour of his banner, are the summer months of Jyeshtha and Ashadha. The special guests of the wind and the general currents of it are double waves of energy for life on the earth.

Mordacious forces are the danger to life. Watchful defence is the counteraction. Thanks and salutations to the powers of defence. May they be kind and efficacious to us. All those that violate our life and

all those we oppose, we deliver unto the judgement of the powers of defence and the Spirit of nature.

17. (Varsha Ritu Devata, Parameshthi Ṛshi)

अयं पश्चाद् विश्वव्यचास्तस्य रथप्रोतश्चासमरथश्च सेनानी-ग्रामण्यौ । प्रम्लोचन्ती चानुम्लोचन्ती चाप्सरसौ । व्याघ्रा हेतिः सर्पाः प्रहेतिस्तेभ्यो नमोऽअस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥१७॥

Ayaṁ paścād viśvavyacāstasya rathaprotaścā-samarathaśca senānīgrāmaṇyau. Pramlocantī cānumlocantī cāpsarasau vyāghrā hetiḥ sarpāḥ prahetistebhyo namo'astu te no'vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ.

At the back in the West is this rain power of Agni, universal electric energy. Like a king's commander of the forces and the chief of his city, are the two months of rain, Shravana and Bhadrapada, with the charming beauty of the clouds and the awful majesty of lightning. The power to nourish the vegetation and the ripening touch to the crops are the two currents of its energy.

Mordacious animals such as the tiger are dangerous. Creatures such as the snake are still more dangerous. Against them the thunderbolt for defence and man-made plans.

May the powers of safety and defence save us. May they be good and kind to us. All those that violate our life and all those we oppose, we deliver unto the judgement of the powers of defence and the spirit of nature.

18. (Sharad Ritu Devata, Parameshthi Ṛshi)

अ॒यमु॑त्त॒रात् स॑ꣳयद्व॑सु॒स्तस्य॒ ताार्क्ष्य॒श्चारि॑ष्टनेमिश्च सेनानी-ग्राम॒ण्यौ᳖ । वि॒श्वाची॑ च घृ॒ताची॑ चाप्स॒रसा॒वापो॑ हे॒तिर्वा॑त॒ः प्रहे॑ति॒स्तेभ्यो॒ नमो॑ऽअस्तु॒ ते नो॑ऽवन्तु॒ ते नो॑ मृडयन्तु॒ ते यं द्वि॒ष्मो यश्च॑ नो॒ द्वेष्टि॒ तमे॑षा॒ं जम्भे॑ दध्मः ॥१८॥

Ayamuttarāt saṁyadvasustasya tārkṣyaścāriṣṭanemiśca senānīgrāmaṇyau. Viśvācī ca ghṛtācī cāpsarasāvāpo hetirvātaḥ prahetistebhyo namo'astu te no'vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no deveṣṭi tameṣāṁ jambhe dadhmaḥ.

On the North side is this season of autumn, generous associate of yajna. Like a king's commander of his forces and the chief of his city, are the months of Ashwin and Kartik, one the sharpest stimulant of intelligence, the other an antidote to pain and disease. The peace that pervades everywhere in nature and the power that blesses all with cool and soothing waters, milk and butter are two modes of its power.

Waters are the boon. Breezes are the greater boon. Thanks and salutations to the powers. May they save us. May they be kind and blissful to us.

All those that violate our life and all those that we oppose, we deliver unto the judgement of the powers of defence and the spirit of nature.

19. (Hemanta Ritu Devata, Parameshthi Ṛshi)

अ॒यमु॒पर्व॒र्वाग्व॑सु॒स्तस्य॑ सेन॒जिच्च॑ सुषे॒णश्च॑ सेनानीग्राम॒ण्यौ᳖। उ॒र्वशी॑ च पू॒र्वचि॑त्तिश्चाप्स॒रसा॑ववस्फू॒र्जन्न् हे॒तिर्वि॒द्युत्प्रहे॑ति॒स्तेभ्यो॒ नमो॑ऽअस्तु॒ ते नो॑ऽवन्तु॒ ते नो॑ मृडयन्तु॒ ते यं द्वि॒ष्मो यश्च॑ नो॒ द्वेष्टि॒ तमे॑षा॒ं जम्भे॑ दध्मः ॥१९॥

Ayamuparyarvāgvasustasya senajicca suṣeṇaśca senānīgrāmaṇyau. Urvaśī ca pūrvacittiścāpsarasāvavasphūrjan hetirvidyut prahetistebhyo namo'astu te no'vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ.

This on top, after rains and autumn, is the winter season, treasure-giver of wealth. Like a king's commander of the forces and the chief of his city, are the two months of Marga-Shirsha and Pausha, one like a lord of the hosts, the other victorious. The spirit of great love and freedom and the spirit of winsome beauty of the heart are two powers of the season. The roar of thunder is the weapon and lightning is another and greater one.

Salutations to the winter months and their gifts and powers. May they save us. May they be good and auspicious. Whoever violates our life and whoever we oppose in defence, we deliver unto the judgement of the powers of defence and the spirit of nature.

20. (Agni Devata, Parameshthi Ṛshi)

अग्निर्मूर्द्धा दिवः ककुत्पतिः पृथिव्याऽअयम् ।
अपाꣳरेताꣳसि जिन्वति ॥२०॥

Agnirmūrdhā divaḥ kakut patiḥ pṛthivyā' ayam.
Apāṁ retāṁsi jinvati.

In winter, this Agni, shining supreme as the lord of space between the earth and heaven like the sun, rules and illuminates the directions and inspires the vitalities of life with new energy.

21. (Agni Devata, Parameshthi Ṛshi)

अ॒यम॒ग्निः स॑हस्रि॒णो॒ वाज॑स्य श॒ति॒न॒स्पति॑ः ।
मू॒र्धा क॒वी र॑यी॒णाम् ॥२१॥

Ayamagniḥ sahasriṇo vājasya śatinaspatiḥ.
Mūrdhā kavī rayiṇām.

This Agni, Lord of eternal vision, rules the world on top of everything. Possessed of infinite virtues, giver of countless joys, He is the lord of food, energy and the wealth of the world.

22. (Agni Devata, Parameshthi Ṛshi)

त्वाम॑ग्ने॒ पुष्क॑रा॒दध्यथ॑र्वा॒ निर॑मन्थत ।
मू॒र्ध्नो विश्व॑स्य वा॒घत॑ः ॥२२॥

Tvāmagne puṣkarādadhyatharvā niramanthata.
Murdhno viśvasya vāghataḥ.

Agni (heat and electricity), Atharva, scholar high-priest of scientific yajna of energy, churns you out of the sky on top of the world to bring down the energy to the earth.

23. (Agni Devata, Parameshthi Ṛshi)

भुवो॑ य॒ज्ञस्य॒ रज॑सश्च ने॒ता यत्रा॑ नि॒युद्भि॑ः सच॑से शि॒वाभि॑ः।
दि॒वि मू॒र्धान॑ं दधिषे स्व॒र्षां जि॒ह्वाम॑ग्ने चकृषे हव्य॒-
वाह॑म् ॥२३॥

Bhuvo yajñasya rajasaśca netā yatrā niyudbhiḥ
sacase śivābhih. Divi mūrdhānaṁ dadhiṣe
svarṣāṁ jihvāmagne cakṛṣe havyavāham.

Agni, leading power of yajna, the earth and the sky, you raise your tongue of flames bearing the fragrance of yajna libations over there and, one with

the blissful catalytic process of consumption and creation, you hold in heaven the top light of the world, the sun, which rains the showers of joy on the earth.

24. (Agni Devata, Parameshthi Ṛshi)

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम् । यह्वाऽ इव प्र वयामुज्जिहानाः प्र भानवः सिस्रते नाकमच्छ ॥२४॥

Abodhyagniḥ samidhā janānāṁ prati dhenumivāyatīmuṣāsam. Yahvā'iva pra vayāmujjihānāḥ pra bhānavaḥ sisrate nākamaccha.

The fire wakes up and rises by the samits (fuel) offered by the devotees, and, just as a restless calf runs to the mother cow coming in the twilight of the dawn (or evening), so do the flames eagerly rise to the heaven (emanating peace, prosperity and happiness).

25. (Agni Devata, Parameshthi Ṛshi)

अवोचाम कवये मेध्यायं वचो वन्दारु वृषभाय वृष्णे । गविष्ठिरो नमसा स्तोममग्नौ दिवीव रुक्ममुरुव्यञ्चमश्रेत् ॥२५॥

Avocāma kavaye medhyāya vaco vandāru vṛṣabhāya vṛṣṇe. Gaviṣṭhiro namasā stomamagnau divīva rukmamuruvyañcamaśret.

Just as the man established in the Word offers hymns of praise with libations to the holyfire, just as the light in the sun-rays does homage to the splendour of the all-illuminant sun in heaven, so do we offer words of praise in celebration to Agni, lord of light and vision, worthy of reverence and worship, lord of strength and

power, who showers rains of bliss over the earth and her children.

26. (Agni Devata, Parameshthi Ṛshi)

अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठोऽअध्वरेष्वीड्यः। यमप्नवानो भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशे-विशे ॥२६॥

Ayamiha prathamo dhāyi dhātṛbhirhotā yajiṣṭho' adhvareṣvīḍyaḥ. Yamapnavāno bhṛgavo virurucurvaneṣu citraṁ vibhvaṁ viśe viśe.

This agni here, first and foremost power of nature, lighted and established in the vedi by dedicated saints and sages, is worthiest of reverence and esteem. It is most valuable for development through creative and constructive acts of yajna. Present as it is, wonderful and universal, in the rays of the sun and currents of energy, the most intelligent and versatile men of genius develop it for the general good of the people.

27. (Agni Devata, Parameshthi Ṛshi)

जनस्य गोपाऽअजनिष्ट जागृविरग्निः सुदक्षः सुविताय नव्यसे। घृतप्रतीको बृहता दिविस्पृशा द्युमद्विभाति भरतेभ्यः शुचिः ॥२७॥

Janasya gopā'ajaniṣṭa jāgṛviragniḥ sudakṣaḥ suvitāya navyase. Ghṛtapratīko bṛhatā divispṛśā dyumad vibhāti bharatebhyaḥ śuciḥ.

Agni (fire and electricity), pure and sacred, protector of the people, ever wakeful, versatile and generous, source and symbol of plenty and prosperity, came into existence for new and newer good and excellence of the people, and shines brilliant with heaven-touching grandeur.

28. (Agni Devata, Parameshthi Ṛshi)

त्वामग्नेऽअङ्गिरसो गुहा हितमन्ववविन्दञ्छिश्रियाणं वने-वने। स जायसे मथ्यमानः सहो महत् त्वामाहुः सहसस्पुत्र-मङ्गिरः ॥२८॥

Tvāmagne'aṅgiraso guhā hitamanvavindañchi-śriyāṇaṁ vane vane. Sa jāyase mathyamānaḥ saho mahat tvāmāhuḥ sahasas-putramaṅgiraḥ.

Agni, fire, universal light of life, saints and scholars search for you and discover your presence hidden in the heart, abiding in every current of energy. Such as you are, churned out of nature you rise, and they find you mighty, great and awful child of the Wind, dear as the very breath of life.

29. (Agni Devata, Parameshthi Ṛshi)

सखायः सं वः सम्यञ्चमिषꣳस्तोमं चाग्नये ।
वर्षिष्ठाय क्षितीनामूर्जो नप्त्रे सहस्वते ॥२९॥

Sakhāyaḥ saṁ vaḥ samyañcamiṣaṁ stomaṁ cāgnaye. Varṣiṣṭhāya kṣitīnamūrjo naptre sahasvate.

Friends, offer properly and accurately the exact homage and libations to the darling of your people and settlements, Agni, generous giver, powerful protector and the dearest child of omnipotence.

30. (Agni Devata, Parameshthi Ṛshi)

सꣳसमिद्युवसे वृषन्नग्ने विश्वान्यर्यऽआ ।
इडस्पदे समिध्यसे स नो वसून्याभर ॥३०॥

Saṁ samidyuvase vṛṣanngne viśvānyarya ā. Iḍaspade samidhyase sa no vasūnyā bhara.

Agni, powerful lord of light and wealth, you join with all in love wholly and completely. You rise and shine in your rightful holy place on the earth. Generous lord, shower on us the wealth of the world from all sides.

31. (Agni Devata, Parameshthi Ṛshi)

त्वां चित्रश्रवस्तम॒ हव॑न्ते वि॒क्षु ज॒न्तवः॑ ।
शो॒चिष्के॑शं पुरुप्रि॒याग्ने॑ ह॒व्याय॒ वोढ॑वे ॥३१॥

Tvāṁ citraśravastama havante vikṣu jantavaḥ.
Śociṣkeśaṁ purupriyāgne havyāya voḍhave.

Agni, most wondrous lord of food and energy, dearest to all, blazing with light like the sun, people in all nations from all walks of life invoke you and offer libations for the attainment of food, energy and comfort in life.

32. (Agni Devata, Parameshthi Ṛshi)

ए॒ना वो॑ऽअ॒ग्निं नम॑सो॒र्जो नपा॑त॒माहु॑वे ।
प्रि॒यं चेति॑ष्ठमर॒तिꣳस्व॑ध्व॒रं विश्व॑स्य दू॒तम॒मृत॑म् ॥३२॥

Enā vo'agniṁ namasorjo napātamāhuve.
Priyaṁ cetiṣṭhamaratiṁ svadhvaraṁ viśvasya dūtamamṛtam.

For your sake, I invoke, explore and worship (develop) with the offering of this holy food (investment) Agni, creative and illuminative power of the world, universal energy, inviolable, dear and generous, most perceptively responsive, relentlessly active, guardian power of non-violent constructive acts of love, and immortal lord of the dynamics of existence.

33. (Agni Devata, Parameshthi Ṛshi)

विश्वस्य दूतममृतं विश्वस्य दूतममृतम् ।
स योजतेऽअरुषा विश्वभोजसा स दुद्रवत् स्वाहुतः ॥३३॥

Viśvasya dūtamamṛtaṁ viśvasya dūtamamṛtaṁ.
Sa yojate'aruṣā viśvabhojasā sa dudravat svāhutaḥ.

I invoke the immortal Agni, universal power of light (in the form of the sun); I invoke the immortal Agni, universal power of fire (in the form of vitality); it joins with universal creative generosity for total nourishment, it unites with love overcoming all hate and anger, and, piously called upon, it responds and hastens to help and bless us.

34. (Agni Devata, Parameshthi Ṛshi)

स दुद्रवत् स्वाहुतः स दुद्रवत् स्वाहुतः ।
सुब्रह्मा यज्ञः सुशमी वसूनां देवꣳराधो जनानाम् ॥३४॥

Sa dudravat svāhutaḥ sa dudravat svāhutaḥ.
Subrahmā yajñaḥ suśamī vasūnāṁ devaṁ rādho janānām.

That Agni, faithfully invoked in yajna, immediately stirs and rises. That same Agni, called up with love and sacrifice, responds spontaneously, it comes and blesses through the yajna.

Attended by noble devotees, yajna is a great karmic act which is a divine embodiment of the wealth of humanity and the mother earth.

35. (Agni Devata, Parameshthi Ṛshi)

अग्ने वाजस्य गोमतऽईशानः सहसो यहो ।
अस्मे धेहि जातवेदो महि श्रवः ॥३५॥

Agne vājasya gomata'īśānaḥ sahaso yaho. Asme dhehi jātavedo mahi śravaḥ.

Agni, light of omniscience, child of omnipotence, witness of all that is born, lord of food and energy, controller of the masters of cows, earth and all that moves, bless us with all that is great and glorious.

36. (Agni Devata, Parameshthi Ṛshi)

सऽइ॑धा॒नो वसु॑ष्क॒विर॒ग्निरी॒ड्यो॑ गि॒रा ।
रे॒वद॒स्मभ्यं॑ पुर्वणीक दीदिहि ॥३६॥

Sa'idhāno vasuṣkaviragnirīḍenyo girā. Revadasmabhyaṁ purvaṇīka dīdihi.

That same Agni, bright and blazing, home of existence, visionary of the universe, celebrated with the divine Word, manifesting in infinite forms, shines and reveals the light for us as the wealth of the world.

37. (Agni Devata, Parameshthi Ṛshi)

क्षप॑ो रा॒जन्नु॒त त्मनाग्ने॒ वस्तो॑रु॒तोष॑सः।
स ति॑ग्मजम्भ र॒क्षसो॑ दह॒ प्रति॑ ॥३७॥

Kṣapo rājannuta tmanā'gne vastorutoṣasaḥ. Sa tigmajambha rakṣaso daha prati.

That same Agni, bright and blazing, thunderous force of relentless justice, power operative with your essential light and spirit in the day, in the night and at the dawn, burn with the same fiery essence the evil, the night walkers, daylight robbers and the darkness at dawn.

38. (Agni Devata, Parameshthi Ṛshi)

भ॒द्रो नो॑ऽअ॒ग्निराहु॑तो भ॒द्रा रा॒तिः सु॑भग भ॒द्रोऽअ॑ध्व॒रः।
भ॒द्राऽउ॒त प्रश॑स्तयः ॥३८॥

Bhadro no'agnirāhuto bhadrā rātiḥ subhaga bhadro' adhvaraḥ. Bhadrā' uta praśastayaḥ.

Man of grace and yajna, may the Agni, invoked and raised, be gracious. May the oblations, charities and investments be positive and productive. May our yajna and creative ventures be constructive and fruitful. May our appreciations and appraisals be valuable and enlightening.

39. (Agni Devata, Parameshthi Ṛshi)

भद्राऽउत प्रशस्तयो भद्रं मनः कृणुष्व वृत्रतूर्ये । येना समत्सु सासहः ॥३९॥

Bhadrā'uta praśastayo bhadraṁ manaḥ kṛṇuṣva vṛtratūrye. Yenā samatsu sāsahaḥ.

Man of knowledge, expertise and grace, may all our projects and appraisals be favourable. Do your best so that in our battles against covers of darkness and evil our mind be firm and undisturbed, and then in our battles of life we may endure and be victorious at the end.

40. (Agni Devata, Parameshthi Ṛshi)

येना समत्सु सासहोऽव स्थिरा तनुहि भूरि शर्धताम् । वनेमा तेऽअभिष्टिभिः ॥४०॥

Yenā samatsu sāsaho' va sthirā tanuhi bhūri śardhatām. Vanemā te' abhiṣṭibhiḥ.

The spirit by which the forces endure in battles and win, with that spirit strengthen and expand to the full our forces and powers so that we grow firm and inviolable. May we benefit from your gracious gifts, win our battles and enjoy in life.

41. (Agni Devata, Parameshthi Ṛshi)

अ॒ग्निं तं म॑न्ये॒ यो वसु॒रस्तं॒ यं यन्ति॑ धे॒नवः॑ । अस्त॒मर्वं॑न्तऽआ॒शवोऽस्तं॒ नित्या॑सो वा॒जिन॒ऽइष॑ꣳस्तो॒तृभ्य॒ऽआ भ॑र ॥४१॥

Agniṁ taṁ manye yo vasurastaṁ yaṁ yanti dhenavaḥ. Astamarvanta'āśavo' staṁ nityāso vājina' iṣaṁ stotṛbhya' ā bhara.

I know the Agni that is the hearth and home of existence. Homeward go the cows. The fastest coursers betake to home. The hero, the chariot, the feathered eagle, the stallion, all go home to rest without fail, all by nature. That is the home for me.

That same Agni, mother of the home for all, is the ultimate haven. Mother mine, keep for the yajnic children food for life, energy for action, and light for the life divine.

42. (Agni Devata, Parameshthi Ṛshi)

सोऽअ॒ग्निर्यो वसु॑र्गृ॒णे सं यमा॒यन्ति॑ धे॒नवः॑ । समर्वं॑न्तो रघु॒द्रुव॒ः सꣳसु॑जा॒तासः॑ सू॒रय॒ऽइष॑ꣳस्तो॒तृभ्य॒ऽआ भ॑र ॥४२॥

So'agniryo vasurgṛṇe saṁ yamāyanti dhenavaḥ. Samarvanto raghudruvaḥ saṁ sujātāsaḥ sūraya 'iṣaṁ stotṛbhya 'ā bhara.

Agni is that who is the treasure, home and haven for all in existence. Him I celebrate in song. In Him the words of song find their meaning. Saints of wisdom, geniuses of science most responsive, men of vision most fortunately born, all have their recourse there. Lord of light and life, bear and bring the food, release the energy, and reveal the light of divinity for the celebrants.

43. (Agni Devata, Parameshthi Ṛshi)

उ॒भे सु॑श्चन्द्र स॒र्पिषो॒ दर्वी॑ श्रीणीषऽआ॒सनि॑ । उ॒तो न॒ऽउत्पु॑पूर्याऽउ॒क्थेषु॑ शवसस्पत॒ऽइषꣳ॑ स्तो॒तृभ्य॒ऽआ भर॑ ॥४३॥

Ubhe suścandra sarpiṣo darvī śrīṇīṣa'āsani. Uto na' utpupūryā'uktheṣu śavasaspata'iṣaṁ stotṛbhya'ā bhara.

Graceful power of heat, light and knowledge, you burn two ladles of ghee in the mouth (vedi of yajna) and diffuse the light and fragrance in the air through the cross currents of the wind. Lord of strength and power of creation, fill the stores of food with grain for us and the minds with knowledge for those who offer oblations and chant the hymns of praise in yajna.

Brilliant holy Sire of knowledge and power, just as the holy fire burns two ladlefuls of ghee in the vedi to diffuse the light and fragrance in the air, similarly you hold for us the two-fold knowledge of nature and spirit to disseminate it among the disciples who come to the school of yajna for education and sing the songs of the Vedas in praise of Agni, omniscient Lord of light and knowledge. Fill our minds with knowledge and the power of knowledge.

44. (Agni Devata, Parameshthi Ṛshi)

अग्ने॒ तम॒द्याश्वं॒ न स्तोमै॒ः क्रतुं॒ न भ॒द्रꣳ हृ॑दि॒स्पृश॑म् । ऋ॒ध्यामा॑ त॒ऽओहै॑ः ॥४४॥

Agne tamadyāśvaṁ na stomaiḥ kratuṁ na bhadraṁ hṛdispṛśam. Ṛdhyāmā ta' ohaiḥ.

Agni, lord of light and knowledge, like the horse broke in to perfection by training, like the holy yajna completed and perfected with the hymns of divine

worship, may we now receive that knowledge and virtue which touches the heart and, with you close by us and revelations of that sacred knowledge, come to prosperity and perfection.

45. (Agni Devata, Parameshthi Ṛshi)

अधा ह्यग्ने क्रतोर्भद्रस्य दक्षस्य साधोः ।
रथीर्ऋतस्य बृहतो बभूथ ॥४५॥

Adhā hyagne kratorbhadrasya dakṣasya sādhoḥ.
Rathīrṛtasya bṛhato babhūtha.

Agni, lord of light and knowledge, be the sure and unfailing pioneer of noble and creative yajnic work. Be the guide, guardian, defender and leader of the good, efficient and pious people, and prophet of the great truth and universal law of existence.

46. (Agni Devata, Parameshthi Ṛshi)

एभिर्नोऽअर्कैर्भवा नो अर्वाङ् स्वर्ण ज्योतिः ।
अग्ने विश्वेभिः सुमनाऽअनीकैः ॥४६॥

Ebhirno' arkairbhavā no arvāṅ svarṇa jyotiḥ.
Agne viśvebhiḥ sumanā anīkaiḥ.

Agni, lord of the golden light of omniscience, in response to these songs of ours in praise of divinity, be pleased at heart and, with all your glory and majesty, come and reveal yourself before us.

47. (Agni Devata, Parameshthi Ṛshi)

अग्निꣳहोतारं मन्ये दास्वन्तं वसुꣳसूनुꣳसहसो जातवेदसं
विप्रं न जातवेदसम् । यऽऊर्ध्वया स्वध्वरो देवो देवाच्या
कृपा । घृतस्य विभ्राष्टिमनु वष्टि शोचिषाऽऽजुह्वानस्य
सर्पिषः ॥४७॥

Agniṁ hotāraṁ manye dāsvantaṁ vasuṁ sūnuṁ sahaso jātavedasaṁ vipraṁ na jātavedasam. Ya' ūrdhvayā svadhvaro devo devācyā kṛpā. Ghṛtasya vibhrāṣṭimanu vaṣṭi śociṣā "juhvā-nasya sarpiṣaḥ.

I know Agni, lord of yajna, receiver and dispenser of libations, generous, treasure home of wealth and the world, child of omnipotence, existent with all that is. I know It as intimately as I know an inspired sage of all knowledge standing face to face.

I know the kind and brilliant lord of love and yajna who, with high blazing activity worthy of celebration in divine speech, illuminates and disseminates the splendour of ghrta and the fragrance of vapours through the flames arising from oblations into the fire.

48. (Agni Devata, Parameshthi Ṛshi)

अग्ने त्वं नोऽन्तमऽउत त्राता शिवो भवा वरूथ्यः । वसुरग्निर्वसुश्रवाऽअच्छा नक्षि द्युमत्तमꣳरयिन्दाः । तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥४८॥

Agne tvaṁ no' antama' uta trātā śivo bhavā varūthyaḥ. Vasuragnirvasuśravā' acchā nakṣi dyumattamaṁ rayiṁ dāḥ. Taṁ tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhibhyaḥ.

Agni, closest you are at hand, most intimate. Be good and kind, redeemer and protector, a very home of supersecurity for all of us.

Agni is the omnipresent home of all, treasure of peace and wealth, brilliant leader and pioneer, most refulgent of all, generous giver of prosperity. Here I

attain to the lord.

Lord most blazing, power of splendour and majesty as you are, we pray to you, in faith, for peace and prosperity for ourselves and all our friends.

49. (Agni Devata, Parameshthi Ṛshi)

येन॒ऽऋष॑य॒स्तप॑सा स॒त्रमा॑य॒न्निन्धा॑नाऽअ॒ग्निꣳस्व॑रा॒भर॑न्तः । तस्मि॑न्न॒हं निद॑धे॒ नाके॑ऽअ॒ग्निं यमा॒हुर्मन॑व स्ती॒र्ण-बर्हि॑षम् ॥४९॥

Yena' ṛṣayastapasā satramāyannindhānā' agniṁ svarābharantaḥ. Tasminnahaṁ ni dadhe nāke 'agniṁ yamāhurmanava stīrṇabarhiṣam.

By the austerity of discipline and action the seers come to the sessions of yajna and, lighting and exploring the agni, attain to ages of joy and happiness. By the same discipline, in similar session, at the same level of blissful existence, I commit myself to the pursuit of the same agni which people say pervades the skies.

50. (Agni Devata, Parameshthi Ṛshi)

तं पत्नी॑भि॒रनु॑गच्छेम देवाः पु॒त्रैर्भ्रातृ॑भिरु॒त वा॒ हिर॑ण्यैः । नाकं॑ गृभ्णा॒नाः सु॑कृ॒तस्य॑ लो॒के तृ॒तीये॑ पृ॒ष्ठेऽअधि॑ रोच॒ने दि॒वः ॥५०॥

Taṁ patnībhiranu gacchema devāḥ putrairbhrātṛbhiruta vā hiraṇyaiḥ. Nākaṁ gṛbhṇāṇāḥ sukṛtasya loke tṛtīye pṛṣṭhe'adhi rocane divaḥ.

Powers of light and joy, dedicating ourselves in prayer and action to the same Agni, may we attain to the highest and most beloved region of the beautiful world of bliss and noble pursuits with our wives, children, brothers and all our wealth and prosperity.

51. (Agni Devata, Parameshthi Ṛshi)

आ वाचो मध्यमरुहद् भुरण्युरयमग्निः सत्पतिश्चेकितानः। पृष्ठे पृथिव्या निहितो दविद्युतदधस्पदं कृणुतां ये पृतन्यवः ॥५१॥

Ā vāco madhyamaruhad bhuraṇyurayamagniḥ satpatiścekitānaḥ. Pṛṣṭhe pṛthivyā nihito davidyutadadhaspadaṁ kṛṇutāṁ ye pṛtanyavaḥ.

This Agni, power of knowledge, active and wide-awake, supporter and protector of the true and the good life, well-established on the face of the earth, lighted and raised, blazes and, in the middle of the chant, ascends to the heights of the skies.

If there be any forces that wish to fight the true and the good in life, may the same Agni keep them down and out.

52. (Agni Devata, Parameshthi Ṛshi)

अयमग्निर्वीरतमो वयोधाः सहस्रियो द्योततामप्रयुच्छन् । विभ्राजमानः सरिरस्य मध्यऽउप प्र याहि दिव्यानि धाम ॥५२॥

Ayamagnirvīratamo vayodhāḥ sahasriyo dyotatāmaprayucchan. Vibhrājamānaḥ sarirasya madhya' upa pra yāhi divyāni dhāma.

This Agni, power of fire and manliness, bravest of all, young and fresh lord of health and age, mighty a thousand fold, shines relentlessly without let up. Glorious on the earth and in the midst of the sky, he inspires and graces wonderful places and positions.

53. (Agni Devata, Parameshthi Ṛshi)

सम्प्रच्यवध्वमुप सम्प्रयातागने पथो देवयानान् कृणुध्वम् । पुनः कृण्वाना पितरा युवानान्वाताꣳसीत् त्वयि तन्तुमेतम् ॥५३॥

Sampracyavadhvamupa samprayātāgne patho devayānān kṛṇudhvam. Punaḥ kṛṇvānā pitarā yuvānānvātāṁsīt tvayi tantumetam.

Ye men and women all, move together, go close to Agni by the paths of divinity for light and knowledge. Create new paths for the future.

Agni, light the paths for humanity. Only in your presence under your guidance can young people as parents follow Dharma under the discipline of piety and continue the yajna and the life-line.

54. (Agni Devata, Parameshthi Ṛshi)

उद्बुध्यस्वाग्ने प्रति जागृहि त्वमिष्टापूर्त्ते सꣳसृजेथामयं च। अस्मिन्त्सधस्थेऽअध्युत्तरस्मिन् विश्वे देवा यजमानश्च सीदत ॥५४॥

Udbudhyasvāgne prati jagṛhi tvamiṣṭāpūrte saṁ sṛjethāmayaṁ ca. Asmintsadhasthe'adhyuttarasmin viśve devā yajamānaśca sīdata.

Agni, lord of light and yajna, wake up and arise in response to the invocation and, in return, awaken and guard the yajamana. Create, together, the desire and will to do the acts necessary as duty and the acts desirable by choice for the sake of complete self-fulfilment. May all the powers of divinity, all the noble people and the yajamana dwell in this auspicious house in this life and after, ever rising higher and higher.

55. (Agni Devata, Parameshthi Ṛshi)

येन॒ वह॑सि स॒हस्रं॒ येना॑ग्ने सर्ववेद॒सम् ।
तेने॒मं य॒ज्ञं नो॑ नय॒ स्व॒र्देवे॑षु॒ गन्त॑वे ॥५५॥

Yena vahasi sahasraṁ yenāgne sarvavedasam.
Tenemaṁ yajñaṁ no naya svardeveṣu gantave.

Agni, leading power of light and action, by knowledge and karma you bear a hundred burdens of the business of existence through the whole range of duties set out in the Vedas. Carry us too in this yajna of life and lead us into the state of bliss among the noblest souls of the world.

56. (Agni Devata, Parameshthi Ṛshi)

अ॒यं ते॒ योनि॑र्ऋ॒त्वियो॒ यतो॑ जा॒तोऽअरो॑चथाः।
तं जा॒नन्न॑ग्न॒ऽआ रो॒हाथा॑ नो॒ वर्धया॑ र॒यिम् ॥५६॥

Ayaṁ te yonirṛtviyo yato jāto'arocathāḥ. Taṁ jānannagna'ā rohāthā no vardhayā rayim.

Agni, fire and power of life, this home of yajna is your seat of action in accordance with the time and season. From here emerging, you shine and illuminate the world around. Knowing this, proceed and rise, and develop the wealth of life for us.

57. (Shishirartu Devata, Parameshthi Ṛshi)

तप॑श्च तप॒स्य॑श्च शै॒शि॒रावृ॒तूऽअ॒ग्नेर॑न्तःश्ले॒षो॒ऽसि॒ कल्पे॑तां॒ द्यावा॑पृथि॒वी कल्प॑न्ता॒माप॒ऽओष॑धय॒ः कल्प॑न्ताम॒ग्नय॒ः पृथ॒ङ् मम॒ ज्यैष्ठ्या॑य॒ सव्र॑ताः । येऽअ॒ग्नय॒ः सम॑नसोऽन्त॒रा द्यावा॑-पृथि॒वीऽइ॒मे । शै॒शि॒रावृ॒तूऽअ॑भि॒कल्प॑मानाऽइन्द्र॒मिव॑ दे॒वाऽ-अ॑भि॒संवि॑शन्तु॒ तया॑ दे॒वत॑याङ्गिर॒स्वद् ध्रु॒वे सी॑दतम् ॥५७॥

Tapaśca tapasyaśca śaiśirāvṛtū' agnerantaḥ-śleṣo'si kalpetāṁ dyāvāpṛthivī kalpantāmāpa' oṣadhayaḥ kalpantāmagnayaḥ pṛthaṁmama jyaiṣṭhyāya savratāḥ. Ye' agnayaḥ samanaso'-ntarā dyāvāpṛthivī'ime. Śaiśirāvṛtū abhikalpa-mānā'indramiva devā'abhiśaṁviśantu tayā devatayā 'ṅgirasvad dhruve sīdatam.

Margashirsha and Phalguna (January-February and February-March) are the months of winter season, cold, cool and pleasant. You are the lovely warmth of the inner-most heart of Agni's fire.

May the heaven and earth be auspicious, may the waters be fresh and invigorating, may the herbs and trees be revitalized and rejuvenating, may all the modes of fire, heat, light, lightning, etc., each committed and constant in its quality and character, be favourable and blissful to me for growth in excellence.

May all the vital fires abiding in earth and heaven, integrated and harmonious, supporting and energizing the months of the winter season like the powers of nature serving the omnipotent lord, Indra, bless and vitalize us in all ways.

Man of yajna and lady of the house of yajna, both of you joining the months of the season be firm and stay fast with the lord of nature as breath and life together.

58. (Learned Woman Devata, Parameshthi Ṛshi)

प॒र॒मे॒ष्ठी त्वा॑ सादयतु दि॒वस्पृ॒ष्ठे ज्योति॑ष्मतीम् । विश्व॑स्मै प्राणायापा॒नाय॑ व्या॒नाय॒ विश्व॑ं ज्योति॑र्यच्छ । सूर्य॑स्तेऽधिप॒ति॒स्तया॑ दे॒वत॑याऽङ्गिर॒स्वद् ध्रु॒वा सी॑द ॥५८॥

Parameṣṭhī tvā sadayatu divaspṛṣṭhe jyotiṣmatīm. Viśvasmai prāṇāyāpānāya vyānāya viśvaṁ jyotiryaccha. Sūryaste'dhipatistayā devatayā'ṅgirasvad dhruvā sīda.

Lady of knowledge and vision, may the Lord Supreme establish you on top of celestial light for the attainment of full and complete energy of prana, apana and vyana, cross-currents of energy and universal vitality. Spread the universal light of knowledge around for others. Your husband like the sun, brilliant and refulgent, is your lord and protector. Stay firm and secure, steadfast with that noble man like the breath of life.

59. (Indragni Devate, Parameshthi Ṛshi)

लोकं पृण छिद्रं पृणाथो सीद ध्रुवा त्वम् ।
इन्द्राग्नी त्वा बृहस्पतिरस्मिन् योनावसीषदन् ॥५९॥

Lokaṁ pṛṇa chidraṁ pṛṇātho sīda dhruvā tvam. Indrāgnī tvā bṛhaspatirasminyonāvasīṣadan.

Noble lady of the house, fulfil this life. Fill up the holes, complete and perfect the life and stay firm and stead-fast in this home. May Indra, lord of excellence, Agni, lord of light, and Brihaspati, lord of knowledge, establish you happily in this family home.

60. (Apah, Devata, Priyamedha Ṛshi)

ताऽअस्य सूदंदोहसः सोमꣳश्रीणन्ति पृश्नयः ।
जन्मन्देवानां विशस्त्रिष्वारोचने दिवः ॥६०॥

Tā'asya sūdadohasaḥ somaṁ śrīṇanti pṛśnayaḥ. Janmandevānāṁ viśastriṣvārocane divaḥ.

The people of this land, intelligent, varied, pursuing the origin of life and the powers of nature,

and dedicated to the light of heaven in threefold activity of knowledge, action and meditation proclaim the glory and magnanimity of this creator of peace and prosperity who presides over the community.

61. (Indra Devata, Madhucchhanda Ṛshi)

इन्द्रं विश्वाऽअवीवृधन्त्समुद्रव्यचसं गिरः ।
रथीतमꣳरथीनां वाजानाꣳसत्पतिं पतिम् ॥६१॥

Indraṁ viśvā avīvṛdhantsamudravyacasaṁ giraḥ. Rathītamaṁ rathīnāṁ vājānāṁ satpatiṁ patim.

May all the voices exhort and strengthen Indra, leader and president of the land, great and deep as the ocean, bravest of the brave warriors in the battles of progress, promoter of truth and goodness, and protector of life and the human nation.

62. (Agni Devata, Vasishtha Ṛshi)

प्रोथदश्वो न यवसेऽविष्यन्यदा महः संवरणाद्व्यस्थात् ।
आदस्य वातोऽअनु वाति शोचिरध स्म ते व्रजनं कृष्णमस्ति ॥६२॥

Prothadaśvo na yavase 'viṣyanyadā mahaḥ saṁvaraṇādvyasthāt. Ādasya vāto' anuvāti śociradha sma te vrajanaṁ kṛṣṇamasti.

Agni, ruler of the land, just as a horse arises eager for the grass, so whenever you are challenged, you arise from a state of deep peace and, determined for the protection of your people, stand firm and unshakable. Your clarion call and your brilliance rallies the people round and, electrified, they follow you in every movement.

63. (Vidushi Devata, Vasishtha Ṛshi)

आ॒योष्ट्वा॒ सद॑ने सादया॒म्यव॑तश्छा॒यायां॒ समु॒द्रस्य॒ हृद॑ये। र॒श्मीव॑तीं॒ भास्व॑तीमा या द्यां भास्या पृ॑थि॒वीमोर्व॒न्त-रि॑क्षम् ॥६३॥

Āyoṣṭvā sadane sādayāmyavataśchāyāyāṁ samudrasya hṛdaye. Raśmīvatīṁ bhāsvatīmā yā dyāṁ bhāsyā pṛthivīmor-vantarikṣam.

Learned woman, lady light of the home, mistress of sunbeams shining in heaven, illuminate the earth and fill the wide skies with brilliance. I place you in the house of your husband — long live he ! I set you in the soothing shade of your protective man, in the very core of his heart deep in love as the bottomless sea.

64. (Paramatma Devata, Vasishtha Ṛshi)

प॒र॒मे॒ष्ठी त्वा॑ सादयतु दि॒वस्पृ॒ष्ठे व्यच॑स्वतीं॒ प्रथ॑स्वतीं दि॒वं॑ यच्छ॒ दिवं॑ दृꣳह॒ दिव॒ं मा हिꣳसीः । विश्व॑स्मै प्रा॒णायापा॒नाय॑ व्या॒नायोदा॒नाय॑ प्रति॒ष्ठायै॑ च॒रित्रा॑य । सूर्य॑स्त्वा॒भिपा॑तु म॒ह्या स्व॒स्त्या छ॒र्दिषा॒ शन्त॑मेन॒ तया॑ दे॒वत॑याङ्गिर॒स्वद् ध्रु॒वे सी॑दतम् ॥६४॥

Parameṣṭhī tvā sādayatu divaspṛṣṭhe vyacasvatīṁ prathasvatīṁ divaṁ yaccha divaṁ dṛṁha divaṁ mā hiṁsīḥ. Viśvasmai praṇāyāpānāya vyānāyodānāya pratiṣṭhāyai caritrāya. Sūryastvābhipātu mahyā svastyā chardiṣā śantamena tayā devatayā'ṅgirasvad dhruve sīdatam.

Lady light of the home, growing in generosity as the earth, rising in virtue as the sky, may the Lord Supreme establish you firmly in your heavenly home for full realisation of the joy of living, freedom from

suffering, attainment of knowledge, noble strength of character, honour and dignity and high performance of duty. Emanate the light of love and justice. Promote Dharma and piety. And do not pollute the heavens, do not damage the light of learning.

May the Sun, supreme light of the world, wholly protect you and bless you with great good fortune, peace of mind and the light of truth.

Noble man and virtuous wife, may both of you stay firm and steadfast with that supreme God of life and the universe as with the breath of life.

65. (Vidwan Devata, Madhucchhanda Ṛshi)

स॒हस्र॑स्य प्र॒मासि॑ स॒हस्र॑स्य प्र॒ति॒मासि॑ स॒हस्र॑स्यो॒न्मासि॑ साह॒स्रो॑ऽसि स॒हस्रा॑य त्वा ॥६५॥

Sahasrasya pramāsi sahasrasya pratimā'si sahasrasyonmā'si sāhasro'si sahasrāya tvā.

Learned man, you are the master of a thousand facts of life and nature. You are the measure of a thousand confirmations of knowledge. You are the reference and judge for a thousand doubts and questions. You are the lord and authority over a thousand problems of science and existence. May the Lord Omniscient of existence grant you your rightful place in the world for a thousand achievements.

इति पञ्चदशोऽध्यायः ॥

CHAPTER–XVI

1. (Rudra Devata, Parameshthi Kutsa Ṛshi)

नमस्ते रुद्र मन्यवऽउतो तऽइषवे नमः ।
बाहुभ्यामुत ते नमः ॥१॥

Namaste rudra manyava'uto ta'iṣave namaḥ. Bāhubhyāmuta te namaḥ.

Rudra, lord of justice and retribution /Ruler of the land, salutations to you for your righteous passion against the evil and the wicked. And salutations to you for your arrows and armaments. Salutations to you for your mighty arms (that wield the armaments).

Thunderbolt to your enemies for their anger against you! Food and support for you! Salutations to your mighty arms to wield the thunderbolt!

2. (Rudra Devata, Parameshthi Kutsa Ṛshi)

या ते रुद्र शिवा तनूरघोरापापकाशिनी ।
तया नस्तन्वा शन्तमया गिरिशन्ताभिचाकशीहि ॥२॥

Yā te rudra śivā tanūraghorā 'pāpakāśinī. Tayā nastanvā śantamayā giriśantābhi cākaśīhi.

Rudra, lord of justice, love and peace, lord sublime of the clouds and the mountains, commanding veneration and admiration, the manifestation of your presence is auspicious and blissful, free from fear and magnificent without a shade of sin and darkness. With that same gracious manifestation of your divinity, emanate the blessings of peace and mercy for us.

3. (Rudra Devata, Parameshthi Kutsa Ṛshi)

यामिषुं गिरिशन्त हस्ते बिभर्ष्यस्तवे ।
शिवां गिरित्र तां कुरु मा हिꣳसीः पुरुषं जगत् ॥३॥

Yāmiṣuṁ giriśanta haste bibharṣyastave. Śivāṁ giritra taṁ kuru ma hiṁsīḥ puruṣaṁ jagat.

Lord of the showers of clouds, master of mountains of the challenges of existence, the arrow (arm) you hold in hand to shoot upon the enemy, make that an instrument of peace, benevolence and liberation.

Saviour of showers and protector of knowledge, do not damage the living world of nature nor hit the world of humanity.

4. (Rudra Devata, Parameshthi Ṛshi)

शिवेन वचसा त्वा गिरिशाच्छा वदामसि ।
यथा नः सर्वमिज्जगदयक्ष्मꣳसुमनाऽअसत् ॥४॥

Śivena vacasā tvā giriśācchā vadāmasi. Yathā naḥ sarvamijjagadayakṣmaṁ sumanā'asat.

Rudra, life of the clouds and spirit of the mountain breeze, we praise you and pray to you in words of faith and fidelity so that by your gifts and grace we may be at peace in the heart and this whole world be free from depression and consumptive diseases.

5. (Ekarudra Devata, Brihaspati Ṛshi)

अध्यवोचदधिवक्ता प्रथमो दैव्यो भिषक् ।
अहीँश्च सर्वाञ्जम्भयन्त्सर्वाश्च यातुधान्योऽधराचीःपरा सुव ॥५॥

Adhyavocadadhivaktā prathamo daivyo bhiṣak. Ahīṁśca sarvāñ jambhayantsarvāsca yātu-dhānyo' dharācīḥ parāsuva.

Rudra, lord of life, chief advisor and divine physician, speak to us on matters of health and, destroying all the snake-like deadly germs and viruses, root out all the debilitating and fatal diseases.

6. (Rudra Devata, Prajapati Ṛshi)

असौ यस्ताम्रोऽअरुणऽउत बभ्रुः सुमङ्गलः । ये चैनꣳरुद्राऽ-अभितो दिक्षु श्रिताः सहस्रशोऽवैषाꣳहेडऽईमहे ॥६॥

Asau yastāmro'aruṇa'uta babhruḥ sumaṅgalaḥ Ye cainaṁ rudrā'abhito dikṣu śritāḥ sahasraśo'-vaiṣāṁ heḍa'īmahe.

And the sun which is copper red, bright red and reddish brown (in the morning, in the day and toward the evening) is auspicious and efficacious. And the thousands of heavenly bodies, planets and satellites, etc., sustained around in all the directions, we pray, be good and protective for all of us.

7. (Rudra Devata, Prajapati Ṛshi)

असौ योऽवसर्पति नीलग्रीवो विलोहितः । उतैनं गोपाऽ-अदृश्रन्नदृश्रन्नुदहार्य्युः स दृष्टो मृडयाति नः ॥७॥

Asau yo'vsarpati nīlagrīvo vilohitaḥ. Utainaṁ gopā' adṛśrannadṛśrannudahāryaḥ sa dṛṣṭo mṛḍayāti naḥ.

And the sun which is descending dark-necked behind the clouds like a peacock and reddish toward the evening is auspicious and efficacious. The cowherds see it, the water-carriers see it, and seen thus it acts as a healing power for us.

8. (Rudra Devata, Prajapati Ṛshi)

नमोऽस्तु नीलग्रीवाय सहस्त्राक्षाय मीढुषे ।
अथो ये ऽअस्य सत्वानोऽहं तेभ्यो ऽकरं नमः ॥८॥

Namo'stu nīlagrīvāya sahasrākṣāya mīḍhuṣe.
Atho ye'asya satvāno'haṁ tebhyo'karaṁ namaḥ.

Salutations to the blue-necked power of the healing sun. Salutations to the lord of the light of a thousand eyes. Salutation to the lord of the rain showers of health. And to those powers, too, which are floating around as planets and satellites bearing the essence of its healing power, we offer our salutations in homage.

9. (Rudra Devata, Prajapati Ṛshi)

प्रमुञ्च धन्वनस्त्वमुभयोरार्त्न्योर्ज्याम् ।
याश्च ते हस्त ऽइषवः परा ता भगवो वप ॥९॥

Pramuñca dhanvanastvamubhayorārtnyorjyām.
Yāśca te hasta'iṣavaḥ parā tā bhagavo vapa.

Glorious lord of power and defence, stretch and release the string at the two ends of the bow and shoot the arrows which are in your hand at the target yonder.

10. (Rudra Devata, Prajapati Ṛshi)

विज्यं धनुः कपर्दिनो विशल्यो बाणवाँ२॥ऽउत ।
अनेशन्नस्य याऽइषवऽआभुरस्य निषङ्गधिः ॥१०॥

Vijyaṁ dhanuḥ kapardino viśalyo bāṇavāṁ' uta.
Aneśnnasya yā'iṣava'ābhurasya niṣaṅgadhiḥ.

May the awful bow of the lord of braided hair never be without the string. May his arrows never be without the point. May his arms be never destroyed. May his armoury never be void of arms.

11. (Rudra Devata, Prajapati Ṛshi)

या ते॒ हे॒तिर्मी॑ढुष्टम॒ हस्ते॑ ब॒भूव॑ ते॒ धनुः॑।
तया॒स्मान् वि॒श्वत॒स्त्वम॑य॒क्ष्मया॒ परि॑भुज ॥११॥

Yā te hetirmīḍhuṣṭma haste babhūva te dhanuḥ.
Tayā'samān viśvatastvamayakṣmayā paribhuja.

Lord of the richest showers of health and joy, the thunderbolt that is in your hand and the mighty bow, with these weapons of defence against suffering, protect us all round and promote our health and prosperity.

12. (Rudra Devata, Prajapati Ṛshi)

परि॑ ते॒ धन्व॑नो हे॒ति॒र॒स्मान्वृ॑णक्तु वि॒श्वत॑ः।
अथो॒ य ऽइ॑षु॒धिस्तवा॒रे ऽअ॒स्मन्नि धे॑हि॒ तम् ॥१२॥

Pari te dhanvano hetirasmān vṛṇaktu viśvataḥ.
Atho ya'iṣudhistavāre'asmannidhehi tam.

Lord of the bow, may the strike of your missile spare us and protect us from all sides. And your armoury in which you keep the missiles, keep it far from us to direct it on the enemy.

13. (Rudra Devata, Prajapati Ṛshi)

अ॒व॒तत्य॒ धनु॒ष्ट्वꣳसह॑स्राक्ष॒ शते॑षुधे ।
नि॒शीर्य॑ श॒ल्यानां॒ मुखा॑ शि॒वो नः॑ सु॒मना॑ भव ॥१३॥

Avatatya dhanuṣṭvaṁ sahasrākṣa śateṣudhe.
Niśīrya śalyānāṁ mukhā śivo naḥ sumanā bhava.

Lord of a thousand eyes, wielder of a hundred arms, having sharpened the points of the arrows, having bent the bow and stretched the string, pleased and kind at heart, be good and gracious to us.

14. (Rudra Devata, Prajapati Ṛshi)

नमस्त॒ऽआयु॑धा॒यानात॑ताय धृ॒ष्णवे॑ ।
उ॒भाभ्या॑मु॒त ते॒ नमो॑ बा॒हुभ्या॑ं तव॒ धन्व॑ने ॥१४॥

Namasta'āyudhāyānātatāya dhṛṣṇave. Ubhābhyāmuta te namo bāhubhyāṁ tava dhanvane.

Salutations to the warrior. Salutations to the force at rest in readiness. Salutations to the determined commander. Salutations to you, man of the bow, for both your arms of valour.

15. (Rudra Devata, Kutsa Ṛshi)

मा नो॑ म॒हान्त॑मु॒त मा नो॑ऽअर्भ॒कं मा न॒ऽउक्ष॑न्तमु॒त मा न॑ऽउक्षि॒तम् । मा नो॑ वधीः पि॒तर॑ं मोत मा॒तर॑ं मा नः॑ प्रि॒यास्त॒न्वो॒ रुद्र रीरिषः ॥१५॥

Mā no mahāntamuta mā no'arbhakaṁ mā na' ukṣantamuta mā na'ukṣitam. Mā no vadhīḥ pitaraṁ mota mātaraṁ mā naḥ priyāstanvo rudra rīriṣaḥ.

Rudra, commander of the army, strike not our seniors, nor our children, nor our young married men, nor the nation in the womb. Kill not our father, nor mother, nor our dear ones. Strike not our women, the sick, the delicate and the weak. They must not suffer any harm or injury.

16. (Rudra Devata, Kutsa Ṛshi)

मा न॑स्तो॒के तन॑ये॒ मा न॒ऽआयु॑षि॒ मा नो॒ गोषु॒ मा नो॒ऽअश्वे॑षु रीरिषः । मा नो॑ वी॒रान् रु॑द्र भा॒मिनो॑ वधीर्ह॒विष्म॑न्तः सद॒मित् त्वा॑ हवामहे ॥१६॥

Mā nastoke tanaye mā'na āyuṣi mā no goṣu mā no'aśveṣu rīriṣaḥ. Mā no vīrān rudra bhāmino vadhīrhaviṣmantaḥ sadamit tvā havāmahe.

Rudra, strike not the babies, nor the children, damage not life, kill not our cows, nor our horses. Kill not our darling young people, handsome and so brave are they. Carrying libations of love and faith we always invoke you and pray.

17. (Rudra Devata, Kutsa Ṛshi)

नमो॒ हिर॑ण्यबाहवे सेना॒न्ये॒ दि॒शां च॒ पत॑ये॒ नमो॒ नमो॑ वृ॒क्षेभ्यो॒ हरि॑केशेभ्यः पशू॒नां पत॑ये॒ नमो॒ नमः॑ शष्पिञ्ज॒राय॒ त्विषी॑मते॒ पथी॒नां पत॑ये॒ नमो॒ नमो॒ हरि॑केशायोपवी॒तिने॑ पु॒ष्टाना॒ं पत॑ये॒ नमः॑ ॥१७॥

Namo hiraṇyabāhave senānye diśāṁ ca pataye namo namo vṛkṣebhyo harikeśebhyaḥ paśūnāṁ pataye namo namaḥ śaṣpiñjarāya tviṣīmate pathīnāṁ pataye namo namo harikeśāyopavītine puṣṭānām pataye namaḥ.

Salutations to Rudra, warrior of the golden arms of steel. Salutations to the lord protector of the nation in all directions. Love and care for the trees of green foliage. All hail to the lord protector and promoter of animals. All reverence and faith for the light of justice and controller of wild passion. Salutations to the protector of travellers, and promoter of the highways. Love and reverence for the golden-haired wearer of the sacred thread initiated in learning. Salutations to the protector and promoter of the young and strong rising generation.

18. (Rudras Devata, Kutsa Ṛshi)

नमो॑ बभ्लु॒शाय॑ व्या॒धिने॑ऽन्ना॒नां॑ पत॑ये॒ नमो॒ नमो॑ भु॒वस्य॑ हे॒त्यै॑ जग॑ता॒ं॑ पत॑ये॒ नमो॒ नमो॑ रु॒द्राय॑ता॒यिने॒ क्षेत्रा॑णां॑ पत॑ये॒ नमो॒ नमः॑ सू॒ताया॑ह॒न्त्यै॒ वना॑ना॒ं॑ पत॑ये॒ नमः॑ ॥१८॥

Namo babhluśāya vyādhine'nnānāṁ pataye namo namo bhavasya hetyai jagatāṁ pataye namo namo rudrāyātatāyine kṣetrāṇāṁ pataye namo namaḥ sūtāyāhantyai vanānāṁ pataye namaḥ.

Salutations to Rudra, brown breaker of the enemies. Salutations to the protector and promoter of food. Salutations to the saviour warrior of existence. Salutations to the lord of the moving worlds. Exhortations to the warrior up in arms. Salutations to the regions of the world. Salutations to the pioneer of love and leader of humanity. Salutations to the lord protector of the forests.

19. (Rudra Devata, Kutsa Ṛshi)

नमो॒ रोहि॑ताय स्थ॒पत॑ये वृ॒क्षाणां॑ पत॑ये॒ नमो॒ नमो॑ भुव॒न्तये॑ वारिवस्कृ॒तायौष॑धीना॒ं॑ पत॑ये॒ नमो॒ नमो॑ मु॒न्त्रिणे॑ वाणि॒जाय॒ कक्षा॑णां॑ पत॑ये॒ नमो॒ नम॑ऽउ॒च्चैर्घो॑षायाक्रु॒न्दय॑ते पत्ती॒नां॑ पत॑ये॒ नमः॑ ॥१९॥

Namo rohitāya sthapataye vṛkṣāṇāṁ pataye namo namo bhuvantaye vārivaskṛtāyauṣadhīnāṁ pataye namo namo mantriṇe vāṇijāya kakṣāṇāṁ pataye namo nama'uccairghoṣāyākrandayate pattīnaṁ pataye namaḥ.

Salutations to Rudra, red-haired lover and promoter of art and architecture. All hail to the lord protector of trees. Salutations to the lord of the

expanding world and creator of wealth. Salutations to the lord of herbs and medicine. Salutations to the thoughtful planner, and the powers of commerce and industry. Salutations to the lord of woods and plantations. Salutations to the mighty roar against the enemies of life. Salutations to the lord protector of the pedestrians, wayfarers and the foot-soldiers.

20. (Rudras Devata, Kutsa Ṛshi)

नमः कृत्स्नायतया धावते सत्वनां पतये नमो नमः सहमानाय निव्याधिनऽआव्याधिनीनां पतये नमो नमौ निषङ्गिणे ककुभाय स्तेनानां पतये नमो नमौ निचेरवे परिचरायारण्यानां पतये नमः ॥२०॥

Namaḥ kṛtsnayatayā dhāvate satvanāṁ pataye namo namaḥ sahamānāya nivyādhina'āvyā-dhinīnaṁ pataye namo namo niṣaṅgiṇe kakubhāya stenānāṁ pataye namo namo nicerave paricarāyāraṇyānāṁ pataye namaḥ.

Salutations to the lord industrious of total growth. Salutations to the lord protector of assets. Salutations to the lord of challenge, endurance and victory. Salutations to the supersessor of challenging emergencies. Salutations to the lord of full armour in readiness. Salutations to the lord of hope and optimism. Salutations to the controller of thieves and corruption. Salutations to the lord of relentless work and development. Salutations to the lord of love and service of life and humanity. Salutations to the lord of forests and forest life.

21. (Rudras Devata, Kutsa Ṛshi)

नमो॒ वञ्च॑ते परि॒वञ्च॑ते स्ता॒यूनां॑ पत॑ये॒ नमो॒ नमो॑ निष॒ङ्गिण॑ऽइषुधि॒मते॒ तस्क॑राणां॒ पत॑ये॒ नमो॒ नमः॑ सृका॒यिभ्यो॒ जिघा॑ꣳसद्भ्यो॒ मुष्ण॒तां पत॑ये॒ नमो॒ नमो॑ऽसि॒मद्भ्यो॒ नक्तं॒ चर॑द्भ्यो॒ विकृ॑न्तानां॒ पत॑ये॒ नमः॑ ॥२१॥

Namo vañcate parivañcate stāyūnāṁ pataye namo namo niṣaṅgiṇa'iṣudhimate taskarāṇāṁ pataye namo namaḥ sṛkāyibhyo jighāṁsadbhyo muṣṇatāṁ pataye namo namo'simadbhyo naktañcaradbhyo vikṛntānāṁ pataye namaḥ.

Salutations to the controller of thugs, superthugs and clandestine robbers. Salutations to the lord of constant watch and deployment of missiles. Salutations to the lord eliminater of smugglers. Constant watch over the killer men of the lance and thunderbolt to them. Salutations to the controller of swindlers. Watch and punishment to the swordsmen night walkers. All hail to the challenger and controller of national disunity, division and defilement.

22. (Rudras Devata, Kutsa Ṛshi)

नमः॑ऽउष्णी॒षिणे॑ गिरिच॒राय॑ कुलुञ्चा॒नां॑ पत॑ये॒ नमो॒ नमः॑ऽइषु॒मद्भ्यो॑ धन्वा॒यिभ्य॑श्च वो॒ नमो॒ नमः॑ऽआतन्वा॒नेभ्यः॑ प्रति॒दधा॑नेभ्यश्च वो॒ नमो॒ नमः॑ऽआ॒यच्छ॒द्भ्योऽस्य॑द्भ्यश्च वो॒ नमः॑ ॥२२॥

Nama uṣṇīṣiṇe giricarāya kuluñcānāṁ pataye namo nama'iṣumadbhyo dhanvāyibhyaśca vo namo nama'ātanvānebhyaḥ pratidadhā-nebhyaśca vo namo nama'āyacchadbhyo'-syadbhyaśca vo namaḥ.

Salutations to the village chief of the turban of

distinction. Salutations to the chief of the mountainers. Salutations to the controller of the antisocial mischief. Salutations to the men of the arrow and the missile. Salutations to the men of the bow and the carrier rocket. Salutations to you again and again. Salutations to those who advance the line of defence and security. Salutations to the forces of offence in defence. Salutations to the keepers of law and order. Salutations to the marksmen who take on the target.

23. (Rudras Devata, Kutsa Ṛshi)

नमो॑ विसृ॒जद्ध्यो॒ विद्ध्य॑द्ध्यश्च वो॒ नमो॒ नमः॑ स्व॒पद्ध्यो॒ जाग्र॑द्ध्यश्च वो॒ नमो॒ नम॒ः शया॑नेभ्य॒ऽआसी॑नेभ्यश्च वो॒ नमो॒ नम॒स्तिष्ठ॑द्ध्यो॒ धाव॑द्ध्यश्च वो॒ नमः॑ ॥२३॥

Namo visṛjadbhyo vidhyadbhyaśca vo namo namaḥ svapadbhyo jāgradbhyaśca vo namo namaḥ śayānebhya'āsīnebhyaśca vo namo namastiṣṭhadbhyo dhāvadbhyaśca vo namaḥ.

Salutations to those who shoot at evil. Salutations to those who strike down the evil. Salutations to you all. Care and caution for those who sleep. Exhortation to those who wake. Salutations to all of you. Care for those who rest. Appreciation for those who sit in position. Salutations to those who stand fast. Cheers for those who run for humanity.

24. (Rudras Devata, Kutsa Ṛshi)

नमः॑ स॒भाभ्यः॑ स॒भाप॑तिभ्यश्च वो॒ नमो॒ नमोऽश्वे॒भ्योऽश्व॑-पतिभ्यश्च वो॒ नमो॒ नम॑ऽआव्या॒धिनी॑भ्यो वि॒विध्य॑न्तीभ्यश्च वो॒ नमो॒ नम॒ऽउग॑णाभ्यस्तृꣳह॒तीभ्य॑श्च वो॒ नमः॑ ॥२४॥

Namaḥ sabhābhyaḥ sabhāpatibhyaśca vo namo namo'śvebhyo'śvapatibhyaśca vo namo nama āvyādhinībhyo vividhyantībhyaśca vo namo nama ugaṇābhyastṛṁhatībhyaśca vo namaḥ.

Salutations to the councils of governance and administration. Salutations to the heads of councils. Salutations to you all. Salutations to the cavalry. Salutations to the cavalry commanders. Salutations to you all. Salutations to the forces of defence. Salutations to the forces in action. Salutations to you all. Salutations to the forces in reserve for reinforcement. Salutations to the advancing and routing forces. Salutations to you all.

25. (Rudras Devata, Kutsa Ṛshi)

नमो॑ ग॒णेभ्यो॑ ग॒णप॑तिभ्यश्च वो॒ नमो॒ नमो॒ व्रा॒तेभ्यो॒ व्रा॒तप॑तिभ्यश्च वो॒ नमो॒ नमो॒ गृ॒त्सेभ्यो॒ गृ॒त्सप॑तिभ्यश्च वो॒ नमो॒ नमो॒ विरू॑पेभ्यो॒ वि॒श्वरू॑पेभ्यश्च वो॒ नमः॑ ॥२५॥

Namo gaṇebhyo gaṇapatibhyaśca vo namo namo vrātebhyo vrātapatibhyaśca vo namo namo gṛtsebhyo gṛtsapatibhyaśca vo namo namo virūpebhyo viśvarūpebhyaśca vo namaḥ.

Salutations to autonomous communities. Salutations to the heads of autonomous communities. Salutations to you all. Salutations to the dominions. Salutations to the heads of dominions. Salutations to you all. Salutations to the guilds of expert professionals. Salutations to the heads of expert associations. Salutations to the mixed and multiform communities. Salutations to the heads of multicultural communities. Salutations to you all. Salutations to the international associations. Salutations to the heads of world associations. Salutations to you all.

26. (Rudras Devata, Kutsa Ṛshi)

नमः॒ सेना॑भ्यः सेना॒निभ्य॑श्च वो॒ नमो॒ नमौ॑ र॒थिभ्यो॑ऽ-अर॒थेभ्य॑श्च वो॒ नमो॒ नमः॑ क्षत्तृ॒भ्यः॑ सङ्ग्र॒हीतृ॒भ्य॑श्च वो॒ नमो॒ नमौ॑ म॒हद्भ्यो॑ऽअर्भ॒केभ्य॑श्च वो॒ नमः॑ ॥२६॥

Namaḥ senābhyaḥ senānibhyaśca vo namo namo rathibhyo'arathebhyaśca vo namo namaḥ kṣattṛbhyaḥ saṅgṛhītṛbhyaśca vo namo namo mahadbhyo arbhakebhyaśca vo namaḥ.

Salutations to the armies. Salutations to the commanders of the armies. Salutations to the fighters on rathas, tanks and warplanes. Salutations to the warriors without the rathas (warriors on foot). Salutations to you all. Salutations to the warriors and the administrators. Salutations to the supply corps. Salutations to you all. Salutations to the seniors, veterans and the great. Salutations to the small, the young and the recruits. Salutations to you all.

27. (Rudras Devata, Kutsa Ṛshi)

नम॒स्तक्ष॑भ्यो रथका॒रेभ्य॑श्च वो॒ नमो॒ नम॒ः कुला॑लेभ्यः क॒र्म्मारे॑भ्यश्च वो॒ नमो॒ नमौ॑ निषा॒देभ्यः॑ पु॒ञ्जिष्ठे॑भ्यश्च वो॒ नमो॒ नमः॑ श्व॒निभ्यो॑ मृग॒युभ्य॑श्च वो॒ नमः॑ ॥२७॥

Namastakṣabhyo rathakārebhyaśca vo namo namaḥ kulālebhyaḥ karmārebhyaśca vo namo namo niṣādebhyaḥ puñjiṣṭhebhyaśca vo namo namaḥ śvanibhyo mṛgayubhyaśca vo namaḥ.

Salutations to the wood carvers and craftsmen. Salutations to the manufacturers of vehicles. Salutations to you all. Salutations to the manufacturers of ceramics. Salutations to the metallurgists. Salutations to you all. Salutations to the hill and forest rangers. Salutations to

the fishermen and pisciculturists. Salutations to you all. Salutations to the dog-squads and the canine experts. Salutations to the hunters and the experts of wild animals. Salutations to you all.

28. (Rudras Devata, Kutsa Ṛshi)

नमः श्वभ्यः श्वपतिभ्यश्च वो नमो नमो भवाय च रुद्राय च नमः शर्वाय च पशुपतये च नमो नीलग्रीवाय च शितिकण्ठाय च ॥२८॥

Namaḥ śvabhyaḥ śvapatibhyaśca vo namo namo bhavāya ca rudrāya ca namaḥ śarvāya ca paśupataye ca namo nīlagrīvāya ca śitikaṇṭhāya ca.

Food for the dogs, recognition and incentive for the breeders and trainers of dogs. Salutations to you all. Salutations to the lord creator of the world. Homage to the lord of maintenance with justice and retribution. Salutations to the ultimate destroyer. Salutations to the lord protector of the animals. Salutations to the lord of the blue clouds. Salutations to the lord of the mighty voice of thunder.

29. (Rudras Devata, Kutsa Ṛshi)

नमः कपर्दिने च व्युप्तकेशाय च नमः सहस्राक्षाय च शतधन्वने च नमो गिरिशयाय च शिपिविष्टाय च नमो मीढुष्टमाय चेषुमते च ॥२९॥

Namaḥ kapardine ca vyuptakeśāya ca namaḥ sahasrākṣāya ca śatadhanvane ca namo giriśayāya ca śipiviṣṭāya ca namo mīḍhuṣṭamāya ceṣumate ca.

Homage to the lord of braided hair. Salutations

to the sage of shaven hair. Salutations to the lord of vision of a thousand eyes. Salutations to the wielder of a hundred bows. Homage to the sagely mountain dweller. Salutations to the protector and promoter of the animal wealth. Salutations to the lord supreme of showers for life. Salutations to the lord of arrows.

30. (Rudras Devata, Kutsa Ṛshi)

नमो ह्रस्वाय च वामनाय च नमो बृहते च वर्षीयसे च नमो वृद्धाय च सवृधे च नमोऽग्र्याय च प्रथमाय च॥३०॥

Namo hrasvāya ca vāmanāya ca namo bṛhate ca varṣīyase ca namo vṛddhāya ca savṛdhe ca namo'gryāya ca prathamāya ca.

Food and support for the child and the little darling. Salutations for the great and for the generous man of years. Reverence for the old and love for the youth growing together. Exhortation for the pathmaker and for the first among pioneers of initiative.

31. (Rudras Devata, Kutsa Ṛshi)

नमऽआशवे चाजिराय च नमः शीघ्र्याय च शीभ्याय च नमऽऊर्म्याय चावस्वन्याय च नमो नादेयाय च द्वीप्याय च ॥३१॥

Nama' āśave cājirāya ca namaḥ śīghryāya ca śībhyāya ca nama' ūrmyāya cāvasvanyāya ca namo nadeyāya ca dvīpyāya ca.

All hail to men of instant response and to the men of spontaneous action. Cheers for the fast worker and incentive for the modes of speedy motion. Exhortation to the powers of rapid progress and to men of roaring business. All hail to the river projects and to the island explorers.

32. (Rudras Devata, Kutsa Ṛshi)

नमो॑ ज्ये॒ष्ठाय॑ च कनि॒ष्ठाय॑ च॒ नमः॑ पूर्व॒जाय॑ चापर॒जाय॑ च॒ नमो॑ मध्य॒माय॑ चापग॒ल्भाय॑ च॒ नमो॑ जघ॒न्या॒य च बु॒ध्न्या॒य च ॥३२॥

Namo jyeṣṭhāya ca kaniṣṭhāya ca namaḥ pūrvajāya cāparajāya ca namo madhyamāya cāpagalbhāya ca namo jaghanyāya ca budhnyāya ca.

All hail to the oldest and the youngest. Honour and respect to the traditional and the modern. Full recognition and support for the average medium and the simple novice. All support for the lowest worker and reverence for the wise and generous.

33. (Rudras Devata, Kutsa Ṛshi)

नम॒ः सोभ्या॑य च प्रतिस॒र्या॒य च॒ नमो॑ याम्या॑य च॒ क्षेम्या॑य च॒ नम॒ः श्लोक्या॑य चावसा॒न्या॒य च॒ नमऽ॑उर्व॒र्या॒य च॒ खल्या॑य च ॥३३॥

Namaḥ sobhyāya ca pratisaryāya ca namo yāmyāya ca kṣemyāya ca namaḥ ślokyāya cāvasānyāya ca nama urvaryāya ca khalyāya ca.

Salutations to the prosperous and the virtuous. Salutations to the dispensers of justice and the preservers of happiness and welfare. Salutations to the scholar of vaidic voice and to the competent man of accomplishment. Salutations to the man commanding respect among the nobles, and to the master of creating means and materials for good living.

34. (Rudras Devata, Prajapati Ṛshi)

नमो॒ वन्या॑य च॒ कक्ष्या॑य च॒ नमः॒ श्र॒वाय॑ च प्रतिश्र॒वाय॑ च॒ नमऽआ॒शुषे॑णाय चा॒शुर॑थाय च॒ नम॒ः शूरा॑य चावभे॒दिने॑ च ॥३४॥

Namo vanyāya ca kakṣyāya ca namaḥ śravāya ca pratiśravāya ca nama āśuṣeṇāya ca-śurathāya ca namaḥ śūrāya cāvabhedine ca.

Food and protection for the forest habitations and those living close thereby. Salutations to the reputed man of the Veda and to his listener disciple. Salutations to the warrior of the army on the fastest move and the commander on the fastest vehicle. Salutations to the brave soldier who breaks through the defences of the enemy.

35. (Rudras Devata, Kutsa Ṛshi)

नमो॑ बि॒ल्मिने॑ च कव॒चिने॑ च॒ नमो॑ व॒र्मिणे॑ च वरू॒थिने॑ च॒ नमः॒ श्रु॒ताय॑ च श्रुतसे॒नाय॑ च॒ नमो॑ दुन्दु॒भ्या॒य चाहन॒न्या॒य च ॥३५॥

Namo bilmine ca kavacine ca namo varmiṇe ca varūthine ca namaḥ śrutāya ca śrutasenāya ca namo dundubhyāya cāhananyāya ca.

Salutations to the warrior with the helmet. Salutations to the knight in armour. Salutations to the soldier in the bunker. Salutations to the force manning the fort of defence. Salutations to the reputed hero. Salutations to commander of the famous army. Exhortation to the drummer. Bravo to the martial man of music.

36. (Rudras Devata, Kutsa Ṛshi)

नमो धृष्णवे च प्रमृशाय च नमो निषङ्गिणे चेषुधिमते च नमस्तीक्ष्णेषवे चायुधिने च नमः स्वायुधाय च सुधन्वने च ॥३६॥

Namo dhṛṣṇave ca pramṛśāya ca namo niṣaṅgiṇe ceṣudhimate ca namastīkṣṇeṣave cāyudhine ca namaḥ svāyudhāya ca sudhanvane ca.

Salutations to the bold and fearless. Salutations to the shrewd and reflective man of thought and deliberation, and to the kind and the courteous. Salutations to the man of the sword and to the hero of the pointed arrow and quiver. Salutations to the man of mighty warriors of invincible arms. Salutations to the wielder of super-weapons and to the man of the mighty bow.

37. (Rudras Devata, Kutsa Ṛshi)

नमः स्रुत्याय च पथ्याय च नमः काट्याय च नीप्याय च नमः कुल्याय च सरस्याय च नमो नाद्येयाय च वैशन्ताय च ॥३७॥

Namaḥ srutyāya ca pathyāya ca namaḥ kātyāya ca nīpyāya ca namaḥ kulyāya ca sarasyāya ca namo nādeyāya ca vaiśantāya ca.

All hail and support for those who live by the side-walks, springs and trails. Welcome and hospitality for the travellers on the high roads and all support for the keepers of the roads. Care and caution for the mountain pass and the foot-hills and all support for those who live thereby. All love and care and reverence for streams and lakes, rivers and rivulets, pools and tanks, and all hail and hospitality for the users and keepers of

these. Salutations, exhortations and cheers to those who love and live by these !

38. (Rudras Devata, Kutsa Ṛshi)

नमः कूप्याय चावट्याय च नमो वीध्र्याय चातप्याय च नमो मेघ्याय च विद्युत्याय च नमो वर्ष्याय चावर्ष्याय च ॥३८॥

Namaḥ kūpyāya cāvaṭyāya ca namo vīdhryāya cātapyāya ca namo meghyāya ca vidyutyāya ca namo varṣyāya cāvarṣyāya ca.

Salutations to the specialist of well construction. Salutations to the drilling geologist. Salutations to the scientist explorer of the clear blue sky in the sunlight. Salutations to the expert of solar heat and energy. Salutations to the technologist of cloud formation. Salutations to the scientist and technologist of lightning and electricity. Salutations to the scholar and scientist of rain and water management. Salutations to the scientist of drought and drought management.

39. (Rudras Devata, Kutsa Ṛshi)

नमो वात्याय च रेष्म्याय च नमो वास्तव्याय च वास्तुपाय च नमः सोमाय च रुद्राय च नमस्ताम्राय चारुणाय च ॥३९॥

Namo vātyāya ca reṣmyāya ca namo vāstavyāya ca vāstupāya ca namaḥ somāya ca rudrāya ca namastāmrāya cāruṇāya ca.

Salutations to the expert of wind and storm. Salutations to the scientist of cloud burst and thunder. Salutations to the specialist of surplus and waste management. Salutations to the man of housing and

architecture. Salutations to the expert of health and power. Salutations to the minister of justice and equity. Salutations to the powers of security against violence and crime. Salutations to the promoters of Dharma and the good life.

40. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नमः शङ्गवे च पशुपतये च नमऽउग्राय च भीमाय च नमोऽग्रेवधाय च दूरेवधाय च नमो हन्त्रे च हनीयसे च नमो वृक्षेभ्यो हरिकेशेभ्यो नमस्तारय ॥४०॥

Namaḥ śaṅgave ca paśupataye ca nama ugrāya ca bhīmāya ca namo'grevadhāya ca dure-vadhāya ca namo hantre ca hanīyase ca namo vṛkṣebhyo harikeśebhyo namastārāya.

Salutations to the lord of peace and protector of living beings. Salutations to the lord of power and awe. Salutations to the powers of preventive strike and consequent elimination. Punishment to the killer and the destructive terrorist. Water and care for the trees of green foliage. Salutations to the saviour from suffering.

41. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नमः शम्भवाय च मयोभवाय च नमः शङ्कराय च मयस्कराय च नमः शिवाय च शिवतराय च ॥४१॥

Namaḥ śambhavāya ca mayobhavāya ca namaḥ śaṅkarāya ca mayaskarāya ca namaḥ śivāya ca śivatarāya ca.

Salutations to the lord of peace, and to the lord giver of peace and joy in life. Salutations to the lord of prosperity, and to the lord giver of prosperity. Salutations to the lord of peace, prosperity and grace,

and to the lord giver of peace, prosperity and grace more and ever more.

42. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नमः पार्याय चावार्याय च नमः प्रतरणाय चोत्तरणाय च नमस्तीर्थ्याय च कूल्याय च नमः शष्प्याय च फेन्याय च ॥४२॥

Namaḥ pāryāya cāvāryāya ca namaḥ pratarṇāya cottaraṇāya ca namastīrthyāya ca kūlyāya ca namaḥ śaṣpyāya ca phenyāya ca.

Salutations to the lord across the river, and to him this side of the flow. And salutations to the captain who steers all across the seas, and to him who steers across and above. And salutations to him who is both the guide and the goal and to him who awaits us on the shore. And salutations to him who shines green in vegetation, and to him who floats with the foam.

43. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नमः सिकत्याय च प्रवाह्याय च नमः किꣳशिलाय च क्षयणाय च नमः कपर्दिने च पुलस्तये च नमऽइरिण्याय च प्रपथ्याय च ॥४३॥

Namaḥ sikatyāya ca pravāhyāya ca namaḥ kiṁśilāya ca kṣayaṇāya ca namaḥ kapardine ca pulastaye ca nama'iriṇyāya ca prapathyāya ca.

Homage to the gold in the sand, and to him who flows with the flow. And homage to him who plays with the pebbles, and to him who dwells in the tranquil harbour. Homage to the lord of the braided hair and to him who shines with glossy hair. Homage to the lord of the desert and to the protector of the wandering sages.

44. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नमो व्रज्याय च गोष्ठ्याय च नमस्तल्प्याय च गेह्याय च नमो हृदय्याय च निवेष्याय च नमः काट्याय च गह्वरेष्ठाय च ॥४४॥

Namo vrajyāya ca goṣṭhyāya ca namastalpyāya ca gehyāya ca namo hṛdayyāya ca niveṣyāya ca namaḥ kātyāya ca gahvareṣṭhāya ca.

Homage to the lord of the meadow and to the warmth of the cow-shed. Homage to the angels of the bed and to the inmates of the home. Homage to the spirit in the heart and to the lord of human settlements. Homage to the mountain mysteries and to the spirit of the darkest caves.

45. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नमः शुष्क्याय च हरित्याय च नमः पाꣳसव्याय च रजस्याय च नमो लोप्याय चोलप्याय च नमऽऊर्व्याय च सूर्व्याय च ॥४५॥

Namaḥ śuṣkyāya ca harityāya ca namaḥ pāṁsavyāya ca rajasyāya ca namo lopyāya co-lapyāya ca nama ūrvyāya ca sūrvyāya ca.

Homage to the spirit of the desert breeze and vibrations of the greens. Homage to the life of the dust and atoms of fragrance in the flowers. Homage to the spirit of the invisible and the softness of the grass. Homage to the lord of ocean fire and the fire of annihilation.

46. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नमः पर्णाय च पर्णशदाय च नमऽउद्गुरमाणाय चाभिघ्नते च नमऽआखिदते च प्रखिदते च नमऽइषुकृद्भ्यो धनुष्कृद्भ्यश्च वो नमो नमो वः किरिकेभ्यो देवानाꣳहृदयेभ्यो नमो विचिन्वत्केभ्यो नमो विक्षिणत्केभ्यो नमऽआनिर्हतेभ्यः ॥४६॥

Namaḥ parṇāya ca parṇaśadāya ca nama' udguramāṇāya cābhighnate ca nama' ākhidate ca prakhidate ca nama' iṣukṛdbhyo dhanuṣkṛdbhyaśca vo namo namo vaḥ kirikebhyo devānāṁ hṛdayebhyo namo vicinvatkebhyo namo vikṣiṇatkebhyo nama' ānirhatebhyaḥ.

Homage to the spirit of the green leaves and to the fall of the leaves. Homage to the clarion call of action and to the destroyer of evil. All help and sustenance to the wearied and the oppressed. Homage to the makers of arrows and missiles and to the makers of bows and firing rockets. Homage to the noble hearts and the sparkling showers of their grace. Homage to the powers of discrimination between good and evil. Homage to the destroyers of oppression and to the upliftment and redemption of the fallen and the destitute.

47. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

द्रापेऽअन्धसस्पते दरिद्र नीललोहित । आसां प्रजानामेषां पशूनां मा भेर्मा रोङ् मो च नः किं चनाममत् ॥४७॥

Drāpe' andhasaspate daridra nīlalohita. Āsāṁ prajānāmeṣāṁ paśūnāṁ mā bhermā roṅ mo ca naḥ kiñcanāmamat.

Redeemer of the fallen, lord of food and sustenance, saviour of the poor and down-trodden, lord

of growth and greenery, cause no fear to these people and these animals. Cause no ailment or injury. Let none of us suffer any disease or damage.

48. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

इमा रुद्राय तवसे कपर्दिने क्षयद्वीराय प्र भरामहे मतीः ।
यथा शमसद् द्विपदे चतुष्पदे विश्वं पुष्टं ग्रामेऽअस्मिन्ननातुरम् ॥४८॥

Imā rudrāya tavase kapardine kṣayadvīrāya pra bhāramahe matīḥ. Yathā śamasad dvipade catuṣpade viśvaṁ puṣṭaṁ grāme'asminnanāturam.

All our thoughts and intentions, all our songs and devotion, and all our man-power we hold and dedicate to Rudra, awful lord of the knotted hair, commander of our young and brave heroes, so that there may be peace and well-being among our people and our animals (bipeds and quadrupeds), and life in this whole habitable world may be healthy, strong and free from want and suffering.

49. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

या ते रुद्र शिवा तनूः शिवा विश्वाहा भेषजी ।
शिवा रुतस्य भेषजी तया नो मृड जीवसे ॥४९॥

Yā te rudra śivā tanūḥ śivā viśvāhā bheṣajī. Śivā rutasya bheṣajī taya no mṛḍa jīvase.

Rudra, lord of health and well-being, your auspicious presence in body and mind, your knowledge and approach is gracious, a panacea for all ailments, universal antidote to suffering and disease. With that healing touch bless us with good health and happiness for life.

50. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

परि॑ नो रु॒द्रस्य॑ हे॒तिर्वृ॑णक्तु॒ परि॑ त्वे॒षस्य॑ दु॒र्म॒तिर॑घा॒योः । अव॑ स्थि॒रा म॒घव॑द्भ्यस्तनुष्व॒ मीढ्व॑स्तो॒काय॒ तन॑याय मृड ॥५०॥

Pari no rudrasya hetirvṛṇaktu pari tveṣasya durmatiraghāyoḥ. Ava sthirā maghavadbhya-stanuṣva mīḍhvastokāya tanayāya mṛḍa.

May the thunderbolt of Rudra spare us. May the evil disposition of the sinful and the angry keep off from us. May the generous lord giver of life and prosperity elevate the intelligence and constancy of the munificent yajnics and be kind and gracious to our children and our youth.

51. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

मीढु॑ष्टम॒ शिव॑तम शि॒वो नः॑ सु॒मना॑ भव । प॒र॒मे वृ॒क्षऽ-आयु॑धं नि॒धाय॒ कृत्ति॑ं॒ वसा॑न॒ऽआच॑र॒ पिना॑क॒म्बिभ्र॒दा ग॑हि ॥५१॥

Mīḍhuṣṭama śivatama śivo naḥ sumanā bhava. Parame vṛkṣa' āyudhaṁ nidhāya kṛttiṁ vasāna' ācara pināka ṁ bibhradā gahi.

Most generous lord, most gracious, be good at heart and kind toward us all. Taking up the arms, wearing the corslet, holding the great bow, come and take on the mighty force of the enemies of life.

52. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

विकि॑रिद्र विलोहित॒ नम॑स्तेऽअस्तु भगवः।
यास्ते॑ स॒हस्रं॑ हे॒तयो॒ऽन्यम॒स्मन्नि॑वप॒न्तु॒ ताः॥५२॥

Vikiridra vilohita namaste' astu bhagavaḥ. Yāste sahasraṁ hetayo' nyamasman nivapantu tāḥ.

Salutations to you, Rudras, lords lustrous and glorious, shooting arrows to destroy evil. And the thousand thunderbolts you wield, they may spare us and fall elsewhere on mischief far away from us.

53. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

सहस्राणि सहस्रशो बाह्वोस्तव हेतयः ।
तासामीशानो भगवः पराचीना मुखा कृधि ॥५३॥

Sahasrāṇi sahasraśo bāhvostava hetayaḥ.
Tāsāmīśāno bhagavaḥ parācīnā mukhā kṛdhi.

Lord of majesty and ruler of the world, hundreds and thousands are the arms and powers in your hands. Turn their shaft and direction away and elsewhere far from us.

54. (Rudras Devata, Parameshthi Prajapati Ṛshi)

असंख्याता सहस्राणि ये रुद्राऽअधि भूम्याम् ।
तेषाꣳ सहस्रयोजनेऽव धन्वानि तन्मसि ॥५४॥

Asaṁkhyātā sahasrāṇi ye rudrā'adhi bhūmyām.
Teṣāṁ sahasrayojane'va dhanvāni tanmasi.

Thousands are the Rudras (life-sustaining powers) and countless are the Rudras (pranis, living forms) which are on the earth. We use their powers and properties in a thousand ways and, (in cyclic order) extend their powers and properties a thousand fold over vast areas of space.

55. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

अस्मिन् महत्यर्णवेऽन्तरिक्षे भवाऽअधि ।
तेषाꣳ सहस्रयोजनेऽव धन्वानि तन्मसि ॥५५॥

Asmin mahatyarṇave'ntarikṣhe bhavā' adhi.
Teṣāṁ sahasrayojane'va dhanvāni tanmasi.

Countless are the Rudra powers in this great ocean of the sky between the earth and heaven. We use their powers and properties in a thousand applications and in cyclic order, extend their powers and properties a thousand-fold over vast areas in space.

56. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नीलग्रीवाः शितिकण्ठा दिवꣳरुद्राऽउपश्रिताः।
तेषाꣳसहस्रयोजनेऽव धन्वानि तन्मसि ॥५६॥

Nīlagrīvāḥ śitikaṇṭhā divaṁ rudrā'upaśritāḥ.
Teṣāṁ sahasrayojane'va dhanvāni tanmasi.

Blue-necked and white-throated, countless are the Rudra powers of life and sustenance which abide in heaven and the light of the sun. We use their energies and powers in a thousand ways for a thousand purposes and, in a positive circle, extend their powers and properties a thousand-fold over vast areas of space.

57. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नीलग्रीवाः शितिकण्ठाः शर्वाऽअधः क्षमाचराः।
तेषाꣳसहस्रयोजनेऽव धन्वानि तन्मसि ॥५७॥

Nīlagrīvāḥ śitikaṇṭhāḥ śarvā'adhaḥ kṣamācarāḥ.
Teṣāṁ sahasrayojane'va dhanvāni tanmasi.

Blue-necked, white-throated are the violent powers and ferocious creatures which roam around on the earth. We counter and throw off their powers and forces countless leagues away from us with the bows we stretch to shoot the arrows.

58. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

ये वृक्षेषु शष्पिञ्जरा नीलग्रीवा विलोहिताः।
तेषाꣳसहस्रयोजनेऽव धन्वानि तन्मसि ॥५८॥

Ye vṛkṣeṣu śaṣpiñjarā nīlagrīvā vilohitāḥ. Teṣāṁ sahasrayojane'va dhanvāni tanmasi.

We counter the Rudra powers, blue-necked, white throated, yellowish red, bright and green like blades of grass, which grow on trees as parasites, and, stretching our bows for the arrows (with insecticides etc.,) render their deadly action ineffective over vast areas of the earth.

59. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

ये भूतानामधिपतयो विशिखासः कपर्दिनः।
तेषाꣳ सहस्रयोजनेऽव धन्वानि तन्मसि ॥५९॥

Ye bhūtānāmadhipatayo viśikhāsaḥ kapardinaḥ. Teṣāṁ sahasrayojane'va dhanvāni tanmasi.

The powers who are protectors, promoters and guardians of living beings, sanyasis and brahmacharis with shaven heads or wearing unshorn hair, we help and serve, and, with all our power and means, we extend their activities over vast areas of the earth.

60. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

ये पथां पथिरक्षयऽऐलबृदाऽआयुर्युधः ।
तेषाꣳ सहस्रयोजनेऽव धन्वानि तन्मसि ॥६०॥

Ye pathāṁ pathirakṣhaya'ailabṛdā'āyuryudhaḥ. Teṣāṁ sahasrayojane'va dhanvāni tanmasi.

The Rudras, noble people, who guard and promote the moral and spiritual highways of life, who maintain and develop the national highways and protect the travellers, who develop the resources of the earth, and who struggle for the betterment of life and age, we support and serve with all our might and extend their

powers a thousand fold over vast areas of the earth.

61. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

ये तीर्थानि प्रचरन्ति सृकाहस्ता निषङ्गिणः।
तेषाꣳ सहस्रयोजनेऽव धन्वानि तन्मसि ॥६१॥

Ye tīrthāni pracaranti sṛkāhastā niṣaṅgiṇaḥ.
Teṣāṁ sahasrayojane' va dhanvāni tanmasi.

We do homage to the Rudras, sacred presences who cleanse the mind and sanctify the soul, heroes who go round wielding the thunderbolt and the bow and quiver in defence of humanity. We support and serve them with all our might and extend their power a thousand fold over vast areas of the earth.

62. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

येऽन्नेषु विविध्यन्ति पात्रेषु पिबतो जनान् ।
तेषाꣳ सहस्रयोजनेऽव धन्वानि तन्मसि ॥६२॥

Ye'nneṣu vividhyanti pātreṣu pibato janān.
Teṣāṁ sahasrayojane'va dhanvāni tanmasi.

The infectious germs and viruses in food and drink and in the cooking and dining ware which, in various ways, afflict the people through eating and drinking, we fight with all our might, and we eliminate their deadly power and presence over a vast area of the earth and the environment.

63. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

यऽएतावन्तश्च भूयाꣳसश्च दिशो रुद्रा वितस्थिरे ।
तेषाꣳ सहस्रयोजनेऽव धन्वानि तन्मसि ॥६३॥

Ya'etāvantaśca bhūyāṁsaśca diśo rudrā vitasthire. Teṣāṁ sahasrayojane'va dhanvāni tanmasi.

And Rudra powers (of beneficence, affliction and retribution in nature) conceived and realized so far and even more exist variously in all the directions (on the earth, in the sky and in heaven). We deal with their arms and armaments appropriately with all our might and mind in faith (worshipping, extending, negating or fighting and eliminating) in a thousand ways over vast areas of time and space.

64. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नमोऽस्तु रुद्रेभ्यो ये दिवि येषां वर्षमिषवः ।
तेभ्यो दश प्राचीर्दश दक्षिणा दश प्रतीचीर्दशोदीचीर्दशोर्ध्वाः।
तेभ्यो नमोऽअस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥६४॥

Namo'stu rudrebhyo ye divi yeṣāṁ varṣamiṣavaḥ. Tebhyo daśa prācīrdaśa dakṣiṇā daśa pratīcīrdaśodīcīrdaśordhvāḥ. Tebhyo namo'astu te no' vantu te no mṛḍayantu te yaṁ dviṣmo Yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ.

Homage to the Rudras that abide in heaven. Rain is their power and gift to life. To them our salutations with folded hands with ten fingers joined, with ten senses and ten pranas. For them the ten directions east, ten directions south, ten directions west, ten directions north, and ten directions above; all these for them to pervade and operate. Salutations to them! May they protect us! May they bless us! Whosoever we hate, whosoever hate us, him we deliver unto their power for judgement and redress.

65. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नमोऽस्तु रुद्रेभ्यो येऽन्तरिक्षे येषां वातऽइषवः । तेभ्यो दश प्राचीर्दश दक्षिणा दश प्रतीचीर्दशोदीचीर्दशोर्ध्वाः। तेभ्यो नमोऽअस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥६५॥

Namo'stu rudrebhyo ye'ntarikṣe yeṣāṁ vāta iṣavaḥ Tebhyo daśa prācīrdaśa dakṣiṇā daśa pratīcīrdaśodīcīrdaśordhvāḥ. Tebhyo namo'astu te no'vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ.

Homage to the Rudras that abide in the skies. Wind and air is their power and gift to life. To them our salutations with folded hands with the fingers joined, with ten senses and the pranas. For them the ten directions east, ten directions south, ten directions west, ten directions north, and ten directions above; all these for them to pervade and operate. Salutations to them! May they protect us! May they bless us! Whosoever we hate, whosoever hate us, him we deliver unto their power for judgement and redress.

66. (Rudras Devata, Parameshthi Prajapati Va Deva Ṛshi)

नमोऽस्तु रुद्रेभ्यो ये पृथिव्यां येषामन्नमिषवः । तेभ्यो दश प्राचीर्दश दक्षिणा दश प्रतीचीर्दशोदीचीर्दशोर्ध्वाः। तेभ्यो नमोऽअस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥६६॥

Namo' stu rudrebhyo ye pṛthivyāṁ yeṣāmanna-miṣavaḥ. Tebhyo daśa prācīrdaśa dakṣiṇā daśa pratīcīrdaṣodīcīrdaśordhvāḥ. Tebhyo namo' astu te no'vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ.

Homage to the Rudras that abide on the earth. Food and energy is their power and gift to life. To them our salutations with folded hands with ten fingers joined, with ten senses and ten pranas. For them the ten directions east, ten directions south, ten directions west, ten directions north, and ten directions above; all these for them to pervade and operate. Salutations to them! May they protect us! May they bless us! Whosoever we hate, whosoever hate us, him we deliver unto their power for judgement and redress.

इति षोडशोऽध्यायः ॥

CHAPTER–XVII

1. (Maruts Devata, Medhatithi Ṛshi)

अश्मन्नूर्जं पर्वते शिश्रियाणामद्भ्यऽओषधीभ्यो वनस्पतिभ्योऽअधि सम्भृतं पयः । तां नऽइषमूर्जं धत्त मरुतः सꣳरराणाऽअश्मँस्ते क्षुन् मयि तऽऊर्ग् यं द्विष्मस्तं ते शुगृच्छतु॥१॥

Aśmannūrjaṁ parvate śiśriyāṇāmadbhya' oṣadhībhyo vanaspatibhyo'adhi sambhṛtaṁ payaḥ. Tāṁ na'iṣamūrjaṁ dhatta marutaḥ saṁrarāṇā'aśmaňste kṣūn-mayi ta'ūrgyaṁ dviṣmastaṁ te śugṛcchatu.

O Maruts (men and women), kind and generous powers, hold for us the energy and power contained in the mountain ranges of the clouds and the sky, and hold for us that energy and juices distilled from waters, herbs and trees, and bless us with that food and energy. Voracious eater, fire of yajna, may your hunger and energy be in me too, and may your displeasure reach someone we hate (i.e., none).

2. (Agni Devata, Medhatithi Ṛshi)

इमा मेऽअग्नऽइष्टका धेनवः सन्त्वेका च दश च दश च शतं च शतं च सहस्रं च सहस्रं चायुतं चायुतं च नियुतं च नियुतं च प्रयुतं चार्बुदं च न्यर्बुदं च समुद्रश्च मध्यं चान्तश्च परार्द्धश्चैता मेऽअग्नऽइष्टका धेनवः सन्त्वमुत्रामुष्मिँल्लोके ॥२॥

Imā me'agna'iṣṭakā dhenavaḥ santvekā ca daśa ca daśa ca śataṁ ca śataṁ ca sahasraṁ ca sahasraṁ cāyutaṁ cāyutaṁ ca niyutaṁ ca niyutaṁ ca prayutaṁ cārbudaṁ ca nyarbudaṁ

ca samudraśca madhyaṁ cāntaśca parārdhaścaitā me'agna iṣṭakā dhenavaḥ santvamutrāmuṣmiṅlloke.

Agni, fire-lord of yajna, may these bricks of my altar (vedi), wanted values of life, one and all, be generous and productive and grow ten times in geometrical progression : May one grow to ten, and ten to one hundred (shatam), and one hundred to one thousand (sahasram), and one thousand to ten thousand (ayutam), and ten thousand to hundred thousand (one lac, niyutam), and hundred thousand to a million (prayutam), and one million to hundred million (arbudam), and hundred million to a billion (arba, nyarbudam), and one billion to ten billion (one kharba), and ten billion to a hundred billion (one nikharba), and hundred billion to a trillion (mahapadma), and one trillion to ten trillion (one shanku), and ten trillion to hundred trillion (one samudra), and hundred trillion to quadrillion (one madhyam), and one madhyam to ten madhyam (anta, ten quadrillion), and one anta to ten anta (hundred quadrillion), parardha. And these bricks, wanted values, be, like cows, the givers of fulfilment to me in this life and beyond, in this world and beyond.

3. (Agni Devata, Medhatithi Ṛshi)

ऋ॒तव॑ स्थऽऋ॒ता॒वृधऽऋ॒तु॒ष्ठा स्थऽऋ॒ता॒वृधः । घृ॒तश्च्युतौ॑ मधु॒श्च्युतौ॑ वि॒राजो॒ नाम॑ काम॒दुघा॒ऽअक्षी॑यमाणाः ॥३॥

Ṛtava stha'ṛtāvṛdha'ṛtuṣṭhā stha'ṛtāvṛdhaḥ. Ghṛtaścyuto madhuścyuto virājo nāma kāmadughā'akṣīyamāṇāḥ.

Ladies of the home brilliant as yajna fire, holy as truth and universal law, reflecting the plenty and purity

of distilled ghee and overflowing with the sweetness of honey, you are surely treasures of fulfilment beyond decay. Be vibrant as spring, stay inviolable as the cycle of the seasons and add to the sanctity of the laws of life.

4. (Agni Devata, Medhatithi Ṛshi)

समुद्रस्य त्वावकयाग्ने परिव्ययामसि ।
पावकोऽअस्मभ्यꣳशिवो भव ॥४॥

Samudrasya tvā'vakayāgne pari vyayāmasi.
Pāvako' asmabhyaṁ śivo bhava.

Agni, brilliant power, we stand round and cover you as the shaivala grass of the sea. Cleanser and purifier of life, be good and gracious to us.

5. (Agni Devata, Medhatithi Ṛshi)

हिमस्य त्वा जरायुणाग्ने परि व्ययामसि ।
पावकोऽअस्मभ्यꣳशिवो भव ॥५॥

Himasya tvā jarāyuṇā'gne pari vyayāmasi.
Pāvako'asmabhyaṁ śivo bhava.

Agni, brilliant power, we cover you round as fire and clothing round the frosty cold of the season. Come, cleanser and purifier of life, and be kind and gracious to us.

6. (Agni Devata, Medhatithi Ṛshi)

उप ज्मन्नुप वेतसेऽवतर नदीष्वा । अग्ने पित्तमपामसि मण्डूकि ताभिरागहि सेमं नो यज्ञं पावकवर्णꣳशिवं कृधि ॥६॥

Upa jmannupa vetase' va tara nadīṣvā. Agne pittamapāmasi maṇḍūki tābhirā gahi semaṁ no yajñaṁ pāvakavarṇaṁ śivaṁ kṛdhi.

Agni, clad in the brilliant flames of light, come upon the earth, descend in the midst of the earth's abundance. Descend into the streams of life. Since you are the life and lustre of the waters, come with that life and lustre. Come and bless this yajna of our home with peace and prosperity.

7. (Agni Devata, Medhatithi Ṛshi)

अपामिदं न्ययनꣳसमुद्रस्य निवेशनम् । अन्याँस्तेऽअस्मत्तपन्तु हेतयः पावकोऽअस्मभ्यꣳशिवो भव ॥७॥

Apāmidaṁ nyayanaṁ samudrasya niveśanam. Anyāṅste'asmattapantu hetayaḥ pāvako' asmabhyaṁ śivo bhava.

This home is the abode of peace as the sky is the abode of waters. It is an abode of the depth of life as the deep ocean is. May Agni, lord of yajna and life and lustre of the waters be kind and gracious to us in this home of yajna, and may the heat of his passion and displeasure be directed elsewhere away from us.

8. (Agni Devata, Vasuyu Ṛshi)

अग्ने पावक रोचिषा मन्द्रया देव जिह्वया ।
आ देवान्वक्षि यक्षि च ॥८॥

Agne pāvaka rociṣā mandrayā deva jihvayā. Ā devān vakṣi yakṣi ca.

Agni, generous lord of light, purifier and sanctifier of life, with your brilliant and exhilarating tongue of flames you call the noble yajnic devotees together and proclaim to them the truths of eternity.

9. (Agni Devata, Medhatithi Ṛshi)

स नः॑ पावक दीदि॒वोऽग्ने॑ दे॒वाँ२॑।ऽइ॒हाव॑ह ।
उप॑ य॒ज्ञꣳह॒विश्च॑ नः ॥९॥

Sa nāḥ pāvaka dīdivo'gne devāň' ihāvaha. Upa yajñaṁ haviśca naḥ.

Agni, power of light and lustre, purifier and sanctifier of life, you graciously call the noble powers of nature and humanity together here close to our yajna and let us all share the gifts of the fragrance of libations.

10. (Agni Devata, Bharadvaja Ṛshi)

पा॒व॒कया॒ यश्चि॒तय॑न्त्या कृ॒पा क्षामन् रुरु॒चऽउ॒षसो॒ न भा॒नुना॑ । तूर्व॒न्न या॒म॒न्नेत॑शस्य॒ नु रण॒ऽआ यो घृ॒णे न त॑तृषा॒णोऽअ॒जरः॑ ॥१०॥

Pāvakayā yaścitayantyā kṛpā kṣāman ruruca' uṣaso na bhānunā. Tūrvan na yāmannetaśasya nū raṇa' ā yo ghṛṇe na tatṛṣāṇo' ajaraḥ.

Agni, lord of light and power, commander of the army, with his cleansing, enlightening and splendid force, shines on the earth like the dawn blazing with the light of the sun. And young, unaging, unexhausted, hastening apace on the course of his chariot, thirsting for victory in the heat of the battle, blazes with his own glory.

11. (Agni Devata, Lopamudra Ṛshi)

नम॑स्ते॒ हर॑से शो॒चिषे॒ नम॑स्तेऽअस्त्व॒र्चिषे॑ । अ॒न्याँस्ते॑ अ॒स्मत्त॑पन्तु हे॒तयः॑ पाव॒कोऽअ॒स्मभ्य॑ꣳशि॒वो भ॑व ॥११॥

Namaste harase śociṣe namaste'astvarciṣe. Anyāňste asmattapantu hetayaḥ pāvako' asmabhyaṁ śivo bhava.

Salutations to Agni, lord of light and justice, radiant and pure, divine and adorable, and saviour from pain and suffering. Lord sanctifier of life and nature, be good and gracious to us. And may the heat of your passion and punishment for sin and injustice fall upon others far from us, i.e. different from real human nature and character.

12. (Agni Devata, Lopamudra Ṛshi)

नृ॒षदे॒ वेड॑प्सु॒षदे॒ वेड् ब॑र्हि॒षदे॒ वेड् व॑न॒सदे॒ वेट् स्व॒र्विदे॒ वेट् ॥१२॥

Nṛṣade veḍ apsuṣade veḍ barhiṣade veḍ vanasade veṭ svarvide veṭ.

Homage to Agni, lord present in and presiding over humanity. Homage to the lord present in and ruling over the waters. Homage to the lord governing within and over the business of society. Homage to the lord present in and ruling over the forests. Homage to the lord creator and giver of the joy of life.

13. (Prana Devata, Lopamudra Ṛshi)

ये दे॒वा दे॒वानां॑ य॒ज्ञिया॑ य॒ज्ञिया॑नाꣳसंवत्स॒रीण॒मुप॑ भा॒गमा॑सते । अ॒हु॒तादो॑ ह॒विषो॑ य॒ज्ञेऽअ॒स्मिन्त्स्व॒यं पि॑बन्तु॒ मधु॑नो घृ॒तस्य॑ ॥१३॥

Ye devā devānāṁ yajñiyā yajñiyānāṁ saṁvatsarīṇamupa bhāgamāsate. Ahutādo haviṣo yajñe 'asmintsvayaṁ pibantu madhuno ghṛtasya.

Pranas (Sanyasis, those who are the life-breath of the spirit of society), those who are noblest among the nobles, adorable among those who adore Agni in yajna, serve and receive their part of the annual sessions of yajna, and, free from the performance of yajna before

meals, themselves receive and enjoy the honey-sweets and drinks of the libations in this yajna.

14. (Prana Devata, Lopamudra Ṛshi)

ये दे॒वा दे॒वेष्वधि॑ देव॒त्वमाय॒न्ये ब्रह्म॑णः पु॒रऽए॒तारो॑ऽअ॒स्य। येभ्यो॒ नऽऋ॒ते पव॑ते॒ धाम॒ किञ्च॒न न ते॒ दि॒वो न पृ॑थि॒व्याऽअधि॒ स्नुषु॑ ॥१४॥

Ye devā deveṣvadhi devatvamāyan ye brahmaṇaḥ pura'etāro' asya. Yebhyo na'ṛte pavate dhāma kiñcana na te divo na pṛthivyā 'adhi snuṣu.

Pranas, life-breath of the spirit of humanity, souls who have attained the state of divine grace among the nobles, who walk in the very presence of this Lord of the universe, without whom nowhere in the world anything moves nor is anything sanctified, they are not confined to any particular region of heaven, nor to any particular region of the earth, they are universal, everywhere.

15. (Agni Devata, Lopamudra Ṛshi)

प्रा॒ण॒दाऽअ॑पान॒दा व्या॑न॒दा व॑र्चो॒दा व॑रिवो॒दाः । अ॒न्याँस्तेऽ-अ॒स्मत्त॑पन्तु हे॒तयः॑ पाव॒कोऽअ॒स्मभ्य॑ꣳशि॒वो भ॑व ॥१५॥

Prāṇadā'apānadā vyānadā varcodā varivodāḥ. Anyāँste'asmattapantu hetayaḥ pāvako' asmabhyaṁ śivo bhava.

Agni, Lord of light and power, you are the giver of vital energy, means of the removal of impurity and waste, universal knowledge, lustre of life and the light of truth and Dharma. Be good and gracious to us, lord purifier and sanctifier of life and soul, and let your displeasure and punishment befall somewhere else far away from us.

16. (Agni Devata, Bharadwaja Ṛshi)

अग्निस्तिग्मेन शोचिषा यासद्विश्वं न्यत्रिणम् ।
अग्निर्नो वनते रयिम् ॥१६॥

Agnistigmena śociṣā yāsadviśvaṁ nyatriṇam.
Agnirno vanate rayim.

Agni, lord giver of light, knowledge and power, with its incessant waves of light and warmth ripens and begets all good nourishing foods for us. The same agni with the power of electric energy begets all the wealth for us. (So may the man of knowledge and scientific power produce food and wealth for humanity.)

17. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

यऽइमा विश्वा भुवनानि जुह्वदृषिर्होता न्यसीदत्पिता नः ।
सऽआशिषा द्रविणमिच्छमानः प्रथमच्छदवराँ२॥ऽ-
आविवेश ॥१७॥

Ya'imā viśvā bhuvanāni juhvadṛṣirhotā nyasīdat pitā naḥ. Sa'āśiṣā draviṇamicchamānaḥ prathamacchadavarāṅ āviveśa.

Our father, Vishvakarma, omniscient lord and cosmic sacrificer (yajamana), consumes all these worlds into His own fire of cosmic yajna and remains. And then He, self-moved by His own will to create the profuse variety of existence, projects and pervades the first evolutes and later continues the expansion and self pervasion on and on.

18. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

किꣳस्विदासीदधिष्ठानमारम्भणं कतमत् स्वित्कथा-
सीत् । यतो भूमिं जनयन्विश्वकर्मा वि द्यामौर्णोन्महिना
विश्वचक्षाः ॥१८॥

Kiṁ svid āsīdadhiṣṭhānamārambhaṇaṁ katamat svit kathā sīt. Yato bhūmiṁ janayan viśvakarmā vi dyāmaurṇonmahinā viśvacakṣāḥ.

What is the ultimate stay of the universe? What is the original cause of the creation? What sort? From which Vishvakarma, omnipresent seer who pervades the universe, created the earth and then heaven with His mighty potential?

19. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात् । सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन् देवऽएकः॥१९॥

Viśvataścakṣurta viśvatomukho viśvatobāhuruta viśvataspāt. Saṁ bāhubhyāṁ dhamati saṁ patatrairdyāvābhūmī janayan deva'ekaḥ.

Vishvakarma, the one absolute self-effulgent lord of the universe, with universal eye to watch, and universal mouth to reveal the Word, and universal arms for action, and universal feet for omnipresence, having created the heaven and earth from dynamic particles of Prakriti, keeps the universe in constant motion with his mighty arms of omnipotence.

20. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

किꣳस्विद्वनं कऽउ स वृक्षऽआस यतो द्यावापृथिवी निष्टतक्षुः। मनीषिणो मनसा पृच्छतेदु तद्यदध्यतिष्ठद्भुवनानि धारयन् ॥२०॥

Kiṁsvidvanaṁ ka'u sa vṛkṣa'āsa yato dyāvāpṛthivīniṣṭatakṣuḥ. Manīṣiṇo manasā pṛcchatedu tadyad adhyatiṣṭhad bhuvanāni dhārayan.

What is that original cause, that lovely tree, from which the lord maker shaped the heaven and earth and the whole dynamic world? Men of intelligence and conscientious mind ask the men of wisdom and vision: Who is that lord who holds and sustains the regions of the world and presides over all these and yet remains the sole lord above the universe?

21. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

या ते धामानि परमाणि याऽवमा या मध्यमा विश्वकर्मन्नुतेमा। शिक्षा सखिभ्यो हविषि स्वधावः स्वयं यजस्व तन्वं वृधानः ॥२१॥

Yā te dhāmāni paramāṇi yā'vamā yā madhyamā viśvakarmannutemā. Śikṣā sakhibhyo haviṣi svadhāvaḥ svayaṁ yajasva tanvaṁ vṛdhānaḥ.

Vishvakarma, lord of your own omnipotence, lord of nature, heaven and earth, maker of the universe, enlighten us, your friends and devotees, about the worlds of your own creation, the highest, the lowest and youngest, and the middle ones. Lord of food and energy, expanding the material world of existence, you yourself provide for sustenance with constant inputs into the systemic growth of the universe.

22. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

विश्वकर्मन् हविषा वावृधानः स्वयं यजस्व पृथिवीमुत द्याम् । मुह्यन्त्वन्येऽअभितः सपत्नाऽइहास्माकं मघवा सूरिरस्तु ॥२२॥

Viśvakarman haviṣā vāvṛdhānaḥ svayaṁ yajasva pṛthivīmuta dyām. Muhyantvanye' abhitaḥ sapatnā'ihāsmākaṁ maghavā sūrirastu.

Vishvakarma, lord maker of the universe, exalted

by the celebration and offerings of yajna, bless the earth and heaven with your presence. May the others, enemies of life and progress all round, fail. And may Indra, lord of power and glory, of wealth and learning, be the harbinger of knowledge and wisdom.

23. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

वा॒चस्पतिं॑ वि॒श्वक॑र्माणमू॒तये॑ मनो॒जुवं॑ वाजे॑ऽअ॒द्या हु॑वेम। स नो॒ विश्वा॑नि॒ हव॑नानि जोषद्वि॒श्वशं॑भूरव॑से सा॒धु-क॑र्मा ॥२३॥

Vācaspatiṁ viśvakarmāṇamūtaye manojuvaṁ vāje'adyā huvema. Sa no viśvāni havanāni jāṣad viśvaśambhūravase sādhukarmā.

For our protection and progress in the battle of life to day we invoke Vishvakarma, lord of knowledge and speech, universal master of all karma working at speed faster than that of mind. May he, beneficent lord of unfailing action, kind and generous to all, be pleased to listen to our invocation and grant our prayers for protection and progress.

24. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

विश्वकर्मन् ह॒विषा॒ वर्द्ध॑नेन त्रा॒तार॒मिन्द्र॑मकृणोरव॒ध्यम् । तस्मै॒ विश॒ः सम॑नमन्त पू॒र्वीर॒यमु॒ग्रो वि॒हव्यो॒ यथास॑त् ॥२४॥

Viśvakarman haviṣā vardhanena trātāra-mindramakṛṇoravadhyam. Tasmai viśaḥ samanamanta pūrvīrayamugro vihavyo yathā' sat.

Vishvakarma, lord President of the total activity of humanity/the nation, with the growth and advancement arising from the developmental activities of the people working with yajnic dedication in unison,

we pray, appoint Indra, a man of power and glory as minister for defence who should be an inviolable defender of the world/the land, so that all the people bow to him in acceptance and reverence and (with that universal support) he becomes mighty and formidable in action.

25. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

चक्षुषः पिता मनसा हि धीरो घृतमेनेऽअजनन्नम्नमाने । यदेदन्ताऽअददृहन्त पूर्वऽआदिद् द्यावापृथिवीऽअप्रथेताम् ॥२५॥

Cakṣuṣaḥ pitā manasā hi dhīro ghṛtamene' ajanannamnamāne. Yadedantā adadṛhanta pūrva'ādid dyāvāpṛthivī aprathetām.

When the ruler, Vishvakarma, is of calm and resolute mind, loves and protects men of vision and justice, and promotes the creation of food and wealth, and when the people bow to him in obedience and act in unison like parts of one organism, then only the people and the government strengthen each other and grow like the earth and heaven of yore together.

26. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

विश्वकर्म्मा विमनाऽआद्विहाया धाता विधाता परमोत सन्दृक् । तेषामिष्टानि समिषा मदन्ति यत्रा सप्तऽऋषीन् परऽएकमाहुः ॥२६॥

Viśvakarmā vimanā'ādvihāyā dhātā vidhātā paramota sandṛk. Teṣāmiṣṭāni samiṣā madanti yatrā sapta' ṛṣīn para' ekamāhuḥ.

Vishvakarma is the one lord maker of the world, sole treasure-home of universal knowledge, present in

the universal variety of existence, creator and sustainer of the universe, all-seeing universal presence and supreme reality, whom the wise sages call one and absolute, wherein the humans with their five senses, mind and intelligence rejoice and wherein they realise their supreme ambitions.

27. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा । यो देवानां नामधाऽएकऽएव तꣳसम्प्रश्नं भुवना यन्त्यन्या ॥२७॥

Yo naḥ pitā janitā yo vidhātā dhāmāni veda bhuvanāni viśvā. Yo devānāṁ nāmadhā'eka'eva taṁ sampraśnaṁ bhuvanā yantyanyā.

Vishvakarma is the lord who is our father and creator, law-giver and sustainer, who knows all the regions of the universe, who is one and absolute yet holds the names of all the powers of nature and His own potential. In Him enter all the worlds, and He is the eternal question and mystery for all the conscientious souls.

28. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

तऽआयजन्त द्रविणꣳसमस्माऽऋषयः पूर्वे जरितारो न भूना । असूर्ते सूर्ते रजसि निषत्ते ये भूतानि समकृण्वन्निमानि ॥२८॥

Ta'āyajanta dravīṇaṁ samasmā'ṛṣayaḥ pūrve jaritāro na bhūnā. Asūrte sūrte rajasi niṣatte ye bhūtāni samakṛṇvannimāni.

They are the Rishis, visionaries of Divinity, who, like celebrants in worship, have offered songs and

libations of rich materials to Lord Vishvakarma and who, residing in known as well as in unknown worlds, have directed and attracted the mind and soul of living beings to the lord.

29. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

परो दिवा परऽएना पृथिव्या परो देवेभिरसुरैर्यदस्ति । कꣳस्विद् गर्भं प्रथमं दध्रऽआपो यत्र देवाः समपश्यन्त पूर्वे ॥२९॥

Paro divā para'enā pṛthivyā paro devebhi-rasurairyadasti. Kaṁsvid garbhaṁ prathamaṁ dadhra'āpo yatra devāḥ samapaśyanta pūrve.

The Lord Supreme, Brahma, is beyond the heavens, beyond this earth, beyond the gods of nature and beyond the evil and the lifeless. He is the One wherein the life-force bears the first grand and mysterious seed of the universe and whom the primordeal visionaries of divinity see directly as if face to face.

30. (Vishvakarma Devata, Vishvakarma Ṛshi)

तमिद् गर्भं प्रथमं दध्रऽआपो यत्र देवाः समगच्छन्त विश्वे। अजस्य नाभावध्येकमर्पितं यस्मिन्विश्वानि भुवनानि तस्थुः ॥३०॥

Tamid garbhaṁ prathamaṁ dadhra'āpo yatra devāḥ samagacchanta viśve. Ajasya nābhā-vadhyekamarpitaṁ yasmin viśvāni bhuvanāni tasthuḥ.

Therein surely the life-force bore that first seed of the universe wherein all the powers of nature and the visionary souls find their repose. He is the one sole lord

seated at the centre of the mother force, Prakriti, and he is the lord presiding over existence, wherein reside all the worlds of the universe.

31. (Vishvakarma Devata, Vishvakarma Ṛshi)

न तं विदाथ य ऽइमा जजानान्यद्युष्माकमन्तरं बभूव ।
नीहारेण प्रावृता जल्प्या चासुतृपऽउक्थशासश्चरन्ति ॥३१॥

Na taṁ vidātha ya'imā jajānānyadyuṣmākam-antaraṁ babhūva. Nīhāreṇa prāvṛtā jalpyā cāsutṛpa'ukthaśāsaścaranti.

You don't know Him who has created all these worlds. He is different and distant from you all, and yet within you all. People sunk in darkness roam around quoting scripture but serving their own selfish ends with empty words void of vision.

32. (Vishvakarma Devata, Bhuvanputro Vishvakarma Ṛshi)

विश्वकर्मा ह्यजनिष्ट देवऽआदिद् गन्धर्वोऽअभवद् द्वितीयः।
तृतीयः पिता जनितौषधीनामपां गर्भं व्यदधात्पुरुत्रा ॥३२॥

Viśvakarmā hyajaniṣṭa deva'ādidgandharvo' abhavad dvitīyaḥ. Tṛtīyaḥ pitā janit-auṣadhīnāmapāṁ garbhaṁ vyadadhāt purutrā.

Lord Vishvakarma, creator of the world, self-effulgent lord of light and life, first manifested in existence. Then after that was born the sun which holds the earth. The third was the cloud which, in its womb, holds the waters, offspring of the sky and the winds, vital air, and generates and sustains the herbs and trees in many ways.

33. (Indra Devata, Apratiratha Ṛshi)

आ॒शुः शिशा॑नो वृष॒भो न भी॒मो घ॑नाघ॒नः क्षोभ॑णश्चर्षणी॒-नाम् । सं॒क्र॒न्द॑नोऽनिमि॒षऽए॑कवी॒रः श॒तꣳसेना॑ऽअजयत्सा॒क-मिन्द्रः॑ ॥३३॥

Āśuḥ śiśāno vṛṣabho na bhīmo ghanāghanaḥ kṣobhaṇaścarṣaṇīnām. Saṁkrandano'nimiṣa' ekavīraḥ śataṁ senā'ajayat sākamindraḥ.

He alone is Indra, worthy to be commander of the army, who is swift and instant in action and wields blazing deadly weapons in readiness, who roars with strength like a bull and strikes fear, terror and panic in the enemy force, who is constantly watchful and a fearless challenger, who is a matchless hero, rallies the force at the call and with us comes out victorious over a hundred armies of the enemy.

34. (Indra Devata, Apratiratha Ṛshi)

सं॒क्र॒न्द॑नेनानिमि॒षेण॑ जि॒ष्णुना॑ युत्का॒रेण॑ दुश्च्यव॒नेन॑ धृ॒ष्णुना॑ । तदि॑न्द्रे॒ण जय॒त तत्स॑हध्वं॒ युधो॑ नर॒ इषु॑हस्तेन॒ वृष्णा॑ ॥३४॥

Saṁkrandanenānimiṣeṇa jiṣṇunā yutkāreṇa duścyavanena dhṛṣṇunā. Tadindreṇa jayata tatsahadhvaṁ yudho nara iṣuhastena vṛṣṇā.

Ye men of war, challenge, engage and defeat that enemy force and be victorious with that commander, Indra, bold and daring, alert and watchful, thirsting for victory, master of tactical deployment and engagement of forces, informidable, fully armed and overwhelming the enemy with a rain of arrows/bullets/missiles.

35. (Indra Devata, Apratiratha Ṛshi)

सऽइषुहस्तैः स निषङ्गिभिर्वशी सꣳस्त्रष्टा स युधऽइन्द्रो गणेन । सꣳसृष्टजित् सोमपा बाहुशर्ध्युग्रधन्वा प्रतिहिताभिरस्ता ॥३५॥

Sa'iṣuhastaiḥ sa niṣaṅgibhirvaśī saṁsraṣṭā sa yudha'indro gaṇena. Saṁsṛṣṭajit somapā bāhuśardhyugradhanvā pratihitābhirastā.

That warrior, router of the enemy, Indra, self-controlled, lover of exhilarating soma and defender of peace, creator and commander of the army, strong of arm, wielder of mighty weapons and awful marksman, supported by his well-selected and well-deployed army highly equipped with arms and armaments, defeats the collective forces of the enemies.

36. (Indra Devata, Apratiratha Ṛshi)

बृहस्पते परिदीया रथेन रक्षोहामित्राँ२॥ऽअपबाधमानः । प्रभञ्जन्त्सेनाः प्रमृणो युधा जयन्नस्माकमेद्ध्यविता रथानाम् ॥३६॥

Bṛhaspate pari dīyā rathena rakṣohā 'mitrāṁ' apabādhamānaḥ. Prabhañjantsenāḥ pramṛṇo yudhā jayannasmākamedhyavitā rathānām.

Brihaspati, commander of the mighty army, destroyer of the wicked, repulsing the enemy, routing his force and causing havoc all round by your chariot, you come out victorious over the violent and the evil in the battle. Be the protector and defender of our chariots and the wheels of the nation's economy.

37. (Indra Devata, Apratiratha Ṛshi)

बलविज्ञायः स्थविरः प्रवीरः सहस्वान् वाजी सहमानऽउग्रः। अभिवीरोऽअभिसत्वा सहोजा जैत्रमिन्द्र रथमातिष्ठ गोवित् ॥३७॥

Balavijñāyaḥ sthaviraḥ pravīraḥ sahasvān vājī sahamana' ugraḥ. Abhivīro'abhisatvā sahojā jaitramindra rathamātiṣṭha govit.

Indra, expert of army management, veteran tactician, admirable soldier, steadfast and resolute fighter, man of patience and endurance, mighty and victorious, fast and terrible, hero of heroes, admiration of the great and intelligent, lustrous and powerful, honoured by the victorious, master of effective communication and reconnaissance of territory, take to your chariot and ride across the earth, over the seas and into the skies.

38. (Indra Devata, Apratiratha Ṛshi)

गोत्रभिदं गोविदं वज्रबाहुं जयन्तमज्म प्रमृणन्तमोजसा । इमꣳसजाताऽअनु वीरयध्वमिन्द्रꣳसखायोऽअनु सꣳरभध्वम् ॥३८॥

Gotrabhidaṁ govidaṁ vajrabāhuṁ jayantamajma pramṛṇantamojasā. Imaṁ sajātā'anu vīrayadhvamindraṁ sakhāyo'anu saṁ rabhadhvam.

Friends, countrymen, children of mother earth, with all your might and main, follow this Indra, commander of the army, hand in hand. Join him in battle and display your valour and heroism with him who is a master of tactical code of signals and reconnaissance of enemy territory, wields the thunderbolt in hand,

breaks through the enemy lines, routs the forces, destroys the enemy and wins the battle.

39. (Indra Devata, Apratiratha Ṛshi)

अभि गोत्राणि सहसा गाहमानोऽदयो वीरः शतमन्युरिन्द्रः । दुश्च्यवनः पृतनाषाडयुध्योऽस्माकꣳसेना अवतु प्र युत्सु ॥३९॥

Abhi gotrāṇi sahasā gāhamāno'dayo vīraḥ śatamanyurindraḥ. Duścyavanaḥ pṛtanāṣāḍ-ayudhyo'smākaṁ senā avatu pra yutsu.

Indra, valiant commander, relentless warrior of a hundred fold righteous ardour, penetrating deep into enemy defences with his strength of armour, irresistible, invincible, victor of enemy forces, may direct and defend our army and lead it to victory.

40. (Indra Devata, Apratiratha Ṛshi)

इन्द्रोऽआसां नेता बृहस्पतिर्दक्षिणा यज्ञः पुरऽएतु सोमः। देवसेनानामभिभञ्जतीनां जयन्तीनां मरुतो यन्त्वग्रम् ॥४०॥

Indra'āsāṁ netā bṛhaspatirdakṣiṇā yajñaḥ pura' etu somaḥ. Devasenānāmabhibhañjatīnāṁ jayantīnāṁ maruto yantvagram.

The commander of those noble and enlightened armies which break down and conquer the forces of evil in life is Indra, a man of power and grandeur; he is Brihaspati, a man of grandeur, knowledge and magnanimity; he is Soma, the man of magnanimity, peace and joy; he is the candid expert on the right side of the nation; he is the clarion call for unity and progress, and he is the first among all to take the lead in advance in a crisis. At his call the Maruts, commandos of the first order, must storm the citadel of the enemy.

41. (Indra Devata, Apratiratha Ṛshi)

इन्द्रस्य वृष्णो वरुणस्य राज्ञऽआदित्यानाँ मरुताꣳशर्द्धऽउग्रम् । महामनसां भुवनच्यवानां घोषो देवानां जयतामुदस्थात् ॥४१॥

Indrasya Vṛṣṇo varuṇasya rājña' ādityānāṁ marutāṁ śarddha ugram. Mahāmanasāṁ bhuvanacyavānāṁ ghoṣo devānāṁ jayatāmudasthāt.

The battle cry of the bold and fierce army consisting of brilliant, stormy, magnanimous, noble and victorious soldiers of the powerful, virile and celebrated ruler should rise high to the sky shaking the enemy with fright.

42. (Indra Devata, Apratiratha Ṛshi)

उद्धर्षय मघवन्नायुधान्युत्सत्वनां मामकानां मनाꣳसि । उद् वृत्रहन्वाजिनां वाजिनान्युद्रथानां जयतां यन्तु घोषाः ॥४२॥

Uddharṣaya maghavannāyudhānyutsatvanāṁ māmakānāṁ manāṁsi. Udvṛtrahan vājināṁ vājinānyudrathānāṁ jayatāṁ yantu ghoṣāḥ.

Lord of power and glory, destroyer of the darkest enemy clouds, refine and sharpen the arms and armaments of our forces, boost the morale of our soldiers, accelerate the speed and raise the fire power of our horses and rockets, and let the roar of our victorious tanks and chariots rise to the skies and rend the clouds.

43. (Indra Devata, Apratiratha Ṛshi)

अस्माकमिन्द्रः समृतेषु ध्वजेष्वस्माकं याऽइषवस्ता जयन्तु। अस्माकं वीराऽउत्तरे भवन्त्वस्माँ२॥ऽउ देवाऽअवता हवेषु ॥४३॥

Asmākamindraḥ samṛteṣu dhvajeṣvasmākaṁ yā' isavastā jayantu. Asmākaṁ vīrā' uttare' bhavantvasmāň u devā 'avatā haveṣu.

When the flags fly high and the battle rages, may our leader and commander, Indra, and our arms and arrows be victorious. May our valiant warriors win and live happy ever after. May the noble scholars and sages and the warriors and tacticians protect us through the challenges and battles of life and life's values.

44. (Indra Devata, Apratiratha Ṛshi)

अमीषां चित्तं प्रतिलोभयन्ती गृहाणाङ्गान्यप्वे परेहि । अभि प्रेहि निर्दह हृत्सु शोकैरन्धेनामित्रास्तमसा सचन्ताम् ॥४४॥

Amīṣāṁ cittaṁ pratilobhayantī gṛhāṇāṅgā-nyapve parehi. Abhi prehi nirdaha hṛtsu śokairandhenāmitrāstamasā sacantām.

Valiant women's corps, dazzling and bewildering the mind of those enemies, engage their troops in action and overthrow them far. Advancing deep into their ranks, burn them at heart and afflict them so that they may regret and lie low covered with darkness and sorrow.

45. (Ishu Devata, Apratiratha Ṛshi)

अवसृष्टा परापत शरव्ये ब्रह्मसंशिते ।
गच्छामित्रान् प्रपद्यस्व मामीषां कञ्चनोच्छिषः॥४५॥

Avasṛṣṭā parā pata śaravye brahmasaṁśite. Gacchāmitrān pra padyasva mā'mīṣāṁ kaňcanocciṣaḥ.

Valiant women's corps, trained by the military experts of the Vedas, commanded and exhorted by the

leader, shooting like an arrow, go far and fall upon the enemies. Go deep and take them all, do not spare any one of them.

46. (Yoddha Devata, Apratiratha Ṛshi)

प्रेता॒ जय॑ता नर॒ऽइन्द्रो॑ व॒: शर्म॑ यच्छतु ।
उ॒ग्रा व॑: सन्तु बा॒हवो॑ऽनाधृ॒ष्या यथास॑थ ॥४६॥

Pretā jayatā nara'indro vaḥ śarma yacchatu.
Ugrā vaḥ santu bāhavo' nādhṛṣyā yathā'satha.

Valiant warriors, go, advance and win. May Indra grant you victory and joy. May your arms be strong and bold so that no one may be able to challenge you and you remain free and invincible.

47. (Marutah Devata, Apratiratha Ṛshi)

अ॒सौ या सेना॑ मरुत॒: परे॑षाम॒भ्यै॑ति न॒ऽओज॑सा॒ स्पर्द्ध॑माना।
तां गू॑हत॒ तम॒सापव्र॑तेन॒ यथा॒मीऽअ॒न्योऽअ॒न्यन्न जा॒नन् ॥४७॥

Asau yā senā marutaḥ pareṣāmabhyaiti na'ojasā spardhamānā. Tāṁ gūhata tamasā'pavratena yathā'mī'anyo'anyanna jānan.

Warriors, intelligent, bold and fierce, yonder is that army of the others, rivals, which marches upon us out of jealousy to surround and overcome us with all their might. Cover that with repellent smoke in utter darkness so that they may fail even to perceive each other.

48. (Indra Brihaspati, etc., Devata, Apratiratha Ṛshi)

यत्र॑ बा॒णाः स॒म्पत॑न्ति कु॒मा॒रा वि॒॑शि॒खाऽइ॑व । तत्र॒ऽइन्द्रो॒ बृह॒स्पति॒रदि॒॑ति॒: शर्म॑ यच्छतु वि॒श्वाहा॒ शर्म॑ यच्छतु ॥४८॥

Yatra bāṇāḥ sampatanti kumārā viśikhā'iva. Tanna'indro bṛhaspatiraditiḥ śarma yacchatu viśvāhā śarma yacchatu.

Where the arrows strike all round and young soldiers fall like children shorn of hair at play, there Indra, lord of power and glory, and Brihaspati, lord of this great world, and the Great Council of Mother Earth itself may grant us peace. May they grant us peace and well-being for all time.

49. (Soma Varuna Devah Devata, Apratiratha Ṛshi)

मर्मा॑णि ते॒ वर्म॑णा छादया॒मि॒ सोम॑स्त्वा॒ राजा॒मृते॒नानु॑-वस्ताम् । उ॒रोर्व॑रीयो॒ वरु॑णस्ते कृणोतु॒ जय॑न्तं॒ त्वानु॑ दे॒वा म॑दन्तु ॥४९॥

Marmāṇi te varmanā chādayāmi somastvā rājā'-mṛtenānuvastām. Urorvarīyo varuṇaste kṛṇotu jayantaṁ tvā'nu devā madantu.

Noble warrior, victorious hero, I cover your vital limbs with a protective armour. May Soma, lord of health and well-being, ruler of all, wrap you round in happiness and immortality. May Varuna, lord supreme, grant you honour greater than greatness itself. May all the noble powers of the earth bless you with joy, victorious one.

50. (Agni Devata, Apratiratha Ṛshi)

उदे॑नमुत्त॒रां न॒याग्ने॑ घृ॒तेनाहुत ।
रा॒यस्पोषे॑ण॒ सꣳसृ॑ज प्र॒जया॑ च ब॒हुं कृ॑धि ॥५०॥

Udenamuttarāṁ nayāgne ghṛtenāhuta. Rāya-spoṣeṇa saṁ sṛja prajayā ca bahuṁ kṛdhi.

Agni, lord of life and progress, invoked and

worshipped with libations of ghee and fragrant materials, take this yajamana, ruler, victor, to higher and higher states of honour and glory. Bless him with the wealth of life and good health. Let him rise and grow with a good family and noble children.

51. (Indra Devata, Apratiratha Ṛshi)

इन्द्रेमं प्रतरां नय सजातानामसद्वशी ।
समेनं वर्चसा सृज देवानां भागदाऽअसत् ॥५१॥

Indremaṁ pratarāṁ naya sajātānāmasadvaśī.
Samenaṁ varcasā sṛja devānāṁ bhāgadā'asat.

Indra, lord of power and glory, take this warrior victor to that high state of ethics and policy whereby he may rise to organise, control and rule over his fellow citizens, children of the mother land. Bless him with the light and lustre of life and learning so that he is able to do his duty to the noble people, powers of nature and God.

52. (Agni Devata, Apratiratha Ṛshi)

यस्य कुर्मो गृहे हविस्तमग्ने वर्द्धया त्वम् ।
तस्मै देवाऽअधि ब्रुवन्नयं च ब्रह्मणस्पतिः॥५२॥

Yasya kurmo gṛhe havistamagne vardhayā tvam.
Tasmai devā'adhi bruvannayaṁ ca brahmaṇaspatiḥ.

Agni, lord of light and learning, lead the man in whose home we perform the yajna to the high road of progress and prosperity. Let the noblest people speak high of him and to him. And so may this scholar of the Vedas speak to him and about him.

53. (Agni Devata, Apratiratha Ṛshi)

उदु॑ त्वा॒ विश्वे॑ दे॒वाऽअग्ने॒ भर॑न्तु चित्तिभिः।
स नो॑ भव शि॒वस्त्वꣳसु॒प्रती॑को वि॒भाव॑सुः॥५३॥

Udu tvā viśve devā'agne bharantu cittibhiḥ. Sa no bhava śivastvaṁ supratīko vibhāvasuḥ.

Agni, lord of power and glory, may all the noble people of the land with their heart and soul accept, approve, support and raise you to the heights. And you too, so high and noble, a very image of nobility and magnanimity, be good and kind to us.

54. (Disha directions Devata, Apratiratha Ṛshi)

पञ्च॒ दिशो॒ दैवी॑र्य॒ज्ञम॑वन्तु दे॒वीरपा॑मतिं दुर्म॒तिं बा॑धमानाः।
रा॒यस्पोषे॑ य॒ज्ञप॑तिमा॒भज॑न्ती रा॒यस्पोषे॒ऽअधि॑ य॒ज्ञोऽ-
अ॑स्थात् ॥५४॥

Pañca diśo daivīryajñamavantu devīrapāmatiṁ durmatiṁ bādhamānāḥ. Rayaspoṣe yajñapatimābhajantī rāyaspoṣe'adhi yajño'asthāt.

May all the five directions of space replete with the celestial generosity of nature protect and promote yajna. May the intelligent and pious women, brahmacharinis and wives of saints and scholars, preventing and dispelling ignorance and evil genius, supporting and serving the yajnapati in the growth of health and wealth, protect and promote yajna in the household.

May the yajna and the household be established in good health, wealth and progress in well-being.

55. (Agni Devata, Apratiratha Ṛshi)

समिद्धेऽअग्नावधि मामहानऽउक्थपत्रऽईड्यो गृभीतः।
तप्तं घर्मं परिगृह्यायजन्तोर्जा यद्यज्ञमयजन्त देवाः ॥५५॥

Samiddhe'agnāvadhi māmahāna'ukthapatra' īḍyo gṛbhītaḥ. Taptaṁ gharmaṁ parigṛhyāy-ajantorjā yadyajñamayajanta devāḥ.

That yajna, adorable, praiseworthy, flying high on the wings of Vaidic verses, accepted and honoured of yore, which the ancient sages performed with libations of boiled ghee into the flaming fire, that same yajna, noble people, you also accept and perform with the same devotion and enthusiasm.

56. (Agni Devata, Apratiratha Ṛshi)

दैव्याय धर्त्रे जोष्ट्रे देवश्रीः श्रीमनाः शतपयाः । परिगृह्य देवा यज्ञमायन् देवा देवेभ्योऽअध्वर्यन्तोऽअस्थुः ॥५६॥

Daivyāya dhartre joṣṭre devaśrīḥ śrīmanāḥ śatapayāḥ. Parigṛhya devā yajñamāyan devā devebhyo'adhvaryanto'asthuḥ.

Noble people sit with the noble people round the fire, performing yajna for the noble people in honour of the divine powers.

Let the noble people take to the noble yajamana, a man endowed with wealth of virtue, generosity of heart and plenty of sumptuous food and drink, and let them perform the yajna in honour of the heavenly lord, sustainer of the world and loving father of his children.

57. (Yajna Devata, Apratiratha Ṛshi)

वीतꣳहविः शमितꣳशमिता यजध्यै तुरीयो यज्ञो यत्र हव्यमेति।
ततो वाकाऽआशिषो नो जुषन्ताम् ॥५७॥

Vītaṁ haviḥ śamitaṁ śamitā yajadhyai tūrīyo yajño yatra havyameti. Tato vākā'āśiṣo no juṣantām.

The dynamic and blissful libations of fragrant materials, offered by the peace-loving yajamana into the yajna fire for the highest yajna of the fourth (turiya) order where the libations ultimately reach, from there the Vaidic voices and the blessings of yajna come and reach us.

58. (Agni Devata, Apratiratha Ṛshi)

सूर्यरश्मिर्हरिकेशः पुरस्तात्सविता ज्योतिरुदयाँ२॥ऽअजस्त्रम्। तस्य पूषा प्रसवे याति विद्वान्त्सम्पश्यन्विश्वा भुवनानि गोपाः॥५८॥

Sūryaraśmirharikeśaḥ purastātsavitā jyoti-rudayāṅ' ajasram. Tasya pūṣā prasave yāti vidvāntsampaśyan viśvā bhuvanāni gopāḥ.

Savita, lord creator, clothed in sun-rays, radiating the golden-green emanations (waves) of light is the light that arose at the dawn of creation. Lord omniscient, protector and sustainer, He goes on and on watching the worlds of existence.

In His creation, the man of science too goes on watching and watching, collecting the endless light of knowledge about the worlds of the universe.

59. (Aditya Devata, Vishvavasu Ṛshi)

विमानऽएष दिवो मध्यऽआस्तऽआपप्रिवान्रोदसीऽ-अन्तरिक्षम्। स विश्वाचीरभिचष्टे घृताचीरन्तरा पूर्वमपरं च केतुम्॥५९॥

Vimāna'eṣa divo madhya'āsta'āpaprivān rodasī' antarikṣam. Sa viśvācīrabhicaṣṭe ghṛtācīrantarā pūrvamaparaṁ ca ketum.

This sun, traversing like a divine car, remains in the midst of the regions of light and illuminates the heaven, the earth and the sky. It is the sustainer of the world, source treasure of waters, and watches and illuminates before, after and in-between (past, present and future).

60. (Aditya Devata, Apratiratha Ṛshi)

उक्षा समुद्रोऽअरुणः सुपर्णः पूर्वस्य योनिं पितुराविवेश । मध्ये दिवो निहितः पृश्निरश्मा विचक्रमे रजसस्पात्यन्तौ ॥६०॥

Ukṣā samudro'aruṇaḥ suparṇaḥ pūrvasya yoniṁ piturā viveśa. Madhye divo nihitaḥ pṛśniraśmā vi cakrame rajasaspātyantau.

The sun, seminal fertilizer of life, ocean of spatial waters, scarlet red at dawn, lord of manifold splendour, illuminator of the firmament, sustained in the midst of heaven, travels in space sustaining and binding the ends of the spheres and moving towards the womb of its original mother, eternal energy, from whence it came into being.

61. (Indra Devata, Madhuchhanda Sutajeta Ṛshi)

इन्द्रं विश्वाऽअवीवृधन्त्समुद्रव्यचसं गिरः। रथीतमꣳरथीनां वाजानाꣳसत्पतिं पतिम् ॥६१॥

Indraṁ viśvā'avīvṛdhantsamudravyacasaṁ giraḥ. Rathītamaṁ rathīnāṁ vājānāṁ satpatiṁ patim.

Wider than oceans of space, supreme over the commanding and blissful powers of existence, lord sustainer of the universal energies and nourishments, lord ordainer of the truth and reality of the world and Himself the supreme reality, all the voices of nature, humanity and divinity celebrate the only one omnipotent sovereign power, Indra.

62. (Yajna Devata, Vidhriti Ṛshi)

दे॒व॒हू॒र्य॒ज्ञऽआ च॑ वक्षत्सुम्न॒हू॒र्य॒ज्ञऽआ च॑ वक्षत् ।
यक्ष॑दु॒ग्निर्दे॒वो दे॒वाँ२॥ऽआ च॑ वक्षत् ॥६२॥

Devahūryajña'ā ca vakṣat sumnahūryajña'ā ca vakṣat. Yakṣadagnirdevo devāň'ā ca vakṣat.

Yajna is the divine power which calls forth the noblest powers and people to the congregation. May it raise the voice of truth and give us the divine message and save us from untruth. Yajna stimulates life with pleasure and well-being. May it inspire us with pleasure and well-being. The fire of yajna and the lord of light feeds the powers of nature. May it augment and enrich the treasures of the environment and bless us with the same divine gifts.

63. (Indra Devata, Vidhriti Ṛshi)

वाज॑स्य मा प्रस॒वऽउ॑द्ग्रा॒भेणोद॑ग्रभीत् ।
अधा॑ स॒पत्ना॒निन्द्रो॑ मे निग्रा॒भेणाध॑राँ२॥ऽअकः॥६३॥

Vājasya mā prasava'udgrābheṇodagrabhīt. Adhā sapatnānindro me nigrābheṇādharāň' akaḥ.

May Indra, lord creator of nourishment and energy and giver of knowledge, elevate me to the heights

of virtue with inspiration and ambition. And may he, for me, devalue the negative forces of jealousy and enmity with depression to the lowest depths towards elimination.

64. (Indragni Devate, Vidhriti Ṛshi)

उद्ग्राभं च निग्राभं च ब्रह्म देवाऽअवीवृधन् ।
अधा सपत्नानिन्द्राग्नी मे विषूचीनान्व्यस्यताम् ॥६४॥

Udgrābhaṁ ca nigrābhaṁ ca brahma devā' avīvṛdhan. Adhā sapatnānindrāgnī me viṣūcīnān vyasyatām.

May the powers of life strengthen and expand our capacity to rise high, and our capability to resist depression toward the fall. And may Indra, divine power, and Agni, divine light, throw out far off our dispersive tendencies and our jealousies and enmities.

65. (Agni Devata, Vidhriti Ṛshi)

क्रमध्वमग्निना नाकमुख्यꣳहस्तेषु बिभ्रतः।
दिवस्पृष्ठꣳस्वर्गत्वा मिश्रा देवेभिराध्वम् ॥६५॥

Kramadhvamagninā nākamukhyaṁ hasteṣu bibhrataḥ. Divaspṛṣṭhaṁ svargatvā miśrā devebhirādhvam.

By virtue of Agni, lord of knowledge, light and energy, act and rise to the heights of joy, holding the gifts of yajna in your hands. In the company of the noblest people, favoured by the generous powers of nature, reach the heavens of bliss and establish yourselves in the regions of light.

66. (Agni Devata, Vidhriti Ṛshi)

प्राचीमनु प्रदिशं प्रेहि विद्वानग्नेरग्ने पुरोऽअग्निर्भवेह ।
विश्वाऽआशा दीद्यानो वि भाह्यूर्जं नो धेहि द्विपदे चतुष्पदे ॥६६॥

Prācīmanu pradiśaṁ prehi vidvānagneragne puro' agnirbhaveha. Viśva'āśā dīdyāno vi bhāhyūrjaṁ no dhehi dvipade catuṣpade.

Agni, man of knowledge and power, go ahead and move eastward to the rising sun. In front of Agni, lord of light and power, be agni yourself, a brilliant man of the front rank here and now. Shine, and around yourself illuminate the environment and create food and energy for our fellow humans and our animals.

67. (Agni Devata, Vidhriti Ṛshi)

पृथिव्याऽअहमुदन्तरिक्षमारुहमन्तरिक्षाद्दिवमारुहम् ।
दिवो नाकस्य पृष्ठात् स्वर्ज्योतिरगामहम् ॥६७॥

Pṛthivyā'ahamudantarikṣamāruham antarikṣāddivamāruham. Divo nākasya pṛṣṭhāt svarjyotiragāmaham.

(With the knowledge of science and the discipline of yoga) I rise from the earth to the skies. From the skies, I rise to the regions of light, the sun. From the regions of the sun, lord of life and joy, I rise to the heavens, the regions of eternal bliss and light divine.

68. (Agni Devata, Vidhriti Ṛshi)

स्वर्यन्तो नापेक्षन्तऽआ द्याꣳरोहन्ति रोदसी ।
यज्ञं ये विश्वतोधारꣳसुविद्वाꣳसो वितेनिरे ॥६८॥

Svaryanto nāpekṣanta'ā dyāṁ rohanti rodasī. Yajñaṁ ye viśvatodhāraṁ suvidvāṁso vitenire.

Those virtuous men of knowledge who perform yajna and expand it, yajna which sustains the whole world, they expect nothing of the material world and, through yoga, rise above the earth and heaven and ascend to the regions of bliss and light divine.

69. (Agni Devata, Vidhriti Ṛshi)

अग्ने॒ प्रेहि॑ प्रथ॒मो दे॑वय॒तां चक्षु॑र्दे॒वाना॑मुत मर्त्या॑नाम् ।
इ॒यक्ष॑माणा॒ भृग्वृ॑भिः स॒जोषा॒ः स्व॒र्यन्तु॒ यज॑माना॒ः स्व॒स्ति॥६९॥

Agne prehi prathamo devayatāṁ cakṣurdevā-nāmuta martyānām. Iyakṣamāṇā bhṛgubhiḥ sajoṣāḥ svaryantu yajamānāḥ svasti.

Agni, man of knowledge and yajna, you are the first among men on way to godliness. You are the eye for the average humans as you have the vision of the men of divinity.

May the people of faith and love full of devotion dedicated to yajna and performing yajna with men of knowledge and vision of divinity enjoy peace and happiness and ascend to the heaven of bliss and life divine.

70. (Agni Devata, Kutsa Ṛshi)

नक्तो॒षासा॒ सम॑नसा॒ विरू॑पे धा॒पये॑ते॒ शिशु॒मेक॑ꣳसमी॒ची ।
द्यावा॒क्षामा॑ रु॒क्मोऽअ॒न्तर्वि भा॑ति दे॒वाऽअ॒ग्निं धार॑यन् द्रविणो॒दाः ॥७०॥

Naktoṣāsā samanasā virūpe dhāpayete śiśumekaṁ samīcī. Dyāvākṣāmā rukmo' antarvibhāti devā'agniṁ dhārayan draviṇodāḥ.

Just as the mother and the nurse, different of character and status but of equal mind and common

purpose, nurse one baby, so do the night and dawn, different in form as darkness and light but harmonious and equal of purpose, nurse one new born, the sun, Agni. The brilliant sun blazes between the earth and heaven as the source of light and symbol of cosmic yajna. Dedicated people who offer libations of holy materials sustain the yajna fire in honour of cosmic Agni for light and nourishment.

71. (Agni Devata, Kutsa Ṛshi)

अग्ने सहस्राक्ष शतमूर्द्धञ्छतं ते प्राणाः सहस्रं व्यानाः । त्वꣳसाहस्रस्य रायऽईꣳशिषे तस्मै ते विधेम वाजाय स्वाहा ॥७१॥

Agne sahasrākṣa śatamūrdhañchataṁ te prāṇāḥ sahasraṁ vyānāḥ. Tvaṁ sāhasrasya rāya īśiṣe tasmai te vidhema vājāya svāhā.

Agni, lord of a thousand eyes and hundred heads, hundred fold are your pranic energies of life, thousand-fold are your energies of action and volition in living beings and in nature. Thousand-fold is the wealth of the world you create and govern. To this generous lord of life and energy we offer our homage with libations into the fire with total dedication, without reservation.

72. (Agni Devata, Kutsa Ṛshi)

सुपर्णोऽसि गरुत्मान् पृष्ठे पृथिव्याः सीद । भासान्तरिक्षमापृण ज्योतिषा दिवमुत्तभान तेजसा दिशऽउद्दृꣳह ॥७२॥

Suparṇo'si garutmān pṛṣṭhe pṛthivyāḥ sīda. Bhāsā'ntarikṣamā pṛṇa jyotiṣā divamuttabhāna tejasā diśa'uddṛṁha.

Agni, lord of light and life, magnanimous of nature, settle on the face of the earth and bless it with

life. Fill the sky with light. Illuminate the heaven with light and glory. Enrich the directions of space with life and splendour.

73. (Agni Devata, Kutsa Ṛshi)

आ॒जुह्वा॑नः सु॒प्रती॑कः पु॒रस्ता॒दग्ने॒ स्वं योनि॒मासीद साधु॒या। अ॒स्मिन्त्स॒धस्थे॒ऽअध्युत्त॑रस्मि॒न् विश्वे॑ देवा॒ यज॑मानश्च सीदत ॥७३॥

Ājuhvānaḥ supratīkaḥ purastādagne svaṁ yonimāsīda sādhuyā. Asmintsadhasthe' adhyuttarasmin viśve devā yajamānaśca sīdata.

Agni, lord of light and life, invoked and invited in yajna, splendid and gracious in form, come and settle in your own seat in front, in the east. The yajamana and all the noble souls may sit and grace this home now as well as later. May Agni shower divine grace upon us, the yajamana, and all the noble souls in this life and hereafter.

74. (Savita Devata, Kanva Ṛshi)

ताꣳस॑वि॒तुर्वरे॑ण्यस्य चि॒त्रामाहं वृ॑णे सु॒म॒तिं वि॒श्वज॑न्याम्। यामस्य॒ कण्वो॒ अदु॑हत्प्रपी॒नाꣳस॒हस्र॑धारां॒ पय॑सा म॒हीं गाम् ॥७४॥

Tāṁ saviturvareṇyasya citrāmā'haṁ vṛṇe sumatiṁ viśvajanyām. Yāmasya kaṇvo aduhat-prapīnāṁ sahasradhārāṁ payasā mahīṁ gām.

I dedicate myself to this chosen Lord Savita's rich, generous and wonderful divine intelligence which gives a thousand showers of universal knowledge and which the man of vision distils from the mother knowledge of the Vedas just like milk from the great mother cow.

75. (Agni Devata, Gritsamada Ṛshi)

वि॒धेम॑ ते पर॒मे जन्म॑न्नग्ने वि॒धेम॒ स्तोमै॒रव॑रे स॒धस्थे॑ ।
यस्मा॒द्योनेरु॒दारि॑था॒ यजे॒ तं प्र त्वे ह॒वीꣳषि॑ जुहुरे॒ समि॑द्धे ॥७५॥

Vidhema te parame janmannagne vidhema stomairavare sadhasthe. Yasmādyonerudārithā yaje taṁ pra tve havīṅṣi juhure samiddhe.

Agni, supreme of manifestation in the highest region of existence, we honour and worship you. In this world, in this home, this side of that supreme region we celebrate and worship you. The place you emerge from, and the state whence you arise, we sanctify and love to join. And when you are ablaze in flames of glory, we offer fragrant libations in honour and homage to you.

76. (Agni Devata, Vasishtha Ṛshi)

प्रेद्धो॑ऽअग्ने दीदिहि पु॒रो नो॑ऽजस्र॒या सू॒र्म्या॒ यविष्ठ ।
त्वाꣳश॑श्वन्त॒ऽउप॑यन्ति॒ वाजाः॑ ॥७६॥

Preddho agne dīdihi puro no' jasrayā sūrmyā yaviṣṭha. Tvāṁ śaśvanta'upayanti vājāḥ.

Agni, brilliant and most youthful power, arise in flames and blaze with incessant waves of light right in front of us. And may a perpetual line of worshipful devotees and a continuous flow of fragrant food come to you in homage.

77. (Agni Devata, Parameshthi Ṛshi)

अग्ने॒ तम॒द्याश्व॒न्न स्तोमै॒ः क्र॒तु॒न्न भ॒द्रꣳ हृ॑दि॒स्पृश॑म् ।
ऋ॒ध्यामा॑ त॒ऽओहै॒ः ॥७७॥

Agne tamadyāśvanna stomaiḥ kratunna bhadraṁ hṛdispṛśam. Ṛdhyāmā ta'ohaiḥ.

Agni, like a beautiful horse, like a darling ambition nursed in the heart, like a blissful yajna sustained with holy chants, we celebrate you in the fire and perpetuate you with homage, and we pray we too may advance in life and virtue.

78. (Vishvakarma Devata, Vasishtha Ṛshi)

चित्तिं जुहोमि मनसा घृतेन यथा देवाऽइहागमन्वीति-होत्राऽऋतावृधः। पत्ये विश्वस्य भूमनो जुहोमि विश्वकर्मणे विश्वाहादाभ्यꣳहविः ॥७८॥

Cittiṁ juhomi manasā ghṛtena yathā devā' ihāgaman vītihotrā'ṛtāvṛdhaḥ. Patye viśvasya bhūmano juhomi viśvakarmaṇe viśvāhā' dābhyaṁ haviḥ.

With concentrated mind and thought I offer homage to Agni with libations in the fire, so that the noblest people, lovers of yajna and promoters of truth, come here (and join in homage for advancement. And in company) every day I offer sacred and intrepidable libations of havi to Vishvakarma, lord maker and sustainer of the great good universe.

79. (Agni Devata, Saptarshi Rshis)

सप्त तेऽअग्ने समिधः सप्त जिह्वाः सप्तऽऋषयः सप्त धाम प्रियाणि । सप्त होत्राः सप्तधा त्वा यजन्ति सप्त योनीरापृणस्व घृतेन स्वाहा ॥७९॥

Sapta te'agne samidhaḥ sapta jihvāḥ sapta' ṛṣayaḥ sapta dhāma priyāṇi. Sapta hotrāḥ saptadhā tvā yajanti sapta yonīrā pṛṇasva ghṛtena svāhā.

Agni, seven are the samidhas (sticks of sacred

fuel) whereby you rise and shine. Seven are your tongues of flame whereby you devour the food. Seven are the Rishis, visionaries of knowledge and piety who invoke you for homage. Seven are your darling places, contexts, wherein you love to shine and play. Seven are the priests who seven-ways do homage and seven-fold extend your blessings. Seven are the places, vedis, where from you manifest and grow. Fill all these places with ghee and your blessings, grow and prosper and let us too grow and prosper. This is the divine voice.

80. (Maruts Devata, Saptarshis Rshis)

शुक्रज्यौतिश्च चित्रज्यौतिश्च सत्यज्यौतिश्च ज्योतिष्माँश्च । शुक्रश्चऽऋतपाश्चात्यꣳहाः ॥८०॥

Śukrajyotiśca citrajyotiśca satyajyotiśca jyotiṣmāṅśca. Śukraśca'ṛtapāścātyaṁhāḥ.

Lord of pure light, and lord of wondrous light, and lord of the light of truth, and lord of light and the lord light itself, lord pure and immaculate, and the lord protector of truth, the Law and the cosmic yajna of existence and the lord sinless of infinite virtue is He.

(May the Maruts, heroes of the speed of lightning, grace our yajna).

81. (Maruts Devata, Saptarshi Rshis)

ईदृङ् चान्यादृङ् च सदृङ् च प्रतिसदृङ् च । मितश्च सम्मितश्च सभराः ॥८१॥

Īdṛṅ cānyādṛṅ ca sadṛṅ ca pratisadṛṅ ca. Mitaśca sammitaśca sabharāḥ.

Men of single vision, men of others' (objective) vision, men of comprehensive vision, men of discreet

vision, men of measure, men measured around by all, and men who support and sustain all — they are the men, they are the Maruts who succeed at top speed.

82. (Maruts Devata, Saptarshis Rshis)

ऋ॒तश्च॑ स॒त्यश्च॑ ध्रु॒वश्च॑ ध॒रुण॑श्च ।
ध॒र्त्ता च॑ विध॒र्त्ता च॑ विधार॒यः॥८२॥

Ṛtaśca satyaśca dhruvaśca dharuṇaśca. Dhartā ca vidhartā ca vidhārayaḥ.

The man of the knowledge of truth and law, the man of reality dedicated to truth, the man stable and steadfast, the man support-column of the stable and steadfast, the man who bears and forbears, the man who bears and forbears the variety of reality, and the man of versatility who faces all and bears all in a variety of ways — this man is one of the Maruts who move at top speed.

83. (Maruts Devata, Saptarshi Rshis)

ऋ॒त॒जिच्च॑ सत्य॒जिच्च॑ सेन॒जिच्च॑ सु॒षेण॑श्च ।
अन्ति॑मित्रश्च दू॒रेऽअ॑मित्रश्च ग॒णः॥८३॥

Ṛtajicca satyajicca senajicca suṣeṇaśca. Antimitraśca dūre'amitraśca gaṇaḥ.

The man master of the Law and reality, master of the truth of reality, master of his forces, the man with close friends around and the man whose enemies are few and far — this is the man, one of the Maruts, who wins at top speed, with his comrades.

84. (Maruts Devata, Saptarshis Rshis)

ईदृक्षासऽएतादृक्षासऽऊ षु णः सदृक्षासः प्रतिसदृक्षासऽएतन । मितासश्च सम्मितासो नोऽअद्य सभरसो मरुतो यज्ञेऽअस्मिन् ॥८४॥

Idṛkṣāsa'etādṛkṣāsa'ū ṣu ṇaḥ sadṛkṣāsaḥ pratisadṛkṣāsa'etana. Mitāsaśca sammitāso no'adya sabharaso maruto yajñe'asmin.

Men of this character and vision, men of similar character and vision, men of comprehensive character and vision, men of equal character and vision for everyone, men of balanced mind and men of definiteness and ascertainment in all matters — these are the Maruts among humanity who may, to-day, come and join this yajna of ours.

85. (Maruts Devata, Saptarshi Rshis)

स्वतवाँश्च प्रघासी च सान्तपनश्च गृहमेधी च । क्रीडी च शाकी चौज्जेषी ॥८५॥

Svatavāṅśca praghāsī ca sāntapanaśca gṛhamedhī ca. Krīḍī ca śākī cojjeṣī.

The man inherently valiant and firmly rooted, who maintains good health with nourishments, who endures and gives a hot pursuit to the enemy, who is dedicated to the home, who loves sports, is powerful, and who is ambitious to win, such a man is Marut, a live wire. May the Maruts join our yajna.

86. (Maruts Devata, Saptarshis Rshis)

इन्द्रं दैवीर्विशो मरुतोऽनुवर्त्मानोऽभवन्यथेन्द्रं दैवीर्विशो मरुतोऽनुवर्त्मानोऽभवन् । एवमिमं यजमानं दैवीश्च विशो मानुषीश्चानुवर्त्मानो भवन्तु ॥८६॥

Indraṁ daivīrviśo maruto'nuvartmāno'bhavan yathendraṁ daivīrviśo maruto'nuvartmāno'-bhavan. Evamimaṁ yajamānaṁ daivīśca viśo mānuṣīścānuvartmāno bhavantu.

The noble scholars of virtue and wisdom, the distinguished citizens and the smartest warriors should follow Indra, in the manner in which all noble scholars, noble citizens and smart warriors ought to follow Indra, the ruler of the land.

All the noble scholars, noble citizens and the smartest warriors should follow Indra, the ruler of the universe.

Similarly all the noble scholars, distinguished citizens and the average people should follow this yajamana.

(The ruler too should act and behave in a noble manner so that all the noble scholars, distinguished citizens and the average people follow him spontaneously and faithfully.)

87. (Agni Devata, Saptarshis Rshis)

इमꣳस्तनमूर्जस्वन्तं धयापां प्रपीनमग्ने सरिरस्य मध्ये ।
उत्सं जुषस्व मधुमन्तमर्वन्त्समुद्रियꣳसदनमाविशस्व ॥८७॥

Imaṁ stanamūrjasvantaṁ dhayāpāṁ prapīna-magne sarirasya madhye. Utsaṁ juṣasva madhumantamarvantsamudriyaṁ sadanamā-viśasva.

Agni, lord of light and power, in the midst of this world, drink of this nature's motherly breast of energy replete with the nectar of life. Foremost among the fastest heroes, drink deep at this fountain head of honey-

sweets. Enter this oceanic house of yajna, (expand and go round the world).

88. (Agni Devata, Gritsamada Ṛshi)

घृतं मिमिक्षे घृतमस्य योनिर्घृते श्रितो घृतम्वस्य धामं । अनुष्वधमावह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यम् ॥८८॥

Ghṛtaṁ mimikṣe ghṛtamasya yonirghṛte śrito ghṛtamvasya dhāma. Anuṣvadhamāvaha mādayasva svāhākṛtaṁ vṛṣabha vakṣi havyam.

I wish to mix and go deep into water/ghee for offering it into the fire. Fire arises from water/ghee, which is its birth-place. It is latent in water/ghee. Water/ghee is its place of rest. Prepare the materials for the libation and call up Agni. Generous power of rain shower, prepare the materials for the offering and make us all rejoice. (The indication is to prepare the waters and produce fire/energy from this rich source.)

89. (Agni Devata, Vamadeva Ṛshi)

समुद्रादूर्मिर्मधुमाँ२ ।ऽ उदारदुपाꣳशुना समममृतत्वमानट्। घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नाभिः॥८९

Samudrādūrmirmadhumāň'udāradupāmśunā samamṛtatvamānat. Ghṛtasya nāma guhyaṁ yadasti jihvā devānāmamṛtasya nābhiḥ.

Honey waves of energy arise from the sea/vedi and, mixing with the rays of the sun, ascend to a state of divine vitality. These rising waves are tongues of the gods (divine powers of nature), and the central birth-place of nectar. These are the mystical names of the mysterious but still scientific powers of ghrta/the sea through the process of yajna.

90. (Agni Devata, Vamadeva Ṛshi)

व॒यं नाम॒ प्र ब्र॑वामा घृ॒तस्या॒स्मिन् य॒ज्ञे धा॑रयामा॒ नमो॑भिः ।
उप॑ ब्र॒ह्मा शृ॑णवच्छ॒स्यमा॑नं॒ चतुः॑शृङ्गोऽवमीद् गौ॒रऽ-
एत॑त् ॥९०॥

Vayaṁ nāma pra bravāmā ghṛtasyāsmin yajñe dhārayāmā namobhiḥ. Upa brahmā śṛṇavacchasyamānaṁ catuḥsṛṅgo'vamīd gaura'etat.

In this yajna we chant and meditate upon the mystical name of 'yajna', of ghee, waters and the spirit of fertility, and with all reverence, salutations, faith and holy offerings, observe, perform and internalize yajna as name and as the creative act that it is. May Brahma, the presiding priest, man of the Vedas and generous teacher, hear the celebrated name and expound its meaning and value to others.

91. (Yajna Purusha Devata, Vamadeva Ṛshi)

च॒त्वारि॒ शृङ्गा॒ त्रयो॑ऽअस्य॒ पादा॒ द्वे शी॒र्षे स॒प्त हस्ता॑सोऽअस्य।
त्रिधा॑ ब॒द्धो वृ॑ष॒भो रो॑रवीति म॒हो दे॒वो मर्त्याँ॑२॥ऽ आवि॑वेश॥९१॥

Catvāri śṛṅgā trayo'asya pādā dve śirṣe sapta hastāso'asya. Tridhā baddho vṛṣabho roravīti maho devo martyāṅ'ā viveśa.

(i). Yajna is a purusha, a living person, a metaphor. Just as a person is a living human being, and he/she has a name which is identical with the person, so is yajna, a living act and a name, and the name-word is identical with the act. (1) This person, the living act of yajna, has four heads, the four Vedas. It has three legs/sessions: morning, mid-day and evening. It has two heads, the prayaniya ceremony (inauguration), and the udayaniya

ceremony (valediction or conclusion). It has seven arms in the form of seven chhandas, gayatri and other metres. It is tied three-ways, structured in three parts: Mantra, the original vedic texts, Brahmana, expositions containing rules and explanations, and kalpa, rules of ritual performance. It is Vrishabha, that which showers joy and prosperity. It roars with the voice of the Vedas. It is great, it is brilliant and divine, and it is seated in the deepest layers of the human mind.

(ii). Now the name 'Yajna', the word in language: It has four heads: Nama, nouns or substantives, Akhyata, the roots and verbs, Upasarga, the affixes, and Nipata, particles, indeclinables and irregulars. It has three legs: past, present and future tenses. It has two heads: the eternal Word and the structured words of language in use, and the word and its meaning (signification). It has seven arms: the seven cases and case endings or case forms. It is tied three ways: in the mind/intellect, in the chest, and in the throat/mouth. It is a Vrishabha, it showers the thoughts and emotions in communication, and it roars through the medium of sound. It is great, it is rich and brilliant and it is seated in the deepest layers of the human mind.

(This mantra gives a comprehensive abstract of the linguistic structure of any language, and on the basis of this abstract a universal grammar of human language, any form of it, can be written.)

92. (YajnaPurusha Devata, Vamadeva Ṛshi)

त्रिधा हितं पणिभिर्गुह्यमानं गविं देवासो घृतमन्वविन्दन् । इन्द्रऽएकꣳसूर्य एकञ्जजान वेनादेकꣳस्वधया निष्टतक्षुः॥९२॥

Tridhā hitaṁ paṇibhirguhyamānaṁ gavi devāso ghṛtamanvavindan. Indra' ekaṁ sūrya' ekaṁ jajāna venādekaṁ svadhayā niṣṭatakṣuḥ.

The mystique of yajna/ghee/waters, three-way hidden and three-way studied in quietude by knowledgeable people, the visionaries sought and found it in the cow, the Veda and nature. One was found and revealed by Indra, specialist of electric energy, one by the specialist of solar energy, and one was received from the scholars of the Vedas and enacted with oblations by the devotees of yajna.

93. (YajnaPurusha Devata, Vamadeva Ṛshi)

एताऽअर्षन्ति हृद्यात्समुद्राच्छतव्रजा रिपुणा नावचक्षे । घृतस्य धाराऽअभिचाकशीमि हिरण्ययो वेतसो मध्यऽआसाम् ॥९३॥

Etā'arṣanti hṛdyāt samudrācchatavrajā ripuṇā nāvacakṣe. Ghṛtasya dhārā'abhicākaśīmi hiraṇyayo vetaso madhya'āsām.

These waves of cosmic energy, these vibrations of the cosmic boom of the Word, issue from the oceanic depths of the Eternal Mind. In countless streams they flow all round, not even an enemy can deny them. And I, a soul wrapped in golden hue, stand in the midst of these waves like a reed and feel the power and the beatitude blowing through me.

94. (YajnaPurusha Devata, Vamadeva Ṛshi)

सम्यक् स्रवन्ति सरितो न धेनाऽअन्तर्हृदा मनसा पूयमानाः। एतेऽअर्षन्त्यूर्मयो घृतस्य मृगाऽईव क्षिपणोरीषमाणाः ॥९४॥

Samyak sravanti sarito na dhenā'antarhṛdā manasā pūyamānāḥ. Ete'arṣantyūrmayo ghṛtasya mṛgā'iva kṣipaṇorīṣamāṇāḥ.

These waves of divine energy, vibrations of the divine voice issue forth from yajna and, purified by the mind in faith, flow serene and quiet like streams through the heart within, away from the fluctuations of the outer world, as deer fly away from the fear of a tiger/hunter.

95. (YajnaPurusha Devata, Vamadeva Ṛshi)

सिन्धोरिव प्राध्वने शूघनाशो वातप्रमियः पतयन्ति यह्वाः। घृतस्य धाराऽअरुषो न वाजी काष्ठा भिन्दन्नूर्मिभिः पिन्वमानः॥९५॥

Sindhoriva prādhvane śūghanāśo vātapramiyaḥ patayanti yahvāḥ. Ghṛtasya dhārā'aruṣo na vājī kāṣṭhā bhindannūrmibhiḥ pinvamānaḥ.

The mighty streams of ghrita, waves of cosmic energy and vibrations of yajnic voice, issue forth (from the divine) and flow incessantly (into the universe) as the turbulent streams of a river blown upon by the wind hasten through their course and fall into the sea, or, as a fearless troop of horse breaking through the enemy defences goes forth to victory winning over the field with the speed of its motion in the heat of action.

96. (YajnaPurusha Devata, Vamadeva Ṛshi)

अभिप्रवन्त समनेव योषाः कल्याण्यः स्मयमानासोऽ-अग्निम्। घृतस्य धाराः समिधो नसन्त ता जुषाणो हर्यति जातवेदाः॥९६॥

Abhi pravanta samaneva yoṣāḥ kalyāṇyaḥ smayamānāso'agnim. Ghṛtasya dhārāḥ samidho nasanta tā juṣāṇo haryati jātavedāḥ.

Just like young women of equal mind and pleasing, noble and generous, smiling in festive mood, the streams of ghrita (ghee) flow from all round and

join Agni to feed the holy fuel. And Agni, pleased with the offering, blazes with heat and light.

So do the waves of energy and the vibrations of the divine voice of yajna meet the dedicated man who happily receives them and shines with the light of knowledge.

97. (YajnaPurusha Devata, Vamadeva Ṛshi)

कन्या३ऽइव वहतुमेतवा३उ३ऽअज्ज्यञ्जानाऽअभिचाकशीमि । यत्र सोमः सूयते यत्र यज्ञो घृतस्य धारा३ऽअभि तत्पवन्ते ॥९७॥

Kanyā'iva vahatumetavā'u añjyañjānā'abhi cākaśīmi. Yatra somaḥ sūyate yatra yajño ghṛtasya dhārā'abhi tat pavante.

Just as a lovely maiden dressed in luxurious finery at her wedding goes to meet her groom, so do the streams of ghrita flow from all sides to meet Agni where yajna is performed and soma is generated for the light and energy of life.

I perceive the flow of light and energy and I feel blest.

98. (YajnaPurusha Devata, Vamadeva Ṛshi)

अभ्यर्षत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत्त । इमं यज्ञं नयत देवता नो घृतस्य धारा मधुमत्पवन्ते ॥९८॥

Abhyarṣata suṣṭutiṁ gavyamājimasmāsu bhadrā draviṇāni dhatta. Imaṁ yajñaṁ nayata devatā no ghṛtasya dhārā madhumat pavante.

Powers of Divinity, bless us with creditable praise, plenty of food and drink and knowledge, and victory in the battles of life. Bless us with auspicious and excellent wealths of the world. Carry this yajna of ours to a noble finale. Let the honey streams of ghrita

flow to Agni in our homes.

99. (YajnaPurusha Devata, Vamadeva Ṛshi)

धामंन्ते विश्वं भुवनमधि श्रितमन्तः समुद्रे हृद्यन्तरायुषि ।
अपामनीके समिथे यऽआभृतस्तमश्याम मधुमन्तं तऽ-
ऊर्मिम् ॥९९॥

Dhāmaṁ te viśvaṁ bhuvanamadhi śritamantaḥ samudre hṛdyantarāyuṣi. Apāmanīke samithe ya' ābhṛtastamaśyāma madhumantaṁ ta'ūrmim.

Yajna Purusha, Agni, Lord of the universe, in your domain, under your law and power rests the entire world of existence. In this domain, whatever is contained in the oceans of space, in the splendour of the skies, in the heart, in life, in yajna, to that we may attain. May we have the taste of the honey-sweets of that cosmic yajna, may we have the feel of that universal energy.

इति सप्तदशोऽध्यायः ॥

CHAPTER–XVIII

1. (Agni Devata, Devas Ṛshis)

वाजश्च मे प्रसवश्च मे प्रयतिश्च मे प्रसितिश्च मे धीतिश्च मे क्रतुश्च मे स्वरश्च मे श्लोकश्च मे श्रवश्च मे श्रुतिश्च मे ज्योतिश्च मे स्वश्च मे यज्ञेन कल्पन्ताम् ॥१॥

Vājaśca me prasavaśca me prayatiśca me prasitiśca me dhītiśca me kratuśca me svaraśca me ślokaśca me śravaśca me śrutiśca me jyotiśca me svaśca me yajñena kalpantām.

By yajna, by the Grace of God, by virtue of our joint action, by virtue of my own performance: food is mine and energy is mine; prosperity is mine and the way to prosperity is mine; effort is mine and the will to effort is mine; management is mine and preservation is mine; faith is mine and firmness is mine; vision is mine and resolution is mine; freedom is mine and discipline is mine; praise is mine and the tongue is mine; the heard is mine and the spoken is mine; shruti (Veda) is mine and Smriti (law and tradition) is mine; light is mine and illumination is mine; joy is mine and supreme bliss is mine; all these may grow, all these be favourable; all these be auspicious for all, by yajna.

2. (Prajapati Devata, Devas Ṛshis)

प्राणश्च मेऽपानश्च मे व्यानश्च मेऽसुश्च मे चित्तं च मऽआधीतं च मे वाक् च मे मनश्च मे चक्षुश्च मे श्रोत्रं च मे दक्षश्च मे बलं च मे यज्ञेन कल्पन्ताम् ॥२॥

Prāṇaśca me' pānaśca me vyānaśca me' suśca me cittaṁ ca ma'ādhītaṁ ca me vāk ca me manaśca me cakṣuśca me śrotraṁ ca me dakṣaśca me balaṁ ca me yajñena kalpantām.

By yajna, by the Grace of God, by the blessings and goodwill of the community, and by virtue of my own discipline: my life and the breath of life, the outgoing air and systemic cleansing, the joints and suppleness of the body, my will to live and the spirit of joy, my mind and my memory, my resolution and meditation, my speech and listening, my thought and self-image, my eye and love of direct truth, my ear and search for confirmation, my expertise and my smartness, my strength and prowess, all these may grow, be favourable and auspicious for all, by yajna.

3. (Prajapati Devata, Devas Ṛshis)

ओजश्च मे सहश्च मऽआत्मा च मे तनूश्च मे शर्म च मे वर्म च मेऽङ्गानि च मेऽस्थीनि च मे परूꣳषि च मे शरीराणि च मऽआयुश्च मे जरा च मे यज्ञेन कल्पन्ताम् ॥३॥

Ojaśca me sahaśca ma' ātmā ca me tanūśca me śarma ca me varma ca me' ṅgāni ca me' sthīni ca me parūṅṣi ca me śarīrāṇi ca ma' āyuśca me jarā ca me yajñena kalpantām.

My vigour and my power, my victory and my moral courage, my soul and my potential, my body and health, my home and my family, my defence and my weapons, my limbs and their functions, my bones and my blood, my generation and my vitality, the bodies and health of my people, my life and longevity, my old age and self-dependence, all these may grow, be good

and auspicious, for me and for all by yajna, observance of Dharma, law and joint and individual discipline.

4. (Prajapati Devata, Devas Ṛshis)

ज्यैष्ठ्यं च म॒ऽआधिपत्यं च मे म॒न्युश्च॑ मे॒ भाम॑श्च॒ मेऽम॑श्च॒ मेऽम्भ॑श्च मे जे॒मा च॑ मे महि॒मा च॑ मे वरि॒मा च॑ मे प्रथि॒मा च॑ मे वर्षि॒मा च॑ मे द्राघि॒मा च॑ मे वृ॒द्धं च॑ मे॒ वृद्धि॑श्च मे य॒ज्ञेन॑ कल्पन्ताम् ॥४॥

Jyaiṣṭhyaṁ ca ma' ādhipatyaṁ ca me manyuśca me bhāmaśca me'maśca me'mbhaśca me jemā ca me mahimā ca me varimā ca me prathimā ca me varṣimā ca me drāghimā ca me vṛddhaṁ ca me vṛddhiśca me yajñena kalpantām.

By yajna, joint action and observance of Dharma and law, community and participative discipline of my freedom : my fame and my wealth, my self-rule and my ruler, my passion and my love of peace, my righteous anger and moral discipline, my honour and my sense of justice, my waters and my fruitfulness, my valour and my victories, my grandeur and my reputation, my greatness and my conduct, my expansion and my domain, my seniority and my humility, my loftiness and my depth, my riches and sense of values, my growth and sense of limitations, all these may be strong and firm, grow and be good for me and for all, by yajna.

5. (Prajapati Devata, Devas Ṛshis)

स॒त्यं च॑ मे श्र॒द्धा च॑ मे॒ जग॑च्च मे॒ धनं॑ च मे॒ विश्वं॑ च मे॒ मह॑श्च मे क्री॒डा च॑ मे॒ मोद॑श्च मे जा॒तं च॑ मे जनि॒ष्यमा॑णं च मे सू॒क्तं च॑ मे सुकृ॒तं च॑ मे य॒ज्ञेन॑ कल्पन्ताम् ॥५॥

Satyaṁ ca me śraddhā ca me jagacca me dhanaṁ ca me viśvaṁ ca me mahaśca me krīḍā ca me modaśca me jātaṁ ca me janiṣyamāṇaṁ ca me sūktaṁ ca me sukṛtaṁ ca me yajñena kalpantām.

By yajna, Grace of God and observance of Dharma: Truth is mine and the good of all is mine to work for, faith is mine and the reason and basis of faith is mine, the dynamic world is mine and the sense of change is mine, the wealth is mine and the sense of value is mine, all life is mine and all its opportunities are mine, glory is mine and the respect for glory is mine, fun is mine and games are mine, joy of the world is mine and the freedom of liberation is mine, all that is born is mine and I am for it, all that is being created is for me and I am for it, all that will be created will be for me and I shall be for it, all that has been said well is for me and I am for it, all that has been well done is for me and I am for it, all these and all my good words, thoughts and deeds may grow and be firm and favourable for me and for all by virtue of yajna.

6. (Prajapati Devata, Devas Ṛshis)

ऋ॒तं च॑ मे॒ऽमृ॑तं च मेऽय॒क्ष्मं च॒ मेऽना॑मयच्च मे जी॒वातु॑श्च मे दीर्घायु॒त्वं च॑ मेऽनमि॒त्रं च॒ मेऽभ॑यं च मे सु॒खं च॑ मे॒ शय॑नं च मे सू॒षाश्च॑ मे सु॒दिनं॑ च मे य॒ज्ञेन॑ कल्पन्ताम्॥६॥

Ṛtaṁ ca me'mṛtaṁ ca me'yakṣmaṁ ca me'-nāmayacca me jīvātuśca me dīrghāyutvaṁ ca me' namitraṁ ca me' bhayaṁ ca me sukhaṁ ca me śayanaṁ ca me sūṣāśca me sudinaṁ ca me yajñena kalpantām.

My knowledge and practice of truth and Dharma,

my immortal spirit and meditation, my freedom from illness and exercise, my freedom from suffering and my medication, my vitality and tonics, my longevity and yoga, my freedom from enmity and love for all, my freedom from fear and self-confidence, my joy and means of comfort, my sleep and freedom from tension, my beautiful dawn and early prayers, my happy day and good fortune, may all these grow, be firm and favourable for all and for me by yajna, corporate action and the Grace of God.

7. (Prajapati Devata, Devas Ṛshis)

यन्ता च मे धर्ता च मे क्षेमश्च मे धृतिश्च मे विश्वं च मे महश्च मे संविच्च मे ज्ञात्रं च मे सूश्च मे प्रसूश्च मे सीरं च मे लयश्च मे यज्ञेन कल्पन्ताम् ॥७॥

Yantā ca me dhartā ca me kṣemaśca me dhṛtiśca me viśvaṁ ca me mahaśca me saṁvicca me jñātraṁ ca me sūśca me praśūca me sīraṁ ca me layaśca me yajñena kalpantām.

My ruler and my observance of the rules, my sustainer and supports, my security and the protector, my constancy and self-protection, my world around and my behaviour, my nobility and noble actions, my awareness and self-knowledge, my field of specialisation and my achievement, my inspiration and initiative, my potency of generation and my children, my agriculture and the farmers, my house and my property, all these may grow, be strong and firm and good and auspicious for me and for all by yajna, personal endeavour, corporate action and the Grace of God.

8. (Atma Devata, Devas Ṛshis)

शं च॑ मे॒ मय॑श्च मे प्रि॒यं च॑ मेऽनुका॒मश्च॑ मे॒ काम॑श्च मे सौमन॒सश्च॑ मे॒ भग॑श्च मे॒ द्रवि॑णं च मे भ॒द्रं च॑ मे॒ श्रेय॑श्च मे॒ वसी॑यश्च मे॒ यश॑श्च मे य॒ज्ञेन॑ कल्पन्ताम् ॥८॥

Śaṁ ca me mayaśca me priyaṁ ca me'-nukāmaśca me kāmaśca me saumanasaśca me bhagaśca me draviṇaṁ ca me bhadraṁ ca me śreyaśca me vasīyaśca me yaśaśca me yajñena kalpantām.

My peace and well-being, and my comfort and happiness, and my love, and my desire, and my ambition, and the good cheer of my mind, and my dignity, and my wealth, and my worldly good, and my ultimate good, and my advancement, and my honour and glory, may all these grow and be good and auspicious by yajna for all.

9. (Atma Devata, Devas Ṛshis)

ऊर्क् च॑ मे सू॒नृता॑ च मे॒ पय॑श्च मे॒ रस॑श्च मे घृ॒तं च॑ मे॒ मधु॑ च मे॒ सग्धि॑श्च मे॒ सपी॑तिश्च मे कृ॒षिश्च॑ मे॒ वृष्टि॑श्च मे॒ जैत्रं॑ च म॒ऽऔद्भिद्यं॑ च मे य॒ज्ञेन॑ कल्पन्ताम् ॥९॥

Ūrk ca me sūnṛtā ca me payaśca me rasaśca me ghṛtaṁ ca me madhu ca me sagdhiśca me sapītiśca me kṛṣiśca me vṛṣṭiśca me jaitraṁ ca ma'audbhidyaṁ ca me yajñena kalpantām.

And my food pure and delicious, and my speech true and pleasing, and my milk and drink, and my tonics and herbal essences, and my ghrita and butter, and my honey and sweets, and my food and dessert, and my drinks and dressings, and my farming and special breeding, and the rains for us and the libations, and our man-power and our accomplishments, and our minerals

and the tonic roots, may all these grow and be good and firm and auspicious by yajna for all.

10. (Atma Devata, Devas Ṛshis)

र॒यिश्च॑ मे॒ रा॑यश्च मे पु॒ष्टं च॑ मे॒ पु॒ष्टिश्च॑ मे व्॒रि॒भु च॑ मे प्र॒भु च॑ मे पू॒र्णं च॑ मे पू॒र्णत॑रं च मे॒ कु॒यव॑ं च॒ मेऽक्षि॑तं च॒ मेऽन्न॑ं च॒ मेऽक्षु॑च्च मे य॒ज्ञेन॑ कल्पन्ताम् ॥१०॥

Rayiśca me rāyaśca me puṣṭaṁ ca me puṣṭiśca me vibhu ca me prabhu ca me pūrṇaṁ ca me pūrṇataraṁ ca me kuyavaṁ ca me'kṣitaṁ ca me'nnaṁ ca me' kṣucca me yajñena kalpantām.

My wealth of knowledge and power of action, my wealth of possessions and all round prosperity, my health and growth, our public health and nourishment, my mental expansion and intellectual growth, my self-mastery and meditation, my fulfilment and its relevance to life, my worldly advancement and philanthropy, my management of damage and pollution of crops, my foods and my delicacies, and our management of hunger and thirst and shortages, may all these grow and be strong and auspicious for all by yajna.

11. (Shrimadatma Devata, Devas Ṛshis)

व्॒रि॒त्तं च॑ मे॒ वेद्यं॑ च मे॒ भू॒तं च॑ मे भव्॒रि॒ष्यच्च॑ मे सु॒गं च॑ मे सुप॒थ्यं॑ च मऽऋ॒द्धं॑ऽ च॑ म॒ऽऋ॒द्धिश्च॑ मे क्लृ॒प्तं च॑ मे॒ क्लृ॒प्तिश्च॑ मे म॒तिश्च॑ मे सुम॒तिश्च॑ मे य॒ज्ञेन॑ कल्पन्ताम् ॥११॥

Vittaṁ ca me vedyaṁ ca me bhūtaṁ ca me bhaviṣyacca me sugaṁ ca me supathyaṁ ca ma'ṛddhaṁ ca ma'ṛddiśca me klṛptaṁ ca me klṛptiśca me matiśca me sumatiśca me yajñena kalpantām.

All my thought and whatever I have thought out, all that I know and ought to know, my past and my present, all my future and all my timeless, all my short-cuts and my proper actions, my treatments and my diagnoses, my riches and my achievement, my spiritual wealth and my fulfilments, my intentions and my imaginations, my reflections and my reasons, my understanding and my analyses, my intelligence and my faith and commitments, all these may grow, and be strong and auspicious by yajna for all.

12. (Dhanyada Atma Devata, Devas Ṛshis)

व्रीहयश्च मे यवाश्च मे माषाश्च मे तिलाश्च मे मुद्गाश्च मे खल्वाश्च मे प्रियङ्गवश्च मेऽणवश्च मे श्यामाकाश्च मे नीवाराश्च मे गोधूमाश्च मे मसूराश्च मे यज्ञेन कल्पन्ताम् ॥१२॥

Vrīhayaśca me yavāśca me māṣāśca me tilāśca me mudgāśca me khalvāśca me priyaṅgavaśca me' ṇavaśca me śyāmākāśca me nīvārāśca me godhūmāśca me masūrāśca me yajñena kalpantām.

My paddy and rice, and my barley, and my beans, and my sesamums, and my mungo beans, and my legumins, and my long pepper, and my small grains, and my millet, and my wild grains, and my wheat, and my lentils and all other grains, and their preparations, may all these grow in plenty, rich and delicious, by yajna and scientific treatment for all.

13. (Ratnavandhanavanatma Devata, Devas Ṛshis)

अश्मा च मे मृत्तिका च मे गिरयश्च मे पर्वताश्च मे सिकताश्च मे वनस्पतयश्च मे हिरण्यं च मेऽयश्च मे श्यामं च मे लोहञ्च मे सीसं च मे त्रपु च मे यज्ञेन कल्पन्ताम् ॥१३॥

Aśmā ca me mṛttikā ca me girayaśca me parvatāśca me sikatāśca me vanaspatayaśca me hiraṇyaṁ ca me' yaśca me śyāmaṁ ca me lohaṁ ca me sīsaṁ ca me trapu ca me yajñena kalpantām.

Our stones and gems, and our clay and its varieties, and our clouds and crops, and our mountains and hills and valleys, and our sands and pebbles, and our herbs and trees, and our gold and minerals, and our iron and steels, and our sapphires and other gems, and our copper and bronze, and our lead and its varieties, and our zinc and brass, all these may develop by the yajna of scientific treatment and grow good and auspicious for all of us.

14. (Agnyadiyukta atma Devata, Devas Ṛshis)

अग्निश्च मऽआपश्च मे वीरुधश्च मऽओषधयश्च मे कृष्टपच्याश्च मेऽकृष्टपच्याश्च मे ग्राम्याश्च मे पशवऽआरण्याश्च मे वित्तञ्च मे वित्तिश्च मे भूतञ्च मे भूतिश्च मे यज्ञेन कल्पन्ताम् ॥१४॥

Agniśca ma'āpaśca me vīrudhaśca ma'oṣadhayaśca me kṛṣṭapacyāśca me' kṛṣṭapacyāśca me grāmyāśca me paśava'āraṇyāśca me vittaṁ ca me vittiśca me bhūtaṁ ca me bhūtiśca me yajñena kalpantām.

My fire (heat) and electricity, and my waters and

aquatic wealth, and my shrubs and creepers, and my herbs and trees, and my cultivated grains and specialities, and my wild fruits and berries, and my domestic animals and pets, and my wild beasts and animals, and my wealth and dearest possessions, and the sweets and dear forms of my past and present, and my honour and glory and all the efforts required, all these may develop and grow auspicious for all of us, by yajna.

15. (Dhanadiyukta atma Devata, Devas Ṛshis)

वसु॑ च मे वस॒तिश्च॑ मे॒ कर्म॑ च मे॒ शक्ति॑श्च॒ मेऽर्थ॑श्च म॒ऽएम॑श्च मऽइ॒त्या च॑ मे॒ गति॑श्च मे य॒ज्ञेन॑ कल्पन्ताम्॥१५॥

Vasu ca me vasatiśca me karma ca me śaktiśca me'rthaśca ma'emaśca ma'ityā ca me gatiśca me yajñena kalpantām.

My assets and articles, and my house and community, and my work and workers, and my power and love, and my capital and the subscribers, and my management and knowledge and competence, and my working and technique, and my progress and new ventures, all may develop and grow auspicious by managerial yajna.

16. (Agni adividyavid atma Devata, Devas Ṛshis)

अ॒ग्निश्च॑ म॒ऽइन्द्र॑श्च मे॒ सोम॑श्च म॒ऽइन्द्र॑श्च मे सवि॒ता च॑ म॒ऽइन्द्र॑श्च मे॒ सर॑स्वती च म॒ऽइन्द्र॑श्च मे पू॒षा च॑ म॒ऽइन्द्र॑श्च मे॒ बृह॒स्पति॑श्च म॒ऽइन्द्र॑श्च मे य॒ज्ञेन॑ कल्पन्ताम् ॥१६॥

Agniśca ma'indraśca me somaśca ma'indraśca me savitā ca ma'indraśca me sarasvatī ca ma' indraśca me pūṣā ca ma'indraśca me bṛhaspatiśca ma'indraśca me yajñena kalpantām.

Agni, solar energy and magnetic force of the earth is mine, and Indra, lord controller of power and energy is mine. Soma, nature's power of rain and generosity is mine, and Indra, lord justice controller of rain and generosity is mine. Savita, power of generation and prosperity is mine, and Indra, lord and controller of generation and prosperity is mine. Saraswati, divine spirit of knowledge, art, and the system of education is mine, and Indra, lord and power controller of the value and application of knowledge is mine. Pusha, power of food and production is mine, and Indra, enlightened controller of good nourishment and production is mine. Brihaspati, great lord of social activity, manners and culture is mine, and Indra, lord controller of social and moral values is mine. May all these powers of nature and society for development, direction and control grow strong and auspicious for me and for all by yajna, social action in unison, enlightened guidance and by the Grace of God.

17. (Mitra-aishvaryavan atma Devata, Devas Ṛshis)

मि॒त्रश्च॑ म॒ऽइन्द्र॑श्च मे॒ वरु॑णश्च म॒ऽइन्द्र॑श्च मे धा॒ता च॑ म॒ऽइन्द्र॑श्च मे॒ त्वष्टा॑ च म॒ऽइन्द्र॑श्च मे म॒रुत॑श्च म॒ऽइन्द्र॑श्च मे॒ विश्वे॑ च मे दे॒वाऽइन्द्र॑श्च मे य॒ज्ञेन॑ कल्पन्ताम् ॥१७॥

Mitraśca ma'indraśca me varuṇaśca ma'indraśca me dhātā ca ma'indraśca me tvaṣṭā ca ma' indraśca me marutaśca ma indraśca me viśve ca me devā'indraśca me yajñena kalpantām.

Mitra, my pranic energy of breath and energy of the system, and Indra, my lustre and electric energy; and Varuna, pranic energy of the throat and blood circulation, and Indra, solar energy of sustenance; and Dhata, my

controller and ordainer, and Indra, giver of prosperity; and Tvashta, catalytic energy of my system, and my endeavour, and Indra, the breaker of my negative forces and giver of scientific energy; and the Maruts, cosmic wind and body vitality, and Indra, universal energy and its scientific use; and all the powers of nature such as earth and great powers of humanity, and Indra, lord giver of all glory and success; may all these powers grow strong and auspicious for me and for all by yajna, joint action in the service of nature and by the Grace of God.

18. (Rajya-aishvaryadiyukta atma Devata, Devas Ṛshis)

पृथिवी च म ऽइन्द्रश्च मेऽन्तरिक्षं च म ऽइन्द्रश्च मे द्यौश्च म ऽइन्द्रश्च मे समाश्च म ऽइन्द्रश्च मे नक्षत्राणि च म ऽइन्द्रश्च मे दिशश्च म ऽइन्द्रश्च मे यज्ञेन कल्पन्ताम् ॥१८॥

Pṛthivī ca ma'indraśca me'ntarikṣaṁ ca ma' indraśca me dyauśca ma'indraśca me samāśca ma'indraśca me nakṣatrāṇi ca ma'indraśca me diśaśca ma indraśca me yajñena kalpantām.

The earth and her fertility, and the power that controls and regulates that fertility; the sky and the riches that exist therein, and the powers that control those riches to shower on the earth; and the regions of light and the energy therein, and the sun that presides over the light; and the yearly rounds of time and its divisions and their effects, and the supreme lord of time; and the stars and planets and their movements with their effects on our environment, and the operative powers of natural law that control the movements; and the directions of space and the currents of wind and energy therein, and the powers that control the weather and the atmosphere; may all these regions of space and heavenly bodies and

the operations of mother Prakriti grow strong and firm and be good and auspicious for me and all by yajna, the process of replenishment, renewal and enrichment.

19. (Padarthavid atma Devata, Devas Ṛshis)

अꣳशुश्चं मे र॒श्मिश्च॒ मेऽदा॑भ्यश्च॒ मेऽधि॑पतिश्च मऽ उपा॒ꣳशुश्चं मेऽन्तर्या॒मश्चं मऽऐन्द्रवाय॒वश्चं मे मैत्रा-वरु॒णश्चं मऽआश्वि॒नश्चं मे प्रतिप्र॒स्थान॑श्च मे शु॒क्रश्चं मे म॒न्थी चं मे य॒ज्ञेन॑ कल्पन्ताम् ॥१९॥

Aṁśuśca me raśmiśca me'dābhyaśca me'-dhipatiśca ma' upāṁśuśca me'ntaryāmaśca ma' aindravāyavaśca me maitrāvaruṇaśca ma' āśvinaśca me pratiprasthānaśca me śukraśca me manthī ca me yajñena kalpantām.

The pervasive sun and its light, and the foods ripened by the sun rays, the fearless man and the protector of the law-abiding, and the presiding power and the office thereof, and my holy-chant in meditation and concentration on the secrets of mysteries, my mid-breath and inner strength, my vital heat that controls the winds and electric currents of the body system and the water, the pranic vitality related to prana and udana (breath and the upper motions of energy wind), and the inner light between the solar and the lunar plexi and its effects on health, and the energy for movement and my movements, and my purity of mind and vital energy, and my churner and dairy foods and apparatuses, may all these grow strong and be good and auspicious for me and for all by yajna.

20. (Yajna-anushthanatma Devata, Devas Ṛshis)

आग्रयणश्च मे वैश्वदेवश्च मे ध्रुवश्च मे वैश्वानरश्च मऽऐन्द्राग्नश्च मे महावैश्वदेवश्च मे मरुत्वतीयाश्च मे निष्केवल्यश्च मे सावित्रश्च मे सारस्वतश्च मे पात्नीवतश्च मे हारियोजनश्च मे यज्ञेन कल्पन्ताम् ॥२०॥

Āgrayaṇaśca me vaiśvadevaśca me dhruvaśca me vaiśvānaraśca ma aindrāgnaśca me mahāvaiśvadevaśca me marutvatīyāśca me niṣkevalyaśca me sāvitraśca me sārasvataśca me pātnīvataśca me hāriyojanaśca me yajñena kalpantām.

My special yajna of the month of Margashirsha, and my guests of this noble assembly at the yajna, and my settled behaviour and universal hospitality and reverence, and my yajna for the development of wind and fire energy, and my reverence for the noblest people of the world, and my dedication to the yajna of the liberation stage of yoga, and my yajna for solar energy, and my dedication to the eminent scholars of science and literature, and my love and regard for the married couples, and my travels, transport and transporters, may all these grow and be good and auspicious for me and for all by yajna.

21. (Yajnangavanatma Devata, Devas Rshis)

स्रुचश्च मे चमसाश्च मे वायव्यानि च मे द्रोणकलशश्च मे ग्रावाणश्च मेऽधिषवणे च मे पूतभृच्च मऽआधवनीयश्च मे वेदिश्च मे बर्हिश्च मेऽवभृथश्च मे स्वगाकारश्च मे यज्ञेन कल्पन्ताम् ॥२१॥

Srucaśca me camāsāśca me vāyavyāni ca me droṇakalaśaśca me grāvāṇaśca me'dhiṣavaṇe ca me pūtabhṛcca ma'ādhavanīyaśca me vediśca me barhiśca me'vabhṛthaśca me svagākāraśca me yajñena kalpantām.

My ladles and their cleaning, my bowls and their contents, my aerial apparatuses and their maintenance and function, and my soma vessels, and my urns and jugs, and my stone presses and mortars and pestles, and my handpress and the soma plants, and my urns of pure soma, and the vessels for clearing and filtering soma, and the yajna altar, and my holy grass and the feather broom, and my holy bath and ablutions, and my valedictory chant of joy at the completion of yajna : may all these grow and be good and auspicious for me and for all by yajna.

22. (Yajnavanatma Devata, Devas Ṛshis)

अग्निश्च॑ मे घ॒र्मश्च॑ मे॒ऽर्कश्च॑ मे॒ सूर्य॑श्च मे प्रा॒णश्च॑ मेऽश्वमे॒धश्च॑ मे पृथि॒वी च॒ मेऽदि॑तिश्च मे॒ दिति॑श्च मे॒ द्यौश्च॑ मे॒ऽङ्गुल॑यः शक्व॒रयो॒ दिश॑श्च मे य॒ज्ञेन॑ कल्पन्ताम् ॥२२॥

Agniśca me gharmaśca me'rkaśca me sūryaśca me prāṇaśca me'śvamedhaśca me pṛthivī ca me'ditiśca me ditiśca me dyauśca me'ṅgulayaḥ śakvarayo diśaśca me yajñena kalpantām.

My fire and my use of fire, my hymns of worship and the singers, my passion and cool of mind, my sunlight and my warmth of living, my vital breath and air-energy, my nation and its policy and governance, my earth mother and her riches, my ethics and self-control, my imperishable wealth and my earthly life,

my spiritual light and my days and nights, my fingers and their hold and my powers and potentials, and my directions and my reach there, all these may grow, be good and auspicious for me and for all by yajna.

23. (Kalavidyavidatma Devata, Devas Ṛshis)

व्रतं च॑ मऽऋ॒तवश्च॑ मे॒ तप॑श्च मे संवत्स॒रश्च॑ मेऽहोरा॒त्रेऽ-ऊर्वष्ठी॒वे बृ॑हद्रथन्त॒रे च॑ मे य॒ज्ञेन॑ कल्पन्ताम् ॥२३॥

Vrataṁ ca ma'ṛtavaśca me tapaśca me saṁvatsaraśca me'horātre'ūrvaṣṭhīve bṛhadrathantare ca me yajñena kalpantām.

My holy vows and my commitments, and my seasons and my solstices with change of the seasons, and my observance of Dharma and my practice of yoga, and my yearly rounds of the sun and the planets and the ages of time, and my days and nights and my daily work and prayers, and my thighs and knees, and my grandeur and nobility, and my heavenly lights and spaces and the cosmic periods, may all these grow by days and nights by yajna, and may all these be good and auspicious for me and for all.

24. (Vishamanka-ganitavidyavid atma Devata, Devas Ṛshis)

एका॑ च मे ति॒स्रश्च॑ मे ति॒स्रश्च॑ मे॒ पञ्च॑ च मे॒ पञ्च॑ च मे स॒प्त च॑ मे स॒प्त च॑ मे॒ नव॑ च मे॒ नव॑ च मऽएका॑दश च मऽएका॑दश च मे॒ त्रयो॑दश च मे॒ त्रयो॑दश च मे॒ पञ्च॑दश च मे॒ पञ्च॑दश च मे स॒प्तद॑श च मे स॒प्तद॑श च मे॒ नव॑दश च मे॒ नव॑दश च मऽ एक॑विꣳशतिश्च मऽएक॑विꣳशतिश्च मे॒ त्रयो॑विꣳशतिश्च मे॒ त्रयो॑विꣳशतिश्च मे॒ पञ्च॑विꣳशतिश्च मे॒ पञ्च॑विꣳशतिश्च मे स॒प्तवि॑ꣳशतिश्च मे स॒प्तवि॑ꣳशतिश्च मे॒ नव॑विꣳशतिश्च मे॒ नव॑विꣳशतिश्च मऽएक॑त्रिꣳशच्च मऽएक॑त्रिꣳशच्च मे॒ त्रय॑स्त्रिꣳशच्च मे य॒ज्ञेन॑ कल्पन्ताम् ॥२४॥

Ekā ca me tisraśca me tisraśca me pañca ca me pañca ca me sapta ca me sapta ca me nava ca me nava ca ma'ekādaśa ca ma'ekādaśa ca me trayodaśa ca me trayodaśa ca me pañcadaśa ca me pañcadaśa ca me saptadaśa ca me saptadaśa ca me navadaśa ca me navadaśa ca ma' ekaviṁśatiśca ma'ekaviṁśatiśca me trayoviṁśatiśca me trayoviṁśatiśca me pañcaviṁśatiśca me pañcaviṁśatiśca me saptaviṁśatiśca me saptaviṁśatiśca me navaviṁśatiśca me navaviṁśatiśca ma'ekatriṁśacca ma' ekatriṁśacca me trayastriṁśacca me yajñena kalpantām.

By yajna, the process of addition and collection, may the numbers increase and be good and auspicious for me and for all: One is mine and unity is mine. (And one and one becomes two, and one plus two becomes three. In this way, in this progression) three is mine, and three is mine, and five is mine, and five is mine, and seven is mine, and seven is mine, and nine is mine, and nine is mine, and eleven is mine, and eleven is mine, and thirteen is mine, and thirteen is mine,‘ and fifteen is mine, and fifteen is mine, and seventeen is mine, and seventeen is mine, and nineteen is mine and nineteen is mine, and twenty one is mine, and twenty one is mine, and twenty three is mine, and twenty three is mine, and twenty five is mine, and twenty five is mine, and twenty seven is mine, and twenty seven is mine, and twenty nine is mine, and twenty nine is mine, and thirty one is mine, and thirty one is mine, and thirty three is mine, and so on the numbers may increase and be good and auspicious for me and for all by the process of yajna in progression till infinity.

Also: By implication, by the same process of

yajna which also means 'dana', giving away, we have the progression in the reverse direction by subtraction. The meaning of the mantra then would be:

Thirty-three is mine, give away two and thirty one is mine, thirtyone is mine, minus two, twenty nine is mine and so on.

In the same way, by implication, we can work out the process of multiplication, and division and the process of squaring and cubing and square-root, etc. Further, we can move from arithmetic to algebra and other branches of mathematics.

25. (Samanka-ganitavidyavid atma Devata, Devas Ṛshis)

चतस्रश्च मेऽष्टौ च मेऽष्टौ च मे द्वादश च मे द्वादश च मे षोडश च मे षोडश च मे विꣳशतिश्च मे विꣳशतिश्च मे चतुर्विꣳशतिश्च मे चतुर्विꣳशतिश्च मेऽष्टाविꣳशतिश्च मेऽष्टाविꣳशतिश्च मे द्वात्रिꣳशच्च मे द्वात्रिꣳशच्च मे षट्त्रिꣳशच्च मे षट्त्रिꣳशच्च मे चत्वारिꣳशच्च मे चत्वारिꣳशच्च मे चतुश्चत्वारिꣳशच्च मे चतुश्चत्वारिꣳशच्च मेऽष्टाचत्वारिꣳशच्च मे यज्ञेन कल्पन्ताम् ॥२५॥

Catasraśca me'ṣṭau ca me'ṣṭau ca me dvādaśa ca me dvādaśa ca me ṣoḍaśa ca me ṣoḍaśa ca me viṁśatiśca me viṁśatiśca me caturviṁśatiśca me caturviṁśatiśca me'ṣṭāviṁśatiśca me'ṣṭāviṁśatiśca me dvātriṁścca me dvātriṁśacca me ṣaṭtriṁśacca me ṣaṭtriṁśacca me catvāriṁśacca me catvāriṁśacca me catuścatvāriṁśacca me catuścatvāriṁścca me' ṣṭācatvāriṁśacca me yajñena kalpantām.

By yajna, the process of addition and collection, may the numbers increase and be good and auspicious

for me and for all:

Four is mine, and four is mine, eight is mine. Eight is mine, and four, twelve is mine. Twelve is mine, plus four, sixteen is mine. Sixteen is mine, add four, and twenty is mine. Twenty is mine, and twenty four is mine. Twenty four is mine, and twenty eight is mine. Twenty eight is mine and thirty two is mine. Thirty two is mine, and thirty six is mine. Thirty six is mine, and forty is mine. Forty is mine, and forty four is mine. Forty four is mine, and forth eight is mine. And so on the numbers may increase till infinity by yajna, for me and for all for the good of life and joy.

Also: By implication, the mantra can be applied to the process of yajna by 'dana', gifting away, subtraction, by four, from forty-eight down to four and so on.

The mantra can also be applied to the process of multiplication. In fact, the mantra itself gives the multiplication table upto twelve times four and so on.

So too the mantra may be interpreted as showing the process of division since it gives a table of the division of forty eight by four upto twelve times.

26. (Pashuvidyavid atma Devata, Devas Rshis)

त्र्यविंश्च मे त्र्यवी च मे दित्यवाट् च मे दित्यौही च मे पञ्चाविंश्च मे पञ्चावी च मे त्रिवत्सश्च मे त्रिवत्सा च मे तुर्यवाट् च मे तुर्यौही च मे यज्ञेन कल्पन्ताम् ॥२६॥

Tryaviśca me tryavī ca me dityavāṭ ca me dityauhī ca me pañcāviśca me pañcāvī ca me trivatsaśca me trivatsā ca me turyavāṭ ca me turyauhī ca me yajñena kalpantām.

By yajna, veterinary science and the science of animal husbandry:

My man of three breeds of sheep and their maintenance, the woman of three breeds of sheep and their milk, etc., the man in-charge of damage control and his knowledge, and the woman in-charge of maintenance against damage and her stores, and the man of five grades of sheep and his staff, and the woman of five grades of sheep and her assistants, the man of three breeds of calf and his knowledge, and the woman of three breeds of calf and her knowledge, the bull of the fourth year of age and its training and maintenance, and the cow of the fourth year of age and its maintenance, may all these grow in number and quality and be good and auspicious for me and for all.

27. (Pashuvidyavid atma Devata, Devas Ṛshis)

पृ॒ष्ठ॒वाट् च॑ मे पष्ठौ॒ही च॑ मऽउ॒क्षा च॑ मे व॒शा च॑ मऽऋष॒भश्च॑ मे वे॒हच्च॑ मेऽन॒ड्वाँश्च॑ मे धे॒नुश्च॑ मे य॒ज्ञेन॑ कल्पन्ताम् ॥२७॥

Paṣṭhavāṭ ca me paṣṭhauhī ca ma'ukṣā ca me vaśā ca ma'ṛṣabhaśca me vehacca me'-naḍvāǎńśca me dhenuśca me yajñena kalpantām.

And my beasts of burden both male and female and the articles and materials for trade and transport, and my virile bull and my infertile cow, and my strong bull and my miscarrying cow, and my bullock and my milch cow, may all these grow by the yajna of animal husbandry and veterinary science and may all these be good and auspicious for me and for all.

28. (Sangramadivid atma Devata, Devas Ṛshis)

वाजा॑य॒ स्वाहा॑ प्रस॒वाय॒ स्वाहा॑ऽपि॒जाय॒ स्वाहा॒ क्रत॑वे॒ स्वाहा॒ वस॑वे॒ स्वाहा॑ऽहर्प॒तये॒ स्वाहाऽह्ने॑ मु॒ग्धाय॒ स्वाहा॑ मु॒ग्धाय॑ वैनꣳशि॒नाय॒ स्वाहा॑ विन॒ꣳशिन॑ऽआन्त्याय॒नाय॒ स्वाहाऽऽन्त्या॑य भौव॒नाय॒ स्वाहा॒ भुव॑नस्य॒ पत॑ये॒ स्वाहाधि॑पतये॒ स्वाहा॑ प्र॒जाप॑तये॒ स्वाहा॑ । इ॒यं ते॒ रा॒ण्मि॒त्राय॑ य॒न्ताऽसि॒ यम॑नऽऊ॒र्जे त्वा॒ वृष्ट्यै॒ त्वा प्र॒जाना॑ं त्वाऽऽधि॑पत्याय ॥२८॥

Vājāya svāhā prasavāya svāhā'pijāya svāhā kratave svāhā vasave svāhā'harpataye svāhā'-hne mugdhāya svāhā mugdhāya vainaṁśināya svāhā vinaṁśina' āntyāyanāya svāhā" ntyāya bhauvanāya svāhā bhuvanasya pataye svāhā'-dhipataye svāhā prajāpataye svāhā. Iyaṁ te rāṇmitrāya yantā'si yamana'ūrje tvā vṛṣṭyai tvā prajānāṁ tvā"dhipatyāya.

For the warrior and the battle, all hail and honest action! For progress and prosperity, virtuous living and hard work! For acceptance and acclaim, commendable action! For knowledge and practical application, dedication and meditation! For housing and settlement, work, money and materials. For the lord of the day, knowledge of time and chronology. For the day-bewildered and lost, sympathetic action. For the misguided and destructive, proper counselling. For the man settled but on way to destruction, forceful voice of truth. For the lowest and meanest man of the world, strongest counselling. For Lord of the universe, hymns of praise and worship. For the protector of the world, correct knowledge. For the protector of the nation, correct policy. For the protector of the people, correct knowledge of Raj Dharma. This is your brilliance of governance. You are generous, selfless guide and

controller of your friends. We accept, respect and admire you for your prowess and action, showers of favours, the support and sustenance of the people, and for the government of the people.

29. (Yajnanushthatatma Devata, Devas Ṛshis)

आयुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतां चक्षुर्यज्ञेन कल्पताꣳ श्रोत्रं यज्ञेन कल्पतां वाग्यज्ञेन कल्पतां मनो यज्ञेन कल्पतामात्मा यज्ञेन कल्पतां ब्रह्मा यज्ञेन कल्पतां ज्योतिर्यज्ञेन कल्पताꣳ स्वर्यज्ञेन कल्पतां पृष्ठं यज्ञेन कल्पतां यज्ञो यज्ञेन कल्पताम्। स्तोमश्च यजुश्चऽऋक् च साम च बृहच्च रथन्तरञ्च। स्वर्देवाऽअगन्मामृताऽअभूम प्रजापतेः प्रजाऽअभूम वेट् स्वाहा ॥२९॥

Āyuryajñena kalpatāṁ prāṇo yajñena kalpatāṁ cakṣur yajñena kalpatāṁ śrotraṁ yajñena kalpatāṁ vāg yajñena kalpatāṁ mano yajñena kalpatāmātmā yajñena kalpatāṁ brahmā yajñena kalpatāṁ jyotiryajñena kalpatāṁ svaryajñena kalpatāṁ pṛṣṭhaṁ yajañena kalpatāṁ yajño yajñena kalpatām. Stomaśca yajuśca'ṛk ca sāma ca bṛhacca rathantaraṁ ca. Svardevā' aganmāmṛtā'abhūma prajāpateḥ prajā'abhūma veṭ svāhā.

Man of the yajna of governance, to accomplish your task, may health and age grow by yajna, may pranic energy grow by yajna, may the eye and vision grow by yajna, may the ear and information grow by yajna, may the tongue and communication grow by yajna, may the mind and morale and national confidence grow by yajna, may the soul grow strong by yajna, may the man of universal knowledge and the sense of higher values grow by yajna, may the light of justice and wisdom grow by yajna, may comfort and joy grow by yajna, may the

questions, heights and foundations of life grow by yajna, may the yajna of Dharma grow by the yajna, pursuit of Dharma, may the hymns of praise and celebration of the Divine, the Yajus, the Riks, and the Samans, the Brihat Sama and Rathantara Sama also grow by yajna. May the noble people attain to the eternal joy of immortality. May we all attain to you and immortality. May we all be the children of the Lord and father of the universe by the truth of word and deed.

30. (Rajyavanatma Devata, Devas Ṛshis)

वाज॑स्य॒ नु प्र॑स॒वे मा॒तर॑ं म॒हीमदि॑ति॒ं नाम॒ वच॑सा करामहे। यस्या॑मि॒दं विश्व॒ं भुव॑नमावि॒वेश॒ तस्यां॑ नो दे॒वः स॑वि॒ता धर्म॑ं सावि॒षत् ॥३०॥

Vājasya nu prasave mātaraṁ mahīmaditiṁ nāma vacasā karāmahe. Yasyāmidaṁ viśvaṁ bhuvanamāviveśa tasyāṁ no devaḥ savitā dharma sāviṣat.

In this Lord Omnipotent's yajna of life and sustenance, we celebrate with holy songs of Divinity, the Veda, the great inviolable Mother Nature in whom reside the entire worlds of existence. May Savita, lord creator and generator of life strengthen and promote our Dharma in the lap of the mother within the Law.

31. (Vishvedevas Devata, Devas Ṛshis)

विश्वे॑ऽअ॒द्य म॒रुतो॒ विश्व॑ऽऊ॒ती विश्वे॑ भवन्त्व॒ग्नय॒ः समि॑द्धाः। विश्वे॑ नो दे॒वाऽअव॒सागम॑न्तु॒ विश्व॑मस्तु॒ द्रवि॑ण॒ं वाजो॑ऽअ॒स्मे ॥३१॥

Viśve'adya maruto viśva'ūtī viśve bhavantvagnayaḥ samiddhāḥ. Viśve no devā'avasā gamantu viśvamastu draviṇaṁ vājo'asme.

May all the airs and winds come to us. May all the powers of protection and promotion, all the noblest people of the world, come to us with all the means of protection and advancement. May all the fires of life's yajna light and shine for us. May the entire wealth of the world, food and energy be available to us by the Grace of Savita.

32. (Annavan Vidvan Devata, Devas Ṛshis)

वाजो नः सप्त प्रदिशश्चतस्त्रो वा परावतः ।
वाजो नो विश्वैर्देवैर्धनसाताविहावतु ॥३२॥

Vājo naḥ sapta pradiśaścatasro vā parāvataḥ.
Vājo no viśvairdevairdhanasātāvihāvatu.

May our food and energy, power and prosperity, spread over the seven regions of the world, and may it extend even beyond in all the four directions. And may our power and knowledge, with the noblest people of the world, guide and protect us here in the acquisition and distribution of the wealth of life.

33. (Annapati Devata, Devas Ṛshis)

वाजो नोऽअद्य प्रसुवाति दानं वाजो देवाँ२॥ऽऋतुभिः कल्पयाति । वाजो हि मा सर्ववीरं जुजान विश्वाऽआशा वार्जपतिर्जयेयम् ॥३३॥

Vājo no'adya pra suvāti dānaṁ vājo devāṅ' ṛtubhiḥ kalpayāti. Vājo hi mā sarvavīraṁ jajāna viśvā'āśā vājapatirjayeyam.

It is food, energy, power, wealth, which inspires us to give in charity. With the seasons, according to need, it feeds the powers of nature and humanity. It is food and energy which produces and promotes our

children and young people. By virtue of the same food and power, may I, producer and promoter of food, energy and wealth, attain all my hopes to fruition in all directions.

34. (Annapati Devata, Devas Ṛshis)

वाजः पुरस्तादुत मध्यतो नो वाजो देवान् हविषा वर्द्धयाति। वाजो हि मा सर्ववीरं चकार सर्वाऽआशा वाजपतिर्भवेयम् ॥३४॥

Vājaḥ purastāduta madhyato no vājo devān haviṣā vardhayāti. Vājo hi mā sarvavīraṁ cakāra sarvā'āśā vājapatirbhaveyam.

Food with oblations in yajna takes us forward in the beginning and in the middle of home life. With oblations it feeds and enriches the powers of nature and the noblest people too. It is food which blesses me with the best and the bravest powers and people everywhere. I pray I may be the producer, promoter and protector of food in all directions and realize all my hopes and ambitions.

35. (Rasavidyavid vidvan Devata, Devas Ṛshis)

सं मा सृजामि पयसा पृथिव्याः सं मा सृजाम्यद्भिरोषधीभिः । सोऽहं वाजꣳसनेयमग्ने ॥३५॥

Saṁ mā sṛjāmi payasā pṛthivyāḥ saṁ mā sṛjāmyadbhiroṣadhībhiḥ. So'haṁ vājaṁ saneyamagne.

Agni, I invigorate and enrich myself with the milk and juices of the earth. I invigorate and enrich myself with the waters and herbs of the earth. So I invigorate and enrich myself with food and energy.

36. (Rasavidvidvan Devata, Devas Ṛshis)

पयः पृथिव्यां पय ओषधीषु पयो दिव्यन्तरिक्षे पयो धाः । पयस्वतीः प्रदिशः सन्तु मह्यम् ॥३६॥

Payaḥ pṛthivyāṁ paya'oṣadhīṣu payo divy-antarikṣe payo dhāḥ. Payasvatīḥ pradiśaḥ santu mahyam.

Agni, man of medicinal herbs and juices, take on, hold on to, the juices and tonics in the earth, in the herbs, in the regions of light and in the sky and study them. And may all the worlds and directions of space be full of juices and tonics for me too.

37. (Samrat Raja Devata, Devas Ṛshis)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् । सरस्वत्यै वाचो यन्तुर्यन्त्रेणाग्नेः साम्राज्येनाभिषिञ्चामि ॥३७॥

Devasya tvā savituḥ prasave' śvinorbāhubhyāṁ pūṣṇo hastābhyām. Sarasvatyai vāco yantur-yantreṇāgneḥ sāmrājyenābhiṣiñcāmi.

In this socio-political yajna of the land in Lord Savita's creation, I in-vest you with the power and presidency of Agni, the Ruler, and consecrate you with the arms of Ashvinis (the heat and passion of the sun and the peace and cool of the moon) and the hands of Pusha (power of the nation's sustenance with the positive and negative current's of the systemic circuit). I vest in you the constitution of the sovereign nation and sanctify you with the voice of the people in the service of Sarasvati, the wisdom and culture of humanity.

38. (Rituvidyavid vidvan Devata, Devas Ṛshis)

ऋ॒ताषाड्ऋ॒तधा॑मा॒ग्निर्ग॑न्ध॒र्वस्तस्यौष॑धयोऽप्स॒रसो॒ मुदो॒ नाम॑ । स न॑ऽइ॒दं ब्रह्म॑ क्ष॒त्रं पा॑तु॒ तस्मै॒ स्वाहा॒ वाट् ताभ्य॒ः स्वाहा॑ ॥३८॥

Rtāṣāḍṛtadhāmā'gnirgandharvastasyauṣadhayo'psaraso mudo nāma. Sa na'idaṁ brahma kṣatraṁ pātu tasmai svāhā vāṭ tābhyaḥ svāhā.

Agni, Lord of the earth and defender of the land, observes truth, defends the truth, and abides in the truth. His pleasure and joy is the herbs which grow and play in the waters like water nymphs. May he protect and promote our Brahma system of education and knowledge, and our Kshatra system of defence and administration. Homage to him in love and reverence. All hail and care for the herbs and waters!

39. (Surya Devata, Devas Ṛshis)

स॒ꣳहि॒तो वि॒श्वसा॑मा॒ सूर्यो॑ गन्ध॒र्वस्तस्य॒ मरी॑चयोऽ-प्स॒रस॑ऽआ॒युवो॒ नाम॑ । स न॑ऽइ॒दं ब्रह्म॑ क्ष॒त्रं पा॑तु॒ तस्मै॒ स्वाहा॒ वाट् ताभ्य॒ः स्वाहा॑ ॥३९॥

Saṁhito viśvasāmā sūryo gandharva-stasya marīcayo'psarasa'āyuvo nāma. Sa na'idaṁ brahma kṣatraṁ pātu tasmai svāhā vaṭ tābhyaḥ svāhā.

Surrounded by lights and joining day and night, that lord of universal peace and celebrated in all the Sama hymns, the sun, is the lord sustainer of the earth. His pleasure and joy is the rays of light which play and exult in the sky joining and disjoining things in space. May he protect and promote our Brahma system of light

and education. May he protect and promote our Kshatra system of defence and administration. Homage to him in truth and faith! All hail and love to the rays of the sun!

40. (Chandrama Devata, Devas Ṛshis)

सुषुम्णः सूर्यरश्मिश्चन्द्रमा गन्धर्वस्तस्य नक्षत्राण्यप्सरसो भेकुरयो नाम । स नऽइदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा ॥४०॥

Suṣumṇaḥ sūryaraśmiścandramā gandharvastasya nakṣatrāṇyapsaraso bhekurayo nāma. Sa na'idaṁ brahma kṣatraṁ pātu tasmai svāhā vaṭ tābhyaḥ svāhā.

The moon, blissful at heart and blest by the sun-rays with light, is the lord sustainer of the earth. May he sustain and promote our Brahma system of peace and education. May he sustain and promote our Kshatra system of law and administration. His pleasure and joy surely is the rays of light which play and exult with the planets and satellites. Homage to him! Homage to his rays, to light!

41. (Vatah Devata, Devas Ṛshis)

इषिरो विश्वव्यचा वातो गन्धर्वस्तस्यापोऽअप्सरस ऽऊर्जो नाम । स नऽइदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा ॥४१॥

Iṣiro viśvavyacā vāto gandharvastasyāpo apsarasa ūrjo nāma. Sa na idaṁ brahma kṣatraṁ pātu tasmai sāhā vaṭ tābhyaḥ svāhā.

The wind, fast in motion and pervading the whole world, is the lord and sustainer of the earth. His pleasure and joy is the waters which, for sure, create energy. May

he sustain and inspire our Brahma system of education and advancement. May he sustain and excite our Kshatra system of defence and expansion. Homage to him! Homage to his waves of waters and energy!

42. (Yajna Devata, Devas Ṛshis)

भुज्युः सुपर्णो यज्ञो गन्धर्वस्तस्य दक्षिणाऽअप्सरसः स्तावा नाम। स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा ॥४२॥

Bhujyuḥ suparṇo yajño gandharvastasya dakṣiṇa'apsarasa stāvā nāma. Sa na'idaṁ brahma kṣatraṁ pātu tasmai svāhā vaṭ tābhyaḥ svāhā.

Yajna, creator and giver of joy and prosperity, health and nourishment, is the sustainer of the earth, cows and the Word of the Vedas. His pleasure and joy is the gifts for the priests and the devotees and the bliss of the holy chants which play around in ecstasy. May the yajna sustain and promote our Brahma system of knowledge and generosity of light and creativity. May yajna sustain and advance our Kshatra system of defence and development. Homage and libations for yajna! Homage and libations for charity and holy chants!

43. Vishvakarma Devata, Devas Ṛshis)

प्रजापतिर्विश्वकर्मा मनो गन्धर्वस्तस्यऽऋक्सामान्यप्सरसऽएष्टयो नाम । स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा ॥४३॥

Prajāpatirviśvakarmā mano gandharvastasya'ṛksāmānyapsarasa'eṣṭayo nāma. Sa na idaṁ brahma kṣatraṁ pātu tasmai svāhā vāṭ tābhyaḥ svāhā.

Father and guardian of His children, lord maker of the universe, universal Mind, Vishvakarma is the sustainer of the earth and master of universal knowledge, the Veda. Riks and Samans, Vedas, are the vibrations of His omniscience ever on the move across space which are the love and desire of the devotees. May He protect and promote our Brahma system of education and scientific yajna, and our Kshatra system of enlightened and modern administration and defence. Homage and libations to Him! Homage and libations for the divine voice of the Veda!

44. (Prajapati Devata, Devas Rshis)

स नो भुवनस्य पते प्रजापते यस्य तऽउपरि गृहा यस्य वेह । अस्मै ब्रह्मणेऽस्मै क्षत्राय महि शर्म यच्छ स्वाहा ॥४४॥

Sa no bhuvanasya pate prajāpate yasya ta'upari gṛhā yasya veha. Asmai brahmaṇe'smai kṣatrāya mahi śarma yaccha svāhā.

Father guardian of your children, lord protector of the world, all your homes and habitations up above, and all your homes and householders down here, bless them all. Bless our Brahma system of education and enlightenment and our Kshatra system of administration and employment with good homes and great peace and joy. Homage and libations to the Lord!

45. (Prajapati Devata, Shunahshepa Ṛshi)

समुद्रोऽसि नभस्वानार्द्रदानुः शम्भूर्मयोभूरभि मा वाहि स्वाहा । मारुतोऽसि मरुतां गणः शम्भूर्मयोभूरभि मा वाहि स्वाहा । अवस्यूरसि दुवस्वाञ्छम्भूर्मयोभूरभि मा वाहि स्वाहा ॥४५॥

Samudro'si nabhasvānārdradānuḥ śambhūrmayobhūrabhi mā vāhi svāhā. Māruto'si marutāṁ gaṇaḥ śambhūrmayobhūrabhi mā vāhi svaha. Avasyūrasi duvasvāñchambhūrmayobhūrabhi mā vāhi svāhā.

Prajapati, father and guardian of creation, vast and deep as the ocean, oceans roll around in you. Lord of spaces and spatial waters, showering the earth with rain and the mind with virtue, you are peace yourself and the giver of peace, bliss yourself and the giver of bliss. Come and fold me into bliss all round.

Tempestuous lord of the winds, lord of the stormy scholars of the world, you are goodness yourself and the giver of universal good. You are prosperity and joy yourself and the giver of universal joy and prosperity. Come and fold me into the tempestuous storm of knowledge and discovery all round.

You are the supreme lord of protection and universal help. You are both lord and object of honour and worship, peace and joy yourself and the giver of joy and total freedom. Come and fold me into the bliss of worship and acceptance all round.

46. (Agni Devata, Shunahshepa Ṛshi)

यास्तेऽअग्ने सूर्ये रुचो दिवमातन्वन्ति रश्मिभिः।
ताभिर्नोऽअद्य सर्वाभी रुचे जनाय नस्कृधि ॥४६॥

Yāste'agne sūrye ruco divamātanvanti raśmibhiḥ. Tābhirno' adya sarvābhī ruce janāya naskṛdhi.

Agni, lord of the universe, that beauty, light and love of yours which shines in the sun and fills the heavens and all other spaces of the world with its rays,

with all those rays of light and beauty and all those vibrations of love, bless us today for the people and their love.

47. (Brihaspati Devata, Shunah-shepa Ṛshi)

या वो॑ देवा॒ः सूर्ये॒ रुचो॒ गोष्वश्वे॑षु॒ या रुच॑ः ।
इन्द्रा॑ग्नी॒ ताभि॒ः सर्वी॑भी॒ रुचं॑ नो धत्त बृहस्पते ॥४७॥

Yā vo devāḥ sūrye ruco goṣvaśveṣu yā rucaḥ. Indrāgnī tābhiḥ sarvābhī rucaṁ no dhatta bṛhaspate.

Brihaspati, lord of the great wonderful world, brilliant powers of divinity, saints and sages, that light and love of yours which shines in the sun, and that which reflects in the sun-beams, the earths, fires, sense organs, cows and horses, with all that light and love, may Indra, lord of universal energy, and Agni, power of universal heat and light, and the saints and scholars of the world bless us.

48. (Brihaspati Devata, Shunah-shepa Ṛshi)

रुचं॑ नो धेहि ब्राह्म॒णेषु॒ रुच॒ꣳराज॑सु नस्कृधि ।
रुच॒ं विश्ये॑षु शू॒द्रेषु॒ मयि॑ धेहि रु॒चा रुच॑म् ॥४८॥

Rucaṁ no dhehi brāhmaṇeṣu rucaṁ rājasu naskṛdhi. Rucaṁ viśyeṣu śūdreṣu mayi dhehi rucā rucam.

Brihaspati, lord of the universe, eminent teacher and master of vast knowledge, inspire our Brahma section of the community—scholars, scientists, teachers and researchers with brilliance and love. Infuse brilliance, love and justice into our Kshatrias, defence, administration and justice section of the community.

Bless with light, love and generosity our Vaishyas, producers and distributors among the community. And bless our Shudras, the ancillary services, with light, love and loyalty. Bless me with light and love toward us all.

49. (Brihaspati Devata, Shunahshepa Ṛshi)

तत्त्वा यामि ब्रह्मणा वन्दमानस्तदाशास्ते यजमानो हविर्भिः।
अहेडमानो वरुणेह बोध्युरुशꣳस मा नऽआयुः प्रमोषीः॥४९॥

Tattvā yāmi brahmaṇā vandamānastadāśāste yajamāno havirbhiḥ. Aheḍamāno varuṇeha bodhyuruśaṁsa mā na āyuḥ pramoṣīḥ.

The yajamana, singing Vedic hymns of praise in honour of the lord, offers libations of fragrant materials with absolute dedication in the hope of self-fulfilment. The same I come to you, Varuna, Lord of our love and choice, universally worshipped and celebrated. Here I am at your door. Kind and favourable lord, know, accept and enlighten us, let not life slip through our fingers into the sands of time.

50. (Surya Devata, Shunah-shepa Ṛshi)

स्वर्ण घर्मः स्वाहा । स्वर्णार्कः स्वाहा । स्वर्ण शुक्रः स्वाहा । स्वर्ण ज्योतिः स्वाहा । स्वर्ण सूर्यः स्वाहा ॥५०॥

Svarṇa gharmaḥ svāhā. Svarṇārkaḥ svāhā. Svarṇa śukraḥ svāhā. Svarṇa jyotiḥ svāhā. Svarṇa sūryaḥ svāhā.

Warmth is heavenly, soothing, use it well, for yajna. Fire is heavenly, generous, use it well, for yajna. Air is heavenly, energy, use it well, for yajna. Light is heavenly, power, use it well, for yajna. Sun is heavenly, life, miss it not, use it well, for yajna.

51. (Agni Devata, Shunahshepa Ṛshi)

अ॒ग्निं यु॑नज्मि॒ शव॑सा घृ॒तेन॑ दि॒व्यꣳसु॑प॒र्णं वय॑सा बृ॒हन्त॑म्।
तेन॑ व॒यं ग॑मेम ब्र॒ध्नस्य॑ वि॒ष्टप॒ꣳस्वो॒ रुहा॑णा॒ऽअधि॒
नाक॑मुत्त॒मम् ॥५१॥

Agniṁ yunajmi śavasā ghṛtena dīvyaṁ suparṇaṁ vayasā bṛhantam. Tena vayaṁ gamema bradhnasya viṣṭapaṁ svo ruhāṇā'adhi nākamuttamam.

I feed the fire with powerful oblations of ghee, fire which is divine power and sustainer of life, feeding on food and growing higher, mightier and more and more pervasive. And thereby, desiring and increasing the joys of life, may we rise to the regions of the illustrious lord of light, the sun, and ultimately attain to the highest level of bliss, the freedom and ecstasy of Moksha, beyond all suffering.

52. (Agni Devata, Shunahshepa Ṛshi)

इ॒मौ ते॑ प॒क्षाव॒जरौ॑ पत॒त्रिणौ॒ याभ्या॒थꣳर॑क्षा॒थꣳस्यप॒हꣳ
स्य॑ग्ने । ताभ्यां॑ पतेम सु॒कृता॑मु लो॒कं यत्र॒ऽऋष॑यो ज॒ग्मुः
प्र॑थम॒जाः पु॑रा॒णाः ॥५२॥

Imau te pakṣāvajarau patatriṇau yābhyāṁ rakṣāṁꣳsya-pahaṁsyagne. Tābhyāṁ patema sukṛtāmu lokaṁ yatra ṛṣayo jagmuḥ prathamajāḥ purāṇāḥ.

Agni, lord of light and life, cause and effect, consumption of food and creation/production of energy and new forms, these are the two wings, ever young, constant, and never decaying, of your systemic catalysis in the process of evolution and development, by which you negate the forces of counter-evolution and

destruction. By virtue of these two, may we rise to the regions of the noble heroes of action to which arose the visionary seers first-born and ancient.

53. (Indu Devata, Shunahshepa Ṛshi)

इन्दुर्दक्षः श्येनऽऋतावा हिरण्यपक्षः शकुनो भुरण्युः ।
महान्त्सधस्थे ध्रुवऽआ निषत्तो नमस्तेऽअस्तु मा मा हिꣳसीः ॥५३॥

Indurdakṣaḥ śyena'ṛtāvā hiraṇyapakṣaḥ śakuno bhuraṇyuḥ. Mahāntsadhasthe dhruva ā niṣatto namaste astu mā mā hiṁsīḥ.

Cool as the moon, versatile and brave, fast as an eagle, committed to truth and law, powerful and brilliant, generous as the sun, great, steadfast, firmly seated in this house of the nation, salutations to you. Forbear, do not violate me, do not injure me.

54. (Indu Devata, Galava Ṛshi)

दिवो मूर्द्धासि पृथिव्या नाभिरूर्गपामोषधीनाम् ।
विश्वायुः शर्म सप्रथा नमस्पथे ॥५४॥

Divo mūrdhā'si pṛthivyā nābhirūrgapām-oṣadhīnām. Viśvāyuḥ śarma saprathā namaspathe.

Brilliant man of peace and power, you are on top of the light of knowledge, at the centre of the life on earth, the essence of waters and herbs, life of life, shelter home for all, celebrated through the land, guide, path and destination for all. Salutations and homage to you!

55. (Indu Devata, Galava Ṛshi)

विश्वस्य मूर्द्धन्नधि तिष्ठसि श्रितः समुद्रे ते हृदयमप्स्वायुरपो दत्तोदधिं भिन्त । दिवस्पर्जन्यादन्तरिक्षात्पृथिव्यास्ततो नो वृष्ट्यावं ।।५५।।

Viśvasya mūrdhannadhi tiṣṭhasi śritaḥ samudre te hṛdayamapsvāyurapo dattodadhiṁ bhinta. Divasparjanyādantarikṣāt prithivyāstato no vṛṣṭyāva.

Brilliant power of light and life, you are on top of the world, steadfast and presiding over all! Your heart is deep in infinity. Your energy is one with universality. Break through the oceans of space and hold the waters of life for gift. And then, protect and promote us with the rain of light from heaven, showers from the clouds and the sky, and honey sweets from the earth.

56. (Yajna Devata, Galava Ṛshi)

इष्टो यज्ञो भृगुभिराशीर्दा वसुभिः।
तस्य नऽइष्टस्य प्रीतस्य द्रविणेहागमेः।।५६।।

Iṣṭo yajño bhṛgubhirāśīrdā vasubhiḥ. Tasya na' iṣṭasya prītasya draviṇehāgameḥ.

Yajna, wealth and power of the world, source of benediction and fulfilment, loved and performed by top scientists and scholars of the highest order, come and bring us here and now all that we love and all that we desire.

57. (Agni Devata, Galava Ṛshi)

इष्टोऽअग्निराहुतः पिपर्त्तु नऽइष्टꣳहविः ।
स्वगेदं देवेभ्यो नमः ।।५७।।

Iṣṭo' agnirāhutaḥ pipartu na iṣṭaṁ haviḥ. Svagedaṁ devebhyo namaḥ.

May Agni, invoked and fed with love and fragrant materials, protect and promote us with the desired comfort and joy. And may this food and homage which comes to its own reach the noblest powers of nature and humanity.

58. (Agni Devata, Vishvakarma Ṛshi)

यदाकूतात् समसुस्रोद्धृदो वा मनसो वा सम्भृतं चक्षुषो वा । तदनु प्रेत सुकृतामु लोकं यत्रऽऋषयो जग्मुः प्रथमजाः पुराणाः ॥५८॥

Yadākūtāt samasusroddhṛdo vā manaso vā sambhṛtaṁ cakṣuṣo vā. Tadanu preta sukṛtāmu lokaṁ yatra' ṛṣayo jagmuḥ prathamajāḥ purāṇāḥ.

Lovers of truth and action, whatever you have thought and imagined and whatever has issued forth from your intention or heart or mind or from your actual experience of the eye, and whatever stays held up within, follow that and achieve, and rise to the heavenly regions of the meritorious to which arose the divine visionaries first born and ancient.

59. (Prajapati Devata, Vishvakarma Ṛshi)

एतꣳसधस्थ परि ते ददामि यमावहाच्छेवधिं जातवेदाः । अन्वागन्ता यज्ञपतिर्वोऽअत्र तꣳस्म जानीत परमे व्योमन्॥५९

Etaṁ sadhastha pari te dadāmi yamāvahācchevadhiṁ jātavedāḥ. Anvāgantā yajñapatirvo' atra taṁ sma jānīta parame vyoman.

Lovers of Divinity sitting in this heavenly home

of yajna, I pass on to you this supreme treasure of knowledge and joy which Jataveda, Agni, and the devoted scholar of the Veda brought down hitherward from the highest heavens, and to which the yajamana also attains following upon the yajna. Know him, and know and experience that supreme presence and that supreme joy which abides in the highest heavens.

60. (Prajapati Devata, Vishvakarma Ṛshi)

एतं जानाथ परमे व्योमन् देवाः सधस्था विद रूपमस्य ।
यदागच्छात्पथिभिर्देवयानैरिष्टापूर्ते कृणवाथाविरस्मै॥६०॥

Etaṁ jānātha parame vyoman devāḥ sadhasthā vida rūpamasya. Yadāgacchāt pathibhir-devayānairiṣṭāpūrte kṛṇavāthāvirasmai.

Lovers of Divinity, noblest scholars and sages, sitting together in this heavenly home of yajna, know and realise this supreme creative presence which pervades the highest and the ultimate spaces of the universe. Realise its form and power, and feel the bliss that emanates from this presence. Perform the acts and observe the devotions prescribed by the Vedas and the Vedic Traditions for the attainment of this presence which comes to those who travel by the paths followed by the godly men and women of divinity.

61. (Prajapati Devata, Galava Ṛshi)

उद्बुध्यस्वाग्ने प्रतिजागृहि त्वमिष्टापूर्ते सꣳसृजेथामयं च ।
अस्मिन्त्सधस्थेऽअध्युत्तरस्मिन् विश्वे देवा यजमानश्च सीदत ॥६१॥

Udbudhyasvāgne prati jāgṛhi tvamiṣṭāpūrte saṁ sṛjethāmayaṁ ca. Asmintsadhasthe'adhyuttarasmin viśve devā yajamānaśca sīdata.

Agni, fire and power of light and life, man of fire and knowledge, awake, arise, and let the yajamana arise and act. And both of you together enact the holy rites and offer the devotions to the Lord. Men and women of divinity and the yajamana, all be seated in this blessed house of yajna on the holy seats around the vedi.

62. (Vishvakarma/Agni Devata, Devashrava, Devavata Rshis)

येन॒ वह॑सि स॒हस्रं॑ येना॑ग्ने सर्ववेद॒सम् ।
तेने॒मं य॒ज्ञं नो॑ नय॒ स्व॒र्देवे॑षु गन्त॑वे ॥६२॥

Yena vahasi sahasraṁ yenāgne sarvavedasam.
Tenemaṁ yajñaṁ no naya svardeveṣu gantave.

Lord of fire and knowledge, by the power you conduct the yajna of a hundred gifts, and the yajna of total Vedic knowledge, and all the worldly wealth, by the same power lead on this yajna of ours to reach the regions of bliss among the noblest souls of divinity.

63. (Yajna Devata, Vishvamitra Ṛshi)

प्र॒स्त॒रेण॑ परि॒धिना॑ स्रु॒चा वेद्या॑ च ब॒र्हिषा॑ ।
ऋ॒चेमं य॒ज्ञं नो॑ नय॒ स्व॒र्देवे॑षु गन्त॑वे ॥६३॥

Prastareṇa paridhinā srucā vedyā ca barhiṣā.
Ṛcemaṁ yajñaṁ no naya svardeveṣu gantave.

Lord of yajna, by the sacrificial seat (asana), vedi's girdle of fire-sticks, the ladle, the vedi, the kusha grass and the light of fire, and by the chant of Vedic hymns, take our yajna on and forward to lead us to reach the joy of life and the bliss of divinity among the blessed souls.

64. (Yajna Devata, Vishvamitra Ṛshi)

यद्दत्तं यत्परादानं यत्पूर्तं याश्च दक्षिणाः।
तदग्निर्वैश्वकर्मणः स्वर्देवेषु नो दधत् ॥६४॥

Yaddattaṁ yatparādānaṁ yatpūrtaṁ yāśca dakṣiṇāḥ. Tadagnirvaiśvakarmaṇaḥ svardeveṣu no dadhat.

Whatever is given, whatever is received from others for others, whatever works are raised for charity, whatever gifts are given to priests, may versatile Agni of universal action carry all that to the heavenly powers in the regions of bliss for our sake.

65. (Yajna Devata, Vishvakarma Ṛshi)

यत्र धाराऽअनपेता मधोर्घृतस्य च याः ।
तदग्निर्वैश्वकर्मणः स्वर्देवेषु नो दधत् ॥६५॥

Yatra dhārā anapetā madhorghṛtasya ca yāḥ. Tadagnirvaiśvakarmaṇaḥ svardeveṣu no dadhat.

Where streams of nectar honey flow uninterrupted and where flow streams of purest milk and ghee, there among the noblest souls, may Agni, lord of universal yajnic action, lead us into the heaven of bliss.

66. (Agni Devata, Devashrava & Devavata Rshis)

अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं मऽ-आसन् । अर्कस्त्रिधातू रजसो विमानोऽजस्रो घर्मो हविर-स्मि नाम ॥६६॥

Agnirasmi janmanā jātavedā ghṛtaṁ me cakṣur-amṛtaṁ ma āsan. Arkastridhātū rajaso vimāno' jasro gharmo havirasmi nāma.

I am fire, so by birth, present in all that is born. Ghee is my light of the eye. Nectar is my mouth. What I consume turns into nectar. Loved and adored with Riks, Yajus and Samans, I am threefold in constitution, my elements being akasha (ether), vayu (wind and energy), and agni, fire that I am. I pervade and cover the sky, I am perpetually active and moving. I am the heat and light of the sun and summer. I am havi, the food of yajna, and I am a name, I have an identity of my own.

67. (Agni Devata, Devashrava & Devavata Rshis)

ऋचो॒ नामा॑स्मि यजू॑ꣳषि॒ नामा॒स्मि॒ सामा॑नि॒ नामा॑स्मि ।
येऽअ॒ग्नय॒ः पाञ्च॑जन्याऽअ॒स्यां पृ॑थि॒व्यामधि॑ । तेषा॑मसि॒
त्वमु॑त्त॒मः प्र नौ॑ जी॒वात॑वे सुव ॥६७॥

Ṛco nāmāsmi yajūꣳsi nāmāsmi sāmāni nāmāsmi.
Ye' agnayaḥ pāñcajanyā' asyāṁ pṛthivyāmadhi.
Teṣāmasi tvamuttamaḥ pra no jīvātave suva.

I am Riks by name (Rigveda), I am Yajus, that's my name (Yajurveda), I am Samans, that's my name (Samveda) for sure.

Yajnagni, five are the sacred fires that are on this earth (namely, Anvaharya-pachana or Dakshina, Garhapatya, Ahavaniya, Sabhya, and Avasthya), which are good and auspicious for all the people without discrimination. Of them, you are the supreme. Awake, arise, come and inspire us for a full life on earth, dedicated to yajna.

68. (Agni Devata, Indra Ṛshi)

वार्त्र॑हत्याय॒ शव॑से पृतना॒षाह्या॑य च ।
इन्द्र॒ त्वाव॑र्तयामसि ॥६८॥

Vārtrahatyāya śavase pṛtanāṣāhyāya ca. Indra tvā" vartayāmasi.

Indra, lord of blazing power and prowess, for your power to break down the anti-life clouds of darkness, for the sake of strength and superiority in advancement, and for your potential to rout the forces of the enemies of humanity, we turn to you, abide by you and act under your command.

69. (Indra Devata, Indra & Vishvamitra Ṛshis)

सहदानुम्पुरुहूत क्षियन्तमहस्तमिन्द्र सम्पिणक् कुणारुम् ।
अभि वृत्रं वर्द्धमानं पियारुमपादमिन्द्र तवसा जघन्थ ॥६९॥

Sahadānumpuruhūta kṣiyantamahastamindra sampiṇak kuṇārum. Abhi vṛtraṁ vardhamānaṁ piyārumapādamindra tavasā jaghantha.

Indra, lord of lightning power, disarm, wither and crush the rival negative forces, lurking within, mischievous, growing, vociferous, and like the cloud, withholding the waters of progress. Indra, blazing with the thunderbolt like the sun, break up the cloud and destroy the mischief with your might.

70. (Indra Devata, Shasa Ṛshi)

वि नऽइन्द्र मृधो जहि नीचा यच्छ पृतन्यतः।
योऽअस्माँ२॥ऽअभिदासत्यधरं गमया तमः॥७०॥

Vi na' indra mṛdho jahi nīcā yaccha pṛtanyataḥ. Yo' asmāň abhidāsatyadharaṁ gamayā tamaḥ.

Indra, lord of might in command, eliminate the battles of blood. Take them down to those who rise with violent force and come upon us to fight. Whoever wish to enslave us, take them down to utter darkness of misery.

71. (Indra Devata, Jaya Ṛshi)

मृगो न भीमः कुचरो गिरिष्ठाः परावतऽआजगन्था परस्याः।
सृकꣳसꣳशाय पविमिन्द्र तिग्मं वि शत्रून्ताढि वि मृधो नुदस्व ॥७१॥

Mṛgo na bhīmaḥ kucaro girisṭhāḥ parāvata'ā jaganthā parasyāḥ. Sṛkaṁ saṁśāya pavimindra tigmaṁ vi śatrūn tāḍhi vi mṛdho nudasva.

Like a terrible lion of the mountain forest, roaming around freely, go far and fall upon the hostile forces. Having tempered and sharpened the point of your steel, drive off the enemies and eliminate the battles of blood.

72. (Agni Devata, Vishvamitra Ṛshi)

वैश्वानरो नऽ ऊतयऽआ प्रयातु परावतः ।
अग्निर्नः सुष्टुतीरुप ॥७२॥

Vaiśvānaro na'ūtaya'ā pra yātu parāvataḥ. Agnirnaḥ suṣṭutīrupa.

All commanding power, reaching everything and everyone like the light of the sun and the heat of fire, come to us from afar for our protection. Fire of life, listen to our songs of praise and prayer and come.

73. (Agni Devata, Kutsa Ṛshi)

पृष्टो दिवि पृष्टोऽअग्निः पृथिव्यां पृष्टो विश्वाऽ-
ओषधीराविवेश। वैश्वानरः सहसा पृष्टोऽअग्निः स नो दिवा स रिषस्पातु नक्तम् ॥७३॥

Pṛṣṭo divi pṛṣṭo' agniḥ pṛthivyāṁ pṛṣṭo viśvā 'oṣadhīrāviveśa. Vaiśvānaraḥ sahasā pṛṣṭo' agniḥ sa no divā sa riṣaspātu naktam.

Agni, universal fire, Vaishvanara, omnipresent, omnificent vitality, which blazes in heaven as the sun is worth knowing. The fire in the earth is worth knowing. The fire that has entered the entire herbs and trees of the world is worth knowing by research. May this Agni protect and sustain us against violence day and night.

74. (Agni Devata, Bharadvaja Ṛshi)

अश्याम॒ तं काम॑मग्ने॒ तवो॒तीऽअ॒श्याम॑ र॒यिꣳर॑यिवः सु॒वीर॑म्।
अश्याम॒ वाज॑म॒भि वा॒जय॑न्तो॒ऽश्याम॑ द्यु॒म्नम॑जरा॒जर॑ं ते ॥७४॥

Aśyāma taṁ kāmamagne tavotī'aśyāma rayiṁ rayivaḥ suvīram. Aśyāma vājamabhi vājayanto'-'śyāma dyumnamajarājaraṁ te.

Agni, lord defender, protector and sustainer, under your umbrella, may we get the benefits we desire. Lord of wealth and plenty, may we get the wealth and the valorous heroes we need. Fighting the battles of life, may we achieve the victories we prize. Lord ever young, unageing, may we also share and achieve your imperishable glory and majesty.

75. (Agni Devata, Utkeela Ṛshi)

व॒यं तेऽअ॒द्य र॑रि॒मा हि काम॑मुत्ता॒नह॑स्ता॒ नम॑सोप॒सद्य ।
यजि॑ष्ठेन॒ मन॑सा यक्षि दे॒वान॒स्रेध॑ता॒ मन्म॑ना॒ विप्रो॑ऽ-
अग्ने ॥७५॥

Vayaṁ te'adya rarimā hi kāmamuttānahastā namasopasadya. Yajiṣṭhena manasā yakṣi devānasredhatā manmanā vipro' agne.

Agni, lord of light, knowledge and power, with hands raised up in homage, we come to you today with a dedicated, concentrated, thoughtful and faithful mind

and make the loved-most offerings. With the same dedicated, concentrated and committed mind,you too do honour to the powers of divinity.

76. (Vishvedevas Devata, Utkeela Ṛshi)

धा॒म॒च्छद॒ग्निरिन्द्रो॑ ब्र॒ह्मा दे॒वो बृह॒स्पति॑: ।
सचे॑तसो॒ विश्वे॑ दे॒वा य॒ज्ञं प्रा॑वन्तु नः शु॒भे ॥७६॥

Dhāmacchadagnirindro brahmā devo bṛhaspatiḥ. Sacetaso viśve devā yajñaṁ prāvantu naḥ śubhe.

Agni, lord protector of regions and places, lord of knowledge, Indra, lord of power and honour, Brahma, lord of creative Vedic vision, Deva, lord of generosity and brilliance, Brihaspati, lord of learning and teaching, may all these and other noble powers of the world, enlightened and magnanimous, protect and promote our yajnas of life for the good of all for ever and onward.

77. (Vishvedevas Devata, Ushana Ṛshi)

त्वं य॑विष्ठ दा॒शुषो॒ नॄँः पा॑हि शृणु॒धी गिर॑: ।
रक्षा॑ तो॒कमु॒त त्मना॑ ॥७७॥

Tvaṁ yaviṣṭha dāśuṣo nṝँḥ pāhi śṛṇudhī giraḥ. Rakṣā tokamuta tmanā.

Lord of life and humanity, ever young, generous giver, listen to the voice and prayers of the people. Protect and promote humanity, and preserve the race with the breath of life.

इति अष्टादशोऽध्यायः ॥

CHAPTER–XIX

1. (Soma Devata, Prajapati Ṛshi)

स्वा॒द्वीं त्वा॑ स्वा॒दुना॑ तीव्रां॑ तीव्रेणा॒मृता॑म॒मृते॑न । मधु॑मतीं॑ मधु॑मता सृ॒जामि॒ सꣳसोमे॑न । सोमो॑ऽस्य॒श्विभ्यां॑ पच्यस्व॒ सर॑स्वत्यै पच्य॒स्वेन्द्रा॑य सु॒त्राम्णे॑ पच्यस्व ॥१॥

Svādvīṁ tvā svādunā tīvrāṁ tīvreṇāmṛtām-amṛtena. Madhumatīṁ madhumatā sṛjāmi saṁ somena. Somo'syaśvibhyāṁ pacyasva sarasvatyai pacyasvendrāya sutrāmṇe pacyasva.

Tonic of life, panacea for health, delicious in taste, sharp in action, honey sweet and healing like nectar, I mix and develop you with soma, delicious sharp, honey sweet and nectar-like in healing. Integrated with soma, you are now soma itself. Mature and ripen for the Ashvins, powers of health and men and women of learning. Ripen and mature for Sarasvati, woman of the divine voice. Mature and ripen for Indra, man of power and honour who protects and promotes humanity against suffering.

2. (Soma Devata, Bharadvaja Ṛshi)

परी॒तो षि॑ञ्चता सु॒तꣳसोमो॒ यऽउ॑त्त॒मꣳह॒विः।
द॒ध॒न्वान् यो नर्यो॑ अ॒प्स्व॑न्तरा सु॒षाव॒ सोम॒मद्रि॑भिः॥२॥

Parīto ṣiñcatā sutaṁ somo ya'uttamaṁ haviḥ. Dadhanvān yo naryo apsvantarā suṣāva somamadribhiḥ.

Soma, extracted, richly reinforced and distilled thus is the best for life and yajna. Let the best person

among humans develop and produce it mixed with the waters and matured on the mountains with the clouds.

3. (Soma Devata, Abhuti Ṛshi)

वा॒योः पू॒तः प॒वित्रे॑ण प्र॒त्यङ्क्सोमो॒ऽअति॑द्रुतः । इन्द्र॑स्य॒ युज्यः॒ सखा॑ । वा॒योः पू॒तः प॒वित्रे॑ण॒ प्राङ्क्सोमो॒ऽअति॑द्रुतः। इन्द्र॑स्य॒ युज्यः॒ सखा॑ ॥३॥

Vāyoḥ pūtaḥ pavitreṇa pratyaṅk somo' atidrutaḥ. Indrasya yujyaḥ sakhā. Vāyoḥ pūtaḥ pavitreṇa prāṅk somo atidrutaḥ. Indrasya yujyaḥ sakhā.

Soma, freshly extracted, fully filtered, highly refined, and seasoned in westerly wind, instant and usable is a friend of Indra, man of power and honour, for concentration of mind.

Soma, old extracted, fully filtered, highly refined, and seasoned in easterly wind, instant and effective is a friend of Indra, man of power and honour, for concentration of mind.

4. (Soma Devata, Abhuti Ṛshi)

पुना॑ति ते परि॒स्रुत॑ꣳसोम॒ꣳसूर्य॑स्य दु॒हि॒ता ।
वार॑ेण॒ शश्व॑ता॒ तना॑ ॥४॥

Punāti te parisrutaṁ somaṁ sūryasya duhitā. Vāreṇa śaśvatā tanā.

Lover and maker of soma, the dawn, daughter of the sun, constantly purifies and vitalizes the streams of your soma with an uninterrupted flow of the currents of its celestial light and eternal energy.

5. (Soma Devata, Abhuti Ṛshi)

ब्रह्म क्षत्रं पवते तेजऽइन्द्रियꣳसुरया सोमः सुतऽआसुतो मदाय । शुक्रेण देव देवताः पिपृग्धि रसेनान्नं यजमानाय धेहि ॥५॥

Brahma kṣatraṁ pavate teja'indriyaṁ surayā somaḥ suta'āsuto madāya. Śukreṇa deva devatāḥ pipṛgdhi rasenānnaṁ yajamānāya dhehi.

Soma, extracted and taken, purifies and energizes the Brahmana community of intellectuals, and the Kshatra community of warriors, defenders and administrators, and inspires them with passion and enthusiasm for action and achievement. It sharpens the senses with sensitivity and the mind with brilliance.

Deva, man of science and yajna, with the purity and energy of yajna and soma, please and serve the powers of nature and humanity and enhance the production of food for the yajamana with vital juice treatment.

6. (Indra Devata, Abhuti Ṛshi)

कुविदङ्ग यवमन्तो यवं चिद्यथा दान्त्यनुपूर्वं वियूय इहेहैषां कृणुहि भोजनानि ये बर्हिषो नमऽउक्तिं यजन्ति । उपयामगृहीतोऽस्यश्विभ्यां त्वा सरस्वत्यै त्वेन्द्राय त्वा सुत्राम्णऽएष ते योनिस्तेजसे त्वा वीर्याय त्वा बलाय त्वा ॥६॥

Kuvidaṅga yavamanto yavaṁ cidyathā dāntya-nupūrvaṁ viyūya. Ihehaiṣāṁ kṛṇuhi bhojanāni ye barhiṣo nama uktiṁ yajanti. Upayāmagṛhīto' syaśvibhyāṁ tvā sarasvatyai tvendrāya tvā sutrāmṇa' eṣa te yonistejase tvā vīryāya tvā balāya tvā.

O friend, ruler and administrator, those farmers who produce grain and harvest the crop for strength and sustenance, and those brilliant ones who, accordingly, study, analyse and pronounce their judgement on food production, for all these provide food and maintenance.

Accepted and sanctified you are for the Ashvins, earth and sunlight (for production), scientific knowledge, strength and power and defence and protection. This is your value and justification for life. I consecrate you for splendour, power and prowess, and solid strength.

7. (Soma Devata, Abhuti Ṛshi)

नाना॒ हि वां॑ दे॒वहि॑त॒ꣳसदꣳस्कृ॒तं मा सꣳसृ॑क्षाथां पर॒मे व्यो॑मन्।
सु॒रा॒ त्वमसि॑ शु॒ष्मिणी॒ सोमꣳए॒ष मा मा॑ हिꣳसी॒ः स्वां योनि॑मावि॒शन्ती॑ ॥७॥

Nānā hi vāṁ devahitaṁ sadaskṛtaṁ mā saṁ sṛkṣāthāṁ parame vyoman. Surā tvamasi śuṣmiṇī soma'eṣa mā mā hiṁsīḥ svāṁ yonimāviśantī.

Many are the things for you in this wide world. They are different, each in its own place good for the noble people. Don't confuse one with the other in your own understanding: "You are sura, intoxication. And you are sura, stimulation for life's energy. This is soma, life's energy, passion for action, peace and pleasure for the mind. Coming to your own in your own place, don't violate soma, don't injure me."

8. (Soma Devata, Abhuti Ṛshi)

उ॒प॒या॒मगृ॑हीतोऽस्याश्वि॒नं तेजः॑ सारस्व॒तं वी॒र्य॑मै॒न्द्रं बल॑म् ।
ए॒ष ते॒ योनि॒र्मोदा॑य त्वान॒न्दाय॑ त्वा॒ मह॑से त्वा ॥८॥

Upayāmagṛhīto'syāśvinaṁ tejāḥ sārasvataṁ vīryamaindraṁ balam. Eṣā te yonirmodāya tvā" nandāya tvā mahase tvā.

Indra, accepted and initiated you are in the laws of life, vested with splendour of the sun and beauty of the moon, power and prowess of the world on the move, and the thunderbolt of lightning. This world is your home and justification for existence for the experience and creation of joy, spiritual bliss, universal honour and glory. I consecrate you in your place and position by virtue of Soma.

9. (Soma Devata, Abhuti Ṛshi)

तेजो॑ऽसि॒ तेजो॒ मयि॑ धेहि वी॒र्य॑मसि वी॒र्यं॑ मयि॑ धेहि॒ बल॑मसि॒ बल॑ं मयि॑ धेह्योजो॒ऽस्योजो॒ मयि॑ धेहि म॒न्युर॑सि म॒न्युं मयि॑ धेहि॒ सहो॑ऽसि॒ सहो॒ मयि॑ धेहि ॥९॥

Tejo'si tejo mayi dhehi vīryamasi vīryaṁ mayi dhehi balamasi balam mayi dhehyojo'syojo mayi dhehi manyurasi manyuṁ mayi dhehi saho'si saho mayi dhehi.

You are the light of life, put light into me. You are the vigour and vitality of life, put vigour and vitality into me. You are the strength and force of life, put strength and force into me. You are the lustre of health and energy of life, bless me with the glow and lustre of health and energy. You are the passion for life, put passion into me. You are the challenge and victory of

life, bless me with the spirit of challenge and the ambition for victory.

10. (Soma Devata, Haimavarchi Ṛshi)

या व्याघ्रं विषूचिकोभौ वृकं च रक्षति ।
श्येनं पतत्रिणꣳसिꣳहꣳसेमं पात्वꣳहसः ॥१०॥

Yā vyāghraṁ viṣūcikobhau vṛkaṁ ca rakṣati. Śyenaṁ patatriṇaṁ siṁhaṁ semaṁ pātvaṁhasaḥ.

That secret agency which watches and keeps off both the tiger and wolf, the eagle and other birds of prey, and the lion, the same may warn and protect this ruler from sin and wrong-doing.

11. (Agni Devata, Haimavarchi Ṛshi)

यदापिपेष मातरं पुत्रः प्रमुदितो धयन् । एतत्तदग्नेऽअनृणो भवाम्यहतौ पितरौ मया । सम्पृच स्थ सं मा भद्रेण पृङ्क विपृच स्थ वि मा पाप्मना पृङ्क ॥११॥

Yadāpipeṣa mātaraṁ putraḥ pramudito dhayan. Etattadagne' anṛṇo bhavāmyahatau pitarau mayā. Sampṛca stha saṁ mā bhadreṇa pṛṅkta vipṛca stha vi mā pāpmanā pṛṅkta.

Agni, lord of light and yajna, when my child sucks its mother with joy and hugs her almost crushing her with love, then I feel free from my filial debt to nature and my parents, since then are my parents saved through me.

Stay one with the parents, with nature and with God. Join me with piety and goodness. Stay away and keep me away from sin and evil.

12. (Vidvan Devata, Haimavarchi Ṛshi)

दे॒वा य॒ज्ञम॑तन्वत भेष॒जं भि॒षजा॒श्विना॑ ।
वा॒चा सर॑स्वती भि॒षगिन्द्रा॑येन्द्रि॒याणि॒ दध॑तः ॥१२॥

Devā yajñamatanvata bheṣajaṁ bhiṣajā'śvinā.
Vācā sarasvatī bhiṣagindrāyendriyāṇi dadhataḥ.

The healing powers of nature and the two Ashvins, positive and negative currents of universal energy, enact the medicinal yajna of evolution in the service of Indra, lord of the universe. So do the physicians, men and women both, holding their mind and senses in order, carry on the yajna of health and healing with their knowledge and advice. (So too should we all work for health and healing in the service of God and humanity.)

13. (Yajna Devata, Haimavarchi Ṛshi)

दी॒क्षायै॑ रू॒पꣳश॒फ्यां॑णि प्राय॒णीय॑स्य॒ तोक्मा॑नि ।
क्र॒यस्य॑ रू॒पꣳसोम॑स्य ला॒जाः सौमा॒ꣳशवो॒ मधु॑ ॥१३॥

Dīkṣāyai rūpaṁ śaṣpāṇi prāyaṇīyasya tokmāni.
Krayasya rūpaṁ somasya lājāḥ somāṁśavo madhu.

Blades of grass are symbols of initiation. Shoots of barley are symbols of yajnic inauguration. Roasted rice treated with soma is the symbol of exchange. Honey is the essence of soma plant. Develop these for yajna.

14. (Atithya/Hospitality Devata, Haimavarchi Ṛshi)

आ॒ति॒थ्य॒रू॒पं मास॑रं महावी॒रस्य॑ न॒ग्नहुः॑ ।
रू॒पमु॑प॒सदा॑मे॒तत्ति॒स्रो रात्री॒ः सुरा॑सु॒ता ॥१४॥

Ātithyarūpaṁ māsaraṁ mahāvīrasya nagnahuḥ.
Rūpamupasadāmetattisro rātrīḥ surā"sutā.

Roasted barley and masara drink is the mark of hospitality. Gift of food, drink and clothes is the mark of heroes. Three nights stay is courtesy to the guests. The secret of soma drink is three nights distillation and maturity. Observe these in the hospitality yajna.

15. (Soma Devata, Haimavarchi Ṛshi)

सोमस्य रूपं क्रीतस्य परिस्रुत्परिषिच्यते ।
अश्विभ्यां दुग्धं भेषजमिन्द्रायैन्द्रꣳसरस्वत्या ॥१५॥

Somasya rūpaṁ krītasya parisrut pariṣicyate. Aśvibhyāṁ dugdhaṁ bheṣajamindrāyaindraṁ sarasvatyā.

The juice of soma fully distilled and prepared by the expert physician, mixed with milk and approved and accepted by a learned woman of Vedic knowledge of medicine, matures into a panacea fit to be the favourite tonic for the sophisticated Indra, lord of strength, power and governance.

16. (Yajna Devata, Haimavarchi Ṛshi)

आसन्दी रूपꣳराजासन्द्यै वेद्यै कुम्भी सुराधानी ।
अन्तरऽउत्तरवेद्या रूपं कारोतरो भिषक् ॥१६॥

Āsandī rūpaṁ rājāsandyai vedyai kumbhī surādhānī. Antara'uttaravedyā rūpaṁ kārotaro bhiṣak.

The seat of soma is the mark of governance. The flask of soma drink is the mark of an auspicious altar. Invigorating food is the mark of an auspicious northern altar. The filter that separates the essence of soma from waste is the symbol of a good physician.

17. (Yajna Devata, Haimavarchi Ṛshi)

वेद्या॑ वे॒दिः॒ समा॑प्यते ब॒र्हिषा॑ ब॒र्हिरि॑न्द्रि॒यम् ।
यू॒पेन॒ यू॒पऽआ॑प्यते॒ प्रणी॑तोऽअ॒ग्निर॒ग्निना॑ ॥१७॥

Vedyā vediḥ samāpyate barhiṣā barhirindriyam.
Yūpena yūpa' āpyate praṇīto' agniragninā.

By vedi and performance of yajna, yajnic land is acquired and sanctified. By yajna seats of grass and noble work, wealth and prosperity is obtained. By the pillar of yajnic celebration and social cooperation, honour and celebrity is achieved. And by the yajna fire and creative work, advancement and honourable leadership is attained.

18. (Grihapati Devata, Haimavarchi Ṛshi)

ह॒वि॒र्धान॒ं यद॒श्विनाग्नीध्र॑ं यत्सर॑स्वती ।
इन्द्रा॑यै॒न्द्र॑ꣳसद॑स्कृ॒तं प॑त्नी॒शाल॑ं गार्ह॑पत्यः॥१८॥

Havirdhānaṁ yadaśvinā"gnīdhraṁ yat sarasvatī. Indrāyaindraṁ sadaskṛtaṁ patnīśālaṁ gārhapatyaḥ.

The Ashvinis, husband and wife, prepare the yajna chamber and collect the holy materials. Sarasvati the learned house-wife, is the lady of yajna and the host for the priests and the guests. The house is the seat of yajnic prosperity for the master of the house. And the home is the lady's forte. This is the house-hold, a socio-economic yajna in operation.

19. (Yajna Devata, Haimavarchi Ṛshi)

प्रै॒षेभिः॒ प्रै॒षानाप्नोत्या॒प्रीभि॑रा॒प्रीर्य॒ज्ञस्य॑ ।
प्र॒या॒जेभि॑रनुया॒जान् व॑षट्का॒रेभि॒राहु॑तीः॥१९॥

Praiṣebhiḥ praiṣānāpnotyāprībhīrāprīr-yajñasya. Prayājebhiranuyājān vaṣaṭkāre-bhirāhutīḥ.

In all yajnic activities of life : By courteous invitations and orders, you get responsive audience and assistants. By obliging favours, you get pleasing help and cooperation. By careful planning and preparation of the preliminaries, you reach the finale with credit and success. And with the pronouncement of a holy offer, you get the divine acceptance.

20. (Yajamana Devata, Haimavarchi Ṛshi)

पशुभिः पशूनाप्नोति पुरोडाशैर्हविष्या ।
छन्दोभिः सामिधेनीर्याज्याभिर्वषट्कारान् ॥२०॥

Paśubhiḥ paśūnāpnoti puroḍāśairhavīṅṣyā. Chandobhiḥ sāmidhenīryājyābhirvaṣaṭkārān.

By love and care of animals, you beget the wealth of animals. By oblations of rice cakes and generous gifts, you get the wealth of holy materials. By the knowledge and practice of sacred verses, you get the secrets of fire kindling. And by sacrificial chants and actions, you collect holy people around you.

21. (Soma Devata, Haimavarchi Ṛshi)

धानाः करम्भः सक्तवः परीवापः पयो दधि ।
सोमस्य रूपꣳ हविषऽआमिक्षा वाजिनं मधु ॥२१॥

Dhānāḥ karambhaḥ saktavaḥ parīvāpaḥ payo dadhi. Somasya rūpaṁ haviṣa'āmikṣā vājinaṁ madhu.

Roasted rice, pudding, barley meal, fried grain, milk, curds, mixed milk and curds, best of grains and

honey, these are forms of soma, vital energy, and they are holy foods for the sacred fire.

22. (Yajna Devata, Haimavarchi Ṛshi)

धानानाꣳ रूपं कुवलं परीवापस्य गोधूमाः।
सक्तूनाꣳ रूपं बदरमुपवाकाः करम्भस्य ॥२२॥

Dhānānāṁ rūpaṁ kuvalaṁ parīvāpasya godhūmāḥ. Saktūnāṁ rūpaṁ badaramupavākāḥ karambhasya.

Seed of water-lily is symbol of rice and grains. Wheat is symbol of puddings. Cotton seed/jujube fruit is symbol of roasted grain powder. And barley is symbol of gruel.

23. (Soma Devata, Haimavarchi Ṛshi)

पयसो रूपं यद्यवा दध्नो रूपं कर्कन्धूनि ।
सोमस्य रूपं वाजिनꣳ सौम्यस्य रूपमामिक्षा ॥२३॥

Payaso rūpaṁ yadyavā dadhno rūpaṁ karkandhūni. Somasya rūpaṁ vājinaṁ saumyasya rūpamāmikṣā.

Barley is the form of milk. Jujube berry is the form of curd. Grain is the form of soma. And mix of milk or curd is the the form of the essence of soma.

24. (Vidvan scholar Devata, Haimavarchi Ṛshi)

आ श्रावयेति स्तोत्रियाः प्रत्याश्रावोऽअनुरूपः।
यजेति धाय्यारूपं प्रगाथा ये यजामहाः ॥२४॥

Ā śravayeti stotriyāḥ pratyāśrāvo'anurūpaḥ. Yajeti dhāyyārūpaṁ pragāthā ye yajāmahāḥ.

"Speak to us of knowledge", say the disciples to the teacher. And let what is spoken, heard and

understood be in conformity and unison. "Conduct the yajna", say the yajniks. And conduct of the yajna is the function of the priest, the singers and the performers, all in unison.

25. (Soma Devata, Haimavarchi Ṛshi)

अर्धऽऋचैरुक्थानाꣳरूपं पदैराप्नोति निविदः।
प्रणवैः शस्त्राणाꣳरूपं पयसा सोमऽआप्यते ॥२५॥

Ardha'ṛcairukthānāṁ rūpaṁ padairāpnoti nividaḥ. Praṇavaiḥ śastrāṇāṁ rūpaṁ payasā soma āpyate.

By half-Riks you get to the form and meaning of Uktha verses. By phrases you get to the Nivids, invocatory verses and formulae. By the chant and worship of Om you get to the form and meaning of mystic powers. By water and milk rejuvenation is achieved as by soma.

26. (Yajna Devata, Haimavarchi Ṛshi)

अश्विभ्यां प्रातः सवनमिन्द्रेणैन्द्रं माध्यन्दिनम्।
वैश्वदेवꣳ सरस्वत्या तृतीयमाप्तꣳ सवनम् ॥२६॥

Aśvibhyāṁ prātaḥsavanamindreṇaindraṁ mādhyaṁdinam. Vaiśvadevaṁ sarasvatyā tṛtīyamāptaṁ savanam.

The morning Soma-yajna is performed with hymns to the Ashvinis, the dawn, the sun and the moon. The mid-day Soma-yajna is performed with hymns to Indra for energy, power and honour. And the third, evening Soma-yajna, is accomplished and completed with hymns to Sarasvati, spirit and word of universal knowledge and inspiration for the sake of universal peace and happiness.

27. (Yajna Devata, Haimavarchi Ṛshi)

वा॒यव्यै॒र्वा॒यव्या॒न्याप्नोति॒ सते॑न द्रोणकल॒शम् ।
कु॒म्भीभ्या॑मम्भृ॒णौ सु॒ते स्था॒लीभिः॑ स्था॒लीरा॑प्नोति ॥२७॥

Vāyavyairvāyavyānyāpnoti satena droṇa-kalaśam. Kumbhībhyāmambhṛṇau sute sthālībhiḥ sthālīrāpnoti.

With the properties of wind and air you get the energy of wind and air in the soma in the vayavya air-vessels. With filtration you get to the drona-measure vessel of soma. With two jars of corn and water, you get two water-jar measures of soma, one for stirring and cleansing and the other for the pure and distilled soma. And then by cooking cauldrons you get the finished cauldronfuls of soma offerings for the yajna.

28. (Yajna Devata, Haimavarchi Ṛshi)

यजु॑र्भिराप्यन्ते॒ ग्रहा॒ ग्रहै॒ः स्तोमा॑श्च॒ विष्टु॑तीः।
छन्दो॑भिरुक्थाश॒स्त्रा॒णि॒ साम्नावभृ॒थऽआप्यते ॥२८॥

Yajurbhirāpyante grahā grahaiḥ stomāśca viṣṭutīḥ. Chandobhirukthāśastrāṇi sāmnāva-bhṛtha'āpyate.

With verses of Yajurveda, you take ladlefuls of soma, learn the ways of the world and knowledge of the stars and planets. With the knowledge and libations, you come to stomas, hymns of praise and qualities of things and facts of life. With metres of verses and from singers, you come to formula hymns of the Veda and the secrets of weapons. And then with the recitation of Samans, you come to the valediction of yajna and the holy bath.

29. (Ida Devata, Haimavarchi Ṛshi)

इडाभिर्भक्षानाप्नोति सूक्तवाकेनाशिषः ।
शंयुना पत्नीसंयाजान्त्समिष्टयजुषा सꣳस्थाम् ॥२९॥

Iḍabhirbhakṣānāpnoti sūktavākenāśiṣaḥ. Śaṁyunā patnīsaṁyājāntsamiṣṭayajuṣā saṁsthām.

With the sacred Word and worship you get food from the fields of earth. With sweet words and songs of reverence one gets all the good wishes and success to the heart's desire. With a peaceful and generous mind the husband gets the best conjugal relations with his wife. And with the performance of yajna with the desired Yajurvedic hymns, you come to the consummation of settled life in a happy home.

30. (Yajna Devata, Haimavarchi Ṛshi)

व्रतेन दीक्षामाप्नोति दीक्षयाऽप्नोति दक्षिणाम् ।
दक्षिणा श्रद्धामाप्नोति श्रद्धया सत्यमाप्यते ॥३०॥

Vratena dīkṣāmāpnoti dīkṣaya'pnoti dakṣiṇām. Dakṣiṇā śraddhāmāpnoti śraddhayā satyamāpyate.

By the observance of discipline and celibacy, the child comes to initiation and consecration into learning and education. By learning and education, the young man/woman comes to settlement, wealth and honour. Settlement, wealth and honour begets faith. And through faith one comes to attain the ultimate truth and values of life and existence.

31. (Yajna Devata, Haimavarchi Ṛshi)

एतावद् रूपं यज्ञस्य यद्देवैर्ब्रह्मणा कृतम् ।
तदेतत्सर्वमाप्नोति यज्ञे सौत्रामणी सुते ॥३१॥

Etāvad rūpaṁ yajñasya yaddevairbrahmaṇā kṛtam. Tadetat sarvamāpnoti yajñe sautrāmaṇī sute.

This is the form of yajna with its meaning and values which has been described and prescribed by God, the Vedas and the Rishis. If a person is consecrated in a Sautramani yajna, performed in honour of Indra, i.e., in the service of God and for the good of the world, with the yajnopavita and the knots of dedication and commitment of oneself in faith, he/she is blest with all that and this, that is, in this life and hereafter.

32. (Indra Devata, Haimavarchi Ṛshi)

सुरावन्तं बर्हिषदꣳ सुवीरꣳ यज्ञꣳ हिन्वन्ति महिषा नमोभिः। दधानाः सोमं दिवि देवतासु मदेमेन्द्रं यजमानाः स्वर्काः॥३२॥

Surāvantaṁ barhiṣadaṁ suvīraṁ yajñaṁ hinvanti mahiṣā namobhiḥ. Dadhānāḥ somaṁ divi devatāsu mademendraṁ yajamānāḥ svarkāḥ.

Great enlightened people, with rich libations of havi, promote yajna, source of joy, operative in space and maker of the brave.

Let us too, blest with enlightenment, holding libations of soma for the divinities of heaven and earth, performing yajna in honour of Indra, lord of the universe, and ruler of the earth, rejoice with heavenly bliss on earth.

33. (Indra Devata, Haimavarchi Ṛshi)

यस्ते रसः सम्भृतऽओषधीषु सोमस्य शुष्मः सुरया सुतस्य। तेन जिन्व यजमानं मदेन सरस्वतीमश्विनाविन्द्रमग्निम् ॥३३॥

Yaste rasaḥ sambhṛta'oṣadhīṣu somasya śuṣmaḥ surayā sutasya. Tena jinva yajamānaṁ madena sarasvatīmaśvināvindramagnim.

Spirit of life, Indra, of your essence which is contained in the herbs and plants, that which is extracted from the soma plants and reinforced with energy (by cleansing and distillation) is most powerful and exhilararing. With that elixir of life, delight and inspire the yajamana, Sarasvati, lady of learning, Ashvinis, scholars and students of health and medicine, Indra, the ruler and administrators, and Agni, the leader and defenders of the land.

34. (Soma Devata, Haimavarchi Ṛshi)

यम॒श्विना॒ नमु॑चेरासु॒रादधि॒ सर॑स्व॒त्यसु॑नोदिन्द्रि॒याय॑ ।
इ॒मं त॑ꣳशु॒क्रं मधु॑मन्त॒मिन्दु॒ꣳसोम॒ꣳराजा॑नमि॒ह भ॑क्षयामि ॥३४॥

Yamaśvinā namucerāsurādadhi sarasvatyasunodindriyāya. Imaṁ taṁ śukraṁ madhumantamindum somaṁ rājānamiha bhakṣayāmi.

Here for the sake of inspiration, I take this pure, honey sweet, bright and soothing soma drink of the supreme order which the experts of bio-science and the lady scholar of nutrition have extracted from the plants growing among the clouds on the mountains and distilled for the sake of exhilaration and rejuvenation of the mind and senses.

35. (Soma Devata, Haimavarchi Ṛshi)

यदत्र॑ रि॒प्तꣳ॒र॒सिनः॑ सु॒तस्य॒ यदिन्द्रो॑ऽअपि॑ब॒च्छची॑भिः।
अ॒हं तदस्य॒ मन॑सा शि॒वेन॒ सोम॒ꣳराजा॑नमि॒ह भ॑क्षयामि॥३५॥

Yadatra riptaṁ rasinaḥ sutasya yadindro' apībacchacībhiḥ. Ahaṁ tadasya manasā śivena somaṁ rājānamiha bhakṣayāmi.

Of the delicious and powerful soma juice of purest extraction available here, which the sun too draws up (and releases) with its rays, the soothing supreme and most inspiring part I drink with a happy and blessed mind here and now.

36. (Pitara Devata, Prajapati Ṛshi)

पितृभ्यः स्वधायिभ्यः स्वधा नमः पितामहेभ्यः स्वधायिभ्यः स्वधा नमः प्रपितामहेभ्यः स्वधायिभ्यः स्वधा नमः । अक्षन् पितरोऽमीमदन्त पितरोऽतीतृपन्त पितरः पितरः शुन्धध्वम् ॥३६॥

Pitṛbhyaḥ svadhāyibhyaḥ svadhā namaḥ pitāmahebhyaḥ svadhāyibhyaḥ svadhā namaḥ prapitāmahebhyaḥ svadhāyibhyaḥ svadhā namaḥ. Akṣan pitaro'mīmadanta pitaro'tītṛpanta pitaraḥ pitaraḥ śundhadhvam.

To our parents and seniors, we offer their own share of food and reverence. To our grand-parents and seniors, we offer their own share of food and reverence. To our great-grand-parents and seniors, we offer their own share of food and reverence. Parents, partake of your own share we offer and rejoice. Rejoice and give us the pleasure of joy. Parents, teachers, seniors, enjoy yourselves to your full satisfaction and give us the satisfaction of service and reverence. Parents, teachers, seniors, be pure yourselves, and purify and sanctify us with the service we offer and your blessings.

37. (Sarasvati learning Devata, Prajapati Ṛshi)

पुनन्तु मा पितरः सोम्यासः पुनन्तु मा पितामहाः पुनन्तु प्रपितामहाः। पवित्रेण शतायुषा । पुनन्तु मा पितामहाः पुनन्तु प्रपितामहाः । पवित्रेण शतायुषा विश्वमायुर्व्यश्नवै ॥३७॥

Punantu mā pitraḥ somyāsaḥ punantu mā pitāmahāḥ punantu prapitāmahāḥ pavitreṇa śatāyuṣā. Punantu mā pitāmahāḥ punantu prapitāmahāḥ pavitreṇa śatāyuṣā viśvamāyurvyaśnavai.

May my parents, grand parents, and great grand parents, kind, beneficent and honourable, purify me and sanctify me with the purity of discipline and education for a life of hundred years.

May my grand parents and my great grand parents purify me and sanctify me with the purity of moral life and learning for a full life, so that with their blessings I may live for a full age of hundred years.

38. (Indra Devata, Vaikhanasa Ṛshi)

अग्न॒ऽआयूꣳषि पवस॒ऽआ सु॒वोर्ज॒मिषं॑ च नः ।
आ॒रे बा॑धस्व दु॒च्छुना॑म् ॥३८॥

Agna'āyūꣳṃṣi pavasa'ā suvorjamiṣaṁ ca naḥ. Āre bādhasva ducchunām.

Agni, father, mother, ancestors, saints and sages, purify and sanctify our years of life, purify and vitalize our food and energy, sanctify and bless our desires and ambitions. Keep off all mischief, evil and calamity far from us.

39. (Vidvan Scholar Devata, Vaikhanasa Ṛshi)

पु॒नन्तु॑ मा देवज॒नाः पु॒नन्तु॑ मन॑सा॒ धियः॑ ।
पु॒नन्तु॑ विश्वा॑ भू॒ता॒नि॒ जा॒त॒वे॒दः॒ पु॒नी॒हि मा॑ ॥३९॥

Punantu mā devajanāḥ punantu manasā dhiyaḥ. Punantu viśvā bhūtāni jātavedaḥ punīhi mā.

Jataveda, lord of light and knowledge, purify and

enlighten me. May all the saints and sages purify me. Purify my intelligence and understanding with divine knowledge and science. May all the living beings, in fact everything of the wide world, lead me to knowledge and purity.

40. (Agni Devata, Vaikhanasa Ṛshi)

प॒वित्रे॑ण पुनीहि मा शु॒क्रेण॑ देव॒ दीद्य॑त् ।
अग्ने॒ क्रत्वा॒ क्रतूँ॑१॥ऽरनु॑ ॥४०॥

Pavitreṇa punīhi mā śukreṇa deva dīdyat. Agne kratvā kratūň'ranu.

Agni, blazing lord of light and fire, generous giver of knowledge and purging power, purify me with the purity and power of life's vitality. With your light and sacred action, lord of action and holiness, purify and sanctify our knowledge, understanding and action.

41. (Agni Devata, Vaikhanasa Ṛshi)

यत्ते॑ प॒वित्र॑म॒र्चिष्यग्ने॒ वित॑तमन्त॒रा ।
ब्रह्म॒ तेन॑ पुनातु मा ॥४१॥

Yatte pavitramarciṣyagne vitatamantarā. Brahma tena punātu mā.

Agni, self-luminous lord of omniscience, within the holy light of your eternal consciousness shines the universal knowledge, the Veda. With that holy light of knowledge, enlighten, purify and consecrate me.

42. (Soma Devata, Vaikhanasa Ṛshi)

पव॑मान॒ः सोऽअ॒द्य न॑ः प॒वित्रे॑ण॒ विच॑र्षणिः ।
यः पोता॒ स पु॑नातु मा ॥४२॥

Pavamānaḥ so'adya naḥ pavitreṇa vicarṣaṇiḥ.
Yaḥ potā sa punātu mā.

Lord omniscient, that is pure, immaculate, saviour and purifier of all of us, may He with His purity and holiness purify and consecrate us here and now.

43. (Savita Devata, Vaikhanasa Ṛshi)

उ॒भाभ्यां॑ देव सवितः प॒वित्रे॑ण स॒वेन॑ च ।
मां पु॑नीहि वि॒श्वतः॑ ॥४३॥

Ubhābhyāṁ deva savitaḥ pavitreṇa savena ca.
Māṁ punīhi viśvataḥ.

Savita, lord of light and life, generation and inspiration, lord luminous of purity and holiness, with both your purity and holiness purify me wholly, and sanctify me with knowledge and good action.

44. (Vishvedeva Devata, Vaikhanasa Ṛshi)

वै॒श्व॒दे॒वी पु॑न॒ती दे॒व्यागा॒द्यस्या॒मि॒मा ब॒ह्व्य॒स्त॒न्वो॒ वी॒तपृ॑ष्ठाः।
तया॒ मद॑न्तः सध॒मादे॑षु व॒यꣳ स्या॑म॒ पत॑यो रयी॒णाम् ॥४४॥

Vaiśvadevī punatī devyāgādyasyāmimā bahvya-stanvo vītapṛṣṭhāḥ. Tayā madantaḥ sadhamā-deṣu vayaṁ syāma patayo rayīṇām.

Of the widest range of intelligence and education among women, a most virtuous and brilliant personality may come and oblige us as teacher so that these many girls may be trained in wide knowledge and rational living for home life and we, as householders, happy and rejoicing in the corporate life of the community, may become masters of wealth and honour.

45. (Pitara Devata, Vaikhanasa Ṛshi)

ये स॑मा॒नाः सम॑नसः पि॒तरो॑ यम॒राज्ये॑ ।
तेषां॑ लो॒कः स्व॒धा नमो॑ य॒ज्ञो दे॒वेषु॑ कल्पताम् ।।४५।।

Ye samānāḥ samanasaḥ pitaro yamarājye.
Teṣāṁllokaḥ svadhā namo yajño deveṣu kalpatām.

May the parents, seniors, guardians of the people and officers who are under the governance of the ruler of the world be harmonious and agreeable in thought, word and deed, and may their home life, social status, standard of living and yajnic (creative) performance of duty be of the highest order of nobility and responsibility. And may they prosper and rise to the heights of divinity.

46. (Shri Devata, Vaikhanasa Ṛshi)

ये स॑मा॒नाः सम॑नसो जी॒वा जी॒वेषु॑ माम॒काः ।
तेषा॒ꣳश्रीर्मयि॑ कल्पताम॒स्मिँल्लो॒के श॒तꣳ समा॑ः।।४६।।

Ye samānāḥ samanaso jīvā jīveṣu māmakāḥ.
Teṣāṁ śrīrmayi kalpatāmasmiṁlloke śataṁ samāḥ.

My people who are living among the people around are of equal mind and noble action in thought, word and deed. May their honour, wealth and grace be vested in me and live on in me to grow for a hundred years in this world.

47. (Pitara Devata, Vaikhanasa Ṛshi)

द्वे सृ॒तीऽअ॑शृणवं पितृ॒णाम॒हं दे॒वाना॑मुत मर्त्या॑नाम् ।
ताभ्या॑मि॒दं विश्व॒मेज॒त्समे॑ति॒ यद॑न्त॒रा पि॒तर॑ं मा॒तर॑ं च।।४७।।

Dve sṛtī'aśṛṇavam pitṝṇāmahaṁ devānāmuta martyānām. Tābhyāmidaṁ viśvamejatsameti yadantarā pitaraṁ mātaraṁ ca.

I have heard of two paths of the existential travel of mortals, all that is born of father and mother between earth and heaven: One, the path of the ancestors, and the other, the path of the divines. By these two paths does this world on the move moves on and on to its destination.

48. (Agni Devata, Vaikhanasa Ṛshi)

इदꣳ हविः प्रजननं मेऽअस्तु दशवीरꣳसर्वगणꣳस्वस्तये ।
आत्मसनि प्रजासनि पशुसनि लोकसन्यभयसनि । अग्निः
प्रजां बहुलां मे करोत्वन्नं पयो रेतोऽअस्मासु धत्त ॥४८॥

Idaṁ haviḥ prajananam me'astu daśavīraṁ sarvaganaṁ svastaye. Ātmasani prajāsani paśusani lokasanyabhayasani. Agniḥ prajāṁ bahulāṁ me karotvannaṁ payo reto'asmāsu dhatta.

May this fertility of mine, the married life, be a generative yajna, productive of ten brave children with all the virtues for the well-being of society.

May this yajna and its production be the source of spiritual enlightenment, progress of the people, protection of animals, advancement of society and creation of fearlessness.

Agni, lord of life and fertility, create for me lots of noble children. Bless us with plenty of food, milk and water, energy and generative vitality.

49. (Pitarah Devata, Shamkha Ṛshi)

उदीरतामवर उत्परास उन्मध्यमाः पितरः सोम्यासः।
असुं य ईयुरवृका ऋतज्ञास्ते नोऽवन्तु पितरो हवेषु ॥४९॥

Udīratāmavara'utparāsa'unmadhyamāḥ pitaraḥ somyāsaḥ. Asuṁ ya'īyuravṛkā'ṛtājñāste no' vantu pitaro haveṣu.

May all our seniors, guardians of the nation, far and near, old and new, high and low, and all those of the middle rank, settled in peace, prosperity and power, inspire us with passion and energy. May our parents and seniors dedicated to truth and rectitude, far from violence and exploitation, who raise the pranic energy of life, guide and protect us in our battles of the world.

50. (Pitarah Devata, Shamkha Ṛshi)

अङ्गिरसो नः पितरो नवग्वाऽअथर्वाणो भृगवः सोम्यासः।
तेषां वयꣳसुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम ॥५०॥

Aṅgiraso naḥ pitaro navagvā'atharvāṇo bhṛgavaḥ somyāsaḥ. Teṣām vayaṁ sumatau yajñiyānāmapi bhadre saumanase syāma.

Our parents and seniors, guardians of the nation, are seers and sages of the facts of holistic knowledge and law, scholars of the latest sciences, and experts of technology and engineering, all dedicated to universal love, non-violence and spiritual values and settled in mind for the peace and prosperity of mankind.

Let us concentrate and dedicate ourselves to their wisdom, grace and excellence, and magnanimity and benevolence, for the reason of their devotion to yajna and their contribution to the progress of society.

51. (Pitarah Devata, Shankha Ṛshi)

ये नः॑ पू॒र्वे पि॒तरः॑ सो॒म्यासोऽनू॑हि॒रे सोम॑पी॒थं व॑सिष्ठाः ।
तेभि॑र्य॒मः सं॑ररा॒णो ह॒वीꣳष्य्यु॒शन्नु॒शद्भिः॑ प्रति॒का॒ममत्तु ॥५१॥

Ye naḥ pūrve pitaraḥ somyāso'nūhire soma-pīthaṁ vasiṣṭhāḥ. Tebhiryamaḥ saṁrarāṇo havīṁṣyuśannuśadbhiḥ pratikāmamattu.

May our parents, seniors and ancestors, great lovers of life and divinity, settled in peace and prosperity, rich and generous at heart, come and join our soma-yajna in person or in memory. With their blessings and with their guidance may we, their children, fair and just in conduct, loving the gifts of life and keen to create happiness and share it with the community, realize all our aims and ambitions in the world.

52. (Pitarah Devata, Shamkha Ṛshi)

त्वꣳसो॑म प्रचिकितो मनी॒षा त्वꣳर॑जिष्ठ॒मनु॑ नेषि॒ पन्था॑म् ।
तव॒ प्रणी॑ती॒ पि॒तरो॑ नऽइन्दो दे॒वेषु॒ रत्न॑मभजन्त॒ धीराः॑ ॥५२॥

Tvaṁ soma pracikito manīṣā tvaṁ rajiṣṭhamanu neṣi panthām. Tava praṇītī pitaro na indo deveṣu ratnamabhajanta dhīrāḥ.

Soma, lord of light, peace and prosperity, spirit of yajna, brilliant you are, wide-awake and responsive. With your vision and wisdom, you lead us on by the noblest and simplest paths of nature to divinity. Lord of beauty and blessedness, inspired by your grace and guidance only do our parents, seniors and guardians of the community reach the coveted seats of joy and celebrity among the noblest souls of the world.

53. (Pitarah Devata, Shamkha Ṛshi)

त्वया॒ हि नः॑ पि॒तरः॑ सोम॒ पूर्वे॑ कर्मा॑णि च॒क्रुः प॑वमा॒न॒ धीरा॑ः । व॒न्वन्नवा॑तः परि॒धीँ॑१॥ऽरपो॑र्णु वी॒रेभि॒रश्वै॑र्म॒घवा॑ भवा नः ॥५३॥

Tvayā hi naḥ pitaraḥ soma pūrve karmāṇi cakruḥ pavamāna dhīrāḥ. Vanvannavātaḥ paridhīṅ'raporṇu vīrebhiraśvairmaghavā bhavā naḥ.

Soma, lord of peace and power, by you alone our early forefathers, brave and constant all, performed their acts of glory.

Inspiring spirit of commonalty, purging, purifying, unshaken and unviolated, be like Indra of the thunderbolt for us. Arise with passion for action and with your warriors of the horse throw off the forces of violence ranged around us.

54. (Soma Devata, Shamkha Ṛshi)

त्वꣳसो॑म पि॒तृभिः॑ संविदा॒नोऽनु॒ द्यावा॑पृथि॒वीऽआ त॑तन्थ । तस्मै॒ तऽइन्दो॒ हवि॑षा॒ विधेम व॒यꣳस्या॑म॒ पत॑यो रयी॒णाम् ॥५४॥

Tvaṁ soma pitṛbhiḥ saṁvidāno'nu dyāvāpīṛthivī'ā tatantha. Tasmai ta'indo haviṣā vidhema vayaṁ syāma patayo rayīṇām.

Soma, power of peace and prosperity, in covenant with the senior guardian spirits of humanity, grow and expand from earth to heaven.

Spirit of beauty and joy, it is for the sake of growth and expansion that we offer fragrant oblations to your

worship in yajna, so that we may create, protect, master and enjoy the riches of the world.

55. (Pitarah Devata, Shamkha Ṛshi)

बर्हिषदः पितरऽऊत्यूर्वागिमा वो हव्या चकृमा जुषध्वम् । तऽआगतावसा शन्तमेनाथा नः शंयोरपो दधात ॥५५॥

Barhiṣadaḥ pitara'ūtyarvāgimā vo havyā cakṛmā juṣadhvam. Ta'āgatāvasā śantamenāthā naḥ śaṁyorarapo dadhāta.

Parents, seniors and guardians of humanity in yajnic seats of power, here are these refreshing presentations we have prepared for you which you please accept graciously and enjoy. Come to us and bring us peace and protection. Bless us with comfort and prosperity free from mischief and remove all the sins and evil from our life.

56. (Pitarah Devata, Shamkha Ṛshi)

आहं पितॄन्त्सुविदत्राँ२॥ऽअवित्सि नपातं च विक्रमणं च विष्णोः। बर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्तऽ-इहागमिष्ठाः॥५६॥

Ā'haṁ pitṝntsuvidatrāṁ'avitsi napātaṁ ca vikramaṇaṁ ca viṣṇoḥ. Barhiṣado ye svadhayā sutasya bhajanta pitvasta' ihāgamiṣṭhāḥ.

I know the parents, seniors and guardians of life so kind and generous. I also know the dynamics of Lord Vishnu's immanence in His creation.

May the venerable seniors in yajnic seats of knowledge and vision, who in their own right enjoy the fragrant drinks distilled from the essence of life, come here and bless this place and me.

57. (Pitarah Devata, Shamkha Ṛshi)

उपहूताः पितरः सोम्यासो बर्हिष्येषु निधिषु प्रियेषु ।
तऽआगमन्तु तऽइह श्रुवन्त्वधि ब्रुवन्तु तेऽवन्त्वस्मान् ॥५७॥

Upahūtāḥ pitaraḥ somyāso barhiṣyeṣu nidhiṣu priyeṣu. Ta' āgamantu ta' iha śruvantvadhi bruvantu te'vantvasmān.

Senior guardians of life and the human spirit established in inner peace and spiritual freedom are chosen by Grace to partake of the dearest treasures of universal knowledge and life divine. We call upon them: may they come here, may they listen to us, may they speak to us from the heights of divinity, may they redeem and save us!

58. (Pitarah Devata, Shamkha Ṛshi)

आ यन्तु नः पितरः सोम्यासोऽग्निष्वात्ताः पथिभिर्देवयानैः।
अस्मिन् यज्ञे स्वधया मदन्तोऽधि ब्रुवन्तु तेऽवन्त्वस्मान्॥५८॥

Ā yantu naḥ pitaraḥ somyāso'gniṣvāttāḥ pathibhirdevayānaiḥ. Asmin yajñe svadhayā madanto'dhi bruvantu te'vantvasmān.

May our seniors and scholars established in the peace and prosperity of fire knowledge and yajna come to us by the noblest paths of divinity. And may they, in this our yajnic project of science and technology, enjoying themselves in their own right to their own knowledge, speak to us, enlighten us and protect us from ignorance and poverty.

59. (Pitarah Devata, Shamkha Ṛshi)

अग्निष्वात्ताः पितरऽएह गच्छत सदःसदः सदत सुप्रणीतयः।
अत्ता हवीꣳषि प्रयतानि बर्हिष्यथा रयिꣳसर्ववीरं दधातन ॥५९॥

Agniṣvāttāḥ pitara' eha gacchata sadaḥ sadaḥ sadata supraṇītayaḥ. Attā havīṅṣi prayatāni barhiṣyathā rayiṁ sarvavīraṁ dadhātana.

Senior scholars and experts of the science of heat and energy, men of justice and positive policy, come here to us, seat yourselves in every home and every hall of assembly, take the food and materials prepared with care and offered with love and hope, and, sitting in your laboratory and workshop, create the knowledge, impart it to people, and produce the wealth which creates versatile heroes for the nation and humanity.

60. (Pitarah Devata, Shamkha Ṛshi)

येऽअग्निष्वात्ता येऽअनग्निष्वात्ता मध्ये दिवः स्वधया मादयन्ते । तेभ्यः स्वराडसुनीतिमेतां यथावशं तन्वं कल्पयाति ॥६०॥

Ye' agniṣvāttā ye'anagniṣvāttā madhye divaḥ svadhayā mādayante. Tebhyaḥ svarāḍasunītimetāṁ yathāvaśaṁ tanvaṁ kalpayāti.

Those seniors who are experts of the science and technology of fire, and those who are not such but who are experts of other fields of knowledge, and all those who rejoice in the midst of the light of their own knowledge itself: for all these, the self-luminous lord of omniscience in-vests this body with health and energy according to their need and desire.

61. (Pitarah Devata, Shamkha Ṛshi)

अग्निष्वात्तानृतुमतो हवामहे नाराशꣳसे सोमपीथं यऽआशुः। ते नो विप्रासः सुहवा भवन्तु वयꣳस्याम पतयो रयीणाम् ॥६१॥

Agniṣvāttānṛtumato havāmahe nārāśaṁse somapīthaṁ ya'āśuḥ. Te no viprāsaḥ suhavā bhavantu vayaṁ syāma patayo rayīṇām.

Those experts of the science and technology of fire who work according to the seasons needs and who enjoy a drink of soma, we invite to social receptions and honour of felicitations. May they, noble scholars and creators, be great benefactors of society, and may we all become producers, protectors and masters of wealth and prosperity in the world.

62. (Pitarah Devata, Shamkha Ṛshi)

आच्या॒ जानु॑ दक्षिण॒तो नि॒षद्येमं य॒ज्ञम॒भिगृ॑णीत॒ विश्वे॑ । मा हिꣳ॑सिष्ट पितर॒ः केनं॑चिन्नो॒ यद्व॒ऽआग॑ः पुरु॒षता॒ करा॑म ॥६२॥

Ācyā jānu dakṣiṇato niṣadyemaṁ yajñamabhi gṛṇīta viśve. Mā hiṁsiṣṭa pitaraḥ kenacinno yadva' āgaḥ puruṣatā karāma.

Noble seniors of the world, do not, for any reason whatever, destroy or injure our manliness and manpower. Take on this yajna for us, do it well and speak well of it.

We sit kneeling on your right respectfully, and whatever your omission or commission in well-meaning work, we overlook and make up. And then we move on with the work in earnestness.

63. (Pitarah Devata, Shamkha Ṛshi)

आसी॑नासोऽअरु॒णीना॑मु॒पस्थे॑ र॒यिं ध॑त्त दा॒शुषे॒ मर्त्या॑य।
पु॒त्रेभ्य॑ः पितर॒स्तस्य॒ वस्व॒ः प्रय॑च्छत॒ तऽइ॒होर्ज॑ं दधात ॥६३॥

Āsīnāso'aruṇīnāmupasthe rayiṁ dhatta dāśuṣe martyāya. Putrebhyaḥ pitarastasya vasvaḥ pra yacchata ta'ihorjaṁ dadhāta.

Parents and seniors of the community, create and hold wealth for the man of charity and for the children sitting in the lap of their noble mothers. Give them ample means of living so that they may have ample energy.

64. (Agni Devata, Shamkha Ṛshi)

यमग्ने कव्यवाहन त्वं चिन्मन्यसे रयिम् ।
तन्नो गीर्भिः श्रवाय्यं देवत्रा पनया युजम् ॥६४॥

Yamagne kavyavāhana tvaṁ cinmanyase rayim. Tanno gīrbhiḥ śravāyyaṁ devatrā panayā yujam.

Agni, carrier of sumptuous foods and fragrance for the noble people, bless us with that wealth of life which you believe is fit for the use of divinities in nature and humanity, and which is worthy of celebration in the best of words worthy of the best listeners.

65. (Agni Devata, Shamkha Ṛshi)

योऽअग्निः कव्यवाहनः पितॄन्यक्षदृतावृधः ।
प्रेदु हव्यानि वोचति देवेभ्यश्च पितृभ्यऽआ ॥६५॥

Yo' agniḥ kavyavāhanaḥ pitṝn yakṣadṛtāvṛdhaḥ. Predu havyāni vocati devebhyaśca pitṛbhya'ā.

Surely that person is the leader, torch bearer, path maker, first among all who is brilliant as Agni (fire) and spreads purity and fragrance all round. He/She respects the parents, seniors, ancestors and the promoters of truth and justice. He/She communicates the noblest thoughts and ideas in persuasive and

powerful words to the seniors and the brilliant and generous people all round.

66. (Agni Devata, Shamkha Ṛshi)

त्वमग्नऽईडितः कव्यवाहनावाड्ढव्यानि सुरभीणि कृत्वी। प्रादाः पितृभ्यः स्वधया ते ऽअक्षन्नद्धि त्वं देव प्रयता हवीꣳषि ॥६६॥

Tvamagna' īḍitaḥ kavyavāhanāvāḍḍhavyāni surabhīṇi kṛtvī. Prādāḥ pitṛbhyaḥ svadhayā te' akṣannaddhi tvaṁ deva prayatā havīṁṣi.

Agni, brilliant master of noble thoughts, words and deeds, loved, invoked and adored, receive the gifts of life, convert them to fragrance and acknowledge. Share them with the parents, seniors and respectable people so that they too enjoy them as their own. These gifts are valuable, prepared and collected with effort. Generous as you are, enjoy them well.

67. (Pitarah Devata, Shamkha Ṛshi)

ये चेह पितरो ये च नेह याँश्च विद्म याँ२॥ऽउ च न प्रविद्म । त्वं वेत्थ यति ते जातवेदः स्वधाभिर्यज्ञꣳसुकृतं जुषस्व ॥६७॥

Ye ceha pitaro ye ca neha yāṁśca vidma yāṁ'u ca na pravidma. Tvaṁ vettha yati te jātavedaḥ svadhābhiryajñaṁ sukṛtaṁ juṣasva.

Agni, brilliant and generous power, the seniors who are here, and those who are not here, and those whom we know, and those whom we don't know, you know them all, how many they are and where they are, since you know everything that is anywhere. Let this yajna of service and adoration be done well. Carry it on with grace and with gifts made in faith and love.

68. (Pitarah Devata, Shamkha Ṛshi)

इदं पितृभ्यो नमोऽअस्त्वद्य ये पूर्वासो यऽउपरासऽईयुः।
ये पार्थिवे रजस्या निषत्ता ये वा नूनꣳसुवृजनासु विक्षु॥६८॥

Idaṁ pitṛbhyo namo'astvadya ye pūrvāso ya' uparāsa'īyuḥ. Ye pārthive rajasyā niṣattā ye vā nūnaṁ suvṛjanāsu vikṣu.

Let this food and adoration today be for the parents and seniors, those who came earlier, those who came later, those who are seated in this earthly world and those who are on the move for sure among the moving people.

69. (Pitarah Devata, Shamkha Ṛshi)

अधा यथा नः पितरः परासः प्रत्नासोऽअग्नऽऋतमाशुषाणाः।
शुचीदयन्दीधितिमुक्थशासः क्षामा भिन्दन्तोऽअरुणीरप-
व्रन् ॥६९॥

Adhā yathā naḥ pitaraḥ parāsaḥ pratnāso'agna' ṛtamāśuṣāṇāḥ. Śucīdayan dīdhitimukthaśāsaḥ kṣāmā bhindanto' aruṇīrapa vran.

And Agni, brilliant scholar, just as our teachers, saints and sages, eminent and ancient, dedicated to the holy Word and serving the cause of universal truth and justice, realized the purity and blaze of that truth, and, breaking through the dark veil of the night opened the flood-gates of the light of dawn, so do you blaze, burn, purge, purify and enlighten the world.

70. (Pitarah Devata, Shamkha Ṛshi)

उशन्तस्त्वा निधीमह्युशन्तः समिधीमहि ।
उशन्नुशतऽआवह पितॄन् हविषेऽअत्तवे ॥७०॥

Uśantastvā ni dhīmahyuśantaḥ samidhīmahi.
Usannuśata'ā vaha pitṝn haviṣe'attave.

Noble youth, with all the love and care, we accept, maintain and educate you. Out of love and affection with all the care, we develop your personality and potential. You too, loving and caring, bear the responsibility for the food and maintenance of the loving parents and other seniors.

71. (Indra Devata, Shamkha Ṛshi)

अपां फेनेन नमुचेः शिरऽइन्द्रोदवर्तयः ।
विश्वा यदजय्यः स्पृधः ॥७१॥

Apāṁ phenena namuceḥ śira'indrodavartayaḥ.
Viśvā yadajayaḥ spṛdhaḥ.

Indra, ruler, commander, like the foam of the sea, like the vapours of water in the sky, rise and expand and break the head of the powers which hoard the wealth of the land like the cloud hoarding the waters. Conquer the forces which stand in opposition out of sheer jealousy.

72. (Soma Devata, Shamkha Ṛshi)

सोमो राजामृतꣳसुतऽऋजीषेणाजहान्मृत्युम् । ऋतेन सत्यमिन्द्रियं विपानꣳशुक्रमन्धसऽइन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥७२॥

Somo rājāmṛtaṁ suta'ṛjīṣeṇājahānmṛtyum.
Ṛtena satyamindriyaṁ vipānaṁ śukramandhasa'
indrasyendriyamidaṁ payo'mṛtaṁ madhu.

Soma, the man cleansed and distilled like soma through discipline, brilliant and inspiring, meditating on God and godly in character, by the simplicity and

sincerity of his natural living conquers the pain of death.

By his dedication to Rita, the universal Law of Dharma, he attains truth, spiritual power, soothing drinks, purity and vitality, best foods, honour and prosperity, water and milk, honey and the very nectar of life.

73. (Angirasa Devata, Shamkha Ṛshi)

अद्भ्यः क्षीरं व्यपिबत् क्रुङ्ङाङ्गिरसो धिया । ऋतेन सत्यमिन्द्रियं विपानꣳशुक्रमन्धसऽइन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥७३॥

Adbhyaḥ kṣīraṁ vyapibat kruṅṅāṅgiraso dhiyā. Ṛtena satyamindriyaṁ vipānaṁ śukramandhasa' indrasyendriyamidaṁ payo'mṛtaṁ madhu.

The man of genius and discrimination trained by a divine sage, like the swan, separates the milk from the water, accepts the milk and rejects the water.

With his dedication to the essential reality of existence through yoga, he attains the eternal verity, divine speech, the vision of word and meaning, purity of the inner light, spiritual food, honour and prosperity of the world, purest drinks, abiding health, and the honey-sweet joys of living.

74. (Soma Devata, Shamkha Ṛshi)

सोमꣳमद्भ्यो व्यपिबच्छन्दसा हꣳसः शुचिषत् । ऋतेन सत्यमिन्द्रियं विपानꣳशुक्रमन्धसऽइन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥७४॥

Somamadbhyo vyapibacchandasā haṅsaḥ śuciṣat. Ṛtena satyamindriyaṁ vipānaṁ śukramandhasa'indrasyendriyamidaṁ payo' mṛtaṁ madhu.

The man of discrimination, friend of pure visionaries, with the freedom of his vision, distils the essence, soma, from the waters as the swan separates the milk from water. He accepts the essence and rejects the scum.

With his vision of the Vedas, he attains the truth of divinity, the purity and energy of food, direct experience of the divine presence, and the supreme taste of the sweetness and bliss of Immortality and Moksha.

75. (Prajapati Devata, Shamkha Ṛshi)

अन्नात्परिस्रुतो रसं ब्रह्मणा व्यपिबत् क्षत्रं पयः सोमं प्रजापतिः। ऋतेन सत्यमिन्द्रियं विपानꣳशुक्रमन्धसऽइन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥७५॥

Annātparisruto rasaṁ brahmaṇa vyapibat kṣatraṁ payaḥ somaṁ prajāpatiḥ. Ṛtena satyamindriyaṁ vipānaṁ śukramandhasa' indrasyendriyamidaṁ payo'mṛtaṁ madhu.

Prajapati, ruler and protector of the people, President of the council, alongwith the study of the Vedas, receives the juices, essences and inspiring vital sweets extracted from the ripe grains and blessed waters of the land, and wields the onerous responsibility of the state.

With fair and enlightened justice he attains the people's dedication to truth, the divine gift of national glory, comprehensive protection and defence, pure and vital foods, light of justice and knowledge, divine grace, energising drinks, honey, and noble state-order of immortal value.

76. (Indra, Soul, Devata, Shamkha Ṛshi)

रेतो॒ मूत्रं॒ विज॑हाति॒ योनिं॑ प्र॒विश॑दि॑न्द्रि॒यम् । गर्भो॑ ज॒रायु॑णावृ॒त॒ऽउल्बं॑ जहाति॒ जन्म॑ना । ऋ॒तेन॑ स॒त्यमि॑न्द्रि॒यं वि॒पान॑ꣳशु॒क्रमन्ध॑स॒ऽइन्द्र॑स्येन्द्रि॒यमि॒दं पयो॒ऽमृत॑ं॒ मधु॑ ॥७६॥

Reto mūtraṁ vi jahāti yoniṁ praviśadindriyam. Garbho jarāyuṇā"vṛta' ulbaṁ jahāti janmanā. Ṛtena satyamindriyaṁ vipānaṁ śukram-andhasa'indrasyendriyamidaṁ payo'mṛtaṁ madhu.

In the process of growth and regeneration, the male organ of generation discharges the semen. Entering the womb it discharges/releases the seed of life to plant it into the mother's body.

The foetus is covered with the placenta during its growth till maturity. When the seed is born as an independent soul in a new body-system, it abandons the cover in which it had grown and matured. (Thus elimination and regenerative growth through the natural movement of discharge, elimination, union and separation is part of life's evolution under the universal law of nature, which is Rtam, creative dynamics of Lord Prajapati.)

By Rtam, the soul (jiva) gets Satyam, natural existence of the body, Indriyam, organs of perception, drinks and assimilation, purity and vitality for regeneration, foods and growth, potentials for living and continuation, and the immortal honey sweets of the joys of existence for itself (jiva).

77. (Prajapati Devata, Shankha Ṛshi)

दृ॒ष्ट्वा रू॒पे व्याक॑रोत्सत्यानृ॒ते प्र॒जाप॑तिः । अश्र॑द्धामनृ॒तेऽ-द॑धाच्छ्र॒द्धाꣳस॒त्ये प्र॒जाप॑तिः। ऋ॒तेन॑ स॒त्यमि॑न्द्रि॒यं वि॒पान॑ꣳशु॒क्रमन्ध॑स॒ऽइन्द्र॑स्येन्द्रि॒यमि॒दं पयो॒ऽमृत॑ं॒ मधु॑ ॥७७॥

Dṛṣṭvā rūpe vyākarot satyānṛte prajāpatiḥ. Aśraddhāmanṛte' dadhācchraddhāṁ satye prajāpatih. Ṛtena satyamindriyaṁ vipānaṁ śukramandhasa indrasyendriyamidaṁ payo' mṛtaṁ madhu.

Having over-seen two aspects of created Existence, Lord Prajapati analyses it into two forms: One, reality, truth, dharma; the other, unreality, illusion, adharma. Then Lord Prajapati places faith and commitment (shraddha) in truth, and no-faith and no-commitment (ashraddha) in untruth.

With truth and faith He joins right mind and intelligence (rtambhara-buddhi) which is the Lord's gift of saving grace, protective, purifying, and enlightening against the darkness of illusion. And this is the soul's real power and faculty which can lead to the honey sweets and milky streams of immortality.

78. (Prajapati Devata, Shamkha Ṛshi)

वेदेंन रूपे व्यपिबत् सुतासुतौ प्रजापतिः । ऋतेंन सत्यमिंन्द्रियं विपानंꣳशुक्रमन्धसऽइन्द्रंस्येन्द्रियमिदं पयोऽमृतं मधु ॥७८॥

Vedena rūpe vyapibat sutāsutau prajāpatiḥ. Ṛtena satyamindriyaṁ vipānaṁ śukram-andhasa'indrasyendriyamidaṁ payo'mṛtaṁ madhu.

By Veda, Prajapati, the soul, comes to know both forms of existence: Truth which is reality, dharma, Rtam, and untruth which is illusion, adharma, anartam.

By Rtam it can realise the full potential of its faculties and the immortality of its essential nature, while with pure foods and drinks (in the interest of health and meditation) it can experience here and now the honey sweets and milky streams of nectar.

79. (Prajapati Devata, Shamkha Ṛshi)

दृष्ट्वा परिस्रुतो रसꣳशुक्रेण शुक्रं व्यपिबत् पयः सोमं प्रजापतिः। ऋतेन सत्यमिन्द्रियं विपानꣳशुक्रमन्धसऽ-इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥७९॥

Dṛṣṭva parisruto rasaṁ śukreṇa śukraṁ vyapibat payaḥ somaṁ prajāpatiḥ.Ṛtena satyamindriyaṁ vipānaṁ śukramandhasa'indrasyendriyamidaṁ payo'mṛtaṁ madhu.

Having viewed the essence of knowledge distilled with an objective mind from the panorama of existence, the consecrated Prajapati, guardian of his people, should drink this life-giving nectar of truth (Rtam).

By Rtam, knowledge of reality, he attains the force of truth, joy of governance, purity of intention and action, plenty and prosperity, royal honour and dignity, and the pleasure and sweetness of immortality.

80. (Savita Devata, Shamkha Ṛshi)

सीसेन तन्त्रं मनसा मनीषिणऽऊर्णासूत्रेण कवयो वयन्ति । अश्विना यज्ञꣳसविता सरस्वतीन्द्रस्य रूपं वरुणो भिषज्यन् ॥८०॥

Sīsena tantraṁ manasā manīṣiṇa'ūrṇāsūtreṇa kavayo vayanti. Aśvinā yajñaṁ savitā sarasvatīndrasya rūpaṁ varuṇo bhiṣajyan.

Just as intelligent weavers weave designed cloth from woollen yarn with leaden loom, and intelligent designers create models of machines with their imagination and expertise, so do the Ashvinis, scholars and researchers of health and nature, Savita, man of inspiration and imagination, Sarasvati, woman of

learning and education, Varuna, expert of health and medication, create models of creative and productive yajna and of the form and character of Indra, the ideal individual or ruler, the ideal family and the ideal society.

81. (Varuna Devata, Shamkha Ṛshi)

तदस्य रूपममृतꣳशचीभिस्तिस्रो दधुर्देवताः सꣳरराणाः । लोमानि शष्पैर्बहुधा न तोक्मभिस्त्वगस्य माꣳसमभवन्न लाजाः ॥८१॥

Tadasya rūpamamṛtaṁ śacībhistisro dadhur-devatāḥ saṁrarāṇāḥ. Lomāni śaṣpairbahudhā na tokmabhistvagasya māṁsamabhavanna lājāḥ.

Three divine powers, loving and generous, variously enact the immortal form and structure of this yajna with their acts and imagination: They structure the body hair, as if, with blades of grass, and the body cover (skin) with shoots and ears of corn; and roasted grains become, as if, the substance (flesh) of the body.

82. (Ashvinau Devate, Shamkha Ṛshi)

तदश्विना भिषजा रुद्रवर्तनी सरस्वती वयति पेशोऽ-अन्तरम् । अस्थि मज्जानं मासरैः कारोतरेण दधतो गवां त्वचि ॥८२॥

Tadaśvinā bhiṣajā rudravartanī sarasvatī vayati peśo'antaram. Asthi majjānaṁ māsaraiḥ kārotareṇa dadhato gavāṁ tvaci.

Sarasvati, the enlightened woman, with dedicated mind and knowledge, weaves its beautiful inside, the bones and marrow created with the holy barley meal and vitalizing juices, while the Ashvinis, powers of health and healing, at the speed of energy, prepare for

soma and place the filter and the cask on the floor of the earth.

83. (Sarasvati Devata, Shamkha Ṛshi)

सर॑स्वती॒ मन॑सा पेश॒लं वसु॒ नास॑त्याभ्यां॒ वय॑ति दर्श॒तं व॑पु॒ः। रस॑ं परि॒स्रुता॒ न रोहि॑तं॒ न॒ग्नहु॒र्धीर॒स्तस॑रं॒ न वेम॑ ॥८३॥

Sarasvatī manasā peśalaṁ vasu nāsatyābhyāṁ vayati darśataṁ vapuḥ. Rasaṁ parisrutā na rohitaṁ nagnahurdhīrastasaraṁ na vema.

As a wise and intelligent expert designs and weaves a beautiful cloth on the loom with the shuttle, so does Sarasvati, enlightened woman of wisdom and science, with her mind and knowledge, create the charming, special and excellent form and structure of yajna with the help of friendly Ashvinis, specialists of health and healing: yajna (visible symbol of Indra, lord of honour, power and prosperity) in which the pure and vitalizing essence of soma joy distilled from all elements of nature ripples like the vital spirit (blood) of the body.

84. (Soma Devata, Shamkha Ṛshi)

पय॑सा शु॒क्रम॒मृतं॑ ज॒नित्र॑ꣳसु॒र॑या॒ मूत्रा॑ज्जनयन्त॒ रेतः॑ । अपा॑मतिं॒ दुर्म॑तिं॒ बाध॑मानाऽऊ॒र्वध्य॑ं॒ वात॑ꣳस॒ब्वं॑ तद॒रात् ॥८४॥

Payasā śukramamṛtaṁ janitraṁ surayā mūtrājjanayanta retaḥ. Apāmatiṁ durmatiṁ bādhamānā'ūvadhyaṁ vātaṁ sabvaṁ tadārāt.

(Three divinities, i.e., Sarasvati and the two Ashvinis) with milk, juices and inspiring drink of soma create the pure, life-giving, generative seed of life discharged from the generative organ (into the womb),

and (for the same purpose of purity and vitality, with the same food and drink) ward off intellectual debility and ignorance as well as hyper-activity and arrogance from far and near.

85. (Savita Devata, Shamkha Ṛshi)

इन्द्रः सुत्रामा हृदयेन सत्यं पुरोडाशेन सविता जजान । यकृत् क्लोमानं वरुणो भिषज्यन् मतस्ने वायव्यैर्न मिनाति पित्तम् ॥८५॥

Indraḥ sutrāmā hṛdayena satyam puroḍāśena savitā jajāna. Yakṛt klomānaṁ varuṇo bhiṣajyan matasne vāyavyairna mināti pittam.

Indra, saviour, protector and preserver, with his heart and love, Savita, inspirer and giver of nourishments, with food and drink, create satyam, the reality of life and yajna, bringing it into formal manifestation. Varuna, with health and healing and with air and pranic energies preserves and maintains the working of the liver, lungs and neck, the chest and the digestive secretions.

86. (Savita Devata, Shamkha Ṛshi)

आन्त्राणि स्थालीर्मधु पिन्वमाना गुदाः पात्राणि सुदुघा न धेनुः । श्येनस्य पत्रं न प्लीहा शचीभिरासन्दी नाभिरुदरं न माता ॥८६॥

Āntrāṇi sthālīrmadhu pinvamānā gudāḥ pātrāṇi sudughā na dhenuḥ. Śyenasya patraṁ na plīhā śacībhirāsandī nābhirudaraṁ na mātā.

The intestines in the human body system (yajna) are like the cooking pans preparing delicious food for the vital fire. The bowels are like milk-pots or the udders

of an abundant milch cow. The spleen, pancreas and liver are powerful defensive organs like the wings of an eagle pouncing on disease-attacks. The navel with its energizing actions is like the royal seat of power. And the stomach, to all the body parts, as the mother-host, distributes holy food among all members of the yajnic family.

87. (Pitarah Devata, Shamkha Ṛshi)

कुम्भो वनिष्ठुर्जनिता शचीभिर्यस्मिन्नग्रे योन्यां गर्भोऽ-अन्तः। प्लाशिर्व्यक्तः शतधारऽउत्सो दुहे न कुम्भी स्वधां पितृभ्यः ॥८७॥

Kumbho vaniṣṭhurjanitā śacībhiryasminnagre yonyāṁ garbho antaḥ. Plāśirvyaktaḥ śatadhāra' utso duhe na kumbhī svadhāṁ pitṛbhyaḥ.

The husband, progenitor, is like a jar overflowing with love and vigour. Healthy and handsome, he is like an exuberant fountain flowing in a hundred streams of action with grace and piety. So is the wife, her womb a recipient jar into which the husband should project the seed, the foetus inside being like an oblation in honour of his parents and ancestors.

88. (Sarasvati Devata, Shamkha Ṛshi)

मुखꣳसदस्य शिरऽइत् सतेन जिह्वा पवित्रमश्विनासन्त्-सरस्वती । चप्यं न पायुर्भिषगस्य वालो वस्तिर्न शेपो हरसा तरस्वी ॥८८॥

Mukhaṁ sadasya śira'it satena jihvā pavitra-maśvināsantsarasvatī. Capyaṁ na pāyur-bhiṣagasya vālo vastirna śepo harasā tarasvī.

Sarasvati and the Ashvinis, enlightened woman

and the health and spirits of the man, create a happy home with the head and mouth of both together in truth with a sweet tongue fluent in purity. The purity, comfort and security of the home, the love and desire of the woman's fertility, the passion and power of the man's virility, and the child as bloom of the health and love of the union, all these keep the family together.

89. (Ashvinau Devate, Shamkha Ṛshi)

अ॒श्विभ्या॒ं चक्षु॒रमृत॑ं ग्रहा॑भ्या॒ं छागे॑न॒ तेजो॑ ह॒विषा॑ शृ॒तेन॑ं । पक्ष्मा॑णि गो॒धूमै॒ः कुव॑लैरु॒तानि॒ पेशो॒ न शु॒क्रमसि॑तं॒ वसाते ॥८९॥

Aśvibhyām cakṣuramṛtaṁ grahābhyāṁ chāgena tejo haviṣa śṛtena. Pakṣmāṇi godhūmaiḥ kuvalairutāni peśo na śukramasitaṁ vasāte.

By the Ashvinis, sun and moon, with portions of clear soma distilled, is created the immortal light of the eye. With tonics prepared with goat's milk is created the lustre of health. The lower and upper eyelashes are created with wheat and water lilies, and the beauteous form white as well as dark shines with the same nature's gifts.

90. (Sarasvati Devata, Shamkha Ṛshi)

अ॒विर्न मे॒षो न॒सि वी॒र्या॒य प्रा॒णस्य॒ पन्था॑ऽअ॒मृतो॒ ग्रहा॑भ्याम्। सरस्वत्युप॒वाकै॒र्व्या॒नं नस्या॑नि ब॒र्हिर्बद॑रैर्जजान ॥९०॥

Avirna meṣo nasi vīryāya prāṇasya panthā' amṛto grahābhyām. Sarasvatyupavākairvyānaṁ nasyāni barhirbadarairjajāna.

Like the sheep and the ram, the protector and contender, the Ashvinis, with portions of clear soma,

create the immortal passage of pranic energy in the nose. Sarasvati, nature's flowing vitality, with animation and energy, creates the systemic vyana air in the body, and with grains and fruits, she creates the hair-filter in the nose.

91. (Indra Devata, Shamkha Ṛshi)

इन्द्रस्य रूपमृषभो बलाय कर्णाभ्याꣳश्रोत्रममृतं ग्रहाभ्याम्।
यवा न बर्हिर्भ्रुवि केसराणि कर्कन्धु जज्ञे मधु सारघं मुखात् ॥९१॥

Indrasya rūpamṛṣabho balāya karṇābhyāṁ śrotramamṛtaṁ grahābhyām. Yavā na barhirbhruvi kesarāṇi karkandhu jajñe madhu sāraghaṁ mukhāt.

The soul's will to live in body form manifests as the bull for the expression of strength. From portions of nature's auditory element in soma is created the immortal faculty of the ear. Barley, as the grass, manifests in the eyebrows. And the jujuba fruit creates the honey sweets that flow from the mouth.

92. (Atma Devata, Shamkha Ṛshi)

आत्मन्नुपस्थे न वृकस्य लोम मुखे श्मश्रूणि न व्याघ्रलोम।
केशा न शीर्षन्यशसे श्रियै शिखा सिꣳहस्य लोम त्विषिरिन्द्रियाणि ॥९२॥

Ātmannupasthe na vṛkasya loma mukhe śmaśrūṇi na vyāghraloma. Keśā na śīrṣanyaśase śriyai śikha siṁhasya loma tviṣirindriyāṇi.

In the presence of Divinity, the soul rises in eminence and potential: the lower hair of the body is like the hair of the wolf, the beard and moustache on

the face are like the whiskers of the tiger, the hair on the head and the top hair glows with beauty and glory like the lion's mane, and the senses shine as lightening.

93. (Ashvinis Devata, Shamkha Ṛshi)

अङ्गान्यात्मन् भिषजा तदश्विनात्मानमङ्गैः समधात् सरस्वती।
इन्द्रस्य रूपꣳशतमानमायुश्चन्द्रेण ज्योतिरमृतं दधानाः ॥९३॥

Aṅgānyātman bhiṣajā tadaśvinātmānamaṅgaiḥ samadhāt sarasvatī. Indrasya rūpaṁ śatamāna-māyuścandreṇa jyotiramṛtaṁ dadhānāḥ.

Thus do the Ashvinis, bio-engineers of nature, structure limbs for the soul, and thus does Sarasvati, divine mother, join the soul with the limbs, creating a living Indra of a hundred years of age blest with the immortal light and beauty of the moon.

94. (Sarasvati Devata, Shamkha Ṛshi)

सरस्वती योन्यां गर्भमन्तरश्विभ्यां पत्नी सुकृतं बिभर्ति ।
अपाꣳरसेन वरुणो न साम्नेन्द्रꣳश्रियै जनयन्नप्सु राजा ॥९४॥

Sarasvatī yonyāṁ garbhamantaraśvibhyāṁ patnī sukṛtaṁ bibharti. Apāṁ rasena varuṇo na sāmnendraṁ śriyai janayannapsu rājā.

Sarasvati, the wife, bears inside the womb the foetus so well created by the Ashvinis, nature's powers of creation, Varuna, supreme ruler, immanent in the world, integrating the soul with the vital essences of nature and completing the creation of a living Indra, the human being, for a glorious existence.

95. (Ashvinau Devate, Shamkha Ṛshi)

तेजः पशूनाꣳहविरिन्द्रियावत् परिस्रुता पयसा सारघं मधु । अश्विभ्यां दुग्धं भिषजा सरस्वत्या सुतासुताभ्यामृमृतः सोमऽइन्दुः ॥९५॥

Tejaḥ paśūnāṁ havirindriyāvat parisrutā payasā sāraghaṁ madhu. Aśvibhyāṁ dugdhaṁ bhiṣajā sarasvatyā sutāsutābhyāmamṛtaḥ soma' induḥ.

The healthy glow of living forms, the mighty rich nourishments of life, the delicious honey collected by the bee from juices all round are the nectar, the vital power, the beauty distilled from the original as well as the refined sources of nature by Sarasvati, mother spirit of life and humanity through the Ashvinis, creative and healing powers of nature's cosmic flow.

इति एकोनविंशोऽध्यायः ॥

CHAPTER–XX

1. (Sabhesha President Devata, Prajapati Ṛshi)

क्षत्रस्य॒ योनि॑रसि क्षत्रस्य॒ नाभि॑रसि ।
मा त्वा॑ हिꣳसी॒न्मा मा॑ हिꣳसीः ॥१॥

Kṣatrasya yonirasi kṣatrasya nābhirasi. Mā tvā hiṁsīnmā mā hiṁsīḥ.

President of the Council, you are the seat of world power. You are the centre-hold of the order of humanity. May no one challenge you! You too do not hurt me, any citizen.

2. (Sabhesha Devata, Prajapati Ṛshi)

निष॑साद धृ॒तव्र॑तो॒ वरु॑णः प॒स्त्या॒ऽऊ॒स्वा ।
साम्रा॑ज्याय सु॒क्र॒तुः । मृ॒त्योः पा॑हि वि॒द्योत्पा॑हि ॥२॥

Niṣasāda dhṛtavrato varuṇaḥ pastyāsvā. Sāmrājyāya sukratuḥ. Mṛtyoḥ pāhi vidyotpāhi.

President of the Supreme Council, committed to noble resolutions of conscious choice, master of noble thoughts and good actions, best and first choice of humanity, be seated on the seat of governance among the peoples of the world for a sovereign world order. Save us from death and destruction. Save us from lightning and the thunderbolt.

3. (Sabhesha Devata, Ashwinau Ṛshi)

दे॒वस्य॑ त्वा सवि॒तुः प्र॑स॒वेऽश्वि॑नोर्बा॒हुभ्या॑ं पू॒ष्णो हस्ता॑भ्याम्।
अ॒श्वि॒नो॒र्भैष॑ज्येन॒ तेज॑से ब्रह्मवर्च॒साया॒भि षि॑ञ्चामि॒ सर॑स्वत्यै
भैष॑ज्येन वी॒र्या॒या॒न्नाद्या॑या॒भि षि॑ञ्चा॒मीन्द्र॑स्येन्द्रि॒येण॒ बला॑य
श्रि॒यै यश॑से॒ऽभि षि॑ञ्चामि॥३॥

Devasya tvā savituḥ prasave' śvinorbāhubhyāṁ pūṣṇo hastābhyām. Aśvinorbhaiṣajyena tejase brahma-varcasāyābhiṣiñcāmi Saraśvatyai bhaiṣajyena vīryāyānnādyāyābhiṣiñcā-mīndrasyendriyeṇa balāya śriyai yaśase' bhiṣiñcāmi.

In this yajnic world order of Lord Savita's creation, with the arms of Ashvinis, harbingers of light and knowledge, the hands of Pusha, powers of strength and nourishment, and the efficacy of Ashvinis, powers of health and healing, I consecrate you for the sake of world-wide brilliance and universal glory of enlightenment.

I consecrate you for Sarasvati, for the sake of learning and education of the people.

With the powers of health and nutrition, I consecrate you for the sake of food and vigour for all.

With the power and enlightenment of divine Indra, Lord of glory, I consecrate you for the achievement of the moral strength, honour and beauty of the world order.

4. (Sabhapati Devata, Prajapati Ṛshi)

कोऽसि कत॒मोऽसि॒ कस्मै॑ त्वा॒ काय॑ त्वा ।
सु॒श्लोक॒ सुम॑ङ्गल॒ सत्य॑राजन् ॥४॥

Ko'si katamo'si kasmai tvā kāya tvā. Suśloka sumaṅgala satyarājan.

Man of high reputation and honour, leader of many noble causes, illustrious dispenser of truth and justice, you are a man of peace, giver of peace and prosperity. Therefore I accept and consecrate you in the

service of Prajapati, divine lord of peace, and His people, for the achievement of universal peace and prosperity.

5. (Sabhapati Devata, Prajapati Ṛshi)

शिरो॑ मे॒ श्रीर्यशो॒ मुख॒ꣳ त्विषि॒: केशा॑श्च॒ श्मश्रू॑णि ।
राजा॑ मे प्रा॒णोऽअ॒मृत॑ꣳस॒म्राट् चक्षु॒र्विरा॒ट् श्रोत्र॑म् ॥५॥

Śiro me śrīryaśo mukhaṁ tviṣiḥ keśāśca śmaśrūṇi. Rājā me prāṇo'amṛtaṁ samrāṭ cakṣurvirāṭ śrotram.

People of the world: honour of the human nation is my head, nobility of the people is my mouth, light of justice and grandeur of world culture is my hair, moustache and beard, good governance is my life and breath, unity of the order is my vision, and diversity of the constituents is my ear.

6. (Sabhapati Devata, Prajapati Ṛshi)

जि॒ह्वा मे॑ भ॒द्रं वाङ् महो॒ मनो॑ म॒न्यु: स्व॒राड् भाम॑:।
मोदा॑: प्रमो॒दाऽअ॒ङ्गुली॒रङ्गा॑नि मि॒त्रं मे॒ सह॑:॥६॥

Jihvā me bhadraṁ vāṅmaho mano manyuḥ svarāḍ bhāmaḥ. Modāḥ pramodā aṅgulīraṅgāni mitraṁ me sahaḥ.

Members of the world state: My tongue shall speak for the good of all. My speech shall explain great projects. My passion shall target wickedness. My anger shall be for the defence of freedom. My fingers shall point to the paths of joy. My limbs shall dance with the people's festivities. My prowess and challenges shall be for the promotion of love and friendship.

7. (Raja Devata, Prajapati Ṛshi)

बा॒हू मे॒ बल॑मिन्द्रि॒यꣳहस्तौ॒ मे॒ कर्म॑ वी॒र्य॑म् ।
आ॒त्मा क्ष॒त्रमु॒रो॒ मर्म॑ ॥७॥

Bāhū me balamindriyaṁ hastau me karma vīryam. Ātmā kṣatramuro mama.

May my arms, strength and prowess, my hands, actions and heroism, my heart and my very soul be for the supremacy and sovereignty of the world order.

8. (Sabhapati Devata, Prajapati Ṛshi)

पृ॒ष्ठीर्मे॑ रा॒ष्ट्रमु॒द॒र॒मꣳसौ ग्री॒वाश्च॒ श्रोणी॑ ।
ऊ॒रूऽअ॑र॒त्नी जानु॑नी॒ विशो॒ मेऽङ्गा॑नि स॒र्वतः॑॥८॥

Pṛṣṭhīrme rāṣṭramudaramaṁsau grīvāśca śroṇī. Ūrū 'aratnī jānunī viśo me' ṅgāni sarvataḥ.

The government order is my back. My belly, shoulders, neck, hips and loins, thighs, elbows, knees, and all my limbs are wholly for the people — my people and my government are me.

9. (Sabhesha Devata, Prajapati Ṛshi)

नाभि॑र्मे॒ चि॒त्तं वि॒ज्ञानं॑ पा॒युर्मेऽप॑चितिर्भ्र॒सत् । आ॒न॒न्द॒-न॒न्दावा॒ण्डौ मे॒ भग॒ः सौभा॑ग्यं॒ पस॑ः । जङ्घा॑भ्यां प॒द्भ्यां धर्मो॑ऽस्मि वि॒शि राजा॒ प्रति॑ष्ठितः ॥९॥

Nābhirme cittaṁ vijñānaṁ pāyurme' pacitirbhasat. Ānandanandāvāṇḍau me bhagaḥ saubhāgyaṁ pasaḥ. Jaṅghābhyāṁ padbhyāṁ dharmo'smi viśi rājā pratiṣṭhitaḥ.

I am the ruler, honoured and consecrated among my people. I am Dharma, the law, committed to bear the burden of the order on my legs and feet.

My navel, mind, knowledge, security, honour and reverence, hips and loins, organs of excretion, generation and pleasure, honour and dignity, and good fortune all is for the order and the people.

10. (Sabhesha Devata, Prajapati Ṛshi)

प्रति क्षत्रे प्रतितिष्ठामि राष्ट्रे प्रत्यश्वेषु प्रतितिष्ठामि गोषु। प्रत्यङ्गेषु प्रतितिष्ठाम्यात्मन् प्रति प्राणेषु प्रतितिष्ठामि पुष्टे प्रति द्यावापृथिव्योः प्रतितिष्ठामि यज्ञे ॥१०॥

Prati kṣatre prati tiṣṭhāmi rāṣṭre pratyaśveṣu prati tiṣṭhāmi goṣu. Pratyaṅgeṣu prati tiṣṭhāmy-ātman prati prāṇeṣu prati tiṣṭhāmi puṣṭe prati dyāvāpṛthivyoḥ prati tiṣṭhāmi yajñe.

Accepted, appointed and consecrated in this divinely protected Order of the brilliant State of the World: I dedicate and commit myself to the Order, in the Order, for the Order. I dedicate and commit myself to the State, in the State, for the State, to the people, among the People, for the People. I dedicate myself to the horses and cows. I dedicate myself to all parts of the Order and the State. Firmly established in my mind and soul, with all my soul and pranic energy, I dedicate myself to the living spirit and exuberant dynamics of the human nation. I dedicate myself to the growth and development of the strength and prosperity of the people. In the light of heaven and greenery of the earth and her environment, I dedicate myself to heaven and earth. I dedicate and commit myself to the grand socio-economic yajna of service, governance and brilliance of a generous humanity for total and holistic development.

11. (Devas Devata, Prajapati Ṛshi)

त्रया दे॒वाऽएका॑दश त्रयस्त्रि॒ꣳशाः सु॒राध॑सः । बृह॒स्पति॒पुरोहिता दे॒वस्य॑ स॒वितुः स॒वे । दे॒वा दे॒वैर॑वन्तु मा ॥११॥

Trayā devā ekādaśa trayastriṁśāḥ surādhasaḥ. Bṛhaspatipurohitā devasya savituḥ save. Devā devairavantu mā.

Three are the orders of divinities, brilliant powers of nature's generosity. Three times eleven are they, thirtythree powers of grandeur and majesty all, Brihaspati, the Sun, great lord of light and knowledge being their chief.

In this great world of Lord Savita's yajnic creation, may the devas, brilliant scholars of knowledge and generosity, with all these divine powers, protect me and promote me for the higher life.

Note: The thirty three devas, according to Swami Ji are:

i. Eight Vasus, abodes and supports of life, are: earth, water, fire, air, space, sun, moon and the stars.

ii. Eleven Rudras, viz., five primary pranic energies (prana, apana, vyana, udana and samana), five secondary pranic energies (naga, kurma, krikala devadatta and dhananjaya), and the soul. They are Rudras because they destroy pain, and when they leave the body they make people cry in sorrow.

iii. Twelve Adityas, viz., twelve months of the year, they being zodiacs of the sun in the year. They are Adityas because they count up the time and exhaust the life of whatever is born. In addition to these (8+11+12), there is Indra, universal electric energy, and Yajna,

universal creative power.

12. (Vishvedeva Devata, Prajapati Ṛshi)

प्रथमा द्वितीयैर्द्वितीयास्तृतीयैस्तृतीयाः सत्येन सत्यं यज्ञेन यज्ञो यजुर्भिर्यजूꣳषि सामभिः सामान्यृग्भिर्ऋचः पुरोऽनुवाक्याभिः पुरोऽनुवाक्या याज्याभिर्याज्या वषट्कारैर्वषट्काराऽआहुतिभिराहुतयो मे कामान्त्समर्धयन्तु भूः स्वाहा॥१२॥

Prathamā dvitīyairdvitīyastṛtīyaistṛtīyāḥ satyena satyaṁ yajñena yajño yajurbhiryajūṁṣi sāmabhiḥ sāmānyṛgbhirṛcaḥ puro'nuvākyābhiḥ puro'nuvākyā yājyābhiryājyā vaṣaṭkārairvaṣaṭkārā'āhutibhirāhutayo me kāmāntsamardhayantu bhūḥ svāhā.

The first order of divinities (Vasus) with the second order (Rudras), the second with the third (Adityas), the third with Satya (nature), nature with yajna (science and technology), science and technology with Yajurveda hymns (application), application with Samaveda hymns (dedication, devotion and joy), dedication with Rgveda hymns (knowledge and vision), knowledge with Puronuvakas of Atharva (specialization), specialisation with Yajnas (yajnic work), yajnic work with Vashatkaras (noble work), noble work with ahutis (oblations), oblations (inputs) with sincere conduct, and all these (in cycle with the Vasus, Rudras and Adityas and so on) on the earth — may all these grant all my desires and promote me among the people.

13. (Teacher Preacher Devatas, Prajapati Ṛshi)

**लोमानि प्रयतिर्मम त्वङ् मऽआनतिरागतिः।
माꣳसं मऽउपनतिर्वस्वस्थि मज्जा मऽआनतिः॥१३॥**

Lomāni prayatirmama tvaṅ ma ānatirāgatiḥ.
Māṁsaṁ ma'upanatirvasvasthi majjā ma' ānatiḥ.

The hair on my body, my effort and action, my skin, my humility, my coming and income, my flesh, my courtesy, my wealth, bones, marrow and my humility and reverence be all for the teachers and preceptors.

14. (Agni Devata, Prajapati Ṛshi)

यद्देवा देवहेडनं देवासश्चकृमा वयम् ।
अग्निर्मा तस्मादेनसो विश्वान्मुञ्चत्वꣳहसः॥१४॥

Yaddevā devaheḍanaṁ devāsaścakṛmā vayam.
Agnirmā tasmādenaso viśvānmuñcatvaṁhasaḥ.

Teachers, preaches, saints and sages, whatever our offence we have done to the devas, noble powers, may Agni, Lord God and the noble saint, forgive, and save us from all that offence, irreverence and sin.

15. (Vayu Devata, Prajapati Ṛshi)

यदि दिवा यदि नक्तमेनाꣳसि चकृमा वयम् ।
वायुर्मा तस्मादेनसो विश्वान्मुञ्चत्वꣳहसः ॥१५॥

Yadi divā yadi naktamenāṁsi cakṛmā vayam.
Vāyurmā tasmādenaso viśvānmuñcatvaṁhasaḥ.

If we commit any sin or offence either in the day or in the night, then may Vayu, lord of dynamic knowledge and imagination, deliver me from all that sin and offence.

16. (Surya Devata, Prajapati Ṛshi)

यदि जाग्रद्यदि स्वप्नऽएनाꣳसि चकृमा वयम् ।
सूर्यो मा तस्मादेनसो विश्वान्मुञ्चत्वꣳहसः॥१६॥

Yadi jāgradyadi svapna'enāṁsi cakṛmā vayam.
Sūryo mā tasmādenaso viśvānmuñcatvaṁhasaḥ.

If we happen to commit any offence or sin either while awake or while asleep, then may Sun, lord of brilliant knowledge and warmth, deliver me from all that offence and sin.

17. (Sages Devata, Prajapati Ṛshi)

यद् ग्रामे॒ यदर॑ण्ये॒ यत्स॒भाया॑ं॒ यदि॑न्द्रि॒ये । यच्छू॒द्रे यद॑र्ये॒ यदे॑न॑श्चकृ॒मा व॒यं यदे॑क॒स्याऽधि॒धर्म॑ण्णि॒ तस्या॑व॒यज॑न-मसि ॥१७॥

Yadgrāme yadaraṇye yatsabhāyāṁ yadindriye.
Yacchūdre yadarye yadenaścakṛmā vayaṁ
yadekasyādhi dharmaṇi tasyāvayajanamasi.

Saints and sages, whatever offence or sin we happen to commit in the village, or in the forest, or in the assembly, or in the mind, or among the assistants, or among the employers, or against anyone's dharma, conscience or profession, then you alone are the powers to save and deliver us from that.

18. (Varuna Devata, Prajapati Ṛshi)

यदापो॑ऽअ॒घ्न्याऽइ॒ति॒ वरु॒णेति॒ शपा॑महे॒ ततो॑ वरुण नो मुञ्च । अव॑भृथ निचु॒म्पुण निचे॒रुर॑सि निचुम्पु॒णः । अव॑ दे॒वैर्दे॒वकृ॑त॒मेनो॑ऽय॒क्ष्यव॒ मर्त्यै॒र्मर्त्य॑कृतं पुरु॒राव्णो॑ देव रि॒ष-स्पा॑हि ॥१८॥

Yadāpo'aghnyā'iti varuṇeti śapāmahe tato
varuṇa no muñca. Avabhṛtha nicumpuṇa
niceruasi nicumpuṇaḥ. Ava devairdeva-
kṛtameno' yakṣyava martyairmartyakṛtaṁ
pururāvṇo deva riṣaspāhi.

Prana, life, is precious and sacred. The cow is precious and sacred, inviolable. Varuna, Lord Supreme, the eminent sage, is great. If ever we injure, violate or revile these, then, O Varuna, O generous sage, deliver us from that sin.

Noble sage of knowledge, you are initiated and consecrated, blessed, calm and generous as a fountain. Ward off the sins committed by the nobles, through/by the nobles. Let the ordinary people fight out and eliminate the crimes committed by the average people. Save us from fear, terror and violence.

19. (Apah Devta, Prajapati Ṛshi)

समुद्रे ते हृदयमप्स्वन्तः सं त्वा विशन्त्वोषधीरुतापः ।
सुमित्रिया नऽआपऽ ओषधयः सन्तु दुर्मित्रियास्तस्मै सन्तु
योऽस्मान् द्वेष्टि यं च वयं द्विष्मः ॥१९॥

Samudre te hṛdayamapsvantaḥ saṁ tvā viśantv-oṣadhīrutāpaḥ. Sumitriyā' na' āpa'oṣadhayaḥ santu durmitriyāstasmai santu yo'smān dveṣṭi yaṁ ca vayaṁ dviṣmaḥ.

Soma, disciple, your heart and soul is in sea, in the midst of the energy there and in the depths of celestial waters. May the pranic energies and the vitality of the herbs enter your mind with their secrets. May the herbs and the pranic energies be friendly to us. They will be unfriendly to those negativities which harm us and which we, in consequence, hate and avoid.

20. (Apah Devata, Prajapati Ṛshi)

द्रुपदादिव मुमुचानः स्विन्नः स्नातो मलादिव ।
पूतं पवित्रेणेवाज्यमापः शुन्धन्तु मैनसः ॥२०॥

Drupadādiva mumucānaḥ svinnaḥ snāto malādiva. Pūtaṁ pavitreṇevājyamāpaḥ śundhantu mainasaḥ.

Like a prisoner freed from a post of captivity, like a man in sweat cleansed of dirt after bath, like ghee purified of scum through a strainer, may the waters and energies purge me of sin and evil into the purity of freedom.

21. (Surya Devata, Praskanva Ṛshi)

उद्व॒यं तम॑स॒स्परि॒ स्व॒ः पश्य॑न्त॒ऽउत्त॑रम् ।
दे॒वं दे॑व॒त्रा सूर्य्य॒मग॑न्म॒ ज्योति॑रुत्त॒मम् ॥२१॥

Udvayaṁ tamasaspari svaḥ paśyanta'uttaram.
Devaṁ devatrā sūryamaganma jyotiruttamam.

Up we move beyond the dark with a vision of the higher regions of bliss, and may we reach the sun, the Lord of Light Supreme, among the lights of the world.

22. (Agni Devata, Prajapati Ṛshi)

अ॒पोऽअ॒द्यान्व॑चारिष॒ꣳरसे॑न॒ सꣳसृ॑क्ष्महि । पय॑स्वानग्न॒ऽआग॑म॒ꣳ तं मा॒ सꣳसृ॑ज॒ वर्च॑सा प्र॒जया॑ च॒ धने॑न च ॥२२॥

Apo'adyānvacāriṣaṁ rasena samasṛkṣmahi.
Payasvānagna'āgamaṁ taṁ mā saṁ sṛja varcasā prajayā ca dhanena ca.

I have tasted the waters of bliss to-day. Let us all create joy and open out to the flood gates of freedom and bliss.

Agni, having drunk of joy and bliss, I have come to you. Lord of light and knowledge, bless me with children, wealth of knowledge and prosperity and the splendour of honour and dignity.

23. (Samid Devata, Prajapati Ṛshi)

एधोऽस्येधिषीमहि समिदसि तेजोऽसि तेजो मयि धेहि । समावर्वर्ति पृथिवी समुषाः समु सूर्यः। समु विश्वमिदं जगत् । वैश्वानरज्योतिर्भूयासं विभून् कामान् व्यश्नवै भूः स्वाहा ॥२३॥

Edho'syedhiṣīmahi samidasi tejo'si tejo mayi dhehi. Samāvavarti pṛthivī samuṣāḥ samu sūryaḥ. Samu viśvamidaṁ jagat. Vaiśvānarajyotirbhūyāsaṁ vibhūn kāmān vyaśnavai bhūḥ svāhā.

Samit, food of the holy fire, you are the harbinger of prosperity. May we be prosperous. You are the food of the light divine, light itself. Infuse light and lustre into me. May the earth be generous. May the dawns bring us light and peace. May the sun give light and warmth. May this whole world be full of joy. May I shine with the light of the world and be the light itself. May I attain my desire and great ambitions. May I, with truth of word and deed, attain the glory of the world.

24. (Agni Devata, Ashvatarashvi Ṛshi)

अभ्यादधामि समिधमग्नै व्रतपते त्वयि ।
व्रतं च श्रद्धां चोपैमीन्धे त्वा दीक्षितोऽअहम् ॥२४॥

Abhyādadhāmi samidhamagne vratapate tvayi.
Vrataṁ ca śraddhāṁ copaimīndhe tvā dīkṣito' aham.

Agni, lord keeper and sustainer of the vows of speech and karma, initiated and consecrated I place the fuel into the holy fire with concentration and dedication of mind. I light the fire and commit myself to the vows of yajna and faith in the divine order.

25. (Agni Devata, Ashvatarashvi Ṛshi)

यत्र ब्रह्म च क्षत्रं च सम्यञ्चौ चरतः सह ।
तं लोकं पुण्यं प्रज्ञेषं यत्र देवाः सहाग्निना ॥२५॥

Yatra brahma ca kṣatraṁ ca samyañcau caratah saha. Taṁllokaṁ puṇyaṁ prajñeṣaṁ yatra devāḥ sahāgnina.

Where the Brahma order of learning and the Kshatra order of governance coexist and work together in harmony, and where the noble citizens abide by the fire of yajna, that holy land and spirit divine, O Lord, I pray, reveal to me.

26. (Agni Devata, Ashvatarashvi Ṛshi)

यत्रेन्द्रश्च वायुश्च सम्यञ्चौ चरतः सह ।
तं लोकं पुण्यं प्रज्ञेषं यत्र सेदिर्न विद्यते ॥२६॥

Yatrendraśca vāyuśca samyañcau caratah saha. Taṁllokaṁ puṇyaṁ prajñeṣaṁ yatra sedima vidyate.

Where Indra is light and power, and Vayu breath of life, and both in unison work for all, where want is non-existent and weariness no more, that holy land of plenty and sacred joy, O Lord of Light, reveal to me.

27. (Soma Devata, Prajapati Ṛshi)

अꣳशुना ते अꣳशुः पृच्यतां परुषा परुः ।
गन्धस्ते सोममवतु मदाय रसोऽअच्युतः ॥२७॥

Aṁśunā te aṁśuḥ pṛcyatāṁ paruṣā paruḥ. Gandhaste somamavatu madāya raso'acyutaḥ.

Soma is the Spirit of life, fragrance imperishable, inexhaustible, eternal.

Let the filament of the soma plant stay joined to the branch, let the branch with the plant mature and be whole with the plant.

May the knot of the cane grow out of the knot, stay joined to the knot, mature and be one and whole with the tree.

Soma, Spirit of life, may your fragrance and eternal vitality protect the unity and wholeness of life among all its constituent parts.

28. (Indra Devata, Prajapati Ṛshi)

सिञ्चन्ति परिषिञ्चन्त्युत्सिञ्चन्ति पुनन्ति च ।
सुरायै बभ्रुवै मदे किन्त्वो वदति किन्त्वः ॥२८॥

Siñcanti pari ṣiñcantyutsiñcanti punanti ca.
Surāyai babhrvai made kintvo vadati kintvaḥ.

Those who take the shower of bliss in soma, life divine, merge wholly, purge and raise themselves, and purify their soul with the nectar for the sake of vitality, dignity and ecstasy of living, they are the immortals. 'So what?' says the sceptic and ends up in the doubt.

29. (Indra Devata, Vishvamitra Ṛshi)

धानावन्तं करम्भिणमपूपवन्तमुक्थिनम् ।
इन्द्र प्रातर्जुषस्व नः ॥२९॥

Dhānāvantaṁ karambhiṇamapūpavanta-
mukthinam. lndra prātarjuṣasva naḥ.

Indra, master of knowledge and power of speech, in the morning accept and enjoy our food, delicious and rich with nutriments, mixed with curds and honey cakes, excellently prepared with holy recipes and offered with reverence.

30. (Indra Devata, Nrimedha Purushameda Rshis)

बृहदिन्द्रा॑य गायत॒ मरु॑तो वृत्र॒हन्त॑मम् ।
येन॒ ज्योति॒रज॑नयन्नृता॒वृधो॑ दे॒वं दे॒वाय जागृ॑वि ॥३०॥

Bṛhadindrāya gāyata maruto vṛtrahantamam.
Yena jyotirajanayannṛtāvṛdho devaṁ devāya jāgṛvi.

Heroes of knowledge, ever watchful, promoters of truth and right, sing the great joyous songs of Brihat-Sama in honour of mighty Indra, lord of the universe, by which you would awaken the heavenly light which will break through the clouds of darkness and open the flood-gates of light and prosperity.

31. (Indra Devata, Prajapati Ṛshi)

अध्व॑र्यो॒ऽअद्रि॑भिः सु॒तꣳसोमं॑ प॒वित्र॒ऽआन॑य ।
पु॒ना॒हीन्द्रा॑य॒ पात॑वे ॥३१॥

Adhvaryo'adribhiḥ sutaṁ somaṁ pavitra'ānaya.
Punāhīndrāya pātave.

High-priest of yajna, bring down the soma, waters of life, distilled from the clouds and sanctify them for the drink of Indra and his citizens of the world order.

32. (Paramatma Devata, Kaundinya Ṛshi)

यो भू॒ता॒नामधि॑पति॒र्यस्मि॑ँल्लो॒काऽअधि॑श्रिताः। यऽईशे॑ महतो म॒हाँस्तेन॑ गृह्णामि॒ त्वाम॒हं मयि॑ गृह्णामि॒ त्वाम॒हम् ॥३२॥

Yo bhūtānāmadhipatiryasmiṅllokā'adhi śritāḥ.
Ya'īśe mahato mahāṅstena gṛhṇāmi tvāmahaṁ mayi gṛhṇāmi tvāmaham.

The Lord that is the presiding power of all the forms of existence, under whose law the worlds of the

universe reside, who is greater than the greatest and reigns supreme over all, to this Lord of existence, for His grace, I bow in faith.

Lord of mine and all, I come, I hold on to you, and I consecrate my heart and soul with your presence.

33. (Soma Devata, Kakshivat sukirti Ṛshi)

उ॒प॒या॒मगृ॑हीतोऽस्य॒श्वि॒भ्यां त्वा॒ सर॑स्वत्यै॒ त्वेन्द्रा॑य त्वा सु॒त्रामं॑ण॒ऽ एष॑ ते॒ योनि॑र॒श्वि॒भ्यां त्वा॒ सर॑स्वत्यै॒ त्वेन्द्रा॑य त्वा सु॒त्रामं॑णे॥३३॥

Upayāmagṛhīto'syaśvibhyāṁ tvā sarasvatyai tvendrāya tvā sutrāmṇa'eṣa te yoniraśvibhyāṁ tvā sarasvatyai tvendrāya tvā sutrāmṇe.

Teacher/scholar, approved and authorized you are by the Ashvinis, teachers and scholars of eminence, for the service of Sarasvati, language and learning, Indra, administration, and Sutraman, security and discipline.

Now here is your new office with the Ashvinis, teachers and scholars, with adequate powers in the service of Sarasvati, teaching and research, Indra, administration, planning and development, and Sutraman, discipline and security of the organisation.

34. (Lingokta Devata, Prajapati Ṛshi)

प्रा॒ण॒पा मे॑ऽअपा॒न॒पाश्च॑क्षु॒ष्पाः श्रोत्र॒पाश्च॑ मे ।
वा॒चो मे॑ वि॒श्वभे॑षजो॒ मन॑सोऽसि वि॒लाय॑कः॥३४॥

Prāṇapā me' apānapāścakṣuṣpāḥ śrotrapāśca me. Vāco me viśvabheṣajo manaso'si vilāyakaḥ.

Soma, teacher scholar, you are protector of my prana, apana, eye and ear, speech and language, and you are the master and controller of my mind.

35. (Lingokta Devata, Prajapati Ṛshi)

अश्विनकृतस्य ते सरस्वतिकृतस्येन्द्रेण सुत्राम्णा कृतस्य ।
उपहूतऽउपहूतस्य भक्षयामि ॥३५॥

Aśvinakṛtasya te sarasvatikṛtasyendreṇa sutrāmṇā kṛtasya. Upahūta'upahūtasya bhakṣayāmi.

On invitation, I take the food served here as it has been prepared by experts, supervised by learned women, ordered by Indra, the dignified host, and certified by the chief of security.

36. (Indra Devata, Angirasa Ṛshi)

समिद्धऽइन्द्रऽउषसामनीके पुरोरुचा पूर्वकृद्वावृधानः।
त्रिभिर्देवैस्त्रिꣳशता वज्रबाहुर्जघानं वृत्रं वि दुरौ ववार ॥३६॥

Samiddha'indra'uṣasāmanīke purorucā pūrvakṛdvāvṛdhānaḥ. Tribhirdevaistriṁśatā vajrabāhurjaghāna vṛtraṁ vi duro vavāra.

Just as Indra, the sun, ancient light of the world, refulgent in the splendour of the dawn, blazing and advancing in the east with thirty three devatas, destroys the clouds of darkness and opens the flood gates of light, so do you, brilliant man of knowledge and modern challenges, advance with all the force of your scholars of the Vasu, Rudra and Aditya order, destroy the darkness of ignorance and open the flood gates of the light of knowledge.

37. (Tanunapat Devata, Angirasa Ṛshi)

नराशꣳसः प्रति शूरो मिमानस्तनूनपात्प्रति यज्ञस्य धामं ।
गोभिर्वपावान्मधुना समञ्जन्हिरण्यैश्चन्द्री यजति प्रचेताः॥३७

Narāsaṁsaḥ prati śūro mimānastanūnapāt prati yajñasya dhāma. Gobhirvapāvān madhunā samañjan hiraṇyaiścandrī yajati pracetāḥ.

Universally admirable is the man who is brave and totally fearless, maker of many things, self-dependent and self-protective, wholly dedicated to yajna, farming the land with bulls and cows, well-provided with milk, butter and honey, bright with golden wealth, and highly enlightened, and begins his day with yajna.

38. (Indra Devata, Angirasa Ṛshi)

ईडितो देवैर्हरिवाँ२॥ऽअभिष्टिराजुह्वानो हविषा शर्द्धमानः।
पुरन्दरो गोत्रभिद्वज्रबाहुरायातु यज्ञमुप नो जुषाणः ॥३८॥

Īḍito devairharivāṅ'abhiṣṭirājuhvāno haviṣā śardhamānaḥ. Purandaro gotrabhidvajra-bāhurāyātu yajñamupa no juṣāṇaḥ.

Indra, the man respected and admired by the godly, brilliant spirit of many yajnas, invited and engaged in discussions with presentations, bold yet patient, breaking the clouds and enemy forts like Indra, lord of the thunderbolt, is invited to our yajna. May he come and grace the yajna with his presence.

39. (Indra Devata. Angirasa Ṛshi)

जुषाणो बर्हिर्हरिवान्नऽइन्द्रः प्राचीनꣳसीदत्प्रदिशा पृथिव्याः।
उरुप्रथाः प्रथमानꣳस्योनमादित्यैरक्तं वसुभिः सजोषाः ॥३९॥

Juṣāṇo barhirharivān na'indraḥ prācīnaṁ sīdat pradiśā pṛthivyāḥ. Uruprathāḥ prathamānaṁ syonamādityairaktaṁ vasubhiḥ sajoṣāḥ.

Just as Indra, the sun, wielder of the waters and

expansive lord of the rays of light, pervading the sky and regions of the universe, united with the Vasus and the Adityas, graces the ancient, vast, beautiful and celebrated floor of the earth, so please you, celebrated man of yajna, grace our home of yajna.

40. (Indra Devata, Angirasa Ṛshi)

इन्द्रं दुरः कव्यष्यो धावमाना वृषाणं यन्तु जनयः सुपत्नीः।
द्वारो देवीरभितो विश्रयन्ताꣳसुवीरा वीरं प्रथमाना महोभिः ॥४०॥

Indraṁ duraḥ kavaṣyo dhāvamānā vṛṣāṇaṁ yantu janayaḥ supatnīḥ. Dvāro devīrabhito vi śrayantāṁ suvīrā vīraṁ prathamānā mahobhiḥ.

Just as noble women sweet of speech and good wives and mothers to be, eagerly join Indra, virile young men of power and dignity, and find the door to their new home of settlement, so should noble and virile young men, celebrated for their power and dignity, take to good and virtuous women wholly and freely and settle in a happy new home.

41. (Ushasa-nakta Devate, Angirasa Ṛshi)

उषासानक्ता बृहती बृहन्तं पयस्वती सुदुघे शूरमिन्द्रम्।
तन्तुं ततं पेशसा संवयन्ती देवानां देवं यजतः सुरुक्मे॥४१॥

Uṣāsānaktā bṛhatī bṛhantaṁ payasvatī sudughe śūramindram. Tantuṁ tataṁ peśasā saṁvayantī devānāṁ devaṁ yajataḥ surukme.

Night and dawn, beautiful, great, abundant, generous, wearing the design of the warp and woof of light, already spread out in the east, with form and colour, adorn Indra, the rising sun, light of lights so

brave and majestic, with the splendour of the morning.

(Just as night and dawn look forward to the sun, so should the people look forward to and associate with the brilliant and the brave and fearless.)

42. (Daivyadhyapaka-upadeshaka Devata, Angirasa Ṛshi)

दैव्या मिमाना मनुषः पुरुत्रा होतारा विन्द्रं प्रथमा सुवाचा । मूर्द्धन्यज्ञस्य मधुना दधाना प्राचीनं ज्योतिर्हविषा वृधातः॥४२

Daivyā mimānā manuṣaḥ purutrā hotārā-vindraṁ prathamā suvācā. Mūrdhan yajñasya madhunā dadhānā prācīnaṁ jyotirhavīṣā vṛdhātaḥ.

Teachers and preachers, learned and brilliant makers of yajnic projects, generous in oblations, noble of speech, first and foremost in yajnic organisations, leaders and supporters of people in many ways, with honey and fragrant materials light up, promote and advance the ancient fire of yajna and glorify Indra, the Spirit, power and ecstasy of the holy performance.

43. (Tisro-daivyah, Three goddesses Devata, Angirasa Ṛshi)

तिस्रो देवीर्हविषा वर्द्धमानाऽइन्द्रं जुषाणा जनयो न पत्नीः। अच्छिन्नं तन्तुं पयसा सरस्वतीडा देवी भारती विश्व-तूर्त्तिः॥४३॥

Tisro devīrhaviṣā vardhamānā'indraṁ juṣāṇā janayo na patnīḥ. Acchinnaṁ tantuṁ payasā saraśvatīḍā devī bhāratī viśvatūrtiḥ.

The trinity of Ida, Sarasvati and Bharati, universally active like nursing mothers, constantly feed, sustain and augment the continuous flow of life-yajna with holy food and drinks, serving thereby and pleasing

Indra, lord of existence. (Ida holds the inexhaustible potential, Sarasvati controls the flow, and Bharati defines the forms in the continuum.)

44. (Tvashta Devata, Angirasa Ṛshi)

त्वष्टा॒ दध॒च्छुष्म॒मिन्द्रा॑य॒ वृष्णे॑ऽपा॒को॑ऽचि॑ष्टुर्य॒शसे॑ पु॒रूणि॑।
वृषा॒ यज॒न् वृष॑णं॒ भूरि॑रेता मू॒र्द्धन् य॒ज्ञस्य॒ सम॑नक्तु दे॒वान्॥४४

Tvaṣṭā dadhacchuṣmamindrāya vṛṣṇe'pāko'-ciṣṭuryaśase purūṇi. Vṛṣā yajan vṛṣaṇaṁ bhūrireta mūrdhan yajñasya samanaktu devān.

May Tvashta, creator of fine and sophisticated forms, provide the weapons of defence and power for virile Indra, lord defender of life. Let the dynamic man going far and wide collect various and versatile materials for his glory. Let the generous man of tempestuous speed studying the rain and clouds at the head of yajna (of science and technology) bring together the noblest scholars and sages in the service of the generous Indra.

45. (Vanaspati Devata, Angirasa Ṛshi)

वन॒स्पति॒रव॑सृष्टो॒ न पाशै॒स्त्मन्या॑ सम॒ञ्जञ्छ॑मि॒ता न दे॒वः ।
इन्द्र॑स्य ह॒व्यैर्ज॒ठरं॑ पृणा॒नः स्वदा॑ति य॒ज्ञं मधु॑ना घृ॒तेन॑ ॥४५॥

Vanaspatiravasṛṣṭo na pāśaistmanyā samañjañchamitā na devaḥ. Indrasya havyairjaṭharaṁ pṛṇānaḥ svadāti yajñam madhunā ghṛtena.

The chief of the forests, like an arrow shot from the bow, with all the bonds of dedication of his heart and soul, fills the treasures of Indra with created wealth like the brilliant and blissful yajna of the nation, and himself too enjoys the honey sweet gifts of the yajna.

46. (Svahakritayah Devata, Angirasa Ṛshi)

स्तोकानामिन्दुं प्रति शूरऽइन्द्रो वृषायमाणो वृषभस्तुराषाट्।
घृतप्रुषा मनसा मोदमानाः स्वाहा देवाऽअमृता मादयन्ताम्॥४६

Stokānāminduṁ prati śūra'indro vṛṣāyamāṇo vṛṣabhasturāṣāṭ. Ghṛtapruṣā manasā modamānāḥ svāhā devā'amṛtā mādayantām.

May the brave, generous and exalted hero, Indra, conqueror of the violent, and the brilliant realized souls among humanity, rejoicing at heart by the sacred acts of their holy sacrifice into the fire and gifts of love and kindness, drink of the nectar sweets of soma in yajnic life and live the ecstasy of their immortal being on earth.

47. (Indra Devata, Vamadeva Ṛshi)

आयात्विन्द्रोऽवसऽउप नऽइह स्तुतः सधमादस्तु शूरः।
वावृधानस्तविषीर्यस्य पूर्वीर्द्यौर्न क्षत्रमभिभूति पुष्यात् ॥४७

Ā yātvindro'vasa'upa na'iha stutaḥ sadhamādastu śūraḥ. Vāvṛdhānastaviṣīryasya pūrvīrdyaurna kṣatramabhibhūti puṣyāt.

May Indra, mighty hero, come for our defence and protection here and, sung and celebrated, be with us as a friend and companion, augmenting his forces trained by veterans, which superior power of his forces, able to suppress the enemies, may strengthen and promote our social order like the umbrella of vast heavens.

48. (Indra Devata, Vamadeva Ṛshi)

आ नऽ इन्द्रो दूरादा नऽआसादभिष्टिकृदवसे यासदुग्रः।
ओजिष्ठेभिर्नृपतिर्वज्रबाहुः सङ्गे समत्सु तुर्वणिः पृतन्यून्॥४८

Ā na'indro dūrādā na'āsādabhiṣṭikṛdavase yāsadugraḥ. Ojiṣṭhebhirnṛpatirvajrabāhuḥ saṅge samatsu turvaṇiḥ pṛtanyūn.

Indra, come to us from far and near for our protection. Mighty hero, achiever of cherished goals, ruler of the people, man of arms of steel, victorious over the enemies, come with the most powerful forces for our defence in the battles of life.

49. (Indra Devata, Vamadeva Ṛshi)

आ नऽइन्द्रो हरिभिर्यात्वच्छार्वाचीनोऽवसे राधसे च ।
तिष्ठाति वज्री मघवा विरप्शीमं यज्ञमनु नो वाजसातौ॥४९

Ā na'indro haribhiryātvacchārvācīno' vase rādhase ca. Tiṣṭhāti vajrī maghavā virapśīmaṁ yajñamanu no vājasātau.

May Indra, eminent man of dynamic knowledge and movement, come well with his power of horse for our protection and advancement in prosperity. Wielder of the thunderbolt, lord of power and majesty, mighty strong, may he grace this our yajna with favour. May he stand by us firm and inviolable in the battles of life.

50. (Indra Devata, Garga Ṛshi)

त्रातारमिन्द्रमवितारमिन्द्रꣳहवेहवे सुहवꣳशूरमिन्द्रम् ।
ह्वयामि शक्रं पुरुहूतमिन्द्रꣳस्वस्ति नो मघवा धात्विन्द्रः॥५०॥

Trātāramindramavitāramindraṁ have have suhavaṁ śuramindram. Hvayāmi śakraṁ puruhūtamindraṁ svasti no maghavā dhātvindraḥ.

I invoke Indra, lord of might and majesty, adorable and universally adored, saviour, protector and

promoter of His creation. I invoke Him for protection in every problem of life.

I call upon Indra, royal and brave ruler of the nation, saviour and protector of the people, and destroyer of the nation's enemies. I call upon him for protection and solution of every problem in the life of the nation.

I call upon Indra, commander of the army, defender and protector of the land, instant in action, for defence in every battle of the nation.

May Indra, saviour, protector, defender and promoter of life, destroyer of evil and router of the enemy, lord of power and prosperity, bless us with all that is good and hold it safe for us.

51. (Indra Devata, Garga Ṛshi)

इन्द्रः सुत्रामा स्ववाँ२॥ऽअवोभिः सुमृडीको भवतु विश्ववेदाः।
बाधतां द्वेषोऽअभयं कृणोतु सुवीर्यस्य पतयः स्याम ॥५१॥

Indraḥ sutrāmā svavāṅ'avobhiḥ sumṛḍīko bhavatu viśvavedāḥ. Bādhatāṁ dveṣo' abhayaṁ kṛṇotu suvīryasya patayaḥ syāma.

May Indra, lord of life and the world, gracious saviour and protector, sole lord of his power and people, master of universal wealth and knowledge, lord of progress and advancement, we pray, be kind and give us all the protection we need.

May the lord keep off all hate and enemies and bless us with freedom from fear. We pray we may be defenders and promoters of manly power and honour.

52. (Indra Devata, Garga Ṛshi)

तस्य॑ व॒यꣳ सु॑म॒तौ य॒ज्ञिय॒स्यापि॑ भ॒द्रे सौम॒नसे॒ स्याम । स सु॒त्रामा॒ स्ववाँ॒२॥ऽइन्द्रो॑ऽअ॒स्मेऽआ॒राच्चि॒द् द्वेषः॑ सनु॒त-र्युयोतु ॥५२॥

Tasya'vayaṁ sumatau yajñiyasyāpi bhadre saumanase syāma. Sa sutrāmā svavāṅ'indro' asme'ārāccid dveṣaḥ sanutaryuyotu.

May Indra, lord of life and the world/Ruler of the land, master of his own power and people, saviour and protector, always and everyway keep off from us whatever hate or emity is there far and near.

May we be with him in his yajna of life, in his creative and constructive works, and abide by him enjoying the favour of his love as well as judgement.

53. (Indra Devata, Vishvamitra Ṛshi)

आ म॒न्द्रैरि॑न्द्र हरि॑भिर्या॒हि म॒यूर॑रोमभिः । मा त्वा॒ के चि॒न्नि य॑म॒न् विं न पा॒शिनोऽति॒ धन्वे॑व॒ ताँ२॥ऽई॑हि ॥५३॥

Ā mandrairindra haribhiryāhi mayūraromabhiḥ. Mā tvā ke cinni yaman viṁ na pāśino'ti dhanveva tāṅ'ihi.

Come Indra, lord of might and majesty, by your charming peacock-haired horses. Let none whatsoever hold you back, let no hunter catch you with snares like a bird. March on like an exceptional hero of the bow, advance and take them (the enemies) on.

54. (Indra Devata, Vasishtha Ṛshi)

ए॒वेदि॑न्द्रं वृष॒णं व॒ज्रबा॑हुं॒ वसि॑ष्ठासोऽअ॒भ्य॒र्चन्त्य॒र्कैः । स नः॑ स्तु॒तो वी॒रव॑द्धातु॒ गोम॑द्यू॒यं पा॑त स्व॒स्ति॒भिः॒ सदा॑ नः॥५४॥

Evedindraṁ vṛṣaṇāṁ vajrabāhuṁ vasiṣṭhāso abhyarcantyarkaiḥ. Sa na stuto vīravaddhātu gomad yūyaṁ pāta svastibhiḥ sadā naḥ.

The best, richest and most excellent people, well settled in peace and prosperity, honour and worship with prayers and good works Indra, lord of might and majesty, ruler of the land and the world, hero of the arms of steel. Honoured and worshipped thus, may he hold and protect our land and nation blest with heroic warriors and the wealth of cows, fields and pastures.

55. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

समिद्धोऽअग्निर्‌श्विना तप्तो घर्मो विराट् सुतः।
दुहे धेनुः सर्‌स्वती सोमꣳ शुक्रमिहेन्द्रियम् ॥५५॥

Samiddho' agniraśvinā tapto gharmo virāṭ sutaḥ. Duhe dhenuḥ sarasvatī somaṁ śukramihendriyam.

Agni, lighted, heated, burning and blazing as universal and sovereign light of the world, inspired with vitality, creates food and energy for the Lord's creation.

Sarasvati, voice of universal knowledge, holds the pure nectar of the wealth and grandeur of the spirit of life and, like a cow, yields it for the nourishment and benefit of men and women of the world.

So must I create light and vitality. So should all men and women do like the Ashvinis, powers of health and nourishment.

56. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

तनूपा भिषजा सुतेऽश्विनोभा सर्‌स्वती ।
मध्वा रजाꣳसीन्द्रियमिन्द्राय पथिभिर्वहान् ॥५६॥

Tanūpa bhiṣaja sute'śvinobhā sarasvatī. Madhvā rajāṁsīndriyamindrāya pathibhir-vahān.

In this world of beauty created with the sweetness of soma distilled from the spirit of nature, both the Ashvinis, powers of health, the physicians, and Sarasvati, scholar of knowledge and the divine voice, should bear the honour and glory of Indra, lord of the world, and render it back to Indra,the ruler, in faith and gratitude.

57. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

इन्द्रायेन्दुꣳ सर॑स्वती॒ नरा॒शꣳसेन॒ न॒ग्नहु॑म् ।
अधा॑ता॒मश्विना॒ मधु॑ भेष॒जं भि॒षजा॑ सु॒ते ॥५७॥

Indrāyenduṁ sarasvatī narāśaṁsena nagnahum. Adhātamaśvinā madhu bheṣajaṁ bhiṣajā sute.

Let Sarasvati, mother scholar of knowledge and the Vedic voice, create the inspiring honour and joy of life by the admirable yajna of the people in honour of Indra, lord of yajna and the world.

Let the Ashvinis, experts of health and medicine, create and bear the sweet medicinal panacea in honour of the Lord.

58. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

आ॒जुह्वा॑ना॒ सर॑स्व॒तीन्द्रा॑येन्द्रि॒याणि॑ वी॒र्य॑म् ।
इडा॑भिर॒श्विना॒विष॒ꣳ समू॑र्जꣳ सꣳ र॒यिं दधुः॥५८॥

Ājuhvānā sarasvatīndrāyendriyāṇi vīryam. Iḍābhiraśvināviṣaṁ samūrjaṁ saṁ rayiṁ dadhuḥ.

The wife, woman of knowledge respected and

praised all round, should hold in the home the best of health-giving, rejuvenating and powerful foods for her husband's body, mind and senses. The physicians and nutricians should, with their knowledge and researches, create special energising foods, elevating tonics and blissful wealth of health.

59. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

अश्विना नमुचेः सुतꣳ सोमꣳ शुक्रं परिस्रुता ।
सरस्वती तमाभरद् बर्हिषेन्द्राय पातवे ॥५९॥

Aśvinā namuceḥ sutaṁ somaṁ śukraṁ parisrutā.
Sarasvatī tamābharad bārhiṣendrāya pātave.

The scholars of science and medicine and women of knowledge and motherly love, with all their research and yajnic dedication, should create and bear for Indra pure nectars of vitality distilled from the juices extracted from all herbs for the cure of chronic and deadly diseases.

60. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

कवष्यो न व्यचस्वतीरश्विभ्यां न दुरो दिशः।
इन्द्रो न रोदसीऽउभे दुहे कामान्त्सरस्वती ॥६०॥

Kavaṣyo na vyacasvatīraśvibhyāṁ na duro diśaḥ. Indro na rodasī'ubhe duhe kāmānt-sarasvatī.

As the humming bees go round wide spaces, as wide spaces are lit up by the sun and moon, as Indra, universal energy, invigorates the heaven and earth, so does Sarasvati, mother of vision and knowledge, with the Ashvinis, fiery energy of the sun and soothing beauty of the moon, create all the means of joy and comfort for all.

61. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

उ॒षास॒मानक्त॑मश्विना॒ दिवेन्द्रं॑ सा॒यमिन्द्रि॒यैः।
सं॒जा॒ना॒ने सु॒पेश॑सा॒ सम॑ञ्जाते॒ सर॑स्वत्या ॥६१॥

Uṣāsānaktamaśvinā divendraṁ sāyamindriyaiḥ.
Sañjānāne supeśasā samañjāte sarasvatyā.

Day and night from early dawn to evening, Ashvinis, scholars of knowledge and wisdom, with Sarasvati, mother of joy and generosity, in words of sweetness and persuasion, knowing well together life and its values, invest Indra, the human spirit, with a handsome form and noble faculties, powers and prosperity.

62. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

पा॒तं नो॑ऽअश्विना॒ दिवा॑ पा॒हि नक्तं॑ सरस्वति ।
दैव्या॑ होतारा भिषजा पा॒तमिन्द्रं॑ सचा॑ सु॒ते ॥६२॥

Pātaṁ no’aśvinā divā pāhi naktaṁ sarasvati.
Daivyā hotārā bhiṣajā pātamindraṁ sacā sute.

Men of knowledge and wisdom, teachers and preachers, and mother Sarasvati protect and promote us day and night.

Noble men of yajna and sacrifice, men of health and medicine, working together in the world, save and protect the human spirit, create and protect the spirit of joy.

63. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

ति॒स्रस्त्रे॒धा सर॑स्वत्य॒श्विना॒ भार॒तीडा॑ ।
ती॒व्रं प॑रि॒स्रुता॒ सोम॒मिन्द्रा॑य सुषुवु॒र्मद॑म् ॥६३॥

Tisrastredhā sarasvatyaśvinā bhāratīḍā. Tīvraṁ parisrutā somamindrāya suṣuvurmadam.

Three motherly spirits, Vedic vision, knowledge and wisdom, and the mother-land, and two powers of health and medicine, may distil and create the intense and joyous nectar of soma extracted from all nature for Indra, the human soul, in three ways, that is, for physical, mental and spiritual nourishment.

64. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

अश्विना भेषजं मधु भेषजं नः सरस्वती ।
इन्द्रे त्वष्टा यशः श्रियꣳरूपꣳरूपमधुः सुते ॥६४॥

Aśvinā bheṣjaṁ madhu bheṣajaṁ naḥ sarasvatī. Indre tvaṣṭā yaśaḥ śriyaṁ rūpaṁ rūpamadhuḥ sute.

The soma juice of health having been prepared for us and Indra, the ruling powers, may the Ashvinis, sanative powers of nature and the scholars, Sarasvati, generous motherly women of knowledge, and Tvashta, refiners and creators of beautiful forms bless us with honey-sweets of life, honour, wealth and prosperity and graceful forms of individual and social life appropriate for everyone.

65. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

ऋतुथेन्द्रो वनस्पतिः शशमानः परिस्रुता ।
कीलालमश्विभ्यां मधु दुहे धेनुः सरस्वती ॥६५॥

Ṛtuthendro vanaspatiḥ śaśamānaḥ parisrutā. Kīlālamaśvibhyāṁ madhu duhe dhenuḥ sarasvatī.

Let Indra, the ruling power, the chief of the forests, the great growing trees, the generous cow and the enlightened mother, Sarasvati, with the advice and

expertise of the Ashvinis, scholars of health care and medication, create and produce powerful honey-tonics from the flowing and fermenting juices according to the seasons.

66. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

गोभिर्न सोममश्विना मासरेण परिस्रुता ।
समधात्तꣳ सरस्वत्या स्वाहेन्द्रे सुतं मधु ॥६६॥

Gobhirna somamaśvinā māsareṇa parisrutā.
Samadhātaṁ sarasvatyā svahendre sutaṁ madhu.

Ashvinis, expert powers of health and nutrition, like milk produced and held by cows, create and hold for the man of power and glory soma, honey-sweet tonics, distilled from widely extracted juices mixed with curds and barley prepared by the generous mother Sarasvati with love and dedication.

67. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

अश्विना हविरिन्द्रियं नमुचेर्धिया सरस्वती ।
आ शुक्रमासुरादवसु मघमिन्द्राय जभ्रिरे ॥६७॥

Aśvinā havirindriyaṁ namucerdhiyā sarasvatī.
Ā śukramāsurādvasu maghamindrāya jabhrire.

Let the Ashvinis, scholars of health and nature, and Sarasvati, expert of science and the divine word, with their intelligence and vision, distil and create from the heavenly waters of space, modes of Prakriti, pure vitality, exceptional drinks, wealth and prosperity, sacred materials for yajna, and noble mind and senses worthy of the man of honour and glory.

68. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

यम॒श्विना॒ सर॑स्वती ह॒विषेन्द्र॒मव॑र्द्धयन् ।
स बि॑भेद ब॒लं म॒घं नमु॑चावा॒सुरे सचा॑ ॥६८॥

Yamaśvina sarasvatī haviṣendramavardhayan.
Sa bibheda valaṁ maghaṁ namucāvāsure sacā.

Indra, man of power and glory, whom the Ashvinis, masters of health and vitality, and Sarasvati, lady of knowledge and divine speech, together, created and reared with holy foods and drinks, could surely break through the wondrous vitalities of nature hidden in the heavenly waters of space.

69. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

तमिन्द्रं॑ प॒शव॒ः सचा॒श्विनो॒भा सर॑स्वती ।
दधा॑नाऽअ॒भ्य॒नूषत ह॒विषा॑ य॒ज्ञऽइ॑न्द्रि॒यैः ॥६९॥

Tamindraṁ paśavaḥ sacāśvinobhā sarasvatī.
Dadhānā'abhyanūṣata haviṣā yajña'indriyaiḥ.

That wondrous vitality of soma which the animals, both the Ashvinis, scholars of life sciences, and Sarasvati, generous mother scholar of knowledge and divine vision share and bear in common, you all celebrate and intensify in yajna with powerful holy offerings and yourselves shine bright in consequence.

70. (Indra-Savita-Varuna Devata, Vidarbhi Ṛshi)

यऽइन्द्रं॑ऽइन्द्रि॒यं द॒धुः स॑वि॒ता वरु॑णो॒ भगः॑।
स सु॒त्रामा॑ ह॒विष्प॑ति॒र्यज॑मानाय सश्चत ॥७०॥

Ya'indra'indriyaṁ dadhuḥ savitā varuṇo bhagaḥ. Sa sutrāmā haviṣpatiryajamānāya saścata.

Lord creator Savita, supreme lord Varuna, and Bhaga, lord of glory, bless Indra, lord of power and prosperity, with wealth and riches of mind and sense. The same lord Indra of yajna and holy materials, saviour and protector of the soul, we pray, may provide for the yajamana.

71. (Indra-Savita-Varuna Devata, Vidarbhi Ṛshi)

सवि॒ता वरु॑णो॒ दध॒द्यज॑मानाय दा॒शुषे॑ ।
आद॑त्त नमु॒चेर्व॑सु॒ सुत्रा॑मा॒ बल॑मिन्द्रि॒यम् ॥७१॥

Savitā varuṇo dadhad yajamānāya dāśuṣe.
Ādatta namucervasu sutrāmā balamindriyam.

The supreme lord Varuna, creator Savita, and saviour and protector of life Sutrama, collect energy, prosperity and efficiency of intelligence from the spatial currents of nature and bear it to bestow it on the generous yajamana.

72. (Indra-Savita-Varuna Devata, Vidarbhi Ṛshi)

वरु॑णः क्ष॒त्रमि॑न्द्रि॒यं भगे॑न सवि॒ता श्रिय॑म् ।
सु॒त्रामा॒ यश॑सा॒ बल॑ं दधा॒ना य॒ज्ञमा॑शत ॥७२॥

Varuṇaḥ kṣatramindriyaṁ bhagena savitā śriyam. Sutrāmā yaśasā balaṁ dadhāna yajñamāśata.

Just as Varuna, man of excellence, Savita, creative man of inspiration, and Sutrama, protective man of industry, create the social order, power, strength and beauty, and hold and sustain it with honour and grace and thereby attain the fruits of yajna. So should all men and women try to achieve the earthly goal of their life with yajna.

73. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

अश्विना गोभिरिन्द्रियमश्वेभिर्वीर्यं बलम् ।
हविषेन्द्रꣳसरस्वती यजमानमवर्द्धयन् ॥७३॥

Aśvinā gobhirindriyam aśvebhirvīryaṁ balam.
Haviṣendraṁ sarasvatī yajamānamavardhayan.

The Ashvins, creative and curative powers of nature, and the teacher and the preacher, and Sarasvati, universal intelligence, and the woman of knowledge and enlightenment advance Indra, prosperous man of yajna, with wealth and power by cows and produce of the earth, valour and prowess by horses, and moral and spiritual strength by the holy foods of yajna fire.

74. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

ता नासत्या सुपेशसा हिरण्यवर्तनी नरा ।
सरस्वती हविष्मतीन्द्र कर्मसु नोऽवत ॥७४॥

Ta nasatya supeśasa hiraṇyavarṭani nara.
Sarasvati haviṣmatīndra karmasu no'vata.

Indra, leader and path-maker possessed of the wealth of knowledge and power, those two Ashvinis, teacher and preacher, graceful of form, immaculate in thought and conduct, foremost in virtue moving on the paths of gold, and Sarasvati, generous mother overflowing with yajnic materials, guide and protect us on the paths of action.

75. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

ता भिषजा सुकर्मणा सा सुदुघा सरस्वती ।
स वृत्रहा शतक्रतुरिन्द्राय दधुरिन्द्रियम् ॥७५॥

Tā bhiṣajā sukarmaṇā sā sudughā sarasvatī. Sa
vṛtrahā śatakraturindrāya dadhurindriyam.

The two physicians of body and soul, teacher-preacher and the doctor, the learned woman, giver of total fulfilment, and the brilliant man of hundred-fold genius, mighty opener of the treasures of good fortune, may these create and promote all the power and prosperity for Indra, the happy man.

76. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

युवꣳसुरामंमश्विना नमुचावासुरे सचा ।
विपिपानाः सरस्वतीन्द्रं कर्मस्वावत ॥७६॥

Yuvaṁ surāmamaśvinā namucāvāsure sacā.
Vipipānāḥ sarasvatīndraṁ karmasvāvata.

Come Ashvinis, both protector promoters of life, come-Sarasvati, enlightened mothers of the land, come all of you together, and, drinking deep at the nation's fount of glory, defend her honour at every move in the onward march to progress within the ceaseless flow of divine evolution.

77. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

पुत्रमिव पितरावश्विनोभेन्द्रावथुः काव्यैर्दꣳसनाभिः । यत्सुरामं व्यपिबः शचीभिः सरस्वती त्वा मघवन्नभिष्णक् ॥७७॥

Putramiva pitarāvaśvinobhendrāvathuḥ kāvyairdaṁsanābhiḥ. Yatsurāmaṁ vyapibaḥ śacībhiḥ sarasvatī tvā maghavannabhiṣṇak.

Indra, lord of knowledge, power and grandeur, now that you have drunk keep at the joyous fount of life with your mighty deeds of grace worthy of poetic songs of celebration, may Sarasvati, enlightened mother of the land, recompense and consecrate you. May both the Ashvinis, divine powers of health and intelligence,

like father and mother, protect and promote you as a child.

78. (Agni Devata, Vidarbhi Ṛshi)

यस्मिन्नश्वासऽऋषभासऽउक्षणो वशा मेषाऽअवसृष्टासऽआहुताः। कीलालपे सोमपृष्ठाय वेधसे हृदा मतिं जनय चारुमग्नये ॥७८॥

Yasminnaśvāsa'ṛṣabhāsa' ukṣaṇo vaśā meṣā' avasṛṣṭāsa' āhutāḥ. Kīlālape somapṛṣṭhāya vedhase hṛdā matiṁ janaya cārumagnaye.

Man of knowledge, enlightened citizen, blessed is the land where horses, strong and virile bulls and bullocks, cows, sheep and other animals are planned, produced, raised, trained, and deployed in service; where Agni, brilliant leader and ruler and a revered man of knowledge is protector and promoter of food and bearer of the burdens of soma for the prosperity of the people; there, in the land, noble citizen, create a good disposition, high opinion and charming love for Agni.

79. (Agni Devata, Vidarbhi Ṛshi)

अहाव्यग्ने हविरास्ये ते स्रुचीव घृतं चम्वीव सोमः। वाजसनिꣳरयिमस्मे सुवीरं प्रशस्तं धेहि यशसं बृहन्तम्॥७९॥

Ahāvyagne havirāsye te srucīva ghṛtaṁ camvīva somaḥ. Vājasaniꣳ rayimasme suvīraṁ praśastaṁ dhehi yaśasaṁ bṛhantam.

Agni, rich libations of havi, fragrant materials as ghee in the ladle and soma in the cup are offered into your fiery mouth. We pray create for us and bless us with plenty of food and victorious generosity, noble war-like children, wealth and prosperity and resounding honour of universal order.

80. (Ashvi-Sarasvati-Indra Devata, Vidarbhi Ṛshi)

अश्विना तेजसा चक्षुः प्राणेन सरस्वती वीर्यम् ।
वाचेन्द्रो बलेनेन्द्राय दधुरिन्द्रियम् ॥८०॥

Aśvinā tejasā cakṣuḥ prāṇena sarasvatī vīryam.
Vācendro balenendrāya dadhurindriyam.

Ashivinis, creative powers of nature and the experts of health and nutrition, Sarasvati, divine intelligence and the enlightened mother, and Indra, the sun and the man of knowledge and power, these create and strengthen for the living soul the eye with light, virility with pranic energy, a sharp mind with senses, and honourable disposition with vital energy and noble speech.

81. (Ashvinau Devate, Gritsamada Ṛshi)

गोमदू षु णासत्याश्वावद्यातमश्विना ।
वर्त्ती रुद्रा नृपाय्यम् ॥८१॥

Gomadū ṣu ṇāsatyāśvāvadyātamaśvina. Varttī rudrā nṛpāyyam.

Ashvinis, eminent teacher and sagely preacher going by the path of truth, and Rudras, men of justice and rectitude, go slow by the path of the cow, go fast by the path of the horse, as is fair, but see you go by the path which is beneficial to humanity and worthy of acceptance and support.

82. (Ashvinau Devate, Gritsamada Ṛshi)

न यत्परो नान्तरऽआदधर्षद् वृषण्वसू ।
दुःशꣳसो मर्त्यो रिपुः ॥८२॥

Na yatparo nāntara' ādadharṣad vṛṣaṇvasū.
Duḥśaṁso martyo ripuḥ.

Ashvinis, ruler and defender, showers of wealth and shelter of the strong, let there be no man too strong uncontrollable, far or near or in the middle, to terrorize us or jeopardize the state.

83. (Ashvinau Devate, Gritsamada Ṛshi)

ता नऽआ वोढमश्विना रयिं पिशङ्गसन्दृशम् ।
धिष्ण्या वरिवोविदम् ॥८३॥

Ta na'ā voḍhamaśvinā rayiṁ piśaṅgasandṛśam. Dhiṣṇyā varivovidam.

Ashvinis, both ruler and commander of the state, with your intelligence, create, bear and manage the wealth bright and beautiful as gold which may bring honour and comfort to the nation.

84. (Sarasvati Devata, Madhucchanda Ṛshi)

पावका नः सरस्वती वाजेभिर्वाजिनीवती ।
यज्ञं वष्टु धियावसुः ॥८४॥

Pāvakā naḥ sarasvatī vjebhirvājinīvatī. Yajñaṁ vaṣṭu dhiyāvasuḥ.

Sarasvati, mother spirit of divinity, mistress of sacred knowledge and super-intelligence, purifier of the mind and soul and creator of prosperity with divine vision and knowledge of nature, may, we pray, grace and intensify our yajna and bless us with purity and prosperity.

85. (Sarasvati Devata, Madhucchanda Ṛshi)

चोदयित्री सूनृतानां चेतन्ती सुमतीनाम् ।
यज्ञं दधे सरस्वती ॥८५॥

Codayitrī sūnṛtānāṁ cetantī sumatīnām. Yajñaṁ dadhe sarasvatī.

Sarasvati inspires the voices of holy truth, she awakens and brightens the noble intelligence of intellectuals. May she, we pray, bear our yajna forward and carry it on to high success.

86. (Sarasvati Devata, Madhucchanda Ṛshi)

महोऽअर्णः सरस्वती प्र चेतयति केतुना ।
धियो विश्वा विराजति ॥८६॥

Maho'arṇaḥ sarasvatī pra cetayati ketunā.
Dhiyo viśvā virājati.

Sarasvati, Divine Intelligence, inspires the cosmic mind with consciousness and vests the universal Word with meaning and self-revelation. It illuminates the mental faculties of the soul with divine light and matures their potential for self-expression.

87. (Indra Devata, Madhucchanda Ṛshi)

इन्द्रायाहि चित्रभानो सुताऽइमे त्वायवः ।
अण्वीभिस्तना पूतासः ॥८७॥

Indrāyāhi citrabhāno sutā'ime tvāyavaḥ.
Aṇvībhistanā pūtāsaḥ.

Indra, lord of versatile forms and lights of knowledge, ruler, president of the assembly, come and take your share of the things rich in quality, prepared by hand and cleansed by fingers.

88. (Indra Devata, Madhucchanda Ṛshi)

इन्द्रायाहि धियेषितो विप्रजूतः सुतावतः ।
उप ब्रह्माणि वाघतः ॥८८॥

Indrāyāhi dhiyeṣito viprajūtaḥ sutāvataḥ. Upa brahmāṇi vāghataḥ.

Indra, lord of power and majesty, refined by intelligence, inspired by the wise, enlightened by the divine voice, come and accept the reverence and hospitality of the makers of soma.

89. (Indra Devata, Madhucchanda Ṛshi)

इन्द्रायाहि तूतुजान उप ब्रह्माणि हरिवः ।
सुते दधिष्व नश्चनः ॥८९॥

Indrāyāhi tūtujāna'upa brahmāṇi harivaḥ. Sute dadhiṣva naścanaḥ.

Indra, lord of knowledge and power, come on horse and chariot at your fastest and, in our yajnic celebration, accept our homage of food and prayer.

90. (Ashvi-Sarasvati-Indra Devata, Madhucchanda Ṛshi)

अश्विना पिबतां मधु सरस्वत्या सजोषसा ।
इन्द्रः सुत्रामा वृत्रहा जुषन्ताꣳसोम्यं मधु ॥९०॥

Aśvinā pibatāṁ madhu sarasvatyā sajoṣasā. Indraḥ sutrāmā vṛtrahā juṣantāṁ somyaṁ madhu.

Ashvinis, scholars of nature and teachers of humanity, with Sarasvati, vision and voice of divinity, may drink deep of the honey-sweets of life.

Indra, lord of power and prosperity, saviour of society, dispeller of darkness and breaker of the clouds, may enjoy the nectar-sweets of peace and somaic ecstasy.

इति विंशोऽध्यायः ॥

CHAPTER–XXI

1. (Varuna Devata, Shunahshepa Ṛshi)

इमं मे वरुण श्रुधी हवमद्या च मृळय ।
त्वामवस्युराचके ॥१॥

Imaṁ me varuṇa śrudhī havamadyā ca mṛḍaya.
Tvāmavasyurācake.

Varuna, lord supreme and first of my choice and love, I yearn for light and protection and I have come to you: Listen to this prayer of mine to-day and be pleased to bless me.

2. (Varuna Devata, Shunahshepa Ṛshi)

तत्त्वा यामि ब्रह्मणा वन्दमानस्तदाशास्ते यजमानो हविर्भिः।
अहेळमानो वरुणेह बोध्युरुशꣳस मा नऽआयुः प्रमोषीः॥२॥

Tattvā yāmi brahmaṇā vandamānastadāśāste yajamāno havirbhiḥ. Aheḍamano varuṇeha bodhyuruśaṁsa mā na'āyuḥ pra moṣīḥ.

Varuna, lord supreme, as the yajamana honours you with holy offerings in worship, so do I come to you singing songs of praise. Universally sung and celebrated, pleased and gracious, enlighten us here. Let not our life slip away through the fingers.

3. (Agni-Varuna Devate, Vamadeva Ṛshi)

त्वं नोऽअग्ने वरुणस्य विद्वान् देवस्य हेळोऽअव यासिसीष्ठाः । यजिष्ठो वह्नितमः शोशुचानो विश्वा द्वेषाꣳसि प्रमुमुग्ध्यस्मत् ॥३॥

Tvaṁ no'agne varuṇasya vidvān devasya heḍo' ava yāsisīṣṭhāḥ. Yajiṣṭho vahnitamaḥ śośucāno viśvā dveṣāṅsi pra mumugdhyasmat.

Agni, sagely man of light, brilliant scholar and teacher, most dedicated to yajna, surest guide to light and life, purest purifier, save us from frivolity and offence to Varuna, lord supreme of the world, and help us keep away from all hate and anger.

4. (Agni-Varuna Devate, Vamadeva Ṛshi)

स त्वं नोऽअग्नेऽवमो भवोती नेदिष्ठोऽअस्या उषसो व्युष्टौ । अव यक्ष्व नो वरुणꣳ रराणो वीहि मृळीकꣳ सुहवो नऽएधि ॥४॥

Sa tvaṁ no'agne'vamo bhavotī nediṣṭho'asyā uṣaso uyuṣṭau. Ava yakṣva no varuṇaṁ rarāṇo vīhi mṛḍīkaṁ suhavo na'edhi.

Agni, light of life, be our saviour and protector at the closest with all the favour and felicity as in the light of the dawn. Joyous and generous, lead us on to Varuna, lord supreme of the world. Kind and compassionate, come in response to our invocation and bring us the gifts of your grace.

5. (Adityah Devata, Vamadeva Ṛshi)

महीमू षु मातरꣳसुव्रतानामृतस्य पत्नीमवसे हुवेम । तुविक्षत्रामजरन्तीमुरूचीꣳ सुशर्माणमदितिꣳसुप्रणीतिम् ॥५॥

Mahīmū ṣu mātaraṁ suvratānāmṛtasya patnī-mavase huvema. Tuvikṣatrāmajarantīmurūcīṁ suśarmāṇamaditiṁ supraṇītim.

For our protection and sustenance, we invoke and serve the great Aditi, creative power of the universe,

mother of the observer of pious vows of discipline, keeper of the universal laws of truth, mighty queen of the earth, unageing, expansive, sweet shelter of all, inviolable and the generator of noble values.

6. (Aditi Devata, Gayaplata Ṛshi)

सुत्रामाणं पृथिवीं द्यामनेहसꣳसुशर्माणमदितिꣳसुप्रणीतिम्।
दैवीं नावꣳस्वरित्रामनागसमस्रवन्तीमारुहेमा स्वस्तयै ॥६॥

Sutrāmāṇam pṛthivīm dyāmanehasaṁ suśarmāṇamaditiṁ supraṇītim. Daivīṁ nāvaṁ svaritrāmanāgasamasravantīmāruhemā svastaye.

Let us, for the sake of success and salvation, mount the boat with efficient ores, sailing across to safety, firm as earth, bright as heaven, inviolable, sweet shelter, unbreakable, well-guided, divine, faultless and free from leakage.

7. (Svargya Nau Devata, Gayaplata Ṛshi)

सुनावमारुहेयमस्रवन्तीमनागसम् ।
शतारित्राꣳस्वस्तयै ॥७॥

Sunāvamāruheyamasravantīmanāgasam. Śatāritrāṁ svastaye.

Let me ride the boat to safety and prosperity — the boat is auspicious, faultless, sinless, and fitted with a hundred oars.

8. (Mitra-Varunau Devate, Vishvamitra Ṛshi)

आ नो मित्रावरुणा घृतैर्गव्यूतिमुक्षतम् ।
मध्वा रजाꣳसि सुक्रतू ॥८॥

Ā no mitrāvaruṇā ghṛtairgavyūtimukṣatam. Madhvā rajāṅsi sukratū.

Mitra and Varuna, noble experts of our yajna of science and technology, sprinkle and consecrate our underground path ways with water, and shower our paths in the sky with honey.

9. (Agni Devata, Vasishtha Ṛshi)

प्र बा॒हवा॑ सिसृतं जी॒वसे॑ न॒ऽआ नो॒ गव्यू॑तिमुक्षतं घृ॒तेन॑ ।
आ मा॒ जने॑ श्रवयतं युवाना श्रु॒तं मे॑ मित्रावरुणा॒ हवे॒मा॥९॥

Pra bāhavā sisṛtaṁ jīvase na'ā no gavyūti-mukṣatam ghṛtena. Ā mā jane śravayataṁ yuvānā śrutaṁ me mitrāvaruṇā havemā.

Mitra and Varuna, young people of science and technology, listen to this prayer of mine. Extend your arms for the progress of our life. Sprinkle our yajnic paths with water and ghrta. Speak among the people of this programme of ours.

10. (Ritvijah Devata, Atreya Ṛshi)

शन्नो॑ भवन्तु वा॒जिनो॒ हवे॑षु दे॒वता॑ता मि॒तद्र॑वः स्व॒र्काः।
ज॒म्भय॒न्तोऽहिं॑ वृक॒ꣳरक्षा॑ꣳसि॒ सने॑म्य॒स्मद्यु॑यव॒न्नमी॑वाः॥१०॥

Śaṁ no bhavantu vājino haveṣu devatātā mita-dravaḥ svarkāḥ. *Jambhayanto'hiṁ vṛkaṁ rakṣāṅsi sanemyasmadyuyavannamīvāḥ.*

May the brilliant men of science and power of arms, noble and generous, moving at a balanced speed, be always good and auspicious to us in our projects. As the sun breaks down the clouds, so, destroying the serpents, wolves and demons of the society, may they remove our wants and ailments and give us peace and prosperity.

11. (Vidvanso Devata, Atreya Ṛshi)

वाजेवाजेऽवत वाजिनो नो धनेषु विप्राऽअमृताऽऋतज्ञाः ।
अस्य मध्वः पिबत मादयध्वं तृप्ता यात पथिभिर्देवयानैः ॥११॥

Vājevāje'vata vājino no dhaneṣu viprā'amṛtā' ṛtajñāḥ. Asya madhvaḥ pibata mādayadhvaṁ tṛptā yāta pathibhirdevayānaiḥ.

Brilliant geniuses of the yajna of science and technology, self-realized souls, visionaries of the truths and laws of nature, defend and advance us in battle after battle of our life and in all our economic projects. Drinking deep of the honey-sweets of this programme, rejoice, content yourselves and, having completed your purpose of life, retire by the paths of the divines.

12. (Agni Devata, Svastyatreya Ṛshi)

समिद्धोऽअग्निः समिधा सुसमिद्धो वरेण्यः।
गायत्री छन्दऽइन्द्रियं त्र्यविर्गौर्वयो दधुः ॥१२॥

Samiddho'agniḥ samidhā susamiddho vareṇyaḥ. Gāyatrī chanda'indriyaṁ tryavirgaurvayo dadhuḥ.

The yajna fire lighted and fed with holy fuel, the blazing sun, the brilliant man of knowledge, gayatri verses, the divine speech that sustains the body, mind and soul, these bear the life and honour for us and the yajamana.

13. (Vidvanso Devata, Svastyatreya Ṛshi)

तनूनपाच्छुचिव्रतस्तनूपाश्च सरस्वती ।
उष्णिहा छन्दऽइन्द्रियं दित्यवाड् गौर्वयो दधुः ॥१३॥

Tanūnapācchucivratastanūpāśca sarasvatī. Uṣṇihā chanda'indriyaṁ dityavāḍ gaurvayo dadhuḥ.

The protective powers of the body, the sustaining powers, those who observe the holy vows of purity, the creative intelligence of the universe, the ushnik verses, the redeemer of the fallen, the chant of divinity, these hold the secret of life and splendour for humanity.

14. (Vidvanso Devata, Svastyatreya Ṛshi)

इडाभिरग्निरीड्यः सोमो देवोऽअमर्त्यः।
अनुष्टुप् छन्दऽइन्द्रियं पञ्चाविर्गौर्वयो दधुः॥१४॥

Iḍābhiragnirīḍyaḥ somo devo'amartyaḥ. Anuṣṭup chanda'indriyaṁ pañcāvirgaurvayo dadhuḥ.

Agni, brilliant power of light and knowledge worthy of homage and research with holy mantras, the generous and divine Soma, the self-realized soul, anushtup verses, the sustainers and protectors of the five orders of humanity from the highest to the lowest, and the scholar singer of the divine Word, these hold the secrets of life and age with perfect mind and senses for us.

15. (Vidvanso Devata, Svastyatreya Ṛshi)

सुबर्हिरग्निः पूषण्वान्तस्तीर्णबर्हिरमर्त्यः।
बृहती छन्दऽइन्द्रियं त्रिवत्सो गौर्वयो दधुः॥१५॥

Subarhiragniḥ pūṣaṇvāntstīrṇabarhiramartyaḥ. Bṛhatī chanda'indriyaṁ trivatso gaurvayo dadhuḥ.

Agni, divine light and knowledge omnipresent

in space, blazing and beautiful, immortal existence and source of sustenance, and the sagely scholar, master of his body, mind and soul, and the divine speech, these hold the knowledge and the mind and senses for the seekers.

16. (Vidvanso Devata, Svastyatreya Ṛshi)

दुरौ॑ दे॒वीर्दिशौ॑ म॒हीर्ब्रह्मा दे॒वो बृ॒हस्पतिः।
प॒ङ्क्तिश्छन्द॑ऽइ॒हेन्द्रि॒यं तु॒र्य्य॒वाड् गौर्वयौ॑ दधुः॥१६॥

Duro devīrdiśo mahīrbrahmā devo bṛhaspatiḥ. Paṅktiśchanda'ihendriyaṁ turyavāḍ gaurvayo dadhuḥ.

In the world here, the grand directions of space, divine revelations through the doors of nature, Brahma, lord of knowledge, the sun, great source of light and warmth, pankti verses, the sage in the fourth quarter of his life's experience, and the generous cow, these bear the life and the wealth of life for us.

17. (Vishvedeva Devata, Svastyatreya Ṛshi)

उ॒षे य॒ह्वी सु॒पेश॑सा॒ विश्वे॑ दे॒वाऽअ॑मर्त्याः।
त्रि॒ष्टुप् छन्द॑ऽइ॒हेन्द्रि॒यं प॑ष्ठ॒वाड् गौर्वयौ॑ दधुः॥१७॥

Uṣe yahvī supeśasā viśve devā'amartyāḥ. Triṣṭup chanda'ihendriyaṁ paṣṭhavāḍ gaurvayo dadhuḥ.

In this world here, the early dawn and the evening twilight with the grandeur and peace of their beauty, the immortal powers of divinity in life and nature, trishtup verses, the ox that patiently carries the burdens on his back, these bear and sustain the life and senses for us all.

18. (Vishvedeva Devata, Svastyatreya Ṛshi)

दैव्या॒ होता॑रा॒ भि॒षजेन्द्रे॑ण स॒युजा॑ यु॒जा ।
जग॑ती॒ छन्द॑ऽइन्द्रि॒यम॑न॒ड्वान् गौर्वयो॑ दधुः॥१८॥

Daivyā hotārā bhiṣajendreṇa sayujā yujā. Jagatī chanda'indriyamanaḍvān gaurvayo dadhuḥ.

Two divine personalities dedicated to yajna, the physicians, men of focussed mind working together (like fire and wind in the sky), jagati verses, the bull and the cow, these hold and bear the life and the desired wealth of life for us.

19. (Vishvedeva Devata, Svastyatreya Ṛshi)

ति॒स्रऽइडा॒ सर॑स्वती॒ भार॑ती म॒रुतो॒ विशः॑ ।
वि॒राट् छन्द॑ऽइ॒हेन्द्रि॒यं धे॒नुर्गौर्न वयो॑ दधुः ॥१९॥

Tisra'iḍā sarasvatī bhāratī maruto viśaḥ. Virāṭ chanda'ihendriyaṁ dhenurgaurna vayo dadhuḥ.

In the world here, three, earth, Speech and Intelligence, the winds, the humans and other living forms, and virat verses, like the milch cow and the bullock, sustain the life and the health and wealth of life for us.

20. (Vishvedeva Devata, Svastyatreya Ṛshi)

त्वष्टा॑ तु॒रीपो॒ऽअद्भु॑तऽइन्द्रा॒ग्नी पु॑ष्टि॒वर्ध॑ना ।
द्विप॑दा॒ छन्द॑ऽइन्द्रि॒यमु॒क्षा गौर्न वयो॑ दधुः ॥२०॥

Tvaṣṭā turīpo' adbhuta'indrāgnī puṣṭivardhanā. Dvipadā chanda'indriyamukṣā gaurna vayo dadhuḥ.

Nature's speedy and wonderful power of catalysis and formation, pranic energy, vital heat and light, givers

of vigour and growth, the two-pada verses, like the virile bull and the generous cow, bear the secrets of life as well as the mind and senses.

21. (Vishvedeva Devata, Svastyatreya Ṛshi)

शमिता नो वनस्पतिः सविता प्रसुवन् भगम् ।
ककुप् छन्दोऽइहेन्द्रियं वशा वेहद्वयो दधुः ॥२१॥

Śamitā no vanaspatiḥ savitā prasuvan bhagam.
Kakup chanda'ihendriyaṁ vaśā vehadvayo dadhuḥ.

The best of peace-giving trees and herbs and the chief of the forests, the sun that creates and promotes the grandeur of life, the Kakup verses, the barren cow as well as the cow in season create for us the desired objects of life.

22. (Vidvanso Devata, Svastyatreya Ṛshi)

स्वाहा यज्ञं वरुणः सुक्षत्रो भेषजं करत् ।
अतिच्छन्दाऽइन्द्रियं बृहदृषभो गौर्वयो दधुः॥२२॥

Svāhā yajñaṁ varuṇaḥ sukṣatro bheṣajaṁ karat.
Aticchandā'indriyaṁ bṛhadṛṣabho gaurvayo dadhuḥ.

Varuna, lord supreme of the grand order of humanity, with creative yajnic acts, creates the yajna of unification and produces sanative drugs and waters for health. The atichhanda verses, rishabha, the mighty generous bull, and the supreme herbs provide the means of life and prosperity beyond ordinary desires.

23. (Rudras Devata, Svastyatreya Ṛshi)

वसन्तेनऽऋतुना देवा वसवस्त्रिवृता स्तुताः।
रथन्तरेण तेजसा हविरिन्द्रे वयो दधुः॥२३॥

Vasantena'ṛtunā devā vasavastrivṛtā stutāḥ.
Rathantareṇa tejasā havirindre vayo dadhuḥ.

The brilliant and generous Vasus, celebrated and worshipped with the Rathantara Sama, along with the spring season and with their own splendour, create the energies for the growth of life in the soul.

24. (Vishvedeva Devata, Svastyatreya Ṛshi)

ग्रीष्मेणऽऋतुना देवा रुद्राः पञ्चदशे स्तुताः।
बृहता यशसा बलꣳहविरिन्द्रे वयो दधुः॥२४॥

Grīṣmeṇa'ṛtunā devā rudrāḥ pañcadaśe stutāḥ.
Bṛhatā yaśasā balaṁ havirindre vayo dadhuḥ.

The generous Rudras worshipped with the fifteenfold stoma of Brihat Sama, with the summer season create strength and power with honour for the life of the soul.

25. (Indra Devata, Svastyatreya Ṛshi)

वर्षाभिर्ऋतुनादित्या स्तोमे सप्तदशे स्तुताः।
वैरूपेण विशौजसा हविरिन्द्रे वयो दधुः॥२५॥

Varṣābhirṛtunādityā stome saptadaśe stutāḥ.
Vairūpeṇa viśaujasā havirindre vayo dadhuḥ.

The Adityas, worshipped with seventeenfold stoma in virupa verses, alongwith the rainy season, create life and life-energies alongwith lustre and noble people for enrichment of the soul for Indra.

26. (Vishvedeva Devata, Svastyatreya Ṛshi)

शारदेनऽऋतुना देवाऽ एकविꣳशऽऋभव स्तुताः।
वैराजेन श्रिया श्रियꣳहविरिन्द्रे वयो दधुः॥२६॥

Sāradena'ṛtunā devā'ekaviṁśa'ṛbhava stutāḥ.
Vairājena śriyā śriyaṁ havirindre vayo dadhuḥ.

The Ribhus, brilliant and generous artists celebrated in the twenty-one fold stoma with the Viraja verses, in unison with the autumn season, create for man the means of health and age, comfort and beauty, and vest it in the soul with all the grace and majesty.

27. (Vidvanso Devata, Atreya Ṛshi)

हेम॒न्तेनऽऋ॒तुना॑ दे॒वास्त्रिण॒वे म॒रुत॑ स्तु॒ताः।
ब॒लेन॒ शक्व॑रीः॒ सहो॑ ह॒विरिन्द्रे॒ वयो॑ दधुः॥२७॥

Hemantena'ṛtunā devāstriṇave maruta stutāḥ.
Balena śakvarīḥ saho havirindre vayo dadhuḥ.

The brilliant and generous Maruts, fiery and stormy geniuses, celebrated in the twenty seven fold stoma with shakvari verses, with the clouds, in unison with the winter season, create the means of good life and living and the courage and patience of mind and vest it in the soul.

28. (Vishvedeva Devata, Svastyatreya Ṛshi)

शै॒शि॒रेणऽऋ॒तुना॑ दे॒वास्त्र॑यस्त्रि॒ꣳशेऽमृ॑ता स्तु॒ताः।
स॒त्येन॑ रे॒वतीः॒ क्षत्र॒ꣳह॒विरिन्द्रे॒ वयो॑ दधुः॥२८॥

Śaiśireṇa'ṛtunā devāstrayastriṁśe'mṛtā stutāḥ.
Satyena revatīḥ kṣatraṁ havirindre vayo dadhuḥ.

Immortal powers of exceptional brilliance and generosity celebrated in thirty three fold stoma with revati verses, in unison with the cool and dewy season, create, with truth and full faith, health and age, means of good living, and a powerful social order for the master

mind and vest all these in Indra, the mighty soul.

29. (Agni, Ashvi, Indra, Sarasvati etc. Devata, Svastyatreya Ṛshi)

होता॑ यक्षत्स॒मिधा॒ऽग्निमि॒डस्प॒दे॒ऽश्विनेन्द्रꣳ॑सर॑स्वतीम॒जो धूम्रो न गो॒धूमै॒: कुव॑लैर्भेष॒जं मधु॒ शष्पै॒र्न तेज॑ऽइन्द्रि॒यं पय॒: सोम॑: परि॒स्रुता॑ घृ॒तं मधु॒ व्यन्त्वाज्य॑स्य॒ होत॒र्यज॑ ॥२९॥

Hotā yakṣat samidhā'gnimiḍaspade'śvinendraṁ sarasvatīmajo dhūmro na godhūmaiḥ kuvalairbheṣajaṁ madhu śaṣpairna teja' indriyaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja.

Let the generous man perform yajna on the earth and light the fire in the vedi with holy fuel in honour of Agni, light of life, Ashvinis, sun and moon, Indra, cosmic power, and Sarasvati, creative intelligence of the universe.

Like the purple fire and grey smoke of the yajna, sweet sanative fragrances would rise with the libations of wheat and berries as shoots of grass. Like the brilliance of fire would follow the lustre of life, wealth and prosperity, milk and delicacies, soma distilled from nature, nectar of waters and honey-sweets of the world.

O devotee of yajna, perform the sacrifice with the richest offerings in faith.

30. (Ashvinis and Others Devata, Svastyatreya Ṛshi)

होता॑ यक्षत्तनू॒नपात्सर॑स्वतीमवि॒र्मेषो न भेष॒जं प॒था मधु॑मता॒ भर॑न्नश्विनेन्द्रा॑य वी॒र्यं॑ बद॒रैरुप॒वाका॑भिर्भेष॒जं तोक्म॑भि॒: पय॒: सोम॑: परि॒स्रुता॑ घृ॒तं मधु॒ व्यन्त्वाज्य॑स्य॒ होत॒र्यज॑ ॥३०॥

Hotā yakṣattanūnapāt sarasvatīmavirmeṣo na bheṣajaṁ pathā madhumatā bharann-aśvinendrāya vīryaṁ badarairupavākā-bhirbheṣajaṁ tokmabhiḥ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja.

Let the man of yajna, preserver of good health, perform yajna in honour of Sarasvati, creative intelligence of the world, and Ashvinis, sanative and curative powers of nature who, like a ram, protector of the flock, bear for Indra, the soul, efficacious tonics, manly vigour and splendour by the honeyed paths of health. Let him perform the yajna with berries, superior barley and shoots of corn; and then medicinal waters, juices, milk, soma from herbal essences, butter and honey would follow.

O man of yajna, perform the yajna with the best of ghrta and fragrant materials.

31. (Ashvinis and Others Devata, Svastyatreya Ṛshi)

होता॑ यक्षन्नरा॒शꣳस॑ं न न॒ग्नहु॑ं पति॒ꣳ सुर॑या भेष॒जं मे॒षः सर॑स्वती भि॒षग्थो॒ न च॒न्द्र्यु॒श्विनो॑र्व॒पाऽइन्द्र॑स्य वी॒र्यु॑ं बद॑रैरु॒पवाकाभिर्भेष॒जं तोक्म॑भि॒ः पय॒ः सोम॑ः परि॒स्रुता॑ घृ॒तं मधु॒ व्यन्त्वाज्य॑स्य॒ होत॒र्यज॑ ॥३१॥

Hotā yakṣannarāśaṁsaṁ na nagnahuṁ patiṁ surayā bheṣajaṁ meṣaḥ sarasvatī bhiṣagratho na candryasvinorvapā'indrasya vīryaṁ badarai-rupavākābhirbheṣajaṁ tokmabhiḥ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja.

Let the man of yajna perform yajna in honour of the master challenger of want and wickedness like a hero of people's celebration, and pray for medicinal cures with stimulating tonics, and for heroic lustre of life with the

offers of berries, barley and shoots of corn in all sincerity of word and deed. And the generous scholar, Sarasvati, mother of life and intelligence, the physician, like a brilliant warrior of the chariot, would bless him. And then the sanative blessings of earth and heaven, delicious drinks and milk, soma distilled from herbal essences, nectar-like waters and butter and honey would follow.

Man of yajna, perform the yajna with the best of ghrta and fragrant offerings.

32. (Sarasvati and Others Devata, Svastyatreya Ṛshi)

होता॑ यक्षद॒दि॒डेड्ि॒तऽआ॒जुह्वा॑न॒ः सर॑स्वती॒मिन्द्रं॑ बले॑न व॒र्ध॒-यन्नृष॒भेण॒ गवे॑न्द्रि॒यम॒श्विनेन्द्रा॑य भेष॒जं यवैः॑ क॒र्क॒न्धु॒भि॒-र्मधु॑ ला॒जैर्न मास॑रं॒ पय॒ः सोम॑ः परि॒स्रुता॑ घृ॒तं मधु॒ व्यन्त्वाज्य॑स्य॒ होत॒र्यज॑ ॥३२॥

Hotā yakṣadiḍeḍita' ājuhvānaḥ sarasvatī-mindraṁ balena vardhayannṛṣabheṇa gave-ndriyamaśvinendrāya bheṣajaṁ yavaiḥ karkandhubhirmadhu lājairna māsaraṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja.

Inspired by grace, called by the sacred voice, let the man of yajna perform the yajna in honour of Sarasvati, divine intelligence, Indra, universal glory, and Ashvinis, nature's powers of health and growth, with libations of barley, excellent berries as well as puffed rice. He would thus be strengthening, refining and promoting food, medicines and life's beauty for the soul with the aid of medicinal plants and cow's milk. And then milk and delicious drinks, soma distilled from herbal juices, ghee and honey would follow.

Arise, faithful man of yajna, perform the yajna, and move on to growth.

33. (Ashvins etc. Devata, Svastyatreya Ṛshi)

होता॑ यक्षद् ब॒र्हिरू॒र्णम्रदा॒ भि॒षङ् नास॑त्या भि॒षजा॒ऽश्विना॒ऽश्वा॒ शिशु॑मती भि॒षग्धे॒नुः सर॑स्वती भि॒षग्दुह॒ऽइन्द्रा॑य भेष॒जं पय॒ः सोम॑ः परि॒स्रुता॑ घृ॒तं मधु॒ व्यन्त्वाज्य॑स्य॒ होत॒र्यज॑ ॥३३॥

Hotā yakṣad barhirūrṇamradā bhiṣaṅ nasatyā bhiṣajā'śvinā'śvā śiśumatī bhiṣagdhenuḥ sarasvatī bhiṣagduha'indrāya bheṣajaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja.

Let the man of yajna, the physician, perform the yajna to explore the soft and deep skies. Let the two faithful physicians of nature, the Ashvinis, the expert physician specialist of the mare with the foal, the expert physician specialist of the milch cow, and Sarasvati, scholar of the divine voice, distil from nature divine cures for Indra, the soul. And then milk and rejuvenating drinks, soma from vital juices, ghee and honey would follow.

Man of yajna, perform the yajna with the best libations of ghrta.

34. (Ashvinis etc. Devata, Svastyatreya Ṛshi)

होता॑ यक्षद्दु॒रो॒ दिश॑ः कव॒ष्यो॒ न व्यच॑स्वतीर॒श्विभ्या॑ं न दुरो॒ दिश॒ऽइन्द्रो॒ न रोद॑सी॒ दुघे॑ दुहे धे॒नुः सर॑स्वत्य॒श्विनेन्द्रा॑य भेष॒जꣳशु॒क्रं न ज्योति॑रिन्द्रि॒यं पय॒ः सोम॑ः परि॒स्रुता॑ घृ॒तं मधु॒ व्यन्त्वाज्य॑स्य॒ होत॒र्यज॑ ॥३४॥

Hotā yakṣadduro diśaḥ kavaṣyo na vyacasvatīraśvibhyāṁ na duro diśa'indro na rodasī dughe duhe dhenuḥ sarasvatyaśvinendrāya bheṣajaṁ śukraṁ na jyotirindriyaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja.

Let the man of yajna perform the yajna of exploration, explore the highways of spaces, resounding and expansive as if the doors of the spaces are opened by Indra and Agni for him. Let him, like Indra, explore earth and heaven both replete with energy like the mother cow. Let Sarasvati, scholar and visionary of the divine word, explore the sun and the moon, distil the panacea and splendour of life as pure and powerful as light itself for Indra, the soul. And then milk and delicious drinks, soma distilled from nature, ghee and honey would follow and flow upon the earth.

Man of yajna, perform the yajna with the best of ghee in love and faith.

35. (Ashvinis etc. Devata, Svastyatreya Ṛshi)

होता॑ यक्षत्सु॒पेश॑सो॒षे नक्तं॒ दिवा॒ऽश्विना॒ सम॑ञ्जाते॒ सर॑स्वत्या॒ त्विषि॒मिन्द्रे॒ न भे॑ष॒जꣳश्ये॒नो न रज॑सा हृ॒दा श्रि॒या न मास॑रं॒ पय॒: सोम॑: परि॒स्रुता॑ घृ॒तं मधु॒ व्यन्त्वाज्य॑स्य॒ होत॒र्यज॑ ॥३५॥

Hotā yakṣat supeśasoṣe naktaṁ divā'śvinā samañjāte sarasvatyā tviṣimindre na bheṣajaṁ śyeno na rajasā hṛdā śriyā na māsaraṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja.

Just as the beautiful dawn and twilight decorate the day and night, just as the Ashvinis, sun and moon, with Sarasvati, currents of universal energy, vest and

brighten up lustre and vitality in Indra, the powerful soul, so should the man of yajna, like an eagle (scholar), one with the soma of the sky, bring and offer rice and barley pudding in yajna with whole-hearted faith and grace of mind. And then milk and delicious drinks, soma distilled from nature, ghee and honey would follow and flow on the earth.

Man of yajna, perform the yajna with the purest ghee.

36. (Ashvinis and others Devata, Svastyatreya Ṛshi)

होता यक्षद्दैव्या होतारा भिषजाश्विनेन्द्रं न जागृवि दिवा नक्तं न भेषजैः शूषꣳ सरस्वती भिषक्सीसेन दुहऽइन्द्रियं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥३६॥

Hotā yakṣaddaivyā hotārā bhiṣajā' śvinendraṁ na jāgṛvi divā' naktaṁ na bheṣajaiḥ śūṣaṁ sarasvatī bhiṣak sīsena duha'indriyaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja.

Just as the celestial priests and physicians, the Ashvinis, fire and wind, perform the cosmic yajna of evolution in honour of Indra, universal life energy, and just as Sarasvati, divine creativity, or the enlightened physician, active day and night, creates vital energy with sanative waters and lead and distils the glory for Indra, the soul, from nature, so should the man of yajna perform the sacrifice to the lord supreme for the sake of the soul. And then milk and delicious drinks, soma distilled from nature, ghee and honey would follow and flow upon the earth.

Man of yajna, perform the yajna with the best of

ghee and fragrance.

37. (Ashvinis & Others Devata, Svastyatreya Ṛshi)

होता॑ यक्ष॒त्तिस्रो दे॒वीर्न भेष॒जं त्रय॑स्त्रिधात॒वोऽपसो॑ रू॒पमिन्द्रे॑ हिर॒ण्ययम॒श्विनेडा॒ न भार॑ती वा॒चा सर॑स्वती॒ मह॒ऽइन्द्रा॑य दुहऽ इन्द्रि॒यं पय॒: सोम॑: परि॒स्रुता॑ घृ॒तं मधु॒ व्यन्त्वाज्य॑स्य॒ होत॒र्यज॑ ॥३७॥

Hotā yakṣattisro devīrna bheṣajaṁ trayastri-dhātavo'paso rūpamindre hiraṇyayamaśvineḍā na bhāratī vācā sarasvatī maha' indrāya duha indriyaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaj.

Let the man of yajna perform the yajna, invoking three divine powers, Ida, eternal speech and intelligence, Sarasvati, fluent speech, and Bharati, specific intelligence, and let him pray to the Ashvinis, sanative powers of nature, for curative waters of health and longevity (bheshajam). The three as well as the Ashvinis would create threefold balance of health (with sattva, rajas and tamas — intellect, energy and matter — and three humors of vata, pitta, and cough), turn it into a golden form and vest it into Indra, the soul. Thus do the Ashvinis as well as Ida, Sarasvati and Bharati, with speech and energy, create glory and prosperity from nature for the soul.

Man of yajna, perform the yajna with ghee, and then milk and delicious drinks, soma distilled from juices, nectars of water and ghee and honey would follow and flow upon the earth.

38. (Ashvinis and Others Devata, Svastyatreya Ṛshi)

होता॑ यक्षत्सु॒रेत॑समृष॒भं नर्या॑पस॒ं त्वष्टा॑र॒मिन्द्र॑म॒श्विना॑ भि॒षज॑ं न सर॑स्वती॒मोजो॒ न जू॒तिरि॑न्द्रि॒यं वृको॒ न र॑भ॒सो भि॒षग्यश॒ः सुर॑या भेष॒जꣳश्रि॒या न मास॑र॒ं पय॒ः सोम॑ः परि॒स्रुता॑ घृ॒तं मधु॒ व्यन्त्वाज्य॑स्य॒ होत॒र्यज॑ ॥३८॥

Hotā yakṣat suretasamṛṣabhaṁ naryāpasaṁ tvaṣṭāramindramaśvinā bhiṣajaṁ na sarasvatīmojo na jūtirindriyaṁ vṛko na rabhaso bhiṣag yaśaḥ surayā bheṣajaṁ śriyā na māsaraṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja.

Let the man of yajna perform the yajna and invoke the virile, powerful, noble maker and creator Tvashta, destroyer of suffering, Indra, lord of power and majesty, Ashvinis, nature's energy of wind and electricity, Sarasvati, universal intelligence as well as the physician, all creators and harbingers of health and growth. And like an expert of health he would attain brilliance of health as well as the drive and splendour for living, ardour of movement as well as the lightning of the thunderbolt, honour and reputation as tonics, medicaments with curative waters, and holy food with beauty and grace. And further, delicious drinks and milk, soma distilled as the essence of herbal juices, butter and nectars of waters, and honey would follow and flow upon the earth.

Man of yajna, perform the yajna with the best of ghee.

39. (Ashvinis etc. Devata, Svastyatreya Ṛshi)

होता॑ यक्षद्वन॒स्पति॑ꣳश॒मि॒तार॑ꣳश॒तक्र॑तुं भी॒मं न म॒न्युꣳ राजा॑नं व्या॒घ्रं नम॑सा॒श्विना॒ भाम॒ꣳसर॑स्वती भि॒षिगिन्द्रा॑य दुह ऽइन्द्रि॒यं पय॒: सोम॑: परि॒स्रुता॑ घृ॒तं मधु॒ व्यन्त्वाज्य॑स्य॒ होत॒र्यज॑ ॥३९॥

Hotā yakṣad vanaspatiṁ śamitāraṁ śatakratuṁ bhīmaṁ na manyuṁ rājānaṁ vyāghraṁ namasā' śvinā bhāmaṁ sarasvatī bhiṣagindrāya duha'indriyaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja.

Let the man of yajna offer the sacrifice in honour of the lord of sun-rays, Vanaspati, giver of peace, hero of a hundred noble acts of yajna and yet fearsome and passionate, the ruler, majestic as a lion with the thunderbolt. And Ashvinis, nature's currents of energy (and the president of the assembly and the commander of the army) and Sarasvati, noble intelligence and speech as well as the physician would create righteous anger and dignity for Indra, the ruler. And then all round prosperity, milk and drinks, soma, beauty and grace, nectar-like waters and ghee and honey would follow and flow upon the earth.

Man of yajna, perform the yajna with the best of ghee for the ruler.

40. (Ashvinis etc. Devata, Svastyatreya Ṛshi)

होता॑ यक्षद॒ग्निꣳस्वाहाज्य॑स्य स्तो॒काना॒ꣳस्वाहा॒ मेद॑सां पृथ॒क् स्वाहा॒ छाग॑म॒श्विभ्या॒ꣳस्वाहा॑ मे॒षꣳसर॑स्वत्यै॒ स्वाहा॑ऽऋष॒भमिन्द्रा॑य सि॒ꣳहाय॒ सह॑सऽइन्द्रि॒यꣳस्वाहा॒ग्निं न भै॑ष॒जꣳस्वाहा॒ सोम॑मिन्द्रि॒यꣳ स्वाहेन्द्रꣳसु॒त्रामा॑णꣳसवि॒तार॑ं वरु॑णं भि॒षजां॑ पति॒ꣳस्वाहा॒ वन॒स्पतिं॑ प्रि॒यं पाथो॒ न भै॑ष॒जꣳस्वाहा॑ दे॒वाऽआज्य॒पा जु॒षा॒णोऽअ॒ग्निर्भै॑ष॒जं पय॒: सोम॑: परि॒स्रुता॑ घृ॒तं मधु॒ व्यन्त्वाज्य॑स्य॒ होत॒र्यज॑ ॥४०॥

Hotā yakṣadagniṁ svāhā"jyasya stokānāṁ svāhā medasāṁ pṛthak svāhā chāgamaśvibhyāṁ svāhā meṣaṁ sarasvatyai svāha'ṛṣabha-mindrāya siṁhāya sahasa'indriyaṁ svāhā'gniṁ na bheṣajaṁ svāhā somamindriyaṁ svāhendraṁ sutrāmāṇaṁ savītāraṁ varuṇaṁ bhiṣajām patiṁ svāhā vanaspatiṁ priyaṁ pātho na bheṣajaṁ svāhā devā' ājyapā juṣāṇo' agnirbheṣajaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja.

Let the man of yajna perform the yajna in honour of Agni in all sincerity. Let him in truth of word and action offer ghee in a stream of libations. Let him offer libations of fat and meda plant and roots in all sincerity with reverence. Let him faithfully offer sanative and palliative materials for the Ashvinis, protectors of society. Let him work on the clouds and rain with the light of the divine word of knowledge. Let him offer sincere drive and action in the service of the mighty Indra, the ruler. Let him offer money and materials for the strength and perseverance of the human nation in sincerity of word and action. Let him work on agni, heat and fire with love and faith, taking energy as saviour. Let him serve the lord of peace and joy in service of his grace and majesty with full faith. Let him serve Indra, lord of power, saviour and protector, Savita, giver of life and light, Varuna, the supreme lord, and the lord president of all physicians, with all might and honesty. Let him make the oblations for the chief of forests, vegetation and water, a darling friend and fellow traveller, with love, as for a soothing medicine. And all the powers of divinity, lovers, protectors and promoters of food and nourishments, and Agni, lord of light and energy, would bring around restorative and curative

medicaments, milk and delicious drinks, soma, the nectar juice distilled from nature, butter and ghee and honey. These would follow and flow upon the earth.

Man of yajna, make the yajna offers with the best of ghee.

41. (Vidvanso Devata, Svastyatreya Ṛshi)

होता॑ यक्षद॒श्विनौ॒ छाग॑स्य व॒पाया॒ मेद॑सो जु॒षेता॑ꣳ हꣳ॒ हवि॒र्होत॒र्यज॑। होता॑ यक्ष॒त्सर॑स्वतीं मे॒षस्य॑ व॒पाया॒ मेद॑सो जु॒षता॑ꣳ हꣳ॒ हवि॒र्होत॒र्यज॑। होता॑ यक्ष॒दिन्द्र॑मृ॒ष॒भस्य॑ व॒पाया॒ मेद॑सो जु॒षता॑ꣳ हꣳ॒ हवि॒र्होत॒र्यज॑॥४१॥

Hotā yakṣadaśvinau chāgasya vapāyā medaso juṣetāṁ havirhotaryaja. Hotā yakṣatsarasvatīṁ meṣasya vapāyā medaso juṣatāṁ havirhotaryaja. Hotā yakṣadindramṛṣabhasya vapāyā medaso juṣatāṁ havirhotaryaja.

Let the man of yajna, specialized scholar, organize yajna and conferences in the service of the Ashvinis, farmers and cattle breeders. Let them grow by the wool and breeding of goats and the development of rich products such as fats, cream and cheese. May the Ashvinis enjoy the yajna and benefit from it. Man of yajna, carry on the programme with libations of knowledge and investments.

Scholar of yajna, organize yajna in the service of Sarasvati, spirit of learning. Let the knowledge of farming and animal husbandry develop with wool and breeding of sheep and the development of fine foods such as cream, butter and ghee. May Sarasvati enjoy and bless the yajna.

Man of yajna, carry on the endeavour with rich libations of knowledge and investments.

Man of yajna, organize the yajna in the service of Indra, leading power of farming and animal husbandry. Let the breed of the bull and knowledge about dairy farming grow with research on the bull, cows and the development of dairy products such as fat, butter and cheese. May Indra enjoy and bless the yajna.

Man of yajna, keep on the yajna with rich libations of knowledge, work and investments.

42. (Hotradaya Devata, Svastyatreya Ṛshi)

होता॑ यक्षद॒श्विनौ॒ सर॑स्वती॒मिन्द्र॑ꣳसु॒त्रामा॑ण॒मि॒मे सोमाः॑ सु॒रामा॑ण॒श्छागै॒र्न मे॒षैर्ऋ॑ष॒भैः सु॒ताः शष्पै॒र्न तोक्म॑भि॒र्लाजै॑र्महस्वन्तो॒ मदा॒ मासरे॑ण॒ परि॑ष्कृताः शु॒क्राः। पय॑स्वन्तो॒ऽमृता॒ः प्रस्थि॑ता वो मधु॒श्चुत॒स्तान॒श्विना॒ सर॑स्व॒तीन्द्र॑ः सु॒त्रामा॑ वृत्र॒हा जु॒षन्ता॑ꣳसो॒म्यं मधु॒ पिब॑न्तु॒ मद॑न्तु॒ व्य॑न्तु॒ होत॒र्यज॑ ॥४२॥

Hotā yakṣadaśvinau sarasvatīmindraṁ sutrāmāṇamime somāḥ surāmāṇaśchāgairna meṣairṛṣabhaiḥ sutāḥ śaṣpairna tokmabhirlājairmahasvanto madā māsareṇa pariṣkṛtāḥ śukrāḥ payasvanto'mṛtāḥ prasthitā vo madhuścutastānaśvinā sarasvatīndraḥ sutrāmā vṛtrahā juṣantāṁ somyaṁ madhu pibantu madantu vyantu hotaryaja.

Let the hota, man of yajna, enlightened citizen, perform the yajna of development in honour of the Ashvinis, teachers, preachers and intellectuals, for Sarasvati, voice and motherhood of the nation, in the service of Indra, protective and ruling powers of the land. And here are these soma juices, leaders of rare quality, distilled, that is, selected, elected, prepared and perfected from amongst the people. Joyous they are as

if with the wealth of goats, sheep, bulls and cows. Honoured and consecrated they are with shoots of grasses, ears of corn and roasted rice as with children. Inspired they are, seasoned and purified with holy food and nectar-drinks of life. And up-front they are, on their mark, ready for self-sacrifice in the service of humanity.

Exhort them, all of you, support them with love and loyalty, and may you and the Ashvinis, Sarasvati and the protector Indra make the best of their service and sacrifice. Replete they are with honey-mead, overflowing, streaming for anyone to taste. May all drink of the soothing and enlightening sweets, may all rejoice and prosper with the wealth of life.

Relent not, man of yajna, carry on with the offers of libations.

43. (Hotradaya Devata, Svastyatreya Ṛshi)

होता॑ यक्षद॒श्विनौ॒ छाग॑स्य ह॒विष॒ऽआत्ता॑म॒द्य मध्य॒तो मेद॒ऽउद्भृ॑तं पु॒रा द्वेषो॑भ्यः पु॒रा पौरु॑षेय्या गृ॒भो घस्तां॑ नू॒नं घा॒सेऽअ॑ज्राणा॒ं यव॑सप्रथमानाꣳ सु॒मत्क्ष॑राणाꣳ शत-रु॒द्रिया॑णामग्निष्वा॒त्ता॒नां॒ पीवो॑पवसनानां पार्श्व॒तः श्रो॑णि॒तः शि॑ता॒म॒तऽउ॑त्सा॒द॒तोऽङ्गा॑दङ्गा॒दव॑त्ता॒नां॒ कर॑तऽए॒वाश्विना॑ जु॒षेता॑ꣳ ह॒विर्हो॑त॒र्यज॑ ॥४३॥

Hotā yakṣadaśvinau chāgasya haviṣa'āttāmadya madhyato meda'udbhṛtaṁ purā dveṣobhyaḥ purā pauruṣeyyā gṛbho ghastāṁ nūnaṁ ghāse' ajrāṇāṁ yavasaprathamānāṅ sumatkṣarāṇāṅ śatarudriyāṇāmagniṣvāttānāṁ pīvopa-vasanānāṁ pārśvataḥ śroṇitaḥ śitāmata-utsādato'ṅgādaṅgādavattānāṁ karata'evāśvinā juṣetāṅ havirhotaryaja.

Let the man of yajna perform the yajna in honour of Ashvinis, prana and apana powers of nature and the physicians with the milk and ghee of the goat. Let the Ashvinis partake of the holy food. Let them eat and raise the pranic vitality from the middle part of the body, for sure, before the anti-system forces of ailments take hold of the body and make their home there. And may the Ashvinis delight in protecting and promoting the subtle vitality of the pranas which are ever active in the digestion of food, first in assimilating the assimilable and eliminating the waste, exhilarating, creating a hundred currents of energy, living heat of the system, and essential strength of the body free from obesity. May the Ashvinis protect and promote the vitality expressive from the sides, the back, hyperactive vital parts, weaker and delicate parts, in short, from every vital part of the body system.

Man of yajna, offer the holy food in the yajna.

44. (Vidvanso Devata, Svastyatreya Ṛshi)

होता॑ यक्षत् सर॑स्वतीं मे॒षस्य॑ हवि॒ष॒ऽआव॑यद॒द्य म॑ध्य॒तो मेद॒ऽउद्भृ॑तं पु॒रा द्वेषो॑भ्यः पु॒रा पौरु॑षेय्या गृ॒भो घस॑न्नू॒नं घा॒सेऽअ॑ज्राणा॒ं यव॑सप्रथमानाथ्ँ सु॒मत्क्ष॑राणाथ्ँ शत॒रु॒द्रिया॑णामग्निष्वा॒त्ता॒नां॒ पीवो॑पवसनानां पार्श्व॒तः श्रोणि॒तः शि॑ताम॒तऽउ॑त्साद॒तोऽङ्गा॑दङ्गा॒दव॑त्तानां॒ कर॑दे॒वꣳसर॑स्वती जु॒षता॑थ्ँ ह॒विर्हो॑त॒र्यज॑ ॥४४॥

Hotā yakṣat sarasvatīm meṣasya haviṣa'āvaya-dadya madhyato meda'udbhṛtaṁ purā dveṣobhyaḥ purā pauruṣeyyā ghṛbho ghasan-nūnaṁ ghāse'ajrāṇāṁ yavasaprathamānāṁ sumatkṣarāṅāṁ śatarudriyāṇāmagniṣvattānāṁ pīvopavasanānāṁ pārśvataḥ śroṇitaḥ śitāmata'

utsādato'ṅgādaṅgādavāttānāṁ karadevaṁ sarasvatī juṣatāṁ havirhotaryaja.

Let the man of yajna perform the yajna in honour of Sarasvati, divine voice and mother power of enlightenment, with the holy food of sheep's milk and ghee. May Sarasvati partake of the holy food offered in yajna and raise the pranic vitality from the middle of body before the anti-system forces of ailments take hold of the body and make their home there. And may mother Sarasvati delight in protecting and promoting the subtle vitality of the pranas which are ever active in the digestion of food, first in assimilating the assimilable and throwing out the waste, exhilarating, creating a hundred forms of energy, vital fire of the system, essential strength of the body free from obesity. May Sarasvati protect and promote the vitality expressive and perceptible from the sides, the back, hyperactive vital parts, weaker and delicate parts, in short, from every vital part of the body system.

Man of yajna, offer the holy food of yajna to the mother.

45. (Yajamana-Yajnics Devata, Svastyatreya Ṛshi)

होता यक्षदिन्द्रमृषभस्य हविषऽ आवयदद्य मध्यतो मेदऽउद्भृतं पुरा द्वेषोभ्यः पुरा पौरुषेय्या गृभो घसन्नूनं घासेऽअंग्राणां यवसप्रथमानाथꣳ सुमत्क्षराणाथꣳ शतरुद्रियाणामग्निष्वात्तानां पीवोपवसनानां पार्श्वतः श्रोणितः शितामतऽउत्सादतोऽङ्गादङ्गादवत्तानां करदेवमिन्द्रो जुषतांथꣳ हविर्होतर्यज ॥४५॥

Hotā yakṣadindramṛṣabhasya haviṣa'āvayadadya madhyato meda'udbhṛtaṁ purā dveṣobhyaḥ pura pauruṣeyyā ghṛbho ghasannūnaṁ ghāse' ajrāṇāṁ yavasapra-

thamānāṁ sumatkṣarāṇāṁ śatarudriyāṇā-magniṣvāttānāṁ pīvopavasanānāṁ pārśvataḥ śroṇitaḥ śitāmata utsādato'ṅgādangāda-vattānāṁ karadevamindro juṣatāṁ havir-hotaryaja.

Let the man of yajna perform the yajna in honour of Indra, wonder and glory of the power of nature and the nation, with the most powerful holy foods of the strength of the bull and the rishabha plant. May Indra partake of the food and raise the pranic vitality of the body-system from the middle of the body, for sure, before the anti-system forces of ailments take hold of the body and make their home there. And may Indra delight in protecting and promoting the subtle vitality of the pranas which are ever active in the digestion of food, first in assimilating the assimilable and eliminating the waste, exhilarating, creating a hundred forms of energy, vital fire of the system, and essential strength of the body free from obesity. May Indra protect and promote the vitality expressed and perceptible from the sides, the back, hyperactive parts, weaker and delicate parts, in short, from every vital part of the body system.

Man of yajna, offer the holy food of yajna for Indra.

46. (Ashvinis etc. Devata, Svastyatreya Ṛshi)

होता॑ यक्षद्वन॒स्पति॑म॒भि हि प्रि॒ष्टत॑मया॒ रभि॑ष्ठया रश॒नया॒धि॑त । यत्राश्विनो॒श्छाग॑स्य ह॒विषः॑ प्रि॒या धामा॑नि॒ यत्र॒ सर॑स्वत्या मे॒षस्य॑ ह॒विषः॑ प्रि॒या धामा॑नि॒ यत्रेन्द्र॑स्यऽऋ॒ष॒भस्य॑ ह॒विषः॑ प्रि॒या धामा॑नि॒ यत्रा॒ग्नेः प्रि॒या धामा॑नि॒ यत्र॒ सोम॑स्य प्रि॒या धामा॑नि॒ यत्रेन्द्र॑स्य सु॒त्राम्णः॑ प्रि॒या धामा॑नि॒ यत्र॑ स॒वि॒तुः प्रि॒या धामा॑नि॒ यत्र॒ वरु॑णस्य प्रि॒या धामा॑नि॒ यत्र॒ वन॒स्पते॑ः

प्रिया पाथाꣳसि यत्र देवानामाज्यपानां प्रिया धामानि यत्राग्नेर्होतुः प्रिया धामानि तत्रैतान् प्रस्तुत्यैवोपस्तुत्यै-वोपावस्त्रक्षुद्रभीयसऽइव कृत्वी करदेवं देवो वनस्पति-र्जुषतांꣳहविर्होतर्यज ॥४६॥

Hotā yakṣad vanaspatimabhi hi piṣṭatamayā rabhiṣṭhayā raśanayādhita. Yatrāśvino-śchāgasya haviṣaḥ priyā dhāmāni yatra-sarasvatyā meṣasya haviṣaḥ priyā dhāmāni yatrendrasya'ṛṣabhasya haviṣaḥ priyā dhāmāni yatrāgneḥ priyā dhāmāni yatra somasya priyā dhāmāni yatrendrasya sutrāmṇaḥ priyā dhāmāni yatra savituḥ priyā dhāmāni yatra varuṇasya priyā dhāmāni yatra vanaspateḥ priyā pāthāṅsi yatra devānāmājyapānāṁ priyā dhāmāni yatrāgnerhotuḥ priyā dhāmāni tatraitān prastutye vopastutye vopā-vasrakṣadrabhīyasa' iva kṛtvī karadevaṁ devo vanspatirjuṣatāṁ havirhotaryaja.

Let the man of yajna perform the yajna in honour of the lord of forests for love of the forests, herbs and trees. Let him, with the finest, strongest and most inviolable protective zone fence the forest: which is the favourite haunt of the Ashvinis and goats and home of yajnic food;

which is lovely resort of Sarasvati and the sheep and the source of holy food;

which is the awful seat of Indra and the bull and the giver of sacred food;

where abound the favourite resorts of Agni, Soma, the protector Indra, Savita and Varuna;

where the grand old banyan grows and finds his food;

where the noble lovers of divinity seek their nectar in their holy places;

where the lord of yajna, Agni, loves to shine and act.

And the brilliant man of yajna out there, strongest and most enthusiastic of his mission, may offer songs of inauguration and songs of valediction in his yajna of protection and extension of the forests and these resorts and thereby serve the holy lord of nature and partake of the yajnic gifts.

Man of yajna, perform the yajna, don't relent.

47. (Ashvinis etc. Devata, Svastyatreya Ṛshi)

होता॑ यक्षद॒ग्निꣳस्वि॑ष्ट॒कृत॒मया॑ड॒ग्निर॒श्विनो॒श्छाग॑स्य ह॒विषः॑ प्रि॒या धामा॒न्यया॒ट् सर॑स्वत्या मे॒षस्य॑ ह॒विषः॑ प्रि॒या धामा॒न्ययाडिन्द्र॑स्यऽऋष॒भस्य॑ ह॒विषः॑ प्रि॒या धामा॒न्ययाड॒ग्नेः प्रि॒या धामा॒न्यया॒ट् सोम॑स्य प्रि॒या धामा॒न्ययाडिन्द्र॑स्य सु॒त्राम्णः॑ प्रि॒या धामा॒न्ययाट् स॑वि॒तुः प्रि॒या धामा॒न्यया॒ड् वरु॑णस्य प्रि॒या धामा॒न्यया॒ड् वन॒स्पतेः॑ प्रि॒या पाथा॒ꣳस्यया॑ड् दे॒वाना॑माज्य॒पाना॑ प्रि॒या धामा॑नि॒ यक्ष॑द॒ग्नेर्हो॑तुः प्रि॒या धामा॑नि॒ यक्ष॒त् स्वं म॑हि॒मान॒मायं॑जता॒मेज्या॒ऽ इष॑ः कृणोतु सोऽअ॑ध्व॒रा जा॒तवे॑दा जुषता॑ꣳ ह॒विर्हो॑त॒र्यज॑ ॥४७॥

Hotā yakṣadagniṁ sviṣṭakṛtamayāḍagni-raśvinośchāgasya haviṣaḥ priyā dhāmānyayāṭ sarasvatyā meṣasya haviṣaḥ priyā dhāmānya-yāḍindrasya'ṛṣabhasya haviṣaḥ priyā dhāmā-nyayāḍagneḥ priyā dhāmānyayāṭ somasya priyā dhāmānyayāḍindrasya sutrāmṇaḥ priyā dhāmānyayāṭ savituḥ priyā dhāmānyayāḍ varuṇasya priyā dhāmānyayāḍ vanaspateḥ priyā pāthāṅsyayāḍ devānāmājyapānāṁ priyā

dhāmāni yakṣadagnerhotuḥ priyā dhāmāni yakṣat svaṁ mahimānamāyajatāmejyā'iṣaḥ kṛṇotu so'adhvarā jātavedā juṣatāṁ havirhotaryaja.

Let the man of yajna perform yajna in honour of Agni, lord of knowledge and energy, which leads energy projects to completion and success.

It is Agni which leads to the favourite haunts of the Ashvinis, pranic energies, and the goats and holy foods.

It leads to the favourite haunts of Sarasvati, wisdom, and the sheep and holy foods.

It leads to the favourite resorts of Indra (majesty), and the bull (power) and holy foods.

It leads to the favourite haunts of Agni (energy), to the favourite haunts of Soma (peace and prosperity), to the favourite haunts of Indra, the protector, to the favourite haunts of Savita (inspiration), to the favourite haunts of Varuna (water), to the favourite haunts of the trees and their fruits, to the favourite places of the noble people of piety and protection of the sacred resources, it leads to the favourite homes of Agni, lord of cosmic yajna, it leads to its own grandeur, it creates the means of its own yajnic sacrifice and all the food and energy for life.

May the glorious Agni, omniscient light of life, lead all projects of yajna to success.

Man of yajna, keep on with the yajna, don't relent.

48. (Sarasvati & Others Devata, Svastyatreya Ṛshi)

देवं बर्हिः सरस्वती सुदेवमिन्द्रेऽअश्विना । तेजो न चक्षुरक्ष्योर्बर्हिषा दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥४८॥

Devaṁ barhiḥ sarasvatī sudevamindre'aśvinā. Tejo na cakṣurakṣyorbarhiṣā dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja.

Sarasvati, lady of light and knowledge, offers the seat of honour on the yajna vedi to Indra, noble and brilliant master of the home. The Ashvinis, powers of health and wealth, create the light of the eyes as well as the lustre and splendour of life and vest these in Indra. For the blessed man the powers of divinity create wealth with all the resources of nature and bestow it on the yajnic man of prosperity.

Man of yajna, keep on with the yajna.

49. (Ashvinis and Others Devata, Svastyatreya Ṛshi)

देवीर्द्वारोऽअश्विना भिषजेन्द्रे सरस्वती । प्राणं न वीर्यं नसि द्वारो दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥४९॥

Devīrdvāro'aśvinā bhiṣajendre sarasvatī. Prāṇaṁ na vīryaṁ nasi dvāro dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja.

The doors of divinity, the Ashvinis, nature's powers of health, the physicians, and Sarasvati, enlightened woman, open the door, create breath in the nose, vigour and virility, and vest it in Indra, man of sacrifice and power. For the blessed man, the powers of divinity create wealth and bestow it on him to enjoy life through yajna.

Man of yajna, keep on with the life of sacrifice and enlightenment.

50. (Ashvinis and Others Devata, Svastyatreya Ṛshi)

देवीऽउषासावश्विना सुत्रामेन्द्रे सरस्वती । बलं न वाचमास्यऽउषाभ्यां दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥५०॥

Devī'uṣāsāvaśvinā sutrāmendre sarasvatī. Balaṁ na vācamāsya'uṣābhyāṁ dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja.

The divine energy of the early dawn and the evening twilight, the protective Ashvinis, health powers of sunlight and the moon-rays, and Sarasvati, enlightened mother spirit of life, with the morning-evening cycle of time, bless Indra, man of yajna with strength, noble speech in the mouth as also the lustre of life for glory. Thus, to the blessed man come all the wealths of existence for the enjoyment of life.

Man of yajna, live on with the spirit of sacrifice and enlightenment. Relent not ever.

51. (Ashvinis & Others Devata, Svastyatreya Ṛshi)

देवी जोष्ट्री सरस्वत्यश्विनेन्द्रमवर्धयन् । श्रोत्रं न कर्णयोर्यशो जोष्ट्रीभ्यां दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥५१॥

Devī joṣṭrī sarasvatyaśvinendramavardhayan. Śrotraṁ na karṇayoryaśo joṣṭrībhyāṁ dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja.

The adorable vitality of divine nature, Sarasvati, motherly spirit of enlightenment, and the Ashvinis, wind and electric energy, advance Indra, man of power and

lustre, in life by the day-night fortnightly cycle of time through earth and heaven. They bless him with the sense of hearing in the ears and honour and splendour of life. Thus to the blessed man of yajna come the wealths of existence for the enjoyment of life.

Blessed man, keep on with yajna, never relent, in life.

52. (Ashvinis etc. Devata, Svastyatreya Ṛshi)

देवीऽऊर्जाहुती दुघे सुदुघेन्द्रे सरस्वत्यश्विना भिषजावतः। शुक्रं न ज्योति स्तनयोराहुती धत्तऽइन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥५२॥

Devī'ūrjāhutī dughe sudughendre sarasvaty-aśvinā bhiṣajāvataḥ. Śukraṁ na jyoti stanayorāhutī dhatta'indriyaṁ vasuvane vasudheyasya vyantu yaja.

The beautiful morning and the peaceful evening, generous and blissful, both celebrated with powerful oblations, the Ashvinis, powers of health and enlightenment, the physicians, and Sarasvati, motherly spirit of life, save and protect the man of yajna and bless him with purity of vigour and golden light of the soul in the heart. Thus do they bless Indra fortunate man of yajna with the wealth and splendour of the world and bring him to perfection in life.

Man of devotion, live on with the spirit of yajna.

53. (Ashvinis & Others Devata, Svastyatreya Ṛshi)

देवा देवानां भिषजा होतारावि न्द्रमश्विना । वषट्कारैः सरस्वती त्विषिं न हृदये मतिꣳ होतृभ्यां दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥५३॥

Devā devānāṁ bhiṣajā hotārāvindramaśvinā. Vaṣaṭkāraiḥ sarasvatī tviṣiṁ na hṛdaye matiṁ hotṛbhyāṁ dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja.

Noble and brilliant powers of divinity, priests of the noble and generous people, the Ashvinis, learned scholars, the physicians, and Sarasvati, the voice of divinity, with Vashatkara hymns by the priests of yajna, vest Indra, lustrous man of yajna, with divine light and lightning energy in the heart as well as intelligence in the mind. Thus do they bring wealth of the world and splendour of life to the man of yajna and perfect him in his desire and ambition.

Man of yajna, keep up the sacrifice for perfection in life.

54. (Ashvinis & Others Devata, Svastyatreya Ṛshi)

देवीस्तिस्त्रस्तिस्रो देवीरश्विनेडा सरस्वती । शूषं न मध्ये नाभ्यामिन्द्राय दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥५४॥

Devīstisrastisro devīraśvineḍā sarasvatī. Śūṣaṁ na madhye nābhyāmindrāya dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja.

Three brilliant and divine powers, Ida, divine speech, Sarasvati, divine universal intelligence, and Bharati, specific energies of nature in various forms, and these three, further, alongwith the Ashvinis, complementary currents of universal energy, hold strength and splendour for the soul and infuse it into the middle of the body-system by the navel for the soul's perfection.

May all the divine powers come and make the energy and wealth of the world flow into the blessed man of yajna.

Blessed man, perform the yajna, never relent.

55. (Ashvinis & Others Devata, Svastyatreya Ṛshi)

देवऽइन्द्रो नराशꣳसस्त्रिवरूथः सरस्वत्याश्विभ्यामीयते रथः। रेतो न रूपममृतं जनित्रमिन्द्राय त्वष्टा दधदिन्द्रियाणि वसुवने वसुधेयस्य व्यन्तु यज ॥५५॥

Deva'indro narāśaṁsastrivarūthaḥ sarasvaty-āśvibhyāmīyate rathaḥ. Reto na rūpamamṛtaṁ janitramindrāya tvaṣṭā dadhadindriyāṇi vasuvane vasudheyasya vyantu yaja.

The brilliant Indra universally sung and celebrated, residing in the three worlds of heaven, earth and the sky, wondrous warrior of the chariot, is reached through Sarasvati, divine speech and the Ashvinis, circuitous powers of nature. Tvashta, divine maker of forms, creates the vital creative energy as well as the immortal form, senses and the sense organs for Indra and vests these in him. May Tvashta, Sarasvati and the Ashvinis create the wealth of the world for Indra, blessed man of honour and power, and vest the same in him.

Man of yajna, perform the yajna in honour of the divinities.

56. (Ashvinis & Others Devata, Svastyatreya Ṛshi)

देवो देववर्वनस्पतिर्हिरण्यवर्णोऽअश्विभ्याꣳसरस्वत्या सुपिप्पलऽ इन्द्राय पच्यते मधु । ओजो न जूतिर्ऋषभो न भामं वनस्पतिर्नो दधदिन्द्रियाणि वसुवने वसुधेयस्य व्यन्तु यज ॥५६॥

Devo devairvanaspatirhiraṇyavarṇo'aśvibhyāṁ sarasvatyā supippala'indrāya pacyate madhu. Ojo na jūtirṛṣabho na bhāmaṁ vanaspatirno dadhadindriyāṇi vasuvane vasudheyasya vyantu yaja.

The lord of light, guardian of nature, self-refulgent, of golden hue, generous and fruitful, matures the honey sweets of fruits and vegetables for Indra, the soul, with Sarasvati, constant flow of energy, the rays of light, and the Ashvinis, heat and water. And thus, the sun, the tree, and the forest chief create and hold for us lustre of life as well as speed of action, and passion as much as vitality of life. May all the wealth and power of body and mind come to the man who loves them through yajna.

Man of yajna, move on with the creative life of sacrifice.

57. (Ashvinis & Others Devata, Svastyatreya Ṛshi)

देवं बर्हिर्वारितीनामध्वरे स्तीर्णमश्विभ्यामूर्णम्रदाः सरस्वत्या स्योनमिन्द्र ते सदः । ईशायै मन्युं राजानं बर्हिषा दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥५७॥

Devaṁ barhirvāritīnāmadhvare stīrṇam-asvibhyāmūrṇamradāḥ sarasvatyā syona-mindra te sadaḥ. Īśāyai manyuṁ rājānaṁ barhiṣā dadhurindriyaṁ vasuvane vasudhe-yasya vyantu yaja.

Indra, noble soul, soft as wool and blessed is your seat in the yajna covered with watery grasses and the light of heaven spread by Sarasvati, spirit divine, and the Ashvinis, currents of energy. May your yajnic seat and home and the lights of heaven create holy and

splendid passion of the mind for you for the sake of honour and glory. May all the wealth of the world come to the man of sacred desire and work through yajna.

Man of yajna, carry on the endeavour, neglect not the sacrifice.

58. (Ashvinis & Others Devata, Svastyatreya Ṛshi)

देवोऽअग्निः स्विष्टकृद्देवान्यक्षद्यथायथꣳहोतारावि न्द्रमश्विना वाचा वाचꣳसरस्वतीमग्निꣳसोमꣳस्विष्टकृत् स्विष्टऽइन्द्रः सुत्रामा सविता वरुणो भिषगिष्टो देवो वनस्पतिः स्विष्टा देवाऽआज्यपाः स्विष्टोऽअग्निरग्निना होता होत्रे स्विष्टकृद्यशो न दधदिन्द्रियमूर्जमपचितिꣳस्वधां वसुवने वसुधेयस्य व्यन्तु यज ॥५८॥

Devo'agniḥ sviṣṭakṛd devān yakṣadyathāyathaṁ hotārāvindramaśvinā vācā vācaṁ sarasvatīmagniṁ somaṁ sviṣṭakṛt sviṣṭa'indraḥ sūtrāmā savitā varuṇo bhiṣagiṣto devo vanaspatiḥ sviṣṭā devā' ājyapāḥ sviṣṭo'agniragninā hotā hotre sviṣṭakṛdyaśo na dadhadindriyamūrjamapacitiṁ svadhāṁ vasuvane vasudheyasya vyantu yaja.

For the man of yajnic endeavour in search of honour and success in the world, the Divine Agni, lord of light and life, generous giver of all round success, does universal yajna with the divinities of nature such as the earth in appropriate manner. The Ashvinis, wind and electric energy, both high-priests of nature, act in yajna with Indra, the sun. With the energy of universal sound, they work with Sarasvati, the dynamics of nature. They work on agni, fire, and soma, the moon, both powers of universal success. Indra, lord protector of the world, Savita, the sun, Varuna, universal waters, the

physician, the generous and all-loved tree, the dear powers of nature which feed on the food of yajna, and all-loved vital heat—all these work with the universal fire for the creation of wealth and energy.

Thus any versatile performer of yajna (individual, social and natural) has the secret of success and creates honour, glory, energy and fame for the dedicated souls.

May all the powers of yajna create and carry the wealth of the world for the man of yajna.

Man of yajna, carry on with the sacrifice.

59. (Agnyadayo Devata, Svastyatreya Ṛshi)

अग्निमद्य होतारमवृणीतायं यजमानः पचन् पक्तीः पचन्पुरोडाशान् बध्नन्नश्विभ्यां छागꣳसरस्वत्यै मेषमिन्द्रायऽऋषभꣳसुन्वन्नश्विभ्याथꣳ सरस्वत्याऽइन्द्राय सुत्राम्णे सुरासोमान् ॥५९॥

Agnimadya hotāramavṛṇītāyaṁ yajamānaḥ pacan paktīḥ pacan puroḍāśān badhnannaśvibhyāṁ chāgaṁ sarasvatyai meṣamindrāya'ṛṣabhaṁ sunvannaśvibhyāṁ sarasvatyā'indrāya sutrāmṇe surāsomān.

Let the yajamana to-day, cooking the yajna offerings and preparing the oblations, select Agni as the high-priest and as the deity. The devotees rear and bind the goat for milk and butter for the Ashvinis, prana and apana energy, sheep for Sarasvati, universal intelligence, and the bull for Indra, honour and lustre, and they extract and distil the exhilarating soma drink for the Ashvins, Sarasvati and the protector Indra, the ruler.

60. (Ashvinis & Others Devata, Svastyatreya Ṛshi)

सूपस्थाऽअद्य देवो वनस्पतिरभवदश्विभ्यां छागेन सरस्वत्यै मेषेणेन्द्रायऽऋषभेणाक्षँस्तान् मेदस्तः प्रति पचता-गृभीषतावीवृधन्त पुरोडाशैरपुरश्विना सरस्वतीन्द्रः सुत्रामा सुरासोमान् ॥६०॥

Sūpasthā'adya devo vanaspatirabhavad-aśvibhyāṁ chāgena saravatyai meṣeṇendrāya' ṛṣabheṇākṣaňstān medastaḥ prati pacatā-gṛbhīṣatāvīvṛdhanta puroḍāśairapuraśvinā sarasvatīndraḥ sutrāmā surāsomān.

Soothing and joyous is the yajna post to day as a mark of valediction. For the Ashvinis, prana and apana energy, milk of the goat! For Sarasvati, speech and intelligence, milk of the sheep! For Indra, honour and grandeur in life, let us rejoice with the strength and vigour of the bull! Let all enjoy the fine foods cooked with cream and butter and let all grow strong on specially seasoned foods and delicacies. May the Ashvinis, teachers, intellectuals and physicians, Sarasvati, enlightened woman, and Indra, protector and ruler and leader, all celebrate with the exciting drink of soma.

61. (Rishis & Others Devata, Svastyatreya Ṛshi)

त्वामद्यऽऋषऽआर्षेयऽऋषीणां नपादवृणीतायं यजमानो बहुभ्यऽआ सङ्गतेभ्यऽएष मे देवेषु वसु वार्यायक्ष्यतऽइति ता या देवा देव दानान्यदुस्तान्यस्माऽआ च शास्स्वा च गुरस्वेषितश्च होतरसि भद्रवाच्यायै प्रेषितो मानुषः सूक्तवाकाय सूक्ता ब्रूहि ॥६१॥

Tvāmadya'ṛṣa'ārṣeya'ṛṣīṇāṁ napadavṛnītāyaṁ yajamāno bahubhya'ā saṅgatebhya'eṣa me deveṣu vasu vāryāyakṣyata'iti tā yā devā deva dānānyadustānyasmā'ā ca śāsvā ca gurasveṣitaśca hotarasi bhadravācyāya preṣito mānuṣaḥ sūktavākāya sūktā brūhi.

O Rishi, seer blest, child of the Rishis and the tradition of the Rishis: of the many noble sages assembled here to-day, this yajamana opts for you, saying: "This sage among the generous and brilliant ones would gain for us the consecrated shower of wealth and vision."

Noble sage, give unto us of those gifts which the divinities have granted, pray for us, raise us and keep up the tradition.

Hota, man of yajna, you are the man inspired and sent to pronounce the sacred Word and sing the hymns of divinity. Pray, speak the Word, sing the hymns of praise.

इत्येकविंशोऽध्यायः ॥

CHAPTER–XXII

1. (Savita Devata, Prajapati Ṛshi)

तेजोऽसि शुक्रम॒मृतमायु॒ष्पाऽआर्यु॑र्मे पाहि । दे॒वस्य॑ त्वा सवि॒तुः प्र॑स॒वेऽश्विनोर्बा॑हुभ्यां पू॒ष्णो हस्ता॑भ्या॒मादं॑दे ॥१॥

Tejo'si śukramamṛtamāyuṣpā'āyurme pāhi. Devasya tvā savituḥ prassave'śvinorbāhubhyāṁ pūṣṇo hastābhyāmādade.

Light of life, you are the power and glory of the world, the passion and purity of life, and the spirit and immortality of existence. Guardian and protector of life, protect and promote the life for me. In the world of Lord Savita's creation, I dedicate myself to you with nature's currents of energy and the solar gifts of health and vitality.

2. (Vidvanso Devata, Yajnapurusha Ṛshi)

इ॒मामं॑गृभ्णन् रश॒नामृ॒तस्य॒ पूर्व॒ऽआर्यु॑षि वि॒दथे॑षु क॒व्या । सा नो॑ऽअ॒स्मिन्त्सु॒तऽआब॑भूवऽऋ॒तस्य॒ सामं॑न्त्स॒रमा॒रप॑न्ती ॥२॥

Imāmagṛbhṇan raśanāmṛtasya pūrva 'āyuṣi vidatheṣu kavyā. Sā no'asmintsuta'ā babhūva' ṛtasya sāmantsaramārapantī.

The seers of the earliest time of creation in their communion receive and realise the chain of cause and effect from the first vibration of the original cause (Ritam) to the last and closing silence. And the same, in this world of ours, has become the whispering voice of the whole truth of existence to us (in the Veda).

3. (Agni Devata, Prajapati Ṛshi)

अभिधाऽअसि भुवनमसि यन्ताऽसि धर्त्ता ।
स त्वमग्निं वैश्वानरꣳसप्रथसं गच्छ स्वाहाकृतः॥३॥

Abhidhā'asi bhuvanamasi yantā'si dhartā. Sa tvamagniṁ vaiśvānaraṁ saprathasam gaccha svāhākṛtaḥ.

You are the preceptor and teacher. You are the realized soul. You are the guide. You are the support and preserver of the knowledge and the law. Yajamana, initiated and consecrated by the sacred acts of yajna, take up, research and realize Agni, omnipresent vitality of the world, expansive and infinite.

4. (Vishvedeva Devata, Prajapati Ṛshi)

स्वगा त्वा देवेभ्यः प्रजापतये ब्रह्मन्नश्वं भन्त्स्यामि देवेभ्यः प्रजापतये तेन राध्यासम् । तं बधान देवेभ्यः प्रजापतये तेन राध्नुहि ॥४॥

Svagā tvā devebhyaḥ prajāpataye brahmann-aśvaṁ bhantsyāmi devebhyaḥ prajāpataye tena rādhyāsam. Taṁ badhāna devebhyaḥ prajāpataye tena rādhnuhi.

Man of knowledge, scholar of divinity and the Veda, I consecrate you as free independent researcher in the service of the noblest powers of the world and the ruler-guardian of the people.

I shall control powerful energy like a horse for the noblest powers and the ruler-guardian of the people. I shall thereby realise the mission of my life.

Bind and control energy for the divinities and the ruler-guardian and thereby realise the mission of your life.

5. (Indra & Others Devata, Prajapati Ṛshi)

प्र॒जाप॑तये त्वा॒ जुष्टं॒ प्रोक्षा॑मीन्द्रा॒ग्निभ्यां॑ त्वा॒ जुष्टं॒ प्रोक्षा॑मि वा॒यवे॑ त्वा॒ जुष्टं॒ प्रोक्षा॑मि विश्वे॑भ्यस्त्वा दे॒वेभ्यो॒ जुष्टं॒ प्रोक्षा॑मि॒ सर्वे॑भ्यस्त्वा दे॒वेभ्यो॒ जुष्टं॒ प्रोक्षा॑मि । योऽअर्वं॑न्तं जिघाꣳस॑ति॒ तम॒भ्यू॑मी॒ति॒ वरु॑णः । प॒रो मर्त्तः॑ प॒रः श्वा ॥५॥

Prajāpataye tvā juṣṭaṁ prokṣāmīndrāgnibhyāṁ tvā jiṣṭaṁ prokṣāmi vāyave tvā juṣṭaṁ prokṣāmi viśvebhyastvā devebhyo juṣṭaṁ prokṣāmi sarvebhyastvā devebhyo juṣṭaṁ prokṣāmi. Yo' arvantaṁ jighāṅsati tamabhyamīti varuṇaḥ. Paro martaḥ paraḥ śvā.

Dedicated as you are, scholar, to Prajapati, I consecrate you. Dedicated to Indra and Agni, the soul and energy, I consecrate you. Dedicated to Vayu, wind energy, I consecrate you. Dedicated to divinities of the world, I consecrate you. Dedicated to all nobilities, I consecrate you. Who ever does violence to the horse-power, energy and the nation, the supreme lord Varuna punishes him, the best man too takes him on. The killer is worse than the worst man. He is worse than a dog.

6. (Agni etc. Devata, Prajapati Ṛshi)

अ॒ग्नये॒ स्वाहा॒ सोमा॑य॒ स्वाहा॒पां मोदा॑य॒ स्वाहा॑ सवि॒त्रे स्वाहा॑ वा॒यवे॒ स्वाहा॒ विष्णवे॒ स्वाहेन्द्रा॑य॒ स्वाहा॒ बृह॒स्पत॑ये॒ स्वाहा॑ मि॒त्राय॒ स्वाहा॒ वरु॑णाय॒ स्वाहा॑ ॥६॥

Agnaye svāhā somāya svāhāpāṁ modāya svāhā savitre svāhā vāyave svāhā viṣṇave svāhe-ndrāya svāhā bṛhaspataye svāhā mitrāyā svāhā varuṇāya svāhā.

All the best action and dedication for Agni,

knowledge, light and fire energy; all the best action and commitment for Soma, health and medication; all the best investment and action for the Apah, development of water resources; all the best action and dedication for Savita, solar energy; all the best action and dedication for Vayu, wind energy; all the best action and dedication to Vishnu, universal electric energy; all the best action and dedication for Indra, development of the self; all the best action and care for Brihaspati, guardian of the elderly; all the best for Mitra, spirit of friendship and cooperation; all the best action and care for Varuna, best personalities.

7. (Prana etc. Devata, Prajapati Ṛshi)

हिङ्कृ॒राय॒ स्वाहा॒ हिङ्कृ॑ताय॒ स्वाहा॒ क्रन्द॑ते॒ स्वाहा॑वक्र॒न्दाय॒ स्वाहा॒ प्रोथ॑ते॒ स्वाहा॑ प्रप्रो॒थाय॒ स्वाहा॑ ग॒न्धाय॒ स्वाहा॑ घ्रा॒ताय॒ स्वाहा॒ निवि॑ष्टाय॒ स्वाहोप॑विष्टाय॒ स्वाहा॒ सन्दि॑ताय॒ स्वाहा॒ वल्ग॑ते॒ स्वाहासी॑नाय॒ स्वाहा॒ शया॑नाय॒ स्वाहा॒ स्वप॑ते॒ स्वाहा॒ जाग्र॑ते॒ स्वाहा॒ कूज॑ते॒ स्वाहा॒ प्रबु॑द्धाय॒ स्वाहा॑ वि॒जृम्भ॑माणाय॒ स्वाहा॒ विच्छृ॑ताय॒ स्वाहा॒ सꣳह॑नाय॒ स्वाहोप॑स्थिताय॒ स्वाहाय॑नाय॒ स्वाहा॒ प्राय॑णाय॒ स्वाहा॑ ॥७॥

Hiṅkārāya svāhā hiṅkṛtāya svāhā krandate svāhā'vakrandāya svāhā prothate svāhā praprothāya svāhā gandhāyā svāhā ghrātāya svāhā niviṣṭāya svāhopaviṣṭāya svāhā sanditāya svāhā valgate svāhā"sīnāya svāhā śayānāya svāhā svapate svāhā jāgrate svāhā kūjate svāhā prabuddhāya svāhā vijṛmbhamāṇāya svāhā vicṛttāya svāhā saṁhānāya svāhopasthitāya svāhā"yanāya svāhā prāyaṇāya svāhā.

Reverence to the singer of Samans, reverence to him who has done the singing, reverence to the loud challenger, reverence to the soft singer, reverence to

the man of accomplishment, reverence to the specialist, value for fragrance, welcome to the fragrant, reverence to the securely seated, reverence to the close-by friends and yogis in posture, thanks for what is well-given, reverence for the one on the move, reverence for the sitting, reverence for the sleeping, care for the one in deep sleep, welcome to the waking one, love for the humming one, rest for the yawning one, reverence for the shining, reverence for the strong and well-built, reverence for the close neighbours, reverence for the knowledgeable, reverence for the scholars of special knowledge. (Those who welcome, respect and reverence the others are fortunate and blessed.)

8. (Prayatnavanto Jeevadayo Devata, Prajapati Ṛshi)

यते स्वाहा धावते स्वाहोद्द्रावाय स्वाहोद्द्रुताय स्वाहा शूकाराय स्वाहा शूकृताय स्वाहा निषण्णाय स्वाहोत्थिताय स्वाहा जवाय स्वाहा बलाय स्वाहा विवर्त्तमानाय स्वाहा विवृत्ताय स्वाहा विधून्वानाय स्वाहा विधूताय स्वाहा शुश्रूषमाणाय स्वाहा शृण्वते स्वाहेक्षमाणाय स्वाहेक्षिताय स्वाहा वीक्षिताय स्वाहा निमेषाय स्वाहा यदत्ति तस्मै स्वाहा यत्पिबति तस्मै स्वाहा यन्मूत्रं करोति तस्मै स्वाहा कुर्वते स्वाहा कृताय स्वाहा ॥८॥

Yate svāhā dhāvate svāhoddrāvāya svāhod-drutāya svāhā śūkārāya svāhā śukṛtāya svāhā niṣaṇṇāya svāhotthitāya svāhā javāya svāhā balāya svāhā vivartamānāya svāhā vivṛttāya svāhā vidhūnvānāya svāhā vidhūtāya svāhā śuśrūṣamāṇāya svāhā śṛṇvate svāhekṣamāṇāya svāhekṣitāya svāhā vīkṣitāya svāhā nimeṣaya svāhā yadatti tasmai svāhā yat pibati tasmai svāhā yanmūtraṁ karoti tasmai svāhā kurvate svāhā kṛtāya svāhā.

All hail and reverence for the man of endeavour, running, advancing, flying high, acting promptly, and for the man who has achieved instant success and accomplishment. Reverence to the man who is of stable mind, of high values, speed and strength. Reverence to the man who is expansive, and has achieved advancement and peace. Reverence for the agitative and sympathy for the shaken. Welcome and reverence for the man who wants to listen and is listening, for the man who is watching, who is watched, and who is watched and guarded for security reasons. Reverence for the yogi with closed eyes. Reverence for any one who eats and drinks and who removes the waste of the system. Reverence to the man who is doing the job and to the one who has done and calls it a day.

(Those who honour the men of action and accomplishment find recognition peace and happiness.)

9. (Savita Devata, Vishvamitra Ṛshi)

तत्स॑वि॒तुर्वरे॑ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।
धियो॒ यो नः॑ प्रचो॒दया॑त् ॥९॥

Tat saviturvareṇyaṁ bhargo devasya dhīmahi.
Dhiyo yo naḥ pracodayāt.

Let us concentrate and meditate on the glory and blazing splendour of Lord Savita, worthy of our choice and worship, who may, we pray, inspire and enlighten our mind and soul.

10. (Savita Devata, Medhatithi Ṛshi)

हिर॑ण्यपाणिमू॒तये॑ सवि॒तार॒मुप॑ह्वये ।
स चेत्ता॑ दे॒वता॑ प॒दम् ॥१०॥

Hiraṇyapāṇimūtaye savitāramupa hvaye. Sa cettā devatā padam.

For the sake of inspiration and self-protection, I invoke and worship Lord Savita, creator and sustainer who wields the glorious lights of the world. Lord of light and omniscience, He is the giver of light and knowledge, and He is the ultimate goal and haven of all.

11. (Savita Devata, Prajapati Ṛshi)

देवस्य चेततो महीं प्र सवितुर्हवामहे ।
सुमतिꣳ सत्यराधसम् ॥११॥

Devasya cetato mahīṁ pra saviturhavāmahe. Sumatiṁ satyarādhasam.

We worship and pray for the great truth-bearing divine wisdom of the brilliant and blazing omniscient Lord Savita, creator and sustainer of the world. We pray, meditate and internalize.

12. (Savita Devata, Prajapati Ṛshi)

सुष्टुतिꣳसुमतीवृधो रातिꣳसवितुरीमहे ।
प्र देवाय मतीविदे ॥१२॥

Suṣṭutiṁ sumatīvṛdho rātiṁ saviturīmahe. Pra devāya matīvide.

For the seeker of light and lover of wisdom, we pray for the generous gift of the grace of Lord Savita who is the creator of the world and promoter of noble intelligence and wisdom for mankind.

13. (Savita Devata, Prajapati Ṛshi)

रातिꣳ सत्पतिं महे सवितारमुप ह्वये ।
आसवं देववीतये ॥१३॥

Rātiṁ satpatiṁ mahe savitāramupa hvaye.
Āsavaṁ devavītaye.

I invoke, praise, worship and meditate upon the generous and glorious Savita, Lord creator and fatherly guardian of the living creatures for the attainment of sagely company, noble virtues and divine grace.

14. (Savita Devata, Prajapati Ṛshi)

देवस्य सवितुर्मतिमासवं विश्वदेव्यम् ।
धिया भगं मनामहे ॥१४॥

Devasya saviturmatimāsavaṁ viśvadevyam.
Dhiyā bhagaṁ manāmahe.

With all our intelligence we pray for the great and generous lord Savita's omniscience and with our mind and soul meditate upon His glorious and universal grandeur of divinity.

15. (Agni Devata, Sutambhara Ṛshi)

अग्निꣳस्तोमेन बोधय समिधानोऽअमर्त्यम् ।
हव्या देवेषु नो दधत् ॥१५॥

Agniṁ stomena bodhaya samidhāno' amartyam.
Havyā deveṣu no dadhat.

Man of yajna lighting the immortal Agni, divine fire in the vedi with holy fuel, feed it with holy foods and fragrances, and expand it with holy chants of hymns, so that it may create and carry among the divinities of nature such as the air and the sky rich materials of the wealth of life for the devotees.

16. (Agni Devata, Prajapati Ṛshi)

स ह॑व्य॒वाडम॑र्त्य॒ऽउ॒शिग्दू॒तश्च॑नो॒हितः ।
अ॒ग्निर्धि॒या सम्॑ऋण्वति ॥१६॥

Sa havyavāḍamartya'uśigdūtaścanohitaḥ. Agnirdhiyā samṛṇvati.

That Agni, brilliant, immortal, radiant power, carrier and begetter of holy foods and wealths of life for nature and humanity is attained through intelligent and dedicated action.

17. (Agni Devata, Vishvarupa Ṛshi)

अ॒ग्निं दू॒तं पु॒रो द॑धे हव्य॒वाह॒मुप॑ब्रुवे ।
दे॒वाँ२॑॥ऽआ सा॑दया॒दि॒ह ॥१७॥

Agniṁ dūtaṁ puro dadhe havyavāhamupa bruve. Devāṅ'ā sādayādiha.

Fire is the fastest catalytic agent of nature. It is the creator and carrier of the holy foods for life. I light and place the fire up front in the Vedi and pray that it may bring us the blessings of divinity in this life.

18. (Pavamana Devata, Arunatra sadasyu Ṛshi)

अजीजनो॒ हि प॑वमान॒ सूर्यं॑ वि॒धारे॒ शक्म॑ना॒ पयः॑ ।
गोजी॑रया॒ रꣳह॑माण॒ः पुर॑न्ध्या ॥१८॥

Ajījano hi pavamāna sūryaṁ vidhāre śakmanā payaḥ. Gojīrayā raṁhamāṇaḥ purandhyā.

Agni, universal energy, pure and purifying, faster than light, flowing as well as omnipresent, you create and hold the sun and, as is mission of the cow and the earth, with your own actions, bear the waters of sustenance for existence.

19. (Agni Devata, Prajapati Ṛshi)

विभूर्मात्रा प्रभूः पित्राश्वोऽसि हयोऽस्यत्योऽसि मयोऽस्यर्वीसि सप्तिरसि वाज्यसि वृषाऽसि नृमणाऽअसि । ययुर्नामाऽसि शिशुर्नामास्यादित्यानां पत्वान्विहि । देवाऽआशापालाऽएतं देवेभ्योऽश्वं मेधाय प्रोक्षितꣳरक्षतेह रन्तिरिह रमतामिह धृतिरिह स्वधृतिः स्वाहा ॥१९॥

Vibhūrmātrā prabhūḥ pitrā'śvo'si hayo'syatyo'si mayo'syarvā'si saptirasi vājyasi vṛṣā'si nṛmaṇā'asi. Yayurnāmā'si śiśurnāmā'syādityānāṁ patvānvihi. Devā' āśāpālā'etaṁ devebhyo'śvaṁ medhāya prokṣitaṁ rakṣateha rantiriha ramatāmiha dhṛtiriha svadhṛtiḥ svāhā.

Agni, universal energy of life and the world, you are immence and abundant as mother like the earth, pre-eminent and super-guardian as father like the sky. You attain to everything; self-impelled you impel everything; you are constant ever, and ever on the move; you are ever at peace and ever fresh; you reach everywhere; you are the way to love and honour; you are fast and impetuous; you are generous like a shower; kind, reaching everyone's heart. Surely, you are the way to final beatitude and worthy of meditation. Ever new as reborn, you make the time fly with the motion of the stars. Come and be with us here.

Guardians of the earth in all directions, serve and save this consecrated power for the noble people and the environment in the interest of national growth. Here is peace and pleasure, let it stay while you enjoy. Here is stability and constancy. Here is self-dependence and self-realisation.

20. (Prajapati and Others Devata, Prajapati Ṛshi)

काय॒ स्वाहा॒ कस्मै॒ स्वाहा॑ कत॒मस्मै॒ स्वाहा॒ स्वाहा॒धिमा-धीताय॒ स्वाहा॒ मनः॒ प्र॒जाप॑तये॒ स्वाहा॑ चि॒त्तं विज्ञा॑ता॒यादि॑त्यै॒ स्वाहादि॑त्यै म॒ह्यै स्वाहादि॑त्यै सुमृडी॒कायै॒ स्वाहा॒ सर॑स्वत्यै॒ स्वाहा॒ सर॑स्वत्यै पाव॒कायै॒ स्वाहा॒ सर॑स्वत्यै बृह॒त्यै स्वाहा॑ पू॒ष्णे स्वाहा॑ पू॒ष्णे प्र॑प॒थ्या॑य॒ स्वाहा॑ पू॒ष्णे न॒रन्धि॑षाय॒ स्वाहा॒ त्वष्ट्रे॒ स्वाहा॒ त्वष्ट्रे॑ तु॒रीपा॑य॒ स्वाहा॒ त्वष्ट्रे॑ पुरु॒रूपा॑य॒ स्वाहा॒ विष्णवे॒ स्वाहा॒ विष्णवे निभूय॒पाय॒ स्वाहा विष्णवे शिपिवि॒ष्टाय स्वाहा॑ ॥२०॥

Kāya svāhā kasmai svāhā katamasmai svāhā svāhā"dhimādhītāya svāhā manaḥ prajāpataye svāhā cittaṁ vijñātāyādityai svāhā'dityai mahyai svāhā'dityai sumṛḍikāyai svāhā sarasvatyai svāhā sarasvatyai pāvakāyai svāhā sarasvatyai bṛhatyai svāhā pūṣṇe svāhā pūṣṇe prapathyāya svāhā pūṣṇe narandhiṣāya svāhā tvaṣṭre svāhā tvaṣṭre turīpāya svāhā tvaṣtre pururūpāya svāhā viṣṇave svāhā viṣṇave nibhūyapāya svāhā viṣṇave śipiviṣṭāya svāhā.

Homage in honest thought, word and deed: to Prajapati, lord giver of peace and comfort, who Himself is peace and joy in the essence, who is the exceptional Being among the infinite beings in existence; homage to the scholar of wider learning; to the lord present in the mind; to the lord who knows the depths of the unconscious; to the mother earth; to the divine speech; to the kind and loving mother; to the streams and rivers; to the fluent speech that purifies the mind; to the universal speech in the universal mind; to the wind that sustains life; to the energy that freshens and restores life; to the universal teacher of humanity; to the lord creator and giver of light; to the lord giver of life and speed across

life; to the lord maker of many forms; to the lord omnipresent, protector of existence, and present in the depths of intelligence and in the unconscious.

21. (Vidvan Devata, Svastyatreya Ṛshi)

विश्वो॑ देव॒स्य॑ ने॒तुर्मर्त्तो॑ वुरीत स॒ख्यम् ।
विश्वो॑ रा॒यऽइ॑षुध्यति द्यु॒म्नं वृ॑णीत पु॒ष्यसे॒ स्वाहा॑ ॥२१॥

Viśvo devasya neturmarto vurīta sakhyam. Viśvo rāya 'iṣudhyati dyumnaṁ vṛṇīta puṣyase svāhā.

Let all mankind, with truth of thought, word and action, dedicate themselves to the love and friendship of the lord and light of existence. Let them all try for the wealth of the world and choose wealth and honour for the sake of growth and advancement in life.

22. (Brahmanas & Others/Rashtra Devata, Prajapati Ṛshi)

आ ब्र॑ह्मन् ब्राह्म॒णो ब्र॑ह्मवर्च॒सी जा॑यता॒मा रा॒ष्ट्रे रा॑ज॒न्यः॑ शूर॑ऽइषव्यो॒ऽतिव्या॒धी म॑हार॒थो जा॑यतां दोग्ध्री॒ धे॒नुर्वोढा॑-न॒ड्वाना॒शुः स॒प्तिः पुर॑न्धि॒र्योषा॒ जि॒ष्णू र॑थे॒ष्ठाः स॒भेयो॒ युवास्य यज॑मानस्य वी॒रो जा॑यतां निका॒मे नि॑कामे नः॑ प॒र्जन्यो॑ वर्षतु॒ फल॑वत्यो न॒ऽओष॑धयः॑ पच्यन्तां योगक्षे॒मो नः॑ कल्पताम् ॥२२॥

Ā brahman brāhmaṇo brahmavarcasī jāyatām ā rāṣṭre rājanyaḥ śūra'iṣavyo'tivyādhī mahā-ratho jāyatāṁ dogdhrī dhenurvoḍhānaḍvān āśuḥ saptiḥ purandhiryoṣā jiṣṇū ratheṣṭhāḥ sabheyo yuvāsya yajamānasya vīro jāyatāṁ nikāme nikāme naḥ parjanyo varṣatu phalavatyo na'oṣadhayaḥ pacyantāṁ yogakṣemo naḥ kalpatām.

Lord Supreme of the world, in this Rashtra

(Republic) of ours, let the Brahmanas rise as a community of brilliant men of divinity and illustrious scholars of universal knowledge. Let the Kshatriyas rise as a force of heroic warriors of the chariot and routers of the enemy with unfailing arrows. May the cows be fertile and abundant in milk, the oxen, carriers of heavy load, the coursers, swift, the women, kind and generous; and may the children (people) of this yajamana, the ruler, be brave and fearless, victorious riders of the chariot, and youthful and civilized members of the council.

May the clouds rain in showers for us according to the need of the seasons. May the herbs and trees mature and ripen with abundant fruit. And may this land be securely blest with a ceaseless cycle of growth and protection of happiness and prosperity.

23. (Prana energy Devata, Prajapati Ṛshi)

प्राणाय॒ स्वाहाऽपा॒नाय॒ स्वाहा॑ व्या॒नाय॒ स्वाहा॒ चक्षु॑षे॒ स्वाहा॒ श्रोत्रा॑य॒ स्वाहा॑ वा॒चे स्वाहा॒ मन॑से॒ स्वाहा॑ ॥२३॥

Prāṇāya svāhā'pānāya svāhā vyānāya svāhā cakṣuṣe svāhā śrotāya svāhā vāce svāhā manase svāhā.

For prana and apana (breath in and out), yoga exercise; for vyana, systemic energy of the whole body, expert counselling; for the eye, training in direct observation and proof; for the ear, word of the wise; for the speech (tongue), love of truth; for the mind, thought and meditation.

(This is the way to growth and culture.)

24. (Dishah, Directions Devata, Prajapati Ṛshi)

प्राच्यै दिशे स्वाहाऽर्वाच्यै दिशे स्वाहा दक्षिणायै दिशे स्वाहाऽर्वाच्यै दिशे स्वाहा प्रतीच्यै दिशे स्वाहार्वाच्यै दिशे स्वाहोदीच्यै दिशे स्वाहार्वाच्यै दिशे स्वाहोर्ध्वायै दिशे स्वहाऽर्वाच्यै दिशे स्वाहावाच्यै दिशे स्वाहार्वाच्यै दिशे स्वाहा ॥२४॥

Prācyai diśe svāhā'rvācyai diśe svāhā dakṣiṇāyai diśe svāhā'rvācyai diśe svāhā pratīcyai diśe svāhā'rvācyai diśe svāhoḍīcyai diśe svāhā'rvacyai diśe svāhordhvāyai diśe svāhā'rvācyai diśe svāhā'vācyai diśe svāhā'-'rvācyai diśe svāhā.

Pursue the science of Astronomy and the literature on the subject in right earnest for the knowledge of: the eastern direction from the horizon to the near-most point; the south-eastern direction from the farthest to the nearest point; the south direction from the farthest to the nearest point; the south-western direction from the farthest to the nearest point; the western direction from the farthest to the nearest point; the north western direction from the farthest to the nearest point; the north direction from the farthest to the nearest point; the north eastern direction from the farthest to the nearest point; the direction above from the highest to the lowest point; and the direction below from the farthest to the nearest point (where you are).

25. (Jala etc. Devata, Prajapati Ṛshi)

अद्भ्यः स्वाहा वाभ्यः स्वाहोदकाय स्वाहा तिष्ठन्तीभ्यः स्वाहा स्रवन्तीभ्यः स्वाहा स्यन्दमानाभ्यः स्वाहा कूप्याभ्यः स्वाहा सूद्याभ्यः स्वाहा धार्याभ्यः स्वाहार्णवाय स्वाहा समुद्राय स्वाहा सरिराय स्वाहा ॥२५॥

Adbhyaḥ svāhā vārbhyaḥ svāhodakāya svāhā tiṣṭhantībhyaḥ svāhā sravantībhyaḥ svāhā syandamānābhyaḥ svāhā kūpyabhyaḥ svāhā sūdyābhyaḥ svāhā dhāryābhyaḥ svāhā'-rṇavāya svāhā samudrāya svāhā sarirāya svāhā.

For sacrificial waters, filtering and cleansing; for selected and controlled waters, watchful management; for fresh and spring waters, proper protection; for standing waters, safety from pollution and proper treatment with chemicals; for streaming waters, safety from waste discharge; for the rushing waters, control and management; for the well-waters, flow out and cleaning; for cooking and yajna waters, cleaning and sanctification; for conducted as well as rain waters, security and proper control; for space waters, research and environment control; for the oceans, knowledge of tides and preservation of nature; for the surging and fluctuating waters, proper management and grid-control. This is the honest action in truth and dedication.

26. (Vata, winds etc. Devata, Prajapati Ṛshi)

वाताय॒ स्वाहा॑ धू॒माय॒ स्वाहा॒ऽभ्राय॒ स्वाहा॑ मे॒घाय॒ स्वाहा॑ वि॒द्योत॑मानाय॒ स्वाहा॑ स्त॒नय॑ते॒ स्वाहा॑ऽव॒स्फूर्ज॑ते॒ स्वाहा॒ वर्ष॑ते॒ स्वाहा॑ऽव॒वर्ष॑ते॒ स्वाहो॒ग्रं वर्ष॑ते॒ स्वाहा॑ शी॒घ्रं वर्ष॑ते॒ स्वाहो॒द्गृह्ण॑ते॒ स्वाहो॒द्गृही॑ताय॒ स्वाहा॑ प्रु॒ष्ण॒ते स्वाहा॑ शीकाय॒ते स्वाहा॒ प्रु॒ष्वा॒भ्य॒ः स्वाहा॑ ह्रा॒दु॒नी॒भ्य॒ः स्वाहा॑ नीहा॒राय॒ स्वाहा॑ ॥२६॥

Vātāya svāhā dhūmāya svāhā'bhrāya svāhā meghāya svāhā vidyotamānāya svāhā stanayate svāhā'vasphūrjate svāhā varṣate svāhā'-vavarṣate svāhograṁ varṣate svāhā śīghraṁ varṣate svāhodgṛhṇate svāhodgṛhītāya svāhā. pruṣṇate svāhā śīkāyate svāhā pruṣvābhyaḥ svāhā hrādunībhyaḥ svāhā nīhārāya svāhā.

Perform yajna for the purification, treatment and management of the air and wind, smoke and smog, the mist, the rainy cloud, the lightning cloud, the thundering cloud, the hailing cloud, the raining cloud, the pouring cloud, the bursting cloud, the vapour-holding cloud, the held up vapours, the refreshing rain, the rain that irrigates, the rain that is full and flourishing, the roaring cloud, and the frost and freezing rain.

27. (Agni etc. Devata, Prajapati Ṛshi)

अ॒ग्नये॒ स्वाहा॒ सोमा॑य॒ स्वाहेन्द्रा॑य॒ स्वाहा॑ पृथि॒व्यै स्वाहा॒ऽन्तरि॑क्षाय॒ स्वाहा॑ दि॒वे स्वाहा॑ दि॒ग्भ्यः स्वाहाशा॑भ्य॒ः स्वाहो॒र्व्यै दि॒शे स्वाहा॒र्वाच्यै दि॒शे स्वाहा॑ ॥२७॥

Agnaye svāhā somāya svāhendrāya svāhā pṛthivyai svāhā'ntarikṣāya svāhā dive svāhā digbhyaḥ svāhā"śābhyaḥ svāhorvyai diśe svāhā'rvācyai diśe svāhā.

Let us perform yajna for the heat and vitality of life, for the peace and waters of life, for the energy and power of the soul, for the earth, the middle regions of the sky, and heaven and the regions of light, for the directions of space, for the interdirections, and for the upper and lower directions of space.

28. (Nakshatra, etc. Devata, Prajapati Ṛshi)

नक्ष॑त्रेभ्य॒ः स्वाहा॑ नक्षत्रिये॑भ्य॒ः स्वाहा॑होरा॒त्रेभ्य॒ः स्वाहा॑र्ध॒मा॒सेभ्य॒ः स्वाहा॒ मासे॑भ्य॒ः स्वाह॑ऽऋ॒तुभ्य॒ः स्वाहा॑र्त्त॒वेभ्य॒ः स्वाहा॑ संवत्स॒राय॒ स्वाहा॒ द्यावा॑पृथि॒वीभ्या॒ꣳस्वाहा॑ च॒न्द्राय॒ स्वाहा॒ सूर्या॑य॒ स्वाहा॑ र॒श्मिभ्य॒ः स्वाहा॒ वसु॑भ्य॒ः स्वाहा॑ रु॒द्रेभ्य॒ः स्वाहा॑दि॒त्येभ्य॒ः स्वाहा॑ म॒रुद्भ्य॒ः स्वाहा॒ विश्वे॑भ्यो दे॒वेभ्य॒ः स्वाहा॒ मूले॑भ्य॒ः स्वाहा॒ शाखा॑भ्य॒ः स्वाहा॒ वन॒स्पति॑भ्य॒ः स्वाहा॒ पुष्पे॑भ्य॒ः स्वाहा॒ फले॑भ्य॒ः स्वाहौष॒धी॒भ्य॒ः स्वाहा॑ ॥२८॥

Nakṣatrebhyaḥ svāhā nakṣatriyebhyaḥ svāhā'-horātrebhyaḥ svāhā'rdhamāsebhyaḥ svāhā māsebhyaḥ svāhā ṛtubhyaḥ svāhā"rtavebhyaḥ svāhā saṁvatsarāya svāhā dyāvāpṛthīvibhyāṁ svāhā candrāya svāhā sūryāya svāhā raśmibhyaḥ svāhā vasubhyaḥ svāhārudrebhyaḥ svāhā"dityebhyaḥ svāhā marudbhyaḥ svāhā viśvebhyo devebhyaḥ svāhā mūlebhyaḥ svāhā śākhābhyaḥ svāhā vanaspatibhyaḥ svāhā puṣpebhyaḥ svāhā phalebhyaḥ svāhauṣadhībhyaḥ svāhā.

Let us perform yajna and do our best for the stars and planets and their part in nature, the day-night cycle, the fortnights, the months, the seasons and their part in nature, the year, the heaven and earth, the moon, the sun, the rays of light, the Vasu sustainers of life, the Rudra sustainers of pranic energy, the solar zodiacs of time, the winds, all the divine powers of nature, the roots, the branches, the herbs and trees, the flowers, fruits and medicinal plants.

29. (Earth etc. Devata, Prajapati Ṛshi)

पृथिव्यै स्वाहाऽन्तरिक्षाय स्वाहा दिवे स्वाहा सूर्याय स्वाहा चन्द्राय स्वाहा नक्षत्रेभ्यः स्वाहाऽद्भ्यः स्वाहौषधीभ्यः स्वाहा वनस्पतिभ्यः स्वाहा परिप्लवेभ्यः स्वाहा चराचरेभ्यः स्वाहा सरीसृपेभ्यः स्वाहा ॥२९॥

Pṛthivyai svāhā'ntarikṣāya svāhā dive svāhā sūryāya svāhā candrāya svāhā nakṣatrebhyaḥ svāhā'dbhyaḥ svāhauṣadhībhyaḥ svāhā vanaspatibhyaḥ svāhā pariplavebhyaḥ svāhā carācarebhyaḥ svāhā sarīsṛpebhyaḥ svāhā.

Let us perform yajna for the earth, the middle

regions of the sky, the heaven of light, the sun, the moon, the stars, the waters, the medicinal plants, the trees, all those that swim and float, those that move and don't move and all those that creep.

30. (Vasus etc. Devata, Prajapati Ṛshi)

असवे स्वाहा वसवे स्वाहा विभुवे स्वाहा विवस्वते स्वाहा गणश्रिये स्वाहा गणपतये स्वाहाभिभुवे स्वाहाधिपतये स्वाहा शूषाय स्वाहा सꣳसर्पाय स्वाहा चन्द्राय स्वाहा ज्योतिषे स्वाहा मलिम्लुचाय स्वाहा दिवा पतये स्वाहा ॥३०॥

Asave svāhā vasave svāhā vibhuve svāhā vivasvate svāhā gaṇaśriye svāhā gaṇapataye svāhā'bhibhuve svāhā'dhipataye svāhā śūṣāya svāhā saṁsarpāya svāhā candrāya svāhā jyotiṣe svāhā malimlucāya svāhā divā pataye svāhā.

Let us perform yajna in homage to the energy of prana, the soul residing in the body, the universal energy, the lord giver of light, the electric energy that provides for the beauty of existence, the air that sustains the forms of life in nature, the heat energy that is always close at hand, the ruler president of the human community, the powers of defence, whatever glides or creeps silently, the moon and beauty of life, the light, the darkness, and the lord of the day, the sun.

31. (Masah months Devata, Prajapati Ṛshi)

मधवे स्वाहा माधवाय स्वाहा शुक्राय स्वाहा शुचये स्वाहा नभसे स्वाहा नभस्याय स्वाहेषाय स्वाहोर्जाय स्वाहा सहसे स्वाहा सहस्याय स्वाहा तपसे स्वाहा तपस्याय स्वाहाꣳ-हसस्पतये स्वाहा ॥३१॥

Madhave svāhā mādhavāya svāhā śukrāya svāhā śucaye svāhā nabhase svāhā nabhasyāya svāheṣāya svāhorjāya svāhā sahase svāhā sahasyāya svāhā tapase svāhā tapasyāya svāhā'-ṁhasaspataye svāhā.

Let us perform yajna for the service and enrichment of the romantic spring month of Chaitra, the charming month of Vaishakha, the cleansing month of Jyeshtha, the brilliant and purifying month of Ashadha, the generous and showering month of Shravana, the misty and foggy month of Bhadrapada, the food-producing month of Ashvina, the feeding and energising month of Kartika, the strengthening and vigorous month of Marga-Shirsha, the most powerful endurable Pausha, the austere month of Magha, the month of observance of vows and austerities, Phalguna, and the intercalary month which is the lord over sin and perplexity.

32. (Vaja=food etc. Devata, Prajapati Ṛshi)

वाजा॑य॒ स्वाहा॑ प्रस॒वाय॒ स्वाहा॑ऽपि॒जाय॒ स्वाहा॒ क्रत॑वे॒ स्वाहा॒ स्वः॒ स्वाहा॑ मू॒र्ध्ने स्वाहा॑ व्यश्नु॒विने॒ स्वाहा॑ऽन्त्या॑य॒ स्वाहा॑न्त्याय भौव॒नाय॒ स्वाहा॒ भुव॑नस्य॒ पत॑ये॒ स्वाहा॑धि॒पत॑ये॒ स्वाहा॑ प्र॒जाप॑तये॒ स्वाहा॑ ।३२॥

Vājāya svāhā prasavāya svāhā'pijāya svāhā kratave svāhā svaḥ svāhā mūrdhne svāhā vyaśnuvine svāhā'ntyāya svāhā'ntyāya bhauvanāya svāhā bhuvanasya pataye svāhā'-dhipataye svāhā prajāpataye svāhā.

Let us perform yajna for the sake of food and energy, procreation, children and family, intelligence and action, happiness, intellect and purity of thought, universal vitality, the ultimate lord of existence, the

ultimate reduction of existence which is prakriti, the transcendent lord of creation, Brahma, and and the father and guardian of the living beings, Prajapati.

33. (Life and vitality Devata, Prajapati Ṛshi)

आयुर्यज्ञेन कल्पताꣳस्वाहा प्राणो यज्ञेन कल्पताꣳस्वाहाऽपानो यज्ञेन कल्पताꣳस्वाहा व्यानो यज्ञेन कल्पताꣳस्वाहोदानो यज्ञेन कल्पताꣳस्वाहा समानो यज्ञेन कल्पताꣳस्वाहा चक्षुर्यज्ञेन कल्पताꣳ स्वाहा श्रोत्रं यज्ञेन कल्पताꣳस्वाहा वाग्यज्ञेन कल्पताꣳस्वाहा मनो यज्ञेन कल्पताꣳस्वाहात्मा यज्ञेन कल्पताꣳस्वाहा ब्रह्मा यज्ञेन कल्पताꣳस्वाहा ज्योतिर्यज्ञेन कल्पताꣳस्वाहा स्वर्यज्ञेन कल्पताꣳ स्वाहा पृष्ठं यज्ञेन कल्पताꣳस्वाहा यज्ञो यज्ञेन कल्पताꣳस्वाहा ॥३३॥

Āyuryajñena kalpatāṁ svāhā prāṇo yajñena kalpatāṁ svāhā'pāno yajñena kalpatāṁ svāhā vyāno yajñena kalpatāṁ svāhodāno yajñena kalpatāṁ svāhā samāno yajñena kalpatāṁ svāhā cakṣuryajñena kalpatāṁ svāhā śrotraṁ yajñena kalpatāṁ svāhā vāgyajñena kalpatāṁ svāhā mano yajñena kalpatāṁ svāhā'tmā yajñena kalpatāṁ svāhā brahmā yajñena kalpatāṁ svāhā jyotiryajñena kalpatāṁ svāhā svaryajñena kalpatāṁ svāhā pṛṣṭhaṁ yajñena kalpatāṁ svāhā yajño yajñena kalpatāṁ svāhā.

May life grow by yajna and be dedicated, may prana energy grow by yajna and be dedicated, may apana energy grow by yajna and be dedicated, may vyana energy grow by yajna and be dedicated, may udana energy grow by yajna and be dedicated, may the ear and hearing grow by yajna and be dedicated, may the speech and all other senses of volition grow by yajna

and be dedicated, may the mind grow by yajna and yoga and be dedicated, may the soul grow by yajna and yoga and be dedicated to the lord of life and existence, may the knowledge of Veda and the man of knowledge grow by yajna and meditation and be dedicated, may the light of knowledge and the spirit grow by yajna and be dedicated to divine service, may the heavenly joy of the soul grow by yajna and be dedicated to the Divine, may the ultimate question and desire of the soul be answered and fulfilled by yajna and divine grace and be surrendered to the Divine. May the yajna of life and age grow to completion by constant yajna and meditation and terminate in the interminable and infinite divine super-existence, which is the last oblation of existential yajna.

34. (Yajna Devata, Prajapati Ṛshi)

एकस्मै॒ स्वाहा॒ द्वाभ्या॒ꣳस्वाहा॑ श॒ताय॒ स्वाहैकशताय॒ स्वाहा॒ व्यु॒ष्ट्यै॒ स्वाहा॑ स्व॒र्गाय॒ स्वाहा॑ ॥३४॥

Ekasmai svāhā dvābhyāṁ svāhā śatāya svāhai-kaśatāya svāhā vyuṣṭyai svāhā svargāya svāhā.

By yajna in truth of thought, word and deed, homage and surrender to the One, Supreme Soul of the universe. Homage to the two, Purusha, the supreme spirit, and Prakriti, one the efficient cause and the other the material cause of the world. Homage to the hundred (years of life and countless things). Homage to the hundred (years of life) and the one beyond. Homage to the fire, the reckoning and the dawn. Homage to Svarga, the joy of the next world.

इति द्वाविंशोऽध्यायः ॥

CHAPTER–XXIII

1. (Parameshvara Devata, Prajapati Ṛshi)

हिर॒ण्य॒ग॒र्भः सम॑वर्त्त॒ताग्रे॑ भू॒तस्य॑ जा॒तः प॒ति॒रेक॑ऽआसीत् । स दा॑धार पृथि॒वीं द्यामु॒तेमां कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥१॥

Hiraṇyagarbhaḥ samavartatāgre bhūtasya jātaḥ patireka'āsīt. Sa dādhāra pṛthivīṁ dyāmutemāṁ kasmai devāya haviṣā vidhema.

The Great Golden Egg, the mighty original womb of the lights of the world such as the sun and moon, exists by Himself before the world comes into existence. He is the sole lord manifest, preserver, creator and guardian of the world of forms. He holds this earth and Heaven, and to that lord of bliss and majesty we offer our homage and worship with the surrender of our mind and soul.

2. (Parameshvara Devata, Prajapati Ṛshi)

उ॒प॒या॒मगृ॑हीतोऽसि प्र॒जाप॑तये त्वा॒ जुष्टं॑ गृह्णाम्ये॒ष ते॒ योनि॒: सूर्य॑स्ते महि॒मा । यस्तेऽह॑न्त्संवत्स॒रे म॑हि॒मा स॑म्ब॒भूव॒ यस्ते॑ वा॒याव॒न्तरि॑क्षे महि॒मा स॑म्ब॒भूव॒ यस्ते॒ दि॒वि सूर्ये॑ महि॒मा स॑म्ब॒भूव॒ तस्मै॑ ते महि॒म्ने प्र॒जाप॑तये॒ स्वाहा॑ दे॒वेभ्य॑: ॥२॥

Upayāmagṛhīto'si prajāpataye tvā juṣṭaṁ gṛhṇāmyeṣa te yoniḥ sūryaste mahimā. Yaste' hantsaṁvatsare mahimā sambabhūva yaste vāyāvantarikṣe mahimā sambabhūva yaste divi sūrye mahimā sambabhūva tasmai te mahimne prajāpataye svāhā devebhyaḥ.

Lord of this great universe, through the discipline of yoga you are realized and consecrated in the heart and soul, and loved in faith for the sake of Prajapati, protector and guardian of the people. I accept and surrender to you.

This Prakriti and the world of forms is your seat of immanence. The sun is the manifestation of your grandeur. The glory of yours which manifests in the day and in the year, the glory which manifests in the air and in the sky, the glory which manifests in the sun and in heaven, to that glory and to you we offer our homage and worship for the sake of Prajapati, guardian of the people, and the devas, noble and generous powers of nature and humanity.

3. (Parameshvara Devata, Prajapati Ṛshi)

यः प्रा॑ण॒तो नि॑मिष॒तो म॑हि॒त्वैक॒ऽ इद्राजा॒ जग॑तो ब॒भूव॑ । य॒ऽईशे॑ऽअ॒स्य द्वि॒पद॒श्चतु॑ष्पद॒ः कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥३॥

Yaḥ prāṇato nimiṣato mahitvaika'idrājā jagato babhūva. Ya īṣe'asya dvipadaścatuṣpadaḥ kasmai devāya haviṣā vidhema.

The sole one lord who, with His own might, creates and rules over the world of those who breathe and see, the lord who rules over men and animals, to that sovereign lord of bliss and majesty we offer our homage and worship with our heart and soul.

4. (Parameshvara Devata, Prajapati Ṛshi)

उप॒या॒मगृ॑हीतोऽसि प्र॒जाप॑तये त्वा॒ जुष्टं॑ गृह्णाम्ये॒ष ते॒ योनि॑श्च॒न्द्रमा॑स्ते मह्नि॒मा । यस्ते॒ रात्रौ॑ संवत्स॒रे म॑हि॒मा सम्ब॑भूव॒ यस्तै॑ पृथि॒व्याम॒ग्नौ म॑हि॒मा सम्ब॑भूव॒ यस्ते॒ नक्ष॑त्रेषु च॒न्द्रम॑सि मह्नि॒मा सम्ब॑भूव॒ तस्मै॑ ते मह्नि॒म्ने प्र॒जाप॑तये॒ दे॒वेभ्य॒ः स्वाहा॑ ॥४॥

Upayāmagṛhīto'si prajāpataye tvā juṣṭaṁ gṛhṇāmyeṣa te yoniścandramāste mahimā. Yaste rātrau saṁvatsare mahimā sambabhūva yaste pṛthivyāmagnau mahimā sambabhūva yaste nakṣatreṣu candramasi mahimā sambabhūva tasmai te mahimne prajāpataye devebhyaḥ svāhā.

Lord of the universe, seated and consecrated you are in the heart. Loved and worshipped you are in faith. I surrender to you for the sake of Prajapati, protector and guardian of the people.

This world is your space of immanence and omnipotence. The moon is the symbol of your glory. The grandeur of yours which manifests in the night and in the year, the generosity of yours which manifests in the earth and in the universal fire vitality, the glory of yours which manifests in the stars and in the moon, to that glory of yours and to you we offer our homage and worship for the sake of Prajapati and the noble and brilliant powers of nature and humanity.

5. (Parameshvara Devata, Prajapati Ṛshi)

युञ्ज॑न्ति ब्र॒ध्नम॑रु॒षं च॑र॒न्तं परि॑ त॒स्थुष॑ः ।
रोच॑न्ते रोच॒ना दि॒वि ॥५॥

Yuñjanti bradhnamaruṣaṁ carantaṁ pari tasthuṣaḥ. Rocante rocanā divi.

Those who join their mind and soul to the great and glorious presence of God vibrating like electric energy in the moving and non-moving forms of existence, shine like the sunlight in heaven.

6. (Surya Devata, Prajapati Ṛshi)

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे ।
शोणा धृष्णू नृवाहसा ॥६॥

Yuñjantyasya kāmyā harī vipakṣasā rathe. Śoṇā dhṛṣṇū nṛvāhasā.

Just as they yoke to the chariot two strong, handsome, reddish horses worthy of ride by men and loved by all, so do the yogis join their senses, mind and soul to Ishvara, lord and light of the world.

(So do the scientists use the carrier currents of solar and electric energy, i.e., the energy of Surya/sun and Indra/electricity, in the service of humanity for the divine purpose.)

7. (Indra Devata, Prajapati Ṛshi)

यद्वातोऽअपोऽअगंनीगन् प्रियामिन्द्रस्य तन्वम् ।
एतꣳस्तोतरनेनं पथा पुनरश्वमावर्त्तयासि नः ॥७॥

Yadvāto'apo'aganīgan priyāmindrasya tanvam. Etaṁ stotaranena pathā punaraśvamāvartayāsi naḥ.

O man of the science-mantra, the celestial horse, mighty carrier, flies across the waters of the sky and the wondrous oceans of space on the wings of the winds. The same horse, by the same paths of energy, you bring us back and take us round.

8. (Vayu & Others Devata, Prajapati Ṛshi)

वसवस्त्वाञ्जन्तु गायत्रेण छन्दसा रुद्रास्त्वाञ्जन्तु त्रैष्टुभेन छन्दसादित्यास्त्वाञ्जन्तु जागतेन छन्दसा । भूर्भुवः स्वर्लाजी३।ञ्छाची३।न् यव्ये गव्यऽएतदन्नमत्त देवाऽ-एतदन्नमद्धि प्रजापते ॥८॥

Vasavastvāñjantu gāyatreṇa chandasā rudrāstvāñjantu traiṣṭubhena chandasā" dityā stvāñjantu jāgatena chandasā. Bhūrbhuvaḥ sva-rlājīñchācīn yavye gavya' etadannamatta devā' etadannamaddhi prajāpate.

Prajapati, guardian and protector of the people, may the scholars of the Vasu order of twenty-four years celebrate you with the joy of the gayatri verses. May the scholars of the Rudra order of thirty-six years enlighten you with the knowledge of the trishtubh verses. May the scholars of the Aditya order of forty-eight years beatify you with the vision of the jagati verses. Receive the homage and be pleased by this celebration.

Brilliant men of knowledge and vision, take the food from the fields of barley and milk of the cow and reach across the regions of the earth to the sky and the heavens orbiting in their own courses in space.

9. (Jijnasu=researcher Devata, Prajapati Ṛshi)

कः स्विदेकाकी चरति कऽउ स्विज्जायते पुनः।
किꣳस्विद्धिमस्य भेषजं किम्वावपनं महत् ॥९॥

Kaḥ svidekākī carati ka'u svijjāyate punaḥ. Kiṁ sviddhimasya bheṣajaṁ kimvāvapanam mahat.

Who moves alone (by itself, self-lighted)? Who

is born again (in another's light)? What is the antidote of cold? What is the great field for the sowing of seeds and the great store for things?

10. (Surya Devata, Prajapati Ṛshi)

सूर्यऽएकाकी चरति चन्द्रमा जायते पुनः।
अग्निर्हिमस्य भेषजं भूमिरावपनं महत् ॥१०॥

Sūrya'ekākī carati candramā jāyate punaḥ.
Agnirhimasya bheṣajaṁ bhūmiravapanaṁ mahat.

The sun moves alone (self-lighted, on its own axis). The moon is born again (in the light of the sun). Fire is the antidote of cold. The earth is the great field for the sowing of seeds (and the great store-house of things, with its gravity).

11. (Jijnasu=researcher Devata, Prajapati Ṛshi)

का स्विदासीत्पूर्वचित्तिः किꣳस्विदासीद् बृहद्वयः ।
का स्विदासीत्पिलिप्पिला का स्विदासीत्पिशङ्गिला ॥११॥

Kā svidāsīt pūrvacittiḥ kiṁ svidāsīd bṛhadvayaḥ.
Kā svidāsīt pilippilā kā svidāsīt piśaṅgilā.

What is the first object of perception and thought? What is the great bird of motion? What is soft, smooth and beautiful? What is it that devours light and form?

12. (Vidyut, energy Devata, Prajapati Ṛshi)

द्यौरासीत् पूर्वचित्तिरश्वऽआसीद् बृहद्वयः ।
अविरासीत्पिलिप्पिला रात्रिरासीत्पिशङ्गिला ॥१२॥

Dyaurāsīt pūrvacittiraśva'āsīd bṛhadvayaḥ.
Avirāsīt pilippilā rātrirāsīt piśaṅgilā.

Heaven is the first object of perception and thought. Energy, electricity and light, is the greatest bird of motion. Protective mother earth is soft, smooth and beautiful. The night of darkness devours light and forms.

13. (Brahmadaya Devata, Prajapati Ṛshi)

वा॒युष्ट्वा॑ पच॒तैर॑वत्वसि॑तग्रीव॒श्छागै॑र्न्य॒ग्रोध॑श्चम॒सैः श॑ल्म॒लि-र्वृ॒द्ध्या। ए॒ष स्य रा॒थ्यो वृषा॑ प॒ड्भिश्च॒तुर्भि॒रेद॑गन्ब्र॒ह्मा कृ॑ष्ण॒श्च नोऽवतु नमो॒ऽग्नये ॥१३॥

Vāyuṣṭvā pacatairavatvasitagrīvaśchāgairnya-grodhaścamasaiḥ śalmalirvṛddhyā. Eṣa sya rāthyo vṛṣā paḍbhiścaturbhiredaganbrahmā kṛṣṇaśca no'vatu namo'gnaye.

Seeker of knowledge, may the air protect you with maturation and perfection. May the fire nourish and protect you with the milk of goats. May the banyan tree strengthen and protect you with ladlefuls of juice. May the shalmali plant protect and advance you with growth. May this strong and virile chariot horse on its four legs carry you forward on your journey.

Brahma, brilliant star of knowledge, guide and protect us. All homage, respect and support for Agni, light of knowledge and yajna.

14. (Brahma Devata, Prajapati Ṛshi)

सꣳशि॑तो र॒श्मिना॒ रथ॒ः सꣳशि॑तो र॒श्मिना॒ हर्यः॑। सꣳशि॑तो अ॒प्स्व॒प्सुजा ब्र॒ह्मा सोम॑पुरोगवः ॥१४॥

Saṁśito raśminā rathaḥ saṁśito raśminā hayaḥ. Saṁśito apsvapsujā brahmā somapurogavaḥ.

The chariot is refined by the light of sunbeams. The horse is refined by sensitive reins of steering. The

expert man of knowledge born of the energy of prana, working on energy, is refined by advancement in the knowledge of health, peace and value of honour.

15. (Vidvan Devata, Prajapati Ṛshi)

स्व॒यं वा॑जिꣳस्त॒न्व॑ं कल्पयस्व स्व॒यं य॑जस्व स्व॒यं जु॑षस्व ।
म॒हि॒मा ते॒ऽन्येन॒ न स॒न्नशे॑ ॥१५॥

Svayaṁ vājiňstanvaṁ kalpayasva svayaṁ yajasva svayaṁ juṣava. Mahimā te'nyena na sannaśe.

Man of knowledge, seeker of advancement, develop your self by yourself. Do the yajna of joint work by your own choice. Serve the scholars and society by yourself. Your eminence and value must not be destroyed by others.

16. (Savita Devata, Prajapati Ṛshi)

न वाऽउ॑ऽए॒तन्म्रि॑यसे॒ न रि॑ष्यसि दे॒वाँ२॥ऽइदे॑षि प॒थिभिः॑ सु॒गेभिः॑। यत्रास॑ते सु॒कृतो॒ यत्र॒ ते य॒युस्तत्र॑ त्वा दे॒वः स॑वि॒ता द॑धातु ॥१६॥

Na vā'u'etanmriyase na riṣyasi devāň'ideṣi pathibhiḥ sugebhiḥ. Yatrāsate sukṛto yatra te yayustatra tvā devaḥ savitā dadhātu.

Man of knowledge and yajna, you go to meet with the seers and sages by the straight and right paths of truth. Die you shall not, nor your value diminish.

Where dwell the men of right action and where they realize lasting peace and joy, there may Savita, lord of light and life, establish you.

17. (Agni and Others Devata, Prajapati Ṛshi)

अग्निः पशुरासीत्तेनायजन्त सऽएतं लोकमजयद्यस्मिन्नग्निः स ते लोको भविष्यति तं जेष्यसि पिबैताऽअपः । वायुः पशुरासीत्तेनायजन्त सऽएतं लोकमजयद्यस्मिन्वायुः स ते लोको भविष्यति तं जेष्यसि पिबैताऽअपः । सूर्यः पशुरासीत्तेनायजन्त सऽएतं लोकमजयद्यस्मिन्त्सूर्यः स ते लोको भविष्यति तं जेष्यसि पिबैताऽअपः ॥१७॥

Agniḥ paśurāsīt tenāyajanta sa'etaṁllokam-ajayad yasminnagniḥ sa te loko bhaviṣyati taṁ jeṣyasi pibaitā'apaḥ. Vāyuḥ paśurāsīt tenāyajanta sa'etaṁllokamajayad yasminvāyuḥ sa te loko bhaviṣyati taṁ jeṣyasi pibaitā'apaḥ. Sūryaḥ paśurāsīt tenāyajanta sa etaṁllokam-ajayad yasmintsūryaḥ sa te loko bhaviṣyati taṁ jeṣyasi pibaitā'apaḥ.

Agni, fire, is the soul of yajna, a direct participant. The divines perform yajna with agni. Who ever does the yajna with agni wins the sphere where agni is supreme. The same will become your sphere too, you would conquer it if you do yajna. Drink deep at the fount of knowledge and joy purified by agni.

Vayu, wind, is the soul of yajna, a seer and participant. The divines perform yajna by vayu. Whoever does the yajna by vayu wins the sphere where vayu is supreme. The same will become your sphere too, you would conquer it if you do yajna. Drink deep at the fount of breath and energy purified by vayu.

Surya, the sun, is the soul of yajna, a seer and participant. The divines perform yajna with the sun. Whoever does the yajna with the sun wins the sphere where the sun is supreme. The same will become your

sphere too, you would win it if you do yajna. Drink deep at the fount of light and energy purified by the sun.

18. (Prana etc. Devata, Prajapati Ṛshi)

प्राणाय स्वाहापानाय स्वाहा व्यानाय स्वाहा । अम्बेऽ-अम्बिकेऽम्बालिके न मा नयति कश्चन । ससस्त्यश्वकः सुभद्रिकां काम्पीलवासिनीम् ॥१८॥

Prāṇāya svāhā- 'pānāya svāhā vyānāya svāhā. Ambe ambike' mbālike na mā nayati kaścana. Sasastyaśvakaḥ subhadrikāṁ kāmpīlavāsinīm.

Best of thought, word and action in truth for prana, for apana and for vyana, the energy of breath, the energy for systemic cleansing, and the overall health and vitality of the body system.

Mother, grand-mother, and great-grand-mother, none can retain and sustain me or anyone in the splendid good fortune and peaceful settled seat of the man of prosperity, who, though he might have been as fast and impetuous as a war-horse, goes to sleep in sloth after getting the wealth and comfort.

19. (Ganapati Devata, Prajapati Ṛshi)

गणानां त्वा गणपतिꣳहवामहे प्रियाणां त्वा प्रियपतिꣳ हवामहे निधीनां त्वा निधिपतिꣳहवामहे वसो मम । आहमजानि गर्भधमा त्वमजासि गर्भधम् ॥१९॥

Gaṇānāṁ tvā gaṇapatiṁ havāmahe priyāṇāṁ tvā priyapatiṁ havāmahe nidhīnāṁ tvā nidhipatiṁ havāmahe vaso mama. Āhamajāni garbhadhamā tvamajāsi garbhadham.

Lord of the universe, you are the presiding and

protective fatherly presence over all the groups, communities and republics of the world. Such as you are, we accept, realise and surrender unto you.

You are the darling life-giver and protector of all things of existence which are so dear to you. We recognise, realise and worship you in love and faith.

You are the giver, protector and promoter of all the wealths of the world. We surrender to you in worship and gratitude and pray to you for all the wealth, prosperity and happiness of life.

Lord omnipresent in every particle of existence, every particle of existence exists in you. You are my haven and home too. You are the father of all forms of existence. I pray that I may know you, the father, that I may know Prakriti, the mother; and that I may know all the forms of existence, as you do.

20. (Raja & Praja Devate, Prajapati Ṛshi)

ताऽउ॒भौ च॒तुरः॑ प॒दः स॒म्प्रसा॑रयाव स्व॒र्गे लो॒के प्रोर्णु॑वाथा॒ वृषा॒ वा॒जी रे॑तो॒धा रेतो॑ दधातु ॥२०॥

Tā'ubhau caturaḥ padaḥ samprasārayāva svarge loke prorṇuvāthāṁ vṛṣā vājī retodhā reto dadhātu.

Let both of them, the ruler and the people, protect and support each other. May both realise and extend the four values of life: Dharma, righteous living, Artha, worldly well-being, kama, self-fulfilment, and Moksha, ultimate freedom. May the ruler, wielder of power, swift in action and advancement, strengthen the people with power, and the people, in return, strengthen the ruler with power.

21. (Raja, judge Devate, Prajapati Ṛshi)

उत्सक्थ्याऽअव गुदं धेहि समञ्जि चारया वृषन् ।
य स्त्रीणां जीवभोजनः ॥२१॥

Utsakthyā' ava gudaṁ dhehi samañjiṁ cārayā vṛṣan. Ya strīṇāṁ jīvabhojanaḥ.

O Ruler, man of strength and power, if there is anyone evil who plays with the life and honour of women, punish him. Establish peace among the people. Establish the rule of law. Eliminate immorality and wantonness from the state.

22. (Raja Praja Devate, Prajapati Ṛshi)

यकासकौ शकुन्तिकाऽऽहलगिति वञ्चति ।
आहन्ति गभे पसो निगल्गलीति धारका ॥२२॥

Yakāsakau śakuntikā"halagiti vañcati. Āhanti gabhe paso nigalgalīti dhārakā.

Where the ruler strikes at the people, he strikes at the nation and the state because there the people, though otherwise they enjoyed comfort and happiness before, grow weaker and weaker now and fade like a helpless bird. When such a ruler exacts taxes from the farmers, he only cheats the nation.

23. (Raja Praja Devate, Prajapati Ṛshi)

यकोऽसकौ शकुन्तकऽआहलगिति वञ्चति ।
विवक्षतऽइव ते मुखमध्वर्यो मा नस्त्वमभि भाषथाः ॥२३॥

Yako'sakau śakuntaka'āhalagiti vañcati. Vivakṣata'iva te mukhamadhvaryo mā nastvamabhi bhāṣathāḥ.

Ruler, high-priest of the yajna of the state, make

no false promises to us. Let your mouth be not like a boaster's. If you tell lies, you will grow weaker and weaker like a helpless bird and end up, cheating yourself.

24. (Bhumi and Surya Devate, Prajapati Ṛshi)

मा॒ता च॑ ते पि॒ता च॒ तेऽग्रे॑ वृ॒क्षस्य॑ रोहतः ।
प्रति॑लामीति ते पि॒ता ग॒भे मु॒ष्टिम॑तꣳसयत् ॥२४॥

Mātā ca te pitā ca te' gram̐ vṛkṣasya rohataḥ.
Pratilāmīti te pitā gabhe muṣṭimataṁsayat.

Ruler, the earth your mother and the sun your father rise to the top of the world. The sun strikes at the treasure of space-waters with his light and power, the earth receives the showers and shines. Celebrate them with the people in yajna: It is beautiful, it is joyous. I am happy.

25. (Bhumi and Surya Devate, Prajapati Ṛshi)

मा॒ता च॑ ते पि॒ता च॒ तेऽग्रे॑ वृ॒क्षस्य॑ क्रीडतः ।
विव॑क्षतऽइव ते॒ मुख॒ं ब्रह्म॒न्मा त्वं व॑दो ब॒हु ॥२५॥

Mātā ca te pitā ca te'gre vṛkṣasya krīḍataḥ.
Vivakṣata'iva te mukham̐ brahman mā tvam̐ vado bahu.

People of the land, your mother-land like the earth and the ruler, father of the nation, like the sun, both joyous, play on top of the world in the midst of beauty and prosperity. Ruler, Brahma, presiding priest of the national yajna, your mouth seems eager to shout with pride and joy. At that time, speak not much, control yourself.

26. (Shri Devata, Prajapati Ṛshi)

ऊ॒र्ध्वामे॑ना॒मुच्छ्रा॑पय गि॒रौ भा॒रꣳहर॑न्निव ।
अथा॑स्यै॒ मध्य॑मेधताꣳशी॒ते वा॒ते पु॒नन्नि॑व ॥२६॥

Ūrdhvāmenāmucchrāpaya girau bhāraṁ haranniva. Athāsyai madhyamedhatāṁ śīte vāte punanniva.

Ruler of the land, lead this rising nation to the heights of beauty and prosperity like a mountaineer bearing his banner to the top of the mount, and, in the midst of this people, being sanctified as if in the cool mountain breezes, move on higher and ever higher.

27. (Shri Devata, Prajapati Ṛshi)

ऊर्ध्वमेनमुच्छ्रयताद् गिरौ भारꣳहरन्निव ।
अथास्य मध्यमेजतु शीते वाते पुनन्निव ॥२७॥

Ūrdhvamenamucchrayatād girau bharaṁ haranniva. Athāsya madhyamejatu śīte vāte punanniva.

Man of knowledge, enlightened citizen, support this rising ruler to the height of glory and power as a mountaineer carrying his burden to the top of the mount, and, in the midst of this nation, and sifting the truth from falsehood, as if, in the cool breeze, shine on in the beauty and prosperity of the land.

28. (Prajapati Devata, Prajapati Ṛshi)

यदस्याऽअꣳहुभेद्याः कृधु स्थूलमुपातसत् ।
मुष्काविदस्याऽएजतो गोशफे शकुलाविव ॥२८॥

Yadasyā'aṁhubhedyāḥ kṛdhu sthūlamupātasat. Muṣkāvidasyā'ejato gośaphe śakulāviva.

When the small and great acts of the people who clear out sin and crime from the society are appreciated by the ruler and the enlightened officers, they, the ruler and the elite, captivate the heart of the people and they

shine in their eyes as shakula fish shine in a little pool of water.

29. (Scholars Devata, Prajapati Ṛshi)

यद्देवासौ ल॒लाम॑गुं॒ प्र विं॑ष्टी॒मिन॒माविं॑षुः ।
स॒क्थ्ना दे॑दिश्यते॒ नारी॑ स॒त्यस्याक्षि॒भुवो॑ यथा ॥२९॥

Yaddevāso lalāmaguṁ praviṣṭīminamāviṣuḥ.
Sakthnā dediśyate nārī satyasyākṣibhuvo yathā.

Just as noble people approach an eminent and reasonable judge for justice, just as a woman is distinguished by her body, so the men of reason find out the truth by direct observation of evidence.

30. (Raja Devata, Prajapati Ṛshi)

यद्ध॑रि॒णो यव॒मत्ति॒ न पु॒ष्टं प॒शु मन्य॑ते ।
शू॒द्रा यदर्य॑जारा॒ न पोषा॑य धनायति ॥३०॥

Yaddhariṇo yavamatti na puṣṭaṁ paśu manyate.
Śūdrā yadaryajārā na poṣāya dhanāyati.

When the deer eats up the barley it does not care for the field but destroys it. A servant woman who is the mistress of her master loves money but not for the well-being of her master or of her family. So when a ruler exploits his people, he does not care for their well-being, he destroys the nation.

31. (Raja Praja Devata, Prajapati Ṛshi)

यद्ध॑रि॒णो यव॒मत्ति॒ न पु॒ष्टं ब॒हु मन्य॑ते ।
शू॒द्रो यदर्या॑यै जा॒रो न पोष॒मनु॑मन्यते ॥३१॥

Yaddhariṇo yavamatti na puṣṭaṁ bahu manyate.
Śūdro yadaryāyai jāro na poṣamanumanyate.

The deer that eats up the barley cares not for the

crop and the field. The servant who is a paramour of his mistress cares not for the well-being of the family. The ruler who exploits the people destroys the nation.

32. (Raja Devata, Prajapati Ṛshi)

द्॒धि॒क्राव्णो॑ऽअकारिषं जि॒ष्णोरश्व॑स्य वा॒जिनः॑ ।
सु॒र॒भि नो॒ मुखा॑ कर॒त्प्र ण॒ऽआयूꣳ॑षि तारिषत् ॥३२॥

Dadhikrāvṇo'akāriṣaṁ jiṣṇoraśvasya vājinaḥ.
Surabhi no mukhā karat pra ṇa'āyūṅṣi tāriṣat.

The hero is on guard, holding and protecting the land and people. Like a knight of horse panting for victory, fast advancing in the battle, I place him at the head of the nation. May he do us proud, holding our head high gracefully, and may he carry us across the field of life.

33. (Scholars Devata, Prajapati Ṛshi)

गा॒य॒त्री त्रि॒ष्टुब्ज॑गत्यनु॒ष्टुप्प॒ङ्क्त्या सह॑ ।
बृ॒ह॒त्यु॒ष्णिहा॑ क॒कुप्सू॒चीभिः॑ शम्यन्तु त्वा ॥३३॥

Gāyatrī triṣṭubjagatyanuṣṭuppaṅktyā saha.
Bṛhatyuṣṇihā kakupsūcībhiḥ śamyantu tvā.

May the scholars with research and action perfect and stabilize you in peace and tranquillity with the joyous gayatri, the stable trishtup, the protective anushtup, the comprehensive pankti, the expansive brihati, the lovely ushnih, and the charming kakup verses of the Veda.

(May the scholars perfect the ruler.)

34. (Praja Devata, Prajapati Ṛshi)

द्विप॑दा॒ याश्चतु॑ष्पदा॒स्त्रिप॑दा॒ याश्च॒ षट्प॑दाः ।
विच्छ॑न्दा॒ याश्च॒ सच्छ॑न्दाः सू॒चीभिः॑ शम्यन्तु त्वा ॥३४॥

Dvipadā yāścatuṣpadāstripadā yāśca ṣaṭpadāḥ.
Vicchandā yāśca sacchandāḥ sūcībhiḥ śamyantu tvā.

O citizens of the nation, may the learned and the wise, with their knowledge and acts, perfect and stabilise you in peace and tranquillity with two-part, four-part, three-part, or six-part, or various or regular verses of the Veda.

35. (Praja Devata, Prajapati Ṛshi)

महानाम्न्यो रेवत्यो विश्वा आशाः प्रभूवरीः।
मैघीर्विद्युतो वाचः सूचीभिः शम्यन्तु त्वा ॥३५॥

Mahānāmnyo revatyo viśvā āśāḥ prabhūvarīḥ.
Maighīrvidyuto vācaḥ sūcībhiḥ śamyantu tvā.

Seekers of knowledge, citizens of the nation, may the universal words of wisdom, golden rich, great and sublime, ringing in all directions, raining like the clouds, roaring like thunder, and blazing as lightning — may all these great voices perfect you with their integrative and elevating message of peace and stability.

36. (Women Devata, Prajapati Ṛshi)

नार्यस्ते पत्न्यो लोम विचिन्वन्तु मनीषया ।
देवानां पत्न्यो दिशः सूचीभिः शम्यन्तु त्वा ॥३६॥

Nāryaste patnyo loma vicinvantu manīṣayā.
Devānāṁ patnyo diśaḥ sūcībhiḥ śamyantu tvā.

Ruler, citizens, teachers, may the women, virgins and wives of the noble people, protectors of the nation, listen and gather your words with care and understanding, and may they, like the pure transparent quarters of space, stabilise and perfect you with their integrative words

and acts of love and wisdom.

37. (Women Devata, Prajapati Ṛshi)

रजता हरिणीः सीसा युजो युज्यन्ते कर्मभिः ।
अश्वस्य वाजिनस्त्वचि सिमाः शम्यन्तु शम्यन्तीः॥३७॥

Rajatā hariṇīḥ sīsā yujo yujyante karmabhiḥ. Aśvasya vājinastvaci simāḥ śamyantu śamyantīḥ.

Women in love, lovely, captivating, arresting with love and loyalty, exciting and dedicated, are joined in marriage to the protection and embrace of handsome, virile and generous young men by their own will and action. Bound in the discipline of matrimony, may they be at peace in security, and may they provide for the love, peace and security of the young men of their choice.

38. (Sabhasad Devata, Prajapati Ṛshi)

कुविदङ्ग यवमन्तो यवञ्चिद्यथा दान्त्यनुपूर्वं वियूय । इहेहैषां कृणुहि भोजनानि ये बर्हिषो नमऽउक्तिं यजन्ति ॥३८॥

Kuvidaṅga yavamanto yavañcidyathā dāntyanupūrvaṁ viyūya. Ihehaiṣāṁ kṛṇuhi bhojanāni ye barhiṣo nama' uktiṁ yajanti.

Dear Sabhasad, eminent member of the council, just as farmers blest with rich barley harvest the grain with discrimination, some plants separately and some together, so do the teachers sit on seats of grass, receive food and water, and carry on the yajna of education accomplishing their work with the disciples with judgement. Here in this school, provide for their food and maintenance.

39. (Adhyapaka Devata, Prajapati Ṛshi)

कस्त्वाच्छ्यति कस्त्वा विशास्ति कस्ते गात्राणि शम्यति ।
कऽउ ते शमिता कविः ॥३९॥

Kastvā chyati kastvā viśāsti kaste gātrāṇi śamyati. Ka u te śamitā kaviḥ.

Young learner, who cuts, grinds and shapes you into form? Who teaches, directs and controls you? Who exercises your body-parts to suppleness and equipoise? Who is the sage and seer, high-priest of your education, giving the last oblation of completion?

40. (Praja Devata, Prajapati Ṛshi)

ऋतवस्तऽऋतुथा पर्व शमितारो विशासतु ।
संवत्सरस्य तेजसा शमीभिः शम्यन्तु त्वा ॥४०॥

Ṛtavasta'ṛtuthā parva śamitāro vi śāsatu. Saṁvatsarasya tejasā śamībhiḥ śamyantu tvā.

Learner, seeker of knowledge and expertise, may the seasons and the teachers training you in peace and action instruct and temper you according to the needs of the time and the stage of your life, and may they complete and perfect you with the splendour of the sun round the year and peaceable action and refinement.

41. (Praja Devata, Prajapati Ṛshi)

अर्द्धमासाः परूꣳषि ते मासाऽआच्छ्यन्तु शम्यन्तः।
अहोरात्राणि मरुतो विलिष्टꣳसूदयन्तु ते ॥४१॥

Ardhamāsāḥ parūṁṣi te māsā'ācchyantu śamyantaḥ. Ahorātrāṇi maruto viliṣṭaṁ sūdayantu te.

Learner, seeker of knowledge, may the days and

nights, fortnights and months developing you refine and strengthen your body parts and life's periods, and may the learned soften your roughness and eliminate your hardness.

42. (Adhyapaka Devata, Prajapati Ṛshi)

दैव्याऽअध्व॒र्यव॒स्त्वाच्छ्यन्तु॒ वि च॑ शासतु ।
गात्रा॑णि पर्व॒शस्ते॒ सिमाः॑ कृण्वन्तु॒ शम्य॑न्तीः॥४२॥

Daivyā'adhvaryavastvācchyantu vi ca śāsatu.
Gātrāṇi parvaśaste simāḥ kṛṇvantu śamyantīḥ.

Learner, seeker, ruler, citizen, may the divine high-priests of the yajna and development of the nation instruct and refine you and develop the parts of your body, life and community from every joint and transition onward. May the loving motherly women wholly dedicated soften your heart and refine your mind.

43. (Raja Devata, Prajapati Ṛshi)

द्यौस्ते॑ पृथि॒व्यु॒न्तरि॑क्षं वा॒यु॒श्छि॒द्रं पृणातु ते ।
सूर्य॑स्ते॒ नक्ष॑त्रैः स॒ह लो॒कं कृ॑णोतु साधु॒या ॥४३॥

Dyauste pṛthivyantarikṣaṁ vāyuśchidraṁ pṛṇātu te. Sūryaste nakṣatraiḥ saha lokaṁ kṛṇotu sādhuyā.

May the heaven (with its light), the earth (with his generosity and stability), the sky (with its expanse), the wind and air (with speed and energy) make up your wants and repair your weaknesses. And may the sun, lord of light and life, with the stars and planets, create for you a straight and simple world of beauty, freedom and progress.

44. (Raja Devata, Prajapati Ṛshi)

शं ते परेभ्यो गात्रेभ्यः शमस्त्ववरेभ्यः ।
शमस्थभ्यो मज्जभ्यः शम्वस्तु तन्वै तव ।।४४।।

Śaṁ te parebhyo gātrebhyaḥ śamastva-varebhyaḥ. Śamasthabhyo majjabhyaḥ śamvastu tanvai tava.

Peace and health to the higher parts of your personality. Peace and health to the lower parts of your body. Peace and strength to your bones and marrow. Peace and well-being to your body and mind all over.

45. (Jijnasu=Seeker Devata, Prajapati Ṛshi)

कः स्विदेकाकी चरति क उ स्विज्जायते पुनः।
किथ्ँस्विद्धिमस्य भेषजं किम्वावपनं महत् ।।४५।।

Kaḥ svidekākī carati ka u svijjāyate punaḥ. Kiṁ sviddhimasya bheṣajaṁ kimvāvapanaṁ mahat.

Who moves alone? Who is born again and again? What is the antidote of cold? And what is the great field and hold of life, seed and sustenance?

46. (Surya etc. Devata, Prajapati Ṛshi)

सूर्यँऽएकाकी चरति चन्द्रमा जायते पुनः।
अग्निर्हिमस्य भेषजं भूमिरावपनं महत् ।।४६।।

Sūrya'ekākī carati candramā jāyate punaḥ. Agnirhimasya bheṣajaṁ bhūmirāvapanaṁ mahat.

The sun moves alone. The moon is born again and again. Fire, heat, is the antidote of cold. And earth is the great field and hold of life, seed and sustenance.

47. (Jijnasu Devata, Prajapati Ṛshi)

किꣳस्वित्सूर्यसमं ज्योतिः किꣳसमुद्रसमꣳसरः ।
किꣳस्वित्पृथिव्यै वर्षीयः कस्य मात्रा न विद्यते ॥४७॥

Kiṁ svit sūryasamaṁ jyotiḥ kiṁ samudrasamaṁ saraḥ. Kiṁ svit pṛthivyai varṣīyaḥ kasya mātrā na vidyate.

What is the other light like the sun? What is the vessel-hold of water like the sea? What is larger than the earth? What is without limits in the world?

48. (Brahma etc. Devata, Prajapati Ṛshi)

ब्रह्म सूर्यसमं ज्योतिर्द्यौः समुद्रसमꣳसरः ।
इन्द्रः पृथिव्यै वर्षीयान् गोस्तु मात्रा न विद्यते ॥४८॥

Brahma sūryasamaṁ jyotirdyauḥ samudrasamaṁ saraḥ. Indraḥ pṛthivyai varṣīyān gostu mātrā na vidyate.

Brahma is the light like the sun. The sky is the great vessel-hold of waters like the sea. The sun is greater than the earth. Word, divine speech, has no limits.

49. (Question-Answer Devata, Prajapati Ṛshi)

पृच्छामि त्वा चितयै देवसख यदि त्वमत्र मनसा जगन्थ ।
येषु विष्णुस्त्रिषु पदेष्वेष्टस्तेषु विश्वं भुवनमाविवेशा३॥४९॥

Pṛcchāmi tvā citaye devasakha yadi tvamatra manasā jagantha. Yeṣu viṣṇustriṣu padeṣveṣṭasteṣu viśvaṁ bhuvanamāvivesā.

Friend of the divine, I ask you for my understanding, if with your mind you can reach the answer: Does the living world exist in those three regions of the universe — the earth, the sky, and the heavens, wherein Vishnu, universal lord of the world, pervades?

50. (Ishvara Devata, Prajapati Ṛshi)

अपि॒ तेषु॑ त्रि॒षु प॒देष्वस्मि॒ येषु॒ विश्व॑ं भुव॒नमावि॒वेश॑ । स॒द्यः पर्ये॑मि पृथि॒वीमु॒त द्यामेके॒नाङ्गे॑न दि॒वोऽअ॒स्य पृ॒ष्ठम् ॥५०॥

Api teṣu triṣu padeṣvasmi yeṣu viśvaṁ bhuvanamāviveśa. Sadyaḥ paryemi pṛthivīmuta dyāmekenāṅgena divo'asya pṛṣṭham.

I am there, sure, in those three regions of the universe wherein the whole living world exists. I instantly and universally pervade the earth, the sky and the vault of heaven, each with one existential part of my omnipresence.

51. (Purusheshvara Devata, Prajapati Ṛshi)

केष्व॒न्तः पुरु॑ष॒ऽआ वि॑वेश॒ कान्य॒न्तः पुरु॑षे॒ऽअर्पि॑तानि । ए॒तद् ब्रह्म॒न्नुप॑वल्हामसि त्वा॒ किꣳस्वि॑न्नः प्रति॑वोचा॒स्यत्र॑ ॥५१॥

Keṣvantaḥ puruṣa'ā viveśa kānyantaḥ puruṣe' arpitāni. Etad brahmannupa valhāmasi tvā kiṁ svinnaḥ prati vocāsyatra.

Who and how many does the Purusha, supreme spirit, pervade? Who and how many reside in the Purusha? This, O man of knowledge, we ask you so that we too may excel. What do you say to us on this question?

52. (Parameshvara Devata, Prajapati Ṛshi)

प॒ञ्चस्व॒न्तः पुरु॑ष॒ऽआवि॑विवेश॒ तान्य॒न्तः पुरु॑षे॒ऽअर्पि॑तानि । ए॒तत्त्वात्र॑ प्रतिमन्वा॒नोऽअ॑स्मि॒ न मा॒यया॑ भव॒स्युत्त॑रो॒ मत् ॥५२॥

Pañcasvantaḥ puruṣa'ā viveśa tānyantaḥ puruṣe'arpitāni. Etattvātra pratimanvāno'asmi na māyayā bhavasyuttaro mat.

In five (elements of Prakriti) does the Purusha pervade. These five elements reside within the Purusha. This I say on the question believing and asking you to accept and believe. Not by maya, nor by mere science, nor by knowledge alone of existence would you go farther than me (the Purusha).

53. (Prashta=Questioner Devata, Prajapati Ṛshi)

का स्विदासीत्पूर्वचित्तिः किꣳस्विदासीद् बृहद्वयः ।
का स्विदासीत्पिलिप्पिला का स्विदासीत्पिशङ्गिला ॥५३॥

Kā svidāsīt pūrvacittiḥ kiṁ svidāsīd bṛhadvayaḥ.
Kā svidāsīt pilippilā kā svidāsīt piśaṅgilā.

What is the first original structure in time? What is the great womb of the forms of life? What is the finest pliant material? What is the universal devourer?

54. (Samadhata=Wise Devata, Prajapati Ṛshi)

द्यौरासीत्पूर्वचित्तिरश्वऽआसीद् बृहद्वयः ।
अविरासीत्पिलिप्पिला रात्रिरासीत्पिशङ्गिला ॥५४॥

Dyaurāsīt purvacittiraśva'āsīd bṛhadvayaḥ.
Avirāsīt pilippilā rātrirāsīt piśaṅgilā.

Heaven, light, i.e., divine vibration of thought energy is the first original step in creation. Mahat, the first mutation of original Prakriti, was the great womb of the forms of creation. Manifested Prakriti is the finest pliant material for creation. Pralaya, the night of annihilation devours the universe.

55. (Prashta Devata, Prajapati Ṛshi)

काऽईंमरे पिशङ्गिला काऽईं कुरुपिशङ्गिला ।
कऽईंमास्कन्दंमर्षति कऽईं पन्थां विसर्पति ॥५५॥

Kā'īmare piśaṅgilā kā'īṁ kurupiśaṅgilā. Ka' īmāskandamarṣati ka'īm panthāṁ visarpati.

What is the cover of the forms of existence? Who destroys the beauty of the crops? Who moves jumping in leaps? Who creeps on the path?

56. (Samadhata Devata, Prajapati Ṛshi)

अजारें पिशङ्गिला श्वावित्कुरुपिशङ्गिला ।
शशऽआस्कन्दंमर्षत्यहिः पन्थां वि सर्पति ॥५६॥

Ajāre piśaṅgilā śvāvitkurupiśaṅgilā. Śaśa' āskandamarṣatyahiḥ panthāṁ vi sarpati.

Prakriti is the cover of forms. Porcupine is the destroyer of the beauty of crops in the field. Energy moves in currents. And the clouds sail upon their path.

57. (Prashta Devata, Prajapati Ṛshi)

कत्यस्य विष्ठाः कत्यक्षरांणि कति होमांसः कतिधा समिद्धः।
यज्ञस्यं त्वा विदथा पृच्छमत्र कति होतारऽऋतुशो यजन्ति ॥५७॥

Katyasya viṣṭhāḥ katyakṣarāṇi kati homāsaḥ katidhā samiddhaḥ. Yajñasya tvā vidathā pṛcchamatra kati hotāra' ṛtuśo yajanti.

How many permanent materials? How many operations? How many fuels and modes of lighting? I ask you these questions on the subject of yajna for knowledge. How many priests perform it according to the seasons?

58. (Samidha Devata, Prajapati Ṛshi)

ष॑डस्य वि॒ष्ठाः श॒तम॒क्षरा॑ण्यशी॒तिर्होमा॑ः स॒मिधौ॑ ह ति॒स्रः। य॒ज्ञस्य॑ ते वि॒दथा॒ प्र ब्र॑वीमि स॒प्त होता॑रऽऋ॒तु॒शो य॑जन्ति ॥५८॥

Ṣaḍasya viṣṭhāḥ śatamakṣarāṇyaśītirhomāḥ samidho ha tisraḥ. Yajñasya te vidathā pra bravīmi sapta hotāra'ṛtuśo yajanti.

Six seasons are the pillars of yajna. Hundreds are the materials of permanent nature. Eighty are the operations. Three are the fuels. I speak to you of the knowledge of yajna. Seven priests carry on the yajna according to the seasons.

59. (Prashta Devata, Prajapati Ṛshi)

कोऽअ॒स्य वे॑द॒ भुव॑नस्य॒ नाभि॑ं को द्यावा॑पृथि॒वीऽ-अ॒न्तरि॑क्षम् । कः सूर्य॑स्य वेद बृह॒तो ज॒नित्र॑ं को वे॑द च॒न्द्रम॑सं यतो॒जाः ॥५९॥

Ko'asya veda bhuvanasya nābhiṁ ko dyāvā-pṛthivī'antarikṣam. Kaḥ sūryasya veda bṛhato janitraṁ ko veda candramasaṁ yatojāḥ.

Who knows the centre-hold of this world? Who knows the earth, the sky, and the heaven, region of light? Who knows the great creator of the sun? Who knows the moon and wherefrom it was born?

60. (Samadhata Devata, Prajapati Ṛshi)

वेदा॒हम॒स्य भुव॑नस्य॒ नाभि॑ं वेद॒ द्यावा॑पृथि॒वीऽ-अ॒न्तरि॑क्षम् । वेद॒ सूर्य॑स्य बृह॒तो ज॒नित्र॒मथौ॑ वेद च॒न्द्रम॑सं यतो॒जाः ॥६०॥

Vedāhamasya bhuvanasya nābhiṁ veda dyāvāpṛthivī'antarikṣam. Veda sūryasya bṛhato janitramatho veda candramasaṁ yatojāḥ.

I know the centre-hold of this world. I know the heaven and earth and the middle regions of the sky. I know the great creator of the sun. I know the moon and wherefrom it was born. (The man of real knowledge is one who knows Brahma, creator and sustainer of the world, and the world itself, who knows the efficient cause, Brahma, and the material cause, Prakriti, and the beneficiary, the jiva. The speaker is such a man of knowledge. Alternatively, the speaker is Brahma Itself.)

61. (Prashta Devata, Prajapati Ṛshi)

पृच्छामि त्वा परमन्तं पृथिव्याः पृच्छामि यत्र भुवनस्य नाभिः। पृच्छामि त्वा वृष्णोऽअश्वस्य रेतः पृच्छामि वाचः परमं व्योम ॥६१॥

Pṛcchāmi tvā paramantaṁ pṛthivyāḥ pṛcchāmi yatra bhuvanasya nābhiḥ. Pṛcchāmi tvā vṛṣṇo' aśvasya retaḥ pṛcchāmi vācaḥ paramaṁ vyoma.

I ask you: What is the highest end of the earth and where? I ask you: What and where is the centre of the world? I ask you: Where and what is the seed of the virility and fertility of the male? I ask you: What and where is the haven and home and ultimate preserve of the Word, universal speech?

62. (Samadhata Devata, Prajapati Ṛshi)

इयं वेदिः परोऽअन्तः पृथिव्याऽअयं यज्ञो भुवनस्य नाभिः। अयꣳसोमो वृष्णोऽअश्वस्य रेतो ब्रह्मायं वाचः परमं व्योम ॥६२॥

Iyaṁ vediḥ paro'antaḥ pṛthivyā'ayaṁ yajño bhuvansya nābhiḥ. Ayaṁ somo vṛṣṇo'asvasya reto brahmāyaṁ vācaḥ paramaṁ vyoma.

This yajna-vedi is the supreme and ultimate end of the earth. This yajna is the centre and centre-hold of the world. This soma is the seed and source of the virility and fertility of the male. And Brahma is the haven and home and birth and preserve of the Word, divine speech.

63. (Samadhata Devata, Prajapati Ṛshi)

सुभूः स्वयम्भूः प्रथमोऽन्तर्महत्यर्णवे ।
दधे ह गर्भमृत्वियं यतो जातः प्रजापतिः॥६३॥

Subhūḥ svayambhūḥ prathamo'ntarmahatyarṇave. Dadhe ha garbhamṛtviyaṁ yato jātaḥ prajāpatiḥ.

Gracious and glorious, self-existent and at the very centre in this grand ocean of the universe is Brahma. He plants the seed of creation into Prakriti according to the season of the creative cycle, and thence is born Prajapati, the sun, lord of life.

64. (Ishvara Devata, Prajapati Ṛshi)

होता यक्षत्प्रजापतिꣳसोमस्य महिम्नः।
जुषतां पिबतु सोमꣳ होतर्यज ॥६४॥

Hotā yakṣatprajāpatiṁ somasya mahimnaḥ. Juṣatāṁ pibatu somaṁ hotaryaja.

The man of yajna performs the yajna in honour of Prajapati, father and sustainer of the world of creation by the grace and glory of Soma, lord of life and omnipotence. May he ever dedicate himself to the lord

and drink the nectar of life and immortality by divine grace.

Man of yajna, carry on the yajna, relent not ever.

65. (Ishvara Devata, Prajapati Ṛshi)

प्रजा॑पते॒ न त्वदे॒तान्य॒न्यो विश्वा॑ रू॒पाणि॒ परि॒ ता ब॑भूव ।
यत्का॑मास्ते जुहु॒मस्तन्नो॑ऽअस्तु व॒यꣳस्या॑म॒ पत॑यो रयी॒णाम् ॥६५॥

Prajāpate na tvadetānyanyo viśvā rūpāṇi pari tā babhūva. Yatkāmāste juhumastanno'astu vayaṁ syāma patayo rayīṇām.

Prajapati, lord of creation, no one other than you is supreme over and beyond all these and other forms of existence.

Whatever our ends and aims for which we offer our homage to you, may all that come true for us.

May we, by Grace, be masters, promoters and preservers of the wealths of the world.

इति त्रयोविंशोऽध्यायः ॥

CHAPTER–XXIV

1. (Prajapati Devata, Prajapati Ṛshi)

अश्वस्तूपरो गोमृगस्ते प्राजापत्याः कृष्णग्रीवऽआग्नेयो ररा टे पुरस्तात् सारस्वती मेष्युधस्ताद्धन्वोराश्विनावधोरामौ बाह्वोः सौमापौष्णः श्यामो नाभ्यांऽसौर्ययामौ श्वेतश्च कृष्णश्च पार्श्वयोस्त्वाष्ट्रौ लोमशसक्थौ सक्थ्योर्वीयव्यः श्वेतः पुच्छऽइन्द्राय स्वपस्याय वेहद्वैष्णवो वामनः ॥१॥

Aśvastūparo gomṛgaste prājāpatyāḥ kṛṣṇagrīva' āgneyo rarāṭe purastātsārasvatī meṣyadhastāddhanvorāśvināvadhorāmau bāhvoḥ saumāpauṣṇaḥ śyāmo nābhyāṁ sauryayāmau śvetaśca kṛṣṇaśca pārśvayostvāṣṭrau lomaśasakthau sakthyorvāyavyaḥ śvetaḥ puccha' indrāya svapasyāya vehadvaiṣṇavo vāmanaḥ.

The horse, the wild ram, the wild cow, these are sunny in character and quality, they belong to Prajapati;

the black-necked animal foremost among the beasts is fiery in character and quality, it belongs to Agni;

the sheep with twisted hair in the forehead has the quality for speech and intelligence, it belongs to Sarasvati;

the goats having black spots below the jaws and on the lower parts of front legs have the qualities of the sun and moon, they belong to the Ashvinis;

the animal which is black round the navel has the qualities of Soma and Pushan;

those which are white and dark on the sides have

the qualities of the sun and air, they belong to Surya and Yama;

those with long hair on the thighs have the qualities of Tvashta;

those which have a white tail belong to the wind, Vayu;

the small animal and the barren cow belong to Vishnu;

Let all these be deployed in the service of Indra, the ruler, man of high values and action.

2. (Soma & Others Devata, Prajapati Ṛshi)

रोहि॑तो धू॒म्ररो॑हितः क॒र्कन्धु॑रोहित॒स्ते सौ॒म्या ब॒भ्रुर॑रु॒णब॑भ्रुः शु॒कब॑भ्रुस्ते वा॑रु॒णाः शि॑ति॒रन्ध्रो॒ऽन्यतः॑ शितिरन्ध्रः सम॒न्त-शि॑तिरन्ध्रस्ते सा॑वि॒त्राः शि॑तिबा॒हुर॒न्यत॑:शितिबाहुः सम॒न्त-शि॑तिबाहु॒स्ते बा॑र्हस्प॒त्याः पृष॑ती क्षु॒द्रपृ॑षती स्थू॒लपृ॑षती॒ ता मै॑त्रावरु॒ण्यः॑ ॥२॥

Rohito dhūmrarohitaḥ karkandhurohitaste saumyā babhruraruṇababhruḥ śukababhruste vāruṇāḥ śitirandhro'nyataḥ śitirandhraḥ samantaśitirandhraste sāvitrāḥ śitibāhuranyataḥ śitibāhuḥ samantaśitibāhuste bārhaspatyāḥ pṛṣatī kṣudrapṛṣatī sthūlapṛṣatī tā maitrāvaruṇyaḥ.

The red, smoky red and red-berry animals belong to Soma;

the brown, red brown and parrot brown belong to Varuna;

those with white holes in the wool on the one side or all over belong to Savita;

those with white fore-legs, white on one side or

white on all sides belong to Brihaspati;

those with spots on the limbs, small ones, or large ones, belong to Mitra and Varuna.

(All these should be pressesd into service.)

3. (Ashvins and Others Devata, Prajapati Ṛshi)

शुद्धवालः सर्वशुद्धवालो मणिवालस्तऽआश्विनाः श्येतः श्येताक्षोऽरुणस्ते रुद्राय पशुपतये कर्णा यामाऽअवलिप्ता रौद्रा नभोरूपाः पार्जन्याः ॥३॥

Śuddhavālaḥ sarvaśuddhavālo maṇivālasta' āśvināḥ śyetaḥ syetākṣo'ruṇaste rudrāya paśupataye karṇā yāmā'avaliptā raudrā nabhorūpāḥ pārjanyāḥ.

The animals with bright hair, wholly bright hair, and jewel-bright hair belong to the Ashvins. The white, the white eyed, and the red ones are for Rudra, lord of the animals. Those which are specially serviceable belong to Yama. Those of strong limbs belong to the pranas. And those which are sky-grey belong to the clouds.

4. (Maruts etc. Devata, Prajapati Ṛshi)

पृश्निंस्तिरश्चीनंपृश्निरूर्ध्वंपृश्निस्ते मारुताः फल्गूर्लोंहितोर्णी पलक्षी ताः सारस्वत्यः प्लीहाकर्णः शुण्ठाकर्णोऽध्यालोहकर्णस्ते त्वाष्ट्राः कृष्णग्रीवः शितिकक्षौऽज्जिसक्थस्तऽऐन्द्राग्नाः कृष्णाज्जिरल्पाज्जिर्महाज्जिस्तऽउषस्याः ॥४॥

Pṛśnistiraścīnapṛśnirūrdhvapṛśniste mārutāḥ phalgūrlohitorṇī palakṣī tāḥ sārasvatyaḥ plīhākarṇaḥ śuṇṭhākarṇo'dhyālohakarṇaste tvāṣṭrāḥ kṛṣṇagrīvaḥ śitikakṣo'ñjisakthasta' aindrāgnāḥ kṛṣṇāñjiralpāñjirmahāñjista' uṣasyāḥ.

Soft and dappled ones, those with transverse speckles, or upward speckles are of the quality and character of the Maruts; fruit-lovers, those with red hair, and those of quick quivering eyes belong to Sarasvati. The spleen-eared, white-eared, and the golden eared belong to Tvashta. Those of black neck, white flanks and heavy thighs are of the quality and character of Indra and Agni, wind and electric energy. And those of average or dark brilliance, little brilliance or great brilliance belong to the dawns.

5. (Vishvedevas Devata, Prajapati Ṛshi)

शि॒ल्पा वैश्व॑देव्यो॒ रोहि॑ण्य॒स्त्र्यव॑यो वा॒चेऽवि॑ज्ञाता॒ऽअदि॑त्यै सरू॑पा धा॒त्रे व॑त्सत॒र्यो॑ दे॒वाना॒ं पत्नी॑भ्यः ॥५॥

Śilpā vaiśvadevyo rohiṇyastryavayo vāce' vijñātā'adityai sarūpa dhātre vatsataryo devānāṁ patnībhyaḥ.

The animals useful in arts belong to all the noble people, all the divinities. Three kinds of mountain sheep used in climbing high are for knowledge and speech. The unknown breeds are for Aditi, the earth. Those of similar form are for the Protector, and the young calves are for the wives of the learned to look after.

6. (Agni etc. Devata, Prajapati Ṛshi)

कृ॒ष्णग्री॑वाऽआग्ने॒याः शि॑ति॒भ्रवो॒ वसू॑ना॒ꣳ रोहि॑ता रु॒द्राणा॑ꣳ श्वे॒ताऽअ॑वरो॒किण॑ऽआदि॒त्याना॒ं नभो॑रूपाः पार्ज॒न्याः ॥६॥

Kṛṣṇagrīvā'āgneyāḥ śitibhravo vasūnāṁ rohitā rudrāṇāṁ śvetā'avarokiṇa'ādityānāṁ nabhorūpāḥ pārjanyāḥ.

Black-necked animals have the quality and character of fire. Those with white brows are of the

Vasus such as earth. The red ones are of the quality and energy of pranas. The white ones and brilliant ones are of the nature of Adityas. And those of the colour of water and the sea are of the element of the clouds.

7. (Indra and Others Devata, Prajapati Ṛshi)

उन्नतऽऋषभो वामनस्तऽऐन्द्रावैष्णवाऽउन्नतः शितिबाहुः शितिपृष्ठस्तऽऐन्द्राबार्हस्पत्याः शुकरूपा वाजिनाः कल्माषाऽऽग्निमारुताः श्यामाः पौष्णाः ॥७॥

Unnata'ṛṣabho vāmanasta'aindrāvaiṣṇavā' unnataḥ śitibāhuḥ śitipṛṣṭhasta'aindrā-bārhaspatyāḥ śukarūpā vājināḥ kalmāṣā" āgnimārutāḥ śyāmāḥ pauṣṇāḥ.

The tall, strong animals with supple and tortuous limbs are of the quality Indra and Vishnu, electricity and wind. The tall ones of razor-sharp stroke and adamantine back have the quality of Indra and Brihaspati, wind and the sun. Those of the form and colour of the parrot, fast as horse, white and black have the quality of Agni and Maruts, fire and the winds. The black ones have the quality of Pushan, energising as the cloud.

8. (Indragni etc. Devata, Prajapati Ṛshi)

एताऽऐन्द्राग्ना द्विरूपाऽआग्नीषोमीया वामनाऽआनड्वाहऽआग्नावैष्णवा वशा मैत्रावरुण्योऽन्यतऽएन्यो मैत्र्यः ॥८॥

Etā'aindrāgnā dvirūpā'agnīṣomīyā vāmanā' anaḍvāha"āgnāvaiṣṇavā vaśā maitrā-varuṇyo'nyata'enyo maitryaḥ.

These animals of two colours or qualities are of the nature of Indra and Agni, wind and electric energy. Those of supple and tortuous limbs and the sturdy

bullocks are of the nature of Agni and Soma, and of Agni and Vishnu. The barren cow is of the nature of Mitra and Varuna, pranic energy. The rest anywhere are of friendly nature, wherever they are and wherever they go.

9. (Agni & Others Devata, Prajapati Ṛshi)

कृष्णग्रीवाऽआग्नेया बभ्रवः सौम्याः श्वेता वायव्याऽअविज्ञाताऽअदित्यै सरूपा धात्रे वत्सतर्यो देवानां पत्नीभ्यः॥९॥

Kṛṣṇagrīvā'āgneyā babhravaḥ saumyāḥ śvetā vāyavyā'avijñātā'adityai sarūpā dhātre vatsataryo devānāṁ patnībhyaḥ.

The black-necked animals are fiery, the brown ones are cool and gentle as soma, the white ones are airy. The unknown are for the earth, those of like form for the Protector, the young calves for the wives of the divines and for the sun-rays to foster.

10. (Antariksha etc. Devata, Prajapati Ṛshi)

कृष्णा भौमा धूम्राऽआन्तरिक्षा बृहन्तो दिव्याः शबला वैद्युताः सिध्मास्तारकाः ॥१०॥

Kṛṣṇā bhaumā dhūmrā'āntarikṣā bṛhanto divyāḥ śabalā vaidyutāḥ sidhmāstārakāḥ.

The black ones, the farming animals, are for the earth. The brown ones are for the sky. The big, wonderful, whitish are live wires like electricity. The gentle ones are for the alleviation of suffering.

11. (Vasanta etc. Devata, Prajapati Ṛshi)

धूम्रान् वसन्तायालभते श्वेतान् ग्रीष्माय कृष्णान् वर्षाभ्योऽरुणाञ्छरदे पृषतो हेमन्ताय पिशङ्गाञ्छिशिराय ॥११॥

Dhūmrān vasantāyālabhate śvetān grīṣmāya kṛṣṇān varṣābhyo'ruṇāṇcharade pṛṣato hemantāya piśaṅgāñchiśirāya.

For the spring season, you get the brown ones; for summer, whites; for the rains, black ones; for autumn, red ones; for freezing winter, thick ones; and for the cool season, you get yellow and orange.

12. (Agni & Others Devata, Prajapati Ṛshi)

त्र्यवयो गायत्र्यै पञ्चावयस्त्रिष्टुभै दित्यवाहो जगत्यै त्रिवत्साऽअनुष्टुभै तुर्यवाहऽउष्णिहै ॥१२॥

Tryavayo gāyatryai pañcāvayastriṣṭubhe dityavāho jagatyai trivatsā'anuṣṭubhe turyavāha' uṣṇihe.

Animals of three six month periods of life are for the gayatri metre to sing; those of five periods are for trishtup; the burden bearing ones are for jagati; those with three calves are for anushtup; and those of the fourth stage of life are for the ushnih metre to sing.

13. (Virajadaya metres Devata, Prajapati Ṛshi)

पष्ठवाहो विराजऽउक्षाणो बृहत्याऽऋषभाः ककुभैऽनड्वाहः पङ्क्त्यै धेनवोऽतिछन्दसे ॥१३॥

Paṣṭhavāho virāja'ukṣāṇo bṛhatyā'ṛṣabhāḥ kakubhe'naḍvāhaḥ paṅktyai dhenavo' ticchandase.

Those which bear the burdens on their back are for the virat metre to sing; the virile bulls are for brihati; the sturdy and most excellent bulls are for kakup; the cart-bullocks are for the pankti; and the cows are for the ati-chhanda metre to sing of.

14. (Agni etc. Devata, Prajapati Ṛshi)

कृ॒ष्णग्री॑वाऽआग्ने॒या ब॒भ्र॒वः॑ सौ॒म्याऽउ॑पध्व॒स्ताः॑ सा॑वि॒त्रा व॑त्सत॒र्यः॑ सारस्व॒त्यः॒ श्या॒माः॑ पौ॒ष्णाः॑ पृश्न॑यो मारु॒ता ब॑हुरू॒पा वैश्व॑दे॒वा व॒शा द्यावा॑पृथि॒वीया॑ः ॥१४॥

Kṛṣṇagrīvā'āgneyā babhravaḥ saumyā'upadhvastāḥ sāvitrā vatsataryaḥ sārasvatyaḥ śyāmāḥ pauṣṇāḥ pṛśnayo mārutā bahurūpā vaiśvadevā vaśā dyāvāpṛthivīyāḥ.

Black-necked animals are fiery. The brown and generous ones are gentle. The weak ones close at hand are of Savita, children of the sun. The cows with young calves are of Sarasvati. The dark ones are darlings of the cloud. The dappled cows are favourites of the Maruts. The multi-coloured ones are for Vishvedevas, the noblest people. And the brilliant domestic animals are gifts of earth and heaven.

15. (Indra & Others Devata, Prajapati Ṛshi)

उ॒क्ताः सञ्च॒राऽए॒ताऽऐ॒न्द्रा॒ग्नाः कृ॒ष्णा वा॑रु॒णाः पृश्न॑यो मारु॒ताः का॒यास्तूप॒राः ॥१५॥

Uktāḥ sañcarā'etā' aindrāgnāḥ'kṛṣṇā vāruṇāḥ pṛśnayo mārutāḥ kāyāstūparāḥ.

These animals described here and moving around are of Indra and Agni, airy and fiery. The black ones are of Varuna, most excellent lord of choice. The richly speckled ones are of the Maruts and for the stormy people. And the violent ones are for and of Prajapati.

16. (Agni etc. Devata, Prajapati Ṛshi)

अ॒ग्नये॒ऽनी॑कवते प्रथम॒जाना॑लभते म॒रु॒द्भ्यः॑ सान्तप॒नेभ्य॑ः सवा॒त्यान् म॒रु॒द्भ्यो॑ गृहमे॒धिभ्यो॒ बष्किहान् म॒रु॒द्भ्यः॑ क्री॒डिभ्य॑ः सꣳसृ॒ष्टान् म॒रु॒द्भ्य॒ः स्वर्त॑वद्भ्योऽनुसृ॒ष्टान् ॥१६॥

Agnaye'nīkavate prathamajānālabhate marud-bhyaḥ sāntapanebhyaḥ savātyān marudbhyo gṛhamedhibhyo baṣkihān marudbhyaḥ krīḍi-bhyaḥ saṁsṛṣṭān marudbhyaḥ svatavadbhyo' nusṛṣṭān.

The man of wisdom and discrimination favours and selects first-born heroes for admirable Agni, fiery commander of the army, acclimatised animals for the disciplined heroes of the speed of the winds, well reared animals for the homely yajnic people, well-trained animals for the sportive fun-loving people, and domesticated animals for the quiet settled people.

17. (Indragni & Others Devata, Prajapati Ṛshi)

उ॒क्ताः सञ्च॒राऽएतां॑ऽऐन्द्रा॒ग्नाः प्रा॑शृ॒ङ्गा मा॑हे॒न्द्रा ब॑हुरू॒पा वैश्वक॑र्म॒णाः ॥१७॥

Uktāḥ sañcarā'etā'aindrāgnāḥ prāśṛṅgā māhendrā bahurūpā vaiśvakarmanāḥ.

Described are these animals and the ways of raising and training them. Of divine care and purpose, they are of varied hue and beautiful horns, favourites of divinities and for divine purpose. Of Indra and Agni they are, of Mahendra and Vishvakarma.

18. (Pitarah Devata, Prajapati Ṛshi)

धू॒म्रा ब॒भ्रुनी॑काशाः पितॄ॒णाꣳसोम॑वतां ब॒भ्रवो॑ धू॒म्रनी॑काशाः पितॄ॒णां ब॑र्हि॒षदां॑ कृ॒ष्णा ब॒भ्रुनी॑काशाः पितॄ॒णाम॑ग्निष्वा॒त्तानां॑ कृ॒ष्णाः पृष॑न्तस्त्रैयम्ब॒काः ॥१८॥

Dhūmrā babhrunīkāśāḥ pitṝṇāṁ somavatāṁ babhravo dhūmranīkāśāḥ pitṝṇāṁ barhiṣadāṁ kṛṣṇā babhrunīkāśāḥ pitṝṇāmagniṣvāttānāṁ kṛṣṇāḥ pṛṣantastraiyambakāḥ.

Smoky grey and dark brown animals are for kind and loving soma-natured parents and seniors. Brown and smoky dark are for the senior councillors. Black and brown are for those seniors who are experts of the science of fire. And black and spotted are for those who have three-fold responsibilities. (Honour the seniors with pet-gifts and protect the animals for them.)

19. (Vayu Devata, Prajapati Ṛshi)

उ॒क्ताः सञ्च॒राऽएताः शुनासी॒रीयाः श्वे॒ता वा॑य॒व्या॒ः श्वे॒ताः सौ॒र्याः ॥१९॥

Uktāḥ sañcarā' etāḥ śunāsīrīyāḥ śvetā vāyavyāḥ śvetāḥ sauryāḥ.

Described are these animals, white, beautiful, moving around, dedicated to the plough and the share, sustaining as the air, bright as the sunlight. They have the elements and virtues of the air and the sun.

20. (Vasanta Devata, Prajapati Ṛshi)

व॒स॒न्ताय॑ क॒पिञ्ज॑ला॒नाल॑भते ग्री॒ष्माय॑ कल॒विङ्कान् व॒र्षाभ्य॑स्तित्तिरीञ्छ॒रदे॒ वर्त्तिका हेम॒न्ताय॒ कर्क॑रा॒ञ्छिशि॑राय॒ विक॑करान् ॥२०॥

Vasantāya kapiñjalānālabhate grīṣmāya kalaviṅkān varṣābhyastittirīñcharade varttikā hemantāya kakarāñchiśirāya vikakarān.

The bird specialist takes up the sparrow for the season of spring, the cuckoo for summer, the partridge for the rains, the quail for autumn, the kakara for freezing cold, and vikakara for the frosty season.

21. (Varuna Devata, Prajapati Ṛshi)

समुद्राय शिशुमारानालभते पर्जन्याय मण्डूकान्‌द्भयो मत्स्यान् मित्राय कुलीपयान् वरुणाय नाक्रान् ॥२१॥

Samudrāya śiśumārānālabhate parjanyāya maṇḍūkān adbhyo matsyān mitrāya kulīpayān varuṇāya nākrān.

The water-life specialist takes up the alligator in relation to the sea, frogs for the clouds, fish for the waters of lakes and rivers, kulipaya in relation to the sun and waters, and crocodile in relation to the oceans.

22. (Soma & Others Devata, Prajapati Ṛshi)

सोमाय हꣳसानालभते वायवे बलाकाऽइन्द्राग्निभ्यां क्रुञ्चान् मित्राय मद्गून् वरुणाय चक्रवाकान् ॥२२॥

Somāya haṁsānālabhate vāyave balākā' indrāgnibhyāṁ kruñcān mitrāya madgūn varuṇāya cakravākān.

The bird-expert takes up the hansa, geese, in relation to Soma, beauty and joy, the she-crane in relation to Vayu, breeze and pleasure, the krauncha in relation to Indragni, the warmth of fire and vibrations of energy, the madgu in relation to Mitra, sun and water, and the chakravaka in relation to Varuna, the love and vastness of space.

23. (Agni etc. Devata, Prajapati Ṛshi)

अग्नये कुटरूनालभते वनस्पतिभ्यऽउलूकान्‌ग्नीषोमाभ्यां चाषान्‌श्विभ्यां मयूरान् मित्रावरुणाभ्यां कपोतान् ॥२३॥

Agnaye kuṭarūnālabhate vanaspatibhya'ulūkān-agnīṣomābhyāṁ cāṣān aśvibhyāṁ mayūrān mitrāvaruṇābhyāṁ kapotān.

The specialist in birds and bird behaviour takes up the cocks for Agni, the owls for the Vanaspati, trees, the blue jays for Agni and Soma, the peacocks for the Ashvinis, and the pigeons for Mitra and Varuna.

24. (Soma etc. Devata, Prajapati Ṛshi)

सोमाय ल॒बानाल॑भते॒ त्वष्ट्रे॑ कौली॒कान् गोषा॒दीर्दे॒वाना॑ं पत्नी॑भ्यः कु॒लीका॑ देवजा॒मिभ्यो॒ऽग्नये॑ गृ॒हप॑तये पारु॒ष्णान् ॥२४॥

Sōmāya labānālabhate tvaṣṭre kaulīkān goṣā-dīrdevānāṁ patnībhyaḥ kulīkā devajāmibhyo' gnaye gṛhapataye pāruṣṇān.

He takes up the laba birds for Soma, kaulikas for Tvashta, goshadis which hurt the cows for the wives of the nobles, kulikas for the sisters of the nobles, and parushnas for Agni of the homestead.

25. (Kalavayavah, periods of time Devata, Prajapati Ṛshi)

अह्ने॑ पा॒रावे॑ता॒नाल॑भते॒ रात्र्यै॑ सीचा॒पूर॑होरा॒त्रयोः॑ स॒न्धिभ्यो॑ ज॒तूर्मासे॑भ्यो दात्यौ॒हान्त्सं॑वत्स॒राय॑ महृ॒तः सु॑प॒र्णान् ॥२५॥

Ahne pārāvatānālabhate rātryai sīcāpūraho-rātrayoḥ sandhibhyo jatūrmāsebhyo dātyau-hāntsaṁvatsarāya mahataḥ suparṇān.

He takes up pigeons for the day, sichapus for the night, jatus for the morning and evening twilight, the crow for the months, and the big suparnas for the year.

26. (Bhumi etc. Devata, Prajapati Ṛshi)

भूम्या॑ऽआ॒खूनाल॑भते॒ऽन्तरि॑क्षाय पा॒ङ्क्तान् दि॒वे कशा॑न् दि॒ग्भ्यो नकु॒लान् बभ्रु॑कानवान्तरदि॒शाभ्यः॑ ॥२६॥

Bhūmyā' ākhūnālabhate' ntarikṣāya pāṅktān dive kaśān digbhyo nakulān babhrukān avāntaradiśabhyaḥ.

The expert studies the rodent holes for the earth, the rows of flying birds for the sky, the kasha birds for the light, the mungoose for the directions and the ichneumon for the interdirections.

27. (Vasus etc. Devata, Prajapati Ṛshi)

वसुभ्य ऽऋश्यानालभते रुद्रेभ्यो रुरूंनादित्येभ्यो न्यङ्कून् विश्वेभ्यो देवेभ्यः पृषतान्त्साध्येभ्यः कुलुङ्गान् ॥२७॥

Vasubhya' ṛśyānālabhate rudrebhyo rurūn ādityebhyo nyaṅkūn viśvebhyo devebhyaḥ pṛṣatāntsādhyebhyaḥ kuluṅgān.

For the Vasu order of scholars, take up the study of the white footed rishya antelopes; for the Rudra scholars, take up the ruru antelopes; for the Aditya scholars, take up the nyanku antelopes; for the eminent and generous scholars, take up the prishata antelopes; and for the advanced researchers on yoga, the sadhyas, take up the kulunga antelopes.

28. (Ishana etc. Devata, Prajapati Ṛshi)

ईशानाय त्वा परस्वत आ लभते मित्राय गौरान् वरुणाय महिषान् बृहस्पतये गवयाँस्त्वष्ट्रऽउष्ट्रान् ॥२८॥

Īśānāya tvā parasvata ā labhate mitrāya gaurān varuṇāya mahiṣān bṛhaspataye gavayāṅstvaṣṭra' uṣṭrān.

For the man of ruling power take up the parasvan antelopes of the forest, gauras for Mitra, the buffaloes for Varuna, wild cows for Brihaspati, and camels for Tvashta.

29. (Prajapati and Others Devata, Prajapati Ṛshi)

प्र॒जाप॑तये पुरु॒षान् हस्तिन॒ आ ल॑भते वा॒चे प्लुषीँ॒श्चक्ष॑षे म॒शका॒ञ्छ्रोत्रा॑य॒ भृङ्गाः ॥२९॥

Prajāpataye puruṣān hastina ā labhate vāce pluṣīñścakṣuṣe maśakāñchrotrāya bhṛṅgāḥ.

Take up male elephants for Prajapati, flying white ants for speech, mosquitoes for the eye and moths for the ear.

30. (Prajapati etc. Devata, Prajapati Ṛshi)

प्र॒जाप॑तये च वा॒यवे॑ च गोमृ॒गो वरु॑णाया॒र॒ण्यो मे॒षो य॒माय॒ कृष्णौ॑ मनुष्यरा॒जाय॑ म॒र्कटः॑ शार्दू॒लाय॑ रो॒हिदृ॑ष॒भाय॑ गव॒यी क्षिप्र॑श्ये॒नाय॒ व॑र्त्तिका॒ नील॑ङ्गो॒ः कृमिः॑ समु॒द्राय॑ शिशु॒मारौ॑ हि॒मव॑ते ह॒स्ती ॥३०॥

Prajāpataye ca vāyave ca gomṛgo varuṇāyāraṇyo meṣo yamāya kṛṣṇo manuṣyarājāya markaṭaḥ śārdūlāya rohidṛṣabhāya gavayī kṣipraśyenāya vartikā nīlaṅgoḥ kṛmiḥ samudrāya śiśumāro himavate hastī.

For Prajapati and Vayu, the wild cow; for Varuna, the wild ram; for Yama, black deer; for the ruler of people, the monkey; for the lion, red deer; for the bull, the wild cow; for the swift eagle, the partridge; for the blue-bodied, the insects; for the sea, crocodile; and for the snowy mountainous region, the elephant.

31. (Prajapatya etc. Devata, Prajapati Ṛshi)

म॒युः प्रा॑जाप॒त्यऽउ॒लो ह॒लिक्ष्णौ॑ वृषद॒ꣳशस्ते धा॒त्रे दि॒शां क॒ङ्को धुङ्क्षा॑ग्ने॒यी क॑ल॒विङ्कौ॑ लोहिता॒हिः पु॑ष्करसा॒दस्ते त्वा॒ष्ट्रा वा॒चे क्रु॒ञ्चः ॥३१॥

Mayuḥ prājāpatya' ulo halikṣṇo vṛṣadaṁśaste dhātre diśāṁ kaṅko dhuṅkṣāgneyī kalaviṅko lohitāhiḥ puṣkarasādaste tvāṣṭrā vāce kruñcaḥ.

The wild human (gorilla, yati, etc.) is the care of Prajapati; the little creatures, lion and wild cat for Dhata, master controller; the heron is for the directions; dhunksha bird is fiery; the sparrow, red snake and tank-creatures are for Tvashta; and the crane is for speech.

32. (Soma & Others Devata, Prajapati Ṛshi)

सोमा॑य कु॒लु॒ङ्ग आ॑र॒ण्यो॒ऽजो न॑कु॒लः शका॒ ते पौ॒ष्णाः क्रो॒ष्टा मा॒योरिन्द्रस्य गौरमृ॒गः पि॒द्वो न्यङ्कुः कक्क॒टस्तेऽ-नु॑मत्यै प्र॒ति॒श्रुत्का॑यै चक्रवा॒कः ॥३२॥

Somāya kuluṅga āraṇyo'jo nakulaḥ śakā te pauṣṇāḥ kroṣṭā māyorindrasya gauramṛgaḥ pidvo nyaṅkuḥ kakkaṭaste'numatyai prati-śrutkāyai cakravākaḥ.

The antelope is for Soma; the forest-goat, mungoose and the bee are for Pusha; the jackal is for the wild human; the white deer is for Indra; the pidva, nyanku and kakkata are for Anumati; and the chakravaka is for Echo.

33. (Mitra & Others Devata, Prajapati Ṛshi)

सौ॒री ब॒लाका॑ शा॒र्गः सृ॑ंज॒यः श॒याण्ड॑क॒स्ते मै॒त्राः सर॑स्वत्यै॒ शारि॑ः पुरुष॒वाक् श्वा॒विद्भौ॒मी शा॑र्दू॒लो वृक॒ः पृदा॑कुस्ते म॒न्यवे॒ सर॑स्वते॒ शुक॑ः पुरुष॒वाक् ॥३३॥

Saurī balākā śargaḥ sṛjayaḥ śayāṇḍakaste maitrāḥ sarasvatyai śāriḥ puruṣavāk śvāvidbhaumī śārdūlo vṛkaḥ pṛdākuste manyave sarasvate śukaḥ puruṣavāk.

The female crane is for the sun; the sharga, the srijaya and the shayandaka, these birds are for Mitra; the human voiced parrot is for Sarasvati; the porcupine is for the earth; the lion, the wolf, and the snake, these are for Manyu (anger); and the human voiced male parrot is for the sea.

34. (Agni & Others Devata, Prajapati Ṛshi)

सुप॒र्णः पा॑र्ज॒न्यऽआ॒तिर्वी॑ह॒सो दर्वि॑दा॒ ते वा॒यवे॒ बृह॒स्पत॑ये वा॒चस्पत॑ये पैङ्गरा॒जोऽल॒ज आ॑न्तरि॒क्षः प्ल॒वो म॒द्गुर्मत्स्य॒स्ते न॑दीप॒तये॑ द्यावापृथि॒वीय॑ः कू॒र्मः ॥३४॥

Suparṇaḥ pārjanya' ātirvāhaso darvidā te vāyave bṛhaspataye vācaspataye paiṅgarājo' laja āntarikṣaḥ plavo madgurmatsyaste nadīpataye dyāvāpṛthivīyaḥ kūrmaḥ.

The eagle is for the cloud; the aati (an aquatic bird), the serpent and the wood-pecker, these are for Vayu, the air; the paingaraja is for Vachasapati Brihaspati; alaja is for the sky; the pelican, the cormorant and the fish, these are for the lord of streams; and the tortoise is for the earth and light.

35. (Chandra & Others Devata, Prajapati Ṛshi)

पु॒रु॒ष॒मृ॒गश्च॒न्द्रम॑सो गो॒धा का॑ल॒का दार्वा॑घा॒टस्ते वन॒स्पती॑नां कृ॒क॒वाकु॑ः सावि॒त्रो ह॒ꣳसो वा॑त॒स्य ना॒क्रो मक॑रः कुली॒-पय॒स्तेऽकू॑पारस्य ह्रि॒यै श॑ल्य॑कः ॥३५॥

Puruṣamṛgaścandramaso godhā kālakā dārvā-ghāṭaste vanaspatīnāṁ kṛkavākuḥ sāvitro haṁso vātasya nākro makaraḥ kulīpayaste'kūpārasya hriyai śalyakaḥ.

The buck belongs to the moon; the alligator, the kalaka, the wood pecker, these belong to the trees; the

peacock belongs to Savita, the sun; the hansa is of the air; the iguana, crocodile, and the dolphin, they are of the sea, and the porcupine is for timidity.

36. (Ashvinis & Others Devata, Prajapati Ṛshi)

एण्यह्नो मण्डूको मूषिका तित्तिरिस्ते सर्पाणां लोपाशऽ-आश्विनः कृष्णो रात्र्याऽऋक्षो जतूः सुषिलीका तऽइतरजनानां जहका वैष्णवी ॥३६॥

Eṇyahṇo maṇḍūko mūṣikā tittiriste sarpāṇāṁ lopāśa'āsvinaḥ kṛṣṇo rātryā'ṛkṣo jatūḥ suṣilīkā ta itarajanānāṁ jahakā vaiṣṇavī.

The doe is of the day; the frog, mouse and partridge, these are of the serpents; the lopasha is Ashvins'; black animal is for the night; the bear, the bat and the sushilika are for other people; and the hedgehog is for Vishnu.

37. (Ardhamasa etc. Devata, Prajapati Ṛshi)

अन्यवापोऽर्द्धमासानामृश्यो मयूरः सुपर्णस्ते गन्धर्वाणामपामुद्रो मासान् कश्यपो रोहित्कुण्डृणाचीं गोलत्तिका तेऽप्सरसां मृत्यवेंऽसितः ॥३७॥

Anyavāpo'rdhamāsānāmṛśyo mayūraḥ suparṇaste gandharvāṇāmapāmudro māsān kaśyapo rohitkuṇḍṛṇācī golattikā te' psarasāṁ mṛtyave' sitaḥ.

The cockoo belongs to the fortnights; the rishya deer, the peacock and the swan belong to the gandharvas (musicians); the crab belongs to the waters; the tortoise belongs to the months; the red deer, the house lizzard and the golattika belong to the water nymphs and the sunbeams; and the black deer is for death.

38. (Varsha & Others Devata, Prajapati Ṛshi)

वर्षाहूर्ऋतूनामाखुः कशो मान्थालस्ते पितॄणां बलायाजगरो वसूनां कपिञ्जलः कपोतऽउलूकः शशस्ते निर्ऋत्यै वरुणाऽआरण्यो मेषः ॥३८॥

Varṣāhūrṛtūnāmākhuḥ kaśo mānthālaste pitṝṇāṁ balāyājagaro vasūnāṁ kapiñjalaḥ kapota'ulūkaḥ śaśaste nirṛtyai varuṇāyāraṇyo meṣaḥ.

The frog is for the seasons; the mouse, the rodents and the flying fox, these are of the pitaras; the serpent is for strength; the partridge is for the Vasus; the pigeon, the owl and the hare are for adversity; the wild ram is for Varuna.

39. (Aditya and Others Devata, Prajapati Ṛshi)

श्वित्रऽआदित्यानामुष्ट्रो घृणीवान् वार्ध्रीनसस्ते मत्याऽअरण्याय सृमरो रुरू रौद्रः क्वयिः कुटरुर्दात्यौहस्ते वाजिनां कामाय पिकः ॥३९॥

Śvitra'ādityānāmuṣṭro ghṛṇīvān vārdhrīnasaste matyā'araṇyāya sṛmaro rurū raudraḥ kvayiḥ kuṭarurdātyauhaste vājināṁ kāmāya pikaḥ.

The white domestic animal is of the Adityas; the camel, the bright and tender animal and a big goat with streaks on nose are for intelligence; the wild cow is for the forest; the red deer is of Rudra; the kvayi, the cock and the crow, these are for the Vajins (speed); and the cuckoo is for love and desire.

40. (Vishvedevas etc. Devata, Prajapati Ṛshi)

खड्गो वैश्वदेवः श्वा कृष्णः कर्णो गर्दभस्तरक्षुस्ते रक्षसामिन्द्राय सूकरः सिꣳहो मारुतः कृकलासः पिप्पका शकुनिस्ते शरव्यायै विश्वेषां देवानां पृषतः ॥४०॥

Khaḍgo vaiśvadevaḥ śvā kṛṣṇaḥ karṇo gardabhastarakṣuste rakṣasāmindrāya sūkaraḥ siṁho mārutaḥ kṛkalāsaḥ pippakā śakuniste śaravyāyai viśveṣāṁ devanāṁ pṛṣataḥ.

The rhino is for Vishvedevas; black dog, long-eared ass, the tiger, these are for the demons; the boar is for the king; the lion is for the winds; the chameleon, pippaka and the vulture are for the marksman; the spotted deer is favourite of the noblest persons.

इति चतुर्विंशोऽध्यायः ॥

CHAPTER–XXV

1. (Sarasvati & Others Devata, Prajapati Ṛshi)

शादं द॒द्भिरव॑कां दन्तमू॒लैर्मृद॒ं बर्स्वैंस्ते गां दꣳष्ट्रा॑भ्या॒ꣳ-
सर॑स्वत्याऽ अग्र॒जि॒ह्वं जि॒ह्वाया॑ऽउत्सा॒दम॑वक्र॒न्देन॒ तालु॒ वाज॒ꣳ-
हनु॑भ्याम॒पऽआ॒स्ये॒न॒ वृष॑णमा॒ण्डाभ्या॑म् आदि॒त्यान् श्मश्रु॑भिः
पन्था॑नं भ्रू॒भ्यां द्यावा॑पृथि॒वी व॑र्त्तो॒भ्यां वि॒द्युत॑ं क॒नीन॑काभ्याꣳ-
शु॒क्लाय॒ स्वाहा॑ कृ॒ष्णाय॒ स्वाहा॒ पार्यो॑णि॒ पक्ष्मा॑ण्यवा॒र्या॑ऽ-
इ॒क्षवो॑ऽवा॒र्या॑णि॒ पक्ष्मा॑णि॒ पार्यो॑ऽइ॒क्षवः॑ ॥१॥

Śādaṁ dadbhiravakāṁ dantamūlairmṛdaṁ barsvaiste gāṁ daṁṣṭrābhyāṁ sarasvatyā' agrajihvaṁ jihvāyā'utsādamavakrandenā tālu vājaṁ hanubhyāmapa'āsyena vṛṣaṇamāṇḍ-ābhyāmādityāṁ śmaśrubhiḥ panthānaṁ bhrūbhyāṁ dyāvāpṛthivī vartobhyāṁ vidyutaṁ kanīnakābhyāṁ śuklāya svāhā kṛṣṇāya svāhā pāryāṇi pakṣmāṇyavāryā' ikṣavo'vāryāṇi pakṣmāṇi pāryā' ikṣavaḥ.

By the teeth, test the efficiency of chewing and the texture of food, the strength of the teeth by the roots and gums, the protective enamel by the cavities, biting force by the fangs, the ease and elegance of speech by the fluent sweetness and suppleness of the tongue at the tip, the palate by the roll of the voice, the sweetness and energy by the action of the jaws, the deliciousness of drinks by the mouth, the maturity of manhood by the scrotum, the roll of years of maturity by the beard and moustache, the paths and manners of living by the eyebrows, the sense of heaven and earth by the orbits of movement, the inner light and energy by the pupils

of the eyes.

For the perfection of brahmacharya observe sexual and mental discipline. For the completion of the acquisition of knowledge observe the discipline of study.

The actions for going across the river of life are indispensable like the lovely sugar-cane at hand this side of the river. And the actions this side of the river of life too must be like the lovely sugar-cane across the river.

2. (Pranas etc. Devata, Prajapati Ṛshi)

वातं प्राणेनापानेन नासिकेऽउपयाममधरेणौष्ठेन सदुत्तरेण प्रकाशेनान्तरमनूकाशेन बाह्यं निवेष्यं मूर्ध्ना स्तनयित्नुं निर्बाधेनाशनिं मस्तिष्केण विद्युतं कनीनकाभ्यां कर्णाभ्याꣳ श्रोत्रꣳश्रोत्राभ्यां कर्णौ तेदनीमधरकण्ठेनापः शुष्ककण्ठेन चित्तं मन्याभिरदितिꣳशीर्ष्णा निर्ऋतिं निर्जर्जल्पेन शीर्ष्णा संक्रोशैः प्राणान् रेष्माणꣳस्तुपेन ॥२॥

Vātaṁ prāṇenāpānena nāsike'upayāmamadhareṇauṣṭhena saduttareṇa prakāśenāntaramanūkāśena bāhyaṁ niveṣyaṁ mūrdhna stanayitnuṁ nirbādhenāśaniṁ mastiṣkeṇa vidyutaṁ kanīnakābhyāṁ karṇābhyāṁ śrotraṁ śrotrābhyāṁ karṇau tedanīmadharakaṇṭhenāpaḥ śuṣkakaṇṭhena cittaṁ manyābhiraditiṁ śīrṣṇā nirṛtiṁ nirjarjalpena śīrṣṇā saṁkrośaiḥ prāṇān reṣmāṇaṁ stupena.

Receive the energy of the winds by the incoming breath of prana and the outgoing breath of apana by the nostrils. With the lower and upper lips observe the self-control of truth and the discipline of yama and niyama. With the light of higher knowledge illumine the inner

personality. With cleanliness, purify the outer personality. Take in the light of divinity by the brahmarandhra, top aperture of the head. Hear the voice of thunder (of omnipotence) without interruption. Create the flash of lightning with the brain. Let the light shine by the pupils of the eyes. Develop hearing by the ears and the ears by hearing. Take in the food smoothly by the lower throat. Value the drinks by the parched throat. Develop the mind and memory by reflection and meditation. Realize the boundless in freedom with the imagination. Move on to the existential void with the head and speech unimpaired.

Develop the pranas with invocations to universal energy, facing the storm with shouts of joy.

3. (Indra & Others Devata, Prajapati Ṛshi)

मशकान् केशैरिन्द्रꣳस्वपसा वहेन बृहस्पतिꣳशकुनिसादेन कूर्माञ्छफैराक्रमणꣳस्थूराभ्यामृक्षलाभिः कपिञ्जलाञ्जवं जङ्घाभ्यामध्वानं बाहुभ्यां जाम्बीलेनारण्यमग्निमतिरुग्भ्यां पूषणं दोर्भ्यामश्विनावꣳसाभ्याꣳरुद्रꣳरोराभ्याम् ॥३॥

Maśakān keśairindraṁ svapasā vahena bṛhaspatiṁ śakunisādena kūrmañchaphairākramaṇaṁ sthūrābhyāmṛkṣalābhiḥ kapiñjalāñjavaṁ jaṅghābhyāmadhvānaṁ bāhubhyāṁ jāmbīlenaraṇyamagniṁatirugbhyāṁ pūṣaṇaṁ dorbhyāmaśvināvaṁsābhyāṁ rudraṁ rorābhyām.

Ward off mosquitoes and insects with hair. Achieve the power and greatness of Indra with hard work and great action. Reach Brihaspati, great lord of knowledge and wisdom, by the ordeal of fire and patience. Get to the tortoise and the earth with the speed

of the eagle. Shoot to the target on the hoofs of a horse and power of arms. Get to the kapinjala birds by stout action and double speed. Get to speed and cover the road with strong legs. Get to the forest with the grape fruit. Get to Agni, fire, by will and desire, to Pusha, good health, by strong arms, to Ashvins, ruler and people, by strong shoulders, and to Rudra, power of justice, by listening and discussion.

4. (Agni & Others Devata, Prajapati Ṛshi)

अग्नेः पक्षतिर्वायोर्निपक्षतिरिन्द्रस्य तृतीया सोमस्य चतुर्थ्य-दितै पञ्चमीन्द्राण्यै षष्ठी मरुतां ष्ठंसप्तमी बृहस्पतेर-रष्टम्यर्यम्णो नवमी धातुर्दशमीन्द्रस्यैकादशी वरुणस्य द्वादशी यमस्य त्रयोदशी ॥४॥

Agneḥ pakṣatirvāyornipakṣatirindrasya tṛtīyā somasya caturthyadityai pañcamīndrāṇyai ṣaṣṭhī marutāṁ saptamī bṛhaspateraṣṭa-myaryamṇo navamī dhāturdaśamīndrasyai-kādaśī varuṇasya dvādaśī yamasya trayodaśī.

The body-politic of the nation of humanity has thirteen ribs on the right side of the chest. The first is Agni's for light and fire. The second is Vayu's for air energy. The third is Indra's for sunlight and energy. The fourth is Soma's for coolness and life of vegetation. The fifth is Aditi's for the vastness and generosity of the sky. The sixth is Indrani's for electric energy. The seventh is Marut's for the winds. The eighth is Brihaspati's for cosmic energy. The nineth is Aryaman's for the working people. The tenth is Dhatri's for the cosmic law. The eleventh is Indra's for national honour, power and prosperity. The twenfth is Varuna's for the enlightened citizens. The thirteenth is Yama's for justice

and administration.

(The world system thus is organismic. Every part is a living member, and every man, woman and community should play their part in the life of the system.)

5. (Indra & Others Devata, Prajapati Ṛshi)

इन्द्राग्न्योः पक्षतिः सरस्वत्यै निपक्षतिर्मित्रस्य तृतीयापां चतुर्थी निर्ऋत्यै पञ्चम्यग्नीषोमयोः षष्ठी सर्पाणामष्टमी विष्णोरष्टमी पूष्णो नवमी त्वष्टुर्दशमीन्द्रस्यैकादशी वरुणस्य द्वादशी यम्यै त्रयोदशी द्यावापृथिव्योर्दक्षिणं पार्श्वं विश्वेषां देवानामुत्तरम् ॥५॥

Indrāgnyoḥ pakṣatiḥ sarasvatyai nipakṣatir-mitrasya tṛtīyāpāṁ caturthī nirṛtyai pañca-myagnīṣomayoḥ ṣaṣṭhī sarpāṇāṁ saptamī viṣṇoraṣṭamī pūṣṇo navamī tvaṣṭurdaśamī-ndrasyaikādaśī varuṇasya dvādaśī yamyaī trayodaśī dyāvāpṛthivyordakṣiṇaṁ pārśvaṁ viśveṣāṁ devānāmuttaram.

The body-politic of the nation has thirteen ribs on the left side of the chest. The first belongs to Indragni for air and fire. The second belongs to Sarasvati for speech and education. The third belongs to Mitra for friendship. The fourth belongs to Aps, waters. The fifth belongs to Nir-riti, the earth. The sixth belongs to Agni-soma for fire and water. The seventh belongs to Sarpas, subterranean creatures. The eighth belongs to Vishnu, cosmic spirit. The nineth belongs to Pusha, health and nourishment. The tenth is Tvashta's for brilliance and refinement. The eleventh belongs to Indra, the soul, for self-culture. The twelfth belongs to Varuna, enlightened people. The thirteenth belongs to Yami, nation's women. The right side is for Dyava-prithivi, heaven and earth

for light and life. The left side belongs to all the nobilities of nature and humanity for the joy of enlightenment.

6. (Maruts etc. Devata, Prajapati Ṛshi)

मरुतांꣳस्कन्धा विश्वेषां देवानां प्रथमा कीकसा रुद्राणां द्वितीयाऽऽदित्यानां तृतीया वायोः पुच्छमग्नीषोमयोर्भासदौ क्रुञ्चौ श्रोणिभ्यामिन्द्राबृहस्पतीऽऊरुभ्यां मित्रावरुणावल्गाभ्यामाक्रमणꣳस्थूराभ्यां बलं कुष्ठाभ्याम् ॥६॥

Marutāṁ skandhā viśveṣāṁ devānāṁ prathamā kīkasā rudrāṇāṁ dvitīyā"dityānāṁ tṛtīyā vāyoḥ pucchamagnīṣomayorbhāsadau kruñcau śroṇibhyāmindrābṛhaspatī' ūrubhyāṁ mitrā-varuṇāvalgābhyāmākramaṇaṁ sthūrābhyāṁ balaṁ kuṣṭhābhyām.

The shoulders of the nation belong to the Maruts, that is, the stormy troops of defence are the shoulders of the nation. The first and top part of the spine belongs to Vishvedevas, that is, the generous and enlightened people are the top of the nation's spine. The second part of the spine belongs to the Rudras, men of law and justice. The third part belongs to the Adityas, brilliant people and children of the earth. The tail end belongs to Vayu, breath and fragrance of the nation. The hips of the nation belong to Agni and Soma, the heat of fire and coolness of water in the national mind. The poets and artists, two beautiful hansa birds, are comparable to the loins of the nation. Indra and Brihaspati, ruler and teachers, are comparable to the thighs. Mitra and Varuna, friendship and discrimination, are comparable to the groins. Develop force and advancement by the strength and suppleness of the thighs. Judge the strength and vitality of the nation by the slopes of the groin.

(Note here that the rashtra/nation/Samraat purusha is compared to the individual purusha (Ekaraat purusha), and also to the universal purusha, i.e., the Viraat Purusha. Life thus is an organism at every stage from the individual to the universe.)

7. (Pusha etc. Devata, Prajapati Ṛshi)

पूषणं वनिष्ठुनान्धाहीन्त्स्थूलगुदया सर्पान् गुदाभिर्विह्रुतऽ-आन्त्रैरपो वस्तिना वृषणमाण्डाभ्यां वाजिनꣳशेपेन प्रजाꣳरेतसा चाषान् पित्तेन प्रदरान् पायुना कुश्माञ्छकपिण्डैः॥७॥

Pūṣaṇaṁ vaniṣṭhunā'ndhāhīntsthūlagudayā sarpān gudābhirvihruta'āntrairapo vastinā vṛṣaṇamāṇḍābhyāṁ vājinaṁ śepena prajāṁ retasā cāṣān pittena pradarān pāyunā kūśmāñchakapiṇḍaiḥ.

Compare national health to food digestion and assimilation, blind serpents to large intestines, snakes to the bowels, crooked people to the intestines, water storages to the bladder and lower abdomen, vital rains and clouds to the scrotum, passion to the virile seed, food consumption to the bile, clearances to wind discharges, and judge the force of governance by the concentrations of power.

8. (Indra and Others Devata, Prajapati Ṛshi)

इन्द्रस्य क्रोडोऽदित्यै पाजस्यं दिशां जत्रवोऽदित्यै भसज्जी-मूतान् हृदयौपशेनान्तरिक्षं पुरीतता नभ्यऽउदर्य्येण चक्रवाकौ मतस्नाभ्यां दिवं वृक्काभ्यां गिरीन् प्लाशिभिरुपलान् प्लीह्ना वल्मीकान् क्लोमभिर्गुल्मैर्भिर्गुल्मान् हिराभिः स्रवन्तीर्हृदान् कुक्षिभ्यांꣳसमुद्रमुदरेण वैश्वानरं भस्मना ॥८॥

Indrasya kroḍo'dityai pājasyaṁ diśāṁ jatravo'-dityai bhasajjīmūtān hṛdayaupaśenāntarikṣaṁ purītatā nabha' udaryeṇa cakravākau matasnābhyāṁ divaṁ vṛkkābhyāṁ girīn plāśibhirupalān plīhnā valmīkān kloma-bhirglaubhirgulmān hirābhiḥ sravantīrhradān kukṣibhyāṁ samudramudareṇa vaiśvānaraṁ bhasmanā.

You are in the bosom of Indra, father of light, let not the light sink into darkness.

Stand firm, the food and fertility of the earth is where you stand. The meeting of the directions of space is in the joints of the ribs. The light within is the light of heaven. Know the shower of the clouds by the joy of the soul in the blood, the broadness of the skies by the coronary artery, the soothing liquidity of atmospheric water by the serum juices of the belly, the energy of life, like the love of chakravaka birds, by the pulmonary arteries, the purity of light by the cleansing action of the excretory organs, the hardness of mountains by digestion and assimilation, the cloud-generosity by the spleen, the paths of movement by the blood vessels, concentrations and enlargements by the veins, streams and rivers by the blood-streams, gulfs and bays by the womb and ovaries, the sea by the stomach, and universal fire by the heat of the body system.

(Note the correspondence of the microcosm (eka-raat-purusha) and the macrocosm (Viraat-purusha) and the correspondence of the working of the two systems. The individual system works within the universal system as a unit. And this correspondence is worth knowing. The human individual is in the bosom of the universal Indra.)

9. (Pusha & Others Devata, Prajapati Ṛshi)

विधृतिं नाभ्या घृतꣳरसेनापो यूष्णा मरीचीर्विप्रुड्भिर्नीहारमूष्मणा शीनं वसया प्रुष्वाऽअश्रुभिर्ह्रादुनीर्दूषीकाभिरस्ना रक्षाꣳसि चित्राण्यङ्गैर्नक्षत्राणि रूपेण पृथिवीं त्वचा जुम्बकाय स्वाहा ॥९॥

Vidhṛtiṁ nābhyā ghṛtaṁ rasenāpo yūṣṇā marīcīrviprud-bhirnīhāramūṣmaṇā śīnaṁ vasayā pruṣvā'aśrubhirhrādunīrdūṣīkābhirasna rakṣāṁsi citrāṇyaṅgairnakṣatrāṇi rūpeṇa pṛthivīṁ tvacā jumbakāya svāhā.

Know the centre-hold of the universe by the navel, liquid life of existence by the sap of nature, the waters of life by soup and decoctions, particles of light in rays by drops in a streams of oblations, the morning mist by vapours of steam, solid energy by frozen fat, precipitation of clouds by the tear glands, hail storms by shocks of disturbance, natural protections by immunity in the blood, wonders and mysteries by the limbs of the body, stars and planets by light and form, the crust of the earth by the skin of the body.

Honour and homage to the Lord Supreme with surrender in truth of word and deed.

10. (Hiranyagarbha Devata, Prajapati Ṛshi)

हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेकऽआसीत्। स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम॥१०॥

Hiraṇyagarbhaḥ samavarttatāgre bhūtasya jātaḥ patireka'āsīt. Sa dādhāra pṛthivīṁ dyāmu-temāṁ kasmai devāya haviṣā vidhema.

The Great Golden Womb of the brilliant forms of existence, sole lord of the universe, existed by Himself

long before the world was born. He it is who holds this earth and Heaven. To Him we offer our homage and worship in libations of praise in words and deeds in truth.

11. (Ishvara Devata, Prajapati Ṛshi)

यः प्रा॑ण॒तो नि॑मिष॒तो म॑हि॒त्वैक॒ऽइद्राजा॒ जग॑तो ब॒भूव॑ । य ईशे॑ऽअ॒स्य द्वि॒पद॒श्चतु॑ष्पद॒ः कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥११॥

Yaḥ prāṇato nimiṣato mahitvaika'idrājā jagato babhūva. Ya īśe'asya dvipadaścatuṣpadaḥ kasmai devāya haviṣā vidhema.

It is He who was and is the sole lord of the living, breathing and moving world of the eye (and ear). It is He who, by His own might, rules over the world of the humans and the animals. To that same lord of power and bliss we offer our homage and worship in libations of praise and fragrant havi in truth of word and deed.

12. (Ishvara Devata, Prajapati Ṛshi)

यस्ये॒मे हि॒मव॑न्तो म॒हि॒त्वा यस्य॑ समु॒द्र॑ꣳर॒सया॑ स॒हाहु॒ः। यस्ये॒माः प्र॒दिशो॒ यस्य॑ बा॒हू कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥१२॥

Yasyeme himavanto mahitvā yasya samudraṁ rasayā sahāhuḥ. Yasyemāḥ pradiśo yasya bāhū kasmai devāya haviṣā vidhema.

By whose might, they say, these snow-covered mountains have come into existence and the oceans roll with floods of water, and who by His arms of omnipotence wields these quarters of space, to Him we offer our homage and worship with oblations of praise and havi.

13. (Paramatma Devata, Prajapati Ṛshi)

यऽआत्मदा बलदा यस्य विश्वऽउपासते प्रशिषं यस्य देवाः। यस्य छायाऽमृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम॥१३॥

Ya'ātmadā baladā yasya viśva'upāsate praśiṣaṁ yasya devāḥ. Yasya cchāyāmṛataṁ yasya mṛtyuḥ kasmai devāya haviṣā vidhema.

The Lord who is the giver of birth to the soul with its power and potential, whose glory all the divinities of the world celebrate in song, whose shade of protection is immortality and falling off is death, to Him we offer our homage and worship in hymns with havi.

14. (Yajna Devata, Prajapati Ṛshi)

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासोऽअपरीतासऽउद्भिदः। देवा नो यथा सदमिद् वृधेऽअसन्नप्रायुवो रक्षितारो दिवेदिवे ॥१४॥

Ā no bhadrāḥ kratavo yantu viśvato' dabdhāso aparītāsa udbhidaḥ. Devā no yathā sadamid vṛdhe asannaprāyuvo rakṣitāro dive dive.

May thoughts of wisdom and acts of yajna come to us from all directions—thoughts and actions noble and auspicious, pure and free from violence, irresistible and unobstructed, bursting forth and fruitful, so that young, energetic and brilliant people of divinity may arise in this assembly of ours and be the protectors and promoters of our advancement.

15. (Vidvans Devata, Prajapati Ṛshi)

देवानां भद्रा सुमतिर्ऋजूयतां देवानाꣳरातिरभि नो निवर्त्तताम्। देवानाꣳसख्यमुपसेदिमा वयं देवा नऽआयुः प्रतिरन्तु जीवसे ॥१५॥

Devānāṁ bhadrā sumatirṛjūyatāṁ devānāṁ rātirabhi no nivarttatām. Devānāṁ sakhyamupasedimā vayaṁ devā na'āyuḥ pratirantu jīvase.

May the auspicious wisdom of brilliant visionaries come to us. May the wealth and knowledge of simple, sincere and generous people come to us from all sides. May we enjoy the favour and friendship of noble and dedicated people of faith and excellence. And may all these nobilities thrive and promote our life for good and joyous living.

16. (Vishvedeva Devata, Prajapati Ṛshi)

तान् पूर्वयानिविदा हूमहे वयं भगं मित्रमदितिं दक्षमस्रिधम् । अर्यमणं वरुणꣳसोममश्विना सरस्वती नः सुभगा मयस्करत् ॥१६॥

Tān pūrvayā nividā hūmahe vayaṁ bhagaṁ mitramaditiṁ dakṣamasridham. Aryamaṇaṁ varuṇaṁ somamaśvinā sarasvatī naḥ subhagā mayaskarat.

Those we invoke and honour in yajna with the ancient, eternal and self-proclaimed voice of the Veda: Bhaga, giver of glory, Mitra, universal friend, Aditi, mother of indestructible wisdom, Daksha, lord versatile and inviolable, Aryama, sustainer of creation, Varuna, best and highest, Soma, giver of peace, prosperity, knowledge and happiness, Ashvinis, givers of health and well-being, and all the teachers and scholars of the world.

May mother Sarasvati, benevolent and beatific, give us all the good and gracious gifts of life.

17. (Vayu Devata, Gotama Ṛshi)

तन्नो॒ वातो॑ मयो॒भु वा॑तु भेष॒जं तन्मा॒ता पृ॑थि॒वी तत्पि॒ता द्यौः । तद् ग्रावा॑णः सोम॒सुतो॑ मयो॒भुव॒स्तद॑श्विना शृणुतं धिष्ण्या यु॒वम् ॥१७॥

Tanno vāto mayobhu vātu bheṣajaṁ tanmātā pṛthivī tatpitā dyauḥ. Tad grāvāṇaḥ somasuto mayobhuvastadaśvinā śṛṇutaṁ dhiṣṇyā yuvam.

May the joyous wind blow for us with the breath of life. May mother earth be green and fruitful for her children. May the fatherly sun bless us with light and brilliance. May the blissful clouds replete with the waters of life be generous with showers. And may you, Ashvinis, both sustaining powers of all round growth of body, mind and spirit, listen to our prayers and be kind and gracious.

18. (Ishvara Devata, Gotama Ṛshi)

तमीशा॑नं॒ जग॑तस्त॒स्थुष॒स्पतिं॑ धिय॒ञ्जि॒न्वमव॑से हूमहे व॒यम्। पू॒षा नो॒ यथा॒ वेद॑सा॒मस॑द् वृ॒धे र॑क्षि॒ता पा॒युर॑द॑ब्धः स्व॒स्तये॑॥१८॥

Tamīśānaṁ jagatastasthuṣaspatiṁ dhiyañjinvamavase hūmahe vayam. Pūṣā no yathā'vedasāmasad vṛdhe rakṣitā pāyuradabdhaḥ svastaye.

For our protection, we invoke and worship the lord and ruler of the moving and the unmoving world who inspires our intelligence, dedication and devotion, so that He, lord supreme inviolable, may be the protector, sustainer and promoter of all our wealth of life for the sake of advancement and well-being.

19. (Ishvara Devata, Gotama Ṛshi)

**स्व॒स्ति न॒ऽइन्द्रो॑ वृ॒द्धश्र॑वाः स्व॒स्ति नः॑ पू॒षा वि॒श्ववे॑दाः ।
स्व॒स्ति न॒स्तार्क्ष्यो॑ऽअरि॑ष्टनेमिः स्व॒स्ति नो॒ बृह॒स्पति॑र्दधातु ॥१९॥**

Svasti na'indro vṛddhaśravāḥ svasti naḥ pūṣā viśvavedāḥ. Svasti nastārkṣyo'ariṣṭanemiḥ svasti no bṛhaspatirdadhātu.

May Indra, great is His glory, be kind and grant us honour and greatness. May Pusha, lord sustainer and wielder of universal wealth, be generous and bring us health and wealth. May the inviolable lord of speed and security be watchful and grant us progress and freedom. And may Brihaspati, lord of the great world of existence, be gracious and bless us with all the good and well-being in life.

20. (Vidvans Devata, Gotama Ṛshi)

**पृष॑दश्वा म॒रुतः॑ पृश्नि॑मातरः शु॒भं॒ यावा॑नो वि॒दथे॑षु॒ जग्मयः॑।
अ॒ग्नि॒जि॒ह्वा मन॑वः॒ सूर॑चक्षसो॒ विश्वे॑ नो दे॒वाऽअव॒सा-
ग॑मन्नि॒ह॥२०॥**

Pṛṣadaśvā marutaḥ pṛśnimātaraḥ śubhaṁ yāvāno vidatheṣu jagmayaḥ. Agnijihvā manavaḥ sūracakṣaso viśve no devā'avasāgamanniha.

Great are the scholars, vibrant as the winds and brilliant as children of sunbeams. Riding on flying horses, they are ever on the move to goodness and glory in the battles of life.

Fiery is their tongue and blazing are their eyes, and yet they are human, dedicated to thought and reflection.

May all the scholars of the world come to bless us with protection and progress to our goal here in this life itself.

21. (Vidvans Devata, Gotama Ṛshi)

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिर्व्यशेमहि देवहितं यदायुः ॥२१॥

Bhadraṁ karṇebhiḥ śṛṇuyāma devā bhadraṁ paśyemākṣabhiryajatrāḥ. Sthirairaṅgaistuṣṭuvāṁsastanūbhirvyaśemahi devahitaṁ yadāyuḥ.

Devas, men of knowledge and divinity, dedicated to yajna, may we hear only good with our ears, may we see only good with our eyes. Singing songs of praise with strong and stable limbs, may we live our full span of life, enjoying with strong and healthy bodies in the service of God and the divines.

22. (Vidvans Devata, Gotama Ṛshi)

शतमिन्नु शरदोऽअन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम्।
पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गन्तोः॥२२॥

Śataminnu śarado'anti devā yatrā naścakrā jarasaṁ tanūnām. Putrāso yatra pitaro bhavanti mā no madhyā rīriṣatāyurgantoḥ.

Scholars of knowledge and wisdom, while we are close to you, help us to live a full life of hundred years in good health of body wherein our children too may grow to be fathers of their children. Let not our life be hurt or injured. Let it not perish on the way in the middle of the course.

23. (Dyau etc. Devata, Prajapati Ṛshi)

अदि॑तिर्द्यौर॒दि॑तिर॒न्तरि॑क्ष॒मदि॑तिर्मा॒ता स पि॒ता स पु॒त्रः । विश्वे॑ दे॒वाऽअदि॑तिः पञ्च॒ जना॒ऽअदि॑तिर्जा॒तमदि॑ति-र्जनि॒त्वम्॥२३॥

Aditirdyauraditirantarikṣamaditirmātā sa pitā sa putraḥ. Viśve devā'aditiḥ pañca janā' aditirjātamaditirjanitvam.

In the essence: Light is indestructible; sky is indestructible; mother Prakriti (matter-energy-thought) is indestructible; Father, the Cosmic Spirit is indestructible; Son, the soul (jiva), is indestructible; all the divinities of nature and humanity are indestructible; five people, Brahmana, Kshatriya, Vaishya, Shudra, others, are indestructible; whatever is born is indestructible; whatever will be born is indestructible. (All that was, is and shall be is indestructible in the essence.)

24. (Mitra & Others Devata, Gotama Ṛshi)

मा नो॑ मि॒त्रो वरु॑णोऽअर्य॒मायु॒रिन्द्रो॑ऽऋभु॒क्षा म॒रुत॒ः परि॑ख्यन्। यद्वा॒जिनो॑ दे॒वजा॑तस्य॒ सप्तेः॑ प्र॒वक्ष्यामो॑ वि॒दथे॑ वी॒र्या॑णि॥२४॥

Mā no mitro varuṇo'aryamāyurindra'ṛbhukṣā marutaḥ parikhyan.Yadvājino devajātasya sapteḥ pravakṣyāmo vidathe vīryāṇi.

May Mitra, friend, Varuna, great, Aryama, guide and leader, Indra, ruler, Ribhuksha, mighty, and Maruts, powers of the world, never overlook and ignore our life. And we shall praise and celebrate the warlike exploits of the divine-born and tempestuous hero of the world of yajnic character.

25. (Vidvans Devata, Gotama Ṛshi)

यन्निर्णिजा रेक्णसा प्रावृतस्य रातिं गृभीतां मुखतो नयन्ति।
सुप्राङजो मेम्यद्विश्वरूपऽइन्द्रापूष्णोः प्रियमप्येति पाथः ॥२५॥

Yannirṇijā rekṇasā prāvṛtasya rātiṁ gṛbhītāṁ mukhato nayanti. Suprāṅajo memyadviśvarūpa' indrāpūṣṇoḥ priyamapyeti pāthaḥ.

The persons who gratefully receive the gifts of the lord giver and with that pure and sacred wealth move the cycle of charity on ward; and also the self-developing man of immortal spirit with initiative and versatile potential in many fields; they all go forward on the favourite path of Indra and Pusha, blest with power and progress.

26. (Yajna Devata, Gotama Ṛshi)

एष छागः पुरोऽअश्वेन वाजिना पूष्णो भागो नीयते विश्वदेव्यः। अभिप्रियं यत्पुरोडाशमर्वता त्वष्टेदेनꣳ-सौश्रवसाय जिन्वति ॥२६॥

Eṣa chāgaḥ puro' aśvena vājinā pūṣṇo bhāgo nīyate viśvadevyaḥ. Abhipriyaṁ yatpuro-ḍāśamarvatā tvaṣṭedenaṁ sauśravasāya jinvati.

When this aggressive leader, distinguished among equals of divine quality and loved of Pusha (the President), is advanced to the front by the dynamic nation, then Tvashta, maker of men and nations, receives him as a lovely gift of national yajna and, alongwith the nation, refines him with sanctification for honour and glory.

27. (Yajna Devata, Prajapati Ṛshi)

यद्धविष्यमृतुशो देवयानं त्रिर्मानुषाः पर्यश्वं नयन्ति । अत्रा पूष्णः प्रथमो भागऽएति यज्ञं देवेभ्यः प्रतिवेदयन्नजः ॥२७॥

Yaddhaviṣyamṛtuśo devayānaṁ trirmānuṣāḥ paryaśvaṁ nayanti. Atrā pūṣṇaḥ prathamo bhāga'eti yajñaṁ devebhyaḥ prativedayannajaḥ.

When three orders of people take the man at the head of national yajna round the national vedi (the land) according to the seasons and circumstances of the country, then the man of immortal spirit, prime agent of the divinities of progress and development, Pushan, speaking in loud accents, takes the yajna forward for all the noble citizens.

28. (Yajna Devata, Gotama Ṛshi)

होताऽध्वर्युरावयाऽअग्निमिन्धो ग्रावग्राभऽउत शꣳस्ता सुविप्रः। तेन यज्ञेन स्वरङ्कृतेन स्विष्टेन वक्षणाऽआ पृणध्वम् ॥२८॥

Hotā'dhvaryurāvayā' agnimindho grāvagrābha' uta śaṁstā suvipraḥ. Tena yajñena svaraṅkṛtena sviṣṭena vakṣaṇā'ā pṛṇadhvam.

By the national yajna, cherished and well performed with dedication and grace, may all the functionaries, the hota with oblations, adhvaryu with meticulous organisation, agnimindha with lighting of the fire, gravagrabha with handling of soma stones, shansta with invocations, expert suvipra with vedic hymns, and all the other participants refresh, replenish and overfill all the streams of national life.

29. (Yajna Devata, Gotama Ṛshi)

यूपव्रस्काऽउत ये यूपवाहाश्चषालं येऽअꣳश्वयूपाय तक्षति। ये चार्वंते पचनꣳसम्भरन्त्युतो तेषामभिगूर्त्तिर्नऽइन्वतु ॥२९॥

Yūpavraskā'uta ye yūpavāhāścaṣālaṁ ye' aśvayūpāya takṣati. Ye cārvate pacanaṁ sambharantyuto teṣāmabhigūrttirna'invatu.

(We thank) the cutters of wood for the yajna post, the carriers of the post, the shapers of the ring for the post and all those who collect the materials and complete the preparations for yajna, and, (we pray), may all their efforts be for our good and success.

30. (Vidvans Devata, Gotama Ṛshi)

उप॒प्रागा॑त्सु॒मन्मे॑ऽधायि॒ मन्म॑ दे॒वाना॒माशा॒ऽउप॑ वी॒तपृ॑ष्ठः । अन्वे॑न॒ं विप्रा॒ऽऋष॑यो मदन्ति दे॒वानां॑ पु॒ष्टे च॑क्रमा सु॒बन्धु॑म् ॥३०॥

Upa prāgātsumanme'dhāyi manma devānāmāśā'upa vītapṛṣṭhaḥ. Anvenaṁ viprā'ṛṣayo madanti devānāṁ puṣṭe cakṛmā subandhum.

May the man of broad yajnic potential, the man able to realise the hopes of the learned, come to us spontneously and bear the wisdom of knowledge for us, so that the visionaries and intellectuals may rejoice with him and we may create a community of brotherhood among the brilliant scholars.

31. (Yajna Devata, Gotama Ṛshi)

यद्वाजि॑नो॒ दाम॑ स॒न्दान॒मर्व॑तो॒ या शी॑र्ष॒ण्या॒ रश॒ना रज्जु॑रस्य। यद्वा॑ घास्य॒ प्रभृ॑तमा॒स्ये॑ तृण॒ꣳसर्वा॒ ता ते॒ऽअपि॑ दे॒वेष्वस्तु॥३१॥

Yadvājino dāma sandānamarvato yā śirṣaṇyā raśana rajjurasya. Yadvā ghāsya prabhṛtamāsye tṛṇaṁ sarvā tā te'api deveṣvastu.

Whatever the waistband or the leg fetter or the bridle, or the reins over the head or strings of control, and whatever kind of grass is held in the mouth of the

fast and powerful horse (of national yajna), all these too should be under the control of the learned and the wise people, for you.

32. (Yajna Devata, Gotama Ṛshi)

यदश्वस्य क्रविषो मक्षिकाश यद्वा स्वरौ स्वधितौ रिप्तमस्ति।
यद्धस्तयोः शमितुर्यन्नखेषु सर्वा ता तेऽअपि देवेष्वस्तु॥३२॥

Yadaśvasya kraviṣo makṣikāśa yadvā svarau svadhitau riptamasti. Yaddhastayoḥ śamitur-yannakheṣu sarvā tā te'api deveṣvastu.

Whatever fly stings and eats of the flesh of the fast running horse of the yajna of the nation, whatever smears the tempered steel, or whatever soils the hands and nails of the performers of ritual, all these too should be under the control of the learned and the wise for you.

33. (Yajna Devata, Gotama Ṛshi)

यदूवध्यमुदरस्यापवाति यऽआमस्य क्रविषो गन्धोऽअस्ति।
सुकृता तच्छमितारः कृण्वन्तूत मेधꣳश्रृतपाकं पचन्तु ॥३३॥

Yadūvadhyamudarasyāpavāti ya'āmasya kraviṣo gandho'asti. Sukṛtā tacchamitāraḥ kṛṇvantūta medhaṁ śṛtapākaṁ pacantu.

Whatever undigested waste is discharged from the stomach, and whatever are the gases of the half digested food, all that the expert yajamana (physicians) should relieve and rectify and they should also have delicious foods and fragrant materials prepared.

34. (Yajna Devata, Gotama Ṛshi)

यत्ते गात्रादग्निना पच्यमानादभि शूलं निहतस्यावधावति।
मा तद् भूम्यामाश्रिषन्मा तृणेषु देवेभ्यस्तदुशद्भ्यो रातिर्मस्तु ॥३४॥

Yatte gātrādagninā pacyamānādabhi śūlaṁ nihatasyāvadhāvati. Mā tadbhūmyāmāśriṣanmā tṛṇeṣu devebhyastaduśadbhyo rātamastu.

If your person is on the stake being developed and matured by fire, and you feel strained, exhausted, almost dead, then whatever cry of pain escapes your lips, let it not fall into the dust, nor let it be lost in the straw, but let it be a valuable subject of study for the noble scholars who are keen to rectify it.

35. (Vishvedevas Devata, Gotama Ṛshi)

ये वाजिनं परिपश्यन्ति पक्वं यऽईमाहुः सुरभिर्निर्हरेति । ये चार्वतो माꣳसभिक्षामुपासतऽउतो तेषामभिगूर्त्तिर्नऽइन्वतु ॥३५॥

Ye vājinaṁ paripaśyanti pakvaṁ ya'īmāhuḥ surabhirnirhareti. Ye cārvato māṁsabhikṣāmupāsata'uta teṣāmabhigūrtirna' invatu.

Those who watch the nation's food grow to ripeness, and those who say: It is fragrant, harvest it, and those who serve their share in the growth of the nation on the move, may all their effort be for the benefit of us all.

36. (Yajna Devata, Gotama Ṛshi)

यन्नीक्षणं माँस्पचन्याऽउखाया या पात्राणि यूष्णऽआसेचनानि। ऊष्मण्याऽपिधाना चरूणामङ्काः सूनाः परिभूषन्त्यश्वम् ॥३६॥

Yannīkṣaṇaṁ māṁspacanyā'ukhāyā yā pātrāṇi yūṣṇa'āsecanāni. Ūṣmaṇyā'pidhānā carūṇāmaṅkāḥ sūnāḥ pari bhūṣantyaśvam.

Watchful stirring (replenishment) of the earth's fertility for the growth of grain and fruit, whatever containers and reservoirs of water there be for growth

and irrigation, the clouds for showers and alleviation of heat, and beauty spots from place to place: these beautify and add to the grace of a nation on the march.

37. (Vidvans Devata, Gotama Ṛshi)

मा त्वाऽग्निर्ध्वनयीद् धूमगन्धिर्मोखा भ्राजन्त्यभिविक्त जघ्रिः। इष्टं वीतमभिगूर्त्तं वषट्कृतं तं देवासः प्रतिगृभ्णन्त्यश्वम् ॥३७॥

Mā tvā'gnirdhvanayīd dhūmagandhirmokhā bhrājantyabhi vikta jaghriḥ. Iṣṭaṁ vītamabhigūrtaṁ vaṣaṭkṛtaṁ taṁ devāsaḥ prati gṛbhṇantyaśvam.

May the fire enveloped in smoke never extinguish or diminish your light. May the shining and fragrant dawn never disturb you into isolation. The noblest generous divinities accept and honour you as a hero, dear, brilliant, industrious, sanctified and marching forward.

38. (Yajna Devata, Gotama Ṛshi)

निक्रमणं निषदनं विवर्त्तनं यच्च पड्वीशमर्वतः । यच्च पपौ यच्च घासिं जघास सर्वा ता तेऽअपि देवेष्वस्तु॥३८॥

Nikramaṇaṁ niṣadanaṁ vivarttanaṁ yacca paḍvīśamarvataḥ. Yacca papau yacca ghāsiṁ jaghāsa sarvā tā te'api deveṣvastu.

The start and gallop of your horse, the stop and sitting, turning round and rolling, halting and the fetters, what it drinks and the grass that it eats, may all these be good and graceful, and may they be appreciated by the noblest people.

39. (Vidvansah Devata, Gotama Ṛshi)

यदश्वा॑य॒ वास॑ऽउपस्तृ॒णन्त्यधीवा॒सं या हिर॑ण्यान्यस्मै ।
स॒न्दान॒मर्व॑न्तं पड्वीशं प्रि॒या दे॒वेष्वाया॑मयन्ति ॥३९॥

Yadaśvāya vāsa'uapastṛṇantyadhīvāsaṁ yā hiraṇyānyasmai. Sandānamarvantaṁ paḍvīśaṁ priyā deveṣvāyāmayanti.

The cloth for the horse, the overcloth and the golden ornaments which adorn it, the head-band, and the fetters which control this fast-moving steed, may all these be beautiful, good and appreciable among the noblest people.

40. (Yajna Devata, Gotama Ṛshi)

यत्ते॑ सा॒दे मह॑सा॒ शूक॑तस्य॒ पार्ष्ण्या॑ वा॒ कश॑या वा तु॒तोद॑।
स्रु॒चेव॒ ता ह॒विषो॑ऽअध्व॒रेषु॒ सर्वा॒ ता ते॒ ब्रह्म॑णा सूदयामि ॥४०॥

Yatte sāde mahasā śūkṛtasya pārṣṇyā vā kaśayā vā tutoda. Sruceva tā haviṣo'adhvareṣu sarvā tā te brahmaṇā sūdayāmi.

Swift and brilliant as you are with mighty strength and power, still if ever you feel weak and weary and someone hits you from the back with a whip (to hurt you or spur you on), then I replenish all your weaknesses and animate you to full form with the Vedic wealth just as we rekindle the fire in yajnas with ladlefuls of holy materials.

41. (Yajna Devata, Gotama Ṛshi)

चतु॑स्त्रिꣳशद्वाजिनो॑ दे॒वब॑न्धो॒र्वङ्क्री॒रश्व॑स्य॒ स्वधि॑ति॒ः समे॑ति।
अच्छि॑द्रा॒ गात्रा॑ व॒युना॑ कृणोत॒ परु॑ष्परु॒रनु॒घुष्या॒ वि शं॑स्त॥४१॥

Catustriṁśadvājino devabandhorvaṅkrī-raśvasya svadhitiḥ sameti. Acchidrā gātrā vayunā kṛṇota paruṣparuranughuṣyā vi śasta.

Just as a man of innate expertise and intelligence controls the thirty-four movements of a tempestuous horse, which is a favourite friend of the nobles, so should the leader, a man of innate and rightful intelligence and power, a friend of the noble and brilliant people, control the dynamic governance of a vibrant nation and maintain all the parts of the national machine in a faultless order of efficiency, having examined the system step by step and declared, every part as perfect and approved.

42. (Yajamana Devata, Gotama Ṛshi)

एकस्त्वष्टुरश्वस्या विशस्ता द्वा यन्तारा भवतस्तथऽऋतुः। या ते गात्राणामृतुथा कृणोमि ताता पिण्डानां प्र जुहोम्यग्नौ ॥४२॥

Ekastvaṣṭuraśvasyā viśastā dvā yantārā bhavatastatha'ṛtuḥ. Yā te gātrāṇāmṛtuthā kṛṇomi tā tā piṇḍānāṁ pra juhomyagnau.

One is the marker of the sun's horse/chariot of time, that is the year, the annual cycle of seasons. Two are the guiding controllers, the summer solstice and the winter solstice. I take the divisions of your course, O sun, O ruler, O nation, according to the seasons, and I dedicate them to the fire of national yajna according to the seasons and the circumstances of the nation.

43. (Atma Devata, Gotama Ṛshi)

मा त्वा तपत्प्रियऽआत्मापियन्तं मा स्वधितिस्तन्वꣳऽआतिष्ठिपत्ते । मा ते गृध्नुरविशस्तातिहाय छिद्रा गात्राण्यसिना मिथू कः ॥४३॥

Mā tvā tapatpriya' ātmāpiyantaṁ mā-svadhitistanva'ā tiṣṭhipatte. Mā te gṛdhnura-viśastātihāya chidrā gātrāṇyasinā mithū kaḥ.

While you are on your way up in life, may your dear soul not forsake you, nor torment you. May no tempered steel fix itself in your person, nor your own power arrest you. Nor must the covetous pervert mutilate your limbs, nor tear your body asunder with the sword, for no cause or weakness whatsoever.

44. (Atma Devata, Gotama Ṛshi)

न वाऽउऽएतन्म्रियसे न रिष्यसि देवाँ२॥ऽइदेषि पथिभिः सुगेभिः। हरी ते युञ्जा पृषतीऽअभूतामुपास्थाद्वाजी धुरि रासभस्य ॥४४॥

Na vā'u'etanmriyase na riṣyasi devāṅ'ideṣi pathibhiḥ sugebhiḥ. Harī te yuñjā pṛṣatī abhūtāmupāsthādvāji dhuri rāsabhasya.

This way, with this knowledge, you will not die, nor suffer wrong. Instead, you would rise to the state of the immortals by the straight paths of the divinities. Yoke your strong horses to the chariot, and let the fast horse be close to the bearer of the burden.

45. (Praja Devata, Gotama Ṛshi)

सुगव्यं नो वाजी स्वश्व्यं पुꣳसः पुत्राँ२॥ऽउत विश्वापुषꣳरयिम्। अनागास्त्वं नोऽअदितिः कृणोतु क्षत्रं नोऽअश्वो वनताꣳहविष्मान् ॥४५॥

Sugavyaṁ no vājī svaśvyaṁ puṁsaḥ putrāṅ'uta viśvāpuṣaṁ rayim. Anāgāstvaṁ no' aditiḥ kṛṇotu kṣatraṁ no' aśvo vanatāṁ haviṣmān.

May our dynamic ruler work and provide for the

development of cows, horses, men and women, children and all round health and wealth of the nation.

May the freedom of the land and abundance of the earth lead us to a state of freedom from sin and crime. May the leader, high-priest of national yajna, ever ready and well-provided with holy materials, build a great social order for humanity.

46. (Vishvedeva Devata, Gotama Ṛshi)

इमा नु कं भुवना सीषधामेन्द्रश्च विश्वे च देवाः । आदित्यैरिन्द्रः सगणो मरुद्भिरस्मभ्यं भेषजा करत् । यज्ञं च नस्तन्वं च प्रजां चादित्यैरिन्द्रः सह सीषधाति ॥४६॥

Imā nu kaṁ bhuvanā sīṣadhāmendraśca viśve ca devāḥ. Ādityairindraḥ sagaṇo marudbhirasmabhyaṁ bheṣajā karat. Yajñaṁ ca nastanvaṁ ca prajāṁ cādityairindraḥ saha sīṣadhāti.

Just as the sun and all the divinities of nature hold, sustain and bless these worlds, so may the ruler and the noblest powers of humanity govern and sustain the regions of the world. May they and we all realise the joy of life.

Just as the sun with its light and planets and the winds through the months and seasons of the year blesses us with herbs and juices for health and vitality, so may the physician with all his aids, light and air provide us with tonics and medication for health.

Just as the sun and cosmic energy through the movement of the months and seasons carry on the creative and restorative yajna of nature for the earth and her children, so may the ruler with the brilliant leaders

of the nation carry on and accomplish the social yajna for the health of the body-politic and the children of the nation.

47. (Agni Devata, Gotama Ṛshi)

अग्ने त्वं नोऽअन्तमऽउत त्राता शिवो भवा वरूथ्यः।
वसुरग्निर्वसुश्रवाऽअच्छा नक्षि द्युमत्तमꣳरयिं दाः ॥४७॥

Agne tvaṁ no' antama'uta trātā śivo bhavā varūthyaḥ. Vasuragnirvasuśravā'acchā nakṣi dyumattamaṁ rayiṁ dāḥ.

Agni, light of life, closest friend and saviour, be good to us, be the very spirit of our home. Pure and immaculate, warmth and vitality of life, rest and haven of all, universal creator and giver of wealth, come and bless us with the most brilliant knowledge and wealth of life.

48. (Agni Devata, Gotama Ṛshi)

तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः। स नो बोधि श्रुधी हवम् उरुष्या णोऽअघायतः समस्मात् ॥४७॥

Taṁ tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhibhyaḥ. Sa no bodhi śrudhī havam uruṣyā ṇo' aghāyataḥ samasmāt.

Lord of the universe, most briliant power, blazing with the light of knowledge and Dharma, we pray to you for the good and well-being of life sincerely for our friends and for ourselves. Such as you are, enlighten us, listen to our prayers, save and protect us from all sin and crime against Dharma and Society.

इति पञ्चविंशोऽध्यायः ॥

CHAPTER–XXVI

1. (Agni & Others Devata, Yajnavalkya Ṛshi)

अग्निश्च॑ पृथि॒वी च॒ सन्न॑ते॒ ते मे॒ सं न॑मताम॒दो वा॒युश्चा॒न्तरि॑क्षं च॒ सन्न॑ते॒ ते मे॒ सं न॑मताम॒दऽआ॑दि॒त्यश्च॒ द्यौश्च॒ सन्न॑ते॒ ते मे॒ सं न॑मताम॒दऽआप॑श्च॒ वरु॑णश्च॒ सन्न॑ते॒ ते मे॒ सं न॑मताम॒दः। स॒प्त स॒ꣳसदो॒ऽ अष्ट॒मी भू॒तसा॑धनी। सका॑माँ२॥ऽअध्व॑नस्कुरु स॒ꣳज्ञान॑मस्तु मे॒ऽमुना॑ ॥१॥

Agniśca pṛthivī ca sannate te me saṁ namatāmado vāyuścāntarikṣaṁ ca sannate te me saṁ namatāmada'ādityaśca dyauśca sannate te me saṁ namatāmada'āpaśca varuṇaśca sannate te me saṁ namatāmadaḥ. Sapta saṁsado aṣṭamī bhūtasādhanī. Sakāmāṁ'adhvanaskuru saṁjñānamastu me'munā.

Agni, vital heat, and Prithivi, earth, go together in harmony (for this side of life, for Dharma, righteous living, Artha, earthly prosperity, Kama, worldly fulfilment). May they be harmonious and favourable for me for the other side too (Moksha, ultimate freedom).

Vayu, the air, and Antariksha, the sky, go together in harmony for this side of life. May they be favourable for me for the other side too.

Aditya, the sun, and Dyau, heaven, go together in harmony for this side. May they be favourable for me for the other side too.

Apah, spatial waters, and Varuna, the oceans, go together in harmony for me this side of life, may they be favourable for the other side too.

Seven are the conjunctions between oceans, waters, sun, heaven, air, sky, heat and earth, which hold the world. The eighth, mother earth, sustains the forms of life. May all the conjunctions and the sustaining mother's lap help us realise our aims of life.

O ruler, act well so that our aims of life be fulfilled and the paths of life be straight and clear.

By dedication to the other side, may I have full knowledge of existence and beyond.

2. (Ishvara Devata, Laugakshi Ṛshi)

यथेमां वाचं कल्याणीमावदानि जनेभ्यः। ब्रह्मराजन्याभ्याꣳ शूद्राय चार्याय च स्वाय चारणाय च । प्रियो देवानां दक्षिणायै दातुरिह भूयासमयं मे कामः समृध्यतामुपमादो नमतु ॥२॥

Yathemāṁ vācaṁ kalyāṇīmāvadāni janebhyaḥ. Brahmarājānyābhyāṁ śūdrāya cāryāya ca svāya cāraṇāya ca. Priyo devānāṁ dakṣiṇāyai dāturiha bhūyāsamayaṁ me kāmaḥ samṛdhyatāmupa mādo namatu.

Just as this blessed Word of the Veda I speak for the people, all without exception, Brahmana, Kshatriya, Shudra, Vaishya, master and servant, one's own and others, so do you too.

May I be dear and favourite with the noble divinities and the generous people for the gift of the sacred speech.

May this noble aim of mine be fulfilled here in this life. May the others too follow and come my way beyond this life.

3. (Ishvara Devata, Gritsamada Ṛshi)

बृहस्पतेऽअति यदर्योऽअर्हाद् द्युमद्विभाति क्रतुमज्जनेषु । यद्दीदयच्छवसऽ ऋतप्रजात तदस्मासु द्रविणं धेहि चित्रम्। उपयामगृहीतोऽसि बृहस्पतये त्वैष ते योनिर्बृहस्पतये त्वा॥३॥

Bṛhaspate'ati yadaryo'arhād dyumadvibhāti kratumajjaneṣu. Yaddīdayacchavasa'ṛtaprajāta tadasmāsu draviṇaṁ dhehi citram. Upayāmagṛhīto'si bṛhaspataye tvaiṣa te yonirbṛhaspataye tvā.

Brihaspati, lord of the great universe, master of universal wealth, lord of light and yajnic actions among humanity, you shine by virtue of your own glory. Manifest in the law and order of existence and in the Veda, you blaze with your own omnipotence. Such as you are, Lord, bless us with the wonderful knowledge and wealth of the world.

Man of knowledge, consecrated you are in the yajna of knowledge as if you are an oblation in the sacrificial ladle, upayama. I accept you in the service of Brihaspati, lord of the world and its knowledge, for the sake of Brihaspati, enlightenment of the scholars with divine knowledge. This now is your haven and home, your end and aim of life.

4. (Indra Devata, Ramyakshi Ṛshi)

इन्द्र गोमन्निहायाहि पिबा सोमꣳशतक्रतो । विद्यद्भिर्ग्रावभिः सुतम् । उपयामगृहीतोऽसीन्द्राय त्वा गोमतऽएष ते योनिरिन्द्राय त्वा गोमते ॥४॥

Indra gomannihāyāhi pibā somaṁ śatakrato. Vidyadbhirgrāvabhiḥ sutam. Upayāmagṛhīto'sīndrāya tvā gomata'eṣa te yonirindrāya tvā gomate.

Indra, lord of the earth and the divine Word, highpriest of a hundred yajnas of life, come here and drink of the soma extracted by the existent scholars with the sacred stones and distilled by the clouds.

Man of divine knowledge, master of your mind and senses, consecrated you are to Indra, lord of earth and Veda. I accept you for the service of Indra and education of the people. This service and dedication is now your haven and home, the end and aim of your life.

5. (Surya Devata, Ramyakshi Ṛshi)

इन्द्रायाहि वृत्रहन् पिबा सोमꣳशतक्रतो । गोमद्भिर्ग्रावभिः सुतम्। उपयामगृहीतोऽसीन्द्राय त्वा गोमतऽएष ते योनिरिन्द्राय त्वा गोमते ॥५॥

Indrāyāhi vṛtrahan pibā somaṁ śatakrato. Gomadbhirgrāvabhiḥ sutam. Upayāmagṛhīto' sīndrāya tvā gomata' eṣa te yonirindrāya tvā gomate.

Indra, lord of sunbeams, breaker of the clouds and high-priest of a hundred yajnas of creation, come and drink of the soma extracted by brilliant men of knowledge and wealth of self-control with the voice of thunder and showers of clouds.

Man of brilliance and knowledge, accepted and consecrated you are like an oblation held in the sacrificial ladle for the service of Indra, lord of the sun and clouds. This service and dedication now is your haven and home, the very reason and justification of your existence. I accept you for Indra and the man of wealth and self-control.

6. (Vaishvanara Devata, Pradurakshi Ṛshi)

ऋ॒ता॒वा॒नं वै॒श्वा॒न॒र॒मृ॒त॒स्य॒ ज्योति॑ष॒स्पति॑म् । अज॑स्रं घ॒र्ममी॑महे। उ॒प॒या॒मगृ॑हीतोऽसि वैश्वान॒राय॑ त्वै॒ष ते॒ योनि॑र्वैश्वान॒राय॑ त्वा ॥६॥

Ṛtāvānaṁ vaiśvānaramṛtasya jyotiṣaspatim. Ajasraṁ gharmamīmaḥe. Upayāmagṛhīto'si vaiśvānarāya tvaiṣa te yonirvaiśvānarāya tvā.

We love Vaishvanara, eternal fire, lord of the laws of truth and light of the world, and we pray for the vital fire of life acting on waters within the laws of nature.

Man of knowledge and science, you are consecrated like an oblation held in the sacrificial ladle for service to Vaishvanara, fiery vitalizer of life. I accept you for service to the fire and waters of nature. This service and dedication now is your very haven and home, the very meaning of your life.

7. (Vaishvanara-Agni Devate, Kutsa Ṛshi)

वै॒श्वा॒न॒रस्य॑ सु॒म॒तौ स्या॑म॒ राजा॒ हि क॒ं भुव॑नानामभि॒श्रीः । इ॒तो जा॒तो विश्व॑मि॒दं वि च॑ष्टे वैश्वान॒रो य॑तते॒ सूर्ये॑ण । उ॒प॒या॒मगृ॑हीतोऽसि वैश्वान॒राय॑ त्वै॒ष ते॒ योनि॑र्वैश्वान॒राय॑ त्वा ॥७॥

Vaiśvānarasya sumatau syāma rājā hi kaṁ bhuvanānāmabhiśrīḥ. Ito jāto viśvamidaṁ vi caṣṭe vaiśvānaro yatate sūryeṇa. Upayāmagṛhīto'si vaiśvānarāya tvaiṣa te yonirvaiśvānarāya tvā.

Let us abide by the laws and wisdom of Vaishvanara, leader of the universe. Glorious light of the world, He creates the joy, beauty and glory of the worlds in existence. Manifesting from the world itself, He

watches and energises this whole universe and, as the vital heat energy of life, works with the sun for the sustenance of life and growth.

Man of science and knowledge, accepted and consecrated you are by the laws of life and nature for the service of Vaishvanara. This service now is your haven and home. I accept you for the sake of Vaishvanara, science of heat and energy.

8. (Vaishvanara Devata, Kutsa Ṛshi)

वैश्वानरो नऽऊतयऽआ प्र यातु परावतः । अग्निरुक्थेन वाहसा। उपयामगृहीतोऽसि वैश्वानराय त्वैष ते योनिर्-वैश्वानराय त्वा ॥८॥

Vaiśvānaro na'ūtaya'ā pra yātu parāvataḥ. Agnirukthena vāhasā. Upayāmagṛhīto'si vaiśvānarāya tvaiṣa te yonirvaiśvānarāya tvā.

Vaishvanara Agni, brilliant power of light and knowledge, come from afar for our protection and advancement, with the Uktha Vedic verses, by a beautiful chariot.

Brilliant man of knowledge and science, consecrated and dedicated you are like an oblation in the ladle for Vaishvanara, the fire of social yajna. This dedication is now your life and aim. I accept you for the sake of advancement in the field of science and technology.

9. (Vaishvanara Devata, Kutsa Ṛshi)

अग्निर्ऋषिः पवमानः पाञ्चजन्यः पुरोहितः । तमीमहे महागयम् । उपयामगृहीतोऽस्यग्नये त्वा वर्चसऽएष ते योनिरग्नये त्वा वर्चसे ॥९॥

Agnirṛṣiḥ pavamānaḥ pañcajanyaḥ purohitaḥ. Tamīmahe mahāgayam. Upayāmagṛhīto'sya-gnaye tvā varcasa eṣa te yonir- agnaye tvā varcase.

We worship Agni that is the light and vision of the world and knowledge, purifier of life, friend and protector of universal humanity, front leader of the yajnas of existence, and lord of wealth and home of all.

Man of knowledge, vision and leadership, consecrated and dedicated you are to Agni, lord of light and life and advancement. This dedication is your haven and home. I accept you for the sake of enlightenment and progress of knowledge, purity and prosperity of life and all sections of society.

10. (Indra Devata, Vasishtha Ṛshi)

महाँ२॥ऽइन्द्रो वज्रहस्तः षोड॒शी शर्म॑ यच्छतु । हन्तु॑ पा॒प्मान॒ं योॗऽस्मान् द्वेष्टि॑ । उ॒प॒या॒मगृ॑हीतोऽसि महे॒न्द्राय॑ त्वै॒ष ते॒ योनि॑र्महे॒न्द्राय॑ त्वा ॥१०॥

Mahāǁ'indro vajrahastaḥ ṣodaśī śarma yacchatu. Hantu pāpmānaṁ yo'samān dveṣṭi. Upayāmagṛhīto'si mahendrāya tvaiṣa te yonir-mahendrāya tvā.

Indra, great and glorious ruler of the world, perfect with full sixteen virtues of nature and spirit, may, we pray, grant us peace and joy. Thunderbolt in hand, may He strike off and remove him who commits the sin of hate and hostility against us.

Leader of power and perfection, consecrated and dedicated you are to Indra, Supreme ruler, like an oblation for the yajna of peace and friendship. This

dedication now is your end and aim of life. I accept and honour you for the sake of the unity of humanity and conquest of hate and fear.

11. (Agni Devata, Nodha Gotama Ṛshi)

तं वो॑ द॒स्ममृ॑ती॒षह॒ं वसो॑र्मन्दा॒नमन्ध॑सः ।
अ॒भि व॒त्सं न स्वस॑रेषु धे॒नव॒ऽइन्द्रं॑ गी॒र्भिर्न॑वामहे ॥११॥

Taṁ vo dasmamṛtīṣahaṁ vasormandāna-mandhasaḥ. Abhi vatsaṁ na svasareṣu dhenava' indraṁ gīrbhirnavāmahe.

Just as cows in their stalls every day call forth the calf for the feed and rejoice, so do we, for you all, in songs of love and joy, invoke and celebrate Indra, the ruler, dynamic lord of wondrous deeds and felicity who takes delight in the food and nourishment of his people and loves to see them settled in good homes in a state of comfort and prosperity.

12. (Agni Devata, Nodha Gotama Ṛshi)

यद्वाहि॑ष्ठं॒ तद॒ग्नये॑ बृ॒हदर्च॑ विभावसो ।
महि॑षीव॒ त्वद्र॒यिस्त्वद्वाजा॒ऽउदी॑रते ॥१२॥

Yadvāhiṣṭhaṁ tadagnaye bṛhadarca vibhāvaso. Mahiṣīva tvadrayistvadvājā'udīrate.

Vibhavasu, lord of brilliance and power, ruler of the world, honour and celebrate him who carries the highest and heaviest burdens of the state in the service of Agni, self-refulgent glory of the human nation. Like the queen of magnificence, all the wealth of food, power and prosperity of the nation issues forth from your palace and personality. Honour Him (Agni), let us honour Him.

13. (Agni Devata, Bharadvaja Ṛshi)

एह्यू षु ब्रवाणि तेऽग्नेऽइत्थेतरा गिरः ।
एभिर्वर्द्धासऽइन्दुभिः ॥१३॥

Ehyū ṣu bravāṇi te'gna' itthetarā giraḥ. Ebhirvardhāsa'indubhiḥ.

Agni, seeker of light, come gently without reservation. I would speak to you other words (than I have yet spoken) and you would then advance with these sparks of light and drops of soma (in health and wisdom).

14. (Samvatsara Devata, Bharadvaja Ṛshi)

ऋतवस्ते यज्ञं वितन्वन्तु मासा रक्षन्तु ते हविः।
संवत्सरस्ते यज्ञं दधातु नः प्रजां च परिपातु नः॥१४॥

Ṛtavaste yajñaṁ vi tanvantu māsā rakṣantu te haviḥ. Saṁvatsaraste yajñaṁ dadhātu naḥ prajāṁ ca pari pātu naḥ.

Man of knowledge, seeker of light, may the seasons expand your yajna. May the months protect and increase your holy materials of yajna. And may the year uphold your yajna, and may it sustain and advance our people in all directions.

15. (Vidvan Devata, Vatsa Ṛshi)

उपह्वरे गिरीणाꣳ सङ्गमे च नदीनाम् ।
धिया विप्रोऽअजायत ॥१५॥

Upahvare girīṇāṁ saṅgame ca nadīnām. Dhiyā vipro'ajāyata.

In the lap of mountains where flow the streams to meet and join, there with the dawn of holy intelligence the man of light is born.

16. (Agni Devata, Mahiyava Ṛshi)

उच्चा ते जातमन्धसो दिवि सद्भूम्याददे ।
उग्रꣳशर्म महि श्रवः ॥१६॥

Uccā te jātamandhaso divi sadbhūmyādade.
Ugraṁ śarm mahi śravaḥ.

Man of knowledge, up on high is your home in the light of heaven risen from holy food and soma juice, blazing, great and admirable. I watch it with reverence and pray it be as firm with the earth as it is in the light of heaven.

17. (Indra Devata, Mahiyava Ṛshi)

स नऽइन्द्रायꣳ यज्यवे वरुणाय मरुद्भ्यः ।
वरिवोवित्परिस्रव ॥१७॥

Sa na'indrāya yajyave varuṇāya marudbhyaḥ.
Varivovit pari srava.

Man of knowledge, light and power, knowing what is good and disposed to oblige, come overflowing like soma for elevating company for the sake of Indra, man of power and dominion, Varuna, man of excellence, and the Maruts, men of tempestuous speed.

18. (Vidvan Devata, Mahiyava Ṛshi)

एना विश्वान्यर्यऽआ द्युम्नानि मानुषाणाम् ।
सिषासन्तो वनामहे ॥१८॥

Enā viśvānyarya'ā dyumnāni mānuṣāṇām.
Siṣāsanto vanāmahe.

The lord and master of the world rules and watches all these powers, wealths and honours of men and women. Wishing to serve the master and humanity,

we pray for His grace and favour for all these.

19. (Vidvanso Devata, Mudgala Ṛshi)

अनु॑ वी॒रैरनु॑ पुष्यास्म॒ गोभि॒रन्वश्वै॒रनु॒ सर्वे॑ण पु॒ष्टैः । अनु॒ द्विप॒दाऽनु॒ चतु॑ष्पदा व॒यं दे॒वा नो॑ य॒ज्ञमृ॑तु॒था न॑यन्तु ॥१९॥

Anu vīrairanu puṣyāsma gobhiranvaśvairanu sarveṇa puṣṭaiḥ. Anu dvipadā'nu catuṣpadā vayaṁ devā no yajñamṛtuthā nayantu.

May the powers of divinity and the noblest people guide and conduct our yajna according to the seasons so that we may grow strong and powerful with healthy children and brave heroes, with fertile cows, with strong horses, with all other things, with all men and animals as our own.

20. (Vidvan Devata, Medhatithi Ṛshi)

अग्ने॒ पत्नी॑रि॒हाव॑ह दे॒वाना॑मुश॒तीरु॑प । त्वष्टा॑र॒ꣳसोम॑पीतये ॥२०॥

Agne patnīrihāvaha devānāmuśatīrupa. Tvaṣṭāraṁ somapītaye.

Agni, master of knowledge and power, bring up the nobles' wives, women of love and desire, bring Tvashta, lord maker of human forms, here to the yajna for a life-giving drink of soma.

21. (Vidvan Devata, Medhatithi Ṛshi)

अ॒भि य॒ज्ञं गृ॑णीहि नो॒ ग्नावो॒ नेष्टः॒ पिब॑ऽऋ॒तुना॑ । त्वꣳहि र॑त्न॒धाऽअ॑सि ॥२१॥

Abhi yajñaṁ gṛṇīhi no gnāvo neṣṭaḥ piba'ṛtunā. Tvaṁ hi ratnadhā'asi.

Man of holy speech, leader and high-priest of yajna, drink the soma and praise and celebrate our yajna alongwith the season. You alone are the creator and giver of the wealth of the world.

22. (Soma Devata, Medhatithi Ṛshi)

द्रविणोदाः पिपीषति जुहोत प्र च तिष्ठत ।
नेष्ट्रादृतुभिरिष्यत ॥२२॥

Draviṇodāḥ pipīṣati juhota pra ca tiṣṭhata.
Neṣṭrādṛtubhiriṣyata.

The generous man of wealth and honour wants to drink the soma of health from the flask with humility according to the seasons. Feel the desire, you too search and you shall find the juice. Perform the homa, abide and win honour and settlement.

23. (Vidvan Devata, Medhatithi Ṛshi)

तवायꣳसोमस्त्वमेह्यर्वाङ् शश्वत्तमꣳसुमनाऽअस्य पाहि ।
अस्मिन्यज्ञे बर्हिष्या निषद्या दधिष्वेमं जठरऽइन्दुमिन्द्र ॥२३॥

Tavāyaṁ somastvamehyarvāṅ śaśvattamaṁ sumanā'asya pāhi. Asmin yajñe barhiṣyā niṣadyā dadhiṣvemaṁ'jaṭhara' indumindra.

Indra, man of knowledge in search of honour and power, this soma is yours. Come straight on here and, happy at heart, protect, preserve and advance this eternal Dharma of joy in action.

In this yajna, sit on the holy seats of blessed grass, take this nectar of life and light and hold it in your vital being.

24. (Vidvan Devata, Gritsamada Ṛshi)

अमेव नः सुहवाऽआ हि गन्तन नि बर्हिषि सदतना रणिष्टन । अथा मन्दस्व जुजुषाणोऽअन्धसस्त्वष्टर्देवेभिर्जनिभिः सुमद्गणः ॥२४॥

Ameva naḥ suhavā'ā hi gantana ni barhiṣi sadatanā raṇiṣṭana. Athā madasva jujuṣāṇo' andhasastvaṣṭardevebhirjanibhiḥ sumadgaṇaḥ.

Tvashta, man of knowledge, maker and shaper of men, centre of a happy company of scholars, loved, honoured and cordially invited, accept our hospitality and enjoy with the generous and brilliant people of divine birth.

Come ye all, feel at home, sit on the holy seats of grass in our yajna and rejoice. Rejoice and enlighten us with knowledge and wisdom.

25. (Soma Devata, Madhucchanda Ṛshi)

स्वादिष्ठया मदिष्ठया पवस्व सोम धारया ।
इन्द्राय पातवे सुतः ॥२५॥

Svādiṣṭhayā madiṣṭhayā pavasva soma dhārayā. Indrāya pātave sutaḥ.

Soma, come, spirit of life, distilled for the drink as well as the protection of Indra, leading powers of knowledge, honour, peace and prosperity, flow in in the most delicious and inspiring streams of nectar. Flow on and on freely.

26. (Agni Devata, Madhucchanda Ṛshi)

रक्षोहा विश्वचर्षणिरभि योनिमयोहते ।
द्रोणे सधस्थमासदत् ॥२६॥

Rakṣohā viśvacarṣaṇirabhi yonimayohate.
Droṇe sadhasthamāsadat.

Agni, man of fire and yajna, destroyer of evil and watchful saviour of the world with light, finds his haven and home safe and secure with others on the golden altar of yajna consecrated by the showers of soma from the clouds.

इति षड्विंशोऽध्यायः ॥

CHAPTER–XXVII

1. (Agni Devata, Agni Ṛshi)

समास्त्वाऽग्नऽऋतवो वर्द्धयन्तु संवत्सराऽऋषयो यानि सत्या । सं दिव्येन दीदिहि रोचनेन विश्वा ऽ आ भाहि प्रदिशश्चतस्रः॥१॥

Samāstvā'gna'ṛtavo vardhayantu saṁvatsarā' ṛṣayo yāni satyā. Saṁ divyena dīdihi rocanena viśvā' ā bhāhi pradiśaścatasraḥ.

Agni, man of knowledge and light of the world, may the years, seasons, year cycles, visionaries of truth and acts of absolute truth whatever and wherever they be: may all these take you forward in life. Shine with celestial light and illuminate all the directions and interdirections of the world with your knowledge and brilliance.

2. (Samidhenis Devata, Agni Ṛshi)

सं चेध्यस्वाग्ने प्र च बोधयैनमुच्च तिष्ठ महते सौभगाय। मा च रिषदुपसत्ता तेऽअग्ने ब्रह्माणस्ते यशसः सन्तु माऽन्ये॥२॥

Saṁ cedhyasvāgne pra ca bodhayainamucca tiṣṭha mahate saubhagāya. Mā ca riṣadupasattā te'agne brahmāṇaste yaśasaḥ santu mā'nye.

Agni, brilliant power of knowledge, light up and rise and enlighten this yajamana, seeker of light and knowledge, and rise and stay up high for honour and glory.

Agni, never shall your devotees suffer violence,

while scholars of the Veda and your admirers, not others, shall win honour and brilliance.

3. (Agni Devata, Agni Ṛshi)

त्वामग्ने वृणते ब्राह्मणा ऽ इमे शिवोऽअग्ने संवरणे भवा नः। सपत्नहा नोऽअभिमातिजिच्च स्वे गये जागृह्य-प्रयुच्छन् ॥३॥

Tvāmagne vṛṇate brāhmaṇā'ime śivo'agne saṁvaraṇe bhavā naḥ. Sapatnahā no' abhimātijicca sve gaye jāgṛhyaprayucchan.

Agni, brilliant lord of light and knowledge, these Brahmanas, dedicated scholars of divinity, choose and elect you as guide and leader.

Agni, in this position of eminence, be good to us. Destroyer of negativities, subduer of the proud and insidious, you are watchful, awake and alert in your own home. Keep us too awake, alert and ever watchful.

4. (Agni Devata, Agni Ṛshi)

इहैवाग्नेऽअधिधारया रयिं मा त्वा निक्रन्पूर्वचितो निकारिणः। क्षत्रमग्ने सुयममस्तु तुभ्यमुपसत्ता वर्द्धतां तेऽअनिष्टृतः॥४॥

Ihaivāgne'adhi dhārayā rayiṁ mā tvā ni kranpūrvacito nikāriṇaḥ. Kṣatramagne suyamamastu tubhyamupasattā vardhatāṁ te' aniṣṭṛtaḥ.

Agni, brilliant lord of light and power, here itself hold and rule over the power and prosperity you have. Let not the veterans, experienced, alert and watchful of yajna, either ignore or denigrate you. May the social order be well-governed for your sake so that you and your devotees, supreme and unviolated, may move

forward and rise high.

5. (Agni Devata, Agni Ṛshi)

क्षत्रेणाग्ने स्वायुः सꣳरभस्व मित्रेणाग्ने मित्रधेये यतस्व ।
सजातानां मध्यमस्थाऽएधि राज्ञामग्ने विहव्यो दीदिहीह॥५॥

Kṣatreṇāgne svāyuḥ saṁ rabhasva mitreṇāgne mitradheye yatasva. Sajātānāṁ madhyamasthā' edhi rājñamagne vihavyo dīdihīha.

Agni, bright and blazing like light and fire, youthful and golden is your age. Take over and start well here with this world-order of humanity.

Agni, mighty intelligent ruler, rule and work with the spirit of friendship in the world state which is a covenant of friends. Go forward, seated in the centre of an assembly of equals who are like brothers and sisters.

Agni, elected, invited and installed in office by the sovereign nations of the world, rule, shine and illuminate the world here.

6. (Agni Devata, Agni Ṛshi)

अति निहोऽअति स्त्रिधोऽत्यचित्तिमत्यरातिमग्ने । विश्वा ह्यग्ने दुरिता सहस्वाथास्मभ्यꣳसहवीराꣳरयिं दाः ॥६॥

Ati niho'ati śridho'tyacittimatyarātimagne. Viśvā hyagne duritā sahasvāthāsmabhyaṁ sahavīrāṁ rayiṁ dāḥ.

Agni, lord of light and wealth, repelling the false, eliminating the wicked, dispelling darkness and ignorance and fighting out all the evils of the world, give us a republic of brave good heroes overflowing with plenty, prosperity and generosity.

7. (Agni Devata, Agni Ṛshi)

अनाधृष्यो जातवेदाऽअनिष्टृतो विराडग्ने क्षत्रभृद्दीदिहीह । विश्वाऽआशाः प्रमुञ्चन्मानुषीर्भियः शिवेभिरद्य परिपाहि नो वृधे ॥७॥

Anādhṛṣyo jātavedā'aniṣṭṛto virāḍagne kṣatra-bhṛddīdihīha. Viśvā'āśāḥ pramuñcan mānuṣīr-bhiyaḥ śivebhiradya pari pāhi no vṛdhe.

Agni, lord and ruler of the world, undaunted, omniscient, inviolable, self-refulgent, holder and sustainer of the world-order, remove all human fear, hate, disease etc., shine and illuminate all the regions of the world, and now protect us for advancement with peace and benevolence.

8. (Vishvedeva Devata, Prajapati Ṛshi)

बृहस्पते सवितर्बोधयैनꣳसꣳशितं चित्सन्तराꣳसꣳशिशाधि। वर्धयैनं महते सौभगाय विश्वेऽएनमनुमदन्तु देवाः ॥८॥

Bṛhaspate savitarbodhayainaṁ saṁśitaṁ citsantarāṁ saṁ śiśādhi. Vardhayainaṁ mahate saubhagāya viśva'enamanu madantu devāḥ.

Brihaspati, guardian of all, Savita, giver of light and knowledge, educate and enlighten this intelligent and honourable ruler as well as the people in every way. Let him grow and advance for the greatness and prosperity of the nation. Let all the noble powers of divinity and humanity rejoice with him.

9. (Ashvinis etc. Devata, Prajapati Ṛshi)

अमुत्र भूयादध यद्यमस्य बृहस्पते ऽ अभिशस्तेरमुञ्चः। प्रत्यौहतामश्विना मृत्युमस्माद्देवानामग्ने भिषजा शचीभिः॥९॥

Amutra bhūyādadha yadyamasya bṛhaspate' abhiśasteramuñcaḥ. Pratyauhatāmaśvinā mṛtyumasmāddevānāmagne bhiṣajā śacībhiḥ.

Brihaspati, lord and saviour of all, guard the ruler against any curse or calumny or evil that may tarnish him in the life to come, and save him from any accusation or damnation of the law or constitution or Yama, the supreme and universal judge of human performance.

Agni, lord of life and light, may the Ashvinis, nature's powers of health, teachers, preachers and physicians, with their best actions and research, keep off the onslaughts of ill-health and fatality from him.

10. (Surya Devata, Agni Ṛshi)

उद्व॒यं तम॑स॒स्परि॒ स्वः॑ पश्य॑न्त॒ऽउत्त॑रम् ।
दे॒वं दे॑व॒त्रा सूर्य॒मग॑न्म॒ ज्योति॑रुत्त॒मम् ॥१०॥

Udvayaṁ tamasaspari svaḥ paśyanta'uttaram. Devaṁ devatrā sūryamaganma jyotiruttamam.

Let us rise beyond the dark, watching the heavenly light above, high and higher, and reach to the sun, highest light and most generous divinity of the saviour divinities of the world.

11. (Agni Devata, Agni Ṛshi)

ऊ॒र्ध्वाऽअ॑स्य स॒मिधो॑ भवन्त्यू॒र्ध्वा शु॒क्रा शो॒चीꣳष्य॒ग्नेः ।
द्यु॒मत्त॑मा सु॒प्रती॑कस्य सू॒नोः ॥११॥

Ūrdhvā'asya samidho bhavantyūrdhvā śukrā śocīṁṣyagneḥ. Dyumattamā supratīkasya sūnoḥ.

May the holy fuels of fire be great and best, may the flames of fire be blazing high and pure—fire, most

brilliant in splendour, most beautiful of form, dynamic impeller of life and life's growth.

12. (Vishvedeva Devata, Agni Ṛshi)

तनूनपा॒दसु॑रो वि॒श्ववे॑दा दे॒वो दे॒वेषु॑ दे॒वः ।
प॒थोऽअ॑नक्तु॒ मध्वा घृ॒तेन॑ ॥१२॥

Tanūnapādasuro viśvavedā devo deveṣu devaḥ.
Patho'anaktu madhvā ghṛtena.

Vayu/Agni, which allows not the body to fall, which is breath of life, replete with universal vitalities, divine among divinities, and most generous, may that Vayu/Agni sprikle our path of life with the sweetest nectar of ghrta.

13. (Yajna Devata, Agni Ṛshi)

मध्वा॑ य॒ज्ञं न॑क्षसे प्रीणा॒नो नरा॒शꣳसो॑ अग्ने ।
सु॒कृ॒द्दे॒वः स॑वि॒ता वि॒श्ववा॑रः ॥१३॥

Madhvā yajñaṁ nakṣase prīṇāno narāśaṁso agne. Sukṛddevaḥ savitā viśvavāraḥ.

Agni, with honey sweets you come to yajna, Agni, loved and inspiring, celebrated by yajniks, benevolent, brilliant, creator and sustainer, and universal treasure of life's wealth.

14. (Vahni Devata, Agni Ṛshi)

अच्छा॒यमे॑ति॒ शव॑सा घृ॒तेने॑डा॒नो व॒ह्निर्नम॑सा ।
अ॒ग्निꣳस्रु॒चोऽअ॑ध्व॒रेषु॑ प्र॒यत्सु॑ ॥१४॥

Acchāyameti śavasā ghṛteneḍāno vahnirnamasā. Agniṁ sruco'adhvareṣu prayatsu.

In the yajnas conscientiously conducted with love

and non-violence, the high-priest comes gracefully to the fire holding the ladle, celebrating Agni, the deity, with brilliant power of knowledge, water and ghee, and food for the fire.

15. (Vayu Devata, Agni Ṛshi)

स यक्षदस्य महिमानमग्नेः सऽईं मन्द्रा सुप्रयसः ।
वसुश्चेतिष्ठो वसुधातमश्च ॥१५॥

Sa yakṣadasya mahimānamagneḥ sa'īṁ mandrā suprayasaḥ. Vasuścetiṣṭho vasudhātamaśca.

Let the high-priest, seated and seating others in yajna, conscientious and richest in yajna materials, worship the grandeur of generous Agni and offer fragrant exhilarating oblations into the fire. And he would know and feel and enjoy the gift of bliss.

16. (Devyah Devata, Agni Ṛshi)

द्वारो देवीरन्वस्य विश्वे व्रता ददन्तेऽअग्नेः ।
उरुव्यचसो धाम्ना पत्यमानाः ॥१६॥

Dvāro devīranvasya viśve vratā dadante' agneḥ. Uruvyacaso dhāmnā patyamānāḥ.

By the light and splendour of this expansive fire emanating from its abode (vedi), the scholars of yajna, dedicated to the protection and promotion of life and nature, open the celestial doors, and reveal the laws and functions of this universal power.

17. (Yajna Devata, Agni Ṛshi)

तेऽअस्य योषणे दिव्ये न योनाऽउषासानक्ता ।
इमं यज्ञमवतामध्वरं नः ॥१७॥

Te'asya yoṣaṇe divye na yonā' uṣāsānaktā. Imaṁ yajñamavatāmadhvaraṁ naḥ.

May the two divine mothers, the morning and the evening (the twilight, and the dawn), guard and expand this holy non-violent yajna of ours in the home of this fire in the vedi.

18. (Agni Devata, Agni Ṛshi)

दैव्या॑ होताराऽऊ॒र्ध्वम॑ध्व॒रं नो॒ऽग्नेर्जि॒ह्वाम॒भिगृ॑णीतम् ।
कृ॒णु॒तं न॒: स्वि॒ष्टिम् ॥१८॥

Daivyā hotārā' ūrdhvamadhvaraṁ no'-gnerjihvāmabhi gṛṇbītam. Kṛṇutaṁ naḥ sviṣṭim.

May the two divine priests (seeker and teacher, fire and air) expand our holy non-violent yajna to the heights, raise and praise the flames of fire and propitiously do us the desired good.

19. (Ida & Others Devata, Agni Ṛshi)

ति॒स्रो दे॒वीर्ब॒र्हिरेद॑ꣳसदन्त्विडा॒ सर॑स्वती॒ भार॑ती ।
म॒ही गृ॑णा॒ना ॥१९॥

Tisro devīrbarhiredaṁ sadantviḍā sarasvatī bhāratī. Mahī gṛṇānā.

Three divine excellencies, Ida, potential speech of omniscience in the eternal mind in heaven, Sarasvati, speech of eternal knowledge of the Veda flowing across the space, and Bharati, actualized speech of knowledge articulated in the shastras, may these, great and holy, adoring the Supreme Lord and highly adored by us, consecrate our seats of yajna and the home.

20. (Tvashta Devata, Agni Ṛshi)

तन्नस्तुरीपमद्भुतं पुरुक्षु त्वष्टा सुवीर्यम् ।
रायस्पोषं विष्यतु नाभिमस्मे ॥२०॥

Tannasturīpamadbhutaṁ purukṣu tvaṣṭā suvīryam. Rāyaspoṣaṁ vi ṣyatu nābhimasme.

May Tvashta, divine artist of the world, generous to all, gain for us fast-maturing, wonderful and virile health, wealth and noursihment, place it at the hub of the nation's movement and relieve us of want and suffering.

21. (Scholars Devata, Prajapati Ṛshi)

वनस्पतेऽवसृजा रराणस्त्मना देवेषु ।
अग्निर्हव्यꣳशमिता सूदयाति ॥२१॥

Vanaspate'va sṛjā rarāṇastmanā deveṣu. Agnirhavyaṁ śamitā sūdayāti.

Vanaspati, scholar and researcher of the science of yajna, just as the holy fire of peaceful yajna refines and universalizes the holy materials, so you, rejoicing at heart among noble and generous scholars, create refined and powerful holy materials for the fire of natioinal yajnas of production and purification.

22. (Indra Devata, Prajapati Ṛshi)

अग्ने स्वाहा कृणुहि जातवेदऽइन्द्राय हव्यम् ।
विश्वे देवा हविरिदं जुषन्ताम् ॥२२॥

Agne svāhā kṛṇuhi jātaveda'indrāya havyam. Viśve devā haviridaṁ juṣantām.

Agni, lord of world knowledge, take this holy offering and, in truth of word and deed, refine and raise

it to the grace and glory of Indra, spirit of power and prosperity of the world. And may all the noble people of the world and divinities of nature share this holy gift and rejoice.

23. (Vayu Devata, Vasishtha Ṛshi)

पीवोऽअन्ना रयिवृधः सुमेधाः श्वेतः सिषक्ति नियुतामभिश्रीः।
ते वायवे समनसो वितस्थुर्विश्वेन्नरः स्वपत्यानि चक्रुः॥२३॥

Pīvo'annā rayivṛdhaḥ sumedhāḥ śvetaḥ siṣakti niyutāmabhiśrīḥ. Te vāyave samanaso vi tasthurviśvennaraḥ svapatyāni cakruḥ.

All the leading scholars of the world, well-provided for living, of equal mind and noble intelligence, concentrating on the knowledge of Vayu, wind and energy, promote the wealth of the world and produce a new generation of noble descendants. And Vayu, pure and immaculate spirit and essence of life, blesses these dynamic enterprising people with grace and dignity.

24. (Vayu Devata, Vasishtha Ṛshi)

राये नु यं जज्ञतू रोदसीमे राये देवी धिषणा धाति देवम्।
अधं वायुं नियुतः सश्चत स्वाऽउत श्वेतं वसुधितिं निरेके ॥२४॥

Rāye nu yaṁ jajñatū rodasīme rāye devī dhiṣaṇā dhāti devam. Adha vāyuṁ niyutaḥ saścata svā' uta śvetaṁ vasudhitiṁ nireke.

The Heavan and the earth generate Vayu for the wealth of energy. The divine intelligence activates Vayu to reveal the wealth of the divine Word. And then, that same Vayu, pure treasure of energy, all the living beings in existence together seek, enjoy and pursue (for the

sake of wealth and energy).

25. (Prajapati Devata, Hiranyagarbha Ṛshi)

आपो॑ ह॒ यद् बृ॑ह॒तीर्विश्व॒माय॒न् गर्भ॑ं दधा॑ना ज॒नय॑न्तीर॒ग्निम्।
ततो॑ दे॒वाना॒ꣳसम॑वर्त्त॒तासु॒रेक॒ः कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥२५॥

Āpo ha yad bṛhatīrviśvamāyan garbhaṁ dadhānā janayantīragniṁ. Tato devānāṁ samavartatāsurekaḥ kasmai devāya haviṣā vidhema.

When the cosmic waters of existence (that is, tanmatras, subtle elements of Prakriti, material cause of the universe, or, we can say, Mahan, the existential form of Prakriti) appear on the cosmic scene, holding the vishva-garbha, seed form of the universe in their womb, and give birth to Agni (vital heat of nature and mother of stars such as the sun), then arises Vayu, the one life-breath of the divine forms of existence. To that divine breath of life, let us pay homage with love and action in faith.

26. (Prajapati Devata, Hiranyagarbha Ṛshi)

यश्चि॒दापो॑ मह्ि॒ना प॒र्यप॑श्य॒द्दक्षं॑ दधा॑ना ज॒नय॑न्तीर्य॒ज्ञम् । यो दे॒वेष्वधि॑ दे॒वऽएक॒ऽआसी॒त् कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥२६॥

Yaścidāpo mahinā paryapaśyaddakṣaṁ dadhānā janayantīryajñam. Yo deveṣvadhi deva' eka'āsīt kasmai devāya haviṣā vidhema.

The One Supreme Lord over all the divine forms of Prakriti, who overwatches the cosmic waters with His own might of immanence and omniscience — waters (tanmatras) conducting the great yajna of

evolution and producing various forms of life, to that One Lord of Bliss let us pay homage and offer worship with acts of love and faith in yajna.

27. (Vayu Devata, Vasishtha Ṛshi)

प्र याभिर्यासि दाश्वाꣳसमच्छा नियुद्भिर्वायविष्टये दुरोणे। नि नो रयिꣳसुभोजसं युवस्व नि वीरं गव्यमश्व्यं च राधः ॥२७॥

Pra yābhiryāsi dāśvāṁsamacchā niyudbhirvāyaviṣṭaye duroṇe. Ni no rayiṁ subhojasaṁ yuvasva ni vīraṁ gavyamaśvyaṁ ca rādhaḥ.

Vayu, by the waves of your own energy you fly so gracefully to the house of the generous yajamana for the desired objects. Bless us with enjoyable gifts of wealth and food. Bless us with brave heroes, wealth of cows and horses, and the power and dignity of life.

28. (Vayu Devata, Vasishtha Ṛshi)

आ नो नियुद्भिः शतिनीभिरध्वरꣳसहस्त्रिणीभिरुप याहि यज्ञम्। वायोऽअस्मिन्त्सवने मादयस्व यूयं पात स्वस्तिभिः सदा नः ॥२८॥

Ā no niyudbhiḥ śatinībhiradhvaraṁ sahasriṇībhirupa yāhi yajñam. Vāyo asmintsavane mādayasva yūyaṁ pāta svastibhiḥ sadā naḥ.

Vayu, tempestuous power of divine nature, by a hundred modes of action and a thousand currents of energy in this mighty yajna of creative evolution, you come to our holy yajna of love and action in the world. Come, rejoice in this yajna and bless us too with joy.

Sages of knowledge and yajna, you too protect us with your knowledge and your blessings for peace,

prosperity and well-being.

29. (Vayu Devata, Gritsamada Ṛshi)

नियुत्वान् वायवा गह्ययꣳशुक्रोऽअयामि ते ।
गन्तासि सुन्वतो गृहम् ॥२९॥

Niyutvān vāyavā gahyayaṁ śukro'ayāmi te.
Gantāsi sunvato gṛham.

Divine Vayu, One universal inmanent life-breath of the universe, primary leading light of nature and humanity, just as this wind, pure and immaculate, moves and blesses the house of a devotee of soma and yajna, so you, pure and immaculate, come in response to my invocation. Here I come to you.

30. (Vayu Devata, Purumeedha Ṛshi)

वायो शुक्रोऽअयामि ते मध्वोऽअग्रं दिविष्टिषु ।
आयाहि सोमपीतये स्पार्हो देव नियुत्वता ॥३०॥

Vāyo śukro'ayāmi te madhvo'agraṁ diviṣṭiṣu.
Ā yāhi somapītaye spārho deva niyutvatā.

Vayu, brilliant power divine, honey-sweet and pure, worthy of emulation and admiration, I come, invoke and invite you, leading light of holy gatherings of yajna. Come at the speed of the wind, and join here for a drink of soma.

31. (Vayu Devata, Ajameedha Ṛshi)

वायुरग्रेगा यज्ञप्रीः साकं गन्मनसा यज्ञम् ।
शिवो नियुद्भिः शिवाभिः ॥३१॥

Vāyuragregā yajñaprīḥ sākaṁ ganmanasā yajñam. Śivo niyudbhiḥ sivābhih.

Vayu, leader ever in the forefront of the noble

activities of life, lover of yajna, come with your heart and soul to the yajna. Blissful you are, come with all your sagely acts and blessed powers.

32. (Vayu Devata, Gritsamada Ṛshi)

वायो॒ ये ते॑ सह॒स्रिणो॒ रथा॑स॒स्तेभि॒रा ग॑हि ।
नि॒युत्वा॒न्त्सोम॑पीतये ॥३२॥

Vāyo ye te sahasriṇo rathāsastebhirā gahi.
Niyutvāntsomapītaye.

Vayu, leader and scholar of the speed of the winds, thousands are the paths and modes of your movement forward. Take them all and come for a wonder-work of joy with a holy drink of soma.

33. (Vayu Devata, Gritsamada Ṛshi)

एक॑या च द॒शभि॑श्च स्वभूते॒ द्वाभ्या॑मि॒ष्टये॑ विꣳश॒ती च॑ ।
ति॒सृभि॑श्च॒ वह॑से त्रिꣳशतां च नि॒युद्भि॑र्वायवि॒ह ता वि मु॑ञ्च ॥३३॥

Ekayā ca daśabhiśca svabhūte dvābhyāmiṣṭaye viṁśatī ca. Tisṛbhiśca vahase triṁśatā ca niyudbhirvāyaviha tā vi muñca.

Vayu, master of your own innate powers and knowledge, you conduct the yajna of life by one and ten, two and twenty, three and thirty paths and modes and speeds for the desired end and aim of life. Come here and conduct the yajna, and then release everything and be free.

34. (Vayu Devata, Angirasa Ṛshi)

तव॑ वायवृतस्पते॒ त्वष्टु॑र्जामातरद्भुत ।
अवा॒ꣳस्यावृ॑णीमहे ॥३४॥

Tava vāyavṛtaspate tvaṣṭurjāmātaradbhuta. Avāṁsyā vṛnīmah.

Vayu, sustainer of truth and the laws of nature, wonderful power, maker of new forms and shaper of the new generations for Tvashta, lord creator, we pray for your gifts of protection, sustenance and advancement.

35. (Vayu Devata, Vasishtha Ṛshi)

अभि त्वा शूर नोनुमोऽदुग्धा इव धेनवः।
ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः॥३५॥

Abhi tvā śura nonumo'dugdhā'iva dheṇavaḥ. Īśānamasya jagataḥ svardṛśamīśānamindra tasthuṣaḥ.

Indra, fearless and brave, lord and ruler of the moving and the unmoving world, it is bliss to see you! Like unmilked cows yearning for their calves, we invoke you to pay homage to you.

36. (Parameshvara Devata, Shamyubarhaspatya Ṛshi)

न त्वावाँ२॥ऽअन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते।
अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यन्तस्त्वा हवामहे ॥३६॥

Na tvāvāṅ'anyo divyo na pārthivo na jāto na janiṣyate. Aśvāyanto maghavannindra vājino gavyantastvā havāmahe.

Indra, supreme lord of power and glory, destroyer of pain and suffering, there is none other like you on earth or in heaven ever born or yet to be born in future. Blest with horse and speed, food and power, cows and wealth of holy Word, still yearning to move faster and higher, we come and offer homage and worship to you.

37. (Indra Devata, Shamyubarhaspatya Ṛshi)

त्वामिद्धि हवामहे सातौ वाजस्य कारवः ।
त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः ॥३७॥

Tvāmiddhi havāmahe sātau vājasya kāravaḥ.
Tvaṁ vṛtreṣvindra satpatiṁ narastvāṁ
kāṣṭhāsvarvataḥ.

Indra, lord of power and commander of the forces, sun among the clouds and defender of truth, we, leaders of men and achievers of success, invoke you in the battles of science and knowledge and do homage to you advancing into all directions like a horse on the wing.

38. (Indra Devata, Shamyubarhaspatya Ṛshi)

स त्वं नश्चित्र वज्रहस्त धृष्णुया महः स्तवानोऽअद्रिवः।
गामश्वꣳरथ्यमिन्द्र सं किर सत्रा वाजं न जिग्युषे ॥३८॥

Sa tvaṁ naścitra vajrahasta dhṛṣṇuyā maha
stavāno' adrivaḥ. Gāmaśvaṁ rathyamindra saṁ
kira satrā vājaṁ na jigyuṣe.

Indra, wonderful lord of the thunderbolt in hand, lord of the clouds and strong as adamant, highly praised and celebrated by virtue of your own glory, give us abundant wealth of cows, horses, chariot bullocks as well as true knowledge of science for the sake of victory.

39. (Agni Devata, Vamadeva Ṛshi)

कया नश्चित्रऽआ भुवदूती सदावृधः सखा ।
कया शचिष्ठया वृता ॥३९॥

Kayā naścitra'ā bhuvadūti sadāvṛdhaḥ sakhā.
Kayā śaciṣṭhayā vṛtā.

Lord of light and knowledge, wonderful and awe-inspiring, be a friend of the progressive, bless us with

protection and help us join with blissful and powerful mode of action and advancement.

40. (Indra Devata, Vamadeva Ṛshi)

कस्त्वा स॒त्यो मदा॑नां मꣳहि॑ष्ठो मत्स॒दन्ध॑सः ।
दृ॒ढा चि॑दा॒रुजे॒ वसु॑ ॥४०॥

Kastvā satyo madānāṁ maṁhiṣṭho matsad-andhasaḥ. Dṛḍhā cidāruje vasu.

Indra, the real soothing, genuine and most powerful essence of efficacious soma and herbal food which relieves and exhilarates you, that surely is the valuable and unfailing panacea for the cure of ill-health.

41. (Indra Devata, Vamadeva Ṛshi)

अ॒भी षु णः॑ सखीनामवि॒ता ज॑रितॄ॒णाम् ।
श॒तं भ॑वास्यू॒तये ॥४१॥

Abhī ṣu naḥ sakhīnāmavitā jaritṝṇām. Śatam bhavāsyūtaye.

Indra, lord of power and knowledge, you are the over-all saviour and protector of our friends and admirers. Be gracious to us in a hundred ways for our protection and well-being.

42. (Yajna Devata, Shamyu Ṛshi)

य॒ज्ञाय॑ज्ञा वोऽअ॒ग्नये॒ गि॒रागि॑रा च॒ दक्ष॑से ।
प्रप्र॑ व॒यम॒मृतं॑ जा॒तवे॑दसं प्रि॒यं मि॒त्रं न शꣳसिषम् ॥४२॥

Yajñā-yajñā vo'agnaye girā-girā ca dakṣase. Pra-pra vayamamṛtaṁ jātavedasaṁ priyaṁ mitraṁ na śaṁsiṣam.

In every yajna, by every word, for the sake of Agni, power of light, energy, intelligence and expertise, we

invite, honour and celebrate you. Let us all together celebrate and sing in praise of Agni, immortal and omniscient lord, as a darling friend of ours.

43. (Agni Devata, Bhargava Ṛshi)

पा॒हि नो॑ ऽ अग्न॒ ऽ एक॑या पा॒ह्यु॒त द्वि॒तीय॑या ।
पा॒हि गी॒र्भिस्ति॒सृभि॑रूर्जां पते पा॒हि च॑त॒सृभि॑र्वसो ॥४३॥

Pāhi no'agna'ekayā pāhyuta dvitīyayā. Pāhi gīrbhistisṛbhirūrjāṁ pate pāhi catasṛbhirvaso.

Agni, lord of knowledge, action, love and freedom, master of life, energy and food, home and shelter of all forms of existence, protect and promote us by one voice, voice of the Riks, for knowledge. Protect and promote us by the second voice, voice of the Yajus, for action. Protect and promote us by the three voices of Riks, Yajus and Samans for knowledge, action and worship. Protect and promote us by the four voices of Riks, Yajus, Samans and Atharvans, for Dharma, Artha, Kama and Moksha.

44. (Vayu Devata, Shamyu Ṛshi)

ऊ॒र्जो नपा॑त॒ꣳस हि॒नाय॑मस्म॒युर्दा॑शेम ह॒व्यदा॑तये ।
भु॒व॒द्वाजे॑ष्ववि॒ता भु॒वद् वृ॒धऽउ॒त त्रा॒ता त॒नूना॑म् ॥४४॥

Ūrjo napātaṁ sa hināyamasmayurdāśema havyadātaye. Bhuvadvājeṣvavitā bhuvad vṛdha' uta trātā tanūnām.

Scholar, sage, teacher, learner, promote the child of life and energy, vayu, agni and knowledge, which allow not the grandeur of life to diminish, so that nature and knowledge may be our friends, protect us in the battles of life and continue to be the saviours of our persons and people. Friends as they are, we invoke them

for the oblations of holy offerings in yajna.

45. (Agni Devata, Shamyu Ṛshi)

सं॒व॒त्स॒रोऽसि परिवत्स॒रोऽसीदावत्स॒रोऽसीद्वत्स॒रोऽसि वत्स॒रोऽ-सि। उ॒षस॑स्ते कल्पन्तामहोरा॒त्रास्ते॑ कल्पन्तामर्द्ध॒मा॒सास्ते॑ कल्पन्तां मासा॑स्ते कल्पन्तामृ॒तव॑स्ते कल्पन्ताꣳसंवत्स॒रस्ते॑ कल्पताम् । प्रेत्या॒ऽएत्यै॒ सं चाञ्च॒ प्र च॑ सारय । सु॒प॒र्ण॒-चिद॑सि॒ तया॑ दे॒वत॑याऽङ्गिर॒स्वद् ध्रु॒वः सी॑द ॥४५॥

Saṁvatsaro'si parivatsaro'sīdāvatsaro'sīdvat-saro'si vatsaro'si. Uṣasaste kalpantāmaho-rātrāste kalpantāmardhamāsāste kalpantāṁ māsāste kalpantāmṛtavaste kalpantāṁ saṁvatsaraste kalpatām. Pretyā'etyai saṁ cāñca pra ca sāraya. Suparṇacidasi tayā devatayā' ṅgirasvad dhruvaḥ sīda.

Agni, brilliant scholar, teacher, learner, you move by the law of nature like the current year, give up the weaknesses like the year gone by. You are wide-awake and comprehensive like the universally present year, and definite like the year cycle. May the dawns flourish and be favourable to you. May the day-night cycle be flourishing and favourable to you. May the fortnights flourish and be favourable to you. May the months flourish, may the seasons flourish, may the years flourish and be favourable to you.

For coming and going, advancement and return, collect, expand, control and contain.

You are the winner of life's golden beauties. Move forward in unison with that divinity of Time like the breath of life and stay fast and firm with Dharma like the fixed stars.

इति सप्तविंशोऽध्यायः ॥

CHAPTER–XXVIII

1. (Indra Devata, Brihaduktha Vamadeva Ṛshi)

होता॑ यक्षत्समिधेन्द्र॒मि॒डस्प॒दे नाभा॑ पृथि॒व्याऽअधि॑ । दि॒वो वर्ष्म॒न्त्समि॑ध्यत॒ऽओजि॑ष्ठश्चर्षणी॒सहा॑ वेत्वाज्य॑स्य॒ होत॒र्यज॑ ॥१॥

Hotā yakṣatsamidhendramiḍaspade nābhā pṛthivyā'adhi. Divo varṣmantsamidhyata' ojiṣṭhaścarṣaṇīsahāṁ vetvājyasya hotaryaja.

Let the hota, man of yajna, offer faithful libations of holy materials, research and study in honour of Indra (agni, i.e., energy, heat and light) enshrined in the divine Word, latent at the centre of the earth, blazing on top of heaven and thundering in the clouds.

And such a yajna, shining with lustre and most brilliant among men of might and valour, would enjoy the most delicious gifts of life.

Man of yajna, carry on the yajna, never relent.

2. (Indra Devata, Brihaduktha Vamadeva Ṛshi)

होता॑ यक्षत्तनू॒नपा॑तमू॒ति॒भि॒र्जेता॑र॒मप॑राजितम् । इन्द्रं॑ दे॒वꣳ-स्व॒र्विद॑ं प॒थि॒भि॒र्मधु॑मत्तमै॒र्नरा॒शꣳसे॑न॒ तेज॑सा॒ वेत्वाज्य॑स्य॒ होत॒र्यज॑ ॥२॥

Hotā yakṣattanūnapātamūtibhirjetāramaparājitam. Indraṁ devaṁ svarvidaṁ pathibhirmadhumattamairnarāśaṁsena tejasā vetvājyasya hotaryaja.

Let the man of yajna offer service and oblations

to Indra, ruling power of the world, preserver and protector of the forms of life, victorious, unviolated, brilliant and generous, and heavenly, with oblations of defensive actions along the sweetest paths of virtue ; and with his own lustre and valour, celebrated in songs of praise in society, and he would attain the best gifts of life.

Man of yajna, carry on the yajna in honour of Indra.

3. (Indra Devata, Brihaduktha Vamadeva Ṛshi)

होता॑ यक्षदि॒डाभि॒रिन्द्र॑मीडि॒तमा॒जुह्वा॑न॒ममर्त्यम् । दे॒वो दे॒वैः सवी॑र्यो॒ वज्र॑हस्तः पुरन्द॒रो वेत्वाज्य॑स्य॒ होत॒र्यज ॥३॥

Hotā yakṣadiḍābhirindramīḍitamājuhvānamamartyam. Devo davaiḥ savīryo vajrahastaḥ purandaro vetvājyasya hotaryaja.

Let the man of yajna, with the holiest words and oblations offer yajna and service to Indra, immortal ruler of the world, honoured and worshipped by the noblest powers. And he, brilliant and generous, mighty of strength, wielder of the thunderbolt in hand, destroyer of the enemy forts, would lead you to the best and sweetest gifts of a prosperous society.

Man of yajna, maintain the yajna, don't relent.

4. (Rudra Devata, Brihaduktha Vamadeva Ṛshi)

होता॑ यक्षद् ब॒र्हिषीन्द्रं॑ निषद्व॒रं वृ॑ष॒भं नर्या॑पसम् । वसु॑भी रु॒द्रैरा॑दि॒त्यैः स॒युग्भि॑र्ब॒र्हिरास॑द॒द्वेत्वाज्य॑स्य॒ होत॒र्यज ॥४॥

Hotā yakṣad barhiṣīndraṁ niṣadvaraṁ vṛṣabhaṁ naryāpasam. Vasubhī rudrairādityaiḥ sayugbhirbarhirāsadadvetvājyasya hotaryaja.

Let the devotee of national yajna offer service with yajna to Indra, virile hero of manly deeds and chief of the council, sitting on the vedi along-with his colleagues of the Vasu, Rudra and Aditya order of education and national discipline. And Indra would grace the yajna of the people and lead them to the highest state of power and prosperity.

Man of yajna, carry on the yajna, never relent.

5. (Indra Devata, Brihaduktha Vamadeva Ṛshi)

होता॑ यक्षदो॒जो॒ न वी॒र्यꣳ॑सहो॒ द्वार॒ऽइन्द्र॑मवर्द्धयन्। सु॒प्रा॒य॒णाऽ॒स्मिन् य॒ज्ञे विश्र॑यन्तामृता॒वृधो॒ द्वार॒ऽइन्द्रा॑य मी॒ढुषे॒ व्यन्त्वाज्य॑स्य॒ होत॒र्यज॑ ॥५॥

Hotā yakṣadojo na vīryaṁ saho dvāra'indram-avardhayan. Suprāyaṇā' asmin yajñe vi śray-antāmṛtāvṛdho dvāra' indrāya mīḍhuṣe vyantvājyasya hotaryaja.

Man of yajna, perform the yajna in honour of Indra, powerful and glorious personality of the nation. Just as wide open gates augment the flood of waters so may the doors of yajna augment the vigour, valour and brilliance of the nation. And in this national yajna, may the saints and sages going by the paths of rectitude and extending the bounds of truth open wide the gates of glory and advancement for the bountiful Indra.

Man of yajna, go on with the yajna, relent not.

6. (Indra Devata, Brihaduktha Vamadeva Ṛshi)

होता॑ यक्षद्दु॒षेऽइन्द्र॑स्य धे॒नू सु॒दुघे॑ मा॒तरा॑ म॒ही। स॒वा॒तरौ॒ न तेज॑सा व॒त्समिन्द्र॑मवर्द्धतां वी॒तामाज्य॑स्य॒ होत॒र्यज॑ ॥६॥

Hotā yakṣaduṣe'indrasya dhenū sudughe mātarā mahī. Savātarau na tejasā vatsamindrama-vardhatāṁ vītāmājyasya hotaryaja.

Let the hota, man of yajna, perform yajna in honour and service of the morning dawn and the evening twilight, which, like two great generous mother cows in the open air of universal energy, nourish Indra, the sun, like a calf and feed it with light and augment its glory.

Hota, do the yajna, increase and extend the beauty and glory of the world and enjoy. Never relent.

7. (Ashvinau Devate, Brihaduktha Vamadeva Ṛshi)

होता यक्षद्दैव्या होतारा भिषजा सखाया हविषेन्द्रं भिषज्यतः। कवी देवौ प्रचेतसाविन्द्राय धत्तऽइन्द्रियं वीतामाज्यस्य होतर्यज ॥७॥

Hotā yakṣaddaivyā hotārā bhiṣajā sakhāyā haviṣendraṁ bhiṣajyataḥ. Kavī devau pracetasāvindrāya dhatta' indriyaṁ vītāmājyasya hotaryaja.

Let the hota offer the oblations in honour and service for the Ashvinis, two high-priests of nature in the fields of health and well-being. They are the physicians, friends, who carry on the yajna for the health of Indra, the soul in body. Both of them, wise visionaries, brilliant and generous, masters of divine science, work for and extend the health and well-being of Indra.

Hota, carry on the yajna, augment and extend the health and well-being of humanity and enjoy yourself too.

8. (Indra Devata, Brihaduktha Vamadeva Ṛshi)

होता॑ यक्षत्तिस्रो दे॒वीर्न भेष॒जं त्रय॑स्त्रिधात॒वोऽपस॒ऽइडा॒ सर॑स्वती॒ भार॑ती म॒हीः । इन्द्र॑पत्नीर्हवि॒ष्म॑तीर्वयन्त्वाज्य॑स्य॒ होत॒र्यज ॥८॥

Hotā yakṣattisro devīrna bheṣajaṁ trayastridhātavo' pasa'iḍā sarasvatī bhāratī mahīḥ Indrapatnīrhaviṣmatīrvyantvājyasya hotaryaja.

Let the hota, man of yajna, offer yajna for the sake of the health and happiness of the soul to the three great divinities, Ida, potential speech of divine omniscience, Saraswati, divine Word of knowledge, and Bharati, language of the world-knowledge of science.

Let the three, teacher, preacher and physician (agents of great actions and creators of three supreme humors of body-health), as three servants of the regions of earth, sky and heaven, serve with yajna the three divinities of Ida, Saraswati and Bharati.

And the three, teacher, preacher and the physician, and the three mother-sustainers of the soul, generous with the wealth of life, would bless the soul and the world with plenty of health and well-being.

Man of yajna, carry on the yajna, never relent.

9. (Indra Devata, Prajapati Ṛshi)

होता॑ यक्षत्त्वष्टा॑र॒मिन्द्रं॑ दे॒वं भि॒षज॑ꣳसु॒यज॑ं घृत॒श्रिय॑म् । पु॒रु॒रू॒पꣳ सु॒रेत॑सं म॒घोन॒मिन्द्रा॑य॒ त्वष्टा॒ दध॑दिन्द्रि॒याणि॒ वेत्वाज्य॑स्य॒ होत॒र्यज ॥९॥

Hotā yakṣattvaṣṭāramindraṁ devaṁ bhiṣajaṁ suyajaṁ ghṛtaśriyam. Pururūpaṁ suretasaṁ maghonamindrāya tvaṣṭā dadhadindriyāṇi vetvājyasya hotaryaja.

Let the hota, yajaka, offer yajna to Tvashta, maker of refined forms beyond weaknes. He blesses, Indra, valorous, glorious and generous, physician, honourable in yajna, abundant and graceful, versatile in various fields and nobly virile, lord of power and grandeur. And Tvashta would bless you with the excellence of mind and sense and create all the knowledge of sense and mind and culture for you.

Man of yajna, carry on the yajna, never relent.

10. (Brihaspati Devata, Prajapati Ṛshi)

होता॑ यक्षद्वन॒स्पति॑ꣳश॒मि॒तार॑ꣳश॒तक्र॑तुं धि॒यो जो॒ष्टार॑मि-न्द्रि॒यम् । मध्वा॑ सम॒ञ्जन् प॒थिभिः॑ सु॒गेभि॒ः स्वदा॑ति य॒ज्ञं मधु॑ना घृ॒तेन॒ वेत्वाज्य॑स्य॒ होत॒र्यज॑ ॥१०॥

Hotā yakṣadvanaspatiṁ śamitāraṁ śatakratuṁ dhiyo joṣṭāramindriyam. Madhvā samañjan pathibhiḥ sugebhiḥ svadāti yajñaṁ madhunā ghṛtena vetvājyasya hotaryaja.

Let the man of yajna offer homage and honour to Vanaspati, lover of nature and brilliant as the lord of sunbeams, dedicated to peace, man of a hundred noble acts and admirer of intelligence and culture, and he would, thereby, moving ahead by the simple paths of honesty and virtue, adding sweetness and grace to the beauty and glory of life, he would taste the rapturous honey himself.

Let the man of yajna extend and expand the yajna of life with honey and sacred water and ghee and add to the prosperity of society for all and for himself too.

Man of yajna, carry on the yajna, relent not.

11. (Indra Devata, Prajapati Ṛshi)

होता॑ यक्षदिन्द्रꣳस्वाहाऽऽज्य॑स्य॒ स्वाहा॒ मेद॑स॒ः स्वाहा॑ स्तो॒का॒ना॒मꣳस्वाहा॒ स्वाहा॑कृतीना॒मꣳस्वाहा॑ ह॒व्यसू॑क्तीनाम् । स्वाहा॑ दे॒वाऽआज्य॒पा जु॑षा॒णाऽइन्द्रऽआज्य॑स्य॒ व्यन्तु॒ होत॒र्यज ॥११॥

Hotā yakṣadindraṁ svāhā"jyasya svāhā medasaḥ svāhā stokānāṁ svāhā svāhākṛtīnāṁ svāhā havyasūktīnām. Svāhā devā'ājyapā juṣāṇā'indra'ājyasya vyantu hotaryaja.

Let the noble man of yajna offer libations of richest materials of truth of word and deed for the sake of Indra, universal power and honour of the world, libations of oils and fats with the best of words and actions, of the truthful actions of the children, of the young generations, of the truth of social conduct and behaviour, with the sacred words of yajna according to the Vedas and Shastras.

And the noblest people, Indra and divinities enjoying the offerings in truth of word and deed with love and admiration would extend and expand the glories of life and humanity.

Hota, dedicated man, carry on the yajna.

12. (Indra Devata, Ashvinau Ṛshi)

दे॒वं ब॒र्हिरिन्द्रꣳसुदे॒वं दे॒वैर्वी॒रव॑त् स्ती॒र्णं वेद्या॑मवर्द्धयत् । वस्तो॑र्वृ॒तं प्राक्तो॑र्भृ॒तꣳरा॒या ब॒र्हिष्म॒तोऽत्यगाद्वसु॒वने॑ वसु॒धेय॑स्य वेतु॒ यज ॥१२॥

Devaṁ barhirindraṁ sudevaṁ devairvīravat stīrṇaṁ vedyāmavardhayat. Vastorvṛtaṁ prāktorbhṛtaṁ rāyā barhiṣmato'tyagād-vasuvane vasudheyaysya vetu yaja.

Let the fire and splendour of yajna blazing in the vedi, invoked in the morning and preserved at night, advance Indra, power of world knowledge, divine among divines, surrounded by the noblest presences like a hero. Let the fire rise to the heavens across the air and waters in the sky and advance Indra with wealth and prosperity.

Hota, man of yajna, carry on the yajna, advance the wealth and knowledge of the world for the world of humanity and enjoy yourself too.

13. (Indra Devata, Ashvins Ṛshi)

दे॒वीर्द्वार॒ऽइन्द्रꣳस॒ङ्घाते वी॒ड्वीर्याम॑न्नवर्द्धयन् । आ व॒त्सेन॒ तरु॑णेन कुमा॒रेण॑ च मीव॒तापार्वी॑णꣳ रे॒णुक॑काटं नुदन्तां वसु॒वनै॑ वसु॒धेय॑स्य व्यन्तु॒ यज॑ ॥१३॥

Devīrdvāra'indraṁ saṅghāte vīḍvīryāmanna-vardhayan. Ā vatsena taruṇena kumāreṇa ca mīvatāpārvāṇaṁ reṇukakāṭaṁ nudantāṁ vasuvane vasudheyasya vyantu yaja.

Let the strong and celestial doors of the nation's march open wide and advance Indra onward in the social dynamics of progress, removing the whirlwinds of the dust of time and urging him on like a horse spurred on by a darling youthful prince brilliant as the rising sun.

Man of yajna, carry on the yajna, let the wealth and honour of the nation rise for all, and enjoy.

14. (Ahoratre Devate, Ashvinau Ṛshi)

दे॒वीऽउ॒षासा॒नक्तेन्द्रं॑ य॒ज्ञे प्र॑यत्य॒ह्वेताम् । दैवी॒र्विश॒: प्राया॑सिष्टा॒मꣳसुप्री॑ते॒ सुधि॑ते वसु॒वनै॑ वसु॒धेय॑स्य वी॒तां॒ यज॑ ॥१४॥

Devī uṣāsānaktendraṁ yajñe prayatyahvetām. Daivīrviśaḥ prāyāsiṣṭāṁ suprīte sudhite vasuvane vasudheyasya vītāṁ yaja.

May the brilliant dawn and the starry night inspire and call forth the youthful yajamana, Indra, to the yajnic endeavour of the world, and may the two, loving and beneficent, bless the noble people and help them create and expand the wealth of the earth for all the people.

Hota, man of yajna, carry on the creative endeavour. Never relent.

15. (Indra Devata, Ashvinau Ṛshi)

देवी जोष्ट्री वसुधिती देवमिन्द्रमवर्द्धताम् । अयाव्यन्याघा द्वेषाꣳस्यान्या वक्षद्वसु वार्याणि यजमानाय शिक्षिते वसुवने वसुधेयस्य वीतां यज ॥१५॥

Devī joṣṭrī vasudhitī devamindramavardhatām. Ayāvyanyāghā dveṣāṁsyānyā vakṣadvasu vāryāṇi yajamānāya śikṣite vasuvane vasudheyasya vītāṁ yaja.

Two divine powers of nature, the dawn and the day, and the evening and the night augment the light and beauty of the sun. One, the evening, wards off the hate and sins of the mind and the other, the morning, proclaims and points to the choicest wealths of the world. May both create, promote, and bring down the wealth of heaven for the world and the yajamana.

Man of yajna, carry on the yajna.

16. (Indra Devata, Ashvinau Ṛshi)

देवीऽऊर्जाहुती दुघे सुदुघे पयसेन्द्रमवर्द्धताम् । इषमूर्जमन्या वक्षत्सग्धिꣳ सपीतिमन्या नवेन पूर्व्व दयमाने पुराणेन नवमधातामूर्जमूर्जाहुतीऽऊर्जयमाने वसु वार्याणि यजमानाय शिक्षिते वसुवने वसुधेयस्य वीतां यज ॥१६॥

Devī' ūrjāhutī dughe sudughe payasendramavardhatām. Iṣamūrjamanyā vakṣatsagdhiṁ sapītimanyā navena pūrvaṁ dayamāne purāṇena navamadhātāmūrjamūrjāhutī' ūrjayamāne vasu vāryāṇi yajamānāya śikṣite vasuvane vasudheyasya vītāṁ yaja.

Two sacred divinities of nature, day and night, holding strength and energy, both generous and abundant in joy and fulfilment, nourish and advance Indra, spirit of humanity and prosperity of the world. One of them, the night, begets food and replenishment of energy and the other, the day, begets a common meal and common drink for us. Full of peace and joy, they hold and join the old with the new, and the new with the old.

Replete with the spirit and wisdom of divinity, blest with wealth of energy, blessing all with energy, they hold the choicest gifts of life in store for the yajamana, the human soul, and bring us showers of peace and grace of God upon the earth.

Man of yajna, carry on the yajna in unison with the night and day.

17. (Ashvinau Devate, Ashvinau Ṛshi)

देवा दैव्या होतारा देवमिन्द्रमवर्द्धताम् । हताघशꣳसावाभार्ष्टां वसु वार्याणि यजमानाय शिक्षितौ वसुवने वसुधेयस्य वीतां यज ॥१७॥

Devā daivyā hotārā devamindramavardhatām. Hatāghaśaṁsāvābhārṣṭāṁ vasu vāryāṇi yajamānāya śikṣitau vasuvane vasudheyasya vītāṁ yaja.

Two high-priests of nature and yajna, wind and

fire, generous and brilliant, full of divine properties, feed the sun-beams with the fragrance of yajna and the smell of earth and add to the prosperity of the world. They eliminate the agents of sin and crime (by the elimination of poverty) and burn out the causes of disease. Full of the spirit of nature's wisdom, they beget choice gifts of wealth and water and promote the blessings of God upon the earth for the yajamana.

Man of yajna, carry on with the yajna in unison with nature, never relent.

18. (Indra Devata, Ashvinau Ṛshi)

देवीस्तिस्रस्तिस्रो देवीः पतिमिन्द्रमवर्द्धयन् । अस्पृक्षद्धारतीदिवꣳ रुद्रैर्यज्ञꣳ सरस्वतीडा वसुमती गृहान् वसुवने वसुधेयस्य व्यन्तु यज ॥१८॥

Devīstisrastisro devīḥ patimindramavardhayan. Aspṛkṣadbhāratī divaṁ rudrairyajñaṁ sarasvatīḍā vasumatī gṛhān vasuvane vasudheyasya vyantu yaja.

Three divine powers serve, strengthen and elevate Indra, the human soul, their master and servant both, with three sacred processes of action: Bharati, the speech and light of sattva, with the energy of the Rudra pranas, reaches the light of heaven. Sarasvati, the speech and currents of nature's dynamics, with sacred chants through fire and wind, expands the yajna and refines the business of living. And Idā, the earth and holy libations, bear worldly wealth and bless the homes with prosperity. Thus the three divinities bring down the riches of the Divine Giver into the life of humanity, the receiver, on earth through yajna.

Hota, devotee of yajna, carry on the yajna in tune

with Ida, Sarasvati and Bharati.

19. (Indra Devata, Ashvinau Ṛshi)

देवऽइन्द्रो नराशꣳसस्त्रिवरूथस्त्रिबन्धुरो देवमिन्द्रमवर्द्धयत्। शतेन शितिपृष्ठानामाहितः सहस्रेण प्र वर्त्तते मित्रावरुणेदस्य होत्रमर्हतो बृहस्पतिं स्तोत्रमश्विनाध्वर्यवं वसुवने वसुधेयस्य वेतु यज ॥१९॥

Deva'indro narāśaṁsastrivarūthastribandhuro devamindramavardhayat. Śatena śitipṛṣṭhānāmāhitaḥ sahasreṇa pra vartate mitrāvaruṇedasya hotramarhato bṛhaspati stotramaśvināadhvaryavaṁ vasuvane vasudheyasya vetu yaja.

The divine human soul, Indra, in pursuit of greatness, in love and admiration of humanity, in control of three councils, bound by three disciplines of knowledge, action and worship through Riks, Yajus and Samans, should dedicate himself in yajna to Indra, lord, life and energy of the universe. Such a person, favoured by a hundred forms of refined energy, moves forward in a hundred ways. His fastest food is the energy of prana and udana. Brihaspati, universal voice of sustenance is his song of divine praise. The Ashvinis, sun and moon, are the divine priests of his yajna. And these divine powers bring into the life of this devotee in search of wealth the blessings of the lord of the worlds.

Man of yajna, keep up the yajna, relent not.

20. (Indra Devata, Ashvinau Ṛshi)

देवो देवैर्वनस्पतिर्हिरण्यपर्णो मधुशाखः सुपिप्पलो देवमिन्द्रमवर्द्धयत्। दिवमग्रेणास्पृक्षदान्तरिक्षं पृथिवीमदृꣳहीद्वसुवने वसुधेयस्य वेतु यज ॥२०॥

Devo devairvanaspatirhiraṇyaparṇo madhuśākhaḥ supippalo devamindramavardhayat. Divamagreṇāspṛkṣadāntarikṣaṁ pṛthivīmadṛṁhīdvasuvane vasudheyasya vetu yaja.

The lord of sun-beams, the Tree of life, brilliant with its lustrous virtues, of golden leaves, honeyed branches and delicious fruit strengthens and elevates the divine Indra, power of generosity and eliminater of poverty. With its top it reaches the light of heaven, energises and expands the skies, and strengthens and enriches the earth. And thus it brings for the dedicated world of humanity the riches as blessings of the lord of the treasures of the universe.

Man of yajna, carry on the yajna in unison with the sun and the Tree, never relent.

21. (Indra Devata, Ashvinau Ṛshi)

देवं बर्हिर्वारितीनां देवमिन्द्रमवर्द्धयत् । स्वासस्थमिन्द्रेणासन्नमन्या बर्हीꣳष्यभ्यभूद्वसुवने वसुधेयस्य वेतु यजं ॥२१॥

Devaṁ barhirvāritīnāṁ devamindramavardhayat. Svāsasthamindreṇāsannamanyā barhīṁṣyabhyabhūdvasuvane vasudheyasya vetu yaja.

The divine ether worthiest among the choicest aspects of nature sustains and elevates Indra, brilliant human soul, as well as natural energy, well-nestled and happily placed with Indra, the Divine Presence. It holds, sustains and pervades the other parts of space and brings the wealth of the universe for the yearning human soul on earth.

Man of yajna, carry on the yajna in tune with space and nature and enjoy. Never relent.

22. (Agni Devata, Ashvinau Ṛshi)

देवोऽअग्निः स्विष्टकृद्देवमिन्द्रमवर्द्धयत् । स्विष्टं कुर्वन्त्स्विष्टकृत् स्विष्टमद्य करोतु नो वसुवने वसुधेयस्य वेतु यजं ॥२२॥

Devo'agniḥ sviṣṭakṛddevamindramavardhayat. Sviṣṭaṁ kurvantsviṣṭakṛt sviṣṭamadya karotu no vasuvane vasudheyasya vetu yaja.

Blessed Agni, brilliant and generous divine fire energy, which purifies and sanctifies everything, may bless and elevate Indra, the human soul, turning everything to good and auspicious for us today. Power of good and blessedness, may it bestow the wealth of the world on the dedicated man of yajna yearning for wealth.

Man of yajna, keep the fire burning.

23. (Agni Devata, Ashvinau Ṛshi)

अग्निमद्य होतारमवृणीतायं यजमानः पचन् पक्तीः पचन् पुरोडाशं बध्नन्निन्द्राय छागम् । सूपस्थाऽअद्य देवो वनस्पतिरभवदिन्द्राय छागेन । अद्यत्तं मेदस्तः प्रतिपचतात्ग्रभीदवीवृधत्पुरोडाशेन त्वामद्य ऋषे ॥२३॥

Agnimadya hotaramavṛṇītāyaṁ yajamanaḥ pacan paktīḥ pacan puroḍāśaṁ badhnann-indrāya chāgam. Sūpasthā'adya devo vanaspatirabhavadindrāya chāgena. Adyattaṁ medastaḥ prati pacatāgrabhīdavīvṛdhat puroḍāśena. Tvāmadya ṛṣe.

This yajamana, cooking the foods, preparing the

delicacies, collecting the herbs and goat's milk, cleansing and strengthening, invokes the fire and selects the priest to-day.

The lord of sun-beams and herbs, the sun, joins in presence with the herbs and the goat milk for the honour of Indra (through the fire).

The fire receives the holy delicacies in response to the yajamana and advances his wealth and honour.

O Rshi, man of vision and knowledge, may Agni advance your wealth and honour too.

24. (Agni Devata, Sarasvati Ṛshi)

होता॑ यक्षत्समिधा॒नं म॒हद्यशः॒ सुस॑मिद्धं॒ वरे॑ण्यम॒ग्निमिन्द्रं॑ वयो॒धस॑म् । गा॒यत्रीं छन्द॑ऽइन्द्रि॒यं त्र्यवि॑ं गां वयो॒ दध॒द्वेत्वाज्य॑स्य॒ होत॒र्यज ॥२४॥

Hotā yakṣatsamidhānaṁ mahadyaśaḥ susamid-dhaṁ vareṇyamagnimindraṁ vayodhasam. Gāyatrīṁ chanda' indriyaṁ tryaviṁ gāṁ vayo dadhadvetvājyasya hotaryaja.

Let the man of piety offer yajna in dedication to Agni, lighted, blazing, great and glorious, worthy of choice, and to Indra, lord of power and grandeur, giver of good health and long life. Let him chant the Gayatri, treasure of joy and giver of the freedom of thought, and he would be blest with wealth of mind and senses, riches of the thrice protective earth mother, good health and long age.

Man of yajna, extend and expand the yajna and enjoy the best of knowledge and honour in the world.

25. (Indra Devata, Sarasvati Ṛshi)

होता॑ यक्षत्तनू॒नपा॑तमु॒द्भिद॒ं यं गर्भ॒मदि॑तिर्द॒धे शु॒चिमिन्द्र॑ं वयो॒धस॑म् । उ॒ष्णिह॒ं छन्द॑ऽइन्द्रि॒यं दि॑त्य॒वाह॒ं गां वयो॒ दध॒द्वेत्वाज्य॑स्य॒ होत॒र्यज ॥२५॥

Hotā yakṣattanūnapātamudbhidaṁ yaṁ garbhamaditirdadhe śucimindraṁ vayodhasam. Uṣṇihaṁ chanda'indriyaṁ dityavāhaṁ gāṁ vayo dadhadvetvājyasya hotaryaja.

Let the devotee of yajna, seeker of knowledge, perform yajna for Indra, light of the rising sun, bright and pure, life-giving, self-preserving and self-risen as if through the folds of the earth, whom Aditi, mother nature, had borne in the womb of the Night. Offer libations to Indra like the first feed of an innocent new-born baby and you would create, promote and enjoy wealth of knowledge, wisdom of the ushnik verses of the Veda, strength and joy, brilliance of mind and sense, self-regeneration, sweetness and power of speech, health and long age, and the very nectar of life.

Man of yajna, carry on the yajna. Relent not.

26. (Indra Devata, Sarasvati Ṛshi)

होता॑ यक्षदी॒डेन्य॑मी॒डि॒तं वृ॑त्र॒हन्त॑म॒मिडा॑भि॒रीड्य॒ꣳसह॒ः सोम॒मिन्द्र॑ं वयो॒धस॑म् । अ॒नु॒ष्टुभ॒ं छन्द॑ऽइन्द्रि॒यं पञ्चा॑वि॒ं गां वयो॒ दध॒द्वेत्वाज्य॑स्य॒ होत॒र्यज ॥२६॥

Hotā yakṣadīḍenyamīditaṁ vṛtrahantama-miḍabhirīḍyaꣳ sahaḥ somamindraṁ vayo-dhasam. Anuṣṭubhaṁ chanda'indriyaṁ pañcāviṁ gaṁ vayo dadhadvetvājyasya hotaryaja.

Let the man of yajna offer oblations to Indra, the

Great Soul, worthy of love and praise, celebrated in sacred hymns, admirable breaker of the clouds of darkness, lord of courage and endurance, peace and bliss and the beauty and grace of life. And holding on to freedom and joy of the Anushtubh verses of the Veda, sensitivity of mind and senses, five streams of pranic energy and the beauty and poetry of life, the yajaka would create, promote and enjoy the wealth and prosperity of the world.

Man of yajna, carry on the yajna, relent not!

27. (Indra Devata, Sarasvati Ṛshi)

होता॑ यक्षत्सु॒ब॒र्हिषं॑ पू॒ष॒ण्व॒न्त॒मम॑र्त्यꣳसीद॑न्तं ब॒र्हिषि॑ प्रि॒येऽमृतेन्द्रं॑ वयो॒धसम् । बृ॒हती॑ छन्द॑ऽइन्द्रि॒यं त्रि॒व॒त्सं गां वयो॒ दध॒द्वेत्वाज्य॑स्य॒ होत॒र्यज ॥२७॥

Hotā yakṣatsubarhiṣaṁ pūṣaṇvantamamartyaṁ sīdantaṁ barhiṣi priye'mṛtendraṁ vayodhasam. Bṛhatīṁ chanda' indriyaṁ trivatsaṁ gāṁ vayo dadhadvetvājyasya hotaryaja.

Let the devotee of yajna offer yajna to Indra, the Great Soul, lord of vast spaces, everflowing with nourishments, indestructible, graceful on the seat of cosmic yajna, dear, immortal and ever young. And holding on to the grand Brihati verses of the Veda, joy of freedom, sensitivity of sense and intelligence, devotion to knowledge, action and worship of the divine, nobility of speech and awareness and the beauty of life, he would create, promote and enjoy the wealth and prosperity of life.

yajaka, carry on the yajna. Relent not.

28. (Indra Devata, Sarasvati Ṛshi)

होता॑ यक्षद्वच॑स्वतीः सुप्राय॒णाऽऋ॑ता॒वृधो॒ द्वारौ॑ दे॒वी-र्हिर॒ण्ययीर्ब्र॒ह्माण॒मिन्द्रं॑ वयो॒धस॑म् । प॒ङ्क्तिं छन्द॑ऽइहे॒न्द्रिय॑ तु॒र्य॒वाह॒ं गां वयो॒ दध॒द्व्यन्त्वाज्य॑स्य॒ होत॒र्यज॑ ॥२८॥

Hotā yakṣadvyacasvatīḥ suprāyaṇā'ṛtāvṛdho dvāro devīrhiraṇyayīrbrahmāṇamindraṁ vayodhasam. Paṅktiṁ chanda' ihendriyaṁ turyavāhaṁ gāṁ vayo dadhadvyantvājyasya hotaryaja.

Let the man of yajna consecrate the wide, open and spacious golden gates of heavenly truth for the expansion of divine virtue, offer reverence to the scholar of the Vedas and do yajna in honour of Indra, lord of grandeur and knowledge. And, holding on to the scientific truth of Pankti verses of the Veda, freedom, worldly wealth, and strong fourfold burden bearing bulls for transport, create, promote and enjoy the beauty and graces of life in this world.

Man of yajna, keep up the yajna, never relent.

29. (Ahoratre Devate, Sarasvati Ṛshi)

होता॑ यक्षत्सु॒पेश॑सा सु॒शि॒ल्पे बृ॒ह॒तीऽउ॒भे नक्तो॒षासा॒ न दर्श॒ते विश्व॒मिन्द्रं॑ वयो॒धस॑म् । त्रि॒ष्टु॒भं छन्द॑ऽइहे॒न्द्रिय॑ पष्ठ॒वाह॒ं गां वयो॒ दध॒द्वीता॒माज्य॑स्य॒ होत॒र्यज॑ ॥२९॥

Hotā yakṣat supeśasā suśilpe bṛhatī'ubhe naktoṣāsā na darśate viśvamindraṁ vayodhasam. Triṣṭubhaṁ chanda' ihendriyaṁ paṣṭhavāhaṁ gāṁ vayo dadhadvītāmājyasya hotaryaja.

Let the hota, devotee of yajna, join and consecrate the night and day, both well shaped, beautiful, great

and pleasing to the eye and, like them, offer yajna to Indra, lord of the world's life and age, and holding on to the wisdom of the Trishtubh verses, strength, speed of progress, wealth and sensitivity, and strong burden-bearing bulls in this world, create, promote and enjoy the beauty and grace of life as do the night and day.

Man of yajna, carry on the yajna in unison with the night and day.

30. (Ashvinau Devate, Sarasvati Ṛshi)

होता यक्षत्प्रचेतसा देवानामुत्तमं यशो होतारा दैव्या कवी सयुजेन्द्रं वयोधसम् । जगतीं छन्दऽइन्द्रियमनड्वाहं गां वयो दधद्वीतामाज्यस्य होतर्यज ॥३०॥

Hotā yakṣatpracetasā devānāmuttamaṁ yaśo hotārā daivyā kavī sayujendraṁ vayodhasam. Jagatīṁ chanda'indriyamanaḍvāhaṁ gāṁ vayo dadhadvītāmājyasya hotaryaja.

Let the hota join Prachetas, two wise and brilliant high-priests (such as the fire and the sun or the teacher and the disciple), both of divine nature, creative, and friendly as brothers, and offer yajna to Indra, most glorious among the generous powers of brilliance and giver of health, wealth and long age, and, holding on to the wisdom of jagati verses, freedom and joy of life, sensitivity and intelligence, bulls of the chariot and the wealth and beauty of life, create, promote and enjoy the sweetest graces of the world as the Prachetas do as friends.

Man of yajna, carry on the yajna in unison with the friendly divinities of nature and society.

31. (Vanyah Devata, Sarasvati Ṛshi)

होता॑ यक्षत्पेश॑स्वतीस्ति॒स्त्रो दे॒वीर्हिं॑र॒ण्ययी॒र्भार॑तीर्बृ॒हती॒र्म॒हीः पति॒मिन्द्रं॑ वयो॒धस॑म् । वि॒राज॒ं छन्द॑ऽइ॒हेन्द्रि॒यं धे॒नुं गां न वयो॒ दध॒द्व्यन्त्वाज्य॑स्य॒ होत॒र्यज ॥३१॥

Hotā yakṣatpeśasvatīstisro devīrhiranyayīrbhāratīrbṛhatīrmahīḥ patimindraṁ vayodhasam. Virājaṁ chanda'ihendriyaṁ dhenuṁ gāṁ na vayo dadhadvyantvājyasya hotaryaja.

Let the hota invoke and join three divinities of the universal language of knowledge, beauteous, golden gracious, rich and elevating, vast and abundant as space, generous and compact as earth, and offer yajna to Indra, lord protector and giver of health and wealth in life, and, bearing the varied wisdom of virat verses, powerful joys of life, beauties and graces, good sense and intelligence, and wisdom of the universal Word like a generous cow, increase and enjoy the beauty and graces of knowledge, action and piety of life in this world as do the divinities of the Word.

Hota, carry on with the yajna and promote life in unison with the universal knowledge of the sacred Word.

32. (Indra Devata, Sarasvati Ṛshi)

होता॑ यक्षत्सुरेत॑सं॒ त्वष्टा॑रं पुष्टि॒वर्द्धं॑न॒ꣳरू॒पाणि॒ बिभ्र॑तं पृथ॒क् पुष्टि॒मिन्द्रं॑ वयो॒धस॑म् । द्वि॒पद॒ं छन्द॑ऽइ॒न्द्रि॒यमु॒क्षाणं॒ गां न वयो॒ दध॒द्वेत्वाज्य॑स्य॒ होत॒र्यज ॥३२॥

Hotā yakṣatsuretasaṁ tvaṣṭāraṁ puṣṭivardhanaṁ rūpāṇi bibhrataṁ pṛthak puṣṭimindraṁ vayodhasam. Dvipadaṁ chanda' indriyamukṣāṇaṁ gāṁ na vayo dadhadvetvājyasya hotaryaja.

Let the hota offer yajna to Tvashta, generous creator, lord giver of growth, maker and bearer of fine forms and their sustenance in the various world, and let him do honour to Indra, lord of the beauty and wealth of the world, and, holding on to the wisdom of the two-part verses of the Veda, freedom, honour and fame and the joy and generosity of life like a virile bull, increase and enjoy the beauty of the world.

Man of yajna, carry on the yajna.

33. (Indra Devata, Sarasvati Ṛshi)

होता यक्षद्वनस्पतिꣳशमितारꣳशतक्रꣳतुꣳहिरण्यपर्णमुक्थिनꣳ-रशनां बिभ्रतं वशिं भगमिन्द्रं वयोधसम् । ककुभं छन्दऽइहेन्द्रियं वशां वेहतं गां वयो दधद्वेत्वाज्यस्य होतर्यज ॥३३॥

Hotā yakṣadvanaspatiṁ śamitāraṁ śatakratuṁ hiraṇyaparṇamukthinaṁ raśanāṁ bibhrataṁ vaśiṁ bhagamindraṁ vayodhasam. Kakubhaṁ chanda'ihendriyaṁ vaśaṁ vehataṁ gaṁ vayo dadhadvetvājyasya hotaryaja.

Let the hota do yajna in honour of Vanaspati, lord of sunbeams and greenery, inspiring hero of a hundred actions, golden winged, celebrated in Uktha verses, holding the reins of time, keeping the world to order, lord of glory, wielder of power and giver of life. And holding on to the kakubh verses, freedom of thought, power of sense and mind, dry cows and cows in season, and beauty of life, he may increase, promote and enjoy the wealth and sweetness of life.

Man of yajna, carry on the yajna.

34. (Agni Devata, Sarasvati Ṛshi)

होता॑ यक्षत् स्वाहा॑कृतीर॒ग्निं गृ॒हप॑तिं पृथ॒ग्वरु॑णं भेष॒जं क॒विं क्ष॒त्रमिन्द्रं॑ वयो॒धस॑म् । अति॑च्छन्दस॒ꣳ छन्द॑ऽइन्द्रि॒यं बृ॒हदृ॑ष॒भं गां वयो॒ दध॒द्व्यन्त्वाज्य॑स्य॒ होत॒र्यज॑ ॥३४॥

Hotā yakṣatsvāhākṛtīragniṁ gṛhapatiṁ pṛthag-varuṇaṁ bheṣajaṁ kaviṁ kṣatramindraṁ vayodhasam. Aticchandasaṁ chanda' indriyaṁ bṛhadṛṣabhaṁ gāṁ vayo dadhadvyantvājyasya hotaryaja.

Let the hota, man of yajna, join and offer yajnic acts of piety for one and all of Agni, the light and fire of life, grihapati, master of the home, Varuna, the highest power of his choice, health and medicine, the man of wisdom and vision, the social order, Indra, ruler and master giver of life and joy. And, enjoying and holding on to the wisdom and knowledge of Atichhanda verses of the Veda, joy of freedom, great wealth of mind and sense, strong bulls and cows, and the health and vigour of living, may he and all increase, promote and sanctify the beauty and graces of life.

Hota, keep up the yajna.

35. (Indra Devata, Sarasvati Ṛshi)

दे॒वं ब॒र्हिर्वयो॒धसं दे॒वमिन्द्र॑मवर्द्धयत् । गा॒य॒त्र्या छन्द॑सेन्द्रि॒यं चक्षु॒रिन्द्रे॒ वयो॒ दध॒द्वसु॒वने॑ वसु॒धेय॑स्य वेतु॒ यज॑ ॥३५॥

Devaṁ barhirvayodhasaṁ devamindrama-vardhayat. Gāyatryā chandasendriyaṁ cakṣurindre vayo dadhadvasuvane vasudheyasya vetu yaja.

The splendid fire, the sacred grass around the vedi, and the wide space of the sky exalt the divine Indra,

sun, ruler of the world and giver of life and beauty, and, inspiring and investing Indra, the soul, with the joyous vision of the Gayatri verses of the Veda, freedom of spirit, wealth and sensitivity of mind and intelligence, vision of reality and the beauty and dignity of life, bring down the blessings of heaven to the earth for dedicated humanity.

Man of yajna, keep the fire burning. Let it never go out.

36. (Indra Devata, Sarasvati Ṛshi)

देवीर्द्वारो वयोधसꣳशुचिमिन्द्रमवर्द्धयन् । उष्णिहा छन्दसेन्द्रियं प्राणमिन्द्रे वयो दधद्वसुवने वसुधेयस्य व्यन्तु यज ॥३६॥

Devīrdvāro vayodhasaṁ śucimindramavardhayan. Uṣṇihā chandasendriyaṁ prāṇamindre vayo dadhadvasuvane vasudheyasya vyantu yaja.

The wide auspicious doors of yajna and the yajnic home bring in, vitalize and exalt Indra, divine air, pure and sacred, bearing the breath of life, and, inspiring and investing Indra, the soul, with pranic energy, health and good age, sensitivity and brilliance of mind and intelligence with the wisdom of the Ushnik verses and the beauty and joy of life, create and promote the beauty and graces of heaven on earth for the yearning soul.

Pious soul, carry on the yajna, never relent.

37. (Indra Devata, Sarasvati Ṛshi)

देवीऽउषासानक्ता देवमिन्द्रं वयोधसं देवी देवमवर्द्धताम्। अनुष्टुभा छन्दसेन्द्रियं बलमिन्द्रे वयो दधद्वसुवने वसुधेयस्य वीतां यज ॥३७॥

Devī uṣāsānaktā devamindraṁ vayodhasaṁ devī devamavardhatām. Anuṣṭubhā chandasendriyaṁ balamindre vayo dadhadvasuvanevītāṁ yaja.

The glorious dawn and the starry night, both divine of spirit, exalt the noble and generous Indra, the soul, blest with the light and love of living, and, vesting it (the soul) with strength of will and vision, beauty and dignity, by the freedom and joy of the Anushtubh verses of the Veda, create and promote the bliss of heaven on earth for the dedicated soul.

Man dedicated to yajna, carry on the yajna.

38. (Indra Devata, Sarasvati Ṛshi)

दे॒वी जोष्ट्री॒ वसु॑धिती दे॒वमिन्द्रं॑ वयो॒धसं॑ दे॒वी दे॒वम॑वर्द्धताम्। बृ॒ह॒त्या छन्द॑सेन्द्रि॒यꣳश्रोत्र॒मिन्द्रे॒ वयो॒ दध॒द्वसु॒वने॑ वसु॒धेय॑स्य वी॒तां॒ यज॑ ॥३८॥

Devī joṣṭrī vasudhitī devamindraṁ vayodhasaṁ devī devamavardhatām. Bṛhatyā chandasendriyaṁ śrotramindre vayo dadhadvasuvane vasudheyasya vītāṁ yaja.

Two brilliant motherly powers of nature, earth and heaven, both loving, generous and rich with the treasures of life, cherish, advance and exalt Indra, great and liberal lord sustainer of life, good health and well-being of society. And vesting him with the gift of hearing of the Word and the beauty and dignity of life by the grandeur and beauty of the Brihati verses of the Veda create and promote the beauty, prosperity and sublimity of heaven on earth for the yearning humanity.

Dedicated man of yajna, carry on the yajna in

unison with the earth and the environment, relent not.

39. (Indra Devata, Sarasvati Ṛshi)

देवीऽऊर्जाहुतीऽ दुघे सुदुघे पयसेन्द्रं वयोधसं देवी देवमवर्द्धताम् । पङ्क्त्या छन्दसेन्द्रियꣳशुक्रमिन्द्रे वयो दधद्वसुवनै वसुधेयस्य वीतां यज ॥३९॥

Devī ūrjāhutī dughe sudughe payasendraṁ vayodhasaṁ devī devamavardhatām. Paṅktyā chandasendriyaṁ śukramindre vayo dadhadvasuvane vasudheyasya vītāṁ yaja.

Rich and generous oblations of refined and excellent holy materials into the fire like fertile motherly cows nourish and promote, with the rain of nectar-like water, Indra, brilliant and generous humanity blest with health and wealth. And vesting the soul with vitality and virility, beauty and dignity of life by the power and joy of Pankti verses, they create and promote the beauty and prosperity of heaven on earth for the dedicated soul.

Man of yajna, offer the richest oblations without neglect.

40. (Indra Devata, Sarasvati Ṛshi)

देवा दैव्या होतारा देवमिन्द्रं वयोधसं देवौ देवमवर्द्धताम्। त्रिष्टुभा छन्दसेन्द्रियं त्विषिमिन्द्रे वयो दधद्वसुवनै वसुधेयस्य वीतां यज ॥४०॥

Devā daivyā hotārā devamindraṁ vayodhasaṁ devau devamavardhatām. Triṣṭubhā chandasendriyaṁ tviṣimindre vayo dadhadvasuvane vasudheyasya vītāṁ yaja.

Two divine priests, hota and adhvaryu (like fire and wind, sun and moon, the Ashvinis, the teacher and

preacher) both generous and brilliant, promote and exalt Indra, the living soul blest with the divine spirit, life and joy, and, vesting sensitivity of mind and intelligence, beauty and dignity, and the fire and brilliance of lightning into the soul by the freedom and power of Trishtubh verses of the Veda adorn the earth with the beauty and majesty of heaven for cherishing humanity.

Hota, keep up the blazing fire of yajna without let up.

41. (Indra Devata, Sarasvati Ṛshi)

देवीस्तिस्त्रस्तिस्त्रो देवीर्वयोधसं पतिमिन्द्रमवर्द्धयन् । जगत्या छन्दसेन्द्रियꣳशूषमिन्द्रे वयो दधद्वसुवनै वसुधेयस्य व्यन्तु यज ॥४१॥

Devīstisrastisro devīrvayodhasaṁ patimindra-mavardhayan. Jagatyā chandasendriyaṁ śūṣamindre vayo dadhadvasuvane vasudheyasya vyantu yaja.

Three divinities (Ida, Sarasvati, Mahi/Bharati), yes three divinities (Executive or Raja Sabha, Legislature or Dharma Sabha and Council of Education or Vidya Sabha) help, guide and exalt Indra, the ruler (Samrat), lord of dignity and regality, protector of the commonwealth of humanity, and, vesting him with power and prosperity, sensitivity of mind and intelligence, dignity of excellence and resounding songs of celebration by the felicity of the jagati verses of the Veda, create, promote and universalize the beauty and majesty of heaven on earth for the people.

Man of yajna, maintain the excellence of yajna and never neglect the sacred fire of the commonwealth.

42. (Indra Devata, Sarasvati Ṛshi)

देवो नराशꣳसो देवमिन्द्रं वयोधसं देवो देवमवर्द्धयत् । विराजा छन्दसेन्द्रियꣳरूपमिन्द्रे वयो दधद्वसुवने वसुधेयस्य वेतु यज ॥४२॥

Devo naraśaṁso devamindraṁ vayodhasaṁ devo devamavardhayat. Virājā chandasendriyaṁ rūpamindre vayo dadhadvasuvane vasudheyasya vetu yaja.

The resounding songs of praise and the brilliant tributes of the noble scholars exalt Indra, the great ruler, lord of power and prosperity and protector of the world, and, vesting him with the vitality of body and mind, beauty and grace of person, and the dignity and majesty of living by the sublimity of the Virat verses of the Veda, create, promote and universalize the kingdom of heaven on earth for the people.

Noble citizen, sustain the yajna without rest or remiss.

43. (Indra Devata, Sarasvati Ṛshi)

देवो वनस्पतिर्देवमिन्द्रं वयोधसं देवो देवमवर्द्धयत् । द्विपदा छन्दसेन्द्रियं भगमिन्द्रे वयो दधद्वसुवने वसुधेयस्य वेतु यज ॥४३॥

Devo vanspatirdevamindraṁ vayodhasaṁ devo devamavardhayat. Dvipadā chandasendriyaṁ bhagamindre vayo dadhadvasuvane vasudheyasya vetu yaja.

The brilliant lord of sunbeams and the forests proclaim and exalt the great Indra, the ruler and the enlightened people blest with the wealth of health and

education, and, vesting the ruler and the people with sensitivity of mind and soul, beauty and prosperity of society and the art and excellence of happy living by the grace of the Dvipada verses of the Veda, they stimulate and advance the desire and dignity of the land from the earth to the heights of heaven for the dedicated humanity.

Noble citizen of the yajnic commonwealth, sustain and promote the fire of yajna without rest or remiss.

44. (Indra Devata, Sarasvati Ṛshi)

देवं बर्हिर्वारितीनां देवमिन्द्रं वयोधसं देवं देवमवर्द्धयत् । ककुभा छन्दसेन्द्रियं यशऽइन्द्रे वयो दधद्वसुवने वसुधेयस्य वेतु यज ॥४४॥

Devaṁ barhirvāritīnaṁ devamindraṁ vayodhasaṁ devaṁ devamavardhayat. Kakubhā chandasendriyaṁ yaśa'indre vayo dadhadvasuvane vasudheyasya vetu vaja.

The divine splendour of fire in the vedi, the sacred grass around the vedi, and the celestial oceans of water in the spaces of the skies sustain and exalt Indra, generous, brilliant and enlightened lord of life, and protector of the earth, and, vesting him and the people with the greatness of mind and soul, health and wealth for a long age, and honour and renown of life in life by the dignity of the kakubh verses of the Veda, create, promote and exalt the glories of heaven upon the earth itself for the dedicated souls.

Dedicated soul, keep the fire burning.

45. (Indra Devata, Sarasvati Ṛshi)

देवोऽअग्निः स्विष्टकृद्देवमिन्द्रं वयोधसं देवो देवमवर्द्धयत्। अतिच्छन्दसा छन्दसेन्द्रियं क्षत्रमिन्द्रे वयो दधद्वसुवने वसुधेयस्य वेतु यज ॥४५॥

Devo'agniḥ sviṣṭakṛddevamindraṁ vayodhasaṁ devo devamavardhayat. Aticchandasā chandasendriyaṁ kṣatramindre vayo dadhadvasuvane vasudheyasya vetu yaja.

Agni, lord omniscient of light and life, who turns all our endeavours to good, may advance and exalt Indra, brilliant and pious living soul and ruler of divine potential and possibility, and, vesting that human power with the strength of body, mind and soul, wealth of existence and a grand social order of humanity by virtue of Atichhanda verses of value beyond the words, may invoke, create and promote the bliss of heaven on earth for the dedicated souls.

Dedicated soul, enlightened citizen, servant of Agni, keep the fire burning and blazing. Never relent, no rest, no remiss.

46. (Indra Devata, Sarasvati Ṛshi)

अग्निमद्य होतारमवृणीतायं यजमानः पचन् पक्तीः पचन् पुरोडाशं बध्नन्निन्द्राय वयोधसे छागम् । सूपस्थाऽअद्य देवो वनस्पतिरभवदिन्द्राय वयोधसे छागेन । अघत्तं मेदस्तः प्रतिपचतागृभीदवीवृधत्पुरोडाशेन । त्वामद्य ऋषे ॥४६॥

Agnimadya hotāramavṛṇītāyaṁ yajamānaḥ pacanpaktīḥ pacan puroḍāśaṁ badhnannindrāya vayodhase chāgam. Sūpasthā'adya devo vanspatirabhavadindrāya vayodhase chāgena. Aghattaṁ medastaḥ pratipacatāgrabhīdavīvṛdhat purḍāśena. Tvāmadya ṛṣe.

To-day this yajamana, cooking the holy food, cooking the pudding, and tending and binding the goat for the holy milk of health for Indra, lord of life and wealth, may choose to honour the divine Agni, brilliant scholar, as the high-priest of yajna.

To-day may the divine Vanaspati, lord of sun-beams and the fascinating forest and meadow come close to grace the yajamana with the goat for milk and with catalytic holy materials of yajna in honour of Indra, lord of the commonwealth and the social order.

O Rshi, man of vedic vision, may the yajamana invite and entertain you to-day with the holy food being cooked and seasoned with delicacies.

And may the yajamana and the priest and the Rshi and you all partake of the holy food today and grow higher and ever higher.

इति अष्टाविंशोऽध्यायः ॥

CHAPTER–XXIX

1. (Agni Devata, Brihaduktho Vamadevya Ṛshi)

समिद्धोऽअ॒ञ्जन् कृ॒दरं॑ मती॒नां घृ॒तम॑ग्ने॒ मधु॑म॒त् पिन्व॑मानः। वा॒जी वह॑न् वा॒जिनं॑ जातवेदो दे॒वानां॑ वक्षि प्रि॒यमा स॒धस्थ॑म् ॥१॥

Samiddho' añjan kṛdaraṁ matīnāṁ ghṛtamagne madhumat pinvamānaḥ. Vājī vahan vājinaṁ jātavedo devānāṁ vakṣi priyamā sadhastham.

Agni, universal energy, well-lighted, proclaiming and materialising the ideas and imagination of the learned, consuming lots of precious fats and waters for fuel and, as carrier, bearing the rider at the speed of the wind, take us to the favourite assembly of the divines.

2. (Agni Devata, Brihaduktho Vamadevya Ṛshi)

घृ॒तेना॒ञ्जन्त्सं प॒थो दे॑व॒याना॑न् प्र॒जानन् वा॒ज्यप्ये॑तु दे॒वान् । अनु॑ त्वा सप्ते प्र॒दिशः॑ सचन्ताꣳस्व॒धाम॒स्मै यज॑मानाय धेहि ॥२॥

Ghṛtenāñjantsaṁ patho devayānān prajānan vājyapyetu devān. Anu tvā sapte pradiṣaḥ sacantāṁ svadhāmasmai yajamānāya dhehi.

Agni, fire energy, generated and fed on fuels and holy waters, lighting up and opening the paths traversed by generous and brilliant scholars, rises up at top speed to the divinities on high.

Scholar of the science of fire and energy, fast advancing like a winged horse in pursuit of knowledge, rise up to the heights of space in all directions and bring

wealth and power to this yajamana.

3. (Agni Devata, Brihaduktho Vamadevya Ṛshi)

ईड्यश्चासि वन्द्यश्च वाजिन्नाशुश्चासि मेध्यश्च सप्ते । अग्निष्ट्वा देवैर्वसुभिः सजोषाः प्रीतं वह्निं वहतु जातवेदाः ॥३॥

Īḍyaścāsi vandyaśca vājinnāśūścāsi medhyaśca sapte. Agniṣṭvā devairvasubhiḥ sajoṣāḥ prītaṁ vahniṁ vahatu jātavedāḥ.

Vajin, scholar technologist of the speed of the winds, working restlessly like a restive courser, worthy of praise you are, a celebrity, quick in action and revered on the vedi of science-yajna. May Agni, lord omniscient of light and life, lover and admirer of His devotees, reveal to you the secrets of fire and energy cherished by you, alongwith the treasures of the powers of devas and Vasus such as earth, air and sky.

4. (Agni Devata, Brihaduktho Vamadevya Ṛshi)

स्तीर्णं बर्हिः सुष्टरीमा जुषाणोरु पृथु प्रथमानं पृथिव्याम्। देवेभिर्युक्तमदितिः सजोषाः स्योनं कृण्वाना सुविते दधातु ॥४॥

Stīrṇaṁ barhiḥ suṣṭarīmā juṣāṇoru pṛthu prathamānaṁ pṛthivyām. Devebhiryuktamaditiḥ sajoṣāḥ syonaṁ kṛṇvānā suvite dadhātu.

We collect and develop in proper order the splendid fire-energy spread around, vast, great, expansive over the earth, and immanent in all the natural powers of the universe. May Aditi, infinite and eternal mother spirit of creativity, loving, loved and admired by her devotees, always doing good to her children,

strew our paths of progress with the energy sought for by us.

5. (Agni Devata, Brihaduktho Vamadevya Ṛshi)

एताऽउ वः सुभगा विश्वरूपा वि पक्षोभिः श्रयमाणाऽउदातैः। ऋष्वाः सतीः कवषाः शुम्भमाना द्वारो देवीः सुप्रायणा भवन्तु ॥५॥

Etā'u vaḥ subhagā viśvarūpā vi pakṣobhiḥ śrayamāṇā'udātaiḥ. Ṛṣvāḥ satīḥ kavaṣāḥ śumbhamānā dvāro devīḥ suprāyaṇā bhavantu.

(By the grace of the Mother Spirit of the world) may these doors of movement along the paths of progress be divinely blest, various and manifold, wide open with flexible leaves, lofty, high and sublime, strong and stable, resounding, bright and beautiful, auspicious, and pleasant for easy movement, for all of you.

6. (Manushya Devata, Brihaduktho Vamadevya Ṛshi)

अन्तरा मित्रावरुणा चरन्ती मुखं यज्ञानामभिसंविदाने । उषासा वाꣳसुहिरण्ये सुशिल्पेऽऋतस्य योनाविह सादयामि ॥६॥

Antarā mitrāvaruṇā carantī mukhaṁ yajñānāmabhi saṁvidāne. Uṣāsā vāṁ suhiraṇye suśilpe'ṛtasya yonāviha sādayāmi.

The splendid dawn and the beauteous twilight, both rejoicing with the light of the day and resting in the oceanic womb of the starry night, and both heading towards the wide open doors of the yajna of humanity to join in the celebration, I consecrate you in the golden glorious divinely sculpted seat of nature's law in the vedi of eternity.

7. (Ashvinau Devate, Brihaduktho Vamadevya Ṛshi)

प्रथमा वाꣳसरथिना सुवर्णा देवौ पश्यन्तौ भुवनानि विश्वा।
अपिप्रयं चोदना वां मिमाना होतारा ज्योतिः प्रदिशा दिशन्ता ॥७॥

Prathamā vāṁ sarathinā suvarṇā devau paśyantau bhuvanāni viśvā. Apiprayaṁ codanā vāṁ mimānā hotārā jyotiḥ pradiśā diśantā.

I love and admire you both, lights of the world (teachers like the Ashvins or like the dawn and the twilight), first and foremost to move, riding the same chariot, handsome of form, brilliant in bearing, watching the entire regions of the world, inspiring, measuring and ascertaining the facts of life, two high-priests of life and learning, and filling the quarters of space with light for both of you (learners).

8. (Sarasvati Devata, Brihaduktho Vamadevya Ṛshi)

आदित्यैर्नो भारती वष्टु यज्ञꣳ सरस्वती सह रुद्रैर्नऽआवीत्।
इडोपहूता वसुभिः सजोषा यज्ञं नो देवीरमृतेषु धत्त ॥८॥

Ādityairno bhāratī vaṣṭu yajñaṁ sarasvatī saha rudairna āvīt. Iḍopahūta vasubhiḥ sajoṣā yajñaṁ no devīramṛteṣu dhatta.

May Bharati, voice of the knowledge of the world, alongwith the scholars and sages of the pre-eminent Aditya order, grace our yajna. May Sarasvati, voice of science and prayer, alongwith the scholars of the eminent Rudra order protect and promote our yajna. May Ida, voice of the spirit and meditation alongwith the sages of the noble Vasu order grace and extend our yajna. May the three divinities of the divine voice

invoked and worshipped elevate our yajna to the regions of the immortals.

9. (Tvashta Devata, Brihaduktho Vamadevya Ṛshi)

त्वष्टा वीरं देवकामं जजान त्वष्टुरर्वा जायतऽआशुरश्वः। त्वष्टेदं विश्वं भुवनं जजान बहोः कर्त्तारमिह यक्षि होतः ॥९॥

Tvaṣṭā vīraṁ devakāmaṁ jajāna tvaṣṭurarvā jāyata'āśuraśvaḥ. Tvaṣṭedaṁ viśvaṁ bhuvanaṁ jajāna bahoḥ kartāramiha yakṣi hotaḥ.

Tvashta, lord creator, creates and shapes the brave hero, lover and loved of the divines. The bright sun as the windy horse is born of Tvashta. Tvashta it is who creates the entire worlds of the universe.

Man of yajna, honour and serve the great creator by yajna — through worship, charity and good fellowship.

10. (Surya Devata, Brihaduktho Vamadevya Ṛshi)

अश्वो घृतेन त्मन्या समक्तऽउप देवाँ२॥ऽऋतुशः पाथऽएतु । वनस्पतिर्देवलोकं प्रजानन्नग्निना हव्या स्वदितानि वक्षत् ॥१०॥

Aśvo ghṛtena tmanyā samakta'upa devāṅ'ṛtuśaḥ pātha'etu. Vanaspatirdevalokaṁ prajānann-agninā havyā svaditāni vakṣat.

May Agni, in unison with ghrta and waters, moving at the speed of sunbeams and by virtue of being what it is in itself, carry food to the divinities according to the seasons. May Vanaspati, the sun and the sacred Tree, conscious of the regions of the divinities and nobilities of humanity, by subservience to the eternal

law, carry to them by agni delicious foods worthy of the sacred fire.

11. (Agni Devata, Brihaduktho Vamadevya Ṛshi)

प्र॒जाप॑ते॒स्तप॑सा वावृधा॒नः स॒द्यो जा॒तो द॑धिषे य॒ज्ञम॑ग्ने । स्वाहा॑कृतेन ह॒विषा॑ पुरोगा या॒हि सा॒ध्या ह॒विर॑दन्तु दे॒वाः ॥११॥

Prajāpatestapasā vāvṛdhānaḥ sadyo jāto dadhiṣe yajñamagne. Svāhākṛtena haviṣā purogā yāhi sādhyā haviradantu devāḥ.

Agni/brilliant and sagely scholar, rising and fast advancing by the austere discipline of Prajapati, lord of creation and the people, carry on the yajna by offers of refined and sanctified foods to the fire.

Go on, and may the noblest of humanity, leaders and pioneers, and the divinities of the higher regions of the world partake of the libations offered by you into the fire.

12. (Yajamana Devata, Bhargavo Jamadagni Ṛshi)

यदक्र॑न्दः प्रथ॒मं जाय॑मानऽउ॒द्यन्त्स॑मु॒द्रादु॒त वा॒ पुरी॑षात् । श्ये॒नस्य॑ प॒क्षा ह॑रि॒णस्य॑ बा॒हूऽउ॑प॒स्तुत्यं॒ महि॑ जा॒तं ते॑ऽअर्वन् ॥१२॥

Yadakrandaḥ prathamaṁ jāyamāna'udyant-samudrāduta vā purīṣāt. Śyenasya pakṣā hariṇasya bāhū'upastutyaṁ mahi jātaṁ te' arvan.

Man of knowledge of the speed of sun-beams, whether you emerge from the depths of meditation or from the consciousness of the Divine like energy of the wind, first-born of nature, then whatever you speak or

do becomes great and worthy of celebration like flights of the hawk or bounds of the deer.

13. (Agni Devata, Bhargavo Jamadagni Ṛshi)

यमेन दत्तं त्रितऽएनमायुनगिन्द्रऽएणं प्रथमोऽअध्यतिष्ठत् ।
गन्धर्वोऽअस्य रशनामगृभ्णात्सूरादश्वं वसवो निरतष्ट ॥१३॥

Yamena dattaṁ trita'enamāyunagindra'eṇaṁ prathamo adhyatiṣṭhat. Gandharvo'asya raśanāmagṛbhṇāt sūrādaśvaṁ vasavo niratasṭa.

The Vasus, abodes of life and life energy, receive the heat of sunbeams from the sun. Indra, universal electric energy, first controls this heat energy given by yama (vayu, wind) from three sources, i.e., earth, water and sky. Gandharva, the sun, which holds and supports the earth holds the reins of the flow. And the vasus, scholars of the first order of natural knowledge, receiving it from the sun, refine and develop it further for use in life.

14. (Agni Devata, Bhargavo Jamadagni Ṛshi)

असि यमोऽअस्यादित्योऽअर्वन्नसि त्रितो गुह्येन व्रतेन ।
असि सोमेन समया विपृक्तऽआहुस्ते त्रीणि दिवि बन्धनानि ॥१४॥

Asi yamo'asyādityo'arvannasi trito guhyena vratena. Asi somena samayā vipṛkta'āhuste trīṇi divi bandhanāni.

By the intrinsic law of your own existence, you are Yama, controller and judge; you are Aditya, sun and source of light; you are Arvan, moving fast as light. You arise from three because of three, earth, water and sky. You are one with, undivided from, Soma, peace,

prosperity and joy. And they say your bonds are three in heaven.

(You are Agni, the sun, therefore you have to be brilliant because you cannot be the sun without the light. You are at peace in security as one member of the galaxy family of suns and stars. And you are happy with the prosperity of your own solar family. You have to observe this triple bond.)

15. (Agni Devata, Bhargavo Jamadagni Ṛshi)

त्रीणि तऽआहुर्दिवि बन्धनानि त्रीण्यप्सु त्रीण्यन्तः समुद्रे ।
उतेव मे वरुणश्छन्त्स्यर्वन्यत्रा तऽआहुः परमं जनित्रम् ॥१५॥

Trīṇi ta'āhurdivi bandhanāni trīṇyapsu trīṇyantaḥ samudre. Uteva me varuṇaśchantsyarvanyatrā ta'āhuḥ paramaṁ janitram.

Arvan, lord of the dynamics of existence, three are your bonds in heaven, they say, three in the waters of space and three in the womb of the sea. Wherever, they say, your ultimate origin be, you declare your presence as Varuna, lord of our choice and lord of judgement and approval.

16. (Agni Devata, Bhargavo Jamadagni Ṛshi)

इमा ते वाजिन्नवमार्जनानीमा शफानाꣳसनितुर्निधानाः ।
अत्रा ते भद्रा रशनाऽअपश्यमृतस्य याऽअभिरक्षन्ति गोपाः ॥१६॥

Imā te vājinnavamārjanānīmā śaphānāṁ saniturnidhānā. Atrā te bhadrā raśanā'apaśyamṛtasya yā'abhirakṣanti gopāḥ.

Warlike hero, lord of spirit and speed, I see these tools of the cleansing and freshening of your war-horses.

I see the treasures of the beneficiaries of their hoofs. I see the auspicious reins of your power and force which are all-round defenders of truth and law and which protect the law-abiding.

17. (Agni Devata, Bhargavo Jamadagni Ṛshi)

आत्मानं ते मनसारादजानामवो दिवा पतयन्तं पतङ्गम् ।
शिरोऽअपश्यं पथिभिः सुगेभिररेणुभिर्जेहमानं पतत्रि ॥१७॥

Ātmanāṁ te manasārādajānāmavo divā patayantaṁ pataṅgam. Śiro'apaśyaṁ pathibhiḥ sugebhirareṇubhirjehamānaṁ patatri.

Agni, fire energy, with my own mind and knowledge, I know your soul in body form so close being flown from down below through space to the sun. I see your head soaring up, voraciously sucking the air and struggling to ascend by clear and dustless paths of the sky.

18. (Agni Devata, Bhargavo Jamadagni Ṛshi)

अत्रा ते रूपमुत्तममपश्यं जिगीषमाणमिषऽआ पदे गोः ।
यदा ते मर्त्तोऽअनु भोगमानडादिद् ग्रसिष्ठऽओषधीरजीगः ॥१८॥

Atrā te rūpamuttamamapaśyaṁ jigīṣamāṇamiṣa' ā pade goḥ. Yadā te marto'anu bhogamānaḍādid grasiṣṭha'oṣadhīrajīgaḥ.

Agni, victorious power, here I see your most splendid form eager to win the wealth of food and energy of the earth. Only when your people have received their portion of the food, only then you, most voracious though, take your share of the nourishing foods and herbs.

19. (Manushya Devata, Bhargavo Jamadagni Ṛshi)

अनु॑ त्वा॒ रथो॒ऽअनु॒ मर्यो॑ऽअर्व॒न्नन्नु॒ गावोऽनु॒ भगः॑ क॒नीना॑म्।
अनु॒ व्रातास॒स्तव॑ स॒ख्यमी॑यु॒रनु॑ दे॒वा म॑मिरे वी॒र्यं॑ ते ॥१९॥

Anu tvā ratho'anu maryo'arvannanu gāvo' nu bhagaḥ kanīnām. Anu vrātāsastava sakhyamīyuranu devā mamire vīryaṁ te.

Arvan, tempestuous victorious hero, the chariot follows you. The humans and cows follow you. The power and passion of youth follows you. Multitudes of people love to be friends and followers with you. Even the divinities have watched, measured and admired your courage and valour.

20. (Agni Devata, Bhargavo Jamadagni Ṛshi)

हिर॑ण्यशृङ्गो॒ऽयो॑ऽअस्य॒ पाद॒ा मनो॑जवा॒ऽअव॑र॒ऽइन्द्र॑ऽआसीत्।
दे॒वाऽइद॑स्य हवि॒रद्य॑मायन्यो॒ऽअर्वं॑न्तं प्रथ॒मोऽअ॒ध्य-
ति॑ष्ठत् ॥२०॥

Hiraṇyaśṛṅgo'yo'asya pādā manojavā'avara' indra' āsīt. Devā'idasya haviradyamāyan yo' arvantaṁ prathamo'adhyatiṣṭhat.

(Who can ride and control the tempestuous horse that is agni, fire power of nature and humanity?)

Indra, master ruler, youthful and new. Golden is his crown. Of golden steel are his legs moving at the speed of mind. New and youthful, he is supreme. The noblest of humanity share power with him and partake of his holy food. First among all, he alone can ride and control the speed and power of agni.

21. (Manushyah Devata, Bhargavo Jamadagni Ṛshi)

ईर्मान्तासः सिलिकमध्यमासः सꣳशूरणासो दिव्यासोऽअत्याः। हꣳसाऽइव श्रेणिशो यतन्ते यदाक्षिषुर्दिव्यमज्मꣳमश्वाः ॥२१॥

Īrmāntāsaḥ śilikamadhyamāsaḥ saṁ śūraṇāso divyāso'atyāḥ. Haṁsā'iva śreṇiśo yatante yadākṣiṣurdivyamajmamaśvāḥ.

Warriors of horse, with steeds which are broad-chested, full-haunched and sensitively trained, slim in the middle, fiery, superb, of electric speed, when they are ranked like swans in battle array and fight, then they penetrate the enemy defences and clear the paths to wonder victories.

22. (Vayavah Devata, Bhargavo Jamadagni Ṛshi)

तव शरीरं पतयिष्ण्वर्वन्तव चित्तं वातऽइव ध्रजीमान् । तव शृङ्गाणि विष्ठिता पुरुत्रारण्येषु जर्भुराणा चरन्ति॥२२॥

Tava śarīraṁ patayiṣṇvarvantava cittaṁ vāta'iva dhrajīmān. Tava śṛṇgāṇi viṣṭhitā purutrāraṇyeṣu jarbhurāṇā caranti.

Arvan, tempestuous hero, your body loves to soar like a bird's, your mind moves at the speed of the wind, the flames of your glory are various and blazing, and they range around steadily across distant lands.

23. (Manushyah Devata, Bhargavo Jamadagni Ṛshi)

उपप्रागाच्छसनं वाज्यर्वी देवद्रीचा मनसा दीध्यानः । अजः पुरो नीयते नाभिरस्यानु पश्चात्कवयो यन्ति रेभाः ॥२३॥

Upa prāgācchasanaṁ vājyarvā devadrīcā manasā dīdhyānaḥ. Ajaḥ puro nīyate nābhirasyānu paścāt kavayo yanti rebhāḥ.

The tempestuous horse, fast as the wind, worthy of the gods, fiery within and rushing to the heat of battle at the speed of mind, instant like a beam of the sun, is shot forth by the rider on the back, and then poets and singers follow with songs of praise.

24. (Manushya Devata, Bhargavo Jamadagni Ṛshi)

उप॒ प्रागा॑त्पर॒मं यत्स॒धस्थ॒मर्वाँ॑२॥ऽअच्छा॑ पि॒तर॑ं मा॒तर॑ं च । अ॒द्या दे॒वाञ्जुष्ट॑तमो॒ हि ग॒म्याऽअथाशा॑स्ते दा॒शुषे॒ वार्या॑णि ॥२४॥

Upa prāgātparamaṁ yatsadhasthamarvāṁ' acchā pitaraṁ mātaraṁ ca. Adyā devāñjuṣṭatamo hi gamyā'athāśāste dāśuṣe vāryāṇi.

The man of knowledge, will and action who goes to the highest assembly, who does homage to father, mother and brilliant holy people, and offers liberal gifts of service and reverence to generous teachers and philanthropists, is worthy of highest love and admiration.

O seeker of knowledge and virtue, such a person is worthy of company. Go straight and meet him.

25. (Vidvan Devata, Jamadagni Ṛshi)

समि॑द्धोऽअ॒द्य मनु॑षो दुरो॒णे दे॒वो दे॒वान्य॑जसि जातवेदः । आ च॒ वह॒ मित्रमहश्चिकि॒त्वान्त्वं दू॒तः क॒विर॑सि॒ प्रचे॑ताः ॥२५॥

Samiddho'adya manuṣo duroṇe devo devān yajasi jātavedaḥ. Ā ca vaha mitramahaścikitvān tvaṁ dūtaḥ kavirasi pracetāḥ.

You are the man, jataveda, light of the day as Agni, brilliant inspired and generous, in company with the

noblest at yajna in the home. Call upon the divinities, best of friends, bring them to the yajna. Wide awake you are, harbinger of light and good fortune, poet creator, wise and luminous.

26. (Vidvan Devata, Jamadagni Ṛshi)

तनूनपात्पथऽऋतस्य यानान्मध्वा समञ्जन्त्स्वदया सुजिह्व।
मन्मानि धीभिरुत यज्ञमृन्धन्देवत्रा च कृणुह्यध्वरं नः॥२६॥

Tanūnapātpatha'ṛtasya yānān madhvā samañjantsvadayā sujihva. Manmāni dhībhiruta yajñamṛndhan devatrā ca kṛṇuhyadhvaraṁ naḥ.

Sagely scholar, self-preserver, protector of the good things of life, sweet of tongue and speech, sprinkling the paths of truth and modes of progress with honey, enjoy the march to freedom and prosperity. And, surrounded by the noblest saints and scholars, leading our plans and prayers to resounding success, render our yajna of life free from hate and violence with your guidance.

27. (Vidvan Devata, Jamadagni Ṛshi)

नराशꣳसस्य महिमानमेषामुपस्तोषाम यजतस्य यज्ञैः । ये सुक्रतवः शुचयो धियन्धाः स्वदन्ति देवाऽउभयानि हव्या॥२७॥

Narāśaṁsasya mahimānameṣāmupa stoṣāma yajatasya yajñaiḥ. Ye sukratavaḥ śucayo dhiyandhāḥ svadanti devā'ubhayāni havyā.

We celebrate with songs of praise and yajnas the greatness of the man of universal honour and admiration and the greatness of these brilliant scholars of exceptional intelligence and noble action, pure at heart,

who taste the sweets of success in matters both material and spiritual (on way to freedom and prosperity by the paths of Truth and eternal Law).

28. (Agni Devata, Jamadagni Ṛshi)

आ॒जुह्वा॑न॒ऽईड्यो॒ वन्द्य॒श्चायाह्य॑ग्ने॒ वसु॑भिः स॒जोषाः॑ । त्वं दे॒वाना॑मसि यह्व॒ होता॒ स ए॑नान्यक्षीषि॒तो यजी॑यान् ॥२८॥

Ājuhvāna'iḍyo vandyaścā yāhyagne vasubhiḥ sajoṣāḥ. Tvaṁ devānāmasi yahva hotā sa' enānyakṣīṣito yajīyān.

Agni, brilliant power of light and life, challenging and inviting, adorable, admirable, delighted to be with the generous lovers of life, you are the most fluent and dynamic of divinities, giving and sacrificing. Excellent power of yajna, cherished and implored, come and join these sacrificers at the yajna.

29. (Antariksha Devata, Jamadagni Ṛshi)

प्रा॒चीनं॑ ब॒र्हिः प्र॒दिशा॑ पृथि॒व्या वस्तो॑र॒स्या वृ॑ज्यते॒ऽअग्रे॒ऽअह्ना॑म् । व्यु॑ प्रथते वित॒रं वरी॑यो दे॒वेभ्यो॒ऽअदि॑तये स्यो॒नम् ॥२९॥

Prācīnaṁ barhiḥ pradiśā pṛthivyā vastorasyā vṛjyate'agre'ahnām. Vyu prathate vitaraṁ varīyo devebhyo'aditaye syonam.

Just as sacred grass, old and ancient, is gathered at dawn, in the early morning, before the rise of the day, from the sacred quarters of the earth, grows further, softer and more excellent for the yajnics and the earth, so realized awareness of Brahma, Eternal Spirit, vast as space, is distilled from the inspiring regions of silent nature in the sacred hours of dawn before the rising of

the day and, by the mystique of the Veda grows further, higher and more blissful for the pious souls for their rise towards Divinity and Infinity.

30. (Striyah Devata, Jamadagni Ṛshi)

व्यचस्वतीरुर्विया विश्रयन्तां पतिभ्यो न जनयः शुम्भमानाः।
देवीर्द्वारो बृहतीर्विश्वमिन्वा देवेभ्यो भवत सुप्रायणाः ॥३०॥

Vyacasvatīrurviyā vi śrayantāṁ patibhyo na janayaḥ śumbhamānāḥ. Devīrdvāro bṛhatīr-viśvaminvā devebhyo bhavata suprāyaṇāḥ.

Just as noble, beautiful, generous women provide ample unlimited joy and solace to the husbands, so may the divine doors of yajna, wide open, grand, all-embracing, provide free access and universal movement to the dedicated divines of yajna.

31. (Striyah Devata, Jamadagni Ṛshi)

आ सुष्वयन्ती यजतेऽउपाकेऽउषासानक्ता सदतां नि योनौ । दिव्ये योषणे बृहती सुरुक्मेऽअधि श्रियꣳशुक्रपिशं दधाने ॥३१॥

Ā suṣvayantī yajate'upāke'uṣāsānaktā sadatāṁ ni yonau. Divye yoṣaṇe bṛhatī surukme'adhi śriyaṁ śukrapiśaṁ dadhāne.

The day and the night, like two heavenly women, wearing light and dark, inspiring and comforting, adorable, great and sublime, wielding and commanding the wealth of the world, may, we pray, come in unison and grace the vedi, seat of yajna.

32. (Vidvan Shilpis Devata, Jamadagni Ṛshi)

दैव्या॒ होता॑रा प्रथ॒मा सु॒वाचा॒ मिमा॑ना य॒ज्ञं मनु॑षो॒ यज॑ध्यै।
प्र॒चो॒दय॑न्ता॒ वि॒दथे॑षु का॒रू प्रा॒चीनं॒ ज्योति॑: प्र॒दिशा॑ दि॒शन्ता॑ ॥३२॥

Daivyā hotārā prathamā suvācā mimānā yajñaṁ manuṣo yajadhyai. Pracodayantā vidatheṣu kārū prācīnaṁ jyotiḥ pradiśa diśantā.

Two divine high-priests of the first order, scholars of the language (of science and architecture), masters of measurement and design, and expert builders, pointing to the directions of the ancient and eternal light (of the Veda) inspire people to join in scientific yajnas of development and construction.

33. (Vag Devata, Jamadagni Ṛshi)

आ नो॑ यज्ञं भार॑ती॒ तूय॑मे॒त्विडा॑ मनु॒ष्व॒दि॒ह चे॒तय॑न्ती ।
ति॒स्रो दे॒वीर्ब॒र्हिरेद॑ꣳस्यो॒नꣳसर॑स्वती॒ स्वप॑सः सदन्तु ॥३३॥

Ā no yajñaṁ bhāratī tūyametviḍa manuṣvadiha cetayantī. Tisro devīrbarhiredaṁ syonaṁ sarasvatī svapasaḥ sadantu.

May Bharati (bearing the knowledge of science) come soon to advance our yajna of development. May Ida, the Vedic vision, shine, enlightening us like a human teacher. May Sarasvati, bearing the knowledge of the Shastras, come and inspire us.

May three supernal divinities of the Word of the Veda, light and inspiration of the Shastras, and knowledge of science and technology, Ida, Sarasvati, and Bharati, mothers of noble yajnic acts, come and grace this auspicious seat of yajna.

34. (Vidvan Shilpi Devata, Jamadagni Ṛshi)

यऽइमे द्यावापृथिवी जनित्री रूपैरपिꣳशद्भुवनानि विश्वा । तमद्य होतरिषितो यजीयान् देवं त्वष्टारमिह यक्षि विद्वान् ॥३४॥

Ya'ime dyāvāpṛthivī janitrī rūpairapiṁśad-bhuvanāni viśvā. Tamadya hotariṣito yajīyān devaṁ tvaṣṭāramiha yakṣi vidvān.

High-priest of shilpa (science and technology), scholar, inspired and dedicated, offer yajna here and now in honour of that divine artist, Tvashta, creator of the universe, who made all these worlds of existence, carved out the generative heaven and earth, and adorned them with all the beautiful forms of life and nature.

35. (Agni Devata, Jamadagni Ṛshi)

उपावसृज त्मन्या समञ्जन् देवानां पाथऽऋतुथा हवीꣳषि। वनस्पतिः शमिता देवोऽअग्निः स्वदन्तु हव्यं मधुना घृतेन ॥३५॥

Upāvasṛja tmanyā samañjan devānāṁ pātha' ṛtuthā havīṁṣi. Vanaspatiḥ śamitā devo'agniḥ svadantu havyaṁ madhunā ghṛtena.

Scholar, sprinkling and seasoning the holy materials of yajna, food for the divinities, with honey and ghrta, offer the libations yourself with your heart and soul so that Vanaspati, lord of light and vegetation, the sun, the generous cloud, giver of the showers of peace and prosperity, and Agni, the holy fire, may relish their food seasoned with delicacies.

36. (Agni Devata, Jamadagni Ṛshi)

सद्यो जातो व्यमिमीत यज्ञमग्निर्देवानामभवत् पुरोगाः। अस्य होतुः प्रदिश्यृतस्य वाचि स्वाहाकृतꣳहविरदन्तु देवाः ॥३६॥

Sadyo jāto vyamimīta yajñamagnirdevā-nāmabhavat purogāḥ. Asya hotuḥ pradiśyṛtasya vāci svāhākṛtaṁ haviradantu devāḥ.

Agni, lord of light and life, brilliant scholar, instantly responsive, ever young, going ahead of the divines, enacts and accomplishes the yajna of the business of life within the word and spirit of the laws of truth. May all the divinities of nature and humanity taste the sweets of the holy offerings of this sacrificer.

37. (Vidvan Devata, Madhuchhanda Ṛshi)

केतुं कृण्वन्नकेतवे पेशो मर्याऽअपेशसे ।
समुषद्भिरजायथाः ॥३७॥

Ketuṁ kṛṇvannaketave peśo marya'apeśase. Samuṣadbhirajāyathāḥ.

Agni, lord of light and life, man of knowledge, creating light for the man in the dark, providing plenty for the man in adversity, as mortals do, you arise with the light of the dawns and the fires of the generous yajamanas.

38. (Vidvan Devata, Bharadvaja Ṛshi)

जीमूतस्येव भवति प्रतीकं यद्वर्मी याति समदामुपस्थे । अनाविद्धया तन्वा जय त्वꣳ स त्वा वर्मणो महिमा पिपर्त्तु ॥३८॥

Jīmūtasyeva bhavati pratīkaṁ yadvarmī yāti samadāmupasthe. Anāviddhayā tanvā jaya tvaṁ sa tvā varmaṇo mahimā pipartu.

A very image of the cloud he seems to be when the hero in armour goes forward to join the ardent warriors in the raging battle. Come victorious, warrior, with your body unscathed. May the mighty grandeur of the armour protect and promote you.

39. (Viras Warriors Devata, Bharadvaja Ṛshi)

धन्वना॒ गा धन्वना॒ऽऽजिं जयेम॒ धन्वना॑ ती॒व्राः स॒मदो॑ जयेम । धनु॒ः शत्रो॑रपका॒मं कृ॑णोति॒ धन्वना॒ सर्वा॑ः प्र॒दिशो॑ जयेम ॥३९॥

Dhanvanā gā dhanvanā”jiṁ jayema dhanvanā tīvrāḥ samado jayema. Dhanuḥ śatrora-pakāmaṁ kṛṇoti dhanvanā sarvāḥ pradiśo jayema.

Let us win the earths by the bow, win the battle by the bow, win the violent wars by the bow. The bow it is that shatters the enemy’s ambition for evil. Let us win in all directions by the bow.

40. (Viras, Devata, Bharadwaja Ṛshi)

व॒क्ष्यन्ती॒वेदागॅनीगन्ति॒ कर्णं॑ प्रि॒यꣳ सखा॑यं परिषस्व-जा॒ना । योषे॑व शिङ्क्ते॒ वित॒ताधि॒ धन्व॒ञ्ज्या इ॒यꣳ सम॑ने पा॒रय॑न्ती ॥४०॥

Vakṣyantīvedāganīganti karṇaṁ priyaṁ sakhāyaṁ pariṣasvajānā. Yoṣeva śiṅkte vitatādhi dhanavañjyā iyaṁ samane pārayantī.

This string stretched on the bow is drawn close to the ear and, like a young woman embracing her dear husband and whispering love into his ear, twangs, carrying the warrior across the battle to victory.

41. (Viras Devata, Bharadvaja Ṛshi)

तेऽआ॒चर॑न्ती॒ सम॑नेव॒ योषा॑ मा॒तेव॑ पु॒त्रं बि॑भृतामु॒पस्थे॑ । अप॒ शत्रू॑न् विध्यताꣳसंविदा॒नेऽआर्त्नी॑ऽइ॒मे वि॑ष्फु॒रन्ती॑ऽ-अ॒मित्रा॑न् ॥४१॥

Te' ācarantī samaneva yoṣā māteva putraṁ bibhṛtāmupasthe. Apa śatrūn vidhyatāꣳ saṁvidāne'ārtnī'ime viṣphurantī'amitrān.

Behaving as a beloved wife one at heart with her husband, the two ends of the bow joined together by the string may hold the arrow like a mother holding her baby in her arms, and, shaking the enemies with fear, may pierce them with the arrow and scatter and drive them away with the twang.

42. (Viras Devata, Bharadvaja Ṛshi)

ब॒ह्वी॒नां पि॒ता ब॒हुर॑स्य पुत्र॒श्चिच्चा कृ॑णोति॒ सम॑नाव॒गत्य॑ । इ॒षु॒धिः सङ्का॒ः पृत॑नाश्च॒ सर्वीः॑ पृ॒ष्ठे नि॑न॒द्धो जय॑ति॒ प्रसू॑तः ॥४२॥

Bahvīnāṁ pitā bahurasya putraściścā kṛṇoti samanāvagatya. Iṣudhiḥ saṅkāḥ pṛtanāśca sarvāḥ pṛṣṭhe ninaddho jayati prasūtaḥ.

Father protector of many forces, mighty are his sons. His arrow clangs when he engages the enemy. Hero of the bow and arrow and the quiver inspired and shooting forth, he takes on the once organized but now scattered forces of the enemy and comes out victorious.

43. (Viras Devata, Bharadvaja Ṛshi)

रथे॒ तिष्ठ॑न्नयति वा॒जिनः॑ पु॒रो यत्र॑ यत्र का॒मय॑ते सुषा॒र॒थिः। अ॒भीशू॑नां म॒हि॒मानं॑ पनायत॒ मनः॑ प॒श्चादनु॑यच्छन्ति र॒श्मय॑ः॥४३॥

Rathe tiṣṭhan nayati vājinaḥ puro yatra-yatra kāmayate suṣārathiḥ. Abhīśūnāṁ mahimānaṁ panāyata manaḥ paścādanu yacchanti raśmayaḥ.

An able and expert driver sitting on the controls in the chariot drives the horses wherever he wants to. Know and admire the great value of the reins: the reins (controlled by the driver on the wheel), those which control the movement and direction of the mind from behind.

44. (Viras Devata, Bharadvaja Ṛshi)

तीव्रान् घोषान् कृण्वते वृषपाणयोऽश्वा रथेभिः सह वाजयन्तः। अवक्रामन्तः प्रपदैरमित्रान् क्षिणन्ति शत्रूँ१॥ऽ-रनपव्ययन्तः ॥४४॥

Tīvrān ghoṣān kṛṇvate vṛṣapāṇayo'śvā rathebhiḥ saha vājayantaḥ. Avakrāmantaḥ prapadairamitrān kṣiṇanti śatrūň'ranapavyayantaḥ.

Warriors Heroes of war manned with strong-hoofed horses flying by the chariots raise frightful cries of war while the horses, unremitting in their force, trampling upon the enemy with their hoofs, destroy his army.

45. (Viras Devata, Bharadvaja Ṛshi)

रथवाहनꣳ हविरस्य नाम यत्रायुधं निहितमस्य वर्म । तत्रा रथमुप शग्मꣳ सदेम विश्वाहा वयꣳ सुमनस्यमानाः॥४५॥

Rathavāhaṇaň havirasya nāma yatrāyudhaṁ nihitamasya varma. Tatrā rathamupa śagmaň sadema viśvāhā vayaň sumanasyamānāḥ.

The warrior is 'Rathavahana', hero of the chariot, and the chariot is whereon the armour, arms and ammunition of this hero are safely kept. And that mighty protective chariot, we, people of positive and faithful mind, love, and wish to ride every day, all time.

46. (Viras Devata, Bharadvaja Ṛshi)

स्वादुष॑ꣳ सद॑: पि॒तरो॑ वयो॒धा: कृ॒च्छ्रेश्रि॑त॒: शक्ती॑वन्तो गभी॒रा:।
चि॒त्रसे॑ना॒ऽइषु॑बलाऽअमृ॒ध्रा: स॒तोवी॑राऽउ॒रवो॑ व्रातसा॒हा:॥४६॥

Svāduṣaṁsadaḥ pitaro vayodhāḥ kṛcchreśritaḥ śaktīvanto gabhīrāḥ. Citrasenā'iṣubalā' amṛdhrāḥ satovīrā'uravo vrātasāhāḥ.

Let us honour senior veterans of war, of pleasant company, mature and widely experienced, facing and challenging dangers, strong and brave, serious and wise, commanding wonderful armies, trained in powerful weapons, invincible of body, equally valiant, broad-chested and muscular, and conquering hosts of armies.

47. (Dhanurveda teachers Devata, Bharadvaja Ṛshi)

ब्राह्म॑णास॒: पित॑र॒: सोम्या॑स: शि॒वे नो॒ द्यावा॑पृथि॒वीऽअ॑नेहसा।
पू॒षा न॑: पातु दुरि॒तादृ॒तावृ॑धो॒ रक्षा॒ माकि॑र्नोऽअ॒घशꣳ॑स ऽईशत ॥४७॥

Brāhmaṇāsaḥ pitaraḥ somyāsaḥ śive no dyāvāpṛthivī'anehasā. Pūṣā naḥ pātu duritādṛtāvṛdho rakṣā mākirno'aghaśaṁsa' īśata.

May the Brahmanas, scholars of Veda and divine vision, parental seniors, lovers of peace, joy and yajna-soma, defenders and promoters of truth and Law, guide and protect us. May Heaven and earth, auspicious, pure

and sinless, be kind to bless us. May Pusha, lord giver of health and growth, protect us from sin and promote us. May no sinner and supporter of evil rule over us.

48. (Viras Devata, Bharadvaja Ṛshi)

सुपर्णं वस्ते मृगोऽअस्या दन्तो गोभिः सन्नद्धा पतति प्रसूता । यत्रा नरः सं च वि च द्रवन्ति तत्रास्मभ्यमिषवः शर्म यꣳसन् ॥४८॥

Suparṇaṁ vaste mṛgo'asyā danto gobhiḥ sannaddhā patati prasūtā. Yatrā naraḥ saṁ ca vi ca dravanti tatrāsmabhyamiṣavaḥ śarma yaṁsan.

The army of the brave wears the battle array of a falcon. Its tooth, i.e., attack, strikes as a mriga, tiger, falls upon the game. Equipped with shields and mailed in armour, passionate for the kill, it falls upon the enemy. The warriors there fall upon the enemy in united strength as well as attack in different directions. May the arrows of this army bring us peace and well-being.

49. (Viras Devata, Bharadvaja Ṛshi)

ऋजीते परिवृङ्धि नोऽश्मा भवतु नस्तनूः।
सोमोऽअधिब्रवीतु नोऽदितिः शर्म यच्छतु ॥४९॥

Ṛjīte parivṛṅdhi no'śmā bhavatu nastanūḥ.
Somo'adhi bravītu no'ditiḥ śarma yacchatu.

May the spirit of health, peace and progress ward off ills from us all round. May our body be strong as granite. May soma, spirit of life, inspire us from above. May the earth as well as the sky bring us peace and happiness.

50. (Viras Devata, Bharadvaja Ṛshi)

आ जङ्घन्ति सान्वेषां जघनाँ२॥ऽउपजिघ्नते ।
अश्वाजनि प्रचेतसोऽश्वान्त्समत्सु चोदय ॥५०॥

Ā jaṅghanti sānveṣāṁ jaghanāṅ'upajighnate.
Aśvājani pracetaso'śvāntsamatsu codaya.

The warriors spur the horses on the sides and strike them with the goad on the shanks. Expert teacher, the horses are intelligent and responsive, train them in quick curves and movements of battle.

51. (Mahavira Devata, Bharadvaja Ṛshi)

अहिरिव भोगैः पर्येति बाहुं ज्याया हेतिं परिबाधमानः ।
हस्तघ्नो विश्वा वयुनानि विद्वान् पुमान् पुमांसं परि पातु विश्वतः॥५१॥

Ahiriva bhogaiḥ paryeti bāhuṁ jyāyā hetiṁ paribādhamānaḥ. Hastaghno viśvā vayunāni vidvān pumān pumaṁsaṁ pari pātu viśvataḥ.

Like the hand-guard warding off the strikes of the bow-string with its coils and protecting the hand of the archer, the expert commander of the army and the man of laws and ways of the world, by the blows of his arms and himself facing the challenges, protects the people from all round and, like the cloud, showers all the peace and comfort on them.

52. (Suvira Devata, Bharadvaja Ṛshi)

वनस्पते वीड्वङ्गो हि भूयाऽअस्मत्सखा प्रतरणः सुवीरः ।
गोभिः सन्नद्धोऽअसि वीडयस्वास्थाता ते जयतु जेत्वानि ॥५२॥

Vanaspate vīḍvaṅgo hi bhūyā'asmatsakhā prataraṇaḥ suvīraḥ. Gobhiḥ sannaddho'asi vīḍayasvāsthātā te jayatu jetvāni.

Hero and protector of the land and forests, brilliant as the sun, our friend and heroic leader crossing over crises and challenges, be strong of body and power. Committed you are to the earth and traditions of humanity. Grow stronger and expand in power. And may your commander win all the battles for you.

53. (Vira Devata, Bharadvaja Ṛshi)

दिवः पृथिव्याः पर्योज उद्भृतं वनस्पतिभ्यः पर्य्याभृतꣳ सहः। अपामोज्मानं परि गोभिरावृतमिन्द्रस्य वज्रꣳ हविषा रथं यज ॥५३॥

Divaḥ pṛthivyāḥ paryoja'udbhṛtaṁ vanaspatibhyaḥ paryābhṛtaṁ sahaḥ. Apāmojmānaṁ pari gobhirāvṛtamindrasya vajraṁ haviṣā rathaṁ yaja.

Man of knowledge and power, receive, cultivate and socially promote the light and energy emanating from the sun and earth. Receive, cultivate and promote the strength, courage and endurance emanated from the trees. Cultivate and promote the energy of the waters. Refine and strengthen the chariot invincible as thunder and blazing with the rays of the sun, and develop it further by sacrifice and investment.

54. (Vira Devata, Bharadvaja Ṛshi)

इन्द्रस्य वज्रो मरुतामनीकं मित्रस्य गर्भो वरुणस्य नाभिः। सेमां नो हव्यदातिं जुषाणो देव रथ प्रति हव्या गृभाय ॥५४॥

Indrasya vajro marutāmanīkaṁ mitrasya garbho varuṇasya nābhiḥ. Semāṁ no havyadātiṁ juṣāṇo deva ratha prati havyā gṛbhāya.

Brilliant leader and warrior, devoted to the thunderbolt of Indra, army of the winds, light of the sun and depth of the sky and the ocean as ideals, in love with the power of lightning, inner thoughts of friends, and conscience of the best man, and enjoying our love and trust, may now receive our gifts and homage for further growth and development.

55. (Viras Devata, Bharadvaja Ṛshi)

उपश्वासय पृथिवीमुत द्यां पुरुत्रा ते मनुतां विष्ठितं जगत्। स दुन्दुभे सजूरिन्द्रेण देवैर्दूराद्दवीयोऽअपसेध शत्रून् ॥५५॥

Upa śvāsaya pṛthivīmuta dyāṁ purutrā te manutāṁ viṣṭhitaṁ jagat. Sa dundubhe sajūrindreṇa devairdūrāddavīyo'apa sedha śatrūn.

Heroic leader, loud and bold, let the war-drum of action, your clarion-call to the nation, resound over earth and sky. Let the wide world, moving and non-moving, know you and hear the call. And, in unison with the power and grandeur of the nation and the best of nobility, let the call drive off the enemies farthest away.

56. (Viras Devata, Bharadvaja Ṛshi)

आक्रन्दय बलमोजो नऽआधा निष्टनिहि दुरिता बाधमानः। अपप्रोथ दुन्दुभे दुच्छुनाऽइतऽइन्द्रस्य मुष्टिरसि वीडयस्व ॥५६॥

Ā krandāya balamojo na'ādhā niṣṭanihi duritā bādhamānaḥ. Apa protha dundubhe ducchunā' ita'indrasya muṣṭirasi vīḍayasva.

Thunderous hero, rally the forces with the beat of the war drum. Loud and bold, instil and inspire us with passion for action. Resisting and suppressing evil, let the call resound as thunder. Fight and throw off the dogged enemies far from here. You are the measure and concentration of the power and glory of Indra, lord of humanity. Grow, expand and glorify the human nation.

57. (Viras Devata, Bharadvaja Ṛshi)

आमूरंज प्रत्यावर्त्तयेमाः केतुमद्दुन्दुभिर्वीवदीति । समश्वपर्णाश्चरन्ति नो नरोऽस्माकमिन्द्र रथिनो जयन्तु ॥५७॥

Āmūraja pratyāvarttayemāḥ ketumaddundubhirvāvadīti. Samaśvaparṇāścaranti no naro'smākamindra rathino jayantu.

Indra, mighty hero, rout those enemy forces to annihilation. Bring our armies back home with flying colours. The drum, with the flag flying, resounds. United, our men on the wings of horses fight on. May our heroes of the chariot be ever victorious.

58. (Vidvans Devata, Bharadvaja Ṛshi)

आग्नेयः कृष्णग्रीवः सारस्वती मेषी बभ्रुः सौम्यः पौष्णः श्यामः शितिपृष्ठो बार्हस्पत्यः शिल्पो वैश्वदेवऽऐन्द्रोऽरुणो मारुतः कल्माषऽऐन्द्राग्नः संहितोऽधोरामः सावित्रो वारुणः कृष्णऽएकशितिपात्पेत्वः ॥५८॥

Āgneyaḥ kṛṣṇagrīvaḥ sārasvatī meṣī babhruḥ saumyaḥ pauṣṇaḥ śyāmaḥ śitipṛṣṭho bārhaspatyaḥ śilpo vaiśvadeva'aindro'ruṇo mārutaḥ kalmāṣa'aindrāgnaḥ saṁhito'dhorāmaḥ sāvitro vāruṇaḥ kṛṣṇa'ekaśitipāt petvaḥ.

The animal with black neck is holy, it has the

qualities of fire immanent in nature, so it is the favourite love of Agni. So the sheep is the favourite love of Sarasvati. The brown one is favourite of Soma. The dark one is favourite of Pusha. The one with white back is favourite of Brihaspati. The one of varied colour is favourite of Vishvedevas. The red one is favourite of Indra. The black and white is favourite of Maruts. The strong-bodied is favourite of Indra and Agni. The one which is white below is favourite of Savita. And the black one with one leg white and swift of speed is favourite of Varuna. (Know this, and take advantage of nature.)

59. (Agni & Others Devata, Bharadvaja Ṛshi)

अ॒ग्नयेऽनी॑कवते॒ रोहि॑ताञ्जिरन॒ड्वान॒धोरामौ सा॒वि॒त्रौ पौ॒ष्णौ र॑ज॒तना॑भी वैश्वदे॒वौ पि॒शङ्गौ॑ तूप॒रौ मा॑रु॒तः क॒ल्माष॑ऽआग्ने॒यः कृ॒ष्णोऽ॑जः सार॑स्व॒ती मे॒षी वा॑रु॒णः पेत्वः॑ ॥५९॥

Agnaye'nīkavate rohitāñjiranaḍvānadhorāmau sāvitrau pauṣṇau rajatanābhī vaiśvadevau piśaṅgau tūparau mārutaḥ kalmāṣa'āgneyaḥ kṛṣṇo'jaḥ sārasvatī meṣī vāruṇaḥ petvaḥ.

The bull with a red mark on the forehead is for Agni, front rank of the army. Two animals with white below are for Savita. Two animals with silver navel are for the Pushas. Two animals of yellow colour and without horns are for Vishvedevas. The multicoloured is for Maruts. The black goat is for Agni. The sheep is for Sarasvati. And the fast one is for Varuna.

60. (Agni & Others Devata, Bharadvaja Ṛshi)

अग्नये गायत्राय त्रिवृते राथन्तरायाष्टाकपालऽइन्द्राय त्रैष्टुभाय पञ्चदशाय बार्हतायैकादशकपालो विश्वेभ्यो देवेभ्यो जागतेभ्यः सप्तदशेभ्यो वैरूपेभ्यो द्वादशकपालो मित्रावरुणाभ्यामानुष्टुभाभ्यामेकविꣳशाभ्यां वैराजाभ्यां पयस्या बृहस्पतये पाङ्क्ताय त्रिणवाय शाक्वराय चरुः सवित्रऽऔष्णिहाय त्रयस्त्रिꣳशाय रैवताय द्वादशकपालः प्राजापत्यश्चरुरदित्यै विष्णुपत्न्यै चरुरग्नये वैश्वानराय द्वादशकपालोऽनुमत्याऽअष्टाकपालः ॥६०॥

Agnaye gāyatrāya trivṛte rāthantarāyāṣṭākapāla' indrāya traiṣṭubhāya pañcadaśāya bārhatāyaikādaśakapālo viśvebhyo devebhyo jāgatebhyaḥ saptadaśebhyo vairūpebhyo dvādaśakapālo mitrāvaruṇābhyāmanuṣṭubhābhyāmekaviṁśābhyāṁ vairājābhyāṁ payasyā bṛhaspataye pāṅktāya triṇavāya śākvarāya caruḥ savitra 'auṣṇihāya trayastriṁśāya raivatāya dvādaśakapālaḥ prājāpatyaścaruradityai viṣṇupatnyai caruragnaye vaiśvānarāya dvādaśakapālo'numatyā' aṣṭākapālaḥ.

For Agni, sung in Gayatri metre and worshipped in three-part Stoma Rathantara Sama, eight-bowl oblations.

For Indra, sung in Trishtubh metre and worshipped in fifteen part Stoma Brihat Sama, eleven-jar oblations.

For Vishvedevas, sung in jagati metre and worshipped in seventeen-part Stoma Vairupa Sama, twelve-bowl oblations.

For Mitra and Varuna, sung in Anushtubh metre and worshipped in twenty-one part Stoma Vairaja Sama,

milky oblations.

For Brihaspati, sung in Pankti verses and worshipped in twenty-seven part Stoma Shakvara Sama, charu oblations of rice, barley and pulses boiled in milk and butter.

For Savita, sung in Ushnik metre and worshipped in thirty-three part Stoma Raivata Sama, twelve-bowl oblations.

For Prajapati, caru oblations.

For Aditi, sustained by Vishnu, caru oblations.

For Vaishvanara Agni, twelve-bowl oblations.

For Anumati, eight-bowl oblations.

Note: For practical application, Swami Dayananda interprets the Devatas as:-

Agni: brilliant scholar of science with knowledge of matter, energy and mind, specialist in modes of travel over land, sea and sky.

Indra: man of power and glory who is dedicated to the power and glory of humanity.

Vishvedevas: generous brilliant people.

Mitra-Varuna: pranic energies.

Brihaspati: guardian of the great and seniors.

Shakvara: man of potential and action.

Raivata: relating to wealth.

Savita: creator, producer, sustainer.

Prajapatya: relating to the guardian of creation.

Aditi: earth and sky.

Vishnu: of extensive power and potential.

Vaishvanara Agni: universal vitality.

Anumati: social discussion, agreement, approval.

इत्येकोनत्रिंशोऽध्यायः ॥

CHAPTER–XXX

1. (Savita Devata, Narayana Ṛshi)

देव॑ सवितः॒ प्र सु॑व य॒ज्ञं प्र सु॑व य॒ज्ञप॑तिं॒ भगा॑य । दि॒व्यो ग॑न्ध॒र्वः के॑त॒पूः केतं॑ नः पुनातु वा॒चस्पति॒र्वाचं॑ नः स्वदतु ॥१॥

Deva savitaḥ pra suva yajñaṁ pra suva yajña-patiṁ bhagāya. Divyo gandharvaḥ ketapūḥ ketaṁ naḥ punātu vācaspatirvācaṁ naḥ svadatu.

May Savita, generous lord creator of life, expand our yajna of light and action. May He inspire and bless the master of yajna for the achievement of wealth and honour. Glorious is Savita, sustainer of the earth and purifier and sanctifier of knowledge. May the lord sanctify our knowledge. Lord of Speech Divine, may He sweeten, sanctify and bless our tongue and speech.

2. (Savita Devata, Narayana Ṛshi)

तत्स॑वि॒तुर्वरे॑ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।
धियो॒ यो नः॑ प्रचो॒दया॑त् ॥२॥

Tat saviturvareṇyam bhargo devasya dhīmahi. Dhiyo yo naḥ pracodayāt.

That blazing splendour of lord Savita, self-refulgent giver of light, which is the sole light worthy of choice, we perceive, meditate upon and absorb in the soul. May He inspire, enlighten and bless our vision and intelligence to follow the path of light and rectitude.

3. (Savita Devata, Narayana Ṛshi)

विश्वानि देव सवितर्दुरितानि परा सुव ।
यद्भद्रं तन्नऽआसुव ॥३॥

Viśvāni deva savitarduritāni parā suva.
Yadbhadraṁ tanna ā suva.

Savita, glorious lord of inspiration, light and life, remove all the evil of the world from us, and bless us with all that is good.

4. (Savita Devata, Medhatithi Ṛshi)

विभक्तारꣳ हवामहे वसोश्चित्रस्य राधसः ।
सवितारं नृचक्षसम् ॥४॥

Vibhaktāraṁ havāmahe vasośćitrasya rādhasaḥ.
Savitāraṁ nṛcakṣasam.

We invoke Savita and sing in praise of the ultimate judge and dispenser of the fruits of Karma and giver of the wondrous joys of life, who makes everything possible, who creates all and watches over all (what they are and what they do).

5. (Parameshvara Devata, Narayana Ṛshi)

ब्रह्मणे ब्राह्मणं क्षत्राय राजन्यं मरुद्भ्यो वैश्यं तपसे शूद्रं तमसे तस्करं नारकाय वीरहणं पाप्मने क्लीबमाक्रयायाऽ-अयोगूं कामाय पुँश्चलूमतिक्रुष्टाय मागधम् ॥५॥

Brahmaṇe brāhmaṇaṁ kṣatrāya rājanyaṁ marudbhyo vaiśyaṁ tapase śūdraṁ tamase taskaraṁ nārakāya vīrahaṇaṁ pāpmane klībamākrayāyā' ayogūṁ kāmāya puńścalūm atikruṣṭāya māgadham.

Give us, we pray, the Brahmanas for education

and research, culture and human values; the Kshatriyas for governance, defence and administration; the Vaishyas for economic development, and the Shudras for assistance and labour in the ancillary services.

Remove, we pray, the thief roaming in the dark, the murderer bent on lawlessness, the coward disposed to sin, the armed terrorist bent on destruction, the harlot out for pleasure of flesh, and the bastard fond of scandal.

Note: In mantras 5-22 in which various aspects of organised life are listed, there is repetition of 'āsuva' and 'parāsuva' from mantra 3, which means: 'Give us, we pray, what is good', and, 'Remove, we pray, what is evil'. This is the prayer.

Also, there are echoes of 'havamahe' from mantra 4, which means: 'We invoke and develop', and, 'we challenge and fight out'. This is the call for action under the divine eye.

6. (Parameshvara Devata, Narayana Ṛshi)

नृत्ताय सूतं गीताय शैलूषं धर्मीय सभाचरं नरिष्ठायै भीमलं नर्माय रेभꣳहसाय कारिमानन्दाय स्त्रीषखं प्रमदे कुमारीपुत्रं मेधायै रथकारं धैर्यीय तक्षाणम् ॥६॥

Nṛttāya sūtaṁ gītāya śailūṣaṁ dharmāya sabhācaraṁ nariṣṭhāyai bhīmalaṁ narmāya rebhaṁ hasāya kārim ānandāya strīṣakhaṁ pramade kumārīputraṁ medhāyai rathakāraṁ dhairyāya takṣāṇam.

For dance, the dancer; for song, the singer; for dharma, the active councillor; for social morale, the mighty man; for refinement, the poet; for fun, the comedian; for pleasure, fair company; for indulgence,

the child of wantonness; for finesse, the chariot-maker; for patience, the carpenter.

7. (Vidvans Devata, Narayana Ṛshi)

तपसे कौलालं मायायै कर्मारꣳ रूपाय मणिकारꣳ शुभे वपꣳ शरव्यायाऽइषुकारꣳ हेत्यै धनुष्कारं कर्मणे ज्याकारं दिष्टाय रज्जुसर्जं मृत्यवे मृगयुमन्तकाय श्वनिनम् ॥७॥

Tapase kaulālaṁ māyāyai karmāraṁ rūpāya maṇikāraṁ śubhe vapaṁ śaravyāyā'iṣukāraṁ hetyai dhanuṣkāraṁ karmaṇe jyākāraṁ diṣṭāya rajjusarjaṁ mṛtyave mṛgayum antakāya śvaninam.

For heat-treatment, the potter or metallurgist; for furnishing, the decorator; for ornament, the jeweller; for beauty, the beautician; for archery, the arrow-maker; for shooting, the bow-maker; for the target, the bow-string maker; for marking and delimitation, the string-maker; for killing, the hunter; for the border, the watch-dog.

8. (Vidvans Devata, Narayana Ṛshi)

नदीभ्यः पौञ्जिष्ठमृक्षीकाभ्यो नैषादं पुरुषव्याघ्राय दुर्मदं गन्धर्वाप्सरोभ्यो व्रात्यं प्रयुग्भ्यऽउन्मत्तꣳ सर्पदेवजनेभ्योऽ प्रतिपदमयेभ्यः कितवमीर्यतायाऽअकितवं पिशाचेभ्यो विदलकारीं यातुधानेभ्यः कण्टकीकारीम् ॥८॥

Nadībhyaḥ pauñjiṣṭhamṛkṣīkābhyo naiṣādaṁ puruṣavyāghrāya durmadaṁ gandharvā-psarobhyo vrātyaṁ prayugbhya'unmattaṁ sarpadevajanebhyo' pratipadam ayebhyaḥ kitavamīryatāyā'akitavaṁ piśācebhyo bidalakārīṁ yātudhānebhyaḥ kaṇṭakīkārīm.

For the rivers, the fisherman; for the fast she-bears, the forester; for the tiger-man, the drunken fool; for the musicians and dancers, the brute; for the farmers, the demented; for the snakes and nobles, the neurotic; for the desirables, the gambler; for the retiring, the non-gambler; for the frustrated, the cynic; for travellers, the thorns; for the sake of these former ones, keep off the latter ones.

9. (Vidvan Devata, Narayana Ṛshi)

सन्धयें जारं गेहायोपपतिमार्त्यै परिवित्तं निर्ऋत्यै परिविविदानमराद्ध्याऽएदिधिषुः पतिं निष्कृत्यै पेशस्कारीꣳसंज्ञानाय स्मरकारीं प्रकामोद्यायोपसदं वर्णीयानुरुधं बलायोपदाम् ॥९॥

Sandhaye jāraṁ gehāyopapatimārtyai parivittaṁ nirṛtyai parivividānam arāddhyā' edidhiṣuḥ patiṁ niṣkṛtyai peśaskārīṁ saṁjñānāya smarakārīṁ prakāmodyāyopasadaṁ varṇāyā-nurudhaṁ balāyopadām.

Keep off the paramour out to meet his mistress; the adulterer heading to the house of his married love; the unmarried elder brother with his eye on the wife of his younger brother; the younger brother grabbing and encroaching upon the elder brother's share of land; the husband of younger sister entertaining love for the unmarried elder sister-in-law; the self-decorated sex-doll impatient to make up for lost opportunities; the amorous woman excited for sex; the inmate intending to abuse the house-mate; the solicitor trying for acceptance; the corrupt official in search of gratification for work.

10. (Vidvan Devata, Narayana Ṛshi)

उत्सादेभ्यः कुब्जं प्रमुदे वामनं द्वार्भ्यः स्रामꣳ स्वप्नाया न्धमधर्माय बधिरं पवित्राय भिषजं प्रज्ञानाय नक्षत्रदर्शमाशिक्षायै प्रश्निनमुपशिक्षायाऽअभिप्रश्निनं मर्यादायै प्रश्नविवाकम् ॥१०॥

Utsādebhyaḥ kubjaṁ pramude vāmanaṁ dvārbhyaḥ srāmaṁ svapnāyāndhamadharmāya badhiraṁ pavitrāya bhiṣajaṁ prajñānāya nakṣatradarśam āśikṣāyai praśninamupaśikṣāyā'abhipraśninaṁ maryādāyai praśnavivākam.

Remove the crooked on way to destruction, the small man addicted to gaiety, disease spreading to house doors, the man blind to dreams, and the deaf in love with adharma.

Develop medicine for health and purity, help and encourage the astronomer for science, inquisitive learner for education, the seminary for confirmation and application of learning, and analysis and discrimination for the judgement of truth and value.

11. (Vidvan Devata, Narayana Ṛshi)

अर्मेभ्यो हस्तिपं जवायाश्वपं पुष्ट्यै गोपालं वीर्यायाविपालं तेजसेऽजपालमिरायै कीनाशं कीलालाय सुराकारं भद्राय गृहपꣳश्रेयसे वित्तधमाध्यक्ष्यायानुक्षत्तारम् ॥११॥

Armebhyo hastipaṁ javāyāśvapaṁ puṣṭyai gopālaṁ vīryāyāvipālaṁ tejase'japālamirāyai kīnāśaṁ kīlālāya surākāraṁ bhadrāya gṛhapaṁ śreyase vittadham ādhyakṣyāyānukṣattāram.

Create, develop and promote the elephant keeper for tourists, the horse keeper for fast movement, the

cowherd for nourishment, the sheep-keeper for virility, the goat keeper for lustre, the farmer for food, the soma-maker for vitality, the house keeper for good living, the treasurer for honour and credit, the burser for financial distribution and control.

12. (Vidvan Devata, Narayana Ṛshi)

भायै दार्वाहारं प्रभायाऽअग्न्येधं ब्रध्नस्य विष्टपायाभिषेक्तारं वर्षिष्ठाय नाकाय परिवेष्टारं देवलोकाय पेशितारं मनुष्यलोकाय प्रकरितारꣳ सर्वेभ्यो लोकेभ्यऽउपसेक्तारमवऽऋत्यै वधायोपमन्थितारं मेधाय वासः पल्पूलीं प्रकामाय रजयित्रीम् ॥१२॥

Bhāyai dārvāhāraṁ prabhāyā'agnyedhaṁ bradhnasya viṣṭapāyābhiṣektāraṁ varṣiṣṭhāya nākāya pariveṣṭāraṁ devalokāya peśitāraṁ manuṣyalokāya prakaritāraṁ sarvebhyo lokebhya'upasektāram ava' ṛtyai vadhāyopamanthitāraṁ medhāya vāsaḥ palpūlīṁ prakāmāya rajayitrīm.

For light, the wood-man, for illumination, fire and fuel, for the horse-course, the water sprinkler, for high satisfaction and comfort, the cook and steward, for a vision of heaven, the scholar visionary, for a vision of humanity, the well-wisher, for the public, the public servant, for get-togethers, the launderer, for happy turn-out, the printer and dyer, and fearsome guard to ward off danger.

13. (Ishvara Devata, Narayana Ṛshi)

ऋतये स्तेनहृदयं वैरहत्याय पिशुनं विविक्त्यै क्षत्तारमौपद्रष्ट्र्यायानुक्षत्तारं बलायानुचरं भूम्ने परिष्कन्दं प्रियाय प्रियवादिनमरिष्ट्याऽअश्वसादꣳ स्वर्गाय लोकाय भागदुघं वर्षिष्ठाय नाकाय परिवेष्टारम् ॥१३॥

Ṛtaye stenahṛdayaṁ vairahatyāya piśunaṁ viviktyai kṣattāram aupadraṣṭryāyānukṣattāraṁ balāyānucaram bhūmne pariṣkandaṁ priyāya priyavādinam ariṣṭyā'aśvasādaṁ svargāya lokāya bhāgadughaṁ varṣiṣṭhāya nākāya pariveṣṭāram.

Remove the thievish hypocrite bent on envy and attack, and the slanderer bent on enmity and attack.

Give us the saviour for judgement and discrimination, the loving guide for vigilance, the supporter for strength, virile generosity for expansion, sweet talker for love, the horse rider for good news and safe arrival, just commonalty for a joyous community, and enlightened superintendence for all round happiness.

14. (Rajeshvara Devata, Narayana Ṛshi)

मन्यवेऽयस्तापं क्रोधाय निसरं योगाय योक्तारꣳ शोकायाभिसर्त्तारं क्षेमाय विमोक्तारमुत्कूलनिकूलेभ्यस्त्रिष्ठिनं वपुषे मानस्कृतꣳ शीलायाञ्जनीकारीं निर्ऋत्यै कोशकारीं यमायासूम् ॥१४॥

Manyave'yastāpaṁ krodhāya nisaraṁ yogāya yoktāraṁ śokāyābhisartāraṁ kṣemāya vimoktāram utkūlanikūlebhyastriṣṭhinaṁ vapuṣe mānaskṛtaṁ śīlāyāñjanīkārīṁ nirṛtyai kośakārīṁ yamāyāsūm.

For moral passion, give us the heat of the furnace of steel, for cooling anger, the generous giver, for yoga, the persuasive teacher, for moral lustre, the man of foresight, for peace and well-being, the paternal protector, for the ebb and flow of water, the man who knows both and surveys from above, for good of the

body form, the man of thought, for the good of character, the giver of right vision, for the avoidance of adversity, the economic budget maker, for proper control, impartial administration.

15. (Rajeshvarau Devate, Narayana Ṛshi)

यमाय यमसूमथर्वभ्योऽवंतोकाꣳ संवत्सराय पर्यायिणीं परिवत्सरायाविजातामिदावत्सरायातीत्वरीमिद्वत्सरायाऽतिष्कद्वरीं वत्सराय विजर्जराꣳ संवत्सराय पलिक्नीमृभुभ्योऽजिनसन्धꣳ साध्येभ्यश्चर्मम्नम् ॥१५॥

Yamāya yamasūm atharvabhyo'vatokāṁ saṁvatsarāya paryāyiṇīṁ parivatsarāyāvijātām idāvatsarāyātītvarīm idvatsarāyātiṣkadvarīṁ vatsarāya vijarjarāṁ saṁvatsarāya paliknīm ṛbhubhyo'jinasandhaṁ sādhyebhyaścarmamnam.

For the man of law and order, give the law-maker ; for the men of peace and meditation, the protective force; for the first year of a five-year plan for women, a woman who knows how time passes; for the second year, an unmarried woman; for the third year, a dynamic woman; for the fourth year, a white-haired woman; for the fifth year, an extremely wise woman; for any year, a woman of long age and experience; for the experts, an indefatigable man; for the men of achievement, a man of super-knowledge.

16. (Rajeshvarau Devate, Narayana Ṛshi)

सरोभ्यो धैवरमुपस्थावराभ्यो दाशं वैशन्ताभ्यो बैन्दं नड्वलाभ्यः शौष्कलं पारायं मार्गारमवारायं कैवर्त्तं तीर्थेभ्यऽआन्दं विषमेभ्यो मैनालꣳ स्वनेभ्यः पर्णकं गुहाभ्यः किरातꣳ सानुभ्यो जम्भकं पर्वतेभ्यः किम्पूरुषम् ॥१६॥

Sarobhyo dhaivaram upasthāvarābhyo dāśaṁ vaiśantābhyo baindaṁ naḍvalābhyaḥ śauṣkalaṁ pārāya mārgāram avārāya kaivartaṁ tīrthebhya' āndaṁ viṣamebhyo mainālaṁ svanebhyaḥ parṇakaṁ guhābhyaḥ kirātaṁ sānubhyo jambhakaṁ parvatebhyaḥ kimpūruṣam.

For the lakes, the ferryman; for the tanks close by, a knowledgeable caretaker; for the pools, a forest man; for the reed beds, a dryer; for crossing over, the knowing forester; for damps and marshes, the man of marshes; for tourist and sacred places, the bridge and dam maker; for unknown lands, the man of self-discipline; for forest sounds, the man specialising in leaves; for the caves, the caveman; for the mountain peaks, the ferocious guard; for the mountains, the hill ranger.

17. (Rajeshvarau Devate, Narayana Ṛshi)

बीभत्सायै पौल्कसं वर्णाय हिरण्यकारं तुलायै वाणिजं पश्चादोषाय ग्लाविनं विश्वेभ्यो भूतेभ्यः सिध्मलं भूत्यै जागरणमभूत्यै स्वपनमार्त्यै जनवादिनं व्यृद्ध्याऽअपगल्भꣳ सꣳशरायं प्रच्छिदम् ॥१७॥

Bībhatsāyai paulkasaṁ varṇāya hiraṇyakāraṁ tulāyai vāṇijaṁ paścādoṣāya glāvinaṁ viśvebhyo bhūtebhyaḥ sidhmalaṁ bhūtyai jāgaraṇam abhūtyai svapanam ārtyai jana-vādinaṁ vyṛddhyā'apagalbhaṁ saṁśarāya pracchidam.

Remove the brute bent on cruelty, the non-performer suffering from faultfinding, the slothful heading to adversity, the slanderer causing mischief and injury, the pessimist inviting poverty, the saboteur

causing damage and destruction.

Give us the sun and the goldsmith for beauty of form, the measurer for correct measurement, all round capability for all living beings, wakefulness for prosperity, the public voice against adversity.

18. (Rajeshvarau Devate, Narayana Ṛshi)

अक्षराजाय कितवं कृतायादिनवदर्शं त्रेतायै कल्पिनं द्वापरायाधिकल्पिनमास्कन्दाय सभास्थाणुं मृत्यवे गोव्यच्छमन्तकाय गोघातं क्षुधे यो गां विकृन्तन्तं भिक्षमाणऽउपतिष्ठति दुष्कृताय चरकाचार्यं पाप्मने सैलगम् ॥१८॥

Akṣarājāya kitavaṁ kṛtāyādinavadarsaṁ tretāyai kalpinaṁ dvāparāyādhikalpinam āskandāya sabhāsthāṇuṁ mṛtyave govyaccham antakāya goghātaṁ kṣudhe yo gāṁ vikṛntantaṁ bhikṣamāṇa'upatiṣṭhati duṣkṛtāya carakācāryaṁ pāpmane sailagam.

Remove the gambler playing for his den-master, the tormenter of the cow to death, the butcher who slaughters the cow, the man who impairs the cow to satisfy hunger, the man who approaches the beef carver asking for food, the beggar serving his master of the den, and the robber out for sin and crime.

Give us the man of original vision for the age of truth (Krita-yuga), the man of imagination for the age of thought and resolution (Treta-yuga), the man of imagination and resolution for the age of thought and passion (Dvapara-yuga), and the man-pillar of the council for speedy progress and development.

19. (Rajeshvarau Devate, Narayana Ṛshi)

प्रतिश्रुत्कायाऽअर्तनं घोषाय भषमन्ताय बहुवादिनमनन्ताय मूकꣳ शब्दायाडम्बराघातं महसे वीणावादं क्रोशाय तूणवध्मंवरस्पराय शङ्खध्मं वनाय वनपमन्यतोरण्याय दावपम् ॥१९॥

Pratiśrutkāyā'artanaṁ ghoṣāya bhaṣam antāya bahuvādinam anantāya mūkaṁ śabdāyāḍambarāghātaṁ mahase vīṇāvādaṁ krośāya tūṇavadhmam avarasparāya śaṅkhadhmaṁ vanāya vanapam anyatoraṇyāya dāvapam.

For promise and agreement, simplicity of language and content, for proclamation, the announcer, for conclusion, the comprehensive speaker, for the endless talker, silence, for loud proclamation, the beat of the drum, for celebration, the notes of the lute, for sentiment, the flute player, for far and near, the conch blower, for the forests, the protector of the forest and gardens, for large heaths and forests, the fire-guard.

20. (Rajeshvarau Devate, Narayana Ṛshi)

नर्माय पुँश्चलूथꣳ हसाय कारिं यादसे शाबल्यां ग्रामण्यं गणकमभिक्रोशकं तान्महसे वीणावादं पाणिघ्नं तूणवध्मं तान्नृत्तायानन्दाय तलवम् ॥२०॥

Narmāya puñścalūṁ hasāya kāriṁ yādase śābalyāṁ grāmaṇyaṁ gaṇakam abhikrośakaṁ tānmahase vīṇāvādaṁ pāṇighnaṁ tūṇavadhmaṁ tannṛttāyānandāya talavam.

Remove the flirt disposed to sport, the buffoon disposed to farce, and the courtesan disposed to voluptuous play.

Give us for reverence and honour the village

headman, the statistician, and the leader who gives the clarion-call.

Give us the music of the lute, the drum player, the flute player, and song and celebration for dance and joy.

21. (Rajeshvarau Devate, Narayana Ṛshi)

अग्नये पीवानं पृथिव्यै पीठसर्पिणं वायवे चाण्डालमन्तरिक्षाय वꣳशनर्तिनं दिवे खलतिꣳ सूर्याय हर्यक्षं नक्षत्रेभ्यः किर्मिरं चन्द्रमसे किलासमह्ने शुक्लं पिङ्गाक्षꣳ रात्र्यै कृष्णं पिङ्गाक्षम् ॥२१॥

Agnaye pīvānaṁ pṛthivyai pīṭhasarpiṇaṁ vāyave cāṇḍālam antarikṣāya vaṁśanartinaṁ dive khalatiṁ sūryāya haryakṣaṁ nakṣatrebhyaḥ kirmiraṁ candramase kilāsam ahne śuklaṁ piṅgākṣaṁ rātryai kṛṣṇaṁ piṅgākṣam.

For fire and heat work, the strong man and solid materials; for ground work or earthwork, the carrier on the back; for work in the wind, a man of special strength; for work in the sky, a bamboo dancer; for work on and in space, a man who knows the dynamics of space; for work on the sun, a man with green eye-glass; for work on stars and planets, a man with orange eye-glass; for work on the moon, a clear glass; for work on day-light, a man in white with brown eyes; for work on the night, a man in black with brown eyes.

22. (Rajeshvarau Devate, Narayana Ṛshi)

अथैतानष्टौ विरूपानालभतेऽतिदीर्घं चातिह्रस्वं चातिस्थूलं चातिकृशं चातिशुक्लं चातिकृष्णं चातिकुल्वं चातिलोमशं च । अशूद्राऽअब्राह्मणास्ते प्राजापत्याः । मागधः पुँश्चली कितवः क्लीबोऽशूद्राऽअब्राह्मणास्ते प्राजापत्याः ॥२२॥

Athaitānaṣṭau virūpānālabhate'tidīrghaṁ cātihrasvaṁ cātisthūlaṁ cātikṛśaṁ cātiśuklaṁ cātikṛṣṇaṁ cātikulvaṁ cātilomaśaṁ ca. Aśūdrā' abrāhmaṇāste prājāpatyāḥ. Māgadhaḥ puṅścalī kitavaḥ klībo'śūdrā' abrāhmaṇāste prājāpatyāḥ.

The good human being accepts and works with these eight classes of people of different forms and colours: too tall, too short, too fat, too thin, too white, too dark, too hairless, too hairy. Also they are neither Brahmanas nor Shudras (nor the others). They too, all of them, are children of God, Prajapati. Even the bastard and the 'despicable', the wanton, the gambler, and the coward and the eunuch, neither Shudras nor Brahmanas (nor the others), they too are children of God, Prajapati, father of all.

इति त्रिंशोऽध्यायः ॥

CHAPTER–XXXI

1. (Purusha Devata, Narayana Ṛshi)

स॒हस्र॑शीर्षा॒ पुरु॑षः सहस्रा॒क्षः स॒हस्र॑पात् ।
स भूमिꣳ स॒र्वत॑ स्पृ॒त्वाऽत्यति॑ष्ठद्दशाङ्गु॒लम् ॥१॥

Sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt.
Sa bhūmiṁ sarvata spṛtvā'tyatiṣṭhaddaś-
āṅgulam.

Purusha, the Cosmic Soul of Existence, is the soul of the universe of a thousand heads, a thousand eyes and a thousand feet. It pervades the universe wholly and entirely and, pervading and sustaining the universe of ten constituents of living Prakriti, It transcends the world of existence.

2. (Ishvara Devata, Narayana Ṛshi)

पुरु॑षऽए॒वेदꣳ सर्व॑ं॒ यद् भूतं॒ यच्च॑ भा॒व्य॑म् ।
उ॒तामृ॑त॒त्वस्येशा॑नो॒ यदन्ने॑ना॒ति॒रोह॑ति ॥२॥

Puruṣa'evedaṁ sarvaṁ yadbhūtaṁ yacca
bhāvyam. Utāmṛtatvasyeśāno yadannenāti-
rohati.

All this that is and was and shall be is Purusha ultimately, sovereign over immortality and ruler of what grows by living food.

3. (Purusha Devata, Narayana Ṛshi)

ए॒तावा॑नस्य महि॒मातो॒ ज्यायाँ॑श्च॒ पूरु॑षः ।
पादो॑ऽस्य॒ विश्वा॑ भू॒तानि॑ त्रि॒पाद॑स्या॒मृतं॑ दि॒वि ॥३॥

Etāvānasya mahimāto jyāyāṅśca pūruṣaḥ. Pādo'
sya viśvā bhūtāni tripādasyāmṛtaṁ divi.

So great as the universe is the grandeur and glory of It, and yet the Purusha is greater. The entire worlds of existence are but one fourth aspect of Its reality (just like the foot-stool of a mighty monarch). Three parts of Its mystery are in the transcendental heaven of immortality, Infinity, beyond the created universe of existence.

4. (Purusha Devata, Narayana Ṛshi)

त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत्पुनः ।
ततो विष्वङ् व्यक्रामत्साशनानशनेऽअभि ॥४॥

Tripādūrdhva udaitpuruṣaḥ pādo'syehābhavat punaḥ. Tato viṣvaṅ vyakrāmat sāśanānaśane' abhi.

Thrice more glorious arises the Purusha above the created universe wherein one measure of His greatness and grandeur manifests again and again, pervading all the eating and non-eating world, and thence remains transcendent across and over the universe.

5. (Srashta Devata, Narayana Ṛshi)

ततो विराडजायत विराजोऽअधि पूरुषः ।
स जातोऽअत्यरिच्यत पश्चाद् भूमिमथो पुरः॥५॥

Tato virāḍajāyata virājo'adhi pūruṣaḥ. Sa jāto' atyaricyata paścād bhūmimatho puraḥ.

From Purusha arises Virat, the cosmic form, Prakriti. The Purusha manifests therein and remains sovereign over the Virat. Yet, even while manifest in the Virat, He remains apart and uninvolved before and after the creation and then creates the earth and human habitations. (That is cosmic yajna.)

6. (Purusha Devata, Narayana Ṛshi)

तस्माद्यज्ञात्सर्वहुतः सम्भृतं पृषदाज्यम् ।
पशूँस्ताँश्चक्रे वायव्यानारण्या ग्राम्याश्च ये ॥६॥

Tasmādyajñātsarvahutaḥ sambhṛtaṁ pṛṣadājyam. Paśūṅstāṅścakre vāyavyānāraṇyā grāmyāśca ye.

From that cosmic yajna was born the sacred ghrta, universal material of creation. He created the animals, all those birds of the air, rangers of the forest and inmates of the village.

7. (Srashteshvara Devata, Narayana Ṛshi)

तस्माद्यज्ञात्सर्वहुतऽऋचः सामानि जज्ञिरे ।
छन्दाꣳसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥७॥

Tasmādyajñāt sarvahuta'ṛcaḥ sāmāni jajñire. Chandāṁsi jajñire tasmād yajustasmādajāyata.

From that Lord of universal yajna were born the Riks and the Samans. From Him were born the Chhandas, and from Him were born the Yajus.

8. (Purusha Devata, Narayana Ṛshi)

तस्मादश्वाऽअजायन्त ये के चोभयादतः ।
गावो ह जज्ञिरे तस्मात्तस्माज्जाताऽअजावयः ॥८॥

Tasmādaśvā'ajāyanta ye ke cobhayādataḥ. Gāvo ha jajñire tasmāttasmājjātā' ajāvayaḥ.

From That yajna were born the horses, and those which have two rows of teeth up and down. From That were born the cows, and from That were born the goats and sheep.

9. (Purusha Devata, Narayana Ṛshi)

तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः ।
तेन देवाऽअयजन्त साध्याऽऋषयश्च ये ॥९॥

Taṁ yajñaṁ barhiṣi praukṣan puruṣaṁ jātam-agrataḥ. Tena devā'ayajanta sādhyā'ṛṣayaśca ye.

The Rishis of universal vision, and sages of universal achievement, and scholars of the Veda invoke and worship the eternal Purusha, self-manifested in advance of everything else. They sprinkle and consecrate the sacred grass of yajna in their mind and offer the oblations in the fire with Vedic mantras.

10. (Purusha Devata, Narayana Ṛshi)

यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।
मुखं किमस्यासीत्किं बाहू किमूरू पादाऽउच्येते ॥१०॥

Yatpuruṣaṁ vyadadhuḥ katidhā vyakalpayan. Mukhaṁ kimasyāsīt kiṁ bāhū kimūrū pādā' ucyete.

How do the Rishis visualise the various manifestive modes of the Purusha? What was His mouth? What the arms? What the thighs? What are the feet as they are said to be?

11. (Purusha Devata, Narayana Ṛshi)

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्याꣳ शूद्रोऽअजायत ॥११॥

Brāhmaṇo'sya mukhamāsīd bāhū rājanyaḥ kṛtaḥ. Ūrū tadasya yadvaiśyaḥ padbhyāṁ śūdro' ajāyata.

The Brahmana, man of divine vision and Vedic Word, is the mouth of the Samrat Purusha, the human community. The Kshatriya, man of justice and polilty, is created as the arms of defence. The Vaishya, who produces food and wealth for the society, is the thighs. And the man of sustenance and support with labour is the Shudra who bears the burden of the human family.

12. (Purusha Devata, Narayana Ṛshi)

चन्द्रमा॒ मन॑सो जा॒तश्चक्षो॒: सूर्यो॑ऽअजायत ।
श्रोत्रा॑द्वा॒युश्च॑ प्रा॒णश्च॒ मुखा॑दग्नि॑रजायत ॥१२॥

Candramā manaso jātaścakṣoḥ sūryo'ajāyata.
Śrotrādvāyuśca prāṇaśca mukhādagnirajāyata.

The moon is born of the cosmic mind, the sun is born of the eye, the air and prana energy is born from the ear, and the fire is born from the mouth.

13. (Purusha Devata, Narayana Ṛshi)

नाभ्या॑ ऽ आसीद॒न्तरि॑क्षꣳ शी॒ष्णो द्यौः सम॑वर्त्तत ।
प॒द्भ्यां भूमि॒र्दिश॒: श्रोत्रा॒त्तथा॑ लो॒काँ२॥ऽअ॑कल्पयन् ॥१३॥

Nābhyā'āsīdantarikṣaṁ śīrṣṇo dyauḥ samavarttata. Padbhyāṁ bhūmirdiśaḥ śrotrāttathā lokāṅ'akalpayan.

The Rishis visualise that the sky was born of the navel of the Cosmic Purusha, that is, the sky is the navel part of the universe, the heaven of light arose from the head, the earth solidified from the dust of the feet, the space directions emanated from the ear, and similarly the other regions of the universe arose from the Purusha.

14. (Purusha Devata, Narayana Ṛshi)

यत्पुरु॑षेण ह॒विषा॑ दे॒वा य॒ज्ञम॑तन्वत ।
व॒स॒न्तो॑ऽस्यासी॒दाज्यं॑ ग्री॒ष्मऽइ॒ध्मः श॒रद्ध॒विः॥१४॥

Yatpuruṣeṇa haviṣā devā yajñamatanvata. Vasanto'syāsīdājyaṁ grīṣma' idhmaḥ śaraddhaviḥ.

When the saints and sages visualise the universal yajna in terms of nature and enact it in the mind with universal materials in communion with the Cosmic Soul in meditation, then the spring season is the ghrita (clarified butter), summer is the fuel of fire and winter is the havi (fragrant materials) for oblations.

15. (Purusha Devata, Narayana Rishi)

स॒प्तास्या॑सन् परि॒धय॒स्त्रिः स॒प्त स॒मिधः॑ कृ॒ताः।
दे॒वा यद्य॒ज्ञं त॑न्वा॒ना ऽ अब॑ध्न॒न् पु॒रुषं प॒शुम् ॥१५॥

Saptāsyāsan paridhayastriḥ sapta samidhaḥ kṛtāḥ. Devā yadyajñaṁ tanvānā'abadhnan puruṣaṁ paśum.

Seven are the bonds and bounds of the vedi (altar) of the mental yajna in meditation, thrice seven, i.e., twentyone are the samidhas (fuel sticks) ordained. When the saints and sages enact the yajna within, they concentrate on the Purusha, the universal observer, whose presence they crystallise and fix upon in the soul.

Note: Seven bounds and thrice seven samidhas is the mystique of yajna which has been explained in different ways. Swami Dayanand explains it thus:

Seven bounds are the seven chhandas (metrical compositions) of the Veda-mantras such as Gayatri.

Twenty-one samidhas are: Prakriti (the potential material cause of the universe), Mahat (actualised material cause), Ahankara (individualized identity of the universe), five subtle elements or Tanmatras, five

gross elements, five faculties of perception, and three qualities of the material universe which are Sattva, Rajas and Tamas (Thought/intelligence, energy and matter).

In Rgvedadi-Bhashya-Bhumika, his Introduction to the Commentary on the Vedas, he explains the same thing in a different and detailed manner in the chapter on Creation.

For an average reader, the simpler way to understand is to refer to the seven stages of creative evolution: Prakriti, Mahan, Ahankara, Tanmatra, Perception faculty, Volition faculty, and gross elements. These stages of evolution are the seven bounds of creative yajna performed by Purusha. These are also the Samidhas because each succeeding evolute arises from yajnic consumption of the previous one. And each one has three orders of quality, Sattva, Rajas and Tamas. That makes it thrice seven.

This is the Sankhya order of evolution, and 'Sankhya' is the word from which comes the English word 'Science' through Latin in which it is written as 'Scienkia'.

Another way to realise the seven boundaries is to refer to the seven Vyahritis: Bhuh, Bhuvah, Svah, Maha, Janah, Tapah and Satyam which are the boundaries of each loka or region in ascending order.

16. (Purusha Devata, Narayana Ṛshi)

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् । ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः॥१६॥

Yajñena yajñamayajanta devāstāni dharmāṇi prathamānyāsan. Te ha nākaṁ mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ.

By that yajna of the mind the sages worship the master of cosmic yajna and realise the eternal and original Dharmas of existence. Blest with the light of the Divine they experience that heaven of freedom which the primeval sages of the world enjoyed at the dawn of creation.

17. (Aditya Devata, Uttara Narayana Ṛshi)

अद्भ्यः सम्भृतः पृथिव्यै रसाच्च विश्वकर्मणः समवर्त्तताग्रे । तस्य त्वष्टा विदधद्रूपमेति तन्मर्त्यस्य देवत्वमाजानमग्रे ॥१७॥

Adbhyaḥ sambhṛtaḥ pṛthivyai rasācca viśvakarmaṇaḥ samavartatāgre. Tasya tvaṣṭā vidadhadrūpameti tanmartyasya devatvamājānamagre.

Before the essence of the waters was distilled by Vishvakarma for the creation of the earth, the model of the universe existed in the eternal mind of the Purusha, Prajapati Vishvakarma. Tvashta, the maker-manifestation of Purusha, sculpted that form of the universe. The origin of the divinity of the human being too existed in the eternal mind. (That too Tvashta brought into existence.)

18. (Purusha Devata, Narayana Ṛshi)

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् । तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥१८॥

Vedāhametaṁ puruṣaṁ mahāntam ādityavarṇaṁ tamasaḥ parastāt. Tameva viditvāti mṛtyumeti nānyaḥ panthā vidyate'yanāya.

I know this great and glorious Purusha of the

brilliance of the sun beyond the dark. Having realized Him only does man transcend the world of existence, birth and death. There is no other way than this to the final freedom of Moksha.

19. (Aditya Devata, Uttara Narayana Ṛshi)

प्रजापतिश्चरति गर्भेऽअन्तरजायमानो बहुधा वि जायते ।
तस्य योनिं परि पश्यन्ति धीरास्तस्मिन्ह तस्थुर्भुवनानि विश्वा ॥१९॥

Prajāpatiścarati garbhe'antarajāyamāno bahudhā vi jāyate. Tasya yoniṁ pari paśyanti dhīrāstasmin ha tasthurbhuvanāni viśvā.

Prajapati, father spirit of the created universe, immanent deep in the soul, moves everywhere, and although ever unborn He variously manifests Himself with all the forms of life. Men of thought and wisdom feel His presence manifest all round. In Him alone do all the worlds of existence find their haven and repose.

20. (Surya Devata, Uttara Narayana Ṛshi)

यो देवेभ्यऽआतपति यो देवानां पुरोहितः।
पूर्वो यो देवेभ्यो जातो नमो रुचाय ब्राह्मये ॥२०॥

Yo devabhya'ātapati yo devānāṁ purohitaḥ. Pūrvo yo devebhyo jāto namo rucāya brāhmaye.

That which blazes with the sun for the divinities such as the earth, who is the high-priest and prime mover of the generous excellencies of the world, who rises first and foremost for the nobilities of the world, to that divine light our homage and offer of reverence.

21. (Vishvedeva Devata, Uttara Narayana Ṛshi)

रुचं ब्राह्मं जनयन्तो देवाऽअग्रे तदब्रुवन् ।
यस्त्वैवं ब्राह्मणो विद्यात्तस्य देवाऽअसन्वशे ॥२१॥

Rucaṁ brāhmaṁ janayanto devā'agre tadabruvan. Yastvaivaṁ brāhmaṇo vidyāt tasya devā'asan vaśe.

The sages of yore rising in vision of the divine glory saw the light of the dawn and proclaimed of that: Oh! the Brahmana who would know you thus ! The lights of the world would be at his command.

22. (Aditya Devata, Uttara Narayana Ṛshi)

श्रीश्चं ते लक्ष्मीश्च पत्न्यावहोरात्रे पार्श्वे नक्षत्राणि रूपमश्विनौ व्यात्तम् । इष्णन्निषाणामुं मऽइषाण सर्वलोकं मऽइषाण ॥२२॥

Śrīśca te lakṣmīśca patnyāvahorātre pārśve nakṣatrāṇi rūpamaśvinau vyāttam. Iṣṇanniṣāṇāmuṁ ma'iṣāṇa sarvalokaṁ ma'iṣāṇa.

Beauty is yours. Glory is yours. The day and night like consorts are at your sides. The stars and planets are your form incarnate. The sun and moon are your open face.

Kind, loving and generous, give me that bliss of freedom, that supreme wealth of joy. Wish me all well and the world is mine.

इत्येकत्रिंशोऽध्यायः ॥

CHAPTER–XXXII

1. (Paramatma Devata, Svayambhu Brahma Ṛshi)

तदे॒वाग्निस्तदा॑दि॒त्यस्तद्वा॒युस्तदु॒ चन्द्र्मा॑ः ।
तदे॒व शु॒क्रं तद् ब्रह्म॒ ताऽआप॒ः स प्र॒जाप॑तिः ॥१॥

Tadevāgnistadādityastadvāyustadū candramāḥ. Tadeva śukraṁ tadbrahma tā'āpaḥ sa prajāpatiḥ.

The One Eternal Lord Supreme is Agni, self-effulgent and omniscient. That is Aditya, all-consuming on annihilation. That is Vayu, omnipotent, all-sustaining. The same is Chandrama, blissful giver of joy. The same is Shukra, instant and immaculate. That is Brahma, greatest and infinite. That is Apah, immanent and omnipresent. And He is Prajapati, lord of creation and father of all His children.

2. (Paramatma Devata, Svayambhu Brahma Ṛshi)

सर्वे॑ निमे॒षा ज॑ज्ञिरे वि॒द्युत॒ः पुरु॑षा॒दधि॑ ।
नैन॑मू॒र्ध्वं न ति॒र्यञ्चं॒ न मध्ये॒ परि॑जग्रभत् ॥२॥

Sarve nimeṣā jajñire vidyutaḥ puruṣādadhi. Nainamūrdhvaṁ na tiryañcaṁ na madhye pari jagrabhat.

From the brilliant supreme Purusha are born all the divisions of time from the moment onward, and all the movements from the twinkling of the eye onward. No one can ever catch or hold this Lord from above or middle or crosswise.

3. (Hiranyagarbha Paramatma Devata, Svayambhu Brahma Ṛshi)

न तस्य॑ प्रति॒माऽअ॑स्ति॒ यस्य॒ नाम॑ म॒हद्यशः॑ । हि॒र॒ण्य॒ग॒र्भऽ-इत्ये॒ष मा मा॑ हि॑ꣳसी॒दित्ये॒षा यस्मा॒न्न जा॒तऽइत्ये॒षः॥३॥

Na tasya pratimā'asti yasya nāma mahadyaśaḥ. Hiraṇyagarbha'ityeṣa mā mā hiṁsīdityeṣā yasmānna jāta'ityeṣaḥ.

There is none and nothing like Him, no picture, no icon, no simile, no metaphor. Great is His Name, mighty His glory. "He is the Golden Seed of the universe", it is apparent. "No, no, do not kill me, do not punish, I pray", such is the prayer of humanity to Him. "No one ever born is greater than He or beyond Him", such is clearly the voice of the Veda.

4. (Atma Devata, Svayambhu Brahma Ṛshi)

ए॒षो ह॑ दे॒वः प्र॒दिशोऽनु॒ सर्वा॒ः पूर्वो॑ ह जा॒तः सऽउ॒ गर्भे॑ऽअ॒न्तः। सऽए॒व जा॒तः स ज॑नि॒ष्यमा॑णः प्र॒त्यङ् जना॑-स्तिष्ठति स॒र्वतो॑मुखः॥४॥

Eṣo ha devaḥ pradiśo'nu sarvāḥ pūrvo ha jātaḥ sa' u garbhe' antaḥ. Sa'eva jātaḥ sa janiṣya-māṇaḥ pratyaṅ janāstiṣṭhati sarvatomukhaḥ.

Children of divinity, verily this glorious lord of the universe pervades all regions and quarters of space. First born, i.e., manifested, of existence, in truth, He is at the very centre of the universe and in the depths of the soul. Existent and manifest, He continues to manifest every moment and abides everywhere in everything facing forward in all directions.

5. (Paramatma Devata, Svayambhu Brahma Ṛshi)

यस्माज्जा॒तं न पु॒रा किं च॒नैव य आ॑ब॒भूव॒ भुव॑नानि॒ विश्वा॑। प्र॒जाप॑तिः प्र॒जया॑ सꣳररा॒णस्त्रीणि॒ ज्योतीꣳ॑षि सचते॒ स षो॑ड॒शी॥५॥

Yasmājjātaṁ na purā kiṁ canaiva ya ābabhūva bhuvanāni viśvā. Prajāpatiḥ prajayā saṁrarāṇastrīṇi jyoḥṁṣi sacate sa ṣoḍaśī.

The glorious lord is He, nothing whatever was born before Him, none of all those worlds of the universe which came into existence later. Father and sustainer, abiding and rejoicing with His creation, lord of sixteen powers of perfection, He pervades and feeds the three lights of the earth, sky and heaven, i.e., fire, electric energy and sunlight.

Note:- Sixteen seems to be the number of kalas (qualities, attributes, virtues and faculties) which comprise the model of perfection from different points of view. From Prashnopanishad, 6, 4, for example, we learn that 'sixteen kalas' means the sixteen creative powers of the Purusha, sixteen evolutionary stages of the created universe, and sixteen virtues, qualities and faculties of both cosmic and individual existence. These kalas are : Prana or energy and the Hiranyagarbha or the universally fertilized golden seed of the universe, shraddha or faith, akasha or space, vayu or wind energy, agni or fire and light, apah or waters, prithivi or earth, indriya or faculties of perception and volition, mana or mind, anna or food, virya or vitality of generation, tapa or discipline of inviolable austerity, mantra or knowledge or the art of living, karma or action, loka or world regions of the universe, and nama or individuality and identity.

In Atharva-veda, 13, 4, 47-54, the divine virtues are described as: Shachipati or omnipotent, vibhu or infinite, prabhu or lord of all, ambha or cool as water, ama or energiser, mahasaha or constant, aruna rajata raja or brilliant, lovely and glorious, uru prithu or vast, subhu or grand, bhuva or omniscient, pratho vara or highest and best, vyacho loka or omnipresent, bhavad-vasu or lord of universal honour, idadvasu or lord of universal wealth, samyatvasu or perefectly self-controlled, and ayat-vasu or ever lustrous and honourable.

Reference may be made to Satyarth Prakash, chapter I, in which Swami Dayanand has listed 108 attributive names of Ishvara. 'Sixteen' refers to an ideal conceptual model.

6. (Paramatma Devata, Svayambhu Brahma Ṛshi)

येन द्यौरुग्रा पृथिवी च दृढा येन स्वः स्तभितं येन नाकः।
योऽअन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥६॥

Yena dyaurugrā pṛthivī ca dṛḍhā yena svaḥ stabhitaṁ yena nākaḥ. Yo'antarikṣe rajaso vimānaḥ kasmai devāya haviṣā vidhema.

By Him the heavens blaze, by Him the earth is firm, by Him the heaven of bliss is sustained, by Him the ecstasy of Moksha is constant, and He is the creator of the worlds in space. Let us worship that lord of glory and eternal bliss, and let us sing in honour of Him with the fragrance of yajna.

7. (Paramatma Devata, Svayambhu Brahma Ṛshi)

यं क्रन्दसीऽअवसा तस्तभानेऽअभ्यैक्षेतां मनसा रेजमाने । यत्राधि सूरऽउदितो विभाति कस्मै देवाय हविषा विधेम । आपो ह यद् बृहतीर्यश्चिदापः ॥७॥

Yaṁ krandasī' avasā tastabhāne'abhyaikṣetāṁ manasā rejamāne. Yatrādhi sūra' udito vibhāti kasmai devāya haviṣa vidhema.

To Him the heaven and earth, both constant and moving in ecstasy at heart, do homage with awe and reverence. Under His eye does the sun rise and blaze with light. To that Lord of awe and glorious bliss let us offer our homage of praise and worship with love and faith. Whatever the vast oceans of water, and whatever the expansive spaces, all exist in Him.

8. (Paramatma Devata, Svayambhu Brahma Ṛshi)

वेनस्तत्पश्यन्निहितं गुहा सद्यत्र विश्वं भवत्येकनीडम् । तस्मिन्निदꣳ सं च वि चैति सर्वꣳ सऽओतः प्रोतश्च विभूः प्रजासु ॥८॥

Venastatpaśyannihitaṁ guhā sadyatra viśvaṁ bhavatyekanīḍam. Tasminnidaṁ saṁ ca vi caiti sarvaṁ sa'otaḥ protaśca vibhūḥ prajāsu.

The man of vision and wisdom sees that eternal spirit hidden in mystery where the universe lies nestled in His presence. Therein all this comes into being together, and therein it falls asunder. Infinite is He, immanent and omnipresent in the created beings.

9. (Vidvan Devata, Svayambhu Brahma Ṛshi)

प्र तद्द्यौचेदमृतं नु विद्वान् गन्धर्वो धाम विभृतं गुहा सत् । त्रीणि पदानि निहिता गुहास्य यस्तानि वेद स पितुः पिताऽसत् ॥९॥

Pra tadvocedamṛtaṁ nu vidvān gandharvo dhāma vibhṛtaṁ guhā sat. Trīṇi padāni nihitā guhāsya yastāni veda sa pituḥ pitā'sat.

The man of knowledge gifted with the divine voice may speak of this immortal haven and eternal spirit covered in mystery yet shining in the soul. Three parts of it are hidden in the cave. He who knows them is the man of super-wisdom, father of the paternal wise.

10. (Paramatma Devata, Svayambhu Brahma Ṛshi)

स नो॒ बन्धु॑र्जनि॒ता स विधा॒ता धामा॑नि वेद॒ भुव॑नानि॒ विश्वा॑ । यत्र॑ दे॒वाऽअ॒मृत॑मानशा॒नास्तृ॒तीये॒ धाम॑न्न॒-ध्यैर॑यन्त॥१०॥

Sa no bandhurjanitā sa vidhātā dhāmāni veda bhuvanāni viśvā. Yatra devā'amṛtamāna-śānāstṛtīye dhāmannadhyairayanta.

He is our father and our brother. He is our sustainer and controller. He knows all the worlds of existence which are home to the created beings. There in His supreme presence, third haven of being (the other two are Prakriti and jiva), the divine souls tasting of the immortal joy of heaven roam around at will.

11. (Paramatma Devata, Svayambhu Brahma Ṛshi)

प॒रीत्य॑ भू॒तानि॑ प॒रीत्य॑ लो॒कान् प॒रीत्य॒ सर्वी॑: प्र॒दिशो॒ दिश॑श्च। उ॒प॒स्थाय॑ प्रथम॒जाम॒तस्या॒त्मना॒त्मान॑म॒भि संवि॑वेश ॥११॥

Parītya bhūtāni parītya lokān parītya sarvāḥ pradiśo diśaśca. Upasthāya prathamajā-mṛtasyātmanā'tmānamabhi saṁ viveśa.

Having known and crossed over the material forms of existence, having gone over the regions of the

world, having crossed through directions and sub-directions all, and reaching the original voice of eternal truth in the Veda by the soul, the man of knowledge and vision attains to the supreme soul of the universe and, one with it in union, abides.

12. (Paramatma Devata, Svayambhu Brahma Ṛshi)

परि द्यावापृथिवी सद्यऽइत्वा परि लोकान् परि दिशः परि स्वः। ऋतस्य तन्तुं वितंतं विचृत्य तदपश्यत्तदभवत्तदासीत् ॥१२॥

Pari dyāvāpṛthivī sadya'itvā pari lokān pari diśaḥ pari svaḥ. Ṛtasya tantuṁ vitataṁ vicṛtya tadapaśyattadabhavattadāsīt.

Having known and crossed over earth and heaven simultaneously, having gone over the regions of the universe, having crossed through the directions and subdirections, and having transcended even the visions of paradise, and having over-seen the network of reality constituting the structure of the universe, the transcendent soul sees that Supreme Soul and finally grows one with That.

13. (Indra Devata, Medhakama Ṛshi)

सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् ।

सनिं मेधामयासिषꣳ स्वाहा ॥१३॥

Sadasaspatimadbhutaṁ priyamindrasya kāmyam. Saniṁ medhāmayāsiṣaṁ svāhā.

In truth of word and deed with all sincerity of mind and spirit I invoke the Lord of the universe, wondrous great, loved and worshipped by the human soul, and, pray for a gift of that intelligence which

distinguishes between the temporary and the permanent.

14. (Paramatma Devata, Medhakama Ṛshi)

यां मे॒धां दे॑वग॒णाः पि॒तर॑श्चो॒पास॑ते ।
तया॒ माम॒द्य मे॒धयाग्ने॑ मे॒धावि॑नं कुरु॒ स्वाहा॑ ॥१४॥

Yāṁ medhāṁ devagaṇāḥ pitaraścopāsate. Tayā māmadya medhayā'gne medhāvinaṁ kuru svāhā.

Agni, lord of light and knowledge, I pray, enlighten me here and now with that discriminative intelligence which the noblest people of piety and senior guardians of humanity value and pray for.

This is the voice of the heart in truth of word and deed.

15. (Paramatma & Vidvan Devate, Medhakama Ṛshi)

मे॒धां मे॒ वरु॑णो ददातु मे॒धाम॒ग्निः प्र॒जाप॑तिः ।
मे॒धामिन्द्र॑श्च वा॒युश्च॑ मे॒धां धा॒ता द॑दातु मे॒ स्वाहा॑ ॥१५॥

Medhāṁ me varuṇo dadātu medhāmagniḥ prajāpatiḥ. Medhāmindraśca vāyuśca medhāṁ dhātā dadātu me svāhā.

May Varuna, supreme lord of the universe, and the scholar of highest knowledge, bless me with supreme intelligence.

May Agni, lord of universal light, and the eminent scholar and teacher, bless me with discriminative intelligence.

May Prajapati, guardian sustainer of creation, and the generous scholar, bless me with generous and life-sustaining intelligence.

May Indra, lord of universal grandeur, and the leader of honour and power, bless me with honourable intelligence.

May Vayu, lord of universal energy and power, and the scholar of science and technology, bless me with intellectual and vitalizing intelligence.

May Dhata, lord preserver of the universe, and scholar of life-sciences, bless me with life-preserving intelligence.

This is the divine voice from the heart.

16. (Vidvan & Raja Devate, Shrikama Ṛshi)

इ॒दं मे॒ ब्रह्म॑ च क्ष॒त्रं चो॒भे श्रिय॑मश्नुताम् ।
मयि॑ दे॒वा द॑धतु॒ श्रिय॒मुत्त॑मां॒ तस्यै॑ ते॒ स्वाहा॑ ॥१६॥

Idaṁ me brahma ca kṣatraṁ cobhe śriyam-aśnutām. Mayi devā dadhatu śriyamuttamāṁ tasyai te svahā.

May this knowledge of mine and the Brahmana fellowship, and this power and honour of mine and the Kshatra organisation, both grow to excellence and grace. May the noblest people bless me with the best of excellence and grace.

All the best for you in truth of word and deed. This is the divine voice of the soul.

इति द्वात्रिंशोऽध्यायः ॥

CHAPTER–XXXIII

1. (Agnayah Devata, Vatsapri Ṛshi)

अस्याजरासो दमामरित्राऽअर्चद्धूमासोऽअग्नयः पावकाः ।
श्वितीचयः श्वात्रासो भुरण्यवो वनर्षदो वायवो न सोमाः॥१॥

Asyājarāso damāmaritrā'arcaddhūmāso' agnayaḥ pāvakāḥ. Śvitīcayaḥ śvātrāso bhuraṇyavo vanarṣado vāyavo na somāḥ.

The fires (such as heat, light, electricity, lightning and yajna fire) of this lord of the universe are unaged and unaging, homely, protective and promotive, bearing sacred and fragrant flames of brilliance, purifying, holy white, invigorating bringers of wealth, dynamic energy, riding the sun-beams, cooling and exhilarating like the breeze and a drink of soma.

2. (Agnayah Devata, Vishvarupa Ṛshi)

हरयो धूमकेतवो वातजूताऽउप द्यविं ।
यतन्ते वृथगग्नयः ॥२॥

Harayo dhūmaketavo vātajūtā'upa dyavi. Yatante vṛthagagnayaḥ.

Fast as sunbeams, with banners of flame flown by the winds, the fires arise, each in its own way, upto the heights of heaven.

3. (Agni Devata, Gotama Ṛshi)

यजा नो मित्रावरुणा यजा देवाँ२॥ऽऋतं बृहत् ।
अग्ने यक्षि स्वं दमम् ॥३॥

Yajā no mitrāvaruṇā yajā devāṅ'ṛtaṁ bṛhat. Agne yakṣi svaṁ damam.

Sagely scholar brilliant as Agni, perform yajna for us, for the sake of our friends and the best people, for the divine powers of nature, in honour of the universal law, and for your own home. (Kindle the fire, develop the light, let the flames arise for all.)

4. (Agni Devata, Vishvarupa Ṛshi)

युक्ष्वा हि देवहूतमाँ२॥ऽअश्वाँ२॥ऽअग्ने रथीरिव ।
नि होता पूर्व्यः सदः ॥४॥

Yukṣvā hi devahūtamāṅ'aśvāṅ'agne rathīriva. Ni hotā pūrvyaḥ sadaḥ.

Sagely scholar, brilliant as Agni, veteran high-priest of the science of fire, taught by eminent masters, rise like a heroic warrior of the chariot, yoke the fastest horses consecrated by the divinities and carry on the pursuit of yajna relentlessly.

5. (Agni Devata, Kutsa Ṛshi)

द्वे विरूपे चरतः स्वर्थेऽअन्याऽन्या वत्समुप धापयेते ।
हरिरन्यस्यां भवति स्वधावाञ्छुक्रोऽअन्यस्यां ददृशे सुवर्चीः॥५॥

Dve virūpe carataḥ svarthe'anyā'nyā vatsamupa dhāpayete. Hariranyasyāṁ bhavati svadhā-vāñchukro' anyasyāṁ dadṛśe suvarcāḥ.

Two powers of nature (the night and day), both different in form and colour, are busy doing good work. Both (like two women) separately nurse each other's child. In one develops and arises the moon, soothing and brilliant, bearing its own bliss and beauty. In the

other develops and arises the sun, a blazing radiant power which illuminates and purifies everything.

6. (Agni Devata, Kutsa Ṛshi)

अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठोऽअध्वरेष्वीड्यः। यमप्नवानो भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशेविशे॥६॥

Ayamiha prathamo dhāyi dhātṛbhirhotā yajiṣṭho'adhvareṣvīḍyaḥ. Yamapnavāno bhṛgavo virurucurvaneṣu citraṁ vibhvaṁ viśe viśe.

This agni (in the form of heat, light and electricity), wonderful and omnipresent energy of prime importance in this world and first kindled in the vedi by the pioneers of yajna, is the high-priest of the dynamics of existence, worthiest of develoment by joint effort and adorable in the creative projects of life. Generous and intelligent fore-fathers of humanity and dedicated sages of yajna kept it safe in the woods and burning in the light of sun-beams for all classes of their children.

7. (Vidvans Devata, Vishvamitra Ṛshi)

त्रीणि शता त्री सहस्राण्यग्निं त्रिꣳशच्च देवा नव चासपर्यन्। औक्षन् घृतैरस्तृणन् बर्हिरस्माऽआदिद्धोतारं न्यसादयन्त ॥७॥

Trīṇi śatā trī sahasrāṇyagniṁ triṁśacca devā nava cāsaparyan. Aukṣan ghṛtairastṛṇan barhirasmā'ādiddhotāraṁ nyasādayanta.

Three hundred, three thousand and thirty three divinities of nature and nine serve this universal energy of agni, feed it with holy fuels of ghrita and waters, spread the holy grass for its seat on earth and in the sky

and kindle this high-priest of universal yajna to move all round across the spaces.

8. (Vidvans Devata, Vishvamitra Ṛshi)

मूर्द्धानं दिवोऽअरतिं पृथिव्या वैश्वानरमृतऽआ जातमग्निम् । कविꣳ सम्राजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः ॥८॥

Mūrddhānaṁ divo' aratim pṛthivyā vaiśvānaramṛta'ā jātamagnim. Kaviṁ samrājamatithiṁ janānāmāsannā pātraṁ janayanta devāḥ.

Noble scholars of the science of fire energy generate this power present everywhere from the top of heaven to the surface and body of the earth, friend of humanity, created for the sake of the universal yajna of existential dynamics, creative, illuminated, loved as an honourable guest, and close at hand for the nourishment and protection of the people.

9. (Agni Devata, Bharadvaja Ṛshi)

अग्निर्वृत्राणि जङ्घनद् द्रविणस्युर्विपन्यया । समिद्धः शुक्रऽआहुतः ॥९॥

Agnirvṛtrāṇi jaṅghanad draviṇasyurvipanyayā. Samiddhaḥ śukra' āhutaḥ.

Just as the pure and brilliant fire, the sun, breaks the clouds, so should the yajaka desirous of wealth burn off sins with joyful oblations in the fire kindled and raised in the vedi of yajna.

10. (Agni Devata, Medhatithi Ṛshi)

विश्वेभिः सोम्यं मध्वग्नऽइन्द्रेण वायुना । पिबा मित्रस्य धामभिः ॥१०॥

Viśvebhiḥ somyaṁ madhvagna'indreṇa vāyunā. Pibā mitrasya dhāmabhiḥ.

Agni, brilliant scholar and yajaka, just as the sun, by the currents of energy and the wind, drinks up the honey-sweets of soma from the world of nature, so should you, along with the sun and the green sunny haunts of nature and your friends and seats of sacred fire drink the honey-sweets of yajna-soma.

11. (Agni Devata, Parashara Ṛshi)

आ यदिषे नृपतिं तेजऽआनट् शुचि रेतो निषिक्तं द्यौरभीके । अग्निः शर्द्धंमनवद्यं युवानꣳ स्वाध्यं जनयत्सूदयंच्च ॥११॥

Ā yadiṣe nṛpatiṁ teja'ānaṭ śuci reto niṣiktaṁ dyaurabhīke. Agniḥ śardhamanavadyaṁ yuvānāṁ svādhyaṁ janayat sūdayacca.

When the brilliant fragrance, pure and sanctified in yajna for the sake of nourishment and energy, reaches the sun, luminous ruler of the world, then the living energy of the sun creates pure, energising, praiseworthy, youthful, lovable, fertilizing waters close to the light of heaven and showers them as the seed of life on earth.

12. (Agni Devata, Vishvavara Ṛshi)

अग्ने शर्द्ध महते सौभगाय तव द्युम्नान्युत्तमानि सन्तु । सं जास्पत्यꣳ सुयममा कृणुष्व शत्रूयतामभि तिष्ठा महाꣳसि ॥१२॥

Agne śardha mahate saubhagāya tava dyumnānyuttamāni santu. Saṁ jāspatyaṁ suyamamā kṛṇuṣva śatrūyatāmabhi tiṣṭhā mahāṁsi.

Agni, scholar, ruler, rise and assert yourself for honour and prosperity. May your power and fame rise to the heights. Make the home and family happy and disciplined full of conjugal felicity. Face the enermys' powers and fix them all round.

13. (Vishvedeva Devata, Bharadvaja Ṛshi)

त्वाꣳहि मन्द्रतममर्कशोकैर्वंवृमहे महिं नः श्रोष्यग्ने । इन्द्रं न त्वा शवसा देवता वायुं पृणन्ति राधसा नृतमाः ॥१३॥

Tvāṁ hi mandratamamarkaśokairvavṛmahe mahi naḥ śroṣyagne. Indraṁ na tvā śavasā devatā vāyuṁ pṛṇanti rādhasā nṛtamāḥ.

Agni, joyous and great, we approach you with songs of praise and flames of fire. You alone listen to our pious words of solemnity. Brilliant as the sun, powerful as the wind, the noblest of humanity serve you whole-heartedly with their power and potential, love and reverence.

14. (Vidvans Devata, Vasishtha Ṛshi)

त्वेऽअग्ने स्वाहुत प्रियासः सन्तु सूरयः ।
यन्तारो ये मघवानो जनानामूर्वान्दयन्त गोनाम् ॥१४॥

Tve'agne svāhuta priyāsaḥ santu sūrayaḥ. Yantāro ye maghavāno janānāmūrvān dayanta gonām.

Agni, honoured with praise and served with flames of fragrant fire, may all the heroes and scholars be dear to you, all those self-controlled leaders of people blessed with power and prosperity who suppress the destroyers of cows and support the development of animal wealth.

15. (Agni Devata, Praskanva Ṛshi)

श्रुधि श्रुत्कर्ण वह्निभिर्देवैरग्ने सयावभिः ।
आसीदन्तु बर्हिषि मित्रोऽअर्यमा प्रातर्यावाणोऽअध्वरम् ॥१५॥

Śrudhi śrutkarṇa vahnibhirdevairagne sayāvabhiḥ. Ā sīdantu barhiṣi mitro'aryamā prātaryāvāṇo'adhvaram.

Agni, brilliant ruler, man of good ear, keen to listen, listen to our prayer alongwith your noble companions of the administrative yajna who carry the holy fire and oblations with you.

May Mitra, friend of all the people, and Aryama, chief of justice for the citizens, come and grace their seats of honour in the morning and join the yajnic business of governance.

16. (Agni Devata, Gotama Ṛshi)

विश्वेषामदितिर्यज्ञियानां विश्वेषामतिथिर्मानुषाणाम् ।
अग्निर्देवानामवऽआवृणानः सुमृडीको भवतु जातवेदाः ॥१६॥

Viśveṣāmaditiryajñiyānāṁ viśveṣāmatithirmānuṣāṇām. Agnirdevānāmava' āvṛṇānaḥ sumṛḍīko bhavatu jātavedāḥ.

Inviolable among all the devotees of yajna, guest-like honoured by all the humans, protective cover for the noblest divines, may Agni, brilliant ruler and master-mind of world knowledge, be kind and gracious to all.

17. (Savita Devata, Lushodhanaka Ṛshi)

महोऽअग्नेः समिधानस्य शर्मण्यनागा मित्रे वरुणे स्वस्तये । श्रेष्ठे स्याम सवितुः सवीमनि तद्देवानामवोऽअद्या वृणीमहे ॥१७॥

Maho'agneḥ samidhānasya śarmaṇyanāgā mitre varuṇe svastaye. Śreṣṭhe syāma savituḥ savīmani taddevānāmavo'adyā vṛṇīmahe.

Under the shelter and protection of great and glorious Agni, lord of light, may we live pure and sinless toward our friends and chosen people of virtue.

May we, under the care of Mitra, divine friend of life, and Varuna, lord of chosen virtue, enjoy the highest state of goodness and well-being.

And may we, in obedience to the will of Savita, lord giver of life, have the divine gifts of food, energy and protection in this life.

18. (Indra Devata, Vasishtha Ṛshi)

आपश्चित्पिप्यु स्तर्यो॒ न गावो॒ नक्ष॑न्नृ॒तं ज॑रि॒तार॑स्तऽइन्द्र ।
या॒हि वा॒युर्न नि॒युतो॑ नो॒ऽअच्छा॒ त्वꣳ हि धी॒भिर्दय॑से॒ वि वाजा॑न् ॥१८॥

Āpaścitpipyu staryo na gāvo nakṣannṛtaṁ jaritārasta'indra. Yāhi vāyurna niyuto no'acchā tvaṁ hi dhībhirdayase vi vājān.

Indra, ruling lord of light and glory, the saving waters of grace abound like waves of light exuberant. Your worshippers and admirers attain the light of truth and law.

Kind and gracious, come like the wind on the wings of light and bless us. You alone, with the gifts of intelligence, bless us with food, energy and victory.

19. (Indra & Vayu Devata, Purumidha Ajamidha Rshis)

गाव॒ऽउपा॑वताव॒तं म॒ही य॒ज्ञस्य॑ र॒प्सुदा॑ ।
उ॒भा कर्णा॑ हिर॒ण्यया॑ ॥१९॥

Gāva'upāvatāvataṁ mahī yajñasya rapsudā. Ubhā karṇā hiraṇyayā.

The rays of the sun and the cows both sustain and preserve the earth, and heaven and earth give form to the yajna and guard it closely. So may Indra and Vayu, both of good and golden ear, listen to our prayer and protect and promote yajna.

20. (Savita Devata, Vasishtha Ṛshi)

यद॒द्य सू॒र॒ऽउद्ि॒तेऽना॑गा मि॒त्रोऽअ॑र्य॒मा ।
सु॒वाति॑ सवि॒ता भग॑ः ॥२०॥

Yadadya sūra' udite'nāgā mitro'aryamā. Suvāti savitā bhagaḥ.

To-day when the sun has arisen, then the immaculate Mitra, friend of all, Aryama, lord of justice, Savita, lord of life, and Bhaga, lord of glory and prosperity, inspire, energise and bless the world.

21. (Vena Devata, Suniti Ṛshi)

आ सु॒ते सि॑ञ्चत॒ श्रिय॒ꣳ रोद॑स्योर॒भि॒श्रिय॑म् ।
र॒सा दधीत वृष॒भम् । तं प्र॒त्नथा । अ॒यं वे॒नः ॥२१॥

Ā sute siñcata śriyaṁ rodasyorabhiśriyam. Rasā dadhīta vṛṣabham. Taṁ pratnathā' yaṁ venaḥ.

In this holy yajnic world of the Lord, consecrate the light and glory of the sun which shines over the beauty of heaven and earth. May all the essences of nature and the best of humanity hold on to this flood of light and life. The wisest of the ancients consecrated and worshipped it, this light and wisdom of the world.

22. (Indra Devata, Vishvamitra Ṛshi)

आतिष्ठन्तं परि विश्वेऽअभूषञ्छ्रियो वसानश्चरति स्वरोचिः। महत्तद् वृष्णोऽअसुरस्य नामा विश्वरूपोऽअमृतानि तस्थौ ॥२२॥

Ātiṣṭhantaṁ pari viśve'abhūṣañchriyo vasānaścarati svarociḥ. Mahattadvṛṣṇo'asurasya nāmā viśvarūpo'amṛtāni tasthau.

Let one and all adore and consecrate that energy which abides firm and unshaken. Self-refulgent, wearing the wealth and beauty of the world, it rolls around. Great is the name and fame of this generous and bountiful lord giver of showers and prosperity. It is of universal character and abides in all permanent forms of life and nature.

23. (Indra Devata, Suchika Ṛshi)

प्र वो महे मन्दमानायान्धसोऽर्चा विश्वानराय विश्वाभुवे । इन्द्रस्य यस्य सुमखꣳ सहो महि श्रवो नृम्णं च रोदसी सपर्यतः ॥२३॥

Pra vo mahe mandamñayāndhaso'rcā viśvānarāya viśvābhuve. Indrasya yasya sumakhaṁ saho mahi śravo nṛmṇaṁ ca rodasī saparyataḥ.

All of you offer worship and homage in honour of Indra, supreme, beatific, support, energy and spirit of the universe whose creative yajna, omnipotence, eternal glory and universal wealth, the earth and heaven serve and celebrate.

24. (Indra Devata, Trishoka Ṛshi)

**बृहन्निदिध्मऽएषां भूरिं शस्तं पृथुः स्वरुः।
येषामिन्द्रो युवा सखा ॥२४॥**

Bṛhannididhma'eṣām bhūri śastaṁ pṛthuḥ svaruḥ. Yeṣāmindro yuvā sakhā.

Great is the fame and excellence of those whose friend is Indra, boundless, blazing, expansive, glorious and unaging lord.

25. (Indra Devata, Madhuchhanda Ṛshi)

इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः ।
महाँ२।।ऽअभिष्टिरोजसा ।।२५।।

Indrehi matsyandhaso viśvebhiḥ somaparvabhiḥ. Mahāň'abhiṣṭirojasā.

Indra, lord of might and knowledge, great, honoured and worshipped by virtue of your own splendour and glory, come and join all our soma offerings and enjoy the delicacies of our yajna to your heart's content.

26. (Indra Devata, Vishvamitra Ṛshi)

इन्द्रो वृत्रमवृणोच्छर्द्धनीतिः प्र मायिनाममिनाद्वर्पणीतिः।
अहन् व्यꣳसमुशधग्वनेष्वाविर्धेनाऽअकृणोद्राम्याणाम् ।।२६।।

Indro vṛtramavṛṇocchardhanītiḥ pra māyināmaminād varpaṇītiḥ Ahan vyaňsamuśadhagvaneṣvāvirdhenā'akṛṇodrāmyāṇām.

Indra, ruling lord of light and power, challenges the dark clouds of evil and crime. Strong of policy and versatile of working ways and forms, he frustrates the designs of the cunning. Scourge of thieves and grabbers hiding in the forests, he breaks their arms and burns them to dust. And he gives full expression to the voice and actions of those who contribute to delightful peace and prosperity.

27. (Indra Devata, Agastya Ṛshi)

कुतस्त्वमिन्द्र माहिनः सन्नेको यासि सत्पते किं तऽइत्था ।
सं पृच्छसे समराणः शुभानैर्वोचेस्तन्नो हरिवो यत्तेऽ-
अस्मे । महाँ२ऽइन्द्रो यऽओजसा । कदाचन स्तरीरसि ।
कदा चन प्रयुच्छसि ॥२७॥

Kutastvamindra māhinaḥ sanneko yāsi satpate kiṁ ta'itthā. Saṁ pṛcchase samarāṇaḥ śubhānairvocestanno harivo yatte'asme. Mahaň'indro ya'ojasā. Kadā cana starīrasi. Kadā cana prayucchasi.

Whence, where, do you, Indra, praised and powerful, go alone all by yourself? Lord of truth, shelter and support of the wise and good, why thus? What is the cause? Gliding past by horses on the wing, tell us that in confidence, we ask you in so many words of sincerity, since we are your own. Indra, by your own power and splendour you are great, rarely relenting, rarely remiss.

28. (Indra Devata, Gauriviti Ṛshi)

आ तत्तऽइन्द्रायवः पनन्ताभि यऽऊर्वं गोमन्तं तितृत्सान् ।
सकृत्स्वं ये पुरुपुत्रां महीथं सहस्त्रधारां बृहतीं दुदुक्षन् ॥२८

Ā tatta'indrāyavaḥ panantābhi ya'ūrvaṁ gomantaṁ titṛtsān. Sakṛtsvaṁ ye puruputrāṁ mahīň sahasradhārāṁ bṛhatīṁ dudukṣan.

Indra, enlightened and powerful ruler, the people who are good and true, who wish to punish those who are cruel to the cow and the self-disciplined man of the wealth of cows, and who cultivate the vast, generous mother earth, sustainer of her many children and flowing

with her gifts in a thousand streams — all these admire and advance your governance and administration.

29. (Indra Devata, Kutsa Ṛshi)

इमां ते धियं प्रभरे महो महीमस्य स्तोत्रे धिषणा यत्तऽआनजे । तमुत्सवे च प्रसवे च सासहिमिन्द्रं देवासः शवसामदन्ननु ॥२९॥

Imāṁ te dhiyaṁ pra bhare maho mahīmasya stotre dhiṣaṇā yatta'ānaje. Tamutsave ca prasave ca sāsahimindraṁ devāsaḥ śavasā-madannanu.

Indra, lord of power and enlightenment, I acknowledge, admire and stand by this great word, wisdom and policy of yours which, powerful as it is, emerges clearly in this eulogy of yours.

That same great Indra of courage and conquest by virtue of his valour, the noblest poets and leaders glorify with great enthusiasm in festivals and celebrations of growth and development.

30. (Surya Devata, Vibhrat Ṛshi)

विभ्राड् बृहत्पिबतु सोम्यं मध्वायुर्दधद्यज्ञपतावविंहुतम् । वातजूतो योऽअभिरक्षति त्मना प्रजाः पुपोष पुरुधा वि राजति ॥३०॥

Vibhrāḍ bṛhat pibatu somyaṁ madhvāyur-dadhad yajñapatāvavihrutam. Vātajūto yo' abhirakṣati tmanā prajāḥ pupoṣa purudhā vi rājati.

Brilliant and boundless, may the sun drink the honey-sweet nectars of soma, and bless the yajnapati with life full and inviolate.

Going at the speed of energy, he sustains and nourishes the living beings with his own might and shines on in wondrous ways.

31. (Surya Devata, Praskanva Ṛshi)

उदु॒ त्यं जा॒तवे॑दसं दे॒वं व॑हन्ति के॒तवः॑ ।
दृ॒शे विश्वा॑य॒ सूर्य॑म् ॥३१॥

Udu tyaṁ jātavedasaṁ devaṁ vahanti ketavaḥ.
Dṛśe viśvāya sūryam.

Surely the rays of light convey and reveal the glory of the Sun, lord of light, omniscient, omnipresent and all-illuminant, so that the world may see the eternal light and glory of the lord of the universe.

32. (Surya Devata, Praskanva Ṛshi)

येना॑ पावक॒ चक्ष॑सा भुर॒ण्यन्तं॒ जना॒ँ२॥ऽअनु॑ ।
त्वं वरु॑ण॒ पश्य॑सि ॥३२॥

Yenā pāvaka cakṣasā bhuraṇyantaṁ janāṅ'anu.
Tvaṁ varuṇa paśyasi.

Varuna, lord of universal justice, purifier and sanctifier, with the eye with which you watch the blazing lord of nourishment and protection, with the same benigh eye watch the whole humanity.

33. (Vidvan Devata, Praskanva Ṛshi)

दैव्या॑वध्वर्यू॒ऽआग॑त॒ꣳ रथे॑न॒ सूर्य॑त्वचा ।
मध्वा॑ य॒ज्ञꣳ सम॑ञ्जाथे । तं प्र॒त्नथा॑ ।
अ॒यं वे॒नः॑। चि॒त्रं दे॒वाना॑म् ॥३३॥

Daivyāvadhvaryū'ā gataṁ rathena sūryatvacā.
Madhvā yajñaṁ samañjāthe. Taṁ pratnathā.
Ayaṁ venaḥ. Citraṁ devānām.

Divine high-priests of love and compassion, come by the wondrous chariot of sunbeams, take up and conduct the yajna with honeyed materials of piety and purity.

Like the yajna of ancient time, this yajna too is brilliant and beautiful, wonderful and darling of the divinities.

34. (Savita Devata, Agastya Ṛshi)

आ नऽइडाभिर्विदथे सुशस्ति विश्वानरः सविता देवऽएतु । अपि यथा युवानो मत्सथा नो विश्वं जगदभिपित्वे मनीषा ॥३४॥

Ā na'iḍabhirvidathe suśasti viśvānaraḥ savitā deva'etu. Api yathā yuvāno matsathā no viśvaṁ jagadabhipitve manīṣā.

Generous and brilliant Savita, celebrated life of the world, and Vaishvanara, vital heat of life, may be gracious to come to our yajna with holy materials and voices of Divinity. Divinities ever young and young scholars too may come to us rejoicing on way to yajna so that they may sanctify our mind and all our life of the world.

35. (Surya Devata, Shrutakaksha & Sukaksha Ṛshis)

यदद्य कच्च वृत्रहन्नुदगाऽअभि सूर्य । सर्वं तदिन्द्र ते वशे ॥३५॥

Yadadya kacca vṛtrahannudagā' abhi sūrya. Sarvaṁ tadindra te vaśe.

Indra, lord of might and glory, Sun, blazing power of light, destroyer of the clouds of darkness, wherever

you rise and shine today, all that is under your power and control.

36. (Surya Devata, Praskanva Ṛshi)

तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य ।
विश्वमा भासि रोचनम् ॥३६॥

Taraṇirviśvadarśato jyotiṣkṛdasi sūrya.
Viśvamābhāsi rocanam.

Sun, benevolent energy of the world, universal eye, you are the light, creator of light and knowledge. And you illuminate the beautiful world of existence.

37. (Surya Devata, Kutsa Ṛshi)

तत्सूर्यस्य देवत्वं तन्महित्वं मध्या कर्त्तोर्वितंतꣳ सञ्जभार।
यदेदयुक्त हरितः सधस्थादाद्रात्री वासस्तनुते सिमस्मै ॥३७॥

Tatsūryasya devatvaṁ tanmahitvaṁ madhyā kartorvitataṁ saṁ jabhāra. Yadedayukta haritaḥ sadhasthādādrātrī vāsastanute simasmai.

That divine light of the Sun, eternal creator, and that grandeur of His, is positively extended in the midst of the universe as His power and will to create. The same He withdraws (and the structure goes off). When the power is thus disconnected and withdrawn from space back into the centre, then from the centre itself, the Night, the Lord's power of negation, weaves the cover of darkness for all.

38. (Surya Devata, Kutsa Ṛshi)

तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्योरुपस्थे ।
अनन्तमन्यद्रुशदस्य पाजः कृष्णमन्यद्धरितः सम्भरन्ति॥३८॥

Tanmitrasya varuṇasyābhicakṣe sūryo rūpaṁ kṛṇute dyorupasthe. Anantamanyadruśadasya pājaḥ kṛṣṇamanyaddharitaḥ saṁbharanti.

In the midst of the heaven of existence, the Sun, eternal creator, creates the form of Mitra, divinity of the day, and of Varuna, spirit of the night, to watch (the work of His own creation) for all. One power of His is light, brilliant and boundless. The other is dark which the eternal spaces hold.

39. (Vishvedeva Devata, Jamadagni Ṛshi)

बण्म॒हाँ२॥ऽअ॑सि सूर्य॒ बडा॑दित्य म॒हाँ२॥ऽअ॑सि ।
म॒हस्ते॑ स॒तो म॑हि॒मा प॑नस्यते॒ऽद्धा दे॑व म॒हाँ२॥ऽअ॑सि ॥३९॥

Baṇ mahāň'asi sūrya baḍāditya mahāň'asi. Mahaste sato mahimā panasyate'ddhā deva mahāň'asi.

Truly, great is the Sun, eternal creator. Surely, infinite is the light of omniscience of the Lord indestructible. The glory, Lord Divine, great and true, is universally sung and celebrated. Lord of Light sublime, you are all time great.

40. (Surya Devata, Jamadagni Ṛshi)

बट् सू॑र्य॒ श्रव॑सा म॒हाँ२॥ऽअ॑सि स॒त्रा दे॑व म॒हाँ२॥ऽअ॑सि ।
म॒ह्ना दे॒वाना॑मसु॒र्यः॑ पु॒रोहि॑तो॒ वि॒भु ज्योति॒रदा॑भ्यम् ॥४०॥

Baṭ sūrya śravasā mahāň'asi satrā deva mahāň' asi. Mahnā devānāmasuryaḥ purohito vibhu jyotiradābhyam.

O Sun, lord of light and generosity, in all truth, you are great. By virtue of your own glory, you are the ever living highpriest of the divinities and humanity, infinite and omnipresent, eternal light of existence, sole

and unchallengeable.

41. (Surya Devata, Nrimedha Ṛshi)

श्रायन्तऽइव॒ सूर्यं॒ विश्वेदिन्द्रस्य भक्षत ।
वसू॑नि जा॒ते जन॑मान॒ऽओज॑सा॒ प्रति॑ भा॒गं न दी॑धिम ॥४१॥

Śrāyanta'iva sūryaṁ viśvedindrasya bhakṣata. Vasūni jāte janamāna'ojasā prati bhāgaṁ na dīdhima.

Only in the shelter and protection of the Sun, light and lord of existence, do you partake of the gifts of Indra, lord of the world's wealth, exactly as we, in the world created and yet to be created by the lord's might, receive and gratefully enjoy just our share.

42. (Surya Devata, Kutsa Ṛshi)

अ॒द्या दे॑वा॒ऽउदि॑ता॒ सूर्य॑स्य॒ निरꣳह॑सः पिपृ॒ता नि॑र॒वद्या॑त् ।
तन्नो॑ मि॒त्रो वरु॑णो मामहन्ता॒मदि॑ति॒ः सिन्धुः॑ पृथि॒वीऽउ॒त द्यौः ॥४२॥

Adyā devā'uditā sūryasya niraṁhasaḥ pipṛtā niravadyāt. Tanno mitro varuṇo māmahantā-maditiḥ sindhuḥ pṛthivī'uta dyauḥ.

Today on the rise of the sun, the noblest sages and divinities, we pray, may save us from sin and despicable action. Similarly may Mitra, light of the day, Varuna, spirit of the night, the sky, the sea, the earth and heaven exalt us with honour.

43. (Surya Devata, Hiranyastupa Ṛshi)

आ कृ॒ष्णेन॒ रज॑सा॒ वर्त्त॑मानो नि॒वे॒शय॑न्न॒मृत॑ं॒ मर्त्य॑ं॑ च । हि॒र॒ण्यये॑न स॒वि॒ता रथे॒ना दे॒वो या॑ति॒ भुव॑नानि॒ पश्य॑न् ॥४३॥

Ā kṛṣṇena rajasā varttamāno niveśayannamṛtaṁ martyaṁ ca. Hiraṇyayena savitā rathenā devo yāti bhuvanāni paśyan.

Savita, the sun, with his force of gravity and sphere of light revolves (in space), sustaining all its mortal and immortal family in place. By the golden chariot of splendour, the lord of light travels on, watching the various worlds of space.

44. (Vayu Devata, Vasishtha Ṛshi)

प्रवावृजे सुप्रया बर्हिरेषामा विश्पतीव बीरिटऽइयाते । विशामक्तोरुषसः पूर्वहूतौ वायुः पूषा स्वस्तयें नियुत्वान् ॥४४॥

Pra vāvṛje suprayā barhireṣāmā viśpatīva bīriṭa' iyāte. Viśāmaktoruṣasaḥ pūrvahūtau vāyuḥ pūṣā svastaye niyutvān.

Vayu, the wind, and Pusha, the sun, both as a team of divinity, invoked early at the meeting of the night and day, move through the sky like two parental rulers of the world and energise the waters of life for the good of all these people of the earth.

45. (Indra & Vayu Devate, Medhatithi Ṛshi)

इन्द्रवायू बृहस्पतिं मित्राग्निं पूषणं भगम् । आदित्यान्मारुतं गणम् ॥४५॥

Indravāyū bṛhaspatiṁ mitrāgniṁ pūṣaṇaṁ bhagam. Ādityān mārutaṁ gaṇam.

For the good of all the people of the earth, invoke Indra, universal electric energy, Vayu, the wind, Brihaspati, light of the universe, Mitra, pranic energy, Agni, fire energy, Pusha, the spirit of health and

nourishment, Bhaga, the wealth vested in nature, Adityas, the various phases of the solar movements of the earth, and Maruts, various forms of air and modes of the wind. Invoke these divinities of nature working in unison as a united group of powers.

46. (Varuna Devata, Medhatithi Ṛshi)

वरुणः प्राविता भुवन्मित्रो विश्वाभिरूतिभिः ।
करतां नः सुराधसः ॥४६॥

Varuṇaḥ prāvitā bhuvanmitro viśvābhirūtibhiḥ.
Karatāṁ naḥ surādhasaḥ.

May Varuna, lord of kindness and justice, and Mitra, lord of love and friendship, be good and gracious with all kinds of favour and protection and make us prosperous with blissful wealth.

47. (Vishvedeva Devata, Kutsidi Ṛshi)

अधि नऽइन्द्रैषां विष्णो सजात्यानाम् । इता मरुतोऽअश्विना। तं प्रत्नथाऽयं वेनो ये देवासऽ आ नऽ इडाभिर्विश्वेभिः सोम्यं मध्वोमासश्चर्षणीधृतः॥४७॥

Adhi na'indraiṣāṁ viṣṇo sajātyānām. Itā maruto' aśvinā. Taṁ pratnathā. Ayaṁ venaḥ. Ye devāsaḥ. Ā na'iḍābhir viśvebhiḥ somyaṁ madhu. Omāsaścarṣaṇīdhṛtaḥ.

Come Indra, lord giver of prosperity, Vishnu, omnipresent lord of the universe, Maruts, lords of energy and power, Ashvins, givers of health for body and mind, come and with your presence grace us all and all these fellow humans.

Like the ancients we invoke Him, the one self-refulgent Divinity and all the divine powers of heaven and earth and the sky.

Protectors and sustainers of life and humanity, come you all with voices divine and all the blessed honey wealth of the world and rejoice.

48. (Vishvedeva Devata, Pratikshatra Ṛshi)

अग्न॒ऽइन्द्र॒ वरु॑ण॒ मित्र॒ देवा॒ः शर्द्धः॑ प्र॒यन्त॒ मारु॒तो॒त वि॑ष्णो । उ॒भा नास॑त्या रु॒द्रोऽअध॒ ग्नाः पू॒षा भग॒ः सर॑स्वती जुषन्त ॥४८॥

Agna'indra varuṇa mitra devāḥ śardhaḥ pra yanta mārutota viṣṇo. Ubhā nāsatyā rudro'adha gnāḥ pūṣā bhagaḥ sarasvatī juṣanta.

May Agni, lord of light, Indra, lord of power, Mitra, universal friend, and all divines bless us with strength of body, mind and soul. May Vishnu, lord omnipresent, the Maruts, powers of energy, kind and favourable Ashvinis, teacher and preacher, Rudra, lord of justice and punishment, the divine voices, Pusha, giver of health and nourishment, Bhaga, lord of honour and prosperity, and Sarasvati, mother of knowledge, come and bless us and enjoy our hospitality.

49. (Vishvedeva Devata, Vatsara Ṛshi)

इ॒न्द्रा॒ग्नी मि॒त्रावरु॑णादि॑ति॒ꣳ स्व॒ः पृथि॒वीं द्यां म॒रुत॒ः पर्व॑ताँ२॥ऽअ॒पः। हु॒वे विष्णु॑ं पू॒षण॒ं ब्रह्म॑ण॒स्पति॑ं भग॒ं नु श॒ꣳस॒ꣳस॒वि॒तार॑मू॒तये॑ ॥४९॥

Indrāgnī mitrāvaruṇāditiṁ svaḥ pṛthivīṁ dyāṁ marutaḥ parvatāṅ'apaḥ. Huve viṣṇuṁ pūṣaṇaṁ brahmaṇaspatiṁ bhagaṁ nu śaṁsaṁ savitāramūtaye.

I invoke Indragni, fire and energy, Mitra and Varuna, pranic energies, Aditi, riches of the sky, Sva,

peace and joy, Prithivi, riches of the earth, Dyau, the sun in heaven, Maruts, fastest human powers, wealth of the mountains and clouds, the energy of waters and rain, and I pray to Vishnu, omnipresent spirit of the universe, Pusha, nature's spirit of health and refreshment, Brahmanaspati, guardian Spirit of the universe and knowledge, Bhaga, lord giver of wealth and honour, and the celebrated Savita, creator, sustainer and light-giver of the world, for protection and well-being.

50. (Mahendra Devata, Pragatha Ṛshi)

अस्मे रुद्रा मेहना पर्वतासो वृत्रहत्ये भरहूतौ सजोषाः । यः शꣳसते स्तुवते धायि पज्रऽइन्द्रज्येष्ठाऽअस्माँ२ ऽअवन्तु देवाः ॥५०॥

Asme rudrā mehanā parvatāso vṛtrahatye bharahūtau sajoṣāḥ. Yaḥ śaṁsate stuvate dhāyi pajra'indrajyeṣṭhā' asmāṅ'avantu devāḥ.

For him who prays, sings hymns of praise, and is strong and rich with oblations for the divinities : for him and for us all, the Rudras, powers of justice and punishment, rich and generous people, clouds and mountains, heroes who rise with us on the call to battle for elimination of the enemy, followers of the powerful leader Indra, and the noblest powers of nature and humanity, we pray, protect us.

51. (Vishvedeva Devata, Kurma Ṛshi)

अर्वाञ्चोऽअद्या भवता यजत्राऽआ वो हार्दि भयमानो व्ययेयम्। त्राध्वं नो देवा निजुरो वृकस्य त्राध्वं कर्त्तादवपदो यजत्राः ॥५१॥

Arvāñco'adyā bhavatā yajatrā'ā vo hārdi bhayamāno vyayeyam. Trādhvaṁ no devā nijuro vṛkasya trādhvaṁ kartādavapado yajatrāḥ.

Protective divinities of the yajakas, come to bless us to-day so that I may benefit from the strength innate in your heart. Come lest I feel afraid. Save us from the damage the thief or the tiger might cause.

Devotees of yajna, worshippers of Divinity and admirers of the sages, save us from falling into the pit of sin.

52. (Vishvedeva Devata, Lusha Ṛshi)

विश्वेऽअद्य मरुतो विश्वऽऊती विश्वे भवन्त्वग्नयः समिद्धाः। विश्वे नो देवाऽअवसागमन्तु विश्वमस्तु द्रविणं वाजोऽअस्मे ॥५२॥

Viśve'adya maruto viśva'ūtī viśve bhavantvgnayaḥ samiddhāḥ. Viśve no devā'avasā gamantu viśvamastu draviṇaṁ vājo'asme.

May the Maruts, fastest powers of the world, come to-day and bring us all the wealth and favours. May all the fires of yajna light for us. May all the divinities come to us with protection. May the food, energy and wealth of the world be for us all.

53. (Vishvedeva Devata, Suhotra Ṛshi)

विश्वे देवाः शृणुतेमꣳ हवं मे येऽअन्तरिक्षे यऽउप द्यवि ष्ठ । येऽअग्निजिह्वाऽउत वा यजत्राऽआसद्यास्मिन् बर्हिषि मादयध्वम् ॥५३॥

Viśve devāḥ śṛṇutemaṁ havaṁ me ye'antarikṣe ya'upa dyavi ṣṭha. Ye agnijihvā uta vā yajatrā' āsadyāsmin barhiṣi mādayadhvam.

All the divinities of the world listen to this prayer of mine, all those existent in the sky and in heaven, and all those who have knowledge of the sky and heaven watch this yajna of science and education. May the divinities of fire and participants of yajna hear, come and join us on this vedi and rejoice.

54. (Vishvedeva Devata, Vamadeva Ṛshi)

देवेभ्यो हि प्रथमं यज्ञियेभ्योऽमृतत्वꣳ सुवसि भागमुत्तमम्।
आदिद्यामानꣳ सवितर्व्यूर्णुषेऽनूचीना जीविता मानुषेभ्यः॥५४

Devebhyo hi prathamaṁ yajñiyebhyo'mṛtatvaṁ suvasi bhāgamuttamam. Ādiddāmānaṁ savitarvyūrṇuṣe'nūcīnā jīvitā mānuṣebhyaḥ.

Savita, lord of light and universal yajna of creation, you alone create the first and highest part of the joy of existence, Moksha, for the sagely nobilities of yajna. And then you alone weave the warp and woof of the means of light and knowledge and appropriate means of life and living for humanity.

55. (Vayu Devata, Rijishva Ṛshi)

प्र वायुमच्छा बृहती मनीषा बृहद्रयिं विश्ववारꣳ रथप्राम्।
द्युतद्यामा नियुतः पत्यमानः कविः कविमियक्षसि प्रयज्यो॥५५॥

Pra vāyumacchā bṛhatī manīṣā bṛhadrayiṁ viśvavāraṁ rathaprām. Dyutadyāmā niyutaḥ patyamānaḥ kaviḥ kavimiyakṣasi prayajyo.

Yajamana dedicated to yajna, poet and sagely scholar of broad vision and deep universal reflection, having obtained the right men and materials try to join the imaginative man of vision and knowledge and

relentlessly pursue the scientific yajna for the development of wind energy, source of universal wealth, universal presence and protection, motive power for vehicles, and energy leading to heat and light.

56. (Indravayu Devate, Madhucchanda Ṛshi)

इन्द्रवायूऽइमे सुताऽउप प्रयोभिरागतम् ।
इन्दवो वामुशन्ति हि ॥५६॥

Indravāyū'ime sutā'upa prayobhirāgatam.
Indavo vāmuśanti hi.

Indra and Vayu, scholars of energy and wind, distilled are the essences and ready these materials. Come with all preparations and pleasure. The drops of nectar juices wait for you.

57. (Mitra & Varuna Devata, Madhucchanda Ṛshi)

मित्रꣳ हुवे पूतदक्षं वरुणं च रिशादसम् ।
धियं घृताचीꣳ साधन्ता ॥५७॥

Mitraṁ huve pūtadakṣaṁ varuṇaṁ ca riśā-dasam. Dhiyaṁ ghṛtācīṁ sādhantā.

I invoke Mitra, spirit of universal friendship, pure and versatile like the day, and I invoke Varuna, silencer of violence and enmity into peace like the night, both of which develop intelligence abounding in the creation of waters and energy.

58. (Ashvinau Devate, Madhucchanda Ṛshi)

दस्रा युवाकवः सुता नासत्या वृक्तबर्हिषः ।
आयातꣳ रुद्रवर्त्तनी । तं प्रत्नथा । अयं वेनः॥५८॥

Dasrā yuvākavaḥ sutā nāsatyā vṛktabarhiṣaḥ. Ā yātaṁ rudravarttanī. Taṁ pratnathā. Ayaṁ venaḥ.

Come scholars, both of you like the Ashvins, of extraordinary knowledge, sincere and truthful, behaving justly like Rudra. Ready are the disciples waiting for you both, having gathered and spread the holy grass for seats on the vedi.

59. (Indra Devata, Kushika Ṛshi)

विदद्यदी सरमा रुग्णमद्रेर्महि पाथः पूर्व्यꣳ सध्र्यक्कः।
अग्रं नयत्सुपद्यक्षराणामच्छा रवं प्रथमा जानती गात् ॥५९॥

Vidadyadī saramā rugṇamadrermahi pāthaḥ pūrvyaṁ sadhryakkaḥ. Agraṁ nayatsupadyakṣarāṇāmacchā ravaṁ prathamā jānatī gāt.

If the blessed and blissful first Voice, well-structured in human speech, were to reveal the breach of the cloud, then, one with the ancient path of Divinity, proclaiming the original thunder of the Immortal and advancing, it would take humanity forward.

60. (Vaishvanara Devata, Vishvamitra Ṛshi)

नहि स्पशमविदन्नन्यमस्माद्वैश्वानरात्पुर एतारमग्नेः ।
एमेनमवृधन्नमृताऽअमर्त्यं वैश्वानरं क्षैत्रजित्याय देवाः ॥६०॥

Nahi spaśamavidannanyamasmād vaiśvānarāt pura'etāramagneḥ. Emenamavṛdhannamṛtā' amartyaṁ vaiśvānaraṁ kṣaitrajityāya devāḥ.

The immortal ancient sages saw no other messenger coming, felt no other presence arising in their mind than this omnipresent Agni, none before this Divine Light. And they developed and ever develop the

knowledge and awareness of this immortal light and power for their victory over the universal battlefield of existence.

61. (Indragni Devate, Bharadvaja Ṛshi)

उ॒ग्रा वि॑घ॒निना॒ मृधऽइन्द्रा॒ग्नी ह॑वामहे ।
ता नो॑ मृडातऽई॒दृशे॑ ॥६१॥

Ugrā vighaninā mṛdha'indrāgnī havāmahe. Tā no mṛḍāta'īdṛśe.

We invoke Indra, lord of rule and power, and Agni, lord of light and leadership, both compelling in advancement and destroyers of enemies in the battles of life. May they be kind and gracious and make us happy and successful in such battles of living.

62. (Soma Devata, Devala Ṛshi)

उपा॑स्मै गायता नर॒ः पव॑माना॒यें॑न्दवे ।
अ॒भि दे॒वाँ२॥ऽइ॑यक्षते ॥६२॥

Upāsmai gāyatā naraḥ pavamānāyendave. Abhi devāň' iyakṣate.

Leaders and teachers, teach and train this brilliant and blessed young man of innocent and purifying nature, keen to meet and reverence the nobilities of honour and learning.

63. (Indra Devata, Vishvamitra Ṛshi)

ये त्वा॑हि॒हत्यें॑ मघव॒न्नव॑र्द्धन्ये शा॑म्ब॒रे ह॑रिवो॒ ये गवि॑ष्ठौ ।
ये त्वा॑ नू॒नम॑नु॒मद॑न्ति॒ विप्रा॒ः पिबेन्द्र॒ सोम॒ꣳ सग॑णो म॒रुद्भि॑ः ॥६३॥

Ye tvā' hihatye maghavannavardhan ye śāmbare harivo ye gaviṣṭhau. Ye tvā nūnamanumadanti viprāḥ pibendra somaň sagano marudbhiḥ.

Indra, lord of honour and power, commanding homage and obedience, riding horses of lightning speed, those noble scholars and pious people who invoke you and exalt you with the call to battle against the clouds of drought and darkness, those who call you to battle against the enemies of goodness, and those who exhort you to battle for light along with the sun-beams, and those who join you rejoicing with you in celebrations, with all these, with your troops and commandos, and with your tempestuous friends and forces drink the soma of honour and glory of success.

64. (Indra Devata, Gauriviti Ṛshi)

जनिष्ठाऽउग्रः सहसे तुराय मन्द्रऽओजिष्ठो बहुलाभिमानः।
अवर्द्धन्निन्द्रं मरुतश्चिदत्र माता यद्वीरं दधनद्धनिष्ठा ॥६४॥

Janiṣṭhā'ugraḥ sahase turāya mandra'ojiṣṭho bahulābhimānaḥ. Avardhannindraṁ marutaścidatra mātā yadvīraṁ dadhanad dhaniṣṭhā.

Indra, mighty ruling power, awfully strong, whom the noblest mother bore and shaped as a great hero, highly adorable for instant action and splendid victories, most lustrous and pride of many whom the most dynamic leaders and scholars admire and exalt here in the land, rise and create joy and prosperity all round.

65. (Indra Devata, Vamadeva Ṛshi)

आ तू नऽइन्द्र वृत्रहन्नस्माकमर्द्धमा गहि ।
महान्महीभिरूतिभिः ॥६५॥

Ā tū na'indra vṛtrahannasmākamardhamā gahi. Mahān mahībhirūtibhiḥ.

Indra, glorious leader and ruler, destroyer of the demon of darkness, come soon and bring all round

prosperity for us. Great as you are, advance us with the best ways of protection and progress.

66. (Indra Devata, Nrimedha Ṛshi)

त्वमिन्द्र प्रतूर्त्तिष्वभि विश्वाऽअसि स्पृधः।
अशस्तिहा जनिता विश्वतूरसि त्वं तूर्य्य तरुष्यतः॥६६॥

Tvamindra pratūrtiṣvabhi viśvā'asi spṛdhaḥ. Aśastihā janitā viśvatūrasi tvaṁ tūryya taruṣyataḥ.

Indra, mighty ruler, over all your rivals in the fierce battles of life you are supreme. Creator of joy and prosperity, destroyer of detractors, subduer of opponents, eliminate those who damage and destroy life and nature.

67. (Indra Devata, Nrimedha Ṛshi)

अनु ते शुष्मं तुरयन्तमीयतुः क्षोणी शिशुं न मातरा ।
विश्वास्ते स्पृधः श्नथयन्त मन्यवे वृत्रं यदिन्द्र तूर्वसि॥६७॥

Anu te śuṣmaṁ turayantamīyatuḥ kṣoṇī śiśuṁ na mātarā. Viśvāste spṛdhaḥ śnathayanta manyave vṛtraṁ yadindra tūrvasi.

Indra, lord of might and rectitude, just as mother and father love and admire their child, so may the earth and heaven admire and exhort you for your power to sap the strength of the enemy. When you break and destroy the cloud of darkness, all the fighting forces of the rivals lay down arms before your power and passion.

68. (Aditya Devata, Kutsa Ṛshi)

यज्ञो देवानां प्रत्येति सुम्नमादित्यासो भवता मृडयन्तः। आ वोऽर्वाची सुमतिर्ववृत्यादंहोश्चिद्या वरिवोवित्तरासत्॥६८॥

Yajño devānāṁ pratyeti sumnamādityāso bhavatā mṛḍayantaḥ. Ā vo'rvācī sumatirvavṛtyādaṁhościdyā varivovittarāsat.

Powers of knowledge and brilliance, may the yajna and gatherings of noble sages bring us peace and prosperity. May the Adityas, eminent scholars, sages and blazing warriors be kind and gracious to us. The vision and wisdom of yours which abides with us right here may, we pray, be the harbinger of wealth and virtue more and ever more, and do good even to the sinner and save him.

69. (Savita Devata, Bharadvaja Ṛshi)

अदब्धेभिः सवितः पायुभिष्ट्वꣳ शिवेभिरद्य परिपाहि नो गयम् । हिरण्यजिह्वः सुविताय नव्यसे रक्षा माकिर्नोऽअघशꣳसऽईशत ॥६९॥

Adabdhebhiḥ savitaḥ pāyubhiṣṭvaṁ śivebhiradya pari pāhi no gayam. Hiraṇyajihvaḥ suvitāya navyase rakṣā mākirno'aghaśaṁsa' īśata.

Savita, blazing lord of light and life, protect our hearth and home to-day with free and fearless, promotive and auspicious means of protection. Lord of the Golden Voice, protect and direct us for the latest joy and prosperity of life. We pray, let no thief rule over us, let no sinner boss over us.

70. (Vayu Devata, Vasishtha Ṛshi)

प्र वीरया शुचयो दद्रिरे वामध्वर्युभिर्मधुमन्तः सुतासः।
वह वायो नियुतो याह्यच्छा पिबा सुतस्यान्धसो मदाय॥७०॥

Pra vīrayā śucayo dadrire vāmadhvaryubhirmadhumantaḥ sutāsaḥ. Vaha vāyo niyuto yāhyacchā pibā sutasyāndhaso madāya.

Vayu, powerful ruler, and people, your brilliant forces, trained through discipline like distilled soma, decent men of honeyed culture, have beaten the enemy with courage and yajnic actions.

Come Vayu, with them rejoicing, bear the soma and the gifts of yajna and drink with joy the distilled nectar of active life.

71. (Mitra & Varuna Devate, Vasishtha Ṛshi)

गाव॒ऽउपा॑वताव॒तं म॒ही य॒ज्ञस्य॑ र॒प्सुदा॑ ।
उ॒भा कर्णा॑ हिर॒ण्यया॑ ॥७१॥

Gāva'upāvatāvatam mahī yajñasya rapsudā.
Ubhā karṇā hiraṇyayā.

May the cows and rays of the sun rays protect and promote yajna. May the great earth and heaven, both active and golden generous, makers of beautiful forms, protect and promote the form and function of yajna.

72. (Vidvan Devata, Daksha Ṛshi)

काव्ययो॒राजानेषु॒ क्रत्वा॒ दक्ष॑स्य दुरो॒णे ।
रि॒शाद॑सा स॒धस्थ॒ऽआ ॥७२॥

Kāvyayorājāneṣu kratvā dakṣasya duroṇe.
Riśādasā sadhastha'ā.

Scholars, teachers and preachers, dispellers of the darkness of ignorance, come to the assembly home of this versatile genius and grace the seats of the creation of great literature with your knowledge and wisdom of truth and noble action.

73. (Adhvaryu Devate, Daksha Ṛshi)

दैव्यावध्वर्यूऽआ गतꣳ रथेन सूर्यत्वचा ।
मध्वा यज्ञꣳ समञ्जाथे । तं प्रत्नथा । अयं वेनः॥७३॥

Daivyāvadhvaryū'ā gataṁ rathena sūryatvacā. Madhvā yajñaṁ samañjāthe. Taṁ pratnathā. Ayaṁ venaḥ.

Brilliant highpriests of the yajna of love and development, come by the car shining as sunlight and create the honey-sweets of the yajna of science and technology, the new one brilliant as of old.

74. (Surya Devata, Prajapati Ṛshi)

तिरश्चीनो विततो रश्मिरेषामधः स्विदासीऽदुपरि स्विदासीऽत् ।रेतोधाऽआसन्महिमानऽआसन्त्स्वधाऽअवस्तात्प्रयतिः परस्तात् ॥७४॥

Tiraścīno vitato raśmireṣāmadhaḥ svidāsīdupari svidāsīt. Retodhā'āsan mahimāna'āsantsvadhā' avastāt prayatiḥ parastāt.

The light of the stars moves in waves, downward as well as upward, centripetal as well as centrifugal. Theycarry seeds of life, replete with grandeur, divine energy itself in motion far and near, nature below, a gift from above.

Know and be masters of vitality, fertility, grandeur and greatness, all your own, all round.

75 (Vidvan Devata, Vishvamitra Ṛshi)

आ रोदसीऽअपृणदा स्वर्महज्जातं यदेनमपसोऽअधारयन्।
सोऽअध्वराय परि णीयते कविरत्यो न वाजसातये चनोहितः ॥७५॥

Ā rodasī'apṛṇadā svarmahajjātaṁ yadenamapaso'adhārayan. So'adhvarāya pari ṇīyate kaviratyo na vājasātaye canohitaḥ.

This light energy fills the earth and sky and heaven, born of the Great Mahat mode of Prakriti. When the veteran performers place, light and develop it in yajna, it is radiated all round. It is kavi too, carrier of the Word and sound constantly on the move, immensely valuable for food, energy and victory.

76. (Indragni Devate, Vasishtha Ṛshi)

उक्थेभिर्वृत्रहन्तमा या मन्दाना चिदा गिरा ।
आङ्गूषैरावivāसतः ॥७६॥

Ukthebhirvṛtrahantamā yā mandānā cidā girā. Āṅgūṣairāvivāsataḥ.

Indra and Agni, energy and light of the world, shining and exhilarating, dispellers of darkness and destroyers of sin, when they are constantly invoked, served and developed with holy formulaic words, hymns, and songs of celebration, they illuminate life and make it pleasant and fragrant.

77. (Vishvedeva Devata, Suhotra Ṛshi)

उप नः सूनवो गिरः शृण्वन्त्वमृतस्य ये ।
सुमृडीका भवन्तु नः ॥७७॥

Upa naḥ sūnavo giraḥ śṛṇvantvamṛtasya ye. Sumṛḍīkā bhavantu naḥ.

Our children who closely hear the voice of Immortality, may they be good and create peace and comfort for us all.

78. (Indra and Marut Devate, Agastya Ṛshi)

ब्रह्माणि मे मतयः शꣳसुतासः शुष्मऽइयर्ति प्रभृतो मेऽअद्रिः।
आ शासते प्रति हर्यन्त्युक्थेमा हरी वहतस्ता नोऽअच्छ ॥७८॥

Brahmāṇi me matayaḥ śaṁ sutāsaḥ śuṣma' iyarti prabhṛto me'adriḥ. Ā śāsate prati haryant-yukthemā harī vahatastā no accha.

The sacred songs of adoration which the seasoned scholars love and teach us, the peace and comfort which the children create for us, the riches which the fire and wind and cloud fed by yajna shower on us: may the teacher and learner carry on all these as tradition and bring up well for us.

79. (Indra Devata, Agastya Ṛshi)

अनुत्तमा ते मघवन्नकिर्नु न त्वावाँ२॥ऽअस्ति देवता विदानः।
न जायमानो नशते न जातो यानि करिष्या कृणुहि प्रवृद्ध ॥७९॥

Anuttamā te maghavannakirnu na tvāvāṅ'asti devatā vidānaḥ. Na jāyamāno naśate na jāto yāni kariṣyā kṛṇuhi pravṛddha.

Indra, Unmoved existence, inexhaustible, there is nothing un-initiated by you. There is no god existent or omniscient as you. Exalted and most high, unborn, constant and non-evolving, whatever you do or shall ever do, no one can comprehend.

80. (Mahendra Devata, Brihaddiva Ṛshi)

तदिदास भुवनेषु ज्येष्ठं यतो जज्ञऽउग्रस्त्वेषनृम्णः ।
सद्यो जज्ञानो निरिणाति शत्रूननु यं विश्वे मदन्त्यूमाः॥८०॥

Tadidāsa bhuvaneṣu jyeṣṭhaṁ yato jajña' ugrastveṣanṛmṇaḥ. Sadyo jajñāno ni riṇāti śatrūnanu yaṁ viśve madantyūmāḥ.

That alone is the highest and most exalted in the world of existence whence the awful sunlike hero of blazing power is born. Upon the rise, he instantly destroys the enemies such as darkness. All protective powers of the world rejoice with him.

81. (Vishvedeva Devata, Medhatithi Ṛshi)

इमाऽउ त्वा पुरूवसो गिरो वर्द्धन्तु या मम ।
पावकवर्णाः शुचयो विपश्चितोऽभि स्तोमैरनूषत ॥८१॥

Imā'u tvā purūvaso giro vardhantu yā mama. Pāvakavarṇāḥ śucayo vipaścito'bhi stomai-ranūṣata.

Lord omnipresent, all inspiring, these addresses of mine which celebrate and exalt you may inspire the wise divines who, brilliant and pure like sacred fire, do homage to you with hymns of praise.

82. (Vishvedeva Devata, Medhatithi Ṛshi)

यस्यायं विश्वऽआर्यो दासः शेवधिपाऽअरिः।
तिरश्चिदर्ये रुशमे पवीरवि तुभ्येत्सोऽअज्यते रयिः॥८२॥

Yasyāyaṁ viśva'āryo dāsaḥ śevadhipā'ariḥ. Tiraścidarye ruśame pavīravi tubhyetso'ajyate rayiḥ.

The noble people of the world are obedient supporters of yours. The treasurer is pious and faithful. And whatever is treasured or hoarded or hidden with the trader, the violent man or the armed guard, all that is wealth preserved for you ultimately.

83. (Vishvedeva Devata, Medhatithi Ṛshi)

अ॒यꣳ स॒हस्र॒मृषि॑भिः सह॑स्कृतः समु॒द्रऽई॑व पप्रथे ।
स॒त्यः सोऽअ॑स्य म॒हि॒मा गृ॑णे॒ शवो॑ य॒ज्ञेषु॑ विप्र॒राज्ये॑ ॥८३॥

Ayaṁ sahasramṛṣibhiḥ sahaskṛtaḥ samudra'iva paprathe. Satyaḥ so'asya mahimā gṛṇe śavo yajñeṣu viprarājye.

This ruler, taught, trained, strengthened and fortified by seers and sages shines and rises a thousand ways like the sea. Great and true is his power and glory which I celebrate in the priest-like projects of his reign of piety.

84. (Savita Devata, Bharadvaja Ṛshi)

अद॑ब्धेभिः सवितः पा॒युभि॒ष्ट्वꣳ शि॒वेभि॑र॒द्य परि॑ पाहि नो॒ गय॑म् । हिर॑ण्यजिह्वः सु॒वि॒ताय॒ नव्य॑से॒ रक्षा॒ माकि॑र्नोऽ-अ॒घशꣳ॑सऽईशत ॥८४॥

Adabdhebhiḥ savitaḥ pāyubhiṣṭvaṁ śivebhiradya pari pāhi no gayam. Hiraṇyajihvaḥ suvitāya navyase rakṣā mākirno' aghaśaṁsa' īśata.

Savita, ruler of the golden flame, today protect our hearth and home and our people with bold and benevolent methods of all round defence and progress. Protect and promote us for the latest comfort and prosperity. Let no sinner ever boss over us as ruler.

85. (Vayu Devata, Jamadagni Ṛshi)

आ नो॑ य॒ज्ञं दि॑वि॒स्पृश॑ं वायो॒ या॒हि सु॒मन्म॑भिः ।
अ॒न्तः॒प॒वित्र॑ऽउ॒परि॑ श्रीणा॒नो॒ऽयꣳ शु॒क्रोऽअ॑यामि ते ॥८५॥

Ā no yajñaṁ divispṛśaṁ vāyo yāhi sumanmabhiḥ. Antaḥ pavitra'upari śrīṇāno'yaṁ śukro' ayāmi te.

Vayu, ruler of the winds and power, come and grace our yajna with precious gifts of knowledge and science so that the flames of fire may rise and reach the heights of heaven, and I, this devotee of the holy fire, inward purified, upward expansive with the flames, mentally shining and spiritually crystallized may come to you.

86. (Indra-Vayu Devate, Tapasa Ṛshi)

इन्द्रवायू सुसन्दृशा सुहवेह हवामहे ।
यथा नः सर्वऽइज्जनोऽनमीवः सङ्गमै सुमनाऽअसत् ॥८६॥

Indravāyū susandṛśā suhaveha havāmahe. Yathā naḥ sarva'ijjano'namīvaḥ saṅgame sumanā'asat.

Unto this yajna of life and progress, we invoke and invite Indra, sovereign ruler of the world, and Vayu, universal power and energy, both of benign and blissful eye and eager to come and bless, so that, we pray, this entire human family of ours live free from want and suffering and, happy at heart, unite to act in joint ventures of universal well-being.

87. (Mitra & Varuna Devate, Jamadagni Ṛshi)

ऋधगित्था स मर्त्यः शशमे देवतातये ।
यो नूनं मित्रावरुणावभिष्टयऽआचक्रे हव्यदातये ॥८७॥

Ṛdhagitthā sa martyaḥ śaśame devatātaye. Yo nūnaṁ mitrāvaruṇāvabhiṣṭaya'ācakre havya-dātaye.

Blessed is the man, for sure, who thus for the sake of peace and service of the wise and for positive values invokes and invites Mitra, lord of universal love

and friendship, and Varuna, lord of justice and favourite of universal choice, to his yajna for the creation and gift of life's fragrance for happiness and fulfilment of humanity.

88. (Ashvins Devate, Vasishtha Ṛshi)

आ या॑तमुप भूषतं॒ मध्वः॑ पिबतमश्विना ।
दु॒ग्धं पयो॑ वृषणा जेन्यावसू॒ मा नो॑ मर्धिष्ट॒मा ग॑तम् ॥८८॥

Ā yātamupa bhūṣataṁ madhvaḥ pibatamaśvinā.
Dugdhaṁ payo vṛṣaṇā jenyāvasū mā no mardhiṣṭamā gatam.

Ashvins, powers of health and joy, come and join us (ruler and people both), beatify our yajna and drink of the honey-sweets of fragrance. Virile and generous lords and pillars of wealth and victory, come with a shower of milk and waters, neglect us never.

89. (Vishvedeva Devata, Kanva Ṛshi)

प्रैतु ब्रह्म॑णस्पति॒ः प्र दे॒व्ये॒तु सू॒नृता॑ ।
अच्छा॑ वी॒रं नर्य्यं॑ प॒ङ्क्तिरा॑धसं दे॒वा य॒ज्ञं न॑यन्तु नः॥८९॥

Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā.
Acchā vīraṁ naryaṁ paṅktirādhasaṁ devā yajñaṁ nayantu naḥ.

May Brahmanaspati, lord of wealth and knowledge, come and bless us. May the divine voice of truth and rectitude enlighten us and bless our speech. May the sagely scholars conduct our yajna for the attainment of common good and rise of the good, and brave and noble people of the community.

90. (Indra Devata, Trita Ṛshi)

चन्द्रमाऽअप्स्वन्तरा सुपर्णो धावते दिवि ।
रयिं पिशङ्गं बहुलं पुरुस्पृहꣳ हरिरेति कनिक्रदत् ॥९०॥

Candramā'apsvantarā suparṇo dhāvate divi.
Rayiṁ piśaṅgaṁ bahulaṁ puruspṛhaṁ harireti kanikradat.

The moon of celestial hue rushes on through space in the light of heaven as a roaring horse on the wing, attaining the tremendous glory of ruddy gold, darling love of many people.

91. (Vishvedeva Devata, Manu Ṛshi)

देवं देवं वोऽवसे देवं देवमभिष्टये ।
देवं देवꣳ हुवेम वाजसातये गृणन्तो देव्या धिया ॥९१॥

Devaṁ devaṁ vo'vase devaṁ devamabhiṣṭaye.
Devaṁ devaṁ huvema vājasātaye gṛṇanto devyā dhiyā.

Childern of mother earth, with pious intentions, brilliant intelligence and noble actions, singing and celebrating, we call upon every princely hero for protection and security. We invoke every divine power for happiness and well-being. We invite every scholar and leader of eminence for victory in the battles of life.

92. (Vaishvanara Devata, Medha Ṛshi)

दिवि पृष्टोऽअरोचताग्निर्वैश्वानरो बृहन् ।
क्ष्मया वृधानऽओजसा चनोहितो ज्योतिषा बाधते तमः॥९२॥

Divi pṛṣṭo'arocatāgnirvaiśvānaro bṛhan.
Kṣmayā vṛdhāna'ojasā canohito jyotiṣā bādhate tamaḥ.

The great universal Agni sanctified in heavenly light grows with the earth and, raised and exalted with holy food, kind and favourable to humanity, dispels the darkness with its light and glory.

93. (Indragni Devate, Suhotra Ṛshi)

इन्द्राग्नीऽआपादियं पूर्वागात्पद्वतीभ्यः ।
हित्वी शिरो जिह्वया वावद्च्चरत्रिꣳशत्पदा न्यक्रमीत् ॥९३॥

Indrāgnī' apādiyaṁ pūrvāgāt padvatībhyaḥ. Hitvī śiro jihvayā vāvadaccharat triṁśatpadā nyakramīt.

Indra and Agni, powers of light and fire, this dawn, radiating, not walking, from the heights of heaven, descends (to the earth), first in the morning, for the moving humanity. It speaks with the tongue of birds and humans, walks on for thirty steps of the thirty-muhurta (twenty four hour) day, and then re-turns in the diurnal course.

94. (Vishvedeva Devata, Manu Ṛshi)

देवासो हि ष्मा मनवे समन्यवो विश्वे साकꣳ सरातयः।
ते नोऽअद्य तेऽअपरं तुचे तु नो भवन्तु वरिवोविदः॥९४॥

Devāso hi ṣmā manave samanyavo viśve sākaṁ sarātayaḥ. Te no'adya te'aparaṁ tuce tu no bhavantu varivovidaḥ.

May all the noble saints and scholars and men of wealth and power, zealous and generous, together be liberal and kind to the entire humanity. May they be givers of freedom and prosperity to us to-day, and comfort and advancement to our children to morrow.

95. (Indra Devata, Nrimedha Ṛshi)

अपाधमद॒भिश॑स्तीरश॒स्ति॒हाथेन्द्रो॑ द्यु॒म्न्याभ॑वत् ।
दे॒वास्त॑ऽइन्द्र स॒ख्याय॑ येमिरे॒ बृह॑द्भानो॒ मरु॑द्गण ॥९५॥

Apādhamadabhiśastīraśastihāthendro dyumnyābhavat. Devāsta'indra sakhyāya yemire bṛhadbhāno marudgaṇa.

May Indra, lord of power and ruler of the world, destroyer of cursers and evil-wishers, be the liberal giver of prosperity and splendour, and may he eliminate all fear, violence and terror.

Indra, lord of light and glory like the sun, may all the nobilities of humanity, divinities of nature and powers of the winds be friends with you with all their support.

96. (Indra Devata, Nrimedha Ṛshi)

प्र व॒ऽइन्द्रा॑य बृह॒ते मरु॑तो॒ ब्रह्मार्चत ।
वृ॒त्रꣳ ह॑नति वृत्र॒हा श॒तक्र॑तु॒र्वज्रे॑ण श॒तप॑र्वणा ॥९६॥

Pra va'indrāya bṛhate maruto brahmārcata. Vṛtraṁ hanati vṛtrahā śatakraturvajreṇa śataparvaṇā.

Maruts, leaders and commanders of humanity, sing hymns of praise in honour of Indra, great ruler of the world. Lord of a hundred yajnic acts, destroyer of darkness and want with his thunderbolt of a hundred-fold power, and saviour of humanity with a hundred safeguards, he eliminates evil and terror.

97. (Mahendra Devata, Medhatithi Ṛshi)

अ॒स्येदिन्द्रो॑ वावृधे॒ वृष्ण्य॒ꣳ शवो॒ मदे॑ सु॒तस्य॒ विष्ण॑वि ।
अ॒द्या तम॑स्य महि॒मान॑मा॒यवोऽनु॑ष्टुवन्ति पू॒र्वथा॑ । इ॒मा ऽउ॑ त्वा । यस्या॒यम् । अय॒ꣳ सह॑स्त्वम् । ऊ॒र्ध्वऽऊ॒ षु ण॑ः॥९७॥

Asyedindro vāvṛdhe vṛṣṇyaṁ śavo made sutasya viṣṇavi. Adyā tamasya mahimānamāyavo' nuṣṭuvanti pūrvathā. Imā u tvā. Yasyāyam. Ayaṁ sahasram. ūrdhva'ū ṣu ṇaḥ.

In the rapture of soma distilled in this world of Lord Vishnu's yajna of creation, Indra, lord of power and grandeur, strengthens the vitality and virility of this devotee.

And that generosity of this Indra all the devotees celebrate to-day as the ancients did of old.

These celebrations exalt you only. Yours is the glory. The lord promotes a hundred yajnas. He is up on high over us all.

इति त्रयस्त्रिंशोऽध्यायः ॥

CHAPTER–XXXIV

1. (Mana Devata, Shivasankalpa Ṛshi)

यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति । दूरङ्गमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसङ्कल्पमस्तु ॥१॥

Yajjāgrato dūramudaiti daivaṁ tadu suptasya tathaivaiti. Dūraṅgamaṁ jyotiṣāṁ jyotirekaṁ tanme manaḥ śivasaṅkalpamastu.

The 'Daiva mind', perceptive faculty of the intelligent soul, which in the waking state goes far and shines, which in the dream state also roams around the same way and takes us far, that one unique light of lights, that mind of mine, I pray, be full of noble thoughts, intentions and resolutions.

2. (Mana Devata, Shivasankalpa Ṛshi)

येन कर्माण्यपसो मनीषिणो यज्ञे कृण्वन्ति विदथेषु धीराः। यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥२॥

Yena karmāṇyapaso manīṣiṇo yajñe kṛṇvanti vidatheṣu dhīrāḥ. Yadapūrvaṁ yakṣamantaḥ prajānāṁ tanme manaḥ śivasaṅkalpamastu.

The 'Yaksha mind', volitional faculty, by which men of action, thought and constancy organise and perform all acts in yajnic programmes of life, the matchless faculty, present in all people, may that mind of mine, I pray, be full of noble thoughts, intentions and resolutions.

3. (Mana Devata, Shivasankalpa Ṛshi)

यत्प्रज्ञानमुत चेतो धृतिश्च यज्ज्योतिरन्तरमृतं प्रजासु । यस्मान्नऽऋते किं चन कर्म क्रियते तन्मे मनः शिव-संकल्पमस्तु॥३॥

Yatprajñānamuta ceto dhṛtiśca yajjyotirantar-amṛtaṁ prajāsu. Yasmānna'ṛte kiṁ cana karma kriyate tanme manaḥ śivasaṅkalpamastu.

The 'Prajnana, Chitta and Dhriti mind', instrument of awareness, memory and deeper retention, which is the internal light immortal of living beings, without which no action whatsoever is possible, may that mind of mine, I pray, be full of noble thoughts, intentions and resolutions.

4. (Mana Devata, Shivasankalpa Ṛshi)

येनेदं भूतं भुवनं भविष्यत्परिगृहीतममृतेन सर्वम् । येन यज्ञस्तायते सप्तहोता तन्मे मनः शिवसंकल्पमस्तु ॥४॥

Yenedaṁ bhūtaṁ bhūvanaṁ bhaviṣyat parigṛhītamamṛtena sarvam. Yena yajñastāyate saptahotā tanme manaḥ śivasaṅkalpamastu.

The mind, immortal faculty by which all this that was, and is, and shall be is perceived and retained, and by which the seven-priest (five senses, feeling-will and understanding) yajna is planned and performed, may that mind of mine, I pray, be full of noble thoughts, intentions and resolutions.

5. (Mana Devata, Shivasankalpa Ṛshi)

यस्मिन्नृचः साम यजूंष्यृषि यस्मिन् प्रतिष्ठिता रथनाभा-विवाराः। यस्मिँश्चित्तं सर्वमोतं प्रजानां तन्मे मनः शिव-संकल्पमस्तु ॥५॥

Yasminnṛcaḥ sāma yajūṁṣi yasmin pratiṣṭhitā rathanābhāvivārāḥ. Yasmiñścittaṁ sarvamotaṁ prajānāṁ tanme manaḥ śivasaṅkalpamastu.

The mind in which are woven Riks, hymns of knowledge, Yajus, hymns of application, and Samans, hymns of celebration and devotion (and the hymns of divinity), in which they are inter-fixed like spokes in the nave of a wheel, in which the Chitta, memory and unconscious of all the people, is inter-woven, may that mind of mine, I pray, be full of noble thoughts, intentions and resolutions.

6. (Mana Devata, Shivasankalpa Ṛshi)

सुषारथिरश्वानिव यन्मनुष्यान्नेनीयतेऽभीशुभिर्वाजिनऽइव । हृत्प्रतिष्ठं यदजिरं जविष्ठं तन्मे मनः शिवसङ्कल्प-मस्तु ॥६॥

Suṣārathiraśvāniva yanmanuṣyānnenīyate' bhīśubhirvājina iva. Hṛtpratiṣṭhaṁ yadajiraṁ javiṣṭhaṁ tanme manaḥ śivasaṅkalpamastu.

The mind which leads people by stimulation of the senses like a good driver controlling fast moving horses with bridle strings, which abides in the heart, which is unageing and fastest in motion, may that mind of mine, I pray, be full of noble thoughts, intentions and resolutions.

7. (Anna Devata, Agastya Ṛshi)

पितुं नु स्तोषं महो धर्माणं तविषीम् ।
यस्य त्रितो व्योजसा वृत्रं विपर्वमर्दयत् ॥७॥

Pituṁ nu stoṣaṁ maho dharmāṇaṁ taviṣīm. Yasya trito vyojasā vṛtraṁ viparvamardayat.

In truth I celebrate food and energy, might and majesty, justice and piety, and power and splendour, by the force of which Indra, saviour in all three phases of time, destroys the otherwise invulnerable Vritra, demon of darkness, want and sin.

8. (Anumati Devata, Agastya Ṛshi)

अन्विदनुमते त्वं मन्यासै शं च नस्कृधि ।
क्रत्वे दक्षाय नो हिनु प्र णऽआयूꣳषि तारिषः॥८॥

Anvidanumate tvaṁ manyāsai śaṁ ca naskṛdhi.
Kratve dakṣāya no hinu pra ṇa 'āyūṁṣi tāriṣaḥ.

Anumati, spirit and power of agreeability, common consent and assent, whatever you approve, and whatever you agree is good, give us that, do that for us. Help us grow in intelligence and expertise for good action. Help us all cross the seas of life with success.

9. (Anumati Devata, Agastya Ṛshi)

अनु नोऽद्यानुमतिर्यज्ञं देवेषु मन्यताम् ।
अग्निश्च हव्यवाहनो भवतं दाशुषे मयः॥९॥

Anu no'dyānumatiryajñāṁ deveṣu manyatām.
Agniśca havyavāhano bhavataṁ dāśuṣe mayaḥ.

May Anumati, spirit of consent and common will, have our yajna of positive action accepted among the noblest people, and may both the common will and Agni, brilliant leader and carrier of oblations and investments to the heights of success, be good and generous to the contributive participant in the corporate yajna of life.

10. (Sinivali Devata, Gritsamada Ṛshi)

सिनीवालि पृथुष्टुके या देवानामसि स्वसा ।
जुषस्व हव्यमाहुतं प्रजां देवि दिदिड्ढि नः ॥१०॥

Sinīvali pṛthuṣṭuke yā devānāmasi svasā.
Juṣasva havyamāhutaṁ prajāṁ devi didiḍḍhi naḥ.

Lady of love and loyalty, virgin beauty of fertility, brilliant and pious, sister of the learned, accept the holy offer of marriage, take the hand of the noble groom invited, enjoy life, and give us the gift of lovely children.

11. (Sarasvati Devata, Gritsamada Ṛshi)

पञ्च॑ न॒द्यः॑ सर॑स्वतीमपि॑ यन्ति॒ सस्रो॑तसः ।
सर॑स्वती॒ तु प॑ञ्च॒धा सो दे॒शेऽभ॑वत्सु॒रित् ॥११॥

Pañca nadyaḥ sarasvatīmapi yanti sasrotasaḥ.
Sarasvatī tu pañcadhā so deśe'bhavatsarit.

Five streams of sense experience with their perceptions flow into the one Sarasvati of the mind, and then the mind, converting the experience into language, flows out in five streams of expression.

(This is the Vedic triangle of Shabda, Artha and Pratyaya, that is, the semantic triangle of language, reality and meaning, which is the mental association of word and object in an integrated mental picture. The mantra also draws the full circle of experience, interpretation and expression for communication of the experience. The central interpretive role is played by the soul through its consciousness, chetana, which is its essential property, senses and mind being its instruments.)

12. (Agni Devata, Hiranyastupa Angirasa Ṛshi)

त्वम॑ग्ने प्रथ॒मोऽअङ्गि॑रा॒ऽऋषि॑र्दे॒वो दे॒वाना॑मभवः शि॒वः सखा॑ । तव॑ व्र॒ते क॒वयो॑ विद्म॒नाप॒सोऽजा॑यन्त म॒रुतो॒ भ्राज॑दृष्टयः॥१२॥

Tvamagne prathamo'aṅgirā' ṛṣīrdevo devā-nāmabhavaḥ śivaḥ sakhā. Tava vrate kavayo vidmanāpaso'jāyanta maruto bhrājadriṣṭayaḥ.

Agni, first vibration and spirit of life, visionary light of lights, you arise ahead, blessed and blissful, leader and friend of the learned and the wise. Within your code of life and living, knowledge, action and piety, arise great souls, masters of knowledge and action, visionary heroes of arms, poets and men of tempestuous speed headed towards great achievements.

13. (Agni Devata, Hiranyastupa Angirasa Ṛshi)

त्वं नोऽअग्ने तव देव पायुभिर्मघोनो रक्ष तन्वश्च वन्द्य । त्राता तोकस्य तनये गवामस्यनिमेषꣳ रक्षमाणस्तव व्रते ॥१३॥

Tvaṁ no'agne tava deva pāyubhirmaghono rakṣa tanvaśca vandya. Trātā tokasya tanaye gavāmasyanimeṣaṁ rakṣamāṇastava vrate.

Agni, brilliant power and divine celebrity, living within your laws of life and system, we pray, with your methods of protection, preserve and promote our body-system and the generous leader of our social yajna. You are the saviour and vigilant protector of our children and grand children, our health of body and mind, and our cows and forms of culture.

14. (Agni Devata, Devashrava Devavata Bharata Rshis)

उत्तानायामव भरा चिकित्वान्त्सद्यः प्रवीता वृषणं जजान । अरुषस्तूपो रुशदस्य पाजऽइडायास्पुत्रो वयुनेऽजनिष्ट ॥१४॥

Uttānāyāmava bharā cikitvāntsadyaḥ pravītā vṛṣaṇaṁ jajāna. Aruṣastūpo ruśadasya pāja' iḍāyāsputro vayune'janiṣṭa.

The scholar of the science of yajna, fire and water, inspired to do good, generates rain and fills the extended sky and earth.

The child of theVoice divine, seer of the secrets of nature, brilliant and keen to raise men of peace, breaks new grounds in science and creates new modes of energy and power.

Agni, lord of light and power, inspire and fill this child of the Voice with light and knowledge to the full.

15. (Agni Devata, Devashrava Devavata Bharata Rshis)

इडा॑यास्त्वा प॒दे व॒यं नाभा॑ पृथि॒व्याऽअधि॑ ।
जात॑वेदो॒ नि धी॑म॒ह्यग्ने॑ ह॒व्याय॒ वोढ॑वे ॥१५॥

Iḍāyāstvā pade vayaṁ nābhā pṛthivyā'adhi.
Jātavedo nidhīmahyagne havyāya voḍhave.

Holy fire and omniscient power of light, in the sanctity of the Divine Word, on the centre-vedi of the earth, we instal you and light you in faith for the creation and diffusion of the fragrant materials and means of life in the state of yajna.

16. (Indra Devata, Nodha Ṛshi)

प्र म॑न्महे शवसा॒नाय॑ शू॒षमा॑ङ्गू॒षं गि॒र्वणसेऽअङ्गि॒रस्वत् ।
सु॒वृ॒क्तिभिः॑ स्तु॒वत॑ऽऋ॒ग्मि॒यायार्चा॑मार्कं॒ नरे॒ वि श्रु॑ताय ॥१६॥

Pra manmahe śavasānāya śūṣamāṅgūṣaṁ girvaṇase'aṅgirasvat. Suvṛktibhiḥ stuvata' ṛgmiyāyārcāmārkaṁ nare viśrutāya.

We study and meditate on nature's energy and the hymns in praise of divine energy, we study the sun, lightning and the roaring winds, and we honour the

venerable learned and the wise, dear as the breath of life for the sake of scientific knowledge and power, and, with cleansing words and deeds, we pray for the noble leader, a man of holy speech, who studies the Riks for knowledge, hears the learned for wisdom, and worships the hymns of divine praise.

17. (Indra Devata, Nodha Ṛshi)

प्र वो॑ म॒हे मह्यि॒ नमो॑ भरध्वमाङ्गू॒ष्य॒ꣳ शव॑सा॒नाय॒ साम॑ । येना॑ न॒: पूर्वे॑ पि॒तर॑: पद॒ज्ञाऽअर्च॑न्तो॒ऽअङ्गि॑रसो॒ गाऽअ॑विन्दन् ॥१७॥

Pra vo mahe mahi namo bharadhvamāṅgūṣyaṁ śavasānāya sāma. Yenā naḥ pūrve pitaraḥ padajñā'arcanto'aṅgiraso gā'avindan.

Offer great hospitality and high reverence to Indra, lord of power and majesty, and in his honour, sing hymns of Sama by which our ancient forefathers, scholars of the Veda in possession of the knowledge of creation, singing songs of worship, realized the holy speech for you and for us all.

18. (Indra Devata, Devashrava & Devavata Bharata Rshis)

इ॒च्छन्ति॑ त्वा सो॒म्यास॒: सखा॑य: सु॒न्वन्ति॒ सोम॒ꣳ दध॑ति॒ प्रया॑ꣳसि। तिति॑क्षन्तेऽअ॒भिश॑स्ति॒ꣳ जना॑ना॒मिन्द्र॒ त्वदा कश्च॒न हि प्र॑के॒त: ॥१८॥

Icchanti tvā somyāsaḥ sakhāyaḥ sunvanti somaṁ dadhati prayāṁsi. Titikṣante'abhiśastiṁ janānāmindra tvadā kaścana hi praketaḥ.

Indra, lord of knowledge and majesty, friends love you, lovers of soma wait on you, they distil the soma and offer delightful oblations to you, they even

forbear the imprecations of people, because there is hardly anyone more knowledgeable than you, since all knowledge flows from you.

19. (Indra Devata, Devashrava & Devavata Bharata Rshis)

न तें दूरे पंरमा चिद्रजाꣳस्या तु प्र याहि हरिवो हरिंभ्याम्।
स्थिराय वृष्णे सवना कृतेमा युक्ता ग्रावाणः समिधानेऽ-
अग्नौ ॥१९॥

Na te dūre paramā cidrajāṁsyā tu pra yāhi harivo haribhyām. Sthirāya vṛṣṇe savanā kṛtemā yuktā grāvāṇaḥ samidhāne'agnau.

Indra, lord of power and majesty, ruler of the world, even the farthest regions are not too far for you. Lord of the fastest carriers, come post-haste by the steeds at your command. These offerings of yajna have been made for the constant lord of showers. The clouds are full and ready. The fire is lit and blazing.

20. (Soma Devata, Gotama Ṛshi)

अषाढं युत्सु पृतनासु पप्रिꣳ स्वर्षामप्सां वृजनस्य गोपाम्।
भरेषुजाꣳसुक्षितिꣳसुश्रवसं जयन्तं त्वामनुमदेम सोम ॥२०॥

Aṣāḍhaṁ yutsu pṛtanāsu papriṁ svarṣāmapsāṁ vṛjanasya gopām. Bhareṣujāṁ sukṣitiṁ suśravasaṁ jayantaṁ tvāmanu madema soma.

Soma, lord of power and joyous prosperity, formidable hero in battles, defender of the force of armies, winner of light, giver of cool waters, preserver of strength, guardian of fortifications, victor of wars, ruler of the beautiful earth, spirit of fame and honour, and all round victorious, let us rejoice with you and celebrate with soma.

21. (Soma Devata, Gotama Ṛshi)

सोमो धेनुꣳसोमोऽअर्वन्तमाशुꣳसोमो वीरं कर्मण्यं ददाति।
सादन्यं विदथ्यꣳसभेयं पितृश्रवणं यो ददाशदस्मै ॥२१॥

Somo dhenuṁ somo'arvantamāśuṁ somo vīraṁ karmaṇyaṁ dadāti. Sādanyaṁ vidathyaṁ sabheyaṁ pitṛśravaṇaṁ yo dadāśadasmai.

Whoever offers honour and oblations to Soma, ruler of life and yajna, Soma blesses him with the gift of cows and cultured speech, Soma gives him the fastest carrier 'horse', Soma blesses him with a brave son or daughter heroic in action, gracious in gatherings, pious in yajna, worthy of high office in assemblies, and obedient follower of parental tradition.

22. (Soma Devata, Gotama Ṛshi)

त्वमिमाऽओषधीः सोम विश्वास्त्वमपोऽअजनयस्त्वं गाः ।
त्वमाततन्थोर्वन्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थ ॥२२॥

Tyamimā'oṣadhīḥ soma viśvāstvamapo' ajanayastvaṁ gāḥ. Tvamātatanthorvantarikṣaṁ tvaṁ jyotiṣā vi tamo vavartha.

Soma, creative power of nature and the world, you create all these herbs of the world, you create the waters and yajnic actions, you create the earth, cows and holy speech. You create and expand the wide skies, and you dispel and replace the darkness with light and remove ignorance and sin with knowledge and Dharma.

23. (Soma Devata, Gotama Ṛshi)

देवेन नो मनसा देव सोम रायो भागꣳसहसावन्नभि युध्य।
मा त्वाऽऽतनदीशिषे वीर्यस्योभयेभ्यः प्र चिकित्सा गविष्टौ ॥२३॥

Devena no manasā deva soma rāyo bhāgaṁ sahasāvannabhi yudhya. Mā tvā"tanadīśiṣe vīryasyobhayebhyaḥ pra cikitsā gaviṣṭau.

Soma, lord ruler of honour and prosperity, mighty and brilliant power, defend and grant our share of wealth with a noble and generous mind. No one can stop or restrict you since you rule the power and valour as master. And when there is desire for the supreme bliss, help us as physician to achieve both earth and heaven.

24. (Savita Devata, Angirasa Hiranyastupa Ṛshi)

अष्टौ व्यख्यत्ककुभः पृथिव्यास्त्री धन्व योजना सप्त सिन्धून् । हिरण्याक्षः सविता देवऽआगाद्दधद्रत्ना दाशुषे वार्याणि ॥२४॥

Aṣṭau vyakhyat kakubhaḥ pṛthivyāstrī dhanva yojanā sapta sindhūn. Hiraṇyākṣaḥ savitā deva' āgād dadhadratnā dāśuṣe vāryāṇi.

Savita, self-effulgent lord of golden eye, comes bearing choice gifts of jewels for the giver of charity through yajna, he comes filling and illuminating the eight directions and sub-directions of the earth, crossing the three regions, namely, the heavenly sphere, the middle sphere and the earth, through the seven seas of space, viz., Bhu, Bhuva, Sva, Maha, Jana, Tapa and Satyam.

25. (Savita Devata, Angirasa Hiranyastupa Ṛshi)

हिरण्यपाणिः सविता विचर्षणिरुभे द्यावापृथिवीऽअन्तरीयते । अपामीवां बाधते वेति सूर्यमभि कृष्णेन रजसा द्यामृणोति ॥२५॥

Hiraṇyapāṇiḥ savitā vicarṣaṇirubhe dyāvā-pṛthivī'antarīyate. Apāmīvāṁ bādhate veti sūryamabhi kṛṣṇena rajasā dyāmṛṇoti.

Savita, lord of golden arms, all illuminator, moves the sun over both heaven and earth, dispels the dark and wards off disease. And when it retires it withdraws the sun and, with the centripetal force of its energy, sucks in the world of light to zero in the dark.

26. (Savita Devata, Angirasa Hiranyastupa Ṛshi)

हिरण्यहस्तोऽअसुरः सुनीथः सुमृडीकः स्ववाँ यात्वर्वाङ् । अपसेधन्रक्षसो यातुधानानस्थाद्देवः प्रतिदोषं गृणानः ॥२६॥

Hiraṇyahasto'asuraḥ sunīthaḥ sumṛḍīkaḥ svavāṅ yātvarvāṅ. Apasedhan rakṣaso yātudhānānasthāddevaḥ pratidoṣaṁ gṛṇānaḥ.

Come Savita, self-refulgent lord of golden beams, rise and shine forth, energizing, lighting the path of guidance, gracious and blissful, throwing off the wicked, the unjust and the evil doers, and exposing every sin and crime.

27. (Savita Devata, Angirasa Hiranyastupa Ṛshi)

ये ते पन्थाः सवितः पूर्व्यासोऽरेणवः सुकृताऽअन्तरिक्षे । तेभिर्नोऽअद्य पथिभिः सुगेभी रक्षा च नोऽअधि च ब्रूहि देव ॥२७॥

Ye te panthāḥ savitaḥ pūrvyāso'reṇavaḥ sukṛtā'-antarikṣe. Tebhirno'adya pathibhiḥ sugebhī rakṣā ca no'adhi ca brūhi deva.

Savita, lord of light and knowledge, ancient and eternal are your paths, free from dust, well laid out between heaven and earth. By those paths, straight and

simple, come to us to-day, brilliant lord, protect us, and speak to us from above.

28. (Ashvinau Devate, Praskanva Ṛshi)

उभा पिबतमश्विनोभा नः शर्म यच्छतम् ।
अविद्रियाभिरूतिभिः ॥२८॥

Ubhā pibatamaśvinobhā naḥ śarma yacchatam.
Avidriyābhirūtibhiḥ.

Ashvins, harbingers of light and peace like the sun and moon, givers of knowledge and wisdom like teacher and preacher, come both of you, drink to your pleasure the juice of soma and give us safety and comfort with inviolable means of defence and protection.

29. (Ashvins Devata, Kutsa Ṛshi)

अप्नस्वतीमश्विना वाचमस्मे कृतं नो दस्रा वृषणा मनीषाम् । अद्यूत्येऽवसे निह्वये वां वृधे च नो भवतं वाजसातौ ॥२९॥

Apnasvatīmaśvinā vācamasme kṛtaṁ no dasrā vṛṣaṇā manīṣām. Adyūtye'vase ni hvaye vāṁ vṛdhe ca no bhavataṁ vājasātau.

Ashvins, auspicious powers of wonderful acts, generous lords, render our mind and speech worthy of noble action and achievement I invoke you for sure defence and protection without a gamble. Be with us for victory and advancement in the battle of life.

30. (Ashvinau Devate, Kutsa Ṛshi)

द्युभिरक्तुभिः परिपातमस्मानरिष्टेभिरश्विना सौभगेभिः । तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवीऽउत द्यौः ॥३०॥

Dyubhiraktubhiḥ pari pātamasmānariṣṭebhi-raśvinā saubhagebhiḥ. Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī'uta dyauḥ.

Ashvins, powers of piety and prosperity, protect us by days and by nights and by the noblest forms of sinless prosperity. May Mitra, universal friend, and Varuna, lord of justice, safeguard that, and may the earth, heaven, sea and sky promote that prosperity.

31. (Surya Devata, Hiranyastupa Ṛshi)

आ कृष्णेन रजसा वर्त्तमानो निवेशयन्नमृतं मर्त्यं च । हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन्॥३१

Ā kṛṣṇena rajasā vartamāno niveśayannamṛtaṁ martyaṁ ca. Hiraṇyayena savitā rathenā devo yāti bhuvanāni paśyan.

Revolving with its own force of gravity, moved round and round by the force of cosmic dynamics, lighting the constant and the changing forms of nature, Savita, the brilliant sun, goes on and on by his golden chariot, watching the worlds of the universe.

32. (Ratri Devata, Kutsa Ṛshi)

आ रात्रि पार्थिवꣳ रजः पितुरप्रायि धामभिः । दिवः सदाꣳसि बृहती वितिष्ठस ऽआ त्वेषं वर्त्तते तमः ॥३२॥

Ā ratri pārthivaṁ rajaḥ pituraprāyi dhāmabhiḥ. Divaḥ sadāṁsi bṛhatī vi tiṣṭhasa'ā tveṣaṁ vartate tamaḥ.

The great night comes and covers the regions of the earth alongwith the regions of the skies. Away from the regions of the sun it stays and eclipses the areas of

light, and the darkness remains until the light comes again.

33. (Usha Devata, Gotama Ṛshi)

उष॒स्तच्चि॒त्रमा भ॑रा॒स्मभ्यं॑ वाजिनीवति ।
येन॑ तो॒कं च॒ तन॑यं च॒ धाम॑हे ॥३३॥

Uṣastaccitramābharāsmabhyaṁ vājinīvati.
Yena tokaṁ ca tanayaṁ ca dhāmahe.

Usha, lady of the light at dawn, mistress of beauty and excitement, come bearing that food and wondrous energy for us by which we may beget, support and rejoice with our children and the children of our children.

34. (Agni, etc., Devata, Vasishtha Ṛshi)

प्रा॒तर॒ग्निं प्रा॒तरिन्द्रं॑ हवामहे प्रा॒तर्मि॒त्रावरु॑णा प्रा॒तर॒श्विना॑।
प्रा॒तर्भगं॑ पू॒षणं॒ ब्रह्म॑ण॒स्पतिं॑ प्रा॒तः सोम॑मु॒त रु॒द्रं हु॑वेम॥३४॥

Prātaragniṁ prātarindraṁ havāmahe prātarmitrāvaruṇā prātaraśvinā. Prātarbhagaṁ pūṣaṇaṁ brahmaṇaspatiṁ prātaḥ somamuta rudraṁ huvema.

Early morning we invoke Agni, lord of light, light the fire and pray for the light of life. Early morning we invoke Indra and pray for power and honour. Early morning we invoke Mitra and Varuna, and pray for the energy of prana and udana. Early morning we invoke the Ashvins and pray for learning and wisdom. Early morning we invoke Bhaga, and pray for strength and prosperity. We invoke Pusha and pray for health and nourishment. We invoke Brahmanaspati, lord omniscient, and pray for knowledge and vision. Early

morning we invoke Soma, and pray for peace and joy. Early morning we invoke Rudra and pray for spiritual strength.

35. (Bhaga Devata, Vasishtha Ṛshi)

प्रातर्जितं भगमुग्रꣳ हुवेम वयं पुत्रमदितेर्यो विधर्त्ता । आध्रश्चिद्यं मन्यमानस्तुरश्चिद्राजा चिद्यं भगं भक्षीत्याह ॥३५॥

Prātarjitaṁ bhagamugraṁ huvema vayaṁ putramaditeryo vidhartā. Ādhraścidyaṁ manyamānasturaścidrājā cidyaṁ bhagaṁ bhakṣītyāha.

Early morning we invoke Bhaga, and pray for honour and prosperity, Bhaga, all victorious, lustrous child of immortality and sustainer of the social system, which everybody — whether poor and helpless, or fast and impetuous, or a ruling king — loves and honours, and of which the Lord of Life says: Acquire honour and glory won by effort and endeavour and enjoy.

36. (Bhagavan Devata, Vasishtha Ṛshi)

भग प्रणेतर्भग सत्यराधो भगेमां धियमुदवा ददन्नः।
भग प्र नो जनय गोभिरश्वैर्भग प्र नृभिर्नृवन्तः स्याम॥३६॥

Bhaga praṇetarbhaga satyarādho bhagemāṁ dhiyamudavā dadannaḥ. Bhaga pra no janaya gobhiraśvairbhaga pra nṛbhirnṛvantaḥ syāma.

Lord of glory, lord of inspiration for advancement, lord of truth and beneficence, lord of light and knowledge, blessed us as you have with intelligence, we pray, save this intelligence of ours from sin and lead us to the vision of divinity. Lord of power and prosperity,

help us grow with cows and horses, let us advance with manpower, bless us with men of vision and leaders of quality.

37. (Bhaga Devata, Vasishtha Ṛshi)

उ॒तेदानीं॑ भगवन्तः स्यामो॒त प्र॑पि॒त्वऽउ॒त मध्ये॒ऽअह्ना॑म्।
उ॒तोदि॑ता मघव॒न्त्सूर्य॑स्य व॒यं दे॒वाना॑ꣳ सुम॒तौ स्या॑म ॥३७॥

Utedānīṁ bhagavantaḥ syāmota prapitva'uta madhye'ahnām. Utoditā maghavantsūryasya vayaṁ devānāṁ sumatau syāma.

Maghavan, magnanimous lord of honour and prosperity, we pray, we may be prosperous at the present time. And may we be prosperous at the rise of the sun. Let us prosper at the middle of the day. And let us be prosperous in the evening. Let us always abide in the wisdom and guiding vision of the noble and brilliant saints and sages for the achievement of wealth and other wherewithal of life

38. (Bhagavan Devata, Vasishtha Ṛshi)

भग॑ऽए॒व भग॑वाँ२॥ऽअस्तु देवा॒स्तेन॑ व॒यं भग॑वन्तः स्याम ।
तं त्वा॑ भग॒ सर्व॑ऽइज्जोहवीति॒ स नो॑ भग पुरऽए॒ता भ॑वे॒ह ॥३८॥

Bhaga'eva bhagavāṁ'astu devāstena vayaṁ bhagavantaḥ syāma. Taṁ tvā bhaga sarva' ijjohavīti sa no bhaga pura etā bhaveha.

Masters of wisdom and brilliance, the Lord creator of the glorious universe alone is the Lord Supreme of honour and prosperity. May we be prosperous by virtue of His generosity.

Lord of honour and glory, the entire humanity

invokes, adores and worships you only.

Lord giver of honour and prosperity, may you be our guide, inspire us and lead us to prosperity.

39. (Bhaga Devata, Vasishtha Ṛshi)

समध्वरायोषसो नमन्त दधिक्रावेव शुचये पदाय । अर्वाचीनं वसुविदं भगं नो रथमिवाश्वा वाजिनऽआवहन्तु ॥३९॥

Samadhvarāyoṣaso namanta dadhikrāveva śucaye padāya. Arvācīnaṁ vasuvidaṁ bhagaṁ no rathamivāśvā vājina'ā vahantu.

The lights of the dawn, inspired and inspiring to silence and prayer, advancing like the golden chariot of the sun for the achievement of yajnic acts of love and creation may, we pray, bring us the newest treasures of honour and prosperity, just like the fastest horses flying chariot-loads of a hero's trophies of victory.

40. (Usha Devata, Vasishtha Ṛshi)

अश्वावतीर्गोमतीर्नऽउषासो वीरवतीः सदमुच्छन्तु भद्राः । घृतं दुहाना विश्वतः प्रपीता यूयं पात स्वस्तिभिः सदा नः ॥४०॥

Aśvāvatīrgomatīrna' uṣāso vīravatīḥ sadamucchantu bhadrāḥ. Ghṛtaṁ duhānā viśvataḥ prapītā yūyaṁ pāta svastibhiḥ sadā naḥ.

The holy dawns, replete with vapours, blest with sunbeams, pregnant with energy and generous with bliss may, we pray, sanctify our home and, bringing showers of ghrta and water, may fill our life with all round prosperity. And may you, brilliant ladies, protect and promote us always with good fortune like the dawn.

41. (Pusha Devata, Suhotra Ṛshi)

पूष॒न्तव॑ व्र॒ते व॒यं न रि॑ष्येम॒ कदा॑ च॒न ।
स्तो॒तार॑स्त इ॒ह स्मसि ॥४१॥

Pūṣan tava vrate vayaṁ na riṣyema kadā cana.
Stotārasta iha smasi.

Pushan, lord of health and joy, living within the rules of your discipline, we pray, we may never suffer harm or loss and, singing songs of thanks for you here, live long and happily.

42. (Pusha Devata, Rijishva Ṛshi)

प॒थस्प॑थ॒: परि॑पतिं वच॒स्या कामे॑न कृ॒तोऽअ॒भ्या॒न॒ड॒र्कम् ।
स नो॑ रासच्छुरुध॒श्च॒न्द्रा॒ग्रा॒ धियं॑ धिय॑ꣳ सीषधाति॒ प्र पू॒षा ॥४२॥

Pathaspathaḥ paripatiṁ vacasyā kāmena kṛto' abhyānaḍarkam. Sa no rāsacchurudhaś-candrāgrā dhiyaṁ dhiyaṁ sīṣadhāti pra pūṣā.

Let the devotee seasoned by honest words and desire come and surrender to adorable Pusha, lord of health and growth, protector of every way of life. And Pusha grants the most protective and brilliant means of advancement and helps realise every thought and intention of the devotee for us.

43. (Vishnu Devata, Medhatithi Ṛshi)

त्रीणि॑ प॒दा वि च॑क्रमे॒ विष्णु॑र्गो॒पाऽअदा॑भ्यः ।
अतो॒ धर्मा॑णि धा॒रय॑न् ॥४३॥

Trīṇi pada vi cakrame viṣṇurgopā' adābhyaḥ.
Ato dharmāṇi dhārayan.

Vishnu, omnipresent lord of the universe,

inviolable and intrepidable protector, sustaining the laws of existence and maintaining the sustainers of life such as earth and sun, takes the three steps of creation through the causal Prakriti, subtle materials, and the concrete forms of life and matter. Hence He alone is the lord adorable.

44. (Vishnu Devata, Medhatithi Ṛshi)

तद्विप्रासो विप॒न्यवो॑ जागृ॒वाꣳस॒: समि॑न्धते ।
विष्णो॒र्यत्प॑र॒मं प॒दम् ॥४४॥

Tadviprāso vipanyavo jāgṛvaṁsaḥ samindhate.
Viṣṇoryatparamaṁ padam.

That which is the highest stage of human attainability is Vishnu's divinity. That is what the sages, celebrants, ever wakeful among humanity, meditate, light up, realise and live.

45. (Dyava-prithivi Devate, Bharadvaja Ṛshi)

घृ॒तव॑ती॒ भुव॑नानाम॒भिश्रि॒यो॒र्वी पृ॑थ्वी म॑धु॒दुघे॑ सु॒पेश॑सा ।
द्यावा॑पृथि॒वी व॑रु॒णस्य॒ धर्म॑णा॒ विष्क॑भिते॒ऽअ॒जरे॒ भूरि॑-
रेतसा ॥४५॥

Ghṛtavatī bhuvanānām abhisriyorvī pṛthvī madhudughe supeśasā. Dyāvāpṛthivī varuṇasya dharmaṇā viṣkabhite'ajare bhūriretasā.

By the eternal power and existential law of Varuna, Lord Supreme, are sustained firmly the sun and the earth together, both unageing, mighty prolific, abundant in living waters, glory of the worlds, wide, expansive, full of honey sweets and wondrous beautiful.

46. (Prithivi & others Devata, Vihavya Ṛshi)

ये नः सपत्नाऽअप ते भवन्त्विन्द्राग्निभ्यामवबाधामहे तान् । वसवो रुद्राऽआदित्याऽउपरिस्पृशं मोग्रं चेत्तारमधि राजमक्रन् ॥४६॥

Ye naḥ sapatnā'apa te bhavantvindrāgnibhyāmava bādhāmahe tān. Vasavo rudrā'ādityā' uparispṛśaṁ mograṁ cettāramadhi rājamakran.

Whoever are our enemies, we keep off. We throw them off with arms of fire and electric energy. May the Vasus, Rudras and Adityas raise me sky-high, mighty strong and wide-awake to preside over the rulers of the world.

47. (Ashvinau Devate, Hiranyastupa Ṛshi)

आ नासत्या त्रिभिरेकादशैरिह देवेभिर्यातं मधुपेयमश्विना। प्रायुस्तारिष्टं नी रपाꣳसि मृक्षतꣳ सेधतं द्वेषो भवतꣳ सचाभुवा ॥४७॥

Ā nāsatyā tribhirekādaśairiha devebhiryātaṁ madhupeyamaśvinā. Prāyustāriṣṭaṁ nī rapāṁsi mṛkṣataṁ sedhataṁ dveṣo bhavataṁ sacābhuvā.

Ashvins, powers true and incorruptible, come here with thirty three divinities to drink the honey-sweets of nectar, promote our health and age, wash off our sins and evil, ward off jealousy and enmity, and be close friends with us in truth.

48. (Maruts Devata, Agastya Ṛshi)

एष व स्तोमो मरुतऽइयं गीर्मीन्द्रार्यस्य मान्यस्य कारोः । एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥४८॥

Eṣa va stomo maruta' iyaṁ gīrmāndāryasya mānyasya kāroḥ. Eṣā yāsīṣṭa tanve vayāṁ vidyāmeṣaṁ vṛjanaṁ jīradānum.

Maruts, dynamic citizens of the land, this valuable work of the venerable artist of eminence and this treatise is for you. Come with food and energy for the growth and protection of the health of the people of all ages. And we shall find the food, energy and knowledge for a general tonic and panacea for all disease.

49. (Rishis Devata, Prajapatya Yajna Ṛshi)

सहस्तोमाः सह च्छन्दसऽआवृतः सहप्रमाऽऋषयः सप्त दैव्याः । पूर्वेषां पन्थामनुदृश्य धीराऽअन्वालेभिरे रथ्यो न रश्मीन् ॥४९॥

Sahastomāḥ saha cchandasa'āvṛtaḥ sahapramā' ṛṣayaḥ sapta daivyāḥ. Pūrveṣāṁ panthā-manudṛśya dhīrā'anvālebhire rathyo na raśmīn.

Sages and scholars collaborating on projects of common interest, working together on learned subjects, graduates equally competent in reason and science, visionaries of divinity with penetrating senses, mind and intellect, courageous and resolute of will, having studied and realised the paths traversed by the predecessors, extend the bounds of knowledge and hold the reins of the human community on the march to progress.

50. (Hiranyanteja Devata, Daksha Ṛshi)

आयुष्यं वर्चस्यꣳ रायस्पोषमौद्भिदम् ।
इदꣳहिरण्यं वर्चस्वज्जैत्रायाविशतादु माम् ॥५०॥

Āyuṣyaṁ varcasyaṁ rāyaspoṣamaudbhidam. Idaṁ hiraṇyaṁ varcasvajjaitrāyāviśatādu mām.

This golden glow of life and health which bursts forth from within is the gift of mother earth. It is the giver of health and long age and physical and intellectual brilliance. It is the guardian giver of wealth and insurance against suffering and disease. May this golden treasure of lustrous victory, I pray, come in to bless me with success in life.

51. (Hiranyanteja Devata, Daksha Ṛshi)

न तद्रक्षाꣳसि न पिशाचास्तरन्ति देवानामोजः प्रथमजꣳ ह्येतत् । यो बिभर्ति दाक्षायणꣳ हिरण्यꣳ स देवेषु कृणुते दीर्घमायुः स मनुष्येषु कृणुते दीर्घमायुः ॥५१॥

Na tadrakṣāṁsi na piśācāstaranti devānāmojaḥ prathamajaṁ hyetat. Yo bibharti dākṣāyaṇaṁ hiraṇyaṁ sa deveṣu kṛṇute dīrghamāyuḥ sa manuṣyeṣu kṛṇute dīrghamāyuḥ.

That golden glow of celibate life the demons and ogres cannot violate, nor can they cross over and attain it. It is the splendour of the divines, first born of Mother Nature. One who commands this golden essence of the art of life and living lives a long age of activity among the divines, lives a long age of activity among humanity.

52. (Hiranyanteja Devata, Daksha Ṛshi)

यदाबध्नन् दाक्षायणा हिरण्यꣳ शतानीकाय सुमनस्यमानाः। तन्मऽआ बध्नामि शतशारदायायुष्माञ्जरदष्टिर्यथासम् ॥५२॥

Yadābadhnan dākṣāyaṇā hiraṇyaṁ śatānīkāya sumanasyamānāḥ. Tanma'ā badhnāmi śataśāradāyāyuṣmāñjaradaṣṭiryathāsam.

That golden glowing science and discipline of life which the sages of noble mind and expertise of living

hold and prescribe for a man desirous of a hundred fold lustre, I hold and observe so that I may live a full abundant age of hundred years.

53. (Prithivi etc. Devata, Rijishva Ṛshi)

उत नोऽहिर्बुध्न्यः शृणोत्वज ऽ एकपात् पृथिवी समुद्रः । विश्वे देवाऽऋतावृधो हुवानाः स्तुता मन्त्राः कविशस्ताऽ अवन्तु ॥५३॥

Uta no' hirbudhnyaḥ śṛṇotvaja'ekapāt pṛthivī samudraḥ. Viśve devā'ṛtāvṛdho huvānāḥ stutā mantrāḥ kaviśastā'avantu.

Just as our voice reaches the clouds floating in the sky, the earth and the sea, so may it reach the eternal Lord of omniscience, and may the Lord listen to our prayer.

Also, may the pursuers and promoters of truth and eternal law, the noblest minds of the world, and the mantras and formulas of divine celebration created and sung by the poets of imagination, protect and promote us.

54. (Adityas Devata, Kurma gartsamada Ṛshi)

इमा गिरऽआदित्येभ्यो घृतस्नूः सनाद्राजभ्यो जुह्वा जुहोमि। शृणोतु मित्रोऽअर्यमा भगो नस्तुविजातो वरुणो दक्षोऽअꣳशः ॥५४॥

Imā gira'ādityebhyo ghṛtasnūḥ sanādrājabhyo juhvā juhomi. Śṛṇotu mitro'aryamā bhago nastuvijāto varuṇo dakṣo'aṁśaḥ.

These words of prayer sanctified by holy waters and ghrta I always take and offer in yajna with the ladle of faith and love to the Adityas for the brilliant rulers.

May Mitra, universal friend, Aryama, lord of justice, Bhaga, lord of honour and prosperity, Tuvijata, manifesting for all, Varuna, best power and highest, Daksha, master of the art of creation, and Ansha, the brilliant Sun, hear my prayers for all.

55. (Adhyatma & Pranas Devata, Kanva Ṛshi)

सप्तऽऋषयः प्रतिहिताः शरीरे सप्त रक्षन्ति सदमप्रमादम्। सप्तापः स्वपतो लोकमीयुस्तत्र जागृतोऽअस्वप्नजौ सत्रसदौ च देवौ॥५५॥

Sapta'ṛṣayaḥ pratihitāḥ śarīre sapta rakṣanti sadamapramādam. Saptāpaḥ svapato lokamīyustatra jāgṛto'asvapnajau satrasadau ca devau.

Seven sages, i.e., five faculties of perception, one mana (mind), and one buddhi (intellect), vested in the body, the seven together serve and protect the body without let up and negligence. Of the sleeping person, the seven, still there, retire with the soul into the heart. But two other sages, i.e., prana and apana, keep awake in the body and do not go to sleep.

56. (Brahmanaspati Devata, Kanva Ṛshi)

उत्तिष्ठ ब्रह्मणस्पते देवयन्तस्त्वेमहे ।
उप प्र यन्तु मरुतः सुदानवऽइन्द्र प्राशूर्भवा सचा ॥५६॥

Uttiṣṭha brahmaṇaspate devayantastvemahe. Upa pra yantu marutaḥ sudānava'indra prāśūrbhavā sacā.

Arise, lord of universal Vedic knowledge, we have come to you in search of divinity in pursuit of knowledge. The most charitable, generous and dynamic people of the speed of the winds come to you. Indra,

lord of knowledge and power, be friends, be smart with instant action.

57. (Brahmanaspati Devata, Kanva Ṛshi)

प्र नूनं ब्रह्मणस्पतिर्मन्त्रं वदत्युक्थ्यम् । यस्मिन्निन्द्रो वरुणो मित्रोऽअर्यमा देवाऽओकांꣳसि चक्रिरे ॥५७॥

Pra nūnaṁ brahmaṇaspatirmantraṁ vadatyukthyam. Yasminnindro varuṇo mitro'aryamā devā'okāṁsi cakrire.

Brahmanaspati, lord of universal knowledge, speaks to us, for sure, of the wonder mantra of celebrated knowledge in which divinities such as Mitra, Varuna, Aryama and Indra abide in mystery with their power and secret of prana, water, spirit and light.

58. (Brahmanaspati Devata, Gritsamada Ṛshi)

ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व । विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः। यऽ इमा विश्वा । विश्वकर्मा । यो नः पिता । अन्नपतेऽन्नस्य नो देहि ॥५८॥

Brahmaṇaspate tvamasya yantā sūktasya bodhi tanayaṁ ca jinva. Viśvaṁ tadbhadraṁ yadavanti devā bṛhadvadema vidathe suvīrāḥ. Ya' imā viśvā. Viśvakarmā. Yo naḥ pitā. Annapate'nnasya no dehi.

Brahmanaspati, lord of the universe and universal knowledge, you are the leading light and controller of this world.

Listen, and acknowledge our praise and prayer. Love, protect and promote our children. The universal good which the divinities protect and extend may come

and bless us. Brave with heroic children, we sing great songs of praise in honour of the Lord.

Vishvakarma who is our father has created all these worlds of existence.

Lord of food and energy, bless us with food, energy and the power to grow and rise.

इति चतुस्त्रिंशोऽध्यायः ॥

CHAPTER–XXXV

1. (Pitara Devata, Adityas or Devas Rshis)

अपेतो यन्तु पणयोऽसुम्ना देवपीयवः । अस्य लोकः सुतावतः । द्युभिरहोभिरक्तुभिर्व्यक्तं यमो ददात्ववसानमस्मै ॥१॥

Apeto yantu paṇayo' sumnā devapīyavah. Asya lokaḥ sutāvataḥ. Dyubhirahobhiraktubhirvyaktaṁ yamo dadātvavasānamasmai.

Go off from here the niggards, the malevolent and the revilers of Divinity. This is the beauteous place of the generous and inspired yajamana. May Yama, the leading light and controller of the world, grant him a place of rest and freedom blest by the lights of heaven and by days and nights.

2. (Savita Devata, Adityas or Devas Rshis)

सविता ते शरीरेभ्यः पृथिव्यां लोकमिच्छतु ।
तस्मै युज्यन्तामुस्रियाः ॥२॥

Savitā te śarīrebhyaḥ pṛthivyāṁllokamicchatu.
Tasmai yujyantāmusriyāḥ.

Human soul, may Savita, Lord of life and Law, will and determine a suitable place of residence for your bodies on the earth or in the skies, and may the rays of the sun be instrumental to that placement for you.

3. (Savita Devata, Adityas or Devas Rshis)

वायुः पुनातु सविता पुनात्वग्नेर्भ्राजसा सूर्यस्य वर्चसा ।
विमुच्यन्तामुस्रियाः ॥३॥

Vāyuḥ punātu savitā punātvagnerbhrājasā
sūryasya varcasā vimucyantāmusriyāḥ.

May the wind purify you. May Savita, lord of light, purify you with the blazing heat of agni and the light of the sun. And may the rays of light deliver you from bondage.

4. (Vayu & Savita Devate, Adityas or Devas Rshis)

अश्वत्थे वो निषदनं पर्णे वो वसतिष्कृता ।
गोभाज इत्किलासथ यत्सनवथ पूरुषम् ॥४॥

Aśvatthe vo niṣadanaṁ parṇe vo vasatiṣkṛtā.
Gobhāja itkilāsatha yatsanavatha pūruṣam.

Short is your stay in a temporary world. Your nest is built but on a leaf. Live here as co-sharers of existence with the earth, the senses, the sun-beams and the divine Word, and abide in worship close to the eternal Spirit of the universe.

5. (Vayu & Savita Devate, Adityas or Devas Rshis)

सविता ते शरीराणि मातुरुपस्थऽआवपतु ।
तस्मै पृथिवि शम्भव ॥५॥

Savitā te śarīrāṇi māturupastha'ā vapatu.
Tasmai pṛthivi śambhava.

May Savita, lord of creation and generation, plant your bodies in the womb of the mother and seat you on her lap of love.

Mother, mother earth, Mother Nature, be kind and gracious to this soul.

6. (Prajapati Devata, Adityas Devas Rshis)

प्र॒जाप॑तौ त्वा दे॒वता॑या॒मुपो॑दके लो॒के नि द॑धाम्यसौ ।
अप॑ न॒: शोशु॑चद॒घम् ॥६॥

Prajāpatau tvā devatāyāmupodake loke ni dadhāmyasau. Apa naḥ śośucadagham.

O soul, I place you securely in the beautiful world close to the sacred waters within the divine Prajapati, father of his children.

May He wash off our sins and shine us to brilliance.

7. (Yama Devata, Sankasuka Ṛshi)

पर॑ मृत्यो॒ऽअनु॒परे॑हि॒ पन्था॑ यस्ते॑ऽअ॒न्यऽइत॑रो देव॒यानात् ।
चक्षु॑ष्मते शृण्व॒ते ते॑ ब्रवीमि॒ मा न॑: प्र॒जाꣳरी॑रिषो॒ मोत वी॒रान् ॥७॥

Paraṁ mṛtyo'anu parehi panthāṁ yaste'anya' itaro devayānāt. Cakṣuṣmate śṛṇvate te bravīmi mā naḥ prajāṁ rīriṣo mota vīrān.

Yama, lord of death and reckoning, keep off the path that is other than the divine. Come following the path that is supreme.

Lord of vision, lord of the ear, I speak to you in prayer: Do not hurt our children, do not strike the brave.

8. (Vishvedeva Devata, Adityas or Devas Rshis)

शं वात॒: शꣳहि ते॒ घृणि॒: शं ते॑ भव॒न्त्विष्ट॑का: ।
शं ते॑ भवन्त्व॒ग्नय॒: पार्थि॑वासो॒ मा त्वा॒ऽभिशू॑शुचन् ॥८॥

Śaṁ vātaḥ śaṁ hi te ghṛṇiḥ śaṁ te bhavantviṣṭakāḥ. Śaṁ te bhavantvagnayaḥ pārthivāso mā tva'bhi śūśucan.

May the winds be good and kind to you, cool and refreshing. May the sun be good and kind, warm and soothing. May the vedi and the home be happy and blissful. May the fires of the hearth and yajna be good and fragrant. May nothing on earth cause you sorrow and suffering.

9. (Vishvedeva Devata, Aditya Deva Rshis)

कल्पन्तां ते दिशस्तुभ्यमापः शिवतमास्तुभ्यं भवन्तु सिन्धवः । अन्तरिक्षꣳशिवं तुभ्यं कल्पन्तां ते दिशः सर्वीः ॥९॥

Kalpantāṁ te diśastubhyamāpaḥ śivatamāstubhyaṁ bhavantu sindhavaḥ. Antarikṣaṁ śivaṁ tubhyaṁ kalpantāṁ te diśaḥ sarvāḥ.

May the spaces be harmonious and good to you. May the waters be soothing and blissful to you. May the rivers and the seas be kind and favourable to you. May the skies be kind and generous. And may all the directions feed, nourish, strengthen and season you with love and kindness (for life and death).

10. (Vishvedeva Devata, Suchika Ṛshi)

अश्मन्वती रीयते सꣳरभध्वमुत्तिष्ठत प्र तरता सखायः । अत्रा जहीमोऽशिवा येऽअसञ्छिवान्वयमुत्तरेमाभि वाजान्॥१०॥

Aśmanvatī rīyate saṁ rabhadhvamuttiṣṭhata pra taratā sakhāyaḥ. Atrā jahīmo'śivā ye'asañchivānvayamuttaremābhi vājān.

Friends, brothers and comrades, the river of rocks and boulders rushes on. Gird up your loins all, arise and cross over. Whatever be the hurdles against us, we

crush, and let us win the battles of life to victory.

11. (Apah Devata, Shunahshepa Ṛshi)

अपाघमप किल्विषमप कृत्यामपो रपः।
अपामार्ग त्वमस्मदप दुःष्वप्न्यꣳ सुव ॥११॥

Apāghamapa kilbiṣamapa kṛtyāmapo rapaḥ.
Apāmāraga tvamasmadapa duḥṣvapnyaṁ suva.

Sage physician of mind and soul, great as apamarga, universal cure, wash out sin, cleanse impurity, eliminate evil action, rectify sensual frailties, and root out dirty dreams.

12. (Apah Devata, Adityas Devas Ṛshis)

सुमित्रिया नऽआपऽओषधयः सन्तु दुर्मित्रियास्तस्मै सन्तु योऽस्मान् द्वेष्टि यं च वयं द्विष्मः ॥१२॥

Sumitriyā na' āpa' oṣadhayaḥ santu durmitriyā-stasmai santu yo'smandveṣṭi yaṁ ca vayaṁ dviṣmaḥ.

May the waters and pranic energies, and herbs such as somalata be good friends to us, and may they be antidotes to those negativities which harm us and which we hate to suffer.

13. (Krishivalah Devata, Aditya Devah Ṛshis)

अनड्वाहमन्वारभामहे सौरभेयꣳ स्वस्तये ।
स नऽइन्द्रऽइव देवेभ्यो वह्निः सन्तरणो भव ॥१३॥

Anaḍvāhamanvārabhāmahe saurabheyaṁ svastaye. Sa na'indra'iva devebhyo vahniḥ santāraṇo bhava.

Just as we employ the bullock, off-spring of the cow, as carrier power for the service of noble people in

farming, so may the fire energy like electricity be our carrier over long distances.

14. (Surya Devata, Aditya Devah Rshis)

उद्व॒यं तम॑स॒स्परि॒ स्वः॑ पश्य॑न्त॒ऽउत्त॑रम् ।
दे॒वं दे॑व॒त्रा सूर्य॒मग॑न्म॒ ज्योति॑रुत्त॒मम् ॥१४॥

Udvayaṁ tamasaspari svaḥ paśyanta'uttaram.
Devaṁ devatrā sūryamaganma jyotiruttamam.

Let us rise beyond the dark to the regions of light and bliss, watching higher and higher, and reach to the self-refulgent Sun, the highest light among the brilliancies of the universe.

15. (Ishvara Devata, Sankasuka Ṛshi)

इ॒मं जी॒वेभ्यः॑ परि॒धिं द॑धामि॒ मैषां॑ नु गा॒दप॑रो॒ऽअर्थ॑मे॒तम् ।
श॒तं जी॑वन्तु श॒रद॑ः पुरू॒चीर॒न्तर्मृ॒त्युं द॑धतां॒ पर्व॑तेन ॥१५॥

Imaṁ jīvebhyaḥ paridhiṁ dadhāmi maiṣāṁ nu gādaparo' arthametam. Śataṁ jīvantu śaradaḥ purūcīrantarmṛtyuṁ dadhatāṁ parvatena.

I fix and raise this limit and boundary wall for the safety and discipline of the living souls so that nothing alien may encroach upon their freedom and property. May these abundant souls live for a hundred years and by their law and discipline resist death from within.

16. (Agni Devata, Aditya Devah Rshis)

अग्न॒ऽआयूꣳ॑षि पवस॒ऽआ सु॒वोर्ज॒मिष॑ं च नः ।
आ॒रे बा॑धस्व दु॒च्छुना॑म् ॥१६॥

Agna'āyūṁṃṣi pavasa'ā suvorjamiṣaṁ ca naḥ.
Āre bādhasva ducchunām.

Agni, lord giver of life, you purify and sanctify the long years of our life. We pray, create and promote food, energy and the light of knowledge for us, and throw off all evil and violence far from us.

17. (Agni Devata, Vaikhanasa Ṛshi)

आयुष्मानग्ने हविषा वृधानो घृतप्रतीको घृतयोनिरेधि ।
घृतं पीत्वा मधु चारु गव्यं पितेव पुत्रमभिरक्षतादिमान्त्-
स्वाहा ॥१७॥

Āyuṣmānagne haviṣa vṛdhāno ghṛtapratīko ghṛtayoniredhi. Ghṛtaṁ pītvā madhu cāru gavyaṁ piteva putramabhi rakṣatādimāntsvāhā.

Agni, long-lived ruler of power and light, growing by fragrant offerings, manifesting in the rising flames of ghrta, abiding in ghrta, come and, having drunk of ghee and the honey-sweet delicious products of the cow, protect and promote these dedicated souls as father protects the children.

This is the voice of the heart in truth of word and deed.

18. (Indra Devata, Bharadvaja Shirambitha Ṛshi)

परीमे गामनेषत पर्यग्निमहृषत ।
देवेष्वक्रत श्रवः कऽइमाँ२॥ऽआ दधर्षति ॥१८॥

Parīme gāmaneṣata paryagnimahṛṣata. Deveṣvakrata śravaḥ ka'imāṅ'ā dadharṣati.

All these, you all, protect and promote the cow, raise the holy voice of knowledge, preserve and replenish the earth, expand the fire of yajna, and feed the divinities of nature and the environment, and who can dare to challenge you ? None!

19. (Agni Devata, Damana Ṛshi)

क्रव्यादमग्निं प्रहिणोमि दूरं यमराज्यं गच्छतु रिप्रवाहः । इहैवायमितरो जातवेदा देवेभ्यो हव्यं वहतु प्रजानन् ॥१९॥

Kravyādamagniṁ pra hiṇomi dūraṁ yama-rājyaṁ gacchatu ripravāhaḥ. Ihaivāyamitaro jātavedā devebhyo havyaṁ vahatu prajānan.

Knowing well (what is right and what is wrong), I reject and cast away the flesh-eating fire. The carrier of sin must go to Yama, lord of justice and reckoning.

And I pray: may this other fire of yajna, symbol of knowledge and power of light and heat of life, come bringing auspicious food and fragrance for the divinities of nature and the best of humanity.

20. (Jataveda Devata, Aditya Devah Ṛshis)

वह वपां जातवेदः पितृभ्यो यत्रैनान्वेत्थ निहितान् पराके । मेदसः कुल्याऽउप तान्त्स्रवन्तु सत्याऽएषामाशिषः सं नमन्ताꣳ स्वाहा ॥२०॥

Vaha vapāṁ jātavedaḥ pitṛbhyo yatrainān vettha nihitān parāke. Medasaḥ kulyā'upa tāntsravantu satyā'eṣāmāśiṣaḥ saṁ namantāṁ svāhā.

Man of knowledge brilliant as Agni, for the parents and forefathers, manage the land where, far off, you know the hidden treasures therein, so that streams of delicacies flow for them and their dreams and wishes come true in holy word and deed.

21. (Prithivi Devata, Medhatithi Ṛshi)

स्योना पृथिवी नो भवानृक्षरा निवेशनी । यच्छा नः शर्म सप्रथाः । अप नः शोशुचदघम् ॥२१॥

Syonā pṛthivi no bhavānṛkṣarā niveśanī. Yacchā naḥ śarma saprathāḥ. Apa naḥ śośucadagham.

Earth, sweet mother, be good and kind to us, thornless and smooth, generous and hospitable. Wide and expansive, give us a happy home. Wash off our sins and make us shine.

22. (Agni Devata, Aditya Devah Rshis)

अस्मात्त्वमधिजातोऽसि त्वदयं जायतां पुनः ।
असौ स्वर्गाय लोकाय स्वाहा ॥२२॥

Asmāttvamadhi jāto'si tvadayaṁ jāyatāṁ punaḥ. Asau svargāya lokāya svāhā.

Agni, lord of brilliance and master of a happy home, far higher above have you risen from this world. May this homely world be reborn of you as a new paradise. Our homage to that paradisal world of bliss.

इति पञ्चत्रिंशोऽध्यायः ॥

CHAPTER–XXXVI

1. (Agni Devata, Dadhyang-atharvana Ṛshi)

ऋचं॑ वाचं॒ प्र प॑द्ये॒ मनो॒ यजुः॒ प्र प॑द्ये॒ साम॑ प्रा॒णं प्र प॑द्ये॒ चक्षुः॒ श्रोत्रं॒ प्रप॑द्ये । वागोज॑ः स॒हौजो॒ मयि॑ प्राणापा॒नौ ॥१॥

Ṛcaṁ vācaṁ pra padye mano yajuḥ pra padye sāma prāṇaṁ pra padye cakṣuḥ śrotraṁ pra padye. Vāgojaḥ sahaujo mayi prāṇāpānau.

I arise and come to Rigveda, voice of Divinity. I come to Yajurveda, mind and resolution divine. I come to Samaveda, energy and ecstasy divine. I come to Atharva-veda, vision and vibration of Divinity. That speech is my light and glory. That light and mind is my strength and spirit of courage and fortitude. By virtue of the divine, the prana and apana energy is my real might.

2. (Brihaspati Devata, Dadhyang-atharvana Ṛshi)

यन्मे॑ छि॒द्रं चक्षु॑षो॒ हृद॑यस्य॒ मन॑सो॒ वाति॑तृण्णं॒ बृह॒स्पति॑र्मे॒ तद्दधातु । शं नो॑ भवतु॒ भुव॑नस्य॒ यस्पतिः॒ ॥२॥

Yanme chidraṁ cakṣuṣo hṛdayasya manaso vātitṛṇṇaṁ bṛhaspatirme taddadhātu. Śaṁ no bhavatu bhuvansya yaspatiḥ.

Whatever the weakness of my eye, of my heart, and of my mind, whatever the loop-holes anywhere, may the Lord of Infinity make up and re-fill. May the lord who is father and guardian of the universe, we pray, be good and gracious to us.

3. (Savita Devata, Vishvamitra Ṛshi)

भूर्भुव॒ः स्व॒ः । तत्स॑वि॒तुर्वरे॑ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि ।
धियो॒ यो नः॑ प्रचो॒दया॑त् ॥३॥

Bhūrbhuvaḥ svaḥ. Tat saviturvareṇyaṁ bhargo devasya dhīmahi. Dhiyo yo naḥ pracodayāt.

With the knowledge of Being, Becoming, and Spirit, with knowledge, karma and prayer, we meditate upon the blazing glory of self-effulgent lord Savita, Lord of existence, intelligence and bliss, the only worthy choice of ours, and we pray that He may inspire and guide our vision and intelligence to the right path.

4. (Indra Devata, Vamadeva Ṛshi)

कया॑ नश्चि॒त्रऽआभु॑वदू॒ती स॒दावृ॑धः॒ सखा॑ ।
कया॒ शचि॑ष्ठया वृ॒ता ॥४॥

Kayā naścitra'ā bhuvadūti sadāvṛdhaḥ sakhā. Kayā śaciṣṭhayā vṛtā.

By what modes and acts of protection, by which might and brilliant, current and recurrent power and intelligence, does the wondrous lord of the universe, great and ever greater, abide by us as our universal friend and inspire our noble thoughts and actions?

(By divine acts, blissful intelligence, and inspiration.)

5. (Indra Devata, Vamadeva Ṛshi)

कस्त्वा॑ स॒त्यो मदा॑नां॒ मꣳहि॑ष्ठो मत्स॒दन्ध॑सः ।
दृ॒ढा चि॑दा॒रुजे॒ वसु॑ ॥५॥

Kastvā satyo madānāṁ maṁhiṣṭho matsadandhasaḥ. Dṛḍhā cidāruje vasu.

Who is it, true and constant, strong and inviolable, most abundant treasure and most liberal giver of the joyous gifts of food and soma, who gives you and sends you to the ecstasy of living, O dear soul, in search of brilliance and bliss? (The Lord Beatific.)

6. (Indra Devata, Vamadeva Ṛshi)

अ॒भी षु ण॒ः सखी॑नामवि॒ता ज॑रितॄ॒णाम् ।
श॒तं भवा॑स्यू॒तिभि॑ः ॥६॥

Abhī ṣu ṇaḥ sakhīnām avitā jaritṝṇām. Sataṁ bhavāsyūtibhiḥ.

Lord Supreme, be all-round saviour of ours, of friends and admirers, in a hundred ways of your divine protection.

7. (Indra Devata, Dadhyangatharvana Ṛshi)

कया॒ त्वं नऽऊ॒त्याभि प्र म॑न्दसे वृषन् ।
कया॑ स्तो॒तृभ्य॒ऽआभ॑र ॥७॥

Kayā tvaṁ na'ūtyābhi pra mandase vṛṣan. Kayā stotṛbhya'ā bhara.

Lord of abundant showers, let us know by which ways of protection you save and bless your worshippers with joy, and by which forms of generosity you raise your devotees.

8. (Indra Devata, Dadhyangatharvana Ṛshi)

इन्द्रो॒ विश्व॑स्य राजति ।
शन्नोऽअस्तु द्वि॒पदे॒ शं चतु॑ष्पदे ॥८॥

Indro viśvasya rājati. Śaṁ no'astu dvipade śaṁ catuṣpade.

Indra, lord of light, power and glory, rules the world. By His grace, may all be peace and joy with the humans and with the animals.

9. (Mitra & Others Devata, Dadhyangatharvana Ṛshi)

शन्नो॑ मि॒त्रः शं वरु॑ण॒ः शन्नो॑ भवत्वर्य्य॒मा ।
शन्न॒ऽइन्द्रो॒ बृह॒स्पति॒ः शन्नो॒ विष्णु॑रुरुक्र॒मः ॥९॥

Śaṁ no mitraḥ śaṁ varuṇaḥ śaṁ no bhavatvaryamā. Śaṁ'na indro bṛhaspatiḥ śaṁ no viṣṇururukramaḥ.

May Mitra, lord and friend of the world, be good and kind to us. May Varuna, giver of cool and bliss be good and kind to us. May Aryama, lord of universal justice, be good and kind. May Indra, lord of power and glory be good and gracious. May Brihaspati, lord infinite and omniscient, be good and generous. May Vishnu, lord infinite and omnipresent of grand action be good and generous with gifts of peace and joy for us all.

10. (Vatah & Others Devata, Dadhyangatharvana Ṛshi)

शन्नो॒ वात॑ः पवता॒ꣳ शन्न॑स्तपतु॒ सूर्य॑ः ।
शन्न॒ः कनि॑क्रदद्दे॒वः प॒र्जन्यो॑ऽअ॒भिव॑र्षतु ॥१०॥

Śaṁ no vātaḥ pavatāṁ śaṁ nastapatu sūryaḥ. Śaṁ naḥ kanikradaddevaḥ parjanyo'abhi varṣatu.

May the winds blow cool and calm for us. May the sun shine warm and clear for us all. May lightning, thunderous brilliant, bring peace for us all. And may the generous cloud shower rains of soothing joy and prosperity for us all over the world.

11. (Aharadaya Devata, Dadhyangatharvana Ṛshi)

अहा॑नि शं भवन्तु नः शꣳरात्री॒ः प्रति॑धीयताम् । शन्नऽइन्द्रा॒ग्नी भ॑वता॒मवो॑भिः शन्न॒ऽइन्द्रा॒वरु॑णा रा॒तह॑व्या । शन्नऽइन्द्रापू॒षणा॒ वाज॑सातौ॒ शमिन्द्रा॒सोमा॑ सु॒वि॒ताय॒ शंयोः ॥११॥

Ahāni śaṁ bhavantu naḥ śaṁ rātrīḥ prati dhīyatām. Śaṁ na'indrāgnī bhavatāmavobbiḥ śaṁ na'indrāvaruṇā rātahavyā. Śaṁ na' indrāpūṣaṇā vājasātau śamindrāsomā suvitāya śaṁ yoḥ.

May the days be good and useful for us. May the nights hold peace and comfort for us. May Indra and Agni, energy and heat, be good and productive with safety and protection. May Indra and Varuna, power and water, be good and generous with food and wealth. May Indra and Pusha, power and good health, bring peace and freedom. May Indra and Soma, power and peace, bring inspiration for the joy of living.

12. (Apah Devata, Dadhyangatharvana Ṛshi)

शन्नो॑ दे॒वीर॒भिष्ट॑य॒ऽआपो॑ भवन्तु पी॒तये॑ ।
शंयो॒र॒भिस्र॑वन्तु नः ॥१२॥

Śaṁ no devīrabhiṣṭaya'āpo bhavantu pītaye. Śaṁ yorabhi sravantu naḥ.

May the heavenly waters be full of soothing sweetness and give us the pleasure of desired bliss. May they bring us generous showers of profound peace and joy.

13. (Prithivi Devata, Medhatithi Ṛshi)

स्यो॒ना पृ॑थिवि नो भवानृक्ष॒रा नि॒वेश॑नी ।
यच्छा॑ नः॒ शर्म॑ स॒प्रथाः॑ ॥१३॥

Śyonā pṛthivi no bhavānṛkṣarā niveśanī. Yacchā naḥ śarma saprathāḥ.

May this dear green earth be free from vexations and full of wealth in abundance. Generous and expansive, may it provide a happy and comfortable home for all of us to live in peace and joy.

14. (Apah Devata, Sindhudvipa Ṛshi)

आपो॒ हि ष्ठा म॑यो॒भुव॒स्ता न॑ऽऊ॒र्जे द॑धातन ।
म॒हे रणा॑य॒ चक्ष॑से ॥१४॥

Āpo hi ṣṭhā mayobhuvastā na'ūrje dadhātana.
Mahe raṇaya cakṣase.

Surely the waters, full of peace and well-being, abide by us holding energy, greatness, victory and vision for all of us.

15. (Apah Devata, Sindhudvipa Ṛshi)

यो वः॑ शि॒वत॑मो॒ रस॒स्तस्य॑ भाजयतेह नः॑ ।
उ॒श॒तीरि॑व मा॒तरः॑ ॥१५॥

Yo vaḥ śivatamo rasastasya bhājayateha naḥ.
Uśatīriva mātaraḥ.

Like generous mothers overflowing with love for their children, blessed women, give us here in life our full share of the most blissful nectar that you hold for us as the essence of nature's gift of vitality.

16. (Apah Devata, Sindhudvipa Ṛshi)

तस्मा॒ऽअर॑ं गमाम वो॒ यस्य॒ क्षया॑य॒ जिन्व॑थ ।
आपो॑ ज॒नय॑था च नः ॥१६॥

Tasmā araṁ gamāma vo yasya kṣayāya jinvatha.
Āpo janayathā ca naḥ.

Women, cool and blessed like heavenly waters, as you arise for the peace and bliss of the home of the man you love, we would provide for the joy and comfort of him and for you too. And you too create and generate joy and bliss for us.

17. (Ishvara Devata, Dadhyangatharvana Ṛshi)

द्यौः शान्तिरन्तरिक्षꣳ शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः । वनस्पतयः शान्तिर्विश्वे देवाः शान्तिर्ब्रह्म शान्तिः सर्वꣳ शान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि ॥१७॥

Dyauḥ śāntirantarikṣaṁ śantiḥ pṛthivī śāntirāpaḥ śāntiroṣadhayaḥ śāntiḥ. Vanaspatayaḥ śāntirviśve devāḥ śāntirbrahma śāntiḥ sarvaṁ śāntiḥ śāntireva śāntiḥ sā mā śāntiredhi.

May the heavens bring us peace. May peace be with the skies, and may the skies shower us with peace. May there be peace on earth, and may the earth mother bring us peace. May there be peace with the waters, and may the waters bring us peace. May there be peace in the herbs, and may the herbs bring us peace. May peace be with the trees and may the trees bring us peace. Peace be with the divinities of the world, and may they bless us with peace. May the Great Lord of the universe bless us with peace, and may the Veda inspire us with peace. May all existence be at peace and may peace come from all existence to all. May there be peace only, universal peace for all. May that heavenly peace come and bless me. May It bless all.

18. (Ishvara Devata, Dadhyangatharvana Ṛshi)

दृते दृꣳह मा मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् । मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे । मित्रस्य चक्षुषा समीक्षामहे ॥१८॥

Dṛte dṛṁha mā mitrasya mā cakṣuṣā sarvāṇi bhūtāni samīkṣantām. Mitrasyāhaṁ cakṣūṣā sarvāṇi bhūtāni samīkṣe. Mitrasya cakṣuṣā samīkṣāmahe.

Lord of light and power, strengthen us for a place of honour and respect. May all the living beings view me with the eye of a friend. May I look at all the living beings with the eye of a friend. May we all view all with friendly eyes of love and understanding.

19. (Ishvara Devata, Dadhyangatharvana Ṛshi)

दृते दृꣳह मा । ज्योक्ते सन्दृशि जीव्यासं ज्योक्ते सन्दृशि जीव्यासम् ॥१९॥

Dṛte dṛṁha mā. Jyokte sandṛśi jīvyāsaṁ jyokte sandṛśi jīvyāsam.

Lord of light, remove the veil of darkness and illusion, strengthen me, so that I may live for ever in the light of reality under your benign eye, live for ever in the holy light of your benign presence.

20. (Agni Devata, Lopamudra Ṛshi)

नमस्ते हरसे शोचिषे नमस्तेऽअस्त्वर्चिषे । अन्याँस्तेऽअस्मत्तपन्तु हेतयः पावकोऽअस्मभ्यꣳशिवो भव ॥२०॥

Namaste harase śociṣe namaste'astvarciṣe. Anyāṅste'asmattapantu hetayaḥ pāvako' asmabhyaṁ śivo bhava.

Salutations to the Lord extinguisher of the passion and smoke of evil, to the blazing holy fire of sanctification! Homage be to the Lord of light adorable.

May your flames burn up the evils other than our real selves. May the light and holy fire be good and kind to us.

21. (Ishvara Devata, Dadhyangatharvana Ṛshi)

नमस्तेऽअस्तु विद्युते नमस्ते स्तनयित्नवे ।
नमस्ते भगवन्नस्तु यतः स्वः समीहसे ॥२१॥

Namaste'astu vidyute namaste stanayitnave.
Namaste bhagavannastu yataḥ svaḥ samīhase.

Homage to the lord of lightning! Homage to the lord of thunder! Salutation to you, lord of omnipotence, since you alone love, inspire and gather us into light and bliss!

22. (Ishvara Devata, Dadhyangatharvana Ṛshi)

यतोयतः समीहसे ततो नोऽअभयं कुरु ।
शं नः कुरु प्रजाभ्योऽभयं नः पशुभ्यः ॥२२॥

Yato yataḥ samīhase tato no'abhayaṁ kuru. Śaṁ naḥ kuru prajābhyo'bhayaṁ naḥ paśubhyaḥ.

Here, there, anywhere, wherever you initiate and inspire us, from there itself render us free and fearless. Create peace, freedom and prosperity for our people. Create peace, freedom and fearlessness for our animals. Create freedom and fearlessness for us from people and from animals.

23. (Soma Devata, Dadhyangatharvana Ṛshi)

सुमित्रिया नऽआपऽओषधयः सन्तु दुर्मित्रियास्तस्मै सन्तु ।
योऽस्मान् द्वेष्टि यं च वयं द्विष्मः ॥२३॥

Sumitriyā na'āpa'oṣadhayaḥ santu durmitriyāstasmai santu. Yo'smān dveṣṭi yaṁ ca vayaṁ dviṣmaḥ.

May the waters, pranic energies and herbs be friendly tonics for us, and may they be antidotes to whatsoever hates and injures us and what we hate and disapprove. (Prayer for health against negativities.)

24. (Surya Devata, Dadhyangatharvana Ṛshi)

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं जीवेम शरदः शतꣳ शृणुयाम शरदः शतं प्र ब्रवाम शरदः शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात्॥२४॥

Taccakṣurdevahitaṁ purastācchukram-uccarat. Paśyema śaradaḥ śataṁ jīvema śaradaḥ śataṁ śṛṇuyāma śaradaḥ śataṁ pra bravāma śaradaḥ śatamadīnāḥ syāma śaradaḥ śataṁ bhūyaśca śaradaḥ śatāt.

That light divine, blissful to the divinities, pure and wide awake since eternity, may we continue to see for a full hundred years, live under its benign eye for a hundred years, hear for a hundred years, speak and celebrate for a hundred years, and be fit and fine in a state of freedom and independence for a hundred years, and even more than a hundred years!

इति षट्त्रिंशोऽध्यायः ॥

CHAPTER–XXXVII

1. (Savita Devata, Dadhyangatharvana Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। आददे नारिरसि ॥१॥

Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyām. Ā dade nārirasi.

In the yajnic creation of Savita, I invoke and welcome you with the arms of Ashvins, currents of energy, and the hands of Pushan, Mother Nature's power of nourishment. You are the leader of the world and indestructible light of life.

2. (Savita Devata, Shyavashva Ṛshi)

युञ्जते मनऽउत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः। वि होत्रा दधे वयुनाविदेकऽइन्महो देवस्य सवितुः परिष्टुतिः ॥२॥

Yuñjate mana'uta yuñjate dhiyo viprā viprasya bṛhato vipaścitaḥ. Vi hotrā dadhe vayunāvideka' inmahī devasya savituḥ pariṣṭutiḥ.

Saints and scholars join their mind and intellect with the great, omniscient and omnipresent lord of the universe, in meditation. The One Lord alone knows the ways and laws of the universe, He alone holds the worlds together. This universe is the great song and celebration of the self-manifestive lord Savita, the Creator.

3. (Dyava-prithivi Devate, Dadhyangatharvana Ṛshi)

देवी द्यावापृथिवी मखस्य वामद्य शिरो राध्यासं देवयजने पृथिव्याः। मखाय त्वा मखस्य त्वा शीर्ष्णे ॥३॥

Devī dyāvāpṛthivī makhasya vāmadya śiro rādhyāsaṁ devayajane pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe.

Brilliant heaven and generous earth, brilliant teacher and preacher, in this divine yajna of the holy earth to-day I worship and honour you both at the head of the ritual. I welcome you to the yajna, and pray take it to the top of success.

4. (Yajna Devata, Dadhyangatharvana Ṛshi)

देव्यौ वम्र्यो भूतस्य प्रथमजा मखस्य वोऽद्य शिरो राध्यासं देवयजने पृथिव्याः। मखाय त्वा मखस्य त्वा शीर्ष्णे ॥४॥

Devyo vamryo bhūtasya prathamajā makhasya vo'dya śiro rādhyāsaṁ devayajane pṛthivyāḥ Makhāya tvā makhasya tvā śīrṣṇe.

Young and brilliant first graduate learned ladies, I welcome you to-day to the top position of this divine assembly of yajna in honour of the earth for the living beings.

Highpriest of yajna, I welcome you for the organisation of the yajna. I honour you for the top success of the yajna.

5. (Yajna Devata, Dadhyangatharvana Ṛshi)

इयत्यग्रऽआसीन्मखस्य तेऽद्य शिरो राध्यासं देवयजने पृथिव्याः। मखाय त्वा मखस्य त्वा शीर्ष्णे ॥५॥

Iyatyagra'āsīnmakhasya te'dya śiro rādhyāsaṁ devayajane pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe.

Young scholar, so much in advance of the yajna is this offer and invitation to you today to the top position

of the ritual in the divine yajna of the earth. I honour you for the conduct of the yajna and wish you bring it to the top of success.

6. (Yajna Devata, Dadhyangatharvana Ṛshi)

इन्द्रस्यौजः स्थ मखस्य वोऽद्य शिरो राध्यासं देवयजने पृथिव्याः। मखाय त्वा मखस्य त्वा शीर्ष्णे । मखाय त्वा मखस्य त्वा शीर्ष्णे । मखाय त्वा मखस्य त्वा शीर्ष्णे ॥६॥

Indrasyaujaḥ stha makhasya vo'dya śiro rādhyāsaṁ devayajane pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe.

Sages and scholars, I exhort you to shine in the glory of Indra. I pray for Indra's blessings of honour and power in yajna. I invite and welcome you to be the head of yajna in honour of the divines and children of mother earth.

I invite you to the yajna of knowledge and pray you bring it to the top of success.

I invite you to the yajna of karma and pray you bring it to the top of success.

I welcome you to the yajna of worship and meditation and pray you bring it to the top of success.

7. (Ishvara Devata, Kanva Ṛshi)

प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता ।
अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः।
मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखाय त्वा मखस्य त्वा शीर्ष्णे ॥७॥

Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā. Acchā vīraṁ naryaṁ paṅktirādhasaṁ devā yajñaṁ nayantu naḥ. Makhāya tvā makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe.

May the sagely scholar of the Veda come and advance the yajna. May the noble ladies, scholars of the Law of Truth and the Divine Voice, come and take on the yajna for conduct. May the noble sages guide our yajna and take it forward, yajna which is good and gracious, maker of the brave, creator of great men and women, and inspirer of the leaders of the communities.

Sage and scholar of the Veda, we welcome you to the yajna and request you to take it to the top of success in knowledge.

Ladies of the Law, we welcome you to the yajna and we request you take it to the top of success in Dharmic values.

Noble saints and scholars, we welcome you to the yajna for meticulous conduct of it and pray you take it to the top of success in the advancement of culture, good conduct and civilized manners.

8. (Yajna Devata, Dadhyangatharvana Ṛshi)

मु॒खस्य॒ शिरो॑ऽसि । मु॒खाय॑ त्वा मु॒खस्य॑ त्वा शी॒र्ष्णे ।
मु॒खस्य॒ शिरो॑ऽसि । मु॒खाय॑ त्वा मु॒खस्य॑ त्वा शी॒र्ष्णे ।
मु॒खस्य॒ शिरो॑ऽसि । मु॒खाय॑ त्वा मु॒खस्य॑ त्वा शी॒र्ष्णे ।
मु॒खाय॑ त्वा मु॒खस्य॑ त्वा शी॒र्ष्णे ।
मु॒खाय॑ त्वा मु॒खस्य॑ त्वा शी॒र्ष्णे ।
मु॒खाय॑ त्वा मु॒खस्य॑ त्वा शी॒र्ष्णे ॥८॥

Makhasya śiro'si. Makhāya tvā makhasya tvā śīrṣṇe. Makhasya śiro'si. Makhāya tvā makhasya tvā śīrṣṇe. Makhasya śiro'si. Makhāya tvā makhasya tvā śīrṣṇe.

Makhāya tvā makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe.

You are at the head of yajna, dedicated to the yajna of Brahmacharya. We exort you to take it to the top of success.

You are at the helm of the household, we commit you to the yajna of intelligent, creative and cooperative social action, and and wish and pray for you that you take it to the top of success.

You are at the head of the yajna of thinking and meditation, we elect you to the yajnic task of research, discovery and invention, and we hope and pray that you take it to the heights of achievement.

You are of the yajna, for the yajna, destined to be on top.

You are of the yajna, for the yajna, destined to take it to the top of success.

You are born of yajna, trained for yajna, committed to yajna, and destined to reach the top and take it to the top of success.

9. (Vidvan Devata, Dadhyangatharvana Ṛshi)

अश्वस्य त्वा॒ वृष्णः शक्ना धूपयामि देव॒यज॑ने पृथि॒व्याः।
म॒खाय॑ त्वा म॒खस्य॑ त्वा शी॒र्ष्णे ।
अश्वस्य त्वा॒ वृष्णः शक्ना धूपयामि देव॒यज॑ने पृथि॒व्याः।
म॒खाय॑ त्वा म॒खस्य॑ त्वा शी॒र्ष्णे ।

अश्वस्य त्वा वृष्णः शक्ना धूपयामि देवयजने पृथिव्याः। मखाय त्वा मखस्य त्वा शीर्ष्णे । मखाय त्वा मखस्य त्वा शीर्ष्णे । मखाय त्वा मखस्य त्वा शीर्ष्णे । मखाय त्वा मखस्य त्वा शीर्ष्णे ॥९॥

Aśvasya tvā vṛṣṇaḥ śaknā dhūpayāmi devayajane pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe. Aśvasya tvā vṛṣṇaḥ śaknā dhūpayāmi devayajane pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe. Aśvasya tvā vṛṣṇaḥ śaknā dhūpayāmi devayajane pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe.

With the speed of the Ashvins and the generosity of Pusha, I season you for the yajna of the divinities of the earth. We want you for the yajna, we select you for the conduct of the yajna to the top of success for us.

With the energy and generosity of Indra, I temper you for the yajna of the divine powers of the skies. We select you for the yajna, we elect you for the yajna to take it to the top of success for us.

With the light and generosity of Savita, lord of sun-beams, I enlighten you for the yajna of the divinities of heaven. We elect you for the yajna, we consecrate you for the yajna to lead the yajna to the top of success for us

Of the yajna, for the yajna, we want you, we select you for the top of success.

You are of the yajna, you are for the yajna. We select you, we elect you for the top of success.

Of the yajna you are, for the yajna you are. We elect and consecrate you for the top of success for yourself, for us and for the yajna itself.

10. (Vidvan Devata, Dadhyangatharvana Ṛshi)

ऋ॒जवे॑ त्वा सा॒धवे॑ त्वा सुक्षि॒त्यै त्वा॑ । म॒खाय॑ त्वा म॒खस्य॑ त्वा शी॒र्ष्णे । म॒खाय॑ त्वा म॒खस्य॑ त्वा शी॒र्ष्णे । म॒खाय॑ त्वा म॒खस्य॑ त्वा शी॒र्ष्णे ॥१०॥

Ṛjave tvā sādhave tvā sukṣityai tvā. Makhāya tvnā makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe. Makhāya tvā makhasya tvā śīrṣṇe.

Sagely scholar, for the simple and natural people, we want you. For the virtuous and the excellent, and for social good we elect you. For the sake of happy homes, we consecrate you. We want you for the yajna, and select you for the top success of yajna.

We select you for yajna. We elect you for yajna, for the top success of it.

We elect you for the yajna. We consecrate you for the top success of the yajna.

11. (Savita Devata, Dadhyangatharvana Ṛshi)

य॒माय॑ त्वा म॒खाय॑ त्वा सू॒र्यस्य॑ त्वा॒ तप॑से । दे॒वस्त्वा॑ सवि॒ता मध्वा॑नक्तु पृथि॒व्याः स॒ꣳ स्पृ॑शस्पाहि । अ॒र्चिर॑सि शो॒चिर॑सि॒ तपो॑ऽसि ॥११॥

Yamāya tvā makhāya tvā sūryasya tvā tapase. Devastvā savitā madhvānaktu pṛthivyāḥ saṁspṛśaspāhi. Arcirasi śocirasi tapo'si.

For law and social justice, for yajna and social

cooperation, and for the discipline of piety in the service of the Sun, light of the universe, may the self-effulgent Savita, creator and generator of life, bless you with the honey-sweets of the earth. Protect yourself and us from the pollution of sin. You are the light of brilliance. You are the light of purity. You are the tempering fire of the austerity of Dharma.

12. (Prithivi Devata, Dadhyangatharvana Ṛshi)

अना॑धृष्टा पु॒रस्ता॑द॒ग्नेराधि॑पत्य॒ऽआयु॑र्मे दाः। पु॒त्रव॑ती दक्षिण॒तऽइन्द्र॒स्याधि॑पत्ये प्र॒जां मे॑ दाः । सु॒षदा॑ प॒श्चाद्दे॒वस्य॑ स॒वि॒तुराधि॑पत्ये॒ चक्षु॑र्मे दा॒ः। आश्रु॑तिरुत्त॒र॒तो धा॒तुराधि॑पत्ये रा॒यस्पोषं॑ मे दाः । विधृ॑तिरु॒परि॑ष्टा॒द् बृह॒स्प॒ते॒राधि॑पत्य॒ऽओजो॑ मे दा॒ः। विश्वा॑भ्यो मा ना॒ष्ट्रा॑भ्य॒स्पा॒हि॒ मनो॒रश्वा॑सि ॥१२॥

Anādhṛṣṭā purastādagnerādhipatya'āyurme dāḥ. Putravatī dakṣiṇata'indrasyādhipatye prajāṁ me dāḥ. Suṣadā paścāddevasya saviturādhipatye cakṣurme dāḥ. Āśrutiruttarato dhāturādhipatye rāyaspoṣaṁ me dāḥ. Vidhṛtirupariṣṭad bṛhaspaterādhipatya'ojo me dāḥ. Viśvābhyo mā nāṣṭrābhyaspāhi manoraśvāsi.

Mother Earth, unassailable and unviolated, from the east, under the rule and laws of Agni, bless me with life and age.

Mother of brave children, from the south, under the rule and supremacy of Indra, bless me with children.

Blessed home for humanity, from the west, under the rule and supremacy of Savita, bless me with light of the eyes.

Universal listener, praised and admired all round, from the north, under the rule and supremacy of the

lord sustainer of the world, bless me with health and wealth.

Mother of constancy, from above, under the rule and supremacy of Brihaspati, bless me with the light and lustre of life.

You are the Queen omnipresent in the heart and mind, protect me from the defilement and pollutions of the world.

13. (Vidvans Devata, Dadhyangatharvana Ṛshi)

स्वाहा॑ म॒रुद्भिः॑ परि॑श्रीयस्व दि॒वः स॒ꣳ स्पृ॑शस्पाहि ।
मधु॒ मधु॒ मधु॑ ॥१३॥

Svāhā marudbhiḥ pari śrīyasva divaḥ saṁspṛsaspāhi. Madhu madhu madhu.

Man of knowledge, with truth of word and deed, shine as a flame with the children of the earth, mix with them and provide all round sustenance. Save the earth from the scorching blaze of the sun. May knowledge be holy sweet. May karma be honey-sweet. May worship be heavenly sweet. May life be honey-sweet.

14. (Ishvara Devata, Dadhyangatharvana Ṛshi)

गर्भो॑ दे॒वाना॑ं पि॒ता म॑ती॒नां पतिः॑ प्र॒जाना॑म् ।
सं दे॒वो दे॒वेन॑ स॒वि॒त्रा ग॑त॒ सꣳ सूर्येण॑ रोचते ॥१४॥

Garbho devānām pitā matīnāṁ patiḥ prajānām. Saṁ devo devena savitrā gata saṁ sūryeṇa rocate.

The Origin of divinities, father of the wise, sustainer of His children, light of the universe, pervading the brilliant sun, giver of light and sustainer of life, the Lord shines all over, self-manifested. Know Him, be with Him, go with Him.

15. (Agni Devata, Dadhyangatharvana Ṛshi)

समग्निरग्निना गत सं दैवेन सवित्रा सꣳसूर्येणारोचिष्ट । स्वाहा समग्निस्तपसा गत सं दैव्येन सवित्रा सꣳसूर्येणारूरुचत ॥१५॥

Samagniragninā gata saṁ daivena savitrā saṁ sūryeṇārociṣṭa. Svāhā samgnistapasā gata saṁ daivyena savitrā saṁ sūryeṇārūrucata.

Agni, heat and vitality of fire, burns and shines in the world in unison with Agni, universal heat and light of Divinity, in unison with the Supreme Savita, creator of life (from whom the heat and vitality emanates to the fire), and in unison with the brilliant sun (who receives the emanation of light from Savita and radiates it to the fire).

Agni, Supreme Creator of light and life, pervades the heat of fire, being one with it; inspires the divine creative and generative power of nature, being one with it, and blazes as one with the sun, and thus illuminates the universe with His self-effulgent glory.

This is the voice of Divinity, in truth of word and deed.

16. (Ishvara Devata, Dadhyangatharvana Ṛshi)

धर्त्ता दिवो वि भाति तपसस्पृथिव्यां धर्त्ता देवो देवानाममर्त्यस्तपोजाः। वाचमस्मे नियच्छ देवायुवम् ॥१६॥

Dhartā divo vi bhāti tapasaspṛthivyāṁ dhartā devo devānamamartyastapojāḥ. Vācamasme ni yaccha devāyuvam.

The self-effulgent wielder of the heavens, controller of the heat and light of the universe, sustainer

of the divinities of nature, and lord immortal manifesting through His passion for existence, shines on the earth, thunders in the skies and blazes in the stars.

Saint and sagely scholar, give us that voice and vision which may lead us to the life divine.

17. (Ishvara Devata, Dirghatama Ṛshi)

अपश्यं गोपामनिपद्यमानमा च परा च पथिभिश्चरन्तम् । स सध्रीचीः स विषूचीर्वसान ऽआवरीवर्त्ति भुवनेष्वन्तः ॥१७॥

Apaśyaṁ gopāmanipadyamānamā ca parā ca pathibhiścarantam. Sa sadhrīcīḥ sa viṣūcīrvasāna'ā varīvarti bhuvaneṣvantaḥ.

O that I could see that protective power divine, unassailable and incomprehensible, which is constant and unmoved and yet by mysterious ways vibrates within and beyond the universe, which pervades all the centripetal and centrifugal forces of nature in all directions of space and whirls around in the worlds of the universe.

18. (Ishvara Devata, Dadhyangatharvana Ṛshi)

विश्वासां भुवां पते विश्वस्य मनसस्पते विश्वस्य वचसस्पते सर्वस्य वचसस्पते । देवश्रुत्त्वं देव घर्म देवो देवान् पाह्यत्र प्रावीरनु वां देववीतये । मधु माध्वीभ्यां मधु माधूचीभ्याम् ॥१८॥

Viśvāsāṁ bhuvāṁ pate viśvasya manasaspate viśvasya vacasaspate sarvasya vacasaspate. Devaśruttvaṁ deva gharma devo devān pāhyatra prāvīranu vāṁ devavītaye. Madhu mādhvībhyāṁ madhu mādhūcībhyām.

Lord creator and sustainer of the worlds of the universe, lord of the dynamics of universal mind, lord of the universal voice of knowledge, lord protector of the speech of humanity, listener of the voice of nobilities, lord of light, self-effulgent, save the divinities of nature and blessed souls of humanity.

Teacher and preacher, may the lord protect you both for the sake of divine gifts of knowledge and virtue.

Give us the sweets of life with the months of spring. Give us the sweets of knowledge and science by the hands of Ashvinis.

19. (Ishvara Devata, Atharvana Ṛshi)

हृदे त्वा मनसे त्वा दिवे त्वा सूर्याय त्वा ।
ऊर्ध्वोऽअध्वरं दिवि देवेषु धेहि ॥१९॥

Hṛde tvā manase tvā dive tvā sūryāya tvā.
Ūrdhvo'adhvaraṁ divi deveṣu dhehi.

Lord and Light of the universe, for the purity of heart, for the enlightenment of mind, for the bliss of heaven and gift of energy, and for the light of the sun and knowledge of the stars, we meditate on you and the divine knowledge. Lord highest of existence, advance our yajna of love and non-violence among the divinities of nature and humanity and bless it that it may rise to the heavens.

20. (Ishvara Devata, Atharvana Ṛshi)

पिता नोऽसि पिता नो बोधि नमस्तेऽअस्तु मा मा हिꣳसीः।
त्वष्टर्मन्तस्त्वा सपेम पुत्रान् पशून् मयि धेहि प्रजामस्मासु
धेह्यरिष्टाहꣳ सह पत्या भूयासम् ॥२०॥

Pitā no'si pitā no bodhi namaste'astu mā mā hiṁsīḥ. Tvaṣṭṛmantastvā sapema putrān paśūn mayi dhehi prajāmasmāsu dhehyariṣṭā' haṁ saha patyā bhūyāsam.

You are our father. As father, enlighten us. Homage and worship to you. Pray injure me not. Lord maker of the world, we are your children blest with brilliant gifts, and we wish to be with you. Bless us with children and animal wealth. Bless us with a noble community, I pray, unhurt and untarnished, I may always abide by you, my lord and protector.

21. (Ishvara Devata, Atharvana Ṛshi)

अहः केतुना जुषताꣳ सुज्योतिर्ज्योतिषा स्वाहा ।
रात्रिः केतुना जुषताꣳ सुज्योतिर्ज्योतिषा स्वाहा ॥२१॥

Ahaḥ ketunā juṣatāṁ sujyotirjyotiṣā svāhā. Rātriḥ ketunā juṣatāṁ sujyotirjyotiṣā svāhā.

May the day, our wakeful state of the soul, join with knowledge, and may the light of our knowledge join with the light divine in truth of word and deed.

May the night, our dream-and-sleep state of the mind, join with knowledge, and may the light of knowledge join with the light divine in truth of word and deed.

इति सप्तत्रिंशोऽध्यायः ॥

CHAPTER–XXXVIII

1. (Savita Devata, Atharvana Ṛshi)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्।
आददेऽदित्यै रास्नाऽसि ॥१॥

Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyām. Ā dade'dityai rāsnā'si.

In the yajnic creation of Savita, universal creator and progenitor, I take you unto me with the procreative powers of the Ashvins, sun and moon, and the sustaining powers of Pusha, the wind. You are the generous and gracious power of Mother Nature's fertility for expansive growth and freedom.

2. (Sarasvati Devata, Atharvana Ṛshi)

इडऽएह्यदितऽएहि सरस्वत्येहि ।
असावेह्यसावेह्यसावेहि ॥२॥

Iḍa'ehyadita'ehi sarasvatyehi. Asāvehyasāve hyasāvehi.

Come Ida, voice divine. Come Aditi, mother of fertility. Come Sarasvati, mother of knowledge and spirit of life's onward flow.

And come he who seeks the voice divine, who seeks generation and sacred growth, and who seeks knowledge and progress.

3. (Pusha Devata, Atharvana Ṛshi)

अदित्यै रास्नासीन्द्राण्याऽउष्णीषः ।
पूषाऽसि घर्माय दीष्व ॥३॥

Adityai rāsnāsīndrāṇyā'uṣṇīṣaḥ. Pūṣāsi gharmāya dīṣva.

Pushan, like the protective head-gear and the graceful crown of life, you are the giver of noble policy for the progress of society.

You are the mother spirit of nourishment and growth. Give us, we pray, give for the sake of yajna, sanctity, piety and humanity.

4. (Sarasvati Devata, Atharvana Ṛshi)

अश्विभ्यां पिन्वस्व सरस्वत्यै पिन्वस्वेन्द्राय पिन्वस्व ।
स्वाहेन्द्रवत् स्वाहेन्द्रवत् स्वाहेन्द्रवत् ॥४॥

Aśvibhyāṁ pinvasva sarasvatyai pinvasvendrāya pinvasva. Svāhendravat svāhendravat svāhendravat.

Grow for Sarasvati in dynamic knowledge and wisdom, for Indra in dignity and power, and for the Ashvins in beauty and glory of the nation.

In truth of word and deed, be like Indra in knowledge.

In truth of word and deed, be like Indra in power.

In truth of word and deed, be like Indra in beauty and vitality.

5. (Vak Devata, Dirghatama Ṛshi)

यस्ते स्तनः शशयो यो मयोभूर्यो रत्नधा वसुविद्यः सुदत्रः।
येन विश्वा पुष्यसि वार्याणि सरस्वति तमिह धातवेऽकः।
उर्वन्तरिक्षमन्वेमि ॥५॥

Yaste stanaḥ śaśayo yo mayobhūryo ratnadhā vasuvidyaḥ sudatraḥ. Yena viśvā puṣyasi vāryāṇi sarasvati tamiha dhātave' kaḥ. Urvantarikṣamanvemi.

Sarasvati, like the mother's breast which overflows for the baby, which is blissful, and which is a generous jewel box of the choicest gifts of life, is your gift of the Word and Vision, which is supremely generous, and by which you feed the entire humanity.

That stream of voice and vision, mother, let flow here on earth for the nourishment of your children so that I too may follow the voice and rise to the vast skies.

6. (Ashvins Devata, Dirghatama Ṛshi)

गा॒य॒त्रं छन्दो॑ऽसि॒ त्रैष्टु॑भं॒ छन्दो॑ऽसि॒ द्यावा॑पृथि॒वीभ्यां॑ त्वा॒ परि॑गृह्णाम्य॒न्तरि॑क्षे॒णोप॑यच्छामि । इन्द्रा॑श्विना॒ मधु॑नः सार॒घस्य॑ घ॒र्मं पा॑त॒ वस॑वो॒ यज॑त॒ वाट् । स्वाहा॒ सूर्य॑स्य र॒श्मये॑ वृ॒ष्टि॒वन॑ये ॥६॥

Gāyatraṁ chando'si traiṣṭubhaṁ chando'si dyāvāpṛthivībhyaṁ tvā pari gṛhṇamyantarikṣeṇopayacchāmi. Indrāśvinā madhunaḥ sāraghasya gharmaṁ pāta vasavo yajata vaṭ. Svāhā sūryasya raśmaye vṛṣṭivanaye.

Happy bride, you are bright and joyous like the twenty-four syllable verse of the Gayatri metre. Happy groom, you are strong and free like the fortyfour syllable Trishtubh metre. For the sake of heaven and earth I accept you both as wedded couple, and I lead you home by the paths of the sky. Like Indra and the Ashvins, promote and advance the yajna fire of the sweets of honey in life. Inmates of the home, perform yajna in the home in honour of the Vasus and rays of the sun which

bring showers of rain for the earth. This is the voice of Divinity, follow it in truth of word and deed.

7. (Vata Devata, Dirghatama Ṛshi)

समुद्रायं त्वा वातायं स्वाहा। सरिरायं त्वा वातायं स्वाहा । अनाधृष्यायं त्वा वातायं स्वाहा । अप्रतिधृष्यायं त्वा वातायं स्वाहा । अवस्यवें त्वा वातायं स्वाहा । अशिमिदायं त्वा वातायं स्वाहा ॥७॥

Samudrāya tvā vātāya svāhā. Sarirāya tvā vātāya svāhā. Anādhṛṣyāya tvā vātāya svāhā. A pratidhṛṣyāya tvā vātāya svāhā. Avasyave tvā vātāya svāhā. Aśimidāya tvā vātāya svāhā.

Wedded couple, in truth of word and deed we accept you for the sea and the sky and the winds. In truth of word and deed, we accept you for the flowing waters and floods and storms. In truth of word and deed, we accept you for courage and freedom and the social environment. In truth of word and deed, we accept you for irresistible power and creation of freedom from the winds of tension. We accept you for all round protection of body, mind and soul and the study of prana energy, in honesty of word and deed. Surely, we accept you for the science of food and nourishment and udana vayu, all sustaining energy. This is the divine voice.

8. (Indra Devata, Dirghatama Ṛshi)

इन्द्रांय त्वा वसुमते रुद्रवंते स्वाहेन्द्रांय त्वाऽदित्यवंते स्वाहेन्द्रांय त्वाऽभिमातिघ्ने स्वाहा । सवित्रे त्वंऽऋभुमतें विभुमते वाजवते स्वाहा बृहस्पतंये त्वा विश्वदेंव्यावते स्वाहा ॥८॥

Indrāya tvā vasumate rudravate svāhendrāya tvā'dityavate svāhendrāya tvā'bhimātighne svāhā. Savitre tvā'ṛbhumate vājavate svāhā bṛhaspataye tvā viśvadevyāvate svāhā.

Homage to you, Indra, ruler of power, prosperity and justice. Salutations to Indra, lord of blazing splendour. Exhortations to you, Indra, destroyer of enemies. All hail to you, blest with light and generosity, supported by the wise, universally admired, and wielding plenty of food, energy and power of defence. Homage to you, lord of wide knowledge and wisdom blest with divine qualities.

9. (Vayu Devata, Dirghatama Ṛshi)

यमाय त्वाऽङ्गिरस्वते पितृमते स्वाहा ।
स्वाहा घर्माय स्वाहा घर्मः पित्रे ॥९॥

Yamāya tvā'ṅgirasvate pitṛmate svāhā. Svāhā gharmāya svāhā gharmaḥ pitre.

Hail to the lord of justice, master of law and divinity with faith and love for traditions and the seniors. Homage to the ruler, father and guardian of the people, dedicated to social yajna, and himself an image of yajna.

10. (Ashvins Devata, Dirghatama Ṛshi)

विश्वाऽआशा दक्षिणसद्विश्वान् देवानयाडिह ।
स्वाहाकृतस्य घर्मस्य मधोः पिबतमश्विना ॥१०॥

Viśvā'āśā dakṣiṇasad viśvān devānayāḍiha. Svāhākṛtasya gharmasya madhoḥ pibatam-aśvinā.

Ashvins, teachers and preachers, men and women, in this world, enjoy the honey sweets of the

fragrant gifts of yajna from the holy materials offered into the sacred fire.

So also the highpriest sitting south of the vedi should offer homage of yajna for all the directions of space and all the divinities of nature and humanity.

11. (Yajna Devata, Dirghatama Ṛshi)

दि॒वि धा॑ऽइ॒मं य॒ज्ञमि॒मं य॒ज्ञं दि॒वि धाः।
स्वाहा॒ग्नये॑ य॒ज्ञिया॑य॒ शं यजु॑र्भ्यः ॥११॥

Divi dhā'imaṁ yajñamimaṁ yajñaṁ divi dhāḥ. Svāhā'gnaye yajñiyāya śaṁ yajurbhyaḥ.

Men and women, wedded couples, pursue this yajna of home life, society and sacrificial ritual wakefully in the light of the day and raise it to the regions of the sun. Offer oblations to Agni in truth of word and deed. Perform yajna with verses of Yajurveda for the lovers of Yajurveda and let it emanate peace and fragrance all round.

12. (Ashvinau Devate, Dirghatama Ṛshi)

अश्वि॑ना घ॒र्मं पा॑त॒ꣳहार्द्वा॑न॒मह॑र्दि॒वाभि॑रू॒तिभिः॑ ।
त॒न्त्रा॒यिणे॒ नमो॒ द्यावा॑पृथि॒वीभ्या॑म् ॥१२॥

Aśvinā gharmaṁ pātaṁ hārdvānamahardivā-bhirūtibhiḥ. Tantrāyiṇe namo dyāvāpṛthivī-bhyām.

Ashvins, men and women, wedded couples, promote yajna with all kinds of protection and support day and nigh, and offer homage to the earth and heaven and to the sun, mover of the wheel of time. Yajna is so dear to the heart, so blissful to the soul.

13. (Ashvinau Devate, Dirghatama Ṛshi)

अपा॑ताम॒श्विना॑ घ॒र्ममनु॒ द्यावा॑पृथि॒वीऽअ॑मꣳसाताम् ।
इ॒हैव रा॒तय॑ः सन्तु ॥१३॥

Apātāmaśvinā gharmamanu dyāvāpṛthivī' amaṁsātām. Ihaiva rātayaḥ santu.

May the Ashvins, winds and sun rays, men and women, wedded couples, protect and promote the fire of yajna and yajnic living. And may the earth and heaven approve and advance the yajna so that here itself we may experience all the joys and comforts of life.

14. (Dyava-prithivi Devate, Dirghatama Ṛshi)

इ॒षे पि॑न्वस्वो॒र्जे पि॑न्वस्व॒ ब्रह्म॑णे पिन्वस्व क्ष॒त्राय॑ पिन्वस्व॒ द्यावा॑पृथि॒वीभ्या॑ं पिन्वस्व । धर्मा॑सि सु॒धर्मा॑मे॒न्य॒स्मे नृ॒म्णानि॑ धारय॒ ब्रह्म॑ धारय क्ष॒त्रं धा॑रय॒ विश॑ं धारय ॥१४॥

Iṣe pinvasvorje pinvasva brahmaṇe pinvasva kṣatrāya pinvasva dyāvāpṛthivībhyāṁ pinvasva. Dharmāsi sudharmā'menyasme nṛmṇāni dhāraya brahma dhāraya kṣatraṁ dhāraya viśaṁ dhāraya.

Man of yajnic power, grow for the growth of food. Grow for the growth of energy. Grow for the growth and expansion of divine knowledge. Grow for the strength and protection of the social system. Grow for the growth and protection of the earth and the environment. You are Dharma, the sustainer. You are Sudharma, noble ruler and sustainer. You are the man of love and non-violence. Hold and bring the wealths of life for us. Sustain and support research, education and the Brahmana. Support and strengthen organisation,

governance and the Kshatriya. Govern, support and promote the economic system and the Vaishya producer of wealth.

15. (Pusha & Others Devata, Dirghatama Ṛshi)

स्वाहा॑ पू॒ष्णे शर॑से॒ स्वाहा॒ ग्रावभ्य॒ः स्वाहा॑ प्रतिर॒वेभ्य॑ः । स्वाहा॑ पि॒तृभ्य॑ऊ॒र्ध्वब॑र्हिर्भ्यो घर्म॒पाव॑भ्य॒ः स्वाहा॒ द्यावा॑-पृथि॒वीभ्या॒ꣳ स्वाहा॒ विश्वे॑भ्यो दे॒वेभ्य॑ः ॥१५॥

Svāhā pūṣṇe śarase svāhā grāvabhyaḥ svāhā pratiravebhyaḥ. Svāhā pitṛbhya' ūrdhvabarhirbhyo gharmapāvabhyaḥ svāhā dyāvāpṛthivībhyāṁ svāhā viśvebhyo devebhyaḥ.

Homage to gentle Pusha, sweet mother Earth, giver of nourishment and growth. Homage to the clouds and mountains. Homage to the reverberating caves and skies. Homage to the forefathers and the seniors. Homage to the higher powers of intelligence and the sustainers of pure yajna fire. Homage to heaven and earth. Homage to all divinities.

16. (Rudra & Others Devata, Dirghatama Ṛshi)

स्वाहा॑ रु॒द्राय॑ रु॒द्रहू॑तये॒ स्वाहा॒ सं ज्योति॑षा॒ ज्योति॑ः । अह॑ः के॒तुना॑ जुषताꣳ सु॒ज्योति॒र्ज्योति॑षा॒ स्वाहा॑ । रात्रि॑ः के॒तुना॑ जुषताꣳ सु॒ज्योति॒र्ज्योति॑षा॒ स्वाहा॑ । मधु॑ हु॒तमिन्द्र॑तमेऽ-अ॒ग्नाव॒श्याम॑ ते देव घर्म॒ नम॑स्तेऽअस्तु॒ मा मा॑ हिꣳ-सीः ॥१६॥

Svāhā rudrāya rudrahūtaye svāhā saṁ jyotiṣā jyotiḥ. Ahaḥ ketunā juṣatāṁ sujyotirjyotiṣā svāhā. Rātriḥ ketunā juṣatāṁ sujyotirjyotiṣā svāhā. Madhu hutamindratame' agnāvaśyāma te deva gharma namaste' astu mā mā hiṁsīḥ.

Homage to Rudra who rallies and calls up the Rudra prana energy (for the destruction of evil). The light of the world joins with the light of the universe.

May the day with its lustre, beautiful light, join with the light divine. Homage to this communion.

May the night with its beauty, soothing grace, join with the grace divine. Salutations to this communion.

Lord of the universe, cosmic yajna, grant us a taste of the celestial honey sweets offered into the mightiest fire of cosmic yajna. Salutations to you!

Mighty Rudra, lord of pranic energy, lord of justice and reckoning, pray injure us not.

17. (Agni Devata, Dirghatama Ṛshi)

अभीमं महिमा दिवं विप्रो बभूव सप्रथाः । उत श्रवसा पृथिवीꣳसꣳसीदस्व महाँ२॥ऽअसि रोचस्व देववीतमः। वि धूममग्नेऽअरुषं मियेध्य सृज प्रशस्त दर्शतम् ॥१७॥

Abhīmaṁ mahimā divaṁ vipro babhūva saprathāḥ. Uta śravasā pṛthivīṁ saṁ sīdasva mahāṅ'asi rocasva devavītamaḥ. Vi dhūma-magne'aruṣaṁ miyedhya sṛja praśasta darśatam.

Agni, inspired and expansive, this grandeur of yours predominates the heaven and fills this earth with fame.

Great you are indeed, most pleasing and blissful to the divinities. Pray be settled in the vedi and shine.

Agni, lord admirable, pray create the red flames of divine beauty (and fragrance from the vedi).

18. (Yajna Devata, Dirghatama Ṛshi)

या तें घर्म दिव्या शुग्या गायत्र्याꣳ हंविर्धानें । सा तऽआप्यायतान्निष्ट्यायतां तस्यै ते स्वाहा । या तें घर्मान्तरिक्षे शुग्या त्रिष्टुभ्याग्नीध्रे । सा तऽआप्यायतान्निष्ट्यायतां तस्यै ते स्वाहा । या तें घर्म पृथिव्याꣳ शुग्या जगत्याꣳसदस्या । सा तऽआप्यायतान्निष्ट्यायतां तस्यै ते स्वाहा ॥१८॥

Yā te gharma divyā śugyā gāyatryāṁ havirdhāne. Sā ta'ā pyāyatāṁ niṣṭyāyatāṁ tasyai te svāhā. Yā te gharmāntarikṣe śugyā triṣṭubhyāgnīdhre. Sā ta'ā pyāyatāṁ niṣṭyāyatāṁ tasyai te svāhā. Yā te gharma pṛthivyāṁ śugyā jagatyāṁ sadasyā. Sā ta'āpyāyatāṁ niṣṭyāyatāṁ tasyai te svāhā.

Light and spirit of yajna, the light of your bright flames that is in heaven, in the Gayatri verses and in the house of yajna, may that increase and may that grow higher and stronger. For that all hail to you and homage in worship in truth of word and deed.

The energy of your bright flames that is in the sky, in the Trishtubh verses and in the fire, may that increase and grow faster and stronger. For that all hail to you and exhortation.

The heat of your bright flames that is on the earth, in the jagati verses, and in the house of Assembly, may that increase and grow wider and stronger. For that all hail and exhortation to you.

19. (Yajna Devata, Dirghatama Ṛshi)

क्षत्रस्यं त्वा परस्पाय ब्रह्मणस्तन्वं पाहि ।
विशस्त्वा धर्मणा वयमनुक्रामाम सुविताय नव्यसे ॥१९॥

Kṣtrasya tvā paraspāya brahmaṇastanvaṁ pāhi. Viśastvā dharmaṇā vayamanu krāmāma suvitāya navyase.

Ruler of the land, for the protection of the people and advancement of the nation, protect and promote the Brahmana body of education and research. Protect and strengthen the Kshatra body of defence and administration. And all the people and we too support and follow you as a matter of discipline and Raja-Dharma for the achievement of new and newer forms of wealth and well-being.

20. (Yajna Devata, Dirghatama Ṛshi)

चतुः॒स्रक्ति॒र्नाभि॑र्ऋ॒तस्य॑ स॒प्रथा॒ः स नौ॑ वि॒श्वायुः॒ स॒प्रथा॒ः स नः॒ स॒र्वायुः॒ स॒प्रथा॑ः । अप॒ द्वेषो॒ऽअप॒ ह्वरो॒ऽन्यव्र॑तस्य सश्चिम ॥२०॥

Catuḥsraktirnābhirṛtasya saprathāḥ sa no viśvāyuḥ saprathāḥ sa naḥ sarvāyuḥ saprathāḥ. Apa dveṣo'apa hvaro'nyavratasya saścima.

Ruler, head of the national yajna of governance and administration, well-armed you are all round in the four directions. Centre-hold of the law and the body-politic, you are expansive (omnipresent, as if, through the system). Universally popular, may you attain to full age to protect and promote us. Celebrated head of universal development and friend of all, may you live a full age of dignity for us. We reject hate and hostility, crooked opposition and those committed to contrary values.

21. (Yajna Devata, Dirghatama Ṛshi)

घर्मै॑तत्ते॒ पुरी॑षं॒ तेन॒ वर्द्ध॑स्व॒ चा च॑ प्यायस्व ।
व॒र्द्धि॒षी॒महि॑ च व॒यमा च॑ प्यासिषीमहि ॥२१॥

Gharmaitatte purīṣaṁ tena vardhasva cā ca pyāyasva. Vardhiṣīmahi ca vayamā ca pyāsiṣīmahi.

Dharma, brilliant ruler and high-priest of this blazing yajna, this nation and this yajna is the measure of your power and potential. Grow by it and attain to your full stature. And may we too grow by it and rise to our full national honour and glory.

22. (Yajna Devata, Dirghatama Ṛshi)

अचिक्रदद् वृषा हरिर्महान् मित्रो न दर्शतः ।
सꣳसूर्येण दिद्युतदुदधिर्निधिः ॥२२॥

Acikradad vṛṣā harirmahān mitro na darśataḥ. Saṁ sūryeṇa didyutadudadhirnidhiḥ.

Agni, brilliant light of cosmic yajna, roaring with thunder, showering with the clouds, shooting as lightning, great and glorious, universal friend, bright and beautiful, and blazing with the sun is a jewel treasure of wealth deep as the oceans of space.

23. (Apah Devata, Dirghatama Ṛshi)

सुमित्रिया न ऽआपऽओषधयः सन्तु दुर्मित्रियास्तस्मै
सन्तु योऽस्मान् द्वेष्टि यं चं वयं द्विष्मः ॥२३॥

Sumitriyā na'āpa'oṣadhayaḥ santu durmitriyāstasmai santu yo'smān dveṣṭi yaṁ ca vayaṁ dviṣmaḥ.

May the herbs and waters and the pranic energies they bear be efficacious as good friends to us, and may they carry strong antidotes for those negativities that injure us and which we hate to suffer.

24. (Savita Devata, Dirghatama Ṛshi)

उद्व॒यन्तम॑स॒स्परि॒ स्वः॒ पश्य॑न्त॒ऽउत्त॑रम् ।
दे॒वं दे॑व॒त्रा सूर्य॒मग॑न्म॒ ज्योति॑रुत्त॒मम् ॥२४॥

Udvayaṁ tamasaspari svaḥ paśyanta'uttaram.
Devaṁ devatrā sūryamaganma jyotiruttamam.

High and higher beyond the dark, looking up to the heavens, let us rise and reach to the sun, bright and blazing, light supreme among the stars of the universe.

25. (Ishvara Devata, Dirghatama Ṛshi)

एधो॑ऽस्येधिषी॒महि॑ स॒मिद॑सि॒ तेजो॑ऽसि॒ तेजो॒ मयि॑ धेहि॥२५॥

Edho'syedhiṣīmahi samidasi tejo'si tejo mayi dhehi.

Lord of the universe, you are the fire. You are the fuel. You are the furnace. You are the light and you are the radiation.

Radiate that fire and splendour unto me. May we grow intense radiant by the blaze of that light and fire divine.

26. (Indra Devata, Dirghatama Ṛshi)

याव॑ती॒ द्यावा॑पृथि॒वी याव॑च्च स॒प्त सिन्ध॑वो वित॒स्थि॒रे ।
ताव॑न्तमिन्द्र ते॒ ग्रह॑मू॒र्जा गृ॑ह्णा॒म्यक्षि॑त॒ं मयि॑ गृह्णा॒म्यक्षि॑-
तम् ॥२६॥

Yāvatī dyāvāpṛthivī yāvacca sapta sindhavo vitasthire. Tāvantamindra te grahamūrjā gṛhṇāmyakṣitaṁ mayi gṛhṇāmyakṣitam.

Indra, lord of fire and splendour, as far as the heaven and earth abound, as far as the seven seas of

space roll on, that far do I hold on to that immortal zone of power and splendour and receive it unto me intact and indestructible with all my strength and energy.

27. (Yajna Devata, Dirghatama Ṛshi)

मयि त्यदिन्द्रियं बृहन्मयि दक्षो मयि क्रतुः । घर्मस्त्रिशुग्विराजति विराजा ज्योतिषा सह ब्रह्मणा तेजसा सह ॥२७॥

Mayi tyadindriyaṁ bṛhanmayi dakṣo mayi kratuḥ. Gharmastriśugvirājati virājā jyotiṣā saha brahmaṇā tejasā saha.

That expansive power in me, that yajnic efficiency of action like threefold passion of fire, lightning and the sun shines in me with the immanence of light, omniscience and cosmic power of Infinity.

28. (Yajna Devata, Dirghatama Ṛshi)

पयसो रेतऽआभृतं तस्य दोहमशीमह्युत्तरामुत्तराꣳ समाम्। त्विषः संवृक्क्रत्वे दक्षस्य ते सुषुम्णस्य ते सुषुम्णाग्निहुतः। इन्द्रपीतस्य प्रजापतिभक्षितस्य मधुमतऽउपहूतऽउपहूतस्य भक्षयामि ॥२८॥

Payaso reta'ābhṛtaṁ tasya dohamaśīmahy-uttarāmuttarāṁ samām. Tviṣaḥ saṁvṛk kratve dakṣasya te suṣumṇasya te suṣumṇāgnihutaḥ. Indrapītasya prajāpatibhakṣitasya madhumata' upahūta'upahūtasya bhakṣayāmi.

From the milk of cosmic plenty, vitality is received. We receive the shower of that vitality rising in abudance year by year.

Lord of infinite peace and joy, for the human observance and extension of your cosmic yajna I am one with your light and splendour, lord of omnipotence and bliss of life. And having invoked and fed the fire of yajna, inspired and sanctified by the holy fire, I taste the honey-sweets of yajna raised by the waves of Indra's energy, and consumed, revitalized and showered by the sun, father and guardian of the children of divinity.

इति अष्टात्रिंशोऽध्यायः ॥

CHAPTER–XXXIX

1. (Prana & Others Devata, Dirghatama Ṛshi)

स्वाहा॑ प्रा॒णेभ्य॒: साधि॑पतिकेभ्य: । पृ॒थि॒व्यै स्वाहा॒ग्नये॒ स्वाहा॒न्तरि॑क्षाय॒ स्वाहा॑ वा॒यवे॒ स्वाहा॑ । दि॒वे स्वाहा॒ सूर्या॑य॒ स्वाहा॑ ॥१॥

Svāhā prāṇebhyaḥ sādhipatikebhyaḥ. Pṛthivyai svāhāgnaye svāhāntarikṣāya svāhā vāyave svāhā. Dive svāhā sūryāya svāhā.

This oblation is for the pranas, companions of the soul, (at the end of life when the pranas merge with the universal prana). This oblation is for the earth. This is for the fire. This is for the sky. This is for the air. This is for the heaven. This is for the sun.

This is the end of life in truth of word and deed. (The divinities of nature take their portion of the temporal existence of the human being when death overtakes life.)

2. (Digadayah Devata, Dirghatama Ṛshi)

दि॒ग्भ्य: स्वाहा॑ च॒न्द्राय॒ स्वाहा॒ नक्ष॑त्रेभ्य॒: स्वाहा॒ऽद्भ्य: स्वाहा॒ वरु॑णाय॒ स्वाहा॑ । नाभ्यै॒ स्वाहा॑ पू॒ताय॒ स्वाहा॑ ॥२॥

Digbhyaḥ svāhā candrāya svāhā nakṣatrebhyaḥ svāhā'dbhyaḥ svāhā varuṇāya svāhā. Nābhyai svāhā pūtāya svāhā.

This oblation is for the quarters of space, this is for the moon, this is for the nakshatra stars, this is for the waters, this is for the seas, this is for the navel, this

is for purification through the fire.

3. (Vak etc. Devata, Dirghatama Ṛshi)

वा॒चे स्वाहा॑ प्रा॒णाय॒ स्वाहा॑ प्रा॒णाय॒ स्वाहा॑ । चक्षु॑षे॒ स्वाहा॒ चक्षु॑षे॒ स्वाहा॒ श्रोत्रा॑य॒ स्वाहा॒ श्रोत्रा॑य॒ स्वाहा॑ ॥३॥

Vāce svāhā prāṇāya svāhā prāṇāya svāhā. Cakṣuṣe svāhā cakṣuṣe svāhā śrotrāya svāhā śrotrāya svāhā.

This oblation is for speech and its purity, this is for the breath of one nostril, this is for the breath of the other, this is for the sight of one eye, this is for the sight of the other, this is for the hearing by one ear, this is for the other.

4. (Shri Devata, Dirghatama Ṛshi)

मन॑स॒: काम॒माकू॑तिं वा॒च: स॒त्यम॑शीय । प॒शू॒नाꣳरू॒पमन्न॑स्य॒ रसो॒ यश॒: श्रीः श्र॑यता॒ं मयि॒ स्वाहा॑ ॥४॥

Manasaḥ kāmamākūtiṁ vācaḥ satyamaśīya. Paśūnāṁ rūpamannasya raso yaśaḥ śrīḥ śrayatāṁ mayi svāhā.

May I get the sanctified will and resolution of the mind. May I get the divine truth of speech. May I beget the beautiful forms of living beings. May I get the sweet vitality and taste of food. May all these and honour, beauty and grace be vested in me in life again and again.

This is the voice of the soul in truth of word and deed.

5. (Prajapati Devata, Dirghatama Ṛshi)

प्रजापतिः सम्भ्रियमाणः सम्राट् सम्भृतो वैश्वदेवः संꣳसन्नो घर्मः प्रवृक्तस्तेजऽउद्यतऽआश्विनः पयस्यानीयमाने पौष्णो विष्यन्दमाने मारुतः क्लथन् । मैत्रः शरसि सन्तायमाने वायव्यो ह्रियमाणऽआग्नेयो हूयमानो वाग्घुतः ॥५॥

Prajāpatiḥ sambhriyamāṇaḥ samrāṭ sambhṛto vaiśvadevaḥ saṁsanno gharmaḥ pravṛktasteja' udyata'āśvinaḥ payasyānīyamāne pauṣṇo viṣyandamāne mārutaḥ klathan. Maitraḥ śarasi santāyyamāne vāyavyo hriyamāṇa'āgneyo hūyamāno vāgghutaḥ.

Jiva, the soul, nourishing and supporting life, is prajapati, guardian of life. Fully provided and prosperous, it is Samrat, brilliant and sovereign. Well-positioned in society, it is vaishhvadeva, a human divinity. High and distinguished it is gharma, yajnic fire. Risen to the heights, it is teja, splendour. Sanctified and initiated in water, it is ashvina, blessed with pranic energy. Abundant and generous, it is paushna, child of the sun. Destroyer of enemies, it is maruta, of the winds. Developing waters, it is maitra, generous and friendly. Moving tempestuously, it is of the air, flying and floating. Kindled and challenged, it is fiery. Invoked and invited, it is vak, voice of divinity.

6. (Savita & Others Devata, Dirghatama Ṛshi)

सविता प्रथमेऽहन्नऽग्निर्द्वितीयेवायुस्तृतीयेऽआदित्यश्चतुर्थे चन्द्रमाः पञ्चमऽऋतुः षष्ठे मरुतः सप्तमे बृहस्पतिरष्टमे। मित्रो नवमे वरुणो दशमऽइन्द्रऽएकादशे विश्वे देवा द्वादशे ॥६॥

Savitā prathame'hann'agnirdvitīye vāyustṛtīya' ādityaścaturthe candramāḥ pañcama'ṛtuḥ ṣaṣṭhe marutaḥ saptame bṛhaspatiraṣṭame. Mitro navame varuṇo daśama'indra'ekādaśe viśve devā dvādaśe.

When the soul leaves the body, on the first stage it goes to Savita, the sun, to Agni on the second, to Vayu on the third, to Aditya on the fourth, to Chandrama on the fifth, to Ritu on the sixth, to Maruts on the seventh, to Brihaspati on the eighth, to Mitra on the nineth, to Varuna on the tenth, to Indra on the eleventh, and to Vishvedevas on the twelfth.

7. (Marutah Devata, Dirghatama Ṛshi)

उ॒ग्रश्च॑ भी॒मश्च॒ ध्वा॒न्तश्च॒ धुनि॑श्च ।
सा॒स॒ह्वाँश्चा॑भियु॒ग्वा च॑ वि॒क्षिप॒ः स्वाहा॑ ॥७॥

Ugraśca bhīmaśca dhvāntaśca dhuniśca. Sāsahvāṅścā'bhiyugvā ca vikṣipaḥ svāhā.

According to its nature and action, the soul after death is violent or peaceful, fearful or fearless, dark or bright, roaring or quiet, patient or impatient, cooperative or non-cooperative, disruptive or concentrative, (and is reborn in an appropriate form).

8. (Agni etc. Devata, Dirghatama Ṛshi)

अ॒ग्निꣳ हृ॑द॒येना॒शनिꣳ हृदया॒ग्रेण॑ पशु॒पति॑ कृत्स्न॒हृ॑द॒येन॑ भ॒वं य॒क्ना । श॒र्वं म॑त॒स्नाभ्या॒मीशा॑नं म॒न्युना॑ महादे॒वम॑न्तः पर्श॒व्येनो॒ग्रं दे॒वं व॑नि॒ष्ठुना॑ वसिष्ठ॒हनु॒ः शिङ्गी॑नि को॒श्या॑भ्याम् ॥८॥

Agniṁ hṛdayenāśaniṁ hṛdayāgreṇa paśupatiṁ kṛtsnahṛdayena bhavaṁ yaknā. Śarvaṁ matasnābhyāmīśānaṁ manyunā mahādevamantaḥ parśavyenograṁ devaṁ vaniṣṭhunā vasiṣṭhahanuḥ śiṅgīni kośābhyām.

The soul comes to attain and hold Agni by the heart, electric energy by the front part of the heart, Pashupati Shiva by the whole heart, the kind Shiva by the liver, the fearsome Shiva by sides of the heart, ruling power by righteous anger, the great lord by ribs on both sides of the chest, heat and light of spirits by the intestines, manly excellence by the ventricles of the heart.

9. (Ugra etc. Devata, Dirghatama Ṛshi)

उग्रं लोहितेन मित्रꣳसौव्रत्येन रुद्रं दौव्रत्येनेन्द्रं प्रक्रीडेन मरुतो बलेन साध्यान् प्रमुदा । भवस्य कण्ठ्यꣳरुद्रस्यान्तःपार्श्व्यं महादेवस्य यकृच्छर्वस्य वनिष्ठुः पशुपतेः पुरीतत् ॥९॥

Ugraṁllohitena mitraṁ sauvratyena rudraṁ daurvratyenendraṁ prakrīḍena maruto balena sādhyān pramudā. Bhavasya kaṇṭhyaṁ rudrasyāntaḥpārśvyaṁ mahādevasya yakṛccharvasya vaniṣṭhuḥ paśupateḥ purītat.

The soul comes to have hypertension by the blood, friendliness by noble thoughts and values, violence by negative thoughts and values, honour and power by good conduct, strong people by power, good people and success by love and cheerfulness. Sweetness of the throat is the seat of praise and social appreciation. Inside of the ribs is the seat of Rudra. The liver is the seat of Mahadeva. The intestines are the seat of strength. The arteries of the heart are the seat of Pashupati.

10. (Agni Devata, Dirghatama Ṛshi)

लोमभ्यः स्वाहा लोमभ्यः स्वाहा त्वचे स्वाहा त्वचे स्वाहा लोहिताय स्वाहा लोहिताय स्वाहा मेदोभ्यः स्वाहा मेदोभ्यः स्वाहा । माꣳसेभ्यः स्वाहा माꣳसेभ्यः स्वाहा स्नावभ्यः स्वाहा स्नावभ्यः स्वाहाऽस्थभ्यः स्वाहास्थभ्यः स्वाहा मज्जभ्यः स्वाहा मज्जभ्यः स्वाहा । रेतसे स्वाहा पायवे स्वाहा॥१०॥

Lomabhyaḥ svāhā lomabhyaḥ svāhā tvace svāhā tvace svāhā lohitāya svāhā lohitāya svāhā medobhyaḥ svāhā medobhyaḥ svāhā. Māṁsebhyaḥ svāhā māṁsebhyaḥ svāhā snāvabhyaḥ svāhā snāvabhyaḥ svāhā'sthabhyaḥ svāhā-'sthabhyaḥ svāhā majjabhyaḥ svāhā majjabhyaḥ svāhā. Retase svāhā pāyave svāhā.

This oblation is for the hair in parts of the body, this is for the hair of the whole body. This is for the skin in parts, this for the whole. This is for blood in the parts, this for the whole. This is for the fat in the parts, this for the whole. This is for the flesh in parts, this for the whole. This is for the tendons, this for the nerves. This is for single bones, this for all. This is for the marrow in the parts, this is for the whole marrow in the body. This is for the semen. This is for the anus.

11. (Agni Devata, Dirghatama Ṛshi)

आयासाय स्वाहा प्रायासाय स्वाहा संयासाय स्वाहा वियासाय स्वाहोद्यासाय स्वाहा । शुचे स्वाहा शोचते स्वाहा शोचमानाय स्वाहा शोकाय स्वाहा ॥११॥

Āyāsāya svāhā prāyāsāya svāhā saṁyāsāya svāhā viyāsāya svāhodyāsāya svāhā. Śuce svāhā śocate svāhā śocamānāya svāhā śokāya svāhā.

In all truth of word and deed and in all commitment to faith: homage to the spirit of new attainment, to effort for the new attainment, to balance and peace in the effort and attainment, to success in various new attainments, to effort for rising higher and higher, to purify and purification of the body, mind and soul.

Homage to the purifier, to the light of purification, and all hail to the body, mind and soul for the intake of purity from the process of purification.

12. (Agni Devata, Dirghatama Ṛshi)

तपसे॒ स्वाहा॒ तप्य॑ते॒ स्वाहा॒ तप्य॑मानाय॒ स्वाहा॑ त॒प्ताय॒ स्वाहा॑ घ॒र्माय॒ स्वाहा॑ । निष्कृ॑त्यै॒ स्वाहा॒ प्राय॑श्चित्त्यै॒ स्वाहा॑ भेष॒जाय॒ स्वाहा॑ ॥१२॥

Tapase svāhā tapyate svāhā tapyamānāya svāhā taptāya svāhā gharmāya svāhā. Niṣkṛtyai svāhā prāyaścityai svāhā bheṣajāya svāhā.

In all truth of word and deed and in all commitment to faith : homage to the fire of purification, to the soul in the crucibles of purification, to the soul receiving the light of purification, to the soul purified and redeemed, to the heat and light of the new day, to purity from pollution and evil, to disintegration of body and release of the soul, to penitence and self-introspection, and homage to new health and new happiness.

13. (Agni Devata, Dirghatama Ṛshi)

य॒माय॒ स्वाहाऽन्त॑काय॒ स्वाहा॑ मृ॒त्यवे॒ स्वाहा॑ । ब्रह्म॑णे॒ स्वाहा॑ ब्रह्महत्यायै॒ स्वाहा॒ विश्वे॑भ्यो दे॒वेभ्य॒: स्वाहा॒ द्यावा॑-पृथि॒वीभ्या॒ꣳस्वाहा॑ ॥१३॥

Yamāya svāhā'ntakāya svāhā mṛtyave svāhā. Brahmaṇe svāhā brahmahatyāyai svāhā viśvebhyo devebhyaḥ svāhā dyāvāpṛthivībhyāṁ svāhā.

In truth of word and deed and faith, homage to Yama, lord of justice and reckoning. Homage to Antaka, transcendent time that ends up everything in existence. Homage to Death that consumes all that is born. Homage to Brahma, the Supreme. Homage to the migration of the soul. Homage to the divinities of existence. Homage to Heaven and to Mother Earth.

इत्येकोनचत्वारिंशोऽध्यायः ॥

CHAPTER–XL

1. (Atma Devata, Dirghatama Ṛshi)

ईशा वास्यमिदꣳ सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥१॥

Īśā vāsyamidaṁ sarvaṁ yatkiṁ ca jagatyāṁ jagat. Tena tyaktena bhuñjīthā mā gṛdhaḥ kasya sviddhanam.

All this that is, moving in the moving universe, is pervaded by the Ruling Lord of Existence. Therefore, live it as given by Him, enjoy it objectively in a spirit of detachment. Covet not anyone's wealth. It belongs to none (except to the Lord).

2. (Atma Devata, Dirghatama Ṛshi)

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतꣳ समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥२॥

Kurvanneveha karmāṇi jijīviṣecchataṁ samāḥ. Evaṁ tvayi nānyatheto'sti na karma lipyate nare.

Only doing one's duty here should everyone wish to live for a full hundred years. Only this way—there is no other way—Karma does not smear the soul of man within.

3. (Atma Devata, Dirghatama Ṛshi)

असुर्य्या नाम ते लोकाऽअन्धेन तमसावृताः ।
ताँस्ते प्रेत्यापि गच्छन्ति ये के चात्महनो जनाः॥३॥

Asuryā nāma te lokā'andhena tamasāvṛtāḥ. Tāṅste pretyāpi gacchanti ye ke cātmahano janāḥ.

Surely after death and even while living, demonical souls sunk in darkness who kill their conscience and live only a physical existence (void of virtue) go to those sunless regions of the world which are covered in the impenetrable darkness of sufferance.

4. (Brahma Devata, Dirghatama Ṛshi)

अनेजदेकं मनसो जवीयो नैनद्देवाऽआप्नुवन् पूर्वमर्षत् । तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति॥४॥

Anejadekaṁ manaso javīyo nainaddevā' āpnuvan pūrvamarṣat. Taddhāvato'nyānatyeti tiṣṭhattasminnapo mātariśvā dadhāti.

Brahma is constant, unmoving, One and only One, without a second, and faster than the mind. The mind and senses cannot attain to It, although It is present everywhere, already and always. Though still, It surpasses and transcends others who are at the fastest move in nature. Within It the wind holds the waters of the universe. Within the Divine Presence the soul performs its actions. (If somthing moves faster than the velocity of light, it becomes omnipresent. And what is omnipresent, is still too, because there is no space to move through.)

5. (Atma Devata, Dirghatama Ṛshi)

तदेजति तन्नैजति तद् दूरे तद्वन्तिके । तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः॥५॥

Tadejati tannaijati taddūre tadvantike. Tadantarasya sarvasya tadu sarvasyāsya bāhyataḥ.

It moves, yet It does not move, (being omnipresent). It is at the farthest of space, even farther, and It is at the nearest. It is within this all, and surely It is outside of all this.

6. (Atma Devata, Dirghatama Ṛshi)

यस्तु सर्वाणि भूतान्यात्मन्नेवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विचिकित्सति॥६॥

Yastu sarvāṇi bhūtānyātmannevānupaśyati.
Sarvabhūteṣu cātmānaṁ tato na vi cikitsati.

One who sees all the forms of existence existing within the Supreme Soul, and the Supreme Soul immanent in all the forms of being, suffers from no doubt or illusion (and holds on to faith).

7. (Atma Devata, Dirghatama Ṛshi)

यस्मिन्त्सर्वाणि भूतान्यात्मैवाभूद्विजानतः।
तत्र को मोहः कः शोकऽएकत्वमनुपश्यतः॥७॥

Yasmintsarvāṇi bhūtānyātmaivābhūdvijānataḥ.
Tatra ko mohaḥ kaḥ śoka'ekatvamanupaśyataḥ.

In the state of knowledge wherein the knower knows all the forms of being as pervaded by the same One Soul, how can there be any illusion or suffering for the person who sees the same Unity in existence everywhere.

8. (Atma Devata, Dirghatama Ṛshi)

स पर्य्यगाच्छुक्रमकायमव्रणमस्नाविरꣳशुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽअर्थान् व्यदधा-
च्छाश्वतीभ्यः समाभ्यः ॥८॥

Sa paryagācchukramakāyamavraṇam asnāviraṁ śuddhamapāpaviddham. Kavirmanīṣī paribhūḥ svayambhūryāthātathyato'rthān vyadadhācchāśvatībhyaḥ samābhyaḥ

The Supreme Soul is omnipresent, omnipotent, without body, without any flaw, without sinews, pure, sinless, visionary poetic creator and omniscient, existent in the heart and mind of all, transcendent, self-existent, who for the infinite ages of eternity creates, organises, reveals and sustains all the forms of existence as they are and ought to be.

9. (Atma Devata, Dirghatama Ṛshi)

अन्धन्तमः प्र विशन्ति येऽसम्भूतिमुपासते ।
ततो भूयऽइव ते तमो यऽउ सम्भूत्याꣳ रताः॥९॥

Andhaṁ tamaḥ pra viśanti ye'sambhūtimupāsate. Tato bhūya iva te tamo ya'u sambhūtyāṁ ratāḥ

Down into the darkest dark do they fall who worship only the primordial prakriti. Still deeper and darker do they fall who worship only the existential forms and are lost therein.

10. (Atma Devata, Dirghatama Ṛshi)

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥१०॥

Anyadevāhuḥ sambhavādanyadāhurasambhavāt. Iti śuśruma dhīrāṇāṁ ye nastadvicacakṣire.

Different is the result, they say, from primordial prakriti, and different is the result, they say, from the

existential forms. This have we heard from the Wise who revealed it to us.

11. (Atma Devata, Dirghatama Ṛshi)

सम्भूतिं च विनाशं च यस्तद्वेदोभयꣳ सह ।
विनाशेन मृत्युं तीर्त्वा सम्भूत्यामृतमश्नुते ॥११॥

Sambhūtiṁ ca vināśaṁ ca yastadvedobhayaṁ saha. Vināśena mṛtyuṁ tīrtvā sambhūtyā-mṛtamaśnute.

One who knows the immortal/constant primordial and the mortal/mutable existential and knows that Supreme Spirit along with both, masters the facts of death by the mortal and realizes the immortal by the primordial.

12. (Atma Devata, Dirghatama Ṛshi)

अन्धन्तमः प्र विशन्ति येऽविद्यामुपासते ।
ततो भूयऽइव ते तमो यऽउ विद्यायाꣳरताः॥१२॥

Andhaṁ tamaḥ pra viśanti ye'vidyāmupāsate. Tato bhūya iva te tamo ya'u vidyāyāṁ ratāḥ.

Down into the darkest dark do they fall who worship Avidya, i.e., illusion, or mere karma (action). Still deeper, and darker do they fall who are lost in Vidya, i.e., knowledge without reference to karma or the reality content of it.

13. (Atma Devata, Dirghatama Ṛshi)

अन्यदेवाहुर्विद्यायाऽअन्यदाहुरविद्यायाः ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥१३॥

Anyadevāhurvidyāyā'anyadāhuravidyāyāḥ. Iti śuśruma dhirāṇāṁ ye nastadvicacakṣire.

Different is the result of Vidya, they say, and different is the result of Avidya, they say. This we have heard from the wise who revealed the difference of both to us.

14. (Atma Devata, Dirghatama Ṛshi)

विद्यां चाविद्यां च यस्तद्वेदोभयꣳसह ।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥१४॥

Vidyāṁ cāvidyāṁ ca yastadvedobhayaṁ saha.
Avidyayā mṛtyuṁ tīrtvā vidyayā' mṛtamaśnute.

One who knows Vidya, i.e., the constant reality and the knowledge of it, and Avidya, i.e., illusion, for what it really is, and Karma including the order of change, and knows that Supreme Spirit along with both Vidya and Avidya, masters the reality and meaning of death by Avidya, and realises Immortality by Vidya.

15. (Atma Devata, Dirghatama Ṛshi)

वायुरनिलममृतमथेदं भस्मान्तꣳशरीरम् ।
ओ३म् क्रतो स्मर । क्लिबे स्मर । कृतꣳस्मर ॥१५॥

Vāyuranilamamṛtamathedaṁ bhasmāntaṁ śarīram. Om krato smara. Klibe smara. Kṛtaṁ smara.

The end of the body is ash. The prana-vayu merges with the cosmic energy. And this soul is immortal.

O soul, remember Om, Supreme Soul of Existence. Agent of Karma, remember your karma. Remember both these to realise your real form and potential.

16. (Atma Devata, Dirghatama Ṛshi)

अग्ने॒ नय॑ सु॒पथा॑ रा॒येऽअ॒स्मान् विश्वा॑नि देव व॒युना॑नि॒ वि॒द्वान् । यु॒यो॒ध्य॒स्मज्जु॑हु॒रा॒णमे॑नो॒ भूयि॑ष्ठां ते॒ नम॑ऽउक्तिं विधेम ॥१६॥

Agne naya supathā rāye'asmān viśvāni deva vayunāni vidvān. Yuyodhyasmajjuhurāṇameno bhūyiṣṭhāṁ te nama uktiṁ vidhema.

Agni, brilliant lord omniscient of all the laws and ways of existence, lead us to the wealth of life by the right path of honesty and simplicity. Remove from us all sin and crookedness. We sing the most joyous songs of celebration in praise of you. Homage to you again and again.

17. (Atma Devata, Dirghatama Ṛshi)

हि॒र॒ण्मये॑न॒ पात्रे॑ण स॒त्यस्यापि॑हि॒तं मुख॑म् । यो॒ऽसावा॑दि॒त्ये पु॒रु॒षः सो॒ऽसाव॒हम् । ओ३म् खं ब्रह्म ॥१७॥

Hiraṇmayena pātreṇa satyasyāpihitaṁ mukham. Yo' sāvāditye puruṣaḥ so' sāvaham. Om khaṁ brahma.

The face of truth is covered by a golden veil. The veil is removed by the Lord of golden glory.

The life and light that shines in the sun is that Supreme Purusha. That is there, and that is here in me.

Om is the saviour. Om is Brahma, Brahma is infinite, sublime.

इति चत्वारिंशोऽध्यायः ॥

NOTE

Swami Dayananda has accepted this version of Yajurveda chapter 40. There is another version, which is also accepted as Ishopanishad, and that has eighteen mantras. That version from mantra 15 to mantra 18 is given below:

15. The face of truth is covered with a golden veil (the veil of Prakrti). That veil, O Lord preserver and promoter of life, unveil so that we may see the Truth and eternal Dharma.

16. Lord giver of life and protection, universal guide, eternal light, lord of creation, Sole Lord, one and absolute, universal Eye, seer omniscient, gather up your light for me. The splendour that is yours is the most auspicious and sublime form I see. The light that shines in the sun is the Purusha. That is there, That is in me.

17. The end of the body is ash. The breath of life goes to eternal energy. The soul is immortal. O soul, remember Om. Remember your karma. Lord of yajna, agent of karma, remember the actions performed.

18. Agni, light of life, lead us on by the right path to the wealth of life. Brilliant lord omniscient of all laws and ways of existence, and all our thoughts and deeds, remove from us all sin and crookedness. We sing songs of celebration in praise of you. Homage to you again and again

Note: In the Vaidic tradition of religious studies, thought and practice specially after Swami

Shankaracharya, three works have been prominent. They are: Vedanta Sutras, Upanishads, and the Gita. The three together are known as Prasthana-trayi, and summed up as 'Vedanta' in popular parlance. And Vedanta is sometimes understood to be an 'End of the Vedas', a 'take off' and even a substitute for the Vedas. For the information of the dedicated readers it is important to mention that:

1. The Vedanta Sutras are an extensive commentary on the closing words of Yajurveda. The closing words of Yajurveda are: Om Kham Brahma. And the opening words of Vedanta Sutras are: Athāto Brahma Jijñāsa

Which means: And now, an enquiry into the nature of Brahma. Clearly the Vedanta Sutras are an extensive act of meditation on the open-ended close of Yajurveda. Similarly Mandukyopanishad also is an expansive act of meditation on OM, the first of the closing words quoted above and Yajurveda (40, 15): Om Krato Smara.

2. Chief among Upanishads for the common reader are Ishopanishad and Mandukyopanishad. Ishopanishad is a literal version of the closing chapter of Yajurveda, and Mandukya, an act of meditation on OM.

3. The Gita is a call to action, an extensive commentary on the second mantra of the closing chapter of Yajurveda:

Kurvanneveha karmāṇi jijiviṣecchatam samāḥ,

Evam tvayi nānyatheto'sti na karma lipyate nare.

Prasthana-trayi thus is neither the 'End of the Vedas', nor a substitute, nor a take off. Each work is a continuation of Vedic studies in its own context of meditation, meditative teaching, and a rousing call to action in a situation of karmic crisis.

The three are, thus, not a departure from the Vedas, they are a homage to the Vedas.

❑❑❑

॥ AUM ॥

ATHARVA-VEDA

अथर्ववेदः

Vol. I

(With Original Sanskrit Text, Transliteration & Lucid English Translation in the Aarsh Tradition of Maharshi Yaska and Swami Dayananda)

English translation by
Dr. Tulsi Ram M.A., Ph.D. (London, U.K.)
(Professor, Administrator, Researcher and Writer)

Exclusive Digital Distributor:
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Sanskrit Text as per publication of

Paropakarini Sabha, Ajmer

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ATHARVA-VEDA Vol. I *by* Dr. Tulsi Ram M.A., Ph.D.

P Q

Dedication

The Mother's Gift

For all her children

Your path is up and onwards,
Never downwards

S R

Homage, Thanks and Acknowledgements

Homage to Jyeshtha Brahma, the Eternal Guru.

Homage to Immanent Brahma and Will Divine

Homage to Mother Trinity of Ida, Saraswati, Mahi with Barati.

Homage to the Rshis from Brahma to Dayananda.

Homage to Vedic scholars and teachers.

Homage to parents for inspiration and blessings.

Homage to the sacred memory of my wife Maya Jyoti who waited until the last word of this project was written.

Thanks and best wishes to my son Gianendra Sharma for his long, continuous, relentless and indispensable dedication to the practical management of this project till the completion.

Thanks and best wishes to my daughter Indira Sharma and son-in-law Gulab Sharma and my brother Ram Kishan Sharma, wishing, waiting and assuring, with Gianendra Sharma, the publication of this work.

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Paropakarini Sabha, Ajmer, Acharya Gianeshwar of Darshan Yoga Vidyalaya, Roger (Gujrat), and Shri K.C. Garg Manager, Rukmini Devi Public School, Pitampura, New Delhi for their generous offers of practical help, assistance and cooperation toward publication of this work.

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Thanks and homage of gratitude to the scholars and translators of the Vedas from Swami Dayananda to the present day: Shripad Damodara Satavalekara, Pandit Jaya Deva, Pt. Tulsi Ram Swami, Pt. Kshema Karana Das Trivedi, Prof. Vishwa Nath Vidyamartanda, Pt. Dharma Dev Vidyamartanda, Acharya Vaidyanath Shastri, Swami Satya Prakash, Pt. Devi Chand and a lot many others.

I cannot forget Professor Vachaspati Upadhyaya, Vice-Chancellor, Lal Bahadur Shastri Vidyapeeth, New Delhi, who first read the manuscript of the "Voice of Yajurveda" and enthusiastically encouraged me to go ahead with translation of all the four Vedas for lovers of the Rshis' tradition.

Thanks to all the schollars who read the manuscript and expressed their candid openions on this work.

—Dr. Tulsi Ram Sharma

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About the Author

Dr. Tulsi Ram Sharma

Dr. Tulsi Ram Sharma M.A. English (Delhi, 1949), Ph.D. (London, 1963) has been a university professor, academic administrator, researcher, and writer of long standing with prestigious assignments:

Lecturer in English, Hans Raj College, Delhi

Reader in the Department of English, Kurukshetra University, Kurukshetra (Haryana)

Principal Shivaji College, Delhi

Principal Swami Shraddhanand College, Delhi

Visiting Ford Foundation Scholar, University of Leeds, Leeds (UK)

Professor of English, Department of Languages, B.I.T.S. Pilani (Rajasthan)

Professor Head of the Department of English, Maharshi Dayanand University, Rohtak (Haryana)

Besides his professional studies of secular literature in English, Hindi, Sanskrit and Urdu, Dr. Tulsi Ram Sharma has devoted his life and time to the study and discipline of Sacred literature, specially Vedas, Upanishads, Darshan Philosophy, Puranas, Ramayana, Mahabharata with concentration on the Bhagwad Gita, Greek, Roman, Sumerian and English Epics, Gathas of Zarathustra, Bible, Quran, and the writings of Swami Dayananda, and Swami Vivekananda, in search of the essential values of Sanatan Vedic Dharma with reference to their realisation in life and literature through social attitudes, collective action, customs, traditions, rituals and religious variations across the fluctuations of history.

Dr. Tulsi Ram Sharma's research and publications include:

The Neo-Classical Epic: an Ethical Interpretation (Delhi, 1971)

Trading in Language: The Story of English in India 1781-1981 (Delhi, 1983)

The Original Philosophy of Yoga: Commentary on the Yoga-Sutras of Patanjali (Gurukul Jhajjar, Haryana, 1989)

Bharat Main Angrezi: Kya Khoya Kya Paya (Delhi, 1997)

Swami Dayanand's Vision of Truth (Delhi, 2002)

Translation of *Nine Upanishads* (Delhi, 1992)

Translation of *Swami Dayanand's Sanskar Vidhi* (Delhi, 1995)

Translation of Swami Dayananda's short writings in *Dayananda Granth Mala* (Paropakarini Sabha,

Ajmer, Rajasthan, 1999)

Translation of Swami Satya Pati's *God Realisation through Simple Yoga* (Delhi, 2000)

And a number of articles such as:

"Swami Vivekananda's Vision of Man" (Prabuddha Bharat, 1979)

"G.D.Birla: Gandhi's child", in Birla Felicitation Volume (BITS, Pilani, Rajasthan)

"Search for a Medium of Instruction in India", in Mitra Felicitation Volume (BITS, Pilani)

"Shakespeare as a Creative Yogi" in *Shakespeare: the Indian Icon*, edited by Vikram Chopra for J.L.Halio

And now translation of the Vedas, in the Arsha tradition of Maharshi Yaska and Swami Dayananda Saraswati.

Dr. Tulsi Ram Sharma has spent the last ten years on this translation of the four Vedas, all the time saying: “I came for this”. While English has been the language of his professional communication, Sanskrit is the voice of his life and living.

Foreword

Veda Bhashya by Prof. Tulsiram – A step to make Vedas available to the English World

I have had the privilege of going through some of the chapters of Yajurveda Bhashya written by Prof. Tulsiram, a well known Vedic scholar and author of English language and literature. I congratulate him because he has done this translation for an average English reader who is keen to know the Vedas. Knowledge of the Vedas is like the knowledge of science. Vedic language is a scientific language and nobody can understand that without the profound knowledge of Vedangas, especially Nirukta of Maharshi Yaska and the grammar of Panini and Patanjali. Nobody can interpret the Veda mantras without these two. This translation proves that Prof. Tulsiram has done this insightful translation after doing hard work in both Vedangas.

In translating the Vedas, only literal meaning is just not sufficient, sometimes it may create confusion and contradiction. Prof. Tulsiram deeply merges himself into Vedic Mantras, thinking deeply about words, derivatives and analyzes the hidden nuances of meaning in their context. For example, 'Sumitriya na aapa oshadhayah santu…..Yajur. 36, 23': If we take literal meaning in the ordinary sense, "may the waters, vital forces of life, and herbs be friendly to us and may they be enemies to those who hate us and whom we hate", it will not make acceptable sense. After raising some questions, he says, "How can we accept this?" So, after going deeply into the words and context he gives this meaning of the said mantra: **May waters, tonics, pranic energies and medicinal herbs be good friends of our health system and immunity and let the same waters, tonics, pranic energies herbal medicines act against those ailments, diseases and**

negativities which injure us, which we hate to suffer and which we love to destroy, moreover let them have no side effects because side effects too help the negativities and injure us.

After giving the actual sense of the Mantra he writes that this Mantra is a reasonable prayer for the health programme of an advanced society, and then, logically in the next Mantra, follows the prayer for a full hundred years and more of life and healthy living (Tacchakshurdevahitam purastat-Yajur.36, 24).

The translation by Prof. Tulsiram is without any extraneous motive and without any extra-academic intention. The translation has been done purely as communication of the Vedic message for the welfare of mankind.

While giving his opinion on the Vedas Prof. Tulsiram writes in his Introduction….Veda is the Voice of God revealed in scientific Vedic Sanskrit free from local color and historical facts, therefore Vedic language is to be interpreted and understood according to its own laws and structure, and the only key available for such interpretation is the Nirukta of Maharshi Yaska and the grammar of Panini & Patanjali. According to Maharshi Dayananda Saraswati, 'without reference to these bases of Vedic interpretation certain words have been given a distorted meaning in the translations of **Max Muller, Griffith, Whitney and even Sayana.' Actually the torch light for proper translation today, as Aurobindo says, is the Arsha tradition followed by Maharshi Dayananda Saraswati.**

At the end I will say that this translation of Yajurveda, based on Nirukta and Grammar, follows the known ancient Indian tradition. It is factual, without prejudice or hidden motive. Prof. Tulsiram thinks deeply on every word of the

mantra, looks into the context and etymology according to Nirukta and then does the translation. I congratulate him on this one more pioneering step to make the knowledge of Vedas available to the western world and the average English knowing reader. May God give him long and healthy life so that he continues to do this kind of stupendous work.

Prof. Dr. Subhash Vedalankar;
Ex-Prof and Chairman of Sanskrit Department,
Rajasthan University, Jaipur, India.
Presently Chairman, Dept. of Sanskrit and Vedic
Vangmaya, Maharshi Dayananda Saraswati University,
Ajmer, Rajasthan, India.

About Dr. Tulsi Ram Sharma's English translation of the Rgveda

I feel myself fortunate and blest with the Grace of God that I received a few pages of the English translation by Dr. Tulsi Ram Sharma with introduction of the Yajurveda. The comparative views expressed by him about the Vedas are essential for every student of the Veda since it is a further pointer to scientific research in the field of Vedic interpretation.

Its conclusion is true: "In short Veda is an eternal articulation of omniscience, the voice of God". Each work of Prasthana Trayi i.e. Vedanta, Upanishads and Gita is not a take off from the Vedas but a continuation of Vedic studies in its own context of meditation, meditative teaching and a rousing call to action in a situation of karmic crisis. This English translation is a welcome addition to Vedic studies opening truly a new path establishing with ease the Vedas in the service of humanity.

—Dr. Krishna Lal
Former Professor and Head of Sanskrit Department,
University of Delhi. Delhi.

English Translation of Vedic Hymns: An Opinion

Dr. Tulsi Ram Sharma has taken an uphill task of translating all the four Vedas in lucid and thought provoking English. Most of the translations of Vedas by European scholars depend on the ritualistic meaning given by the medieval commentators like Sayana and others. But Dr. Sharma has taken a new course of translation. He agrees with the idea that the Yajurveda basically propounds the theory of Karma which it explains as Yajna, which neither denotes sacrifice nor mere ritual (Agnihotra etc.). The term Yajna carries a threefold meaning: the worship of God, unification of diverse factors of human society, selfless charity and replenishment of nature and the environment.

The hymns of the Yajurveda carry lofty ideas of spiritual and ethical significance. Most of these mantras are, however, complicated and tough. It is difficult to make out useful meaning and draw important conclusion out of the text. But Dr. Sharma has fully succeeded in drawing out the natural and meaningful content of these mantras. In brief I can say that the present translation of the Vedas will be appreciated by the scholars of this Vedic lore as well as by the lay man who wants to understand the deep meaning of the Vedic texts or at least the basic knowledge hidden in these ancient works. It is all the more satisfying that Dr. Sharma has followed the dicta laid down by Maharshi Yaska and Swami Dayananda Saraswati in translating and explaining the inner wisdom of the sacred mantras.

—Bhawani Lal Bhartiya
Ex. Chairman and Professor
Dayananda Chair for Vedic Studies
Punjab University; Chandigarh

AUM

It has been gratifying to go through the English translation of the Vedas rendered by Dr Tulsi Ram Sharma in as much as it conveys to the English-knowing world effectively the profound meaning and transcendental secrets enshrined in the Vedas. The most salient feature of this translation is its simple and lucid English. The Vedic words have been expounded here following the *yaugik* method of the Arsh tradition set up by Yaska, Panini and Patanjali (as opposed to the *rudhi* method which takes only the historically fixed meanings of words caring little for the context and the subject). As per the Arsh tradition name words like Agni, Vayu, Indra, Marut, etc., are synonyms indicating the various attributive names of the One that is the greatest and the most comprehensive 'Tattva' of existence, the Cosmic Spirit. It was Maharshi Dayananda who for the first time after Yaska and Patanjali advocated and followed this principle of interpretation on the basis of ancient supporting material. Dr. Sharma has religiously stuck to this theory while unfolding the truths enshrined in the Vedas. Obviously Dr Sharma's interpretation of Vedic hymns enjoys the authenticity of the Arsh tradition and challenges the western Vedic perspective and the medieval Indian interpretations of the Vedas which now need to be seriously reviewed in our present day context of science and inter-cultural communication.

—Dr Balvir Acharya
Professor & Head
Department of Sanskrit, Pali & Prakrit
Maharshi Dayananda University
Rohtak - 124001, Haryana (India)

AUM

MESSAGE

Above the narrow boundaries of country, time, caste and creed, the Vedas have been a treasure house of eternal universal knowledge and spiritual wisdom. There have been numerous attempts by Indians and foreigners to make the knowledge of these Vedas available to the people at large. Among them the Vedic commentaries of the great social and spiritual leader, Maharshi Dayananda are the best works in this field. Inspired by Swami Dayananda, the translation of the *Yajurveda* into English by Dr. Tulsi Ram Sharma is a commendable work in this line. Dr. Tulsi Ram Sharma has been a great devotee of sacred literature, especially Vedas, Upanishads, and various philosophies. His life long study of the Vedas has given him deep insight into Vedic philosophy. His translation of the *Yajurveda* reveals it fully. Here he has translated the *Yajurveda*, the Veda of Karma, in such a way that even a common reader can grasp its essence. He has very effectively brought out how this Veda teaches us to apply spiritual knowledge in practical life. Dr. Tulsi Ram Sharma deserves our congratulations and best wishes for having done translation of all the four Vedas in simple and clear English for the international community.

—Prof. Mahavir
Acharya & Pro-Vice Chancellor
Gurukul Kangri Vishwavidyalaya
Haridwar-249404, Uttarakhand, India

APPRECIATION

I have gone through some chapters of the English translation of Yajurveda by Dr. Tulsi Ram Sharma. As he has stated at the very beginning of the Introduction, this translation of Yajurveda is meant for an average English-knowing reader who is keen to know: What is Veda? What is it about? Is it old or new? To achieve this object, he has followed the Arsh method of interpretation. Accordingly, for example, he has mostly followed the etymological method of literal translation. But whenever he finds that the literal is not helpful in achieving his intended objective, he adds the implied explanation so that the essence of the Vedic hymn is quite clear. For example, his translation of, 'Yathemam Vacham Kalyanimavadani janebhyah' is rendered as follows—'Just as I speak (reveal) this auspicious holy Word of the Veda for all people (without discrimination of high or low), so should you too communicate it to all people of the world, whosoever, whatsoever, where so ever they be'. That is the technique of Swami Dayananda also.

I regard Dr. Tulsi Ram Sharma as one in the commendable line of Pundit Damodar Satavalekara who studied Sanskrit at a mature age and did unique work in that language. Dr. Sharma has also mastered the Sanskrit language after his retirement and done full justice to the translation of the Veda. He richly deserves our gratefulness, our expression of gratification and our appreciation for succeeding in his sacred mission of presenting an understandable, logical and above all sensible English translation of Vedas which hitherto was unavailable. Thus a long felt need has been fulfilled. I am sure Dr Sharma's method of translation will not only be widely approved but will also be followed by others while translating the Vedas in other languages.

–Dr. Baldev Singh
Formerly Professor of Sanskrit
Himachal Pradesh University, Shimla (India)

Sadbhavana (Good wishes)

Dr. Tulsi Ram Sharma, is a profound scholar of English, Hindi, Sanskrit and Urdu. But his heart felt devotion goes to sacred literature, especially Vedas, Upanishads, Darshan Philosophy, Puranas, Ramayana, and Mahabharata with concentration on the Bhagwad Gita, Greek, Roman, Sumerian and English Epics, Gathas of Zarathustra, Bible, Quran and the writings of Swami Dayananda and Swami Vivekananda, in search of the essential values of Veda and Sanatan Vedic Dharma. It seems his real spirit and scholarly interest lies in the interpretation of the Vedas. I have gone through some portions of his English translation of Yajurveda and on perusal of this translation, I have marked two characterizing features:

1. His language is perfectly lucid and
2. His translation is faithful to the word and spirit of the Mantras.

Dr. Tulsi Ram Sharma has very correctly observed, "Veda is knowledge of existence, pure and simple, as Science is knowledge. Science is the knowledge of nature as nature is and as it works according to its own laws. In Science, there is no story, no history. Similarly, in the Vedas, there is no story, no history. And just as Science is knowledge in Scientific language, free from local colour and historical variations of form and meaning, so Veda too is knowledge in scientific language, free from local colour and historical variations."

Veda is 'Knowledge' and knowledge is eternal. The interpretation of the Vedas requires the knowledge of the Arsh technique as explained by the Rshis like Yaska, Panini, Patanjali, Dayananda and Aurobindo.

As Veda is pure knowledge, so is this translation in theArsh tradition, free from myth and history with no local colour, no attitude, no motive, except pure communication of the Original for all.

With best wishes to the author and specially to the readers,

—Umakant Upadhyaya
Formerly Professor of Economics,
Calcutta University.

To the Reader

This translation of the 'Hymns of Yajurveda' is an English Version of the Yajurveda for the common reader who wants to acquaint himself or herself with the content of this divine message of the dynamics of Karma, both human and divine, in the context of the nature, structure and purpose of the universe and the condition and position of the human being in it. While the opening mantra launches the human being on life with the exhortation: "Be vibrant as the winds", the closing mantra seals the success of vibrant humanity in action with the final achievement of "Om Kham Brahma" with Grace Divine.

Life according to the Yajurveda is a journey from the beginning-less beginning to the endless end with the message:

Immortal child of Divinity,
Your roots go deep to Eternity,
Your reach is unto Infinity.
And your path is up and onwards,
Never never downwards.

This version is a scientific translation of the text within the parameters of Yaska and Dayananda with rational understanding of Sayana at the one end and the western scholars at the other. Sayana's translation is ritualistic especially with reference to yajna. It came at a time when the "Renaissance, Re-awakening of Learning" was far off, not yet just at the next door. Even communication between the East and the West was not as hectic as it became after the advent of the East India Company into India. Thus mutual criticism and appreciation too was silent rather than vocal. Hence Ritualism was just the thing acceptable to a society settled on the side of stagnation more than of fermentation.

Ritual, of course, is sacred. It is the most meticulous programme of action in pursuit of a holistic plan of life and living which arises from a spiritual vision of Divinity. It is conducted with unreserved commitment of will in faultless action, and completed with total surrender in absolute faith. For this reason

yajna in Veda and Upanishad, is described as the highest human action, "Shreshthatamam karma". This view is accepted in this translation too. But in addition, an extended interpretation of the same view of yajna is incorporated and followed in the light of Swami Dayananda, and also as warranted by the exhortation in the opening mantra: "Apply yourself to the highest form of action, yajna, in the service of Indra, lord of the universe, for the glory of the human nation". The highest actions in the world of existence, the creative evolution of the universe under the immanent presiding presence of Divinity, and the total corporate action of humanity for progress, peace and freedom, all this is yajna. And this idea leads us to discover for ourselves and understand the science, art and technology of participative living for progress, from the individual level, through the social, to the cosmic, as universal Yajna, human, natural and divine.

There may or may not be an escape from Sayana, but there is no possible escape from Dayananda, and even from westerners especially for the sake of caution and self correction.

I respect the western translators for their clarity and their art of communication. In addition, I find that they did recognise that the ideal way to interpret and explain the Sanskrit words of Indian scriptures such as Vedas was to trace back every word to its root, deconstruct and reconstruct it with the addition of the affixes, and then structurally explain its meaning. That precisely was the approach of Yaska, Panini, Patanjali and Swami Dayananda. Monier Williams, author of the well known *Sanskrit English Dictionary,* himself admired the Indians for their scientific approach to language, specially Sanskrit:

"I draw attention at the very threshold to the fact that the Hindus are perhaps the only nation, except for the Greeks, who have investigated, independently and in a truly scientific manner, the general laws which govern the evolution of language." (Introduction, p. xii)

He continues in relation to Sanskrit: "The synthetical process which comes into operation in the working of those laws may be well called Samskarana, 'putting together', by which I mean that every single word in the highest type of language (called

Sanskrita) is first evolved out of a primary 'Dhatu'—a Sanskrit term usually translated as 'Root', but applicable to any primordial constituent substance, whether of words, or rocks, or living organisms, and then, being so evolved, goes through a process of 'putting together' by the combination of other elementary constituents." [Sanskrit, thus, becomes a language correspondence of the evolution, structure and dynamics of the world of reality, and Veda as articulation of the reality of existence.]

"Furthermore, the process of 'putting together' implies, of course, the possibility of a converse process of vyakarana. by which I mean 'undoing' or decomposition (deconstruction), that is to say, the resolution of every root-evolved word into its component elements. So that in endeavouring to exhibit these processes of synthesis and analysis, we appear to be engaged, like a chemist, in combining elementary substances into solid forms, and again in resolving these forms into their constituent ingredients." (p. xii). And in respect of this special character, Sanskrit, he says, is a different language from the Semitic languages (of which the Bible and the Quran are expressions).

And yet, in spite of this clear understanding of Sanskrit, an Arsha dictionary remained with him only "a beautiful philological dream, a dream, however, which could not receive practical shape without raising the Lexicon to a level of scientific perfection unsuited to the needs of ordinary students." (p. xiii)

Why unsuited? **The answer lies in his mission and the main object of his mission. The scientific way of interpretation and explanation was counter to the purpose for which Monier Williams was appointed Professor of Sanskrit at Oxford** where he occupied the Boden Chair after H.H.Wilson who had been a member of the Committee of Public Instruction in India under Lord Macaulay as Chairman and Lord William Bentinck as Governor General of India. And then English had been accepted and introduced as the medium as well as the content of Education.

Monier Williams says: "One consideration which led my predecessor (Professor H.H.Wilson) to pass on to me his project of a root-arranged Lexicon was that, on being elected to the Boden Chair, he felt that the elaboration of such a work would be

incompatible with the practical objects for which the Boden Professorship was founded**. . . The main object was really a missionary one, as I have shown in the Preface of this volume."** (p. xi)

The object, Professor Williams explains in the Preface to his Dictionary (p. ix): "I must draw attention to the fact that I am only the second occupant of the Boden Chair, and that its founder, Colonel Boden, stated most explicitly in his will (dated August 15, 1811) that the special object of his munificent bequest was to promote the translation of the Scriptures (that is, the Bible) into Sanskrit, so as *'to enable his countrymen to proceed in the conversion of the natives of India to the Christian Religion'*.

"Surely then it need not be thought surprising, if following in the footsteps of my venerated master, I have made it the chief aim of my professional life to provide facilities for the translation of our sacred Scriptures into Sanskrit, and for the promotion of a better knowledge of the religions and customs of India as the best way to a knowledge of the religious needs of our great Eastern Dependency (India). My very first public lecture delivered after my election (to the Boden Chair) in 1860 was on 'The Study of Sanskrit in Relation to Missionary Work in India' (published in 1861)". (pp. xxi)

For any student of Veda, specially in India, in fact anywhere, it is difficult to overlook the words of Monier Williams in the Preface and Introduction to his Dictionary of Sanskrit, for the reason that **from translation of Christian Scriptures into Sanskrit with a missionary motive, the translation of Sanskrit Scriptures into English was but the next and 'logical' step with that same missionary motive of conversion, one to extol, the other to denigrate:**

One example, of extolment, is the following translation of the Bible, 'The Gospel according to John':

Yohana-likhitaḥ Susamvādaḥ;
Īshvarasya vākyam Yishor mahatvam avatāra kathā ca.

Jesus here is presented as an Avatara, someone a very God for the traditional Hindu, although the Gospel does not mention the incarnation at all. (The translation of The Bible in Sanskrit by

J.Wenger is available on the internet.)

The other example, of denigration, is given here below from W.D. Whitney's translation of the Atharvaveda (7, 107, 1) edited and revised by K.L. Joshi, published by Parimal Publications, Delhi, 2004:

Namaskṛtya dyāvāpṛthivībhyāmantarikṣāya mṛtyave.
Mekṣāmyūrdhvastiṣṭhan mā mā hinsiṣhurīśvarāḥ.

"Having paid homage to heaven and earth, to the atmosphere, to Death, I will urinate standing erect; let not the Lords (Ishvara) harm me."

I give below an English rendering of the same mantra translated by Pundit Satavalekara in Hindi:

"Having done homage to heaven and earth and to the middle regions and Death (Yama), I stand high and watch (the world of life). Let not my masters hurt me."

An English rendering of the same mantra translated by Pundit Jai Dev Sharma in Hindi is the following:

"Having done homage to heaven and earth (i.e. father and mother) and to the immanent God and Yama (all Dissolver), standing high and alert, I move forward in life. These masters of mine, pray, may not hurt me."

I would like to quote my own translation of the mantra now under print:

"Having done homage to heaven and earth, and to the middle regions, and having acknowledged the fact of death as inevitable counterpart of life under God's dispensation, now standing high, I watch the world and go forward with showers of the cloud. Let no powers of earthly nature hurt and violate me."

'Showers of the cloud' is a metaphor, as in Shelley's poem 'the Cloud': "I bring fresh showers for the thirsting flowers", which suggests a lovely rendering.

The problem here arises from the verb 'mekshami' from the root 'mih' which means 'to shower' (*sechane*). It depends on the translator's sense and attitude to sacred writing how the message is received and communicated in an interfaith context

with no strings attached (or unattached).

This extolment and denigration was happening around the time when the English language, English education and missionary work had been introduced into India and was raging on top. Swami Dayananda faced this challenge with boldness and caution, still with an open mind, all prepared even for correction. He based his interpretation of the Vedas on *Nirukta* and the etymological principles of word interpretation, and interpretation of the word in the context, both local and total, because the local is an integral part of the total whole.

We are living in an age of science and reason, democracy and freedom, globalism and global communication, and we feel the need for a free and frank interfaith dialogue. In such an age, ritualism and mythology is not enough. If we want to understand and present Veda as a body of universal knowledge and articulation of divine awareness of existence, there is no escape from Yaska, Panini, Patanjali, Dayananda and Aurobindo, because they provide the key principles and practice of scientific interpretation of an ancient scientific language such as Vedic Sanskrit which has no historical parallel for comparison. The language of science tells no stories, no myths. It states the truth pure and simple. Hence the resort to Swami Dayananda, either before or after Sayana and the western scholars, is indispensable.

There is one observation I must make on Swami Dayananda. Swami Dayananda has given a socio-economic orientation to the Vedic mantras because he underscores the relevance of the Vedas to the social, economic and political situation of humanity, especially in India, which was necessary and highly meaningful. For example, the Ashwins, in general, are the complementary powers of nature and humanity working as twin forces like the positive and negative currents of electricity, or like the theoretician and the laboratory man, or the curative and recuperative powers of medicine and nature's powers of rejuvenation. Swami Dayananda often explains such powers in the interest of practical understanding: he defines them as teacher and preacher, or father and mother, sun and moon, fire and water, prana and Apana energy, ruler and council, scientist and engineer, and so on, depending on the mantra context. Sometimes it appears

as if he is delimiting the open-ended general meaning of the Veda. But we should be careful before we say so, and realise that the definiteness of his meaning is illustrative and in no way exhaustive. In this translation such situations have been appreciated and the meaning has been kept open ended, inclusive of the meanings given by Swami Dayananda, as suggested by Yaska and the etymology of the terms. In short, this translation has been done with cautious reference to Sayana, under the guidance of Swami Dayananda, with respect for Pundit Satavalekara and with very careful observance of the western anglers.

Pundit Satavalekara comes in between Sayana and swami Dayananda for his excellent syntactic structures of mantra meanings in continuous Hindi. But he explains words such as Indra, Agni, Ashwins, Vrtra, Trita, Bhujyu, Kashyapa, Jamadagni, etc. as proper names so that the mantra appears to be a mythical or historical statement of either fact or fiction. But Swami Dayananda interprets these terms in the yaugic manner and explains them as scientific terms of the forms, functions, orders and attributes of the powers of existence representing the manifestive diversity of one Divinity and one Prakrti in the state of objective existence. These words are not historical names, because the time context of the creation of the Vedas remains unknown beyond history and imagination as even Max Muller confessed in his Gifford lectures in 1890.

This translation respects the entire tradition of Vedic interpretation, and under the guidance of this tradition takes Vedic interpretation to the original level of scientific rationality in the context of modern consciousness, modern language and global culture, a message both sanatan and, at the same time, modern (ref. Atharva, 10,8,23).

Take just one example of the problem I have faced, with the solution I have suggested: Yajurveda (36, 23) says, if we take the literal meaning in the ordinary sense: “May the waters, pranic energies and herbs be friendly to us and may they be enemies to those who hate us and whom we hate.” How can we accept this? How can the same waters, tonics and herbs be good friends to us and enemies to those we hate or those who hate us? Medicine is

medicine after all. This is excellent stuff for a translator who believes that Vedic poetry is nothing but the voice of a tribal society in the barbaric, not civilized, state of social evolution. But let us think deeply. What is the context? Who are our enemies in that context? Who or what are those that injure us? What are those we hate or want to injure and destroy? The context is health. In the context of health, they are the ailments, diseases, germs and bacteria, viruses, negativities and side effects of medicines in our system. So the correct and scientific interpretation in the context of health would be: "May waters, tonics, pranic energies and medicinal herbs be good friends of our health and immunity system and let the waters, tonics, pranic energies and herbal medicines act against those ailments, diseases and negativities which injure us, which we hate to suffer and which we love to destroy. Moreover let them have no side effects because side effects too aggravate the negativities and injure us." This is the reasonable prayer and health programme of an advanced society. And then, logically in the next mantra, follows the prayer for a full hundred years and more of life and healthy living (Yajurveda, 36, 24). Veda thus is food for thought.

In human terms: If a legendary celebrity can admire another human figure as "inscrutable, apocalyptic, a mysterious poem written in flesh and blood", how much more – infinitely more– mysterious, inscrutable, apocalyptic would be the Cosmic Poem (Devasya Kavyah) created in the language of the Ultimate Vision?

Veda is a Cosmic Poem: the more we know, the more we know the Veda, and the more we know the Veda, the more we know.

Indeed, every reader should stand before the Veda, every verse of It in fact, as Arjuna stood before the Cosmic Krishna, waiting and watching intently, for the burst of a thousand suns, for the Dawn on top of the Earth, for the Revelation.

May the light burst forth, I pray.

—Tulsi Ram

Introduction to Atharva-Veda

This translation of Atharvaveda is meant for an average English knowing reader who is keen to know:

What is Veda? What is it all about? Is it old or new?

If it's old, what is its relevance today? And if it is relevant, is it relevant to me also? Or is it relevant only to some particular community in some particular country at some particular time?

These are relevant questions especially in an age of science, democracy and globalism.

Veda is Knowledge. The very word 'Veda' means knowledge. It is derived from the root 'vid', which means: 'to be, to know, to think, and to benefit from'.

So whatever is is Veda, the very world of existence is Veda. The knowledge of the world of existence is Veda. The extension of knowledge through thought and research further is Veda. And to use that knowledge for the benefit of mankind with the protection and preservation of nature and the environment, without hurting any form of life, that is Veda.

Veda is knowledge, pure and simple, as science is knowledge. Science is knowledge of nature as nature is and as it works according to its own laws. In science, there is no story no history. Similarly in the Veda, there is no story, no history. And just as science is knowledge in scientific language free from local colour and historical variations of form and meaning, so Veda too is knowledge in scientific language free from local colour and historical variations. Therefore Vedic language has to be interpreted and understood according to the laws and technique of its own structure as stated by seers such as Yaska, Panini and Patanjali

and as explained by Swami Dayananda in his grammatical works and his notes on Vedic words in his commentary on the Vedas.

But there is a difference between scientific knowledge and Vedic knowledge: While science is knowledge of nature to the extent that man has been able to discover it, Veda is the quintessential knowledge of all that is, including nature, all that happens, all that we are, all that we do, and all that we reap in consequence of our action. It is the Original and Universal knowledge of the Reality of Existence and the Ideality of our aspirations, covering the facts and processes of existence, their interaction and the laws that operate in the interaction. In short, Veda is an eternal articulation of Omniscience, The Voice of God.

Vedic knowledge is classified thematically into three: Stuti, Prarthana and Upasana. Stuti, praise, is solemn reverential remembrance and description of the attributes, nature, character and function of divine powers. Prarthana, prayer, is an autosuggestive resolution to realise our limitations and rise above those limitations by calling on Divinity for aid and blessings when we have exhausted our effort and potential. Upasana is meditation, the surrender of our limited identity to participate in the Divine Presence. Stuti implies knowledge (Jnana), Prarthana implies humility and action (Karma), and Upasana implies total love and surrender (Bhakti). In consequence, formally, Vedic knowledge is divided into four:

Rgveda is the Veda of Knowledge, Yajurveda is the Veda of Karma, Samaveda is the Veda of Bhakti, and Atharva-veda is Brahma Veda, an umbrella, celebrating the over all Divine Presence as in Book 10, hymns 7 and 8.

Atharva-Veda is Brahma Veda, umbrella knowledge of existence both Murtta and Amurtta, concrete and abstract.

It is the knowledge of Prakrti, Mother Nature, as well as of Purusha, the Soul, the individual Jiva as well as the Cosmic Soul, Brahma. It begins with a celebrative description of the thrice-seven variant evolutes of Prakrti and a prayer to Vachaspati, Lord of Nature and the Word of Knowledge, to bless us with the strength, energy, intelligence and knowledge emanating from those thrice-seven forms of the world of Nature and Spirit. It covers the world of humanity from the individual to the total collective personality of humanity, including social structures from the family, community and the nation up to the international United Nations. It pays homage to Divinity, Jyeshtha Brahma, Supreme Presiding Spirit and Power, immanent and transcendent, which creates and sustains and winds up the world of existence in each cycle of creation, eternally (10, 7-8, and 19, 6). Towards the end Atharva-Veda pays homage to Brahma and Mother Veda with thanks for the gifts of good health and full age, vibrant pranic energy, noble progeny, ample wealth, fame, lasting achievement and divine lustre of life. These are the gifts of Vedic knowledge in life, and when one cycle of existence reaches the hour of completion, the Mother Knowledge returns to her eternal and Original abode, Jyeshtha Brahma Itself, the mighty, mysterious, awful Silence, impenetrable Darkness, Smaller than the smallest conceivable, yet Greater than the greatest imaginable, the Original and Ultimate Home of all that matter, energy, thought and Speech is, beyond time and space.

Some of the important themes of Atharva-Veda are:

Kala, Time (19, 53-54), Kama, Desire (9, 2; 19, 52), God is One (7, 21; 13, 4), Jyeshtha Bramha, Supreme God (10, 7-8; 8, 9-10), Worship (7, 14-16 and 21), Brahma Vidya (9, 1), Creative evolution (15, 1-18), Cosmic self-organising organism (19, 1-6), Cosmic Dynamics (11, 2), Holy Cow

metaphor of the universe (7, 104;10, 9-10; 12, 4-5), Sun metaphor of Divinity (13, 1-4), Cosmic peace (19, 9-12), Mother Earth (12, 1), Human soul, birth, rebirth, Yama and the mystery of the human being (10, 2), Brahmacharya (11, 5), Love, marriage and family life (7, 37-38; 14, 1-2), Hospitality (9-6), Social organisation (7, 12), Rashtra, Nation (7, 35; 19,24), War and peace (11, 9-10), Victory, freedom and security (16, 8; 17, 1), Language (7, 43), Sarasvati (7, 10), Paradise and bliss (4, 36); 12, 3). There are many other themes such as health and age, cure of diseases including cancer, poison and depression, sun, moon, night and day, full moon and dark night, freedom from desire, freedom of speech, election, parliament, dealing with evil, violence, sabotage and enemies, and personal, familial and social management.

As you open the text of Atharvaveda, you find the words: Vachaspati Devata, Atharva Rshi. 'Devata' here means the subject which is dealt with in the mantra. 'Devata' as a Vedic term means a presence, a power, a force, which is brilliant, illuminative, and generous. The 'Devata' of a mantra may be God, the One Sacchidananda Brahma, or Savita, the same One self-refulgent God; or it can be a generous divine power of Nature such as the sun, moon, earth; or it can be a noble person of brilliant quality of nature, character and performance as a ruler, leader, commander, teacher, etc. What the 'Devata' means in any particular mantra depends on the total context that emerges from the mantra in its thematic environment of the hymn.

Atharva is the Rshi of the opening mantra. The Rshi in the Arsha tradition is not the author of the mantra, Rshi is the exponent of the meaning of the mantra. As Maharshi Yaska says in the Nirukta, Rshis are the 'seers of the mantras': they are the sages who went into deep meditation unto the

universal frequency of the Cosmic Mind and experienced the voice of Divinity speaking in the mantra, the mantra, a semantic correspondence of the Divine Voice, the Divine Voice, a sound correspondence of Divine Awareness of the Reality of Existence in the modes of Being and Becoming.

Who then is the poet of the Vedas? The answer is in Yajurveda 40, 8: That Cosmic Spirit which pervades and rules every moving particle in the moving universe is "the poet, thinker, all-comprehending, and self-existent". That is the Lord who creates the world of existence, ordains the Laws of its dynamics, and reveals the poetry of its beauty and majesty, the Vedas. "From that Lord of universal yajna were born the Rks and Samans. From Him were born the Chhandas of Atharva-veda and from Him were born the Yajus" (Yajurveda 31, 7). The Vedic lore comes in Pura-kalpa, the beginning of the world of humanity (Shvetashvataropanishad, 6, 22) and when its function is over at the end of the kalpa, one cycle of existence, it retires into Brahma-loka (Atharva-veda 19, 71, 1).

The Vedas were revealed by the Lord Omniscient to four primeval Rshis: Rgveda to Agni, Yajurveda to Vayu, Samaveda to Aditya, and Atharva-veda to Angira, directly in their spiritual consciousness. The Sage Brahma received and collected the four from them and passed them on to other sages.

When were the Vedas revealed? What is their age? How old are they? As old as the age of humanity on earth. The Lord who creates humanity leaves them not to nature as animals. He enlightens them with the knowledge of existence and their place in the world with the vision of their journey and its culmination. Swami Dayananda works out the age of the Vedas on the basis of Surya Siddhanta which in the year 2010 A.D. comes to 1,96,08,53,110 years.

If someone does not accept it and insists on historical proof, let us listen to Max Muller from whom we learn of the problem of the date or dates but with no possibility of solution on scientific and historical grounds.

Max Muller is known as a world renowned Vedic scholar and exegesist of the West. Max Muller once ventured to pronounce a purely arbitrary date based on unproven assumptions that around 1200 B.C. was the date of the Rgveda. Later, he himself warned his students that "Whether the Vedic Hymns were composed in 1000 or 1500 or 2000 B.C., no power on earth could ever fix .... Whatever may be the date of the Vedic hymns... they have their own unique place and stand by themselves". Such daring presumptions of western scholars about the date of the Vedas are exposed by Graham Hancock in his latest researches, in his explosive book: Underworld: The Mysterious Origins of Civilization (2002).

Hancock first gives the range of dates accepted by Western scholars such as Max Muller and Dr. Mitchiner, a great authority on ancient Sanskrit texts: Vedas 1500-800 BC, Brahmanas 900-600 BC, Aranyakas 700-500 BC, Upanishads 600-400 BC, Mahabharata 350 BC-350 AD, Ramayana 250 BC-200AD, Puranas AD 200-1500. "Amazing!" says he: "Whether starting in 1500 BC, 1400 BC or 1200 BC, the timelines suggested for the compilation and codification of the Vedas, all rest on the now thoroughly falsified and bankrupt (and rejected) idea of an Aryan invasion of India around 1500 BC". He continues: 'There was no such thing as an Aryan race that spoke Indo –European languages and authored the Vedas, there was no such event as an Aryan invasion of India. 'Arya' does not mean a race, it means a noble, educated and cultured person. So once the hypothesis of the Aryan invasion is rejected, the structure of

the supposed dates of the Vedas and other texts crumbles like a house of cards.' And then he sums up his view of the Western approach to the Vedas and Indian civilization: "Almost everything that was ever written about this literature and civilization before five years ago (i.e., before 1997) is wrong." (See pp. 131, 116, 129)

Max Muller himself in his Gifford Lectures in 1890 had confessed that "no power on earth could ever fix" the date of the Vedas. Even Mitchiner himself concedes that "the dating of Sanskrit texts is a notoriously difficult problem" (Quoted Ibid p. 131).

Who could then possibly speak the truth about ancient Indian civilisation and the Vedic literature? Says Hancock (p. 105): "Perhaps we are coming to a time when ancient India will speak for herself again after millennia of silence." It was Swami Dayananda who spoke for India and the Vedas in the Rshis' tradition after millennia of silence to correct the distortions of Indian history and redeem Vedic literature and the Vedic tradition.

If no history, no Science, no human imagination can help, better follow the sages tradition, Surya Siddhanta, and the daily sankalpa of the dedicated Brahmanas. And lastly follow the internal evidence of the Vedas themselves: Vedas are the Original, Universal, Eternal articulation of Divinity, by Divinity, for humanity at the beginning of human creation. (Yajurveda, 26, 2; Shvetashvataropanishad, 6, 18)

Since Vedas are the oldest recorded knowledge of the world, no one can guess how much time, even ages, might have passed between the Vedas and the next work in Sanskrit. If so, there is no other work in Sanskrit comparable to the Vedas. Consequently the language of any other work would not provide any clue for the interpretation of Veda mantras. Vedic language then has to be interpreted on its own, and the

only key available for such independent interpretation is the Nirukta and Nighantu of Maharshi Yaska, the grammatical works of Panini and Patanjali, and Swami Dayananda's notes in his commentary on Vedic verses explaining the structure and meaning of words. Without reference to these bases of Vedic interpretation, certain words have been given a very distorted meaning in other translations by Max Muller, Griffith, Whitney, and even Sayana. The torch light for proper translation today is the Arsha tradition followed by Swami Dayananda.

The Arsha way is the only right way, the key, to discover the truth of the Vedas. According to Shri Aurobindo, Swami Dayananda alone, in modern times, possessed this key to the secret of the Vedas. Interpreted this way the Vedas shine in their essential scientific refulgence. As science is pure knowledge, no story, no history, no mythology, so are the Vedas, pure knowledge: knowledge of nature, mind, spirit, human society, Dharma, the dynamics of existence and the right way of living as individuals and as members of organised society upto the international level. Even Max Muller, though he was once committed to uprooting the religion of India by his arbitrary translation of Rgveda, had to admit in his Biographical Essays that: "To Swami Dayananda, everything contained in the Vedas was not only perfect truth, but he went one step further and, by their interpretation, succeeded in persuading others that everything worth knowing, even the most recent inventions of modern science, were alluded to in the Vedas. Steam Engines, Electricity, Telegraphy and Wireless Marconogram were shown to have been at least in the germ known to the poets of the Vedas". In fact Shri Aurobindo in his essay on "Dayananda and the Veda" goes even further: "There is nothing fantastic in Dayananda's idea that Veda contains truth

of science as well as truth of religion (i.e., Dharma). I will even add my own conviction that Veda contains other truths of a Science the modern world does not at all possess, and in that case, Dayananda has rather understated than overstated the depth and range of the Vedic wisdom (see 'Bankim, Tilak, Dayananda', p. 57).

The basic requirement of scriptural interpretation for us is faith and intellingetial solemnity, not doubt and cynicism. This way, if we want to confirm our faith in the scientific vision of the Veda, refer to Rgveda 1, 34, 7 and 9 for three-stage rocket chariot of the Ashwins, to 1, 36, 18 for Agni missile, to 1, 37, 3 for winds and communication, to 1, 46, 10 for concentration of light, to 1, 52, 1 and 1, 36, 1 for the science of missile defence and space-craft, to 6, 46, 11 for missiles and war heads, and so on. The position of the solar system with planets and satellites, earth's and sun's gravitation, solar healing, parliamentary democracy, organisational structure of the nation and the international world, water and electric energy, and so many other subjects are hinted at in Vedic verses. We need serious research to work out the details. Had even Einstein read the Purusha Sukta of the Vedas and Brahma Sutras and Sankhya Vaisheshika philosophy, probably he would have found clues to his search for Unified Field theory of the universe.

Beyond faith and intelligential solemnity we need vision, potential Darshan of the Vedic Rshis. Once you have had the vision of truth, doubts disappear and questions recede into silence because, then, nothing shines but the Truth and Divinity Itself reveals It's Reality with showers of Grace. In this mood and in this spirit, I suggest, you start your search for Vedic Truth and the Mystery of Existence.

Lastly, if the Vedic lore is as old as humanity itself, what is its relevance today in the modern world? Ask yourself

other questions: What is the relevance of Galileo or Newton or the Theory of Relativity, two plus two makes four, Swaraj, the Vedic word for freedom and self-discipline? Truth is truth, when the statement was or is made is irrelevant. Vedic truth, if you find it convincing and acceptable, is relevant not only for today but also for all time, to every person, everywhere.

Yajurveda itself says (26, 2):

"Yathemam vacham kalyanim avadani janebhyah":

Just as I speak (reveal) this auspicious holy Word of the Veda for all people (without any discrimination of high or low), so should you too communicate it to all people of the world whoever, whatever, wherever they be.

—Tulsi Ram

DIACRITICAL MARKS OF TRANSLITERATION

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ॡ
ऌ	lṛ	ॡ	ḹ				
ए	e	ऐ	ai	ओ	o	औ	au

अनुस्वार (ं) ṁ विसर्ग (:) ḥ

(ँ) ñ

Consonants

Guttural

क्	k	ख्	kh	ग्	g	घ्	gh	ङ्	ṅ

Palatal

च्	c	छ्	ch	ज्	j	झ्	jh	ञ्	ñ

Lingual

ट्	ṭ	ठ्	ṭh	ड्	ḍ	ढ्	ḍh	ण्	ṇ

Dental

त्	t	थ्	th	द्	d	ध्	dh	न्	n

Labial

प्	p	फ्	ph	ब्	b	भ्	bh	म्	m

others

य्	y	र्	r	ल्	l	व्	v
श्	ś	ष्	ṣ	स्	s	ह्	h
(ऽ)	’	ॐ	ॐ				

AUM

ATHARVA-VEDA

अथर्ववेदः

KANDA-1

Kanda 1/Sukta 1 (Hymn of Victory) (Development of Intelligence)

Vachaspati Devata, Atharva Rshi

ये त्रिषप्ताः परियन्ति विश्वा रूपाणि बिभ्रतः।
वाचस्पतिर्बला तेषां तन्वो ∫ अद्य दधातु मे ॥ १ ॥

1. *Ye triṣaptāḥ pariyanti viśvā rūpāṇi bibhrataḥ.*
Vācaspatirbalā teṣām tanvo adya dadhātu me.

Thrice seven are the entities which bear, wear and comprise the entire world of forms in existence. May Vachaspati, omniscient lord of speech, awareness and the phenomenal world bless me with the body of knowledge pertaining to their essences, names, forms, powers, functions and relationships here and now.

Note: The 'thrice-seven' of phenomenal world is to be explained: The phenomenal world is an evolution of one basic material cause, Prakrti or Nature. The efficient cause of the evolution is Vachaspati,

Supreme Spirit, immanent, transcendent, omniscient, omnipresent, omnipotent. The evolution is initiated and sustained by the will and presence of the spirit immenant implosive in Nature, therefore it is creative and intelligent evolution, not blind and wild growth. The initiation is like the spark, the Big Bang. With the big bang the one basic material cause, Prakrti, takes on the evolutionary process of diversification. The phenomenal world, whatever it may be at any time, is the consequence of that one cause according to the laws of evolution.

Prakrti originally is non-descript. When the divine will initiates the process of evolutionary change and development, it takes on the name and character of Mahat. Mahat then changes into Ahankara, a generic identity, which then evolves into two directions: physical and psychic. The psychic direction develops into the mind, intellect and the senses and the physical develops into the five elements, akasha, vayu, agni, apah and Prthivi.

The physical development passes through two stages, subtle and gross from Ahankara. The subtle elements are called Tanmatras, and Tanmatras then develop into the gross elements, akash or space, vayu or energy, agni or heat and light, apah or liquids, and Prthivi or solids.

The five gross elements, their subtle precedents, and Ahankara are the ‘seven’ of the mantra.

These seven entities, further, have their qualitative character. All phenomenal forms have their

qualitative characteristics. Even human beings have qualitative, characteristic differences. A person may be intellectually very high, a research oriented introvert, another an energetic playful extrovert, still another may be dull. Why this?

Nature, the basic material cause of our physical existence, itself has its qualitative modes and variants. These are Satva (mind, intellect, transparency), Rajas (energy, activeness), and Tamas (matter, inertia). We may call them thought, energy and matter, or, matter, motion and mind. That matter and energy, and even mind, are interconvertible is a very late scientific rediscovery of a Vedic truth, or it may just be a reminder of something we had forgot, though actually it was lying deposited in a dormant account.

The seven variants of Prakrti into one direction of evolution, further qualified and characterised by these three qualitative modes, makes the phenomenal forms into thrice seven. A great intellectual with an agitated mind may be a great destroyer, another great intellectual with a balanced mind may be a great creative innovator. The two are human physically, yet different in character and achievement.

Prayer: May Vachaspati enlighten us about these thrice seven. This is the Atharva-vediya projection of knowledge and education. This is the prayer for our intelligential development in terms of facts, processes and values.

पुनरेहि वाचस्पते देवेन मनसा सह।
वसोष्पते नि रमय मय्येवास्तु मयि श्रुतम्॥ २॥

2. *Punarehi vācaspate devena manasā saha.*
Vasoṣpate ni ramaya mayyevāstu mayi śrutam.

O Vachaspati, lord of phenomenal world, giver of knowledge and power, wealth and value, come and bring me a brilliant holy mind, stop not the process, and whatever I hear, let it stay with me.

इहैवाभि वि तनूभे आर्त्नीइव ज्यया।
वाचस्पतिर्नि यच्छतु मय्येवास्तु मयि श्रुतम्॥ ३॥

3. *Ihaivābhi vi tanūbhe ārtnī-iva jyayā.*
Vācaspatirni yacchatu mayyevāstu mayi śrutam.

Here itself, in the process of learning and teaching, let both teacher and disciple be at the optimum tension of joyous instruction like the string at both ends of the bow. May Vachaspati lead on in the discipline. What I hear and learn, let it stay with me. (The word 'ubhe', both, has also been interpreted as 'knowledge and knowledge-based action in top condition'.)

उपहूतो वाचस्पतिरुपास्मान्वाचस्पतिर्ह्वयताम्।
सं श्रुतेन गमेमहि मा श्रुतेन वि राधिषि ॥ ४॥

4. *Upahūto vācaspatirupāsmānvācaspatirhvayatām. Saṁ śrutena gamemahi mā śrutena virādhiṣi.*

Invoked is Vachaspati, may Vachaspati give us the call and inspiration. Let us follow and practice what we have heard and confirmed. Do not lose, do not disvalue, never revile what you have learnt.

Kanda 1/Sukta 2 (Hymn of Victory)

Parjanya Devata, Atharva Rshi

विद्मा शरस्य पितरं पर्जन्यं भूरिधायसम्।
विद्मो ष्वस्य मातरं पृथिवीं भूरिवर्पसम्॥ १॥

1. *Vidmā śarasya pitaraṁ parjanyaṁ bhūri-dhāyasam. Vidmo ṣvasya mātaraṁ pṛthivīṁ bhūrivarpasam.*

We know the shara's father, abundant all sustaining Parjanya, water bearing cloud in the firmament, and its mother, fertile all bearing Prthivi, earth, too we know well.

(Shara is a reed which has great medicinal qualities. It is also an arrow, a weapon of defence, victory and freedom. It is also interpreted as a son, a brave youthful hero. And the hymn celebrates victory over illness, enemies, and the difficulties of life.)

ज्या ∫के परि णो नमाश्मानं तन्वं ∫कृधि।
वीडुर्वरीयोऽ रातीरप द्वेषांस्या कृधि ॥ २॥

2. *Jyā ke pari ṇo namāśmānaṁ tanvaṁ kṛdhi. Vīḍurvarīyo'rātīrapa dveṣāṁsyā kṛdhi.*

O Jyaka, earth, mother, bow string, develop us and build our body, the social system, the nation, to the strength of adamant and steel. Strong as you are, eliminate the jealous and the enemies, the niggards and the frustraters.

वृक्षं यद्वावः परिषस्वजाना अनुस्फुरं शरमर्चन्त्यृभुम्।
शरुमस्मद्यावय दिद्युमिन्द्र॥ ३॥

3. *Vṛkṣaṁ yadgāvaḥ pariṣasvajānā anusphuraṁ śaramarcantyṛbhum. Śarumasmadyāvaya didyumindra.*

When the bow strings of the warriors, strung by the ends of the bow at optimum tension, shoot the sharp and deadly whizzing arrows, then, O mighty warrior, O commander, O Indra, intercept and throw off the enemy's missiles far from us.

यथा॒ द्यां च॑ पृथि॒वीं चा॒न्तस्ति॑ष्ठति॒ तेज॑नम्।
ए॒वा रोगं॑ चास्रा॒वं चा॒न्तस्ति॑ष्ठतु॒ मुञ्ज॒ इत्॥ ४॥

4. *Yathā dyāṁ ca pṛthivīṁ cāntastiṣṭhati tejanam. Evā rogaṁ cāsrāvaṁ cāntastiṣṭhatu muñja it.*

O ruler, O physician, O teacher, just as sharp catalytic light energy abides in heaven, on earth and in the firmament and destroys antilife elements, similarly let the power of the arrow, the medicinal munja grass, the twisted munja girdle of the disciple, strengthen and protect humanity's security and peace, health of the individual and society, and the intellectual and moral health of the disciple against evil, weakness, disease and wasteful flow out.

Kanda 1/Sukta 3 (Health of Body and Mind)

Parjanya, Mitra, etc. Devatah, Atharva Rshi

वि॒द्मा श॒रस्य॑ पि॒तरं॑ प॒र्जन्यं॑ श॒तवृ॑ष्ण्यम्। तेना॑ ते त॒न्वे॒३ शं क॑रं पृथि॒व्यां ते॑ नि॒षेच॑नं ब॒हिष्टे॑ अस्तु॒ बालि॑ति॥ १॥

1. *Vidmā śarasya pitaraṁ parjanyaṁ śatavṛṣṇyam. Tenā te tanve'śaṁ karaṁ pṛthivyāṁ te niṣecanaṁ bahiṣṭe astu bāliti.*

We know the progenitor of Shara, nature's energy of health and vigour, Parjanya, the abundant cloud of a hundredfold vigour and vitality. Thereby I bring health of body and equanimity of mind to you. Let there be the infusion of energy, protection of health and cleansing of the body system without delay here on earth.

विद्मा शरस्य पितरं मित्रं शतवृष्ण्यम्। तेना ते तन्वे३ शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति॥ २॥

2. *Vidmā śarasya pitaraṁ mitraṁ śatavṛṣṇyam. Tenā te tanve'śaṁ karaṁ pṛthivyāṁ te niṣecanaṁ bahiṣṭe astu bāliti.*

We know the progenitor of Shara, Mitra, profuse pranic energy of nature of a hundredfold vigour and vitality. Thereby I bring you health of body and peace of mind. Let there be the infusion of vigour, protection of health and cleansing of the body system on earth without delay.

विद्मा शरस्य पितरं वरुणं शतवृष्ण्यम्। तेना ते तन्वे३ शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति॥ ३॥

3. *Vidmā śarasya pitaraṁ varuṇaṁ śatavṛṣṇyam. Tenā te tanve'śaṁ karaṁ pṛthivyāṁ te niṣecanaṁ bahiṣṭe astu bāliti.*

We know the father of Shara, Varuna, nature's water energy of a hundredfold vigour and vitality. Thereby I bring you health of body and peace of mind. Let the infusion of vigour, protection of health and cleansing of the body system be here itself on earth without delay.

विद्मा शरस्य पितरं चन्द्रं शतवृष्ण्यम्। तेना ते तन्वे३ शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति॥ ४॥

4. *Vidmā śarasya pitaraṁ candraṁ śatavṛṣṇyam. Tenā te tanve'śaṁ karaṁ pṛthivyāṁ te niṣecanaṁ bahiṣṭe astu bāliti.*

We know Shara's father, the Moon, its profuse herbal energy of a hundredfold vigour and vitality. Thereby I bring you health of body and tranquillity of mind. Let there be infusion of health and vigour, protection of vitality and cleansing of the system here on earth without delay.

विद्मा शरस्य पितरं सूर्यं शतवृष्ण्यम्। तेना ते तन्वे३ शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति॥ ५॥

5. *Vidmā śarasya pitaraṁ sūryaṁ śatavṛṣṇyam. Tenā te tanve'śaṁ karaṁ pṛthivyāṁ te niṣecanaṁ bahiṣṭe astu bāliti.*

We know Shara's father, the sun, of a hundredfold virility. Thereby I bring you health of mind and body with peace and tranquillity. Let there be infusion of vigour, protection of health and cleansing of the system here itself on earth without delay.

यदान्त्रेषु गवीन्योर्यद्वस्तावधि संश्रुतम्।
एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम्॥ ६॥

6. *Yadāntreṣu gavīnyoryadvastāvadhi saṁśrutam. Evā te mūtraṁ mucyatāṁ bahirbāliti sarvakam.*

Whatever stays collected in your intestines, in urinary ducts and in the bladder, let it be thus released all at once.

प्र ते॑ भिनद्मि॒ मेह॑नं॒ वर्त्रं॑ वेश॒न्त्याइ॑व ।
ए॒वा ते॒ मूत्रं॑ मुच्यतां॒ ब॒हिर्बा॑लिति॑ सर्व॒कम्॥ ७॥

7. *Pra te bhinadmi mehanaṁ vartraṁ veśantyā-iva.*
Evā te mūtraṁ mucyatāṁ bahirbāliti sarvakam.

I remove the obstruction, open the urethra and release the flow. Let the urine flow free all at once.

विषि॑तं ते वस्तिब॒िलं स॑मु॒द्रस्यो॑द॒धेरि॑व।
ए॒वा ते॒ मूत्रं॑ मुच्यतां॒ ब॒हिर्बा॑लिति॑ सर्व॒कम्॥ ८॥

8. *Viṣitaṁ te vastibilaṁ samudrasyodadheriva.*
Evā te mūtraṁ mucyatāṁ bahirbāliti sarvakam.

The mouth of your bladder is open like a flood of the sea. Let the urine then flow free all at once.

यथे॑षु॒का प॒रापं॑त॒दव॑सृष्टाऽधि॒ धन्व॑नः ।
ए॒वा ते॒ मूत्रं॑ मुच्यतां॒ ब॒हिर्बा॑लिति॑ सर्व॒कम्॥ ९॥

9. *Yatheṣukā parāpatadavasṛṣṭā'dhi dhanvanaḥ.*
Evā te mūtraṁ mucyatāṁ bahirbāliti sarvakam.

Just as the arrow shot and released from the bow flies forth far, so let the urine flow free all at once.

Kanda 1/Sukta 4 (Water Treatment)

Apah Devata, Sindhudvipa Rshi

अ॒म्बयो॑ य॒न्त्यध्व॑भिर्जा॒मयो॑ अध्वरीय॒ताम्।
पृ॒ञ्च॒तीर्मधु॑ना॒ पय॑ः॥ १॥

1. *Ambayo yantyadhvabhirjāmayo adhvarīyatām.*
Pṛñcatīrmadhunā payaḥ.

Streams of nature's living energy, life giving

mothers and loving sisters of humanity, performing the soma yajna of their life of love and non-violence, flow on by their divine paths on the vedi of life mixing the waters of living vitality with the sweets of honey and soma of joyous living for us.

अमूर्या उप सूर्ये याभिर्वा सूर्यः सह।
ता नो हिन्वन्त्वध्वरम्॥ २॥

2. *Amūryā upa sūrye yābhirvā sūryaḥ saha.*
Tā no hinvantvadhvaram.

And may those waters which are close to the sun, and in the sun itself, with which the sun nourishes life, flow and advance our yajna of life with energy and enthusiasm without violence.

अपो देवीरुप ह्वये यत्र गावः पिबन्ति नः।
सिन्धुभ्यः कर्त्वं हविः॥ ३॥

3. *Apo devīrupa hvaye yatra gāvaḥ pibanti naḥ.*
Sindhubhyaḥ kartvaṁ haviḥ.

I invoke those divine waters sucked up by the sun's rays which shower for our rivers, where our lands and cows find nourishment and whereby we create holy materials for our yajna.

अप्स्वा१न्तरमृतमप्सु भेषजम्। अपामुत प्रशस्तिभिरश्वा भवथ वाजिनो गावो भवथ वाजिनीः॥ ४॥

4. *Apsvantaramṛtamapsu bheṣajam. Apāmuta praśastibhiraśvā bhavatha vājino gāvo bha-vatha vājinīḥ.*

There is the nectar of life in the waters. There is

health and medicinal efficacy in the waters. And by the admirable nourishing values of waters, horses become strong and rush to victory, cows become fertile, lands become rich.

Kanda 1/Sukta 5 (Blessings of Water)

Apah Devata, Sindhudvipa and Krti Rshi

आपो॒ हि ष्ठा म॑यो॒भुव॒स्ता न॑ ऊ॒र्जे द॑धातन।
म॒हे रणा॑य॒ चक्ष॑से ॥ १ ॥

1. *Āpo hi ṣṭhā mayobhuvastā na ūrje dadhātana.*
Mahe raṇāya cakṣase.

Apah, liquid energies of nature, you are creators and givers of peace and joy. Pray inspire us for the achievement of food and energy for body, mind and soul so that we may realise and enjoy the mighty splendour of divinity within and without.

यो वः॑ शि॒वत॑मो॒ रस॒स्तस्य॑ भाजयतेह नः॑।
उ॒श॒तीरि॑व मा॒तरः॑ ॥ २ ॥

2. *Yo vaḥ śivatamo rasastasya bhājayateha naḥ.*
Uśatīriva mātaraḥ.

Let us share here itself in body that nectar sweet of yours which is most blissful, pray nourish us as loving mothers feed their children.

तस्मा॒ अरं॑ गमाम वो॒ यस्य॒ क्षया॑य॒ जिन्व॑थ।
आपो॑ ज॒नय॑था च नः ॥ ३ ॥

3. *Tasmā araṁ gamāma vo yasya kṣayāya jinvatha.*
Āpo janayathā ca naḥ.

O holy waters, for that peace, pleasure and

enlightenment, we come to you without delay for the promotion and stability of which you move and impel people and powers and for which you invigorate us too. Pray bless us with vigour and vitality.

ईशा॑ना॒ वार्या॑णा॒ क्षय॑न्तीश्चर्षणी॒नाम्।
अ॒पो या॑चामि भेष॒जम्॥ ४॥

4. *Īśānā vāryāṇāṁ kṣayantīścarṣaṇīnām.*
Apo yācāmi bheṣajam.

Sovereign givers of the cherished gifts of health against avoidable ailments, harbingers of peace and settlement with elimination of wasting diseases, O waters of life, I pray for your gifts of sanatives, health and bliss of well being.

Kanda 1/Sukta 6 (Waters for Health and Happiness)

Apah Devata, Sindhudvipa, Krti, or Atharva Rshi

शं नो॑ दे॒वीर॒भिष्ट॑य॒ आपो॑ भवन्तु पी॒तये॑।
शं योर॒भि स्र॑वन्तु नः॥ १॥

1. *Śaṁ no devīrabhiṣṭaya āpo bhavantu pītaye.*
Śaṁ yorabhi sravantu naḥ.

May the divine waters be for our peace and bliss of our cherished desire and bring us showers of peace, protection and blessedness with freedom from ill health and disease.

अ॒प्सु मे॒ सोमो॑ अब्रवीद॒न्तर्विश्वा॑नि भेष॒जा।
अ॒ग्निं च॑ वि॒श्वश॑म्भुवम्॥ २॥

2. *Apsu me somo abravīdantarviśvāni bheṣajā.*
Agniṁ ca viśvaśambhuvam.

Soma, the moon and the herbs, creates and shows, and the physician too tells me, that there is universal medicine in the waters for us. And the waters, universal medicine, also create the vital heat of life which is the universal sustainer of us all.

आपः पृणीत भेषजं वरूथं तन्वे३ मम।
ज्योक्च सूर्यं दृशे॥ ३॥

3. *Āpaḥ pṛṇīta bheṣajaṁ varūthaṁ tanve'mama.*
Jyokca sūryaṁ dṛśe.

O waters, give me the best sanative for my body's health for a long life, so that I may see the sun, universal light, every day for a long long time.

शं न आपो धन्वन्या३ः शमु सन्त्वनूप्याः। शं नः खनित्रिमा आपः शमु याः कुम्भ आभृताः शिवा नः सन्तु वार्षिकीः॥ ४॥

4. *Śaṁ na āpo dhanvanyāḥ'śamu santvanūpyāḥ.*
Śaṁ naḥ khanitrimā āpaḥ śamu yāḥ kumbha ābhṛtāḥ śivā naḥ santu vārṣikīḥ.

May waters of the desert regions be good and auspicious. May waters of the lakes and marshy lands be good and auspicious for us. May waters of wells and tanks be good and auspicious for us. May waters stored in pots and jars and coolers be good and auspicious for us. And may waters collected from rain be good and auspicious for us. May waters destroy germs, viruses and ailments and promote good health.

Kanda 1/Sukta 7 (Elimination of Negative Forces)

Agni (1, 2, 5, 6), Agni and Indra (3, 4, 7) Devata, Chatana Rshi

स्तुवानमग्र आ वह यातुधानं किमीदिनम्।
त्वं हि देव वन्दितो हन्ता दस्योर्बभूविथ॥ १॥

1. *Stuvānamagna ā vaha yātudhānaṁ kimīdinam.*
Tvaṁ hi deva vandito hantā dasyorbabhūvitha.

Refulgent Agni, ruler and commander, round up the malignant, crafty, flatterer, go getter who does not value life. You alone, honoured and celebrated, are the destroyer of negative, antisocial evil forces of cruelty and destruction.

आज्यस्य परमेष्ठिञ्जातवेदस्तनूवशिन्।
अग्ने तौलस्य प्राशान यातुधानान्वि लापय॥ २॥

2. *Ājyasya parameṣṭhiñjātavedastanūvaśin.*
Agne taulasya prāśāna yātudhānānvi lāpaya.

Seated in the highest position, all knowing, self controlled, Agni, taking measured and balanced part of ghrta from us, objective and balanced in judgement of what you receive, punish the negatives and make them repent.

वि लपन्तु यातुधाना अत्रिणो ये किमीदिनः।
अथेदमग्ने नो हविरिन्द्रश्च प्रति हर्यतम्॥ ३॥

3. *Vi lapantu yātudhānā attriṇo ye kimīdinaḥ.*
Athedamagne no havirindraśca prati haryatam.

Let the antisocial forces that sneer, chatter, disvalue and eat up the resources of society lament, and then you and Indra, wielders of the bolt of justice and

punishment, pray accept our homage for the nation's social yajna.

अग्निः पूर्व आ रभतां प्रेन्द्रो नुदतु बाहुमान्।
ब्रवीतु सर्वो यातुमानयमस्मीत्येत्य ॥ ४ ॥

4. *Agniḥ pūrva ā rabhatāṁ prendro nudatu bāhumān. Bravītu sarvo yātumānayamasmītyetya.*

Let Agni take the lead in cleansing, and then let Indra take over with his force of arms, impel, compel and correct them so that all the negative mischief mongers come up and confess: Here I am, and I am sorry:

पश्याम ते वीर्यं जातवेदः प्र णो ब्रूहि यातुधानान्नृचक्षः।
त्वया सर्वे परितप्ताः पुरस्तात्त आ यन्तु प्रब्रुवाणा उपेदम् ॥ ५ ॥

5. *Paśyāma te vīryaṁ jātavedaḥ pra ṇo brūhi yātudhānānnṛcakṣaḥ. Tvayā sarve paritaptāḥ purastātta ā yantu prabruvāṇā upedam.*

O Jataveda, all knowing Agni, watcher and guide of all people, none can escape your eye. Pray chastise the negative social elements among us so that all of them, tormented by the chastisement already, come before you and openly say this: We are sorry. We stand corrected.

आ रभस्व जातवेदोऽस्माकार्थाय जज्ञिषे।
दूतो नो अग्ने भूत्वा यातुधानान्वि लापय ॥ ६ ॥

6. *Ā rabhasva jātavedo'smākārthāya jajñiṣe.*
Dūto no agne bhūtvā yātudhānānvi lāpaya.

Jataveda, refulgent Agni, brilliant ruler, start off the process of cleansing. You are born and risen to your

eminence for our collective good and joint progress. Having been our representative and the messenger of our will, punish, correct and eliminate the evil. Let them wail and repent.

त्वमग्ने यातुधानानुपबद्धाँ इहा वह।
अथैषामिन्द्रो वज्रेणापि शीर्षाणि वृश्चतु॥ ७॥

7. *Tvamagne yātudhānānupabaddhāṅ ihā vaha.*
Athaiṣāmindro vajreṇāpi śīrṣāṇi vṛścatu.

Agni, round up and bring here the evil doers caught and bound. And if it is otherwise inevitable, let Indra, even with his thnderbolt of justice and power, eliminate their incorrigible heads.

Kanda 1/Sukta 8 (Elimination of the Evil)

Brhaspati, Agni-Soma (1-2), Agni (3-4) Devata, Chatana Rshi

इदं हविर्यातुधानान्नदी फेनमिवा वहत्।
य इदं स्त्री पुमानकरिह स स्तुवतां जनः॥ १॥

1. *Idaṁ haviryātudhānānnadī phenamivā vahat.*
Ya idaṁ strī pumānakariha sa stuvatāṁ janaḥ.

Let this havi, holy submission (of relevant material, investigation report, etc., in the yajnic social management and administration), bring up the saboteurs to book like a rushing stream that brings up the foam, and whoever the man or woman that has committed the foul act must come up here and respestfully present his or her explanation of the case to the ruling authority.

अयं स्तुवान आगमदिमं स्म प्रति हर्यत।
बृहस्पते वशे लब्ध्वाग्नीषोमा वि विध्यतम्॥ २॥

2. *Ayaṁ stuvāna āgamadimaṁ sma prati haryata.*
Bṛhaspate vaśe labdhvāgnīṣomā vi vidhyatam.

This man is come submitting to authority. Take him, O Brhaspati, high priest of law, and having taken him under control of law, send him to Agni and Soma, commit him to prosecution and defence for justice and proper dispensation.

यातुधानस्य सोमप जहि प्रजां नयस्व च।
नि स्तुवानस्य पातय परमक्ष्युतावरम्॥ ३॥

3. *Yātudhānasya somapa jahi prajāṁ nayasva ca.*
Ni stuvānasya pātaya paramakṣyutāvaram.

O Somapa, presiding power of peace and law and order, eliminate the saboteurs and the antisocial damagers, and counsel, guide and lead their followers on to the path of positive and creative living. Bring down their pride and insubordination to submission to law and acceptance of authority and remove their lowest spirit of frustration, despair and oppression, now that the defaulter respects and honours you.

यत्रैषामग्रे जनिमानि वेत्थ गुहा सतामत्रिणां जातवेदः।
तांस्त्वं ब्रह्मणा वावृधानो जह्योषां शततर्हमग्रे॥ ४॥

4. *Yatraiṣāmagne janimāni vettha guhā satāmattriṇāṁ jātavedaḥ. Tāṁstvaṁ brahmaṇā vāvṛdhāno jahye ṣāṁ śatatarhamagne.*

Agni, enlightened and fiery leader and ruler, strong with power and force, knowing all the facts and problems of the nation, as you know the generation, rise and growth of these saboteurs and damagers open or underground, ward off and eliminate their mischief

of a hundredfold variety, also saving and raising their humanity as far as possible with sacred counsel and knowledge of positive value.

Kanda 1/Sukta 9 (Power and Lustre)

Vasus and others Devata, Atharva Rshi

अस्मिन्वसु वसवो धारयन्त्विन्द्रः पूषा वरुणो मित्रो अग्निः।
इममादित्या उत विश्वे च देवा उत्तरस्मिञ्ज्योतिषि
धारयन्तु॥ १॥

1. *Asminvasu vasavo dhārayantvindraḥ pūṣā varuṇo mitro agniḥ. Imamādityā uta viśve ca devā uttarasmiñjyotiṣi dhārayantu.*

May the Vasus, divine powers of nature and humanity, givers of peace, settlement and brilliance, Indra, lord Supreme, Pusha, giver of nourishment and growth, Varuna, the ocean, Mitra, the sun, Agni, vital heat and fire, Adityas, all phases of the sun, and Vishvedevas, over-all generosity of life, vest this man, this ruler, seeker and aspirant, with wealth, honour and excellence and establish him in the high realms of divine light.

अस्य देवाः प्रदिशि ज्योतिरस्तु सूर्यो अग्निरुत वा हिरण्यम्।
सपत्ना अस्मदधरे भवन्तूत्तमं नाकमधि रोहयेमम्॥ २॥

2. *Asya devāḥ pradiśi jyotirastu sūryo agniruta vā hiraṇyam. Sapatnā asmadadhare bhavantūttamaṁ nākamadhi rohayemam.*

O Devas, enlightened leaders of humanity, let the energy of light and education for enlightenment, solar energy, fire energy, and all the golden assets of

the nation be under the direction and control of this our ruler. Let all our adversaries be under our control. Raise this ruler and his rule to the heights of the highest heavenly light on earth.

येनेन्द्रा॑य स॒मभ॑र॒ः पयांस्युत्त॒मेन॒ ब्रह्म॑णा जातवेदः ।
तेन॒ त्वम॑ग्न इ॒ह व॑र्धये॒मं स॑जा॒ताना॑ं श्रैष्ठ्य॒ आ धे॑ह्येनम् ॥ ३ ॥

3. *Yenendrāya samabharaḥ payāṁsyuttamena brahmaṇā jātavedaḥ. Tena tvamagna iha vardhayemaṁ sajātānāṁ śraiṣṭhya ā dhehye-nam.*

O Jataveda, lord omniscient over all wealth, power and excellence of existence, by the universal light and knowledge with which you bear and bring all the power and nourishments of body, mind and soul for Indra, spirit of humanity, by the same light and knowledge, O Agni, lord self-refulgent, exalt this man, this aspirant, this ruler, and instal him at the highest merit and virtue among his fellow beings.

ऐषां य॒ज्ञमु॒त वर्चो॑ ददे॒ऽहं रा॒यस्पोष॑मु॒त चि॒त्तान्य॑ग्ने ।
स॒पत्ना॑ अ॒स्मदध॑रे भवन्तूत्त॒मं नाक॒मधि॑ रोहये॒मम् ॥ ४ ॥

4. *Aiṣāṁ yajñamuta varco dade'haṁ rāyaspoṣamuta cittānyagne. Sapatnā asmadadhare bhavantūttamaṁ nākama-dhi rohayemam.*

O lord omniscient and self-refulgent, Agni, I take on the rule and governance of the yajna of these people's social order, their lustre and grandeur, their wealth, growing assets and their common will. Pray, let our adversaries be under the rule of our order, and raise this commonwealth to the heights of enlightenment and heavenly glory on earth.

Kanda 1/Sukta 10 (Freedom from Sin)

Varuna Devata, Atharva Rshi

अयं देवानामसुरो वि राजति वशा हि सत्या वरुणस्य राज्ञः ।
ततस्परि ब्रह्मणा शाशदान उग्रस्य मन्योरुदिमं नयामि ॥ १ ॥

1. *Ayaṁ devānāmasuro vi rājati vaśā hi satyā varuṇasya rājñaḥ. Tataspari brahmaṇā śāśadāna ugrasya manyorudimaṁ nayāmi.*

This Varuna, immanent and transcendent cosmic spirit of justice, love and law, life giver of all devas, vibrant powers of nature and humanity, shines and rules over all. The bonds and bounds of this self-refulgent ruler are ever true and inviolable. Therefore, enlightened, energised and refined by the infinite knowledge and vision of the power and passion of this refulgent omnipotent saviour and protector, I raise this man, this ruler, this self, above the carnal mind to freedom of spirit within the bounds of divine law above the bonds and snares of the arrestive punitive law.

नमस्ते राजन्वरुणास्तु मन्यवे विश्वं ह्युग्र निचिकेषि द्रुग्धम् ।
सहस्रमन्यान्प्र सुवामि साकं शतं जीवाति शरदस्तवायम् ॥२ ॥

2. *Namaste rājanvaruṇāstu manyave viśvaṁ hyugra nicikeṣi drugdham. Sahasramanyānpra suvāmi sākaṁ śataṁ jīvāti śaradastavāyam.*

Homage to you, Varuna, refulgent lord and ruler of the world, and salutations to your power and passion for love, justice and rectitude. O formidable lord of law and retribution, you know all the jealous and malignant forces of the world. I drive and inspire a thousand others together to follow the path of rectitude, and so I pray

bless this devotee of yours that he may live a full hundred years. Pray bless me that I may inspire others.

यदुवक्थानृतं जिह्वया वृजिनं बहु ।
राज्ञस्त्वा सत्यधर्मणो मुञ्चामि वरुणादहम् ॥ ३ ॥

3. *Yaduvakthānṛtaṁ jihvayā vṛjinaṁ bahu. Rājñastvā satyadharmaṇo muñcāmi varuṇādaham.*

O man, whatever untrue or evil, much or otherwise, you have spoken with your tongue, I have you released by the grace of Varuna, lord ruler and ordainer of Truth and Dharma (if you dedicate yourself to Truth and Dharma in thought, word and deed).

मुञ्चामि त्वा वैश्वानरादर्णवान्महतस्परि ।
सजातानुग्रेहा वद ब्रह्म चाप चिकीहि नः ॥ ४ ॥

4. *Muñcāmi tvā vaiśvānarādarṇavānmahataspari. Sajātānugrehā vada brahma cāpa cikīhi naḥ.*

O man, I release you from the fear and terror of Varuna, mighty master and leader of humanity, and from the boundless bottomless ocean of existence. O formidable lord, speak to our fellow men of the universal Veda and receive and accept our devotion and prayer.

Kanda 1/Sukta 11 (Easy Delivery)

Pusha and others Devata, Atharva Rshi

वषट् ते पूषन्नस्मिन्त्सूतावर्यमा होता कृणोतु वेधाः ।
सिस्रतां नार्यृतप्रजाता वि पर्वाणि जिहतां सूतवा उ ॥ १ ॥

1. *Vaṣaṭ te pūṣannasmintsūtāvaryamā hotā kṛṇotu vedhāḥ. Sisratāṁ nāryṛtaprajātā vi parvāṇi jihatāṁ sūtavā u.*

O Pusha, spirit of life's procreation, for the expectant mother, may every thing be good and auspicious in this child birth. May Aryama, creative law of nature, hota, the father, Vedha, the specialist physician, all be good and helpful and auspicious. May the mother give birth to the baby comfortably. May she relax all over her body system.

चतस्रो दिवः प्रदिशश्चतस्रो भूम्या उत।
देवा गर्भं समैरयन्तं व्यूर्णुवन्तु सूतवे॥ २॥

2. *Catasro divaḥ pradiśaścatasro bhūmyā uta. Devā garbhaṁ samairayantaṁ vyūrṇuvantu sūtave.*

Four are the directions and subdirections of heaven, four are the directions of the earth. All the divinities feed, develop and move the foetus, and they open up the body system and the foetus on maturity for the birth.

सूषा व्यूर्णोतु वि योनिं हापयामसि ।
श्रथया सूषणे त्वमव त्वं बिष्कले सृज॥ ३॥

3. *Sūṣā vyūrṇotu vi yoniṁ hāpayāmasi.*
Śrathayā sūṣaṇe tvamava tvaṁ biṣkale sṛja.

Let the parturient woman open up, let the maternity staff relax the system for the birth. O mother, relax, let the procreative system open up and deliver the baby.

नेवं मांसे न पीवसि नेवं मज्जस्वाहतम्। अवैतु पृश्नि शेवलं शुने जराय्वत्तवेऽवं जरायु पद्यताम्॥ ४॥

4. *Neva māṁse na pīvasi neva majjasvāhatam. Avaitu pṛśni śevalaṁ śune jarāyvattave'va jarāyu padyatām.*

The cover of the foetus is not stuck in the flesh, nor in the fat, nor in marrow. Let the thin spotted sheet after birth be out for dogs to eat.

वि ते भिनद्मि मेहनं वि योनिं वि गवीनिके। वि मातरं च पुत्रं च वि कुमारं जरायुणाव जरायु पद्यताम्॥ ५॥

5. *Vi te bhinadmi mehanaṁ vi yoniṁ vi gavīnike. Vi mātaraṁ ca putraṁ ca vi kumāraṁ jarāyu-ṇāva jarāyu padyatām.*

I, physician surgeon, open up your urinary passage, open up the passage of delivery from the womb and separate apart the two parts of the groin. I separate the mother and the baby from the afterbirth. Let the placenta descend.

यथा वातो यथा मनो यथा पतन्ति पक्षिणः। एवा त्वं दशमास्य साकं जरायुणा पताव जरायु पद्यताम्॥ ६॥

6. *Yathā vāto yathā mano yathā patanti pakṣiṇaḥ. Evā tvaṁ daśamāsya sākaṁ jarāyuṇā patāva jarāyu padyatām.*

As the wind blows, as the mind moves, as birds fly, so you, O ten month mature baby, move and come with the placenta. Let the afterbirth descend.

Kanda 1/Sukta 12 (Lavation of Disease)

Yakshmanashanam Devata, Bhrgvangira Rshi

जरायुजः प्रथम उस्रियो वृषा वातभ्रजा स्तनयन्नेति वृष्ट्या। स नो मृडाति तन्व ऋजुगो रुजन्य एकमोजस्त्रेधा विचक्रमे॥ १॥

1. *Jarāyujaḥ prathama usriyo vṛṣā vātabhrajā stanayanneti vṛṣṭyā. Sa no mṛḍāti tanva ṛjugo rujanya ekamojastredhā vicakrame.*

The first, born of the sheath of life in the dark womb, it goes forward into life, clad in the rays of light, overflowing, wind impelled, thundering with rain, shattering, straight on, the one living force moving three ways. Benevolent power? May it bless our physical existence. Malevolent? May it spare us in body and mind.

Note: This is a mysteriously comprehensive verse in its symbolism. The first one born of 'Jara', life sheath in the womb, has been interpreted as the cosmic spirit born of, i.e., manifested from, the darkness darker than the darkest of the Nasadiya sukta of Rgveda, 10, 129, 3 and Devatmashakti of Shvetashvatara Upanishad 1, 3, Svagunair-nigudha, covered under its own primordial potential. It is also interpreted as the sun manifested from the womb of night at dawn or also appearing from the thick cover of dark clouds. It is also interpreted as the cloud of rain born of wind and vapour electrified by thunder. In continuance of the earlier hymn, it is interpreted as the baby. And later it is also interpreted as natal disease born of exposure to sun, wind and rain. Hence the interpretation of 'mrdati': Benevolent power? Bless us. Malevolent? Spare us.

अङ्गेअङ्गे शोचिषा शिश्रियाणं नमस्यन्तस्त्वा हविषा विधेम।
अङ्क्तान्त्समङ्क्तान्हविषा विधेम यो अग्रभीत्पर्वास्या ग्रभीता ॥ २ ॥

2. *Aṅgeaṅge śociṣā śiśriyāṇaṁ namasyantastvā haviṣā vidhema. Aṅkāntsamaṅkānhaviṣā vidhema yo agrabhītparvāsyā grabhītā.*

As you pervade every limb with powerful presence, we acknowledge you and offer proper homage. The power which holds every part of the body and all the systems of the body of this child together, we honour, and we present the homage of right order.

मुञ्च शीर्षक्त्या उत कास एनं परुष्परुराविवेशा यो अस्य।
यो अभ्रजा वातजा यश्च शुष्मो वनस्पतीन्त्सचतां पर्वतांश्च ॥ ३ ॥

3. *Muñca śīrṣaktyā uta kāsa enaṁ paruṣparu-rāviveśā yo asya. Yo abhrajā vātajā yaśca śuṣmo vanaspatīntsa-catāṁ parvatāṁśca.*

O physician, cure this child of headache and any other ailment of the brain. Free him from cough and congestion that has affected every limb and every joint of its body. Whatever ailment is caused by the rainy season, or by wind, or by heat and dryness may be cured by resort to nature's greenery, forests and mountains.

शं मे परस्मै गात्राय शमस्त्ववराय मे।
शं मे चतुर्भ्यो अङ्गेभ्यः शमस्तु तन्वे३ मम ॥ ४ ॥

4. *Śaṁ me parasmai gātrāya śamastvavarāya me. Śaṁ me caturbhyo aṅgebhyaḥ śamastu tanve' mama.*

May there be health and well being for the upper parts of my body system. May there be peace and well being for the lower parts of my body system. May there be good health for all the four parts of my body. May

there be peace, good health and total well being for the whole body, mind and soul of my life system.

Kanda 1/Sukta 13 (Electric Energy)

Vidyut Devata, Bhrgvangira Rshi

नमस्ते अस्तु विद्युते नमस्ते स्तनयित्नवे।
नमस्ते अस्त्वश्मने येना दूडाशे अस्यसि॥ १॥

1. *Namaste astu vidyute namaste stanayitnave.*
Namaste astvaśmane yenā dūḍāśe asyasi.

O lord omnipotent, homage to you for electric energy, homage to you for thunder energy, homage to you for the energy that strikes like a deadly bolt, and for that which attracts and repels and conducts itself to the targets and into the absorbent materials, and by which you strike at the enemy.

नमस्ते प्रवतो नपाद्यतस्तपः समूहसि।
मृडया नस्तनूभ्यो मयस्तोकेभ्यस्कृधि॥ २॥

2. *Namaste pravato napādyatastapaḥ samūhasi.*
Mṛḍayā nastanūbhyo mayastokebhyaskṛdhi.

Homage to you, electric energy of the fall and flood and to the source whence you collect your power and heat. O centre of the energy and power of existence, be kind to our body's health and bring us peace and well being for our future generations.

प्रवतो नपान्नम एवास्तु तुभ्यं नमस्ते हेतये तपुषे च कृण्मः।
विद्म ते धाम परमं गुहा यत्समुद्रे अन्तर्निहितासि नाभिः॥ ३॥

3. *Pravato napānnama evāstu tubhyaṁ namaste hetaye tapuṣe ca kṛṇmaḥ. Vidma te dhāma paramaṁ guhā yatsamudre antarnihitāsi nābhiḥ.*

Homage to you, energy of the fall and flood, homage to the force of your strike and the heat we create and collect. We know too the highest and ultimate source, the origin, where you lie hidden in the depth of spatial ocean at the centre of the universe whence flows the energy and the very being of existence.

यां त्वा देवा असृजन्त विश्व इषुं कृण्वाना असनाय धृष्णुम्।
सा नो मृड विदथे गृणाना तस्यै ते नमो अस्तु देवि ॥ ४ ॥

4. *Yāṁ tvā devā asṛjanta viśva iṣuṁ kṛṇvānā asanāya dhṛṣṇum. Sā no mṛḍa vidathe gṛṇānā tasyai te namo astu devi.*

O divine energy whom all forces of nature create and divine intellectuals of humanity inculcate, producing inviolable power, arrows like, to shoot at the negative forces in existence in nature and humanity, pray you, praised, honoured and applied, be kind and gracious to us in our battle of life. To you, O divine mother, Shakti, all hail, all homage!

Kanda 1/Sukta 14 (The Bride)

Yama Devata, Bhrgvangira Rshi

भगमस्या वर्च आदिष्यधि वृक्षादिव स्रजम्।
महाबुध्न इव पर्वतो ज्योक्पितृष्वास्ताम् ॥ १ ॥

1. *Bhagamasyā varca ādiṣyadhi vṛkṣādiva srajam. Mahābudhna iva parvato jyok pitṛṣvāstām.*

I love and honour the beauty, dignity and brilliance of this bride and I declare I accept her for wife as a garland of flowers culled from a spring garden in bloom, and may she, like a mighty mountain broad

and deep at the base, stay firm and live a long long time among my father, mother and seniors of the family.

एषा तें राजन्कन्या ∫ वधूर्नि धूयतां यम।
सा मातुर्बध्यतां गृहे ऽ थो भ्रातुरथो पितुः ॥ २ ॥

2. *Eṣā te rājankanyā vadhūrni dhūyatāṁ yama. Sā māturbadhyatāṁ gṛhe'tho bhrāturatho pituḥ.*

O brilliant bridegroom dedicated to disciplined family life, this bride is now the wife for you as yama, her husband to lead her home, and may she live bound to her new home of your father, mother and brother, now hers too in the family.

एषा तें कुलपा राजन्तामु ते परि दद्मसि।
ज्योक्पितृष्वासाता आ शीर्ष्णः समोप्यात् ॥ ३ ॥

3. *Eṣā te kulapā rājantāmu te pari dadmasi.*
Jyok pitṛṣvāsātā ā śīrṣṇaḥ samopyāt.

O brilliant bridegroom, this bride—we now give her hand unto you as wife—is now a member support of your family. May she live a long life among her new parents and seniors, and may she by her thoughts, words and mind contribute to the peace and well being of your family.

असितस्य ते ब्रह्मणा कश्यपस्य गयस्य च।
अन्तःकोशमिव जामयोऽ पि नह्यामि ते भगम् ॥ ४ ॥

4. *Asitasya te brahmaṇā kaśyapasya gayasya ca.*
Antaḥ kośamiva jāmayo'pi nahyāmi te bhagam.

By the word and law of the free, all wise, all watching adorable lord of the universe, I bind together

your life and good fortune, dignity and prosperity together, yours, O bride, and yours, O bride groom, and just as women tie up and safeguard the treasure chest of the family, so together you too safeguard the honour and dignity of the family.

Kanda 1/Sukta 15 (Joint Power)

Sindhu Devata, Atharva Rshi

सं सं स्रवन्तु सिन्धवः सं वाताः सं पतत्रिणः।
इमं यज्ञं प्रदिवो मे जुषन्तां संस्राव्ये ण हविषा जुहोमि ॥ १ ॥

1. *Saṁ saṁ sravantu sindhavaḥ saṁ vātāḥ saṁ patattriṇaḥ. Imaṁ yajñaṁ pradivo me juṣantāṁ saṁsrāvyeṇa haviṣā juhomi.*

Let the streams of water join together, they would flow together as rivers, let currents of wind blow together, and together they blow as storms, let birds fly together, and they fly as bird power in unity. Let brilliant men join this yajna of mine and conduct it together as a joint power, a nation. I perform this yajna with the oblations of liquid ghrta from different streams in unison.

(Diversity and unity are two sides of the same one reality, root and branches of the same one tree. It is the unity of the seed and the root of the tree which bears and holds and sustains the diversity of branches and leaves together, it is not the other way round. In our world, world economy is one yajna, national economies are oblations into the same one world vedi. One world, one economy, no enemy in the same one community of humanity. Dream? Distant? Hence the leading performer calls upon the Pradivah, leading lights of world vision,

to join and conduct the yajna.)

इहैव हवमा यात म इह संस्रावणा उतेमं वर्धयता गिरः।
इहैतु सर्वो यः पशुरस्मिन्तिष्ठतु या रयिः॥ २॥

2. *Ihaiva havamā yāta ma iha saṁsrāvaṇā utemaṁ vardhayatā giraḥ. Ihaitu sarvo yaḥ paśurasmintiṣṭhatu yā rayiḥ.*

O people of the world, confluent and cooperative powers all, leading lights of voice and vision, come at my call, join this yajnic world order and develop and raise it to the heights. Let all living beings, all living resources, join it together here itself, let all wealth of the world abide herein itself.

ये नदीनां संस्रवन्त्युत्सासः सदमक्षिताः।
तेभिर्मे सर्वैः संस्रावैर्धनं सं स्रावयामसि॥ ३॥

3. *Ye nadīnāṁ saṁsravantyutsāsaḥ sadamakṣitāḥ. Tebhirme sarvaiḥ saṁsrāvairdhanaṁ saṁ srāvayāmasi.*

Whichever abundant and inexhaustible streams of world economy flow together in this world order, by all those confluent streams we jointly augment the growth and dynamic stability of the world community for me, i.e., the one spirit of world order, for ourselves.

ये सर्पिषः संस्रवन्ति क्षीरस्य चोदकस्य च।
तेभिर्मे सर्वैः संस्रावैर्धनं सं स्रावयामसि॥ ४॥

4. *Ye sarpiṣaḥ saṁsravanti kṣīrasya codakasya ca. Tebhirme sarvaiḥ saṁsrāvairdhanaṁ saṁ srāvayāmasi.*

Whatever confluent streams of ghrta, milk and

water in the form of world resources, by all those streams we augment and raise the world's wealth together for ourselves.

Kanda 1/Sukta 16 (Elimination of Thieves)

Agni, Varuna, Indra, lead Devatah, Chatana Rshi

ये ऽमावास्यां३ रात्रिमुदस्थुर्व्राजमत्तिर्णः ।
अग्निस्तुरीयो यातुहा सो अस्मभ्यमधि ब्रवत् ॥ १ ॥

1. *Ye māvāsyāṁ'rātrimudasthurvrājamattriṇaḥ.*
Agnisturīyo yātuhā so asmabhyamadhi bravat.

Those thieves and robbers who join in gangs and proceed in dark moonless night and attack others to rob them of their wealth are suckers. Let Agni, government power of peace and security, destroyer of evil at the fastest, warn us against these.

सीसायाध्याह वरुणः सीसायाग्निरुपावति ।
सीसं म इन्द्रः प्रायच्छत्तदङ्ग यातुचातनम् ॥ २ ॥

2. *Sīsāyādhyāha varuṇaḥ sīsāyāgnirupāvati. Sīsaṁ ma indraḥ prāyacchattadaṅga yātu-cātanam.*

Varuna, powers of law and order, speak of the efficiency of lead. By lead, Agni, fire power, protects the people. May Indra, the ruling power, give me the lead for protection. O dear friend, lead is the destroyer of antisocials, thieves and robbers.

इदं विष्कन्धं सहत इदं बाधते अत्तिर्णः ।
अनेन विश्वा ससहे या जातानि पिशाच्याः ॥ ३ ॥

3. *Idaṁ viṣkandhaṁ sahata idaṁ bādhate attriṇaḥ.*
Anena viśvā sasahe yā jātāni piśācyāḥ.

Lead (bullet) challenges and destroys hosts of enemies, it stems, throws off and destroys ogres, by this, man can control and subdue all the demonic forces that arise in society.

यदि॑ नो॒ गां हंसि॒ यद्यश्वं॒ यदि॒ पूरु॑षम्।
तं त्वा॒ सीसे॑न विध्यामो॒ यथा॒ नोऽ सो॒ अवी॑रहा॥ ४॥

4. *Yadi no gāṁ haṁsi yadyaśvaṁ yadi pūruṣam.*
Taṁ tvā sīsena vidhyāmo yathā no'so avīrahā.

If you hurt or kill our cow or horse, and if you kill our fellow human or destroy our man power, we fix you by a lead bullet so that you would cease to be a destroyer of our brave.

Kanda 1/Sukta 17 (Stop Bleeding)

Yoshit Devata, Brahma Rshi

अ॒मूर्या यन्ति॑ यो॒षितो॑ हि॒रा लोहि॑तवाससः।
अ॒भ्रात॑रइव जा॒मय॒स्तिष्ठ॑न्तु हत॒वर्च॑सः॥ १॥

2. *Amūryā yanti yoṣito hirā lohitavāsasaḥ.*
Abhrātara iva jāmayastiṣṭhantu hatavarcasaḥ.

Let those blood vessels which circulate blood in the body stop, having lost their vigour like sisters who have lost their glow for want of their brothers.

तिष्ठा॑वरे॒ तिष्ठ॑ पर उ॒त त्वं ति॑ष्ठ मध्यमे।
क॒नि॒ष्ठि॒का च॒ तिष्ठ॑ति॒ तिष्ठा॒दिद्ध॒मनि॑र्म॒ही॥ २॥

2. *Tiṣṭhāvare tiṣṭha para uta tvaṁ tiṣṭha madhyame. Kaniṣṭhikā ca tiṣṭhati tiṣṭhādiddhamanirmahī.*

Stop, O lower one. Stop, O upper one. Middle

one, you too stop. The smallest one has stopped. And let the large vessel stop too.

श॒तस्य॑ ध॒मनी॑नां स॒हस्र॑स्य हि॒राणा॑म्।
अस्थु॒रिन्म॑ध्य॒मा इ॒माः सा॒कमन्ता॑ अरंसत ॥ ३ ॥

3. *Śatasya dhamanīnāṁ sahasrasya hirāṇām.*
Asthurinmadhyamā imāḥ sākamantā araṁsata.

Of the hundreds of arteries and thousands of veins, let the middle ones stop, and then at the end let all of them stop together (and when the surgery is done, let all of them resume the flow as normal).

परि॑ व॒ः सिक॑तावती ध॒नूर्बृ॑ह॒त्य क्रमीत्।
तिष्ठ॑ते॒लय॑ता॒ सु क॑म्॥ ४ ॥

4. *Pari vaḥ sikatāvatī dhanūrbṛhatya kramīt.*
Tiṣṭhatelayatā su kam.

Among you and above you is a bow shaped large one, abundant in blood, stopped by presence of sediment. Let all now work at peace (after the treatment).

Kanda 1/Sukta 18 (Planning and Prosperity)

Vinayakam Saubhagyam Devata, Dravinoda Rshi

निर्ल॑क्ष्म्यं ल॒लाम्यं॑ निरर॑तिं सुवामसि ।
अथ॒ या भ॒द्रा तानि॑ नः प्र॒जाया॒ अरा॑तिं नयामसि ॥ १ ॥

1. *Nirlakṣmyaṁ lalāmyaṁ nirarātiṁ suvāmasi. Atha yā bhadrā tāni naḥ prajāyā arātiṁ nayāmasi.*

We uproot poverty, wantonness, malignity and adversity, and we procure all those things which are good for our children and future generations. Thus do we plan and manage our prosperity against adversity.

निररणिं सविता सावि॑षक्पदो॒र्निर्हस्त॑योर्वरुणो मि॒त्रो अ॑र्य॒मा।
नि॒र॒स्मभ्य॒मनु॑मती॒ ररा॑णा॒ प्रेमां दे॒वा अ॑साविषुः॒ सौभ॑गाय ॥२॥

2. *Niraraṇiṁ savitā sāviṣak padornirhastayo-rvaruṇo mitro aryamā. Nirasmabhyamanumatī rarāṇā premāṁ devā asāviṣuḥ saubhagāya.*

May Savita, cosmic creator's natural inspiration and the parents in the home, Varuna, Mitra and Aryama, the teacher and our innate human sense of judgement and discrimination between truth and falsehood and between freedom and responsibility (Varuna), our friends and peer group and our sense of love and friendship with our rational sense of justice and reason (Mitra), and our passion for progress with our sense of purpose, direction and destination for life's values (Aryama), may all these along with Anumati, creative wisdom, and the 'Devas', brilliant and generous divinities of nature and the wise and great people of the world, root out our sloth, negativity and adversity and inspire us with enthusiasm for the achievement of a dynamic peace and balanced prosperity. (This is our prayer as a prelude to planning and prosperity against adversity.)

यत्त॑ आ॒त्मनि॑ त॒न्वां॑ ज॒घो॒रमस्ति॒ यद्वा॒ केशे॑षु प्रति॒चक्ष॑णे वा।
सर्वं॒ तद्वा॒चाप॑ हन्मो व॒यं दे॒वस्त्वा॑ सवि॒ता सू॑दयतु॥ ३॥

3. *Yatta ātmani tanvāṁ ghoramasti yadvā keśeṣu praticakṣaṇe vā. Sarvaṁ tadvācāpa hanmo vayaṁ devastvā savitā sūdayatu.*

Whatever is forbidding, fearsome and ferocious in your body, mind and soul, or in your head and hair and in your behaviour, all that we transform positively

with our word of divine love and wisdom. O man, we pray, may Lord Savita, giver of life and light of wisdom inspire you and raise you to maturity and perfection for success in life.

रिश्यपदीं वृषदतीं गोषेधां विधमामुत।
विलीढ्यं ∫ललाम्यं१ ता अस्मन्नाशयामसि॥ ४॥

4. *Riśyapadīṁ vṛṣadatīṁ goṣedhāṁ vidhamāmuta.*
Vilīḍhyaṁ lalāmyaṁ tā asmannāśayāmasi.

We remove from our midst offensive movements, arrogance and bullying, violent cursing and swearing, bellow breathing, chattering and flattering, and pretentious delicacy of manners and behaviour. (We care for the manners and behaviour of a civilised society.)

Kanda 1/Sukta 19 (No Enemies)

Ishvara Devata, Brahma Rshi

मा नो विदन्विव्याधिनो मो अभिव्याधिनो विदन्।
आराच्छरव्या ∫अस्मद्विषूचीरिन्द्र पातय॥ १॥

1. *Mā no vidan vivyādhino mo abhivyādhino vidan.*
Ārāccharavyā asmadviṣūcīrindra pātaya.

Deadly enemies must not reach us. Deadly enemies ranged all round must never reach us. Indra, mighty ruler, control, dispose and destroy all those missiles which are directed at us. Cast them away, far from us.

विष्वञ्चो अस्मच्छरवः पतन्तु ये अस्ता ये चास्या ∫:।
दैवीर्मनुष्येषवो ममामित्रान्वि विध्यत॥ २॥

2. *Viṣvañco asmaccharavaḥ patantu ye astā ye cāsyāḥ. Daivīrmanuṣyeṣavo mamāmitrānvi vidhyata.*

Let all the missiles fall far away from us, those that are shot and those which are directed to be shot at us. Let all the missiles whether manual or mechanical and super human fall upon and fix our enemies.

यो नः स्वो यो अरणः सजात उत निष्ट्यो यो अस्माँ अभिदा-
सति। रुद्रः शरव्य ∫ यैतान्ममामित्रान्वि विध्यतु॥ ३॥

3. *Yo naḥ svo yo araṇaḥ sajāta uta niṣṭyo yo asmāň abhidāsati. Rudraḥ śaravya yaitānmamā-mitrānvi vidhyatu.*

Whoever that's our own within, or an enemy outside, our own kin or alien that plans to enslave us, let Rudra, terrible commander of our forces, fix and destroy these enemies of ours by the strike of his missiles.

यः सपत्नो यो ऽ सपत्नो यश्च द्विषञ्छपाति नः।
देवास्तं सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरम्॥ ४॥

4. *Yaḥ saptano yo'saptano yaśca dviṣañchapāti naḥ. Devāstaṁ sarve dhūrvantu brahma varma mamāntaram.*

Whoever is our rival, adversary and enemy, and any one who is not an enemy but hates and curses us, let all devas, brilliant sages and intellectuals, reprimand and shake him down. My ultimate strength and defence is within, divine knowledge and vision: Brahma jnana.

Kanda 1/Sukta 20 (No Enemies)

Soma, Marutah (1), Mitra-Varuna (2), Varuna (3), Indra (4) Devatah; Atharva Rshi

अदा॑रसृद्भवतु देव सोमा॒स्मिन्य॒ज्ञे म॑रुतो मृ॒डता॑ नः । मा नो॑ विददभि॒भा मो अश॑स्ति॒र्मा नो॑ विदद् वृजि॒ना द्वेष्या॒ या ॥ १ ॥

1. *Adārasṛdbhavatu deva somāsminyajñe maruto mṛḍatā naḥ. Mā no vidadabhibhā mo aśastirmā no vidad vṛjinā dveṣyā yā.*

None shall violate the dignity and sanctity of our women. O Soma, ruler, lover of peace and commander of power, let Maruts, stormy troops of our defence forces, protect and promote us in this yajnic social order. Let no enemy, no despicable maligner, no wicked man, nor hater approach and touch us in the self-government of the social order.

यो अ॒द्य सेन्यो॑ व॒धो ऽघा॒यूना॑मुदी॒रते॑ ।
यु॒वं तं मि॑त्रावरुणाव॒स्मद्या॑वयत॒ं परि॑ ॥ २ ॥

2. *Yo adya senyo vadho'ghāyūnāmudīrate.*
Yuvaṁ taṁ mitrāvaruṇāvasmadyāvayataṁ pari.

Today the fatal weapon of malignant sin and evil is raised and roars with all its force. O Mitra and Varuna, ruling powers of love and justice, you both ward it off from us.

इ॒तश्च॒ यद॒मुत॑श्च॒ यद्व॒धं व॑रुण यावय ।
वि म॒हच्छर्म॑ यच्छ॒ वरी॑यो यावया व॒धम् ॥ ३ ॥

3. *Itaśca yadamutaśca yadvadhaṁ varuṇa yāvaya.*
Vi mahaccharma yaccha varīyo yāvayā vadham.

From here and from there, whatever deadly weapon is raised against us, O Varuna, lord supreme of power and justice, that you ward off, and give us peace and happy settlement of great and highest order. Pray ward off the deadly weapon.

शा॒स इ॒त्था म॒हाँ अ॑स्यमित्रसा॒हो अ॑स्तृ॒तः।
न यस्य॑ हन्यते॒ सखा॒ न जी॒यते॑ क॒दा च॒न॥ ४॥

4. *Śāsa itthā mahāň asyamitrasāho astṛtaḥ.*
Na yasya hanyate sakhā na jīyate kadā cana.

Indra, ruler supreme, you are so great, destroyer of unfriendly powers and assailants, unconquered and inviolable whose friend and ally is never hurt, never defeated, never destroyed.

Kanda 1/Sukta 21 (People's Ruler)

Indra Devata, Atharva Rshi

स्व॒स्ति॒दा वि॒शां पति॑र्वृ॒त्र॒हा वि॑मृ॒धो व॒शी।
वृषेन्द्रः॑ पु॒र ए॑तु नः सोम॒पा अ॑भयङ्क॒रः॥ १॥

1. *Svastidā viśāṁ patirvṛtrahā vimṛdho vaśī.*
Vṛṣendraḥ pura etu naḥ somapā abhayaṅkaraḥ.

Giver of felicity and well being of life, ruler, protector and promoter of the people, destroyer of evil, darkness and ignorance, shatterer of enemies, controller and manager of all powers and forces of the world, generous and virile Indra, ruler of the world, may, we pray, go forward and, as harbinger of the soma peace and pleasure of life, bless us with freedom from fear in a free and fearless environment.

वि न॑ इन्द्र मृधो॑ जहि नी॒चा य॑च्छ पृतन्य॒तः।
अ॒ध॒मं ग॑मया॒ तमो॒ यो अ॒स्माँ अ॑भि॒दास॑ति॥ २॥

2. *Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ.*
Adhamaṁ gamayā tamo yo asmāṅ abhidāsati.

O ruler, Indra, destroy our enemies, throw down the warriors of violence and destruction, take down to bottomless darkness all those forces which plan and strike us to enslave us.

वि रक्षो॒ वि मृधो॑ जहि॒ वि वृ॒त्रस्य॒ हनू॑ रुज।
वि म॒न्युमि॑न्द्र वृत्रहन्न॒मित्र॑स्याभि॒दास॑तः॥ ३॥

3. *Vi rakṣo vi mṛdho jahi vi vṛtrasya hanū ruja. Vi manyumindra vṛtrahannamitrasyābhidāsataḥ.*

Indra, destroy the forces of negativity and destruction, eliminate violence, hate and enmity, break the jaws of evil and darkness. O destroyer of darkness and evil, break down the pride and passion of enmity and of the enemies of freedom who subject people to slavery.

अपे॑न्द्र द्विष॒तो मनोऽ॑प॒ जिज्या॑सतो व॒धम्।
वि म॒हच्छर्म॑ यच्छ॒ वरी॑यो यावया व॒धम्॥ ४॥

4. *Apendra dviṣato mano'pa jijyāsato vadham.*
Vi mahaccharma yaccha varīyo yāvayā vadham.

Indra, overcome the plan and mind of the jealous. Throw out the deadly weapon of the violator of life. Give us peace, freedom and felicity of high order and great possibilities. Eliminate the deadly weapon and strike of even the highest calibre of the enemy.

Kanda 1/Sukta 22 (Heart Trouble and Jaundice)

Surya Devata, Brahma Rshi

अनु॒ सूर्य॒मुद॑यतां हृद्द्यो॒तो ह॑रि॒मा च॑ ते ।
गो रोहि॑तस्य॒ वर्णे॑न॒ तेन॑ त्वा॒ परि॑ दध्मसि ॥ १ ॥

1. *Anu sūryamudayatāṁ hṛddyoto harimā ca te.*
Go rohitasya varṇena tena tvā pari dadhmasi.

Let your heart trouble and paleness of body (anaemia) go off by the rising sun. We wrap you round with the crimson red of sun rays and feed you on the fruit and flowers of shalmali, the silk-cotton tree (salmalia malabarica).

परि॑ त्वा॒ रोहि॑तै॒र्वर्णै॑र्दी॒र्घायु॒त्वाय॑ दध्मसि ।
यथा॒ ऽयमर॒पा अस॒दथो॒ अह॑रितो॒ भुव॑त् ॥ २ ॥

2. *Pari tvā rohitairvarṇairdīrghāyutvāya dadhmasi. Yathā'yamarapā asadatho aharito bhuvat.*

We treat you with foods, pastes and radiations of crimson red so that you may be free from pallor and heart affliction to live a long healthy life.

या रोहि॑णीर्देव॒त्या॒३॒ गावो॒ या उ॒त रोहि॑णीः ।
रू॒पंरू॑पं॒ वयो॑वय॒स्ताभि॑ष्ट्वा॒ परि॑ दध्मसि ॥ ३ ॥

3. *Yā rohiṇīrdevatyā gāvo yā uta rohiṇīḥ. Rūpaṁ-rūpaṁ vayovayastābhiṣṭvā pari dadhmasi.*

We treat you with the divine rays of the sun which are crimson red, with whatever else also is crimson red, such as milk of crimson red cows, paste of crimson red herbs, of any form and every age.

शुकेषु ते हरिमाणं रोपणाकासु दध्मसि।
अथो हारिद्रवेषु ते हरिमाणं नि दध्मसि॥ ४॥

4. *Śukeṣu te harimāṇaṁ ropaṇākāsu dadhmasi. Atho hāridraveṣu te harimāṇaṁ ni dadhmasi.*

We treat you by removing your paleness by exposure to fresh gardens, fruits and flowers, and soothing and healing salves of acacia, Zizyphus and yellow sandal.

Kanda 1/Sukta 23 (White Leprosy)

Vanaspati Devata, Atharva Rshi

नक्तञ्जातास्योषधे रामे कृष्णे असिक्नि च।
इदं रजनि रजय किलासं पलितं च यत्॥ १॥

1. *Naktañjātāsyoṣadhe rāme kṛṣṇe asikni ca. Idaṁ rajani rajaya kilāsaṁ palitaṁ ca yat.*

O herb, night born you are, energised by the moon. O Rama, Krishna, Asikni, soothing, dark and dusky species of Rajani, Curcuma Longa, cure this white leprosy of the patient and give colour where it has been lost to whiteness.

किलासं च पलितं च निरितो नाशया पृषत्।
आ त्वा स्वो विशतां वर्णः परा शुक्लानि पातय॥ २॥

2. *Kilāsaṁ ca palitaṁ ca nirito nāśayā pṛṣat. Ā tvā svo viśatāṁ varṇaḥ parā śuklāni pātaya.*

The leprotic, the white, the spotted, cure all. Remove the whites so that the original skin colour is restored and the patient is cured.

असितं ते प्रलयनमास्थानमसितं तव।
असिक्न्यस्योषधे निरितो नाशया पृषत्॥ ३॥

3. *Asitaṁ te pralayanamāsthānamasitaṁ tava.*
Asiknyasyoṣadhe nirito nāśayā pṛṣat.

Your capacity to dissolve and resolve is unlimited. Your capacity to absorb is unlimited. O Asikni, such you are, remove all the white spots from this patient.

अस्थिजस्य किलासस्य तनूजस्य च यत्त्वचि।
दूष्या कृतस्य ब्रह्मणा लक्ष्म श्वेतमनीनशम्॥ ४॥

4. *Asthijasya kilāsasya tanūjasya ca yattvaci. Dūṣyā kṛtasya brahmaṇā lakṣma śvetamanīnaśam.*

Whatever of leprosy in the skin is born of the bone, in whatever is born of other parts of the body caused by physical imbalance of the system, I cure and eliminate by Brahma according to scientific formula.

Note: Pandit Jayadev in his commentary on this sukta explains in detail the specific herbs covered by the general terms Nakta, Rama, Krishna, Asikni, Rajani and Brahma according to Dhanvantari, famous physician of India and supposed founder of the science of Ayurveda. Correspondingly, Charaka is known to be the surgeon.

Kanda 1/Sukta 24 (Leprosy Cure)

Asuri Vanaspati Devata, Brahma Rshi

सुपर्णो जातः प्रथमस्तस्य त्वं पित्तमासिथ।
तदासुरी युधा जिता रूपं चक्रे वनस्पतीन्॥ १॥

1. *Suparṇo jātaḥ prathamastasya tvaṁ pittamāsitha. Tadāsurī yudhā jitā rūpaṁ cakre vanaspatīn.*

First born, first cure, is Suparna, the sun. You, O earth and moon, O Rajani, receive the life energy of the sun. That wonderful life energy, Asuri, received from interaction of the sun, moon and earth through photo synthesis, creates the many forms of herbs and trees.

आसुरी चक्रे प्रथमेदं किलासभेषजमिदं किलासनाशनम्।
अनीनशत् किलासं सरूपामकरत्त्वचम्॥ २॥

2. *Āsurī cakre prathamedaṁ kilāsabheṣajamidaṁ kilāsanāśanam. Anīnaśat kilāsaṁ sarūpāmakarattvacam.*

That wonderful life energy, Asuri, forms and creates this herbal remedy for skin leprosy, this destroyer of skinny white, this Sarupa. It certainly destroys leprosy and makes the skin uniform in colour.

सरूपा नाम ते माता सरूपो नाम ते पिता।
सरूपकृत्त्वमोषधे सा सरूपमिदं कृधि॥ ३॥

3. *Sarūpā nāma te mātā sarūpo nāma te pitā. Sarūpakṛttvamoṣadhe sā sarūpamidaṁ kṛdhi.*

O herb, Sarupa, the earth, uniform and unifunctional, is your mother. Uniform and unifunctional surely is your father, the sun. You too are uniform and unifunctional in action. As such, make the skin of this patient uniform in colour.

श्यामा संरूपङ्करणी पृथिव्या अध्युद्भृता।
इदमू षु प्र साधय पुना रूपाणि कल्पय॥ ४॥

4. *Shyāmā sarūpaṅkaraṇī pṛthivyā adhyudbhṛtā.*
Idamū ṣu pra sādhaya punā rūpāṇi kalpaya.

Shyama, maker of uniform colour and function of the patient's skin, born and sustained of the earth, cure this patient. Create and re-create the form and colour of the skin, the same uniformly, again and again.

Note: In the Vedic tradition herbs and medicines are not dead materials. They share the same vitality of the cosmic spirit and energy which all of us share. They are a part of the living cosmic organism. Hence the Vaidic physician talks to them as living energy. Secondly, everything from cosmic energy and the sun to a herb and a drug is uniform. Disintegrate presences such as diseases are malfunctions which are results of local imbalances. Hence the remedy is called Sarupa, uniform and unifunctional. The cosmic energy, the sun, the earth, the herbs, you and I, all are Sarupa in the healthy state. When the health is disturbed, the Sarupa medicine restores the 'sarupa', uniformity. Further, Suparna, Asuri, Sarupa, Shyama, Rajani, Savarani, all these are names of herbs in Ayurveda.

Kanda 1/Sukta 25 (Fever Cure)

Agni Devata, Bhrgvangira Rshi

यद॒ग्निरापो॒ अद॑हत्प्र॒विश्य॒ यत्राक्र॑ण्वन्ध॒र्म॒धृतो॒ नमां॑सि।
तत्र॑ त आहुः पर॒मं ज॒नित्रं॑ स न॑ः संवि॒द्वान्परि॑ वृङ्ग्धि तक्मन्॥ १॥

1. *Yadagnirāpo adahatpraviśya yatrākṛṇvandharmadhṛto namāṁsi. Tatra ta āhuḥ paramaṁ janitraṁ sa naḥ saṁvidvānpari vṛṅgdhi takman.*

O Takman, painful fever, where the sustainers of the body, three humors of the body: vata, pitta and cough (wind, bile and phlegm), and seven constituents of physique: rasa or chyle, rakta or blood, mansa or flesh, meda or fat, asthi or bone, majja or marrow and virya or semen, hold their centre in the heart and in the navel and perform their function for the system, there they say is the seat of your origin. There you enter and arise and heat up and burn the fluids of the body system. O knowledgeable physician, uproot and throw out the fever.

यद्यर्चिर्यदि॒ वा ऽ सि॑ शो॒चिः श॑कल्ये॒षि यदि॑ वा ते ज॒नित्र॑म्। ह्रूडु॒र्नामा॑सि हरितस्य देव॒ स न॑ः संवि॒द्वान्परि॑ वृङ्ग्धि तक्मन्॥ २॥

2. *Yadyarciryadi vā'si śociḥ śakalyeṣi yadi vā te janitram. Hrūḍurnāmāsi haritasya deva sa naḥ saṁvidvānpari vṛṅgdhi takman.*

O fever, whether you are burning as flame of fire, or you are drying and scorching the body, or your presence spreads through every part of the body system with shivers all over, your name is Hrudu, power and fire of fever, malaria, typhoid, cause of pallor and anaemia. Let the knowledgeable physician uproot and throw out the fever from us.

यदि॑ शो॒को यदि॑ वाभिऽ शो॒को यदि॑ वा॒ राज्ञो॒ वरु॑ण॒स्यासि॑ पु॒त्रः। ह्रूडु॒र्नामा॑सि हरितस्य देव॒ स न॑ः संवि॒द्वान्परि॑ वृङ्ग्धि तक्मन्॥ ३॥

3. *Yadi śoko yadi vābhi'śoko yadi vā rājño varuṇasyāsi putraḥ. Hrūḍurnāmāsi haritasya deva sa naḥ saṁvidvānpari vṛṅgdhi takman.*

O fever, whether you glow as a flame in a part of the body or burn all over intensely with pain, or you are caused by stagnant waters in the realm of Varuna, water element of nature in the body or in the environment, you are Hrudu by name, a version of anaemia, pallor of jaundice. Let the knowledgeable physician uproot and throw you out of the body and the environment.

नमः शीताय तक्मने नमो रूराय शोचिषे कृणोमि। यो अन्येद्युरुभयद्युरभ्येति तृतीयकाय नमो अस्तु तक्मने॥ ४॥

4. *Namaḥ śītāya takmane namo rūrāya śociṣe kṛṇomi. Yo anyedyurubhayadyurabhyeti tṛtīya-kāya namo astu takmane.*

Homage of recognition with food and medication for the patient who suffers from fever with cold and shivers, for hrudu, fever with heat and burning, fever which persists every day, which comes on alternate days, which comes on after every two days, or which comes after every three days. Homage and good bye to all of them.

Kanda 1/Sukta 26 (Peace and Protection)

Indra and others Devata, Brahma Rshi

आरे ३ सावस्मदस्तु हेतिर्देवासो असत्।
आरे अश्मा यमस्यथ॥ १॥

1. *Āre' sāvasmadastu hetirdevāso asat.*
Āre aśmā yamasyatha.

O Devas, potent forces of offence and defence, may that attack you launch upon the enemy be far from

us. May that thunderous missile you shoot fall far off from us.

सखा॒सावस्मभ्यमस्तु रा॒तिः सखेन्द्रो॒ भग॑ः सवि॒ता चि॒त्र-रा॑धाः ॥ २ ॥

2. *Sakhāsāvasmabhyamastu rātiḥ sakhendro bhagaḥ savitā citrarādhāḥ.*

May that generous man be our friend, may Indra, the ruler, Bhaga, nature's and human spirit of prosperity be our friend. May Savita, lord of life and wondrous giver of light, be our friend.

यू॒यं न॑ः प्रवतो नपा॒न्मरु॑त॒ः सूर्य॑त्वचसः ।
शर्म॑ यच्छाथ स॒प्रथा॑ः ॥ ३ ॥

3. *Yūyaṁ naḥ pravato napānmarutaḥ sūrya-tvacasaḥ. Sharma yacchātha saprathāḥ.*

O Maruts, children of energy, mighty warriors, blazing with lustre as the sun, who never suffer a retreat, give us peace and protection of boundless possibilities of progress.

सु॒षू॒दत॑ मृ॒डत॑ मृ॒डया॑ नस्त॒नूभ्यो॒ मय॑स्तो॒केभ्य॑स्कृधि ॥ ४ ॥

4. *Suṣūdata mṛḍata mṛḍayā nastanūbhyo maya-stokebhyaskṛdhi.*

Guide us aright, lead us to advance, be gracious, bring us peace and settlement for our body, mind and soul, bring us felicity of well being for our people and for our future generations.

Kanda 1/Sukta 27 (Ruler's Army)

Indrani Devata, Atharva Rshi

अमूः पारे पृदाक्व ऽस्त्रिषप्ता निर्जरायवः । तासां जरायुभि-
र्वयमक्ष्या३वपि व्ययामस्यघायोः परिपन्थिनः ॥ १ ॥

1. *Amūḥ pāre pṛdākva striṣaptā nirjarāyavaḥ. Tāsāṁ jarāyubhirvayamakṣyā'vapi vyayāmasyaghāyoḥ paripanthinaḥ.*

Yonder there across on the shore stands the thrice seven army of the deadly enemy in battle array like cobras out of their den. Let us deal with them by the tactics of their own camouflage and shut the eyes and advance of the deadly enemies.

विषूच्येतु कृन्तती पिनाकमिव बिभ्रती ।
विष्वक्पुनर्भुवा मनोऽसमृद्धा अघायवः ॥ २ ॥

2. *Viṣūcyetu kṛntatī pināmiva bibhratī. Viṣvakpunarbhuvā mano'samṛddhā aghāyavaḥ.*

Let the army bearing multidirectional arms go forward, surround them and advance, tearing them down like death itself, scattering the enemy army rallied as well as re-rallied. Let the mind and morale of the evil doers break down to naught.

न बहवः समशकन्नार्भका अभि दाधृषुः ।
वेणोरद्गाइवाभितो ऽसमृद्धा अघायवः ॥ ३ ॥

3. *Na bahavaḥ samaśakannārbhakā abhi dādhṛṣuḥ. Veṇoradgā-ivābhito'samṛddhā aghāyavaḥ.*

Neither the many nor the few of the evil doers like slender sticks of cane are able to challenge us. Their

mind and morale is broken down to naught all round.

प्रेतं पादौ प्र स्फुरतं वहतं पृणतो गृहान्।
इन्द्राण्ये ऽतु प्रथमाजीतामुषिता पुरः ॥ ४ ॥

4. *Pretaṁ pādau pra sphurataṁ vahataṁ pṛṇato gṛhān. Indrāṇye tu prathamājītāmuṣitā puraḥ.*

Let the two columns of the army go forward, quick, fast and shining, take us to the house of the munificent master and ruler. And let the pioneering force, unconquered and unhurt lead us on back home.

Kanda 1/Sukta 28 (Destroying the Wicked)

Agni, Yatudhanas Devatah, Chatana Rshi

उप प्रागाद्देवो अग्नी रक्षोहामीवचातनः।
दहन्नप द्वयाविनो यातुधानान्किमीदिनः ॥ १ ॥

1. *Upa prāgāddevo agnī rakṣohāmīvacātanaḥ. Dahannapa dvayāvino yātudhānānkimīdinaḥ.*

Divine Agni, light and fire of nature, is come, destroyer of evil, scare of affliction, burning off and eliminating the double faced deceivers, wicked thieves, and life threatening elements of the atmosphere around.

प्रति दह यातुधानान्प्रति देव किमीदिनः।
प्रतीचीः कृष्णवर्तने सं दह यातुधान्यः ॥ २ ॥

2. *Prati daha yātudhānānprati deva kimīdinaḥ. Pratīcīḥ kṛṣṇavartane saṁ daha yātudhānyaḥ.*

O yajnic fire, light of divine sun, burn up constantly and instantly the infectious afflictions, cancerous germs and life threatening viruses. O fire of

flames reaching into the darkest corners, burn up all the evil destroyers hiding around in the unknown places too.

या शशाप शपनेन याघं मूरमादधे ।
या रसस्य हरणाय जातमारे भे तोकमत्तु सा ॥ ३ ॥

3. *Yā śaśāpa śapanena yāghaṁ mūramādadhe. Yā rasasya haraṇāya jātamārebhe tokamattu sā.*

Whatever force, enemy, negativity and infection within or from outside, with its own destructive action, has become a curse for us, whatever has planted itself as a fast growing killer disease, or whatever natal disease afflicts our new born baby and consumes its vitality of life, may all that disease, affliction and negativity be self-consuming to cause its own end.

पुत्रमत्तु यातुधानीः स्वसारमुत नप्त्यम्। अधा मिथो विकेश्योऽ वि घ्नतां यातुधान्योऽ वि तृह्यन्तामराय्यः ॥ ४ ॥

4. *Putramattu yātudhānīḥ svasāramuta naptyam. Adhā mitho vikeśyo'vighnatāṁ yātudhānyo' vi tṛhyantāmarāyyaḥ.*

Let the fire and light of yajnic treatment convert the afflictive germs, viruses, negative cells and psychic evils into positivities so that they themselves consume and destroy their by-products, side effects, consequential developments, mutual conflicts and expansions, and thereby may all these afflictions and evils, now consuming and debilitating, be by themselves crushed, destroyed and uprooted.

Kanda 1/Sukta 29 (Rise of the Rashtra)

Brahmanaspati Devata, Vasishtha Rshi

अभीवर्तेन मणिना येनेन्द्रो अभिवावृधे।
तेनास्मान्ब्रह्मणस्पते ऽभि राष्ट्राय वर्धय॥ १॥

1. *Abhīvartena maṇinā yenendro abhivāvṛdhe.*
Tenāsmānbrahmaṇaspate'bhi rāṣṭrāya vardhaya.

O Brahmanaspati, lord of divine vision, master of knowledge and state craft for development, for the rise and progress of the nation and the republic, pray strengthen and raise us with that crystal character, jewel wealth and adamantine strength and will by virtue of which Indra, lord ruler of the world and the spirit of the human nation, rises to glory.

अभिवृत्य सपत्नानभि या नो अरातयः।
अभि पृतन्यन्तं तिष्ठाभि यो नो दुरस्यति॥ २॥

2. *Abhivṛtya sapatnānabhi yā no arātayaḥ.*
Abhi pṛtanyantaṁ tiṣṭhābhi yo no durasyati.

O Brahmanaspati, ruler and commander of the human nation, having surrounded and cornered the adversaries, selfish exploiters, whoever want to wage war against us, or who hate, envy and want to damage us, break down their force and power, subdue them and rule over them as part of the nation.

अभि त्वा देवः सविताभि सोमो अवीवृधत्।
अभि त्वा विश्वा भूतान्यभीवर्तो यथाससि॥ ३॥

3. *Abhi tvā devaḥ savitābhi somo avīvṛdhat.*
Abhi tvā viśvā bhūtānyabhīvarto yathāsasi.

May the self-refulgent Savita, brilliant sun and the blazing commander of the defence and development forces, Soma, nation's spirit of peace and joy and the economic spirit of security, and all the people and living resources of nature and the mother land, advance and exalt you so that you may rule in a protective and promotive style for all.

अभीवर्तो अभिभवः सपत्नक्षयणो मणिः।
राष्ट्राय मह्यं बध्यतां सपत्नेभ्यः पराभुवे॥ ४॥

4. *Abhīvarto abhibhavaḥ sapatnakṣayaṇo maṇiḥ. Rāṣṭrāya mahyaṁ badhyatāṁ sapatnebhyaḥ parābhuve.*

This spirit of the exalted nation and this crystal character of the people is the jewel wealth of the republic, superior to all individual constituents, subduer of jealousies and saboteurs and destroyer of the negative forces of adversaries. O Brahmanaspati, visionary high priest of the nation's law, let it be vested in me as the ruling sceptre for the common wealth's progress and for subduing of the adversaries.

उदसौ सूर्यो अगादुदिदं मामकं वचः।
यथाहं शत्रुहोऽसान्यसपत्नः सपत्नहा॥ ५॥

5. *Udasau sūryo agādudidaṁ māmakaṁ vacaḥ. Yathāhaṁ śatruho'sānyasapatnaḥ sapatnahā.*

As the sun there rises in heaven, so does my word of commitment arise here in the republic, so that with my word and the people's commitment and character I may eliminate enmity, subdue adversarial rivalries and rule with freedom from fear, insecurity and

the onslaughts of enemies.

स॒प॒त्न॒क्षय॑णो॒ वृषा॒भिरा॑ष्ट्रो॒ विषा॑स॒हिः ।
यथा॒हमे॒षां वी॒राणां॒ वि॒राजा॑नि॒ जन॑स्य च ॥ ६ ॥

6. *Sapatnakṣayaṇo vṛṣābhirāṣṭro viṣāsahiḥ.*
Yathāhameṣāṁ vīrāṇāṁ virājāni janasya ca.

Eliminator of rivals and adversaries, strong and magnanimous, I dedicate myself to the nation with peace, patience and courage so that I may rightfully and righteously rule over these brave and brilliant leaders and these people to their hopes and aspirations.

Kanda 1/Sukta 30 (Health and Full Age)

Vishvedevah Devata, Atharva Ayushkama Rshi

विश्वे॑ देवा॒ वस॑वो॒ रक्ष॑ते॒ममु॒तादि॑त्या जागृ॒त यू॒यम॒स्मिन्।
मेमं सना॑भिरु॒त वा॒न्यना॑भि॒र्मेमं प्रापत्पौरु॑षेयो व॒धो यः ॥ १ ॥

1. *Viśve devā vasavo rakṣatemamutādityā jāgṛta yūyamasmin. Memaṁ sanābhiruta vānyanābhirmemaṁ prāpatpauruṣeyo vadho yaḥ.*

O Vishvedevas, divinities of nature, leading powers of humanity, O Vasus, sustainers of life, protect and promote this man, this leader, this ruler. O Adityas, brilliancies of nature and leading lights of humanity, keep awake and alert in this living system both individual and social. Let no danger or fatal weapon, human or natural, shot by our own people from within or by an alien power, reach and touch him. (The system at the individual level is the human being, and at the social level it is the socio-political organisation, and the person to be protected and promoted is the ruler.)

ये वो॑ देवाः पि॒तरो॒ ये च॑ पु॒त्राः सचे॑तसो मे शृणु॒तेदमु॒क्तम्।
सर्वे॑भ्यो व॒ः परि॑ ददाम्ये॒तं स्व॒स्त्ये ँ नं ज॒रसे॑ वहाथ॥ २॥

2. *Ye vo devāḥ pitaro ye ca putrāḥ sacetaso me śṛṇutedamuktam. Sarvebhyo vaḥ pari dadāmyetaṁ svastye naṁ jarase vahātha.*

O Devas, divine powers of nature and humanity, noble citizens of the nation, parental seniors and their children of the younger generation, all who are supporters and protectors of the land, be alert and wide awake, and listen carefully to this word of mine: I declare and dedicate this man, this leader, this ruler to you all and commit you all for your common good to support and serve him to the last day of life.

ये दे॑वा दि॒वि ष्ठ ये पृ॑थि॒व्यां ये अ॒न्तरि॑क्ष॒ ओष॑धीषु
प॒शुष्व॒प्स्व॑१॑न्तः। ते कृ॑णुत ज॒रस॒मायु॑र॒स्मै श॒तम॒न्यान्परि॑
वृणक्तु मृ॒त्यून्॥ ३॥

3. *Ye devā divi ṣṭha ye pṛthivyāṁ ye antarikṣa oṣadhīṣu paśuṣvapsvantaḥ. Te kṛṇuta jarasamāyurasmai śatamanyānpari vṛṇaktu mṛtyūn.*

All those, divinities which are in heaven, those on earth and those which are in the middle region, in the herbs, in all living beings, in animals and birds and in the waters, may they all bring him a full and healthy life, and may he dispel and destroy a hundred other deadly wants, problems and deprivations of life for you all.

येषां प्रया॒जा उ॒त वा॑नुया॒जा हु॒तभा॑गा अहु॒ताद॑श्च दे॒वाः।
येषां व॒ः पञ्च॑ प्र॒दिशो॒ विभ॑क्ता॒स्तान्वो॑ अ॒स्मै स॑त्र॒सदः॑
कृणोमि॥ ४॥

4. *Yeṣāṁ prayājā uta vānuyājā hutabhāgā ahutādaśca devāḥ. Yeṣāṁ vaḥ pañca pradiśo vibhaktāstānvo asmai satrasadaḥ kṛṇomi.*

Those among you, O noble divines, who are pioneers of research and innovation in the yajnic development of the nation, those who are yajnic followers of the pioneers, who partake of their share in the national economy of yajnic inputs and consequential fragrance and those who don't, those among you who are organised in five ways of national economy, all such I raise and dedicate to membership of the nation's parliament and other institutions for him.

Kanda 1/Sukta 31 (Hope and Fulfilment)

Ashapalah Vastoshpatayah Devata, Brahma Rshi

आशानामाशापालेभ्यश्चतुर्भ्यो अमृतेभ्यः।
इदं भूतस्याध्यक्षेभ्यो विधेम हविषा वयम्॥ १॥

1. *Āśānāmāśāpālebhyaścaturbhyo amṛtebhyaḥ. Idaṁ bhūtasyādhyakṣebhyo vidhema haviṣā vayam.*

Now with havi we do this homage to the four immortal guardians of the four quarters of space who oversee, control and protect all forms of existence.

(The ruler guardians of the quarters of space according to Atharva Veda 3, 27, 1-6 are Agni, Indra, Varuna and Soma of the east, south, west and north, while Vishnu and Brhaspati are guardian rulers of the nether and upper directions. In the case of the human personality as well this same order of divine care is applicable, and these six versions of the power of

Brahma Supreme protect us against hate, enmity and jealousy while they augment our physical, mental and spiritual potential as well.)

य आशानामाशापालाश्चत्वार स्थन देवाः ।
ते नो निर्ऋत्याः पाशेभ्यो मुञ्चतांहसोअंहसः ॥ २ ॥

2. *Ya āśānāmāśāpālāścatvāra sthana devāḥ. Te no nirṛtyāḥ pāśebhyo muñcatāṁhaso-aṁhasaḥ.*

O Devas, who are ruling guardians of the four quarters of space, you release us from the snares of adversity and save us from every form of sin and evil.

अस्रामस्त्वा हविषा यजाम्यश्लोणस्त्वा घृतेन जुहोमि । य आशानामाशापालस्तुरीयो देवः स नः सुभूतमेह वक्षत् ॥ ३ ॥

3. *Asrāmastvā haviṣā yajāmyaśloṇastvā ghṛtena juhomi. Ya āśānāmāśāpālasturīyo devaḥ sa naḥ subhūtameha vakṣat.*

O lord transcendent of the fourth estate of the freedom of Moksha, I never tire of serving you with havi. I never give up the divine service with ghrta like a lame man giving up the journey. May the lord transcendent of spiritual freedom, protector and promoter of the regions of space, grant us the honour, excellence and glory of life.

स्वस्ति मात्र उत पित्रे नो अस्तु स्वस्ति गोभ्यो जगते पुरुषेभ्यः । विश्वं सुभूतं सुविदत्रं नो अस्तु ज्योगेव दृशेम सूर्यम् ॥ ४ ॥

4. *Svasti mātra uta pitre no astu svasti gobhyo jagate puruṣebhyaḥ. Viśvaṁ subhūtaṁ suvidatraṁ no astu jyogeva dṛśema sūryam.*

May there be Svasti, felicity of well being, for our mother and father, felicity for our cows, our world and our people. May there be total felicity and prosperity and abundant generosity of the world for us, and let us continue, go on seeing the sun for a long long time.

Kanda 1/Sukta 32 (Brahma: Life-Universal)

Dyava-prithivi Devata, Brahma Rshi

इ॒दं ज॑नासो वि॒दथं॑ म॒हद् ब्रह्म॑ वदिष्यति।
न तत्पृ॑थि॒व्यां नो दि॒वि येन॑ प्रा॒णन्ति॑ वी॒रुधः॑ ॥ १ ॥

1. *Idaṁ janāso vidatha mahad brahma vadiṣyati.*
Na tatpṛthivyāṁ no divi yena prāṇanti verudhaḥ.

O seekers, know this. Only the self-realised soul would speak of life's infinite and ultimate reality, the Spirit that is comprehended neither on the earth nor in heaven—the life spirit by which the forms and structures of life evolve and breathe in the expansive universe.

अ॒न्तरि॑क्ष आसां॒ स्थाम॑ श्रान्त॒सदा॑मिव।
आ॒स्थान॑म॒स्य भू॒तस्य॑ वि॒दुष्टद्वे॒धसो॒ न वा॑ ॥ २ ॥

2. *Antarikṣa āsāṁ sthāma śrāntasadāmiva.*
Āsthānamasya bhūtasya viduṣṭadvedhaso na vā.

The main stay of these living forms is in infinite Space like the station of satiated self-realised souls. That home of this world of existence, they know who know, and may be they too don't - which, again, only they know, we don't. (Compare Rgveda 10, 129, 7.)

यद्रोद॑सी॒ रेज॑माने॒ भूमि॑श्च नि॒रत॑क्षतम्।
आ॒र्द्रं तद॒द्य स॑र्व॒दा स॑मु॒द्रस्ये॑व स्रो॒त्याः ॥ ३ ॥

3. *Yadrodasī rejamāne bhūmiśca niratakṣatam.*
Ārdraṁ tadadya sarvadā samudrasyeva srotyāḥ.

The living fluid vitality which the dynamic heaven and earth and the firmament created and create is the same today which has ever been flowing from the universal Spirit like the streams of water and waves of the sea.

विश्वमन्यामभीवार तदन्यस्यामधि श्रितम्।
दिवे च विश्ववेदसे पृथिव्यै चाकरं नमः॥ ४॥

4. *Viśvamanyāmabhīvāra tadanyasyāmadhi śritam.*
Dive ca viśvavdase pṛthivyai cākaraṁ namaḥ.

I know the universal presiding presence all pervasive in the other, its power and vitality, immanent in Prakrti and transcending it. I offer homage and obeisance to heaven, to earth and to lord omniscient and presiding power of the universe.

Kanda 1/Sukta 33 (for Peace)

Apah Devata, Shantati Rshi

हिरण्यवर्णाः शुचयः पावका यासु जातः सविता यास्वग्निः।
या अग्निं गर्भं दधिरे सुवर्णास्ता न आपः शं स्योना भवन्तु॥ १॥

1. *Hiraṇyavarṇāḥ śucayaḥ pāvakā yāsu jātaḥ savitā yāsvagniḥ. Yā agniṁ garbhaṁ dadhire suvarṇāstā na āpaḥ śaṁ syonā bhavantu.*

The golden hued, pure and purifying primeval waters, original plastic material of existential forms, wherein manifested Savita, divine creative will, and Agni, basic vitality of life, and which, like the womb of

nature, held within the vital heat that sustains life, may, we pray, be beatific, peaceful and blissful for us.

(In relation to Apah, reference may be made to 'Samudro' arnavah' of Rgveda 1, 190, 1, and 'Salilam' of Rgveda 1, 129, 3, Shatapatha Brahmana 7, 5, 2, 18, and Taittiriya Brahmana 1, 1, 3, 5.)

यासां॑ राजा॒ वरु॑णो॒ याति॒ मध्ये॑ सत्यानृ॒ते अ॑व॒पश्य॒ञ्ज-
ना॑नाम्। या अ॒ग्निं गर्भं॑ दधि॒रे सु॒वर्णा॒स्ता न॒ आप॒ः शं स्यो॒ना
भ॑वन्तु॥ २॥

2. *Yāsāṁ rājā varuṇo yāti madhye satyānṛte avapaśyaṇjanānām. Yā agniṁ garbhaṁ dadhire suvarṇāstā na āpaḥ śaṁ syonā bhavantu.*

In the midst of primeval waters pervades Varuna, supreme lord of judgement who watches the truth and untruth of the life of human souls emerging into their next round of existence. The waters hold within themselves the vital heat that makes life possible and sustains it. May these waters of golden hue be full of peace, grace and bliss for us.

यासां॑ दे॒वा दि॒वि कृ॒ण्वन्ति॑ भ॒क्षं या अ॒न्तरि॑क्षे॒ बहु॒धा
भव॑न्ति। या अ॒ग्निं गर्भं॑ दधि॒रे सु॒वर्णा॒स्ता न॒ आप॒ः शं
स्यो॒ना भ॑वन्तु॥ ३॥

3. *Yāsāṁ devā divi kṛṇvanti bhakṣaṁ yā antarikṣe bahudhā bhavanti. Yā agniṁ garbhaṁ dadhire suvarṇāstā na āpaḥ śaṁ syonā bhavantu.*

May the primeval waters of golden hue which evolve into many forms in space, in which the potential forms of divine existence find their food for growth, and which, like a womb, hold within them the vital heat

of life, be full of peace, grace and bliss for us.

शिवेन मा चक्षुषा पश्यतापः शिवया तन्वोप स्पृशत त्वचं मे। घृतश्चुतः शुचयो याः पावकास्ता न आपः शं स्योना भवन्तु॥ ४॥

4. *Śivena mā cakṣuṣā paśyatāpaḥ śivayā tanvopa spṛśata tvacaṁ me. Ghṛtaścutaḥ śucayo yāḥ pāvakāstā na āpaḥ śaṁ syonā bhavantu.*

May these waters with immanent divinity look at me with a blissful eye. May they touch the form and complexion of my body with the softness of love. Overflowing with the ghrta of kindness and grace, pure and purifying, may they be full of peace, bliss and divine grace for us.

Kanda 1/Sukta 34 (Life's Honey)

Madhu Vanaspatih Devata, Atharva Rshi

इयं वीरुन्मधुजाता मधुना त्वा खनामसि।
मधोरधि प्रजातासि सा नो मधुमतस्कृधि॥ १॥

1. *Iyaṁ vīrunmadhujātā madhunā tvā khanāmasi.*
Madhoradhi prajātāsi sā no madhumataskṛdhi.

This herb is born of the honey sweets of earth. O sweet herb, we take you up with the honey sweet of love and gratitude. You are grown and matured by the honeyed efficacy of life and nature's evolution. Such as you are, pray sweeten our life with the honey sweet of joy and graces of culture.

(Honey, Madhu, has been interpreted as metaphor of the sweetness of existence in life, knowledge, divine awareness, indeed the soul itself. All

verses of this hymn can be interpreted in this perspective. Reference may also be made to Brihadaranyakopanishad 2, 5, in which it is said that this earth and all her creatures, the waters, heat and light, wind and all other kinds of energy, the sun, the quarters of space, the moon, thunder and lightning, clouds and the sky, all space, Dharma, truth, humanity the soul and the cosmic soul, all is the honeyed expression and manifestation of divinity. And this knowledge, madhu vidya, was given by the sage Dadhyang of the Atharva tradition.)

जि॒ह्वाया॒ अग्रे॒ मधु॑ मे जिह्वामू॒ले म॒धूल॑कम्।
ममेद॑ह॒ क्र॑ता॒वसो॒ मम॑ चि॒त्तमु॒पाय॑सि॥ २॥

2. *Jihvāyā agre madhu me jihvāmūle madhūlakam.*
Mamedaha kratāvaso mama cittamupāyasi.

Let there be honey sweetness at the tip of my tongue. Let there be honey sweetness at the root of my tongue. O honey sweetness of divinity, always stay in my thought and will in action, and ever abide at the depth of my mind and soul.

मधु॑मन्मे नि॒क्रम॑णं॒ मधु॑मन्मे प॒राय॑णम्।
वा॒चा व॑दामि॒ मधु॑मद्भूयासं॒ मधु॑सन्दृशः॥ ३॥

3. *Madhumanme nikramaṇaṁ madhumanme parāyaṇam. Vācā vadāmi madhumadbhūyāsaṁ madhu-sandṛśaḥ.*

Let my coming, going forth and going out be full of honey sweetness. Let my final exit and ultimate resort be full of honey sweet Ananda. Let me speak and express the honey sweets of love and reverence with

my words, and let me share the honey sweets of divinity in my vision and response to life's experience.

मधोॅरस्मि मधुॅतरो मदुघान्मधुॅमत्तरः ।
मामित्किल त्वं वनाः शाखां मधुॅमतीमिव ॥ ४ ॥

4. *Madhorasmi madhutaro madughānmadhumattaraḥ. Māmitkila tvaṁ vanāḥ śākhāṁ madhumatīmiva.*

I am sweeter than honey itself, sweeter than the treasure holds of honey in plants and man. O man, O sage, O divine, O love, accept me, O life, like a lovely branch bearing the honey suckle.

परिॅ त्वा परितत्नुनेक्षुणागामविद्विषे ।
यथा मां कामिन्यसो यथा मन्नापगा असः ॥ ५ ॥

5. *Pari tvā paritatnunekṣuṇāgāmavidviṣe.*
Yathā māṁ kāminyaso yathā mannāpagā asaḥ.

O love, O honeyed sweetness of life, with open expanding arms of honey sweets of love and faith I come to embrace you never to allow jealousy, bitterness or enmity to come in and vitiate our love so that you too ever abide with me in love and never forsake me.

Kanda 1/Sukta 35 (Health, Efficiency and Long Age)

Hiranyam, Indragni, Vishvedevah Devatah, Atharva Ayushkama Rshi

यदाबध्नन्दाक्षायणा हिरण्यं शतानीकाय सुमनस्यमानाः ।
तत्तेॅ बध्नाम्यायुॅषे वर्चॅसे बलाय दीर्घायुॅत्वाय शत-
शारदाय ॥ १ ॥

1. *Yadābadhnandākṣāyaṇā hiraṇyaṁ śatānīkāya sumanasyamānāḥ. Tatte badhnāmyāyuṣe varcase balāya dīrghāyu-tvāya śataśāradāya.*

That golden glowing discipline of life which the sages of holy life and enlightened mind hold, observe and prescribe for a life of hundredfold efficiency, I confer on you with commitment for a full age of hundred years of good health, strength of body and mind, honour and lustre.

नैनं॒ रक्षां॑सि॒ न पिं॒शा॒चाः स॑हन्ते दे॒वा॒नामोजः॑ प्रथम॒जं ह्ये३॒तत्। यो बिभ॑र्ति दाक्षाय॒णं हिर॑ण्यं॒ स जी॒वेषु॑ कृणुते दी॒र्घमायु॑ः॥ २॥

2. *Nainaṁ rakṣāṁsi na piśācāḥ sahante devānāmojaḥ prathamajaṁ hye'tat. Yo bibharti dākṣāyaṇaṁ hiraṇyaṁ sa jīveṣu kṛṇute dīrghamāyuḥ.*

That golden glow of discipline, demons and ogres cannot violate, nor can they challenge it. It is the splendour of divines, first born of Mother Nature. One who commands this golden discipline of life and living with efficiency and success lives a long life among humanity.

अ॒पां तेजो॒ ज्योति॒रोजो॒ बलं॑ च॒ वन॒स्पती॑नामु॒त वी॒र्या॑ ण्णि। इन्द्र॑इवेन्द्रि॒याण्यधि॑ धारयामो अ॒स्मिन्तद्दक्ष॑माणो बिभर॒द्धिर॑ण्यम्॥ ३॥

3. *Apāṁ tejo jyotirojo balaṁ ca vanaspatīnāmuta vīryā ṇi. Indra-ivendriyāṇyadhi dhārayāmo asmintaddakṣamāṇo bibharaddhiraṇyam.*

Just as Indra, the soul, bears and commands the

senses and mind with self-control, so do we help this young man to bear and preserve the glow of nature's fluid energies, light of life and vigour and vitality of all the herbal essences since he conscientiously holds on to the golden discipline of continence in daily living.

समानां मासामृतुभिष्ट्वा वयं संवत्सरस्य पयसा पिपर्मि।
इन्द्राग्नी विश्वे देवास्ते ऽनु मन्यन्तामहृणीयमानाः ॥ ४ ॥

4. *Samānāṁ māsāmṛtubhiṣṭvā vayaṁ saṁvatsarasya payasā piparmi. Indrāgnī viśve devāste' nu manyantāmahṛṇīyamānāḥ.*

We strengthen you toward completion of your personality with the vigour and vitality of life and nature over months and years season by season. May Indra, Agni and all the divinities of nature and humanity be favourable to you without reserve or hesitation.

॥ इति प्रथमं काण्डम् ॥

KANDA-2

Kanda 2/Sukta 1 (The Supreme Abode)

Brahma, Atma Devata, Vena Rshi

वेनस्तत्पश्यत्परमं गुहा यद्यत्र विश्वं भवत्येकरूपम्।
इदं पृश्निरदुहज्जायमानाः स्वर्विदो अभ्य ऋषत व्राः ॥ १ ॥

1. *Venastatpaśyatparamaṁ guhā yadyatra viśvaṁ bhavatyekarūpam.*
Idaṁ pṛśniraduhajjāyamānāḥ svarvido abhya nūṣata vrāḥ.

The wise visionary realises, directly sees with the inward eye, that supreme mystery which is the centre wherein this entire universo of diversity becomes one reality of indistinguishable homageneous form as Prakrti. This world of wondrous variety, variable Prakrti receives from that centrality as the forms arise through evolution. The sages who know the supreme blissful reality dedicate themselves to It as they arise in awareness and celebrate It in words of exaltation. That's their highest act of choice.

प्र तद्वोचेदमृतस्य विद्वान् गन्धर्वो धामं परमं गुहा यत्।
त्रीणि पदानि निहिता गुहास्य यस्तानि वेद स पितुष्पितासत् ॥ २ ॥

2. *Pra tadvocedamṛtasya vidvān gandharvo dhāma paramaṁ guhā yat. Trīṇi padāni nihitā guhāsya yastāni veda sa pituṣpitāsat.*

Of that highest One mystery which is the

ultimate centre of diversity, only that noble sagely scholar of immortal vision would speak who commands the language of that immortal vision and reality. Three are the stages of the manifestation of this mysterious One into existence: Creation, evolution and sustenance, and dissolution. Three are the stages of existential awareness: knowledge of discrete objects, the underlying physical laws, and the one immanent spirit of it all. Three are the stages of the evolution of inner awareness: Dharma, Dhyana and Samadhi. One who knows these three is the preceptor senior of those who claim to know.

स नः पिता जनिता स उत बन्धुर्धामानि वेद भुवनानि विश्वा। यो देवानां नामधा एक एव तं सम्प्रश्नं भुवना यन्ति सर्वा॥ ३॥

3. *Sa naḥ pitā janitā sa uta bandhurdhāmāni veda bhuvanāni viśvā. Yo devānāṁ nāmadha eka eva taṁ sampraśnaṁ bhuvanā yanti sarvā.*

That One is our father, generator and our brother. He knows and pervades all the worlds of the universe in existence. He alone as One comprehends the names and functions of all the divinities. He alone is the ultimate object of all research, enquiries and meditation. And all worlds of existence and all questions about the worlds of existence converge and centre into Him.

परि द्यावापृथिवी सद्य आयमुपातिष्ठे प्रथमजामृतस्य।
वाचमिव वक्तरि भुवनेष्ठा धास्युरेष नन्वेꣳषो अग्निः॥ ४॥

4. *Pari dyāvāpṛthivī sadya āyamupātiṣṭhe prathamajāmṛtasya. Vācamiva vaktari bhuvaneṣṭhā dhāsyureṣa nanveṣo agniḥ.*

I have gone round heaven and earth (in meditation and in the cycle of existence), and now I have come to stay by the first self-manifested of the order of creative evolution, that is, Hiranyagarbha, soul of the golden blue-print of the universe, who, like the Word existing at the heart of the speaker, abides all round and at the centre of the universe. This is the spirit, the light, the loving sustainer of existence, all pervasive Agni.

परि॒ विश्वा॒ भुव॑नान्यायमृ॒तस्य॒ तन्तुं॑ वित॒तं दृ॒शे कम्।
यत्र॑ दे॒वा अ॒मृत॑मानशा॒नाः स॑मा॒ने योना॒वध्यैर॑यन्त॥ ५॥

5. *Pari viśvā bhuvanānyāyamṛtasya tantuṁ vitataṁ dṛśe kam. Yatra devā amṛtamānaśānāḥ samāne yonāva-dhyairayanta.*

I have gone round all worlds and regions of the universe in order to see the universal spirit of the order of existence running like the thread of the rosary holding the beads together, the spirit of the web of existence which divine sages reach, where they enjoy the immortal nectar of bliss and abide in an invariable imperishable state of divine being.

Kanda 2/Sukta 2 (Lord Supreme)

Gandharva Apsarasa Devata, Matrnama Rshi

दि॒व्यो ग॑न्ध॒र्वो भुव॑नस्य॒ यस्पति॒रेक॑ एव नम॒स्यो॑ ऽ वि॒क्ष्वी॒-
ड्यः। तं त्वा॑ यौमि॒ ब्रह्म॑णा दिव्य देव॒ नम॑स्ते अस्तु दि॒वि ते॑ स॒धस्थ॑म्॥ १॥

1. *Divyo gandharvo bhuvanasya yaspatireka eva namasyo vikṣvīdyaḥ. Taṁ tvā yaumi brahmaṇā divya deva namaste astu divi te sadhastham.*

Self-refulgent, heavenly lord sustainer of the dynamic universe of stars, planets and satellites in space and of the divine voice of knowledge reverberating in space, sole and absolute master ruler and controller of the world of his creation with love and justice, is the only one supreme lord, Parameshvara, worthy of worship and homage of adoration for people. O lord of cosmic light and infinite kindness, I come to you by the divine voice of Veda and the yogaic path of spiritual illumination. Homage and obeisance to you with total surrender. Your presence shines and is reached in the heaven of inner consciousness and the cosmic regions of divine refulgence.

दि॒वि स्पृ॒ष्टो य॑ज॒तः सूर्य॑स्त्वगवया॒ता हर॑सो॒ दैव्य॑स्य। मृ॒डा-द्गन्ध॒र्वो भुव॑नस्य॒ यस्पति॒रेक॑ एव॒ न॑म॒स्य॑ ऽः सु॒शेवा॑ः ॥ २ ॥

2. *Divi spṛṣṭo yajataḥ sūryatvagavayātā haraso daivyasya. Mṛḍādgandharvo bhuvanasya yaspatireka eva namasyaḥ suśevāḥ.*

Reached and realised in the regions of divine light, inner in the consciousness and outer in the cosmos, the lord adorable, self-refulgent with light of the suns, exceeds and overwhelms the light and force of the heavenly stars. May Gandharva, lord sustainer of the earth, light of the suns and the Vedic voice, we pray, be kind and gracious to us. He alone is lord sustainer of the universe as father and protector, and He alone as lord supreme is to be worshipped with homage of adoration, prayer and service with yajna.

अ॒न॒व॒द्याभि॒ः सम॑ु जग्म आभिरप्स॒रास्वपि॑ गन्ध॒र्व आ॑सीत्। स॒मु॒द्र आ॑सा॒ं सद॑नं म आहु॒र्यत॑ः स॒द्य आ च॒ परा॑ च॒ यन्ति॑ ॥ ३ ॥

3. *Anavadyābhiḥ samu jagma ābhirapsarāsvapi gandharva āsīt. Samudra āsāṁ sadanaṁ ma āhuryataḥ sadya ā ca parā ca yanti.*

The Lord sustainer of stars and planets of the universe is immanent in the pranic energies of nature and pervades all these irreproachable forces that move in the dynamic forms of existence. Sages tell me that their home and operation is in the oceans and in the waves of energy in space, and they always continue moving in and out and thus they maintain the dynamics of life in nature as well as in humanity.

अभ्रि॑ये दिद्यु॒न्नक्ष॑त्रिये॒ या वि॒श्वाव॑सुं गन्ध॒र्वं सच॑ध्वे।
ताभ्यो॑ वो देवी॒र्नम॒ इत्कृ॑णोमि॥ ४॥

4. *Abhriye didyunnakṣatriye yā viśvāvasuṁ gandharvaṁ sacadhve. Tābhyo vo devīrnama itkṛṇomi.*

O divine energies moving with the clouds, thundering in lightning, radiant in stars, who serve the all pervasive sustainer of stars and planets, cosmic voice and entire humanity, I offer this homage of adoration to you as manifestations of divinity.

याः क्ल॒न्दास्तमि॑षीचयो॒ ऽ क्षका॑मा मनो॒मुहः॑।
ताभ्यो॑ गन्ध॒र्वप॑त्नीभ्यो ऽ प्स॒राभ्यो॑ ऽ कर॒ं नमः॥ ५॥

5. *Yāḥ klandāstamiṣīcayo'kṣakāmā manomuhaḥ. Tābhyo gandharvapatnībhyo'psarābhyo'karaṁ namaḥ.*

To Apsaras, angelic vibrations of divine manifestation in nature's currents of pranic energies sustained by the concurrent presence of Gandharva, lord

sustainer of the universe, manifestations loud and bold, satisfying, fulfilling, mind blowing, I offer homage of adoration.

Kanda 2/Sukta 3 (Health and Healing)

Bhaishajyam, Age, Dhanvantari Devata, Angirah Rshi

अदो यदवधावत्यवत्कमधि पर्वतात् ।
तत्ते कृणोमि भेषजं सुभेषजं यथासंसि ॥ १ ॥

1. *Ado yadavadhāvatyavatkamadhi parvatāt.*
Tatte kṛṇomi bheṣjaṁ subheṣajaṁ yathāsasi.

That which showers from the cloud and streams down from the mountain to the valley as a sanative, I make into a medicine for you since it is a sanative essentially in quality.

आदङ्गा कुविदङ्गा शतं या भेषजानि ते ।
तेषामसि त्वमुत्तममनासरावमरोगणम् ॥ २ ॥

2. *Ādaṅgā kuvidaṅgā śataṁ yā bheṣajāni te.*
Teṣāmasi tvamuttamamanāsrāvamaroganam.

Dear valued shower, dear valued herb, of the hundreds of sanatives, you are the best, most efficacious. You are the sure cure for ailments, you are the cure for the morbid flow.

नीचैः खनन्त्यसुरा अरुस्राणमिदं महत् ।
तदास्रावस्य भेषजं तदु रोगमनीनशत् ॥ ३ ॥

3. *Nīcaiḥ khanantyasurā arusrāṇamidaṁ mahat.*
Tadāsrāvasya bheṣajaṁ tadu rogamanīnaśat.

Efficient physicians dig out the herbal medicine

from the valleys down. The herb stops the flow and fills up this morbid wound. This is the sure cure for the ailment, this destroys the disease.

उ॒प॒जीका॒ उद्भ॑रन्ति समु॒द्रादधि॑ भेष॒जम्।
तदा॑स्त्रा॒वस्य॑ भेष॒जं तदु॒ रोग॑मशीशमत्॥ ४॥

4. *Upajīkā udbharanti samudrādadhi bheṣajam.*
Tadāsrāvasya bheṣajaṁ tadu rogamaśīśamat.

Sea weeds collect up on the sea. That is the cure for morbid flow, and that relieves and removes the disease.

अ॒रु॒स्त्राण॑मि॒दं म॒हत्पृ॑थि॒व्या अध्युद्भृ॑तम्।
तदा॑स्त्रा॒वस्य॑ भेष॒जं तदु॒ रोग॑मनीनशत्॥ ५॥

5. *Arusrāṇamidaṁ mahatpṛthivyā adhyudbhṛtam.*
Tadāsrāvasya bheṣajaṁ tadu rogamanīnaśat.

To cure this chronic sore this great medicine dug out of the earth is a sure cure of the morbid flow and it destroys the disease upto the root.

शं नो॑ भवन्त्व॒प ओष॑धयः शि॒वाः। इन्द्र॑स्य॒ वज्रो॒ अप॑ हन्तु र॒क्षस॑ आ॒राद्विसृ॑ष्टा॒ इष॑वः पतन्तु र॒क्षसा॑म्॥ ६॥

6. *Śaṁ no bhavantvapa oṣadhayaḥ śivāḥ. Indrasya vajro apa hantu rakṣasa ārādvisṛṣṭā iṣavaḥ patantu rakṣasām.*

May the waters be full of peace and well being of health for us. May the herbs be good and efficacious for us. Let the thunderbolt of Indra, electric force, destroy the demons of diseases and epidemics. May the arrow like rays of the sun shot from the far off solar

distances fall upon the germs and destroy the rogues.

Kanda 2/Sukta 4 (Jangida Mani)

Jangida, Chandrama Devata, Atharva Rshi

दीर्घायुत्वाय बृहते रणायारिष्यन्तो दक्षमाणाः सदैव।
मणिं विष्कन्धदूषणं जङ्गिडं बिभृमो वयम् ॥ १ ॥

1. *Dīrghāyutvāya bṛhate raṇāyāriṣyanto dakṣamāṇāḥ sadaiva. Maṇiṁ viṣkandhadūṣaṇaṁ jaṅgiḍaṁ vibhṛmo vayam.*

For a long healthy life and victory in the great struggle for successful living, we progressively rising without hurting any one wear and bear the Jangida jewel treated with vishkandha to counter the poisons of ill health silently working all over the body system (such as jambha, vishara and vishkandha).

जङ्गिडो जम्भाद्विशराद्विष्कन्धादभिशोचनात्।
मणिः सहस्रवीर्यः परि णः पातु विश्वतः ॥ २ ॥

2. *Jaṅgiḍo jambhādviśarādviṣkandhādabhiśocanāt. Maṇiḥ sahasravīryaḥ pari ṇaḥ pātu viśvataḥ.*

May the Jangida jewel of a thousand efficacies protect us from jambha, vishara, vishkandha and abhishochana (diseases which weaken, lacerate, waste away and break down the vitality and resistance of the body) and may it promote our health and vitality in every way all round.

अयं विष्कन्धं सहतेऽयं बाधते अत्रिणः।
अयं नो विश्वभेषजो जङ्गिडः पात्वंहसः ॥ ३ ॥

3. *Ayaṁ viṣkandhaṁ sahate'yaṁ bādhate attriṇaḥ.*
Ayaṁ no viśvabheṣajo jaṅgiḍaḥ pātvaṁhasaḥ.

This jangida mani challenges and eliminates vishkanadha. It wards off all those ailments which eat up the vitalities of the system. It is a panacea for health against all disease. Worn and borne, may it protect us against all evil.

देवैर्दत्तेन मणिना जङ्गिडेन मयोभुवा ।
विष्कन्धं सर्वा रक्षांसि व्यायामे सहामहे॥ ४॥

4. *Devairdattena maṇinā jaṅgiḍena mayobhuvā.*
Viṣkandhaṁ sarvā rakṣāṁsi vyāyāme sahāmahe.

By the refreshing and rejuvenating jangida sanative jewel gift given by the divinities of nature and nobilities of humanity, we face, challenge and subdue poisonous ill-health and all negative and destructive germs, bacteria, viruses and psychic and physical disorders in our struggle for health and well-being against disease.

शणश्च मा जङ्गिडश्च विष्कन्धादभि रक्षताम्।
अरण्यादन्य आभृतः कृष्या अन्यो रसेभ्यः॥ ५॥

5. *Śaṇaśca mā jaṅgiḍaśca viṣkandhādabhi rakṣatām. Araṇyādanya ābhṛtaḥ kṛṣyā anyo rasebhyaḥ.*

May shana, hemp, and jangida protect me against vishkandha, poisonous ill health that wastes away the vitality of health. One of them, jangida, is got from the forest, and the other, shana, is obtained from the sap of herbs grown in botanical gardens.

कृत्यादूषिर्यं मणिरथो अरातिदूषिः ।
अथो सहस्वान् जङ्गिडः प्र ण आयूंषि तारिषत् ॥ ६ ॥

6. *Kṛtyādūṣirayaṁ maṇiratho arātidūṣiḥ.*
Atho sahasvān jaṅgiḍaḥ pra ṇa āyūṁṣi tāriṣat.

This jangida mani destroys the ill effects of our sins of omission and our sins of commission, that is, from ailments caused by the mistakes we make knowingly and the mistakes we happen to make unconsciously. By itself it is challenging and resistant against evil and disease whatever the cause of the disease. May jangida help us cross over the seas of trouble to good health and a long age of fulfilment.

Kanda 2/Sukta 5 (The Ruler)

Indra Devata, Bhrgu Atharvana Rshi

इन्द्र जुषस्व प्र वहा याहि शूर हरिभ्याम् ।
पिबा सुतस्य मतेरिह मधोश्चकानश्चारुर्मदाय ॥ १ ॥

1. *Indra juṣasva pra vahā yāhi śūra haribhyām. Pibā sutasya materiha madhoścakāna-ścārurmadāya.*

Indra, mighty ruler, be happy, feel exalted, go forward, brave hero, and come victorious by your mighty forces of the state which draw your chariot of governance. Drink of the soma of victory and celebration extracted and distilled by the wise, tasting the honey sweets of beauty and grace of the social order to full satisfaction for the joy of the people.

इन्द्र जठरं नव्यो न पृणस्व मधोर्दिवो न ।
अस्य सुतस्य स्वर्णोप त्वा मदाः सुवाचो अगुः ॥ २ ॥

2. *Indra jaṭharaṁ navyo na pṛṇasva madhordivo na. Asya sutasya svarṇopa tvā madāḥ suvāco aguḥ.*

Indra, exalted leader, like a true celebrated ruler fill the treasures of the state with honey sweet assets of wealth and honour like the heavens full of light, and then may the joyous pleasures and prosperity of the happy, self-fulfilled nation with their songs of celebration reach you as their prayers and adorations reach the regions of heavenly light.

इन्द्रꣳस्तुराषाण्मित्रो॑ वृ॒त्रं यो ज॒घान॑ य॒तीर्न।
बि॒भेद॑ व॒लं भृगु॒र्न स॑सह॒े शत्रू॒न्मद॒े सोम॑स्य ॥ ३ ॥

3. *Indrasturāṣāṇmitro vṛtraṁ yo jaghāna yatīrna. Bibheda valaṁ bhṛgurna sasahe śatrūnmade somasya.*

Like a self-controlled aspiring leader, Indra is a friend and instant subduer who destroys mighty clouds of darkness with his self-refulgence, breaks through the ranks of the enemy, shatters hostile forces like a gust of scorching wind, and in the peaceable joy and exaltation of the nation's power and prosperity overthrows the enemies of the people.

आ त्वा॑ विशन्तु सु॒तास॑ इन्द्र पृ॒णस्व॑ कु॒क्षी वि॒द्धि शꣳक्र
धि॒येह्या न॑ः । श्रु॒धी हव॒ं गिरो॑ मे जु॒ष॒स्वेन्द्र॑ स्व॒युग्भि॒र्मत्स्वे॒ह
म॒हे रणा॑य ॥ ४ ॥

4. *Ā tvā viśantu sutāsa indra pṛṇasva kukṣī viḍḍhi śakra dhiyehyā naḥ. Śrudhī havaṁ giro me juṣasvendra svayugbhirmatsveha mahe raṇāya.*

Indra, let the maturest wealth of homage distilled

and offered reach you. Fill the treasures of the state full to their capacity. O mighty leader of performance, carry on the governance and come to us here, be with us with your best of thoughts and actions. Listen and respond to our call of invocation. Listen to my words of prayer, accept and approve. Come here with the cooperative best of your friends and carry on the ruling process for the social order and its glory.

इन्द्रस्य नु प्रा वोचं वीर्या ऽणि यानि चकार प्रथमानि वज्री ।
अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत्पर्वतानाम् ॥ ५ ॥

5. *Indrasya nu prā vocaṁ vīryāṇi yāni cakāra prathamāni vajrī. Ahannahimanvapastatarda pra vakṣaṇā abhinatparvatānām.*

I recite and celebrate the first and highest exploits of Indra, lord of the thunderbolt of justice and dispensation, refulgent ruler, exploits which he, like the sun, performs with the shooting rays of his light of glory. He breaks down the clouds of darkness, want and evil, releases the waters and opens the paths of streams of mountains and the channels of social energy. (The ruler breaks down the enemies holding up the energies of the nation for movement, releases the energies and resources of the nation and carves out the paths of progress.)

अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वर्यं ऽ ततक्ष ।
वाश्राइव धेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः ॥ ६ ॥

6. *Ahannahiṁ parvate śiśriyāṇaṁ tvaṣṭāsmai vajraṁ svaryaṁ tatakṣa. Vāśrāiva dhenavaḥ syandamānā añjaḥ samudramava jagmurāpaḥ.*

Indra, lord of the shooting rays of glory, breaks the clouds of life resting in the firmament and the mountain. Tvashta, divine creative power making fine forms and subtle energies, creates the whizzing catalytic power for him as his shooting rays against the cloud. And like mother cows eager for the calves rushing to the stalls, creative, life-giving waters instantly rush over the land to the sea.

वृषायमाणो अवृणीत सोमं त्रिकद्रुकेष्वपिबत्सुतस्य।
आ सायकं मघवादत्त वज्रमहन्नेनं प्रथमजामहीनाम्॥ ७॥

7. *Vṛṣāyamāṇo avṛṇīta somaṁ trikadrukeṣvapibatsutasya. Ā sāyakaṁ maghavādatta vajramahannenaṁ prathamajāmahīnām.*

Indra, generous lord of showers, receives and internalises the vital essences present in three regions of the universe, heaven, earth and sky. The sun, glorious possessor of light, takes up the thunderbolt of electric energy, and strikes and breaks up the first born of the clouds of vapour. So does the ruler rule, destroys the enemies and hoarders, and releases the nation's creativity.

Kanda 2/Sukta 6 (Dharma and Enlightenment)

Agni Devata, Sampatkama Shaunaka Rshi

समास्त्वाग्न ऋतवो वर्धयन्तु संवत्सरा ऋषयो यानि सत्या।
सं दिव्येन दीदिहि रोचनेन विश्वा आ भाहि प्रदिशश्चतस्रः॥ १॥

1. *Samāstvāgna ṛtavo vardhayantu saṁvatsarā ṛṣayo yāni satyā. Saṁ divyena dīdihi rocanena viśvā ā bhāhi pradiśāścatasraḥ.*

Hey Agni, refulgent leader, giver of enlightenment, let all seasons and years, sages and all words and laws of Dharma true in the context of all time and place advance and exalt you equally and continuously. Shine with the light of divinity and illuminate all the four directions and regions of the world dominion.

सं चेध्यस्वाग्ने प्र च वर्धयेममुच्च तिष्ठ महते सौभगाय।
मा ते रिषन्नुपसत्तारो अग्ने ब्रह्माणस्ते यशसः सन्तु मान्ये ॥ २ ॥

2. *Saṁ cedhyasvāgne pra ca vardhayemamucca tiṣṭha mahate saubhagāya. Mā te riṣannupasattāro agne brahmāṇaste yaśasaḥ santu mānye.*

O light of life, fire of yajna, enlightened leader, rise and shine for the bliss of life. Enlighten, advance and raise this humanity. Stay high to maintain the height and glory of human good fortune in the light divine. Those who come close to you would never be hurt. May the devotees of light, Dharma and truth rise to honour and glory. Those others who neglect the light of truth and Dharma and shun the fire of yajna would not rise.

त्वामग्ने वृणते ब्राह्मणा इमे शिवो अग्ने संवरणे भवा नः।
सपत्नहाग्ने अभिमातिजिद्भव स्वे गये जागृह्यप्रयुच्छन् ॥ ३ ॥

3. *Tvāmagne vṛṇate brāhmaṇā ime śivo agne saṁvaraṇe bhavā naḥ. Sapatnahāgne abhimātijidbhava sve gaye jāgṛhyaprayucchan.*

Agni, brilliant power of light and knowledge, these Brahmanas, dedicated scholars of divinity, choose to elect you as guide and leader. Agni, in this position

of eminence, be good and gracious to us. Destroyer of negativities, subduer of the proud and insidious, you are awake, alert and watchful in your own home. Pray keep us awake, alert and watchful without relent.

क्षत्रेणाग्ने स्वेन सं रभस्व मित्रेणाग्ने मित्रधा यतस्व।
सजातानां मध्यमेष्ठा राज्ञामग्ने विहव्यो दीदिहीह॥ ४॥

4. *Kśatreṇāgne svena saṁ rabhasva mitreṇāgne mitradhā yatasva. Sajātānāṁ madhyameṣṭhā rājñāmagne vihavyo dīdihīha.*

Agni, bright and blazing as light and fire with your own refulgence, take over and start well here with this world order. Mighty intelligent ruler, rule and work in a spirit of friendship over this covenant of friends. Seated at the centre of an assembly of equals, rulers all, shine and rule, honoured and invoked as first among friends.

अति निहो अति स्रिधोऽत्यचित्तीरति द्विषः। विश्वा ह्यग्ने दुरिता तर त्वमथास्मभ्यं सहवीरं रयिं दाः॥ ५॥

5. *Ati niho ati sridho' tyacittīrati dviṣaḥ. Viśvā hyagne duritā tara tvamathāsmabhyaṁ sahavīraṁ rayiṁ dāḥ.*

Dispelling the distrustful, repelling the false and wicked, eliminating ignorance and stupidity, fighting out all jealousy and enmity, subdue and get over all evils and undesirables of the world and give us a commonwealth of brave good heroes, overflowing with plenty, prosperity and generosity.

Kanda 2/Sukta 7 (Countering Evil)

Bhaishajyam, Ayu, Vanaspati Devata, Atharva Rshi

अघद्विष्टा देवजाता वीरुच्छपथयोपनी। आपो मलमिव प्राणैक्षीत्सर्वान्मच्छपथाँ अधि॥ १॥

1. *Aghadviṣṭā devajātā vīrucchapathayopanī. Āpo malamiva prāṇaikṣītsarvānmacchapathāň adhi.*

Enemy of sin and disease, born of divine will with divine qualities, Virut, durva or sahasra-kanda herb, is an antidote to disease both physical and mental, and, just as waters wash off the dirt, so does it wash off all diseases and disturbances of mind from me.

(Virut has been explained as a herb which is a physical as well as a mental sanative. While it relieves and cures physical ailments, it also relieves the mind from anxiety and depression and induces peace and tranquillity of mind and spirit. It is used as ointment, orally taken as juice and also used for massage with oil or ghrta. It has also been interpreted as human piety and divine grace, mental and spiritual discipline which, too, blesses a person with freedom from disease and disorders of the mind. This psychic version of Virut works through yama and niyama, pranayama and dhyana.)

यश्च सापत्नः शपथो जाम्याः शपथश्च यः।
ब्रह्मा यन्मन्युतः शपात्सर्वं तन्नो अधस्पदम्॥ २॥

2. *Yaśca sāpatnaḥ śapatho jāmyāḥ śapathaśca yaḥ.*
Brahmā yanmanyutaḥ śapātsarvaṁ tanno adhaspadam.

Whatever the words and vibrations of hate and

anger, curse of execrations directed to us by rivals, enemies or our friends and relatives, usual or exceptional, or whatever the adjurations even from knowledgeable persons out of anger or frustration, let all that be under our feet, let us be above all that.

दि॒वो मू॒लम॑व॒ततं॑ पृथि॒व्या अध्युत्त॑तम्।
तेन॑ स॒हस्र॑काण्डेन॒ परि॑ णः पाहि वि॒श्वतः॑ ॥ ३ ॥

3. *Divo mūlamavatataṁ pṛthivyā adhyuttatam.*
Tena sahasrakāṇḍena pari ṇaḥ pāhi viśvataḥ.

The seed of the Virut sprouts a thousand ways from heaven downward. The root of the herb grows a thousand ways from earth upward. By that herb of a thousand divine branches, O lord, protect and promote us wholly, completely and all round.

परि॒ मां परि॑ मे प्र॒जां परि॑ णः पाहि॒ यद्ध॑नम्।
अरा॑तिर्नो॒ मा ता॑रीन्मा नस्ता॒रि॑षुर॒भिमा॑तयः ॥ ४ ॥

4. *Pari māṁ pari me prajāṁ pari ṇaḥ pāhi yaddhanam. Arātirno mā tārīnmā nastāriṣurabhimātayaḥ.*

Protect and promote me. Protect and promote my people. Protect and promote whatever is our real wealth, honour and excellence. Let no meanness, stinginess or adversity subdue us. Let no rivals or enemies subdue us.

श॒प्तार॑मेतु श॒पथो॒ यः सु॒हार्त्तेन॑ नः स॒ह।
चक्षु॑र्मन्त्रस्य दु॒र्हार्दः॑ पृ॒ष्टीरपि॑ शृणीमसि ॥ ५ ॥

5. *Śaptārametu śapatho yaḥ suhārttena naḥ saha.*
Cakṣurmantrasya durhārdaḥ pṛṣṭīrapi śṛṇīmasi.

Let all words and vibrations of hate and anger, curse or execrations go back, unacknowledged, to the sender, leaving us, unaffected, with ourselves and our friends of goodness and peace at heart. Thus do we break down, by nature's law itself, the back bone of the person of a negative heart and evil eye (without any response, by breaking, not by continuing, the vicious circle).

Note: Satavalekar has written a very valuable note at the end of his translation of this sukta on the herbal and psychic treatment of the ailment usually described as curse and as the evil eye. Refer to his Atharva-Veda, volume one, published by Swadhyaya Mandal, Pardi, Balsara Dist., Maharashtra, India, in 1985.

Kanda 2/Sukta 8 (Hereditary Diseases)

Yakshmanashanam Devata, Bhrgu Angirasa Rshi

उद॑गातां॒ भग॑वती वि॒चृतौ॒ नाम॒ तार॑के।
वि क्षे॑त्रि॒यस्य॑ मुञ्चतामध॒मं पाश॑मुत्त॒मम्॥ १॥

1. *Udagātāṁ bhagavatī vicṛtau nāma tārake.*
Vi kṣetriyasya muñcatāmadhamaṁ pāśamuttamam.

Grown are two highly efficacious Vaishnavi herbs. Arisen are two stars in the sting of the zodiac Scorpio. May they slacken and remove the highest and lowest shackles of hereditary consumption and release the patient.

अपे॒यं रात्र्यु॑च्छ॒त्वपो॑च्छन्त्वभि॒कृत्व॑रीः।
वी॒रुत्क्षे॑त्रि॒य॒नाश॒न्यप॑ क्षेत्रि॒यमु॑च्छतु॥ २॥

2. *Apeyaṁ rātryucchatvapocchantvabhikṛtvarīḥ. Vīrutkṣetriyanāśanyapa kṣetriyamucchatu.*

Let the night pass away. Let the malignant hereditary consumptive, wasting away disease pass off from the family. Let the herb which eliminates hereditary disease remove the trace of malignancy from the family line and prevent its recurrence.

बभ्रोरर्जुनकाण्डस्य यवस्य ते पलाल्या तिलस्य तिल-पिञ्ज्या। वीरुत्क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु॥ ३॥

3. *Babhrorarjunakāṇḍasya yavasya te palālyā tilasya tilapiñjyā. Vīrutkṣetriyanāśanyapa kṣetriyamucchatu.*

Let the genetic consumption destroyer vaishnavi with flower cluster of sesame and stalk of white or brown arjuna remove the trace of your hereditary disease from the family.

नमस्ते लाङ्गलेभ्यो नम ईषायुगेभ्यः।
वीरुत्क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु॥ ४॥

4. *Namaste lāṅgalebhyo nama īṣāyugebhyaḥ. Vīrutkṣetriyanāśanyapa kṣetriyamucchatu.*

We value the plough, we value the pole and the yoke with which the garden field of herbs is ploughed and cultivated. Let the genetic disease destroyer herb eliminate the disease from the family.

नमः सनिस्रसाक्षेभ्यो नमः सन्देश्ये ∫भ्यः। नमः क्षेत्रस्य पतये वीरुत्क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु॥ ५॥

5. *Namaḥ sanisrasākṣebhyo namaḥ sandeśye bhyaḥ. Namaḥ kṣetrasya pataye vīrutkṣetriyanāśanyapa kṣetriyamucchatu.*

Let there be proper food, care and treatment for the patients whose eyes are drooping. Let there be proper appreciation of those who participate in the communication of knowledge and conduct of treatment. Let there be proper care and recognition with respect for master of the field. Let the herb, destroyer of the disease, uproot the genetic disease from the family.

Kanda 2/Sukta 9 (Rheumatism)

Yakshmanashanam, Vanaspati Devata, Bhrgu Angira Rshi

दशवृक्ष मुञ्चेमं रक्षसो ग्राह्या अधि यैनं जग्राह पर्वसु।
अथो एनं वनस्पते जीवानां लोकमुन्नय ॥ १ ॥

1. *Daśavṛkṣa muñcemaṁ rakṣaso grāhyā adhi yainaṁ jagrāha parvasu. Atho enaṁ vanaspate jīvānāṁ lokamunnaya.*

O physician, with dashavrksha herbal medicament, release this patient whom demonic rheumatic seizure has caught up in every joint of the body. O perfect best of the herbs and trees of the forest, bring him back to the world of healthy living people.

('Dashavrksha', is a term like another well known term 'dashamula', ten roots. Sayana in his commentary describes Dashavrksha as ten trees such as 'palasha' and 'udumbara' from a combination of which a medicine was prepared for the treatment of rheumatism. Satavalekara, from the word 'muncha' in the mantra thinks that the 'mocha' tree, also called 'munchaka' or 'sohinchana' is also very efficacious in the treatment of rheumatism, and this he says on the basis of his own experience.)

आगादुदगादयं जीवानां व्रातमप्यगात्।
अभूदु पुत्राणां पिता नृणां च भगवत्तमः ॥ २ ॥

2. *Āgādudagādayaṁ jīvānāṁ vrātamapyagāt.*
Abhūdu putrāṇāṁ pitā nṛṇāṁ ca bhagavattamaḥ.

The patient (earlier seized with rheumatism in every joint) has got up, has come and is here with the crowd of healthy people. He is now up and active with his child as a father normally is, and among the people he is the most actively fortunate.

अधीतीरध्यगादयमधि जीवपुरा अगन्।
शतं ह्यस्य भिषजः सहस्रमुत वीरुधः ॥ ३ ॥

3. *Adhītīradhyagādayamadhi jīvapurā agan.*
Śataṁ hyasya bhiṣajaḥ sahasramuta vīrudhaḥ.

He has mastered what he wanted to study and attain. He has obtained what humans normally desire. He has gone round the cities, hundreds are the physicians he knows, hundreds the remedies, herbs and medicines.

देवास्ते चीतिमविदन्ब्रह्माण उत वीरुधः।
चीतिं ते विश्वे देवा अविदन्भूम्यामधि ॥ ४ ॥

4. *Devāste cītimavidanbrahmāṇa uta vīrudhaḥ.*
Cītiṁ te viśve devā avidanbhūmyāmadhi.

Brilliant physicians, scholars of Veda, holy powers of nature and noble people of experience and observation have known, collected and consolidated the knowledge for you, O man, on this subject, and the herbs and trees have provided the medical materials on earth for you. (Be grateful and cooperative with nature and humanity, and to divinity.)

यश्चकार॒ स निष्क॑र॒त्स एव सुभि॑षक्तमः ।
स एव तुभ्यं भेष॒जानि॑ कृ॒णव॑द्भि॒षजा॒ शुचिः॑ ॥ ५ ॥

5. *Yaścakāra sa niṣkaratsa eva subhiṣaktamaḥ.*
Sa eva tubhyaṁ bheṣajāni kṛṇavadbhiṣajā śuciḥ.

One who pursues the subject practically and persistently, researches, observes, analyses and comes to correct conclusions, he alone becomes a physician of the best order. He alone, pure at heart, unpolluted in the soul, would bring the best treatment with correct medications for humanity.

Kanda 2/Sukta 10 (Pasha-mochana : Freedom from Adversity)

Nirrti, Dyavaprthivi etc. Devata, Bhrgu Angira Rshi

क्षेत्रि॒यात्त्वा॒ निर्ऋ॑त्या जामिशं॒साद् द्रु॒हो मु॑ञ्चामि॒ वरु॑णस्य॒ पाशा॑त् । अ॒ना॒गस॑ं ब्रह्म॑णा त्वा कृणोमि शि॒वे ते॒ द्यावा॑पृथि॒वी उ॒भे स्ता॑म् ॥ १ ॥

1. *Kṣetriyāttvā nirṛtyā jāmiśaṁsād druho muñcāmi varuṇasya pāśāt. Anāgasaṁ brahmaṇā tvā kṛṇomi śive te dyāvāpṛthivī ubhe stām.*

O patient, I treat you with medicine and counsel and release you from bodily ailment, hereditary disease, adversity, hate, jealousy, enmity and familial feud, and I release you from the chains of Varuna, pollution of blood and air and from the sufferance of natural consequences following upon physical and psychic weaknesses, and thus I render you free and sinless by Vedic knowledge of physical and mental health and well being. May both heaven and earth now be good and auspicious to you.

शं ते॑ अ॒ग्निः स॒हाद्भिर॑स्तु शं सोम॑ः स॒हौष॑धीभिः। ए॒वाहं त्वां क्षे॑त्रि॒यान्नि॒र्ऋत्या॒ जामिशं॑साद् द्रु॒हो मु॑ञ्चामि॒ वरु॑णस्य॒ पाशा॑त्। अ॒ना॒गस॑ं ब्रह्म॑णा॒ त्वा कृ॑णोमि शि॒वे ते॒ द्यावा॑पृथि॒वी उ॒भे स्ता॑म्॥ २॥

2. *Śaṁ te agniḥ sahādbhirastu śaṁ somaḥ sahauṣadhībhiḥ. Evāhaṁ tvāṁ kṣetriyānnirṛtyā jāmiśaṁsād druho muñcāmi varuṇasya pāśāt. Anāgasaṁ brahmaṇā tvā kṛṇomi śive te dyāvāpṛthivī ubhe stām.*

May Agni with waters be healthful and peaceable to you. May nature's soma energy with herbs and forests be good and auspicious to you. Thus do I, with treatment, counsel and prayer, release you from systemic and hereditary disease, adversity, hate, jealousy, enmity and familial feud and free you from the chains of Varuna, nature's law of trespass and punishment. I render you free from disease and sin by Veda and pray may both heaven and earth be good and kind to you.

शं ते॒ वातो॑ अ॒न्तरि॑क्षे॒ वयो॑ धा॒च्छं ते॑ भवन्तु प्र॒दिश॒श्चत॑स्रः। ए॒वाहं त्वां क्षे॑त्रि॒यान्नि॒र्ऋत्या॒ जामिशं॑साद् द्रु॒हो मु॑ञ्चामि॒ वरु॑णस्य॒ पाशा॑त्। अ॒ना॒गस॑ं ब्रह्म॑णा॒ त्वा कृ॑णोमि शि॒वे ते॒ द्यावा॑पृथि॒वी उ॒भे स्ता॑म्॥ ३॥

3. *Śaṁ te vāto antarikṣe vayo dhācchaṁ te bhavantu pradiśaścatasraḥ. Evāhaṁ tvāṁ kṣetriyānnirṛtyā jāmiśaṁsād druho muñcāmi varuṇasya pāśāt. Anāgasaṁ brahmaṇā tvā kṛṇomi śive te dyāvāpṛthivī ubhe stām.*

May the wind in the firmament bear and bring

health and long age of peace and well being for you. May the four quarters of space be kind and auspicious to you. Thus do I, with treatment, counsel and prayer free you from systemic and hereditary disease, adversity, hate and malignity of equals' rivalry and release you from the chains of Varuna. I render you free from disease and sin by Veda and pray may both heaven and earth be good and kind to you.

इमा या देवीः प्रदिशश्चतस्रो वातपत्नीरभि सूर्यो विचष्टे। एवाहं त्वां क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात्। अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम्॥ ४॥

4. *Imā yā devīḥ pradiśaścatasro vātapatnīrabhi sūryo vicaṣṭe. Evāhaṁ tvāṁ kṣetriyānnirṛtyā jāmiśaṁsād druho muñcāmi varuṇasya pāśāt. Anāgasaṁ brahmaṇā tvā kṛṇomi śive te dyāvāpṛthivī ubhe stām.*

May all these four divine sub-quarters of space sustained by cosmic energy be good and auspicious to you. May the all-watching, all-illuminant sun look at you with favour. Thus do I, with treatment, counsel and prayer free you from systemic hereditary disease, adversity, hate and malignity of equals' rivalry and release you from the chains of Varuna. I render you blameless and free from disease by Veda and pray may both heaven and earth be good and kind to you.

तासु त्वान्तर्जरस्या दधामि प्र यक्ष्म एतु निर्ऋतिः पराचैः। एवाहं त्वां क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात्। अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम्॥ ५॥

5. *Tāsu tvāntarjarasyā dadhāmi pra yakṣma etu nirṛtiḥ parācaiḥ. Evāhaṁ tvāṁ kṣetriyānnirṛtyā jāmiśaṁsād druho muñcāmi varuṇasya pāśāt. Anāgasaṁ brahmaṇā tvā kṛṇomi śive te dyāvāpṛthivī ubhe stām.*

Thus do I prepare a place for you in the quarters and sub-quarters of space under the sun with good health till full age and self-fulfillment. Thus do I free you from disease, adversity, hate, jealousy and malignity of equals' rivalry and release you from the chains of Varuna. I render you blameless and declare you free from sin and disease by Veda, and I pray may both heaven and earth be good and kind to you.

अमुक्था यक्ष्मादुरितादवद्याद् द्रुहः पाशाद् ग्राह्याश्चोदमुक्थाः। एवाहं त्वां क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात्। अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम्॥ ६॥

6. *Amukthā yakṣmādduritādavadyād druhaḥ pāśād grāhyāścodamukthāḥ. Evāhaṁ tvāṁ kṣetriyānnirṛtyā jāmiśaṁsād druho muñcāmi varuṇasya pāśāt. Anāgasaṁ brahmaṇā tvā kṛṇomi śive te dyāvāpṛthivī ubhe stām.*

Be free from cancer and consumption, from evil, calumny, hate and jealousy, and be free from seizure and snares of all systemic ailments whether they are by weakness, infection or heredity. Thus do I, with treatment, counsel and prayer, free you from disease, adversity, hate and jealousy of equals' rivalry and release you from the chains of Varuna. I render you blameless and free from sin and disease by Veda and pray may

both heaven and earth be good and kind to you.

अहा॒ अरा॑ति॒मवि॑दः स्यो॒नमप्य॑भूर्भद्रे सु॑कृ॒तस्य॑ लो॒के। ए॒वाहं त्वां क्षे॑त्रि॒यान्नि॒र्ऋत्या॒ जामिशं॑साद् द्रु॒हो मु॑ञ्चामि॒ व॑रुणस्य॒ पाशा॑त्। अ॒ना॒गस॑ं ब्रह्म॑णा॒ त्वा कृ॑णोमि शि॒वे ते॒ द्यावा॑पृथि॒वी उ॒भे स्ता॑म्॥ ७॥

7. *Ahā arātimavidaḥ syonamapyabhūrbhadre sukṛtasya loke. Evāhaṁ tvāṁ kṣetriyānnirṛtyā jāmiśaṁsād druho muñcāmi varuṇasya pāśāt. Anāgasaṁ brahmaṇā tvā kṛṇomi śive te dyāvāpṛthivī ubhe stām.*

By treatment, counsel and prayer, you are free from disease and adversity. You have gained health of body, peace of mind and security for a full long age of good health and peace. You are thus established in the weal and well being of this beautiful world of gracious God. With this benediction and prayer I free you from disease, adversity, hate and jealousy of equals' rivalry and release you blameless and free from sin and disease by Veda and pray may both heaven and earth be good and kind to you.

सूर्यं॑मृतं तम॑सो ग्राह्या॒ अधि॑ दे॒वा मु॒ञ्चन्तो॑ असृजन्नि॒रेण॑सः। ए॒वाहं त्वां क्षे॑त्रि॒यान्नि॒र्ऋत्या॒ जामिशं॑साद् द्रु॒हो मु॑ञ्चामि॒ वरु॑णस्य॒ पाशा॑त्। अ॒ना॒गस॑ं ब्रह्म॑णा॒ त्वा कृ॑णोमि शि॒वे ते॒ द्यावा॑पृथि॒वी उ॒भे स्ता॑म्॥ ८॥

8. *Sūryamṛtaṁ tamaso grāhyā adhi devā muñcanto asṛjannireṇasaḥ. Evāhaṁ tvāṁ kṣetriyānnirṛtyā jāmiśaṁsād druho muñcāmi varuṇasya pāśāt. Anāgasaṁ brahmaṇā tvā kṛṇomi śive te dyāvāpṛthivī ubhe stām.*

Thus do brilliant physicians, free from sin and selfishness with the efficacies of nature, release you from seizure and darkness and rejuvenate you, bringing you back to light of the sun and holiness of the laws of divinity. Thus do I, with treatment, counsel and Vedic prayer, free you from personal and hereditary disease, adversity, hate, jealousy and enmity of equals and rivals and release you from the fear of Varuna's laws of justice and punishment. I render and declare you blameless and free from sin and disease by Veda and pray may both heaven and earth be good and kind to you.

Kanda 2/Sukta 11 (Soul Counters Evil)

Mantrawise Devata, Shukra Rshi

दूष्या॒ दूषि॑रसि हे॒त्या हे॒तिर॑सि मे॒न्या मे॒निर॑सि।
आ॒प्नु॒हि श्रेयां॑स॒मति॑ स॒मं क्रा॑म॥ १॥

1. *Dūṣyā dūṣirasi hetyā hetirasi menyā menirasi.*
Āpnuhi śreyāṁsamati samaṁ krāma.

You are the subduer of the evil acts of sorcery. You are the destroyer of the destroyer. You are thunder against the bolt. Struggle for and win the highest supreme. Overtake and go ahead of the ordinary.

स्र॒क्त्यो ऽसि प्रतिस॒रो ऽसि प्रत्यभि॒चर॑णोऽसि।
आ॒प्नु॒हि श्रेयां॑स॒मति॑ स॒मं क्रा॑म॥ २॥

2. *Sraktyo'si pratisaro'si pratyabhicaraṇo'si.*
Āpnuhi śreyāṁsamati samaṁ krāma.

You are dynamic. You are constantly moving. You are the winner over the evil doer. Struggle for and win the highest. Overtake and go ahead of equals.

प्रति॒ तम॒भि च॑र॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः।
आ॒प्नु॒हि श्रेयां॑स॒मति॑ स॒मं क्रा॑म ॥ ३ ॥

3. *Prati tamabhi cara yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Āpnuhi śreyāṁsamati samaṁ krāma.*

Counter that which is hostile to us and that we hate to entertain. Achieve the highest excellence, surpass the ordinary for the extra ordinary.

सू॒रिर॑सि वर्चो॒धा अ॑सि तनू॒पानो॑ऽ सि।
आ॒प्नु॒हि श्रेयां॑स॒मति॑ स॒मं क्रा॑म ॥ ४ ॥

4. *Sūrirasi varcodhā asi tanūpāno'si.*
Āpnuhi śreyāṁsamati samaṁ krāma.

You are the scholar, exceptionally learned, blazing brilliant you are. You are the protector and sustainer of our existential identity. Achieve the vision of the highest. Rise far above the mundane.

शु॒क्रो ऽ॑सि भ्रा॒जो ऽ॑सि॒ स्व ऽ॑र॒सि॒ ज्योति॑रसि।
आ॒प्नु॒हि श्रेयां॑स॒मति॑ स॒मं क्रा॑म ॥ ५ ॥

5. *Śukro'si bhrājo'si sva rasi jyotirasi.*
Āpnuhi śreyāṁsamati samaṁ krāma.

You are the pure, immaculate, unsullied. You are the blaze of fire, you are the bliss of heaven, you are the light of life. Rise to and win the highest Good. Transcend the ordinary, the mundane, the transitory. (You are the man, you are the soul, closest to the Supreme.)

Kanda 2/Sukta 12 (Self Protection and Development)

Vishvedeva Devata, Bharadvaja Rshi

द्यावापृथिवी उर्वन्तरिक्षं क्षेत्रस्य पत्न्युरुगायोऽद्भुतः।
उतान्तरिक्षमुरु वातगोपं त इह तप्यन्तां मयि तप्यमाने ॥ १ ॥

1. *Dyāvāpṛthivī urvantarikṣaṁ kṣetrasya patnyu-rugāyo' dbhutaḥ. Utāntarikṣamuru vātagopaṁ ta iha tapyantāṁ mayi tapyamāne.*

Let heaven and earth, expansive space, Mother Nature, divine sustainer of the universe and the human body, the wondrous sublime supreme soul, the vast firmament, sojourn of air and electric energy, may all these here in me strengthen and season me in the process of self-discipline.

इदं देवाः शृणुत ये यज्ञिया स्थ भरद्वाजो मह्यमुक्थानि शंसति। पाशे स बद्धो दुरिते नि युज्यतां यो अस्माकं मन इदं हिनस्ति ॥ २ ॥

2. *Idaṁ devāḥ śṛṇuta ye yajñiyā stha bharadvājo mahyamukthāni śaṁsati. Pāśe sa baddho durite ni yujyatāṁ yo asmākaṁ mana idaṁ hinasti.*

O Vishvedevas, divinities of nature and holy sages and scholars of humanity, adorable all, pray listen and stay by me. Bharadvaja too, lord sustainer of the universe with food and energy, articulates the sacred love of the Veda for me. I pray may our mind, which, bound in the evil snares of distractions, disturbs this self-discipline of yoga, be cooperative and join me in the process of meditation and divine realisation.

इदमिन्द्र शृणुहि सोमप यत्त्वा हृदा शोचता जोहवीमि।
वृश्चामि तं कुलिशेनेव वृक्षं यो अस्माकं मन इदं हिनस्ति॥ ३॥

3. *Idamindra śṛṇuhi somapa yattvā hṛdā śocatā johavīmi. Vṛścāmi taṁ kuliśeneva vṛkṣaṁ yo asmākaṁ mana idaṁ hinasti.*

Listen Indra, lord omnipotent, protector of the world of soma joy, to this determined resolve of mine which I send up to you with a heart on fire: Whatever disturbs this mind of ours in meditation I cut off from awareness like a tree from the root with the axe.

अशीतिभिस्तिसृभिः सामगेभिरादित्येभिर्वसुभिरङ्गिरोभिः।
इष्टापूर्तमवतु नः पितॄणामामुं ददे हरसा दैव्येन॥ ४॥

4. *Aśītibhistisṛbhiḥ sāmagebhirādityebhirvasubhiraṅgirobhiḥ. Iṣṭāpūrtamavatu naḥ pitṝṇāmāmuṁ dade harasā daivyena.*

May the acts of piety, charity and yajnic service to nature and humanity done by eighty and three singers of Sama, Aditya and Vasu order of sages and brahmacharis and vibrant scholars protect and promote us. With divine love and passion of enthusiasm, I take on to that holy performance of our parents, seniors and forefathers and maintain the tradition.

द्यावापृथिवी अनु मा दीधीथां विश्वे देवासो अनु मा रभध्वम्। अङ्गिरसः पितरः सोम्यासः पापमार्छत्वपकामस्य कर्ता॥ ५॥

5. *Dyāvāpṛthivī anu mā dīdhīthāṁ viśve devāso anu mā rabhadhvam. Aṅgirasaḥ pitaraḥ somyāsaḥ pāpamārchatvapakāmasya kartā.*

O heaven and earth, shine for me to enlighten me. O Vishvedevas, divinities of nature and leading lights of humanity, work on to inspire me. O Angirasas, vibrant scholars, parents and seniors, protectors and promoters of youth, creative spirits of life, let the evil doer meet the evil consequences of his sinful deeds.

अतीव॒ यो म॑रुतो॒ मन्य॑ते नो॒ ब्रह्म॑ वा॒ यो निन्दि॑षत्क्रिय-मा॑णम्। तपूं॑षि॒ तस्मै॑ वृजि॒नानि॑ सन्तु ब्रह्म॒द्विषं॒ द्यौर॑भि-सन्त॑पाति॥ ६॥

6. *Atīva yo maruto manyate no brahma vā yo nindiṣatkriyamāṇam. Tapūṁṣi tasmai vṛjināni santu brahmadviṣaṁ dyaurabhisantapāti.*

O Maruts, vibrant winds and dynamic leaders of humanity, whoever, too proud, despises us or whoever despises our Vedic learning or holy works in progress, let his crooked works and ways and words be his own self-torment. The lord of refulgent omniscience subjects the negationst of divinity and divine knowledge to the crucibles of self-punishment.

स॒प्त प्रा॒णान॒ष्टौ म॒न्यस्तांस्ते॑ वृश्चामि॒ ब्रह्म॑णा।
अया॑ य॒मस्य॒ साद॑नम॒ग्निदू॑तो॒ अर॑ङ्कृतः ॥ ७॥

7. *Sapta prāṇānaṣṭau manyastāṁste vṛścāmi brahmaṇā. Ayā yamasya sādanamagnidūto araṅgkṛtaḥ.*

Your seven pranas and eight energy centres, I snap from worldly snares and open up with the word and vision of divinity. With this freedom from bondage, go to the house of Yama, the lord of ultimate dispensation, with light and fire as your medium and enlightenment as your grace of perfection.

आ दधामि ते पदं समिद्धे जातवेदसि।
अग्निः शरीरं वेवेष्ट्वसुं वागपि गच्छतु॥ ८॥

8. *Ā dadhāmi te padaṁ samiddhe jātavedasi.*
Agniḥ śarīraṁ veveṣṭvasuṁ vāgapi gacchatu.

I set your station in the refulgent light and fire of ardent enlightenment with divinity. Let fire enter and envelop your body. Let your speech go to cosmic energy.

Kanda 2/Sukta 13 (Investiture)

Agni etc. Devata, Atharva Rshi

आयुर्दा अग्ने जरसं वृणानो घृतप्रतीको घृतपृष्ठो अग्ने।
घृतं पीत्वा मधु चारु गव्यं पितेव पुत्रानभि रक्षतादिमम्॥ १॥

1. *Āyurdā agne jarasaṁ vṛṇāno ghṛtapratīko ghṛtapṛṣṭho agne. Ghṛtaṁ pītvā madhu cāru gavyaṁ piteva putrānabhi rakṣatādimam.*

Agni, light of life, giver of life and enlightenment, protector of life and health till full age of hundred years, over all cover of human life, inspiring as rising flames of ghrta from the vedi, strong and shining constantly by life-giving vitality of cow's ghrta, sweet, pleasing and brilliant, pray protect this child, this graduate, as father protects his children in every way possible.

परि धत्त धत्त नो वर्चसेमं जरामृत्युं कृणुत दीर्घमायुः।
बृहस्पतिः प्रायच्छद्वास एतत्सोमाय राज्ञे परिधातवा उ॥ २॥

2. *Pari dhatta dhatta no varcasemaṁ jarāmṛtyuṁ kṛṇuta dīrghamāyuḥ. Bṛhaspatiḥ prāyaccha-dvāsa etatsomāya rājñe paridhātavā u.*

Pray vest this our holy child, this brahmachari with ceremonial robes all round. Pray invest him with splendour and dignity. Bless him with strength and good health for a long age of self-fulfilment, full ripeness of mind and soul before he calls it a day. Brhaspati, master giver of knowledge, has given the vestments of knowledge for this brilliant Soma, fresh inspired graduate, to wear and justify in his life and conduct throughout life.

परीदं वासो अधिथाः स्वस्तयेऽभूर्गृष्टीनामभिशस्तिपा उ ।
शतं च जीव शरदः पुरूची रायश्च पोषमुपसंव्ययस्व ॥ ३ ॥

3. *Parīdaṁ vāso adhithāḥ svastaye'bhūrgṛṣṭī-nāma-bhiśastipā u. Śataṁ ca jīva śaradaḥ purūchī rāyaśca poṣamupasaṁvyayasva.*

Shining Soma, put on the ceremonial robe, wrap yourself round with knowledge and brilliance of success and well being in life. Be a protector of people and the cows and other animals against violence and calumny. Live a full life of hundred years and more. Work and create a life of abundant health and wealth all round.

एह्यश्मानमा तिष्ठाश्मा भवतु ते तनूः ।
कृण्वन्तु विश्वे देवा आयुष्टे शरदः शतम् ॥ ४ ॥

4. *Ehyaśmānamā tiṣṭhāśmā bhavatu te tanūḥ. Kṛṇvantu viśve devā āyuṣṭe śaradaḥ śatam.*

Come, stand on the rock and stay firm. Let your body, mind and soul be strong as the rock. May all divine forces of nature and all brilliancies of humanity join to give you a life of hundred years of adamantine strength.

यस्य॑ ते॒ वासः॑ प्रथम॒वास्यं॑ हरा॑म॒स्तं त्वा॒ विश्वे॑ऽ वन्तु दे॒वाः। तं त्वा॒ भ्रातरः॑ सु॒वृधा॒ वर्धं॑मान॒मनु॑ जायन्तां ब॒हव॒ः सुजा॑-तम्॥ ५॥

5. *Yasya te vāsaḥ prathamavāsyaṁ harāmastaṁ tvā viśve' vantu devāḥ. Taṁ tvā bhrātaraḥ suvṛdhā vardhamānamanu jāyantāṁ bahavaḥ sujātam.*

While we bring for you the first vestments to wear, may all the Vishvedevas, divinities of nature and humanity, protect and promote you. Nobly born you are, fortunate, rising and advancing, may many brothers follow in your foot steps.

Kanda 2/Sukta 14 (We Counter Negativities)

Shalagni etc. Devata, Chatana Rshi

नि॒ःसा॒लां धृ॒ष्णुं धि॒षण॑मेकवा॒द्यां जि॑घ॒त्स्व ∫म्। सर्वा॒श्चण्ड॑स्य न॒प्त्यो ∫ना॒शया॑मः स॒दान्वा॑ः॥ १॥

1. *Niḥsālāṁ dhṛṣṇuṁ dhiṣaṇamekavādyāṁ jighatsvam. Sarvāśchaṇḍasya naptyo nāśayāmaḥ sadānvāḥ.*

The vagabond, the bully, the obstinate, the incorrigible, the ogre, entire demonic progeny of wrath, violence and terror, all these we face and make them disappear from society.

निर्वो॑ गो॒ष्ठाद॑जामसि॒ निरक्षा॒न्निरु॑पान॒सात्। निर्वो॑ मगु॒न्द्या दुहितरो गृ॒हेभ्य॑श्चातयामहे॥ २॥

2. *Nirvo goṣṭhādajāmasi nirakṣānnirupānasāt. Nirvo magundyā duhitaro gṛhebhyaścātayāmahe.*

From our stalls, assemblies and intellectual gatherings, from the code of our basic values of culture and manners, our mind and soul, and from our centres and spaces of economy, and from our home, we banish all ill begotten thoughts, feelings and attitudes like children of the devil.

अ॒सौ यो अ॑ध॒राद् गृ॒हस्तत्रं सन्त्वरा॒य्य॑ः।
तत्रं से॒दिर्न्यु॑च्यतु॒ सर्वा॑श्च यातुधा॒न्य॑ः॥ ३॥

3. *Asau yo adharād gṛhastatra santvarāyyaḥ.*
Tatra sedirnyucyatu sarvāśca yātudhānyaḥ.

That slough of mean existence far below the normal minimum standard of human life, culture and behaviour according to Dharma, there let all evil and enmity, all despondency, negativity and spirits of destruction sink and stay.

भू॒तप॒तिर्नि॑र॑ज॒त्विन्द्र॑श्चे॒तः स॒दान्वा॑ः। गृ॒हस्य॑ बु॒ध्न आसी॑-
ना॒स्ता इन्द्रो॒ वज्रे॒णाधि॑ तिष्ठतु॥ ४॥

4. *Bhūtapatirnirajatvindraścetaḥ sadānvāḥ.*
Gṛhasya budhna āsīnāstā indro vajreṇādhi tiṣṭhatu.

And may Indra, master ruler and protector of living beings, expel all evil forces and destructive tendencies, and even if they happen to be deep rooted even at the bottom of our home land and tradition, let Indra rule and eradicate them by the thunderbolt of his law and power.

यदि॒ स्थ क्षे॑त्रि॒याणा॑ं यदि॑ वा॒ पुरु॑षेषिताः।
यदि॒ स्थ दस्यु॑भ्यो जा॒ता नश्य॑ते॒तः स॒दान्वा॑ः॥ ५॥

5. *Yadi stha kṣetriyāṇāṁ yadi vā puruṣeṣitāḥ.*
Yadi stha dasyubhyo jātā naśyatetaḥ sadānvāḥ.

O negativity if you happen to be organic or hereditary, or caused by another person, say by company or contagion or infection or even peer pressure, or if you happen to be caused by people of evil and destructive nature, even so, O evil and destructive diseases and tendencies, demonic forces of meanness and negation, get off all from here.

परि॒ धामा॑न्यासामा॒शुर्गाष्ठा॑मिवासरन्।
अजैषं॒ सर्वा॑ना॒जीन्वो॒ नश्य॑ते॒तः स॒दान्वा॑ः ॥ ६ ॥

6. *Pari dhāmānyāsāmāśurgāṣṭhāmivāsaran.*
Ajaiṣaṁ sarvānājīnvo naśyatetaḥ sadānvāḥ.

Just as a race horse reaches and wins its goal, so having reached the central cause of conflict and the sources of evil and demonic forces and tendencies in humanity, O evil forces, I have won all your conflicts and battles against us. Now get off and disappear for ever from here.

Kanda 2/Sukta 15 (No Fear)

Prana Devata, Brahma Rshi

यथा॒ द्यौश्च॑ पृथि॒वी च॒ न बि॑भी॒तो न रिष्य॑तः।
ए॒वा मे॑ प्राण॒ मा बि॑भेः ॥ १ ॥

1. *Yathā dyauśca pṛthivī ca na bibhīto na riṣyataḥ.*
Evā me prāṇa mā bibheḥ.

Just as heaven and earth never fear, nor are they ever hurt, nor destroyed, similarly, O my mind and pranic identity, never fear.

यथाहश्च॒ रात्री॑ च॒ न बि॑भी॒तो न रिष्य॑तः ।
ए॒वा मे॑ प्राण॒ मा बि॑भेः ॥ २ ॥

2. *Yathāhaśca rātrī ca na bibhīto na riṣyataḥ.*
Evā me prāṇa mā bibheḥ.

Just as day and night never fear, never hurt are they, never destroyed, so O my mind and courage, never fear.

यथा॒ सूर्य॑श्च च॒न्द्रश्च॒ न बि॑भी॒तो न रिष्य॑तः ।
ए॒वा मे॑ प्राण॒ मा बि॑भेः ॥ ३ ॥

3. *Yathā sūryaśca candraśca na bibhīto na riṣyataḥ.*
Evā me prāṇa mā bibheḥ.

Just as sun and moon never fear, nor are they hurt or destroyed, same way, O my courage and pranic energy, never fear.

यथा॒ ब्रह्म॑ च क्ष॒त्रं च॒ न बि॑भी॒तो न रिष्य॑तः ।
ए॒वा मे॑ प्राण॒ मा बि॑भेः ॥ ४ ॥

4. *Yathā brahma ca kṣatraṁ ca na bibhīto na riṣyataḥ. Evā me prāṇa mā bibheḥ.*

Just as Brahmana, man of truth and divine faith, and Kshatriya, man of power and integrity, never fear, nor are they hurt or destroyed, same way, O my spirit and courage of prana, never fear.

यथा॑ स॒त्यं चानृ॑तं च॒ न बि॑भी॒तो न रिष्य॑तः ।
ए॒वा मे॑ प्राण॒ मा बि॑भेः ॥ ५ ॥

5. *Yathā satyaṁ cānṛtaṁ ca na bibhīto na riṣyataḥ.*
Evā me prāṇa mā bibheḥ.

Just as commitment to Truth and challenge to Untruth never fear, nor are the two ever hurt or destroyed, same way, O my spirit of truth and courage of pranic challenge, never fear.

यथा॑ भू॒तं च॒ भव्यं च॒ न बि॑भी॒तो न रिष्य॑तः ।
ए॒वा मे॑ प्राण॒ मा बि॑भेः ॥ ६ ॥

6. *Yathā bhūtaṁ ca bhavyaṁ ca na bibhīto na riṣyataḥ. Evā me prāṇa mā bibheḥ.*

Just as whatever has been in the past and whatever might be in the future never fear, nor can the past be undone nor the future stalled, nor can they be hurt or destroyed, same way, O my spirit and pranic courage, never fear. Go on, let the past recede into history, let the future come as a great opportunity. No regret, no fear.

Kanda 2/Sukta 16 (Prayer for Divine Protection)

Vishvambhara Devata, Brahma Rshi

प्राणा॑पानौ मृ॒त्योर्मा॑ पात॒ं स्वाहा॑ ॥ १ ॥

1. *Prāṇāpānau mṛtyormā pātaṁ svāhā.*

May the vital energies of prana and apana protect and promote me with life and resistance against death. This is the voice of the soul.

द्यावा॑पृथिवी॒ उप॑श्रुत्या मा पात॒ं स्वाहा॑ ॥ २ ॥

2. *Dyāvāpṛthivī upaśrutyā mā pātaṁ svāhā.*

May the heaven and earth protect and inspire me with the voice of revelation at the closest in the heart. This is the voice of conscience in prayer.

सूर्य चक्षुषा मा पाहि स्वाहा ॥ ३ ॥

3. *Sūrya cakṣuṣā mā pāhi svāhā.*

May the sun protect and advance me with the eye for vision of divinity around. This is the voice of earnest desire.

अग्ने वैश्वानर विश्वैर्मा देवैः पाहि स्वाहा ॥ ४ ॥

4. *Agne vaiśvānara viśvairmā devaiḥ pāhi svāhā.*

May Agni, self-refulgent light and light giver of the universe, protect and promote me with all brilliancies of the divine world. This is the voice of conscientious will for illumination.

विश्वम्भर विश्वेन मा भरसा पाहि स्वाहा ॥ ५ ॥

5. *Viśvambhara viśvena mā bharasā pāhi svāhā.*

May Vishvambhara, lord protector and sustainer of the universe, protect and promote me and invest me with universal life energy at the optimum. This is the voice of Ashish, elan vital, the will to live at the full in truth of word and deed.

Kanda 2/Sukta 17 (Elan Vital at the Full)

Ojas etc. Devata, Brahma Rshi

ओजोऽ स्योजो मे दाः स्वाहा ॥ १ ॥

1. *Ojo'syojo me dāḥ svāhā.*

You are the life and lustre of existence. Give me the lustre of life. This is the voice of truth in faith.

सहोऽ सि सहो मे दाः स्वाहा ॥ २ ॥

2. *Saho'si saho me dāḥ svāhā.*

You are courage, patience and fortitude in the spirit of invincible challenge. Give me courage, patience and fortitude. This is the voice of truth in faith.

बलमसि बलं मे दाः स्वाहा ॥ ३ ॥

3. *Balamasi balaṁ me dāḥ svāhā.*

You are the strength of life. Give me strength of body, mind and soul. This is the voice of truth in faith.

आयुरस्यायुर्मे दाः स्वाहा ॥ ४ ॥

4. *Āyurasyāyurme dāḥ svāhā.*

You are the life itself beyond death. Give me full good health and full age. This is the voice of truth in faith.

श्रोत्रमसि श्रोत्रं मे दाः स्वाहा ॥ ५ ॥

5. *Śrotramasi śrotraṁ me dāḥ svāhā.*

You are universal power of the ear. Give me the power of hearing for the divine Word. This is the voice of truth in faith.

चक्षुरसि चक्षुर्मे दाः स्वाहा ॥ ६ ॥

6. *Cakṣurasi cakṣurme dāḥ svāhā.*

You are the eye of the universe. Give me the vision divine. This is the voice of truth and payer.

परिपाणमसि परिपाणं मे दाः स्वाहा ॥ ७ ॥

7. *Paripāṇamasi paripāṇaṁ me dāḥ svāhā.*

You are the ultimate cover and protection. Give me the cover and protection of divinity for defence of the self against evil and negation. This is the voice of

prayer in truth of word and deed.

Kanda 2/Sukta 18 (Prayer for Self-Protection)

Agni Devata, Chatana Rshi

भ्रातृव्यक्षयणमसि भ्रातृव्यचातनं मे दाः स्वाहा ॥ १ ॥

1. *Bhrātṛvyakṣayaṇamasi bhrātṛvyacātanaṁ me dāḥ svāhā.*

Agni, self blazing fire and passion of life, you wield the power to destroy jealous rivals. Give me the strength, power and passion to destroy the hostile rivals. This is the voice of truth.

सपत्नक्षयणमसि सपत्नचातनं मे दाः स्वाहा ॥ २ ॥

2. *Sapatnakṣayaṇamasi sapatnacātanaṁ me dāḥ svāhā.*

You are the destroyer of adversaries. Give me the power to fight out and destroy my adversaries. This is the voice of prayer in truth.

अरायक्षयणमस्यरायचातनं मे दाः स्वाहा ॥ ३ ॥

3. *Arāyakṣayaṇamasyarāyacātanaṁ me dāḥ svāhā.*

You are the destroyer of the spirit of evil. Give me the power to destroy the forces of evil. This is the voice of truth in faith.

पिशाचक्षयणमसि पिशाचचातनं मे दाः स्वाहा ॥ ४ ॥

4. *Piśācakṣayaṇamasi piśācacātanaṁ me dāḥ svāhā.*

You are the power to destroy the ogres and demons of nature and society. Give me the power to

destroy such demons from life. This is the voice of truth.

सदान्वाक्षयणमसि सदान्वाचातनं मे दाः स्वाहा ॥ ५ ॥

5. *Sadānvākṣayaṇamasi sadānvācātanaṁ me dāḥ svāhā.*

You are the power that destroys the mean and the negatives. Give me the power to destroy meanness, want and negativity. This is the voice of truth in faith with surrender.

Kanda 2/Sukta 19 (The Way to Purification:19-23)

Agni Devata, Atharva Rshi

अग्ने यत्ते तपस्तेन तं प्रति तप योऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ १ ॥

1. *Agne yatte tapastena taṁ prati tapa yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Agni, the fire and blaze that's yours, let it burn up that which hates us and that which we hate to suffer.

अग्ने यत्ते हरस्तेन तं प्रति हर यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ २ ॥

2. *Agne yatte harastena taṁ prati hara yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Agni, the passion and fire that's yours, with that seize that which hates us and that which we hate to suffer.

अग्ने यत्तेऽर्चिस्तेन तं प्रत्यर्च यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ ३ ॥

3. *Agne yatte'rcistena taṁ pratyarca yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Agni, the fire and flame and the light that's yours, with that either scorch or enlighten that who hates

us and that we hate to suffer.

अग्ने॒ यत्ते॑ शो॒चिस्तेन॒ तं प्रति॑ शोच॒ यो॒ऽस्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ४ ॥

4. *Agne yatte śocistena taṁ prati śoca yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Agni, the radiance that's yours, with that burn and eliminate that which hates and harms us and that which we hate to suffer.

अग्ने॒ यत्ते॒ तेज॒स्तेन॒ तम॑तेजसं कृणु॒ यो॒ऽस्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ५ ॥

5. *Agne yatte tejastena tamatejasaṁ kṛṇu yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Agni, the fire and splendour that's yours, to that, subject him that hates us and that which we hate to suffer.

Kanda 2/Sukta 20

Vayu Devata, Atharva Rshi

वा॒यो॒ यत्ते॒ तप॒स्तेन॒ तं प्रति॑ तप॒ यो॒ऽस्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ १ ॥

1. *Vāyo yatte tapastena taṁ prati tapa yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Vayu, the fire and power that is yours, with that burn up that which hates us and that which we hate to suffer.

वा॒यो॒ यत्ते॒ हर॒स्तेन॒ तं प्रति॑ हर॒ यो॒ऽस्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ २ ॥

2. *Vāyo yatte harastena taṁ prati hara yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Vayu, the power and passion that is yours, with that seize and remove that which hates us, and that which we hate to suffer.

वायो॒ यत्ते॒ऽर्चिस्तेन॒ तं प्रत्य॑र्च॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ३ ॥

3. *Vāyo yatte'rcistena taṁ pratyarca yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Vayu, the fire and flame that is yours, with that enflame and remove that which hates us, and that which we hate to suffer.

वायो॒ यत्ते॑ शो॒चिस्तेन॒ तं प्रति॑ शोच॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ४ ॥

4. *Vāyo yatte śocistena taṁ prati śoca yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Vayu, the intensity that is yours, with that cleanse that which hates us, and that which we hate to suffer.

वायो॒ यत्ते॒ तेज॒स्तेन॒ तम॑तेजसं कृणु॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ५ ॥

5. *Vāyo yatte tejastena tamatejasaṁ kṛṇu yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Vayu, the power and lustre that is yours, with that cleanse that which hates us and that which we hate to suffer.

Kanda 2/Sukta 21

Surya Devata, Atharva Rshi

सूर्य॒ यत्ते॒ तप॒स्तेन॒ तं प्रति॑ तप॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ १ ॥

1. *Sūrya yatte tapastena taṁ prati tapa yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O sun, the light and blaze that is yours, with that burn up that which hates us and that which we hate to suffer.

सूर्य॒ यत्ते॒ हर॒स्तेन॒ तं प्रति॑ हर॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ २ ॥

2. *Sūrya yatte harastena taṁ prati hara yo'-smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O sun, the blaze and passion that is yours, with that seize that which hates us, and that which we hate to suffer.

सूर्य॒ यत्ते॑ऽ र्चिस्तेन॒ तं प्रत्य॑र्च॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ३ ॥

3. *Sūrya yatte'rchistena taṁ pratyarca yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O sun, the fire and flame that is yours, with that scorch up that which hates us, and that we hate to suffer.

सूर्य॒ यत्ते॑ शो॒चिस्तेन॒ तं प्रति॑ शोच॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ४ ॥

4. *Sūrya yatte śocistena taṁ prati śoca yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O sun, the radiant splendour that is yours, with

that burn that which hates us and that we hate to suffer.

सूर्य यत्ते तेजस्तेन तमतेजसं कृणु योऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ ५ ॥

5. *Sūrya yatte tejastena tamatejasaṁ kṛṇu yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O sun, the splendour and glory that is yours, with that cleanse off that which hates us and that which we hate to suffer.

Kanda 2/Sukta 22

Chandra Devata, Atharva Rshi

चन्द्र यत्ते तपस्तेन तं प्रति तप योऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ १ ॥

1. *Candra yatte tapastena taṁ prati tapa yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O moon, the heat that is yours, with that cleanse off that which hates us and that we hate to suffer.

चन्द्र यत्ते हरस्तेन तं प्रति हर योऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ २ ॥

2. *Candra yatte harastena taṁ prati hara yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O moon, the passion that is yours, with that cleanse that which hates us and that which we hate to suffer.

चन्द्र यत्तेऽर्चिस्तेन तं प्रत्यर्च योऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ ३ ॥

3. *Candra yatte'rcistena taṁ pratyarca yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O moon, the light ray that is yours, with that cleanse that which hates us and that which we hate to suffer.

चन्द्र यत्ते शोचिस्तेन तं प्रति शोच यो ३स्मान्द्वेष्टि यं वयं द्विष्मः ॥ ४ ॥

4. *Candra yatte śocistena taṁ prati śoca yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O moon, the light beam that is yours, with that cleanse that which hates us and that which we hate to suffer.

चन्द्र यत्ते तेजस्तेन तमतेजसं कृणु यो ३स्मान्द्वेष्टि यं वयं द्विष्मः ॥ ५ ॥

5. *Candra yatte tejastena tamatejasaṁ kṛṇu yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O moon, the splendour that is yours, with that cleanse that which hates us and that which we hate to suffer.

Kanda 2/Sukta 23

Apah Devata, Atharva Rshi

आपो यद्वस्तपस्तेन तं प्रति तपत यो ३स्मान्द्वेष्टि यं वयं द्विष्मः ॥ १ ॥

1. *Āpo yadvastapastena taṁ prati tapata yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O waters, the heat that is in you, with that wash off that which hates us and that which we hate to suffer.

आपो यद्वो हरस्तेन तं प्रति हरत यो ३स्मान्द्वेष्टि यं वयं द्विष्मः ॥ २ ॥

2. *Āpo yadvo harastena taṁ prati harata yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O waters, the power that is in you, with that wash off that which hates us and that which we hate to suffer.

आपो॒ यद्वो॒ऽर्चिस्ते॒न॒ तं प्रत्य॑र्चत॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ३ ॥

3. *Āpo yadvo'rcistena taṁ pratyarcata yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O waters, the brilliance that is in you, with that wash off that which hates us and that which we hate to suffer.

आपो॒ यद्वः॑ शो॒चिस्ते॒न॒ तं प्रति॑ शोचत॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ४ ॥

4. *Āpo yadvaḥ śocistena taṁ prati śocata yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O waters, the radiance that is in you, with that wash off that which hates us and that which we hate to suffer.

आपो॒ यद्व॒स्तेज॒स्ते॒न॒ तम॑ते॒जसं कृणुत॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ५ ॥

5. *Āpo yadvastejastena tamatejasaṁ kṛṇuta yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O waters, the splendour that is in you, with that wash off that which hates us and that which we hate to suffer.

Note: Five hymns from 19 to 23 are hymns of

prayer for natural purity of spirit, energy for action and balance of mind in our process of living.

The human body is an abode of divinities. Agni abides in the vital heat, the tongue and speech. Vayu abides in pranic energy and the tactual faculty. The sun abides in the eye. The moon abides in the mind. And the waters abide in the male virility and fertility of the female in addition to the fluidity of blood. This knowledge is enshrined in the Aitareya Upanishad. Hence the prayer to Agni is a prayer for vitality against frigidity and anger. The prayer to Vayu is for energy against debility and sloth. The prayer to the sun is for light against darkness and ignorance. The prayer to the moon is for peace against agitation and hypertension. And the prayer to the waters is for fluidity in the dynamics of life. On the whole the prayer is for positive values of health, mental and spiritual alertness in a state of balance. Both want and excess are negativities in one way or another. Balance gives us the optimum state of performance. 'Dvesha' means hate. Negativities in these hymns are personified as enemies which we hate, whether they are in others or in ourselves. At the same time negativities hate us because they act as our enemies. Hence the prayer: With your positive powers, destroy those negativities which hate us and which we too hate because, whether they are in others or in ourselves, we hate to suffer them as enemies of life. Hence the prayer for cleansing of the personality.

To hate negativity does not mean that we hate the person who suffers from negativity. We love the person as person, hence the prayer for elimination of the negativity and cleansing of the person.

Kanda 2/Sukta 24 (The Social Negatives)

Ayushyam Devata, Brahma Rshi

शेरभक शेरभ पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः ।
यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त ॥ १ ॥

1. *Śerabhaka śerabha punarvo yantu yātavaḥ punarhetiḥ kimīdinaḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O demonic killer, destroyer, thieves and robbers, let you and your followers go back to yourselves. Let your arms and onslaughts return on you. Consume and destroy whoever you work for. Consume and destroy whoever sends you down to prowl. Consume and destroy your own selves.

शेवृधक शेवृध पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः ।
यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त ॥ २ ॥

2. *Śevṛdhaka śevṛdha punarvo yantu yātavaḥ punarhetiḥ kimīdinaḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O thievish violence, O crooked friends of violence, let you all and your allies go back to yourselves, to where you come from. Let your arms and onslaughts rebound on you. Consume and destroy whoever you work for. Consume and destroy whoever appoints you to destroy. Consume and destroy your own selves.

म्रोकानुम्रोक पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः ।
यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त ॥ ३ ॥

3. *Mrokānumroka punarvo yantu yātavaḥ punarhetiḥ kimīdinaḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O thieves and allied forces of white collar felons, let you all and your followers go back to yourselves, to wherever you come from. Let your arms and your tactics roll back on you. Consume and destroy whoever you work for. Rob and consume whoever appoints you to rob. Consume and destroy your own selves.

सर्पानुसर्प पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः।
यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त॥ ४॥

4. *Sarpānusarpa punarvo yantu yātavaḥ punarhetiḥ kimīdinaḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O snake, O crooked movers in glittering garb, let you and your allied forces go back to yourselves. Let your arms and your biting onslaughts return on you. Consume and destroy whoever you work for. Bite and destroy whoever appoints you. Consume and destroy your own selves.

जूर्णि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः।
यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त॥ ५॥

5. *Jūrṇi punarvo yantu yātavaḥ punarhetiḥ kimīdinīḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O saboteurs and your allied forces, go back to your own den. O thieves of national resources, let your arms and onslaughts return on you. Consume and destroy whoever you work for. Consume and destroy

whoever sends you down to destroy. Consume and destroy your own selves.

उपब्दे पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः।
यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त॥ ६॥

6. *Upabde punarvo yantu yātavaḥ punarhetiḥ kimīdinīḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O venomous destroyers and vociferous mercenaries, misguided fools, go back to your own den and look within. Let your tactics, attacks and protests be directed on yourselves. Catch and destroy whoever is your master. Destroy your own weapons and attacks. Destroy whoever sends you down. Eat up and destroy your own selves.

अर्जुनि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः।
यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त॥ ७॥

7. *Arjuni punarvo yantu yātavaḥ punarhetiḥ kimīdinīḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O deceptive forces of nature and society, destroyers of honesty and positive values, go back, you and your allies. Let your arms and onslaughts turn on to you. Destroy him who is your master. Destroy him that has sent you. Eat up and destroy your own selves.

भरूजि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः।
यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त॥ ८॥

8. *Bharūji punarvo yantu yātavaḥ punarhetiḥ kimīdinīḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O burning life destroying forces of life and nature, thievish killers, go back, you all and your allies. Let your arms and attacks go back to you. Destroy the master you work for. Destroy the force that directs you hither. Eat up your own flesh and destroy yourselves out of existence.

(This hymn suggests that whatever the negative forces that attack life and society should be so tactically dealt with that they turn their forces, intentions, arms and ammunition upon themselves and die out. For example take cancer. Treat it so that cancer cells, in stead of eating other cells, eat themselves and be self-destructive.)

Kanda 2/Sukta 25 (Destruction of Anti-Life)

Prshniparni Vanaspati Devata, Chatana Rshi

शं नो॑ दे॒वी पृ॑श्निप॒र्ण्यशं॒ निर्ऋ॑त्या अकः।
उ॒ग्रा हि क॑ण्व॒जम्भ॑नी॒ तामभ॑क्षि सह॑स्वतीम्॥ १॥

1. *Śaṁ no devī pṛśniparṇyaśaṁ nirṛtyā akaḥ. Ugrā hi kaṇvajambhanī tāmabhakṣi sahasvatīm.*

Let Prshniparni, divine herb of bright rainbow leaves, be auspicious for us. Let it act agaist and root out consumptive and cancerous diseases of body and mind. Strong it is, mighty powerful devourer of sin and negativity. I have studied and researched it and I value it as a divine sanative worthy of adoration.

सह॑मानेयं प्र॑थमा पृ॑श्निप॒र्ण्य ऽजायत।
तया॒ऽहं दु॒र्णाम्ना॑ शिरो॑ वृश्चामि॑ श॒कुने॑रिव॥ २॥

2. *Sahamāneyaṁ prathamā pṛśniparṇya jāyata. Tayā'haṁ durṇāmnāṁ śiro vṛścāmi śakuneriva.*

Prshniparni is a great challenge to deadly diseases. It is the foremost curative in the field of killer diseases. With it I cure the first and last of notorious diseases like breaking the neck of a demon.

अरायमसृक्पावानं यश्च स्फातिं जिहीर्षति।
गर्भादं कण्वं नाशय पृश्निपर्णि सहस्व च॥ ३॥

3. *Arāyamasṛkpāvānaṁ yaśca sphātiṁ jihīrṣati.*
Garbhādaṁ kaṇvaṁ nāśya pṛśniparṇi sahasva ca.

O Prshniparni, challenge, cure and root out that life threatening disease which robs life of its beauty, vitality and longevity, which sucks up the blood and which kills the foetus in the womb.

गिरिमेनाँ आ वेशय कण्वाञ्जीवितयोपनान्।
तांस्त्वं देवि पृश्निपर्ण्यग्निरिवानुदहन्निहि॥ ४॥

4. *Girimenāṅ ā veśaya kaṇvāñjīvitayopanān.*
Tāṁstvaṁ devi pṛśniparṇyagnirivānuda-hannihi.

O divine Prshniparni, bury these life consuming, life destroying diseases in the depths of mountains, burning them all here as fire burns dirt to ash.

पराच एनान्प्र णुद कण्वाञ्जीवितयोपनान्।
तमांसि यत्र गच्छन्ति तत्क्रव्यादो अजीगमम्॥ ५॥

5. *Parāca enānpra ṇuda kaṇvāñjīvitayopanān.*
Tamāṁsi yatra gacchanti tatkravyādo ajīgamam.

Throw out these life threatning, life consuming diseases, drive them out for all time. Where darkest of the darknesses proceed and abide, there have I driven the blood thirsty flesh eating diseases all, like

carnivorous ogres.

Kanda 2/Sukta 26 (Animal Life)

Pashavah Devata, Savita Rshi

एह यन्तु पशवो ये परेयुर्वायुर्येषां सहचारं जुजोष। त्वष्टा येषां रूपधेयानि वेदास्मिन्तान्गोष्ठे सविता नि यच्छतु॥ १॥

1. *Eha yantu paśavo ye pareyurvāyuryeṣāṁ sahacāraṁ jujoṣa. Tvaṣṭā yeṣāṁ rūpadheyāni vedāsmintāngoṣṭhe savitā ni yacchatu.*

Let the animals come back to the stalls, all those that had gone out over the forest meadows. The air, the breeze, the winds refresh them as friends. Tvashta, the development expert, knows their breeds and qualities. Let Savita, the inspirer, keeper, keep them properly in the stalls for good health.

इमं गोष्ठं पशवः सं स्रवन्तु बृहस्पतिरा नयतु प्रजानन्।
सिनीवाली नयत्वाग्रमेषामाजग्मुषो अनुमते नि यच्छ॥ २॥

2. *Imaṁ goṣṭhaṁ paśavaḥ saṁ sravantu bṛhaspatirā nayatu prajānan. Sinīvālī nayatvā-grameṣāmā-jagmuṣo anumate ni yaccha.*

Let the animals come back to the stalls together. Let Brhaspati, the head keeper, who knows all of them, bring them back. Let Sinivali, the food manager, lead the foremost homeward, and Anumati, the controller, keep them together in order.

सं सं स्रवन्तु पशवः समश्वाः समु पूरुषाः। सं धान्य स्य या स्फातिः संस्राव्ये ण हविषा जुहोमि॥ ३॥

3. *Saṁ Saṁ sravantu paśavaḥ samaśvāḥ samu pūruṣāḥ. Saṁ dhānya sya yā sphātiḥ saṁsrāvyeṇa haviṣā juhomi.*

Let the animals be and move together, together with horses, and let the men too who manage be together. Let the harvest of grain and grass be profusely rich. I do the development yajna with highly promotive materials.

सं सिञ्चामि गवां क्षीरं समाज्येन बलं रसम्।
संसिक्ता अस्माकं वीरा ध्रुवा गावो मयि गोपतौ॥ ४॥

4. *Saṁ siñcāmi gavāṁ kṣīraṁ samājyena balaṁ rasam. Saṁsiktā asmākaṁ vīrā dhruvā gāvo mayi gopatau.*

By yajna with cow's ghrta, I bring a flood of cow's milk. I bring strength and taste for living. Our youth are strong, fully satisfied and totally happy. May the cows and all animals be strong and steadfast with me as their master protector.

आ हरामि गवां क्षीरमाहार्षं धान्यं१ रसम्।
आहृता अस्माकं वीरा आ पत्नीरिदमस्तकम्॥ ५॥

5. *Ā harāmi gavāṁ kṣīramāhārṣaṁ dhānyaṁ rasam. Āhṛtā asmākaṁ vīrā ā patnīridamastakam.*

I am blest: I have plenty of cow's milk. I have plenty of food and joy of life. Our youth are happy, satisfied and self-fulfilled. Our women are happy and satisfied in the home with the family.

Kanda 2/Sukta 27 (Victory)

Vanaspati, Rudra, Indra Devatah, Kapinjala Rshi

नेच्छत्रुः प्राशं जयाति सहमानाभिभूरसि।
प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ १ ॥

1. *Necchatruḥ prāśaṁ jayāti sahamānābhibhū-rasi.*
Prāśaṁ pratiprāśo jahyarasānkṛṇvoṣadhe.

Hey Oshadhi, spirit of life, no enemy can win away my food of life, none can win over my understanding of life's values, its questions and answers. All time challenger, all time subduer of doubts and irrelevancies, answer and silence all questions raised by negationists one by one. Render them all empty and meaningless.

(The mantra may also be interpreted as a cure for depression and self-distrust.)

सुपर्णस्त्वान्वविन्दत्सूकरस्त्वाखनन्नसा।
प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ २ ॥

2. *Suparṇastvānvavindatsūkarastvākhanannasā.*
Prāśaṁ pratiprāśo jahyarasānkṛṇvoṣadhe.

You are the gift of suparna the Garuda, eagle power of refulgence and high imagination. You are the achievement of Sukara, holiest action of the immaculate soul, with high pranic energy. Answer all doubts and questions raised by sceptics and negationists and silence them one by one. Expose them all as empty and meaningless.

इन्द्रो ह चक्रे त्वा बाहावसुरेभ्य स्तरीतवे।
प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ ३ ॥

3. *Indro ha cakre tvā bāhāvasurebhya starītave.*
Prāśaṁ pratiprāśo jahyarasānkṛṇvoṣadhe.

Indra, the soul, in defence against the onslaughts of negative desires and passions, bears and wears you on the arm. Answer all doubts and questions raised by sceptics and negationists and silence them one by one. Expose them all as empty and meaningless.

पाटामिन्द्रो व्या ∫श्नादसुरेभ्य स्तरीतवे।
प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ ४ ॥

4. *Pāṭāmindro vyaśnādasurebhya starītave.*
Prāśaṁ pratiprāśo jahyarasānkṛṇvoṣadhe.

Indra, mighty ruler and warrior, in self-defence agaist demonic forces, ill health and disease takes the Pata herb. O herb, answer all doubts and questions raised by sceptics and negationists and silence them all one by one. Expose them as empty and meaningless.

तयाहं शत्रून्त्साक्ष इन्द्रः सालावृकाँइव।
प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ ५ ॥

5. *Tyāhaṁ śatrūntsākṣa indraḥ sālāvṛkāñiva.*
Prāśaṁ pratiprāśo jahyarasānkṛṇvoṣadhe.

With that power I fight and drive out all enemies as Indra, leader of the human community, throws out all wolfish enemies from the settlement. O power of life and health, answer all doubts, dangers and questions raised by sceptics and negationists and silence them one by one. Expose them all and render them empty and meaningless.

रुद्र जलाषभेषज नीलशिखण्ड कर्मकृत्।
प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ ६ ॥

6. *Rudra jalāṣabheṣaja nīlaśikhaṇḍa karmakṛt.*
Prāśaṁ pratiprāśo jahyarasānkṛṇvoṣadhe.

O Rudra, physician of powerful soothing herb and water treatment, giver of peace and prosperity with good health to the home and family, noble and conscientious at work, O herb, answer all doubts and questions raised by sceptics and negationists and silence them one by one. Expose them, O herb, and reduce the ailments to naught.

तस्य॒ प्राश॑ं त्वं ज॑हि॒ यो न॑ इन्द्राभि॒दास॑ति।
अधि॑ नो ब्रूहि॒ शक्ति॑भिः प्रा॒शि मामुत्त॑रं कृधि ॥ ७ ॥

7. *Tasya Prāśaṁ tvaṁ jahi yo na indrābhidāsati.*
Adhi no brūhiśaktibhiḥ prāśi māmuttaraṁ kṛdhi.

Indra, eliminate the questions and onslaughts of the demonic forces who want to subdue us and reduce us to slavery. Speak to us and inspire us with will, power and force. In the struggle and debate between negativities and our positive powers of health, intelligence and progress, make me the superior and victorious power.

Kanda 2/Sukta 28 (Good Health, Full Age)

Jarima and Ayu Devata, Shambhu Rshi

तुभ्य॑मे॒व ज॑रिमन्वर्धता॒मयं मेमम॒न्ये मृ॒त्यवो॑ हिंसिषुः श॒तं ये। मा॒तेव॑ पु॒त्रं प्रम॑ना उ॒पस्थे॑ मि॒त्र ए॑नं मि॒त्रिया॑त्पा॒त्वंह॑सः ॥ १ ॥

1. *Tubhyameva jarimanvardhatāmayaṁ memamanye mṛtyavo himsiṣuḥ śataṁ ye. Māteva putraṁ pramanā upasthe mitra enaṁ mitriyātpātvaṁhasaḥ.*

O Life of good health and well being, may this child grow on to full age and self-fulfilment unto you. Let no other cause of ailment and death, though hundreds they are, assail him. Just as the mother holds the baby safe in her arms, so may Mitra, universal love, protect him against sin and disease, may the warmth of the sun save him as a friendly soul.

मित्र एनं वरुणो वा रिशादा जरामृत्युं कृणुतां संविदानौ।
तदग्निर्होता वयुनानि विद्वान्विश्वा देवानां जनिमा विवक्ति ॥ २ ॥

2. *Mitra enaṁ varuṇo vā riśādā jarāmṛtyuṁ kṛṇutāṁ saṁvidānau. Tadagnirhotā vayunāni vidvān viśvā devānāṁ janimā vivakti.*

Let Mitra and Varuna, prana and apana energies, days and nights, light and warmth of the sun and cool of the oceans, all loving and operative together in unison, destroyers of negativities and untimely mortalities, lead him on to grow healthy upto full age and fulfilment till death. And may Agni, living warmth of nature, and Agni, enlightened teacher and high priest of educational yajna, knowing all processes of the growth and maturity of body and mind, inform and enlighten him about the rise, growth and maturity of all senses, mind and intellect as he proceeds in years, (nature by natural process and teacher by teaching and training).

त्वमीशिषे पशूनां पार्थिवानां ये जाता उत वा ये जनित्राः।
मेमं प्राणो हासीन्मो अपानो मेमं मित्रा वधिषुर्मो अमित्राः ॥ ३ ॥

3. *Tvamīśiṣe paśūnāṁ pārthivānāṁ ye jātā uta vā ye janitrāḥ. Memaṁ prāṇo hāsīnmo apāno memaṁ mitrā vadhiṣurmo amitrāḥ.*

O lord of life and death, you govern the exits and entrances of living beings of the earth, those that are already born and those that shall be born. Let prana not forsake this child. Let not apana forsake him. Let no friends hurt him. Let no enemies kill him. (O lord, grant him full life of good health and total fulfilment.)

द्यौष्ट्वा॑ पि॒ता पृ॑थि॒वी मा॒ता ज॒रामृ॑त्यु॒ं कृणुतां संविदा॒ने। यथा॒ जीवा॒ अदि॑तेरु॒पस्थे॑ प्राणापा॒नाभ्यां गुपि॒तः श॒तं हिमा॑ः ॥ ४ ॥

4. *Dyauṣṭvā pitā pṛthivī mātā jarāmṛtyuṁ kṛṇutāṁ saṁvidāne. Yathā jīvā aditerupasthe prāṇā-pānābhyāṁ gupitaḥ śataṁ himāḥ.*

Let heaven, the father, and earth, the mother, both operative in unison, protect you through full age to fulfilment till death so that, sustained by the energies of prana and apana, you live a life of full hundred years in the lap of mother nature.

इ॒ममग्न॒ आयु॑षे॒ वर्च॑से नय प्रि॒यं रेतो॑ वरुण मित्र राजन्। मा॒तेवा॑स्मा अदिते॒ शर्म॑ यच्छ॒ विश्वे॑ देवा ज॒रद॑ष्टि॒र्यथा॑सत्॥ ५ ॥

5. *Imamagna āyuṣe varcase naya priyaṁ reto varuṇa mitra rājan. Mātevāsmā adite śarma yaccha viśve devā jaradaṣṭiryathāsat.*

Divine Agni, lord self-refulgent, lead him on to life's vitality and splendour through full age. O refulgent sun and oceans, O prana and apana energies, bring him the cherished vitality and virility of glowing health. O Mother Nature, like the mother as you are, bless him with peace and joy so that, O divinities of the world of nature and humanity, he may live a long life till full age

and fulfilment of his life's mission.

Kanda 2/Sukta 29 (Life and Progress)

Mantra stated Devatah, Atharva Rshi

पार्थिवस्य रसे देवा भगस्य तन्वो३ बले।
आयुष्य ऽमस्मा अग्निः सूर्यो वर्च आ धाद् बृहस्पतिः ॥ १ ॥

1. *Pārthivasya rase devā bhagasya tanvo' bale. Āyuṣya masmā agniḥ sūryo varca ā dhād bṛhaspatiḥ.*

May the brilliant nobilities of the world, Brhaspati, Lord Almighty, sagely scholar of the Vedic lore, Agni, lord self-refulgent, and the sun, grant this man the lustre of a long life and establish him in the strength of body and in the essence and joy of earthly glory.

आयुरस्मै धेहि जातवेदः प्रजां त्वष्टरधिनिधेह्यस्मै। रायस्पोषं सवितरा सुवास्मै शतं जीवाति शरदस्तवायम् ॥ २ ॥

2. *Āyurasmai dhehi jātavedaḥ prajāṁ tvaṣṭaradhinidhehyasmai. Rāyaspoṣaṁ savitarā suvāsmai śataṁ jīvāti śaradastavāyam.*

O Jataveda, omnipresent fire and vital energy of life, grant this man a long life. O Tvashta, divine maker of body forms, bring handsome and noble children for him. O Savita, lord creator of earthly life and light, bring him good health and brilliance of wealth and glory so that this dedicated child of yours may live a full hundred years.

आशीर्ण ऊर्जमुत सौप्रजास्त्वं दक्षं धत्तं द्रविणं सचेतसौ। जयं क्षेत्राणि सहसायमिन्द्र कृण्वानो अन्यानधरान्त्सपत्नान् ॥ ३ ॥

3. *Āśīrṇa ūrjamuta sauprajāstvaṁ dakṣaṁ dhattaṁ draviṇaṁ sacetasau. Jayaṁ kṣetrāṇi sahasāyamindra kṛṇvāno anyānadharāntsapatnān.*

O heaven, O earth, O father and mother, both of equal mind in unison, may your blessings shower on us. Bear and bring this man strength and energy, noble progeny, efficiency and expertise for success, wealth and excellence. O lord omnipotent, Indra, may he, winning fields of life's battles, creating new fields of possibility and progress, subduing negativities and fighting adversaries, live a full hundred years of life and fulfilment as your dedicated child.

इन्द्रेण दत्तो वरुणेन शिष्टो मरुद्भिरुग्रः प्रहितो न आगन्।
एष वां द्यावापृथिवी उपस्थे मा क्षुधन्मा तृषत्॥ ४॥

4. *Indreṇa datto varuṇena śiṣṭo marudbhirugraḥ prahito na āgan. Eṣa vāṁ dyāvāpṛthivī upasthe mā kṣudhanmā tṛṣat.*

Given as a gift by Indra, lord omnipotent, taught and trained by Varuna, judicious parents and eminent teachers, inspired and sent by Maruts, stormy powers of nature and humanity, this young man has now come to us, a mature and perfect citizen. O heaven and earth, pray take this young man under your loving care. Let him never feel short of food and drink for his body, mind and soul.

ऊर्जमस्मा ऊर्जस्वती धत्तं पयो अस्मै पयस्वती धत्तम्।
ऊर्जमस्मै द्यावापृथिवी अधातां विश्वे देवा मरुत ऊर्ज-
मापः॥ ५॥

5. *Ūrjamasmā ūrjasvatī dhattaṁ payo asmai payasvatī dhattam. Ūrjamasmai dyāvāpṛthivī adhātāṁ viśve devā maruta ūrjamāpaḥ.*

O powers, abundant in food and energy, bring this young man food and energy. O powers abundant in milk and water, bring him milk and water. May heaven and earth bring him food, energy and enlightenment. May all divinities of nature and humanity, the Maruts, tempestuous forces of the wind, and Apah, rolling powers of earthly and spatial oceans bring him energy and enthusiasm.

शि॒वाभि॑ष्टे हृद॑यं तर्पयाम्यनमी॒वो मो॑दिषीष्ठाः सु॒वर्चा॑ः। स॒वा॒सिनौ॑ पिबतां म॒न्थमे॒तम॒श्विनो॑ रू॒पं प॑रि॒धाय॑ मा॒-याम्॥ ६॥

6. *Shivābhiṣṭe hṛdayaṁ tarpayāmyanamīvo modiṣīṣṭhāḥ suvarcāḥ. Savāsinau pibatāṁ manthametamaśvino rūpaṁ paridhāya māyām.*

I gratify and fulfill your heart and soul with auspicious thoughts, ambitions and will. Healthy, happy and brilliant, enjoy life to the full. Both of you (bride and bride-groom) having taken the human form of Ashvins, complementary personalities joined in one, blest with perfect will and potential for mutual action, living together in the home, act and enjoy life to the full, drink the soma distilled to perfect taste and purity.

इन्द्र॑ एतां स॑सृजे वि॒बद्धो अग्र॑ ऊ॒र्जां स्व॒धाम॒जरां॑ सा त॑ एषा। तया॒ त्वं जी॑व श॒रदः॑ सु॒वर्चा॒ मा त॒ आ सु॑स्रोद्वि॒षज॑स्ते अक्रन्॥ ७॥

7. *Indra etāṁ sasṛje viddho agra ūrjāṁ svadhā-majarāṁ sā ta eṣā. Tayā tvaṁ jīva śaradaḥ suvarcā mā ta ā susrodbhiṣajaste akran.*

Indra, served, honoured and worshipped relentlessly, has, since time immemorial, created this unaging and inexhaustible food, energy, power and potential of life for you. By that gift, happy, strong and lustrous brilliant, live a full hundred years of life. May this light and lustre of life never diminish and wear away. The physicians of life have created and maintain this power and potential of health and life for you.

Kanda 2/Sukta 30 (The Wedded Couple)

Ashvinau Devate, Prajapati Rshi

यथेदं भूम्या अधि तृणं वातो मथायति। एवा मंथ्नामि ते मनो यथा मां कामिन्यसो यथा मन्नापगा असः॥ १॥

1. *Yathedaṁ bhūmyā adhi tṛṇaṁ vāto mathāyati. Evā mathnāmi te mano yathā māṁ kāminyaso yathā mannāpagā asaḥ.*

Just as the wind touches and shakes the grass on the ground, so do I move your heart, O girl, so that you may fall in love with me and never go away from me.

सं चेन्नयाथो अश्विना कामिना सं च वक्षथः।
सं वां भगासो अग्मत सं चित्तानि समु व्रता॥ २॥

2. *Saṁ cennayātho aśvinā kāminā saṁ ca vakṣathaḥ. Saṁ vāṁ bhagāso agmata saṁ cittāni samu vratā.*

Ashvins, mutually loving couple, since you join together in love and marriage, win each other and move

on together in life, may all good fortunes of the world come to you, may your mind and soul be together, and may your vows of discipline and life's values in covenant be alike in unison.

यत्सुपर्णा विवक्षवो अनमीवा विवक्षवः।
तत्र मे गच्छताद्धवं शल्यइव कुल्मलं यथा॥ ३॥

3. *Yatsuparṇā vivakṣavo anamīvā vivakṣavaḥ.*
Tatra me gacchatāddhavaṁ śalyaiva kulmalaṁ yathā.

Where the golden birds fly cooing and calling for each other, there let my love's call strike like a sting in the bud (the heart), and let them be released of the tension of affliction in freedom and fulfilment.

यदन्तरं तद्बाह्यं यद्बाह्यं तदन्तरम् ।
कन्या ∫नां विश्वरूपाणां मनो गृभायौषधे॥ ४॥

4. *Yadantaraṁ tadbāhyaṁ yadbāhyaṁ tadantaram.*
Kanyā nāṁ viśvarūpāṇāṁ mano gṛbhāyauṣadhe.

What is inside in the heart is out on the surface. Whatever is out is deep at the heart core. When it is so, O nature's sanative of affliction (oshadhi), grab the mind of the maidens, they are blest with universal beauty, love and expression.

एयमगन्पतिकामा जनिकामोऽहमागमम्।
अश्वः कनिक्रदद्यथा भगेनाहं सहागमम्॥ ५॥

5. *Eyamaganpatikāmā janikāmo'hamāgamam.*
Aśvaḥ kanikradadyathā bhagenāhaṁ sahāgamam.

This maiden is come with desire for the groom.

I too have come with love for the maiden. And I come with all the power and lustre of the world to offer, loud proclaiming my love and hope to win and carry away the prize.

Kanda 2/Sukta 31 (Afflictive Germs and Insects)

Mahi Devata, Kanva Rshi

इन्द्रस्य॒ या म॒ही दृ॒षत्क्रिमे॒र्विश्व॑स्य॒ तर्ह॑णी।
तया॑ पिनष्मि॒ सं क्रिमी॑न्दृ॒षदा॒ खल्वाँ॑इव॥ १॥

1. *Indrasya yā mahī dṛṣatkrimerviśvasya tarhaṇī.*
Tayā pinaṣmi saṁ krimīndṛṣadā khalvāṁ-iva.

Mighty is the destructive force of Indra: rays of the sun, gusts of the wind, currents of electricity, showers of clouds, running waters and catalytic fragrances of yajna, these are destroyers of dangerous insects and germs of disease. With these and with the resistant force of the body, I crush the germs and insects as I crush hard grain with the grinding stone.

दृ॒ष्टम॒दृष्ट॑मतृहमथो॑ कु॒रूरु॑मतृहम्। अ॒ल्गण्डू॒न्त्सर्वा॑न्छ॒लुना॒न्क्रिमी॒न्वच॑सा जम्भयामसि॥ २॥

2. *Dṛṣṭamadṛṣṭamatṛhamatho kurūrumatṛham.*
Algaṇḍūntsarvānchalunānkrimīnvacasā jambhayāmasi.

We crush and destroy insects and germs, those that are visible or invisible, creeping ones as caterpillars, bugs in beds, fast running ones and those that ramble around.

अल्गण्डून्हन्मि महता वधेन दूना अदूना अरसा अभूवन्।
शिष्टानशिष्टान्नि तिरामि वाचा यथा क्रिमीणां नकिरुच्छिषातै॥ ३॥

3. *Algaṇḍūnhanmi mahatā vadhena dūnā adūnā arasā abhūvan. Śiṣṭānaśiṣṭānni tirāmi vācā yathā krimīṇāṁ nakirucchiṣātai.*

I destroy the hiding pests with a strong insecticide so that whether they move or not, they become lifeless. Those that survive and those that don't, I eliminate with the vacha herb so that ultimately none survives.

अन्वान्त्र्यं शीर्षण्यमथो पार्ष्टेयं क्रिमीन्।
अवस्कवं व्यध्वरं क्रिमीन्वचसा जम्भयामसि॥ ४॥

4. *Anvāntryaṁ śīrṣaṇyamatho pārṣṭeyaṁ krimīn. Avaskavaṁ vyadhvaraṁ krimīnvacasā jambhayāmasi.*

Germs and insects that abide in the intestines, in the hair on head, in and on the ribs those that creep, burrow into the skin and consume the blood and flesh, all these we destroy with vacha.

ये क्रिमयः पर्वतेषु वनेष्वोषधीषु पशुष्वप्स्वन्तः। ये अस्माकं तन्व माविविशुः सर्वं तद्धन्मि जनिम क्रिमीणाम्॥ ५॥

5. *Ye krimayaḥ parvateṣu vaneṣvoṣadhīṣu paśuṣvapsvantaḥ. Ye asmākaṁ tanvamāviviśuḥ sarvaṁ taddhanmi janima krimīṇām.*

All those germs and insects which thrive on mountains, in forests, on herbs and trees, on and in the

animals, in the waters, and those which infect our bodies, all these we destroy along with their places of breeding.

Kanda 2/Sukta 32 (Elimination of Insects)

Aditya Devata, Kanva Rshi

उद्यन्नादित्यः क्रिमीन्हन्तु निम्रोचन्हन्तु रश्मिभिः।
ये अन्तः क्रिमयो गवि॥ १॥

1. *Udyannādityaḥ krimīnhantu nimrocanhantu raśmibhiḥ. Ye antaḥ krimayo gavi.*

Let the sun when it is rising and when it is setting kill with its rays the germs which are in the earth and in the cows.

विश्वरूपं चतुरक्षं क्रिमिं सारङ्गमर्जुनम्।
शृणाम्यस्य पृष्टीरपि वृश्चामि यच्छिरः॥ २॥

2. *Viśvarūpaṁ caturakṣaṁ krimiṁ sāraṅgamarjunam. Śṛṇāmyasya pṛṣṭīrapi vṛścāmi yacchiraḥ.*

I destroy the germs and insects of varied colour, of four eyes, creeping ones and white, all. I break their back, I break their head, and I uproot them totally.

अत्रिवद्वः क्रिमयो हन्मि कण्ववज्जमदग्निवत्।
अगस्त्यस्य ब्रह्मणा सं पिनष्म्यहं क्रिमीन्॥ ३॥

3. *Attrivadvaḥ krimayo hanmi kaṇvavajjamadagnivat. Agastyasya brahmaṇā saṁ pinaṣmya-haṁ krimīn.*

O germs and insects, I destroy you like a devourer of evil, like an eminent scientist, like blazing fire. I destroy germs and insects by the sagely knowledge

of the masters of cleansing science.

हतो राजा क्रिमीणामुतैषां स्थपतिर्हतः।
हतो हतमाता क्रिमिर्हतभ्राता हतस्वसा॥ ४॥

4. *Hato rājā krimīṇāmutaiṣāṁ sthapatirhataḥ.*
Hato hatamātā krimirhatabhrātā hatasvasā.

The ruler of these germs and insects is dead. And killed is their keeper of the fort. Destroyed are the germs whose breeder is gone. Their mother is gone, dead, their brother is dead, their sister is dead.

हतासो अस्य वेशसो हतासः परिवेशसः।
अथो ये क्षुल्लकाइव सर्वे ते क्रिमयो हताः॥ ५॥

5. *Hatāso asya veśaso hatāsaḥ pariveśasaḥ.*
Atho ye ksullakā-iva sarve te krimayo hatāḥ.

Killed are those of similar species and their vassals. Killed are their all round defences and resistances. And killed are all those which are too small and vile. Thus all those visible and invisible germs and insects are killed alike and together.

प्र ते शृणामि शृङ्गे याभ्यां वितुदायसि।
भिनद्मि ते कुषुम्भं यस्ते विषधानः॥ ६॥

6. *Pra te śṛṇāmi śṛṅge yābhyāṁ vitudāyasi.*
Bhinadmi te kuṣumbhaṁ yaste viṣadhānaḥ.

O deadly insect, O germ, I break your fangs, both of them, with which you strike. I break your bag of poison in which you store the death sting for the victim.

Kanda 2/Sukta 33 (Uprooting the Cancerous)

Yakshma barhanam, Chandrama, Ayushya Devatah, Brahma Rshi

अक्षीभ्यां ते नासिकाभ्यां कर्णाभ्यां छुबुकादधि।
यक्ष्मं शीर्षण्यं मस्तिष्काज्जिह्वाया वि वृहामि ते॥ १॥

1. *Akṣībhyāṁ te nāsikābhyāṁ karṇābhyāṁ chubukādadhi. Yakṣmaṁ śīrṣaṇyaṁ mastiṣkājjihvāyā vi vṛhāmi te.*

I remove and uproot the worst cancer and consumption from your eyes, nostrils, ears, chin, brain and tongue related to the head area.

ग्रीवाभ्यस्त उष्णिहाभ्यः कीकसाभ्यो अनूक्यात्।
यक्ष्मं दोषण्यं मंसाभ्यां बाहुभ्यां वि वृहामि ते॥ २॥

2. *Grīvābhyasta uṣṇihābhyaḥ kīkasābhyo anūkyāt. Yakṣmaṁ doṣaṇyamaṁsābhyāṁ bāhubhyāṁ vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease related to the arms, from your neck arteries and veins, nape, collar and chest bones, spine, shoulders and arms.

हृदयात्ते परि क्लोम्नो हलीक्ष्णात्पार्श्वाभ्याम्।
यक्ष्मं मतस्नाभ्यां प्लीह्नो यक्नस्ते वि वृहामसि॥ ३॥

3. *Hṛdayātte pari klomno halīkṣṇātpārśvābhyām. Yakṣmaṁ matasnābhyāṁ plīhno yaknaste vi vṛhāmasi.*

I remove and uproot the consumptive, cancerous disease from your heart, lungs, gall bladder, sides,

kidneys, spleen and liver.

आन्त्रेभ्यस्ते गुदाभ्यो वनिष्ठोरुदरादधि।
यक्ष्मं कुक्षिभ्यां प्लाशेर्नाभ्या वि वृहामि ते॥ ४॥

4. *Āntrebhyaste gudābhyo vaniṣṭhorudarādadhi.*
Yakṣmaṁ kukṣibhyāṁ plāśernābhyā vi vṛhāmi te.

I remove and uproot the consumptive, cancerous disease from your intestines, anal area, colon, stomach, flanks, lower abdomen and navel area.

ऊरुभ्यां ते अष्ठीवद्भ्यां पाष्र्णीभ्यां प्रपदाभ्याम्।
यक्ष्मं भसद्यं श्रोणिभ्यां भासदं भंससो वि वृहामि ते॥ ५॥

5. *Ūrubhyāṁ te aṣṭhīvadbhyāṁ pārṣṇibhyāṁ prapadābhyām. Yakṣmaṁ bhasadyaṁ śroṇibhyāṁ bhāsadaṁ bhaṁsaso vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your thighs, knees, heels, fore-feet and toes, hips, lower back and genitalia.

अस्थिभ्यस्ते मज्जभ्यः स्नावभ्यो धमनिभ्यः।
यक्ष्मं पाणिभ्यामङ्गुलिभ्यो नखेभ्यो वि वृहामि ते॥ ६॥

6. *Asthibhyaste majjabhyaḥ snāvabhyo dhamanibhyaḥ. Yakṣmaṁ pāṇibhyāmaṅgulibhyo nakhebhyo vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your bones, marrow, tendons, veins, hands, fingers and nails.

अङ्गेअङ्गे लोम्निलोम्नि यस्ते पर्वणिपर्वणि। यक्ष्मं त्वचस्यं ⎫
ते वयं कश्यपस्य वीबर्हेण विष्वञ्चं वि वृहामसि॥ ७॥

7. *Aṅgeaṅge lomnilomni yaste parvaṇiparvaṇi. Yakṣmaṁ tvacasyaṁ te vayaṁ kaśyapasya vībarheṇa viṣvañcaṁ vi vṛhāmasi.*

The consumptive cancerous disease which has spread all over your skin and body in every part, every pore and hair, and every joint, we remove and uproot with the diagnosis and judicious treatment by the Kashyapa, enlightened physician.

Kanda 2/Sukta 34 (Way to Freedom, Moksha)

Pashupati Devata, Atharva Rshi

य ईशे॑ पशु॒पति॑ः पशू॒नां चतु॑ष्पदामु॒त यो द्वि॒पदा॑म्। निष्क्री॑त॒ः स य॒ज्ञियं॑ भा॒गमे॑तु रा॒यस्पोषा॒ यज॑मानं सचन्ताम्॥ १॥

1. *Ya īśe paśupatiḥ paśūnāṁ catuṣpadāmuta yo dvipadām. Niṣkrītaḥ sa yajñiyaṁ bhāgametu rāyaspoṣā yajamānaṁ sacantām.*

Pashupati, lord ruler and protector of living beings, humans, birds and animals, may, we pray, be kind and gracious to accept our homage offered by yajna and bless the yajamana with health, growth, progress and prosperity.

प्र॒मु॒ञ्चन्तो॒ भुव॑नस्य॒ रेतो॑ गा॒तुं ध॑त्त॒ यज॑मानाय देवाः।
उ॒पाकृ॑तं शशमा॒नं यदस्था॑त्प्रि॒यं दे॒वाना॒मप्ये॑तु॒ पाथ॑ः॥ २॥

2. *Pramuñcanto bhuvanasya reto gātuṁ dhatta yajamānāya devāḥ. Upākṛtaṁ śaśamānaṁ yadasthātpriyaṁ devānāmapyetu pāthaḥ.*

O Devas, divinities and nobilities of nature and humanity, while you are releasing the seed vitality for life in the world of existence, pray bless the yajamana

with the path of rectitude, and when he is established in the path of divinity then whatever is the dearest soma love of the devas may also come to the portion of the consecrated prayerful devotee.

ये ब॒ध्यमा॑न॒मनु॒ दीध्या॑ना अ॒न्वैक्ष॑न्त॒ मन॑सा॒ चक्षु॑षा च।
अ॒ग्निष्टान॒ग्रे प्र मु॑मोक्तु दे॒वो वि॒श्वक॑र्मा प्र॒जया॑ संर॒राण॑ः ॥ ३ ॥

3. *Ye badhyamānamanu dīdhyānā anvaikṣanta manasā cakṣuṣā ca. Agniṣṭānagre pra mumoktu devo viśvakarmā prajayā saṁrarāṇaḥ.*

Those who, with concentrated mind and inner vision in meditation, see the soul bound in sufferance, may Agni, lord self-refulgent, enlighten, and may he, Vishvakarma, happy with the children of his creation, liberate them at the earliest.

ये ग्रा॒म्याः प॒शवो॑ वि॒श्वरू॑पा॒ विरू॑पा॒ः सन्तो॑ बहु॒धैक॑रूपाः।
वा॒युष्टान॒ग्रे प्र मु॑मोक्तु दे॒वः प्र॒जाप॑तिः प्र॒जया॑ संर॒राण॑ः ॥ ४ ॥

4. *Ye grāmyāḥ paśavo viśvarūpā virūpāḥ santo bahudhaikarūpāḥ. Vāyuṣṭānagre pra mumoktu devaḥ prajāpatiḥ prajayā saṁrarāṇaḥ.*

Those who are deep in the business of life and yet retain their vision of divinity, all round versatile in varied roles and situations of life many ways and yet same in the essence and similar in character in divine service, these may Vayu, lord self-potent and self-refulgent, Prajapati, sustainer of life happy with the children of his creation, liberate at the earliest.

प्र॒जा॒न॒न्त॒ः प्रति॑ गृह्णन्तु पू॒र्वे॑ प्रा॒णम॒ङ्गे॑भ्य॒ः पर्या॒चर॑न्तम्। दिवं
गच्छ॒ प्रति॑ तिष्ठा॒ शरी॑रैः स्व॒र्गं या॑हि॒ प॒थिभि॑र्देव॒यानै॑ः ॥ ५ ॥

5. *Prajānantaḥ prati gṛhṇantu pūrve prāṇamaṅgebhyaḥ paryācarantam. Divaṁ gaccha prati tiṣṭhā śarīraiḥ svargaṁ yāhi pathibhirdevayānaiḥ.*

Eminent men of the first order of knowledge and vision should gratefully receive and recognise the flow of prana, life energy vibrating in the personality for the sustenance of every part and faculty dedicated to divine service. O man, be steadfast rooted in divinity, rise to the paradise of being by paths of divinities and ultimately rise to the state of divine light and eternal bliss.

Kanda 2/Sukta 35 (Freedom and Surrender)

Vishvakarma Devata, Angira Rshi

ये भक्षयन्तो न वसून्यानृधुर्यानग्नयो अन्वतप्यन्त धिष्ण्याः। या तेषामवया दुरिष्टिः स्वि ष्टिं नस्तान्कृणवद्विश्वकर्मा ॥ १ ॥

1. *Ye bhakṣayanto na vasūnyānṛdhuryānagnayo anvatapyanta dhiṣṇyāḥ. Yā teṣāmavayā duriṣṭiḥ svi ṣṭiṁ nastānkṛṇa-vadviśvakarmā.*

May Vishvakarma, divine maker of the world, change for our sake the low, parsimonious and negative impulse and character of those who, though they enjoy life comfortably for themselves, do not contribute to the wealth of life, for which meanness and selfishness, liberal, devout and intelligent people dedicated to yajnic creation feel sorry and concerned for them. May the lord change their nature and character positively in the liberal direction.

यज्ञपतिमृषय एनसाहुर्निर्भक्तं प्रजा अनुतप्यमानम्। मथव्या
न्तस्तोकानप यान्रराध सं नष्टेभिः सृजतु विश्वकर्मा ॥ २ ॥

2. *Yajñapatimṛṣaya enasāhurnirbhaktaṁ prajā anutapyamānam. Mathavyāntstokānapa yānrarādha saṁ naṣṭebhiḥ sṛjatu viśvakarmā.*

Sages say that a person dedicated to yajna and concerned and distressed for people and progeny is not involved with sin (but he might miss certain cherished things of life, nevertheless). We pray may Vishvakarma join and bless us with those little sweets of life which the yajnapati had to miss.

अदान्यान्त्सोमपान्मन्यमानो यज्ञस्य विद्वान्त्समये न धीरः।
यदेनश्चकृवान्बद्ध एष तं विश्वकर्मन्प्र मुञ्चा स्वस्तये ॥ ३ ॥

3. *Adānyāntsomapānmanyamāno yajñasya vidvāntsamaye na dhīraḥ. Yadenaścakṛvānbaddha eṣa taṁ viśvakarmanpra muñcā svastaye.*

One who believes that the performers of soma yajna are not worthy of yajnic gift or that they are misers neither knows what yajna is, nor does he attain to it, nor is he patient and undisturbed at the time of a crisis in life. Self-suffering in bondage, this man is a sinner. Hey Vishvakarma, redeem this man of what he has committed, for the sake of his well being and salvation.

घोरा ऋषयो नमो अस्त्वेभ्यश्चक्षुर्यदेषां मनसश्च सत्यम्।
बृहस्पतये महिष द्युमन्नमो विश्वकर्मन्नमस्ते पाह्य१स्मान् ॥ ४ ॥

4. *Ghorā ṛṣayo namo astvebhyaścakṣuryadeṣāṁ manasaśca satyam. Bṛhaspataye mahiṣa dyumannamo viśvakarmannamaste pāhyasmān.*

Blazing brilliant are the Rshis, highly venerable. Salutations to them. Truly, their vision is truth, and truth abides in the depths of their mind and soul. Salutations to Almighty Brhaspati, loud and bold and sincere. Salutations to you, Vishvakarman, pray save us, protect us, advance us in life.

यज्ञस्य चक्षुः प्रभृतिर्मुखं च वाचा श्रोत्रेण मनसा जुहोमि।
इमं यज्ञं विततं विश्वकर्मणा देवा यन्तु सुमनस्यमानाः ॥ ५ ॥

5. *Yajñasya cakṣuḥ prabhṛtirmukhaṁ ca vācā śrotreṇa manasā juhomi. Imaṁ yajñaṁ vitataṁ viśvakarmaṇā devā yantu sumanasyamānāḥ.*

Vishvakarma is the light of yajna, the whole creation. He is the sustainer, his is the revelation of the Word of it. I honour, adore and worship Vishvakarma and offer homage by yajna with thought, speech and participative holy chant I listen. Indeed this yajna of the universe is kindled, sustained and expanded by Vishvakarma. May all Devas, divinities of nature and nobilities of humanity, all happy at heart, come and join this yajna of homage.

Kanda 2/Sukta 36 (Happy Matrimony)

Agni, Soma and others Devatah, Pativedana Rshi

आ नो अग्ने सुमतिं संभलो गमेदिमां कुमारीं सह नो भगेन।
जुष्टा वरेषु समनेषु वल्गुरोषं पत्या सौभगमस्त्वस्यै ॥ १ ॥

1. *Ā no agne sumatiṁ saṁbhalo gamedimāṁ kumārīṁ saha no bhagena. Juṣṭā vareṣu samaneṣu valguroṣaṁ patyā saubhagamastvasyai.*

O lord self-refulgent, Agni, let the bride-groom,

noble of thought and speech, come to us with all good fortune and excellence to wed this noble minded maiden of cheerful disposition. She is lovable among the eminent and agreeable among equals in company. May she enjoy brilliance, happiness and prosperity in the company of her husband.

सोमंजुष्टं ब्रह्मंजुष्टमर्य्म्णा संभृंतं भगंम्।
धातुर्देवस्य सत्येनं कृणोमिं पतिवेदंनम्॥ २॥

2. *Somajuṣṭaṁ brahmajuṣṭamaryamṇā saṁbhṛtaṁ bhagam. Dhāturdevasya satyena kṛṇomi pativedanam.*

By the solemn sanctity of the truth of the law of self-refulgent lord and sustainer of life, society and the home and family, I (husband/wife) offer, enter and confirm the Bhaga, happy matrimonial sacramental covenant, loved and accepted by Soma (husband, wife) approved by Brahma (Lord Almighty, Veda, and the Brahmana priest), and finalised, sealed and protected by the congregation in the presence of the sacred Agni, fire of yajna.

इयमंग्ने नारी पतिंविदेष्ट सोमो हि राजां सुभगां कृणोतिं।
सुवांना पुत्रान्महिंषी भवाति गत्वा पतिंसुभगा वि रांजतु॥ ३॥

3. *Iyamagne nārī patiṁ videṣṭa somo hi rājā subhagāṁ kṛṇoti. Suvānā putrānmahiṣī bhavātī gatvā patiṁ subhagā vi rājatu.*

O lord, self-refulgent, Agni, O sacred fire of yajna, let this wedded woman now join her husband. Let Soma, noble brilliant husband, join her as his noble

blessed wife. And let the wife, having joined her husband, be the proud mother of their children and shine and rule the home as the queen of prosperity and conjugal bliss.

यथाखरो मघवंश्चारुरेष प्रियो मृगाणां सुषदा बभूव। एवा भगस्य जुष्टेयमस्तु नारी संप्रिया पत्याविराधयन्ती ॥ ४ ॥

4. *Yathākharo maghavaṁścārureṣa priyo mṛgāṇāṁ suṣadā babhūva. Evā bhagasya juṣṭeyamastu nārī saṁpriyā patyāvirādhayantī.*

Indra, lord of prosperity, just as a dwelling is the favourite haunt of deer together, so may this woman, dear in communion with her husband, happy and prosperous, be ever the favourite of her husband in the home.

भगस्य नावमा रोह पूर्णामनुपदस्वतीम्।
तयोपप्रतारय यो वरः प्रतिकाम्यः ॥ ५ ॥

5. *Bhagasya nāvamā roha pūrṇāmanupadasvatīm. Tayopapratāraya yo varaḥ pratikāmyaḥ.*

O bride, ascend the ark of matrimonial glory, full, perfect and unfailing, and thereby take your husband across the seas, in covenanted love.

आ क्रन्दय धनपते वरमामनसं कृणु ।
सर्वं प्रदक्षिणं कृणु यो वरः प्रतिकाम्यः ॥ ६ ॥

6. *Ā krandaya dhanapate varamāmanasaṁ kṛṇu. Sarvaṁ pradakṣiṇaṁ kṛṇu yo varaḥ pratikāmyaḥ.*

O mistress of good fortune, call on and keep the husband with you. Keep him happy at heart with

you. Keep him wholly on the right side of you, him who is in mutual love with you, worthy of your love.

इ॒दं हिर॑ण्यं॒ गुल्गु॑ल्वयमौ॒क्षो अथो॒ भगः॑।
ए॒ते पति॑भ्य॒स्त्वाम॑दुः प्रतिका॒माय॒ वेत्त॑वे॥ ७॥

7. *Idaṁ hiraṇyaṁ gulgulvayamaukṣo atho bhagaḥ.*
Ete patibhyastvāmaduḥ pratikāmāya vettave.

This is the gold. This is the auspicious bdellium. This is the sacred water to sprinkle on the path. This is the token of good luck and prosperity. These are given for the groom's party to win their love and good will for you.

आ ते॑ नयतु सवि॒ता न॑यतु॒ पति॒र्यः प्र॑तिका॒म्य ॑ः।
त्वम॑स्यै धेह्योषधे॥ ८॥

8. *Ā te nayatu savitā nayatu patiryaḥ pratikāmyaḥ.*
Tvamasyai dhehyoṣadhe.

May Savita, lord creator, guide you. May the husband, loving and worthy of love guide you. O lord, destroyer of suffering as a sanative, keep the wife and husband together for both of you.

॥ इति द्वितीयं काण्डम्॥

KANDA-3

Kanda 3/Sukta 1 (Storm the Enemy)

Sena sammohanam Devata, Atharva Rshi

अग्निर्नः शत्रून्प्रत्येतु विद्वान्प्रतिदहन्नभिशस्तिमरातिम्।
स सेनां मोहयतु परेषां निर्हस्तांश्च कृणवज्जातवेदाः॥ १॥

1. *Agnirnaḥ śatrūnpratyetu vidvānpratidahannabhiśastimarātim. Sa senāṁ mohayatu pareṣāṁ nirhastāṁśca kṛṇavajjātavedāḥ.*

Let Agni, the commander blazing in arms, march upon our enemies, well knowing, burning off the evil curse. Let him, knowing all his forces and all those he faces, stun the forces of the hostiles, disarming them to nullity.

यूयमुग्रा मरुत ईदृशे स्थाभि प्रेत मृणत सहध्वम्। अमीमृणन्वसवो नाथिता इमे अग्निर्हो ∫षां दूतः प्रत्येतु विद्वान्॥ २॥

2. *Yūyamugrā maruta īdṛśe sthābhi preta mṛṇata sahadhvam. Amīmṛṇanvasavo nāthitā ime agnirhyeṣāṁ dūtaḥ pratyetu vidvān.*

O Maruts, stormy troops of commandos in thunderous array, keep steadfast thus in top form. Advance, strike and overthrow. Indefatigable warriors, victorious, they are bright and blazing, and Agni is their leader and commander, ever vigilant about the latest that happens and ever ready to march upon the assailant.

अमित्रसेनां मघवन्नस्माञ्छत्रूयतीमभि।
युवं तानिन्द्र वृत्रहन्नग्निश्च दहतं प्रति॥ ३॥

3. *Amitrasenāṁ maghavannasmāñchatrūyatīmabhi. Yuvaṁ tānindra vṛtrahannagniśca dahataṁ prati.*

Indra, leader and commander of power and glory, destroyer of evil and darkness, and Agni, refulgent leading scholar and teacher, whatever the force poised against us as enemy, both of you, pray, destroy that enmity, distress and darkness.

प्रसूत इन्द्र प्रवता हरिभ्यां प्र ते वज्रः प्रमृणन्नेतु शत्रून्। जहि प्रतीचो अनूचः पराचो विष्वक्सत्यं कृणुहि चित्तमेषाम्॥ ४॥

4. *Prasūta indra pravatā haribhyāṁ pra te vajraḥ pramṛṇannetu śatrūn. Jahi pratīco anūcaḥ parāco viṣvaksatyaṁ kṛṇuhi cittameṣām.*

Indra, ruler and commander of power and glory, let your thunderbolt of justice and punishment powered by judgment and passion for rectitude fall upon the enemies of humanity, breaking down all elements of negativity and destruction. Let it eliminate these elements up front, behind and far away, and turn the distracted minds of adversaries to follow truth and the rule of law.

इन्द्र सेनां मोहयामित्राणाम्। अग्नेर्वातस्य ध्राज्या तान्विषूचो वि नाशय॥ ५॥

5. *Indra senāṁ mohayāmitrāṇām.*
Agnervātasya dhrājyā tānviṣūco vi nāśaya.

Indra, O commander of the power and force of the nation, bewilder, hypnotise or fascinate the forces of the enemies. Scattered and distracted as they are,

throw them off by the stormy force of fire and wind and let them disappear.

इन्द्रः सेनां मोहयतु मरुतो घ्नन्त्वोजसा।
चक्षूंष्यग्निरा दत्तां पुनरेतु परांजिता॥ ६॥

6. *Indraḥ senāṁ mohayatu maruto ghnantvojasā. Cakṣuṁṣyagnirā dattāṁ punaretu parājitā.*

Let Indra, with his force and power, stupefy the enemy power and force. Let the stormy troops destroy the enemies with their power and lustre. Let light and fire, Agni, dazzle the enemy eyes to bewilderment, and let the enemy retreat, defeated even before the actual fight.

Kanda 3/Sukta 2 (Storm the Enemy)

Sena sammohanam Devata, Atharva Rshi

अग्निर्नो दूतः प्रत्येतु विद्वान्प्रतिदहन्नभिशस्तिमरातिम्।
स चित्तानि मोहयतु परेषां निर्हस्तांश्च कृणवज्जातवेदाः॥ १॥

1. *Agnirno dūtaḥ pratyetu vidvānpratidahannabhiśastimarātim. Sa cittāni mohayatu pareṣāṁ nirhastāṁśca kṛṇavajjātavedāḥ.*

Let Agni, our brilliant leader and commander, versatile strategist and tactician, march against the enemy destroying the evil curse and misfortune of malignity and adversity. Let him, knowing all his own powers and potential and also the enemy's, bewilder the mind and morale of the hostile forces and force them to lay down their arms.

अयमग्निरमूमुहद्यानि चित्तानि वो हृदि।
वि वो धमत्वोकसः प्र वो धमतु सर्वतः॥ २॥

2. *Ayamagniramūmuhadyāni cittāni vo hṛdi.*
Vi vo dhamatvokasaḥ pra vo dhamatu sarvataḥ.

O commander, leaders and fighters of the hostile forces, this Agni, our commander would bewilder and frustrate whatever thoughts, plans and strategies you have at heart. He would strike you at the heart of your strongholds of your position and throw you out of the entire area.

इन्द्र॑ चि॒त्तानि॑ मो॒हय॑न्नर्वाङाकू॒त्या चर।
अ॒ग्नेर्वात॑स्य॒ ध्राज्या॒ तान्विषू॑चो॒ वि ना॑शय॥ ३॥

3. *Indra cittāni mohayannarvāṅgākūtyā cara.*
Agnervātasya dhrājyā tānviṣūco vi nāśaya.

Indra, ruler and commander, bewildering the enemy's plans, mind and morale, move forward in advance of their strategy. Scatter them with the force of fire and wind, force them to flee, and root them out totally.

व्या ∫कू॒तय एषामि॒ताथो॑ चि॒त्तानि॑ मुह्यत।
अथो॒ यद॒द्यैषां॑ हृ॒दि तदे॑षा॒ं परि॒ निर्ज॑हि॥ ४॥

4. *Vyā kūtaya eṣāmitātho cittāni muhyata.*
Atho yadadyaiṣāṁ hṛdi tadeṣāṁ pari nirjahi.

Let their plans and strategies be uprooted from here. Let their mind and morale be stupefied and gone astray, and then whatever else now is at their heart, frustrate all that too.

अ॒मीषां॑ चि॒त्तानि॑ प्रतिमो॒हय॑न्ती गृहा॒णाङ्गा॑न्यप्वे॒ परे॑हि।
अ॒भि प्रेहि॒ निर्द॑ह हृ॒त्सु शोकै॒र्ग्राह्या॒मित्रा॑ंस्तमसा॒ विध्य॒ शत्रू॑न्॥ ५॥

5. *Amīṣāṁ cittāni pratimohayantī gṛhāṇāṅgānya-pve parehi. Abhi prehi nirdaha hṛtsu śokairgrā-hyā-mitrāṁstamasā vidhya śatrūn.*

O fear and confusion, paralysing powers stupefying the mind and seizing the limbs, go forward, far and deep, let their hearts burn with grief and remorse, catch and cover the enemies in deep darkness, pierce the enemy heart with pain.

असौ या सेना मरुतः परेषामस्मानैत्यभ्योजसा स्पर्धमाना।
तां विध्यत तमसापव्रतेन यथैषामन्यो अन्यं न जानात् ॥ ६ ॥

6. *Asau yā senā marutaḥ pareṣāmasmānaitya-bhyojasā spardhamānā. Tāṁ vidhyata tamasā-pavratena yathaiṣāmanyo anyaṁ na jānāt.*

O Maruts, brave warriors, that army of the alien forces which comes upon us advancing with equal pride, valour and vaulting enthusiasm, penetrate, disarray and cover with frustrative darkness and confusion so that no one may know and distinguish between one and another, friend or foe.

Kanda 3/Sukta 3 (Re-establishment of Order)

Agni and others Devatah, Atharva Rshi

अचिक्रदत्स्वपा इह भुवदग्ने व्य ऽचस्व रोदसी उरूची।
युञ्जन्तु त्वा मरुतो विश्ववेदस आमुं नय नमसा रातहव्यम् ॥ १ ॥

1. *Acikradatsvapā iha bhuvadagne vya casva rodasī urūcī. Yuñjantu tvā maruto viśvavedasa āmuṁ naya namasā rātahavyam.*

O high priest of the nation, Agni, let the noble man of holy and independent action be here in the ruling

seat, let his voice of rule and order be ringing over earth and reverberate over the vast skies. O ruler, let the Maruts, vibrant citizens and leading lights of nation join you, and with them, with power and self sacrifice, carry on the national yajna which is worthy of total dedication.

दूरे चित्सन्तमरुषास इन्द्रमा च्यावयन्तु सख्याय विप्रम्। यद्गायत्रीं बृहतीमर्कमस्मै सौत्रामण्या दधृषन्त देवाः ॥ २ ॥

2. *Dūre citsantamaruṣāsa indramā cyāvayantu sakhyāya vipram. Yadgāyatrīṁ bṛhatīmarkamasmai sautrāmaṇyā dadhṛṣanta devāḥ.*

Even if he is far away, brilliant people and rising youth should support, move and inspire Indra, the ruler, wise, far sighted and dynamic, for the sake of friendship and cooperation specially when noble sages and corporate power offer Gayatri and Brhati verses of the Veda as homage to exalt his holiness and power through Sautramani yajna in his honour.

अद्भ्यस्त्वा राजा वरुणो ह्वयतु सोमस्त्वा ह्वयतु पर्वतेभ्यः। इन्द्रस्त्वा ह्वयतु विड्भ्य आभ्यः श्येनो भूत्वा विश आ पतेमाः ॥ ३ ॥

3. *Adbhaystvā rājā varuṇo hvayatu somastvā hvayatu parvatebhyaḥ. Indrastvā hvayatu viḍbhya ābhyaḥ śyeno bhūtvā viśa ā patemāḥ.*

Let Varuna, chief of waters, call on you for the development of water programmes. Let Soma, chief of herbs, vegetation and forests call on you for the development of mountains and rain and river projects. Let Indra, chief of social planning and welfare, call on you for the welfare of the people. And for all these, you

be the supreme among them like the eagle in birds, come to them and attend to the people.

श्येनो हव्यं नयत्वा परस्मादन्यक्षेत्रे अपरुद्धं चरन्तम्।
अश्विना पन्थां कृणुतां सुगं त इमं सजाता अभिसंवि-
शध्वम्॥ ४॥

4. *Śyeno havyaṁ nayatvā parasmādanyakṣetre aparuddhaṁ carantam. Aśvinā panthāṁ kṛṇutāṁ sugaṁ ta imaṁ sajātā abhisaṁvi-śadhvam.*

Let Shyena, information and communication department, bring you information important for political and administrative purposes about what is happening in other and far off regions, information that has been suppressed and blocked by nefarious forces. Let Ashvins, special network of complementary powers of information render the channels of information simple and clear. O citizens of settled and undisturbed cooperation, be together in loyalty with the ruler and the ruling order and live in peace all round.

ह्वयन्तु त्वा प्रतिजनाः प्रति मित्रा अवृषत।
इन्द्राग्नी विश्वे देवास्ते विशि क्षेममदीधरन्॥ ५॥

5. *Hvayantu tvā pratijanāḥ prati mitrā avṛṣata. Indrāgnī viśve devāste viśi kṣemamadīdharan.*

Let the people opposed to you and their friends and corporates, who might have otherwise lost their chance, call on you, meet you and show generosity of mind to cooperate with you. Let Indra, defence and administration, Agni, teachers and researchers, and all the nobilities of humanity and powers of nature in the environment, bear and bring about peace and progress

among the people.

यस्ते हवं विवदत्सजातो यश्च निष्ट्यः।
अपाञ्चमिन्द्र तं कृत्वाथेममिहाव गमय॥ ६॥

6. *Yaste havaṁ vivadatsajāto yaśca niṣṭyaḥ.*
Apāñcamindra taṁ kṛtvāthemamihāva gamaya.

Whoever be your equal and close and whoever lower and alienated that opposes your call or the nation's call on you to the ruling seat of authority, keep him out and notify, and later if he recants and cooperates, call him in here and let him understand for his own good.

Kanda 3/Sukta 4
(Choice and Consecration of Ruler)

Indra Devata, Atharva Rshi

आ त्वा गन्राष्ट्रं सह वर्चसोदिहि प्राङ्विशां पतिरेकराट् त्वं
वि राज। सर्वास्त्वा राजन्प्रदिशो ह्वयन्तूपसद्यो नमस्यो ∫
भवेह॥ १॥

1. *Ā tvā ganrāṣṭraṁ saha varcasodihi prāṅgviśāṁ patirekarāṭ tvaṁ vi rāja. Sarvāstvā rājanpradiśo hvayantūpasadyo namasyo bhaveha.*

O refulgent ruler, this Rashtra, this social order has come under your rule and care. Ascend your seat of power with your regal lustre. Shine and rule as the sole ruler and protector of the people, first and foremost citizen of the land. Let the people in all quarters of the republic invoke and honour you as the ruler. Be the highest venerable and approachable man worthy of homage and salutation here.

त्वां विशो॑ वृणतां रा॒ज्या ऽय॒ त्वाम्मि॒माः प्र॒दिश॒ः पञ्च॑ दे॒वीः ।
वर्ष्मं॑न्रा॒ष्ट्रस्य॑ कु॒कुदि॑ श्रयस्व॒ ततो॑ न उ॒ग्रो वि भ॑जा॒ वसू॑नि ॥ २ ॥

2. *Tvāṁ viśo vṛṇatāṁ rājyāya tvāmimāḥ pradiśaḥ pañca devīḥ. Varṣmanrāṣṭrasya kakudi śrayasva tato na ugro vi bhajā vasūni.*

Let the people select, accept and consecrate you to rule over the land, people in all five divine directions. Grace the highest seat and office of the republic and from there, shining in glory, share the wealth, power and honour of the land with us.

अच्छ॑ त्वा यन्तु ह॒विन॑ः सजा॒ता अ॒ग्निर्दू॒तो अ॑ज॒िरः सं च॑रातै ।
जा॒याः पु॒त्राः सु॒मन॑सो भवन्तु ब॒हुं ब॒लिं प्रति॑ पश्यासा उ॒ग्रः ॥ ३ ॥

3. *Accha tvā yantu havinaḥ sajātā agnirdūto ajiraḥ saṁ carātai. Jāyāḥ putrāḥ sumanaso bhavantu bahuṁ baliṁ prati paśyāsā ugraḥ.*

Let people of equal merit and status in attendance and assistance call upon you and meet you well and openly with reverence and homage in a state of transparency. Let Agni, the head of information and communication go round and be with you without delay and without any gap. Let women and children in the dominion be happy at heart. And, brilliant, unrelenting and unsparing, be careful that there is excess of income over expenditure in the budget by taxes, surplus, no deficit.

अश्विना त्वाग्रे मित्रावरुणोभा विश्वे देवा मरुतस्त्वा ह्वयन्तु। अधा मनौ वसुदेयाय कृणुष्व ततो न उग्रो वि भजा वसूनि॥ ४॥

4. *Aśvinā tvāgre mitrāvaruṇobhā viśve devā marutastvā hvayantu. Adhā mano vasudeyāya kṛṇuṣva tato na ugro vi bhajā vasūni.*

Let the Ashvins, complementary forces of nature and humanity such as sun and moon, positive and negative currents of electric energy, teacher and preacher, scientist and technologist, Mitra and Varuna, prana and apana, love and judgment, Vishvedevas, divinities of nature and humanity, Maruts, currents of winds and leading lights of humanity, all these invoke, inspire and guide you in advance of decision and execution of action. In the light of their messages, make up your mind in matters of the distribution of wealth, and then, brilliant, relentless and self-confident without compromise, allocate the funds for us among various departments for development and settlement of problems.

आ प्र द्रव परमस्याः परावतः शिवे ते द्यावापृथिवी उभे स्ताम्। तदयं राजा वरुणस्तथाह स त्वायमह्वत्स उपेदमेहि॥ ५॥

5. *Ā pra drava paramasyāḥ parāvataḥ śive te dyavāpṛthivī ubhe stām. Tadayaṁ rājā varuṇastathāha sa tvāyamah-vatsa upedamehi.*

Come fast from the farthest corner where there be a crisis. Reach the farthest where there is need. May heaven and earth both be good, the environment good

and benevolent for the dominion. This is what self-refulgent Varuna, lord of the universe, says to you of you. He has called upon you. The same you come. Take over this dominion, be that same and rule.

इन्द्रेन्द्र मनुष्या३ः परेहि सं ह्यज्ञास्था वरुणैः संविदानः।
स त्वायमह्वत्स्वे सधस्थे स देवान्यक्षत्स उ कल्पयाद्विशः॥ ६॥

6. *Indrendra manuṣyāḥ parehi saṁ hyajñāsthā varuṇaiḥ saṁvidānaḥ. Sa tvāyamahvatsve sadhasthe sa devānyakṣatsa u kalpayādviśaḥ.*

Indra, ruler of rulers, go far among the people. Meeting with the best, you would know them and their problems. It is the people who call upon you to visit their homes. So you honour the noble and brilliant and develop the community to a higher level.

पथ्या ऋ॒वतीर्बहुधा विरूपाः सर्वाः सङ्गत्य वरीयस्ते अक्रन्।
तास्त्वा सर्वीः संविदाना ह्वयन्तु दशमीमुग्रः सुमना वशेह॥ ७॥

7. *Pathyā revatīrbahudhā virūpāḥ sarvāḥ saṅgatya varīyaste akran. Tāstvā sarvāḥ saṁvidānā hvayantu daśamīmu-graḥ sumanā vaśeha.*

The people of the land, all prosperous, all different in many ways, going by the paths of justice and rectitude have unanimously elected you to this first and highest seat of the nation. They all in unison call upon you to take over the rule and command. O ruler, brilliant, glorious and self-confident, good at heart, take over this dominion, rule, control the Decemvirate and complete a full hundred years of your life.

Kanda 3/Sukta 5 (The Makers of Men and Rashtra)

Parnamani Devata, Atharva Rshi

आयमगन्पर्णमणिर्बली बलेन प्रमृणन्त्सपत्नान्। ओजो देवानां पय ओषधीनां वर्चसा मा जिन्वत्वप्रयावन्॥ १॥

1. *Āyamaganparṇamaṇirbalī balena pramṛṇantsapatnān. Ojo devānāṁ paya oṣadhīnāṁ varcasā mā jinvatvaprayāvan.*

It is come, the Parnamani, strong and virile, which, destroys the adversaries with its strength. It is the vitality of divinities, essence of herbs, which would, without fail, inspire me with vigour and splendour. (Parnamani, literally a jewel-crystal of leaves, has been explained as a preparation of palasha and other leaves, as the highest giver of vigour and life which is Parameshvara, and as a man of the top quality of strength, intelligence and brilliance such as the makers of a nation are.)

मयि क्षत्रं पर्णमणे मयि धारयताद्रयिम्।
अहं राष्ट्रस्याभीवर्गे निजो भूयासमुत्तमः॥ २॥

2. *Mayi kṣatraṁ parṇamaṇe mayi dhārayatādrayim. Ahaṁ rāṣṭrasyābhīvarge nijo bhūyāsamuttamaḥ.*

O Parnamani, giver of vigour and illumination, vest me with strength and honour worthy of the nation, wealth and excellence worthy of the motherland so that I may rise to the distinguished position of highest eminence among the most meritorious persons of my native Rashtra (order of governance).

यं निद॒धुर्व॑न॒स्पतौ॒ गुह्यं॑ दे॒वाः प्रि॒यं म॒णिम्।
तम॒स्मभ्यं॒ स॒हायु॑षा दे॒वा द॑दतु॒ भर्त॑वे ॥ ३ ॥

3. *Yaṁ nidadhurvanaspatau guhyaṁ devāḥ priyaṁ maṇim. Tamasmabhyaṁ sahāyuṣā devā dadatu bhartave.*

That precious jewel, the secret vitality which the devas, divinities, vested in the herb, may they vest in us with long age of good health and vigour so that we may carry on the business of the social order with distincition.

सोम॑स्य प॒र्णः सह॑ उ॒ग्रमा॑ग॒न्निन्द्रे॑ण द॒त्तो वरु॑णेन शि॒ष्टः।
तं प्रि॑यासं ब॒हु रोच॑मानो दीर्घायु॒त्वाय॑ श॒तशा॑रदाय ॥ ४ ॥

4. *Somasya parṇaḥ saha ugramāgannindreṇa datto varuṇena śiṣṭaḥ. Taṁ priyāsaṁ bahu rocamāno dīrghāyutvāya śataśāradāya.*

The jewel leaf of soma, life giver, blest by Indra, divine omnipotence, seasoned and enlightened by Varuna, divine wisdom and judgment, has come to me with lustrous vigour which, highly loving and brilliant with enthusiasm, I cherish for a long life of hundred years.

आ मा॑रुक्षत्पर्ण॒म॒णिर्म॒ह्या अ॑रि॒ष्टता॑तये।
यथा॒हमु॑त्त॒रोऽ सा॑न्यर्य॒म्ण उ॒त सं॑वि॒दः ॥ ५ ॥

5. *Ā mārukṣatparṇamaṇirmahyā ariṣṭatātaye. Yathāhamuttaro'sānyaryamṇa uta saṁvidaḥ.*

Let this parna jewel, leaf of soma, divine life and enlightenment, be the supreme guide in my mind and spirit for protection against all untoward misfortune

so that I may be superior among equals, wise colleagues and leading pioneers around me.

ये धीवा॑नो रथका॒राः क॒र्मा॒रा॒ ये म॑नी॒षिण॑ः।
उ॒प॒स्तीन्प॑र्ण॒ मह्यं॑ त्वं सर्वा॑न्कृण्व॒भित॒ो जना॑न्॥ ६॥

6. *Ye dhīvāno rathakārāḥ karmārā ye manīṣiṇaḥ.*
Upastīnparṇa mahyaṁ tvaṁ sarvānkṛṇvabhito janān.

O Soma jewel of life divine, inspire me that all those people who are expert chariot makers, metallurgists, eminent intellectuals and distinguished sages of vision and wisdom be around close to me for state business of governance and administration.

ये राजा॑नो राज॒कृत॑ः सू॒ता ग्रा॑म॒ण्य॑श्च॒ ये।
उ॒प॒स्तीन्प॑र्ण॒ मह्यं॑ त्वं सर्वा॑न्कृण्व॒भित॒ो जना॑न्॥ ७॥

7. *Ye rājāno rājakṛtaḥ sūtā grāmaṇya śca ye.*
Upastīnparṇa mahyaṁ tvaṁ sarvānkṛṇvabhito janān.

O Soma jewel of life divine, let all those who are rulers in their department, electors and makers of rulers, media men, and village and community leaders be around close to me for state business.

प॒र्णो॑ऽसि तनू॒पान॒ः सयो॑निर्वी॒रो वी॒रेण॒ मया॑।
सं॒व॒त्स॒रस्य॒ तेज॑सा॒ तेन॑ बध्नामि त्वा मणे॥ ८॥

8. *Parṇo'si tanūpānaḥ sayonirvīro vīreṇa mayā.*
Saṁvatsarasya tejasā tena badhnāmi tvā maṇe.

O divine jewel of life, you are parna, giver of fullness and perfection, protector of the body form in good health, potent brave, original brother with me, your

brave companion. O jewel, O Soma of life, by virtue of that refulgence of universal all time nature I bind you and me together in the essence. (For the similarity of essence between the human and the Divine Spirit, reference may be made to Rgveda, 1, 164, 20.)

Kanda 3/Sukta 6 (The Brave)

Ashvattha Devata, Jagadvijam Purusha Rshi

पुमा॑न्पुं॒सः परि॑जातोऽ श्व॒त्थः ख॑दि॒रादधि॑।
स ह॑न्तु॒ शत्रू॒न्माम॒कान्या॒नहं द्वेष्मि॒ ये च॒ माम्॥ १॥

1. *Pumānpuṁsaḥ parijāto'śvatthaḥ khadirādadhi.*
Sa hantu śatrūnmāmakānyānahaṁ dveṣmi ye ca mām.

Just as an ashvattha plant sprouted and grown on a khadira tree is doubly efficacious, so is a man born of strong parents after Punsavana ceremony doubly strong. May the efficacious ashvattha and the brave hero destroy my enemies, physical as well as human, which I hate to suffer and those that injure me.

(Ashvattha in this sukta may be interpreted as the herb or as the brave hero. The speaker may be interpreted as an average person, or as the ruler in continuation of the previous sukta. In support of the interpretation of Ashvattha as a settled person, reference may be made to Rgveda 6, 47, 24 and Taittiriya Brahmanam 3, 8, 12, 2; 1, 1, 3, 9; Shatapatha 12, 7, 1, 9; Aitareya 7, 32, 8, 16; Shatapatha 5, 3, 5, 14; and Taittiriya 1, 7, 8, 7.) Reference: Vaidic Kosha (Arsha Sahitya Prachara Trust: Delhi, 1975, p. 138.) by Rajvir Shastri.

तानश्वत्थ निः शृणीहि शत्रून्वैबाधदोधतः।
इन्द्रेण वृत्रघ्ना मेदी मित्रेण वरुणेन च॥ २॥

2. *Tānaśvattha niḥ śṛṇīhi śatrūnvaibādhadodhataḥ.*
Indreṇa vṛtraghnā medī mitreṇa varuṇena ca.

Ashvattha, brave hero, efficacious remedy of evil, jointly with Indra, the sun, dispeller of darkness, and in friendly combination with Mitra, the wind, and Varuna, water, uproot and destroy the disturbing, fierce and convulsive enemies. (In the human context, Indra, Mitra and Varuna may mean power, love and judgment.)

यथाश्वत्थ निरभनोऽन्तर्महत्यर्णवे। एवा तान्त्सर्वान्निर्भिन्द्ग्धि यानहं द्वेष्मि ये च माम्॥ ३॥

3. *Yathāśvattha nirabhano'ntarmahatya rṇave.*
Evā tāntsarvānnirbhaṅgdhi yānahaṁ dveṣmi ye ca mām.

Ashvattha, just as you penetrate into the mighty battle and cleave the enemy forces, so pray scatter all those whom I hate to suffer and those that hate me.

यः सहमानश्चरसि सासहानइव ऋषभः।
तेनाश्वत्थ त्वया वयं सपत्नान्त्सहिषीमहि॥ ४॥

4. *Yaḥ sahamānaścarasi sāsahāna-iva ṛṣabhaḥ.*
Tenāśvattha tvayā vayaṁ sapatnāntsahiṣīmahi.

With you, who move freely challenging your opponents like a ferocious bull, may we, O ashvattha, challenge and defeat all our adversaries.

सिनात्वेनान्निर्ऋतिर्मृत्योः पाशैरमोक्यैः ।
अश्वत्थ शत्रून्मामकान्यानहं द्वेष्मि ये च माम्॥ ५॥

5. *Sinātvenānnirṛtirmṛtyoḥ pāśairamokyaiḥ. Aśvattha śatrūnmāmakānyānahaṁ dveṣmi ye ca mām.*

Ashvattha, let destruction bind these enemies of mine with unbreakable chains of death whom I hate to suffer and who hate me.

यथाऽश्वत्थ वानस्पत्यानारोहन्कृणुषेऽधरान्।
एवा मे शत्रोर्मूर्धानं विष्वग्भिन्द्धि सहस्व च॥ ६॥

6. *Yathāśvattha vānaspatyānārohankṛṇu-ṣe'dharān. Evā me śatrormūrdhānaṁ viṣvagbhinddhi sahasva ca.*

Ashvattha, just as growing and rising over other herbs and trees, you keep them down, similarly break the heads of my enemies and totally destroy them.

ते ऽधराञ्चः प्र प्लवन्तां छिन्ना नौरिव बन्धनात्।
न वैबाधप्रणुत्तानां पुनरस्ति निवर्तनम्॥ ७॥

7. *Te'dharāñcaḥ pra plavantāṁ chinnā nauriva bandhanāt. Na vaibādhapraṇuttānāṁ punarasti nivartanam.*

Let them, fallen and down, drift and drown like a boat cut off from the moorings. For those who are caught up in deadly snares, there is no return.

प्रैणान्नुदे मनसा प्र चित्तेनोत ब्रह्मणा ।
प्रैणान्वृक्षस्य शाखयाश्वत्थस्य नुदामहे॥ ८॥

8. *Praiṇānnude manasā pra cittenota brahmaṇā. Praiṇānvṛkṣasya śākhayāśvatthasya nudāmahe.*

I drive out these enemies and diseases with the

strength of mind, determination of will and the mantric power of the Veda and divine grace. Let us drive away all these ailments by the branch of the Ashvattha tree, the tree that is life whose seed is Brahma Itself.

Kanda 3/Sukta 7 (Cure of Hereditary Disease)

Harina and others Devata, Bhrgvangira Rshi

हरि॒णस्य॑ रघु॒ष्यदोऽधि॑ शी॒र्षणि॑ भेष॒जम्।
स क्षे॑त्रि॒यं वि॒षाण॑या विषू॒चीन॑मनीनशत्॥ १॥

1. *Hariṇasya raghuṣyado' dhi śīrṣaṇi bheṣajam.*
Sa kṣetriyaṁ viṣāṇayā viṣūcīnamanīnaśat.

On the head of the fast running stag, there is medicine. With that, that is, the horn, the physician can cure and destroy hereditary diseases of all kinds in general.

अनु॑ त्वा हरि॒णो वृषा॑ प॒द्भिश्च॒तुर्भि॑रक्रमीत्।
विषा॑णे॒ वि ष्य॑ गु॒ष्पितं यद॑स्य क्षेत्रि॒यं हृ॒दि॥ २॥

2. *Anu tvā hariṇo vṛṣā padbhiścaturbhirakramīt.*
Viṣāṇe vi ṣya guṣpitaṁ yadasya kṣetriyaṁ hṛdi.

O man, the virile and generous deer is in harmony with your life and health specially when it strides on its four legs. O physician, value the horn and say: O horn, destroy that hereditary disease which is concentrated in the heart of this patient.

अ॒दो यद॑व॒रोच॑ते॒ चतु॑ष्पक्षमिव च्छ॒दिः।
तेना॑ ते॒ सर्वं॑ क्षेत्रि॒यमङ्गे॑भ्यो नाशयामसि॥ ३॥

3. *Ado yadavarocate catuṣpakṣamiva cchadiḥ.*
Tenā te sarvaṁ kṣetriyamaṅgebhyo nāśayāmasi.

That deer skin which shines glossy and smooth like the four sided cover of a chariot, with that, O patient, we drive out the chronic disease from all parts of your body.

अ॒मू ये दि॒वि सु॒भगे॑ वि॒चृतौ॒ नाम॒ तारके।
वि क्षेत्रि॒यस्य॑ मुञ्चतामध॒मं पाश॑मुत्त॒मम्॥ ४॥

4. *Amū ye divi subhage vicṛtau nāma tārake. Vi kṣetriyasya muñcatāmadhamaṁ pāśamuttamam.*

Those two well known glorious stars shining in the sky, the sun and moon, which dispel darkness, may similarly release the patient from the snares of the chronic disease whether it is of the highest or of the lowest worst malignancy.

आप॒ इद्वा उ॑ भेष॒जीरापो॑ अमीव॒चात॑नीः। आपो॒ विश्व॑स्य भेष॒जीस्तास्त्वा॑ मुञ्चन्तु क्षेत्रि॒यात्॥ ५॥

5. *Āpa idvā u bheṣajīrāpo amīvacātanīḥ. Āpo viśvasya bheṣajīstāstvā muñcantu kṣetriyāt.*

And waters are the basic sanatives. Waters are destroyers of ailment and malignity. Waters are the universal cure. May the waters relieve the patient of the chronic hereditary disease.

यदा॑सुतेः क्रि॒यमा॑णायाः क्षेत्रि॒यं त्वा॑ व्यान॒शे।
वेदा॒हं तस्य॑ भेष॒जं क्षेत्रि॒यं ना॑शयामि॒ त्वत्॥ ६॥

6. *Yadāsuteḥ kriyamāṇāyāḥ kṣetriyaṁ tvā vyānaśe. Vedāhaṁ tasya bheṣajaṁ kṣetriyaṁ nāśayāmi tvat.*

If a chronic disease has been afflicting you actively since your very birth, I know the remedy for

that as well, and I would remove that from you.

अ॒प॒वा॒से नक्ष॑त्राणामपवा॒स उ॒षसा॑मु॒त।
अपा॒स्मत्सर्वं॑ दुर्भू॒तमप॑ क्षेत्रि॒यमु॑च्छतु॥ ७॥

7. *Apavāse nakṣatrāṇāmapavāsa uṣasāmuta. Apāsmatsarvaṁ durbhūtamapa kṣetriyamucchatu.*

When the stars fade out and the dawns wane away, let all chronic ailment be off and out, let all hereditary disease fade away.

Kanda 3/Sukta 8 (Rashtra Unity)

Mitra, Vishvedevah etc. Devatah, Atharva Rshi

आ या॑तु मि॒त्र ऋ॒तुभि॒: कल्प॑मानः संवे॒शय॑न्पृथि॒वी-
मु॒स्रिया॑भिः। अथा॒स्मभ्यं॒ वरु॑णो वा॒युर॒ग्निर्बृ॒हद्रा॒ष्ट्रं संवे॒श्यं ⌡
दधातु॥ १॥

1. *Ā yātu mitra ṛtubhiḥ kalpamānaḥ saṁveśayan-pṛthivīmusriyābhiḥ. Athāsmabhyaṁ varuṇo vāyuragnirbṛhadrāṣṭraṁ saṁveśyaṁ dadhātu.*

May Mitra, the sun, rise and shine, joining and energising the earth with its rays and proper order of the seasons, and may a harmonious equation of Varuna, water, Vayu, air and wind, and Agni, temperature, create and maintain climatic and environmental conditions for a vast and great world order worth living in with peace and comfort.

(This divine voice enjoins the world powers to work for and maintain the proper environmental order which is urgently required at the present time of global warming and green house gases. If they don't, the warning is: peace and comfort would not be possible.)

धा॒ता रा॒तिः स॑वि॒तेदं जु॑षन्ता॒मिन्द्र॒स्त्वष्टा॒ प्रति॑ हर्यन्तु मे॒ वच॑ः। हु॒वे दे॒वीमदि॑तिं॒ शूर॑पुत्रां सजा॒तानां॑ मध्यमे॒ष्ठा यथासा॑नि॥ २॥

2. *Dhātā rātiḥ savitedaṁ juṣantāmindrastvaṣṭā prati haryantu me vacaḥ. Huve devīmaditiṁ śūraputrāṁ sajātānāṁ madhyameṣṭhā yathāsāni.*

May Dhata, supreme controller and sustainer of the world order, Rati, powers that produce and give, Savita, creative energisers and inspirers, Tvashta, makers of new things and forms of life, listen favourably to my words and wishes. I pray to divine Mother Nature, earth mother of the brave, so that I may abide at the centre of equals over the earth, indivisibe, inviolable as she is.

हु॒वे सोमं॑ सवि॒तार॑ं॒ नमो॑भि॒र्विश्वा॑नादि॒त्याँ अ॒हमु॑त्तर॒त्वे।
अ॒यम॒ग्निर्दी॑दायद्दी॒र्घमे॒व स॑जा॒तैरि॒द्धोऽ प्र॑तिब्रुवद्भिः॥ ३॥

3. *Huve somaṁ savitāraṁ namobhirviśvānādityāň ahamuttaratve. Ayamagnirdīdāyaddīrghameva sajātairiddho' pratibruvadbhiḥ.*

I invoke Soma, spirit of peace and happiness and the beauteous gifts of nature's greenery, and I invoke Savita, spirit of energy and creativity with humble reverence and offers of replenishment, and I pray for favourable phases of the sun over the year and call upon all brilliant children of light to shine higher and higher so that we may all be happy and happier. And may this Agni, light and fire of national yajna of humanity, our leader, keep on burning and enlightening without end, fed on by universal fraternity without a word of negation and mutual conflict.

इहेदसाथ न परो गमाथेर्यो गोपाः पुष्टपतिर्व आजत्।
अस्मै कामायोप कामिनीर्विश्वे वो देवा उपसंयन्तु॥ ४॥

4. *Ihedasātha na paro gamātheryo gopāḥ puṣṭa-patirva ājat. Asmai kāmāyopa kāminīrviśve vo devā upasaṁyantu.*

O people of the world, bound in mutual love and common ambition, stay here only close by the centre of this universal yajna, go not far away, and may the lord protector, energiser and promoter sustainer lead you on the common drive. And may all Vishvedevas, divinities of nature and brilliancies of humanity, be one and favourable with you for the fulfillment of this common aim of progress and enlightenment.

सं वो मनांसि सं व्रता समाकूतीर्नमामसि।
अमी ये विव्रता स्थन तान्वः सं नमयामसि॥ ५॥

5. *Saṁ vo manāṁsi saṁ vratā samākūtīrnamāmasi. Amī ye vivratā sthana tānvaḥ saṁ namayāmasi.*

O people of the world, we honour your minds in unison, we salute your discipline and commitments in unison, and we value and adore your thoughts and resolves bound in unity. And as regards those that still stay out and stand apart from your ideals, we persuade and bring them too to be with you together.

अहं गृभ्णामि मनसा मनांसि मम चित्तमनु चित्तेभिरेत।
मम वशेषु हृदयानि वः कृणोमि मम यातमनुवर्त्मान एत॥ ६॥

6. *Aham gṛbhṇāmi manasā manāṁsi mama cittamanu cittebhireta. Mama vaśeṣu hṛdayāni vaḥ kṛṇomi mama yātamanuvartmāna eta.*

I hold your minds together with mine. Come with your thoughts, ideas and values together with my thoughts, ideas and values. I win your hearts together bound in love with me. Moving thus together, join me, and move on together on the common path for a common goal.

Kanda 3/Sukta 9 (Preventing Trouble)

Dyavaprthivi, Vishvedevah Devata, Vanadeva Rshi

कृ॒र्शफ॑स्य विश॒फस्य॒ द्यौः पि॒ता पृ॑थि॒वी मा॒ता।
यथा॑भिच॒क्र दे॑वा॒स्तथाप॑ कृणुता॒ पुन॑ः ॥ १ ॥

1. *Karśaphasya viśaphasya dyauḥ pitā pṛthivī mātā.*
Yathābhicakra devāstathāpa kṛṇutā punaḥ.

Of the strong as well as of the weak, the heavenly lord is father, the earth is mother. (All are children of divinity.) Deal with them as they deserve. As the holy one's did and do, so do you too after them. Ward off the evil ones.

अ॒श्रेष्माणो॑ अधारय॒न्तथा॒ तन्मनु॑ना कृ॒तम् ।
कृ॒णोमि॒ वध्रि॒ विष्क॑न्धं मुष्काब॒र्हो गवा॑मिव ॥ २ ॥

2. *Aśreṣmāṇo adhārayantathā tanmanunā kṛtam.*
Kṛṇomi vadhri viṣkandhaṁ muṣkābarho gavāmiva.

Men free from violence, jealousy and indifference hold the world together against the bullies. The same is done by thinking men. I break down the trouble maker as the castrator emasculates the bull.

पि॒शङ्गे॒ सूत्रे॒ खृग॑लं॒ तदा ब॑ध्नन्ति वे॒धस॑ः।
श्र॒व॒स्यु॑ शुष्मं काब॒वं वध्रिं॑ कृण्वन्तु ब॒न्धुर॑ः ॥ ३ ॥

3. *Piśaṅge sūtre khṛgalaṁ tadā badhnanti vedhasaḥ. Śravasyuṁ śuṣmaṁ kābavaṁ vadhriṁ kṛṇvantu bandhuraḥ.*

Let intelligent people joined together for positive purposes, bind vociferous force into strong bonds to restrict their movement, then castrate their pride and procreativity, and then channelise their energy for positive purposes.

येना॑ श्रवस्यव॒श्चर॑थ दे॒वा इ॑वासुरमा॒यया॑।
शुना॑ क॒पिरि॑व॒ दूष॑णो॒ बन्धु॑रा काब॒वस्य॑ च ॥ ४ ॥

4. *Yenā śravasyavaścaratha devā-ivāsuramāyayā. Śunāṁ kapiriva dūṣaṇo bandhurā kābavasya ca.*

O leaders of fame and intelligence joined together for positive purposes against vociferous strength of the brutes, by that very strength of the divine giver of energy with which you act positively as light givers, be controllers of the trouble makers, keeping them down as the wise keep down the mischief of the doggish and bind the evil of the fiendish.

दुष्ट्यै॒ हि त्वा॑ भ॒न्त्स्यामि॑ दूषयि॒ष्यामि॑ काब॒वम्।
उदा॒शवो॒ रथा॑इव श॒पथे॑भिः सरिष्यथ ॥ ५ ॥

5. *Duṣṭyai hi tvā bhantsyāmi dūṣayiṣyāmi kābavam. Udāśavo rathā-iva śapathebhiḥ sariṣyatha.*

For reasons of your negativity, I shall bind you to wean you away. For that very reason I shall break down your vociferous force. And then, like fast chariot horses, you will move ahead on the right path by words of admonishment and reach your goal.

एकशतं विष्कन्धानि विष्ठिता पृथिवीमनु।
तेषां त्वामग्र उज्जहरुर्मणिं विष्कन्धदूषणम्॥ ६॥

6. *Ekaśataṁ viṣkandhāni viṣṭhitā pṛthivīmanu.*
Teṣāṁ tvāmagra ujjaharurmaṇiṁ viṣkandha-
dūṣaṇam.

Hundreds are the disorders prevalent on the earth. For their prevention and counteraction you are raised to the high position in advance as antidote of the purest quality and transparence against evil, disorder and disease.

Kanda 3/Sukta 10 (Kalayajna for Growth and Prosperity)

Ashtaka Devata, Atharva Rshi

This sukta is a celebration with yajna at a new dawn. The night is over, a new dawn is come. The new dawn can be interpreted as the dawn of a new creation, dawn of the cosmos, as the dawn of a new year or the dawn of a new phase of history or a new phase in a person's life. It is a highly symbolic sukta. The words 'ratri' and 'ekashtaka' stand for Prakrti.

'Ashtaka' is a three day celebration on the 7th, 8th and 9th day after the full moon in the month of Magha which could be a practice after this sukta, but there is no such indication in the sukta. What is important is the yajnic celebration and prayers for prosperity, progress and progeny in the new phase of time.

प्रथमा ह व्युष्टावास सा धेनुरभवद्यमे। सा नः पयस्वती दुहामुत्तरामुत्तरां समाम्॥ १॥

1. *Prathamā ha vyu vāsa sā dhenurabhavadyame. Sā naḥ payasvatī duhāmuttarāmuttarāṁ samām.*

There arises the new dawn, light of primal Shakti of the Divine, like the mother cow abundant in the milk of life for us in the Law Divine. May she, with milk overflowing bless us with higher and higher prosperity and joy year after year.

यां देवाः प्रतिनन्दन्ति रात्रिं धेनुमुपायतीम्।
संवत्सरस्य या पत्नी सा नो अस्तु सुमङ्गली॥ २॥

2. *Yāṁ devāḥ pratinandanti rātriṁ dhenumupāyatīm. Saṁvatsarasya yā patnī sā no astu sumaṅgalī.*

May the Ratri, abundant and generous Prakrti, and Dhenu, mother cow creative of existence, which is come up at the new dawn, whom the Devas celebrate with enthusiastic response, and which is the creative and sustaining partner Shakti of the Lord of Time through cosmic dynamics of the Law, be good and auspicious to us in the new age.

संवत्सरस्य प्रतिमां यां त्वा रात्र्युपास्महे।
सा न आयुष्मतीं प्रजां रायस्पोषेण सं सृज॥ ३॥

3. *Saṁvatsarasya pratimāṁ yāṁ tvā rātryupāsmahe. Sā na āyuṣmatīṁ prajāṁ rāyaspoṣeṇa saṁ sṛja.*

Ratri, generous motherly giver, is the creative symbol of the Lord of existence, and tangible metaphor of Time through mutability whom we worship, honour and celebrate. We pray, may the mother create and bless us with progeny with full age, good health, wealth,

honour and excellence and ever increasing prosperity.

इ॒यमे॒व सा या प्र॑थ॒मा व्यौच्छ॑दा॒स्वित॑रासु चरति॒ प्रवि॑ष्टा।
म॒हान्तो॑ अस्यां महि॒मानो॑ अ॒न्तर्व॒धूर्जि॑गाय नव॒गज्जनि॑त्री ॥ ४ ॥

4. *Iyameva sā yā prathamā vyaucchadāsvitarāsu carati praviṣṭā. Mahānto asyāṁ mahimāno antarvadhūrjigāya navagajjanitrī.*

This is that primal Shakti which has arisen and shines, and which pervades and reflects in all these other forms and phases of existence. There are the greatest greats within the Space-time dimensions of it which she, the newly risen creative consort of the Lord of Time and existence has evolved and won in form.

वा॒न॒स्प॒त्या ग्रावा॑णो॒ घोष॑मक्रत ह॒विष्कृ॑ण्वन्तः॑ परिवत्स॒रीण॑म्। एका॑ष्टके सु॒प्र॒जस॑ः सु॒वीरा॑ व॒यं स्या॑म॒ पत॑यो रयी॒णाम्॥ ५ ॥

5. *Vānaspatyā grāvāṇo ghoṣamakrata haviṣkṛṇvantaḥ parivatsarīṇam. Ekāṣṭake suprajasaḥ suvīrā vayaṁ syāma patayo rayīṇām.*

Gravanas, dedicated soma makers who grind and distil the herbal essences, meditative missionaries of the vision of existence who penetrate into the depths of nature have raised their voice of joyous success, having created the holy yajnic materials for the new year's homage to the Divine from the beauties and riches of the world of existence. O Ekashtake, sole mistress of divinity, pray bless us with noble progeny and brave heroes. May we be masters of versatile wealth, honour and excellence in the new age.

इडा॑यास्प॒दं घृ॒तव॑त्सरीसृ॒पं जात॑वेद॒ः प्रति॑ ह॒व्या गृ॑भाय। ये ग्रा॒म्याः प॒शवो॑ वि॒श्वरू॑पा॒स्तेषां सप्ता॑नां मयि॒ रन्ति॑रस्तु॥ ६॥

6. *Iḍāyāspadaṁ ghṛtavatsarīsṛpaṁ jātavedaḥ prati havyā gṛbhāya. Ye grāmyāḥ paśavo viśvarūpāsteṣāṁ saptānāṁ mayi rantirastu.*

O sagely scholar of things in existence, watch, discover and then seize the successive stages of the constant evolution of divine nature in progress which is replete with the joyous beauty and grace of divinity. Study those who are organised in village and city, who are visionaries of natural knowledge and beyond, and what are the various phenomenal forms of existence. Watch the mutual relationship of these at peace in harmony, so that the peace and harmony may also exist between these of the environment and ourselves, within ourselves too.

आ मा॑ पु॒ष्टे च॒ पोषे॑ च॒ रात्रि॑ दे॒वानां सु॒म॒तौ स्या॑म।
पू॒र्णा द॑र्वे॒ परा॑ पत॒ सुपू॑र्णा॒ पुन॒रा प॑त।
सर्वा॑न्य॒ज्ञान्त्संभु॑ञ्ज॒तीष॒मूर्ज॑ न॒ आ भ॑र॥ ७॥

7. *Ā mā puṣṭe ca poṣe ca rātri devānāṁ sumatau syāma. Pūrṇā darve parā pata supūrṇā punarā pata. Sarvānyajñāntsaṁbhuñjatīṣamūrjaṁ na ā bhara.*

Bless us, O Mother Nature, divine giver, with health, nourishment and increasing prosperity. May we ever abide and enjoy the favour and good will of the devas, generous powers of divinity and nobilities of humanity. O dispeller of darkness and misfortune, mother perfect and abundant, come from far and near,

come ever more abundant with perfection again and again. Joining and enjoying all our yajnas of creative action with surrender in homage, bring us abundance of food, energy, knowledge and enlightenment.

आयमगन्त्संवत्सरः पतिरेकाष्टके तव।
सा न आयुष्मतीं प्रजां रायस्पोषेण सं सृज ॥ ८ ॥

8. *Āyamagantsaṁvatsaraḥ patirekāṣṭake tava.*
Sā na āyuṣmatīṁ prajāṁ rāyaspoṣeṇa saṁ sṛja.

O Ekashtake, sole mother of existence, pray create and bring us, for all, noble progeny with good health and full age, bless us with wealth, honour and excellence in harmony with the environment. And then, through you, may come into our vision and experience your lord and master, the Only God of Time-Space continuum who pervades and superintends your constancy through mutability: Satyam and Rtam both.

ऋतून्यज ऋतुपतीनार्तवानुत हायनान्।
समाः संवत्सरान्मासान्भूतस्य पतये यजे ॥ ९ ॥

9. *Ṛtūnyaja ṛtupatīnārtavānuta hāyanān. Samāḥ saṁvatsarānmāsānbhūtasya pataye yaje.*

I serve and replenish the seasons with yajna, I serve the powers that control the seasons such as sun and moon, earth and air, I serve the cycle of the seasons and the course of the years. I serve the years in full, years in cycle, months, and I serve the controlling factors of things in existence.

ऋतुभ्यष्ट्वार्तवेभ्यो मादभ्यः संवत्सरेभ्यः।
धात्रे विधात्रे समृधे भूतस्य पतये यजे ॥ १० ॥

10. *Ṛtubhyaṣṭvārtavebhyo mādbhyaḥ saṁvatsarebhyaḥ. Dhātre vidhātre samṛdhe bhūtasya pataye yaje.*

O Nature, I live in harmony with you and offer yajna for the seasons, cycle of the seasons, months, and years. I offer yajna in the service of the lord controller of the world, the supreme lord creator, for the lord giver of promotion and progress and the lord controller of all things in existence.

इडया जुह्वतो वयं देवान्घृतवता यजे ।
गृहानलुभ्यतो वयं सं विशेमोप गोमतः ॥ ११ ॥

11. *Iḍayā juhvato vayaṁ devānghṛtavatā yaje.*
Gṛhānalubhyato vayaṁ saṁ viśemopa gomataḥ.

With Nature, earth and the cow in sonance with us, with ghrta held in hand in plenty, with yajna of homage and reverence, we serve the divinities in love and faith. Let us, thus, free from greed and selfishness, with plenty of lands, cows and light of culture, come home and there abide in peace and joy.

एकाष्टका तपसा तप्यमाना जजान गर्भं महिमानमिन्द्रम् ।
तेन देवा व्यसहन्त शत्रून्हन्ता दस्यूनामभवच्छचीपतिः ॥ १२ ॥

12. *Ekāṣṭakā tapasā tapyamānā jajāna garbhaṁ mahimānamindram. Tena devā vya sahanta śatrūnhantā dasyūnāma-bhavacchacīpatiḥ.*

Ekashtaka, sole Prakrti, undergoing the hard discipline of the divine law of Rtam, bears the great spirit, cosmic and individual, in her womb and gives

birth to the cosmic and the individual human purusha, Indra and indra. Thereby the divine deva powers fight out the enemies, negativities, and thus by divine and individual Indra become destroyers of evil and shine as masters of power and potential.

इन्द्रपुत्रे सोमपुत्रे दुहितासि प्रजापतेः । कामानस्माकं पूरय प्रति गृह्णाहि नो हविः ॥ १३ ॥

13. *Indraputre somaputre duhitāsi prajāpateḥ. Kāmānasmākaṁ pūraya prati gṛhṇāhi no haviḥ.*

O mother of Indra, Divine Spirit, mother of soma, human spirit, you are the daughter of Prajapati, lord father and controller of universal creation. Pray fulfill our cherished desire. Pray accept our homage of thanks and gratitude in yajna.

Kanda 3/Sukta 11 (Long Life and Yakshma Cure)

Indragni, Ayushyam, Yakshma-nashanam Devatah, Brahma, Bhrgvangira Rshi

मुञ्चामि त्वा हविषा जीवनाय कमज्ञातयक्ष्मादुत राजयक्ष्मात् । ग्राहिर्जग्राह यद्येतदेनं तस्या इन्द्राग्नी प्र मुमुक्तमेनम् ॥ १ ॥

1. *Muñcāmi tvā haviṣā jīvanāya kamajñātayakṣmāduta rājayakṣmāt. Grāhirjagrāha yadyetadenaṁ tasyā indrāgnī pra mumuktamenam.*

O man, for a full and comfortable life, I immunize and save you from disease in general, yet unsuffered, and from tubercular and cancerous disease in particular with the fumes and fragrances of the holy oblations into the yajna fire, and if seizure, swoon or

fainting fits take one on, then Indra and Agni, electric and warming treatment or sunlight and air may release him from that ailment. (The treatment is for prevention and cure both). Cf. Rg 10, 161,1

यदि॑ क्षि॒तायु॒र्यदि॑ वा॒ परे॑तो॒ यदि॑ मृ॒त्योर॑न्ति॒कं नी॑त ए॒व।
तमा ह॑रामि॒ निर्ऋ॑तेरु॒पस्था॒दस्पा॑र्शमेनं श॒तशा॑रदाय॥ २॥

2. *Yadi kṣitāyuryadi vā pareto yadi mṛtyorantikaṁ nī ta eva. Tamā harāmi nirṛterupasthādaspārśamenaṁ śataśāradāya.*

If the patient is extremely debilitated, sunk beyond hope, almost gone to the brink of death, I touch and retrieve him from the depth of despair to live his full hundred years of life. (The word 'asparsham' suggests the efficacy of touch therapy.)

स॒हस्रा॒क्षेण॑ श॒तवी॑र्येण श॒तायु॑षा ह॒विषाहा॑र्षमेनम्।
इन्द्रो॒ यथै॑नं श॒रदो॒ नया॒त्यति॒ विश्व॑स्य दुरि॒तस्य॑ पा॒रम्॥ ३॥

3. *Sahasrākṣeṇa śatavīryeṇa śatāyuṣā haviṣāhārṣamenam. Indro yathainaṁ śarado nayātyati viśvasya duritasya pāram.*

With medicines, tonics and herbs of a thousandfold efficacy of light power, a hundred-fold vitality of havi capable of sustaining a hundred year span of life, I have brought this patient back to life as Indra, lord giver of life, takes him across all maladies and evils of the world to a full life of hundred years.

श॒तं जी॑व श॒रदो॒ वर्धमा॑नः श॒तं हे॑म॒न्तान्छ॒तमु॑ वस॒न्तान्।
श॒तं त॒ इन्द्रो॑ अ॒ग्निः स॑वि॒ता बृ॑ह॒स्पति॑: श॒तायु॑षा ह॒विषा-
हार्षमेनम्॥ ४॥

5. *Śataṁ jīva śarado vardhamānaḥ śataṁ hemantā-nchatamu vasantān. Śataṁ ta indro agniḥ savitā bṛhaspatiḥ śatāyuṣā haviṣāhārṣamenam.*

Live a hundred years, O patient, rising, growing, and advancing through autumn, winter and spring seasons. May Indra, divine spirit of power and glory of energy, Agni leading light and fire of life, Savita, divine spirit of regeneration, sustenance and inspiration, and Brhaspati, lord of Infinity and spirit of expansion, bless you to live a full hundred years span of life with hundredfold joy of fulfilment. Thanks, O Lord of life, I have brought him back to good health with the light, fire and fragrances of havi capable of giving a hundredfold vitality of life.

प्र विंशतं प्राणापानावनड्वाहाविव व्रजम्।
व्य१न्ये यन्तु मृत्यवो यानाहुरितरान्छतम्॥ ५॥

5. *Pra viśataṁ praṇāpānāvanaḍvāhāviva vrajam. Vyanye yantu mṛtyavo yānāhuritarānchatam.*

Let prana and apana vital energies enter forward like two virile bulls entering their stall. Let others, causes of ill health, disease and death, get away, which aliens, they say, are hundreds.

इहैव स्तं प्राणापानौ माप गातमितो युवम्।
शरीरमस्याङ्गानि जरसे वहतं पुनः ॥ ६॥

6. *Ihaiva staṁ prāṇāpānau māpa gātamito yuvam. Śarīramasyāṅgāni jarase vahataṁ punaḥ.*

Let prana and apana stay strong here. They must not go away from this youth. Let them sustain and

strengthen his parts of the body system and, further, conduct him to live his full age of good health till fulfilment.

ज॒रायै॒ त्वा॒ परि॑ ददामि ज॒रायै॒ नि ध्रु॑वामि त्वा। ज॒रा त्वा॑ भ॒द्रा ने॑ष्ट व्य॑न्ये यन्तु मृ॒त्यवो॒ याना॒हुरि॑तरान्छ॒तम्॥ ७॥

7. *Jarāyai tvā pari dadāmi jarāyai ni dhruvāmi tvā. Jarā tvā bhadrā neṣṭa vyanye yantu mṛtyavo yānāhuritarānchatam.*

I assign you to full age till completion. I energise you to live unto full old age. Let time and age bring you all that is good for well being. Let others, causes of ill health, disease and death, aliens all, get away. They are hundreds, they say.

अ॒भि त्वा॑ जरि॒माहि॑त॒ गामु॒क्षणं॑मिव॒ रज्ज्वा॑।
यस्त्वा॑ मृ॒त्युर॒भ्यध॑त्त॒ जाय॑मानं सु॒पा॒शया॑।
तं ते॑ स॒त्यस्य॒ हस्ता॑भ्या॒मुद॑मुञ्च॒द् बृह॒स्पतिः॥ ८॥

8. *Abhi tvā jarimāhita gāmukṣaṇamiva rajjvā. Yastvā mṛtyurabhyadhatta jāyamānaṁ supāśayā. Taṁ te satyasya hastābhyāmuda-muñcad bṛhaspatiḥ.*

O man bound by age like a virile bull tied by rope, whom death seizes as soon as born, with beautiful snares of the world and holy bonds of nature's laws of Dharma, may Brhaspati, lord of Infinity beyond death, release and liberate you from these bonds of life and death with the hands of Truth and Dharma.

Kanda 3/Sukta 12 (Architecture)

Shala, Vastoshpati Devata, Brahma Rshi

इहैव ध्रुवां नि मिनोमि शालां क्षेमे तिष्ठाति घृतमुक्षमाणा।
तां त्वा शाले सर्ववीराः सुवीरा अरिष्टवीरा उप सं चरेम ॥ १ ॥

1. *Ihaiva dhruvāṁ ni minomi śālāṁ kṣeme tiṣṭhāti ghṛtamukṣamāṇā. Tāṁ tvā śāle sarvavīrāḥ suvīrā ariṣṭavīrā upa saṁ carema.*

Here itself I build the house, here it may stand firm, safe in peace, abundant in the beauty and bliss of light and air. Here, O blessed home, we may live together with noble children, all good and brave, unhurt and unassailed by any misfortune.

इहैव ध्रुवा प्रति तिष्ठ शालेऽश्वावती गोमती सूनृतावती।
ऊर्जस्वती घृतवती पयस्वत्युच्छ्रयस्व महते सौभगाय ॥ २ ॥

2. *Ihaiva dhrvā prati tiṣṭha śāle' śvāvatī gomatī sūnṛtāvatī. Ūrjasvatī ghṛtavatī payasvatyucchrayasva mahate saubhagāya.*

Here itself, O noble house, stand firm, unshaken, full of horses, cows, and the truth and honesty of the inmates. Stay abundant in food and energy, milk and ghrta, and the supply of water. Rise and shine, giving us great joy and good fortune.

धरुण्य ऽसि शाले बृहच्छन्दाः पूतिधान्या। आ त्वा वत्सो गमेदा कुमार आ धेनवः सायमास्पन्दमानाः ॥ ३ ॥

3. *Dharuṇya si śāle bṛhacchandāḥ pūtidhānyā. Ā tvā vatso gamedā kumāra ā dhenavaḥ sāyamāspandamānāḥ.*

Sweet home, stand firm and strong, spacious

with large roof and terrace, full of boundless joy, unsullied store of food and calves frolicking around, and let vibrant cows rush back home in the evening.

इमां शालां सविता वायुरिन्द्रो बृहस्पतिर्नि मिनोतु प्रजानन् ।
उक्षन्तूदना मरुतो घृतेन भगो नो राजा नि कृषिं तनोतु ॥ ४ ॥

4. *Imāṁ śālāṁ savitā vāyurindro bṛhaspatirni minotu prajānan. Ukṣantūdnā maruto ghṛtena bhago no rājā ni kṛṣiṁ tanotu.*

Let Savita, specialist of sun light, Vayu, specialist of air and circulation, winds and wind directions, Indra, specialist of energy and electricity, and Brhaspati, specialist of light and space, each one knowing his subject and specialisation, design and build this house. Let the maruts, vibrant engineers, sprinkle it with ghrta and water. And let the ruler and the lord of prosperity, Bhaga, expand our farming, storage and distribution.

मानस्य पत्नि शरणा स्योना देवी देवेभिर्निमितास्यग्रे । तृणं
वसाना सुमना असस्त्वमथास्मभ्यं सहवीरं रयिं दाः ॥ ५ ॥

5. *Mānasya patni śaraṇā syonā devī devebhir-nimitāsyagre. Tṛṇaṁ vasānā sumanā asastvama-thāsmabhyaṁ sahavīraṁ rayiṁ dāḥ.*

Protector of honour and social culture, comfortable shelter, clothed in beauty, shining with soothing light, you stand prominent, designed, built and decorated by brilliant builder artists with gifts of divine nature. Nestled in lawns and greenery, looking cheerful and inspiring, be good and give us plenty of health, wealth and honour with noble and brave progeny.

ऋ॒तेन॒ स्थूणा॒मधि॑ रोह वंशो॒ग्रो वि॒राज॒न्नप॑ वृङ्क्ष्व॒ शत्रू॑न्।
मा ते॑ रिषन्नुपस॒त्तारो॑ गृ॒हाणां॑ शाले॒ श॒तं जी॑वेम श॒रद॒ः
सर्वे॑वीराः ॥ ६ ॥

6. *Ṛtena sthūṇāmadhi roha vaṁśogro virājannapa vṛṅkṣva śatrūn. Mā te riṣannupasattāro gṛhāṇāṁ śāle śataṁ jīvema śaradaḥ sarvavīrāḥ.*

O Vansha, centre pillar of the house, flag pole of the family, family of the ancestral line, by virtue of the truth and law of Divinity, rise on the firm foundation, shining bright and blazing with honour and lustre, ward off and uproot all enemies and negativities. Let the inmates of the quarters of the house never suffer any hurt or injury. O sweet home, we pray we may live a full hundred years, all blest with noble progeny.

एमां कु॑मा॒रस्तरु॑ण॒ आ व॒त्सो जग॑ता स॒ह।
एमां प॑रि॒स्रुत॑ः कु॒म्भ आ द॒ध्नः क॒लशै॑रगुः ॥ ७ ॥

7. *Emāṁ kumārastaruṇa ā vatso jagatā saha. Emāṁ parisrutaḥ kumbha ā dadhnaḥ kalaśairguḥ.*

May children, teenagers and youth come to this house with others in friendly company of the world. May potfuls of milk, honey and ghrta flow in and over in this house. May jars of curds and potfuls of butter come to this house in abundance.

पू॒र्णं नारि॒ प्र भ॑र कु॒म्भमे॒तं घृ॒तस्य॒ धारा॑म॒मृते॑न॒ संभृ॑ताम्।
इ॒मां पा॒तॄ॒न॒मृते॑ना॒ सम॑ङ्ग्धीष्टापू॒र्तम॒भि र॑क्षात्येनाम् ॥ ८ ॥

8. *Pūrṇaṁ nāri pra bhara kumbhametaṁ ghṛtasya dhārāmamṛtena saṁbhṛtām. Imāṁ pātṝ॒namṛte-nā samaṅg-gdhīṣṭāpūrtama-bhi rakṣātyenām.*

O lady of the house, fill this pot, keep it full and flowing, let the stream of ghrta full of the nectar sweets of hospitality be ever flowing. Keep this house full and treat all inmates and guests of the house with nectar sweet hospitality. It is the noble acts of piety, service and hospitality which protect and promote this house.

इमा आपः प्र भराम्ययक्ष्मा यक्ष्मनाशनीः।
गृहानुप प्र सीदाम्यमृतेन सहाग्निना ॥ ९ ॥

9. *Imā āpaḥ pra bharāmyayakṣmā yakṣmanāśanīḥ.*
Gṛhānupa pra sīdāmyamṛtena sahāgninā.

I bring these potfuls of water free from pollution and contagion, they cure and destroy consumptive and cancerous diseases, and I come home to my quarters and sit happy at peace with the immortal fire of yajna in company with the divines.

Kanda 3/Sukta 13 (Water)

Apah Devata, Bhrgu Rshi

यददः संप्रयतीरहावनदता हते। तस्मादा नद्यो३ नाम स्थ ता वो नामानि सिन्धवः ॥ १ ॥

1. *Yadadaḥ saṁprayatīrahāvanadatā hate. Tasmādā nadyo nāma stha tā vo nāmāni sindhavaḥ.*

O waters which, on the break of the cloud, flow on together, roaring, roaring, for which reason you have the names 'nadyah', i.e., those that flow, roaring. For that very reason, your names are 'Sindhavah', i.e., those that flow as floods.

('Nadyah' and Sindhavah are plural forms of 'nadi' and 'sindhu'. Every stream is nadi and every river

is sindhu. Hence the river Indus also is called Sindha or Sindhu which now is a particular name through the historical process of particularisation. But in the Veda, Sindhu is a general name for any river, the reason being that it is the name of water flowing in flood anywhere.)

यत्प्रेषिता॒ वरु॑णे॒नाच्छीभं॒ स॒मव॑ल्गत ।
तदा॑प्नो॒दिन्द्रो॑ वो य॒तीस्तस्मा॑दा॒पो अनु॑ ष्ठन ॥ २ ॥

2. *Yatprṣitā varuṇenācchībhaṁ samavalgata.*
Tadāpnodindro vo yatīstasmādāpo anu ṣṭhana.

Activated by Varuna, the sun, in the region of light, you move fast together, then Indra, electric energy in the middle regions, receives and joins you for catalysis, and thereby catalysed, you become 'apah', i.e., waters received and pervaded by electricity. Therefore you are 'apah', received, pervaded and worth receiving.

अ॒प॒का॒मं स्यन्द॑माना॒ अवी॑वरत व॒ो हि क॑म्। इन्द्रो॑ व॒ः शक्ति॑भिर्देवी॒स्तस्मा॒द्वार्ना॑मं वो हि॒तम्॥ ३ ॥

3. *Apakāmaṁ syandamānā avīvarata vo hi kam.*
Indro vaḥ śaktibhirdevīstasmādvārnāma vo hitam.

Flowing downwards according to your nature, character and innate desire, Indra, electric energy in the firmament and the human soul on earth, received you for the welfare of life. Thus received as opted for by choice, your name is Vari, i.e., selected, elected and accepted with preference of one's own choice.

एको॑ वो दे॒वोऽप्य॑तिष्ठत्स्यन्द॑माना यथाव॒शम्।
उदा॑निषु॒र्म॒हीरिति॒ तस्मा॑दु द॒कमु॑च्यते ॥ ४ ॥

4. *Eko vo devo'pyatiṣṭhatsyandamānā yathāva-śam. Udāniṣurmahīriti tasmādudakamucyate.*

O waters, rushing according to your own will downwards, only one divine power stands high over you, and that is the sun. Hence you evaporate and rise. Hence your name is 'udaka', that which goes upward as vapours.

आपो॑ भ॒द्रा घृ॒तमिदाप॑ आसन्न॒ग्नीषोमौ॑ बिभ्र॒त्याप॒ इत्ताः। ती॒व्रो रसो॑ मधु॒पृचा॑मरंग॒म आ मा॑ प्रा॒णेन॑ स॒ह वर्च॑सा गमेत्॥ ५॥

5. *Āpo bhadrā ghṛtamidāpa āsannagnīṣomau bibhratyāpa ittāḥ. Tīvro raso madhupṛcā-maraṁgama ā mā prāṇena saha varcasā gamet.*

Waters are good and auspicious, they are ghrta, givers of splendour. They bear Agni and Soma, heat and cold, oxygen and hydrogen, positive and negative electric currents. May the inspiring spirit of these honeyed waters come to me auspiciously and bless me with pranic energy and splendid aura of personality.

आदित्प॑श्याम्यु॒त वा॑ शृणो॒म्या मा॒ घोषो॑ गच्छति॒ वाङ्मा॑-साम्। मन्ये॑ भेजा॒नो अ॒मृत॑स्य॒ तर्हि॒ हिर॑ण्यवर्णा॒ अतृ॑पं य॒दा व॑ः॥ ६॥

6. *Āditpaśyāmyuta vā śṛṇomyā mā ghoṣo gacchati vāṅmāsām. Manye bhejāno amṛtasya tarhi hiraṇyavarṇā atṛpaṁ yadā vaḥ.*

I see through the waters. I hear through them. Their sound comes to me. Voice goes through them. O waters of golden beauty, born of fire, air and akasha,

when I drink your sweets to my pleasure and satisfaction, I feel I have had a feast of nectar.

इदं व आपो हृदयमयं वत्स ऋतावरीः।
इहेत्थमेत शक्वरीर्यत्रेदं वेशयामि वः॥ ७॥

7. *Idaṁ va āpo hṛdayamayaṁ vatsa ṛtāvarīḥ.*
Ihetthameta śakvarīryatredaṁ veśayāmi vaḥ.

O waters of life worth attaining, this life flow is but your essence at heart. O streams of the life of truth and law incarnate, this life is but your child. O power and energies of life on the flow, come here to me in such a manner that I may receive into me the fluid essence of life, ultimately, the life that is yours.

Kanda 3/Sukta 14 (Cows and Cow Development)

Gavah and goshala Devata, Brahma Rshi

सं वो गोष्ठेन सुषदा सं रय्या सं सुभूत्या।
अहर्जातस्य यन्नाम तेना वः सं सृजामसि॥ १॥

1. *Saṁ vo goṣṭhena suṣadā saṁ rayyā saṁ subhūtyā.*
Aharjātasya yannāma tenā vaḥ saṁ sṛjāmasi.

O cows, we keep you well with a comfortable stall, in good environment with good food and with good methods of development. Whatever best we can provide in the day, with that we look after you.

सं वः सृजत्वर्यमा सं पूषा सं बृहस्पतिः।
समिन्द्रो यो धनंजयो मयि पुष्यत यद्वसु॥ २॥

2. *Saṁ vaḥ sṛjatvaryamā saṁ pūṣā saṁ bṛhaspatiḥ.*
Samindro yo dhanaṁjayo mayi puṣyata yadvasu.

Let Aryama, the sun, help you grow. Let natural

nourishment help you grow. Let Brhaspati, the vast space, help you grow. Let Indra and Dhananjaya, natural energy and prana energy help you grow. Bring to me and let me grow with the wealth of nature and gifts of the cow.

संजग्माना अबिभ्युषीरस्मिन्गोष्ठे करीषिणीः।
बिभ्रतीः सोम्यं मध्वनमीवा उपेतन ॥ ३ ॥

3. *Saṁjagmānā abibhyuṣīrasmingoṣṭhe karīṣiṇīḥ.*
Bibhratīḥ somyaṁ madhvanamīvā upetana.

Let the cows come and move around in this stall and on the meadows, free from disease, free from fear, bearing honey sweet of milk, most delicious, eating well and giving plenty of natural manure for crops.

इहैव गाव एतनेहो शकेव पुष्यत ।
इहैवोत प्र जायध्वं मयि संज्ञानमस्तु वः ॥ ४ ॥

4. *Ihaiva gāva etaneho śakeva puṣyata. Ihaivota pra jāyadhvaṁ mayi saṁjñānamastu vaḥ.*

Let the cows here in the stall grow and develop like lotus stalks, let them breed here itself, and let me too have full knowledge about them, their growth and development.

शिवो वो गोष्ठो भवतु शारिशाकेव पुष्यत।
इहैवोत प्र जायध्वं मया वः सं सृजामसि ॥ ५ ॥

5. *Śivo vo goṣṭho bhavatu śāriśākeva puṣyata.*
Ihaivota pra jāyadhvaṁ mayā vaḥ saṁ sṛjāmasi.

Let this stall be good for you. Grow here like honey bees. And breed here itself. With me myself like

a head of family, we develop the cow wealth of the nation.

मया॑ गावो॒ गोप॑तिना सचध्वम॒यं वो॑ गो॒ष्ठ इ॒ह पो॑षयि॒ष्णुः ।
रा॒यस्पोषे॑ण बहु॒ला भ॑वन्तीर्जी॒वा जी॑वन्ती॒रुप॑ वः सदेम ॥ ६ ॥

6. *Mayā gāvo gopatinā sacadhvamayaṁ vo goṣṭha iha poṣayiṣṇuḥ. Rāyaspoṣeṇa bahulā bhavantīrjīvā jīvantīrupa vaḥ sadema.*

Let the cows love me and live with me, their master, protector and promoter. Let this stall, goshala, be good and auspicious for their growth and development. Abundantly growing and developing in number by wealth of milk, health and breed, living and growing with joy and prosperity, as the cows are, let us all, living beings, be close to the cows and improve their breed and quality.

Kanda 3/Sukta 15 (Business and Finance)

Indragni, Vishvedevah Devatah, Atharva Punyakama Rshi

इन्द्र॑मह॒ं व॒णिजं चोदयामि॒ स न॒ ऐतु॑ पुरए॒ता नो॑ अस्तु ।
नु॒दन्नरा॑तिं परिप॒न्थिनं मृ॒गं स ईशा॑नो धन॒दा अ॑स्तु॒ मह्य॑म् ॥ १ ॥

1. *Indramahaṁ vaṇijaṁ codayāmi sa na aitu puraetā no astu. Nudannarātiṁ paripanthinaṁ mṛgaṁ sa īśāno dhanadā astu mahyam.*

I stir up and exhort Indra, master spirit and centre pin of the business world, that he may come forward to us and be our leader and pioneer, giving incentive to the dullard, shaking up the niggardly non-giver, correcting the misappropriator and punishing the cruel grabber of other's share of wealth in the process of

business. Ruling, controlling and organising, he should indeed be the giver and provider, not the grabber of wealth, for us.

ये पन्थानो बहवो देवयानाः अन्तरा द्यावापृथिवी संचरन्ति।
ते मा जुषन्तां पयसा घृतेन यथा क्रीत्वा धनमाहराणि ॥ २ ॥

2. *Ye panthāno bahavo devayānā antarā dyāvāpṛthivī saṁcaranti. Te mā juṣantāṁ payasā ghṛtena yathā krītvā dhanamāharāṇi.*

Many are the paths worthy of noble businessmen, Devayana they are, open and actively busy between the earth and sky over land and sea and air. Let these be available for me to follow, which would bring for me enough milk and ghrta for a comfortable living so that with trade and commerce, buying and selling, I can get the wealth I need and wish to have.

इध्मेनाग्न इच्छमानो घृतेन जुहोमि हव्यं तरसे बलाय।
यावदीशे ब्रह्मणा वन्दमान इमां धियं शतसेयाय देवीम् ॥ ३ ॥

3. *Idhmenāgna icchamāno ghṛtena juhomi havyaṁ tarase balāya. Yāvadīśe brahmaṇā vandamāna imāṁ dhiyaṁ śataseyāya devīm.*

O leading light of life, divine Agni, with the desire for correct and creative business to my utmost power and passion for success with a hundred possibilities, I offer holy materials with ghrta into the lighted fire, controlling this divine intelligence of mine and worshipping Divinity with hymns of the Veda.

इमामग्ने शरणिं मीमृषो नो यमध्वानमगाम दूरम्। शुनं नो
अस्तु प्रपणो विक्रयश्च प्रतिपणः फलिनं मा कृणोतु। इदं
हव्यं संविदानौ जुषेथां शुनं नो अस्तु चरितमुत्थितं च ॥ ४ ॥

4. *Imāmagne śaraṇiṁ mīmṛṣo no yamadhvānamagāma dūram. Śunaṁ no astu prapaṇo vikrayaśca pratipaṇaḥ phalinaṁ mā kṛṇotu. Idaṁ havyaṁ saṁvidānau juṣethāṁ śunaṁ no astu caritamutthitaṁ ca.*

Pray bear with us, Agni, leading light of the business world, forgive us this our leap forward whereby we have come so far on the way. May our sale, purchase, resale and repurchase and our exchange of goods and money be auspicious and mutually very profitable. May both the partners accept and welcome this business proposition, and let our business grow higher and ever more propitious.

येन॒ धने॑न प्रप॒णं चरा॑मि॒ धने॑न देवा॒ धन॑मि॒च्छमा॑नः । तन्मे॒ भूयो॑ भवतु॒ मा क॑नी॒योऽग्ने॑ सात॒घ्नो दे॒वान्ह॒विषा॒ नि षे॑ध ॥ ५ ॥

5. *Yena dhanena prapaṇaṁ carāmi dhanena devā dhanamicchamānaḥ. Tanme bhūyo bhavatu mā kanīyo'gne sātaghno devānhaviṣā ni ṣedha.*

Agni, leading light of the world of business, may the capital money I invest with which I carry on the business, and the money in circulation by which I wish and plan to earn more, O Devas, enlightened people, may that grow and increase. Let it not decrease. Agni, by virtue of our investment and the yajnic service we offer, pray ward off the deceitful players and destroyers of mutual gain.

येन॒ धने॑न प्रप॒णं चरा॑मि॒ धने॑न देवा॒ धन॑मि॒च्छमा॑नः । तस्मि॑न्म॒ इन्द्रो॒ रुचि॒मा द॑धातु प्र॒जाप॑तिः सवि॒ता सोमो॑ अ॒ग्निः ॥ ६ ॥

6. *Yena dhanena prapaṇaṁ carāmi dhanena devā dhanamicchamānaḥ. Tasminma indro rucimā dadhātu prajāpatiḥ savitā somo agniḥ.*

O Devas, enlightened enterprising spirits of society, the money that I invest to carry on my business, wishing and planning to earn more by investment, may, I pray, increase, and may the business grow. And in that business, investment and money circulation, may Indra, the ruling power and self-confidence, Prajapati, presiding powers of nation's growth, Savita, men of creative spirit with inspiring enthusiasm, Soma, men of peace who care for national happiness, and Agni, leading lights of the world of business, science of growth and lovers of culture and enlightenment, may all provide me with enlightened interest in business and the creative growth of economy for all round development of human society.

उप॑ त्वा॒ नम॑सा व॒यं होत॑र्वैश्वानर स्तु॒मः ।
स नः॒ प्र॒जास्वा॒त्मसु॒ गोषु॑ प्रा॒णेषु॑ जागृहि ॥ ७ ॥

7. *Upa tvā namasā vayaṁ hotarvaiśvānara stumaḥ. Sa naḥ prajāsvātmasu goṣu prāṇeṣu jāgṛhi.*

O hota, performer and organiser of the human nation's economic yajna, O Vaishvanara, universal spirit of life and light vibrating and shining at the heart of every human being, we admire, adore and exalt you with salutations and offer of the best we have for the common good. O Lord, spirit of yajnic economy and spirit of universal growth, pray keep awake and be inspiring among our people, in our soul at heart, in the mind and senses, in our cows, keep vibrating in our pranic

energies. Never let our universal awareness and individual and social enthusiasm wane away and subside into sleep.

विश्वाहा ते सदमिद्भरेमाश्वायेव तिष्ठते जातवेदः । रायस्पोषेण समिषा मदन्तो मा ते अग्ने प्रतिवेशा रिषाम ॥ ८ ॥

8. *Viśvāhā te sadamidbharemāśvāyeva tiṣṭhate jātavedaḥ. Rāyaspoṣeṇa samiṣā madanto mā te agne prativeśā riṣāma.*

O Jataveda, lord of universal wealth ever awake in every one, inspire us that we may create, bear and bring something as our share to your yajnic house as to the omnipresent harbinger of everything for us so that, O light of the world, Agni, as members of your universal family living under the same one roof, enjoying and rejoicing with food, energy, health and prosperity, we may never come to any harm in our life, individually and socially as one community, and never hurt anybody else.

Kanda 3/Sukta 16 (Morning Prayer)

Brhaspati and others Devatah, Atharva Rshi

प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विना । प्रातर्भगं पूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हवामहे ॥ १ ॥

1. *Prātaragniṁ prātarindraṁ havāmahe prātarmitrāvaruṇā prātaraśvinā. Prātarbhagaṁ pūṣaṇaṁ brahmaṇaspatiṁ prātaḥ somamuta rudraṁ havāmahe.*

Early morning we invoke Agni, lord of light, light the holy fire, and pray for the light of life. Early

morning we invoke Indra and pray for honour and power. Early morning we invoke Mitra and Varuna and pray for the energy of prana and udana. Early morning we invoke Bhaga and pray for strength, prosperity and life's glory. We invoke Pusha and pray for health and nourishment. We invoke Brahmanaspati, lord omniscient and infinite, and pray for knowledge and vision of divine grandeur. Early morning we invoke Soma and pray for peace and joy. Early morning we invoke Rudra and pray for love, justice and spiritual courage.

प्रा॒ त॒र्जि॒तं॒ भग॑मु॒ग्रं ह॑वामहे व॒यं पु॒त्रम॑दि॑ते॒र्यो वि॑ध॒र्ता।
आ॒ध्र॒श्चि॒द्यं मन्य॑मानस्तु॒र॒श्चि॒द्राजा॑ चि॒द्यं भगं॑ भ॒क्षी॒त्याह॑॥ २॥

2. *Prātarjitaṁ bhagamugraṁ havāmahe vayaṁ putramaditeryo vidhartā. Ādhraścidyaṁ manyamānasturaścidrājā cidyaṁ bhagaṁ bhakṣītyāha.*

Early morning we invoke Bhaga, the glory of life, and pray for honour and prosperity, Bhaga, all victorious, lustrous child of Infinity, sustainer of the cosmic system which everybody whether poor and helpless, or fast and impetuous, or a ruling king, loves and honours and of which the Lord of Life says: Honour Bhaga, acquire power and glory won by effort and action and enjoy life.

भग॒ प्रणे॑त॒र्भग॒ सत्य॑राधो॒ भगे॒मां धिय॒मुद॑वा॒ दद॑न्नः।
भग॒ प्र ण॑ो जनय॒ गोभि॒रश्वै॒र्भग॒ प्र नृभि॑र्नृ॒वन्तः॑ स्याम॥ ३॥

3. *Bhaga praṇetarbhaga satyarādho bhagemāṁ dhiyamudavā dadannaḥ. Bhaga pra ṇo janaya gobhiraśvairbhaga pra nṛbhirnṛvantaḥ syāma.*

Lord of glory, lord of inspiration for advancement, lord of truth and beneficence, lord of light

and knowledge, blest us as you have with intelligence, we pray, save this intelligence of ours from sin and lead us to the vision of divinity. Lord of power and prosperity, help us grow with cows and horses, let us advance with manpower, bless us with men of vision and leaders of quality.

उ॒तेदानी॑ं भगवन्तः स्यामो॒त प्र॑पि॒त्व उ॒त मध्ये॒ अह्ना॑म्।
उ॒तोदि॑तौ मघव॒न्त्सूर्य॑स्य व॒यं दे॒वाना॑ सु॒म॒तौ स्या॑म ॥ ४ ॥

4. *Utedānīṁ bhagavantaḥ syāmota prapitva uta madhye ahnām. Utoditau maghavantsūryasya vayaṁ devānāṁ sumatau syāma.*

Maghavan, magnanimous lord of honour and prosperity, we pray, we may be prosperous at the present time, and we may be prosperous at the rise of the sun. Let us prosper at the middle of the day, and let us be prosperous in the evening. Let us always abide in the good will and guidance of the noble saints and sages and brilliant leaders of light and wisdom.

भग॑ एव भगवाँ॑ अस्तु दे॒वस्तेना॑ व॒यं भग॑वन्तः स्याम।
तं त्वा॑ भग॒ सर्व॒ इज्जो॑हवीमि॒ स नो॑ भग पुरए॒ता भ॑वे॒ह ॥ ५ ॥

5. *Bhaga eva bhagavāň astu devastenā vayaṁ bhagavantaḥ syāma. Taṁ tvā bhaga sarva ijjohavīmi sa no bhaga pura-etā bhaveha.*

The Lord of Glory alone is the lord of glory and munificence. May he alone be our Deva, lord of light and generous giver. By his grace alone can we be great and prosperous. O Lord so glorious, I invoke and worship you with prayer as do all all-ways worship and pray. O Lord of glory, be our guide, leader and promoter

here and now.

समध्वरायोषसो नमन्त दधिक्रावेव शुचये पदाय। अर्वाचीनं वसुविदं भगं मे रथमिवाश्वा वाजिन आ वहन्तु ॥ ६ ॥

6. *Samadhvarāyoṣaso namanta dadhikrāveva śucaye padāya. Arvācīnaṁ vasuvidaṁ bhagaṁ me rathamivāśvā vājina ā vahantu.*

The lights of the dawn, inspired and inspiring to silence and prayer, advancing like the sun's golden chariot for the performance of yajnic acts of love and creation, may, we pray, bring us the most modern treasures of honour and prosperity just like fastest horses flying chariot-loads of a hero's trophies of victory.

अश्वावतीर्गोमतीर्न उषासो वीरवतीः सदमुच्छन्तु भद्राः। घृतं दुहाना विश्वतः प्रपीता यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Aśvāvatīrgomatīrna uṣāso vīravatīḥ sadamucchantu bhadrāḥ. Ghṛtaṁ duhānā viśvataḥ prapītā yūyaṁ pāta svastibhiḥ sadā naḥ.*

The holy dawns replete with vapours, blest with sun beams, pregnant with energy and abundant and generous with bliss may, we pray, sanctify our home and, bringing showers of ghrta and water, may fill our life with all round prosperity. And may you all, brilliant powers of nature and humanity rising like the dawn, protect and promote us with good fortune for all time.

Kanda 3/Sukta 17 (Farming)

Krshivala Devata, Vishvamitra Rshi

सीरा युञ्जन्ति कवयो युगा वि तन्वते पृथक्।
धीरा देवेषु सुम्नयौ ॥ १ ॥

1. *Sīrā yuñjanti kavayo yugā vi tanvate pṛthak.*
Dhīrā deveṣu sumnayau.

Men of vision and creativity use the plough and the yoke. Men of constancy among the brilliant and generous separately as well as together expand the beauty and graces of life devoutly thus for peace and well being.

युनक्त सीरा वि युगा तनोत कृते योनौ वपतेह बीजम्।
विराजः श्नुष्टिः सभरा असन्नो नेदीय इत्सृण्यः पक्वमा यवन्॥ २॥

2. *Yunakta sīrā vi yugā tanota kṛte yonau vapateha vījam. Virājaḥ śnuṣṭiḥ sabharā asanno nedīya itsṛṇyaḥ pakvamā yavan.*

Work with the plough and yoke the bullocks. Expand and develop agriculture and its methods, tools and knowledge. Prepare the soil and sow the seed. O brilliant and prosperous farmers, when the grain is ripe for harvesting, reap and bring the harvest home.

लाङ्गलं पवीरवत्सुशीमं सोमसत्सरु। उदिद्वपतु गामविं प्रस्थावद्रथवाहनं पीबरीं च प्रफर्व्यम्॥ ३॥

3. *Lāṅgalaṁ pavīravatsuśīmaṁ somasatsaru.*
Udidvapatu gāmaviṁ prasthāvadrathavāhanaṁ pībarīṁ ca prapharvyam.

The plough, fitted with share, symbol of peace and joy, a tool of soma, plenty, prosperity and happiness, drawn by bullocks strong enough to draw a chariot and held firmly by the hilt, turns up the crust of the productive earth to make it ready for sowing.

इन्द्रः सीतां नि गृह्णातु तां पूषाभि रक्षतु।
सा नः पयस्वती दुहामुत्तरामुत्तरां समाम्॥ ४॥

4. *Indraḥ sītāṁ ni gṛhṇātu tāṁ pūṣābhi rakṣatu.*
Sā naḥ payasvatī duhāmuttarāmuttarāṁ samām.

Let Indra, the farmer, take over and look after the furrow with seed. Let the sun shine over the seed and protect and promote the growth. Let Pusha, fertility of nature, feed, energise and promote the crop. And let the earth mother, full of the milk of life, produce more and more of pure foods year by year for us.

शुनं सुफाला वि तुदन्तु भूमिं शुनं कीनाशा अनु यन्तु वाहान्। शुनासीरा हविषा तोशमाना सुपिप्पला ओषधीः कर्तमस्मै॥ ५॥

5. *Śunaṁ suphālā vi tudantu bhūmiṁ śunaṁ kīnāśā anu yantu vāhān. Śunāsīrā haviṣā tośamānā supippalā oṣadhīḥ kartamasmai.*

Let the ploughmen plough the land happily for our peace and nourishment. Let the farmers work with oxen and horses happily for peace. May the sun and air with the oblations of rich materials offered by us in yajna bless the herbs and plants with delicious fruit and nourishing grain.

शुनं वाहाः शुनं नरः शुनं कृषतु लाङ्गलम्।
शुनं वरत्रा बध्यन्तां शुनमष्ट्रामुदिङ्गय॥ ६॥

6. *Śunaṁ vāhāḥ śunaṁ naraḥ śunaṁ kṛṣatu lāṅgalam. Śunaṁ varatrā badhyantāṁ śunamaṣṭrāmudiṅgaya.*

Let the oxen and horses draw the plough and

carry the burdens happily for growth and prosperity. Let the men work happily. Let the plough furrow the field neatly, let the bonds be tied neatly, and let the goad be raised well and kindly for growth and prosperity.

शुना॑सीरे॒ह स्म॑ मे जुषेथाम्।
यद्दि॒वि च॒क्रथुः॒ पय॒स्तेने॒मामुप॑ सिञ्चतम्॥ ७॥

7. *Śunāsīreha sma me juṣethām.*
Yaddivi cakrathuḥ payastenemāmupa siñcatam.

O sun and wind, farmers and helpers, listen to me: the water which you create in the regions of light and the firmament and move in the light of knowledge, bring that down to irrigate this holy land of the fields.

सीते॒ वन्दा॑महे त्वा॒र्वाची॑ सुभगे भव ।
यथा॑ नः सु॒मना॒ असो॒ यथा॑ नः सुफ॒ला भुव॑ः॥ ८॥

8. *Sīte vandāmahe tvārvācī subhage bhava.*
Yathā naḥ sumanā aso yathā naḥ suphalā bhuvaḥ.

O charming furrow, be straight and deeply well drawn, promising and productive. We love and celebrate you so that you may be good to us, bring us good fortune and bring us the best fruit of our labour and endevour.

घृ॒तेन॒ सीता॒ मधु॑ना॒ सम॑क्ता॒ विश्वै॑र्दे॒वैर॑नु॒मता म॒रुद्भि॑ः।
सा न॑ः सीते॒ पय॑सा॒भ्याव॑वृ॒त्स्वोर्ज॑स्वती घृ॒तव॒त्पिन्व॑माना॥९॥

9. *Ghṛtena sītā madhunā samaktā viśvairdevairanumatā marudbhiḥ. Sā naḥ sīte payasābhyāvavṛtsvorjasvatī ghṛtavatpinvamānā.*

Let the furrow in the field made by the plough share and levelled and refined by the leveller, accepted

and approved by all noble and generous people, and vitalised by wind and rain, be enriched with the wealth of food, energy, milk and ghrta and bring us plenty of delicious nourishment.

Kanda 3/Sukta 18 (Vanaspati)

Vanaspati Devata, Atharva Rshi

The theme of this hymn on the surface seems to be getting rid of a co-wife or a mistress, for which the speaker takes recourse to either a magic spell or a magical herb. But this does not do justice to the deeper meaning of the hymn. The theme is integration, and still better, the reimtegration of a divided, disintegrated, distracted, addicted, schizophrenic personality. The cure of split personality can be both herbal and psychological. The word 'upanishat', 'upadha' helps us to read the hymn in this direction of practical yoga in which sanative herbs, mental concentration and spiritual faith, all play an important role.

इमां खनाम्योषधिं वीरुधां बलवत्तमाम्।
ययां सपत्नीं बाधते ययां संविन्दते पतिम्॥ १॥

1. *Imāṁ khanāmyoṣadhiṁ vīrudhāṁ balavattamām. Yayā sapatnīṁ bādhate yayā saṁvindate patim.*

I dig out this luxuriant and most powerful herb by which one can annul a rival fascination and recover a single, united mind and personality with one all-absorbing love and interest.

उत्तानपर्णे सुभगे देवजूते सहस्वति।
सपत्नीं मे परा णुद पतिं मे केवलं कृधि॥ २॥

2. *Uttānaparṇe subhage devajūte sahasvati.*
Sapatnīṁ me parā ṇuda patiṁ me kevalaṁ kṛdhi.

O sanative herb, growing with luxuriant leaves and branches, nobly effective, divinely energised, giver of peace, patience and courageous inner vitality, transform me to concentrate on my single and only love and interest. Throw out my rival fascination. Let me be with my own essential master spirit.

नहि ते नाम जग्राह नो अस्मिन्रमसे पतौ।
परामेव परावतं सपत्नीं गमयामसि॥ ३॥

3. *Nahi te nāma jagrāha no asminramase patau.*
Parāmeva parāvataṁ sapatnīṁ gamayāmasi.

I do not even entertain your name, O vile fascination. Nor do you feel interested in this master spirit of mine. We throw this remote and far off fascination at the farthest.

उत्तराहमुत्तर उत्तरेदुत्तराभ्यः।
अधः सपत्नी या ममाधरा साधराभ्यः॥ ४॥

4. *Uttarāhamuttara uttareduttarābhyaḥ.*
Adhaḥ sapatnī yā mamādharā sādharābhyaḥ.

O sanative herb of soma nature, you are higher than the rival, more efficacious than the distraction. I also am higher than the fasciantion, greater than all others who are superior, generally speaking. May that which is my rival be lower than the lowest infatuations.

अहमस्मि सहमानाथो त्वमसि सासहिः।
उभे सहस्वती भूत्वा सपत्नीं मे सहावहै॥ ५॥

5. *Ahamasmi sahamānātho tvamasi sāsahiḥ.*
Ubhe sahasvatī bhūtvā sapatnīṁ me sahāvahai.

I am patient, challenging and victorious. You too are unassailable Soma. You and I, both challenging and victorious, shall subdue the rival.

अभि तेऽधां सहमानामुप तेऽधां सहीयसीम्। मामनु प्र ते मनो वत्सं गौरिव धावतु पथा वारिव धावतु॥ ६॥

6. *Abhi te'dhāṁ sahamānāmupa te'dhāṁ sahīyasīm.*
Māmanu pra te mano vatsaṁ gauriva dhāvatu pathā vāriva dhāvatu.

O Soma spirit of the herb, I love you at heart and hold on to you in faith, patient and victorious as you are. I hold on to you with a determined mind. May your spirit radiate and come to me like the mother cow hastening to her calf, and water rushing straight to the lake.

Kanda 3/Sukta 19 (Strong Rashtra)

Indra, Chandrama, Vishvedevah Devatah,
Vasishtha Rshi

संशितं म इदं ब्रह्म संशितं वीर्यं बलम्।
संशितं क्षत्रम-जरमस्तु जिष्णुर्येषामस्मि पुरोहितः॥ १॥

1. *Saṁśitaṁ ma idaṁ brahma saṁśitaṁ vīryaṁ balam.*
Saṁśitaṁ kṣatramajaramastu jiṣṇurye-ṣāmasmi purohitaḥ.

Crystal sharp and powerful is this, my song of Divinity, immaculate potent my strength and valour, inviolable and imperishable be the Kshatra, refined and glorified, of which I am the celebrant high priest whose

ambition is victory of the Rashtra, the social order.

समहमेषां राष्ट्रं स्यामि समोजो वीर्यं बलम्।
वृश्चामि शत्रूणां बाहूननेन हविषाहम्॥ २॥

2. *Samahameṣāṁ rāṣṭraṁ syāmi samojo vīryaṁ balam. Vṛścāmi śatrūṇāṁ bāhūnanena haviṣāham.*

I strengthen, refine, energise and integrate the Rashtra and the lustre, valour and power of these brave heroes, and with this kind of inputs I break the arms and forces of the enemies.

नीचैः पद्यन्तामधरे भवन्तु ये नः सूरिं मघवानं पृतन्यान्।
क्षिणामि ब्रह्मणामित्रानुन्नयामि स्वानहम्॥ ३॥

3. *Nīcaiḥ padyantāmadhare bhavantu ye naḥ sūriṁ maghavānaṁ pṛtanyān. Kṣiṇāmi brahmaṇāmitrānunnayāmi svānaham.*

Down may those fall and stay below who challenge our brave and majestic ruler. With universal knowledge of the Veda and advice of the wise I deplete the unfriendly of their strength and power, and I raise those who are ours and support our universal vision.

तीक्ष्णीयांसः परशोरग्नेस्तीक्ष्णतरा उत। इन्द्रस्य वज्रात्तीक्ष्णीयांसो येषामस्मि पुरोहितः॥ ४॥

4. *Tīkṣṇīyāṁsaḥ paraśoragnestīkṣṇatarā uta. Indrasya vajrāttīkṣṇīyāṁso yeṣāmasmi purohitaḥ.*

Sharper are they than the axe's edge, hotter than blazing fire, and deadlier than thunder of the cloud, whose high priest I am.

एषाम॒हमायु॑धा॒ सं स्या॑म्ये॒षां रा॒ष्ट्रं सुवी॑रं॒ वर्धयामि। एषां क्ष॒त्रम॒जर॑मस्तु जि॒ष्णवे॒ ३॒ षां चि॒त्तं विश्वे॑ऽ वन्तु दे॒वाः ॥ ५ ॥

5. *Eṣāmahamāyudhā saṁ syāmyeṣāṁ rāṣṭraṁ suvīraṁ vardhayāmi. Eṣāṁ kṣatramajaramastu jiṣṇveṣāṁ cittaṁ viśve'vantu devāḥ.*

I sharpen and sophisticate their arms and armaments, I raise and advance the Rashtra of the brave. May the Rashtra of these heroes be undecaying and imperishable, and victorious, and may the divinities of the world protect and promote the unity of their mind and resolve.

उद्ध॑र्षन्तां मघव॒न्वाजि॑ना॒न्युद्वी॒राणां॑ जय॑तामेतु॒ घोषः॑। पृथ॒ग्घोषा॑ उलु॒लय॑ः के॒तुम॑न्त॒ उदी॑रताम्। दे॒वा इ॒न्द्र॑ज्येष्ठा म॒रुतो॑ यन्तु॒ सेन॑या ॥ ६ ॥

6. *Uddharṣantāṁ maghavanvājināṇyudvīrāṇāṁ jayatāmetu ghoṣaḥ. Pṛthag-ghoṣā ululayaḥ ketumanta udīratām. Devā indrajyeṣṭhā maruto yantu senayā.*

O lord of glory, let the warlike mind and morale of the fighting forces be high, let the victory roar of the conquering heroes rise and rumble in space, let the flag bearers' shouts of joy rise high in every part of the land, and let the brilliant blazing leaders march forward with their stormy forces under command of Indra, the supreme commander.

प्रेता॒ जय॑ता नर उ॒ग्रा वः॑ सन्तु बा॒हव॑ः। ती॒क्ष्णेष॑वोऽ - ब॒लध॑न्वनो हतो॒ग्रायु॑धा अब॒लानु॒ग्रबा॑हवः ॥ ७ ॥

7. *Pretā jayatā nara ugrā vaḥ santu bāhavaḥ. Tīkṣṇeṣavo'baladhanvano hatogrāyudhā abalānugrabāhavaḥ.*

O brave leaders, march forward, win the battles, let your arms be blazing invincible. O warriors of blazing arms, ferocious weapons and sharp unfailing arrows and deadly missiles, destroy the feeble, demoralised, ill-equipped enemy.

अव॑सृष्टा॒ परा॑ पत॒ शर॑व्ये॒ ब्रह्म॑संशिते। जया॒मित्रा॒न्प्र प॑द्यस्व ज॒ह्ये॑ ∫ षां॑ वरंवर॑ं॒ मामीषां मो॒चि॒ कश्च॒न॥ ८॥

8. *Avasṛṣṭā parā pata śaravye brahmasaṁśite. Jayāmitrānpra padyasva jahyeṣāṁ varaṁvaraṁ māmīṣāṁ moci kaścana.*

O volley of arrows and missiles shot and charged, sharpened and calibrated with the highest knowledge and expertise, go far and fall upon the targets. Conquer the foes, go fast forward, take the best ones of the enemy one by one, let none of them be spared.

Kanda 3/Sukta 20 (Man's Self-development)

Agni and others Devatah, Vasishtha Rshi

अ॒यं ते॒ योनि॑र्ऋ॒त्वियो॒ यतो॑ जा॒तो अरो॑चथाः।
तं जा॒नन्न॑ग्न॒ आ रो॒हाधा॑ नो वर्धया र॒यिम्॥ १॥

1. *Ayaṁ te yonirṛtviyo yato jāto arocathāḥ. Taṁ jānannagna ā rohādhā no vardhayā rayim.*

Hey Agni, O man, this home, this world of Prakrti, this teacher's home, this vedi, is your origin, your place of birth according to the time and season of growth and development. Born of here and as you grow,

you shine. Knowing the place of origin and the stage of growth, you rise and advance and thus create and increase the wealth of life for us.

अग्ने॒ अच्छा॑ वदे॒ह नः॑ प्र॒त्यङ् नः॑ सु॒मना॑ भव।
प्र णो॑ यच्छ विशां पते धन॒दा अ॑सि न॒स्त्वम्॥ २॥

2. *Agne acchā vadeha naḥ pratyaṅ naḥ sumanā bhava. Pra ṇo yaccha viśāṁ pate dhanadā asi nastvam.*

Agni, lord omniscient, O brilliant teacher, O enlightened man, speak to us well and straight, be kind at heart with us. O lord and leader of the people, give us the wealth of life, light of the spirit, you are the giver of wealth, light and life.

प्र णो॑ यच्छत्वर्य॒मा प्र भग॒ः प्र बृ॒हस्पति॑ः।
प्र दे॒वीः प्रोत सू॒नृता॑ र॒यिं दे॒वी द॑धातु मे॥ ३॥

3. *Pra ṇo yacchatvaryamā pra bhagaḥ pra bṛhaspatiḥ. Pra devīḥ prota sūnṛtā rayiṁ devī dadhātu me.*

May Aryama, lord controller of the stars and planets, man of justice and rectitude, leader of men, Bhaga, lord of glory and prosperity, Brhaspati, lord of infinite space and man of divine knowledge, Devi, divine lights of nature, mother teacher and speaker of the natural language of pure truth and laws of life, bless me with the real wealth of life.

सोम॒ राजा॑न॒मव॑से॒ऽग्निं गी॒र्भिर्ह॑वामहे ।
आ॒दि॒त्यं विष्णु॑ सू॒र्यं॑ ब्र॒ह्माणं॑ च॒ बृ॒हस्पति॑म्॥ ४॥

4. *Somaṁ rājānamavase'gniṁ gīrbhirhavāmahe. Ādityaṁ viṣṇuṁ sūryaṁ brahmāṇaṁ ca bṛhaspatim.*

With honest and earnest voice of the heart, we invoke, adore and pray to Soma, lord of peace and joy, Raja, refulgent ruler of the world, Agni, light and fire of life, Aditya, self-refulgent sun, Vishnu, all pervasive spirit of cosmic sustenance, Surya, refulgent sustainer of earth and life on earth, Brahmana, speaker of the Vedic lore, and Brhaspati, lord of the expansive universe and Infinity. We invoke them for protection and advancement.

त्वं नो॑ अग्ने अ॒ग्निभि॒र्ब्रह्म॑ य॒ज्ञं च॑ वर्धय।
त्वं नो॑ देव॒ दात॑वे र॒यिं दाना॑य चोदय॥ ५॥

5. *Tvaṁ no agne agnibhirbrahma yajñaṁ ca vardhaya. Tvaṁ no deva dātave rayiṁ dānāya codaya.*

Hey Agni, lord self-refulgent, O enlightened and radiant spirit of knowledge, with flames of yajna fire, reflections of light and through kind and brilliant teachers inspire, energise and increase our knowledge of the spirit, our yajnic social order and our spirit of piety, unity and charity. O lord refulgent, kind and generous, bless us with wealth and inspire us with the spirit of charity and magnanimity.

इ॒न्द्र॒वा॒यू उ॒भावि॒ह सु॒हवे॒ह ह॑वामहे। यथा॑ न॒: सर्व॒ इज्जन॒: संग॑त्यां सु॒मना॒ अस॒द्दान॑कामश्च नो॒ भुव॑त्॥ ६॥

6. *Indravāyū ubhāviha suhaveha havāmahe. Yathā naḥ sarva ijjanaḥ saṁgatyāṁ sumanā asaddānakāmaśca no bhuvat.*

Here in our life at our time of growth and development, we invoke, adore and worship Indra and Vayu, givers of power and life's vibrancy. They are both generous, charitable and hospitable. We adore them as our ideal benefactors so that all our people be united in form and mind and feel inspired with the spirit of yajna and charity as a nation.

अ॒र्य॒मण॒ं बृ॒ह॒स्पति॒मिन्द्र॑ं दाना॑य चोदय ।
वात॒ं विष्णु॑ं सर॑स्वतीं सवि॒तार॑ं च वा॒जिन॑म् ॥ ७ ॥

7. *Aryamaṇaṁ bṛhaspatimindraṁ dānāya codaya. Vātaṁ viṣṇuṁ sarasvatīṁ savitāraṁ ca vājinam.*

O Agni, lord self-refulgent, inspire Aryama, powers of justice, rectitude and leadership, Brhaspati, scholars and teachers of divine knowledge about life and the world, Indra, lord ruler and controller of the nation's powers, inspire and energise them to be moving in the direction of charity and liberality. Also inspire and energise Vata, air and pranic energy, Vishnu, the nation's spirit of yajna, joint creativity and united action, Sarasvati, spirit of knowledge, education and enlightened motherly women, Savita, spirit of inspired productivity and enlightenment, and Vajin, those who produce and control food and other powers of society so that the nation may be one, united, powerful and generous.

वाज॑स्य॒ नु प्र॑स॒वे सं ब॑भूविमे॒मा च॒ विश्वा॒ भुव॑नान्य॒न्तः ।
उ॒तादि॑त्सन्तं दापयतु प्रजा॒नन्र॒यिं च॑ न॒ः सर्व॑वीर॒ं नि य॑च्छ ॥ ८ ॥

8. *Vājasya nu prasave saṁ babhūvimemā ca viśvā bhuvanānyantaḥ. Utāditsantaṁ dāpayatu prajānan rayiṁ ca naḥ sarvavīraṁ ni yaccha.*

Let us be united together for the development of knowledge and the production of food, energy and power. Indeed all these worlds of existence are one and united within the same ultimate cosmic order. May the same refulgent and generous power convert even the ungiving selfish to giving generosity. And O Lord, give us the wealth which comprises total heroism and magnanimity of the human nation.

दुह्रां मे पञ्च प्रदिशो दुह्रामुर्वीर्यथाबलम्।
प्रापेयं सर्वा आकूतीर्मनसा हृदयेन च॥ ९॥

9. *Duhrāṁ me pañca pradiśo duhrāmurvīryathābalam. Prāpeyaṁ sarvā ākūtīrmanasā hṛdayena ca.*

May all the directions of space and all five orders of society bless me with food and strength for body, mind and soul, may all wide earths, stars and planets bless me, so that I may obtain all kinds of thought, ideas and spirit of divinity with my heart and mind in unison with the human community.

गोसनिं वाचमुदेयं वर्चसा माभ्युदिहि।
आ रुन्धां सर्वतो वायुस्त्वष्टा पोषं दधातु मे॥ १०॥

10. *Gosaniṁ vācamudeyaṁ varcasā mābhyudihi. Ā rundhāṁ sarvato vāyustvaṣṭā poṣaṁ dadhātu me.*

Let me speak the cultured language of knowledge and divine awareness. O Lord of light, raise me with the light and lustre of life. May Vayu, divine vibrancy of life protect me all round and stop me from going astray. May Tvashta, divine spirit of refinement, bear and bring me all round nourishment for body, mind and soul.

Kanda 3/Sukta 21 (Divine Energy, Kama Fire and Peace)

Agnayah Devata, Vasishtha Rshi

ये अग्रयो अप्स्व१न्तर्ये वृत्रे ये पुरुषे ये अश्मसु। य आविवेशौषधीर्यो वनस्पतींस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥ १॥

1. *Ye agnayo apsvantarye vṛtre ye puruṣe ye aśmasu. Ya āviveśauṣadhīryo vanaspatīṁstebhyo agnibhyo hutamastvetat.*

In honour and service to those fires, forms of divine energy, which are in the waters, in the cloud, in the human being, in the rocks, and which have entered into herbs and trees and inspire them to play their role in life, to these fires is this oblation offered in homage for peace.

यः सोमे अन्तर्यो गोष्वन्तर्य आविष्टो वयःसु यो मृगेषु। य आविवेश द्विपदो यश्चतुष्पदस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥ २॥

2. *Yaḥ some antaryo goṣvantarya āviṣṭo vayaḥsu yo mṛgeṣu. Ya āviveśa dvipado yaścatuṣpadastebhyo agnibhyo hutamastvetat.*

The fire that is in the soma herb, that which has entered into the cows, in the birds and in the animals of the wild forest, that which coexists with the soul of humans and the quadrupeds, to all those fires, let this oblation be offered in homage for peace.

य इन्द्रेण सरथं याति देवो वैश्वानर उत विश्वदाव्य ऽः। यं जोहवीमि पृतनासु सासहिं तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥ ३॥

3. *Ya indreṇa sarathaṁ yāti devo vaiśvānara uta viśvadāvyaḥ. Yaṁ johavīmi pṛtanāsu sāsahiṁ tebhyo agnibhyo hutamastvetat.*

That fire of life which vibrates with the soul and powers its body chariot, universal with humanity, and inspires as well as burns all with the passion to live, that fire of passion and enthusiasm which I love and live in the battles of life, to all those fires let this oblation be offered in homage for peace.

यो दे॒वो वि॒श्वाद्यमु॒ काम॑मा॒हुर्यं दा॒तारं प्रतिगृ॒ह्णन्त॑मा॒हुः। यो धीर॑ः श॒क्रः प॑रि॒भूरदा॑भ्य॒स्तेभ्यो॑ अ॒ग्निभ्यो॑ हु॒तम॑स्त्वे॒तत्॥ ४॥

4. *Yo devo viśvādyamu kāmamāhuryaṁ dātāraṁ pratigṛhṇantamāhuḥ. Yo dhīraḥ śakraḥ paribhūradābhyastebhyo agnibhyo hutamastvetat.*

That fire divine which consumes the world of existence, which they call 'Kama', the passion of love for life, which they say is the giver as well as the receiver, constant, invariable, mighty, universal and overpowering, indomitable, to all these fires, this oblation is offered in homage for peace.

यं त्वा॒ होता॑रं॒ मन॑सा॒भि संवि॒दुस्त्रय॑ोदश भौव॒नाः पञ्च॑ मान॒वाः। व॒र्चो॒धसे॑ य॒शसे॑ सूनृता॑वते॒ तेभ्यो॑ अ॒ग्निभ्यो॑ हु॒तम॑स्त्वे॒तत्॥ ५॥

5. *Yaṁ tvā hotāraṁ manasābhi saṁvidustra-yodaśa bhauvanāḥ pañca mānavāḥ. Varcodhase yaśase sūnṛtāvate tebhyo agnibhyo hutamastvetat.*

You, whom all thirteen regions of the universe

and all five communities of the world realise and recognise as main conductor of the yajna of life, to all these fiery forms of yours, lustrous, honourable, truthful and holy, this oblation in homage for peace.

उक्षान्नाय वशान्नाय सोमपृष्ठाय वेधसे। वैश्वानरज्येष्ठेभ्यस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥ ६॥

6. *Ukṣānnāya vaśānnāya somapṛṣṭhāya vedhase. Vaiśvānarajyeṣṭhebhyastebhyo agnibhyo hutamastvetat.*

To the fire forms of the self-expressive energy of the burden - bearer of the universe as well as passionate forms of the food of life, to the fire forms of the graces of life, to the fires which bear and bring the peace, pleasure and ecstasy of life, to the fire forms of the omniscient lord creator, to the highest fire forms of the self-expression of the universal spirit of humanity, to all these fire forms of divine creative energy, this oblation in homage!

दिवं पृथिवीमन्वन्तरिक्षं ये विद्युतमनुसंचरन्ति। ये दिक्ष्वन्तर्ये वाते अन्तस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥ ७॥

7. *Divaṁ pṛthivīmanvantarikṣaṁ ye vidyutamanusaṁcaranti. Ye dikṣvantarye vāte antastebhyo agnibhyo hutamastvetat.*

To those fires which radiate across the regions of light, which magnetise the earth and shake the middle regions, which flash and thunder with the lightning, those which energise the quarters of space and blow into the winds, to all these fire forms of divine energy, this oblation in homage for peace.

हिरण्यपाणिं सवितारमिन्द्रं बृहस्पतिं वरुणं मित्रमग्निम्।
विश्वान्देवानङ्गिरसो हवामह इमं क्रव्यादं शमयन्त्वग्निम् ॥ ८ ॥

8. *Hiraṇyapāṇiṁ savitāramindraṁ bṛhaspatiṁ varuṇaṁ mitramagnim. Viśvāndevānaṅgiraso havāmaha imaṁ kravyādaṁ śamayantvagnim.*

We invoke Savita, creator and inspirer whose golden hands bear infinite mercy and generosity, we invoke Indra, lord omnipotent who destroys the forces of destruction, Brhaspati, lord infinite and omniscient, Varuna, lord of judgement and freedom of choice, Mitra, lord of love as warmth of the sun, Agni, spirit of light and sustenance of life, we invoke all divine powers of nature and noble humanity, and we invoke all the spirits of life and breath of life, we invoke all these and pray: fulfil, pacify and subside this fire and let it be self-extinguished to leave the spirit free.

शान्तो अग्निः क्रव्याच्छान्तः पुरुषरेषणः ।
अथो यो विश्वदाव्यस्तं क्रव्यादमशीशमम् ॥ ९ ॥

9. *Śānto agniḥ kravyācchāntaḥ puruṣareṣaṇaḥ. Atho yo viśvadāvyastaṁ kravyādamaśīśamam.*

Calm is the fire of carnivorous passion, calm is the fire that eats into the vitals of man. And, indeed, I have extinguished the carnivorous fire that destroys the universal vitality of life.

(The reader would realise that the divine energy which manifests as warmth of the sun and as vitality of nourishment and sustenance of life is not the only fire form in life, but all that energy which is disruptive, consumptive and cancerous and works through germs,

viruses and negative cells is also energy. It is this energy, this fire which is carnivorous, and this must be extinguished. One is positive, the other is negative. One is to be fulfilled, the other is to be extinguished. The end result of both fulfilment and extinguishment is peace.)

ये पर्वतााः सोमपृष्ठा आप उत्तानशीवरीः।
वातः पर्जन्य आदग्निस्ते क्रव्यादमशीशमन्॥ १०॥

10. *Ye parvatāḥ somapṛṣṭhā āpa uttānaśīvarīḥ.*
Vātaḥ parjanya ādagniste kravyādamaśīśaman.

Soma bearing mountains, holy waters, air, wind and cloud, all places exposed to the sun, they counter and extinguish the cancerous, consumptive, carnivorous fire.

Kanda 3/Sukta 22 (Lustre of Life)

Vishvedevah Devata, Vasishtha Rshi

हस्तिवर्चसं प्रथतां बृहद्यशो अदित्या यत्तन्वः संबभूव।
तत्सर्वे समदुर्मह्यमेतद्विश्वे देवा अदितिः सजोषाः॥ १॥

1. *Hastivarcasaṁ prathatāṁ bṛhadyaśo adityā yattanvaḥ saṁbabhūva. Tatsarve samadurma-hyametadviśve devā aditiḥ sajoṣāḥ.*

Let the honour and lustre of life, strong and graceful as the vigour and splendour of the elephant, which is born of Mother Nature, grow and expand without bounds. May all the divinities of nature and brilliancies of humanity in unison, Mother Nature and the divine voice of Veda in love and accord with me vest me with that vigour, honour and splendour.

मि॒त्रश्च॒ वरु॑ण॒श्चेन्द्रो॑ रु॒द्रश्च॑ चेततुः । दे॒वासो॑ वि॒श्वधा॑यसस्ते मा॑ञ्जन्तु॒ वर्च॑सा ॥ २ ॥

2. *Mitraśca varuṇaścendro rudraśca cetatuḥ. Devāso viśvadhāyasaste māñjantu varcasā.*

May Mitra, sun and natural warmth, Varuna, waters of oceans and space and divine judgement, prana, apana and udana energies, Rudra, natural immunity and divine mercy, all the divine powers which sustain the world, bless me with strength, lustre and grace.

येन॑ ह॒स्ती वर्च॑सा संब॒भूव॒ येन॒ राजा॑ मनु॒ष्ये॑ ष्व॒प्स्व॑१॒न्तः । येन॑ दे॒वा दे॒वता॒मग्र॒ आय॒न्तेन॒ मामद्य वर्च॒सा ग्ने॑ वर्च॒स्विनं॑ कृणु ॥ ३ ॥

3. *Yena hastī varcasā saṁbabhūva yena rājā manuṣye ṣvapsvantaḥ. Yena devā devatāmagra āyantena māmadya varcasāgne varcasvinaṁ kṛṇu.*

The lustrous energy by which the elephant has grown so strong, by which the ruler grows great and majestic among men and in the grand affairs of life, by which eminent Devas, divinities of nature and brilliant men, attain to and maintain their divinity, by that vigour and lustre, O Agni, now make me rise to greatness and glory.

यत्ते॒ वर्चो॑ जातवेदो बृ॒हद्भ॑व॒त्याहु॑तेः । याव॒त्सूर्य॑स्य॒ वर्च॑ आसु॒रस्य॑ च ह॒स्तिनः॑ । ताव॑न्मे अ॒श्विना॒ वर्च॒ आ ध॑त्तां॒ पुष्क॑रस्रजा ॥ ४ ॥

4. *Yatte varco jātavedo bṛhadbavatyāhuteḥ. Yāvatsūryasya varca āsurasya ca hastinaḥ. Tāvanme aśvinā varca ā dhattāṁ puṣkarasrajā.*

O Jataveda, omniscient Agni, self-refulgent spirit of existence, as long as the flame of fire rises by yajna, as long as the lustre of the sun, vibrancy of pranic energies and strength of the elephant lasts and rises, that long and that far and high, O Ashvins, complementary harbingers of nature's divine energy and grace, and the beauty and fragrance of the lotus flower, pray vest me with the lustre and glory of life like the flames of yajna fire fed on and raised by oblations of ghrta.

याव॒च्चत॑स्रः प्र॒दिश॒श्चक्षु॒र्याव॑त्समश्नु॒ते ।
ताव॑त्स॒मैत्वि॑न्द्रि॒यं मयि॒ तद्ध॑स्तिवर्च॒सम् ॥ ५ ॥

5. *Yāvaccatasraḥ pradiśaścakṣuryāvatsamaśnute.*
Tāvatsamaitvindriyaṁ mayi taddhastivarcasam.

As far as the four quarters of space extend, as far as the eyes can reach, that far and that high may the vigour and lustre of body, mind and soul, like the vigour of the elephant's, be vested in me by the grace of Jataveda.

ह॒स्ती मृ॒गाणां सु॒षदा॑मति॒ष्ठावा॑न्ब॒भूव॒ हि ।
तस्य॒ भगे॑न॒ वर्चे॑सा॒ऽभि षि॑ञ्चामि॒ माम॒हम् ॥ ६ ॥

6. *Hastī mṛgāṇāṁ suṣadāmatiṣṭhāvānbabhūva hi.*
Tasya bhagena varcasā'bhi ṣiñcāmi māmaham.

Of the animals, the elephant is steady, sure and comfortable without disturbance. With the strength, vigour, lustre and regality like the elephant's, I vest and raise myself.

Note: Man can get strength, vigour, lustre and constant steadiness from divine nature, by living in close

contact with it and not by going away from it. And the example of strength, vigour, lustre and grace from the world of nature is the elephant, not the lion. Satavalekar in his note on this sukta makes a significant observation: the elephant is herbivorous, not carnivorous. Real strength, vigour, lustre and steady grace can be gained from life itself, not through the destruction of life. The humans therefore should be vegetarians for gaining vigour and lustre of the graceful sort.

Kanda 3/Sukta 23 (Fertility, Prajapatyam)

Chandrama, Yoni, Dyavaprthivi Devatah, Brahma Rshi

येन॑ वे॒हद् ब॒भूवि॑थ ना॒शया॑मसि॒ तत्त्वत्।
इ॒दं तद॒न्यत्र॒ त्वदप॑ दू॒रे नि द॑ध्मसि ॥ १ ॥

1. *Yena vehad babhūvitha nāśayāmasi tattvat.*
Idaṁ tadanyatra tvadapa dūre ni dadhmasi.

The cause by which you have become infertile, unable to conceive and carry, we remove from you and take it elsewhere far from you. (The remedy suggested by the mantra seems both medical and surgical.)

आ ते॒ योनि॒ं गर्भ॑ एतु॒ पुमा॒न्बाण॑इवेषु॒धिम्।
आ वी॒रोऽत्र॑ जायतां पु॒त्रस्ते॒ दश॑मास्यः ॥ २ ॥

2. *Ā te yoniṁ garbha etu pumānbāṇa-iveṣudhim.*
Ā vīro'tra jāyatāṁ putraste daśamāsyaḥ.

Let the living embryo come into your womb and be like an arrow in the quiver, and let the ten month mature bonny brave baby take birth for you here in the home.

पुमांसं पुत्रं जनय तं पुमाननु जायताम् ।
भवासि पुत्राणां माता जातानां जनयाश्च यान् ॥ ३ ॥

3. *Pumāṁsaṁ putraṁ janaya taṁ pumānanu jāyatām. Bhavāsi putrāṇāṁ mātā jātānāṁ janayāśca yān.*

Bear a brave virile son, and after that too let brave virile son be born. Be a proud mother of the brave, of those that are born and of those you would bear.

यानि भद्राणि बीजान्यृषभा जनयन्ति च ।
तैस्त्वं पुत्रं विन्दस्व सा प्रसूर्धेनुका भव ॥ ४ ॥

4. *Yāni bhadrāṇi bījānyṛṣabhā janayanti ca. Taistvaṁ putraṁ vindasva sā prasūrdhenukā bhava.*

Auspicious are the seeds and vitalities of life which fertility herbs produce. With the use of them increase your fertility and bear a brave child. Such as you are, be a fertile woman and a brave mother.

कृणोमि ते प्राजापत्यमा योनिं गर्भ एतु ते । विन्दस्व त्वं पुत्रं नारि यस्तुभ्यं शमसच्छमु तस्मै त्वं भव ॥ ५ ॥

5. *Kṛṇomi te prājāpatyamā yoniṁ garbha etu te. Vindasva tvaṁ putraṁ nāri yastubhyaṁ śamasacchamu tasmai tvaṁ bhava.*

O woman, I create fertility and motherly potential for you in your system. Let the living embryo be in your womb. Be blest with a son who may be a boon for peace and joy for you, and for him, you too be the mother of peace and joy for his soul.

यासां द्यौष्पिता पृथिवी माता समुद्रो मूलं वीरुधां बभूव।
तास्त्वा पुत्रविद्यायै दैवीः प्रावन्त्वोषधयः ॥ ६ ॥

6. *Yāsāṁ dyauṣpitā pṛthivī mātā samudro mūlaṁ vīrudhāṁ babhūva. Tāstvā putravidyāya daivīḥ prāvantvoṣadhayaḥ.*

Those herbs of which the sun, the light of heaven, and the self-refulgent Lord Supreme is the father, and the earth is the mother, and the sea and the cosmic ocean is the root, may those divine herbs bless you, protect you and increase your fertility to get brave progeny.

Kanda 3/Sukta 24 (Samrddhi, Abundance)

Prajapati, Vanaspati Devata, Bhrgu Rshi

पयस्वतीरोषधयः पयस्वन्मामकं वचः।
अथो पयस्वतीनामा भरेऽहं सहस्रशः ॥ १ ॥

1. *Payasvatīroṣadhayaḥ payasvanmāmakaṁ vacaḥ. Atho payasvatīnāmā bhare'haṁ sahasraśaḥ.*

Exuberant succulant are the herbs with honeyed life energy, so sweet and full of life's essence be my word. And I pray I may bear the honey sweets of the milk of life a thousand ways.

वेदाहं पयस्वन्तं चकारं धान्यं ∫बहु। संभृत्वा नाम यो देवस्तं
वयं हवामहे योयो अयज्वनो गृहे ॥ २ ॥

2. *Vedāhaṁ payasvantaṁ cakāra dhānyaṁ bahu. Saṁbhṛtvā nāma yo devastaṁ vayaṁ havāmahe yoyo ayajvano gṛhe.*

I know that exuberant divine power which

creates abundant food and lush green fields of corn waving and overflowing with the milk of life, and which bears and brings all that which is in the house of the unyajnic person too. That superabundant and generous power we invoke and worship.

इमा याः पञ्च प्रदिशो मानवीः पञ्च कृष्टयः ।
वृष्टे शापं नदीरिवेह स्फातिं समावहान् ॥ ३ ॥

3. *Imā yāḥ pañca pradiśo mānavīḥ pañca kṛṣṭayaḥ.*
Vṛṣṭe śāpaṁ nadīriveha sphātiṁ samāvahān.

Let all these five quarters of earth and space, and these five classes of humanity settled and working create and bring about abundance and prosperity as showers of rain bring about floods of rivers and the curse of drought is no more.

उदुत्सं शतधारं सहस्रधारमक्षितम् ।
एवास्माकेदं धान्यं सहस्रधारमक्षितम् ॥ ४ ॥

4. *Udutsaṁ śatadhāraṁ sahasradhāramakṣitam.*
Evāsmākedaṁ dhānyaṁ sahasradhāramakṣitam.

And let this food, wealth and prosperity of ours, dynamic and flowing in a thousand streams, be abundant and inexhaustible as the perennial oceanic cloud of space vapours is, raining in a hundred and thousand showers.

शतहस्त समाहर सहस्रहस्त सं किर ।
कृतस्य कार्यस्य चेह स्फातिं समावह ॥ ५ ॥

5. *Śatahasta samāhara sahasrahasta saṁ kira.*
Kṛtasya kārya sya ceha sphātiṁ samāvaha.

Hundred - handed, bring in, collect. Thousand-handed, pour out, distribute, give. Of the done, and of what is to be done, of actual and potential, current and possible, create overflowing abundance.

तिस्रो मात्रा॑ गन्ध॒र्वाणा॒ं चत॑स्रो गृ॒हप॑त्न्याः।
तासा॒ं या स्फा॑ति॒मत्त॑मा॒ तया॑ त्वा॒भि मृ॑शामसि ॥ ६ ॥

6. *Tisro mātrā gandharvāṇāṁ catasro gṛha-patnyāḥ. Tāsāṁ yā sphātimattamā tayā tvābhi mṛśāmasi.*

Three parts of the national production and income belong to the Gandharvas, departments of earth and the environment, defence and administration, and culture and education of the nation, four parts belong to the ladies of the homes for upkeep and maintenance of the house and the family. Of these seven parts of the production, income and distribution, whatever is the best and most profitable way for the nation, we, the Executive-in-Council, provide for you.

उ॒पो॒हश्च॑ समू॒हश्च॑ क्ष॒त्तारौ॑ ते प्रजापते।
ताव॒हा व॑हतां स्फा॒तिं ब॒हुं भू॒मान॒मक्षि॑तम् ॥ ७ ॥

7. *Upohaśca samūhaśca kṣattārau te prajāpate. Tāvihā vahatāṁ sphātiṁ bahuṁ bhūmānama-kṣitam.*

O Prajapati, supreme ruler and protector of the earth and her children, Upoha and Samuha, Yoga and Kshema, collection and managemant, income and expenditure including reserve and disbursement, these two are the main departments of governance and administration. May these two bring you great, abundant

and undiminishing value and return for the nation's economy and progress.

Kanda 3/Sukta 25 (Love and Passion: Fidelity)

Kama, Mitra-Varuna Devatah, Bhrgu Rshi

This sukta begins with the voice of passion, violent passion indeed (verses 1-3). Verses 4-6 are the call of reason for canalisation of passion into love for fulfilment with balance and settlement into the sacred state of marriage and family life. In fact hymns from 21 to 25 form a unit by themselves: 21 celebrates various forms of fire and energy including sex and love and ends with the word 'ashishamam', 'I have pacified the fire', the aids are given in verse 10. There can be no achievement in life without the passion to work and achieve (22). In family life, the man and wife, both in unison, live, love, work for fulfilment and look forward to achieve continuity and futurity through progeny. Hence sukta 23 is dedicated to the cure of sterility. Once family life is blest with love, cooperation, happy progeny and promising futurity, you work for prosperity, and that is celebrated in sukta 24 from family level to the ultimate social level. And hymn 25 is dedicated to passion in balance with reason in a state of marital fidelity, a union of nature, society and Dharma.

उत्तुदस्त्वोत्तुदतु मा धृथाः शयने स्वे। इषुः कामस्य या भीमा तया विध्यामि त्वा हृदि॥ १॥

1. *Uttudastvottudatu mā dhṛthāḥ śayane sve.*
Iṣuḥ kāmasya yā bhīmā tayā vidhyāmi tvā hṛdi.

Violent passion shakes you up. You would not be at peace in your own comfortable bed: no sleep. The

arrow of love which is devouring ferociously, with that I pierce and dig into your heart.

आधीपर्णां कामशल्यामिषुं सङ्कल्पकुल्मलाम्।
तां सुसंनतां कृत्वा कामो विध्यतु त्वा हृदि॥ २॥

2. *Ādhīparṇāṁ kāmaśalyāmiṣuṁ saṅkalpakulmalām. Tāṁ sasaṁnatāṁ kṛtvā kāmo vidhyatu tvā hṛdi.*

Having put on the bow the arrow sharpened with desire, winged with shooting pain, fatally aimed and pointed, the bow string stretched to the optimum, let love tear through your heart.

या प्लीहानं शोषयंति कामस्येषुः सुसंनता।
प्राचीनपक्षा व्यो ष्णा तया विध्यामि त्वा हृदि॥ ३॥

3. *Yā plīhānaṁ śoṣayati kāmasyeṣuḥ susaṁnatā. Prācīnapakṣā vyo ṣṇā tayā vidhyāmi tvā hṛdi.*

The arrow of passion aimed and pointed with fatal wings for the target is burning and blood sucking, which scorches up the last drop of blood in the liver and spleen. With that I pierce your heart through and through.

शुचा विद्धा व्यो षया शुष्कास्याभि सर्प मा।
मृदुर्निमन्युः केवली प्रियवादिन्यनुव्रता ॥ ४॥

4. *Śucā viddhā vyo ṣayā śuṣkāsyābhi sarpa mā. Mṛdurnimanyuḥ kevalī priyavādinyanuvratā.*

O love lorn maiden, afflicted with burning fiery passion, your lips parched and mouth dry, soft and sweet of manner and speech, free from anger and pride,

attached to my sole love, come vow bound to me and join in the sacramental bond of matrimony.

आजामि त्वाजन्या परि मातुरथो पितुः।
यथा मम क्रतावसो मम चित्तमुपायसि॥ ५॥

5. *Ājāmi tvājanyā pari māturatho pituḥ.*
Yathā mama kratāvaso mama cittamupāyasi.

Bound in wedlock with you, O loving maiden, I take you and lead you away from your mother and father so that you may be one with me in the holy performance of our sacred duties and one in heart and soul with me.

व्य ∫स्यै मित्रावरुणौ हृदश्चित्तान्यस्यतम्।
अथैनामक्रतुं कृत्वा ममैव कृणुतं वशे ॥ ६॥

6. *Vya syai mitrāvaruṇau hṛdaścittānyasyatam.*
Athainmāmakatuṁ kṛtvā mamaiva kṛṇutaṁ vaśe.

O Mitra and Varuna, lord of love and judgement, divinities of loyalty and sound discretion, for her sake, cast off all other interests from her heart and mind, and having freed her from all other interests, let her accept only my love and home.

Kanda 3/Sukta 26 (Divine Protection, and Progress)

Devatah Mantrawise, Atharva Rshi

ये ३स्यां स्थ प्राच्यां दिशि हेतयो नाम देवास्तेषां वो अग्निरिषवः। ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥ १॥

1. *Ye' syāṁ stha prācyāṁ diśi hetayo nāma devāsteṣāṁ vo agniriṣavaḥ. Te no mṛḍata te no'dhi brūta tebhyo vo namastebhyo vaḥ svāhā.*

O Devas, divine powers natural and human, who abide upfront in the east direction, your name and identity in action being 'hetis', thunderbolt and thunderous voice, your arrows being fiery energy, Agni, the light of truth, the voice that enlightens, inspires and overwhelms, pray be kind and gracious to us, speak to us. Honour and salutations to you in homage in truth of thought, word and deed!

ये ३स्यां स्थ दक्षिणायां दिश्य ऽ विष्यवो नाम देवास्तेषां वः काम इषवः। ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥ २॥

2. *Ye' syāṁ stha dakṣiṇāyāṁ diśya viṣyavo nāma devāsteṣāṁ vaḥ kāma iṣavaḥ. Te no mṛḍata te no'dhi brūta tebhyo vo namastebhyo vaḥ svāhā.*

O Devas who abide on the right in the southern quarter, your name in action and identity being 'Avishyus', eager to defend and protect, your arrows being love and desire to see us grow and advance, pray be kind and gracious to us, speak to us. Honour and salutations to you in homage in truth of thought, word and deed!

ये ३स्यां स्थ प्रतीच्यां दिशि वैराजा नाम देवास्तेषां व आप इषवः। ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥ ३॥

3. *Ye' syāṁ stha pratīcyāṁ diśi vairājā nāma devāsteṣāṁ va āpa iṣavaḥ. Te no mṛḍata te no'dhi brūta tebhyo vo namastebhyo vaḥ svāhā.*

O Devas who abide at the back in the western quarter, your name in action and essence being 'Vairajas', the radiant, your arrows being Apah, waters, holy actions for peace and enlightenment, pray be kind and gracious to us, speak to us. Honour and salutations to you in homage in truth of thought, word and deed!

ये ३स्यां स्थोदीच्यां दिशि प्रविध्यन्तो नाम देवास्तेषां वो वात इषवः। ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥ ४॥

4. *Ye' syāṁ sthodīcyāṁ diśi pravidhyanto nāma devāsteṣāṁ vo vāta iṣavaḥ. Te no mṛḍata te no'dhi brūta tebhyo vo namastebhyo vaḥ svāhā.*

O Devas who abide on the left in the northern quarter, your name in action and essence being 'Pravidhyantah', sharp shooters and transfixers, your arrows being 'vatah' wind shear missiles, pray be kind and gracious to us, speak to us, never fail to communicate. Honour and salutation to you in homage in truth of thought, word and deed!

ये ३स्यां स्थ ध्रुवायां दिशि निलिम्पा नाम देवास्तेषां व ओषधीरिषवः। ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥ ५॥

5. *Ye' syāṁ stha dhruvāyāṁ diśi nilimpā nāma devāsteṣāṁ va oṣadhīriṣavaḥ. Te no mṛḍata te no'dhi brūta tebhyo vo namastebhyo vaḥ svāhā.*

O Devas who abide below in the nether quarter, your name, action and identity in the essence being 'Nilimpas', stationed and fixed, your equipment being 'oshadhayah', herbs, sanatives and food, pray be kind

and gracious to us, keep on speaking to us, never fail to communicate. Honour and salutations to you in homage in truth of thought, word and deed!

ये ३॒स्यां स्थोर्ध्वायां दि॒श्यव॑स्वन्तो॒ नाम॑ दे॒वास्तेषां वो॒ बृह॒स्पति॒रिष॑वः। ते नो॑ मृडत॒ ते नोऽधि॑ ब्रूत॒ तेभ्यो॑ वो॒ नम॒स्तेभ्यो॑ व॒ः स्वाहा॑॥ ६॥

6. *Ye' syāṁ sthordhvāyāṁ diśyavasvanto nāma devāsteṣāṁ vo bṛhaspatiriṣavaḥ. Te no mṛḍata te no'dhi brūta tebhyo vo namastebhyo vaḥ svāhā.*

O Devas who abide on the heights above in the upper quarters, your name, action and comprehensive essence being 'Avasvantah', all-over protectors as total cover, your weapon and power being 'Brhaspati', supreme commander, pray be kind and gracious to us, speak to us for total security. Honour and salutations to you in homage in truth of thought, word and deed!

Kanda 3/Sukta 27 (Protective ircle of Divine Powers)

Agni and others Devatah, Atharva Rshi

प्राची॒ दिग॒ग्निर॑धि॒पति॑र॒सितो॑ र॑क्षि॒तादि॒त्या इष॑वः। तेभ्यो॒ नमोऽधि॑पतिभ्यो॒ नमो॑ रक्षि॒तृभ्यो॒ नम॒ इषु॑भ्यो॒ नम॑ एभ्यो अस्तु। यो ३॒स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मस्तं वो॒ जम्भे॑ दध्मः॥ १॥

1. *Prācī digagniradhipatirasito rakṣitādityā iṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitṛbhyo nama iṣubhyo nama ebhyo astu. Yo' smāndveṣṭi yaṁ vayaṁ dviṣmastaṁ vo jambhe dadhmaḥ.*

Agni, lord of light and omniscience, is the ruling lord and guardian spirit upfront of the eastern quarter,

protecting us against darkness, evil and ignorance, his arrows, protective powers, being sun-rays and the Aditya pranas. Honour and adoration to all of them! Worship and prayers to the ruling lord, salutations to the protective powers, honour and admiration to the arrows, praise and admiration for all these. O lord, whoever bears hate and jealousy toward us, or whoever we hate and reject, all that we deliver unto your divine justice.

दक्षि॑णा॒ दिगिन्द्रोऽधि॑पति॒स्तिर॑श्चिराजी रक्षि॒ता पि॒तर॒ इष॑वः। तेभ्यो॒ नमोऽधि॑पतिभ्यो॒ नमो॑ रक्षि॒तृभ्यो॒ नम॒ इषु॑भ्यो॒ नम॑ एभ्यो अस्तु। यो॒३॒॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मस्तं वो॒ जम्भे॑ दध्मः॥ २॥

2. *Dakṣiṇā digindro'dhipatistiraścirājī rakṣitā pitara iṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitṛbhyo nama iṣubhyo nama ebhyo astu. Yo'smāndveṣṭi yaṁ vayaṁ dviṣmastaṁ vo jambhe dadhmaḥ.*

On the right in the southern quarter, Indra, mighty controller of all crooked forces of the world, is the ruling lord and guardian spirit, his arrows being Pitr pranas and the light of knowledge and senior wisdom. Honour and adoration to all of them! Homage and worship to the ruling lord, homage and service to the protectors, honour and reverence to the arrows, homage and reverence to all these. O lord, whoever bears hate and jealousy toward us, and whoever or whatever we hate to suffer, all that we deliver unto your divine justice.

प्र॒तीची॒ दिग्वरु॑णोऽधि॑पति॒ः पृदा॑कू रक्षि॒तान्न॒मिष॑वः। तेभ्यो॒ नमोऽधि॑पतिभ्यो॒ नमो॑ रक्षि॒तृभ्यो॒ नम॒ इषु॑भ्यो॒ नम॑ एभ्यो अस्तु। यो॒३॒॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मस्तं वो॒ जम्भे॑ दध्मः॥ ३॥

3. *Pratīcī digvaruṇo'dhipatiḥ pṛdākū rakṣitānnamiṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitṛbhyo nama iṣubhyo nama ebhyo astu. Yo'smāndveṣṭi yaṁ vayaṁ dviṣmastaṁ vo jambhe dadhmaḥ.*

At the back in the western quarter, Varuna, mighty controller of all poisonous forces of the world, is the ruling lord and guardian spirit, his arrows being food and immunity. Honour and adoration to all of them! Homage and worship to the ruling lord, homage and service to the protectors, honour and reverence to the arrows, homage to all these. O lord, whoever bears hate and jealousy toward us, and whoever or whatever we hate to suffer, all that we deliver unto your divine justice.

उदी॑ची॒ दिक्सोमोऽधि॑पतिः स्व॒जो र॑क्षि॒ताश॑नि॒रिष॑वः । तेभ्यो॒ नमोऽधि॑पतिभ्यो॒ नमो॑ रक्षि॒तृभ्यो॒ नम॒ इषु॑भ्यो॒ नम॑ एभ्यो अस्तु । यो॒ ३॒ऽस्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मस्तं वो॒ जम्भे॑ दध्मः ॥ ४ ॥

4. *Udīcī diksomo'dhipatiḥ svajo rakṣitāśaniriṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitṛbhyo nama iṣubhyo nama ebhyo astu. Yo'smāndveṣṭi yaṁ vayaṁ dviṣmastaṁ vo jambhe dadhmaḥ.*

On the left in the northern quarter, Soma, lord eternal, self-existent controller of self-created negativities is the ruling lord and guardian spirit, his arrows being electric currents of cosmic force. Homage and adoration to all of them. Homage of worship to the ruling lord, homage and service to the protectors, honour and reverence to the arrows, homage and reverence to all these. O lord, whoever hates us or whoever we hate

to suffer, all that we deliver unto your divine justice.

ध्रुवा दिग्विष्णुरधिपतिः कल्माषग्रीवो रक्षिता वीरुध इषवः। तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु। यो ३स्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः॥ ५॥

5. *Dhruvā digviṣṇuradhipatiḥ kalmāṣagrīvo rakṣitā vīrudha iṣavaḥ. Tebhyo namo'dhipati-bhyo namo rakṣitṛbhyo nama iṣubhyo nama ebhyo astu. Yo'smāndveṣṭi yaṁ vayaṁ dviṣmastaṁ vo jambhe dadhmaḥ.*

Netherward in the lower quarters, Vishnu, all pervasive lord of yajna, is the ruling guardian spirit, controller of greenery, his arrows being herbs and trees. Homage to all of them. Worship to the ruling lord, homage to the protectors, to the arrows, to all of these. O lord, whoever hates us, whoever we hate to suffer, all that we deliver unto your divine justice.

ऊर्ध्वा दिग्बृहस्पतिरधिपतिः श्वित्रो रक्षिता वर्षमिषवः। तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु। यो ३स्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः॥ ६॥

6. *Ūrdhvā digbṛhaspatiradhipatiḥ śvitro rakṣitā varṣamiṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitṛbhyo nama iṣubhyo nama ebhyo astu. Yo'smāndveṣṭi yaṁ vayaṁ dviṣmastaṁ vo jambhe dadhmaḥ.*

Upward in the higher quarters, Brhaspati, lord of infinity, saviour against drought and desert of life, is

the ruler and guardian spirit, his arrows being rain and grace. Homage to all of them. Worship to the ruling lord, homage to the protectors, to the arrows, to all of these. O lord, whoever hates us, whoever we hate to suffer, all that we deliver unto your divine justice.

Kanda 3/Sukta 28 (Observance of Divine Law)

Yamini Devata, Brahma Rshi

Yamini is the law and process of life's evolution. Where the law and the process are violated, progress stops, the movement turns downwards. There is a time and season for every thing in nature, violate the time and season and the thing ends up in nothing.

एकैकयैषा सृष्ट्या सं बभूव यत्र गा असृजन्त भूतकृतो विश्वरूपाः। यत्र विजायते यमिन्यपर्तुः सा पशून्क्षिणाति रिफती रुशती॥ १॥

1. *Ekaikayaiṣā sṛṣṭyā saṁ babhūva yatra gā asṛjanta bhūtakṛto viśvarūpāḥ. Yatra vijāyate yaminya-apartuḥ sā paśūnkṣiṇāti riphatī ruśatī.*

This universe has come into existence by the creation and evolution of things one by one. In here, the creator of things has created all things and forms through the process of the law of universal evolution. Where the process is disturbed, it goes against the law, violates the time and season, and the violation leads to destruction, hurting and injuring humans and animals alike. (This mantra is a warning against the human violation of the earth and its environment.)

एषा पशून्त्सं क्षिणाति क्रव्याद्भूत्वा व्यद्वरी।
उतैनां ब्रह्मणे दद्यात्तथा स्योना शिवा स्यात्॥ २॥

2. *Eṣā paśūntsaṁ kṣiṇāti kravyādbhūtvā vyadvarī.*
Utaināṁ brahmaṇe dadyāttathā syonā śivā syāt.

This process, of negative character, grows cruel and omnivorous, and it destroys humans and animals alike. Hence people should refer this counter-evolution back to the Veda and the divine law of evolution, because this way only would the process be positive, auspicious and blissful once again.

शिवा भव पुरुषेभ्यो गोभ्यो अश्वेभ्यः शिवा।
शिवास्मै सर्वस्मै क्षेत्राय शिवा न इहैधि॥ ३॥

3. *Śivā bhava puruṣebhyo gobhyo aśvebhyaḥ śivā.*
Śivāsmai sarvasmai kṣetrāya śivā na ihaidhi.

O divine process of evolution, Yamini, be good and auspicious to humanity, good and kind to cows and horses, good and auspicious to this entire area of the earth, be good and gracious to us all here in our earthly home, be here with us all time, all seasons.

इह पुष्टिरिह रस इह सहस्त्रसातमा भव।
पशून्यमिनि पोषय॥ ४॥

4. *Iha puṣṭiriha rasa iha sahasrasātamā bhava.*
Paśūnyamini poṣaya.

O Yamini, when you are here with us all time, all seasons, then growth is here, nectar joy and flavour of life is here, a thousandfold of wealth and victory. Be the giver of thousand gifts. O Yamini, give life and nourishment to all living beings.

यत्रा सुहार्दः सुकृतो मदन्ति विहाय रोगं तन्वः स्वायाः।
तं लोकं यमिन्यभिसंबभूव सा नो मा हिंसीत्पुरुषान्प-
शूंश्च॥ ५॥

5. *Yatrā suārdaḥ sukṛto madanti vihāya rogaṁ tanvaḥ svāyāḥ. Taṁ lokaṁ yaminyabhisaṁbabhūva sā no mā hiṁsītpuruṣānpaśūnśca.*

Where people are good at heart, noble and pious of action, and where they reside and rejoice, having banished all their physical ailments, there surely, Yamini has come, joined and blest the people. May Yamini, spirit of the divine law of nature, never hurt us, humans and animals all.

यत्रा॑ सु॒हार्दा॑ सु॒कृता॑मग्निहोत्र॒हुता॑ यत्र॑ लो॒कः। तं लो॒कं य॒मिन्य॑भि॒संब॑भूव॒ सा नो॒ मा हिं॑सी॒त्पुरु॑षान्प॒शूंश्च॑॥ ६॥

6. *Yatrā suhārdāṁ sukṛtāmagnihotrahutāṁ yatra lokaḥ. Taṁ lokaṁ yaminyabhisaṁbabhūva sā no mā hiṁsītpuruṣānpaśūnśca.*

Wherever in the land people are good at heart, dedicated to noble action and committed to the performance of agni-hotra, there, for sure, Yamini loves to abide with the people in unison. We pray, may this divine spirit of nature's law, evolution and human progress never forsake us, never hurt us, our people or our animals.

Kanda 3/Sukta 29 (Taxation, Development, Administration)

Shitipad, Avi, Kama, Bhumi Devatah, Uddalaka Rshi

यद्राजा॑नो वि॒भज॑न्त इ॒ष्टापू॑र्तस्य॑ षोड॒शं य॒मस्या॒मी स॑भा॒सदः॑। अवि॒स्तस्मा॒त्प्र मु॑ञ्चति द॒त्तः शि॑ति॒पात्स्व॒धा॥ १॥

1. *Yadrājāno vibhajanta iṣṭāpūrtasya ṣoḍaśaṁ yamasyāmī sabhāsadaḥ. Avistasmātpra muñcati dattaḥ śitipātsvadhā.*

When the councillors of the ruling president of the nation, who carry on the administration, receive and allocate one sixteenth of the national income from Purtta, the usual, and Ishta, special, resources such as agriculture and industry, under different heads, then the ruler who rules and protects the nation, having been given that financial power, essential, white and self-supportive, releases those funds for the purposes decided and provides freedom to the people from want and worry.

सर्वान्कामान्पूरयत्याभवन्प्रभवन्भवन्।
आकूतिप्रोऽ विर्दत्तः शितिपान्नोप दस्यति॥ २॥

2. *Sarvānkāmānpūrayatyābhavanprabhan-bhavan. Ākūtipro'virdattaḥ śitipānnopa dasyati.*

The tax money, paid and allocated, white, essential and protective-promotive, helps fulfill all plans and projects of the nation, current, completive, and projected including contingent and emergent ones, according to the intentions and resolutions of the people, and neither fails to achieve the goal nor causes disruption of the plans for want of resources.

यो ददाति शितिपादमविं लोकेन संमितम्। स नाकमभ्या-
रोहति यत्र शुल्को न क्रियते अबलेन बलीयसे॥ ३॥

3. *Yo dadāti śitipādamaviṁ lokena saṁmitam. Sa nākamabhyārohati yatra śulko na kriyate abalena balīyase.*

Whoever gives his part of the national-saving and protective-promotive contribution jointly agreed and approved by the people rises to that happy position

of self-settlement and social cohesion where no forced payment in money or labour is to be made by the poor to the rich and the powerful. (This state of the voluntary performance of one's duty at the level of the citizens, administrators and even the ruler is that state of being and governance where the weaker sections of the community would have exemptions and freedoms otherwise rare in an establishment of selfish nature. Exemptions, safeguards and freedoms duly structured and provided are an essential part of a happy political economy.)

पञ्चा॑पूपं शिति॒पाद्र॒मविं लो॒केन॒ संमि॑तम्।
प्र॒दा॒तोप॑ जीवति पितॄ॒णां लो॒केऽक्षि॑तम्॥ ४॥

4. *Pañcāpūpaṁ śitipādamaviṁ lokena saṁmitam.*
Pradātopa jīvati piṝṇāṁ loke'kṣitam.

The voluntary giver of his national-saving, protective-promotive contribution, agreed and approved by the people, meant for the sustenance and advancement of a five-community vibrant nation lives happy, free from worry and violence in the land of his forefathers.

पञ्चा॑पूपं शिति॒पाद्र॒मविं लो॒केन॒ संमि॑तम्।
प्र॒दा॒तोप॑ जीवति सू॒र्यामा॒सयो॒रक्षि॑तम्॥ ५॥

5. *Pañcāpūpaṁ śitipādamaviṁ lokena saṁmitam.*
Pradātopa jīvati sūryāmāsayorakṣitam.

The voluntary giver of his national-saving, protective-promotive contribution, agreed and approved by the people, meant for the sustenance and advancement of a five-community vibrant nation lives

happy, free from worry and violence in the land illumined by the sun and beatified by the moon where days are bright and nights are soothing and peaceful.

इरे॑व॒ नोप॑ दस्यति समु॒द्रइ॑व॒ पयो॑ म॒हत्।
दे॒वौ स॑वा॒सिना॑विव शिति॒पान्नोप॑ दस्यति॥ ६॥

6. *Ireva nopa dasyati samudra-iva payo mahat.*
Devau savāsināviva śitipānnopa dasyati.

Firm as earth and deep as unfathomable sea of inexhaustible waters, such a man (ruler as well as citizen doing his duty) fears no fall. The nation of ruler and people, both united as twin divine Ashvins or as prana and apana energies of the living system, fears no fall while the two sustain the mother land against all possible negativities.

क इ॒दं कस्मा॑ अदा॒त्काम॒ः कामा॑यादात्। कामो॑ दा॒ता काम॑ः प्रतिग्रही॒ता काम॑ः समु॒द्रमा वि॑वेश। कामे॑न त्वा॒ प्रति॑ गृह्णामि॒ काम॒ैतत्ते॑॥ ७॥

7. *Ka idaṁ kasmā adātkāmaḥ kāmāyādāt. Kāmo dātā kāmaḥ pratigrahītā kāmaḥ samudramā viveśa. Kāmena tvā prati gṛhṇāmi kāmaitatte.*

Who gives this homage of contribution? To whom? For what? It is love that gives. To love, for love, it gives. Love is the giver. Love is the receiver. It is love that enters and rolls in the ocean of existence.

And so says the mother earth: I receive you and welcome you with love. It is all a play of divine love, it is all for you, O man, child of Divinity.

भूमिष्ट्वा प्रति गृह्णात्वन्तरिक्षमिदं महत् । माहं प्राणेन मात्मना मा प्रजया प्रतिगृह्य वि राधिषि ॥ ८ ॥

8. *Bhūmiṣṭvā prati gṛhṇātvantarikṣamidaṁ mahat. Māhaṁ prāṇena mātmanā mā prajayā pratigṛhya vi rādhiṣi.*

The Benediction: May the earth receive you with love. May this expansive space receive you with love. The Promise: O Lord, let me, never by prana, never by soul, never by my people, transgress the bond of love. Having been received by earth and space, having received this cherished gift of life, let me never transgress the bond of piety.

(The bond is between the ruler and the people at the earthly level. The bond is between the Creator and the creature at the spiritual level.)

Kanda 3/Sukta 30 (Love and Unity)

Chandrama Devata, Atharva Rshi

सहृदयं सांमनस्यमविद्वेषं कृणोमि वः ।
अन्यो अन्यमभि हर्यत वत्सं जातमिवाघ्न्या ॥ १ ॥

1. *Sahṛdayaṁ sāṁmanasyamavidveṣaṁ kṛṇomi vaḥ. Anyo anyamabhi haryata vatsaṁ jātamivāghnyā.*

I create you as a community with love at heart, unity of mind and freedom from hate and jealousy. Let everyone love everyone and all others as the sacred, inviolable mother cow loves and caresses the new born baby calf.

अनुव्रतः पितुः पुत्रो मात्रा भवतु संमनाः ।
जाया पत्ये मधुमतीं वाचं वदतु शन्तिवाम् ॥ २ ॥

2. *Anuvrataḥ pituḥ putro mātrā bhavatu saṁmanāḥ.*
Jāyā patye madhumatīṁ vācaṁ vadatu śantivām.

Let son be dedicated to father, one at heart and in mind, and with mother, in love and loyalty to family values and tradition. Let wife speak to husband in words sweet as honey conducive to love and peace in the family.

मा भ्राता भ्रातरं द्विक्षन्मा स्वसारमुत स्वसा।
सम्यञ्चः सव्रता भूत्वा वाचं वदत भद्रया॥ ३॥

3. *Mā bhrātā bhrātaraṁ dvikṣanmā svasāramuta svasā. Samyañcaḥ savratā bhūtvā vācaṁ vadata bhadrayā.*

Let not brother hate brother nor sister hate sister. Let all, united in love and cooperation, dedicated to common values and like ideals, speak with language conducive to the realisation of common and universal good.

येन देवा न वियन्ति नो च विद्विषते मिथः।
तत्कृण्मो ब्रह्म वो गृहे संज्ञानं पुरुषेभ्यः॥ ४॥

4. *Yena devā na viyanti no ca vidviṣate mithaḥ.*
Tatkṛṇmo brahma vo gṛhe saṁjñānaṁ puruṣebhyaḥ.

That noble knowledge and awareness, and that state of divine peace and piety, do we create in your homes for people by virtue of which noble people do not fall apart, nor do they mutually oppose, nor treat each other with hate and jealousy.

ज्यायस्वन्तश्चित्तिनो मा वि यौष्ट संराधयन्तः सधुराश्चरन्तः। अन्यो अन्यस्मै वल्गु वदन्त एत सध्रीचीनान्वः संमनसस्कृणोमि ॥ ५ ॥

5. *Jyāyasvantaścittino mā vi yauṣṭa saṁrādhayantaḥ sadhurāścarantaḥ. Anyo anyasmai valgu vadanta eta sadhrīcīnānvaḥ saṁmasaskṛṇomi.*

Even though excelling and surpassing one another, stay united at heart, all of equal mind. Never disunite, never separate, go on, achieve the goal, bearing social responsibilities together, moving like spokes of the wheel on the centre axle. Go forward calling and exhorting one another with words of love and encouragement. I have created you all and join you all as one community, one at heart, one in mind as one nation, one family.

समानी प्रपा सह वोऽन्नभागः समाने योक्त्रे सह वो युनज्मि। सम्यञ्चोऽग्निं सपर्यतारा नाभिमिवाभितः ॥ ६ ॥

6. *Samānī prapā saha vo'nnabhāgaḥ samāne yoktre saha vo yunajmi. Samyañco'gniṁ saparyatārā nābhimivābhitaḥ.*

Let your water centre be one in common, let your food be one in common and shared. I bind you all together in one common, comprehensive bond of spirit. Serve only one fire, the same one in yajna together like the spokes wheeling round one hub at the centre.

सध्रीचीनान्वः संमनसस्कृणोम्येकश्नुष्टीन्त्संवननेन सर्वान्। देवाइवामृतं रक्षमाणाः सायंप्रातः सौमनसो वो अस्तु ॥ ७ ॥

7. *Sadhrīcīnānvaḥ saṁmanasaskṛṇomyekaśnuṣṭīntsaṁvananena sarvān. Devā-ivāmṛtaṁ rakṣamāṇāḥ sāyaṁprātaḥ saumanaso vo astu.*

The Benediction: I join you all in one common love with one common loyalty as one community under one command, working together in unison with one heart and mind. Like brilliant, illuminative, generous and creative divinities protecting and promoting the nectar spirit of life's joy, be all of you happy at heart day and night, celebrating the joyous unity of life.

Kanda 3/Sukta 31 (Freedom from Negativity)

Papmaha Devata, Brahma Rshi

वि देवा जरसावृतन्वि त्वमग्ने अरात्या ।
व्यहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ १ ॥

1. *Vi devā jarasāvṛtanvi tvamagne arātyā. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

Let Devas, brilliant, illuminative, generous creative powers in humanity be free from decrepitude O Agni, man of brilliance and enthusiasm, keep away from meanness and niggardliness. Let me be far away from all sin. Let me be free from cancer and consumption, let me be happy with good health and long age.

व्यार्त्या पवमानो वि शक्रः पापकृत्यया ।
व्यहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ २ ॥

2. *Vyārtyā pavamāno vi śakraḥ pāpakṛtyayā. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

Let the pious and pure be free from suffering

and adversity. Let the powerful keep away from evil doing. let me be free from cancer and consumption, and happy with good health and long age, free from all sin.

वि ग्राम्याः पशव आरण्यैर्व्या ऽपस्तृष्ण्यासरन्।
व्यꣳहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ३ ॥

3. *Vi grāmyāḥ paśava āraṇyairvyā pastṛṣṇayāsaran. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

Domestic animals keep away from forest beasts. waters keep away from thirst and drought. Let me be away from sin and disease, happy with good health and long life.

वीꣳमे द्यावापृथिवी इतो वि पन्थानो दिशंदिशम्।
व्यꣳहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ४ ॥

4. *Vīꣳme dyāvāpṛthivī ito vi panthāno diśaṁdiśam. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

This heaven and this earth are separate. Various paths go in different directions. Let me too be free from all sin, free from cancer and consumption, and happy with good health and long age.

त्वष्टा दुहित्रे वहतुं युनक्तीतीदं विश्वं भुवनं वि याति।
व्यꣳहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ५ ॥

5. *Tvaṣṭā duhitre vahatuṁ yunaktītīdaṁ viśvaṁ bhuvanaṁ vi yāti. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

The father harnesses the chariot to send away

his daughter after marriage and is free from responsibility. This entire universe goes on, each particle being separate. Let me too be away from all sin, free from cancer and consumption, and happy with good health and full long age.

अग्निः प्राणान्त्सं दधाति चन्द्रः प्राणेन संहितः।
व्यहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा॥ ६॥

6. *Agniḥ prāṇāntsaṁ dadhāti candraḥ prāṇena saṁhitaḥ. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

Agni, holds and sustains pranic energies for the system, so is the moon joined with the pranic energies. Let me be free from all sin, free from cancer and consumption, joined with good health and long age.

प्राणेन विश्वतोवीर्यं देवाः सूर्यं समैरयन्।
व्यहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा॥ ७॥

7. *Prāṇena viśvatovīryaṁ devāḥ sūryaṁ samairayan. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

With the force of pranic energies, divine powers of the universe move the all-round mighty sun. May I too, free from all sin, keep off cancer and consumption and be joined with good health and a long full age.

आयुष्मतामायुष्कृतां प्राणेन जीव मा मृथाः।
व्यहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा॥ ८॥

8. *Āyuṣmatāmāyuṣkṛtāṁ prāṇena jīva mā mṛthāḥ. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

O Jiva, living soul, by the energy and inspiration of long-living divine personalities and those divine forces which sustain and strengthen good health and cherished age, keep death away, die not prematurely. Let me be free from all sin, keep off cancer and consumption, and enjoy a long full age with good health.

प्रा॒णेन॑ प्रा॒ण॒तां प्रा॒णेहैव भ॑व॒ मा मृ॑थाः ।
व्य॒॑हं सर्वे॑ण पा॒प्मना॒ वि य॒क्ष्मेण॒ समायु॑षा ॥ ९ ॥

9. *Prāṇena prāṇatāṁ praṇehaiva bhava mā mṛthāḥ.*
Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.

O Jiva, living soul, live and breathe by the pranic energy of the divine sources of prana. Live on here, die not too soon. Let me, too, free from all sin, keeping away cancer and consumption, enjoy full age with good health.

उदायु॑षा॒ समायुषोदोष॑धीनां॒ रसे॑न ।
व्य॒॑हं सर्वे॑ण पा॒प्मना॒ वि य॒क्ष्मेण॒ समायु॑षा ॥ १० ॥

10. *Udāyuṣā samāyuṣodoṣadhīnāṁ rasena.*
Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.

Rise with life energy. Live on with life energy. Live on and rise by the life-giving juice of vital herbs. Let me, too, free from all sin, free from cancer and consumption, enjoy full age with good health.

आ प॒र्जन्य॑स्य वृ॒ष्ट्योद॑स्थाम॒मृता॑ व॒यम् ।
व्य॒॑हं सर्वे॑ण पा॒प्मना॒ वि य॒क्ष्मेण॒ समायु॑षा ॥ ११ ॥

11. *Ā parjanyasya vṛṣṭyodasthāmāmṛtā vayam. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

Let us live and rise high by the showers of divine rain. Let us rise to immortality beyond death. Let me, too, be free from all sin. Let me be free from cancer and consumption. Let me enjoy a long full age with good health.

॥ इति तृतीयं काण्डम् ॥

KANDA-4

Kanda 4/Sukta 1

Vena, Brhaspati, Aditya Devata, Vena Rshi

ब्रह्म॑ जज्ञा॒नं प्र॑थ॒मं पु॒रस्ता॒द्वि सी॑म॒तः सु॒रुचो॑ वे॒न आ॑वः।
स बु॒ध्न्या॑ उप॒मा अ॑स्य वि॒ष्ठाः स॒तश्च॒ योनि॒मस॑तश्च॒ वि वः॥ १॥

1. *Brahma jajñānaṁ prathamaṁ purastādvi sīmataḥ suruco vena āvaḥ. Sa budhnyā upamā asya viṣṭhāḥ sataśca yonimasataśca vi vaḥ.*

The loving, faithful, visionary sage visualizes the infinite spirit of the universe, first, eternal, and directly manifested from the bounds of brilliant stars. Various stars and planets abiding in space are reflections of the presence of the Spirit. It is that Spirit which brings into existence Prakrti, mother cause of what is in nature and what is yet to be.

इ॒यं पित्र्या॒ राष्ट्र्ये॒त्वग्रे॑ प्रथ॒माय॑ ज॒नुषे॑ भुवने॒ष्ठाः। तस्मा॑ ए॒तं सु॒रुचं॑ ह्वा॒रम॑ह्यं घ॒र्मं श्री॑णन्तु प्रथ॒माय॑ धा॒स्यवे॑॥ २॥

2. *Iyaṁ pitryā rāṣṭryetvagre prathamāya januṣe bhuvaneṣṭhāḥ. Tasmā ītaṁ surucaṁ hvāramahyaṁ gharmaṁ śrīṇantu prathamāya dhāsyave.*

May this holy light of intelligence, received from the universal creative Spirit and shining across the regions of the universe and her children, move forward and rise higher in the service of the first and original cause of the birth of the world. In honour of

that Lord, first creator and sustainer, may all people inculcate and advance this brilliant, redoubtable and inspiring vision and passion for enlightenment.

प्र यो जज्ञे विद्वानस्य बन्धुर्विश्वा देवानां जनिमा विवक्ति। ब्रह्म ब्रह्मणा उज्जभार मध्यान्नीचैरुच्चैः स्वधा अभि प्र तस्थौ ॥ ३ ॥

3. *Pra yo jajñe vidvānasya bandhurviśvā devānāṁ janimā vivakti. Brahma brahmaṇa ujjabhāra madhyānnīcairuccaiḥ svadhā abhi pra tasthau.*

That omnipresent and omniscient Spirit which binds and holds this universe together, evolves the specific forms and functions of all divine powers of the universe and proclaims its own existence. That Spirit, Brahma, raises Prakrti from its own self, raises its own voice of the Veda loud and bold, and abides by its Prakrti Shakti everywhere from the centre up and down all round.

स हि दिवः स पृथिव्या ऋतस्था मही क्षेमं रोदसी अस्कभायत्। महान्मही अस्कभायद्वि जातो द्यां सद्म पार्थिवं च रजः ॥ ४ ॥

4. *Sa hi divaḥ sa pṛthivyā ṛtasthā mahī kṣemaṁ rodasī askabhāyat. Mahānmahī askabhāyadvi jāto dyāṁ sadma pārthivaṁ ca rajaḥ.*

He alone sustains heaven and earth, the great firmament and expansive space in order through the divine law of nature. He alone sustains the mighty universe. Omnipresent, self-manifested, he pervades the heaven and earth and all particles of matter and energy like a very home of divinity.

स बुध्न्या दाष्ट्र जनुषोऽभ्यग्रं बृहस्पतिर्देवता तस्य सम्राट्।
अहर्यच्छुक्रं ज्योतिषो जनिष्टाथ द्युमन्तो वि वसन्तु विप्राः ॥ ५ ॥

5. *Sa budhnyā dāṣṭra januṣo'bhyagraṁ bṛhaspatirdevatā tasya samrāṭ. Aharyacchukraṁ jyotiṣo janiṣṭātha dyumanto vi vasantu viprāḥ.*

He, Brhaspati, mighty lord of Infinity, is the first and foremost self refulgent power and ruler of all that is in existence, from the centre to the circumference, pure immaculate spirit of the cosmic day born of light divine in which brilliant and vibrant sages abide through meditation and yajnic action.

नूनं तदस्य काव्यो हिनोति महो देवस्य पूर्व्यस्य धाम।
एष जज्ञे बहुभिः साकमित्था पूर्वे अर्धे विषिते ससन्नु ॥ ६ ॥

6. *Nūnaṁ tadasya kāvyo hinoti maho devasya pūrvyasya dhāma. Eṣa jajñe bahubhiḥ sākamitthā pūrve ardhe viṣite sasannu.*

For sure, that poetry of this lord, Veda, and the beautiful world, celebrates the glory of this omnipotent, self-refulgent, eternal Brahma which arises thus at the dawn of cosmic day along with the infinite variety that it is now, which in the earlier half lay dormant in the state of sleep.

योऽथर्वाणं पितरं देवबन्धुं बृहस्पतिं नमसाव च गच्छात्।
त्वं विश्वेषां जनिता यथासः कविर्देवो न दभायत्स्वधावान् ॥ ७ ॥

7. *Yo'tharvāṇaṁ pitaraṁ devabandhuṁ bṛhaspatiṁ namasāva ca gacchāt. Tvaṁ viśveṣāṁ janitā yathāsaḥ kavirdevo na dabhāyatsvadhāvān.*

Whoever with homage and humility approaches Brhaspati, lord of Infinity, eternal immutable, kind as a parent, ordainer and sustainer of the noble, as brother, saying: "You, O lord, are the sole creator and protector of all that is in the universe", that poetic visionary would rise to a state of essential strength of mind and spirit where no one can possibly deceive, suppress or subdue him.

Kanda 4/Sukta 2 (Who to Worship?)

Atma Devata, Vena Rshi

य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
योऽस्येशे द्विपदो यश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥ १ ॥

1. *Ya ātmadā baladā yasya viśva upāsate praśiṣaṁ yasya devāḥ. Yo'syeśe dvipado yaścatuṣpadaḥ kasmai devāya haviṣā vidhema.*

Which lord divine shall we worship with homage and havi? He that is the giver of spiritual courage and vision of the soul, strength of body and mind, whose order and command all enlightened persons and divinities of nature obey all over the world, who rules over the entire world of humanity, animals and birds, that lord of peace and bliss shall we worship with homage and havi.

यः प्राणतो निमिषतो महित्वैको राजा जगतो बभूव ।
यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥ २ ॥

2. *Yaḥ prāṇato nimiṣato mahitvaiko rājā jagato babhūva. Yasya chāyāmṛtaṁ yasya mṛtyuḥ kasmai devāya haviṣā vidhema.*

Which lord divine shall we worship with homage of havi? Who by his might is the sole one ruler of the world of sense and pranic energy, whose shade of protection means nectar joy and immortality, and off-the-shade means death, that lord of peace and bliss shall we worship with homage and havi.

यं क्रन्दसी अवतश्चस्कभाने भियसाने रोदसी अह्वयेथाम्। यस्यासौ पन्था रजसो विमानः कस्मै देवाय हविषा विधेम ॥ ३ ॥

3. *Yaṁ krandasī avataścaskabhāne bhiyasāne rodasī ahvayethām. Yasyāsau panthā rajaso vimānaḥ kasmai devāya haviṣā vidhema.*

Which lord divine shall we worship with homage of havi? On whom mutually sustained heaven and earth seek for support, whom sun and earth moving in orbit under cosmic force call upon for balance, who creates and comprehends that extensive path of space for the particles of matter and energy, that lord of peace and power shall we serve and worship with homage and havi.

यस्य द्यौरुर्वी पृथिवी च मही यस्याद उर्वन्तरिक्षम्। यस्यासौ सूरो वितंतो महित्वा कस्मै देवाय हविषा विधेम ॥ ४ ॥

4. *Yasya dyaururvī pṛthivī ca mahī yasyāda urvantarikṣam. Yasyāsau sūro vitato mahitvā kasmai devāya haviṣā vidhema.*

Which lord divine shall we worship with homage of havi? By whose power and law the wide heavens, the great earth, the extensive skies and the sun all abide and sojourn far and wide in space, that lord of

peace, power and bliss shall we serve and worship with homage and havi.

यस्य॒ विश्वे॑ हि॒मव॑न्तो महि॒त्वा स॑मु॒द्रे यस्य॑ र॒सामिदा॑हुः ।
इ॒माश्च॑ प्र॒दिशो॒ यस्य॑ बा॒हू कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥ ५ ॥

5. *Yasya viśve himavanto mahitvā samudre yasya rasāmidāhuḥ. Imāśca pradiśo yasya bāhū kasmai devāya haviṣā vidhema.*

Which lord divine shall we worship with homage of havi? By whose power and glory all mountains of the world capped with snow stand and rise in majesty, the stream of universal waters flows in space and the sea, whose voice, they say, resounds in space, whose arms extend as these quarters of space, that lord of peace and majesty shall we worship with homage and havi.

आपो॒ अग्रे॒ विश्व॑मावॅन्गर्भं॑ दधा॑ना अ॒मृता॑ ऋत॒ज्ञाः ।
यासु॑ दे॒वीष्वधि॑ दे॒व आ॑सी॒त्कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥ ६ ॥

6. *Āpo agre viśvamāvangarbhaṁ dadhānā amṛtā ṛtajñāḥ. Yāsu deveṣvadhi deva āsīt kasmai devāya haviṣā vidhema.*

Which lord divine shall we worship with havi? By whose power and presence, before the re-emergence of the state of objective existence, the potential dynamics of Prakrti bearing the blue-print of the universe in its womb, and the immortal souls, all under the state of eternal law, abide, over which, i.e., over all these divinities the One Supreme Lord who presided, that One Supreme Lord of peace, power and immortal bliss, we worship and serve with homage and havi.

हिर॒ण्य॒ग॒र्भः सम॑वर्त॒ताग्रे॑ भू॒तस्य॑ जा॒तः पति॒रेक॑ आसीत्।
स दा॑धार पृथि॒वीमु॒त द्यां कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥ ७ ॥

7. *Hiraṇyagarbhaḥ samavartatāgre bhūtasya jātaḥ patireka āsīt. Sa dādhāra pṛthivīmuta dyāṁ kasmai devāya haviṣā vidhema.*

Which lord divine do we worship with homage of havi? The golden seed of the universe, before the state of its emergence into objective form, lay in the womb of potential Prakrti. Of that Prakrti, as of the forms of existence later born, the one and only lord was Hiranyagarbha, golden father and mother both, of things now in existence. That one lord of golden glory who sustained the potential universe and who sustains the heavens and earths now, we worship with homage and havi.

आपो॑ व॒त्सं ज॒नय॑न्तीर्गर्भ॒मग्रे॒ समै॑रयन्। तस्यो॒त जाय॑मान॒-
स्योल्ब॑ आसीद्धिर॒ण्यय॒ः कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥ ८ ॥

8. *Āpo vatsaṁ janayantīrgarbhamagre samairayan. Tasyota jāyamānasyolba āsīddhiraṇyayaḥ kasmai devāya haviṣā vidhema.*

Which lord divine do we worship with homage of havi? Apah, living vitalities of potential Prakrti, mother powers of the universe-in-embryo, moved and animated the embryo and gave birth to the baby universe. Of that embryo and of the universe born, the first and ultimate womb was and is the one lord of golden glory. That One Lord of golden glory and immortal bliss we worship with homage of havi.

Kanda 4/Sukta 3 (Throw off the Enemies)

Rudra, Vyaghra Devata, Atharva Rshi

उदि॒तस्त्रयो॑ अक्रमन्व्या॒घ्रः पुरु॑षो॒ वृक॑ः। हिरु॒ग्घि यन्ति॑ सिन्ध॑वो॒ हिरु॑ग्दे॒वो व॒न॒स्पति॒र्हिरु॑ङ् नमन्तु॒ शत्र॑वः॥ १॥

1. *Uditastrayo akramanvyāghraḥ puruṣo vṛkaḥ. Hirug-ghi yanti sindhavo hirugdevo vanaspatirhiruṅg namantu śatravaḥ.*

Let these three be off from here: the tiger, the thief and the wolf. Generous rivers flow downwards, generous fruit bearing branches bend down. Let the enemies be forced to bend down and keep low (so that they may be positive).

परे॑णैतु प॒था वृक॑ः पर॒मेण॒ोत तस्क॑रः।
परे॑ण द॒त्वती॒ रज्जु॒ः परे॑णाघा॒युर॑र्षतु॥ २॥

2. *Pareṇaitu pathā vṛkaḥ parameṇota taskaraḥ. Pareṇa datvatī rajjuḥ pareṇāghāyurarṣatu.*

Let the wolf go away by far off path. Let the thief and smuggler go away by the farthest path. Let the rope-like snake with fangs go off by far off path. And let the sinner, the robber, go away by the path that is far away.

अ॒क्ष्यौ ∫च ते॒ मुख॑ं च ते व्याघ्र जम्भयामसि। आत्सर्वा॑न्विं॒-श॒तिं न॒खान्॥ ३॥

3. *Akṣyau ca te mukhaṁ ca te vyāghra jambhayāmasi. Ātsarvānviṁśatiṁ nakhān.*

O tiger, we disable your eyes, deface your mouth, and we destroy all your twenty nails of the claws.

व्याघ्रं दत्वतां वयं प्रथमं जम्भयामसि।
आदुं ष्टेनमथो अहिं यातुधानमथो वृकम्॥ ४॥

4. *Vyāghraṁ datvatāṁ vayaṁ prathamaṁ jambhayāmasi. Āduṣṭenamatho ahiṁ yātudhānamatho vṛkam.*

Of the beasts of deadly teeth, we first crush the tiger, then the thief and the robber, then the snake, then the terrorist and saboteur, then the wolf.

यो अद्य स्तेन आयति स संपिष्टो अपायति।
पथामपध्वंसेनैत्विन्द्रो वज्रेण हन्तु तम्॥ ५॥

5. *Yo adya stena āyati sa saṁpiṣṭo apāyati. Pathāmapadhvaṁsenaitvindro vajreṇa hantu tam.*

The thief that comes up today must go, totally disabled and crushed, by a lost (distant) path. Let Indra, the ruler, punish and correct him by the thunderbolt of justice and dispensation.

मूर्णा मृगस्य दन्ता अपिशीर्णा उ पृष्टयः।
निम्रुक्ते गोधा भवतु नीचायच्छशयुर्मृगः॥ ६॥

6. *Mūrṇā mṛgasya dantā apiśīrṇā u pṛṣṭayaḥ. Nimrukte godhā bhavatu vīcāyacchaśayurmṛgaḥ.*

The teeth of violent beasts are broken. their back too is broken. Let the crocodile be down. Let the sleeping tiger too stay down, allow it not to prowl around.

यत्संयमो न वि यंमो वि यंमो यन्न संयमः।
इन्द्रजाः सोमजा आथर्वणमसि व्याघ्रजम्भनम्॥ ७॥

7. *Yatsaṁyamo na vi yamo vi yamo yanna saṁyamaḥ. Indrajāḥ somajā ātharvaṇamasi vyāghrajambhanam.*

Control, discipline, law, this is Sanyama. The opposite of Sanyama is neither control, nor discipline, nor law. Control of violence is the gift of Indra, power. Freedom is the gift of Soma, peace. Discipline and law is the condition of freedom. And such freedom-and-law is the gift of Atharvan, power and peace at the optimum: 'equilibrium, the tiger at peace under law'.

Kanda 4/Sukta 4 (Potent Virility)

Vanaspati Devata, Atharva Rshi

यां त्वा॑ गन्ध॒र्वो अख॑न॒द्वरु॑णाय मृ॒तभ्र॑जे ।
तां त्वा॑ व॒यं ख॑नाम॒स्योष॑धिं शेप॒हर्षी॑णीम् ॥ १ ॥

1. *Yāṁ tvā gandharvo akhanadvaruṇāya mṛtabhraje. Tāṁ tvā vayaṁ khanāmasyoṣadhiṁ śepaha-rṣaṇīm.*

We dig you up, potent herb for virility, which Gandharva, the physician, dug up for Varuna, judicious husband who had lost his potency. (The herb is called Vajakarani.)

उदु॒षा उदु॒ सूर्य॒ उदि॒दं मा॑म॒कं वचः॑ ।
उदे॑जतु प्र॒जाप॑ति॒र्वृषा॒ शुष्मे॑ण वा॒जिना॑ ॥ २ ॥

2. *Uduṣā udu sūrya udidaṁ māmakaṁ vacaḥ. Udejatu prajāpatirvṛṣā śuṣmeṇa vājinā.*

Let the dawn arise, let the sun ascend, let my word and wish be high and effective, let the herb, giver of freshness and energy to people, rise and inspire with

showers of potent virility and vibrancy of spirit.

यथा॑ स्म ते वि॒रोह॑तो॒ऽ भित॑प्तमि॒वान॑ति।
तत॑स्ते॒ शुष्म॑वत्तर-मि॒यं कृ॑णो॒त्वोष॑धिः ॥ ३ ॥

3. *Yathā sma te virohato'bhitaptamivānati.*
Tataste śuṣmavattaramiyaṁ kṛṇotvoṣadhiḥ.

O man, when you rise in passion and your body vibrate with heat and desire, then may this herb inspire you with greater energy.

उच्छु॒ष्मौष॑धीना॒ं सार॑ ऋष॒भाणा॑म्।
सं पुं॒सामि॑न्द्र॒ वृष्ण्य॑म॒-स्मिन्धे॑हि तनू॒वशि॑न्॥ ४ ॥

4. *Ucchuṣmauṣadhīnāṁ sāra ṛṣabhāṇām. Saṁ puṁsāmindra vṛṣṇyamasmindhehi tanūvaśin.*

Best and real essence of the herbs of high potential, O herb, O Indra, controlling spirit of the body system, O physician, vest exuberant energy of virile potency in this man. (The herb probably is Rshabha'.)

अ॒पां रस॑ः प्रथम॒जोऽथो॒ व॒न॒स्पती॑नाम्।
उ॒त सोम॑स्य॒ भ्रात॑ा-स्यु॒तार्श॑म॑सि॒ वृष्ण्य॑म्॥ ५ ॥

5. *Apāṁ rasaḥ prathamajo'tho vanaspatīnām.*
Uta somasya bhrātāsyutārśamasi vṛṣṇyam.

Best and most efficacious essence of the herbs of high potential, O herb, O Indra, controlling spirit of the body system, in this patient, pray, vest that exuberant energy of potent virility which is worthy of the brave, complementary protector and stimulator as you are, equal of Soma, nature's original.

अ॒द्याग्ने॑ अ॒द्य स॑वितर॒द्य दे॑वि सरस्वति।
अ॒द्यास्य ब्र॑ह्मणस्पते॒ धनु॒रि॒वा ता॑नया॒ पस॑ः ॥ ६ ॥

6. *Adyāgne adya savitaradya devi sarasvati. Adyāsya brahmaṇaspate dhanurivā tānayā pasaḥ.*

Hey Agni, physician giver of fiery energy, O Savita, inspiring warmth of the sun, O divine Sarasvati, perennial stream of knowledge and intellectual energy, O Brahmanaspati, master of Vedic knowledge of health, energise this man's generative system to the maximum degree of power and procreativity like a bow at the optimum stretch.

आहं त॑नोमि ते॒ पसो॒ अधि॒ ज्यामि॑व॒ धन्व॑नि।
क्र॒म॒स्वर्शी॑इव रो॒हि॒त॒मन॑वग्लायता॒ सदा॑ ॥ ७ ॥

7. *Āhaṁ tanomi te paso adhi jyāmiva dhanvani. Kramasvarśa-iva rohitamanavaglāyatā sadā.*

I cure and energise your generative system to the optimum like the string on the bow stretched to the maximum degree. Always with eagerness and enthusiasm, advance upon your object and aim as a tiger pounces upon the ruddy antelope.

अश्व॑स्याश्वत॒रस्या॒जस्य॒ पेत्व॑स्य च।
अथ॑ ऋ॒ष॒भस्य॒ ये वाजा॒स्ता॒न॒स्मिन्धे॑हि तनूवशिन् ॥ ८ ॥

8. *Aśvasyāśvatarasyājasya petvasya ca. Atha ṛṣabhasya ye vājāstānasmindhehi tanūvaśin.*

Whatever virile potencies there be of the horse, the mule, the he-goat, the ram, and of the bull, all those potencies, O controller and reordainer of the body system, vest into the generative system of this man.

Kanda 4/Sukta 5 (Sleep)

Svapna, or Rshabha Devata, Brahma Rshi

सहस्रशृङ्गो वृषभो यः समुद्रादुदाचरत्।
तेना सहस्ये ना वयं नि जनान्त्स्वापयामसि॥ १॥

1. *Sahasraśṛṅgo vṛṣabho yaḥ samudrādudācarat.*
Tenā sahasye nā vayaṁ ni janāntsvāpayāmasi.

The sun or the moon of a thousand rays of warmth of light and soothing peace rises from the depth of space and retires into silence. With the power and patience of that degree of the Vrshabha herb of thousandfold efficacy which grows on cloudy mountains and relieves people from deep agitation, we help people go to deep sleep and undisturbed rest.

न भूमिं वातो अतिं वाति नातिं पश्यति कश्चन।
स्त्रियश्च सर्वाः स्वापय शुनश्चेन्द्रसखा चरन्॥ २॥

2. *Na bhūmiṁ vāto ati vāti nāti paśyati kaścana.*
Striyaśca sarvāḥ svāpaya śunaścendrasakhā caran.

The wind does not disturb the air with gusts, nor does any one prowl around and break into privacies. O herb, O peace, let the women go to sleep while the alert security people of the ruler watch and move around for peace.

प्रोष्ठेशयास्तल्पेशया नारीर्या वह्यशीवरीः।
स्त्रियो याः पुण्यगन्धयस्ताः सर्वाः स्वापयामसि॥ ३॥

3. *Proṣṭheśayāstalpeśayā nārīryā vahyaśīvarīḥ.*
Striyo yāḥ puṇyagandhayastāḥ sarvāḥ svāpayāmasi.

Whether a woman is to sleep on an open platform or in an out house, or they sleep on the top storey in a comfortable bed, or they are moving and have to sleep in the vehicle itself, or they are women used to perfumes of high quality, we help them all to sleep well.

एजदेजदजग्रभं॒ चक्षुः॑ प्रा॒णमजग्रभम्।
अङ्गा॑न्यजग्रभं॒ सर्वा॒ रात्री॑णामतिशर्व॒रे ॥ ४ ॥

4. *Ejadejadajagrabhaṁ cakṣuḥ prāṇamajagrabham. Aṅgānyajagrabhaṁ sarvā rātrīṇāmatiśarvare.*

I have controlled and closed the agitated eye. I have controlled the breath to peace. I have controlled and withdrawn all parts and senses of the body and mind inward into the deep peace of the night. (That is the state of sleep in peace.)

य आस्ते॒ यश्चर॑ति॒ यश्च॒ तिष्ठ॒न्विप॑श्यति।
तेषा॑ं सं द॑ध्मो॒ अक्षी॑णि॒ यथे॒दं ह॒र्म्यं॑ तथा॑ ॥ ५ ॥

5. *Ya āste yaścarati yaśca tiṣṭhanvipaśyati. Teṣāṁ saṁ dadhmo akṣīṇi yathedaṁ harmyaṁ tathā.*

Whoever sits, whoever moves, whoever stays still but looks around, the eyes of all of these we close and hold at peace as the doors of this temple of peace are closed, into the state of void within.

स्वसु॑ मा॒ता स्वसु॑ पि॒ता स्वसु॒ श्वा स्वसु॑ वि॒श्पतिः॑।
स्वप॑न्त्वस्यै ज्ञा॒तय॒ः स्वप्त्व॒यम॒भितो॒ जन॑ः ॥ ६ ॥

6. *Svaptu mātā svaptu pitā svaptu śvā svaptu viśpatiḥ. Svapantvasyai jñātayaḥ svaptvayamabhito janaḥ.*

Let the mother sleep, let the father sleep, let the watch-dog sleep, let the master of the home sleep. Let the faculties related to the soul sleep. Let the people of this land sleep at peace in security all round (in an ideal state of order).

स्वप्न॑ स्वप्नाभि॒करं॑णेन॒ सर्वं॑ नि ष्वा॑पया॒ जन॑म्। ओ॒त्सूर्य॑म॒न्या-न्त्स्वा॒पया॑व्यु॒षं जा॑गृताद॒हमिन्द्र॑ इ॒वारि॑ष्टो॒ अक्षि॑तः॥ ७॥

7. *Svapna svapnābhikaraṇena sarvaṁ ni ṣvāpayā janam.Otsūryamanyāntsvāpayāvyuṣaṁ jāgṛtāda-hamindra-ivāriṣṭo akṣitaḥ.*

O sleep, with ideal conditions conducive to peace of rest amd security, let the people sleep until dawn and the day. Let others too sleep at rest until dawn and the day. And as I wake up, let me be fresh, unhurt, uninjured, stronger for the new day like Indra, the master spirit.

Kanda 4/Sukta 6 (Antidote to Poison)

Takshak Devata, Garutman Rshi

ब्रा॒ह्म॒णो ज॑ज्ञे प्रथ॒मो दश॑शीर्षो॒ दशा॑स्यः।
स सोमं प्रथ॒मः प॑पौ॒ स च॑कारार॒सं वि॒षम्॥ १॥

1. *Brāhmaṇo jajñe prathamo daśaśīrṣo daśāsyaḥ. Sa somaṁ prathamaḥ papau sa cakārārasaṁ viṣam.*

The one first and foremost among anti-poison herbs is known as Brahmana (also known as Grshti) which is ten times more effective and ten times more preventive than others against poison. It absorbs the soma energy of living vitality from earth and renders

the poison ineffective throwing it out of ten parts of the body.

यावंती द्यावांपृथिवी वंरिम्णा यावत्सप्त सिन्धंवो वितष्ठिरे।
वाचं विषस्य दूषणीं तामितो निरंवादिषम्॥ २॥

2. *Yāvatī dyāvāpṛthivī varimṇā yāvatsapta sindhavo vitaṣṭhire. Vācaṁ viṣasya dūṣaṇīṁ tāmito niravādiṣam.*

As far as heaven and earth extend, as far as the seven seas roll, that far effective from here have I spoken of the word of remedy against poison.

सुपर्णस्त्वां गरुत्मान्विष प्रथममांवयत् ।
नामींमदो नारूरुप उतास्मां अभवः पितुः॥ ३॥

3. *Suparṇastvā garutmānviṣa prathamamāvayat. Nāmīmado nārūrupa utāsmā abhavaḥ pituḥ.*

O poison, the eagle of mighty beautiful wings eats you up. You neither intoxicate nor rack it, you just become usual food for it.

यस्त आस्यत्पञ्चांङ्गुरिर्वक्राच्चिदधि धन्वंनः।
अपस्कम्भस्य शल्यान्निरंवोचमहं विषम्॥ ४॥

4. *Yasta āsyatpañcāṅgurirvakrāccidadhi dhanvanaḥ. Apaskambhasya śalyānniravocamahaṁ viṣam.*

Whoever with trained hand and five fingers shoots at you a shaft of poison from his crooked bow, I promise I would take off the shaft of poison by the leaf of Apaskambha (also known as Bhillataru, Shambara, Lodhra, Rodhra and Kramuka).

शल्याद्विषं निरवोचं प्राञ्जनादुत पर्णधेः।
अपाष्ठाच्छृङ्गात्कुल्मलान्निरवोचमहं विषम्॥ ५॥

5. *Shalyādviṣaṁ niravocaṁ prāñjanāduta parṇadheḥ. Apāṣṭhācchṛṅgātkulmalānniravocamahaṁ viṣam.*

I remove the poison by the leaf and plaster of parnadhi, by Ajashrngi brought from far, or by Kulmala also called Padma.

अरसस्ते इषो शल्योऽथो ते अरसं विषम्।
उतारसस्य वृक्षस्य धनुष्टे अरसारसम्॥ ६॥

6. *Arasasta iṣo śalyo'tho te arasaṁ viṣam.*
Utārasasya vṛkṣasya dhanuṣṭe arasārasam.

O poison arrow, let your dart be ineffective, let your poison be ineffective, and let even the bow of the ineffectual tree be ineffective in the hand of the hunter.

ये अपीष्न्ये अदिहन्य आस्यन्ये अवासृजन्।
सर्वे ते वध्रयः कृता वध्रिर्विषगिरिः कृतः॥ ७॥

7. *Ye apīṣanye adihanya āsyanye avāsṛjan.*
Sarve te vadhrayaḥ kṛtā vadhrirviṣagiriḥ kṛtaḥ.

Those who grind the poisonous substances, those who apply, those who shoot and those who release it among the people, all these should be made ineffective, even the sources of poison should be rendered ineffectice.

वध्रयस्ते खनितारो वध्रिस्त्वमस्योषधे।
वध्रिः स पर्वतो गिरिर्यतो जातमिदं विषम्॥ ८॥

8. *Vadhrayaste khanitāro vadhristvamasyoṣadhe.*
Vadhriḥ sa parvato giriryato jātamidaṁ viṣam.

O poison and poisonous intoxicant, those who dig and collect you have been made ineffective. O poisonous herb, you have been made ineffective. And that hill and mountain from which this poison has been dug out is made ineffectual. (The point is that there should be no free availability of intoxicant and poisonous substances, they must be strictly under the control of the government for special and specific purposes.)

Kanda 4/Sukta 7 (Antidote to Poison)

Vanaspati Devata, Garutman Rshi

वारि॒दं वा॑रयातै वर॒णाव॑त्या॒मधि॑ ।
तत्रा॒मृत॒स्यासि॑क्तं॒ तेना॑ ते वारये वि॒षम् ॥ १ ॥

1. *Vāridaṁ vārayātai varaṇāvatyāmadhi.*
Tatrāmṛtasyāsiktaṁ tenā te vāraye viṣam.

This juice which flows through the herb called 'Vara' or 'varana' is full of nectar for the removal of poison. By this juice I remove the poison from your body system.

अ॒र॒सं प्रा॒च्यं वि॒षम॑र॒सं यदु॑दी॒च्य॑म् ।
अथे॒दम॑धरा॒च्यं कर॒म्भेण॒ वि क॑ल्पते ॥ २ ॥

2. *Arasaṁ prācyaṁ viṣamarasaṁ yadudīcyam.*
Athedamadharācyaṁ karambheṇa vi kalpate.

The poison caused by insects and other creatures of the eastern quarter, that caused by insects and other creatures of the northern quarter, and this which is

caused by insects and other creatures here on or below the ground becomes ineffectual by the herbal mixture of Karambha and curds with oats.

क॒र॒म्भं कृ॒त्वा ति॒र्यं ∫पीबस्पा॒कमु॑दार॒थिम्।
क्षु॒धा किल॑ त्वा दुष्टनो जक्षि॒वान्त्स न रू॑रुपः॥ ३॥

3. *Karambhaṁ kṛtvā tiryaṁ pībaspākamudā-rathim.*
Kṣudhā kila tvā duṣṭano jakṣivāntsa na rūrupaḥ.

Having prepared karambha pudding with sesame and a lot of ghrta to stabilise and strengthen the stomach, if the patient eats the pudding according to appetite, then the poison spreading all over the body would not cause unconsciousness.

वि ते॒ मद॑ं॒ मदावति श॒रमि॑व पातयामसि।
प्र त्वा॑ च॒रुमि॑व॒ येष॑न्तं॒ वच॑सा स्थापयामसि॥ ४॥

4. *Vi te madaṁ madāvati śaramiva pātayāmasi.*
Pra tvā carumiva yeṣantaṁ vacasā sthāpayāmasi.

O intoxicating racking poison, we throw off your intoxication and make it fly away as we shoot an arrow, and with Vachas herb according to the right formula stop you from affecting the patient as we stop a boiling pot (by stopping the fire).

परि॒ ग्राम॑मि॒वाचि॑तं॒ वच॑सा स्थापयामसि।
तिष्ठा॑ वृ॒क्षइ॑व॒ स्थाम्न्यभ्रि॑खाते॒ न रू॑रुपः॥ ५॥

5. *Pari grāmamivācitaṁ vacasā sthāpayāmasi.*
Tiṣṭhā vṛkṣa-iva sthāmnyabhrikhāte na rūrupaḥ.

Like a common village crowd collected together,

we stop and disperse you with a word. O patient, stand you upright like a tree in its rooted spot. O herb properly dug out, allow not the patient to fall unconscious.

प॒वस्तै॒स्त्वा॒ पर्य॑क्रीणन्दू॒र्शे भि॑रजिनै॒रु॒त।
प्र॒क्री॒र॑सि॒ त्वमो॑ष॒धेऽ भि॑खाते॒ न रू॑रुपः॥ ६॥

6. *Pavastaistvā paryakrīṇandūrśebhirajinairuta.*
Prakrīrasi tvamoṣadhe'bhrikhāte na rūrupaḥ.

People buy you with garments, shawls and deer skins. Therefore you are 'Prakri', purchasable, in ready form. O herb well dug out, allow not the patient to fall unconscious. (The name of 'Prakri' in dhanvantari, says Pandit Jayadeva Sharma, is 'Prakirya', with five varieties: Karanja, Udakirya, Angaravalli, Guchha-karanja, Rithakaranja.)

अना॑प्ता॒ ये वः॑ प्रथ॒मा यानि॒ कर्मा॑णि चक्रि॒रे।
वी॒रान्नो॒ अत्र॒ मा द॑भ॒न्तद्व॑ एतत्पु॒रो द॑धे॥ ७॥

7. *Anāptā ye vaḥ prathamā yāni karmāṇi cakrire.*
Vīrānno atra mā dabhantadva etatpuro dadhe.

O men, there are those among you who are not yet mature experts, and those that are beginners. Whatever acts of medication they do, see that they do not maltreat our people, young or old. thus I say to you by way of caution.

Kanda 4/Sukta 8 (Ruler's Coronation)

Rajyabhisheka, Apah, Chandrama Devata, Atharvangira Rshi

भू॒तो भू॒तेषु॒ पय॒ आ द॑धाति॒ स भू॒ताना॒मधि॑पतिर्बभूव। तस्य॑ मृ॒त्युश्च॑रति राज॒सूय॑ं॒ स राजा॑ रा॒ज्यमनु॑ मन्यताम्ि॒दम्॥ १॥

1. *Bhūto bhūteṣu paya ā dadhāti sa bhūtānā-madhipatirbabhūva. Tasya mṛtyuścarati rājasū-yaṁ sa rājā rājyamanu manyatāmidam.*

The person of merit, having risen to the prominence worthy of a ruler, brings peace and prosperity among the people and becomes ruler, protector and provider for the people. At his/her anointment and coronation, Yama itself, i.e., law and justice, time and mutability, collective Destiny, presides as well as provides everything. Being a ruler in this meritorous way, the incumbent should accept and take over the governance of the people and this republic of living beings and the environment. (Note that the ruler is the ruler, protector and provider for the Bhutas, all those, including humans, that are in existence.)

अभि प्रेहि माप वेन उग्रश्चेत्ता सपत्नहा।
आ तिष्ठ मित्रवर्धन् तुभ्यं देवा अधि ब्रुवन्॥ २॥

2. *Abhi prehi māpa vena ugraścettā sapatnahā. Ā tiṣṭha mitravardhana tubhyaṁ devā adhi bruvan.*

O ruler, go forward, do not hesitate, you are blazing illustrious, giver of enlightenment, subduer of adversaries and enemies. Come, take over and be firm, bright as sun, advance the friendly powers and be exalted by friendly powers. The brilliant and most generous enlightened people exhort you.

आतिष्ठन्तं परि विश्वे अभूषं छ्रियं वसानश्चरति स्वरोचिः।
महत्तद् वृष्णो असुरस्य नामा विश्वरूपो अमृतानि तस्थौ॥ ३॥

3. *Ātiṣṭhantaṁ pari viśve abhūṣaṁ chriyaṁ vasānaścarati svarociḥ. Mahattad vṛṣṇo asurasya nāmā viśvarūpo amṛtāni tasthau.*

Seated in position, let all the best people attend and exalt you who, vested with glory, refulgent with your essential merit and power, move on with your royal powers and obligations across the dominion. It is truly the glory of the great and generous lord of life that he, of universal form and purpose, stands by all the immortals of existence. (Similarly, it is the power and obligation of the ruler that his presence be felt everywhere and he stand by all the immortal values of life in the dominion. This very divine obligation of the ruler was interpreted as the divine right of the king in history.)

व्या॒घ्रो अधि॒ वैया॑घ्रे॒ वि क्र॑मस्व॒ दिशो॑ म॒हीः।
विश॑स्त्वा॒ सर्वी॑ वाञ्छन्त्वापो॑ दि॒व्याः पय॑स्वतीः ॥ ४ ॥

4. *Vyāghro adhi vaiyāghre vi kramasva diśo mahīḥ.*
Viśastvā sarvā vāñchantvāpo divyāḥ payasvatīḥ.

A very lion among men, harbinger of profuse showers of prosperity, go forward in royal dignity and regality over all quarters of the great earth. Let all citizens of the land love and welcome you, let all communities dynamic at works of divine value be happy and exuberant, their home overflowing with milk and honey.

या आपो॑ दि॒व्याः पय॑सा॒ मद॑न्त्य॒न्तरि॑क्ष उ॒त वा॑ पृथि॒व्याम्।
तासां॑ त्वा॒ सर्वी॑सामु॒पामु॒भि षि॑ञ्चामि॒ वर्च॑सा ॥ ५ ॥

5. *Yā āpo divyāḥ payasā madantyantarikṣa uta vā pṛthivyām. Tāsāṁ tvā sarvāsāmapāmabhi ṣiñcāmi varcasā.*

The showers of water and grace which rejoice

and celebrate Divinity in the skies divinely bless and exalt humanity with milk and honey on earth. With the glory and regality of all those waters I anoint and consecrate you.

अभि त्वा वर्चसासिचन्नापो दिव्याः पयस्वतीः ।
यथासो मित्रवर्धनस्तथा त्वा सविता करत् ॥ ६ ॥

6. *Abhi tvā varcasāsicannāpo divyāḥ payasvatīḥ.*
Yathāso mitravardhanastathā tvā savitā karat.

Let divine showers of the milk and honey of glory bless and sanctify you with illustrious royalty. Let the showers of people's profuse praise and exhortation raise you high with earthly grandeur.And as you advance the merit and dignity of friendly powers, so may Savita, divine lord of inspiration and creativity, bless you with regal honour and grace.

एना व्याघ्रं परिषस्वजानाः सिंहं हिन्वन्ति महते सौभगाय ।
समुद्रं न सुभुवस्तस्थिवांसं मर्मृज्यन्ते द्वीपिनमप्स्वन्तः ॥ ७ ॥

7. *Enā vyāghraṁ pariṣasvajānāḥ siṁhaṁ hinvanti mahate saubhagāya. Samudraṁ na subhuvastasthivāṁsaṁ marmṛjyante dvīpinamapsvantaḥ.*

Showers of divine grace and human praise replete with love and admiration consecrate and inspire the ruler, regal harbinger of milk and honey and generous streams of water for human fulfilment, so that he may rise and win high glory and good fortune for himself and his people. And just as blessed streams of holy lands do homage to the deep sea, so noble people do homage of consecration and loyalty to the ruler abiding firmly, holding the earth in the midst of the seas

and seated at the centre of social dynamics.

Kanda 4/Sukta 9 (Anjana, Refinement)

Traikakudanjanam Devata, Bhrgu Rshi

This is a hymn in praise of 'anjana', collyrium, literally speaking. But all the mantras cannot be properly understood in the literal sense: for example, "it is a good protective for horses and cows" makes no sense. Hence anjana has to be interpreted in an extended sense.

'Anjana' is a substantive from the root 'anj' which means 'to make clear, to refine, decorate, beautify, to complete, fulfil'. So 'anjana' is to be interpreted in the sense of something that beautifies the body, refines the mind and elevates the soul: beauty aids, manners and culture, knowledge and spirituality.

एहि॑ जी॒वं त्राय॑माणं॒ पर्व॑तस्या॒स्यक्ष्य॑म्।
विश्वे॑भिर्दे॒वैर्द॒त्तं प॑रि॒धिर्जी॒वना॑य॒ कम्॥ १॥

1. *Ehi jīvaṁ trāyamāṇaṁ parvatasyāsyakṣyam.*
Viśvebhirdevairdattaṁ paridhirjīvanāya kam.

Come Anjana, protective grace of life, beauty of the eye, gift of the clouds and mountain of veteran heights, given by all brilliancies of nature and humanity, beatific perfection at the borders of life's possibilities.

प॒रि॒पाणं॒ पुरु॑षाणां परि॒पाणं॒ गवा॑मसि।
अश्वा॑ना॒मर्व॑तां परि॒पाणा॑य तस्थिषे॥ २॥

2. *Paripāṇaṁ puruṣāṇāṁ paripāṇaṁ gavāmasi.*
Aśvānāmarvatāṁ paripāṇāya tasthiṣe.

Protective care and advancement of men,

enhancement and refinement of senses and mind for cultural sensitivity, progressive achievement of daring pioneers, you are the universal distinction of life's nature and nurture for the grace of progressive evolution.

उतासि॑ परि॒पाणं यातु॒जम्भ॑नमाञ्जन। उ॒तामृत॑स्य॒ त्वं वे॒त्थाथो॑ असि जीव॒भोज॑न॒मथो॑ हरितभेष॒जम्॥ ३॥

3. *Utāsi paripāṇaṁ yātujambhanamāñjana. Utāmṛtasya tvaṁ vetthātho asi jīvabhojana-matho haritabheṣajam.*

Anjana, beauty and grace of life, you are the protective fulfilment of life, standing on guard against the mundane ailments of the world. You are the knowledgeable spirit of the beauty and bliss of immortality and freedom. You are the real and ultimate food of the human spirit and the guarding angel against the jaundiced eye, the highest saviour sanative for the soul.

यस्या॑ञ्जन प्र॒सर्प॒स्यङ्ग॑मङ्गं॒ पर॑ुष्परुः ।
तत॒ो यक्ष्मं॒ वि बा॑धस उ॒ग्रो म॑ध्यम॒शीरि॑व॥ ४॥

4. *Yasyāñjana prasarpasyaṅgamaṅgaṁ paruṣparuḥ. Tato yakhmaṁ vi bādhasa ugro madhyamaśīriva.*

O saviour beatific, Anjana, whoever the person high or low, when you seep into his body, mind and soul part by part, joint by joint, cell by cell, you stop the cancerous consumption and stand as a blazing bulwark the lower demons and the higher vision.

नैन॑ं प्राप्नो॑ति श॒पथो॒ न कृ॒त्या नाभि॒शोच॑नम्।
नैन॑ं॒ विष्क॑न्धमश्नु॒ते॒ यस्त्वा॒ बिभ॑र्त्याञ्जन॥ ५॥

5. *Nainaṁ prāpnoti śapatho na kṛtyā nābhiśocanam. Nainaṁ viṣkandhamaśnute yastvā bibhartyāñjana.*

O vision and love of beauty and grace, Anjana, whoever the person that internalizes and holds on to you in faith with courage, malignity and curse approach him not, no black magic, no imprecation or burning hate can affect him, no evil design can ever touch him. (You are the spiritual mark of security on the forehead.)

असन्मन्त्रादुष्वप्न्यादुष्कृताच्छमलादुत।
दुर्हार्दश्चक्षुषो घोरात्तस्मान्नः पाह्याञ्जन ॥ ६ ॥

6. *Asanmantrāddusvapnyāddusḳṛtācchamalāduta. Durhārdaścakṣuṣo ghorāttasmānnaḥ pāhyāñjana.*

O love of real beauty and faith in divine grace, Anjana, knowledge and dedication to truth, protect us against imprecation and evil chant, save us from evil dream and negative ambition, guard us against evil will and action, and save us from heinous sin. Protect us against the evil eye and the devilish heart. Save us from all this evil and damaging negativity.

इदं विद्वानाञ्जन सत्यं वक्ष्यामि नानृतम्।
सनेयमश्वं गामहमात्मानं तव पूरुष ॥ ७ ॥

7. *Idaṁ vidvānāñjana satyaṁ vakṣyāmi nānṛtam. Saneyamaśvaṁ gāmahamātmānaṁ tava pūruṣa.*

O light of the inner eye, Anjana, beatific beauty of divinity, knowing full well and having attained full faith, I pledge: I shall speak the truth, no untruth ever.

Cows and horses, lands and acquisitions, senses and mind, will and action, education and culture, knowledge and grace, all this is your gift. O Spirit of the Universe, pray let me live by these and ultimately serve the soul to be what I am for you as yours.

त्रयो॑ दा॒सा आ॑ञ्ज॒नस्य॒ त॒क्मा ब॒लास॒ आद॑हिः ।
वर्षि॑ष्ठ॒ः पर्व॑तानां त्रिक॒कुन्नाम॑ ते पि॒ता ॥ ८ ॥

8. *Trayo dāsā āñjanasya takmā balāsa ādahiḥ.*
Varṣiṣṭaḥ parvatānāṁ trikakunnama te pitā.

Three are the negativities against Anjana, enemies of the beauty and grace of life divine: These are: feverish ambition for the material world, depressive delusion of the mind against clairvoyance, and serpentine suppression of the spirit by passion and instinct. O Anjana, your father and protector is the most generous and highest gracious Spirit of the highest possibilities of life, his name being Kakut, master controller of the three modes of Nature: Sattva, clairvoyance of intelligence, Rajas, energy, and Tamas, inertia or matter. This protector and master of the three motherly materials of Prakrti is Tryambakam, fragrant promoter of the real life.

यदाञ्ज॑नं त्रैक॒कु॒दं जा॒तं हि॒मव॑त॒स्परि॑ ।
या॒तूं॑श्च॒ सर्वा॑ञ्ज॒म्भय॒त्सर्वा॑श्च यातुधा॒न्य॑ः ॥ ९ ॥

9. *Yadāñjanaṁ traikakudaṁ jātaṁ himavataspari.*
Yātūṁśca sarvāñjambhayatsarvāśca yātudhānyaḥ.

That ‘Anjana’, collyrium of the real, clairvoyant eye born of the triple master and father beyond the

mountains of the moon, Tryambakam, destroys all the sufferings of the body, mind and soul and eliminates all the evil distractors of the life divine.

यदि॒ वासि॑ त्रैककु॒दं यदि॑ यामु॒नमु॒च्यसे॑।
उ॒भे ते॑ भ॒द्रे नाम्नी॒ ताभ्यां नः पाह्याञ्जन॥ १०॥

10. *Yadi vāsi traikakudaṁ yadi yāmunamucyase.*
Ubhe te bhadre nāmnī tābhyāṁ naḥ pāhyāñjana.

O vision of clairvoyance, Anjana, whether you are Traikakuda, i.e., born of the Triple Master through the threefold divine vision of knowledge, action and meditation, or, whether you are called Yamuna, i.e., meditative guide through the social and personal ethics of Yama and Niyama, both ways your names are noble. By both of these, pray, protect and guide us through life to the beauty and grace of life divine.

Kanda 4/Sukta 10 (Shankha-mani)

Shankha-mani Devata, Atharva Rshi

वाता॑ज्जा॒तो अ॒न्तरि॑क्षाद्विद्यु॒तो ज्योति॑ष॒स्परि॑।
स नो॑ हिरण्य॒जाः श॒ङ्खः कृश॑नः पा॒त्वंह॑सः॥ १॥

1. *Vātājjāto antarikṣādvidyuto jyotiṣaspari. Sa no hiraṇyajāḥ śaṅkhaḥ kṛśanaḥ pātvaṁhasaḥ.*

Born of wind, lightning and light of the sun, across the middle regions, risen from gold, may the fine golden Shankha shell protect us against sin and suffering.

यो अ॑ग्र॒तो रो॑च॒नानां समु॒द्रादधि॑ जज्ञि॒षे।
श॒ङ्खेन॑ ह॒त्वा रक्षांस्य॒त्रिणो॒ वि ष॑हामहे॥ २॥

2. *Yo agrato rocanānāṁ samudrādadhi jajñiṣe.*
Śaṅkhena hatvā rakṣāṁsyattriṇo vi ṣahāmahe.

By Shankha which arises from the sea in advance of the brilliant ones in quality, we destroy life-consuming evil elements of nature in the body system.

शङ्खेनामीवामममतिं शङ्खेनोत सदान्वाः ।
शङ्खो नो विश्वभेषजः कृशनः पात्वंहसः ॥ ३ ॥

3. *Śaṅkhenāmīvāmamatiṁ śaṅkhenota sadānvāḥ.*
Śaṅkho no viśvabheṣajaḥ kṛśanaḥ pātvaṁhasaḥ.

By Shankha we challenge and destroy digestive ailments, weakness of mind and memory, and all other life-consuming weaknesses of health. May Shankha which is a universal golden remedy of ill health save us from sin and suffering.

दिवि जातः समुद्रजः सिन्धुतस्पर्याभृतः ।
स नो हिरण्यजाः शङ्ख आयुष्प्रतरणो मणिः ॥ ४ ॥

4. *Divi jātaḥ samudrajaḥ sindhutasparyābhṛtaḥ.*
Sa no hiraṇyajāḥ śaṅkha āyuṣprataraṇo maṇiḥ.

Arisen in the light of the solar region, born of the deep sea, collected from rivers and the seas, may the Shankha shell, of jewel value and golden quality, be the life-saving ark for us to cross the ocean-floods of life.

समुद्राज्जातो मणिर्वृत्राज्जातो दिवाकरः ।
सो अस्मान्त्सर्वतः पातु हेत्या देवासुरेभ्यः ॥ ५ ॥

5. *Samudrājjāto maṇirvṛtrājjāto divākaraḥ.*
So asmāntsarvataḥ pātu hetyā devāsurebhyaḥ.

Just as the sun appears from the depth of the clouds of darkness, so the Shankha is born of the sea. May the Shankha so born and collected with its action and efficacy protect us against the blazing heat and onslaughts of the violence of natural and human forces.

हिरण्यानामेकोऽसि सोमात्त्वमधि जज्ञिषे। रथे त्वमसि दर्शत इषुधौ रोचनस्त्वं प्र ण आयूंषि तारिषत्॥ ६॥

6. *Hiraṇyānāmeko'si somāttvamadhi jajñiṣe. Rathe tvamasi darśata iṣudhau rocanastvaṁ pra ṇa āyūṁṣi tāriṣat.*

Of the golden gifts of nature you are the one unique born with the soothing golden beauty of Soma, the moon. You are the glorious hero of the chariot and shine blazing in the quiver. Pray give us a long life of good health and joyous fulfilment.

देवानामस्थि कृशनं बभूव तदात्मन्वच्चरत्यप्स्वन्तः। तत्ते बध्नाम्यायुषे वर्चसे बलाय दीर्घायुत्वाय शतशारदाय कार्शनस्त्वाभि रक्षतु॥ ७॥

7. *Devānāmasthi kṛśanaṁ babhūva tadātman-vaccaratyapsvantaḥ. Tatte badhnāmyāyuṣe varcase balāya dīrghāyutvāya śataśāradāya kārśanastvābhi rakṣatu.*

The Shankha is the golden body bone of pearl with divine elements of the forces of nature, and with its own body and soul it moves around in waters of the seas and rivers. That Shankha of elemental efficacies, O man, I bind on you for good health, lustrous courage, strength of body and mind, and a long life of full hundred years and more. May this golden gift of nature's own

efficacies protect and promote you against sin and suffering.

Kanda 4/Sukta 11 (Universal Burden-Bearer)

Anadvan Devata, Bhrgvangira Rshi

In ordinary language, 'anadvan' means the bull that draws the cart. In this hymn anadvan is a metaphor for the sustainer, burden bearer, of the dynamic universe.

अनड्वान्दाधार पृथिवीमुत द्यामनड्वान्दाधारोर्वन्तरिक्षम्। अनड्वान्दाधार प्रदिशः षडुर्वीरनड्वान्विश्वं भुवनमा विवेश॥ १॥

1. *Anaḍvāndādhāra pṛthivīmuta dyāmanaḍvāndādhārorvantarikṣam. Anaḍvāndādhāra pradiśaḥ ṣaḍurvīranaḍvānviśvaṁ bhuvanamā viveśa.*

The cosmic burden bearer of the universe holds and sustains the earth, the heaven and the vast intervening space. He bears all the extensive six quarters of space and indeed it is Anadvan, the burden-bearer, who pervades the entire worlds of the universe in existence, and it is he who holds and sustains them.

अनड्वानिन्द्रः स पशुभ्यो वि चष्टे त्रयां छक्रो वि मिमीते अध्वनः। भूतं भविष्यद्धुवना दुहानः सर्वा देवानां चरति व्रतानि॥ २॥

2. *Anaḍvānindraḥ sa paśubhyo vi caṣṭe trayāṁ chakro vi mimīte adhvanaḥ. Bhūtaṁ bhaviṣyadbhuvanā duhānaḥ sarvā devānāṁ carati vratāni.*

Indra, lord omnipotent is the Anadvan who looks

after all the living beings of the world. He traverses, comprehends and orders the three modes and dimensions of the universe of thought, energy and matter. Creating, sustaining and dispensing the context of cause and effect of natural dynamics across three dimensions of time he observes and ordains the laws and disciplines of all the divine forces of nature and humanity.

इन्द्रो॑ जा॒तो म॑नु॒ष्ये ष्व॒न्तर्ध॒र्मस्त॒प्तश्च॑रति॒ शोशु॑चानः । सु॒प्र॒जाः सन्त्स उ॑ दा॒रे न सं॑ष॒द्यो नाश्नी॒यादं॑न॒डुहो॑ विजा॒नन् ॥ ३ ॥

3. *Indro jāto manuṣye ṣvantargharmastaptaścarati śośucānaḥ. Suprajāḥ santsa udāre na sarṣadyo nāśnīyādanaḍuho vijānan.*

Indra, pervasive presence manifest among humanity vibrates omnipresent as the light and heat of the sun, refulgent and illuminant. The man blest with noble progeny, knowing Indra as such, univolved in material pleasures, would not wander around far away from the divine presence.

अ॒न॒ड्वान्दु॑हे सुकृ॒तस्य॑ लो॒क ऐनं॑ प्याययति॒ पव॑मानः पु॒र॒स्ता॑त् । प॒र्जन्यो॒ धारा॑ म॒रुत॒ ऊधो॑ अस्य य॒ज्ञः पयो॒ दक्षि॑णा॒ दोहो॑ अस्य ॥ ४ ॥

4. *Anaḍvānduhe sukṛtasya loka ainaṁ pyāyayati pavamānaḥ purastāt. Parjanyo dhārā maruta ūdho asya yajñaḥ payo dakṣiṇā doho asya.*

Anadvan, the burden bearer Indra, showers this soul with the milk of life's joy in the land of bliss and, purifying and sanctifying it straight, without any mediation, gives it fulfilment. The cloud is the lord's

shower of grace, the winds are treasures of favours, yajna is the milk and divine nectar, and dakshina is the divine gift.

यस्य॒ नेशे॑ य॒ज्ञप॑तिर्न॒ य॒ज्ञो नास्य॑ दा॒तेशे॒ न प्र॑तिग्रही॒ता।
यो वि॑श्व॒जिद्वि॑श्व॒भृद्वि॒श्वक॑र्मा घ॒र्मं नो॑ ब्रूत यत॒मश्च॑-
तु॒ष्पात्॥ ५॥

5. *Yasya neśe yajñapatirna yajño nāsya dāteśe na pratigrahītā. Yo viśvajidviśvabhṛdviśvakarmā gharmaṁ no brūta yatamaścatuṣpāt.*

The master institutor and performer of yajna governs it not, nor does he govern its gifts. Neither yajna, nor giver, nor receiver governs it. O sages speak to us of the refulgent illuminant lord, ruler, sustainer and maker of the universe, how great is he, the lord of four phases in terms of our experience and possibilities of Being.

येन॑ दे॒वाः स्व॑ ∫ रारुरु॒हुर्हि॒त्वा शरी॑रम॒मृत॑स्य॒ नाभि॑म्। तेन॑
गेष्म सुकृ॒तस्य॑ लो॒कं घ॒र्मस्य॑ व्र॒तेन॒ तप॑सा यश॒स्यवः॥ ६॥

6. *Yena devāḥ sva rāruruhurhitvā śarīramamṛtasya nābhim. Tena geṣma sukṛtasya lokaṁ gharmasya vratena tapasā yaśasyavaḥ.*

By whose grace noble sages arose to the regions of bliss, having given up their material body, and attained to the centre of the nectar of immortality, by the same lord's grace, let us too, seekers of honour and bliss, rise to the same regions of piety and bliss through meditative practice and discipline of the lord self-refulgent and all illuminant.

इन्द्रो॑ रू॒पेणा॒ग्निर्व॑हे॒न प्र॒जाप॑तिः पर॒मे॒ष्ठी वि॒राट्।
वि॒श्वान॑रे अक्रमत वैश्वान॒रे अ॑क्रमता॒न॒डुह्य॑क्रमत। सो ऽ दृं॑हयत॒ सो ऽ धारयत॥ ७॥

7. *Indro rūpeṇāgnirvahena prajāpatiḥ parameṣṭhī virāṭ. Viśvānare akramata vaiśvānare akramatānaḍuhyakramata. So dṛṁhayata so'dhārayata.*

Indra, lord omnipotent, in terms of existential form is Agni, light and fire, in terms of sustenance he is Prajapati, father of his children, Parameshthi, lord supreme transcendant, and Virat, infinite and self-refulgent. He pervades in universal humanity, he pervades in universal vital energy, he pervades in life sustaining energies of nature, he strengthens and expands existence, and he bears and sustains the world of his creation.

मध्य॑मे॒तद॑न॒डुहो॒ यत्रै॒ष वह॒ आहि॑तः।
ए॒ताव॑दस्य प्रा॒चीन॒ं यावा॑न्प्र॒त्यङ् स॒माहि॑तः॥ ८॥

8. *Madhyametadanaḍuho yatraiṣa vaha āhitaḥ.*
Etāvadasya prācīnaṁ yāvānpratyaṅsamāhitaḥ.

This is the centre of this burden bearer wherein this burden of the universe is collected and concentrated. As much is the part of it gone by as is the part coming up front, both the past and the future concentrated in the centre point. (This is the mystery as well as the reality of the infinite burden bearer and, consequentially, of the burden.)

यो वेदा॑न॒डुहो॒ दोहा॑न्त्स॒प्तानु॑पदस्वतः। प्र॒जां च॑ लो॒कं चा॑प्नोति॒
तथा॑ सप्तऋ॒षयो॑ विदुः॥ ९॥

9. *Yo vedānaḍuho dohāntsaptānupadasvataḥ.*
Prajāṁ ca lokaṁ cāpnoti tathā saptaṛṣayo viduḥ.

One who knows the seven showers of the grace of this eternal imperishable burden bearer, he realises and attains both the world of existence and the people that inhabit it. This the seven sages too know and express.

(These seven sages age: the soul, clear intelligence, ahankara or I-sense, mind, prana, senses of perception, and senses of volition.)

पद्भिः सेदिमवक्रामन्निरां जङ्घाभिरुत्खिदन्।
श्रमेणानड्वान्कीलालं कीनाशश्चाभि गच्छतः॥ १०॥

10. *Padbhiḥ sedimavakrāmannirāṁ jaṅghābhirutkhidan. Śrameṇānaḍvānkīlālaṁ kīnāśaścābhi gacchataḥ.*

Covering the field with feet and legs, overcoming exhaustion, producing food and delicious drink with sweat and hard work, the farmer and the burden bearer move on together. (So do the human being and the master burden bearer move together in the world of existence. The master burden bearer creates the world context, the field of work, while the human being, farmer, sows the seed of karma and reaps the harvest which is the fruit of his karma. One who knows this complete scenario of existence realises both this world and the ultimate all-comprehensive reality. And that knowledge and realisation is freedom.)

द्वादश वा एता रात्रीर्व्रत्या आहुः प्रजापतेः।
तत्रोप ब्रह्म यो वेद तद्वा अनड्वाहो व्रतम्॥ ११॥

11. *Dvādaśa vā etā rātrīrvratyā āhuḥ prājapateḥ.*
Tatropa brahma yo veda tadvā anaḍuho vratam.

These twelve are the nights of darkness which, they say, are to be dedicated to the discipline of Prajapati (for the sake of his children). Therein and thereby one who knows Brahma, Prajapati and his knowledge of Veda at the closest, observes and attains to Prajapati's discipline of Dharma and purpose of living.

(Twelve kinds of ignorance have been described as ignorance, confusion or negation about: Cosmic soul, individual soul, intelligence, ego, mind, prana, senses of perception, objects of perception, senses of volition, objects of volition, the individual body, the cosmic body. Reference may also be made to twelve-day Vedic ceremonies for knowledge and piety.)

दुहे सायं दुहे प्रातर्दुहे मध्यन्दिनं परि।
दोहा ये अस्य संयन्ति तान्विद्मानुपदस्वतः ॥ १२ ॥

12. *Duhe sāyaṁ duhe prātarduhe madhyandinaṁ pari. Dohā ye asya saṁyanti tānvidmānupadasvataḥ.*

I receive the showers of divinity in the morning, I receive the showers in the evening, I receive them at mid-day. The showers of the presence that come to me, we know, are revelations of the eternal, they are imperishable.

Kanda 4/Sukta 12 (Rohini Vanaspati)

Rohini Vanaspati Devata, Rbhu Rshi

रोहण्यसि रोहण्यस्थन्श्छिन्नस्य रोहणी।
रोहयेदमरुन्धति ॥ १ ॥

1. *Rohaṇyasi rohaṇyasthnaśchhinnasya rohaṇī. Rohayedamarundhati.*

You are Rohini, the healer, healer of the broken bone. Growing, unobstructive, Arundhati, clearer of the blockade, pray heal this wound and let the bone grow normally.

यत्ते॑ रि॒ष्टं यत्ते॒ द्यु॒त्तमस्ति॒ पेष्ट्रं त आ॒त्मनि॑।
धा॒ता तद्भद्र॒या॒ पु॒नः सं द॑धत्परुषा॒ परुः॥ २॥

2. *Yatte riṣṭaṁ yatte dyuttamasti peṣṭraṁ ta ātmani. Dhātā tadbhadrayā punaḥ saṁ dadhatparuṣā paruḥ.*

Whatever in your body is injured, whatever is torn and broken and crushed, may the universal healer with this efficacious herb join, every part with another and heal to full growth.

सं ते॑ म॒ज्जा म॒ज्ज्ञा भ॑वतु॒ समु॑ ते॒ पर्॑षा॒ परुः।
सं ते॑ मां॒सस्य॒ विस्र॑स्तं॒ समस्थ्यपि॑ रोहतु॥ ३॥

3. *Saṁ te majjā majjñā bhavatu samu te paruṣā paruḥ. Saṁ te māṁsasya visrastaṁ samasthyapi rohatu.*

Let your marrow join with marrow and grow, let your joint of spine join with the joint, let the torn flesh be healed, join with the bone and grow.

म॒ज्जा म॒ज्ज्ञा सं धी॑यतां॒ चर्म॑णा॒ चर्म॑ रोहतु।
असृ॑क्ते॒ अस्थि॑ रोहतु मां॒सं मां॒सेन॑ रोहतु॥ ४॥

4. *Majjā majjñā saṁ dhīyatāṁ carmaṇā carma rohatu. Asṛkte asthi rohatu māṁsaṁ māṁsena rohatu.*

Let the marrow join and grow with marrow, let your skin join with the skin and grow, let the blood and bone join and grow, and let the flesh grow with the flesh.

लोम॒ लोम्ना॒ सं क॑ल्पया त्व॒चा सं क॑ल्पया॒ त्वच॑म्।
असृ॑क्ते॒ अस्थि॑ रोहतु च्छि॒न्नं सं धे॑ह्योषधे ॥ ५ ॥

5. *Loma lomnā saṁ kalpayā tvacā saṁ kalpayā tvacam. Asṛkte asthi rohatu cchinnaṁ saṁ dhehyoṣadhe.*

Let the hair be planted with the hair, let the skin be joined with the skin, let the blood heal the bone and let it grow, let the broken bone be joined with the bone.

स उत्ति॑ष्ठ॒ प्रेहि॒ प्र द्र॑व॒ रथः॑ सुच॒क्रः सु॑प॒विः सु॒नाभिः॑।
प्रति॑ तिष्ठो॒र्ध्वः ॥ ६ ॥

6. *Sa uttiṣṭha prehi pra drava rathaḥ sucakraḥ supaviḥ sunābhiḥ. Prati tiṣṭhordhvaḥ.*

Arise and stand, O patient, move up, go fast like a chariot of strong wheels, strong felly and strong nave, stand, stand and stay, stand firm and stay up.

यदि॑ क॒र्तं प॑ति॒त्वा सं॑श॒श्रे यदि॒ वाश्मा॒ प्रहृ॑तो ज॒घान॑।
ऋ॒भू रथ॑स्ये॒वाङ्गा॑नि॒ सं द॑धत्परुषा॒ परुः॑ ॥ ७ ॥

7. *Yadi kartaṁ patitvā saṁśaśre yadi vāśmā prahṛto jaghāna. Ṛbhū rathasyevāṅgāni saṁ dadhatparuṣā paruḥ.*

If the wound is caused by a large knife, or a stone-shot has hit you, let the surgeon join, part with part as an expert technician repairs and rejoins the parts of a chariot.

Kanda 4/Sukta 13 (Save the Life)

Chandrama, Vishvedevah Devatah, Shantati Rshi

उत देवा अवहितं देवा उन्नयथा पुनः ।
उतागश्चक्रुषं देवा देवा जीवयथा पुनः ॥ १ ॥

1. *Uta devā avahitaṁ devā unnayathā punaḥ.*
Utāgaścakruṣaṁ devā devā jīvayathā punaḥ.

O Devas, noble, brilliant and generous powers and people, raise the fallen, raise them higher again and again. And, O devas, O lovers of divinity, if they do evil and commit sin, even then save them, give them life again, redeem them.

द्वाविमौ वातौ वात आ सिन्धोरा परावतः ।
दक्षं ते अन्य आवातु व्य१न्यो वातु यद्रपः ॥ २ ॥

1. *Dvāvimau vātau vāta ā sindhorā parāvataḥ.*
Dakṣaṁ te anya āvātu vyanyo vātu yadrapaḥ.

Two winds these are that blow: One that blows from nature's sea and the river of energy, the other blows far off and away. One is prana that blows in to the lungs, the heart and the blood stream. There is the other, apana, that blows out. The one, prana, breathes in energy, freshness, enthusiasm and expertise. The other, apana, blows out whatever is impure and polluted.

आ वात वाहि भेषजं वि वात वाहि यद्रपः ।
त्वं हि विश्वभेषज देवानां दूत ईयसे ॥ ३ ॥

3. *Ā vāta vāhi bheṣajaṁ vi vāta vāhi yadrapaḥ.*
Tvaṁ hi viśvabheṣaja devānāṁ dūta īyase.

O prana, blow in the sanative energy that repairs

and strengthens the body system with good health. O apana, blow out and throw away what is impure and polluted. O wind, you are the universal sanative, destroyer of ill-health, and you blow as messenger of the divinities, harbinger of good health and the joy of living.

त्रायन्तामिमं देवास्त्रायन्तां मरुतां गणाः ।
त्रायन्तां विश्वा भूतानि यथायमरपा असत् ॥ ४ ॥

4. *Trāyantāmimaṁ devāstrāyantāṁ marutāṁ gaṇāḥ. Trāyantāṁ viśvā bhūtāni yathāyamarapā asat.*

O Devas, divinities of nature and humanity, save this life, this humanity. O energies of the winds, energise and save this life of humanity. O human and natural forms and forces of the world, save and strengthen this life so that it may become free from sin and violence.

आ त्वागमं शन्तातिभिरथो अरिष्टतातिभिः ।
दक्षं त उग्रमाभारिषं परा यक्ष्मं सुवामि ते ॥ ५ ॥

5. *Ā tvāgamaṁ śantātibhiratho ariṣṭatātibhiḥ. Dakṣaṁ ta ugramābhāriṣaṁ parā yakṣmaṁ suvāmi te.*

O man, I come to you with the means and message of peace and good health and freedom from violence and disease. I bear and bring for you the lustre of good health, passion for life and expertise to live and work. I inspire and energise you and throw out consumptive and cancerous negativities from your health system.

अयं मे हस्तो भगवानयं मे भगवत्तरः।
अयं मे विश्वभेषजोऽयं शिवाभिमर्शनः ॥ ६ ॥

6. *Ayaṁ me hasto bhagavānayaṁ me bhagavattaraḥ. Ayaṁ me viśvabheṣajo'yaṁ śivābhimarśanaḥ.*

This my hand is powerful, it commands good fortune and generous felicity. Indeed, this hand of mine grows even more and more felicitous and generous with its charity and good fortune. This hand is really a saviour, a universal sanative, it is really soothing and saving with the healing touch.

हस्ताभ्यां दशशाखाभ्यां जिह्वा वाचः पुरोगवी।
अनामयित्नुभ्यां हस्ताभ्यां ताभ्यां त्वाभि मृशामसि ॥ ७ ॥

7. *Hastābhyāṁ daśaśākhābhyāṁ jihvā vācaḥ purogavī. Anāmayitnubhyāṁ hastābhyāṁ tābhyāṁ tvābhi mṛśāmasi.*

With both hands of tenfold soft caress of fingers, with the tongue that brings forth words of love and intention inspiring you to rise and move forward, with hands that emanate freedom from ailment and disease, with these we give you the healing touch of health and well being.

Kanda 4/Sukta 14 (Light Spiritual)

Agni, Ajyam Devata, Bhrgu Rshi

अजो ह्यग्नेरजनिष्ट शोकात्सो अपश्यज्जनितारमग्रे।
तेन देवा देवतामग्र आयन्तेन रोहान्रुरुहुर्मेध्यासः ॥ १ ॥

1. *Ajo hyagnerajaniṣṭa śokātso apaśyajjanitāramagre. Tena devā devatāmagra āyantena rohānruruhurmedhyāsaḥ.*

Aja, the unborn human soul, rose into the state of being by the will and passion of Agni, light eternal beyond the state of Being and Becoming. As it arose, it first saw the Janita, light eternal, the generator that brought it into being. By the same divine presence and will the divinities of nature and sagely nobilities of humanity first attained to their divine character. Men of pure mind and spirit too rise to their heights of possibility by the same light of divinity.

क्रमध्वमग्निना नाकमुख्यान्हस्तेषु बिभ्रतः।
दिवस्पृष्ठं स्वर्गत्वा मिश्रा देवेभिराध्वम्॥ २॥

2. *Kramadhvamagninā nākamukhyānhasteśu bibhrataḥ. Divaspṛṣṭhaṁ svargatvā miśrā devebhirādhvam.*

By the light and grace of Agni, go forward and rise to the state of bliss, bearing in hands yajnic homage for the fire and, having reached on top of the regions of light and bliss by the divinities, attain to the state of liberation.

पृष्ठात्पृथिव्या अहमन्तरिक्षमारुहमन्तरिक्षाद्दिवमारुहम्।
दिवो नाकस्य पृष्ठात्स्वर्ज्योतिरगामहम्॥ ३॥

3. *Pṛṣṭhātpṛthivyā ahamantarikṣamāruham antarikṣāddivamāruham. Divo nākasya pṛṣṭhātsvarjyotiragāmaham.*

From the highest vedi of earthly yajna, I rise to

the sky, from the sky I rise to the regions of light, from the top of heavenly joy of the regions of light I have risen to the light and bliss of Divinity. (This mantra describes the yogi's ascent from the heights of attainment on earth, through the skies and solar regions to the state of Turiya, absolute bliss in the Kaivalya state of pure Being. The state of the ascent of humanity to Divinity, or alternatively, the descent of Divinity to humanity is described in Rgveda 8, 44, 23.)

स्व१र्यन्तो नापेक्षन्त आ द्यां रोहन्ति रोदसी ।
यज्ञं ये विश्वतोधारं सुविद्वांसो वितेनिरे ॥ ४ ॥

4. *Svaryanto nāpekṣanta ā dyāṁ rohanti rodasī.*
Yajñaṁ ye viśvatodhāraṁ suvidvāṁso vitenire.

Sagely men of knowledge and experiential attainment, who practice and expand at their individual level the yajna of communion between their soul and the cosmic soul, and rise from the earth through sky and the solar regions on way to the bliss of Divinity, accept nothing for a compromise but only the attainment of union with the Divine.

अग्ने प्रेहि प्रथमो देवतानां चक्षुर्देवानामुत मानुषाणाम् ।
इयक्षमाणा भृगुभिः सजोषाः स्व ऋर्यन्तु यजमानाः स्वस्ति ॥ ५ ॥

5. *Agne prehi prathamo devatānāṁ cakṣurdevānāmuta mānuṣāṇām. Iyakṣamāṇā bhṛgubhiḥ sajoṣāḥ svaryantu yajamānāḥ svasti.*

Come Agni, be with us, first, last and eternal, first of the divinities, light of divines such as the sun, and light of the spirit of humanity. May the yajamanas,

loving and joining in company with veteran sages and scholars, rise to divine bliss. May there be good and all round well being with them.

अजमनज्मि पयसा घृतेन दिव्यं सुपर्णं पयसं बृहन्तम्।
तेन गेष्म सुकृतस्य लोकं स्व ऽरोहन्तो अभि नाकमुत्तमम्॥ ६॥

6. *Ajamanajmi payasā ghṛtena divyaṁ suparṇaṁ payasaṁ bṛhantam. Tena geṣma sukṛtasya lokaṁ sva rārohanto abhi nākamuttamam.*

With the homage of milk and ghrta in the sacred fire, I honour, celebrate and serve the Aja, unborn, eternal, infinite Divine Spirit of golden glory. May we, by the service and the light and grace of Agni, rising to the regions of bliss, reach the presence of Divinity, the state of infinite happiness.

पञ्चौदनं पञ्चभिरङ्गुलिभिर्दर्व्योद्धर पञ्चधैतमोदनम्।
प्राच्यां दिशि शिरो अजस्य धेहि दक्षिणायां दिशि दक्षिणं
धेहि पार्श्वम्॥ ७॥

7. *Pañcaudanaṁ pañcabhiraṅgulibhirdarvyoddhara pañcadhaitamodanam. Prācyāṁ diśi śiro ajasya dhehi dakṣiṇāyāṁ diśi dakṣiṇaṁ dhehi pārśvam.*

Hold the panchaudana, havi prepared from five grains and milk, curd, ghrta, rock sugar and honey, in a ladle with five fingers of the hand, raise it to offer into the sacred fire. Keep the Aja's, unborn soul's, head, i.e., intelligence in the east direction, the right part in the southern direction. (Aja here does not mean a goat, it means 'the man in the posture of meditation and prayer.'

'Panchandana' havi is love, faith, knowledge, prayer and communion and all other experience gathered through five senses, mind and intelligence. The mantra means the yajna of self-surrender to Divinity).

प्र॒तीच्यां दि॒शि भ॒सद॑मस्य धे॒ह्यु॒त्त॑रस्यां दि॒श्यु॒त्त॑रं धेहि पा॒श्वम्। ऊ॒र्ध्वायां दि॒श्य॑जस्यानू॑कं धेहि दि॒शि ध्रु॒वायां धेहि पाज॒स्य ँ॑ म॒न्तरि॑क्षे मध्य॒तो मध्य॑मस्य ॥ ८ ॥

8. *Pratīcyāṁ diśi bhasadamasya dhehyuttarasyāṁ diśyuttaraṁ dhehi pārśvam. Ūrdhvāyāṁ diśya-jasyānūkaṁ dhehi diśi dhruvāyāṁ dhehi pājasyam antarikṣe madhyato madhyamasya.*

Keep the Aja's back part in the western direction, keep the left part in the northern direction, keep the spine vertically straight in the upper direction, keep the lower part firm on the seat on ground, and keep the middle part in the middle position. (This is obviously a description of the body posture when the yajamana sits on the vedi or the yogi sits in proper posture for meditation. The word 'dhruvayam' is echoed in Patanjali's description of the meditation posture in Yoga Sutras, 2, 46 where he says that the yogi's seat should be "firm and comfortable: sthira sukham asanam."

शृ॒तम॒जं शृ॒तया॒ प्रोर्णु॑हि त्व॒चा सर्वै॑र॒ङ्गैः संभृ॑तं वि॒श्वरू॑पम्। स उत्ति॑ष्ठे॒तो अ॒भि नाक॑मुत्त॒मं प॒द्भिश्च॒तुर्भि॒ः प्रति॑ तिष्ठ दि॒क्षु ॥ ९ ॥

9. *Śṛtamajaṁ śṛtayā prorṇuhi tvacā sarvairaṅgaiḥ saṁbhṛtaṁ viśvarūpam. Sa uttiṣṭheto abhi nāka-muttamaṁ padbhiśca-turbhiḥ prati tiṣṭha dikṣu.*

O Lord, pray cover and consecrate Aja, immortal

human soul, complete in all aspects of human virtue, perfected and raised to universal character in the existential medium of personality, enfold it in the infinite grace of Divinity. O man, completed, perfected, universalised, and now consecrated with divine grace, rise from the earth to the highest state of divine bliss and with all four stages of ascension from existence to essence, sojourn in perfect freedom over all directions of eternal time and space.

Note: This sukta is a song of the immortal human soul's ascension from the mortal state of existence to its immortal state of essence abiding in the perfect freedom of Moksha through eight parts (angas) of yoga and four parts of Dharma (Dharma, Artha, Kama and Moksha). 'Aja chatushpat' of verse 9 does not mean 'four-footed goat', it means the immortal human soul, yoga-practising and self-realising through all four states of waking, dreaming, sleeping and meditating, rising to the turiya state (Mandukyopanished, 2-7 and 8-12).

Kanda 4/Sukta 15 (Song of Showers)

Marutah, Parjanya Devata, Atharva Rshi

समुत्पतन्तु प्रदिशो नभस्वतीः समभ्राणि वातजूतानि यन्तु। महऋषभस्य नदतो नभस्वतो वाश्रा आपः पृथिवीं तर्पयन्तु॥ १॥

1. *Samutpantu pradiśo nabhasvatīḥ samabhrāṇi vātajūtāni yantu. Mahaṛṣabhasya nadato nabhasvato vāśrā āpaḥ pṛthivīṁ tarpayantu.*

Let clusters of dense vapour in the quarters of the firmament rush in together. Let clouds driven by

winds fly on together. Let overladen showers dense with vapour of the thundering clouds of bursting sky rain down and fill the earth to the full.

समीक्षयन्तु तविषाः सुदानवोऽ पां रसा ओषधीभिः सचन्ताम्। वर्षस्य सर्गा महयन्तु भूमिं पृथग्जायन्तामोषधयो विश्वरूपाः ॥ २ ॥

2. *Samīkṣayantu taviṣāḥ sudānavo'pāṁ rasā oṣadhībhiḥ sacantām. Varṣasya sargā mahayantu bhūmiṁ pṛthagjāyantāmoṣadhayo viśvarūpāḥ.*

Let mighty generous clouds be favourable to us and and share their delicious showers of vitality with herbs and trees. Let showers of rain arouse and exalt the earth. Let herbs of immense variety sprout and grow in all different ways.

समीक्षयस्व गायतो नभांस्यपां वेगासः पृथगुद्विजन्ताम्। वर्षस्य सर्गा महयन्तु भूमिं पृथग्जायन्तां वीरुधो विश्वरूपाः ॥ ३ ॥

3. *Samīkṣayasva gāyato nabhāṁsyapāṁ vegāsaḥ pṛthagudvijantām. Varṣasya sargā mahayantu bhūmiṁ pṛthagjā-yantām vīrudho viśvarūpāḥ.*

O lord, show us the rumbling clouds in the skies. Let multitudes of clouds rush on and overwhelm the firmament. Let showers of rain gladden and exalt the earth. Let plants and trees of all kinds sprout and grow.

गणास्त्वोप गायन्तु मारुताः पर्जन्य घोषिणः पृथक्। सर्गा वर्षस्य वर्षतो वर्षन्तु पृथिवीमनु ॥ ४ ॥

4. *Gaṇāstvopa gāyantu mārutāḥ parjanya ghoṣiṇaḥ pṛthak. Sargā varṣasya varṣato varṣantu pṛthivīmanu.*

Let currents of wind, O cloud of rain, celebrate you in song all round. May showers of rain falling and blessing the earth according to the needs of the season oblige us.

उदी॑रयत मरुतः समुद्र॒तस्त्वे॒षो अ॒र्को नभ॒ उत्पा॑तयाथ। म॒हऋ॒ष॒भस्य॒ नद॑तो॒ नभ॑स्वतो वा॒श्रा आपः॑ पृथि॒वीं त॑र्पयन्तु॥ ५॥

5. *Udīrayata marutaḥ samudratastveṣo arko nabha utpātayātha. Maha-ṛṣabhasya nadato nabhasvato vāśrā āpaḥ pṛthivīṁ tarpayantu.*

O winds, stir the vapours of water from the sea evaporated by the heat of the sun and raise them to the sky. Let the profuse showers of rain from the rumbling clouds of the roaring sky fall and fill the earth to the full.

अ॒भि क्र॑न्द स्त॒नया॒र्दयो॒दधिं॑ भूमिं॑ पर्जन्य॒ पय॑सा॒ सम॑ङ्ग्धि। त्वया॑ सृ॒ष्टं ब॑हु॒लमै॑तु॒ व॒र्षमा॑शा॒रै॒षी कृ॒शगु॑रे॒त्वस्त॑म्॥ ६॥

6. *Abhi kranda stanayārdayodadhiṁ bhūmiṁ parjanya payasā samaṅgdhi. Tvayā sṛṣṭaṁ bahulamaitu varṣamāśāraiṣī kṛśaguretvastam.*

Thunder and roar, O cloud, shake the flood of the firmament into showers, and bless the earth with life giving rain. Let the showers released by you fall and flow profusely, and let the hopeful farmer go home happy.

सं वो॑ऽवन्तु सु॒दान॑व॒ उत्सा॑ अजग॒रा उ॒त। म॒रुद्भि॒ः प्रच्यु॑ता मे॒घा वर्षं॑न्तु पृथि॒वीम॑नु॥ ७॥

7. *Saṁ vo'vantu sudānava utsā ajagarā uta. Marudbhiḥ pracyutā meghā varṣantu pṛthivīmanu.*

Let the mighty bounteous showers save you from drought and promote you to prosperity. Let the clouds impelled and propelled by the winds rain down on earth in showers according to the needs of the season.

आशामाशां वि द्योतता वाता वान्तु दिशोदिशः।
मरुद्भिः प्रच्युता मेघाः सं यन्तु पृथिवीमनु॥ ८॥

8. *Āśāmāśāṁ vi dyotatāṁ vātā vāntu diśodiśaḥ. Marudbhiḥ pracyutā meghā varṣantu pṛthivīmanu.*

Let lightnings flash all round in all directions. Let winds blow in all directions from all directions. Let clouds moved by winds shower in accord with the earth.

आपो विद्युदभ्रं वर्षं सं वोऽवन्तु सुदानव उत्सा अजगरा उत। मरुद्भिः प्रच्युता मेघाः प्रार्वन्तु पृथिवीमनु॥ ९॥

9. *Āpo vidyudabhraṁ varṣaṁ saṁ vo'vantu sudānava utsā ajagarā uta. Marudbhiḥ pracyutā meghā prāvantu pṛthivīmanu.*

O children of the earth, let waters, lightning and thunder, cloud and showers, and the great bounteous floods of water, rains, rivers and seas protect and promote you to prosperity. May the clouds moved by winds promote the produce of the earth.

अपामग्निस्तनूभिः संविदानो य ओषधीनामधिपा बभूव।
स नो वर्षं वनुतां जातवेदाः प्राणं प्रजाभ्यो अमृतं दिवस्परि॥ १०॥

10. *Apāmagnistanūbhiḥ saṁvidāno ya oṣadhīnāmadhipā babhūva. Sa no varṣaṁ vanutāṁ jātavedāḥ prāṇaṁ prajābhyo amṛtaṁ divaspari.*

May Agni, Jataveda, all pervasive vitality of life, one with the form and spirit of waters and life forms, which is over all protector and promoter of the life and efficacy of herbs, bless us with nectar showers of water from over the heavens and the firmament as the very breath and energy of life for all people and other forms of life.

प्रजापतिः सलिलादा समुद्रादापं ईरयन्नुदधिमर्दयाति। प्र प्यायतां वृष्णो अश्वस्य रेतोऽ र्वाङेतेन स्तनयित्नुनेहि॥ ११ ॥

11. *Prajāpatiḥ salilādā samudrādāpa īrayannudadhimardayāti. Pra pyāyatāṁ vṛṣṇo aśvasya reto'rvāṅetena stanayitnunehi.*

Prajapati, lord of his people, solar sustainer of life, raising vapours of water from the rolling oceans, forms and breaks the spatial oceans of vapours. By this, may the living vitality of the generous abundant cloud increase, and by this very augmentation, further, may the showers of rain by the catalytic force of lightning come down and bless the earth.

अपो निषिञ्चन्नसुरः पिता नः श्वसन्तु गर्गरा अपां वरुणाव नीचीरपः सृज। वदन्तु पृश्निबाहवो मण्डूका इरिणानु॥ १२ ॥

12. *Apo niṣiñcannasuraḥ pitā naḥ śvasantu gargarā apāṁ varuṇāva nīcīrapaḥ sṛja. Vadantu pṛśnibāhavo maṇḍūkā iriṇānu.*

The cloud of waters and showers, giver of life energy, is our protector and promoter. O Varuna, dear

cloud, release the showers of rain down and let the streams and pools of water come to life, and then let the colourful frogs croak with joy in the rippling pools and flowing streams in celebration of the earth.

सं॒व॒त्स॒रं श॑शया॒ना ब्रा॑ह्म॒णा व्र॑तचा॒रिण॑: ।
वाचं प॒र्जन्य॑जिन्वितां॒ प्र म॒ण्डूका॑ अवादिषुः ॥ १३ ॥

13. *Saṁvatsaraṁ śaśayānā brāhmaṇā vratacāriṇaḥ.*
Vācaṁ parjanyajinvitāṁ pra maṇḍūkā avādiṣuḥ.

Frogs are celebrants of divinity: observing the cycle of nature's seasons, lying in hybernation for a year, they sing and celebrate life, singing in their natural language inspired by the cloud and showers of rain.

उ॒प॒प्रव॑द मण्डूकि व॒र्षमा व॑द तादुरि ।
मध्ये॑ ह्र॒दस्य॑ प्लवस्व वि॒गृह्य॑ च॒तुर॑: प॒दः ॥ १४ ॥

14. *Upapravada maṇḍūki varṣamā vada tāduri.*
Madhye hradasya plavasva vigṛhya caturaḥ padaḥ.

O froggy, O little baby froggy, sing and celebrate. Call on the rain, extend your four legs in joy and swim freely in the flood.

खण्व॒खा३इ॒ खैम॒खा३इ॒ मध्ये॑ तदुरि ।
व॒र्षं व॑नुध्वं पितरो म॒रुतां॒ मन॑ इच्छत ॥ १५ ॥

15. *Khaṇvakhā3-i khaimakhā-i madhye taduri.*
Varṣaṁ vanudhvaṁ pitaro marutāṁ mana icchata.

O hybernating froggy, O silent little one, enjoy and have fun in the rain. O seniors, guardians of the people, try to have the knowledge and favour of the

winds, they bring rain.

महान्तं कोशमुदचाभि षिञ्च सविद्युतं भवतु वातु वातः।
तन्वतां यज्ञं बहुधा विसृष्टा आनन्दिनीरोषधयो भवन्तु॥ १६॥

16. *Mahāntaṁ kośamudacābhi ṣiñca savidyutaṁ bhavatu vātu vātaḥ. Tanvatāṁ yajñaṁ bahudhā visṛṣṭā ānandinīroṣadhayo bhavantu.*

O lord, O people, raise the cloud, treasure bearer of rain. Bring rain on the earth. Let the sky flash with thunder and lightning for rain. Let the wind blow favourable for rain. Extend and develop yajna for rain. Let the herbs, sprouted, grown and extended for yajna and rain be great sources of joy and well being.

Kanda 4/Sukta 16 (All Watching Divinity)

Varuna Devata, Brahma Rshi

बृहन्नेषामधिष्ठाता अन्तिकादिव पश्यति।
य स्तायन्मन्यते चरन्तसर्वं देवा इदं विदुः॥ १॥

1. *Bṛhanneṣāmadhiṣṭhātā antikādiva paśyati. Ya stāyanmanyate carantsarvaṁ devā idaṁ viduḥ.*

Mighty and infinitely great is the ruling lord and master of these worlds of the universe who watches everything as if at the closest, directly, and, expanding these all, alert and ever awake, knows, watches and assesses the entire universe and its working. This, the brilliant divine sages know well.

यस्तिष्ठति चरति यश्च वञ्चति यो निलायं चरति यः प्रतङ्कम्। द्वौ संनिषद्य यन्मन्त्रयेते राजा तद्वेद वरुणस्तृतीयः॥ २॥

2. *Yastiṣṭhati carati yaśca vañcati yo nilāyaṁ carati yaḥ pratarkam. Dvau saṁniṣadya yanmantrayete rājā tadveda varuṇastṛtīyaḥ.*

Who does not move and stands still, who moves, who deceives, who acts under disguise or openly or crookedly, whatever two people in consult talk and decide together, all these the third, the witness, the all-ruling Varuna, lord of universal judgement, dispensation and retribution, knows, ever watchful.

उतेयं भूमिर्वरुणस्य राज्ञ उतासौ द्यौर्बृहती दूरेअन्ता। उतो समुद्रौ वरुणस्य कुक्षी उतास्मिन्नल्प उदके निलीनः॥ ३॥

3. *Uteyaṁ bhūmirvaruṇasya rājña utāsau dyaurbṛhatī dūreantā. Uto samudrau varuṇasya kukṣī utāsminnalpa udake nilīnaḥ.*

And this earth is the dominion of the ruler Varuna, and so is that vast heaven at the far end, and both the oceans of earth and space are Varuna's, they all exist in him, and so does he pervade and is hidden in the greatest and in the smallest of waters.

उत यो द्यामतिसर्पात्परस्तान्न स मुच्यातै वरुणस्य राज्ञः। दिव स्पशः प्र चरन्तीदमस्य सहस्राक्षा अति पश्यन्ति भूमिम्॥ ४॥

4. *Uta yo dyāmatisarpātparastānna sa mucyātai varuṇasya rājñaḥ. Diva spaśaḥ pra carantīdamasya sahasrākṣā ati paśyanti bhūmim.*

And he who thinks he might possibly stride beyond the far off heavens of light cannot get away free from the dominion of the ruler Varuna. The watchful sentinels of this lord of light and the heavens are ever

on the move, watching, thousand eyed, they watch even beyond the world of existence. They watch intensely, they miss nothing.

सर्वं तद्राजा वरुणो वि चष्टे यदन्तरा रोदसी यत्परस्तात्। संख्याता अस्य निमिषो जनानामक्षानिव श्वघ्नी नि मिनोति तानि ॥ ५ ॥

5. *Sarvaṁ tadrājā varuṇo vi caṣṭe yadantarā rodasī yatparastāt. Saṁkhyātā asya nimiṣo janānāmakṣāniva śvaghnī ni minoti tāni.*

All that, the ruler Varuna watches closely, whatever is in heaven and earth and beyond. Even people's wink of the eye every moment throughout life is watched, counted and assessed by him as every cast and move of the dice is perceived by the player. (May be he is a player. He has cast the die and watches. We are the dice. He casts us according to our Karma, but we move according to our will, still within the rules of his game.)

ये ते पाशा वरुण सप्तसप्त त्रेधा तिष्ठन्ति विषिता रुशन्तः। छिनन्तु सर्वे अनृतं वदन्तं यः सत्यवाद्यति तं सृजन्तु ॥ ६ ॥

6. *Ye te pāśā varuṇa saptasapta tredhā tiṣṭhanti viṣitā ruśantaḥ. Chinantu sarve anṛtaṁ vadantaṁ yaḥ satyavādyati taṁ sṛjantu.*

O Varuna, those threefold laws of existence seven by seven, which ever abide, ever active, ever shining, never sparing, may they all bind or split the personality of the man who speaks untruth, and may they all release and recreate the man who speaks the truth.

शतेन पाशैरभि धेहि वरुणैनं मा ते मोच्यनृतवाङ्नृचक्षः। आस्तां जाल्म उदरं श्रंसयित्वा कोशइवाबन्धः परिकृत्यमानः॥ ७॥

7. *Śatena pāśairabhi dhehi varuṇainaṁ mā te mocyanṛtavāṅnṛcakṣaḥ. Āstāṁ jālma udaraṁ śraṁsayitvā kośa-ivābandhaḥ parikṛtyamānaḥ.*

O Varuna, all presiding, all watching ruler, with a hundred bonds of your laws bind and restrain this liar. Let him not escape the bonds of your law. Let this unfortunate man, his inner personality split into shreds, self-tortured, lie loose like a broken vessel.

यः समाम्योऽ वरुणो यो व्याम्योऽ यः सन्देश्योऽ वरुणो यो विदेश्य ऽः। यो दैवो वरुणो यश्च मानुषः॥ ८॥

8. *Yaḥ samāmyo'varuṇo yo vyāmyo'yaḥ sandeśyo' varuṇo yo videśyaḥ. Yo daivo varuṇo yaśca mānuṣaḥ.*

Varuna that is common and equal for all, yet different and specific for every one among all, Varuna that is good and equal for all places, Varuna that is different and specific for all places, that Varuna is good to the divinely sages as well as to ordinary human beings.

तैस्त्वा सर्वैरभि ष्यामि पाशैरसावामुष्यायणामुष्याः पुत्र। तानु ते सर्वाननुसन्दिशामि॥ ९॥

9. *Taistvā sarvairabhi ṣyāmi pāśairasāvāmuṣyāyaṇāmuṣyāḥ putra. Tānu te sarvānanusandiśāmi.*

By all these bonds of the law of Nature I bind you, son of your mother and scion of your family line,

i.e., gotra, and direct that all of them be applied to you.

Kanda 4/Sukta 17 (Apamarga Herb)

Apamarga Oshadhi Devata, Shukra Rshi

ईशा॑नां त्वा भेष॒जाना॒मुज्जे॑ष॒ आ र॑भामहे।
च॒क्रे स॒हस्र॑वीर्यं॒ सर्व॑स्मा ओषधे त्वा॥ १॥

1. *Īśānāṁ tvā bheṣajānāmujjeṣa ā rabhāmahe.*
Cakre sahasravīryaṁ sarvasmā oṣadhe tvā.

O Apamarga, best of herbal sanatives, in order to win our medical objective we take you up for medical treatment and reinforce you to a thousandfold higher efficacy as a cure for all diseases.

स॒त्य॒जित॑ं॒ शपथ॒याव॑नीं॒ सह॑मानां पुनःस॒राम्।
सर्वा॒ः सम॒ह्व्योष॑धीरि॒तो न॑ः पारया॒दिति॑ ॥ २॥

2. *Satyajitaṁ śapathayāvanīṁ sahamānāṁ punaḥ sarām. Sarvāḥ samahvyoṣadhīrito naḥ pārayāditi.*

I take up and reinforce the truly conquering, cursed disease reverting, successfully challenging and persistently acting herb in which I collect and concentrate the power and efficacy of all herbs in general so that it may give us success in fighting against all diseases.

या श॒शाप॒ शप॑नेन॒ याघं मू॑र॑माद॒धे। या रस॑स्य॒ हर॑णाय जा॒तमा॑रे॒भे तो॒कम॑त्तु॒ सा॥ ३॥

3. *Yā śaśāpa śapanena yāghaṁ mūramādadhe.*
Yā rasasya haraṇāya jātamārebhe tokamattu sā.

Whatever has reviled the patient with its

malignity, whatever has planted itself as a fast growing killer disease, whatever has seized life's regenerative force to consume the vitality of life and arrest the renewal, may all that cancerous curse itself consume its own germination and further growth to cause its own end.

यां ते चक्रुरामे पात्रे यां चक्रुर्नीलॅलोहिते। आमे मांसे कृत्यां यां चक्रुस्तयाऽ कृत्याकृतोऽ जहि॥ ४॥

4. *Yāṁ te cakrurāme pātre yāṁ cakrurnīlalohite. Āme māṁse kṛtyāṁ yāṁ cakrustayā kṛtyākṛto jahi.*

Whatever damage the cancerous causes do in the constipated intestines, whatever they do in the veins and arteries, whatever damage they do in the formative flesh, by whatever ways and causes they do so, by that very process reversed, destroy the causes of the disease.

दौष्वप्न्यं दौर्जीवित्यं रक्षोऽ अभ्व ∫मरायय्य ∫ः। दुर्णाम्नीः सर्वा दुर्वाचस्ता अस्मन्नाशयामसि॥ ५॥

5. *Dauṣvapnyaṁ daurjīvityaṁ rakṣo abhva marāyyaḥ. Durṇāmnīḥ sarvā durvācastā asmannāśayāmasi.*

Bad dreams and loss of sleep, depression, hyper tension and schizophrenia, debility, loss of lustre, and all cursed and superstitious diseases concerned with loss of honour and image and loss of reputation, we eliminate from us. (Durnaman and Durvach are names of piles.)

क्षुधामारं तृष्णामारमगोतामनपत्यताम्।
अपामार्ग त्वया वयं सर्वं तदप मृज्महे॥ ६॥

6. *Kṣudhāmāraṁ tṛṣṇāmāramagotāmanapatyatām.*
Apāmārga tvayā vayaṁ sarvaṁ tadapa mṛjmahe.

O Apamarga, destroyer of all want of health and causes of death and disease, with your power and efficacy we ward off and cleanse loss of appetite, diseases concerned with thirst, diseases of the weakness and loss of perceptive senses and dementia, sterility and infertility and all other ailments of body and mind.

तृ॒ष्णा॒मा॒रं क्षु॒धामा॒रमथो॑ अक्षपराज॒यम्।
अपा॑मार्ग॒ त्वया॑ व॒यं सर्व॑ं॒ तदप॑ मृज्महे॥ ७॥

7. *Tṛṣṇāmāraṁ kṣudhāmāramatho akṣaparājayam.*
Apāmārga tvayā vayaṁ sarvaṁ tadapa mṛjmahe.

O Apamarga, panacea for health and happiness, with your versatile power and efficacy we eliminate from our life and society all diseases that cause death by thirst or loss of thirst, by hunger or loss of hunger, and all mental diseases caused by addiction such as gambling, alcohol or the thrill of chance and unknown possibility and expectation.

अ॒पा॒मा॒र्ग ओष॑धीनां॒ सर्वी॑सा॒मेक॒ इद्वशी।
तेन॑ ते मृज्म॒ आस्थि॑त॒मथ॒ त्वम॑ग॒दश्च॑र॥ ८॥

1. *Apāmārga oṣadhīnāṁ sarvāsāmeka idvaśī.*
Tena te mṛjma āsthitamatha tvamagadaścara.

Of all the medicines, Apamarga is the one all conquering against disease. O patient, with that we cure and eliminate the chronic disease from you so that you live and enjoy life healthy, happy and free from disease.

Kanda 4/Sukta 18 (Apamarga Panacea)

Apamarga Oshadhi Devata, Shukra Rshi

समं ज्योतिः सूर्येणाह्ना रात्री समावती।
कृणोमि सत्यमूतयेऽ रसाः सन्तु कृत्वरीः ॥ १ ॥

1. *Samaṁ jyotiḥ sūryeṇāhnā rātrī samāvatī.*
Kṛṣomi satyamūtaye'rasāḥ santu kṛtvarīḥ.

Light is naturally one with the sun. Night is naturally close with the day, (the one implies the other). Similarly, I naturally follow the truth for peace, protection and security (because truth and peace with security and protection go together). And when you equate truth and peace both in action, all counterfeits become void of meaning and value. This is the ethics of professionalism.

यो देवाः कृत्यां कृत्वा हरादविदुषो गृहम्।
वत्सो धारुरिव मातरं तं प्रत्यगुप पद्यताम्॥ २ ॥

2. *Yo devāḥ kṛtyāṁ kṛtvā harādaviduṣo gṛham.*
Vatso dhāruriva mātaraṁ taṁ pratyagupa padyatām.

If a clever man does an evil act and robs the house of an ignorant, innocent, trustful man, O devas, the evil act would recoil on the doer just like a suckling calf going back to the mother cow. (This is a warning to a clever professional who cheats innocent, ignorant people while they trust him. Evil must return to its source.)

अमा कृत्वा पाप्मानं यस्तेनान्यं जिघांसति।
अश्मानस्तस्यां दग्धायां बहुलाः फट्करिक्रति॥ ३ ॥

3. *Amā kṛtvā pāpmānaṁ yastenānyaṁ jighāṁsati. Aśmānastasyāṁ dagdhāyāṁ bahulāḥ phaṭkarikrati.*

Having planned an evil act at home, if a person hurts and kills another person with that, then, when that evil act is accomplished and ignited, imumerable stones would burst forth and destroy the evil doer.

सहस्रधामन्विशिखान्विग्रीवां छायया त्वम्।
प्रति स्म चक्रुषे कृत्यां प्रियां प्रियावते हर॥ ४॥

4. *Sahasradhāmanviśikhānvigrīvāṁ chāyayā tvam. Prati sma cakruṣe kṛtyāṁ priyāṁ priyāvate hara.*

O ruler of a thousand powers, protector and keeper of a thousand homes, let the old and young sleep at peace. Put the ogres and saboteurs to sleep. Pay the evil doer in his own coin. Let the lover meet his love.

अनयाहमोषध्या सर्वीः कृत्या अदूदुषम्।
यां क्षेत्रे चक्रुर्यां गोषु यां वा ते पुरुषेषु॥ ५॥

5. *Anayāhamoṣadhyā sarvāḥ kṛtyā adūduṣam. Yāṁ kṣetre cakruryāṁ goṣu yāṁ vā te puruṣeṣu.*

Thus by this curative and policy of peace I cleanse all deeds and correct all evils that they do in the field, among the cows or among the people, and this I do for you all.

यश्चकार न शशाक कर्तुं शश्रे पादमङ्गुरिम्।
चकार भद्रमस्मभ्यमात्मने तपनं तु सः॥ ६॥

6. *Yaścakāra na śaśāka kartuṁ śaśre pādamaṅgurim. Cakāra bhadramasmabhyamātmane tapanaṁ tu saḥ.*

He that does the mischief, or tries but fails to accomplish, burns his own fingers or breaks his own feet. In a way, he does good to us, awakens us, but, after all, this is a torture for himself, he is a torture unto himself.

अपामार्गोऽप मार्ष्टु क्षेत्रियं शपथश्च यः ।
अपाहं यातुधानीरप सर्वा अराय्यः ॥ ७ ॥

7. *Apāmārgo'pa mārṣṭu kṣetriyaṁ śapathaśca yaḥ.*
Apāha yātudhānīrapa sarvā arāyyaḥ.

Apamarga, real panacea, is that which cleanses and cures us of all physical disease and mental malignity, whether it is individual or social, inherited, contacted or acquired. It is that which removes all that is negative, destructive and depressive and causes self-deprivation and social debility.

अपमृज्य यातुधानानप सर्वा अराय्यः ।
अपामार्ग त्वया वयं सर्वं तदप मृज्महे ॥ ८ ॥

8. *Apamṛjya yātudhānānap sarvā arāyyaḥ.*
Apāmārga tvayā vayaṁ sarvaṁ tadapa mṛjmahe.

O Apamarga, personal and social panacea, having cleansed out all violence and negativity, all depression, deprivation and poverty by your power and efficacy, we clean up the totality of life and restore it to purity, good health, happiness and advancement.

Kanda 4/Sukta 19 (Apamarga: Social Health and Peace)

Apamarga Oshadhi Devata, Shukra Rshi

उतो अस्यबन्धुकृदुतो असि नु जामिकृत्।
उतो कृत्याकृतः प्रजां नडमिवा च्छिन्धि वार्षिकम्॥ १॥

1. *Uto asyabandhukṛduto asi nu jāmikṛt. Uto kṛtyākṛtaḥ prajāṁ naḍamivā cchindhi vārṣikam.*

Apamarga, as you are destroyer of deadly and dread diseases and also of the dearest dearly related addictions, pray destroy all violent negativities and their after effects, uproot them like the weeds of the rainy season.

ब्राह्मणेन पर्युक्तासि कण्वेन नार्षदेन।
सेनेवैषि त्विषीमती न तत्र भयमस्ति यत्र प्राप्नोष्योषधे॥ २॥

2. *Brāhmaṇena paryuktāsi kaṇvena nārṣadena. Senevaiṣi tviṣīmatī na tatra bhayamasti yatra prāpnoṣyoṣadhe.*

Created and composed by the Brahmana, scholar of science and Veda, and approved by the wise Councillor, you go forward shining and blazing like a victorious army. O Oshadhi, wherever you reach and act, fear stays no more.

अग्रमेष्योषधीनां ज्योतिषेवाभिदीपयन्।
उत त्रातासि पाकस्यातो हन्तासि रक्षसः॥ ३॥

3. *Agrameṣyoṣadhīnāṁ jyotiṣevābhidīpayan. Uta trātāsi pākasyātho hantāsi rakṣasaḥ.*

You go forward working as first and foremost

of all medications, shining and illuminating like light itself. You are the saviour, preserver and protector of the good and pure with maturity, and destroyer of the violent and the killers.

यद॒दो दे॒वा असु॑रां॒स्त्वयाग्रे॑ नि॒रकु॑र्वत।
तत॒स्त्वमध्योष॑धेऽ- पामा॒र्गो अ॑जायथाः ॥ ४ ॥

4. *Yadado devā asurāṁstvayāgre nirakurvata.*
Tatastvamadhyoṣadhe'pāmārgo ajāyathāḥ.

O Apamarga, divine energy for universal cleansing, when in the early stages of natural evolution, the positive and brilliant creative forces of nature struggle with negativities and resistance and they overcome the dark forces, then you, O crown of herbs, come into being on earth by the name Apamarga, the cleanser, pioneer and leader on way to progress.

वि॒भि॒न्द॒ती श॒तशा॑खा वि॒भि॒न्दन्नाम॑ ते पि॒ता।
प्र॒त्यग्वि भि॑न्धि त्वं तं यो अ॒स्माँ अ॑भि॒दास॑ति ॥ ५ ॥

5. *Vibhindatī śataśākhā vibhindannāma te pitā.*
Pratyagvi bhindhi tvaṁ taṁ yo asmāṅ abhidāsati.

O Apamarga, hundred branched destroyer of disease, it is Nature's force of survival and victory over negative forces in the evolutionary circuit that is your generator. So turn to those forces which seek to subdue and enslave us and destroy them in their natural course.

अस॒द्भूम्या॒ः सम॑भवत्तद्यामे॑ति म॒हद् व्यच॑ः।
तद्वै ततो॑ विधू॒पाय॑त्प्र॒त्यक्क॒र्तार॑मृच्छतु ॥ ६ ॥

6. *Asadbhūmyāḥ samabhavattadyāmeti mahad vyacaḥ. Tadvai tato vidhūpāyatpratyakkartāramṛcchatu.*

Whatever is false, untrue and negative born of the earth, even if it grows and rises to the skies, ultimately returns to its root cause, torturing its own creator and perpetrator.

प्र॒त्यङ् हि सं॑ब॒भूवि॑थ प्रती॒चीन॑फल॒स्त्वम्।
सर्वा॒न्मच्छ॒पथाँ॒ अधि॒ वरी॑यो यावया व॒धम्॥ ७॥

7. *Pratyaṅ hi saṁbabhūvitha pratīcīnaphalastvam.*
Sarvānmacchapathāँ adhi varīyo yāvayā vadham.

You are the giver of the fruit of action: direct for the positive, indirect and reverse for the negative. Pray revert all negativities and enmities directed against me, and revert all deadly weapons away from me.

श॒तेन॑ मा॒ परि॑ पाहि स॒हस्रे॑णा॒भि र॑क्ष मा।
इन्द्र॑स्ते वीरुधां पत उ॒ग्र ओ॒ज्मान॒मा द॑धत्॥ ८॥

8. *Śatena mā pari pāhi sahasreṇābhi rakṣa mā.*
Indraste vīrudhāṁ pata ugra ojmānamā dadhat.

Promote me all over by a hundredfold vigour and vitality. Protect me all round by thosandfold forces against all danger and debility. O chief of herbs and sanatives, may mighty Indra, the omnipotence of Nature, bless you with lustrous vigour and efficacy.

Kanda 4/Sukta 20 (Divine Sight)

Matrnama Oshadhi Devata, Matrnama Rshi

Matrnama is the name of a herb. Satavalekara has, in his note on this sukta, given names of three matrnama herbs which protect and promote good eye-sight. And eye sight here extends beyond the physical

to the divine vision. The three herbs are: Akhukarani, Mahashravanika and Ghrtakumari.

आ पश्यति प्रति पश्यति परा पश्यति पश्यति।
दिवमन्तरिक्षमाद्भूमिं सर्वं तद्देवि पश्यति॥ १॥

1. *Ā paśyati prati paśyati parā paśyati paśyati. Divamantarikṣamādbhūmiṁ sarvaṁ taddevi paśyati.*

O vision divine, by virtue of your gift, man sees, sees directly, sees everything specifically, sees far far and wide, sees all round. Man sees the heavens, the middle regions, the earth, man sees all.

तिस्रो दिवस्तिस्रः पृथिवीः षट् चेमाः प्रदिशः पृथक्।
त्वयाहं सर्वा भूतानि पश्यानि देव्योषधे॥ २॥

2. *Tisro divastisraḥ pṛthivīḥ ṣaṭ cemāḥ pradiśaḥ pṛthak. Tvayāhaṁ sarvā bhūtāni paśyāni devyoṣadhe.*

O divine herb, divine light of the eye, by virtue of your gift, let me see all things in existence: three regions of light, three earths, three skies and into these six directions one by one.

दिव्यस्य सुपर्णस्य तस्य हासि कनीनिका।
सा भूमिमा रुरोहिथ वह्यं श्रान्ता वधूरिव॥ ३॥

3. *Divyasya suparṇasya tasya hāsi kanīnikā. Sā bhūmimā rurohitha vahyaṁ śrāntā vadhūriva.*

O vision divine, you are indeed the pupil of the eye of that celestial Sojourner of light,, the Sun. You are all-watchful divinity, who have descended from

heaven to ride this earthly chariot like a way-wearied bride on way to the lover's home.

तां मे सहस्राक्षो देवो दक्षिणे हस्त आ दधत्।
तयाहं सर्वं पश्यामि यश्च शूद्र उतार्यः ॥ ४ ॥

4. *Tāṁ me sahasrākṣo devo dakṣiṇe hasta ā dadhat.*
Tayāhaṁ sarvaṁ paśyāmi yaśca śūdra utāryaḥ.

That vision, the lord of thousand divine eyes has placed in me, this herb in my right hand for a symbol and efficacy. By that intensified vision. I see all, well and equally, whether one is rich or poor, high or low, master or servant.

आविष्कृणुष्व रूपाणि मात्मानमपं गूहथाः।
अथो सहस्रचक्षो त्वं प्रतिं पश्याः किमीदिनः ॥ ५ ॥

5. *Āviṣkṛṇuṣva rūpāṇi mātmānamapa gūhathāḥ.*
Atho sahasracakṣo tvaṁ prati paśyāḥ kimīdinaḥ.

O lord of a thousand divine eyes, show the real forms of things. Do not hide yourself either, reveal yourself to my vision, and help me see into the evil realities of things in existence.

दर्शयं मा यातुधानान्दर्शयं यातुधान्य ऽः।
पिशाचान्त्सर्वान्दर्शयेति त्वा रभ ओषधे ॥ ६ ॥

6. *Darśaya mā yātudhānān darśaya yātudhānyaḥ.*
Piśācāntsarvāndarśayeti tvā rabha oṣadhe.

O herb, O light and vision of divine efficacy, show me the covert damagers of life, show me the demonic devourers of life and vitality. Show me those cancerous negativities that eat up the blood. For this

purpose I love and pray for the vision of knowledge.

कश्यपस्य चक्षुरसि शुन्याश्च चतुरक्ष्याः।
वीध्रे सूर्यमिव सर्पन्तं मा पिशाचं तिरस्करः॥ ७॥

7. *Kaśyapasya cakṣurasi śunyāśca caturakṣyāḥ.*
Vīdhre sūryamiva sarpantaṁ mā piśācaṁ tiraskaraḥ.

O light of divine vision, you are the super-eye of the realised yogi. You are the fourfold vision of the sagely seer's consciousness. Like the sun travelling in space, reveal, and allow not the cancerous evils to conceal themselves and escape the detective eye.

उदग्रभं परिपाणाद्यातुधानं किमीदिनम्। तेनाहं सर्वं पश्या-
म्युत शूद्रमुतार्यम्॥ ८॥

8. *Udagrabhaṁ paripāṇādyātudhānaṁ kimīdi-nam.*
Tenāhaṁ sarvaṁ paśyāmyuta śūdramutāryam.

With the eye of divine vision, I have caught out the damagers of life from their den and restrained the demonic devourers from sucking life blood. Thereby now I see all whether high or low, I see them all in their human reality.

यो अन्तरिक्षेण पतति दिवं यश्चातिसर्पति।
भूमिं यो मन्यते नाथं तं पिशाचं प्र दर्शय॥ ९॥

9. *Yo antarikṣeṇa patati divaṁ yaścātisarpati.*
Bhūmiṁ yo manyate nāthaṁ taṁ piśācaṁ pra darśaya.

Who flies through the middle regions, who rises to the regions of light and feels he would cross, who

thinks he has mastered the earth, such devilish blood suckers, O vision divine, pray expose.

Kanda 4/Sukta 21 (The Cows)

Gavah Devata, Brahma Rshi

आ गावो॑ अग्मन्नुत भ॒द्रमक्र॒न्त्सीद॑न्तु गो॒ष्ठे र॒णय॑न्त्व॒स्मे।
प्र॒जाव॑तीः पुरु॒रूपा॑ इ॒ह स्यु॒रिन्द्रा॑य पू॒र्वीरु॒षसो॒ दुहा॑नाः ॥ १ ॥

1. *Ā gāvo agmannuta bhadramakrantsīdantu goṣṭhe raṇayantvasme. Prajāvatīḥ pururūpā iha syurindrāya pūrvīruṣaso duhānāḥ.*

Let the cows come as rays of the sun. Let them sit and rest in the stalls, be happy and comfortable. They bring happiness and good fortune. May they be fertile, rich with progeny, abundant rich and various by growing, yielding plenty of milk for the health and prosperity of the nation, and thereby let them be harbingers of light as morning dawns.

इन्द्रो॒ यज्व॑ने गृण॒ते च॒ शिक्ष॑त॒ उपेद्ददा॑ति॒ न स्वं मु॑षायति।
भूयो॑भूयो र॒यिमिद॑स्य व॒र्धय॑न्नभि॒न्ने ख॒िल्ये नि द॑धाति देव॒युम्॥ २ ॥

2. *Indro yajvane gṛṇate ca śikṣata upeddadāti na svaṁ muṣāyati. Bhūyobhūyo rayimidasya vardhayannabhinne khilye ni dadhāti devayum.*

Indra, the ruler, gives protection and maintenance for the man dedicated to yajna, divine celebration, social service and education for a purpose and self-fulfilment. This way too he does not deplete his wealth and knowledge but maintains it. He constantly adds to the wealth of the nation in every

region of the land, maintaining the devotees of learning for society and divinity, without taking anything from them materially.

न ता नंशन्ति न दंभाति तस्कंरो नासांमामित्रो व्यथिरा दंधर्षति। देवांश्च याभिर्यजंते ददांति च ज्योगित्ताभिंः सचते गोपंतिः सह॥ ३॥

3. *Na tā naśanti na dabhāti taskaro nāsāmāmitro vyathirā dadharṣati. Devāṁśca yābhiryajate dadāti ca jyogittābhiḥ sacate gopatiḥ saha.*

Knowledge, fruits of yajna, generosity, patronage of learning and culture, these are holy cows. Like light rays they do not perish, nor deplete, nor fade away. Thief steals them not, no enemy can afflict them, nor can anyone injure or insult them. The master of these cows, lights and radiations, with which and for which he serves the divinities, the learned and the wise, creates, gives and adds to the beauty of life and he too lives, lasts and constantly rises with them.

न ता अर्वां रेणुकंकाटोऽ श्नुते न संस्कृतत्रमुपं यन्ति ता अभि। उरुगांयमभंयं तस्य ता अनु गावो मर्तंस्य वि चंरन्ति यज्वंनः॥ ४॥

4. *Na tā arvā reṇukakāṭo' śnute na saṁskṛtatra-mupa yanti tā abhi. Urugāyamabhayaṁ tasya tā anu gāvo martasya vi caranti yajvanaḥ.*

Neither a vociferous brute raising clouds of dust like a war horse attains to these rays of light and culture, nor do these raidations penetrate the thick head of a cruel butcher insulated against sensitivity and enlightenment. These cows of holy light and refinement

roam freely around the open pastures of the generous man of yajna and social service, a boundless world of freedom, fearlessness and non-violence.

गावो॒ भगो॒ गाव॒ इन्द्रो॑ म इच्छा॒द्गावः॒ सोम॑स्य प्रथ॒मस्य॑ भ॒क्षः। इ॒मा या गाव॒: स ज॑नास॒ इन्द्र॑ इ॒च्छामि॑ हृ॒दा मन॑सा चि॒दिन्द्र॑म्॥ ५॥

5. *Gāvo bhago gāva indro ma icchādgāvaḥ somasya prathamasya bhakṣaḥ. Imā yā gāvaḥ sa janāsa indra icchāmi hṛdā manasā cidindram.*

May Bhaga, lord of wealth and good fortune, give me cows. May Indra, lord of power and majesty, develop cows for me. May Bhaksha, lord of primal food, energy and joy of life give me cows for soma. O people, O lord of power and glory, Indra, I love all that cows stand for: mothers of food and energy, sources of sweetness, light and culture, masters of knowledge and wisdom, honour and excellence. I love all that with my heart and mind: the beauty, the glory, the ecstasy!

यू॒यं गा॑वो मेदयथा कृ॒शं चि॑दश्री॒रं चि॑त्कृणुथा सुप्रती॑कम्। भ॒द्रं गृ॒हं कृ॑णुथ भद्रवाचो बृ॒हद्वो॒ वय॑ उच्यते स॒भासु॑॥ ६॥

6. *Yūyaṁ gāvo medayathā kṛśaṁ cidaśrīraṁ citkṛṇuthā supratīkam. Bhadraṁ gṛhaṁ kṛṇutha bhadravāco bṛhadvo vaya ucyate sabhāsu.*

O cows, mother spirits of the nation's body, mind and soul, give health and vigour to the weak, turn the ugly to beauty and grace. O people, make the home overflow with peace, prosperity and the bliss of good fortune. You command noble speech and your life and work is praised in the assemblies of the wise.

प्रजावतीः सूयवसे रुशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः ।
मा व स्तेन ईशत माघशंसः परि वो रुद्रस्य हेतिर्वृणक्तु ॥ ७ ॥

7. *Prajāvatīḥ sūyavase ruśantīḥ śuddhā apaḥ suprapāṇe pibantīḥ. Mā va stena īśata māghaśaṁsaḥ pari vo rudrasya hetirvṛṇaktu.*

O fertile and abundant cows blest with progeny, feeding on fine green grass and drinking pure water from clear pools, may no thief, no sinner, ever rule over you, may no strike of the cruel butcher ever slaughter you.

Kanda 4/Sukta 22 (The Social Order)

Indra Devata, Vasishtha or Atharva Rshi

इममिन्द्र वर्धय क्षत्रियं म इमं विशामेकवृषं कृणु त्वम् ।
निरमित्रानक्ष्णुह्यस्य सर्वांस्तान्रन्धयास्मा अहमुत्तरेषु ॥ १ ॥

1. *Imamindra vardhaya kṣatriyaṁ ma imaṁ viśāmekavṛṣaṁ kṛṇu tvam. Niramitrānakṣṇuhyasya sarvāṁstānrandhayāsmā ahamuttareṣu.*

O lord of majesty and power, Indra, exalt this ruler for our sake, make him unique, brave and generous among the people. Weaken all his adversaries disposed to enmity. Subject those to the ruling order who boast and proclaim: 'I am the greatest of the great'. Exalt the one ruling order.

एमं भज ग्रामे अश्वेषु गोषु निष्टं भज यो अमित्रो अस्य ।
वर्ष्म क्षत्राणामयमस्तु राजेन्द्र शत्रुं रन्धय सर्वमस्मै ॥ २ ॥

2. *Emaṁ bhaja grāme aśveṣu goṣu niṣṭaṁ bhaja yo amitro asya. Varṣma kṣatrāṇāmayamastu rājendra śatruṁ randhaya sarvamasmai.*

Indra, ruling spirit of the nation, support him among the citizens, among the warriors and among the farmers. Do not support him who is his enemy, without all support from him. Let him be the highest embodiment of the ruling orders. Subject all opposition, adversaries and enemies to the order of governance.

अयमस्तु धनपतिर्धनानामयं विशां विश्पतिरस्तु राजा।
अस्मिन्निन्द्र महि वर्चांसि धेह्यवर्चसं कृणुहि शत्रुमस्य ॥ ३ ॥

3. *Ayamastu dhanapatirdhanānāmayaṁ viśāṁ viśpatirastu rājā. Asminnindra mahi varcāṁsi dhehyavarcasaṁ kṛṇuhi śatrumasya.*

Let him be the master, protector, promoter and controller of the wealth and resources of the nation. Let him be the ruler of the people over all professional communities. Let him thus be the ruler. Indra, lord of omnipotence and glory of majesty, vest him with great virtues of dignity, power and lustre. And let his enemies be reduced to the lack-lustre status of negative performers down to zero.

अस्मै द्यावापृथिवी भूरिं वामं दुहाथां घर्मदुघेइव धेनू। अयं राजा प्रिय इन्द्रस्य भूयात्प्रियो गवामोषधीनां पशूनाम् ॥ ४ ॥

4. *Asmai dyāvāpṛthivī bhūri vāmaṁ duhāthāṁ gharmadughe-iva dhenū. Ayaṁ rājā priya indrasya bhūyātpriyo gavāmoṣadhīnāṁ paśūnām.*

O heaven and earth, O brilliant sages and scholars, O children of the earth, create and provide ample wealth and beauty of culture and majesty for the order like two fertile cows yielding profuse milk and ghrta for yajna. Let this ruler be dear to Indra, lord

omnipotent, and to the sovereign social order, and let him be a lover of cows, herbs and trees and the animals in general.

युनज्मि त उत्तरावन्तमिन्द्रं येन जयन्ति न पराजयन्ते ।
यस्त्वा करदेकवृषं जनानामुत राज्ञामुत्तमं मानवानाम् ॥ ५ ॥

5. *Yunajmi ta uttarāvantamindraṁ yena jayanti na parājayante. Yastvā karadekavṛṣaṁ janānāmuta rājñāmuttamaṁ mānavānām.*

For your order of governance, I join you with the lord of supreme power and vision by whose grace men always win their goal and never lose, and who would raise you to the highest position among people, the highest office among rulers, and the highest wisdom among men on earth.

उत्तरस्त्वमधरे ते सपत्ना ये के च राजन्प्रतिशत्रवस्ते ।
एकवृष इन्द्रसखा जिगीवां छत्रूयतामा भरा भोजनानि ॥ ६ ॥

6. *Uttarastvamadhare te sapatnā ye ke ca rājanpratiśātravaste. Ekavṛṣa indrasakhā jigīvāṁ chatrūyatāmā bharā bhojanāni.*

O ruler, you are the higher, your equal adversaries and your enemies, one and all, they are lower, much below you. Sole one, unique and mighty, friend and favourite of Indra, Lord Almighty, you are the conqueror of those engaged in enmity. Bring in and provide for the food, maintenance and peace and security of the people, all of them, friends and foes alike.

सिंहप्रतीको विशो अद्धि सर्वा व्याघ्रप्रतीकोऽव बाधस्व शत्रून् । एकवृष इन्द्रसखा जिगीवां छत्रूयतामा खिदा भोजनानि ॥ ७ ॥

7. *Siṁhapratīko viśo addhi sarvā vyāghrapratīko'va bādhasva śatrūn. Ekavṛṣa indrasakhā jigīvāṁ chatrūyatāmā khidā bhojanāni.*

Icon of the regal lion as ruler of the people, rule and have taxes from the people but spend and consume the money like yajnic fire. Icon of the ferocious tiger, fight out all the enemies, sole one, unique and mighty, friend and favourite of Indra, conqueror of enemies, take away all their powers and privileges which are the fuel of their enmity. (This idea of the expenditure of income is clearly expressed in Rgveda 6, 59, 3 through the metaphor of yajna: National income by taxes is havi, expenditure is oblation, and the return is fragrance. The Vedic idea of political and administrative management of national economy is: Maximum production from the minimum investment.)

Kanda 4/Sukta 23 (Deliverance from Sin)

Agni Pracheta Devata, Mrgara Rshi

अग्नेर्मन्वे प्रथमस्य प्रचेतसः पाञ्चजन्यस्य बहुधा यमिन्धते।
विशोविशः प्रविशिवांसमीमहे स नो मुञ्चत्वंहसः ॥ १ ॥

1. *Agnermanve prathamasya pracetasaḥ pāñcajanyasya bahudhā yamindhate. Viśoviśaḥ praviśivāṁsamīmahe sa no muñcatvaṁhasaḥ.*

I study, honour and meditate on Agni, first, eternal, omniscient lord of all the five orders of humanity, pervasive in all people at all places, whom people light and serve in many ways. May omnipresent Agni save and deliver us from all sin and distress, we pray.

यथा॑ ह॒व्यं वह॑सि जातवेदो॒ यथा॑ य॒ज्ञं क॒ल्पय॑सि प्रजा॒नन्।
ए॒वा दे॒वेभ्यः॑ सुम॒तिं न॒ आ व॑ह॒ स नो॑ मुञ्च॒त्वंह॑सः ॥ २ ॥

2. *Yathā havyaṁ vahasi jātavedo yathā yajñaṁ kalpayasi prājānan. Evā devebhyaḥ sumatiṁ na ā vaha sa no muñcatvaṁhasaḥ.*

O Jataveda, all knowing, all pervasive power and presence, as you carry the input of yajnic havi, carry it to the divinities, and accomplish the form and function of yajna with full knowledge, so bring us, too, noble knowledge and wisdom and save us from sin and distress.

याम॑न्याम॒न्नुप॑युक्तं॒ वह॑िष्ठं॒ कर्म॑न्कर्म॒न्नाभ॑गम् ।
अ॒ग्निमी॑डे र॒क्षो॒हणं॑ यज्ञ॒वृधं॑ घृ॒ताहु॑तं॒ स नो॑ मुञ्च॒त्वंह॑सः ॥ ३ ॥

3. *Yāmanyāmannupayuktaṁ vahiṣṭhaṁ karmankarmannābhagam. Agnimīḍe rakṣohaṇaṁ yajñavṛdhaṁ ghṛtāhutaṁ sa no muñcatvaṁhasaḥ.*

Day by day, I honour and worship Agni, appropriate and adorable power in every act and programme, most powerful carrier of every thing to its proper end, destroyer of negative forces, growing by oblations of ghrta and exalting the yajna further. May that dynamic power and presence save us from sin and distress.

सुजा॑तं जा॒तवे॑दसम॒ग्निं वै॑श्वान॒रं वि॒भुम्।
ह॒व्य॒वाहं॑ हवामहे॒ स नो॑ मुञ्च॒त्वंह॑सः ॥ ४ ॥

4. *Sujātaṁ jātavedasamagniṁ vaiśvānaraṁ vibhum. Havyavāhaṁ havāmahe sa no muñcatvaṁhasaḥ.*

We invoke and worship Agni, divinely manifested in every thing born in existence, infinite presence and universal friend of mankind and carrier of our homage to the divinities. May that dynamic power save us from sin and distress.

येन॒ ऋष॑यो ब॒लमद्यौ॑तयन्यु॒जा येनासु॑राणा॒मयु॑वन्त मा॒याः ।
येना॒ग्निना॑ प॒णीनिन्द्रो॑ जि॒गाय॒ स नो॑ मुञ्च॒त्वंह॑सः ॥ ५ ॥

5. *Yena ṛṣayo balamadyotayanyujā yenāsurāṇāmayuvanta māyāḥ. Yenāgninā paṇīnindro jigāya sa no muñcatvaṁhasaḥ.*

May Agni, divine friendly power by which visionary sages light up their power of the mind and spirit, by which the uncanny forces of the evil are thrown off, and by which Indra, the mighty soul, wins over the stinginess, fear and negativities of small minds and social forces, that Agni, we pray, may save us from sin and distress.

येन॑ दे॒वा अ॒मृत॑म॒न्ववि॑न्द॒न्येनौष॑धी॒र्मधु॑मती॒रकृ॑ण्वन् ।
येन॑ दे॒वाः स्व॑१॒॑राभ॑र॒न्त्स नो॑ मुञ्च॒त्वंह॑सः ॥ ६ ॥

6. *Yena devā amṛtamanvavindanyenauṣadhīrmadhumatīrakṛṇvan. Yena devāḥ svarābharantsa no muñcatvaṁhasaḥ.*

Agni by which the devas, divine souls, achieve the nectar of immortality, by which the vital vibrations of nature make the herb full of honey sweets, and by which the Devas rise to eternal joy and bring the heaven upon earth, may that Agni bring us the light and ecstasy against sin and darkness.

यस्येदं प्रदिशि यद्विरोचते यज्जातं जनित्वं च केवलम्।
स्तौम्यग्निं नाथितो जोहवीमि स नो मुञ्चत्वंहसः ॥ ७ ॥

7. *Yasyedaṁ pradiśi yadvirocate yajjātaṁ janitavyaṁ ca kevalam. Staumyagniṁ nāthito johavīmi sa no muñcatvaṁhasaḥ.*

Agni in whose sole and absolute dominion exists all that shines expansive and radiating, all that is born, and the yet unborn that is to be born in future time, that Agni I praise and worship. Seeking, forlorn, suppliant, I invoke and pray that Agni may save us from sin and distress and exalt us to light and freedom.

Kanda 4/Sukta 24 (Prayer for Freedom)

Indra Devata, Mrgara Rshi

इन्द्रस्य मन्महे शश्वदिदस्य मन्महे वृत्रघ्न स्तोमा उप मेम आगुः। यो दाशुषः सुकृतो हवमेति स नो मुञ्चत्वंहसः ॥ १ ॥

1. *Indrasya manmahe śaśvadidasya manmahe vṛtraghna stomā upa mema āguḥ. Yo dāśuṣaḥ sukṛto havameti sa no muñcatvaṁ-hasaḥ.*

We think, investigate and reflect upon Indra, omnipotent energy of the lord of nature. We always, in a sustained manner, meditate upon the nature and presence of Indra, lord omnipotent of the universe and destroyer of demonic evil, darkness and ignorance. The words of adoration have now come to me in honour of the lord who listens and responds to the call of the generous man of charity and noble action. May Indra save us from sin and distress.

य उग्रीणामुग्रबाहुर्ययुर्यो दानवानां बलमारुरोज।
येन जिताः सिन्धवो येन गावः स नो मुञ्चत्वंहसः ॥ २ ॥

2. *Ya ugrīṇāmugrabāhuryayuryo dānavānāṁ balamāruroja. Yena jitāḥ sindhavo yena gāvaḥ sa no muñcatvaṁhasaḥ.*

We meditate upon Indra, giver of final beatitude, lord of mightiest arms over the blazing brave, who strengthens heroic warriors and shatters the strength of demonic destroyers. He sets the running floods aflow, controls the rolling oceans, shines the stars and spins the planets, radiates the rays of light and blesses the holy cows. May that lord of power and bliss save us from sin and distress.

यश्चर्षणिप्रो वृषभः स्वर्विद्यस्मै ग्रावाणः प्रवदन्ति नृम्णम्।
यस्याध्वरः सप्तहोता मदिष्ठः स नो मुञ्चत्वंहसः ॥ ३ ॥

3. *Yaścarṣaṇipro vṛṣabhaḥ svarvidyasmai grāvāṇaḥ pravadanti nṛmṇam. Yasyādhvaraḥ saptahotā madiṣṭhaḥ sa no muñcatvaṁhasaḥ.*

He that gives fulfilment to industrious people, brings showers of generosity, illuminates the paths of bliss, for whom yajnic celebrants sing songs of exaltation, whose most ecstatic creative yajna of love and non-violence is conducted by seven priests (i.e., five elements of nature, human soul and Ratm, the cosmic law), may he save us from sin and distress.

यस्य वशास ऋषभास उक्षणो यस्मै मीयन्ते स्वरवः स्वर्विदे।
यस्मै शुक्रः पवते ब्रह्मशुम्भितः स नो मुञ्चत्वंहसः ॥ ४ ॥

4. *Yasya vaśāsa ṛṣabhāsa ukṣaṇo yasmai mīyante svaravaḥ svarvide. Yasmai śukraḥ pavate brahmaśumbhitaḥ sa no muñcatvaṁhasaḥ.*

Whose law and authority veteran sages honour and cloud showers obey, for whom yajnic flags are hoisted in reverence to his beatific gift of heavenly light, for whom the purest soma of natural ecstasy to the accompaniment of Vedic hymns is offered, may that lord Indra save us from sin and distress.

यस्य॒ जुष्टिं॑ सो॒मिनः॑ का॒मय॑न्ते॒ यं हव॑न्त॒ इष्वु॑मन्तं॒ गवि॑ष्टौ।
यस्मि॑न्न॒र्कः शि॑श्रि॒ये यस्मि॒न्नोज॒ः स नो॑ मुञ्च॒त्वंह॑सः ॥ ५ ॥

5. *Yasya juṣṭiṁ sominaḥ kāmayante yaṁ havanta iṣumantaṁ gaviṣṭau. Yasminnarkaḥ śiśriye yasminnojaḥ sa no muñcatvaṁhasaḥ.*

Whose love connoisseurs of soma ecstasy cherish, whom, on the attainment of enlightenment, devotees invoke as the lord giver of target fulfilment, in whom light of the sun finds its centre abode and lustrous might, its original source, may that lord of soma, light and power save us from sin and distress.

यः प्र॑थ॒मः क॑र्म॒कृत्या॑य ज॒ज्ञे यस्य॑ वी॒र्यं॑ ∫प्रथ॒मस्यानु॑बुद्धम्।
येनोद्य॑तो॒ वज्रो॒ऽभ्याय॒ताहिं॑ स नो॑ मुञ्च॒त्वंह॑सः ॥ ६ ॥

6. *Yaḥ prathamaḥ karmakṛtyāya jajñe yasya vīryaṁ prathamasyānubuddham. Yenodyato vajro'bhyāyatāhiṁ sa no muñcatvaṁhasaḥ.*

Who first arose for the act of creation and natural evolution, whose omnipotence is known as the sole divine power, and whose thunder force self-raised strikes the resistent powers with awe, that lord

omnipotent, I pray, may save us from sin and distress.

यः संग्रामान्नयति सं युधे वशी यः पुष्टानि संसृजति द्वयानि।
स्तौमीन्द्रं नाथितो जोहवीमि स नो मुञ्चत्वंहसः ॥ ७ ॥

7. *Yaḥ saṁgrāmānnayati saṁ yudhe vaśī yaḥ puṣṭāni saṁsṛjati dvayāni. Staumīndraṁ nāthito johavīmi sa no muñcatvaṁhasaḥ.*

Who, lord of absolute power and control, guides the forces of natural dynamics to the goal, who creates the two complementarities of nature's vitality for growth, that Indra, I, self-surrendered, self-controlled, divinely protected, invoke and adore and pray the lord may save us from sin and distress.

Kanda 4/Sukta 25 (Freedom from Sin and Distress)

Savita, Vayu Devate, Mrgara Rshi

वायोः सवितुर्विदथानि मन्महे यावात्मन्वद्विशथो यौ च रक्षथः। यौ विश्वस्य परिभू बभूवथुस्तौ नो मुञ्चतमंहसः ॥ १ ॥

1. *Vāyoḥ saviturvidathāni manmahe yāvātmanvadviśatho yau ca rakṣathaḥ. Yau viśvasya paribhū bahūvathustau no muñcatamaṁhasaḥ.*

We contemplate the holy acts and attributes of Vayu, divine cosmic energy, and Savita, refulgent divine creative inspirer, who enter, preserve and promote the living world of nature, who sustain and govern the dynamics of the entire universe. May the two, Vayu and Savita, save us from evil, want and affliction.

यय्योः संख्यातृा वरिमृा पार्थिवानि याभ्यां रजो युपितमन्तरिक्षे। ययोः प्रायं नान्वानशे कश्चन तौ नो मुञ्चतमंहसः ॥ २ ॥

2. *Yayoḥ saṁkhyātā varimā pārthivāni yābhyāṁ rajo yupitamantarikṣe. Yayoḥ prāyaṁ nānvānaśe kaścana tau no muñcatamaṁhasaḥ.*

The earthly extensions of nature's evolution are sustained and comprehended by Vayu and Savita. By them the particles of matter and vapours of water are sustained and controlled in the middle sphere. No one can reach and comprehend the high degree of the dynamics of the two. May they save us from evil, want and affliction.

तवं व्रते नि विशन्ते जनासस्त्वय्युदिते प्रेरते चित्रभानो। युवं वायो सविता च भुवनानि रक्षथस्तौ नो मुञ्चतमंहसः ॥ ३ ॥

3. *Tava vrate ni viśante janāsastvayyudite prerate citrabhāno. Yuvaṁ vāyo savitā ca bhuvanāni rakṣathastau no muñcatamaṁhasaḥ.*

O Vayu, all people observe and live in the discipline of your pranic law and sustenance. O Savita of wondrous light, when you rise people feel inspired and engage in their daily tasks. You both, Vayu and Savita, preserve, sustain and promote the worlds of existence. May the two save us from sin, evil and affliction.

अपेतो वायो सविता च दुष्कृतमप रक्षांसि शिमिदां च सेधतम्। सं ह्यू३र्जया सृजथः सं बलेन तौ नो मुञ्चतमंहसः ॥ ४ ॥

4. *Apeto vāyo savitā ca duṣkṛtamapa rakṣāṁsi śimidāṁ ca sedhatam. Saṁ hyū'rjayā sṛjathaḥ saṁ balena tau no muñcatamaṁhasaḥ.*

May Vayu and Savita drive away evil deeds, destructive forces and afflictive elements from here. Together, with pranic energy, strength of vital warmth of nourishment and inspiration for advancement, you evolve and create new possibilities of life's progress.

र॒यिं मे॒ पोषं सवि॒तोत वा॒युस्त॒नू दक्ष॒मा सु॑वतां सु॒शेव॑म्।
अ॒य॒क्ष्मता॑तिं॒ मह॑ इ॒ह ध॑त्तं॒ तौ नो॑ मुञ्चत॒मंह॑सः ॥ ५ ॥

5. *Rayiṁ me poṣaṁ savitota vāyustanū dakṣamā suvatāṁ suśevam. Ayakṣmatātiṁ maha iha dhattaṁ tau no muñcatamaṁhasaḥ.*

May Savita and Vayu both create, bear and bring me cherished and auspicious wealth, honour and excellence, nourishment and good health, strong and handsome body, self-confidence and expertise for action, freedom from weakness and disease, and lustre of life, and bless me here. May both of them save us from sin, affliction and deprivation.

प्र सु॑म॒तिं स॑वितर्वाय ऊ॒तये॒ महस्वन्तं मत्स॒रं मा॑दयाथः।
अ॒र्वाग्वा॒मस्य॑ प्र॒वतो॒ नि य॑च्छतं॒ तौ नो॑ मुञ्चत॒मंह॑सः ॥ ६ ॥

6. *Pra sumatiṁ savitarvāya ūtaye mahasvantaṁ matsaraṁ mādayāthaḥ. Arvāgvāmasya pravato ni yacchataṁ nau no muñcatamaṁhasaḥ.*

Savita and Vayu, pray give us wisdom for protection and progress, pleasure, splendour and bliss for the soul, and progressive and abundant beauty, decency and grace of life. Pray save us from want,

affliction and sin.

उप॒ श्रेष्ठा॑ न आ॒शिषो॑ दे॒वयो॒र्धाम॑न्नस्थिरन् ।
स्तौमि॑ दे॒वं स॑वि॒तारं च वा॒युं तौ नो॑ मुञ्चत॒मंह॑सः ॥ ७ ॥

7. *Upa śreṣṭhā na āśiṣo devayordhāmannasthiran. Staumi devaṁ savitāraṁ ca vāyuṁ tau no muñcatamaṁhasaḥ.*

May our highest ambitions and prayers reach and be established in the presence and protection of both divine Vayu and divine Savita. I invoke and adore both divine creator Savita, the inspirer, and divine Vayu, the energiser, and pray they may save us from sin and affliction, indifference and deprivation.

Kanda 4/Sukta 26 (Freedom fom Sin)

Dyava-Prthivi Devate, Mrgara Rshi

म॒न्वे वां द्यावापृथिवी सुभोजसौ॒ सचे॑तसौ॒ ये अप्र॑थेथा॒ममि॑ता॒ योज॑नानि । प्र॒ति॒ष्ठे ह्य॑भ॑वतं॒ वसू॑नां॒ ते नो॑ मुञ्चत॒मंह॑सः ॥ १ ॥

1. *Manve vāṁ dyāvāpṛthivī subhojasau sacetasau ye aprathethāmamitā yojanāni. Pratiṣṭhe hyabhavataṁ vasūnāṁ te no muñcatamaṁhasaḥ.*

I reflect upon heaven and earth, father and mother potentials of Supreme lord divine, which extend expansive far beyond measures of distance. Both, together, are givers of life and sustenance, being, indeed, the mainstay of the Vasus, abodes and protectors of life's existence. May they save us from sin and evil.

प्र॒ति॒ष्ठे ह्य॑भ॑वतं॒ वसू॑नां॒ प्रवृ॑द्धे देवी सुभगे उरू॒ची ।
द्यावा॑पृथि॒वी॒ भव॑तं मे स्यो॒ने ते नो॑ मुञ्चत॒मंह॑सः ॥ २ ॥

2. *Pratiṣṭhe hyabhavataṁ vasūnāṁ pravṛddhe devī subhage urūcī. Dyāvāpṛthivī bhavataṁ me syone te no muñcatamaṁhasaḥ.*

Both heaven and earth are indeed the mainstay of the Vasus, abodes of life sustainers. They are ancient and exalted, divinely generous, blissful givers of good fortune and expansive beyond all measure. May both heaven and earth be gracious to me and save us from evil and affliction.

असन्तापे सुतपसौ हुवेऽहमुर्वी गम्भीरे कविभिर्नमस्ये ।
द्यावापृथिवी भवतं मे स्योने ते नो मुञ्चतमंहसः ॥ ३ ॥

3. *Asantāpe sutapasau huve'hamurvī gambhīre kavibhirnamasye. Dyāvāpṛthivī bhavataṁ me syone te no muñcatamaṁhasaḥ.*

Unafflictive both, given to relentless law of divinity, heaven and earth I invoke, both expansive wide and high, measureless deep, adorable celebrities for poets. May heaven and earth be gracious to me and save us from sin and suffering.

ये अमृतं बिभृथो ये हवींषि ये स्रोत्या बिभृथो ये मनुष्या न् ।
द्यावापृथिवी भवतं मे स्योने ते नो मुञ्चतमंहसः ॥ ४ ॥

4. *Ye amṛtaṁ bibhṛtho ye havīṁṣi ye srotyā bibhṛtho ye manuṣyān. Dyāvāpṛthivī bhavataṁ me syone te no muñcatamaṁhasaḥ.*

You, O heaven and earth, who bear the nectar sweets of life's pleasure and sustenance, who bear the fragrant havis for our yajna, who bear streams and rivers, and who bear and sustain humanity, pray be kind and gracious to me and save us from sin and deprivation.

ये उस्रिया॑ बिभृथो ये वन॒स्पती॒न्ययो॑र्वां॑ विश्वा॒ भुव॑ना-न्य॒न्तः। द्यावा॑पृथिवी॒ भव॑तं मे स्यो॒ने ते नो॑ मुञ्चत॒-मंह॑सः॥ ५॥

5. *Ye usriyā bibhṛtho ye vanaspatīnyayorvāṁ viśvā bhuvanānyantaḥ. Dyāvāpṛthivī bhavataṁ me syone te no muñcatamaṁhasaḥ.*

You, O heaven and earth, who bear and sustain the cows, herbs and trees, who bear and sustain all worlds of existence in your wide expanse, pray be kind and gracious to me and save us from sin and starvation.

ये की॒लाले॑न त॒र्पय॑थो॒ ये घृ॒तेन॒ याभ्या॑मृ॒ते न किं च॒न श॑क्नु॒वन्ति॑। द्यावा॑पृथिवी॒ भव॑तं मे स्यो॒ने ते नो॑ मुञ्चत॒-मंह॑सः॥ ६॥

6. *Ye kīlālena tarpayatho ye ghṛtena yābhyāmṛte na kiṁ cana śaknuvanti. Dyāvāpṛthivī bhavataṁ me syone te no muñcata-maṁhasaḥ.*

You, O heaven and earth, who replete the world with food and drink and gratify living beings, without whom no one can possibly do anything, pray be kind and gracious to me and save us from sin and frustration.

यन्मे॒दम॑भि॒शोच॑ति॒ येन॑येन वा कृ॒तं पौरु॑षेया॒न्न दैवा॑त्। स्तौमि॒ द्यावा॑पृथि॒वी नाथि॒तो जो॑हवीमि॒ ते नो॑ मुञ्चत॒मंह॑सः॥ ७॥

7. *Yanmedamabhiśocati yenayena vā kṛtaṁ pauruṣeyānna daivāt. Staumi dyāvāpṛthivī nāthito johavīmi te no muñcatamaṁhasaḥ.*

This is that now afflicts me, done for whatever reason, human or destined, not divine, O heaven and earth, I invoke you and to you I pray, helpless but not

alienated and unprotected, be kind and gracious to me and save us from sin and sufferance.

Kanda 4/Sukta 27 (Freedom from Sin)

Marutah Devatah, Mgrara Rshi

मरुतां मन्वे अधि मे ब्रुवन्तु प्रेमं वाजं वाजसाते अवन्तु।
आशूनिव सुयमानह्व ऊतये ते नो मुञ्चन्त्वंहसः ॥ १ ॥

1. *Marutāṁ manve adhi me bruvantu premaṁ vājaṁ vājasāte avantu. Āśūniva suyamānahva ūtaye te no muñcantvaṁhasaḥ.*

I reflect and meditate upon the Maruts, vibrant forces of nature's dynamics of evolution inspiring humanity, pioneering scholars and thinkers, and refreshing pranic energies: may they energise me, speak their message to me, preserve, protect and promote this energy and enthusiasm of life to win further victories in our struggle for higher living. Fast like war horses are they, innately controlled progressive powers, leading to fresh achievement, I invoke them for peace, progress and security. May they save us from sin and dangerous over-enthusiasm.

उत्समक्षितं व्यचन्ति ये सदा य आसिञ्चन्ति रसमोषधीषु।
पुरो दधे मरुतः पृश्निमातृंस्ते नो मुञ्चन्त्वंहसः ॥ २ ॥

2. *Utsamakṣitaṁ vyacanti ye sadā ya āsiñcanti rasamoṣadhīṣu. Puro dadhe marutaḥ pṛśnimā-tṝṁste no muñcantvaṁhasaḥ.*

Children of nature, sun and sky are they who always increase and extend the inexhaustible waters from the cloud down to the sea and infuse the herbs

with the sap of life. I keep them ever before my mind and meditate. May they save us from sin and distress so that we may never try to over-reach and fall instead of rising.

पयो॑ धेनू॒नां रस॒मोष॑धीनां ज॒वमर्वं॑तां कवयो॒ य इन्व॑थ।
श॒ग्मा भ॑वन्तु म॒रुतो॑ नः स्यो॒नास्ते नो॑ मुञ्च॒न्त्वंह॑सः ॥ ३ ॥

3. *Payo dhenūnāṁ rasamoṣadhīnāṁ javamarvatāṁ kavayo ya invatha. Shagmā bhavantu maruto naḥ syonāste no muñcantvaṁhasaḥ.*

Poetic powers and forces of creative vision and self-control who increase, invigorate and intensify the milk of cows, sap of herbs and the speed and impulse of the powers of progress, may the Maruts, we pray, be kind and gracious to us and save us from sin and sufferance.

अ॒पः स॑मु॒द्राद्दि॒वमु॒द्वह॑न्ति दि॒वस्पृ॑थि॒वीम॒भि ये सृ॑जन्ति।
ये अ॒द्भिरीशा॑ना म॒रुत॒श्चर॑न्ति ते नो॑ मुञ्च॒न्त्वंह॑सः ॥ ४ ॥

4. *Apaḥ samudrāddivamudvahanti divaspṛthivīmabhi ye sṛjanti. Ye adbhirīśānā marutaścaranti te no muñcantvaṁhasaḥ.*

Maruts, which raise the vapours from the sea to the sun and release the showers of rain from the sun and sky to the earth, sagely pioneers who sojourn with vision from sea to the sun and bring us showers of knowledge from heaven to earth, Maruts, all who command the waters of life and universally roam around for all equally with freedom, may they save us from sin and suffering.

ये कीलालेन तर्पयन्ति ये घृतेन ये वा वयो मेदसा संसृजन्ति।
ये अद्भिरीशाना मरुतो वर्षयन्ति ते नो मुञ्चन्त्वंहसः ॥ ५ ॥

5. *Ye kīlālena tarpayanti ye ghṛtena ye vā vayo medasā saṁsṛjanti. Ye adbhirīśānā maruto varṣayanti te no muñca-ntvaṁhasaḥ.*

Those that nurture with the food of life, who refine with the sweetness and light of ghrta, who infuse life with beauty and grace, Maruts who command the strength, sweetness and culture of life with grace and no friction, and shower us with the joy of life, may they save us from sin and suffering.

यदीदिदं मरुतो मारुतेन यदि देवा दैव्येनेदृगार ।
यूयमीशिध्वे वसवस्तस्य निष्कृतेस्ते नो मुञ्चन्त्वंहसः ॥ ६ ॥

6. *Yadīdidaṁ maruto mārutena yadi devā daivyenedṛgāra. Yūyamīśidhve vasavastasya niṣkṛteste no muñcantvaṁhasaḥ.*

O Maruts, if this life as it is is the consequence of the power and potential of maruts, forces of nature, or, O divines, it is so by the will of divinity, then O Vasus, sustainers of life, divine, natural and human, you are competent to shape and reshape it for deliverance, repair and progress onwards. Pray may all save us from sin, sufferance and suffering, and help us recover and advance.

तिग्ममनीकं विदितं सहस्वन्मारुतं शर्धः पृतनासूग्रम्।
स्तौमि मरुतो नाथितो जोहवीमि ते नो मुञ्चन्त्वंहसः ॥ ७ ॥

7. *Tigmamanīkaṁ viditaṁ sahasvanmārutaṁ śardhaḥ pṛtanāsūgram. Staumi maruto nāthito johavīmi te no muñcantvaṁhasaḥ.*

The creative vision, power and potential of the Maruts, sharp, war-like, patient yet challenging, penetrative and pioneering in the struggle of life, is realised and known. Prayerful, suppliant, weak but not fallen and alienated, I invoke the Maruts, celebrate and call upon them, may they save us from sin, sufferance and distress, and help us march on.

Kanda 4/Sukta 28 (Freedom from Sin)

Bhava-Sharva Devate, Mrgara Rshi

भवाशर्वौ मन्वे वां तस्य वित्तं ययोर्वामिदं प्रदिशि यद्विरोचते। यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ १ ॥

1. *Bhavāśarvau manve vāṁ tasya vittaṁ yayorvāmidaṁ pradiśi yadvirocate. Yāvasyeśāthe dvipado yau catuṣpadastau no muñcatamaṁhasaḥ.*

O divine power of creative evolution, Bhava, and O divine power of involution and annihilation, Sharva, I reflect and meditate on you. You know and possess this world which exists and manifests within your space and law, which you both govern in its entirety, whether it is biped or quadruped. O divine ruling powers, pray save us from sin and suffering in this world of life and death.

ययोरभ्यध्व उत यद्दूरे चिद्यौ विदितावि॑षुभृतामसिष्ठौ।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ २ ॥

2. *Yayorabhyadhva uta yaddūre cidyau viditāviṣubhṛtāmasiṣṭhau. Yāvasyeśāthe dvipado yau catuṣpadastau no muñcatamaṁhasaḥ.*

O Bhava and Sharva, who are known as the sharpest shooters of those archers who shoot and kill, under whose control is all that which is near and all that is far, who both govern the bipeds and the quadrupeds, pray, both of you save us from sin and suffering in this world of life and death.

सहस्राक्षौ वृत्रहणा हुवेऽहं दूरेगव्यूती स्तुवन्नेम्युग्रौ।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ ३ ॥

3. *Sahasrākṣau vṛtrahaṇā huve'haṁ dūregavyūtī stuvannemyugrau. Yāvasyeśāthe dvipado yau catuṣpadastau no muñcatamaṁhasaḥ.*

Thousand eyed destroyers of sin, darkness and suffering, blazing far-reachers at the farthest anywhere, I invoke and call upon you, celebrating and praying I come, save us from sin and suffering in this world of life and death, rule as you do the world of bipeds and quadrupeds.

यावारेभाथे बहु साकमग्रे प्र चेदस्राष्ट्रमभिभां जनेषु।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ ४ ॥

4. *Yāvārebhāthe bahusākamagre pra cedasrāṣṭra-mabhibhāṁ janeṣu. Yāvasyeśāthe dvipado yau catuṣpadastau no muñcatamaṁhasaḥ.*

You two who together began the multitude of existence long long before, and created the light among mankind, who rule the world of both bipeds and quadrupeds, pray save us from sin and suffering in this

world of life and death.

ययोर्वधान्नापपद्यते कश्चनान्तर्देवेषूत मानुषेषु ।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ ५ ॥

5. *Yayorvadhānnāpapadyate kaścanāntardeveṣūta mānuṣeṣu. Yāvasyeśāthe dvipado yau catuṣpadastau no muñcatamaṁhasaḥ.*

Whose fatal strike no one can escape, whether among the brightest or among ordinary people, who govern and control the bipeds and the quadrupeds both, pray save us from sin and suffering in this world of life and death.

यः कृत्याकृन्मूलकृद्यातुधानो नि तस्मिन्धत्तं वज्रमुग्रौ ।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ ६ ॥

6. *Yaḥ kṛtyākṛnmūlakṛdyātudhāno ni tasmindhattaṁ vajramugrau. Yāvasyeśāthe dvipado yau catuṣpadastau no muñcatamaṁhasaḥ.*

O Bhava and Sharva, whoever be an assassin, a destroyer, a killer of the seed and root of life, O wielders of the thunder and power of life and death, blazing divines who conrtol this world of bipeds and quadrupeds, strike your bolt there, pray save us from sin and suffering and from an ignoble death.

अधि नो ब्रूतं पृतनासूग्रौ सं वज्रेण सृजतं यः किमीदी ।
स्तौमि भवाशर्वौ नाथितो जोहवीमि तौ नो मुञ्चतमंहसः ॥ ७ ॥

7. *Adhi no brūtaṁ pṛtanāsūgrau saṁ vajreṇa sṛjataṁ yaḥ kimīdī. Staumi bhavāśarvau nāthito johavīmi tau no muñcatamaṁhasaḥ.*

Lustrous Bhava and terrible Sharva, speak and guide us in the battles of life, and strike the fatal bolt on him that is selfish, cruel and destructive. I invoke you, celebrate and call upon you, I need help and succour, and pray save us from sin and suffering in this world of life and death.

Kanda 4/Sukta 29 (Freedom from Sin)

Mitra-Varuna Devate, Mrgara Rshi

मन्वे वां मित्रावरुणावृतावृधौ सचेतसौ द्रुह्वणो यौ नुदेथे।
प्र सत्यावानमवथो भरेषु तौ नो मुञ्चतमंहसः ॥ १ ॥

1. *Manve vāṁ mitrāvaruṇāvṛdhau sacetasau druhvaṇo yau nudethe. Pra satyāvānamavatho bhareṣu tau no muñcatamaṁhasaḥ.*

I reflect and meditate on you, O Mitra and Varuna, life's love and judgement, day and night, sun and wind, prana and apana energisers, powers of governance and justice, observers and augmenters of truth, cooperatives in mind and thought, who drive out mutually conflictive forces, you protect and advance the man of truth in the struggle for better and higher life. Pray save us from sin and distress.

सचेतसौ द्रुह्वणो यौ नुदेथे प्र सत्यावानमवथो भरेषु।
यौ गच्छथो नृचक्षसौ बभ्रुणा सुतं तौ नो मुञ्चतमंहसः ॥ २ ॥

2. *Sacetasau druhvaṇo yau nudethe pra satyāvānamavatho bhareṣu. Yau gacchatho nṛcakṣasau babhruṇā sutaṁ tau no muñcatamaṁhasaḥ.*

O Mitra and Varuna, equal in mind and thought, who drive out mutually conflictive forces and protect

the powers of truth in the human struggle for higher life, who, watching humanity, go to yajna in unison in support of the progress of life, pray save us from sin and suffering.

यावङ्गिरसमवथो यावगस्तिं मित्रावरुणा जमदग्निमत्रिम्।
यौ कश्यपमवथो यौ वसिष्ठं तौ नो मुञ्चतमंहसः ॥ ३ ॥

3. *Yāvaṅgirasamavatho yāvagastim mitrāvaruṇā jamadagnimattrim. Yau kaśyapamavatho yau vasiṣṭhaṁ tau no muñcatamaṁhasaḥ.*

O Mitra and Varuna, who protect and promote Angiras, specialist of human vitality and breath energy, Agasti, fighter against sin and disease, Jamadagni, promoter of the hearth fire and yajna, Atri, controller of three kinds of suffering, Kashyapa, man of subtle vision, and Vasishtha who provides settlement for the uprooted, pray save us from sin and suffering.

यौ श्यावाश्वमवथो वध्र्यश्वं मित्रावरुणा पुरुमीढमत्रिम्।
यौ विमदमवथः सप्तवध्रिं तौ नो मुञ्चतमंहसः ॥ ४ ॥

4. *Yau śyāvāśvamavatho vadhryaśvam mitrāvaruṇā purumīḍhamattrim. Yau vimadamavathaḥ saptavadhriṁ tau no muñcatamaṁhasaḥ.*

O Mitra and Varuna, who protect and promote Shyavashva, man of dynamic thought and habit, Vadhryashva, man of sense control, Purumidha, man of prosperity, Atri, man of threefold freedom, Vimada, man free from pride, and Saptavadhri, man of controlled mind and senses, pray save us from sin and suffering.

यौ भरद्वाजमवथो यौ गविष्ठिरं विश्वामित्रं वरुण मित्र कुत्सम्। यौ कक्षीवन्तमवथः प्रोत कण्वं तौ नो मुञ्चतमंहसः ॥ ५ ॥

5. *Yau bharadvājamavatho yau gaviṣṭhiraṁ viśvāmitraṁ varuṇa mitra kutsam. Yau kakṣīvantamavathaḥ prota kaṇvaṁ tau no muñcatamaṁhasaḥ.*

O Mitra, O Varuna, who protect and promote Bharadvaja, producer and giver of food, Gavishthara, man of good word and protector of the earthly environment, Vishvamitra, universal friend, Kutsa, destroyer of doubt and malignity, Kakshivan, dynamic man of discipline, and Kanva, man of wisdom and subtle vision, pray save us from sin and suffering.

यौ मेधातिथिमवथो यौ त्रिशोकं मित्रावरुणावुशनां काव्यं यौ। यौ गोतमवथः प्रोत मुद्गलं तौ नो मुञ्चतमंहसः ॥ ६ ॥

6. *Yau medhātithimavatho yau triśokaṁ mitrāvaruṇāvuśanāṁ kāvyaṁ yau. Yau gotamamavathaḥ prota mudgalaṁ tau no muñcatamaṁhasaḥ.*

O Mitra and Varuna, who protect and promote Medhatithi, man of controlled intelligence, Trishoka, man thrice brilliant in thought, word and deed, Ushana Kabya, enthusiastic seeker and disciple of the brilliant wise, Gotama, seeker and master of the Word and wisdom of the world, and Mudgala, seeker and creator of happiness, pray save us from sin and distress.

ययो रथः सत्यवर्त्मर्जुरश्मिर्मिथुया चरन्तमभियाति दूषयन्। स्तौमि मित्रावरुणौ नाथितो जोहवीमि तौ नो मुञ्चतमंहसः ॥ ७ ॥

7. *Yayo rathaḥ satyavartmarjuraśmirmithuyā carantamabhiyāti dūṣayan. Staumi mitrāvaruṇau nāthito johavīmi tau no muñcatamaṁhasaḥ.*

O Mitra and Varuna, your chariot, fastened with natural strength and simplicity, goes forward by straight paths of truth and divine law, and arraigns the forces moving by untruth and falsehood. Helpless, in need of succour but not alienated, I invoke and celebrate you and pray save us from sin, deliver us from suffering and distress.

Kanda 4/Sukta 30 (All-sustaining Vak)

Vak Devata, Atharva Rshi

Note: Vak, the Word, in this sukta is Rashtri Devi, Spirit of the human Nation, Light and Life Divine, supreme power of the universe which creates and sustains every thing in existence: 'Vacha heedam sarvam krtam' (Shatapatha Brahmana 8, 1, 2, 9). Vak creates and sustains every thing at the individual, organisational and cosmic level. Words such as Rudra, Vasu, Aditya and Vishvedeva, in this sukta, are to be interpreted at all the three levels as different but cooperative and cohesive versions of the same one Supreme power, Vak. Rudra is pranic energy of cosmic vitality of life, Vasu is the sustaining power that settles forms of existence, humans included, and gives them peace and security. Aditya is illuminative power such as the sun at the cosmic level, and teacher intellectual at the social level, Vishvedevas are nature's generous powers and all creative and contributive humans taken together. Mitra is the sun, the day and love and warmth of friends. Varuna is the moon, the night, the spirit of judgement

and discrimination. Indra is cosmic energy and organisational power. Agni is the fire, enthusiasm and passion for living and leadership, Ashvins are complementarities of the dynamic circuit of energy in the universe and humanity such as positive and negative currents, plus and minus, physician and surgeon, teacher and preacher. Tvashta is the creative and formative power of nature and humanity that makes the forms such as sun and earth, various living species and human institutions. Pusha is the power of nourishment, growth and health. Samudra is the unfathomable, all bearing space and all tolerant generosity of peace. Dyau is the heaven of light, knowledge and enlightenment. Prthivi is the earth and undisturbed, inviolable human spirit of sustenance. Read with Purusha Sukta of the Veda, this sukta may be taken as the voice of Purusha reverberating from the individual to the cosmic dimensions of existence.

अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः ।
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥ १ ॥

1. *Ahaṁ rudrebhirvasubhiścarāmyahamādityairuta viśvadevaiḥ. Ahaṁ mitrāvaruṇobhā vibharmyahamindrāgnī ahamaśvinobhā.*

I am Rashtri Devi, light of life, voice of omniscience, universal power and speech all bearing, all borne, co-existent with eleven Rudras, pranic energies, eight Vasus, earth, water, fire, air, space, sun, moon and stars, all abodes and supports of life, twelve Adityas, twelve yearly phases of the sun, and the Vishvedevas, generous and creative divinities of nature and humanity. I bear and support both Mitra and Varuna,

day and night, I bear and support Indra and Agni, cosmic energy and vitality of life and intelligence. I bear and support both the Ashvins, all complementaries of nature and humanity such as positive and negative currents of energy circuit in operation, science and technology, physician and surgeon, teacher and preacher.

अ॒हं राष्ट्री॑ स॒ंगम॑नी॒ वस॑ू॒नां चिकि॒तुषी॑ प्रथ॒मा य॒ज्ञिया॑नाम्।
तां मा॑ दे॒वा व्य॑दधुः पुरु॒त्रा भूरि॑स्थात्रां॒ भूर्या॑वे॒शय॑न्तः ॥ २ ॥

2. *Aham rāṣṭrī saṁgamanī vasūnāṁ cikituṣī prathamā yajñiyānām. Tāṁ mā devā vyadadhuḥ purutrā bhūristhātrāṁ bhūryāveśayantaḥ.*

I am the spirit and organisation of the social system. I am the pioneer and harbinger of the wealth, honours and excellences of the corporate system. I am the thought, awareness and determined organisation and constitution of the basics of human life, its principles and values. Scholars, sages and leaders establish me in many socio-political forms with many permament stabilities and many evolving powers and possibilities of progress in many directions.

अ॒हमे॒व स्व॒यमि॒दं व॑दामि॒ जुष्टं॑ दे॒वाना॑मु॒त मानु॑षाणाम्।
यं का॒मये॒ तंत॑मु॒ग्रं कृ॑णोमि॒ तं ब्र॒ह्माणं॒ तमृषिं॒ तं सु॑मे॒धाम् ॥ ३ ॥

1. *Ahameva svayamidaṁ vadāmi juṣṭaṁ devānāmuta mānuṣāṇām. Yaṁ kāmaye taṁtamugraṁ kṛṇomi taṁ brahmāṇaṁ tamṛṣiṁ taṁ sumedhām.*

I myself speak all this that is loved, adored and spoken by sages and veteran scholars and even by mortals of average but honest mind. Whosoever I love for his or her merit of nature, character and performance,

I raise to brilliance, to piety worthy of a yajnic Brahma, to the vision of a poetic sage and the high intelligence of an exceptional thinker.

मया सोऽ न्नमत्ति यो विपश्यति यः प्राणति य ईं शृणोत्युक्तम्। अमन्तवो मां त उप क्षियन्ति श्रुधि श्रुत श्रद्धेयं ते वदामि ॥ ४ ॥

4. *Mayā so'nnamatti yo vipaśyati yaḥ prāṇati ya īṁ śṛṇotyuktam. Amantavo māṁ ta upa kṣiyanti śrudhi śruta śraddheyaṁ te vadāmi.*

O listener, listen, what I say to you is worth listening, believing and doing in faith: Whoever sees whatever he sees, whoever breathes whatever he breathes for energy, whoever hears whatever is said, he receives all that as the food of life from me. Those who do not listen, do not care, do not believe but reject what I say and so neglect me, waste themselves away, they come to ruin.

अहं रुद्राय धनुरा तनोमि ब्रह्मद्विषे शरवे हन्तवा उ। अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आ विवेश ॥ ५ ॥

5. *Ahaṁ rudrāya dhanurā tanomi brahmadviṣe śarave hantavā u. Ahaṁ janāya samadaṁ kṛṇomyahaṁ dyāvāpṛthivī ā viveśa.*

I draw the bow for Rudra, powers of justice and punishment, to eliminate the forces of hate and violence against the lovers and observers of piety and divinity. I fight for the people and create felicity and joy for them, and I reach and pervade the heaven and earth.

अहं सोममाहनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम्। अहं दधामि द्रविणा हविष्मते सुप्राव्या३ यजमानाय सुन्वते ॥ ६ ॥

6. *Ahaṁ somamāhanasaṁ bibharmyahaṁ tvaṣṭāramuta pūṣaṇaṁ bhagam. Ahaṁ dadhāmi draviṇā haviṣmate suprāvyā yajamānāya sunvate.*

I bear the ruling soma joy of corporate existence, how people experience and express it. I bear and support Tvashta, Pusha and Bhaga, formative evolution, nourishment and growth, and the power, excellence and rising glory of the human nation. I bear and bring the wealth and prosperity of life for the yajamana who creates sweetness and light for life and offers liberal havi in the corporate yajna for the common welfare of humanity and indeed for all life.

अहं सुवे पितरमस्य मूर्धन्मम योनिरप्स्व१न्तः समुद्रे।
ततो वि तिष्ठे भुवनानि विश्वोतामूंद्यां वर्ष्मणोप
स्पृशामि ॥ ७ ॥

1. *Ahaṁ suve pitaramasya mūrdhanmama yonirapsvantaḥ samudre. Tato vi tiṣṭhe bhuvanāni viśvotāmūṁ dyāṁ varṣmaṇopa spṛśāmi.*

I create the parental protector on top of this human nation and this world in the form of the ruler and the sun. My place and presence is in the oceanic depth of waters and in the expanding particles of space. That same way I abide in all worlds of the universe, and I reach the high heaven of light and touch the very top of it with my light and grandeur.

अहमेव वातइव प्र वाम्यारभमाणा भुवनानि विश्वा।
परो दिवा पर एना पृथिव्यैतावती महिम्ना सं बभूव ॥ ८ ॥

8. *Ahameva vāta-iva pra vāmyārabhamāṇā bhuvanāni viśvā. Paro divā para enā pṛthivyaitāvatī mahimnā saṁ babhūva.*

Loving, embracing and pervading all regions of the universe, I flow forward like the wind that blows across over all spaces. Beyond the heaven, beyond this earthly world, I am, so much is my power and potential, transcendent is my presence.

Kanda 4/Sukta 31 (High Spirit of Passion)

Manyu Devata, Brahmaskanda Rshi

त्वया॑ मन्यो स॒रथ॑मारु॒जन्तो॒ हर्ष॑माणा हृ॒षि॒तासो॑ मरुत्वन्।
ति॒ग्मेष॑व॒ आयु॑धा सं॒शिशा॑ना॒ उप॒ प्र य॑न्तु॒ नरो॑ अ॒ग्निरू॑पाः ॥ १ ॥

1. *Tvayā manyo sarathamārujanto harṣamāṇā hṛṣitāso marutvan. Tigmeṣava āyudhā saṁśiśānā upa pra yantu naro agnirūpāḥ.*

O Manyu, spirit of vaulting passion without compromise with negativities, may our leading lights, warriors of universal rectitude, riding the chariot with you, breaking through paths of advancement, joyous, bold, undaunted, stormy like wind shears, their arrows like lazer beams, weapons sharp and blazing, go forward like flames of fire.

अ॒ग्निरि॑व मन्यो त्विषि॒तः स॑हस्व सेना॒नीर्नः॑ सहुरे हू॒त ए॑धि।
ह॒त्वाय॒ शत्रू॒न्वि भ॑जस्व॒ वेद॒ ओजो॒ मिमा॑नो॒ वि मृधो॑ नुदस्व ॥ २ ॥

2. *Agniriva manyo tviṣitaḥ sahasva senānīrnaḥ sahure hūta edhi. Hatvāya śatrūnvi bhajasva veda ojo mimāno vi mṛdho nudasva.*

O Manyu, blazing like fire, commanding our forces, spirit of forbearance and challenge, invoked and called upon, come to lead our battles of life, face the

enemies to destroy the adversaries and share the wealth, beauty and goodness of life with all. O spirit comprehending lustrous light of life, move forward, push the adversaries back and throw out the enemies.

सहस्व मन्यो अभिमातिमस्मै रुजन्मृणन्प्रमृणन्प्रेहि शत्रून्।
उग्रं ते पाजो नन्वा रुरुध्रे वशी वशं नयासा एकज त्वम्॥ ३॥

3. *Sahasva manyo abhimātimasmai rujanmṛṇan-pramṛṇanprehi śatrūn. Ugraṁ te pājo nanvā rarudhre vaśī vaśaṁ nayāsā ekaja tvam.*

O wrath of justice, rectitude and dispensation, arise, challenge the adversaries for our system, breaking, smashing, eliminating the forces of negation. Blazing is your force and courage, none to obstruct and stop your advance. You are the master, all in control, leader of the forces of predominance, sole one born of divinity without an equal.

एको बहूनामसि मन्य ईडिता विशंविशं युद्धाय सं शिशाधि। अकृत्तरुक्त्वया युजा वयं द्युमन्तं घोषं विजयाय कृण्मसि॥ ४॥

4. *Eko bahūnāmasi manya īḍitā viśaṁviśaṁ yuddhāya saṁ śiśādhi. Akṛttaruktvayā yujā vayaṁ dyumantaṁ ghoṣaṁ vijayāya kṛṇmasi.*

Manyu, you are the one unique among many, invoked and universally adored. Pray instruct, inspire, prepare and perfect every community to fight and win against negativity and adversity. Your lustre unimpaired and unchallengeable, with you as leader and inspirer, let us raise the battle cry and hoist the flag of victory flying sky high.

विजेषकृदिन्द्र इवानवब्रवो ऽस्माकं मन्यो अधिपा भवेह। प्रियं ते नाम सहुरे गृणीमसि विद्मा तमुत्सं यत आबभूथ ॥ ५ ॥

5. *Vijeṣakṛdindra-ivānavabravo' smākaṁ manyo adhipā bhaveha. Priyaṁ te nāma sahure gṛṇīmasi vidmā tamutsaṁ yata ābabhūtha.*

Uncontradicted, irreproachable, victorious like Indra, O Manyu, be our protector and promoter here throughout life. For sure, O spirit of courage, forbearance and victory, we adore you, dear and adorable for all. We know where you arise from, fountain head of the lust for life, inspiration and victory: Dharma and universal love of life.

आभूत्या सहजा वज्र सायक सहो बिभर्षि सहभूत उत्तरम्। क्रत्वा नो मन्यो सह मेद्ये ऽधि महाधनस्य पुरुहूत संसृजि ॥ ६ ॥

6. *Ābhūtyā sahajā vajra sāyaka saho bibharṣi sahabhūta uttaram. Kratvā no manyo saha medyodhi mahādhanasya puruhūta saṁsṛji.*

Twin brother of the ardour and glory of life, thunderbolt of divine humanity, unfailing targeted arrow, you bear the higher ardour of human love and passion for life. O Manyu, sweetest companion of living splendour universally invoked and adored, come to us with the force of unfailing yajnic action in the heat of the grand battle scene of life.

संसृष्टं धनमुभयं समाकृतमस्मभ्यं धत्तां वरुणश्च मन्युः। भियो दधाना हृदयेषु शत्रवः पराजितासो अप नि लयन्ताम् ॥ ७ ॥

7. *Saṁsṛṣṭaṁ dhanamubhayaṁ samākṛtamasmabhyaṁ dhattāṁ varuṇaśca manyuḥ. Bhiyo dadhānā hṛdayeṣu śatravaḥ parājitāso apa ni layantām.*

Let Manyu, passion for life and ardour for glory, and Varuna, commanding ruler with judgement and sense of honour, bear and bring us wealth, honour and excellence both nobly created and acquired with courage and wisdom, and let the enemies, their hearts stricken with fear and their spirits defeated, run away from the field of life's battle.

Kanda 4/Sukta 32 (High Spirit of Passion)

Manyu Devata, Brahmaskanda Rshi

यस्ते॑ म॒न्योऽवि॑धद्वज्र सायक॒ सह॒ ओज॒: पुष्य॑ति॒ विश्व॑-मानु॒षक्। सा॒ह्याम॒ दास॒मार्य॑ं॒ त्वया॑ यु॒जा व॒यं सह॑स्कृतेन॒ सह॑सा॒ सह॑स्वता ॥ १ ॥

1. *Yaste manyo'vidhadvajra sāyaka saha ojaḥ puṣyati viśvamānuṣak. Sāhyāma dāsamāryaṁ tvayā yujā vayaṁ saha-skṛtena sahasā sahasvatā.*

O Manyu, spirit of passion and ardour, awful as thunder and accurate as an arrow to hit the target, whoever bears, honours and commands you with strength and enthusiasm, rises in universal honour and splendour. We pray that with your friendly and unfailing courage, patience and vigour we may support the noble and defeat the violent and destroyers.

म॒न्युरिन्द्रो॑ म॒न्यु॒रे॒वास॑ दे॒वो म॒न्युर्होता॒ वरु॑णो जा॒तवे॑दाः। म॒न्युर्विश॑ ईडते॒ मानु॑षी॒र्याः पा॒हि नो॑ मन्यो॒ तप॑सा स॒जोषा॑: ॥ २ ॥

2. *Manyurindro manyurevāsa devo manyurhotā varuṇo jātavedāḥ. Manyurviśa īḍate mānuṣīryāḥ pāhi no manyo tapasā sajoṣāḥ.*

Manyu, righteous passion and courage of mind, is Indra, glory and power, manyu is brilliance, manyu is the call for yajna and the yajamana, manyu is Varuna, deep as ocean, blazing as sun and self-confidence of choice. Manyu is Jataveda, spirit of intelligence and existential awareness. Communities which live all over the human world honour and adore manyu. O spirit of passion and universal intelligence of divine mind, dearest friend and inner inspiration, pray protect and promote us with the strength and discipline of body, mind and soul.

अभी ∫ हि मन्यो तवसस्तवीयान्तपसा युजा वि जहि शत्रून्।
अमित्रहा वृत्रहा दस्युहा च विश्वा वसून्या भरा त्वं नः॥ ३॥

3. *Abhi hi manyo tavasastavīyāntapasā yujā vi jahi śatrūn. Amitrahā vṛtrahā dasyuhā ca viśvā vasūnyā bharā tvaṁ naḥ.*

Come manyu, stronger than strength itself, one with valour and austerity of discipline, destroy the enemies, O saviour of friends and destroyer of adversaries, dispeller of darkness, eliminator of evil and negativities, and bear and bring us all wealth, honour and excellence of the world.

त्वं हि मन्यो अभिभूत्योजाः स्वयंभूर्भामो अभिमातिषाहः।
विश्वचर्षणिः सहुरिः सहीयानस्मास्वोजः पृतनासु धेहि॥ ४॥

4. *Tvaṁ hi manyo abhibhūtyojāḥ svayaṁbhūrbhāmo abhimātiṣāhaḥ. Viśvacarṣaṇiḥ sahuriḥ sahīyānasmāsvojaḥ pṛtanāsu dhehi.*

O manyu, you command the courage and valour of the victor, you are self-existent and self-justified, lustrous and exalting, and shatterer of challenging adversaries. You are the all-watching spirit over the world, all power controller and commander of strength, endurance and spirit of challenge. Pray bear and vest in us lustre and fighting strength for our progress and victory in the battles of life.

अभागः सन्नप परेतो अस्मि तव क्रत्वा तविषस्य प्रचेतः।
तं त्वा मन्यो अक्रतुर्जिहीडाहं स्वा तनूर्बलदावा न एहि॥ ५॥

5. *Abhāgaḥ sannapa pareto asmi tava kratvā taviṣasya pracetaḥ. Taṁ tvā manyo akraturjihīḍāhaṁ svā tanūrbaladāvā na ehi.*

Being void of righteous passion, O spiritual rectitude, giver of confidence and assertive identity, I am gone far from my own self and, by action, deprived of your spirit of lustre and inspiration. O manyu, I am guilty of remiss towards you, and I have come to you in shame. You are by yourself the embodiment of courage and passion. Pray come and bless us with strength of body, courage of mind and determination of the spirit.

अयं ते अस्म्युप न एह्यर्वाङ् प्रतीचीनः सहुरे विश्वदावन्।
मन्यो वज्रिन्नभि न आ ववृत्स्व हनाव दस्यूंरुत बोध्यापेः॥ ६॥

6. *Ayaṁ te asmyupa na ehyarvāṅ pratīcīnaḥ sahure viśvadāvan. Manyo vajrinnabhi na ā vavṛtsva hanāva dasyūṁruta bodhyāpeḥ.*

Here I am for you, O spirit of courage and self-assertion, all giver and sustainer for the world, come, turn to me, universal spirit. O spirit of awful passion

and undaunted self identity, wielder of the thunderbolt, come constantly, let us together dispel darkness and destroy evil. Pray inspire and awaken me, your own self.

अभि प्रेहि दक्षिणतो भवा नोऽधा वृत्राणि जङ्घनाव भूरि।
जुहोमि ते धरुणं मध्वो अग्रमुभावुपांशु प्रथमा पिबाव ॥ ७ ॥

7. *Abhi prehi dakṣiṇato bhavā no'dhā vṛtrāṇi jaṅghanāva bhūri. Juhomi te dharuṇaṁ madhvo agramubhāvu-pāṁśu prathamā pibāva.*

Pray come forward and be on our right side in your own place, and together we shall eliminate all darkness and adversity. I offer you the best, foremost and sweetest honeyed homage of the self, and we shall together drink of the joy of victory in closest intimacy.

Kanda 4/Sukta 33 (Cleansing of Sin and Evil)

Agni Devata, Brahma Rshi

अप नः शोशुचदघमग्ने शुशुग्ध्या रयिम्।
अप नः शोशुचदघम् ॥ १ ॥

1. *Apa naḥ śośucadaghamagne śuśugdhyā rayim. Apa naḥ śośucadagham.*

Agni, Spirit of light and purity, pray shine on us, burn off our sins and evil, purify and sanctify our wealth, honour and excellence, cleanse off our sins and evil and let us shine in purity.

सुक्षेत्रिया सुगातुया वसूया च यजामहे।
अप नः शोशुचदघम् ॥ २ ॥

2. *Sukṣetriyā sugātuyā vasūyā ca yajāmahe. Apa naḥ śośucadagham.*

With the desire for waving green fields, straight and simple highways of life, and honest wealth of body, mind and soul and power of defence and protection, we approach and honour you. O Agni, lord of light and power, burn off our sins and let us shine in purity.

प्र यद्भन्दिष्ठ एषां प्रास्माकासश्च सूरयः ।
अप नः शोशुचदघम् ॥ ३ ॥

3. *Pra yadbhandiṣṭha eṣāṁ prāsmākāsaśca sūrayaḥ.*
Apa naḥ śośucadagham.

As you are the highest honoured and exalted of these that are your radiations, which are our heroes too and brilliant guides, pray cleanse us of our sins and evil and let us shine in purity.

प्र यत्ते अग्ने सूरयो जायेमहि प्र ते वयम् ।
अप नः शोशुचदघम् ॥ ४ ॥

4. *Pra yatte agne sūrayo jāyemahi pra te vayam.*
Apa naḥ śośucadagham.

Agni, as your leading lights are, so may we rise to be. Pray cleanse us of our sins and evil and let us shine in purity with power divine.

प्र यदग्नेः सहस्वतो विश्वतो यन्ति भानवः ।
अप नः शोशुचदघम् ॥ ५ ॥

5. *Pra yadagneḥ sahasvato viśvato yanti bhānavaḥ.*
Apa naḥ śośucadagham.

As the lights of this powerful Agni go up all round in mighty blaze, so may we be with light and power. O lord of light and power, purge us of our sins

and pollution and let us shine in purity and original power.

त्वं हि विश्वतोमुख विश्वतः परिभूरसि।
अप नः शोशुचदघम्॥ ६॥

6. *Tvaṁ hi viśvatomukha viśvataḥ paribhūrasi.*
Apa naḥ śośucadagham.

Agni, you are the light, universal presence, all watching lord supreme over the worlds of existence. Burn off our sins and let us shine in purity.

द्विषो नो विश्वतोमुखाति नावेव पारय।
अप नः शोशुचदघम्॥ ७॥

7. *Dviṣo no viśvatomukhāti nāveva pāraya.*
Apa naḥ śośucadagham.

O lord of universal presence and power, like a saving ark over the seas, take us over and aross the whirlpools of jealousy and enmity of the world. Burn off our sins and evil and let us shine all pure.

स नः सिन्धुमिव नावाति पर्षा स्वस्तये।
अप नः शोशुचदघम्॥ ८॥

8. *Sa naḥ sindhumiva nāvāti parṣā svastaye.*
Apa naḥ śośucadagham.

As we cross a river in flood by boat, so may Agni purge us and help us cross the seas of existence for the sake of the good life and all round well being. O lord, purge us of our sins and evil, let us shine in original purity and power with piety in the state of grace.

Kanda 4/Sukta 34 (Worship and Self-Surrender)

Brahmaudanam Devata, Atharva Rshi

This world of existence is an expansive cosmic yajna. The agent, object, food and fragrance of it all is the Lord Supreme, Brahma itself, the immanent efficient cause, the transcendent presiding power and the generator of yajnic food and form, Prakrti, for the participant souls of human and other orders (Gita, 9, 24; 8, 4; 4, 24). All this divine yajna is self-manifested and self-enacted by self-will, tapas (Rgveda 10, 90).

Within the cosmic yajna of Purusha and Prakrti, the human order also is a yajna in its own epicyclic order, and within that order, Grhastha, home life of family, also is a yajna, and this it is our duty to extend.

This sukta may better be read with the Purusha sukta (Rgveda 10, 90, Yajurveda 31, Atharva-veda 19, 6), reflections of which are found in the Upanishads and the Gita.

ब्रह्मास्य शीर्षं बृहदस्य पृष्ठं वामदेव्यमुदरमोदनस्य। छन्दांसि पक्षौ मुखमस्य सत्यं विष्टारी जातस्तपसोऽधि यज्ञः ॥ १ ॥

1. *Brahmāsya śīrṣaṁ bṛhadasya pṛṣṭhaṁ vāmadevyamudaramodanasya. Chandāṁsi pakṣau mukhamasya satyaṁ viṣṭārī jātastapaso'dhi yajñaḥ.*

This universe is an expansive yajna born of divine self-will, tapas, the presiding power and immanent one soul of which is the Supreme Cosmic Self. That is its content, odana, as well as its container, Adhi-yajna. Brahma, Supreme Soul, is its pinnacle, Veda

is its climactic knowledge and wisdom. The expansive world of nature is its back and burden, the living world is its womb wherein it broods on itself and generates forms of life. Vedic verses are its joyous sides, and truth and law is its mouth proclaiming loud and bold with words and beauty of nature's play.

(The metaphor is extended to the form of yajna also:

Yajna is expansive, born of divine as well as human tapas: The head of it is the Veda, Rathantara Sama, Brhat Sama is the back, Vamadevya Sama is the middle, Vedic verses are the sides, and truth is its mouth and tongue of flame.)

अ॒न॒स्थाः पू॒ताः पव॑नेन शु॒द्धाः शुच॑यः॒ शुचि॒मपि॑ यन्ति लो॒कम्। नैषां शि॒श्नं प्र द॑हति जा॒तवे॑दाः स्व॒र्गे लो॒के ब॒हु स्त्रैण॑मेषाम्॥ २॥

5. *Anasthāḥ pūtāḥ pavanena śuddhāḥ śucayaḥ śucimapi yanti lokam. Naiṣāṁ śiśnaṁ pra dahati jātavedāḥ svarge loke bahu straiṇameṣām.*

Souls with constant mind, undistracted, holy in conduct and character, purified by pranayama, pure, unsullied by anything within or without, rise to the region of purity. In that region of bliss, the yajnic fire and revelation of truth does not destroy, in fact, it maintains their creative spirit and sustains their productivity in abundance. (They maintain their bliss, creativity and productivity of happy family life through the performance of yajna, a real symbolic act simulating the cosmic creative yajna.)

विष्टारिणमोदनं ये पचन्ति नैनानवर्तिः सचते कदा चन।
आस्ते यम उप याति देवान्त्सं गन्धर्वैर्मदते सोम्येभिः ॥ ३ ॥

3. *Viṣṭāriṇamodanaṁ ye pacanti nainānavartiḥ sacate kadā cana. Āste yama upa yāti devāntsaṁ gandharvairmadate somyebhiḥ.*

Want and distress never afflicts those who maintain the epicycle of yajna and prepare the holy food for yajnic homage and thus serve the divine spirit of yajna. The person who abides by the discipline of external and internal law of Yama rises to the spirit of divinity, associates with the divines, and rejoices with the Gandharvas with whom he shares the peace and pleasure of life on earth.

(To appreciate the joyous peace and pleasure of the Gandharva state of being, refence may be made to Ananda Valli of Taittiriya Upanishad 2, 8, 1-12.)

विष्टारिणमोदनं ये पचन्ति नैनान्यमः परि मुष्णाति रेतः।
रथी ह भूत्वा रथयान ईयते पक्षी ह भूत्वाति दिवः समेति ॥ ४ ॥

4. *Viṣṭāriṇamodanaṁ ye pacanti nainānyamaḥ pari muṣṇāti retaḥ. Rathī ha bhūtvā rathayāna īyate pakṣī ha bhūtvāti divaḥ sameti.*

Those who prepare the yajnic food and offer it into the expansive yajna of the universe rise to the devas, and Yama, the law of life, does not deprive them of their spirit of creative vitality. Such a person becomes the happy master of his body chariot, goes forward in his chariot and like a bird rises high beyond the region of light to divine bliss.

एष यज्ञानां वितंतो वहिष्ठो विष्टारिणं पक्त्वा दिवमा विवेश।
आण्डीकं कुमुदं सं तनोति बिसं शालूकं शफको मुलाली।
एतास्त्वा धारा उप यन्तु सर्वीः स्वर्गे लोके मधुमत्पिन्वमाना
उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥ ५ ॥

5. *Eṣa yajñānāṁ vitato vahiṣṭho viṣṭāriṇaṁ paktvā divamā viveśa. Āṇḍīkaṁ kumudaṁ saṁ tanoti bisaṁ śālūkaṁ śaphako mulālī. Etāstvā dhārā upa yantu sarvāḥ svarge loke madhumatpinvamānā upa tvā tiṣṭhantu puṣkariṇīḥ samantāḥ.*

This human yajna of the home is the most extensive of all yajnas. Having accomplished this vast yajna, the yajamana reaches the heaven of light and bliss. There in that state of paradisal bliss of the home, the yajamana, lover of peace, sowing seeds of noble karmic fruit, extends the attainable earthly joy of vital, dynamic possibilities of karma: lotus shoots and fibres sweet to taste, water lilies in bloom with delicious oval fruit, and all this with germinative potential. May all these abundant streams of joy flow for you, bearing honey sweets, and may all lakes and streams of lotus bloom be for you.

घृतह्रदा मधुकूलाः सुरोदकाः क्षीरेण पूर्णा उदकेन दध्ना।
एतास्त्वा धारा उप यन्तु सर्वीः स्वर्गे लोके मधुमत्पिन्वमाना
उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥ ६ ॥

6. *Ghṛtahradā madhukūlāḥ surodakāḥ kṣīreṇa pūrṇā udakena dadhnā. Etāstvā dhārā upa yantu sarvāḥ svarge loke madhumatpinvamānā upa tvā tiṣṭhantu puṣkariṇīḥ samantāḥ.*

May all these abundant streams with pools of

ghrta, banks of delicious shade and fragrance, full of exciting drink, overflowing with milk, water, curds and exuberant honey, all full of fragrant flowers, flow for you in the state of paradisal bliss.

चतुरः कुम्भांश्चतुर्धा ददामि क्षीरेण पूर्णाँ उदकेन दध्ना।
एतास्त्वा धारा उप यन्तु सर्वीः स्वर्गे लोके मधुमत्पिन्वमाना
उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥ ७ ॥

7. *Caturaḥ kumbhāṁścaturdhā dadāmi kṣīreṇa pūrṇāṅ udakena dadhnā. Etāstvā dhārā upa yantu sarvāḥ svarge loke madhumatpinvamānā upa tvā tiṣṭhantu puṣkariṇīḥ samantāḥ.*

I give you four potfuls (of Dharma, artha, kama and Moksha) four ways (of Brahmacharya, grhastha, vanaprastha and sanyasa), all full of the waters of life, milk of love and kindness, and curds of exciting energy. May all these abundant streams of fragrant flower-joy and honey sweets, rising and raising you in the state of paradisal bliss, flow by you for you.

इममोदनं नि दधे ब्राह्मणेषु विष्टारिणं लोकजितं स्वर्गम्।
स मे मा क्षेष्ट स्वधया पिन्वमानो विश्वरूपा धेनुः कामदुघा
मे अस्तु ॥ ८ ॥

8. *Imamodanaṁ ni dhadhe brāhmaṇeṣu viṣṭāriṇaṁ lokajitaṁ svargam. Sa me mā kṣeṣṭa svadhayā pinvamāno viśvarūpā dhenuḥ kāmadughā me astu.*

This paradisal food and fruit of yajna, expansive, life fulfilling, leading to paradisal bliss, I ordain and enjoin for preparation and yajnic homage to divinity among the lovers of Veda and the universal spirit of

existence. May that never diminish for me and never be neglected by me. In stead, itself rising and raising us with its own innate strength and augmented by yajnic offers of fragrant food, may it be for us a universal mother giver of the fulfilment of our cherished desires and noble ambitions.

Kanda 4/Sukta 35 (Conquest of Death)

Atimrtyu Devata, Prajapati Rshi

यमोदनं प्रथमजा ऋतस्य प्रजापतिस्तपसा ब्रह्मणेऽपचत्।
यो लोकानां विधृतिर्नाभिरेषात्तेनौदनेनाति तराणि मृत्युम्॥ १॥

1. *Yamodanaṁ prathamajā ṛtasya prajāpatistapasā brahmaṇe'pacat. Yo lokānāṁ vidhṛtirnābhireṣāttenaudanenāti tarāṇi mṛtyum.*

Brahmaudana, divine food of life, which Prajapati, divine generator and sustainer of his creation, first self-manifested of Rtam, laws and dynamics of existence, brooded over, perfected and brought into being by 'tapas', his will and power, for his self-manifestation as well as for the expansive manifested universe, which is the mainstay of the worlds of existence and the people therein, never decays, nor does it hurt anyone. By that very food of life I would conquer and outlive death unto eternity.

(Brahmaudana here can be interpreted as 'Brahma that itself is the food of life', and 'life that is the food of Brahma'. Both ways, the interpretation is the same with reference to human life.

In Shatapatha Brahmana (13, 1, 1, 4) and in Taittiriya Brahmana (3, 8, 2, 4) Odana is interpreted as

Retas, creativity of divinity. Rgveda 10, 129 also speaks of the precreation stage of existence as the state of Brahma existing with its creative power. And power and the powerful both are one, together, integrated. Odana is also interpreted as Brahmacharya, the way of life in which one knows as well as lives the life divine with perfect self control.

So, if Brahma is the food of life, it means that you dedicate your life and time to Brahma as your sole object of love and service. On the other hand, if life is the food of Brahma, you totally surrender yourself to Brahma. In one case, Brahma is your food, in the other, you are the food of Brahma.

How do we conquer death by Brahma? Our life on earth is a cycle of birth, age and death: Life is body and soul together, death is seperation of the two. If we identify ourselves with life-in-body, we identify ourselves with the motal despite our immortality. But if we know our real nature and live in full awareness as such and dedicate ourselves to Brahma, we abide in freedom from the ravages of mortality. Death then becomes irrelevant and meaningless, at best a stage in the journey. Thus we conquer death and outlive it in the state of freedom from mortality. Thus we become identified with eternity, with Brahma.

येनातरन्भूतकृतोऽतिं मृत्युं यमन्ववविन्दुन्तपसा श्रमेण।
यं पपाचं ब्रह्मणे ब्रह्म पूर्वं तेनौदनेनाति तराणि मृत्युम्॥ २॥

2. *Yenātaranbhūtakṛto'ti mṛtyuṁ yamanvavindantapasā śrameṇa. Yaṁ papāca brahmaṇe brahma pūrvaṁ tenaudanenāti tarāṇi mṛtyum.*

By that very sustaining spirit of the universe, life-forming powers of nature abide beyond death. By that very spirit, all-form-realised souls attain to immortality beyond form with relentless practice of meditation. By the same spiritual food of life, Vedic knowledge and meditation, which eternal Brahma prepared and perfected for us in the expansive universe, I too would conquer and outlive death and attain to immortality.

यो दाधार पृथिवीं विश्वभोजसं यो अन्तरिक्षमापृणाद्रसेन। यो अस्तभ्नाद्दिवमूर्ध्वो महिम्ना तेनौदनेनाति तराणि मृत्युम्॥ ३॥

3. *Yo dādhāra pṛthivīṁ viśvabhojasaṁ yo antarikṣamāpṛṇādrasena. Yo astabhnāddivamūrdhvo mahimnā tenauda-nenāti tarāṇi mṛtyum.*

Brahma, who holds and sustains mother earth which provides food for all forms of life, who fills the skies with abundant waters of life, who with his grand might and majesty sustains the suns and heavens above, by the same Brahma, I too would conquer and outlive death and attain to life eternal.

यस्मान्मासा निर्मितास्त्रिंशदराः संवत्सरो यस्मान्निर्मितो द्वादशारः। अहोरात्रा यं परियन्तो नापुस्तेनौदनेनाति तराणि मृत्युम्॥ ४॥

4. *Yasmānmāsā nirmitāstriṁśadarāḥ saṁvatsaro yasmānnirmito dvādaśāraḥ. Ahorātrā yaṁ pariyanto nāpustenaudanenāti tarāṇi mṛtyum.*

By the same food of life, by which the wheels of monthly time with thirty spokes of days are formed, by which the yearly wheels of time with twelve spokes of months are formed, which the day-night revolutions of time ever on the move forward overtake not, by that very spiritual food of Brahma, I too would conquer and outlive death and attain to life eternal.

यः प्रा॑ण॒दः प्रा॑ण॒दवा॑न्ब॒भूव॒ यस्मै॑ लो॒का घृ॒तव॑न्तः॒ क्षर॑न्ति।
ज्योति॑ष्मतीः॒ प्र॒दिशो॒ यस्य॒ सर्वा॒स्तेनौ॑द॒नेनाति॑ तराणि मृ॒त्युम्॥ ५॥

5. *Yaḥ prāṇadaḥ prāṇadavānbabhūva yasmai lokā ghṛtavantaḥ kṣaranti. Jyotiṣmatīḥ pradiśo yasya sarvāstenaudanenāti tarāṇi mṛtyum.*

He that is the life source of the life-givers of existence, in whose service universal regions of life abound in ghrta and shower the nectar of life, whose light of life all quarters of space hold and radiate, by that very spiritual food of Brahma I too would conquer and outlive death and attain to life eternal.

यस्मा॑त्प॒क्वाद॒मृतं संब॒भूव॒ यो गा॑य॒त्र्या अधि॑पतिर्ब॒भूव॑।
यस्मि॒न्वेदा॒ निहि॑ता वि॒श्वरू॑पा॒स्तेनौ॑द॒नेनाति॑ तराणि मृ॒त्युम्॥ ६॥

6. *Yasmātpakvādamṛtaṁ saṁbabhūva yo gāyatryā adhipatirbabhūva. Yasminvedā nihitā viśvarūpāstenaudanenāti tarāṇi mṛtyum.*

From whose perfect nature and creativity, the nectar of immortality of life is generated, who is the lord master and creator of the Gayatri joy of existence, in whose omniscience all the Vedas of the universal

forms and branches of knowledge are treasured, by that very spiritual food of Brahma I too would conquer and outlive death and achieve the life eternal.

अव॑ बाधे द्विषन्तं देवपी॒युं स॒पत्ना॒ ये मेऽ॒प॒ ते भ॑वन्तु।
ब्र॒ह्मौ॒॑ द॒नं वि॑श्व॒जितं पचामि शृ॒ण्वन्तु॑ मे श्र॒द्दधा॑नस्य दे॒वाः॥ ७॥

7. *Ava bādhe dviṣantaṁ devapīyuṁ sapatnā ye me'pa te bhavantu. Brahmaudanaṁ viśvajitaṁ pacāmi śṛṇvantu me śraddadhānasya devāḥ.*

I stop and ward off those hostilities which forestall or distract my thoughts of divinity. Let all adversaries, all negativities get off my mind. I have developed and perfected the all-world-victorious food of divinity for my soul. Listen ye all, divine, brilliant sages, this voice of the faithful me.

Kanda 4/Sukta 36 (The Power of Truth)

Satyauja truth Devata, Chatana Rshi

तान्त्स॒त्यौजा॒ः प्र द॑हत्व॒ग्निर्वै॑श्वान॒रो वृषा॑।
यो नो॑ दुर॒स्याद्दिप्सा॒च्चाथो॒ यो नो॑ अराति॒यात्॥ १॥

1. *Tāntsatyaujāḥ pra dahatvagnirvaiśvānaro vṛṣā. Yo no durasyāddipsāccātho yo no arātiyāt.*

Let generous Agni, commander of the blaze of truth, all-watching ruler of humanity, burn those forces of negativity which intend to hurt us, subject us to adversity and rob us of felicity.

यो नो॒ दिप्स॒ददि॑प्सतो॒ दिप्स॑तो॒ यश्च॒ दिप्स॑ति।
वै॒श्वा॒न॒रस्य॒ दंष्ट्र॑योर॒ग्नेरपि॑ दधामि॒ तम्॥ २॥

2. *Yo no dipsadadipsato dipsato yaśca dipsati. Vaiśvānarasya daṁṣṭrayoragnerapi dadhāmi tam.*

Whoever it is that wants to injure us who never wish to injure anyone, whoever it is that wants to injure him who tries to injure others, I subject to the jaws of Agni, all watching Ruler's dispensation of justice.

य आ॑ग॒रे मृ॒गय॑न्ते प्रतिक्रो॒शे ऽ॑ मावा॒स्ये ऽ॑।
क्र॒व्यादो॑ अ॒न्यान्दिप्स॑त॒ः सर्वां॑स्तान्त्सह॑सा सहे॥ ३॥

3. *Ya āgare mṛgayante pratikrośe'māvāsye. Kravyādo anyāndipsataḥ sarvāṁstāntsahasā sahe.*

Whoever in the home, in disputes or in gatherings and crowds, hurts and hunts others for nothing, whoever the flesh eater, whoever the injurer of others, let me challenge and punish them all with the force of justice.

सहे॑ पिशा॒चान्त्सह॑सैषां॒ द्रवि॑णं ददे। सर्वा॑न्दुरस्य॒तो ह॑न्मि॒ सं म॒ आकू॑तिर्ऋध्यताम्॥ ४॥

4. *Sahe piśācāntsahasaiṣāṁ draviṇaṁ dade. Sarvāndurasyato hanmi saṁ ma ākūtir-ṛdhyatām.*

I challenge and punish all exploiters and blood suckers with power and force of justice. I disarm them of their power and money which are their instruments of exploitation and violence. I destroy all forces of evil and injustice so that my ethics, policy and programme of justice may be fulfilled.

ये दे॒वास्ते॒न॒ हास॑न्ते॒ सूर्ये॑ण मिमते ज॒वम्।
न॒दीषु॒ पर्व॑तेषु॒ ये सं तैः प॒शुभि॑र्विदे॥ ५॥

5. *Ye devāstena hāsante sūryeṇa mimate javam.*
Nadīṣu parvateṣu ye saṁ taiḥ paśubhirvide.

Those noble people who feel satisfied and happy with that policy and programme, those dynamic people who measure the speed and success of the programme by the light of the sun, those that live by rivers and on the hills, with all these watchful people I meet and associate to seek their cooperation.

तप॑नो अस्मि पिशा॒चानां॒ व्या॒घ्रो गोम॑तामिव।
श्वान॑: सिं॒हमि॑व दृ॒ष्ट्वा ते न वि॑न्दन्ते॒ न्यञ्च॑नम्॥ ६॥

6. *Tapano asmi piśācānāṁ vyāghro gomatāmiva.*
Shvānaḥ siṁhamiva dṛṣṭvā te na vindante nyañcanam.

I am the fire and fear of justice and punishment for the violent and the blood suckers like a tiger to the keepers of flocks of sheep and cows,so that, like the dogs which flee in terror of the lion, they find no place to hide and escape.

न पि॑शा॒चैः सं शक्नोमि॒ न स्ते॒नैर्न व॑न॒र्गु॑भिः।
पि॒शा॒चास्तस्मा॑न्नश्यन्ति॒ यम॒हं ग्राम॑मावि॒शे॥ ७॥

7. *Na piśācaiḥ saṁ śaknomi na stenairna vanargubhiḥ. Piśācāstasmānnaśyanti yamahaṁ grāmamāviśe.*

I cannot tolerate and cannot compromise with thieves, highway men and blood-sucking exploiters. These evils disappear from the village wherever I enter and the rule of law and justice operates.

यं ग्रामंमाविशतं इदमुग्रं सहो मम।
पिशाचास्तस्मान्नश्यन्ति न पापमुप जानते॥ ८॥

8. *Yaṁ grāmamāviśata idamugraṁ saho mama.*
Piśācāstasmānnaśyanti na pāpamupa jānate.

Whichever the village or human settlement where the heat and awe of my law, justice and power operates, from that place the law breakers and forces of violence disappear, never dare they revive their propensity to sin and crime.

ये मा क्रोधयन्ति लपिता हस्तिनं मशकाइव।
तानहं मन्ये दुर्हितान् जने अल्पशयूनिव॥ ९॥

9. *Ye mā krodhayanti lapitā hastinaṁ maśakā-iva.*
Tānahaṁ manye durhitān jane alpaśayūniva.

Those whisperers, jabbers and idle protesters who try to provoke my anger as mosquitoes buzzzing around an elephant do, I reject as ineffectual undesirables like short lived moths among the people.

अभि तं निर्ऋतिर्धत्तामश्वमिवाश्वाभिधान्या।
मल्वो यो मह्यं क्रुध्यति स उ पाशान्न मुच्यते॥ १०॥

10. *Abhi taṁ nir-ṛtirdhattāmaśvamivāśvābhidhānyā.*
Malvo yo mahyaṁ krudhyasi sa u pāśānna mucyate.

Like a rope arresting a horse, adversity would seize that malcontent, who smoulders in anger against me. He would never be free from that noose.

Kanda 4/Sukta 37 (Destroying Insects, Germs and Bacteria)

Ajashrngi oshadhi and apsarasa Devate, Badarayani Rshi

त्वया॒ पूर्व॒मथ॑र्वाणो ज॒घ्नू रक्षां॑स्योषधे।
त्वया॑ जघान क॒श्यप॒स्त्वया॒ कण्वो॑ अ॒गस्त्यः॑॥ १॥

1. *Tvayā pūrvamatharvāṇo jaghnū rakṣāṁsyoṣadhe. Tvayā jaghāna kaśyapastvayā kaṇvo agastyaḥ.*

O all-cleansing herb, by you the veteran scholars of Atharvani science of fire and soma destroy life threatening germs. By you the microbiologist, Kashyapa, destroys germs of disease. By you Kanva, the technologist, and Agastya, specialist of water pollution, destroys germs of disease.

त्वया॑ व॒यमप्स॒रसो॑ गन्ध॒र्वाँश्चा॑तयामहे।
अ॑जशृङ्ग्यज॒ रक्षः॑ सर्वा॑न् ग॒न्धेन॑ नाशय॥ २॥

2. *Tvayā vayamapsaraso gandharvāṁścātayāmahe. Ajaśṛṅgyaja rakṣaḥ sarvān gandhena nāśya.*

By you we drive off water borne and air borne diseases. O Ajashrngi, remove disease bearing germs, destroy them all by smell.

न॒दीं य॑न्त्वप्स॒रसो॒ऽपां ता॒रम॑वश्व॒सम्। गुल्गु॒लूः पीला॑ नल॒द्यौ३॒ क्षग॑न्धिः प्रमन्द॒नी। तत्परे॑ताप्सरस॒ः प्रति॑बुद्धा अभूतन॥ ३॥

3. *Nadīṁ yantvapsaraso'pāṁ tāramavaśvasam. Gulgulūḥ pīlā naladyau' kṣagandhiḥ pramandanī. Tatparetāpsarasaḥ pratibuddhā abhūtana.*

Let the water borne diseases flow out like fast streams of water carrying off all dirt and pollution. O water borne germs and bacteria, you have been diagnosed, therefore get off now. The cure of all these are five herbs: gulgulu, pila, naladi, aukshagandhi and pramandani.

यत्रा॑श्व॒त्था न्य॒ग्रोधा॑ महावृ॒क्षाः शि॑ख॒ण्डिनः॑ ।
तत्परे॑ताप्सरस॒ः प्रति॑बुद्धा अभूतन ॥ ४ ॥

4. *Yatrāśvatthā nyagrodhā mahāvṛkṣāḥ śikhaṇḍinaḥ. Tatparetāpsarasaḥ pratibuddhā abhūtana.*

Where there are great trees like Ashvattha (peepal), Nyagrodha (banyan), Shikhandin (gunja creeper), and birds like peacock, from there, O water borne diseases, get off. Diagnosed you are, and off you go.

यत्र॑ वः प्रे॒ङ्खा हरि॑ता॒ अर्जु॑ना उ॒त यत्रा॑घा॒टाः क॑र्क॒र्यः॑ ।
सं॒वद॑न्ति । तत्परे॑ताप्सरस॒ः प्रति॑बुद्धा अभूतन ॥ ५ ॥

5. *Yatra vaḥ preṅkhā haritā arjunā uta yatrāghāṭāḥ karkaryaḥ saṁvadanti. Tatparetāpsarasaḥ pratibuddhā abhūtana.*

O diseases, where against you are green, waving Arjuna trees, there are aghata (apamarga) and karkari, waving with rustling leaves, there off you go, you are well diagnosed.

एयम॑गन्नोष॑धीनां वी॒रुधां॑ वी॒र्या॑ वती ।
अ॒ज॒शृ॒ङ्ग्य॑ राट॒की॑ तीक्ष्णशृङ्गी व्यृ॑षतु ॥ ६ ॥

6. *Eyamagannoṣadhīnāṁ vīrudhāṁ vīryā vatī. Ajaśṛṅgya rāṭakī tīkṣṇaśṛṅgī vyṛṣatu.*

And here it is, most powerful of the herbs, ajashrngi, very efficacious, which destroys the subtle causes of disease at the fastest.

आनृत्यतः शिखण्डिनो गन्धर्वस्याप्सरापतेः ।
भिनद्मि मुष्कावपि यामि शेपः ॥ ७ ॥

7. *Ānṛtyataḥ śikhaṇḍino gandharvasyāpsarāpateḥ.*
Bhinadmi muṣkāvapi yāmi śepaḥ.

I also destroy the eggs of the females and breeding power of the males of the carriers of air borne and water borne diseases, rising and spreading all round.

भीमा इन्द्रस्य हेतयः शतमृष्टीरयस्मयीः ।
ताभिर्हविरदान्गन्धर्वानवकादान्व्यृषतु ॥ ८ ॥

8. *Bhīmā indrasya hetayaḥ śatamṛṣṭīrayasmayīḥ.*
Tābhirhaviradāngandharvānavakādānvyṛṣatu.

Deadly are the strikes of the rays of the sun, hundred-fold for the destruction of pollution and contamination, shattering like thunder. With these let the physician and health powers destroy the air borne, water borne and food contaminating germs.

भीमा इन्द्रस्य हेतयः शतमृष्टीर्हिरण्ययीः ।
ताभिर्हविरदान्गन्धर्वानवकादान्व्यृषतु ॥ ९ ॥

9. *Bhīmā indrasya hetayaḥ śatamṛṣṭīrhiraṇyayīḥ.*
Tābhirhaviradāngandharvānavakādānvyṛṣatu.

Golden energisers are rays of the sun, deadly destroyers, of hundredfold power, terrible killers of disease germs. With these, let the physician eliminate food and water plant contaminators, air borne viruses

and water borne bacteria.

अवकादानभिशोचानप्सु ज्योतय मामकान्।
पिशाचान्त्सर्वानोषधे प्र मृणीहि सहस्व च॥ १०॥

10. *Avakādānabhiśocānapsu jyotaya māmakān.*
Piśācāntsarvānoṣadhe pra mṛṇīhi sahasva ca.

O herb, burn up and eliminate all consumptive and cancerous contaminations in my blood, destroy all blood suckers and with your power crush them to the root.

श्वेवैकः कपिरिवैकः कुमारः सर्वकेशकः। प्रियो दृशइव भूत्वा गन्धर्वः सचते स्त्रियस्तमितो नाशयामसि ब्रह्मणा वीर्या ∫वता॥ ११॥

11. *Śvevaikaḥ kapirivaikaḥ kumāraḥ sarvakeśakaḥ.*
Priyo dṛśa-iva bhūtvā gandharvaḥ sacate striya-stamito nāśayāmasi brahmaṇā vīryā vatā.

One is like a dog, another like a monkey, yet another with hair all over the body is a cruel killer and, being pretty and dear to the eye, afflicts the women. These psychic diseases we destroy and root out from here with the powerful Brahmi herb.

जाया इद्वो अप्सरसो गन्धर्वाः पतयो यूयम्।
अप धावतामर्त्या मर्त्यान्मा सचध्वम्॥ १२॥

12. *Jāyā idvo apsaraso gandharvāḥ patayo yūyam.*
Apa dhāvatāmartyā martyānmā sacadhvam.

O Gandharvas, psychic disorders, you are the masters. Diseases of the blood and body are your secondary and subordinate forms. Get away, you are

not for humans. Do not afflict the humans, keep away.

Kanda 4/Sukta 38 (Shakti, Shaktivan)

Apsara, Rshabha Devata, Badarayani Rshi

The subject of this hymn is 'apsaras' in the positive sense, not in the negative sense of the last sukta. Apsaras has been interpreted as ladies of the home, currents of natural energy, and as energy and power of the spirit and spiritual awareness. All of these interpretations have one common content: Energy, operative everywhere, whether it is operating in the home, or in the spirit, or in the environment. Its diversifications have been interpreted as pranic energies, operations of natural energy, rays of the sun, currents of wind, curative operations of herbal energy and exhilarations of soma. Vrshabha has been interpreted as the source and master of the apsaras.

उद्भिन्दतीं संजयन्तीमप्सरां साधुदेविनीम्।
ग्लहे कृतानि कृण्वानामप्सरां तामिह हुवे॥ १॥

1. *Udbhindatīṁ saṁjayantīmapsarāṁ sādhudevinīm. Glahe kṛtāni kṛṇvānāmapsarāṁ tāmiha huve.*

Here I invoke Apsara which overthrows the negativities of life and wins over opposition, which is the spirit of holy and divine action and leading performer of noble deeds in the dynamics of life's evolutionary and developmental programmes.

विचिन्वतीमाकिरन्तीमप्सरां साधुदेविनीम्।
ग्लहे कृतानि गृह्णानामप्सरां तामिह हुवे॥ २॥

2. *Vicinvatīmākirantīmapsarāṁ sādhudevinīm.*
Glahe kṛtāni gṛhṇānāmapsarāṁ tāmiha huve.

I invoke the Apsara, noble and divine of action, collecting and distributing her favours, and securing and consolidating into her power and grasp all the results of her performance in the evolution of life.

यायैः परिनृत्यत्यात्ददानाकृतं ग्लहात्।
सा नः कृतानि सीषती प्रहामाप्नोतु मायया।
सा नः पयस्वत्यैतु मा नो जैषुरिदं धनम्॥ ३॥

3. *Yāyaiḥ parinṛtyatyādadānākṛtaṁ glahāt.*
Sā naḥ kṛtāni sīṣatī prahāmāpnotu māyayā.
Sā naḥ payasvatyaitu mā no jaiṣuridaṁ dhanam.

Apsara who, with her noble acts, rejoices and celebrates life in song and dance, collecting and consolidating the achievements of her performance in the evolutionary struggle of life, may, we pray, guiding and organising our actions, achieve further progress by her wonderful power and intelligence. May she, abounding in the waters and food of life continue to come and bless us so that none may win away this wealth of achievement from us.

या अक्षेषु प्रमोदन्ते शुचं क्रोधं च बिभ्रती।
आनन्दिनीं प्रमोदिनीमप्सरां तामिह हुवे॥ ४॥

4. *Yā akṣeṣu pramodante śucaṁ krodhaṁ ca bibhratī. Ānandinīṁ pramodinīmapsarāṁ tāmiha huve.*

She who, in all her diversifications, bearing the purity and righteous passion for life, rejoices at the centre of the advance of all human affairs, herself happy

celebrant and exhilarating all others, that Apsara I invoke and adore here in life.

सूर्यस्य रश्मीननु याः संचरन्ति मरीचीर्वा या अनुसंचरन्ति।
यासामृषभो दूरतो वाजिनीवान्त्सद्यः सर्वाँल्लोकान्पर्येति रक्षन्। स न ऐतु होममिमं जुषाणो३ न्तरिक्षेण सह वाजिनीवान्॥ ५॥

5. *Sūryasya raśmīnanu yāḥ saṁcaranti marīcīrvā yā anusaṁcaranti. Yāsāmṛṣabho dūrato vājinīvāntsadyaḥ sarvāṅllokānparyeti rakṣan. Sa na aitu homamimaṁ juṣāṇo' ntarikṣeṇa saha vājinīvān.*

She who, in all her diversifications, radiating with the rays of the sun and vibrating with the particles of cosmic energy, goes about, and her omnipotent master who pervades far and near, commanding and superintending all the energies and protecting and sustaining all their regions of cosmic operation, may he too, lord commander and energiser of cosmic lights and energies, listen to this voice of thought, love this yajna of communion, come with his omnipresence in the time and space of divine bliss, and bless my spirit at the heart-core.

अन्तरिक्षेण सह वाजिनीवन्कर्कीं वत्सामिह रक्ष वाजिन्।
इमे ते स्तोका बहुला एह्यर्वाङियं ते कर्कीह ते मनोऽ स्तु॥ ६॥

6. *Antarikṣeṇa saha vājinīvankarkīṁ vatsāmiha rakṣa vājin. Ime te stokā bahulā ehyarvāṅiyaṁ te karkīha te mano'stu.*

O lord omnipresent commander of omnipotence, come with universal bliss, bless this happy vibrant soul, your darling child. These sparks of light and exuberant

showers of bliss are vibrations of your presence. Come direct, let your power and presence be here. This mind and intelligence is dedicated to you. Let the power and presence abide here.

अन्तरिक्षेण सह वाजिनीवन्कर्कीं वत्सामिह रक्ष वाजिन्। अयं घासो अयं व्रज इह वत्सां नि बध्नीमः। यथानाम व ईश्महे स्वाहा॥ ७॥

7. *Antarikṣeṇa saha vājinīvankarkīṁ vatsāmiha rakṣa vājin. Ayaṁ ghāso ayaṁ vajra iha vatsāṁ ni badhnīmaḥ. Yathānāma va īśmahe svāhā.*

O lord omnipresent, commander of nature's universal omnipotence, be here in the heart and soul. Sustain the light and bliss of the celebrant, your darling child. This soul is dedicated to you as food for total absorption. This mind and intelligence with all the senses and pranas is dedicated to you for absolute dwelling. Herein we concentrate all our awareness, chitishakti, enveloped as your darling child in the mother's lap. As your name, so do we adore your being and abide in your presence. This is our homage in truth of thought, word and deed.

(This mantra may be read with refence to sukta 34 and 35 on the subject of Brahmaudana.)

Kanda 4/Sukta 39 (Divine Prosperity)

Sannati and others Devatah, Angira Rshi

पृथिव्यामग्नये समनमन्त्स आर्ध्नोत्। यथा पृथिव्यामग्नये समनमन्नेवा मह्यं संनमः सं नमन्तु॥ १॥

1. *Pṛthivyāmagnaye samanamantsa ārdhnot. Yathā pṛthivyāmagnaye samanamannevā mahyaṁ saṁnamaḥ saṁ namantu.*

On the earth, people bow to Agni for the sake of progress and prosperity. Agni, energy and generosity of the earth, blesses them with abundance and prosperity. Just as people bow to Agni on the earth, so may favours of the earth and earthly energy come to me and lead me to prosperity and humility.

पृथिवी धेनुस्तस्या अग्निर्वत्सः। सा मेऽग्निना वत्सेनेषमूर्जं कामं दुहाम्। आयुः प्रथमं प्रजां पोषं रयिं स्वाहा॥ २॥

2. *Pṛthivī dhenustasyā agnirvatsaḥ. Sā me'gninā vatseneṣamūrjaṁ kāmaṁ duhām. Āyuḥ prathamaṁ prajāṁ poṣaṁ rayiṁ svāhā.*

The earth is a mother cow, Agni, fire and magnetic energy, is her calf. May the earth, with her calf-like energy, give me the energy and power I need for my earthly fulfilment leading to prime health, long age, progeny, nourishment, wealth, honour and excellence. This is the prayer in homage to the mother in truth of thought, word and deed.

अन्तरिक्षे वायवे समनमन्त्स आर्ध्नोत्। यथान्तरिक्षे वायवे समनमन्नेवा मह्यं संनमः सं नमन्तु॥ ३॥

3. *Antarikṣe vāyave samanamantsa ārdhnot. Athāntarikṣe vāyave samanamannevā mahyaṁ saṁnamaḥ saṁ namantu.*

People honour and adore Vayu energy in the firmament. The energy and generosity of Vayu from the sky blesses them with prosperity. Just as people adore

Vayu in the sky, so may favours of Vayu come to me and lead me to prosperity and humility.

अन्तरिक्षं धेनुस्तस्या वायुर्वत्सः। सा मे वायुना वत्सेनेषमूर्जं कामं दुहाम्। आयुः प्रथमं प्रजां पोषं रयिं स्वाहा॥ ४॥

4. *Antarikṣaṁ dhenustasyā vāyurvatsaḥ. Sā me vāyunā vatseneṣamūrjaṁ kāmaṁ duhām. Āyuḥ prathamaṁ prajaṁ poṣaṁ rayiṁ svāhā.*

The sky is a mother cow, Vayu, electric energy, is her calf. May the sky with its calf-like electric energy give me energy and fulfilment and bless me with prime health, long age, good progeny, nourishment, wealth, honour and excellence. This is the prayer in homage to the mother in truth of thought, word and deed.

दिव्या ∫दित्याय समनमन्त्स आर्ध्नोत्। यथा दिव्या ∫दित्याय समनमन्नेवा मह्यं संनमः सं नमन्तु॥ ५॥

5. *Divyā' dityāya samanamantsa ārdhnot. Yathā divyā' dityāya samanamannevā mahyaṁ saṁnamaḥ saṁ namantu.*

People honour and adore the sun in heaven. The light and warmth of the sun from heaven blesses them with prosperity. Just as people adore the sun in heaven, so may favours of the sun come to me and lead me to prosperity and humility.

द्यौर्धेनुस्तस्या आदित्यो वत्सः। सा म आदित्येन वत्सेनेषमूर्जं कामं दुहाम्। आयुः प्रथमं प्रजां पोषं रयिं स्वाहा॥ ६॥

6. *Dyaurdhenustasyā ādityo vatsaḥ. Sā ma ādityena vatseneṣamūrjaṁ kāmaṁ duhām. Āyuḥ prathamaṁ prajāṁ poṣaṁ rayiṁ svāhā.*

The heaven is a mother cow, the sun is her calf. May mother heaven with her calf-like light energy give me enlightenment and fulfilment and bless me with prime health, long age, noble progeny, nourishment, wealth, honour and excellence. This is my prayer in homage to the mother in truth of thought, word and deed.

दि॒क्षु च॒न्द्राय॒ सम॑नम॒न्त्स आ॑र्ध्नोत्।
यथा॑ दि॒क्षु च॒न्द्राय॑ स॒मन॑मन्ने॒वा मह्यं॑ स॒ंनम॒ः सं न॑मन्तु ॥ ७ ॥

7. *Dikṣu candrāya samanamantsa ārdhnot. Yathā dikṣu candrāya samanamannevā mahyaṁ saṁnamaḥ saṁ namantu.*

People love and adore the moon in quarters of space. The moon blesses them with the prosperity of peace and herbal soma. Just as people turn to the moon and adore her in space, so may favours of the moon come to me and lead me to abundance of peace and joy with humility.

दिशो॑ धे॒नव॒स्तासां॑ च॒न्द्रो व॒त्सः। ता मे॑ च॒न्द्रेण॑ व॒त्सेनेष॒मूर्ज॑ं
कामं॑ दुहाम्। आयु॑ः प्र॒थ॒मं प्र॒जां॑ पोषं॑ र॒यिं॑ स्वाहा॑ ॥ ८ ॥

8. *Diśo dhenavastāsāṁ candro vatsaḥ. Tā me candreṇa vatseneṣamūrjaṁ kāmaṁ duhām. Āyuḥ prathamaṁ prajāṁ poṣaṁ rayiṁ svāhā.*

The quarters of space are a mother cow, the moon is their calf. May mother space with her calf-like beauty, peace and soma give me the energy that is in peace and fulfilment with prime health, long age, noble progeny, nourishment, and the wealth of honour and excellence. This is my prayer to the mother in truth of thought, word and deed in all sincerity.

अग्नावग्निश्चरति प्रविष्ट ऋषीणां पुत्रो अभिशस्तिपा उ। नमस्कारेण नमसा ते जुहोमि मा देवानां मिथुया कर्म भागम्॥ ९॥

9. *Agnāvagniścarati praviṣṭa ṛṣīṇāṁ putro abhiśastipā u. Namaskāreṇa namasā te juhomi mā devānāṁ mithuyā karma bhāgam.*

Agni, light of life and entire existence, vibrates omnipresent, pervading all forms of nature's energy. Experienced through the vibrancy of Rshi pranas, revealed by the sages, sanctifier of mind and senses, it is our saviour against sin, evil and malignity. O lord of universal energy and humanity, I come to you with self surrender, salutations and homage in all sincerity. O celebrants, let us never, with insincerity and hypocrisy, pollute and desecrate what is due to the divinities in gratefulness to their favours.

हृदा पूतं मनसा जातवेदो विश्वानि देव वयुनानि विद्वान्। सप्तास्यानि तव जातवेदस्तेभ्यो जुहोमि स जुषस्व हव्यम्॥ १०॥

10. *Hṛdā pūtaṁ manasā jātavedo viśvāni deva vayunāni vidvān. Saptāsyāni tava jātavedastebhyo juhomi sa juṣasva havyam.*

O Jataveda, lord omnipresent in the world of existence, O lord self-refulgent and omnificent, omniscient of all the laws of Rtam and paths and ways of things born, O light and fire of life, seven are your flames of fire, seven are your mouths for the evolution and involution of creation, i.e., five elements, senses and mind. For them and through all five senses, mind and intelligence of mine, I come, surrender and join

you with homage of the self, purified and sanctified at heart with faith. Pray accept this homage and bless me.

Kanda 4/Sukta 40 (Destruction of Enemies)

Jataveda Devata, Shukra Rshi

ये पुरस्ताज्जुह्वति जातवेदः प्राच्या दिशोऽभिदासन्त्यस्मान्। अग्निमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान्प्रतिसरेण हन्मि ॥ १ ॥

1. *Ye purastājjuhvati jātavedaḥ prācyā diśo'bhidāsantyasmān. Agnimṛtvā te parāñco vyathantāṁ pratyagenānpratisareṇa hanmi.*

O Jataveda, omniscient lord of light, discrimination and justice, there are those who first offer the tribute of homage upfront from the east and then from the same direction attack and try to enslave us. Later, when they face Agni, lord of light and discriminative vision, they come to nothing. I hit and destroy them straight with an equal and opposite weapon.

ये दक्षिणतो जुह्वति जातवेदो दक्षिणाया दिशोऽभिदासन्त्यस्मान्। यममृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान्प्रतिसरेण हन्मि ॥ २ ॥

2. *Ye dakṣiṇato juhvati jātavedo dakṣiṇāyā diśo'bhidāsantyasmān. Yamamṛtvā te parāñco vyathantāṁ pratyagenānpratisareṇa hanmi.*

O Jataveda, those who first offer the tribute of homage from the right side, southern quarter, and then from the same direction attack and try to enslave us, later, when they face Yama, lord of justice and

punishment, come to nothing. I hit and destroy them straight with an equal and opposite stroke.

ये पश्चाज्जुह्वति जातवेदः प्रतीच्या दिशो ऽभिदासन्त्यस्मान्। वरुणमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान्प्रतिसरेण हन्मि ॥ ३ ॥

3. *Ye paścājjuhvati jātavedaḥ pratīcyā diśo'bhidāsantyasmān. Varuṇamṛtvā te parāñco vyathantāṁ pratyagenānpratisareṇa hanmi.*

O Jataveda, those who first offer the tribute of homage from the back side, western quarter, and them from the same direction attack and try to enslave us, later, when they face Varuna, lord of judgement and dispensation, come to nothing. I hit them back and destroy them straight with an equal and opposite stroke.

य उत्तरतो जुह्वति जातवेद उदीच्या दिशो ऽभिदासन्त्यस्मान्। सोममृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान्प्रतिसरेण हन्मि ॥ ४ ॥

4. *Ya uttarato juhvāti jātaveda udīcyā diśo'bhidāsantyasmān. Yamamṛtvā te parāñco vyathantāṁ pratyagenānpratisareṇa hanmi.*

O Jataveda, those who first offer the tribute of homage from the left side, northern quarter, and then from the same direction attack and try to enslave us, later, when they face Soma, lord of peace and honour, come to nothing. I hit them back and destroy them straight with an equal and opposite stroke.

ये ३ धस्ताज्जुह्वति जातवेदो ध्रुवाया दिशो ऽभिदासन्त्यस्मान्। भूमिमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान्प्रतिसरेण हन्मि ॥ ५ ॥

5. *Ye'dhastājuhvati jātavedo dhruvāyā diśo'bhidāsantyasmān. Bhūmimṛtvā te parāñco vyathantāṁ pratya-genānpratisareṇa hanmi.*

O Jataveda, those, who first offer the tribute of homage from below and then from the same lower direction attack us and try to enslave us, later, when they face Mother Earth, mother of all her children equally, come to nothing. I hit them back and destroy them straight with an equal and opposite blow.

ये ३ऽन्तरिक्षाज्जुह्वति जातवेदो व्यध्वायां दिशो ऽभिदासन्त्यस्मान्। वायुमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान्प्रतिसरेण हन्मि॥ ६॥

6. *Ye'ntarikṣājjuhvati jātavedo vyadhvāyā diśo'bhidāsantyasmān. Vāyumṛtvā te parāñco vyathantāṁ pratyagenānpratisareṇa hanmi.*

O Jataveda, those who first offer the tribute of homage from the sky and then from the same upper direction attack us and try to enslave us come to nothing, when later they face Vayu, mighty force of nature's retribution. I hit them back and destroy them straight with an equal and opposite blow.

य उपरिष्टाज्जुह्वति जातवेद ऊर्ध्वायां दिशो ऽभिदासन्त्यस्मान्। सूर्यमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान्प्रतिसरेण हन्मि॥ ७॥

7. *Ya upariṣṭājjuhvati jātaveda ūrdhvāyā diśo'bhidāsantyasmān. Sūryamṛtvā te parāñco vyathantāṁ Pratyagenā-npratisareṇa hanmi.*

O Jataveda, those who first offer the tribute of homage from above and from the same high direction attack us and try to enslave us come to nothing, when later they face Surya, solar blaze of the pure light of truth. I hit them back and destroy them straight with an equal and opposite blow.

ये दिशामन्तर्देशेभ्यो जुह्वति जातवेदः सर्वाभ्यो दिग्भ्यो ऽभिदासन्त्यस्मान्। ब्रह्मात्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान्प्रतिसरेण हन्मि ॥ ८ ॥

8. *Ye diśāmantardeśebhyo juhvati jātavedaḥ sarvābhyo digbhyo'bhidāsantyasmān. Brahmarvā te parāñco vyathantāṁ pratyagenānpratisareṇa hanmi.*

O Jataveda, those who first offer the tribute of homage from the middle spaces of all directions and then from all those directions attack us and try to enslave us later come to naught when they face Brahma, eternal lord of light and life and ultimate justcie. I hit them back and destroy them straight with a single blow of equal and opposite force.

॥ इति चतुर्थं काण्डम् ॥

KANDA-5

Kanda 5/Sukta 1 (Brahma Vidya)

Varuna Devata, Vrhaddiva Atharva Rshi

ऋध॑ङ्मन्त्रो॒ योनिं॒ य आ॑ब॒भूवा॒मृता॑सुर्व॒र्धमा॑नः सु॒जन्मा॑।
अद॑ब्धासुर्भ्राज॑मा॒नोऽहे॑व त्रि॒तो ध॒र्ता दा॑धा॒र त्रीणि॑॥ १॥

1. *Ṛdhaṅmantro yoniṁ ya ābabhūvāmṛtāsurvardhamānaḥ sujanmā. Adabdhāsurbhrājamāno'heva trito dhartā dādhāra trīṇi.*

Brahma, Lord of infinite thought and mantric word of knowledge, who first manifests Prakrti as self-generative self-evolving power, one with immortal pranic energy pervasive in the expansive universe, holy spirit in every thing born, redoubtable power, refulgent as the sun, ever existent in the three orders of time and space, mainstay of the universe and all forms of life, sustains the three worlds of heaven, earth and the middle regions.

आ यो धर्मा॑णि प्रथ॒मः स॒साद॒ ततो॒ वपूं॑षि कृणुषे पु॒रूणि॑।
धास्युर्योनिं॑ प्रथ॒म आ वि॑वे॒शा यो वा॒चम॑नु॒दितां॒ चि॒केत॑॥ २॥

2. *Ā yo dharmāṇi prathamaḥ sasāda tato vapūṁṣi kṛṇuṣe purūṇi. Dhāsyuryoniṁ prathama ā viveśā yo vācamanuditāṁ ciketa.*

He, the primal power that floats and superintends the laws of nature, then shapes the many forms of existence, is the all sustainer that first enters the cosmic womb of nature and knows the Word of

Knowledge yet unspoken.

यस्ते शोकाय तन्वं रिरेच क्षरद्धिरण्यं शुचयोऽनु स्वाः ।
अत्रा दधेते अमृतानि नामास्मे वस्त्राणि विश एरयन्ताम् ॥ ३ ॥

3. *Yaste śokāya tanvaṁ rireca kṣaraddhiraṇyaṁ śucayo'nu svāḥ. Atrā dadhete amṛtāni nāmāsme vastrāṇi viśa erayantām.*

O lord, whosoever the person that cleanses his personality of material opaqueness to realise your light divine, his crystalline pure faculties turned inward concentrating on the golden light at the heart core, the heaven and earth for sure bear here itself immortal robes of light for him while all his seventeen faculties of sense, mind and energy inspire him.

प्र यदेते प्रतरं पूर्व्यं गुः सदःसद आतिष्ठन्तो अजुर्यम् ।
कविः शुषस्य मातरा रिहाणे जाम्यै धुर्यं पतिमेरयेथाम् ॥ ४ ॥

4. *Pra yadete prataraṁ guḥ sadaḥ sada ātiṣṭhanto ajuryam. Kaviḥ śuṣasya mātarā rihaṇe jāmyai dhuryaṁ patimerayethām.*

When these faculties, covering and stablising through every step (i.e., bhumi of the yoga consciousness) of the path to clairvoyance, reach the eternal unaging light of the saviour spirit, the man becomes a kavi, a visionary soul, and heaven and earth, both caressing mother spirits of mighty omniscience, reveal the supreme master and burden bearer of the universe for the sister spirit and inspire the visionary.

तदू षु ते महत्पृथुज्मन्नमः कविः काव्येना कृणोमि । यत्सम्य-
ञ्चावभियन्तावभि क्षामत्रा मही रोधचक्रे वावृधेते ॥ ५ ॥

5. *Tadū ṣu te mahatpṛthujmannamaḥ kaviḥ kāvyenā kṛṇomi. Yatsamyañcāvabhiyantāvabhi kṣāmatrā mahī rodhacakre vāvṛdhete.*

Thus do I, O lord of universal motion, I, the poet, offer great homage to you with poetry while both heaven and earth, moving together in unison like two gear wheels, inspire and energise me towards realisation of my ultimate haven.

सप्त मर्यादाः कवयस्ततक्षुस्तासामिदेकामभ्यं ⌡ हुरो गात्। आयोर्ह स्कम्भ उपमस्य नीडे पथां विसर्गे धरुणेषु तस्थौ ॥ ६ ॥

6. *Supta maryādāḥ kavayastatakṣustāsāmide-kāmabhyaṁ huro gāt. Āyorha skambha upamasya nīḍe pathāṁ visarge dharuṇeṣu tasthau.*

Seven are the paths and bounds of the good life which wise visionaries have created and set up. Of these, let the sinner follow even one, steadfast in life as the pillar and the goal post, and he would be saved, and at the end of the journey he would rest in peace under the shelter of the lord, the closest and the highest master. On the other hand, if a man violates even one of them, he would be a sinner, lost and gone.

उतामृतासुर्व्रत एमि कृण्वन्नसुरात्मा तन्वस्तत्सुमद्गुः।
उत वा शक्रो रत्नं दधात्यूर्जया वा यत्सचते हविर्दाः ॥ ७ ॥

7. *Utāmṛtāsurvrata emi kṛṇvannasurātmā tanvasta-tsumadguḥ. Uta vā śakro ratnaṁ dadhātyūrjayā vā yatsacate havirdāḥ.*

Vested with immortal pranic energy, committed

to my vows of discipline, I go forward in life. This way, prana, the soul and the body, all together, rise higher, and the Lord Almighty too bears the jewels of life for the person who, with offers of homage and yajnic devotion, serves the Lord with all his power and potential without reserve.

उ॒त पु॒त्रः पि॒तरं॑ क्ष॒त्रमी॑डे ज्ये॒ष्ठं म॒र्यादं॑महृयन्त्स्व॒स्तये॑।
दर्श॒न्नु ता व॑रुण॒ यास्ते॑ वि॒ष्ठा आ॒वर्व्र॑ततः कृणवो॒ वपूं॑षि ॥ ८ ॥

8. *Uta putraḥ pitaraṁ kṣatramīḍe jyeṣṭhaṁ maryādamahvayantsvastaye. Darśannu tā varuṇa yāste viṣṭhā āvarvratataḥ kṛṇavo vapūṁṣi.*

Child of divinity, I pray to Almighty Father for protection. People call upon the highest for all round happiness and well being, the Lord who sets the bounds of discipline and life's values. O Varuna, revealing what your bounds of order and discipline are, pray show us those bounds, for you alone shape those forms and classes of Being to which the soul moves from one to another in the course of existence.

अ॒र्धम॒र्धेन॒ पय॑सा पृणक्ष्य॒र्धेन॑ शु॒ष्म वर्धसे अमुर। अविं॑ वृधाम शग्मि॒यं॒ सखा॑यं॒ वरु॑णं पु॒त्रमदि॑त्या इषि॒रम्। क॒वि॒श॒स्तान्य॑स्मै॒ वषूं॑ष्यवोचाम॒ रोद॑सी सत्य॒वाचा॑ ॥ ९ ॥

9. *Ardhamardhena payasā pṇarkṣyardhena śuṣma vardhase amura. Aviṁ vṛdhāma śagmiyaṁ sakhāyaṁ varuṇaṁ putramadityā iṣiram. Kaviśastānyasmai vaṣūṁṣyavocāma rodasī satyavācā.*

O Lord of wisdom and omniscience, you complete the expansive universe with ever abundant

food of life. You increase the universal potential with expansive power, leaving nothing wanting.

O friends, let us exalt Varuna, protector, all potent, friendly, saviour of all, inspiring spirit of inviolable Mother Nature, and let us celebrate the heaven and earth, embodiments of the veracity of existence, and many forms of its various reality sung and celebrated by poets.

Kanda 5/Sukta 2 (Brahma, the Highest)

Indra Devata, Brhaddiva Atharva Rshi

तदिदा॑स॒ भुव॑नेषु॒ ज्येष्ठं॒ यतो॑ ज॒ज्ञ उ॒ग्रस्त्वे॒षनृ॑म्णः। स॒द्यो ज॑ज्ञा॒नो नि रि॑णाति॒ शत्रू॒ननु॒ यदे॑नं॒ मद॑न्ति॒ विश्व॒ ऊमा॑: ॥ १ ॥

1. *Tadidāsa bhuvaneṣu jyeṣṭhaṁ yato jajña ugrastveṣanṛmṇaḥ. Sadyo jajñāno ni riṇāti śatrūnanu yadenaṁ madanti viśva ūmāḥ.*

This Indra, Brahma, is the first and highest in the worlds of existence, of which is born the refulgent, blazing, potent sun, which, as it arises, destroys the enemies such as darkness and negativities which damage life, and by the existence and power of which all positive and protective powers and all people rejoice, celebrate life and exalt him.

वा॒वृ॒धा॒नः शव॑सा॒ भूर्यो॑जाः शत्रु॒र्दासा॑य॒ भि॒यसं॑ दधाति। अव्य॑नच्च व्य॒नच्च॒ सस्नि॒ सं ते॑ नवन्त॒ प्रभृ॑ता॒ मदे॑षु॥ २ ॥

2. *Vāvṛdhānaḥ śavasā bhūryojāḥ śatrurdāsāya bhiyasaṁ dadhāti. Avyanacca vyanacca sasni saṁ te navanta prabhṛtā madeṣu.*

Mighty exalted in strength, immensely lustrous,

destroyer of negativities, it strikes terror into the heart of those forces which cause damage to life and the environment. Bounteous friend and sustainer of the breathing and non-breathing world, all people and powers which receive growth and sustenance from you join to do honour to you in their joy and celebration of life.

त्वे क्रतुमपि पृञ्चन्ति भूरि द्विर्यदेते त्रिर्भवन्त्यूमाः । स्वादोः स्वादीयः स्वादुना सृजा समदः सु मधु मधुनाभि योधीः ॥ ३ ॥

3. *Tve kratumapi pṛñcanti bhūri dviryadete trirbhavantyūmāḥ. Svādoḥ svādīyaḥ svādunā sṛjā samadaḥ su madhu madhunābhi yodhīḥ.*

And they all, celebrants of divinity, dedicate all their yajnic actions and prayers to you when they join in two and grow to three in the family. O lord sweeter than sweetness itself, join the sweets of life with honey, and with honey and with divine bliss create life overflowing with sweetness, love and ecstasy.

यदि चिन्नु त्वा धना जयन्तं रणेरणे अनुमदन्ति विप्राः । ओजीयः शुष्मिन्तिस्थिरमा तनुष्व मा त्वा दभन्दुरेवासः कशोकाः ॥ ४ ॥

4. *Yadi cinnu tvā dhanā jayantaṁ raṇeraṇe anumadanti viprāḥ. Ojīyaḥ śuṣmintstharamā tanuṣva mā tvā dabhandurevāsaḥ kaśokāḥ.*

Thus with joy in every battle of life, on every occasion of life grateful people and vibrant sages celebrate and exalt you, winner, creator and giver of wealth and excellence. Illustrious lord of shattering power, expand the common-wealth of permanent values.

Let not the crooked and fiendish forces on the prowl suppress the creative gifts of divine generosity.

त्वया॑ व॒यं शा॑शद्महे॒ रणे॑षु प्र॒पश्य॑न्तो युधे॒न्या॑नि॒ भूरि॑। चो॒दया॑मि त॒ आयु॑धा॒ वचो॑भिः सं ते॑ शिशामि॒ ब्रह्म॑णा॒ वयां॑सि॥ ५॥

5. *Tvayā vayaṁ śāśadmahe raṇeṣu prapaśyanto yudhenyāni bhūri. Codayāmi ta āyudhā vacobhiḥ saṁ te śiśāmi brahmaṇā vayāṁsi.*

With your divine inspiration, well knowing the weapons of war between divines and demons, we fight out the enemies of life in the battles of humanity. I strengthen and calibrate the arms and ammunitions for battle by your divine words, and by the same divine formula I sharpen the target efficacy of the arrows and missiles of offence and defence.

नि तद्दधि॒षेऽ व॑रे॒ परे॑ च॒ यस्मि॒न्नावि॒थाव॑सा दुरो॒णे।
आ स्था॑पयत मा॒तरं॑ जिग॒त्नुमत॑ इन्वत॒ कर्वं॑राणि॒ भूरि॑॥ ६॥

6. *Ni taddadhiṣe'vare pare ca yasminnavithāvasā duroṇe. Ā sthāpayata mātaraṁ jigatnumata invata karvarāṇi bhūri.*

You sustain this physical world close at hand and visible to the eye and also the other invisible world of metaphysical and spiritual reality in which you protect and maintain every thing with your power in their very home and in their nature. O friends, stabilise the motherly presence of divine love, vibrant and victorious, in your heart and thereby win over all doubts and fluctuations and achieve your goals.

स्तुष्व वर्ष्मन्पुरुवर्तमानं समृभ्वाणमिनतममाप्तमाप्त्यानाम्।
आ दर्शति शवसा भूर्योजाः प्र सक्षति प्रतिमानं पृथिव्याः ॥ ७ ॥

7. *Stuṣva varṣman puruvartmānaṁ samṛbhvāṇaminatamamāptamāptyānām. Ā darśati śavasā bhūryojāḥ pra sakṣati pratimā-naṁ pṛthivyāḥ.*

O dedicated man of generous heart, worship and adore the lord of universal presence, self-refulgent, glorious, omniscient wise over all the wise self-realised sages, closer at hand than anything else. That lord of infinite might shines by his own light all round, and symbolically takes over the image of the vast mother earth.

इमा ब्रह्म बृहद्दिवः कृणवदिन्द्राय शूषमग्रियः स्वर्षाः। महो गोत्रस्य क्षयति स्वराजा तुरश्चिद्विश्वमर्णवत्तपस्वान् ॥ ८ ॥

8. *Imā brahma bṛhaddivaḥ kṛṇavadindrāya śūṣamagriyaḥ svarṣāḥ. Maho gotrasya kṣayati svarājā turaścidviśvamarṇavattapasvān.*

Enlightened sage, eminent, most wise of divine vision, having realised heavenly light, offers these songs in honour of Indra who, self-refulgent ruler of this mighty dominion, awfully blazing in glory, faster than the fastest, radiates and vibrates in the infinite ocean of space.

एवा महान्बृहद्दिवो अथर्वावोचत्स्वां तन्वमिन्द्रमेव। स्वसारौ मातरिभ्वरी अरिप्रे हिन्वन्ति चैने शवसा वर्धयन्ति च ॥ ९ ॥

9. *Evā mahānbṛhaddivo atharvāvocatsvāṁ tanvamindrameva. Svasārau mātaribhvarī aripre hinvanti caine śavasā vardhayanti ca.*

Thus does the great sage of exalted vision and wisdom, his mind and heart at peace in samadhi, address

the infinite spirit of Indra, immanent in his own self. These two, heaven and earth, rotating in the mother presence of Indra, both sinless, address and exalt that lord with all their might. Thus also the mind and intelligence of the sage, both free from pollution and fluctuations, celebrate and exalt the spirit of the sage.

Kanda 5/Sukta 3 (Strength and Victory)

Agni, Vishvedeva Devata, Brhaddiva Atharva Rshi

ममाग्ने वर्चो विहवेष्वस्तु वयं त्वेन्धानास्तन्वं पुषेम।
मह्यं नमन्तां प्रदिशश्चतस्रस्त्वयाध्यक्षेण पृतना जयेम॥ १॥

1. *Mamāgne varco vihaveṣvastu vayaṁ tvendhānā-stanvaṁ puṣema. Mahyaṁ namantāṁ pradi-śaścatasrastvayā-dhyakṣeṇa pṛtanā jayema.*

O light of life, Agni, let my lustre and splendour shine in battles of the brave and assemblies of the wise. May we, lighting and exalting you in yajnic contests, strengthen and advance ourselves in body, mind and soul in the open social order. Let the four directions of the earth recognise and accept me with due honour and felicitation. Let us all win all round in the struggles for higher life under your leadership and watchful eye.

अग्ने मन्युं प्रतिनुदन्परेषां त्वं नो गोपाः परि पाहि विश्वतः।
अपाञ्चो यन्तु निवता दुरस्यवोऽमैषां चित्तं प्रबुधां वि नेशत्॥ २॥

2. *Agne manyuṁ pratinudanpareṣāṁ tvaṁ no gopāḥ pari pāhi viśvataḥ. Apāñco yantu nivatā durasyavo'maiṣāṁ chittam prabudhāṁ vi neśat.*

O fire and passion of life, Agni, leading light of

humanity, challenging and throwing out the power and passion of those others, our adversaries, be our guide and protect us all round for our advance. Let our abusers go down and out, and let the morale of those too who are awake and alert in their position be cast down to naught. (The struggle is both for higher personality in the individual context and social advancement in the collective context of humanity, and the prayer is for conquest of the ego and egoistic divisive interests for the attainment of higher and universal values.)

मम॑ दे॒वा वि॑ह॒वे स॑न्तु॒ सर्व॒ इन्द्र॑वन्तो म॒रुतो॒ विष्णु॑र॒ग्निः ।
मम॒ान्तरि॑क्षमु॒रुलो॑कमस्तु॒ मह्यं॑ वा॒तः प॑वतां॒ काम॑या॒स्मै ॥ ३ ॥

3. *Mama devā vihave santu sarva indravanto maruto viṣṇuragniḥ. Mamāntarikṣamurulokamastu mahyaṁ vātaḥ pavatāṁ kāmāyāsmai.*

May all the Devas, divine powers and faculties, be with me when the battle begins: Maruts, i.e., pranic energies, the best of men and all the fortynine orders of the wind, Vishnu, all pervasive personal, social and environemental commitment, Agni, personal enthusiasm, social passion and universal enlightenment, all in top form of passion and energy. May the Antariksha, middle region of space, moral awareness, and moderate people of balanced mind be vast and liberal for open ended possibilities of progress, and may the winds blow favourable for the success of this mission of mine.

मह्यं यज॑न्तां॒ मम॒ यानी॒ष्टाकू॑तिः स॒त्या मन॑सो मे अस्तु ।
एनो॒ मा नि गां क॒तम॑च्च॒नाहं विश्वे॑ दे॒वा अ॒भि र॑क्षन्तु मे॒ह ॥ ४ ॥

4. *Mahyaṁ yajantāṁ mama yānīṣṭākūtiḥ satyā manaso me astu. Eno mā ni gāṁ katamaccanāhaṁ viśve devā abhi rakṣantu meha.*

May success come to me in all I desire to perform. May all purposes, intentions and resolutions of mind be true and fruitful. May I never come to think of any sin or evil whatever against the self or society or nature or Divinity. May all divinities of nature and humanity, all my faculties of mind and sense protect and help in this battle of life here and now.

मयि॑ दे॒वा द्रवि॑ण॒मा य॑जन्तां॒ मय्या॒शीर॑स्तु॒ मयि॑ दे॒वहू॑तिः।
दैवा होता॑रः सनिषन्न॒ एत॒दरि॑ष्टाः स्याम त॒न्वा॑ सु॒वीरा॑ः ॥ ५ ॥

5. *Mayi devā draviṇamā yajantāṁ mayyāśīrastu mayi devahūtiḥ. Daivā hotāraḥ saniṣanna etadariṣṭāḥ syāma tanvā suvīrāḥ.*

May all divinities of life and nature bear and bring me wealth, honour and excellence of life. May their blessings and good wishes ever be showered on me. May I too be able to sustain my mind and will to invoke the divinities for help and grace. May the divine performers of life's yajna bless us with all this power and good will for success, and may we all be brave and inviolable in body, mind and soul.

दैवी॑ः षड्वी॒रुरु न॑ः कृणोत॒ विश्वे॑ देवास इ॒ह मा॑दयध्वम्।
मा नो॑ विदद॒भि॒भा मो अश॑स्ति॒र्मा नो॑ विदद् वृजि॒ना द्वेष्या॒ या ॥ ६ ॥

6. *Daivīḥ ṣaḍurvīruru naḥ kṛṇota viśve devāsa iha mādayadhvam. Ma no vidadabhibhā mo aśastirmā no vidad vṛjinā dveṣyā yā.*

O divine six-dimentional spaces of expansive nature and time, help us grow all round without strain in person and humanity. O divinities of life of all the world, rejoice and be here with us to bless us with the glory and ecstasy of living. Let no depression, no malignity or imprecation, no alienation, no jealousy or hostility, ever touch and pollute us in body, mind and soul against nature and society.

तिस्रो देवीर्महि नः शर्म यच्छत प्रजायै नस्तन्वे ३ यच्च पुष्टम्। मा हास्महि प्रजया मा तनूभिर्मा रधाम द्विषते सोम राजन्॥ ७॥

7. *Tisro devīrmahi naḥ śarma yacchata prajāyai nastanve3 yacca puṣṭam. Mā hāsmahi prajayā mā tanūbhirmā radhāma dviṣate soma rājan.*

May three mother divinities, Ida, Mother Nature and Wisdom of the absolute state of existence, Sarasvati, mother spirit of dynamic knowledge and enlightenment, and Mahi, mother earth and the universal values of her children, provide us great expansive joy of peace and well being, and bless us with whatever is good for the growth and advancement of our personality and our people. May we never feel depressed or alienated on account of our health and personality and our people. O Soma, refulgent ruler and ordainer of peace and living joy, let us never be subjected to the forces of jealousy and adversity.

उरुव्यचा नो महिषः शर्म यच्छत्वस्मिन्हवे पुरुहूतः पुरुक्षु। स नः प्रजायै हर्यश्व मृडेन्द्र मा नो रीरिषो मा परा दाः॥ ८॥

8. *Uruvyacā no mahiṣaḥ śarma yacchatvasmin-have puruhūtaḥ purukṣu. Sa naḥ prajāyai haryaśva mṛḍendra mā no rīriṣo mā parā dāḥ.*

May the great lord of glory and Infinity, omnificent and universally invoked, give us peace and prosperity in a happy home. O lord omnipotent, Indra, controller of the dynamic forces of life and nature, be kind and gracious to us, for our people, pray never hurt us, never alienate us, never forsake us to the other forces of evil and negativity.

धा॒ता वि॑धा॒ता भुव॑नस्य॒ यस्पति॑र्दे॒वः स॑वि॒ताभि॑मातिषा॒हः। आ॒दि॒त्या रु॒द्रा अ॒श्विनो॒भा दे॒वाः पा॑न्तु॒ यज॑मानं निर्ऋ॒थात्॥ ९॥

9. *Dhātā vidhātā bhuvanasya yaspatirdevaḥ savitābhimātiṣāhaḥ. Ādityā rudrā aśvinobhā devāḥ pāntu yajamanaṁ nir-ṛthāt.*

May Dhata, lord sustainer of life and the universe, Vidhata, controller and director of the course of history and natural evolution, Savita, self-refulgent creator and inspirer who is the parental protector of the world and destroyer of adversity, negativity and enmity, Adityas, twelve phases of the sun over the year, Rudras, powers of love and graces, destroyers of suffering and injustice, and all the pranic energies of life, both the Ashvins, twin forces of nature's complementarity operative in existence, and all the divine brilliancies of natural and human powers: may all these protect and promote the yajamana against adversity and fall from grace.

ये नः॑ स॒पत्ना॒ अप॒ ते भ॑वन्त्विन्द्रा॒ग्निभ्या॒मव॑ बाधामह॒ एनान्॑।
आ॒दि॒त्या रु॒द्रा उ॑परि॒स्पृशो॑ न उ॒ग्रं चे॒त्तार॑मधिरा॒जम॑क्रत ॥ १० ॥

10. *Ye naḥ sapatnā apa te bhavantvindrāgnibhyā-mava bādhāmaha enān. Ādityā rudrā uparis-pṛśo na ugraṁ cettāram adhirājam akrata.*

Whoever be our adversaries, opponents and enemies, let them all be out. We keep them off by the power of Indra and the light and leadership of Agni, omnipotent and omniscient, both our powers of defence and advancement. May Adityas, power of light refulgent as sun, Rudras, powers of love, justice and relentless law, all rising and touching the heights of possibility and divinity, raise us to the state of the power, passion and enlightenment of self-rule, social governanace and superhuman knowledge and wisdom, vision of divinity ultimately.

अ॒र्वाञ्च॒मिन्द्र॑म॒मुतो॑ हवामहे॒ यो गो॒जिद्ध॑न॒जिद॑श्व॒जिद्यः॑।
इ॒मं नो॑ य॒ज्ञं वि॑हु॒वे शृ॑णोत्व॒स्माक॑मभूर्हर्यश्व मे॒दी ॥ ११ ॥

11. *Arvāñcamindramamuto havāmahe yo gojiddha-najidaśvajidyaḥ. Imaṁ no yajñaṁ vihave śṛṇotva-smākamabhūrharyaśva medī.*

We invoke Indra, lord omnipotent, from there on top of divine sovereignty and yet present here right in front at the universal human level, Indra who is the winner of lands, cows, culture and enlightenment, who is the winner of wealth, honour and excellence, and who is the winner of horses, advancement and attainment of the highest goal for us. May the lord hear our invocation and prayer in this yajnic battle of progress. May the lord be gracious, who commands all the contrary-

complementarities of nature and humanity and raise us to the level of divine love and grace.

(This hymn is the song of the ascent of life from human to the divine which is the highest possible attainment for humans on the personal as well as on the organisational level. Personal progress is the threefold growth of body, mind and spirit. Similarly socio-organisational progress too is threefold, individual, collective and global upto the cosmic. Joining both dimensions, we have the physical, mental and spiritual growth of the individual, social and cosmic personality of existence as it is.)

Kanda 5/Sukta 4 (Kushtha Oshadhi)

Kushtha Yakshma nashanam Devata,
Bhrgu-Angira Rshi

यो गिरिष्वजायथा वीरुधां बलवत्तमः।
कुष्ठेहि तक्मनाशन तक्मानं नाशयन्नितः॥ १॥

1. *Yo giriṣvajāyathā vīrudhāṁ balavattamaḥ.*
Kuṣṭhehi takmanāśana takmānaṁ nāśayannitaḥ.

O Kushtha, strongest of the herbs born and growing on the mountains, destroyer of takman, come and cure the fever, psoriasis and leprosy from here.

सुपर्णसुवने गिरौ जातं हिमवतस्परि ।
धनैरभि श्रुत्वा यन्ति विदुर्हि तक्मनाशनम्॥ २॥

2. *Suparṇasuvane girau jātaṁ himavataspari. Dhanairabhi śrutvā yanti vidurhi takmanāśanam.*

Born and grown on snowy mountain where herbs of beautiful leaves and golden efficacy with

poisonous antidote grow, when people hear of it as the destroyer of takman, they go and get it even with money and lots of wealth.

अश्वत्थो देवसदनस्तृतीयस्यामितो दिवि।
तत्रामृतस्य चक्षणं देवाः कुष्ठमवन्वत ॥ ३ ॥

3. *Aśvattho devasadanastṛtīyasyāmito divi. Tatrāmṛtasya cakṣaṇaṁ devāḥ kuṣṭhamavanvata.*

In the third highest level of the body is the brain, top of the human organism where the centres of devas, sense and will organs of the body are seated, and thus that is the top of the human personality. There the humans have the vision of divinity in meditation. There the divine efficacies of nature and of the sanative herb start the cure of the kushtha ailment as there the divine souls of humanity have a vision of divinity.

हिरण्ययी नौरचरद्धिरण्यबन्धना दिवि।
तत्रामृतस्य पुष्पं देवाः कुष्ठमवन्वत ॥ ४ ॥

4. *Hiraṇyayī nauracaraddhiraṇyabandhanā divi. Tarāmṛtasya puṣpaṁ devāḥ kuṣṭhamavanvata.*

The golden boat of golden bands and tackle, i.e., the golden imagination of man, sojourns in the highest region of golden light. There too blooms the flower of immortality. And there in the golden region of the brain the divines cure the takman fever with the kushtha herb.

हिरण्ययाः पन्थान आसन्नरित्राणि हिरण्यया।
नावो हिरण्ययीरासन्याभिः कुष्ठं निरावहन् ॥ ५ ॥

5. *Hiraṇyayāḥ panthāna āsannaritrāṇi hiraṇyayā. Nāvo hiraṇyayīrāsanyābhiḥ kuṣṭhaṁ nirāvahan.*

Golden are the paths of manly sojourn. Golden are the oars of the boat, saviours from sin and disease. Golden are the boats to cross the seas. By these do the divines find and bring the kushtha herb for cure.

इमं मे कुष्ठ पूरुषं तमा वह तं निष्कुरु ।
तमु मे अगदं कृधि ॥ ६ ॥

6. *Imaṁ me kuṣṭha pūruṣaṁ tamā vaha taṁ niṣkuru.*
Tamu me agadaṁ kṛdhi.

O kushtha herb, raise this patient for me, raise him to freedom from takman, restore him to good health and freedom from suffering.

देवेभ्यो अधि जातोऽसि सोमस्यासि सखा हितः ।
स प्राणाय व्यानाय चक्षुषे मे अस्मै मृड ॥ ७ ॥

7. *Devebhyo adhi jāto'si somasyāsi sakhā hitaḥ.*
Sa prāṇāya vyānāya cakṣuṣe me asmai mṛḍa.

You are born for the divines, for their senses, mind and imagination, you are the friend and companion of soma for all good purposes. O herb, be good and efficacious for this patient of mine, for his prana and vyana energies of vitality and for his eye of inner and outer vision.

उदङ्जातो हिमवतः स प्राच्यां नीयसे जनम् ।
तत्र कुष्ठस्य नामान्युत्तमानि वि भेजिरे ॥ ८ ॥

8. *Udaṅjāto himavataḥ sa prācyāṁ nīyase janam.*
Tatra kuṣṭhasya nāmānyuttamāni vi bhejire.

Rising and growing from snowy mountains, it is brought to the people in the east where they

distinguish its different names and best qualities and benefit from it.

उ॒त्त॒मो नाम॑ कुष्ठास्युत्त॒मो नाम॑ ते पि॒ता।
यक्ष्मं॑ च॒ सर्वं॑ ना॒शय॑ त॒क्मानं चार्॒सं कृ॑धि ॥ ९ ॥

9. *Uttamo nāma kuṣṭhāsyuttamo nāma te pitā.*
Yakṣmaṁ ca sarvaṁ nāśaya takmānaṁ cārasaṁ kṛdhi.

O kushtha, best is your name and quality, noblest is your producer and protector. Remove all consumptive and cancerous diseases. Make the takman fever totally ineffective.

शी॒र्षा॒म॒यमु॑पह॒त्याम॒क्ष्योस्त॒न्वो३॒ रपः॑।
कु॒ष्ठ॒स्तत्सर्वं॒ निष्क॑र्॒दैवं समह॒ वृष्ण्य॑म् ॥ १० ॥

10. *Śīrṣāmayamupahatyāmakṣyostanvo3 rapaḥ.*
Kuṣṭhastatsarvaṁ niṣkaraddaivaṁ samaha vṛṣṇyam.

Ailments of the head and brain, weaknesses of the eye, infirmities of the body, kushtha cures all. Truly it is vigour and power of divinity in herbal form for man.

Kanda 5/Sukta 5 (Laksha)

Laksha Devata, Atharva Rshi

रात्री॑ मा॒ता नभः॑ पि॒तार्य॒मा ते॑ पिताम॒हः ।
सि॒ला॒ची नाम॒ वा अ॑सि॒ सा दे॒वाना॑मसि॒ स्वसा॑ ॥ १ ॥

1. *Rātrī mātā nabhaḥ pitāryamā te pitāmahaḥ.*
Silācī nāma vā asi sā devānāmasi svasā.

O laksha, the night is your mother, the cloud in

the sky is your father and the sun is your grandfather. Your name is Silachi, and you are sister of the divinities.

यस्त्वा॒ पिब॑ति॒ जीव॑ति॒ त्राय॑से पुरु॑षं॒ त्वम्।
भ॒र्त्री हि शश्व॑ता॒मसि॒ जना॑नां च॒ न्यञ्च॑नी ॥ २ ॥

2. *Yastvā pibati jīvati trāyase puruṣaṁ tvam.*
Bhartrī hi śaśvatāmasi janānāṁ ca nyañcanī.

Whoever drinks you lives healthy. You invigorate man's virility. You are the sustainer of people for all times and dispeller of disease.

वृ॒क्षंवृ॑क्षमा रो॑हसि वृष॒ण्यन्ती॑व क॒न्यला॑।
जय॑न्ती प्रत्या॒तिष्ठ॑न्ती॒ स्पर॑णी॒ नाम॒ वा अ॑सि ॥ ३ ॥

3. *Vṛkṣaṁvṛkṣamā rohasi vṛṣaṇyantīva kanyalā.*
Jayantī pratyātiṣṭhantī sparaṇī nāma vā asi.

You cling and rise by every tree like a loving maiden eager for a lover in marriage. You are Jayanti, covering all over the tree, conquering the disease, Pratyatishthanti, staying strong by the tree, and your name is Sparani.

यद्द॒ण्डेन॒ यदिष्वा॒ यद्वारु॒र्हर॑सा कृ॒तम्। तस्य॒ त्वम॑सि॒ निष्कृ॑ति॒ः
सेमं निष्कृ॑धि॒ पूरु॑षम्॥ ४ ॥

4. *Yaddaṇḍena yadiṣvā yadvārurharasā kṛtam.*
Tasya tvamasi niṣkṛtiḥ semaṁ niṣkṛdhi pūruṣam.

Whatever wound is caused by stick, by arrow, by violence or fire, of that you are the cure. O Laksha, cure this man and restore him to health.

भ॒द्रात्प्ल॒क्षान्निस्ति॑ष्ठस्यश्व॒त्थात्ख॑दि॒राद्ध॒वात्।
भ॒द्रान्न्य॒ग्रोधा॑त्प॒र्णात्सा न॒ एह्या॑रुन्धति ॥ ५ ॥

5. *Bhadrātplakṣānnistiṣṭhasyaśvatthātkhadirāddhavāt. Bhadrānnyagrodhātparṇātsā na ehyarundhati.*

You come from good Bhadra, laksha tree, Ashvattha, Khadira and Dhava, from good banyan and parna, the medicine that cures wounds and heals bruises.

हिरण्यवर्णे सुभगे सूर्यवर्णे वपुष्टमे। रुतं गच्छासि निष्कृते निष्कृतिर्नाम वा असि॥ ६॥

6. *Hiraṇyavarṇe subhage sūryavarṇe vapuṣṭame. Rutaṁ gacchāsi niṣkṛte niṣkṛtirnāma vā asi.*

Golden in colour, blissful, bright as sun light, good for body's health, when applied to the wound, you heal and heal completely. Indeed, your very name is Nishkrti, the healer, the restorative.

हिरण्यवर्णे सुभगे शुष्मे लोमशवक्षणे। अपामसि स्वसा लाक्षे वातो ह्यात्मा बभूव ते॥ ७॥

7. *Hiraṇyavarṇe subhage śuṣme lomaśavakṣaṇe. Apāmasi svasā lākṣe vāto hātmā babhūva te.*

Laksha, golden hued, auspicious, powerful, hairy chested, you are the sister of waters as cleanser, and Vata, energy, is really your very soul.

सिलाची नाम कानीनोऽजबभ्रु पिता तव। अश्वो यमस्य यः श्यावस्तस्य ह्यास्यासि॥ ८॥

8. *Silācī nāma kānīno'jababhru pitā tava. Aśvo yamasya yaḥ śyāvastasya hāsnāsyukṣitā.*

Laksha, silachi by name, refreshing and energetic, your origin is Ajababhru, and you are

sprinkled with the showers of the waves of light from the sun which is the child of Yama, lord of the laws of life.

अश्वस्यास्रः संपतिता सा वृक्षाँ अभि सिष्यदे।
सरा पतत्रिणी भूत्वा सा न एह्यरुन्धति ॥ ९ ॥

9. *Aśvasyāsnaḥ saṁpatitā sā vṛkṣāṅ abhi siṣyade.*
Sarā patattriṇī bhūtvā sā na ehyarundhati.

Arisen from the showers of light from the protent and virile sun, you rest upon the trees as gentle mist, and thence soaring, oozing, trickling, you come to us, the healer, the restorative.

Kanda 5/Sukta 6 (Brahma Vidya)

Brahma and others Devata, Atharva Rshi

ब्रह्म जज्ञानं प्रथमं पुरस्ताद्वि सीमतः सुरुचो वेन आवः।
स बुध्न्या उपमा अस्य विष्ठाः सतश्च योनिमसतश्च वि वः ॥ १ ॥

1. *Brahmā jajñānaṁ prathamaṁ purastādvi sīmataḥ suruco vena āvaḥ. Sa budhnyā upamā asya viṣṭhāḥ sataśca yonimasataśca vi vaḥ.*

Vena, lord supreme of existence, first generated and manifested the evolving Prakrti and refulgent forms of existence, existent in their essence since eternity. He also generated and manifested other spatial forms, reflections of its power, in their own forms and order of law. Thus does the lord generate and manifest the origin of that which has come into existence and that which has not yet come.

अनाप्ता ये वः प्रथमा यानि कर्माणि चक्रिरे।
वीरान्नो अत्र मा दभन्तद्व एतत्पुरो दधे॥ २॥

2. *Anāptā ye vaḥ prathamā yāni karmāṇi cakrire.*
Vīrānno atra mā dabhantadva etatpuro dadhe.

There are those among you who earlier were not wholly self-realised in knowledge and perfect experts in their job, but they did perform certain acts and created certain precedents. Let them and their work not mislead our children and harm our heroes. Therefore I place this knowledge and expertise before you for your guidance.

सहस्त्रधार एव ते समस्वरन्दिवो नाके मधुजिह्वा असश्चतः।
तस्य स्पशो न नि मिषन्ति भूर्णयः पदेपदे पाशिनः सन्ति सेतवे॥ ३॥

3. *Sahasradhāra eva te samasvarandivo nāke madhujihvā asaścataḥ. Tasya spaśo na ni miṣanti bhūrṇayaḥ padepade pāśinaḥ santi setave.*

In the paradisal bliss of a thousand streams of light and generosity, divine self-realised souls sing and swim in joy, sweet of tongue, mind and will, in tune with the paradisal vision of heavenly light. Here, the instant watchful eyes of the dynamics of divinity, all enveloping and all beholding, are ever awake without a wink for the moment. Binding bonds are there at every step, and there are saviour bridges us well to pass on to the regions of bliss.

पर्यू षु प्र धन्वा वाजसातये परिं वृत्राणिं सक्षणिः। द्विषस्तदध्यर्णवेनेयसे सनिस्त्रसो नामासि त्रयोदशो मास इन्द्रस्य गृहः॥ ४॥

4. *Paryū ṣū pra dhanvā vājasātaye pari vṛtrāṇi sakṣ¯aṇiḥ. Dviṣastadadhyarṇaveneyase sanisraso nāmāsi trayodaśo māsa indrasya gṛhaḥ.*

O conqueror of darkness to win the battle for the attainment of food for body, mind and soul, strike off all evil and sin. Conqueror by name and action you are who overcome all jealousy and enmity to cross over the sea and reach the land of bliss. Just as the sun crosses over twelve months of the year and enters the thirteenth month of the home of Indra, so does the human soul cross over the twelve stage-bonds of ten senses, mind and ego and attains to the presence of Indra, the soul's own essential abode, the state of pure Being.

न्वे३ तेनारात्सीरसौ स्वाहा। तिग्मायुधौ तिग्महेती सुशेवौ सोमारुद्राविह सु मृडतं नः ॥ ५ ॥

5. *Nve'tenārātsīrasau svāhā. Tigmāyudhau tigmahetī suśevau somārudrā-viha su mṛḍataṁ naḥ.*

O soul, by this mantra of action and meditation, attain to your real state of perfection. This is the word of truth in faith. May Soma and Rudra, spirits of divine peace and resolute will and action, strong of arm, unfailing in strike of the target, and commanding commitment and adoration, be here with us, be gracious and lead us to fulfilment.

अवैतेनारात्सीरसौ स्वाहा। तिग्मायुधौ तिग्महेती सुशेवौ सोमारुद्राविह सु मृडतं नः ॥ ६ ॥

6. *Avaitenārātsīrasau svāhā. Tigmāyudhau tigmahetī suśevau somārudrāviha su mṛḍataṁ naḥ.*

By this mantra and action you ward off evil and

win your real state of perfection. This is the word of truth in faith. May Soma and Rudra, spirits of divine peace and resolute will and action, strong of arm, unfailing in strike of the target, and commanding commitment and adoration, be here with us, be gracious and lead us to fulfilment.

अपैतेनाऽरात्सीरसौ स्वाहा। तिग्मायुधौ तिग्महेती सुशेवौ सोमाऽरुद्राविह सु मृडतं नः ॥ ७ ॥

7. *Apaitenārātsīrasau svāhā. Tigmāyudhau tigma-hetī suśevau somārudrā-viha su mṛḍataṁ naḥ.*

This way you ward off evil with arraignment of their default, and you win your goal. This is the word of truth in faith. May Soma and Rudra, spirits of divine peace and resolute action, strong of arm, unfailing in strike, and commanding commitment and adoration, be here with us, be gracious and lead us to fulfilment.

मुमुक्तमस्मान्दुरितादवद्याज्जुषेथां यज्ञममृतमस्मासु धत्तम् ॥ ८ ॥

8. *Mumuktamasmānduritādavadyājjuṣethāṁ yajñamamṛtamasmāsu dhattam.*

O Soma and Rudra, release us from evil and reproach, join and bless our yajna, give us fulfilment with the attainment of immortality.

चक्षुषो हेते मनसो हेते ब्रह्मणो हेते तपसश्च हेते।
मेन्या मेनिरस्यमेनयस्ते सन्तु येऽस्माँ अभ्यघायन्ति ॥ ९ ॥

9. *Cakṣuṣo hete manaso hete brahmaṇo hete tapasaśca hete. Menyā menirasyamenayaste santu ye'smāň abhyaghāyanti.*

O evil of the eye, imprecation of the mind, chant-

power of mantric vengeance, pride of austere ritual, know your limitations. O Agni, light and fire of life, you are the power-strike of power itself, super-thunder over all arms and missiles. May those who wish to malign, strike and torture us be disarmed of their weapons and power.

योऽस्मांश्चक्षुषा मनसा चित्त्याकूत्या च यो अघायुरभिदासात्। त्वं तानग्ने मेन्यामेनीन्कृणु स्वाहा॥ १०॥

10. *Yo' smāṁścakṣuṣā manasā cittyākūtyā ca yo aghāyurabhidāsāt. Tvaṁ tānagne menyāmenīnkṛṇu svāhā.*

O Agni, whoever the wicked person who wants to strike us with the evil eye, evil thought, evil mind, evil resolution, disarm them of their force and power by the strike of your fiery missile. This is our prayer in truth of word, thought and action.

इन्द्रस्य गृहोऽसि। तं त्वा प्र पद्ये तं त्वा प्र विशामि सर्वगुः सर्वपूरुषः सर्वात्मा सर्वतनूः सह यन्मेऽस्ति तेन॥ ११॥

11. *Indrasya gṛho'si. Taṁ tvā pra padye taṁ tvā pra viśāmi sarvaguḥ sarvapūruṣaḥ sarvātmā sarvatanūḥ saha yanme'sti tena.*

O lord of life, you are the centre of all power and potential, you are the haven and home of the soul, I come to you, I join your presence with all my faculties, all my people, with all my soul, with all my body and mind, with all that is mine, I surrender to you.

इन्द्रस्य शर्मासि। तं त्वा प्र पद्ये तं त्वा प्र विशामि सर्वगुः सर्वपूरुषः सर्वात्मा सर्वतनूः सह यन्मेऽस्ति तेन॥ १२॥

12. *Indrasya śarmāsi. Taṁ tvā pra padye taṁ tvā pra viśāmi sarvaguḥ sarvapūruṣaḥ sarvātmā sarvatanūḥ saha yanme'sti tena.*

Centre and source of universal power and potential, you are the ultimate shelter of the soul. I come to you, I join your presence with all my power and property, all my people, all my soul, all my body and mind, with all that is mine, I come.

इन्द्रस्य॒ वर्मासि। तं त्वा॒ प्र प॑द्ये॒ तं त्वा॒ प्र वि॑शामि॒ सर्वं॑गुः॒ सर्वं॑पूरुष॒ः सर्वा॑त्मा॒ सर्वं॑तनूः स॒ह यन्मेऽ॒स्ति॒ तेन॑॥ १३॥

13. *Indrasya varmāsi. Taṁ tvā pra padye taṁ tvā pra viśāmi sarvaguḥ sarvapūruṣaḥ sarvātmā sarvatanūḥ saha yanme'sti tena.*

You are the ultimate shelter and protection of the soul, I come to you, I join your presence with all my power and potential, all my people, all my soul, all my body and mind, with all that is mine, I come

इन्द्रस्य॒ वरू॑थमसि। तं त्वा॒ प्र प॑द्ये॒ तं त्वा॒ प्र वि॑शामि॒ सर्वं॑गुः॒ सर्वं॑पूरुष॒ः सर्वा॑त्मा॒ सर्वं॑तनूः स॒ह यन्मेऽ॒स्ति॒ तेन॑॥ १४॥

14. *Indrasya varūthamasi. Taṁ tvā pra padye taṁ tvā pra viśāmi sarvaguḥ sarvapūruṣaḥ sarvātmā sarvatanūḥ saha yanme'sti tena.*

You are the ultimate shelter and defence for safety and security of the soul. I come to you, I join your presence with all my power and potential, all my people and relationships, all my soul, all my body, mind and senses, with all that is mine, I come. Nothing mine is left here. The surrender is complete.

Kanda 5/Sukta 7 (No Miserliness, No Misery)

Adversity, Sarasvati Devata, Atharva Rshi

आ नो॑ भर॒ मा परि॑ ष्ठा अराते॒ मा नो॑ रक्षीर्दक्षि॒णां नी॒यमा॑-
नाम्। नमो॑ वी॒त्सा॑या॒ असमृद्धये॒ नमो॑ अ॒स्त्वरा॑तये ॥ १ ॥

1. *Ā no bhara mā pari ṣṭhā arāte mā no rakṣīrdakṣiṇāṁ nīyamānām. Namo vīrtsāyā asamṛddhaye namo astvarātaye.*

O miserliness, what is our due, bring us. Stay it not. Do not withhold our share that should be brought. Good bye to the love of desperation. Good bye to adversity. Good bye to illiberality.

यमरा॑ते पुरोध॒त्से पुरु॑षं परिरा॒पिण॑म्।
नम॑स्ते॒ तस्मै॑ कृण्मो॒ मा व॒निं व्य॑थयी॒मम॑ ॥ २ ॥

2. *Yamarāte purodhatse puruṣaṁ parirāpiṇam. Namaste tasmai kṛṇmo mā vaniṁ vyathayīrmama.*

O niggardliness, good bye to the whining person you push up to the front. We offer him salutations to depart. Pray do not insult our heart's desire for liberality and well being.

प्र णो॑ व॒निर्दे॒वकृ॑ता॒ दिवा॒ नक्तं॑ च कल्पताम्।
अरा॑तिमनु॒प्रेमो॑ व॒यं नमो॑ अ॒स्त्वरा॑तये ॥ ३ ॥

3. *Pra ṇo vanirdevakṛtā divā naktaṁ ca kalpatām. Arātimanupremo vayaṁ namo astvarātaye.*

May our liberality of mind created and gifted by generous nature and noble people grow and prosper day and night. Therefore we go forward to the

uncharitable and say good bye to niggardliness and adversity.

सरस्वतीमनुमतिं भगं यन्तो हवामहे।
वाचं जुष्टां मधुमती-मवादिषं देवानां देवहूतिषु॥ ४॥

4. *Sarasvatīmanumatiṁ bhagaṁ yanto havāmahe. Vācaṁ juṣṭāṁ madhumatīmavādiṣaṁ devānāṁ devahūtiṣu.*

Coming upto the wealth, honour and excellence of life, we invoke and adore Anumati, good counsel, and Sarasvati, divine mother spirit of knowledge, wisdom and enlightenment. In the assemblies of noble people on holy occasions, I wish we speak honey sweet language of generosity loved by noble and generous people.

यं याचाम्यहं वाचा सरस्वत्या मनोयुजा।
श्रद्धा तमद्य विन्दतु दत्ता सोमेन बभ्रुणा॥ ५॥

5. *Yaṁ yācāmyahaṁ vācā sarasvatyā manoyujā. Śraddhā tamadya vindatu dattā somena babhruṇā.*

What I pray for, with words of love of the heart full of knowledge and wisdom gifted by divine and generous mother Sarasvati, may my love and faith blest by generous Soma spirit of divinity achieve that wealth, honour and excellence.

मा वनिं मा वाचं नो वीत्सीरुभाविन्द्राग्नी आ भरतां नो वसूनि। सर्वे नो अद्य दित्सन्तोऽरातिं प्रति हर्यत॥ ६॥

6. *Mā vaniṁ mā vācaṁ no vīrtsīrubhāvindrāgnī ā bharatāṁ no vasūni. Sarve no adya ditsanto'rātiṁ prati haryata.*

O misery, O adversity, do not shake my words of prayer and dedication of the heart. Do not deprive me of the gifts of Sarasvati. May Indra and Agni, divine power and light, spirit of confidence and light of wisdom, bring us wealth, honour and excellence. Let all our powers of generosity and love today drive out meanness, misery and niggardliness from our life.

परोऽपेह्यसमृद्धे वि ते हेतिं नयामसि।
वेद त्वाहं निमीवन्तीं नितुदन्तीमराते ॥ ७ ॥

7. *Paro'pehyasamṛddhe vi te hetiṁ nayāmasi.*
Veda tvāhaṁ nimīvantīṁ nitudantīmarāte.

Get off, adversity. We counter your onslaught right away. I know you are demoralizing, and you pierce at the heart's core, total deprivation as you are.

उत नग्ना बोभुवती स्वप्नया सचसे जनम्।
अरांते चित्तं वीर्त्सन्त्याकूतिं पुरुषस्य च ॥ ८ ॥

8. *Uta nagnā bobhuvatī svapnayā sacase janam.*
Arāte cittaṁ vīrtsantyākūtiṁ puruṣasya ca.

Off you, Arati, indigent of mind and niggard at heart, persistently naked and shameless, you seize people in sloth and, by dreams, shake man's resolution of mind and disturb his cherished values to the depths of the heart.

या महती महोन्मानाा विश्वा आशाा व्यानशे।
तस्यै हिरण्यकेश्यै निर्ऋत्या अकरं नमः ॥ ९ ॥

9. *Yā mahatī mahonmānā viśvā āśā vyānaśe.*
Tasyai hiraṇyakeśyai nir-ṛtyā akaraṁ namaḥ.

She, indigent of mind, niggard at heart, voluminous negativity present in all directions of the world, golden-haired love of misers, to that poverty and negativity of spirit, I offer saluatations with the challenge of thunder.

हिरण्यवर्णा सुभगा हिरण्यकशिपुर्महो ।
तस्यै हिरण्यद्रापयेऽरात्या अकरं नमः ॥ १० ॥

10. *Hiraṇyavarṇā subhagā hiraṇyakaśipurmahī.*
Tasyai hiraṇyadrāpaye'rātyā akaraṁ namaḥ.

Shaded in gold, prosperity locked up in golden trappings camouflaged in gold is Arati, spirit of misery and adversity at heart. To her, salutations with the challenge of thunder.

Kanda 5/Sukta 8 (Elimination of Enemies)

Agni, Vishvedevah, Indra Devatah, Atharva Rshi

वैकङ्कतेनेध्मेन देवेभ्य आज्यं वह ।
अग्ने ताँ इह मादय सर्व आ यन्तु मे हवम् ॥ १ ॥

1. *Vaikaṅkatenedhmena devebhya ājyaṁ vaha.*
Agne tāṅ iha mādaya sarva ā yantu me havam.

With sharp and blazing fuel, Agni, ruling power of fire, send noble fighting forces the food and ammunition they need. Let them all be happy here, not wanting anything. Let them all hear my call and come to my yajna.

इन्द्रा याहि मे हवमिदं करिष्यामि तच्छृणु । इम ऐन्द्रा अंतिसरा आकूतिं सं नमन्तु मे । तेभिः शकेम वीर्यं जातवेदस्तनूवशिन् ॥ २ ॥

2. *Indrā yāhi me havamidaṁ kariṣyāmi tacchṛṇu. Ima aindrā atisarā ākūtiḥṁ saṁ namantu me. Tebhiḥ śakema vīryaṁ jātavedastanūvaśin.*

O mighty ruler, Indra, pray come, listen to my call. Listen what I am going to do. Let these tempestuous forces of Indra follow my plan and resolution. O Agni, Jataveda, all knowing leader, in command of the dominion, by these plans and forces we shall achieve wondrous victory and advance our power and glory.

यद॒साव॒मुतो॑ देवा अदे॒वः संश्चिकी॑र्षति। मा तस्या॒ग्निर्ह॒व्यं वा॑क्षी॒द्धवं दे॒वा अ॑स्य॒ मोप॑ गु॒र्ममै॒व ह॒वमेत॑न ॥ ३ ॥

3. *Yadasāvamuto devā adevaḥ saṁścikīrṣati. Mā tasyāgnirhavyaṁ vākṣīddhavaṁ devā asya mopa gurmamaiva havametana.*

O Devas, noble and positive powers of the world, if that negative, undivine, destructive power wants to attack us from that far off place and destroy our freedom and prosperity, let not Agni, enlightened and fiery leader of humanity, listen to carry out his call and offer, let no good and positive powers listen and go to join him. Let them all come and join my yajnic call for defence of freedom and prosperity of all.

अति॑ धावतातिसरा॒ इन्द्र॑स्य॒ वच॑सा हत। अवि॑ं वृ॒क इ॑व मथ्नीत॒ स वो॒ जीव॒न्मा मो॑चि प्रा॒णम॒स्यापि॑ नह्यत ॥ ४ ॥

4. *Ati dhāvatātisarā indrasya vacasā hata. Aviṁ vṛka-iva mathnīta sa vo jīvanmā moci prāṇama-syāpi nahyata.*

Come fast, tempestuous forces, rush on forward by the command of Indra, pounce upon the enemy and

crush him as a wolf crushes the prey. Let him not get away alive. Take on all his forces too, break down their morale and bind them as prisoners.

यमु॒मी पु॑रोदधि॒रे ब्र॒ह्माण॒मप॑भूतये। इन्द्र॒ स ते॑ अधस्प॒दं तं प्र॑त्य॒स्यामि मृ॒त्यवे॑॥ ५॥

5. *Yamamī purodadhire brahmāṇamapabhūtaye. Indra sa te adhaspadaṁ taṁ pratyasyāmi mṛtyave.*

Indra, O ruler, if for our damage, defeat and ignominy, they place a Brahmana in front and press forward, let him be under your foot and I would throw him too unto death.

यदि॑ प्रे॒युर्दे॑॑वपु॒रा ब्र॒ह्म वर्मा॑णि च॒क्रि॒रे। त॒नू॒पानं परि॒पाणं कृ॒ण्वा॒ना यदु॑पोचि॒रे सर्व॑ं तद॑र॒सं कृ॑धि॥ ६॥

6. *Yadi preyurdevapurā brahma varmāṇi cakrire. Tanūpānaṁ paripāṇaṁ kṛṇvānā yadupocire sarvaṁ tadarasaṁ kṛdhi.*

And if citizens of the towns come forward, if the enemies turn the holy ones or our own tactics into their defence, using our own land and people as their armour and line of defence, and on top of it all boast of themselves to demoralise us, turn all that to naught.

यान॒सावति॑सरां॑श्च॒कार॑ कृ॒णव॑च्च॒ यान्। त्वं तानि॑न्द्र वृत्र-हन्प्र॒तीचः॑ पु॒न॒रा कृ॑धि॒ यथा॒मुं तृ॒णहां॑ जन॑म्॥ ७॥

7. *Yānasāvatisarāṁścakāra kṛṇavacca yān. Tvaṁ tānindra vṛtrahanpratīcaḥ punarā kṛdhi yathāmuṁ tṛṇahāṁ janam.*

O ruler and commander, Indra, all those efforts

which the enemy has done and which he is planning and doing, turn all those, O destroyer of evil and enmity, against him so that we may destroy all that enemy force.

यथेन्द्र॑ उ॒द्वाच॑नं ल॒ब्ध्वा च॒क्रे अ॑धस्प॒दम् ।
कृ॒ण्वे३॒ हमध॑रां॒स्तथा॒मूञ्छ॑श्वतीभ्यः समा॑भ्यः ॥ ८ ॥

8. *Yathendra udvācanaṁ labdhvā cakre adhaspadam. Kṛṇve'hamadharāṁstathāmūñchaśvatībhyaḥ samābhyaḥ.*

Just as Indra, a mighty warrior, seizes a boaster and keeps him under the foot, so must I put them down and keep them under foot for a long long time, thus to exhaust them of their pride and force.

अत्रै॑नानिन्द्र वृत्रहन्नु॒ग्रो मर्म॑णि विध्य । अत्रै॒वैना॑न॒भि ति॒ष्ठेन्द्र॑ मे॒द्य१॑हं तव॑ । अनु॑ त्वेन्द्रा र॑भामहे॒ स्याम॑ सु॒मतौ॒ तव॑ ॥ ९ ॥

9. *Atrainānindra vṛtrahannugro marmaṇi vidhya. Atraivainānabhi tiṣṭhendra medyahaṁ tava. Anu tvendrā rabhāmahe syāma sumatau tava.*

Here then, O destroyer of evil and enmity, Indra, blazing lustrous hero, fix them unto the vitals of their heart. Here and thus, O ruler and warrior, rule over them. We are your friends. Let us all love and support you. Let us all enjoy your favour and good will.

Kanda 5/Sukta 9 (Well Being of Body and Soul)

Vastoshpati, Atma Devata, Brahma Rshi

Vastu is a house. Vastoshpati is master of the house. The human body is a house (Aitareya Upanishad. 1, 2 and Atharva-veda 10, 2, 31-32), the soul is the master of this house. And the master has to be its

protector too.

Vastu here may also be interpreted as the house or apartment in which we live with the family. The house owner too is the master and protector of the house.

The body should be healthy for the soul. So too the house should be healthful for the family. And nature is the health-giver to both the body and the home. Vastu in this sukta may be interpreted in both senses, of the body and the home. Reference may also be made to Rgbeda 7, 54 and 55).

दि॒वे स्वाहा॑ ॥ १ ॥

1. *Dive svāhā.*

Homage to the sun for health and light, in truth of thought, word and deed in faith.

पृ॒थि॒व्यै स्वाहा॑ ॥ २ ॥

2. *Pṛthivyai svāhā.*

Homage to the earth for nourishment and stability, in truth of thought, word and deed in faith.

अ॒न्तरि॑क्षाय॒ स्वाहा॑ ॥ ३ ॥

3. *Antarikṣāya svāhā.*

Homage to the middle region for health and liberality, in truth of thought, word and deed in faith.

अ॒न्तरि॑क्षाय॒ स्वाहा॑ ॥ ४ ॥

4. *Antarikṣāya svāhā.*

Homage to the middle region for health and broadness of mind in truth of thought, word and deed

in faith.

दि॒वे स्वाहा॑ ॥ ५ ॥

5. *Dive svāhā.*

Homage to the heavens for health and light in truth of word, thought and deed in faith.

पृ॒थि॒व्यै स्वाहा॑ ॥ ६ ॥

6. *Pṛthivyai svāhā.*

Homage to the earth for health and patience in truth of thought, word and deed in faith.

सूर्यो॑ मे॒ चक्षु॒र्वातः॑ प्रा॒णो३॑न्तरि॑क्षमा॒त्मा पृ॑थि॒वी शरी॑रम् । अ॒स्तृ॒तो नामा॒हम॒यम॑स्मि॒ स आ॒त्मान॒ं नि द॑धे॒ द्यावा॑पृथि॒वीभ्यां॑ गोपी॒थाय॑ ॥ ७ ॥

7. *Sūryo me cakṣurvātaḥ prāṇo'ntarikṣamātmā pṛthivī śarīram. Astṛto nāmāhamayamasmi sa ātmānaṁ ni dadhe dyāvāpṛthivībhyāṁ gopīthāya.*

The sun is my eye, wind my prana, vast skies my spirit, earth my body and stability. Unfallen, undefeated, unsurpassed,, free am I, the soul, which I offer and surrender to heaven and earth as to my father and mother for the sake of protection and sustenance.

उदायु॒रुद्बल॒मुत्कृ॒तमुत्कृ॒त्यामुन्म॑नी॒षामुदि॑न्द्रि॒यम् । आयु॑ष्कृ॒दायु॑ष्पत्नी॒ स्वधा॑वन्तौ गो॒पा मे॑ स्तं गोपा॒यतं मा । आ॒त्म॒सदौ॑ मे स्तं॒ मा मा॑ हिंसिष्टम् ॥ ८ ॥

8. *Udāyurudbalamutkṛtamutkṛtyāmunmanīṣāmudindriyam. Āyuṣkṛdāyuṣpatnī svadhāvantau gopā me staṁ gopāyataṁ mā. Ātmasadau me staṁ mā mā hiṁsiṣṭam.*

My life of high order, my strength of high order, my work of high order, my duty of high order, my intellect and mind and thought of high order, my sense and judgement of high order, may heaven and earth, both givers of life, both protectors of life, both self-potent, I pray, may protect and promote. May both be my protectors. May both sustain me. May both abide by me with my soul. May the two never hurt me, never forsake me throughout my life in body on earth.

Kanda 5/Sukta 10 (Strength of Mind and Soul)

Vastoshpati Devata, Brahma Rshi

अश्मवर्म मेऽसि यो मा प्राच्या दिशोऽघायुरभिदासात्।
एतत्स ऋच्छात्॥ १॥

1. *Aśmavarma me'si yo mā prācyā diśo'ghāyu-rabhidāsāt. Etatsa ṛcchāt.*

O mind and soul with perfect faith in Brahma, you are my thunderous shield of defence, whoever the evil man that wants to challenge and enslave me from the eastern direction upfront, let him face and encounter this thunder, and perish.

अश्मवर्म मेऽसि यो मा दक्षिणाया दिशोऽघायुरभिदासात्।
एतत्स ऋच्छात्॥ २॥

2. *Aśmavarma me'si yo mā dakṣiṇāyā diśo'ghāyu-rabhidāsāt. Etatsa ṛcchāt.*

O mind and soul with perfect faith in Brahma, you are my thunderous shield of defence. Whoever the evil man that wants to challenge and enslave me from the south direction on the right, let him face and

encounter this thunder, and perish.

अश्मवर्म मेऽसि यो मा प्रतीच्या दिशोऽघायुरभिदासात्।
एतत्स ऋच्छात्॥ ३॥

3. *Aśmavarma me'si yo mā pratīcyā diśo'ghāyu-rabhidāsāt. Etatsa ṛcchāt.*

O mind and soul with perfect self-confidence, you are my granite wall of defence. Whoever the evil man that wants to challenge and enslave me from the western direction behind, let him face and encounter this wall, and perish.

अश्मवर्म मेऽसि यो मोदीच्या दिशोऽघायुरभिदासात्।
एतत्स ऋच्छात्॥ ४॥

4. *Aśmavarma me'si yo mā modīcyā diśo'ghā-yurabhidāsāt. Etatsa ṛcchāt.*

O mind and soul with high morale, you are my thunder shield of defence. Whoever the evil man that wants to challenge and enslave me from the northern direction on the left, let him face and encounter this shield, and perish.

अश्मवर्म मेऽसि यो मा ध्रुवाया दिशोऽघायुरभिदासात्।
एतत्स ऋच्छात्॥ ५॥

5. *Aśmavarma me'si yo mā dhruvāyā diśo'ghā-yurabhidāsāt. Etatsa ṛcchāt.*

O mind and soul with self confidence and faith in divinity, you are my bed rock of defence on the earth below. Whoever the fool that is a victim of sin and evil and wants to challenge and enslave me from the lower direction below, let him face and strike his head against

this rock, and perish.

अश्मवर्म मेऽसि यो मोर्ध्वायां दिशो ऽघायुरभिदासात्।
एतत्स ऋच्छात्॥ ६॥

6. *Aśmavarma me'si yo mā mordhvāyā diśo'ghāyurabhidāsāt. Etatsa ṛcchāt.*

O mind and soul with grace from above, you are my thunder-cover of lightning. Whoever the sinner that wants to challenge and enslave me from the direction above, let him face and try to break through this cover, and perish.

अश्मवर्म मेऽसि यो मा दिशामन्तर्देशेभ्योऽघायुरभिदासात्।
एतत्स ऋच्छात्॥ ७॥

7. *Aśmavarma me'si yo mā diśāmantardeśebhyo'ghāyurabhidāsāt. Etatsa ṛcchāt.*

O mind and soul, you are my total cover all round blest by Brahma Prajapati. Whoever or whatever the evil force that wants to attack from anywhere in all quarters of space and tries to subject me to slavery, let it encounter this cover, and perish.

बृहता मन उप ह्वये मातरिश्वना प्राणापानौ।
सूर्याच्चक्षुरन्तरिक्षाच्छ्रोत्रं पृथिव्याः शरीरम्।
सरस्वत्या वाचमुप ह्वयामहे मनोयुजा ॥ ८॥

8. *Bṛhatā mana upa hvaye mātariśvanā prāṇāpānau. Sūryāccakṣurantarikṣācchrotraṁ pṛthivyāḥ śarīram. Sarasvatyā vācamupa hvayāmahe manoyujā.*

I call upon my mind and soul with the infinite

potential of cosmic mind and Prajapati, I pray for energy of prana and apana from the winds, eye from the sun, ear from space, and body from the earth for the invincible cover of life. With Brhat Saman, we invoke and pray for the Word of Divinity from Mother Sarasvati, inspirer of mind, intellect and soul with knowledge and the strength and power that flows from knowledge.

Kanda 5/Sukta 11 (Lord Supreme)

Varuna Devata, Atharva Rshi

This sukta is a monologue. The speaker speaks to himself, speaks to Varuna, and then imagines how Varuna speaks to him.

कथं महे असुरायाब्रवीरिह कथं पित्रे हरये त्वेषनृम्णः ।
पृश्निं वरुण दक्षिणां ददावान्पुनर्मघ त्वं मनसाचिकित्सीः ॥ १ ॥

1. *Kathaṁ mahe asurāyābravīriha kathaṁ pitre haraye tveṣanṛmṇaḥ. Pṛśniṁ varuṇa dakṣiṇāṁ dadāvānpunarmagha tvaṁ manasācikitsīḥ.*

Seeker to himself: "What and how have you spoken here of and about and to Varuna, life of life and all protector, universal father that takes away all pain and suffering of life? Mighty refulgent is he, all powerful."

Seeker to Varuna: O Varuna, lord of judgement, all protector, constant giver of gifts of earth and nature in life, pray enlighten us, with all the love and care at heart you have for us, about yourself and your divine gifts, constant and incessant as they are."

न कामेन पुनर्मघो भवामि सं चक्षे कं पृश्निमेतामुपाजे ।
केन नु त्वमथर्वन्काव्येन केन जातेनासि जातवेदाः ॥ २ ॥

2. *Na kāmena punarmagho bhavāmi saṁ cakṣe kaṁ pṛśnimetāmupāje. Kena nu tvamatharvan-kāvyena kena jātenāsi jātavedāḥ.*

Varuna speaks to the seeker: "Not by mere desire do I become a constant giver. I wish, I watch, I care, I speak and inspire. I inspire and move this earth and heaven, and thus look after the peace and pleasure of life. O seeker, Atharvan, man of wisdom and stable mind, by which power, poetic self-revealing and inspiring in existence, do you grow to be a man of all knowledge? It is by the spirit and poetry of the spirit that is supreme and infinite, all comprehensive and protective, that you grow all knowing. Know that and you know all.

सत्यमहं गभीरः काव्येन सत्यं जातेनास्मि जातवेदाः ।
न मे दासो नार्यो महित्वा व्रतं मीमाय यदहं धरिष्ये ॥ ३ ॥

3. *Satyamahaṁ gabhīraḥ kāvyena satyaṁ jātenāsmi jātavedāḥ. Na me dāso nāryo mahitvā vrataṁ mīmāya yadahaṁ dhariṣye.*

"True it is I am deep and serious, unfathomable, unknowable beyond thought and words. I am all wise and omniscient by virtue of the true wisdom of the poetry of existence and all that is in existence itself. Neither the noble nor the ignoble with all their power and potential can ever comprehend the law and discipline which I ordain and sustain."

न त्वदन्यः कवितरो न मेधया धीरतरो वरुण स्वधावन्।
त्वं ता विश्वा भुवनानि वेत्थ स चिन्नु त्वज्जनो मायी बिभाय॥ ४॥

4. *Na tvadanyaḥ kavitaro na medhayā dhīrataro varuṇa svadhāvan. Tvaṁ tā viśvā bhuvanāni vettha sa cinnu tvajjano māyī bihāya.*

The seeker's homage to Varuna: "Yes, O lord, none other than you is superior either by knowledge and wisdom nor by intelligence and awareness, nor is anyone more patient and steadfast. O Varuna, you alone are lord of your own essential power. You alone know, wield and sustain all regions of the universe. Surely, even the man who commands wondrous powers feels over-awed by your infinite power.

त्वं ह्यङ्ग वरुण स्वधावन्विश्वा वेत्थ जनिमा सुप्रणीते।
किं रजस एना परो अन्यदस्त्येना किं परेणावरममुर॥ ५॥

5. *Tvaṁ hyaṅga varuṇa svadhāvanviśvā vettha janimā supraṇīte. Kiṁ rajasa enā paro anyadastyenā kiṁ pareṇāvaramamura.*

"O lord of darling love and glory, self-potent leader and guide of the universe, you know the birth and age of all creatures of the universe. Pray, what is there anything beyond this expansive space? O lord of wisdom and immortality, is there anything closer this side of that farthest reality?"

एकं रजस एना परो अन्यदस्त्येना पर एकेन दुर्णशं चिदर्वाक्। तत्ते विद्वान्वरुण प्र ब्रवीम्युधोवचसः पणयो भवन्तु नीचैर्दासा उप सर्पन्तु भूमिम्॥ ६॥

6. *Ekaṁ rajasa enā paro anyadastyenā para ekena durṇaśaṁ citarvāk. Tatte vidvānvaruṇa pra bravīmyadhovacasaḥ paṇayo bhavantu nīcairdāsā upa sarpantu bhūmim.*

Varuna speaks to the seeker: "Of that, I, all knowing Varuna, speak to you. There is one beyond this dynamic expansive universe, that is the transcendent Parama Brahma, and this side of that also, there is one, indestructible, that is Prakrti in the essence. Let the stingy misers be down, poor of speech below the state of knowledge, and let the negatives too creep upon the surface of the earth, never higher than the grass."

त्वं ह्य१ङ्ग वरुण ब्रवीषि पुनर्मघेष्ववद्यानि भूरि। मो षु पणींर्भ्ये३ तावतो भून्मा त्वा वोचन्नराधसं जनासः ॥ ७ ॥

7. *Tvaṁ hyaṅga varuṇa bravīṣi punarmagheṣvavadyāni bhūri. Mo ṣu paṇīṁrabhye tāvato bhūnmā tvā vocannarādhasaṁ janāsaḥ.*

The seeker: "O loving lord of generosity, you yourself say that often many evils creep into the life of those who repeatedly rise to prosperity. Let no such adversity overtake such people of sterile mind. Pray be not too kind to them also, but save them all the same from their sterility. Let not people say that you are unkind."

मा मा वोचन्नराधसं जनासः पुनस्ते पृश्निं जरितर्ददामि। स्तोत्रं मे विश्वमा याहि शचीभिरन्तर्विश्वासु मानुषीषु दिक्षु ॥ ८ ॥

8. *Mā mā vocannarādhasaṁ janāsaḥ punaste pṛśniṁ jaritardadāmi. Stotraṁ me viśvamā yāhi śacībhirantarviśvāsu mānuṣīṣu dikṣu.*

Varuna's blessing: "O seeker, O celebrant, people would not say I am unkind and ungenerous. I give you all the gifts of the earth and nature without a break. Among all human communities over the earth in all directions, with your powers and potentials, with all your holy actions, come and live by songs of universal wisdom and divine celebration I give you. (This is the filial bond between you and me.)"

आ ते॑ स्तो॒त्राण्युद्य॑तानि यन्त्व॒न्तर्विश्वा॑सु मानु॑षीषु दि॒क्षु।
दे॒हि नु मे॒ यन्मे॒ अद॑त्तो॒ असि॒ युज्यो॑ मे स॒प्तप॑द॒ः सखा॑सि ॥ ९ ॥

9. *Ā te stotrāṇyudyatāni yantvantarviśvāsu mānuṣīṣu dikṣu. Dehi nu me yanme adatto asi yujyo me saptapadaḥ sakhāsi.*

The celebrant's prayer: "O Lord Varuna, may the songs of your celebration rise and ring across the quarters of space over the earth among all the people of humanity. Pray bless me with that which is yet wanting in me and which I must attain. You are my friend, my inalienable companion attainable over seven steps of the Vyahrtis: Bhu, Bhuva, Sva, Maha, Jana, tapa and Satyam.

स॒मा नौ॒ बन्धु॑र्वरुण स॒मा जा वेदा॒हं तद्यन्ना॑वे॒षा स॒मा जा।
ददा॑मि॒ तद्यत्ते॒ अद॑त्तो॒ अस्मि॒ युज्य॑स्ते स॒प्तप॑द॒ः सखा॑स्मि ॥१० ॥

10. *Samā nau bandhurvaruṇa samā jā vedāhaṁ tadyannāveṣā samā jā. Dadāmi tadyatte adatto asmi yujyaste saptapadaḥ sakhāsmi.*

"O Varuna, our kinship and fraternity is equal and constant, our nature and manifestation in the world is equal and constant. I also know how this kinship and

nature is equal and constant. I now offer and surrender to you what I have not so far offered and surrendered to you. I am a companion, with you and at your service. I am your friend and I would join you at seven steps from here.

देवो देवाय गृणते वयोधा विप्रो विप्राय स्तुवते सुमेधाः। अजीजनो हि वरुण स्वधावन्नथर्वाणं पितरं देवबन्धुम्। तस्मा उ राधः कृणुहि सुप्रशस्तं सखा नो असि परमं च बन्धुः॥ ११॥

11. *Devo devāya gṛṇate vayodhā vipro viprāya stuvate sumedhāḥ. Ajījano hi varuṇa svadhāvannatharvāṇaṁ pitaraṁ devabandhum. Tasmā u rādhaḥ kṛṇuhi supraśastaṁ sakhā no asi paramaṁ ca bandhuḥ.*

"O Varuna, lord of your own divine power, you are brilliantly generous for the generous, giver of health and long age for the celebrant, vibrant energy for the faithful, giver of intelligence for the worshipper. You raise the constant devotee to be a father figure and a brother of the divines. Pray create and give excellent wealth and honour for him. Our friend you are for us the brother highest."

Kanda 5/Sukta 12 (Yajna of Life)

Jataveda Devata, Angira Rshi

This sukta is common to Rgveda (10, 110) Yajurveda (29) and Atharva-veda. Jataveda is the home-fire, yajna-fire, master of the home and the soul in the body. Each mantra can be interpreted differently in these different contexts.

समिद्धो अद्य मनुषो दुरोणे देवो देवान्यजसि जातवेदः।
आ च वह मित्रमहश्चिकित्वान्त्वं दूतः कविरसि प्रचेताः ॥ १ ॥

1. *Samiddho adya manuṣo duroṇe devo devān yajasi jātavedaḥ. Ā ca vaha mitramahaści-kitvāntvaṁ dūtaḥ kavirasi pracetāḥ.*

O Jataveda, lighted today in the man's home, you are brilliant and generous. You invoke, join and serve the brilliant powers of nature and humanity. Friend of the highest refulgent order, pray bring in the divines, communicate and create with them. You are master of information and knowledge, refined manager, poetic creator and wide awake in the life around.

तनूनपात्पथ ऋतस्य यानान्मध्वा समञ्जन्त्स्वदया सुजिह्व।
मन्मानि धीभिरुत यज्ञमृन्धन्देवत्रा च कृणुह्यध्वरं नः ॥ २ ॥

2. *Tanūnapātpatha ṛtasya yānān madhvā samañjantsvadayā sujihva. Manmāni dhībhiruta yajñamṛndhandevatrā ca kṛṇuhyadhvaraṁ naḥ.*

Maintaining the body beyond fear and fall, holy and sophisticated of speech and taste, sprinkle the paths of truth worth following with honey sweets of culture and creativity, enjoy them and lead on others to enjoy them and follow. Energising and elevating thoughts and yajnic meets with a high order of knowledge and action, raise the yajnic order and accomplish and fulfil this programme of love, non-violence and service worthy of the divines.

आजुह्वान ईड्यो वन्द्यश्चा याह्यग्ने वसुभिः सजोषाः।
त्वं देवानामसि यह्व होता स एनान्यक्षीषितो यजीयान् ॥ ३ ॥

3. *Ājuhvāna īḍyo vandyaścā yāhyagne vasubhiḥ sajoṣāḥ. Tvaṁ devānāmasi yahva hotā sa enānyakṣīṣito yajīyān.*

Giving the clarion call for collective creative action with the spirit of yajna, Agni, worthy of praise and adoration, come with honour, excellence and vibrant energies of life. You are harbinger and inspirer of divinities, great and powerful, worthy of love, association and leadership, inspired with a mission, pray bring in and join all these divine forces together and lead them on to create a higher order of life.

प्राचीनं बर्हिः प्रदिशा पृथिव्या वस्तोरस्या वृज्यते अग्रे अह्नाम्। व्युं प्रथते वितरं वरीयो देवेभ्यो अदितये स्योनम्॥ ४॥

4. *Pracīnaṁ barhiḥ pradiśā pṛthivyā vastorasyā vṛjyate agre ahnām. Vyu prathate vitaraṁ varīyo devebhyo aditaye syonam.*

Just as in the early part of the day, at dawn, holy grass, old and ancient is gathered from various quarters of the earth to cover the vedi and is spread on the east, and this seat is good and comfortable for the sages to sit on and meditate freely, so does the sun rise warm and comfortable to cover the earth with light from the east, and so does the presence of Brahma all-pervasive and collected from nature arise on the vedi at dawn for the sages to meditate and so does it expand in their consciousness for their good.

व्यचस्वतीरुर्विया वि श्रयन्तां पतिभ्यो न जनयः शुम्भमानाः। देवीर्द्वारो बृहतीर्विश्वमिन्वा देवेभ्यो भवत सुप्रायणाः॥ ५॥

5. *Vyacasvatīrurviyā vi śrayantāṁ patibhyo na janayaḥ śumbhamānāḥ. Devīrdvāro bṛhatīrviśvaminvā devebhyo bhavata suprāyaṇāḥ.*

Just as youthful women wax at heart with love for their husbands, so may the holy doors of the vedi be wide open, expansive, gracious and welcoming for the sages to come in and participate in the yajna.

आ सुष्वयन्ती यजते उपाके उषासानक्ता सदतां नि योनौ।
दिव्ये योषणे बृहती सुरुक्मे अधि श्रियं शुक्रपिशं दधाने॥ ६॥

6. *Ā suṣvayantī yajate upāke uṣāsānaktā sadatāṁ ni yonau. Divye yoṣaṇe bṛhatī surukme adhi śriyaṁ śukrapiśaṁ dadhāne.*

Let the day and night, graciously associated together, both adorable, abiding by the sun, their common progenitor, be present and bless the home. Similarly, let the man and wife, both divine and youthful, broad at heart, holy and brilliant, bearing grace and creative sanctity, abide by the holiness of the home and family as the divine foundation of their togetherness in love.

दैव्या होतारा प्रथमा सुवाचा मिमाना यज्ञं मनुषो यजध्यै।
प्रचोदयन्ता विदथेषु कारू प्राचीनं ज्योतिः प्रदिशा दिशन्ता॥ ७॥

7. *Daivyā hotārā prathamā suvācā mimānā yajñaṁ manuṣo yajadhyai. Pracodayantā vidatheṣu kārū prācīnaṁ jyotiḥ pradiśā diśantā.*

Two divine high priests of first order of eminence, experts of the language of science and social policy, masters of measurement and design, construction

and extension of the human yajna of mutual cooperation and development, inspiring and pressing forward in plans, projects and programmes of social development, experts in theory and practice, speculation and realistic imagination, dedicated to the eternal light of Vedic values and pointing forward to wide and open-ended progress should lead the nation of humanity like Agni and Aditya, light and leadership in complementarity.

आ नो॑ य॒ज्ञं भार॑ती॒ तूय॑मे॒त्विडा॑ मनु॒ष्वदि॒ह चे॒तय॑न्ती ।
ति॒स्रो दे॒वीर्ब॒र्हिरेदं स्यो॒नं सर॑स्वती॒: स्वप॑सः सदन्ताम् ॥ ८ ॥

8. *Ā no yajñaṁ bhāratī tūyametviḍā manuṣvadiha cetayantī. Tisro devīrbarhiredaṁ syonaṁ sarasvatīḥ svapasaḥ sadantām.*

Let Bharati, spirit and language of the land, Ida, vision and word of eternity in the version of human consciousness, giver of enlightenment, and Sarasvati, perennial stream of knowledge and grace, all these three divinities, noble of thought, intention and action, come upon the instant, come and bless us.

य इ॒मे द्यावा॑पृथि॒वी जनि॑त्री रू॒पैरपिं॑श॒द्भुव॑नानि॒ विश्वा॑ ।
तम॒द्य हो॑तरिषि॒तो यजी॑यान्दे॒वं त्वष्टा॑रमि॒ह य॑क्षि वि॒द्वान् ॥ ९ ॥

9. *Ya ime dyāvāpṛthivī janitrī rūpairapiṁśadbhuvanāni viśvā. Tamadyā hotariṣito yajīyāndevaṁ tvaṣṭāramiha yakṣi vidvān.*

O yajamana, inspired and adorable man blest with knowledge, invoke, join and worship Tvashta, that self-refulgent creator and maker of forms here in the evolution of life, who creates both these mother powers of generation, heaven and earth, and beautifies all

regions of the universe with graceful forms.

उपावसृज त्मन्या समञ्जन्देवानां पाथ ऋतुथा हवींषि। वनस्पतिः शमिता देवो अग्निः स्वदन्तु हव्यं मधुना घृतेन॥ १०॥

10. *Upāvasṛja tmanyā samañjandevānāṁ pātha ṛtuthā havīṁṣi. Vanaspatiḥ śamitā devo agniḥ svadantu havyaṁ madhunā ghṛtena.*

O yajamana, sincerely preparing and seasoning the food and fragrances for the divinities according to the seasons offer it into the vedi and pray may Vanaspati, lord of herbs, the spirit of nature at peace, the sun and Agni enjoy the holy offerings and bless the greens with ghrta and honey sweets.

सद्यो जातो व्यमिमीत यज्ञमग्निर्देवानामभवत्पुरोगाः। अस्य होतुः प्रशिष्यृतस्य वाचि स्वाहाकृतं हविरदन्तु देवाः॥ ११॥

11. *Sadyo jāto vya mimīta yajñamagnirdevānā-mabhavatpurogāḥ. Asya hotuḥ praśiṣyṛtasya vāci svāhākṛtaṁ haviradantu devāḥ.*

Agni, refulgent deity of yajna, instantly and always rising, accomplishes the yajna and thereby becomes pioneer of divine powers. Thereby, may the divinities receive and consume the food offered into the fire within the noble yajamana's discipline of the law and language of truth and yajna with the spirit of total surrender.

Kanda 5/Sukta 13 (Cure of Snake Poison)

Takshaka Devata, Garutman Rshi

ददिर्हि मह्यं वरुणो दिवः कविर्वचोभिरुग्रैर्नि रिणामि ते विषम्। खातमखातमुत सक्तमग्रभमिरेव धन्वन्नि जजास ते विषम्॥ १॥

1. *Dadirhi mahyaṁ varuṇo divaḥ kavirvacobhirugrairni riṇāmi te viṣam. Khātamakhātamuta saktamagrabhamireva dhanvanni jajāsa te viṣam.*

Varuna, brilliant physician with his knowledge of sun and water, has given me the knowledge of snake poison cure. With unfailing words of that knowledge I remove your poison. Whether the wound and poison is deep or shallow or superficial, I seize your poison and make it disappear just as water disappears in sand in the desert.

यत्ते अपोदकं विषं तत्त एतास्वग्रभम्। गृह्णामि ते मध्यममुत्तमं रसमुतावमं भियसा नेशदादु ते॥ २॥

2. *Yatte apodakaṁ viṣaṁ tatta etāsvagrabham. Gṛhṇāmi te madhyamamuttamaṁ rasamutāvamaṁ bhiyasā neśadādu te.*

Your poison that is dehydrating and burning the blood in the blood vessels, I seize and draw out. I draw out your poison which may be of medium, high or low intensity and which must disappear by the force of the antidote.

वृषा मे रवो नभसा न तन्यतुरुग्रेण ते वचसा बाध आदु ते। अहं तमस्य नृभिरग्रभं रसं तमसइव ज्योतिरुदेतु सूर्यः॥ ३॥

3. *Vṛṣā me ravo nabhasā na tanyaturugreṇa te vacasā bādha ādu te. Ahaṁ tamasya nṛbhira-grabhaṁ rasaṁ tamasa-iva jyotirudetu sūryaḥ.*

My word is mighty and virile like thunder of the cloud. With that powerful word, I stop and drive out you and your poison. With the help of men I have seized and dispelled the effective spirit of the poison as light removes the darkness and the light of the patient's life would rise like the sun at dawn.

चक्षुषा ते चक्षुर्हन्मि विषेण हन्मि ते विषम्।
अहे म्रियस्व मा जीवीः प्रत्यगभ्येतु त्वा विषम्॥ ४॥

4. *Cakṣuṣā te cakṣurhanmi viṣeṇa hanmi te viṣam. Ahe mriyasva mā jīvīḥ pratyagabhye tu tvā viṣam.*

I destroy your eye power with the eye. By poison I destroy your poison. Die off, O snake, do not remain alive. Let the poison go back to you.

कैरात पृश्न उपतृण्य बभ्र आ मे शृणुतासिता अलीकाः।
मा मे सख्युः स्तामानमपि ष्ठाताश्रावयन्तो नि विषे रमध्वम्॥ ५॥

5. *Kairata pṛśna upatṛṇya babhra ā me śṛṇutāsitā alīkāḥ. Mā me sakhyuḥ stāmānamapi ṣṭhātāśrā-vayanto ni viṣe ramadhvam.*

O deadly forest snake, O spotted one, O grass snake, O brown, O black one, O hooded cobras, do not stay around my friend's house. Hissing and hearing my word of terror, stay out and be all with your poison by yourselves.

असितस्य तैमातस्य बभ्रोरपोदकस्य च। सात्रासाहस्याहं
मन्योरव ज्यामिव धन्वनो वि मुञ्चामि रथाँइव॥ ६॥

6. *Asitasya taimātasya babhrorapodakasya ca. Sātrāsāhasyāhaṁ manyorava jyāmiva dhanvano vi muñcāmi rathāṅ-iva.*

As we loosen the string of a bow or bonds of a chariot, so do I slacken and remove the deadly poison of the black, marshy, brown, off-water and all subduing snake.

आलिंगी च विलिंगी च पिता च माता च।
विद्म वः सर्वतो बन्ध्वरसाः किं करिष्यथ॥ ७॥

7. *Āligī ca viligī ca pitā ca mātā ca. Vidma vaḥ sarvato bandhvarasāḥ kiṁ kariṣyatha.*

We know the stickers and burrowers, non-stickers, males and females, and all their different classes in every way. They are non-poisonous. What harm can they do?

उरुगूलाया दुहिता जाता दास्यसिक्न्या।
प्रतङ्कं दद्रुषीणां सर्वासामरसं विषम्॥ ८॥

8. *Grugūlāyā duhitā jātā dāsyasiknyā. Prataṅkaṁ dadruṣīṇāṁ sarvāsāmarasaṁ viṣam.*

The young female snake born of the deadly black snake is highly dangerous. Let the poison of all such snakes which cause skin eruptions be reversed and rendered totally ineffective.

कर्णा श्वावित्तदब्रवीद्गिरेरवचरन्तिका।
याः काश्चेमाः खनित्रिमास्तासामरसतमं विषम्॥ ९॥

9. *Karṇā śvāvittadabravīdgireravacarantikā. Yāḥ kāścemāḥ khanitrimāstāsāmarasatamaṁ viṣam.*

The porcupine with ears found in the valley said thus: Let the poison of these creatures which live in burrows be the most ineffective.

ता॒बुव॑ं न ता॒बुव॑ं न घेत्त्वर्मसि ता॒बुव॑म्।
ता॒बुवे॑नार॒सं वि॒षम्॥ १०॥

10. *Tābuvaṁ na tābuvaṁ na ghettvamasi tābuvam.*
Tabuvenārasaṁ viṣam.

Tabuva snake is like Tabuva, the antidote of poison. O Tabuva, you are surely not the destroyer. You are the antidote that renders snake-poison ineffective.

त॒स्तुव॑ं न त॒स्तुव॑ं न घेत्त्वर्मसि त॒स्तुव॑म्।
त॒स्तुवे॑नार॒सं वि॒षम्॥ ११॥

11. *Tastuvaṁ na tastuvaṁ na ghettvamasi tastuvam.*
Tastuvenārasaṁ viṣam.

Tastuva snake is like Tastuva, antidote of poison. But, O Tastuva, you are surely not the destroyer. You are the antidote that renders snake poison ineffective.

Note: This hymn should be read with Rgveda 1, 191, where various kinds of snakes and many other poisonous creatures are mentioned along with many herbs and bird antidotes. Here also some antidotes are mentioned specially in mantras 10 and 11. There are many stories, reports and direct experiences of miraculous cures of poison in India. Snake poison is cured with snake poison itself. 'Poison kills poison.'

Kanda 5/Sukta 14 (Krtyapratiharanam)

Vanaspati Devata, Shukra Rshi

This is a hymn of antidote to evil and deeds of violence.

सु॒प॒र्णस्त्वान्व॑विन्दत्सू॒क॒रस्त्वा॑खनन्न॒सा ।
दिप्सौ॑षधे॒ त्वं दिप्स॑न्त॒मव॑ कृत्या॒कृतं जहि॥ १ ॥

1. *Suparṇastvānvavindatsūkarastvākhanannasā.*
Dipsauṣadhe tvaṁ dipsantamava kṛtyākṛtaṁ jahi.

O Oshadhi, antidote to evil and violence, the man of eagle imagination envisioned you and the man of boarlike tenancity dug you out of oblivion. Destroy the evil deed, send back the evil to the evil doer.

अव॑ जहि यातु॒धान॒ानव॑ कृत्या॒कृतं जहि।
अथो॒ यो अ॒स्मान्दिप्स॑ति॒ तमु॒ त्वं ज॑ह्योषधे॥ २ ॥

2. *Ava jahi yātudhānānava kṛtyākṛtaṁ jahi.*
Atho yo asmāndipsati tamu tvaṁ jahyoṣadhe.

Throw out the saboteurs, destroy the evil deeds. Oshadhi, O antidote of violence, whoever wants to injure, terrorize or destroy us, let the evil visit on him.

रिश्य॑स्येव परीशा॒सं प॑रि॒कृत्य॒ परि॑ त्व॒चः।
कृ॒त्यां कृ॑त्या॒कृते॑ देवा नि॒ष्कमि॑व॒ प्रति॑ मुञ्चत॥ ३ ॥

3. *Riśyasyeva parīśāsaṁ parikṛtya pari tvacaḥ.*
Kṛtyāṁ kṛtyākṛte devā niṣkamiva prati muñcata.

O men of wisdom, like the barbed girdle of a violent animal round his body, having turned the evil man's deed into a golden necklace for him in return for his deed, send it back to him as a barbed leash for him.

पुनः कृत्यां कृत्याकृतें हस्तगृह्य परा णय।
समक्षमस्मा आ धेहि यथा कृत्याकृतं हनत्॥ ४॥

4. *Punaḥ kṛtyāṁ kṛtyākṛte hastagṛhya parā ṇaya.*
Samakṣamasmā ā dhehi yathā kṛtyākṛtaṁ hanat.

And also, having caught up the evil deed in hand, send it back in this way: Put it right in front of him so that he face it himself and it may, by itself, destroy him.

कृत्याः सन्तु कृत्याकृतें शपथः शपथीयते।
सुखो रथइव वर्ततां कृत्या कृत्याकृतं पुनः॥ ५॥

5. *Kṛtyāḥ santu kṛtyākṛte śapathaḥ śapathīyate.*
Sukho ratha-iva vartatāṁ kṛtyā kṛtyākṛtaṁ punaḥ.

Let the deeds be for the doers: good for the good, evil for the evil. Likewise, let inprecations be for the imprecators. Like a perfectly designed comfortable chariot, let evil deeds come back to the evil doer.

यदि स्त्री यदि वा पुमान्कृत्यां चकार पाप्मनें।
तामु तस्मै नयामस्यश्वमिवाश्वाभिधान्या॥ ६॥

6. *Yadi strī yadi vā pumānkṛtyāṁ cakāra pāpmane.*
Tāmu tasmai nayāmasyaśvamivāśvābhidhānyā.

If a woman or man does the evil deed for the satisfaction of his evil mind, the same deed we lead unto the doer like a horse by the halter.

यदि वासि देवकृता यदि वा पुरुषैः कृता।
तां त्वा पुनर्णयामसीन्द्रेण सयुजा वयम्॥ ७॥

7. *Yadi vāsi devakṛtā yadi vā puruṣaiḥ kṛtā.*
Tāṁ tvā punarṇayāmasīndreṇa sayujā vayam.

O misfortune, whether you are brought on as an accident of nature or caused by humans, we counter you by the help of Indra, lord omnipotent and our own self-confidence, our inalienable friend and ally.

अग्ने॑ पृतनाषा॒ट् पृत॑नाः सहस्व।
पुन॑: कृ॒त्यां कृ॑त्या॒कृते॑ प्रति॒हर॑णेन हरामसि॥ ८॥

8. *Agne pṛtanāṣāṭ pṛtanāḥ sahasva. Punaḥ kṛtyāṁ kṛtyākṛte pratiharaṇena harāmasi.*

O Agni, refulgent ruler, leader and commander, fighter and victor of battles, face and fight the battles against misfortune. With our powers of defence and offence we counter and turn evil and violence back to the evil doer.

कृत॑व्यधनि॒ विध्य॒ तं यश्च॒कार॒ तमिज्जहि।
न त्वामच॑क्रुषे व॒यं व॒धाय॒ सं शि॑शीमहि॥ ९॥

9. *Kṛtavyadhani vidhya taṁ yaścakāra tamijjahi. Na tvāmacakruṣe vayaṁ vadhāya saṁ śiśīmahi.*

O destroyer of the perpetrator of evil and violence, punish that who commits evil and violence, eliminate him for sure, only him, for we do not arouse you to smite him that does no evil.

पु॒त्रइ॑व पि॒तरं गच्छ स्व॒ज इ॑वा॒भिष्ठि॑तो दश।
ब॒न्धमि॑वावक्रा॒मी ग॑च्छ॒ कृत्ये॑ कृत्या॒कृतं॒ पुन॑:॥ १०॥

10. *Putra-iva pitaraṁ gaccha svaja-ivābhiṣṭhito daśa. Bandhamivāvakrāmī gaccha kṛtye kṛtyā-kṛtaṁ punaḥ.*

O evil and violence, go back to the perpetrator

like a son to the father and, like a bruised viper, grip and bite him. Go like one broke loose of all bonds, go back to the evil doer again.

उदे॒णीव॑ वार॒ण्य॑ ऽभि॒स्कन्दं॑ मृ॒गीव॑।
कृ॒त्या क॒र्तार॑मृच्छतु ॥ ११ ॥

11. *Udeṇīva vāraṇya bhiskandaṁ mṛgīva.*
Kṛtyā kartāramṛcchatu.

Let the evil deed turn upon the perpetrator like a doe at bay, a female elephant or a tigress pouncing upon the hunter.

इष्वा॒ ऋजी॑यः पततु॒ द्यावा॑पृथि॒वी॒ तं प्रति॑।
सा तं मृ॒गमि॑व गृह्णातु कृ॒त्या कृ॑त्या॒कृत॑ं पुनः ॥ १२ ॥

12. *Iṣvā ṛjīyaḥ patatu dyāvāpṛthivī taṁ prati. Sā taṁ mṛgamiva gṛhṇātu kṛtyā kṛtyākṛtaṁ punaḥ.*

O heaven and earth, let the evil deed turn and fall back upon the evil doer fast and straight like an arrow and seize him like a tiger seizing its prey.

अ॒ग्निरि॑वैतु॒ प्रति॒कूल॑मनु॒कूल॑मिवोद॒कम्।
सु॒खो रथ॑इव वर्ततां कृ॒त्या कृ॑त्या॒कृत॑ं पुनः ॥ १३ ॥

13. *Agnirivaitu pratikūlamanukūlamivodakam. Sukho ratha-iva vartatāṁ kṛtyā kṛtyākṛtaṁ punaḥ.*

Let the deed turn and come back upon the doer like a smoothly moving chariot, punitive like fire to the evil doer, and favourable and cool like water to the person who does good.

Kanda 5/Sukta 15 (Antidote of Pollution and Disease)

Madhula Vanaspati Devata, Vishvamitra Rshi

एकां॑ च मे॒ दश॑ च मेऽपव॒क्तार॑ ओषधे।
ऋ॒तज॑ात॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः ॥ १ ॥

1. *Ekā ca me daśa ca me'pavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

O Oshadhi, herbs and trees, cleansers of pollution and disease, sages and scholars, fiery spirits of life, embodiments of beauty and sweetness, pleasure and passion, life energies and divinities of existence, gifts of Vishnu and Prajapati, all born of the truth and law of existence, observers of the laws of life, creators of the honey sweets of life, let there be one or ten, any number of distractors, abusers and revilers, create for us the honey sweets of good health and happy life.

द्वे च॑ मे विंश॒तिश्च॑ मेऽपव॒क्तार॑ ओषधे।
ऋ॒तज॑ात॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः ॥ २ ॥

2. *Dve ca me viṁśatiśca me'pavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of the honey sweets of life, let there be two or twenty, any number of distractors, abusers and revilers, create for us the honey sweets of life and joy in spite of them, two, and even twenty may they be.

ति॒स्रश्च॑ मे त्रिं॒शच्च॑ मेऽपव॒क्तार॑ ओषधे।
ऋ॒तज॑ात॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः ॥ ३ ॥

3. *Tisraśca me trimśacca me'pavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of the honey sweets of life, let there be three or thirty, any number of distractors, abusers, revilers or spoilers of health and happiness, three, and even thirty let them be, create for us the honey sweets of life and joy in spite of them.

चतस्रश्च मे चत्वारिंशच्च मेऽपवक्तार ओषधे।
ऋतजात ऋतावरि मधु मे मधुला करः ॥ ४॥

4. *Catasraśca me catvāriṁśacca me'pavaktāra oṣadhe. Ṛtajāta ṛtāvari madhu me madhulā karaḥ.*

O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of honey sweets, let there be four or forty, any number of polluters, abusers and revilers of health and happiness, four, and even forty may be, create for us the honey sweets of life and joy in spite of them.

पञ्च च मे पञ्चाशच्च मेऽपवक्तार ओषधे।
ऋतजात ऋतावरि मधु मे मधुला करः॥ ५॥

5. *Pañca ca me pañcāśacca me'pavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

Let there be five, and even fifty abusers and revilers of life against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of honey sweets of life and health, create for us the honey sweets of life.

षट् च॑ मे ष॒ष्टिश्च॑ मेऽपव॒क्तार॑ ओषधे।
ऋ॒तज॑ात॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः॥ ६॥

6. *Ṣaṭ ca me ṣaṣṭiśca me'pavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

Let there be six, and even sixty abusers and revilers of life against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of the honey sweets of life and health, create for us the honey sweets of life.

स॒प्त च॑ मे सप्त॒तिश्च॑ मेऽपव॒क्तार॑ ओषधे।
ऋ॒तज॑ात॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः॥ ७॥

7. *Sapta ca me saptatiśca me'pavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

Let there be seven, and even seventy abusers and revilers of life against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of the honey sweets of life and health, create for us the honey sweets of life.

अ॒ष्ट च॑ मेऽशी॒तिश्च॑ मेऽपव॒क्तार॑ ओषधे।
ऋ॒तज॑ात॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः॥ ८॥

8. *Aṣṭa ca me'śītiśca me'pavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

Let there be eight, and even eighty abusers and revilers of life against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of the honey sweets of life and health, create for us the honey sweets of life.

नवं च मे नवतिश्च मेऽपवक्तारं ओषधे।
ऋतजात ऋतावरि मधु मे मधुला करः॥ ९॥

9. *Nava ca me navatiśca me'pavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

Let there be nine, and even ninety revilers of life against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of honey sweets, create for us the honey sweets of life.

दश च मे शतं च मेऽपवक्तारं ओषधे।
ऋतजात ऋतावरि मधु मे मधुला करः॥ १०॥

10. *Daśa ca me śataṁ ca me'pavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

Let there be ten, and even hundred revilers of life against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of the honey sweets of life and health, create for us the honey sweets of life.

शतं च मे सहस्रं चापवक्तारं ओषधे।
ऋतजात ऋतावरि मधु मे मधुला करः॥ ११॥

11. *Śataṁ ca me sahasraṁ cāpavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

Let there be hundred, and even thousand abusers and revilers of life and truth ranged against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life without relent, creator of the beauty and honey sweets of life and health, create for us the honey sweets of life and strength to stand by truth against a thousand odds.

Kanda 5/Sukta 16 (Spiritual Strength and Creativity)

Atma Devata, Vishvamitra Rshi

यद्येकवृषोऽसि सृजारसोऽसि ॥ १ ॥

1. *Yadyekavṛṣo'si sṛjāraso'si.*

If you are your sole strength, the virile spirit, then create something as your contribution to life. Otherwise you are as good as lifeless.

यदि द्विवृषोऽसि सृजारसोऽसि ॥ २ ॥

2. *Yadi dvivṛṣo'si sṛjāraso'si.*

If you are strong with two, yourself and the spirit of divinity, create and contribute, otherwise be lifeless.

यदि त्रिवृषोऽसि सृजारसोऽसि ॥ ३ ॥

3. *Yadi trivṛṣo'si sṛjāraso'si.*

If you are strong with three, command sattva, rajas and tamas modes of Prakrti in thought, energy and materiality, create and contribute something to the world, otherwise be good for nothing.

यदि चतुर्वृषोऽसि सृजारसोऽसि ॥ ४ ॥

4. *Yadi caturvṛṣo'si sṛjāraso'si.*

If you are strong and virile with four, Dharma, Artha, Kama and for Moksha, create and contribute something to life, otherwise miss the joy of living.

यदि पञ्चवृषोऽसि सृजारसोऽसि ॥ ५ ॥

5. *Yadi pañcavṛṣo'si sṛjāraso'si.*

If you are strong with five, five elements, five senses, five pranas, do something, create, otherwise you would be as good as lifeless.

यदि॑ षड्वृ॒षोऽसि॑ सृ॒जार॒सो ऽसि ॥ ६ ॥

6. *Yadi ṣaḍvṛṣo'si sṛjāraso'si.*

If you are strong and virile with six, cotrol over desire, anger, greed, fascination, arrogance and pride, create and contribute something to the world, otherwise your life is a waste.

यदि॑ सप्तवृ॒षोऽसि॑ सृ॒जार॒सो ऽसि ॥ ७ ॥

7. *Yadi saptavṛṣo'si sṛjāraso'si.*

If you are strong and virile with seven, five senses, mind and intelligence, create and contribute something to the world, or stay unfruitful.

यद्यष्टवृ॒षोऽसि॑ सृ॒जार॒सो ऽसि ॥ ८ ॥

8. *Yadyaṣṭavṛṣo'si sṛjāraso'si.*

If you are strong and virile with eight, the eightfold path of the good life, be creative, or life would be dull and fruitless.

यदि॑ नववृ॒षोऽसि॑ सृ॒जार॒सो ऽसि ॥ ९ ॥

9. *Yadi navavṛṣo'si sṛjāraso'si.*

If you are strong and virile with nine, nine forms of wealth gifted by Lakshmi, create and contribute something positive to life, otherwise be void of the real pleasure of life.

यदि॑ दशवृ॒षोऽसि॑ सृ॒जार॒सो ऽसि ॥ १० ॥

10. *Yadi daśavṛṣo'si sṛjāraso'si.*

If you are strong and virile with ten, wealth, morals, forgiveness, courage, concentration, intelligence, assistants, skill, forces, knowledge, create and contribute to life and the environment, otherwise your life would be just barren, nothing more.

यद्येकादशोऽसि सोऽपोदकोऽसि ॥ ११ ॥

11. *Yadyekādaśo'si so'podako'si.*

If you are the eleventh, none of these ten, you would be either wholly and irredeemably dry, unconsecrated by the holy waters of life. And if you are free from all these ten, pure spirit in Kaivalya state, then you are untouched by all pleasure and pain of the waters of life.

Note: The numbers from one to ten are statements of the virtues, assets and values of life. They can be interpreted in different ways: ten principles of Dharma, ten pranas, ten senses of perception and volition and so on. But the emphasis is on creative life. We must create and contribute something to life and leave it richer than we found it when we came. Creativity is the value, selfishness and sterility is no life. Either be in and doing, or out and free.

Kanda 5/Sukta 17 (Brahma-Jaya: Divine Word)

Brahma-Jaya Devata, Mayobhu Rshi

The theme of this hymn is Brahma-Jaya, the Jaya of eternal Brahma, the Creator.

Jaya means that by which one creates, manifests,

and thus finds self-expression and self-fulfilment. Ordinarily it means wife. Husband and wife both find fulfilment of their conjugal life through the birth of progeny. The husband cannot find this fulfilment except through the wife. So the wife is Jaya. In the cosmic context, Brahma being the creator, He creates through Prakrti, Nature. So Prakrti is Jaya (Brhadaranya-kopanishad, 1, 4, 17.

But natural creation is not the all of divine creation. The Vedic voice too is the self-expression of divine omniscient consciousness. Thus Vedic voice too is Jaya. Seven mantras of this hymn (1, 2, 3, 5, 6, 10 and 11) are the same as Rgveda 10, 109, 1-7. In mantra 5, Brahma Jaya is compared to "Juhu', the yajna ladle. Sayana in his commentary on Rgveda interprets Juhu as Brahma-vadini, self-expressive voice of Brahma. Thus Jaya in this hymn is the Divine Voice.

The Voice is Ila in the absolute sense, Sarasvati in the existential sense of the cosmic flow, and Mahi or Bharati in the local context of the global sense.

ते ऽवदन्प्रथमा ब्रह्मकिल्बिषेऽकूपारः सलिलो मातरिश्वा ।
वीडुहरास्तप उग्रं मयोभूरापो देवीः प्रथमजा ऋतस्य ॥ १ ॥

1. *Te'vadanprathamā brahmakilviṣe'kūpāraḥ salilo mātariśvā. Vīḍuharāstapa ugraṁ mayobhūrāpo devīḥ prathamajā ṛtasya.*

In the beginning, to express and reveal the joyous manifestation (Leela) of the creativity of Supreme Brahma, those first borns of the dynamics of divine law, Akupara, boundless light principle or Aditya Rshi, Salila, liquid principle or Angira Rshi, Matarishva,

energy principle or Vayu Rshi, and Viduhara, fiery principle or Agni Rshi, all like yajna fire, burning and creative, illustrious, soothing, flowing, divine souls and spirits, express and reveal the divine voice of the Veda. (The voice they reveal is Ila.)

(The word Kilvisham has been interpreted in two senses: joyous expression as above, and sinful violation. As joyous expression we have the divine Veda through the voice of nature and the voice of the Rshis.

If the word is interpreted in the sense of sinful violation, then on violation of the divine voice by humanity, and on violence against nature's beauty and creativity by human pride and ambition for power and luxury, the forces of nature and divine souls in humanity would raise their voice of protest.

The result of the joyous voice is happiness, and the result of the voice of protest is bound to be suffering. At the level of comparative literature, especially for Christian readers, we may refer to the Bibical story of creation: When humanity in Paradise violated the divine commandment then:

"Earth felt the wound, and Nature from her seat,

Sighing through all her works gave signs of woe,

That all was lost." (Milton, Paradise Lost 9, 780-784.) Remember:

Both Nature and the Divine Voice are Brahma Jaya. Violence against Nature and the Divine Voice is violence against the creator.)

सोमो॒ राजा॑ प्रथ॒मो ब्र॑ह्मजा॒यां पु॒नः प्रा॑यच्छ॒दह्रु॑णीयमानः।
अ॒न्व॒र्ति॒ता व॑रु॒णो मि॒त्र आ॑सीद॒ग्निर्होता॑ हस्त॒गृह्या नि॑नाय ॥ २ ॥

2. *Somo rājā prathamo brahmajāyāṁ punaḥ prāyacchadahṛṇīyamānaḥ. Anvartitā varuṇo mitra āsīdagnirhotā hastagṛhyā ninā̄ya.*

Soma, the ruling spirit of life, all at peace, having first received the divine Word, gives it on to the sage Brahma in the Sarasvati form. Varuna, the sage of judgement, Mitra, the sage with love, follow, and Agni, dedicated to yajna fire, holds it by hand as in the yajnic ladle and leads it on.

हस्तेनै॒व ग्राह्य ऽआधि॑रस्या ब्रह्मजा॒येति॒ चेदवो॑चत्।
न दू॒ताय॑ प्र॒हेया॑ तस्थ ए॒षा तथा॑ रा॒ष्ट्रं गु॑पि॒तं क्ष॒त्रिय॑स्य ॥ ३ ॥

3. *Hastenaiva grāhya'ādhirasyā brahmajāyeti cedavocat. Na dūtāya praheyā tastha eṣā tathā rāṣṭraṁ gupitaṁ kṣatriyasya.*

The received form of this divine Vak is to be practically received by hard discipline, as the ladle is to be held carefully by hand. "This is the child of heaven", this having been said, "this is not to be communicated to the wastour, violator or a mere agent," this is an important injunction. It does not wait for any one, nor does it stand still, it moves on. Its meaning is hidden like the state of a ruler's dominion. The social order of the Kshatriya who holds it sacred stays protected and unviolable.

यामा॒हुस्तार॑कै॒षा वि॑के॒शीति॑ दुच्छु॒नां ग्राम॑मव॒पद्य॑मानाम्।
सा ब्र॑ह्मजा॒या वि दु॑नोति रा॒ष्ट्रं यत्र॒ प्रापा॑दि श॒श उ॑ल्कु॒षीमा॑न् ॥ ४ ॥

4. *Yāmāhustārakaiṣā vikeśīti ducchunāṁ grāma-mavapadyamānām. Sā brahmajāyā vi dunoti rāṣṭraṁ yatra prāpādi śaśa ulkuṣīmān.*

If Brahma Jaya, Voice Divine, which they say is the saviour of life and free from all bounds, is described as harbinger of calamities befalling human habitations, then it destroys that social order and there meteors of fire and misfortune fall like stars void of light.

ब्रह्मचारी चरति वेविषद्विषः स देवानां भवत्येकमङ्गम्। तेन जायामन्वविन्दद् बृहस्पतिः सोमेन नीतां जुह्वं न देवाः ॥ ५ ॥

5. *Brahmacārī carati veviṣadviṣaḥ sa devānāṁ bhavatyekamaṅgam. Tena jāyāmanvavindad bṛhaspatiḥ somena nītāṁ juhvaṁ na devāḥ.*

The Brahmachari, seeker of Brahma, dedicated to this sublime subject goes on pursuing the divine voice and, internalising it, becomes one of the devas in the presence of nature and the scholars. He becomes a Brhaspati. And thus, O sages, the scholar obtains the Word and, at the end of education, the wedded wife too, escorted to him by the blissful Somaic high priest and preceptor like the Juhu, ghrta ladle for life's yajna.

देवा वा एतस्यामवदन्त पूर्वे सप्तऋषयस्तपसा ये निषेदुः। भीमा जाया ब्राह्मणस्योपनीता दुर्धां दधाति परमे व्योमन् ॥ ६ ॥

6. *Devā vā etasyāmavadanta pūrve saptaṛṣayasta-pasā ye niṣeduḥ. Bhīmā jāyā brāhmaṇasyopanītā durdhāṁ dadhāti parame vyoman.*

The divinities of eternal time and seven ancient sages who sit down for tapas and cosmic yajna speak of this Voice of Divinity and communicate it. Mighty, even dreadful, is this voice of Brahma, now residing at heart with the Brahmana, the sagely scholar, and if it is abducted and exploited by clever people, it destroys even the best system of human governance. This mighty voice, Brahma holds in the highest heaven and the sage serves in his highest spirit and intelligence.

ये गर्भा अवपद्यन्ते जगद्यच्चापलुप्यते। वीरा ये तृह्यन्ते मिथो ब्रह्मजाया हिनस्ति तान्॥ ७॥

7. *Ye garbhā avapadyante jagadyaccāpalupyate.*
Vīrā ye tṛhyante mitho brahmajāyā hinasti tān.

Where those fall from duty who hold the Word and nature in trust, where the reality of life is concealed in camouflage and sanctity is desecrated, where the brave engage in deadly fight over trivialities, there the Brahma Jaya, the Word of Divinity and Spirit of Nature destroys the guilty and eliminates all negation.

उत यत्पतयो दश स्त्रियाः पूर्वे अब्राह्मणाः।
ब्रह्मा चेद्धस्तमग्रहीत्स एव पतिरेकधा ॥ ८॥

8. *Uta yatpatayo daśa striyāḥ pūrve abrāhmaṇāḥ.*
Brahmā ceddhastamagrahītsa eva patirekadhā.

Where ten self-proclaimed guardians of Brahma Jaya, all impostors at heart, claim dominion over the divine trust of nature and humanity against one real enlightened sage dedicated to Brahma and the wisdom of eternity, the one deserves to hold the trust in hand with sole authority.

ब्राह्मण एव पतिर्न राजन्यो३ न वैश्यः।
तत्सूर्यः प्रब्रुवन्नेति पञ्चभ्यो मानवेभ्यः॥ ९॥

9. *Brāhmaṇa eva patirna rājanyo' na vaiśyaḥ. Tatsūryaḥ prabruvanneti pañcabhyo mānavebhyaḥ.*

Only the Brahmana, enlightened sage wholly dedicated to Brahma, the Vedic Word, Nature and humanity, and the eternal values without compromise for any reason whatsoever, is the guardian of Brahma Jaya, neither the Kshatriya nor the Vaishya (because the Kshatriya and the Vaishya, occupied, if not preoccupied, with political and economic pressures and problems, are likely to compromise in the interest of survival). Thus says the Sun to and for all the five people as it moves on revealing every thing in its reality. So says Brahma itself which is the all immanent light of life.

पुनर्वै देवा अददुः पुनर्मनुष्या अददुः।
राजानः सत्यं गृह्णाना ब्रह्मजायां पुनर्ददुः॥ १०॥

10. *Punarvai devā adaduḥ punarmanuṣyā adaduḥ. Rājānaḥ satyaṁ gṛhṇānā brahmajāyāṁ punardaduḥ.*

Noble teachers and scholars continuously go on teaching and advancing the Vedic voice, and noble people conduct the yajnic programmes of education. Rulers and brilliant men of knowledge and generous disposition serving the divine truth with dedication carry on the propagation of the holy Word and its extension in practice and application.

पुनर्दाय ब्रह्मजायां कृत्वा देवैर्निकिल्बिषम्।
ऊर्जं पृथिव्या भक्त्वोरुगायमुपासते ॥ ११ ॥

11. *Punardāya brahmajāyāṁ kṛtvā devairnikilbiṣam. Ūrjaṁ pṛthivyā bhaktvorugāyamupāsate.*

Thus do sages, scholars and noble people, serving and spreading the light of divine knowledge, and the Vedic Word, sanctified and energised for life's purity, excellence and joy by Devas, serve Brahma, Lord Supreme, in order that they may enjoy and extend the wealth and creativity of mother earth and the environment.

नास्य जाया शतवाही कल्याणी तल्पमा शये।
यस्मिन् राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १२ ॥

12. *Nāsya jāyā śatavāhī kalyāṇī talpamā śaye. Yasmin rāṣṭre nirudhyate brahmajāyācittyā.*

In the Rashtra, order of governance, where by error or ignorance Brahma Jaya, the Word of divinity and the voice of the Brahma, is suppressed, the women and the mother spirit of the nation's creativity shall find no peace and prestige either in the day or at night although they are auspicious harbingers of a hundred gifts and advantages for the nation.

न विकर्णः पृथुशिरास्तस्मिन्वेश्मनि जायते।
यस्मिन्राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १३ ॥

13. *Na vikarṇaḥ pṛthuśirāstasminveśmani jāyate. Yasminrāṣṭre nirudhyate brahmajāyācittyā.*

Neither the man of versatile learning and objective understanding nor the man of high intelligence

and broad mind arises in the homes of that Rashtra where either by error or by ignorance the vision and Word of divine values and voice of the Brahmana is suppressed.

नास्य क्षत्ता निष्कग्रीवः सूनानामेत्यग्रतः।
यस्मिन्राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १४ ॥

14. *Nāsya kṣattā niṣkagrīvaḥ sūnānāmetyagrataḥ.*
Yasminrāṣṭre nirudhyate brahmajāyācittyā.

Nor does the citizen, guardian, creative artist or even the border watch of the nation go forward with pride of the nation's power and prosperity if in the nation the vision and Word of divinity and the Brahmana's voice is suppressed for reasons of error and ignorance.

नास्य श्वेतः कृष्णकर्णो धुरि युक्तो महीयते।
यस्मिन्राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १५ ॥

15. *Nāsya śvetaḥ kṛṣṇakarṇo dhuri yukto mahīyate.*
Yasminrāṣṭre nirudhyate brahmajāyācittyā.

Nor does the brilliant beam of the nation's chariot with shade of rich green all round the helm and steer of the Rashtra meet with any recognition of its grandeur, if in that nation the Word of divinity and voice of the Brahmana is suppressed by error and ignorance.

नास्य क्षेत्रे पुष्करिणी नाण्डीकं जायते बिसम्।
यस्मिन्राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १६ ॥

16. *Nāsya kṣetre puṣkariṇī nāṇḍīkaṁ jāyate visam.*
Yasminrāṣṭre nirudhyate brahmajāyācittyā.

No greenery waves in the field, no lotus blooms in the lake, the fruit forsakes the tree, and the shoot

withers on the branch in the Rashtra in which the Word of Divinity and the Brahmana's voice is suppressed on account of error, ignorance, arrogance and pride.

नास्मै पृश्निं वि दुहन्ति ये ऽस्या दोहमुपासते।
यस्मिन्राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १७ ॥

17. *Nāsmai pṛśniṁ vi duhanti ye'syā dohamupāsate.*
Yasminrāṣṭre nirudhyate brahmajāyācittyā.

Those who love, live by and pray for the gifts of mother earth and nature fail to receive the bounties of the earth and the sky for the ruler and the Rashtra in which mindlessly the divine Word and the Brahmana's voice is suppressed.

नास्य धेनुः कल्याणी नानड्वान्त्सहते धुरम्।
विजानिर्यत्र ब्राह्मणो रात्रिं वसति पापया॥ १८ ॥

18. *Nāsya dhenuḥ kalyāṇī nānaḍvāntsahate dhuram.*
Vijāniryatra brāhmaṇo rātriṁ vasati pāpayā.

The auspicious and abundant mother cow goes dry of milk, the mighty bull refuses to bear the yoke of the master in the Rashtra where the Brahmana is denied access to divine knowledge and passes the night in discomfort for fear of political offence.

Kanda 5/Sukta 18 (Brahma Gavi)

Brahma Gavi Devata, Mayobhu Rshi

नैतां ते देवा अददुस्तुभ्यं नृपते अत्तवे।
मा ब्राह्मणस्य राजन्य गां जिघत्सो अनाद्याम्॥ १ ॥

1. *Naitāṁ te devā adadustubhyaṁ nṛpate attave.*
Mā brāhmaṇasya rājanya gāṁ jighatso anādyām.

O ruler of the people, the divinities of nature and nobilities of humanity did not give this earth, this Vedic speech, this holy cow to you to eat, i.e., for exploitation, misappropriation and personal consumption. Do not try to eat up the Brahmana's cow, it is inviolable, it is not something edible. It is not to be killed.

(Brahmana in this hymn does not mean a caste, it means Brahma, the Supreme Being and any person wholly dedicated to Brahma. 'Gau' means the cow and all divine gifts of Brahma: nature, sun rays, moon, land, earth and the environment, the people, knowledge, culture, language, sense organs and, of course, the cow and all other useful animals. All these belong to Brahma, all these belong to humanity as trust, and humanity is to be taken as noble on its own as humanity. These do not belong to any particular person even if the person is a ruler. They belong to all and to every person as a trust. In this sense they belong to the ruler also but as a trustee of the people, not as a person, not as property. Hence the original term 'Brahmana's Gau' is used in the translation in this wide sense. Every person's share of God's gifts is sacred, inviolable, un-encroachable.)

अ॒क्षद्रु॑ग्धो राज॒न्य॑ः पा॒प आ॑त्मपराजि॒तः ।
स ब्रा॑ह्म॒णस्य॒ गाम॑द्याद॒द्य जी॑वानि॒ मा श्वः ॥ २ ॥

2. *Akṣadrugdho rājanyaḥ pāpa ātmaparājitaḥ.*
Sa brāhmaṇasya gāmadyādadya jīvāni mā śvaḥ.

If the ruler of the people is sinful, spiritually broken by sensual indulgence, creates hate and division among people for personal gain and gambles with their interests, and if he violates the Brahmana's Cow, then

he may last for today but not tomorrow. Tomorrow he must go.

आविष्टिताघविषा पृदाकूरिव चर्मणा।
सा ब्राह्मणस्य राजन्य तृष्टैषा गौरनाद्या॥ ३॥

3. *Āviṣṭitāghaviṣā pṛdākūriva carmaṇā.*
Sā brāhmaṇasya rājanya tṛṣṭaiṣā gauranādyā.

O Ruler, this Brahmana's Cow for the selfish is like a deadly poisonous snake wrapped in cow's form, poised against the sinful, thirsty, ready to strike. Don't touch it, it is inviolable, never never to be hurt, killed and eaten. (It is not food, it is the giver of food.)

निर्वै क्षत्रं नयति हन्ति वर्चोऽग्निरिवारब्धो वि दुनोति सर्वम्।
यो ब्राह्मणं मन्यते अन्नमेव स विषस्य पिबति तैमातस्य॥ ४॥

4. *Nirvai kṣatraṁ nayati hanti varco'gnirivā-rabdho vi dunoti sarvam. Yo brāhmaṇaṁ manyate annameva sa viṣasya pibati taimātasya.*

The ruler who takes the Brahmana only for a morsel of food is like a drunkard taking a draught of cobra poison for drink which ruins the dominion, darkens his splendour and, like lighted fire rising to a blaze, shakes everything and reduces him to naught.

य एनं हन्ति मृदुं मन्यमानो देवपीयुर्धनकामो न चित्तात्।
सं तस्येन्द्रो हृदयेऽग्निमिन्ध उभे एनं द्विष्टो नभसी चरन्तम्॥ ५॥

5. *Ya enaṁ hanti mṛduṁ manyamāno devapīyu-rdhanakāmo na cittāt. Saṁ tasyendro hṛdaye'gni-mindha ubhe enaṁ dviṣṭo nabhasī carantam.*

He that violates the Brahmana, suppresses his freedom of speech and kills his Brahma Cow, believing

that he is soft and brittle as a piece of clay, is a reviler of divinities, lost in greed for material wealth, having lost his sense and mind. Omnipotent Indra sets his heart and soul on fire as he moves around hated of both heaven and earth.

न ब्राह्मणो हिंसितव्यो ऽग्निः प्रियतनोरिव।
सोमो ह्यस्य दायाद इन्द्रो अस्याभिशस्तिपाः ॥ ६ ॥

6. *Na brāhmaṣo himsitavy'ogniḥ priyatanoriva.*
Somo hyasya dāyāda indro asyābhiśastipāḥ.

Brahmana, the man of Brahma, is inviolable like the vitality of one's own body. Like the vital heat of one's own body he is the vital fire of the body politic. Soma, lord of universal peace and joy, is his kinsman and Indra, lord omnipotent, is his protector against calumny and violence.

शतापाष्ठां नि गिरति तां न शक्नोति निःखिदन्।
अन्नं यो ब्रह्मणां मल्वः स्वाद्वद्मीति मन्यते ॥ ७ ॥

7. *Śatāpāṣṭhāṁ ni girati tāṁ na śaknoti niḥkhidan.*
Annaṁ yo brahmaṇāṁ malvaḥ svādvadmīti manyate.

The food of the man of dirty mind, who violates the peace and freedom of the Brahmanas and eats up their share of life and sustenance feeling that it tastes really sweet, is bitter, he takes up a morsel of hundred barbs which he can neither swallow nor throw out.

जिह्वा ज्या भवति कुल्मलं वाङ् नाडीका दन्तास्तपसाभि-
दिग्धाः। तेभिर्ब्रह्मा विध्यति देवपीयून्हृद्बलैर्धनुर्भिर्देव-
जूतैः ॥ ८ ॥

8. *Jihvā jyā bhavati kulmalaṁ vāṅ nāḍīkā dantāstapasābhidigdhāḥ. Tebhirbrahmā vidhyati devapīyūn hṛdbalair dhanurbhir devajūtaiḥ.*

The Brahmana's tongue becomes the bow string, his speech, the arrow head, his throat and teeth, the shaft and tips of the arrow tempered with fire. With these forces of the mind for bow and arrow initiated and accelerated by the divinities, Brahma takes up the bow and shoots the revilers of divinity.

तीक्ष्णेषवो ब्राह्मणा हेतिमन्तो यामस्यन्ति शरव्यां३ न सा मृषा। अनुहाय तपसा मन्युना चोत दूरादव भिन्दन्त्येनम्॥ ९॥

9. *Tīkṣṇeṣavo brāhmaṇā hetimanto yāmasyanti śaravyāṁ' na sā mṛṣā. Anuhāya tapasā manyunā cota dūrādava bhindantyenam.*

Wielding bows and arrows of sharp and tempered mind, poised to strike, when the Brahmanas shoot out a volley of words and ideas, the attack is not ineffectual. With the force of austere discipline and righteous passion, they pursue, strike and fell this target, the reviler of divinity and divine values, even from a far off distance.

ये सहस्रमराजन्नासन्दशशता उत।
ते ब्राह्मणस्य गां जग्ध्वा वैतहव्याः पराभवन्॥ १०॥

10. *Ye Sahasramarājannāsandaśaśatā uta. Te brāhmaṇasya gāṁ jagdhvā vaitahavyāḥ parābhavan.*

The revilers of divinity who may shine and blaze and rule a thousand ways of strength and prosperity, who may be in tens, hundreds or even thousands well

provided with yajnic materials, yet having violated and eaten up the Brahmana's Cow, they become self-deprived and fall exhausted and defeated.

गौरे॒व तान्हु॒न्यमा॑ना वैतहव्याँ॒ अवा॑तिरत्।
ये केस॑रप्राबन्धायाश्च॒र॒माजा॒मपे॑चिरन्॥ ११॥

11. *Gaureva tānhanyamānā vaitahavyāň avātirat.*
Ye kesaraprābandhāyāścaramājāmapeciran.

The Brahmana's Cow, when it is hurt, violated, suppressed and devoured, destroys those exploiters of yajnic materials who violate even the eternal vision and voice of the highest spirit and awareness present in the soul—which otherwise leads to the ultimate freedom of Moksha.

एक॑शत॒ं ता ज॒नता॒ या भूमि॒र्व्य॑धूनुत।
प्र॒जां हिं॑सि॒त्वा ब्राह्म॑णीमसंभ॒व्यं परा॑भवन्॥ १२॥

12. *Ekaśataṁ tā janatā yā bhūmirvya dhūnuta.*
Prajāṁ hiṁsitvā brāhmaṇīmasaṁbhavyaṁ parābhavan.

Full hundred and one were those whom the earth had shaken with all their power and potential. For, having suppressed the people and thus having violated the sanctity of Brahma's Cow, they too fell defeated beyond all possible hope of recovery.

दे॒व॒पी॒युश्च॑रति॒ मर्त्ये॑षु गरगी॒र्णो भ॑व॒त्यस्थि॑भूयान्। यो ब्रा॑ह्म॒णं दे॒वब॑न्धुं हि॒नस्ति॒ न स पि॑तृ॒याण॒मप्ये॑ति लो॒कम्॥ १३॥

13. *Devapīyuścarati martyeṣu garagīrṇo bhavatyasthibhūyān. Yo brāhmaṇaṁ devabandhuṁ hinasti na sa pitṛyāṇamapyeti lokam.*

The reviler of divinity moves among the mortals but only as a bagful of poison and a structure of blood and bone. Any one who hurts, suppresses, violates and thus kills a Brahmana, brother of divinities, fails to reach even the fringe of average house holder's peace and joy by the paths of his forefathers.

अग्निर्वै नः पदवायः सोमो दायाद उच्यते।
हन्ताभिशस्तेन्द्रस्तथा तद्वेधसो विदुः॥ १४॥

14. *Agnirvai naḥ padavāyaḥ somo dāyāda ucyate.*
Hantābhiśastendrastathā tadvedhaso viduḥ.

Agni, the light and fire of life, is our guide and pioneer, Soma, moon-like spirit of beauty, peace and joy is our kinsman, brother and gracious giver, and Indra, lord of omnipotence, is the destroyer of the reviler, maligner and scandaliser. This, the wise say and tell us.

इषुरिव दिग्धा नृपते पृदाकूरिव गोपते।
सा ब्राह्मणस्येषुर्घोरा तया विध्यति पीयतः॥ १५॥

15. *Iṣuriva digdhā nṛpate pṛdākūriva gopate.*
Sā brāhmaṇasyeṣurghorā tayā vidhyati pīyataḥ.

O ruler of the people, O protector of the nation's Cow, like an arrow tempered in fire with poison, deadly like the strike of the cobra is the voice and piety of the Brahmana, if violated, and that is the fatal strike of his blow. With that arrow the Brahmana fixes and fells the violators of life's sanctity, suppressors of freedom and piety, and challengers of the servants of Divinity.

(Brahmana's 'Cow', thus, is not a mere animal. It is the spirit and culture of humanity, it is the soul and sanctity of Nature, and it is the will and command of

Divinity. To serve it means the invitation to life, to challenge it means the call for death.)

Kanda 5/Sukta 19 (Brahma Gavi)

Brahma Gavi Devata, Mayobhu Rshi

अतिमात्रमवर्धन्त नोदिव दिवमस्पृशन्।
भृगुं हिंसित्वा सृञ्जया वैतहव्याः पराभवन्॥ १॥

1. *Atimātramavardhanta nodiva divamaspṛśan. Bhṛguṁ hiṁsitvā sṛñjayā vaitahavyāḥ parābhavan.*

Having conquered all adversaries, the Asuras, natural men, rise too high, so high they almost touch the skies. Yet even being the sole victors, they hurt, violate and desecrate Bhrgu, brilliant Brahmana dedicated to Divinity, and themselves consume the food and fragrances meant for yajna. Thankless, guilty of hubris, they fall self-defeated.

ये बृहत्सामानमाङ्गिरसमार्पयन्ब्राह्मणं जनाः।
पेत्वस्तेषामुभयादमविस्तोकान्यावयत् ॥ २॥

2. *Ye bṛhatsāmānam āṅgirasam ārpayan brāhmaṇaṁ janāḥ. Petvasteṣām ubhayādam avistokānyāvayat.*

Those people who reject, violate and desecrate the Angiras, servant of Divinity dear as breath of life and brilliant as blazing embers, dedicated to Brhat Samans, songs of the Lord, lose all: the Lord all protector, destroyer of evil stalls their growth and holds their future possibilities in the jaws of retribution.

ये ब्राह्मणं प्रत्यष्ठीवन्ये वास्मिन्छुल्कमीषिरे।
अस्रस्ते मध्ये कुल्यायाः केशान्खादन्त आसते ॥ ३ ॥

3. *Ye brāhmaṇaṁ pratyaṣṭhīvanye vāsminchulka-mīṣire. Asnaste madhye kulyāyāḥ keśānkhādanta āsate.*

Those who hate and desecrate the Brahmana and oppress him with exorbitant taxes or deprive him of his righful share tear their hair in pain of guilt in the midst of a stream of blood.

ब्रह्मगवी पच्यमाना यावत्साभि विजङ्गहे।
तेजो राष्ट्रस्य निर्हन्ति न वीरो जायते वृषा ॥ ४ ॥

4. *Brahmagavī pacyamānā yāvatsābhi vijaṅgahe. Tejo rāṣṭrasya nirhanti na vīro jāyate vṛṣā.*

When the Brahmana's Cow, sacred freedom of thought, speech and action, violated, suppressed and bruised, flutters around but in pain of death, it destroys the lustre and grandeur of the Rashtra, grand social order, and no generous, virile heroes arise there any more.

क्रूरमस्या आशसनं तृष्टं पिशितमस्यते ।
क्षीरं यदस्याः पीयते तद्वै पितृषु किल्बिषम् ॥ ५ ॥

5. *Krūramasyā āśasanaṁ tṛṣṭaṁ piśitamasyate. Kṣīraṁ yadasyāḥ pīyate tadvai pitṛṇu kilbiṣam.*

Mutilation of the Brahmana's cow, his freedom and fearlessness, is an act of dire cruelty, rough handling of his voice is frightful, and if you scoff at his opinions, like making fun of his Cow's milk, by implication, even that is a sin among the veterans of the Rashtra.

उ॒ग्रो राजा॒ मन्य॑मानो ब्राह्म॒णं यो जिघ॑त्सति।
परा॒ तत्सि॑च्यते रा॒ष्ट्रं ब्रा॑ह्म॒णो यत्र॑ जी॒यते॑॥ ६॥

6. *Ugro rājā manyamāno brāhmaṇaṁ yo jighatsati.*
Parā tatsicyate rāṣṭraṁ brāhmaṇo yatra jīyate.

A mighty ruler, arrogant and proud of himself who violates and tries to suppress the Brahmana asks for ruin. Drained of its vitality and power is that Rashtra where the Brahmana is suppressed and over-ruled.

अ॒ष्टाप॑दी चतुर॒क्षी चतु॑ःश्रोत्रा॒ चतु॑र्हनुः ।
द्व्या॑स्या॒ द्विजि॑ह्वा भू॒त्वा सा रा॒ष्ट्रमव॑ धूनुते ब्रह्म॒ज्यस्य॑॥ ७॥

7. *Aṣṭāpadī caturakṣī catuḥ śrotrā caturhanuḥ. Dvyā syā dvijihvā bhūtvā sā rāṣṭramava dhūnute brahmajyasya.*

The Brahmana's Cow is powerful and versatile: It has eight legs, no one can dislodge it. It has four eyes, nothing can escape its notice. It has four ears, none can whisper sedition. It has four jaws, it can crush injustice with double strength. It has two mouths and two tongues, it can consume both pleasure and pain and speak of both human and divine matters. Being so versatile it can shake up any social order that seeks to suppress it. It can thus also raise any social order that honours it.

(This mantra specially shows that the Cow is not the cow that gives milk for life, it is that holy vision, knowledge, ethics and policy of state governance which provides for a healthy, prosperous and enlightened living order which is the ideal of an organised society.)

तद्वै रा॒ष्ट्रमा स्र॑वति॒ नावं॒ भि॒न्नामि॑वोद॒कम्।
ब्र॒ह्माणं॒ यत्र॒ हिंस॑न्ति॒ तद्रा॒ष्ट्रं ह॑न्ति दु॒च्छुना॑॥ ८॥

8. *Tadvai rāṣṭramā sravati nāvaṁ bhinnāmivodakam. Brahmāṇaṁ yatra hiṁsanti tadrāṣṭraṁ hanti ducchunā.*

As flood water rushes into a leaking boat and the boat sinks, so do evils and calamities creep in and destroy the Rashtra where arrogant, ruling powers violate the Brahmana and reject his vision and wisdom.

तं वृक्षा अप सेधन्ति च्छायां नो मोपगा इति।
यो ब्राह्मणस्य सद्धनमभि नारद मन्यते ॥ ९ ॥

9. *Taṁ vṛkṣā apa sedhanti cchāyāṁ no mopagā iti. Yo brāhmaṇasya saddhanamabhi nārada manyate.*

Even trees repel him from their shade saying, "Do not come into the shade". O Narada, enlightened giver of shelter and knowledge to men, whoever appropriates the holy wealth of the Brahmana taking it as his own, is so contemptible.

विषमेतद्देवकृतं राजा वरुणोऽब्रवीत् ।
न ब्राह्मणस्य गां जग्ध्वा राष्ट्रे जागार कश्चन ॥ १० ॥

10. *Viṣametaddevakṛtaṁ rājā varuṇo'bravīt. Na brāhmaṇasya gāṁ jagdhvā rāṣṭre jāgāra kaścana.*

The omnipotent ruler of the world, Varuna, all protector, has said and ordained thus: O man, this Brahmana's Cow is virtual poison created by divinities for the unholy. Having eaten of this Brahmana's Cow, no one can live and keep awake in the Rashtra.

नवैव ता नवतयो या भूमिर्व्यधूनुत।
प्रजां हिंसित्वा ब्राह्मणीमसंभव्यं पराभवन् ॥ ११ ॥

11. *Navaiva tā navatayo yā bhūmirvya dhūnuta. Prajāṁ hiṁsitvā brāhmaṇīmasaṁbhavyaṁ parābhavan.*

Let them be nine and ninety so powerful that they can shake the globe. Yet, having violated the wishes and interests of the holy Brahmanic people, they would face defeat and fall beyond all possible recovery.

यां मृतायानुबध्नन्ति कूद्यं ँ पदयोपनीम्।
तद्वै ब्रह्मज्य ते देवा उपस्तरणमब्रुवन्॥ १२॥

12. *Yāṁ mṛtāyānubadhnanti kūdyaṁ padayopanīm. Tadvai brahmajya te devā upastaraṇamabruvan.*

That bunch of thorns which people bind after the dead to efface the footsteps, O violator and desecrator of Brahmana, that be your bed: so say the wise and the divines.

अश्रूणि कृपमाणस्य यानि जीतस्य वावृतुः।
तं वै ब्रह्मज्य ते देवा अपां भागमधारयन्॥ १३॥

13. *Aśrūṇi kṛpamāṇasya yāni jītasya vāvṛtuḥ. Taṁ vai brahmajya te devā apāṁ bhāgama-dhārayan.*

O violator and oppressor of Brahmana, those tears of the poor, helpless, broken man that flow incessantly, that flow, the Devas have ordained as your share of the drink in life.

येन मृतं स्नपयन्ति श्मश्रूणि येनोन्दते।
तं वै ब्रह्मज्य ते देवा अपां भागमधारयन्॥ १४॥

14. *Yena mṛtaṁ snapayanti śmaśrūṇi yenondate. Taṁ vai brahmajya te devā apāṁ bhāgamadhārayan.*

O violator and oppressor of Brahmana, that water with which they give the funeral bath to the dead, with which they soak and soften the beard and moustache, that water, the Devas have ordained as your share of water in life.

न वर्षं मैत्रावरुणं ब्रह्मज्यमभि वर्षति।
नास्मै समितिः कल्पते न मित्रं नयते वशम्॥ १५॥

15. *Na varṣaṁ maitrāvaruṇaṁ brahmajyamabhi varṣati. Nāsmai samitiḥ kalpate na mitraṁ nayate vaśam.*

The rain that Mitra and Varuna, divine sun and air, shower on all, they do not shower on the oppressor of the Brahmana. The Council of the Nation accepts him not, nor does it bring him to success. And he has no love for a friend, nor friend for him.

Kanda 5/Sukta 20 (Clarion call for War and Victory)

Vanaspati, Dundubhi Devata, Brahma Rshi

उच्चैर्घोषो दुन्दुभिः सत्वनायन्वानस्पत्यः संभृत उस्रियाभिः। वाचं क्षुणुवानो दमयन्त्सपत्नान्त्सिंहइव जेष्यन्नभि तंस्तनीहि॥ १॥

1. *Uccairghoṣo dundubhiḥ satvanāyanvānaspat-yaḥ saṁbhṛta usriyābhiḥ. Vācaṁ kṣuṇuvāno damayantsapatanāntsiṁha-iva jeṣyannabhi taṁstanīhi.*

The booming war drum made with wood and headed with skin roars like a warrior. O heroic warrior, proclaiming dire conflict of battle, challenging

adversaries, waxing victorious as a lion, keep on thundering on way to victory with hope and ambition.

सिंहइवास्तानीद् द्रुवयो विबद्धोऽभिक्रन्दन्नृषभो वासिता-मिव। वृषा त्वं वध्रयस्ते सपत्ना ऐन्द्रस्ते शुष्मो अभि-मातिषाहः ॥ २ ॥

2. *Siṁha-ivāstānīd druvayo vibaddho'bhikranda-nnṛṣabho vāsitāmiva. Vṛṣā tvaṁ vadhrayaste sapatnā aindraste śuṣmo abhimātiṣāhaḥ.*

The war drum stretched and tightened on the wooden frame roars like a lion, advances like a bellowing bull upon the cow. O heroic warrior, down and broken are your adversaries, and your strength is shattering awful for the enemies like the terror of Indra upon the cloud.

वृषेव यूथे सहसा विदानो गव्यन्नभि रुव सन्धनाजित्। शुचा विध्य हृदयं परेषां हित्वा ग्रामान्प्रच्युता यन्तु शत्रवः ॥ ३ ॥

3. *Vṛṣeva yūthe sahasā vidāno gavyannabhi ruva sandhanājit. Śucā vidhya hṛdayaṁ pareṣāṁ hitvā grāmānpracyutā yantu śatravaḥ.*

O warrior, like a lustrous hero, pouncing upon the enemy hoard in full knowledge, well known ambitious for land and victory, roar as terror and advance for the conquest. Strike the heart of enemies with fear and dismay and let them flee having left their field and positions, tumbling in panic.

संजयन्पृतना ऊर्ध्वमायुर्गृह्या गृह्णानो बहुधा वि चक्ष्व। दैवीं वाचं दुन्दुभ आ गुरस्व वेधाः शत्रूणामुपं भरस्व वेदः ॥ ४ ॥

4. *Saṁjayanpṛtanā ūrdhvamāyurgṛhyā gṛhṇāno bahudhā vi cakṣva. Daivīṁ vācaṁ dundubha ā gurasva vedhāḥ śatrūṇāmupa bharasva vedaḥ.*

O warrior, loud and roaring, winning your battles, collecting your prizes, go on, watch all round. Let the war drum proclaim the divine victory loud and bold, go forward and disarm the enemies of all their power and force.

दुन्दुभेर्वाचं प्रयतां वदन्तीमाशृण्वती नाथिता घोषबुद्धा।
नारी पुत्रं धावतु हस्तगृह्यामित्री भीता समरे वधानाम्॥ ५॥

5. *Dundubhervācaṁ prayatāṁ vadantīmāśṛṇvatī nāthitā ghoṣabuddhā. Nārī putraṁ dhāvatu hastagṛhyāmitrī bhītā samare vadhānām.*

Let the poor defenceless woman awakened and fear stricken by the loud roar of the war drum rumbling around and high take up the child of the fallen enemy in hand and run for safety and shetter.

पूर्वो दुन्दुभे प्र वदासि वाचं भूम्याः पृष्ठे वद रोचमानः।
अमित्रसेनामभिजञ्जभानो द्युमद्वद दुन्दुभे सूनृतावत्॥ ६॥

6. *Pūrvo dundubhe pra vadāsi vācaṁ bhūmyāḥ pṛṣṭhe vada rocamānaḥ. Amitrasenāmabhijañjabhāno dyumadvada dundubhe sūnṛtāvat.*

O war drum, you are the first to send out the proclamation of battle. O heroic warrior and commander, inspired and exhilarated, brave and brilliant, here on this battlefield on earth, give the word of command. O declarant and commander, breaking through the enemy lines, proclaim the word of truth and right.

अ॒न्त॒रेमे नभ॑सी॒ घोषो॑ अस्तु पृथ॑क्ते॒ ध्व॒नयो॑ यन्तु शी॒भ॑म्।
अ॒भि क्र॑न्द स्त॒नयो॒त्पिपा॑नः श्लोक॒कृन्मि॑त्र॒तूर्या॑य स्व॒र्धी ॥ ७ ॥

7. *Antareme nabhasī ghoṣo astu pṛthakte dhvanayo yantu śībham. Abhi kranda stanayotpipānaḥ ślokakṛnmitratūryāya svardhī.*

Let the boom of the drum rise from earth to heaven and let the words and waves of your command instantly ring in the middle spaces. Roar and thunder, rising, resounding, celebrated and advancing for the destruction of enemy forces.

धी॒भिः कृ॒तः प्र व॑दाति॒ वाच॒मुद्ध॑र्षय॒ सत्व॑नामायु॒धानि।
इन्द्र॑मेदी॒ सत्व॑नो॒ नि ह्व॑यस्व मि॒त्रैर॒मित्रा॒ँ अव॑ जङ्घनीहि ॥ ८ ॥

8. *Dhībhiḥ kṛtaḥ pra vadāti vācamuddharṣaya satvanāmāyudhāni. Indramedī satvano ni hvayasva mitrairamitrāň ava jaṅghanīhi.*

Speak the words of a language created and framed by careful thought, reflection and practical sagacity, raise, calibrate and energise the weapons of the brave. O friend and ally of Indra, mighty ruler, give the clarion call to the warriors, raise the forces of friends and destroy the enemies.

सं॒क्र॒न्द॑नः प्रव॒दो धृ॒ष्णु॒षे॑णः प्रवेद॒कृद्ब॑हु॒धा ग्रा॑मघो॒षी। श्रेयो॑
वन्वा॒नो व॒युना॑नि वि॒द्वान्की॒र्तिं ब॒हुभ्यो॒ वि ह॑र द्विरा॒जे ॥ ९ ॥

9. *Saṁkrandanaḥ pravado dhṛṣṇuṣeṇaḥ pravedakṛdbahudhā grāmaghoṣī. Śreyo vanvāno vayunāni vidvānkīrtiṁ bahubhyo vi hara dvirāje.*

A balanced thinker and speaker with confident assertion, commanding power and prestige, dedicated

to wisdom and common good, freely communicative with country people, anxious for good results for all, and well knowing the rules, laws and ways of the world : such an ambassador between two countries brings honour and fame for all even in a situation of conflict.

श्रेयः॑केतो वसुजित्सहीयान्त्संग्राम॒जित्संशि॑तो॒ ब्रह्म॑णासि।
अं॒शूनि॑व॒ ग्रावा॑धि॒षव॑णे॒ अद्रि॑र्गव्यन्दु॒न्दु॒भेऽधि॑ नृत्य॒ वेदः॑॥ १०॥

10. *Śreyaḥ-keto vasujitsahīyāntsaṁgrāmajitsaṁśito brahmaṇāsi. Aṅśūniva grāvādhiṣavaṇe adrirgavyandundubhe'dhi nṛtya vedaḥ.*

O vision, word and voice of life and the nation, lover and harbinger of well being, creator and winner of wealth and peace, patient and courageous, victor of the battles of life, you are trained and refined by the wisdom of Veda. Just as the soma makers grind the soma filaments to fineness, just as a settled sage and scholar analyses subtle ideas in philosophy, you in life's struggles, acquiring lands and culture of the wealth and wisdom of life, rejoice yourself to the full.

श॒त्रू॒षाण्नी॒षाड॑भिमाति॒षा॒हो ग॒वेष॑णः॒ सह॑मान उ॒द्भित्।
वा॒ग्वी॒व॒ मन्त्रं॒ प्र भ॑रस्व॒ वाचं॒ सांग्रा॑मजित्या॒येष॒मुद्व॑देह॥ ११॥

11. *Śatrūṣāṇṇīṣāḍabhimātiṣāho gaveṣaṇaḥ sahamāna udbhit. Vāgvīva mantraṁ pra bharasva vācaṁ sāṁgrāmajityāyeṣamudvadeha.*

O vision, word and voice of the nation, winner of enemies, always the victor, controller of adversaries, seeker of lands, cows and culture, patient and challenging, breaker of rigidities, let your word resound with sense and power like the seer's vision of mantra,

and raise the clarion call for the growth of food, energy and knowledge for winning the battles of life.

अच्युतच्युत्समदो गमिष्ठो मृधो जेता पुरएतायोध्यः । इन्द्रेण गुप्तो विदथा निचिक्यद्बृद्द्योतनो द्विषतां याहि शीभम् ॥ १२ ॥

12. *Acyutacyutsamado gamiṣṭho mṛdho jetā puraetāyodhyaḥ. Indreṇa gupto vidathā nicikyaddhṛddyotano dviṣatāṁ yāhi śībham.*

Shaker of the unshaken, joyous, most dynamic, winner of battles, leading pioneer, unchallengeable, protected favourite of Indra, the ruler, well versed in yajnic programmes, breaker of the courage and morale of adversaries, O leading voice of the nation, pray come forthwith and guide us to our goals through the battle ranks of life.

Note: This Sukta is not a song of war-mongering, it is a song of struggle and exhortation to realise our aims of higher living with freedom at individual as well as collective living within the laws of natural and social dynamics. Life is a struggle, and to rise we have to fight against our limitations, weaknesses and negativities, which, added to external pressures, are our enemies. We must challenge these with self-confidence for victory, and this challenging struggle for victory is the theme.

Kanda 5/Sukta 21 (War and Victory-the call)

Vanaspati, Dundubhi, Adityas Devatah, Brahma Rshi

विहृदयं वैमनस्यं वदामित्रेषु दुन्दुभे । विद्वेषं कश्मशं भय-मुमित्रेषु नि दध्मस्यवैनान्दुन्दुभे जहि ॥ १ ॥

1. *Vihṛdayaṁ vaimanasyaṁ vadāmitreṣu dundubhe.*
Vidveṣaṁ kaśmaśaṁ bhayamamitreṣu ni dadhmasyavainānduṇdubhe jahi.

Clarion call of the united people for progressive action, strike confusion of heart and mind among unfriendly forces. Let us create dissension, confusion and fear among the adversaries. O united voice of the people, strike down all such conflicts and divisions.

(This sukta may better be read with the last hymn of Rgveda (10, 191) on the unity of humanity living together in harmony with united thought and action as one family of one universal God of love and compassion for all.)

उद्वेपमाना मनसा चक्षुषा हृदयेन च।
धावन्तु बिभ्यतोऽमित्राः प्रत्रासेनाज्ये हुते ॥ २ ॥

2. *Udvepamānā manasā cakṣuṣā hṛdayena ca.*
Dhāvantu bibhyato'mitrāḥ pratrāsenājye hute.

Let the unfriendly elements shaken at heart and mind, their eyes dazzled, flee with fear and panic when the battle call is given and the oblation has been offered into the fire.

वानस्पत्यः संभृत उस्रियाभिर्विश्वगोत्र्यः।
प्रत्रासममित्रेभ्यो वदाज्येनाभिघारितः ॥ ३ ॥

3. *Vānaspatyaḥ saṁbhṛta usriyābhirviśvagotryaḥ.*
Pratrāsamamitrebhyo vadājyenābhighāritaḥ.

O call for war of the united people symbolised by the war drum made of wood and equipped with tight leather and straps, anointed with ghrta, representing

people of all communities, let the boom resound as warning of terror for unfriendly forces.

यथा॑ मृ॒गाः सं॒वि॒ज॒न्त॑ आर॒ण्याः पुरु॑षा॒दधि॑। ए॒वा त्वं दु॑न्दु॒भे॒ऽमित्रा॑न॒भि क्र॑न्द॒ प्र त्रा॑स॒याथो॑ चि॒त्तानि॑ मोहय॥ ४॥

4. *Yathā mṛgāḥ saṁvijanta āraṇyāḥ puruṣādadhi. Evā tvaṁ dundubhe'mitrānabhi kranda pra trāsayātho cittāni mohaya.*

Just as forest deer fear the hunter and shake with fright, so, O call of the drum, resound to the unfriendly forces, strike their mind with awe and paralyse their will.

यथा॒ वृका॑दजा॒वयो॒ धाव॑न्ति ब॒हु बि॑भ्य॒तीः। ए॒वा त्वं दु॑न्दु॒भे॒ऽमित्रा॑न॒भि क्र॑न्द॒ प्र त्रा॑स॒याथो॑ चि॒त्तानि॑ मोहय॥ ५॥

5. *Yathā vṛkādajāvayo dhāvanti bahu bibhyatīḥ. Evā tvaṁ dundubhe'mitrānabhi kranda pra trāsayātho cittāni mohaya.*

Just as sheep and goats struck with fear flee from the wolf, so, O call of the drum, roar and resound to the enemies, frighten their mind and paralyse their will.

यथा॑ श्ये॒नात्प॑त॒त्त्रिणः॑ सं॒वि॒ज॒न्ते॒ अह॑र्दिवि सिं॒हस्य॑ स्त॒न॒थो॒र्यथा॑। ए॒वा त्वं दु॑न्दुभे॒ऽमित्रा॑न॒भि क्र॑न्द॒ प्र त्रा॑स॒याथो॑ चि॒त्तानि॑ मोहय॥ ६॥

6. *Yathā śyenātpatattriṇaḥ saṁvijante ahardivi siṁhasya stanathoryathā. Eva tvaṁ dundubhe'mitrānabhi kranda pra trāsayātho cittāni mohaya.*

Just as birds shake with fear from the eagle, and

animals day in and day out fear the lion's roar, so, O call of the drum, roar and resound to the enemies, frighten their mind and paralyse their will.

परामित्रान्दुन्दुभिना हरिणस्याजिनेन च।
सर्वे देवा अतित्रसन्ये संग्रामस्येशते ॥ ७ ॥

7. *Parāmitrāndundubhinā hariṇasyājinena ca.*
Sarve devā atitrasanye saṁgrāmasyeśate.

Let all the noble and brilliant leaders and warriors who rule and control the affairs of war and defence keep the enemies away by fear of the boom of the drum with the beat on the tympanic membrane of dear skin.

यैरिन्द्रः प्रक्रीडते पद्घोषैश्छायया सह।
तैरमित्रास्त्रसन्तु नोऽमी ये यन्त्यनीकशः ॥ ८ ॥

8. *Yairindraḥ prakīḍate padghoṣaiśchāyayā saha.*
Tairamitrāstrasantu no'mī ye yantyanīkaśaḥ.

By the tumult of the thumping boots of our soldiers on the march with air and armour cover with which Indra, ruler and commander, plays the war game to win, let our enemies have the fright of their life while they form and stand in battle array.

ज्याघोषा दुन्दुभयोऽभि क्रोशन्तु या दिशः।
सेनाः पराजिता यतीरमित्राणामनीकशः ॥ ९ ॥

9. *Jyāghoṣā dundubhayo'bhi krośantu yā diśaḥ.*
Senāḥ parājitā yatīramitrāṇāmanīkaśaḥ.

Let the twangs of bow strings and boom of the drums roar and resound in the quarters of space while

the enemy forces in battle may retreat, defeated, line by line.

आदित्य॒ चक्षु॒रा द॑त्स्व॒ मरी॑चयोऽनु॑ धावत।
प॒त्स॒ङ्गिनी॒रा स॑जन्तु॒ विग॑ते बाहु॒वी॒र्ये ॥ १० ॥

10. *Āditya cakṣurā datsva marīcayo'nu dhāvata.*
Patsaṅginīrā sajantu vigate bāhuvīrye.

O Aditya, blazing commandar, dazzle the enemy's eyes to blindness, rush on upon the enemy like lazer beams, and when the enemies have lost their strength of arms, let them be taken with bonds of fetters on the legs.

यू॒यमु॒ग्रा म॑रुतः पृश्निमातर॒ इन्द्रे॑ण यु॒जा प्र मृ॑णीत॒ शत्रू॑न्।
सोमो॒ राजा॒ वरु॑णो॒ राजा॑ महादे॒व उ॒त मृ॒त्युरिन्द्रः॑ ॥ ११ ॥

11. *Yuyamugrā marutaḥ pṛśnimātara indreṇa yujā pra mṛṇīta śatrūn. Somo rājā varuṇo rājā mahādeva uta mṛtyurindraḥ.*

O lustrous warriors, stormy children of the earth, joining Indra, destroy the enemies. Soma lord of peace is the ruler, Varuna, lord of justice is the ruler, Mahadeva, lord supreme, is the ruler, and Indra, lord omnipotent is the ruler, dispenser of death and life.

एता दे॑वसे॒नाः सूर्य॑केतव॒ः सचे॑तसः।
अ॒मित्रा॑न्नो जयन्तु॒ स्वाहा॑ ॥ १२ ॥

12. *Etā devasenāḥ sūryaketavaḥ sacetasaḥ.*
Amitrānno jayantu svāhā.

These dedicated God fearing forces with solar banner, one and equal of mind with God's grace would

win over the enemies. This is the voice of the soul in truth of thought, word and deed.

Kanda 5/Sukta 22 (Cure of Fever)

Takmanashanam Devata, Bhrgvangira Rshi

अग्निस्तक्मानमप बाधतामितः सोमो ग्रावा वरुणः पूत-दक्षाः। वेदिर्बर्हिः समिधः शोशुचाना अप द्वेषांस्यमुया भवन्तु॥ १॥

1. *Agnistakmānamapa bādhatāmitaḥ somo grāvā varuṇaḥ pūtadakṣāḥ. Vedirbarhiḥ samidhaḥ śośucānā apa dveṣāṁsyamuyā bhavantu.*

May the yajna fire, soma herb, grava, the soma crush, the cloud, Varuna, pure water, the yajna vedi, the holy grass, all bright and pure in strength, join to give us good health and thus keep away all physical and mental negativities.

अयं यो विश्वान्हरितान्कृणोष्युच्छोचयन्नग्निरिवाभिदुन्वन्। अधा हि तक्मन्नरसो हि भूया अधा न्यङ्ङधराङ् वा परेहि॥ २॥

2. *Ayaṁ yo viśvānharitānkṛṇoṣyucchocayannagniri-vābhidunvan. Adhā hi takmannaraso hi bhūyā adhā nyaṅṅadharāṅ vā parehi.*

This fever which reduces all to pallor, consuming them like fire with high temperature, may, with treatment, lose its intensity, go down to normal and disappear for all time.

यः पुरुषः पारुषेयोऽवध्वंसइवारुणः।
तक्मानं विश्वधा-वीर्याधराञ्चं परा सुव॥ ३॥

3. *Yaḥ paruṣaḥ pāruṣeyo'vadhvaṁsa-ivāruṇaḥ.*
Takmānaṁ viśvadhā vīryādharāñcaṁ parā suva.

The fever which affects every joint and arises from weakness of joints gives redness as fire, the skin sprinkled, as if, with red spots. O Vishvadhavirya herb, bring it down and remove it far off from the patient.

अधराञ्चं प्र हिणोमि नमः कृत्वा तक्मने।
शकम्भरस्य मुष्टिहा पुनरेतु महावृषान्॥ ४॥

4. *Adharāñcaṁ pra hiṇomi namaḥ kṛtvā takmane.*
Shakambharasya muṣṭihā punaretu mahāvṛṣān.

O fever, having done the treatment with proper medicines, I reduce your intensity to normal temperature. Beating and pounding with fist force even the strong ones, fever affects even the very strong persons and spreads often in the areas of heavy rains.

ओको अस्य मूजवन्त ओको अस्य महावृषाः।
यावज्जातस्तक्मंस्तावानसि बल्हिकेषु न्योचरः॥ ५॥

5. *Oko asya mūjavanta oko asya mahāvṛṣāḥ.*
Yāvajjātastakmaṁstāvānasi balhikeṣu nyocaraḥ.

It spreads in areas of munja grass. Its place is the areas of heavy rains. Ever since it has arisen, it has been observed in troublesome areas of the strong.

तक्मन्व्या ल्लि वि गद व्य ङ्ग भूरि यावय।
दासीं निष्टक्वरीमिच्छ तां वज्रेण समर्पय॥ ६॥

6. *Takmanvyā la vi gada vyaṅga bhūri yāvaya.*
Dāsīṁ niṣṭakvarīmiccha tāṁ vajreṇa samarpaya.

The fever is fatal like snake poison. Typically

dangerous as it is, it should be eliminated. It affects the female mosquito and on it it strikes its forceful onslaught.

तक्म॒न्मूज॑वतो गच्छ॒ बल्हि॑कान्वा परस्त॒राम्।
शू॒द्रामि॑च्छ प्रफ॒र्व्यं॑१ तां त॑क्म॒न्वी ऽ व धूनुहि॥ ७॥

7. *Takmanmūjavato gaccha balhikānvā parastarām. Śūdrāmiccha prapharvyaṁ tāṁ takmanvī va dhūnuhi.*

Takman fever spreads in grassy and bushy places. It affects the far off oppressive areas. It affects the weaker sections of the community moving around and gives them body shivers all over.

म॒हा॒वृ॒षान्मूज॑वतो॒ बन्ध्व॑द्धि प॒रेत्य॑ ।
प्रैता॑नि॑ त॒क्मने॑ ब्रूमो अन्यक्षे॒त्रा॒णि॒ वा इ॒मा॥ ८॥

8. *Mahāvṛṣānmūjavato bandvaddhi paretya.*
Praitāni takmane brūmo anyakṣetrāṇi vā imā.

Go far to rainy areas, to grassy areas, and destroy your own species. These are the breeding areas we say, and others also can be.

अ॒न्य॒क्षे॒त्रे न र॑मसे व॒शी सन्मृ॑डयासि नः।
अभू॑दु॒ प्रार्थ॑स्त॒क्मा स ग॑मिष्यति॒ बल्हि॑कान्॥ ९॥

9. *Anyakṣetre na ramase vaśī sanmṛḍayāsi naḥ.*
Abhūdu prārthastakmā sa gamiṣyati balhikān.

The fever does not affect other bodies than human, and relief is felt only when it is controlled. And when it is in bushy and marshy places of operssive climate, there it rages as epidemic.

यत्त्वं शीतोऽथो रूरः सह कासावेपयः । भीमास्ते तक्मन्हेत-
यस्ताभिः स्म परि वृङ्ग्धि नः ॥ १० ॥

10. *Yattvaṁ śīto'tho rūraḥ saha kāsāvepayaḥ. Bhīmāste takmanhetayastābhiḥ sma pari vṛṅg-gdhi naḥ.*

When it comes with cold and shivering, with pain such as headache, or with cough and shivers, then the attack of fever is really severe. Better it is kept away from us.

मा स्मैतान्त्सखीन्कुरुथा बलासं कासमुद्युगम् ।
मा स्मातोऽर्वाङैः पुनस्तत्त्वा तक्मन्नुप ब्रुवे ॥ ११ ॥

11. *Mā smaitāntsakhīnkuruthā balāsaṁ kāsamudyugam. Mā smāto'rvāṅaiḥ punastattvā takmannupa bruve.*

Let fever never come with its concomitant ailments such as cough, dry or with sputum, or consumption. It should be cotrolled, not allowed to grow on. I say this again and again.

तक्मन्भ्रात्रा बलासेन स्वस्रा कासिकया सह ।
पाप्मा भ्रातृव्येण सह गच्छामुमरणं जनम् ॥ १२ ॥

1. *Takmanbhrātrā balāsena svasrā kāsikayā saha. Pāpmā bhrātṛvyeṇa saha gacchāmumaraṇaṁ janam.*

Fever with its brother-like cough and with its sister-like bronchitis is damned too bad, and in this form it catches a poor person of weak immunity.

तृतीयकं वितृतीयं सदन्दिमुत शारदम् ।
तक्मानं शीतं रूरं ग्रैष्मं नाशय वार्षिकम् ॥ १३ ॥

13. *Tṛtīyakaṁ vitṛtīyaṁ sadandimuta śāradam.*
Takmānaṁ śītaṁ rūraṁ graiṣmaṁ nāśaya vārṣikam.

Fever must be eliminated: whether it relapses on third day, or fourth day, or it comes daily, or in the cold season, whether it comes with cold and shivers, or with dryness and pain, or with heat and burning, or it comes in the rainy season.

गन्धारिभ्यो मूजवद्भ्योऽङ्गेभ्यो मगधेभ्यः।
प्रैष्यन् जनमिव शेवधिं तक्मानं परि दद्मसि॥ १४॥

14. *Gandhāribhyo mūjavadbhyo'ṅgebhyo magadhebhyaḥ. Praiṣyan janamiva śevadhiṁ takmānaṁ pari dadmasi.*

Whether fever comes and affects odorous people and spreads from them, or it affects weaker persons and spreads from them, or it affects persons of weak constitution and spreads from them, or it affects persons of ill-controlled habits and spreads from them, in any case we throw it out and eliminate it like infection brought in from another country and sent out like a foreigner, and thus we keep it away.

Kanda 5/Sukta 23 (Destruction of Germs)

Indra Devata, Kanva Rshi

ओतेे मे द्यावापृथिवी ओता देवी सरस्वती।
ओतौ म इन्द्रश्चाग्निश्च क्रिमिं जम्भयतामिति॥ १॥

1. *Ote me dyāvāpṛthivī otā devī sarasvatī.*
Otau ma indraścāgniśca krimiṁ jambhayatāmiti.

Nature and humanity are interlinked: Sun and

earth are interlinked. Divine Sarasvati, radiant rays, showers of rain, running streams and currents of wind, all are interlinked, Indra and Agni, electric energy and fire energy, too are interlinked for us. May all these destroy the dangerous worms, insects, germs and bacteria which cause disease.

अस्येन्द्र कुमारस्य क्रिमीन्धनपते जहि।
हता विश्वा अरातय उग्रेण वचसा मम॥ २॥

2. *Asyendra kumārasya krimīn dhanapate jahi.*
Hatā viśvā arātaya ugreṇa vacasā mama.

Hey Indra, lord of health and wealth of the world, destroy the disease causing germs of this child's body system. Let all the negative forces of his body be destroyed by the intense action of the medicines of my prescription.

(Indra here may be interpreted as the electric energy of nature or as the physician, and 'vachas' as the prescription given by the physician or, as Satavalekara's suggestion is, the vachas herb of Ayurveda which is highly efficacious for children.)

यो अक्ष्यौ ∫ परिसर्पति यो नासे परिसर्पति।
दतां यो मध्यं गच्छति तं क्रिमिं जम्भयामसि॥ ३॥

3. *Yo akṣyau parisarpati yo nāse parisarpati.*
Datāṁ yo madhyaṁ gacchati taṁ krimiṁ jambayāmasi.

We destroy the germs which creep and affect the eyes, which affect the nostrils, and which creep into the middle of the teeth. Those germs we destroy.

सरूपौ॒ द्वौ विरू॑पौ॒ द्वौ कृ॒ष्णौ द्वौ रोहि॑तौ॒ द्वौ।
ब॒भ्रुश्च॑ ब॒भ्रुक॑र्णश्च॒ गृध्रः॒ कोक॑श्च॒ ते हु॒ताः॥ ४॥

4. *Sarūpau dvau virūpau dvau kṛṣṇau dvau rohitau dvau. Babhruśca babhrukarṇaśca gṛdhraḥ kokaśca te hatāḥ.*

The two similar in species, two of different species, two black ones, two red ones, the brown, those with brown tentacles, those that eat the cells, those that devour the cells, all are destroyed.

ये क्रिम॑यः शिति॒कक्षा॒ ये कृ॒ष्णाः शि॑ति॒बाह॑वः।
ये के च॑ वि॒श्वरू॑पा॒स्तान्क्रिमी॑न् जम्भयामसि॥ ५॥

5. *Ye krimayaḥ śitikakṣā ye kṛṣṇāḥ śitibāhavaḥ. Ye ke ca viśvarūpāstānkrimīn jambhayāmasi.*

The worms and germs with white sides, those black ones with white arms, those of different forms and varieties, all these we destroy.

उत्पु॒रस्ता॒त्सूर्य॑ एति वि॒श्वदृ॑ष्टो अदृ॒ष्ट॒हा ।
दृ॒ष्टांश्च॒ घ्नन्न॒दृष्टां॑श्च॒ सर्वां॑श्च प्रमृ॒णन् क्रिमी॑न्॥ ६॥

6. *Utpurastātsūrya eti viśvadṛṣṭo adṛṣṭahā. Dṛṣṭāṁśca ghnannadṛṣṭāṁśca sarvāṁśca pramṛṇan krimīn.*

The sun rises in the east as the world watches, it destroys the visible as well as those negativities which are invisible to the naked eye. And it goes on killing and eliminating all worms and germs which are seen or unseen.

येवा॑षास॒ः कष्क॑षास एज॒त्काः शि॑पवित्नु॒काः।
दृ॒ष्टश्च॑ हन्यतां॒ क्रिमि॑रु॒तादृ॑ष्टश्च हन्यताम्॥ ७॥

7. *Yevāṣāsaḥ kaṣkaṣāsa ejatkāḥ śipavitnukāḥ. Dṛṣṭasca hanyatāṁ krimirutādṛṣṭaśca hanyatām.*

Those that grow and move too fast, those too painful, those that give the shivers, and those that are intensely penetrative, the seen as well as unseen, all of them should be killed and eliminated.

हतो येवाषः क्रिमीणां हतो नदनिमोत।
सर्वान्नि मष्मषाकरं दृषदा खल्वाँइव॥ ८॥

8. *Hato yevāṣaḥ krimīṇāṁ hato nadanimota. Sarvānni maṣmaṣākaraṁ dṛṣadā khalvāň-iva.*

Destroyed are the fast ones, and destroyed are those that cause intolerable pain. All of them I have crushed as gram grain is crushed with stone.

त्रिशीर्षाणं त्रिककुदं क्रिमिं सारङ्गमर्जुनम्।
शृणाम्यस्य पृष्टीरपि वृश्चामि यच्छिरः॥ ९॥

9. *Triśīrṣāṇaṁ trikakudaṁ krimiṁ sāraṅga-marjunam. Śṛṇāmyasya pṛṣṭīrapi vṛścāmi yacchiraḥ.*

I destroy the worms and germs with three heads, those that are triangular those that creep and are spotted, and those that are white and create abscess. I break their back and I break their head.

अत्रिवद्वः क्रिमयो हन्मि कण्ववज्जमदग्निवत्।
अगस्त्यस्य ब्रह्मणा सं पिनष्म्यहं क्रिमीन्॥ १०॥

10. *Atrivadvaḥ krimayo hanmi kaṇvavajjama-dagnivat. Agastyasya brahmaṇā saṁ pinaṣmya-haṁ krimīn.*

O worms and germs, I destroy you as Atri, a devourer, like Kanva, intelligent planner, like Jamadagni, lighted fire. I destroy you with the knowledge and formula of Agastya, veteran scientist, and thus I destroy and wholly eliminate the worms and germs that cause disease.

हतो राजा क्रिमीणामुतैषां स्थपतिर्हतः।
हतो हतमाता क्रिमिर्हतभ्राता हतस्वसा॥ ११॥

11. *Hato rājā krimīṇāmutaiṣāṁ sthapatirhataḥ.*
Hato hatamātā krimirhatabhrātā hatasvasā.

Killed is the ruling cause and condition of the germs, destroyed is their colony and the protective cover, killed is their breeder, killed their allies, male and female, all of them are destroyed.

हतासो अस्य वेशसो हतासः परिवेशसः।
अथो ये क्षुल्लकाइव सर्वे ते क्रिमयो हताः॥ १२॥

12. *Hatāso asya veśaso hatāsaḥ pariveśasaḥ.*
Atho ye kṣullakā-iva sarve te krimayo hatāḥ.

Killed are those that remained in their colony, killed are those around. And those that were too tiny, they too are destroyed. All of them are eliminated.

सर्वेषां च क्रिमीणां सर्वासां च क्रिमीणाम्।
भिनद्म्यश्मना शिरो दहाम्यग्निना मुखम्॥ १३॥

13. *Sarveṣāṁ ca krimīṇāṁ sarvāsāṁ ca krimīṇām.*
Bhinadmyaśmanā śiro dahāmyagninā mukham.

Of all the worms and germs that are male and female, I break the head as with a stone, i.e., by a means

beyond their resistance, and I burn their mouth with fire.

Kanda 5/Sukta 24 (Self-Protection, Brahma Karma)

Brahmakarmatma Devata, Atharva Rshi

स॒वि॒ता प्र॑स॒वाना॒मधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्रह्म॑ण्य॒-स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒-स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ १॥

1. *Savitā prasavānāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Savita, lord of the light of life, is the supreme presiding power of all created beings. May Savita protect and guide us in the pursuit of this divine knowledge, in this programme of work, in this priestly task, in this office of respectable undertaking, in this intention, in this resolution, in this benediction, in this invocation and yajna in honour of the divine. This is the true voice from within.

अ॒ग्निर्व॑न॒स्पती॑ना॒मधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्रह्म॑ण्य॒-स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑-म॒स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ २॥

2. *Agnirvanaspatīnāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Agni is the presiding power of the life of herbs

and trees. May Agni protect and promote in this pursuit of divine knowledge, in this particular act, in this priestly undertaking, in this settled position of responsibility, in this plan, in this resolution, in this discipline and benediction, and in this yajna in honour of divinities. This is the inner voice.

द्यावा॑पृथि॒वी दा॑तॄ॒णामधि॑पत्नी॒ ते मा॑वताम्। अ॒स्मिन्ब्रह्म॑ण्य॒-स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒-स्यामाकू॑त्याम॒स्याम॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ३॥

3. *Dyāvāpṛthivī dātṝṇāmadhipatnī te māvatām. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhā-yāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyā-mākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

May earth and heaven, presiding protectors of the generous, guide and promote me in this divine prayer and pursuit, in this particular act, in this pious undertaking, in this settled position of responsibility, in this plan, in this resolution, in this discipline and benediction, and in this yajna in honour of the divinities. This is the voice of the soul's prayer.

वरु॑णो॒ऽपामधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्रह्म॑ण्य॒स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्या-माकू॑त्याम॒स्याम॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ४॥

4. *Varuṇo'pāmadhipatiḥ sa māvatu. Asminbra-hmaṇyasminkarmaṇyasyāṁ purodhā-yāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyā-mākūtyāma-syāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Varuna is the presiding power of the cosmic waters. May Varuna protect and promote me in this holy

pursuit of knowledge and prayer, in this holy act, in this priestly task, in this honourable undertaking, in this thought, in this resolution, in this benedition, and in this yajnic service to the divinities. This is the inner voice and prayer in truth.

मि॒त्रावरु॑णौ वृ॒ष्ट्याधि॑पती॒ तौ मा॑वताम्। अ॒स्मिन्ब्रह्म॑ण्य॒-स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒-स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ५॥

5. *Mitrāvaruṇau vṛṣṭyādhi patī tau māvatām. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhā-yāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyā-mākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Sun and the sea are the presiding powers of rain. May they protect and promote me in this holy pursuit of Vedic studies, in this holy act, in this priestly duty, in this honourable responsibility, in this plan and programme, in this decision, in this benediction and discipline and in this yajna in the service of divinities. This is the true voice of the soul.

म॒रुत॒ः पर्व॑तानामधि॑पतय॒स्ते मा॑वन्तु। अ॒स्मिन्ब्रह्म॑ण्य॒-स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒-स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ६॥

6. *Marutaḥ parvatānāmadhipatayaste māvantu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhā-yāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyā-mākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Maruts are the controlling forces of the clouds and mountains. May they protect and promote me in this holy pursuit of divine knowledge, in this particular

programme, in this pious priestly undertaking, in this prestigious position, in this plan, in this resolution, in this discipline and benediction, and in this yajna of the divinities. This is the voice of the soul, in truth.

सोमो॑ वी॒रुधा॒मधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्रह्म॑ण्य॒-स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒-स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ७॥

7. *Somo vīrudhāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Soma, spirit of cosmic vitality, is the life and presiding power of herbs and trees. May soma protect and promote me in this spiritual pursuit of divinity, in this programme, in this holy undertaking, in this prestigious position, in this plan, in this resolution, in this discipline and realisation of benediction, and in this yajna of the divinities. This is the inner voice of the soul in truth of thought, word and deed.

वा॒यु॒र॒न्तरि॑क्ष॒स्याधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्रह्म॑ण्य॒-स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒-स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ८॥

8. *Vāyurantarikṣasyādhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Vayu, wind and electric energy, is the presiding power of the middle regions. May Vayu protect and promote me in this spiritual pursuit of divinity, in this

programme on hand, in this holy undertaking, in this settled position of honour, in this plan, in this resolution, in this benediction, and in this yajna of the divinities. This is the voice of the soul in prayer in truth.

सूर्य॑श्चक्षु॒षा॒मधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्र॒ह्म॑ण्य॒स्मिन्क॒र्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामा॒कू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ९॥

9. *Suryaścakṣuṣāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Surya, the sun, is the presiding power of the light of the eyes. May the sun protect and promote me with vision in this spiritual pursuit of divinity, in this work on hand, in this holy undertaking, in this settled position of honour, in this plan, in this resolution, in this benediction, and in this yajna of the divinities. This is the inner voice in truth.

च॒न्द्रमा॒ नक्ष॑त्राणा॒मधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्र॒ह्म॑ण्य॒स्मिन्क॒र्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ १०॥

10. *Candramā nakṣatrāṇāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Chandrama, the moon, the cosmic spirit of joy and beauty, is the presiding power of the shining joyous stars of the world. May Chandrama protect and promote me in this divine pursuit of universal knowledge, in this

work on hand, in this priestly commission, in this prestigious position, in this thoughtful plan, in this resolution, in this divine blessing, in this yajnic service of divinities. This is the voice of the soul in all sincerity.

इन्द्रो॑ दि॒वोऽधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्रह्म॑ण्य॒स्मिन्क॑र्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामा॑कू॒त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ११॥

11. *Indro divo'dhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyā-mākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Indra, lord omnipotent, is the presiding power and sustainer of the heavens. May Indra protect and promote me in this holy programme of divine learning, in this plan on hand, in this priestly task, in this prestigious position, in this project, in this resolution, in this blessed scheme, and in this divine act of yajna. This is a soulful prayer in all honesty of thought, word and deed.

म॒रुतां पि॒ता प॑शू॒नामधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्रह्म॑ण्य॒स्मिन्क॑र्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामा॑कू॒त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ १२॥

12. *Marutāṁ pitā paśūnāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

The cosmic energy is the sustainer of the winds and all vibrant forces of the world. It is sustainer of all living beings. May this lord almighty protect and

promote me in this divine programme of learning, in this new project in hand, in this priestly task, in this prestigious position, in this planned work, in this resolution, in this position of benediction, and in this divine act of yajna in honour of the divinities. This is a soulful prayer in honesty of thought, word and deed.

मृत्युः प्रजानामधिपतिः स मावतु। अस्मिन्ब्रह्मण्यस्मिन्कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ १३ ॥

13. *Mṛtyuḥ prajānāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Mrtyu, divine law of life and death, is the ruling power of the living, the people. May that power divine protect and promote me in this divine scheme of life and work, in this work I am doing, in this priestly task, in this prestigious position, in this planned project, in this resolution, in this blessed work, and in this yajnic life dedicated to the divinities. This is the voice of the soul in earnest.

यमः पितॄणामधिपतिः स मावतु। अस्मिन्ब्रह्मण्यस्मिन्कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ १४ ॥

14. *Yamaḥ pitṝṇāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Yama, the lord of cosmic justice, is the presiding power of the souls in the state of life death cycle. May

Yama and good wishes of our forefathers and the pranic energies preserve, protect and promote me in this divine process of living, in this programme of life and learning, in this priestly task of divine service, in this prestigious state of human life, in this intelligent way of living, in this faith and resolve of honourable living, and in this blessed life on earth. This is the true voice of the heart and soul in faith.

पि॒तर॒ः परे॒ ते मा॑वन्तु। अ॒स्मिन्ब्रह्म॑ण्य॒स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ १५॥

15. *Pitaraḥ pare te māvantu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

May the good wishes and memories of the farthest ancestors protect and promote me in this holy life of divine nature, in this life work I am doing, in this priestlike task, in this noble position, in this intelligent living, in this life of faith and resolution, in this state of benediction and in this yajnic course of life dedicated to the divinities. This is the earnest prayer from the depth of the heart.

त॒ता अव॑रे॒ ते मा॑वन्तु। अ॒स्मिन्ब्रह्म॑ण्य॒स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ १६॥

16. *Tatā avare te māvantu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

May the parental powers of closer time protect and promote me in this divine life, in this work I am doing, in this priestlike task of life, in this noble settled position, in this intelligent way of living, in this life of faith and resolution, in this state of benediction, and in this yajnic course of life dedicated to divinities. This is the earnest prayer from the depth of the heart.

ततस्तताम॒हास्ते मा॑वन्तु। अ॒स्मिन्ब्रह्म॑ण्य॒स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामाकू॒त्याम॒-स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ १७॥

17. *Tatastatāmahāste māvantu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhā-yāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

May our parents and grand parents and their parents protect and promote me in this divine process of living and learning, in this programme of work, in this priestly task of life, in this position of prestige, in this planned life, in this resolution of good living, in this blessed life and in this yajnic life dedicated to the divinities. This is the voice of truth from the depth of heart and soul in earnest prayer.

(Life is a gift of our parents and our forefathers. It is a gift of Nature, and ultimately it is a gift of God. They that give never wish that it be wasted or destroyed, they protect it too and help us live it the way it is intended to be lived. This sukta suggests that we pray for protection and promotion, and we live it, through every thing we do, and every moment we live, for the personal, social and divine purpose and fulfilment for which it is

meant.)

Kanda 5/Sukta 25 (Garbhadhanam)

Yonigarbha Devata, Brahma Rshi

पर्वताद्दिवो योनेरङ्गादङ्गात्समाभृतम्। शेपो गर्भस्य रेतोधाः सरौ पर्णमिवा दधत्॥ १॥

1. *Parvatāddivo yoneraṅgādaṅgātsamābhṛtam. Śepo garbhasya retodhāḥ sarau parṇamivā dadhat.*

Distilled from the mountain and the cloud, from the sun and the fertility of nature, collected from every cell of the body is the seed of life. The valiant bearer of this seed of life deposits it in the womb as the lord creator places the sun in space.

यथेयं पृथिवी मही भूतानां गर्भमादधे।
एवा दधामि ते गर्भं तस्मै त्वामवसे हुवे॥ २॥

2. *Yatheyaṁ pṛthivī mahī bhūtānāṁ garbhamādadhe. Evā dadhāmi te garbhaṁ tasmai tvāmavase huve.*

"Just as this great earth bears the seed as womb of all living beings, so do I bear your seed of life." "For the protection, growth and maturity of that I court you." (This mantra can be interpreted as a dialogue between the wife and the husband, or as the address of the husband of the wife, or as the address of the wife to the husband. In any of these ways, the meaning remains clearly similar.)

गर्भं धेहि सिनीवालि गर्भं धेहि सरस्वति।
गर्भं ते अश्विनोभा धत्तां पुष्करस्रजा॥ ३॥

3. *Garbhaṁ dhehi sinīvāli garbhaṁ dhehi sarasvati.*
Garbhaṁ te aśvinobhā dhattāṁ puṣkarasrajā.

O mother fecundity of Nature, O mother Sarasvati, divine flow of cosmic intelligence, bear, protect and promote the seed in the womb. O Ashvins, complementarities of nature's cyclic energy, bearing and wearing the flowery garlands of nature's fragrant essences of pranic vitality, pray hold, protect and promote the foetus in the womb.

गर्भं॑ ते मि॒त्रावरु॑णौ॒ गर्भं॑ दे॒वो बृह॒स्पति॑ः ।
गर्भं॑ त॒ इन्द्र॑श्चा॒ग्निश्च॒ गर्भं॑ धा॒ता द॑धातु ते ॥ ४ ॥

4. *Garbhaṁ te mitrāvaruṇau garbhaṁ devo bṛhaspatiḥ. Garbhaṁ ta indraścāgniśca garbhaṁ dhātā dadhātu te.*

O mother, let Mitra and Varuna, prana and apana energies hold and mature your foetus. Let divine and refulgent Brhaspati, the generous sun protect and promote your foetus. Let Indra and Agni, cosmic energy and vital heat of life, hold and nourish your foetus. Let Dhata, the omnipotent wielder and sustainer of the universe, sustain, promote and mature your foetus in the womb.

विष्णु॒र्योनिं॑ कल्पयतु त्वष्टा॑ रू॒पाणि॑ पिंशतु ।
आ सि॑ञ्चतु प्र॒जाप॑तिर्धा॒ता गर्भं॑ दधातु ते ॥ ५ ॥

5. *Viṣṇuryoniṁ kalpayatu tvaṣṭā rūpāṇi piṁśatu.*
Ā siñcatu prajāpatirdhātā garbhaṁ dadhātu te.

Let Vishnu, omnipresent life energy, strengthen and sustain your womb. Let Tvashta, Nature's shaping power, form and finish the structure and function of all

the organs of the foetus. Let Prajapati, father of all living creatures nourish and energise the foetus. Let Dhata, cosmic sustainer, hold and sustain the foetus to maturity.

यद्वेद॒ राजा॒ वरु॑णो॒ यद्वा॑ दे॒वी सर॑स्वती।
यदिन्द्रो॑ वृत्र॒हा वेद॒ तद्ग॑र्भ॒कर॑णं पिब॥ ६॥

6. *Yadveda rājā varuṇo yadvā devī sarasvatī.*
Yadindro vṛtrahā veda tadgarbhakaraṇaṁ piba.

Whatever liquid energy and vitality, the ruling Varuna, sun and waters, hold, whatever energy and intelligence mother Sarasvati holds, whatever energy and power Indra, destroyer of darkness and evil, has, all that vitality, intelligence and energy which feeds and forms the foetus, O mother, receive and assimilate from nature.

गर्भो॑ अ॒स्योष॑धीनां॒ गर्भो॒ वन॒स्पती॑नाम्।
गर्भो॒ विश्व॑स्य भू॒तस्य॒ सो अ॑ग्ने॒ गर्भ॒मेह धाः॥ ७॥

7. *Garbho asyoṣadhīnāṁ garbho vanaspatīnām.*
Garbho viśvasya bhūtasya so agne garbhameha dhāḥ.

O Agni, vitality of life, you are the life sustainer of herbs, you are the life sustainer of trees, you are the life sustainer of all living beings of the world. Pray sustain and mature the foetus here in the womb.

अधि॑ स्कन्द वी॒रय॑स्व॒ गर्भ॒मा धे॑हि॒ योन्या॑म्।
वृषा॑सि वृष्ण्याव॒न्प्र॒जाये॒ त्वा न॑याम॒सि॥ ८॥

8. *Adhi skanda vīrayasva garhamā dhehi yonyām.*
Vṛṣāsi vṛṣṇyāvanprajāyai tvā nayāmasi.

Rise, O man, be valiant, and place the seed in

the womb. You are strong and profuse in manliness. We exhort you only for procreation.

वि जिहीष्व बार्हत्सामे गर्भस्ते योनिमा शयाम्।
अदुष्टे देवाः पुत्रं सोमपा उभयाविनम् ॥ ९ ॥

9. *Vi jihīṣva bārhatsāme garbhaste yonimā śayām.*
Aduṣṭe devāḥ putraṁ somapā ubhayāvinam.

Wax with the divine joy of hymnal divinity, and let the seed be placed in the womb. May the divinities of nature and humanity, all lovers and protectors of creative Soma bless you with noble progeny for both of us.

धातः श्रेष्ठेन रूपेणास्या नार्यां गवीन्योः।
पुमांसं पुत्रमा धेहि दशमे मासि सूतवे॥ १० ॥

10. *Dhātaḥ śreṣṭhena rūpeṇāsyā nāryā gavīnyoḥ.*
Pumāṁsaṁ putramā dhehi daśame māsi sūtave.

O Dhata, sustainer of all living beings, pray sustain and mature virile progeny with noblest form and character in the womb of this mother between her groins to be born on maturation in the tenth month.

त्वष्टः श्रेष्ठेन रूपेणास्या नार्यां गवीन्योः।
पुमांसं पुत्रमा धेहि दशमे मासि सूतवे॥ ११ ॥

11. *Tvaṣṭaḥ śreṣṭhena rūpeṇāsyā nāryā gavīnyoḥ.*
Pumāṁsaṁ putramā dhehi daśame māsi sūtave.

O Tvashta, maker of forms, pray form and mature virile progeny with noblest form and character in the womb of this mother between her groins to be born on maturation in the tenth month.

सवि॒तः श्रेष्ठे॑न रू॒पेणा॒स्या नार्यां॑ गवी॒न्योः।
पुमां॑सं पु॒त्रमा धे॑हि दश॒मे मा॒सि सू॒तवे॥ १२॥

12. *Savitaḥ śreṣṭhena rūpeṇāsyā nāryā gavīnyoḥ.*
Pumāṁsaṁ putramā dhehi daśame māsi sūtave.

O Savita, lord creator, sustain and mature virile progeny with noblest form and character in the womb of this mother between her groins to be born on maturation in the tenth month.

प्रजा॑पते॒ श्रेष्ठे॑न रू॒पेणा॒स्या नार्यां॑ गवी॒न्योः।
पुमां॑सं पु॒त्रमा धे॑हि दश॒मे मा॒सि सू॒तवे॥ १३॥

13. *Prajāpate śreṣṭhena rūpeṇāsyā nāryā gavīnyoḥ.*
Pumāṁsaṁ putramā dhehi daśame māsi sūtave.

O Prajapati, universal father of the children of nature and humanity, sustain and mature virile progeny with noblest form and character in the womb of this mother between her groins to be born on maturation in the tenth month.

Kanda 5/Sukta 26 (Yajna in the New Home)

Vastoshpati Devata, Brahma Rshi

यजूं॑षि य॒ज्ञे स॒मिध॒ः स्वाहा॒ग्निः प्र॑वि॒द्वानि॒ह वो॑ युनक्तु॥ १॥

1. *Yajūṁṣi yajñe samidhaḥ svāhāgniḥ pravidvāniha vo yunaktu.*

May Agni, learned scholar and enlightened scientist of yajna, light the samits, holy fuel, and fragrant materials and use the verses of Yajurveda here in this yajna in the home for you, i.e., inmates of the house. This is my prayer in truth of thought, word and deed.

युनक्तु देवः सविता प्रजानन्नस्मिन्यज्ञे महिषः स्वाहा ॥ २ ॥

2. *Yunaktu devaḥ savitā prajānannasminyajñe mahiṣaḥ svāhā.*

May the generous Savita, all inspiring creative genius, mighty potent and all aware, use the verses of Yajurveda and fragrant havis here in this yajna in the home. This is my prayer and submission in truth of heart and soul.

इन्द्रं उक्थामदान्यस्मिन्यज्ञे प्रविद्वान्युनक्तु सुयुजः स्वाहा ॥ ३ ॥

3. *Indra ukthāmadānyasminyajñe pravidvānyunaktu suyujaḥ svāhā.*

May the eminent scholar and friendly companion, Indra, use inspiring and exhilarating hymns of the Veda in this yajna here in the home. This is my prayer and submission in truth of heart and soul.

प्रैषा यज्ञे निविदः स्वाहा शिष्टाः पत्नीभिर्वहतेह युक्ताः ॥ ४ ॥

4. *Praiṣā yajñe nividaḥ svāhā śiṣṭāḥ patnībhirvahateha yuktāḥ.*

May eminent men of initiative, learned scholars and cultured pioneers of the science of yajna with their wives join and conduct this yajna here in the home. This is my earnest prayer and submission.

छन्दांसि यज्ञे मरुतः स्वाहा मातेव पुत्रं पिपृतेह युक्ताः ॥ ५ ॥

5. *Chandāṁsi yajñe marutaḥ svāhā māteva putraṁ pipṛteha yuktāḥ.*

May the Maruts, vibrant brave and heroic people, join us in this yajna and, like mother for the

child, bring us fulfilment of the Vedic prayers and cherished ambitions. This is my prayer and submission in truth.

एयमगन्बर्हिषा प्रोक्षणीभिर्यज्ञं तन्वानादितिः स्वाहा ॥ ६ ॥

6. *Eyamaganbarhiṣā prokṣaṇībhiryajñaṁ tanvānāditiḥ svāhā.*

May inviolable mother Aditi with yajna sanctities and fragrances come and join us extending this yajna with her showers of blessings. This is my prayer and submission in all sincerity.

विष्णुर्युनक्तु बहुधा तपांस्यस्मिन्यज्ञे सुयुजः स्वाहा ॥ ७ ॥

7. *Viṣṇuryunaktu bahudhā tapāṁsyasminyajñe suyujaḥ svāhā.*

May Vishnu, omnipresent spirit of divinity, the sage of universal love, companionable friend, bring us manifold disciplines of austerity and join us in this yajna. This is my prayer and submission in truth.

त्वष्टा युनक्तु बहुधा नु रूपा अस्मिन्यज्ञे सुयुजः स्वाहा ॥ ८ ॥

8. *Tvaṣṭā yunaktu bahudhā nu rūpā asminyajñe suyujaḥ svāhā.*

May Tvashta, formative spirit of nature, and the man of subtle and refined thoughts and forms, companionable friend, come, join us in this yajna and bless us with many forms of yajna and yajnic achievements. This is my prayer and submission in truth.

भगो युनक्त्वाशिषो न्वꣳस्मा अस्मिन्यज्ञे प्रविद्वान्युनक्तु सुयुजः स्वाहा ॥ ९ ॥

9. *Bhago yunaktvāśiṣo nyasmā asminyajñe pravidvānyunaktu suyujaḥ svāhā.*

May Bhaga, divine spirit of prosperity, holy and companionable friend, join us in this yajna and bring us divine blessings. Let the eminent scholar, friendly and cooperative, join us in this yajna and bring us manifold advantages. This is my prayer and submission in earnest.

सोमो॑ युनक्तु बहु॒धा पयांस्य॒स्मिन्य॒ज्ञे सु॒यु॒ज॒ः स्वाहा॑ ॥ १० ॥

10. *Somo yunaktu bahudhā payāṁsyasminyajñe suyujaḥ svāhā.*

May Soma, divine spirit of peace and bliss, the man of peace and joy, spontaneous cooperative friend, join us here in this yajna and lead us to many forms of new exhilarating and dynamic ways of wealth and peaceful joy. This is my earnest prayer and submission.

इन्द्रो॑ युनक्तु बहु॒धा वी॒र्या॑ण्य॒स्मिन्य॒ज्ञे सु॒यु॒ज॒ः स्वाहा॑ ॥ ११ ॥

11. *Indro yunaktu bahudhā vīryāṇyasminyajñe suyujaḥ svāhā.*

May Indra, spirit of omnipotence, and man of power and initiative, real companion friend, come and join this yajna and bring us manifold powers and new possibilities. This is my prayer and submission in right earnest.

अश्वि॑ना॒ ब्रह्म॒णा या॑तम॒र्वाञ्चौ॑ वषट्का॒रेण॑ य॒ज्ञं व॒र्धय॑न्तौ ।
बृह॑स्पते॒ ब्रह्म॒णा या॑ह्य॒र्वाङ् य॒ज्ञो अ॒यं स्व॑ र॒रि॒दं यज॑मानाय॒
स्वाहा॑ ॥ १२ ॥

12. *Aśvinā brahmaṇā yātamarvāñcau vaṣaṭkāreṇa yajñaṁ vardhayantau. Bṛhaspate brahmaṇā yāhyarvāṅ yajño ayaṁ svaridaṁ yajamānāya svāhā.*

O Ashvins, complementarities of natural dynamics, dynamic men and women, come straight with divine knowledge and promote the yajna with ever new and more productive holy inputs. O Brhaspati, Spirit of Infinity, O scholar of divine knowledge, come straight with the universal knowledge and possibilities revealed in the Veda. May this yajna be rising high to the regions of light and bliss for the yajamana and his new home. This is my prayer and submission in right earnest.

Kanda 5/Sukta 27 (Agni and Dynamics of Yajna)

Agni Devata, Brahma Rshi

ऊ॒र्ध्वा अ॑स्य स॒मिधो॑ भवन्त्यू॒र्ध्वा शु॒क्रा शो॒चींष्य॒ग्नेः ।
द्यु॒मत्त॑मा सु॒प्रती॑कः सस॒ूनु॒स्तनू॒नपा॒दसु॑रो॒ भूरि॑पाणिः ॥ १ ॥

1. *Ūrdhvā asya samidho bhavantyūrdhvā śukrā śocīṁṣyagneḥ. Dyumattamā supratīkaḥ sasūnustanūnapādasuro bhūripāṇiḥ.*

High are the fuel sticks of this Agni in flames, high, radiant and pure its lights. Most refulgent, most glorious, assisted by many noble active forces, it is infallible and inviolable in body, highly energetic and boundless in power and force.

(Agni is a metaphor. It stands for self-refulgent Divinity, brilliant leader, sagely scholar and any such other leading power.)

देवो देवेषु देवः पथो अनक्ति मध्वा घृतेन ॥ २ ॥

2. *Devo deveṣu devaḥ patho anakti madhvā ghṛtena.*

Divine among divinities, self-refulgent and generous, it opens and illumines new paths of life and sprinkles them with honey sweets of light and ghrta.

मध्वा यज्ञं नक्षति प्रैणानो नराशंसो अग्निः सुकृद्देवः सविता विश्ववारः ॥ ३ ॥

3. *Madhvā yajñaṁ nakṣati praiṇāno narāśaṁso agniḥ sukṛddevaḥ savitā viśvavāraḥ.*

Self-refulgent Agni, admired and adored by humanity, energises, advances and beautifies yajna and yajnic operations of human karma with honey sweets of beauty and dignity. Noble performer, refulgent illuminator, creative inspirer, Agni is the universal choice of human love and exaltation.

अच्छायमेति शवसा घृता चिदीडानो वह्निर्नमसा ॥ ४ ॥

4. *Acchāyameti śavasā ghṛtā cidīḍāno vahnirnamasā.*

This Agni, carrier and advancer of yajna, loved, adored and served with ghrta, yajnic food and devotion, goes forward with full power and glory of light.

अग्निः स्रुचो अध्वरेषु प्रयक्षु स यक्षदस्य महिमानमग्नेः ॥ ५ ॥

5. *Agniḥ sruco adhvareṣu prayakṣu sa yakṣadasya mahimānamagneḥ.*

Agni is to be loved, served and worshipped in yajna with offers of oblations with ladlefuls of ghrta. Let the yajamana recognise, honour and internalise the

grandeur of this divine Agni.

तरी मन्द्रासु प्रयक्षु वसवश्चातिष्ठन्वसुधातरश्च ॥ ६ ॥

6. *Tarī mandrāsu prayakṣu vasavaścātiṣṭhanvasudhātaraśca.*

Agni is the saviour, adorable, and to be honoured by yajna in matters of life Dnd on occasions of joy and celebration. More liberal and greater sustainer of life and life's wealth than the sustainers it is, because the life supports themselves are supported by Agni.

द्वारो देवीरन्वस्य विश्वे व्रतं रक्षन्ति विश्वहा ॥ ७ ॥

7. *Dvāro devīranvasya viśve vrataṁ rakṣanti viśvahā.*

All the doors of divine experience and knowledge of the world such as the organs of sense, understanding and judgement follow, abide by and maintain the discipline of its law without relent, all the time.

उरुव्यचसाग्नेर्धाम्ना पत्यमाने । आ सुष्वयन्ती यजते उपाके उषासानक्तेमं यज्ञमवतामध्वरं नः ॥ ८ ॥

8. *Uruvyacasāgnerdhāmnā patyamāne. Ā suṣvayantī yajate upāke uṣasānaktemaṁ yajñamavatāmadhvaraṁ naḥ.*

Receiving their light, power and parental efficacy for us from the wide expansive splendour of divine Agni, the night and dawn, blissful sisterly divinities moving on together, may, we pray, protect and promote this our yajna of love and non-violent advancement of humanity and the environment.

दैवा॒ होता॑र ऊ॒र्ध्वम॑ध्व॒रं नो॒ऽ ग्नेर्जि॒ह्वया॒भि गृ॑णत गृणता॑ नः स्वि॒ष्टये। ति॒स्रो दे॒वीर्ब॒र्हिरे॒दं स॑दन्ता॒मिडा॒ सर॑स्वती म॒ही भार॑ती गृणा॒ना॥ ९॥

9. *Daivā hotāra ūrdhvamadhvaraṁ no'gnerjihvayābhi gṛṇata gṛṇatā naḥ sviṣṭaye. Tisro devīrbarhiredaṁ sadantāmiḍā sarasvatī mahī bhāratī gṛṇānā.*

May the divine yajna performers of nature and humanity promote and exalt our yajna of love, non-violence and socio-natural cohesion by the rising flames of Agni and the vaulting words of divinity, and thus may they promote and exalt our yajna for our common good. And may the three great divinities, Ida, Sarasvati and Bharati, divine Nature, divine knowledge and divine ethics and policy of holistic nature emanating from absolute divinity, Vedic knowledge and the sanctity of great living existence, seated on this vedi of our yajna of the social human order promote and bless us and our yajnic programme.

तन्न॑स्तु॒रीप॒मद्भु॑तं पुरु॒क्षु। देव॑ त्वष्टा रा॒यस्पोष॒ं वि ष्य॒ नाभि॑म॒स्य॥ १०॥

10. *Tannasturīpamadbhutaṁ purukṣu. Deva tvaṣṭā rāyaspoṣaṁ vi ṣya nābhimasya.*

May divine Tvashta, creator and maker of refined forms and institutions, create and grant us that abundant, wonderful wealth, energy and food for body, mind and soul that grows fast for all, place it at the centre-vedi of the social order, open up doors of prosperity and relieve us of all want and suffering.

वन॑स्पतेऽव॑ सृजा॒ ररा॑णः ।
त्मना॑ दे॒वेभ्यो॑ अ॒ग्निर्ह॒व्यं शमि॒ता स्व॑दयतु ॥ ११ ॥

11. *Vanaspate'va sṛjā rarāṇaḥ. Tmanā devebhyo agnirhavyaṁ śamitā svadayatu.*

O Vanaspati, lord of nature, protector and promoter of forest, botanist of high order, happy and enthusiastic at heart, with your very soul create and release for the devas, divinities of nature and nobilities of humanity, all dedicated to yajna, holy and refined materials for inputs of the yajna of development, and Agni, enlightened spirit of the nation, lover of peace and stability, would be delighted with the state of society and its prosperity.

अग्ने॒ स्वाहा॑ कृणुहि जातवेदः ।
इन्द्रा॑य य॒ज्ञं विश्वे॑ दे॒वा ह॒विरि॒दं जु॑षन्ताम् ॥ १२ ॥

12. *Agne svāhā kṛṇuhi jātavedaḥ.*
Indrāya yajñaṁ viśve devā haviridaṁ juṣantām.

Agni, lord of world knowledge take this holy offering and, in all holiness and sincerity, refine and raise the yajna to the grace and glory of Indra, spirit of power and prosperity of humanity. And may all the Devas of nature and humanity share this holy gift and rejoice.

Kanda 5/Sukta 28 (Longevity and the Sacred thread)

Trivrt Devata, Atharva Rshi

नव॑ प्रा॒णान्न॒वभि॒ः सं मि॑मीते दीर्घायु॒त्वाय॑ श॒तशा॑रदाय ।
हरि॑ते॒ त्रीणि॑ रज॒ते त्रीण्यय॑सि॒ त्रीणि॒ तप॒सावि॑ष्ठितानि ॥ १ ॥

1. *Nava prāṇānnavabhiḥ saṁ mimīte dīrghāyutvāya śataśāradāya. Harite trīṇi rajate trīṇyayasi trīṇi tapasā viṣṭhitāni.*

Lord Almighty joins nine pranic energies in proper accord with nine for a long life of hundred years, three in gold, three in silver and three in iron are integrated in accordance with the quality and intensity of nature and character in relation to natural law and discipline. (Gold, silver and iron are concrete versions of the Sattva, Rajas and Tamas variations of personality.)

Note: This mantra is a comprehensive foreshadow of all the fourteen verses of the hymn.

This sukta presents a symbolic vision of the relation of human personality with nature. It also presents a symbolic interpretation of the three threefold threads of the sacred yajnopavita as our link with life.

Prana energisSs all our human faculties at the rational, emotional and instinctive levels. All these three are further classified into sattvic, Rajasic and Tamasic levels of high, medium, and low order. The division thus is ninefold. Prana energises all of them in accordance with the character and intensity of each. Basically prana is one as personality too is one.

The three sacred threads, each of them threefold, of the yajnopavita symbolise the relationship of the spiritual, intellectual and familial sides of our personality to the divine, educational and procreative sides of life, reminding us of our obligations: worship of God, gratitude to teachers and seniors, and respect to our parents with affectionate service.

Just as nine orders of prana are at source one, and nine variations of personality are one, just so the 3x3 threads of the yajnopavita are three circulations of one thread knotted at the point where the beginning and the end of the thread coincide. The knot is known as divine, Brahma knot.

Aspects of the life-prana symbolism and the significance of the sacred thread in relation to life and duty are reflected in the mantras.

अग्निः सूर्यश्चन्द्रमा भूमिरापो द्यौरन्तरिक्षं प्रदिशो दिशश्च ।
आर्तवा ऋतुभिः संविदाना अनेन मा त्रिवृता पारयन्तु ॥ २ ॥

2. *Agniḥ sūryaścandramā bhūmirāpo dyauranta-rikṣaṁ pradiśo diśaśca. Ārtavā ṛtubhiḥ saṁvi-dānā anena mā trivṛtā pārayantu.*

May Agni, vital heat, sun, moon, earth, waters, solar regions, middle regions, four quarters of space, and the interdirections, all these nine accordant with the seasons and through all seasons take me successfully across the course of life by this triple armour of pranic energy, the course symbolised by the triple yajnopavita.

(Nine aspects of nature accordant with the seasons, and nine orders of our personality are related here through the intermediacy of prana. Nine orders of personality may be interpreted as our rational, emotional and instinctive life lived at sattvic, rajasic and tamasic level or the physical, mental and spiritual life lived at three levels. All the nine orders of personality, nine orders of nature and nine orders of prana are to be harmonious and in accord with the seasons of the year and seasons of life from the first to the last days of life.

Yajnopavita symbolises the living across the course of life: First twenty five years of Brahmacharya for study and preparation, next twenty five years of Grhastha for family life, next twenty five years of Banaprastha in retirement, all symbolised by three threads of the yajnopavita. In the fourth phase of twenty five years of Sanyasa, the yajnopavita is relinquished because life and nature-better call it personality and nature-are identified, beyond the relationship, symbol and symbolised are one.)

त्रय॒: पोषा॑स्त्रि॒वृति॑ श्रयन्ताम॒नक्तु॑ पू॒षा पय॑सा घृ॒तेन॑। अन्न॑स्य भू॒मा पुरु॑षस्य भू॒मा भू॒मा प॑शू॒नां त इ॒ह श्र॑यन्ताम्॥ ३॥

3. *Trayaḥ poṣāstrivṛti śrayantāmanaktu pūṣā payasā ghṛtena. Annasya bhūmā puruṣasya bhūmā bhūmā paśūnāṁ ta iha śrayantām.*

May three orders of growth and abundance abide in the threefold order of pranic energy from the heavens, skies and earth, and symbolically in the threefold yajnopavita, and may the divine spirit of cosmic nourishment, growth and abundance, Pusha, bless us with water, milk and ghrta. May abundance of food and energy, abundance of people, and abundance of wealth and animals abide here in this life. (The symbolic reference to threefold yajnopavita enjoins that along with prayer man has to justify prayer with effort and action as well. The yajnopavita is not only a human privilege, it is also a divine commandment. One who fails to keep the commandment for knowledge, action and prayer for potential beyond actual strength and performance fails to honour the privilege and falls from the privilege.)

इममा॑दित्या॒ वसु॑ना॒ समु॑क्षते॒ममग्ने॒ वर्धय वावृधा॒नः ।
इममि॑न्द्र॒ सं सृ॑ज वी॒र्ये॑ण॒ास्मिन्त्रि॒वृच्छ्र॑यतां पोष॒यि॒ष्णु ॥ ४ ॥

4. *Imamādityā vasunā samukṣatemamagne vardhaya vāvṛdhānaḥ. Imamindra saṁ sṛja vīryeṇāsmintrivṛcchrayatāṁ poṣayiṣṇu.*

O Adityas, lights of the sun over the year, shower this soul with the wealth of light and vitality. O Agni, energy and fertility of mother earth, growing, rising and raising, advance this soul in prosperity. O Indra, cosmic energy of the middle regions of the sky, strengthen and exhilarate this soul with valour and creative splendour. O Lord Supreme, let the triple armour of light, power and prosperity of the three cosmic regions abide here in the soul, advancing and exalting the person. (The yajnopavita also has been interpreted as the triple armour.)

भूमि॑ष्ट्वा पातु हरि॑तेन॒ विश्व॒भृ॒द॒ग्निः पि॑प॒र्त्वय॑सा स॒जोषा॑ः ।
वी॒रुद्भि॑ष्टे अर्जु॒नं संवि॑दा॒नं दक्षं॑ दधातु सुमन॒स्यमा॑नम् ॥ ५ ॥

5. *Bhūmiṣṭvā pātu haritena viśvabhṛdagniḥ pipartvayasā sajoṣāḥ. Vīrudbhiṣṭe arjunaṁ saṁvidānaṁ dakṣaṁ dadhātu sumanasyamānam.*

O wearer of the triple armour, may Bhumi, the world of expansive existence, protect and promote you with the golden glory of higher life. May Agni, spirit and energy of the earth, loving and companionable, which holds and sustains the world of life, bless you with the strength of steel. And may the middle regions, with herbs and trees which they bless with sap, bear and bring for you the silver sense of lovely peace and joy of mind and life's expertise worthy of love and value.

त्रेधा जातं जन्मनेदं हिरण्यमग्नेरेकं प्रियतमं बभूव सोमस्यैकं हिंसितस्य परापतत्। अपामेकं वेधसां रेत आहुस्तत्ते हिरण्यं त्रिवृदस्त्वायुषे ॥ ६ ॥

6. *Tredhā jātaṁ janmanedaṁ hiraṇyamagnere-kaṁ priyatamaṁ babhūva somasyaikaṁ hiṁsitasya parāpatat. Āpāmekaṁ vedhasāṁ reta Āhustatte hiraṇyaṁ trivṛdastvāyuṣe.*

This golden glory of life's strength and splendour is born three-way from the very beginning of life: One is the dearest darling of Agni and the profuse generosity of earth, the other one is born of Soma crushed, descended from the moon and reflected from the sun, and yet another one, they say, is the living essence of cosmic waters and universal intelligence of Nature. And that is the golden glory for you, threefold, the triple armour for you, for health and long age.

त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम्। त्रेधामृतस्य चक्षणं त्रीण्यायूंषि तेऽकरम् ॥ ७ ॥

7. *Tryāyuṣaṁ jamadagneḥ kaśyapasya tryāyuṣam. Tredhāmṛtasya cakṣaṇaṁ trīṇyāyūṁṣi te'karam.*

Triple and thrice brilliant is the life of Jamadagni, the man of fiery tempered vitality of Brahmacharya. Triple and thrice far reaching is the life of Kashyapa, the man of universal vision and wisdom. Threefold is the voice of the Lord of Immortality: "I have created and ordained triple threefold span of life for you", life of knowledge, action and worship for three to four hundred years.

त्रयः सुपर्णास्त्रिवृता यदायन्नेकाक्षरमभिसंभूय शक्राः ।
प्रत्यौहन्मृत्युममृतेन साकमन्तर्दधाना दुरितानि विश्वा ॥ ८ ॥

8. *Trayaḥ suparṇāstrivṛtā yadāyannekākṣaramabhisaṁbhūya śakrāḥ. Pratyauhanmṛtyumamṛtena sākamantardadhānā duritāni viśvā.*

Three mighty sojourners wearing the triple armour of Jnana (knowledge), Karma (right action) and Bhakti (divine worship), who rise, having self-realised the spirit and presence of the One Imperishable Om, transcend the fear and pain of death at a single stroke by the vision of Immortality after they have overcome all the negativities and fluctuations of material existence within. (Three sojours: Jnana yogis, Karma yogis and Bhakti yogis, or Vasu, Rudra and Aditya scholars, or senses, mind and soul.)

दिवस्त्वा पातु हरितं मध्यात्त्वा पात्वर्जुनम् ।
भूम्या अयस्मयं पातु प्रागाद्देवपुरा अयम् ॥ ९ ॥

9. *Divastvā pātu haritaṁ madhyāttvā pātvarjunam. Bhūmyā ayasmayaṁ pātu pragāddevapurā ayam.*

May the golden glory of nature's sattva protect and promote you from the region of heaven. May the silver beauty of nature's rajas protect and promote you from the middle region. May the iron strength of nature's tamas protect and promote you from the regions of the earth. Thus does this soul reach the region of divinities.

इमास्तिस्रो देवपुरास्तास्त्वा रक्षन्तु सर्वतः ।
तास्त्वं बिभ्रद्वर्चस्व्युत्तरो द्विषतां भव ॥ १० ॥

10. *Imāstisro devapurāstāstvā rakṣantu sarvataḥ. Tāstvaṁ bibhradvarcasvyuttaro dviṣatāṁ bhava.*

These three, golden glory of the Sattva of nature, silver beauty of the Rajas of nature, and iron strength of the Tamas of nature, are the divine stages of the soul's progress. Bearing these, wearing this triple armour of protection and progress, brilliant and enlightened, rise higher and keep all hate and jealousy down and defeated. May all these, all-ways, protect you against all negativities.

पुरं॑ दे॒वाना॑मृ॒तं हिर॑ण्यं॒ य आ॑बे॒धे प्र॑थ॒मो दे॒वो अग्रे॑। तस्मै॒ नमो॒ दश॒ प्राचीः॑ कृणो॒म्यनु॑ मन्यतां त्रि॒वृदा॒बधे॑ मे॥ ११॥

11. *Puraṁ devānāmamṛtaṁ hiraṇyaṁ ya ābedhe prathamo devo agre. Tasmai namo daśa prācīḥ kṛṇomyanu manyatāṁ trivṛdābadhe me.*

That eternal and immortal Spirit of the universe wrapped in golden mystery is the seat of divinities which the prime cause of the universe, self-refulgent and self-manifest Brahman, brings into manifestation, first. To that Spirit omnipresent in all ten directions, I do homage. May the Spirit of three-matras, OM, graciously accept me as I bind myself to the discipline of the threefold sacred thread. Pray, bless me and my resolution.

आ त्वा॑ चृतत्वर्य॒मा पू॒षा बृ॒हस्पतिः॑।
अहे॑र्जातस्य॒ यन्नाम॒ तेन॒ त्वाति॑ चृतामसि॥ १२॥

12. *Ā tvā cṛtatvaryamā pūṣā bṛhaspatiḥ.*
Aharjātasya yannāma tena tvāti cṛtāmasi.

O seeker of light and wisdom, may Aryama, divine path maker, Pusha, lord of life's nourishment, and Brhaspati, lord of infinity, accept you into the filial bond. We accept you and enfold you in that open ended

and expansive light and brilliance which is the innate and essential nature and character of the sun which daily rises with new splendour.

ऋ॒तुभि॑ष्ट्वार्त॒वैराय्षे॒ वर्च॑से त्वा। स॑ंव॒त्स॒रस्य॒ तेज॑सा॒ तेन॒ संह॑नु कृण्मसि॥ १३॥

13. *Rtubhiṣṭvārtavairāyuṣe varcase tvā.*
Saṁvatsarasya tejasā tena saṁhanu kṛṇmasi.

For the light of life and a long age of health and refinement in accord with the seasons, with all gifts of the seasons, we strengthen you and temper you with that splendour of the yearly course of the sun which would make you inviolable against all injustice and opposition.

घृ॒तादुल्लु॑प्तं॒ मधु॑ना॒ समक्तं॑ भूमिदृं॒हमच्यु॑तं पारयि॒ष्णु॑। भि॒न्दन्त्स॒पत्ना॒नधरां॑श्च कृ॒ण्वदा मा॑ रोह महते सौभ॑गाय॥ १४॥

14. *Ghṛtādulluptaṁ madhunā samaktaṁ bhūmi-dṛṁhamacyutaṁ pārayiṣṇu. Bhindantsa-patnānadharāṁśca kṛṇvadā mā roha mahate saubhagāya.*

O man, born of light, refined with sweets as honey, firm as earth, immovable, eager to lead and cross the seas, breaking through adversaries and defeating opposition and evil, come, rise with me for self-fulfilment and well being of high order.

Kanda 5/Sukta 29 (Destruction of Germs and Insects)

Agni Devata, Chatana Rshi

पु॒रस्ता॑द्यु॒क्तो व॑ह जातवे॒दोऽग्ने॑ वि॒द्धि क्रि॒यमा॑णं॒ यथे॒दम्। त्वं भि॒षग्भे॑ष॒जस्यासि॑ कर्ता॒ त्वया॒ गामश्वं॒ पुरु॑षं सनेम॥ १॥

1. *Purastādyukto vaha jātavedo'gne viddhi kriyamāṇaṁ yathedam. Tvaṁ bhiṣagbheṣajasyāsi kartā tvayā gāmaśvaṁ puruṣaṁ sanema.*

O Agni, Jataveda, general physician of comprehensive knowledge of disease and medicine, come as appointed in advance, know what it is now to be done. You are the physician, you are the maker of the medicine. By you, your knowledge and application, let us have a nation of healthy people, fertile cows and fleet horses.

तथा॒ तद॑ग्ने कृणु जातवेदो॒ विश्वे॑भिर्दे॒वैः स॒ह संविदा॒नः। यो नो॑ दि॒देव॑ यत॒मो ज॒घास॒ यथा॒ सो अ॒स्य प॑रि॒धिष्प॒ता॑ति ॥ २ ॥

2. *Tathā tadagne kṛṇu jātavedo viśvebhirdevaiḥ saha saṁvidānaḥ. Yo no dideva yatamo jaghāsa yathā so asya paridhiṣpatāti.*

O Agni, Jataveda, since you know and meet all brilliant scholars and specialists and you know all the divine herbs and sanatives of the world, decide and do that what you would so that whatever ailment and disease vexes us and consumes our health is eliminated to the last bounds of its effect.

यथा॒ सो अ॒स्य प॑रि॒धिष्पता॑ति॒ तथा॒ तद॑ग्ने कृणु जातवेदः। विश्वे॑भिर्दे॒वैः स॒ह संविदा॒नः ॥ ३ ॥

3. *Yathā so asya paridhiṣpatāti tathā tadagne kṛṇu jātavedaḥ. Viśvebhirdevaiḥ saha saṁvidānaḥ.*

Agni, Jataveda, in order that the disease with its cause be eliminated to the bounds of its prevalence,

do that what you decide but in consultation with all the brilliant scholars and specialists in the field and with the joint consolidated knowledge of all the divine herbs and sanatives you know.

अक्ष्यौ३ नि विध्य हृदयं नि विध्य जिह्वां नि तृन्द्धि प्र दतो मृणीहि। पिशाचो अस्य यतमो जघासाग्ने यविष्ठ प्रति तं शृणीहि॥ ४॥

4. *Akṣyau3 ni vidhya hṛdayaṁ ni vidhya jihvāṁ ni tṛnddhi pra dato mṛṇīhi. Piśāco asya yatamo jaghāsāgne yaviṣṭha prati taṁ śṛṇīhi.*

Agni, whoever or whatever the blood sucking agent of the enemy, fix it in the eyes, pierce the heart, pierce the tongue, break the teeth. Whatever or whoever vexes and consumes us, O most youthful defender, break that down to dust.

यदस्य हृतं विहृतं यत्पराभृतमात्मनो जग्धं यतमत्पिशाचैः। तदग्ने विद्वान्पुनरा भर त्वं शरीरे मांसमसुमेरयामः॥ ५॥

5. *Yadasya hṛtaṁ vihṛtaṁ yatparābhṛtamātmano jagdhaṁ yatamatpiśācaiḥ. Tadagne vidvānpunarā bhara tvaṁ śarīre māṁsamasumerayāmaḥ.*

O Agni, Jataveda, learned physician, whatever of the health of body and mind of this person has been taken off, eaten up or robbed away by the blood sucking devils, that you repair, replenish and restore to full health. Let us rebuild and restore the muscle and pranic energy in the patient's body.

आमे सुपक्वे शबले विपक्वे यो मा पिशाचो अशने ददम्भ। तदात्मना प्रजया पिशाचा वि यातयन्तामगदो३यमस्तु॥ ६॥

6. *Āme supakve śabale vipakve yo mā piśāco aśane dadambha. Tadātmanā prajayā piśācā vi yātayantāmagado'yamastu.*

Whatever polluting and life threatening germs enter and pollute our food—whether raw, cooked, half cooked, fully cooked—and damage our health, let these be countered and destroyed in themselves and with their further growth, and let this patient be restored to good health.

क्षीरे मा मन्थे यतमो ददम्भाकृष्टपच्ये अशने धान्ये ३ यः। तदात्मना प्रजया पिशाचा वि यातयन्तामगदो ३ ऽयमस्तु॥ ७॥

7. *Kṣīre mā manthe yatamo dadambhākṛṣṭapacye aśane dhānye' yaḥ. Tadātmanā prajayā piśācā vi yātayantāmagado''yamastu.*

Whatever germs in milk, in butter milk or in wild grains enter our food and damage us, let these be countered and destroyed in themselves and with their further growth, and let the affected patient restored to good health.

अपां मा पाने यतमो ददम्भ क्रव्याद्यातूनां शयने शयानम्। तदात्मना प्रजया पिशाचा वि यातयन्तामगदो ३ ऽयमस्तु॥ ८॥

8. *Apaṁ mā pāne yatamo dadambha kravyādyātūnāṁ śayane śayānam. Tadātmanā prajayā piśācā vi yātayantāmagado''yamastu.*

Of the flesh eating damagers, whatever germs of waters in our drink damage us, and whatever bugs or

germs in bed infect the person sleeping there, let these be countered and destroyed in themselves and with their further growth, and let the person affected be restored to good health.

दिवा॑ मा॒ नक्तं॑ यत॒मो द॒दम्भ॑ क्र॒व्याद्या॑तूनां शय॑ने॒ शया॑नम्।
तदा॒त्मना॑ प्र॒जया॑ पिशा॒चा वि या॑तयन्तामगदो॒ ऽ॒ऽयम॑स्तु॥ ९॥

9. *Divā ma naktaṁ yatamo dadambha kravyādyātūnāṁ śayane śayānam. Tadātmanā prajayā piśācā vi yātayantāmagado''yamastu.*

Of the life damagers whatever carnivorous insects or germs infect and damage me day or night sleeping in bed, let these be countered and destroyed, themselves and with their further growth, and let the perrson affected be restored to good health.

क्र॒व्याद॑मग्ने रुधि॒रं पि॑शा॒चं म॑नो॒हनं जहि जातवेदः। तमिन्द्रो॑ वा॒जी वज्रे॑ण हन्तु॒ च्छि॒नत्तु॒ सोम॒ः शिरो॑ अस्य धृ॒ष्णुः॥ १०॥

10. *Kravyādamagne rudhiraṁ piśācaṁ manohanaṁ jahi jātavedaḥ. Tamindro vājī vajreṇa hantu cchinattu somaḥ śiro asya dhṛṣṇuḥ.*

Agni, Jataveda, whatever the life threatening insect and germ, whether in the flesh or in blood or mind damaging, destroy that. Let Indra, energy treatment, destroy that with strike of the current of adequate degree. Let Soma, regenerative sanative of irresistible power, break the head of the damager.

स॒नाद॑ग्ने मृणसि यातु॒धाना॒न्न त्वा॒ रक्षां॑सि॒ पृत॑नासु जिग्युः।
स॒हमू॑रा॒ननु॑ दह क्र॒व्यादो॒ मा ते॑ हे॒त्या मु॑क्षत॒ दैव्या॑याः॥ ११॥

11. *Sanādagne mṛṇasi yātudhānānna tvā rakṣāṁsi pṛtanāsu jigyuḥ. Sahamūrānanu daha kravyādo mā te hetyā mukṣata daivyāyāḥ.*

O Agni, physician, heat of fire, radiation of energy, you always destroy life-damaging elements of the environment. Negative forces never win against you in the battles of health and recovery. Pray burn up and destroy all life damaging insects and germs along with their roots and origin. Let none of them escape from the stroke of your life saving force.

समाहर जातवेदो यद्धृतं यत्पराभृतम्।
गात्राण्यस्य वर्धन्तामंशुरिवा प्यायतामयम्॥ १२॥

12. *Samāhara jātavedo yaddhṛtaṁ yatparābhṛtam. Gātrāṇyasya vardhantāmaṁśurivā pyāyatāmayam.*

O Jataveda, recover and consolidate whatever has been lost and robbed away. Let parts of the body system recover and grow like filaments of the lotus and be whole as phases of the moon. (The mantra suggests the possibility of the regeneration of vital organs also.)

सोमस्येव जातवेदो अंशुरा प्यायतामयम्।
अग्ने विरप्शिनं मेध्यमयक्ष्मं कृणु जीवतु॥ १३॥

13. *Somasyeva jātavedo aṁśurā pyāyatāmayam. Agne virapśinaṁ medhyamayakṣmaṁ kṛṇu jīvatu.*

Agni, Jataveda, let this patient recover and grow like filaments of the lotus and be whole like phases of the moon. Let him be fully healthy, strong, vigorous, fresh and free from negativities. Let him live his full

life.

एतास्ते अग्ने स॒मिधः॑ पिशाच॒जम्भ॑नीः।
तास्त्वं जु॑षस्व॒ प्रति॑ चैना गृहाण जातवेदः॥ १४॥

14. *Etāste agne samidhaḥ piśācajambhanīḥ.*
Tāstvaṁ juṣasva prati cainā gṛhāṇa jātavedaḥ.

Agni, holy fire, these are your divine fuel sticks which burn and destroy life threatening forces of pollution and disease. O Jataveda, pray accept these into the lighted fire, love these, be happy and beneficent to us for health and purity.

ता॒र्ष्टा॒घीर॑ग्ने स॒मिध॒ः प्रति॑ गृह्णाह्य॒र्चिषा॑।
जहा॑तु क्र॒व्याद्रू॒पं यो अ॑स्य मां॒सं जिही॑र्षति॥ १५॥

15. *Tārṣṭāghīragne samidhaḥ prati gṛhṇāhyarciṣā.*
Jahātu kravyādrūpaṁ yo asya māṁsaṁ jihīrṣati.

O Agni, raised and rising in the vedi, pray accept these fuel sticks of trshtagha tree by the flames of fire so that the life damaging infection which consumes the flesh of this patient may give up its form and force and the patient may recover.

Kanda 5/Sukta 30 (God Health and Full Age)

Ayushyam Devata, Ayushkama Rshi

आ॒वत॑स्त आ॒वत॑ः परा॒वत॑स्त आ॒वत॑ः। इ॒हैव भ॑व॒ मा नु गा॒
मा पूर्वा॒ननु॑ गाः पि॒तॄन॑सुं बध्नामि ते दृ॒ढम्॥ १॥

1. *Āvatasta āvataḥ parāvatasta āvataḥ. Ihaiva bhava mā nu gā mā pūrvānanu gāḥ pitṝnasuṁ badhnāmi te dṛḍham.*

O man, I strengthen and fully fortify your life

energy against any danger which may be closer than the closest or farther than the farthest. Stay here, alive and strong. Do not follow the forefathers dead and gone. Do not follow the parents either, for they too would go earlier. Follow them alive and keep up their tradition.

यत्त्वाभिचेरुः पुरुषः स्वो यदरणो जनः। उन्मोचनप्रमोचने उभे वाचा वदामि ते॥ २॥

2. *Yattvābhiceruḥ puruṣaḥ svo yadaraṇo janaḥ.*
Unmocanapramocane ubhe vācā vadāmi te.

If there be a person distant and wrong, or if there be a person, your own, who may do wrong, I speak to you about how to forestall the wrong or how to face it with confidence and overcome it.

यद् दुद्रोहिथ शेपिषे स्त्रियै पुंसे अचित्त्या।
उन्मोचनप्रमोचने उभे वाचा वदामि ते॥ ३॥

3. *Yad dudrohitha śepiṣe striyai puṁse acittyā.*
Unmocanapramocane ubhe vācā vadāmi te.

Out of wantonness of mind, hate or anger, if you have sworn at, cursed or reviled a man or woman, I would speak and advise you both ways, how to forestall the evil or how to face it with self-confidence and overcome it.

यदेनसो मातृकृताच्छेषे पितृकृताच्च यत्।
उन्मोचनप्रमोचने उभे वाचा वदामि ते॥ ४॥

4. *Yadenaso mātṛkṛtāccheṣe pitṛkṛtācca yat.*
Unmocanapramocane ubhe vācā vadāmi te.

And if you are suffering the consequences of sin committed by your father or mother, either way I

would speak and advise you how to forestall the effects or face them with success.

यत्ते॑ मा॒ता यत्ते॑ पि॒ता जा॒मिर्भ्रा॒ता च॒ सर्ज॑तः।
प्र॒त्यक्सेवस्व भेष॒जं ज॒रद॑ष्टिं कृणोमि त्वा॥ ५॥

5. *Yatte mātā yatte pitā jāmirbhrātā ca sarjataḥ.*
Pratyaksevasva bheṣajaṁ jaradaṣṭiṁ kṛṇomi tvā.

Whatever relief, sanative or medicament for healing your mother, father, sister, and brother prepare and offer you, accept and take that straight. I advise and strengthen you to live a full span of age with good health.

इ॒हैधि॑ पुरुष॒ सर्वे॑ण॒ मन॑सा स॒ह।
दू॒तौ य॒मस्य॒ मानु॑ गा॒ अधि॑ जीवपु॒रा इ॑हि॥ ६॥

6. *Ihaidhi puruṣa sarveṇa manasā saha.*
Dūtau yamasya mānu gā adhi jīvapurā ihi.

O man, stay here in life with all your mind and senses in full healthy order. Do not follow the messengers of death, let day and night pass without adversly affecting you. Go on in the celestial city of the spirit, living happy.

अनु॑हूत॒ः पुन॒रेहि॑ वि॒द्वानु॒दय॑नं प॒थः।
आ॒रोह॑णमा॒क्रम॑णं॒ जीव॑तोजीव॒तोऽय॑नम्॥ ७॥

7. *Anuhūtaḥ punarehi vidvānudayanaṁ pathaḥ.*
Ārohaṇamākramaṇaṁ jīvatojīvato'yanam.

Called again, come again, knowing the path of dawn and ascent. To rise, to go forward on and on that is the orbit of life for every living person.

मा बि॑भे॒र्न मं॑रिष्यसि ज॒रद॑ष्टिं कृणोमि त्वा ।
नि॒र॑वोचम॒हं यक्ष्म॒मङ्गे॑भ्यो अङ्गज्व॒रं तव ॥ ८ ॥

8. *Mā bibherna mariṣyasi jaradaṣṭiṁ kṛṇomi tvā. Niravocamahaṁ yakṣmamaṅgebhyo aṅgajvaraṁ tava.*

Fear not, you shall not die. I have taught and strengthened you to live a full age of hundred years. I have taught you and I have eliminated the germinal roots of cancer, consumption and fever from every part of your body.

अ॒ङ्ग॒भे॒दो अं॑ङ्गज्व॒रो यश्च॑ ते हृदया॒म॒यः ।
यक्ष्मं॑: श्ये॒नइ॑व॒ प्रापप्तद्वा॒चा सा॒ढः पर॑स्त॒राम् ॥ ९ ॥

9. *Aṅgabhedo aṅgajvaro yaśca te hṛdayāmayaḥ. Yakṣmaḥ śyena-iva prāpaptadvācā sāḍhaḥ parastarām.*

Arthritis, consumptive fever of body parts, cardiac problems, cancer, all, devitalised and driven off through health education, have flown far away like a hawk.

ऋषी॑ बोधप्रतीबो॒धाव॑स्व॒प्नो यश्च॒ जागृ॑विः ।
तौ ते॑ प्रा॒णस्य॑ गो॒सारौ॒ दिवा॒ नक्तं॑ च जागृताम् ॥ १० ॥

10. *Ṛṣī bodhapratībodhāvasvapno yaśca jāgṛviḥ. Tau te prāṇasya goptārau divā naktaṁ ca jāgṛtām.*

Knowledge and awareness by direct sense experience and inference and by creative response and memory are two visionary guards of personality which never sleep and keep awake. O man, they both are protectors of your life energy. Let these keep awake as

life guards for you day and night.

अयमग्निरुपसद्य इह सूर्य उदेतु ते। उदेहि मृत्योर्गम्भीरात्कृष्णाच्चित्तमसस्परि॥ ११॥

11. *Ayamagnirupasadya iha sūrya udetu te.*
Udehi mṛtyorgambhīrātkṛṣṇāccittamasaspari.

This life energy is worthy of reverence. By virtue of this, your life's spirit arises in the body. O Jiva, soul of life, rise beyond the deep cave of death and beyond the darkest of the dark and negation.

नमो यमाय नमो अस्तु मृत्यवे नमः पितृभ्य उत ये नयन्ति।
उत्पारणस्य यो वेद तमग्निं पुरो दधेऽस्मा अरिष्टतातये॥ १२॥

12. *Namo yamāya namo astu mṛtyave namaḥ pitṛbhya uta ye nayanti. Utpāraṇasya yo veda tamagniṁ puro dadhe'smā ariṣṭatātaye.*

Homage to Yama, lord ordainer of life and death. Homage be to death which leads to life's renewal. Homage to Pitr pranas which carry us on and forward. That Agni, lord supreme of life and light, who knows the mystery of life and death and the transcendence from life and death, we keep upfront in mind for our ultimate well being and salvation.

ऐतु प्राण ऐतु मन ऐतु चक्षुरथो बलम्।
शरीरमस्य सं विदां तत्पद्भ्यां प्रति तिष्ठतु॥ १३॥

13. *Aitu prāṇa aitu mana aitu cakṣuratho balam.*
Śarīramasya saṁ vidāṁ tatpadbhyāṁ prati tiṣṭhatu.

Let prana come, let mind come, let vision come

and let energy come. Let consciousness come to the body and then let the person stand on the feet.

प्राणेनाग्ने चक्षुषा सं सृजेमं समीरय तन्वा३ सं बलेन।
वेत्थामृतस्य मा नु गान्मा नु भूमिगृहो भुवत्॥ १४॥

14. *Prāṇenāgne cakṣuṣā saṁ sṛjemaṁ samīraya tanvā' saṁ balena. Vetthāmṛtasya mā nu gānmā nu bhūmigṛho bhuvat.*

O Agni, regenerate, recreate this person with pranas, with eye sight, let him move with strength and body. You know of life and mortality and immortality. Let him not go. Let him not fall to dust.

मा ते प्राण उप दसन्मो अपानोऽपि धायि ते।
सूर्यस्त्वाधिपतिर्मृत्योरुदायच्छतु रश्मिभिः॥ १५॥

15. *Mā te prāṇa upa dasanmo apāno'pi dhāyi te. Sūryastvādhipatirmṛtyorudāyacchatu raśmibhiḥ.*

Your prana must not fail. Your apana must not be closed. May the sun, presiding light of life, revive and raise you with its rays.

इयमन्तर्वदति जिह्वा बद्धा पनिष्पदा ।
त्वया यक्ष्मं निरवोचं शतं रोपीश्च तक्मनः॥ १६॥

16. *Iyamantarvadati jihvā baddhā paniṣpadā. Tvayā yakṣmaṁ niravocaṁ śataṁ ropīśca takmanaḥ.*

This quivering tongue, bound within the mouth, now speaks. I drive out the cancerous consumption from your body and silence a hundred fever pains that torment you.

अयं लोकः प्रियतमो देवानामपराजितः।
यस्मै त्वमिह मृत्यवे दिष्टः पुरुष जज्ञिषे।
स च त्वानु ह्वयामसि मा पुरा जरसो मृथाः ॥ १७ ॥

17. *Ayaṁ lokaḥ priyatamo devānāmaparājitaḥ.*
Yasmai tvamiha mṛtyave diṣṭaḥ puruṣa jajñiṣe.
Sa ca tvānu hvayāmasi mā purā jaraso mṛthāḥ.

This human world unsurpassed by any other is dearest of the divines, dedicated to which and destined to die, O man, you are born here. You of that destiny and privilege, we call on to come and we pronounce: You must not die before you have had a full span of life unto perfect old age of ripeness.

Kanda 5/Sukta 31 (Refutation of Evil)

Krtyadushana Devata, Shukra Rshi

यां ते चक्रुरामे पात्रे यां चक्रुर्मिश्रधान्ये ।
आमे मांसे कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥ १ ॥

1. *Yāṁ te cakrurāme pātre yāṁ cakrurmiśradhānye. Āme māṁse kṛtyāṁ yāṁ cakruḥ punaḥ prati harāmi tām.*

O man, O ruler, whatever mischief, pollution or poison, negative elements of nature or antisocial elements of society have done in respect of food and water, and whatever such they have done in various food grains or in raw fleshy fruits and other foods, all that I counter, render ineffective, and return to the mischief maker.

(In certain interpretations this mantra, in fact the whole sukta has been made to appear as a magic

spell. But looked at carefully and scientifically, it reads like a report of the department of food control, water resources and vigilance.)

यां ते चक्रुः कृकवाकावजे वा यां कुरीरिणि।
अव्यां ते कृत्यां यां चक्रुः पुनः प्रति हरामि ताम्॥ २॥

2. *Yāṁ te cakruḥ kṛkavākāvaje vā yāṁ kurīriṇi. Avyāṁ te kṛtyāṁ yāṁ cakruḥ punaḥ prati harāmi tām.*

Whatever mischief they have done to the cock and the peacock or to the goat and the ram or the sheep, that I counter, defuse and return to the doer (by way of punishment).

यां ते चक्रुरेकशफे पशूनामुभयादति ।
गर्दभे कृत्यां यां चक्रुः पुनः प्रति हरामि ताम्॥ ३॥

3. *Yāṁ te cakrurekaśaphe paśūnāmubhayādati. Gardabhe kṛtyāṁ yāṁ cakruḥ punaḥ prati harāmi tām.*

Whatever they have done to one hoof animals such as the horse or to animals of double teeth or to the donkey, all that I counter and return to the doer.

यां ते चक्रुरमूलायां वलगं वा नराच्याम्।
क्षेत्रे ते कृत्यां यां चक्रुः पुनः प्रति हरामि ताम्॥ ४॥

4. *Yāṁ te cakruramūlāyāṁ valagaṁ vā narācyām. Kṣetre te kṛtyāṁ yāṁ cakruḥ punaḥ prati harāmi tām.*

Whatever they have done to the amula and narachi herbs in secret, or whatever mischief they have done to the field, all that I counter and return to the

doer.

यां ते॑ च॒क्रुर्गार्ह॑पत्ये पूर्वा॒ग्नावु॒त दु॒श्चित॑: ।
शाला॑यां कृ॒त्यां यां च॒क्रुः पु॒न॒: प्रति॑ हरामि॒ ताम् ॥ ५ ॥

5. *Yāṁ te cakrurgārhapatye pūrvāgnāvuta duścitaḥ. Śālāyāṁ kṛtyāṁ yāṁ cakruḥ punaḥ prati harāmi tām.*

Whatever damage the evil at heart have done to the hearth and home, or to the sacred eastern fire, or to the house, all that I counter and return to the doer.

यां ते॑ च॒क्रुः स॒भाया॒ं यां च॒क्रुर॑धि॒देव॑ने ।
अ॒क्षेषु॑ कृ॒त्यां यां च॒क्रुः पु॒न॒: प्रति॑ हरामि॒ ताम् ॥ ६ ॥

6. *Yāṁ te cakruḥ sabhāyāṁ yāṁ cakruradhidevane. Akṣeṣu kṛtyāṁ yāṁ cakruḥ punaḥ prati harāmi tām.*

Whatever damage they do in the assembly or in gardens and play grounds, or whatever mischief they do in gambling dens, all that I counter and render back to the doer.

यां ते॑ च॒क्रुः सेना॑या॒ं यां च॒क्रुरि॑ष्वायु॒धे ।
दु॒न्दु॒भौ कृ॒त्यां यां च॒क्रुः पु॒न॒: प्रति॑ हरामि॒ ताम् ॥ ७ ॥

7. *Yāṁ te cakruḥ senāyāṁ yāṁ cakruriṣvāyudhe. Dundubhau kṛtyāṁ yāṁ cakruḥ punaḥ prati harāmi tām.*

Whatever damage they do in the defence forces or in arms and ammunition or in reconnaissance and signals, all that I counter and recharge on the doer.

यां ते कृत्यां कूपेऽवदधुः श्मशाने वा निचख्नुः।
सद्मनि कृत्यां यां चक्रुः पुनः प्रति हरामि ताम्॥ ८॥

8. *Yāṁ te kṛtyāṁ kūpe'vadadhuḥ śmaśāne vā nicakhnuḥ. Sadmani kṛtyāṁ yāṁ cakruḥ punaḥ prati harāmi tām.*

Whatever damage they do to the water resources, or whatever evil they do and hide in the well or bury and conceal in the cremation ground, or whatever mischief they do in your own house, all that I counter and throw it on the head of the doer.

यां ते चक्रुः पुरुषास्थे अग्नौ संकसुके च याम्।
म्रोकं निर्दाहं क्रव्यादं पुनः प्रति हरामि ताम्॥ ९॥

9. *Yāṁ te cakruḥ puruṣāsthe agnau saṁkasuke ca yām. Mrokaṁ nirdāhaṁ kravyādaṁ punaḥ prati harāmi tām.*

Whatever damage they cause in human bones or in the form of destructive blazing fire, I counter and pay the saboteur, arsonist and the carnivore back in the same coin.

अपथेना जभारैणां तां पथेतः प्र हिण्मसि।
अधीरो मर्याधीरेभ्यः सं जभाराचित्त्या ॥ १०॥

10. *Apathenā jabhāraiṇāṁ tāṁ pathetaḥ pra hiṇmasi. Adhīro maryādhīrebhyaḥ saṁ jabhārācittyā.*

The mischief maker brought about the mischief by a crooked path. That mischief we undo and throw out by the correct path. Thoughtless fools out of ignorance and wantonness bring about such trouble for people of patient mind and fortitude.

यश्चकार॒ न श॒शाक॒ कर्तुं॑ श॒श्रे पाद॑मङ्गु॒रिम्।
च॒कार॑ भ॒द्रम॒स्मभ्य॑मभ॒गो भग॑वद्भ्यः ॥ ११ ॥

11. *Yaścakāra na śaśāka kartuṁ śaśre pādamaṅgurim. Cakāra bhadramasmabhyamabhago bhagavadbhyaḥ.*

The fool that did the mischief, or wanted to do but was not able to accomplish it, after all broke his own leg and burnt his own fingers. Any way, the unfortunate wretch did good to us who, blest and fortunate, happy and prosperous, are now warned and stand on guard against mischief, sin and crime.

कृ॒त्या॒कृतं वल॒गिनं मू॒लिनं शपथे॒य्य॑म्।
इन्द्र॒स्तं ह॑न्तु मह॒ता व॒धेना॒ग्निर्वि॑ध्यत्व॒स्तया॑ ॥ १२ ॥

12. *Kṛtyākṛtaṁ valaginaṁ mūlinaṁ śapatheyyam. Indrastaṁ hantu mahatā vadhenāgnirvidhyatvastayā.*

Let Indra, the ruler and all men of power and wisdom, with a mighty stroke of justice and punishment, eliminate the evil doer, secret saboteur, the rooted deceiver and the leader of the evil doers. Let Agni, far seeing commander of the police, and commander of the defence forces, fix and shoot him out with his weapon.

॥ इति पञ्चमं काण्डम् ॥

KANDA-6

Kanda 6/Sukta 1 (Lord of Immortality)

Savita Devata, Atharva Rshi

दो॒षो गा॑य बृ॒हद्गा॑य द्यु॒मद्धे॑हि।
आथ॑र्वणास्तु॒हि दे॒वं स॑वि॒तार॑म्॥ १॥

1. *Doṣo gāya bṛhadgāya dyumaddhehi.*
Ātharvaṇastuhi devaṁ savitāram.

Atharva, O sage of stable mind, sing and celebrate the glory of Savita, lord of life. Sing of him night and day. Sing of him spontaneously and profusely. Hold the refulgent divine at heart. Worship the lord of light and life and exalt him.

तमु॑ ष्टुहि॒ यो अ॒न्तः सिन्धौ॑ सू॒नुः ।
स॒त्यस्य॒ युवा॑न॒मद्रो॑घवाचं सु॒शेव॑म्॥ २॥

2. *Tamu ṣṭuhi yo antaḥ sindhau sūnuḥ.*
Satyasya yuvānamadroghavācaṁ suśevam.

Worship that who rolls in the sea and vibrates in the depth of the heart, inspiring, exalting, life giving, eternal youthful, integrating, disintegrating and re-integrating the world of truth and reality, original source of the word of love free from jealousy and negativity, sole lord worthy of worship and service.

स घा॑ नो दे॒वः स॑वि॒ता सा॑विषद॒मृता॑नि॒ भूरि॑।
उ॒भे सु॑ष्टु॒ती सु॒गात॑वे॥ ३॥

3. *Sa ghā no devaḥ savitā sāviṣadamṛtāni bhūri.*
Ubhe suṣṭutī sugātave.

May the self-refulgent Savita bless us with plentiful gifts of immortal value. Let us sing and celebrate him morning and evening and seek the light to lead us forward on the path of rectitude.

Kanda 6/Sukta 2 (Indra Victorious)

Soma Devata, Atharva Rshi

इन्द्रा॑य॒ सोम॑मृत्वि॒जः सु॒नोता च॑ धावत।
स्तो॒तुर्यो वच॑ः शृ॒णव॒द्धव॑ं च मे॥ १॥

1. *Indrāya somamṛtvijaḥ sunotā ca dhāvata.*
Stoturyo vacaḥ śṛṇavaddhavaṁ ca me.

Holy performers of yajna according to the seasons, press the soma of immortality in honour of Indra, omnipotent lord of life and life's joy, distil it to purest purity, for he listens to the prayers of the celebrant and responds to my call of invocation.

आ यं वि॒शन्तीन्द॑वो॒ वयो॒ न वृ॒क्षमन्ध॑सः।
विर॑प्शि॒न्वि मृधो॑ जहि रक्ष॒स्विनी॑ः॥ २॥

2. *Ā yaṁ viśantīndavo vayo na vṛkṣamandhasaḥ.*
Virapśinvi mṛdho jahi rakṣasvinīḥ.

O Lord Almighty, unto whom all streams of immortal glory and pearls of soma celebration converge and return like birds to the tree for the night's rest, listen to our prayer and cast out and eliminate all self-violating fluctuations of the mind from our soul.

सु॒नोता॑ सोम॒पाव्ने॒ सोम॒मिन्द्रा॑य व॒ज्रिणे॑।
यु॒वा॒ जेतेशा॑न॒ः स पु॑रुष्टु॒तः॥ ३॥

3. *Sunotā somapāvne somamindrāya vajriṇe.*
Yuvā jeteśānaḥ sa puruṣṭutaḥ.

O celebrants of Indra, lord of soma peace and glory, press the soma of homage and prayer for Indra, wielder of the thunderbolt against evil and lover of peace and life's glory, for he is the ever youthful lord beyond age and change, he is the eternal victor, he is the supreme ruler and law giver, and he is the sole object of universal adoration.

Kanda 6/Sukta 3 (Prayer for Protection)

Multiple Devatah, Atharva Rshi

पा॒तं न॑ इन्द्रापूष॒णादि॑ति॒: पान्तु॑ म॒रुत॑: ।
अपां नपात्सिन्धव: स॒प्त पा॑तन॒ पातु॑ नो॒ विष्णु॑रु॒त द्यौ: ॥ १ ॥

1. *Pātaṁ na indrāpūṣaṇāditiḥ pāntu marutaḥ. Apaṁ napātsindhavaḥ sapta pātana pātu no viṣṇuruta dyauḥ.*

May Indra and Pusha, electric and wind energy of the world, protect us. May Aditi, inviolable Prakrti, protect us. May the Maruts, vibrant scholars and sages protect us. May the never exhausting waters and the seven seas protect us. May all pervasive Vishnu and the light of heaven protect us all.

पा॒तां नो॒ द्यावा॑पृथि॒वी अ॒भिष्ट॑ये पातु॒ ग्रावा॒ पातु॒ सोमो॑ नो॒ अंह॑सः । पातु॑ नो दे॒वी सु॒भगा॒ सर॑स्वती॒ पात्व॒ग्निः शि॒वा ये अ॑स्य पा॒यव॑: ॥ २ ॥

2. *Pātāṁ no dyāvāpṛthivī abhiṣṭaye pātu grāvā pātu somo no āṁhasaḥ. Pātu no devī subhagā sarasvatī pātvagniḥ śivā ye asya pāyavaḥ.*

May heaven and earth protect us for our well being. May the cloud and soma, the moon, protect us

from sin and violence. May Sarasvati, divine and glorious spirit of knowledge and culture, protect us. May Agni, all virtues of which are blissful, protect us.

पातां नो देवाश्विना शुभस्पती उषासानक्तोत न उरुष्यताम् ।
अपां नपादभिहुती गयस्य चिद्देव त्वष्टर्वर्धय सर्वतातये ॥ ३ ॥

3. *Pātāṁ no devāśvinā śubhaspatī uṣāsānaktota na uruṣyatām. Apāṁ napādabhihrutī gayasya ciddeva tvaṣṭarvardhaya sarvatātaye.*

May divine Ashvins, complementarities of divine nature, both protectors and promoters of life's good, protect us. May the day and night protect us. O Tvashta, lord maker of the universe and sustainer of the waters of the cloud, save and protect us from adversity of the home and promote us for all round progress and well being.

Kanda 6/Sukta 4 (Prayer for Protection)

Tvashta and others Devatah, Atharva Rshi

त्वष्टा मे दैव्यं वचः पर्जन्यो ब्रह्मणस्पतिः । पुत्रैर्भ्रातृभिरदितिर्नु पातु नो दुष्टरं त्रायमाणं सहः ॥ १ ॥

1. *Tvaṣṭā me daivyaṁ vacaḥ parjanyo brahmaṇaspatiḥ. Putrairbhrātṛbhiraditirnu pātu no duṣṭaraṁ trāyamāṇaṁ sahaḥ.*

May Tvashta, divine maker, Parjanya, the divine cloud, Brahmanaspati, lord omniscient and giver of universal knowledge, and Aditi, mother nature with her sons and brothers, i.e., her creations and assistant powers, listen to my prayer to divinity, accept them and protect us and our invincible, all saving and protective

patience, courage and fortitude.

अंशो॒ भगो॒ वरु॑णो मि॒त्रो अ॑र्य॒मादि॑ति॒: पान्तु॑ म॒रुत॑: ।
अप॒ तस्य॒ द्वेषो॑ गमेदभि॒ह्रुतो॑ याव॒य॒च्छत्रु॒मन्ति॑तम् ॥ २ ॥

2. *Aṁśo bhago varuṇo mitro aryamāditiḥ pāntu marutaḥ. Apa tasya dveṣo gamedabhihruto yāvayaccha-trumantitam.*

May Ansha, lord refulgent, Bhaga, giver of prosperity, Varuna, spirit of justice, Mitra, spirit of love and friendship, Aryama, spirit of advancement, Aditi, mother earth, and Maruts, vibrant brave, protect and promote us. Let the jealousy and enmity of the crooked be away while they ward off the enemy close at hand.

धि॒ये सम॑श्विना॒ प्राव॑तं॒ न उरु॒ष्या ण॑ उरु॒ज्म॒न्नप्र॑युच्छन् ।
द्यौ ३॒ष्पि॑तर्या॒वय॑ दु॒च्छुना॒ या ॥ ३ ॥

3. *Dhiye samaśvinā prāvataṁ na uruṣyā ṇa urujmannaprayucchan. Dyau3ṣpitaryāvaya ducchunā yā.*

May the Ashvins, circuitous currents of natural dynamics, protect us for our intellectual growth. May nature's might straight and never deceiving protect us. May the lord of heavens cast away all evil and adversity that afflicts us.

Kanda 6/Sukta 5 (Progress by Yajna)

Indragni Devata, Atharva Rshi

उदे॑नमुत्त॒रं न॒याग्ने॑ घृ॒तेना॑हुत । समे॑नं॒ वर्च॑सा सृज प्र॒जया॑ च ब॒हुं कृ॑धि ॥ १ ॥

1. *Udenamuttaraṁ nayāgne ghṛtenāhuta.*
Samenaṁ varcasā sṛja prajayā ca bahuṁ kṛdhi.

O refulgent Agni raised and fed on ghrta, lead this humanity higher and higher. Bless it with light and lustre and and let it rise and prosper with progeny.

इन्द्रेमं प्रतरं कृधि सजातानामसद्वशी।
रायस्पोषेण सं सृज जीवातवे जरसे नय॥ २॥

2. *Indremaṁ prataraṁ kṛdhi sajātānāmasadvaśī.*
Rāyaspoṣeṇa saṁ sṛja jīvātave jarase naya.

Indra, let this man rise higher so that he can be the leader and controller of his equals around. Bless him with abundant growth, and for a full healthy life take him to fullness of age with gratitude to divinity.

यस्य कृण्मो हविर्गृहे तमग्ने वर्धया त्वम्।
तस्मै सोमो अधि ब्रवदयं च ब्रह्मणस्पतिः॥ ३॥

3. *Yasya kṛṇmo havirgṛhe tamagne vardhayā tvam.*
Tasmai somo adhi bravadayaṁ ca brahmaṇaspatiḥ.

Agni, presiding power of yajna, raise and advance the man in whose house we light the fire and offer havi into the vedi, and Soma and Brahmanaspati, spirit of peace and prosperity and the lord divine of Veda too would appreciate and speak for him.

Kanda 6/Sukta 6 (Elimination of Enemies)

Brahmanaspati, Soma Devata, Atharva Rshi

यो ऽस्मान्ब्रह्मणस्पतेऽ देवो अभिमन्यते। सर्वं तं रन्धयासि मे यजमानाय सुन्वते॥ १॥

1. *Yo'smānbrahmaṇaspate'devo abhimanyate.*
Sarvaṁ taṁ randhayāsi me yajamānāya sunvate.

Brahmanaspati, lord of expansive universe and the Vedic Word, whoever the man, the negationist, who insults us out of arrogance, subdue him wholly for our sake and for the yajamana who prepares the soma and does homage to you on the vedi.

यो नः सोम सुशंसिनो दुःशंस आदिदेशति।
वज्रेणास्य मुखे जहि स संपिष्टो अपायति॥ २॥

2. *Yo naḥ soma suśaṁsino duḥśaṁsa ādideśati.*
Vajreṇāsya mukhe jahi sa saṁpiṣṭo apāyati.

O Soma, lord of peace and yajnic growth and joy, whoever the reviler that bullies us, celebrants of divinity, break his jaw with the thunderbolt so that he goes off crushed and demoralized.

यो नः सोमाभिदासति सनाभिर्यश्च निष्ट्यः।
अप तस्य बलं तिर महीव द्यौर्वधै त्मना ॥ ३॥

3. *Yo naḥ somābhidāsati sanābhiryaśca niṣṭyaḥ.*
Apa tasya balaṁ tira mahīva dyaurvadha tmanā.

O Soma, whover the man that enslaves us, whether of kin or a stranger, deprive him of his strength and down him with the thunderbolt like the sun driving out darkness from over the earth.

Kanda 6/Sukta 7 (The Path without Hate)

Soma Devata, Atharva Rshi

येन सोमादितिः पथा मित्रा वा यन्त्यद्रुहः।
तेना नोऽवसा गहि॥ १॥

1. *Yena somāditiḥ pathā mitrā vā yantyadruhaḥ.*
Tenā no'vasā gahi.

O Soma, come and be with us for our protection and advancement, by the path whereby Aditi, inviolable earth, and Mitra, sun and other stars, move in orbit without hate or jealousy.

येन॑ सोम साह॒न्त्यासु॑रान्र॒न्धया॑सि नः ।
तेना॑ नो॒ अधि॑ वोचत ॥ २ ॥

2. *Yena soma sāhantyāsurānrandhayāsi naḥ.*
Tenā no adhi vocata.

O Soma, lord of peace, patience and the pleasures of life, come by the path by which you move and punish the demons, and speak to us of peace and freedom.

येन॑ देवा॒ असु॑राणा॒मोजा॑ंस्यवृ॑णीध्वम् ।
तेना॑ न॒ः शर्म॑ यच्छत ॥ ३ ॥

3. *Yena devā asurāṇāmojāṁsyavṛṇīdhvam.*
Tenā naḥ śarma yacchata.

O Devas, divinities of nature and humanity, come by the paths you take to cover and stall the force of demons, and give us peace and a happy home.

Kanda 6/Sukta 8 (Love)

Kamatma Devata, Jamadagni Rshi

यथा॑ वृ॒क्षं लिबु॑जा सम॒न्तं प॑रिषस्व॒जे । ए॒वा परि॑ ष्वजस्व॒ मां यथा॒ मां का॒मिन्यसो॒ यथा॒ मन्नाप॑गा॒ असः॑ ॥ १ ॥

1. *Yathā vṛkṣaṁ libujā samantaṁ pariṣasvaje.*
Evā pari ṣvajasva māṁ yathā māṁ kāminyaso yathā mannāpagā asaḥ.

Just as the creeper wholly clasps the tree, so you

embrace me wholly around so that you may wholly be mine loving me and you never go away from me.

यथा॑ सु॒प॒र्णः प्र॒प॒त॒न्प॒क्षौ नि॒ह॒न्ति॒ भूम्या॑म्। ए॒वा नि ह॑न्मि ते॒ मन॒ो॒ यथा॒ मां का॒मि॒न्य॒सो॒ यथा॒ मन्नाप॑गा॒ अस॑ः॥ २॥

2. *Yathā suparṇaḥ prapatanpak ṣau nihanti bhūmyām. Evā ni hanmi te mano yathā māṁ kāminyaso yathā mannāpagā asaḥ.*

Just as the eagle, flying, presses its wings down earthward, so do I press down upon your mind so that you may be mine loving me and never go away from me.

यथे॒मे द्यावा॑पृथि॒वी स॒द्यः प॒र्ये॑ति॒ सूर्य॑ः। ए॒वा पर्यै॑मि ते॒ मन॒ो॒ यथा॒ मां का॒मि॒न्य॒सो॒ यथा॒ मन्नाप॑गा॒ अस॑ः॥ ३॥

3. *Yatheme dyāvāpṛthivī sadyaḥ paryeti sūryaḥ. Evā paryemi te mano yathā māṁ kāminyaso yathā mannapagā asaḥ.*

Just as the sun instantly covers both heaven and earth together with light so do I cover and fill your mind with love that so you may be wholly mine and you never go away from me.

Kanda 6/Sukta 9 (Love)

Dampati Devata, Jamadagni Rshi

वाञ्छ॑ मे त॒न्व॑१॑ पादौ॒ वाञ्छा॒क्ष्यौ॒ ३॒ वाञ्छ॑ स॒क्थ्यौ॑।
अ॒क्ष्यौ॑ वृ॒ष॒ण्य॒न्त्या॒ः केशा॒ मां ते॒ काम॑ेन शुष्यन्तु॥ १॥

1. *Vāñcha me tanvaṁ pādau vāñchākṣyau vāñcha sakthyau. Akṣyau vṛṣaṇyantyāḥ keśā māṁ te kāmena śuṣyantu.*

Love my body, love my feet, love my eyes, love my thighs. Overwhelmed with my exuberant love, let your eyes and hair afflict me with your love.

मम॑ त्वा दोषणि॒श्रिषं॑ कृणोमि॑ हृदय॒श्रिष॑म्।
यथा॒ मम॒ क्रता॒वसो॒ मम॑ चि॒त्तमु॒पाय॑सि॥ २॥

2. *Mama tvā doṣaṇiśriṣaṁ kṛṇomi hṛdayaśriṣam.*
Yathā mama kratāvaso mama cittamupāyasi.

I make you rest on my shoulder, I make you rest in my heart so that you may be one with my intent and action, so that you may reside in my heart.

यास॑ां॒ नाभि॑रा॒रेह॑णं हृ॒दि सं॒वन॑नं कृ॒तम्।
गावो॑ घृ॒तस्य॑ मा॒तरो॒ऽमूं सं वा॑नयन्तु मे॥ ३॥

3. *Yāsāṁ nābhirārehaṇaṁ hṛdi saṁvananaṁ kṛtam.*
Gāvo ghṛtasya mātaro'mūṁ saṁ vānayantu me.

Whose bond is kissing and caress, and love charm is fascination in the heart, may those vibrations of sense and love, creators of the honey sweets of life, bind her in love with me.

Kanda 6/Sukta 10 (Physiopsychic Interaction)

Agni, Vayu, Surya Devatah, Shantati Rshi

पृ॒थि॒व्यै श्रोत्रा॑य॒ वन॒स्पति॑भ्यो॒ऽग्नयेऽधि॑पतये॒ स्वाहा॑॥ १॥

1. *Pṛthivyai śrotrāya vanaspatibhyo'gnaye'dhipataye svāhā.*

Homage to earth, ear, herbs and trees and Agni, presiding power of the earth.

प्रा॒णाया॒न्तरि॑क्षाय॒ वयो॑भ्यो वा॒यवेऽधि॑पतये॒ स्वाहा॑॥ २॥

2. *Prāṇāyāntarikṣāya vayobhyo vāyave'dhipataye svāhā.*

Homage to prana, middle region, birds, and Vayu, presiding power of the skies.

दि॒वे चक्षु॑षे॒ नक्ष॑त्रेभ्य॒ः सूर्या॒याधि॑पतये॒ स्वाहा॑ ॥ ३ ॥

3. *Dive cakṣuṣe nakṣatrebhyaḥ sūryāyādhipataye svāhā.*

Homage to the region of light, eye, stars and the Sun, presiding power of the heavenly region.

(In this sukta the relation between the human and the natural world is shown: Earth, Agni, Vanaspati, and ear; middle region, Vayu, birds, and prana; solar region, sun, stars and the eye. So homage to nature is homage to yourself and your faculties.)

Kanda 6/Sukta 11 (Punsavana)

Retas Devata, Prajapati Rshi

श॒मीम॑श्व॒त्थ आरू॑ढ॒स्तत्र॑ पुं॒सुव॑नं कृ॒तम्।
तद्वै पु॒त्रस्य॒ वेद॑नं॒ तत्स्त्री॒ष्वा भ॑रामसि ॥ १ ॥

1. *Śamīmaśvattha ārūḍhastatra puṁsuvanaṁ kṛtam.*
Tadvai putrasya vedanaṁ tatstrīṣvā bharāmasi.

An ashvattha plant rooted and grown on a shami tree is the medication and tonic for punsavana, i.e., the tonic for the birth of a male child. We prescribe for the women.

पुं॒सि वै रेतो॑ भवति॒ तत्स्त्रि॒यामनु॑ षिच्यते।
तद्वै पु॒त्रस्य॒ वेद॑नं॒ तत्प्र॒जाप॑तिरब्रवीत्॥ २ ॥

2. *Puṁsi vai reto bhavati tatstriyāmanu ṣicyate.*
Tadvai putrasya vedanaṁ tatprajāpatirabravīt.

The seed is in the male. That is sown in the female. This, with the use of the ashvattha, is the sure centainty for a male child. This is what Prajapati, father and sustainer of humanity has said.

प्र॒जाप॑ति॒रनु॑मतिः सिनीवा॒ल्य ँ॑ चीक्लृपत्।
स्त्रैषू॑यम॒न्यत्र॒ दध॒त्पुमां॑समु॒ दधदि॒ह ॥ ३ ॥

3. *Prajāpatiranumatiḥ sinīvālya cīklṛpat. Straiṣūya-manyatra dadhatpumāṁsamu dadhadiha.*

Let Prajapati, the father, be sober and agreeable at heart. Let the mother too be strong and graceful. Thus the conception would be male. Otherwise the conception would be female.

(This sukta says two things for the birth of a male child: the powder of five parts of a peepal tree rooted and grown on a shami tree taken by the woman produces certain chemical and genetic conditions in the woman for the birth of a male child. Secondly, the man should be virile, and the wife should be sober at heart and graceful in culture and conduct. In addition, there should be perfect harmony, anumati, between the man and wife.)

Kanda 6/Sukta 12 (Poison Cure)

Takshaka Devata, Garutman Rshi

परि॒ द्यामि॑व॒ सूर्यो॑ऽहो॑ना॒ं जनि॑मागमम्।
रात्री॒ जग॑दिवा॒न्यद्धꣳसा॒त्तेना॑ ते वारये वि॒षम्॥ १ ॥

1. *Pari dyāmiva sūryo'hīnāṁ janimāgamam.*
Rātrī jagadivānyaddhaṁsāttenā te vāraye viṣam.

Just as the sun pervades the heavenly region with light, so do I know the snakes from their very origin till the end. And just as darkness of the night covers the world other than where the sun shines, so by that knowledge I dispel the cover of your poison.

यद् ब्रह्मभिर्यदृषिभिर्यद्देवैर्विदितं पुरा।
यद्भूतं भव्यमासन्वत्तेना ते वारये विषम्॥ २॥

2. *Yad brahmabhiryadṛṣibhiryaddevairviditaṁ purā. Yadbhūtaṁ bhavyamāsanvattenā te vāraye viṣam.*

What was known by the visionaries of divinity, by the seers who realised the divine knowledge, and by brilliant men of generous mind since ancient times, that knowledge which was true and is ever true, past, present and future, by that I remove the cover of your poison, illusion and darkness.

मध्वा पृञ्चे नद्यः पर्वता गिरयो मधु ।
मधु परुष्णी शीपाला शमास्ने अस्तु शं हृदे॥ ३॥

3. *Madhvā pṛñce nadyaḥ parvatā girayo madhu. Madhu paruṣṇī śīpālā śamāsne astu śaṁ hṛde.*

I join you with madhu, nectar of the herbs. The rivers, mountains, clouds, all yield the nectar of life. The sparkling stream, the sheepala herbs, all is madhu, nectar sweet of life. May there be peace and comfort in your mouth. Let there be peace in the heart.

(There is no word in this sukta which specifically and exclusively means 'the snake'. The word 'ahi' means snake as well as darkness which implies ignorance also. 'Visha' means anything

perniciously active which can be poison as well as ignorance. The sukta therefore has been interpreted in the physical sense of 'recovery from poison', as well as in the psychic and spiritual sense of 'recovery from ignorance and illusion'. The suggestion of darkness is clear in the first verse itself with the reference to night covering the world with darkness in the absence of the sun. The remedy suggested in the third verse is 'madhu', which Swami Dayananda explains as knowledge, karma and meditation in his commentary on Yajurveda 37, 13 and 19, 91 where knowledge is explained as the essence of existence like honey being the essence of herbs collected by the bee.)

Kanda 6/Sukta 13 (Mrtyu)

Mrtyu Devata, Atharva Rshi

नमो॑ देवव॒धेभ्यो॒ नमो॑ राजव॒धेभ्य॑ः।
अथो॒ ये विश्या॑नां व॒धास्तेभ्यो॑ मृत्यो॒ नमो॑ऽस्तु ते॥ १॥

1. *Namo devavadhebhyo namo rājavadhebhyaḥ.*
Atho ye viśyānāṁ vadhāstebhyo mṛtyo namo'stu te.

Homage to the weapons of the devas, homage to the weapons of the rulers and warriors, and homage to the weapons of the citizens. O Death, homage to you. (Death is mighty.)

नम॑स्ते अधिव॒ाकाय॑ परावा॒काय॑ ते॒ नम॑ः।
सु॒म॒त्यै मृ॑त्यो ते॒ नमो॑ दुर्म॒त्यै त॑ इ॒दं नम॑ः॥ २॥

2. *Namaste adhivākāya parāvākāya te namaḥ.*
Sumatyai mṛtyo te namo durmatyai ta idaṁ namaḥ.

Homage to your word of valediction, homage to the word of malediction, homage to the mind that appreciates you, homage to the mind that reviles and hates you. This word of homage to you, O Death.

नमस्ते यातुधानेभ्यो नमस्ते भेषजेभ्यः ।
नमस्ते मृत्यो मूलेभ्यो ब्राह्मणेभ्य इदं नमः ॥ ३ ॥

3. *Namaste yātudhānebhyo namaste bheṣaje-bhyaḥ. Namaste mṛtyo mūlebhyo brāhmaṇe-bhya idaṁ namaḥ.*

Hoamge to you for the pains and sufferings that come in the trail with you. Homage to the medicaments that stall you and may sometimes hasten you. Homage to the root causes that bring you about. O Death, let this be the homage to the learned and the wise men of divinity. (They know what and why it is as it is.)

Kanda 6/Sukta 14 (Cancer and Consumption)

Balasa Devata, Babhru Pingala Rshi

अस्थिस्रंसं परुस्रंसमास्थितं हृदयामयम् ।
बलासं सर्वं नाशयाङ्गेष्ठा यश्च पर्वसु ॥ १ ॥

1. *Asthisraṁsaṁ parusraṁsamāsthitaṁ hṛdayā-mayam. Balāsaṁ sarvaṁ nāśayāṅgeṣṭhā yaśca parvasu.*

O life energy of nature, O physician, cure and eliminate the weakness of the bones and joints, cleanse out the dirt and disease that has settled in the heart. Remove all the cancerous consumptions which affect the limbs and which accumulate in the joints.

निर्बलासं बलासिनः क्षिणोमि मुष्करं यथा।
छिनद्म्यस्य बन्धनं मूलमुर्वार्वाइव ॥ २ ॥

2. *Nirvalāsaṁ balāsinaḥ kṣiṇomi muṣkaraṁ yathā.*
Chinadmyasya bandhanaṁ mūlamurvārvā-iva.

I reduce and root out the cancerous consumption from the patient that suffers from cough imbalance and drive it out like a thief of life. I break the bond of it over the body and uproot it like the root of melon.

निर्बलासेतः प्र पताशुङ्गः शिशुको यथा।
अथो इटइव हायनोप द्राह्यवीरहा ॥ ३ ॥

3. *Nirbalāsetaḥ pra patāśuṅgaḥ śiśuko yathā.*
Atho iṭa-iva hāyanopa drāhyavīrahā.

Let the consumption go out from here as a bolting foal, and go away without doing any damage to the patient, like withered sedge of yester year.

Kanda 6/Sukta 15 (To be the Best)

Vanaspati Devata, Uddalaka Rshi

उत्तमो अस्योषधीनां तव वृक्षा उपस्तयः ।
उपस्तिरस्तु सो ३स्माकं यो अस्माँ अभिदासति ॥ १ ॥

1. *Uttamo asyoṣadhīnāṁ tava vṛkṣā upastayaḥ.*
Upastirastu so3smākaṁ yo asmāṅ abhidāsati.

O herbal sanative, O soma, you are the best of herbs, trees are lower than you, subordinate. O lord, Prajapati, whoever wants to enslave us, let him be down under us, subordinate, not even equal.

सबन्धुश्चासबन्धुश्च यो अस्माँ अभिदासति।
तेषां सा वृक्षाणामिवाहं भूयासमुत्तमः ॥ २ ॥

2. *Sabandhuścāsabandhuśca yo asmāň abhidāsati.*
Teṣāṁ sā vṛkṣāṇāmivāhaṁ bhūyāsamuttamaḥ.

Whoever, whether with friends and brothers and relatives or without friends and brothers and relatives, wants to boss over us, let me be the highest over them like the soma herb which is the best even over trees.

यथा सोम ओषधीनामुत्तमो हविषां कृतः।
तलाशा वृक्षाणामिवाहं भूयासमुत्तमः ॥ ३ ॥

3. *Yathā soma oṣadhīnāmuttamo haviṣāṁ kṛtaḥ.*
Talāśā vṛkṣāṇāmivāhaṁ bhūyāsamuttamaḥ.

Just as soma is the best of herbs, the best of yajna havis too, so, I pray, I may be the best among contestants, like talasha, the best and highest among trees.

Kanda 6/Sukta 16 (Herbs and Essences)

Mantrawise Devata, Shaunaka Rshi

This sukta is apparently on herbs, but it has also been interpreted in spiritual terms. This is to be kept in mind.

आबयो अनाबयो रसस्त उग्र आबयो।
आ ते करम्भमदमसि ॥ १ ॥

1. *Ābayo anābayo rasasta ugra ābayo.*
Ā te karambhamadmasi.

Abaya, spreading all round, Anabaya, not

moving, and yet refulgent all round, the power of the pleasure of your nectar is ecstatic, and that elixir we love to drink.

विह॒ल्हो॒ नाम॑ ते पि॒ता म॒दाव॑ती॒ नाम॑ ते मा॒ता। स हि॑न॒ त्वम॑सि॒ यस्त्वमा॒त्मान॒मावय॑ः ॥ २ ॥

2. *Vihalho nāma te pitā madāvatī nāma te mātā.*
Sa hina tvamasi yastvamātmānamāvayaḥ.

Vihalha, the shaker, is your father, the father spirit which sustains and promotes all. Madavati, the pleasure power is your mother, the mother spirit which nourishes all. For sure they all know it. And that sustaining nourishment you are, you who preserve, protect and promote the body and soul.

तौवि॑लि॒के ऽव॑ ई॒ल॒यावा॒यमै॑ल॒ब ऐ॑लयीत्।
ब॒भ्रुश्च॑ ब॒भ्रुक॑र्ण॒श्चापे॑हि॒ निरा॑ल ॥ ३ ॥

3. *Tauvilike'velayāvāyamailaba ailayīt.*
Babhruśca babhrukarṇaścāpehi nirāla.

Inspire and promote us onward in the struggle of life for progress. This Ailaba, all over the earth, has advanced us. Babhru, the giver of vitality, and Babhrukarna, saviour of the people, pray come for our growth and bliss, Ala, powerful as you are. Nirala, disenergising, be off.

अ॒ल॒साला॑सि॒ पूर्वी॑ सि॒लाञ्जा॑ला॒स्युत्त॑रा।
नी॒ला॒ ग॒ल॒साला॑ ॥ ४ ॥

4. *Alasālāsi pūrvā silāñjālāsyuttarā.*
Nīlāgalasālā.

You are Alasala, energiser of the weak, first and

foremost. Later you are Silanjala, best in the home, and Nilagalasala, reaching unto every cell.

Kanda 6/Sukta 17 (Garbhadrnhanam)

Pthivi, Garbhadrnhanam Devata, Atharva Rshi

यथेयं पृथिवी मही भूतानां गर्भमादधे।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे॥ १॥

1. *Yatheyaṁ pṛthivī mahī bhūtānāṁ garbhamādadhe. Evā te dhriyatāṁ garbho anu sūtuṁ savitave.*

Just as this great mother earth bears the seed of life forms, so may your womb bear the seed of life to mature and deliver the child.

यथेयं पृथिवी मही दाधारेमान्वनस्पतीन्।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे॥ २॥

2. *Yatheyaṁ pṛthivī mahī dādhāremānvanaspatīn. Evā te dhriyatāṁ garbho anu sūtuṁ savitave.*

Just as this great mother earth bears these herbs and trees, so may your womb bear the seed of life to mature and deliver the child.

यथेयं पृथिवी मही दाधार पर्वतान्गिरीन्।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे॥ ३॥

3. *Yatheyaṁ pṛthivī mahī dadhāra parvatāngirīn. Evā te dhriyatāṁ garbho anu sūtuṁ savitave.*

Just as this great mother earth bears hills and mountains firmly, so may your womb firmly bear the seed of life to mature and deliver the child.

यथेयं पृथिवी मही दाधार विष्ठितं जगत्।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे॥ ४॥

4. *Yatheyaṁ pṛthivī mahī dadhāra viṣṭhitaṁ jagat.*
Evā te dhriyatāṁ garbho anu sūtuṁ savitave.

Just as this great mother earth bears this vast and various world of existence on the move, so may your womb firmly and dynamically bear the seed of life to mature and deliver the child.

Kanda 6/Sukta 18 (Give up Jealousy)

Atma, Irshyavinashanam Devata, Atharva Rshi

ईर्ष्यायाः ध्राजिं प्रथमां प्रथमस्या उतापराम्।
अग्निं हृदय्यं[1] शोकं तं ते निर्वापयामसि॥ १॥

1. *Īrṣyāyā dhrājiṁ prathamāṁ prathamasyā utāparām. Agniṁ hṛdayyaṁ śokaṁ taṁ te nirvāpayāmasi.*

O man, the first violence of your jealousy and that which repeats after the first, the torture of heart burn and the smouldering sorrow, all that we root out from the heart and soul.

यथा भूमिर्मृतमना मृतान्मृतमनस्तरा।
यथोत मम्रुषो मन एवेष्योर्मृतं मनः॥ २॥

2. *Yathā bhūmirmṛtamanā mṛtānmṛtamanastarā.*
Yathota mamruṣo mana everṣyormṛtaṁ manaḥ.

Just as the desert land void of fertility is lifeless at heart, nay even less than lifeless, and as the spirit of the man on death bed is worse than dead, so is the mind of the jealous man dead.

अदो यत्ते हृदि श्रितं मनस्कं पतयिष्णुकम्।
ततस्त ईर्ष्यां मुञ्चामि निरूष्माणं दृतेरिव॥ ३॥

3. *Ado yatte hṛdi śritaṁ manaskaṁ patayiṣṇukam.*
Tatasta īrṣyāṁ muñcāmi nirūṣmāṇaṁ dṛteriva.

And that small mind which still gasps for breath in your heart under the pressure of jealousy, from that I release your burning jealousy like hot air from the bellows and deflate the heat and oppression.

Kanda 6/Sukta 19 (Purification of the Soul)

Pavamana Atma Devata, Shantati Rshi

पुनन्तु मा देवजनाः पुनन्तु मनवो धिया।
पुनन्तु विश्वा भूतानि पवमानः पुनातु मा॥ १॥

1. *Punantu mā devajāḥ punantu manavo dhiyā.*
Punantu viśvā bhūtāni pavamānaḥ punātu mā.

May enlightened sages of divine vision lead me to purity of the spirit. May wise men of discrimination purify me in thought and action. May all living beings of the world inspire me to be pure at heart. May the Lord Supreme, all pure, immaculate and purifying, sanctify me in a state of purity.

पवमानः पुनातु मा क्रत्वे दक्षाय जीवसे।
अथो अरिष्टतातये॥ २॥

2. *Pavamānaḥ punātu mā kratve dakṣāya jīvase.*
Atho ariṣṭatātaye.

May the Supreme Lord of Purity, immacultate and purifying, purify and sanctify me for holiness of yajnic action, perfection of performance, noble living

and a long life for the achievement, protection and expansion of all round well being for all.

उभाभ्यां देव सवितः पवित्रेण सवेन च।
अस्मान्पुनीहि चक्षसे ॥ ३ ॥

3. *Ubhābhyāṁ deva savitaḥ pavitreṇa savena ca. Asmānpunīhi cakṣase.*

O divine Savita, lord of life and light, pray purify us all with both purity at heart within and creative yajnic action in the open world for the sake of a vision of divinity.

Kanda 6/Sukta 20 (Takma-Nashanam)

Yakshma-nashanam Devata, Bhrgvangira Rshi

अग्नेरिवास्य दहत एति शुष्मिण उतेव मत्तो विलपन्नपायति।
अन्यमस्मदिच्छतु कं चिदव्रतस्तपुर्वधाय नमो अस्तु तक्मने ॥ १ ॥

1. *Agnerivāsya dahata eti śuṣmiṇa uteva matto vilapannapāyati. Anyamasmadicchatu kaṁ cidavratasta-purvadhāya namo astu takmane.*

Like the heat of burning fire comes the attack of this intense fever, and while the patient is delirious and talks incoherently like one mad, it goes and returns. Let there be 'namas' proper treatment for fever, and let the nasly fever go off, elsewhere, to some one not observing proper health care. Thus 'homage' appropriate to the killer fever.

नमो रुद्राय नमो अस्तु तक्मने नमो राज्ञे वरुणाय त्विषीमते।
नमो दिवे नमः पृथिव्यै नम ओषधीभ्यः ॥ २ ॥

2. *Namo rudrāya namo astu takmane namo rājñe varuṇāya tviṣīmate. Namo dive namaḥ pṛthivyai nama oṣadhībhyaḥ.*

Honour and salutations to Rudra, the physician, namah, i.e., proper treatment to the fever, homage to the refulgent Varuna, the sun which provides an umbrella of light and health. Homage to the heavenly regions of light, homage to the earth, thanks and proper study and research to the health giving herb and medicaments.

अयं यो अभिशोचयिष्णुर्विश्वा रूपाणि हरिता कृणोषि।
तस्मै तेऽरुणाय बभ्रवे नमः कृणोमि वन्याय तक्मने॥ ३॥

3. *Ayaṁ yo abhiśocayiṣṇurviśvā rūpāṇi haritā kṛṇoṣi. Tasmai te'ruṇāya babhrave namaḥ kṛṇomi vanyāya takmane.*

O fever, intense and aglow like fire, which reduces all patients to pallour and anaemia, to red and brown, I offer the homage of treatment and medication, for the wild fever.

Kanda 6/Sukta 21 (Kesha Vardhani Oshadhi)

Chandrama Devata, Shantati Rshi

इमा यास्तिस्रः पृथिवीस्तासां ह भूमिरुत्तमा।
तासामधि त्वचो अहं भेषजं समु जग्रभम्॥ १॥

1. *Imā yāstisraḥ pṛthivīstāsāṁ ha bhūmiruttamā. Tāsāmadhi tvaco ahaṁ bheṣjaṁ samu jagrabham.*

These three regions of space, earth, sky and the solar region: of these, earth is the best. From the surface of these three I collect medicinal essences for the light and lustre of life on earth.

श्रेष्ठमसि भेषजानां वसिष्ठं वीरुधानाम्।
सोमो भगइव यामेषु देवेषु वरुणो यथा॥ २॥

2. *Śreṣṭhamasi bheṣajānāṁ vasiṣṭhaṁ vīrudhānām.*
Somo bhagaiva yāmeṣu deveṣu varuṇo yathā.

Of these herbs and essences, O Brahma, you are the best and highest, most brilliant for rehabilitation of patients. Just as the moon is most glorious among stars and the sun is among the refulgents, so are you among herbs and trees for rehabilitation.

रेवतीरनाधृषः सिषासवः सिषासथ। उत स्थ केशदृंहणीरथो ह केशवर्धनीः॥ ३॥

3. *Revatīranādhṛṣaḥ siṣāsavaḥ siṣāsatha.*
Uta stha keśadṛṁhaṇīratho ha keśavardhanīḥ.

O Revatis, stay inviolable and restore good health. Be strong and inviolable, stay healing. Give lustre of skin and beauty of hair, luxurious growth. Be that, strong and unassailable. (Revati is a herb which is a rejuvenating tonic for hair.)

Kanda 6/Sukta 22 (Rain and Wind)

Aditya Rashmi Devata, Shantati Rshi

कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति।
त आववृत्रन्त्सदनादृतस्यादिद् घृतेन पृथिवीं व्यू दुः॥ १॥

1. *Kṛṣṇaṁ niyānaṁ harayaḥ suparṇā apo vasānā divamutpatanti. Ta āvavṛtrantsadanādṛtasyā-didghṛtena pṛthivīṁ vyū dūḥ.*

The supernal rays of the sun wearing vestments of vapour rise to the all attractive sun in heaven. Then

they turn round and down from the regions of water and the earth is flooded with showers of rain.

पयस्वतीः कृणुथाप ओषधीः शिवा यदेजथा मरुतो रुक्म-वक्षसः। ऊर्जं च तत्रं सुमतिं च पिन्वत यत्रा नरो मरुतः सिञ्चथा मधु॥ २॥

2. *Payasvatīḥ kṛṇuthāpa oṣadhīḥ śivā yadejathā maruto rukmavakṣasaḥ. Ūrjaṁ ca tatra sumatiṁ ca pinvata yatrā naro marutaḥ siñcathā madhu.*

O Maruts, winds of the middle region, wearing golden garlands of power and splendour, when you blow you fill the vapours of water and herbs with blissful nectar sweets of sap and life energy, and, O manly Maruts, where you rain down the showers of honey sweets, there you flood the earth with energy and bless humanity with liberal understanding and wisdom.

उदप्रुतो मरुतस्ताँ इयर्त वृष्टिर्या विश्वा निवतस्पृणाति। एजाति ग्लहा कन्येव तुन्नैरुं तुन्दाना पत्येव जाया॥ ३॥

3. *Udapruto marutastāň iyarta vṛṣṭiryā viśvā nivataspṛṇāti. Ejāti glahā kanye va tunnairuṁ tundānā patyeva jāyā.*

O Maruts, move the vapour laden clouds, the rain that fills all lakes and earthly depressions with water. The thunder of clouds shakes the atmosphere and streams flow to the sea as a lonely daughter goes to the parents' home and a worried wife repairs to the husband and inspires him. (The symbolism suggests that the streams are, after all, children of the sea, and the showers are patronised by the sun and the sea.)

Kanda 6/Sukta 23 (Apah, the flow)

Apah Devata, Shantati Rshi

स॒स्रुषी॒स्तद॒पसो॒ दिवा॒ नक्तं॑ च स॒स्रुषी॑ः ।
वरे॑ण्यक्रतु॒र॒हम॒पो दे॒वीरुप॑ ह्वये ॥ १ ॥

1. *Sasruṣīstadapaso divā naktaṁ ca sasruṣīḥ.*
Vareṇyakraturahamapo devīrupa hvaye.

I, seeker and performer of choice actions, invoke and pray for the divine gift of Karmic potential, that stream and shower of fluent karma which ceaselessly flows day and night in karmic streams of the flux of existence.

ओता॒ आप॑ः कर्म॒ण्या॑ मुञ्च॒न्त्वित॑ः प्रणी॒तये ।
स॒द्यः कृ॑ण्व॒न्त्वेत॑वे ॥ २ ॥

2. *Otā āpaḥ karmaṇyā muñcantvitaḥ praṇītaye.*
Sadyaḥ kṛṇvantvetave.

May the divine streams of karma interwoven with the karmic flux of existence release me from personal involvement in this situation and help me to move on on the path of rectitude, and always enlighten and enable me to act and reach my divine destination.

दे॒वस्य॑ सवि॒तुः स॒वे कर्म॑ कृण्वन्तु मानु॑षाः ।
शं नो॑ भवन्त्व॒प ओष॑धीः शि॒वाः ॥ ३ ॥

3. *Devasya savituḥ save karma kṛṇvantu mānuṣāḥ.*
Śaṁ no bhavtvapa oṣadhīḥ śivāḥ.

In this world of the creation of divine Savita, let people do their karma in the cosmic perspective, (without being prisoners of the ego in the personal

situation), and may all streams of water and all herbs and trees, all streams of the existential flow and all icons of light and wisdom be good and blissful to us across the world.

Kanda 6/Sukta 24 (Apah, the Flow)

Apah Devata, Shantati Rshi

हिमवतः प्र स्रवन्ति सिन्धौ समह सङ्गमः।
आपो ह मह्यं तद्देवीर्ददन्हृद्द्योतभेषजम्॥ १॥

1. *Himavataḥ pra sravanti sindhau smaha saṅgamaḥ. Āpo ha mahyaṁ taddevīrdadanhṛddyotabheṣajam.*

The streams flow from the highest celestial home of snow. O glorious spirit, their end of the flow is in the bottomless sea. May those streams of the divine flow give me the balm for peace of the heart's agitation.

यन्मे अक्ष्योरादिद्योत पार्ष्ण्योः प्रपदोश्च यत्।
आपस्तत्सर्वं निष्करन्भिषजां सुभिषक्तमाः॥ २॥

2. *Yanme akṣyorādidyota pārṣṇyoḥ prapadośca yat. Āpastatsarvaṁ niṣkaranbhiṣajāṁ subhiṣaktamāḥ.*

Whatever pain in my eyes, heels and feet ails and agitates me, may the streams of water, most efficacious of sanatives eliminate, and pacify me.

सिन्धुपत्नीः सिन्धुराज्ञीः सर्वा या नद्यः स्थन।
दत्त नस्तस्य भेषजं तेना वो भुनजामहै॥ ३॥

3. *Sindhupatnīḥ sindhurājñīḥ sarvā yā nadya sthana. Datta nastasya bheṣjaṁ tenā vo bhunajāmahai.*

O streams of Apah, water and karma, that flow in the flux of existence, that sustain us by the glory of the cosmic ocean and shine and rule by the splendour of the infinite sea, pray give us that sanative peace of good health against that pain of agitation by which we may enjoy the beauty and pleasure of the flow without pain and suffering.

Kanda 6/Sukta 25 (Manya-Vinashanam)

Manya-vinashanam Devata, Shunah-shepa Rshi

पञ्च॑ च॒ याः प॑ञ्चा॒शच्च॑ सं॒यन्ति॒ मन्या॑ अ॒भि।
इ॒तस्ताः सर्वा॑ नश्यन्तु वा॒का अ॑प॒चिता॑मिव॥ १॥

1. *Pañca ca yāḥ pañcāśacca saṁyanti manyā abhi.*
Itastāḥ sarvā naśyantu vākā apacitāmiva.

Let all the five and fifty outgrowths and ailments of the neck which together afflict the patient be cured and disappear from here as words and wishes of ignorant fools disappear in the air.

स॒प्त च॒ याः स॑प्त॒तिश्च॑ सं॒यन्ति॒ ग्रैव्या॑ अ॒भि।
इ॒तस्ताः सर्वा॑ नश्यन्तु वा॒का अ॑प॒चिता॑मिव॥ २॥

2. *Sapta ca yāḥ saptatiśca saṁyanti graivyā abhi.*
Itastāḥ sarvā naśyantu vākā apacitāmiva.

Let all the seven and seventy outgrowths and ailments of the throat which together afflict the patient be cured and disappear from here as words and wishes of ignorant fools disappear in the air.

नव॑ च॒ या न॑व॒तिश्च॑ सं॒यन्ति॒ स्कन्ध्या॑ अ॒भि।
इ॒तस्ताः सर्वा॑ नश्यन्तु वा॒का अ॑प॒चिता॑मिव॥ ३॥

3. *Nama ca yā navatiśca saṁyanti skandhyā abhi.*
Itastāḥ sarvā naśyantu vākā apacitāmiva.

Let all the nine and ninety outgrowths and ailments of the shoulders which together afflict the patient be cured and disappear from here as words and wishes of ignorant fools disappear in the air.

Kanda 6/Sukta 26 (Freedom from Sin)

Papma Devata, Brahma Rshi

अव॑ मा पाप्मन्त्सृज व॒शी सन्मृ॑डयासि नः।
आ मा॑ भ॒द्रस्य॑ लो॒के पा॑प्मन्धे॒ह्यवि॑ह्रुतम्॥ १॥

1. *Ava mā pāpmantsṛja vaśī sanmḍayāsi naḥ.*
Ā mā bhadrasya loke pāpmandhehyavihrutam.

O evil, sin and wickedness of thought, will and emotion, be off, leave me to myself. O strength of mind, will and emotion, under control of the spirit, be good, give us peace and well being of life. O sinful disturbance, let me be in the state of natural goodness free from crookedness and suffering.

यो नः॑ पाप्म॒न्न जहा॑सि॒ तमु॑ त्वा जहिमो व॒यम्।
प॒थामनु॑ व्या॒वर्त॑ने॒ऽन्यं पा॒प्मानु॑ पद्यताम्॥ २॥

2. *Yo naḥ pāpmanna jahāsi tamu tvā jahimo vayam.*
Pathāmanu vyāvartane'nyaṁ pāpmānu padyatām.

O sinfulness, if you do not leave us, we destroy and eliminate you. When we are on the cross roads on the way onwards, then, O man, let the sin take another way and go off, elsewhere.

अ॒न्यत्रा॒स्मन्न्यु॒च्यतु सहस्त्राक्षो अमर्त्यः।
यं द्वेषा॑म॒ तमृ॑च्छतु॒ यमु॑ द्विष्मस्तमिज्जहि॥ ३॥

3. *Anyatrāsmannyu cyatu sahasrākṣo amartyaḥ.*
Yaṁ dveṣāma tamṛcchatu yamu dviṣmastamijjahi.

Undying is evil as much as life itself. It has a thousand eyes to watch its victims. Let it be away from us and there proclaim itself. Whatever we hate, there let it be. O energy of sin, negative as you are, destroy the negativities that we hate.

Kanda 6/Sukta 27 (News and Response)

Yama, Nir-rti Devata, Bhrgu Rshi

This is a very ambiguous, versatile sukta of positive as well as negative shades of meaning and implications. The theme hovers around three words: Nir-rti, Kapota, and Nishkrti. Nir-rti means adversity, destiny, disaster, and also constant state of truth and freedom. Kapota is messenger, pigeon bird said to have been trained and used as carrier of messages, warning, foreboding, and also a wise man of far sight, wisdom and imagination. Nishkrti means atonement, reparation, preparation, and also deliverance and freedom.

Either way: If the message is that of adversity close at the door step, the response has to be preparation. Also, if the message is a prelude to freedom and prosperity, the response has to be, again, preparation lest ambition overleap itself and has a fall like pride.

देवा॑ः क॒पोत॑ इषि॒तो यदि॒च्छन्दू॒तो निर्ऋ॑त्या इ॒दमा॑ज॒गाम॑।
तस्मा॑ अर्चाम कृ॒णवा॑म॒ निष्कृ॑तिं॒ शं नो॑ अस्तु द्वि॒पदे॒ शं चतु॑ष्पदे॥ १॥

1. *Devāḥ kapota iṣito yadicchandūto nir-ṛtyā idamājagāma. Tasmā arcāma kṛṇavāma niṣkṛtiṁ śaṁ no astu dvipade śaṁ catuṣpade.*

O devas, enlightened men of generosity, here is the messenger of Nir-rti come sent by destiny, seeking for us to deliver the message. Let us welcome and honour him and the message and prepare for our response to acquit ourselves of our responsibility. May all be good for the well being of our people and for our animals.

शिवः कपोत इषितो नो अस्त्वनागा देवाः शकुनो गृहं नः। अग्निर्हि विप्रो जुषतां हविर्नः परि हेतिः पक्षिणी नो वृणक्तु ॥ २ ॥

2. *Śivaḥ kapota iṣito no astvanāgā devāḥ śakuno gṛhaṁ naḥ. Agnirhi vipro juṣatāṁ havirnaḥ pari hetiḥ pakṣiṇī no vṛṇaktu.*

O devas, men of wisdom and imagination, may the messenger sent to us be harbinger of good for us. May the prognosis be a good omen, free from sin and evil for our home and family. May the Brahmana, like an enlightened leader, accept and be happy with our presentation of hospitality, as the yajna fire receives our oblation and joyously rises bright, and may he ward off the strike of all flying missiles.

हेतिः पक्षिणी न दभात्यस्मानाष्ट्री पदं कृणुते अग्निधाने। शिवो गोभ्य उत पुरुषेभ्यो नो अस्तु मा नो देवा इह हिंसीत्कपोतः ॥ ३ ॥

3. *Hetiḥ pakṣiṇī na dabhātyasmānāṣṭrī padaṁ kṛṇute agnidhāne. Śivo gobhya uta puruṣebhyo no astu mā no devā iha himsītkapotaḥ.*

Let not the flying missile, daunt or deceive us. Let the messenger have a place in the assembly hall. Let every thing be good for our people and for our lands, cows and culture of freedom. O devas, leaders of light and wisdom, let not the messenger and the message any way injure our pride of honour and freedom.

Kanda 6/Sukta 28 (Response to Challenge)

Yama, Nir-rti devata, Bhrgu Rshi

ऋ॒चा क॒पोतं नुदत प्र॒णोद॒मिषं॑ मदन्त॒: परि॒ गां न॑यामः।
स॒ंलो॒भय॑न्तो दुरि॒ता प॒दानि॑ हि॒त्वा न॒ ऊर्ज॑ं प्र प॑दा॒त्पथि॑ष्ठः ॥ १ ॥

1. *Ṛcā kapotaṁ nudata praṇodamiṣaṁ madantaḥ pari gāṁ nayāmaḥ. Saṁlobhayanto duritā padāni hitvā na ūrjaṁ pra padātpathiṣṭhaḥ.*

With proper words of praise and appreciation, urge upon the ambassador that, happy and rejoicing in our power and supplies of food and energy, with confidence and full power, we guide and rule our land and people. Thus avoiding references to undesirables but without omitting the assertion of our power and potential, let the messenger be sent back with a fitting reply.

प॒री॒मे ३॒ग्निम॑र्षत॒ परी॒मे गाम॑नेषत। दे॒वेष्व॑क्रत॒ श्रव॒: क इ॒माँ आ द॑धर्षति ॥ २ ॥

2. *Parīme'gnimarṣata parīme gāmaneṣata. Deveṣvakrata śravaḥ ka imāṅ̆ ā dadharṣati.*

These people of our land have raised a force of brilliant people in their fields. They have raised the land, its standard of knowledge, culture and wealth high. They

have made a place for themselves among the scholars and rulers of noble character over the earth. Who can then suppress and terrorize them?

यः प्र॑थ॒मः प्र॒वत॑मास॒सादा॑ ब॒हुभ्य॒ः पन्था॑मनुपस्पशा॒नः।
यो ३॒स्येशे॑ द्विप॒दो॒ यश्चतु॑ष्पद॒स्तस्मै॑ य॒माय॒ नमो॑ अस्तु मृ॒त्यवे॑॥ ३॥

3. *Yaḥ prathamaḥ pravatamāsasāda bahubhyaḥ panthāmanupaspaśānaḥ. Yo'syeśe dvipado yaścatuṣpadastasmai yamāya namo astu mṛtyave.*

The one who, first and foremost among many, has risen to the highest position, the pioneer carving and showing the path of progress for many, who by virtue of such merit rules over the people and animals over the earth, to that leader and law giver of people unto life and death, all hail and homage.

(This sukta, especially after the previous one, is a far reaching vision of modern challenges of egoistic power, the response of self-realised power, and ultimately a one-united-world of self-governing nations under one umbrella of the rule of righteousness and universal justice.)

Kanda 6/Sukta 29 (Response to Adversaries)

Yama, Nir-rti Devata, Bhrgu Rshi

अ॒मून्हे॒तिः प॑त॒त्रिणी॒ न्ये॑ ३॒॑ तु यदु॑लू॒को॒ वद॑ति मो॒घमे॒तत्।
यद्वा॑ क॒पोत॑ः प॒दम॒ग्नौ कृ॒णोति॑॥ १॥

1. *Amūnhetiḥ patattriṇī nye tu yadulūko vadati moghametat. Yadvā kapotaḥ padamagnau kṛṇoti.*

Let the flying missile fall upon those adversaries

whose Uluka, bird-like messenger, vascillates and speaks all this that he speaks in vain, or when the Kapota, pigeonary clever messenger, puts his foot in the fire in the hall.

यौ ते॑ दू॒तौ नि॑र्ऋ॒त इ॒दमे॒तोऽप्र॑हितौ॒ प्रहि॑तौ॒ वा गृ॒हं नः॑। क॒पो॒तो॒लू॒काभ्या॒मप॑दं॒ तद॑स्तु ॥ २ ॥

2. *Yau te dūtau nir-ṛta idameto'prahitau prahitau vā gṛhaṁ naḥ. Kapotolūkābhyāmapadaṁ tadastu.*

O Nir-rti, adversity of will and intelligence, when those two messengers of yours, the one authorized and directed and the other unauthorized and undirected, one the Kapota, clever master of ambiguity, the other Uluka, master of darkness and camouflage, come to our land, our home would not be for them, beyond their reach.

अ॒वै॒र॒ह॒त्याये॒दमा प॑पत्या॒त्सु॒वी॒रता॑या इ॒दमा स॑सद्यात्। परा॑ङे॒व परा॑ वद॒ परा॑चीमनु॒ सं॒वत॑म्। यथा॑ य॒मस्य॑ त्वा गृ॒हेऽर॑सं प्र॒ति॒चाक॑शाना॒भूकं॑ प्रति॒चाक॑शान् ॥ ३ ॥

3. *Avairahatyāyedamā papatyātsuvīratāyā idamā sasadyāt. Parāṅgeva parā vada parācīmanu saṁvatam. Yathā yamasya tvā gṛhe'rasaṁ praticākaśānābhūkaṁ praticākaśān.*

Let the messenger come but not for fall of the brave. Let the messenger come here but for the advancement of noble bravery. Otherwise go back to the distant land, cut a sorry figure and speak with a long face. In the house of the wise and men of judgement and leadership you would be judged as dull and irrelevant, a mere piece of clay in existence.

Kanda 6/Sukta 30 (Shami the Sanative)

Shami Devata, Uparibabharava Rshi

देवा इमं मधुना संयुतं यवं सरस्वत्यामधि मणावचर्कृषुः। इन्द्र आसीत्सीरपतिः शतक्रतुः कीनाशा आसन्मरुतः सुदानवः॥ १॥

1. *Devā imaṁ madhunā saṁyutaṁ yavaṁ sarasvatyāmadhi maṇāvacarkṛṣuḥ. Indra āsītsīrapatiḥ śatakratuḥ kīnāśā āsanmarutaḥ sudānavaḥ.*

The Devas, divinities of nature, created this yava, barley grain replete with honey as jewel on the stream of nature's flow, Sarasvati. Indra, the sun, creator of a hundred great things, was the ploughman, and the Maruts, generous winds, were the assistant farmers. (Shatapatha Brahmana describes yava as a drop of the moon's ecstasy: 4, 2, 1, and 11)

यस्ते मदोऽवकेशो विकेशो येनाभिहस्यं पुरुषं कृणोषि। आरात्त्वदन्या वनानि वृक्षि त्वं शमि शतवल्शा वि रोह॥ २॥

2. *Yaste mado'vakeśo vikeśo yenābhihasyaṁ puruṣaṁ kṛṇoṣi. Ārāttvadanyā vanāni vṛkṣi tvaṁ śami śatavalśā vi roha.*

O Shami, exhilarating is your juice which gives a man long loose hanging and dishevelled hair by which you make the man smile with pleasure. I remove the plants growing close around so that you grow luxuriant with a hundred branches.

बृहत्पलाशे सुभगे वर्षवृद्ध ऋतावरि। मातेव पुत्रेभ्यो मृड केशेभ्यः शमि॥ ३॥

3. *Bṛhatpalāśe subhage varṣavṛddha ṛtāvari.*
Māteva putrebhyo mṛḍa keśebhyaḥ śami.

O Shatavari Shami with large leaves, holy and generously rich, growing luxuriant by rains, pray be kind and efficacious for the growth of luxurious hair, gracious as a mother to the child.

Kanda 6/Sukta 31 (Sun, Planets and Satellites)

Gau or Surya Devata, Uparibabhrava Rshi

आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः ।
पितरं च प्रयन्त्स्वः ॥ १ ॥

1. *Āyaṁ gauḥ pṛśnirakramīdasadanmātaraṁ puraḥ.*
Pitaraṁ ca prayantsvaḥ.

This moving earth, abiding by its mother, the atmospheric globe, and circumambulating its father, the bright sun, goes on and on in its orbit in space.

(This mantra is a beautiful metaphor of the moving solar family. The sun is the father, the earth is child, and the globe of air and waters including the field of gravity is the mother. And this family of father, mother and child moves on and on in space in orbit. Another version, in Atharva-veda (20, 48, 4) translated by Pandit Satavalekara, interprets the metaphor as moon, the child, earth the mother, and sun the father.)

अन्तश्चरति रोचना अस्य प्राणादपानतः ।
व्यख्यन्महिषः स्वः ॥ २ ॥

2. *Antaścarati rocanā asya prāṇādapānataḥ.*
Vyakhyanmahiṣaḥ svaḥ.

The light and power of this sun actively pervades in the systemic world of life breathing in and out with prana and apana energy, thereby reflecting and proclaiming the power and presence of this potent lord of life and light.

त्रिंशद्धामा॒ वि रा॑जति॒ वाक्प॑त॒ङ्गो अ॑शिश्रियत्।
प्रति॒ वस्तो॒रह॒र्द्युभिः॥ ३॥

3. *Triṁśaddhāmā vi rājati vākpataṅgo aśiśriyat.*
Prati vastorahardyubhiḥ.

Thirty solar hours (muhuratas) of day and of night does the sun constantly shine and illuminate the planets and satellites, and the holy tongue of the sages consonant with it celebrates this cosmic bird of life.

(This sukta gives a vision of this world of stars, planets and satellites. There is nothing static, everything is on the move. Reference may also be made to Rgveda 5, 51, 15 where the sun and moon move in harmony, earth implied, for the good of humanity. They all move in order, each according to its own power. The sun being the highest in power is the centre. But what is the centre of all the solar systems and galaxies? Can it be physical? No, because if that physical object were the centre, what is it that sustains that? Hence the centre has to be non-physical and yet most powerful, more powerful than any and all things physical. The Veda and Upanishad say that that centre is the cosmic spirit, smaller than the smallest and greater than the greatest: Anoraniyan mahato mahiyan (Kathopanishad 1, 2, 20), just a dimensionless point and yet the infinite transcendant. Reference may also be made to Yajurveda 23, 60, and

Rgveda 1, 104, 4 and 9, 114, 3. It is that at the centre which spins this wheel of existence around and yet within itself (Shvetashvatara Upanishad 6, 1.)

Kanda 6/Sukta 32 (Germs and other Organisms)

Agni devata, Chatana (1-2) Atharva (3) Rshis

अन्तर्दावे जुहुता स्वे इतद्यातुधानक्षयणं घृतेन। आराद्रक्षांसि प्रति दह त्वमग्ने न नो गृहाणामुप तीतपासि॥ १॥

1. *Antardāve juhutā svetadyātudhānakṣayaṇaṁ ghṛtena. Ārādrakṣāṁsi prati daha tvamagne na no gṛhāṇāmupa tītapāsi.*

O house holders, offer this germ destroying havi with ghrta into the burning fire. O fire, burn and destroy the evil, polluting and life threatening germs from far and near, and do not cause any fire hazard to our homes.

रुद्रो वो ग्रीवा अशरैत्पिशाचाः पृष्टीर्वोऽपि शृणातु यातुधानाः। वीरुद्वो विश्वतोवीर्या यमेन समजीगमत्॥ २॥

2. *Rodro vo grīvā aśaraitpiśācāḥ pṛṣṭīrvo'pi śṛṇātu yātudhānāḥ. Vīrudvo viśvatovīryā yamena samajīgamat.*

O blood sucking germs and insects, let Rudra, blazing fire of mid-day yajna, break your neck. O contagious evil doers, let the fire break the back of your resistance too. Let all round powerful herb of versatile efficacy join you with death.

अभयं मित्रावरुणाविहास्तु नोऽर्चिषात्रिणो नुदतं प्रतीचः। मा ज्ञातारं मा प्रतिष्ठां विदन्त मिथो विघ्ना उप यन्तु मृत्युम्॥ ३॥

3. *Abhayaṁ mitrāvaruṇāvihāstu no'rciṣāttriṇo nudataṁ pratīcaḥ. Mā jñātāraṁ mā pratiṇṭhāṁ vidanta mitho vighnānā upa yantu mṛtyum.*

O Mitra and Varuna, sun and air, sun and the physician, prana and apana energies of nature, let there be peace and security for us here. Force back the devitalizing and life threatening germs and insects. Let them find no intelligent ally, no stability, and let them, mutually conflictive and self-destroying, meet their death.

Kanda 6/Sukta 33 (The Power of Indra)

Indra Devata, Jatikayana Rshi

यस्येदमा रजो युजस्तुजे जना वनं स्व॑ः।
इन्द्रस्य रन्त्यं बृहत्॥ १॥

1. *Yasyedamā rajo yujastuje janā vanaṁ svaḥ. Indrasya rantyaṁ bṛhat.*

O men and women of the world, boundless, beautiful and ecstatic is the glory of Indra, friend and commander of all in union, in whose power and dominion abides this world of existence, the earth, the greenery, the waters and the heaven of freedom and joy.

नाधृ॑ष आ दधृषते धृषाणो धृ॑षितः शव॑ः।
पुरा यथा॑ व्यथिः श्रव इन्द्रस्य नाधृषे शव॑ः॥ २॥

2. *Nādhṛa ā dadhṛṣate dhṛṣāṇo dhṛṣitaḥ śavaḥ. Purā yathā vyathiḥ śrava indrasya nādhṛṣe śavaḥ.*

The defeated dare not challenge, much less subdue, the might of potent and all victorious Indra. Indeed, as ever before, no tyrant can ever challenge the

fame and power of Indra.

स नो॑ ददातु॒ तां र॒यिमु॒रुं पि॒शङ्गं॑सन्दृ॒शम्।
इन्द्रः॑ पति॑स्तु॒विष्ट॑मो॒ जने॒ष्वा ॥ ३ ॥

3. *Sa no dadātu tāṁ rayimuruṁ piśaṅgasandṛśam.*
Indraḥ patistuviṣṭamo janeṣvā.

May Indra, most powerful ruler and sustainer of the people, give, give us all that wealth, honour and excellence which is beautiful as gold and inspiring and elevating as glory of the dawn.

Kanda 6/Sukta 34 (Splendour of Divinity)

Agni Devata, Chatana Rshi

प्राग्न॒ये॒ वाच॑मीरय वृष॒भाय॑ क्षिती॒नाम्।
स नः॑ पर्ष॒दति॒ द्विषः॑ ॥ १ ॥

1. *Prāgnaye vācamīraya vṛṣabhāya kṣitīnām.*
Sa naḥ parṣadati dviṣaḥ.

Raise your voice of prayer and adoration in honour of Agni, potent and generous lord ruler and sustainer of the people and worlds of existence, who may, we pray, shower us with wealth, honour and excellence beyond the reach of hate, jealousy and enmity.

यो रक्षां॑सि नि॒जूर्व॑॑त्य॒ग्नि॒स्ति॒ग्मेन॑॑ शो॒चिषा॑।
स नः॑ पर्ष॒दति॒ द्विषः॑ ॥ २ ॥

2. *Yo rakṣāṁsi nijūrvatyagnistigmena śociṣā.*
Sa naḥ parṣadati dviṣaḥ.

May Agni, who with his intense light, fire and splendour destroys evil and evil doers in nature and

humanity, bring us showers of wealth, power and excellence beyond the reach of hate, jealousy and enmity.

यः परस्याः परावतस्तिरो धन्वातिरोचते।
स नः पर्षदति द्विषः॥ ३॥

3. *Yaḥ parasyāḥ parāvatastiro dhanvātirocate.*
Sa naḥ parṣadati dviṣaḥ.

He who shines in splendour beyond the farthest of the far regions and spaces of existence, may, we pray, bless us with wealth, honour and excellence beyond the reach of all hate, jealousy and enmity.

यो विश्वाभि विपश्यति भुवना सं च पश्यति।
स नः पर्षदति द्विषः॥ ४॥

4. *Yo viśvābhi vipaśyati bhuvanā saṁ ca paśyati.*
Sa naḥ parṣadati dviṣaḥ.

He that watches and overwatches all regions of the universe in and out, over and above, completely, may, we pray, bless us with wealth, virtue and excellence beyond the reach of all jealousy, hate and enmity.

यो अस्य पारे रजसः शुक्रो अग्निरजायत।
स नः पर्षदति द्विषः॥ ५॥

5. *Yo asya pāre rajasaḥ śukro agnirajāyata.*
Sa naḥ parṣadati dviṣaḥ.

That Agni, self refulgent, pure and immaculate, who manifests beyond the spaces of the universe may, we pray, bless us with the wealth of purity and excellence beyond the reach of all hate, jealousy and

enmity.

Kanda 6/Sukta 35 (Life of Life)

Vaishvanara Devata, Kaushika Rshi

वैश्वानरो न ऊतय आ प्र यातु परावतः।
अग्निर्नः सुष्टुतीरुप॥ १॥

1. *Vaiśvānaro na ūtaya ā pra yātu parāvataḥ.*
Agnirnaḥ suṣṭutīrupa.

May Agni, life of the life of humanity, come from the highest heavens of light and listen and inspire our songs of adoration and prayer.

वैश्वानरो न आगमदिमं यज्ञं सजूरुप।
अग्निरुक्थेष्वंहसु॥ २॥

2. *Vaiśvānaro na āgamadimaṁ yajñam sajūrupa.*
Agniruktheṣvaṁhasu.

May Vaishvanara Agni, leading light of the the life of the world of humanity, constant and closest friend, come and join our yajna, accept our songs of prayer and guide us at the most critical times of our need.

वैश्वानरोऽङ्गिरसां स्तोममुक्थं च चाक्लृपत्।
ऐषु द्युम्नं स्वर्यमत्॥ ३॥

3. *Vaiśvānaro'ṅgirasāṁ stomamukthaṁ ca cāklṛpat.*
Aiṣu dyumnaṁ svaryamat.

May Vaishvanara Agni, leading light and life energy of all creative activities of the world of humanity, energise, raise and fructify the adorable plans and holy actions of Angirasas pioneering thinkers, scientists and

creative artists and lead them to success. May the light and life divine bring them honour, recognition and the bliss of self-fulfilment in success without any frustration.

Kanda 6/Sukta 36 (Sole Spirit of Life)

Vaishvanara Agni Devata, Atharva Svastyayanakama Rshi

ऋ॒ता॒वा॑नं वैश्वान॒रमृ॒तस्य॒ ज्योति॑ष॒स्पति॑म्।
अज॑स्रं घ॒र्ममी॑महे॥ १॥

1. *Ṛtāvānaṁ vaiśvānaramṛtasya jyotiṣaspatim.*
Ajasraṁ gharmamīmahe.

The Lord Supreme, ordainer and sustainer of the truth and reality of existence, leading light of humanity, protector and promoter of the light of law and yajnic evolution of natural and human karma, eternal and unaging spirit and passion of life for creative action, we invoke, adore and exalt in yajna.

स विश्वा॒ प्रति॑ चाक्लृप ऋ॒तूंरुत्सृ॑जते व॒शी।
य॒ज्ञस्य॒ वय॑ उत्ति॒रन्॥ २॥

2. *Sa viśvā prati cāklṛpa ṛtūṁrutsṛjate vaśī.*
Yajñasya vaya uttiran.

That Vaishvanara Agni, universal controller and energiser, pervades, inspires and fructifies every thing, every person and every effort in the world, and blesses all seasons with higher vitality and power, all the time raising the creative success of natural and human action for evolution and development.

अ॒ग्निः परे॑षु॒ धाम॑सु॒ कामो॑ भू॒तस्य॒ भव्य॑स्य।
स॒म्राडेको॒ वि रा॑जति॥ ३॥

3. *Agniḥ pareṣu dhāmasu kāmo bhūtasya bhavyasya.*
Samrāḍeko vi rājati.

Agni, the love, the lover and giver of fulfilment for and of all that is past and present and that which is yet to be, self-refulgent presence, rules over all and pervades even the farthest borders of the expansive universe, the sole lord, one, unique, matchless, without a second presence such as Agni Itself.

Kanda 6/Sukta 37 (No Course Please)

Chandrama Devata, Atharva Svastyayanakama Rshi

उप॒ प्रागा॑त्सहस्रा॒क्षो यु॒क्त्वा श॒पथो॒ रथ॑म्।
श॒प्तार॑मन्वि॒च्छन्मम॒ वृक॑ इ॒वावि॑मतो गृ॒हम्॥ १॥

1. *Upa prāgātsahasrākṣo yuktvā śapatho ratham.*
Śaptāramanvicchanmama vṛka-ivāvimato gṛham.

Let the divine force of love and truth, thousand-eyed, all vigilant, come as protection against cursed ill-will, having yoked its chariot against ill will, execration and hate. Let it search out and destroy the imprecation and the imprecator like a wolf pouncing upon a sheepfold.

परि॑ णो वृङ्ग्धि शपथ ह्र॒दम॒ग्निरि॑वा॒ दह॑न्।
श॒प्तार॒मत्र॑ नो जहि दि॒वो वृ॒क्षमि॑वा॒शनिः॥ २॥

2. *Pari ṇo vṛṅggdhi śapatha hradamagnirivā dahan.*
Shaptāramatra no jahi divo vṛkṣamivā-śaniḥ.

O curse, burning like fire drying a pool of water, leave us. O protective chariot of divinity, destroy the curse and the cursor as the strike of thunder from above destroys the tree from its very root.

यो नः शपादशपतः शपतो यश्च नः शपात्।
शुने पेष्ट्रमिवावक्षामं तं प्रत्यस्यामि मृत्यवे॥ ३॥

3. *Yo naḥ śapādaśapataḥ śapato yaśca naḥ śapāt.*
Shune peṣṭramivāvakṣāmaṁ taṁ pratyasyāmi mṛtyave.

Whoever curses us who do not curse anybody, and whoever curses us even though we too may revile the curse, we throw off that insufferable curse unto death, i.e., to naught, as we throw a piece of bone to a dog.

Kanda 6/Sukta 38 (Energy and Splendour of Life)

Tvishi, Brhaspati Devata, Atharva Varchaskama Rshi

सिंहे व्याघ्र उत या पृदाकौ त्विषिरग्नौ ब्राह्मणे सूर्ये या।
इन्द्रं या देवी सुभगा जजान सा न ऐतु वर्चसा संविदाना॥ १॥

1. *Siṁhe vyāghra uta yā pṛdākau tviṣiragnau brāhmaṇe sūrye yā. Indraṁ yā devī subhagā jajāna sā na aitu varcasā saṁvidānā.*

That energy, brilliancy and splendour which is in the lion, tiger, cobra, fire, the Brahmana, and in the sun, which, divine spirit of majesty and good fortune, creates and consecrates the ruling power, Indra, may, we pray, come bearing the lustre and splendour of life and bless us.

या हस्तिनि द्वीपिनि या हिरण्ये त्विषिरप्सु गोषु या पुरुषेषु।
इन्द्रं या देवी सुभगा जजान सा न ऐतु वर्चसा संविदाना॥ २॥

2. *Yā hastini dvīpini yā hiraṇye tviṣirapsu goṣu yā puruṣeṣu. Indraṁ yā devī subhagā jajāna sā na aitu varcasā saṁvidānā.*

That grace and majesty which is in the elephant, that strength and agility in the tiger, the grace and beauty in gold, the generosity in the cows and virility in men, that light and splendour of life, the divine spirit of majesty and good fortune which creates and consecrates the ruling power, Indra, may that divine brilliance come bearing the lustre of life and bless us.

रथे॑ अ॒क्षेष्वृ॑ष॒भस्य॒ वाजे॒ वाते॑ प॒र्जन्ये॒ वरु॑णस्य॒ शुष्मे॑। इन्द्रं॒ या दे॒वी सु॒भगा॑ ज॒जान॒ सा न॒ ऐतु॒ वर्चसा॑ संविदा॒ना॥ ३॥

3. *Rathe akṣeṣvṛṣabhasya vāje vāte parjanye varuṇsya śuṣme. Indraṁ yā devī subhagā jajāna sā na aitu varcasā saṁvidānā.*

The strength, brilliance and efficiency in the chariot, chariot wheel and endurance of the bull, the force in the wind, the shower in the cloud and blaze in the light of the sun, the divine light and splendour which creates and consecrates the ruler Indra, may all that brilliance bearing the grandeur of life come and bless us.

रा॒ज॒न्ये॑ दुन्दु॒भावाय॑तायामश्व॒स्य॒ वाजे॒ पुरु॑षस्य मा॒यौ। इन्द्रं॒ या दे॒वी सु॒भगा॑ ज॒जान॒ सा न॒ ऐतु॒ वर्चसा॑ संविदा॒ना॥ ४॥

4. *Rājanye dundubhāvāyatāyāmaśvasya vāje puruṣasya māyau. Indraṁ yā devī subhagā jajāna sā na aitu varcasā saṁvidānā.*

The light and lustre in the ruling power, the inspiring boom in the tensioned war drum, the agility in the strength and endurance of the war horse, the heroic self-confidence in man's wondrous manliness, that divine light, splendour and majesty of life which creates,

consecrates and confirms the ruling power, Indra, may come to us, bearing the lustrous grandeur of life, and bless us.

Kanda 6/Sukta 39 (Honour and Excellence)

Indra Devata, Atharva Varchaskama Rshi

यशो॑ हविर्वर्धता॒मिन्द्र॑जूतं स॒हस्र॑वीर्यं सुभृ॑तं सह॑स्कृतम्।
प्र॒सर्स्रा॑ण॒मनु॑ दी॒र्घाय॒ चक्ष॑से ह॒विष्म॑न्तं मा वर्धय ज्ये॒ष्ठ-
ता॑तये ॥ १ ॥

1. *Yaśo havirvardhatāmindrajūtaṁ sahasravīryaṁ subhṛtaṁ sahaskṛtam. Prasarsrāṇamanu dīrghāya cakṣase haviṣma-ntaṁ mā vardhaya jyeṣṭhatātaye.*

Let our yajna and our honour and fame increase Indra-inspired, thousandfold strong, well controlled, created and achieved through courage, confidence and patience. O Lord omnipotent, pray promote me, bearing havi in homage, prayerful and ambitious for advancement, raise me for a long life of vision and wisdom and bless me to rise to the highest position.

अच्छा॑ न॒ इन्द्रं॑ य॒शस॑ं॒ यशो॑भिर्यश॒स्विनं॑ नमसा॒ना वि॑धेम।
स नो॑ रास्व रा॒ष्ट्रमिन्द्र॑जूतं॒ तस्य॑ ते रा॒तौ य॒शस॑ः स्याम ॥ २ ॥

2. *Acchā na indraṁ yaśasaṁ yaśobhiryaśasvinaṁ namasānā vidhema. Sa no rāsva rāṣṭramindra-jūtaṁ tasya te rātau yaśasaḥ syāma.*

Well and holily, bearing havi in homage for our good, we worship Indra, lord of glory, sublime by his divine grandeur and majesty. May he give us a great Indra-inspired Rashtra, a dominion of freedom and

prosperity. O Lord, may we too rise to fame and excellence by your grace and generosity.

यशा इन्द्रौ यशा अग्निर्यशाः सोमो अजायत।
यशा विश्वस्य भूतस्याहमस्मि यशस्तमः ॥ ३ ॥

3. *Yaśā indro yaśā agniryaśāḥ somo ajāyata.*
Yaśā viśvasya bhūtasyāhamasmi yaśastamaḥ.

Glorious is Indra, lord of power. Glorious is Agni, light and fire of life. Glorious is Soma, the moon, spirit of peace and beauty. Of all the glorious things of the world, let me rise to the most excellent position by the grace of Indra, Agni and Soma, light, peace and power.

Kanda 6/Sukta 40 (Fearlessness)

Mantra-wise Devata, Atharva Rshi

अभयं द्यावापृथिवी इहास्तु नोऽभयं सोमः सविता नः कृणोतु। अभयं नोऽस्तूर्वन्तरिक्षं सप्तऋषीणां च हविषाभयं नो अस्तु ॥ १ ॥

1. *Abhayaṁ dyāvāpṛthivī ihāstu no'bhayaṁ somaḥ savitā naḥ kṛṇotu. Abhayaṁ no'stūrvantarikṣśaṁ saptaṛṣīṇāṁ ca haviṣābhayaṁ no astu.*

O heaven and earth, let there be freedom from fear for us here. May Soma, divine spirit of peace, and Savita, lord creator and inspirer give us the gift of fearlessness. Let the wide sky and space be free from fear for us, and may there be total freedom from fear for us by yajnic dedication of the seven sages.

(The seven sages are five organs of perception, mind and intelligence, because they help us to 'see' and

know. Further all the divinities mentioned and invoked in this sukta are objective 'organs' of divinity as well as inside our persoality : The sun is in the eye, moon in the mind, space quarters in the ear, vayu or wind in the skin, agni in the speech, apah in the taste, earth in the solidity of the body, and light region in the brain. So right action by the person with the body system and the external divinities of nature are related. Our action through our organs creates vibrations of cause and effect in nature which affects us too.

Hence prayer to the divinities for freedom from fear implies that we too have to act without violating the laws of nature and of humanity. Life within and life outside both are organismically related. Prayer implies action too.)

अ॒स्मै ग्रामा॑य प्र॒दिश॒श्चत॑स्र ऊर्जं॑ सुभू॒तं स्व॒स्ति स॑वि॒ता न॑: कृणोतु। अ॒श॒त्रिन्द्रो॒ अभ॑यं नः कृणोत्व॒न्यत्र॒ राज्ञा॑म॒भि या॑तु म॒न्युः ॥ २ ॥

2. *Asmai grāmāya pradiśaścatasra ūrjaṁ subhūtaṁ svasti savitā naḥ kṛṇotu. Aśatrvindro abhayaṁ naḥ kṛṇotvanyatra rājñāmabhi yātu manyuḥ.*

For this community of ours, in all the four quarters of space, may Savita create energy, ample wealth and well being and may Indra, the ruler, create fearlessness and freedom from enemies. The fear and anger of the rulers, then, may go elsewhere (where lawlessness might be prevailing).

अ॒न॒मि॒त्रं नो॑ अधरा॒दन॑मि॒त्रं न॑ उत्त॒रात्।
इन्द्रा॑नमि॒त्रं न॑: प॒श्चाद॑नमि॒त्रं पु॒रस्कृ॑धि ॥ ३ ॥

3. *Anamitraṁ no adharādanamitraṁ na uttarāt. Indrānamitraṁ naḥ paścādanamitraṁ puraskṛdhi.*

May Indra create for us love and freedom from enemies from down below on earth, love and freedom from enmity from above, love and freedom from enemies from behind, and love with freedom from fear, opposition, conflict and enmity upfront.

Kanda 6/Sukta 41 (Self-Expansion)

Indra Devata, Brahma Rshi

मन॑से॒ चेत॑से धि॒य आकू॑तय उ॒त चित्त॑ये।
म॒त्यै श्रु॒ताय॒ चक्ष॑से वि॒धेम॑ ह॒विषा॑ व॒यम्॥ १॥

1. *Manase cetase dhiya ākūtaya uta cittaye.*
Matyai śrutāya cakṣase vidhema haviṣā vayam.

For the development of mind, intelligence, thought, intention and purpose, understanding, wisdom, hearing and vision, we worship Indra, Lord Almighty, with offers of havi in yajna.

अ॒पा॒नाय॑ व्या॒नाय॑ प्रा॒णाय॒ भूरि॑धायसे।
सर॑स्वत्या उरु॒व्यचे॑ वि॒धेम॑ ह॒विषा॑ व॒यम्॥ २॥

2. *Apānāya vyānāya prāṇāya bhūridhāyase.*
Sarasvatyā uruvyace vidhema haviṣā vayam.

For the vitality of apana, vyana, all sustaining prana, and for wide ranging knowledge, we worship Agni, light of life with offers of havi in yajna.

मा नो॑ हासिषु॒र्ऋष॑यो॒ दैव्या॒ ये त॑नू॒पा ये नस्त॒न्व॑स्तनू॒जाः।
अम॑र्त्या॒ मर्त्याँ॑ अ॒भि नः॑ सचध्व॒मायु॑र्धत्त प्रत॒रं जी॒वसे॑ नः॥ ३॥

3. *Mā no hāsiṣur-ṛṣayo daivyā ye tanūpā ye nastanva stanūjāḥ. Amartyā martyāň abhi naḥ sacadhvamāyurdhatta prataraṁ jīvase naḥ.*

May the divine senses of perception and volition, those powers which nourish and sustain our body, those that are born of our body system, never forsake us. May the immortal divinities ever abide with us, the mortals. May they nourish and sustain us and give us good health and long age for a happy life.

Kanda 6/Sukta 42 (Freedom from Anger)

Manyu Devata, Bhrgvangira Rshi

अव॒ ज्यामि॑व॒ धन्व॑नो म॒न्युं त॑नोमि ते हृ॒दः ।
यथा॒ संम॑नसौ भू॒त्वा सखा॑याविव॒ सचा॑वहै ॥ १ ॥

1. *Ava jyāmiva dhanvano manyuṁ tanomi te hṛdaḥ. Yathā saṁmanasau bhūtvā sakhāyāviva sacāvahai.*

I relax the tension of anger from your mind like releasing the string from the bow so that you and I, being good and happy at heart, may live together like friends.

सखा॑याविव सचावहा॒ अव॑ म॒न्युं त॑नोमि ते ।
अ॒धस्ते॒ अश्म॑नो म॒न्युमुपा॑स्यामसि॒ यो गु॒रुः ॥ २ ॥

2. *Sakhāyāviva sacāvahā ava manyuṁ tanomi te. Adhaste aśmano manyumupāsyāmasi yo guruḥ.*

I relax the tension of anger and passion from your mind so that we may live together as happy friends. Your anger is intense and oppressive, we cast and bury it down under a heavy stone.

अभि तिष्ठामि ते मन्युं पाष्ण्र्या प्रपदेन च।
यथावशो न वादिषो मम चित्तमुपायसि॥ ३॥

3. *Abhi tiṣṭhāmi te manyuṁ pārṣṇyā prapadena ca.*
Yathāvaśo na vādiṣo mama cittamupāyasi.

With a kick and under the heel, I cast down and bury your anger so that you are one and calm at heart with me and do not talk like one possessed.

Kanda 6/Sukta 43 (Calmness of Anger)

Manyu-shamanam Devata, Bhrgvangira Rshi

अयं दर्भो विमन्युकः स्वाय चारणाय च।
मन्योर्विमन्युकस्यायं मन्युशमन उच्यते॥ १॥

1. *Ayaṁ darbho vimanyukaḥ svāya cāraṇāya ca.*
Manyorvimanyukasyāyaṁ manyuśamana ucyate.

This 'darbha' grass is the tranquilizer of anger for our own people and for others high or low. This is called pacifier of the angry man's passion and fury.

अयं यो भूरिमूलः समुद्रमवतिष्ठति। दर्भः पृथिव्या उत्थितो मन्युशमन उच्यते॥ २॥

2. *Ayaṁ yo bhūrimūlaḥ samudramavatiṣṭhati.*
Darbhaḥ pṛthivyā utthito manyuśamana ucyate.

This darbha grass which is deep rooted grows close to the sea. Growing and rising from the earth and rising high, it is called pacifier of the passion and fury of anger.

वि ते हनव्यां शरणिं वि ते मुख्यां नयामसि।
यथावशो न वादिषो मम चित्तमुपायसि॥ ३॥

3. *Vi te hanavyāṁ śaraṇiṁ vi te mukhyāṁ nayāmasi. Yathāvaśo na vādiṣo mama cittamupāyasi.*

We remove the angry distortions on your chin and face so that your mind is equal and tranquil with mine and you would not talk like one possessed.

Kanda 6/Sukta 44 (Herbal Cure)

Vanaspati Devata, Vishvamitra Rshi

अस्थाद् द्यौरस्थात्पृथिव्यस्थाद्विश्वमिदं जगत्।
अस्थुर्वृक्षा ऊर्ध्वस्वप्नास्तिष्ठाद्रोगो अयं तव॥ १॥

1. *Asthād dyaurasthātpṛthivyasthādviśvamidaṁ jagat. Asthurvṛkṣā ūrdhvasvapnāstiṣṭhādrogo ayaṁ tava.*

The solar region is firm and undisturbed it stands. The earth stands firm and still, undisturbed. This entire cosmos is firm and undisturbed. The high standing trees, dreaming and sleeping, stand still. Let this malady too stand still, it must not aggravate.

शतं या भेषजानि ते सहस्रं संगतानि च।
श्रेष्ठमास्रावभेषजं वसिष्ठं रोगनाशनम्॥ २॥

2. *Śataṁ yā bheṣajāni te sahasraṁ saṅgatāni ca. Śreṣṭhamāsrāvabheṣajaṁ vasiṣṭhaṁ roganāśanam.*

Hundred are your medicines, a thousand their supplements and substitutes. The best of them is Brahma which stops bleeding, and that is the cure of the malady.

रुद्रस्य मूत्रमस्यमृतस्य नाभिः। विषाणका नाम वा असि
पितॄणां मूलादुत्थिता वातीकृतनाशनी॥ ३॥

3. *Rudrasya mūtramasyamṛtasya nābhiḥ. Viṣāṇakā nāma vā asi pitṛṇāṁ mūlādutthitā vātīkṛtanāśanī.*

You are the shower of the cloud, you are the centre and concentration of the sanative nectar. You are Vishanaka by name, a sure cure of genetic ailments and those caused by wind disorder.

Kanda 6/Nukta 45 (Go off Negative Thoughts)

Duhsvapna-nashanam Devata, Angira, Pracheta, Yama Rshi

परोऽ पेहि मनस्पाप किमशस्तानि शंससि। परेहि न त्वा कामये वृक्षां वनानि सं चर गृहेषु गोषु मे मनः॥ १॥

1. *Paro' pehi manaspāpa kimaśastāni śaṁsasi. Parehi na tvā kāmaye vṛkṣāṁ vanāni saṁ cara gṛheṣu goṣu me manaḥ.*

Go off, evil of the mind, why do you present things undesirable? Keep off. I do not want you. Gad about woods and trees. My mind is in and with the home and homely thoughts and perceptions.

अवशसा निःशसा यत्परा शसोपारिम जाग्रतो यत्स्वपन्तः। अग्निर्विश्वान्यप दुष्कृतान्यजुष्टान्यारे अस्मद्दधातु॥ २॥

2. *Avaśasā niḥśasā yatparāśasopārima jagrato yatsvapantaḥ. Agnirviśvānyapa duṣkṛtānya-juṣṭānyāre asmaddadhātu.*

Whatever sins we have committed whether out of jealousy, or hate or callousness and enmity while awake or asleep, consciously or unconsciously, may Agni, light of life, ward off and keep away all those undesirable thoughts and deeds of the world from us.

यदि॑न्द्र ब्रह्मणस्प॒तेऽपि॒ मृषा॒ चरा॑मसि।
प्रचे॑ता न आङ्गिर॒सो दु॑रि॒तात्पा॒त्वंह॑सः ॥ ३ ॥

3. *Yadindra brahmaṇaspate'pi mṛṣā carāmasi.*
Pracetā na āṅgiraso duritātpātvaṁhasaḥ.

O lord of universal power, Indra, O lord of Infinity, Brahmanaspati, whatever wrong or sinful we commit in life, in our thought and behaviour, may Pracheta, lord of knowledge and giver of self-awareness, Angirasa, giver of living vibrancy of life, protect us against that evil and save us from sin.

Kanda 6/Sukta 46 (Dream)

Svapna Devata, Angira, Pracheta, Yama Rshi

यो न जी॒वोऽसि॒ न मृ॒तो दे॒वाना॑ममृतग॒र्भोऽसि स्वप्न।
व॒रु॒णा॒नी ते॑ मा॒ता य॒मः पि॒तार॑रु॒र्नामा॑सि ॥ १ ॥

1. *Yo na jīvo'si na mṛto devānāmamṛtagarbho'si svapna. Varuṇānī te mātā yamaḥ pitārarurnāmāsi.*

O dream you are neither alive, i.e., in the living state of wakefulness, nor dead, i.e., in the state of deep sleep. You are the immortal child of the senses and mind in the dream state.

Araru, a disturbing demon.

विद्म॒ ते॑ स्वप्न ज॒नित्रं॑ देवजामी॒नां पु॒त्रोऽसि य॒मस्य॒ कर॑णः।
अन्त॑कोऽसि मृ॒त्युर॑सि। तं त्वा॑ स्वप्न॒ तथा॒ सं वि॑द्म॒ स नः॑
स्वप्न दु॒ःष्वप्न्या॑त्पाहि ॥ २ ॥

2. *Vidma te svapna janitraṁ devajāmīnāṁ putro'si yamasya karaṇaḥ. Antako'si mṛtyurasi. Taṁ tvā svapna tathā saṁ vidma sa naḥ svapna duḥṣvapnyātpāhi.*

O dream, we know your origin. You are the product of mind and senses and things related to them in psychic association. You are the instrument of the psychic laws of life. As dream, you can be the end, harbinger of the end, a premonition, death itself. So O dream, we know as and what you are. O dream, save us from evil dreams. (Come at your best if at all.)

यथा॑ क॒लां यथा॑ श॒फं यथ॒र्णं॑ सं॒नय॑न्ति।
ए॒वा दु॒ःष्वप्न्यं॒ सर्वं॑ द्विष॒ते सं न॑यामसि॥ ३॥

3. *Yathā kalāṁ yathā śapharṁ yatharṇaṁ saṁnayanti. Evā duḥṣvapnyaṁ sarvaṁ dviṣate saṁ nayāmasi.*

Just as people pay one sixteenth or one eighth of the principal and get free of the loan, so do we pay back for the dream: take back the evil ones and let these be share of the evil (we wish to get rid off).

Kanda 6/Sukta 47 (Self-Protection)

Agni, Vishvedeva, Saudhanva Devatah, Angira, Pracheta, Yama Rshi

अ॒ग्निः प्रा॑तःसव॒ने पा॑त्व॒स्मान्वैश्वा॒नरो॑ वि॑श्व॒कृद्विश्वशंभूः।
स न॑ः पाव॒को द्रवि॑णे दधा॒त्वायु॑ष्मन्तः स॒हभ॑क्षाः स्याम॥ १॥

1. *Agniḥ prātaḥsavane pātvasmān vaiśvānaro viśvakṛdviśvaśaṁbhūḥ. Sa naḥ pāvako draviṇe dadhātvāyuṣmantaḥ sahabhakṣāḥ syāma.*

May Agni, self-refulgent, universal guide, all creative, all-blissful divine Spirit of the universe, purify us at the morning session of yajna. May the fiery sanctifier establish us in wealth, honour and excellence of the world, and may we all together, living happy and healthy, enjoy the beauty of life.

विश्वेदेवा मरुत इन्द्रो अस्मान्नस्मिन्द्वितीये सवने न जह्युः ।
आयुष्मन्तः प्रियमेषां वदन्तो वयं देवानां सुमतौ स्याम ॥ २ ॥

2. *Viśvedevā maruta indro asmān asmindvitīye savane na jahyuḥ. Āyuṣmantaḥ priyameṣāṁ vadanto vayaṁ devānāṁ sumatau syāma.*

May the Vishvedevas, cosmic divinities, Maruts, cosmic energies and vibrant sages, and Indra, lord omnipotent of glory, join us without fail and bless us at this second session of the day's yajna. And may we all, living together happy and healthy, speaking together, enjoy the love and good will of these divinities together.

इदं तृतीयं सवनं कवीनामृतेन ये चमसमैरयन्त । ते सौधन्वना: स्व॑रानशानाः स्वि॑ष्टिं नो अभि वस्यो नयन्तु ॥ ३ ॥

3. *Idaṁ tṛtīyaṁ savanaṁ kavīnāmṛtena ye cama-samairayanta. Te saudhanvanāḥ sva rānaśānāḥ sviṣṭiṁ no abhi vasyo nayantu.*

At this third session of the day's yajna of the poetic sages who raise and elevate the ladle of havi with truth for light and life's joy, may those heroic masters of the bow who enjoy the bliss of heavenly light lead our holy performance of yajna to noble success.

Kanda 6/Sukta 48 (Prayer for Well-Being)

Mantra-wise Devata, Angira, Pracheta, Yama Rshi

श्येनो ऽसि गायत्रच्छन्दा अनु त्वारभे।
स्वस्ति मा सं वहास्य यज्ञस्योदृचि स्वाहा॥ १॥

1. *Śyeno'si gāyatracchandā anu tvārabhe.*
Svasti mā saṁ vahāsya yajñasyodṛci svāhā.

Lord of holy fire, you are the Eagle, highest all-impelling power and force of existence, ecstatic protective spirit of life's beauty and joy. In consonance with your love and worship I begin this sacred yajna of life in which, I pray, graciously lead me to the blessed completion of this yajna. This is the voice of prayer in truth of faith.

ऋभुरसि जगच्छन्दा अनु त्वारभे।
स्वस्ति मा सं वहास्य यज्ञस्योदृचि स्वाहा॥ २॥

2. *Ṛbhurasi jagacchandā anu tvārabhe.*
Svasti mā saṁ vahāsya yajñasyodṛci svāhā.

You are the master spirit of cosmic action, committed to joyous protection of the moving threefold world. In pursuit of your grace and glory, I begin this yajna in which, I pray, lead me to the completion of this yajna to noble success. This is the voice of truth in faith.

वृषासि त्रिष्टुप्छन्दा अनु त्वारभे।
स्वस्ति मा सं वहास्य यज्ञस्योदृचि स्वाहा॥ ३॥

3. *Vṛṣāsi triṣṭupchandā anu tvārabhe.*
Svasti mā saṁ vahāsya yajñasyodṛci svāhā.

Generous and potent, you are committed to the

joyous well being of the spiritual, psychic and material fulfilment of this world of humanity. In tune with your power and generosity, I begin this yajna of life in which, I pray, lead me to the completion with noble success. This is the voice of truth in faith.

Kanda 6/Sukta 49 (The Dynamics of Divine Nature)

Agni Devata, Gargya Rshi

This sukta should better be read with Gita, chapter 11, especially verses 24-32.

नहि ते अग्ने तन्वः क्रूरमानंश मर्त्यः।
कपिर्बभस्ति तेजनं स्वं जरायु गौरिव॥ १॥

1. *Nahi te agne tanvaḥ krūramānaṁśa martyaḥ.*
Kapirbabhasti tejanaṁ svaṁ jarāyu gauriva.

O lord self-refulgent, Agni, no mortal man can comprehend the inexorable dynamics of your creative manifestation in the universe—your spirit in form through the medium of Prakrti. The Sun devours its own blaze of light. Nature consumes its own creation, like the cow eating up its own embryo's outer skin.

मेषइव वै सं च वि चोर्वच्यसे यदुत्तरद्रावुपरश्च खादतः।
शीर्ष्णा शिरोऽप्सासाप्सो अर्दयन्नंशून्बभस्ति हरितेभिरासभिः॥ २॥

2. *Meṣa-iva vai saṁ ca vi corva cyase yaduttara-drāvuparaśca khādataḥ. Śīrṣṇā śiro'psasāpso ardayannaṁśūnbabhasti haritebhirāsabhiḥ.*

Like the cloud's mist of vapours, Agni's nature with its inexorable dynamics contracts and expands without bounds, withdrawing and manifesting on top

of its organismic body and yet even beyond the top above. It expands at the top such as Sattva by sattva and the fluent Rajas by rajas, shooting forth as well as destroying or sucking in the ensuing filaments, and thus it consumes its own created forms with its involutionary media.

सुप॒र्णा वाच॑मक्र॒तोप॒ द्यव्या॑ख॒रे कृष्णा॑ इषि॒रा अ॑नर्तिषुः ।
नि यन्नि॒यन्त्युप॑रस्य॒ निष्कृ॑तिं पु॒रू रेतो॑ दधिरे सू॒र्य॑श्रितः ॥ ३ ॥

3. *Suparṇā vācamakratopa dyavyākhare kṛṣṇā iṣirā anartiṣuḥ. Ni yanniyantyuparasya niṣkṛtiṁ purū reto dadhire sūryaśritaḥ.*

The centrifugal radiations of dynamic nature create articulate vibrations in the ethereal regions of the heaven's space. Vigorous centripetal forces enact their dance of joyous creation of forms. These forces carry on the formal evolution and devolution of the Supercreator's purposeful dynamics of nature, all the time dependent on the creative Sun at the centre.

Kanda 6/Sukta 50 (Grain Protection)

Ashvins Devata, Atharva Abhayakama Rshi

ह॒तं त॒र्दं स॑म॒ङ्कमा॒खुम॑श्विना छि॒न्तं शिरो॒ अपि॑ पृ॒ष्टीः शृ॑णीतम्। यवा॒न्नेदद॒ानपि॑ नह्यत॒ं मुख॒मथाभ॑यं कृणुतं धा॒न्या॑य ॥ १ ॥

1. *Hataṁ tardaṁ samaṅkamākhumaśvinā chintaṁ śiro api pṛṣṭīḥ śṛṇītam. Yavānnedadānapi nahyataṁ mukhamathābhayaṁ kṛṇutaṁ dhānyā ya.*

O farming men and women, Ashvins, drive off the crop destroyer, the burrowing mouse and other crop

damagers, break their head, break their back. See that they do not destroy the barley crop. Shut their mouth, and thus eliminate the fear of damage to the crop.

तर्द॒ है पत॑ङ्ग॒ है जभ्य॒ हा उप॑क्वस । ब्र॒ह्मेवासंस्थितं ह॒विरन॑दन्त इ॒मान्यवा॒नहिं॑सन्तो अ॒पोदि॑त ॥ २ ॥

2. *Tarda haipataṅga haijabhya hā upakvasa. Brahmevāsaṁsthitaṁ haviranadanta imānyavānahiṁsanto apodita.*

O damaging bird, O creeping insect, dangerous, worth elimination, just as the priest leaves aside the havi not properly prepared, similarly you also leave the barley fields undamaged and go away.

तर्दीप॒ते॒ वघा॑पते॒ तृष्ट॑जम्भा॒ आ शृ॑णोत मे । य आर॒ण्या व्य॑ द्वरा ये के च॒ स्थ व्य॑ द्वरास्तान्त्सर्वाञ्जम्भयामसि ॥ ३ ॥

3. *Tardāpate vaghāpate tṛṣṭajambhā ā śṛṇota me. Ya āraṇyā vya dvarā ye ke ca stha vya dvarāstāntsarvāñjambhayāmasi.*

O gurads of the crops against damagers, locusts, voracious insects, listen to me: whether the damagers are voracious destroyers of the forest-kind or they stay around the fields, voracious damagers all, we must eliminate all.

Kanda 6/Sukta 51 (Purity and Power)

Vayu, Apah, Varuna Devata, Shantati Rshi

वा॒योः पू॒तः प॒वित्रे॑ण प्र॒त्यङ् सोमो॒ अति॑ द्रुतः ।
इन्द्र॑स्य॒ युज्यः॒ सखा॑ ॥ १ ॥

1. *Vāyoḥ pūtaḥ pavitreṇa pratyaṅ somo ati drutaḥ. Indrasya yujyaḥ sakhā.*

Soma, purified and reinforced by the pure energy of Vayu, becomes doubly refined and purified, immediate favourite of Indra. (Similarly a man of peace and pure at heart, refined by the divine presence and purity of all vibrant God, becomes doubly pure and fortified against negativity and evil, and he becomes a favourite friend of Divinity.)

आपो॑ अ॒स्मान्मा॒तरः॑ सूदयन्तु घृ॒तेन॑ नो घृ॒तप्व॑: पुनन्तु।
विश्वं॒ हि रि॒प्रं प्र॒वह॑न्ति दे॒वीरुदिदा॑भ्य॒: शुचि॒रा पू॒त ए॑मि॥ २॥

2. *Āpo asmānmātaraḥ sūdayantu ghṛtena no ghṛtapvaḥ punantu. Viśvaṁ hi ripraṁ pravahanti devīrudidābhyaḥ śucirā pūta emi.*

Let the holy waters, sacred as mother powers, cleanse, chasten and fortify us. They are pure, they may sanctify us with the purity of piety and refinement. They wash away the dirt and evil of the world, they being divine. Purified, sanctified and consecrated by these, I go on forward, higher and higher.

यत्किं चे॒दं व॑रुण॒ दैव्ये॒ जने॑ऽभिद्रो॒हं म॑नु॒ष्या॒३॑श्चर॑न्ति।
अचि॑त्त्या॒ चेत्तव॒ धर्मा॑ युयोपि॒म मा न॒स्तस्मा॒देन॑सो देव रीरिषः॥ ३॥

3. *Yatkiṁ cedaṁ varuṇa daivye jane'bhidrohaṁ manuṣyā ścaranti. Acittyā cettava dharmā yuyopima mā nastasmādenaso deva rīriṣaḥ.*

O Varuna, lord of infinite cover of protection, whatever wrong or evil or sin people commit out of jealousy, hate or enmity toward noble and divine personalities, or whatever violation of your law and

Dharma we too, out of ignorance or want of care and awareness, might commit, pray hurt as not, O Lord Divine, for that fault and sin.

Kanda 6/Sukta 52 (Gifts of the Sun)

Sun, Gavah, Bheshajam Devata, Bhagali Rshi

उत्सूर्यो॑ दि॒व ए॑ति पु॒रो रक्षां॑सि नि॒जूर्व॑न्।
आ॒दि॒त्यः पर्व॑तेभ्यो वि॒श्वदृ॑ष्टो अदृ॒ष्ट॒हा॥ १॥

1. *Utsūryo diva eti puro rakṣāṁsi nijūrvan.*
Ādityaḥ parvatebhyo viśvadṛṣṭo adṛṣṭahā.

Up arises the sun from the regions of light in the east from over the mountains and clouds, destroying the negativities of physical and mental world seen and unseen. It is Aditya, self-refulgent, inviolable, activating and receiving vapours of water and vitalities of the earth, visible to all the world without discrimination. (This is the morning scene.)

नि गावो॑ गो॒ष्ठे अ॑सद॒न्नि मृ॒गासो॑ अविक्षत।
न्यू३र्मयो॑ न॒दीना॑ न्य१॑दृष्टा॑ अलिप्सत॥ २॥

2. *Ni gāvo goṣṭhe asadanni mṛgāso avikṣata.*
Nyū3rmayo nadīnāṁ nyadṛṣṭā alipsata.

The cows are settled in the stall, wild beasts are back to their place, the waves and ripples of the streams are invisible, covered in darkness. (This is the evening scene after sunset.)

आ॒यु॒र्ददं॑ विप॒श्चितं॑ श्रु॒तां क॑ण्व॑स्य वी॒रुध॑म्।
आभा॑रिषं वि॒श्वभे॑षजीम॒स्यादृ॒ष्टा॒न्नि शा॑मयत्॥ ३॥

3. *Āyurdadaṁ vipaścitaṁ śrutāṁ kaṇvasya vīrudham. Ābhāriṣaṁ viśvabheṣajīmasyādṛṣṭānni śamayat.*

I bear, bring and cherish the universal medication, giver of life energy, inspirer of intellect and understanding, reputed, favourite sanative of the versatile sage, which may, I pray, cure all visible and invisible ailments of this patient.

(This sukta, thus, is a celebration of the efficacy of sunlight from morning till evening, including, we can say, the soothing night and light of the moon.)

Kanda 6/Sukta 53 (Health Protection by Nature)

Mantra-wise Devata, Brhacchukra Rshi

द्यौश्च॑ म इ॒दं पृ॑थि॒वी च॒ प्रचे॑तसौ शु॒क्रो बृ॒हन्दक्षि॑णया पिपर्तु। अनु॑ स्व॒धा चि॑कि॒तां सोमो॑ अ॒ग्निर्वा॒युर्नः॑ पातु सवि॒ता भग॑श्च ॥ १ ॥

1. *Dyauśca ma idaṁ pṛthivī ca pracetasau śukro bṛhandakṣiṇayā pipartu. Anu svadhā cikitāṁ somo agnirvāyurnaḥ pātu savitā bhagaśca.*

May heaven and earth, both inspiring stimulants of knowledge and awareness, both father and mother, source givers of knowledge, the sun and vital living energy, and the expansive space, all bless me with their gifts of life. May Soma, the moon and the blessed peace of nature, Agni, life energy, omniscient God and the brilliant teacher, Vayu, cosmic wind and pranic energy, Savita, lord creator, and Bhaga, lord giver of the glory of life, protect and promote me and lead me to knowledge and all round awareness in accordance with

their nature and potential in response to my receptivity.

(This mantra obviously is a prayer for natural and divine protection during this life, but there are certain words which suggest that it is a prayer, for life and efficiency during the next life too. The words are 'dyau, prthivi': Prthivi is mother and dyau is father according to Taittiriya Brahmana 2, 7, 16, 3. Another word is 'Shukra' which means the seed of life as in Yajurveda 21, 34 and 6, 27, and in Rgveda 3, 6, 3.)

पुनः प्राणः पुनरात्मा न ऐतु पुनश्चक्षुः पुनरसुर्न ऐतु। वैश्वानरो नो अदब्धस्तनूपा अन्तस्तिष्ठाति दुरितानि विश्वा॥ २॥

2. *Punaḥ prāṇaḥ punarātmā na aitu punaścakṣuḥ punarasurna aitu. Vaiśvānaro no adabdha-stanūpā antastiṣṭhāti duritāni viśvā.*

Again let pranic energy come to us, again let the soul along with the psychic complex come to us, again the eye, and again the life energy come to us. Vaishvanara, cosmic spirit of watchful life over humanity, undaunted protector of our life and body against all evils and negativities of the world abides at the very centre of our being. (The word 'again' is explained by Swami Dayananda as 'again in this life or in the next birth' in his commentary on Yajurveda 4, 15.)

सं वर्चसा पयसा सं तनूभिरगन्महि मनसा सं शिवेन। त्वष्टा नो अत्र वरीयः कृणोत्वनु नो मार्ष्टु तन्वो३ यद्विरिष्टम्॥ ३॥

3. *Saṁ varcasā payasā saṁ tanūbhiraganmahi manasā saṁ śivena. Tvaṣṭā no atra varīyaḥ kṛṇotvanu no mārṣṭu tanvo' yadviriṣṭam.*

Let us go on united with honour and lustre, with nourishment for body, mind and soul, with body and limbs in perfect form, and with a mind at peace. May Tvashta, divine architect of body forms, make us better and higher, and cleanse and purify whatever part of our being is wanting.

Kanda 6/Sukta 54 (Protection and Progress of Rashtra)

Agni-Soma Devata, Brahma Rshi

इदं तद्युज उत्तरमिन्द्रं शुम्भाम्यष्टये।
अस्य क्षत्रं श्रियं महीं वृष्टिरिव वर्धया तृणम्॥ १॥

1. *Idaṁ tadyuja uttaramindraṁ śumbhāmyaṣṭaye. Asya kṣatraṁ śriyaṁ mahīṁ vṛṣṭiriva vardhayā tṛṇam.*

I join this and that, the ruler and the higher Rashtra, the socio-governing order, and I refine and anoint the ruler for higher attainments for the Order. O Lord Omnipotent of this cosmic order, I pray, raise his ruling order, his glory, and the splendour of the Order, as rain augments the growth of grass.

अस्मै क्षत्रमग्नीषोमावस्मै धारयतं रयिम्।
इमं राष्ट्रस्याभीवर्गे कृणुतं युज उत्तरम्॥ २॥

2. *Asmai kṣatramagnīṣomāvasmai dhārayataṁ rayim. Imaṁ rāṣṭrasyābhīvarge kṛṇutaṁ yuja uttaram.*

O sun and moon, spirit of light, fire and peace of life, bear, sustain and glorify the dominion for the ruler, bear and bring wealth, honour and excellence for this order, establish this ruler in the class of exceptional greats and this way I commit him to rise higher and higher.

सबन्धुश्चासबन्धुश्च यो अस्माँ अभिदासति।
सर्वं तं रन्धयासि मे यजमानाय सुन्वते॥ ३॥

3. *Sabandhuścāsabandhuśca yo asmāň abhidāsati.*
Sarvaṁ taṁ randhayāsi me yajamānāya sunvate.

O Lord Omnipotent, lord of light, fire and peace, whoever, whether with kith and kin and a hoard of supporters, or without kith and kin and committed supporters, tries to violate our order and enslave us, pray subdue him wholly and overthrow him for the sake of our leader of the yajnic social order, the leader and ruler dedicated to creative rule and rise of the social order, its peace, joy and glory.

Kanda 6/Sukta 55 (The Highest Path to Follow)

Vishvedeva Devata Brahma Rshi

ये पन्थानो बहवो देवयाना अन्तरा द्यावापृथिवी संचरन्ति।
तेषामज्यानिं यतमो वहाति तस्मै मा देवाः परि धत्तेह सर्वे॥ १॥

1. *Ye panthāno bahavo devayānā antarā dyāvā-pṛthivī sañcaranti. Teṣāmajyāniṁ yatamo vahāti tasmai mā devāḥ pari dhatteha sarve.*

O divinities of the world, of all those many paths worthy of devas, divine souls, which are nobly and

actively followed over earth and heaven, take me and commit me to that sole one, the best, which leads us to a world of peace and progress without violence to any one.

ग्रीष्मो हेमन्तः शिशिरो वसन्तः शरद्वर्षाः स्विते नौ दधात।
आ नो गोषु भजता प्रजायां निवात इद्वः शरणे स्याम ॥ २ ॥

2. *Grīṣmo hemantaḥ śiśiro vasantaḥ śaradvarṣāḥ svite no dadhāta. Ā no goṣu bhajatā prajāyāṁ nivāta idvaḥ śaraṇe syāma.*

O Vishvedevas, divinities of the world, lead us and establish us in a state of peace and progress with total well being and prosperity throughout the year over the seasons of summer, cold winter, cool winter, spring, autum and rains. Share with us the gifts of lands and cows among a peaceful progressive community and, under your leadership and protection, let us enjoy a life of peace and happiness without any winds of violence and disturbance.

इदावत्सरायं परिवत्सरायं संवत्सरायं कृणुता बृहन्नमः।
तेषां वयं सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम ॥ ३ ॥

3. *Idāvatsarāya parivatsarāya saṁvatsarāya kṛṇutā bṛhannamaḥ. Teṣāṁ vayaṁ sumatau yajñiyānāmapi bhadre saumanase syāma.*

For the first, second, and indeed for every year throughout the twelve months and three hundred and sixty days of every year in a planned cycle of five years, produce ample food and wealth and do honour to the parent, the teacher, and the ruling order of law and peace, and let us live in their love and goodwill and enjoy the

blessings of people dedicated to creative and developmental yajna of the nation.

Kanda 6/Sukta 56 (Caution and Care against the Evil)

Vishvedevah Devata, Shantati Rshi

मा नो॑ देवा॒ अहि॑र्वधी॒त्सतो॑कान्त्स॒हपू॑रुषान्।
संय॑तं॒ न वि ष्प॑र॒द्व्या॒त्तं न सं य॑म॒न्नमो॑ देवज॒नेभ्यः॥ १॥

1. *Mā no devā ahirvadhītsatokāntsahapūruṣān.*
Saṁyataṁ na vi ṣparadvyāttaṁ na saṁ yamannamo devajanebhyaḥ.

O Vishvedevas, learned people and specialists, let no snake bite us and kill us, living with our children and our people in general. Let it not open its mouth if it is closed, let it not close its mouth if it is open. Honour and salutations to the noble learned people for the safety of life.

नमो॑ऽस्त्वसि॒ताय॒ नम॒स्तिर॑श्चिराजये।
स्व॒जाय॑ ब॒भ्रवे॒ नमो॒ नमो॑ देवज॒नेभ्यः॥ २॥

2. *Namo'stvasitāya namastiraścirājaye.*
Svajāya babhrave namo namo devajanebhyaḥ.

Let there be unfailing measures and antidotes to the cobra, unfailing antidote to the snake striped across, unfailing antidote to the viper, constrictor and the deep brown. honour and salutations to the noble, learned masters of knowledge and antidotes to snakes, snake bite and snake poison.

सं ते॑ हन्मि द॒ता द॒तः सम॒ु ते॒ हन्वा॒ हनू॑।
सं ते॑ ज॒िह्वया॑ ज॒िह्वां सम्वा॒स्त्राह॑ आ॒स्य॑म्॥ ३॥

3. *Saṁ te hanmi datā dataḥ samu te hanvā hanū.*
Saṁ te jihvayā jihvāṁ samvāsnāha āsyam.

I break your teeth with the tooth, O snake, your jaws with the jaw, your tongue with the tongue and your mouth with the mouth.

Kanda 6/Sukta 57 (Water Treatment)

Rudra Devata, Shantati Rshi

इदमिद्वा उ भेषजमिदं रुद्रस्य भेषजम्।
येनेषुमेकतेजनां शतशल्यामपब्रवत्॥ १॥

1. *Idamidvā u bheṣajamidaṁ rudrasya bheṣajam.*
Yeneṣumekatejanāṁ śataśalyāmapabravat.

This is the sure cure, this is the medicine prescribed by Rudra, the physician, by which the arrow with a single shaft and the arrow with a hundred shafts is drawn out and the wound is cured.

जालाषेणाभि षिञ्चत जालाषेणोप सिञ्चत। जालाषमुग्रं भेषजं तेन नो मृड जीवसे॥ २॥

2. *Jālāṣeṇābhi ṣiñcata jālāṣeṇopa siñcata.*
Jālāṣamugraṁ bheṣajaṁ tena no mṛḍa jīvase.

Wash the wound all round with water medication, wash it on and in with water medication. Jalasha, the medicinal water, is very intense in action. O physician, be kind and gracious with intense Jalasha for a long healthy life.

शं च नो मयश्च नो मा च नः किं चनाममत्। क्षमा रपो विश्वं नो अस्तु भेषजं सर्वं नो अस्तु भेषजम्॥ ३॥

3. *Śaṁ ca no mayaśca no mā ca naḥ kiṁ canāmamat. Kṣamā rapo viśvaṁ no astu bheṣajaṁ sarvaṁ no astu bheṣajam.*

Let there be peace and comfort with us. Let there be health and joy with us. Let nothing ail or injure us. Let there be freedom from sin and pain. Let life and the world be a sanative for us. Let all and every thing be giver of health and freedom from ailment and disease, balmy, healthful, pleasurable.

Kanda 6/Sukta 58 (Honour of Life)

Mantra-wise Devata, Atharva Yashaskama Rshi

यशसं मेन्द्रो मघवान्कृणोतु यशसं द्यावापृथिवी उभे इमे।
यशसं मा देवः सविता कृणोतु प्रियो दातुर्दक्षिणाया इह स्याम्॥ १॥

1. *Yaśasaṁ mendro maghavānkṛṇotu yaśasaṁ dyāvāpṛthivī ubhe ime. Yaśasaṁ mā devaḥ savitā kṛṇotu priyo dāturdakṣiṇāyā iha syām.*

May Indra, lord of glory, bless me with honour and glory, and so may both these earth and heaven, make me glorious. May Savita, lord of light and life, bless with honour and glory. May I be the dear favourite of the giver of glory here on earth itself.

यथेन्द्रो द्यावापृथिव्योर्यशस्वान्यथाप ओषधीषु यशस्वतीः।
एवा विश्वेषु देवेषु वयं सर्वेषु यशसः स्याम॥ २॥

2. *Yathendro dyāvāpṛthivyoryaśasvān yathāpa oṣadhīṣu yaśasvatīḥ. Evā viśveṣu deveṣu vayaṁ sarveṣu yaśasaḥ syāma.*

Just as Indra, lord omnipotent, is glorious in the

regions of heaven and earth, just as waters and all other liquid divinities are glorious for their gift of sap amog herbs and trees, similarly may we also be honoured and glorious among all the sources of generosity and brilliance in the noble humanity.

यशा इन्द्रो यशा अग्निर्यशाः सोमो अजायत।
यशा विश्वस्य भूतस्याहमस्मि यशस्तमः ॥ ३ ॥

3. *Yaśā indro yaśā agniryaśāḥ somo ajāyata.*
Yaśā viśvasya bhūtasyāhamasmi yaśastamaḥ.

Indra is glorious. Agni is glorious. Soma is glorious. O lord of glory, bless me that I may be blest with highest honour and glory among all living beings of the world.

Kanda 6/Sukta 59 (The Herb Arundhati)

Arundhati Devata, Atharva Rshi

अनडुद्भ्यस्त्वं प्रथमं धेनुभ्यस्त्वमरुन्धति।
अधेनवे वयसे शर्म यच्छ चतुष्पदे ॥ १ ॥

1. *Anaḍudbhyastvaṁ prathamaṁ dhenubhya-stvamarundhati. Adhenave vayase śarma yaccha catuṣpade.*

O Arundhati, give peace and comfort of good health first to the cow and the bullock, and give health and peace for life to all the quadrupeds other than the cow.

शर्म यच्छत्वोषधिः सह देवीरुन्धती।
कर्त्पयस्वन्तं गोष्ठमयक्ष्माँ उत पूरुषान् ॥ २ ॥

2. *Śarma yacchatvoṣadhiḥ saha devīrarundhatī. Karatpayasvantaṁ goṣṭhamayakṣmāṅ uta pūruṣān.*

Let divine Arundhati along with other divine herbs give health and peace to the animals and thus make the stall overflow with milk, and let it make humanity also free from consumptive diseases such as tuberculosis.

विश्वरूपां सुभगामुच्छावदामि जीवलाम्।
सा नो रुद्रस्यास्तां हेतिं दूरं नयतु गोभ्यः॥ ३॥

3. *Viśvarūpāṁ subhagāmacchāvadāmi jīvalām. Sā no rudrasyāstāṁ hetiṁ dūraṁ nayatu gobhyaḥ.*

I value and welcome Arundhati, the auspicious, rejuvenating herb of versatile efficacy curative of all forms of ailments and pray may the herb help us keep away the attack of diseases caused by neglect of precautions prescribed by the physician, Rudra, and may the herb help us keep off disease from cows as well.

Kanda 6/the Sukta 60 (Marriage)

Aryama Devata, Atharva Rshi

अयमा यात्यर्यमा पुरस्ताद्विषितस्तुपः।
अस्या इच्छन्नग्रुवै पतिमुत जायामजानये॥ १॥

1. *Ayamā yātyaryamā purastādviṣitastupaḥ. Asyā icchannagruvai patimuta jāyāmajānaye.*

Here upfront comes Aryama, this adorable sun, person, the friend, desirous of getting a husband for this virgin, and a wife for this bachelor.

('Aryama' in this mantra is an interesting word, interpreted as sun, a friend or any person such as the bridegroom's or the bride's friend, conducting the bridegroom to the bride or the bride to the bridegroom. If we insist that Aryama is the sun, then sun is the vital giver of life energy which has led the bridegroom to maturity of virility, and the girl to maturity of puberty. If we interpret 'Aryama' as the 'seeker and conductor' of the bride or the bride groom, we would of appreciate the tradition, celebrated in secular literature, of the 'messenger-conductor' between the lover and the beloved. In choice-cum-arranged marriages, Aryama could be a parent, a teacher, a friend or any other person, a friend-cum-advisor, a confidant too.)

अश्रा॑मदि॒यम॑र्यमन्न॒न्यासा॑ं सम॑नं य॒ती।
अङ्गे॒ न्व॑र्यमन्न॒स्या अ॒न्याः सम॑न॒मार्यति॥ २॥

2. *Aśramadiyamaryamannanyāsāṁ samanaṁ yatī.*
Aṅgo nvaryamannasyā anyāḥ samanamāyati.

O Aryaman, going to the wedding of other girls, this virgin has waited and consciously prepared herself for marriage. Therefore, O Aryaman, dear, let others too come and join the wedding of this virgin.

धा॒ता दा॑धार पृथि॒वीं धा॒ता द्यामु॒त सूर्य॑म्।
धा॒तास्या अ॒ग्रुवै॒ पति॒ं दधा॑तु प्रतिका॒म्य॑म्॥ ३॥

3. *Dhātā dādhāra pṛthivīṁ dyāmuta sūryam.*
Dhātāsyā agruvai patiṁ dadhātu pratikāmyam.

The creator holds and sustains the earth mother, the creator holds and sustains the heavens and the father sun. So, may the lord creator and sustainer bless this

virgin with a husband in response to her cherished desire.

Kanda 6/Sukta 61 (The Lord Supreme)

Parameshvara Devata, Atharva Rshi

मह्यमापो॒ मधु॑मदे॒रय॑न्तां॒ मह्यं॒ सूरो॑ अभर॒ज्ज्योति॑षे॒ कम्।
मह्यं॑ दे॒वा उ॒त विश्वे॑ तपो॒जा मह्यं॑ दे॒वः स॑वि॒ता व्यचो॑ धात्॥ १॥

1. *Mahyamāpo madhumaderayantāṁ mahyaṁ sūro abharajjyotiṣe kam. Mahyaṁ devā uta viśve tapojā mahyaṁ devaḥ savitā vyaco dhāt.*

For me, to my purpose and self-fulfilment, for my self-manifestation, let the dynamics of Nature flow, bearing the honey sweets of existence. For me does the sun bear and bring the joy of life and light for the world to see. For me do all divinities of the world born of cosmic will through tapas, the crucibles of evolution, act in unison, and for me does Savita, cosmic creativity, create, hold and sustain the expansive universe.

(For Tapas, divine heat and desire of Lord Supreme, Parameshvara, see Rgveda 10, 190, and Shatapatha 6, 1, 3, 1: The flow of existence starts with tapas, will of the Surpeme Purusha.)

अ॒हं वि॑वेच पृथि॒वीमु॒त द्याम॒हमृ॒तूँर॑जनयं स॒प्त सा॒कम्।
अ॒हं स॒त्यमनृ॑तं॒ यद्वदा॑म्य॒हं दैवीं॒ परि॒ वाचं॒ विश॑श्च॥ २॥

2. *Aham viveca pṛthivīmuta dyāmahamṛtūṁrajanayaṁ sapta sākam. Aham satyamanṛtaṁ yadvadāmyahaṁ daivīṁ pari vācaṁ viśaśca.*

I separate the earth and the solar region; I create

the seven united flows of Nature: five elements and the two orders of sense, i. e., senses of perception and action; seven orders of the worlds of the universe from Bhu to Satyam; seven seasons; seven lights of the sun, seven orders of wind and rain, and the seven seas. I speak of what is true and of what is not true and the eternal Word of the Veda for all people of the world.

अहं जजान पृथिवीमुत द्यामहमृतूंरजनयं सप्त सिन्धून्।
अहं सत्यमनृतं यद्वदामि यो अग्नीषोमावजुषे सखाया ॥ ३ ॥

3. *Aham jajāna pṛthivīmuta dyāmahamṛtūṁrajanayaṁ sapta sindhūn. Aham satyamanṛtaṁ yadvadāmi yo agnīṣomā-vajuṣe sakhāyā.*

I create the heaven and earth. I create the seven seasons and the seven orders of the flow and the flux of existence, and the seven rivers and the seven seas. I speak of what is true and what is not true, and I join Agni and Soma, hot and cold, positive and negative complementarities in the cosmic circuit of existence.

Kanda 6/Sukta 62 (Purity)

Vaishvanara Devata, Atharva Rshi

वैश्वानरो रश्मिभिर्नः पुनातु वातः प्राणेनेषिरो नभोभिः।
द्यावापृथिवी पयसा पयस्वती ऋतावरी यज्ञियें नः पुनीताम् ॥ १ ॥

1. *Vaiśvānaro raśmibhirnaḥ punātu vātaḥ prāṇeneṣiro nabhobhiḥ. Dyāvāpṛthivī payasā payasvatī ṛtāvarī yajñiye naḥ punītām.*

May Vaishvanara, universal lord of humanity, the sun and the cosmic heat of vitality, benefactor of

humanity, purify us with the rays of light and divine knowledge. May the winds inspiring with pranic energy and the cool of clouds purify and rejuvenate us. May adorable heaven and earth dedicated to the truth of cosmic law and overflowing with nutriments of living energy rejuvenate and purify us.

वैश्वा॒न॒रीं सू॒नृ॒ता॒मा र॑भध्वं॒ यस्या॒ आशा॑स्त॒न्वो॑ वी॒तपृ॑ष्ठाः ।
तया॑ गृ॒णन्त॑ः सध॒मादे॑षु व॒यं स्या॑म॒ पत॑यो रयी॒णाम् ॥ २ ॥

2. *Vaiśvānarīṁ sūnṛtāmā rabhadhvaṁ yasyā āśāstanvo vītapṛṣṭhāḥ. Tayā gṛṇantaḥ sadhamādeṣu vayaṁ syāma patayo rayīṇām.*

Love, join and live by the universal human voice of Divinity and cosmic truth, the bounds of whose body are boundless. With that, celebrating and exalting ourselves and Divinity in festive congregations of yajnic programmes, may we be masters of wealth, honour and excellence.

वैश्वा॒न॒रीं वर्च॑स॒ आ र॑भध्वं शु॒द्धा भव॑न्तः शु॒चय॑ः पाव॒काः । इ॒हेड॑या सध॒मादं॒ मद॑न्तो॒ ज्योक्प॑श्येम॒ सूर्य॑मु॒च्च-र॑न्तम् ॥ ३ ॥

3. *Vaiśvānarīṁ varcasa ā rabhadhvaṁ śuddhā bhavantaḥ śucayaḥ pāvakāḥ. Iheḍayā sadhamādaṁ madanto jyokpaśyema sūryamuccarantam.*

Love, join and live by the cosmic voice of universal truth for humanity for the achievement of the lustre, splendour and glory of life, being thereby pure, sanctified and consecrated sanctifiers. Then, thereby, enjoying, celebrating and exalting ourselves and

Divinity in yajnic congregations with songs of Vedic voice, may we rise for all time and see the sun, light of Divinity, rising higher and higher without end.

Kanda 6/Sukta 63 (Freedom)

Nir-rti, Agni, Yama Devatah, Druhvana Rshi

यत्ते॑ दे॒वी नि॒र्ऋ॑तिराब॒बन्ध॒ दाम॑ ग्री॒वास्ववि॑मो॒क्यं॑ यत्। तत्ते॒ वि ष्या॒म्यायु॑षे॒ वर्च॑से॒ बला॑यादोम॒दमन्न॑मद्धि प्रसू॒तः ॥ १ ॥

1. *Yatte devī nir-ṛtirābabandha dāma grīvāsvavimokyaṁ yat. Tatte vi ṣyāmyāyuṣe varcase balāyādomadamannamaddhi prasūtaḥ.*

O man, the bond of nescience and death which natural Destiny ordained by Divinity has tied round your neck, unrelinquishable otherwise, I, Agni, teacher, loosen and help you to drop off. Now, born again, go ahead, take and enjoy the food of knowledge and divine vision far beyond the pleasures of the material world for life, lustre and your divine potential of the spirit, which you essentially are.

नमो॑ऽस्तु ते निर्ऋते तिग्मतेजोऽय॒स्मया॒न्वि चृ॑ता बन्धपा॒-शान्। य॒मो मह्यं॑ पुन॒रित्त्वां द॑दाति॒ तस्मै॑ य॒माय॒ नमो॑ अस्तु मृ॒त्यवे॑ ॥ २ ॥

2. *Namo'stu te nir-ṛte tigmatejo'yasmayānvi cṛtā bandhapāśān. Yamo mahyaṁ punarittvāṁ dadāti tasmai yamāya namo astu mṛtyave.*

O Nir-rti, nescience and natural destiny, last homage to you! O lord of light, Agni, pray loosen and untie the iron shackles of bondage which Yama, lord of natural law, imposes on me again and again, for which

reason, O Yama, homage to you also for release from the bonds of death.

अ॒य॒स्मये॑ द्रु॒प॒दे बे॑धिष इ॒हाभिहि॑तो मृ॒त्यु॒भि॒र्ये स॒हस्र॑म्।
य॒मेन॒ त्वं पि॒तृभि॑: संविदा॒न उ॑त्त॒मं नाक॒मधि॑ रोहये॒मम्॥ ३॥

3. *Ayasmaye drupade bedhiṣa ihābhihito mṛtyubhirye sahasram. Yamena tvaṁ pitṛbhiḥ saṁvidāna uttamaṁ nākamadhi rohayemam.*

O man, bound in iron shackles, tied to the wooden post of natural life, you are imprisoned here by death in a thousand ways. O Agni, lord of light, you know, being one with the realities of parental procreation and Yama, natural law, as well as Yama, ultimate divine Ordainer. Pray help this man to break the shackles and rise to the highest heaven of freedom.

संस॒मिद्यु॑वसे वृष॒न्नग्ने॒ विश्वा॑न्य॒र्य आ।
इ॒डस्प॒दे समि॑ध्यसे॒ स नो॒ वसू॒न्या भ॑र॥ ४॥

4. *Saṁsamidyuvase vṛṣannagne viśvānyarya ā. Iḍaspade samidhyase sa no vasūnyā bhara.*

O Ruler of the earthly world and the light of heaven, Agni, giver of infinite showers of bliss, you join all the elements of nature and life together, lead humanity to break the shackles of bondage and help them join the ultimate freedom of Moksha. You are lighted and worshipped on the earthly vedi of yajna by the seekers of Divinity. Pray bring us showers of wealth, honour and excellence of earthly life and lead us to the highest heaven of freedom and bliss.

Kanda 6/Sukta 64 (United Social Order of Humanity)

Sam-manasyam Devata, Atharva Rshi

सं जा॑नीध्वं॒ सं पृ॑च्यध्वं॒ सं वो॒ मनां॑सि जानताम्।
दे॒वा भा॒गं यथा॒ पूर्वे॑ संजाना॒ना उ॒पास॑ते॥ १॥

1. *Saṁ jānīdhvaṁ saṁ pṛcyadhvaṁ saṁ vo manāṁsi jānatām. Devā bhāgaṁ yathā pūrve saṁjānānā upāsate.*

Know well and together, join together and well, completely, without reservation, join at heart, know all your minds well and increase your knowledge together, the way the divines of old joined, knew and performed well, observing their Dharma of rights and duties integrated.

स॒मा॒नो मन्त्रः॒ समि॑तिः समा॒नी स॑मा॒नं व्र॒तं स॒ह चि॒त्तमे॑षाम्।
स॒मा॒नेन॑ वो ह॒विषा॑ जुहोमि समा॒नं चेतो॑ अ॒भि॒संवि॑शध्वम्॥ २॥

2. *Samāno mantraḥ samitiḥ samānī samānaṁ vrataṁ saha cittameṣām. Samānena vo haviṣā juhomi samānaṁ ceto abhisaṁviśadhvam.*

Let your mantra, thinking, discussion and decision in the light of your joint principles together be one and equal for all. Let your assembly be one and equal for all. Let your discipline and commitment be one and equal for all with perfect union at heart in depth. I love and vest you with equal vestments of life and knowledge, so that with one mind on equal terms you enter the field of life.

स॒मा॒नी व॒ आकू॑तिः समा॒ना हृ॒दया॑नि वः ।
स॒मा॒नम॑स्तु वो॒ मनो॒ यथा॑ वः॒ सु॒स॒हास॑ति ॥ ३ ॥

3. *Samānī va ākūtiḥ samānā hṛdayāni vaḥ.*
Samānamastu vo mano yathā vaḥ susahāsati.

Let your intention, resolution and destination be one and equal. Let your hearts be one in unison. Let your mind and understanding be one united so that you may be happy and advancing together to the one common goal.

Kanda 6/Sukta 65 (Victory Over Enemy)

Indra Devata, Atharva Rshi

अव॑ म॒न्युरवा॑यताव॒ बा॒हू म॑नो॒युजा॑ । परा॑शर॒ त्वं तेषा॑ं परा॑ञ्चं॒ शुष्म॑मर्दया॒धा॑ नो र॒यिमा कृ॑धि ॥ १ ॥

1. *Ava manyuravāyatāva bāhū manoyujā. Parāśara tvaṁ teṣāṁ parāñcaṁ śuṣmamarda-yādhā no rayimā kṛdhi.*

Let anger be off. Let the bow drawn be down. Let the two arms raised with passionate mind be down. O mighty archer, down and destroy the strength of the enemies and do honour and win the wealth of credit for us.

(This mantra suggests 'war' upon the enemies outside and the enemies within, both to be fought out when anger is calmed, the drawn bow is eased of tension, the passions are cooled, but the archer, soulful commander, is strong in the essential self. Such a victory without anger and passion brings the wealth of credit for man, victorious over the unhuman.)

निर्हस्तेभ्यो नैर्हस्तं यं देवाः शरुमस्यथ।
वृश्चामि शत्रूणां बाहूननेन हविषाहम्॥ २॥

2. *Nirhastebhyo nairhastaṁ yaṁ devāḥ śarumasyatha. Vṛścāmi śatrūṇāṁ bāhūnanena haviṣāham.*

O Devas, noble warriors, the disarming arrow which you shoot upon the disarmed, that is the yajnic havi material by which I disarm the might of the enemies.

इन्द्रश्चकार प्रथमं नैर्हस्तमसुरेभ्यः।
जयन्तु सत्वानो मम स्थिरेणेन्द्रेण मेदिना॥ ३॥

3. *Indraścakāra prathamaṁ nairhastamasurebhyaḥ. Jayantu satvāno mama sthireṇendreṇa medinā.*

Indra, supreme ruler of life, created and designed the first and highest armless disarming weapon against the negative and demonic forces of the world. May my enlightened warriors win their battles of life under the leadership of Indra, the Spirit inviolable, immovable, steadfast.

(The battle that rages is between the positive and the negative forces without the search for balance and evolution. So it rages on, doesn't end. The ultimate weapon of ultimate victory is the constructive, reconstructive and rejuvenating yajnic fragrance of love and indefatigable spirit of union and brotherhood.)

Kanda 6/Sukta 66 (Facing Incorrigible Violence)

Indra Devata, Atharva Rshi

निर्हस्तः शत्रुरभिदासन्नस्तु ये सेनाभिर्युधमायन्त्यस्मान्।
समर्पयेन्द्र महता वधेन द्रात्वेषामघहारो विविद्धः॥ १॥

1. *Nirhastaḥ śatrurabhidāsannastu ye senābhiryudhamāyantyasmān. Samarpayendra mahatā vadhenadrātveṣāma-ghaharo vividdhaḥ.*

Let the enemy advancing and seeking to enslave us be disarmed. O Indra, deal with those with great unfailing thunderbolt who strike their weapons against us with mighty forces. Let their sinful leader, transfixed and defeated, withdraw and run away.

आतन्वाना आयच्छन्तोऽस्यन्तो ये च धावथ।
निर्हस्ताः शत्रवः स्थनेन्द्रो वोऽद्य पराशरीत्॥ २॥

2. *Ātanvānā āyacchanto'syanto ye ca dhāvatha. Nirhastāḥ śatravaḥ sthanendro vo'dya parāśarīt.*

O enemies who came advancing against us, your bows raised, strings drawn, shooting arrows upon us, lay down your arms and stay. Indra today has shattered your might.

निर्हस्ताः सन्तु शत्रवोऽङ्गैषां म्लापयामसि।
अथैषामिन्द्र वेदांसि शतशो वि भजामहै॥ ३॥

3. *Nirhastāḥ santu śatravo'ṅgaiṣāṁ mlāpayāmasi. Athaiṣāmindra vedāṁsi śataśo vi bhajāmahai.*

Let the enemies stand disarmed. We break their force and render their weapons ineffective. And then, O lord victorious, Indra, let us value, honour and share

their knowledge and positive achievements a hundred ways.

Kanda 6/Sukta 67 (Fear and Defence)

Indra Devata, Atharva Rshi

परि॒ वर्त्मानि॒ स॒र्वत॒ इन्द्रः॑ पू॒षा च॑ सस्रतुः।
मुह्य॑न्त्व॒द्यामूः॒ सेना॑ अ॒मित्रा॑णां परस्त॒राम्॥ १॥

1. *Pari vartmāni sarvata indraḥ pūṣā ca sasratuḥ.*
Muhyantvadyāmūḥ senā amitrāṇāṁ parasta-rām.

Let Indra, the ruling power, and Pusha, power of maintenance and supply, keep vigilance and all-ways fortify the paths and points of entry into the dominion so that all the infiltrative forces of the enemies feel confused and terrified, retreat and keep off.

मू॒ढा अ॒मित्रा॑श्चरताशी॒र्षाण॑इ॒वाह॑यः।
तेषां॑ वो अ॒ग्निर्मू॒ढाना॒मिन्द्रो॑ हन्तु॒ वरंवरम्॥ २॥

2. *Mūḍhā amitrāścaratāśīrṣāṇa-ivāhayaḥ. Teṇāṁ vo agnimūḍhānāmindro hantu varaṁvaram.*

Let the enemies be away and move around, stupefied like snakes whose head is crushed, and let Indra pick out the chief ones of them confused by fiery missiles and eliminate them.

ऐषु॑ नह्य॒ वृषा॒जिनं॑ हरि॒णस्या॒ भियं॑ कृधि।
परा॑ङ॒मित्र॒ एष॑त्व॒र्वाची॒ गौरु॑पे॑षतु ॥ ३॥

3. *Aiṣu nahya vṛṣājinaṁ hariṇasyā bhiyaṁ kṛdhi.*
Paraṅamitra eṣatvarvācī gaurupeṣatu.

Give these border forces tiger corslet of the

brave and strike the encroachers and intruders with fear so that the enemy runs away and our lands and properties are recovered and safely defended.

Kanda 6/Sukta 68 (Tonsure Ceremony)

Mantra-wise Devata, Atharva Rshi

आयमगन्त्सविता क्षुरेणोष्णेन वाय उदकेनेहि। आदित्या रुद्रा वसव उन्दन्तु सचेतसः सोमस्य राज्ञो वपत प्रचेतसः ॥ १ ॥

1. *Āyamagantsavitā kṣureṇoṣṇena vāya udakene-hi. Ādityā rudrā vasava undantu sacetasaḥ somasya rājño vapata pracetasaḥ.*

This diligent barber, savita, has come with the razor. O man, come fast with water. Let brilliant, wise and noble people with love at heart bless the child with holy water. O men of love and peace with the generosity of soma, join at the shining child's tonsure ceremony.

अदितिः श्मश्रु वपत्वाप उन्दन्तु वर्चसा।
चिकित्सतु प्रजापतिर्दीर्घायुत्वाय चक्षसे ॥ २ ॥

2. *Aditiḥ śmaśru vapatvāpa undantu varcasā. Cikitsatu prajāpatirdīrghāyutvāya cakṣase.*

Let the razor cut the hair. Let water consecrate the child with brilliance. Let Prajapati enlighten the child and bless him to have a long age of good health, knowledge and holy vision.

येनावपत्सविता क्षुरेण सोमस्य राज्ञो वरुणस्य विद्वान्।
तेन ब्रह्माणो वपतेदमस्य गोमानश्ववान्ययमस्तु प्रजावान् ॥ ३ ॥

3. *Yenāvapatsavitā kṣureṇa somasya rājño varuṇasya vidvān. Tena brahmāṇo vapatedamasya gomānaśvavānayamastu prajāvān.*

By the process the expert barber has shaved the head of the shining, loving and intelligent child with the razor, by the same ceremonial process, O Brahmanas, pray complete the tonsure ceremony of the child. May this child be rich in lands, cows and horses and may he have a noble family.

Kanda 6/Sukta 69 (Honour and Grace)

Brhaspati, Ashvins Devata, Atharva Rshi

गि॒रावर॒गरा॑टेषु हिर॑ण्ये॒ गोषु॒ यद्यशः॑।
सु॒रा॑यां सि॒च्यमा॑नायां की॒लाले॒ मधु॒ तन्मयि॑॥ १॥

1. *Girāvaragarāṭeṣu hiraṇye goṣu yadyaśaḥ.*
Surāyāṁ sicyamānāyāṁ kīlāle madhu tanmayi.

The beauty, grace and splendour that is in the mountain and the valley, in gold, in cows and the flowing streams, and the honey sweetness that is in food, may that be in me too.

अश्वि॑ना सार॒घेण॑ मा॒ मधु॑नाङ्क्तं शुभस्पती।
यथा॒ भर्ग॑स्वतीं॒ वाच॑मा॒वदा॑नि॒ जना॒ँ अनु॑॥ २॥

2. *Aśvinā sāragheṇa mā madhunāṅktaṁ śubhaspatī.*
Yathā bhargasvatīṁ vācamāvadāni janāँ anu.

O Ashvins, complementary harbingers of the beauty, sweetness and graces of life, beatify me with the honey sweet of the music of the bees so that I may speak the brilliant resonant voice of divine Vedic revelation to the people.

मयि॒ वर्चो॑ अथो॒ यशोऽथो॑ य॒ज्ञस्य॒ यत्पयः॑।
तन्मयि॑ प्र॒जाप॑तिर्दि॒वि द्यामि॑व दृंहतु ॥ ३॥

3. *Mayi varco atho yaśo'tho yajñasya yatpayaḥ.*
Tanmayi prajāpatirdivi dyāmiva dṛṁhatu.

May Prajapati bless me with lustre, honour and the nectar inspiration of yajna and raise and confirm me in honour like light in heaven.

Kanda 6/Sukta 70 (The Cow)

Aghnya Devata, Kankayana Rshi

यथा मांसं यथा सुरा यथाक्षा अधिदेवने।
यथा पुंसो वृषण्यत स्त्रियां निहन्यते मनः।
एवा ते अघ्न्ये मनोऽधि वत्से नि हन्यताम्॥ १॥

1. *Yathā māṁsaṁ yathā surā yathākṣā adhidevane.*
Yathā puṁso vṛṣaṇyata striyāṁ nihanyate manaḥ.
Evā te aghnye mano'dhi vatse ni hanyatām.

As food and drink are concentrated in the pleasure garden, as dice on the gambling table, or as the mind of the exuberant lover is concentrated on his wife, so may your love, O inviolable cow, be concentrated on your calf.

यथा हस्ती हस्तिन्याः पदेन पदमुद्युजे।
यथा पुंसो वृषण्यत स्त्रियां निहन्यते मनः।
एवा ते अघ्न्ये मनोऽधि वत्से नि हन्यताम्॥ २॥

2. *Yathā hastī hastinyāḥ padena padamudyuje.*
Yathā puṁso vṛṣṇyata striyāṁ nihanyate manaḥ.
Evā te aghnye mano'dhi vatse ni hanyatām.

Just as an elephant goes forward by the foot-steps of the she-elephant, as the mind of the exuberant lover is centred on his wife, so may your loyalty, O

inviolable people, be dedicated to the universal personality of the land and its culture and tradition.

यथा॑ प्र॒धिर्यथो॑प॒धिर्यथा॒ नभ्यं॑ प्र॒धाव॑धि।
यथा॑ पुं॒सो वृ॑षण्य॒त स्त्रि॒यां नि॑ह॒न्यते॒ मनः॑।
ए॒वा ते॑ अघ्न्ये॒ मनो॑ऽधि॑ व॒त्से नि ह॑न्यताम्॥ ३॥

3. *Yathā pradhiryathopadhiryathā nabhyaṁ pradhāvadhi. Yathā puṁso vṛṣṇyata striyāṁ nihanyate manaḥ. Evā te aghnye mano'dhi vatse ni hanyatām.*

Just as the felly, the spokes, the axle and the hub, all are joined and concentrated within the circumference of the felly, as the mind of the exuberant lover is centred on his wife, so may your mind and purpose, O inviolable speech, be dedicated to the all immanent, all-comprehensive and transcendent presence of Supreme Brahma.

Kanda 6/Sukta 71 (Self-Surrender and Gratitude)

Agni Devata, Brahma Rshi

यदन्न॒मद्मि॑ बहु॒धा विरू॑पं॒ हिर॑ण्य॒मश्व॑मु॒त गाम॒जाम॑विम्।
यदे॒व किं च॑ प्रतिज॒ग्रहा॒हम॒ग्निष्टद्धोता॒ सुहु॑तं कृणोतु॥ १॥

1. *Yadannamadmi bahudhā virūpaṁ hiraṇya-maśvamuta gāmajāmavim. Yadeva kiṁ ca pratija-grahāhamagniṣṭaddhotā suhutaṁ kṛṇotu.*

Whatever food I eat, of many forms in many ways, whatever I have received in the form of gold, horses, cows, goats and sheep, whatever I have received and given in exchange, may Agni, Almighty performer of cosmic yajna, turn all that into the yajnic mode of

consumption and fragrant production in the service of Divinity and accept it as homage.

यन्मा॑ हु॒तमहु॑तमाज॒गाम॑ द॒त्तं पि॒तृभि॒रनु॑मतं मनु॒ष्यै᳡ः ।
यस्मा॑न्मे॒ मन॒ उदि॑व॒ रार॑जीत्य॒ग्निष्टद्धोता॒ सुहु॑तं कृणोतु ॥ २ ॥

2. *Yanmā hutamahutamājagāma dattaṁ pitṛbhiranumataṁ manuṣyaiḥ. Yasmānme mana udiva rārajītyagniṣṭaddhotā suhutaṁ kṛṇotu.*

Whatever I have come by, whether offered by others or not, i.e., produced by me, whether given to me by parents and earlier generations and approved by wise people, by which my mind waxes and shines with pleasure and excitement, may Agni, Almighty performer of cosmic yajna, turn all that into the yajnic mode of consumption and fragrant production in the service of Divinity and accept it as homage.

यदन्न॒मद्म्यनृ॑तेन देवा दा॒स्यन्न॒दास्य॑न्नु॒त संगृ॑णामि ।
वै॒श्वा॒न॒रस्य॑ महतो म॑हि॒म्ना शि॒वं म॒ह्यं मधु॑मद॒स्त्वन्न॑म् ॥ ३ ॥

3. *Yadannamadmyanṛtena devā dāsyannadāsyannuta saṁgṛṇāmi. Vaiśvānarasya mahato mahimnā śivaṁ mahyaṁ madhumadastvannam.*

O Devas, divinities of nature and nobilities of humanity, whatever food I eat un-naturally, even by false understanding of the truth of life and consume with or even without the desire and purpose of giving, may all that food and consumption be good and honey sweet for me ultimately, by the grandeur and grace of Almighty Vaishvanara, gracious lord of humanity and its participation in cosmic yajna.

(This sukta recognises and celebrates human potential and its limitations in performance which is done in a mood of grateful surrender. It also enjoins that with all our potential and limitations we must perform yajna as a symbol of our creative purpose and also as an exercise in prayer for grace and acceptance.)

Kanda 6/Sukta 72 (Manliness)

Prajapati Devata, Atharvangira Rshi

यथा॑सि॒तः प्र॒थय॑ते॒ वशा॒ँ अनु॒ वपूं॑षि कृ॒ण्वन्न॑सु॒रस्य मा॒यया॑।
ए॒वा ते॒ शेप॒ः सह॑सा॒यम॒र्को॑ऽङ्गे॒नाङ्गं॑ संस॑मकं कृणोतु॥ १॥

1. *Yathāsitaḥ prathayate vaśāॅ̃ anu vapūṁṣi kṛṇvannasurasya māyayā. Evā te śepaḥ sahasā-yamarko'ṅgenāṅgaṁ saṁsamakaṁ kṛṇotu.*

Just as the Lord Creator of boundless will and freedom creates, designs, builds and expands the bodies of creatures by the immanent will and intelligence of nature, so may the divine natural process shape and build your organs strong and virile in proportion to the strength of all other parts of the body.

यथा॒ पस॑स्तायाद॒रं वाते॑न स्थूल॒भं कृ॒तम्।
याव॒त्पर॑स्वत॒ः पस॒स्तावत्ते॒ वर्धतां॒ पस॑ः॥ २॥

2. *Yathā pasastāyādaraṁ vātena sthūlabhaṁ kṛtam. Yāvatparasvataḥ pasastāvatte vardhatāṁ pasaḥ.*

O ruler, just as parts of the body are built and grow strong by the energy of nature, and the dominion of a ruler is expanded and strengthened by the strength and endeavour of the people, so let your body politic grow as far as that of any other strong and perfect ruler.

यावद॒ङ्गीनं॑ पार॑स्वतं॒ हास्ति॑नं॒ गार्द॑भं च॒ यत्।
याव॒दश्व॑स्य वा॒जिन॒स्तावत्ते॒ वर्धतां॒ पसः॑ ॥ ३ ॥

3. *Yāvadaṅgīnaṁ pārasvataṁ hāstinaṁ gārdabhaṁ ca yat. Yāvadaśvasya vājinastāvatte vardhatāṁ pasaḥ.*

As far as the constituent parts of the dominion of any other successful ruler are extended and strengthened by the voice of the people and possible of the arms of the constituted system, so may the dominion of the virile and dynamic ruler grow and expand in freedom and prosperity.

(In the Veda, the universe is described as a Purusha, a living, breathing, intelligent, self-organising, organismic sovereign system: Rgveda 10, 90; yajurveda 31; Atharva-veda 19, 6. And the system is correspondent at the micro as well as the macro level. The single individual is Ekarat, the social system is Samrat, and the cosmic system is Virat. Tthere is another Purusha also, the sanyasins, free and uninvolved with mundane problems: they are the Pari-vrat Purusha. In this sukta, the correspondency between the Ekarat or micro-system (mantra 1) and the social system, Samrat, between the individual and the cosmos, is described. Just as a healthy individual body is constituted of healthy and strongly working parts, so the social body of a united dominion upto the international level is constituted of healthy and strongly functional parts.)

Kanda 6/Sukta 73 (United Humanity)

Vishvedeva, Sam-manasyam Devata, Atharva Rshi

एह या॑तु॒ वरु॑ण॒ः सोमो॑ अ॒ग्निर्बृ॒हस्पति॒र्वसु॑भि॒रेह या॑तु। अ॒स्य
श्रिय॑मु॒प॒संया॑त॒ सर्वे॑ उ॒ग्रस्य॑ चे॒त्तुः संम॑नसः सजाताः ॥ १ ॥

1. *Eha yātu varuṇaḥ somo agnirbṛhaspatirvasubhireha yātu. Asya śriyamupasaṁyāta sarva ugrasya cettuḥ saṁmanasaḥ sajātāḥ.*

Let Varuna, spirit of justice, wisdom and enlightenment, Soma, spirit of peace, inspiration, beauty and grace, Agni, spirit of fiery leadership, Brhaspati, spirit of the knowledge and boundless vision, all these come and join here with the settled people of the world. Let all people of the world, equally and nobly born, one and equal in mind and united in will and purpose, come and join the beauty, grace and glory of this vibrant, brilliant and enlightened social order of the world of humanity.

यो वः शुष्मो हृदयेष्वन्तराकूतिर्या वो मनसि प्रविष्टा।
तान्त्सीवयामि हविषा घृतेन मयि सजाता रमतिर्वो अस्तु॥ २॥

2. *Yo vaḥ śuṣmo hṛdayeṣvantarākūtiryā vo manasi praviṣṭā. Tāntsīvayāmi haviṣā ghṛtena mayi sajātā ramatirvo astu.*

All the strength and power which is in your hearts, and all thoughts, intentions and purposes enshrined in your mind, with all these I lead you to sew yourselves together into a common united fabric, and I sprinkle this united vedi with the ghrta and fragrant havi of yajna, the one divine purpose of creative humanity. O people of the world, all equal in brotherhood, let all your love, interests and ambitions be united and centred into me.

इहैव स्त माप याताध्यस्मत्पूषा परस्तादपथं वः कृणोतु।
वास्तोष्पतिरनु वो जोहवीतु मयि सजाता रमतिर्वो अस्तु॥ ३॥

3. *Ihaiva sta māpa yātādhyasmatpūṣā parastāda-pathaṁ vaḥ kṛṇotu. Vāstoṣpatiranu vo johavītu mayi sajātā ramatirvo astu.*

Be here, stay here together, go not away from us. Let Pusha, the spirit of life, sustenance and growth together, rule out separation from our united system and declare it out of bounds. Let the architect of the universal home of humanity keep you joined together and maintain the cohesive pressure from within with constant sense of urgency. O people of the world, all equal in brotherhood, let all your love, interests and ambitions be united and centred into me, heart of the Samrat Purusha.

Kanda 6/Sukta 74 (Unity and Prosperity)

Bhaga, Sam-manasyam Devata, Atharva Rshi

सं वः पृच्यन्तां तन्वः सं मनांसि समु व्रता।
सं वोऽयं ब्रह्मणस्पतिर्भगः सं वो अजीगमत्॥ १॥

1. *Saṁ vaḥ pṛcyantāṁ tanvaḥ saṁ manāṁsi samu vratā. Saṁ vo'yaṁ brahmaṇaspatirbhagaḥ saṁ vo ajīgamat.*

O people of the world, be united together in body, mind and soul, and in all your commitments of values and disciplines of universal Dharma. May the omnipresent Brahmanaspati, lord of infinite knowledge, and Bhaga, lord giver of honour, excellence and glory lead you and keep you committed to unity and united action.

संज्ञपनं वो मनसोऽथो संज्ञपनं हृदः।
अथो भगस्य यच्छ्रान्तं तेन संज्ञपयामि वः॥ २॥

2. *Saṁjñapanaṁ vo manaso'tho saṁjñapanaṁ hṛdaḥ. Atho bhagasya yacchrāntaṁ tena saṁjñapayāmi vaḥ.*

The harmony and unity of your mind, the harmony and unity of your hearts, and the ultimate command of Bhaga, spirit of glory and prosperity that there is, with all these I enlighten and harmonize you.

यथादित्या वसुभिः संबभूवुर्मरुद्भिरुग्रा अहृणीयमानाः।
एवा त्रिणामन्नहृणीयमान इमाञ्जनान्त्संमनसस्कृधीह॥ ३॥

3. *Yathādityā vasubhiḥ saṁbabhūvurmarudbhirugrā ahṛṇīyamānāḥ. Evā triṇāmannahṛṇīyamāna imāñjanāntsaṁmanasaskṛdhīha.*

Just as self-refulgent blazing stars join and go with the planets and currents of energy without reservation, similarly Trinaman, lord of three worlds and three phases of time, without anger, disapproval and reservation, make these people of the earth, equal and united at heart and in the mind and soul.

Kanda 6/Sukta 75 (Drive off the Enemy)

Indra Devata, Kabandha Rshi

निरमुं नुद ओकसः सपत्नो यः पृतन्यति।
नैर्बाध्ये ऽ न हविषेन्द्र एनं पराशरीत्॥ १॥

1. *Niramuṁ nuda okasaḥ sapatno yaḥ pṛtanyati. Nairbādhye na haviṣendra enaṁ parāśarīt.*

Indra, ruler of the dominion, drive off from the homeland the enemy that marches upon us with his forces. The ruler should drive off and destroy such enemy with the inviolable treatment that he deserves.

प॒र॒मां तं प॑रा॒व॒त॒मिन्द्रो॑ नुदतु वृ॒त्र॒हा।
यतो॒ न पु॒न॒रा॑यति शश्व॒तीभ्य॒: समा॑भ्यः ॥ २ ॥

2. *Paramāṁ taṁ parāvatamindro nudatu vṛtrahā.*
Yato na punarāyati śaśvatībhyaḥ samābhyaḥ.

Let Indra, destroyer of darkness and demonic enmity, drive off that enemy to the farthest place so that for all times to come he can never come back again.

एतु॑ ति॒स्रः प॑रा॒व॒त एतु॑ पञ्च॒ जना॒ँ अति॑। एतु॑ ति॒स्रोऽति॑ रोच॒ना यतो॒ न पु॒न॒रा॑यति शश्व॒तीभ्य॒: समा॑भ्यो॒ याव॒त्सूर्यो॑ अस॑द्दि॒वि ॥ ३ ॥

3. *Etu tisraḥ parāvata etu pañca janāँ ati. Etu tisro'ti rocanā yato na punarāyati śasvatībhyaḥ samābhyo yāvatsūryo asaddivi.*

Let the enemy go off beyond the three, his name, place and position, beyond the five peoples, beyond the three lights of sun, moon and knowledge, so that from there he never comes back for all times to come as long as the sun shines in heaven.

Kanda 6/Sukta 76 (The Armour of Fire)

Agni Devata, Kabandha Rshi

य एनं॑ परि॒षीद॑न्ति समा॒दध॑ति॒ चक्ष॑से।
सं॒प्रेद्धो॑ अ॒ग्निर्जि॒ह्वाभि॒रुदे॑तु॒ हृद॑या॒दधि॑ ॥ १ ॥

1. *Ya enaṁ pariṣīdanti samādadhati cakṣase.*
Saṁpreddho agnirjihvābhirudetu hṛdayādadhi.

Agni, well lighted within, rises in flames and shines in and over their hearts who light the sacred fire of divinity with love and faith, sit round it and meditate

for the light divine.

अग्नेः सांतपनस्याहमायुषे पदमा रभे।
अब्द्धातिर्यस्य पश्यति धूममुद्यन्तमास्यतः ॥ २ ॥

2. *Agneṁ sāṁtapanasyāhamāyuṣe padamā rabhe.*
Addhātiryasya paśyati dūmamudyantamāsyataḥ.

For the sake of good life, health and joy, I know, love and meditate on the light of the fire of physical, mental and spiritual discipline whose fragrant fumes rising from the vedi, the sage sees in deep meditation.

यो अस्य समिधं वेद क्षत्रियेण समाहिताम्।
नाभिह्वारे पदं नि दधाति स मृत्यवे ॥ ३ ॥

3. *Yo asya samidhaṁ veda kṣatriyeṇa samāhitām.*
Nābhihvāre padaṁ ni dadhāti sa mṛtyave.

Whoever knows the light and fire of this Agni, collected and realised by heroic souls of meditative discipline in life, never puts his foot into the slough of death and despondency.

नैनं घ्नन्ति पर्यायिणो न सन्नाँ अव गच्छति।
अग्नेर्यः क्षत्रियो विद्वान्नाम गृह्णात्यायुषे ॥ ४ ॥

4. *Nainaṁ ghnanti paryāyiṇo na sannāṁ̃ ava gacchati. Agneryaḥ kṣatriyo vidvānnāma gṛhṇātyāyuṣe.*

The enemies, which surround the heroic soul that knows and internalises the power of Agni for health and life, cannot hurt and destroy him. Nor does he, strong as he is, recognise their presence or dangerous value against him. The Kshatriya who wears the armour

of the light and fire of Agni is unassailable.

Kanda 6/Sukta 77 (Unassailable Stability)

Jataveda Gopa Devata, Kabandha Rshi

अस्था॒द् द्यौरस्था॑त्पृथि॒व्यस्था॒द्विश्व॑मि॒दं जग॑त्।
आ॒स्था॒ने॒ पर्व॑ता अस्थु॒ स्थाम्न्यश्वाँ॑ अतिष्ठिपम्॥ १॥

1. *Asthād dyaurasthātpṛthivyasthādviśvamidaṁ jagat. Āsthāne parvatā asthu sthāmnyaśvāṅ atiṣṭhipam.*

The sun is stable in its own place. The earth is stable in its own place. This entire dynamic universe is stable in its own state. The mountains abide in their own places. I have stabilised my 'horses', i.e., senses and mind and pranic energies, in their own places and functions.

य उ॒दान॑ट् प॒रायं॑णं॒ य उ॒दान॒ण्न्याय॑नम्।
आ॒वर्त॑नं नि॒वर्त॑नं॒ यो गो॒पा अपि॒ तं हु॑वे॥ २॥

2. *Ya udānaṭ parāyaṇaṁ ya udānaṇṇyāyanam. Āvartanaṁ nivartanaṁ yo gopā api taṁ huve.*

He that masters, controls and protects the centrifugals, he that masters, controls and protects the centripetals, who sustains the going-away's and the coming-in's, who masters, controls and protects birth and rebirth, life and death, all that is and moves and yet in place in a steady state, that master protector manager of all, I invoke and adore.

जात॑वेदो॒ नि व॑र्तय श॒तं ते॑ सन्त्वा॒वृतः॑।
स॒हस्रं॑ त उपा॒वृ॒त॒स्ताभि॑र्न॒ः पु॒न॒रा कृ॑धि॥ ३॥

3. *Jātavedo ni vartaya śataṁ te santvāvṛtaḥ.*
Sahasraṁ ta upāvṛtastābhirnaḥ punarā kṛdhi.

O Jataveda, lord omnipresent and omniscient, arise and manifest into my consciousness, hundreds be your reflections and revisits. Thousands be your manifestations in the soul. With these returns and reflections, pray bless us again and again. Let the divine circuit go on.

Kanda 6/Sukta 78 (Wedded Couple)

Dampati Devata, Atharva Rshi

तेन॑ भू॒तेन॑ ह॒विषा॒यमा प्या॑यतां॒ पुनः॑। जा॒यां यामस्मा॒ आवा॑क्षु॒स्तां रसे॑ना॒भि व॑र्धताम्॥ १॥

1. *Tena bhūtena haviṣāyamā pyāyatāṁ punaḥ.*
Jāyāṁ yāmasmā āvākṣustāṁ rasenābhi vardhatām.

Let this couple grow to prosperity by the liberal havi they offer into the home yajna, let it grow continuously. Let the wife that the community has given to the husband, let her too grow by love in the family.

अ॒भि व॑र्धतां॒ पय॑सा॒भि रा॒ष्ट्रेण॑ वर्धताम्।
र॒य्या स॒हस्र॑वर्चसे॒मौ स्ता॒मनु॑पक्षितौ॥ २॥

2. *Abhi vardhatāṁ payasābhi rāṣṭreṇa vardhatām.*
Rayā sahasravarcasemau stāmanupakṣitau.

Let the husband and wife grow with delicious food and drink and conjugal felicity by the inspiring state of the social order. Let the couple grow by a thousand fold wealth and lustre of honour without any set back ever.

त्वष्टा॑ जा॒यामजनय॒त्त्वष्टा॑स्यै॒ त्वां पति॑म्।
त्वष्टा॑ स॒हस्र॒मायूं॑षि दी॒र्घमायुः॑ कृणोतु॒ वाम्॥ ३॥

3. *Tvaṣṭā jāyāmajanayattvaṣṭāsyai tvāṁ patim. Tvaṣṭā sahasramāyūṁṣi dīrghamāyuḥ kṛṇotu vām.*

O man, Tvashta, lord maker of beautiful humanity and institutions, created this woman for you as wife and for her he made you, the husband. May the same lord Tvashta bless you with long life and provide all means and lustrous energy for happy living.

Kanda 6/Sukta 79 (Divine Protection)

Nabhaspati Devata, Atharva Rshi

अ॒यं नो॒ नभ॑स॒स्पतिः॑ स॒ꣳस्फानो॑ अ॒भि र॑क्षतु।
अस॑मातिं गृ॒हेषु॑ नः॥ १॥

1. *Ayaṁ no nabhasaspatiḥ saṁsphāno abhi rakṣatu. Asamātiṁ gṛheṣu naḥ.*

May the lord of expansive space waxing with the expansive universe protect us and promote wealth and wisdom of exceptional order in our homes.

त्वं नो॑ नभसस्पत॒ ऊर्जं॑ गृ॒हेषु॑ धारय। आ पु॒ष्ट॒मे॒त्वा वसु॑॥ २॥

2. *Tvaṁ no nabhasaspata ūrjaṁ gṛheṣu dhāraya. Ā puṣṭametvā vasu.*

O Lord of the realms of light and glory, bring energy of life into our homes, let growth come, let wealth, home, excellence and peace and stability come to us.

देव॑ संस्फान सहस्रापो॒षस्ये॑शिषे।
तस्य॑ नो रास्व॒ तस्य॑ नो धेहि॒ तस्य॑ ते भक्ति॒वांस॑ः स्याम॥ ३॥

3. *Deva saṁsphāna sahasrāpoṣasyeśiṣe. Tasya no rāsva tasya no dhehi tasya te bhaktivāṁsaḥ syāma.*

O lord self-refulgent of inexhaustible existence, you are the ruler and ordainer of a thousandfold abounding prosperity and growth. Give us plenty of that. Bear that and bring us in plenty. Pray give us the gift of devotion and dedication to you.

Kanda 6/Sukta 80 (Heavenly Glory)

Paramatma Devata, Atharva Rshi

अन्तरिक्षेण पतति विश्वा भूतावचाकशत्।
शुनो दिव्यस्य यन्महस्तेना ते हविषा विधेम॥ १॥

1. *Antarikṣeṇa patati viśvā bhūtāvacākaśat.*
Śuno divyasya yanmahastenā te aviṣā vidhema.

The power, the glory and the bliss of heaven showers from high above, watching all things in existence. O Lord of light and bliss, the glory that is yours, with the homage of songs to that glory, we worship you.

ये त्रयः कालकाञ्जा दिवि देवाइव श्रिताः।
तान्त्सर्वानह्व ऊतयेऽस्मा अरिष्टतातये॥ २॥

2. *Ye trayaḥ kālakāñjā divi devā-iva śritāḥ.*
Tāntsarvānahva ūtaye'smā ariṣṭatātaye.

Those three orders of the lord of time, heat, light and wind, agni, sun and vayu, that abide in the heavenly regions like divinities, I invoke them for the protection and well being of this humanity.

अप्सु ते जन्म दिवि ते सधस्थं समुद्रे अन्तर्महिमा ते पृथिव्याम्। शुनो दिव्यस्य यन्महस्तेना ते हविषा विधेम॥ ३॥

3. *Apsu te janma divi te sadhastham samudre antarmahimā te pṛthivyām. Śuno divyasya yanmahastenā te haviṣā vidhema.*

O lord of light and bliss, you pervade and roll in the waters of space and in acts of nature and humanity, you pervade and abide in the light of the sun, your grandeur is in the depths of the ocean and in the beauty of the earth. O lord of light and bliss, the glory that is yours, with the homage of songs to that glory, we worship you.

Kanda 6/Sukta 81 (Conjugal Love)

Aditya Devata, Atharva Rshi

यन्तासि यच्छसे हस्तावप रक्षांसि सेधसि।
प्रजां धनं च गृह्णानः परिहस्तो अभूदयम्॥ १॥

1. *Yantāsi yacchase hastāvapa rakṣāṁsi sedhasi. Prajāṁ dhanaṁ ca gṛhṇānaḥ parihasto abhūdayam.*

You are a man of principle and conjugal discipline. You give the support of both your hands to your wife. You ward off all evils and disturbing intrusions. You are the winner of wealth and giver of support to the family. May this supportive hand be always extended to the family.

परिहस्त वि धारय योनिं गर्भाय धातवे।
मर्यादे पुत्रमा धेहि तं त्वमा गमयागमे॥ २॥

2. *Parihasta vi dhāraya yoniṁ garbhāya dhātave.*
Maryāde putramā dhehi taṁ tvamā gamayāgame.

O expectant mother, hold the hand of support. Strengthen the womb to sustain the foetus and, O observer of the discipline of motherhood, hold the baby till it is mature for natural birth.

यं परिहस्तमबिभरदितिः पुत्रकाम्या।
त्वष्टा तमस्या आ बध्नाद्यथा पुत्रं जनादिति॥ ३॥

3. *Yaṁ parihastamabibharaditiḥ putrakāmyā.*
Tvaṣṭā tamasyā ā badhnādyathā putraṁ janāditi.

Aditi, the inviolable woman, who loves to have the baby, has accepted the helping hand of the husband and has observed her conjugal discipline. So may Tvashta, divine architect of life, bind the husband too in conjugal discipline so that the couple may have noble progeny.

Kanda 6/Sukta 82 (Marriage Match)

Indra Devata, Bhaga Rshi

आगच्छत आगतस्य नाम गृह्णाम्यायतः।
इन्द्रस्य वृत्रघ्नो वन्वे वासवस्य शतक्रतोः॥ १॥

1. *Āgacchata āgatasya nāma gṛhṇāmyāyataḥ.*
Indrasya vṛtraghno vanve vāsavasya śatakratoḥ.

The bridegroom that was to come is come, and has now here arrived. In observance of law and custom, I acknowledge and welcome him in truth. And I thank and adore Indra, lord omnipotent, destroyer of darkness and evil, giver of settlement in peace and prosperity, divine harbinger of the fruits of a hundred noble acts of

virtue.

येन॑ सू॒र्यां सा॑वि॒त्रीम॒श्विनो॒हतुः॒ प॒था ।
तेन॒ मामब्र॑वी॒द्भगो॑ जा॒यामा व॑हता॒दिति॑ ॥ २ ॥

1. *Yena sūryāṁ sāvitrīmaśvinohatuḥ pathā.*
Tena māmabravīdbhago jāyāmā vahatāditi.

By the path the Ashvin stars conduct the dawn, daughter of the sun, for the day, the parents bring up the daughter to marriageable maturity. May the bridegroom take the bride and conduct her to her new bright home. So has Bhaga, lord of conjugal good fortune said to me, so has the lord directed me.

यस्ते॑ऽङ्कु॒शो व॑सु॒दानो॑ बृ॒हन्नि॑न्द्र हिर॒ण्ययः॑ ।
तेना॑ जनीय॒ते जा॒यां मह्यं॑ धेहि शचीपते ॥ ३ ॥

3. *Yaste'ṅkuśo vasudāno bṛhannindra hiraṇya-yaḥ. Tenā janīyate jāyāṁ jāyāṁ mahyaṁ dhehi śacīpate.*

Great and golden beautiful is your law and dispensation of matrimony, Indra, lord of might and glory, which brings showers of peace and plenty of wealth, honour and excellence. Under that law and discipline, O lord of love, kindness and grace, bless me with the wife I love and cherish.

Kanda 6/Sukta 83 (Cure of Scrofulous Inflammation)

Mantra wise Devata, Angira Rshi

Apachit is interpreted as Gandamala in Ayurveda: it is pustules or scrofulous inflammation of the glands in the neck area.

अप॑चित॒ः प्र प॑तत सु॒प॒र्णो व॑स॒तेरि॑व।
सूर्य॑ः कृ॒णोतु॑ भेष॒जं च॒न्द्रमा॒ वोऽप॑ोच्छतु॥ १॥

1. *Apacitaḥ pra patata suparṇo vasateriva.*
Sūryaḥ kṛṇotu bheṣajaṁ candramā vo'po-cchatu.

Get off Apachits like an eagle bird from the habitat. Let the sun be the medicament, or let the moon light root you out.

एन्येका॒ श्येन्येका॑ कृ॒ष्णैका॒ रोहि॑णी॒ द्वे।
सर्वा॑सामग्रभं॒ नामावी॑रघ्नी॒रप॑ेतन ॥ २॥

2. *Enyekā śyenyekā kṛṣṇaikā rohiṇī dve.*
Sarvāsāmagrabhaṁ nāmāvīraghnīrapetana.

One is spotted, another is white, another is black, two are red. I have diagnosed and determined all the types for sure. Be out without damaging the patient's health.

अ॒सूति॑का रामाय॒ण्य॑ ऽ॒ प॒चित्प्र प॑तिष्यति।
ग्लौरि॒तः प्र प॑तिष्यति॒ स ग॑लु॒न्तो न॑शिष्यति॥ ३॥

3. *Asūtikā rāmāyaṇya pacitpra patiṣyati.*
Glauritaḥ pra patiṣyati sa galunto naśiṣyati.

Ramayani, apachit with its roots in the blood vessels, will go without leaving a trace of recurrence. The boil will go. The sore will go, disappear.

वी॒हि स्वामाहु॑तिं जुषा॒णो मन॑सा॒ स्वाहा॒ मन॑सा॒ यदि॒दं जु॒होमि॑॥ ४॥

4. *Vīhi svāmāhutiṁ puṣāṇo manasā svāhā manasā yadidaṁ juhomi.*

Take your share of the medicinal dose and go from the root. Take your share at the root from what I offer in the holy fire and go.

(The remedy suggested, apart from the medicines, is sun light, moon light and fumes and aroma of the herbal offerings into the fire.)

Kanda 6/Sukta 84 (Adversity or Destiny)

Nir-rti Devata, Angira Rshi

यस्यास्त आसनि घोरे जुहोम्येषां बद्धानामवसर्जनाय कम्।
भूमिरिति त्वाभिप्रमन्वते जना निर्ऋतिरिति त्वाहं परि वेद सर्वतः ॥ १ ॥

1. *Yasyāsta āsani ghore juhomyeṣāṁ baddhānā-mavasarjanāya kam. Bhūmiriti tvābhipramanvate janā nir-ṛtiriti tvāhaṁ pari veda sarvataḥ.*

O cruel Adversity, Nir-rti, into your fiery mouth I offer the sacrifice of my endeavour and comfort for for the freedom of these unfortunates who are bound down to slavery into your snares. Although these unfortunates believe that adversity is their destiny by birth, please know full well that I know full well that you are Nir-rti, adversity, slavery and the call of death because of sheer want of will, intelligence and action, you are not the destiny.

भूते हविष्मती भवैष ते भागो यो अस्मासु।
मुञ्चेमानमूनेनसः स्वाहा ॥ २ ॥

2. *Bhūte haviṣmatī bhavaiṣa te bhāgo yo asmāsu. Muñcemānamūnenasaḥ svāhā.*

O Nir-rti, reality of adversity, take our yajnic

offer of will, intelligence and action, that's your rightful share among us in life, and go, release these and those ensnared who suffer from the sin of belief and inaction. This is the voice of truth in thought, will and action.

एवो ष्व१॑स्मन्निर्ऋतेऽ नेहा त्वमयस्मयान्वि चृता बन्धपाशान्। यमो मह्यं पुनरित्त्वां ददाति तस्मै यमाय नमो अस्तु मृत्यवे॥ ३॥

3. *Evo ṣvasmannir-ṛte'nehā tvamayasmayānvi cṛtā bandhapāśān. Yamo mahyaṁ punarittvāṁ dadāti tasmai yamāya namo astu mṛtyave.*

O Nir-rti, neither wholly cruel nor revengeful for sure, pray break the iron chains of bondage off from us. Yama, lord of karmic justice, ordains you unto me again and again. Homage to the lord of justice over birth and death with oblations of fresh and free karma in this life.

अयस्मये द्रुपदे बेधिष इहाभिहितो मृत्युभिर्ये सहस्रम्।
यमेन त्वं पितृभिः संविदान उत्तमं नाकमधि रोहयेमम्॥ ४॥

4. *Ayasmaye drupade bedhiṣa ihābhihito mṛtyubhirye sahasram. Yamena tvaṁ pitṛbhiḥ saṁvidāna uttamaṁ nākamadhi rohayemam.*

O law of karmic destiny, you bind man in iron chains to the post of sufferance here in life where he pines in pain and fear of death a thousand ways. O Spirit of action in divine freedom, abiding with Yama and parental sages of past and present, pray raise this humanity to the heights of highest freedom and eternal joy.

Kanda 6/Sukta 85 (Yakshma Cure)

Vanaspati Devata, Atharva Rshi

व॒र॒णो वा॑रयाता अ॒यं दे॒वो वन॒स्पति॑: ।
यक्ष्मो॒ यो अ॒स्मिन्नावि॑ष्ट॒स्तमु॑ दे॒वा अ॑वीवरन् ॥ १ ॥

1. *Varaṇo vārayātā ayaṁ devo vanaspatiḥ.*
Yakṣmo yo asminnāviṣṭastamu devā avīvaran.

This Varuna tree of divine efficacious qualities wards off and cures yakshma, the consumptive disease, which affects the body system of this patient. Learned physicians use this and cure the disease.

इन्द्र॑स्य॒ वच॑सा व॒यं मि॒त्रस्य॒ वरु॑णस्य च ।
दे॒वानां॒ सर्वे॑षां वा॒चा यक्ष्मं ते वारयामहे ॥ २ ॥

2. *Indrasya vacasā vayaṁ mitrasya varuṇasya ca.*
Devānāṁ sarveṣāṁ vācā yakṣmaṁ te vārayāmahe.

By word of Indra, Mitra and Varuna, powers of vital energy, love and justice, and by the prescriptive advice of all divine and expert physicians, we cure and ward off your yakshma, consumptive and cancerous disease.

यथा॑ वृ॒त्र इ॒मा आप॑स्त॒स्तम्भ॑ वि॒श्वधा॑ य॒तीः ।
ए॒वा ते॑ अ॒ग्निना॒ यक्ष्मं वैश्वान॒रेण॑ वारये ॥ ३ ॥

1. *Yathā vṛtra imā āpastastambha viśvadhā yatīḥ.*
Evā te agninā yakṣamaṁ vaiśvānareṇa vāraye.

Just as the dark cloud holds up these waters flowing round in all directions, so I stop and cure your yakshma by Vaishvanara fire, i.e., heat, fumigative and aromatic treatment by yajna with the fire-sticks of

Varuna tree.

Kanda 6/Sukta 86 (The One Supreme)

Eka-vrsha Devata, Atharva Rshi

वृषेन्द्रस्य वृषा दिवो वृषा पृथिव्या अयम्।
वृषा विश्वस्य भूतस्य त्वमेकवृषो भव॥ १॥

1. *Vṛṣendrasya vṛṣā divo vṛṣā pṛthivyā ayam.*
Vṛṣā viśvasya bhūtasya tvamekavṛṣo bhava.

Supreme Brahma is the sole generous lord of the sun, the one lord of heaven, sole lord of the earth, sole lord of all things of the world of existence. O man, you too be the generous one most excellent over all people dedicated to the One Supreme.

समुद्र ईशे स्रवतामग्निः पृथिव्या वशी।
चन्द्रमा नक्षत्राणामीशे त्वमेकवृषो भव॥ २॥

2. *Samudra īśe sravatāmagniḥ pṛthivyā vaśī.*
Candramā nakṣatrāṇāmīśe tvamekavṛṣo bhava.

The ocean rules over all the floods, Agni rules over the whole earth, the moon is the most glorious of the nakshatras. O man, you too be the generous one most excellent over all people dedicated to One Suprenme.

सम्राडस्यसुराणां ककुन्मनुष्या ⌈णाम्।
देवानामर्धभागसि त्वमेकवृषो भव॥ ३॥

3. *Samrāḍasyasurāṇāṁ kakunmanuṣyāṇām.*
Devānāmardhabhāgasi tvamekavṛṣo bhava.

You are the refulgent ruler of life energies, you are on top of the entire humanity, you are half way up

to share the nature of divinities. O ruler, you be the mighty generous one most excellent master over all dedicated to One Supreme.

Kanda 6/Sukta 87 (Ruler's Selection and Stability)

Dhruva Devata, Atharva Rshi

आ त्वाहार्षमन्तरभूर्ध्रुवस्तिष्ठाविचाचलत् ।
विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्ट्रमधि भ्रशत् ॥ १ ॥

1. *Ā tvāhārṣamantarabhūrdhruvastiṣṭhāvicācalat. Viśastvā sarvā vāñchantu mā tvadrāṣṭramadhi bhraśat.*

O Ruler, I conduct you to the seat of governance in the council. Take it at the centre of the Rashtra, be firm, never vascillate. Let all people love and honour you. Let not the Rashtra fall foul of you nor you swerve from the Rashtra and its honour.

इहैवैधि माप च्योष्ठाः पर्वतइवाविचाचलत् ।
इन्द्रेहैव ध्रुवस्तिष्ठेह राष्ट्रमु धारय ॥ २ ॥

2. *Ihaivaidhi māpa cyoṣṭhāḥ parvata-ivāvicācalat. Indrehaiva dhruvastiṣṭheha rāṣṭramu dhāraya.*

Stay here strong and firm, unmoved, unshakable like a mountain. O Ruler, rule at the centre constant as the Pole Star and hold the nation together in top condition.

इन्द्र एतमदीधरद् ध्रुवं ध्रुवेण हविषा ।
तस्मै सोमो अधि ब्रवदयं च ब्रह्मणस्पतिः ॥ ३ ॥

3. *Indra etamadīdharad dhruvaṁ dhruveṇa haviṣā. Tasmai somo adhi bravadayaṁ ca brahmaṇaspatiḥ.*

O Ruler, Indra, lord of might, has entrusted this commonwealth to you. Hold and rule it to maintain it strong and unshaken with constant sacred oblations of action and self-sacrifice. To such a firm and steady ruler, let Soma, lord of inspiring creation, and this Brahmanaspati, sagely scholar of divine knowledge and wisdom, speak of Raja Dharma and socio-economic and political policy of a noble social order.

Kanda 6/Sukta 88 (Ruler's Stability)

Dhruva Devata, Atharva Rshi

ध्रुवा द्यौर्ध्रुवा पृथिवी ध्रुवं विश्वमिदं जगत्।
ध्रुवासः पर्वता इमे ध्रुवो राजा विशामयम्॥ १॥

1. *Dhruvā dyaurdhruvā pṛthivī dhruvaṁ viśvamidaṁ jagat. Dhruvāsaḥ parvatā ime dhruvo rājā viśāmayam.*

The heaven is firm and constant, the earth is firm and constant, the dynamic universe is stable and constant, these mountains are firm and stable. The ruler of the people too is firm and constant.

ध्रुवं ते राजा वरुणो ध्रुवं देवो बृहस्पतिः ।
ध्रुवं त इन्द्रश्चाग्निश्च राष्ट्रं धारयतां ध्रुवम्॥ २॥

2. *Dhruvaṁ te rājā varuṇo dhruvaṁ devo bṛhaspatiḥ. Dhruvaṁ ta indraścāgniśca rāṣṭraṁ dhārayatāṁ dhruvam.*

May the cosmic ruler Varuna, lord of justice and discrimination between truth and untruth, help you maintain the social order in a steady state. May self-refulgent Brhaspati, lord of universal knowledge and

boundless space bless you with steadiness. May Indra, lord omnipotent, and Agni, leading light of life, keep you firm and steady, and bless you to maintain the Rashtra firmly in a stable and inviolable state.

ध्रुवोऽच्यु॒तः प्र मृ॑णीहि॒ शत्रू॑ञ्छत्रू॒य॒तोऽध॑रान्पादयस्व। सर्वा॒ दिश॒ः संम॑नसः स॒ध्रीची॑र्ध्रु॒वाय॑ ते॒ समि॑तिः कल्पतामि॒ह॥ ३॥

3. *Dhruvo'cyutaḥ pra mṛṇīhi śatrūñchatrūyato'-dharānpādayasva. Sarvā diśaḥ saṁmanasaḥ sadhrīcīrdhruvāya te samitiḥ kalpatāmiha.*

Steady, firm and unshaken, O Ruler, crush the enemies, put down those vile persons who strike an attitude of enmity. May the people of all quarters of the earth and space in unison and equality of mind together and the council be strong and help you to stay firmly dedicated to the steadiness and stability of the order.

Kanda 6/Sukta 89 (Spirit of Love, Life and Pranic Energy)

Rudra Devata, Atharva Rshi

इ॒दं यत्प्रे॒ण्यः शिरो॑ द॒त्तं सोमे॑न॒ वृष्ण्य॑म्।
तत॒ः परि॒ प्रजा॑तेन॒ हार्दि॑ ते शोचयामसि॥ १॥

1. *Idaṁ yatpreṇyaḥ śiro dattaṁ somena vṛṣṇyam. Tataḥ pari prajātena hārdiṁ te śocayāmasi.*

O Rudra, spirit of health and love of life, with this top energy and excitement given by the generous and exuberant soma, and by the vigour and enthusiasm created thereby, we kindle and brighten up your spirit in the heart for the love of lustrous living.

(This is a Priti Samjanana Sukta, i.e., the hymn

for the creation of love for life and living. This mantra, therefore, may be interpreted as the key to stir up the heart from a state of depression, and soma may be interpreted either as the soma herb and its juice or as the rejuvenating peace arising from meditation. Swami Dayanand interprets Rudra as 'that which saves from illness', which can be the physician, a herb, pranic energy raised, or the ultimate saviour God.)

शो॒चया॑मसि ते॒ हार्दिं॑ शो॒चया॑मसि ते॒ मनः॑।
वातं धू॒मइ॑व स॒ध्र्य१॒ङ्मामे॒वान्वे॑तु ते॒ मनः॑ ॥ २ ॥

2. *Śocayāmasi te hārdiṁ śocayāmasi te manaḥ. Vātaṁ dhūma-iva sadhryaṅmāmevānvetu te manaḥ.*

We excite the passion in your heart, we excite your mind. Let your mind follow me as the smoke follows the wind. (This is the call of life to love for living.)

मह्यं त्वा मि॒त्रावरु॑णौ॒ मह्यं दे॒वी सर॑स्वती।
मह्यं त्वा॒ मध्यं॒ भूम्या॑ उ॒भावन्तौ॒ सम॑स्यताम्॥ ३ ॥

3. *Mahyaṁ tvā mitrāvaruṇau mahyaṁ devī sarasvatī. Mahyaṁ tvā madhyaṁ bhūmyā ubhāvantau samasyatām.*

May Mitra and Varuna, prana and apana energies, love of living and judgement of understanding, may divine Sarasvati, the breeze of Mother Omniscience, the centre of the earth even unto the ends of it, excite me and join me with you and you with me, O spirit of life and love !

Kanda 6/Sukta 90 (Extraction of the 'arrow')

Rudra Devata, Atharva Rshi

यां ते॑ रु॒द्र इषु॒मास्य॒दङ्गे॑भ्यो॒ हृद॑याय च।
इ॒दं ताम॒द्य त्वद्व॒यं विषू॑चीं॒ वि वृ॑हामसि॥ १॥

1. *Yāṁ te rudra iṣumāsyadaṅgebhyo hṛdayāya ca.*
Idaṁ tāmadya tvadvayaṁ viṣūcīṁ vi vṛhāmasi.

The arrow which Rudra, lord of justice, punishment and remorse, has shot into your heart and all other body parts, we now extract from you out of the heart and the entire body.

यास्ते॑ श॒तं ध॒मन॒योऽङ्गा॒न्यनु॒ विष्ठि॑ताः।
तासां॑ ते॒ सर्वा॑सां व॒यं निर्वि॒षाणि॑ ह्वयामसि॥ २॥

2. *Yāste śataṁ dhamanayo'ṅgānyanu viṣṭhitāḥ.*
Tāsāṁ te sarvāsāṁ vayaṁ nirviṣaṇi hvayāmasi.

Hundreds are the blood vessels spread out over all your body parts. We take out the poisons from all those blood vessels.

नम॑स्ते रु॒द्रास्य॑ते॒ नम॒ः प्रति॑हितायै ।
नमो॑ विसृ॒ज्यमा॑नायै॒ नमो॒ निप॑तितायै॥ ३॥

3. *Namaste rudrāsyate namaḥ pratihitāyai.*
Namo visṛjyamānāyai namo nipatitāyai.

Homage to you Rudra, lord both of punishment and peace. Homage to you and your shooting. Homage to the arrow on the bow and on the flight. Homage to the arrow on the target. (This is the respectful diagnosis, to be followed by the extraction and the comfort of relief.)

Note: Normally this is the interpretation of this sukta: extraction of the arrow shot by an enemy. However, it may be interpreted in this way: this is an antidote to sukta 89. Sukta 89 suggests the love of life and living as a remedy for depression. If depression is cured by the love of life, the love might grow to lust and infatuation. The arrow can smite the heart, spreading out over the blood and every cell. Then we need the balance between depression and infatuation, the conjugal love of the householder and the lady of the house, and that love with judgement is the Vedic ideal. The cure of depression is excitement, the cure of excitement to the degree of infatuation is judgement. Excitement and peace should go together in the state of balance. The deity for both is Rudra, spirit of peace and punishment both.

Kanda 6/Sukta 91 (Cure by Apah, 'waters / karma')

Yakshma-nashanam Devata, Bhrgvangira Rshi

इमं यवमष्टायोगैः षड्योगेभिरचर्कृषुः।
तेना ते तन्वो३ रपोऽपाचीनमप व्यये॥ १॥

1. *Imaṁ yavamaṣṭāyogaiḥ ṣaḍyogebhiracarkṛṣuḥ.*
Tenā te tanvo' rapo'pācīnamapa vyaye.

The sages have developed and matured this barley plant of life by sixfold practice of eightfold yoga. By that very curative practice and treatment, I reduce and drain out the afflictions of your body, mind and soul.

(This mantra, in fact this sukta, is interpreted as the hymn of water cure. But this mantra also suggests, that it deals with cure of the self by karma, because

'apah' means not only waters but also karma. And the words 'ashtayoga' and 'shadyoga' suggest that the mantra deals with 'ashtanga' yoga and six karmas of every human being as in Patanjali's Yoga Sutras and Manusmrti, 1, 88-90. Reference may also be made to eight-sixes of Shvetashvatara Upanishad 1, 4.)

न्य॑ग्वातो॑ वाति॒ न्य॑क्तपति॒ सूर्यः॑ ।
नी॒चीन॑म॒घ्न्या दु॑हे॒ न्य॑ग्भवतु ते॒ रपः॑ ॥ २ ॥

2. *Nyagvāto vātinyaktapati sūryaḥ.*
Nīcīnamaghnyā duhe nyagbhavatu te rapaḥ.

The wind, vayu, moves downward, solar heat and light radiates downward to earth, the inviolable cow is milked downward. So may your ailment be drained out downward.

आप॒ इद्वा उ॑ भेष॒जीरापो॑ अमीव॒चात॑नीः ।
आपो॒ विश्व॑स्य भेष॒जीस्तास्ते॑ कृण्वन्तु भेष॒जम् ॥ ३ ॥

3. *Āpa idvā u bheṣajīrāpo amīvacātanīḥ.*
Āpo viśvasya bheṣajīstāste kṛṇvantu bheṣajam.

Waters, karmas, are curative, waters, karmas, are curative of diseases, waters, karmas, are curative of all health problems. May waters, karmas, cure your problems too.

Kanda 6/Sukta 92 (Energy, Action, Achievement)

Vajin, Indra, Ruler Devata, Atharva Rshi

The subject matter of this sukta is Vajin, any conceivable embodiment of energy in any conceivable context from the Lord Omnipotent and energy itself to the smallest possible dynamic particle, a swift, spirited,

impetuous, heroic, warlike, potent and procreative victorious power, person, institution or thing of the world of nature and humanity: for example, Indra, the Omnipotent, ruler, leader, warrior, scholar, producer, fire, wind, sun, the social order, Sarasvati, Vak the Word, chhanda or poet and poetry, the arrow, the horse, the eagle, energy itself.

वातरंहा भव वाजिन्युज्यमा॑न इन्द्र॑स्य याहि प्रस॒वे मनो॑जवाः ।
यु॒ञ्जन्तु॑ त्वा म॒रुतो॑ वि॒श्ववे॑दस॒ आ ते॒ त्वष्टा॑ प॒त्सु ज॒वं दधातु ॥ १ ॥

1. *Vātaraṁhā bhava vājinyujyamāna indrasya yāhi prasave manojavāḥ. Yuñjantu tvā maruto viśvavedasa ā te tvaṣṭā patsu javaṁ dadhātu.*

Swift as the wind, as energy itself, be O Vajin on course, go by the speed of mind all over the world of omnipotent Lord Indra's creation. Let all Maruts, most vibrant powers of the world, knowing and being with the world of life, be and perform with you. May Tvashta, lord creator of world forms, vest the impulse and velocity of light and mind in your movement.

ज॒वस्ते॑ अर्व॒न्निहि॑तो॒ गुहा॒ यः श्ये॒ने वात॑ उ॒त योऽच॑र॒त्परी॑त्तः ।
तेन॒ त्वं वा॑जिन्बल॑वा॒न्बले॑ना॒जिं ज॑य॒ समने पारयि॒ष्णुः ॥ २ ॥

2. *Javaste arvannihito guhā yaḥ śyene vāta uta yo'caratparīttaḥ. Tena tvaṁ vājinbalavānbalenājiṁ jaya samane pārayiṣṇuḥ.*

O Arvan, O man, O vibrant spirit of the human nation, the power and energy which is concentrated in your heart, vested in the eagle and in the wind, and that which vibrates elsewhere too is ultimately hidden in mystery. By that very spirit and power, O mighty Vajin,

win the battle of life. You were born to win in the struggle of existence for evolution and cross the limitations.

तनूष्टे वाजिन्तन्वं॑ नयन्ती वाममस्मभ्यं धावतु शर्म तुभ्यम्।
अह्रुतो महो धरुणाय देवो दिवी व ज्योतिः स्वमा मिमीयात्॥ ३॥

3. *Tanūṣṭe vājintanvaṁ nayantī vāmamasmabhyaṁ dhāvatu śarma tubhyam. Ahruto maho dharuṇāya devo divī va jyotiḥ svamā mimīyāt.*

O Vajin, mighty ruler and victorious leader, may your power and person leading the body politic of the nation bring for us and for your self-fulfilment beauty of life, peace and excellence and, may the lord self-refulgent above, without reservation or deviation, create for the great sustaining social order wealth, power and grandeur brilliant as the light in heaven.

Kanda 6/Sukta 93

Rudra, Yama and others Devata, Shantati Rshi

यमो मृत्युरघमारो निर्ऋथो बभ्रुः शर्वोऽस्ता नीलशिखण्डः।
देवजनाः सेनयोत्तस्थिवांसस्ते अस्माकं परि वृञ्जन्तु वीरान्॥ १॥

1. *Yamo mṛtyuraghamāro nirṛtho babhruḥ śarvo'stā nīlaśikhaṇḍaḥ. Devajanāḥ senayottasthivāṁsaste asmākaṁ pari vṛñjantu vīrān.*

Yama, cosmic controller and law giver, Death, the destroyer of sinners, the giver of pain, the giver of nourishment, the violent force, the archer, the giver of shelter and settlement, noble people of brilliance and

generosity, all those arising and marching with armies, may all these spare and protect our brave.

मन॑सा॒ होमै॒र्हर॑सा घृ॒तेन॑ शा॒र्वायास्त्रा॑ उ॒त राज्ञे॑ भ॒वाय॑।
न॒म॒स्ये॑भ्यो॒ नम॑ एभ्यः कृणोम्य॒न्यत्रा॒स्मद॒घवि॑षा नयन्तु॥ २॥

2. *Manasā homairharasā ghṛtena śarvāyāstra uta rājñe bhavāya. Namasyebhyo nama ebhyaḥ kṛṇomyanyatrā-smadaghaviṣā nayantu.*

With honest mind and offers of oblations of all my might and ghrta, I do homage to the unfailing archer, the protective arrow, lord ruler of the universe and the giver of peace, and to all those who are worthy of homage and pray that they may ward off all our negativities of sin and evil.

त्राय॑ध्वं नो अ॒घवि॑षाभ्यो व॒धाद्विश्वे॑ देवा मरुतो विश्व-
वेदसः। अ॒ग्नीषोमा॒ वरु॑णः पू॒तद॑क्षा वातापर्ज॒न्ययोः॑ सुम॒तौ
स्या॑म॥ ३॥

3. *Trāyadhvaṁ no aghaviṣābhyo vadhādviśve devā maruto viśvavedasaḥ. Agnīṣomā varuṇaḥ pūtadakṣā vātāparjanyayoḥ sumatau syāma.*

O Vishvedevas, divinities of nature and nobilities of humanity, Maruts, vibrant powers of winds that abide with the world of existence, Agni, light and fire and peace, and Varuna, sun of purest light and inspiration, protect us from sin and evil and death. And may we ever enjoy the gifts of the good will of the winds and the clouds of rain.

Kanda 6/Sukta 94 (Union at Heart)

Prajapati Sarasvati Devata, Atharvangira Rshi

सं वो॒ मनांसि॒ सं व्र॒ता समाकू॑तीर्नमामसि।
अ॒मी ये विव्र॑ता॒ स्थन॒ तान्व॒: सं न॑मयामसि॥ १॥

1. *Saṁ vo manāṁsi saṁ vratā samākūtīrnamāmasi.*
Amī ye vivratā sthana tānvaḥ saṁ namayāmasi.

We bring your minds together, we bring your vows and values, your thoughts and resolutions together. Those of you that stand apart in ideals and resolutions, all those of you we bring to agreement and unite you together.

अ॒हं गृ॑भ्णामि॒ मन॑सा॒ मनांसि॒ मम॑ चि॒त्तमनु॒ चि॒त्तेभि॒रेत॑।
मम॒ वशे॑षु॒ हृद॑यानि वः कृणोमि॒ मम॑ या॒तमनु॑वर्त्मा॒न॒ एत॑॥ २॥

2. *Ahaṁ gṛbhṇāmi manasā manāṁsi mama cittamanu cittebhireta. Mama vaśeṣu hṛdayāni vaḥ kṛṇomi mama yātamanuvartmāna eta.*

I accept your united minds with my whole heart and will. With your united minds, come and join my mind and will at the centre. I join your thoughts and feelings together into my central laws and discipline. Come, join me and follow me on the path I follow.

ओते॑ मे॒ द्यावा॑पृथि॒वी ओता॑ दे॒वी सर॑स्वती।
ओतौ॑ म॒ इन्द्र॑श्चा॒ग्निश्च॒ध्यास्मे॒दं स॑रस्वति॥ ३॥

3. *Ote me dyāvāpṛthivī otā devī sarasvatī.*
Otau ma indraścāgniścardhyāsmedaṁ sarasvati.

To me and for me, the heaven and earth are

joined together as warp and woof, divine Sarasvati is joined, so are Indra and Agni, power and enlightenment, joined. O mother Sarasvati, enlighten us that we may realise this absolute unity.

Kanda 6/Sukta 95 (Kushtha)

Vanaspati Devata, Bhrgvangira Rshi

अश्वत्थो देवसदनस्तृतीयस्यामितो दिवि ।
तत्रामृतस्य चक्षणं देवाः कुष्ठमवन्वत ॥ १ ॥

1. *Aśvattho devasadanastṛtīyasyāmito divi. Tatrāmṛtasya cakṣaṇaṁ devāḥ kuṣṭhamavanvata.*

High up in the third region from here, in heaven, there is the Ashvattha tree, seat of divinities. Thereon shines the light of immortality, and there from the light, the divines obtained the Kushtha herb.

हिरण्ययी नौरचरद्धिरण्यबन्धना दिवि ।
तत्रामृतस्य पुष्पं देवाः कुष्ठमवन्वत ॥ २ ॥

2. *Hiraṇyayī nauracaraddhiraṇyabandhanā divi. Tatrāmṛtasya puṣpaṁ devāḥ kuṣṭhamavanvata.*

There in heaven the golden boat of golden tackle floats in the light divine. There by the golden boat the divines obtained the kushtha herb, the very flower of immortality.

गर्भो अस्योषधीनां गर्भो हिमवतामुत ।
गर्भो विश्वस्य भूतस्येमं मे अगदं कृधि ॥ ३ ॥

3. *Garbho asyoṣadhīnāṁ garbho himavatāmuta. Garbho viśvasya bhūtasyemaṁ me agadaṁ kṛdhi.*

O Kushtha, you are the essence of herbs. You

are the essence of mountain snows. You are the essence and life of all objects of nature. Pray cure this patient of leprosy and make him hale and hearty.

Kanda 6/Sukta 96 (Herbs and Freedom from Disease)

Vanaspati, Soma Devata, Bhrgvangira Rshi

या ओषधयः सोमराज्ञीर्बह्वीः शतविचक्षणाः ।
बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वंहसः ॥ १ ॥

1. *Yā oṣadhyaḥ somarājñīrbahvīḥ śatavicakṣaṇāḥ.*
Bṛhaspatiprasūtāstā no muñcantvaṁhasaḥ.

All the herbs of many forms and profuse growth and hundreds of medicinal efficacies, receiving their power and splendour from the moon, developed and reinforced by sagely scholars of the God-given gift of herbal medicine may, we pray, save us and cure us of all diseases, evil and sin.

मुञ्चन्तु मा शपथ्या ३दथो वरुण्या ऽदुत ।
अथो यमस्य पड्वीशाद्विश्वस्माद्देवकिल्बिषात् ॥ २ ॥

2. *Muñcantu mā śapathyā' datho varuṇyā duta.*
Atho yamasya paḍvīśādviśvasmāddevakilbiṣāt.

May they save us from the hurt and affliction caused by censure and imprecation, from ailments caused by water, from the snares of Varuna, natural justice, from the fear of untimely death and from offence and violence against natural force. (This mantra is more a prayer for immunity and observance of discipline than for cure of the consequences of a breach of the discipline, or, let us say, it is for prevention and cure

both.)

यच्चक्षुषा मनसा यच्च वाचोपारिम जाग्रतो यत्स्वपन्तः। सोमस्तानि स्वधया नः पुनातु॥ ३॥

3. *Yaccakṣuṣā manasā yacca vācopārima jāgrato yatsvapantaḥ. Somastāni svadhayā naḥ punātu.*

Whatever faults of omission or commission we do by eye or mind, whatever with tongue and speech, whether awake or asleep, of all those may soma, the herb, and Soma, lord of peace, cleanse us and save us from them.

Kanda 6/Sukta 97 (Victory Over Enemies)

Mitra-Varuna Devata, Atharva Rshi

अभिभूर्यज्ञो अभिभूरग्निरभिभूः सोमो अभिभूरिन्द्रः। अभ्य१हं विश्वाः पृतना यथासान्येवा विधेमाग्निहोत्रा इदं हविः॥ १॥

1. *Abhibhūryajño abhibhūragnirabhibhūḥ somo abhibhūrindraḥ. Abhyahaṁ viśvāḥ pṛtanā yathāsānyevā vidhemāgnihotrā idaṁ haviḥ.*

Yajna is victor over the negativities of life; Agni, light, fire, leader, is victor; Soma, moon, soma, peace, is victor; Indra, omnipotence, is victor. Let us offer this havi of our total activity of life into the yajnic fire of life in such a way that we may be victors over negativities, hate, jealousy and enmity in all our battles of life.

स्वधास्तु मित्रावरुणा विपश्चिता प्रजावत्क्षत्रं मधुनेह पिन्वतम्। बाधेथां दूरं निर्ऋतिं पराचैः कृतं चिदेनः प्र मुमुक्तमस्मत्॥ २॥

2. *Svadhāstu mitrāvaruṇā vipaścitā prajāvatkṣatraṁ madhuneha pinvatam. Bādhethāṁ dūraṁ nir-ṛtiṁ parācaiḥ kṛtaṁ cidenaḥ pra mumuktamasmat.*

O Mitra and Varuna, prana and apana energies, sun and oceans, day and night, friends and powers of love and judgement, wise and all intelligent, let this social order of exuberant humanity rise and overflow with the honey sweets of peace and prosperity. Ward off adversity, cast away down and out. Banish sin, evil and crime out of our life and society.

इ॒मं वी॒रमनु॑ हर्षध्वमु॒ग्रमिन्द्रं॑ सखायो॒ अनु॒ सं र॑भध्वम्।
ग्रा॒म॒जितं गो॒जित॑ं॒ वज्र॑बाहुं॒ जय॑न्त॒मज्म॑ं॒ प्रमृ॑णन्त॒मोज॑सा॥ ३॥

3. *Imaṁ vīramanu harṣadhvamugramindraṁ sakhāyo anu saṁ rabhadhvam. Grāmajitaṁ gojitaṁ vajrabāhuṁ jayāntamajma pramṛṇantamojasā.*

O friends and comrades of the human nation, rejoice and rise and, with love, loyalty and judgement, cooperate with this Indra, mighty world leader, winner and promoter of human habitations, lands, cows and culture, strong of thunder arms, victor of battles and destroyer of adversity and adversaries by the light and force of his lustre and splendour.

Kanda 6/Sukta 98 (Indra, the Victor)

Indra Devata, Atharva Rshi

इन्द्रो॑ जयाति॒ न परा॑ जयाता अधिरा॒जो राज॑सु राजयातै।
च॒र्कृत्य॒ ईड्यो॒ वन्द्य॑श्चोप॒सद्यो॑ नम॒स्यो॑ भवे॒ह॥ १॥

1. *Indro jayāti na parā jayātā adhirajo rājasu rājayātai. Carkṛtya īḍyo vandyaścopasadyo namasyo bhaveha.*

It is Indra, the brave, omnipotent, that wins, never defeated, and makes us win, ever without defeat. And he shines on top, sole ruler over leaders, admirable, adorable, worthy of worship, love and reverence and total submission and surrender. O lord omnipotent, be with us, here itself, never for away.

त्वमि॑न्द्राधिरा॒जः श्र॑व॒स्युस्त्वं भू॑र॒भिभू॑ति॒र्जना॑नाम्।
त्वं दैवी॒र्विशं॒ इ॒मा वि रा॒जायु॑ष्मत्क्षत्रम॒जरं ते अस्तु॥ २॥

2. *Tvamindrādhirājaḥ śravasyustvaṁ bhūrabhibhūtirjanānām. Tvaṁ daivīrviśa imā vi rājāyuṣmatkṣatramajaraṁ te astu.*

O Ruler of rulers, Indra, admirable, adorable, you are the glory of the people and scourge of the evil forces in society. You are the presiding power and protector over the people, and it is by your presence that the social order would be stable and long lasting beyond age and decay.

प्राच्या॑ दि॒शस्त्वमि॑न्द्रासि॒ राजो॒तोदी॑च्या दि॒शो वृ॑त्रहञ्छ॒त्रुहो॑ ऽसि। यत्र॒ यन्ति॑ स्रो॒त्यास्तज्जि॒तं ते॑ दक्षिण॒तो वृ॑ष॒भ ए॑षि॒ हव्यः॥ ३॥

3. *Prācyā diśastvamindrāsi rājotodīcyā diśo vṛtrahañchatruhosi. Yatra yanti srotyāstajjitaṁ te dakṣiṇato vṛṣabha eṣi havyaḥ.*

O dispeller of darkness, destroyer of enemies and adversity, you are the ruler over the spaces wherever

you move forwards. You are the ruler over the elevated phases of life wherever you move and rise. Indeed, as far as the streams of life flow, yours is the Territory, O victor and ruler. O lord most potent, generous and admirable, you are ever on the move and always on the right.

Kanda 6/Sukta 99 (Prayer for Protection)

Indra, Savita, Soma Devata, Bhrgvangira Rshi

अभि त्वेन्द्र वरिमतः पुरा त्वांहूरणाद्धुवे।
ह्वयाम्युग्रं चेत्तारं पुरुणामानमेकजम् ॥ १ ॥

1. *Abhi tvendra varimataḥ purā tvāṁhūraṇāddhuve. Hvayāmyugraṁ cettāraṁ puruṇāmānamekajam.*

Before the possibility of an onslaught of sin and distress, O lord omnipotent, Indra, I invoke you as the lord of boundless bliss and well being, blazing in glory, giver of enlightenment, commanding universal majesty, the sole manifestation of incomparable divinity. (And I am then unassailable.)

यो अद्य सेन्यो वधो जिघांसन्न उदीरते।
इन्द्रस्य तत्र बाहू समन्तं परि दद्मः ॥ २ ॥

2. *Yo adya senyo vadho jighāṁsanna udīrate. Indrasya tatra bāhū samantaṁ pari dadmaḥ.*

Now then, whenever and whatever weapon of violence is raised and cast upon us with the intent to destroy us, instantly we take on the cover all round of Indra's arms of defence.

परि॑ दद्म इन्द्र॑स्य बा॒हू सम॒न्तं त्रा॒तुस्त्राय॑तां नः।
देव॑ सवि॒तः सोम॑ राजन्त्सु॒मन॑सं मा कृणु स्व॒स्तये॑॥ ३॥

3. *Pari dadma indrasya bāhū samantaṁ trātustrāyatāṁ naḥ. Deva savitaḥ soma rājantsumanasaṁ mā kṛṇu svastaye.*

We wear all round and wield Indra's arms of defence and self-protection, which arms of the universal protector, we pray, may defend us socially and spiritually. O Savita, self-refulgent life of life, O Soma, spirit of peace and joy, and Rajan, all compassing Ruler, let us be happily secure at heart for the sake of total well being. (Total faith in Divinity, self-confident spirit with love of peace and exuberant enthusiasm for living, and a refulgent ruling order, these are pillars of security and well being.)

Kanda 6/Sukta 100 (Antidote to Poison)

Vanaspati Devata, Garutman Rshi

दे॒वा अ॑दुः सू॒र्यो॑ अदा॒द् द्यौर॑दात्पृथि॒व्य॑दात्।
ति॒स्रः सर॑स्वतीरदुः सचि॑त्ता विष॒दूष॑णम्॥ १॥

1. *Devā aduḥ sūryo adād dyauradātpṛthivya dāt. Tisraḥ sarasvatīraduḥ sacittā viṣadūṣaṇam.*

Brilliancies of nature and the clouds gave, the sun gave, the heavenly regions gave, the earth gave, and three Sarasvatis, that is, Ila, Sarasvati, Bharati, i.e., the mystical, universal and local herbs and talents, of equal quality, have contributed and given the antidote to poison.

यद्वो॑ दे॒वा उ॑पजी॒का॒ आसि॑ञ्च॒न्धन्व॑न्यु॒द॒कम्।
तेन॑ दे॒वप्र॑सूतेने॒दं दू॑षयता वि॒षम्॥ २॥

2. *Yadvo devā upajīkā āsiñcandhanvanyudakam.*
Tena devaprasūtenedaṁ dūṣayatā viṣam.

O men of knowledge and wisdom, whatever waters in the desert lands the clouds are able to give you, by that very water given by the clouds, pray, prepare the antidote for poison, and with that water, given by the grace of God, render that poison ineffective.

असु॑राणां दुहि॒तासि॒ सा दे॒वाना॑मसि॒ स्वसा॑।
दि॒वस्पृ॑थि॒व्याः संभू॑ता॒ सा च॑कर्थार॒सं वि॒षम्॥ ३॥

3. *Asurāṇāṁ duhitāsi sā devānāmasi svasā. Divaspṛthivyāḥ saṁbhūtā sā cakarthārasaṁ viṣam.*

O herbal antidote of poison, you are the product of natural energies and gift of vibrant scholars. You are the sister, equal, of the brilliancies of nature in efficacy. O gift of the sun and earth, render the poison ineffective.

Kanda 6/Sukta 101 (Strength and Expansion)

Brahmanaspati Devata, Atharvangira Rshi

आ वृ॑षायस्व श्वसि॒हि वर्धस्व प्र॒थय॑स्व च।
य॒थाङ्गं॑ व॑र्धता॒ शेप॒स्तेन॑ यो॒षित॒मिज्जा॑हि॥ १॥

1. *Ā vṛṣāyasva svasihi vardhasva prathayasva ca.*
Yathāṅgaṁ vardhatāṁ śepastena yoṣitamijjahi.

O man, be strong and virile, breathe deep, grow, and let your body and limbs grow strong too. And as you and your body limbs grow, so let your sphere of activity too expand so that you master and win whatever

is your cherished love.

येन॑ कृ॒शं वा॒जय॑न्ति॒ येन॑ हि॒न्वन्त्या॒तु॑रम्।
तेना॒स्य ब्र॑ह्मणस्पते॒ धनु॑रि॒वा ता॑नया॒ पसः॑ ॥ २ ॥

2. *Yena kṛśaṁ vājayanti yena hinvantyāturam.*
Tenāsya brahmaṇaspate dhanurivā tānayā pasaḥ.

By the strength and vitality by which we energise the feeble, by which we excite the depressed, O Brahmanaspati, lord of universal energy, pray energise and extend the life and influence of this man like a bow at the optimum stretch.

आहं त॑नोमि ते॒ पसो॒ अधि॒ ज्यामि॑व॒ धन्व॑नि।
क्रम॒स्वर्शी॑इव रो॒हित॒मन॑वग्लायता॒ सदा॑ ॥ ३ ॥

3. *Āhaṁ tanomi te paso adhi jyāmiva dhanvani.*
Kramasvarśa-iva rohitamanavaglāyatā sadā.

I raise your spirits and extend your dominion like the string on the bow. Rise and advance in life without hesitation like a tiger upon the deer. Be active without relent, always.

Kanda 6/Sukta 102 (Love of Life)

Ashvins Devata, Jamadagni Rshi

यथा॒यं वा॒हो अ॑श्विना स॒मैति॒ सं च॒ वर्त॑ते।
ए॒वा माम॒भि ते॒ मनः॑ स॒मैतु॒ सं च॑ वर्तताम्॥ १ ॥

1. *Yathāyaṁ vāho aśvinā samaiti saṁ ca vartate.*
Evā māmabhi te manaḥ samaitu saṁ ca vartatām.

O Ashvins, harbingers of the dawn, inspirers of new life, just as the dawn comes and joins the day, so may, O life and love, your spirit arise and join me and

abide with me for all time to come.

आहं खिदामि ते मनो राजाश्वः पृष्ट्यामिव।
रेष्मच्छिन्नं यथा तृणं मयि ते वेष्टतां मनः॥ २॥

2. *Āhaṁ khidāmi te mano rājāśvaḥ pṛṣṭyāmiva.*
Reṣmacchinnaṁ yathā tṛṇaṁ mayi te veṣṭatāṁ manaḥ.

O man, I draw your mind unto me like the Ashvins conducting the dawn and light of the sun. Let your mind join unto me and the spirit divine in me like a blade of grass torn off by wind and clinging to the earth.

आञ्जनस्य मदुघस्य कुष्ठस्य नलदस्य च।
तुरो भगस्य हस्ताभ्यामनुरोधनमुद्भरे॥ ३॥

3. *Āñjanasya madughasya kuṣṭhasya naladasya ca.*
Turo bhagasya hastābhyāmanurodhanam-udbhare.

By both hands, with both passion and judgement, I hold on to the love and spirit of the omnipresent lord of glory, faster than energy itself, creator of this beautiful world, giver of joy, all watching lord of judgement and dispensation, and the ultimate saviour, redeemer and destroyer of suffering.

Kanda 6/Sukta 103 (Conquest of Enemies)

Mantrawise Devatah, Ucchochana Rshi

संदानं वो बृहस्पतिः संदानं सविता करत्।
संदानं मित्रो अर्यमा संदानं भगो अश्विना॥ १॥

1. *Saṁdānaṁ vo bṛhaspatiḥ saṁdānaṁ savitā karat. Saṁdānaṁ mitro aryamā saṁdānaṁ bhago aśvinā.*

O enemies of life, spirit and the nation, may Brhaspati, lord of the expansive universe, the sagely scholar of the Vedas and the commander of total forces of the nation control, bind and eliminate you all. Let Savita, lord of life and life energy, bind and deplete you of your power. Let Mitra, spirit of love, and Aryama, lord of judgement, bind you in fetters and deal with you. Let the Ashvins, the people, and Bhaga, lord all potent of prosperity and nation's power, bind, control and eliminate you.

सं पर॒मान्त्सम॑व॒मानथो॒ सं द्या॑मि मध्य॒मान्।
इन्द्र॒स्तान्पर्यं॑हा॒र्दाम्ना॒ तानग्ने॒ सं द्या॒ त्वम्॥ २॥

2. *Saṁ paramāntsamavamānatho saṁ dyāmi madhyamān. Indrastānparyahārdāmnā tānagne saṁ dyā tvam.*

I bind and control enemies that are far off, close by and in between at the middle distance. Let Indra ward off all of them, and O Agni, you too bind them all in fetters.

अ॒मी ये युध॑मा॒यन्ति॑ के॒तून्कृ॒त्वानी॑क॒शः ।
इन्द्र॒स्तान्पर्यं॑हा॒र्दाम्ना॒ तानग्ने॒ सं द्या॒ त्वम्॥ ३॥

3. *Amī ye yudhamāyanti ketūnkṛtvānīkaśaḥ. Indrastānparyahārdāmnā tānagne saṁ dyā tvam.*

Those that come to battle in hoards with flags flying, let Indra keep them off, and O Agni, you too bind them all with fetters.

(This sukta speaks of enemies both outside and inside in the personality. For the enemies outside, 'Indra' would mean the Ruler with all his allied forces around and the Lord Divine above. For the enemies inside the personality, 'Indra' would mean the soul with all its allied powers in the personality.)

Kanda 6/Sukta 104 (Conquest of Enemies)

Indragni and others Devata, Prashochana Rshi

आदानेन सन्दानेनामित्राना द्यामसि ।
अपाना ये चैषां प्राणा असुनासून्त्समच्छिदन्॥ १ ॥

1. *Ādānena sandānenāmitrānā dyāmasi.*
Apānā ye caiṣāṁ prāṇā asunāsūntsamacchidan.

By taking over and with control we hold up the enemies. Their prana and apana energies, we dissever, and we devitalise their life energy with life energy itself. (We pay the enemies in their own coin by depleting their energies, powers and forces.)

इदमादानमकरं तपसेन्द्रेण संशितम् ।
अमित्रा येऽत्र नः सन्ति तानग्र आ द्या त्वम्॥ २ ॥

2. *Idamādānamakaraṁ tapasendreṇa saṁśitam.*
Amitrā ye'tra naḥ santi tānagna ā dyā tvam.

I have created and invented the arms and strategy of taking over, which has been further refined and sophisticated by the relentless work of Indra, the designer strategist. O Agni, commander of the forces, all those enemies of ours that are here around, round up and bind them all.

ऐनान्द्यतामिन्द्राग्नी सोमो राजा च मेदिनौ।
इन्द्रो मरुत्वानादानममित्रेभ्यः कृणोतु नः ॥ ३ ॥

3. *Aināndyatāmindrāgnī somo rājā ca medinau.*
Indro marutvānādānamamitrebhyaḥ kṛṇotu naḥ.

Let Indra and Agni, the powerful ruler and blazing commander, and let the ruler and Soma, peaceable keeper, both accordant in law and cooperation, bind them. And let Indra, commander of stormy forces, prepare for us the method and strategy of taking over and binding our enemies.

Kanda 6/Sukta 105 (Of Flight and Progress)

Kasa Devata, Unmochana Rshi

यथा मनो मनस्केतैः परापतत्याशुमत् ।
एवा त्वं कासे प्र पत मनसोऽनु प्रवाय्यम् ॥ १ ॥

1. *Yathā mano manasketaiḥ parāpatatyāśumat.*
Evā tvaṁ kāse pra pata manaso' nu pravāyyam

Just as the mind flies with the objects of its love at its highest speed, so do you, O man, fly forth at the speed of mind to the reachable goal in search of knowledge.

यथा बाणः सुसंशितः परापतत्याशुमत्।
एवा त्वं कासे प्र पत पृथिव्या अनु संवतम् ॥ २ ॥

2. *Yathā bāṇaḥ susaṁśitaḥ parāpatatyāśumat.*
Evā tvaṁ kāse pra pata pṛthivyā anu saṁvatam.

Just as the arrow flies forth at its sharpest and at the fastest, so do you, O man, fly forth at the speed of mind to the ends of the earth.

यथा॒ सूर्य॑स्य र॒श्मयः॑ परा॒पत॑न्त्याशु॒मत्।
ए॒वा त्वं कासे॒ प्र प॑त समु॒द्रस्यानु॑ विक्ष॒रम्॥ ३॥

3. *Yathā sūryasya raśmayaḥ parāpatantyāśumat.*
Evā tvaṁ kāse pra pata samudrasyānu vikṣaram.

Just as sun-rays radiate round at the speed of their own velocity, so do you, O man, fly forth at the speed of mind to the ends of the ocean's roll and bounds of skies.

Kanda 6/Sukta 106 (Ideal House)

Durva shala Devata, Pramochana Rshi

आय॑ने ते प॒राय॑णे॒ दूर्वा॑ रोहन्तु पु॒ष्पिणी॑ः।
उत्सो॑ वा॒ तत्र॒ जाय॑तां ह्र॒दो वा॑ पु॒ण्डरी॑कवान्॥ १॥

1. *Āyane te parāyaṇe dūrvā rohantu puṣpiṇīḥ.*
Utso vā tatra jāyatāṁ hrado vā puṇḍarīkavān.

At the entrance and at the rear, let holy grasses grow and flowers bloom, and let there be a spring or fountain playing to form a little pool, or let there be a pleasure pool with blooming lotus flowers.

अ॒पामि॒दं न्यय॑नं समु॒द्रस्य॑ नि॒वेश॑नम्।
मध्ये॑ ह्र॒दस्य॑ नो गृ॒हाः प॑रा॒चीना॒ मुखा॑ कृधि॥ २॥

2. *Apāmidaṁ nyayanaṁ samudrasya niveśanam.*
Madhye hradasya no gṛhāḥ parācīnā mukhā kṛdhi.

Let there be a confluence of waters and let it be a centre of human activity. Let it be close to the beach, the atmosphere as deep as the depth of spatial oceans. Let our homes be in the midst of a lake, and make the

doors wide.

हिमस्य॑ त्वा जरायु॒णा॒ शाले॒ परि॑ व्ययामसि।
शी॒तह्र॑दा॒ हि नो॒ भुवो॒ऽग्निष्कृ॑णोतु भेष॒जम्॥ ३॥

3. *Himasya tvā jarāyuṇā śāle pari vyayāmasi.*
Śītahradā hi no bhubo'gniṣkṛṇotu bheṣajam.

O house of the nation, we surround you with the cover of the shade of cool. And when there is the cool of water reservoirs, let fire be the antidote.

Kanda 6/Sukta 107 (Of Safety and Security)

Vishvajit Devata, Shantati Rshi

विश्व॑जित् त्रायमा॒णायै॑ मा॒ परि॑ देहि।
त्राय॑माणे द्वि॒पाच्च॒ सर्वं॑ नो॒ रक्ष॒ चतु॑ष्पा॒द्यच्च॑ नः॒ स्वम्॥ १॥

1. *Viśvajit trāyamāṇāyai mā pari dehi. Trāyamāṇe dvipācca sarvaṁ no rakṣa catuṣpādyacca naḥ svam.*

O Lord of eternal glory over the entire world of existence, all victorious, all subduing, deliver me from my limitations and fears and entrust me to your divine power of universal protection. O divine power of cosmic protection, Trayamana, pray protect all our people, all our animals and all that is our wealth, power and excellence in the world.

त्राय॑माणे विश्व॒जिते॑ मा॒ परि॑ देहि।
विश्व॑जिद् द्वि॒पाच्च॒ सर्वं॑ नो॒ रक्ष॒ चतु॑ष्पा॒द्यच्च॑ नः॒ स्वम्॥ २॥

2. *Trāyamāṇe viśvajite mā pari dehi. Viśvajid dvipācca sarvaṁ no rakṣa catuṣpādyacca naḥ svam.*

O Trayamana, divine power of cosmic protection and promotion, deliver me unto Vishvajit, divine spirit of courage and universal victory. O Vishvajit, divine spirit of courage and universal victory at heart, protect all our people, all our animals, and all that is our wealth, power and excellence in the world.

विश्वंजित्कल्याण्यै ऽ मा परि देहि।
कल्याणि द्विपाच्च सर्वं नो रक्ष चतुष्पाद्यच्च नः स्वम्॥ ३॥

3. *Viśvajitkalyāṇyai mā pari dehi. Kalyāṇi dvipācca sarvaṁ no rakṣa catuṣpādyacca naḥ svam.*

O Vishvajit, spirit of divine courage and victory at heart, dedicate me to the divine spirit of good and universal service and welfare. O spirit of good, universal service and welfare, protect and promote all our people, all our animals, and all that is our wealth, power and excellence in the world.

कल्याणि सर्वविदे मा परि देहि।
सर्वंविद् द्विपाच्च सर्वं नो रक्ष चतुष्पाद्यच्च नः स्वम्॥ ४॥

4. *Kalyāṇi sarvavide mā pari dehi. Sarvavid dvipācca sarvaṁ no rakṣa catuṣpādyacca naḥ svam.*

O Spirit of good, universal service and welfare, Kalyani, dedicate me to Sarvavit, the divine spirit of universality. O Sarvavit, spirit of universal love and service, protect and promote all our people, all our animals, and all that is our wealth and values, power and excellence in the world.

Kanda 6/Sukta 108 (Intelligence)

Medha Devata, Shaunaka Rshi

त्वं नो॑ मेधे प्रथ॒मा गोभि॒रश्वे॑भि॒रा ग॑हि।
त्वं सूर्य॑स्य र॒श्मिभि॒स्त्वं नो॑ असि य॒ज्ञिया॑॥ १॥

1. *Tvaṁ no medhe prathamā gobhiraśvebhirā gahi.*
Tvaṁ sūryasya raśmibhistvaṁ no asi yajñiyā.

O Medha, noble intelligence, you are the first and adorable faculty of ours for our good. Come to us with lands, cows, wisdom and culture. Come to us with horses and achievements. Come to us with the rays of the sun.

(Intelligence is the faculty that helps the spirit to knowledge, action, initiative and achievement. It is a source of inspiration, not a substitute for action.)

मे॒धाम॒हं प्र॑थ॒मां ब्रह्म॑ण्वतीं॒ ब्रह्म॑जूता॒मृषि॑ष्टुताम्।
प्रपी॑तां ब्रह्मचा॒रिभि॑र्दे॒वाना॒मव॑से हुवे ॥ २॥

2. *Medhāmahaṁ prathamāṁ brahmaṇvatīṁ brahmajūtāmṛṣiṣṭutām. Prapītāṁ brahmacāribhirdevānāmavase huve.*

For worship of the divinities and for protection and promotion of divine faculties and achievements, I invoke and inculcate Medha, noble intelligence, first and highest God-given human faculty, treasure trove of divine consciousness and knowledge, adored by Brahmanas, loved by Rshis, and served, valued and developed by Brahmacharis, disciplined young seekers of knowledge.

यां मे॒धामृ॒भवो॑ वि॒दुर्यां मे॒धामसु॑रा वि॒दुः ।
ऋष॑यो भ॒द्रां मे॒धां यां वि॒दुस्तां मय्या वे॑शयामसि ॥ ३ ॥

3. *Yāṁ medhāmṛbhavo viduryāṁ medhāmasurā viduḥ. Ṛṣayo bhadrāṁ medhāṁ yāṁ vidustāṁ mayyā veśayāmasi.*

That divine intelligence which the Rbhus, divine artists, knew and had, that which the Asuras, vibrant men of energy and knowledge, knew and had, that excellent and auspicious intelligence which the Rshis knew, valued and enjoyed, that same we all invoke, inculcate and receive into ourselves.

यामृष॑यो भू॒तकृ॑तो मे॒धां मे॑धा॒विनो॑ वि॒दुः ।
तया॒ माम॒द्य मे॒धयाग्ने॑ मेधा॒विनं॑ कृणु ॥ ४ ॥

4. *Yāmṛṣayo bhūtakṛto medhāṁ medhāvino viduḥ. Tayā māmadya medhayāgne medhāvinaṁ kṛṇu.*

With that noble intelligence which the wise sages of vision and creative-inventive mind knew, had and developed, O Agni, lord of light, bless me, and make me wise and creative with the vision divine.

मे॒धां सा॒यं मे॒धां प्रा॒तर्मे॑धां म॒ध्यन्दि॑नं॒ परि॑ ।
मे॒धां सूर्य॑स्य र॒श्मिभि॒र्वच॒सा वे॑शयामहे ॥ ५ ॥

5. *Medhāṁ sāyaṁ medhāṁ prātarmedhāṁ madhyandinaṁ pari. Medhāṁ sūryasya raśmibhirvacasā veśayāmahe.*

With words of vision and holiness of faith, and with radiations of the sun-rays, we adore and inculcate in ourselves divine intelligence day and night: intelligence every morning intelligence every evening,

intelligence at the noon tide of the day.

Kanda 6/Sukta 109 (Pippali Oshadhi)

Pippali Devata, Atharva Rshi

पिप्पली क्षिप्तभेषज्यू३ तातिविद्धभेषजी ।
तां देवाः समकल्पयन्नियं जीवितवा अलम् ॥ १ ॥

1. *Pippalī kṣiptabheṣajyū3 tātividdhabheṣajī.*
Tāṁ devāḥ samakalpayanniyaṁ jīvitavā alam.

Pippali is the cure for distracted, disrupted and extremely afflicted states of body and mind of patients: this the brilliant scholars and specialists accept, and declare that it is efficacious for the life and health of patients of leprosy and urinary, stomach and glandular disorders. Such they have prepared it.

पिप्पल्यै१ः समवदन्तायतीर्जननादधि ।
यं जीवमश्नवामहै न स रिष्याति पूरुषः ॥ २ ॥

2. *Pippalyaḥ samavadantāyatīrjananādadhi.*
Yaṁ jīvamaśnavāmahai na sa riṣyāti pūruṣaḥ.

As the pippali herbs grow, develop and are developed from their very beginning, the physicians say that the person who is given pippali from his earliest age never comes to suffer affliction of ill health of body and mind.

असुरास्त्वा न्य॑खनन्देवास्त्वोदवपन्पुनः ।
वातीकृतस्य भेषजीमथो क्षिप्तस्य भेषजीम् ॥ ३ ॥

3. *Asurāstvā nyakhanandevāstvodavapanpunaḥ.*
Vātīkṛtasya bheṣajīmatho kṣiptasya bheṣajīm.

Vibrant and enthusiastic brilliant physicians

have planted and dug you out, O Pippali, again and again, since you are the sure cure for patients of wind, distraction of mind and affliction of pain.

Kanda 6/Sukta 110 (New Born Human)

Agni Devata, Atharva Rshi

प्र॒त्नो हि क॑मीड्यो॑ अध्व॒रेषु॑ स॒नाच्च॒ होता॒ नव्य॑श्च सत्सि।
स्वां चाग्ने॒ त॒न्व॑ं पि॒प्रायस्वा॒स्मभ्यं॑ च॒ सौभ॑गमा॒ यज॑स्व ॥ १ ॥

1. *Pratno hi kamīḍyo adhvareṣu sanācca hotā navyaśca satsi. Svaṁ cāgne tanvaṁ piprāyasvāsmabhyaṁ ca saubhagamā yajasva.*

Self-refulgent Agni, ancient and eternal, happily adorable in yajnic programmes of humanity, ever a beneficent giver, your presence pervades and always sits anew on the vedi. Be kind and gracious. Be kind and gracious to this person, this social order, a new manifestation of your own self, bless it with joy and fulfilment, and bring us all good fortune and prosperity.

ज्ये॒ष्ठघ्न्यां जा॒तो वि॒चृतो॑र्य॒मस्य॑ मूल॒बर्ह॑णा॒त्परि॑ पाह्येनम्।
अत्ये॑नं नेषद्दु॒रि॒तानि॒ विश्वा॑ दीर्घायु॒त्वाय॑ श॒तशा॑रदाय ॥ २ ॥

2. *Jyeṣṭhaghnyāṁ jāto vicṛtoryamasya mūlabarhaṇātpari pāhyenam. Atyenaṁ neṣadduritāni viśvā dīrghāyutvāya śataśāradāya.*

Born in fulfilment of desire and prayer for achieving the best and highest is this child, this social order. Pray protect it against basic violation of the laws of yama and of the motions of refulgent sun and moon, taking it safely through all evils of the world to live a full life of hundred years.

व्याघ्रेऽहन्यजनिष्ट वीरो नक्षत्रजा जायमानः सुवीरः। स मा वधीत्पितरं वर्धमानो मा मातरं प्र मिनीज्जनित्रीम्॥ ३॥

3. *Vyāgre'hnyajaniṣṭa vīro nakṣatrajā jāyamānaḥ suvīraḥ. Sa mā vadhītpitaraṁ vardhamāno mā mātaraṁ pra minījjanitrīm.*

This heroic brave is born at a time fit for a lion, a noble hero bearing the marks of favourable stars. When it grows up, comes of age and rises, let it not violate its father and founder, nor its mother, she gave it birth.

Kanda 6/Sukta 111 (Freedom from Bondage)

Agni Devata, Atharva Rshi

इमं मे अग्ने पुरुषं मुमुग्ध्ययं यो बद्धः सुयतो लालपीति।
अतोऽधि ते कृणवद्भागधेयं यदानुन्मदितोऽसति॥ १॥

1. *Imaṁ me agne puruṣaṁ mumugdhyayaṁ yo baddhaḥ suyato lālapīti. Ato'dhi te kṛṇavadbhāgadheyaṁ yadānunmadito'sati.*

O Agni, release this person to freedom from bondage of body, mind and soul. He is bound, wholly possessed, and he mumbles and mutters deliriously. Pray do it for my sake, and when he is out of this delirium, he would render unto you whatever is due.

अग्निष्टे नि शमयतु यदि ते मन उद्युतम्।
कृणोमि विद्वान्भेषजं यथानुन्मदितोऽससि॥ २॥

2. *Agniṣṭe ni śamayatu yadi te mana udyutam.*
Kṛṇomi vidvānbheṣajaṁ yathānunmadito'sasi.

O man, may Agni calm you down if your mind is disturbed. I, the physician, know and apply the healing

balm so that you would not be excited and out of mind.

देवै॒नसादुन्म॑दित॒मुन्म॑त्तं रक्ष॑स॒स्परि॑ ।
कृ॒णोमि॑ वि॒द्वान्भे॑ष॒जं य॒दानु॑न्मदि॒तोऽस॑ति ॥ ३ ॥

3. *Devainasādunmaditamunmattaṁ rakṣasaspari.*
Kṛṇomi vidvānbheṣajaṁ yathānunmadito'sati.

Whether you are excited by reasons of the mind and senses to a state of infatuation or by conditions of nature, or possessed by violent desires, evil ambitions and frustration, I know and apply the healing balm so that you would be free from excitement and possession and regain your proper self.

पुन॑स्त्वा दुरप्स॒रस॒ः पुन॒रिन्द्रः॑ पुन॒र्भग॑ः ।
पुन॑स्त्वा दु॒र्विश्वे॑ दे॒वा यथानु॑न्मदि॒तोऽस॑सि ॥ ४ ॥

4. *Punastvā durapsarasaḥ punarindraḥ punarbhagaḥ. Punastvā durviśve devā yathānunmadito'sasi.*

Again and again let the freshness of breezes, rippling of waters and flashes of lightning give this healing balm to you. Let Indra, lord omnipotent and nature's electric energy do its part for you. Let Bhaga, cosmic spirit of abundance, do its part for you. Let all divinities of nature and nobilities of humanity do their part for you so that you may never suffer delirium, dementia, schizophrenia or infatuation and self-delusion again.

(This sukta implies that life and nature was never intended to be negative and hostile to humans. All negativities of body, mind and spirit are creations of our own karmic performance over time, and all ailments

are curable by the replenishment of our original and real nature through medication, meditation and divine grace. Only the right healer and the right balm is needed with persistent and faithful practice. Reference may be made to Maharshi Patanjali's Yoga-Sutras 4, 1, specially, and to 1, 12.)

Kanda 6/Sukta 112 (Freedom from Bondage)

Agni Devata, Atharva Rshi

मा ज्येष्ठं वधीदयमग्न एषां मूलबर्हणात्परि पाह्येनम्।
स ग्राह्याः पाशान्वि चृत प्रजानन्तुभ्यं देवा अनु जानन्तु विश्वे॥ १॥

1. *Mā jyeṣṭhaṁ vadhīdayamagna eṣāṁ mūlabarhaṇātpari pāhyenam. Sa grāhyāḥ pāśānvi cṛta prajānantubhyaṁ devā anu jānantu viśve.*

O Lord self-refulgent and omniscient, Agni, ruler and guide of humanity, let this man not hurt or kill the senior. Protect him from severing himself from the common root of these members of the human family. O Lord, you know them and their bonds.Break the chains that ensnare and alienate them, and let all the noble people too know your purpose and follow you in the service of human solidarity.

उन्मुञ्च पाशांस्त्वमग्न एषां त्रयस्त्रिभिरुत्सिता येभिरासन्।
स ग्राह्याः पाशान्वि चृत प्रजानन्पितापुत्रौ मातरं मुञ्च सर्वान्॥ २॥

2. *Unmuñca pāśāṁstvamagna eṣāṁ trayastribhirutsitā yebhirāsan. Sa grāhyāḥ pāśānvi cṛta prajānanpitāputrau mātaraṁ muñca sarvān.*

O lord and guide of humanity, Agni, release the bonds of these people, all these three who are bound in three chains over body, mind and soul. You know all, pray loosen, and break the bonds, free them all, father, mother and child.

येभिः पाशैः परिवित्तो विबद्धोऽङ्गेअङ्ग आर्पित उत्सितश्च।
वि ते मुच्यन्तां विमुचो हि सन्ति भ्रूणघ्नि पूषन्दुरितानि मृक्ष्व॥ ३॥

3. *Yebhiḥ pāśaiḥ parivitto vibaddho' ṅge-aṅga ārpita utsitaśca. Vi te mucyantāṁ vimuco hi santi bhrūṇaghni pūṣanduritāni mṛkṣva.*

Let the bonds by which the ailing person is tied and twisted every limb, ensnared and overwhelmed, be loosed and removed off you, O man, they are removable, the man must be freed. O Pushan, lord giver of life and nourishment, cleanse the evils and negativities that destroy the fetus in the womb.

(This sukta enjoins freedom of the individual with reverence to the seniors and without getting oneself alienated from the common roots. Then it prescribes integrity of the family but without the snares of infatuation. The third verse says that man must be born full and to fullness and must be free because man is born free, inalienated and un-uprooted as a child of divinity and natural piety. Sin and ailenation is un-natural.)

Kanda 6/Sukta 113 (Freedom by Knowledge)

Pusha Devata, Atharva Rshi

त्रिते देवा अमृजतैतदेनस्त्रित एनन्मनुष्येषु ममृजे।
ततो यदि त्वा ग्राहिरानशे तां ते देवा ब्रह्मणा नाशयन्तु॥ १॥

1. *Trite devā amṛjataitadenastrita enanmanuṣyeṣu mamṛje. Tato yadi tvā grāhirānaśe tāṁ te devā brahmaṇā naśayantu.*

Divinities cleanse life from sin and evil throughout the three phases of time, past, present and future. The Lord of past, present and future, removes this sin and evil from among humans too. For this reason, O man, if ever sin and evil come and take you on, let the Devas, brilliant sages, wash that away and cleanse you with Vedic knowledge.

मरीचीर्धूमान्प्र विशानु पाप्मन्नुदारान्गच्छोत वा नीहारान्। नदीनां फेनाँ अनु तान्वि नश्य भ्रूणघ्नि पूषन्दुरितानि मृक्ष्व॥ २॥

2. *Marīcīrdhūmānpra viśānu pāpmannudārāngacchota vā nīhārān. Naḍīnāṁ phenāṅ anu tānvi naśya bhrūṇaghni pūṣnduritāni mṛkṣva.*

O vile sin and evil, go to the rays of the sun and evaporate. Go after the smoke and be absorbed to naught. Go to the lofty clouds or to the mists and be lost, or float with foam of the seas, be dashed and disappear on the rocky shores. O lord of life and nourishment, Pusha, cleanse humanity of all sin and evils that destroy budding life in the womb.

द्वादशधा निहितं त्रितस्यापमृष्टं मनुष्यैनसानि ।
ततो यदि त्वा ग्राहिरानशे तां ते देवा ब्रह्मणा नाशयन्तु॥ ३॥

3. *Dvādaśadhā nihitaṁ tritasyāpamṛṣṭaṁ manuṣyainasāni. Tato yadi tvā grāhirānaśe tāṁ te devā brahmaṇā nāśayantu.*

Twelve-fold are evils and negativities posited

on humanity over five perceptive organs, five volitional organs, mind and intellect, and they are washed off by the lord of all time past, present and future. Then, O man, if sin and evil come and take you on, let brilliant sages cleanse you of that by divine knowledge.

Kanda 6/Sukta 114 (Redemption by Yajna)

Vishvedevah Devatah, Brahma Rshi

यद्देवा देवहेडनं देवासश्चकृमा वयम्।
आदित्यास्तस्मान्नो यूयमृतस्यर्तेन मुञ्चत ॥ १ ॥

1. *Yaddevā devaheḍanaṁ devāsaścakṛmā vayam.*
Ādityāstasmānno yūyamṛtasyartena muñcata.

O noble sages and scholars of divinity, whatever offence we might have committed against the divinities of nature and humanity, even though we are ourselves dedicated and enlightened, may you, brilliant sages of top Aditya order, redeem us from that by our yajnic performance according to the laws of Dharma.

ऋतस्यर्तेनादित्या यजत्रा मुञ्चतेह नः ।
यज्ञं यद्यज्ञवाहसः शिक्षन्तो नोपशेकिम ॥ २ ॥

2. *Ṛtasyartenādityā yajatrā muñcateha naḥ.*
Yajñaṁ yadyajñavāhasaḥ śikṣanto nopaśekima.

O brilliant sages of top Aditya order, adorable friends of humanity, constant conductors of yajna in the service of life, nature and Divinity, whatever yajna we have not been able to perform even though we are enlightened and dedicated to yajna and Dharma, pray redeem us from that sin of deprivation here in this life.

मेदस्वता यजमानाः स्रुचाज्यानि जुह्वतः ।
अकामा विश्वे वो देवाः शिक्षन्तो नोप शेकिम ॥ ३ ॥

3. *Medasvatā yajamānāḥ srucājyāni juhvataḥ.*
Akāmā viśve vo devāḥ śikṣanto nopa śekima.

O Vishvedevas, divinities of nature and brilliant sages, free from selfish motives and desires, we yajamanas perform the yajna pouring ghrta and offering holy materials into the fire with ladles full. Still if we fail to perform the yajna as perfectly as we ought to, pray redeem us from that sin of deprivation by your vision and divine knowledge.

Kanda 6/Sukta 115 (Freedom from Sin)

Vishvedevah Devata, Brahma Rshi

यद्विद्वांसो॒ यदविद्वांस॒ एनांसि चकृ॒मा व॒यम्।
यू॒यं न॒स्तस्मा॑न्मुञ्चत॒ विश्वे॑ देवाः सजोषसः॥ १॥

1. *Yadvidvāṁso yadavidvāṁsa enāṁsi cakṛmā vayam. Yūyaṁ nastasmānmuñcata viśve devāḥ sajoṣasaḥ.*

O Vishvedevas, sages and learned people, whatever sin and evil we have committed whether consciously or unconsciously, pray release us from that sin and evil, united as you are with us in harmony.

यदि॒ जाग्र॒द्यदि॒ स्वप॒न्नेन॑ एन॒स्योऽक॑रम्।
भू॒तं मा॒ तस्मा॒द्भव्यं च द्रुप॒दादि॑व मुञ्चताम्॥ २॥

2. *Yadi jāgradyadi svapannena enasyo'karam. Bhūtam mā tasmādbhavyaṁ ca drupadādiva muñcatām.*

Whatever the sin or evil I have committed or I have wished to commit, whether when awake or asleep, then, the sinner as I am, may all people now present

and all those people that will be present in future rescue and redeem me from that sin like one tied to the stake.

द्रु॒प॒दादि॑व मुमुचा॒नः स्वि॒न्नः स्ना॒त्वा मला॑दिव।
पू॒तं प॒वित्रे॑णे॒वाज्यं॒ विश्वे॑ शुम्भन्तु मैन॑सः॥ ३॥

3. *Drupadādiva mumucānaḥ svinnaḥ snātvā malādiva. Pūtaṁ pavitreṇevājyaṁ viśve śumbhantu mainasaḥ.*

Like one released from the stake, like one soiled with sweat now washed and cleansed of filth, like ghrta filtered and purified through the strainer, may all holy powers of nature and noble humanity cleanse and purify me from sin and evil.

Kanda 6/Sukta 116 (Our Share Vs Sin)

Vivasvan Devata, Jatikayana Rshi

यद्या॒मं च॒क्रुर्नि॒खन॑न्तो॒ अग्रे॒ कार्षी॑वणा अन्न॒विदो॒ न वि॒द्यया॑।
वै॒व॒स्व॒ते राज॑नि॒ तज्जु॑हो॒म्यथ॑ य॒ज्ञियं॒ मधु॑मदस्तु नो॑ऽन्नम्॥ १॥

1. *Yadyāmaṁ cakrurnikhananto agre kārṣīvaṇā annavido na vidyayā. Vaivasvate rājani tajjuhomyatha yajñiyaṁ madhumadastu no'nnam.*

Whatever practice and course of action ancient farmers, tilling the land for the production of food with knowledge like knowledgeable people, established and left us I follow, and unto the brilliant sovereign render the ruler's part of the produce. May the food be honey sweet for us all, for the ruler as well as for the producer.

वै॒व॒स्व॒तः कृ॑णवद्भाग॒धेयं॒ मधु॑भागो॒ मधु॑ना॒ सं सृ॑जाति।
मा॒तुर्यदे॑न इष्टि॒तं न॒ आग॒न्यद्वा॑ पि॒तापरा॒द्धो जिही॒डे॥ २॥

2. *Vaivasvataḥ kṛṇavadbhāgadheyaṁ madhubhāgo madhunā saṁ sṛjāti. Māturyadena iṣitaṁ na āganyadvā pitāparāddho jihīḍe.*

Let the brilliant sovereign fix the share of the state and of the producer. Honey sweet is the share of the sharer who further honey-sweetens it with the joy of satisfaction. But whatever, otherwise, comes from mother as a result of affection or ambition, or whatever father has appropriated from others, all that is sinful.

यदीदं मातुर्यदि वा पितुर्नः परि भ्रातुः पुत्राच्चेतस एन आगन्। यावन्तो अस्मान्पितरः सचन्ते तेषां सर्वेषां शिवो अस्तु मन्युः ॥ ३ ॥

3. *Yadīdaṁ māturyadi vā piturnaḥ pari bhrātuḥ putrāccetasa ena āgan. Yāvanto asmānpitaraḥ sacante teṣāṁ sarveṣāṁ śivo astu manyuḥ.*

If this sinful share comes to us from mother or from father or from brother, or from son, or even from our own mind's ingenuity, then as long as the parental seniors are with us, may their mind and passion be at peace by God's grace.

Kanda 6/Sukta 117 (The Debt of Obligation)

Agni Devata, Kaushika Rshi

अपमित्यमप्रतीत्तं यदस्मि यमस्य येन बलिना चरामि। इदं तदग्ने अनृणो भवामि त्वं पाशान्विचृतं वेत्थ सर्वान् ॥ १ ॥

1. *Apamityamapratīttaṁ yadasmi yamasya yena balinā carāmi. Idaṁ tadagne anṛṇo bhavāmi tvaṁ paśānvicṛtaṁ vettha sarvān.*

The debt of obligation I owe is not paid. I am a

debtor to Yama, lord of ultimate law. However, I walk with the mighty, and that mighty, O Agni, lord of light and leadership, you are. You know all the rules of freedom from the bonds. Enlighten me that I may be free from the bonds of the debt of obligation.

इहैव सन्तः प्रति दद्म एनज्जीवा जीवेभ्यो नि हराम एनत्।
अपमित्य धान्यं॑ यज्जघासाहमिदं तदग्ने अनृणो भवामि॥ २॥

2. *Ihaiva santaḥ prati dadma enajjīvā jīvebhyo ni harāma enat. Apamitya dhānyaṁ yajjaghasāhamidaṁ tadgne anṛṇo bhavāmi.*

Let us pay back the debt of obligation while we are here, living, let us offer this gift of creative action for the other living beings and be free from the debt. Whatever food and other things I have consumed, that is my debt of obligation to others, to the law, and to the law giver. And here is this, my contribution of creation and production, and thus, O lord of light and law, Agni, I become free from the debt of obligation.

अनृणा अस्मिन्ननृणाः परस्मिन्तृतीये लोके अनृणाः स्याम।
ये देवयानाः पितृयाणाश्च लोकाः सर्वान्पथो अनृणा आ क्षियेम॥ ३॥

3. *Anṛṇā asminnanṛṇāḥ parasmintṛtīye loke anṛṇāḥ syāma. Ye devayānāḥ pitṛyāṇāśca lokāḥ sarvānpatho anṛṇā ā kṣiyema.*

Let us be free from debt here in this world. Let us be free from debt in the other. And let us be free from debt in the third world. The paths of Divinities, the paths of ancestors and life givers, all these paths, let us tread in freedom without debt over all the worlds.

Kanda 6/Sukta 118 (Freedom from Debt)

Apsarasau Devate, Kaushika Rshi

यद्धस्ताभ्यां चकृम किल्बिषाण्यक्षाणां गत्नुमुपलिप्समानाः ।
उग्रंपश्ये उग्रजितौ तदद्याप्सरसावनु दत्तामृणं नः ॥ १ ॥

1. *Yaddhastābhyāṁ cakṛma kilbiṣāṇyakṣāṇāṁ gatnumupalipsamānāḥ. Ugraṁpaśye ugrajitau tadadyāpsarasāvanu dattāmṛṇaṁ naḥ.*

Whatever the offences we have committed with hands in action, ambitious to over-reach the starry orbits of life, then may Apsaras, circuitous dynamics of life and law, relentlessly vigilant fiery conquerors, bail us out and put us back on the right course.

उग्रंपश्ये राष्ट्रभृत्किल्बिषाणि यदक्षवृत्तमनु दत्तं न एतत् ।
ऋणान्नो नर्णमेत्सँमानो यमस्य लोके अधिरज्जुरायत् ॥ २ ॥

2. *Ugraṁpaśye rāṣṭraṁbhṛtkilbiṣāṇi yadakṣavṛttamanu dattaṁ na etat. Ṛṇānno narṇamertsamāno yamasya loke adhirajjurāyat.*

O relentless watchful sustainers of the Rashtra, pray bail us out of our trespasses and put us back on course lest the agent of life and law in this world pursue us with the rope to exact the debt money rising in compound measure.

यस्मा ऋणं यस्य जायामुपैमि यं याचमानो अभ्यैमि देवाः ।
ते वाचं वादिषुर्मोत्तरां मद्देवपत्नी अप्सरसावधीतम् ॥ ३ ॥

Yasmā ṛṇaṁ yasya jāyāmupaimi yaṁ yācamāno abhyaimi devāḥ. Te vācaṁ vādiṣurmottarāṁ maddevapatnī apsarasāvadhītam.

O Apsaras, spirits of life and law, sustainers of all divinities of life, pray enlighten us to pay off our debts so that when I meet a creditor, or meet a woman, or approach somebody for a favour, then, O Apsaras, O learned sages, no one dare speak words of pride and insolence to me.

Kanda 6/Sukta 119

Agni Devata, Kaushika Rshi

यददी॑व्यन्नृ॒णम॒हं कृ॒णोम्यदा॑स्यन्नग्न उ॒त संगृ॑णामि। वै॒श्वा॒न॒रो नो॑ अधि॒पा व॑सि॒ष्ठ उदिन्न॑याति सुकृ॒तस्य॑ लो॒कम्॥ १॥

1. *Yadadīvyannṛṇamahaṁ kṛṇomyadāsa-yannagna uta saṁgṛṇāmi. Vaiśvānaro no adhipā vasiṣṭha udinnayāti sukṛtasya lokam.*

O light of life, Agni, if I borrow without any serious purpose or make a promise without the intention to keep it, then may Vaishvanara, impeller of humanity, all promotive ruler, most radiant haven of life, raise us from such low level to high excellence and action.

वै॒श्वा॒न॒राय॒ प्रति॑ वेदयामि॒ यद्यृ॒णं संग॒रो दे॒वता॑सु।
स ए॒तान्पाशा॑न्वि॒चृतं वेद॒ सर्वा॒नथ॑ प॒क्वेन॑ स॒ह सं भ॑वेम॥ २॥

2. *Vaiśvānarāya prati vedayāmi yadyṛṇaṁ saṁgaro devatāsu. Sa etānpāśānvicṛtaṁ veda sarvānatha pakvena saha saṁ bhavema.*

I confess to Vaishvanara, universal benefactor, what debts I owe, what promises I have to fulfil among the divinities. He knows how to snap these snares, so we must abide by that lord of determined certainty.

वैश्वा॒न॒रः प॑वि॒ता मा॑ पुनातु॒ यत्संग॒र्म॑भि॒धावा॑म्या॒शाम्।
अना॑जान॒न्मन॑सा॒ याच॑मानो॒ यत्तत्रै॒नो॒ अप॒ तत्सु॑वामि॥ ३॥

3. *Vaiśvānaraḥ pavitā mā punātu yatsaṁgarama-bhidhāvāmyāśām. Anājānanmanasā yācamāno yattatraino apa tatsuvāmi.*

May Vaishvanara, all impeller and sanctifier, purify me, so that whatever the hope I run after, whatever the promise I make, and whatever my prayer from the heart, though all without full understanding, I may remove whatever sinful there may be in that promise, hope and prayer.

Kanda 6/Sukta 120 (The Happy Home)

Mantra-wise Devata, Kaushika Rshi

यद॒न्तरि॑क्षं पृथि॒वीमु॒त द्यां यन्मा॒तरं॑ पि॒तरं॑ वा जिहिंसि॒म।
अ॒यं तस्मा॒द्गार्ह॑पत्यो नो अ॒ग्निरुदि॑न्नयाति सुकृ॒तस्य॑ लो॒कम्॥ १॥

1. *Yadantarikṣaṁ pṛthivīmuta dyāṁ yanmātaraṁ pitaraṁ vā jihiṁsima. Ayaṁ tasmādgārhapatyo no agnirudinnayāti sukṛtasya lokam.*

If we sin against the earth, sky, solar regions, our mother and father, and cause them hurt, violence and irreverence, then may this homely fire of yajna and hospitality redeem us from that sin to repair the damage and raise us to the higher level of noble action and spiritual excellence.

भूमि॑र्मा॒तादि॑तिर्नो ज॒नित्रं॑ भ्रातान्तरि॑क्षम॒भिश॑स्त्या नः। द्यौर्नः॑ पि॒ता पित्र्या॒च्छं भ॑वाति जा॒मिमृ॒त्वा माव॑ पत्सि लो॒कात्॥ २॥

2. *Bhūmirmātāditirno janitraṁ bhrātāntarikṣamabhiśastyā naḥ. Dyaurnaḥ pitā pitryāccharṁ bhavāti jāmimṛtvā māva patsi lokāt.*

Aditi, eternal nature, is our origin, earth our mother, heavenly light our father, sky our brother: may they save us from sin and imprecation, and give us peace and freedom of being. O man, born in such home and family, do not fall from this paradise of filial piety.

यत्रा॑ सु॒हार्दः॑ सु॒कृतो॒ मद॑न्ति वि॒हाय॒ रोगं॑ त॒न्व॑१॑ः स्वायाः॑ ।
अश्लो॑णा॒ अङ्गै॒रहृ॑ताः स्व॒र्गे तत्र॑ पश्येम पि॒तरौ॑ च पु॒त्रान् ॥ ३ ॥

3. *Yatrā suhārdaḥ sukṛto madanti vihāya rogaṁ tanvaḥ svāyāḥ. Aśloṇā aṅgairahṛutāḥ svarge tatra paśyema pitarau ca putrān.*

Where people of holy heart and virtuous action live and rejoice, having left off the ailments of their own body, with limbs undamaged and whole, their minds unsullied by crookedness, in a land of joy, there let us live and see our parents and children together in a happy home.

Kanda 6/Sukta 121 (Freedom from Bondage)

Mantrawise Devata, Kaushika Rshi

वि॒षाणा॒ पाशा॒न्वि ष्याध्य॒स्मद्य उ॑त्त॒मा अ॑ध॒मा वा॑रु॒णा ये ।
दुः॒ष्वप्न्यं॑ दुरि॒तं नि ष्वा॒स्मदथ॑ गच्छेम सुकृ॒तस्य॑ लो॒कम् ॥ १ ॥

1. *Viṣāṇā pāśānvi ṣyādhyasmadya uttamā adhamā vāruṇā ye. Duḥṣvapnyaṁ duritaṁ ni ṣvāsmadatha gacchema sukṛtasya lokam.*

Lord most potent, Agni, breaker of the chains of slavery, relax and remove from us all the snares of

bondage, lowest as well as highest, which are controlled by Varuna, lord of cosmic justice. Remove evil thoughts and dreams and all dirt of malignity from us so that we may rise to the noble state of virtuous action.

यद्दारुणि बध्यसे यच्च रज्ज्वां यद्भूम्यां बध्यसे यच्च वाचा।
अयं तस्माद्गार्हपत्यो नो अग्निरुदिन्नयाति सुकृतस्य लोकम्॥ २॥

2. *Yaddaruṇi badhyase yacca rajjvāṁ yadbhūmyāṁ badhyase yacca vācā. Ayaṁ tasmādgārhapatyo no agnirudinnayāti sukṛtasya lokam.*

O man, if you are tied in chain to the stake on earth with your own words of promise in human affairs, then know, from all that bondage, this homely familial fire of yajna would raise you from this low status to the higher state of virtuous action.

उदगातां भगवती विचृतौ नाम तारके।
प्रेहामृतस्य यच्छतां प्रैतु बद्धकमोचनम्॥ ३॥

3. *Udagātāṁ bhagavatī vicṛtau nāma tārake. Prehāmṛtasya yacchatāṁ praitu baddhakamocanam.*

Let the two divine stars of knowledge and action like sun and moon, both for sure redeemers and givers of freedom, arise and give us the gift of immortality here on earth and, thus, let the release of bonded humanity go on forward.

वि जिहीष्व लोकं कृणु बन्धान्मुञ्चासि बद्धकम्।
योन्याइव प्रच्युतो गर्भः पथः सर्वाँ अनु क्षिय॥ ४॥

4. *Vi jihīṣva lokaṁ kṛṇu bandhānmuñcāsi baddhakam. Yonyā-iva pracyutao garbhaḥ pathaḥ sarvāँ anu kṣiya.*

Set out on way to freedom, create a new world of freedom and joy, release the souls in chains from the binding fetters and, like a new born baby free from the womb, try all the paths of possibility in freedom of action and free choice.

Kanda 6/Sukta 122 (Holy Matrimony)

Vishvakarma Devata, Bhrgu Rshi

एतं भागं परि ददामि विद्वान्विश्वकर्मन्प्रथमजा ऋतस्य।
अस्माभिर्दत्तं जरसः परस्तादच्छिन्नं तन्तुमनु सं तरेम ॥ १ ॥

1. *Etaṁ bhāgaṁ pari dadāmi vidvānviśvakarman-prathamajā ṛtasya. Asmābhirdattaṁ jarasaḥ parastādacchinnaṁ tantumanu saṁ tarema.*

O Vishvakarma, lord creator, divine architect of the universe, you are the first manifest cause of cosmic life and law of evolution of the world of existence. Knowing this I dedicate this life's part of my performance of Dharma to you. Pray bless us that we may complete the journey of our life by the unbroken contintuity of our yajnic performance beyond old age to the full and maintain our link with Divinity and the Divine Law.

ततं तन्तुमन्वेके तरन्ति येषां दत्तं पित्र्यमायनेन। अबन्ध्वेके
ददतः प्रयच्छन्तो दातुं चेच्छिक्षान्त्स स्वर्ग एव ॥ २ ॥

2. *Tataṁ tantumanveke taranti yeṣāṁ dattaṁ pitrya-māyanena. Abandhveke dadataḥ prayacchanto dātuṁ cechhikṣāntsa svarga eva.*

Some people complete their life's journey by their Dharmic performance linked to Divinity, their

performance consecrated to ancestors by obligation. Others, deprived of kith and kin, do their part of service as obligation to the deprived. For them too, giving for the sake of giving, life is heaven on earth itself.

अन्वारभेथामनुसंरभेथामेतं लोकं श्रद्दधानाः सचन्ते। यद्वां पक्वं परिविष्टमग्नौ तस्य गुप्तये दम्पती सं श्रयेथाम्॥ ३॥

3. *Anvārabhethāmanusaṁrabhethāmetaṁ lokaṁ śraddadhānāḥ sacante. Yadvāṁ pakvaṁ pariviṣṭamagnau tasya guptaye dampatī saṁ śrayethām.*

O wedded couples, start living right now for the service of Divinity. Love and live together with Divinity. Those who love and work with faith in life and Divinity really enjoy this world as heaven on earth. Whatever your service, work and achievement perfected in the fire discipline of yajna, live and work together for the protection, promotion and extension of that in divine service.

यज्ञं यन्तं मनसा बृहन्तमन्वारोहामि तपसा सयोनिः।
उपहूता अग्ने जरसः परस्तात्तृतीये नाके सधमादं मदेम॥ ४॥

4. *Yajñaṁ yantaṁ manasā bṛhantamanvārohāmi tapasā sayoniḥ. Upahūtā agne jarasaḥ parastāttṛtīye nāke sadhamādaṁ madema.*

O Lord of light and fire of life, Agni, living here on earth with the fervour and discipline of divine service with heart and soul, we rise in the scale of the universal, expansive and rising yajna of life's evolution. We pray that, thus called in on earth, we may live and enjoy life till full old age and after in the happy state of the third

heaven of the spirit beyond the pleasures of body and mind.

शुद्धाः पूता योषितो यज्ञिया इमा ब्रह्मणां हस्तेषु प्रपृथक्सादयामि । यत्काम इदमभिषिञ्चामि वोऽहमिन्द्रो मरुत्वान्त्स ददातु तन्मे ॥ ५ ॥

5. *Śuddhāḥ pūtā yoṣito yajñiyā imā brahmaṇāṁ hasteṣu prapṛthaksādayāmi. Yatkāma idamabhiṣiñcāmi vo'hamindro marutvāntsa dadātu tanme.*

These pure and sanctified young maidens, holily lovable in the yajna of married life, I proffer unto the hands of educated and cultured celibates, singly, one for one, and settle in a happy home. Whatever the purpose and mission for which I join and consecrate you in marriage, may Indra, Vishvakarma, who destroys evil and darkness, fulfill that for me.

(Married couples should join with and carry forward the thread of life in divine service.)

Kanda 6/Sukta 123 (HeavenlyJoy)

Vishvedevah Devata, Bhrgu Rshi

एतं सधस्थाः परि वो ददामि यं शेवधिमावहाज्जातवेदाः । अन्वागन्ता यजमानः स्वस्ति तं स्म जानीत परमे व्योमन् ॥ १ ॥

1. *Etaṁ sadhasthāḥ pari vo dadāmi yaṁ śevadhimāvahājjātavedāḥ.Anvāgantā yajamānaḥ svasti taṁ sma jānīta parame vyo man.*

O friends and inmates of the hall of yajna, I give you this treasure trove of knowledge and divine joy which Jataveda, lord omniscient, has revealed and given

us. The yajamana will surely come to all good and total well being. Know That which abides in the highest heavens and shines in the deepest core and highest vision of the soul.

जानीत स्मैनं परमे व्यो ऽमन्देवाः सधस्था विद लोकमत्र ।
अन्वागन्ता यजमानः स्वस्ती ऽष्टापूर्तं स्म कृणुतावीरस्मै ॥ २ ॥

2. *Jānīta smainaṁ parame vyo mandevāḥ sadhasthā vida lokamatra. Anvāgantā yajamānaḥ svastī ṣṭāpūrtaṁ sma kṛṇutāvirasmai.*

O friends and inmates of the hall of yajna, know this that is in the highest heaven, and know that the world too is here in. The yajamana will come to all good and total well being. Do all acts of piety of choice as well as of obligation for it openly without fear or inhibition.

देवाः पितरः पितरो देवाः । यो अस्मि सो अस्मि ॥ ३ ॥

3. *Devāḥ pitaraḥ pitaro devāḥ.*
Yo asmi so asmi.

The divines are parents, parents divine. I am that who I am, the child of Divinity.

स पचामि स ददामि स यजे स दत्तान्मा यूषम् ॥ ४ ॥

4. *Sa pacāmi sa dadāmi sa yaje sa dattānmā yūṣam.*

That same I am, I mature and perfect, the same I give, I join the divine, offer myself in yajna. I must never be severed or alienated from what I have given by yajna and self-sacrifice.

नाके राजन्प्रति तिष्ठ तत्रैतत्प्रति तिष्ठतु ।
विद्धि पूर्तस्य नो राजन्त्स देव सुमना भव ॥ ५ ॥

5. *Nāke rājanprati tiṣṭha tatraitatprati tiṣṭhatu. Viddhi pūrtasya no rājantsa deva sumanā bhava.*

O brilliant soul, abide in the heaven of joy. There may this yajna of yours too abide. O Lord self-refulgent, pray accept and acknowledge our acts of Dharmic duty. Enlighten us and be kind and gracious to us.

Kanda 6/Sukta 124 (Divine Rain)

Apah Devata, Atharva Rshi

दि॒वो नु मां बृ॑ह॒तो अ॒न्तरि॑क्षा॒दपां स्तो॒को अ॒भ्य॑पप्तद्र॒सेन॑। समि॑न्द्रि॒येण॒ पय॑सा॒हमग्ने॒ छन्दो॑भि॒र्यज्ञै॒: सु॒कृतां॑ कृ॒तेन॑॥ १॥

1. *Divo nu māṁ bṛhato antarikṣādapāṁ stoko abhya paptadrasena. Samindriyeṇa payasāhamagne chandobhiryajñaiḥ sukṛtāṁ kṛtena.*

From the heaven of light and boundless skies, an oceanic drop of rain has fallen, over flowing with divine ecstasy. O Agni, lord of light, with my honour and excellence, nectar sweet of taste and prosperity, with songs of joy, yajna and best of holy actions I celebrate the shower on me.

यदि॑ वृ॒क्षाद॒भ्यप॑प्तत्फ॒लं तद्यद्य॒न्तरि॑क्षा॒त्स उ॑ वा॒युरे॒व। यत्रास्पृ॑क्षत्त॒न्वो॒ ३ यच्च॒ वास॑स॒ आपो॑ नुदन्तु॒ निर्ऋ॑तिं परा॒चैः॥ २॥

2. *Yadi vṛkṣādabhyapaptatphalaṁ tadyadyantarikṣātsa u vāyureva. Yatrāspṛkṣattanvo3 yacca vāsasa āpo nudantu nir-ṛtiṁ parācaiḥ.*

If it falls from the tree, it is the fruit, if from the sky it is a drop, either way it is, a refreshing breeze which, wherever it touches, body or garment, let it, with

cool currents, drive away want and adversity far away.

अभ्यञ्जनं सुरभि सा समृद्धिर्हिरण्यं वर्चस्तदु पूत्रिममेव ।
सर्वा पवित्रा वितताध्यस्मत्तन्मा तारीन्निर्ऋतिर्मो अरातिः ॥ ३ ॥

3. *Abhyañjanaṁ surabhi sā samṛddhirhiraṇyaṁ varcastadu pūtrimameva. Sarvā pavitrā vitatādhyasmattanmā tārīnnir-ṛtirmo arātiḥ.*

It is the soothing balm, joyous fragrance, prosperity, gold, lustrous splendour, purifying sanctity. Over the world, all purifiers are extensively spread over us. Let no want, no adversity, no calamity ever befall us.

Kanda 6/Sukta 125 (Victory Chariot)

Vanaspati Devata, Atharva Rshi

वनस्पते वीड्वङ्गो हि भूया अस्मत्सखा प्रतरणः सुवीरः ।
गोभिः संनद्धो असि वीडयस्वास्थाता ते जयतु जेत्वानि ॥ १ ॥

1. *Vanaspate vīḍvaṅgo hi bhūyā asmatsakhā prataraṇaḥ suvīraḥ. Gobhiḥ saṁnaddho asi vīḍayasvāsthātā te jayatu jetvāni.*

Hero and protector of the land and forests, brilliant as the sun, friend and heroic leader crossing over crises and challenges, be strong of body and power. Committed you are to the land and traditions of humanity. Grow stronger, expand in power and strengthen us too. And may your commander win all the battles.

दिवस्पृथिव्याः पर्योज उद्भृतं वनस्पतिभ्यः पर्याभृतं सहः ।
अपामोज्मानं परि गोभिरावृतमिन्द्रस्य वज्रं हविषा रथं यज ॥ २ ॥

2. *Divaspṛthivyāḥ paryoja udbhṛtaṁ vanaspatibhyaḥ paryābhṛtaṁ sahaḥ. Apāmojmānaṁ pari gobhirāvṛtamindrasya vajraṁ haviṣā rathaṁ yaja.*

Man of knowledge and power, receive, cultivate and socially promote the light and energy emanating from the sun and earth. Receive, cultivate and promote the strength, courage and endurance emanated from the trees and forests. Cultivate and promote the energy of the waters. Refine and strengthen the chariot invincible as thunder and blazing with rays of the sun, and develop it further by self-sacrifice, research and investment.

इन्द्रस्यौजो मरुतामनीकं मित्रस्य गर्भो वरुणस्य नाभिः ।
स इमां नो हव्यदातिं जुषाणो देव रथ प्रति हव्या गृभाय ॥ ३ ॥

3. *Indrasyaujo marutāmanīkaṁ mitrasya garbho varuṇasya nābhiḥ. Sa imāṁ no havyadātiṁ juṣaṇo deva ratha prati havyā gṛbhāya.*

Brilliant leader and warrior, dedicated to the thunderbolt of Indra, army of the winds, light of the sun and the depth of space and the ocean as ideals, in love with the power of lightning, inner thoughts of friends and conscience of the best man, and enjoying our love and trust, you may now receive our gifts of homage for further growth and development of the nation of humanity.

(These mantras occur in Rgveda 6, 47, 26-28 and yajurveda 29, 52-54. According to Swami Dayanand, on the authority of Grammar, Nirukta and the Brahmanas, 'Ratha' is something or some one which is a cause or source basis or provider of pleasure, peace,

safety and security: It can be a chariot, a heroic person like leader or ruler, the human body, knowledge, the sun and the world itself, even the Divine Spirit.)

Kanda 6/Sukta 126 (Clarion Call of the Brave)

Vira Devata, Atharva Rshi

उप॑ श्वासय पृथि॒वीमु॒त द्यां पु॑रु॒त्रा ते॑ वन्वतां॒ विष्ठि॑तं॒ जग॑त्।
स दु॑न्दुभे स॒जूरिन्द्रे॑ण दे॒वैर्दू॒राद्ववी॑यो॒ अप॑ सेध॒ शत्रू॑न्॥ १॥

1. *Upa śvāsaya pṛthivīmuta dyāṁ purutrā te vanvatāṁ viṣṭhitaṁ jagat.Sa dundubhe sajūrindreṇa devairdūrāddavīyo apa sedha śatrūn.*

Heroic leader, loud and bold, let the war drum of action, your clarion call to the nation, resound over earth and sky and inspire the nation with the breath of life and passion. Let the wide world, moving and non-moving, know you with love and honour and hear the call. And, in unison with the power and grandeur of the nation and the best of brilliant nobility, let the call drive off the enemies farther than the farthest.

आ क्र॑न्दय॒ बल॒मोजो॒ न॒ आ धा॑ अ॒भि ष्ट॑न दु॒रि॒ता बाध॑मानः।
अप॑ सेध दुन्दुभे दु॒च्छुना॒मि॒त इन्द्र॑स्य मु॒ष्टिर॑सि वी॒ड॑यस्व॥ २॥

2. *Ā krandaya balamojo na ā dhā abhi ṣṭana duritā bādhamānaḥ. Apa sedha dundubhe ducchunāmita indrasya muṣṭirasi vīḍayasva.*

Brave hero, roar like winds and clouds, make the enemy cry in fear. Inspire us with spirit and lustre. Keep off the evils and calamities. Thunder as lightning, hold off the enemies at bay. O hero, overwhelm the demonic enemies with your battle cry and throw them

out. You are the iron fist of Indra, be bold and make every one strong and firm.

प्रामूं जयाभी३मे जयन्तु केतुमद्दुन्दुभिर्वावदीतु। समश्वपर्णाः पतन्तु नो नरोऽस्माकमिन्द्र रथिनो जयन्तु॥ ३॥

3. *Prāmūṁ jayābhī3me jayantu ketumaddundubhirvāvadītu. Samaśvaparṇāḥ patantu no naro'smākamindra rathino jayantu.*

Indra, mighty hero, rout and conquer those enemy forces. Let our forces win with flying colours. Let the drum resound, with the flag flying. United, our men on the wings of horse fall upon the enemy forces. Let our heroes of the chariot be ever victorious.

Kanda 6/Sukta 127 (Yakshma-Nashanam)

Vanaspati Devata, Bhrgvangira Rshi

विद्रधस्य बलासस्य लोहितस्य वनस्पते।
विसल्पकस्योषधे मोच्छिषः पिशितं चन॥ १॥

1. *Vidradhasya balāsasya lohitasya vanaspate.*
Visalpakasyoṣadhe mocchiṣaḥ piśitaṁ cana.

O Vanaspati, herbaceous plants and trees, O Oshadhi, sanative herb, leave not the least trace of the heart sore, dementia, blood problem or any disease spreading all over the body system.

यौ ते बलास तिष्ठतः कक्षे मुष्कावपश्रितौ।
वेदाहं तस्य भेषजं चीपुद्रुरभिचक्षणम् ॥ २॥

2. *Yau te balāsa tiṣṭhataḥ kakṣe muṣkāvapaśritau.*
Vedāhaṁ tasya bheṣajaṁ cīpudrurabhicakṣaṇam.

O Balasa, consumptive disease, I know the cure

of the two eruptions or nodules which form in the armpits or in the groin. The cure tried for sure is chipudru.

यो अङ्ग्यो यः कर्ण्यो यो अक्ष्योर्विसल्पकः।
वि वृहामो विसल्पकं विद्रधं हृदयामयम्।
परा तमज्ञातं यक्ष्ममधराञ्चं सुवामसि॥ ३॥

3. *Yo aṅgyo yaḥ karṇyo yo akṣyorvisalpakaḥ. Vi vṛhāmo visalpakaṁ vidradhaṁ hṛdayāmayam. Parā tamajñātaṁ yakṣmamadharāñcaṁ suvāmasi.*

Whatever infection or weakness of the limbs, ears, eyes, spreading around upto the infection and weakness of the heart, we cure upto the root. And whatever consumptive disease there be, unknown, we diagnose and root out downward through diet and expurgation.

Kanda 6/Sukta 128 (Ruler's Election)

Shakadhuma Devata, Atharvangira Rshi

शकधूमं नक्षत्राणि यद्राजानमकुर्वत।
भद्राहमस्मै प्रायच्छन्निदं राष्ट्रमसादिति॥ १॥

1. *Śakadhūmaṁ nakṣatrāṇi yadrājānamakurvata. Bhadrāhamasmai prāyacchannidaṁ rāṣṭramasāditi.*

The day when the planets accepted the star as the ruler and made him the wielder of power so that the system could be a Rashtra, a self-controlled self-governing social order, that was the auspicious day for them, created for them and given unto themselves and

to the ruling star. (This same is the way the ruler of the Rashtra is elected and appointed, the way the constitution is made and adopted.)

भद्राहं नौ मध्यन्दिने भद्राहं सायमस्तु नः।
भद्राहं नो अह्नां प्राता रात्री भद्राहमस्तु नः॥ २॥

2. *Bhadrāhaṁ no madhyandine bhadrāhaṁ sāyamastu naḥ. Bhadrāhaṁ no ahnāṁ prātā rātrī bhadrāhamastu naḥ.*

Let the day be auspicious for us at mid-day, let the day be auspicious in the evening, let the day be auspicious for us in the morning, and let the night too of every day be auspicious for us.

अहोरात्राभ्यां नक्षत्रेभ्यः सूर्याचन्द्रमसाभ्याम्।
भद्राहमस्मभ्यं राजञ्छकधूम त्वं कृधि ॥ ३॥

3. *Ahorātrābhyāṁ nakṣatrebhyaḥ sūryācandramasābhyām. Bhadrāhamasmabhyaṁ rājanchakadhūma tvaṁ kṛdhi.*

O Ruler, mighty star among planets, make the day auspicious for us by day and night, by the planets and by the sun and moon.

यो नौ भद्राहमकरः सायं नक्तमथो दिवा।
तस्मै ते नक्षत्रराज शकधूम सदा नमः॥ ४॥

1. *Yo no bhadrāhamakaraḥ sāyaṁ naktamatho divā. Tasmai te nakṣatrarāja śakadhūma sadā namaḥ.*

O Ruler of the planets, refulgent among people, mover and shaker of things around, who provide for a happy day for us, a happy evening, auspicious days and

nights, homage and salutations to you always.

Kanda 6/Sukta 129 (Good Fortune)

Bhaga Devata, Atharvangira Rshi

भगे॑न मा शांश॒पेन॑ सा॒कमिन्द्रे॑ण मे॒दिना॑।
कृ॒णोमि॑ भ॒गिनं॒ मापं॑ द्रा॒न्त्वरा॑तयः ॥ १ ॥

1. *Bhagena mā śāṁśapena sākamindreṇa medinā.*
Kṛṇomi bhaginaṁ māpa drāntvarātayaḥ.

By the grace of Indra, lord of glory, beatific and blissful, I work and raise myself to prosperity, power and good fortune with excellence, and then, I pray, let all want, adversity, meanness and miserliness flee away from me.

येन॑ वृ॒क्षाँ अ॒भ्यभ॑वो॒ भगे॑न॒ वर्च॑सा स॒ह।
तेन॑ मा भ॒गिनं कृ॒ण्वपं॑ द्रा॒न्त्वरा॑तयः ॥ २ ॥

2. *Yena vṛkṣāṅ abhyabhavo bhagena varcasā saha.*
Tena mā bhaginaṁ kṛṇvapa drāntvarātayaḥ.

O Lord, by the power, prosperity and excellence of light and lustre with which you exceed and transcend all things of beauty and grandeur cherished by all, pray bless me and make me excellent, and then, I pray, let all want, misery, meanness and miserliness flee away from me.

यो अ॒न्धो यः पुन॑ःस॒रो भगो॑ वृ॒क्षेष्वाहि॑तः।
तेन॑ मा भ॒गिनं कृ॒ण्वपं॑ द्रा॒न्त्वरा॑तयः ॥ ३ ॥

3. *Yo andho yaḥ punaḥ saro bhago vṛkṣeṣvāhitaḥ.*
Tena mā bhaginaṁ kṛṇvapa drāntvarātayaḥ.

O Lord of glory, by that soma peace and vitality,

that excellence and grandeur which is enshrined in all things loved and cherished and which grows higher and higher constantly, pray raise me to excellence and prosperity, and then let all want, misery, meanness and miserliness flee away from me.

Kanda 6/Sukta 130 (Divine Love and Memory)

Smara Devata, Atharvangira Rshi

To appreciate and understand this sukta and the following upto 132, we should refer to Yajurveda 34, 5 which describes the cosmic mind as the treasure-hold of divine knowledge and universal memory.

र॒थ॒जितां राथजिते॒यीना॑मप्स॒रसा॑म॒यं स्म॒रः।
देवा॒ः प्र हि॑णुत स्म॒रम॒सौ मामनु॑ शोचतु॥ १॥

1. *Rathajitāṁ rāthajiteyīnāmapsarasāmayaṁ smaraḥ. Devāḥ pra hiṇuta smaramasau māmanu śocatu.*

Of the cosmic forces which comprehend all the true, good and beautiful things and values of life, and of the cosmic waves of the universal mind which lead to comprehension of all that is true, good and beautiful, this Vedic knowledge is the memory content. O divinities of nature and brilliant scholars of humanity, pray invoke and promote this divine knowledge, and may that divine mind enlighten and sanctify me.

अ॒सौ मे॑ स्मरता॒दिति॑ प्रि॒यो मे॑ स्मरता॒दिति॑।
देवा॒ः प्र हि॑णुत स्म॒रम॒सौ मामनु॑ शोचतु॥ २॥

2. *Asau me smaratāditi priyo me smaratāditi. Devāḥ pra hiṇuta smaramasau māmanu śocatu.*

May that cosmic omniscience remember me for my sake: this is all. Let the darling Divine remember me for my sake: this is all. O divinities of nature and brilliant sages, pray invoke and promote this divine knowledge, and may that divine mind enlighten and sanctify me.

यथा॒ मम॒ स्मरा॑द॒सौ नामुष्या॒हं क॒दा च॒न।
देवा॒: प्र हि॑णुत स्म॒रम॒सौ मामनु॑ शोचतु॥ ३॥

3. *Yathā mama smarādasau nāmuṣyāhaṁ kadā cana. Devāḥ pra hiṇuta smaramasau māmanu śocatu.*

As that cosmic intelligence would remember me, so would I never fall off from Divinity. O divinities of nature and sagely scholars of humanity, pray invoke and promote this divine knowledge, and may that divine mind enlighten and sanctify me. (Refer also to Yajurveda 40, 15, and Ishopanishad, 17).

उन्मा॑दयत मरुत॒ उद॑न्तरिक्ष॒ मादय।
अग्न॒ उन्मा॑दया॒ त्वम॒सौ मामनु॑ शोचतु॥ ४॥

4. *Unmādayata maruta udantarikṣa mādaya.*
Agna unmādayā tvamasau māmanu śocatu.

O Maruts, cosmic winds and vibrant sages, arouse the divine memory in me. O skies, arouse the divine ecstasies in me. O Agni, leading light of Divinity, enlightened teacher of Vedic knowledge, awake the love and joy of learning in me and arouse the cosmic frequency in my mind. And may that divine mind, thus, enlighten and sanctify me. (Refer also to Yajurveda 34, 1-6)

Kanda 6/Sukta 131 (Divine Love and Memory)

Smara Devata, Atharvangira Rshi

नि शीर्षतो नि पत्तत आध्यो३ नि तिरामि ते।
देवाः प्र हिणुत स्मरमसौ मामनु शोचतु॥ १॥

1. *Ni śīrṣato ni pattata ādhyo3ni tirāmi te.*
Devāḥ pra hiṇuta smaramasau māmanu śocatu.

O Smara, divine love and cosmic memory, with the very basis of my foundations upto the highest intelligence, I explore and float over thoughts and reflections of divine love and memory. O divinities of nature and sages of humanity, pray invoke and arouse this knowledge and love and may that divine mind enlighten and sanctify me.

अनुमतेऽन्विदं मन्यस्वाकूते समिदं नमः।
देवाः प्र हिणुत स्मरमसौ मामनु शोचतु॥ २॥

2. *Anumate'nvidaṁ manyasvākūte samidaṁ namaḥ.*
Devāḥ pra hiṇuta smaramasau māmanu śocatu.

O cooperative and definitive faculty of the mind, explore, infer and crystallise the nature and context of this love and divine knowledge, use all your potential to think with total submission and surrender. O divinities of nature and humanity, pray invoke and arouse this knowledge and love and may the divine mind enlighten and sanctify me.

यद्धावसि त्रियोजनं पञ्चयोजनमाश्विनम्।
ततस्त्वं पुनरायसि पुत्राणां नो असः पिता॥ ३॥

3. *Yaddhāvasi triyojanaṁ pañcayojanamāśvinam.*
Tatastvaṁ punarāyasi putrāṇāṁ no asaḥ pitā.

O divine love and cosmic memory, though you may elude me by three yojanas, i.e., be beyond the earth, the sky and the solar regions, beyond five yojanas, i.e., beyond the five senses and five pranas, or even beyond the possibility of attainment by mind, intelligence, memory and the imagination, still you would come back and bless because you are our ultimate sustainer, your children on earth.

Kanda 6/Sukta 132 (Divine Love and Memory)

Smara Devata, Atharvangira Rshi

यं दे॒वाः स्म॒रमसि॑ञ्चन्नप्स्व१॑न्तः शोशु॑चानं स॒हाध्या।
तं ते॑ तपामि॒ वरु॑णस्य॒ धर्म॑णा ॥ १ ॥

1. *Yaṁ devāḥ smaramasiñcannapsvantaḥ śośucānaṁ sahādhyā. Taṁ te tapāmi varuṇasya dharmaṇā.*

That smara, divine love and intimations of cosmic memory, which the divinities poured into the human mind and faculties of perception and volition, enlightening and sanctifying it with thought, reflection and intuition, that same love and memory I develop, mature and perfect with the knowledge and discipline of Varuna, lord of light and judgement, O lord of love, in your service.

यं विश्वे॑ दे॒वाः स्म॒रमसि॑ञ्चन्नप्स्व१॑न्तः शोशु॑चानं स॒हाध्या।
तं ते॑ तपामि॒ वरु॑णस्य॒ धर्म॑णा ॥ २ ॥

2. *Yaṁ viśve devāḥ smaramasiñcannapsvantaḥ śośucānaṁ sahādhyā. Taṁ te tapāmi varuṇasya dharmaṇā.*

That smara, divine love and intimations of

cosmic memory, so enlightening and sanctifying, which all saints and sages, scholars, poets and teachers of the world, parents, literature and traditions poured into the human mind and faculties of perception and action with thought, reflection and intuition, that same love and memory I develop, mature and season to perfection with the discipline and Dharma of Varuna, lord of light and judgement, O lord of love in your service.

यमि॑न्द्रा॒णी स्म॒रमसि॑ञ्चद॒प्स्व१॑न्तः शोशु॑चानं स॒हाध्या।
तं ते॑ तपा॒मि॒ वरु॑णस्य॒ धर्म॑णा॥ ३॥

3. *Yamindrāṇī smaramasiñcadapsvantaḥ śośucānaṁ sahādhyā. Taṁ te tapāmi varuṇasya dharmaṇā.*

That smara, divine love and intimations of cosmic memory, so enlightening, purifying and sanctifying, which Indrani, power, prosperity and excellence of the life of human nation, poured into the national mind and faculties of the corporate personality, with thought, reflection and social genius, that same love and memory I develop, mature and season to perfection with the discipline and Dharma of Varuna, social sense of generosity and justice of the nation's honour.

यमि॑न्द्रा॒ग्नी स्म॒रमसि॑ञ्चता॒मप्स्व१॑न्तः शोशु॑चानं स॒हाध्या।
तं ते॑ तपा॒मि॒ वरु॑णस्य॒ धर्म॑णा॥ ४॥

4. *Yamindrāgnī smaramasiñcatāmapsvantaḥ śośucānaṁ sahādhyā. Taṁ te tapāmi varuṇasya dharmaṇā.*

That smara, divine love and intimations of

universal knowledge and wisdom, enlightening, purifying and elevating, which Indragni, powers of law, governance and national defence, and the leading lights of knowledge, education and culture, poured into the mind and faculties of the nation's perception, thought and action with reflection, analysis and judgement of situations, that same love and universal wisdom I develop and refine with the discipline and Dharma of Varuna, lord of universal watch, judgement and dispensation.

यं मित्रावरुणौ स्मरमसिञ्चतामप्स्व१न्तः शोशुचानं सहाध्या। तं ते तपामि वरुणस्य धर्मणा॥ ५॥

5. *Yaṁ mitrāvaruṇau smaramasiñcatāmapsvantaḥ śośucānaṁ sahādhyā. Taṁ te tapāmi varuṇasya dharmaṇā.*

That smara, universal love and cosmic memory of life's nature and potential, enlightening, purifying and elevating, which Mitra and Varuna, divine love and judgement, sun and moon, air and ocean, and the nation's sense of love and pride, on the one hand, and the sense of judgement and reality, on the other, poured into the mind and action of the people with self-confidence and objectivity, that same love and judgement, and confidence and caution. I develop and refine with the discipline and Dharma of Varuna, the nation's law and constitution without forsaking the vision and faith in Divinity.

Kanda 6/Sukta 133 (Brahmachari's Girdle)

Mekhala Devata, Agastya Rshi

य इमां देवो मेखलामाबबन्ध यः संननाह य उ नो युयोज।
यस्य देवस्य प्रशिषा चरामः स पारमिच्छात्स उ नो वि मुञ्चात्॥ १॥

1. *Ya imāṁ devo mekhalāmābabandha yaḥ saṁnanāha ya u no yuyoja. Yasya devasya praśiṣā carāmaḥ sa pāramicchātsa u no vi muñcāt.*

The divine, brilliant and generous teacher who tied the girdle, firmed it and assigned us the task in studies and later in life, by whose word, order and discipline we learn, act and live in life, may he wish us all success and lead us to fulfil our duties and obligations to freedom.

आहुतास्यभिहुत ऋषीणामस्यायुधम्।
पूर्वी व्रतस्य प्राश्नती वीरघ्नी भव मेखले॥ २॥

2. *Āhutāsyabhihuta ṛṣīṇāmasyāyudham. Pūrvā vratasya prāśnatī vīraghnī bhava mekhale.*

O Girdle of the celibate seeker of knowledge, you are freely elected for and taken on, you are the yajnic oblation of self-sacrifice, you are the inviolable weapon of the sages, you are the fore-mark of the discipline of dedication, the very food and sustenance of life and action, and you are the destroyer of formidable negativities and saviour from sins of omission and commission.

मृत्योरहं ब्रह्मचारी यदस्मि निर्याचन्भूतात्पुरुषं यमाय।
तमहं ब्रह्मणा तपसा श्रमेणानयैनं मेखलया सिनामि॥ ३॥

3. *Mṛtyorahaṁ brahmacārī yadasmi niryācanbhūtātpuruṣaṁ yamāya. Tamahaṁ brahmaṇā tapasā śrameṇānayainaṁ mekhalayā sināmi.*

Brahmachari as I am, a dedicated celibate student of life and death, I ask of ever existent Death for one person, one soul, away for Yama, a life of discipline and education, and that one person I bind with Brahma, divine knowledge, hard discipline, hard labour and this girdle, the mark of discipline and dedication to life against the onslaught of death.

श्रद्धाया दुहिता तपसोऽधि जाता स्वस ऋषीणां भूतकृतां बभूव। सा नो मेखले मतिमा धेहि मेधामथो नो धेहि तप इन्द्रियं च॥ ४॥

4. *Śraddhāyā duhitā tapaso'dhi jātā svasa ṛṣīṇāṁ bhūtakṛtāṁ babhūva. Sā no mekhale matimā dhehi medhāmatho no dhehi tapa indriyaṁ ca.*

O Girdle, you are the daughter of Shraddha, inviolable faith in truth, born of Tapas, hard, relentless discipline of body, mind and soul, and sister of the Rshis, sages of noble actions among humanity. O Girdle, bring us understanding and intellect, genius and discrimination, tapas, inviolable dedication and moral and spiritual honour and excellence.

यां त्वा पूर्वे भूतकृत ऋषयः परिबेधिरे।
सा त्वं परि ष्वजस्व मां दीर्घायुत्वाय मेखले॥ ५॥

5. *Yāṁ tvā pūrve bhūtakṛta ṛṣayaḥ paribedhire. Sā tvaṁ pari ṣvajasva māṁ dīrghāyutvāya mekhale.*

O Girdle of discipline and celibacy which the

creative Rshis, makers of men of noble action, tied round themselves, bind me too with love and faith to live a long life of health, honour and enlightenment.

Kanda 6/Sukta 134 (Destruction of Enemies)

Vajra Devata, Shukra Rshi

अयं वज्रस्तर्पयतामृतस्यावास्य राष्ट्रमप हन्तु जीवितम्।
शृणातु ग्रीवाः प्र शृणातूष्णिहा वृत्रस्येव शचीपतिः॥ १॥

1. *Ayaṁ vajrastarpayatāmṛtasyāvāsya rāṣṭramapa hantu jīvitam. Śṛṇātu grīvāḥ pra śṛṇātūṣṇihā vṛtrasyeva śacīpatiḥ.*

May this Vajra, thunderbolt of law, justice and dispensation within, and the defence forces against enemies from outside fulfil the needs of the rule of law, truth and justice. May it eliminate the strongholds of enemies and the very life and existence of negative and destructive forces. Let it snap their activities and block the life flow of their system just like Indra, thunder and lightning breaking the dark clouds.

अधरोऽधर उत्तरेभ्यो गूढः पृथिव्या मोत्सृपत्।
वज्रेणावहतः शयाम्॥ २॥

2. *Adharo'dhara uttarebhyo gūḍhaḥ pṛthivyā motsṛpat. Vajreṇāvahataḥ śayām.*

Let the enemy lie down and low below the higher ones in the depth of earth. Let him never rise up, let him lie flat, smitten by the thunderbolt.

यो जिनाति तमन्विच्छ यो जिनाति तमिज्जहि।
जिनतो वज्र त्वं सीमन्तमन्वञ्चमनु पातय॥ ३॥

3. *Yo jināti tamanviccha yo jināti tamijjahi.*
Jinato vajra tvaṁ sīmantamanvañcamanu pātaya.

O thunderbolt of law and punishment, seek out whoever oppresses, catch hold of whoever oppresses and tyrannizes and throw him off. O wielder of power and force of thunderous law, push down the head of the violent, oppressor and the terrorist. Let him never raise his head.

Kanda 6/Sukta 135 (Strength)

Vajra Devata, Shukra Rshi

यद॒श्नामि॒ बलं॑ कुर्व इ॒त्थं व॒ज्रमा द॑दे ।
स्क॒न्धान॒मुष्य॑ शा॒तय॑न्वृ॒त्रस्ये॑व॒ शची॒पतिः॑ ॥ १ ॥

1. *Yadaśnāmi balaṁ kurva itthaṁ vajramā dade.*
Skandhānamuṣya śātayanvṛtrasyeva śacīpatiḥ.

Whatever I eat, I turn into strength, and thus I wield the Vajra, lustrous weapon of inviolable diamond quality breaking the shoulders of the enemy just like the sun breaking the dark clouds.

यत्पिबा॑मि॒ सं पि॑बामि समु॒द्रइ॑व संपि॒बः ।
प्रा॒णान॒मुष्य॑ सं॒पाय॒ सं पि॑बामो अ॒मुं व॒यम् ॥ २ ॥

2. *Yatpibāmi saṁ pibāmi samudra-iva saṁpibaḥ.*
Prāṇānamuṣya saṁpāya saṁ pibāmo amuṁ vayam.

Whatever I drink I drink well and wholly like the sea which drinks up and consumes all the streams, and thus having consumed the strength of the enemy, we exhaust him of all his vitality.

यद्गिरा॑मि सं गि॑रामि समु॒द्रइ॑व संगि॒रः।
प्रा॒णान॒मुष्य॑ सं॒गीर्य॒ सं गि॑रामो अ॒मुं व॒यम्॥ ३॥

3. *Yadgirāmi saṁ girāmi samudra-iva saṁgiraḥ.*
Prāṇānamuṣya saṁgīrya saṁ girāmo amuṁ vayam.

Whatever I swallow I swallow completely just like the sea which swallows and assimilates all the streams, and having consumed the vitality of the enemy, we exhaust him of his strength.

Kanda 6/Sukta 136 (Hair Care)

Vanaspati Vitatni Devata, Atharva Vitahavya Rshi

दे॒वी दे॒व्यामधि॑ जा॒ता पृ॑थि॒व्याम॑स्योषधे।
तां त्वा॑ नितत्नि॒ केशे॑भ्यो॒ दृंह॑णाय खनामसि॥ १॥

1. *Devī devyāmadhi jātā pṛthivyāmasyoṣadhe.*
Tāṁ tvā nitatni keśebhyo dṛṁhaṇāya khanāmasi.

O divine Oshadhi, Nitatni, born and growing on the divine earth, we dig you up for strong and luxurious hair.

दृंह॑ प्र॒त्नान् ज॒नया॒जा॑तान् जा॒तानु॒ वर्षी॑यसस्कृधि॥ २॥

2. *Dṛṁhapratnān janayājātān jātānu varṣīyasa-skṛdhi.*

Strengthen the old wearing out hair, grow where hair has not grown, and where hair is grown, make it long and luxurious.

यस्ते॒ केशो॑ऽव॒पद्य॑ते॒ सम्मू॑लो॒ यश्च॑ वृ॒श्चते॑।
इ॒दं तं वि॒श्वभे॑षज्या॒भि षि॑ञ्चामि वी॒रुधा॑॥ ३॥

3. *Yaste keśo'vapadyate samūlo yaśca vṛścate.*
Idaṁ taṁ viśvabheṣajyābhi ṣiñcāmi vīrudhā.

O man, if your hair falls off, or if it falls off from the root, all this I revitalise and strengthen with this herbal tonic for all hair problems.

Kanda 6/Sukta 137 (Hair Care)

Vanaspati Devata, Atharva Vitahavya Rshi

यां जमदग्निरखनदुहित्रे केशवर्धनीम्।
तां वीतहव्य आभरदसितस्य गृहेभ्यः॥ १॥

1. *Yāṁ jamadagnirakhanadduhitre keśavardhanīm.*
Tāṁ vītahavya ābharadasitasya gṛhebhyaḥ.

The herb Nitatni which the brilliant scholar of medicinal yajna discovered and dug out for the growth of girls' hair for long and luxurious beauty, the seeker of efficacious remedy brings up to the homes of unruly haired.

अभीशुना मेया आसन्व्यामेनानुमेयाः ।
केशा नडाइव वर्धन्तां शीर्ष्णस्ते असिताः परि॥ २॥

2. *Abhīśunā meyā āsanvyāmenānumeyāḥ.*
Keśā naḍā-iva vardhantāṁ śīrṣṇaste asitāḥ pari.

The length and quality of hair is to be measured first by brightness of sun-rays and then by the length of both arms. Let the hair of head grow like reeds of a lake and be jet black par excellence for you.

दृंह मूलमाग्रं यच्छ वि मध्यं यामयौषधे ।

केशा॑ न॒डाइ॑व वर्धन्तां शी॒र्ष्णस्ते॑ अ॒सि॒ताः परि॑ ॥ ३ ॥

3. *Dṛhaṁ mūlamāgraṁ yaccha vi madhyaṁ yāma-yauṣadhe. Keśā naḍā-iva vardhantāṁ śīrṣṇaste asitāḥ pari.*

O Nitatni, herbal hair care Oshadhi, strengthen the root of the hair, let it grow, lengthen the middle, and upto the end. Let the hair of the head grow long and thick like reeds of a lake and let it be jet black par excellence for you, for men and women both.

Kanda 6/Sukta 138 (Cure for Impotency)

Vanaspati Devata, Atharva Rshi

त्वं वी॒रुधां॒ श्रेष्ठतमाभिश्रुतास्योषधे ।
इ॒मं मे॑ अ॒द्य पूरु॑षं क्ली॒बमो॑प॒शिनं कृधि ॥ १ ॥

1. *Tvaṁ vīrudhāṁ śreṣṭhatamābhiśrutāsyoṣadhe. Imaṁ me adya pūruṣaṁ klībamopaśinaṁ kṛdhi.*

O Oshadhi, you are the best of herbs, most highly praised and renowned. Please cure this impotent man, this effeminate man, my patient, today, and make him full man.

क्ली॒बं कृ॑ध्योप॒शि॒न॒मथो॑ कुरी॒रिणं कृधि ।
अथा॒स्येन्द्रो॒ ग्रावं॑भ्यामु॒भे भि॑नत्त्वा॒ण्ड्यौ ॥ २ ॥

2. *Klībaṁ kṛdhyopaśinamatho kurīriṇaṁ kṛdhi. Athāsyendro grāvabhyāmubhe bhinattvāṇḍyau.*

Make the impotent man actively potent. Make the effeminate man actively virile. O physician, Indra, with the sanative, ground and energised, cure both his seminal glands, removing the obstruction.

क्लीबं क्लीबं त्वाकरं वध्रे वध्रिं त्वाकरं मरसारसं त्वाकरम्।
कुरीरमस्य शीर्षणि कुम्बं चाधिनिदध्मसि॥ ३॥

3. *Klība klībaṁ tvākaraṁ vadhre vadhriṁ tvākara-marasārasaṁ tvākaram. Kurīramasya śīrṣaṇi kumbaṁ cādhinidadhmasi.*

O impotent man, I have cured the impotence. O debilitated, I have cured the debility. O cold and frigid, I have cured the frigidity. We restore activity, excitation and desire into the brain centres of this patient.

ये ते नाड्यौ ∫ देवकृते ययोस्तिष्ठति वृष्ण्यम्।
ते ते भिनद्मि शम्ययामुष्या अधि मुष्कयोः॥ ४॥

4. *Ye te nāḍyau devakṛte yayostiṣṭhati vṛṣṇyam.*
Te te Bhinadmi śamyayāmuṣyā adhi muṣkayoḥ.

In the two natural seminal ducts in which resides sexual fluidity, there on the seminal glands I open the flow with the surgical pin.

यथा नडं कशिपुने स्त्रियो भिन्दन्त्यश्मना।
एवा भिनद्मि ते शेपोऽमुष्या अधि मुष्कयोः॥ ५॥

5. *Yathā naḍaṁ kaśipune striyo bhindantyaśmanā.*
Evā bhinadmi te śepo'muṣyā adhi muṣkayoḥ.

Just as women beat the 'nada' grass with stone for cover, so do I open the seminal passage of your organ above the seminal glands beside the sexual nerve.

Kanda 6/Sukta 139 (Conjugal Happiness)

Dampati Devata, Atharva Rshi

न्यस्तिका रुरोहिथ सुभगंकरणी मम। शतं तव प्रतानास्त्र-
यस्त्रिंशन्नितानाः। तया सहस्रपर्ण्या हृदयं शोषयामि ते॥ १॥

1. *Nyastikā rurohitha subhagaṁkaraṇī mama.*
Śataṁ tava pratānāstrayastriṁśannitānāḥ.
Tayā sahasraparṇyā hṛdayaṁ śoṣayāmi te.

Here you arise and emerge, conjugal spirit of love, bright harbinger of good fortune for me. Hundred are your expansive versatilities of life. Thirty-three are your defined interests in respect of divinities of nature and humanity.

O maiden of my love, with that same art and versatility of hundredfold possibilities of conjugal bliss, I afflict your heart with love and desire.

शुष्यंतु मयि ते हृदयमथो शुष्यत्वास्यम्।
अथो नि शुष्य मां कामेनाथो शुष्कास्या चर॥ २॥

2. *Śuṣyatu mayi te hṛdayamatho śuṣyatvāsyam.*
Atho ni śuṣya māṁ kāmenātho śuṣkāsyā cara.

Let your heart be afflicted with love for me. Let your mouth be parched with love. Afflict me too with love, excite me with care, and live you too and roam around with mouth parched for love.

संवननी समुष्पला बभ्रु कल्याणि सं नुद।
अमूं च मां च सं नुद समानं हृदयं कृधि॥ ३॥

3. *Saṁvananī samuṣpalā babhru kalyāṇi saṁ nuda.*
Amūṁ ca māṁ ca saṁ nuda samānaṁ hṛdayaṁ kṛdhi.

O spirit of conjugality full of love and mutuality, excitingly inspiring and keen for familial settlement, generous harbinger of good fortune, inspire and move both her and me, arise and let our hearts be equally

drawn to each other.

यथोदकमपपुषोऽ पशुष्यत्यास्य ँम् ।
एवा नि शुष्य मां कामेनाथो शुष्कास्या चर ॥ ४ ॥

4. *Yathodakamapapuṣo'paśuṣyatyāsyam.*
Evā ni śuṣya māṁ kāmenātho śuṣkāsya cara.

Just as the mouth of a thirsty man deprived of water dries up, unslaked, thus, O conjugal love, dry up my mouth with love and desire for the maiden. And thus too, O lady of love at heart, roam around, your mouth afflicted, unslaked, thirsting for love.

यथा नकुलो विच्छिद्य सन्दधात्यहिं पुनः ।
एवा कामस्य विच्छिन्नं सं धेहि वीर्यावति ॥ ५ ॥

5. *Yathā nakulo vicchidya sandadhātyahiṁ punaḥ.*
Evā kāmasya vicchinnaṁ saṁ dhehi vīryāvati.

Just as 'Nakula', non-compromiser with evil, having broken through 'Ahi', dark cloud of passion, settles back to peace and inner joy, so, O Viryavati, spirit of life's love and vigour, come and let us settle, both in love and peace as one whole in spirit, though otherwise split individualities for want of love, in search of love and fulfilment.

Kanda 6/Sukta 140 (Teething Trouble)

Dantau Devata, Atharva Rshi

यौ व्याघ्रावव॑रूढौ जिघ॑त्सतः पितरं मातरं च ।
तौ दन्तौ ब्रह्मणस्पते शिवौ कृणु जातवेदः ॥ १ ॥

1. *Yau vyāghrāvavarūḍau jighatsataḥ pitaraṁ mātaraṁ ca. Tau dantau brahmaṇaspate śivau kṛṇu jātavedaḥ.*

O Brahmanaspati, lord giver of food, Jataveda, all knowing lord of the world in existence, let those two tiger teeth (usually known as canines) just grown, with which the baby loves to bite the father and mother, be good and comfortable.

व्रीहिमत्तं यवमत्तमथो माषमथो तिलम्। एष वां भागो निहितो रत्नधेयाय दन्तौ मा हिंसिष्टं पितरं मातरं च॥ २॥

2. *Vrīhimattaṁ yavamattamatho māṣamatho tilam. Eṣa vāṁ bhāgo nihito ratnadheyāya dantau mā hiṁsiṣṭaṁ pitaraṁ mātaraṁ ca.*

Eat rice, eat barley, and eat sesame and lentils, this is your treasure-share ordained by nature, O teeth, do not hurt father and mother.

उपहूतौ सयुजौ स्योनौ दन्तौ सुमङ्गलौ। अन्यत्रं वां घोरं तन्वः परैतु दन्तौ मा हिंसिष्टं पितरं मातरं च॥ ३॥

3. *Upahūtau sayujau syonau dantau sumaṅgalau. Anyatra vāṁ ghoraṁ tanvaḥ paraitu dantau mā hiṁsiṣṭaṁ pitaraṁ mātaraṁ ca.*

Both grown by the process of nature, together, beautiful and auspicious, let that which is deformed be off from here, elsewhere. O teeth, do not hurt father and mother. Let the growth be comfortable and well-formed.

Kanda 6/Sukta 141 (Growth and Development)

Ashvinau Devata, Vishvamitra Rshi

The subject of this sukta is growth and development on a collective basis. But development of what? This question is left open. The sukta says: Enah,

'these'. 'These' has been interpreted as cows, the people as a body, the students as a community. The intention seems to be that life at any living level is a collectivity, has to grow and has to be developed as an organismic organisation. Even the whole universe is an organism, Purusha, a living, breathing, intelligent, self-organising, sovereign system. The sukta does mention functionaries who organise the growth and development of the collective body: Vayu, Tvashta, Indra, Rudra, Ashvins, and it also mentions organisations at different characteristic levels: Devas, humans and demons. We take up the growth and development of the human community through education, culture and enlightenment.

वा॒युरे॑नाः स॒माक॑र॒त्त्वष्टा॒ पोषा॑य ध्रियताम्।
इन्द्र॑ आभ्यो॒ अधि॑ ब्रवद्रु॒द्रो भू॒म्ने चि॑कित्सतु॥ १॥

1. *Vāyurenāḥ samākarattvaṣṭā poṣāya dhriyatām.*
Indra ābhyo adhi bravadrudro bhūmne cikitsatu.

Let Vayu, the man of vibrancy, enthusiasm and enlightenment bring these, young generation, together, that is, in educational institutions together, meant for boys and for girls separately. Let Tvashta, man of fine imagination specialised in specific characteristic and social forms, hold and manage them for growth in their characteristic social lines and professions. Let Indra, supreme commander of the institution, speak to them as one community, and let Rudra enlighten them for growth, each in his or her own line of interest.

लोहि॑तेन॒ स्वधि॑तिना मिथु॒नं क॑र्णयोः कृधि।
अक॑र्तामश्विना॒ लक्ष्म॒ तद॑स्तु प्र॒जया॑ ब॒हु॥ २॥

2. *Lohitena svadhitinā mithunaṁ karṇayoḥ kṛdhi.*
Akartāmaśvinā lakṣma tadastu prajayā bahu.

Let Rudra, by natural predilection and individual interest and potential, join them into married couples in practical complementary fields of life. Let the Ashvins, husband wife, then, make a mark in life, and let the couple, thus, grow and profusely prosper with progeny.

यथा॑ च॒क्रुर्दे॑वासु॒रा यथा॑ मनु॒ष्या॑ उ॒त।
ए॒वा स॑हस्रपो॒षाय॑ कृणु॒तं ल॒क्ष्मा॑श्विना॥ ३॥

3. *Yathā cakrurdevāsurā yathā manuṣyā uta.*
Evā sahasrapoṣāya kṛṇutaṁ lakṣmāśvinā.

As lived and acted the Devas, men of divine nature, as lived and acted the Asuras, men of pure natural character, and as lived and acted men of intelligent human nature, so do you, O Ashvins, all men and women, mark and act for yourselves for growth a thousand ways.

Kanda 6/Sukta 142 (Growth of Food)

Yava Devata, Vishvamitra Rshi

उच्छ्र॑यस्व ब॒हुर्भ॑व॒ स्वेन॒ महसा॒ यव। मृ॒णी॒हि विश्वा॒ पात्रा॑णि॒ मा त्वा॑ दि॒व्याशनि॑र्वधीत्॥ १॥

1. *Ucchrayasva bahurbhava svena mahasā yava.*
Mṛṇīhi viśvā pātrāṇi mā tvā divyāśanirvadhīt.

O barely crop, rise and grow abundant by your own natural fercundity. Fill up all the food stores of the world. Let no hail or thunder from the sky strike you.

आ॒शृण्वन्तं॑ यवं दे॒वं यत्र॑ त्वाच्छा॒वदा॑मसि।
तदुच्छ्र॑यस्व॒ द्यौरि॑व समु॒द्रइ॑वै॒ध्यक्षि॑तः॥ २॥

2. *Āśṛṇvantaṁ yavaṁ devaṁ yatra tvācchāvadāmasi.*
Taducchrayasva dyauriva samudraivaidhyakṣitaḥ.

O yava, O food, where we praise and exalt you as divine, there listening and sustaining us, grow and rise like the light of heaven, expand and roll like the ocean, unbounded, unviolated.

अक्षि॑तास्त उप॒सदोऽक्षि॑ताः सन्तु रा॒शय॑ः।
पृ॒णन्तो॒ अक्षि॑ताः सन्त्व॒त्तार॑ः स॒न्त्वक्षि॑ताः॥ ३॥

3. *Akṣitāsta upasado'kṣitāḥ santu rāśyaḥ.*
Pṛṇanto akṣitāḥ santvattāraḥ santvakṣitāḥ.

Let the producers be inexhaustible, let the stores be inexhaustible, let the food givers be inexhaustible, O yava, and let the beneficiaries be inexhaustible.

॥ इति षष्ठं काण्डम्॥

KANDA-7

Kanda 7/Sukta 1 (Divine Realisation)

Atma Devata, Atharva Brahma-varchaskama Rshi

धी॒ती वा॒ ये अन॒यन्वा॒चो अग्रं॒ मन॑सा वा॒ येऽव॑दन्नृ॒तानि॑ ।
तृ॒तीये॑न॒ ब्रह्म॑णा वावृधा॒नास्तु॒रीये॑णामन्वत॒ नाम॑ धे॒नोः ॥ १ ॥

1. *Dhītī vā ye anayanvāco agraṁ manasā vā ye'vadannṛtāni. Tṛtīyena brahmaṇā vāvṛdhānāsturīyeṇāmanvata nāma dhenoḥ.*

Those who reach to the origin and the original of the Word or highest language through meditation, and who speak but only and exclusively of the law and spirit of Reality, grow on from the objective and the psychic phases of reality and consciousness to the third phase of consciousness and reality, and by the grace of the third phase, the Spirit Divine and the Vedic vision, reach to the fourth, absolute state of Turiya, and through the Turiya attain to the origin and the original of the Word, Brahma, where the Name, Aum, and the named, Akshara Brahma, are one and the same.

(For further understanding of this mantra reference may be made to Atharva-vediya Mandukyopanishad.)

स वेद॑ पु॒त्रः पि॒तरं॒ स मा॒तरं॒ स सू॒नुर्भु॑व॒त्स भु॑व॒त्पुन॑र्मघः ।
स द्यामौर्णो॑द॒न्तरि॑क्षं॒ स्व॑१॑ः स इ॒दं विश्व॑मभव॒त्स आभ॑वत् ॥ २ ॥

2. *Sa veda putraḥ pitaraṁ sa mātaraṁ sa sūnurbhuvatsa bhuvatpunarmaghaḥ. Sa dyāmaurṇodantarikṣaṁ svaḥ sa idaṁ viśvamabhavatsa ābhavat.*

He the All-Saviour pervades the heavens and the earth, which are father and mother of the world of existence. He is the creator and the inspirer of life. He takes on the glory and majesty of existence again and again. He pervades, comprehends and sustains the regions of bliss, the regions of light and the middle regions of the sky. He pervades this entire universe. He is present everywhere, here and now and always.

Kanda 7/Sukta 2 (Brahma Vidya)

Atma Devata, Atharva Brahma-varchaskama Rshi

अथर्वाणं पितरं देवबन्धुं मातुर्गर्भं पितुरसुं युवानम्।
य इमं यज्ञं मनसा चिकेत प्र णो वोचस्तमिहेह ब्रवः ॥ १ ॥

1. *Atharvāṇaṁ pitaraṁ devabandhuṁ māturgarbhaṁ piturasuṁ yuvānam. Ya imaṁ yajñaṁ manasā ciketa pra ṇo vocastamiheha bravaḥ.*

He that has realised with mind and soul and thus knows this adorable Brahma may speak to us here and now of It: unmoved and immovable, father of existence, controller and concomitant of the divinities such as sun and moon, innermost creative spirit of Mother Nature, the life spirit of the regions of light, ever young beyond age and decay.

Kanda 7/Sukta 3 (Brahma Vidya)

Atma Devata, Atharva Brahma-varchaskama Rshi

अया विष्ठा जनयन्कर्वराणि स हि घृणिरुरुर्वराय गातुः।
स प्रत्युदैद्धरुणं मध्वो अग्रं स्वया तन्वा तन्व मैरयत ॥ १ ॥

1. *Ayā viṣṭhā janayankarvarāṇi sa hi ghṛṇirururvarāya gātuḥ. Sa pratyudaiddharuṇaṁ madhvo agraṁ svayā tanvā tanva mairayata.*

By this particular state of pervasion, sustenance and comprehension, doing cosmic acts of creative evolution, He, refulgent Brahma, is the guide as well as the goal for the man of choice wisdom and action. Arising and manifesting with and in advance of the glorious sustainers of life such as the sun and moon, he inspires and enlivens the universe with his presence.

Kanda 7/Sukta 4 (Brahma Vidya)

Vayu Devata, Atharva Brahma-varchaskama Rshi

एकया च दशभिश्चा सुहुते द्वाभ्यामिष्टये विंशत्या च।
तिसृभिश्च वहसे त्रिंशता च वियुग्भिर्वाय इह ता वि मुञ्च॥ १॥

1. *Ekayā ca daśabhiścā suhute dvābhyāmiṣṭaye viṁśatyā ca. Tisṛbhiśca vahase triṁśatā ca viyugbhirvāya iha tā vi muñca.*

O Vayu, vibrant all-present Spirit of the universe, nobly worshipped with love and faith, O pranic energy of life, for the realisation of our cherished desire for self-fulfilment, you conduct this body chariot of our earthly existence with one and ten, two and twenty, three and thirty holily yoked horse-powers. Pray release all those here.

(Reference may be made to Kathopanishad 1, 1, 3-4, where the human body is called a chariot, the soul, the master, and the senses, the horses, with mind as the driver. Five senses of perception, five senses of volition with mind, the intelligential complex, are the eleven horses. These eleven are doubled and tripled in our course of life: they are purely eleven in the causal body at the sattvic level, they are twenty-two in the

subtle body at the sattvic and rajasic levels, and thirty-three in the gross body at the sattvic, rajasic and tamasic levels. When the human has realised its cherished desire for worldly fulfilment, then it prays for freedom from the bonds of the gross body, and for total freedom of Moksha it prays for total freedom from the bonds. Basically, the bonds are eleven, twenty two and thirty three are versions only.)

Kanda 7/Sukta 5 (Brahma Vidya)

Atma Devata, Atharva Brahma-varchaskama Rshi

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन्। ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥ १ ॥

1. *Yajñena yajñamayajanta devāstāni dharmāṇi prathāmānyāsan. Te ha nākaṁ mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ.*

Enlightened sages of divine nature, as divinities of nature too, join and serve the cosmic yajamana in the yajnic evolution of the world of existence. The ways they serve the Supreme lord through cosmic participation become the first and prime ordinances of life. Those sages, great as they are, enjoy the bliss of heaven where the ancient sages of divine potential enjoy the heavenly bliss of eternal life.

यज्ञो बभूव स आ बभूव स प्र जज्ञे स उ वावृधे पुनः।
स देवानामधिपतिर्बभूव सो अस्मासु द्रविणमा दधातु ॥ २ ॥

2. *Yajño babūva sa ā babhūva sa pra jajñe sa u vāvṛdhe punaḥ. Sa devānāmadhipatirbabhūva so asmāsu draviṇamā dadhātu.*

The cosmic yajna starts and proceeds. The divine

yajamana manifests, he proceeds further, his manifestation grows higher and higher again and again. Thus Brahma, in the world of existence, becomes the Supreme ordainer and sustainer of the Devas such as sun and moon. May the Lord bless us also with spiritual, moral and social wealth and excellence of high order.

यद्देवा देवान्हविषायजन्तामर्त्यान्मनसामर्त्येन।
मदेम तत्र परमे व्योमन्पश्येम तदुदितौ सूर्यस्य॥ ३॥

3. *Yaddevā devānhaviṣāyajantāmartyānmanasāmartyena. Madema tatra parame vyo manpaśyema taduditau sūryasya.*

When and where the sages offer oblations to the immortal divinities with their immortal mind and soul, there let us too rejoice in the presence of Supreme Brahma and see, directly experience, the presence at early dawn of the sun.

यत्पुरुषेण हविषा यज्ञं देवा अतन्वत ।
अस्ति नु तस्मादोजीयो यद्विहव्येनेजिरे॥ ४॥

4. *Yatpuruṣeṇa haviṣā yajñaṁ devā atanvata.*
Asti nu tasmādojīyo yadvihavyenejire.

When the divine sages perform and extend the yajna with oblations of self-surrender in communion with the Purusha, Supreme Brahma, thereby the yajna grows higher and more powerful since they perform the yajna with the exceptional offer of self-sacrifice through total surrender.

मुग्धा देवा उत शुनायजन्तोत गोरङ्गैः पुरुधायजन्त।
य इमं यज्ञं मनसा चिकेत प्र णो वोचस्तमिहेह ब्रवः॥ ५॥

5. *Mugdhā devā uta śunāyajantota goraṅgaiḥ purudhāyajanta. Ya imaṁ yajñaṁ manasā ciketa pra ṇo vocasta-miheha bravaḥ.*

Divine sages fascinated by the ecstasy of Divinity variously conduct the meditative yajna of spiritual communion with knowledge, in Samprajnata Samadhi, and with parts of Vedic speech, in Savikalpa Samadhi (Patanjali's Yoga-sutras, I, 17 and 42). May the sage who knows of this meditative yajna by experience through mind and soul speak of it to us here and now.

(Another interpretation of yajna by 'Shuna' and 'gobhih', based on Nirukta 9, 4, 40 and 2, 2, 5 has been suggested as 'yajna by air, fire and the sun, with cow's milk and clarified butter.)

Kanda 7/Sukta 6 (Imperishable Mother, Nature)

Aditi Devata, Atharva rshi

Prakrti, Nature, is the mother cause of the universe. It is Aditi, the imperishable. It has two dimensions: essential and existential. Essentially it is one, the same ever, imperishable. Existentially it is various in forms. It is constant and also mutable: constant in the essence, mutable in existence. The constant evolves into an infinite variety of forms, and when the evolutionary process of the universe goes full circle, it recedes into the essence. Prakrti is both constant and mutable at the same time in the universe.

अदि॑तिर्द्यौरदि॑तिर॒न्तरि॑क्षमदि॑तिर्मा॒ता स पि॒ता स पु॒त्रः । विश्वे॑ दे॒वा अदि॑तिः पञ्च॒ जना॒ अदि॑तिर्जा॒तमदि॑ति॒र्जनि॑त्वम् ॥ १ ॥

1. *Aditirdyauraditirantarikṣamaditirmātā sa pitā sa putraḥ. Viśve devā aditiḥ pañca janā aditirjātama-ditirjanitvam.*

Prakrti, Nature, is Aditi, imperishable, eternal. Dyau, light, the sun, the heavenly region of light, is Aditi. The middle region of the skies is Aditi. Aditi is the mother, mother of the universe. The Supreme Brahma is the father. The soul, the living being, is the child of father and mother. All the divinities of nature and humanity are Aditi, imperishable in the essence. All the five classes of humanity are Aditi. All that is born is Aditi All that is to be born is Aditi.

म॒हीमू॒ षु मा॒तरं॑ सुव्र॒ताना॑मृ॒तस्य॒ पत्नी॒मव॑से हवामहे।
तु॒वि॒क्ष॒त्रामज॑र॒न्तीमु॒रू॒चीं सु॒शर्मा॑ण॒मदि॑तिं सु॒प्रणी॑तिम्॥ २॥

2. *Mahīmū ṣu mātaraṁ suvratānāmṛtasya patnīmavase havāmahe. Tuvikṣatrāmajarantīmurūcīṁ suśarmāṇamaditiṁ supraṇītim.*

For our protection, sustenance and progress we invoke and serve great Aditi, creative nature power of the universe, mother of the pious observers of the laws of rectitude and life's discipline, keeper of the univerdal laws of divine truth, mighty queen of the earthly order, unaging, expansive beyond bounds, sweet shelter home of all, inviolable, and the generator, preserver and promoter of noble values. (This mantra may also be interpreted as a tribute to Mother Earth.)

Note: Here starts an alternative numbering of suktas. Sukta 6 has four mantras in one order which is here continued. In another order sukta 6 has two mantras, which have been translated. After these two,

mantras 3 and 4 are numbered as Sukta 7, mantras 1 and 2. We continue the numbering as before and give the alternative numbeing in brackets after the mantra. So mantra 3 that now follows will be numbered as (7, 1) at the end of the translation, and similarly the alternative sukta numbers will be written in brackets.

सुत्रामाणं पृथिवीं द्यामनेहसं सुशर्माणमदितिं सुप्रणीतिम्।
दैवीं नावं स्वरित्रामनागसो अस्रवन्तीमा रुहेमा स्वस्तये॥ ३॥

3. *Sutrāmāṇaṁ pṛthivīṁ dyāmanehasaṁ suśarmāṇamaditiṁ supraṇītim. Daivīṁ nāvaṁ svaritrāmanāgaso asravantīmā ruhemā svastaye.*

Let us all, free from sin, for the sake of well being, success and salvation, mount the divine, life saviour, faultless, perfect boat with efficient oars, structured strongly, without any leakage at all, a sweet shelter for all, firm as earth, bright as heaven, imperishable, sailing across the world to safety and leading to noble destination.

This is a description of the boat of life with the compass of Vedic light, knowledge and wisdom.

वाजस्य नु प्रसवे मातरं महीमदितिं नाम वचसा करामहे।
यस्या उपस्थ उर्वन्तरिक्षं सा नः शर्म त्रिवरूथं नि यच्छात्॥ ४॥

4. *Vājasya nu prasave mātaraṁ mahīmaditiṁ nāma vacasā karāmahe. Yasyā upastha urvantarikṣaṁ sā naḥ śarma trivarūthaṁ ni yacchāt.*

For the growth and development of food, strength and energy and the vibrancy of life, let us celebrate and adore with sincere words of honesty the

great Mother, mother earth, imperishable nature and Supreme Divinity, which holds the expansive space in her lap, and let us pray she may bless us with three-fold peace and prosperity of body, mind and soul in a happy home.

Kanda 7/Sukta 7 (Adityas)

Aditi Devata, Atharva Rshi

दितेः पुत्राणामदितेरकार्षमव देवानां बृहतामनर्मणाम्। तेषां हि धाम गभिषक्समुद्रियं नैनान्नमसा परो अस्ति कश्चन॥ १॥

1. *Diteḥ putrāṇāmaditerakārṣamava devānāṁ bṛhatāmanarmaṇām. Teṣāṁ hi dhāma gabhiṣaksamudriyaṁ nainānna-masā paro asti kaścana.*

I have diversified the forms, functions and places of the children, i.e., effectual forms, of Aditi, integrate primordial Prakrti, into Sattva, Rajas and Tamas, i.e., thought, energy and matter, and of the effectual forms of Diti, disintegrate form of Aditi, into discrete forms of elements and energies, all of them divine, expansive, inviolate and inviolable. Deep is their identity and value in the cosmic context, unfathomable like the ocean's, and there is none who can comprehend them, whatever the effort and investment one may provide. (8, 1) (This looks like the voice of the divine spirit of creative evolution of the multitudinous variety of things from one basic root of nature.)

Kanda 7/Sukta 8 (Rise Higher)

Brhaspati Devata, Uparibabhrava Rshi

भद्रादधि श्रेयः प्रेहि बृहस्पतिः पुरएता ते अस्तु। अथेममस्या वर आ पृथिव्या आरेशत्रुं कृणुहि सर्ववीरम्॥ १॥

1. *Bhadrādadhi śreyaḥ prehi bṛhaspatiḥ pura-etā te astu. Athemamasyā vara ā pṛthivyā āreśatruṁ kṛṇuhi sarvavīram.*

O man, go forward on your path from good to better and higher, and may Brhaspati, Lord of expansive universe and master of Vedic speech be your guide and leader. And then on the best part of this blessed earth, make this all-heroic honourable human order free from enmity, dissension and negativity.

Kanda 7/Sukta 9 (Worship of Divinity)

Pusha Devata, Uparibabhrava Rshi

प्रपथे पथामजनिष्ट पूषा प्रपथे दिवः प्रपथे पृथिव्याः। उभे अभि प्रियतमे सधस्थे आ च परा च चरति प्रजानन्॥ १॥

1. *UPrapathe pathāmajaniṣṭa pūṣā prapathe divaḥ prapathe pṛthivyāḥ. Ubhe abhi priyatame sadhasthe ā ca parā ca carati prajānan.*

Pusha, Lord Divine, all sustainer, bright as sun, beatific as moon and inspiring as soma, manifests, pervades, protects and guides on the highest of the paths of existence, on the path of heaven and on the path of the earth. Both of these, paths and havens of life, earthly and heavenly, the path of earthly prosperity, Abhyudaya, and the path of heavenly bliss, Nihshreyas, the Lord pervades, this one here and the other one there, knowing

every thing and all, present, past and future.

पूषेमा आशा अनु वेद सर्वाः सो अस्माँ अभयतमेन नेषत्।
स्वस्तिदा आघृणिः सर्ववीरोऽप्रयुच्छन्पुर एतु प्रजानन्॥ २॥

2. *Pūṣemā āśā anu veda sarvāḥ so asmāň abhayatamena neṣat. Svastidā āghṛṇiḥ sarvavīro'prayucchanpura etu prajānan.*

Pusha, lord of life, knows all these paths and quarters of space. May the Lord guide us on in life by the most fearless paths of heaven and earth. May the lord giver of peace, prosperity and all round well being, all refulgent, all potent, all knowing, guide and lead us forward without relent.

पूष्नन्तव व्रते वयं न रिष्येम कदा चन।
स्तोतारस्त इह स्मसि॥ ३॥

3. *Pūṣantava vrate vayaṁ na riṣyema kadā cana. Stotārasta iha smasi.*

O Pusha, lord of life and rectitude, pray guide us that we may never fail in the observance of your law and vows of discipline. We are your celebrants and worshippers here every moment of our life.

परि पूषा परस्ताद्धस्तं दधातु दक्षिणम्।
पुनर्नो नष्टमाजतु सं नष्टेन गमेमहि ॥ ४॥

4. *Pari pūṣā parastāddhastaṁ dadhātu dakṣiṇam. Punarno naṣṭamājatu saṁ naṣṭena gamemahi.*

May Pusha, lord all-protective, give us the umbrella of his generous right hand from above, far and near. May our lost strength come back to us. May we

reclaim and live by the strength we sometime lost earlier.

Kanda 7/Sukta 10 (Life Mother Sarasvati)

Sarasvati Devata, Shaunaka Rshi

यस्ते॒ स्तनः॑ शश॒युर्यो म॑यो॒भूर्यः सु॑म्न॒युः सु॒हवो॒ यः सु॒दत्रः॑। येन॒ विश्वा॒ पुष्य॑सि वार्या॑णि॒ सर॑स्वति॒ तमि॒ह धात॑वे कः॥ १॥

1. *Yaste stanaḥ śaśayuryo mayobhūryaḥ sumnayuḥ suhavo yaḥ sudatraḥ. Yena viśvā puṣyasi vāryāṇi sarasvati tamiha dhātave kaḥ.*

O mother Sarasvati, that swelling treasure trove of your affectionate nourishment, abundant, refreshing, gracious, spontaneous and generous by which you fulfill all the cherished desires of your children, pray open, extend, and let it flow to us.

Kanda 7/Sukta 11 (Cloud and Rain-gift)

Parjanya Sarasvati Devata, Shaunaka Rshi

यस्ते॑ पृथु स्तन॒यित्नु॒र्य ऋ॒ष्वो दैव्यः॑ के॒तुर्विश्व॑मा॒भूष॑ती॒दम्। मा नो॑ वधीर्वि॒द्युता॑ देव स॒स्यं मोत व॑धी र॒श्मिभिः॑ सू॒र्यस्य॥ १॥

1. *Yaste pṛthu stanayitnurya ṛṣvo daivaḥ keturviśvamābhūṣatīdam. Mā no vadhīrvidyutā deva sasyaṁ mota vadhī raśmibhiḥ sūryasya.*

O mother shower of nature's bounty, Sarasvati, this reverberating thunder that is yours, the divine cloud of rain that adorns the world like a banner of royalty is yours. Pray let it not destroy us with lightning. O divine cloud, pray let not our crops of grain be parched and

destroyed by the hot rays of the sun.

Kanda 7/Sukta 12 (The Assembly)

Prajapati Devata, Shaunaka Rshi

सभा च मा समितिश्चावतां प्रजापतेर्दुहितरौ संविदाने।
येना संगच्छा उप मा स शिक्षाच्चारु वदानि पितरः
संगतेषु॥ १॥

1. *Sabhā ca mā samitiścāvatāṁ prajāpaterduhitarau saṁvidāne. Yenā saṁgacchā upa mā sa śikṣāccāru vadāni pitaraḥ saṁgateṣu.*

Let the Samiti and the Sabha, Senate and the Assembly, cooperative creations of Prajapati, organismically related to the ruler of the people, protect, support and promote me. Whoever I meet should enlighten and support me, and I too would speak, O City fathers, properly to all those who assemble and meet in the Assembly Hall.

विद्म ते सभे नाम नरिष्टा नाम वा असि।
ये ते के च सभासदस्ते मे सन्तु सवाचसः॥ २॥

2. *Vidma te sabhe nāma nariṣṭā nāma vā asi.*
Ye te ke ca sabhāsadaste me santu savācasaḥ.

O Sabha, we know you well in reality, you are the adorable favourite of the people. Therefore, whoever be your members, they should speak supportingly in unison.

एषामहं समासीनानां वर्चो विज्ञानमा ददे।
अस्याः सर्वस्याः संसदो मामिन्द्र भगिनं कृणु॥ ३॥

3. *Eṣāmahaṁ samāsīnānāṁ varco vijñānamā dade.*
Asyāḥ sarvasyāḥ saṁsado māmindra bhaginaṁ kṛṇu.

Of all these members sitting in the Assembly I recognise and accept the knowledge and intention, and I do them honour for that. O Ruler, Indra, lord of the people, make me the partner, honoured of this Assembly.

यद्वो॒ मन॒ः परा॑गत॒ं यद्ब॒द्धमि॒ह वे॒ह वा॑।
तद्व॒ आ व॑र्तयामसि॒ मयि॑ वो रमता॒ं मन॑ः ॥ ४ ॥

4. *Yadvo manaḥ parāgataṁ yadbaddhamiha veha vā.*
Tadva ā vartayāmasi mayi vo ramatāṁ manaḥ.

O members of the Assembly, if your mind and affiliation is disturbed, divided, gone away elsewhere to other loyalties, committed here or there, that we call back home to this Assembly and to this ruler. Pray, let your mind be committed to me, to the Assembly and nowhere else.

Kanda 7/Sukta 13 (Depressing the Enemy)

Surya Devata, Atharva Rshi

यथा॒ सूर्यो॑ नक्ष॑त्राणामु॒द्यंस्तेजांस्यादद॒दे ।
एवा स्त्री॒णां च॑ पुंसां च॑ द्विष॒तां वर्च॒ आ द॑दे ॥ १ ॥

1. *Yathā sūryo nakṣatrāṇāmudyaṁstejāṁsyādade.*
Evā strīṇāṁ ca puṁsāṁ ca dviṣatāṁ varca ā dade.

Just as the rising sun takes away the lustre of the night stars, similarly I take away the lustre and power of the men and women opposed to me.

यावन्तो मा सपत्नानामायन्तं प्रतिपश्यथ।
उद्यन्त्सूर्य इव सुप्तानां द्विषतां वर्च आ ददे॥ २॥

2. *Yāvanto mā sapatnānāmāyantaṁ pratipaśyatha.*
Udyantsūrya-iva suptānāṁ dviṣatāṁ varca ā dade.

O rivals and adversaries, of as many of you as come and see me advancing, I take away the power and lustre of the enemies as the rising sun takes away the light of those lost in sleep.

Kanda 7/Sukta 14 (Worship)

Savita Devata, Atharva Rshi

अभि त्यं देवं सवितारमोण्योः कविक्रतुम्।
अर्चामि सत्यसवं रत्नधामभि प्रियं मतिम्॥ १॥

1. *Abhi tyaṁ devaṁ savitāramoṇyoḥ kavikratum.*
Arcāmi satyasavaṁ ratnadhāmabhi priyaṁ matim.

I worship the refulgent, divine, all-inspiring Savita, poetic creator of protective earth and light giving heaven, who brings about this yajnic creation of existential truth and holds the jewel wealth of the world for us. Dearest is He, knowledge, wisdom and love Itself.

ऊर्ध्वा यस्यामतिर्भा अदिद्युतत्सवीमनि।
हिरण्यपाणिरमिमीत सुक्रतुः कृपात्स्वः॥ २॥

2. *Ūrdhvā yasyāmatirbhā adidyutatsavīmani.*
Hiraṇyapāṇiramimīta sukratuḥ kṛpātsvaḥ.

Sublime is the light of his glory, beyond comprehension, which shines in adoration of his Order.

Golden-handed, noblest creator, he alone with his love and grace creates the heaven of supreme bliss.

सावीर्हि देव प्रथमाय पित्रे वर्ष्माणमस्मै वरिमाणमस्मै।
अथास्मभ्यं सवितर्वार्याणि दिवोदिव आ सुवा भूरि पश्वः ॥ ३ ॥

3. *Sāvīrhi deva prathamāya pitre varṣmāṇa-masmai varimāṇamasmai. Athāsmabhyaṁ savitarvāryāṇi divodiva ā suvā bhūri paśvaḥ.*

Self-refulgent divine Savita is the creator of the first and prime father generator of life, the sun, and also the creator of the refulgent body and vast space of heaven for it and for this humanity. May the divine creator create for us cherished gifts of life and ample cattle wealth day by day.

दमूना देवः सविता वरेण्यो दधद्रत्नं दक्षं पितृभ्य आयूंषि।
पिबात्सोमं ममददेनमिष्टे परिज्मा चित् क्रमते अस्य धर्मणि ॥ ४ ॥

4. *Damūnā devaḥ savitā vareṇyo dadhadratnaṁ dakṣaṁ pitṛbhya āyūṁṣi. Pibātsomaṁ mamada-denamiṣṭe parijmā cit kramate asya dharmaṇi.*

May generous Savita, friend of the household, bear and bring for parents of the home choice gifts, jewel wealth and values of life, strength and skill, and long age of good health and joy. May he cherish the soma of their homely yajna and give the joy of self-fulfilment to each wedded couple as the yajamana couple moves on in life, observing the rules of this lord Savita's law.

Kanda 7/Sukta 15 (Worship)

Savita Devata, Bhrgu Rshi

तां सवितः सत्यसवां सुचित्रामाहं वृणे सुमतिं विश्ववारम्। यामस्य कण्वो अदुहत्प्रपीनां सहस्त्रधारां महिषो भगाय॥ १॥

1. *Tāṁ savitaḥ satyasavāṁ sucitrāmāhaṁ vṛṇe sumatiṁ viśvavārām. Yāmasya kaṇvo aduha-tprapīnāṁ sahasradhārāṁ mahiṣo bhagāya.*

O lord creator, Savita, I choose and pray for that noble knowledge, wisdom, understanding and culture, truth inspiring, wonderfully unique and universal, abundant giver of fulfilment in a thousand streams, which the mighty saint and sagely scholar prayed for and received for the achievement of honour, prosperity and excellence of life.

Kanda 7/Sukta 16 (Prayer for Exaltation)

Savita and others Devata, Bhrgu Rshi

बृहस्पते सवितर्वर्धयैनं ज्योतयैनं महते सौभगाय। संशितं चित्सन्तरं सं शिशाधि विश्व एनमनु मदन्तु देवाः॥ १॥

1. *Bṛhaspate savitarvardhayainaṁ jyotayainaṁ mahate saubhagāya. Saṁśitaṁ citsantaraṁ saṁ śiśādhi viśva enamanu madantu devāḥ.*

O lord of the boundless, protector of the great, Brhaspati, O Savita, all creator, all inspirer, exalt this, enlighten this, this man, this ruler, this human nation, for the achievement of grandeur, prosperity and excellence. Refine and sharpen this devotee to the razor-edge of perfection, and then let all the divinities of nature and brilliancies of humanity be happy and rejoice with

all, together.

Kanda 7/Sukta 17 (Prayer for a Happy Home)

Dhata Devata, Bhrgu Rshi

धा॒ता द॑धातु नो र॒यिमीशा॑नो॒ जग॑त॒स्पतिः॑ ।
स नः॑ पू॒र्णेन॑ यच्छतु ॥ १ ॥

1. *Dhātā dadhātu no rayimīśāno jagataspatiḥ.*
Sa naḥ pūrṇena yacchatu.

May Lord of the universe, ruler of the worlds, Dhata, sustainer of all, give us wealth, honour and excellence, give us in full, to our total self-fulfilment.

धा॒ता द॑धातु दा॒शुषे॒ प्राचीं॑ जी॒वातु॒मक्षि॑ताम् ।
व॒यं दे॒वस्य॑ धीमहि सु॒म॒तिं वि॒श्वरा॑धसः ॥ २ ॥

2. *Dhātā dadhātu dāśuṣe prācīṁ jīvātumakṣitām.*
Vayaṁ devasya dhīmahi sumatiṁ viśvarādhasaḥ.

May Dhata, lord sustainer of the universe, bless the generous giver with prime life and vitality of inviolable order. Let us pray for the wisdom and goodwill of the divine gracious lord of universal perfection, power and prosperity.

धा॒ता विश्वा॒ वार्या॑ दधातु प्र॒जाका॑माय दा॒शुषे॑ दु॒रो॒णे । तस्मै॑
दे॒वा अ॒मृ॒तं॒ सं व्य॑यन्तु॒ विश्वे॑ दे॒वा अदि॑तिः स॒जोषा॑ः ॥ ३ ॥

3. *Dhātā viśvā vāryā dadhātu prajākāmāya dāśuṣe duroṇe. Tasmai devā amṛtaṁ saṁ vyayantu viśve devā aditiḥ sajoṣāḥ.*

May the lord sustainer of power, prosperity and perfection, Dhata, give choice gifts of life for the

generous giver praying for progeny in his home. May the generous sages and scholars, all divinities of nature, inviolable mother earth, all together in love and cooperation, bring him immortal gifts of life.

धा॒ता रा॒तिः स॑वि॒तेदं जु॑षन्तां प्र॒जाप॑तिर्नि॒धिप॑तिर्नो अ॒ग्निः ।
त्वष्टा॒ विष्णुः॑ प्र॒जया॑ संररा॒णो यज॑मानाय॒ द्रवि॑णं दधातु ॥ ४ ॥

4. *Dhātā rātiḥ savitedaṁ juṣantāṁ prajāpatirnidhipatirno agniḥ. Tvaṣṭā viṣṇuḥ prajayā saṁrarāṇo yajamānāya draviṇaṁ dadhātu.*

May Dhata, all-sustainer, Rati, all giver, Savita, all inspirer, Prajapati, protector and ruler of living beings, Nidhipati, protector and controller of the treasure of the world, and Agni, leader and giver of enlightenment, love, guide and bless this happy home of ours. May Tvashta, divine maker of forms of existence, Vishnu, lord omnipresent and all pervasive, munificent all giver, give to the yajamana wealth, honour and excellence with noble progeny.

Kanda 7/Sukta 18 (Rain Showers)

Prthivi, Parjanya Devata, Atharva Rshi

प्र न॑भस्व पृथिवि भि॒न्द्धी३॒दं दि॒व्यं नभः॑ ।
उ॒द्नो दि॒व्यस्य॑ नो धातरीशा॑नो॒ वि ष्या॒ दृति॑म् ॥ १ ॥

1. *Pra nabhasva pṛthivi bhinddhī3daṁ divyaṁ nabhaḥ. Udno divyasya no dhātarīśāno vi ṣyā dṛtim.*

Burst open, O regions of the firmament, Prthivi, break this divine cloud, and O Dhata, lord sustainer, ruler of heaven and earth, open the treasure hold of divine waters of rain for us.

न घ्रंस्तताप न हिमो जघान प्र नभतां पृथिवी जीरदानुः।
आपश्चिदस्मै घृतमित्क्षरन्ति यत्र सोमः सदमित्तत्र भद्रम्॥ २॥

2. *Na ghraṁstatāpa na himo jaghāna pra nabhatāṁ pṛthivī jīradānuḥ. Āpaścidasmai ghṛtamitkṣaranti yatra somaḥ sadamittatra bhadram.*

Let the blazing sun not parch us. Let no cold and frost strike us. Let the generous sky stream down showers of rain. Where nature's greenery, soma, grows profusely, there is good fortune, and waters of rain showers, nectar ghrta of prosperity, always.

Kanda 7/Sukta 19 (People's Prosperity)

Prajapati Devata, Brahma Rshi

प्रजापतिर्जनयति प्रजा इमा धाता दधातु सुमनस्यमानः।
संजानानाः संमनसः सयोनयो मयि पुष्टं पुष्टपतिर्दधातु॥ १॥

1. *Prajāpatirjanayati prajā imā dhātā dadhātu sumanasyamānaḥ. Saṁjānānāḥ saṁmanasaḥ sayonayo mayi puṣṭaṁ puṣṭapatirdadhātu.*

Prajapati generates these living beings. May Dhata, lord sustainer, kind and gracious, sustain and promote them. Common of natural origin, common of thought and mind, of the same common birth they are, all. May the lord of growth and sustenance bless me with strength and vigour.

Kanda 7/Sukta 20 (Consensus and consent)

Anumati Devata, Atharva Rshi

अन्वद्य नोऽनुमतिर्यज्ञं देवेषु मन्यताम्।
अग्निश्च हव्यवाहनो भवतां दाशुषे मम॥ १॥

1. *Anvadya no'numatiryajñaṁ deveṣu manyatām.*
Agniśca havyavāhano bhavatāṁ dāśuṣe mama.

Let common agreement of our minds carry the fragrance of our yajna daily to the divinities of nature. Let the fruit of our creative action with united minds reach the noblest minds of the nation and daily win their joyous approval. And let the fire of yajna be the carrier and harbinger of our havi and its fragrant fruit for me too, the giver in yajna.

अन्विदनुमते त्वं मंससे शं च नस्कृधि।
जुषस्व हव्यमाहुतं प्रजां देवि ररास्व नः ॥ २ ॥

2. *Anvidanumate tvaṁ maṁsase śaṁ ca naskṛdhi.*
Juṣasva havyamāhutaṁ prajāṁ devi rarāsva naḥ.

O Anumati, union of minds, common will, pray honour and approve our yajnic action and bring us good, peace and prosperity. Accept our havi offered into the fire and, O Spirit divine, bless us with noble progeny.

Note: Anumati has metaphorically been interpreted as wife of the yajamana. So if husband and wife are of one mind, love reigns in the home, and the result of conjugal yajna is bound to be sweet and fragrant. That result is noble progeny.

अनु मन्यतामनुमन्यमानः प्रजावन्तं रयिमक्षीयमाणम्। तस्य वयं हेडसि मापि भूम सुमृडीके अस्य सुमतौ स्याम ॥ ३ ॥

3. *Anu manyatāmanumanyamānaḥ prajāvantaṁ rayimakṣīyamāṇam. Tasya vayaṁ heḍasi māpi bhūma sumṛḍīke asya sumatau syāma.*

May the Lord Almighty, accepting our united action, bring us imperishable wealth, honour and excellence with noble progeny. May we never suffer the Lord's anger and disapproval. May we always abide in His good will and favour of grace.

यत्ते॒ नाम॑ सु॒हवं॑ सु॒प्रणी॒तेऽनु॑मते॒ अनु॑मतं सु॒दानु॑। तेना॑ नो य॒ज्ञं पि॑पृहि विश्ववारे र॒यिं नो॑ धेहि सुभगे सु॒वीर॑म्॥ ४॥

4. *Yatte nāma suhavaṁ supraṇīte'numate anumataṁ sudānu. Tenā no yajñaṁ pipṛhi viśvavāre rayiṁ no dhehi subhage suvīram.*

O Anumati, spirit of union of minds, Supraniti, spirit of noble, positive and united policy of advancement, by that name and honour of yours as Anumati which is adorable, generous and agreeable, O spirit of universality, fulfil our yajnic action with success and, O Spirit of glory and good fortune, bless us with wealth, honour and excellence with progeny, worthy of the brave.

एमं य॒ज्ञमनु॑मतिर्जगाम सुक्षे॒त्रता॑यै सु॒वी॒रता॑यै॒ सुजा॑तम्।
भ॒द्रा ह्य॑स्या॒ः प्रम॑तिर्ब॒भूव॒ सेमं य॒ज्ञम॑वतु दे॒वगो॑पा॥ ५॥

5. *Emaṁ yajñamanumatirjagāma sukṣetratāyai suvīratāyai sujātam. Bhadrā hyasyāḥ pramatira-bhūva semaṁ yajñamavatu devagopā.*

To this yajna of our union nobly performed, Anumati, spirit of union of thought, word and action, has come for the glory of a noble social order of the brave blest with honour and excellence. Noble and holy is her providence and prospect. So may she, protector and promoter of the divines, protect, promote and exalt

this yajna of our life, our home and our social order.

अनुमतिः सर्वमिदं बभूव यत्तिष्ठति चरति यदु च विश्व-मेजति। तस्यास्ते देवि सुमतौ स्यामानुमते अनु हि मंससे नः ॥ ६ ॥

6. *Anumatiḥ sarvamidaṁ babhūva yattiṣṭhati carati yadu ca viśvamejati. Tasyāste devi sumatau syāmānumate anu hi maṁsase naḥ.*

Anumati, dynamic spirit of integrative thought and will, is all this, i.e., pervades and inspires all this that stands, moves and agitates to evolve and move forward as one sociopolitical organismic organisation. O divine spirit of union and progress, Anumati, let us abide in your good will and accept us for favour of your pleasure and grace.

Kanda 7/Sukta 21 (Worship of One Atma)

Atma Devata, Brahma Rshi

समेत विश्वे वचसा पतिं दिव एको विभूरतिर्थिर्जनानाम्। स पूर्व्यो नूतनमाविवासत्तं वर्तनिरनु वावृत एकमित्पुरु ॥ १ ॥

1. *Sameta viśve vacasā patiṁ diva eko vibhūratithi-rjanānām. Sa pūrvyo nūtanamāvivāsattaṁ vartaniranu vāvṛta ekamitpuru.*

Come you all, people of the world, with one voice, in your own words, together, to the Lord of light and splendour and the bliss of heaven. He is One, omnipresent and omnificent, worthy of reverence and worship for all people, arising in human consciousness, like a visitor to the home. He is eternal and manifests, shining anew in the latest forms of evolving existence,

and the entire worlds of the dynamic universe revolve round That One only, in their orbit, and ultimately return unto Him.

Kanda 7/Sukta 22 (Light Divine)

Bradhna Devata, Brahma Rshi

अयं सहस्रमा नो दृशे कवीनां मतिर्ज्योतिर्विधर्मणि ॥ १ ॥

1. *Ayaṁ sahasramā no dṛśe kavīnāṁ matirjyotirvidharmaṇi.*

This One Spirit of the expansive universe, light of life manifesting in infinite forms and functions of existence, is the vision and intelligence of the poets for our experience in a thousand different ways.

ब्रध्नः समीचीरुषसः समैरयन्। अरेपसः सचेतसः स्वसरे मन्युमत्तमाश्चिते गोः ॥ २ ॥

2. *Bradhnaḥ samīcīruṣasaḥ samairayan. Arepasaḥ sacetasaḥ svasare manyumattamāścite goḥ.*

Bradhna, infinite Spirit of the universe, self-refulgent as the sun, elevates, raises and radiates the dawns, equal and alike together, immaculate, illuminative and exalting, revealing the world for our enlightenment and inspiration in speech everyday.

Kanda 7/Sukta 23 (No Negativity)

Duhshvapna-nashanam Devata, Yama Rshi

दौःष्वप्न्यं दौर्जीवित्यं रक्षो अभ्व मराय्यः।
दुर्णाम्नीः सर्वा दुर्वाचस्ता अस्मन्नाशयामसि ॥ १ ॥

1. *Dauḥṣvapnyaṁ daurjīvityaṁ rakṣo abhva marāyyaḥ. Durṇāmnīḥ sarvā durvācastā asmannāśayāmasi.*

Evil dreams, desecration of life, violence, adversity, malignity, dishonour, and all evil tongues, these we eliminate from ourselves.

Kanda 7/Sukta 24 (Social Wealth)

Savita Devata, Brahma Rshi

यन्न इन्द्रो अखनद्यदग्निर्विश्वे देवा मरुतो यत्स्वर्काः।
तदस्मभ्यं सविता सत्यधर्मा प्रजापतिरनुमतिर्नि यच्छात्॥ १॥

1. *Yanna indro akhanadyadagnirviśve devā maruto yatsvarkāḥ. Tadasmabhyaṁ savitā satyadharmā prajāpatira-numatirni yacchāt.*

That wealth, honour, knowledge and glory which Indra, mighty ruler, discovered and dug out, what Agni, the leading scholar, Vishvedeva, all brilliant men of the world, Maruts, vibrant citizens, and thunderous warriors discovered, created and achieved, may Savita, brilliant and inspiring Prajapati, sustainer of the people dedicated to Dharma in unison with the noble will of the people may give to us.

Kanda 7/Sukta 25 (Invocation of Divinity)

Varuna-Vishnu Devata, Medhatithi Rshi

ययोरोजसा स्कभिता रजांसि यौ वीर्यैर्वीरतमा शविष्ठा।
यौ पत्येते अप्रतीतौ सहोभिर्विष्णुमगन्वरुणं पूर्वहूतिः॥ १॥

1. *Yayorojasā skabhitā rajāṁsi yau vīryairvīra-tamā śaviṣṭhā. Yau patyete apratītau sahobhirviṣṇu-maganvaruṇaṁ pūrvahūtiḥ.*

Let the first invocation reach both Vishnu and Varuna, by whose power worlds of the universe are sustained in order, who by their might are highest and supreme over all, and who, irresistible and inviolable, with their omnipotence rule the universe.

यस्येदं प्रदिशि यद्विरोचते प्र चानति वि च चष्टे शचीभिः।
पुरा देवस्य धर्मणा सहोभिर्विष्णुमगन्वरुणं पूर्वहूतिः ॥ २ ॥

2. *Yasyedaṁ pradiśi yadvirocate pra cānati vi ca caṣṭe śacībhiḥ. Purā devasya dharmaṇā sahobhirviṣṇumaganvaruṇaṁ pūrvahūtiḥ.*

Within whose presence, power and order, and by whose law, power and universal acts of nature, all that shines in space, all that breathes and all that sees, is comprehended and sustained, to that Vishnu and to that Varuna let our first invocation and prayer reach.

Kanda 7/Sukta 26 (Omnipresent Vishnu)

Vishnu Devata, Medhatithi Rshi

विष्णोर्नु कं प्रा वोचं वीर्याणि यः पार्थिवानि विममे रजांसि। यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगायः ॥ १ ॥

1. *Viṣṇornu kaṁ prā vocaṁ vīryāṇi yaḥ pārthivāni vimame rajāṁsi. Yo askabhāyaduttaraṁ sadhasthaṁ vicakramāṇastredhorugāyaḥ*

Let us sing and celebrate the great divine exploits of Vishnu who creates all regions of the natural world of existence, who sustains the higher regions of heaven, and who, most adored and adorable, sustains the universe three ways: creating, maintaining and

withdrawing.

प्र तद्विष्णु॑ स्तवते वी॒र्या॑णि मृ॒गो न भी॒मः कु॑च॒रो गि॑रि॒ष्ठाः।
प॒रा॒व॒त॒ आ ज॑गम्या॒त्पर॑स्याः ॥ २ ॥

2. *Pra tadviṣṇu stavate vīryāṇi mṛgo na bhīmaḥ kucaro giriṣṭhāḥ. Parāvata ā jagamyātparasyāḥ.*

For these mighty exploits Vishnu is celebrated and adored, indeed the Lord himself reveals these exploits in the divine hymns of the Veda. He pervades the universe, mountains, caves and the clouds, as an awesome lion roams around at will over tortuous paths of the forest. May the Lord come, manifest in the cave of the heart and bless us from farthest of the far.

यस्यो॒रुषु॒ त्रिषु॑ वि॒क्रम॑णेष्वधिक्षि॒यन्ति॒ भुव॑नानि॒ विश्वा॑।
उ॒रु विष्णो॒ वि क्र॑मस्वो॒रु क्षया॑य नस्कृधि। घृ॒तं घृ॑तयोने पिब॒ प्रप्र॑ य॒ज्ञप॑तिं तिर ॥ ३ ॥

3. *Yasyoruṣu triṣu vikramaṇeṣvadhikṣiyanti bhuvanāni viśvā. Uru viṣṇo vi kramasvoru kṣayāya naskṛdhi. Ghṛtaṁ ghṛtayone piba prapra yajñapatiṁ tira.*

In your three boundless steps of creative evolution, Sattva-rajas-tamas, Mind-energy-matter, heaven-sky-earth, are contained, comprehended and sustained the entire worlds of the universe. May you, O Vishnu, come from the farthest, let your infinite presence arise, and let our spirit too arise into awareness of Infinity. O Ghrtayoni, treasure-hold of nectar-grace, accept the soma of our yajnic adoration and let the yajnapati cross over the seas of mortality to immortal bliss.

इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदा।
समूढमस्य पांसुरे॥ ४॥

4. *Idaṁ viṣṇurvi cakrame tredhā ni dadhe padā.*
Samūḍhamasya pāṁsure.

Vishnu created the threefold universe of mind, motion and matter through three steps of evolution of Pradhana, subtle elements and gross materials, shaped the materials into threefold form of heaven, skies and earth, and set the form, the mystery that it is, into space and time.

त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः।
इतो धर्माणि धारयन्॥ ५॥

5. *Trīṇi padā vi cakrame viṣṇurgopā adābhyaḥ.*
Ito dharmāṇi dhārayan.

Vishnu, intrepidable, potent protector and sustainer of the world of existence, created the threefold order of the universe and pervades it, thereby ordaining and sustaining the laws of its creative evolution, sustenance and involution.

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे।
इन्द्रस्य युज्यः सखा॥ ६॥

6. *Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe.*
Indrasya yujyaḥ sakhā.

Watch the acts of Vishnu whereby He reveals the laws of existence and the rules of conduct and whereby I see the rules and laws and bind myself in discipline. I am the friend of Indra at his service, and He is the friend of the human soul.

तद्विष्णोः पर॒मं प॒दं सदा॑ पश्यन्ति सू॒रय॑ः ।
दि॒वी॑व॒ चक्षु॒रात॑तम् ॥ ७ ॥

7. *Tadviṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. Divī va cakṣurātatam.*

The eminent brave, scholars, sages and devotees always see that supreme power and presence of Vishnu pervasive in the universe just as we see the sun, all-watching eye of the world, shining in heaven.

दि॒वो विष्ण उ॒त वा॑ पृथि॒व्या म॒हो विष्ण उ॒रोर॒न्तरि॑क्षात् ।
हस्तौ॑ पृणस्व ब॒हुभि॑र्व॒सव्यै॒राप्रय॑च्छ॒ दक्षि॑णा॒दोत स॒व्यात् ॥ ८ ॥

8. *Divo viṣṇa uta vā pṛthivyā maho viṣṇa urorantarikṣāt. Hastau pṛṇasva bahubhirvasavyairāprayaccha dakṣiṇādota savyāt.*

O Vishnu, Lord omnipresent, all commanding, we pray: From the regions of heaven give us light, from the vast sky give us energy, from the earth give us food and plenty with peace and joy, and from the womb of nature, Mahat form of the creative mode, bless us and fill our life to the full with both hands right and left, from both sides, right and left.

Kanda 7/Sukta 27 (Divine Word of Knowledge)

Ida Devata, Medhatithi Rshi

इ॒डै॒वास्माँ अनु॑ वस्तां व्र॒तेन॒ यस्या॑ः प॒दे पुन॒ते॑ देव॒यन्त॑ः ।
घृ॒तप॑दी॒ शक्व॑री॒ सोम॑पृष्ठोप॑ य॒ज्ञम॑स्थित वैश्वदे॒वी ॥ १ ॥

1. *Iḍaivāsmāň anu vastāṁ vratena yasyāḥ pade punate devayantaḥ. Ghṛtapadī śakvarī somapṛṣṭhopa yajñamasthita vaiśvadevī.*

May Ida, divine Word and sacred knowledge, refine and adorn us with culture and enlightenment with the sense of duty and discipline, for in her light and presence, men dedicated to divinity and nobility are blest and sanctified. It is refinement and grace itself, powerful and inspiring, established in soma bliss of divinity, rooted in yajna, and relates to all the powers and phases of Divinity manifested in nature and humanity. May this Word, knowledge, abide with us in all our yajnic performances of life.

Kanda 7/Sukta 28 (Prayer for Svasti)

Veda Devata, Medhatithi Rshi

वेदः स्वस्तिर्द्रुघणः स्वस्तिः परशुर्वेदिः परशुर्नः स्वस्ति।
हविष्कृतो यज्ञिया यज्ञकामास्ते देवासो यज्ञमिमं जुषन्ताम्॥ १॥

1. *Vedaḥ svastirdrughaṇaḥ svastiḥ paraśurvediḥ paraśurnaḥ svasti. Haviṣkṛto yajñiyā yajñakāmāste devāso yajñamimaṁ juṣantām.*

May the Veda be the harbinger of the good for us in life. May the grinder be good and used for the good purpose. May the knife be good and be used for positive purpose. May the yajna altar be good and bring us good fortune. May our axe be good and be used only for good and peaceful purposes. May divine sages and brilliant scholars, lovers of yajnic company and social creativity, dedicated to yajna and bearing offers of holy materials, love and join this yajna of learning, science and social creativity of universal value.

Kanda 7/Sukta 29 (Fire and the Sun)

Agna-Vishnu Devata, Medhatithi Rshi

अग्नाविष्णू महि तद्वां महित्वं पाथो घृतस्य गुह्यस्य नाम।
दमेदमे सप्त रत्ना दधानौ प्रति वां जिह्वा घृतमा चरण्यात्॥ १॥

1. *Agnāviṣṇū mahi tadvāṁ mahitvaṁ pātho ghṛtasya guhyasya nāma. Damedame sapta ratnā dadhānau prati vāṁ jihvā ghṛtamā caraṇyāt.*

Agna-Vishnu, fire and the sun, fire and cosmic yajna, great is your grandeur and glory. You consume as well as protect, for sure, the hidden essence and power of ghrta, joyous flow of the beauty and sweetness of life. Bearing seven jewels of the beauty, power and prosperity of life in and to every home, may your flames and rays of light receive the ghrta of homely yajna.

अग्नाविष्णू महि धाम प्रियं वां वीथो घृतस्य गुह्या जुषाणौ।
दमेदमे सुष्टुत्या वावृधानौ प्रति वां जिह्वा घृतमुच्चरण्यात्॥ २॥

1. *Agnāviṣṇū mahi dhāma priyaṁ vāṁ vītho ghṛtasya guhyā juṣāṇau. Damedame suṣṭutyā vāvṛdhānau prati vāṁ jihvā ghṛtamuccaraṇyāt.*

Agna-Vishnu, fire and sun, fire and yajna, dear and high is your place, position and law in human life. Loving and joining the secret power and graces of yajna ghrta, you accept, enjoy and augment the secret efficacy of ghrta. Growing and rising with progress and well being in every home, may the flames and rays receive the ghrta oblations and in response augment and exalt the grace and glory of the home.

Kanda 7/Sukta 30

Dyavaprthivi and others Devata, Bhrgvangira Rshi

स्वाक्तं मे द्यावापृथिवी स्वाक्तं मित्रो अकरयम्।
स्वाक्तं मे ब्रह्मणस्पतिः स्वाक्तं सविता करत्॥ १॥

1. *Svāktaṁ me dyāvāpṛthivī svāktaṁ mitro akarayam. Svāktaṁ me brahmaṇaspatiḥ svāktaṁ savitā karat.*

Heaven and earth anoint me with honour and grace, Mitra, this friendly sun and the day, bless me with lustre and grace, Brahmanaspati, master of divine knowledge and the Vedic voice, bless me with refinement of culture and knowledge, and Savita, the rising sun, inspires me with freshness, vitality and holy genius.

Kanda 7/Sukta 31 (Self-advancement)

Indra Devata, Bhrgvangira Rshi

इन्द्रोतिभिर्बहुलाभिर्नो अद्य यावच्छ्रेष्ठाभिर्मघवञ्छूर जिन्व।
यो नो द्वेष्ट्यधरः सस्पदीष्ट यमु द्विष्मस्तमु प्राणो जहातु॥ १॥

1. *Indrotibhirbahulābhirno adya yāvacchreṣṭhābhirmaghavañchūra jinva. Yo no dveṣṭyadharaḥ saspadīṣṭa yamu dviṣmastamu prāṇo jahātu.*

Indra, lord of glory, power and force, ruler of the world, energise and vitalise us with the maximum best and highest possible powers of protection and promotion now and always. Whoever hates us must go off and down, and whatever we hate may lose the pranic vitality.

Kanda 7/Sukta 32 (Prayer for Age and Health)

Ayu Devata, Brahma Rshi

उप॑ प्रि॒यं पनि॑प्नतं॒ युवा॑नमाहुती॒वृध॑म्।
अग॑न्म॒ बिभ्र॑तो॒ नमो॑ दी॒र्घमायुः॑ कृणोतु मे॥ १॥

1. *Upa priyaṁ panipnataṁ yuvānamāhutīvṛdham.*
Aganma bibhrato namo dīrghamāyuḥ kṛṇotu me.

Bearing yajnic homage of havi and adamantine strength of vitality, we approach the dear, adorable, ever youthful Agni, rising by oblations of havi into the holy fire, and pray may the yajna-fire and lord of light grant us good health and long age.

Kanda 7/Sukta 33 (Prayer for Prosperity)

Vishvedeva Devata, Brahma Rshi

सं मा॑ सिञ्चन्तु म॒रुत॒ः सं पू॒षा सं बृ॒हस्पति॑ः। सं मा॒यम॒ग्निः
सि॑ञ्चतु प्र॒जया॑ च॒ धने॑न च दी॒र्घमायुः॑ कृणोतु मे॥ १॥

1. *Saṁ mā siñcantu marutaḥ saṁ pūṣā saṁ bṛhaspatiḥ. Saṁ māyamagniḥ siñcatu prajayā ca dhanena ca dīrghamāyuḥ kṛṇotu me.*

May the Maruts, refreshing breezes, refresh and energise me, may Pusha, lord of health and nourishment, Brhaspati, lord of expansive nature and natural knowledge of life, and this Agni, fire and passion of will for action and enlightenment, bless me wholly with progeny, wealth and long age of good health and make me strong against all odds.

Kanda 7/Sukta 34 (Freedom from Fear and Sin)

Jataveda Agni Devata, Atharva Rshi

अग्ने॑ जा॒तान्प्र णु॑दा मे स॒पत्ना॒न्प्रत्यजा॑ताञ्जातवेदो नुदस्व।
अ॒ध॒स्प॒दं कृ॑णुष्व॒ ये पृ॑त॒न्यवोऽ॑ना॑गस॒स्ते व॒यमदि॑तये स्याम॥ १॥

1. *Agne jātānpra ṇudā me sapatnānpratyajātāñjātavedo nudasva. Adhaspadaṁ kṛṇuṣva ye pṛtanyavo'nāgasaste vayamaditaye syāma.*

Agni, lord of light and fire, omnipresent in existence, inviolable power of nature and the world, ward off my adversaries arisen against me. Throw off the adversaries upfront against me. Throw off the adversaries rising against my power and prestige. Throw down and subdue the enemies fighting against me. May we be and abide sinless and strong for mother earth and her children against all odds.

Kanda 7/Sukta 35 (Noble Social Order)

Jataveda Devata, Atharva Rshi

प्रान्या॒न्त्स॒पत्ना॒न्त्सह॑सा॒ सह॑स्व॒ प्रत्यजा॑ताञ्जातवेदो नुदस्व।
इ॒दं रा॒ष्ट्रं पि॑पृहि सौभ॑गाय॒ विश्व॑ एन॒मनु॑ मदन्तु दे॒वाः॥ १॥

1. *Prānyāntsaptnāntsahasā sahasva pratyajā-tāñjātavedo nudasva. Idaṁ rāṣṭraṁ pipṛhi saubhagāya viśva enamanu madantu devāḥ.*

O Jataveda, all knowing, supreme protector and ruler of all that is, with your courage, power and patience, challenge and face all others, rivals and adversaries, those who are arisen and those that might arise, and throw them out. Raise and exalt this Rashtra,

this commonwealth of the people's social order, to fullness of prosperity and glory, and then let all devas, noble citizens of the land, rejoice with you in the state of glory and prosperity.

इमा यास्ते शतं हिराः सहस्रं धमनीरुत।
तासां ते सर्वासामहमश्मना बिलमप्यधाम्॥ २॥

2. *Imā yāste śataṁ hirāḥ sahasraṁ dhamanīruta. Tāsāṁ te sarvāsāmahamaśmanā bilamapyadhām.*

These veins of your system which are in hundreds and the nerves and arteries which are in thousands I watch, and the loophole or leakage of them all I have close up with innviolable cover.

परं योनेरवरं ते कृणोमि मा त्वा प्रजाभि भून्मोत सूनुः।
अस्वं त्वाप्रजसं कृणोम्यश्मानं ते अपिधानं कृणोमि॥ ३॥

3. *Paraṁ yoneravaraṁ te kṛṇomi mā tvā prajābhi bhūnmota sūnuḥ. Asvaṁ tvāprajasaṁ kṛṇomyaśmānaṁ te apidhānaṁ kṛṇomi.*

Whatever is beyond your seat of being and governance I bring into the reach of the Rashtra, so that neither the people nor their children of the rising generation may ever fall foul of you. Thus I make you free from all selfish interest and from familial favouritism and give you a corselet of steel for defence of your person and the commonwealth against all odds from within and from without.

Kanda 7/Sukta 36 (Union of Hearts)

Akshi Devata, Atharva Rshi

अक्ष्यौ॑ नौ॒ मधु॑संकाशे॒ अनी॑कं नौ स॒मञ्ज॑नम्।
अ॒न्तः कृ॑णुष्व॒ मां हृ॒दि मन॒ इन्नौ॑ स॒हास॑ति॥ १॥

1. *Akṣyau nau madhusaṁkāśe anīkaṁ nau samañjanam. Antaḥ kṛṇuṣva māṁ hṛdi mana innau sahāsati.*

Our eyes are honey sweet, alike in mutual expression, our complexions, creamy smooth, pray be you in my heart and keep me in yours, and let our minds be one in unanimity.

Kanda 7/Sukta 37 (Wedding Knot)

Dampati Devata, Atharva Rshi

अ॒भि त्वा॒ मनु॑जातेन॒ दधा॑मि॒ मम॒ वास॑सा।
यथासो॒ मम॒ केव॑लो॒ नान्यासां की॒र्तया॑श्च॒न॥ १॥

1. *Abhi tvā manujātena dadhāmi mama vāsasā. Yathāso mama kevalo nānyāsāṁ kīrtayāścana.*

With cloth woven with love born of the heart and mind, I tie the knot and hold you to me so that you would be only with me in love and would not even think, much less speak, of others.

Kanda 7/Sukta 38 (Marriage Vow)

Vanaspati Devata, Atharva Rshi

इ॒दं ख॑नामि भेष॒जं मांप॒श्यम॑भिरोरु॒दम्।
प॒रा॒य॒तो नि॒वर्त॑नमाय॒तः प्र॑ति॒नन्द॑नम्॥ १॥

1. *Idaṁ khanāmi bheṣajaṁ māṁpaśyamabhiro-rudam. Parāyato nivartanamāyataḥ pratina-ndanam.*

I bring up and offer you this herbal token of love for me which is self-attractive and love afflictive exclusively towards me with freedom from fear. It would make you pine for me from afar, bring you back and exhilarate you with joy when you arrive back home.

येना॑ निच॒क्र आ॑सु॒रीन्द्रं॑ दे॒वेभ्य॒स्परि॑ ।
तेना॒ नि कु॑र्वे॒ त्वाम॒हं यथा॒ तेऽसा॑नि॒ सुप्रि॑या ॥ २ ॥

2. *Yenā nicakra āsurīndraṁ devebhyaspari.*
Tenā ni kurve tvāmahaṁ yathā te'sāni supriyā.

It is inspiring for the mind and heart, Asuri, the same which raises Indra, the soul, to a superior position over the other noble people. By that I bind you to me so that I would be the only and exclusive love of yours in life.

प्र॒तीची॒ सोम॑मसि प्र॒तीच्यु॒त सूर्य॑म् । प्र॒तीची॒ विश्वा॑न्दे॒वान्तां त्वा॒च्छाव॑दामसि ॥ ३ ॥

3. *Pratīcī somamasi pratīcyuta sūryam.*
Pratīcī viśvāndevāntāṁ tvācchāvadāmasi.

You are a metaphor of the moon before me in beauty. You are a metaphor of the sun before me in brilliance. You are an embodiment of all nobilities of the world before me. That's why and how we praise and exalt you.

अ॒हं व॑दामि॒ नेत्त्वं स॒भाया॒महं॒ त्वं व॑द ।
ममेद॒स॒स्त्वं केव॑ल॒ो॒ नान्यासां की॒र्तया॑श्च॒न ॥ ४ ॥

4. *Ahaṁ vadāmi nettvaṁ sabhāyāmaha tvaṁ vada.*
Mamedasastvaṁ kevalo nānyāsāṁ kīrtayāścana.

It is I who would speak here, not you. You speak and declare in the assembly: You be only mine, do not even think, much less speak, of others.

यदि॒ वासि॑ तिरोज॒नं यदि॑ वा न॒द्य॑ स्तिर॒ः।
इ॒यं ह॒ मह्यं॑ त्वामोष॑धिर्ब॒द्ध्वेव॒ न्यान॑यत्॥ ५॥

5. *Yadi vāsi tirojanaṁ yadi vā nadya stiraḥ. Iyaṁ ha mahyaṁ tvāmoṣadhirbaddhveva nyānayat.*

If you are far away from our people, if you are beyond the rivers, this herbal token of love would draw you back home as the one tied in bond, as you are.

Kanda 7/Sukta 39 (Rain)

Suparna, Sun, Devata, Praskanva Rshi

दि॒व्यं सु॑प॒र्णं प॑य॒सं बृ॒हन्त॑म॒पां गर्भ॑ं वृष॒भमोष॑धीनाम्।
अ॒भी॒प॒तो वृ॒ष्ट्या त॒र्पय॑न्त॒मा नो॑ गो॒ष्ठे र॑यि॒ष्ठां स्था॑पयाति॥ १॥

1. *Divyaṁ suparṇaṁ payasaṁ bṛhantamapāṁ garbhaṁ vṛṣabhamoṣadhīnām. Abhīpato vṛṣṭyā tarpayantamā no goṣṭhe rayiṣṭhāṁ sthāpayāti.*

May the Lord bring in to our land rain showers of the cloud, divine bird like the sun, bearing abundant milk of life, condensed body of waters, life giver of herbs, filling the earth with showers falling in rain, laden with wealth.

Kanda 7/Sukta 40 (Lord of Nectar Sweets)

Sarasvan Devata, Praskanva Rshi

यस्य॑ व्र॒तं प॒शवो॒ यन्ति॒ सर्वे॒ यस्य॑ व्र॒त उ॑प॒तिष्ठ॑न्त॒ आपः॑।
यस्य॑ व्र॒ते पु॑ष्ट॒पति॒र्निवि॑ष्ट॒स्तं सर॑स्वन्त॒मव॑से हवामहे॥ १॥

1. *Yasya vrataṁ paśavo yanti sarve yasya vrata upatiṣṭhanta āpaḥ. Yasya vrate puṣṭapatirni-viṣṭastaṁ sarasvanta-mavase havāmahe.*

For our protection, promotion, peace and progress, we invoke the generous Lord of the showers of life, light and wealth, Sarasvan, in whose law all living beings live and work, in whose law and discipline all the waters flow, and in whose law and discipline the life giver of mother nature, Pusha, the sun, is established in orbit.

आ प्र॒त्यञ्चं दा॒शुषे॑ दा॒श्वांस॒ं सर॑स्वन्तं पुष्ट॒पति॑ं र॒यि॒ष्ठाम्।
रा॒यस्पोषं श्रव॒स्यु॑ं वसा॑ना इ॒ह हु॑वेम॒ सद॑नं रयी॒णाम्॥ २॥

2. *Ā pratyañcaṁ dāśuṣe dāśvāṁsaṁ sarasvantaṁ puṣṭapatiṁ rayiṣṭhām. Rāyaspoṣaṁ śravasyuṁ vasānā iha huvema sadanaṁ rayīṇām.*

Loving, dedicated and abiding here in divine law, we invoke the innermost presence of divine Sarasvan, Lord of the showers of light and life, direct giver of fulfilment to the generous self-sacrificer, giver of refulgence to the sun, promoter of life, treasure-hold of all wealth, promoter of the world's wealth of nourishment for nature and humanity, and the ultimate seed and seat of all wealth, honour and excellence. The Lord is Shravasyu, He listens, we invoke and adore.

Kanda 7/Sukta 41 (All Watchful Presence)

Shyena Devata, Praskanva Rshi

अति॒ धन्वा॒न्यत्य॒पस्त॑तर्द श्ये॒नो नृ॒चक्षा॑ अवसान॒दर्शः॑।
तर॒न्विश्वा॒न्यव॑रा॒ रजा॑ंसीन्द्रे॑ण॒ सख्या॑ शि॒व आ ज॑गम्यात्॥१॥

1. *Ati dhanvānyatyapastatarda śyeno nṛcakṣā avasānadarśaḥ. Taranviśvānyavarā jarāṁsīndreṇa sakhyā śiva ā jagamyāt.*

Lord Almighty, refulgent as Shyena, the celestial sun, pervades across the spaces and the regions of water, breaks the clouds over desert lands and, ultimately, destroys them all, too, watching the end of it all. May the Lord, all watchful of humanity, crossing over regions of the universe hitherward, come and be kind to us with love as friend of the human soul.

श्ये॒नो नृ॒चक्षा॑ दि॒व्यः सु॑प॒र्णः स॒हस्र॑पाच्छ॒तयो॑निर्वयो॒धाः।
स नो॒ नि य॑च्छाद्वसु॒ यत्परा॑भृतम॒स्माक॑मस्तु पि॒तृषु॑ स्व॒धाव॑त्॥ २॥

2. *Śyeno nṛcakṣā divyaḥ suparṇaḥ sahasrapācchatayonirvayodhāḥ. Sa no ni yacchādvasu yatparābhṛtamasmā-kamastu pitṛṣu svadhāvat.*

Lord Almighty, Shyena, divine bird of infinite power and motion, all moving universal presence, eternal home and origin of countless regions, wielder and giver of food, health and power, may He, all watching lord ruler of humanity, give us wealth, honour and excellence, peace and settlement which may be like our ancestral heritage from our forefathers brought from the farthest high.

Kanda 7/Sukta 42 (Freedom from Disease)

Soma-Rudrau Devata, Praskanva Rshi

सोमा॑रुद्रा॒ वि वृ॑हतं॒ विषू॑ची॒ममी॑वा॒ या नो॒ गय॑मावि॒वेश॑।
बाधे॑थां दू॒रं नि॒र्ऋति॑ं परा॒चैः कृ॒तं चि॒देनः॒ प्र मु॑मुक्तम॒स्मत्॥ १॥

1. *Somārudrā vi vṛhataṁ viṣūcīmamīvā yā no gaya-māviveśa. Bādhethāṁ dūraṁ nir-ṛtiṁ parācaiḥ kṛtaṁ cidenaḥ pra mumuktamasmat.*

O Soma, herbal medication, and Rudra, pranic vitality, physician and the Health-care system, cure and root out the disease that has entered our body, home and society. Ward off the infectious and contagious calamity with curative and preventive measures and thus release us from the evil.

सोमा॑रुद्रा यु॒वमे॒तान्य॒स्मद्विश्वा॑ त॒नूषु॑ भेष॒जानि॑ धत्तम्। अव॑ स्यतं मु॒ञ्चत॑ं यन्नो॒ अस॑त्त॒नूषु॑ ब॒द्धं कृ॒तमेनो॑ अ॒स्मत्॥ २॥

2. *Somārudrā yuvametānyasmadviśvā tanūṣu bheṣajāni dhāttam. Ava syataṁ muñcataṁ yanno asattanūṣu baddhaṁ kṛtameno asmat.*

O Soma and Rudra, ruler and physician, both of you strengthen our body system with all these medical efficacies. Throw out of us and release us from whatever ailment persists in our bodies for reasons of weakness or trespass we might have committed and suffered.

Kanda 7/Sukta 43 (Language)

Vak Devata, Praskanva Rshi

शि॒वास्त॒ एका॒ अशि॑वास्त॒ एका॒ः सर्वा॑ बिभर्षि सुमन॒स्य-मा॑नः। ति॒स्रो वाचो॒ निहि॑ता अ॒न्तर॒स्मिन्तासा॒मेका॒ वि प॑पा॒तानु॒ घोष॑म्॥ १॥

1. *Śivāsta ekā aśivāsta ekāḥ sarvā bibharṣi sumanasyamānaḥ. Tisro vāco nihitā antarasmintāsāmekā vi papātānu ghoṣam.*

One order of your language is good, positive, auspicious and peaceable, the other is not good, it is negative, inauspicious and full of strife. The human being, though comfortable at heart, bears both the orders within. Another way, man bears three orders of language in the mind, they are Ida, the absolute, Sarasvati, the sacred universal, and Bharati, the language in use. (Yet another way, man bears four orders of language in the mind, they are Para, the absolute, Pashyanti, the conceivable, Madhyama, the thought form, and Vaikhari, the language in use.) Of these three, (or four) embedded in the mind within, one, Bharati, or Vaikhari, the language in use, auspicious as well as inauspicious, goes forward in objective form through the medium of speech.

Kanda 7/Sukta 44 (Presence and Power Divine)

Indra-Vishnu Devate, Praskanva Rshi

उभा जिग्यथुर्न परा जयेथे न परा जिग्ये कतरश्चनैनयोः। इन्द्रश्च विष्णो यदपस्पृधेथां त्रेधा सहस्रं वि तदैरयेथाम्॥ १॥

1. *Ubhā jigyathurna parā jayethe na parā jigye kataraścanainayoḥ. Indraśca viṣṇo yadapaspṛdhethāṁ tredhā sahasraṁ vi tadairayethām.*

Vishnu, omnipresent Divinity, Indra, omnipotent force of Divinity, you are always victorious, you are

never defeated, no one can subdue you. When you both challenge, you subdue the enemy you fight thousands and three-ways disperse them.

(Indra and Vishnu have been interpreted by Swami Dayananda as commander of the forces and ruler of a Rashtra. On the cosmic level, Vishnu may be interpreted as the omnipresent creator, and Indra, as his cosmic will, and the battles as the dynamics of evolution three-ways: Sattva, Rajas and Tamas modes of Prakrti. In the spiritual sense, Vishnu may be interpreted as the divine presence, and Indra as as the human soul. When the human being acts under the umbrella of God, all adversarial negativities are subdued.)

Kanda 7/Sukta 45 (Removal of Jealousy)

Irshya-apanayanam Bheshajam Devata, Praskanva, Atharva Rshis

जनाद्विश्वजनीनात्सिन्धुतस्पर्याभृतम्। दूरात्त्वा मन्य उद्भृत-मीर्ष्यायाः नामं भेषजम्॥ १॥

1. *Janādviśvajanīnātsindhutasparyābhṛtam. Dūrā-ttvā manya udbhṛtamīrṣyāyā nāma bheṣajam.*

From a far off people really interested in the good of humanity, from the sea and people with equally broad mind that far, I believe, you have been brought and developed as a sure cure for jealousy.

अग्नेरिवास्य दहतो दावस्य दहतः पृथक्। एतामेतस्येर्ष्या-मुद्नाग्निमिव शमय॥ २॥

2. *Agnerivāsya dahato dāvasya dahataḥ pṛthak. Etāmetasyerṣyāmudnāgnimiva śamaya.*

Like fire extinguished by water, calm down the jealousy of this man burning like blazing fire, indeed blazing like forest fire by itself without obstruction.

(What could be the antidote or cure: It could be a herb or a learned psychiatrist.)

Kanda 7/Sukta 46 (Gift of Fertility)

Sinivali Devata, Atharva Rshi

सिनीवालि पृथुष्टुके या देवानामसि स्वसा।
जुषस्व हव्यमाहुतं प्रजां देवि दिदिड्ढि नः॥ १॥

1. *Sinīvāli pṛthuṣṭuke yā devānāmasi svasā.*
Juṣasva havyamāhutaṁ prajāṁ devi dididḍhi naḥ.

O Sinivali, gracious lady of the home, beautiful and adorable, you are a sister of divinities, the very spirit of fertility. Pray love and accept the sacred gift of love of conjugality and bless us with noble progeny.

या सुबाहुः स्वङ्गुरिः सुषूमा बहुसूवरी।
तस्यै विश्पत्न्यै हविः सिनीवाल्यै जुहोतन॥ २॥

2. *Yā subāhuḥ svaṅguriḥ suṣūmā bahusūvarī.*
Tasyai viśpatnyai haviḥ sinīvālyai juhotana.

Noble of arms and delicate of fingers, leading light of peace and conjugal prosperity, mother of the brave is the liberal lady of the home. Offer the best and loveliest homage to the mother of the nation, maker of the home, the very spirit of grace and fertility.

या विश्पत्नीन्द्रमसि प्रतीची सहस्त्रस्तुकाभियन्ती देवी।
विष्णोः पत्नि तुभ्यं राता हवींषि पतिं देवि राधसे चोदयस्व॥ ३॥

3. *Yā viśpatnīndramasi pratīcī sahasrastukābhiyantī devī. Viṣṇoḥ patni tubhyaṁ rātā havīṁṣi patiṁ devi rādhase codayasva.*

O Sinivali, mother of the nation's children, first and only lady of Indra, master of the home, celebrated by thousands, divine spirit moving forward, favourite sustainer of Vishnu, yajnic system of the family institution, we offer you gifts of love and homage of sanctity. O Spirit of divine fertility, inspire your husband for the achievement of success, prosperity and excellence of life.

Kanda 7/Sukta 47 (Life Partner)

Kuhu Devata, Atharva Rshi

कुहूं देवीं सुकृतं विद्मनापसमस्मिन्यज्ञे सुहवा जोहवीमि।
सा नो रयिं विश्ववारं नि यच्छाद्ददातु वीरं शतदायमुक्थ्यम्॥ १॥

1. *Kuhūṁ devīṁ sukṛtaṁ vidmanāpasamasminyajñe suhavā johavīmi. Sā no rayiṁ viśvavāraṁ ni yacchāddadātu vīraṁ śatadāyamukthyam.*

I invoke and invite 'Kuhu', adorable lady of sweet word and voice, divine of mien and noble in manners, enlightened and wise in action, to join me in this holy home yajna of conjugality, and pray may she give us the progeny of noble wealth of character and universal value, admirable, brave and creative in a hundred ways.

कुहूर्देवानाममृतस्य पत्नी हव्या नो अस्य हविषो जुषेत।
शृणोतु यज्ञमुशती नो अद्य रायस्पोषं चिकितुषी दधातु॥ २॥

1. *Kuhūrdevānāmamṛtasya patnī havyā no asya haviṣo juṣeta. Śṛṇotu yajñamuśatī no adya rāyaspoṣaṁ cikituṣī dadhātu.*

Favourite of the people of divine knowledge and character, sustainer of life's immortal values, intimate friend and companion, may kuhu, the sweet and lovely lady, accept this offer of homage. May she listen now and join our home yajna of conjugality with love in full awareness and bring us prosperity of health and happiness with wealth and advancement at the present time.

Kanda 7/Sukta 48 (Enlightened Love)

Raka Devata, Atharva Rshi

राकामहं सुहवा सुष्टुती हुवे शृणोतु नः सुभगा बोधतु त्मना।
सीव्यत्वपः सूच्याच्छिद्यमानया ददातु वीरं शतदाय-
मुक्थ्यꣳ म्॥ १॥

1. *Rākāmahaṁ suhavā suṣṭutī huve śṛṇotu naḥ subhagā bodhatu tmanā. Sīvyatvapaḥ sūcyācchi-dyamānayā dadātu vīraṁ śatadā-yamukthyam.*

With sweetest words of love and adoration I solicit my noble and admirable lady love of light, Raka, who, harbinger of all good fortune, I pray, may listen to me, appreciate my sincerity from the depth of her heart, give me a brave, adorable progeny of hundredfold creativity, and thus weave the web of familial duties with the faultless needle of love and wisdom in conjugal cooperation.

यास्ते राके सुमतयः सुपेशसो याभिर्ददासि दाशुषे वसूनि।
ताभिर्नो अद्य सुमना उपागहि सहस्रापोषं सुभगे रराणा॥ २॥

2. *Yāste rāke sumatayaḥ supeśaso yābhirdadāsi dāśuṣe vasūni. Tābhirno adya sumanā upāgahi sahasrāpoṣaṁ subhage rarāṇā.*

O Raka, lovely lady of light and generosity, noble are your thoughts and plans, and beautiful your acts of homely management by which you bring in the wealth and pleasures of a happy home to the generous man. With all these, O blessed harbinger of good fortune, happy at heart, come now and bless us, giving a thousand gifts of growth and prosperity.

Kanda 7/Sukta 49 (Prayer for Peace and Protection)

Devapatnyah Devata, Atharva Rshi

देवानां पत्नीरुशतीरवन्तु नः प्रावन्तु नस्तुजये वाजसातये।
याः पार्थिवासो या अपामपि व्रते ता नो देवीः सुहवाः शर्म यच्छन्तु॥ १॥

1. *Devānāṁ patnīruśatīravantu naḥ prāvantu nastujaye vājasātaye. Yāḥ pārthivāso yā apāmapi vrate tā no devīḥ suhavāḥ śarma yacchantu.*

May the Devapatnis, noble consorts of blessed people, like the essential powers of the divinities of nature, doing good to all with love and passion, protect us for strength and advancement and for success and victory in the fields of life's struggle for progress. All those that are on earth and are active in human affairs, like nature's divinities on the earth and in the waters, abiding by the laws of nature and the laws and discipline of humanity, divine and adorable, provide us peace, protection and comfortable settlement in happy homes.

उत ग्ना व्यन्तु देवपत्नीरिन्द्राण्यग्नाय्यश्विनी राट्। आ रोदसी वरुणानी शृणोतु व्यन्तु देवीर्य ऋतुर्जनीनाम्॥ २॥

2. *Uta gnā vyantu devapatnīrindrāṇyagnāyyaśvinī rāṭ. Ā rodasī varuṇānī śṛṇotu vyantu devīrya ṛturjanīnām.*

Let all divine women, like words of Divinity, all Devapatnis, Indrani, first lady like light of the sun, Agnayi, consort of the leader like the heat of fire, Ashvini, women in the field of speed and technology, like light of the sun and moon, Rodasi, consort of Rudra, powers of health and justice like heaven and earth, Varunani, consort of Varuna, powers of security and punishment, like fluidity of water, listen and help us according to women's seasons.

Kanda 7/Sukta 50 (Victory by Karma)

Indra Devata, Angira Rshi

यथा वृक्षमशनिर्विश्वाहा हन्त्यप्रति। एवाहमद्य कितवान-क्षैर्बिध्यासमप्रति॥ १॥

1. *Yathā vṛkṣamaśanirviśvāhā hantyaprati. Evāhamadya kitavānakṣairbadhyāsamaprati.*

Just as lightning always strikes the tree down without exception or obstruction, so shall I round up and smite the gambler without relent by the force of law.

तुराणामतुराणां विशामवर्जुषीणाम्। समैतु विश्वतो भगो अन्तर्हस्तं कृतं मम॥ २॥

2. *Turāṇāmaturāṇāṁ viśāmavarjuṣīṇām. Samaitu viśvato bhago antarhastaṁ kṛtaṁ mama.*

Whether they are smart rich wasters or simple hard-pressed fools, let the entire power and money of people addicted to gambling come under my control confiscated under law by Aksharaja, controller of gambling.

ईडे॑ अ॒ग्निं स्वाव॑सुं॒ नमो॑भिरि॒ह प्र॑स॒क्तो वि च॑यत्कृ॒तं नः॑।
रथै॑रिव॒ प्र भ॑रे वा॒जय॑द्भिः॒ प्रद॑क्षि॒णं म॒रुता॑ं॒ स्तोम॑मृध्याम्॥ ३॥

3. *Īḍe agniṁ svāvasuṁ namobhiriha prasakto vi cayatkṛtaṁ naḥ. Rathairiva pra bhare vājayadbhiḥ pradakṣiṇaṁ marutāṁ stomamṛdhyām.*

I adore Agni, Ruler and leader, who holds and controls the nation's own wealth without any debt. Let him, concentrated on the commonwealth, take stock of our actions and achievements in the field of wealth and production. As I raise the wealth and honour of the nation as with chariots laden with wealth and victory, so do I receive as well as promote the honour and prestige of our vibrant people and our forces.

व॒यं ज॑येम॒ त्वया॑ यु॒जा वृ॒त॑म॒स्माक॒मंश॒मुद॑वा॒ भरे॑भरे।
अ॒स्मभ्य॑मिन्द्र॒ वरी॑यः सु॒गं कृ॑धि॒ प्र शत्रू॑णां मघव॒न्वृष्ण्या॑ रुज॥ ४॥

4. *Vayaṁ jayema tvayā yujā vṛtamasmākamaṁśamudavā bharebhare. Asmabhyamindra varīyaḥ sugaṁ kṛdhi pra śatrūṇāṁ maghavanvṛṣṇyā ruja.*

With you as Ruler and leader for our guidance, let us win over the surrounding rivals and adversaries. Pray reserve for us our share in every struggle for victory and prosperity. O Indra, lord of glory, whatever is best for us, make that simple and straight for us to achieve,

and break down the force and morale of the opponents.

अजैषं त्वा संलिखितमजैषमुत संरुधम्।
अविं वृको यथा मथदेवा मथ्नामि ते कृतम्॥ ५॥

5. *Ajaiṣaṁ tvā saṁlikhitamajaiṣamuta saṁrudham.*
Aviṁ vṛko yathā mathadevā mathnāmi te kṛtam.

I have conquered you even though guarded in a fort surrounded by a moat, and I crush whatever evil you have done as a wolf crushes a sheep.

उत प्रहामतिदीवा जयति कृतमिव श्वघ्नी वि चिनोति काले।
यो देवकामो न धनं रुणद्धि समित्तं रायः सृजति स्वधाभिः॥ ६॥

6. *Uta prahāmatidīvā jayati kṛtamiva svaghnī vi cinoti kāle. Yo devakāmo na dhanaṁ ruṇaddhi samittaṁ rāyaḥ sṛjati svadhābhiḥ.*

And an expert player with initiative and at calculated risk takes on the advancing adversary and wins and, like a master gamesman, collects his innings at the end of game time. Then, if he, like a lover of divinities and positive achievement, preserves but does not block his money, the wealth, of its own productive nature and potential, creates more and more for him (he being an expert player and user of money).

गोभिष्टरेमामतिं दुरेवां यवेन वा क्षुधं पुरुहूत विश्वे।
वयं राजसु प्रथमा धनान्यरिष्टासो वृजनीभिर्जयेम॥ ७॥

7. *Gobhiṣṭaremāmatiṁ durevāṁ yavena vā kṣudhaṁ puruhūta viśve. Vayaṁ rājasu prathamā dhanānyariṣṭāso vṛjanībhirjayema.*

O Ruler, universally loved and invoked, let us solve the difficult problem of ignorance and poverty by education, and development of land and cattle. Let us solve the problem of hunger by the development of barley. Let us be the first among independent nations and, healthy and unviolated, let us win wealth by our efforts in our own ways.

कृतं मे दक्षिणे हस्ते जयो मे सव्य आहितः।
गोजिद्भूयासमश्वजिद्धनंजयो हिरण्यजित्॥ ८॥

8. *Kṛtaṁ me dakṣiṇe haste jayo me savya āhitaḥ.*
Gojidbhūyāsamaśvajiddhanaṁjayo hiraṇyajit.

With action in my right hand, success and victory lies collected in the left. Let me be the winner of cows, lands and culture, horses and achievement, money and wealth of gold and grace.

अक्षाः फलवतीं द्युवं दत्त गां क्षीरिणीमिव।
सं मा कृतस्य धारया धनुः स्नाव्नेव नह्यत॥ ९॥

9. *Akṣāḥ phalavatīṁ dyuvaṁ datta gāṁ kṣīriṇīmiva.*
Saṁ mā kṛtasya dhārayā dhanuḥ snāvneva nahyeta.

O citizens of the land, active, enlightened and balanced all in your orbit, give me brilliant fruitful knowledge of life and the world like the mother cow overflowing with milk, and join me with the main stream of action at the optimum as the string binds the bow at both ends.

Kanda 7/Sukta 51 (Prayer for Protection)

Indra-Brhaspati Devata, Angira Rshi

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरीयः कृणोतु ॥ १ ॥

1. *Bṛhaspatirnaḥ pari pātu paścādutottarasmādadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibhyo varīyaḥ kṛṇotu.*

May Brhaspati, sagely scholar of the Veda, with divine knowledge, protect us all round from behind, from above and from below against evil doers. May Indra, the ruler, protect us against evil doers from the front and from within, friend of friends as he is, and may he raise us to superior virtue and eminence.

Kanda 7/Sukta 52 (Knowledge)

Ashvins Devata, Atharva Rshi

संज्ञानं नः स्वेभिः संज्ञानमरणेभिः ।
संज्ञानमश्विना युवमिहास्मासु नि यच्छतम् ॥ १ ॥

1. *Saṁjñānaṁ naḥ svebhiḥ saṁjñānamaraṇe-bhiḥ. Saṁjñānamaśvinā yuvamihāsmāsu ni yacchatam.*

Let us have harmony and unanimity of mind with our people around, also harmony and unanimity of mind and understanding with the distant and the foreigners. O Ashvins, complementary powers of senior's communication, mother and father, teacher and preacher, authorities of government and law, in life here, give us harmony, unanimity and mutual understanding of perception, opinion and will in life and corporate affairs.

सं जानामहै मनसा सं चिकित्वा मा युष्महि मनसा दैव्येन ।
मा घोषा उत्स्थुर्बहुले विनिर्हते मेषुः पप्तदिन्द्रस्याहन्यागते ॥ २ ॥

2. *Saṁ jānāmahai manasā saṁ cikitvā mā yuṣmahi manasā daivyena. Mā ghoṣā utsthurbahule vinirhate meṣuḥ paptadindrasyāhanyāgate.*

With equanimity of mind and soul let us know and be together in harmony. Being knowledgeable with divine mind and soul in unanimity, let us never disagree, never part, never divide. Even when mighty deadly occasions arise, let no voices of dissent and division arise so that when the day of reckoning arrives, the strike of Indra, ruler and ultimate master, falls not on us.

Kanda 7/Sukta 53 (Good Health and Age)

Agni, Brhaspati, Ashvins Devatah, Brahma Rshi

अमुत्रभूयादधि यद्यमस्य बृहस्पतेरभिशस्तेरमुञ्चः ।
प्रत्यौहतामश्विना मृत्युमस्मद्देवानामग्ने भिषजा
शचीभिः ॥ १ ॥

1. *Amutrabhūyādadhi yadyamasya bṛhaspatera-bhiśasteramuñcaḥ. Pratyauhatāmaśvinā mṛtyumasmaddevānāmagne bhiṣajā śacībhiḥ.*

O Agni, lord of life and light, and since you have saved us from the possible malediction of Yama, lord of life and death, and his justice beyond there in the other world, and from the justice of Brhaspati, Spirit of expansive nature's dynamics of change, now, O Lord, we pray, may the Ashvins, physicians of divinities, prana and apana energies, with their power and acts, ward off death from us before fullness and achievement of fulfilment.

सं क्रा॑मतं॒ मा ज॑हीतं॒ शरी॑रं प्राणापा॒नौ ते॑ स॒युजा॑विह स्ताम्।
श॒तं जी॑व श॒रदो॒ वर्ध॑मानोऽग्निष्टे॑ गो॒पा अधि॒पा व॑सि॒ष्ठः ॥ २ ॥

2. *Saṁ krāmataṁ mā jahītaṁ śarīraṁ prāṇāpānau te sayujāviha stām. Śataṁ jīva śarado vardhamāno' gniṣṭe gopā adhipā vasiṣṭhaḥ.*

O prana and apana, Ashvins, divine energies and harbingers of good health, come together, do not forsake the body of man. O man, let prana and apana together be here with you. Live a full hundred years, growing and advancing in health and age. Agni is your protector, supreme promoter, highest, best and most refulgent guardian.

आयु॒र्यत्ते॒ अति॑हितं परा॒चैर॑पा॒नः प्रा॒णः पु॒नरा ता॑वि॒ताम्।
अ॒ग्निष्टदा॒हार्नि॑र्ऋ॒तेरु॒पस्था॒त्तदा॒त्मनि॒ पु॒नरा वे॑शयामि ते ॥ ३ ॥

3. *Āyuryatte atihitaṁ parācairapānaḥ prāṇaḥ punarā tāvitām. Agniṣṭadāhārnir-ṛterupasthāttadātmani punarā veśayāmi te.*

O man, if your life's vitality is run out for any reason, internal or external, let the two, prana and apana energies, come back again. Agni, life's living vitality, would bring you back from the clutches of calamity. That living vitality, life energy, I restore into your body, mind and soul.

मेमं प्रा॒णो हा॑सी॒न्मो अ॑पा॒नो ऽव॒हाय॒ परा॑ गात्।
स॒प्त॒र्षिभ्य॑ एनं॒ परि॑ ददामि॒ त ए॑नं स्व॒स्ति ज॒रसे॑ वहन्तु ॥ ४ ॥

4. *Memaṁ prāṇo hāsīnmo apāno vahāya parā gāt. Saptarṣibhya enaṁ pari dadāmi ta enaṁ svasti jarase vahantu.*

Let not prana forsake this person. Let not apana leave him and go out. I entrust this person to the vitality and energies of Saptarshis, i.e., five senses, mind and intelligence, or, five main pranas, Dhananjaya prana and Sutratma, cosmic spiritual vitality, which may support, sustain and conduct him with peace and comfort unto full old age.

प्र विशतं प्राणापानावनड्वाहाविव व्रजम्।
अयं जरिम्णः शेवधिररिष्ट इह वर्धताम्॥ ५॥

5. *Pra viśataṁ prāṇāpānāvanaḍvāhāviva vrajam.*
Ayaṁ jarimṇaḥ śevadhirariṣṭa iha vardhatām.

O prana and apana vitalities, enter this person with your energy and vitality like two chariot bulls taking to the road to conduct the master to his destination. This person is a living treasure-hold of health and age, which, on your entry, may grow and go on forward on life's journey without hurt or damage here.

आ ते प्राणं सुवामसि परा यक्ष्मं सुवामि ते।
आयुर्नो विश्वतो दधदयमग्निर्वरेण्यः ॥ ६॥

6. *Ā te prāṇaṁ suvāmasi parā yakṣamaṁ suvāmi te.*
Āyurno viśvato dadhadayamagnirvareṇyaḥ.

O man, we inspire and vitalise your pranic energy from strength to strength. We devitalise and throw out your consumptive negativities. May this Agni, vital heat and energy of health, cherished and adorable, bring us health and long age from all sides in all ways.

उद्वयं तमसस्परि रोहन्तो नाकमुत्तमम्।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम्॥ ७॥

7. *Udvayaṁ tamasaspari rohanto nākamuttamam.*
Devaṁ devatrā sūryamaganma jyotiruttamam.

May we, rising higher and higher beyond the dark to the highest heaven, reach the sun, highest light of the high, divinest of the divines.

Kanda 7/Sukta 54 (Knowledge and Karma)

Shachipati Indra Devata, Bhrgu Rshi

ऋचं॒ साम॑ यजामहे॒ याभ्यां॒ कर्मा॑णि कु॒र्वते॑।
ए॒ते सद॑सि राजतो य॒ज्ञं दे॒वेषु॑ यच्छतः ॥ १ ॥

1. *Ṛcaṁ sāma yajāmahe yābhyāṁ karmāṇi kurvate.*
Ete sadasi rājato yajñaṁ deveṣu yacchataḥ.

We honour and live and work by Rks and Samans, hymns of knowledge and joy of piety and devotion. People perform their duties and do their work by knowledge and the value of knowledge and work for joyous fulfilment. These two, Rks and Samans, therefore, shine in the meeting hall of the enlightened, sustain and extend joint actions of holiness among the wise and lead them to success.

ऋचं॒ साम॒ यदप्रा॑क्षं ह॒विरोजो॒ यजु॒र्बल॑म्।
ए॒ष मा॒ तस्मा॒न्मा हिं॑सी॒द्वेद॑ः पृ॒ष्टः श॑चीपते ॥ २ ॥

2. *Ṛcaṁ sāma yadaprākṣaṁ havirojo yajurbalam.*
Eṣa mā tasmānmā hiṁsīdvedaḥ pṛṣṭaḥ śacīpate.

I have asked for and tried to know by Rks, learn the value by Samans, and perform by application of the Yajus, hymns of knowledge applied. And I have asked for and learnt the materials of yajna in action in pursuit of strength and lustre for life. Therefore, I pray, O

Shachipati, Indra, lord of noble action, let this knowledge, Veda, asked for and received, not lead me, for that reason of attainment, to violence against others and ultimately to violence against me.

Kanda 7/Sukta 55 (The Vedic Way)

Indra Devata, Bhrgu Rshi

ये ते॒ पन्था॒नोऽव॑ दि॒वो येभि॒र्विश्व॒मैर॑यः ।
तेभिः॑ सुम्न॒या धे॑हि नो वसो ॥ १ ॥

1. *Ye te panthāno'va divo yebhirviśvamairayaḥ.*
Tebhiḥ sumnayā dhehi no vaso.

O Vasu, lord giver of peace and settlement, all those paths of yours by which you move the world of existence onward are paths of heavenly light here on earth. By those very paths of light, pray, establish us in a life of peace and progress without violence to anyone.

Kanda 7/Sukta 56 (Poison Cure)

Oshadhi Brahmanaspati Devata, Atharva Rshi

तिर॑श्चिराजेर॒सि॒तात्पृदा॑को॒ः परि॒ संभृ॑तम् ।
तत्क॒ङ्कप॑र्वणो वि॒षमि॒यं वी॒रुद॑नीनशत् ॥ १ ॥

1. *Tiraścirājerasitātpṛdākoḥ pari saṁbhṛtam.*
Tatkaṅkaparvaṇo viṣamiyaṁ vīrudanīnaśat.

This herb has destroyed the poison received from the bite of a striped, black, poisonous snake.

इ॒यं वी॒रुन्मधु॑जाता मधु॒श्चुन्म॑धु॒ला म॒धूः ।
सा विह्रु॑तस्य भेष॒ज्यथो॑ मशक॒जम्भ॑नी ॥ २ ॥

2. *Iyaṁ vīrunmadhujātā madhuścunmadhulā madhūḥ. Sā vihrutasya bheṣajyatho maśakajambhanī.*

This herb is born of honey, full of honey, honey sweet, honey itself. It is Mashaka-jambhani, killer of mosquitoes, and it is an antidote of deadly poison.

यतो॑ द॒ष्टं यतो॑ धी॒तं तत॑स्ते॒ निर्ह्व॑यामसि।
अ॒र्भस्य॑ तृप्रद॒ंशिनो॑ म॒शक॑स्यार॒सं वि॒षम्॥ ३॥

3. *Yato daṣṭaṁ yato dhītaṁ tataste nirhvayāmasi.*
Arbhasya tṛpradaṁśino maśakasyārasaṁ viṣam.

Where the bite is, from where the blood has been sucked, from there we remove the little smarting mosquito's poison already rendered ineffective.

अ॒यं यो व॒क्रो विपरु॒र्व्य॑ङ्गो॒ मुखा॑नि व॒क्रा वृ॑जि॒ना कृ॒णोषि॑। तानि॒ त्वं ब्र॑ह्मणस्पत इ॒षीका॑मिव॒ सं न॑मः॥ ४॥

4. *Ayaṁ yo vakro viparurvyaṅgo mukhāni vakrā vṛjinā kṛṇoṣi. Tāni tvaṁ brahmaṇaspata iṣīkāmiva saṁ namaḥ.*

O Brahmanaspati, physician, this patient is twisted in body, his joints are slack, his limbs are crippled, his mouth, face, teeth and tongue are all deformed and crooked, all these he twists and twirls. Pray put them back in proper shape and order as munja grass.

अ॒र॒सस्य॑ श॒र्कोट॑स्य नी॒चीन॑स्योप॒सर्प॑तः। वि॒षं ह्य१॑स्या॒दि॒ष्यथो॑ एनमजीजभम्॥ ५॥

5. *Arasasya śarkoṭasya nīcīnasyopasarpataḥ.*
Viṣaṁ hyasyādiṣyatho enamajījabham.

I destroy the poison of this bloodless scorpion coming up crawling from below, and I have crushed it.

न ते॑ बा॒ह्वोर्बलं॑मस्ति॒ न शी॒र्षे नोत म॑ध्य॒तः।
अथ॒ किं पा॒पया॑मु॒या पुच्छे॑ बिभर्ष्यर्भ॒कम्॥ ६॥

6. *Na te bāhvorbalamasti na śīrṣe nota madhyataḥ.*
Atha kiṁ pāpayāmuyā pucche bibharṣyarbhakam.

O Scorpion, there is no strength in your arms, nor in the head, nor in the middle of the body. Then by what mischievous evil do you hold the little but smarting poison in your tail-sting?

अ॒दन्ति॑ त्वा पि॒पीलि॑का॒ वि वृ॑श्चन्ति मयू॒र्यः॑।
सर्वे॑ भल ब्रवाथ॒ शार्को॑टमर॒सं वि॒षम् ॥ ७॥

7. *Adanti tvā pipīlikā vi vṛścanti mayūryaḥ.*
Sarve bhala bravātha śārkoṭamarasaṁ viṣam.

O Scorpion, O snake, the ants eat you up. The peahens cut up and eat you up. Be careful, O people, and warn well against the sapless poison of the scorpion and the snake.

य उ॒भाभ्यां॑ प्र॒हर॑सि॒ पुच्छे॑न चा॒स्ये॑ न च।
आ॒स्ये॒३ न ते॑ वि॒षं किमु॒ ते पुच्छ॒धाव॑सत्॥ ८॥

8. *Ya ubhābhyāṁ praharasi pucchena cāsye na ca.*
Āsye' na te viṣaṁ kimu te pucchadhāvasat.

O Scorpion, you attack with both the tail and the mouth. In your mouth there is no poison. Then how come there is poison in the tail?

Kanda 7/Sukta 57 (Inner Strength)

Sarasvati Devata, Vamadeva Rshi

यदाशसा वदतो मे विचुक्षुभे यद्याचमानस्य चरतो जनाँ अनु। यदात्मनि तन्वो मे विरिष्टं सरस्वती तदा पृणद् घृतेन॥ १॥

1. *Yadāśasā vadato me vicukṣubhe yadyācamānasya carato janāň anu. Yadātmani tanvo me viriṣṭaṁ sarasvatī tadā pṛṇad ghṛtena.*

If I am agitated at heart while speaking and dealing with people with expectation, or for solicitation, or with commitment, then denied and hurt, then whatever is bruised at the core of my heart and soul, may Sarasvati repair that damage with the balmy softness of her creamy wisdom.

सप्त क्षरन्ति शिशवे मरुत्वते पित्रे पुत्रासो अप्यवीवृतन्नृतानि। उभे इदस्योभे अस्य राजत उभे यतेते उभे अस्य पुष्यतः॥ २॥

2. *Sapta kṣaranti śiśave marutvate pitre putrāso apyavīvṛtannṛtāni. Ubhe idasyobhe asya rājata ubhe yatete ubhe asya puṣyataḥ.*

Seven gifts of Mother Nature, five senses with mind and intelligence, five pranas with Sutratma and Dhananjaya, bring showers of milky nourishment for the vibrant soul residing in the body, as children do good and bring hope and fulfilment to the parent, and they also abide by the laws of eternal truth as they serve the soul. Also, there are two other potentials which serve the soul, they shine and bring light and lustre for it, they are both active, and both nourish, promote and advance it in life. These are prana and apana energies

of nature gifted to man.

Kanda 7/Sukta 58 (Food for Strength)

Indra-Varuna and others Devata, Kaurupathi Rshi

इन्द्रा॑वरुणा सुतपावि॒मं सु॒तं सोमं पिबत॒ं मद्यं धृतव्रतौ।
यु॒वो रथौ॑ अध्व॒रो दे॒ववी॑तये॒ प्रति॒ स्वस॑र॒मुप॑ यातु पी॒तये॑॥ १॥

1. *Indrāvaruṇā sutapāvimaṁ sutaṁ somaṁ pibataṁ dhṛtavratau. Yuvo ratho adhvaro devavītaye prati svasaramupa yātu pītaye.*

Indra and Varuna, sun and moon, winds and waters, powers of governance and law and justice, ruler and people, seasoned and disciplined in your own law and function, protectors and promoters of your own creations, come, promote and taste of this exhilarating soma of joy distilled for you. May your chariot of love and non-violence move by paths of rectitude and visit every home every day for the protection, promotion and exhilaration of the sagely divines and brilliant people.

इन्द्रा॑वरुणा॒ मधु॑मत्तमस्य॒ वृष्ण॒ः सोम॑स्य वृष॒णा वृ॑षेथाम्।
इ॒दं वा॒मन्ध॒ः परि॑षिक्तमा॒सद्या॒स्मिन्ब॒र्हिषि॑ मादयेथाम्॥ २॥

2. *Indrāvaruṣā madhumattamasya vṛṣṇaḥ somasya vṛṣaṇā vṛṣethām. Idaṁ vāmandhaḥ pariṣiktamā-sadyāsminbarhiṣi mādayethām.*

Indra and Varuna, generous and virile, give us profuse showers of the sweetest and most exciting soma. Here is this food prepared and seasoned for you, come, be seated on this vedi, enjoy and promote our happiness and prosperity.

Kanda 7/Sukta 59 (The Evil of Curse)

Arinashanam Devata, Badarayani Rshi

यो नः शपादशपतः शपतो यश्च नः शपात्। वृक्षइव विद्युता हत आ मूलादनु शुष्यतु॥ १॥

1. *Yo naḥ śapādaśapataḥ śapato yaśca naḥ śapāt. Vṛkṣa-iva vidyutā hata ā mūlādanu śuṣyatu.*

Whoever curses us who curse not, and whoever curses us though we too revile the curse, would dry up and die out like a tree struck by lightning, upto the very roots.

Kanda 7/Sukta 60 (Happy Home)

Grhapati Devata, Brahma Rshi

ऊर्जं बिभ्रद्वसुवनिः सुमेधा अघोरेण चक्षुषा मित्रियेण।
गृहानैमि सुमना वन्दमानो रमध्वं मा बिभीत मत्॥ १॥

1. *Ūrjaṁ bibhradvasuvaniḥ sumedhā aghoreṇa cakṣuṣā mitriyeṇa. Gṛhānaimi sumanā vandamāno ramadhvaṁ mā bibhīta mat.*

Bearing strength and enthusiasm, comfortable with money and success, happy at heart and noble in understanding and intelligence, I come and take residence in the home with the inmates, looking at all with a loving friendly eye, full of respect for all. O friends and members of the family, enjoy yourselves, fear nothing, not me. (Thus the house-holder enters the new home, let us say, to settle after his education and training.

इमे गृहा मयोभुव ऊर्जस्वन्तः पयस्वन्तः।
पूर्णा वामेन तिष्ठन्तस्ते नो जानन्त्वायतः॥ २॥

2. *Ime gṛhā mayobhuva ūrjasvantaḥ payasvantaḥ. Pūrṇā vāmena tiṣṭhantaste no jānantvāyataḥ.*

These homes with their inmates are happy and peaceful, full of food, energy and enthusiasm, and they stay overflowing with cherished wealth, beauty and joy. And let them welcome us as we come and join.

येषाम॒ध्येति॑ प्र॒वस॒न्येषु॑ सौमन॒सो ब॒हुः ।
गृ॒हानुप॑ ह्वयामहे॒ ते नो॑ जानन्त्वाय॒तः ॥ ३ ॥

3. *Yeṣāmadhyeti pravasanyeṣu saumanaso bahuḥ. Gṛhānupa hvayāmahe te no jānantvāyataḥ.*

These are homes which the man for long away wistfully remembers, in which dwell many people happy at heart. Such homes we visualise and long for. May those who dwell there know and welcome us, new comers who join them.

उप॑हूता॒ भूरि॑धना॒ः सखा॑यः स्वा॒दुसंमुदः ।
अ॒क्षु॒ध्या अ॑तृ॒ष्या स्त॒ गृहा॒ मास्मद् बि॑भीतन ॥ ४ ॥

4. *Upahūtā bhūridhanāḥ sakhāyaḥ svādusaṁmudaḥ. Akṣudhyā atṛṣyā sta gṛhā māsmad bibhītana.*

Invited and welcome are people, enjoy with ample wealth, be friendly, good at heart and joyous. O inmates of the homes, be free from hunger and thirst, fear us not, enjoy yourselves.

उप॑हूता इ॒ह गाव॒ उप॑हूता अजा॒वय॑ः ।
अथो॒ अन्न॑स्य की॒लाल॒ उप॑हूतो गृ॒हेषु॑ नः ॥ ५ ॥

5. *Upahūtā iha gāva upahūtā ajāvayaḥ. Atho annasya kīlāla upahūto gṛheṣu naḥ.*

Let cows be happy and welcome here. Let sheep and goats be welcome and happy. The best and most delicious foods and drinks are brought in here in our homes.

सूनृतावन्तः सुभगा इरावन्तो हसामुदाः।
अतृष्या अक्षुध्या स्त गृहा मास्मद् बिभीतन ॥ ६ ॥

6. *Sūnṛtāvantaḥ subhagā irāvanto hasāmudāḥ.*
Atṛṣyā akṣudhyā sta gṛhā māsmad bibhītana.

Inmates of the home, be dedicated to holy truth and the law of divinity, be noble and prosperous, have ample food and drink, be comfortable, merry at heart and joyous. Let there be all freedom from hunger and thirst. Nothing to fear from us.

इहैव स्त मानु गात विश्वा रूपाणि पुष्यत।
ऐष्यामि भद्रेणा सह भूयांसो भवता मया ॥ ७ ॥

7. *Ihaiva sta mānu gāta viśvā rūpāṇi puṣyata.*
Aiṣyāmi bhadreṇā saha bhūyāṁso bhavatā mayā.

Be here, go not away, be happy and prosperous in all ways, all forms, and all conditions of life and grow higher. I come with all good fortune. Grow many and prosperous with me.

Kanda 7/Sukta 61 (Intelligence by Tapas)

Agni Devata, Atharva Rshi

यदग्ने तपसा तप उपतप्यामहे तपः।
प्रियाः श्रुतस्य भूयास्मायुष्मन्तः सुमेधसः ॥ १ ॥

1. *Yadagne tapasā tapa upatapyāmahe tapaḥ. Priyāḥ śrutasya bhūyāsmāyuṣmantaḥ sumedhasaḥ.*

Agni, lord of light, enlightened teacher and guide, when with relentless rule of austerity we undertake the hard discipline of study and training which is pursued without reservation and remiss, then let us be dear dedicated favourites of mother Shruti, Veda, and live a long life with good health and noble intelligence of high order.

अग्ने॒ तप॑स्तप्यामह॒ उप॑ तप्यामहे॒ तपः॑ ।
श्रु॒तानि॑ शृ॒ण्वन्तो॑ व॒यमायु॑ष्मन्तः सु॒मे॒धसः॑ ॥ २ ॥

2. *Agne tapastapyāmaha upa tapyāmahe tapaḥ. Śrutāni śṛṇvanto vayamāyuṣmantaḥ sumedhasaḥ.*

Agni, lord of light and Vedic wisdom, we undertake and pursue the discipline of tapas and austerity. We maintain and sustain the discipline with close watch without relent or reservation. Listening constantly to the words of Shruti, blest and beatified, let us grow on with good health, long age and high intelligence of the order of genius.

Kanda 7/Sukta 62 (Heroic Brave)

Agni Devata, Marichi Kashyapa Rshi

अ॒यम॒ग्निः सत्प॑तिर्वृ॒द्धव॑ृष्णो र॒थीव॑ पत्ती॑नजयत्पुरोहि॑तः ।
नाभा॑ पृथि॒व्यां नि॑हि॑तो॒ दवि॑द्युतदधस्प॒दं कृ॑णुतां॒ ते पृ॑त॒न्यवः॑ ॥ १ ॥

1. *Ayamagniḥ satpatirvṛddhavṛṣṇo ratīva pattīnajayatpurohitaḥ. Nābhā pṛthivyāṁ nihito davidyutadadhaspadaṁ kṛṇutāṁ te pṛtanyavaḥ.*

This Agni, blazing hero, veteran, virile lover and

protector of Truth and the truthful, conquers the pedestrian fighters like a chariot hero. Leader and pioneer, shining in glory at the centre of the earth, may he crush the onslaughts of strife and hostility under the foot.

Kanda 7/Sukta 63 (The Saviour)

Jataveda Devata, Marichi Kashyapa Rshi

पृतनाजितं सहमानमग्निमुक्थैर्हवामहे परमात्सधस्थात्।
स नः पर्षदति दुर्गाणि विश्वा क्षामद्देवोऽति दुरितान्यग्निः ॥ १ ॥

1. *Pṛtanājitaṁ sahamānamagnimukthairha-vāmahe paramātsadhasthāt. Sa naḥ parṣadati durgāṇi viśvā kṣāmaddevo'ti duritānyagniḥ.*

With hymns of adoration we invoke and call Agni, conqueror of hosts, patient, challenging and subduing, to come from the farthest of far places, and we pray to the pioneer warring Agni that he may lead us successfully across all strongholds of the enemy and destroy all evils and despicables of life from the earth.

Kanda 7/Sukta 64 (Safety from Advesity)

Nir-rti Devata, Yama Rshi

इदं यत्कृष्णः शकुनिरभिनिष्पतन्नपीपतत् ।
आपो मा तस्मात्सर्वस्माद्दुरितात्पान्त्वंहसः ॥ १ ॥

1. *Idaṁ yatkṛṣṇaḥ śakunirabhiniṣpatannapīpatat. Āpo mā tasmātsarvasmāddduritātpāntvaṁhasaḥ.*

This black and powerful bird-like shadow of dark Tamas, evil, flies from the deep unknown and grips the mind, from which, I pray, may Apah, dynamic spirit

of omnipresent Divinity and my own strength of initiative, save me, and absolve me of all that sin and evil.

इदं यत्कृष्णः शकुनिर् वामृक्षन्निर्ऋते ते मुखेन।
अग्निर्मा तस्मादेनसो गार्हपत्यः प्र मुञ्चतु॥ २॥

2. *Idaṁ yatkṛṣṇaḥ śakuniravāmṛkṣannir-ṛte te mukhena. Agnirmā tasmādenaso gārhapatyaḥ pra muñcatu.*

This black and powerful bird-like shadow of dark Tamas, evil, O Nir-rti, Adversity, is soiled with the forebodings of calamity, from which. I pray, may Agni, light of omniscience, and the divine fire of home yajna save me and absolve me of evil.

Kanda 7/Sukta 65 (Apamarga Herb)

Apamarga Devata, Shukra Rshi

प्रतीचीनफलो हि त्वमपामार्ग रुरोहिथ।
सर्वान्मच्छपथाँ अधि वरीयो यावया इतः॥ १॥

1. *Pratīcīnaphalo hi tvamapāmārga rurohitha. Sarvānmacchapathāň adhi varīyo yāvayā itaḥ.*

Apamarga, of reverting and reverted growth is your fruit, you grow all-cure, versatile: Reversion of disease is the result. Pray throw off all cursed diseases from us to farthest of the far distance.

यद्दुष्कृतं यच्छमलं यद्वा चेरिम पापया।
त्वया तद्विश्वतोमुखापामार्गाप मृज्महे॥ २॥

3. *Yadduṣkṛtaṁ yacchamalaṁ yadvā cerima pāpayā. Tvayā tadviśvatomukhāpāmārgāpa mṛjmahe.*

Whatever evil, dirty or sinful act we have done and suffer, O Apamarga, all-cure versatile, we wash off by you.

श्या॒वद॑ता कुन॒खिना॑ ब॒ण्डेन॒ यत्स॒हास्मि॑म।
अपा॑मार्ग॒ त्वया॑ व॒यं सर्व॑ं॒ तदप॑ मृज्महे॥ ३॥

3. *Śyāvadatā kunakhinā baṇḍena yatsahāsima.*
Apāmārga tvayā vayaṁ sarvaṁ tadapa mṛjmahe.

Whether we suffer from black teeth, deformed nails, or crooked limbs, we ward off all that by you, Apamarga.

Kanda 7/Sukta 66 (Vibrations of Brahma)

Brahma Devata, Brahma Rshi

यद्य॒न्तरि॑क्षे॒ यदि॒ वात॒ आस॒ यदि॑ वृ॒क्षेषु॒ यदि॒ वोल॑पेषु।
यदस्र॑वन्प॒शव॑ उ॒द्यमा॑नं॒ तद् ब्राह्म॑णं॒ पुन॑र॒स्मानु॒पैतु॑॥ १॥

1. *Yadyantarikṣe yadi vāta āsa yadi vṛkṣeṣu yadi volapeṣu. Yadaśravanpaśava udyamānaṁ tad brāhmaṇaṁ punarasmānupaitu.*

That presence and omniscience of universal spirit which vibrates in space, in the wind, which is in trees, which is in herbs and grasses, which men of vision and imagination visualise and hear manifesting omnipresent, may that divine presence of Brahma and the divine Voice come and bless us again and again, constantly.

Kanda 7/Sukta 67 (Rebirth)

Atma Devata, Brahma Rshi

पुन॒र्मैत्वि॑न्द्रि॒यं पुन॑रा॒त्मा द्रवि॑णं॒ ब्राह्म॑णं च।
पुन॑र॒ग्नयो॒ धिष्ण्या॑ यथास्था॒म क॑ल्पयन्ता॒मिहै॑व॥ १॥

1. *Punarmaitvindriyaṁ punarātmā draviṇaṁ brāhmaṇaṁ ca. Punaragnayo dhiṣṇyā yathāsthāma kalpayantāmihaiva.*

Let the power and functions of the senses come to me again, let the soul again attain to existential identity, let wealth, honour and excellence, and let the Voice and knowledge of Brahman, the Eternal Spirit, come to me again. Let the holy fires of yajna arise and shine for me again, let intelligence and mind with intellect, understanding, will and passion come again, all in proper order and make me potent and perfect here itself in the living world.

Kanda 7/Sukta 68 (Sarasvati)

Sarasvati Devata, Shantati Rshi

सर॑स्वति व्र॒तेषु॑ ते दि॒व्येषु॑ देवि॒ धाम॑सु।
जु॒षस्व॑ ह॒व्यमाहु॑तं प्र॒जां दे॑वि ररास्व नः ॥ १ ॥

1. *Sarasvati vrateṣu te divyeṣu devi dhāmasu.*
Juṣasva havyamāhutaṁ prajāṁ devi rarāsva naḥ.

Mother Sarasvati, inspiring spirit of omniscience, pray accept our homage of oblations and actions dedicated o your disciplines in various fields of your divine refulgence and, O mother of light and knowledge, bless us with brilliant progeny educated and cultured in those disciplines.

इ॒दं ते॑ ह॒व्यं घृ॒तव॑त्सरस्वतीदं पि॑तॄ॒णां ह॒विरा॒स्यं॑ यत्।
इ॒मानि॑ त उदि॒ता शन्त॑मानि॒ तेभि॑र्व॒यं मधु॑मन्तः स्याम ॥ २ ॥

2. *Idaṁ te havyaṁ ghṛtavatsarasvatīdaṁ pitṛṇāṁ havirāsyaṁ yat. Imāni ta uditā śantamāni tebhirvayaṁ madhumantaḥ syāma.*

Mother Sarasvati, this is our homage to you in the form of our best of knowledge and enlightenment, this is our parent's and teachers' homage of knowledge and enlightenment in the best of words and taste, and these are, in fact, your own most inspiring and enlightening gifts of peaceful and creative knowledge and wisdom arisen in the mind, by which, we pray, we may live a happy enlightened life with the sweetness of universal culture.

शिवा नः शन्तमा भव सुमृडीका सरस्वति।
मा ते युयोम सन्दृशः ॥ ३ ॥

3. *Śivā naḥ śantamā bhava sumṛḍīkā sarasvati.*
Mā te yuyoma sandṛśaḥ.

Mother Sarasvati, be kind, most gracious, and ever compassionate. Let us never be deprived of your presence and your grace.

Kanda 7/Sukta 69 (Prayer for Peace)

Sukha Devata, Shantati Rshi

शं नो वातो वातु शं नस्तपतु सूर्यः। अहानि शं भवन्तु नः
शं रात्री प्रति धीयतां शमुषा नो व्युच्छतु ॥ १ ॥

1. *Śaṁ no vāto vātu saṁ nastapatu sūryaḥ. Ahāni śaṁ bhavantu naḥ śaṁ rātrī prati dhīyatāṁ śamuṣā no vyucchatu.*

Let the winds blow at peace for peace and exhilaration for us. Let the sun shine in peace for peace and warmth of life for us. Let the days be bright at peace and give us peace and joy. May the night bring us peace and bliss. May the dawn bring us peace and joy with

new light of a new day.

Kanda 7/Sukta 70 (Nip the Enemy)

Shyena Devata, Atharva Rshi

Shyena, the Eagle in this sukta is a metaphor of defence forces which must pounce upon the enemy before he strikes.

यत्किं चासौ मनसा यच्च वाचा यज्ञैर्जुहोतिं हविषा यजुषा।
तन्मृत्युना निर्ऋतिः संविदाना पुरा सत्यादाहुतिं हन्त्वस्य ॥ १ ॥

1. *Yatkiṁ cāsau manasā yacca vācā yajñairjuhoti haviṣā yajuṣā. Tanmṛtyunā nir-ṛtiḥ saṁvidānā purā satyādāhutiṁ hantvasya.*

Whatever the enemy is able to muster up with intention, thought and planning, whatever with words and propaganda, with all his joint efforts and allies, materials and his tactics of application and execution, all that preparation and plan of his, our deadly defence forces of destruction and deprivation, having known in advance, must counter and destroy before he strikes and accomplishes his object.

यातुधाना निर्ऋतिरादु रक्षस्ते अस्य घ्नन्त्वनृतेन सत्यम्।
इन्द्रेषिता देवा आज्यमस्य मथ्नन्तु मा तत् सं पादि यदसौ जुहोतिं ॥ २ ॥

2. *Yātudhānā nir-ṛtirādu rakṣaste asya ghnantva-nṛtena satyam. Indreṣitā devā ājyamasya mathnantu mā tat saṁ pādi yadasau juhoti.*

Raksha, forces of the watch and reconnaissance, Yatudhana, forces of attack in advance, Nir-rti, his own state of deprivation, these, by reasons of the falsehood

of his intention and design, would destroy the enemy's simulation of truth and rectitude. Let the brilliant forces inspired and reinforced by the ruler, Indra, shake and rout his forces. Whatever he plans and tries to execute must not be allowed to be accomplished.

अजिरा धिराजौ श्येनौ संपातिनाविव ।
आज्यं पृतन्यतो हतां यो नः कश्चाभ्यघायति ॥ ३ ॥

3. *Ajirādhirājau śyenau saṁpātināviva. Ājyaṁ pṛtanyato hatāṁ yo naḥ kaścābhyaghāyati.*

Like two royal eagles pouncing upon the prey, let the supreme ruler and the supreme commander of the forces destroy the means, materials and forces of the enemy that attacks us.

अपाञ्चौ त उभौ बाहू अपि नह्याम्यास्य ँ म् ।
अग्नेर्देवस्य मन्युना तेन तेऽवधिषं हविः ॥ ४ ॥

4. *Apāñcau ta ubhau bāhū api nahyāmyāsyam.*
Agnerdevasya manyunā tena te'vadhiṣaṁ haviḥ.

I nail those two columns of your army already reverted and retreated, and thus I seal your advance also. It is by the force and terror of brilliant fire power that I destroy your force and the entire infrastructure.

अपि नह्यामि ते बाहू अपि नह्याम्यास्य ँम् ।
अग्नेर्घोरस्य मन्युना तेन तेऽवधिषं हविः ॥ ५ ॥

5. *Api nahyāmi te bāhū api nahyāmyāsyam.*
Agnerghorasya manyunā tena te'vadhiṣaṁ haviḥ.

I nail your arms and the army. I shut your advance. By the force and power of terrible Agni, fire,

I destroy your might and materials.

Kanda 7/Sukta 71 (Tribute to Agni)

Agni Devata, Atharva Rshi

परि॑ त्वाग्ने॒ पुरं॒ व॒यं विप्रं॑ सहस्य धीमहि।
धृ॒षद्वर्णं॑ दि॒वेदि॑वे ह॒न्तारं॑ भङ्गु॒रावतः॥ १॥

1. *Pari tvāgne puraṁ vayaṁ vipraṁ sahasya dhīmahi. Dhṛṣadvarṇaṁ divedive hantāraṁ bhaṅgurāvataḥ.*

Agni, O supreme commander, fiery leader, first, perfect and impenetrable like a formidable fort, day in and day out we think of, remember and do homage to you, veteran wise, embodiment of patience, fortitude and unchallengeable might, image of terror, and shaker and destroyer of the violent and the killer.

Kanda 7/Sukta 72 (Purushartha)

Indra Devata, Atharva Rshi

उत्ति॑ष्ठताव॑ पश्यतेन्द्र॑स्य भा॒गमृ॒त्वियं॑म्।
यदि॑ श्रा॒तं जु॒होत॑न॒ यद्यश्रा॑तं म॒मत्त॑न॥ १॥

1. *Uttiṣṭhatāva paśyatendrasya bhāgamṛtviyam. Yadi śrātaṁ juhotana yadyaśrātaṁ mamattana.*

Arise, O friends, watch out for the seasonal share of Indra, supreme ruler. If it is ripe and ready, offer. If not yet ripe and ready, wait, accelerate and exhilarate.

श्रा॒तं ह॒विरो ष्वि॑न्द्र॒ प्र या॑हि जु॒गाम् सू॒रो॒ अध्व॑नो॒ वि मध्यम्।
परि॑ त्वासते नि॒धिभि॒ः सखा॑यः कु॒ल॒पा न व्रा॑जप॒तिं चर॑न्तम्॥ २॥

2. *Śrātaṁ haviro ṣvindra pra yāhi jagāma sūro adhvano vi madhyam. Pari tvāsate nidhibhiḥ sakhāyaḥ kulapā na vrājapatiṁ carantam.*

Indra, the havi is ripe and ready. Pray come, the sun is half way up on its path. Friends sit around with their treasure sweets for you like heads of families waiting for the chief on the round.

श्रातं मन्य ऊधनि श्रातमग्नौ सुशृतं मन्ये तदृतं नवीयः। माध्यन्दिनस्य सवनस्य दध्नः पिबेन्द्र वज्रिन्पुरुकृज्जुषाणः॥ ३॥

3. *Śrātaṁ manya ūdhani śrātamagnau suśṛtaṁ manye tadṛtaṁ navīyaḥ. Mādhyandinasya savanasya dadhnaḥ pibendra vajrinpurukṛjjuṣāṇaḥ.*

I believe the havi is ripe and ready at dawn in the cow's udders. It is ripe and seasoned on the fire. This process of nature and fire, the eternal law, is universal, ancient, yet it is ever new too. O lord of thunder and justice, universal cause of action, loving and sociable, come and taste of the milky sweets of mid-day's yajna of action and celebrative homage.

Kanda 7/Sukta 73 (Yajna Karma)

Gharma, Ashvins and others Devata, Atharva Rshi

समिद्धो अग्निर्वृषणा रथी दिवस्तप्तो घर्मो दुह्यते वामिषे मधु। वयं हि वां पुरुदमासो अश्विना हवामहे सधमादेषु कारवः॥ १॥

1. *Samiddho agnirvṛṣaṇā rathī divastapto gharmo duhyate vāmiṣe madhu. Vayaṁ hi vāṁ purudamāso aśvinā havāmahe sadhamādeṣu kāravaḥ.*

Harbingers of the dawn, mighty generous Ashvins, chariot heroes of heavens, lighted is the fire, the flames of yajna are rising, honeyed milk of mother nature is flowing. Rejoicing together in yajnic homes, we invoke you and, poets of nature as we are, we celebrate and adore you in divine revelry.

समिद्धो अग्निराश्विना तप्तो वां घर्म आ गतम्।
दुह्यन्ते नूनं वृषणेह धेनवो दस्रा मदन्ति वेधसः ॥ २ ॥

2. *Samiddho agniraśvinā tapto vāṁ gharma ā gatam. Duhyante nūnaṁ vṛṣaṇeha dhenavo dasrā madanti vedhasaḥ.*

Mighty generous Ashvins, the fire is lighted, the yajna is hot and rising refulgent for you. Pray come, the cows are being milked and, O angels of beauty, grace and glory, the learned sages rejoice and celebrate.

स्वाहाकृतः शुचिर्देवेषु यज्ञो यो अश्विनोश्चमसो देवपानः।
तमु विश्वे अमृतासो जुषाणा गन्धर्वस्य प्रत्यास्ना रिहन्ति ॥ ३ ॥

3. *Svāhākṛtaḥ śucirdeveṣu yajño yo aśvinoścamaso devapānaḥ. Tamu viśve amṛtāso juṣāṇā gandharvasya pratyāsnā rihanti.*

Consecrated and conducted with oblations capped with selfless, 'svaha', pure and shining yajna in the assembly of the learned is a metaphor of the heavenly bowl of the Ashvins, fit for joyous soma drink of divinities, which all the immortalities of nature and brilliancies of humanity cherish with love, and they tdoration and taste the nectar with the first rays of the sun, father sustainer of the earth.

यदु॒स्रिया॒स्वाहु॑तं घृ॒तं पयो॒ऽयं स वा॑मश्विना भा॒ग आ ग॑तम्।
माध्वी॑ धर्तारा विदथस्य सत्पती त॒प्तं घ॒र्मं पि॑बतं रोच॒ने दि॒वः॥ ४॥

4. *Yadusriyāsvāhutaṁ ghṛtaṁ payo' yaṁ sa vāmaśvinā bhāga ā gatam. Mādhvī dhartārā vidathasya satpatī taptaṁ gharmaṁ pibataṁ rocane divaḥ.*

Ashvins, harbingers of the dawn, men and women who are harbingers of the day's activities, the ghrta which is vested in the cows by nature, and the ghrta which is offered into the fire and through the fire into the rays of the sun, that is your share. Come and join. O honey sweet conductors and sustainers of yajna, holy managers and sustainers of the Rashtra yajna, taste, protect and promote the burning fire and rising fragrance of yajna and raise it to the lights of heaven.

त॒प्तो वां॑ घ॒र्मो न॑क्षतु स्वहो॒ता॒ प्र वा॑मध्व॒र्युश्च॑रतु पयस्वान्।
मधो॑र्दु॒ग्धस्या॑श्विना त॒नाया॑ वी॒तं पा॒तं पय॑स उ॒स्रिया॑याः॥ ५॥

5. *Tapto vāṁ gharmo nakṣatu svahotā pra vāmadhvaryuścaratu payasvān. Madhordugdhasyāśvinā tanāyā vītaṁ pātaṁ payasa usriyāyāḥ.*

Ashvins, harbingers of the dawn, men and women of the Rashtra, may the rising warmth and fragrance of yajna reach you. May the self-sacrificing organising priest of the yajna of love and non-violence, bearing milk and ghrta, conduct the yajna for you. Ashvins, enjoy the milk of cows, warmth of sun rays and the milky sweet knowledge of the honey essences of nature and protect and promote the yajna.

उप॑ द्रव॒ पय॑सा गोधुगो॒षमा घ॒र्मे सि॑ञ्च॒ पय॑ उ॒स्रिया॑याः ।
वि नाक॑मख्यत्सवि॒ता वरे॑ण्योऽनुप्र॒याण॑मु॒षसो॒ वि रा॑जति ॥ ६ ॥

6. *Upa drava payasā godhugoṣamā gharme siñca paya usriyāyāḥ. Vi nāka makhyatsavitā vareṇyo'-nuprayāṇamu-ṣaso vi rājati.*

Come fast, O milk man, with milk and ghrta and offer the shining oblation of cow's milk into the yajna fire. Adorable Savita, self-refulgent sun, has illuminated the heavens and in pursuit of the dawn shines bright over the earth.

उप॑ ह्वये सु॒दुघां धे॒नु॒मे॒तां सु॒हस्तो॑ गो॒धुगु॒त दो॑हदेनाम् । श्रेष्ठं
स॒वं स॑वि॒ता सा॑विषन्नोऽभी॒द्धो घ॒र्मस्तदु॒ षु प्र वो॑चत् ॥ ७ ॥

7. *Upa hvaye sudughāṁ dhenumetāṁ suhasto godhuguta dohadenām. Śreṣṭhaṁ savaṁ savitā sāviṣanno'bhīddho gharmastadu ṣu pra vocat.*

I invoke the holy cow of Madhu-vidya, knowledge of the honey sweets of divine Nature. Let the man of expert hand and intelligence distil the honey sweets. May Savita, highest lord giver of light and life, light up the holy fire for us, and may the fire of this explorative yajna reveal the secret of Madhu vidya for us.

हि॒ङ्कृ॒ण्व॒ती व॑सु॒पत्नी॒ वसू॑नां व॒त्सम॒िच्छन्ती॒ मन॑सा॒ न्याग॑न् ।
दु॒हाम॒श्विभ्यां॑ पयो॑ अ॒घ्न्येयं सा व॑र्धतां महते सौभ॑गाय ॥ ८ ॥

8. *Hiṅkṛṇvatī vasupatnī vasūnāṁ vatsamicchantī manasā nyāgan. Duhāmaśvibhyāṁ payo aghnyeyaṁ sā vardhatāṁ mahate saubhagāya.*

This holy inviolable cow, Divine Word and

Madhu-vidya, mother guardian and promoter of the prosperity, honour and excellence of the noblest gracious powers of the world, loving from the depth of her heart like the lowing mother cow for her calf, is come. Let this mother sustain the milk of life for the Ashvins, men and women of the world, and let her also grow and prosper for the honour and excellence of the world.

जुष्टो॒ दमू॑ना॒ अति॑थिर्दुरो॒ण इ॒मं नो॑ य॒ज्ञमुप॑ याहि वि॒द्वान्।
विश्वा॑ अग्ने अभि॒युजो॑ वि॒हत्य॑ शत्रू॒य॒तामा भ॑रा॒ भोज॑नानि ॥ ९ ॥

9. *Juṣṭo damūnā atithirduroṇa imaṁ no yajñamupa yāhi vidvān. Viśvā agne abhiyujo vihatya śatrūyatāmā bharā bhojanāni.*

Agni, ruler, leader, sagely scholar, giver of light and life, self-controlled friend of the home and family, vibrant and dynamic, invoked, invited and loved in the home, come and grace this yajna of ours, having overcome and crossed over all fighting forces of our enemies, and bear and bring the sweetest nutriments of life for us.

अग्ने॒ शर्धं॑ मह॒ते सौभ॑गाय॒ तव॑ द्यु॒म्नान्यु॑त्त॒मानि॑ सन्तु।
सं जा॑स्प॒त्यं सु॒यम॒मा कृ॑णुष्व शत्रू॒य॒ताम॒भि ति॑ष्ठा महां॑सि ॥ १० ॥

10. *Agne śardha mahate saubhagāya tava dyumnā-nyuttamāni santu. Saṁ jāspatyaṁ suyamamā kṛṇuṣva śatrūyatāma-bhi tiṣṭhā mahāṁsi.*

O mighty Agni, light of life, great and highest are your gifts of wealth, honour and splendour. May they be good and auspicious for our great good fortune. Bless us that our familial loyalty and discipline be good,

divinely controlled and directed, and let the powers of our negative forces be kept down, ineffectualised.

सूयवसाद्भगवती हि भूया अधा वयं भगवन्तः स्याम। अद्धि तृणमघ्न्ये विश्वदानीं पिब शुद्धमुदकमाचरन्ती॥ ११॥

11. *Sūyavasādbhagavatī hi bhūyā adhā vayaṁ bhagavantaḥ syāma. Addhi tṛṇamaghnye viśvadānīṁ piba śuddhamudakamācarantī.*

O Spirit of the nation, children of the earth, inviolate and inviolable as the holy cow, be great and glorious by virtue of pure barley food, and then all of us would be great and glorious. Eat pure herbal food, drink pure water, and live a simple life of purity, kindness and universal giving.

Kanda 7/Sukta 74 (Cure of Excrescences)

Mantrawise, Jataveda Devata, Atharvangira Rshi

अपचितां लोहिनीनां कृष्णा मातेति शुश्रुम। मुनेर्देवस्य मूलेन सर्वा विध्यामि ता अहम्॥ १॥

1. *Apacitāṁ lohinīnāṁ kṛṣṇā māteti śuśruma. Munerdevasya mūlena sarvā vidhyāmi tā aham.*

The cause of red excrescences such as pustules and inflammations is black, some negativity in the system, this we have heard. All such I pierce and cure with the root of divine curative Muni's root.

(Satavalekara says that Muni is the name of herbs such as "Damanaka, Baka, Palasha, Priyala and Madana.)

विध्याम्यासां प्रथमां विध्याम्युत मध्यमाम्। इदं जघन्या ∫ मासामा च्छिनद्मि स्तुकामिव॥ २॥

2. *Vidhyāmyāsāṁ prathamāṁ vidhyāmyuta madhyamām. Idaṁ jaghanyā māsāmā cchinadmi stukāmiva.*

I pierce the first of them, I pierce the midmost, and I pierce this vilest of them and clear them out like a knot of hair.

त्वाष्ट्रेणाहं वचसा वि तं ईर्ष्यामंमीमदम्।
अथो यो मन्युष्टे पते तमु ते शमयामसि॥ ३॥

3. *Tvāṣṭreṇāhaṁ vacasā vi ta īrṣyāmamīmadam. Atho yo manyuṣṭe pate tamu te śamayāmasi.*

With words well chosen and chiselled, I cure your jealousy, and, O master, the anger that distresses you, we pacify.

व्रतेन त्वं व्रतपते समक्तो विश्वाहा सुमना दीदिहीह।
तं त्वा वयं जातवेदः समिद्धं प्रजावन्त उप सदेम सर्वे॥ ४॥

4. *Vratena tvaṁ vratapate samakto viśvāhā sumanā dīdihīha. Taṁ tvā vayaṁ jātavedaḥ samiddhaṁ prajāvanta upa sadema sarve.*

O master of the vows of self-discipline, keep to the vows of your discipline, always be good and happy at heart, and shine here in life. O Jataveda, light of life and life of the fire of yajna, lighted at heart and in the vedi of yajna, we pray, let us abide by you in the discipline of life, be blest with noble progeny and live happy at heart, one and all.

(In this Sukta it is clearly shown that physical excrescences are not only physical, they are also related to states of mind, mental excrescences such as jealousy,

hate and anger. The cure of ailments has to be not only physical but also mental. The mind must be at peace. There should be no blind spots, no communication gap, no cleverness and no pretence, and we must keep to our vows of discipline like the fire of yajna and the universal Jataveda.)

Kanda 7/Sukta 75 (Inviolate Inviolable)

Aghnyah Devata, Uparibabhrava Rshi

प्रजावतीः सूयवसे रुशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः ।
मा व स्तेन ईशत माघशंसः परि वो रुद्रस्य हेतिर्वृणक्तु ॥ १ ॥

1. *Prajāvatīḥ sūyavase ruśantīḥ śuddhā apaḥ suprapāṇe pibantīḥ. Mā va stena īśata māghaśaṁsaḥ pari vo rudrasya hetirvṛṇaktu.*

(Inviolate, inviolable cows, children of the earth) blest with noble progeny, roaming around and browsing on lush green fields and pastures, drinking pure water in clear pools and lakes, let no thief rule over you, no sinner, no contemner, and no strike of the violent to fall on you.

पदज्ञा स्थ रमतयः संहिता विश्वनाम्नीः । उप मा देवीर्देवेभिरेत । इमं गोष्ठमिदं सदो घृतेनास्मान्त्समुक्षत ॥ २ ॥

2. *Padajñā stha ramataḥ saṁhitā viśvanāmnīḥ. Upa mā devīrdevebhireta. Imaṁ goṣṭhamidaṁ sado ghṛtenāsmāntsamukṣata.*

Know the paths you move on and by, be there steadfast, be happy and rejoicing, be together united, have a reputable name in the world. O divine ones, come and be close to me with your noble attributes and

strengthen and enrich us, this house, this hall with plenty, beauty and graces of life.

Kanda 7/Sukta 76 (Cure of Excrescences)

Apachit, Jayanya, Indra Devatah, Atharva Rshi

आ सुस्रसः सुस्रसो असतीभ्यो असत्तराः।
सेहोररसतरा लवणाद्विक्लेदीयसीः॥ १॥

1. *Ā susrasaḥ susraso asatībhyo asattarāḥ.*
Sehorarasatarā lavaṇādvikledīyasīḥ.

Pustules more flowing than most, more painful than most, drier than most, more putrefying than with salt, O physician, cure.

या ग्रैव्या अपचितोऽथो या उपपक्ष्याः।
विजाम्नि या अपचितः स्वयंस्रसः॥ २॥

2. *Yā graivyā apacito'tho yā upapakṣyāḥ.*
Vijāmni yā apacitaḥ svayaṁsrasaḥ.

The pustules on the neck, or on the shoulders, on the arm pits, or the pustules on the groin or those with morbid flow, O physician, cure.

यः कीकसाः प्रशृणाति तलीद्य मवतिष्ठति।
निरास्तं सर्वं जायान्यं यः कश्च ककुदि श्रितः॥ ३॥

3. *Yaḥ kīkasāḥ praśṛṇāti talīdya mavatiṣṭhati.*
Nirāstaṁ sarvaṁ jāyānyaṁ yaḥ kaśca kakudi śritaḥ.

The contagion caused by sexual contact which degenerates the ribs or affects the soles or which affects and persists on the head, all that, O physician, cure.

पक्षी जायान्यः पतति स आ विशति पूरुषम्।
तदक्षितस्य भेषजमुभयोः सुक्षतस्य च॥ ४॥

4. *Pakṣī jāyānyaḥ patati sa ā viśati pūruṣam.*
Tadakṣitasya bheṣajamubhayoḥ sukṣatasya ca.

The sexual contagion spreads like a flying bird and infects the man, and whether it is recent or chronic, O physician, the cure is there for both.

विद्म वै ते जायान्य जानं यतो जायान्य जायसे।
कथं ह तत्र त्वं हनो यस्य कृण्मो हविर्गृहे॥ ५॥

5. *Vidma vai te jāyānya jānaṁ yato jāyānya jāyase.*
Kathaṁ ha tatra tvaṁ hano yasya kṛṇmo havirgṛhe.

O Jayanya, sexual contagion, we know the basic cause from which you arise and infect, where and how you can kill, and of that we provide the home cure.

धृषत्पिब कलशे सोममिन्द्र वृत्रहा शूर समरे वसूनाम्।
माध्यन्दिने सवन आ वृषस्व रयिष्ठानो रयिमस्मासु धेहि॥ ६॥

6. *Dhṛṣatpiba kalaśe somamindra vṛtrahā śūra samare vasūnām. Mādhyandine savana ā vṛṣasva rayiṣṭhāno rayimasmāsu dhehi.*

Bold and resolute Indra, virile and generous lover of life, drink the joyous soma of life in the cup of good health. Heroic warrior, in the battle of life for the winning of wealth, honour and excellence, you are breaker of the clouds of darkness and dispeller of dust. Come, join the mid-day session of yajna and bring us showers of wealth. Indeed, you yourself are the treasure

centre of wealth and excellence. Bring us the wealth of health, honour and excellence, and freedom from disease.

(The real cure of disease is prevention, to be Indra, potent virile by Brahmacharya upto twenty-five years, sexual discipline with continence as a married man and abstinence in old age.)

Kanda 7/Sukta 77 (Freedom from Enmity)

Maruts Devata, Angira Rshi

सान्तपना इदं हविर्मरुतस्तज्जुजुष्टन।
अस्माकोती रिशादसः॥ १॥

1. *Sāntapanā idaṁ havirmarutastajjujuṣṭana.*
Asmākotī riśādasaḥ.

Austere but burning and blazing as fire and sun, O Maruts, vibrant warriors, teachers and pioneers, dedicated to life unto death, destroyers of hate and violence, pray accept this homage for our protection against all negative forces without and within.

यो नो मर्तो मरुतो दुर्हृणायुस्तिरश्चित्तानि वसवो जिघांसति। द्रुहः पाशान्प्रति मुञ्चतां स तपिष्ठेन तपसा हन्तना तम्॥ २॥

2. *Yo no marto maruto durhṛṇāyustiraścittāni vasavo jighāṁsati. Druhaḥ pāśānprati muñcatāṁ sa tapiṣṭhena tapasā hantanā tam.*

Whoever the man full of hate and fury against us that wants to violate our heart and mind, culture and values, and wants to dislodge and destroy us, O Maruts, givers of settlement, peace and prosperity, with the

power of your relentless discipline force him that he gives up his plans and snares, and with your passion for peace, eliminate the hater and the furious destroyer.

सं॒व॒त्स॒रीणा॑ म॒रुत॑: स्व॒र्का उ॒रुक्ष॑याः॒ सग॑णा॒ मानु॑षासः।
ते अ॒स्मत्पा॑शा॒न्प्र मु॑ञ्च॒न्त्वेन॑सः सान्तप॒ना म॑त्स॒रा मा॑द-
यि॒ष्णव॑: ॥ ३ ॥

3. *Saṁvatsarīṇā marutaḥ svarkā urukṣayāḥ saganā mānuṇṣāsaḥ. Te asmatpāśānpra muñcantvenasaḥ sāntapanā matsarā mādayiṣṇavaḥ.*

Maruts, vibrant life time heroes of blazing radiance and arms of thunder, space unbound and countless forces, human at heart committed to humanity, may, we pray, release us from the snares of sin and evil. Austere of discipline and joyous, they love to see peace and happiness prevailing all around.

Kanda 7/Sukta 78 (Freedom from Bondage)

Agni Devata, Atharva Rshi

वि ते॑ मुञ्चामि रश॒नां वि योक्त्रं॒ वि नि॒योज॑नम्।
इ॒हैव त्वमज॑स्र एध्यग्ने ॥ १ ॥

1. *Vi te muñcāmi raśanāṁ vi yoktraṁ vi niyojanam. Ihaiva tvamajasra edhyagne.*

I release you from the cord of your physical bondage, I cut off the bonds of your mental fixations, and I strike off the bars of your spiritual illusion so that, eternal and immortal as you are, Agni, pure clairvoyant soul, you come and attain to your real nature here itself.

अ॒स्मै क्ष॒त्राणि॑ धा॒रय॑न्तमग्ने यु॒नज्मि॑ त्वा॒ ब्रह्म॑णा॒ दैव्ये॑न।
दी॒दि॒ह्य॒॑स्मभ्यं॒ द्रवि॑णेह भ॒द्रं प्रेमं वो॑चो हवि॒र्दां दे॒वता॑सु ॥ २ ॥

2. *Asmai kṣatrāṇi dhārayantamagne yunajmi tvā brahmaṇā daivyena. Dīdihyasmabhyaṁ draviṇeha bhadraṁ premaṁ voco havirdāṁ devatāsu.*

Agni, enlightened soul, bearing as you do the powers and obligations of governance, defence and development for this social order, I join you, Agni, enlightened ruler, with the divine knowledge of Veda for the ruler. Shine, reveal and create for us the wealth, honour and excellence of a noble order and speak well of this social order among the divines as a pious order, grateful and generous giver of homage to the divinities of nature and humanity.

Kanda 7/Sukta 79 (Integrative Spirit)

Amavasya Devata, Atharva Rshi

यत्ते॑ दे॒वा अकृ॑ण्वन्भाग॒धेय॒ममा॑वास्ये सं॒वस॑न्तो महि॒त्वा।
तेना॑ नो य॒ज्ञं पि॑पृहि विश्ववारे र॒यिं नो॑ धेहि सुभगे सु॒वीर॑म्॥ १॥

1. *Yatte devā akṛṇvanbhāgadheyamamāvāsye saṁvasanto mahitvā. Tenā no yajñaṁ pipṛhi viśvavāre rayiṁ no dhehi subhage suvīram.*

O dark night of rest and peace, integrative spirit of divine bliss, since by virtue of your greatness and grandeur, pious sages and brilliant people abiding together happily offer their part of homage to you in yajna, for that reason, O universal power of peace, harbinger of good fortune, pray grace and fulfil our yajna with success and bring us wealth, honour and excellence worthy of the brave.

अहमेवास्म्यमावास्या ३ मामा वसन्ति सुकृतो मयीमे ।
मयि देवा उभये साध्याश्चेन्द्रज्येष्ठाः समगच्छन्त सर्वे ॥ २ ॥

2. *Ahamevāsmyamāvāsyā māmā vasanti sukṛto mayīme. Mayi devā ubhaye sādhyāścendra-jyeṣṭhāḥ sama-gacchanta sarve.*

Truly I am Amasvasya, all integrative power of Divinity. All people of noble action integrate and live in me. All divinities of nature and humanity, and both Sadhyas, men of accomplishment, and Indrajyeshthas, those with Indra as their supreme, come and rest in me.

आगन्रात्री संगमनी वसूनामूर्जं पुष्टं वस्वावेशयन्ती । अमा-
वास्या ∫ यै हविषा विधेमोर्जं दुहाना पयसा न आगन् ॥ ३ ॥

3. *Āganrātrī saṁgamanī vasūnāmūrjaṁ puṣṭaṁ vasvāveśayantī. Amāvāsyā yai haviṣā vidhemo-rjaṁ duhānā payasā na āgan.*

Amavasya night is come, the confluence of all centres of rest, harbinger of energy, replenishment of health and wealth of peace and refreshing joy. We honour and adore Amasvasya with homage of holy materials. May the night come with showers of energy and streams of life giving milk.

अमावास्ये न त्वदेतान्यन्यो विश्वा रूपाणि परिभूर्जजान ।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् ॥ ४ ॥

4. *Amāvāsye na tvadetānyanyo viśvā rūpāṇi pari-bhūrjajāna. Yatkāmāste juhumastanno astu vayaṁ syāma patayo rayīṇām.*

O Amavasya, divine spirit of peace and total integration, universal shelter cover of love and union,

none other than you creates and comprehends these world forms of life. We pray, may all that we love and desire with yajnic homage for fulfilment, be true and be accomplished, and may we be masters of wealth, honour and excellence.

Kanda 7/Sukta 80 (Purnima)

Prajapati, Paurnamasi Devata, Atharva Rshi

पूर्णा पश्चादुत पूर्णा पुरस्तादुन्मध्यतः पौर्णमासी जिगाय।
तस्यां देवैः संवसन्तो महित्वा नाकस्य पृष्ठे समिषा मदेम ॥ १ ॥

1. *Pūrṇā paścāduta pūrṇā purastādunmadhyataḥ paurṇamāsī jigāya. Tasyāṁ devaiḥ saṁvasanto mahitvā nākasya pṛṣṭhe samiṣā madema.*

Full and perfect before, full and perfect after, full and perfect in the middle, the full moon night, all comprehensive sustaining spirit of Divinity, reigns supreme over all. Resting and abiding in peace and union with divinities and the greatness and grandeur of the light of perfection, may we, we pray, rejoice with food, energy and enlightenment on the heights of heaven.

वृषभं वाजिनं वयं पौर्णमासं यजामहे।
स नो ददात्वक्षितां रयिमनुपदस्वतीम् ॥ २ ॥

2. *Vṛṣabhaṁ vājinaṁ vayaṁ paurṇamāsaṁ yajāmahe. Sa no dadātvakṣitāṁ rayimanupadasvatīm.*

We honour, adore and join the virile, all conquering full moon of the night of light divine, spirit of the light of life. May the light divine give us unviolated, inviolable and imperishable wealth, honour

and excellence of life.

प्रजा॑पते॒ न त्वदे॒तान्य॒न्यो विश्वा॑ रू॒पाणि॑ प॒रि॒भूर्ज॑जान।
यत्का॑मास्ते जु॒हु॒मस्तन्नो॑ अस्तु व॒यं स्या॑म॒ पत॑यो रयी॒णाम्॥ ३॥

3. *Prajāpate na tvadetānyanyo viśvā rūpāṇi pari-bhūrjajāna. Yatkāmāste juhumastanno astu vayaṁ syāma patayo rayīṇām.*

O Prajapati, creator and sustainer of the life forms of existence, no one other than you, Lord Supreme, creates and comprehends all the forms of life in existence. We pray, may that we love and, for which we adore and worship you with yajna, be true and fulfilled. May we be masters of wealth, honour and excellence.

पौ॒र्ण॒मा॒सी प्र॑थ॒मा य॒ज्ञिया॑सी॒दह्नां॑ रात्री॑णामतिशर्व॒रेषु॑। ये
त्वां य॒ज्ञैर्य॑ज्ञिये अ॒र्धय॑न्त्य॒मी ते नाके॑ सु॒कृ॒त॒: प्र॒वि॒ष्टाः॥ ४॥

4. *Paurṇamāsī prathāmā yajñiyāsīdahnāṁ rātrīṇā-matiśarvareṣu. Ye tvāṁ yajñairyajñiye ardhaya-ntyamī te nāke sukṛtaḥ praviṣṭāḥ.*

Paurnamasi, full moon night, light divine of life, is the first and foremost adorable among days and nights both dark and starry. Adorable Paurnamasi, divinity of life, those who love and worship you with yajnas and yajnic homage, they, holy of thought and action, enter and abide in the heaven of bliss.

Kanda 7/Sukta 81 (Two Divine Children)

Savitri, Sun, Moon Devata, Atharva Rshi

पू॒र्वा॒प॒रं च॑रतो मा॒यये॒तौ शिशू॒ क्रीड॑न्तौ॒ परि॑ यातोऽ॒र्ण॒वम्।
विश्वा॒न्यो भुव॑ना॒ वि॒चष्ट॒ ऋ॒तूँर॒न्यो वि॒दध॑ज्जायसे॒ नवः॥ १॥

1. *Pūrvāparaṁ carato māyayaitau śiśū krīḍantau-pari yāto'rṇavam. Viśvānyo bhuvanā vicaṣṭa ṛtūṅranyo vidadhajjā-yase navaḥ.*

One after the other, two bright children play with wondrous energy going round the seas across space. One illuminates all regions of the universe, the other, you, O moon, keeping and displaying your time and seasons, are born anew every month.

नवो॑नवो भवसि॒ जाय॑मा॒नोऽह्नां॑ के॒तुरु॒षसा॑मे॒ष्यग्र॑म्। भा॒गं दे॒वेभ्यो॒ वि द॑धास्या॒यन्प्र च॑न्द्रमस्तिरसे दी॒र्घमायुः॑॥ २॥

2. *Navonavo bhavasi jāyamāno'hnāṁ keturuṣasā-meṣyagram. Bhāgaṁ devebhyo vi dadhāsyā-yanpra candramastirase dīrghamāyuḥ.*

O sun, rising anew every day, you become young and ever fresh, flag symbol of the dawns and days, and ascend to the zenith. O moon when you rise you bear the divinities share of energy for them and bring long life for living beings.

सोम॑स्यांशो युधां प॒तेऽनू॑नो॒ नाम॒ वा अ॑सि।
अनू॑नं दर्श मा कृधि प्र॒जया॑ च॒ धने॑न च॥ ३॥

3. *Somasyāṁśo yudhāṁ pate'nūno nāma vā asi.*
Anūnaṁ darśa mā kṛdhi prajayā ca dhanena ca.

O Sun, O Moon, reflection of Soma, lord supreme creator and bliss of existence, O divine protector and promoter of the struggle of life, you are faultless, perfect and full for sure. O light all blissful, make me full and perfect, wanting in nothing. Bless me with wealth and progeny.

दृशो ऽसि दर्शतो ऽसि समग्रो ऽसि समन्तः । समग्रः समन्तो भूयासं गोभिरश्वैः प्रजया पशुभिर्गृहैर्धनेन ॥ ४ ॥

4. *Darśo'si darśato'si samagro'si samantaḥ. Samagraḥ samanto bhūyāsaṁ gobhiraśvaiḥ prajayā paśubhirgṛhairdhanena.*

O Moon, you are beautiful, beatific, perfect every way, in every part. I pray I too may be whole, perfect and full every way of life, with cows, horses, progeny, cattle, houses, wealth, honour and excellence.

यो ३ऽस्मान्द्वेष्टि यं वयं द्विष्मस्तस्य त्वं प्राणेना प्यायस्व । आ वयं प्यासिषीमहि गोभिरश्वैः प्रजया पशुभिर्गृहैर्धनेन ॥ ५ ॥

5. *Yo3smāndveṣṭi yaṁ vayaṁ dviṣmastasya tvaṁ prāṇenā pyāyasva. Ā vayaṁ pyāsiṣīmahi gobhiraśvaiḥ prajayā paśubhirgṛhairdhanena.*

Whoever hates us, whoever we hate (is not full, not perfect, gravely wanting), him you help with prana and spiritual vision to fill up the void. May we all be full, perfect and fulfilled with cows, horses, progeny, cattle, homes and wealth.

यं देवा अंशुमाप्याययन्ति यमक्षितमक्षिता भक्षयन्ति । तेनास्मानिन्द्रो वरुणो बृहस्पतिरा प्याययन्तु भुवनस्य गोपाः ॥ ६ ॥

6. *Yaṁ devā aṁśumāpyāyayanti yamakṣitamakṣitā bhakṣayanti. Tenāsmānindro varuṇo bṛhaspa-tirā pyāyayantu bhuvanasya gopāḥ.*

That immortal soma of bliss and holy energy which the divinities augment, and which unviolated soma the unviolated people share and internalise, by

that energy and bliss, may Indra, the sun, Varuna, the moon, and Brhaspati, lord of expansive space and boundless knowledge, protectors and procreators of the universe, augment our life, with that may they bless us.

Kanda 7/Sukta 82 (Prayer to Agni)

Agni Devata, Shaunaka Sampatkama Rshi

अभ्य॑र्चत सुष्टुतिं गव्यमा॒जिम॒स्मासु॑ भद्रा द्रवि॑णानि धत्त।
इ॒मं य॒ज्ञं न॑यत दे॒वता॑ नो घृ॒तस्य॒ धारा॒ मधु॑मत्पवन्ताम्॥ १॥

1. *Abhyarcata suṣṭutiṁ gavyamājimasmāsu bhadrā draviṇāni dhatta. Imaṁ yajñaṁ nayata devatā no ghṛtasya dhārā madhumatpavantām.*

O saints and scholars, honour and adore the sacred fire Agni and offer holy songs of praise to Agni, life and light of existence, for the wealth of lands, cows and sacred knowledge, and for success in the battles of life for progress, and by the power and grace of Agni, bring us noble wealth, honour and excellence. Raise this yajna of ours to the divinities of nature and let streams of ghrta and honey gifts of Agni flow on the earth.

मय्यग्रे॑ अ॒ग्निं गृ॑ह्णामि स॒ह क्ष॒त्रेण॒ वर्च॑सा॒ बले॑न।
मयि॑ प्र॒जां मय्यायु॑र्दधामि॒ स्वाहा॒ मय्य॒ग्निम्॥ २॥

2. *Mayyagre agniṁ gṛhṇāmi saha kṣatreṇa varcasā balena. Mayi prajāṁ mayyāyurdadhāmi svāhā mayyagnim.*

First of all, with strength, honour and lustre of mind, and excellence worthy of the order of the brave, I accept and internalise the presence of Agni, lord of

light, and then I attain progeny, health and age, fire and passion of life and the sacred Word of the knowledge of Divinity.

इहैवाग्ने अधि धारया रयिं मा त्वा नि क्रन्पूर्वीरचित्ता निकारिणः। क्षत्रेणाग्ने सुयममस्तु तुभ्यमुपसत्ता वर्धतां ते अनिष्टतः ॥ ३ ॥

3. *Ihaivāgne adhi dhārayā rayiṁ mā tvā ni kranpūrvacittā nikāriṇaḥ. Kṣatreṇāgne suyamamastu tubhyamupasattā vardhatāṁ te aniṣṭṛtaḥ.*

Agni, leading light and ruler of the world, bring in, rule over and sustain the wealth and values of life here itself. Let not miscreants with back-loads of mind and memory demoralise you to pull you down. Let every thing be good and smooth for you by the social order of the commonwealth, and may your friends and allies go on rising in strength and support for you, unopposed.

अन्वग्निरुषसामग्रमख्यदन्वहानि प्रथमो जातवेदाः। अनु सूर्यस्य उषसो अनु रश्मीननु द्यावापृथिवी आ विवेश ॥ ४ ॥

4. *Anvagniruṣasāmagramakhyadanvahāni prathamo jātavedāḥ. Anu sūrya uṣaso anu raśmīnanu dyāvāpṛthivī ā viveśa.*

Agni, cosmic spirit all pervasive, first presence self-manifestive omniscient of all forms, potential and actual, exists in advance of the dawns and days, and pervades the sun, the dawns, the radiating rays and the earth and heaven (as they come into existence).

प्रत्यग्निरुषसामग्रमख्यत्प्रत्यहानि प्रथमो जातवेदाः। प्रति सूर्यस्य पुरुधा च रश्मीन्प्रति द्यावापृथिवी आ ततान ॥ ५ ॥

5. *Pratyagniruṣasāmagramakhyatpratyahāni prathamo jātavedāḥ. Prati sūryasya purudhā ca raśmīnprati dyāvāpṛthivī ā tatāna.*

Agni, first presence self-manifestive omniscient of all forms, potential and actual, exists before and pervades and watches as they come into existence, every one of the dawns, every one of the days, and many ways extends and pervades every sun, the radiating rays and heaven and earth as they expand.

घृतं ते अग्ने दिव्ये सधस्थे घृतेन त्वां मनुरद्या समिन्धे। घृतं ते देवीर्नप्त्यः आ वहन्तु घृतं तुभ्यं दुहतां गावो अग्ने ॥ ६ ॥

6. *Ghṛtaṁ te agne divye sadhasthe ghṛtena tvāṁ manuradyā samindhe. Ghṛtaṁ te devīrnaptyā ā vahantu ghṛtam tubhyaṁ duhratāṁ gāvo agne.*

Agni, let there be ghrta for divine yajnic service in the happy radiant hall and home. Let every man, brilliant and intelligent, light the fire in divine service, let our unfailing and divine daughters and grand daughters bring ghrta for service in yajna, and let cows yield abundant milk and ghrta in Agni-service.

Kanda 7/Sukta 83 (Freedom from Bondage)

Varuna Devata, Shunah-shepa Rshi

अप्सु ते राजन्वरुण गृहो हिरण्ययो मिथः।
ततो धृतव्रतो राजा सर्वा धामानि मुञ्चतु ॥ १ ॥

1. *Apsu te rājanvaruṇa gṛho hiraṇyayo mithaḥ. Tato dhṛtavrato rājā sarvā dhāmāni muñcatu.*

O Varuna, all ruling, all illuminating lord of justice and dispensation, your luminous presence together with justice is in the waters of space, atoms of

Prakrti, and dynamics of nature, together with the karma of humanity. Thence may the ruler and dispenser of justice, Varuna, acquit and release us from all bonds of all places and forms.

धाम्नो॑धाम्नो राजन्नि॒तो व॑रुण मुञ्च नः। यदापो॑ अ॒घ्न्या इति॒ व॒रु॒णेति॒ यदू॑चि॒म ततो॑ वरुण मुञ्च नः॥ २॥

2. *Dhāmnodhāmno rājannito varuṇa muñca naḥ. Yadāpo aghnyā iti varuṇeti yadūcima tato varuṇa muñca naḥ.*

O Varuna, all ruling refulgent lord, release us from the bonds here, there and everywhere. As we say Varuna is Apah, always with us, inviolable, and the lord of our love and choice, so, O Varuna, destroyer of suffering, pray release us.

उदु॑त्तमं व॑रुण॒ पाश॑म॒स्मदवा॑धमं॒ वि म॑ध्य॒मं श्र॑थाय। अधा॑ व॒यमा॑दित्य व्र॒ते तवाना॑गसो॒ अदि॑तये स्याम॥ ३॥

3. *Uduttamaṁ varuṇa pāśamasmadavādhamaṁ vi madhyamaṁ śrathāya. Adhā vayamāditya vrate tavānāgaso aditaye syāma.*

O Varuna, lord of freedom and justice, loosen and untie our chains of bondage of the highest, medium and the lowest order and let them drop from us. And then O Aditya, lord of refulgent majesty, we all, free from sin and crime, dedicated to your law and discipline, shall be all for the service of mother Aditi, the lord's inviolable creation.

प्रास्मत्पाशा॑न्वरुण मुञ्च॒ सर्वा॒न्य उ॑त्त॒मा अ॑ध॒मा वा॑रु॒णा ये। दु॒ःष्वप्न्यं॑ दुरि॒तं नि ष्वा॒स्मदथं॑ गच्छेम सुकृ॒तस्य॑ लो॒कम्॥ ४॥

4. *Prāsmatpāśānvaruṇa muñca sarvānya uttamā adhamā vāruṇā ye. Duḥṣvapnyaṁ duritaṁ niḥ ṣvāsmadatha gacchema sukṛtasya lokam.*

O Varuna, release all chains of bondage from us, highest as well as lowest, all that have come by the laws of cosmic justice. Remove all evil thoughts and dreams from us so that we may rise to the ultimate state of holiness and divine happiness in freedom.

Kanda 7/Sukta 84 (To the Ruler)

Agni, Indra Devate, Bhrgu Rshi

अनाधृष्यो जातवेदा अमर्त्यो विराडग्ने क्षत्रभृद्दीदिहीह। विश्वा अमीवाः प्रमुञ्चन्मानुषीभिः शिवाभिरद्य परि पाहि नो गयम्॥ १॥

1. *Anādhṛṣyo jātavedā amartyo virāḍagne kṣatrabhṛddīdihīha. Viśvā amīvāḥ pramuñcan mānuṣībhiḥ śivābhiradya pari pāhi no gayam.*

Agni, Jataveda, all-knowing, all-aware, indomitable, immortal, refulgent ruler, protector and sustainer of the social order, shine here, removing all sin, evil, crime and disease, and protect and promote this homeland of ours with the dignity, virtues and values worthy of noble and peaceful humanity.

इन्द्र क्षत्रमभि वाममोजोऽजायथा वृषभ चर्षणीनाम्। अपानुदो जनममित्रायन्तमुरुं देवेभ्यो अकृणोरु लोकम्॥ २॥

2. *Indra kṣatramabhi vāmamojo'jāyathā vṛṣbha carṣaṇīnām. Apānudo janamamitrāyantamu-ruṁ devebhyo akṛṇoru lokam.*

Mighty ruler and leader of the people, Indra,

you are born for great deeds and glory of the great dominion. Having removed the negative and hostile people, raise the dominion to a high state of excellence worthy of divinities.

मृगो न भीमः कुचरो गिरिष्ठाः परावत आ जगम्यात्परस्याः।
सृकं संशाय पविमिन्द्र तिग्मं वि शत्रून्ताढि वि मृधो नुदस्व ॥ ३ ॥

3. *Mṛgo na bhīmaḥ kucaro giriṣṭhāḥ parāvata ā jagamyātparasyāḥ. Sṛkaṁ saṁśāya pavimindra tigmaṁ vi śatrūntāḍhi vi mṛdho nudasva.*

Like a terrible tiger roaming around at will over the mountains, may the ruler come from farthest of the far distances. O mighty ruler, Indra, having sharpened the flaming arrow and blazing bolt, beat off the enemies and throw out the violent adversaries.

Kanda 7/Sukta 85 (Ruler and the people)

Tarkshya Devata, Atharva Rshi

त्यमू षु वाजिनं देवजूतं सहोवानं तरुतारं रथानाम्।
अरिष्टनेमिं पृतनाजिमाशुं स्वस्तये तार्क्ष्यमिहा हुवेम ॥ १ ॥

1. *Tyamū ṣu vājinaṁ devajūtaṁ sahovānaṁ tarutāraṁ rathānām. Ariṣṭanemiṁ pṛtanājimāśuṁ svastaye tārkṣyamihā huvema.*

For peace, progress and all round well being, we invoke and invite the heroic, divinely inspired and nobly acclaimed by enlightened people, patient yet irresistible challenger, victorious warrior of inviolable chariot, instant of action, unfailing conqueror of enemies in battle.

Kanda 7/Sukta 86 (Ruler and the People)

Indra Devata, Atharva Rshi

त्रा॒तार॒मिन्द्र॑मवि॒तार॒मिन्द्रं॒ हवे॑हवे सु॒हव॒ं शूर॒मिन्द्र॑म्।
हु॒वे नु श॒क्रं पु॑रुहू॒तमिन्द्रं॒ स्व॒स्ति न॒ इन्द्रो॑ म॒घवा॑न्कृणोतु॥ १॥

1. *Trātāramindramavitāramindraṁ havehave suhavaṁ śūramindram. Huve nu śakraṁ puruhūtamindraṁ svasti na indro maghvānkṛṇotu.*

From one challenging situation to another, I invoke and adore Indra the saviour, Indra the protector, Indra the brave and adorable, and Indra of noble deeds invoked by all. May Indra, mighty glorious ruler, bless us with peace, progress and all round well being.

Kanda 7/Sukta 87 (Omnipresent Rudra)

Rudra Devata, Atharva Rshi

यो अ॒ग्नौ रु॒द्रो यो अ॒प्स्व॑१॒न्तर्य ओष॑धीर्वी॒रुध॑ आवि॒वेश॑।
य इ॒मा विश्वा॒ भुव॑नानि चाक्लृ॒पे तस्मै॑ रु॒द्राय॒ नमो॑ अस्त्व॒-
ग्नये॑॥ १॥

1. *Yo agnau rudro yo apsvantarya oṣadhīrvīrudha āviveśa. Ya imā viśvā bhuvanāni cāklṛpe tasmai rudrāya namo astvagnaye.*

That inspiring vitality of life which is in fire, which is in the waters, which inspires and pervades in herbs and trees, which pervades and informs all these worlds of the universe, to that Rudra-Agni, pranic life energy, light and warmth of life, homage and salutations!

Kanda 7/Sukta 88 (Snake Poison)

Takshaka Devata, Garutman Rshi

अपेह्यरिरस्यरिर्वा असि। विषे विषमपृक्था विषमिद्वा अपृक्थाः। अहिमेवाभ्यपेहि तं जहि॥ १॥

1. *Apehyarirasyarirvā asi. Viṣe viṣamapṛkthā viṣamidvā apṛkthāḥ. Ahimevābhyapehi taṁ jahi.*

Get out and go, you are an enemy, surely you are an enemy. You have mixed and added poison into poison. It is now worse, the poison. Surely you have mixed, added and intensified the poison. Go back to the snake. Kill the snake.

Kanda 7/Sukta 89 (The Divine Flow of Life)

Agni, Apah, Samit Devatah, Sindhudvipa Rshi

अपो दिव्या अचायिषं रसेन समपृक्ष्महि।
पयस्वानग्न आगमं तं मा सं सृज वर्चसा॥ १॥

1. *Apo divyā acāyiṣaṁ rasena samapṛkṣmahi.*
Payasvānagna āgamaṁ taṁ mā saṁ sṛja varcasā.

I have collected and honoured the nectar flow of life's action and experience and we mix and intensify it with the beauty and flavour of life's bliss. O Agni, leading light of life, sagely scholar, I come with the experience of life's fluidity of light and joy, pray refine and rarefy me with lustre and glory of life further.

सं माग्ने वर्चसा सृज सं प्रजया समायुषा।
विद्युर्मे अस्य देवा इन्द्रो विद्यात्सह ऋषिभिः॥ २॥

2. *Saṁ māgne varcasā sṛja saṁ prajayā samāyuṣā.*
Vidyurme asya deva indro vidyātsaha ṛṣibhiḥ.

O leading light of life, Agni, sagely scholar, release me from limitations, re-create and refine me and join me with lustre and splendour of life, progeny, good health and full age. Let the devas, nobilities, know the recreated and refined me, let Indra, the mighty and brilliant, know me, along with the seers and visionaries.

इदमा॑पः प्र व॑हताव॒द्यं च॒ मलं॑ च॒ यत्।
यच्चा॑भिदु॒द्रोहानृ॑तं॒ यच्च॑ शे॒पे अ॒भीरु॑णम्॥ ३॥

3. *Idamāpaḥ pra vahatāvadyaṁ ca malaṁ ca yat.*
Yaccābhidudrohānṛtaṁ yacca śepe abhīruṣam.

O streams of water, dynamics of nature and mind, vibrant scholars and teachers of vision, flow on and wash away all that is dirt and despicable, all that is hate, jealousy and enmity, all that is false, all that is rabid execration. Wash me of that and consecrate. Sanctify me unto a new birth.

एधो॑ऽस्येधिषी॒य स॒मिद॑सि॒ समे॑धिषीय।
तेजो॑ऽसि॒ तेजो॒ मयि॑ धेहि॥ ४॥

4. *Edho'syedhiṣīya samidasi samedhiṣīya.*
Tejo'si tejo mayi dhehi.

O Samit, food of holy fire, you are the rising flame, the swell of the sea, raise me to the heights of prosperity. You are the light and splendour of the sun, lead me to the light, lustre and splendour of life.

Kanda 7/Sukta 90 (Root out Violence)

Indra Devata, Angira Rshi

अपि॑ वृश्च पुराण॒वद् व्र॒ततेॅरिव गुष्पि॒तम्।

ओजो॑ दा॒स्यस्य॑ दम्भय ॥ १ ॥

1. *Api vṛśca purāṇavad vratateriva guṣpitam.*
Ojo dāsyasya dambhaya.

As of old, cut down and root out the pride and splendour of the violent like the knot of a dried creeper, like a block in the way of progress.

व॒यं तद॑स्य॒ संभृ॑तं॒ वस्वि॑न्द्रे॒ण॒ वि भ॑जामहै।
म्ला॒पया॑मि भ्र॒जः शि॒भ्रं व॑रु॒णस्य व्र॒तेन॑ ते ॥ २ ॥

2. *Vayaṁ tadasya saṁbhṛtaṁ vasvindreṇa vi bhajāmahai. Mlāpayāmi bhrajaḥ śibhraṁ varuṇasya vratena te.*

We freeze and confiscate the collected strength of money and materials of the destroyer by the order of the ruler. O violent saboteur and destroyer, by the law of social justice we eliminate the fire of your passion and power.

यथा॒ शेपो॑ अ॒पाया॑तै स्त्री॒षु चास॒दना॑वयाः। अ॒व॒स्थस्य॑ क्न॒दीव॑तः शाङ्कु॒रस्य॑ नितो॒दिनः॑ यदात॑त॒मव॒ तत्त॑नु॒ यदुत्त॑तं॒ नि तत्त॑नु ॥ ३ ॥

3. *Yathā śepo apāyātai strīṣu cāsadanāvayāḥ. Avasthasya knadīvataḥ śāṅkurasya nitodinaḥ yadātatamava tattanu yaduttataṁ ni tattanu.*

The power and passion of the violent abuser, fear-monger and habitual tormentor, if expanded, must be cut down, if rising, must be brought down and negated, so that he is not able to move among men and women.

Kanda 7/Sukta 91 (The Ruler)

Indra Devata, Atharva Rshi

इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृडीको भवतु विश्ववेदाः ।
बाधतां द्वेषो अभयं नः कृणोतु सुवीर्यस्य पतयः स्याम ॥ १ ॥

1. *Indraḥ sutrāmā svavāṅ avobhiḥ sumṛḍīko bhavatu viśvavedāḥ. Bādhatāṁ dveṣo abhayaṁ naḥ kṛṇotu suvīryasya patayaḥ syāma.*

Indra, the Ruler, should be nobly protective, innately powerful with means of defence and protection, compassionate and gracious, all-knowing and all-aware, he should stem out hate, jealousy and enmity, and provide fearless freedom for the people so that we may be happy masters and promoters of manly vigour and heroic deeds.

Kanda 7/Sukta 92 (The Ruler)

Indra Devata, Atharva Rshi

स सुत्रामा स्ववाँ इन्द्रो अस्मदाराच्चिद् द्वेषः सनुतर्युयोतु ।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥ १ ॥

1. *Sa sutrāmā svavāṅ indro asmadārāccid dveṣaḥ sanutaryuyotu. Tasya vayaṁ sumatau yajñiyasyāpi bhadre saumanase syāma.*

Indra, the Ruler, should be highly protective, self-confident, and wholly ward off all elements of hate, jealousy and enmity far far away from us, so that we may, at peace, enjoy the good will of the adorable ruler and abide in his noble love and favour.

Kanda 7/Sukta 93 (The Ruler)

Indra Devata, Bhrgvangira Rshi

इन्द्रेण मन्युना वयमभि ष्याम पृतन्यतः ।
घ्नन्तो वृत्राण्यप्रति ॥ १ ॥

1. *Indreṇa manyunā vayamabhi ṣyāma pṛtanyataḥ. Ghnanto vṛtrāṇyaprati.*

With the power, force and high morale of Indra, ruler, commander and leader, let us too be conquerors of our fighting enemies, throwing out and destroying all surrounding forces of darkness, want and ignorance.

Kanda 7/Sukta 94 (Ruler and People)

Soma Devata, Atharva Rshi

ध्रुवं ध्रुवेण हविषाव सोमं नयामसि ।
यथा न इन्द्रः केवलीर्विशः संमनसस्करत् ॥ १ ॥

1. *Dhruvaṁ dhruveṇa haviṣāva somaṁ nayāmasi. Yathā na indraḥ kevalīrviśaḥ saṁmanasaskarat.*

With unshakable constancy of mind, love and loyalty, and with total yajnic homage of cooperation, we serve Soma, lord of peace and gracious ruler, so that Indra, master ruler and protector, may make the people free, self-governing and happy at heart.

Kanda 7/Sukta 95 (Vultures of the Mind)

Grdhrau Devate, Kapinjala Rshi

उदस्य श्यावौ विथुरौ गृध्रौ द्यामिव पेततुः ।
उच्छोचन प्रशोचनावस्योच्छोचनौ हृदः ॥ १ ॥

1. *Udasya śyāvau vithurau gṛdhrau dyāmiva petatuḥ. Ucchocanapraśocanāvasyocchocanau hṛdaḥ.*

Of this human soul, two are vultures of the mind, both furious and sweetly tormenting, and they upsurge as if flying to the heights of heaven. Glowing and radiating, burning and parching, both afflict the heart and soul. They are love and infatuation, greed and anger.) Refer to Gita, 2, 62-63.

अहमेनावुदतिष्ठिपं गावौ श्रान्तसदाविव।
कुर्कुराविव कूजन्तावुदवन्तौ वृकाविव॥ २॥

2. *Ahamenāvudatiṣṭhapaṁ gāvau śrāntasadāviva. Kurkurāviva kūjantāvudavantau vṛkāviva.*

I have settled these two like two cows resting in the stall, controlled them like two growling dogs, like two ferocious wolves.

आतोदिनौ नितोदिनावथो सन्तोदिनावुत।
अपि नह्याम्यस्य मेढ्रं य इतः स्त्री पुमाञ्जभार॥ ३॥

3. *Ātodinau nitodināvatho santodināvuta. Api nahyāmyasya meḍhraṁ ya itaḥ strī pumāñja-bhāra.*

Both these are afflictive, constantly stinging, relentlessly piercing. Whoever the man or woman that bears this energy of love and passion, I control their passion to balance and bind them together to move on.

Kanda 7/Sukta 96 (Kidneys)

Vayah Devata, Kapinjala Rshi

असदन्गावः सदनेऽपप्तद्वसतिं वयः। आस्थाने पर्वता अस्थुः स्थाम्नि वृक्कावतिष्ठिपम्॥ १॥

1. *Asadangāvaḥ sadane'paptadvasatiṁ vayaḥ. Āsthāne parvatā asthuḥ sthāmni vṛkkāvatiṣṭhipam.*

The senses are quiet, withdrawn, as cows resting in the stall, the bird of the mind has flown back home for rest, the clouds of imagination are back to rest in the mind, I have kept the two kidneys in proper place and function for eliminating the blocking and disturbing wastes and poisons of body chemistry.

Kanda 7/Sukta 97 (Yajna)

Indra-Agni, Vishvedeva Devatah, Atharva Rshi

यद॒द्य त्वा॑ प्र॒यति॒ य॒ज्ञे अ॒स्मिन्होत॑श्चिकित्व॒न्नव्॑णीमहीह।
ध्रु॒वम॑यो ध्रु॒वमु॒ता शं॑विष्ठ प्रवि॒द्वान्य॒ज्ञमुप॑ याहि॒ सोम॑म्॥ १॥

1. *Yadadya tvā prayati yajñe asminhotaścikitvannavṛṇīmahīha. Dhruvamayo dhruvamutā śaviṣṭha pravidvānyajñamupa yāhi somam.*

O high-priest of yajna, learned sage, expert in the science of yajna, as we have selected and appointed you in this on-going yajnic plan of social creation and production, come, eminent scholar, constant and firmly dedicated to the programme, take over this yajna, and create and enjoy the soma gifts of this performance.

समि॑न्द्र नो॒ मन॑सा नेष॒ गोभि॒: सं सू॒रिभि॑र्हरिव॒न्त्सं स्व॒स्त्या।
सं ब्रह्म॑णा दे॒वहि॑तं॒ यदस्ति॒ सं दे॒वाना॑ सु॒मतौ॑ य॒ज्ञिया॑नाम्॥ २॥

2. *Samindra no manasā neṣa gobhiḥ saṁ sūribhirharivantsaṁ svastyā. Saṁ brahmaṇā devahitaṁ yadasti saṁ devānāṁ sumatau yajñiyānām.*

O Ruler and high priest of the nation, Indra,

equipped with full powers in the social dynamics of progress, lead us on with all our mind, sense and will, with all noble and brave leaders, with the best of social interest and welfare, with sacred knowledge of universal value and all that is in the interest of noble and generous people, and all that is good in the judgement and understanding of enlightened and adorable people dedicated to total good of humanity.

यानाव॑ह उश॒तो दे॑व दे॒वांस्तान्प्रेर॑य॒ स्वे अ॑ग्ने स॒धस्थे॑।
ज॒क्षि॒वांस॑: पपि॒वांसो॒ मधू॑न्य॒स्मै ध॑त्त वसवो॒ वसू॑नि ॥ ३ ॥

3. *Yānāvaha uśato deva devāṁstānpreraya sve agne sadhasthe. Jakṣivāṁsaḥ papivāṁso madhūnyasmai dhatta vasavo vasūni.*

O high priest of yajna, eminent and generous Agni, in this yajna hall of the assembly under your full control, inspire, lead and guide those creative and brilliant, passionately dedicated experts whom you have brought to join this programme. O Vasus, creators of wealth and knowledge for peace and progress, enjoying the honey sweets of food and drink provided for you, bear and bring valuable wealth of knowledge, power and materials for life's excellence for this yajamana and this programme.

सु॒गा वो॑ देवा॒: सद॑ना अकर्म॒ य आ॑ज॒ग्म सव॑ने मा जुषा॒णाः।
वह॑माना॒ भर॑माणा॒: स्वा वसू॑नि॒ वसु॑ घ॒र्मं दि॒वमा रो॑ह॒तानु॑ ॥ ४ ॥

4. *Sugā vo devāḥ sadanā akarma ya ājagma savane mā juṣāṇāḥ. Vahamānā bharamāṇāḥ svā vasūni vasuṁ gharmaṁ divamā rohatānu.*

O Devas, high priest and expert sages and scholars, who have come and joined this yajnic programme with love and favour to me, we have provided comfortable seats and homes of residence for you. Bearing, bringing and extending your own wealth, power and yajnic materials, create now the wealth of heat and light for humanity and rise to the heavenly heights of excellence and the joy of achievement.

यज्ञं॑ य॒ज्ञं ग॑च्छ य॒ज्ञप॑तिं गच्छ। स्वां योनिं॑ गच्छ॒ स्वाहा॑ ॥ ५ ॥

5. *Yajña yajñaṁ gaccha yajñapatiṁ gaccha.*
Svāṁ yoniṁ gaccha svāhā.

O holy man, go and join every yajnic programme of holy creativity and positive production. Socially adorable, go and join every organiser of yajna. This way you go and join and thence rise in your own essential nature and character, go to the root and rise to the top. This is the voice of truth in the essence.

एष ते॑ य॒ज्ञो य॑ज्ञपते स॒हसू॑क्तवाकः। सु॒वीर्य॒ः स्वाहा॑ ॥ ६ ॥

6. *Eṣa te yajño yajñapate sahasūktavākaḥ.*
Suvīryaḥ svāhā.

O yajnapati, host, organiser and president of the holy, creative, yajnic programme for the community, this yajna of yours which is performed with divine words and songs of adoration, is surely full of manly vigour and an act of adorable creativity. This is the voice of truth in thought, word and deed.

वष॑ड्हु॒तेभ्यो॒ वष॒डहु॑तेभ्यः। देवा॑ गातुविदो गा॒तुं वि॒त्त्वा गा॒तुमि॑त ॥ ७ ॥

7. *Vaṣaḍḍhutebhyo vaṣaḍahutebhyaḥ.*
Devā gātuvido gātuṁ vittvā gātumita.

The High priest's offer of homage with 'vashat' is to those who have been invited, and the homage with 'vashat' is also to those who have not been invited but are otherwise associated. O devas, divinities, sages, scholars, generous participants, knowing your holy ways and destinations, know the paths and reach your goals from here.

मनसस्पत इमं नो दिवि देवेषु यज्ञम्। स्वाहा दिवि स्वाहा पृथिव्यां स्वाहान्तरिक्षे स्वाहा वाते धां स्वाहा॥ ८॥

8. *Manasaspata imaṁ no divi deveṣu yajñam. Svāhā divi svāhā pṛthivyāṁ svāhāntarikṣe svāhā vāte dhāṁ svāhā.*

O Lord of mind and thoughts and intentions, O Lord of cosmic mind, let this yajna of ours reach the divinities in heaven. Homage with the divine word of 'Svaha' to reach into the regions of the sun, homage with 'Svaha' to reach unto the earth, homage with 'Svaha' to reach into the middle regions of the skies, homage with 'Svaha' to reach unto the wind.

Thus have we offered the homage of oblations to the divinities of nature and humanity.

Kanda 7/Sukta 98 (Yajna)

Indra Devata, Atharva Rshi

सं बर्हिरक्तं हविषा घृतेन समिन्द्रेण वसुना सं मरुद्भिः।
सं देवैर्विश्वदेवेभिरक्तमिन्द्रं गच्छतु हविः स्वाहा॥ १॥

1. *Saṁ barhiraktaṁ haviṣā ghṛtena samindreṇa vasunā saṁ marudbhiḥ. Saṁ devairviśvadevebhiraktamindraṁ gacchatu haviḥ svāhā.*

Let this oblation of homage, hallowed and intensified with fragrant inputs, with ghrta, with the electric energy of the waves of winds, with valuable refinements, with the winds, with the words and wishes of divine personalities, with the virtues of the divine forces of nature, reach unto the sky, the space, the sun and, ultimately, Indra, Lord Omnipotent. This is the word of truth in thought, word and deed.

Kanda 7/Sukta 99 (Vedi)

Vedi Devata, Atharva Rshi

परि॑ स्तृणीहि॒ परि॑ धेहि॒ वेदि॑ं मा जा॒मिं मो॑षीरमु॒या शया॑नाम्।
हो॒तृष॑द॒नं॒ हरि॑तं हिर॒ण्ययं नि॒ष्का ए॒ते यज॑मानस्य लो॒के॥ १॥

1. *Pari stṛṇīhi pari dhehi vediṁ mā jāmiṁ moṣīramuyā śayānām. Hotṛṣadanaṁ haritaṁ hiraṇyayaṁ niṣkā ete yajamānasya loke.*

Cover the vedi with holy grass, lay it well and enclose it, do not disturb it, lying as it is in that quiet but dynamic state. Let the seat of the generous host be verdant, colourful and beautiful, not dull. These are golden measures of the beauty of the yajamana's home.

Kanda 7/Sukta 100 (Bad Dreams)

Duh-svapna nashanam Devata, Yama Rshi

प॒र्यावर्ते दु॒ःष्वप्न्या॑त्पा॒पात्स्वप्न्या॒दभू॑त्याः।
ब्रह्मा॒हमन्त॑रं कृण्वे॒ परा॒ स्वप्न॑मुखा॒ः शुचः॥ १॥

1. *Paryāvarte dḥṣvapnyāt pāpāt svapnyādabhūtyāḥ. Brahmāhamantaraṁ kṛṇve parā svapnamukhāḥ śucaḥ.*

I turn away from evil thoughts and dreams, keep

off thoughts and dreams of want and misery. Within, I concentrate on Brahma, Vedic thought and presence of Divinity, and I keep off phantoms and illusions of suffering and sorrow.

Kanda 7/Sukta 101 (Freedom from Illusion)

Svapna-nashanam Devata, Yama Rshi

यत्स्वप्ने अन्नमश्नामि न प्रातरधिगम्यते।
सर्वं तदस्तु मे शिवं नहि तद् दृश्यते दिवा॥ १॥

1. *Yatsvapne annamaśnāmi na prātaradhiga-myate. Sarvaṁ tadastu me śivaṁ nahi tad dṛśyate divā.*

The delicacies of food I enjoy in dreams is nothing there in the morning, nor is all that seen in the day. May all this experience of illusion and reality, this knowledge, be good and auspicious for me.

Kanda 7/Sukta 102 (Living High)

Atma and others Devata, Prajapati Rshi

नमस्कृत्य द्यावापृथिवीभ्यामन्तरिक्षाय मृत्यवे।
मेक्षाम्यूर्ध्वस्तिष्ठन्मा मा हिंसिषुरीश्वराः ॥ १॥

1. *Namaskṛtya dyāvāpṛthivībhyāma ntarikṣāya mṛtyave. Mekṣamyūrdhvastiṣṭhanmā mā hiṁsi-ṣurīśvarāḥ.*

Having done homage to heaven and earth, and to the middle regions, and having acknowledged the fact of death as inevitable counterpart of life, now standing high, I watch the world and go forward. Let no powers of earthly nature hurt and violate me.

Kanda 7/Sukta 103 (Kshatriya the Saviour)

Atma Devata, Brahma Rshi

को अ॒स्या नो॑ द्रुहो॒ऽव॒द्यव॑त्या॒ उन्ने॑ष्यति क्ष॒त्रियो॒ वस्य॑ इ॒च्छन्। को य॒ज्ञका॑म॒ः क उ॒ पूर्ति॑काम॒ः को दे॒वेषु॑ वनुते दी॒र्घमायु॑ः॥ १॥

1. *Ko asyā no druho'vadyavatyā unneṣyati kṣatriyo vasya icchan. Ko yajñakāmaḥ ka u pūrtikāmaḥ ko deveṣu vanute dīrghamāyuḥ.*

Who would take us out of this despicable misery of jealousy and enmity and raise us higher? Answer: Kshatriya, the just and saviour warrior, who desires the happiness and noble wealth of life. Who is the lover of yajna? Who is the seeker and achiever of fulfilment? Who is the one that wins long life among the divines? Answer: Prajapati, saviour, protector and sustainer of the people, Kshatriya, the Ruler.

Kanda 7/Sukta 104 (The Holy Cow: the Word)

Atma Devata, Brahma Rshi

कः पृ॒श्निं धे॒नुं व॑रु॒णेन॒ द॒त्तामथ॑र्वणे सु॒दुघा॑ं नित्य॑वत्साम्। बृ॒ह॒स्पति॑ना स॒ख्यं॒ जुषा॒णो य॑थाव॒शं त॒न्व॑ः कल्पयाति॥ १॥

1. *Kaḥ pṛśniṁ dhenuṁ varuṇena dattāmatharvaṇe sudughāṁ nityavatsām. Bṛhaspatinā sakhyaṁ juṣāṇo yathāvaśaṁ tanvaḥ kalpayāti.*

Who in love and worshipful friendship with Brhaspati, Lord of unbounded space and boundless knowledge, to the best of his will and potentiality, sustains in body and eternal vitality the Rainbow Cow, versatile and universal Word of the Veda, ever abundant,

ever fertile, given by Varuna, Lord of omniscience and cosmic wisdom, to Atharvan, the sage of stable mind established in Divinity?

Answer: Kah, Prajapati, lord sustainer of the people, the Brahmana, sustainer of the wisdom and values of society.

Kanda 7/Sukta 105 (Dedication to the Word)

Divine Word Devata, Atharva Rshi

अपक्रामन्पौरुषेयाद् वृणानो दैव्यं वचः ।
प्रणीतीरभ्यावर्तस्व विश्वेभिः सखिभिः सह ॥ १ ॥

1. *Apakrāmanpauruṣeyād vṛṇāno daivyaṁ vacaḥ.*
Praṇītīrabhyāvartasva viśvebhiḥ sakhibhiḥ saha.

Off the mark of average humanity, opting for dedication to the Divine Word of the Veda, O man of sagely mind established in Varuna Brhaspati, hold on constantly to the wisdom, vision and noble values of holy life along with all your friends of like mind over the world.

This is the commitment of the Brahmana for life time.

Kanda 7/Sukta 106 (Immortality)

Agni Jataveda Devata, Atharva Rshi

यदस्मृति चकृम किं चिदग्न उपारिम चरणे जातवेदः । ततः
पाहि त्वं नः प्रचेतः शुभे सखिभ्यो अमृतत्वमस्तु नः ॥ १ ॥

1. *Yadasmṛti cakṛma kiṁ cidagna upārima caraṇe jātavedaḥ. Tataḥ pāhi tvaṁ naḥ pracetaḥ śubhe sakhibhyo amṛtatvamastu naḥ.*

O Jataveda Agni, omniscient Lord of wisdom, leading light of life, whatever in our life and conduct, we might do unconsciously in violation of the holy values of life by omission or by commission, pray save us from that, protect us against that, so it may be the divine gift of immortality for our good, for us and for our friends.

Kanda 7/Sukta 107 (Showers and the Sun)

Surya and Apah Devata, Bhrgu Rshi

अव॑ दि॒वस्ता॑रयन्ति स॒प्त सूर्य॑स्य र॒श्मय॑: ।
आप॑: समु॒द्रिया॒ धारा॒स्तास्ते॑ श॒ल्यम॑सिस्रसन्॥ १ ॥

1. *Ava divastārayanti sapta sūryasya raśmayaḥ.*
Āpaḥ samudriyā dhārāstāste śalyamasisrasan.

Seven rays of the sun bring down the waters from space and the sky, and those showers of rain, O man, from the sky wash away your pain of want and famine.

Kanda 7/Sukta 108 (Elimination of the Evil)

Agni Devata, Bhrgu Rshi

यो न॑ स्ता॒यद्दिप्स॑ति॒ यो न॑ आ॒विः स्वो वि॒द्वानर॑णो वा नो अग्ने। प्र॒तीच्ये॒त्वर॑णी द॒त्वती॒ तान्मैषा॑मग्ने॒ वास्तु॑ भू॒न्मो अप॑त्यम्॥ १ ॥

1. *Yo nastāyaddipsati yo na āviḥ svo vidvānaraṇo vā no agne. Pratīcyetvaraṇī datvatī tānmaiṣāmagne vāstu bhūnmo apatyam.*

Whatever the force that wants to hurt and injure us, whether covertly or overtly, our own at close or far

at distant, knowing us or not, O Agni, leading light, enlightened Ruler, let the toothed weapon of punishment fall upon them. Let there be no place of rest for them, no survival, no successor.

यो नः सुप्ताञ्जाग्रतो वाभिदासात्तिष्ठतो वा चरतो जातवेदः ।
वैश्वानरेण सयुजा सजोषास्तान्प्रतीचो निर्दह जातवेदः ॥ २ ॥

2. *Yo naḥ suptāñjāgrato vābhidāsāttiṣṭhato vā carato jātavedaḥ. Vaiśvānareṇa sayujā sajoṣāstānpratīco nirdaha jātavedaḥ.*

O Jataveda Agni, whatever the force that assaults us, whether we are sleeping or awake, whether we are on the move or at rest, O Jataveda, with universal friend and ally mutually interested, counter and burn them out.

Kanda 7/Sukta 109 (Management)

Agni Devata, Badarayani Rshi

इदमुग्राय बभ्रवे नमो यो अक्षेषु तनूवशी ।
घृतेन कलिं शिक्षामि स नो मृडातीदृशे ॥ १ ॥

1. *Idamugrāya babhrave namo yo akṣeṣu tanūvaśī. Ghṛtena kaliṁ śikṣāmi sa no mṛḍātīdṛśe.*

Homage to this Agni, brilliant light of life, generous sustainer who controls all parts of the cosmic system in their respective orbits. With offers of ghrta in the yajnic fire, I serve the master sustainer and saviour who blesses us thus generously in such a beautiful world.

घृतमप्सराभ्यो वह त्वमग्ने पांसूनक्षेभ्यः सिकता अपश्च ।
यथाभागं हव्यदातिं जुषाणा मदन्ति देवा उभयानि हव्या ॥ २ ॥

2. *Ghṛtamapsarābhyo vaha tvamagne pāṁsū-nakṣebhyaḥ sikatā apaśca. Yathābhāgaṁ havyadātiṁ juṣāṇā madanti devā ubhayāni havyā.*

O Agni, leading light of life, bring smoothness into the dynamics of life's progress, bring waters, living vitalities like pollen grains to the flowers. The Devas, divinities of nature and brilliant nobilities of humanity, rejoice, loving to give as well as take their share of the yajnic programme, both light and smoke, according to their place in Dharma.

अप्सरसः सधमादं मदन्ति हविर्धानमन्तरा सूर्यं च।
ता मे हस्तौ सं सृजन्तु घृतेन सपत्नं मे कितवं रन्धयन्तु॥ ३॥

3. *Apsarasaḥ sadhamādaṁ madanti havirdhāna-mantarā sūryaṁ ca. Tā me hastau saṁ sṛjantu ghṛtena sapatnaṁ me kitavaṁ randhayantu.*

Dynamic forces of nature, sun-rays, pranic energies, communications of nature and humanity, and the mind, all rejoicing in the evolutionary vedi on earth, in heaven, and in the sun may, I pray, fill my hands with the ghrta I may offer in this cosmic yajna, and may they eliminate the clever, thievish, gambling rivals and adversaries from my life.

आदिनवं प्रतिदीव्ने घृतेनास्माँ अभि क्षर।
वृक्षमिवाशन्या जहि यो अस्मान्प्रतिदीव्यति॥ ४॥

4. *Ādinavaṁ pratidīvne ghṛtenāsmāṅ abhi kṣara. Vṛkṣamivāśanyā jahi yo asmānpratidīvyati.*

Latest force with latest of universal knowledge to counter the adversary, O Agni, give us showers of ghrta to fight out the negationist's encounters. Whoever

opposes us in our positive contributions to social and cosmic yajna, pray, destroy as lightning strikes down a tree.

यो नो॑ द्युवे धन॑मिदं च॒कार॒ यो अ॒क्षाणा॑ं ग्लह॑नं॒ शेष॑णं च। स नो॑ दे॒वो ह॒विरि॒दं जु॑षा॒णो ग॑न्ध॒र्वेभि॑ः सध॒मादं॒ मदेम॥ ५॥

5. *Yo no dyuve dhanamidaṁ cakāra yo akṣāṇāṁ glahanaṁ śeṣaṇaṁ ca. Sa no devo haviridaṁ juṣāṇo gandharvebhiḥ sadhamādaṁ madema.*

May Agni, who creates and gives us this wealth of life for our joy, who gives us the privilege and special merit in relation to the dynamics of life, accept this offer of homage with love so that we may enjoy and rejoice in life with the sustainers of the earth and her culture.

संव॑सव॒ इति॑ वो नाम॒धेय॑मुग्रं॒प॒श्या रा॑ष्ट्र॒भृतो॒ ह्य१॑क्षाः। तेभ्यो॑ व इन्दवो ह॒विषा॑ विधेम व॒यं स्या॑म॒ पत॑यो रयी॒णाम्॥ ६॥

6. *Saṁvasava iti vo nāmadheyamugraṁpaśyā rāṣṭrabhṛto hyakṣāḥ. Tebhyo va indavo haviṣā vidhema vayaṁ syāma patayo rayīṇām.*

O Vasus, ‘sustainers of life on earth and elsewhere, happy and generous givers of wealth, honour and excellence’, that’s your name. Awful and daring in mien, brilliant and blazing in sight, be undoubtedly so in action and performance. O leaders of light, be sustainers of the social order in all fields of activity, thought and policy. May we serve you with our offers of homage with men and materials, and may we too be masters of wealth, honour and excellence.

देवान्यन्नाथितो हुवे ब्रह्मचर्यं यदूषिम।
अक्षान्यद् बभ्रूनालभे ते नो मृडन्त्वीदृशे ॥ ७ ॥

7. *Devānyannathito huve brahmacaryaṁ yadūṣima.*
Akṣānyad babhrūnālabhe te no mṛḍantvīdṛśe.

As I, dedicated and prayerful, invoke and serve the divinities of nature and humanity, as we observe the discipline of Brahmacharya, service of the Lord Divine with study, austerity and continence, as I take over and perform the duties in the social dynamics of life, may all such powers and personalities I serve bless us generously with peace, progress and joy in such ways of the good life in such a beautiful world.

Kanda 7/Sukta 110 (Elimination of Darkness)

Indra-Agni Devate, Bhrgu Rshi

अग्न इन्द्रश्च दाशुषे हतो वृत्राण्यप्रति।
उभा हि वृत्रहन्तमा ॥ १ ॥

1. *Agna indraśca dāśuṣe hato vṛtrāṇyaprati.*
Ubhā hi vṛtrahantamā.

Agni, leading light of life, and Indra, ruling power of life, destroy the darkness, want and suffering of life without any possibility of resistance in the interest of the generous people of society. They are indeed, the greatest dispellers of darkness, they eliminate all ignorance, want and injustice.

याभ्यामजयन्त्स्वऽरग्र एव यावातस्थतुर्भुवनानि विश्वा।
प्रचर्षणी वृषणा वज्रबाहू अग्निमिन्द्रं वृत्रहणा हुवेऽहम् ॥ २ ॥

2. *Yābhyāmajayantsva ragra eva yāvātasthatu-rbhuvanāni viśvā. Pracarṣaṇī vṛṣaṇā vajrabāhū agnimindraṁ vṛtrahaṇā huve'ham.*

I invoke and call upon both Agni and Indra, both highest over and ahead of humanity, potent and generous, thunder-armed destroyers of darkness and negativity, who pervade all regions of the world and by virtue of whom men of yore won the paradisal bliss of life on earth.

उप॑ त्वा दे॒वो अ॑ग्रभीच्चम॒सेन॒ बृह॒स्पति॑: ।
इन्द्र॑ गी॒र्भिर्न॒ आ वि॑श॒ यज॑मानाय सुन्व॒ते ॥ ३ ॥

3. *Upa tvā devo agrabhīccamasena bṛhaspatiḥ. Indra gīrbhirna ā viśa yajamānāya sunvate.*

Indra, ruler of the world, divine Brhaspati, lord of the expansive universe, master of the boundless Word of knowledge, took you over by the yajnic ladle of oblation and sanctified you as dedicated to the fire of social discipline and governance of the order. Come, invited by our collective voice, and take over this dominion for this community of people, the yajamana of the soma yajna of the nation.

Kanda 7/Sukta 111 (Sustainer Supreme)

Vrshabha Devata, Brahma Rshi

इन्द्र॑स्य कु॒क्षिर॑सि सोम॒धान॑ आ॒त्मा दे॒वाना॑मु॒त मानु॑षाणाम् ।
इ॒ह प्र॒जा ज॑नय॒ यास्त॑ आ॒सु या अ॒न्यत्रे॒ह तास्ते॑ रमन्ताम् ॥ १ ॥

1. *Indrasya kukṣirasi somadhāna ātmā devānāmuta mānuṣāṇām. Iha prajā janaya yāsta āsu yā anyatreha tāste ramantām.*

O Vrshabha, omnipotent generator and energiser of existence, you are the seed and treasure-hold of Indra, glory and majesty of the universe, sole reservoir of the soma joy of life, soul and power of the divinities such as sun and moon, and the innermost conscience and spirit of humanity, they are your children here on earth, and those that are elsewhere in other worlds, may they too, your own, be happy.

Kanda 7/Sukta 112 (Freedom from Sin)

Apah Devata, Varuna Rshi

शुम्भनी द्यावापृथिवी अन्तिसुम्ने महिव्रते।
आपः सप्त सुस्रुवुर्देवीस्ता नो मुञ्चन्त्वंहसः॥ १॥

1. *Śumbhanī dyāvāpṛthivī antisumne mahivrate.*
Āpaḥ sapta susruvurdevīstā no muñcantvaṁhasaḥ.

Heaven and earth, both bright and beautiful, kind and close at heart, which use mighty observers of the laws of existence, and the seven streams of life which flow through pranas, senses and mind, and all through our actions, may all these keep us away and save us from sin and suffering.

मुञ्चन्तु मा शपथ्या ३दथो वरुण्या ऽदुत ।
अथो यमस्य पड्बीशाद्विश्वस्माद्देवकिल्बिषात्॥ २॥

2. *Muñcantu mā śapathyā'datho varuṇyā duta.*
Atho yamasya paḍbīśādviśvasmāddevakilbiṣāt.

May they save us from the hurt and affliction caused by censure and imprecation, from ailments caused by water, from the snares of Varuna, lord of

natural justice, from the fear of untimely death, and from offence and violence against natural forces of the world.

(This mantra is more a prayer for immunity by observance of discipline than for cure of the consequences of a breach of the discipline, or, let us say, a prayer for both prevention and cure.)

Kanda 7/Sukta 113 (Freedom from Desire)

Trshtika Devata, Bhargava Rshi

तृष्टिके॒ तृष्टवन्दन॒ उद॒मूं छि॑न्धि तृष्टिके।
यथा॑ कृ॒तद्विष्टासो॒ऽमुष्मै॑ शे॒प्यावं॑ते॥ १॥

1. *Tṛṣṭike tṛṣṭavandana udamūṁ chindhi tṛṣṭike.*
Yathā kṛtadviṣṭāso'muṣmai śepyāvate.

O Desire, O Desire for desire itself, loved and adored by victims of the love of greed, be uprooted and away, separate so that you become averted for the vigorous man of yoga in the state of renunciation.

(Reference may be made to Taittirya Upanishad, 1, 10: "Aham vrkshasya reriva, I cut off the root of Desire and Attachment," and to Yoga Sutras of Patanjali, 1, 15: "The awareness of one's self-mastery over and above the objects of desire seen or heard, that is Vairagya, Detachment," also to Mundakopanishad, 3, 2, 4 which underscores the virile vigour of the man in pursuit of self-realisation through grace after the attainment of detachment.)

तृ॒ष्टासि॑ तृष्टि॒का वि॒षा वि॑षात॒क्य॑सि।
परि॑वृक्ता॒ यथास॑स्यृष॒भस्य॑ व॒शेव॑॥ २॥

1. *Tṛṣṭāsi tṛṣṭikā viṣā viṣātakyasi.*
Parivṛktā yathā-sasyṛṣabhasya vaśeva.

You are insatiable, rooted in desire unfathomable, poisonous, venomous to the state of total disjunction. Be uprooted upto the last fibre in the mind, totally overmastered by the vigorous person in pursuit of self-realisation.

Kanda 7/Sukta 114 (Towards Self-integration)

Agni-Soma Devata, Bhargava Rshi

आ ते॑ ददे व॒क्षणा॑भ्य॒ आ ते॒ऽहं हृद॑याद्हदे।
आ ते॒ मुख॑स्य॒ सङ्का॑शात्सर्वं॑ ते॒ वर्च॒ आ द॑दे ॥ १ ॥

1. *Ā te dade vakṣaṇābhya ā te'haṁ hṛdayāddade.*
Ā te mukhasya saṅkāśātsarvaṁ te varca ā dade.

O Desire insatiable, attachment and greed, I take away your force and agitation from the mind and its fluctuations and from the heart. I take away your flutters of anxiety from over and around your complexion. Thus, I take away and subdue your entire force from the personality (and restore the mind and soul to peace).

प्रेतो य॑न्तु॒ व्या॰ध्य॒ः प्रानु॒ध्याः प्रो अश॑स्तयः।
अ॒ग्नी र॑क्षस्विनी॑र्हन्तु॒ सोमो॑ हन्तु दुरस्य॒तीः ॥ २ ॥

2. *Preto yantu vyādhyaḥ prānudhyāḥ pro aśastayaḥ.*
Agnī rakṣasvinīrhantu somo hantu durasyatīḥ.

Let all disharmoney and disjunctions of body, mind and soul go off, all sorrow and suffering, curses and imprecations be out of the system. Let Agni, light of life, dispel self-consumptive and self-destructive tendencies. Let Soma, life of life, creative and inspiring spirit of Divinity, make up and replenish all injuries of mind and soul caused by violent tendencies of the mind.

Note: In this mantra, the word 'vyadhayah', plural form of 'vyadhi', is the key to the sukta. Vyadhi is the opposite of 'samadhi'. Samadhi is the highest state of the mind and soul in harmony in meditation. In Yoga it means: Self-integration of the soul, Reintegration of the part with the whole, Reunion of the finite with the Infinite. It is a state of absolute harmony. Vyadhi is a state of total or partial disharmony. Hence mantra one is interpreted as an address to Desire insatiable, the root of disharmony, and the second as a prayer and resolution for harmony of body, mind and soul in total personality-integration.

Kanda 7/Sukta 115 (Negative Plenty)

Savita, Jataveda Devata, Atharvangira Rshi

प्र पतेतः पापि लक्ष्मि नश्येतः प्रामुतः पत।
अयस्मयेनाङ्केन द्विषते त्वा सजामसि॥ १॥

1. *Pra patetaḥ pāpi lakṣmi naśyetaḥ prāmutaḥ pata. Ayasmayenāṅkena dviṣate tvā sajāmasi.*

Negative plenty, sinful prosperity, fall off far from here, out of sight hence, disappear, fall off farther than far, over there. We foist you, life's negativities, hate and enmities, with barbs of iron.

या मा लक्ष्मीः पतयालूरजुष्टाभिचस्कन्द वन्दनेव वृक्षम्।
अन्यत्रास्मत्सवितस्तामितो धा हिरण्यहस्तो वसु नो रराणः॥ २॥

2. *Yā mā lakṣmīḥ patayālūrajuṣṭābhicaskanda vandaneva vṛkṣam. Anyatrāsmatsavitastāmito dhā hiraṇyahasto vasu no rarāṇaḥ.*

The plenty of negative character that has flown

and fallen on me smothers me like a parasite creeper on a tree, I pray, O Savita, lord of life and generous of golden hands, take it away from us and dump it elsewhere, giving us, instead, plenty of peaceable settlement with positive wealth, honour and excellence.

एकंशतं लक्ष्म्यो ३ मर्त्यस्य साकं तन्वा ज॒नुषोऽधि जाताः।
तासां पापिष्ठा निरितः प्र हिण्मः शिवा अस्मभ्यं जातवेदो नि यच्छ॥ ३॥

3. *Ekaśataṁ lakṣmyo' martyasya sākaṁ tanvā januṣo'dhi jātāḥ. Tāsāṁ pāpiṣṭhā niritaḥ pra hiṇmaḥ śivā asmabhyaṁ jātavedo ni yaccha.*

Hundreds are the genetic plenties and potentialities born along with the body of mortal man. Of these, the negative and sinful ones we throw out from life here. O Jataveda, lord all-knowing light of life, give us the positive, the auspicious, the gracious.

एता एना व्याकरं खिले गा विष्ठिताइव।
रमन्तां पुण्या लक्ष्मीर्याः पापीस्ता अनीनशम्॥ ४॥

4. *Etā enā vyākaraṁ khile gā viṣṭhitā-iva. Ramantāṁ puṇyā lakṣmīryāḥ pāpīstā anīnaśam.*

These auspicious ones, and these other inauspicious ones of the plenties of life, I have distinguished and separated like cows sitting on the meadow. May the auspicious traits and potentialities grow joyous and prosperous, and those that are negative and sinful I have eliminated.

Kanda 7/Sukta 116 (Fever)

Chandrama Devata, Atharvangira Rshi

नमो॑ रू॒राय॒ च्यव॑नाय॒ चोद॑नाय धृ॒ष्णवे॑। नमः॑ शी॒ताय॑ पूर्वका॒मकृ॑त्वने॥ १॥

1. *Namo rūrāya cyavanāya nodanāya dhṛṣṇave.*
Namaḥ śītāya pūrvakāmakṛtvane.

'Homage' of proper herbal medication for fever with high temperature that gives burning pain, for sweating fever, for shaking fever, for delirious fever, for shivering fever, and for the relapsing fever, and let there be proper diet for the patient.

यो अ॑न्ये॒द्यु॒रु॒भय॒द्यु॒र॒भ्येती॒मं म॒ण्डूक॑म॒भ्ये॑त्वव्र॒तः॥ २॥

2. *Yo anyedyurubhayadyurabhyetīmaṁ maṇḍūkamabhye tvavrataḥ.*

'Homage' of proper herbal treatment for fever that comes after a day's interval, for fever that comes for two days, for fever that comes irregularly without regular interval, and for that which comes with fluctuation of time and temperature.

Kanda 7/Sukta 117 (The Warrior)

Indra Devata, Atharvangira Rshi

आ म॒न्द्रैरि॑न्द्र हरि॑भिर्या॒हि म॒यूर॑रोमभिः। मा त्वा॒ के चि॒द्वि य॑म॒न्विं न पा॒शिनोऽति॒ धन्वे॑व॒ ताँ इ॑हि॥ १॥

1. *Ā mandrairindra haribhiryāhi mayūraromabhiḥ.*
Mā tvā ke cidvi yamanviṁ na pāśino'ti dhanveva tāṅ ihi.

Come Indra, lord of might and majesty, by your

charming peacock-haired horses. Let none whatsoever hold you back, let none catch you with snares like a bird. March on like an exceptional hero of the bow, advance and take the enemies on.

Kanda 7/Sukta 118 (On Way to Victory)

Soma, Varuna Devata, Atharvangira Rshi

मर्मा॑णि ते॒ वर्म॑णा छादया॒मि॒ सोम॑स्त्वा॒ राजा॒मृ॒ते॒नानु॑ वस्ताम्। उ॒रोर्व॑रीया॒ वरु॑णस्ते कृणोतु॒ जय॑न्तं॒ त्वानु॑ दे॒वा म॑दन्तु॥ १॥

1. *Marmāṇi te varmaṇā chādayāmi somastvā rājāmṛtenānu vastām. Urorvarīyo varuṇaste kṛṇotu jayantaṁ tvānu devā madantu.*

Noble warrior, I cover your vital limbs with an armour. May Soma, lord of health and well being, wrap you round with immortal cover against death. May Varuna, lord supreme, vest you with honour greater than greatness itself. May all noble powers of the world bless you and celebrate you with joy, victorious one.

॥ इति सप्तमं काण्डम्॥

KANDA-8

Kanda 8/Sukta 1 (Long Life)

Ayu Devata, Brahma Rshi

अन्तकाय मृत्यवे नमः प्राणा अपाना इह ते रमन्ताम्।
इहायमस्तु पुरुषः सहासुना सूर्यस्य भागे अमृतस्य लोके ॥ १ ॥

1. *Antakāya mṛtyave namaḥ prāṇā apānā iha te ramantām. Ihāyamastu puruṣaḥ sahāsunā sūryasya bhāge amṛtasya loke.*

Homage to the Immortal that rules the mortal in life and death. O man, let prana and apana energies abide here joyous strong for you in the body. Let this your spirit live on with pranic vitalities in this beautiful world of the Immortal and you enjoy your share of the life and refulgence of the sun.

उदेनं भगो अग्रभीदुदेनं सोमो अंशुमान्।
उदेनं मरुतो देवा उदिन्द्राग्नी स्वस्तये ॥ २ ॥

2. *Udenaṁ bhago agrabhīdudenaṁ somo aṁśumān. Udenaṁ maruto devā udindrāgnī svastaye.*

Bhaga, lord of immortal glory, takes care of this man. Soma, the moon, and Anshuman, the sun, take care of this man, and Maruts, winds and pranic energies, take care of him, and Indra, cosmic energy, and Agni, life's heat of vitality, take care of him for health and all round well being.

इह तेऽसुरिह प्राण इहायुरिह ते मनः।
उत्त्वा निर्ऋत्याः पाशेभ्यो दैव्या वाचा भरामसि ॥ ३ ॥

3. *Iha te' suriha prāṇa ihāyuriha te manaḥ. Uttvā nir-ṛtyāḥ pāśebhyo daivyā vācā bharāmasi.*

Here in body be your living vitality, here your pranic energies, here your health and age, here your mind, all abide in strength and joy. We all, gifts of the Immortal, with the Voice Divine, protect you from the snares of mortality and sustain you in the happy state.

उत्क्रामातः पुरुष माव पत्था मृत्योः पड्बीशमवमुञ्चमानः ।
मा च्छित्था अस्माल्लोकाद्ग्नेः सूर्यस्य सन्दृशः ॥ ४ ॥

4. *Utkrāmātaḥ puruṣa māva patthā mṛtyoḥ paḍbīśamavamuñcamānaḥ. Mā cchitthā asmāllokādagneḥ sūryasya sandṛśaḥ.*

O man, rise up high from here, never move downwards. Rise, breaking yourself free from the fetters of death. Never sever yourself from this beautiful world, light of the sun and the vital warmth of the fire that life is.

तुभ्यं वातः पवतां मातरिश्वा तुभ्यं वर्षन्त्वमृतान्यापः ।
सूर्यस्ते तन्वे ३ शं तपाति त्वां मृत्युर्दयतां मा प्र मेष्ठाः ॥ ५ ॥

5. *Tubhyaṁ vātaḥ pavatāṁ mātariśvā tubhyaṁ varṣantvamṛtānyāpaḥ. Sūryaste tanve'śaṁ tapāti tvāṁ mṛtyurdayatāṁ mā pra meṣṭhāḥ.*

Let the winds of cosmic energy blow for you. Let the rains bring you nectar showers of immortality, let the sun shine for the health and well being of your person, let death itself be kind and compassionate and spare you from violence and protect you.

उद्यानं ते पुरुष नावयानं जीवातुं ते दक्षतातिं कृणोमि ।
आ हि रोहेममृतं सुखं रथमथ जिर्विर्विदथमा वदासि ॥ ६ ॥

6. *Udyānaṁ te puruṣa nāvayānaṁ jīvātuṁ te dakṣatātiṁ kṛṇomi. Ā hi rohemamamṛtaṁ sukhaṁ rathamatha jirvirvidathamā vadāsi.*

O man, up and onwards is your path in life, not downward. So for your life I give you the vigour and the art and expertise of living long and healthy. Come and ascend this chariot of immortal bliss, and as you grow in age and experience, speak of the knowledge of life for other's good.

मा ते मनस्तत्र गान्मा तिरो भून्मा जीवेभ्यः प्र मदो मानु गाः पितॄन्। विश्वे देवा अभि रक्षन्तु त्वेह ॥ ७ ॥

7. *Mā te manastatra gānmā tiro bhūnmā jīvebhyaḥ pra mado mānu gāḥ pitṝn. Viśve devā abhi rakṣantu tveha.*

Your mind must not go counter to this path of progress onward, nor must it write itself off in despair, nor must you neglect other living beings out of pride and wantonness. Nor must you be merely servile to your parents and seniors, serve them by covering further distance in their line. And may the Vishvedevas, all divinities of nature, all nobilities of humanity and your own mind and senses support, protect and promote you to go fast forward.

मा गतानामा दीधीथा ये नयन्ति परावतम्।
आ रोह तमसो ज्योतिरेह्या ते हस्तौ रभामहे ॥ ८ ॥

8. *Mā gatānāmā dīdhīthā ye nayanti parāvatam. Ā roha tamaso jyotirehyā te hastau rabhāmahe.*

Wail not over those that are past and gone, they take you off and away from yourself. Rise above the

darkness and oblivion, come into the light. We hold you up by both your hands, love and reinforce you with new zeal and enthusiasm.

श्यामश्च॑ त्वा॒ मा श॒बल॑श्च॒ प्रेषि॑तौ य॒मस्य॒ यौ प॑थि॒रक्षी॒ श्वानौ॑। अ॒र्वाङे॒हि॒ मा वि दी॑ध्यो॒ मात्र॑ तिष्ठः परा॑ङ्मनाः ॥ ९ ॥

9. *Śyāmaśca tvā mā śabalaśca preṣitau yamasya yau pathirakṣī śvānau. Arvāṅehi mā vi dīdhyo mātra tiṣṭhaḥ parāṅgmanāḥ.*

Let not the dark and the white watch-dogs, the lighted day and the dark night, sent by Yama, lord of mutability and passage of life, arrest you and your progress, they are both guardian path makers too. Come hither, this way to life. Look not, think not, wander not, this way and that around. And do not sit still, idle, absent minded.

मैतं पन्था॒मनु॑ गा भी॒म एष येन॒ पूर्वं॒ नेयथ॒ तं ब्र॑वीमि।
तम॑ एतत्पुरुष॒ मा प्र प॑त्था भ॒यं प॒रस्ता॒दभ॑यं ते अ॒र्वाक् ॥ १० ॥

10. *Maitaṁ panthāmanu gā bhīma eṣa yena pūrvaṁ neyatha taṁ bravīmi. Tama etatpuruṣa mā pra patthā bhayaṁ parastādabhayaṁ te arvāk.*

Do not follow upon this seductive path of Adharma. It is dangerous, unknown, you have not gone this way earlier. Of this I warn you, man, take not a single step on to it. It is far, unfathomable, fearful. This way hither on the path of Dharma, it is all fearless for you.

रक्ष॑न्तु त्वाग्नयो॒ ये अ॒प्स्व॑१॒न्ता रक्ष॑तु त्वा मनु॒ष्या॒ ३ यमि॒न्धते॑। वै॒श्वा॒न॒रो र॑क्षतु जा॒तवे॑दा दि॒व्यस्त्वा॒ मा प्र धा॑ग्वि॒द्युता॑ स॒ह ॥ ११ ॥

11. *Rakṣantu tvāgnayo ye apsvantā rakṣatu tvā manuṣyā' yamindhate. Vaiśvānaro rakṣatu jātavedā divyastvā mā pra dhāgvidyutā saha.*

Let the fire energies fluent in waters and in nature's waves of energy protect and promote you on the path of Dharma. Let the yajnic fires which men light and feed protect and guide you on the way forward. Let Vaishvanara Jataveda, cosmic vitality and refulgent Divinity, guard and promote you. And may the heavenly sun along with the electric energy of lightning in the middle regions never hurt and burn you out of existence.

मा त्वा क्रव्यादभि मंस्तारात्संकसुकाच्चर। रक्षतु त्वा द्यौ रक्षतु पृथिवी सूर्यश्च त्वा रक्षतां चन्द्रमाश्च। अन्तरिक्षं रक्षतु देवहेत्याः॥ १२॥

12. *Mā tvā kravyādabhi maṁstārātsaṁkasukāccara. Rakṣatu tvā dyau rakṣatu pṛthivī sūryaśca tvā rakṣatāṁ candramāśca. Antarikṣaṁ rakṣatu devahetyāḥ.*

May no flesh eating agent, natural or human, hurt and destroy you. Keep away from fatalities. May heaven protect you. May the earth protect you. May the sun and moon protect you. And may the middle region protect you from natural strike of calamity.

बोधश्च त्वा प्रतीबोधश्च रक्षतामस्वप्नश्च त्वानवद्राणश्च रक्षताम्। गोपायंश्च त्वा जागृविश्च रक्षताम्॥ १३॥

13. *Bodhaśca tvā pratībodhaśca rakṣatāmasvapnaśca tvānavadrāṇaśca rakṣatām.Gopāyaṁśca tvā jāgṛviśca rakṣatām.*

May knowledge and knowledge confirmed by

experience both protect you. Let the wakeful and the steadfast guard you. Let the preserver, protector and the guardian save and protect you.

ते त्वा॑ रक्षन्तु॒ ते त्वा॑ गोपायन्तु॒ तेभ्यो॒ नम॒स्तेभ्य॒ः स्वाहा॑॥ १४॥

14. *Te tvā rakṣantu te tvā gopāyantu tebhyo nama-stebhyaḥ svāhā.*

Let them guard you. Let them protect you. Let them preserve you in character, safe and unassailed. For all of them salutations. To them all homage.

जी॒वेभ्य॑स्त्वा स॒मुदे॑ वा॒युरिन्द्रो॑ धा॒ता द॑धातु सवि॒ता त्राय॑माणः। मा त्वा॑ प्रा॒णो बलं हासी॒दसुं॒ तेऽ नु॑ ह्वयामसि॥ १५॥

15. *Jīvebhyastvā samude vāyurindro dhātā dadhātu savitā trāyamāṇaḥ. Mā tvā praṇo balaṁ hāsīdasuṁ te'nu hvayā-masi.*

For all living beings in this vast world of flux, may the winds, the clouds, sustaining nature and the Lord Divine, the inspiring sun, all protector Spirit of the universe help and maintain you at your best. may your strength and pranic energy never forsake you. We invoke and call upon you and your life's vitality.

मा त्वा॑ ज॒म्भः संह॑नुर्मा॒ तमो॑ विद॒न्मा जि॒ह्वा ब॒र्हिः प्र॑म॒युः क॒था स्याः। उत्त्वा॑दि॒त्या वस॑वो भर॒न्तूदि॑न्द्रा॒ग्नी स्व॒स्तये॑॥ १६॥

16. *Mā tvā jambhaḥ saṁhanurmā tamo vidanmā jihvā barhiḥ pramayuḥ kathā syāḥ. Uttvādityā vasavo bharantūdindrāgnī svastaye.*

Let no crushing grinding force or power ever

reach you. Let no darkness assail you. Let no rough word ever come and hurt you. How can you, a yajnic soul, be ever hurtful to any one? May the Adityas, Vasus, Indra and Agni bless you to fulfilment with plenty, prosperity and all round well being.

उत्त्वा॒ द्यौरुत्पृ॑थि॒व्युत्प्र॒जाप॑तिरग्र॒भीत्।
उत्त्वा॑ मृ॒त्योरोष॑धय॒: सोम॑राज्ञीरपीपरन्॥ १७॥

17. *Uttvā dyaurutpṛthivyutprajāpatiragrabhīt. Uttvā mṛtyoroṣadhayaḥ somarājñīrapīparan.*

May the heaven, earth, and Prajapati, lord sustainer and protector of living beings, take care of you and protect you. And may herbs and herbal medications with life-saving soma on top of them fulfil and exalt you over and above the fear of death.

अ॒यं दे॑वा इ॒हैवास्त्व॒यं मामुत्र॑ गादि॒तः।
इ॒मं स॒हस्र॑वीर्येण मृ॒त्योरुत्पा॑रयामसि॥ १८॥

18. *Ayaṁ devā ihaivāstvayaṁ māmutra gāditaḥ. Imaṁ sahasravīryeṇa mṛtyorutpārayāmasi.*

O devas, generous and brilliant powers of nature and humanity, let this man be and prosper here only among us. Let him not go anywhere else. We strengthen him with a thousandfold energy and immunity against the fear of death.

उत्त्वा॑ मृ॒त्योर॑पीपरं॒ सं ध॑मन्तु वयो॒धस॑:।
मा त्वा॑ व्यस्तके॒श्यो॒३॑ मा त्वा॑ घ॒रुदो॑ रुदन्॥ १९॥

19. *Uttvā mṛtyorapīparaṁ saṁ dhamantu vayodhasaḥ. Mā tvā vyastakeśyo' mā tvāgharudo rudan.*

I have protected you against death. May the bearers of health and age together act, and nourish and exalt you. Let no mourners with hair dishevelled wail for you. Let no grief stricken sufferers wail for you.

आहार्ष॒मवि॑दं त्वा॒ पुन॒रागा॒ः पुन॑र्णवः ।
सर्वा॑ङ्ग॒ सर्व॑ं ते॒ चक्षु॒ः सर्व॒मायु॑श्च तेऽ विदम् ॥ २० ॥

20. *Āhārṣamavidaṁ tvā punarāgāḥ punarṇavaḥ. Sarvaṅga sarvaṁ te cakṣuḥ sarvamāyuśca te'vidam.*

I have brought you back from the jaws of calamity. I have regained you. You have come back, renewed, refreshed. I have recovered you whole in body and health, all your eye sight, all your health and age in full I have recovered for you.

व्य ँवात्ते॒ ज्योति॑रभूदप॒ त्वत्तमो॑ अक्रमीत् ।
अप॒ त्वन्मृ॒त्युं निर्ऋ॑ति॒मप॒ यक्ष्मं॒ नि द॑ध्मसि ॥ २१ ॥

21. *Vya vātte jyotirabhūdapa tvattamo akramīt. Apa tvanmṛtyuṁ nir-ṛtimapa yakṣmaṁ ni dadhmasi.*

Light is come back to you in all its variety. Darkness and delirium has gone off from you. We throw out untimely death, calamity and consumption far away from you.

Kanda 8/Sukta 2 (Long Life)

Ayu Devata, Brahma Rshi

आ र॑भस्वे॒माम॒मृत॑स्य॒ श्नुष्टि॒मच्छि॑द्यमाना ज॒रद॑ष्टिरस्तु ते ।
असुं॑ त॒ आयु॒ः पुन॒रा भ॑रामि॒ रज॒स्तमो॒ मोप॑ गा॒ मा प्र मे॑ष्ठाः ॥ १ ॥

1. *Ā rabhasvemāmamṛtasya śnuṣṭimacchidyamānā jaradaṣṭirastu te. Asuṁ ta āyuḥ punarā bharāmi rajastamo mopa gā mā pra meṣṭhāḥ.*

O man live and enjoy this nectar stream of life which, I pray, may be inviolable till maturity to the full. I bring you again life's vitality of prana and full age of good health. Do not take to a life of dissolute pleasure, do not suffer the darkness of ignorance, and you must not die before the full span of hundred years of good health.

जीवतां ज्योतिर्भ्येह्यर्वाङ्ा त्वा हरामि शतशारदाय।
अवमुञ्चन्मृत्युपाशानशस्तिं द्राघीय आयुः प्रतरं ते दधामि॥ २॥

2. *Jīvatāṁ jyotirabhyehyarvāṅā tvā harāmi śataśāradāya. Avamuñcanmṛtyupāśānaśastiṁ drāghīya āyuḥ prataraṁ te dadhāmi.*

Come up front and take on the life-light of living vibrant men, I bring you a life span of full hundred years. Liberating you from the snares of death and dishonour, I bring you a long span of excellent good health.

वातात्ते प्राणमविदं सूर्याच्चक्षुरहं तव।
यत्ते मनस्त्वयि तद्धारयामि सं वित्स्वाङ्गैर्वद जिह्वयालपन्॥ ३॥

3. *Vātātte prāṇamavidaṁ sūryāccakṣurahaṁ tava. Yattemanastvayi taddhārayāmi saṁ vitsvāṅgairvada jihvayālapan.*

I have created your pranic energy of breath from the wind, the eye from the sun. And the mind that is yours, that I vest in you. Have and be yourself the whole

personality with all limbs of the body system, speaking, self-expressive, articulating your words with the tongue.

प्रा॒णेन॑ त्वा द्वि॒पदा॒ं चतु॑ष्पदाम॒ग्निमि॑व जा॒तम॒भि सं ध॑मामि।
नम॑स्ते मृत्यो॒ चक्षु॑षे॒ नमः॑ प्रा॒णाय॑ ते ऽकरम्॥ ४॥

4. *Prāṇena tvā dvipadāṁ catuṣpadāmagnimiva jātamabhi saṁ dhamāmi. Namaste mṛtyo cakṣuṣe namaḥ prāṇāya te'karam.*

Like fire newly lit and raised, I vest you with life energy of prana, universal as the pranic energy of bipeds and quadrupeds. O Lord of life and death, I offer homage to you, homage to the light of life, homage to divine life energy.

अ॒यं जी॑वतु॒ मा मृ॑ते॒मं समी॑रयामसि।
कृ॒णोम्य॑स्मै भेष॒जं मृत्यो॒ मा पुरु॑षं वधीः॥ ५॥

5. *Ayaṁ jīvatu mā mṛtemaṁ samīrayāmasi. Kṛṇomyasmai bheṣajaṁ mṛtyo mā puruṣaṁ vadhīḥ.*

May this man live on, let him not die. We revive him with pranic energy of breath. I prepare the medicine for him and administer the dose. O lord of life and death, pray subject him not to untimely death.

जी॒व॒लां न॑घारि॒षां जी॑व॒न्तीमोष॑धीम॒हम्। त्रा॒य॒मा॒णां सह॑मानां
सह॑स्वतीमि॒ह हु॑वे॒ ऽस्मा अ॑रि॒ष्टता॑तये॥ ६॥

6. *Jīvalāṁ naghāriṣāṁ jīvantīmoṣadhīmaham. Trāyamāṇāṁ sahamānāṁ sahasvatīmiha huve'-smā ariṣṭatātaye.*

To avert the danger and save the life of this man, I bring up and prepare the medicine which would revive his energy without hurting him, raise his vitality,

enhance his resistance, protect him against deterioration, fight out the disease and restore him to normal health.

अधि॑ ब्रूहि॒ मा र॑भथाः सृ॒जेमं तवै॒व सन्त्सर्वं॑हाया इ॒हास्तु॑। भवा॑शर्वौ मृ॒डतं॒ शर्म॑ यच्छतमप॒सिध्य॑ दुरि॒तं ध॑त्त॒मायु॑ः ॥ ७ ॥

7. *Adhi brūhi mā rabhathāḥ sṛjemaṁ tavaiva santsarvahāyā ihāstu. Bhavāśarvau mṛḍataṁ śarma yacchatama-pasidhya duritaṁ dhatta-māyuḥ.*

O lord of life and death, pray speak the word of life, ensnare him not, revive and recreate him. He, being your own, devoted and prayerful, let him be here and live with full vigour and movement. O lord of life, destroyer of disease, be kind and gracious, give peace and health, avert the danger, give him life and good health.

अ॒स्मै मृ॑त्यो॒ अधि॑ ब्रूहीमं द॑यस्वोदि॒तो ३॒ऽ यमे॑तु। अरि॑ष्टः सर्वाङ्गः सु॒श्रुज्ज॒रसा॑ श॒तहा॑यन आ॒त्मना॒ भुज॑मश्नुताम् ॥ ८ ॥

8. *Asmai mṛtyo adhi brūhīmaṁ dayasvodito'' yametu. Ariṣṭaḥ sarvāṅgaḥ suśrujjarasā śatahā-yana ātmanā bhujamaśnutām.*

O lord of life and death, speak to this man the saviour's word of redemption, be kind and protect him, let him rise from this state of misery and move out whole in good health all over the body, fully conscious, knowledgeable and respectable, and live a full age of hundred years, restored to full self independence to live and enjoy life freely on his own.

दे॒वानां॒ हे॒तिः परि॑ त्वा वृणक्तु पा॒रया॑मि त्वा॒ रज॑स॒ उत्त्वा॑ मृ॒त्योर॑पीपरम्। आ॒रादग्निं क्र॒व्यादं नि॒रूहं॑ जी॒वात॑वे ते परि॒धिं द॑धामि ॥ ९ ॥

9. *Devānāṁ hetiḥ pari tvā vṛṇaktu pārayāmi tvā rajasa uttvā mṛtyorapīparam. Ārādagniṁ kravyādaṁ nirūhaṁ jīvātave te paridhiṁ dadhāmi.*

Let the punitive strike of nature's forces spare you, I have immunised you against the negativities of mutability and metabolic change and thus I recover you from the stroke of untimely death. I have brought you far out of the flesh eating cancerous vitality of the system and thus draw the line of defence for your life and living against ill-health and disease.

यत्ते॑ नि॒यानं॑ रज॒सं मृत्यो॑ अनवध॒र्ष्यं॑ ।
प॒थ इ॒मं तस्मा॒द्रक्ष॑न्तो॒ ब्रह्मा॑स्मै॒ वर्म॑ कृण्मसि ॥ १० ॥

10. *Yatte niyānaṁ rajasaṁ mṛtyo anavadharṣyam. Patha imaṁ tasmādrakṣanto brahmāsmai varma kṛṇmasi.*

O Death, your path of change across the world of mutability is unconquerable, still, to protect this man against the accidents on that path onward to maturity, we armour him with Brahma, the knowledge of life and death to maintain good health with freedom from disease.

कृ॒णोमि॑ ते प्राणापा॒नौ ज॒रां मृ॒त्युं दी॒र्घमायुः॑ स्व॒स्ति ।
वै॒व॒स्व॒तेन॒ प्रहि॑तान्यमदू॒तांश्चर॒तोऽप॑ सेधामि॒ सर्वा॑न् ॥ ११ ॥

11. *Kṛṇomi te prāṇāpānau jarāṁ mṛtyuṁ dīrghamāyuḥsvasti. Vaivasvatena prahitānyamadūtāṁścarato'pa sedhāmi sarvān.*

O man, I strengthen your prana and apana energies and fortify your health for long life so that your life, all age and death in the natural course be good for

your ultimate well being. Thus I ward off the pain of all the strokes of the agents of change sent by Yama, lord of the law of mutability, working through the march of time ordained by the sun.

आरादरातिं निर्ऋतिं परो ग्राहिं क्रव्यादः पिशाचान्।
रक्षो यत्सर्वं दुर्भूतं तत्तमइवाप हन्मसि॥ १२॥

12. *Ārādarātiṁ nir-ṛtiṁ paro grāhiṁ kravyādaḥ piśācān. Rakṣo yatsarvaṁ durbhūtaṁ tattamaivāpa hanmasi.*

Adversity, calamity, seizure, cancer, consumption, contagion, and all that is evil and destructive, we ward off from afar and eliminate as we dispel the darkness from life.

अग्नेष्टे प्राणममृतादायुष्मतो वन्वे जातवेदसः। यथा न रिष्या अमृतः सजूरसस्तत्ते कृणोमि तदु ते समृध्यताम्॥ १३॥

13. *Agneṣṭe prāṇamamṛtādāyuṣmato vanve jātavedasaḥ. Yathā na riṣyā amṛtaḥ sajūrasastatte kṛṇomi tadu te samṛdhyatām.*

I ask of immortal, all knowing, all inspiring Agni, giver of life, to give you pranic energy of life so that you do not suffer ill health and disease, live immortal against untimely death and be dedicated to Divinity. This I do for you, and may this prosper for you.

शिवे ते स्तां द्यावापृथिवी असन्तापे अभिश्रियौ। शं ते सूर्य आ तपतु शं वातो वातु ते हृदे। शिवा अभि क्षरन्तु त्वापो दिव्याः पयस्वतीः॥ १४॥

14. *Śive te stāṁ dyāvāpṛthivī asantāpe abhiśriyau. Śaṁ te sūrya ā tapatu śaṁ vāto vātu te hṛde. Śivā abhi kṣarantu tvāpo divyāḥ payasvatīḥ.*

May the earth and heaven, both unafflictive and inoppressive, be kind and gracious to you. May the sun shine with peace and prosperity on you. May the winds blow for peace and pleasure of your heart. May the rain showers, divine and generous, bring you peace and plenty.

शिवास्ते सन्त्वोषधय उत्त्वाहार्षमधरस्या उत्तरां पृथिवीमभि।
तत्र त्वादित्यौ रक्षतां सूर्याचन्द्रमसावुभा॥ १५॥

16. *Śivāste santvoṣadhaya uttvāhārṣamadharasyā uttarāṁ pṛthivīmabhi. Tatra tvāditau rakṣatāṁ sūryācandrama-sāvubhā.*

May the herbs and trees and their gifts of medicine be good and kind to you. You know I have retrieved you from a low state of health to a higher level of life and health on earth. And there may the sun and moon, lights of divinity, protect and promote you.

यत्ते वासः परिधानं यां नीविं कृणुषे त्वम्।
शिवं ते तन्वे३ तत्कृण्मः संस्पर्शेऽद्रूक्ष्णमस्तु ते॥ १६॥

16. *Yatte vāsaḥ paridhānaṁ yāṁ nīviṁ kṛṇuṣe tvam. Śivaṁ te tanve' tatkṛṇmaḥ saṁsparśe'drūkṣṇa-mastu te.*

Whatever garment is your upper cover, and that which you wear for a waist bond, that we design and treat for your comfort and well being for health, and let even that be not rough for the skin contact.

यत्क्षुरेण॑ म॒र्चय॑ता सु॒तेज॑सा॒ वप्ता॒ वप॑सि केशश्म॒श्रु।
शुभं॒ मुख॒ं मा न॒ आयु॒ः प्र मो॑षीः ॥ १७ ॥

17. *Yatkṣureṇa marcayatā sutejasā vaptā vapasi keśaśmaśru. Śubhaṁ mukhaṁ mā na āyuḥ pra moṣīḥ.*

O barber, as you shave the hair, beard and moustache with a sharp and clean razor, you should not hurt the person's health and his fine and fair complexion.

शि॒वौ ते॑ स्तां व्रीहिय॒वाव॑बला॒सावदो॑म॒धौ।
एतौ यक्ष्मं॒ वि बा॑धेते॒ एतौ मु॑ञ्चतो॒ अंह॑सः ॥ १८ ॥

18. *Śivau te stāṁ vrīhiyavāvabalāsāvadomadhau. Etau yakṣmaṁ vi bādhete etau muñcato aṁhasaḥ.*

Let rice and barley be good and auspicious for you, nourishing, health giving, exhilarating, resistant to debilitating and consumptive conditions. They protect you against sickness, disease and cancerous ailments and save you from sin and anxiety.

यद॒श्नासि॒ यत्पिब॑सि धा॒न्यं॑ कृ॒ष्याः पय॑ः।
यदा॒द्यं॑ यद॑ना॒द्यं सर्वं॑ ते॒ अन्न॑मवि॒षं कृ॑णोमि ॥ १९ ॥

19. *Yadaśnāsi yatpibasi dhānyaṁ kṛṣyāḥ payaḥ. Yadādyaṁ yadanādyaṁ sarvaṁ te annamaviṣaṁ kṛṇomi.*

Whatever food, produced by agriculture, you eat, whatever milk or water you drink, all that food and drink old or new I render free from poison and toxins, for you.

अह्ने॑ च त्वा॒ रात्र॑ये चो॒भाभ्या॑ं परि॑ दद्मसि।
अ॒रायेभ्यो॑ जिघ॒त्सुभ्य॑ इ॒मं मे॒ परि॑ रक्षत ॥ २० ॥

20. *Ahne ca tvā rātraye cobhābhyāṁ pari dadmasi.*
Arāyebhyo jighatsubhya imaṁ me pari rakṣata.

O man, we entrust you to the day for sun and activity, and to the night for rest and peace, to both we entrust you for balance of work and rest for recuperation. O day and night, pray save and protect this man of ours from sin and indigence and from ogres and destroyers.

शतं तेऽयुतं हायनान्द्वे युगे त्रीणि चत्वारि कृष्मः ।
इन्द्राग्नी विश्वे देवास्तेऽनु मन्यन्तामहृणीयमानाः ॥ २१ ॥

21. *Śataṁ te'yutaṁ hāyanāndve yuge trīṇi catvāri kṛṇmaḥ. Indrāgnī viśve devāste'nu manyantā-mahṛṇīyamānāḥ.*

O man, for you we fix a hundred years, and ten thousand years, and, further, ten thousand multiplied by two, three and four, years of age. May Indra and Agni and all Vishvedevas, divinities of nature and humanity, without hesitation and reservation be favourable and support you.

(This is a metaphorical and highly mystical mantra which describes the age of the individual person and the age of humanity on earth. The age of the individual is one hundred years, while the age of humanity in each creation cycle is four billion and three hundred and twenty million years.)

Satavalekara explains the mantra in a simple manner: We fix a hundred year uninterrupted age for you. There are two yugas, sandhi transitions of morning and evening of the day, three seasons of winter, summer and rains, and four periods of life, Brahmacharya upto

25 years, grhastha upto 50 years, vanaprastha upto 75 years, and sanyasa upto 100 years.

The mystical interpretation of the mantra is that the age of humanity is 4,32,00,00,000 (four billion and three hundred and twenty million) years divided over one thousand four-yuga divisions of 43,20000 years each (which is 'niyuta', 10,000, multiplied by 432):

Kaliyuga	4,32,000 years
Dvapara yuga	8,64,000 years
Treta yuga	12,96,000 years
Satyuga	17,28,000 years
Total	**43,20,000 years**

For further details, reference may be made to Kshema-karana Dasa Trivedi's comment on this mantra in his translation of Atharva-Veda published by Sarvadeshika Arya Pratinidhi Sabha, Delhi.

शरदे त्वा हेमन्ताय वसन्ताय ग्रीष्माय परि दद्मसि।
वर्षाणि तुभ्यं स्योनानि येषु वर्धन्त ओषधीः ॥ २२ ॥

22. *Śarade tvā hemantāya vasantāya grīṣmāya pari dadmasi. Varṣāṇi tubhyaṁ syonāni yeṣu vardhanta oṣadhīḥ.*

O man, we entrust you to the autumn, winter, spring and summer seasons and auspicious years when herbs and trees grow fresh and bloom luxuriantly.

मृत्युरीशे द्विपदां मृत्युरीशे चतुष्पदाम्।
तस्मात्त्वां मृत्यो-र्गोपतेरुद्भरामि स मा बिभेः ॥ २३ ॥

23. *Mṛtyurīśe dvipadāṁ mṛtyurīśe catuṣpadām. Tasmāttvāṁ mṛtyorgopaterudbharāmi sa mā bibheḥ.*

Death rules over the bipeds. Death rules over the quadrupeds. However, O man, fear not. We raise you above that fear of that Death, master ruler of life on earth.

सो ऽरिष्ट न मरिष्यसि न मरिष्यसि मा बिभेः ।
न वै तत्र म्रियन्ते नो यन्त्यधमं तमः ॥ २४ ॥

24. *So'riṣṭa na mariṣyasi na mariṣyasi mā bibheḥ.*
Na vai tatra mriyante no yantyadhamaṁ tamaḥ.

You, unviolated, unafraid, will not die, you will not die. Do not fear. There in the state of knowledge, they do not die, nor do they go down to the state of darkness and oblivion.

सर्वो वै तत्र जीवति गौरश्वः पुरुषः पशुः ।
यत्रेदं ब्रह्म क्रियते परिधिर्जीवनाय कम् ॥ २५ ॥

25. *Sarvo vai tatra jīvati gauraśvaḥ puruṣaḥ paśuḥ.*
Yatredaṁ brahma kriyate paridhirjīvanāya kam.

There where this Brahma, super soul, super-consciousness, this knowledge of the Supreme reality of life is made the line of all round defence for life, all remain alive, the cow, the man, the animal, all being the spirit, no one dies, no one is killed.

परि त्वा पातु समानेभ्योऽभिचारात्सबन्धुभ्यः ।
अमम्रिर्भवामृतोऽतिजीवो मा ते हासिषुरसवः शरीरम् ॥ २६ ॥

26. *Pari tvā pātu samānebhyo'bhicārātsabandhubhyaḥ. Amamrirbhavāmṛto'tijīvo mā te hāsiṣurasavaḥ śarīram.*

May that line of divine defence all round protect you from the violence of your equals and adversaries.

Immortal as you are, be not subject to death. Outlive even your life time, eternal and immortal as you are. Let not your pranas forsake your body before full time of your life on earth.

ये मृत्यव एकशतं या नाष्ट्रा अतितार्या ऽः।
मुञ्चन्तु तस्मात्त्वां देवा अग्नेर्वैश्वानरादधि॥ २७॥

27. *Ye mṛtyava ekaśataṁ yā nāṣṭrā atitāryāḥ. Muñcantu tasmāttvāṁ devā agnervaiśvānarādadhi.*

Hundred and one are the ways and forms of death, pains and sufferings to be crossed over in the ordinary course of life. May the divinities of nature and the enlightened people, by the cosmic light of life above them all save you from that kind of death.

अग्नेः शरीरमसि पारयिष्णु रक्षोहासि सपत्नहा।
अथो अमीवचातनः पूतुद्रुर्नाम भेषजम्॥ २८॥

28. *Agneḥ śarīramasi pārayiṣṇu rakṣohāsi sapatnahā. Atho amīvacātanaḥ pūtudrurnāma bheṣajam.*

You are the embodiment of the fire of life. You are the saviour, destroyer of evils and adversaries. You are the destroyer of disease and distress. You are Putudru, the sanative, sanctifier by name.

(This mantra is interpreted both as an address to a sanative and as a prayer to the divine spirit.)

Kanda 8/Sukta 3 (Destruction of the Evil)

Agni Devata, Chatana Rshi

रक्षोहणं वाजिनमा जिघर्मि मित्रं प्रथिष्ठमुप यामि शर्म।
शिशानो अग्निः क्रतुभिः समिद्धः स नो दिवा स रिषः पातु नक्तम्॥ १॥

1. *Rakṣohaṇaṁ vājinamā jigharmi mitraṁ prathiṣṭhamupa yāmi śarma. Śiśano agniḥ kratubhiḥ samiddhaḥ sa no divā sa riṣaḥ pātu naktam.*

I light and with ghrta sprinkle and raise Agni, destroyer of evil, swift warrior and winner, friendly, known and effective far and wide, and thus I come to have peace and comfort in life. Lighted and raised with yajnic performances of creativity, may Agni protect us against dangers and violence day and night.

(Agni may be interpreted as the physical fire of yajna, or as the social powers of law and order and defence, or as the light and fire of the spirit within, or as the divinity working through such natural forces as the sun and wind. Such powers fight against the pollution and negativities prevailing around and provide us with safety, peace and comfort. All these variations of 'Agni' ought to be kept 'burning' throughout with yajnic programmes of creative character at the natural, social and spiritual level with our individual and collective efforts.)

अयोदंष्ट्रो अर्चिषा यातुधानानुप स्पृश जातवेदः समिद्धः ।
आ जिह्वया मूरदेवान्रभस्व क्रव्यादो वृष्ट्वापि धत्स्वासन् ॥ २ ॥

2. *Ayodaṁṣṭro arciṣā yātudhānānupa spṛśa jātavedaḥ samiddhaḥ. Ā jihvayā mūradevānrabhasva kravyādo vṛṣṭvāpi dhatsvāsan.*

O Jataveda, all wise, all reaching Agni, leading light and ruler with jaws of steel and flames of fire, lighted and raised to full blaze, catch up violent and destructive forces and senseless elements with flames and, rising ever stronger, hold the flesh eaters and crush

them all with your jaws of steel, i.e., relentless justice and unsparing punishment.

उभोभयाविन्नुप धेहि दंष्ट्रौ हिंस्रः शिशानोऽ वरं परं च।
उतान्तरिक्षे परि याह्यग्ने जम्भैः सं धेह्यभि यातुधानान्॥ ३॥

3. *Ubhobhayāvinnupa dhehi daṁṣṭrau hiṁsraḥ śiśāno'varaṁ paraṁ ca. Utāntarikṣe pari yāhyagne jambhaiḥ saṁ dhehyabhi yātudhānān.*

Reaching and protecting both at hand and far off, destroyer of destroyers and sharp of understanding and intelligence as you are, keep watching and testing the honesty and integrity of your forces, lower as well as higher, those of internal law and order and those of external defence. Go upto the skies and with your unsparing forces catch and fix the elements of sabotage and destruction.

अग्ने त्वचं यातुधानस्य भिन्धि हिंस्राशनिर्हरसा हन्त्वेनम्।
प्र पर्वाणि जातवेदः शृणीहि क्रव्यात्क्रविष्णुर्वि चिनोत्वेनम्॥ ४॥

4. *Agne tvacaṁ yātudhānasya bhindhi hiṁsrāśanirharasā hantvenam. Pra parvāṇi jātavedaḥ śṛṇīhi kravyātkraviṣṇurvi cinotvenam.*

O Agni, thunderous destroyer of evil and enmity, saboteurs and destroyers, let electric force and relentless strike break down the cover and camouflage. O Jataveda, all-knowing all-reaching presence, break the interior connections of this organisation, and let the flesh consuming fire collect the body for itself.

यत्रेदानीं पश्यसि जातवेदस्तिष्ठन्तमग्न उत वा चरन्तम्।
उतान्तरिक्षे पतन्तं यातुधानं तमस्ता विध्य शर्वा शिशानः॥ ५॥

5. *Yatredānīṁ paśyasi jātavedastiṣṭhantamagna uta vā carantam. Utāntarikṣe patantaṁ yātudhānaṁ tamastā vidhya śarvā śiśānaḥ.*

Now wherever O Jataveda Agni, you sight the soboteur destroyer, whether settled or moving on earth or flying in the sky, then immediately acting at the fastest, sharp and unsparing, fix him with the strike of an arrow or bullet.

यज्ञैरिषूः संनममानो अग्ने वाचा शल्याँ अशनिभिर्दिहानः। ताभिर्विध्य हृदये यातुधानान्प्रतीचो बाहून्प्रति भङ्ग्ध्येषाम्॥ ६॥

6. *Yajñairiṣūḥ saṁnamamāno agne vācā śalyāň aśanibhirdihānaḥ. Tābhirvidhya hṛdaye yātudhānānpratīco bāhūnprati bhaṅgdhyeṣām.*

Agni, exhorting your forces with inspiring addresses, calibrating your arms and ammunition with collective action and strategic assemblies, shining and sharpening your missiles with electric force, strike at the heart of the violent and the destroyers, turn back their arms and break their striking force.

उतारब्धान्त्स्पृणुहि जातवेद उतारेभाणाँ ऋष्टिभिर्यातुधानान्। अग्ने पूर्वो नि जहि शोशुचान आमादः क्ष्विङ्कास्तमदन्त्वेनीः॥ ७॥

7. *Utārabdhāntspṛṇuhi jātaveda utārebhāṇāň ṛṣṭibhiryātudhānān. Agne pūrvo ni jahi śośucāna āmādaḥ kṣviṅkāstamadantvenīḥ.*

Agni, Jataveda, those that have been seized and those that have surrendered and appeal, protect. But the destroyer, O scorching power, strike down without delay

with the force of arms and let carnivorous birds and animals feed upon them.

इ॒ह प्र ब्रू॑हि यत॒मः सो अ॑ग्ने यातु॒धानो॒ य इ॒दं कृ॒णोति॑।
तमा र॑भस्व स॒मिधा॑ यविष्ठ नृ॒चक्ष॑स॒श्चक्षु॑षे रन्धयैनम्॥ ८॥

8. *Iha pra brūhi yatamaḥ so agne yātudhāno ya idaṁ kṛṇoti. Tamā rabhasva samidhā yaviṣṭha nṛcakṣasaścakṣuṣe randhayainam.*

O youthful Agni, whosoever be the saboteur and destroyer that does this heinous deed of destruction, proclaim right here that it is he. Seize him with the search light, bring him up for scrutiny of the people's watch and punish him so that he is rendered ineffective.

ती॒क्ष्णेना॑ग्ने॒ चक्षु॑षा रक्ष य॒ज्ञं प्राञ्चं॑ वसु॒भ्य॒ः प्र ण॑य प्रचेतः।
हिं॒स्रं रक्षां॑स्य॒भि शोशु॑चान॒ं मा त्वा॑ दभन्या॒तु॒धाना॑ नृचक्षः॥ ९॥

9. *Tīkṣṇenāgne cakṣuṣā rakṣa yajñaṁ prāñcaṁ vasubhyaḥ pra ṇaya pracetaḥ. Himsraṁ rakṣāṁsyabhi śośucānaṁ mā tvā dabhanyātudhānā nṛcakṣaḥ.*

Agni, all aware, all watchful, refulgent guardian of the people, with a sharp eye on all powers and forces of the land, protect and promote this yajnic social order and take it forward for the people. Let not the evil, destructive forces and saboteurs, deceive, intimidate or demoralise you who, they should know, are destroyer of the destroyers.

नृ॒चक्षा॒ रक्ष॒ः परि॑ पश्य वि॒क्षु तस्य॒ त्रीणि॒ प्रति॑ शृणीह्यग्रा॑।
तस्या॑ग्ने पृ॒ष्टीर्हर॑सा शृणीहि त्रे॒धा मूलं॑ यातु॒धान॑स्य वृश्च॥ १०॥

10. *Nṛcakṣā rakṣāḥ pari paśya vikṣu tasya trīṇi prati śṛṇīhyagrā. Tasyāgne pṛṣṭīrharasā śṛṇīhi tredhā mūlaṁ yātudhānasya vṛśca.*

O watchful guardian of the people and the dominion, Agni, watch all round and sight out the evil and destructive elements from amongst the people. Then destroy three prime forces of theirs : Break their back with awful force and passion, eliminate their intelligence and forward planning, and uproot their roots in three ways: dig out the roots, dismantle their bases and roast out the future seeds.

त्रिर्यातुधानः प्रसितिं त एत्वृतं यो अग्ने अनृतेन हन्ति। तमर्चिषा स्फूर्जयञ्जातवेदः समक्षमेनं गृणते नि युङ्ग्धि॥ ११॥

11. *Triryātudhānaḥ prasitiṁ ta etvṛtaṁ yo agne anṛtena hanti. Tamarciṣā sphūrjayañjātavedaḥ samakṣamenaṁ gṛṇate ni yuṅgdhi.*

O Jataveda Agni, the destroyer who violates truth and law by untruth must suffer the chains of your law three ways: Arrest him, overwhelm him with the refulgence of truth, power and law, and face him with people that honour the order and value the truth of the order.

यदग्ने अद्य मिथुना शपातो यद्वाचस्तृष्टं जनयन्त रेभाः। मन्योर्मनसः शरव्या ३ जायते या तया विध्य हृदये यातुधानान्॥ १२॥

12. *Yadagne adya mithunā śapāto yadvācastṛṣṭaṁ janayanta rebhāḥ. Manyormanasaḥ śaravyā' jāyate yā tayā vidhya hṛdaye yātudhānān.*

The execrations which people in argument utter in their differences, the roughness of tone which fighters produce in their quarrel, and the sting that is born of the mind in the pain of anger, with that pain of affliction, Agni, pierce the heart of the violent saboteurs and destroyers of life and truth.

परा शृणीहि तपसा यातुधानान्पराग्ने रक्षो हरसा शृणीहि।
परार्चिषा मूरदेवाञ्छृणीहि परासुतृपः शोशुचतः शृणीहि॥ १३॥

13. *Parā śṛṇīhi tapasā yātudhānānparagne rakṣo harasā śṛṇīhi. Pararciṣā mūradevāñchṛṇīhi parāsutṛpaḥ śośucataḥ śṛṇīhi.*

Agni, with the force and power of your law and discipline, destroy the violent evil doers wholly, with your power and passion destroy the demonic forces wholly, with your light of knowledge and wisdom eliminate the stupid and insensitive wholly, and destroy the flaming ogres who suck the life blood of others for their pleasure. Destroy all these wholly, beyond recovery.

पराद्य देवा वृजिनं शृणन्तु प्रत्यगेनं शपथा यन्तु सृष्टाः।
वाचास्तेनं शरव ऋच्छन्तु मर्मन्विश्वस्यैतु प्रसितिं यातुधानः॥ १४॥

14. *Parādya devā vṛjinaṁ śṛṇantu pratyagenaṁ śapathā yantu sṛṣṭāḥ. Vācāstenaṁ śarava ṛcchantu marmanviśvasyaitu prasitiṁ yātudhānaḥ.*

Let the brilliant wise eliminate the crooked, let the abuse and execration shot out by the evil revert to the evil, let the darts of lies cut the liar to the quick at

heart, and let the evil destroyer suffer the enslavement and snares of the world.

यः पौरुषेयेण क्रविषा समङ्क्ते यो अश्व्येन पशुना यातुधानः।
यो अघ्न्याया भरति क्षीरमग्ने तेषां शीर्षाणि हरसापि वृश्च ॥ १५ ॥

15. *Yaḥ pauruṣeyeṇa kraviṣā samaṅkte yo aśvyena paśunā yātudhānaḥ. Yo aghnyāyā bharati kṣīramagne teṣāṁ śīrṣāṇi harasāpi vṛśca.*

Who feeds himself on human flesh, on horse flesh, on any animal flesh, who feeds on cow's flesh and thus carries off the inviolable cow's milk for all time, O Agni, with your power and passion for truth and right, cut off the head of such persons.

विषं गवां यातुधाना भरन्तामा वृश्चन्तामदितये दुरेवाः।
परैणान्देवः सविता ददातु परा भागमोषधीनां जयन्ताम् ॥ १६ ॥

16. *Viṣaṁ gavāṁ yātudhānā bharantāmā vṛścantāmaditaye durevāḥ. Paraiṇāndevaḥ savitā dadātu parā bhāgamoṣadhīnāṁ jayantām.*

If the violent people bear off or pollute water meant for cows, the evil doers must fall for their offence to the cow. Let refulgent and noble Savita, the ruler, throw them out, and they must forfeit their share of herbs and greenery.

संवत्सरीणं पय उस्रियायास्तस्य माशीद्यातुधानो नृचक्षः।
पीयूषमग्ने यतमस्तितृप्सात्तं प्रत्यञ्चमर्चिषा विध्य मर्मणि ॥ १७ ॥

17. *Saṁvatsarīṇaṁ paya usriyāyāstasya māśīdyā-tudhāno vṛcakṣaḥ. Pīyūṣamagne yatamastitṛp-sāttaṁ pratyañca-marciṣā vidhya marmaṇi.*

All watchful guardian ruler of the people, let the violent evil doer not partake of the yearly milk of the ruddy cow, and whoever of them would fain taste of the milk, by your light and power pierce him to the quick of his heart.

सनादग्ने मृणसि यातुधानान्न त्वा रक्षांसि पृतनासु जिग्युः ।
सहमूराननु दह क्रव्यादो मा ते हेत्या मुक्षत दैव्यायाः ॥ १८ ॥

18. *Sanādagne mṛṇasi yātudhānānna tvā rakṣāṁsi pṛtanāsu jigyuḥ. Sahamūrānanu daha kravyādo mā te hetyā mukṣata daivyāyāḥ.*

For all time, Agni, the spirits of evil, tormentors, and destroyers of life, have not been able to win over you in the battles of nature and humanity. You always destroy them. Pray burn the flesh eating demons along with their roots and seeds. Let none escape the on-slaughts of your life saving divine power.

त्वं नो अग्ने अधरादुदक्तस्त्वं पश्चादुत रक्षा पुरस्तात् ।
प्रति ते ते अजरासस्तपिष्ठा अघशंसं शोशुचतो दहन्तु ॥ १९ ॥

19. *Tvaṁ no agne adharādudaktastvaṁ paścāduta rakṣā purastāt. Prati tye te ajarāsastapiṣṭhā agha-śaṁsaṁ śośucato dahantu.*

Agni, fiery ruler and saviour, protect us from below, from above, from behind and from the front. Let those unaging flames of yours, burning, blazing and unsparing destroy the maligner and evil doer.

प॒श्चात्पु॒रस्ता॑दध॒रादु॒तोत्त॒रात्क॒विः काव्ये॑न॒ परि॑ पाह्यग्ने।
सखा॒ सखा॑यम॒जरो॑ जरि॒म्णे अग्ने॒ मर्ताँ॒ अम॑र्त्य॒स्त्वं नः॑ ॥ २० ॥

20. *Paścātpurastādadharādutottarātkaviḥ kāvyena pari pāhyagne. Sakhā sakhāyamajaro jarimṇe agne martāँ amartyastvaṁ naḥ.*

Agni, ruling light of life, save us all round, from behind, from the front, from below, from above. You are the poet creator, save us by the vision and Word of Vedic creation. You are the friend, save us, your friends, you are unaging, save the aged and the aging, you are immortal, save us, the mortals.

तद॑ग्ने॒ चक्षुः॒ प्रति॑ धेहि रे॒भे श॑फा॒रुजो॒ येन॒ पश्य॑सि यातु॒धाना॑न्। अ॒थ॒र्व॒वज्ज्योति॑षा॒ दैव्ये॑न स॒त्यं धूर्व॑न्तम॒चित॑ं न्यो॑ष ॥ २१ ॥

21. *Tadagne cakṣuḥ prati dhehi rebhe śaphārujo yena paśyasi yātudhānān. Atharvavajjyotiṣā daivyena satyaṁ dhūrvantamacitaṁ nyoṣa.*

Agni, cast the same eye of scrutiny, discrimination and dispensation upon the vociferous adversary with which you watch and sight out the irreverent maligners and evil doers. Like a yogi established in perfect inviolable peace beyond all fluctuations, with the divine light and vision of clairvoyance, light out the thoughtless fool who clouds and violates the truth and law of eternal values.

परि॑ त्वाग्ने॒ पुरं॑ व॒यं विप्रं॑ सहस्य धीमहि।
धृ॒षद्वर्ण॑ दि॒वेदि॑वे हन्तारं भङ्गु॒रावतः॑ ॥ २२ ॥

22. *Pari tvāgne puraṁ vayaṁ vipraṁ sahasya dhīmahi. Dhṛṣadvarṇaṁ divedive hantāraṁ bhaṅgurāvataḥ.*

Agni, mighty leading light, sagely wise and visionary, day in and day out we think, meditate and establish you among ourselves as an all round bulwark of protection and fulfilment and an inviolable destroyer of demonic evil doers.

विषेण भङ्गुरावतः प्रति स्म रक्षसो जहि।
अग्ने तिग्मेन शोचिषा तपुरग्राभिरर्चिभिः॥ २३॥

23. *Viṣeṇa bhaṅgurāvataḥ prati sma rakṣaso jahi. Agne tigmena śociṣā tapuragrābhirarcibhiḥ.*

Agni, with all round watchful presence and all time cleansing process against poisonous elements and antisocial forces, destroy the evil, the saboteurs and the demonic destroyers with blazing beams and flames of scorching fire.

वि ज्योतिषा बृहता भात्यग्निराविर्विश्वानि कृणुते महित्वा।
प्रादेवीर्मायाः सहते दुरेवाः शिशीते शृङ्गे रक्षोभ्यो विनिक्ष्वे॥ २४॥

24. *Vi jyotiṣā bṛhatā bhātyagnirāvirviśvāni kṛṇute mahitvā. Prādevīrmāyāḥ sahate durevāḥ śiśīte śṛṅge rakṣobhyo vinikṣve.*

Agni, leading light and mighty ruler, shines with boundless light and fire in all its glory and majesty, and with its light and power illuminates and reveals all power and potentials of the world of its creation. It challenges and defeats the ugly and evil forces of the

negative elements of the world and constantly sharpens and shines its fighting gear for the elimination of destructive forces.

ये ते शृङ्गे अजरे जातवेदस्तिग्महेती ब्रह्मसंशिते। ताभ्यां दुर्हार्दमभिदासन्तं किमीदिनं प्रत्यञ्चमर्चिषा जातवेदो वि निक्ष्व॥ २५॥

25. *Ye te śṛṅge ajare jātavedastigmahetī brahmasaṁśite. Tābhyāṁ durhārdamabhidāsantaṁ kimīdinaṁ pratyañcamarciṣā jātavedo vi nikṣva.*

O Jataveda, instant all knowing Agni, unaging, sharp and penetrative, deadly are your arms of offence and defence in battle, shined and calibrated by divine vision and knowledge. With those arms. O Jataveda, and with your light and fire, openly destroy the demonic ogres, evil, cruel at heart, destroyers of life who plan to enslave humanity.

अग्नी रक्षांसि सेधति शुक्रशोचिरमर्त्यः।
शुचिः पावक ईड्यः॥ २६॥

26. *Agnī rakṣāṁsi sedhati śukraśociramartyaḥ. Shuciḥ pāvaka īdyaḥ.*

Agni challenges and destroys the evil destroyers. Agni, of purest powerful light and flame, is immortal. Agni is pure, purifying, adorable.

Kanda 8/Sukta 4 (Destruction of Enemies)

Indra-Soma Devata, Chatana Rshi

इन्द्रासोमा तपतं रक्ष उब्जतं न्य र्पयतं वृषणा तमोवृधः। परा शृणीतमचितो न्यो षतं हतं नुदेथां नि शिशीतमत्रिणः॥ १॥

1. *Indrāsomā tapataṁ rakṣa ubjataṁ nyarpayataṁ vṛṣaṇā tamovṛdhaḥ. Parā śṛṇītamacito nyoṣataṁ hataṁ nudethāṁ ni śiśītamattriṇaḥ.*

Indra-Soma, O lord of power and justice, O master keeper of peace and harmony, subject the evil and wicked to the heat of discipline and correction, or punish them and reduce them to nullity. O generous and virile lord and ruler, let not the forces of darkness grow, keep them down, let not the misguided fools rise and spread out, shut them down and far off. Let the hoarders, grabbers, ogres and devourers be subjected to law and punishment, destroy the exploiters, stop them and let their fangs be blunted and rooted out.

इन्द्रासोमा समघशंसमभ्यघं तपुर्ययस्तु चरुरग्निमाँइव। ब्रह्मद्विषे क्रव्यादे घोरचक्षसे द्वेषो धत्तमनवायं किमीदिने॥ २॥

2. *Indrāsomā samaghaśaṁsamabhyaghaṁ tapuryayastu caruragnimāṅ-iva. Brahmadviṣe kravyāde ghoracakṣase dveṣo dhattamanavāyaṁ kimīdine.*

Indra and Soma, lord of power, and lord of peace and harmony, let the sinner and the criminal, supporter and admirer of sin and crime along with the sin and crime, and the tormentor of the good and innocent go to the fire of discipline, punishment, or elimination like a handful of food meant for the fire. Never compromise with the enemy of nature, divinity, humanity and the wisdom of humanity, the cannibal and the carrion eater, the man of hate and evil eye, the sceptic, the cynic and the negationist. For them have the contempt they deserve, and either correct them or eliminate them.

इन्द्रा॑सोमा दु॒ष्कृतो॑ व॒व्रे अ॒न्तर॑नारम्भ॒णे तम॑सि॒ प्र वि॑ध्यतम्।
यतो॒ नैषा॑ पु॒नरे॑कश्च॒नोद॑य॒त्तद्वा॑मस्तु॒ सह॑से मन्यु॒मच्छ॑वः ॥ ३ ॥

3. *Indrāsomā duṣkṛto vavre antaranārambhaṇe tamasi pra vidhyatam. Yato naiṣāṁ punarekaścanodayattadvāmastu sahase manyumacchavaḥ.*

Indra and Soma, fix the evil doers and throw them into deep dungeon of darkness without remission so that no one of them may raise his head for evil doing. That power of yours full of patience, fortitude and courage, that righteous passion should be for the destruction of evil and sabotage agaist life and social harmony.

इन्द्रा॑सोमा व॒र्तय॑तं दि॒वो व॒धं सं पृ॑थि॒व्या अ॒घश॑ंसाय॒ तर्ह॑णम्। उत्त॑क्षतं स्व॒र्यं॑१॒ पर्व॑तेभ्यो॒ येन॒ रक्षो॑ वावृधा॒नं नि॒जूर्व॑थः ॥ ४ ॥

4. *Indrāsomā vartayataṁ divo vadhaṁ saṁ pṛthivyā aghaśaṁsāya tarhaṇam. Uttakṣataṁ svaryaṁ parvatebhyo yena rakṣo vāvṛdhānaṁ nijūrvathaḥ.*

Indra and Soma, from heaven and earth, from thunder and lightning and the showers of clouds, from the light of idealism, love and generosity and down-to-earth realism, bring unfailing laws of correction and punishment against sin and crime, bring acts and policies against poverty, disease, unemployment and wilful sloth, and against the supporters of sin and crime as well as against compromisers with negativities and negationists. Enact laws of incentive and encouragement for the generous, and blazing prohibitions for the adamant so that you nip and burn off rising crime and evil in the

bud.

इन्द्रासोमा वर्तयतं दिवस्पर्यग्नितप्तेभिर्युवमश्महन्मभिः। तपुर्वधेभिरजरेभिरत्रिणो नि पर्शाने विध्यतं यन्तु निस्वरम्॥ ५॥

5. *Indrāsomā vartayataṁ divasparyagnitaptebhiryuvamaśmahanmabhiḥ. Tapurvadhebhirajarebhirattriṇo ni parśāne vidhyataṁ yantu nisvaram.*

Indra and Soma, turn all round and revolve your search lights, ignite and shoot out from the skies your weapons of offence and defence, and, with fiery, thunder-tipped, fatally destructive, irresistible and inviolable arms, fix the voracious ogres, strike them on the precipice and throw them into the abyss, let them run off into silence and oblivion without uttering a sigh of pain or voice of protest.

इन्द्रासोमा परि वां भूतु विश्वत इयं मतिः कक्ष्याश्वेव वाजिना। यां वां होत्रां परिहिनोमि मेधयेमा ब्रह्माणि नृपतीइव जिन्वतम्॥ ६॥

6. *Indrāsomā pari vāṁ bhūtu viśvata iyaṁ matiḥ kakṣyāśveva vājinā. Yāṁ vāṁ hotrāṁ parihinomi medhayemā brahmāṇi nṛpatī-iva jinvatam.*

Indra and Soma, leading powers of governance and peace, like mighty forces in harness ruling the nation, may this prayer of mine, which I address to you with the best of intention and understanding as an exhortation, inspire you and guide you all round, and may you, as the ruler and protector of the nation that you are, make these words of prayer, exhortation and adoration fruitful.

प्रति॑ स्मरेथां तु॒जय॑द्भिरेवैर्हत॑ं द्रुहो र॒क्षसो॑ भङ्गु॒रावं॑तः।
इन्द्रा॑सोमा दु॒ष्कृ॒ते मा सु॒गं भू॒द्यो मा॑ क॒दा चि॑दभि॒दास॑ति द्रु॒हुः॥ ७॥

7. *Prati smarethāṁ tujayadbhirevairhataṁ druho rakṣaso bhaṅgurāvataḥ. Indrāsomā duṣkṛte mā sugaṁ bhūdyo mā kadā cidabhidāsati druhuḥ.*

And remember, be watchful and alert against the malignant, evil and treacherous forces, ward them off and eliminate them with the fastest interceptors and destroyers at the very onset. Indra and Soma, let there be no peace, nothing easy, for the evil doer who may any time try to inure, sabotage or enslave us out of jealousy and enmity.

यो मा॒ पाके॑न॒ मन॑सा॒ चर॑न्तमभि॒चष्टे॒ अनृ॑तेभि॒र्वचो॑भिः।
आप॑इव का॒शिना॒ संगृ॑भीता॒ अस॑न्न॒स्त्वास॑त इन्द्र व॒क्ता॥ ८॥

8. *Yo mā pākena manasā carantamabhicaṣṭe anṛtebhirvacobhiḥ. Āpa-iva kāśinā saṁgṛbhītā asannastvāsata indra vaktā.*

And while I live and act and behave with a mature mind of purity and truth, if someone malign me with false words, let him be caught up like water in the hand grip and evaporate in the heat, O lord Indra, ruler and law-giver of power, let him be reduced to nothing because he speaks nothing but falsehood.

ये पा॑कश॒ंसं वि॒हर॑न्त॒ ऐवै॒र्ये वा॑ भ॒द्रं दू॒षय॑न्ति स्व॒धाभिः।
अह॑ये वा॒ तान्प्र॒ददा॑तु सोम॒ आ वा॑ दधातु॒ निर्ऋ॑तेरु॒पस्थे॑॥ ९॥

9. *Ye pākaśaṁsaṁ viharanta aivairye vā bhadraṁ dūṣayanti svadhābhiḥ. Ahaye vā tānpradadātu soma ā vā dadhātu nir-ṛterupasthe.*

O Soma, lord of peace and justice, if there be those who, with smartness and fast actions, malign, locerate and deprive the man of purity, truth, honour and spotless reputation, or with their powers and prestige denigrate the man of goodness and charitable disposition and bring disgrace upon him, deliver such men to the sufferance of darkness and remorse or let them suffer the pangs of deprivation themselves.

यो नो॒ रस॒ं दिप्स॑ति पि॒त्वो अ॑ग्ने॒ अश्वा॑नां॒ गवा॒ं यस्त॒नूना॑म्। रि॒पु स्ते॒न स्ते॑य॒कृद्द॒भ्रमे॑तु॒ नि ष ही॑यतां त॒न्वा॒ ३॒ तना॑ च॥ १०॥

10. *Yo no rasaṁ dipsati pitvo agne aśvānāṁ gavāṁ yastanūnām. Ripu stena steyakṛddabhrametu ni ṣa hīyatāṁ tanvā' tanā ca.*

O lord of light and vitality, Agni, whoever pollutes the flavour, taste and vitality of our food and injures and impairs the vigour and power of our horses, cows and our bodies, let such enemy, the thief, the robber, the saboteur, be reduced to nullity and himself suffer debility of body and even deprivation of future extension and progeny.

प॒रः सो अ॑स्तु त॒न्वा॒ ३॒ तना॑ च ति॒स्रः पृ॑थि॒वीर॒धो अ॑स्तु॒ विश्वा॑ः। प्रति॑ शुष्यतु॒ यशो॑ अस्य देवा॒ यो मा॒ दिवा॒ दिप्स॑ति॒ यश्च॒ नक्त॑म्॥ ११॥

11. *Paraḥ so astu tanvā'tanā ca tisraḥ pṛthivīradho astu viśvāḥ. Prati śuṣyatu yaśo asya devā yo mā divā dipsati yaśca naktam.*

O divinities of nature and humanity, may he, who wants to injure and destroy me in the day and in

the night, stay far off in personal presence and also with the progeny of his evil tendencies, and may he even fall lower than all the three orders of earthly existence, i.e., lower than the good, the bad and the indifferent. May his honour and reputation dry up and evaporate to zero and let there be none to remember him on earth.

सुविज्ञानं चिकितुषे जनाय सच्चासच्च वचसी पस्पृधाते।
तयोर्यत्सत्यं यतरदृजीयस्तदित्सोमोऽवति हन्त्यासत्।। १२ ।।

12. *Suvijñānaṁ cikituṣe janāya saccāsacca vacasī paspṛdhāte. Tayoryatsatyaṁ yataradṛjīyastaditsomo'vati hantyāsat.*

Words of truth and words of untruth rival and contend with each other. Of these, the one that is true and to the extent that it is simple and natural, Soma, lord of peace, harmony and goodness, protects and preserves, the untrue, he destroys. This simple and straight natural knowledge, the lord reveals for the man who is keen to know the truth and reality of life.

न वा उ सोमो वृजिनं हिनोति न क्षत्रियं मिथुया धारयन्तम्।
हन्ति रक्षो हन्त्यासद्वदन्तमुभाविन्द्रस्य प्रसितौ शयाते।। १३ ।।

13. *Na vā u somo vṛjinaṁ hinoti na kṣatriyaṁ mithuyā dhārayantam. Hanti rakṣo hantyāsadvadantamubhāvindrasya prasitau śayāte.*

Soma, lord of peace and harmony, does not call forth the crooked to the distinction between truth and untruth. Nor does he impel and support the Kshatriya, ruler administrator, who parades his power and valour falsely. But he does destroy the evil and the wicked and also the one who speaks the untruth, and both the wicked

and the liar end up in the bonds of Indra, dispenser of justice.

यदि॑ वा॒हमनृ॑तदेवो॒ अस्मि॒ मोघं॑ वा दे॒वाँ अ॑प्यू॒हे अ॑ग्ने।
किम॒स्मभ्यं॑ जातवेदो हृणीषे द्रोघ॒वाच॑स्ते निर्ऋ॒थं स॑चन्ताम्॥ १४॥

14. *Yadi vāhamanṛtadevo asmi mogham vā devāň apyūhe agne. Kimasmabhyam jātavedo hṛṇīṣe droghavācaste nir-ṛtham sacantām.*

Unless I am a worshipper of falsehood as my divine ideal or adore the lord and divinities falsely, deceiving them as if, why would you, Jataveda Agni, all knowing lord of light and truth, be angry with me? You would not be angry, because only the speakers of falsehood would suffer your wrath and punishment.

अ॒द्या मु॑रीय॒ यदि॑ यातु॒धानो॒ अस्मि॒ यदि॒ वायु॑स्त॒तप॒ पूरु॑षस्य।
अधा॒ स वी॒रैर्द॒शभि॒र्वि यू॑या॒ यो मा॒ मोघं॒ यातु॑धा॒नेत्याह॑॥ १५॥

15. *Adyā murīya yadi yātudhāno asmi yadi vāyustatapa pūruṣasya. Adhā sa vīrairdaśabhirvi yūyā yo mā mogham yātudhānetyāha.*

If I were a demon on the move, or if I tormented any person in life, then let me suffer death right now today. But I am not, nor have I done so. Then let that person be deprived of all his ten faculties of sense and prana who falsely proclaims that I am a demonic tormentor of others.

यो माया॑तुं॒ यातु॑धा॒नेत्याह॒ यो वा॑ र॒क्षाः शुचि॑र॒स्मीत्याह॑।
इन्द्र॒स्तं ह॑न्तु महृता व॒धेन॒ विश्व॑स्य ज॒न्तोर॑धमस्प॑दीष्ट॥ १६॥

16. *Yo māyātuṁ yātudhānetyāha yo vā rakṣāḥ śucirasmītyāha. Indrastaṁ hantu mahatā vadhena viśvasya jantoradhamaspadīṣṭa.*

Whoever says that I am a devil even though I am not a devil, and whoever says that he is pure and innocent although he is a very devil, may Indra, lord of power and justice, punish such a person with his mighty thunderbolt, may such a falsifier fall to the abyss as the worst of all living beings.

प्र या जिगाति खर्गलेव नक्तमप द्रुहुस्तन्वं गूहमाना। वव्रमनन्तमव सा पदीष्ट ग्रावाणो घ्नन्तु रक्षस उपब्दैः ॥ १७ ॥

17. *Pra yā jigāti khargaleva naktamapa druhustanvaṁ gūhamānā. Vavramanantamava sā padīṣṭa grāvāṇo ghnantu rakṣasa upabdaiḥ.*

And she that goes about at night, hiding her person like a spirit of hate and violence, a she-owl as if, would fall into the bottomless deep of darkness. Men of judgement should condem the evil with strong words of disapproval.

वि तिष्ठध्वं मरुतो विक्ष्वीच्छत गृभायत रक्षसः सं पिनष्टन। वयो ये भूत्वा पतयन्ति नक्तभिर्ये वा रिपो दधिरे देवे अध्वरे ॥ १८ ॥

18. *Vi tiṣṭhadhvaṁ maruto vikṣvīcchata gṛbhāyata rakṣasaḥ saṁ pinaṣṭana. Vayo ye bhūtvā patayanti naktabhirye vā ripo dadhire deve adhvare.*

O Maruts, vibrant powers of vigilance, stay among the people, watch keenly for the forces of evil and violence there, grab them and crush them all, they

that fly about like birds over the nights and cause disturbance and violence in the divine morning yajnas of love and non-violence.

प्र व॑र्तय दि॒वोऽश्मा॑नमिन्द्र॒ सोम॑शितं मघव॒न्त्सं शि॑शाधि।
प्रा॒क्तो अ॑पा॒क्तो अ॑ध॒रादु॑द॒क्तो ३॒भि ज॑हि र॒क्षस॒: पर्व॑तेन॥ १९॥

19. *Pra vartaya divo'śmānamindra somaśitaṁ maghavantsaṁ śiśādhi. Prākto apākto adharādudakto' bhi jahi rakṣasaḥ parvatena.*

Indra, lord of power and justice, from the light of divinity and wisdom of the sages, bring up and strike the thunderbolt of justice and correction tempered and sharpened with soma for peace and progress. Sharpen and train them on the wicked, seize them from front and back, up and down, and crush them with the bolt.

ए॒त उ॒ त्ये पत॑यन्ति॒ श्वया॑तव॒ इन्द्रं॑ दिप्सन्ति दि॒प्सवो॒ऽ-
दा॑भ्यम्। शिशी॑ते शु॒क्रः पिशु॑नेभ्यो व॒धं नू॒नं सृ॒॑जद॒शनिं
यातु॒मद्भ्य॑: ॥ २०॥

20. *Eta u tye patayanti śvayātava indraṁ dipsanti dipsavo'dābhyam. Śiśīte śakraḥ piśunebhyo vadhaṁ nūnaṁ sṛjadaśaniṁ yātumadbhyaḥ.*

These and other miscreants with the mentality of street curs roam around, attack people and try to damage Indra, the ruler, who is otherwise indomitable. Indra then, commander of power and force, sharpens the thunderbolt for these crafty saboteurs on the prowl and strikes the fatal blow upon them.

इन्द्रो॑ यातू॒नामभ॑वत्पराशु॒रो ह॑वि॒र्मथी॑नाम॒भ्या ३॒विवा॑सताम्।
अ॒भीदु॑ शु॒क्रः पर॒ शुर्यथा॒ वनं॒ पात्रे॑व भि॒न्दन्त्स॒त ए॑तु
र॒क्षस॑:॥ २१॥

21. *Indro yātūnāmabhavatparāśaro havirmathīnāmabhyā' vivāsatām. Abhīdu śakraḥ paraśuryathā vanaṁ pātreva bhindantsata etu rakṣasaḥ.*

Indra is the lordly power that throws off the upcoming saboteurs who damage the inputs and infrastructure of yajnic development for the peace and progress of the human community. He is mighty powerful just like what the axe is for the woods, breaking down the evil and wicked destroyers like pots of clay whenever they raise their head.

उलू॑कयातुं शुशुलू॑कयातुं जु॒हि श्वया॑तुमु॒त कोक॑यातुम्।
सु॒प॒र्ण्या॑तुमु॒त गृध्र्या॑तुं दृ॒षदे॑व॒ प्र मृ॑ण॒ रक्ष॑ इन्द्र॥ २२॥

22. *Ulūkayātuṁ śuśulūkayātuṁ jahi śvayātumuta kokayātum. Suparṇayātumuta gṛdhrayātuṁ dṛṣadeva pra mṛṇa rakṣa indra.*

Indra, refulgent and potent ruler of the world, crush the evil and the wicked like pieces of clay with a stone: the fiend in the garb of an owl, or an owlet, or a dog, or a wolf, or a hawk, or a vulture. They are covert, stealthy, clever, jealous and growling cruel destroyers, cunning and voracious.

मा नो॒ रक्षो॑ अ॒भि न॑ड्यातु॒मा॒व॒दपो॑च्छन्तु मिथु॒ना ये कि॑मी॒दिनः॑। पृ॒थि॒वी न॒: पार्थि॑वात्पा॒त्वंह॑सो॒ऽन्तरि॑क्षं दि॒व्यात्पा॑त्व॒स्मान्॥ २३॥

23. *Mā no rakṣo abhi nadyātumāvadapocchantu mithunā ye kimīdinaḥ. Pṛthivī naḥ pārthivātpātvaṁhaso'ntarikṣaṁ divyātpātvasmān.*

Let no wicked demonic forces harm and destroy us. Let the darkness of tormentors harming us either by joint force or by doubt and scepticism be off. May the

earth protect us against earthly sin and crime. Let the sky protect us against dangers from above.

इन्द्र॑ ज॒हि पुमांसं यातु॒धान॑मुत स्त्रियं मा॒यया॒ शाश॑दानाम्।
विग्री॑वासो मू॒रदे॑वा ऋदन्तु॒ मा ते दृ॑श॒न्त्सूर्य॑मु॒च्चर॑न्तम्॥ २४॥

24. *Indra jahi pumāṁsaṁ yātudhānamuta striyaṁ māyayā śāśadānām. Vigrīvāso mūradevā ṛdantu mā te dṛśantsūryamuccarantam.*

Indra, punish and eliminate the man demon. Punish and eliminate the woman demon who destroys by deception and crafty design. Let the stranglers of life who play with life and death lose their own neck and let them never see the rising sun.

प्रति॑ चक्ष्व॒ वि च॒क्ष्वेन्द्र॑श्च सोम जागृतम्।
रक्षो॑भ्यो व॒धमस्यतम॒शनिं॑ यातु॒मद्भ्यः॥ २५॥

25. *Prati cakṣva vi cakṣvendraśca soma jāgṛtam. Rakṣobhyo vadhamasyatamaśaniṁ yātumadbhyaḥ.*

Indra and Soma, lord of power and governance, peace and justice, watch every thing that happens and enlighten us too. Shine, reveal and proclaim what is happening and warn us too. Keep awake and watchful and let us rise too into awakenment. Shoot the arrow upon the demonic destroyers, strike the thunderbolt upon the covert saboteurs.

Kanda 8/Sukta 5 (Pratisara Mani)

Krtya dushanam Devata, Shukra Rshi

अ॒यं प्र॑तिस॒रो म॒णिर्वी॒रो वी॒राय॑ बध्यते।
वी॒र्य॑ ∫वान्त्सपत्न॒हा शूर॑वीरः परि॒पाण॑ः सु॒म॒ङ्गल॑ः॥ १॥

1. *Ayaṁ pratisaro maṇirvīro vīrāya badhyate. Vīrya vāntsapatnahā śūravīraḥ paripāṇaḥ sumaṅgalaḥ.*

This Pratisara, jewel mark of distinction, is awarded to the brave, a decoration of the warrior that is valiant, conqueror of adversaries, eminent hero, all round protector and defender of the good and a symbol of peace, prosperity and all round well-being.

अयं मणिः सपत्नहा सुवीरः सहस्वान्वाजी सहमान उग्रः।
प्रत्यक्कृत्या दूषयन्नेति वीरः ॥ २ ॥

2. *Ayaṁ maṇiḥ sapatnahā suvīraḥ sahasvānvājī sahamāna ugraḥ. Pratyakkṛtyā dūṣayanneti vīraḥ.*

This jewel distinction is a mark of the destroyer of enemies, noble warrior among the brave, mighty powerful, victorious, brilliant blazing, the hero that goes forward destroying the violent evil doers.

अनेनेन्द्रो मणिना वृत्रमहन्ननेनासुरान्पराभावयन्मनीषी।
अनेनाजयद् द्यावापृथिवी उभे इमे अनेनाजयत्प्रदिशश्चतस्रः ॥ ३ ॥

3. *Anenendro maṇinā vṛtramahannanenāsurānparābhāvayanmanīṣī. Anenājayad dyāvāpṛthivī ubhe ime anenāja-yatpradiśaścatasraḥ.*

By virtue of this exceptional honour and valour of divine order, Indra, ruler of the world, all-wise visionary, destroys the evil and dark forces of the world, subdues the negative forces of life. By this he rules over both heaven and earth, and by this he controls all the four directions of space.

अयं स्राक्त्यो मणिः प्रतीवर्तः प्रतिसरः।
ओजस्वान्विमृधो वशी सो अस्मान्पातु सर्वतः॥ ४॥

4. *Ayaṁ srāktyo maṇiḥ pratīvartaḥ pratisaraḥ. Ojasvānvimṛdho vaśī so asmānpātu sarvataḥ.*

This jewel distinction is a mark of dynamic progress in all directions, it turns off adversaries, it is a valorous destroyer of enemies. All controller, may the hero protect us all round.

तदग्निराह तदु सोम आह बृहस्पतिः सविता तदिन्द्रः।
ते मे देवाः पुरोहिताः प्रतीचीः कृत्याः प्रतिसरैरजन्तु॥ ५॥

5. *Tadagnirāha tadu soma āha bṛhaspatiḥ savitā tadindraḥ. Te me devāḥ purohitāḥ pratīcīḥ kṛtyāḥ pratisarairajantu.*

This is what Agni, the leading light says. This is what Soma, the sage of peace, Brhaspati, the eminent scholar, Savita, the inspiring spirit, and Indra, the mighty ruler, all say. May all Devas, brilliant leaders and sages of the nation, leading lights of life, turn off the onslaughts of violence against life and humanity by the noble force of distinguished heroes.

अन्तर्दधे द्यावापृथिवी उताहरुत सूर्यम्। ते मे देवाः पुरोहिताः प्रतीचीः कृत्याः प्रतिसरैरजन्तु॥ ६॥

6. *Antardadhe dyāvāpṛthivī utāharuta sūryam. Te me devāḥ purohitāḥ pratīcīḥ kṛtyāḥ pratisarairajantu.*

I hold within me the light of heaven and the patience and stability of the earth, the light of the day and blazing radiance of the sun by virtue of the

distinguished heroes of the nation. May the Devas, leading lights and guardians of the nation, turn off the onslaughts of violence against life and humanity by the noble force of distinguished heroes.

ये स्राक्त्यं मणिं जना वर्माणि कृण्वते।
सूर्यइव दिवमारुह्य वि कृत्या बाधते वशी ॥ ७ ॥

7. *Ye srāktyaṁ maṇiṁ janā varmāṇi kṛṇvate. Sūrya-iva divamāruhya vi kṛtyā bādhate vaśī.*

Those people who wear the corslet of the jewel of distinctive strength and courage, rise high as if to the light of the sun. Such a person, self-controlled and all controlling, repulses the onslaughts of violence against himself and the nation.

स्राक्त्येन मणिन ऋषिणेव मनीषिणा।
अजैषं सर्वाः पृतना वि मृधो हन्मि रक्षसः ॥ ८ ॥

8. *Srāktyena maṇina ṛṣiṣeva manīṣiṇā. Ajaiṣaṁ sarvāḥ pṛtanā vi mṛdho hanmi rakṣasaḥ.*

By the jewel distinction of strength and courage, and the radiance of moral and spiritual integrity, as if with all the seers and sages, I win against all negative forces and destroy the evil forces of violence against life and humanity.

याः कृत्या आङ्गिरसीर्याः कृत्या आसुरीर्याः कृत्याः स्वयंकृता या उ चान्येभिराभृताः। उभयीस्ताः परा यन्तु परावतो नवतिं नाव्या३ अति ॥ ९ ॥

9. *Yāḥ kṛtyā āṅgirasīryāḥ kṛtyā āsurīryāḥ kṛtyāḥ svayaṁkṛtā yā u cānyebhirābhṛtāḥ. Ubhayīstāḥ parā yantu parāvato navatiṁ nāvyā ati.*

Whatever violences there be whether in relation to parts of the body, both individual and social, or in relation to pranic energy, both individual and social, whether caused by one's own self or by contact with others, may both these, navigable all, go far beyond the ninety streams of life, that is, beyond the three high, medium and low grades of intensity of the ten senses of perception and volition.

अस्मै मणिं वर्म बध्नन्तु देवा इन्द्रो विष्णुः सविता रुद्रो अग्निः। प्रजापतिः परमेष्ठी विराड् वैश्वानर ऋषयश्च सर्वे॥ १०॥

10. *Asmai maṇiṁ varma badhnantu devā indro viṣṇuḥ savitā rudro agniḥ. Prajāpatiḥ parameṣṭhī virāḍ vaiśvānara ṛṣayaśca sarve.*

This jewel armour of strength and courage, moral and spiritual integrity, both individual and social, may the Divinities, Indra, lord omnipotent, Vishnu, lord omnipresent, Savita, lord creator and inspirer, Rudra, lord of love and justice and dispensation, Agni, lord of light and leadership, Prajapati, lord protector and sustainer of created beings, Parameshthi, lord supreme, Virat, cosmic spirit of the universe, Vaishvanara, lord of humanity, and all saints, seers and sages award to this heroic soul.

उत्तमो अस्योषधीनामनड्वाञ्जगतामिव व्याघ्रः श्वपदामिव। यमैच्छामाविदाम तं प्रतिस्पाशनमन्तितम्॥ ११॥

11. *Uttamo asyoṣadhīnāmanaḍvāñjagatāmiva vyāghraḥ śvapadāmiva. Yamaicchāmāvidāma taṁ pratispāśanamantitam.*

O heroic wearer of the distinction of eminence among people, you are the best, like the hottest of cleansers, bull among the animals, tiger among the terribles. In you we have got what we had desired, the ultimate at the closest in society.

स इद्व्या॒घ्रो भ॑व॒त्यथो॑ सि॒ंहो अथो॒ वृषा॑।
अथो॑ सपत्न॒कर्शनो॒ यो बिभ॑र्ती॒मं म॒णिम्॥ १२॥

12. *Sa idvyāghro bhavatyatho siṁho atho vṛṣā.*
Atho sapatnakarśano yo bibhartīmaṁ maṇim.

The man who wears this jewel of distinction is a very tiger, lion indeed, generous as the virile bull who destroys the adversaries that dare to challenge us.

नैनं घ्नन्त्यप्स॒रसो॒ न ग॑न्ध॒र्वा न मर्त्याः ।
सर्वा॒ दिशो॒ वि रा॑जति॒ यो बिभ॑र्ती॒मं म॒णिम्॥ १३॥

13. *Nainaṁ ghnantyapsaraso na gandharvā na martāḥ. Sarvā diśo vi rājati yo bibhartīmaṁ maṇim.*

Lightnings of the sky smite him not, rulers of the earth and the highest of mortals challenge him not, indeed the wearer of this eminence shines unique over all quarters of the earth.

क॒श्यप॒स्त्वाम॑सृजत क॒श्यप॑स्त्वा॒ समैर॑यत्।
अबि॑भ॒स्त्वेन्द्रो मानु॑षे॒ बिभ्र॑त्संश्रेषि॒णे ⌡जयत्।
म॒णिं स॒हस्र॑वीर्यं॒ वर्म॑ दे॒वा अ॑कृण्वत ॥ १४॥

14. *Kaśyapastvāmasṛjata kaśyapastvā samairayat.*
Abibhastvendro mānuṣe bibhratsaṁśreṣiṇe jayat.
Maṇiṁ sahasravīryaṁ varma devā akṛṇvata.

Distinction of eminence, warrior wearer of the distinction, Kashyapa, lord of universal vision, created you, Kashyapa, lord of imagination inspired you. Fearless Indra, world ruler, bore you for humanity and thereby wins the battles of humanity against inhuman challenges. Indeed the divinities of nature and brilliancies of humanity have made this distinction of a hundred virile powers as the protective armour of life and humanity.

यस्त्वा॑ कृ॒त्याभि॒र्यस्त्वा॑ दी॒क्षाभि॑र्य॒ज्ञैर्यस्त्वा॒ जिघां॑सति।
प्र॒त्यक्त्वमि॑न्द्र॒ तं ज॑हि॒ वज्रे॑ण श॒तप॑र्वणा॥ १५॥

15. *Yastvā kṛtyābhiryastvā dīkṣābhiryajñairyastvā jighāṁsati. Pratyaktvamindra taṁ jahi vajreṇa śataparvaṇā.*

Indra, ruler, leader and warrior of heroic distinction, whoever challenges and wants to violate you with destructive acts, or with whatever best commitments he has, or with whatever cooperative forces he can collect, face him straight and, with the hundred power thunderbolt of punishment, destroy him.

अ॒यमि॒द्वै प्र॑तीव॒र्त ओज॑स्वान्त्संज॒यो म॒णिः।
प्र॒जां धनं॑ च रक्षतु परि॒पाण॑ः सुम॒ङ्गल॑ः॥ १६॥

16. *Ayamidvai pratīvarta ojasvāntsaṁjayo maṇiḥ. Prajāṁ dhanaṁ ca rakṣatu paripāṇaḥ sumaṅgalaḥ.*

This eminent hero of jewel distinction, dynamic in all directions, mighty powerful, all victorious, all protective and harbinger of good fortune may, we pray, protect and promote the wealth and people of the earth.

अस॒प॒त्नं नो॑ अध॒रादस॑प॒त्नं न॑ उत्त॒रात्।
इन्द्रा॑सप॒त्नं नः॑ प॒श्चाज्ज्योति॑ः शूर पु॒रस्कृ॑धि॥ १७॥

17. *Asapatnaṁ no adharādasapatnaṁ na uttarāt. Indrāsapatnaṁ naḥ paścājjyotiḥ śūra puraskṛdhi.*

Indra, ruler of the world, brave invincible warrior of eminence, give us the light and freedom from enemies from below, give us the light and freedom from enemies from above, give us the light and freedom from enemies from behind, and give us the light and freedom from enemies from the front.

वर्म॑ मे॒ द्यावा॑पृथि॒वी वर्मा॑ह॒र्वर्म॒ सूर्य॑ः।
वर्म॑ म॒ इन्द्र॑श्चा॒ग्निश्च॒ वर्म॑ धा॒ता द॑धातु मे॥ १८॥

18. *Varma me dyāvāpṛthivī varmāharvarma sūryaḥ. Varma ma indraścāgniśca varma dhātā dadhātu me.*

May the heaven and earth bear and bring me the armour of defence, may the sun and day bear and bring me the armour of defence, may Indra and Agni, cosmic energy and earthly fire bear and bring me the armour of defence, and may Dhata, lord sustainer of the universe bear the defence and bless me with all round safety and peace against all sin and violence, external and internal.

ऐन्द्रा॒ग्नं वर्म॑ बहु॒लं यदु॒ग्रं विश्वे॑ दे॒वा नाति॒ विध्य॑न्ति॒ सर्वे॑।
तन्मे॑ त॒न्वं॑ ∫ त्रायतां स॒र्वतो॑ बृ॒हदायु॑ष्मां ज॒रद॑ष्टि॒र्यथासा॑नि॥ १९॥

19. *Aindrāgnaṁ varma bahulaṁ yadugraṁ viśve devā nāti vidhyanti sarve. Tanme tanvaṁ trāyatāṁ sarvato bṛhadāyuṣmāṁ jaradaṣṭiryathāsāni.*

May the lustrous versatile armour of defence, protection and peace at heart granted to me by Indra and Agni, lord omnipotent and leading light of life, which all the powers of nature and humanity would not violate, protect me whole in body, mind and spirit so that I may live and enjoy a long life of good health and enlightenment without inhibition or suppression and violence till the completion of my earthly existence to the full.

आ मारुक्षद्देवमणिर्मह्या अरिष्टतातये।
इमं मेथिमभिसं-विशध्वं तनूपानं त्रिवरूथमोजसे॥ २०॥

20. *Ā mārukṣaddevamaṇirmahyā ariṣṭatātaye. Imaṁ methimabhisaṁviśadhvaṁ tanūpānaṁ trivarūthamojase.*

May the divine armour of defence stay on me all round as a high bulwark of protection against violence. Come friends, join together under the umbrella protection of this invincible triple armour of defence of body, mind and soul collectively for the glory and fulfilment of our human destiny.

अस्मिन्निन्द्रो नि दधातु नृम्णमिमं देवासो अभिसंविशध्वम्।
दीर्घायुत्वाय शतशारदायायुष्माञ्जरदष्टिर्यथासत्॥ २१॥

21. *Asminnindro ni dadhātu nṛmṇamimaṁ devāso abhisaṁviśadhvam. Dīrghāyutvāya śataśāradāyāyuṣmāñjaradaṣṭiryathāsat.*

Into this triple armour of wholeness of body, mind and soul, individual as well as collenctive, may Indra, lord omnipotent, vest full power and potential for human fulfilment. Come brilliant friends, all dear to

divinity, join under the protective umbrella of this divine armour so that every one in humanity should be able to live a long life of health and happiness for a hundred years till the completion of his span of earthly existence.

स्व॒स्ति॒दा वि॒शां पति॑र्वृ॒त्रहा॑ वि॑मृ॒धो व॒शी। इन्द्रो॑ बध्नातु ते म॒णिं जि॑गी॒वाँ अप॑राजितः सोम॒पा अ॑भयंक॒रो वृषा॑। स त्वा॑ रक्षतु स॒र्वतो॒ दिवा॒ नक्तं॑ च वि॒श्वतः॑॥ २२॥

22. *Svastidā viśāṁ patirvṛtrahā vimṛdho vaśī. Indro badhnātu te maṇiṁ jigīvāň aparājitaḥ somapā abhayaṁkaro vṛṣā. Sa tvā rakṣatu sarvato divā naktaṁ ca viśvataḥ.*

O humanity on earth, may Indra, lord giver of all round well being, protector of the people, destroyer of the demons of darkness, eliminator of the violent, all controller, all victorious, never defeated, lover of soma peace and joy of life, giver of freedom from fear and oppression, virile and generous, bless you with the jewel of triple armour for inviolable peace, protection and happiness. May he protect you all round, day and night, always, all time.

Kanda 8/Sukta 6 (Foetus Protection)

Prajapati Devata, Matrnama Rshi

यौ ते॑ मा॒तोन्म॒मार्ज॑ जा॒तायाः॑ पति॒वेद॑नौ।
दु॒र्णामा॒ तत्र॒ मा गृ॑धद॒लिंशं॑ उ॒त व॒त्सपः॑॥ १॥

1. *Yau te mātonmamārja jātāyāḥ pativedanau. Durṇāmā tatra mā gṛdhadaliṁśa uta vatsapaḥ.*

O woman, in your breasts which at your birth your mother washed, rubbed and cleansed, there must

not be any negative elements such as germs and bacteria which may damage your vitality and harm the foetus.

पलालानुपलालौ शर्कुं कोकं मलिम्लुचं पलीजकम्।
आश्रेषं वव्रिवांससमृक्षंग्रीवं प्रमीलिनम् ॥ २ ॥

2. *Palālānupalālau śarkuṁ kokaṁ malimlucaṁ palījakam. Āśreṣaṁ vavrivāsasamṛkṣagrīvaṁ pramīlinam.*

There must not be any ailment which stops the growth and formation of tissues, which is painful, which damages the tissues, which vitiates the growth and sensitivity of the foetus, which gives you a burning discomfort or damages your health and beauty, or gives neck or eye trouble. (All these ailments we must cure through pre-natal care.)

मा सं वृतो मोप सृप ऊरू माव सृपोऽन्तरा।
कृणोम्यस्यै भेषजं बजं दुर्णामचातनम्॥ ३ ॥

3. *Mā saṁ vṛto mopa sṛpa ūrū māva sṛpo'ntarā. Kṛṇomyasyai bheṣajaṁ bajaṁ durṇāmacātanam.*

The ailment must not persist, must not recur, must not affect the thighs and the groin. I prepare and administer a powerful remedy which would eliminate the painful trouble.

दुर्णामा च सुनामा चोभा संवृतमिच्छतः।
अरायानप हन्मः सुनामा स्त्रैणमिच्छताम्॥ ४॥

4. *Durṇāmā ca sunāmā cobhā saṁvṛtamicchataḥ. Arāyānapa hanmaḥ sunāmā straiṇamicchatām.*

Negative and positive conditions of health and growth contend together. Of these, the negatives we remove so that the positives may help the procreative power of the mother's system.

यः कृष्णः केश्यसुर स्तम्बज उत तुण्डिकः ।
अरायानस्या मुष्काभ्यां भंससोप हन्मसि ॥ ५ ॥

5. *Yaḥ kṛṣṇaḥ keśyasura stambaja uta tuṣḍikaḥ. Arāyānasyā muṣkābhyāṁ bhaṁsasopa hanmasi.*

The dark malignity, painful and debilitating, which affects the lower waist and the navel, such negativities we remove and root out from the ovaries and the womb of the woman.

अनुजिघ्रं प्रमृशन्तं क्रव्यादमुत रेरिहम् ।
अरायांछ्वकिष्किणो बजः पिङ्गो अनीनशत् ॥ ६ ॥

6. *Anujighraṁ pramṛśantaṁ kravyādamuta reriham. Arāyāṁchvakiṣkiṇo bajaḥ piṅgo anīnaśat.*

Yellow 'baja' counters and destroys all those germs and infections which affect through smelling, touching, licking, and which infect the flesh, strike deep and doggedly persist and continue to afflict.

यस्त्वा स्वप्ने निपद्यते भ्राता भूत्वा पितेव च ।
बजस्तान्त्सहतामितः क्लीबरूपांस्तिरीटिनः ॥ ७ ॥

7. *Yastvā svapne nipadyate bhrātā bhūtvā piteva ca. Bajastāntsahatāmitaḥ klībarūpāṁstirīṭinaḥ.*

Whoever in the dream state disturbs and violates you in the garb of a brother or a father figure, let 'baja' ward off such surreptitious foolish presences from your mind.

(The idea is that the expectant mother is a sacred presence to nature, to society, and even to her own self, because she is a human embodiment of mother nature herself and the sanctity of the mother must be protected, it must not be desecrated even in dream. And 'baja', a herb as well as a seed is an antidote for such mental disturbance.)

यस्त्वा॑ स्व॒पन्ती॑ं त्सर॑ति॒ यस्त्वा॒ दिप्स॑ति॒ जाग्र॑तीम्।
छा॒यामि॑व॒ प्र तान्त्सूर्यः॑ परि॒क्राम॑न्ननीनशत्॥ ८॥

8. *Yastvā svapantīṁ tsarati yastvā dipsati jāgratīm.*
Chāyāmiva pra tāntsūryaḥ parikrāmannanīnaśat.

Whoever surreptitiously approaches you while you are sleeping or when you are awake and intends to hurt and injure you or to deceive or destroy you, let your man ward off like the sun on the move dispelling the shades of darkness.

यः कृ॒णोति॑ मृतव॒त्सा॒मव॑तोकामि॒मां स्त्रिय॑म्।
तमो॑षधे॒ त्वं ना॑शया॒स्याः॒ क॒मल॑मञ्जि॒वम्॥ ९॥

9. *Yaḥ kṛṇoti mṛtavatsāmavatokāmimāṁ striyam.*
Tamoṣadhe tvaṁ nāśayāsyāḥ kamalamañjivam.

Whatever the cause that kills the foetus and renders this woman a bereaved mother, O Oshadhi, life saving herb, O man blest with sunny radiance, destroy that cause which deprives the woman of her cherished love and desire for motherhood.

ये शाला॑ः परि॒नृत्य॑न्ति सा॒यं ग॑र्दभना॒दिन॑ः।
कु॒सूला॒ ये च॑ कु॒क्षिला॑ः क॑कु॒भाः क॒रुमा॒ः स्त्रिमा॑ः।
तानो॑षधे॒ त्वं ग॒न्धेन॑ विषू॒चीना॒न्वि ना॑शय॥ १०॥

10. *Ye śālāḥ parinṛtyanti sāyaṁ gardabhanādinaḥ. Kusūlā ye ca kukṣilāḥ kakubhāḥ karumāḥ srimāḥ. Tānoṣadhe tvaṁ gandhena viṣūcīnanvi nāśaya.*

Those that fly and dance around homes, humming and buzzing, those that stick, have bacterial sheaths, are crooked, annoying, creeping, O Oshadhi, destroy all these poisonous ones with fumes and smell.

ये कुकुन्धाः कुकूरभाः कृत्तीर्दूर्शानि बिभ्रति। क्लीबाइव प्रनृत्यन्तो वने ये कुर्वते घोषं तानितो नाशयामसि॥ ११॥

11. *Ye kukundhāḥ kakūrabhāḥ kṛttīrdūrśāni bibhrati. Klībā-iva pranṛtyanto vane ye kurvate ghoṣaṁ tānito nāśayāmasi.*

Those that buzz, gleam, bite through, destroy, have dangerous habits, fly round thickets and produce annoying noise, all these dancing like mad, we destroy from here and around.

ये सूर्यं न तितिक्षन्त आतपन्तममुं दिवः। अरायान्बस्त-वासिनो दुर्गन्धीँल्लोहितास्यान्मककान्नाशयामसि॥ १२॥

12. *Ye sūryaṁ na titikṣanta ātapantamamuṁ divaḥ. Arāyānbastavāsino durgandhīṁllohitāsyānmaka-kānnāśayāmasi.*

Those that cannot survive in the light of the sun shining from yon heaven above, those destructive germs and parasites of sheep skin, awfully smelling, blood-mouthed, those germs and insects we destroy.

य आत्मानमतिमात्रमंस आधाय बिभ्रति।
स्त्रीणां श्रोणिप्रतोदिन इन्द्र रक्षांसि नाशय॥ १३॥

13. *Ya ātmānamatimātramaṁsa ādhāya bibhrati. Strīṇāṁ śroṇipratodina indra rakṣāṁsi nāśya.*

Those which, excessive in body even for themselves, holding that excess, abide and rise to the loins and waist part of women's body, these attackers of the womb and foetus of women, O eminent physician, Indra, destroy.

ये पूर्वे॑ व॒ध्वो॒३॒ यन्ति॒ हस्ते॒ शृङ्गा॑णि॒ बिभ्र॑तः। आ॒पा॒के॒स्थाः प्र॑हा॒सिन॑ स्त॒म्बे ये कु॒र्व॒ते॒ ज्योति॒स्तानि॒तो नाश॑यामसि॥ १४॥

14. *Ye pūrve vadhvo yanti haste śṛṅgāṇi bibhrataḥ. Āpākesthāḥ prahāsina stambe ye kurvate jyotistānito nāśayāmasi.*

Those which, of many colours, abide in the kitchen and in clumps of grass or flowers and produce flashes of light, and bearing their sting in front reach and vex married women, we destroy and eliminate from here.

येषां प॒श्चात्प्रप॑दानि पु॒रः पार्ष्णी॑: पु॒रो मुखा॑। ख॒ल॒जाः श॑कधू॒मजा उ॑रु॒ण्ड्रा ये च॑ मट्म॒टाः कु॒म्भमु॑ष्का अया॒शवः॑। ता॒न॒स्या ब्र॑ह्मणस्पते प्रतीबो॒धेन॑ नाशय॥ १५॥

15. *Yeṣāṁ paścātprapadāni puraḥ pārṣṇīḥ puro mukhā. Kalajāḥ śakadhūmajā uruṇḍā ye ca maṭmaṭāḥ kumbhamuṣkā ayāśavaḥ. Tānasyā brahmaṇaspate pratībodhena nāśaya.*

Those whose forefeet are back and heels are front, whose mouth is first in front, which are born on the thrashing floor, which are born from the smell of dung, which live in clusters, which are very painful, whose generative glands are large and which move very

fast, these, O physician of high knowledge, destroy as soon as you discover.

पर्यस्ताक्षा अप्रचङ्कशा अस्त्रैणाः सन्तु पण्डगाः। अव भेषज पादय य इमां संविवृत्सत्यपतिः स्वपतिं स्त्रियम्॥ १६॥

16. *Paryastākṣā apracaṅkaśā astraiṇāḥ santu paṇḍagāḥ. Ava bheṣaja pādaya ya imāṁ saṁvivṛtsatyapatiḥ svapatiṁ striyam.*

All round watchers, moving around for prey, mere males who value no culture of manners should not be allowed to mix with women. O man of correct social manners, stop the man without wife who tries to mix with this woman dedicated to her husband.

उद्धर्षिणं मुनिकेशं जम्भयन्तं मरीमृशम्।
उपेषन्तमुदुम्बलं तुण्डेलमुत शालुडम्।
पदा प्र विध्य पार्ष्ण्यी स्थालीं गौरिव स्पन्दना॥ १७॥

17. *Uddharṣiṇaṁ munikeśaṁ jambhayantaṁ marīmṛśam. Upeṣantamudumbalaṁ tuṣḍelamuta śāluḍam. Padā pra vidhya pārṣṇyā sthālīṁ gauriva spandanā.*

Control and check the movement of the pretender, long haired thug of piety, the violent, the fondler, the loiterer, the trouble maker, the saboteur, and the boaster, throw them off their track as a restive cow kicks off the milkman's pot of milk.

यस्ते गर्भं प्रतिमृशाज्जातं वा मारयाति ते।
पिङ्गस्तमुग्रधन्वा कृणोतु हृदयाविधम् ॥ १८॥

18. *Yaste garbhaṁ pratimṛśājjātaṁ vā mārayāti te. Piṅgastamugradhanvā kṛṇotu hṛdayāvidham.*

Expectant mother, whatever touches and violates your foetus, or whatever destroys your new born baby, let Pinga, the man of strength, or Pinga, the strong herb, wielding a powerful bow, pierce through the heart.

ये अ॒म्नो जा॒तान्मा॒रय॑न्ति॒ सूति॑का अनु॒शेर॑ते।
स्त्रीभा॑गान्पि॒ङ्गो ग॑न्ध॒र्वान्वातो॑ अ॒भ्रमि॑वाजतु॥ १९॥

19. *Ye amno jātānmārayanti sūtikā anuśerate.*
Strībhāgānpiṅgo gandharvānvāto abhramivājatu.

The violent killers that destroy the new borns, or pollute the maternity home or the woman's generative system, let Pinga drive away such pollutants like the wind driving away the clouds.

परि॑सृष्टं धारयतु य॒द्धि॒तं माव॑ पादि॒ तत्।
गर्भं॑ त उ॒ग्रौ र॑क्षतां भेष॒जौ नी॑विभा॒र्यौ ∫॥ २०॥

20. *Parisṛṣṭaṁ dhārayatu yaddhitaṁ māva pādi tat.*
Garbhaṁ ta ugrau rakṣatāṁ bheṣajau nīvibhāryau.

Let the woman hold the seed planted in the womb. Let not the foetus, secured and held, be not dislodged and miscarried. O expectant mother, let two powerful herbs, Baja and Pinga, worn by the girdle zone protect your foetus till maturity.

प॒वी॒न॒सात्त॑ङ्गल्वा॒ ३॒च्छाय॑कादु॒त नग्न॑कात्।
प्र॒जाये॒ पत्ये॑ त्वा पि॒ङ्गः परि॑ पातु किमी॒दिनः॥ २१॥

21. *Pavīnasāttaṅgalvā cchāyakāduta nagnakāt.*
Prajāyai patye tvā piṅgaḥ pari pātu kimīdinaḥ.

Expectant mother, let Pinga, the powerful,

protect you and the foetus from penetrative attacks of fast moving germs, nightmares, thoughts of wantonness and stingy meanness for the sake of the husband and the progeny.

द्व्या ऽस्याच्चतुर॒क्षात्पञ्चपादादनङ्गुरेः ।
वृन्ता॑द॒भि प्र॒सर्प॑त॒ः परि॑ पाहि वरीवृ॒तात् ॥ २२ ॥

22. *Dvyā syāccaturakṣātpañcapādādananaṅgureḥ. Vṛntādabhi prasarpataḥ pari pāhi varīvṛtāt.*

O physician, protect the mother and the foetus from double-mouthed, four eyed, five footed, fingerless germs creeping from leaves and creepers in curved motion.

य आ॒मं मां॒सम॒दन्ति॒ पौरु॑षेयं च॒ ये क्र॒विः ।
गर्भा॒न्खाद॑न्ति केश॒वास्तानि॒तो ना॑शयामसि ॥ २३ ॥

23. *Ya āmaṁ māṁsamadanti pauruṣeyaṁ ca ye kraviḥ. Garbhānkhādanti keśavāstānito nāśayāmasi.*

O physician, protect the mother and foetus from those germs that consume raw, live or dead human flesh. We destroy all the germs which thrive in water, air and the body and consume the foetuses.

ये सूर्या॑त्परि॒सर्प॑न्ति स्नु॒षेव॒ श्वशु॑रा॒दधि॑ ।
ब॒जश्च॒ तेषां पि॒ङ्गश्च॒ हृद॒येऽ धि॒ नि वि॑ध्यताम् ॥ २४ ॥

24. *Ye sūryātparisarpanti snuṣeva śvaśurādadhi. Bajaśca teṣāṁ piṅgaśca hṛdaye'dhi ni vidhyatām.*

Let Baja and Pinga pierce through the heart of those germs which creep away from sun light like the

daughter-in-law slipping away from the presence of the father-in-law.

पिङ्ग॒ रक्ष॒ जाय॑मानं॒ मा पुमां॑सं॒ स्त्रिय॑ं क्रन्।
आ॒ण्डादो॒ गर्भा॒न्मा द॑भ्न॒न्बाध॑स्वे॒तः किमी॒दिनः॑ ॥ २५ ॥

25. *Piṅga rakṣa jāyamānaṁ mā pumāṁsaṁ striyaṁ kran. Āṣḍādo garbhānmā dabhanbādhasvetaḥ kimīdinaḥ.*

Let Pinga protect the life of new born male or female baby. Destroyers of the egg must not damage the foetuses. O physician, drive away the life destroyers from here.

अ॒प्र॒जा॒स्त्वं मार्त॑वत्स॒माद्रोद॑म॒घमा॑व॒यम्।
वृ॒क्षादि॑व॒ स्रज॑ं कृ॒त्वाप्रि॑ये॒ प्रति॑ मुञ्च॒ तत्॥ २६ ॥

26. *Aprajāstvaṁ mārtavatsamādrodamaghamāvayam. Vṛkṣādiva srajaṁ kṛtvāpriye prati muñca tat.*

O man, let childlessness, child mortality, mourning and wailing, sin and suffering, be given up as objects of no-love like leaves fallen off from the branch of a tree.

Kanda 8/Sukta 7 (Health and Herbs)

Bhaishajyam, Ayushyam, Oshadhayah Devatah, Atharva Rshi

या ब॒भ्रवो॒ याश्च॑ शु॒क्रा रोहि॑णीरु॒त पृश्न॑यः ।
असि॑क्नीः कृ॒ष्णा ओष॑धीः सर्वा॑ अ॒च्छाव॑दामसि ॥ १ ॥

1. *Yā babhravo yāśca śukrā rohiṇīruta pṛśnayaḥ. Asiknīḥ kṛṣṇā oṣadhīḥ sarvā acchāvadāmasi.*

We adjudge and well approve sanative herbs which are brown, white, red, various and fine, dusky, and dark. They are nourishing, energising, rejuvenating, soothing, without negative side effects and attractive.All these we recommend.

त्रायन्तामिमं पुरुषं यक्ष्मादेवेषितादधि। यासां द्यौष्पिता पृथिवी माता समुद्रो मूलं वीरुधां बभूव ॥ २ ॥

2. *Trāyantāmimaṁ puruṣaṁ yakṣmāddeveṣitādadhi. Yāsāṁ dyauṣpitā pṛthivī mātā samudro mūlaṁ vīrudhāṁ babhūva.*

May these herbs save this man, this patient, this humanity, from debilitating and consumptive diseases caused by the course of nature. The father of these herbs is the sun in heaven, their mother is the earth, and the seed and root of these herbs is the ocean-like space and recuperative natural energy therein.

आपो अग्रं दिव्या ओषधयः।
तास्ते यक्ष्ममेनस्यꣳमङ्गादङ्गादनीनशन् ॥ ३ ॥

3. *Āpo agraṁ divyā oṣadhayaḥ. Tāste yakṣmamenasya maṁgādaṁgādanīnaśan.*

Apah, waters and fluent energies of natural recuperation, are the first and best, and then there are the divine herbs which, from every part of your body, remove the consumptive disease caused by violation of the discipline of nature.

प्रस्तृणती स्तम्बिनीरेकं शुङ्गाः प्रतन्वतीरोषधीरा वदामि।
अंशुमतीः काण्डिनीर्या विशाखा ह्वयामि ते वीरुधो वैश्वदेवीरुग्राः पुरुषजीवनीः ॥ ४ ॥

4. *Prastṛṇatī stambinīreka śuṅgāḥ pratanvatīroṣa-dhīrā vadāmi. Aṁśumatīḥ kāṇḍinīryā viśākhā hvayāmi te vīrudho vaiśvadevīrugrāḥ puruṣa-jīvanīḥ.*

Prastrnati of thick leaves and growth, Stambini of thick clusters, Ekashunga of single leafy growth, Pratanvati of luxuriant spread out growth, these herbs I take up and value. For you, I also invoke and take up Anshumati of many filaments, Kandini of reed-like growth, Vishakha of many extensive branches. All of them are of universal efficacy, powerful and life-giving for humanity.

यद्वः सहः सहमाना वीर्यं१ यच्च वो बलम्। तेनेममस्मा-द्यक्ष्मात्पुरुषं मुञ्चतौषधीरथो कृणोमि भेषजम्॥ ५॥

5. *Yadvaḥ sahaḥ sahamānā vīryaṁ yacca vo balam. Tenemamasmādyakṣmātpuruṣaṁ muñcatauṣa-dhīratho kṛṇomi bheṣajam.*

O powerful and victorious herbs, whatever the power, vigour and potency that's yours, with that, pray, cure this patient of this consumptive ailment. And here I administer the medication.

जीवलां नघारिषां जीवन्तीमोषधीमहम्। अरुन्धतीमुन्नयन्तीं पुष्पां मधुमतीमिह हुवेऽ स्मा अरिष्टतातये॥ ६॥

6. *Jīvalāṁ naghāriṣāṁ jīvantīmoṣadhīmaham. Arundhatīmunnayantīṁ puṣpāṁ madhumatīmiha huve'smā ariṣṭatātaye.*

Here for the recovery and freedom of this patient from disease, I invoke and administer the living, animating, life giving, elevating, blooming Jivantu herb

of honeyed efficacy which will never harm him, never obstruct him, but will ever energise him to go forward.

इ॒हा य॑न्तु प्रचे॑तसो मे॒दिनी॒र्वच॑सो॒ मम॑।
यथे॒मं पा॒रया॑मसि॒ पुरु॑षं दुरि॒तादधि॑॥ ७॥

7. *Ihā yantu pracetaso medinīrvacaso mama.*
Yathemaṁ pārayāmasi puruṣaṁ duritādadhi.

By my word of knowledge and prescription let vigorous sanatives come here so that we may take this patient, through treatment, beyond the crisis.

अ॒ग्नेर्घा॒सो अ॒पां गर्भो॑ या रोह॑न्ति॒ पुन॑र्णवाः।
ध्रु॒वाः स॒हस्र॑नाम्नीर्भेष॒जीः स॒न्त्वाभृ॑ताः॥ ८॥

8. *Agnerghāso apāṁ garbho yā rohanti punarṇavāḥ.*
Dhruvāḥ sahasranāmnīrbheṣajīḥ santvābhṛtāḥ.

Flames of fire, essences of liquid energies of nature, growing ever anew, more and more powerful, constantly strong in power of a thousandfold efficacy, known as such by name let these herbs and sanatives be brought here for the patient.

अ॒वको॑ल्बा उ॒दका॑त्मान॒ ओष॑धयः।
व्यृ ष॑न्तु दु॒रि॒तं ती॑क्ष्णशृ॒ङ्ग्य॑ ऋषिः॥ ९॥

9. *Avakolbā udakātmāna oṣadhayaḥ.*
Vyṛṣantu duritaṁ tīkṣṇaśṛṅgyaḥ.

Coated with Avaka plant juice against infection, grown in waters, sharp in catalytic action, let these medications fight out the evil of disease.

उ॒न्मु॒ञ्चन्ती॑र्विवरु॒णा उ॒ग्रा या वि॑ष॒दूष॑णीः। अथो॑ बलास॒-
नाश॑नीः कृ॒त्या॒दूष॑णीश्च॒ यास्ता इ॒हा य॒न्त्वोष॑धीः॥ १०॥

10. *Unmuñcantīrvivaruṇā ugrā yā viṣadūṣaṇīḥ. Atho balāsanāśanīḥ kṛtyādūṣaṇīśca yāstā ihā yantvoṣadhīḥ.*

Let those herbs and medicines be brought here which free the patient from blood infections caused by violations of nature's discipline, and, sharp in action, eliminate toxins and poisons, destroy phlegm and root out the bacteria of consumption.

अपक्रीताः सहीयसीर्वीरुधो या अभिष्टुताः।
त्रायन्तामस्मिन्ग्रामे गामश्वं पुरुषं पशुम्॥ ११॥

11. *Apakrītāḥ sahīyasīrvīrudho yā abhiṣṭutāḥ. Trāyantāmasmingrāme gāmaśvaṁ puruṣaṁ paśum.*

Let herbs and plants, purchased, raised in power and reinforced, properly assessed, adjudged and defined, protect the people, cows and other animals in the village.

मधुमन्मूलं मधुमदग्रमासां मधुमन्मध्यं वीरुधां बभूव।
मधुमत्पर्णं मधुमत्पुष्पमासां मधोः संभक्ता अमृतस्य भक्षो
घृतमन्नं दुह्रतां गोपुरोगवम्॥ १२॥

12. *Madhumanmūlaṁ madhumadagramāsāṁ madhumanmadhyaṁ vīrudhāṁ babhūva. Madhumatparṇaṁ madhumatpuṣpamāsāṁ madhoḥ saṁbhaktā amṛtasya bhakṣo ghṛtamannaṁ duhratāṁ gopurogavam.*

Honey sweet is the root of these herbs and plants, honeyed their germination, honeyed their middle part, honeyed their leaf, honeyed the flower. Soaked in honey, nectar their food and nectar they as food, may they give us nutriments for life, cow's milk first and

supreme, ghrta and food.

याव॑तीः कियं॑तीश्चे॒माः पृ॑थि॒व्यामध्योष॑धीः ता मा॑ सहस्रप॒र्ण्यो॑ मृ॒त्योर्मु॑ञ्च॒न्त्वंह॑सः ॥ १३ ॥

13. *Yāvatīḥ kiyatīścemāḥ pṛthivyāmadhyoṣadhīḥ tā mā sahasraparṇyo mṛtyormuñcantvaṁhasaḥ.*

As many as they may be, as many as they are on earth, may these herbs and plants, thousand-leaved and flowered, free us from sin and evil and the pain of death.

वैया॑घ्रो म॒णिर्वी॒रुधां॒ त्राय॑माणोऽ भिश॒स्ति॒पाः ।
अमी॑वा॒ः सर्वा॒ रक्षां॑स्यप॑ ह॒न्त्वधि॑ दू॒र॒मस्मत् ॥ १४ ॥

14. *Vaiyāghro maṇirvīrudhāṁ trāyamāṇo'bhiśastipāḥ. Amīvāḥ sarvā rakṣāṁsyapa hantvadhi dūramasmat.*

Of tiger-force is the value and efficacy of herbs and plants, they save us from ill-health, sufferance and ignominy. May these ward off, throw far out from us, all diseases and destructive negativities.

सिं॒हस्येव॑ स्त॒नथो॒ः सं वि॑जन्ते॒ऽ ग्रेरि॑व विजन्त॒ आभृ॑ताभ्यः ।
गवां॒ यक्ष्म॒ः पुरु॑षाणां वी॒रुद्भि॒रति॑नुत्तो ना॒व्या॑ एतु स्रो॒त्याः ॥ १५ ॥

15. *Siṁhasyeva stanathoḥ saṁ vijante'gneriva vijanta ābhṛtābhyaḥ. Gavāṁ yakṣmaḥ puruṣāṇāṁ vīrudbhiratinutto nāvyā etu srotyāḥ.*

As deer from the lion's roar and cold from the heat of fire, so do ailments run off from the force of herbs and medications when they are brought for the sick and suffering. Let the consumptive and cancerous

diseases of cows and people go away by herbal medications beyond the navigable streams around.

मुमुचानाः ओषधयोऽग्नेर्वैश्वानरादधि।
भूमिं सन्तन्वतीरितः यासां राजा वनस्पतिः॥ १६॥

16. *Mumucānā oṣadhayo' gnervaiśvānarādadhi.*
Bhūmiṁ santanvatīrita yāsāṁ rājā vanaspatiḥ.

May herbs and plants, saviours of life and protectors from disease, receiving their life energy from cosmic light and warmth, giver of living vitality for humanity, grow and spread out all over the earth. Chief of them is Soma, supreme, and their ruler is Vanaspati, the Sun, light of life.

या रोहन्त्याङ्गिरसीः पर्वतेषु समेषु च।
ता नः पयस्वतीः शिवा ओषधीः सन्तु शं हृदे॥ १७॥

17. *Yā rohantyāṅgirasīḥ parvateṣu sameṣu ca.*
Tā naḥ payasvatīḥ śivā oṣadhīḥ santu śaṁ hṛde.

Herbs and plants which inspire us with pranic energy for the spirit throughout the body system grow on mountains as well as over the plains. May they, full of the milky food of life, be good and energising for the health and peace of our mind and heart.

याश्चाहं वेद वीरुधो याश्च पश्यामि चक्षुषा।
अज्ञाता जानीमश्च या यासु विद्म च संभृतम्॥ १८॥

18. *Yāścāhaṁ veda vīrudho yāśca paśyāmi cakṣuṣā.*
Ajñātā jānīmaśca yā yāsu vidma ca saṁbhṛtam.

All those herbs and plants which I know, which I see with my eyes, all those which we know and those

which are yet unknown: in all of them, we know, the food of life is full, collected and concentrated from nature.

सर्वीः समग्रा ओषधीर्बोधन्तु वचसो मम।
यथेमं पारयामसि पुरुषं दुरितादधि ॥ १९ ॥

19. *Sarvāḥ samagrā oṣadhīrbodhantu vacaso mama.*
Yathemaṁ pārayāmasi puruṣaṁ duritādadhi.

May all these herbs and medications together, without exception or exclusion or negation, know and act according to my word of healing so that we may take this patient across and out of the crisis of his life-threatening disease.

अश्वत्थो दर्भो वीरुधां सोमो राजामृतं हविः।
व्रीहिर्यवश्च भेषजौ दिवस्पुत्रावमर्त्यौ ॥ २० ॥

20. *Aśvattho darbho vīrudhāṁ somo rājāmṛtaṁ haviḥ. Vrīhiryavaśca bheṣajau divasputrāva-martyau.*

Ashvattha, the peepal, Darbha, the durva grass, Soma, the chief of herbs and plants, the nectar of pure water, and pure food which is like the pure offering for the holy fire, natural rice and barley, both sanative gifts of heavenly light which save life from the pain of death and hunger, all these are the food of life.

उज्जिहीध्वे स्तनयत्यभिक्रन्दत्योषधीः।
यदा वः पृश्निमातरः पर्जन्यो रेतसावति ॥ २१ ॥

21. *Ujjihīdhve stanayatyabhikrandatyoṣadhīḥ.*
Yadā vaḥ pṛśnimātaraḥ parjanyo retasāvati.

O herbs and plants, colourful children of mother earth, when the cloud thunders and roars and showers you with living vitality, you spring to new life and grow.

तस्या॒मृत॑स्ये॒मं बल॒ं पुरु॑षं पाययामसि।
अथो॑ कृणोमि भेष॒जं यथास॑च्छ॒तहा॑यनः॥ २२॥

22. *Tasyāmṛtasyemaṁ balaṁ puruṣaṁ pāyayā-masi.*
Atho kṛṇomi bheṣajaṁ yathāsaccha-tahāyanaḥ.

We give to this man, this patient, the immortal drink of the nectar power of showers and herbs, and that's how I do the curative treatment so that he may live the full hundred years of his life.

व॒रा॒हो वे॑द वी॒रुधं नकु॒लो वे॑द भेष॒जीम्।
स॒र्पा ग॑न्ध॒र्वा या वि॒दुस्ता अ॒स्मा अव॑से हुवे॥ २३॥

23. *Varāho veda vīrudhaṁ nakulo veda bheṣajīm.*
Sarpā gandharvā yā vidustā asmā avase huve.

The wild boar knows the herb, the mongoose knows the medicinal herb for itself. Of these, what the snakes and other wild creatures of the earth, know, I invoke and administer for the cure of this patient.

याः सु॑प॒र्णा आ॑ङ्गिर॒सीर्दि॒व्या या र॒घटो॑ वि॒दुः।
वयांसि हं॒सा या वि॒दुर्याश्च॒ सर्वे॑ पत॒त्रिणः॑।
मृगा या वि॒दुरोष॑धी॒स्ता अ॒स्मा अव॑से हुवे॥ २४॥

24. *Yāḥ suparṇā āṅgirasīrdivyā yā raghaṭo viduḥ.*
Vayāṁsi haṁsā yā viduryāśca sarve patattriṇaḥ.
Mṛgā yā viduroṣadhīstā asmā avase huve.

The life-giving herbs which the eagle knows and recognises, the divine herbs which the sparrows know

and recognise, those that the swans, other such and all birds know and recognise, and those which the deer know and recognise, all those herbs I take up and administer for the cure of this patient.

यावतीनामोषधीनां गावः प्राश्नन्त्यघ्न्या यावतीनामजावयः।
तावतीस्तुभ्यमोषधीः शर्म यच्छन्त्वाभृताः॥ २५॥

25. *Yāvatīnāmoṣadhīnāṁ gāvaḥ prāśnantyaghnyā yāvatīnāmajāvayaḥ. Tāvatīstubhyamoṣadhīḥ śarma yacchantvābhṛtāḥ.*

As many herbs as inviolable cows eat, as many as sheep and goats eat, those many herbs, selected and collected for you, O man, may give you good health, peace and comfort at heart.

यावतीषु मनुष्या ∫ भेषजं भिषजो विदुः।
तावतीर्विश्वभेषजीरा भरामि त्वामभि॥ २६॥

26. *Yāvatīṣu manuṣyā bheṣajaṁ bhiṣajo viduḥ. Tāvatīrviśvabheṣajīrā bharāmi tvāmabhi.*

O man, O patient, as many herbs as people in general know, the medicinal herbs which physicians know, all those medicinal herbs of the world I collect and bring for you.

पुष्पवतीः प्रसूमतीः फलिनीरफला उत।
संमातरइव दुह्रामस्मा अरिष्टतातये॥ २७॥

27. *Puṣpavatīḥ prasūmatīḥ phalinīraphalā uta. Saṁmātara-iva durhāmasmā ariṣṭatātaye.*

May all herbs, plants and trees with flowers, buds and tender leaves, fruits and without fruit, together like mothers for the child give the milk of life for the

health and well being of this man.

उत्त्वाहार्षं पञ्चशलादथो दशशलादुत। अथो यमस्य पड्बीशाद्विश्वस्माद्देवकिल्बिषात्॥ २८॥

28. *Uttvāhārṣaṁ pañcaśalādatho daśaśalāduta. Atho yamasya paḍbīśādviśvasmāddevakilbiṣat.*

I have redeemed you from the onslaughts of the five, i.e., from disturbance of the balance of five elements in the body system. I have delivered you from the onslaughts of ten, i.e., from disturbance of ten senses and ten pranas in the system. I have saved you from the fetters of Yama, i.e., the pain of death. I have strengthened your body and mind so as not to commit violations of the discipline of nature by habit and action in behaviour.

Kanda 8/Sukta 8 (Enemies' Rout)

Indra and others Devata, Bhrgvangira Rshi

इन्द्रो मन्थतु मन्थिता शक्रः शूरः पुरन्दरः।
यथा हनाम सेना अमित्राणां सहस्रशः॥ १॥

1. *Indro manthatu manthitā śakraḥ śūraḥ purandaraḥ. Yathā hanāma senā amitrāṇāṁ sahasraśaḥ.*

May Indra, shaker and breaker of the strongholds of enemies, heroic brave performer of noble deeds, shake up the plans and designs of adversaries so that we may fight out and destroy the forces of negativities a thousand ways.

पूतिरज्जुरुपध्मानी पूतिं सेनां कृणोत्वमूम्।
धूममग्निं परादृश्यामित्रा हृत्स्वा दधतां भयम्॥ २॥

2. *Pūtirajjurupadhmānī pūtiṁ senāṁ kṛṇotvamūm. Dhūmamagniṁ parādṛśyāmitrā hṛtsvā dadhatāṁ bhayam.*

Let the successive boom of fire burning in acrid flames of pungeant fumes strike that enemy force with terror, so that when the adversaries see the fire and smoke from far they are struck at heart with fear and swoon in the terror.

अमूनश्वत्थ निः शृणीहि खादामून्खदिराजिरम्।
ताजद्भङ्गइव भज्यन्तां हन्त्वेनान्वधको वधैः ॥ ३ ॥

3. *Amūnaśvattha niḥ śṛṇīhi khādāmūnkhadirājiram. Tājadbhaṅga-iva bhajyantāṁ hantvenānvadhako vadhaiḥ.*

Ashvattha, O warrior on the fastest move, break those enemies to pieces. O destroyer, destroy them without a moment's delay, tear them into bits like shreds of hemp. Let the killer troops destroy them with fatal strikes.

परुषानमून्परुषाह्वः कृणोतु हन्त्वेनान्वधको वधैः।
क्षिप्रं शरइव भज्यन्तां बृहज्जालेन सन्दिताः ॥ ४ ॥

4. *Paruṣānamūnparuṣahvaḥ kṛṇotu hantvenānvadhako vadhaiḥ. Kṣipraṁ śara-iva bhajyantāṁ bṛhajjalena sanditāḥ.*

Let the tough commander order his tough and determined troops to take hold of the enemies. Let the killer force with fatal weapons destroy those who do not surrender. Let the force of those surrounded and caught up be broken like reeds at once.

अन्तरिक्षं जालमासीज्जालदण्डा दिशो महीः।
तेनाभिधाय दस्यूनां शक्रः सेनामपावपत्॥ ५॥

5. *Antarikṣaṁ jālamāsījāladaṇḍā diśo mahīḥ. Tenābhidhāya dasyūnāṁ śakraḥ senāmapāvapat.*

The sky is the limit for the tactical net against the enemy, the vast quarters of space, the sustainers of the net. Having caught up the enemies by that net let mighty Indra, ruler and commander of high action, destroy the force of the destroyers.

बृहद्धि जालं बृहतः शक्रस्य वाजिनीवतः। तेन शत्रूनभि सर्वान्न्यु ⌡ब्ज यथा न मुच्यातै कतमश्चनैषाम्॥ ६॥

6. *Bṛhaddhi jālaṁ bṛhataḥ śakrasya vājinīvataḥ. Tena śatrūnabhi sarvānnyu bja yathā na mucyātai katamaścanaiṣām.*

Vast indeed is the tactical net of great Indra, mighty of action and tempestuous of speed. By that net, O Indra, pounce upon all the enemies so that none of the enemies may escape the arrest and punishment.

बृहत्ते जालं बृहत इन्द्र शूर सहस्रार्घस्य शतवीर्यस्य। तेनं शतं सहस्रमयुतं न्य ⌡र्बुदं जघानं शक्रो दस्यूनामभिधाय सेनया॥ ७॥

7. *Bṛhatte jālaṁ bṛhata indra śūra sahasrārghasya śatavīryasya. Tena śataṁ sahasramayutaṁ nyarbudaṁ jaghāna śakro dasyūnāmabhidhāya senayā.*

Heroic Indra of vast presence and hundredfold powers, worshipped by countless admirers, boundless

is your tactical net of reach, power and punishment.

Having caught the destructive elements by that net, the hero of mighty deeds destroys a hundred, thousand, ten thousand, a hundred million of the destroyers with his force.

अयं लोको जालमासीच्छक्रस्य महतो महान्।
तेनाहमिन्द्रजालेनामूंस्तमसाभि दधामि सर्वान्॥ ८॥

8. *Ayaṁ loko jālamāsīcchakrasya mahato mahān.*
Tenāhamindrajālenāmūṁstamasābhi dadhāmi sarvān.

This great world is the power net of mighty Indra, greater than the great.

By that Indra-net of boundless reach, I hold all those enemies with the dark cover of vision, mind and senses.

सेदिरुग्रा व्यृ ∫ द्धिरार्तिश्चानपवाचना।
श्रमस्तन्द्रीश्च मोहश्च तैरमूनभि दधामि सर्वान्॥ ९॥

9. *Sedirugrā vyṛ ddhirārtiścānapavācanā. Shramastandrīśca mohaśca tairamūnabhi dadhāmi sarvān.*

Terrible disaster, despicable failure and poverty, unbearable sufferance, awful labour, lassitude, confusion: with these I hold all the adverse negative forces.

मृत्यवेऽमून्प्र यच्छामि मृत्युपाशैरमी सिताः।
मृत्योर्ये अघला दूतास्तेभ्य एनान्प्रति नयामि बद्ध्वा॥ १०॥

10. *Mṛtyave'mūnpra yacchāmi mṛtyupāśairamī sitāḥ. Mṛtyorye aghalā dūtāstebhya enānprati nayāmi baddhvā.*

All those negationists and negative doers I assign to death, those that are caught up in the deadly snare. Bound as they are, I take them on to the agents of death who kill by the cause of sin and evil.

नयतामून्मृत्युदूता यमदूता अपोम्भत।
परःसहस्रा हन्यन्तां तृणेढ्वेनान्मत्यं ∫ भवस्य॥ ११॥

11. *Nayatāmūnmṛtyudūtā yamadūtā apombhata. Paraḥ sahasrā hanyantāṁ tṛṇeḍhvenānmatyaṁ bhavasya.*

O agents of death, agents of the laws of dispensation, bind them up, hold and take them on to judgement, let thousands be killed, let the laws of natural justice crush them.

साध्या एकं जालदण्डमुद्यत्य यन्त्योजसा।
रुद्रा एकं वसव एकमादित्यैरेक उद्यतः॥ १२॥

12. *Sādhyā ekaṁ jāladaṇḍamudyatya yantyojasā. Rudrā ekaṁ vasava ekamādityaireka udyataḥ.*

Sadhyas, men of exceptional order of merit, uphold one column of the power and justice of Indra's system of governance and move on with their lustre and brilliance as part of the system. Rudras, scholars and sages of the middle order, uphold another column, Vasus, sages and scholars of the average order, uphold yet another column, and Adityas, sages and scholars of the highest order uphold the fourth column and move

on with the system.

विश्वे॑ दे॒वा उ॒परि॑ष्टादु॒ब्जन्तो॑ य॒न्त्वोज॑सा।
मध्ये॑न॒ घ्नन्तो॑ यन्तु सेना॒मङ्गि॑रसो म॒हीम्॥ १३॥

13. *Viśve devā upariṣṭādubjanto yantvojasā. Madhyena ghnanto yantu senāmaṅgiraso mahīm.*

Vishvedevas, all nobilities of the nation who love freedom and justice should go on subduing lawless forces with their light of wisdom and irresistible expertise from above. Angiras, men of vibrant fiery force and power should fight at the middle level, destroying powerful forces of negativity and enmity.

वन॒स्पती॑न्वानस्प॒त्यानोष॑धीरु॒त वी॒रुधः॑ ।
द्वि॒पाच्च॑तु॒ष्पादि॒ष्णामि॒ यथा॒ सेना॑म॒मूं ह॑नन्॥ १४॥

14. *Vanaspatīnvānaspatyānoṣadhīruta vīrudhaḥ. Dvipāccatuṣpādiṣṇāmi yathā senāmamūṁ hanan.*

I love and develop herbs, plants, trees and their products, fruits and vegetables, all bipeds and all quadrupeds so that I may win over or destroy the enemy forces.

ग॒न्ध॒र्वाप्स॒रस॑: स॒र्पान्दे॒वान्पु॑ण्यज॒नान्पि॒तॄन्।
दृ॒ष्टान॒दृष्टा॑निष्णामि॒ यथा॒ सेना॑म॒मूं ह॑नन्॥ १५॥

15. *Gandharvāpsarasaḥ sarpāndevānpuṇyajanānpitṝn. Dṛṣṭānadṛṣṭāniṣṇāmi yathā senāmamūṁ hanan.*

I love, develop and employ all those that serve and sustain the fertility of the earth, all streams and rivers, all that creep and move, divine generosities of nature and humanity, all charitable people and seniors,

in short all that is seen and unseen assets and powers of the nation, so that I may destroy the negative and destructive forces.

इ॒म उ॒प्ता मृ॑त्युपा॒शा याना॒क्रम्य॒ न मु॒च्यसे॑।
अ॒मुष्या॑ हन्तु॒ सेना॑या इ॒दं कू॒टं सह॑स्र॒शः॥ १६॥

16. *Imam uptā mṛtyupāśā yānākramya na mucyase.*
Amuṣyā hantu senāyā idaṁ kūṭaṁ sahasraśaḥ.

The seeds and snares of death are sown and scattered a thousand ways which, if you step on and that way try to cross over, you would never be free. Man should launch the attack on the centrehold of the force of death the same way as they are scattered and be free.

घ॒र्मः स॑मि॒द्धो अ॒ग्निना॒यं होम॑ः सह॒स्र॒हः।
भव॑श्च॒ पृश्नि॑बाहुश्च॒ शर्व॒ सेना॑म॒मूं ह॑तम्॥ १७॥

17. *Gharmaḥ samiddho agninā yaṁ homaḥ sahasra-haḥ. Bhavaśca pṛśnibāhuśca śarva senāmamūṁ hatam.*

Gharma, passionate soul in the process of self-sacrifice in search of immortality, lighted up with the fire of divine love, is ripe for the offer with thousandfold power to win over death. O Bhava, love of life now fulfilled, and O Sharva, conqueror of death through life, both together holding the earth of colourful beauty on the palm, strike at the centrehold of death and destroy its thousandfold forces.

मृ॒त्योरा॑ष॒मा प॑द्यन्ता॒ं क्षुधं॑ से॒दिं व॒धं भ॒यम्।
इन्द्र॑श्चाक्षु॒जा॒लाभ्या॒ं शर्व॒ सेना॑म॒मूं ह॑तम्॥ १८॥

18. *Mṛtyorāṣamā padyantāṁ kṣudhaṁ sediṁ vadhaṁ bhayam. Indraścākṣujālābhyāṁ śarva senāmamūṁ hatam.*

Let the forces of death themselves suffer hunger, debility, fear and death. Thus let the weapons of death return unto the heat of death. O soul, Indra, O Sharva, conqueror of death, with attack on the centrehold and thence control over the snares, destroy the force of death. (Thus let death itself die).

परा॑जिता॒ः प्र त्र॑सतामित्रा नु॒त्ता धा॑वत॒ ब्रह्म॑णा।
बृ॒ह॒स्पति॑प्रणुत्ता॒नां॒ मामीषां मो॒चि॒ कश्च॒न॥ १९॥

19. *Parājitāḥ pra trasatāmitrā nuttā dhāvata brahmaṇā. Bṛhaspatipraṇuttānāṁ māmīṣāṁ moci kaścana.*

O deadly enemy forces, fly back defeated, repulsed and terror struck by divinity. O Indra, O Sharva, let none of them, overthrown by Brhaspati, the soul of vision and wisdom, go free.

अव॑ पद्यन्तामेषा॒मायु॑धा॒नि॒ मा श॑कन्प्रति॒धामि॑षुम्।
अथै॑षां॒ ब॒हु॒ बि॒भ्य॑ता॒मि॑षवो घ्नन्तु॒ मर्म॑णि॥ २०॥

20. *Ava padyantāmeṣāmāyudhāni mā śakanpratidhāmiṣum. Athaiṣāṁ bahu bibhyatāmiṣavo ghnantu marmaṇi.*

Let their weapons fall down. Let them not be able to rearm themselves. Let the arrows, in that state of terror, fix them in the vitals of their body.

सं क्रो॑शतामेना॒न्द्यावा॑पृथि॒वी सम॒न्तरि॑क्षं॒ स॒ह दे॒वता॑भिः।
मा ज्ञा॒तारं॒ मा प्र॑ति॒ष्ठां वि॑दन्त मि॒थो वि॑घ्ना॒ना उप॑ यन्तु मृ॒त्युम्॥ २१॥

21. *Saṁ krośatāmenāndyāvāpṛthivī samantarikṣaṁ saha devatābhiḥ. Mā jñātāraṁ mā pratiṣṭhāṁ vidanta mitho vighnānā upa yantu mṛtyum.*

Let heaven and earth together lament over their death. Let the sky with natural forces lament over their fall. Let them never regain knowledgeable friends, no power, no prestige again. Instead, let them, fighting within themselves, condemn themselves to death.

दिशश्चतस्त्रोऽश्वतर्यो ऽ देवरथस्य पुरोडाशाः शफा अन्तरिक्षमुद्धिः। द्यावापृथिवी पक्षसी ऋतवोऽभीशवोऽन्तर्देशाः किंकरा वाक्परिरथ्यम्॥ २२॥

22. *Diśaścatasro'śvataryo devarathasya puroḍāśāḥ śaphā antarikṣamuddhiḥ. Dyāvāpṛthivī pakṣasī ṛtavo'bhīśavo'ntardeśāḥ kiṁkarā vākparirathyam.*

(This universe is the chariot of Indra, Lord Supreme.) The directions of space are the four horses of the chariot. Their balanced speed of motion transforms the natural materials into food for the yajna of evolution, the result being the spirit, enthusiasm, action and excellence of humanity, the space marks the height of the chariot, heaven and earth are the sides, the seasons are the reins, interdirections are the guards, and Vak, Word of the Veda, is the bond of the wheels of motion. (Chariot in terms of space.)

संवत्सरो रथः परिवत्सरो रथोपस्थो विराड्षाग्नी रथमुखम्। इन्द्रः सव्यष्ठाश्चन्द्रमाः सारथिः॥ २३॥

23. *Saṁvatsaro rathaḥ parivatsaro rathopastho virāḍīṣāgnī rathamukham. Indraḥ savyaṣṭhāścandramāḥ sārathiḥ.*

(This universe is the chariot of Indra in terms of time.) The year is the chariot in motion. Parivatsara, the year that is complete is the rear of the chariot. Cosmic Time, Virat, is the ruler. The fire of life is the front and motive force of time and sustainer of life in the chariot. Indra, the sun, sits left, and the moon is the driver, sits on the right.

इतो जयेतो वि जय सं जय जय स्वाहा। इमे जयन्तु परामी जयन्ता। स्वाहैभ्यो दुराहामीभ्यः। नीललोहितेनामूनभ्यवतनोमि॥ २४॥

24. *Ito jayeto vi jaya saṁ jaya jaya svāhā. Ime jayantu parāmī jayantā. Svāhaibhyo durāhāmībhyaḥ. Nīlalohitenāmūnabhyavatanomi.*

Hence victory. Hence complete victory. Hence all time victory. Honour and all praise for victory. (Ride this chariot and win.) Those that ride the chariot would win. Those that don't, won't. Hail and honour to these! Shame for them who lose. Having beaten the enemies black and blue, I squeeze them to naught and relinquish the bow.

Kanda 8/Sukta 9 (Virat Brahma)

Prajapati, Virat Devata, Atharva Rshi

कुतस्तौ जातौ कतमः सो अर्धः कस्माल्लोकात्कतमस्याः पृथिव्याः। वत्सौ विराजः सलिलादुदैतां तौ त्वा पृच्छामि कतरेण दुग्धा॥ १॥

1. *Kutastau jātau katamaḥ so ardhaḥ kasmāllokātkatamasyāḥ pṛthivyāḥ. Vatsau virājaḥ salilādudaitāṁ tau tvā pṛcchāmi katareṇa dugdhā.*

Whence do those two arise: Purusha and Prakrti, man and woman, Prana and Rayi, Agni and Soma, Sun and Moon? From which world of mystery? From which highest universe of what existence? And what was that Supreme Superabundant, Eternal, Infinite Source? The two evolutes, Rtam and Satyam, that arose from that ocean of mystery, of those I ask you, O Master, I ask by whom was the Eternal Mother Cow (Prakrti) milked so that the two emerged?

यो अक्रन्दयत्सलिलं महित्वा योनिं कृत्वा त्रिभुजं शयानः ।
वत्सः कामदुघो विराजः स गुहा चक्रे तन्वः परा चैः ॥ २ ॥

2. *Yo akrandayatsalilaṁ mahitvā yoniṁ kṛtvā tribhujaṁ śayānaḥ. Vatsaḥ kāmadugho virājaḥ sa guhā cakre tanvaḥ parācaiḥ.*

The One that rested in his own Infinity in the absolute state, with his own power, called up and stirred the ocean of Prakrti to activity, converting it to three-dimensional universal Motherhood state of Sattva, Rajas and Tamas, i.e., thought, energy and matter, himself pervading it. That same self evolute of the potential Absolute, objective correlative of creative desire, that mysterious One, creates universal forms in thought and materialises them through Prakrti.

यानि त्रीणि बृहन्ति येषां चतुर्थं वियुनक्ति वाचम् ।
ब्रह्मैनद्विद्यात्तपसा विपश्चिद्यस्मिन्नेकं युज्यते यस्मिन्नेकम् ॥ ३ ॥

3. *Yāni trīṇi bṛhanti yeṣāṁ caturthaṁ viyunakti vācam. Brahmainadvidyāttapasā vipaścidyasminnekaṁ yujyate yasminnekam.*

The three, Sattva, Rajas and Tamas, expand. Of them, the fourth, the Immanent Supreme Divine Self, articulates and objectifies as the Vedic speech of universality. Only the sage, highly intellectual and enlightened, would realise It, the Divine Presence, with the austere discipline of Tapas. Into that One Divine Presence, the one, human soul, is joined in yoga, into that One, the one soul experiences the communion in samadhi and in the state of absolute freedom and bliss.

बृ॒हतः परि॒ सामा॑नि ष॒ष्ठात्पञ्चा॒धि निर्मि॑ता।
बृ॒हद्बृ॒हत्या निर्मि॑तं॒ कुतोऽधि॑ बृ॒हती मि॒ता॥ ४॥

4. *Bṛhataḥ pari sāmāni ṣaṣṭhātpañcādhi nirmitā.*
Bṛhadbṛhatyā nirmitaṁ kuto'dhi bṛhatī mitā.

Five basic elements, i.e., Akasha, Vayu, Agni, Apah, Prthivi, are evolved from Brhat, the great sixth, ahankara, from which they evolve and into which they devolve. That great sixth is evolved from the great Brhati, Mahat. Whence is Brhati, the great Mahat, evolved?

बृ॒हती परि॒ मात्रा॑या मा॒तुर्मात्राधि॒ निर्मि॑ता।
मा॒या ह॑ जज्ञे मा॒यायां॑ मा॒याया॒ मात॑ली॒ परि॑॥ ५॥

5. *Bṛhatī pari mātrāyā māturmātrādhi nirmitā.*
Māyā ha jajñe māyāyā māyāyā mātalī pari.

Brhati, the great Mahat, is born of the great measure of Mother Prakrti. Thus maya, the changing world, is born of Maya, Prakrti, which is the Lord Omnipotent's own potential, Shakti. (In other words, the changing world is the mutable version of the Lords constant Prakrti potential). Matali, the mind, too is born

of Maya and acts as the driver of the body chariot of the human soul. (See Kathopanishad, 1, 3, 3-4).

वैश्वा॒नर॑स्य॒ प्रति॒मोप॒रि द्यौर्या॑व॒द्रोद॑सी॒ विब॑बा॒धे अ॒ग्निः। तत॑ः ष॒ष्ठादा॒मुतो॑ य॒न्ति॒ स्तोमा॒ उद्ि॒तो य॑न्त्य॒भि ष॒ष्ठम॒ह्नः॥ ६॥

6. *Vaiśvānarasya pratimopari dyauryāvadrodasī vibabādhe agniḥ. Tataḥ ṣaṣṭhādāmuto yanti stomā udito yantyabhi ṣaṣṭhamahnaḥ.*

The Heaven above is a Pratima, existential symbol, of Vaishvanara, cosmic Spirit that watches and loves the world of humanity while Agni, terrestrial fire presence of Divinity, pervades the earth and separates and holds both earth and sky (in the form of Vayu). From that level of light and truth, the sixth above the terrestrial, come all hymns of Divinity and, at the end of the cosmic day, go back to the same sixth from here.

षट् त्वा॑ पृच्छाम॒ ऋष॑यः कश्यपे॒मे त्वं हि यु॒क्तं यु॑युक्षे॒ योग्यं॑ च। वि॒राज॑माहु॒र्ब्रह्म॑णः पि॒तरं॒ तां नो॒ वि धे॑हि यति॒धा सखि॑भ्यः॥ ७॥

7. *Ṣaṭ tvā pṛcchāma ṛṣayaḥ kaśyapeme tvaṁ hi yuktaṁ yuyukṣe yogyaṁ ca. Virājamāhurbrahmaṇaḥ pitaraṁ tāṁ no vi dhehi yatidhā sakhibhyaḥ.*

O Kashyapa, sage of divine light and vision, we six sages and seers and seekers, ask you, because you are the versatile that join what is meditated upon and what is worthy of being meditated upon: They say that the Virat, Hiranyagarbha, the Golden Egg of the cosmos, is the progenitor, i.e., the reflector, of the Spirit Divine. Pray speak to us, friends and admirers, of that Virat and all its dimensions.

(In the language of Yoga, the six sages can be described as five senses and the mind, that is, manas. Kashyapa, then, would be Buddhi or Chitta which, in meditation at the Vitarka and Vichara levels, reflects all objects of meditation, gross or subtle. Refer to Patanjali's Yoga-sutras I, 17, 42-45, and IV, 23.)

यां प्रच्युतामनु यज्ञाः प्रच्यवन्त उपतिष्ठन्त उपतिष्ठमानाम्। यस्या व्रते प्रसवे यक्षमेजति सा विराड्ऋषयः परमे व्यो ∫मन्॥ ८॥

8. *Yāṁ pracyutāmanu yajñāḥ pracyavanta upatiṣṭhanta upatiṣṭhamānām. Yasyā vrate prasave yakṣamejati sā virāḍṛṣayaḥ parame vyo man.*

Virat is the refulgent blue-print of cosmic existence in the highest heaven of Divinity. O seers, on the initiation of the creative impulse, it comes into motion, and with that motion all activities of cosmic yajna come into motion. When that initiation and motion stops, everything stops. In the generation and law of Virat, the lord all pervasive 'moves' with the motion. That Virat is in the ultimate heaven, the consciousness of Divinity. (To understand the 'motion' of Divinity, refer to Yajurveda 40, 4: 'It moves and yet It it does not move'. Refer to science also: If sometheing moves at a velocity faster than the velocity of light it becomes omnipresent. And the omnipresent does not move, becuase there is no further space for it to move.)

अप्राणैति प्राणेन प्राणतीनां विराट् स्वराजमभ्ये ∫ति पश्चात्। विश्वं मृशन्तीमभिरूपां विराजं पश्यन्ति त्वे न त्वे पश्यन्त्येनाम्॥ ९॥

9. *Aprāṇaiti prāṇena prāṇatīnāṁ virāṭ svarājamabhye'ti paścāt. Viśvaṁ mṛśantīmabhirūpāṁ virājaṁ paśyanti tve na tve paśyantyenām.*

Itself unbreathing, it moves with the motion of the breath of the breathing ones, and then, and thus, Virat radiates unto its own refulgence. Vesting the whole world in correspondence with their form, function and motion, Virat is all pervasive and self-existent. Some, men of vision, see it, others don't.

को विराजो मिथुनत्वं प्र वेद क ऋतून्क उ कल्पमस्याः। क्रमान्को अस्याः कतिधा विदुगधान्को अस्या धामं कतिधा व्युष्टीः॥ १०॥

10. *Ko virājo mithunatvaṁ pra veda ka ṛtūnka u kalpamasyāḥ. Kramānko asyāḥ katidhā vidugdhānko asyā dhāma katidhā vyuṣṭīḥ.*

Who knows the pervasive interfusion of Virat with things in existence? Who knows its passage with time and seasons? Who knows its power and possibilities? Who knows the infinite variety of its creative forms? Who knows the domain of its power and splendour? Who knows the infinite spectrum of its self-refulgence?

इयमेव सा या प्रथमा व्यौच्छदास्वितरासु चरति प्रविष्टा। महान्तो अस्यां महिमानो अन्तर्वधूर्जिगाय नवगज्जनित्री॥ ११॥

11. *Iyameva sā yā prathamā vyaucchādāsvitarāsu carati praviṣṭā. Mahānto asyāṁ mahimāno antarvadhūrjigāya navagajjanitrī.*

This Virat is that divine consortive power and presence which first arises as the dawn of creation and, pervading everything far and near, vibrates in them all. Greatest of the great abide within it and, like a new bride, ever fresh and new, it captivates and, as mother, wins over all that is.

छन्दः॑पक्षे उ॒षसा॒ पेपि॑शाने समा॒नं योनि॒मनु॒ सं च॑रेते।
सूर्य॑पत्नी॒ सं च॑रतः प्रजाऩती के॒तुम॑ती॑ अ॒जरे॒ भूरि॑रेतसा॥ १२॥

12. *Chandaḥ pakṣe uṣasā pepiśāne samānaṁ yonimanu saṁ carete. Sūryapatnī saṁ caratah prajānatī ketumatī ajare bhūriretasā.*

Day and Night, free and beautiful of form, consorts of the sun, shining with golden light of the morning and evening dawn, alternate and go round their common centre and origin. Unaging, abundant powerful, with their distinctive flag, they go together in their orbit without missing their mark.

ऋ॒तस्य॒ पन्था॒मनु॑ ति॒स्र आगु॒स्त्रयो॑ घ॒र्मा अनु॒ रेत॒ आगु॑ः।
प्र॒जामेका॒ जिन्व॒त्यूर्ज॒मेका॑ रा॒ष्ट्रमेका॑ रक्षति देवयू॒नाम्॥ १३॥

13. *Ṛtasya panthāmanu tisra āgustrayo gharmā anu reta āguḥ. Prajāmekā jinvatyūrjamekā rāṣṭra-mekā rakṣati devayūnām.*

Three aspects of Nature, which is divine Shakti, proceed and follow their course of action in pursuance of the laws of Rtam, eternal Law of Divinity. Three creative vitalities proceed and follow their course of action in pursuance of the creative desire of Divinity. One animates, impels and promotes the children of nature with self-fulfilment. Another creates and sustains

the dynamics of existence for life with energy. And yet another watches, preserves, promotes and rules the social order of people dedicated to Divinity by the divine law.

(This mantra is highly symbolic, it is like a scientific formula which can be interpreted in accordance with the reader's own awareness of Nature. Three aspects of Nature are: Sattva, thought transparence and sense of discrimination; Rajas, energy, motion, velocity; Tamas, matter, inertia, stability. Three Gharmas or creative vitalities are light of the heavenly regions, electric energy of the middle regions, and fire energy of the earthly regions. They can be termed as Ida, sarasvati and Mahi (Rg. 1, 13, 9), or as Tisro Vachah (Rg. 9, 97, 34). Another version is: Mantra Shakti, Tantra Shakti, and Yantra Shakti, or the Law, the Dynamics, and the Structures. Of the three regions: Earth gives us food and sustenance, sky gives us rain, and the Heavens give us light. All the three sustain life, each in its own way, with its own power.)

अग्नीषोमावदधुर्या तुरीयासीद्यज्ञस्य पक्षावृषयः कल्पयन्तः। गायत्रीं त्रिष्टुभं जगतीमनुष्टुभं बृहदर्कीं यजमानाय स्वराभरन्तीम्॥ १४॥

14. *Agnīṣomāvadadhuryā turīyāsīdyajñasya pakṣāvṛṣayaḥ kalpayantaḥ. Gāyatrīṁ triṣṭubhaṁ jagatīmanuṣṭubhaṁ bṛhadarkīṁ yajamānāya svarābharantīm.*

The sages conceive and enact the yajna and thereby support the cosmic yajna. Two are the complementary parts of yajna: Agni, the fire, and Soma,

the havi, the food of fire. Further, the Rshis worship the Turiya, transcendent state of cosmic yajna beyond the world of Prakrti, which abides with the Divine Spirit. They also receive, recite and worship the mantric versions of the divine Word, Gayatri, Trishtubh, Jagati, Anushtubh, and Vrhadarki, universal worshipful form of the Word, all bearing the message of bliss for the yajamana.

पञ्च व्यु ष्टीरनु पञ्च दोहा गां पञ्चनाम्नीमृतवोऽ नु पञ्च। पञ्च दिशः पञ्चदशेन क्लृप्तास्ता एकमूर्ध्नीरभि लोकमेकम्॥ १५॥

15. *Pañca vyuṣṭīranu pañca dohā gāṁ pañca-nāmnīmṛtavo'nu pañca. Pañca diśaḥ pañca-daśena klṛptāstā ekamūrdhnīrabhi lokamekam.*

In accordance with the laws and states of Prakrti's five stage evolution, as in accordance with the states of the earth in relation to its own movement on its own axis and around the sun, five are the lights of the dawn, five the showers of natural gifts, and five are the seasons, five the directions set in order with the fifteen facultied human being, all centred on one Divinity and mutually balanced as one macrocosmic as well as one microcosmic personality.

षड् जाता भूता प्रथमजर्तस्य षडु सामानि षडहं वहन्ति। षड्योगं सीरमनु सामसाम षडाहुर्द्यावापृथिवीः षडुर्वीः॥ १६॥

16. *Ṣaḍ jātā bhūtā prathamajartasya ṣaḍu sāmāni ṣaḍahaṁ vahanti. Ṣaḍyogaṁ sīramanu sāmasāma ṣaḍāhurdyāvāpṛthivīḥ ṣaḍurvīḥ.*

Six are the stages of evolution born of the law

of Rtam from Prakrti: Prakrti, Mahat, Ahankara, subtle elements and mind and senses, gross elements, and Purusha. These six stages of cosmic evolution are the six-day yajna of creation. Six are the Samans: Brhat, Rathantara, Yajna-yajniya, Vamadevya, Vairupa, and Vairaja which carry the six-day yajna session. Six human faculties of perception and mind and six Samans correspond in life. And it is said there are six wide spaces and six heaven-and-earth complexes: Bhu, Bhuva, Sva, Maha, Jana, Tapa upto satyam.

षडा॑हुः शी॒तान्षडु॒ मा॒स उ॒ष्णानृ॒तुं नो॑ ब्रूत यत॒मोऽ ति॑रिक्त। स॒प्त सु॑प॒र्णाः क॒वयो॒ नि षे॑दुः स॒प्त च्छन्दा॑ꣳस्यनु॒ सप्त दी॒क्षाः॥ १७॥

17. *Ṣaḍāhuḥ śītānṣaḍu māsa uṣṇānṛtuṁ no brūta yatamo'tiriktaḥ. Sapta suparṇāḥ kavayo ni ṣeduḥ sapta cchandāṁsyanu sapta dīkṣāḥ.*

Six are cold months, six are hot months, so say the wise. Say which season is left out. Seven are the rays of light which radiate and abide in space. Seven are the poetic forms in which Vedic knowledge is stated: Gayatri, Ushnik, Anushtup, Brhati, Pankti, Trishtup, Jagati. And seven are the karmic commitments for the performance of yajna.

स॒प्त होमा॑ः स॒मिधो॑ ह स॒प्त मधू॑नि स॒प्तर्तवो॑ ह स॒प्त। स॒प्ताज्या॑नि॒ परि॑ भू॒तमा॑य॒न्ताः स॑प्तगृ॒ध्रा इति॑ शुश्रुमा व॒यम्॥ १८॥

18. *Sapta homāḥ samidho ha sapta madhūni sap-tartavo ha sapta. Saptājyāni pari bhūtamāyantāḥ saptagṛdhrā iti śuśrumā vayam.*

Seven are the homas, fire yajnas: Agnihotra, Darsha, Paurnamasa, Vaishvadeva, Varunapraghasa, Sakamedha, Shunasiriya. Seven are the fuel sticks, i.e., seven flames (Mundakopanishad 1, 4, and Yajurveda 31, 15). Seven are the honey sweets (Atharva, 9, 1, 22). Seven are the seasons (Sharad, Shishira, Hemanta, Vasanta, Grishma, Varsha and seventh is the intercalary, thirteenth, month of the lunar calendar (Atharva 13, 3, 8). Seven are the Ajya materials of life as a yajna, i.e., delicious gifts of heaven and earth for the joy of life (Shatapatha 2, 4, 3, 10) such as the lustre of life, thunderous strength, the beauty and flavour of living, desire for love and fulfilment, truth, freshness and life itself as yajna, which are everybody's gift and privilege. And these privileges clamour for righteous fulfilment, thus say the wise as we have heard.

सप्त च्छन्दांसि चतुरुत्तराण्यन्यो अन्यस्मिन्नध्यार्पितानि। कथं स्तोमाः प्रति तिष्ठन्ति तेषु तानि स्तोमेषु कथमार्पितानि॥ १९॥

19. *Sapta cchandāṁsi caturuttarāṇyanyo anyasminnadhyārpitāni. Kathaṁ stomāḥ prati tiṣṭhanti teṣu tāni stomeṣu kathamārpitāni.*

Seven are the chhandas, poetic compositions, of Veda mantras, successively increasing by four syllables each. Every previous chhanda is subsumed in the number of the syllables of the next higher one. How do the songs of celebration interfuse with the mantra structures? How are the chhandas interfused with the music of the celebrative songs? (In Yajurveda 14, 23 various stomas are mentioned as Trivrt, Panchadasha, Saptadasha, Ekavinsha, etc.)

कथं गायत्री त्रिवृतं व्या ∫प कथं त्रिष्टुप्पञ्चदशेन कल्पते।
त्रयस्त्रिंशेन जगती कथमनुष्टुप्कथमेकविंशः॥ २०॥

20. *Kathaṁ gāyatrī trivṛtaṁ vyāpa kathaṁ triṣṭuppañcadaśena kalpate. Trayastriṁśena jagatī kathamanuṣṭupkathamekaviṁśaḥ.*

How is Gayatri integrated with Trivrt? How is Trishtup integrated with Panchadasha? How is Jagati integrated with Trayastrinsha? How Anushtup? How Ekavinsha?

अष्ट जाता भूता प्रथमजर्तस्याष्टेन्द्रर्त्विजो दैव्या ये।
अष्टयोनिरदितिरष्टपुत्राष्टमीं रात्रिमभि हव्यमेति॥ २१॥

21. *Aṣṭa jātā bhūtā prathamajartasyāṣṭendrartvijo daivyā ye. Aṣṭayoniraditiraṣṭaputrāṣṭamīṁ rātrimabhi havyameti.*

Eight are the material variations of Prakrti, material cause of the universe. They are the first born of Prakrti from her dynamic state according to the laws of Rtam, and they are the divine conductors of the yajna of creation (with the individual soul at the micro level and with Ishvara at the macro level). And Prakrti, imperishable mother of eightfold creativity and eight evolutionary forms, having run its creative course, recedes into its primal state of potentiality whence it can be invoked again for the next cycle of creative evolution.

O Jiva, Indra, this is your story too.

इत्थं श्रेयो मन्यमानेदमागमं युष्माकं सख्ये अहमस्मि शेवा।
समानजन्मा क्रतुरस्ति वः शिवः स वः सर्वाः सं चरति प्रजानन्॥ २२॥

22. *Itthaṁ śreyo manyamānedamāgamaṁ yuṣmākaṁ sakhye ahamasmi śevā. Samānajanmā kraturasti vaḥ śivaḥ sa vaḥ sarvāḥ saṁ carati prajānan.*

O children of divinity, thus feeling and enjoying the grandeur of being, I have come to this cosmic form of existence for love and friendship with you as mother, and as such I am all peace and bliss. May this yajna of evolution risen into existence as you and the lord manifested be good, kind and blissful to you. The Lord knows all your hopes and ambitions and He is ever with you in all matters of life and existence.

अष्टेन्द्रस्य षड्यमस्य ऋषीणां सप्त सप्तधा।
अपो मनुष्याꣳनोषधीस्ताँ उ पञ्चानु सेचिरे॥ २३॥

23. *Aṣṭendrasya ṣaḍyamasya ṛṣīṇāṁ sapta saptadhā. Apo manuṣyānoṣadhīstāň u pañcānu secire.*

Eightfold physical complex of nature in the human version, six seasons of the year in relation to earth and the sun, sevenfold mind-sense complex of human intelligence, all waters and dynamics of nature and the herbal complex, all these as the five pranas sustain and maintain humanity.

केवलीन्द्राय दुदुहे हि गृष्टिर्वशं पीयूषं प्रथमं दुहाना।
अथातर्पयच्चतुरश्चतुर्धा देवान्मनुष्याँꣳ असुरानुत ऋषीन्॥ २४॥

24. *Kevalīndrāya duduhe hi gṛṣṭirvaśaṁ pīyūṣaṁ prathamaṁ duhānā. Athātarpayaccaturaścaturdhā devānmanuṣyāň' asurānuta ṛṣīn.*

Only the ever youthful Nature as Mother Cow, prime source of life and sustenance, yields the delicious

milk of life for the human soul for the fourfold fulfilment of Dharma, Artha, Kama and Moksha for all the four types of people: divine, creative, average and even negative personalities.

को नु गौः क एकऋषिः किमु धाम का आशिषः।
यक्षं पृथिव्यामेकवृदेकर्तुः कतमो नु सः ॥ २५ ॥

25. *Ko nu gauḥ ka ekaṛṣiḥ kimu dhāma kā āśiṣaḥ.*
Yakṣaṁ pṛthivyāmekavṛdekartuḥ katamo nu saḥ.

Who is the Mother Cow? Who is the One and only visionary creator of the poetic universe? What is the ultimate haven and light supreme? What is the One of all the blessings? Who, of what sort, is that One adorable Divinity on earth beyond the change of seasons?

एको गौरेक एकऋषिरेकं धामैकधाशिषः।
यक्षं पृथिव्यामेकवृदेकर्तुर्नाति रिच्यते ॥ २६ ॥

26. *Eko gaureka ekaṛṣirekaṁ dhāmaikadhāśiṣaḥ.*
Yakṣaṁ pṛthivyāmekavṛdekarturnāti ricyate.

One and only one Supreme is the Mother Cow, sole generator, One visionary creator, the One self-refulgent haven and home, One blessing that comprehends all, the One adorable on earth, constant beyond all change of seasons whom none can reach, none comprehend, none exceed and none transcend. Brahma Supreme.

Kanda 8/Sukta 10 (Virat)

Virat Devata, Atharvacharya Rshi

This Virat Sukta is third on the Virat-Brahma

theme, in continuation of 5, 1 and 8, 9. It has six thematic variations which have to be interpreted not as different but as complementary and developmental.

Paryaya 1

विराड्वा इदमग्र आसीत्तस्या जाताया: ।
सर्वंमबिभेदियमेवेदं भंविष्यतीति ॥ १ ॥

1. *Virāḍvā idamagra āsīttasyā jātāyāḥ.*
Sarvamabibhediyamevedaṁ bhaviṣyatīti.

Virat, the state of nature, was there before this state of organised order. When Virat arose (as a state without organised order) everyone grew conscious and feared: This state will continue as it is. (That state of natural freedom might deteriorate into disorder, this could be the fear.)

सोदक्रामत्सा गार्हपत्ये न्य ङ्क्रामत् ॥ २ ॥

2. *Sodakrāmatsā gārhapatye nya krāmat.*

That evolved, ascended, and settled in the Garhapatya Agni, sacred fire of the home, i.e., in the institution of marriage, home and sanctity of the family.

गृहमेधी गृहपतिर्भवति य एवं वेद ॥ ३ ॥

3. *Gṛhamedhī gṛhapatirbhavati ya evaṁ veda.*

One who knows this becomes a performer of the home yajna and master of the family home as a sacred institution.

(The family is an organismic unit and the basic prerequisite of a happy society.)

सोदक्रामत्साहवनीये न्य क्रामत् ॥ ४ ॥

4. *Sodakrāmatsāhavanīye nya krāmat.*

Virat ascended and evolved and settled in the Ahavaniya Agni, sacred fire of the home with social obligations and dedication to the community as a sacred institution.

यन्त्यस्य देवा देवहूतिं प्रियो देवानां भवति य एवं वेद ॥ ५ ॥

5. *Yantyasya devā devahūtiṁ priyo devānāṁ bhavati ya evaṁ veda.*

The one that knows this of the social evolution of life evolves and becomes favoured of the divinities of nature and humanity. The divinities respond to his yajnic call and join him in his yajnic celebration of the happy home.

सोदक्रामत्सा दक्षिणाग्नौ न्य क्रामत् ॥ ६ ॥

6. *Sodakrāmatsā dakṣiṇāgnau nya krāmat.*

She, Virat Spirit of divinity, evolved further, took another step and settled in Dakshinagni, the sacred fire of social expansion and cohesion.

यज्ञर्तौ दक्षिणीयो वासतेयो भवति य एवं वेद ॥ ७ ॥

7. *Yajñarto dakṣiṇīyo vāsateyo bhavati ya evaṁ veda.*

The one that knows the importance of Dakshinagni becomes a leader in the art of yajnic organisation of society, respectable, and a provider of shelter and protection for the community at the local level.

सोदक्रामत्सा सभायां न्य क्रामत् ॥ ८ ॥

8. *Sodakrāmatsā sabhāyāṁ nya krāmat.*

Virat proceeded further and higher and settled in the Sabha, i.e., the Assembly at the organisational level. (See Atharva-veda 7, 13, 1)

यन्त्यस्य सभां सभ्यो भवति य एवं वेद ॥ ९ ॥

9. *Yantyasya sabhāṁ sabhyo bhavati ya evaṁ veda.*

The one that knows this with the importance of the Sabha becomes worthy of the membership of the Sabha (with his dedication to the Ahavaniya and Dakshinagni and to the Sabha) and people worthy of the Sabha follow him and come and join the Sabha under his leadership. (Refer to Atharva-veda 7, 13, 1)

सोदक्रामत्सा समितौ न्य क्रामत् ॥ १० ॥

10. *Sodakrāmatsā samitau nya krāmat.*

Virat proceeded further and higher and settled in the Samiti, Senate higher than the Sabha level.

यन्त्यस्य समितिं सामित्यो भवति य एवं वेद ॥ ११ ॥

11. *Yantyasya samitiṁ sāmityo bhavati ya evaṁ veda.*

Whoever knows thus the importance of Samiti (at the inter-organisational level) becomes worthy of the membership and leadership of the Samiti and people worthy of Samiti come and join the Samiti under his leadership. (see Yajurveda 12, 80)

सोदक्रामत्सामन्त्रणे न्य क्रामत् ॥ १२ ॥

12. *Sodakrāmatsāmantraṇe nya krāmat.*

Virat proceeded further and higher than Samiti and settled in the Samantrana, Ministry organisation of the Samitis (See Atharva-veda 3, 5, 7 and Yajurveda 8, 37)

यन्त्यस्यामन्त्रंणमामन्त्रणीयो भवति य एवं वेद ॥ १३ ॥

13. *Yantyasyāmantraṇamāmantraṇīyo bhavati ya evaṁ veda.*

Who knows this importance of the Sabha, Samiti and Amantrana in the ascending order rises to be a member and, further, President of the Amantrana, and ruler, and people worthy of Amantrana come and join the Amantrana under his leadership.

(This Sukta thus describes the social organisation in an ascending order from the family and home to community, assembly, i.e., Sabha, Samiti, i.e., Senate, and the Amantrana, Supreme organisation, of the nation and of the world.)

Paryaya 2

Virat Devata, Atharvacharya Rshi

सोदक्रामत्सान्तरिक्षे चतुर्धा विक्रान्तातिष्ठत् ॥ १ ॥

1. *Sodakrāmatsāntarikṣe caturdhā vikrāntātiṣṭhat.*

Virat evolved further, rose into the sky, strode around in the four quarters and settled there in all its power.

तां देवमनुष्या अब्रुवन्नियमेव तद्वेद यदुभय उपजीवेमेमामुप ह्वयामहा इति ॥ २ ॥

2. *Tāṁ devamanuṣyā abruvanniyameva tadveda yadubhaya upajīvememāmupa hvayāmahā iti.*

Devas and humans said of her: This is the same that knows and bears all that by which both of us, Devas and humans, would live and be sustained. Let us call upon her.

तामुपाह्वयन्त ॥ ३ ॥

3. *Tāmupāhvayanta.*

They called upon her to come.

ऊर्ज एहि स्वध एहि सुनृत एहीरावत्येहीति ॥ ४ ॥

4. *Ūrja ehi svadha ehi sunṛta ehīrāvatyehīti.*

O Spirit of food, energy and pranic vitality, come. Come Svadha, spirit of wealth and independence. Come Sunrta, spirit and voice of Truth. Come Iravati, bearer of food and water.

तस्या इन्द्रो वत्स आसीद्गायत्र्य ∫भिधान्यभ्रमूधः ॥ ५ ॥

5. *Tasyā indro vatsa āsīdgāyatrya bhidhānya-bhramūdhaḥ.*

Indra, electric energy of the middle region was the dear child of Virat, the Universal Cow, Gayatri was the rope that keeps the cow still and stable for milking, and the cloud was the udder wherefrom the milk for food, energy and self-sustenance with truth is received.

बृहच्च रथन्तरं च द्वौ स्तनावास्तां यज्ञायज्ञियं च वामदेव्यं च द्वौ ॥ ६ ॥

6. *Bṛhacca rahantaraṁ ca dvau stanāvāstāṁ yajñāyajñiyaṁ ca vāmadevyaṁ ca dvau.*

Brhat and Rathantara Samans were two udders of the Virat, Universal Cow. Yajnayajniya and

Vamadevya Samans were the other two.

(Brhat and Rathantara have also been interpreted as the wide space and the beautiful world. Yajnayajniya and Vamadevya have been explained as Vedic knowledge and the world of five elements.)

ओषधीरे॒व र॑थन्त॒रेण॑ दे॒वा अ॑दुह्र॒न्व्यचो॑ बृ॒हता ॥ ७ ॥

7. *Oṣadhīreva rathantareṇa devā aduhranvyaco bṛhatā.*

Devas received Oshadhis, herbs and trees by Rathantara Sama from the beautiful world, and boundless expansion by Brhat from boundless space.

अ॒पो वा॑मदे॒व्येन॑ य॒ज्ञं य॑ज्ञाय॒ज्ञियेन ॥ ८ ॥

8. *Apo vāmadevyena yajñaṁ yajñāyajñiyena.*

They received waters of life by Vamadevya from the beautiful world of five elements revealed by Divinity, and they received the science of yajna by Yajnayajniya from the Vedic knowledge.

ओषधीरे॒वास्मै॑ रथन्त॒रं दु॑हे॒ व्यचो॑ बृ॒हत् ॥ ९ ॥

9. *Oṣadhīrevāsmai rathantaraṁ duhe vyaco bṛhat.*

For one that knows this science, Rathantara brings the wealth of Oshadhis and Brhat brings expansion and progress in abundance.

अ॒पो वा॑मदे॒व्यं य॒ज्ञं य॑ज्ञाय॒ज्ञिय॑ं य एव॑ं वेद ॥ १० ॥

10. *Apo vāmadevyaṁ yajñaṁ yajñāyajñiyaṁ ya evaṁ veda.*

For one that knows this science, Vamadevya

brings the waters of life, and Yajnayajniya brings the gifts of yajna in abundance.

Paryaya 3

Virat Devata, Atharvacharya Rshi

सोदक्रामत्सा वनस्पतीनागच्छत्तां वनस्पतयोऽघ्नत सा संवत्सरे समभवत् ॥ १ ॥

1. *Sodakrāmatsā vanaspatīnāgacchattāṁ vanaspatayo'ghnata sā saṁvatsare samabhavat.*

Virat evolved further and ascended. It came into herbs and trees. The herbs and trees received it. It manifested in growth through the year.

तस्माद्वनस्पतीनां संवत्सरे वृक्णमपि रोहति वृश्चतेऽस्याप्रियो भ्रातृव्यो य एवं वेद ॥ २ ॥

2. *Tasmādvanaspatīnāṁ saṁvatsare vṛkṇamapi rohati vṛścate'syāpriyo bhrātṛvyo ya evaṁ veda.*

For that reason, that of the herbs which is pruned or cut regrows in the year with new life. One who knows this process of nature grows and progresses in time afresh and his lovelessness and jealous rivalries are pruned off.

सोदक्रामत्सा पितॄनागच्छत्तां पितरोऽघ्नत सा मासि समभवत् ॥ ३ ॥

3. *Sodakrāmatsā pitṝnāgacchattaṁ pitaro'ghnata sā māsi samabhavat.*

Virat proceeded on and came to the Pitaras, parents and seniors. Parents and seniors received and welcomed it. It joined and manifested in the month.

तस्मात्पितृभ्यो मास्युपमास्यं ददति प्र पितृयाणं पन्थां जानाति य एवं वेद ॥ ४ ॥

4. *Tasmātpitṛbhyo māsyupamāsyaṁ dadati pra pitṛyāṇaṁ panthāṁ jānāti ya evaṁ veda.*

For that reason, homage is offered monthly and fortnightly to the Pitaras. One who knows this knows the path of Pitaras.

सोदक्रामत्सा देवानागच्छत्तां देवा अघ्नत सार्धमासे समभवत् ॥ ५ ॥

5. *Sodakrāmatsā devānāgacchattāṁ devā aghnata sārdhamāse samabhavat.*

Virat proceeded on and came to the Devas. Devas received and welcomed it. It joined and manifested in the half month.

तस्माद्देवेभ्योऽर्धमासे वषट्कुर्वन्ति प्र देवयानं पन्थां जानाति य एवं वेद ॥ ६ ॥

6. *Tasmāddevebhyo'rdhamāse vaṣaṭkurvanti pra devayānaṁ panthāṁ jānāti ya evaṁ veda.*

That is why people offer half monthly homage to the Devas. One who knows this knows the Devayana path.

सोदक्रामत्सा मनुष्या ३नागच्छत्तां मनुष्या ऽअघ्नत सा सद्यः समभवत् ॥ ७ ॥

7. *Sodakrāmatsā manuṣyā' nāgacchattāṁ mauṣyā agnata sā sadyaḥ samabhavat.*

Virat proceeded on and came to humans. The

humans received and welcomed it. It joined time and manifested every day.

तस्मान्मनुष्येभ्य उभयद्युरुपहरन्त्युपास्य गृहे हरन्ति य एवं वेद ॥ ८ ॥

8. *Tasmānmanuṣyebhya ubhayadyurupa haranty upāsya gṛhe haranti ya evaṁ veda.*

For that reason they bring homage of food for men and women every day. One who knows this, to him nature's laws bring food and energy every day.

Paryaya 4

Virat Devata, Atharvacharya Rshi

सोदक्रामत्सासुरानागच्छत्तामसुरा उपाह्वयन्त माय एहीति ॥ १ ॥

1. *Sodakrāmatsāsurānāgacchattāmasurā upāhvayanta māya ehīti.*

Virat proceeded on and went to the Asuras, natural men, lovers of pleasure and excitement. The Asuras called upon her at the closest: O Maya, wondrous power, pray come.

तस्या विरोचनः प्राह्रादिर्वत्स आसीदयस्पात्रं पात्रम् ॥ २ ॥

2. *Tasyā virocanaḥ prāhrādirvatsa āsīdayaspātraṁ pātram.*

Virochana, gallant lover of beauty, son of Prahlad, lover of pleasure, was then her vats, darling child. The vessel to receive the milk of life was made of iron.

तां द्विमू॑र्धात्व्यो ऽ धो॒क्तां मा॒यामे॒वाधो॑क् ॥ ३ ॥

3. *Tāṁ dvimūrdhārtvyo'dhoktāṁ māyāmevādhok.*

Virochana, of double head, one to think and the other to will, milked the Virat as mother cow and received only maya, gift of nature, mere pleasure and illusion.

तां मा॒यामसु॑रा॒ उप॑ जीवन्त्युपजीव॒नीयो॑ भवति॒ य ए॒वं वेद॑ ॥ ४ ॥

4. *Tāṁ māyāmasurā upa jīvantyupajīvanīyo bhavati ya evaṁ veda.*

The Asuras live by Maya, nature, on transitory pleasures of the senses. One who knows this becomes a life supporter for others.

The story of Virochana, leader of Asuras, and Indra, leader of the Devas is given in Chhandogya Upanishad 8, 7-12. Indra and Virochana both go to Prajapati for the knowledge of Atman. Virochana feels satisfied with the message that the body is the soul. Indra does not feel satisfied with this message: He continues his enquiry and gets the answer that Atma is beyond the body, pure, unsullied, free (8, 12, 3).

सोद॑क्रामत्सा पि॒तॄनाग॑च्छत्तां पि॒तर॒ उपा॑ह्वयन्त॒ स्वध॒ एहीति॑ ॥ ५ ॥

5. *Sodakrāmatsā pitṝnāgacchattāṁ pitara upāhvayanta svadha ehīti.*

Virat proceeded onward and reached the Pitrs, the senior parental protectors. The Pitrs called upon her: O Svadha, self-assertive freedom, come.

तस्या॑ य॒मो राजा॑ व॒त्स आसी॑द्रजतपा॒त्रं पात्र॑म्॥ ६॥

6. *Tasyā yamo rājā vatsa āsīdrajatapātraṁ pātram.*

Of her, Yama, the law giver and ruler, was the darling calf-like child, deserving of the milk of the mother cow, and silvery was the vessel in which to receive the milk.

तामन्त॑को मार्त्य॒वोऽ धो॒क्तां स्व॒धाम॒वाधो॑क्॥ ७॥

7. *Tāmantako mārtyavo' dhoktāṁ svadhāmevādhok.*

The man that knows the beginning and the end, life and death, milked her in the silver vessel and received self-power, freedom and independent self-sustenance.

तां स्व॒धां पि॒तर॒ उप॑ जीवन्त्युपजीव॒नीयो॑ भवति॒ य एव॑ं वेद॑॥ ८॥

8. *Tāṁ svadhāṁ pitara upa jīvantyupajīvanīyo bhavati ya evaṁ veda.*

The Pitaras live by self-dependence and freedom. One that knows life thus becomes a support for himself and others.

सोद॑क्राम॒त्सा म॑नु॒ष्या॒३॒॑ नाग॑च्छ॒त्तां म॑नु॒ष्या॒३॒॑ उपा॑ह्वय॒न्ते-रा॑व॒त्येहीति॑॥ ९॥

9. *Sodakrāmatsā manuṣyā' nāgacchattāṁ manuṣyā' upāhvayanterāvatyehīti.*

She, Virat, arose and proceeded to humans. They called upon her at the closest: come, harbinger of food, water and energy.

तस्या॒ मनु॑र्वैवस्व॒तो व॒त्स आसी॑त्पृथि॒वी पात्र॑म्॥ १०॥

10. *Tasyā manurvaivasvato vatsa āsītpṛthivī pātram.*

Manu, the man of thought and imagination, child of self-refulgent sun, became her calf-like child, and earth was the vessel in which he was to receive the mother's milk for sustenance of life.

तां पृथी॑ वै॒न्यो ऽधो॒क्तां कृ॒षिं च॑ स॒स्यं चा॑धोक्॥ ११॥

11. *Tāṁ pṛthī vainyo' dhoktāṁ kṛṣiṁ ca sasyaṁ cādhok.*

Prthi, the man seeker of advancement who was friend and disciple of Vena, the sage of knowledge and wisdom, milked her into the earth and thereby received the knowledge of farming and the gift of grain for food.

ते कृ॒षिं च॑ स॒स्यं च॑ मनु॒ष्या॒३॒॑ उप॑ जीवन्ति कृ॒ष्टरा॑धिरुप-जीव॒नीयो॑ भवति॒ य ए॒वं वेद॑॥ १२॥

12. *Te kṛṣiṁ ca sasyaṁ ca manuṣyā' upa jīvanti kṛṣṭarādhirupajīvanīyo bhavati ya evaṁ veda.*

They live by agriculture and grain for food, all humans live thus. Whoever knows this becomes a successful prosperous farmer and a support for life for others.

सोद॑क्राम॒त्सा स॑प्तऋ॒षीनाग॑च्छ॒त्तां स॑प्तऋ॒षय॒ उपा॑ह्वयन्त॒ ब्रह्म॑ण्व॒त्येहीति॑॥ १३॥

13. *Sodakrāmatsā saptaṛṣīnāgacchattāṁ saptaṛṣaya upāhvayanta brahmaṇvatyehīti.*

She, Virat, proceeded, came to the seven sages. the seven addressed her at the closest: Come, harbinger

of Brahman, knowledge and wisdom of Divinity, the very vision of the Supreme Soul.

तस्या॒ः सोमो॒ राजा॑ व॒त्स आसी॒च्छन्द॒ः पात्र॑म्॥ १४॥

14. *Tasyāḥ somo rājā vatsa āsīcchandaḥ pātram.*

Of her, Soma Raja, the man self-ruler at perfect peace of mind and clairvoyance of soul, became the calf, recipient child of the mother divine. His vessel to receive the vision was the chhanda, the Vedic verse.

तां बृ॒हस्पति॑राङ्गि॒र॒सो ऽ धो॒क्तां ब्रह्म॑ च॒ तप॑श्चाधोक्॥ १५॥

15. *Tāṁ bṛhaspatirāṅgiraso' dhoktāṁ brahma ca tapaścādhok.*

Her, Brhaspati, master of the infinite expansive Word, disciple of Angiras, sage of the very spirit and breath of life, milked, and received the knowledge, experience and vision of Brahma, the Supreme.

तद् ब्रह्म॑ च॒ तप॑श्च सप्तऋ॒षय॒ उप॑ जीवन्ति।
ब्रह्मवर्च॑स्यु॒पजीव॒नीयो॑ भवति॒ य ए॒वं वेद॑॥ १६॥

16. *Tad brahma ca tapaśca saptaṛṣaya upa jīvanti. Brahmavarcasyupajīvanīyo bhavati ya evaṁ veda.*

The seven sages live and live by Brahma and austere discipline of Tapas. The one that knows and attains to this becomes blest with the light and lustre of Brahma-vision and becomes a life support for the seekers.

Paryaya 5

Virat Devata, Atharvacharya Rshi

सोदक्रामत्सा देवानागच्छत्तां देवा उपाह्वयन्तोर्ज एहीति ॥ १ ॥

1. *Sodakrāmatsā devānāgacchattāṁ devā upāhvayantorja ehīti.*

She, Virat, arose and reached Devas, the divinities. The divinities addressed her thus at the closest: O cosmic energy, come and bless us.

तस्या इन्द्रो वत्स आसीच्चमसः पात्रम् ॥ २ ॥

2. *Tasyā indro vatsa āsīccamasaḥ pātram.*

Of her, Indra, electric energy of the middle region, was the recipient child, and chamas, the cloud, was the bowl.

तां देवः सविताधोक्तामूर्जामेवाधोक् ॥ ३ ॥

3. *Tāṁ devaḥ savitādhoktāmūrjāmevādhok.*

Her, Savita, the self-refulgent sun, milked and received the energy for life.

तामूर्जां देवा उप जीवन्त्युपजीवनीयो भवति य एवं वेद ॥ ४ ॥

4. *Tāmūrjāṁ devā upa jīvantyupajīvanīyo bhavati ya evaṁ veda.*

Devas, all cosmic divinities of nature, and of humanity too, live by that cosmic energy. One who knows thus and bears energy becomes a life support for all others.

सोदक्रामत्सा गन्धर्वाप्सरस आगच्छत्तां गन्धर्वाप्सरस उपाह्वयन्त पुण्यगन्ध एहीति ॥ ५ ॥

5. *Sodakrāmatsā gandharvāpsarasa āgacchattāṁ gandharvāpsarasa upāhvayanta puṇyagandha ehīti.*

She, Virat, arose and proceeded to the Gandharvas and Apsaras. Gandharvas and Apsaras, all radiant rays, showers of rain, streams of water and currents of wind, sustainers of earth and others such addressed her at the closest: O fragrance of divinity, come and bless us.

तस्या᳖श्चित्र᳖रथः सौर्यवर्च᳖सो व᳖त्स आसी᳖त्पुष्क᳖रप᳖र्णं पात्र᳖म् ॥ ६ ॥

6. *Tasyāścitrarathaḥ sauryavarcaso vatsa āsītpuṣkaraparṇaṁ pātram.*

Of Virat, Chitra-ratha, wondrous light of various radiation bearing the glory of the sun, was the baby calf and the flower and the leaf the bowl.

तां वसु᳖रुचिः सौर्यवर्च᳖सो ऽधो᳖क्तां पुण्य᳖मे᳖व ग᳖न्धम᳖धोक् ॥ ७ ॥

7. *Tāṁ vasuruciḥ sauryavarcaso' dhoktāṁ puṇyameva gandhamadhok.*

Her, the lover of life and the abodes of life blest with the sun's glory, milked and received the fragrance of divinity.

तं पुण्यं ग᳖न्धं ग᳖न्धर्वाप्स᳖रस᳖ उप᳖ जीव᳖न्ति पुण्य᳖गन्धिरुपजीव᳖नीयो᳖ भव᳖ति य ए᳖वं वेद᳖ ॥ ८ ॥

8. *Taṁ puṇyaṁ gandhaṁ gandharvāpsarasa upa jīvanti puṇyagandhirupajīvanīyo bhavati ya evaṁ veda.*

The Gandharvas, sustainers of the earth and the divine voice, and the streaming flows of life on earth and in space, live by that divine fragrance. One who knows this and knows thus becomes a living support for all.

सोदक्रामत्सेतरजनानागच्छत्तामितरजना उपाह्वयन्त तिरोध एहीति ॥ ९ ॥

9. *Sodakrāmatsetarajanānāgacchattāmitarajanā upāhvayanta tirodha ehīti.*

She, Virat, arose and proceeded to other people, unknown, obscure, unclassed, and some even exceptional. These others addressed her: Come, power and presence obscure and unknown, and bless us.

तस्याः कुबेरो वैश्रवणो वत्स आसीदामपात्रं पात्रम् ॥ १० ॥

10. *Tasyāḥ kubero vaiśravaṇo vatsa āsīdāmapātraṁ pātram.*

Of her, Kubera, the man of special knowledge interested in listening, was the darling child, and the man uninitiated was at the receiving end.

तां रजतनाभिः काबेरको ऽधोक्तां तिरोधामेवाधोक् ॥ ११ ॥

11. *Tāṁ rajatanābhiḥ kāberako' dhoktāṁ tirodhāmevādhok.*

Her, Kaberaka, keen seeker of knowledge and organiser of knowledge in systemic form, milked as the mother cow, thus he explored the hidden and unknown.

तां तिरोधामितरजना उप जीवन्ति तिरो धत्ते सर्वं पाप्मानमुपजीवनीयो भवति य एवं वेद ॥ १२ ॥

12. *Tāṁ tirodhāmitarajanā upa jīvanti tiro dhatte sarvaṁpāpmānamupajīvanīyo bhavati ya evaṁ veda.*

Others, the exceptionals, the obscure, live by the unknown and for the unknown. Such persons leave aside and reject whatever is sin and evil. One who knows this becomes a life support for others.

सोदक्रामत्सा सर्पानागच्छत्तां सर्पा उपाह्वयन्त विषवत्येहीति ॥ १३ ॥

13. *Sodakrāmatsā sarpānāgacchattāṁ sarpā upāhvayanta viṣavatyehīti.*

She, Virat, arose and proceeded to the serpents. The serpents addressed her and prayed: O bearer of poison, come and give us the poison.

तस्यास्तक्षको वैशालेयो वत्स आसीदलाबुपात्रं पात्रम् ॥ १४ ॥

14. *Tasyāstakṣako vaiśāleyo vatsa āsīdalābupātraṁ pātram.*

Of her, the eminent specialist of subtle knowledge was the darling child, and bottle gourd the receiving bowl as well as the saviour.

तां धृतराष्ट्र ऐरावतो ऽधोक्तां विषमेवाधोक् ॥ १५ ॥

15. *Tāṁ dhṛtarāṣṭra airāvato' dhoktāṁ viṣamevādhok.*

Her, the ruler and protector of the human nation and specialist of the earth and earth products milked to distil the poison, and isolated the poison and discovered the antidote.

तद्विषं सर्पा उप जीवन्त्युपजीवनीयो भवति य एवं वेद ॥ १६ ॥

16. *Tadviṣaṁ sarpā upa jīvantyupajīvanīyo bhavati ya evaṁ veda.*

That poison the serpents live and live by. One who knows this becomes a friend of life and a supporter of others for life.

Paryaya 6

Virat Devata, Atharvacharya Rshi

तद्यस्मा एवं विदुषेऽलाबुनाभिषिञ्चेत्प्रत्याहन्यात् ॥ १ ॥

1. *Tadyasmā evaṁ viduṣe'lābunābhiṣiñcetpratyāhanyāt.*

Whoever the scholar whom Virat consecrates with the imperishable knowledge of poison and the antidote, he must counter the poison.

न च प्रत्याहन्यान्मनसा त्वा प्रत्याहन्मीति प्रत्याहन्यात् ॥ २ ॥

2. *Na ca pratyāhanyānmanasā tvā pratyāhanmīti pratyāhanyāt.*

If he does not or cannot counter the poison, he must determine and say: I must counter and destroy the poison with all my force.

यत्प्रत्याहन्ति विषमेव तत्प्रत्याहन्ति ॥ ३ ॥

3. *Yatpratyāhanti viṣameva tatpratyāhanti.*

Whoever counters and destroys the purveyor of poison, counters and destroys the poison itself.

विषमेवास्याप्रियं भ्रातृव्यमनुविषिच्यते य एवं वेद ॥ ४ ॥

4. *Viṣamevāsyāpriyaṁ bhrātṛvyamanuviṣicyate ya evaṁ veda.*

Whoever thus knows this, for him, his negative rivalry, hate and enmity, even poison itself, is destroyed and eliminated.

Note: This hymn is a conceptual projection of humanity in all its variety of character, class and organisation from the Utopian state of Viraja, brilliant innocence in the state of nature, upto the world organisation, with full appropriate powers of governance from the local level upto the world state: The ogranisation in ascending order being the family, the community, Sabha, Samiti and Amantrana: in modern version, the Panchayat, Parishad, Assembly, Parliament, Senate and the U.N. (Section 1). All these levels of organisation are sacred reflections of the cosmic power of Divinity (Virat).

The universe in Vedic thought is Purusha (Atharva, 19, 6, 4), a living, breathing, self-organising, sovereign system with autonomous constituents at different levels in ascending order from the individual microcosmic level (Ekarat Purusha), through the social organisation (Samrat Purusha), upto the macrocosmic level of the universe (Virat Purusha).

Every one from the individual to the universe is a reflection of the Divine Virat, Cosmic Spirit, whatever the character or class of the person. The differences are consequences of the choice and performance of the individuals. In the sukta, the classes are Devas, average humans, Pitaras, Asuras, Rshis, Gandharvas, Apsaras,

and Sarpas. All of them, even herbs and trees, reflect the presence of Divine Virat. Similarly Virat reflects in the sanctity of the social organisations from the top world organsiation to the bottom and basic unit, the family and the individual.

Virat is the cosmic mother. She grants whatever her children desire and choose to have. Ordinarily, Devas as well as humans need and desire food and energy, they have it. Asuras want natural power and pleasure, they have it. Pitaras want svadha, they get it. Humans want food and farming, they have it. Rshis want divine knowledge, they have the vision. Gandharvas and Apsaras opt for sweets of fragrance, they have it. Others want the secret and unknown, they have it. Serpents want poison, they get it.

But we must reject posion because poison destroys, and it destroys, ultimately, the purveyors of poison too.

॥ इति अष्टमं काण्डम् ॥

KANDA 9

Kanda 9/Sukta 1 (Madhu Vidya)

Madhu and Ashvinau Devate, Atharva Rshi

This Sukta is the song of Madhu-kasha, 'honeyed goad', that passion and discipline of life and living which is an integration of love and law, passion and patience, urge and awareness, in short, a balance of Shreya and Preya, the true, the good and the beautiful for self-perfection under the divine dispensation.

Madhu is honey sweet, kasha is the goad, the electric charge that breaks the cloud to shower in full force, also the divine voice of Veda, and Mother Nature's invitation to live fully unto perfection.

दि॒वस्पृ॑थि॒व्या अ॒न्तरि॑क्षात्समु॒द्रादग्नेर्वा॑ता॒न्मधु॑क॒शा हि ज॒ज्ञे।
तां चा॑यि॒त्वामृ॑तं॒ वसा॑नां हृ॒द्भिः प्र॒जाः प्रति॑ नन्दन्ति॒ सर्वीः॥ १॥

1. *Divaspṛthivyā antarikṣātsamudrādagnervā-tānmadhukaśā hi jajñe. Tāṁ cāyitvāmṛtaṁ vasānāṁ hṛddhiḥ prajāḥ prati nandanti sarvāḥ.*

From heaven and earth, from skies and the sea, from fire and wind, arises the Mother's Message, the urge to live and be, sweet and sour both. Having seen her, wrapped in immortal nectar, all her children are struck with love and awe, they feel inspired and rejoice at heart in spontaneous response.

म॒हत्पयो॑ वि॒श्वरू॑पमस्याः समु॒द्रस्य॑ त्वो॒त रेत॑ आहुः।
यत॒ ऐति॑ मधुक॒शा ररा॑णा॒ तत्प्रा॒णस्तद॒मृतं॑ निवि॑ष्टम्॥ २॥

2. *Mahatpayo viśvarūpamasyāḥ samudrasya tvota reta āhuḥ. Yata aiti madhukaśā rarāṇā tatprāṇa-stadamṛtaṁ niviṣṭam.*

Mighty is the nectar sweetness, beauty and majesty of this divine Mother, universal in form and meaning of the Message. O Mother Divine, they say, you are the very life and essence of Space and Time, eternal, whence arises the Madhukasha, the urge to live, all joyous, that breath of life itself abiding at at the very heart of Immortality, the Word.

पश्यन्त्यस्याश्चरितं पृथिव्यां पृथङ्नरो बहुधा मीमांस-मानाः। अग्नेर्वातान्मधुकशा हि जज्ञे मरुतामुग्रा नप्तिः॥ ३॥

3. *Paśyantyasyāścaritaṁ pṛthivyāṁ pṛthaṅ-naro bahudhā mīmāṁsamānāḥ. Agnervātānmadhu-kaśā hi jajñe marutāmugrā naptiḥ.*

People of serious thought and imagination severally watch and experience in various ways the power and presence of this Madhukasha in action on earth. They see that, unmistakably from both fire and wind, Madhukasha arises spontaneously, the lustrous child, in truth, of cosmic energy in storm and wind.

मातादित्यानां दुहिता वसूनां प्राणः प्रजानाममृतस्य नाभिः। हिरण्यवर्णा मधुकशा घृताची महान्भर्गश्चरति मर्त्येषु॥ ४॥

4. *Mātādityānāṁ duhitā vasūnāṁ prāṇaḥ prajā-nāmamṛtasya nābhiḥ. Hiraṇyavarṇā madhukaśā ghṛtācī mahānbhargaścarati martyeṣu.*

Mother of the light of stars, daughter and harbinger of the planetary supports of life, life breath of the children of earth and the centre source of the

nectar of immortality, Madhukasha sojourns among mortals, wrapped in gold, replete with honey and showers of ghrta, lustrous light and grandeur of divinity itself.

मधो॒ः कशा॑मजनयन्त दे॒वास्तस्या॒ गर्भो॑ अभवद् विश्व-रू॑पः । तं जा॒तं तरु॑णं पिपर्ति मा॒ता स जा॒तो विश्वा॒ भुव॑ना॒ वि च॑ष्टे ॥ ५ ॥

5. *Madhoḥ kaśāmajanayanta devāstasyā garbho abhavad viśvarūpaḥ. Taṁ jātaṁ taruṇaṁ piparti mātā sa jāto viśvā bhuvanā vi caṣṭe.*

The invitation to live a honeyed life of beauty and order, the Mother's Message, Devas created: Lord Omniscient and the divine powers in manifestation articulated the Vedic Word, holy sages received it within and spoke it out: The seed of it all was in the Golden Womb of Divinity, universal of form and variety of Nature in inception. The divine Mother Spirit of Divinity brings up that seed, newly conceived, to maturity of form and variety, and when it is born in fresh and full force, it manifests and proclaims all its realms of the universe come into existence.

(That is the articulation, that is the reception, that is the Word of the Mother Divine.)

कस्तं प्र वे॑द॒ क उ॒ तं चि॑केत॒ यो अ॑स्या॒ हृद॑ः क॒लशः॑ सोम॒धानो॒ अक्षि॑तः । ब्र॒ह्मा सु॑मे॒धाः सो अ॑स्मिन्मदेत ॥ ६ ॥

6. *Kastaṁ pra veda ka u taṁ ciketa yo asyā hṛdaḥ kalaśaḥ somadhāno akṣitaḥ. Brahmā sumedhāḥ so asminmadeta.*

Who would know, who understand, the treasure

trove of her immortal soma of the heart, immortal, unviolated, infinite? Brahma, the wise visionary dedicated to the Word, he would rejoice in this inexhaustible fount of Divinity.

स तौ प्र वेद स उ तौ चिकेत यावस्याः स्तनौ सहस्रधारावक्षितौ। ऊर्जं दुहाते अनपस्फुरन्तौ ॥ ७ ॥

7. *Sa tau pra veda sa u tau ciketa yāvasyāḥ stanau sahasradhārāvakṣitau. Ūrjaṁ duhāte anapasphurantau.*

He, Brahma, would know, perceive and apprehend the two inexhaustible founts of a thousand streams which flow uninterrupted and shower the inexhaustible energy and ecstasy of life for the one that can see.

हिङ्करिक्रती बृहती वयोधा उच्चैर्घोषाभ्येति या व्रतम्।
त्रीन्धर्मानभि वावशाना मिमाति मायुं पयते पयोभिः ॥ ८ ॥

8. *Hiṅkarikratī bṛhatī vayodhā uccairghoṣābhyeti yā vratam. Trīngharmānabhi vāvaśānā mimāti māyuṁ payate payobhiḥ.*

Continuously sounding again and again, mighty expansive bearer of food and health by showers of rain, thundering aloud, electric energy goes on to its job of breaking the clouds of rain ; heating, energising and illuminating three orders of energy of earth, sky and the solar region, thus does lightning roar with thunder and moves on with clouds laden with vapours.

यामापीनामुपसीदन्त्यापः शाक्वरा वृषभा ये स्वराजः।
ते वर्षन्ति ते वर्षयन्ति तद्विदे काममूर्जमापः ॥ ९ ॥

9. *Yāmāpīnāmupasīdantyāpaḥ śākvarā vṛṣabhā ye svarājaḥ. Te varṣanti te varṣayanti tadvide kāmamūrjamāpaḥ.*

Closely abiding by the widely moving energy of thunder, mighty generous and shining clouds laden with water rain down in showers. They bring down showers of rain and, thereby, desired food and energy for the man who knows the science of rain.

स्त॒न॒यि॒त्नुस्ते॒ वाक्प्र॑जापते॒ वृषा॒ शुष्मं॑ क्षिपसि॒ भूम्या॒मधि॑।
अ॒ग्नेर्वाता॑न्मधुक॒शा हि ज॒ज्ञे म॒रुता॑मु॒ग्रा न॒प्तिः॥ १०॥

10. *Stanayitnuste vākprajāpate vṛṣā śuṣmaṁ kṣipasi bhūmyāmadhi. Agnervātānmadhukaśā hi jajñe marutāmugrā naptiḥ.*

O Prajapati, father and sustainer of living beings, the thunder and cloud is your language of power and generosity by which, generous lord, you send showers of strength and vitality on the earth. That thunder and lightning is the madhukasha of divinity with its gifts of food, energy and vitality, which arises spontaneously from fire and wind, lustrous child, in truth, of cosmic energy in fire and wind roaring with thunder.

यथा॒ सोम॑ः प्रातःसव॒ने अ॒श्विनो॒र्भव॑ति प्रि॒यः।
ए॒वा मे॑ अश्विना॒ वर्च॑ आ॒त्मनि॑ ध्रियताम्॥ ११॥

11. *Yathā somaḥ prātaḥsavane aśvinorbhavati priyaḥ. Eva me aśvinā varca ātmani dhriyatām.*

Just as soma is dear to the Ashvins in the morning session of yajna, so may the Ashvins, complementary currents of divine energy and the complementary powers of humanity such as father and

mother, bring me physical, moral and spiritual lustre and bless me in the soul.

यथा॒ सोमो॑ द्वि॒तीये॒ सव॑न इन्द्रा॒ग्न्योर्भव॑ति प्रि॒यः।
ए॒वा म॑ इन्द्राग्नी॒ वर्च॑ आ॒त्मनि॑ ध्रियताम्॥ १२॥

12. *Yathā somo dvitīye savana indrāgnyorbhavati priyaḥ. Evā ma indrāgnī varca ātmani dhriyatām.*

Just as soma is dear to Indra and Agni in the second yajnic session of the day, so may Indra and Agni bless me with physical, moral, intellectual and spiritual lustre in the soul.

यथा॒ सोम॑स्तृ॒तीये॒ सव॑न ऋभू॒णां भव॑ति प्रि॒यः।
ए॒वा म॑ ऋभवो॒ वर्च॑ आ॒त्मनि॑ ध्रियताम्॥ १३॥

13. *Yathā somastṛtīye savana ṛbhūṇāṁ bhavati priyaḥ. Evā ma ṛbhavo varca ātmani dhriyatām.*

Just as Soma is dear to the Rbhus in the third yajnic session of the day, so may the Rbhus bless me with physical, moral, scientific and spiritual lustre in the soul.

(Three mantras 11-13 refer to not only the science of yajna but also the process of education. Soma is the student (Atharva 2, 13, 2 and 5) and Ashvins, Indra, Agni and the Rbhus are teachers of basic subjects and specialists of heat and electric energy and the technology of science and engineering. Refence may be made to Professor Vishvanath's commentary on these mantras and Sayana's comments on the Rbhus quoted therein.)

मधु॑ जनिषीय॒ मधु॑ वंशिषीय।
पय॑स्वानग्र॒ आग॑मं॒ तं मा॒ सं सृ॑ज॒ वर्च॑सा॥ १४॥

14. *Madhu janiṣīya madhu vaṁśiṣīya.*
Payasvānagna āgamaṁ taṁ mā saṁ sṛja varcasā.

Let me create honey in life. Let me pray for and achieve the honey sweets of life. Hey Agni, yajnic fire of discipline, brilliant teacher, I have come with milk in homage. Pray bless me with the light and lustre of spirit, character and knowledge.

सं मा॑ग्ने॒ वर्च॑सा सृज॒ सं प्र॒जया॒ समायु॑षा।
वि॒द्युर्मे॑ अ॒स्य दे॒वा इन्द्रो॑ विद्यात्स॒ह ऋषि॑भिः॥ १५॥

15. *Saṁ māgne varcasā sṛja saṁ prajayā samāyuṣā.*
Vidyurme asya devā indro vidyātsaha ṛṣibhiḥ.

Hey Agni, lord of light, brilliant teacher, pray bless me with the light and lustre of life and knowledge. Bless me with progeny, good health and long age. Let the Devas, brilliancies of nature and humanity, know and acknowledge me. Let Indra, lord of power, know and acknowledge me with all the sages and seers.

यथा॒ मधु॑ मधु॒कृत॑ः सं॒भर॑न्ति॒ मधा॒वधि॑।
ए॒वा मे॑ अश्विना॒ वर्च॑ आ॒त्मनि॑ ध्रियताम्॥ १६॥

16. *Yathā madhu madhukṛtaḥ saṁbharanti madhāvadhi. Evā me aśvinā varca ātmani dhriyatām.*

Just as honey bees collect, carry and store honey in the honey comb, so may the Ashvins, harbingers of nature's and human gifts bless me with sweetness and light in the soul.

यथा॒ मक्षा॑ इ॒दं मधु॑ न्य॒ञ्जन्ति॒ मधा॒वधि॑।
ए॒वा मे॑ अश्विना॒ वर्च॒स्तेजो॒ बल॒मोज॑श्च धि॒यताम्॥ १७॥

17. *Yathā makṣā idaṁ madhu nyañjanti madhāvadhi.*
Evā me aśvinā varcastejo balamojaśca dhriyatām.

Just as honey bees collect honey and add it to their store of honey in the honey comb, so may the Ashvins bless me with more and more light and lustre, brilliance of life and intellect, strength of body and mind, and splendour of personality.

यद्गि॒रिषु॒ पर्व॑तेषु॒ गोष्वश्वे॑षु॒ यन्मधु॑।
सु॒रायां॑ सि॒च्यमा॑नायां॒ यत्तत्र॒ मधु॒ तन्मयि॑॥ १८॥

18. *Yadgiriṣu parvateṣu goṣvaśveṣu yanmadhu.*
Surāyāṁ sicyamānāyāṁ yattatra madhu tanmayi.

The honey sweets of life and vigour that there be in mountains and clouds, in cows and horses, and the power and inspiration that there be in the purest drink of divinities distilled and showered on earth, let that honey sweet of vigour and spirit be in me.

अश्वि॑ना सार॒घेण॑ मा॒ मधु॑नाङ्क्तं शुभस्पती।
यथा॒ वर्च॑स्वतीं॒ वाच॑मा॒वदा॑नि॒ जना॒ँ अनु॑॥ १९॥

19. *Aśviā sāragheṇa mā madhunāṅktaṁ śubhaspatī.*
Yāthā varcasvatīṁ vācamāvadāni janāṅ anu.

Let the Ashvins, complementary harbingers of auspicious good fortune consecrate me with the sweets of honey bees so that I may speak to people in a language full of sweetness, light and the power of love.

स्त॒नयि॒त्नुस्ते॒ वाक्प्र॑जापते॒ वृषा॒ शुष्मं॑ क्षिपसि॒ भूम्यां॑ दि॒वि।
तां प॒शव॒ उप॑ जीवन्ति॒ सर्वे॒ तेनो॒ सेष॒मूर्ज॑ पिपर्ति॥ २०॥

20. *Stanayitnuste vākprajāpate vṛṣā śuṣmaṁ kṣipasi bhūmyāṁ divi. Tāṁ paśava upa jīvanti sarve teno seṣamūrjaṁ piparti.*

O Prajapati, lord sustainer of living beings, your voice is thunder, lightning and the cloud showers. Mighty generous as you are, with that voice you radiate light in heaven and shower food, power and glory of life on earth. All living beings live by that light and shower, and, by that very light, power and vigour of the voice, nature fills and replenishes food, energy and vitality for them on earth.

पृथि॒वी द॒ण्डो ३॒न्तरि॑क्षं॒ गर्भो॑ द्यौः कशा॑ वि॒द्युत्प्र॑क॒शो हि॑र॒ण्ययो॑ बि॒न्दुः॥ २१॥

21. *Pṛthivī daṇḍo'ntarikṣaṁ garbho dyauḥ kaśā vidyutprakaśo hiraṇyayo binduḥ.*

The earth is your sceptre, middle space your treasure, the heaven your light of Voice, thunder your lash, and the golden sun your mark of divinity.

यो वै कशा॑याः स॒प्त मधू॑नि॒ वेद॒ मधु॑मान्भवति। ब्रा॒ह्म॒णश्च॒ राजा॑ च धे॒नुश्चा॑न॒ड्वांश्च॑ व्री॒हिश्च॒ यव॑श्च॒ मधु॑ स॒प्त॒मम्॥ २२॥

22. *Yo vai kaśāyāḥ sapta madhūni veda madhumānbhavati. Brāhmaṇaśca rājā ca dhenuścānaḍvāṁśca vrīhiśca yavaśca madhu saptamam.*

Whoever knows the seven honey sweets of kasha is blest with honey sweets in life which are :

Brahmana, ruler, cow, bull, rice, barley, and the seventh is honey itself.

मधुमान्भवति मधुमदस्याहार्यं भवति।
मधुमतो लोकाञ्जयति य एवं वेद॥ २३॥

23. *Madhumānbhavati madhumadasyāhāryaṁ bhavati. Madhumato lokāñjayati ya evaṁ veda.*

Whoever knows the seven honey sweets of life becomes master of honey. Whatever he gets becomes honey sweet. Such a man of honey, who knows the secret of honey, wins over all regions and stages of life.

यद्वीध्रे स्तनयति प्रजापतिरेव तत्प्रजाभ्यः प्रादुर्भवति।
तस्मात्प्राचीनोपवीतस्तिष्ठेत् प्रजापतेऽनु मा बुध्यस्वेति।
अन्वेनं प्रजा अनु प्रजापतिर्बुध्यते य एवं वेद॥ २४॥

24. *Yadvīdhre stanayati prajāpatireva tatprajābhyaḥ prādurbhavati. Tasmātprācīnopavītastiṣṭhe prajāpate' nu mā budhyasveti. Anvenaṁ prajā anu prajāpatirbudhyate ya evaṁ veda.*

Whatever thunders in the sky is Prajapati himself manifested for his children. For this very reason, I, initiated in the love of eternal divinity, abide in the will of Prajapati and pray: O Prajapati, remember me, pray forsake me not. People become favourable to him whoever knows this, he abides with Prajapati and Prajapati never forsakes him.

Kanda 9/Sukta 2 (Kama: Love and Determination)

Kama Devata, Atharva Rshi

सपत्नहनमृषभं घृतेन कामं शिक्षामि हविषाज्येन।
नीचैः सपत्नान्मम पादय त्वमभिष्टुतो महता वीर्येण॥ १॥

1. *Sapatnahanamṛṣabhaṁ ghṛtena kāmaṁ śikṣāmi haviṣājyena. Nīcaiḥ sapatnānmama pādaya tvamabhiṣṭuto mahatā vīryeṇa.*

With offers of ghrta and fragrant materials into the sacred fire, I study, try to know and practice Kama, love and desire, will and determination, and the greatest object of love, great and noble Divinity, destroyer of enemies. O Kama, throw down my enemies. Praised and celebrated thus, pray throw them down with your mighty vigour and power.

यन्मे॒ मन॑सो॒ न प्रि॒यं न चक्षु॑षो॒ यन्मे॒ बभ॑स्ति॒ नाभि॒नन्द॑ति।
तद् दु॒ःष्वप्न्यं॒ प्रति॑ मुञ्चामि स॒पत्ने॒ कामं॑ स्तु॒त्वोद॒हं भि॑देयम्॥ २॥

2. *Yanme manaso na priyaṁ na cakṣuṣo yanme babhasti nābhinandati. Tad duḥṣvapnyaṁ prati muñcāmi sapatne kāmaṁ stutvodahaṁ bhideyam.*

What is not pleasing to my mind, whatever does not please my eye, what gives no joy to me, what repulses me, that melancholy dream I reject and jettison for my life's adversary and, having prayed to the good of my soul, I write it off as nothing.

दु॒ःष्वप्न्यं काम दुरि॒तं च॑ कामाप्र॒जस्ता॑मस्व॒गता॒मव॑र्तिम्।
उ॒ग्र ईशा॑न॒ः प्रति॑ मुञ्च॒ तस्मि॒न्यो अ॒स्मभ्य॑मंहू॒र॒णा चिकि॑त्सात्॥ ३॥

3. *Duḥṣvapnyaṁ kāma duritaṁ ca kāmāprajastā-masvagatāmavartim. Ugra īśānaḥ prati muñca tasminyo asmabhyamaṁhūraṇā cikitsāt.*

O Kama, love and faith of my heart and soul, you are the formidable ruler of our will, desire and

determination, pray put off the evil dreams, evil thoughts and ambitions, childlessness, homelessness, want and distress from us, and let them go back and find a place with that source and power which thinks and plans evil against us.

नुदस्व॑ काम॒ प्र ण॒ुदस्व का॒मावर्तिं॑ यन्तु मम॒ ये स॒पत्ना॑ः ।
तेषां॑ नु॒त्ताना॑मध॒मा तमां॒स्यग्ने॒ वास्तू॑नि॒ निर्द॑ह॒ त्वम् ॥ ४ ॥

4. *Nudasva kāma pra ṇudasva kāmāvartiṁ yantu mama ye sapatnāḥ. Teṣāṁ nuttānāmadhamā tamāṁsyagne vāstūni nirdaha tvam.*

O Kama, love and desire of the heart, O faith and determination, put off want and distress, drive off depression far out. Let all misfortune revert to my enemies and adversaries and fall upon our negativities themselves. O Agni, leading light and fire of love and life, burn out the deepest darknesses and the very stronghold of those distresses when they are thrown out.

सा ते॑ काम दुहि॒ता धे॒नुरु॑च्यते॒ यामा॒हुर्वा॑चं क॒वयो॑ वि॒राज॑म् ।
तया॑ स॒पत्ना॒न्परि॑ वृङ्ग्धि॒ ये मम॒ पर्ये॑नान्प्रा॒णः प॒शवो॒ जीव॑नं वृणक्तु ॥ ५ ॥

5. *Sā te kāma duhitā dhenurucyate yāmāhurvācaṁ kavayo virājam. Tayā saptnānpari vṛṅgdhi ye mama paryenānprāṇaḥ paśavo jīvanaṁ vṛṇaktu.*

O Kama, lord of my love, life and faith, that Word of eternal knowledge, the Veda, which the poets say is the lazer beam of original light and vision of life, is your darling daughter, and it is the holy cow which is the perennial giver of the very life and immaculate spirit of Being. With that light, pray, uproot all our adverse

rivals that split our integrity. Drive them off so that my pranic energy, senses and mind, and the very life of me be free from the very root of existence (adversaries, adversities, negativities).

कामस्येन्द्रस्य वरुणस्य राज्ञो विष्णोर्बलेन सवितुः सवेन।
अग्नेर्होत्रेण प्र णुदे सपत्नाञ्छम्बीव नावमुदकेषु धीरः ॥ ६ ॥

6. *Kāmasyendrasya varuṇasya rājño viṣṇorbalena savituḥ savena. Agnerhotreṇa pra ṇude sapatnāñchambīva nāvamudakeṣu dhīraḥ.*

With the mighty force of Kama, love of life, love and moral determination, with the power of Indra, lord omnipotent, Varuna, lord of judgement and choice, Raja, ruler of life in existence, Vishnu, Spirit omnipresent, with the inspiration and vitality of Savita, lord giver of life, and with the flames and fragrance of Agni, yajnic fire, I throw out the adversaries of my mind and soul just as a steady helmsman beats off the waves of the sea and rows the boat to the shore.

अध्यक्षो वाजी मम कामं उग्रः कृणोतु मह्यमसपत्नमेव।
विश्वे देवा मम नाथं भवन्तु सर्वे देवा हवमा यन्तु म इमम् ॥ ७ ॥

7. *Adhyakṣo vājī mama kāma ugraḥ kṛṇotu mahyamasapatnameva. Viśve devā mama nāthaṁ bhavantu sarve devā havamā yantu ma imam.*

May Kama, lord of my love and faith, mighty refulgent, all-watching, all-reaching presiding power of life, make my life free from negative elements of a split personality and conflictive society. May all divinities of nature be my guardian masters and all divinities and

nobilities of the environment listen to this my call and join the united yajna of one humanity.

इदमाज्यं घृतवज्जुषाणाः कामज्येष्ठा इह मादयध्वम्।
कृण्वन्तो मह्यमसपत्नमेव ॥ ८ ॥

8. *Idamājyaṁ ghṛtavajjuṣāṇāḥ kāmajyeṣṭhā iha mādayadhvam. Kṛṇvanto mahyamasapatnameva.*

O lovers of highest Kama, Supreme Lord of love, participating in this joint enterprising yajna here, sprinkled with ghrta emanating fragrance, share and rejoice, and create for me an atmosphere of love free from rivalry, hate and enmity.

इन्द्राग्नी काम सरथं हि भूत्वा नीचैः सपत्नान्मम पादयाथः।
तेषां पन्नानामधमा तमांस्यग्ने वास्तून्यनुनिर्दहं त्वम् ॥ ९ ॥

9. *Indrāgnī kāma sarathaṁ hi bhūtvā nīcaiḥ sapatnānmama pādayāthaḥ. Teṣāṁ pannānāmadhamā tamāṁsyagne vāstūnyanunirdaha tvam.*

O Indragni, omnipotent force of divinity and leading light of life, together as riding the celestial chariot, pray throw down all adverse and negative forces which pull me off from divine centrality. O Agni, O Kama, fiery love and knowledge of life, burn off all meanness, darkness, and the very seat and source of hate, enmity and adversity of life already fallen down by the pressure and power of Indragni.

जहि त्वं काम मम ये सपत्ना अन्धा तमांस्यव पादयैनान्।
निरिन्द्रिया अरसाः सन्तु सर्वे मा ते जीविषुः कतमच्चनाहः ॥ १० ॥

10. *Jahi tvaṁ kāma mama ye sapatnā andhā tamāṁsyava pādayainān. Nirindriyā arasāḥ santu sarve mā te jīviṣuḥ katamaccanāhaḥ.*

O Kama, love divine, destroy all those forces that are my adversaries and enemies, throw them to the bottomless deep of darkness. Let them all be reduced to total inertness and disvitality. Let them have no life even for a day.

अवधीत्कामो मम ये सपत्ना उरुं लोकमकरन्मह्यमेधतुम्।
मह्यं नमन्तां प्रदिशश्चतस्रो मह्यं षडुर्वीर्घृतमा वहन्तु॥ ११॥

11. *Avadhītkāmo mama ye sapatnā uruṁ lokamakaranmahyamedhatum. Mahyaṁ namantāṁ pradiśaścatasro mahyaṁ ṣaḍurvīrghṛtamā vahantu.*

Kama, Love divine, has destroyed all those negative forces and desires which could be my rivals and enemies and thus has made the entire world free from obstacles for my growth without bounds and inhibitions. Now may all the four directions of the earth provide for me the means and materials of growth. Let all the six dimensional worlds bring me the ghrta for personal and social growth.

ते ऽधराञ्चः प्र प्लवन्तां छिन्ना नौरिव बन्धनात्।
न सायकप्रणुत्तानां पुनरस्ति निवर्तनम्॥ १२॥

12. *Te' dharāñcaḥ pra plavantāṁ chinnā nauriva bandhanāt. Na sāyakapraṇuttānāṁ punarasti nivartanam.*

Broken off from their stronghold, let them run adrift and flow down like a boat cut off from the moorings. Shot off by the arrow from the bow, there is

no return for the negativities.

अग्निर्यव इन्द्रो यवः सोमो यवः।
यवयावानो देवा यावयन्त्वेनम्॥ १३॥

13. *Agniryava indro yavaḥ somo yavaḥ.*
Yavayāvāno devā yāvayantvenam.

Agni, leading light of knowledge, is a cleanser of the soul from rivals. Indra, strong determination blest by omnipotent Indra, is the destroyer of pollutions. Soma, peace and lustrous vitality of the spirit, is a protector of the soul from debilitation. Let the divine powers of the Spirit, which repel as well as protect, throw away this hate, enmity and rivalry.

असर्ववीरश्चरतु प्रणुत्तो द्वेष्यो मित्राणां परिवर्ग्यः स्वानाम्।
उत पृथिव्यामव स्यन्ति विद्युत उग्रो वो देवः प्र मृणत्सपत्नान्॥ १४॥

14. *Asarvavīraścaratu praṇutto dveṣyo mitrāṇāṁ parivargyaḥ svānām. Uta pṛthivyāmava syanti vidyuta ugro vo devaḥ pra mṛṇatsaptnān.*

O people, let the rival force of negativities and impieties wander around, void of all powerful allies, cast away, hated, friends and powers all lost and deserted, sure of nothing. And just as flashes of lightning fall on the earth and crush, so may the divine illustrious lord ruler of life crush your rivals, adversaries and enemies to naught.

च्युता चेयं बृहत्यच्युता च विद्युद्भिभर्ति स्तनयित्नूंश्च सर्वान्।
उद्यन्नादित्यो द्रविणेन तेजसा नीचैः सपत्नान्नुदतां मे सहस्वान्॥ १५॥

15. *Cyutā ceyaṁ bṛhatyacyutā ca vidyudbibharti stanayitnūṁśca sarvān. Udyannādityo draviṇena tejasā nīcaiḥ sapatnā-nnudatāṁ me sahasvān.*

This infinite cosmic energy, constant as well as dynamic, holds and sustains all things existent including thunder and clouds (making, breaking, evolving). So may Aditya, self-refulgent lord of cosmic energy, manifesting in action, commanding omnipotence, with his power and lustre, throw down our negative adversaries and enemies (and thus sustain us).

यत्ते॑ काम॒ शर्म॑ त्रि॒वरू॑थमु॒द्भु ब्रह्म॒ वर्म॒ वित॑तमनति-व्या॒ध्यं ⌡कृ॒तम्। तेन॑ स॒पत्ना॒न्परि॑ वृङ्ग्धि ये मम॒ पर्ये॑ना-न्प्रा॒णः प॒शवो॒ जीव॑नं वृणक्तु ॥ १६ ॥

16. *Yatte kāma śarma trivarūthamudbhu brahma varma vitatamanativyādhyaṁ kṛtam. Tena sapatnānpari vṛṅgdhi ye mama paryenānprāṇaḥ paśvo jīvnaṁ vṛṇaktu.*

O Kama, lord of love and creative desire, self sufficient of infinite power and presence, by the triple armour of peace and protection, boundless, infinite and inviolable, which you have created for the protection and promotion of spiritual, mental and material aspects of life, I pray, uproot our negative rivals and enemies so that my pranic energies, mind and senses, and my very life may get rid of these destructive elements of existence. Bless us with that knowledge divine.

येन॑ दे॒वा असु॑रा॒न्प्राणु॑दन्त॒ येनेन्द्रो॒ दस्यू॑नध॒मं तमो॑ नि॒नाय॑। तेन॒ त्वं का॑म॒ मम॒ ये स॒पत्ना॒स्तान॒स्मात्लो॒कात्प्र णु॑दस्व दू॒रम्॥ १७ ॥

17. *Yena devā asurānprāṇudanta yenendro dasyūnadhamaṁ tamo ninaya. Tena tvaṁ kāma mama ye sapatnāstānasmāllokātpra ṇudasva dūram.*

By the force and armour by which the Devas, divinities of nature and nobilities of humanity, ward off and throw away the destructive elements of life, by which Indra, the ruling power, throws the saboteurs and other lawless forces into deepest darkness, by that love, knowledge and power of action throw out far from this world whatever adverse elements there may be against us, O power of love and determination.

यथा॑ दे॒वा असु॑रा॒न्प्राणु॑दन्त॒ यथेन्द्रो॒ दस्यू॑नध॒मं तमो॑ बबा॒धे।
तथा॒ त्वं का॑म॒ मम॒ ये स॒पत्ना॒स्तान॒स्माल्लो॒कात्प्र णु॑दस्व दू॒रम्॥ १८॥

18. *Yathā devā asurānprāṇudanta yathendro dasyūnadhamaṁ tamo babādhe. Tathā tvaṁ kāma mama ye sapatnāstānasmāllokātpra ṇudasva dūram.*

O lord of love, knowledge and determined action, the way the Devas ward off and throw out the destructive elements of life, the way by which Indra, the ruling power, throws the savoteurs and other lawless elements bound in deep dungeons of darkness, by that very power, policy and modality, throw out and down far from this world whatever negative elements there may be against us.

कामो॑ जज्ञे प्रथ॒मो नैनं दे॒वा आ॑पुः पि॒तरो॒ न मर्त्याः।
तत॒स्त्वमसि॒ ज्याया॑न्वि॒श्वहा॑ म॒हांस्तस्मै॑ ते काम॒ नम॒ इत्कृ॑णोमि॥ १९॥

19. *Kāmo jajñe prathamo nainaṁ devā āpuḥ pitaro na martyāḥ. Tatastvamasi jyāyānviśvahā mahāṁstasmai te kāma nama itkṛṇomi.*

The Eternal Spirit of divine love and creative desire, highest love and faith of the world of existence, was the first to manifest. No Devas, divinities of nature such as sun and moon, nor the noblest of humanity, nor the highest minds, sense and intellect, nor Pitaras, sustainers of life, nor all the mortals in existence have been able to comprehend It. For that reason, O Spirit Divine, all-comprehending, you are greater and higher than all the created forms, all times, all ways, the greatest indeed. Hence O lord of love and desire, loved and worshipped of all, I offer you salutations in homage.

यावतीॅ द्यावांपृथिवी वंरिम्णा यावदापंः सिष्यदुर्यावंदग्निः। ततस्त्वमंसि ज्यायांन्विश्वहा मंहांस्तस्मैं ते कामं नमं इत्कृणोमि॥ २०॥

20. *Yāvatī dyāvāpṛthivī varimṇā yāvadāpaḥ siṣyaduryāvadagniḥ. Tatastvamasi jyāyānviśvahā mahāṁstasmai te kāma nama itkṛṇomi.*

Howsoever far and wide heaven and earth with their expanse exist, as far as waters of the earth, sky and space roll and flow, as far as light and fire glow and radiate, you are greater and higher than all that, all times all ways, the greatest indeed. Hence O lord of love and creative desire, loved and worshipped of all, I offer you salutations in homage.

यावतीॅर्दिशंः प्रदिशो विषूंचीर्यावंतीराशा अभिचक्षंणा दिवः। ततस्त्वमंसि ज्यायांन्विश्वहा मंहांस्तस्मैं ते कामं नमं इत्कृणोमि॥ २१॥

21. *Yāvatīrdiśaḥ pradiśo viṣūcīryāvatīrāśā abhicakṣaṇā divaḥ. Tatastvamasi jyāyānviśvahā mahāṁstasmai te kāma nama itkṛṇomi.*

As far as the vast directions and interdirections of the world extend, as far as the expansive bounds of space extend and observe the bounds of Heaven, thence you are greater and higher than all that, all times, all ways, the greatest indeed. Hence O Kama, lord of love and creative desire, loved and worshipped of all, I offer you obeisance in homage.

यावतीर्भृङ्गा जत्वः कुरूरवो यावतीर्वघा वृक्षसर्प्यो बभूवुः। ततस्त्वमसि ज्यायान्विश्वहा महांस्तस्मै ते काम नम इत्कृणोमि॥ २२॥

22. *Yāvatīrbhṛṅgā jatvaḥ kurūravo yāvatīrvaghā vṛkṣasarpyo babhūvaḥ. Tatastvamasi jyāyānviśvahā mahāṁstasmai te kāma nama itkṛṇomi.*

As far as the fire-flies of the heavens abound, as far as bats and birds of the earth and sky fly and soar, as far as the serpents of the trees grow and multiply, you are greater and higher than all of them and their growth, all time all ways, the greatest indeed. Hence O Kama, lord of love and creative desire, loved and worshipped of all, I offer you salutations in homage.

(In this verse, words which ordinarily denote birds and insects do not really do justice to the technique of comparison as adopted in other mantras from 19 to 24. Therefore the suggestion offered by Professor Vishwamatha Vidyalankara that these words probably mean things of astronomical dimensions seems plausible. Let us look at the signs of the zodiac such as

scorpio, capricorn, pisces, aries, taurus, etc. There is one constellation called Musca, which could be 'makshika' in sanskrit, meaning 'a fly', originally Musca australis, the southern fly beyond the solar system. Similarly Vrksha-sarpyah could be Phalguni Nakshatra, which in astronomical illustrations is shown as a tree. Reference may be made to his note on this mantra in his translation published by Ramlal Kapur Trust, Bahalgarh, Sonipat Dist., Haryana, India.

ज्यायान्निमिषतो ऽसि तिष्ठतो ज्यायान्त्समुद्रादसि काम मन्यो। ततस्त्वमसि ज्यायान्विश्वहा महांस्तस्मै ते काम नम इत्कृणोमि॥ २३॥

23. *Jyāyānnimiṣato'si tiṣṭhato jyāyāntsamudrādasi kāma manyo. Tatastvamasi jyāyānviśvahā mahāṁstasmai te kāma nama itkṛṇomi.*

O Kama, O Manyu, lord of love, desire and passion for creation, passionately loved and adored by all, you are greater than those that wink like the stars at night and greater than those that stand still. You are greater than the sea and space. Therefore you are greater and higher than all of them all times all ways. Hence O lord of love and passion for creation, I offer you salutations in homage.

न वै वातश्चन काममाप्नोति नाग्निः सूर्यो नोत चन्द्रमाः। ततस्त्वमसि ज्यायान्विश्वहा महांस्तस्मै ते काम नम इत्कृणोमि॥ २४॥

24. *Na vai vātaścana kāmamāpnoti nāgniḥ sūryo nota candramāḥ. Tatastvamasi jyāyānviśvahā mahāṁstasmai te kāma nama itkṛṇomi.*

Neither wind nor fire, nor sun nor moon, reaches, much less comprehends, Kama, cosmic Spirit of love, passion and creativity. O Kama, therefore you are greater than all others all time all ways. Therefore, O Great One, I offer you homage and worship with salutations in obeisance.

यास्ते शिवास्तन्व ऽः काम भद्रा याभिः सत्यं भवति यद् वृणीषे। ताभिष्ट्वमस्माँ अभिसंविशस्वान्यत्र पापीरप वेशया धियः॥ २५॥

25. *Yāste śivāstanvaḥ kāma bhadrā yābhiḥ satyaṁ bhavati yad vṛṇīṣe. Tābhiṣṭvamasmāṅ abhisaṁviśasvānyatra pāpīrapa veśayā dhiyaḥ.*

O Kama, lord of love and creation, loved and adored by all, gracious and blessed are the creative forms of your divine manifestation by which all that you choose to create becomes real and true. With those very graces, O lord, let your presence seep in and inspire our mind and character in the spirit. Let all sinful thoughts and intentions move far away, somewhere else.

Kanda 9/Sukta 3 (The Good House)

Shala Devata, Bhrgvangira Rshi

उपमितां प्रतिमितामथो परिमितामुत ।
शालाया विश्ववाराया नद्धानि वि चृतामसि॥ १॥

1. *Upamitāṁ pratimitāmatho parimitāmuta. Shālāyā viśvavārāyā naddhāni vi cṛtāmasi.*

We build the house well designed, well proportioned and well measured to the last point of finish. Of the spacious, well ventilated house open on

all sides, we bind, strengthen and firm up the joints, connections and interconnections to the last details of specifications.

यत्ते॑ न॒द्धं वि॑श्ववारे॒ पाशो॑ ग्र॒न्थिश्च॒ यः कृ॒तः ।
बृ॒ह॒स्पति॑रिवा॒हं ब॒लं वा॒चा वि स्र॑ंसयामि॒ तत् ॥ २ ॥

2. *Yatte naddhaṁ viśvavāre pāśo granthiśca yaḥ kṛtaḥ.*
Bṛhaspatirivāhaṁ balaṁ vācā vi sraṁsayāmi tat.

The joint, bond, connection, fixture, whatever it is of the whole structure of the home, open and all round ventilated, I secure firmly to full strength and balance with detailed instructions of specifications in clear unambiguous words and I do it as a master of the science of architecture.

आ य॑याम॒ सं ब॑बर्ह ग्र॒न्थींश्च॑कार ते दृ॒ढान् ।
परूं॑षि वि॒द्वाञ्छ॒स्ते॒वेन्द्रे॑ण॒ वि चृ॑तामसि ॥ ३ ॥

3. *Ā yayāma saṁ babarha granthīṁścakāra te dṛḍhān.*
Parūṁṣi vidvāñchastevendreṇa vi cṛtāmasi.

Whatever the builder has expanded, covered and reinforced, he has securely tied the joints with strong bonds to optimum strength. We join and secure all wings of the house curing them with wind and water on the advice of the expert architect just as a sculptor carves and juxtaposes the parts of a statue with the whole figure and design of his imagination.

व॒ंशानां॒ ते॒ नह॑नानां प्राणा॒हस्य॒ तृण॑स्य च ।
प॒क्षाणां॑ विश्ववारे ते न॒द्धानि॒ वि चृ॑तामसि ॥ ४ ॥

4. *Vaṁśānāṁ te nahanānāṁ prāṇāhasya tṛṇasya ca.*
Pakṣāṇāṁ viśvavāre te naddhāni vi cṛtāmasi.

Of the open and all purpose home, the bonds of beams and pillars, joints, traps, weather insulation with straw, indeed the details of all sides of the house, we secure, test and confirm to the full.

सन्दंशानां पलदानां परिष्वञ्जल्यस्य च।
इदं मानस्य पत्न्या नद्धानि वि चृतामसि॥ ५॥

5. *Sandaṁśānāṁ paladānāṁ pariṣvañjalyasya ca.*
Idaṁ mānasya patnyā naddhāni vi cṛtāmasi.

Of the house of protection and honour of the family, we firm up the bonds of clamps and connections, weather materials of roofing and wainscoting, and the total bonding of walls, corners and the roof for total balancing of the building.

यानि ते ऽन्तः शिक्या न्याबेधूरण्या य कम्। प्र ते तानि
चृतामसि शिवा मानस्य पत्नी न उद्धिता तन्वे भव॥ ६॥

6. *Yāni te'ntaḥ śikyā nyābedhūraṇyā ya kam. Pra*
te tāni cṛtāmasi śivā mānasya patnī na uddhitā
tanve bhava.

Those chandeliers, swings and hammocks which have been suspended in the house from the ceiling for beauty, pleasure and comfort, we firmly fix. May the beautiful home of honour and protection, raised high, be auspicious for the health of our body and mind.

हविर्धानमग्निशालं पत्नीनां सदनं सदः।
सदो देवानामसि देवि शाले॥ ७॥

7. *Havirdhānamagniśālaṁ patnīnāṁ sadanaṁ sadaḥ.*
Sado devānāmasi devi śāle.

In this beautiful auspicious home, there is a store

for provisions of sacred materials for yajna and the kitchen. There is a vedi for homa and a kitchen with fire place for cooking. There is a women's retreat to meet and socialise. There is a hall of meeting for enlightened people. And thus the home is a bright, beautiful, auspicious place for good and happy people.

अक्षु॑मोप॒शं वित॑तं सहस्रा॒क्षं वि॑षू॒वति॑।
अव॑नद्धम॒भिहि॑तं॒ ब्रह्म॑णा॒ वि चृ॑तामसि ॥ ८ ॥

8. *Akṣumopaśaṁ vitataṁ sahasrākṣaṁ viṣūvati.*
Vanaddhamabhihitaṁ brahmaṇā vi cṛtāmasi.

Spacious, centrally situated on a large plot of land, imposing in view against a skyey background and studded with innumerable sky lights and beauties, designed, built and certified by a Vedic architect, we complete the beautiful home with a wreath of flowers at the door on the Entrance ceremony.

यस्त्वा॑ शाले प्रतिगृ॒ह्णाति॒ येन॒ चासि॑ मि॒ता त्वम्।
उ॒भौ मा॑नस्य पत्नि॒ तौ जीव॑तां ज॒रद॑ष्टी ॥ ९ ॥

9. *Yastvā śāle pratigṛhṇāti yena cāsi mitā tvam.*
Ubhau mānasya patni tau jīvatāṁ jaradaṣṭī.

Home, sweet home, whosoever takes you over and lives here, whosoever has designed, built and completed you to measure and specifications, may both of them, O protector of honour, inspiring a happy life in balanced measure, live a long life to the full and total self-fulfilment.

अ॒मुत्रै॒नमा ग॑च्छताद् दृ॒ढा न॒द्धा परि॑ष्कृता ।
यस्या॑स्ते विचृ॒तामु॒स्यङ्ङ॑ङ्गं॒ पर॑ुष्परुः ॥ १० ॥

10. *Amutrainamā gacchatād dṛḍhā naddhā pariṣkṛtā.*
Yasyāste vicṛtāmasyaṅgamaṅgaṁ paruṣparuḥ.

Strongly built, tightly secured, beautifully finished and decorated, O house, be taken over by this master resident there where we have completed you part by part at every stage in detail.

यस्त्वा॑ शाले निमि॒माय॑ संज॒भार॒ वन॒स्पती॑न्।
प्र॒जायै॑ चक्रे त्वा शाले परमे॒ष्ठी प्र॒जाप॑तिः॥ ११॥

11. *Yastvā śāle nimimāya saṁjabhāra vanaspatīn.*
Prajāyai cakre tvā śāle parameṣṭhī prajāpatiḥ.

Sweet home, who measured you, who designed you, who built you, who brought over the building materials, he made you for the people. It is the lord on high, Prajapati, guardian of his children, who did it for his children. (The builder is an instrument of Prajapati).

नम॒स्तस्मै॒ नमो॑ दा॒त्रे शाला॑पतये च कृण्मः।
नमो॒ऽ ग्नये॑ प्र॒चर॑ते॒ पुरु॑षाय च ते॒ नमः॥ १२॥

12. *Namastasmai namo dātre śālāpataye ca kṛṇmaḥ.*
Namo'gnaye pracarate puruṣāya ca te namaḥ.

Sweet home, homage and salutations to him who made you, to him who gave whatever was needed, and we do homage to the master of the home. Honour and homage to Agni, holy light and sacred fire of the house. Honour and salutations to every person that did the service and who would do the service and hospitality to the visitors. And honour, love and salutations to you.

गोभ्यो॒ अश्वे॑भ्यो॒ नमो॒ यच्छाला॑यां वि॒जाय॑ते।
विजा॑वति॒ प्रजा॑वति॒ वि ते॒ पाशां॑श्चृतामसि॥ १३॥

13. *Gobhyo aśvebhyo namo yacchālāyāṁ vijāyate. Vijāvati prajāvati vi te pāśāṁścṛtāmasi.*

Let there be food and plenty with love for cows, for horses, and for whosoever is born in the house. O creative home and family, O mistress of your children, we thus define all aspects of the life to be lived in the home.

अग्निमन्तश्छादयसि पुरुषान्पशुभिः सह।
विजावति प्रजावति वि ते पाशांश्चृतामसि॥ १४॥

14. *Agnimantaśchādayasi puruṣānpaśubhiḥ saha. Vijāvati prajāvati vi te pāśāṁścṛtāmasi.*

Sweet home, you cover, shelter and maintain the homely fire and the sacred yajna, and the people along with the animals. O creative home and family, O mistress of your children, we thus define the life to be lived in here.

अन्तरा द्यां च पृथिवीं च यद् व्यचस्तेन शालां प्रति गृह्णामि त इमाम्। यदन्तरिक्षं रजसो विमानं तत्कृण्वेऽहमुदरं शेवधिभ्यः। तेन शालां प्रति गृह्णामि तस्मै॥ १५॥

15. *Antarā dyāṁ ca pṛthivīṁ ca yad vyacastena śālāṁ prati gṛhṇāmi ta imām. Yadantarikṣaṁ rajaso vimānaṁ tatkṛṇve'hamudaraṁ śevadhibhyaḥ. Tena śālāṁ prati gṛhṇāmi tasmai.*

O man, O family, O lady of the house, in heaven, on earth, and in between them the vastness and liberality that there is, with that in view, I take on this house for you. Whatever space and area of the home, well measured there is, that I would convert into a treasure-hold of the best of life's wealth, and peace and joy of

the inmates. With this hope, promise and resolution, I take over and enter this house.

ऊर्ज॑स्वती॒ पय॑स्वती पृथि॒व्यां नि॒मि॑ता मि॒ता।
वि॒श्वान्न॑ बिभ्र॑ती शाले॒ मा हिं॑सीः प्रतिगृ॒ह्णतः॑ ॥ १६ ॥

16. *Ūrjasvatī payasvatī pṛthivyāṁ nimitā mitā. Viśvānnaṁ bibhratī śāle mā hiṁsīḥ pratigṛhṇataḥ.*

Bubbling with energy and enthusiasm of the inmates, overflowing with water, milk and nutriments, measured, built and secured on firm foundations on earth, bearing abundance of food of universal quality, O sweet home, pray never hurt the household and the master.

तृणै॒रावृ॑ता पल॒दान्वसा॑ना॒ रात्री॑व॒ शाला॒ जग॑तो नि॒वेश॑नी।
मि॒ता पृ॑थि॒व्यां ति॑ष्ठसि ह॒स्तिनी॑व प॒द्वती॑ ॥ १७ ॥

17. *Tṛṇairāvṛtā paladānvasānā rātrīva śālā jagato niveśanī. Mitā pṛthivyāṁ tiṣṭhasi hastinīva padvatī.*

Covered with grass against heat, wainscoted with thatch for insulation, nestling all immates of the house as soothing night is for the living world, you stay strong and gracious like a splendid elephant, secured as you are on earth.

इट॑स्य ते॒ वि चृ॑ता॒म्यपि॑नद्धमपोर्णु॒वन्।
वरु॑णेन॒ सम्यु॑ब्जितां मि॒त्रः प्रा॒तर्व्यु ⌡ब्जतु ॥ १८ ॥

18. *Iṭasya te vi cṛtāmyapinaddhamaporṇuvan. Varuṇena samubjitāṁ mitraḥ prātarvyubjatu.*

Opening the main gate of the house earlier

closed and secured for the night, I fix it for the day. May the sun uncover and illuminate the home covered in darkness at night.

ब्रह्मणा शालां निमितां कविभिर्निमितां मिताम्।
इन्द्राग्नी रक्षतां शालाममृतौ सोम्यं सदः ॥ १९ ॥

19. *Brahmaṇā śālāṁ nimitāṁ kavibhirnimitāṁ mitām. Indrāgnī rakṣatāṁ śālāmamṛtau somyaṁ sadaḥ.*

Founded by the Brahma, presiding priest of house-building yajna, measured and designed by the Vedic architect and constructed by intelligent and imaginative builders of poetic taste to the last specification of accuracy, may Indra and Agni, sun and air and the yajnic fire and fragrance protect the home, seat of Soma joy, peace and prosperity.

कुलायेऽधि कुलायं कोशे कोशः समुब्जितः।
तत्र मर्तो वि जायते यस्मादविश्वं प्रजायते ॥ २० ॥

20. *Kulāye'dhi kulāyaṁ kośe kośaḥ samubjitaḥ. Tatra marto vi jāyate yasmādviśvaṁ prajāyate.*

As one storey of the house is added to another, as one layer of integument is laid upon another, as one treasure is added upon another, thus things grow on in a simple progressive order line to maturity and progress higher and higher, so in that very process of evolution mortal man emerges and from that very process the entire world evolves from one generation to another.

या द्विपक्षा चतुष्पक्षा षट्पक्षा या निमीयते। अष्टापक्षां दशपक्षां शालां मानस्य पत्नीमग्निर्गर्भमिवा शये ॥ २१ ॥

21. *Yā dvipakṣā catuṣpakṣā ṣaṭpakṣā yā nimīyate.*
Aṣṭāpakṣāṁ daśapakṣāṁ śālāṁ mānasya
patnīmagnirgarbha-ivā śaye.

Nested like a holy child in the mother's womb, I live in the house which is designed and built with two wings, four wings, six wings, eight wings, and ten wings, and which protects my honour and prestige in society. And there I live like the vital heat of life in the body. (This means that the family home is not an expendable something, it is integrated with the life of the family and every one member of the family).

प्र॒तीची॑ त्वा प्रती॒चीन॒ः शाले॒ प्रैम्यहिं॑सतीम्।
अ॒ग्निर्ह्य॑१॒न्तरापश्च॒र्तस्य॑ प्रथ॒मा द्वाः॥ २२॥

22. *Pratīcīṁtvā pratīcīnaḥ śāle praimyahiṁsatīm.*
Agnirhyantarāpaścartasya prathamā dvāḥ.

Home, sweet home of honour and prestige, protective and not violative in any way, facing you I come and enter straight through the front door. Fire and water therein are the first door to the yajna of truth and rectitude.

इ॒मा आप॒ः प्र भ॑राम्यय॒क्ष्मा य॑क्ष्म॒नाश॑नीः।
गृ॒हानु॒प॒ प्र सी॑दाम्य॒मृते॑न स॒हाग्निना॑॥ २३॥

23. *Imā āpaḥ pra bharāmyayakṣmā yakṣmanāśanīḥ.*
Gṛhānupa pra sīdāmyamṛtena sahāgninā.

I bear and bring these waters, free from ailments of consumption, the water indeed are destroyers of consumptive diseases. Thus do I sit and live in different quarters of the home with imperishable fire, home fire and the holy fire of yajna.

मा नः पाशं प्रति मुचो गुरुर्भारो लघुर्भव।
वधूमिव त्वा शाले यत्रकामं भरामसि॥ २४॥

24. *Mā naḥ pāśaṁ prati muco gururbhāro laghurbhava.*
Vadhūmiva tvā śāle yathrakāmaṁ bharāmasi.

Home, sweet home, let not the bond go loose for our sake. Let the burden, even if it be heavy, be light to bear and live with. We bear and build the home wherever we love to be, and love the home as a darling new bride.

प्राच्या दिशः शालाया नमो महिम्ने स्वाहा देवेभ्यः स्वाह्ये ∫भ्यः॥ २५॥

25. *Prācyā diśaḥ śālāyā namo mahimne svāhā devebhyaḥ svāhyebhyaḥ.*

Homage and oblation to the beauty and grandeur of the east direction of the home. Homage to the divinities of nature and brillianties of humanity. To all these divinities and nobilities, honour, adoration and oblation in truth of word and faith.

दक्षिणाया दिशः शालाया नमो महिम्ने स्वाहा देवेभ्यः स्वाह्ये ∫भ्यः॥ २६॥

26. *Dakṣiṇāyā diśaḥ śālāyā namo mahimne svāhā devebhyaḥ svāhyebhyaḥ.*

Honour and homage to the grandeur of the south direction of the home, and to all these divinities and nobilities in truth of word and faith.

प्रतीच्या दिशः शालाया नमो महिम्ने स्वाहा देवेभ्यः स्वाह्ये ∫भ्यः॥ २७॥

27. *Pratīcyā diśaḥ śālāyā namo mahimne svāhā devebhyaḥ svāhyebhyaḥ.*

Honour and homage to the west direction's beauty and grandeur of the home and to all these divinities and nobilities in truth of word and deed.

उदी॑च्या दि॒शः शाला॑या॒ नमो॑ महि॒म्ने स्वाहा॑ दे॒वेभ्यः॑ स्वा॒ह्ये ऽभ्यः॑ ॥ २८ ॥

28. *Udīcyā diśaḥ śālāyā namo mahimne svāhā devebhyaḥ svāhyebhyaḥ.*

Honour and homage to the importance and grandeur of the north direction of the home and to these divinities and nobilities in truth of word and deed.

ध्रु॒वाया॑ दि॒शः शाला॑या॒ नमो॑ महि॒म्ने स्वाहा॑ दे॒वेभ्यः॑ स्वा॒ह्ये ऽभ्यः॑ ॥ २९ ॥

29. *Dhruvāyā diśaḥ śālāyā namo mahimne svāhā devebhyaḥ svāhyebhyaḥ.*

Honour and homage to the grandeur of the home from the direction below and to the divinities and these nobilities in truth of word and deed.

ऊ॒र्ध्वाया॑ दि॒शः शाला॑या॒ नमो॑ महि॒म्ने स्वाहा॑ दे॒वेभ्यः॑ स्वा॒ह्ये ऽभ्यः॑ ॥ ३० ॥

30. *Ūrdhvāyā diśaḥ śālāyā namo mahimne svāhā devebhyaḥ svāhyebhyaḥ.*

Honour and homage to the grandeur of the direction above of the home and to the divinities and these nobilities in truth of word and deed.

दि॒शोदि॑श॒ः शाला॑या॒ नमो॑ मह्मि॒ने स्वाहा॑ दे॒वेभ्य॑ः स्वा॒ह्ये ऽभ्यः ॥ ३१ ॥

31. *Diśodiśaḥ śālāyā namo mahimne svāhā devebhyaḥ svāhyebhyaḥ.*

Honour and homage to the grandeur of the home from all directions and to the divinities and these nobilities in truth of word and deed.

(This sukta describes the architectural, aesthetic, social and living qualities of the home. Well designed, strongly structured, aesthetically beautiful, socially open, the house in not so much property as a part of the family, loved as a new bride. The most important word is 'Vishva-vara', open to nature on all sides to take in light and fresh air, and closed to none in social discourse and relationship.)

Kanda 9/Sukta 4 (Rshabha, the 'Bull')

Rshabha Devata, Brahma Rshi

The subject of this hymn is 'Rshabha' which ordinarily means 'the bull'. But, derived from the root 'Rsh', to flow, to move, to reach, to attain', it means the strongest, best or most excellent of any kind or race as in the compound 'Purusharshabha'. Used by itself, it can mean: 'the bull' among animals, 'highest endeavour' among human activities, 'the scholar, ruler' among humans, 'the sun' among stars, 'the herb' in medicine, and the 'vital seed' in human fluids.

In this sukta 'Rshabha' means 'the bull' as well as the 'highest Lord Generator of the cosmic flow of existence'. The meaning is to be interpreted in the

context of the whole mantra.

सा॒हस्रस्त्वेष ऋ॑षभः पय॑स्वा॒न्विश्वा॑ रू॒पाणि॑ व॒क्षणा॑सु बिभ्र॑त्। भ॒द्रं दा॒त्रे यज॑मानाय॒ शिक्ष॑न्बार्हस्प॒त्य उ॒स्रिय॒स्तन्तु॒मात॑न्॥ १॥

1. *Sāhasrastveṣa ṛṣabhaḥ payasvānviśvā rūpāṇi vakṣaṇāsu bibhrat. Bhadraṁ dātre yajamānāya śikṣanbārhaspatya usriyastantumātān.*

Lord of a thousand lights and powers, Rshabha, ultimate source of nutriments and energy, bearing and vesting all forms of the world in the streams of existence, blessing the generous yajamana of life's yajna with wealth and well-being, creator and ordainer of the mighty sun and galaxies and radiations and explosions of lights and energies, the creative Supreme Brahma has spun and spread out the vast web of existence.

अ॒पां यो अग्रे॑ प्रति॒मा ब॒भूव॑ प्र॒भूः सर्व॑स्मै पृथि॒वीव॑ दे॒वी। पि॒ता व॒त्सानां॑ पति॑र॒घ्न्यानां॑ साहस्रे पोषे॒ अपि॑ नः कृणोतु॥ २॥

2. *Apāṁ yo agre pratimā babhūva prabhūḥ sarvasmai pṛthivīva devī. Pitā vatsānāṁ patiraghnyānāṁ sāhasre poṣe api naḥ kṛṇotu.*

The one that became the first and original manifestive cause of the flow of existence in the beginning, that became the master creator and sustainer, like the divine mother earth, of all creatures, master generator of the inviolable mother forces of nature and father of the evolving forms of creation, the same lord, we pray, may advance us into a thousand lines of growth and further progress.

पुमान॒न्तर्वा॒न्त्स्थवि॒रः पय॑स्वा॒न्वसो॒ः कब॑न्धमृष॒भो बि॑भर्ति।
तमिन्द्रा॑य प॒थिभि॑र्दे॒व॒यानै॑र्हु॒तम॒ग्निर्व॑ह॒तु जा॒तवे॑दाः ॥ ३ ॥

3. *Pumānantarvāntsthaviraḥ payasvānvasoḥ kabandhamṛṣabho bibharti. Tamindrāya pathibhirdevayānairhutamagnirvahatu jātavedāḥ.*

Rshabha, cosmic Purusha, all pervasive womb of existence, eternal constant, treasure-hold of the milk of life, bears nourishment for sustenance of the world just as he fills up the cloud with vapour. May Jataveda Agni, light of knowledge, gift of omniscience, bear and bring the vision of that divine presence by divine paths of meditative realisation for the human soul.

पि॒ता व॒त्सानां॒ पति॑र॒घ्न्याना॒मथो॑ पि॒ता म॑ह॒तां ग॑र्ग॒राणा॑म्।
व॒त्सो ज॒रायु॑ प्रति॒धुक्पी॒यूष॑ आ॒मिक्षा॑ घृ॒तं तद्व॑स्य॒ रेत॑ः ॥ ४ ॥

4. *Pitā vatsānāṁ patiraghnyānāmatho pitā mahatāṁ gargarāṇam. Vatso jarāyu pratidhukpīyūṣa āmikṣā ghṛtaṁ tadvasya retaḥ.*

Rshabha is father of the children of his creation, protector of all inviolables such as elements of nature and rays of the sun, words of the Divine Voice and earthly cows, creator of mighty rolling seas, stormy rivers and awful whirlpools. All pervasive, protector of the cosmic embryo, readily reachable to everybody, he is the nectar joy of experience denied to none. All sustenance of life from spiritual to physical nourishment such as milk, curd and butter is the gift of his natural vitality.

दे॒वानां भा॒ग उ॑पना॒ह ए॒षो ऽ॒पां रस॒ ओष॑धीनां घृ॒तस्य॑।
सोम॑स्य भ॒क्षम॑वृणीत श॒क्रो बृ॒हन्न॒द्रि॑रभव॒द्यच्छ॑रीरम् ॥ ५ ॥

5. *Devānāṁ bhāga upanāha eṣo'pāṁ rasa oṣadhīnāṁ ghṛtasya. Somasya bhakṣamavṛṇīta śakro bṛhannadrirabhavadyaccharīram.*

Darling love and worship of the divines, it is the soothing balm of the human hearts in affliction. It is the very life and sweetness of waters, herbs and ghrta. Mighty powerful, it creates and gives us the taste and exhilaration of soma, and, infinite as it is, the cloud could be the one instance of its manifestive presence and generosity.

सोमेन पूर्णं कलशं बिभर्षि त्वष्टा रूपाणां जनिता पशूनाम्। शिवास्ते सन्तु प्रजन्व इह या इमा न्यस्मभ्यं स्वधिते यच्छ या अमूः ॥ ६ ॥

6. *Somena pūrṇaṁ kalaśaṁ bibharṣi tvaṣṭā rūpāṇāṁ janitā paśūnām. Shivāste santu prajanva iha yā imā nyasma-bhyaṁ svadhite yaccha yā amūḥ.*

O generous omnipresence, you bear the treasure trove of soma full to the brim. Creator of all living beings, maker of beautiful forms of life, we pray, O self-existent, self-sustaining lord, may all your creative powers that are manifested here be good and auspicious for us, and those that are there beyond our ken, pray give us for further progress.

आज्यं बिभर्ति घृतमस्य रेतः साहस्रः पोषस्तमु यज्ञमाहुः। इन्द्रस्य रूपमृषभो वसानः सो अस्मान्देवाः शिव ऐतु दत्तः ॥ ७ ॥

7. *Ājyaṁ bibharti ghṛtamasya retaḥ sāhasraḥ poṣastamu yajñamāhuḥ. Indrasya rūpamṛṣabho vasānaḥ so asmāndevāḥ śiva aitu dattaḥ.*

Rshabha is the infinite power of creation and natural evolution. They call it the Yajna, i.e., the performer as well as the performance of creative evolution. All Ajya, holy materials, energies, lights and laws, beauty and sweetness, all ghrta and fragrant essences, waters and vitalities, are held and deployed by its natural creative and generative power. O Devas, divines and brilliancies, let us pray: May Rshabha, bearing the power and function of Indra, Omnipotence, self-pleased, self-revealed, be kind and gracious to us.

इन्द्रस्यौजो वरुणस्य बाहू अश्विनोरंसौ मरुतामियं ककुत्।
बृहस्पतिं संभृतमेतमाहुर्ये धीरासः कवयो ये मनीषिणः ॥ ८ ॥

8. *Indrasyaujo varuṇasya bāhū aśvinoraṁsau marutāmiyaṁ kakut. Bṛhaspatiṁ saṁbhṛtametamāhurye dhīrāsaḥ kavayo ye manīṣiṇaḥ.*

Those who are thinkers, poets of imaginative vision, men of stable mind and constant faith say: Rshabha is the omnipotence of Indra, the arms of Varuna, all-embracing space, the shoulders of Ashvins, dynamics of the existential circuit, and the force on top of Maruts, cosmic winds and storms of energy explosions. It is Brhaspati, infinite lord of expansive universe, that integrates materials of unimaginable variety and holds them together as one single living evolving reality of divine nature.

दैवीर्विशः पयस्वाना तनोषि त्वामिन्द्रं त्वां सरस्वन्तमाहुः।
सहस्रं स एकमुखा ददाति यो ब्राह्मण ऋषभमाजुहोति ॥ ९ ॥

10. *Daivīrviśaḥ payasvānā tanoṣi tvāmindraṁ tvāṁ sarasvantamāhuḥ. Sahasraṁ sa ekamukhā dadāti yo brāhmaṇa ṛṣabhamājuhoti.*

O Rshabha, wielding universal nutriments and vitalities for growth, you create and promote the people of noble and divine nature. The wise call you Indra, the omnipotent, and adore you as the omniscient. The Brahmana who invokes and worships Rshabha in and through the Vedic voice of Brahma gives a thousand gifts of knowledge and piety through the single voice of the Veda.

बृहस्पतिः सविता ते वयो दधौ त्वष्टुर्वायोः पर्यात्मा त आभृतः। अन्तरिक्षे मनसा त्वा जुहोमि बर्हिष्टे द्यावापृथिवी उभे स्ताम्॥ १०॥

10. *Bṛhaspatiḥ savitā te vayo dadhau tvaṣṭurvāyoḥ paryātmā ta ābhṛtaḥ. Antarikṣe manasā tvā juhomi barhiṣṭe dyāvāpṛthivī ubhe stām.*

O Rshabha, Brhaspati, Savita, unbounded giver and inspirer of life, bears the life and vitality that is but yours. Tvashta's forms and Vayu's winds are but the very spirit that's yours, received and borne. O Rshabha, by mind and thought I invoke you in the cave of the heart, and as both heaven and earth are your seats of presence, so may clairvoyant vision and material existence of my life be your seats to manifest and bless me.

य इन्द्रइव देवेषु गोष्वेति विवावदत्।
तस्य ऋषभस्याङ्गानि ब्रह्मा सं स्तौतु भद्रया॥ ११॥

11. *Ya indra-iva deveṣu goṣveti vivāvadat. Tasya ṛṣabhasyāṅgāni brahmā saṁ stautu bhadrayā.*

As Rshabha that shines in suns and stars and pervades vibrant in planets proclaiming its power and

personality loud and bold like Indra among the divinities, so may Brahma, scholar of the Vedas, celebrate with holy words and describe the variety of its manifestations in various parts and forms of existence.

Note: From mantra 12 to 17, there is Brahma's metaphoric description of Rshabha, the Cosmic Purusha, Vishvarupa as it is called in mantra 22. To understand this description literally as celebration of the animal 'bull' would do no justice to the Purusha. If 'Rshabha' were to mean 'the bull' literally, then the human prayer in Rgveda 10, 166, 1: Make me the Rshabha among equals would be meaningless.

To understand this description properly, we should remember that Veda is the knowledge of nature, humanity and Divinity. The three exist together in an organismic union of relationship, nature being the Shakti of Divinity and the mother of humanity (Shvetashvatara Upanishad, 1, 7). So the Veda often describes the humanity of Divinity and the divinity of humanity. For example, in Atharva-Veda 10, 2, 31, the human body is described as 'the invincible city of gods', and Divinity is described as 'thousand headed and thousand eyed Purusha' (Rgveda 10, 90, 1) 'thousand handed' (Atharva Veda 19, 6, 1), and even as 'thousand-horned Vrshabha' in Atharva-veda (4, 5, 1) and Rgveda (7, 55, 7).

The metaphoric, therefore, should not be confused with the literal meaning. And if one insists on the anthropomorphic interpretation of Divinity, as some scholars have done, let us further remember that in the 'literal style' even language has been described as four horned and three-footed (Rgveda 4, 58, 3), which

description makes no sense unless we interpret the metaphor.

पार्श्वे आस्तामनुमत्या भगस्यास्तामनूवृजौ।
अष्ठीवन्तावब्रवीन्मित्रो ममैतौ केवलाविति॥ १२॥

12. *Pārśve āstāmanumatyā bhagasyāstāmanūvṛjau.*
Aṣṭhīvantāvabravīnmitro mamaitau kevalāviti.

Says Brahma, the visionary of mantra 11: The sides of Rshabha are of Anumati, that is, knowledge in consonance with reality and rationality. The sides are of Bhaga, i.e., light and splendour of existence. And then says Mitra, the power that sustains heaven and earth together : The knees are mine, no one else's, only mine, these.

भसदासीदादित्यानां श्रोणी आस्तां बृहस्पतेः।
पुच्छं वातस्य देवस्य तेन धूनोत्योषधीः॥ १३॥

13. *Bhasadāsīdādityānāṁ śroṇī āstāṁ bṛhaspateḥ.*
Pucchaṁ vātasya devasya tena dhūnotyoṣadhīḥ.

The posteriors are of the Adityas, solar children of nature, the loins are of Brhaspati, lord of Nature, the tail is of the divine blowing wind with which Rshabha gives the life breath to the herbs and trees.

गुदा आसन्त्सिनीवाल्याः सूर्यायास्त्वचमब्रुवन्।
उत्थातुरब्रुवन्पद ऋषभं यदकल्पयन्॥ १४॥

14. *Gudā āsantsinīvālyāḥ sūryāyāstvacamabruvan.*
Utthāturabruvanpada ṛṣabhaṁ yadakalpayan.

The intestines are of the spirit and energy of food. And the visionary says : The skin is of the cover of light, Surya, the child of sun. And those that meditated

on the Rshabha visualised and said: the feet themselves declare they are of the burden-bearer of the world.

क्रोड आसीज्जामिशंसस्य सोमस्य कलशो धृतः ।
देवाः संगत्य यत्सर्वं ऋषभं व्यकल्पयन् ॥ १५ ॥

15. *Kroḍa āsījjāmiśaṁsasya somasya kalaśo dhṛtaḥ*
Devāḥ saṁgatya yatsarva ṛṣabhaṁ vyakalpayan.

The bosom is of the one that loves and appreciates his people. The treasure-hold of life's pleasure reserved and preserved is of Soma, peace and joy. Thus proclaimed the divine sages come together who meditated on the Rshabha in fullness, though part by part. (Refer also to Shvetashvatara Upanishad, 1, 3).

ते कुष्ठिकाः सरमायै कूर्मेभ्यो अदधुः शफान् ।
ऊबध्यमस्य कीटेभ्यः श्ववर्तेभ्यो अधारयन् ॥ १६ ॥

16. *Te kuṣṭhikāḥ saramāyai kūrmebhyo adadhuḥ śaphān. Ūbadhyamasya kīṭebhyaḥ śvavartebhyo adhārayan.*

They saw the vestigial growths were assigned to the days, the hoofs to the tortoises, the wastes to the worms and scavengers.

शृङ्गाभ्यां रक्ष ऋषत्यवर्तिं हन्ति चक्षुषा ।
शृणोति भद्रं कर्णाभ्यां गवां यः पतिरघ्न्यः ॥ १७ ॥

17. *Śṛṅgābhyāṁ rakṣa ṛṣatyavartiṁ hanti cakṣuṣā.*
Śṛṇoti bhadraṁ karṇābhyāṁ gavāṁ yaḥ patiraghnyaḥ.

They visualised that the Rshaba destroys evil with its horns, i.e., the blaze of its lustre and splendour,

and it destroys want and distress by its benign eye. The master, protector and sustainer of the stars, planets and the words of eternal wisdom hears the good things we say and present in prayer.

श॒त॒याज॑ं स य॑जते॒ नैनं॑ दुन्वन्त्य॒ग्नय॑यः ।
जिन्व॑न्ति॒ विश्वे॒ तं दे॒वा यो ब्रा॑ह्म॒ण ऋ॑ष॒भमा॑जु॒होति॑ ॥ १८ ॥

18. *Śatayājaṁ sa yajate nainaṁ dunvantyagnyaḥ. Jinvanti viśve taṁ devā yo bhrāhmaṇa ṛṣabhamājuhoti.*

A hundred yajnas does he perform, no fires of the world ever afflict him, all divinities of the world inspire and bless him and bless that sage who invokes and worships Rshabha in words of the Veda and realises the Divine in the world of his creation.

ब्रा॒ह्म॒णेभ्य॑ ऋष॒भं द॒त्त्वा वरी॑यः कृणु॒ते मन॑ः ।
पुष्टिं॑ सो अ॒घ्न्या॒नां॑ स्वे गो॒ष्ठे ऽव॑ पश्यते ॥ १९ ॥

19. *Brāhmaṣebhya ṛṣabhaṁ dattvā varīyaḥ kṛṇute manaḥ. Puṣṭiṁ so aghnyānāṁ sve goṣṭhe'va paśyate.*

That sage who imparts the knowledge of Rshabha to the seekers of Divinity raises his mind and imagination to higher freedom and culture and in his own personality realises the higher quality of his inviolable vision and perceptions.

गाव॑ः सन्तु प्र॒जाः स॒न्त्वथो॑ अस्तु तनू॒ब॒लम् ।
तत्सर्व॒मनु॑ मन्यन्तां दे॒वा ऋ॑षभदा॒यिने॑ ॥ २० ॥

20. *Gāvaḥ santu prajāḥ santvatho astu tanūbalam. Tatsarvamanu manyantāṁ devā ṛṣabhadāyine.*

Let there be plenty of lands, cows and higher culture of mind and senses with knowledge, and let there be noble progeny and friends, and the strength of body, mind and soul for the giver of divine knowledge of the Rshabha, and may all Devas bless him with all that which he desires for self-fulfilment.

अयं पिपान इन्द्र इद्रयिं दधातु चेतनीम्। अयं धेनुं सुदुघां नित्यवत्सां वशं दुहां विपश्चितं परो दिवः ॥ २१ ॥

21. *Ayaṁ pipāna indra idrayiṁ dadhātu cetanīm. Ayaṁ dhenum sudughāṁ nityavatsāṁ vaśaṁ duhāṁ vipaścitaṁ paro divaḥ.*

Let this mighty exuberant Rshabha, omnipotent Indra, bear and bring us honour and wealth of life, and awareness of Divinity. Let it bring us the fertile cow, the holy Word of knowledge abundant in love and nourishment, the ever obliging bliss at our will, the vision and wisdom of Divinity beyond the light of heaven.

पिशङ्गरूपो नभसो वयोधा ऐन्द्रः शुष्मो विश्वरूपो न आगन्। आयुरस्मभ्यं दधत्प्रजां च रायश्च पोषैरभि नः सचताम् ॥ २२ ॥

22. *Piśaṅgarūpo nabhaśo vayodhā aindraḥ śuṣmo viśvarūpo na āgan. Āyurasmabhyaṁ dadhat-prajāṁ ca rāyaśca poṣairabhi naḥ sacatām.*

Mighty Indra of golden glory and universal form all-manifest has come to us, bearing gifts of life and sustained progress from the clouds and oceans of space. May the Lord bearing health and long age, progeny and friends, honour and wealth be with us and bless us with

abundant energy and advancement for the happy life.

उपेहोपपर्चनास्मिन्गोष्ठ उप पृञ्च नः ।
उप ऋषभस्य यद्रेत उपेन्द्र तव वीर्यꣳ ॥ २३ ॥

23. *Upehopaparcanāsmingoṣṭha upa pṛñca naḥ. Upa ṛṣabhasya yadreta upendra tava vīryam.*

O Lord of abundance at the closest in presence, in this earthly home of our life and spirit, in the midst of this manly madness of noise, pray be close to us in direct awareness. Be close to us with the divine vitality of your generative creativity. Be close to us with the strength and valour of divine omnipotence.

एतं वो युवानं प्रति दध्मो अत्र तेन क्रीडन्तीश्चरत वशाँ अनु । मा नो हासिष्ट जनुषा सुभागा रायश्च पोषैरभि नः सचध्वम् ॥ २४ ॥

24. *Etaṁ vo yuvānaṁ prati dadhmo atra tena krīḍantīścarata vaśāṅ anu. Mā no hāsiṣṭa januṣā subhāgā rāyaśca poṣairabhi naḥ sacadhvam.*

O children of the earth, people of the human nation, thus do we present before you the power and presence of this divine youthful Rshabha, all abundant lord of life. Joyously play, and enjoy life in the presence of this lord to your complete self-fulfilment. And never by nature in the essence forsake us. Be happy and abundantly fortunate and prosperous, stay with us with honour and wealth, and with health and nourishment, advancing in body, mind and soul. (Also refer to Aitareya Upanishad, 1, 1-3)

Kanda 9/Sukta 5 (The Soul, the Pilgrim)

Panchaudana Aja Devata, Bhrgu Rshi

Aja means that which is unborn, which also implies that which is undying. Aja therefore is that which is unborn, immortal, eternal.

Aja in Vedic language is the Trinity of three: Paramatma, Jivatma and Prakrti (Shvetashvatara Upanishad, 1, 7 and 9). Which one of these three is the Aja in this hymn? 'Panchaudana' clearly points to the Answer.

'Panchaudana' means 'that which eats five kinds of food', i.e., the one that has five varieties of experience. Now, if you have an experience, you also feel the pleasure or the pain of it, which means that the experiencer, the experience and the sufferance (of pleasure or pain) are together. The Aja of this hymn, therefore, is that one of the three which is subject to experience and sufferance.

Of the three, Prakrti is the object of experience, it is not the experiencer. The experiencer is aware of the experience and also of the pleasure or pain of it. Food for example does not have the awareness of its own attribute of taste, only the eater knows by experience whether it is sweet or bitter or, later, whether it is bitter-sweet or sweet-bitter (Gita, 18, 37). Prakrti, therefore, is not the Aja of this hymn. The Aja here is either Paramatma or Jivatma.

So, which one of the two, Paramatma and Jivatma, is the Aja in this hymn?

Parmatma is not the 'Aja' here, because it is

above sufferance. Therefore the one Aja that tastes the sweet as well as the bitter fruit of the tree of existence is the Jivatma as is expressed in Rgveda, 1, 164, 1, and in Atharva-veda 9, 9, 20: There are two birds sitting on the tree of existence. One of them tastes and relishes the fruit, the other just watches. The bird that tastes is the Jivatma. The other that sits on the same tree and watches is Paramatma.

What is Panchaudana, the five kinds of fruit which the Jivatma tastes? The tree is the world of existence consisting of the five elements of Prakrti: Akasha (space), Vayu (wind and electric energy), Agni (light and fire energy), Apah (waters), and Prthivi (earth). The fruit or five kinds of food is the experience of " Shabda or the music of sound and language from Akasha, Sparsha or the romance of touch from Vayu, Rupa or the romance of form and beauty from Agni, Rasa or the taste of drink and food from Apah, and Gandha or fragrance of perfume from Prthivi. The organs of perception are the senses of hearing, touch, seeing, tasting and smelling with the ear, skin, eye, tongue and the nose.

Aja in ordinary language also means 'the goat'. But, although the goat has senses and does, by instinct, experience things, yet it is not capable of knowing and, much more, not capable of the consciousness of knowing as the human being is (mantra-1). Therefore Panchaudana Aja is the human soul.

आ नयैतमा रभस्व सुकृतां लोकमपि गच्छतु प्रजानन्।
तीर्त्वा तमांसि बहुधा महान्त्यजो नाकमा क्रमतां तृतीयम्॥ १॥

1. *Ā nayaitamā rabhasva sukṛtāṁ lokamapi gacchatu prajānan. Tīrtvā tamāṁsi bahudhā mahāntyajo nākamā kramatāṁ tṛtīyam.*

O Master, take over this child of nature, in the healthy state of mind and senses, admit him / her to the school of nurture and culture, and with love and affection lead him / her to the second birth of the rational and faithful person of education so that this devotee, knowing clearly and consciously, may rise to the state of holistic knowledge and noble action and, in comprehensive ways of life, having crossed through and over the deep layers of darkness and ignorance, may ultimately reach the third state, beyond pleasure and pain, of spiritual freedom and bliss in Moksha.

इन्द्रा॑य भा॒गं परि॑ त्वा नयाम्य॒स्मिन्य॒ज्ञे यज॑मानाय सू॒रिम्।
ये नो॑ द्वि॒षन्त्यनु॒ तान्र॑भ॒स्वानाग॑सो॒ यज॑मानस्य वी॒राः ॥ २ ॥

2. *Indrāya bhāgaṁ pari tvā nayāmyasminyajñe yajamānāya sūrim. Ye no dviṣantyanu tānrabhasvānāgaso yajamānasya vīrāḥ.*

In this yajnic course of education, yoga and Brahmacharya, I guide and conduct you, immortal soul, to the service of Indra, yajamana of the creative world yajna, on the path of your Dharma toward him, the society and the family. Take on and fight out all those weaknesses and enemies which hate and afflict us so that all brave children of the yajamana, those that institute this yajna, be free from sin and evil.

प्र प॒दोऽव॑ नेनिग्धि दुश्च॑रितं॒ यच्च॒चार॑ शु॒द्धैः शफै॒रा क्र॑मतां प्रजा॒नन्। ती॒र्त्वा तमां॑सि बहु॒धा वि॒पश्य॑न्न॒जो नाक॒मा क्र॑मतां तृ॒तीय॑म् ॥ ३ ॥

3. *Pra pado'va nenigdhi duścaritaṁ yaccacāra śudhaiḥ śaphairā kramatāṁ prajānan. Tīrtvā tamāṁsi bahudhā vipaśyannajo nākamā kramatāṁ tṛtīyam.*

O lord, cleanse the immortal soul, in every aspect, of whatever ill or evil it might have committed so that, knowing well its Dharma of duty and obligations, it may rise by pure and sanctified steps of knowledge and action and, watching all round all-ways with clear vision, cross over the darkness, ignorance and illusion of life, ultimately reach the third state, beyond pleasure and pain, of spiritual freedom and bliss in Moksha.

अनु॑ च्छ्य श्या॒मेन॒ त्वच॑मे॒तां वि॑शस्तर्यथाप॒र्व१॑सिना॒ माभि मं॑स्थाः। माभि द्रु॑हः पर॒शः क॑ल्पयैनं तृ॒तीये॒ नाके॒ अधि॒ वि श्र॑यैनम्॥ ४॥

4. *Anu cchya śyāmena tvacametāṁ viśastaryathā-parva sinā mābhi maṁsthāḥ. Mābhi druhaḥ paruśaḥ kalpayainaṁ tṛtīye nāke adhi vi śra-yainam.*

O destroyer of the veil of darkness, remove the darkness and illusion of this ignorance by the lazer beams of radiant light. Be not proud, do not hate nor malign. Develop and strengthen the immortal spirit part by part of the personality, remove the veil shade by shade, and help the spirit rise step by step and abide in the third state, beyond pleasure and pain, of freedom and bliss of Moksha.

ऋ॒चा कु॒म्भीमध्य॒ग्नौ श्र॑या॒म्या सि॑ञ्चोद॒कमव॑ धेह्योनम्।
प॒र्याध॑त्ता॒ग्निना॑ शमितारः शृ॒तो ग॑च्छ॒तु सु॒कृता॑ं यत्र॑ लो॒कः॥ ५॥

5. *Ṛcā kumbhīmadhyagnau śrayāmyā siñcoda-kamava dhehyenam. Paryādhattāgninā śamitāraḥ śṛto gacchatu sukṛtāṁ yatra lokaḥ.*

I place the personality of the seeker on the fire of Brahmacharya discipline by the Rks. Pour the waters of purity and sanctity into the personality and character and keep it there in the crucible. O teachers of peace and thought, let it be covered in the light and fire all round so that, perfected to the finish, the person rises and proceeds to the world of the noble souls of knowledge and devout action.

उत्क्रामातः परि चेदतप्तस्तप्ताच्चरोरधि नाकं तृतीयम्।
अग्नेरग्निरधि सं बभूविथ ज्योतिष्मन्तमभि लोकं जयैतम्॥ ६॥

6. *Utkrāmātaḥ pari cedataptastaptāccaroradhi nākaṁ tṛtīyam. Agneragniradhi saṁ babhūvi-tha jyotiṣmanta-mabhi lokaṁ jayaitam.*

O spirit immortal, rise, seasoned, unafflicted and perfect at peace, from the fire of discipline, and from the crucible of fire reach up to the third haven of freedom and bliss. There is fire upon fire, light beyond light, so win this highest heaven of light above all the rest.

अजो अग्निरजमु ज्योतिराहुरजं जीवता ब्रह्मणे देयमाहुः।
अजस्तमांस्यप हन्ति दूरमस्मिंल्लोके श्रद्दधानेन दत्तः॥ ७॥

7. *Ajo agnirajamu jyotirāhurajaṁ jīvatā brahmaṇe deyamāhuḥ. Ajastamāṁsyapa hanti dūrama-smiṁlloke śraddadhānena dattaḥ.*

The immortal soul is the vital immortal fire of life, which immortal, they also call the light, which, all and ever alive, they say, ought to be dedicated to

Supreme Brahma. The immortal soul dispels all darknesses of ignorance and illusion far away when it is dedicated to the Lord Supreme in this world by a man of faith.

पञ्चौदनः पञ्चधा वि क्रमतामाक्रंस्यमानस्त्रीणि ज्योतींषि। ईजानानां सुकृतां प्रेहि मध्यं तृतीये नाके अधि वि श्रयस्व॥ ८॥

8. *Pañcaudanaḥ pañcadhā vi kramatāmākraṁsyamānastrīṇi jyotīṁṣi. Ījānānāṁ sukṛtāṁ prehi madhyaṁ tṛtīye nāke adhi vi śrayasva.*

Let the human in the world of five elements go forward in five ways; with the senses of perception, senses of volition, mind, memory and intelligence. Let him go forward for the realisation of three bright achievements: physical, mental and spiritual lustre, achievement of Dharma, Artha and Kama, knowledge of the creation, sustenance and involution of the worlds through the media of sense observation, super-sensuous experience and discriminative knowledge of Viveka between eternal and temporary.

Let him thus win a place of honour among noble people of yajna on earth, and then rise to the state of Moksha, the third and highest heaven of bliss beyond pleasure, pain and paradisal joy.

O Aja Panchaudana, rise and be there.

अजा रोह सुकृतां यत्र लोकः शरभो न चत्तोऽतिं दुर्गाण्येषः। पञ्चौदनो ब्रह्मणे दीयमानः स दातारं तृप्त्या तर्पयाति॥ ९॥

9. *Ajā roha sukṛtāṁ yatra lokaḥ śarabho na catto'ti durgāṇyeṣaḥ. Pañcaudano brahmaṇe dīyamānaḥ sa dātāraṁ tṛptyā tarpayāti.*

Hey Aja, immortal soul, rise and reach where noble souls of highest action abide and, like an irrestible lancer on the advance, cross the most formidable hurdles. The immortal soul in top condition of health and experience, dedicated with self-surrender to the Supreme Brahma pleases the generous giver with perfect satisfation and fully justifies the gift of life, knowledge and enlightenment.

अजस्त्रिंनाके त्रिंदिवे त्रिंपृष्ठे नाकंस्य पृष्ठे दंदिवांसं दधाति।
पञ्चौदनो ब्रह्मणे दीयमांनो विश्वरूंपा धेनुः कांमदुघा-
स्येकां॥ १०॥

10. *Ajastrināke tridive tripṛṣṭhe nākasya pṛṣṭhe dadivāṁsaṁ dadhāti. Pañcaudano brahmaṇe dīyamāno viśvarūpā dhenuḥ kāmadughāsyekā.*

Aja, immortal soul, bears itself, self-surrendered, Self established in the essence, and holds on to the divine Giver, in the third, highest, heaven of light, secure in the third, highest, state of stability beyond disturbance and fear of dislodgement, in the third, highest, state of divine bliss. O soul, dedicating yourself to Divinity in the state of five-element existence and five-fold pleasure of experience, you are, in reality, the universal treasure-hold of self-fulfilment, the one unique mother cow for the self.

एतद्वो ज्योतिंः पितरस्तृतीयं पञ्चौदनं ब्रह्मणेऽ जं ददाति।
अजस्तमांस्यपं हन्ति दूरमस्मिंल्लोके श्रद्दधांनेन दत्तः॥ ११॥

11. *Etadvo jyotiḥ pitarastṛtīyaṁ pañcaudanaṁ brahmaṇe'jaṁ dadāti. Ajastamāṁsyapa hanti dūramasmiṁlloke śraddadhānena dattaḥ.*

O Pitaras, parents, teachers, seniors, sustainers of life, it is your gift of the third, highest, light of Vedic knowledge and enlightenment which leads the human soul in the natural state to dedicate itself to Divinity. The immortal soul in its reality, self-dedicated to Divinity by its faith and devotion, dispels all darknesses of ignorance and evil and throws them far out in this life itself.

ईजानानां सुकृतां लोकमीप्सन्पञ्चौदनं ब्रह्मणेऽ जं ददाति। स व्या ∫ प्तिमभि लोकं जयैतं शिवो ३ स्मभ्यं प्रतिगृहीतो अस्तु॥ १२॥

12. *Ījānānāṁ sukṛtāṁ lokamīpsanpañcaudanaṁ brahmaṇe'jaṁ dadāti. Sa vyāptimabhi lokaṁ jayaitaṁ śivo'smabhyaṁ pratigṛhīto astu.*

One, who aspires to the state of noble souls of holy action and divine association, dedicates the immortal soul in the existential state to the Supreme Brahma. Such aspirant as you are, O Aja, aspire and win for yourself the rise to that divine state of life, and may you, accepted and loved therein, be good and auspicious for us too as a source of inspiration.

अजो ह्य१ग्नेरजनिष्ट शोकाद्विप्रो विप्रस्य सह१सो विपश्चित्। इष्टं पूर्तमभिपूर्तं वषट्कृतं तद्देवा ऋतुशः कल्पयन्तु॥ १३॥

13. *Ajo hyagnerajaniṣṭa śokādvipro viprasya sahaso vipaścit. Iṣṭaṁ pūrtamabhipūrtaṁ vaṣaṭkṛtaṁ taddevā ṛtuśaḥ kalpayantu.*

Aja, the unborn immortal soul, is come into the world of existence by virtue of the light and love of Agni, self-refulgent Supreme Brahma. It is wise and vibrant by virtue of the omnipresent vibrance and omnipotence of Agni. May the Devas, divinities of nature and enlightened nobilities of humanity, help it to grow according to the time and season of its growth and to rise to self-fulfilment in whatever it desires, completes and offers through self-surrender towards whatever it wants to achieve.

अमोतं वासौ दद्याद्धिरण्यमपि दक्षिणाम्।
तथा लोकान्त्समाप्नोति ये दिव्या ये च पार्थिवाः ॥ १४ ॥

14. *Amotaṁ vāso dadyāddhiraṇyamapi dakṣiṇām. Tathā lokāntsamāpnoti ye divyā ye ca pārthivāḥ.*

The aspirant to the state of fulfilment should surrender the warp and woof of his action and also whatever is the golden beauty of his achievement in the world as a gift of gratitude to the Lord Giver, and when he does so, then does he really achieve the states of highest being whether it is here on earth or in the heaven of light and bliss divine.

एतास्त्वाजोप यन्तु धाराः सोम्या देवीर्घृतपृष्ठा मधुश्चुतः।
स्तभान पृथिवीमुत द्यां नाकस्य पृष्ठेऽधि सप्तरश्मौ ॥ १५ ॥

15. *Etāstvājopa yantu dhārāḥ somyā devīrghṛta-pṛṣṭhā madhuścutaḥ. Stabhāna pṛthivīmuta dyāṁ nākasya pṛṣṭhe'dhi saptaraśmau.*

O Aja, immortal soul, let these streams of divine soma of exhilaration, brilliant, replete with ghrta and honey sweets of bliss, reach you, sustaining yourself

on earth and in the heaven of seven lights of solar divinity on top of the bliss of Supreme Brahma.

अजो ऽस्यज स्वर्गो ऽसि त्वया लोकमङ्गिरसः प्राजानन्।
तं लोकं पुण्यं प्र ज्ञेषम्॥ १६॥

16. *Ajo'syaja svargo'si tvayā lokamaṅgirasaḥ prājānan. Taṁ lokaṁ puṇyaṁ pra jñeṣam.*

O soul, you are Aja, unborn and undying. O soul immortal, you are svarga, reaching to the heaven of bliss. Through you, the brilliant wise sages, Angirasas, know and reach the heaven of light and bliss. May I too, knowing through the soul, realise and reach that heaven of holiness and bliss of Divinity.

येना सहस्रं वहसि येनाग्ने सर्ववेदसम्।
तेनेमं यज्ञं नो वह स्वर्देवेषु गन्तवे॥ १७॥

17. *Yenā sahasraṁ vahasi yenāgne sarvavedasam. Tenemaṁ yajñaṁ no vaha svardeveṣu gantave.*

O light and fire of yajna and meditation in the state of communion, by that stream of bliss in samadhi through which you set aflow a thousand streams of bliss to the soul, by which you lead the soul's awareness to the lord omniscient, pray sustain this yajna of our communion unto the presence and experience of the divinities and bliss of our choice so that we may reach our goal.

(Reference may be made to Patanjali's Yogasutras, 1, 22-23; 1, 39-41; 3, 49 and 54.)

अजः पक्वः स्वर्गे लोके दधाति पञ्चौदनो निर्ऋतिं बाधमानः। तेन लोकान्त्सूर्यवतो जयेम॥ १८॥

18. *Ajaḥ pakvaḥ svarge loke dadhāti pañcaudano nirṛtiṁ bādhamānaḥ. Tena lokāntsūryavato jayema.*

Panchaudana Aja, immortal soul in the state of five-fold existence and experience, matured and tempered through the crucibles of meditation and spiritual discipline, dispels sufference and adversity and wins the goal of its choice. May we too through that discipline win the states of light and bliss bright and blameless as the sun.

यं ब्राह्मणे निदधे यं च विक्षु या विप्रुष ओदनानामजस्य। सर्वं तदग्ने सुकृतस्य लोके जानीतान्नः संगमने पथीनाम्॥ १९॥

19. *Yaṁ brāhmaṇe nidadhe yaṁ ca vikṣu yā vipruṣa odanānāmajasya. Sarvaṁ tadagne sukṛtasya loke jānītānnaḥ saṁgamane pathīnām.*

Of the immortal soul's powers and potentials, acts and sufferance, in consequence of the divine law of Karma which the Lord has vested in the Brahmana and in the people in general, and of the powers and potentials, acts of freedom and sufferance, and of the food for body, mind and soul that I offer to the Brahmana and the people in general, of all that, O lord of light, Agni, you would know in the land of divine righteousness at the cross-roads of the paths we follow and travel by for ourselves and our destiny.

अजो वा इदमग्रे व्य ∫क्रमत तस्योरियमभवद् द्यौः पृष्ठम्। अन्तरिक्षं मध्यं दिशः पार्श्वे समुद्रौ कुक्षी॥ २०॥

20. *Ajo vā idamagre vya-kramata tasyora iyamabhavad dyauḥ pṛṣṭham. Antarikṣaṁ madhyaṁ diśaḥ pārśve samudrau kukṣī.*

Aja, Eternal Spirit beyond birth and death, was the divine power and presence that first stirred and manifested Itself ahead of this world of existence. This earth became his chest, the heaven and earth, his middle, the quarters of space, his side bounds, and the oceans of earth and space, his great womb of existence.

सत्यं चर्तं च चक्षुषी विश्वं सत्यं श्रद्धा प्राणो विराट् शिरः।
एष वा अपरिमितो यज्ञो यदजः पञ्चौदनः॥ २१॥

21. *Satyaṁ cartaṁ ca cakṣuṣī viśvaṁ satyaṁ śraddhā prāṇo virāṭ śiraḥ. Eṣa vā aparimito yajño yadajaḥ pañcaudanaḥ.*

Satyam, constant reality of existence, and Rtam, Law and Scripture of the dynamics of existence, these two were his eyes, the whole truth of existence and faith in that truth, his life breath, the boundless Prakrti, his head. In other words, this boundless yajna of existential evolution of divine creativity is what the adorable Aja is. It is the Lord Eternal who governs the world of five elements he manifests, projects, withdraws, consumes, projects, eternally.

अपरिमितमेव यज्ञमाप्नोत्यपरिमितं लोकमव रुन्द्धे।
योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥ २२॥

22. *Aparimitameva yajñmāpnotyaparimitaṁ lokamava runddhe. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Whoever the person, conditioned by five elements of Prakrti and five-fold experience and sufferance yet enlightened by divine vision and yajnic spirit of self-sacrifice, that offers the immortal soul to

the Eternal Master attains to the state of unbounded yajna of divine creativity and secures the state of boundless bliss for the soul.

नास्यास्थीनि भिन्द्यान्न मज्ज्ञो निर्धयेत्।
सर्वमेनं समादायेदमिदं प्र वेशयेत्॥ २३॥

23. *Nāsyāsthīni bhindyānna majjño nirdhayet. Sarvamenaṁ samādāyedamidaṁ pra veśayet.*

Nothing can break the bones, nothing can drain out the bone marrow, of this person who, having accepted and wholly surrendered to this Divine Presence, sees the same divine presence in every thing that exists.

इदमिदमेवास्य रूपं भवति तेनैनं सं गमयति। इषं मह ऊर्ज-
मस्मै दुहे यो ३जं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥ २४॥

24. *Idamidamevāsya rūpaṁ bhavati tenainaṁ saṁ gamayati. Iṣaṁ maha ūrjamasmai duhe yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

This and that, every thing that is, becomes for him the manifestation of Divinity, a very version of the divine Self. With that, he joins and moves his own self. And the yajnic system of existence distils and gives food, energy and life's grandeur to him who offers the immortal soul of five-fold existence clothed in light and generosity to the Lord Divine for his divine yajna.

पञ्च रुक्मा पञ्च नवानि वस्त्रा पञ्चास्मै धेनवः कामदुघा
भवन्ति। यो ३जं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥ २५॥

25. *Pañca rukmā pañca navāni vastrā pañcāsmai dhenavaḥ kāmadughā bhavanti. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Five golden glories of pranic energy, five renewed koshas, vestments of the soul, and five senses, all efficient givers of perception for discriminative judgement, become his holy cows and serve him like universal benefactors when he offers the immortal soul of five-fold existence clothed in light and generosity to the eternal Lord for his divine yajna.

पञ्च रुक्मा ज्योतिरस्मै भवन्ति वर्म वासांसि तन्वे ऽभवन्ति। स्वर्गं लोकमश्नुते यो ऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥ २६ ॥

26. *Pañca rukmā jyotirasmai bhavanti varma vāsāṁsi tanve bhavanti. Svargaṁ lokamaśnute yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

All five golden glories of life become his leading lights and five sheaths of the soul become his five-fold armour for body and soul, and he attains the paradisal bliss of life who surrenders the immortal soul of five-fold existence clothed in light and generosity to the eternal Lord for his divine yajna.

या पूर्वं पतिं वित्त्वाथान्यं विन्दतेऽपरम्।
पञ्चौदनं च तावजं ददातो न वि योषतः ॥ २७ ॥

27. *Yā pūrvaṁ patiṁ vittvāthānyaṁ vindate'param. Pañcaudanaṁ ca tāvajaṁ dadāto na vi yoṣataḥ.*

The woman who having married her former husband loses him (on death) and remarries and thus takes to the other, second, husband, and the husband and wife both submit their immortal souls clad in new existential identity of conjugality to each other and to the Lord divine, they never separate.

समानलोको भवति पुनर्भुवापरः पतिः।
यो ३जं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥ २८॥

28. *Samānaloko bhavati punarbhuvāparaḥ patiḥ.*
Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.

The other, second, husband becomes one in life, in the home and in the family with the remarried wife and attains equality of good fortune if he submits his immortal soul of five-fold existence clad in light and generosity to the Lord divine.

अनुपूर्ववत्सां धेनुमनड्वाहमुपबर्हणम् ।
वासो हिरण्यं दत्त्वा ते यन्ति दिवमुत्तमाम्॥ २९॥

29. *Anupūrvavatsāṁ dhenumanaḍvāhamupabarhaṇam. Vāso hiraṇyaṁ dattvā te yanti divamuttamām.*

Having given a fertile cow with regular calving, a carrier bull, a full bed with pillow, clothes and gold as ritual gifts, they win grateful appreciation and well-deserved praise.

आत्मानं पितरं पुत्रं पौत्रं पितामहम्।
जायां जनित्रीं मातरं ये प्रियास्तानुप ह्वये॥ ३०॥

30. *Ātmānaṁ pitaraṁ putraṁ pautraṁ pitāmaham.*
Jāyāṁ janitrīṁ mātaraṁ ye priyāstānupa hvaye.

Self-confidence, father, son, grand son, grand father, wife, mother, and all those dear to me and to the home and family, I invite to come and join me.

यो वै नैदाघं नामर्तुं वेद। एष वै नैदाघो नामर्तुर्यदजः पञ्चौदनः। निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना। यो ३जं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥ ३१॥

31. *Yo vai naidāghaṁ nāmartuṁ veda. Eṣa vai naidāgho nāmarturyadajaḥ pañcaudanaḥ. Nirevāpriyasya bhrātṛvyasya śriyaṁ dahati bhavatyātmanā. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Whoever the five-fold conditioned immortal that attains to the summer season of life and knows for certain that this is the season of heat and passion, who surrenders his mortal identity of immortality clad in light and generosity to the home, the family and the Lord Divine totally burns out the power and fortune of his hateful rival and rises in life with self-confidence.

यो वै कुर्वन्तं नामर्तुं वेद। कुर्वतींकुर्वतीमेवाप्रियस्य भ्रातृव्यस्य श्रियमा दत्ते। एष वै कुर्वन्नामर्तुर्यदजः पञ्चौदनः। निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना। योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥ ३२॥

32. *Yo vai kurvantaṁ nāmartuṁ veda. Kurvatīṁkurvatīmevāpriyasya bhrātṛvyasya śriyamā datte. Eṣa vai kurvannāmarturyadajaḥ pañcaudanaḥ. Nirevāpriyasya bhrātṛvyasya śriyaṁ dahati bhavatyātmanā. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Whoever the immortal soul conditioned in the five-fold state of mortality that attains to the life-season called the time of action and knows for certain that this is the time and season for action, who surrenders his mortal identity of immortality clad in light and generosity to the home, the family and the Lord Divine, takes away the power, potential and good fortune of his hostile rival, in fact burns out and destroys the power

and fortune of the hateful adversary and rises in life by the strength of his soul.

यो वै सं॒यन्तं॒ नाम॒र्तुं॑ वेद॑। सं॒य॒तींसंयतीमे॒वाप्रि॑यस्य॒ भ्रातृ॑व्य॒स्य॒ श्रिय॒मा द॑त्ते। ए॒ष वै सं॒यन्नाम॒र्तुर्य॒द॒जः पञ्चौ॑दनः। निरे॒वाप्रि॑यस्य॒ भ्रातृ॑व्यस्य॒ श्रियं दहति॒ भव॑त्या॒त्मना॑। यो३॑जं पञ्चौ॑दन॒ं दक्षि॑णाज्योतिष॒ं ददा॑ति॥ ३३॥

33. *Yo vai saṁyantaṁ nāmartuṁ veda. Saṁyatīṁsaṁyatīmevāpriyasya bhrātṛvyasya śriyamā datte. Eṣa vai saṁyannāmarturyadajaḥ pañcaudanaḥ. Nirevāpriyasya bhrātṛvyasya śriyaṁ dahati bhavatyātmanā. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Whoever the immortal soul conditioned in the five-fold state of mortality that attains to the life-season called the time of gathering and control and knows for certain that this is the time and season for gathering and control, who surrenders his mortal identity of immortality clad in light and generosity to the home, the family and the Lord Divine, takes away the power, potential and rising good fortune of his hostile rival, in fact burns and destroys the power and fortune of the hateful adversary, and rises in life by the strength of his soul.

यो वै पि॒न्वन्तं॒ नाम॒र्तुं॑ वेद॑। पि॒न्व॒तींपि॑न्वतीमे॒वाप्रि॑यस्य॒ भ्रातृ॑व्यस्य॒ श्रिय॒मा द॑त्ते। ए॒ष वै पि॒न्वन्नाम॒र्तुर्य॒द॒जः पञ्चौ॑दनः। निरे॒वाप्रि॑यस्य॒ भ्रातृ॑व्यस्य॒ श्रियं दहति॒ भव॑त्या॒त्मना॑। यो३॑जं पञ्चौ॑दन॒ं दक्षि॑णाज्योतिष॒ं ददा॑ति॥ ३४॥

34. *Yo vai pinvantaṁ nāmartuṁ veda. Pinvatīṁpinvatīmevāpriyasya bhrātṛvyasya śriyamā datte. Eṣa vai pinvannāmarturyadajaḥ pañcaudanaḥ. Nirevāpriyasya bhrātṛvyasya śriyaṁ dahati bhavatyātmanā. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Whoever the immortal soul conditioned in the five-fold state of mortality that attains to the life season named growth, and knows for certain that this is the time and season for growth, who surrenders his mortal identity of immortality clad in light and generosity to the home, the family and the Lord Divine, takes away the growing power and good fortune of his hostile rival, in fact burns and destroys the power and fortune of his hateful rival and rises in life by the strength of his soul.

यो वा उद्यन्तं नामर्तुं वेद। उद्यतीमुद्यतीमेवाप्रियस्य भ्रातृव्यस्य श्रियमा दत्ते। एष वा उद्यन्नामर्तुर्यदजः पञ्चौदनः। निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना। योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥ ३५॥

35. *Yo vā udyantaṁ nāmartuṁ veda. Udyatīmudyatīmevāpriyasya bhrātṛvyasya śriyamā datte. Eṣa vā udyannāmarturyadajaḥ pañcaudanaḥ. Nirevāpriyasya bhrātṛvyasya śriyaṁ dahati bhavatyātmanā. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Whoever the immortal soul conditioned in the five-fold state of mortality that attains to the life season named rise and progress, and knows for certain that this is the time and season for the rise and progress, who surrenders his mortal identity of the immortal clad in

light and generosity in dedication to the home, the family and the Lord Divine takes off every step of the rise and progress of his hostile adversary, in fact burns and destroys the power and fortune of the hateful rival and rises in life by the strength of his soul.

यो वा अ॑भि॒भु॒वं नाम॒र्तुं वेद॑। अ॒भि॒भव॑न्तीमभिभवन्ती-मे॒वाप्रि॑यस्य॒ भ्रातृ॑व्यस्य श्रिय॒मा द॑त्ते। एष वा अ॑भि॒भूर्नाम॒र्तु-र्यद॒जः पञ्चौ॑दनः। निरे॒वाप्रि॑यस्य॒ भ्रातृ॑व्यस्य॒ श्रियं दहति॒ भव॑त्या॒त्मना॑। यो ३॒ऽजं पञ्चौ॑दन॒ं दक्षि॑णाज्योतिष॒ं ददा॑ति॥ ३६॥

36. *Yo vā abhibhuvaṁ nāmartuṁ veda. Abhibhavantīmabhibhavantīmevāpriyasya bhrātṛvyasya śriyamā datte. Eṣa vā abhibhūrnāmarturyadajaḥ pañcaudanaḥ. Nirevāpriyasya bhrātṛvyasya śriyaṁ dahati bhavatyātmanā. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Whoever the immortal soul conditioned in the five-fold state of mortality that attains to the life season named victory and excellence, and knows for certain that this is the time and season for victory and excellence, who surrenders his mortal identity of the immortal in dedication to the home, the family and the Lord Divine, steals every step of the victory and excellence of his hateful rival, in fact burns and destroys the power and fortune of his hostile adversary and rises in life by the sheer strength of his own soul.

अ॒जं च॒ पच॑त॒ पञ्च॑ चौद॒नान्। सर्वा॒ दिश॒ः संम॑नसः स॒ध्रीची॒ः सान्तर्दे॑शा॒ः प्रति॑ गृह्णन्तु त॒ एत॒म्॥ ३७॥

37. *Ajaṁ ca pacata pañca caudanān. Sarvā diśaḥ saṁmanasaḥ sadhrīcīḥ sāntardeśāḥ prati gṛhṇantu ta etam.*

O saints and sages, men and women, develop, season and perfect the immortal soul in its five-fold mortal condition. Strengthen, season and perfect the five-fold food for the body, mind and soul. O Lord, let all quarters of space together with their interspaces receive and approve it for you and return it to you with gratitude.

तास्ते॑ रक्षन्तु॒ तव॒ तुभ्य॑मे॒तं ताभ्य॒ आज्यं॑ ह॒विरि॒दं जु॑होमि ॥ ३८ ॥

38. *Tāste rakṣantu tava tubhyametaṁ tābhya ājyaṁ haviridaṁ juhomi.*

O Lord, may those quarters of space, interspaces and the divine and human powers therein protect and promote this immortal soul in the mortal state. It is yours, it is for you, it is for them, the spaces, the divinities, and humanity. I offer this soul as the holy material of oblation dedicated to your service and all these.

Kanda 9/Sukta 6 (Atithi Yajna: Hospitality)

Atithi, Brahma, Vidya Devata, Brahma Rshi

This sukta is a celebration of hospitality to Atithis, chance visitors, who happen to come to the household during their holy rounds. This hospitality is called Atithi Yajna prescribed as a sacred duty in the Vedic tradition.

Atithi Yajna is one of the five sacred duties to

be performed by a house holder: Brahma yajna (Prayer), Deva yajna (agnihotra), Pitryajna (service to parents and other seniors), Atithiyajna (hospitality to visitors), and Balivaishvadeva yajna (feeding birds and animals.

Atithi yajna as described in detail in this sukta is so sacred that it is a microcosmic version of the macrocosmic yajna which, in the Vedic tradition, the universe is. Brahma, Lord Supreme, is the performer of the macrocosmic yajna, and Brahma also is the supreme deity for which the yajna is performed. By analogy, in Atithi yajna, both the host and the guest are human versions of Brahma, one the performer, the other, the beneficiary.

The sukta has 62 mantras divided over six parts. The part is called 'Paryaya'.

Paryaya 1

यो वि॒द्याद् ब्रह्म॑ प्र॒त्यक्षं॑ परूं॑षि॒ यस्य॑ संभा॒रा ऋचो॒ यस्या॑नू॒क्य॒म्॥ १ ॥

1. *Yo vidyād brahma pratyakṣaṁ parūṁṣi yasya saṁbhārā ṛco yasyānūkyam.*

One who would know Brahma first hand by direct experience may know that Brahma is that Supreme Purusha, Ultimate living Reality, which as a 'Person' is constituted of the entire structure of existence and its knowledge: whose spine is the Rks.

सामा॑नि॒ यस्य॒ लोमा॑नि॒ यजु॒र्हृद॑यमु॒च्यते॑ परि॒स्तर॑ण॒-मिद्ध॒विः॥ २ ॥

2. *Sāmāni yasya lomāni yajurhṛdayamucyate paristaraṇamiddhaviḥ.*

Whose hair is the Samans, whose heart is called the Yajus, and whose cover-manifest is the form and function of the dynamics of universal yajna.

यद्वा अतिथिपतिरतिथीन्प्रतिपश्यति देवयजनं प्रेक्षते ॥ ३ ॥

3. *Yadvā atithipatiratithīnpratipaśyati devayajanaṁ prekṣate.*

And know: If the house holder as the host sees the Atithis, holy visitors, he sees an occasion for a personal performance of yajna in the service of Divinity.

यदभिवदति दीक्षामुपैति यदुदकं याचत्यपः प्र णयति ॥ ४ ॥

4. *Yadabhivadati dīkṣāmupaiti yadudakaṁ yācatyapaḥ praṇayati.*

When he welcomes the guest, he receives Diksha, initiation into a holy commitment. When he asks if he could offer water and brings up water for the guest:

या एव यज्ञ आपः प्रणीयन्ते ता एव ताः ॥ ५ ॥

5. *Yā eva yajña āpaḥ praṇīyante tā eva tāḥ.*

The water he brings is water for yajna, and the water is as sacred as water consecrated by Divinity.

यत्तर्पणमाहरन्ति य एवाग्नीषोमीयः पशुर्बध्यते स एव सः ॥ ६ ॥

6. *Yattarpaṇamāharanti ya evāgnīṣomīyaḥ paśurbadhyate sa eva saḥ.*

When members of the host family bring refreshments for the guest, the refreshments are like oblations for Agni and Soma in yajna whereby the guest is identified with the very soul of yajna with the

yajamana committed in entirety.

यदा॑वस॒थान्क॒ल्पय॑न्ति सदोहविर्धा॒नान्ये॒व तत्क॑ल्प-यन्ति ॥ ७ ॥

7. *Yadāvasathānkalpayanti sadohavirdhānānyeva tatkalpayanti.*

When they arrange for his rest and comforts they arrange for the place of yajna and other preparations for it.

यदु॑पस्तृ॒णन्ति॑ ब॒र्हिरे॒व तत् ॥ ८ ॥

8. *Yadupastṛṇanti barhireva tat.*

When they provide for the bed, that is like spreading the holy grass on the vedi.

यदु॑परिशय॒नमा॒हर॑न्ति स्व॒र्गमे॒व तेन॑ लो॒कमव॑ रुन्द्धे ॥ ९ ॥

9. *Yaduparisayanamāharanti svargameva tena lokamava runddhe.*

When they elevate the bed, they raise themselves to higher bliss of divine nature.

यत्क॑शिपूपब॒र्हणमा॒हर॑न्ति परि॒धय॑ ए॒व ते ॥ १० ॥

10. *Yatkaśipūpabarhaṇamāharanti paridhaya eva te.*

When they bring the mat, pillow and covering, these are the boundary sticks of the yajna fire.

यदा॑ञ्जनाभ्यञ्ज॒नमा॒हर॒न्त्याज्य॑मे॒व तत् ॥ ११ ॥

11. *Yadāñjanābhyañjanamāharantyājyameva tat.*

When they bring creams and ointments, these are like ghrta for the yajna.

यत्पुरा परिवेषात्खादमाहरन्ति पुरोडाशावेव तौ ॥ १२ ॥

12. *Yatpurā pariveṣātkhādamāharanti puroḍāśāveva tau.*

When they bring the appetizers before dinner, that is like soma juice for yajna.

यदशनकृतं ह्वयन्ति हविष्कृतमेव तद्ध्वयन्ति ॥ १३ ॥

13. *Yadaśanakṛtaṁ hvayanti haviṣkṛtameva taddhvayanti.*

When they call upon the cook and for service, it is as if they call for the bearers of havi for yajna.

ये व्रीहयो यवा निरुप्यन्तेंऽशव एव ते ॥ १४ ॥

14. *Ye vrīhayo yavā nirupyanteṁ'śava eva te.*

When rice and barley are selected and offered to the guest, it is like the filaments of soma for the yajna.

यान्युलूखलमुसलानि ग्रावाण एव ते ॥ १५ ॥

15. *Yānyulūkhalamusalāni grāvāṇa eva te.*

Things like mortar and pestle used in the preparation of food for the guest are like the soma stones in the preparation of soma juice for yajna.

शूर्पं पवित्रं तुषा ऋजीषाभिषवणीरापः ॥ १६ ॥

16. *Śūrpaṁ pavitraṁ tuṣā ṛjīṣābhiṣavaṇīrāpaḥ.*

The sieve is soma strainer, the chaff is soma pomace, and liquids are pressing gear.

स्रुग्दर्विर्नेक्षणमायवनं द्रोणकलशाः कुम्भ्यो ⌈वायव्या ⌈नि पात्राणीयमेव कृष्णाजिनम् ॥ १७ ॥

17. *Srugdarvirnekṣaṇamāyavanaṁ droṇakalaśāḥ kumbhyo vāyavyāni pātrāṇīyameva kṛṣṇājinam.*

The ladle is the ghrta-ladle for oblation, the fork is the stirring prong, the jars are soma vessels, utensils are like soma cups, this earth is like the black antelope hide for a seat.

Paryaya 2

यजमानब्राह्मणं वा एतदतिथिपतिः कुरुते यदाहार्या ँणि प्रेक्षत इदं भूया ३ इदा ३मिति ॥ १ ॥

1. *Yajamānabrāhmaṇaṁ vā etadatithipatiḥ kurute yadāhāryāṇi prekṣata idaṁ bhūyā' idā' miti.*

When the host takes stock of things to be offered to the guest and assesses whether this is good enough or this, he does for himself the same job in Atithi yajna as the Brahmana does for the yajamana for the planning and performance of a yajna in the service of Divinity.

यदाह भूय उद्धरेति प्राणमेव तेन वर्षीयांसं कुरुते ॥ २ ॥

2. *Yadāha bhūya uddhareti prāṇameva tena varṣīyāṁsaṁ kurute.*

When he says: 'Take up more, again, and offer it to the guest', by doing so he raises his life and energy higher and higher.

उप हरति हवींष्या सादयति ॥ ३ ॥

3. *Upa harati havīṁṣyā sādayati.*

When he takes up this more and brings it to the guest, it is as if he takes more of fragrant materials for the yajna, seats himself on the vedi and offers the

oblation to Agni.

तेषामासन्नानामतिथिरात्मञ्जुहोति ॥ ४ ॥

4. *Teṣāmāsannānāmatithirātmañjuhoti.*

Of these holy materials and delicacies brought up to him, the guest partakes unto himself as if he offers these to the divine spirit of yajna:

स्रुचा हस्तेन प्राणे यूपे स्रुक्कारेण वषट्कारेण ॥ ५ ॥

5. *Srucā hastena prāṇe yūpe srukkāreṇa vaṣaṭakāreṇa.*

With his hand as ladle, the guest offers food into his pranic vitality, it is as on the stake ring of yajna, as he chews and swallows the food, it is like uttering the holy formula of Vashatkara for the offering.

एते वै प्रियाश्चाप्रियाश्चर्त्विजः स्वर्गं लोकं गमयन्ति यदतिथयः ॥ ६ ॥

6. *Ete vai priyāścāpriyāścartvijaḥ svargaṁ lokaṁ gamayanti yadatithayaḥ.*

It is these, the holy guests, high priests of Atithi yajna, whether dear favourites or otherwise indifferent, that lead the performing yajamana to the state of bliss and freedom of Moksha.

स य एवं विद्वान्न द्विषन्नश्नीयान्न द्विषतोऽन्नमश्नीयान्न मीमांसितस्य न मीमांसमानस्य ॥ ७ ॥

7. *Sa ya evaṁ vidvānna dviṣannaśnīyānna dviṣato' nnamaśnīyānna mīmāṁsitasya na mīmāṁsamānasya.*

Thus should the man of knowledge, the guest

who is free from hate and anger, accept the hospitality of the house holder. He should not accept the hospitality of the man of hate and anger, nor of the man of dubious character, nor of the man of doubt and suspicion.

सर्वो॑ वा ए॒ष ज॒ग्धपा॑प्मा॒ यस्यान्न॑म॒श्नन्ति॑ ॥ ८ ॥

8. *Sarvo vā eṣa jagdhapāpmā yasyānnamaśnanti.*

All those hosts whose hospitality the holy guests accept and eat their food have their sins destroyed (by virtue of the Atithi yajna).

सर्वो॑ वा ए॒षोऽ ज॑ग्धपाप्मा॒ यस्यान्न॑ं नाश्नन्ति॑ ॥ ९ ॥

9. *Sarvo vā eṣo'jagdhapāpmā yasyānnaṁ nāśnanti.*

All those whose hospitality the holy guests do not accept and do not eat their food have their sins intact and active (by virtue of their hospitality having been rejected).

स॒र्व॒दा वा ए॒ष यु॒क्तग्रा॑वा॒र्द्र॑पवित्रो॒ वित॑ताध्वर॒ आहृ॑तयज्ञ-क्रतु॒र्य उ॑प॒हर॑ति ॥ १० ॥

10. *Sarvadā vā eṣa yuktagrāvārdrapavitro vitatā-dhvara āhṛtayajñakraturya upaharati.*

He that always offers hospitality to the guests, has his grinders ready, his filters wetsome, and his yajna ever extended with love, faith and hospitality without hate, anger and violence remains sinless.

प्रा॒जा॒प॒त्यो वा ए॒तस्य॑ य॒ज्ञो वित॑तो॒ य उ॑प॒हर॑ति ॥ ११ ॥

11. *Prājāpatyo vā etasya yajño vitato ya upaharati.*

He that offers food to the guests has his yajna of hospitality generously extended in faith for Prajapati

by the grace of Prajapati.

प्रजापतेर्वा एष विक्रमाननुविक्रमते य उपहरति ॥ १२ ॥

12. *Prajāpatervā eṣa vikramānanuvikramate ya upaharati.*

Bravely generous is he, and he follows the universal generosity of Prajapati, who offers food to the guests (with love and faith without hate, anger and violence.

योऽतिथीनां स आहवनीयो यो वेश्मनि स गार्हपत्यो यस्मिन्पचन्ति स दक्षिणाग्निः ॥ १३ ॥

13. *Yo'tithīnāṁ sa āhavanīyo yo veśmani sa gārhapatyo yasminpacanti sa dakṣiṇāgniḥ.*

For the host who performs Atithi yajna with the offer of food and hospitality to the guest: The 'fire' of the guest's hunger is Ahavaniya Agni into which the oblation of food is made; the warmth of hospitality in the home with which the offer of rest and comfort is made to the guest is Garhapatya Agni which is always kept alive; and the fire of the hearth on which the hosts cook food for the guest is Dakshinagni, the fire of holy generosity.

Paryaya 3

इष्टं च वा एष पूर्तं च गृहाणामश्नाति यः पूर्वोऽतिथेरश्नाति ॥ १ ॥

1. *Iṣṭaṁ ca vā eṣa pūrtaṁ ca gṛhāṇāmaśnāti yaḥ pūrvo'titheraśnāti.*

The host that eats before the guest has eaten

devours the merit and piety of all his Ishta and Purtta acts, i.e., he devours the merit of his obligatory acts of prayer and yajna, and particular acts performed for worldly purposes.

पयश्च॒ वा ए॒ष रसं च गृ॒हाणा॑मश्नाति॒ यः पूर्वो॑ ति॑थे-र॒श्नाति॑ ॥ २ ॥

2. *Payaśca vā eṣa rasaṁ ca gṛhāṇāmaśnāti yaḥ pūrvo' titheraśnāti.*

The host that eats before the guest has eaten destroys the pleasure and decency of all his milky and juicy delicacies.

ऊ॒र्जां च॒ वा ए॒ष स्फा॒तिं च॑ गृ॒हाणा॑मश्नाति॒ यः पूर्वो॑ ति॑थे-र॒श्नाति॑ ॥ ३ ॥

3. *Ūrajāṁ ca vā eṣa sphātiṁ ca gṛhāṇāmaśnāti yaḥ pūrvo'titheraśnāti.*

The host that eats before the guest has eaten negates the energy and prosperity of the house.

प्र॒जां च॒ वा ए॒ष प॒शूंश्च॑ गृ॒हाणा॑मश्नाति॒ यः पूर्वो॑ ति॑थे-र॒श्नाति॑ ॥ ४ ॥

4. *Prajāṁ ca vā eṣa paśūṁśca gṛhāṇāmaśnāti yaḥ pūrvo'titheraśnāti.*

The host that eats before the guest has eaten devours the wealth of his people and property of the home.

की॒र्तिं च॒ वा ए॒ष यश॑श्च गृ॒हाणा॑मश्नाति॒ यः पूर्वो॑ ति॑थे-र॒श्नाति॑ ॥ ५ ॥

5. *Kīrtiṁ ca vā eṣa yaśaśca gṛhāṇāmaśnāti yaḥ pūrvo'titheraśnāti.*

The host that eats before the guest has eaten demeans the honour and reputation of the house.

श्रियं च॒ वा एष सं॒विदं च गृ॒हाणा॑मश्नाति॒ यः पूर्वोऽ॑ति॑थेर॒श्नाति॑ ॥ ६ ॥

6. *Śriyaṁ ca vā eṣa saṁvidaṁ ca gṛhāṇāmaśnāti yaḥ pūrvo'titheraśnāti.*

The host that eats before the guest has eaten violates the grace and culture of the family.

एष वा अति॑थि॒र्यच्छ्रोत्रि॒॑यस्तस्मा॒त्पूर्वो॒ नाश्नी॑यात् ॥ ७ ॥

7. *Eṣa vā atithiryacchrotriyastasmātpūrvo nāśnīyāt.*

The guest being a man of knowledge, culture and enlightenment, the host must not eat before him.

अ॒शि॒ता॒व॒त्यति॑थावश्नीयाद्य॒ज्ञस्य॑ सात्म॒त्वाय॑ ।
य॒ज्ञस्यावि॑च्छेदाय॒ तद्व्र॒तम् ॥ ८ ॥

8. *Aśitāvatyatithāvaśnīyādyajñasya sātmatvāya. Yajñasyāvicchedāya tadvratam.*

For soulful performance of the yajna to its completion in the essential spirit and for the continuance of the family's yajnic tradition without break, the host should eat only after the holy guest has been served to his satisfation. This is the law.

एत॒द्वा उ॒ स्वादी॑यो॒ यद॑धिग॒वं क्षी॒रं वा॑ मां॒सं वा॒ तदे॒व नाश्नी॑यात् ॥ ९ ॥

9. *Etadvā u svādīyo yadadhigavaṁ kṣīraṁ vā māṁsaṁ vā tadeva nāśnīyāt.*

Whether it is something delicious, a cow product, milk or curd or cheese, that also the host must not eat before the guest has eaten.

Paryaya 4

स य एवं विद्वान्क्षीरमुपसिच्योपहरति ॥ १ ॥

1. *Sa ya evaṁ vidvānkṣīramupasicyopaharati.*

The host, knowing thus the law and tradition, who pours milk, sprinkles it with delicacies, and offers it to the learned guest...

यावदग्निष्टोमेनेष्ट्वा सुसमृद्धेनावरुन्द्धे तावदेनेनाव रुन्द्धे ॥ २ ॥

2. *Yāvadagniṣṭomeneṣṭvā susamṛddhenāva-runddhe tāvadenenāva runddhe.*

Attains as much merit of virtue as he would attain by performing an elaborate Agnishtoma yajna.

स य एवं विद्वान्त्सर्पिरुपसिच्योपहरति ॥ ३ ॥

3. *Sa ya evaṁ vidvāntsarpirupasicyopaharati.*

The host, knowing thus the law and tradition, who takes up ghrta preparations, sprinkles these with delicacies, and offers to the learned guest...

यावदतिरात्रेणेष्ट्वा सुसमृद्धेनावरुन्द्धे तावदेनेनाव रुन्द्धे ॥ ४ ॥

4. *Yāvadatirātreṇeṣṭvā susamṛddhenāvarunddhe tāvadenenāva runddhe.*

Attains as much merit of virtue as he would attain by performing an elaborate Atiratra yajna.

स य एवं विद्वान्मधूपसिच्योपहरति ॥ ५ ॥

5. *Sa ya evaṁ vidvānmadhūpasicyopaharati.*

The host, knowing thus the law and tradition, who takes honey sprinkled with delicacies and offers it to the learned guest...

यावत्सत्रसद्येनेष्ट्वा सुसंमृद्धेनावरुन्द्धे तावदेनेनाव रुन्द्धे ॥ ६ ॥

6. *Yāvatsatrasadyeneṣṭvā susaṁṛddhenāvaru-nddhe tāvadenenāva runddhe.*

Attains as much merit of virtue as he would attain by performing an elaborate Sattrasadya session of yajna.

स य एवं विद्वान्मांसमुपसिच्योपहरति ॥ ७ ॥

7. *Sa ya evaṁ vidvānmāṁsamupasicyopaharati.*

The host, knowing thus the law and tradition, who takes curds and cheese sprinkled with delicacies and offers these to the learned guest...

यावद् द्वादशाहेनेष्ट्वा सुसंमृद्धेनावरुन्द्धे तावदेनेनाव रुन्द्धे ॥ ८ ॥

8. *Yāvad dvādaśāheneṣṭvā susaṁṛddhenāvaru-nddhe tāvadenenāva runddhe.*

Attains as much merit of virtue as he would attain by performing an elaborate Dvadashaha, twelve day session of yajna.

स य एवं विद्वानुदकमुपसिच्योपहरति ॥ ९ ॥

9. *Sa ya evaṁ vidvānudakamupasicyopaharati.*

The host, knowing thus the law and tradition, who offers only water, having purified and sanctified

it, to the learned guest...

प्रजानां प्रजननाय गच्छति प्रतिष्ठां प्रियः प्रजानां भवति य एवं विद्वानुदकमुपसिच्योपहरति ॥ १० ॥

10. *Prajānāṁ prajananāya gacchati pratiṣṭhāṁ priyaḥ prajānāṁ bhavati ya evaṁ vidvānuda-kamupasicyopaharati.*

Rises to the honoured position of being the father of a great family and becomes a dear favourite of his people around. Thus fares the man of hospitality who offers water, clean and sanctified, to a learned Atithi.

Paryaya 5

For the host and the household that knows the law, tradition, rules and manners of Atithi yajna in honour of the learned guests, nature sings songs of celebration.

This part of the sukta uses musical terms of Sama songs: Hinkara, Prastava, Udgitha, Pratihara and Nidhana. (Refer to Chhandogya Upanishad, 2, 1-7)

तस्मा उषा हिङ्कृणोति सविता प्र स्तौति ॥ १ ॥

1. *Tasmā uṣā hiṅkṛṇoti savitā pra stauti.*

For the host that knows and follows the laws and etiquette of Atithi yajna, the Dawn sings the Hinkara, melody of refreshment and awakening into light. Savita, the sun, sings the Prastava, rising song of progress.

बृहस्पतिरूर्जयोद्गायति त्वष्टा पुष्ट्या प्रति हरति विश्वे देवा निधनम् ॥ २ ॥

2. *Bṛhaspatirūrjayodgāyati tvaṣṭā puṣṭyā prati harati viśve devā nidhanam.*

Brhaspati sings the exciting Udgitha, rousing song of victory, Tvashta, the maker, sings the Pratihara with the music of peace and growth, and Vishvedevas sing the Nidhana, song of success and fulfilment.

निधनं भूत्याः प्रजायाः पशूनां भवति य एवं वेद ॥ ३ ॥

3. *Nidhanaṁ bhūtyāḥ prajāyāḥ paśūnāṁ bhavati ya evaṁ veda.*

Thus the host that knows and follows the discipline of Atithi yajna acquires plenty of prosperity, family and friends, and the wealth of cattle.

तस्मा उद्यन्त्सूर्यो हिङ्कृणोति संगवः प्र स्तौति ॥ ४ ॥

4. *Tasmā udyantsūryo hiṅkṛṇoti saṁgavaḥ pra stauti.*

For the host who knows the law and discipline of Atithi yajna, the rising sun sings the Hinkara, and with the radiance of the rays it sings the Prastava, song of rising excitement.

मध्यन्दिन उद्गायत्यपराह्णः प्रति हरत्यस्तंयन्निधनम् ।
निधनं भूत्याः प्रजायाः पशूनां भवति य एवं वेद ॥ ५ ॥

5. *Madhyandina udgāyatyaparāhṇaḥ prati haratyastaṁyannidhanam. Nidhanaṁ bhūtyāḥ prajāyāḥ paśūnāṁ bhavati ya evaṁ veda.*

The sun on the zenith at mid-day sings the Udgitha, in the afternoon it sings the Pratihara, and, as it proceeds to the evening for setting, it sings the

Nidhana, song of completion and fulfilment. Thus does the host that knows the etiquette of Atithi yajna acquire plenty of prosperity, family and friends, and the wealth of cattle.

तस्मा॑ अ॒भ्रो भव॒न्हिङ्कृ॑णोति स्त॒नय॒न्प्र स्तौ॑ति ॥ ६ ॥

6. *Tasmā abhro bhavanhiṅkṛṇoti stanayanpra stauti.*

For the host who knows, the cloud, being heavy with vapour, sings the Hinkara. Thundering, it sings the Prastava.

वि॒द्योत॑मान॒: प्रति॑ हरति॒ वर्ष॒न्नुद्गा॑यत्युद्गृ॒ह्ण॒न्नि॒धन॑म् ।
नि॒धनं॑ भू॒त्या॑: प्र॒जाया॑: पशू॒नां भ॑वति॒ य ए॒वं वेद॑ ॥ ७ ॥

7. *Vidyotamānaḥ prati harati varṣannudgāyatyudgṛhṇannidhanam. Nidhanaṁ bhūtyāḥ prajāyāḥ paśūnāṁ bhavati ya evaṁ veda.*

While raining in showers, it sings the Udgitha. Flashing with lightning, it sings the Pratihara. And when it rises and floats away after rain, it sings the Nidhana. Thus does the host that knows this and the law and etiquette of holy hospitality acquire plenty of prosperity, family and friends, and the wealth of cattle.

अति॑थी॒न्प्रति॑ पश्यति॒ हिङ्कृ॑णोत्य॒भि व॑दति॒ प्र स्तौ॑त्यु॒द॒कं या॒च॒त्युद्गा॑यति ॥ ८ ॥

8. *Athithīnprati paśyati hiṅkṛṇotyabhi vadati pra stautyudakaṁ yācatyudgāyati.*

When the host beholds the guest, he feels happy and expresses his joy with Hinkara. When he greets him, he appreciates the visit with the expression of Prastava as he offers the hospitality. When he requests him what

he would like to have, he expresses his joy as if he sings the Udgitha.

उप॑ हरति॒ प्रति॑ हर॒त्युच्छि॑ष्टं नि॒धन॑म्॥ ९॥

9. *Upa harati prati haratyucchiṣṭaṁ nidhanam.*

When he brings and offers water so that the guest feels fresh, that is like singing the Pratihara. And when the guest has accepted that part of hospitality with more than satisfaction, the surplus is Nidhana, close and fulfilment of the hospitality then.

नि॒धनं॒ भूत्या॑ः प्र॒जाया॑ः पशू॒नां भ॑वति॒ य एवं॑ वे॒द॑॥ १०॥

10. *Nidhanaṁ bhūtyāḥ prajāyāḥ paśūnāṁ bhavati ya evaṁ veda.*

Thus does the host who knows the rules and manners of hospitality win satisfaction and fulfilment and acquire plenty of prosperity, family and friends, and abundance of cattle and other property.

Paryaya 6

यत्क्ष॒त्तार॑ं ह्वय॒त्या श्रा॑वयत्ये॒व तत्॥ १॥

1. *Yatkṣattāraṁ hvayatyā śrāvayatyeva tat.*

When the host calls upon the cook, it is the Adhvaryu calling upon the Agnidh to the yajna.

यत्प्र॑तिशृ॒णोति॑ प्र॒त्याश्रा॑वयत्ये॒व तत्॥ २॥

2. *Yatpratiṣṛṇoti pratyāśrāvayatyeva tat.*

When the cook hears and responds, it is the Agnidh responding to the Adhvaryu.

यत्प॑रिवे॒ष्टार॒ः पात्र॑हस्ता॒ः पूर्वे॒ चाप॑रे च प्र॒पद्य॑न्ते चम॒सा-ध्व॑र्यव एव॒ ते ॥ ३ ॥

3. *Yatpariveṣṭāraḥ pātrahastāḥ pūrve cāpare ca prapadyante camasādhvaryava eva te.*

When the servers with serving trays in hand come, one and all, they are yajna participants holding yajnic ladles in hand.

तेषा॑ं न कश्च॒नाहो॑ता ॥ ४ ॥

4. *Teṣāṁ na kaścanāhotā.*

Of them, none is a no-participant in yajna.

यद्वा अति॑थिपति॒रति॑थीन्प॒रि॒विष्य॑ गृ॒हानु॑पो॒दैत्य॑व॒भृथ॑मे॒व तदु॒पावै॑ति ॥ ५ ॥

5. *Yadvā atithipatiratithīnpariviṣya gṛhānupodaityavabhṛthameva tadupāvaiti.*

When the chief host, having served the guests, goes back to his quarters, he goes to the Avabhritha ablutions after completion of the yajna.

यत्स॑भा॒गय॑ति॒ दक्षि॑णाः सभागय॑ति॒ यद॑नु॒तिष्ठ॑त उ॒दव॑स्यत्ये॒व तत् ॥ ६ ॥

6. *Yatsabhāgayati dakṣiṇāḥ sabhāgayati yadanutiṣṭhata udavasyatyeva tat.*

When he distributes, he offers Dakshina to the priests. When he follows them to see them off and say good-bye, that is completion of the yajna.

स उप॑हूतः पृ॒थि॒व्यां भ॑क्षय॒त्युप॑हू॒त॒स्तस्मि॒न्यत्पृ॑थि॒व्यां वि॒श्वरू॑पम् ॥ ७ ॥

1. *Sa upahūtaḥ pṛthivyāṁ bhakṣayatyupahūtastasminyatpṛthivyāṁ viśvarūpam.*

The host that knows the rules and traditions of the etiquette of yajnic hospitality to be extended to the holy guests, when invited anywhere on earth, enjoys all that variety on earth which the invited guest enjoyed in that Atithi yajna in that home.

स उपहूतोऽन्तरिक्षे भक्षयत्युपहूतस्तस्मिन्यदन्तरिक्षे विश्वरूपम्॥ ८॥

8. *Sa upahūto'ntarikṣe bhakṣayatyupahūtastasminyadantarikṣe viśvarūpam.*

The host, invited to the middle regions, enjoys all that variety in the middle regions which the invited guest enjoyed in that Atithi yajna in that home.

स उपहूतो दिवि भक्षयत्युपहूतस्तस्मिन्यद्दिवि विश्वरूपम्॥ ९॥

9. *Sa upahūto divi bhakṣayatyupahūtastasminyaddivi viśvarūpam.*

The host invited to the heavenly regions enjoys all that variety in heaven which the invited guest enjoyed in that yajna.

स उपहूतो देवेषु भक्षयत्युपहूतस्तस्मिन्यद्देवेषु विश्वरूपम्॥ १०॥

10. *Sa upahūto deveṣu bhakṣayatyupahūtastasminyaddeveṣu viśvarūpam.*

The host invited among divinities enjoys all that variety among divinities which the invited guest enjoyed

in that yajna.

स उपहूतो लोकेषु भक्षयत्युपहूतस्तस्मिन्यल्लोकेषु विश्वरूपम्॥ ११॥

11. *Sa upahūto lokeṣu bhakṣayatyupahūtastasminyallokeṣu viśvarūpam.*

The host invited among different worlds enjoys all that variety in the worlds which the invited guest enjoyed in that yajna.

स उपहूत उपहूतः॥ १२॥

12. *Sa upahūta upahūtaḥ.*

He is invited, invited again and again as the guest was.

आप्नोतीमं लोकमाप्नोत्यमुम्॥ १३॥

13. *Āpnotīmaṁ lokamāpnotyamum.*

Invited, he is fulfilled in this world and in that other.

ज्योतिष्मतो लोकाञ्जयति य एवं वेद॥ १४॥

14. *Jyotiṣmato lokāñjayati ya evaṁ veda.*

He that knows thus. wins the worlds of light.

Kanda 9/Sukta 7 (Cow: the Cosmic Metaphor)

Gau Devata, Brahma Rshi

In this Sukta the universe is described as a cow in the metaphorical sense, Cosmic Organism as it is.

प्रजापतिश्च परमेष्ठी च शृङ्गे इन्द्रः शिरो अग्निर्ललाटं यमः कृकाटम्॥ १॥

1. *Prajāpatiśca parameṣṭhī ca śṛṅge indraḥ śiro agnirlalāṭaṁ yamaḥ kṛkāṭam.*

Prajapati, the Divine Power that sustains the forms of life, and Parameshthi, the Supreme Presiding Presence, these are the two horns of the Cow, that is, of the universe. Indra, Omnipotence, is the head, Agni, cosmic fire energy, is the forehead, and Yama, the Law, is the neck joint of brain and the body.

सोमो॒ राजा॑ म॒स्तिष्को॒ द्यौरु॑त्तर॒हनुः॑ पृ॑थि॒व्य ऽ धर॒हनुः॑ ॥ २ ॥

2. *Somo rājā mastiṣko dyaruttarahanuḥ pṛthivya dharahanuḥ.*

Soma Raja, ruling bright joyous vitality, is the brain, the region of light, the upper jaw, the earth, the lower jaw.

वि॒द्युज्जि॒ह्वा म॒रुतो॒ दन्ता॑ रे॒वतीर्ग्री॒वाः कृ॒त्तिका स्क॒न्धा घ॒र्मो वह॑ः ॥ ३ ॥

3. *Vidyujjihvā maruto dantā revatīrgrīvāḥ kṛttikā skandhā gharmo vahaḥ.*

Lightning is the tongue, Maruts, winds, are the teeth, Revati, the star, is the neck, Krttikas are the shoulder, and Gharma, heat and light energy, the withers.

विश्वं॑ वा॒युः स्व॒र्गो लो॒कः कृ॑ष्णा॒द्रं वि॒धर॑णी नि॒वे॒ष्यः ॥ ४ ॥

4. *Viśvaṁ vāyuḥ svargo lokaḥ kṛṣṇadraṁ vidharaṇī niveṣyaḥ.*

The world of existence is the life breath, greenery of life is paradisal bliss, cosmic balance is the resting place at the centre.

श्येनः क्रोडो३न्तरिक्षं पाजस्यं१ बृहस्पतिः ककुद् बृहतीः कीकसाः ॥ ५ ॥

5. *Śyenaḥ kroḍontarikṣaṁ pājasyaṁ bṛhaspatiḥ kakud bṛhatīḥ kīkasāḥ.*

Cosmic dynamics is the bosom, firmament is the belly, Brhaspati is the hump, expansiveness is the vertebrae of the spine.

देवानां पत्नीः पृष्टय उपसदः पर्शवः ॥ ६ ॥

6. *Devānāṁ patnīḥ pṛṣṭaya upasadaḥ parśavaḥ.*

The powers that sustain the forces of nature are ribs of the back, planets are ribs of the chest.

मित्रश्च वरुणश्चांसौ त्वष्टा चार्यमा च दोषणी महादेवो बाहू ॥ ७ ॥

7. *Mitraśca varuṇaścāṁsau tvaṣṭā cāryamā ca doṣaṇī mahādevo bāhū.*

Mitra and Varuna, sun and moon, are shoulder blades, Tvashta and Aryama, making and guiding powers, are upper arms, Mahadeva, supreme power of divinities of nature, is the twin motive forces of the universe.

इन्द्राणी भसद्वायुः पुच्छं पवमानो बालाः ॥ ८ ॥

8. *Indrāṇī bhasadvāyuḥ puccham pavamāno bālāḥ.*

Indrani, energy, is the hips, wind is the tail, waves and currents are the hair.

ब्रह्म च क्षत्रं च श्रोणी बलमूरू ॥ ९ ॥

9. *Brahma ca kṣatraṁ ca śroṇī balamūrū.*

Brahma and Kshatra, intelligence and order, are the loins, strength is the thighs.

धा॒ता च॑ सवि॒ता चा॑ष्ठी॒वन्तौ॒ जङ्घा॑ गन्ध॒र्वा अ॑प्स॒रस॒: कुष्ठि॑का॒ अदि॑तिः श॒फाः ॥ १० ॥

10. *Dhātā ca savitā cāṣṭhīvantau jaṅghā gandharvā apsarasaḥ kuṣṭhikā aditiḥ śaphāḥ.*

Dhata and Savita, sun and gravitation, are the knees, magnetic forces are the shanks, rays are dew-claws, the earth is the hoofs.

चेतो॒ हृद॑यं॒ यक्॑नन्मे॒धा व्र॒तं पु॑री॒तत् ॥ ११ ॥

11. *Ceto hṛdayaṁ yakṛnmedhā vrataṁ purītat.*

Memory and mind is the heartcore, assimilative power is the liver, rule and fast is the intestines.

क्षुत्कु॒क्षिरि॑रा॑ वनि॒ष्ठुः पर्व॑ताः प्ला॒शय॑: ॥ १२ ॥

12. *Kṣutkukṣirirā vaniṣṭhuḥ parvatāḥ plāśayaḥ.*

Hunger is the assimilative power of digestion, food is the colon, mountains are the muscles.

क्रोधो॑ वृ॒क्कौ म॒न्युरा॒ण्डौ प्र॒जा शेप॑: ॥ १३ ॥

13. *Krodho vṛkkau manyurāṇḍau prajā śepaḥ.*

Anger is the kidneys, passion is the scrotum, children are the creative urge.

न॒दी सू॒त्री व॒र्षस्य॒ पत॑य॒ स्तना॑ स्तनयि॒त्नुरू॒धः ॥ १४ ॥

14. *Nadī sūtrī varṣasya pataya stanā stanayitnurūdhaḥ.*

Streams are the umbilical cord, clouds of rain

are breasts, thunder is the udders.

विश्वव्यचाश्चर्मौषधयो लोमानि नक्षत्राणि रूपम् ॥ १५ ॥

15. *Viśvavyacāścarmauṣadhayo lomāni nakṣatrāṇi rūpam.*

World covering space is the skin, herbs and trees are hair, clusters of stars are the form.

देवजना गुदा मनुष्या ∫ आन्त्राण्यत्रा उदरम् ॥ १६ ॥

16. *Devajanā gudā manuṣyā āntrāṇyatrā udaram.*

Serpents and demons are rectal muscles, humans are intestines, eaters are the stomach.

रक्षांसि लोहितमितरजना ऊबध्यम् ॥ १७ ॥

17. *Rakṣāṁsi lohitamitarajanā ūbadhyam.*

Ogres are the blood, the rest of people are the dung.

अभ्रं पीबो मज्जा निधनम् ॥ १८ ॥

18. *Abhraṁ pībo majjā nidhanam.*

Heavy clouds are obesity, settlement is marrow.

अग्निरासीन उत्थितोऽश्विना ॥ १९ ॥

19. *Agnirāsīna utthito'śvinā.*

Sitting, it is Agni, up and doing, it is Ashvins.

इन्द्रः प्राङ् तिष्ठन्दक्षिणा तिष्ठन्यमः ॥ २० ॥

20. *Indraḥ prāṅ tiṣṭhandakṣiṇā tiṣṭhanyamaḥ.*

Abiding eastwards, it is Indra, abiding southwards, it is Yama.

प्रत्यङ् तिष्ठन्धातोदङ् तिष्ठन्त्सविता ॥ २१ ॥

21. *Pratyaṅ tiṣṭhandhātodaṅ tiṣṭhantsavitā.*

Facing westwards, it is Dhata, abiding northwards, it is Savita.

तृणा॑नि॒ प्राप्त॒ः सोमो॒ राजा॑॥ २२॥

22. *Tṛṇāni prāptaḥ somo rājā.*

Reaching the grasses, it is life-ruling Soma.

मि॒त्र ई॑क्ष॒माण॒ आवृ॑त्त आन॒न्दः॥ २३॥

23. *Mitra īkṣamāṇa āvṛtta ānandaḥ.*

In will and desire, it is Mitra, vibrant and ecstatic, it is Ananda.

यु॒ज्यमा॑नो वैश्वदे॒वो यु॒क्तः प्र॒जाप॑ति॒र्विमु॑क्त॒ः सर्व॑म्॥ २४॥

24. *Yujyamāno vaiśvadevo yuktaḥ prajāpatirvimuktaḥ sarvam.*

In the act of creative harness, it is one with universal natural forces of evolution, pervasive omnipresent, it is Prajapati, Self-released on devolution, it is all in one.

ए॒तद्वै वि॒श्वरू॑प॒ं सर्व॑रूपं गोरू॒पम्॥ २५॥

25. *Etadvai viśvarūpaṅ sarvarūpaṅ gorūpam.*

It is thus this universal form, All-form of the cosmos, metaphor of the Cow.

उपै॑नं वि॒श्वरू॑पा॒ः सर्व॑रूपाः प॒शव॑स्तिष्ठन्ति॒ य ए॒वं वेद॑॥ २६॥

26. *Upainaṅ viśvarūpāḥ sarvarūpāḥ paśavastiṣṭhanti ya evaṅ veda.*

To one that knows thus the Cosmic metaphor of the Cow, all living forms of the world, of all shapes and functions, present themselves simultaneously as One and All, the living, breathing, self-existing, all-functioning Universal Cow: All in One, One in all.

Kanda 9/Sukta 8 (Cure of Diseases)

Sarva-shirshamaya-apakaranam Devata, Bhrgvangira Rshi

शी॒र्ष॒क्तिं शी॑र्षा॒मय॑ं क॒र्णशू॑लं वि॒लोहि॒तम्।
सर्वं॑ शीर्ष॒ण्यं॑ ति॒ रोगं॑ ब॒हिर्नि॑र्म॒न्त्रया॑महे ॥ १ ॥

1. *Śīrṣaktiṁ śīrṣāmayaṁ karṇaśūlaṁ vilohitam. Sarvaṁ śīrṣaṇyaṁ te rogaṁ bahirnirmantrayāmahe.*

With careful diagnosis, prescription and treatment we cure you of all your ailments of the head: headache, neurological disturbance, earache, paleness or ruddiness on the face due to underflow or overflow of blood.

कर्णा॑भ्यां ते कङ्कू॒षेभ्यः॑ कर्णशू॒लं वि॒सल्प॑कम्।
सर्वं॑ शीर्ष॒ण्यं॑ ति॒ रोगं॑ ब॒हिर्नि॑र्म॒न्त्रया॑महे ॥ २ ॥

2. *Karṇābhyāṁ te kaṅkūṣebhyaḥ karṇaśūlaṁ visalpakam. Sarvaṁ śīrṣaṇyaṁ te rogaṁ bahirnirmantrayāmahe.*

With careful diagnosis and treatment we cure all your neurological ailments: we cure your growing earache from your ears and the inner parts of the ears.

यस्य॑ हे॒तोः प्र॒च्यव॑ते॒ यक्ष्मः॑ कर्ण॒त आ॑स्य॒तः।
सर्वं॑ शीर्ष॒ण्यं॑ ति॒ रोगं॑ ब॒हिर्नि॑र्म॒न्त्रया॑महे ॥ ३ ॥

3. *Yasya hetoḥ pracyavate yakṣmaḥ karṇata āsyataḥ. Sarvaṁ śīrṣaṇyaṁ te rogaṁ bahirnirmantrayāmahe.*

By the method of treatment with which the pain is removed from the ear and mouth, we expel your neurological ailment with proper diagnosis and prescription of medication.

यः कृणोति॑ प्र॒मोत॑म॒न्धं कृ॑णोति॒ पूरु॑षम्।
सर्वं॑ शीर्ष॒ण्यं॑ ते॒ रोगं॑ ब॒हिर्निर्म॑न्त्रयामहे ॥ ४ ॥

4. *Yaḥ kṛṇoti pramotamandhaṁ kṛṇoti pūruṣam. Sarvaṁ śīrṣaṇyaṁ te rogaṁ bahirnirmantrayāmahe.*

The cause that makes a person deaf and dumb or blind, all that neurological trouble of yours, O patient, we expel from your head with proper diagnosis and treatment.

अ॒ङ्ग॒भे॒द॒म॑ङ्ग॒ज्व॒रं वि॑श्वा॒ङ्ग्यं॑ वि॒सल्प॑कम्।
सर्वं॑ शीर्ष॒ण्यं॑ ते॒ रोगं॑ ब॒हिर्निर्म॑न्त्रयामहे ॥ ५ ॥

5. *Aṅgabhedamaṅgajvaraṁ viśvāṅgyaṁ visalpakam. Sarvaṁ śīrṣaṇyaṁ te rogaṁ bahirnirmantrayāmahe.*

Rheumatism that spreads all over the body part by part, fever that pains all over the body, and all ailments of the head we remove with proper treatment and medication.

यस्य॑ भी॒मः प्र॑तीका॒श उ॑द्वे॒पय॑ति॒ पूरु॑षम्।
त॒क्मानं॑ वि॒श्वशा॑रदं ब॒हिर्निर्म॑न्त्रयामहे ॥ ६ ॥

6. *Yasya bhīmaḥ pratīkāśa udvepayati pūruṣam.*
Takmānaṁ viśvaśāradaṁ bahirnirmantra-
yāmahe.

The terrible fever whose onslaught shakes the patient all over and lasts for the whole year, we cure and expel with proper diagnosis and treatment.

य ऊरू अनुसर्पत्यथो एति गवीनिके ।
यक्ष्मं ते अन्तरङ्गेभ्यो बहिर्निर्मन्त्रयामहे ॥ ७ ॥

7. *Ya ūrū anusarpatyatho eti gavīnike.*
Yakṣmaṁ te antaraṅgebhyo bahirnirmantrayāmahe.

The consumption that starts and spreads through the thighs and rises to the groins, we uproot from the interior of your limbs with proper diagnosis and treatment.

यदि कामादपकामाद्धृदयाज्जायते परि ।
हृदो बलासमङ्गेभ्यो बहिर्निर्मन्त्रयामहे ॥ ८ ॥

8. *Yadi kāmādapakāmāddhṛdayājjāyate pari.*
Hṛdo balāsamaṅgebhyo bahirnirmantrayāmahe.

If the Bronchitis or Phthisis arises from worry and desire or from hate, anger and jealousy, conscious or unconscious, affects the heart all over and spreads further, that consumption we expel from the heart and other parts of the body with proper diagnosis and treatment.

हरिमाणं ते अङ्गेभ्योऽप्वामन्तरोदरात् ।
यक्ष्मोधामन्तरात्मनो बहिर्निर्मन्त्रयामहे ॥ ९ ॥

9. *Harimāṇaṁ te aṅgebhyo'pvāmantarodarāt. Yakṣmodhāmantarātmano bahirnirmantrayāmahe.*

Jaundice and anaemia from all your body system, chronic wind, indigestion and pain from the intestines, and consumption, cancer and the very fear and suspicion of it, we expel from your body and mind with proper diagnosis and physical and psychic treatment.

आसो॑ ब॒लासो॒ भव॑तु॒ मूत्रं॑ भवत्वा॒मय॑त्।
यक्ष्मा॑णां॒ सर्वे॑षां वि॒षं नि॒रव॑ोचम॒हं त्वत्॥ १०॥

11. *Āso balāso bhavatu mūtraṁ bhavatvāmayat. Yakṣmāṇāṁ sarveṣāṁ viṣaṁ niravocamahaṁ tvat.*

Let the consumption go out to dust through the cough, let the chronic indigestion and pain flow out with the urine. Thus do I speak of the curative formula of the poison of all consumptive diseases.

ब॒हिर्बिल॑ं निर्द्र॑वतु॒ काहा॑बाहं॒ तवो॒दरा॑त्।
यक्ष्मा॑णां॒ सर्वे॑षां वि॒षं नि॒रव॑ोचम॒हं त्वत्॥ ११॥

11. *Bahirbilaṁ nirdravatu kāhābāhaṁ tavodarāt. Yakṣmāṇāṁ sarveṣāṁ viṣaṁ niravocamahaṁ tvat.*

Let the disturbing ailment of wind and indigestion go out of your stomach through the excretory organs. Thus have I spoken of the curative formula of the poison of all consumptive diseases.

उ॒दरा॑त्ते क्लो॒म्नो नाभ्या॒ हृद॑या॒दधि॑ ।
यक्ष्मा॑णां॒ सर्वे॑षां वि॒षं नि॑र॒वोच॒महं॒ त्वत् ॥ १२ ॥

12. *Udarātte klomno nābhyā hṛdayādadhi.*
Yakṣmāṇāṁ sarveṣāṁ viṣaṁ niravocamahaṁ tvat.

I have spoken to you of the formula of the removal of the root and poison of all consumptive diseases from your abdomen, lungs, navel and the heart all over.

याः सी॒मानं॑ विरु॒जन्ति॑ मू॒र्धान॒ं प्रत्य॑र्ष॒णीः ।
अहिं॑सन्तीरना॒मया॒ निर्द्र॑वन्तु ब॒हिर्बिल॑म् ॥ १३ ॥

13. *Yāḥ sīmānaṁ virujanti mūrdhānaṁ pratyarṣaṇīḥ.*
Ahiṁsantīranāmayā nirdravantu bahirbilam.

Let the germs, ailments and dire pains which flow with the blood to the head and afflict the top of the brain turn unafflictive and un-infective and let them flow out of the system through the excretory organs.

या हृद॑यमु॒पर्ष॑न्त्य॑नु॒त॒न्व॒न्ति॒ कीक॑साः ।
अहिं॑सन्तीरना॒मया॒ निर्द्र॑वन्तु ब॒हिर्बिल॑म् ॥ १४ ॥

14. *Yā hṛdayamuparṣantyanutanvanti kīkasāḥ.*
Ahiṁsantīranāmayā nirdravantu bahirbilam.

Let the germs, ailments and dire pains which flow with the blood, affect the heart and spread over the chest bones turn unafflictive and trouble free and let them flow out of the system through the excretory organs.

याः पा॒श्वे उ॑प॒र्ष॒न्त्य॑नु॒निक्ष॑न्ति पृ॒ष्टीः ।
अहिं॑सन्तीरना॒मया॒ निर्द्र॑वन्तु ब॒हिर्बिल॑म् ॥ १५ ॥

15. *Yāḥ pārśve uparṣantyanunikṣanti pṛṣṭīḥ.*
Ahiṁsantīranāmayā nirdravantu bahirbilam.

Let the germs, ailments and dire pains which affect the sides and pierce the bones of the back of the chest and the spine turn unafflictive and trouble free and let them flow out of the system through the excretory organs.

यास्तिरश्चीरुपर्षन्त्यर्षणीर्वक्षणासु ते।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम्॥ १६॥

16. *Yāstiraścīruparṣantyarṣaṇīrvakṣaṇāsu te.*
Ahiṁsantīranāmayā nirdravantu bahirbilam.

Let those that run cross-wise on the sides in the blood vessels turn unafflictive and trouble-free and let them flow out through the excretory organs.

या गुदा अनुसर्पन्त्यान्त्राणि मोहयन्ति च।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम्॥ १७॥

17. *Yā gudā anusarpantyāntrāṇi mohayanti ca.*
Ahiṁsantīranāmayā nirdravantu bahirbilam.

Let those that affect the rectum and desensitise the intestines turn unafflictive and trouble free and flow out through the excretory organs.

या मज्ञो निर्धयन्ति परूंषि विरुजन्ति च।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम्॥ १८॥

18. *Yā majjño nirdhayanti parūṁṣi virujanti ca.*
Ahiṁsantīranāmayā nirdravantu bahirbilam.

Let those that drain the marrow and afflict the vertebrae turn unafflictive and trouble free and flow out

through the excretory system.

ये अङ्गानि मदयन्ति यक्ष्मासो रोपणास्तव।
यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत्॥ १९॥

19. *Ye aṅgāni madayanti yakṣmāso ropaṇāstava. Yakṣmāṇāṁ sarveṣāṁ viṣaṁ niravocamahaṁ tvat.*

I have given you the formula of the elimination of the root and poison of all the consumptive diseases, fevers, cancers and gripers which afflict, inflame and exhaust your body systems.

विसल्पस्य विद्रधस्य वातीकारस्य वालजेः।
यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत्॥ २०॥

20. *Visalpasya vidradhasya vātīkārasya vālajeḥ. Yakṣmāṇāṁ sarveṣāṁ viṣaṁ niravocamahaṁ tvat.*

I have given you the formula of the elimination of the root and poison of all the consumptive diseases, infective and contageous, heart sore, rheumatic and allergies.

पादाभ्यां ते जानुभ्यां श्रोणिभ्यां परि भंससः।
अनूकादर्षणीरुष्णिहाभ्यः शीर्ष्णो रोगमनीनशम्॥ २१॥

21. *Pādābhyāṁ te jānubhyāṁ śroṇibhyāṁ pari bhaṁsasaḥ. Anūkādarṣaṇīruṣṇihābhyaḥ śīrṣṇo rogamanīnaśam.*

I have eliminated the pain and disease from your feet, knees, hips, loins, spine, back of the neck and the head, with careful mantric diagnosis and formulaic medication.

सं ते शीर्ष्णः कपालानि हृदयस्य च यो विधुः । उद्यन्नादित्य रश्मिभिः शीर्ष्णो रोगमनीनशोऽङ्गभेदमशीशमः ॥ २२ ॥

22. *Saṁ te śīrṣṇaḥ kapālāni hṛdayasya ca yo vidhuḥ. Udyannāditya raśmibhiḥ śīrṣṇo rogamanīnaśo' ṅgabhedamaśīśamaḥ.*

O patient, may the skull bones of your head and the beat of your heart be healthy and harmonious, while, O Rising Sun, with your radiant rays you have eliminated the disease and relieved the racking pain from his body system. (Aditya here is a metaphor of the physician.)

Kanda 9/Sukta 9

Aditya, Adhyatmam Devata, Brahma Rshi

अस्य वामस्य पलितस्य होतुस्तस्य भ्राता मध्यमो अस्त्यश्नः । तृतीयो भ्राता घृतपृष्ठो अस्यात्रापश्यं विश्पतिं सप्तपुत्रम् ॥ १ ॥

1. *Asya vāmasya palitasya hotustasya bhrātā madhyamo astyaśnaḥ. Tṛtīyo bhrātā ghṛtapṛṣṭho asyātrāpaśyaṁ viśpatiṁ saptaputram.*

Of this splendid, blazing and ancient high priest of solar yajna, which gives light and energy and takes the waters and essences of earth and sky, the second, younger and middling brother is Vayu, wind and electricity, abiding in the middle region of the sky, the energy voracious and present every where. The third and youngest brother is Agni, fire, which is sprinkled with ghrta and water. Here in the sun I see the sustainer of people and progenitor of seven light-children together in the spectrum. (Sapta-putram may also be interpreted

as the father of seven planets, i.e., Mars, Mercury, Jupiter, Venus and Saturn preceded by Rahu and Ketu, Dragon's Head and Dragon's Tail.)

स॒प्त यु॑ञ्जन्ति॒ रथ॒मेक॑चक्र॒मेको॒ अश्वो॑ वहति स॒प्तना॑मा।
त्रि॒नाभि॑ च॒क्रम॒जर॑मन॒र्वं यत्रे॒मा विश्वा॒ भुव॒नाधि॑ त॒स्थुः ॥ २ ॥

2. *Sapta yuñjanti rathamekacakrameko aśvo vahati saptanāmā. Trinābhi cakramajaramanrvaṁ yatremā viśvā bhuvanādhi tasthuḥ.*

Seven join the one wheel chariot of the sun drawn by one horse of light of seven names. The wheel, the wheel of time, unaging and automotive, has three sub-wheels with three naves and rims, three seasons, or past, present and future, three chronological divisions of time. And in this time and space orbit of the sun, abide all the worlds of the universe.

इ॒मं रथ॒मधि॒ ये स॒प्त त॒स्थुः स॒प्तच॑क्रं स॒प्त व॑ह॒न्त्यश्वा॑ः।
स॒प्त स्वसा॑रो अ॒भि सं न॑वन्त॒ यत्र॑ गवा॒ं निहि॑ता स॒प्त नामा॑॥ ३ ॥

3. *Imaṁ rathamadhi ye sapta tasthuḥ saptacakraṁ sapta vahantyaśvāḥ. Sapta svasāro abhi saṁ navanta yatra gavāṁ nihitā sapta nāmā.*

Seven are those who ride this chariot, that is, seven motive powers, the rays of light, or the seven planets, wheels within wheel, which draw this chariot. They are seven moving sisters who exult and adore together with reverence the father wherein are hidden in depth seven names of the light, seven spheres, seven notes of music and seven metric forms of the Vedic language.

को ददर्श प्रथमं जायमानमस्थन्वन्तं यदनस्था बिभर्ति।
भूम्या असुरसृगात्मा क्व ऽ स्वित्को विद्वांसमुप गात्प्रष्टु-
मेतत्॥ ४॥

4. *Ko dadarśa prathamaṁ jāyamānamasthanvantaṁ yadanasthā bibharti. Bhūmyā asurasṛgātmā kva svitko vidvāṁsamupa gātprasṭumetat.*

Who saw the first material form of the universe of flesh and bone being born, which the immaterial progenitor of no flesh and bone bears? What and where was the breath and blood and soul of the earth and the universe? Who would go to the wizard of knowledge to ask all this of the first and last question about the mystery?

इह ब्रवीतु य ईमङ्ग वेदास्य वामस्य निहितं पदं वेः। शीर्ष्णः
क्षीरं दुह्रते गावो अस्य वव्रिं वसाना उदकं पदापुः॥ ५॥

5. *Iha bravītu ya īmaṅga vedāsya vāmasya nihitaṁ padaṁ veḥ. Śīrṣṇaḥ kṣīraṁ duhrate gāvo asya vavriṁ vasānā udakaṁ padāpuḥ.*

Dear friend, here may speak to me he that well knows of the power and presence of this glorious Bird ever on the wing and omnipresent, which is concealed in mystery. The holy rays of it from above yield showers of milk and water for life and, covered in brilliant beauty, they drink up the waters as they come and touch the earth with their presence.

पाकः पृच्छामि मनसाविजानन्देवानामेना निहिता पदानि।
वत्से बष्कयेऽधि सप्त तन्तून्वि तत्निरे कवय ओतवा
उ॥ ६॥

6. *Pākaḥ pṛcchāmi manasāvijānandevānāmenā nihitā padāni. Vatse baṣkaye'dhi sapta tantūnvi tatnire kavaya otavā u.*

Simple at heart, ignorant yet keen for knowledge, I ask with sincere mind and soul about these seven divine stages of the evolution of nature and life concealed in mystery, the sevenfold warp and woof of which, visionary sages have traced and described in detail for the children of light to see and know and realise.

अचिकित्वांश्चिकितुषश्चिदत्र कवीन्पृच्छामि विद्वनो न विद्वान्। वि यस्तस्तम्भ षडिमा रजांस्यजस्य रूपे किमपि स्विदेकम्॥ ७॥

7. *Acikitvāṁścikituṣaścidatra kavīnpṛcchāmi vidvano na vidvān. Vi yastastambha ṣaḍimā rajāṁsyajasya rūpe kimapi svidekam.*

Not knowing what I would know here, as a man of knowledge should know, I ask of the men of knowledge and poets of divine vision what that single principle or power could be in the form and nature of the one unborn and eternal Supreme which holds these six higher and lower spheres and atmospheres of the universe.

माता पितरमृत आ बभाज धीत्यग्रे मनसा सं हि जग्मे।
सा बीभत्सुर्गर्भरसा निविद्धा नमस्वन्त इदुपवाकमीयुः॥ ८॥

8. *Mātā pitaramṛta ā babhāja dhītyagre manasā saṁ hi jagme. Sā bībhatsurgarbharasā nividdhā namasvanta idupavākamīyuḥ.*

The proud and amorous mother Prakrti seeks

the father, Supreme Spirit of the universe, and joins him with love and her innate power of motherhood. Then she receives the rain showers of the seeds of life, and the children of nature receive the form and food for life and the Word of knowledge for the mind with reverence and worship.

युक्ता मातासीद्धुरि दक्षिणाया अतिष्ठद्गर्भो वृजनीष्वन्तः।
अमीमेद्वत्सो अनु गामपश्यद्विश्वरूप्यं त्रिषु योजनेषु॥ ९॥

9. *Yuktā mātāsīddhuri dakṣiṇāyā atiṣṭhadgarbho vṛjanīṣvantaḥ. Amīmedvatso anu gāmapaśyad-viśvarūpyaṁ triṣu yajaneṣu.*

The mother, earth, is joined to the sun and held in orbit in circumambulation of the sun on its own axis. The productive power and the seed of life stays in the clouds within its atmosphere along with it in its motion in three orbits, i.e., on its own axis, round the sun and in the galaxy, and when it matures it roars and showers, looking at life of various colours and forms like a calf looking at the mother cow.

तिस्रो मातॄस्त्रीन्पितॄन्बिभ्रदेक ऊर्ध्वस्तस्थौ नेमव ग्लापयन्त। मन्त्रयन्ते दिवो अमुष्य पृष्ठे विश्वविदो वाचमविश्वविन्नाम्॥ १०॥

10. *Tisro mātṝstrīnpitṝnbibhradeka ūrdhvastasthau nemava glāpayanta. Mantrayante divo amuṣya pṛṣṭhe viśvavido vācamaviśvavinnām.*

The One Supreme Lord of the universe, who abides over all, sustains the three mothers, earth, sky and the heavens of light. He also sustains the three fathers, agni, vayu and Aditya, fire, wind the sun. These

three couples tire him not, they smear him not. On the heights of that lord Prajapati's heaven, sages meditate on the voice of omniscience which is not within the reach of all.

पञ्चारे चक्रे परिवर्तमाने यस्मिन्नातस्थुर्भुवनानि विश्वा। तस्य नाक्षस्तप्यते भूरिभारः सनादेव न च्छिद्यते सनाभिः ॥ ११ ॥

11. *Pañcāre cakre parivartamāne yasminnātasthurbhuvanāni viśvā. Tasya nākṣastapyate bhūribhāraḥ sanādeva na cchidyate sanābhiḥ.*

Five are the spokes in the wheel of time-cum-Prakrti, temporal existence of the physical world. (These are five elements of Prakrti: space, energy, heat, water and earth and their changes in time.) This wheel of Prakrti is ever on the move. In that wheel of time and physical change abide all the worlds of the universe. the axis of that wheel carries the immense burden of existence but it never gets heated. With its centre-hold, on this axis it has been going on and on since eternity and it will go on eternally, but it never wears away, it is never broken off.

(The axis of the physio-temporal wheel is the constant substratum, original Prakrti, and the centre-hold is the Lord Supreme.)

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम्। अथेमे अन्य उपरे विचक्षणे सप्तचक्रे षडर आहुरर्पितम् ॥ १२ ॥

12. *Pañcapādaṁ pitaraṁ dvādaśākṛtiṁ diva āhuḥ pare ardhe purīṣiṇam. Atheme anya upare vicakṣaṇe saptacakre ṣaḍara āhurarpitam.*

Father Time, they say has five stages from the moment onward upto Ayana and twelve divisions in the round of the year of time extending over existence in the farther half of the universe beyond the region of light. These others speak of this other half, visible in the light this side above, below the sun, which has six spokes of the seasons in the yearly round and moves in seven rounds of the wheels, wheel within wheel of time.

द्वादशारं नहि तज्जराय वर्वर्ति चक्रं परि द्यामृतस्य। आ पुत्रा अग्ने मिथुनासो अत्र सप्त शतानि विंशतिश्च तस्थुः ॥ १३ ॥

13. *Dvādaśāraṁ nahi tajjarāya varvarti cakraṁ pari dyāmṛtasya. Ā putra agne mithunāso atra sapta śatāni viṁśatiśca tasthuḥ.*

The twelve-spoke wheel of time in existence that goes round and round the cosmic sun never ages. O Agni, light of humanity, the seven hundred and twenty children of nature, i.e., three hundred and sixty day-night pairs or seven hundred and twenty forms of material composition, remain till the end of chronological time.

सनेमि चक्रमजरं वि वावृत उत्तानायां दश युक्ता वहन्ति। सूर्यस्य चक्षू रजसैत्यावृतं यस्मिन्नातस्थुर्भुवनानि विश्वा ॥ १४ ॥

14. *Sanemi cakramajaraṁ vi vāvṛta uttānāyāṁ daśa yuktā vahanti. Sūryasya cakṣū rajasaityāvṛtaṁ yasminnātasthurbhuvanāni viśvā.*

Existent with its centre and circumference, the unaging wheel, chariot, of the universe of physio-

temporal character goes on and on, round and round. In the expansive evolution of Prakrti, ten motive powers move it on, those ten being the pranic energies. The light of the sun suffused with Rajas, cosmic energy, goes on with the worlds. Indeed, all the worlds of existence abide vested in that light and energy.

स्त्रियः सतीस्ताँ उ मे पुंस आहुः पश्यदक्षण्वान्न वि चेतदन्धः । कविर्यः पुत्रः स ईमा चिकेत यस्ता विजानात्स पितुष्पितासत् ॥ १५ ॥

15. *Striyaḥ satīstāँ̆ u me puṁsa āhuḥ paśyadakṣaṇvānna vi cetadandhaḥ. Kaviryaḥ putraḥ sa īmā ciketa yastā vijānātsa pituṣpitāsat.*

Women, though they are women, they say as I am told, they are men too for sure. The one that has eyes sees and knows this, but the blind does not see this, nor does he know. The man of poetic vision and wisdom, even though he be a son, not father, knows this well, and one who knows this has an old head on young shoulders.

साकंजानां सप्तथमाहुरेकजं षडिद्यमा ऋषयो देवजा इति । तेषामिष्टानि विहितानि धामशः स्थात्रे रेजन्ते विकृतानि रूपशः ॥ १६ ॥

16. *Sākaṁjānāṁ saptathamāhurekajaṁ ṣaḍidyamā ṛṣayo devajā iti. Teṣāmiṣṭāni vihitāni dhāmaśa sthātre rejante vikṛtāni ropaśaḥ.*

Seven simultaneously born of one unborn, they call a Septet, that is, seven-in-one and one-in-seven. Six of them are ‘Yamas’, twin movers. They are Rshis, formative evolutioners, born of Devas, light and energy. Their properties and actions according to their place

and character are created and ordained, and they, each in its form and character, move around for and in the unmoved mover.

(These seven are the seven lokas: Bhu, Bhuva, Sva, Maha, Jana, Tapa, and Satyam. Sometimes the lokas are associated with Rshis, sometimes described as seven senses, and sometimes seven pranic energies. All these refer, in fact point to a theory of correspondencies existing at the physical, mental and spiritual levels, or at the level of matter, energy and thought and spirit. And this is a subject for high research and deep meditation.)

अवः परेण पर एनावरेण पदा वत्सं बिभ्रती गौरुदस्थात्। सा कद्रीची कं स्विदर्धं परागात्क्व ऽ स्वित्सूते नहि यूथे अस्मिन्॥ १७॥

17. *Avaḥ pareṇa para enāvareṇa padā vatsaṁ bibhratī gaurudasthāt. Sā kadrīcī kaṁ svidardhaṁ parāgātkva svitsūte nahi yūthe asmin.*

Bearing her calf, the moon, the cow, the earth, by her own motion goes down with reference to that farther side, and goes up with reference to this nearer side in relation to the sun and stays up there stabilised in space in its own orbit. In what direction and to which remote region of space does she go beyond the half in the middle? What does she impel and energise and produce and how? Does she receive the consecration of the sun in the midst of a constellation or not?

अवः परेण पितरं यो अस्य वेदावः परेण पर एनावरेण। कवीयमानः क इह प्र वोचद्देवं मनः कुतो अधि प्रजातम्॥ १८॥

18. *Avaḥ pareṇa pitaraṁ yo asya vedāvaḥ pareṇa para enāvareṇa. Kavīyamānaḥ ka iha pra vocaddevaṁ manaḥ kuto adhi prajātam.*

Here, who could be the man of poetic vision who would know this lower side of the earth with reference to that other higher side, and that higher side with reference to this lower side, and who further would know the father Sun, lord sustainer of the earth, and could say where from this brilliant and divine Deva-mind is born? (Deva-mind, yaksha-mind, prajnana, cheta, dhrti, universal, memory and vashikarana, all these levels, orders and modes of the mind are described in yajurveda 34, 1-6. Deva mind is the waking-mind which works with the senses, analyses the perceptions and helps the observer to come to conclusion. We may call it the scientific mind. Here, however, Deva mind may be interpreted in this particular, scientific, sense as well as in the comprehensive sense of all these taken together.)

ये अ॒र्वाञ्च॒स्ताँ उ॒ परा॑च आहु॒र्ये परा॑ञ्च॒स्ताँ उ॑ अ॒र्वाच॑ आहुः। इन्द्र॑श्च॒ या च॒क्रथु॑ः सोम॒ तानि॑ धु॒रा न यु॒क्ता रज॑सो वहन्ति॥ १९॥

19. *Ye arvāñcastāň u parāca āhurye parāñcastāň u arvāca āhuḥ. Indraśca yā cakrathuḥ soma tāni dhurā na yuktā rajaso vahanti.*

Whatever objects are near, they say, are far off, and the objects far off, they say, are close at hand. (All objects are on the move, and whether they are far or near is a matter of relativity. It is nothing absolute.) O Soma, lord of creative energy, whatever you and Indra,

lord omnipotent of motive energy, have formed, as objects or as clusters of objects such as constellations of stars and galaxies, carry on the worlds of the universe as horses joined to the yoke and the pole draw the chariot for the Master.

द्वा सु॑प॒र्णा स॒युजा॒ सखा॑या समा॒नं वृ॒क्षं परि॑ षस्वजाते।
तयो॑र॒न्यः पिप्प॑लं स्वा॒द्वत्त्यन॑श्नन्न॒न्यो अ॒भि चा॑क॒शीति॥ २०॥

20. *Dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ pari ṣasvajāte. Tayoranyaḥ pipplaṁ svādvattyanaśnannanyo abhi cākaśīti.*

Two birds, of beautiful wings, the individual soul and the Supreme Soul of the universe, both friends and companions, together nest on the same one Tree of existence. Of the two, one, the individual soul, eats the fruit with relish and enjoys as well as suffers the consequences. The other, the Supreme Soul, simply watches comprehensively all round, without eating anything.

यस्मि॑न्वृ॒क्षे म॒ध्व॑दः सुप॒र्णा नि॑वि॒शन्ते॒ सुव॑ते॒ चाधि॒ विश्वे॑।
तस्य॒ यदा॒हुः पिप्प॑लं स्वा॒द्वग्रे॒ तन्नोन्न॑श॒द्यः पि॒तर॑ं॒ न वेद॑॥ २१॥

21. *Yasminvṛkṣe madhvadaḥ suparṇā niviśante suvate cādhi viśve. Tasya yadāhuḥ pipplaṁ svādvagre tannonna-śadyaḥ pitaraṁ na veda.*

To that tree over and above the mortal world whereon the super-souls of beautiful wings of blessed action nestle in a state of consecration and taste the nectar honey of divine joy, whose taste of the fruit the

ancients describe as super-sweet, to that tree of immortal taste and bliss they do not attain who do not know the Father.

यत्रा सुपर्णा अमृतस्य भक्षमनिमेषं विदथाभिस्वरन्ति। एना विश्वस्य भुवनस्य गोपाः स मा धीरः पाकमत्रा विवेश ॥ २२ ॥

22. *Yatrā suparṇā amṛtasya bhakṣamanimeṣaṁ vidathābhisvaranti. Enā viśvasya bhuvanasya gopāḥ sa mā dhīraḥ pākamatrā viveśa.*

Where the blessed souls of noble action sing and celebrate their share of immortal joy in holy voice incessantly, therein, I pray, may the eternal constant imperishable Sovereign Ruler, protector and sustainer of the whole universe, initiate, inspire and bless me, the honest soul in preparation for the consecration.

Kanda 9/Sukta 10 (Spiritual Realisation)

Adhyatma Devata, Brahma Rshi

यद्गायत्रे अधि गायत्रमाहितं त्रैष्टुभं वा त्रैष्टुभान्निरतक्षत। यद्वा जगज्जगत्याहितं पदं य इत्तद्विदुस्ते अमृतत्वमानशुः ॥ १ ॥

1. *Yadgāyatre adhi gāyatramāhitaṁ traiṣṭubhaṁ vā traiṣṭubhānniratakṣat. Yadvā jagajjagatyā-hitaṁ padaṁ ya ittadviduste amṛtatvamānaśuḥ.*

Those sages attain to that highest immortal state of imperishable bliss and freedom of Moksha who know and realise that divine power and protective presence which is celebrated in the Gayatri verses through the Gayatri metre. That presence is the Spirit which is distilled into the soul from Trishtup verses of the Veda and from the triple world of earth, middle regions and

the heavens through knowledge, action and meditation. That same Spirit energises the Jagati verses of the Veda and vibrates in the moving universe and that alone the moving universe too vibrates in living existence.

(That highest state of Being, that Pada, is Aum, as stated in Kathopanishad, 1, 2, 15 and Gita, 8, 11-13.)

गा॒य॒त्रेण॒ प्रति॑ मिमीते अ॒र्कम॒र्केण॒ साम॒ त्रैष्टु॑भेन वा॒कम्।
वा॒केन॑ वा॒कं द्वि॒पदा॒ चतु॑ष्पदा॒क्षरे॑ण मिमते स॒प्त वाणीः॥ २॥

2. *Gāyatreṇa prati mimīte arkamarkeṇa sāma traiṣṭubhena vākam. Vākena vākaṁ dvipadā catuṣpadākṣareṇa mimate sapta vāṇīḥ.*

With Gayatri metre, the Divine poet composes the Rks, Rgveda. With Rks, the Samans are composed. With Trishtubh, Vaka, Yajurveda is composed. By Vaka, further Vaka, Atharva-veda, is composed. And with two-pada, four-pada, constituents of the eternal word all the seven forms of metric composition of the Veda are formed.

(Vedic language, scientifically, works at different corresponding levels: physical world, knowledge of the world of existence, and the language of knowledge. Here the creation of knowledge and language is described. 'Gayatra', for example, means scientific knwoledge (Yajurveda, 12, 4), protector of celebrants (Rgveda, 1, 164, 23), the earth (Kaushitaki Brahmana, 8, 9), agni (Shatapatha, 16, 1, 1, 15) pranic energy (Taittiriya Brahmana (3, 3, 5, 3), and so on.

In scientific terms of Veda, Gayatri is Parameshthi Prana, universal energy at the highest level.

From universal energy, specific forms of energy are created. One of these specific forms is Rk, rhythmic energy operative in thought and consciousness. When pranic energy passes through a particular physical structure such as a reed or the larynx, sound is produced. When rhythm is added to sound, music is produced. When the segments of sound are related to particular points of the speech mechanism, phonemes, basic units of language, are formed. And when these elements of sound are joined and formed in correspondence with thought and awareness then language is created. When feeling and emotion is added to language and expressed, then song is created and composed. Thus from Rks, thought energies of consciousness composed in language joined to celebrative joy, the Samans are created. When the music of song and joy of consciousness are joined to practical situations in the holy business of living, then the Yajus are created as holy formulations of life's values. And then from thought, songs and practical formulae of holy living, the comprehensive body of Atharvans is created. The classification of Vedic knowledge is thus explained in terms of knowledge (Rgveda), song (Samaveda), Action (Yajurveda), and the comprehensive message of Atharva-veda which is also known as Brahma-veda. In this way, from the elements of divine energy, sound, thought, feeling and emotion specially love and joy, all language and linguistic composition, both divine and human, secular and sacred, are created and composed.

For Aum and Gayatri, reference may be made to Mandukya Upanishad and Chhandogya Upanishad, 3, 12.)

जग॑ता॒ सिन्धुं॑ दि॒व्य स्क॑भायद्रथन्त॒रे सूर्यं॑ पर्य॑पश्यत्। गा॒य॒त्रस्य॑ स॒मिध॑स्ति॒स्र आ॑हु॒स्ततो॑ म॒ह्ना प्र रि॑रिचे महि॒त्वा॥ ३॥

3. *Jagatā sindhuṁ divya skabhāyadrathantare sūryaṁ paryapaśyat. Gāyatrasya samidhastisra āhustato mahnā pra ririce mahitvā.*

The Lord establishes the ocean of energy in the region of light by cosmic dynamics and Jagati hymns of Omnipotence. In the solar regions, over the middle regions of energy and on earth he establishes the sun, generative radiating source of light and energy, by the dynamics of Rathantara Samans. The blazing samits, orders of fire, cosmic energy, they say, are three: the sun in the regions of light, lightning, wind, and electricity in the middle regions, and fire and magnetic energy on the earth. And by His grand and adorable omnipotence, the Lord transcends them all.

उप॑ ह्वये सु॒दुघां॑ धे॒नु॒मे॒तां सु॒हस्तो॑ गो॒धुगु॒त दो॑हदेनाम्। श्रेष्ठं॑ स॒वं स॑वि॒ता सा॑विषन्नो॒ऽ भी ऽद्धो घ॒र्मस्तदु॒ षु प्र वो॑चत्॥ ४॥

4. *Upa hvaye sudughāṁ dhenumetāṁ suhasto godhuguta dohadenām. Śreṣṭhaṁ savaṁ savitā sāviṣanno'bhīddho gharmastadu ṣu pra vocat.*

I invoke and call upon this generous mother Cow, Mother Nature, Mother Sarasvati of knowledge, the Vedic voice of divinity at the closest—only a perceptive, intelligent and dexterous person can distil the essence and power of her generosity. May Savita, the creator, the sun, the teacher, create the soma of milk, honey and the light of knowledge for us and bless us. Lit up and blazing is the fire in the vedi. The same, the

Lord has proclaimed for us.

हिङ्कृण्वती वसुपत्नी वसूनां वत्समिच्छन्ती मनसाभ्यागात्। दुहामश्विभ्यां पयो अघ्न्येयं सा वर्धतां महते सौभगाय॥ ५॥

5. *Hiṅkṛṇvatī vasupatnī vasūnāṁ vatsamicchantī manasābhyāgāt. Duhāmaśvibhyāṁ payo aghnyeyaṁ sā vardhātāṁ mahate saubhagāya.*

Lowing and loving, this holy Cow, this Vedic Voice, this sustainer of breath and supports of life, caressing her children with a heart of tenderness comes to bless us all round. May she, never never to be killed or hurt, distil the milk of life's energy from the sun and wind and ever grow for the great good fortune and prosperity of life on earth.

गौरमीमेदभि वत्सं मिषन्तं मूर्धानं हिङ्ङकृणोन्मातवा उ। सृक्वाणं घर्ममभि वावशाना मिमाति मायुं पयते पयोभिः॥ ६॥

6. *Gauramīmedabhi vatsaṁ miṣantaṁ mūrdhā-naṁ hiṅkṛṇonmātavā u. Sṛkvāṇaṁ gharmama-bhi vāvaśānā mimāti māyuṁ payate payobhiḥ.*

The holy Cow goes to the calf winking its eyes in loving expectation, lowing with love, and licks its head with caress. And lowing and loving more and more in response to the yearning affection of the calf, she overflows with the milk of life. (This same is the response of Mother Earth and Mother Sarasvati to her children yearning for love, nourishment and knowledge.)

अयं स शिङ्क्ते येन गौरभीवृता मिमाति मायुं ध्वसनावधि श्रिता। सा चित्तिभिर्नि हि चकार मर्त्यान्विद्युद्भवन्ती प्रति वव्रिमौहत ॥ ७ ॥

7. *Ayaṁ sa śiṅkte yena gaurabhīvṛtā mimāti māyuṁ dhvasanāvadhi śritā. Sā cittibhirni hi cakāra martyānvidyudbhavantī prati vavrimauhata.*

This is that cloud, the thunder voice of Divinity, which roars and by which, covered and surrounded in the vapours, the earth reverberates in response. The earth, with her own acts of kindness and generosity, sustains the mortal children of hers, and her generosity, being in sonance with light and lightning, reveals and realises her own form and character, and recedes into the cloud at the end.

अनच्छये तुरगातु जीवमेजद् ध्रुवं मध्य आ पस्त्या ∫नाम्। जीवो मृतस्य चरति स्वधाभिरमर्त्यो मर्त्येना सयोनिः ॥ ८ ॥

8. *Anacchaye turagātu jīvamejad dhruvaṁ madhya ā pastyā nām. Jīvo mṛtasya carati svadhābhiramartyo martyenā sayoniḥ.*

Living and breathing, moving at the speed of infinity yet constant, omnipresent, unmoved, the Spirit of the universe abides eternal, impelling the individual soul to move among the multitude of material forms. And thus the immortal spirit of mortal man moves around in love and company with the mortal forms of material beauty by virtue of its karma and yajnic service.

विधुं दद्राणं समिलस्य पृष्ठे युवानं सन्तं पलितो जगार। देवस्य पश्य काव्यं महित्वाद्या ममार स ह्यः समान ॥ ९ ॥

9. *Vidhuṁ dadrāṇaṁ salilasya pṛṣṭhe yuvānaṁ santaṁ palito jagāra. Devasya paśya kāvyaṁ mahitvādyā mamāra sa hyaḥ samāna.*

Old age consumes even the youthful man of versatile action whom many fear to face, and flee in battle. Look at the inscrutable power of the Lord Divine by whose law of mutability the man alive yesterday is dead today, and the man who died yesterday is living today.

य ईं॑ च॒कार॒ न सो अ॒स्य वे॑द॒ य ईं॑ द॒दर्श॒ हिरु॒गिन्नु तस्मा॑त्।
स मा॒तुर्यो॒ना परि॑वीतो अ॒न्तर्ब॑हु॒प्रजा॒ निर्ऋ॑ति॒रा वि॑वेश ॥ १० ॥

10. *Ya īṁ cakāra na so asya veda ya īṁ dadarśa hiruginnu tasmāt. Sa māturyonā parivīto antarbahuprajā nir-ṛtirā viveśa.*

The One that creates this universe, the other, the ordinary individual soul, knows not of. The man that sees the creator of the universe is off from the process of mortality. But the other that knows not, goes off from the world, and, enveloped in the mother's womb, covered in the folds of materiality within, is born and enters the world of mortality for ages birth after birth.

अप॑श्यं गो॒पाम॑नि॒पद्य॑मान॒मा च॒ परा॑ च प॒थिभि॒श्चर॑न्तम्।
स स॒ध्रीची॒: स विषू॑ची॒र्वसा॑न॒ आ व॑रीवर्ति॒ भुव॑नेष्व॒न्तः ॥ ११ ॥

11. *Apaśyaṁ gopāmanipadyamānamā ca parā ca pathibhiścarantam. Sa sadhrīcīḥ sa viṣūcīrvasāna ā varīvarti bhuvaneṣvantaḥ.*

I have seen and realised that universal protector of the world of nature and of the mother powers of life

who, ever infallible and immaculate, is immanent and active over the nearest paths of existence and, pervading the centrifugal and centripetal forces of Prakrti, eternally rolls around in the worlds of the universe.

(Note: This mantra can be interpreted with reference to the individual soul which is infallible and immaculate in the essence but not so in the existential state.)

द्यौर्नः पिता जनिता नाभिरत्र बन्धुर्नो माता पृथिवी महीयम्।
उत्तानयोश्चम्वो ३र्योनिरन्तरत्रा पिता दुहितुर्गर्भमाधात्॥ १२॥

12. *Dyaurnaḥ pitā janitā nābhiratra bandhurno mātā pṛthivī mahīyam. Uttānayoścamvo'ryonirantaratrā pitā duhiturgarbhamādhāt.*

The heaven above is our father and progenitor, our centre-hold, our haven and home here, our brother support to stand by. And this great earth, this nature, is our mother. Into the womb of these two great expansive creative powers, the middle region between heaven and earth, the father places the seeds of life through rain on the planet earth.

पृच्छामिं त्वा परमन्तं पृथिव्याः पृच्छामि वृष्णो अश्वस्य रेतः। पृच्छामि विश्वस्य भुवनस्य नाभिं पृच्छामिं वाचः परमं व्यो ∫म॥ १३॥

13. *Pṛcchāmi tvā paramantaṁ pṛthivyāḥ pṛcchāmi vṛṣṇo aśvasya retaḥ. Pṛcchāmi viśvasya bhuvanasya nābhiṁ pṛcchāmi vācaḥ paramaṁ vyo ma.*

What is the highest ultimate end of the earth? I ask you. Where is the centre and centre-hold of the earth? I ask you. What is the life seed of the mighty

generative force of Prajapati Ishvara? I ask. What is the ultimate source and origin from where the first boom of the Word arises? I ask you.

इ॒यं वेदि॒: परो॒ अन्त॑: पृथि॒व्या अ॒यं सोमो॒ वृष्णो॒ अश्व॑स्य॒ रेत॑: । अ॒यं य॒ज्ञो विश्व॑स्य॒ भुव॑नस्य॒ नाभि॑र्ब्र॒ह्मायं वा॒च: पर॒मं व्यो ऽम ॥ १४ ॥

14. *Iyaṁ vediḥ paro antaḥ pṛthivyā ayaṁ somo vṛṣṇo aśvasya retaḥ. Ayaṁ yajño viśvasya bhuvanasya nābhirbrahmāyaṁ vācaḥ paramaṁ vyo ma.*

This vedi, yajnic creativity and productivity of the earth, is the ultimate end and symbol of the earth. The vitality of the sun and the shower of Soma is the life seed of the infinitely generous creator. This yajna, meeting of solar vitality and earthly productivity, is the centre hold of the world. And this Brahma, immanent divine consciousness of the Lord, is the ultimate home of the Word whence it incarnates in the world as Veda.

न वि जा॑नामि॒ यदि॑वे॒दमस्मि॑ नि॒ण्य: संन॑द्धो॒ मन॑सा चरामि । य॒दा माग॑न्प्रथम॒जा ऋ॒तस्यादिद्वा॒चो अ॑श्नुवे भा॒गम॒स्या: ॥ १५ ॥

15. *Na vi jānāmi yadivedamasmi niṇyaḥ saṁna-ddho manasā carāmi. Yadā māganprathamajā ṛtasyādidvāco aśnuve bhāgamasyāḥ.*

I do not know for sure what I am like or what this world is. Self-imposed, self-bound, I move around limited by mind and understanding. But when the first evolutes of Rtam, cosmic law and knowledge, and the revelations of this divine Word of truth bless me then I would realise my share of the knowledge of the reality of existence as it is.

अपाङ्प्राङेति स्वधया गृभीतोऽ मर्त्यो मर्त्येना सयोनिः। ता शश्वन्ता विषूचीना वियन्ता न्यन्यं चिक्युर्न नि चिक्युरन्यम्॥ १६॥

16. *Apaṅ prāṅeti svadhayā gṛbhīto'martyo martyenā sayoniḥ. Tā śaśvantā viṣūcīnā viyantā nyanyaṁ cikyurna ni cikyuranyam.*

The immortal soul, caught up in its own potential, goes back and forth coexistent with the mortal body. Both body and soul are eternal and eternally together, the body as Prakrti in the essence, and the soul as spirit. Both are different and going apart. Those who know, know one and the other, some know one but not the other, and those who do not know know neither.

सप्तार्धगर्भा भुवनस्य रेतो विष्णोस्तिष्ठन्ति प्रदिशा विधर्मणि। ते धीतिभिर्मनसा ते विपश्चितः परिभुवः परि भवन्ति विश्वतः॥ १७॥

17. *Saptārdhagarbhā bhuvanasya reto viṣṇostiṣṭhanti pradiśā vidharmaṇi. Te dhītibhirmanasā te vipaścitaḥ paribhuvaḥ pari bhavanti viśvataḥ.*

Seven evolutes of Prakrti, i.e., five elements and mind and senses (which evolve from Ahankara and Mahat-tattva) represent half of the divine process of creation, the other half being the creative seed or thought-sankalpa of Vishnu, Parameshthi Prajapati. By the will of Vishnu they bide by their functions and abide in the time-space continuum with their powers and properties, and they comprehend and rule the entire worlds of existence by the immanent will of the omniscient, omnipresent and omnipotent Vishnu.

ऋचो अक्षरे परमे व्यो ∫ मन्यस्मिन्देवा अधि विश्वे निषेदुः । यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्ते अमी समासते ॥ १८ ॥

18. *Ṛco akṣare parame vyo manyasmindevā adhi viśve niṣeduḥ. Yastanna veda kimṛcā kariṣyati ya ittadviduste amī samāsate.*

The Rks, Vedas, exist in the omniscient Supreme Spirit of existence, infinite and imperishable as the eternal and ultimate Space-time continuum. In That all the divine powers of creation and existence subsist. If one does not know that what would he or she achieve by mere words of the Rks? Those who know and realise That, reside with That.

ऋचः पदं मात्रया कल्पयन्तोऽ र्धर्चेन चाक्लृपुर्विश्वमेजत् । त्रिपाद् ब्रह्म पुरुरूपं वि तष्ठे तेन जीवन्ति प्रदिश-श्चतस्रः ॥ १९ ॥

19. *Ṛcaḥ padaṁ mātrayā kalpayanto'rdharcena cāklṛpurviśvamejat. Tripād brahma pururūpaṁ vi taṣṭhe tena jīvanti pradiśaścatasraḥ.*

Deconstructing, reconstructing and realising the reality content, 'artha' (Patanjali's yoga sutras, 3, 17), of the Rks, which is Aum, stage by stage through A, U, and M (Mandukyopanishad, 9-11), the sages simulate and recreate for themselves the active presence of Brahma by analytical study of the Rks and experience the three-stage Brahma of universal nature immanent in the threefold world of Sattva, Rajas and Tamas, over earth, firmament and the heavens, by which they know that all the four quarters of space vibrate with life. (Refer also to Shvetashvatara Upanishad, 1, 3 how the sages

come to realise the immanent presence of Brahma vibrating in the world of Prakrti.)

सूयवसाद्भगवती हि भूया अधा वयं भगवन्तः स्याम।
अद्धि तृणमघ्न्ये विश्वदानीं पिब शुद्धमुदकमाचरन्ती॥ २०॥

20. *Sūyavasādbhagavatī hi bhūyā adhā vayaṁ bhagavantaḥ syāma. Addhi tṛṇamaghnye viśvadānīṁ piba śuddhamudakamācarantī.*

Adorable Voice of knowledge, vision and wisdom, be great and illustrious with holy food for mind and soul and then, we pray, we too may have the honour and prosperity of knowledge and well being. Holy and inviolable as mother cow living on pure food and drinking pure water, and conducting yourself always with kindness and grace, bless us with the generous gift of knowledge and the joy of life.

गौरिन्मिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी।
अष्टापदी नवपदी बभूवुषी सहस्राक्षरा भुवनस्य पङ्क्तिः
तस्याः समुद्रा अधि वि क्षरन्ति॥ २१॥

21. *Gaurinmimāya salilāni takṣatyekapadī dvipadī sā catuṣpadī. Aṣṭāpadī navapadī babhūvuṣī sahasrākṣarā bhuvanasya paṅkti stasyāḥ samudrā adhi vi kṣaranti.*

The Voice of Veda, knowledge and enlightenment, in spotless white light of the Word in the highest heaven of eternal omniscience, ever keen to reveal and grow, speaks loud and bold, stirring the stillness of space in waves of consciousness in the universal mind and in the pools of the seer's mind, and thus reveals the Word

in forms and structures for humanity: One Veda as the knowledge, two Vedas as knowledge and action, three Vedas as knowledge, action and prayer, four Vedas as one compendium of discrete forms, eightfold knowledge of four Vedas and four Upa-Vedas of practical knowledge such as health science (Ayurveda), military science (Dhanurveda), etc., and nine stage knowledge, the nineth being grammar, phonetics, etc. Indeed, this is knowledge contained in countless thousand variations of the One imperishable Word AUM. This is the expansive evolution of the universe of one Prakrti and of the one Word, and from that One, flow out the oceanic streams of nature and the Word.

कृ॒ष्णं नि॒यान॑ं हर॑यः सुप॒र्णा अ॒पो वसा॑ना॒ दिव॒मुत्प॑तन्ति।
त आव॑वृत्र॒न्त्सद॑नादृ॒तस्यादिद् घृ॒तेन॑ पृथि॒वीं व्यू॑ दुः ॥ २२ ॥

22. *Kṛṣṇaṁ niyānaṁ harayaḥ suparṇā apo vasānā divamutpatanti. Ta āvavṛtrantsadanādṛtasyādid ghṛtena pṛthivīṁ vyū duḥ.*

Bright and beautiful rays of the sun, wearing vestments of vapour rise to the sun which holds the earth and its atmosphere. They turn round and down from the regions of water and flood the earth with showers of rain.

अ॒पादे॑ति प्रथ॒मा प॒द्वती॑ना॒ं कस्तद्वां मित्रावरु॒णा चि॑केत।
गर्भो॑ भा॒रं भर॒त्या चि॑दस्या ऋ॒तं पिप॒र्त्यनृ॑तं॒ नि पा॑ति ॥ २३ ॥

23. *Apādeti prathamā padvatīnāṁ kastadvāṁ mitrāvaruṇā ciketa. Garbho bhāraṁ bharatyā cidasyā ṛtaṁ pipartyanṛtaṁ ni pāti.*

Just as the dawn arises all at once, not in parts,

before active humanity, so does Original Speech arise in creative wholeness without having been analysed into its formal constituents, with the stir of Prakrti by the Divine Will. O Mitra and Varuna, sun and moon, teacher and disciple, which one of you knows of this wonder? And just as the sun itself, which is the embryo of the dawn, bears the burden of the dawn, so does Divine Omniscience, which itself is the content of that silent speech, bear the burden of that speech. And that will, knowledge and speech protects and promotes the truth and knowledge of Rtam, law and evolution of life, and wholly rejects untruth and negation.

विराड्वाग्विराट् पृथिवी विराड्न्तरिक्षं विराट् प्रजापतिः। विराण्मृत्युः साध्यानामधिराजो बभूव तस्य भूतं भव्यं वशे स मे भूतं भव्यं वशे कृणोतु॥ २४॥

24. *Virāḍvāgvirāṭ pṛthivī virāḍantarikṣaṁ virāṭ prajāpatiḥ. Virāṇmṛtyuḥ sādhyānāmadhirājo babhūva tasya bhūtaṁ bhavyaṁ vaśe sa me bhūtaṁ bhavyaṁ vaśe kṛṇotu.*

Virat, the Infinite, through self-will and immanence, in the course of Nature's evolution, became the Vak, universal speech. Virat is Prthivi, the earth. Virat is Antariksha, the middle region. Virat is Prajapati, universal father and guardian of the world of creation. Virat is death and involution. Virat became the supreme ruler of superior beings and of all that is possible and feasible. All that has been, all that is, and all that shall ever be is under the rule and law of Virat. May Virat give me the knowledge and competence to control my present, past and future.

शक्मयं धूममारादपश्यं विषूवता पर एनावरेण। उक्षाणं पृश्निमपचन्त वीरास्तानि धर्माणि प्रथमान्यासन्॥ २५॥

25. *Shakamayaṁ dhūmamārādapaśyaṁ viṣūvatā para enāvareṇa. Ukṣāṇaṁ pṛśnimapacanta vīrāstāni dharmāṇi prathamānyāsan.*

I have 'seen' that infinite omnipotent Being wrapped in mystery beyond the eye. I have it from far and near, boundless, dynamic, here, there, everywhere, yet far beyond this closest light of mundane reality. That mighty brave generous Spirit, the brave realise to their self-perfection, and what they do and the way they do are the first ordinances of noble living.

त्रयः केशिन ऋतुथा वि चक्षते संवत्सरे वपत एक एषाम्। विश्वमन्यो अभिचष्टे शचीभिर्ध्राजिरेकस्य ददृशे न रूपम्॥ २६॥

26. *Trayaḥ keśina ṛtuthā vi cakṣate saṁvatsare vapata eka eṣām. Viśvamanyo abhicaṣṭe śacībhirdhrājirekasya dadṛśe na rūpam.*

Three powers of nature with their distinct identities express themselves and operate according to the cycle of the seasons in the year. One of these, the fire, procreates, i.e., helps in the sowing of the seeds and ripening of the crops. This is the fire-vitality of the earth. Another, the sun, with its actions and operations, illuminates the world. The third is wind and electricity : its force can be perceived but not its form.

चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः। गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति॥ २७॥

27. *Catvāri vākparimitā padāni tāni vidurbrāhmnaṇā ye manīṣiṇaḥ. Guhā trīṇi nihitā neṅgayanti turīyaṁ vāco manuṣyā vadanti.*

There are four stages of the evolution of speech which Vak comprehends and which men of thought and higher vision know. Three of them are hidden in the cave, they move not, neither are they analysed. Only the fourth part, 'turiya', they speak in ordinary human communication.

(Four constituents of the structure of language are: Nama or name-words of things, Akhyata or root words of verbs, Upasarga or affixes, and Nipata or accepted forms. These four, analysed this way, are subjects for the linguists and grammarians, not for the ordinary speaker. For the ordinary speaker, language is speech, just what it is and accepted without the understanding of structure and grammar. For such a person, it is behaviour purely at the social level and means what it does.

But at the higher level, language is analysed into four layers of existence and consciousness: Para or language at the transcendental level beyond thought and imagination. It may be regarded as the language correspondence of God's omniscience. The second is Pashyanti, one step closer to us from Para. It may be understood as the language existing in the unconscious layers of the mind. The third is Madhyama, another step closer to our consciousness. It may be regarded as existing in our sub-conscious mind. And the fourth is Vaikhari, existing at the conscious level of the mind and operative in communication at the social level. This

is the fourth part called 'turiya' in the mantra. This is analysed into Nama, Akhyata, Upasarga amd Nipata.

Yet another way, language may be understood in Vedic terminology: Ila, the language of omniscience, Sarasvati, the language of Veda, and Mahi, spoken language at the level of the earth, nation, region, family and the mother (Rgveda 1, 13, 9).

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान्।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥ २८ ॥
इत्येकविंशः प्रपाठकः ॥

28. *Indraṁ mitraṁ varuṇamagnimāhuratho divyaḥ sa suparṇo garutmān. Ekaṁ sadvipra bahudhā vadantyagniṁ yamaṁ mātariśvānamāhuḥ.*

Reality is one, Truth is one, Ishvara, God, is One and only One, not more than One. The noble and the wise speak of it in many ways. They call it Indra, glorious, Mitra, universal friend, Varuna, highest adorable, Agni, light of life, Suparna, supreme beauteous, Garutman, supreme dynamic. They say it is Agni, life and leader of existence, Yama, supreme controller, law and justice, and the judge, and Matarishva, supreme energy of the universe.

॥ इति नवमं काण्डम् ॥

KANDA-10

Kanda 10/Sukta 1 (Countering Evil Designs)

Krtyadushana Devata, Pratyangirasa Rshi

यां क॒ल्पय॑न्ति वह॒तौ व॒धूमि॑व वि॒श्वरू॑पां॒ हस्त॑कृतां चिकि॒त्सव॑ः। सारादे॒त्वप॑ नुदाम एनाम्॥ १॥

1. *Yāṁ kalpayanti vahatau vadhūmiva viśvarūpāṁ hastakṛtāṁ cikitsavaḥ. Sārādetvapa nudāma enām.*

Whatever plan or design or fraud or seductive decoy, planners, designers or tacticians have prepared with their own hand and brain, finished in all possible beautiful forms in detail and sent in to us like a bride ready for departure for the bridegroom's home, we counter and throw it back to the sender. (The evil plan is described like a vishakanya, deadly seductress.)

शी॒र्ष॒ण्वती॑ न॒स्वती॑ क॒र्णिनी॑ कृत्या॒कृता॒ संभृ॑ता वि॒श्वरू॑पा। सारादे॒त्वप॑ नुदाम एनाम्॥ २॥

2. *Śīrṣaṇvatī nasvatī karṇinī kṛtyākṛtā saṁbhṛtā viśvarūpā. Sārādetvapa nudāma enām.*

Perfect in head, nose and ear, i.e., highly intelligent, perceptive, all receptive, made fully self-provided beauty of the world incarnate, this seductive decay we counter and throw off back to the sender.

शू॒द्रकृ॑ता॒ राज॑कृता॒ स्त्रीकृ॑ता ब्र॒ह्मभि॑ः कृ॒ता।
जा॒या पत्या॑ नु॒त्तेव॑ क॒र्तार॑ं बन्ध्वृ॒च्छतु॥ ३॥

3. *Śūdrakṛtā rājakṛtā strīkṛtā brahmabhiḥ kṛtā. Jāyā patyā nutteva kartāraṁ bandhvṛcchatu.*

Whether she is created and adorned by the meanest of artists or a ruling lord or the cleverest woman or the most ingenious intellectual, she must go back to her creator supporter like a woman rejected by her husband going back to her father or brother.

अनयाहमोषध्या सर्वीः कृत्या अदूदुषम्।
यां क्षेत्रे चक्रुर्या गोषु यां वा ते पुरुषेषु॥ ४॥

4. *Anayāhamoṣadhyā sarvāḥ kṛtyā adūduṣam. Yāṁ kṣetre cakruryāṁ goṣu yāṁ vā te puruṣeṣu.*

With this antidote I have defiled and rendered ineffective all the evil and poison they have done to pollute your fields or infect your cows and your people.

अघमस्त्वघकृते शपथः शपथीयते ।
प्रत्यक्प्रतिप्रहिण्मो यथा कृत्याकृतं हनत् ॥ ५॥

5. *Aghamastvaghakṛte śapathaḥ śapathīyate. Pratyakpratiprahiṇmo yathā kṛtyākṛtaṁ hanat.*

As imprecation returns to the imprecator, let evil too be for the evil doer and sin for the sin perpetrator. So we return the evil to the evil doer so that it may fall upon him.

प्रतीचीन आङ्गिरसोऽध्यक्षो नः पुरोहितः।
प्रतीचीः कृत्या आकृत्यामून्कृत्याकृतो जहि॥ ६॥

6. *Pratīcīna āṅgiraso'dhyakṣo naḥ purohitaḥ. Pratīcīḥ kṛtyā ākṛtyāmūnkṛtyākṛto jahi.*

Our leader and commander, expert in the art and

tactics of counter-action, counters the evil attacks of the evil doers. May he destroy those evil doers who have mounted the attack upon us.

यस्त्वोवाच परेहीतिं प्रतिकूलमुदाय्यꣳम् ।
तं कृत्येऽभिनिवर्तस्व मास्मानिच्छो अनागसः ॥ ७ ॥

7. *Yastvovāca parehīti pratikūlamudāyyam.*
Taṁ kṛtye' bhinivartasva māsmāniccho anāgasaḥ.

O force of attack, whoever stood up against us, fired you and ordered: "Go forward and attack", go back to the same. Try not to hurt us, we are innocent peace loving people. (This is not a magic mantra of avoiding or facing the enemy attack with mere chant of words. It is the formula of interception of the missile and sending it back upon the enemy just as a grenade-target soldier smartly picks up the unexploded grenade and throws it back upon the enemy.)

यस्ते परूꣳषि सन्दधौ रथस्येवर्भुर्धिया ।
तं गच्छ तत्र तेऽयनमज्ञातस्तेऽयं जनः ॥ ८ ॥

8. *Yaste parūṁṣi sandadhau rathasyevarbhurdhiyā.*
Taṁ gaccha tatra te' yanamajñātaste' yaṁ janaḥ.

O force of attack, go back to the expert maker who designed you and intelligently put your parts together to structure you. That is your real place. This target people is unknown to you and you are unknown to them.

(This mantra may be interpreted as the preliminary response of a peace loving people to an impending danger of attack. If a nation is accepted as a nation of peace, an attack would be an act of

desecration.)

ये त्वा कृत्वालेभिरे विद्वला अभिचारिणः। शंभ्वी ३दं कृत्यादूषणं प्रतिवर्त्म पुनःसरं तेन त्वा स्नप-यामसि॥ ९॥

9. *Ye tvā kṛtvālebhire vidvalā abhicāriṇaḥ. Śaṁbhvīdaṁ kṛtyādūṣaṇaṁ prativartma punaḥ saraṁ tena tvā snapayāmasi.*

O violent force, those artful people who created, hold and command you are evil doers, violators of the rule and law of peace. This culture of peace is our force, it turns back the force of violence the way it came. With that we lead you to cleanse yourself of artfulness, evil and violence.

(This mantra suggests the resurgence of peace upon the forces of violence and tactical bullying. Secondly, it suggests that if peace fails initially, a peaceful nation should develop weapons like the Varunastra, Sammohanastra and Vayavyastra, as mentioned in ancient literature, which kill not and still turn back the enemy.)

यद्दुर्भगां प्रस्नपितां मृतवत्सामुपेयिम।
अपैतु सर्वं मत्पापं द्रविणं मोप तिष्ठतु॥ १०॥

10. *Yaddurbhagāṁ prasnapitāṁ mṛtavatsāmupeyima. Apaitu sarvaṁ matpāpaṁ draviṇaṁ mopa tiṣṭhatu.*

If I meet an unfortunate mother after her ritual bath on the death of her son (or husband) in war, I pray may all sin (of death and destruction) be absolved of me and may I have the money and power (to help and sustain the war torn).

(These can be interpreted as the words of the ruler and the commander who has fought an inevitable war and realises his duty further to absolve himself of the sin and violence that war is, an evil, necessary or unnecessary. The victor must make amends for the loss the warriors suffer.)

यत्ते॑ पि॒तृभ्यो॒ ददं॑तो य॒ज्ञे वा॒ नाम॑ जगृ॒हुः ।
स॒न्दे॒श्या॒ ३॑त्सर्व॑-स्मात्पा॒पादि॒मा मु॑ञ्चन्तु त्वौष॑धीः ॥ ११ ॥

11. *Yatte pitṛbhyo dadato yajñe vā nāma jagṛhuḥ. Sandeśyātsarvasmātpāpādimā muñcantu tvauṣadhīḥ.*

If in matters of giving for the service of parents, seniors and ancestors, or in matters of yajnic programmes of creativity, people mention your name with exception and reservation, then may these Oshadhis, men of love and light, absolve you of all that alleged want and sin.

दे॒वै॒न॒सात्पि॒त्र्या॑न्नामग्रा॒हात्सं॑दे॒श्या ∫ दभि॒निष्कृ॑तात् । मु॒ञ्च॒न्तु॒ त्वा॒ वी॒रु॒धो॑ वी॒र्ये॑ ∫ ण॒ ब्रह्म॑ण ऋ॒ग्भिः पय॑स॒ ऋषी॑णाम् ॥ १२ ॥

12. *Devainasātpitryānnāmagrāhātsaṁdeśyā dabhiniṣkṛtāt. Muñcantu tvā vīrudho vīryeṇa brahmaṇa ṛgbhiḥ payasa ṛṣīṇām.*

May these herbs with their essential properties, and men of love and light with divine wisdom, Vedic hymns, and the life giving nectar of the Rshis' words absolve you of the want and sin for and against the divinities of nature and humanity, parents, exceptional acts and accusations.

यथा॒ वात॑श्च्या॒वय॑ति॒ भूम्या॑ रे॒णु म॒न्तरि॑क्षाच्चा॒भ्रम्।
एवा मत्सर्वं॑ दुर्भू॒तं ब्रह्म॑नुत्त॒मपा॑यति॥ १३॥

13. *Yathā vātaścyāvayati bhūmyā reṇumantarikṣā-ccābhram. Evā matsarvaṁ durbhūtaṁ brahmanu-ttamapāyati.*

Just as wind blows away dust from the earth and cloud from the sky, so does all sense of sin and guilt, evil and negativity fall off, driven away by Vedic wisdom and the light of Divinity, ultimate life and power.

अप॑ क्राम॒ नान॑दती॒ विन॑द्धा॒ गर्द॑भीव।
कर्तृ॒न्नक्ष॑स्वे॒तो नु॒त्ता ब्रह्म॑णा वी॒र्या॑ वता॥ १४॥

14. *Apa krāma nānadatī vinaddhā gardabhīva. Kartṝnnakṣasveto nuttā brahmaṇā vīryā vatā.*

O sin and mischief of violence, get off from here like a braying she-donkey released from the bonds and, driven away through the power and force of divine vision and wisdom, go back to your master creators.

अ॒यं पन्था॑ः कृ॒त्य॒ इति॑ त्वा नयामोऽ भिप्रहि॑ता॒ं प्रति॑ त्वा॒ प्र हि॑ण्मः। तेना॒भि या॑हि भञ्ज॒त्यन॑स्वतीव वा॒हिनी॑ वि॒श्वरू॑पा कुरू॒टिनी॑॥ १५॥

15. *Ayaṁ panthāḥ kṛtya iti tvā nayāmo'bhiprahitāṁ prati tvā pra hiṇmaḥ. Tenābhi yāhi bhañjatya-nasvatīva vāhinī viśvarūpā kurūṭinī.*

O force of evil and violence, this is the path by which we throw you out and send you back from where you were directed against us. Broken and breaking, retreat and return like an army on the march back, with

all transports, forms and formations, mounting an attack —now repelled.

परा॑क्ते॒ ज्योति॒रप॑थं ते अ॒र्वाग॒न्यत्रा॒स्मद॑यना कृणुष्व । पर॑ेणेहि नव॒तिं ना॒व्या॒ ३ अति॑ दु॒र्गाः स्रो॒त्या मा क्ष॑णिष्ठाः॒ पर॑ेहि ॥ १६ ॥

16. *Parākte jyotirapathaṁ te arvāganyatrāsmadayanā kṛṇuṣva. Pareṇehi navatiṁ nāvyā' ati durgāḥ srotyā mā kṣaṇiṣṭhāḥ parehi.*

O force of sin and violence, the light for you is on the way back, no way forward, not hitherward. Make way for yourself elsewhere other than us. Go back, go back another way, cross ninety difficult navigable streams, waste not yourself away. Go back. Stay not a moment. Do not destroy anything good and positive.

वात॑इव वृ॒क्षान्नि मृ॑णीहि पा॒दय॒ मा गामश्वं॒ पुरु॑ष॒मुच्छि॑ष एषाम् । क॒र्तॄ॒न्नि॒वृत्ये॒तः कृ॑त्येऽ प्रजा॒स्त्वाय॑ बोधय ॥ १७ ॥

17. *Vāta-iva vṛkṣānni mṛṇīhi pādaya mā gāmaśvaṁ puruṣamucchiṣa eṣām. Kartṝnnivṛtyetaḥ kṛtye' prajāstvāya bodhaya.*

O force of violence and evil, go back from here to where you come from, throw down and destroy the perpetrators of evil and violence by themselves as wind breaks down the trees. Spare not their cows, horses and men, and warn them that they will lose even their progeny for generations to come.

यां ते॑ ब॒र्हिषि॒ यां श्म॑शा॒ने क्षेत्रे॑ कृ॒त्यां व॑ल॒गं वा॑ निच॒ख्नुः । अ॒ग्नौ वा॑ त्वा॒ गार्ह॑पत्येऽ भिचे॒रुः पाक॑ं॒ सन्त॑ं॒ धीर॑तरा अना॒गस॑म् ॥ १८ ॥

18. *Yāṁ te barhiṣi yāṁ śmaśāne kṣetre kṛtyāṁ valagaṁ vā nicakhnuḥ. Agnau vā tvā gārhapatye'bhiceruḥ pākaṁ santaṁ dhīratarā anāgasam.*

Whatever evil, mischief or sabotage the clever people have done or hidden in your waters, cremation ground or fields or in your home stead, in the fire or in the yajnic hall towards you, even though you are pure and sinless, we counter and throw out even if they are stronger some way.

उपाहृतमनुबुद्धं निखातं वैरं त्सार्यन्वविदाम कर्त्रम्। तदेतु यत आभृतं तत्राश्वइव वि वर्ततां हन्तु कृत्याकृतः प्रजाम्॥ १९॥

19. *Upāhṛtamanubuddhaṁ nikhātaṁ vairaṁ tsāryanvavidāma kartram. Tadetu yata ābhṛtaṁ tatrāśva-iva vi vartatāṁ hantu kṛtyākṛtaḥ prajām.*

Brought in, presented, confirmed, the deadly enemy, we have come to know as a camouflaged mischief and evil which is destructive. Let it go back from where it was brought, return there fast as a horse and destroy all the creations and products of the evil doers.

स्वायसा असयः सन्ति नो गृहे विद्मा ते कृत्ये यतिधा परूंषि। उत्तिष्ठैव परेहीतोऽ ज्ञाते किमिहेच्छसि॥ २०॥

20. *Svāyasā asayaḥ santi no gṛhe vidmā te kṛtye yatidhā parūṁṣi. Uttiṣṭhaiva parehīto' jñāte kimihecchasi.*

O mischief, evil doer, there are swords of steel in our house. We also know how far the various stages

of your infrastructure can go and achieve. Better get up and go back before your design is discovered. What do you wish to achieve here?

ग्रीवास्तें कृत्ये पादौ चापिं कर्त्स्यामि निर्द्रव।
इन्द्राग्नी अस्मान्रक्षतां यौ प्रजानां प्रजावती॥ २१॥

21. *Grīvāste kṛtye pādau cāpi kartsyāmi nirdrava.*
Indrāgnī asmānrakṣatāṁ yau prajānāṁ prajāvatī.

O mischief, evil and sabotage, better be off at once. I will cut off your head and your feet too. Indragni, commander and ruler with fire power and electric forces, are our protectors and defenders of the people, they protect us.

सोमो राजाधिपा मृडिता चं भूतस्यं नः पतयो मृडयन्तु॥ २२॥

22. *Somo rājādhipā mṛḍitā ca bhūtasya naḥ patayo mṛḍayantu.*

May the ruler, blissful as moon and inspiring as soma, give us peace and security. Let the masters of the physical elements, science and technology of power and energy afford us peace and protection.

भवाशर्वावस्यतां पापकृतें कृत्याकृतें।
दुष्कृतें विद्युतं देवहेतिम्॥ २३॥

23. *Bhavāśarvāvasyatāṁ pāpakṛte kṛtyākṛte.*
Duṣkṛte vidyutaṁ devahetim.

May Bhava and Sharva, ruling powers of peace and progress, and destroyers of evil, injustice and mischief, focus their divine powers of peace, protection and justice upon the people, and strike their lazer beams of punishment upon evil doers, mischief makers and

destructive elements of society.

यद्येयथं द्विपदी चतुष्पदी कृत्याकृता संभृता विश्वरूपा।
सेतो ३ष्टापदी भूत्वा पुनः परेहि दुच्छुने॥ २४॥

24. *Yadyeyatha dvipadī catuṣpadī kṛtyākṛtā saṁbhṛtā viśvarūpā. Seto'ṣṭāpadī bhūtvā punaḥ parehi ducchune.*

O two-wing, four-wing force of evil, mischief and negativity and calamitous versatility created and fully equipped by evil, if you came here at double or four-fold speed of the ordinary, now then rise to eightfold speed of the ordinary and go away far from here.

अभ्यक्ताक्ता स्व ँरंकृता सर्वं भरन्ती दुरितं परेहि।
जानीहि कृत्ये कर्तारं दुहितेव पितरं स्वम् ॥ २५॥

25. *Abhyaktāktā sva raṁkṛtā sarvaṁ bharantī duritaṁ parehi. Jānīhi kṛtye kartāraṁ duhiteva pitaraṁ svam.*

O spirit of evil and mischief, adorned, anointed and beautifully prepared for departure, bearing all evil and mischief as your baggage, go far away, know and remember your creator, and go to him as a daughter to your own father.

परेहि कृत्ये मा तिष्ठो विद्धस्येव पदं नय।
मृगः स मृगयुस्त्वं न त्वा निकर्तुमर्हति॥ २६॥

26. *Parehi kṛtye mā tiṣṭho viddhasyeva padaṁ naya. Mṛgaḥ sa mṛgayustvaṁ na tvā nikartumarhati.*

O force and mishief of violence and evil, shoot

off, tarry not a moment, follow your own footsteps you came by as a hunter follows the foot-marks of the hunted deer and reach your place of origin. Now you are the hunter and he, your creator, is the target deer. Now you destroy him, he cannot destroy you.

उत हंन्ति पूर्वासिनं प्रत्यादायापर इष्वा।
उत पूर्वस्य निघ्नतो नि हन्त्यपरः प्रति॥ २७॥

27. *Uta hanti pūrvāsinaṁ pratyādāyāpara iṣvā.*
Uta pūrvasya nighnato ni hantyaparaḥ prati.

One who first aims to shoot, the other, pre-empts and shoots down with the arrow. One who has first shot to kill, the other pre-empts and, in response, shoots and kills.

एतद्धि शृणु मे वचोऽथेहि यत एयथ।
यस्त्वा चकार तं प्रति॥ २८॥

28. *Etaddhi śṛṇu me vaco'thehi yata eyatha.*
Yastvā cakāra taṁ prati.

O sin and violence in intention and action, better listen to this word of mine and go, go off from here to where you come from. Go to him that conceived, created and sent you hither.

अनागोहत्या वै भीमा कृत्ये मा नो गामश्वं पुरुषं वधीः।
यत्रयत्रासि निहिता ततस्त्वोत्थापयामसि पर्णाल्लघीयसी भव॥ २९॥

29. *Anāgohatyā vai bhīmā kṛtye mā no gāmaśvaṁ puruṣaṁ vadhīḥ. Yatrayatrāsi nihitā tatastvotthā-payāmasi parṇāllaghīyasī bhava.*

Murder of the innocents is heinous, O force of sin, evil and mischief. Do not hit, do not kill our cow, horse or person. Wherever you be, covert in our midst, we discover and dislodge you from there. Be lighter than a dead leaf and fly away.

यदि॒ स्थ तम॒सावृ॑ता॒ जाले॑ना॒भिहि॑ताइव।
सर्वीः॑ सं॒लुप्ये॒तः कृ॒त्याः पुन॑ः कृ॒र्त्रे प्र हि॑ण्मसि॥ ३०॥

30. *Yadi stha tamasāvṛtā jālenābhihitā-iva. Sarvāḥ saṁlupyetaḥ kṛtyāḥ punaḥ kartre pra hiṇmasi.*

Even if you stay and persist, covered in darkness, confusion or sheer ignorance, you are like a bird caught up in the net, since, having seized, exposed and disarmed all evils and mischiefs, we shoot them off back to the source creator.

कृ॒त्या॒कृतौ॑ वल॒गिनौ॑ऽ भिनिष्का॒रिण॑ः प्र॒जाम्।
मृ॒णी॒हि कृ॑त्ये॒ मोच्छि॑षो॒ऽ मून्कृ॑त्या॒कृतौ॑ जहि॥ ३१॥

31. *Kṛtyākṛto valagino'bhiniṣkāriṇaḥ prajām. Mṛṇīhi kṛtye mocchiṣo'mūnkṛtyākṛto jahi.*

O force of action set against evil, sabotage and mischief, overt or covert, rise and destroy all supports and creations of the camouflaged evil doers and their designs acting for the forces of destruction and negativity. Spare them not, throw off and destroy all the evil doers.

(This force of action could be the same original evil force converted and redirected to destroy its own creators, or a force newly raised by the Defence to fight against evil and violence and its creator.)

यथा॒ सूर्यो॑ मुच्यते॒ तम॑स॒स्परि॒ रात्रिं॑ जहा॑त्युष॒सश्च॑ के॒तून्।
ए॒वाहं सर्वं॑ दुर्भू॒तं कर्त्रं॑ कृत्या॒कृता॑ कृ॒तं ह॒स्तीव॒ रजो॑ दुरि॒तं
ज॑हामि॥ ३२॥

32. *Yathā sūryo mucyate tamasaspari rātriṁ jahātyuṣasaśca ketūn. Evāhaṁ sarvaṁ durbhūtaṁ kartraṁ kṛtyākṛtā kṛtaṁ hastīva rajo duritaṁ jahāmi.*

As the sun rises free from darkness and surpasses the night and lights of the dawn, so do I overcome and destroy all evils, action and acts of the perpetrators of evil and shake off all sin and calamity like an elephant shaking off dust.

Kanda 10/Sukta 2 (Kena Suktam)

Purusha, Brahma Prakashanam Devata, Narayana Rshi

Like Kenopanishad, this Sukta begins with the interrogative 'Kena, By whom': What is the cause?

The Sukta explores the cause of human existence at the individual, social and spiritual level. The first eight mantras explore the cause of the formation of the human body:

केन॒ पार्ष्णी॒ आभृ॑ते पूरु॒षस्य॒ केन॑ मां॒सं संभृ॑तं॒ केन॑ गु॒ल्फौ।
केना॒ङ्गुली॒ः पेश॑नी॒ः केन॒ खानि॒ केनो॑च्छ्ल॒ङ्खौ म॑ध्य॒तः
कः प्र॑ति॒ष्ठाम्॥ १॥

1. *Kena pārṣṇī ābhṛte pūruṣasya kena māṁsaṁ saṁbhṛtaṁ kena gulphau. Kenāṅgulīḥ peśanīḥ kena khāni kenocchlaṅkhau madhyataḥ kaḥ pratiṣṭhām.*

Who designed, shaped, finished and juxtaposed the heels of man (i.e., the human being)? Who formed the flesh? Who the ankles? By whom were the beautiful nimble fingers formed? By whom the soles of feet? And who brought about the balance at the centre of gravity?

कस्मा॒न्नु गु॒ल्फावध॑रावकृण्वन्नष्ठी॒वन्ता॒वुत्त॑रौ॒ पूरु॑षस्य।
जङ्घे॑ नि॒र्ऋत्य॒ न्य॑दधुः क्व॑ स्वि॒ज्जानु॑नोः स॒न्धी क उ॒ तच्चि॑-केत॥ २॥

2. *Kasmānnu gulphāvadharāvakṛṇvannaṣṭhīvantāvuttarau pūruṣasya. Jaṅghe nir-ṛtya nya dadhuḥ kva svijjānunoḥ sandhī ka u tacciketa.*

From what and for what reason did the makers form the lower ankles and upper knees of man? Whence, why and where did they design and form the two thighs and the joints of knees separately and together in balance? Who thought and designed that?

चतु॑ष्टयं युज्यते॒ संहि॑तान्तं॒ जानु॑भ्यामू॒र्ध्वं शि॑थि॒रं कब॑न्धम्।
श्रोणी॒ यदू॒रू क उ॒ तज्ज॑जान॒ याभ्यां॑ कु॒सि॑न्धं॒ सुदृ॑ढं ब॒भूव॑॥ ३॥

3. *Catuṣṭayaṁ yujyate saṁhitāntaṁ jānubhyāmūrdhvaṁ śithiraṁ kabandham. Śroṇī yadūrū ka u tajjajāna yābhyāṁ kusindhaṁ sudṛḍhaṁ babhūva.*

The four, two knees and two thighs, at the end of the joint above the thighs are joined to the four-part flexible trunk of the body. Who created the hips and the thighs with which the trunk is joined as it is so strong?

कति॑ दे॒वाः क॑त॒मे त आ॑स॒न्य उरौ॑ ग्री॒वाश्चि॒क्युः पूरु॑षस्य।
कति॒ स्तनौ॒ व्य॑दधुः कः क॑फो॒डौ कति॑ स्क॒न्धान्कति॑ पृ॒ष्टीर॑चिन्वन्॥ ४॥

4. *Kati devāḥ katame ta āsanya uro grīvāścikyuḥ puruṣasya. Kati stanau vya dadhuḥ kaḥ kaphoḍau kati skandhānkati pṛṣṭīracinvan.*

How many and which ones are those divinities that structured and shaped man's chest and neck? How many of them formed and fixed the breasts? Who the two elbows, how many the shoulders, and how many structured and formed the ribs?

को अ॑स्य बा॒हू सम॑भरद्वी॒र्यं॑ करवा॒दिति॑।
अंसौ॒ को अ॑स्य॒ तद्दे॒वः कुसि॑न्धे॒ अध्या द॑धौ॥ ५॥

5. *Ko asya bāhū samabharadvīryaṁ karavāditi. Aṁsau ko asya taddevaḥ kusindhe adhyā dadhāu.*

Who collected the materials and formed the two arms of this man so that he could do heroic deeds? And which divinity was that who fixed the two shoulders on his body?

कः स॒प्त खानि॒ वि त॑तर्द शी॒र्षणि॒ कर्णा॑वि॒मौ नासि॑के॒ चक्षणी॒ मुख॑म्। येषां पुरु॒त्रा वि॑ज॒यस्य॑ म॒ह्मनि॒ चतु॑ष्पादो॒ द्विप॑दो॒ यन्ति॒ याम॑म्॥ ६॥

6. *Kaḥ sapta khāni vi tatarda śīrṣaṇi karṇāvimau nāsike cakṣaṇī mukham. Yeṣāṁ purutrā vijayasya mahmani catuṣpādo dvipado yanti yāmam.*

Who broke open the seven apertures of senses in his head: these two ears, two nostrils, two eyes and one mouth, by virtue of whose great power and faculty

men as well as animals go their own ways in their daily business?

Answer to questions from mantras 1 to 6: Kah, the Lord Supreme. In fact, the answer is inbuilt in each mantra itself. Reason? 'Kah' means both 'who' and 'Lord Supreme'.

हन्वो॒र्हि जि॒ह्वाम॑द॑धात्पुरू॒चीमधा॑ म॒हीमधि॑ शिश्राय॒ वाच॑म्।
स आ व॑रीवर्ति॒ भुव॑नेष्व॒न्तर॒पो वसा॑न॒: क उ॒ तच्चि॑केत ॥ ७ ॥

7. *Hanvorhi jihvāmadadhātpurūcīmadhā mahīmadhi śiśrāya vācam. Sa ā varīvarti bhuvaneṣvantarapo vasānaḥ ka u tacciketa.*

Who placed the versatile tongue in the midst of two jaws and then vested the great speech thereon? Wearing the vestments of Prakrti, He pervades and rolls around in the worlds of existence. Who knows that?

म॒स्तिष्क॑मस्य यत॒मो ल॒लाटं॑ क॒काटि॑कां प्रथ॒मो यः क॒पाल॑म्। चि॒त्वा चित्यं॑ हन्वो॒: पूरु॑षस्य॒ दिवं॑ रुरोह कत॒मः स दे॒वः ॥ ८ ॥

8. *Mastiṣkamasya yatamo lalāṭaṁ kakāṭikāṁ prathamo yaḥ kapālam. Citvā cityaṁ hanvoḥ pūruṣasya divaṁ ruroha katamaḥ sa devaḥ.*

Who is that Deva, divine power and presence, first among all, which, having collected all that was to be collected, this man's brain, forehead, back-head and skull, supported and placed all together in proper order on the two jaws and rose up to the high heavens of light, transcendent?

प्रि॒याप्रि॒याणि॑ बहु॒ला स्वप्नं॑ संबाधत॒न्द्र्य॑ ऽः।
आ न॒न्दानु॒ग्रो नन्दां॑श्च॒ कस्मा॑द्बहति॒ पूरु॑षः ॥ ९ ॥

9. *Priyāpriyāṇi bahulā svapnaṁ saṁbādhatandryaḥ. Ānandānugro nandāṁśca kasmādvahati pūruṣaḥ.*

Whence, from whom, the many things pleasant and unpleasant, sleep and dream, oppression, depression and weariness, pleasures and joys, which the brilliant humanity bears as a burden, the bitter-sweet of life?

आर्तिरवतिर्निर्ऋतिः कुतो नु पुरुषेऽमतिः।
राद्धिः समृद्धिरव्यृद्धिर्मतिरुदितयः कुतः॥ १०॥

10. *Ārtiravatirnir-ṛtiḥ kuto nu puruṣe'matiḥ. Rāddhiḥ samṛddhiravyṛddhirmatiruditayaḥ kutaḥ.*

Whence, for what reason in man, pain, poverty, calamity, stupidity? Whence and for what reason, accomplishment and achievement, prosperity, struggle and success against adversity, intelligence and wisdom, rise and progress?

को अस्मिन्नापो व्य दधाद्विषूवृतः पुरूवृतः सिन्धुसृत्याय जाताः। तीव्रा अरुणा लोहिनीस्ताम्रधूम्रा ऊर्ध्वा अवाचीः पुरुषे तिरश्चीः॥ ११॥

11. *Ko asminnāpo vya dadhādviṣūvṛtaḥ purūvṛtaḥ sindhusṛtyāya jātāḥ. Tīvrā aruṇā lohinīstāmradhūmrā ūrdhvā avācīḥ puruṣe tiraścīḥ.*

Who created and placed in humanity the waters, blood and other liquids, produced within, flowing and circulating in streams all round in abundance, intense, ruddy, dark red, copper red, turbid, upwards, downwards, transverse, in a circuit?

को अस्मिन्रूपमदधात्को महानं च नामं च।
गातुं को अस्मिन्कः केतुं कश्चरित्राणि पूरुषे॥ १२॥

12. *Ko asminrūpamadadhātko mahmānaṁ ca nāma ca. Gātuṁ ko asminkaḥ ketuṁ kaścaritrāṇi pūruṣe.*

Who vested in this human being form, name, fame, motion and progress? Who in-vested eminence and identity, and all the varieties of character, action and behaviour in man?

को अस्मिन्प्राणमवयत्को अपानं व्यानमु।
समानमस्मिन्को देवोऽधि शिश्राय पूरुषे॥ १३॥

13. *Ko asminprāṇamavayatko apānaṁ vyānamu. Samānamasminko devo'dhi śisrāya pūruṣe.*

Who spins and weaves the warp and woof of prana and apana energies of breath in circulation in the human body system? Who interweaves the vyana energy all over the system and establishes the samana vitality to maintain the systemic metabolism in man? Who is that Divinity?

को अस्मिन्यज्ञमदधादेको देवोऽधि पूरुषे ।
को अस्मिन्त्सत्यं कोऽनृतं कुतो मृत्युः कुतोऽमृतम्॥ १४॥

14. *Ko asminyajñamadadhādeko devo'dhi puruṣe. Ko asmintsatyaṁ ko'nṛtaṁ kuto mṛtyuḥ kuto' mṛtam.*

Who is the one divine that vests the spirit of yajna and self-sacrifice in man? Who vests truth, and untruth? Whence death? Whence immortality?

को अस्मै वासः पर्यदधात्को अस्यायुरकल्पयत्।
बलं को अस्मै प्रायच्छत्को अस्याकल्पयज्जवम्॥ १५॥

15. *Ko asmai vāsaḥ paryadadhātko asyāyurakalpayat. Balaṁ ko asmai prāyacchatko asyākalpayajjavam.*

Who brought in and gave man the vestment of body? Who fashions his health and life span? Who gives him strength and courage? Who creates and gives him impulse and enthusiasm for speed and progress?

The answer to mantras 7 to 15: The Lord Supreme, Kah.

केनापो॒ अन्व॑तनुत॒ केनाह॑रकरोद्रु॒चे।
उ॒षस॒ं केनान्वैन्द्ध॒ केन॑ सायंभ॒वं द॑दे॥ १६॥

16. *Kenāpo anvatanuta kenāharakarodruce. Uṣasaṁ kenānvainddha kena sāyaṁbhavaṁ dade.*

By whom were the oceans of water created and expanded? Who created the day for light? By whom was the dawn lighted? By whom the fact of evening was created? Answer: Kah.

को अ॑स्मि॒न्रेतो॒ न्य ऽदधा॒त्तन्तु॒रा ता॑यता॒मिति॑।
मे॒धां को अ॑स्मि॒न्नध्यौ॑ह॒त्को बा॒णं को नृतो॑ दधौ॥ १७॥

17. *Ko asminreto nya dadhāttanturā tāyatāmiti. Medhāṁ ko asminnadhyauhatko bāṇaṁ ko nṛto dadhau.*

Who created and vested in man, in fact in this entire cosmos, the seed-vitality of life so that the thread-line of life be continued? Who brought and vested intelligence into man? Who vested speech, who gave the faculty to move and dance in ecstasy? Answer: Kah.

केने॒मां भूमि॑मौर्णो॒त्केन॒ पर्य॑भव॒द्दिव॑म्।
केना॒भि म॒ह्ना पर्व॑ता॒न्केन॒ कर्मा॑णि॒ पूरु॑षः॥ १८॥

18. *Kenemāṁ bhūmimaurṇotkena paryabhavaddivam. Kenābhi mahnā parvatānkena karmāṇi pūruṣaḥ.*

Who covered this earth with atmosphere and greenery? Who vests and covers the heaven of light? By which power and grandeur does the Supreme Purusha vest the clouds and mountains with glory? How does the Purusha initiate and order the acts of existence such as creation, evolution and involution?

केनं पर्जन्यमन्वेति केन सोमं विचक्षणम्।
केनं यज्ञं चं श्रद्धां च केनांस्मिन्निहितं मनः॥ १९॥

19. *Kena parjanyamanveti kena somaṁ vicakṣaṣam. Kena yajñaṁ ca śraddhāṁ ca kenāsminnihitaṁ manaḥ.*

By which mysterious power does the Purusha pervade the cloud? By which does he illuminate the bright moon? By which power and presence does he bless and energise the yajna, faith in truth, life and divinity, and by which secret power does he enliven the mind so deep from conscious surface to the bottomless unconscious?

केन श्रोत्रियमाप्नोति केनेमं परमेष्ठिनम्।
केनेममग्निं पूरुषः केनं संवत्सरं ममे॥ २०॥

20. *Kena śrotriyamāpnoti kenemaṁ parameṣṭhinam. Kenemamagniṁ pūruṣaḥ kena saṁvatsaraṁ mame.*

By what reason does Purusha bless the man dedicated to Shruti, Veda? For what reason does he bless the man dedicated to the Supreme transcendent? For what reason does he light this fire? By what does he

form and comprehend the cosmic time span?

ब्रह्म श्रोत्रियमाप्नोति ब्रह्मेमं परमेष्ठिनम्।
ब्रह्मेममग्निं पूरुषो ब्रह्म संवत्सरं ममे ॥ २१ ॥

21. *Brahma śrotriyamāpnoti brahmemaṁ parameṣṭhinam. Brahmemamagniṁ pūruṣo brahma saṁvatsaraṁ mame.*

Brahma blesses the man of the Veda for his knowledge and vision. Brahma blesses this man of supreme Divinity for his faith and communion. The Supreme Purusha lights this fire for the purpose of yajna. And Brahma forms and comprehends cosmic time by immanence and transcendence.

केन देवाँ अनु क्षियति केन दैवजनीर्विशः।
केनेदमन्यन्नक्षत्रं केन सत्क्षत्रमुच्यते ॥ २२ ॥

23. *Kena devāň anu kṣiyati kena daivajanīrviśaḥ. Kenedamanyannakṣatraṁ kena satkṣatramucyate.*

By which mystery does the Purusha pervade the divine powers of existence? By which mystery, the people, children of divinity? Whereby is the Order called real, and this other, no-order?

ब्रह्म देवाँ अनु क्षियति ब्रह्म दैवजनीर्विशः।
ब्रह्मेदमन्यन्नक्षत्रं ब्रह्म सत्क्षत्रमुच्यते ॥ २३ ॥

23. *Brahma devāň anu kṣiyati brahma daivajanīrviśaḥ. Brahmedamanyannakṣatraṁ brahma satkṣatramucyate.*

Purusha blesses the divine hearts of humaity and

divine powers of nature with its immanence and knowledge. Purusha blesses the children of divinity by virtue of faith and immanence. The order is called real by virtue of the Presence in consciousness, and the other is no-order because of no-presence in the consciousness.

केनेयं भूमिर्विहिता केन द्यौरुत्तरा हिता।
केनेदमूर्ध्वं तिर्यक्चान्तरिक्षं व्यचो हितम्॥ २४॥

24. *Keneyaṁ bhūmirvihitā kena dyauruttarā hitā. Kenedamūrdhvaṁ tiryakcāntarikṣaṁ vyaco hitam.*

By whom is this earth held in order below? By whom is the heaven of light held up in order on high? By whom is this vast middle region held up high and across in space?

ब्रह्मणा भूमिर्विहिता ब्रह्म द्यौरुत्तरा हिता।
ब्रह्मेदमूर्ध्वं तिर्यक्चान्तरिक्षं व्यचो हितम्॥ २५॥

25. *Brahmaṇā bhūmirvihitā brahma dyauruttarā hitā. Brahmedamūrdhvaṁ tiryakcāntarikṣaṁ vyaco hitam.*

By Brahma is the earth held below. By Brahma is the heaven of light held up high. By Brahma is the vast middle region held up high and across.

मूर्धानमस्य संसीव्याथर्वा हृदयं च यत्।
मस्तिष्कादूर्ध्वः प्रैरयत्पवमानोऽधि शीर्षतः॥ २६॥

26. *Mūrdhānamasya saṁsīvyātharvā hṛdayaṁ ca yat. Mastiṣkādūrdhvaḥ prairayatpavamāno'dhi śīrṣataḥ.*

Atharva, the Lord beyond all motion, having integrated the head and heart of man together, thus

purifying and sanctifying the personality, transcends both thought and emotion.

Note: This is one interpretation of the mantra if Atharva is interpreted as Brahma. But the mantra can be interpreted from the human point of view also, in which case Atharva should be interpreted as the yogi who has achieved the state of 'Chitta-vrtti-nirodha', i.e., the state of peace of mind beyond fluctuations:

Atharva, the yogi in a state of tranquillity, having integrated thought and emotion together, in a state of purity of head, heart and the spirit should transcend Vitarka and Vichara samadhi through the trans-imaginative faculty of the spirit in concentration on the sahasrara chakra on top of the head and brain.

तद्वा अथर्वणः शिरो देवकोशः समुब्जितः।
तत्प्राणो अभि रक्षति शिरो अन्नमथो मनः॥ २७॥

27. *Tadvā atharvaṇaḥ śiro devakośaḥ samubjitaḥ.*
Tatprāṇo abhi rakṣati śiro annamatho manaḥ.

That head, i.e., state of the mind and soul of the yogi, is the treasure seat of divinities perfectly and wholly suffused in the divine presence, and that state thus raised, prana, pure food and peace of mind, all protect and preserve in the state of peace beyond disturbance.

ऊर्ध्वो नु सृष्टा उ॒स्तिर्यङ्नु सृष्टा ३ः सर्वा दिशः पुरुष आ बभूवाँ ३। पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते॥ २८॥

28. *Ūrdhvo nu sṛṣṭā stiryaṅ nu sṛṣṭāḥ sarvā diśaḥ puruṣa ā babhūvāṅ. Puraṁ yo brahmaṇo veda yasyāḥ puruṣa ucyate.*

Pervasive all above, pervasive all around, pervasive all over quarters of space, pervasive all through the personality, thus becomes the state of divine Purusha for the yogi, and thus becomes his own state also. One who knows thus the City of immanent God, for him for this reason, Brahma is called Cosmic Purusha, and man is called microcosmic Purusha.

यो वै तां ब्रह्मणो वेदामृतेनावृतां पुरम्।
तस्मै ब्रह्म च ब्राह्माश्च चक्षुः प्राणं प्रजां ददुः ॥ २९ ॥

29. *Yo vai tāṁ brahmaṇo vedāmṛtenāvṛtāṁ puram.*
Tasmai brahma ca brāhmāśca cakṣuḥ prāṇaṁ prajāṁ daduḥ.

Whoever thus knows the City of God wrapped in nectar, ecstasy and immortality, for him Brahma and all things divine yield and award the eye of clairvoyance, pranic energy and noble progeny for continuance.

न वै तं चक्षुर्जहाति न प्राणो जरसः पुरा।
पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते ॥ ३० ॥

30. *Na vai taṁ cakṣurjahāti na prāṇo jarasaḥ purā.*
Puraṁyo brahmaṇo veda yasyāḥ puruṣa ucyate.

The eye of clairvoyance forsakes him not, nor pranic energy and vitality forsakes him, before the completion of full age. Who knows the body as the City of God, for that very reason he knows that the soul is called 'purusha', resident of the City of God.

अष्टाचक्रा नवद्वारा देवानां पूरयोध्या।
तस्यां हिरण्ययः कोशः स्वर्गो ज्योतिषावृतः ॥ ३१ ॥

31. *Aṣṭācakrā navadvārā devānāṁ pūrayodhyā.*
Tasyāṁ hiraṇyayaḥ kośaḥ svargo jyotiṣāvṛtaḥ.

The human body is an invincible city of the gods, God Supreme and the divinities of nature. It has eight chakras: Muladhara, Svadhishthana, Manipur, Anahat, Vishuddhi, Lalana, Ajna and Sahasrara. It has nine gates: two eyes, two ears, two nostrils, mouth and the organs of excretion. In the city, there is a golden cave, replete with the golden light of Divinity, which is the paradisal path to heaven. This City is Ayodhya, the Invincible.

तस्मिंन्हिर॒ण्यये॒ कोशे॒ त्र्य॑रे॒ त्रिप्र॑तिष्ठिते।
तस्मि॒न्यद्यक्षमा॑त्म॒न्वत्तद्वै ब्र॑ह्म॒विदो॑ विदुः॥ ३२॥

32. *Tasminhiraṇyaye kośe trya're tripratiṣṭhite.*
Tasminyadyakṣamātmanvattadvai brahmavido viduḥ.

In that golden cave of light, three spoked like a wheel and three pillared like a dome, there is a Yaksha, mysterious Divine Being, with the soul which they alone know who know the Brahma.

प्र॒भ्राज॑मानां॒ हरि॑णीं॒ यश॑सा सं॒परी॑वृताम्।
पुरं॑ हिर॒ण्ययी॒ं ब्रह्मा॑ वि॒वे॒शाप॑राजिताम्॥ ३३॥

33. *Prabhrājamānāṁ hariṇīṁ yaśasā saṁparīvṛtām.*
Puraṁ hiraṇyayīṁ brahmā viveśāparājitām.

That golden city, Invincible Ayodhya, refulgent redeemer wrapped in glory, unconquered and unassailable by any foreigner, Brahma Supreme has entered, and there abides for those who know and can see.

Note: The golden heart cave of the last three mantras of this sukta is a micro-version of the macro-cosmic Trinity of Brahma, Jiva and Prakrti, which can

be realised by men of knowledge and vision. This treasure-hold of Trinity is dynamic as a wheel, with three spokes, and firm as a dome on three pillars. The three spokes of the wheel are Satva, Rajas and Tamas modes of Prakrti, and the three pillars of the Dome are Prakrti, Jiva and Brahma. In this context reference may also made to Shvetashvataropanishad, 1, 3-7, and 4, 5-7. With reference to the mysterious Yaksha of mantra 32, refer to Kenopanishad part 3 and 4, 1-3.

Kanda 10/Sukta 3 (Warding off Rival Adversaries)

Varana-mani, Vanaspati, Chandrama Devata, Atharva Rshi

The theme of this sukta is Varanamani, 'choice jewel' to keep off, prohibit, ward off and fight out enemies.

Varana is a rampart, also called 'Varuna' and 'Setu' and this also implies water and bridge, something like a moat crossable by a draw-bridge.

Mani is a jewel, ornament, amulet, globule, crystal, also a magnet, lodestone.

The choice of interpretation of Varana-mani then is between:

(a) an amulet, a magical formula, to ward off and fight out the adversaries, if possible in a scientific age;

(b) the choice and deployment of weapons; and

(c) a combination of 'a' and 'b': a strategy and technique of defence with the right choice of the commander, personnel, weapons and

tactics which can give wonderful results against the enemies.

अयं मे वरणो मणिः सपत्नक्षयणो वृषा।
तेना रभस्व त्वं शत्रून्प्र मृणीहि दुरस्यतः ॥ १ ॥

1. *Ayaṁ me varaṇo maṇiḥ sapatnakṣayaṇo vṛṣā.*
Tenā rabhasva tvaṁ śatrūnpra mṛṇīhi durasyataḥ.

This is my jewel choice of defence, the right commander and strategist, destroyer of enemies, strong, virile, and producer of wondrous results. With this you engage the enemies, destroy them all who have launched the attack.

प्रैणाञ्छृणीहि प्र मृणा रभस्व मणिस्ते अस्तु पुरएता पुरस्तात्। अवारयन्त वरणेन देवा अभ्याचारमसुराणां श्वःश्वः ॥ २ ॥

2. *Praiṇāñchṛṇīhi pra mṛṇā rabhasva maṇiste astu pura-etā purastāt. Avārayanta varaṇena devā abhyācāramasurāṇāṁ śvaḥ-śvaḥ.*

Crush these enemies, destroy them, engage them at once. Let this leading power advance up front. With this technique and strategy, noble people have been fighting out the onslaughts of destructive forces time and again.

अयं मणिर्वरणो विश्वभेषजः सहस्राक्षो हरितो हिरण्ययः। स ते शत्रूनधरान्पादयाति पूर्वस्तान्दभ्नुहि ये त्वा द्विषन्ति ॥ ३ ॥

3. *Ayaṁ maṇirvaraṇo viśvabheṣajaḥ sahasrākṣo harito hiraṇyayaḥ. Sa te śatrūnadharānpādayāti pūrvastāndabhnuhi ye tvā dviṣanti.*

(Varana-mani is also a herbal medicine prepared from the Varuna tree.) This jewel of a herbal medicine from the Varuna tree is a panacea, a general tonic against all diseases, efficacious in a thousand ways, fresh and golden bright. It casts down your enemies, deadly diseases. Be first to use it in advance as a preventive and keep off all those ailments which are afflictive and consumptive.

(Metaphorically the disease may also be interpreted as probable enemies lurking around and waiting, against which preventive measures are required.)

अयं ते कृत्यां विततां पौरुषेयादयं भयात्।
अयं त्वा सर्वस्मात्पापाद्वरणो वारयिष्यते॥ ४॥

4. *Ayaṁ te kṛtyāṁ vitatāṁ pauruṣeyādayaṁ bhayāt.*
Ayaṁ tvā sarvasmātpāpādvaraṇo vārayiṣyate.

This Varana would protect you against all evil designs and fears caused by human enemies rising and spreading around. It will also safeguard you from sin and evil which you or others might also commit out of fear and panic of supposed dangers.

वरणो वारयाता अयं देवो वनस्पतिः।
यक्ष्मो यो अस्मिन्ना-विष्टस्तमु देवा अवीवरन्॥ ५॥

5. *Varaṇo vārayātā ayaṁ devo vanaspatiḥ.*
Yakṣmo yo asminnāviṣṭastamu devā avīvaran.

This Varana-mani of masterly character is divine, a protective against danger and disease. The cancerous consumption that has entered, infects and afflicts this patient (person or people), noble specialists

and strategists will ward off.

स्वप्नं सुप्त्वा यदि पश्यासि पापं मृगः सृतिं यति धावादजुष्टाम्। परिक्षवाच्छकुनेः पापवादादयं मणिर्वरणो वारयिष्यते॥ ६॥

6. *Svapnaṁ suptvā yadi paśyāsi pāpaṁ mṛgaḥ sṛtiṁ yati dhāvādajuṣṭām. Parikṣavācchakuneḥ pāpavādādayaṁ maṇirvaraṇo vārayiṣyate.*

If having slept you dream something evil and sinful, or if a surreptitious enemy stealthily prowls around by uncommon ways, or from the voice of the plotting enemy you hear something evil and foreboding, this Varana-mani will protect you against all that.

अरात्यास्त्वा निर्ऋत्या अभिचारादथो भयात्।
मृत्योरोजीयसो वधाद्वरणो वारयिष्यते॥ ७॥

7. *Arātyāstvā nir-rtyā abhicārādatho bhayāt. Mṛtyorojīyaso vadhādvaraṇo vārayiṣyate.*

Varana will protect you from want, adversity, malevolence and betrayal, fear and the fatal strike of deadly enemy, even from untimely death.

यन्मे माता यन्मे पिता भ्रातरो यच्च मे स्वा यदेनश्चकृमा वयम्। ततो नो वारयिष्यतेऽयं देवो वनस्पतिः॥ ८॥

8. *Yanme mātā yanme pitā bhrātaro yacca me svā yadenaścakṛmā vayam. Tato no vārayiṣya-te'yaṁ devo vanaspatiḥ.*

Whatever sin, evil or contagion my mother, my father, my brothers, all my own people, we all, have done or caused, this divine vanaspati, this herb, this

master of the common wealth of the nation, will save us and absolve us of that and its consequences.

व॒र॒णेन॒ प्रव्य॑थिता॒ भ्रातृ॑व्या मे॒ सब॑न्धवः ।
अ॒सू॒र्तं॑ रजो॒ अप्य॑गु॒स्ते यं॑त्वध॒मं तमः॑ ॥ ९ ॥

9. *Varaṇena pravyathitā bhrātṛvyā me sabandhavaḥ.*
Asūrtaṁ rajo apyaguste yantvadhamaṁ tamaḥ.

Let my adversaries along with their kin, distressed and broken by Varana, gone already to unknown regions of dust, fall further to the lowest dark of darkness.

अरि॑ष्टो॒ऽ हमरि॑ष्टगु॒रायु॑ष्मा॒न्त्सर्व॑पूरुषः ।
तं मा॒यं व॑र॒णो म॒णिः परि॑ पातु दि॒शोदि॑शः ॥ १० ॥

10. *Ariṣṭo' hamariṣṭagurāyuṣmāntsarvapūruṣaḥ.*
Taṁ māyaṁ varaṇo maṇiḥ pari pātu diśodiśaḥ.

Unhurt and secure I am, moving on along paths of peace and security, blest with health and age, family and friends. Let this Varana-mani protect and promote me step by step all round in all directions.

अ॒यं मे॑ वर॒ण उर॑सि॒ राजा॑ दे॒वो व॒न॒स्पति॑ः ।
स मे॒ श॒त्रू॒न्वि बा॑धता॒मिन्द्रो॒ दस्यू॑नि॒वासु॑रान् ॥ ११ ॥

11. *Ayaṁ me varaṇa urasi rājā devo vanaspatiḥ. Sa me śatrūnvi bādhatāmindro dasyūnivāsurān.*

May this divine refulgent Varana-mani, Vanaspati, lord of light and nature reigning in the heart and soul ward off my enemies like Indra throwing off the wicked and demonic powers of nature and humanity.

इमं बिभर्मि वरणमायुष्माञ्छतशारदः।
स मे राष्ट्रं च क्षत्रं च पशूनोजश्च मे दधत्॥ १२॥

12. *Imaṁ bibharmi varaṇamāyuṣmāñchataśāradaḥ. Sa me rāṣṭraṁ ca kṣatraṁ ca paśūnojaśca me dadhat.*

Blest with health and age for a full life of hundred years, I wear and bear with Varana-mani. May it sustain and promote my nation, the social order, national wealth and our power and honour.

यथा वातो वनस्पतीन्वृक्षान्भनक्त्योजसा। एवा सपत्नान्मे भङ्ग्धि पूर्वीञ्जातां उतापरान्वरणस्त्वाभि रक्षतु॥ १३॥

13. *Yathā vāto vanaspatīnvṛkṣānbhanaktyojasā. Evā sapatnānme bhaṅgdhi pūrvāñjātāň utāparānvaraṇastvābhi rakṣatu.*

Just as the wind breaks down the trees by its stormy force so, O Vanaspati, lord of the common wealth, break down my enemies whether they are traditional or newly arisen. O Ruler, may Varuna, commander of the defence and law and order forces, protect you from external and internal dangers.

यथा वातश्चाग्निश्च वृक्षान्प्सातो वनस्पतीन्। एवा सपत्नान्मे प्साहि पूर्वीञ्जातां उतापरान्वरणस्त्वाभि रक्षतु॥ १४॥

14. *Yathā vātaścāgniśca vṛkṣānpsāto vanaspatīn. Evā sapatnānme psāhi pūrvāñjātāň utāparānvaraṇastvābhi rakṣatu.*

Just as wind and fire break down and devour trees of the forest, so O Ruler of the commonwealth, crush my enemies whether they are old or newly arisen.

And may Varana, commander of the forces of law and defence, guard you against external and internal dangers.

यथा॒ वातेन॒ प्रक्षी॑णा वृ॒क्षाः शेरे॒ न्य ऽर्पिताः। ए॒वा स॒पत्ना॑ंस्त्वं मम॒ प्र क्षि॑णीहि॒ न्य ऽर्पय॒ पूर्वी॒ञ्जा॒ताँ उ॒तापरा॒न्वर॒णस्त्वा॒भि र॑क्षतु॥ १५॥

15. *Yathā vātena prakṣīṇā vṛkṣāḥ śere nyarpitāḥ. Evā sapatnāṁstvaṁ mama pra kṣiṇīhi nyarpaya pūrvāñjātāň utāparānvaraṇastvābhi rakṣatu.*

Just as trees bent and broken by the wind lie low on the ground, so O Ruler of the commonwealth, bend and break my enemies whether old or newly arisen, and may Varana, commander of the forces of law and defence, guard you against external and internal dangers.

तांस्त्वं प्र च्छि॑न्द्धि वरण पु॒रा दि॒ष्टात्पु॒रायु॑षः।
य ए॑नं प॒शुषु॒ दिप्स॑न्ति॒ ये चा॑स्य राष्ट्र॒दि॒प्सवः॥ १६॥

16. *Tāṁstvaṁ pra cchinddhi varaṇa purā diṣṭā-tpurāyuṣaḥ. Ya enaṁ paśuṣu dipsanti ye cāsya rāṣṭradipsavaḥ.*

O Varana, Guardian of the commonwealth, crush all those antisocial forces before their full age, before they are destined to die by natural death, who damage his wealth of the nation and who are sabotagers of the social order.

यथा॒ सूर्यो॑ अति॒भाति॒ यथा॑स्मि॒न्तेज॒ आहि॑तम्। ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॑ं नि य॑च्छतु॒ तेज॑सा मा॒ सम्यु॑क्षतु॒ यश॑सा॒ सम॑नक्तु मा॥ १७॥

17. *Yathā sūryo atibhāti yathāsminteja āhitam. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

Just as the sun shines exceedingly, as refulgence of light is concentrated into it, so may this Varana-mani give me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre, may it bless me with glory and grandeur.

यथा॒ यशश्च॒न्द्रम॑स्यादि॒त्ये च॑ नृ॒चक्ष॑सि। ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॒ं नि य॑च्छतु॒ तेज॑सा मा॒ समु॑क्षतु॒ यश॑सा॒ सम॑नक्तु मा॥ १८॥

18. *Yathā yaśaścandramasyāditye ca nṛcakṣasi. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is beauty in the moon and splendour in the all-watching sun, so may this Varana-mani give me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre, may it bless me with glory and grandeur.

यथा॒ यशः॑ पृथि॒व्यां यथा॒स्मिञ्जा॒तवे॑दसि। ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॒ं नि य॑च्छतु॒ तेज॑सा मा॒ समु॑क्षतु॒ यश॑सा॒ सम॑नक्तु मा॥ १९॥

19. *Yathā yaśaḥ pṛthivyāṁ yathāsmiñjātavedasi. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is honour and glory in the earth and in this all-vitalising fire, so may this Varana-mani give me honour, fame and abundance of prosperity and good

fortune. May it beatify me with light and lustre, may it bring me the grace of glory and grandeur.

यथा॒ यशः॑ क॒न्या ऽ॑यां॒ यथा॒स्मिन्त्संभृ॑ते॒ रथे॑। ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॒ं नि य॑च्छतु॒ तेज॑सा मा॒ सम्यु॑क्षतु॒ यश॑सा॒ सम॑नक्तु मा॥ २०॥

20. *Yathā yaśaḥ kanyā yāṁ yathāsmintsaṁbhṛte rathe. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is beauty of modesty and honour of grace in the maiden and grandeur in this luxurious chariot, so may this Varana-mani give me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre and anoint me with grace and glory.

यथा॒ यशः॑ सोमपी॒थे म॑धुप॒र्के यथा॒ यशः॑। ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॒ं नि य॑च्छतु॒ तेज॑सा मा॒ सम्यु॑क्षतु॒ यश॑सा॒ सम॑नक्तु मा॥ २१॥

21. *Yathā yaśaḥ somapīthe madhuparke yathā yaśaḥ. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is honour in the drink of soma and delicious delicacy of taste and social prestige in 'madhu-parka', so may this Varana-mani give me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre and anoint me with grace and glory.

यथा॒ यशो॑ऽ ग्निहो॒त्रे व॑षट्का॒रे यथा॒ यशः॑। ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॒ं नि य॑च्छतु॒ तेज॑सा मा॒ सम्यु॑क्षतु॒ यश॑सा॒ सम॑नक्तु मा॥ २२॥

22. *Yathā yaśo'gnihotre vaṣaṭkāre yathā yaśaḥ. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is honour in Agnihotra and piety and prestige in the offer of homage and hospitality to divine seniors and holy men, so may this Varana-mani bring me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre and anoint me with grace and glory.

यथा॒ यशो॒ यज॑माने॒ यथा॒स्मिन्य॒ज्ञ आहि॑तम्। ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॑ं॒ नि य॑च्छतु॒ तेज॑सा मा॒ सम्यु॑क्षतु॒ यश॑सा॒ सम॑नक्तु मा॥ २३॥

23. *Yathā yaśo yajamāne yathāsminyajña āhitam. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is honour in the Yajamana and it is in this yajna concentrated, so may this Varana-mani bring me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre and anoint me with grace and glory.

यथा॒ यश॑ः प्र॒जाप॑तौ॒ यथा॒स्मिन्प॑रमे॒ष्ठिनि॑। ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॑ं॒ नि य॑च्छतु॒ तेज॑सा मा॒ सम्यु॑क्षतु॒ यश॑सा॒ सम॑नक्तु मा॥ २४॥

24. *Yathā yaśaḥ prajāpatau yathāsminparameṣṭhini. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is grandeur and glory in Prajapati, guardian of humanity, and as it is in the Lord Supreme,

so may this Varana-mani bring me honour, fame and abundance of prosperity and good fortune.

May it beatify me with light and lustre and anoint me with grace and glory.

यथा॑ दे॒वेष्व॒मृत॑ं॒ यथै॑षु स॒त्यमाहि॑तम्। ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॒ं नि य॑च्छतु॒ तेज॑सा मा॒ सम्मु॑क्षतु॒ यश॑सा॒ सम॑नक्तु मा॥ २५॥

25. *Yathā deveṣvamṛtaṁ yathaiṣu satyamāhitam. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is nectar and immortality in the divinities, and Truth is concentrated in these divinities, so may this Varana-mani bring me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre and anoint me with grace and glory.

Kanda 10/Sukta 4 (Snake poison cure)

Takshaka Devata, Garutman Rshi

इन्द्र॑स्य प्रथ॒मो रथो॑ दे॒वाना॒मप॑रो॒ रथो॒ वरु॑णस्य तृ॒तीय॒ इत्। अही॑नामप॒मा रथं॑ स्था॒णुमा॑र॒दथा॑र्षत्॥ १॥

1. *Indrasya prathamo ratho devānāmaparo ratho varuṇasya tṛtīya it. Ahīnāmapamā ratha sthāṇu-māradathārṣat.*

The chariot speed of Indra's, i.e., the speed of electricity (in the treatment of snake poison) is first and fastest, that of Deva's, other powers of nature (such as clay, heat, etc.) is next, and that of Varuna's, water treatment, is third. The ratha, speed of poison, of snakes

is low. It comes to a stop as against a pillar and goes out.

दर्भः शोचिस्तरूर्णकमश्वस्य वारः परुषस्य वारः।
रथस्य बन्धुरम्॥ २॥

2. *Darbhaḥ śocistarūṇakamaśvasya vāraḥ parusasya vāraḥ. Rathasya bandhuram.*

Darbha herb, burning ember, Tarunaka herb, these are antidotes to 'aghashva's and parusha's poison, they are, like the nave, strong aids to the cure of poison.

अव श्वेत पदा जहि पूर्वेण चापरेण च।
उदप्लुतमिव दार्वहीनामरसं विषं वारुग्रम्॥ ३॥

3. *Ava śveta padā jahi pūrveṇa cāpareṇa ca. Udaplutamiva dārvahīnāmarasaṁ viṣaṁ vārugram.*

O Shveta herb, with the first and last part of the root, let the flow of dangerous poison be ineffective like sapless wood floating on water.

अरंघुषो निमज्योन्मज्य पुनरब्रवीत्।
उदप्लुतमिव दार्वहीनामरसं विषं वारुग्रम्॥ ४॥

4. *Araṁghuṣo nimajyonmajya punarabravīt. Udaplutamiva dārvahīnāmarasaṁ viṣaṁ vārugram.*

Aranghusha herb, having gone deep into the system and oozed out, shows aloud that the dangerous poison has become ineffectual like sapless wood floating on water.

पैद्वो हन्ति कसर्णीलं पैद्वः श्वित्रमुतासितम्।
पैद्वो रथव्र्याः शिरः सं बिभेद पृदाक्वाः॥ ५॥

5. *Paidvo hanti kasarṇīlaṁ paidvaḥ śvitramutāsitam.*
Paidvo ratharvyāḥ śiraḥ saṁ bibheda pṛdākvāḥ.

Paidva kills the kasarnila snake. Paidva kills the white and dark black snake. Paidva crushes the head of Ratharvi and Prdakvi snakes.

पैद्व॒ प्रेहि॑ प्रथ॒मोऽनु॑ त्वा व॒यमे॑मसि।
अही॒न्व्य॑स्यतात्प॒थो येन॑ स्मा व॒यमे॒मसि॑॥ ६॥

6. *Paidva prehi prathamo'nu tvā vayamemasi.*
Ahīnvya syatātpatho yena smā vayamemasi.

O Paidva, go in advance and we would follow you. Throw off the snakes from the paths by which we go on the business of life.

इ॒दं पैद्वो अ॑जायते॒दम॑स्य प॒राय॑णम्।
इ॒मान्यर्व॑तः प॒दाहि॒घ्न्यो वा॒जिनी॑वतः॥ ७॥

7. *Idaṁ paidvo ajāyatedamasya parāyaṇam.*
Imānyarvataḥ padāhighnyo vājinīvataḥ.

This is Paidva, born and arisen, this is the path it has gone by. These are the foot-marks of the powerful snake killer Arvan.

संय॑तं॒ न वि ष्प॑रद् व्या॒त्तं न सं य॑मत्।
अ॒स्मिन्क्षेत्रे॒ द्वावही॒ स्त्री च॒ पुमां॑श्च॒ तावु॒भाव॑र॒सा॥ ८॥

8. *Saṁyataṁ na vi ṣparad vyāttaṁ na saṁ yamat.*
Asminkṣetre dvāvahī strī ca pumāṁśca tāvu-
bhāvarasā.

Let it not open the mouth that is closed, nor close the mouth that is open. In this field there are two snakes, one male, the other female, both poisonless.

अ॒र॒सास॑ इ॒हाह॑यो॒ ये अ॒न्ति ये च॑ दू॒र॒के।
घ॒नेन॑ हन्मि वृ॒श्चि॑क॒महिं॑ द॒ण्डेनाग॑तम्॥ ९॥

10. *Arasāsa ihāhayo ye anti ye ca dūrake.*
Ghanena hanmi vṛścikamahiṁ daṇḍenāgatam.

Let the snakes which are near here and those that are far away be poisonless. I kill the scorpion with a club and the snake with a stick as it comes up.

अ॒घा॒श्वस्ये॒दं भे॑ष॒जमु॒भयो॑ः स्व॒जस्य॑ च।
इन्द्रो॒ मेऽ हि॑मघा॒यन्त॒महिं॑पैद्वो अ॑रन्धयत्॥ १०॥

10. *Aghāśvasyedaṁ bheṣajamubhayoḥ svajasya ca.*
Indro me'himaghāyantamahiṁpaidvo arandhayat.

This is the antidote to both Aghashva and svaja snakes. Indra, electricity has killed the snake that would have poisoned me and the Paidva has destroyed the others.

पै॒द्वस्य॑ मन्महे व॒यं स्थि॒रस्य॑ स्थि॒रधा॑म्नः।
इ॒मे प॒श्चा पृदा॑कवः प्र॒दीध्य॑त आसते॥ ११॥

11. *Paidvasya manmahe vayaṁ sthirasya sthiradhāmnaḥ. Ime paścā pṛdākavaḥ pradīdhyata āsate.*

We recognise and value the presence of Paidva, Ashvagandha or Karnika plant, which is steady and stable in place. Because of this, these poisonous snakes, deadly and raging, stay back.

(Paidva has also been interpreted as the mongoose which fights and kills snakes.)

नष्टासवो नष्टविषा हता इन्द्रेण वज्रिणा।
जघानेन्द्रो जघ्निमा वयम्॥ १२॥

12. *Naṣṭāsavo naṣṭaviṣā hatā indreṇa vajriṇā. Jaghānendro jaghnimā vayam.*

Void of breath, void of poison, the snakes have been destroyed by Indra with the 'vajra', thunderous blow of lightning power. Indra has killed them, we have killed them.

हतास्तिरश्चिराजयो निपिष्टासः पृदाकवः।
दर्विं करिक्रतं श्वित्रं दर्भेष्वसितं जहि॥ १३॥

13. *Hatāstiraścirājayo nipiṣṭāsaḥ pṛdākavaḥ. Darviṁ karikrataṁ śvitraṁ darbheṣvasitaṁ jahi.*

Killed are the snakes with stripes, crushed are the poisonous ones. O Paidva, O Indra, kill the Darvi that spreads its hood, the white one and the black hiding in the grasses.

कैरातिका कुमारिका सका खनति भेषजम्।
हिरण्ययीभिरभ्रिभिर्गिरीणामुप सानुषु॥ १४॥

14. *Kairātikā kumārikā sakā khanati bheṣajam. Hiraṇyayībhirabhribhirgirīṇāmupa sānuṣu.*

That sylvan maiden of the kirata tribe digs up the herbs, white cure of snake poison, on top of the hills with tools of steel.

(Kairatika and kumarika have also been interpreted as herbs for the cure of snake poison.)

आयमगन्युवा भिषक्पृश्निहापराजितः ।
स वै स्वजस्य जम्भन उभयोर्वृश्चिकस्य च॥ १५॥

15. *Āyamaganyuvā bhiṣakpṛśnihāparājitaḥ.*
Sa vai svajasya jambhana ubhayorvṛścikasya ca.

Look, there comes the young physician, the tireless man, destroyer of various snakes. He is the destroyer of Svaja snakes as well as of scorpions.

इन्द्रो॒ मेऽ हि॑मरन्धयन्मि॒त्रश्च॒ वरु॑णश्च।
वा॒ता॒प॒र्ज॒न्यो॒ ३॒भा॥ १६॥

16. *Indro me' himarandhayanmitraśca varuṇaśca.*
Vātāparjanyo'bhā.

Indra, lightning and electric energy, Mitra, the sun, Varuna, water, wind and cloud, these have cast away and destroyed the snakes for my protection.

इन्द्रो॒ मेऽ हि॑मरन्धय॒त्पृदा॑कुं च पृदा॒क्व॑म्।
स्व॒जं ति॒र॑श्चिराजिं कस॒र्णील॑ं दशो॑नसिम्॥ १७॥

17. *Indro me'himarandhayatpṛdākuṁ ca pṛdākvam.*
Svajaṁ tiraścirājiṁ kasarṇīlaṁ daśonasim.

For my protection, Indra has destroyed the Prdaku, deadly snake, both male and female, the Svaja, the Tirashchiraji, and Dashonasi.

इन्द्रो॑ जघान प्रथ॒मं ज॑नि॒तार॑महे॒ तव॑।
तेषा॑मु तृ॒ह्यमा॑णानां॒ कः स्वि॒त्तेषा॑मस॒द्रसः॥ १८॥

18. *Indro jaghāna prathamaṁ janitāramahe tava.*
Teṣāmu tṛhyamāṇānāṁ kaḥ svitteṣāmasadrasaḥ.

O snake, Indra first destroyed your progenitor. Once your progenitors are destroyed, what poison can now be surviving?

सं हि शी॒र्षाण्यग्र॑भं पौञ्जि॒ष्ठइ॑व॒ कर्व॑रम्।
सिन्धो॒र्मध्यं॑ प॒रेत्य॒ व्य॑ निज॒महे॑र्वि॒षम्॥ १९॥

19. *Saṁ hi śīrṣāṇyagrabhaṁ pauñjiṣṭha-iva karvaram. Sindhormadhyaṁ paretya vya nijamaherviṣam.*

I have caught on the heads of snakes as a fisherman does his job, and, having gone to the deep middle of the river, I have washed away the poison of the snakes.

अही॑नां॒ सर्वे॑षां वि॒षं परा॑ वहन्तु॒ सिन्ध॑वः।
ह॒तास्ति॒रश्चि॑राजयो॒ निपि॑ष्टास॒ः पृदा॑कवः॥ २०॥

20. *Ahīnāṁ sarveṣāṁ viṣaṁ parā vahantu sindhavaḥ. Hatāstiraścirājayo nipiṣṭāsaḥ pṛdākavaḥ.*

Let the rivers wash and carry away the poison of all snakes. Thus the Tirashchirajis, snakes with stripes across, are killed, Prdakus, snakes with deadly poison, are crushed.

ओष॑धीनाम॒हं वृ॑ण उ॒र्वरी॑रिव साधु॒या।
नया॒म्यर्व॑तीरि॒वाहे॑ नि॒रैतु॑ ते वि॒षम्॥ २१॥

21. *Oṣadhīnāmahaṁ vṛṇa urvarīriva sādhuyā. Nayāmyarvatīrivāhe niraitu te viṣam.*

Of the herbal medications, I carefully choose such as may be the freshest and most effective, and use those as are most efficacious against the poison. O snake, let the poison now go out.

यद॒ग्नौ सूर्ये॑ वि॒षं पृ॑थि॒व्यामोष॑धीषु॒ यत्।
का॒न्दा॒वि॒षं क॒नक्न॑कं नि॒रैत्वैतु॑ ते वि॒षम्॥ २२॥

22. *Yadagnau sūrye viṣaṁ pṛthivyāmoṣadhīṣu yat.*
Kāndāviṣaṁ kanaknakaṁ niraitvaitu te viṣam.

Whatever poison there is in fire, in the sun, and whatever there is in earth and in herbs and trees, whatever poison there is in tubers and in specially poisonous herbs, O snake, (all that you have collected from these) let it go out.

ये अग्निजा ओषधिजा अहीनां ये अप्सुजा विद्युत आबभूवुः।
येषां जातानि बहुधा महान्ति तेभ्यः सर्पेभ्यो नमसा विधेम॥ २३॥

23. *Ye agnijā oṣadhijā ahīnāṁ ye apsujā vidyuta ābabhūvuḥ. Yeṣāṁ jātāni bahudhā mahānti tebhyaḥ sarpebhyo namasā vidhema.*

Many and great are the species of snakes, those that are born in hot regions and carry burning poison, those born and living in herbs and trees, those that are born and live in waters, and those which are stunning poisonous and strike as lightning. All these snakes we deal with as they deserve.

तौदी नामासि कन्या ∫ घृताची नाम वा असि।
अधस्पदेन ते पदमा ददे विषदूषणम् ॥ २४॥

24. *Taudī nāmāsi kanyā ghṛtācī nāma vā asi.*
Adhaspadena te padamā dade viṣadūṣaṇam.

Taudi is your name, or Ghrtachi, or your name is Kanya as well. I take the lowest part of your root from the deepest in earth for that part is most efficacious against snake poison.

अङ्गादङ्गात्प्र च्यावय हृदयं परि वर्जय।
अधा विषस्य यत्तेजोऽवाचीनं तदेतु ते॥ २५॥

25. *Aṅgādaṅgātpra cyāvaya hṛdayaṁ pari varjaya. Adhā viṣasya yattejo'vācīnaṁ tadetu te.*

O Taudi, remove the poison from every part of the body, cleanse the heart free of poison. O patient, let the intensity of poison go down and out of your body.

आरे अभूद्विषमरौद्विषे विषमप्रागपि। अग्निर्विषमहेर्निरधात्सोमो निरणयीत्। दंष्टारमन्वगाद्विषमहिरमृत॥ २६॥

26. *Āre abhūdviṣamaraudviṣe viṣamaprāgapi. Agnirviṣamaherniradhātsomo niraṇayīt. Daṁṣṭāramanvagādviṣamahiramṛta.*

Arrested, the poison is off, far out, neutralised as poison is mixed in poison (of the antidote). Agni, fire of the antidote, has taken out the poison. Soma has taken it out. The poison is gone back to the biter snake. The snake is dead.

Kanda 10/Sukta 5 (The Song of Victory)

Part 1

Apah, Chandrama Devata, Sindhudvipa Rshi

इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य वीर्यं। स्थेन्द्रस्य नृम्णं स्थं। जिष्णवे योगाय ब्रह्मयोगैर्वो युनज्मि॥ १॥

1. *Indrasyauja sthendrasya saha sthendrasya balaṁ sthendrasya vīryaṁ sthendrasya nṛmṇaṁ stha. Jiṣṇave yogāya brahmayogairvo yunajmi.*

O people, you are the honour and splendour of the order and ruler of the human nation, you are the power and patience of the ruler, you are the strength and force of the ruler, you are the vigour and valour of

the ruler, you are the real and manly wealth of the order. I commit you to the achievement of united victory with dedication to knowledge and vision and cooperation of the intellectuals, teachers and researchers.

इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य वीर्यं ।
स्थेन्द्रस्य नृम्णं स्थ । जिष्णवे योगाय क्षत्रयोगैर्वो युनज्मि ॥ २ ॥

2. *Indrasyauja sthendrasya saha sthendrasya balaṁ sthendrasya vīryaṁ sthendrasya nṛmṇaṁ stha. Jiṣṇave yogāya kṣatrayogairvo yunajmi.*

You are the honour and splendour of the human order and the Samrat, supreme ruler. You are the power and patience of the nation, you are the strength and force of the samrat, you are the vigour and valour of the ruler, you are the real manly wealth of the order. I commit you to the achievement of united victory with dedication to discipline, defence and honour of the order and cooperation of the forces of law and order.

इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य वीर्यं ।
स्थेन्द्रस्य नृम्णं स्थ । जिष्णवे योगायेन्द्रयोगैर्वो युनज्मि ॥ ३ ॥

3. *Indrasyauja sthendrasya saha sthendrasya balaṁ sthendrasya vīryaṁ sthendrasya nṛmṇaṁ stha. Jiṣṇave yogāyendrayogairvo yunajmi.*

You are the honour and splendour of the order and the ruler, you are the power and patience of the nation, you are the strength and force of the ruler, you are the vigour and valour of the ruler, you are the real manly wealth of the order. I commit you to the achievement of united victory with dedication to the honour and conscience of Indra, spirit of the nation,

and cooperation of the people.

इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य वीर्यं । - स्थेन्द्रस्य नृम्णं स्थ । जिष्णवे योगाय सोमयोगैर्वो युनज्मि ॥ ४ ॥

4. *Indrasyauja sthendrasya saha sthendrasya balaṁ sthendrasya vīryaṁ sthendrasya nṛmṇaṁ stha. Jiṣṇave yogāya somayogairvo yunajmi.*

You are the honour and splendour of the order, you are the power and patience of the nation, you are the strength and force of the Samrat, you are the vigour and valour of the ruler, you are the real manly wealth of the nation. I commit you to the achievement of united victory with dedication to the peace and progress of the nation and cooperation of the forces of peace and good will.

इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य वीर्यं । - स्थेन्द्रस्य नृम्णं स्थ । जिष्णवे योगायाप्सुयोगैर्वो युनज्मि ॥ ५ ॥

5. *Indrasyauja sthendrasya saha sthendrasya balaṁ sthendrasya vīryaṁ sthendrasya nṛmṇaṁ stha. Jiṣṇave yogāyāpsuyogairvo yunajmi.*

You are the honour and splendour of the order, you are the power and patience of the nation, you are the strength and force of the Samrat, you are the vigour and valour of the ruler, you are the real manly wealth of the nation. I commit you to the achievement of united victory with dedication to action and advancement of the nation and cooperation of the common people.

इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य वीर्यं । - स्थेन्द्रस्य नृम्णं स्थ । जिष्णवे योगाय विश्वानि मा भूतान्युप तिष्ठन्तु युक्ता म आप स्थ ॥ ६ ॥

6. *Indrasyauja sthendrasya saha sthendrasya balaṁ sthendrasya vīryaṁ sthendrasya nṛmṇaṁ stha. Jiṣṇave yogāya viśvāni mā bhūtānyupa tiṣṭhantu yuktā ma āpa stha.*

You are the honour and splendour of the order, you are the power and patience of the nation, you are the power and patience of the nation, you are the strength and force of the Samrat, you are the vigour and valour of the government, you are the real manly wealth of the nation. For the achievement of united victory and advancement, let all physical, material and living forces abide closely by me, the Ruler. Let all the united people and the united actions be together dedicated to the Order of humanity.

अग्नेर्भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ ७ ॥

7. *Agnerbhāga stha. Apāṁ śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmai lokāya sādaye.*

O noble people of divine humanity, you are part and partners of Agni, leading lights of the nation. Like the purity and energy of waters, you hold in you the spirit and essence of noble action. Bring in and vest in us the purity, power and splendour of noble action for the nation. With the rule and law of Prajapati and with the holiness of his glory, I assign and dedicate you to the welfare of this nation.

इन्द्रस्य भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ ८ ॥

7. *Indrasya bhāga stha. Apāṁ śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmai lokāya sādaye.*

O noble people of divine humanity, you are part and partners of Indra, ruling powers of the nation. Like the energy and purity of waters, you hold in you the spirit and essence of noble action. Bring in and vest in us the purity, power and splendour of noble action for the nation. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the welfare of this nation.

सोमस्य भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त। प्रजापतेर्वो धाम्नास्मै लोकाय सादये॥ ९॥

9. *Somasya bhāga stha. Apāṁ śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmai lokāya sādaye.*

O noble people of divine humanity, you are part and partners of Soma, beauty and grace of life like the moon. Like the purity and peace of waters, you hold in you the spirit and essence of noble action. Bring in and vest in us the purity, power and splendour of noble action for the nation. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the welfare of this nation.

वरुणस्य भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त। प्रजापतेर्वो धाम्नास्मै लोकाय सादये॥ १०॥

10. *Varuṇasya bhāga stha. Apāṁ śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmai lokāya sādaye.*

O noble people of divine action, you are part and partners of Varuna, regional orders of the world. Like the purity and fluidity of waters, you hold in you the spirit and essence of noble action. Bring us the purity, power and splendour of noble action for the nation. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the life and advancement of this nation.

मित्रावरुणयोर्भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त। प्रजापतेर्वो धाम्नास्मै लोकाय सादये॥ ११॥

11. *Mitrāvaruṇayorbhāga stha. Apāṁ śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmai lokāya sādaye.*

O noble people of the world, you are part and partners of Mitra and Varuna, divine love, wisdom and pranic energies of nature. Like the purity and power of the universal flow of love and energy, you hold in you the spirit and essence of noble action. Bring us the purity, power and splendour of noble action with love and wisdom for the nation. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the life and happiness of this human nation.

यमस्य भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त। प्रजापतेर्वो धाम्नास्मै लोकाय सादये॥ १२॥

12. *Yamasya bhāga stha. Apāṁ śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmai lokāya sādaye.*

O noble children of the earth, you are part and partners of Yama, universal law and justice. Like the

purity and power of the dynamics of divine law in action, you hold in you the spirit and essence of noble action with love and justice. Bring us the purity, power and splendour of noble action in the spirit of justice. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the life and happiness of this world.

पितॄणां भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त। प्रजापतेर्वो धाम्नास्मै लोकाय सादये॥ १३॥

13. *Pitṝṇāṁ bhāga stha. Apāṁ śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmai lokāya sādaye.*

You are part and partners of the Pitaras, ancestors, seniors, and the rulers and organisers of the human community. Like the purity and power of social dynamics in action and progressive flow, you hold in you the spirit and essence of noble action towards your goals. Bring us the purity, power and splendour of noble action for the progress of humanity. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the rule and order of this human nation.

देवस्य सवितुर्भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त। प्रजापतेर्वो धाम्नास्मै लोकाय सादये॥ १४॥

14. *Devasya saviturbhāga stha. Apāṁ śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmai lokāya sādaye.*

You are part and partners of Savita, divine father giver of life and light with the inspiration to live and shine. Like the purity and power of the radiation of light

you hold in you the spirit and essence of noble action. Bring us the purity, power and splendour of creative and enlightened action. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the enlightenment, harmony and unity of this human nation as one family of one universal father Savita.

यो व॑ आपो॒ऽ पां भा॒गो॒ ऽप्स्व॑१न्तर्यजु॒ष्यो ऽदे॒व॒यज॑नः। इ॒दं तमति॑ सृजामि॒ तं माभ्यव॑निक्षि। ते॒न॒ तम॒भ्यति॑सृजामो॒ यो॒ ऽस्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः। तं व॑धेय॒ं तं स्तृ॑षीया॒नेन॒ ब्रह्म॑णा॒नेन॒ कर्म॑णा॒नया॑ मे॒न्या॥ १५॥

15. *Yo va āpo'pāṁ bhāgo' psvantaryajuṣyo deva-yajanaḥ. Idaṁ tamati sṛjāmi taṁ mābhyavanikṣi. Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Taṁ vadheyaṁ taṁ stṛṣīyānena brahmaṇānena karmaṇānayā menyā.*

O people, whatever is your Bhaga, share of the powers and obligations of state affairs in the business of governance and administration, loved by society and respected by the wise for its value, here I grant and entrust to you. Do not forsake that, nor must I neglect that, and thereby we take on whoever hates us and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

यो व॑ आपो॒ऽ पामू॒र्मिर॒प्स्व॑१न्तर्यजु॒ष्यो ऽदे॒व॒यज॑नः। इ॒दं तमति॑ सृजामि॒ तं माभ्यव॑निक्षि। ते॒न॒ तम॒भ्यति॑सृजामो॒ यो॒ ऽस्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः। तं व॑धेय॒ं तं स्तृ॑षीया॒नेन॒ ब्रह्म॑णा॒नेन॒ कर्म॑णा॒नया॑ मे॒न्या॥ १६॥

16. *Yo va āpo'pāmūrmirapsvantaryajuṣyo deva-yajanaḥ. Idaṁ tamati sṛjāmi taṁ māabhyavanikṣi. Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Taṁ vadheyaṁ taṁ stṛṣīyānena brahmaṇānena karmaṇānayā menyā.*

O people of the state, whoever of the people is most dynamic in the business of governance and administration of the order, loved by society and respected by the wise for his dynamism, here I appoint, and entrust the department to him. Do not forsake him, nor must I neglect him, and thereby we take on whoever hates us and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

यो व॑ आपो॒ऽ पां व॒त्सो ऽ॒प्स्व॑१॑न्तर्यजु॒ष्यो ऽ॑ देव॒यज॑नः। इ॒दं तमति॑ सृजामि॒ तं माभ्यव॑निक्षि। तेन॒ तम॒भ्यति॑सृजामो॒ यो ऽ॒स्मान्द्वेष्टि यं व॒यं द्वि॒ष्मः। तं व॑धेयं॒ तं स्तृ॑षीया॒नेन॒ ब्रह्म॑णा॒नेन॒ कर्म॑णा॒नया॑ मे॒न्या॥ १७॥

17. *Yo va āpo'pāṁ vatso'psvantaryajuṣyo deva-yajanaḥ. Idaṁ tamati sṛjāmi taṁ māabhyava-nikṣi. Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Taṁ vadheyaṁ taṁ stṛṣīyānena brahmaṇānena karmaṇānayā menyā.*

O people of the state, whoever is the dearest favourite of the people, loved by society and respected by the wise in the business of governance and administration of the order, here I appoint, and entrust the department to him. Do not forsake him, nor would I neglect him, and thereby we take on whoever hates us

and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

यो व॑ आपो॒ऽ पां वृ॒ष॒भो ऽ॒प्स्व॑१॑न्तर्यजु॒ष्यो ऽ देव॒यज॑नः। इ॒दं तम॑ति॑ सृजामि॒ तं माभ्यव॑निक्षि। तेन॒ तम॒भ्यति॑सृजामो॒ यो॒ ऽ॒स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः। तं व॑धेय॒ं तं स्तृ॑षीया॒नेन॒ ब्रह्म॑णा॒नेन॒ कर्म॑णा॒नया॑ मे॒न्या॥ १८॥

18. *Yo va āpo'pāṁ vṛṣabho'psvantaryajuṣyo deva-yajanaḥ. Idaṁ tamati sṛjāmi taṁ mābhyavanikṣi. Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Taṁ vadheyaṁ taṁ stṛṣīyānena brahmaṇānena karmaṇānayā menyā.*

O people of the state, whoever is the strongest and most generous of the people, loved by society and respected by the wise in the business of governance and administration of the order, here I appoint, and entrust the department to him. Do not forsake him, nor would I neglect him, and thereby we take on whoever hates us and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

यो व॑ आपो॒ऽ पां हि॑रण्यग॒र्भो॒ ऽ॒प्स्व॑१॑न्तर्यजु॒ष्यो ऽ देव॒-यज॑नः। इ॒दं तम॑ति॑ सृजामि॒ तं माभ्यव॑निक्षि। तेन॒ तम॒भ्यति॑सृजामो॒ यो॒ ऽ॒स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः। तं व॑धेय॒ं तं स्तृ॑षीया॒नेन॒ ब्रह्म॑णा॒नेन॒ कर्म॑णा॒नया॑ मे॒न्या॥ १९॥

19. *Yo va āpo'pāṁ hiraṇyagarbho'psvantaryajuṣyo devayajanaḥ. Idaṁ tamati sṛjāmi taṁ mābhyavanikṣi. Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Taṁ vadheyaṁ taṁ stṛṣīyānena brahmaṇānena karmaṇānayā menyā.*

O people of the state, whoever of the people is at heart the deepest treasure of the golden virtues of humanity in the business of governance and administration of the order, loved by society and respected by the wise for his virtues, here I appoint, and entrust the department to him. Do not forsake him, nor must I forsake or neglect him, and thereby we take on whoever hates us and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

यो व॑ आपोऽ पामश्मा॒ पृश्नि॑र्दि॒व्यो ३॒॑प्स्व१॑न्तर्यज॒ुष्यो ऽ॑ देव॒-यज॑नः। इ॒दं तमति॑ सृजामि॒ तं मा भ्यव॑निक्षि। तेन॒ तम॒भ्य-ति॑सृजामो॒ यो ३॒॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः। तं व॑धेयं॒ तं स्तृ॑षीया॒नेन॒ ब्रह्म॑णा॒नेन॒ कर्म॑णा॒नया॑ मे॒न्या॥ २०॥

20. *Yo va āpo'pāmaśmā pṛśnirdivyo'psvantaryajuṣyo devayajanaḥ. Idaṁ tamati sṛjāmi taṁ mābhyavanikṣi. Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Taṁ vadheyaṁ taṁ stṛṣīyānena brahmaṇānena karmaṇānayā menyā.*

O people of the land, whoever of you among the people is firm as adamant, versatile as the firmament, and brilliant, loved by the people and respected by the wise in the business of governance and administration of the order, hereby I appoint,, and entrust the department to him. Do not forsake him nor must I

forsake or neglect him, and thereby we take on whoever hates us and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

यो व॑ आपो॒ऽ पाम॒ग्नयो॒ऽ प्स्व॑१न्तर्यजु॒ष्या ऽ देव॒यज॑नाः। इ॒दं तानति॑ सृजामि॒ तान्माभ्यव॑निक्षि। तैस्तम॒भ्यति॑सृजामो॒ यो॒ ३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः। तं व॑धेय॒ं तं स्तृ॑षीया॒नेन॒ ब्रह्म॑णा॒नेन॒ कर्म॑णा॒नया॑ मे॒न्या॥ २१॥

21. *Yo va āpo'pāmagnayo'psvantaryajuṣyā deva-yajanaḥ. Idaṁ tamati sṛjāmi taṁ māmbhyavanikṣi. Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Taṁ vadheyaṁ taṁ stṛṣīyānena brahmaṇānena karmaṇānayā menyā.*

O people of the land, whoever of you among the people are brilliant as light, instant and passionate in action as fire, loved by society and respected by the wise in the business of governance and administration of the order, hereby I appoint, and entrust the order to them. Do not forsake them, nor must I forsake and neglect them, and thereby we take on whoever hates us and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

यद॑र्वा॒चीनं त्रैहाय॒णादनृ॑तं॒ किं चो॑दि॒म।
आपो॑ मा॒ तस्मा॒त्सर्व॑स्माद्दुरि॒तात्पा॒न्त्वंह॑सः॥ २२॥

22. *Yadarvācīnaṁ traihāyaṇādanṛtaṁ kiṁ codima. Āpo mā tasmātsarvasmādduritātpāntvaṁhasaḥ.*

Whatever untrue we might have spoken in the

last three years, this side lower and other than of knowledge, karma and worship, the trio of noble action, in the service of Lord Supreme, may the sages excuse and the Lord guard and save us from all that sin and evil.

समुद्रं वः प्र हिणोमि स्वां योनिमपीतन।
अरिष्टाः सर्वहायसो मा च नः किं चनाममत्॥ २३॥

23. *Samudraṁ vaḥ pra hiṇomi svāṁ yonimapītana.*
Ariṣṭāḥ sarvahāyaso mā ca naḥ kiṁ canāmamat.

O sages, O mind and senses, O karmas of this life of existence, I impel and inspire you to move with all your vigour, unhurt, unscathed, to your own original divine source, the Infinite sea. Let there be no pain, no suffering to hurt us.

अरिप्रा आपो अप रिप्रमस्मत्। प्रास्मदेनो दुरितं सुप्रतीकाः
प्र दुःष्वप्न्यं प्र मलं वहन्तु॥ २४॥

24. *Ariprā āpo apa ripramasmat. Prāsmadeno duritaṁ supratīkāḥ pra duḥṣvapnyaṁ pra malaṁ vahantu.*

Let the waters of nature and sages of humanity, free from sin and defilement, noble and beautiful of aspect, wash off all sin and evil from us, cast away all dirt and evil dreams from us.

Part 2

Vishnukrama and mantrawise Devata, Kaushika Rshi

विष्णोः क्रमोऽसि सपत्नहा पृथिवीसंशितोऽग्नितेजाः।
पृथिवीमनु वि क्रमेऽहं पृथिव्यास्तं निर्भजामो यो ऽस्मान्द्वेष्टि
यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ २५॥

25. *Viṣṇoḥ kramo' si sapatnahā pṛthivīsaṁśito' gnitejāḥ. Pṛthivīmanu vi krame'haṁ pṛthivyāstaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

O man, you are Vishnu's own power and projection, subduer of challenging negativities, nourished, strengthened, honed, perfected, magnetised by the earth and blest with the fire of Agni.

I strive and advance over the earth. We strike out that negativity from the earth which hates us and which we hate. That adversary must not survive. Let even life energy forsake that.

विष्णोः क्रमोऽ सि सपत्नहान्तरिक्षसंशितो वायुतेजाः। अन्तरिक्षमनु वि क्रमेऽहमन्तरिक्षात्तं निर्भजामो यो ३ऽस्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ २६॥

26. *Viṣṇoḥ kramo'si sapatnahāntarikṣasaṁśito vāyutejāḥ. Antarikṣamanu vi krame'hamantarikṣāttaṁ nirbhajāmo yo smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are the stride, projection and power of Vishnu, subduer of adversaries, strengthened, honed and sharpened by the firmament, blest with the force of thunder and lightning.

I strive and advance across the firmament. We strike out that negativity from the firmament which negates us and which we hate. That negativity must not survive. Let even life energy forsake that.

विष्णोः क्रमोऽ सि सपत्नहा द्यौसंशितः सूर्यतेजाः। दिवमनु वि क्रमेऽ हं दिवस्तं निर्भजामो यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ २७॥

27. *Viṣṇoḥ kramo'si sapatnahā dyausaṁśitaḥ sūryatejāḥ. Divamanu vi krame'haṁ divastaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are Vishnu's stride of the power and projection of his light, subduer of adversaries, strengthened, honed and illuminated by the light of heaven, blest with the refulgence of the sun.

I strive and advance in conformity with the radiation of heavenly light. We strike out those negativities from the light-sphere of life which negate us and which we hate. Negativity and negation must not survive and thrive. Let even life energy forsake that.

विष्णोः क्रमोऽ सि सपत्नहा दिक्संशितो मनस्तेजाः। दिशोऽ नु वि क्रमेऽ हं दिग्भ्यस्तं निर्भजामो यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ २८॥

28. *Viṣṇoḥ kramo'si sapatnahā diksaṁśito manastejāḥ. Diśo' nu vi krame' haṁ digbhyastaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are Vishnu's stride of power and presence, subduer of adversaries, strengthened, honed and perfected by space, blest with the refulgence of cosmic mind.

I strive and advance in pursuance of the

boundlessness of space. We strike out those restrictions and negativities from our life space and mind which restrict us and which we reject. Closeness and negativity must not survive to thrive. Let even life energy forsake that negativity and negation.

विष्णोः क्रमोऽ सि सपत्नहाशासंशितो वाततेजाः। आशा अनु वि क्रमेऽ हमाशाभ्यस्तं निर्भजामो यो ३स्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ २९॥

29. *Viṣṇoḥ kramo'si sapatnahāśāsaṁśito vātatejāḥ. Āśā anu vi krame'hamāśābhyastaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are Vishnu's stride of power, presence and force, subduer of adversaries, strengthened, honed and sharpened by definite direction of action, blest with the force of wind shears.

I strive and advance in the definite direction of our goal. We strike out those adversaries and hurdles which obstruct us on way and which we hate and reject. Hurdles and adversaries must not survive, much less thrive. Let even life energy forsake the negativities. (5)

विष्णोः क्रमोऽ सि सपत्नह ऋक्संशितः सामतेजाः। ऋचोऽनु वि क्रमेऽ हमृग्भ्यस्तं निर्भजामो यो ३स्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ ३०॥

30. *Viṣṇoḥ kramo'si sapatnaha ṛksaṁśitaḥ sāmatejāḥ. Ṛco'nu vi krame'hamṛgbhyastaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are the stride of Vishnu (beyond

physicality), destroyer of adversaries and adversities, strengthened, seasoned and inspired by Rks and blest with the energy and ecstasy of Samans.

I strive and advance in pursuance of the Rks. We strike out those adversaries from our way of the Rks which hate and obstruct us and which we hate and reject. Hate and adversaries must not survive, nor thrive. Let even life energy forsake hate and adversity.

विष्णोः क्रमोऽ सि सपत्नहा यज्ञसंशितो ब्रह्मतेजाः। यज्ञमनु वि क्रमेऽ हं यज्ञात्तं निर्भजामो यो ३स्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ ३१॥

31. *Viṣṇoḥ kramo' si saptnahā yajñasaṁśito brahmatejāḥ. Yajñamanu vi krame' haṁ yajñāttaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are the stride of Vishnu (into the realm of cosmic yajna), destroyer of adversaries and negativities. You are strengthened, seasoned and liberalised by yajna, and blest with the glory and splendour of Brahma.

I strive and advance in life by the way of yajna. We remove those adversaries and negativities from the way of yajna by yajna who hate and obstruct us and whom we hate and reject. Hate and adversaries must not survive, nor thrive. Let even life energy forsake hate and enmity.

विष्णोः क्रमोऽ सि सपत्नहौषधीसंशितः सोमतेजाः। ओषधीरनु वि क्रमेऽ हमोषधीभ्यस्तं निर्भजामो यो ३स्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ ३२॥

32. *Viṣṇoḥ kramo'si sapatnahauṣadhīsaṁśitaḥ somatejāḥ. Oṣadhīranu vi krame'hamoṣadhībhyastaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are the stride and pervasion of Vishnu (into biological life), you are destroyer of adversaries. You are nourished, strengthened and vitalised by herbs, blest with the spirit and ecstatic life of soma.

I strive and advance in life like the growth of herbs and trees and their vitality. We remove those adversaries and negativities from oshadhis by oshadhis which obstruct and negate us and which we too hate and oppose. Hate and negativities must not live, nor thrive, let even life energy forsake them.

विष्णोः क्रमोऽ सि सपत्नहाऽ प्सुसंशितो वरुणतेजाः। अपोऽ नु वि क्रमेऽ हमद्भ्यस्तं निर्भजामो यो ३स्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ ३३॥

33. *Viṣṇoḥ kramo'si sapatnahā'psusaṁśito varuṇatejāḥ. Apo'nu vi krame' hamadbhaystaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are Vishnu's stride (into the dynamics of life), seasoned and sharpened for action as destroyer of adversaries, and blest with the splendour of cosmic waters and justice.

I strive and advance into life in pursuance of action, justice and generosity. We remove all adversaries and negatives from our paths of action by positive action. We fight out those that hate and obstruct us and those we hate and reject for their negativity. Let not

hate and enmity survive and live on. Let even life energy forsake all hate and enmity.

विष्णोः क्रमोऽ सि सपत्नहा कृषिसंशितोऽ न्नतेजाः। कृषिमनु वि क्रमेऽ हं कृष्यास्तं निर्भजामो यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ ३४॥

34. *Viṣṇoḥ kramo'si sapatnahā kṛṣisaṁśito' nnatejāḥ. Kṛṣimanu vi krame'haṁ kṛṣyāstaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are the stride of Vishnu into productivity, destroyer of adversaries, strengthened, raised and sharpened by the abundance of farming, and blest with the vigour and vitality of food.

I strive and advance into life in pursuance of the plenty and generosity of food and farming. From the way of food and farming we remove all those factors and negativities which oppose and obstruct us and those which we oppose and reject. Let no negativity and obstruction survive and last. Let even life energy forsake the negativity and obstruction of hate and enmity.

विष्णोः क्रमोऽ सि सपत्नहा प्राणसंशितः पुरुषतेजाः। प्राणमनु वि क्रमेऽ हं प्राणात्तं निर्भजामो यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ ३५॥

35. *Viṣṇoḥ kramo'si sapatnahā prāṇasaṁśitaḥ puruṣatejāḥ. Prāṇamanu vi krame'haṁ prāṇāttaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are Vishnu's stride over life energy,

destroyer of adversaries, strengthened and sharpened by the living energy of prana, blest by the splendour of Purusha, living spirit of the universe.

I strive and advance in pursuance of prana. We remove from the way of vibrant living all those negativities which oppose and obstruct us and which we hate and reject. Let not such opposition to pranic progress survive and thrive. Let even life energy forsake such negativity, hate and enmity.

जितमस्माकमुद्भिन्नमस्माकमभ्यष्ठां विश्वाः पृतना अरातीः। इदमहमामुष्यायणस्यामुष्याः पुत्रस्य वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ ३६॥

36. *Jitamasmāka mudbhinnamasmākamabhyaṣṭhāṁ viśvāḥ pṛtanā arātīḥ. Idamahamāmuṣyāya-ṇasyāmuṣyāḥ putrasya varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñ-caṁ pādayāmi.*

Whatever is won is ours, secured. Whatever is discovered, uncovered, created is ours, secured. All enemies, all adversities, I have stemmed and stilled. Hereby I secure the life, energy, lustre and splendour of the scion of such and such family and the son of such and such mother. Hereby I cast down this enemy and adversity of this land and its people.

Part 3

Mantrawise Devata, Brahma Rshi

सूर्यस्यावृतमन्वावर्ते दक्षिणामन्वावृतम्।
सा मे द्रविणं यच्छतु सा मे ब्राह्मणवर्चसम्॥ ३७॥

37. *Sūryasyāvṛtamanvāvarte dakṣṣiṇāmanvāvṛtam. Sā me draviṇaṁ yacchatu sā me brāhmaṇavarcasam.*

I follow the course of life in accordance with the course of the sun on the right, in Dakshinayana. May that course of progress give me strength and wealth of honour and glory of Brahmanic splendour of peace.

दिशो॒ ज्योति॑ष्मतीर॒भ्यावर्ते। ता मे॒ द्रवि॑णं यच्छन्तु॒ ता मे॑ ब्राह्मणवर्च॒सम्॥ ३८॥

38. *Diśo jyotiṣmatīrabhyāvarte. Tā me draviṇaṁ yacchantu tā me brāhmaṇavarcasam.*

I turn and advance in the directions of light and enlightenment. May these give me strength and wealth of honour and glory of the Brahmanic order of peace and splendour.

स॒प्त॒ ऋ॒षीन॒भ्यावर्ते। ते मे॒ द्रवि॑णं यच्छन्तु॒ ते मे॑ ब्राह्मण-वर्च॒सम्॥ ३९॥

39. *Saptaṛṣīnabhyāvarte. Te me draviṇaṁ yacchantu te me brāhmaṇavarcasam.*

I follow the course of the seven sages. May they give me strength and wealth of honour and glory of the Brahmanic order of peace and enlightenment.

ब्रह्मा॒भ्यावर्ते। तन्मे॒ द्रवि॑णं यच्छतु॒ तन्मे॑ ब्राह्मण-वर्च॒सम्॥ ४०॥

40. *Brahmābhyāvarte. Tanme draviṇaṁ yacchantu tanme brāhmaṇa-varcasam.*

I follow the course of life revealed by Brahma

and shown by Veda. May it give me strength and wealth of honour and glory of the Brahmanic order of peace and enlightenment.

ब्राह्मणाँ अभ्यावर्ते। ते मे द्रविणं यच्छन्तु ते मे ब्राह्मणवर्चसम्॥ ४१॥

41. *Brahmaṇāṅ abhyāvarte. Te me draviṇaṁ yacchantu ta me brāhmaṇavarcasam.*

I follow the course of life shown by Brahmanas, sages of knowledge and enlightenment. May they give me wealth and glory of the Brahmanic order of honour and enlightenment.

Part 4

Prajapati Devata, Vihavya Rshi

यं वयं मृगयामहे तं वधै स्तृणवामहै।
व्यात्तं परमेष्ठिनो ब्रह्मणापीपदाम तम्॥ ४२॥

42. *Yaṁ vayaṁ mṛgayāmahe taṁ vadhai stṛṇavāmahai. Vyātte parameṣṭhino brahmaṇāpīpadāma tam.*

Whatever evil we hunt out, we deal with by the force of law, refer it to the Lord Supreme's law of dispensation and dispose of by the law of Dharma, i.e., the law of the constitution.

वैश्वानरस्य दंष्ट्राभ्यां हेतिस्तं समधादभि।
इयं तं प्सात्वाहुतिः समिद्देवी सहीयसी॥ ४३॥

43. *Vaiśvānarasya daṁṣṭrābhyāṁ hetistaṁ samadhādabhi. Iyaṁ taṁ psātvāhutiḥ samiddevī sahīyasī.*

The arms of law have caught it by the lord's

rules of order for peace and punishment, and let this action of law and administration deal with it as the divine blaze of vedi fire accepts an oblation.

राज्ञो॒ वरु॑णस्य ब॒न्धो ऽ॑सि । सो॒ ऽ॒मुमा॑मुष्याय॒ण॒म॒मुष्याः॑ पु॒त्रम॒न्ने प्रा॒णे ब॑धान ॥ ४४ ॥

44. *Rājño varuṇasya bandho'si. So'mumāmuṣyāyaṇamamuṣyāḥ putramanne prāṇe badhāna.*

You are subject to the law of the ruler Varuna, i.e., laws of the land subsisting within the laws of Nature and Divinity. O powers of law and order, take this man, son of such and such family and son of such and such mother, subject to his right to life and maintenance in the law.

यत्ते॒ अन्नं॑ भुवस्पत आक्षि॒यति॑ पृथि॒वीम॑नु॑ ।
तस्य॑ न॒स्त्वं भु॑वस्पते सं॒प्रय॑च्छ प्रजापते ॥ ४५ ॥

45. *Yatte annaṁ bhuvaspata ākṣiyati pṛthivīmanu. Tasya nastvaṁ bhuvaspate saṁprayaccha prajāpate.*

O lord of the land, ruler and protector of the people, whatever laws of food and means of maintenance obtain in the land according to conditions of the earth for you and the people, O Prajapati, give us our share of that.

अ॒पो दि॒व्या अ॑चायिषं॒ रसे॑न॒ सम॑पृक्ष्महि ।
पय॑स्वानग्न॒ आग॑म॒ं तं मा॒ सं सृ॑ज॒ वर्च॑सा ॥ ४६ ॥

46. *Apo divyā acāyiṣaṁ rasena samapṛkṣmahi. Payasvānagna āgamaṁ taṁ maṁ sṛja varcasā.*

I have sought for a drink of the celestial waters

of life. Let us be regaled with nectar to satiety. Hey Agni, I have come with the offer of milky oblations. Pray bless me with the divine lustre and splendour of life.

सं मांग्ने॒ वर्च॑सा सृज॒ सं प्र॒जया॒ समायु॑षा।
वि॒द्युर्मे॑ अ॒स्य दे॒वा इन्द्रो॑ विद्यात्स॒ह ऋषि॑भिः ॥ ४७ ॥

47. *Saṁ māgne varcasā sṛja saṁ prajayā samāyuṣā. Vidyurme asya devā indro vidyātsaha ṛṣibhiḥ.*

Hey Agni, bless me with honour and lustre, bless me with progeny, with good health and full age. Let the divines know of me thus, let Indra know of me along with the holy sages.

यद॑ग्ने अ॒द्य मि॑थु॒ना श॒पा॑तो॒ यद्वा॒चस्तृ॒ष्टं ज॒नय॑न्त रे॒भाः।
म॒न्योर्मन॑सः शर॒व्या॒३॑ जाय॑ते॒ या तया॑ विध्य॒ हृद॑ये यातु॒धाना॑न्॥ ४८ ॥

48. *Yadagne adya mithunā śapāto yadvācastṛṣṭaṁ janayanta rebhāḥ. Manyormanasaḥ śaravyā' jāyate yā tayā vidhya hṛdaye yātudhānān.*

Hey Agni, now whatever wedded couples swear at each other, what rude word wastours utter in quarrel, whatever painful words are uttered by them out of angry mind, with that very affliction strike these hurtful people through the heart. (Let them realise what pain is.)

परा॑ शृणीहि॒ तप॑सा यातु॒धान॒ान्परा॑ऽग्ने॒ रक्षो॒ हर॑सा शृणीहि।
पर॒ार्चि॒षा॒ मूर॑देवाञ्छृणीहि॒ परा॑सु॒तृ॒प॒ः शोशु॑चतः शृणीहि ॥ ४९ ॥

49. *Parā śṛṇīhi tapasā yātudhānānparā'gne rakṣo harasā śṛṇīhi. Parārciṣā mūradevāñchṛṇīhi parā-sutṛpaḥ śośucataḥ śṛṇīhi.*

Hey Agni, with your heat, shatter the evil doers. With power and passion, crush the demons. With your flames, burn off the fools and wastours. Scorching the ogres, throw them out.

अ॒पाम॑स्मै॒ वज्रं॒ प्र ह॑रामि॒ चतु॑र्भृष्टिं शीर्ष॒भिद्या॑य वि॒द्वान्।
सो अ॒स्याङ्गा॑नि॒ प्र शृ॑णातु॒ सर्वा॒ तन्मे॑ दे॒वा अनु॑ जानन्तु॒ विश्वे॑ ॥ ५० ॥

50. *Apāmasmai vajraṁ pra harāmi caturbhṛṣṭīṁ śīrṣabhidyāya vidvān. So asyāṅgāni pra śṛṇātu sarvā tanme devā anu jānantu viśve.*

I, Agni, the ruler and enlightened leader, strike the four-edged thunderbolt of lightning upon this ogre to break his head. May this strike break his body and net-work into bits. And let all devas, enlightened people of the land, know, recognise and approve of this act of justice.

Kanda 10/Sukta 6 (Manibandhana)

Phalamani, Vanaspati, Apah Devata, Brhaspati Rshi

The theme of this hymn is 'Mani-bandhana', tying and wearing 'the jewel'- an amulet, charm or magic?

No. The jewel is something real but at the same time wonderful. It is something by which you punish the uncreative, unproductive evader of social obligations with your own lustre and power. It is born of plough-share made of khadira wood by the carpenter. It is given by Brhaspati and worn by Indra, Soma, Chandrama, Savita and Apah. The recipients create and achieve wonderful things such as ghrta, valour, lustre, glory,

beauty, progress, food products, holy word, nectar, truth, victory, world power.

The jewel is one's own power and potential and the art and science of the possible which you win by your own effort, through gifts of parents, teachers and the seniors by the grace of God. The range of the possible starts with the product and prosperity of food and goes up to universal victory of world nature.

अरातीयोर्भ्रातृव्यस्य दुर्हार्दो द्विषतः शिरः।
अपि वृश्चाम्योजसा॥ १॥

1. *Arātīyorbhrātṛvyasya durhārdo dviṣataḥ śiraḥ. Api vṛścāmyojasā.*

With vision, valour and lustre I fell the cleverness and callousness of the head and heart of the uncreative, unproductive evader of social obligations, the internal saboteur, evil at heart and rank hater of society.

वर्म मह्यमयं मणिः फालाज्जातः करिष्यति।
पूर्णो मन्थेन मागमद्रसेन सह वर्चसा॥ २॥

2. *Varma mahyamayaṁ maṇiḥ phālājjātaḥ kariṣyati. Pūrṇo manthena māgamadrasena saha varcasā.*

This jewel of abundant food born of ploughshare and farming would come to me by hard work in full measure with delightful vigour and valour and it will act for me as an armour for security and protection.

यत्त्वा शिक्वः पराऽवधीत्तक्षा हस्तेन वास्या।
आपस्त्वा तस्माज्जीवलाः पुनन्तु शुचयः शुचिम्॥ ३॥

3. *Yattvā śikvaḥ parā'vadhīttakṣā hastena vāsyā. Āpastvā tasmājjīvalāḥ punantu śucayaḥ śucim.*

As the skilled carpenter with expert hand and adze chiselled and shaped you, O plough-share, from that state let pure life-giving waters purify and sanctify you with living food for life.

हिरण्यस्रगयं मणिः श्रद्धां यज्ञं महो दधत्।
गृहे वसतु नोऽतिथिः ॥ ४ ॥

4. *Hiraṇyasragayaṁ maṇiḥ śraddhāṁ yajñaṁ maho dadhat. Gṛhe vasatu no'tithiḥ.*

Let this gold threaded jewel bear and bring us faith, yajna and glory, and abide in our home like an honoured visitor without any definite date, permanently.

तस्मै घृतं सुरां मध्वन्नमन्नं क्षदामहे। स नः पितेव पुत्रेभ्यः श्रेयः श्रेयश्चिकित्सतु भूयोभूयः श्वःश्वो देवेभ्यो मणिरेत्य ॥ ५ ॥

5. *Tasmai ghṛtaṁ surāṁ madhvannamannaṁ kṣadāmahe. Sa naḥ piteva putrebhyaḥ śreyaḥ śreyaścikitsatu bhūyobhūyaḥ śvaḥ śvo devebhyo maṇiretya.*

To that jewel visitor we offer ghrta, exhilarating drink, honey and food of many varieties. May the visitor, come from the divinities, bring us, like father for his children, honour, goodness and greatness again and again, day by day.

यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे। तमग्निः प्रत्यमुञ्चत सो अस्मै दुह आज्यं भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि ॥ ६ ॥

6. *Yamabadhnād bṛhaspatirmaṇiṁ phālaṁ ghṛtaścutamugraṁ khadiramojase. Tamagniḥ pratyamuñcata so asmai duha ājyaṁ bhūyobhūyaḥ śvaḥśvastena tvaṁ dviṣato jahi.*

That jewel of abundant food born of the plough-share of khadira wood, powerful and replete with ghrta, which Brhaspati, the cosmic high priest, tied for the sake of strength and splendour, Agni, leading light of the land, received and wore. May that jewel create and bring in for the recipient holy ghrta for the expansion of the yajna of the social order, again and again, day by day.

O man, with that jewel of abundance and power destroy those forces which hate and destroy.

यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे। तमिन्द्रः प्रत्यमुञ्चतौजसे वीर्या य कम्। सो अस्मै बलमिद्दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥ ७॥

7. *Yamabadhnād bṛhaspatirmaṇiṁ phālaṁ ghṛtaścutamugraṁ khadiramojase. Tamindraḥ pratyamuñcataujase vīryā ya kam. So asmai balamidduhe bhūyobhūyaḥ śvaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel of abundance, powerful and replete with ghrta, born of the plough-share of Khadira wood, which Brhaspati, the high priest, tied for the sake of strength and splendour, Indra, the mighty ruler, received and wore for splendour, valour and peace and prosperity. May that jewel create and bring in for the recipient strength for the expansion of the yajna of the social order again and agian, day by day.

O man, with that jewel of abundance and power destroy those forces which hate and destroy.

यमब॑ध्ना॒द् बृह॒स्पति॑र्म॒णिं फालं घृ॒त॒श्चुत॑मु॒ग्रं ख॑दि॒रमोज॑से।
तं सोम॒ः प्रत्य॑मुञ्चत म॒हे श्रोत्रा॑य॒ चक्ष॑से। सो अ॑स्मै॒ वर्च॒
इद्धु॒हे॒ भूयो॑भूय॒ः श्वः श्व॒स्तेन॒ त्वं द्वि॑ष॒तो ज॑हि॥ ८॥

8. *Yamabadhnād bṛhaspatirmaṇiṁ phālaṁ ghṛtaścutamugraṁ khadiramojase. Taṁ somaḥ pratyamuñcata mahe śrotrāya cakṣase. So asmai varca idduhe bhūyobhūyaḥ svaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel of abundance, powerful and replete with ghrta, born of the plough share of Khadira wood, which Brhaspati, the high priest, tied for the sake of strength and splendour, Sama, head of the spirit and powers of peace, order and joy, received and wore for vision, wisdom and listening to the revelation of the truth of universal order. May that jewel create and bring in for the recipient light and splendour again and again, day by day.

O man, with that jewel of abundance, light and splendour, destroy the forces that hate and destroy.

यमब॑ध्ना॒द् बृह॒स्पति॑र्म॒णिं फालं घृ॒त॒श्चुत॑मु॒ग्रं ख॑दि॒रमोज॑से।
तं सूर्य॒ः प्रत्य॑मुञ्चत॒ तेने॒मा अ॑जयद्दि॒शः। सो अ॑स्मै॒ भूति॒मिद्धु॒हे॒
भूयो॑भूय॒ः श्वः श्व॒स्तेन॒ त्वं द्वि॑ष॒तो ज॑हि॥ ९॥

9. *Yamabadhnād bṛhaspatirmaṇiṁ phālaṁ ghṛtaścutamudraṁ khadiramojase. Taṁ sūryaḥ pratyamuñcata tenemā ajayaddiśaḥ. So asmai bhūtimidduhe bhūyobhūyaḥ śvaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel of abundance, powerful and replete with ghrta, born of the plough share of khadira wood, which Brhaspati, cosmic high priest, tied for the sake of strength and splendour, the sun received and wore and thereby conquered all the directions of space. May that jewel create and bring in for the recipient superabundance of prosperity and light again and again, more and more, day by day.

O man, with that jewel of light and abundance, destroy the forces that hate and destroy.

यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे। तं बिभ्रच्चन्द्रमा मणिमसुराणां पुरोऽजयद्दानवानां हिरण्ययीः। सो अस्मै श्रियमिद्दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥ १०॥

10. *Yamabadhnād bṛhaspatirmaṇiṁ phālaṁ ghṛtaścutamugraṁ khadiramojase. Taṁ bibhraccandramā maṇimasurāṇāṁ puro'jayaddānavānāṁ hiraṇyayīḥ. So asmai śriyamidduhe bhūyobhūyaḥ śvaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel of abundance, powerful and replete with ghrta, born of the plough share of the Khadira wood of nature, which Brhaspati, the cosmic high priest, tied for the sake of strength and splendour, Chandrama, the moon, received and bore, and thereby conquered the golden cities of demons and devourers. That created and brought in for the recipient beauty and grace more and more, day by day.

O man, with that jewel of abundance and grace, eliminate the forces which hate and destroy.

यमब॑ध्नाद् बृह॒स्पति॒र्वाता॑य म॒णिमा॒शवे॑। सो अ॑स्मै॒ वा॒जिनं दु॒हे॒ भूयो॑भूय॒ः श्वः॒श्व॒स्तेन॒ त्वं द्वि॑ष॒तो ज॑हि॥ ११॥

11. *Yamabadhnād bṛhaspatirvātāya maṇimāśave. So asmai vājinaṁ duhe bhūyobhūyaḥ śvaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel-mani, divine thought, which Brhaspati, lord creator of the expansive universe, created and bore by himself for the origination of dynamic energy, that thought and energy set in motion the speed of evolution for this same lord, set it in motion more and ever more, moment by moment of chronological time.

O man, as part of the evolution, eliminate the forces that hate, oppose and negate the process of evolution.

यमब॑ध्नाद् बृह॒स्पति॒र्वाता॑य म॒णिमा॒शवे॑। तेने॒मां म॒णिना॑ कृ॒षिम॒श्विना॑व॒भि र॑क्षतः। स भि॒षग्भ्यां॑ महो॑ दुहे॒ भूयो॑भूय॒ः श्वः॒श्व॒स्तेन॒ त्वं द्वि॑ष॒तो ज॑हि॥ १२॥

12. *Yamabadhnād bṛhaspatirvātāya maṇimāśave. Tenemāṁ maṇinā kṛṣimaśvināvabhi rakṣataḥ. Sa bhiṣagbhyāṁ maho duhe bhūyobhūyaḥ svaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel-mani of divine thought which Brhaspati set in motion for the origination of dynamic energy for the evolution of existence, by that very jewel energy the Ashvins, twin motions of prana and apana currents of cosmic energy circuit, protect and promote this process of Biological evolution and agriculture. The same jewel creates and takes forward the grand evolution for the twin procreative forces, the Ashvins,

more and ever more, moment by moment.

O man, as part of the evolution, eliminate the forces that hate, oppose and negate the process of evolution.

यमब॑ध्नाद् बृह॒स्पति॒र्वाता॑य म॒णिमा॒शवे॑। तं बिभ्र॑त्सवि॒ता म॒णिं तेने॒दम॑जय॒त्स्व ऽः। सो अ॑स्मै सू॒नृतां॑ दुहे॒ भूयो॑भूय॒ः श्वः॒श्व॒स्तेन॒ त्वं द्वि॑ष॒तो ज॑हि॥ १३॥

13. *Yamabadhnād bṛhaspatirvātāya maṇimāśave. Taṁ bibhratsavitā maṇiṁ tenedamajayatsvaḥ. So asmai sūnṛtāṁ duhe bhūyobhūyaḥ svaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel-mani of divine thought which Brhaspati set in motion for the origination of dynamic energy for the evolution of existence, that mani, Savita, the sun, bore and thereby won this light of heaven. That same Savita, the light and divine energy, distilled and revealed the divine knowledge and the language of divine knowledge for this humanity more and ever more, moment by moment, day by day.

O man, by virtue of the same light and truth, eliminate the forces of hate and enmity which negate the process of knowledge and progress.

यमब॑ध्नाद् बृह॒स्पति॒र्वाता॑य म॒णिमा॒शवे॑। तमापो॒ बिभ्र॑ती-र्म॒णिं सदा॑ धाव॒न्त्यक्षि॑ताः। स आ॑भ्यो॒ऽ मृत॒मिद्दु॑हे॒ भूयो॑भूय॒ः श्वः॒श्व॒स्तेन॒ त्वं द्वि॑ष॒तो ज॑हि॥ १४॥

14. *Yamabadhnād bṛhaspatirvātāya maṇimāśave. Tamāpo bibhratīrmaṇiṁ sadā dhāvantyakṣitāḥ. Sa ābhyo' mṛtamidduhe bhūyobhūyaḥ śvaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel-mani of divine thought which Brhaspati set in motion for the origination of dynamic energy for the evolution of existence, that same divine energy, waters bear as a jewel and always flow unhurt and unobstructed. That same divine energy distils the nectar of life for these waters and for humanity from these waters, more and ever more, day by day.

O man, by the same flow of energy, the waters, and the nectar of life, eliminate the forces of hate and enmity which negate life's progress.

यमब॑ध्नाद् बृह॒स्पति॒र्वाता॑य म॒णिमा॒शवे॑। तं राजा॒ वरु॑णो म॒णिं प्रत्य॑मुञ्चत शं॒भुव॑म्। सो अ॑स्मै स॒त्यमिद्दु॑हे भूयो॑भूय॒ः श्वः श्व॒स्तेन॒ त्वं द्वि॑ष॒तो ज॑हि ॥ १५ ॥

15. *Yamabadhnād bṛhaspatirvātāya maṇimāśave. Taṁ rājā varuṇo maṇiṁ pratyamuñcata śaṁbhuvam. So asmai satyamidduhe bhūyo-bhūyaḥ svaḥ-śvasten tvaṁ dviṣato jahi.*

That jewel-mani of divine thought which Brhaspati set in motion for the origination of divine energy for the evolution of existence, that same jewel-mani, giver of peace and well being, the refulgent ruler Varuna received and wore, and that brought for this ruler the truth of the reality of life across the universe, the world and the regions of the world, and all the time brings in the truth of life more and ever more, day by day.

O man, by virtue of the truth of life and its evolution, throw out the forces of hate and enmity which negate life's progress and truth.

यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे। तं देवा बिभ्रतो मणिं सर्वाँल्लोकान्युधाजयन्। स एभ्यो जितिमिदुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥ १६॥

16. *Yamabadhnād bṛhaspatirvātāya maṇimāśave. Taṁ devā bibhrato maṇiṁ sarvāṅllokānyudhājayan. Sa ebhyo jitimidduhe bhūyobhūyaḥ śvaḥ-śvastena tvaṁ dviṣto jahi.*

That jewel-mani of divine thought which Brhaspati set in motion for the origination of dynamic energy for the evolution of existence, that same energy, the Devas, divine forces of nature and noble people of light, knowledge and generosity, received and bore, and, with their struggle for evolution and progress, won all the regions of the world. That same energy and the struggle brought and brings victory more and ever more, day by day.

O man, by the same energy and the same struggle, throw off the forces of hate and enmity which negate and obstruct the struggle for progress and evolution.

यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे। तमिमं देवता मणिं प्रत्यमुञ्चन्त शंभुवम्। स आभ्यो विश्वमिदुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥ १७॥

17. *Yamabadhnād bṛhaspatirvātāya maṇimāśave. Tamimaṁ devatā maṇiṁ pratyamuñcanta śaṁbhuvam. Sa ābhyo viśvamidduhe bhūyobhūyaḥ svaḥśvastena tvaṁ dviṣato jahi.*

That jewel-mani of divine thought which Brhaspati set in motion for the origination of dynamic

energy for the evolution of existence, that very jewel of thought and energy, giver of peace and well being, the Devatas, people of excellence and their mind and senses, received and bore, and that jewel distilled for them and still distils all the experience of the world more and ever more, day by day.

O man, by the same energy, mind, senses and experience, rule out the forces of hate and enmity which negate and obstruct the honour and excellence of life.

ऋ॒तव॒स्तम॑बध्नतार्त॒वास्तम॑बध्नत । सं॒व॒त्स॒रस्तं ब॒द्ध्वा सर्वं॑ भू॒तं वि र॑क्षति ॥ १८ ॥

18. *Ṛtavastamabadhnatārtavāstamabadhnata. Saṁvatsarastaṁ baddhvā sarvaṁ bhūtaṁ vi rakṣati.*

That same divine will and energy, the seasons bear, all cycles of the seasons and all that conform to the seasons bear, and the year, which is the presiding power of time over the seasons, bears and thereby protects and promotes all existent facts and processes of the universe over the ways of evolution.

अ॒न्त॒र्दे॒शा अ॑बध्नत प्र॒दिश॒स्तम॑बध्नत ।
प्र॒जाप॑तिसृष्टो म॒णिर्द्वि॑ष॒तो मेऽ धरा॑ँ अकः ॥ १९ ॥

19. *Antardeśā abadhnata pradiśastamabadhnata. Prajāpatisṛṣṭo maṇirdviṣato me'dharāň akaḥ.*

That jewel of divine will and energy, all directions, spaces, interspaces and interdirections bear and observe in action. May that same jewel of divine will initiated, and set in evolutionary motion by Prajapati, throw down and out all forces of hate and

enmity for me and the entire life of humanity.

अथर्वाणो अबध्नताथर्वणा अबध्नत। तैर्मेदिनो अङ्गिरसो दस्यूनां बिभिदुः पुरस्तेन त्वं द्विषतो जहि॥ २०॥

20. *Atharvāṇo abadhnatātharvaṇā abadhnata. Tairmedino aṅgiraso dasyūnāṁ bibhiduḥ purastena tvaṁ dviṣato jahi.*

Atharvans, sages of steady mind free from fluctuation and negativity, bear that same jewel of divine will and energy in their heart and soul. Their disciples and followers too bear the same jewel. By the power of that very jewel, vibrant Angirasas, sages of leading light and energy, shattered the strongholds of negation and destruction.

O man, by the same jewel of divine will, light and energy, destroy the forces of hate and enmity which negate and obstruct the excellence and progress of humanity.

तं धाता प्रत्यमुञ्चत स भूतं व्य ⌠ कल्पयत्।
तेन त्वं द्विषतो जहि॥ २१॥

21. *Taṁ dhātā pratyamuñcata sa bhūtaṁ vya kalpayat. Tena tvaṁ dviṣato jahi.*

That jewel-mani of power and potential, Dhata, lord of the universe, bore and manifested as his will and dynamic energy, and he created the world of variety in all its multitude. By the same jewel power of your own possibility, O man, eliminate all those negations, hate and oppositions which obstruct your individual, social and spiritual evolution.

यमब॑ध्ना॒द् बृह॒स्पति॑र्दे॒वेभ्यो॒ असु॑रक्षितिम्।
स मा॒यं म॒णिराग॑म॒द्रसे॑न स॒ह वर्च॑सा॥ २२॥

22. *Yamabadhnād bṛhaspatirdevebhyo asurakṣitim.*
Sa māyaṁ maṇirāgamadrasena saha varcasā.

That jewel-mani of divine power and potential which Brhaspati, lord of the expansive universe, bore and generated for the divinities of nature and humanity, for the evolution of existence and for the control and destruction of evil, has come to me also with the splendour and delight of being (to participate in the evolution of divinity and destruction of evil in my course of life).

यमब॑ध्ना॒द् बृह॒स्पति॑र्दे॒वेभ्यो॒ असु॑रक्षितिम्। स मा॒यं म॒णि-
राग॑मत्स॒ह गोभि॑रजा॒विभि॒रन्ने॑न प्र॒जया॑ स॒ह॥ २३॥

23. *Yamabadhnād bṛhaspatirdevebhyo asurakṣitim.*
Sa māyaṁ maṇirāgamatsaha gobhirajāvibhiran-
nena prajayā saha.

That jewel-mani of divine power and potential, which Brhaspati bore and generated for the divinities for the evolution of existence and control of evil and negativity, has come to me with cows, goats and sheep, and with food and progeny.

यमब॑ध्ना॒द् बृह॒स्पति॑र्दे॒वेभ्यो॒ असु॑रक्षितिम्। स मा॒यं म॒णि-
राग॑मत्स॒ह व्री॑हिय॒वाभ्या॑ं मह॑सा॒ भूत्या॑ स॒ह॥ २४॥

24. *Yamabadhnād bṛhaspatirdevebhyo asurakṣitim.*
Sa māyaṁ maṇirāgamatsaha vrīhiyavābhyāṁ
mahasā bhūtyā saha.

That jewel-mani of divine power and potential, which Brhaspati bore and generated for the divinities

for the evolution of existence and control of evil and negativities, has come to me with rice and barley, greatness and prosperity.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम्। स मायं मणि-रागमन्मधोर्घृतस्य धारया कीलालेन मणिः सह ॥ २५ ॥

25. *Yamabadhnād bṛhaspatirdevebhyo asurakṣitim. Sa māyaṁ maṇirāgamanmadhorghṛtasya dhārayā kīlālena maṇiḥ saha.*

That jewel-mani of divine power and potential, which Brhaspati bore and generated for the divinities for the evolution of existence and control of evil and negativities, has come to me with streams of honey and ghrta, the mani with the food of life.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम्। स मायं मणि-रागमदूर्जया पयसा सह द्रविणेन श्रिया सह ॥ २६ ॥

26. *Yamabadhnād bṛhaspatirdevebhyo asurakṣitim. Sa māyaṁ maṇirāgamadūrjayā payasā sa draviṇena śriyā saha.*

That jewel-mani of divine power and potential, which Brhaspati bore and generated for the divinities for the evolution of existence and control of evil and negativities, has come to me with water, milk and energy, with wealth and with beauty, honour and grace.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम्। स मायं मणि-रागमत्तेजसा त्विष्या सह यशसा कीर्त्या ∫ सह ॥ २७ ॥

27. *Yamabadhnād bṛhaspatirdevebhyo asurakṣitim. Sa māyaṁ maṇirāgamattejasā tviṣyā saha yaśasā kīrtyā saha.*

That jewel-mani of divine power and potential, which Brhaspati bore and generated for the divinities for the evolution of existence and control of evil and negativities, has come to me with lustre and splendour, with honour, excellence and fame.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम्।
स मायं मणिरागमत्सर्वाभिर्भूतिभिः सह ॥ २८ ॥

28. *Yamabadhnād bṛhaspatirdevebhyo asurakṣitim.*
Sa māyaṁ maṇirāgamatsarvābhirbhūtibhiḥ saha.

That jewel-mani of divine power and potential, which Brhaspati bore and generated for the divinities for the evolution of existence and control of evil and negativities, has come to me with all wealth and good fortunes of existence.

तमिमं देवता मणिं मह्यं ददतु पुष्टये।
अभिभुं क्षत्रवर्धनं सपत्नदम्भनं मणिम् ॥ २९ ॥

29. *Tamimaṁ devatā maṇiṁ mahyaṁ dadatu puṣṭaye.*
Abhibhuṁ kṣatravardhanaṁ sapatnadambhanaṁ maṇim.

May the divinities of nature and brilliancies of humanity give me that jewel power and potential for growth and prosperity which sunpasses the rivals, overcomes the adversaries, defeats the enemies and leads the social order to excellence and advancement, yes, that power, potential, and the order of law for existence.

ब्रह्मणा तेजसा सह प्रति मुञ्चामि मे शिवम्।
असपत्नः सपत्नहा सपत्नान्मेऽधराँ अकः ॥ ३० ॥

30. *Brahmaṇā tejasā saha prati muñcāmi me śivam.*
Asaptnaḥ sapatnahā sapatnānme'dharāň akaḥ.

With the divine law, with honour, lustre and excellence, I take on and dedicate myself to this peaceful and blessed power and potential, jewel-mani gifted by Brhaspati, power which has no rival, no adversary, which has overthrown all my rivals and adversaries, and which has rendered me free.

उत्तरं द्विषतो मामयं मणिः कृणोतु देवजाः ।
यस्य लोका इमे त्रयः पयो दुग्धमुपासते ।
स मायमधि रोहतु मणिः श्रैष्ठ्याय मूर्धतः ॥ ३१ ॥

31. *Uttaraṁ dviṣato māmayaṁ maṇiḥ kṛṇotu devajāḥ.*
Yasya lokā ime trayaḥ payo dugdhamupāsate. Sa māyamadhi rohatu maṇiḥ śraiṣṭhyāya mūrdhataḥ.

May this jewel power born of divinities and gifted raise me to superiority and victory over the powers of hate and enmity, the power whose gift of sustenance, vitality and milk of mercy and grace, all these three worlds of heaven, earth and the firmament worship and enjoy. May this divine gift raise me to the top of excellence and this highest merit seat of life.

यं देवाः पितरो मनुष्या ऽउपजीवन्ति सर्वदा ।
स मायमधि रोहतु मणिः श्रैष्ठ्याय मूर्धतः ॥ ३२ ॥

32. *Yaṁ devāḥ pitaro manuṣyā upajīvanti sarvadā.*
Sa māyamadhi rohatu maṇiḥ śraiṣṭhyāya mūrdhataḥ.

May that divine jewel gift of power and potential, by which all divinities of nature and humanity,

all human beings in general and all sustaining powers have their life and existence always, raise me to the top of excellence and the highest merit seat of life.

यथा॒ बीज॑मु॒र्वरा॑यां कृ॒ष्टे फाले॑न॒ रोह॑ति।
ए॒वा मयि॑ प्र॒जा प॒शवोऽ न्न॑मन्न॑ं वि रो॑हतु॥ ३३॥

33. *Yathā vījamurvarāyāṁ kṛṣṭe phālena rohati.*
Evā mayi prajā paśavo' nnamannaṁ vi rohatu.

Just as the seed grows to life and luxuriance in the fertile soil tilled by the plough, so may, in my life, progeny, wealth of animals and food rise and grow more and ever more.

यस्मै॑ त्वा यज्ञवर्धन॒ मणे॑ प्र॒त्यमु॑चं शि॒वम्।
तं त्वं श॑तदक्षिण॒ मणे॒ श्रैष्ठ्या॑य जिन्वतात्॥ ३४॥

34. *Yasmai tvā yajñavardhana maṇe pratyamucaṁ śivam. Taṁ tvaṁ śatadakṣiṇa maṇe śraiṣṭhyāya jinvatāt.*

O divine jewel gift of power and potential, augmenter of the yajna of life, generous harbinger of a hundred gifts of merit and prosperity, whoever the person, progeny or disciple I consecrate with you, may this blessed gift of divinity, inspire, energise and raise the recipient to the top of excellence.

ए॒तमि॒ध्मं स॒माहि॑तं जुषा॒णो अग्ने॒ प्रति॑ हर्य॒ होमैः। तस्मि॑न्वि-देम सु॒म॒तिं स्व॒स्ति प्र॒जां चक्षुः॑ प॒शून्त्समि॑द्धे जा॒तवे॑दसि॒ ब्रह्म॑णा॥ ३५॥

35. *Etamidhmaṁ samāhitaṁ juṣāṇo agne prati harya homaiḥ. Tasminvidema sumatiṁ svasti prajāṁ cakṣuḥ paśūntsamiddhe jātavedasi brahmaṇā.*

O Holy fire, lover of this holy fuel brought up and offered with faith, rise and rejoice by our offers of oblations, which, we pray, receive and reward us. O friends, in the fire of omniscience, lighted and raised with divine knowledge and the chant of Vedic verses, let us discover and find for ourselves noble intelligence and wisdom, happiness and well being, divine vision and the wealth of life.

Kanda 10/Sukta 7 (Skambha Sukta)

Skambha, Jyeshtha Brahma Devata, Atharva Rshi

This Sukta is the Song of Skambha, Jyeshtha Brahma, the One central, all sustaining, Supreme Spirit-force of the universe which holds, sustains and controls every part of the universe in its place with its function.

The Spirit is pure spirit, Akayam, body-less (Yajurveda, 40, 8). Still in the Veda and other Vedic literature, it is described metaphorically as Purusha, the cosmic person whose body is the universe. In this Sukta also, Skambha is metaphorically described as a person with its body parts and their place and function. The whole sukta is a beautiful poem created by cosmic imagination.

कस्मिन्नङ्गे तपो अस्याधि तिष्ठति कस्मिन्नङ्गे ऋतमस्याध्याहितम्। क्व व्रतं क्व श्रद्धास्य तिष्ठति कस्मिन्नङ्गे सत्यमस्य प्रतिष्ठितम्॥ १॥

1. *Kasminnaṅge tapo asyādhi tiṣṭhati kasminna-ṅga ṛtamasyādhyāhitam. Kva vrataṁ kva śraddhāsya tiṣṭhati kasminnaṅge satyamasya pratiṣṭhitam.*

In what part of Skambha does Tapas, creative

heat of will and intention, abide? In which part does Rtam, truth and law of mutability, abide, held and controlled in function? Where the vow of discipline and commitment? Where faith in existence? In which part does Satyam, reality of the constancy base of mutability, abide, held in place?

कस्मा॒दङ्गा॑द्दीप्यते अ॒ग्निर॑स्य॒ कस्मा॒दङ्गा॑त्पवते मात॒रिश्वा॑। कस्मा॒दङ्गा॒द्वि मि॑मी॒तेऽधि॑ च॒न्द्रमा॑ म॒ह स्क॒म्भस्य॒ मिमा॑नो॒ अङ्ग॑म्॥ २॥

2. *Kasmādaṅgāddīpyate agnirasya kasmādaṅgātpvate mātariśvā. Kasmādaṅgādvi mimīte'dhi candramā maha skambhasya mimāno aṅgam.*

From which part and power of it does fire burn and shine? From which part or power of it does the wind blow across the firmament? From which part, by what power, does the moon traverse the space, covering which part of mighty Skambha?

क॒स्मि॒न्न॒ङ्गे॑ तिष्ठति॒ भूमि॑रस्य॒ क॒स्मि॒न्न॒ङ्गे॑ तिष्ठत्य॒न्तरि॑क्षम्। क॒स्मि॒न्न॒ङ्गे॑ तिष्ठ॒त्याहि॑ता॒ द्यौः क॒स्मि॒न्न॒ङ्गे॑ तिष्ठ॒त्युत्त॑रं दि॒वः॥ ३॥

3. *Kasminnaṅge tiṣṭhati bhūmirasya kasminnaṅge tiṣṭhatyantarikṣam. Kasminnaṅge tiṣṭhatyāhitā dyauḥ kasminnaṅge tiṣṭhatyuttaraṁ divaḥ.*

In which part of it does earth abide? In which part does the firmament abide? In which part does the solar region abide, held and sustained? And in which part does the higher heavens of light abide?

क्व१॒ प्रेप्स॑न्दीप्यत ऊ॒र्ध्वो अ॒ग्निः क्व१॒ प्रेप्स॑न्पवते मात॒रिश्वा॑। यत्र॒ प्रेप्स॑न्तीर॒भि॒यन्त्या॒वृतः॑ स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः॥ ४॥

4. *Kva prepsandīpyata ūrdhvo agniḥ kva prepsanpavate mātariśvā. Yatra prepsantīrabhiyantyāvṛtaḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Whitherward does the high fire of the sun burn and radiate, seeking and striving for what? Whitherward does the spatial wind of energy blow, seeking and striving for what? Witherward do the cosmic whirlpools of stars, planets and galaxies turn, and turn round and round, seeking and striving for what? Speak of that Skambha, that centre-hold explosive, to me, which one is that?

Say it is Skambha, only that of all, ultimate centre and the circumference.

क्वा ऽ ऽ र्धमा॒सासः॑ क्व ऽ यन्ति॒ मासा॑ः संवत्स॒रेण॑ स॒ह संविदा॒नाः। यत्र॒ यन्त्यृ॒तवो॒ यत्रा॑र्त॒वाः स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः॥ ५॥

5. *Kvā'rdhamāsāḥ kva yanti māsāḥ saṁvatsareṇa saha saṁvidānāḥ. Yatra yantyṛtavo yatrārtavāḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Whither do fortnights move, whither the months, integrated with the year? Whither do the seasons proceed, with all that happens therein? Where and whither? Speak to me of that Skambha, that centre-hold controller, which one is that?

Say it is Skambha, only that of all, ultimate centre and the circumference.

क्व॑ प्रेप्स॑न्ती युव॒ती विरू॑पे अहोरा॒त्रे द्र॑वतः संविदा॒ने।
यत्र॒ प्रेप्स॑न्तीरभि॒यन्त्यापः॑ स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः॥ ६॥

6. *Kva prepsantī yuvatī virūpe ahorātre dravataḥ saṁvidāne. Yatra prepsantīrabhiyantyāpaḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Whither, seeking and striving for what, do the day and night, youthful maidens ever fresh, so different yet in perfect accord, hasten on? Whither, seeking and striving for what, do the whirlpools of waters and time flow incessantly? Speak to me of that Skambha, that centre-hold controller, which one is that?

Say it is Skambha, only that of all, ultimate centre and the circumference.

यस्मि॑न्त्स्त॒ब्ध्वा प्र॒जाप॑तिर्लो॒कान्त्सर्वाँ॑ अधा॑रयत्।
स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः॥ ७॥

7. *Yasmintstabdhvā prajāpatirlokāntsarvāṅ adhārayat. Skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Wherein, having fixed and secured all regions of the universe, Prajapati, father, guardian and ruler of the children of his creation, sustains them, of that Skambha speak to me, which one is that?

Say it is Skambha, only that of all, ultimate centre and the circumference.

यत्प॑र॒मम॑व॒मं यच्च॑ मध्य॒मं प्र॒जाप॑तिः ससृ॒जे वि॒श्वरू॑पम्।
किय॑ता स्क॒म्भः प्र वि॑वेश॒ तत्र॒ यन्न प्रावि॑श॒त्किय॒त्तद्ब॑भूव॥ ८॥

8. *Yatparamamavamaṁ yacca madhyamaṁ prajāpatiḥ sasṛje viśvarūpam. Kiyatā skambhaḥ pra viveśa tatra yanna praviśatkiyattadbabhūva.*

Of the highest, lowest and the middle order of the form of the universe which Prajapati, cosmic progenitor, created, how much does Skambha, the sustaining divine, pervade therein, and how much is that which it does not pervade? (Prajapati and Skambha are one and the same divinity, Prajapati, the creative, and Skambha, the pervasive sustaining aspect.)

कियता स्कम्भः प्र विवेश भूतं कियद्भविष्यदुन्वाशयेऽ स्य। एकं यदङ्गमकृणोत्सहस्रधा कियता स्कम्भः प्र विवेश तत्र॥ ९॥

9. *Kiyatā skambhaḥ pra viveśa bhūtaṁ kiyadbhaviṣyadanvāśaye'sya. Ekaṁ yadaṅgamakṛṇotsahasradhā kiyatā skambhaḥ pra viveśa tatra.*

To what extent did Skambha enter the created world? To what extent is it dormant in relation to the future? That one part of its metaphoric personality, i.e., Prakrti, which it shaped into a thousandfold variety, how much did Skambha pervade therein?

यत्र लोकांश्च कोशांश्चापो ब्रह्म जना विदुः। असच्च यत्र सच्चान्त स्कम्भं तं ब्रूहि कतमः स्विदेव सः॥ १०॥

10. *Yatra lokāṁśca kośāṁścāpo brahma janā viduḥ. Asacca yatra saccānta skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Wherein, as learned sages know, all created worlds and treasures abide, all food and waters abide, and wherein both the constant and the mutable abide,

of that Skambha, pray speak to me. Which one of all is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

यत्र॒ तपः॑ परा॒क्रम्य॑ व्र॒तं धा॒रय॒त्युत्त॑रम्। ऋ॒तं च॒ यत्र॑ श्र॒द्धा चापो॒ ब्रह्म॑ स॒माहि॑ताः स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः॥ ११॥

11. *Yatra tapaḥ parākramya vrataṁ dhārayatyuttaram. Ṛtaṁ ca yatra śraddhā cāpo brahma samāhitāḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Wherein Tapa, discipline of enlightened living, rises higher to the superior discipline of Vrata, commitment, wherein are integrated Rtam, truth and law, Shraddha, faith, Apah, Karma, and Brahma, knowledge, of that Skambha, pray, speak to me. Which one is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

यस्मि॒न्भूमि॑र॒न्तरि॑क्षं॒ द्यौर्यस्मि॒न्नध्याहि॑ता। यत्रा॒ग्निश्च॒न्द्रमा॒ः सूर्यो॒ वात॒स्तिष्ठ॒न्त्यार्पि॑ताः स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः॥ १२॥

12. *Yasminbhūmirantarikṣaṁ dyauryasminnadhyāhitā. Yatrāgniścandramāḥ sūryo vātastiṣṭhantyārpitāḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Wherein earth and firmament, wherein the heaven of light, all abide comprehended, wherein fire and light energy, the moon, the sun and the winds abide, self-surrendered to the law, of that Skambha, pray, speak

to me. Which one is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

यस्य॒ त्रय॑स्त्रिंशद्दे॒वा अङ्गे॒ सर्वे॑ स॒माहि॑ताः ।
स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः ॥ १३ ॥

13. *Yasya trayastriṁśaddevā aṅge sarve samāhitāḥ.*
Skambhaṁ taṁ brūhi katamaḥ svideva saḥ.

In whose power and presence are integrated and comprehended all the thirty-three divine forces, of that Skambha, pray, speak to me, which one is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

(The thirty three Devas or divinities are: eight Vasus, eleven Rudras, twelve Adityas, Indra, i.e., energy, and yajna, natural dynamics of life sustenance.)

यत्र॒ ऋष॑यः प्रथम॒जा ऋचः॒ साम॒ यजु॑र्म॒ही । एक॒र्षिर्यस्मि॒न्ना-
र्पि॑तः स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः ॥ १४ ॥

14. *Yatra ṛṣayaḥ prathamajā ṛcaḥ sāma yajurmahī.*
Ekarṣiryasminnārpitaḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.

Wherein the first born Rshis, i.e., the seven Rshi pranas, seven first born evolutes of Prakrti comprising Mahan, Ahankara and five elements, and the first born Vedic visionaries abide; wherein Rks, Samans, Yajus and the great hymns of Atharva abide, wherein the one Rshi, i.e., omniscience and later Reason and logic abide in order, all self-surrendered, of that Skambha, pray, speak to me, which one of all is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

यत्रामृतं च मृत्युश्च पुरुषेऽधि समाहिते। समुद्रो यस्य नाड्यः पुरुषेऽधि समाहिताः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ १५ ॥

15. *Yatrāmṛtaṁ ca mṛtyuśca puruṣe'dhi samāhite. Samudro yasya nāḍyaḥ puruṣe'dhi samāhitāḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Wherein immortality and death both abide in the Purusha, comprehended, whose arteries are the seas comprehended in the Purusha, of that Skambha, pray, speak to me, which one of all is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

यस्य चतस्रः प्रदिशो नाड्यस्तिष्ठन्ति प्रथमाः। यज्ञो यत्र पराक्रान्तः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ १६ ॥

16. *Yasya catasraḥ pradiśo nāḍyastiṣṭhanti prathamāḥ. Yajño yatra parākrāntaḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Whose veins and arteries are the four major quarters of space which abide in order, wherein nature's yajna of the evolution of existence goes on and on, of that Skambha, pray, speak to me, which one of all is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

ये पुरुषे ब्रह्म विदुस्ते विदुः परमेष्ठिनम्। यो वेद परमेष्ठिनं यश्च वेद प्रजापतिम्। ज्येष्ठं ये ब्राह्मणं विदुस्ते स्कम्भमनुसंविदुः ॥ १७ ॥

17. *Ye puruṣe brahma viduste viduḥ parameṣṭhinam.*
Yo veda parameṣṭhinaṁ yaśca veda prajāpatim.
Jyeṣṭhaṁ ye brāhmaṇaṁ viduste skambha manusaṁviduḥ.

Those who experience and this way know Brahma, immanent Purusha, vibrating in the heart and soul of the individual purusha, know the Supreme Purusha.He that knows the Supreme, he that knows Prajapati, the creator, and they that know the Supreme Soul celebrated in the Veda, they know and apprehend the Skambha, i.e., the creator Prajapati, the immanent Brahma pervasive in nature and the individual soul, and the transcendent Brahma, the One Skambha reflecting and existing in variety of presence and function, as It is.

यस्य॒ शिरो॑ वैश्वान॒रश्चक्षु॒रङ्गि॑र॒सोऽ भ॑वन्। अङ्गा॑नि॒ यस्य॑ या॒तवः॑ स्क॒म्भं तं ब्रू॒हि कत॒मः स्वि॑दे॒व सः॥ १८॥

18. *Yasya śiro vaiśvānaraścakṣuraṅgiraso'bhavan.*
Aṅgāni yasya yātavaḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.

Whose head is Vaishvanara, cosmic fire that blazes in the sun on high, whose eye is the radiant rays of light and knowledge that illuminate and enlighten all within and without, whose limbs are all moving stars, planets and galaxies, indeed the entire dynamic systems of the universe, of that Skambha, pray, speak to me, which one, for sure, is that?

Say it is Skambha, only that which is all, the ultimate centre and circumference of existence.

यस्य ब्रह्म मुखमाहुर्जिह्वां मधुकशामुत। विराजमूधो यस्याहुः स्कम्भं तं ब्रूहि कतमः स्विदेव सः॥ १९॥

19. *Yasya brahma mukhamāhurjihvāṁ madhukaśāmuta. Vijrājamūdho yasyāhuḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Whose speech, they say, is Brahma, the universal Veda, whose tongue is the honey sweet cosmic speech of the Vedic knowledge, whose treasure-hold of energy and vitality is the refulgent universe itself of Prakrti, of that Skambha, pray, speak to me, which one, for sure, is that?

Say it is Skambha, only that of all, the centre and the circumference of existence, ultimately.

यस्मादृचो अपातक्षन्यजुर्यस्मादपाकषन्। सामानि यस्य लोमान्यथर्वाङ्गिरसो मुखं स्कम्भं तं ब्रूहि कतमः स्विदेव सः॥ २०॥

20. *Yasmādṛco apātakṣanyajuryasmādapākaṣan. Samāi yasya lomānyatharvāṅgiraso mukhaṁ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

From whom Rks of the Veda are received, realised and articulated in form and meaning, from whom the Yajus are received, from whom the Samans arise as hair grow from the body, and whose natural spontaneous word of speech is Atharva-veda, received, realised and articulated by the Angirasas, of that Skambha, pray, speak to me, which one, for sure, is That?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

अस॒च्छा॒खां प्र॒तिष्ठ॑न्तीं पर॒ममि॑व॒ जना॑ विदुः ।
उ॒तो सन्म॑न्य॒न्तेऽव॑रे॒ ये ते॒ शाखा॑मु॒पास॑ते ॥ २१ ॥

21. *Asacchākhāṁ pratiṣṭhantīṁ paramamiva janā viduḥ. Uto sanmanyante'vare ye te śākhāmupāsate.*

Some people believe that the constant, self-existent, primordial state of Prakrti, wherein there is no germination and no branch, is the supreme reality. Others believe that the germinated, variously branched off mutable state of the world alone is the reality and they recognise and worship it as such. (Both of them do not know the Skambha.)

यत्रा॑दि॒त्याश्च॑ रु॒द्राश्च॒ वस॑वश्च स॒माहि॑ताः ।
भू॒तं च॒ यत्र॒ भव्यं॑ च॒ सर्वे॑ लो॒काः प्रति॑ष्ठिताः स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः ॥ २२ ॥

22. *Yatrādityāśca rudrāśca vasavaśca samāhitāḥ. Bhūtaṁ ca yatra bhavyaṁ ca sarve lokāḥ pratiṣṭhitāḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Wherein Twelve Adityas, eleven Rudras and eight Vasus abide comprehended, wherein past, present and future and all regions of the world of existence abide, comprehended and sustained, of that Skambha, pray, speak to me, which one, for sure, is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

यस्य॒ त्रय॑स्त्रिंशद्दे॒वा नि॒धिं र॑क्षन्ति सर्व॒दा ।
नि॒धिं तम॒द्य को वे॑द॒ यं दे॑वा अ॒भिर॑क्ष॒थ ॥ २३ ॥

23. *Yasya trayastriṁśaddevā nidhiṁ rakṣanti sarvadā.*
Nidhiṁ tamadya ko veda yaṁ devā abhirakṣatha.

Whose treasure-hold of the universe thirty-three Devas, divinities of nature, constantly protect and preserve, serve and promote, of that Skambha, pray, speak to me. O Devas, who now knows that treasure-hold of divinity which you protect and promote?

यत्र॑ दे॒वा ब्र॑ह्मविदो॒ ब्रह्म॑ ज्ये॒ष्ठमुपा॑सते। यो वै ता॒न्वि॒द्या-
त्प्र॒त्यक्षं॑ स ब्र॒ह्मा वेदि॑ता स्यात्॥ २४॥

24. *Yatra devā brahmavido brahma jyeṣṭhamupāsate.*
Yo vai tānvidyātpratyakṣaṁ sa brahmā veditā syāt.

Where the divine sages, who know the Supreme Brahma, know and meditate on the Supreme Divinity, there, whoever knows those Brahma-realised souls directly, he would, for sure, know Brahma and become worthy of being Brahma, high-priest of the yajna of Brahma-realisation.

बृ॒हन्तो॒ नाम॒ ते दे॒वा येऽस॑त॒ः परि॑ जज्ञिरे।
एकं॒ तदङ्गं॑ स्क॒म्भस्यासदा॑हुः प॒रो जना॑ः॥ २५॥

25. *Bṛhanto nāma te devā ye'sataḥ pari jajñire. Ekaṁ tadaṅgaṁ skambhasyāsadāhuḥ paro janāḥ.*

Great indeed are those Devas which were born of primordial Prakrti. Sages say that that (Premordial Prakrti) is only one limb of Skambha. That primordial Prakrti, Asat is beyond the Devas. And Skambha is beyond that too.

यत्र॑ स्क॒म्भः प्र॑ज॒नय॑न्पुरा॒णं व्यव॑र्तयत्।
एकं॒ तदङ्गं॑ स्क॒म्भस्य॑ पुरा॒णमनु॑संविदुः॥ २६॥

26. *Yatra skambhaḥ prajanayanpurāṇaṁ vyavartayat. Ekaṁ tadaṅgaṁ skambhasya purāṇamanusaṁviduḥ.*

When and where Skambha, creating the world of existence, repeats the old story of creation, that too is only one limb of Skambha which, the sages know, is a new version of the old and eternal.

यस्य॒ त्रय॑स्त्रिंशद्दे॒वा अङ्गे॑ गात्रा॑ विभेजि॒रे।
तान्वै त्रय॑स्त्रिंशद्दे॒वानेके॑ ब्रह्म॒विदो॑ विदुः॥ २७॥

27. *Yasya trayastriṁśaddevā aṅge gātrā vibhejire. Tānvai trayastriṁśaddevāneke brahmavido viduḥ.*

In whose (i.e., Skambha's) one divine wing of creation in the evolutionary process, thirty three Devas take their own specific forms and functions, these thirty-three divinities also, in their forms and functions, some Brahma-realised sages know.

हि॒र॒ण्य॒ग॒र्भं प॑र॒मम॑नत्युद्यं जना॑ विदुः। स्क॒म्भस्तदग्रे॒ प्रासि॑ञ्च॒द्धिर॑ण्यं लो॒के अ॑न्त॒रा॥ २८॥

28. *Hiraṇyagarbhaṁ paramamanatyudyaṁ janā viduḥ. Skambhastadagre prāsiñcaddhiraṇyaṁ loke antarā.*

Knowledgeable people know Hiranyagarbha, the golden womb of creation, highest and beyond description. It is Skambha that generated the creative Prakrti and formed the golden blue-print of the universe in the very beginning of creative evolution in the world of existence.

स्क॒म्भे लो॒काः स्क॒म्भे तप॑ः स्क॒म्भेऽ ध्यू॒तमाहि॑तम्।
स्कम्भं त्वा वेद प्र॒त्यक्ष॒मिन्द्रे॒ सर्वं॑ स॒माहि॑तम्॥ २९॥

29. *Skambhe lokāḥ skambhe tapaḥ skambhe' dhyṛtamāhitam. Skambhaṁ tvā veda pratyakṣa-mindre sarvaṁ samāhitam.*

The worlds of existence abide in Skambha. Tapas, forging heat of the maker's furnace, is in Skambha. Rtam, the law of change and formation, abides comprehended in Skambha. O Skambha, I know you by direct experience : Everything abides comprehended in Indra, your omnipotence.

इन्द्रे॑ लो॒का इन्द्रे॒ तप॒ इन्द्रेऽध्यृ॒तमाहि॑तम् ।
इन्द्रं॒ त्वा वेद प्र॒त्यक्षं॑ स्क॒म्भे सर्वं॒ प्रति॑ष्ठितम्॥ ३०॥

30. *Indre lokā indre tapa indre'dhyṛtamāhitam. Indraṁ tvā veda pratyakṣaṁ skambhe sarvaṁ pratiṣṭhitam.*

The worlds of the universe abide in Indra. Tapas, the forging heat and skill, abides in Indra. Rtam, the law of mutability and formal evolution, abides comprehended and controlled in Indra. Hey Indra, I know you by direct experience. I know all and every thing abides comprehended in Skambha. (Skambha is Indra, and Indra is Skambha.)

नाम॒ नाम्ना॑ जोहवीति पु॒रा सूर्या॑त्पु॒रोष॑सः। यद॒जः प्र॑थ॒मं संब॒भूव॒ स ह॒ तत्स्व॒राज्य॑मियाय॒ यस्मा॒न्नान्यत्पर॒मस्ति॑ भू॒तम्॥ ३१॥

31. *Nāma nāmnā johavīti purā sūryātpuroṣasaḥ. Yadajaḥ prathamaṁ saṁbabhūva sa ha tatsva-rājyamiyāya yasmānnānyatparamasti bhūtam.*

Before sun-rise, before the dawn, the sage invokes the One original name of Divinity, 'Aum', by

the functional name (Savita, Agni, Indra) of his own choice in Samadhi, and thereby realises the One unborn, eternal Skambha, that which, first of all in the creative process, self-manifested, assumes the sovereign power and potential as Indra, other than which there is none higher or highest that is, has been, or would be.

यस्य॒ भूमिः॑ प्र॒मान्तरि॑क्षमु॒तोद॑रम्।
दिव॑ं॒ यश्च॒क्रे मू॒र्धान॑ं॒ तस्मै॑ ज्ये॒ष्ठाय॒ ब्रह्म॑णे॒ नमः॑॥ ३२॥

32. *Yasya bhūmiḥ pramāntarikṣṣamutodaram. Divaṁ yaścakre mūrdhānaṁ tasmai jyeṣṭhāya brahmaṇe namaḥ.*

Skambha, whose one measure of foot-step is the earth, the middle space, his belly, and who has created the heaven of light as his forehead, to that Supreme Brahma, homage of worship and submission!

यस्य॒ सूर्य॑श्चक्षु॒श्च॒न्द्रमा॑श्च॒ पुन॑र्णवः।
अ॒ग्निं यश्च॒क्र आ॒स्य॑ं॑ तस्मै॑ ज्ये॒ष्ठाय॒ ब्रह्म॑णे॒ नमः॑॥ ३३॥

33. *Yasya sūryaścakṣuścandramāśca punarṇavaḥ. Agniṁ yaścakra āsyaṁ tasmai jyeṣṭhāya brahmaṇe namaḥ.*

Whose eye is the sun and the moon ever new, who has created Agni as his mouth and speech, to that Supreme Brahma, homage of worship and submission!

यस्य॒ वात॑ः प्राणापा॒नौ चक्षु॒रङ्गि॑र॒सोऽ भ॑वन्। दिशो॒ यश्च॒क्रे प्र॒ज्ञानी॒स्तस्मै॑ ज्ये॒ष्ठाय॒ ब्रह्म॑णे॒ नमः॑॥ ३४॥

34. *Yasya vātaḥ prāṇāpānau cakṣuraṅgiraso' bhavan. Diśo yaścakre prajñānīstasmai jyeṣṭhāya brahmaṇe namaḥ.*

Whose prana and apana energies are the winds, and the sun rays, light of the eye, who has created the quarters of space as media of his perception and communication of knowledge, to that Supreme Brahma, homage of worship and adoration in submission!

स्क॒म्भो दा॑धार॒ द्यावा॑पृथि॒वी उ॒भे इ॒मे स्क॒म्भो दा॑धारो॒र्व॑ १॒-न्तरि॑क्षम्। स्क॒म्भो दा॑धार प्र॒दिश॒ः षड्उ॒र्वीः स्क॒म्भ इ॒दं विश्व॒ं भुव॑न॒मा वि॑वेश ॥ ३५ ॥

35. *Skambho dādhāra dyāvāpṛthivī ubhe ime skambho dadhārorvantarikṣam. Skambho dādhāra pradiśaḥ ṣaḍurvīḥ skambha idaṁ viśvaṁ bhuvanamā viveśa.*

Skambha holds and sustains both the heaven and the earth, Skambha holds and sustains the vast firmament, Skambha holds and sustains the six vast directions of space, and Skambha pervades, holds and sustains this whole universe.

यः श्रमा॒त्तप॑सो जा॒तो लो॒कान्त्सर्वा॑न्त्समान॒शे।
सोम॒ं यश्च॒क्रे केव॑ल॒ं तस्मै॑ ज्ये॒ष्ठाय॒ ब्रह्म॑णे॒ नम॑ः ॥ ३६ ॥

36. *Yaḥ śramāttapaso jāto lokāntsarvāntsamānaśe. Somaṁ yaścakre kevalaṁ tasmai jyeṣṭhāya brahmaṇe namaḥ.*

Who manifested from the heat and effort of his thought and will, who manifests in the devotee's awareness through yogic effort of relentless practice and continuous discipline of austerity, who pervades all worlds of existence with his omnipresence, who has created, wholly and solely, Soma, only Soma, peace and joy, to that Supreme Brahma, homage of worship and

adoration in total submission!

कथं वातो नेलयति कथं न रमते मनः।
किमापः सत्यं प्रेप्सन्तीर्नेलयन्ति कदा चन ॥ ३७ ॥

37. *Kathaṁ vāto nelayati kathaṁ na ramate manaḥ.*
Kimāpaḥ satyaṁ prepsantīrnelayanti kadā cana.

Why doesn't the wind ever go to sleep? How is it that the mind never stops still? Do the waters, as also the acts of will and nature, seeking and striving in search of the truth of reality, ever rest and come to a stand still? (No! Why?)

महद्यक्षं भुवनस्य मध्ये तपसि क्रान्तं सलिलस्य पृष्ठे।
तस्मिञ्छ्रयन्ते य उ के च देवा वृक्षस्य स्कन्धः परितइव शाखाः ॥ ३८ ॥

38. *Mahadyakṣaṁ bhuvanasya madhye tapasi krāntaṁ salilasya pṛṣṭhe. Tasmiñchrayante ya u ke ca devā vṛkṣasya skandhaḥ paritaiva śākhāḥ.*

The Mighty Supreme, adorable Skambha, is ever on the move in the midst of the universe and on top of its dynamics. In that and on that relentless Brahma depend and abide all those that are the divine forces of nature, like branches abiding and living on and around the trunk of the tree. (That's why the winds, the waters and the mind never come to a stand still, they vibrate and flow with divine vitality.)

यस्मै हस्ताभ्यां पादाभ्यां वाचा श्रोत्रेण चक्षुषा। यस्मै देवाः सदा बलिं प्रयच्छन्ति विमितेऽमितं स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ ३९ ॥

39. *Yasmai hastābhyāṁ pādābhyāṁ vācā śrotreṇa cakṣuṣā. Yasmai devāḥ sadā baliṁ prayacchanti vimite'mitaṁ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

To which all divinities of nature and humanity in the world, bound within the Unbound, offer homage, to which they offer homage with hands, feet, words, ear and eye, of that Skambha, pray, speak to me, which one, for sure, is that?

Say it is Skambha, only that one of all, which is the ultimate centre and circumference of existence.

अप॒ तस्य॑ ह॒तं तमो॒ व्यावृ॑त्तः स पा॒प्मना॑। सर्वा॑णि॒ तस्मि॒ञ्ज्योतीं॑षि॒ यानि॒ त्रीणि॑ प्र॒जाप॑तौ ॥ ४० ॥

40. *Apa tasya hataṁ tamo vyāvṛttaḥ sa pāpmanā. Sarvāṇi tasmiñjyotīṁṣi yāni trīṇi prajāpatau.*

Darkness is off from that, eternally. It is immaculate, unsullied, absolutely free from sin and evil. All the three lights (which abide in earth, firmament and heaven) abide in that Prajapati.

यो वे॑त॒सं हि॑र॒ण्ययं॒ तिष्ठ॑न्तं सलि॒ले वेद॑।
स वै गुह्यः॑ प्र॒जाप॑तिः ॥ ४१ ॥

41. *Yo vetasaṁ hiraṇyayaṁ tiṣṭhantaṁ salile veda. Sa vai guhyaḥ prajāpatiḥ.*

The One who pervades the golden warp and woof of the universe abiding in space and time, that is the mysterious Prajapati existing below the surface reality of it.

तन्त्रमेके युवती विरूपे अभ्याक्रामं वयतः षण्मयूखम्।
प्रान्या तन्तूंस्तिरते धत्ते अन्या नाप वृञ्जाते न गमातो
अन्तम्॥ ४२॥

42. *Tantrameke yuvatī virūpe abhyākrāmaṁ vayataḥ ṣaṇmayūkham. Prānyā tantūṁstirate dhatte anyā nāpa vṛñjāte na gamāto antam.*

Two young maidens both different in form and colour, different in form and function, separately yet together facing each other weave the six-dimensional structure and texture of the world of existence. One spins out the threads, the other receives and fits them into form and design. They neither forsake this work nor rest nor do they take it to the end.

(The two maidens can be interpreted as day and night or as the creative and consumptive aspects of the process of natural evolution.)

तयोरहं परिनृत्यन्त्योरिव न वि जानामि यतरा परस्तात्।
पुमानेनद्वयत्युद् गृणत्ति पुमानेनद्वि जभारादधि नाके॥ ४३॥

43. *Tayorahaṁ parinṛtyantyoriva na vi jānāmi yatarā parastāt. Pumānenadvayatyud gṛṇatti pumānenadvi jabhārādhi nāke.*

Of these two maidens, dancing as if on the stage of the world of existence and structuring the design and form of the universe, I do not know which is the former and which is the latter. In fact, it is the Purusha, the creator Brahma, which generates the Prakrtic material, weaves the web, and then winds up the dance and then bears the entire play beyond the pleasure and pain of the world of Becoming (Mutability) into the state of

pure Being (Constancy or Samyavastha).

इमे मयूखा उप तस्तभुर्दिवं सामानि चक्रुस्तसराणि वातवे ॥ ४४ ॥

44. *Ime mayūkhā upa tastabhurdivaṁ samāni cakrustasarāṇi vātave.*

These dimensions of space and time and the rays of the light of omniscience uphold the warp and woof of existence unto the heavens of light, and they create the Samans of knowledge and divine devotion and joy and also the shuttles for weaving of the web of existence for man's rise to the heaven of joy beyond pleasure and pain.

Kanda 10/Sukta 8 (Jyeshtha Brahma)

Atma Devata, Kutsa Rshi

यो भूतं च भव्यं च सर्वं यश्चाधितिष्ठति।
स्वर्यस्य च केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ १ ॥

1. *Yo bhūtaṁ ca bhavyaṁ ca sarvaṁ yaścādhitiṣṭhati. Svaryasya ca kevalaṁ tasmai jyeṣṭhāya brahmaṇe namaḥ.*

To the One Supreme Absolute Brahma who ordains, rules and presides over all that is,has been, and all that shall be, whose nature and being is pure light and absolute joy, homage of worship and surrender.

स्कम्भेनेमे विष्टभिते द्यौश्च भूमिश्च तिष्ठतः।
स्कम्भ इदं सर्वमात्मन्वद्यत्प्राणन्निमिषच्च यत् ॥ २ ॥

2. *Skambheneme viṣṭabhite dyauśca bhūmiśca tiṣṭhataḥ. Skambha idaṁ sarvamātmanvadyatprāṇannimiṣacca yat.*

Both these, heaven and earth, hold fast in place, stabilised in orbit by Skambha, centre-hold of the universe. All this living existence that's breathing, waking, winking and sleeping is stabilised in Skambha.

तिस्रो ह प्रजा अत्यायमायन्न्यन्या अर्कमभितोऽ विशन्त।
बृहन्ह तस्थौ रजसो विमानो हरितो हरिणीरा विवेश ॥ ३ ॥

3. *Tisro ha prajā atyāyamāyannyanyā arkama-bhito'viśanta. Bṛhanha tasthau rajaso vimāno harito hariṇīrā viveśa.*

Three are the orders of creation : sattvic as light, rajasic as energy, and tamasic as solid material, all on the move to and by the faster than the fastest, while the Infinite Brahma stands still at the centre though it pervades and vibrates across all the closest and farthest worlds of space in existence : the subtlest of sattvic order abide by the Adorable as light by the sun, the middling ones of rajasic order as wind and electric energy abide in the middle region, and the gross and dark of tamasic order as solid ones, woods and greens, abide on earth, the sun pervading all and holding all at the centre. (Thus the heaven of light, the firmament of wind and electric energy, and the earth of magnetic energy, all abide by and around the central sun.)

द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत।
तत्राहतास्त्रीणि शतानि शङ्कवः षष्टिश्च खीला अविचाचला ये ॥ ४ ॥

4. *Dvādaśa pradhayaścakramekaṁ trīṇi nabhyāni ka u tacciketa. Tatrāhatāstrīṇi śatāni śaṅkavaḥ ṣaṣṭiśca khīlā avicācalā ye.*

One is the wheel, twelve segments of the felly, three segments of the nave. Who would know that wheel of existence? Three hundred and sixty are the spokes fixed therein, and as many spikes, all fixed and firm, immovable. He, Brahma, would know that.

इ॒दं स॑वित॒र्वि जा॑नीहि॒ षड्य॒मा एक॑ एक॒जः ।
तस्मि॑न्हापि॒त्वमि॑च्छन्ते॒ य ए॑षा॒मेक॑ एक॒जः ॥ ५ ॥

5. *Idaṁ savitarvi jānīhi ṣaḍyamā eka ekajaḥ. Tasminhāpitvamicchante ya eṣāmeka ekajaḥ.*

O Savita, bright seeker, know this wherein there are six that move according to the law of divine nature. One is one alone born of one, and unto that one alone born of one, they wish to join, seeking unity and fulfilment.

[This mantra is a mystical vision of the universe at the microcosmic level as well as at the macrocosmic level.

At the microcosmic level of the individual, the human being comprises five elements (Akasha, Vayu, Agni, Apah and Prthivi) and one mind (mana, buddhi, chitta and ahankara which is also called Antahkaranachatushtaya, the fourfold personality). These make up the six. Corresponding to the five elements, there are five senses (shabda, sparsha, rupa, rasa and gandha, the mind being, again, the sixth. These are formal and functional mutations of Prakrti. The five gross elements are the gross elements of Prakrti, and the five senses are sensuous mutations of the same five elements but at their subtle level. The mind is a mutation of Mahat-tattva which is the first evolute of Prakrti in

the process of creative evolution. The five serve the sixth, mind, and all the six serve the soul. The mind is called Ekaja, born of one because it is born of one, Mahat. The soul is unborn and eternal, and Brahma, creative Prajapati, gives it the existential personality when it brings the body and soul together. As the body-soul individual microcosm evolves through the physical and biological evolution of Prakrti, so does it recede, back to Prakrti and the self-existent soul.

At the macrocosmic level, the story of evolution is the same: It starts from the 'Zero' state, continues unto Infinity and receds into the 'Zero' state:

The 'Zero' state is the pre-creation stage which is neither tangible nor describable, only One, Brahma, was awake with its Svadha, Shakti, which was Prakrti and the Jivatmas (Rgveda, 10, 129, 1-5). With the will of Brahma, Prakrti arose and manifested into its first tangible form, Mahat. Mahat evolved into subtle elements and the intelligential mutation, which further evolved into sense-mind complex on the one hand and the gross elements on the other. The five elements (Akasha, Vayu, Agni, Apah and Prthivi) and the sense-mind complex are the six at the macro-cosmic level which arise from one Prakrti-Mahat and recede back into it according to the laws of nature the same way as at the micro-cosmic level. The microcosm serves the individual soul, and the macrocosm, the universal soul, Supreme Brahma.]

आविः सन्निहितं गुहा जरन्नाम महत्पदम्।
तत्रेदं सर्वमार्पितमेजत्प्राणत्प्रतिष्ठितम्॥ ६॥

6. *Āviḥ sannihitaṁ guhā jarannāma mahatpadam.*
Tatredaṁ sarvamārpitamejatprāṇatpratiṣṭhitam.

Brahma, Supreme Reality, eternal and adorable Spirit of existence, mysteriously hidden under the folds of its own Shakti, Prakrti, manifests through the worlds of existence. In that Spirit alone all this that moves and breathes abides, self-surrendered.

The same Spirit exists deep in the caverns of human heart and soul, and that is the Supreme state of Being worthy of realisation and attainment, for sure, beyond all doubt.

एकचक्रं वर्तत एकनेमि सहस्राक्षरं प्र पुरो नि पश्चा ।
अर्धेन विश्वं भुवनं जजान यदस्यार्धं क्व१ तद् बभूव ॥ ७ ॥

7. *Ekacakraṁ vartata ekanemi sahasrākṣaraṁ pra puro ni paścā. Ardhena viśvaṁ bhuvanaṁ jajāna yadasyā-rdhaṁ kva tad babhūva.*

One is the wheel of the universe, one is the felly, the transcendent Brahma, (so one is the central axis, the same one immanent Brahma), yet thousands are the spokes and axes, wheels within wheels, moving up and down, forward and backward, east and west. With one part of his Shakti, Prakrti, Brahma has formed the entire universe, where is the rest of it? What happened?

पञ्चवाही वहत्यग्रमेषां प्रष्टयो युक्ता अनुसंवहन्ति ।
अयातमस्य ददृशे न यातं परं नेदीयोऽवरं दवीयः ॥ ८ ॥

8. *Pañcavāhī vahatyagrameṣāṁ praṣṭayo yuktā anusaṁvahanti. Ayātamasya dadṛśe na yātaṁ paraṁ nedīyo'varaṁ davīyaḥ.*

The one that bears and ordains the universe of five elements moves foremost, the rest, joined in order, follow. The stillness of its movement, Ayatam, is seen, at the cross section, but the movement, Yatam, is not seen. The farthest of it is closest, and the closest is farthest.

(This mantra can be interpreted in relation to the human individual as well : The soul that takes the initiative and carries the five-element personality moves first and the rest of personality follows. The past is not seen because in the present life the past life is obliterated, but the present and future plans and actions can be visualised.)

तिर्यग्बिलश्चमस ऊर्ध्वबुध्नस्तस्मिन्यशो निहितं विश्वरूपम्। तदासत ऋषयः सप्त साकं ये अस्य गोपा महतो बभूवुः ॥ ९ ॥

9. *Tiryagbilaścamasa ūrdhvabudhnastasminyaśo nihitaṁ viśvarūpam. Tadāsata ṛṣayaḥ sapta sākaṁ ye asya gopā mahato babhūvuḥ.*

The cup of life (the universe as well as the human individual) is upside down, the bottom upward and the open side down. The entire honour, excellence and glory of life and the world is contained therein. There are seven Rshis there which together are its great protectors and promoters.

(A reflection of this mantra can be seen in Kathopanishad, 2, 3, 1, and in Gita, 15, 1, where the universe is described as a tree whose roots are, on top and the rest, trunk, branches and leaves are downward. The root of the tree is Brahma, the Supreme on top and

the world of Prakrtic evolution downward. The seven promoters of it are the five elements, pranic energies and the immanent will of Divinity.

At the individual human level, the cup is the brain with the spinal cord and the nervous system downward. The seven Rshis are two eyes, two ears, two nostrils and the mouth. All perception, judgement, memory, intelligence, and imagination with the sense of honour and excellence is centred there.)

या पु॒रस्ता॑द्यु॒ज्यते॒ या च॑ प॒श्चाद्या वि॒श्वतो॑ यु॒ज्यते॒ या च॑ स॒र्वतः॑। यया॑ य॒ज्ञः प्राङ् ता॒यते॒ तां त्वा॑ पृच्छामि कत॒मा स ऋ॒चाम्॥ १०॥

10. *Yā purastādyujyate yā ca paścādyā viśvato yujyate yā ca sarvataḥ. Yayā yajñaḥ prāṅ tāyate tāṁ tvā pṛcchāmi katamā sa ṛcām.*

That word and voice which is used first in the beginning, which is used at the end, which is used all round and all ways, by which yajna is expanded and extended further forward, that I ask of you. Which one of the Rks is that?

(That word and voice is Aum as explained in Gopatha Brahmana Part-1, Prapathaka 1, section 22.)

यदेज॑ति॒ पत॑ति॒ यच्च॒ तिष्ठ॑ति प्रा॒णदप्रा॑णन्निमि॒षच्च॒ यद्भुव॑त्। तद्धा॑धार पृथि॒वीं वि॒श्वरू॑पं॒ तत्सं॑भूय॒ भव॒त्येक॑मे॒व॥ ११॥

11. *Yadejati patati yacca tiṣṭhati prāṇadaprāṇannimiṣacca yadbhuvat. Taddādhāra pṛthivīṁ viśvarūpaṁ tatsaṁbhūya bhavatyekameva.*

Whatever moves or thinks, whatever falls and

flies, whatever stops and stays, whatever is breathing, or not breathing, winking or waking, indeed all that is, the entire universal form of existence, Skambha bears and sustains. All that, having been, having receded through the process of involution and become one with Prakrti, recedes as one with Brahma.

अ॒न॒न्तं वित॑तं पुरु॒त्रा॒न॒न्तमन्त॑वच्चा॒ सम॑न्ते। ते ना॑कपा॒ल-श्च॑रति विचि॒न्व॒न्वि॒द्वान्भू॒तमु॒त भव्य॑मस्य॥ १२॥

12. *Anantaṁ vitataṁ purutrānantamantavaccā samante. Te nākapālaścarati vicinvanvidvān-bhūtamuta bhavyamasya.*

The infinite is expanded and expansive manifold, many ways. The infinite and the finite, ultimately, are one, together and the same. The Omniscient Brahma, lord protector of eternal bliss, integrating, disintegrating, re-integrating, gathering and watching the past, present and future of this all, pervades and vitalises the finite and the infinite.

प्र॒जाप॑तिश्चरति॒ गर्भे॑ अ॒न्तर॑दृश्यमानो बहु॒धा वि जा॑यते। अ॒र्धेन॒ विश्व॑ं भुव॑नं ज॒जान॒ यद॑स्या॒र्धं क॑त॒मः स के॒तुः॥ १३॥

13. *Prajāpatiścarati garbhe antaradṛśyamāno bahudhā vi jāyate. Ardhena viśvaṁ bhuvanaṁ jajāna yadasyārdhaṁ katamaḥ sa ketuḥ.*

Prajapati pervades and vibrates in the vast spaces of the evolving, expansive universe, unseen, yet manifests in many ways. From and with a part of his potential, Prakrti, he creates the entire universe. What and what sort is the rest of it, what form, what identity, of all?

ऊ॒र्ध्वं भर॑न्तमु॒द॒कं कु॒म्भेने॑वोदहा॒र्य ँ॑म्।
पश्य॑न्ति॒ सर्वे॒ चक्षु॑षा॒ न सर्वे॒ मन॑सा विदुः ॥ १४ ॥

14. *Ūrdhvaṁ bharantamudakaṁ kumbhenevodahāryam. Paśyanti sarve cakṣuṣā na sarve manasā viduḥ.*

People, with their eye, see a water man carrying a pitcher of water on his head (but they do not see the water), so people see the universal pitcher of existence with their physical eye but they fail to see the burden bearer within, Skambha, the pervasive Brahma, with their inner eye of the mind.

दू॒रे पू॒र्णेन॑ वसति दू॒र ऊ॒नेन॑ हीयते।
म॒हद्य॒क्षं भुव॑नस्य॒ मध्ये॒ तस्मै॑ ब॒लिं रा॑ष्ट्र॒भृतो॑ भरन्ति ॥ १५ ॥

15. *Dūre pūrṇena vasati dūra ūnena hīyate. Mahadyakṣaṁ bhuvanasya madhye tasmai baliṁ rāṣṭrabhṛto bharanti.*

Yet, even though far from the mind's eye, it abides: with the full, with light and fragrance to the optimum, and with the deficient, with completion when called upon. The adorable great is glorious in the midst of the universe. To him, the keepers of the Rashtra order of humanity bear homage of adoration.

यत॒ः सूर्य॑ उ॒देत्यस्त॒ं यत्र॑ च॒ गच्छ॑ति।
तदे॒व म॑न्ये॒ऽहं ज्ये॒ष्ठं तदु॒ नात्ये॑ति॒ किं च॒न ॥ १६ ॥

16. *Yataḥ sūrya udetyastaṁ yatra ca gacchati. Tadeva manye'haṁ jyeṣṭhaṁ tadu nātyeti kiṁ cana.*

Whence the sun arises and wherein it goes to

set, only That, I know and believe, is the highest, Supreme Brahma. That, no one can ever surpass.

ये अर्वाङ्मध्य उत वा पुराणं वेदं विद्वांसमभितो वदन्ति।
आदित्यमेव ते परि वदन्ति सर्वे अग्निं द्वितीयं त्रिवृतं च हंसम्॥ १७॥

17. *Ye arvāṅmadhya uta vā purāṇaṁ vedaṁ vidvāṁsamabhito vadanti. Ādityameva te pari vadanti sarve agniṁ dvitīyaṁ trivṛtaṁ ca haṁsam.*

Those who all round speak of the direct, present, middling and the ancient and external omniscient Brahma as One, Agni, the light of life, or second as Purusha and Prakrti, or third as Purusha, Prakrti and Jivatma, or as Hansa, the omnipresent spirit of the universe, all speak of the same one Aditya, eternal, imperishable Brahma.

सहस्राह्नयं वियतावस्य पक्षौ हरेर्हंसस्य पततः स्वर्गम्। स
देवान्त्सर्वानुरस्युपदद्य संपश्यन्याति भुवनानि विश्वा॥ १८॥

18. *Sahasrāhṇayṁ viyatāvasya pakṣau harerhaṁsasya patataḥ svargam. Sa devāntsarvānurasyupadadya saṁpaśyanyāti bhuvanāni viśvā.*

The two wings of divine activity (of constancy in mutability and mutability in constancy, through the chain of cause and effect of Prakrti) of the Cosmic all-saving Bird, flying to the state of freedom and bliss, remain open and active for a thousand days (i.e., one thousand four-age units, each unit being four million and three hundred twenty thousand years) of the age of humanity (equal to four billion and three hundred twenty

million years). The bird flies on, carrying on the wings all the Devas, divine forces of nature and humanity through all regions of the universe, watching all and every thing.

स॒त्येनो॒र्ध्वस्त॑पति॒ ब्रह्म॑णा॒ऽ र्वाङ् वि प॑श्यति ।
प्रा॒णेन॑ ति॒र्यङ्प्राण॑ति॒ यस्मि॑ञ्ज्ये॒ष्ठमधि॑ श्रि॒तम्॥ १९ ॥

19. *Satyenordhvastapati brahmaṇā' rvāṅ vi paśyati. Prāṇena tiryaṅprāṇati yasmiñjyeṣṭhamadhi śritam.*

The man in whom the presence of Supreme Brahma is steadily realised in awareness in the heart and soul rises high and shines with truth. He watches every thing all round objectively in the light of divine Vedic knowledge and boldly lives his life to the full across all ways of the world by the force and power of his pranic energy.

यो वै ते वि॒द्याद॒रणी॒ याभ्यां॑ निर्म॒थ्यते॒ वसु॑।
स वि॒द्वाञ्ज्ये॒ष्ठं म॑न्ये॒त स वि॑द्या॒द् ब्राह्म॑णं म॒हत्॥ २० ॥

20. *Yo vai te vidyādaraṇī yābhyāṁ nirmathyate vasu. Sa vidvāñjyeṣṭhaṁ manyeta sa vidyād brāhmaṇaṁ mahat.*

One who knows the two arani woods with which the heat and light of fire is generated and received by attrition is really wise. He would know the Supreme Brahma at heart in the soul by realisation, and he would know the great knowledge and the wide world that Brahma has created and sustains by pervasive presence and divine will. (Refer also to Shvetashvatara Upanishad, 1, 14 for fire-like generation of Brahma

awareness by meditation on Aum.)

अपादग्रे समभवत्सो अग्रे स्वराभरत्।
चतुष्पाद्भूत्वा भोग्यः सर्वमादत्त भोजनम्॥ २१॥

21. *Apādagre samabhavatso agre svarābharat.*
Catuṣpādbhūtva bhogyaḥ sarvamādatta bhojanam.

Brahma before the beginning of the created universe was indiscrete, so it was pure bliss. In the created existence it became discrete, thinkable in four states, and thus it became a subject of thought, meditation and realisation. And at the time of the dissolution of the created universe it withdraws everything unto itself as one swallows food.

(Refer to Mandukyopanishad 2-7 for Apat and Chatushpat. States of Brahma.)

भोग्यो भवदथो अन्नमदद् बहु।
यो देवमुत्तरावन्तमुपासातै सनातनम्॥ २२॥

22. *Bhogyo bhavadatho annamadad bahu.*
Yo devamuttarāvantamupāsātai sanātanam.

Whoever worships and meditates on Eternal Brahma, highest object of worship, would receive unbounded food of life and joy, and indeed Brahma itself would reveal its presence as food for his joyous experience in meditation.

सनातनमेनमाहुरुताद्य स्यात्पुनर्णवः।
अहोरात्रे प्र जायेते अन्यो अन्यस्य रूपयोः॥ २३॥

23. *Sanātanamenamāhurutādya syātpunarṇavaḥ.*
Ahorātre pra jāyete anyo anyasya rūpayoḥ.

They say this Brahma is Sanatana, Eternal, beyond time and age, and yet it arises ever anew in time and presence, as the day and night arise anew and follow each other in relation to the form and time of the occasion.

शतं सहस्रमयुतं न्य र्बुदमसंख्येयं स्वमस्मिन्निविष्टम्।
तदस्य घ्नन्त्यभिपश्यत एव तस्माद्देवो रोचत एष एतत्॥ २४॥

24. *Śataṁ sahasramayutaṁ nyarbudamasaṁkhyeyaṁ svamasminniviṣṭam. Tadasya ghnantyabhipaśyata eva tasmāddevo rocata eṣa etat.*

Hundred, thousand, ten thousand, million, hundred million, uncountable, are the wealths of its own Prakrtic mutations concentred in this Supreme Divinity. People receive and benefit from them while he overwatches them all. For this reason this divine, infinitely generous Brahma, is dear and adorable.

बालादेकमणीयस्कमुतैकं नेव दृश्यते।
ततः परिष्वजीयसी देवता सा मम प्रिया॥ २५॥

25. *Bālādekamaṇīyaskamutaikaṁ neva dṛśyate. Tataḥ pariṣvajīyasī devatā sā mama priyā.*

Something is finer and subtler than a hair. And another something is still finer, so fine that it is hardly visible. Finer and subtler than even that, darling embraceable, is that Supreme Divinity to me, dear, inalienable.

(Something finer and subtler than a hair is Prakrti which, as Prakrti, is subtler than any mutation of it in existential form. Another something which is not even visible may be interpreted as the individual

soul. And the Supreme Divinity is Brahma, subtler than the subtlest. Refer Kathopanishad, 1, 3, 10-11 and 2, 3, 7-8.

This interpretation follows from mantra 24: The uncountable gifts are gifts of Prakrti. The receiving beneficiary is the human soul in body. And the giver is the Supreme Brahma.)

इ॒यं क॑ल्या॒ण्य॑१॒॑जरा॒ मर्त्य॑स्या॒मृता॑ गृ॒हे।
यस्मै॑ कृ॒ता श॒ये स य॑श्च॒कार॑ ज॒जार॒ सः॥ २६॥

25. *Iyaṁ kalyāṇyajarā martyasyāmṛtā gṛhe.*
Yasmai kṛtā śaye sa yaścakāra jajāra saḥ.

This infinitely benevolent, unaging, immortal Divinity, this creative power, lies there in the heart core: for whom? For that soul which does its karma and grows from childhood to ripe old age.

त्वं स्त्री त्वं पुमा॑नसि॒ त्वं कु॑मा॒र उ॒त वा॑ कुमा॒री।
त्वं जी॒र्णो द॒ण्डेन॑ वञ्चसि॒ त्वं जा॒तो भ॑वसि वि॒श्व-तो॑मुखः॥ २७॥

27. *Tvaṁ strī tvaṁ pumānasi tvaṁ kumāra uta vā kumārī. Tvaṁ jīrṇo daṇḍena vañcasi tvaṁ jāto bhavasi viśvatomukhaḥ.*

O soul, you are man, you are woman, you are the boy and/or the girl. Grown old in body, you walk with a stick. As you are born in body you take the many forms of life in conformity with the body-state in time.

उ॒तैषां पि॒तोत वा॑ पु॒त्र ए॑षामु॒तैषां ज्ये॒ष्ठ उ॒त वा॑ कनि॒ष्ठः।
एको॑ ह दे॒वो मन॑सि॒ प्रवि॑ष्टः प्रथ॒मो जा॒तः स उ॒ गर्भे॑ अ॒न्तः॥ २८॥

28. *Utaiṣāṁ pitota vā putra eṣāmutaiṣāṁ jyeṣṭha uta vā kaniṣṭhaḥ. Eko ha devo manasi praviṣṭaḥ prathamo jātaḥ sa u garbhe antaḥ.*

And you become the father of these many children, or the son or daughter of these many father or mother forms, or the eldest or the youngest of many. All the same, one, the same, is the divine soul abiding in the heart core, the same born first at the beginning of the life cycle in body, and the same that was in the womb.

पूर्णात्पूर्णमुदचति पूर्णं पूर्णेन सिच्यते।
उतो तदद्य विद्याम यतस्तत्परिषिच्यते॥ २९॥

29. *Pūrṇātpūrṇamudacati pūrṇaṁ pūrṇena sicyate. Uto tadadya vidyāma yatastatpariṣicyate.*

From the full, complete and perfect Infinity, the full, complete and perfect infinity of the cosmic tree is evolved. The infinite is poured and all round sustained by Infinity. Let us now know whence the cosmic tree is sprinkled and sustained.

एषा सनत्नी सनमेव जातैषा पुराणी परि सर्वं बभूव।
मही देव्युषसो विभाती सैकेनैकेन मिषता वि चष्टे॥ ३०॥

30. *Eṣā sanatnī sanameva jātaiṣā purāṇī pari sarvaṁ babhūva. Mahī devyuṣaso vibhātī saikenaikena miṣatā vi caṣṭe.*

This power and presence is eternal. It has existed since eternity and it will exist eternally. It is immeasurably ancient and comprehends everything. This Almighty Power illuminates the dawns, and, moment by moment, it watches all that winks and wakes

and sleeps.

अविर्वै नाम देवतर्तेनास्ते परीवृता।
तस्या रूपेणेमे वृक्षा हरिता हरितस्रजः॥ ३१॥

31. *Avirvai nāma devatartenāste parīvṛtā.*
Tasyā rūpeṇeme vṛkṣā haritā haritasrajaḥ.

All protective is this power and presence covered in its own laws of nature's mutability. By the light and form of its own might, the green trees wear the garland beauty of nature.

अन्ति सन्तं न जहात्यन्ति सन्तं न पश्यति।
देवस्य पश्य काव्यं न ममार न जीर्यति॥ ३२॥

32. *Anti santaṁ na jahātyanti santaṁ na paśyati.*
Devasya paśya kāvyaṁ na mamāra na jīryati.

Though It is within in the heart core, and man can not forsake It, still man does not attain to It, Nor does he even see It though it is at the closest. O man, see the devine poetry of Brahma which neither dies nor grows old. And man too, having seen It nether dies nor grows old.

अपूर्वेणेषिता वाचस्ता वदन्ति यथायथम्।
वदन्तीर्यत्र गच्छन्ति तदाहुर्ब्राह्मणं महत्॥ ३३॥

33. *Apūrveṇeṣitā vācastā vadanti yathāyatham.*
Vadantīryatra gacchanti tadāhurbrāhmaṇaṁ mahat.

Words inspired and revealed by ancient, eternal, unprecedented Brahma speak of Divinity and its powers and infinite potential as they are. And speaking,

expressive and meaningful, where they ultimately retire, that they say is Supreme Brahma, highest of all.

यत्र॑ दे॒वाश्च॑ मनु॒ष्या ञ्चा॒रा नाभा॑विव श्रि॒ताः ।
अ॒पां त्वा॒ पुष्पं पृच्छामि॒ यत्र॒ तन्मा॒ययां॑ हि॒तम् ॥ ३४ ॥

34. *Yatra devāśca manuṣyā ścārā nābhāviva śritāḥ. Apāṁ tvā puṣpaṁ pṛcchāmi yatra tanmāyayā hitam.*

Wherein the Devas, divine powers of nature, and human beings stay in their place and function like spokes of a wheel fixed in the nave, that same central core, bloom of the dynamics of existence, abiding with its mysterious power within its mysterious manifestations, I ask of you.

येभि॒र्वाता॑ इषि॒तः प्र॒वाति॒ ये दद॑न्ते॒ पञ्च॒ दिशः॑ स॒ध्रीची॑ः ।
य आहु॑ति॒मत्य॑मन्यन्त दे॒वा अ॒पां ने॒तारः॑ कत॒मे त आ॑सन् ॥ ३५ ॥

35. *Yebhirvāta iṣitaḥ pravāti ye dadante pañca diśaḥ sadhrīcīḥ. Ya āhutimatyamanyanta devā apāṁ netāraḥ katame ta āsan.*

How many and which ones are those divinities, pioneers and conductors of the dynamics of existence, by which, inspired and energised, the wind blows, which produce the five integrated directions of natural evolution, and which cherish and honour the oblations offered into the natural yajna and the creative endeavour of humanity?

इ॒मामे॑षां पृथि॒वीं वस्त॒ एको॑ऽ न्तरि॑क्षं॒ पर्ये॑को॑ बभूव ।
दिव॑मे॑षां ददते॒ यो वि॑ध॒र्ता विश्वा॒ आशा॒ः प्रति॑ रक्ष॒-
न्त्येके॑ ॥ ३६ ॥

36. *Imāmeṣāṁ pṛthivīṁ vasta eko'ntarikṣaṁ paryeko babhūva. Divameṣāṁ dadate yo vidhartā viśvā āśāḥ prati rakṣṣantyeke.*

Of these divinities, one, Agni, pervades and covers the earth, another, Vayu, covers the middle regions all over, of these and over these, one, the sun that holds the solar system, gives the light of heaven, and all these pervade and protect all directions of space.

यो वि॒द्यात्सू॒त्रं वित॑तं॒ यस्मि॒न्नोता॑ः प्र॒जा इ॒माः।
सू॒त्रं सू॒त्रस्य॒ यो वि॒द्यात्स वि॑द्या॒द् ब्राह्म॑णं म॒हत्॥ ३७॥

37. *Yo vidyātsūtraṁ vitataṁ yasminnotāḥ prajā imāḥ. Sūtraṁ sūtrasya yo vidyātsa vidyād brāhmaṇaṁ mahat.*

One who knows the web of life spread around, into which are woven all these forms of creation including humanity, and the one that knows the one essential and universal thread running through the entire web, that person really knows the Mahad-Brahma, Supreme Brahma and its creation.

वेदा॒हं सू॒त्रं वित॑तं॒ यस्मि॒न्नोता॑ः प्र॒जा इ॒माः।
सू॒त्रं सू॒त्रस्या॒हं वे॒दाथो॒ यद् ब्राह्म॑णं म॒हत्॥ ३८॥

38. *Vedāhaṁ sūtraṁ vitataṁ yasminnotāḥ prajā imāḥ. Sūtraṁ sūtrasyāhaṁ vedātho yad brāhmaṇaṁ mahat.*

I know the web of life spread around, into which are woven all these forms of creation including humanity, and I know the one essential and universal thread running through the entire web, the one that is the Mahad-Brahma, Supreme Brahma, its power and

its creation.

यदन्तरा द्यावापृथिवी अग्निरैत्प्रदहन्विश्वदाव्य ऽः। यत्रातिष्ठन्नेकपत्नीः परस्तात्क्वे ऽवासीन्मातरिश्वा तदानीम्॥ ३९॥

39. *Yadantarā dyāvāpṛthivī agniraitpradahanviśvadāvyaḥ. Yatrātiṣṭhannekapatnīḥ parastātkve vāsīnmātariśvā tadānīm.*

When the universal fire in flames arose, heating and burning in and between heaven and earth, where were the pre-existing spaces which serve but only one master? Where was Matarishva, wind and energy of the universe?

अप्स्वा ऽसीन्मातरिश्वा प्रविष्टः प्रविष्टा देवाः सलिलान्यासन्। बृहन्ह तस्थौ रजसो विमानः पवमानो हरित आ विवेश॥ ४०॥

40. *Apsvāsīnmātariśvā praviṣṭaḥ praviṣṭā devāḥ salilānyāsan. Bṛhanha tasthau rajaso vimānaḥ pavamāno harita ā viveśa.*

Matarishva there was, entered in the quarters of space, so were all dynamics and divine forces of nature entered in space. Brhad-Brahma was there comprehending all dynamics and spaces, and so was the all-sanctifying Brahma pervasive in all quarters of space. (All were in Brahma, and Brahma was in them.)

उत्तरेणेव गायत्रीममृतेऽधि वि चक्रमे।
साम्ना ये साम संविदुरजस्तद्ददृशे क्व ऽ॥ ४१॥

41. *Uttareṇeva gāyatrīmamṛte'dhi vi cakrame. Sāmnā ye sāma saṁvidurajastaddadṛśe kva.*

Corresponding to the higher and higher form

and vision of the evolution of existence, Brhad-Brahma created Gayatri, saving light and Word of the Veda for human attainment of the bliss of immortality. Those who know Sama, peace and divine bliss, by the samans know that unborn eternal Brahma by direct experience in meditative communion. What doubt, and where, can it be? (By Gayatri man rises higher to the bliss of immortality.)

निवेशनः संगमनो वसूनां देव इव सविता सत्यधर्मा।
इन्द्रो न तस्थौ समरे धनानाम्॥ ४२॥

42. *Niveśanaḥ saṁgamano vasūnāṁ deva-iva savitā satyadharmā. Indro na tasthau samare dhanānām.*

Gateway to the concentred peace and wealth of the world, Brhad-Brahma is ever true to his ordinances of Dharma as the refulgent Sun, and he stands by us as omnipotent Indra in our struggle for wealth, honour and excellence of life.

पुण्डरीकं नवद्वारं त्रिभिर्गुणेभिरावृतम्।
तस्मिन्यद्यक्षमात्मन्वत्तद्वै ब्रह्मविदो विदुः॥ ४३॥

43. *Puṇḍarīkaṁ navadvāraṁ tribhirguṇebhirāvṛtam. Tasminyadyakṣamātmanvattadvai brahmavido viduḥ.*

Nine-door lotus flower of nature is our human body covered and conditioned by three prakrtic gunas of Sattva, Rajas and Tamas, an integrated organism of thought, energy and matter. Therein abides the adorable Mahad-Brahma, that resides along with the soul, that the sagely scholars of Divinity know, to that they attain.

अ॒का॒मो धीरो॑ अ॒मृत॑: स्वय॒ंभू रसे॑न तृ॒प्तो न कु॒तश्च॒नोन॑: ।
तमे॒व वि॒द्वान्न बि॑भाय मृ॒त्योरा॒त्मान॒ं धीर॑मजर॒ं युवा॑नम् ॥ ४४ ॥

44. *Akāmo dhīro amṛtaḥ svayaṁbhū rasena tṛpto na kutaścanonaḥ. Tameva vidvānna bibhāyā mṛtyorātmānaṁ dhīramajaraṁ yuvānam.*

Beyond desire, constantly calm and resolute, immortal, self-existent, is all-supreme, self-blest with the beauty and sweetness of his own creation, Brhad-Brahma no-way wanting or imperfect. Having realised and attained to that constant, unaging, eternally young and ever new Suprer-Soul, the sagely scholar, self-realised, never fears death.

Kanda 10/Sukta 9 (Shataudana Cow)

Shataudana Devata, Atharva Rshi

This is a hymn to the divine Mother that sustains her children with material, intellectual and spiritual food for survival and progress without, of course, ruling out 'the cow'. 'The Cow' is a metaphor for the divine Cow: the earth, sunlight, Prakrti itself, Veda-vani and others and their gifts.

अ॒घा॒य॒तामपि॑ नह्या॒ मुखा॑नि स॒पत्ने॑षु व॒ज्रम॑र्पयै॒तम् । इन्द्रे॑ण द॒त्ता प्र॑थ॒मा श॒तौद॑ना भ्रातृव्य॒घ्नी यज॑मानस्य गा॒तुः ॥ १ ॥

1. *Aghāyatāmapi nahyā mukhāni sapatneṣu vajramarpayaitam. Indreṇa dattā prathamā śataudanā bhrātṛvyaghnī yajamānasya gātuḥ.*

O divine Mother, shut the mouths of sinners and criminals. Upon the adversaries, strike this thunderbolt. Mother gift of Indra's, first giver of a hundred

nourishments, is the destroyer of enemies and a guide for the yajamana in his journey through life.

वेदिष्टे चर्म भवतु बर्हिर्लोमानि यानि ते।
एषा त्वा रशनाग्रभीद् ग्रावा त्वैषोऽधि नृत्यतु॥ २॥

2. *Vediṣṭe carma bhavatu barhirlomāni yāni te.*
Eṣā tvā raśanāgrabhīd grāvā tvaiṣo' dhi nṛtyatu.

O mother voice of a hundred divine gifts of Word and yajna, let this yajna vedi be your body cover, let these grasses which are on the vedi be your divine hair, let this tongue secure you as a gift for adoration. O mother Oshadhi, mitigator of pain and suffering, let the soma stone be moving as if dancing with joy when it grinds the soma herb for juice.

बालास्ते प्रोक्षणीः सन्तु जिह्वा सं मार्ष्ट्वघ्न्ये।
शुद्धा त्वं यज्ञिया भूत्वा दिवं प्रेहि शतौदने॥ ३॥

3. *Bālāste prokṣaṇīḥ santu jihvā saṁ mārṣṭvaghnye.*
Śuddhā tvaṁ yajñiyā bhūtvā divaṁ prehi śataudane.

O mother voice of divinity, holy cow inviolable, giver of a hundred nourishments, let the vessels of consecrating yajna waters be your hair, let the tongue that utters the words sanctify us to purity. Having been energised and purified by the holy chant, be adorable on the vedi and rise to the heavens without prayers.

यः शतौदनां पचति कामप्रेण स कल्पते।
प्रीता ह्यस्यर्त्विजः सर्वे यन्ति यथायथम्॥ ४॥

4. *Yaḥ śataudanāṁ pacati kāmapreṇa sa kalpate.*
Prītā hyasyartvijaḥ sarve yanti yathāyatham.

One who enacts the yajna and perfects the mother voice of a hundred gifts by yajnic sanctification, becomes perfect with fulfilment of desire. His participants too who perform the yajna feel satisfied and fulfilled, and they also attain the fruits of their desire as they wish and deserve.

स स्व॒र्गमा रो॑हति॒ यत्रा॒दस्त्रि॑दि॒वं दि॒वः।
अ॒पू॒पना॑भिं कृ॒त्वा यो ददा॑ति श॒तौद॑नाम्॥ ५॥

5. *Sa svargamā rohati yatrādastridivaṁ divaḥ.*
Apūpanābhiṁ kṛtvā yo dadāti śataudanām.

The yajaka rises to heavenly peace and happiness where the light of knowledge and worship lead him, if he, having made the holy voice of a hundred gifts as the centre and sacred object of yajna, gives a gift of the 'cow' to the priest.

स तांल्लो॒कान्त्समा॑प्नोति॒ ये दि॒व्या ये च॒ पार्थि॑वाः।
हिर॑ण्यज्योतिषं कृ॒त्वा यो ददा॑ति श॒तौद॑नाम् ॥ ६॥

6. *Sa tāṁllokāntsamāpnoti ye divyā ye ca pārthivāḥ.*
Hiraṇyajyotiṣaṁ kṛtvā yo dadāti śataudanām.

He, who raises a cow, i.e., the Vedic voice of freedom, to the golden beauty of a hundredfold fertility and generosity and gives it, as a gift, attains to those states of earthly as well as heavenly joy which he cherishes.

ये ते॑ देवि शमि॒तार॑ः प॒क्तारो॒ ये च॑ ते॒ जना॑ः।
ते त्वा॒ सर्वे॑ गोप्स्यन्ति॒ मैभ्यो॑ भैषीः शतौदने॥ ७॥

7. *Ye te devi śamitāraḥ paktāro ye ca te janāḥ. Te tvā sarve gopsyanti maibhyo bhaiṣīḥ śataudane.*

O sacred cow of a hundred gifts of nourishment, divine mother, those people who serve and beautify you, those who raise you to perfection of maturity and fertility, they all will protect you. Do not fear any violators.

वसवस्त्वा दक्षिणत उत्तरान्मरुतस्त्वा ।
आदित्याः पश्चाद्गोप्स्यन्ति साग्निष्टोममति द्रव ॥ ८ ॥

8. *Vasavastvā dakṣiṇata uttarānmarutastvā. Ādityāḥ paścādgopsyanti sāgniṣṭomamati drava.*

Sacred life-giving mother, Vasus, generous people, from the right, Maruts, smart soldiers from the left, and Adityas, brilliant pursuers of the Veda in Brahmacharya, will protect you. Let you be proudly dedicated to the worship of Agni, lord of light and leadership, in Jyotishtoma yajnic congregations.

देवाः पितरो मनुष्या ∫ गन्धर्वाप्सरसश्च ये ।
ते त्वा सर्वे गोप्स्यन्ति सातिरात्रमति द्रव ॥ ९ ॥

9. *Devāḥ pitaro manuṣyā gandharvāpsarasaśca ye. Te tvā sarve gopsyanti sātirātramati drava.*

Devas, brilliant generous people, Pitaras, parental seniors, men in general, Gandharvas, protectors of the earthly environment, and Apsaras, those who guard the skies, these all will protect you. Be ready for a gift to the holy priest.

अन्तरिक्षं दिवं भूमिमादित्यान्मरुतो दिशः ।
लोकान्त्स सर्वानाप्नोति यो ददाति शतौदनाम् ॥ १० ॥

10. *Antarikṣaṁ divaṁ bhūmimādityānmaruto diśaḥ. Lokāntsa sarvānāpnoti yo dadāti śataudanām.*

The yajamana, who gives a 'shataudana cow' as a gift in yajna to the priest and others, attains to the gifts of the sky, heaven, earth, the Adityas of solar zodiacs, the winds, the quarters of space and all the regions of the world.

घृतं प्रोक्षन्ती सुभगा देवी देवान्गमिष्यति।
पक्तारमघ्न्ये मा हिंसीर्दिवं प्रेहि शतौदने॥ ११॥

11. *Ghṛtaṁ prokṣantī subhagā devī devāngamiṣyati. Paktāramaghnye mā hiṁsīrdivaṁ prehi śataudane.*

O divine mother of prosperity, giver of ghrta for food and yajna in showers, your generosity will rise to the divinities. Mother inviolable, do not be unkind to the devotee. Let the aroma of delicacies and the fragrance of ghrta rise to the heavens in abundance.

ये देवा दिविषदो अन्तरिक्षसदश्च ये ये चेमे भूम्यामधि।
तेभ्यस्त्वं धुक्ष्व सर्वदा क्षीरं सर्पिरथो मधु॥ १२॥

12. *Ye devā diviṣado antarikṣasadaśca ye ye ceme bhūmyāmadhi. Tebhyastvaṁ dhukṣva sarvadā kṣīraṁ sarpiratho madhu.*

For and from the divinities which are in heaven, in the sky, and these which are on this earth, always draw and yield milk, ghrta and the honey sweets of life's nourishment for body, mind and soul.

यत्ते शिरो यत्ते मुखं यौ कर्णौ ये च ते हनू।
आमिक्षां दुहतां दात्रे क्षीरं सर्पिरथो मधु॥ १३॥

13. *Yatte śiro yatte mukhaṁ yau karṇau ye ca te hanū. Āmikṣāṁ duhratāṁ dātre kṣīraṁ sarpiratho madhu.*

Let your head, your mouth, your ears and your jaws yield cheese and curd, milk, ghrta, and the honey sweets of life's nourishments for the generous giver.

(From mantra 13 to 24, the description of parts of the cow's body system suggests that the 'cow' is not literally the domestic cow, but the cosmic cow, as is described in Atharva-veda 9, 7, 25: "Thus this is the cow of the cosmic form (or cosmos of the cow form)." So in mantra 13, the head stands for Indra (electric energy) the jaws are heaven and earth (Atharva 9, 7, 1-2), the mouth is Agni and the quarters of space are the ears (Yajurveda 31, 12-13).

The metaphor has been worked out in detail with Vedic evidence by Professor Vishvanath Vidyalankar in his commentary on Atharva-veda.

यौ त ओष्ठौ ये नासिके ये शृङ्गे ये च ते ऽक्षिणी।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु॥ १४॥

14. *Yau ta oṣṭhau ye nāsike ye śṛṅge ye ca te' kṣiṇī.*
Āmikṣāṁ duhratāṁ dātre kṣīraṁ sarpiratho madhu.

Let your lips, your nostrils, your horns and your eyes yield curd and cheese, milk, ghrta and the honey sweets of life's nourishments for the generous giver.

यत्ते क्लोमा यद्धृदयं पुरीतत्सहकण्ठिका।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु॥ १५॥

15. *Yatte klomā yaddhṛdayaṁ purītatsahakaṇṭhikā.*
Āmikṣāṁ duhratāṁ dātre kṣīraṁ sarpiratho madhu.

Let that which is your lungs, your heart, your pericardium with all the throat area yield curd and cheese, milk, ghrta and the honey sweets of life's nourishments for the generous giver.

यत्ते॒ यकृ॒द्यो मत॑स्ने॒ यदा॒न्त्रं याश्च॑ ते॒ गुदा॑ः।
आ॒मिक्षां॑ दुह्र॒तां दा॒त्रे क्षी॒रं स॒र्पिरथो॒ मधु॑॥ १६॥

16. *Yatte yakṛdye matasne yadāntraṁ yāśca te gudāḥ. Āmikṣāṁ duhratāṁ dātre kṣīraṁ sarpiratho madhu.*

Let that which is your liver, your kidneys, your intestines and the colon yield curd and cheese, milk, ghrta and the honey sweets of life's nourishments for the generous giver.

यस्ते॑ प्ला॒शिर्यो॑ वनि॒ष्ठुर्यौ कु॒क्षी यच्च॒ चर्म॑ ते।
आ॒मिक्षां॑ दुह्र॒तां दा॒त्रे क्षी॒रं स॒र्पिरथो॒ मधु॑॥ १७॥

17. *Yaste plāśiryo vaniṣṭhuryau kukṣī yacca carma te. Āmikṣāṁ duhratāṁ dātre kṣīraṁ sarpiratho madhu.*

Let the rectum and omentum, the belly and the skin yield curd and cheese, milk, ghrta and the honey sweets of life's nourishments for the generous giver.

यत्ते॑ म॒ज्जा यदस्थि॒ यन्मां॒सं यच्च॒ लोहि॑तम्।
आ॒मिक्षां॑ दुह्र॒तां दा॒त्रे क्षी॒रं स॒र्पिरथो॒ मधु॑॥ १८॥

18. *Yatte majjā yadasthi yanmāṁsaṁ yacca lohitam. Āmikṣāṁ duhratāṁ dātre kṣīraṁ sarpiratho madhu.*

Let your marrow, your bone, your flesh, your blood yield curd and cheese, milk, ghrta, and the honey

sweets of life's nourishments for the generous giver.

यौ ते॑ बा॒हू ये दो॒षणी॒ यावंसौ॒ या च॑ ते क॒कुत्।
आ॒मिक्षां दुह्रतां दा॒त्रे क्षी॒रं स॒र्पिरथो॒ मधु॥ १९॥

19. *Yau te bāhū ye doṣaṇī yāvaṁsau yā ca te kakut.*
Āmikṣāṁ duhratāṁ dātre kṣīraṁ sarpiratho madhu.

Let your arms, your fore-arms, your shoulder blades, and your hump yield curd and cheese, milk, ghrta, and the honey sweets of life's nourishments for the generous giver.

यास्ते॑ ग्री॒वा ये स्क॒न्धा याः पृ॒ष्टीर्याश्च॒ पर्शवः।
आ॒मिक्षां दुह्रतां दा॒त्रे क्षी॒रं स॒र्पिरथो॒ मधु॥ २०॥

20. *Yāste grīvā ye skandhā yāḥ pṛṣṭīryāśca parśavaḥ.*
Āmikṣāṁ duhratāṁ dātre kṣīraṁ sarpiratho madhu.

Let your neck, your shoulders, the ribs and sides yield curd and cheese, milk, ghrta and the honey sweets of life's nourishments for the generous giver.

यौ त॑ ऊ॒रू अ॑ष्ठी॒वन्तौ॒ ये श्रो॑णी॒ या च॑ ते भ॒सत्।
आ॒मिक्षां दुह्रतां दा॒त्रे क्षी॒रं स॒र्पिरथो॒ मधु॥ २१॥

21. *Yau ta ūrū aṣṭhīvantau ye śroṇī yā ca te bhasat.*
Āmikṣāṁ duhratāṁ dātre kṣīraṁ sarpiratho madhu.

Let your thighs, your knees, your hinder quarters and your rump yield curd and cheese, milk, ghrta and the honey sweets of life's nourishments for the generous giver.

यत्ते॒ पुच्छं॒ ये ते॒ बाला॒ यदू॒धो॒ ये च॑ ते॒ स्तना॑ः ।
आ॒मिक्षां॑ दुह्रतां दा॒त्रे क्षी॒रं स॒र्पिरथो॒ मधु॑ ॥ २२ ॥

22. *Yatte pucchaṁ ye te bālā yadūdho ye ca te stanāḥ. Āmikṣāṁ duhratāṁ dātre kṣīraṁ sarpiratho madhu.*

Let your tail, the hair, the udder and the dugs yield curd and cheese, milk, ghrta, and the honey sweets of life's nourishments for the generous giver.

यास्ते॒ जङ्घा॒ याः कु॒ष्ठिका ऋ॒च्छ॒रा॒ ये च॑ ते श॒फाः ।
आ॒मिक्षां॑ दुह्रतां दा॒त्रे क्षी॒रं स॒र्पिरथो॒ मधु॑ ॥ २३ ॥

23. *Yāste jaṅghā yāḥ kuṣṭhikā ṛccharā ye ca te śaphāḥ. Āmikṣāṁ duhratāṁ dātre kṣīraṁ sarpiratho madhu.*

Whatever is your thighs, whatever your dew-claws, whatever your pasterns, whatever your hoofs, let them all yield curd and cheese, milk, ghrta, and the honey sweets of life's nourishments for the generous giver.

यत्ते॑ चर्म॑ शतौदने॒ यानि॒ लोमा॑न्यघ्न्ये ।
आ॒मिक्षां॑ दुह्रतां दा॒त्रे क्षी॒रं स॒र्पिरथो॒ मधु॑ ॥ २४ ॥

24. *Yatte carma śataudane yāni lomānyaghnye. Āmikṣāṁ duhratāṁ dātre kṣīraṁ sarpiratho madhu.*

Whatever is your skin cover, O cosmic mother of a hundred gifts of food and enlightenment, whatever is your hair, O sacred mother inviolable, let them all yield curd and cheese, milk, ghrta, and the honey sweets of life's nourishments for the generous giver.

(Shataudana Cow is Invioable.)

क्रोडौ ते स्तां पुरोडाशावाज्येनाभिघारितौ।
तौ पक्षौ देवि कृत्वा सा पक्तारं दिवं वह ॥ २५ ॥

25. *Kroḍau te stāṁ puroḍāśāvājyenābhighāritau. Tau pakṣau devi kṛtvā sā paktāraṁ divaṁ vaha.*

Let the two purodasha cakes sprinkled with ghrta be like the wings of your loving bosom. O divine mother, take them as the wings to fly and thereon lead the cook to rise to the light of heaven.

उलूखले मुसले यश्च चर्मणि यो वा शूर्पे तण्डुलः कणः।
यं वा वातो मातरिश्वा पवमानो ममाथाग्निष्टद्धोता सुहुतं कृणोतु ॥ २६ ॥

26. *Ulūkhale musale yaśca carmaṇi yo vā śūrpe taṇḍulaḥ kaṇaḥ. Yaṁ vā vāto mātariśvā pavamāno mamāthā-gniṣṭaddhotā suhutaṁ kṛṇotu.*

Whatever grains or particles of grains of rice are there on or in the mortar-pestle, whatever on the deer skin, whatever in the winnowing basket, and whatever the purifying, sanctifying wind blowing in the sky has shaken and sifted, may the holy fire of yajna accept all that as sacred offering.

अपो देवीर्मधुमतीर्घृतश्चुतो ब्रह्मणां हस्तेषु प्रपृथक्सादयामि। यत्काम इदमभिषिञ्चामि वोऽहं तन्मे सर्वं सं पद्यतां वयं स्याम पतयो रयीणाम् ॥ २७ ॥

27. *Apo devīrmadhumatīrghṛtaścuto brahmaṇāṁ hasteṣu praprṛthaksādayāmi. Yatkāma idamabhiṣiñcāmi vo'haṁ tanme sarvaṁ saṁ padyatāṁ vayaṁ syāma patayo rayīṇām.*

I pour streams of divine waters and Vedic voices replete with the sweetness of love as honey and grace of reverence as flavour of ghrta into the hands of Vedic priests, to each one separately. Whatever desire I address to you in faith with prayer, may that be fulfilled. I pray may we all be masters of wealth, honour and excellences of life with total fulfilment.

Kanda 10/Sukta 10 (Vasha Gau)

Vasha Devata, Kashyapa Rshi

The vasha cow of this sukta also is the metaphoric youthful mother cow, earth, firmament cosmic mother Prakrti vitalised by the omnipresence of Mahad-Brahma in its creative and sustaining function. (Atharva-veda 9, 7, 25)

The metaphor works both ways: the universe is 'cow' and the 'cow' is the universe. It is, further, Aghnya, Inviolable: the domestic cow must not be killed, not even hurt, and the cosmic cow cannot be violated and must not be desecrated by pollution.

This spiritualised Prakrti is also an object of meditation in Vitarka and Nir-vitarka Samadhi.

In a way the yogis in meditation and the scientists in their library and laboratory are devotees of the 'mother cow.'

नमस्ते जायमानायै जातायां उत ते नमः।
बालेभ्यः शफेभ्यो रूपायाघ्न्ये ते नमः॥ १॥

1. *Namaste jāyamānāyai jātāyā uta te namaḥ. Bālebhyaḥ śaphebhyo rūpāyāghnye te namaḥ.*

O divine mother cow, homage and salutations to you, arising in the awareness. And homage and salutations to you arisen and realised in the consciousness. O mother inviolable, homage and salutations to your hair, hoofs and your divine form.

यो वि॒द्यात्स॒प्त प्र॒वतः॑ स॒प्त वि॒द्यात्प॑रा॒वतः॑ ।
शिरो॑ य॒ज्ञस्य॒ यो वि॒द्यात्स व॒शां प्रति॑ गृह्णीयात् ॥ २ ॥

2. *Yo vidyātsapta pravataḥ sapta vidyātparāvataḥ.*
Śiro yajñasya yo vidyātsa vaśāṁ prati gṛhṇīyāt.

One who knows the seven energies of senses and mind and of seven pranas working within, and knows the seven outer levels of the universe of five elements, laws of Rtam and Prakrti operative without, and also knows the head of yajna, soul and the Super-soul, such a person knows and realises the mother Cow. Such a priest deserves to receive the sacred cow as gift in yajna.

वेदा॒हं स॒प्त प्र॒वतः॑ स॒प्त वे॑द परा॒वतः॑ ।
शिरो॑ य॒ज्ञस्या॒हं वे॑द॒ सोमं चास्यां विचक्ष॒णम् ॥ ३ ॥

3. *Vedāhaṁ sapta pravataḥ sapta veda parāvataḥ.*
Śiro yajñasyāhaṁ veda somaṁ cāsyāṁ vicakṣaṇam.

I know the seven energies of sense and mind, the seven energies of pranas, working within, I know the seven outer levels of the universe of five elements, laws of Rtam and Prakrti itself operative without, I also know the head of yajna, soul and the Super-soul, and I also know Soma, the Spirit of peace and joy in this universe, the lord all-watching, all-inspiring. (I know

the Mother Cow and the Spirit within the Mother.)

यया॒ द्यौर्यया॑ पृथि॒वी ययापो॑ गुपि॒ता इ॒माः ।
व॒शां स॒हस्र॑धारां॒ ब्रह्म॑णा॒च्छाव॑दामसि ॥ ४ ॥

4. *Yayā dyauryayā pṛthivī yayāpo gupitā imāḥ.*
Vaśāṁ sahasradhārāṁ brahmaṇācchāvadāmasi.

We know and with Vedic songs joyously celebrate the generous mother cow by which the heaven of light, by which the earth, and by which these dynamic energies of the universe are sustained in security and balance, the all controlling Cow the gifts of which flow in a thousand streams.

श॒तं कं॒साः श॒तं दो॒ग्धारः॑ श॒तं गो॒प्तारो॒ अधि॑ पृ॒ष्ठे अ॑स्याः ।
ये दे॒वास्तस्यां॑ प्रा॒णन्ति॒ ते व॒शां वि॑दुरेक॒धा ॥ ५ ॥

5. *Śataṁ kaṁsāḥ śataṁ dogdhāraḥ śataṁ goptāro adhi pṛṣṭhe asyāḥ. Ye devāstasyāṁ prāṇanti te vaśāṁ vidurekadhā.*

A hundred dedicated devotees, hundred beneficiaries, milkmen with lovely receptacles, hundred bodyguards at the back of it, and all those divinities of nature and humanity who receive their life-breath in it, all these know this universal Cow the same one way : She is the Mother of life.

य॒ज्ञ॒प॒दीरा॑क्षीरा स्व॒धाप्रा॑णा म॒हीलु॑का ।
व॒शा प॒र्जन्य॑पत्नी दे॒वाँ अप्ये॑ति॒ ब्रह्म॑णा ॥ ६ ॥

6. *Yajñapadīrākṣīrā svadhāprāṇā mahīlukā.*
Vaśā parjanyapatnī devāṅ apyeti brahmaṇa.

Her seat is secured on the yajna vedi, she being abundant in milk and food for body, mind and soul. Her

wealth of energy is her own, meant for divinities, for the children of earth especially. Universal Mother, divine brilliant sustainer of the clouds of rain, she reaches the noble humanity and divinities through cosmic currents of energy and hymns of the Veda.

अनु॑ त्वाग्निः प्राविश॒दनु॒ सोमो॑ वशे त्वा।
ऊध॑स्ते भद्रे प॒र्जन्यो॑ वि॒द्युत॑स्ते॒ स्तना॑ वशे॥ ७॥

7. *Anu tvāgniḥ prāviśadanu somo vaśe tvā. Ūdhaste bhadre parjanyo vidyutaste stanā vaśe.*

O Vasha, divine mother, at the dawn of creation, Agni emerged to your purpose as the vital heat of life, Soma emerged to your purpose as the cool and bliss of life. The cloud of showers is your udder, and the lightning your dugs, O mother spirit of well being.

अ॒पस्त्वं धु॑क्षे प्रथ॒मा उ॒र्वरा॒ अप॑रा वशे।
तृ॒तीयं रा॒ष्ट्रं धु॒क्षेऽन्नं क्षी॒रं व॑शे॒ त्वम्॥ ८॥

8. *Apastvaṁ dhukṣe prathamā urvarā aparā vaśe. Tṛtīyaṁ rāṣṭraṁ dhukṣe'nnaṁ kṣīraṁ vaśe tvam.*

O Vasha, divine mother of the order of existence, first you distil and bring in the waters of the atmosphere, and later you bring in the fertile earth. Thirdly you raise and organise the Rashtra, social order of humanity and bring in water, milk and food of life for body, mind and soul for both the individual and the social order.

यदा॑दि॒त्यैर्हू॒यमा॑नोपाति॑ष्ठ ऋतावरि।
इन्द्रः॑ स॒हस्रं॑ पात्रा॒न्त्सोमं॑ त्वापाययद्वशे॥ ९॥

9. *Yadādityairhūyamānopātiṣṭha ṛtāvari.*
Indraḥ sahasraṁ pātrāntsomaṁ tvāpāyayadvaśe.

O Vasha, divine mother of creativity, fertility and order, when called upon by the Adityas, solar zodiacs as by brilliant leaders of humanity, you come for Indra, the sun as ruler of the world, Indra received a thousand casks of Soma and had them protected by your presence.

यद॒नूचीन्द्र॒मैरात्त्वं ऋष॒भो ऽह्वयत्।
तस्मा॑त्ते वृ॒त्र॒हा पय॑: क्षी॒रं क्रु॒द्धो ऽ हरद्वशे॥ १०॥

10. *Yadanūcīndramairāttva ṛṣabho'hvayat. Tasmātte vṛtrahā payaḥ kṣīraṁ kruddho' haradvaśe.*

O divine mother, when, in response to the invocation of the Adityas, you reach Indra, and Rshabha, the cloud, cries for water, for that reason the cloud breaker, the sun, passionate with cosmic heat, collects your water and nourishment of the world.

यत्ते॑ क्रु॒द्धो धन॑पति॒रा क्षी॒रमह॑रद्वशे।
इ॒दं तद॒द्य नाक॑स्त्रि॒षु पात्रे॑षु रक्षति॥ ११॥

11. *Yatte kruddho dhanapatirā kṣīramaharadvaśe. Idaṁ tadadya nākastriṣu pātreṣu rakṣati.*

And O Vasha, divine mother, when the passionately hot sun, custodian of the world's wealth, collects the waters of nourishment for the world, the same waters, this light and bliss, Naka, now secures in three cosmic regions.

त्रि॒षु पात्रे॑षु॒ तं सोम॒मा दे॒व्य ऽ हरद्वशा।
अथ॑र्वा॒ यत्र॑ दीक्षि॒तो ब॒र्हिष्यास्त॑ हिर॒ण्यये॑॥ १२॥

12. *Triṣu pātreṣu taṁ somamā devya haradvaśā. Atharvā yatra dīkṣito barhiṣyāsta hraṇyaye.*

In three regions of the universe, that soma, the cosmic mother holds where Atharva, Prajapati, pervasive and self-committed, sits on the golden vedi of yajna on holy grass.

सं हि सोमे॒नाग॑त॒ समु॒ सर्वे॑ण प॒द्वता॑।
व॒शा स॑मु॒द्रमध्यष्ठाद्गन्ध॒र्वैः क॒लिभि॑ः स॒ह॥ १३॥

13. *Saṁ hi somenāgata samu sarveṇa padvatā. Vaśā samudramadhyaṣṭhādgandharvaiḥ kalibhiḥ saha.*

Coming together with Soma and with all that move on foot, Vasha, the divine mother, presides unto and over the sea, along with keepers of the earth and the divine voice of Veda, with all earthly problems and ambitions.

सं हि वाते॒नाग॑त॒ समु॒ सर्वैः॑ पत॒त्रिभि॑ः।
व॒शा स॑मु॒द्रे प्रानृ॑त्य॒दृच॒ः सामा॑नि॒ बिभ्र॑ती॥ १४॥

14. *Saṁ hi vātenāgata samu sarvaiḥ pataribhiḥ. Vaśā samudre prānṛtyadṛcaḥ sāmāni bibhratī.*

Come together with wind and with all that fly, Vasha, divine mother, dances around in ecstasy across the oceans of the middle space, bearing the Rks and music of the Samans.

सं हि सू॒र्ये॑णागत॒ समु॒ सर्वे॑ण॒ चक्षु॑षा।
व॒शा स॑मु॒द्रमत्यख्यद्भद्रा ज्योती॑ꣳषि॒ बिभ्र॑ती॥ १५॥

15. *Saṁ hi sūryeṇāgata samu sarveṇa cakṣuṇā. Vaśā samudramatyakhyadbhadrā jyotīṁṣi bibhratī.*

Come together with the sun and with all the lights that illuminate, reveal and see, Vasha, divine

mother, pervades and watches the spatial ocean, bearing noble lights of divine bliss.

अभीवृ॑ता॒ हिर॑ण्येन॒ यदति॑ष्ठ ऋतावरि।
अश्वः॑ समु॒द्रो भू॒त्वाध्य॑स्कन्दद्वशे त्वा॥ १६॥

16. *Abhīvṛtā hiraṇyena yadatiṣṭha ṛtāvari.*
Aśvaḥ samudro bhūtvādhyaskandadvaśe tvā.

Wrapped in golden halo, when you arose, O Vasha, bearing universal waters and nourishment within the strict bounds of cosmic law, then the universal divinity, having risen to the state of will and passion, inspired you with life.

तद्भ॒द्राः सम॑गच्छन्त व॒शा देष्ट्र्यथो॑ स्व॒धा।
अथ॑र्वा॒ यत्र॑ दीक्षि॒तो ब॒र्हिष्यास्त॑ हिर॒ण्ययै॑॥ १७॥

17. *Tadbhadrāḥ samagacchanta vaśā deṣṭryatho svadhā. Atharvā yatra dīkṣito barhiṣyāsta hiraṇyaye.*

Where Atharva, scholar of Atharva-veda, dedicated and consecrated, sits on the holy grass on the golden vedi of light, there noble people and good fortunes, generous Vasha, divine mother, and food and plenty, all these join together and concentrate.

व॒शा मा॒ता रा॑ज॒न्य॑स्य व॒शा मा॒ता स्व॑धे॒ तव॑।
व॒शाया॑ य॒ज्ञ आयु॑धं॒ तत॑श्चि॒त्तम॑जायत॥ १८॥

18. *Vaśā mātā rājanyasya vaśā mātā svadhe tava.*
Vaśāyā yajña āyudhaṁ tataścittamajāyata.

Vasha is the mother of Rajanya, keepers of the social order. O Svadha, essential power of the self, food

and plenty, Vasha is your mother too. And the chief arm and fighting force of the mother (against pollution outside and negative fluctuations within) is yajna, creative communion of society in corporate activity in the objective world on the one hand, and meditation of individual awareness of the soul on the Super-soul of existence within. And from this communion arises social awareness and spiritual illumination of the mind and soul.

ऊ॒र्ध्वो बि॒न्दुरुद॑चर॒द् ब्रह्म॑ण॒ः ककु॑दा॒दधि॑।
तत॒स्त्वं ज॑ज्ञिषे॒ वशे॒ ततो॒ होता॑जायत॥ १९॥

19. *Ūrdhvo bindurudacarad brahmaṇaḥ kakudādadhi. Tatastvaṁ jajñiṣe vaśe tato hotājāyata.*

From that communion between the human and divine, with human potential and awareness concentrated to a point, the yogi rises, through the Brahma-randhra, highest gateway of the ascent of humanity and the descent of Divinity, he rises above the Mahat abstraction of Prakrti in the existential samadhi state, reborn as a participant in cosmic yajna. And there, O Mother Divine, he calls on you, and there you emerge, and you bless.

आ॒स्न॒स्ते॒ गाथा॑ अभवन्नु॒ष्णिहा॑भ्यो॒ बलं॑ वशे।
पा॒ज॒स्या॑ ज्ज्ञे य॒ज्ञ स्तने॑भ्यो र॒श्मय॒स्तव॑॥ २०॥

20. *Āsnaste gāthā abhavannuṣṇihābhyo balaṁ vaśe. Pājasyājjajñe yajña stanebhyo raśmayastava.*

O Vasha, Mother Shakti of the universe, from your mouth flow the songs of Veda. From Ushnik verses of the Veda, flows strength and power, life's vigour and vitality of creation. Of creativity is born yajna, and from

your motherly streams of vitality and flames of yajna radiate the showers of cosmic light.

ईर्माभ्यामयनं जातं सक्थिभ्यां च वशे तव।
आन्त्रेभ्यो जज्ञिरे अत्रा उदरादधि वीरुधः॥ २१॥

21. *Īrmābhyāmayanaṁ jātaṁ sakthibhyāṁ ca vaśe tava. Āntrebhyo jajñire atrā udarādadhi vīrudhaḥ.*

O Vasha, from your movement forward on forelegs and your movement backward on the thighs are born the Uttarayana and Dakshinayana motions of the earth-sun relationship in the solar system. From your system of cosmic metabolism are born all forms of life that sustain on food, and from your atmospheric spaces and rain therefrom, are born the herbs and trees which germinate and grow on earth.

यदुदरं वरुणस्यानुप्राविशथा वशे।
ततस्त्वा ब्रह्मोदह्वयत्स हि नेत्रमवेत्तव॥ २२॥

22. *Yadudaraṁ varuṇasyānuprāviśathā vaśe. Tatastvā brahmodahvayatsa hi netramavettava.*

O Vasha, creative power of all-controlling Lord Supreme, when you retire into the all-covering, all-consuming Varuna, unfathomable Brahma, at the moment of total dissolution, later the Lord calls you up from there into the operation of creative evolution becuase he alone holds and knows you as the leading agent of his creative function.

सर्वे गर्भीदवेपन्त जायमानादसूस्व ऽः। ससूव हि तामा-
हुर्वशेति ब्रह्मभिः क्लृप्तः स ह्य ऽस्या बन्धुः॥ २३॥

23. *Sarve garbhādavepanta jāyamānādasūsvaḥ. Sasūva hi tāmāhurvaśeti brahmabhiḥ klṛptaḥ sa hya syā bandhuḥ.*

All (that lay in Pralaya) stirred at the emergence of the universal mother's womb, unproliferous though, brought into being, and proclaimed otherwise: 'It is the vital proliferous Vasha, divine Shakti, inspired with the creative potentials of Brahma who alone is her co-existent consort.'

युध॒ एक॒ः सं सृ॑जति॒ यो अ॑स्या॒ एक॒ इद्व॒शी।
तरां॑सि य॒ज्ञा अ॑भव॒न्तर॑सां॒ चक्षु॑रभवद्व॒शा॥ २४॥

24. *Yudha ekaḥ saṁ sṛjati yo asyā eka idvaśī. Tarāṁsi yajñā abhavantarasāṁ cakṣurabhavadvaśā.*

Brahma alone who is the director and inspirer of this Vasha is really the One who creates the dynamic creative complementaries of evolutionary existence. In this evolution, yajnas, cycles of consumption and creation, become the media of the evolution-journey, and Vasha becomes the watchful controller of the direction of these creative yajnas which take evolution to the destination.

व॒शा य॒ज्ञं प्रत्य॑गृह्णाद्व॒शा सूर्यं॑मधारयत्।
व॒शाया॑म॒न्तर॑विशदोद॒नो ब्र॒ह्मणा॑ स॒ह॥ २५॥

25. *Vaśā yajñaṁ pratyagṛhṇādvaśā sūryamadhārayat. Vaśāyāmantaraviśadodano brahmaṇā saha.*

Vasha, the cosmic cow, takes up and carries on the yajna of life, Vasha takes up and sustains the sun, in Vasha is the food of life along with the implict

knowledge and power of divine will.

व॒शामे॒वामृत॑माहुर्व॒शां मृ॒त्युमुपा॑सते । व॒शेदं सर्वं॑मभवद्दे॒वा मनु॒ष्या॒३॑ असु॑राः पि॒तर॒ ऋष॑यः ॥ २६ ॥

26. *Vaśāmevāmṛtamāhurvaśāṁ mṛtyumupāsate. Vaśedaṁ sarvamabhavaddevā manuṣyā asurāḥ pitara ṛṣayāḥ.*

Sages say immortality is Vasha, they say and honour that destruction and death too is Vasha, Vasha is this all, Devas, humans, demons, sustaining Pitaras, Rshis. All is mutation of Vasha.

य एवं वि॒द्यात्स व॒शां प्रति॑ गृह्णीयात् । तथा॒ हि य॒ज्ञः सर्वं॑पादुहे दा॒त्रेऽ न॑पस्फुरन् ॥ २७ ॥

27. *Ya evaṁ vidyātsa vaśāṁ prati gṛhṇīyāt. Tathā hi yajñaḥ sarvapādduhe dātre'napasphuran.*

One who would know this of Vasha would know and realise the wholeness and versatility of divine potential which is Vasha. This way, also, yajna, comprehensive, undisturbed and uninterrupted, brings total fulfilment to the generous yajamana.

ति॒स्रो जि॒ह्वा वरु॑णस्या॒न्तर्दी॑द्यत्या॒सनि॑ ।
तासां॑ या मध्ये॒ राज॑ति॒ सा व॒शा दु॑ष्प्रति॒ग्रहा॑ ॥ २८ ॥

28. *Tisro jihvā varuṇasyāntardīdyatyāsani.*
Tāsāṁ yā madhye rājati sā vaśā duṣpratigrahā.

In the mouth of Varuna, comprehending Brahma, there are three tongues: Sattva, Rajas and Tamas, shining. The middle one is the most shining. That is Vasha, dynamic power that controls change, evolution and completive destination.

चतुर्धा रेतो अभवद्वशायाः। आपस्तुरीयममृतं तुरीयं यज्ञस्तुरीयं पशवस्तुरीयम्॥ २९॥

29. *Caturdhā reto abhavadvaśāyāḥ. Āpasturīyama-mṛtaṁ turīyaṁ yajñasturīyaṁ paśavasturīyam.*

Fourfold is the living vitality of Vasha: Dynamics, one fourth; immortality, one fourth; yajna, one fourth; living forms, one fourth.

वशा द्यौर्वशा पृथिवी वशा विष्णुः प्रजापतिः।
वशाया दुग्धमपिबन्त्साध्या वसवश्च ये॥ ३०॥

30. *Vaśā dyaurvaśā pṛthivī vaśā viṣṇuḥ prajāpatiḥ. Vaśāyā dugdhamapibantsādhyā vasavaśca ye.*

Vasha is the heaven of light, Vasha is earth, Vasha is all pervasive Vishnu, also Prajapati. Realised sages, Vasus who sustain, all live by Mother Vasha's milk of life.

वशाया दुग्धं पीत्वा साध्या वसवश्च ये।
ते वै ब्रध्नस्य विष्टपि पयो अस्या उपासते॥ ३१॥

31. *Vaśāyā dugdhaṁ pītvā sādhyā vasavaśca ye. Te vai bradhnasya viṣṭapi payo asyā upāsate.*

Having drunk of the milk of Vasha, self-realised sages and Vasus, who abide under the protective umbrella of Infinite Brahma, realise and worship its milk and illumination.

सोममेनामेके दुह्रे घृतमेक उपासते। ये एवं विदुषे वशां ददुस्ते गतास्त्रिदिवं दिवः॥ ३२॥

32. *Somamenāmeke duhre ghṛtameka upāsate. Ye evaṁ viduṣe vaśāṁ daduste gatāstridivaṁ divaḥ.*

Some realise and rejoice in her peace and pleasure of Soma, others worship the ghrta, graciousness. Those who know and communicate the spirit of Vasha to the disciple scholar realise the heavenly bliss of the three heavens of light, individual, social and divine.

ब्राह्मणेभ्यो वशां दत्त्वा सर्वाँल्लोकान्त्समश्नुते।
ऋतं ह्यस्यामार्पितमपि ब्रह्माथो तपः ॥ ३३ ॥

33. *Brāhmaṇebhyo vaśāṁ dattvā sarvāṅllokāntsamaśnute. Ṛtaṁ hyasyāmārpitamapi brahmātho tapaḥ.*

Having gifted Vasha to the Brahmanas, man attains to all regions of light and joy, the laws of Rtam in it, Brahma and tapa, highest discipline of life.

वशां देवा उप जीवन्ति वशां मनुष्या उत।
वशेदं सर्वमभवद्यावत्सूर्यो विपश्यति ॥ ३४ ॥

34. *Vaśāṁ devā upa jīvanti vaśāṁ manuṣyā uta. Vaśedaṁ sarvamabhavadyāvatsūryo vipaśyati.*

The Devas live for and by Vasha. Humans live by and for Vasha. Vasha in mutation has become all this that is and will last till the sun shines.

॥ इति दशमं काण्डम् ॥

।।ओ३म्।।

॥ AUM ॥

ATHARVA-VEDA

अथर्ववेदः

Vol. II

(With Original Sanskrit Text, Transliteration & Lucid English Translation in the Aarsh Tradition of Maharshi Yaska and Swami Dayananda)

English translation by
Dr. Tulsi Ram M.A., Ph.D. (London, U.K.)
(Professor, Administrator, Researcher and Writer)

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DIACRITICAL MARKS OF TRANSLITERATION

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ॡ
ऌ	ḷ	ॡ	ḹ				
ए	e	ऐ	ai	ओ	o	औ	au

अनुस्वार (ं) ṁ विसर्ग (:) ḥ

(ँ) ñ

Consonants

Guttural

क्	k	ख्	kh	ग्	g	घ्	gh	ङ्	ṅ

Palatal

च्	c	छ्	ch	ज्	j	झ्	jh	ञ्	ñ

Lingual

ट्	ṭ	ठ्	ṭh	ड्	ḍ	ढ्	ḍh	ण्	ṇ

Dental

त्	t	थ्	th	द्	d	ध्	dh	न्	n

Labial

प्	p	फ्	ph	ब्	b	भ्	bh	म्	m

others

य्	y	र्	r	ल्	l	व्	v
श्	ś	ष्	ṣ	स्	s	ह्	h
(ऽ)	’	ॐ	ॐ				

AUM

ATHARVA-VEDA

अथर्ववेदः

KANDA-11

Kanda 11/Sukta 1 (Brahmaudana)

Brahmaudana Devata, Brahma Rshi

अग्ने॒ जाय॒स्वादि॑तिर्ना॒थिते॒यं ब्र॑ह्मौद॒नं प॑चति पु॒त्रका॑मा।
स॒प्त ऋष॑यो॒ भूत॑कृतस्ते॒ त्वा॑ मन्थन्तु प्र॒जया॑ स॒हेह॥ १॥

1. *Agne jāyasvāditirnāthiteyaṁ brahmaudanaṁ pacati putrakāmā. Saptaṛṣayo bhūtakṛtaste tvā manthantu prajayā saheha.*

Arise, Agni, manifest into creative activity, this Aditi, mastered and energised by Providence, seeking progeny, prepares and matures the holy food for Brahma with desire. And those seven sages, creators of the forms of being, alongwith certain created forms stir and churn you to come up into creative activity.

(Agni is a term of vesatile meaning, from the leading light and creative will of the universe upto the creative passion of the intelligent soul of the individual, always playing a leading role in the situation. It means Ishvara, or the Samrat who is world leader and ruler, or

Raja, national leader and ruler, or any head of an institution or organisation, or head of the family. Aditi would mean the consort power, Prakrti, earth, motherland, the people, members of the institution or organisation, lady of the house, the body with sense and mind. Creative activity would mean positive progress of the world, country, society, institution, organisation, family, the individual. Seven sages would mean creative and cooperative forces : five elements with Ahankara and Mahat mutations of Prakrti in the cosmic context, seven pranic energies in the biological context, ministers and advisors, law and order and defence forces in the socio-political context, five senses with will and judgement in the individual context. In short, Agni is the creative passion and power, Aditi is the consort, seven sages are the auxiliaries, and Brahmaudana is the food and the state of nature just mature for creation.

A word about churning (manth) and food (odana): All change of form comes into being when Prakrti from the state of constancy is activated into the state of mutability by divine will. From Satyam, Prakrti becomes Satyam-and-Rtam. Rtam is the law of mutability through which the changing world of new forms becomes a mutation of Satyam. In other words, Satyam and Rtam, coustancy and mutability are two sides of the same thing. Just as two pieces of arani wood produce fire by attrition, so does Prakrti produce new forms by the 'churning' process of Satyam and Rtam.

Now food: In Prashna Upanishad the disciple asks the first question: How do different forms of being come into existence: The reply: Prajapati, with the desire

to create, created Prana, life energy, and Rayi, food. Prana is the consumer, Rayi, is the food consumed, the result is new forms of being. In this Sukta, in this mantra, Aditi is the consort with desire, she prepares the food for Brahma, that is, she brings up the seed state with desire. And no plant is born unless the seed is consumed. In this way, the entire process of change and creative evolution is concentrated in this mantra: Consumption, transformation, creation.

कृणुत धूमं वृषणः सखायोऽ द्रोघावितां वाचमच्छ।
अयमग्निः पृतनाषाट् सुवीरो येन देवा असहन्त दस्यून्॥ २॥

2. *Kṛṇuta dhūmaṁ vṛṣaṇaḥ sakhāyo' droghāvitā vācamaccha. Ayamagniḥ pṛtanāṣāṭ suvīro yena devā asahanta dasyūn.*

O generous friends, brave performers, light the fire, let the flames arise and holy words resound without hate and enmity to anyone. This Agni is a brave warrior, throws out the enemies but never for malice or jealousy. It is by Agni that the Devas, positive powers of love, nobility and creativity, challenge and defeat the negative forces and win over the enemies.

अग्नेऽ जनिष्ठा महते वीर्या ऽय ब्रह्मौदनाय पक्तवे जातवेदः।
सप्तऋषयो भूतकृतस्ते त्वाजीजनन्नस्यै रयिं सर्ववीरं नि यच्छ॥ ३॥

3. *Agne' janiṣṭhā mahate vīryāya brahmaudanāya paktave jātavedaḥ. Saptaṛṣayo bhūtakṛtaste tvājījanannasyai rayiṁ sarvavīraṁ ni yaccha.*

O Agni, universal light and leader of humanity, co-existent with all that is born, you are born and you

arise for great performance and glorious victories, and for the maturity and perfection of the food for enlightenment leading to the attainment of Brahma. Seven sagely powers who create higher and higher forms of being have created and consecrated you. Pray create and bless this nation of humanity with wealth, honour and excellence, all worthy of the brave.

समि॑द्धो अग्ने स॒मिधा॒ समि॑ध्यस्व वि॒द्वान्दे॒वान्य॒ज्ञिया॑ँ एह व॑क्षः। तेभ्यो॑ ह॒विः श्र॒पयं जातवेद उत्त॒मं नाक॒मधि॑ रोहय॒ेमम्॥ ४॥

4. *Samiddho agne samidhā samidhyasva vidvāndevānyajñiyāň eha vakṣaḥ. Tebhyo haviḥ śrapayaṁ jātaveda uttamaṁ nākamadhi rohayemam.*

O Agni, eminent scholar, all knowing power and presence lighted and inspired with homage by devotees, rise and shine by the homage and recognition offered, and as you shine, bring in adorable divinities here on the vedi. O Jataveda, preparing and offering the right homage and hospitality for them, pray raise this yajamana and this nation to the peace and pleasure of the highest state of light and bliss.

त्रे॒धा भा॒गो नि॑हि॑तो॒ यः पु॒रा वो॑ दे॒वानां पितृ॒णां मर्त्या॑नाम्। अंशा॑ञ्जानीध्वं॒ वि भ॑जामि॒ तान्वो॒ यो दे॒वानां॒ स इ॒मां पा॑रयाति॥ ५॥

5. *Tredhā bhāgo nihito yaḥ purā vo devānāṁ pitṝṇāṁ martyānām. Aṁśāň jānīdhvaṁ vi bhajāmi tānvo yo devānāṁ sa imāṁ pārayāti.*

The three-way shares of life's gifts meant for Devas, Pitaras and mortal humanity, fixed and set apart

since all time earlier, know you all that, and those shares I award to each one of you separately in full measure. Of these, that which is the share of Devas will save and lead this nation to fulfilment till the end of the journey.

अग्ने॒ सह॑स्वानभि॒भूर॒भीद॑सि॒ नीचो॒ न्यु ॑ब्ज द्विष॒तः स॒पत्ना॑न्। इ॒यं मात्रा॑ मी॒यमा॑ना मि॒ता च॑ सजा॒तांस्ते॑ बलि॒हृतः॑ कृणोतु ॥ ६ ॥

6. *Agne sahasvānabhibhūrabhīdasi nīco nyubja dviṣataḥ sapatnān. Iyaṁ mātrā mīyamānā mitā ca sajātāṁste balihṛtaḥ kṛṇotu.*

Agni, steadfast challenger, you are the winner, conqueror, superior to all. Keep down under control all jealous and inimical adversaries. Let this homage of ours, planned, measured and continuously assessed and revised, strengthen you to win over your rivals in conflict so as to offer you homage of cooperation in friendship.

सा॒कं स॑जा॒तैः पय॑सा स॒हैध्युदु॑बजैनां मह॒ते वी॒र्या ॑य। ऊ॒र्ध्वो नाक॒स्याधि॑ रोह वि॒ष्टपं॑ स्व॒र्गो लो॒क इति॒ यं वद॑न्ति ॥ ७ ॥

7. *Sākaṁ sajātaiḥ payasā sahaidhyudubjaināṁ mahate vīryāya. Ūrdhvo nākasyādhi roha viṣṭapaṁ svargo loka iti yaṁ vadanti.*

Agni, Samrat of the world of humanity, come up with your equals and cooperators with plenty of food, milk and water. Raise this humanity to do great deeds of honour for splendour and excellence. High and great as you are, rise to the height of peace, prosperity and happiness, the state of life which people call paradisal bliss.

इ॒यं म॒ही प्रति॑ गृह्णातु॒ चर्म॑ पृथि॒वी दे॒वी सु॑मन॒स्यमा॑ना।
अथ॑ गच्छेम सु॒कृत॑स्य लो॒कम्॥ ८॥

8. *Iyaṁ mahī prati gṛhṇātu carma pṛthivī devī sumanasyamānā. Atha gacchema sukṛtasya lokam.*

Let this great humanity and this great earth, brilliant, divine and blessed at heart, wear a beautiful form and find a stable seat and settlement in peace, and then we would rise to the state of holy action and paradisal bliss.

एतौ ग्रावा॑णौ स॒युजा॑ युङ्ग्धि चर्म॑णि॒ निर्भि॑न्ध्यंशून्य॒-
ज॑मानाय सा॒धु। अ॒व॒घ्नती नि ज॑हि॒ य इ॒मां पृ॑त॒न्यव॑ ऊ॒र्ध्वं
प्र॒जामु॒द्भर॒न्त्युदू॑हन्॥ ९॥

9. *Etau grāvāṇau sayujā yuṅgdhi carmaṇi nirbhindhyaṁśūn yajamānāya sādhu. Avaghnatī ni jahi ya imāṁ pṛtanyava ūrdhvaṁ prajāmudbharantyudūhan.*

O lady of the house of Order, O nation of humanity, take up and use these complementary soma stones, place them on the stable floor of the Order's Yajna, crush well the filaments of soma for nectar juice for the yajamana, the Samrat. Take up the mortar and pestle to pound the paddy for the nation, striking down those that rise to attack this nation and raising the people to prosperity.

गृ॒हा॒ण ग्रावा॑णौ स॒कृतौ॑ वीर॒ हस्त॒ आ ते॑ दे॒वा य॒ज्ञिया॑
य॒ज्ञम॑गुः। त्रयो॒ वरा॑ यत॒मांस्त्वं वृ॑णी॒षे तास्ते॒ सम॑ृद्धीरि॒ह
रा॑धयामि॥ १०॥

10. *Gṛhāṇa grāvāṇau sakṛtau vīra hasta ā te devā yajñiyā yajñamaguḥ. Trayo varā yatamāṁstvaṁ vṛṇīṣe tāste samṛddhīriha rādhayāmi.*

Brave hero, holding as you are the two efficient soma grinders of complementarity in celebrative action, let the noble Devas, loved and adorable, come and join you in your creative programme. And, of the three gifts of action, honour and splendour of joyous success and prosperity, I make it possible for you to achieve as much as you choose to have.

इयं ते धीतिरिदमु ते जनित्रं गृह्णातु त्वामदितिः शूरपुत्रा। परा पुनीहि य इमां पृतन्यवोऽस्यै रयिं सर्ववीरं नि यच्छ॥ ११॥

11. *Iyaṁ te dhītiridamu te janitraṁ gṛhṇātu tvāmaditiḥ śūraputrā. Parā punīhi ya imāṁ pṛtanyavo' syai rayiṁ sarvavīraṁ ni yaccha.*

This is your land of birth. This is your throught, knowledge and culture, your very being and identity. Let this inviolable earth, mother of the brave, own, hold and sustain you. Sift them all out, like chaff from the grain, who pollute, damage and violate her. Create and give her wealth, honour and excellence all worthy of the brave.

उपश्वसे द्रुवये सीदता यूयं वि विच्यध्वं यज्ञियासस्तुषैः। श्रिया समानानति सर्वान्त्स्यामाधस्पदं द्विषतस्पादयामि॥ १२॥

12. *Upaśvase druvaye sīdatā yūyaṁ vi vicyadhvaṁ yajñiyāsastuṣaiḥ. Śriyā samānānati sarvāntsyāmādhaspadaṁ dviṣataspādayāmi.*

Sit you all together for a higher life of values and vitality, compare the grain with the chaff, discriminate, judge and make your choice. Let us exceed our equals in honour, excellence and grace.

I throw down under all those forces which hate and malign us.

परेहि नारि पुनरेहि क्षिप्रमपां त्वा गोष्ठोऽध्यरुक्षद्भराय।
तासां गृह्णीताद्यतमा यज्ञिया असन्विभाज्य धीरीतरा जहीतात्॥ १३॥

13. *Parehi nāri punarehi kṣipramapāṁ tvā goṣṭho'-dhyarukṣadbharāya. Tāsāṁ gṛhṇītādyatamā yajñiyā asanvibhājya dhīrītarā jahītāt.*

O women, rise high, go far and come back home soon. Let the assembly for collective action and policy raise you high for full achievement and self-fulfilment. Of those actions take up those which, for you, are worthy of association and participation and, thinking patiently and intelligently, sift and leave the rest aside.

एमा अगुर्योषितः शुम्भमाना उत्तिष्ठ नारि तवसं रभस्व।
सुपत्नी पत्या प्रजया प्रजावत्या त्वागन्यज्ञः प्रति कुम्भं गृभाय॥ १४॥

14. *Emā aguryoṣitaḥ śumbhamānā uttiṣṭha nāri tavasaṁ rabhasva. Supatnī patyā prajayā prajāvatyā tvāganyajñaḥ prati kumbhaṁ gṛbhāya.*

O First Lady of the Order, these bright and gracious women have come. Rise and welcome them all enthusiastically. Noble wife of a noble husband, blessed mother of noble progeny, along with your

husband and your children, a sacred yajnic occasion for good fellowship has come to you. Take up the jar of water and offer them the hospitality of welcome.

ऊर्जो भागो निहितो यः पुरा व ऋषिप्रशिष्टाप आ भरैताः।
अयं यज्ञो गातुविन्नाथवित्प्रजाविदुग्रः पशुविद्वीरविद्वो
अस्तु॥ १५॥

15. *Ūrjo bhāgo nihito yaḥ purā va ṛṣipraśiṣṭāpa ā bharaitāḥ. Ayaṁ yajño gātuvinnāthavitprajā-vidugraḥ paśuvidvīravidvo astu.*

Your share of action and energy, your share of Dharma with rights and duties integrated, which is ancient and eternal, is ordained, secured and preserved for you since eternity. O citizens of the world, fulfil these acts of personal and social obligations defined and ordained by the Rshis. This creative yajna of personal, social and divine ordinances is harbinger of the gifts of earth, progeny, wealth of life and a nation of the brave.

अग्ने चरुर्यज्ञियस्त्वाध्यरुक्षच्छुचिस्तपिष्ठस्तपसा तपैनम्।
आर्षेया दैवा अभिसंगत्य भागमिमं तपिष्ठा ऋतुभि-
स्तपन्तु॥ १६॥

17. *Agne caruryajñiyastvādhyarukṣacchucis-tapi-ṣṭhastapasā tapainam. Ārṣeyā daivā abhisaṁ-gatya bhāgamimaṁ tapiṣṭhā ṛtubhistapantu.*

Agni, leading light of life in the home, society and the world, may this holy vessel of yajnic offerings and this oblation into the sacred fire raise you high in life. Pure at heart, most highly dedicated to the fiery discipline of yajnic life, keep it up hot and sizzling with

your heat of faith and relentless action. Let the devotees, dedicated to visionary sages and the divinities of nature and humanity, tempered in the crucibles of social discipline, having joined together, keep the fire burning, and, according to the seasons of time and place, offer their contribution to society.

शुद्धाः पूता योषितो यज्ञिया इमा आपश्चरुमव सर्पन्तु शुभ्राः। अदुः प्रजां बहुलान्पशून्नः पक्तौदनस्य सुकृतामेतु लोकम्॥ १७॥

17. *Śuddhāḥ pūtā yoṣito yajñiyā imā āpaścarumava sarpantu śubhrāḥ. Aduḥ prajāṁ bahulānpaśūnnaḥ paktaudanasya sukṛtāmetu lokam.*

May these pure, consecrated, adorable gracious young women and their holy actions like gentle streams of water move to the sacred vessel to prepare the holy food for yajna for the community on way to divinity. May they give us noble progeny and plenty of wealth, and may those who prepare and perfect the food for divinity reach the regions of highest attainment in life.

ब्रह्मणा शुद्धा उत पूता घृतेन सोमस्यांशवस्तण्डुला यज्ञिया इमे। अपः प्र विशत प्रति गृह्णातु वश्चरुरिमं पक्त्वा सुकृतामेत लोकम्॥ १८॥

18. *Brahmaṇā śuddhā uta pūtā ghṛtena somasyāṁśavastaṇḍulā yajñiyā ime. Apaḥ pra viśata prati gṛhṇātu vaścarurimaṁ paktvā sukṛtāmeta lokam.*

Sanctified with holy chant of Vedic verses, seasoned and refined with ghrta, are these tandulas, rice preparations, and filaments of soma, holy offerings meant for yajna, joining the divinities in the process.

Let the holy vessel receive these for the oblations. O devoted men and women, having prepared these holy offerings and having made the offer rise and reach the regions of bliss and divine communion.

उरुः प्रथस्व महता महिम्ना सहस्रपृष्ठः सुकृतस्य लोके।
पितामहाः पितरः प्रजोपजाऽहं पक्ता पञ्चदशस्ते अस्मि॥ १९॥

19. *Uruḥ prathasva mahatā mahimnā sahasra-pṛṣṭhaḥ sukṛtasya loke. Pitāmahāḥ pitaraḥ prajopajā'haṁ paktā pañcadaśaste asmi.*

O yajamana, noble support of thousands, with the preparation and offer of food for the divinities, rise and expand with greatness and glory in the field of holy work in the region of divine bliss.

O Lord, presiding presence of Divinity, grandparents, parents, children, children's children, we are fifteen, and I , preparing and offering the food for you.

सहस्रपृष्ठः शतधारो अक्षितो ब्रह्मौदनो देवयानः स्वर्गः।
अमूंस्त आ दधामि प्रजया रेषयैनान्बलिहाराय मृडतान्मह्यमेव॥ २०॥

20. *Shasrapṛṣṭhaḥ śatadhāro akṣito brahmaudano devayānaḥ svargaḥ. Amūṁsta ā dadhāmi prajayā reṣayainānbalihārāya mṛḍatānmahyameva.*

Support of thousands, streaming forth in a hundred showers, unhurt and undiminished is Brahmaudana, food for divinities, the path of divines to the regions of bliss. I sustain all those around me

along with their progeny who bear homage to you, O Lord, move and inspire all these, be kind and gracious for my sake so that we all are able to offer the homage of Brahmaudana.

उदेहि वेदिं प्रजया वर्धयैनां नुदस्व रक्षः प्रतरं धेह्येनाम्।
श्रिया समानानति सर्वान्त्स्यामाधस्पदं द्विषतस्पादयामि॥ २१॥

21. *Udehi vediṁ prajayā vardhayaināṁ nudasva rakṣaḥ prataraṁ dhehyenām. Śriyā samānānati sarvāntsyāmādhaspadaṁ dviṣataspādayāmi.*

Rise and raise the Vedi, raise and advance these homage bearers with progeny, strike off the destroyers, lead this noble community farther on way to progress. Let us all be equal and higher with honour, excellence and grace.

I keep the jealous and the malignants down under control of the force of law.

अभ्यावर्तस्व पशुभिः सहैनां प्रत्यङेनां देवताभिः सहैधि।
मा त्वा प्रापच्छपथो माभिचारः स्वे क्षेत्रे अनमीवा वि राज॥ २२॥

22. *Abhyāvartasva paśubhiḥ sahaināṁ pratyaṅenāṁ devatābhiḥ sahaidhi. Mā tvā prāpacchapatho mābhicāraḥ sve kṣetre anamīvā vi rāja.*

Turn and meet this people with wealth. Come with divinities and be with them. Let no ordeal of imprecation touch you. Let no sabotage injure and afflict you. Rule and shine in your own dominion free from affliction and ailment.

ऋ॒तेन॑ त॒ष्टा मन॑सा हि॒तैषा ब्र॑ह्मौद॒नस्य॒ विहि॑ता॒ वेदि॒रग्रे॑।
अं॑सद्रीं शु॒द्धामुप॑ धेहि नारि॒ तत्रौ॑द॒नं सा॑दय दै॒वाना॑म्॥ २३॥

23. *Ṛtena taṣṭā manasā hitaiṣā brahmaudanasya vihitā vediragre. Aṁsadrīṁ śuddhāmupa dhehi nāri tatrauda-naṁ sādaya daivānām.*

O First Lady of the Dominion, before you is Brahmaudana vedi, made according to the dynamic laws of Truth, designed with the vision and thought of mind, ordained and provided since time immemorial. Pure, protective and adorable it is, keep it high up before you and have it provided with food for the divinities and human enlightenment therein.

अदि॑तेर्हस्ता॑ स्रुच॑मे॒तां द्वि॒तीयां॑ सप्तऋ॒षयो॑ भू॒तकृ॑तो॒ यामकृ॑ण्वन्। सा गात्रा॑णि वि॒दुष्यो॑द॒नस्य॒ दर्वि॒र्वेद्या॒मध्ये॑नं चिनोतु॥ २४॥

24. *Aditerhastāṁ srucametāṁ dvitīyāṁ saptaṛṣayo bhūtakṛto yāmakṛṇvan. Sā gātrāṇi viduṣyodana-sya darvirvedyāmadhyenaṁ cinotu.*

This ladle, which seven Rshis, dynamic formative forces of nature, makers of material forms of the world, constituted and formed as the second service hand of inviolable mother Prakrti, and which is familiar with all parts and particles of Odana, yajnic food, may this ladel collect, concentrate and offer the fragrant oblation into the vedi (through the First Lady of the Order).

शृ॒तं त्वा॑ ह॒व्यमुप॑ सीदन्तु दै॒वा नि॒ःसृष्या॒ग्नेः पुन॑रेना॒न्प्र सी॑द।
सोमे॑न पू॒तो ज॒ठरे॑ सीद ब्र॒ह्मणा॑मार्षे॒यास्ते॒ मा रि॑षन्प्रा॒शि॒तारः॥ २५॥

25. *Śṛtaṁ tvā havyamupa sīdantu daivā niḥsṛpyāgneḥ punarenānpra sīda. Somena pūto jaṭhare sīda brahmaṇāmārṣeyāste mā riṣanprāśitāraḥ.*

O yajnic food for the fire and the participants, well prepared and seasoned in delicious form, may the priests and participants of divine interests come and sit by you. Please them, seasoned and sanctified as you are with soma. Satisfy their appetite and see that the sagely receivers do not experience any want or dissatisfaction.

सोम॑ राजन्त्सं॒ज्ञान॒मा व॑पैभ्यः सुब्रा॑ह्मणा यत॒मे त्वोप॒सीदा॑न्।
ऋषी॑नार्षे॒यांस्तप॒सोऽधि॑ जा॒तान्ब्र॑ह्मौद॒ने सु॒हवा॑ जोहवीमि॥ २६॥

26. *Soma rājantsaṁjñānamā vapaibhyaḥ subrāhmaṇā yatame tvopasīdān. Ṛṣīnārṣeyāṁstapaso'dhi jātānbrahmaudane suhavā johavīmi.*

O Soma, self-refulgent sweetness of the food of divine yajna, O brilliant ruler of the land of peace and beautiful life, create and spread the light of comprehensive knowledge and spiritual elevation for the Brahma-loving priests and participants, howsoever may they be sitting around you. Dedicated host, lover of yajna, I call upon the Rshis and the dedicated disciples of the Rshis risen through tapas, discipline of Brahmacharya austerity, to the yajna of divine homage and human enlightenment.

शु॒द्धाः पू॒ता यो॒षितो॑ य॒ज्ञिया॑ इ॒मा ब्र॒ह्मणा॑ं हस्ते॑षु प्रपृ॒थक्सा॑दयामि। यत्का॑म इ॒दम॑भिषि॒ञ्चामि॑ वो॒ऽहमिन्द्रो॑ म॒रुत्वा॒न्त्स द॑दादि॒दं मे॑॥ २७॥

27. *Śuddhāḥ pūtā yoṣito yajñiyā imā brahmaṇāṁ hasteṣu praprthaksādayāmi. Yatkāma idamabhiṣiñcāmi vo'hamindro marutvāntsa dadādidaṁ me.*

These young maidens, virgins pure, sanctified through the discipline of education, adorable like sacred waters of yajna, I assign unto the hands of Brahma-graduates, one for one singly. Whatever desire and purpose of life I entertain, consecrate and expect of you, may Indra, ruler of the vibrant nation, fulfil for me. (This mantra refers to the sacred institution of marriage for the fulfilment of a holy social purpose, the married girl being prepared as the first lady of the home and family order in Grhastha Ashrama yajna. Swami Dayananda writes in Satyartha Prakasha that teachers can play — not that they do and must — an important role in the young people's selection of their life partner since they know their nature, character, interests and behaviour from personal contact during the disciples' stay in the homely institute of education in their respective Gurukuls.

The mantra may also be interpreted as a divine dispensation so far as the institution of marriage is concerned.)

इदं मे ज्योतिरमृतं हिरण्यं पक्वं क्षेत्रात्कामदुघा म एषा।
इदं धनं नि दधे ब्राह्मणेषु कृण्वे पन्थां पितृषु यः स्वर्गः ॥ २८ ॥

28. *Idaṁ me jyotiramṛtaṁ hiraṇyaṁ pakvaṁ kṣetrātkāmadughā ma eṣā. Idaṁ dhanaṁ ni dadhe brāhmaṇeṣu kṛṇve panthāṁ pitṛṣu yaḥ svargaḥ.*

This is my light immortal, gold in reality culled

and matured from the field of existence, the food of life which, like the mother cow, fulfils my desire and purpose of living. This is the wealth I assign and entrust to the Brahmanas, dedicated to knowledge and enlightenment. Thus do I create the paradisal path among the pitaras, parental sustainers of the people, and the life around.

(The mantra may also be interpreted literally in relation to food production and maintenance of the intellectuals who preserve and advance knowledge.)

अग्नौ तुषाना वप जातवेदसि परः कम्बूकाँ अप मृड्ढि दूरम्।
एतं शुश्रुम गृहराजस्य भागमथो विद्म निर्ऋतेर्भाग-
धेयम्॥ २९॥

29. *Agnau tuṣānā vapa jātavedasi paraḥ kambūkāṅ̆ apa mṛḍḍhi dūram. Etaṁ śuśruma gṛharājasya bhāgamatho vidma nir-ṛterbhāgadheyam.*

Put the chaff into the fire. Throw away the husk. We have heard that the chaff is the share of the home fire, and we know that the husk is the share of the earth.

श्राम्यतः पचतो विद्धि सुन्वतः पन्थां स्वर्गमधि रोहयैनम्।
येन रोहात्परमापद्य यद्वयं उत्तमं नाकं परमं व्यो ∫म॥ ३०॥

30. *Śrāmyataḥ pacato viddhi sunvataḥ panthāṁ svargamadhi rohayainam. Yena rohātparamā-padya yadvaya uttamaṁ nākaṁ paramaṁ vyoma.*

O Lord, know that who toils to produce, who cooks and serves, and that who distils the essence. Raise him on the path that leads to paradisal bliss so that, having realised the best of life, he may rise to the highest state of bliss and the divine presence of Brahma.

बभ्रेरध्वर्यो मुखमेतद्वि मृड्ढ्याज्याय लोकं कृणुहि प्रविद्वान्। घृतेन गात्रानु सर्वा वि मृड्ढि कृण्वे पन्थां पितृषु यः स्वर्गः ॥ ३१ ॥

31. *Babhreradhvaryo mukhametadvi mṛḍḍhyājyāya lokaṁ kṛṇuhi pravidvān. Ghṛtena gātrānu sarvā vi mṛḍḍhi kṛṇve panthāṁ pitṛṣu yaḥ svargaḥ.*

Organising priest of yajna, O Adhvaryu, unlock the entry to the heart of divinity in the mind, cleanse the vessel of junk, make room for grace and ghrta, knowing as you do the process of communion. Anoint all the limbs of body and mind with the ghrta of love and grace, and know thus it is I make the path among parental sustainers of life to lead you to paradisal bliss in divinity.

बभ्रे रक्षः समदमा वपैभ्योऽ ब्राह्मणा यतमे त्वोपसीदान्। पुरीषिणः प्रथमानाः पुरस्तादार्षेयास्ते मा रिषन्प्राशितारः ॥ ३२ ॥

32. *Babhre rakṣaḥ samadamā vapaibhyo' brāhmaṇā yatame tvopasīdān. Purīṣiṇaḥ prathamānāḥ purastādārṣeyāste mā riṣanprāśitāraḥ.*

O protector of yajna, rich in ghrta and grace, keep off the negative forces of arrogance opposed to lovers of divinity, whosoever they be around you. And see that those, who love positivity, bear and enjoy the food for yajna, rise and expand in knowledge and are dedicated to the sages close to you, never come to harm.

आर्षेयेषु नि दध ओदन त्वा नानार्षेयाणामप्यस्त्यत्र। अग्निर्मे गोप्ता मरुतश्च सर्वे विश्वे देवा अभि रक्षन्तु पक्वम् ॥ ३३ ॥

33. *Ārṣeyeṣu ni dadha odana tvā nānārṣeyāṇāma-pyastyatra. Agnirme goptā marutaśca sarve viśve devā abhi rakṣantu pakvam.*

O Odana, food for yajnic enlightenment and the divinities, here I establish you among the sages and the disciples of divinity. Of those opposed to the sages, divinities and positive visionaries of life, there is none here. The food is ripe and ready. Agni, leading light, is the protector, so are the vibrant youth of the nation and all divinities of nature and humanity. They would protect and promote the food of life for enlightenment for us.

यज्ञं दुहानं सदमित्प्रपीनं पुमांसं धेनुं सदनं रयीणाम्।
प्रजामृतत्वमुत दीर्घमायू रायश्च पोषैरुप त्वा सदेम॥ ३४॥

34. *Yajñaṁ duhānaṁ sadamitprapīnaṁ pumāṁsaṁ dhenuṁ sadanaṁ rayīṇām. Prajāmṛtatvamuta dīrghamāyū rāyaśca poṣairupa tvā sadema.*

O Lord, let us always abide with you, perpetual giver of the showers of yajna, harbinger of happy, healthy, growing humanity, land and cows, culture and education, treasure of honour and excellence, progeny and people, immortality, long life with expansive wealth and glories of existence.

वृषभो ऽसि स्वर्ग ऋषीनार्षेयान्गच्छ।
सुकृतां लोके सीद तत्र नौ संस्कृतम्॥ ३५॥

35. *Vṛṣabho'si svarga ṛṣīnārṣeyāngaccha.*
Sukṛtāṁ loke sīda tatra nau saṁskṛtam.

O Yajna, meeting of the human and divine, you are Vrshabha, giver of the showers of prosperity, leading

to the paradisal bliss of life. Be moving and bless the sages and their followers and disciples. Establish us in the life of the performers of holy action where there is the gracious life for both you and me.

समाचिनुष्वानुसंप्रयाह्यग्ने पथः कल्पय देवयानान्।
एतैः सुकृतैरनु गच्छेम यज्ञं नाके तिष्ठन्तमधि सप्तरश्मौ ॥ ३६ ॥

36. *Samācinuṣvānusaṁprayāhyagne pathaḥ kalpaya devayānān. Etaiḥ sukṛtairanu gacchema yajñaṁ nāke tiṣṭhantamadhi saptaraśmau.*

O Agni, leading light of humanity, create and prepare pioneering paths of life worthy of divine souls, leading to Divinity. Move together by them and collect a tally of noble deeds. By these noble acts, let us rise and reach the adorable lord of yajna abiding in the state of the sevenfold rainbow beauty of light and divine bliss.

येन देवा ज्योतिषा द्यामुदायन्ब्रह्मौदनं पक्त्वा सुकृतस्य लोकम्। तेन गेष्म सुकृतस्य लोकं स्व ऽरारोहन्तो अभि नाकमुत्तमम् ॥ ३७ ॥

37. *Yena devā jyotiṣā dyāmudāyanbrahmaudanaṁ paktvā sukṛtasya lokam. Tena geṣma sukṛtasya lokaṁ sva rārohanto abhi nākamuttamam.*

By the light by which divine souls rose to the state of heavenly light and, having prepared and offered the homage of noble deeds to Divinity, ascended to the rewarding region of noble performance, by that very light and those very noble deeds performed as homage, we too would rise to the rewarding region of holy action, rising still higher and higher to the state of divine light and reach the highest bliss over every thing else.

Kanda 11/Sukta 2 (Rudra)

Bhava-Sharvau Rudra Devata, Atharva Rshi

The subject of this hymn is Bhava-Sharva-Rudra: Integration-disintegration-Reintegration, principle of the process of divine evolution of the world of diversity from the integrated state of Prakrtic equilibrium and mergence of the world of diversity back into the state of integration and equilibrium.

Further, Integration-disintegration-Reintegration is a simultaneous process of consumption and creation in the evolutionary process. (Kathopanishad, 1, 1, 6)

The one deity which represents this seemingly dual process in one form is Rudra which, in relation to human experience and response, has a seemingly dual character, being terrible for reasons of disintegration, and benevolent for reasons of creation and re-creation through re-integration. In actuality the deity is one: Bhava-Sharva-Rudra.

भवाशर्वौ मृडतं माभि यातं भूतपती पशुपती नमो वाम्।
प्रतिहितामायतां मा वि स्राष्टं मा नो हिंसिष्टं द्विपदो मा चतुष्पदः ॥ १ ॥

1. *Bhavāśarvau mṛḍataṁ mābhi yātaṁ bhūtaptī paśupatī namo vām. Pratihitāmāyatāṁ mā vi srāṣṭaṁ mā no hiṁsiṣṭaṁ dvipado mā catuṣpadaḥ.*

O Bhava and Sharva, be kind and gracious, do not assail us, come and protect us. O lords of forms in existence, O lords of living forms, homage of salutations to you. Do not shoot the arrow fixed upon the bow with

the string drawn. Pray do not destroy our people and our animals.

शुने क्रोष्ट्रे मा शरीराणि कर्तं मलिक्लवेभ्यो गृध्रेभ्यो ये च कृष्णा अविष्यवः। मक्षिकास्ते पशुपते वयांसि ते विघसे मा विदन्त॥ २॥

2. *Śune kroṣṭre mā śarīrāṇi kartamaliklavebhyo gṛdhrebhyo ye ca kṛṣṇā aviṣyavaḥ. Makṣikāste paśupate vayāṁsi te vighase mā vidanta.*

Let our bodies be not disposed to dogs, jackals, clamorous birds, vultures or black crows. O lord of living beings, let not your flies or insects or birds get on to feed upon our bodies. (Let no unnatural death befall us).

क्रन्दाय ते प्राणाय याश्च ते भव रोपयः।
नमस्ते रुद्र कृण्मः सहस्राक्षायामर्त्य॥ ३॥

3. *Krandāya te prāṇāya yāśca te bhava ropayaḥ. Namaste rudra kṛṇmaḥ sahasrākṣāyāmartya.*

O Bhava, lord creator of forms of existence, O Rudra, lord of life and death, salutations to you for the inevitable call, for the pranic gift of life, for all your evolutionary powers. O lord immortal of infinite unbounded eyes, we offer you homage of worship and obedience with submission of the will.

पुरस्तात्ते नमः कृण्म उत्तरादधरादुत।
अभीवर्गाद्दिवस्परि अन्तरिक्षाय ते नमः॥ ४॥

4. *Purastātte namaḥ kṛṇma uttarādadharāduta. Abhīvargāddivasparyantarikṣāya te namaḥ.*

We do you homage from the front, from above and below, salutations to you from all round over the heavens of light and to you as the entire space itself.

मुखा॑य ते पशुपते॒ यानि॒ चक्षूं॑षि ते भव।
त्व॒चे रू॒पाय॑ स॒न्दृशे॑ प्रती॒चीना॑य ते॒ नमः॑ ॥ ५ ॥

5. *Mukhāya te paśupate yāni cakṣuṁṣi te bhava.*
Tvace rūpāya sandṛśe pratīcīnāya te namaḥ.

O Pashupati, lord of living forms, O Bhava, lord of existence and creation, homage of worship to you, to your face as the universe is, your eyes that the infinite stars are. Salutations to you, beautiful and beatific cover of existence as you are, and salutations to you for your direct manifestation in the universe.

अङ्गे॑भ्यस्त उ॒दरा॑य जि॒ह्वाया॑ आ॒स्या॑ य ते।
द॒द्भ्यो ग॒न्धाय॑ ते॒ नमः॑ ॥ ६ ॥

6. *Aṅgebhyasta udarāya jihvāyā āsyā ya te.*
Dadbhyo gandhāya te namaḥ.

Salutations to you for all your universal limbs of the cosmos: for your belly as the space is, for your tongue that nature is as it proclaims your presence in action, for your mouth as it consumes old forms and materials for new creations, for your teeth and jaws as you crush things for justice and transformation, and homage to your fragrance that the flowers are.

अस्त्रा॒ नील॑शिखण्डेन सहस्त्रा॒क्षेण॑ वा॒जिना॑।
रु॒द्रेणा॑र्धकघा॒तिना॒ तेन॒ मा सम॑रामहि ॥ ७ ॥

7. *Astrā nīlaśikhaṇḍena sahasrākṣeṇa vājinā.*
Rudreṇārdhakaghātinā tena mā samarāmahi.

Let us never try to war upon Rudra, the archer, lord of dark clouds across the skies, all-watching with a thousand eyes, all victorious lord of ultimate speed of natural evolution, and destroyer of the violent.

स नो॑ भ॒वः परि॑ वृणक्तु वि॒श्वत॒ आप॑ इवा॒ग्निः परि॑ वृणक्तु नो भ॒वः। मा नो॒ऽभि मां॑स्त॒ नमो॑ अस्त्वस्मै ॥ ८ ॥

8. *Sa no bhavaḥ pari vṛṇaktu viśvata āpa-ivāgniḥ pari vṛṇaktu no bhavaḥ. Mā no' bhi māṁsta namo astvasmai.*

May Bhava protect us all round. As water protects against fire and fire protects against freezing waters, so may Bhava protect us against contradictions. May Bhava never destroy us. Homage of worship be to Bhava.

च॒तुर्नमो॑ अष्ट॒कृत्वो॑ भ॒वाय॒ दश॒ कृत्वः॑ पशुपते॒ नम॑स्ते। तवे॒मे पञ्च॑ प॒शवो॒ विभ॑क्ता॒ गावो॒ अश्वा॒ः पुरु॑षा अजा॒वयः॑ ॥ ९ ॥

9. *Caturnamo aṣṭakṛtvo bhavāya daśa kṛtvaḥ paśupate namaste. Taveme pañca paśavo vibhaktā gāvo aśvāḥ puruṣā ajāvayaḥ.*

Four ways, four times, homage to Bhava, lord creator of forms of life, eight times, ten times homage of worship be to you, O Bhava. All these five forms of living beings, varied each in its own way, cows, horses, humans, goats and sheep are yours.

तव॒ चत॑स्रः प्र॒दिश॒स्तव॒ द्यौस्तव॑ पृथि॒वी तवे॒दमु॒ग्रोर्व॑न्तरि॑क्षम्। तवे॒दं सर्व॑मात्म॒न्वद्यत्प्रा॒णत्पृ॑थि॒वीमनु॑ ॥ १० ॥

10. *Tava catasraḥ pradiśastava dyaustava pṛthivī tavedamugrorvantarikṣam. Tavedaṁ sarvamātmanvadyatprāṇatpṛthivīmanu.*

Yours are these four quarters of space. The heaven is yours, the earth is yours, and yours is this vast refulgent region of light. Yours is all this that lives as soul in body, which breathes and lives on earth.

उरुः कोशो वसुधानस्तवायं यस्मिन्निमा विश्वा भुवनान्यन्तः। स नो मृड पशुपते नमस्ते परः क्रोष्टारो अभिभाः श्वानः परो यन्त्वघरुदो विकेश्यः ॥ ११ ॥

11. *Uruḥ kośo vasudhānastavāyaṁ yasminnimā viśvā bhuvanānyantaḥ. Sa no mṛḍa paśupate namaste paraḥ kroṣṭāro abhibhāḥ śvānaḥ paro yantvagharudo vikeśyaḥ.*

This vast and boundless treasure-hold of the wealth of the universe is yours in which abide all the worlds of existence. O Pashupati, our homage to you! Pray be kind and gracious to us. Let all ominous dogs and jackals be away. Let all howling hags with floating hair get off from here.

धनुर्बिभर्षि हरितं हिरण्ययं सहस्रघ्नि शतवधं शिखण्डिनम्। रुद्रस्येषुश्चरति देवहेतिस्तस्यै नमो यतमस्यां दिशीतः ॥ १२ ॥

12. *Dhanurbibharṣi haritaṁ hiraṇyayaṁ sahasraghni śatavadhaṁ śikhaṇḍinam. Rudrasyeṣuścarati devahetistasyai namo yatamasyāṁ diśī'taḥ.*

O Rudra, lord of the blue locks of clouds and oceans of space, you wield the colourful golden bow of infinite reach that touches thousands and kills hundreds at a stroke. Homage and salutations to this thunderous blow of the divine arrow of Rudra wherever in whatever direction from here it reaches and operates.

यो३भियातो नि॒लय॑ते॒ त्वां रु॑द्र नि॒चिकी॑र्षति।
प॒श्चाद॑नु॒प्रयु॑ङ्क्ष्े॒ तं वि॒द्धस्य॑ पद॒नीरि॑व॥ १३॥

13. *Yobhiyāto nilayate tvāṁ rudra nicikīrṣati.*
Paścādanuprayuṅkṣe taṁ viddhasya padanīriva.

Whoever the target of the strike, if he tries to evade and escape and thus render you ineffectual, you follow and overtake him as a hunter tracks the prey by the pugmarks.

भ॒वा॒रु॒द्रौ स॒युजा॑ संविदा॒नावु॒भावु॒ग्रौ च॑रतो वी॒र्या॑य। ताभ्यां॑ नमो॑ यत॒मस्यां॑ दि॒शी३॒तः॥ १४॥

14. *Bhavārudrau sayujā saṁvidānāvubhāvugrau carato vīryāya. Tābhyāṁ namo yatamasyāṁ diśī'taḥ.*

Bhava and Rudra, maker and breaker, both together, both simultaneously operative, both bright and unsparing, act together to realise their power and purpose of divine creative evolution. Homage and salutations to them wherever in whatever direction from here they be operating.

नम॑स्तेऽ स्त्वाय॒ते नमो॑ अस्तु पराय॒ते।
नम॑स्ते रुद्र॒ तिष्ठ॑त॒ आसी॑नायो॒त ते॒ नम॑:॥ १५॥

15. *Namaste'stvāyate namo astu parāyate.*
Namaste rudra tiṣṭhata āsīnāyota te namaḥ.

Salutations to you, Rudra, as you come and emerge into consciousness, salutations to you as you go from consciousness, salutations to you as you stay by as long as you do, and salutations to you as you abide in the consciousness in steady presence.

नमः सायं नमः प्रातर्नमो रात्र्या नमो दिवा।
भवाय च शर्वाय चोभाभ्यामकरं नमः॥ १६॥

16. *Namaḥ sāyaṁ namaḥ prātarnamo rātryā namo divā. Bhavāya ca śarvāya cobhābhyāmakaraṁ namaḥ.*

Salutations in the evening, salutations in the morning, salutations at night, salutations in the day. Salutations to Bhava and Sharva, I offer salutations to both together simultaneously.

सहस्राक्षमतिपश्यं पुरस्ताद्रुद्रमस्यन्तं बहुधा विपश्चितम्।
मोपाराम जिह्वयेयमानम्॥ १७॥

17. *Sahasrākṣamatipaśyaṁ purastādrudramasyantaṁ bahudhā vipaścitam. Mopārāma jihvayeyamānam.*

Let us never relent in our praise and adoration of Rudra in words, all pervasive, all watching lord with a thousand eyes, dispelling darkness and injustice upfront, all wise and omniscient in universal ways.

श्यावाश्वं कृष्णमसितं मृणन्तं भीमं रथं केशिनः पादयन्तम्। पूर्वे प्रतीमो नमो अस्त्वस्मै॥ १८॥

18. *Śyāvāśvaṁ kṛṣṇamasitaṁ mṛṇantaṁ bhīmaṁ rathaṁ keśinaḥ pādayantam. Pūrve pratīmo namo astvasmai.*

Let us at first hand know and realise this Rudra, lord of all colourful powers and possibilities, all attractive, free, gracious dispenser of justice and mercy, at the same time terrible and blazing even in excess of the chariot of the refulgent sun. Homage of salutations

to this lord Rudra.

मा नोऽ भि स्रा॑ म॒त्यं ऽ देवहे॒तिं मा नः॑ क्रुधः पशुपते॒ नम॑स्ते।
अ॒न्यत्रा॒स्मद्दि॒व्यां शाख॒ां॑ वि धू॑नु॥ १९॥

19. *Mā no'bhi srā matyaṁ devahetiṁ mā naḥ krudhaḥ paśupate namaste. Anyatrāsmaddivyāṁ śākhāṁ vi dhūnu.*

Pray do not strike the punitive bolt of divine displeasure upon us. Pray be not angry, O Pashupati. Homage and salutations to you. Let the celestial lightning strike elsewhere away from us.

मा नो॑ हिंसी॒रधि॑ नो ब्रूहि॒ परि॑ णो वृङ्ग्धि॒ मा क्रु॑धः।
मा त्वया॒ सम॑रामहि॥ २०॥

20. *Mā no hiṁsīradhi no brūhi pari ṇo vṛṅgdhi mā krudhaḥ. Mā tvayā samarāmahi.*

Pray do not hurt us. Speak to us, advise and admonish. Spare us the violence and cruelty of nature. Pray do not be angry with us. And we would never violate your law and life's discipline.

मा नो॒ गोषु॒ पुरु॑षेषु॒ मा गृ॑धो नो अजा॒विषु॑।
अ॒न्यत्रो॑ग्र॒ वि व॑र्तय॒ पिया॑रूणां प्र॒जां ज॑हि॥ २१॥

21. *Mā no goṣu puruṣeṣu mā gṛdho no ajāviṣu. Anyatrogra vi vartaya piyārūṇāṁ prajāṁ jahi.*

Pray do not covet to deprive us of our cows, our people, our sheep and goats. O lord of passion and punishment, let your strike fall elsewhere. Strike the forces of hate and violence, strike their manpower.

यस्य॑ त॒क्मा कासि॑का हे॒तिरे॑क॒मश्व॑स्येव॒ वृष॑ण॒ः क्रन्द॒ एति॑। अ॒भि॒पूर्वं॒ नि॒र्ण॒य॑ते॒ नमो॑ अस्त्वस्मै ॥ २२ ॥

22. *Yasya takmā kāsikā hetirekamaśvasyeva vṛṣaṇaḥ kranda eti. Abhipūrvaṁ nirṇayate namo astvasmai.*

Whose natural strike is fever and cough which comes to a person like the neighing of a powerful horse as if it has hit upon the offender in advance: Salutations and homage to this controller of nature's order.

यो३॒न्तरि॑क्षे॒ तिष्ठ॑ति॒ वि॒ष्ट॒भि॒तोऽ य॑ज्व॒नः प्र॒मृ॒ण॒न्दे॑व॒पी॒यून्। तस्मै॒ नमो॑ द॒श॒भि॒ः श॒क्व॒री॒भिः ॥ २३ ॥

23. *Yo'ntarikṣe tiṣṭhati viṣṭabhito'yajvanaḥ pramṛṇandevapīyūn. Tasmai namo daśabhiḥ śakvarībhiḥ.*

He that abides firmly in the middle region, punishing those that neglect yajna and ignore the divinities, to that lord of nature, homage and salutations tenfold ten times with Shakvari verses.

तु॒भ्य॑मार॒ण्याः प॒शवो॑ मृ॒गा व॑ने॒ हि॒ता ह॒ंसाः सु॑प॒र्णाः श॑कु॒ना वयां॑सि। तव॑ य॒क्षं प॑शुपते अ॒प्स्व॑१॒न्तस्तु॒भ्यं क्ष॒रन्ति॑ दि॒व्या आपो॑ वृ॒धे ॥ २४ ॥

24. *Tubhyamāraṇyāḥ paśavo mṛgā vane hitā haṁsāḥ suparṇāḥ śakunā vayāṁsi. Tava yakṣaṁ paśupate apsvantastubhyaṁ kṣaranti divyā āpo vṛdhe.*

Wild animals, deer and other beasts collectively living in the forest, swans, eagles, vultures and crows, all do homage to you. O Pashupati, your adorable spirit rolls in the waters. For you, in your adoration, for your

exaltation celestial showers rain down and bless the earth.

शिंशुमारा॑ अजग॒राः पु॑री॒कया॑ ज॒षा मत्स्या॑ रज॒सा येभ्यो॒ अस्यसि। न ते॑ दू॒रं न प॑रि॒ष्ठास्ति॑ ते भव स॒द्यः सर्वा॒न्परि॑ पश्यसि॒ भूमि॑ं पू॒र्वस्माद्धꣳस्युत्त॑रस्मिन्त्समु॒द्रे॥ २५॥

25. *Śiṁśumārā ajagarāḥ purīkayā jaṣā matsyā rajasā yebhyo asyasi. Na te dūraṁ na pariṣṭhāsti te bhava sadyaḥ sarvānpari paśyasi bhūmiṁ pūrvasmāddhaṁsyuttarasmintsamudre.*

Whale, serpent, tortoise, crocodile, fish, and the constellations of stars for which you move light and energy with the Rajas potential of nature, all these are neither far from you nor without you anywhere. Bhava, lord of Being and Becoming, you instantly and simultaneously see them all and you see the earth and the entire universe, and you raise and evolve things from the lower and former forms into the latter and higher forms in the world of existence.

(Professor Vishwanatha Vidyalankara has explained the natural creative names as constellations of stars with astronomical evidence in his commentary on this mantra.)

मा नो॑ रुद्र त॒क्मना॒ मा वि॒षेण॒ मा न॒ः सं स्रा॑ दि॒व्येना॒ग्निना॑। अ॒न्यत्रा॒स्मद्विद्युतं पातयै॒ताम्॥ २६॥

26. *Mā no rudra takmanā mā viṣeṇa mā naḥ saṁ srā divyenāgninā. Anyatrāsmadvidyutaṁ pātayaitām.*

O Rudra, afflict us not with the fever of life, nor with poison, nor with fire and lightning from above. Let this lightning strike elsewhere from us.

भवो दिवो भव ईशे पृथिव्या भव आ पप्र उर्वन्तरिक्षम्। तस्मै नमो यतमस्यां दिशीतः ॥ २७ ॥

27. *Bhavo divo bhava īśe pṛthivyā bhava ā papra urvantarikṣam. Tasmai namo yatamasyāṁ diśītaḥ.*

Bhava, lord of Being and Becoming, rules the heaven, Bhava rules the earth, Bhava pervades and rules the vast middle regions. Homage and salutations to him from us here wherever in whichever direction or quarter of space he be.

भव राजन्यजमानाय मृड पशूनां हि पशुपतिर्बभूथ। यः श्रद्दधाति सन्ति देवा इति चतुष्पदे द्विपदेऽ स्य मृड ॥ २८ ॥

28. *Bhava rājanyajamānāya mṛḍa paśūnāṁ hi paśupatirbabhūtha. Yaḥ śraddadhāti santi devā iti catuṣpade dvipade'sya mṛḍa.*

O Bhava, ruler of earth and heaven and the middle regions, be kind and gracious to the yajamana, you are the ruler and protector of all the living forms of existence. Whoever has faith that the Devas, Bhava and divinities of nature and humanity, are there and pervasive, be kind and gracious to him for his people and for his cattle wealth.

मा नो महान्तमुत मा नो अर्भकं मा नो वहन्तमुत मा नो वक्ष्यतः। मा नो हिंसीः पितरं मातरं च स्वां तन्वं ∫ रुद्र मा रीरिषो नः ॥ २९ ॥

29. *Mā no mahāntamuta mā no arbhakaṁ mā no vahantamuta mā no vakṣyataḥ. Mā no hiṁsīḥ pitaraṁ mātaraṁ ca svāṁ tanvaṁ rudra mā rīriṣo naḥ.*

O Rudra, hurt not our seniors, hurt not our child, hurt not him that bears that responsibility of the home and family, hurt not him that would bear the responsibility of the home and family, hurt not our father and our mother, and pray do not hurt our own body and mind. Pray be kind and gracious to all of us. Our body and mind is your own, your gift.

रुद्रस्यैलबकारेभ्योऽ संसूक्तगिलेभ्यः ।
इदं महास्येभ्यः श्वभ्यो अकरं नमः ॥ ३० ॥

30. *Rudrasyailabakārebhyo'saṁsūktagilebhyaḥ. Idaṁ mahāsyebhyaḥ śvabhyo akaraṁ namaḥ.*

To the uprorious, instantaneous and loudest warning waking voices of Rudra, I have done the homage and recognition due.

(For this mantra cross-reference may be made to Swami Dayananda's and Satavalekara's commentary on Rgveda, 1, 161, 13.)

नमस्ते घोषिणीभ्यो नमस्ते केशिनीभ्यः । नमो नमस्कृताभ्यो नमः संभुञ्जतीभ्यः । नमस्ते देव सेनाभ्यः स्वस्ति नो अभयं च नः ॥ ३१ ॥

31. *Namaste ghoṣiṇībhyo namaste keśinībhyaḥ. Namo namaskṛtābhyo namaḥ saṁbhuñjatībhyaḥ. Namaste deva sīnābhyaḥ svasti no abhayaṁ ca naḥ.*

Divine Rudra, homage to your proclamatory warning forces, homage to your pioneering forces of light, fire and lightning, homage to your forces of the thunderbolt, homage to your consumptive-creative forces, homage, O Lord, to all your evolutionary forces.

Pray let there be security, freedom from fear, and all round well being for us.

Kanda 11/Sukta 3 (Odana)

Odana Devata, Atharva Rshi

This Sukta has 56 mantras in all, divided over three paryayas or parts: the first part comprises 31 mantras (1-31), the second part comprises 18 mantras (32-49), and the third part comprises seven mantras (50-56).

'Odana' means 'anna', 'food', food for body, mind and soul. Physical food is food for the body, intellecutual food is food for the mind, and spiritual food, the spirit itself, both individual and universal, atma and Brahma, is food for the spirit. Reference back may be made to Atharva, 4, 35, 1-7.

Paryaya 1

Paryaya One offers the symbolic correspondence between Brahma and ordinary physical food: Brahma, the living, breathing, intelligent, organismic, sovereign cosmic Purusha which is the highest object of meditation is food of the spirit, and physical food at the ordinary human level, food for the body.

तस्यौद॒नस्य॒ बृह॒स्पति॒ः शिरो॒ ब्रह्म॒ मुख॑म्॥ १ ॥

1. *Tasyaudanasya bṛhaspatiḥ śiro brahma mukham.*

Of that Odana, Brhaspati, lord of the expansive universe and of the divine Veda, is the head, and Brahma, Veda, and Brahmana is the mouth, i.e., the mouthpiece,

the speaker.

द्यावा॑पृथि॒वी श्रोत्रे॑ सू॒र्याच॑न्द्रमसा॒वक्षि॑णी सप्तऋ॒षय॑: प्राणापा॒नाः ॥ २ ॥

2. *Dyāvāpṛthivī śrotre sūryācandramasāvakṣiṇī saptaṛṣayaḥ prāṇāpānāḥ.*

Dyava-Prthivi, heaven and earth, are the ears, sun and moon are the eyes, and seven sages, i.e., seven stars of Ursa Major are the pranic energies, i.e., five pranas, sutratma and Dhananjaya Vayu.

चक्षु॒र्मुस॑लं॒ काम॑ उ॒लूख॑लम् ॥ ३ ॥

2. *Cakṣurmusalaṁ kāma ulūkhalam.*

Chakshu, divine will and vision, is the pestle, and Kama, creative desire, is the mortar.

दि॒ति॒: शू॒र्प॒मदि॑तिः शूर्पग्रा॒ही वातोऽ पा॑विनक् ॥ ४ ॥

4. *Ditiḥ śūrpamaditiḥ śūrpagrāhī vāto'pāvinak.*

Diti, Prakrti in the mutable state of existence, is the winnowing basket, Aditi, Prakrti as the constant base of mutability,is the winnower, and wind is the agent that separates the grain from the chaff.

अश्वा॒: कणा॒ गाव॑स्तण्डु॒ला म॒शका॒स्तुषा॑: ॥ ५ ॥

5. *Aśvāḥ kaṇā gāvastaṇḍulā maśakāstuṣāḥ.*

Horses are the grains, cows are the clean rice, flies and mosquitoes, the chaff.

कब्रु॑ फली॒करं॑णा॒: शरो॒ऽ भ्रम् ॥ ६ ॥

6. *Kabru phalīkaraṇāḥ śaro'bhram.*

Variety is pieces of grain, clouds of vapour, the froth.

श्यामम॑योऽ स्य मां॒सानि॒ लोहि॑तमस्य॒ लोहि॑तम्॥ ७॥

7. *Śyāmamayo'sya māṁsāni lohitamasya lohitam.*

Dark iron is its flesh, red metal, its blood.

त्रपु॒ भस्म॒ हरि॑तं॒ वर्ण॒ः पुष्क॑रमस्य ग॒न्धः॥ ८॥

8. *Trapu bhasma haritaṁ varṇaḥ puṣkaramasya gandhaḥ.*

Lead is its ash, gold is its colour, and the lotus flower is its fragrance.

खल॒ः पात्रं॒ स्फ्यावंसा॑वी॒षे अ॑नू॒क्ये ऽ॥ ९॥

9. *Khalaḥ pātraṁ sphyāvaṁsāvīṣe anūkye.*

The threshing floor is its receptacle, two splints are its shoulders, and two poles are its spines.

आ॒न्त्राणि॑ ज॒त्रवो॒ गुदा॑ वर॒त्राः॥ १०॥

10. *Āntrāṇi jatravo gudā varatrāḥ.*

The collar bones are its bonds, intestines are straps.

इ॒यमे॒व पृ॑थि॒वी कु॒म्भी भ॑वति॒ रा॒ध्य॑मानस्यौद॒नस्य॒ द्यौर॑-पि॒धान॑म्॥ ११॥

11. *Iyameva pṛthivī kumbhī bhavati rādhyamāna-syaudanasya dyaurapidhānam.*

This earth is the pan for the boiling of rice, and the heaven is its cover.

सीता॒ः पर्शी॑व॒ः सिक॑ता॒ ऊब॑ध्यम्॥ १२॥

12. *Sītāḥ parśavaḥ sikatā ūbadhyam.*

The furrows are its ribs, and the sand is content of the stomach.

ऋ॒तं ह॑स्ताव॒नेज॑नं कु॒ल्यो ऽ॑प॒सेच॑नम्॥ १३॥

13. *Ṛtaṁ hastāvanejanaṁ kulyo pasecanam.*

Rtam is hand wash, and streams, sprinklers.

ऋ॒चा कु॒म्भ्यधि॑हि॒तार्त्वि॑ज्येन॒ प्रेषि॑ता॥ १४॥

14. *Ṛcā kumbhyadhihitārtvijyena preṣitā.*

The cooking pan is placed on the fire by the yajna-performer with the chant of Rks...

ब्रह्म॑णा॒ परि॑गृहीता॒ साम्ना॒ पर्यू॑ढा॥ १५॥

15. *Brahmaṇā parigṛhītā sāmnā paryūḍhā.*

...Covered with flames of Samans, it has been taken off with the hymns of Atharva-veda.

बृ॒हदा॒यव॑नं रथन्त॒रं दर्वि॑॥ १६॥

16. *Bṛhadāyavanaṁ rathantaraṁ darviḥ.*

Brhat-Samans are mixers of rice and water in the pan, and Rathantara Samans, the ladle to stir.

ऋ॒तव॑ः प॒क्तार॑ आर्त॒वाः समि॑न्धते॥ १७॥

17. *Ṛtavaḥ paktāra ārtavāḥ samindhate.*

Seasons are the cooks and seasonal fuel and fragrances, the food of fire.

च॒रुं पञ्च॑बिलमु॒खं घ॒र्मो॑ऽ॒भीन्धे॥ १८॥

18. *Caruṁ pañcabilamukhaṁ gharmobhīndhe.*

The heat of fire heats up the cauldron with five openings as the solar fire heats up the earth (mantra 11) for the ripening of grain.

ओ॒द॒नेन॑ यज्ञव॒चः सर्वे॑ लो॒काः स॑मा॒प्या ऽः ॥ १९ ॥

19. *Odanena yajñavacaḥ sarve lokāḥ samāpyāḥ.*

Through preparation, maturation and experiential assimilation are realised all the facts, worlds and the Spirit of existence defined in the yajnic words of Vedic meditation.

यस्मि॑न्त्समु॒द्रो द्यौर्भूमि॒स्त्रयो॑ऽ वरप॒रं श्रि॒ताः ॥ २० ॥

20. *Yasmintsamudro dyaurbhūmistrayo'varaparaṁ śritāḥ.*

It is that Brahmaudana, food for the spirit , in which are sustained the earth, heaven and the middle region of oceanic antariksha, the three worlds from the closest earth to the farthest high, which is the heaven of light.

यस्य॑ दे॒वा अक॑ल्प॒न्तोच्छि॑ष्टे षड॑शी॒तयः ॥ २१ ॥

21. *Yasya devā akalpantocchiṣṭe ṣaḍaśītayaḥ.*

It is that Brahmaudana in the transcendent state of which, over the immanent presence, divine sages experience and enjoy six kinds of meditative food of divine ecstasy.

('Arka', divine presence, is the food of Devas: Shatapatha, 12, 8, 1, 2. And Ashiti is anna, food: Shatapatha, 8, 5, 2, 17. Reference may be made to

Patanjali's Yoga Sutras, I, 17-18, 42-45, and 49 and 51 for Savikalpa, Nirvikalpa, Savichara, Nirvichara Samadhi upto the Alinga state of Prakrti, Purusha Vishesha, and ultimately the Nirvishesha Nirodha Samadhi. This is the divine food for the spirit.)

तं त्वौदनस्य पृच्छामि यो अस्य महिमा महान्॥ २२॥

22. *Taṁ tvaudanasya pṛcchāmi yo asya mahimā mahān.*

Great as is the glory of this Odana, food for the spirit, of that I ask you. Pray enlighten me.

स य औदनस्य महिमानं विद्यात्॥ २३॥

23. *Sa ya odanasya mahimānaṁ vidyāt.*

He that knows of the great glory of this Odana...

नाल्प इति ब्रूयान्नानुपसेचन इति नेदं च किं चेति॥ २४॥

24. *Nālpa iti brūyānnānupasecana iti nedaṁ ca kiṁ ceti.*

He would say: Not little is this, nor is there no shower of bliss, nor that it is only this much, nor wonder what it is. (In other words, one who knows it knows it only in experience, but cannot define what it is, how much it is. There is a wise man's saying: If you ask me, I know not; if you don't ask me, I know. I know but I can't say.)

यावद्दाताभिमनस्येत तन्नाति वदेत्॥ २५॥

25. *Yāvaddātābhimanasyeta tannāti vadet.*

As much as the Giver pleases to give ... don't under-estimate, don't understate, don't say it should

have been more ... because it is not enough.

ब्रह्मवादिनो वदन्ति परा᳖ञ्चमोदनं प्राशी३ः प्रत्यञ्चा३-मिति ॥ २६ ॥

26. *Brahmavādino vadanti parāñcamodanaṁ prāśīḥ'pratyañcā'miti.*

The seeker scholars of Brahma say: Did you eat of the Odana that is farthest out or that which is at the closest within ?

(The 'farthest' Barhma is veiled in the objective world of Prakrti, and the 'closest' is within the heart core in the essence (Brhadaranyakopanishad, 2, 3, 1; Kathopanishad, 2,4,1; Yajurveda 40,6; Ishopanishad, 6).

त्वमो᳖दनं प्राशी३स्त्वामो᳖दना३ इति ॥ २७ ॥

27. *Tvamodanaṁ prāśī'stvāmodanā'iti.*

Did you eat the Odana, or the Odana ate you?

परा᳖ञ्चं चैनं प्राशीः प्राणास्त्वा᳖ हास्यन्तीत्येनमाह ॥ २८ ॥

28. *Parāñcaṁ cainaṁ prāśīḥ prāṇāstvā hāsyantī-tyenamāha.*

If you ate the remote Odana, i.e., if you are lost in the external world, then the pranas, i.e., life-sustaining energies (Yajurveda, 17, 71) will forsake you. So says the master, (because the external world will eat you).

प्रत्यञ्चं चैनं प्राशी᳖रपानास्त्वा᳖ हास्यन्तीत्येनमाह ॥ २९ ॥

29. *Pratyañcaṁ cainaṁ prāśīrapānāstvā hāsyantī-tyenamāha.*

If you ate the closest Odana, i.e., if you are

dedicated to Brahma within the heart core, apana, the cause of death (Aitareyopanishad, 1, 2, 4), will forsake you. So says the master.

नैवाहमोदनं न मामोदनः ॥ ३० ॥

30. *Naivāhamodanaṁ na māmodanaḥ.*

Neither have I eaten the (external) Odana, nor has the (external) Odana eaten me.

ओदन एवौदनं प्राशीत् ॥ ३१ ॥

31. *Odana evaudanaṁ prāśīt.*

In fact Odana itself has eaten Odana. (The question of the eater and the eaten remains as long as the duality of the two, subject and object, remains. In the state of communion and union, the duality goes away. Brahma which, in the state of duality, was the Odana, or food of the Yogi for the spirit, now, in the state of union, has taken up the meditative soul as its own self or child (Yogasutras, 1, 3 and 41; and Gita, 4, 24 and 9, 16. The two are one, indistinguishable, the duality is gone.)

Paryaya 2

In this part, from mantra 32 to 49, the symbolic correspondence between Brahmaudana, spiritual food, and physical food for the body is obvious, and yet subtle because it points out how physical food too should be taken in the wide perspective of nature and the lord of nature, the Supreme Brahma. The correspondence follows from mantra 31 which says that Odana itself eats Odana, i.e., the subject and the object are in communion, not separate. Therefore the communion

should be essential and spontaneous, not out of greed, desperation, aversion or necessity. If the human receives the food, physical or divine, out of compulsion, the human is not fully human, there is something wanting. Completion, perfection and fulfilment of the human is only in the union with divine.

ततश्चैनमन्येन शीर्ष्णा प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्। ज्येष्ठतस्ते प्रजा मरिष्यतीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। बृहस्पतिना शीर्ष्णा। तेनैनं प्राशिषं तेनैनमजीगमम्। एष वा ओदनः सर्वीङ्गः सर्वपरुः सर्वतनूः। सर्वीङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ३२॥

32. *Tataścainamanyena śīrṣṇā prāśīryena caitaṁ pūrva ṛṣayaḥ prāśnan. Jyeṣṭhataste prajā mariṣyatītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Bṛhaspatinā śīrṣṇā. Tenainaṁ prāśiṣaṁ tenainamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat of this Odana by any other head, i.e., with any other thought, intention and faith, than that by which the ancient Rshis ate and internalised this divine food, then your people and progeny from the eldest onwards would be lost, so said the master to the disciple.

And so I eat of the Odana, the divine food in meditation, neither greedily as it is closest, nor desperately as it is farthest, nor out of necessity as it is discordant. I have eaten it with Brhaspati, i.e., with the highest thought and faith. I have eaten it with that, by that I

have obtained it.

And this Odana is complete in all aspects, perfect in all parts, and perfect whole in body form. He that knows this and eats thus becomes complete in all limbs, perfect in all parts, perfect whole in body, mind and soul.

ततश्चैनमन्याभ्यां श्रोत्राभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्। बधिरो भविष्यसीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। द्यावापृथिवीभ्यां श्रोत्राभ्याम्। ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ३३॥

33. *Tataścainamanyābhyāṁ śrotrābhyāṁ prāśīryābhyāṁ caitaṁ pūrva ṛṣayaḥ prāśnan. Badhiro bhaviṣyasītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Dyāvāpṛthivībhyāṁ śrotrābhyām. Tābhyāmenaṁ praśiṣaṁ tābhyāmenamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat, i.e., experience this Odana by any other ears than those by which the ancient Rshis perceived and internalised this divine presence and the Word, then you will become deaf, the words would be lost, so said the master to the disciple.

And so I experience the Odana neither greedily as it is closest, nor desperately as it is farthest, nor out of necessity as it is within or discordant. I have experienced it from heaven and earth with the ears. I have received it from them with them, from them and

by them I have obtained it.

And this Odana is complete in all aspects, perfect in all parts, and perfect whole in body form. He that knows this and perceives thus becomes complete in all limbs, perfect in all parts, perfect whole in body, mind and soul.

ततश्चैनमन्याभ्यामक्षीभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्। अन्धो भविष्यसीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। सूर्याचन्द्रमसाभ्यामक्षीभ्याम्। ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ३४॥

34. *Tataścainamanyābhyāmakṣībhyāṁ prāśīryābhyāṁ caitaṁ pūrva ṛṣayaḥ prāśnan. Andho bhaviṣyasītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Sūryācandramasābhyāmakṣībhyām. Tābhyāmenaṁ prāśiṣaṁ tābhyāmenamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you experience this Odana by any other eyes than those by which the ancient Rshis perceived and internalised it, then you would become blind to it, so said the master to the disciple.

And so I perceive this Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within or discordant. I have perceived it from them with them, from them and by them I have obtained it.

And this Odana is complete in all aspects, perfect in all parts, and perfect whole in body form. And he that knows this and perceives thus becomes complete in all limbs, perfect in all parts, and perfect whole in body, mind and soul.

ततश्चैनमन्येन मुखेन प्राशीर्येनं चैतं पूर्व ऋषयः प्राश्नन्। मुखतस्ते प्रजा मरिष्यतीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। ब्रह्मणा मुखेन। तेनैनं प्राशिषं तेनैनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ३५॥

35. *Tataścainamanyena mukhena prāśīryena caitaṁ pūrva ṛṣayaḥ prāśnan. Mukhataste prajā mariṣyatītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Brahmaṇā mukhena. Tenainaṁ prāśiṣaṁ tenainamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat, speak of, this Odana by any other tongue than that by which the ancient Rshis ate, internalised and spoke of it, then by word and mouth your people would be lost for words, so said the master to the disciple.

And so I eat, speak of, this Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it from the divine mouth. By divine mouth I have experienced and spoken of it, from that and by that I have obtained it.

And this Odana is complete in all aspects,

perfect in all parts, and perfect whole in body form. And he that knows this and thus receives it becomes complete in all limbs, perfect in all parts, and perfect whole in body, mind and soul.

ततश्चैनमन्यया जिह्वया प्राशीर्यया चैतं पूर्व ऋषयः प्राश्नन्। जिह्वा ते मरिष्यतीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। अग्नेर्जिह्वया। तयैनं प्राशिषं तयैनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ३६॥

36. *Tataścainamanyayā jihvayā prāśīryayā caitaṁ pūrva ṛṣayaḥ prāśnan. Jihvā te mariṣyatītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Agnerjihvayā. Tayainaṁ prāśiṣaṁ tayainamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you taste of this Odana by any other palatentham that by which the ancient Rshis tasted and internalised it, your taste will go down lifeless, thus spoke the master to the disciple.

And so I taste of this Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I receive it from the flame of fire. By that tongue of fire I taste it and by that I obtain it.

And this Odana is complete in all aspects, perfect in all parts, and perfect whole in body form. He that knows this and thus receives it becomes complete in all limbs, perfect in all parts, and perfect whole in

body, mind and soul.

ततश्चैनमन्यैर्दन्तैः प्राशीर्यैश्चैतं पूर्व ऋषयः प्राश्नन्। दन्तास्ते शत्स्यन्तीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। ऋतुभिर्दन्तैः। तैरेनं प्राशिषं तैरेनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ३७॥

37. *Tataścainamanyairdantaiḥ prāśīryaiścaitaṁ pūrva ṛṣayaḥ prāśnan. Dantāste śatsyantītyenamāha. Taṁ vā ahaṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Ṛtubhirdantaiḥ. Tairenaṁ prāśiṣaṁ tairenamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat of this Odana by any other teeth than those by which the ancient Rshis ate of it, then your teeth would fall off, thus spoke the master to the disciple.

And so I eat of this Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it with the teeth in accordance with the seasons. With those teeth, by those seasons, I have eaten of it, and with those teeth according to the seasons I have obtained it.

And this Odana is complete in all aspects, perfect in all parts, and perfect whole in body form. He that knows this and receives it thus becomes complete in all limbs, perfect in all parts, and perfect whole in

body, mind and soul.

ततश्चैनमन्यैः प्राणापानैः प्राशीर्यैश्चैतं पूर्व ऋषयः प्राश्नन्। प्राणापानास्त्वा हास्यन्तीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। सप्तर्षिभिः प्राणापानैः। तैरेनं प्राशिषं तैरेनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ३८॥

38. *Tataścainamanyaiḥ prāṇāpānaiḥ prāśīryaiścaitaṁ pūrva ṛṣayaḥ prāśnan. Prāṇāpānāstvā hāsyantītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Saptarṣibhiḥ prāṇāpānaiḥ. Tairenaṁ prāśiṣaṁ tairenamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat and assimilate this Odana by any other prana-apanas than those by which the ancient Rshis ate and assimilated it, then prana-apanas would forsake you, thus spoke the master to the disciple.

And so I eat and assimilate the Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it by the seven sages, that is, by five senses, mind and intelligence with prana-apanas. By these I have eaten it, by these I have obtained it.

And this Odana is complete in all aspects, perfect in all parts, and perfect whole in body form. He that knows this and thus obtains it becomes complete in all limbs, perfect in all parts, and perfect whole in

body, mind and soul.

ततश्चैनमन्येन व्यचसा प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्। राजयक्ष्मस्त्वा हनिष्यतीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। अन्तरिक्षेण व्यचसा। तेनैनं प्राशिषं तेनैनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ३९॥

39. *Tataścainamanyena vyacasā prāśīryena caitaṁ pūrva ṛṣayaḥ prāśnan. Rājayakṣmastvā haniṣyatītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Antarikṣeṇa vyacasā. Tenainaṁ prāśiṣaṁ tenainamajī-gamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat of this odana with any other view of self-expansion than that which the ancient Rshis had for eating it, then cancerous suffering will destroy you, so said the master to the disciple.

And so I eat of this Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I take it with the vastness of the spaces in view as was the sages' view. With that I eat it, by that I obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. He that knows this and thus obtains it becomes complete in all respects, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्येन पृष्ठेन प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्। विद्युत्त्वा हनिष्यतीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। दिवा पृष्ठेन। तेनैनं प्राशिषं तेनैनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ४०॥

40. *Tataścainamanyena pṛṣṭhena prāśīryena caitaṁ pūrva ṛṣayaḥ prāśnan. Vidyuttvā hanisyatītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Divā pṛṣṭhena. Tenainaṁ prāśiṣaṁ tenainamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat of this Odana with any other sense of settlement and security than the purpose which the ancient Rshis had while they ate it, then Vidyut, cosmic energy, itself would destroy you, thus spake the master to the disciple.

And so I eat of this Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I eat it with the sense of divine light and universal security and settlement. Thereby I ate it, thereby I obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect in body form. He that knows this and thus receives becomes complete in all respects, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्येनोरसा प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्। कृष्या न रात्स्यसीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। पृथिव्योरसा। तेनैनं प्राशिषं तेनैनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ४१॥

41. *Tataścainamanyenorasā prāśīryena caitaṁ pūrva ṛṣayaḥ prāśnan. Kṛṣyā na rātsyasītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Pṛthivyorasā. Tenainaṁ prāśiṣaṁ tenainamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat of this Odana with any other love and desire of the heart than the love and desire with which the ancient Rshis ate it, then you will fail to grow by your farming, thus spake the master to the disciple.

And so I eat of this Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it from the breast of the earth with her love and patience. With that I have experienced it and with that I have obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. He that knows this and thus receives grows complete in all respects, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्येनोदरेण प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्। उदुरदारस्त्वा हनिष्यतीत्येनमाह। तं वा अहं नार्वाञ्चं न परांञ्चं न प्रत्यञ्चम्। सत्येनोदरेण। तेनैनं प्राशिषं तेनैनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ४२॥

42. *Tataścainamanyenodareṇa prāśīryena caitaṁ pūrva ṛṣayaḥ prāśnan. Udaradārastvā haniṣyatītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Satyenodareṇa. Tenainaṁ prāśiṣaṁ tenainamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you taste of that Odana with any other stomach and hunger than that with which the ancient Rshis tasted it, then abdominal pain of insatiety will destroy you, thus spake the master to the disciple.

And so I taste of that Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it with that sagely hunger for truth. With that I have eaten of it, with that I have obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. He that knows this and thus receives grows complete in all respects, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्येन वस्तिना प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्। अप्सु मरिष्यसीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। समुद्रेण वस्तिना। तेनैनं प्राशिषं तेनैनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ४३॥

43. *Tataścainamanyena vastinā prāśīryena caitaṁ pūrva ṛṣayaḥ prāśnan. Apsu mariṣyasītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Samudreṇa vastinā. Tenainaṁ prāśiṣaṁ tenainamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat of that Odana with any other passion and ambition than that with which the ancient Rshis ate of it, you will drown and die in the depth of its waters, thus spake the master to the disciple.

And so I eat of that Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it with the ambitious depth and vastness of the sea and space. With that ambition and that vastness of mind I have eaten of it and with that I have obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. He that knows this and thus receives grows complete in all respects, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्याभ्यामूरुभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्। ऊरू ते मरिष्यत इत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। मित्रावरुणयोरूरुभ्याम्। ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ४४॥

44. *Tataścainamanyābhyāmūrubhyāṁ prāśīryābhyāṁ caitaṁ pūrva ṛṣayaḥ prāśnan. Ūrū te mariṣyata ityenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Mitrāvaruṇayorūrubhyām. Tābhyāmenaṁ prāśiṣaṁ tābhyāmenamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

And for that reason, if you eat of that Odana with any other thighs and lustrous vitality than that with which the ancient Rshis ate of it, then both your thighs will be devitalised, thus said the master to the disciple.

And so I eat of that Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it from the light, lustre and vitality of the vast sun and moon. With that light and virility I have eaten of it, and with that I have obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. And he that knows this and thus receives grows complete in all respects, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्याभ्यामष्ठीवद्भ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्। स्रामो भविष्यसीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। त्वष्टुरष्ठीवद्भ्याम्। ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ४५॥

45. *Tataścainamanyābhyāmaṣṭhīvadbhyāṁ prāśīryābhyāṁ caitaṁ pūrva ṛṣayaḥ prāśnan. Srāmo bhaviṣyasītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Tvaṣṭuraṣṭhīvadbhyām. Tābhyāmenaṁ prāśiṣaṁ tābhyāmenamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

And for that reason, if you eat of that Odana with any other knees and forelegs for steadiness than those with which the ancient Rshis ate of it, then you will become lame, so said the master to the disciple.

And so I eat of that Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it with the steadiness of the knees and forelegs of Tvashta, i.e., divine knowledge of nature's constructive power. With that I have eaten of it, and with that I have obtained it.

And this Odana, this knowledge and steadiness is complete in all respects, perfect in all parts and perfect whole in body form. And he that knows this and thus receives becomes complete in all respects, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्याभ्यां पादाभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्। बहुचारी भविष्यसीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। अश्विनोः पादाभ्याम्। ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ४६॥

46. *Tataścainamanyābhyāṁ pādābhyāṁ prāśīryābhyāṁ caitaṁ pūrva ṛṣayaḥ prāśnan. Bahucārī bhaviṣyasītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Aśvinoḥ pādābhyām. Tābhyāmenaṁ prāśiṣaṁ tābhyāmenamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat of that Odana with any other feet for firmness than those with which the ancient Rshis ate of it, then you will end up as a wanderer, so said the master to the disciple.

And so I eat of that Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it with the movememt of the Ashvins, complementary currents of natural energy. With that I have eaten of it, with that I have obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. And he that knows this and thus receives grows complete in all limbs, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्याभ्यां प्रपदाभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्। सर्पस्त्वा हनिष्यतीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। सवितुः प्रपदाभ्याम्। ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ४७॥

47. *Tataścainamanyābhyāṁ prapadābhyāṁ prāśīryābhyāṁ caitaṁ pūrva ṛṣayaḥ prāśnan. Sarpastvā haniṣyatītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Savituḥ prapadābhyām. Tābhyāmenaṁ prāśiṣaṁ tābhyāmenamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat of that Odana with any other forefeet than those with which the ancient Rshis ate of it, the snake will bite and kill you, so said the master to the disciple.

And so I eat of that Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it with the first forefeet, i.e., the first rays of Savita, the sun. With those I have eaten of it, with those I have obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. And he that knows this and thus receives grows complete in all respects, perfect in all parts, and perfect whole in body form.

ततश्चैनमन्याभ्यां हस्ताभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्। ब्राह्मणं हनिष्यसीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। ऋतस्य हस्ताभ्याम्। ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ४८॥

48. *Tataścainamanyābhyāṁ hastābhyāṁ prāśīryābhyāṁ caitaṁ pūrva ṛṣayaḥ prāśnan. Brāhmaṇaṁ haniṣyasītyenamāha.Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Ṛtasya hastābhyām. Tābhyāmenaṁ prāśiṣaṁ tābhyāmenamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason if you eat of that Odana with any other hands than with those with which the ancient Rshis ate of it, you will violate the Brahmana in you and the spirit and value of knowledge and culture in society: Thus spoke the master to the disciple.

And so I eat of that Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I have received it with the hands of the laws of life's dynamics and divine truth. With that truth I eat of it, with that I have obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. And he that knows this and thus receives grows complete in all respects, perfect in all parts, and perfect

whole in body form.

ततश्चैनमन्यया प्रतिष्ठया प्राशीर्यया चैतं पूर्व ऋषयः प्राश्नन्। अप्रतिष्ठानो ऽनायतनो मरिष्यसीत्येनमाह। तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्। सत्ये प्रतिष्ठाय। तयैनं प्राशिषं तयैनमजीगमम्। एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः। सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ४९॥

49. *Tataścainamanyayā pratiṣṭhayā prāśīryayā caitaṁ pūrva ṛṣayaḥ prāśnan. Apratiṣṭhāno' nāyatano mariṣyasītyenamāha. Taṁ vā ahaṁ nārvāñcaṁ na parāñcaṁ na pratyañcam. Satye pratiṣṭhāya. Tayainaṁ prāśiṣaṁ tayainamajīgamam. Eṣa vā odanaḥ sarvāṅgaḥ sarvaparuḥ sarvatanūḥ. Sarvāṅga eva sarvaparuḥ sarvatanūḥ saṁ bhavati ya evaṁ veda.*

For that reason, if you eat of that Odana with any Pratishtha, foundation, peace and stability in the totality of existence, other than that with which the ancient Rshis ate of it you will die unsettled and homeless, without rest and peace, thus spoke the master to the disciple.

And so I eat of that Odana neither greedily as it is closest, nor desperately as it is farthest, nor of necessity as it is within and discordant. I eat of it with settlement in truth. With that truth and settlement I have obtained it.

And this Odana is complete in all respects, perfect in all parts, and perfect whole in body form. And he that knows this and thus receives grows complete in all respects, perfect in all parts, and perfect

whole in body form.

Paryaya 3

एतद्वै ब्रध्नस्य विष्टपं यदोदनः ॥ ५० ॥

50. *Etadvai bradhnasya viṣṭapaṁ yadodanaḥ.*

This Brahmaudana is the summit gateway to the presence of Brahma.

ब्रध्नलोकको भवति ब्रध्नस्य विष्टपि श्रयते य एवं वेद ॥ ५१ ॥

51. *Bradhnaloko bhavati bradhnasya viṣṭapi śrayate ya evaṁ veda.*

One that knows this rests on top of the presence of Brahma in Brahma-loka.

एतस्माद्वा ओदनात्त्रयस्त्रिंशतं लोकान्निरमिमीत प्रजापतिः ॥ ५२ ॥

52. *Etasmādvā odanāttrayastriṁśataṁ lokānniramimīta prajāpatiḥ.*

And with this Odana and from this Odana, Prakrti and Prakrti's divine knowledge, Prajapati created the world of thirty-three divinities (eight Vasus, eleven Rudras, twelve Adityas, cosmic energy, and Yajna of evolution).

तेषां प्रज्ञानाय यज्ञमसृजत ॥ ५३ ॥

53. *Teṣāṁ prajñānāya yajñamasṛjata.*

For the knowledge of these divinities Prajapati, created the evolutionary yajna and revealed the process.

स य एवं विदुषं उपद्रष्टा भवति प्राणं रुणद्धि ॥ ५४ ॥

54. *Sa ya evaṁ viduṣa upadraṣṭā bhavati prāṇaṁ ruṇaddhi.*

One who becomes a close observer of the knower controls his pranic energy for divine realisation, but one who ignores and treats the knower with negligence and indifference violates his pranic energy.

न च प्राणं रुणद्धि सर्वज्यानिं जीयते ॥ ५५ ॥

55. *Na ca prāṇaṁ ruṇaddhi sarvajyāniṁ jīyate.*

And not only does he violate his pranic energy, he is also deprived of his life's wealth and property.

न च सर्वज्यानिं जीयते पुरैनं जरसः प्राणो जहाति ॥ ५६ ॥

56. *Na ca sarvajyāniṁ jīyate purainaṁ jarasaḥ prāṇo jahāti.*

And not only is he deprived of his life's wealth and property, even pranic energy forsakes him long before his full ripe age.

Kanda 11/Sukta 4 (Prana Sukta)

Prana Devata, Bhargava Vaidarbhi Rshi

Prana is the basic energy of life from the root to the top. Body and senses receive their sustenance from Prana (Chhandogya Upanishad 5,1,1-15). Prana receives its life energy from the atman (Prashna Upanishad, 3), and the ultimate prana of the universal life is Paramatman (Manusmrti, 12, 123, and Yajurveda, 23, 3).

प्राणाय नमो यस्य सर्वमिदं वशे ।
यो भूतः सर्वस्येश्वरो यस्मिन्त्सर्वं प्रतिष्ठितम् ॥ १ ॥

1. *Prāṇāya namo yasya sarvamidaṁ vaśe.*
Yo bhūtaḥ sarvasyeśvaro yasmintsarvaṁ pratiṣṭhitam.

Homage to prana within whose power and control this entire world of existence breathes and vibrates. Prana is eternal, ruling lord over all, in which this entire universe is established and sustained.

नमस्ते प्राण क्रन्दाय नमस्ते स्तनयित्नवे।
नमस्ते प्राण विद्युते नमस्ते प्राण वर्षते॥ २॥

2. *Namaste prāṇa krandāya namaste stanayitnave.*
Namaste prāṇa vidyute namaste prāṇa varṣate.

O Prana, life of life, homage to you for the roar, homage to you for the thunder. Homage to you, Prana, for the lightning, homage to you as you shower with the waters of life.

यत्प्राण स्तनयित्नुनाभिक्रन्दत्योषधीः ।
प्र वीयन्ते गर्भान्दधतेऽथो बह्वीर्वि जायन्ते॥ ३॥

3. *Yatprāṇa stanayitnunābhikrandatyoṣadhīḥ.*
Pra vīyante garbhāndadhate'tho bahvīrvi jāyante.

When Prana with thunder and lightning roars, herbs are animated and fertilised, they bear the embryo of life, grow and are born manifold.

यत्प्राण ऋतावागतेऽभिक्रन्दत्योषधीः।
सर्वं तदा प्र मोदते यत्किं च भूम्यामधि॥ ४॥

4. *Yatprāṇa ṛtāvāgate'bhikrandatyoṣadhīḥ. Sarvaṁ tadā pra modate yatkiṁ ca bhūmyāmadhi.*

When the season is come and Prana roars toward the herbs and trees, then all that is on earth rejoices and

vibrates with life.

यदा प्राणो अभ्यवर्षीद्वर्षेण पृथिवीं महीम्।
पशवस्तत्प्र मोदन्ते महो वै नो भविष्यति॥ ५॥

5. *Yadā prāṇo abhyavarṣīdvarṣeṇa pṛthivīṁ mahīm.*
Paśavastatpra modante maho vai no bhaviṣyati.

When Prana showers with torrents of rain on the great earth, then all living beings rejoice: there is going to be great plenty of food and prosperity, they celebrate.

अभिवृष्टा ओषधयः प्राणेन समवादिरन्।
आयुर्वै नः प्रातीतरः सर्वा नः सुरभीरकः॥ ६॥

6. *Abhivṛṣṭā oṣadhayaḥ prāṇena samavādiran.*
Āyurvai naḥ prātītaraḥ sarvā naḥ surabhīrakaḥ.

When showered over and regaled, herbs and trees speak to Prana together: You have given us life and more, you have given us all the beauty and fragrance of life.

नमस्ते अस्त्वायते नमो अस्तु परायते।
नमस्ते प्राण तिष्ठत आसीनायोत ते नमः॥ ७॥

7. *Namaste astvāyate namo astu parāyate. Namaste prāṇa tiṣṭhata āsīnāyota te namaḥ.*

Homage to you, Prana, as you come in, homage to you as you go out, homage to you, Prana, held up within in Kumbhaka, homage to you, controlled and stabilised.

नमस्ते प्राण प्राणते नमो अस्त्वपानते। पराचीनाय ते नमः
प्रतीचीनाय ते नमः सर्वस्मै त इदं नमः॥ ८॥

8. *Namaste prāṇa prāṇate namo astvapānate. Parācīnāya te namaḥ pratīcīnāya te namaḥ sarvasmai ta idaṁ namaḥ.*

Homage to you, Prana, moving as prana, the breath of life energy. Homage to you moving as apana, the cleanser of life, remover of impurities. Homage to you moving away, homage to you moving closer and within, this homage to you, all and universal.

या ते॑ प्राण प्रि॒या त॒नूर्यो ते॑ प्राण॒ प्रेय॑सी।
अथो॒ यद्भे॑ष॒जं तव॒ तस्य॑ नो धेहि जी॒वसे॑॥ ९॥

9. *Yā te prāṇa priyā tanūryo te prāṇa preyasī. Atho yadbheṣajaṁ tava tasya no dhehi jīvase.*

O Prana, homage to your energy body, dear to all. Homage to your higher energy body dearer to the yogins in meditation. And that energy of yours which is medicinal and health giving, of that give us a lot for a long and healthy life. (The dear here is Preya, and the dearer is Shreya: Kathopanishad, 1, 2, 1-2.)

प्रा॒णः प्र॒जा अनु॑ वस्ते पि॒ता पु॒त्रमि॑व प्रि॒यम्।
प्रा॒णो ह॒ सर्व॑स्येश्व॒रो यच्च॑ प्रा॒णति॒ यच्च॒ न॥ १०॥

10. *Prāṇaḥ prajā anu vaste pitā putramiva priyam. Prāṇo ha sarvasyeśvaro yacca prāṇati yacca na.*

Prana protects, promotes and abides by all forms of existence as father protects, promotes and abides by the child, as things are in the nature of life and love. Prana is the overall master, ruler and controller over all, all that breathe and all that breathe not. (Refer also to Prashnopanishad, 1, 4 ff.)

प्रा॒णो मृ॒त्युः प्रा॒णस्त॒क्मा प्रा॒णं दे॒वा उपा॑सते।
प्रा॒णो ह॑ सत्यवा॒दिन॑मुत्त॒मे लो॒क आ द॑धत्॥ ११॥

11. *Prāṇo mṛtyuḥ prāṇastakmā prāṇaṁ devā upāsate.*
Prāṇo ha satyavādinam uttame loka ā dadhat.

Prana is death, Prana is fever, senses honoured adore Prana. And Prana leads the man of truth of word and deed to the highest region of bliss and establishes him there. (Chhandogyopanishad, 5, 1, 14-15).

प्रा॒णो वि॒राट् प्रा॒णो दे॒ष्ट्री॑ प्रा॒णं सर्व॒ उपा॑सते।
प्रा॒णो ह॒ सूर्य॑श्च॒न्द्रमाः॑ प्रा॒णमा॑हुः प्र॒जाप॑तिम्॥ १२॥

12. *Prāṇo virāṭ prāṇo deṣṭrī prāṇaṁ sarva upāsate.*
Prāṇo ha sūryaścandramāḥ prāṇamāhuḥ prajāpatim.

Prana is Virat, refulgent and universal, Prana is the directive force of existence, all honour, adore and exalt Prana, Prana is sun, Prana is moon, and sages call Prana Prajapati.

प्रा॒णाऽपा॒नौ व्री॑हिय॒वाव॑न॒ड्वान्प्रा॒ण उ॑च्यते।
यवे॑ ह प्रा॒ण आहि॑तोऽ पा॒नो व्री॒हिरु॑च्यते॥ १३॥

13. *Prāṇāpānau vrīhiyavāvanaḍvānprāṇa ucyate.*
Yave ha prāṇa āhito' pāno vrīhirucyate.

Prana is the breath of life and life's cleansing force, Prana is rice, Prana is barley, and Prana is called the burden bearer of the world. Prana is concentrated in barley, and apana is called the rice grain.

अपा॑नति॒ प्राण॑ति॒ पुरु॑षो॒ गर्भे॑ अन्त॒रा।
य॒दा त्वं प्रा॑ण॒ जिन्व॒स्यथ॒ स जा॑यते॒ पुनः॥ १४॥

14. *Apānati prāṇati puruṣo garbhe antarā.*
Yadā tvaṁ prāṇa jinvasyatha sa jāyate punaḥ.

The human baby in the womb inhales Prana and exhales Apana. O Prana, when you have matured the foetus, the baby is born again.

प्राणमाहुर्मातरिश्वानं वातो ह प्राण उच्यते।
प्राणे ह भूतं भव्यं च प्राणे सर्वं प्रतिष्ठितम्॥ १५॥

15. *Prāṇamāhurmātariśvānaṁ vāto ha prāṇa ucyate.*
Prāṇe ha bhūtaṁ bhavyaṁ ca prāṇe sarvaṁ pratiṣṭhitam.

Prana is called Matarishva, air in the spatial region. Wind is called Prana. What was in the past, what is to be in future, and all that is abides in Prana.

आथर्वणीराङ्गिरसीर्दैवीर्मनुष्यजा उत ।
ओषधयः प्र जायन्ते यदा त्वं प्राण जिन्वसि॥ १६॥

16. *Ātharvaṇīrāṅgirasīrdaivīrmanuṣyajā uta.*
Oṣadhayaḥ pra jāyante yadā tvaṁ prāṣa jinvasi.

All herbs and medications which are Atharvani, meant for psychic cures, Angirasi, energising tonics and tranquilizers, all Daivi, meant for sensuous purposes, and all those prepared by people in laboratories grow and mature when, O Prana, you energise, vitalise and mature them.

यदा प्राणो अभ्यवर्षीद्वर्षेण पृथिवीं महीम्।
ओषधयः प्र जायन्तेऽथो याः काश्च वीरुधः॥ १७॥

17. *Yadā prāṇo abhyavarṣīdvarṣeṇa pṛthivīṁ mahīm.*
Oṣadhayaḥ pra jāyante'tho yāḥ kāśca vīrudhaḥ.

When Prana showers with torrents of rain on the great earth, then herbs and trees and all that is greenery germinate and grow luxuriantly.

यस्ते॑ प्राणे॒दं वे॒द॒ यस्मि॑ंश्चा॒सि॒ प्रति॑ष्ठितः ।
सर्वे॒ तस्मै॑ ब॒लिं ह॑रान॒मुष्मि॑ँल्लो॒क उ॑त्त॒मे ॥ १८ ॥

18. *Yaste prāṇedaṁ veda yasmiṁścāsi pratiṣṭhitaḥ. Sarve tasmai baliṁ harānamuṣmiṁlloka uttamo.*

O Prana, whoever knows this of your power and vital energy, in whosoever you are established in a state of meditative stability, all bring him gifts of homage in that highest state of attainment.

यथा॑ प्राण ब॒लिह्र॒तस्तुभ्यं॒ सर्वी॑ः प्र॒जा इ॒माः ।
ए॒वा तस्मै॑ ब॒लिं ह॑रा॒न्यस्त्वा॑ शृ॒णव॑त्सुश्रवः ॥ १९ ॥

19. *Yathā prāṇa balihṛtastubhyaṁ sarvāḥ prajā imāḥ. Evā tasmai baliṁ harānyastvā śṛṇavatsuśravaḥ.*

O Prana, dynamic, gracious and glorious, just as all these people bear and bring homage of praise, prayer and service to you, similarly they would bring homage of honour, reverence and recognition to him who would listen to you and follow your divine message.

(It is to be noted here that the hymn to Prana is a hymn not only to divine life energy but also to Divinity Itself.)

अ॒न्तर्ग॑र्भ॑श्चरति दे॒वता॒स्वाभू॑तो भू॒तः स उ॑ जायते॒ पुनः॑ ।
स भू॒तो भव्यं॑ भवि॒ष्यत्पि॒ता पु॒त्रं प्र वि॑वेशा॒ शचीभिः॑ ॥ २० ॥

20. *Antargarbhaścarati devatāsvābhūto bhūtaḥ sa u jāyate punaḥ. Sa bhūto bhavyaṁ bhaviṣyatpitā putraṁ pra viveśā śacībhiḥ.*

Prana, vibrant in the divinities, in the mind and senses, is active in the womb of life as well. That which was born and manifest earlier is born and manifest again. It is past, present and future, all. The father pervades and manifests in the child with all his power and potentials, so does the universal father, Prana.

एकं॒ पाद॒ं नोत्खि॑दति सलि॒लाद्ध॑ꣳस उ॒च्चर॑न्। यद॒ङ्ग स तमु॑त्खि॒देन्नैवाद्य न श्वः स्या॒न्न रात्री॒ नाह॑ः स्या॒न्न व्यु ⌠च्छे-त्क॒दा च॒न॥ २१॥

21. *Ekaṁ pādaṁ notkhidati salilāddhaṁsa uccaran. Yadaṅga sa tamutkhidennaivādya na śvaḥ syānna rātrī nāhaḥ syānna vyucchetkadā cana.*

The Swan, rising and flying from the lake, does not take one foot off (so that while one foot is in the air, the other stays on the ground). O dear, if it were to take off the other foot also, then there would be neither now nor after, neither today nor tomorrow, there would be neither night nor day, nor would anything shine again, not even the dawn. (That would be the end of time and the world of existence.)

(For detailed study of this idea refer to Prashnopanishad, Questions 2, 3, and 4. But what happens when the world of existence recedes into the dark night of Annhilation, Pralaya? Refer Rgveda, 10, 129, 2: Even then One is awake with its own potential, the One Prana of Prana which breathes without air.)

अ॒ष्टाच॑क्रं॒ वर्तत॒ एक॑नेमि स॒हस्रा॑क्षरं॒ प्र पु॒रो नि प॒श्चा। अ॒र्धेन॒ विश्व॒ं भुव॑नं ज॒जान॒ यद॑स्या॒र्धं क॑त॒मः स के॒तुः॥ २२॥

22. *Aṣṭācakraṁ vartata ekanemi sahasrākṣaraṁ pra puro ni paścā. Ardhena viśvaṁ bhuvanaṁ jajāna yadasyā-rdhaṁ katamaḥ sa ketuḥ.*

Prana, the Prana of Prana, all-comprehending presence and power like the felly of a wheel moves and turns the eight-wheeled, thousand axled chariot of the universe round and round, up and down, out and in. With half of its potential it creates the entire world of existence. What the other half is remains transcendent, highest pure bliss, self-existent omniscience.

यो अस्य विश्वजन्मन ईशे विश्वस्य चेष्टतः।
अन्येषु क्षिप्रधन्वने तस्मै प्राण नमोऽ स्तु ते॥ २३॥

23. *Yo asya viśvajanmana īśe viśvasya ceṣṭataḥ. Anyeṣu kṣipradhanvane tasmai prāṇa namo'stu te.*

To that Prana which rules this world of infinite variety in existence and, in which, the world of all that thinks, wills and moves, which is the fastest existent dynamic power in all others, to such, O Prana, homage of adoration to you.

यो अस्य सर्वजन्मन ईशे सर्वस्य चेष्टतः।
अतन्द्रो ब्रह्मणा धीरः प्राणो मानु तिष्ठतु॥ २४॥

24. *Yo asya sarvajanmana īśe sarvasya ceṣṭataḥ. Atandro brahmaṇā dhīraḥ prāṇo mānu tiṣṭhatu.*

That Prana which rules this world of infinite variety of existence, in it, the world of all that thinks, wills and moves, that which is relentlessly alert and constantly with Brahma, the same may ever abide with me.

ऊर्ध्वः सुप्तेषु जागार ननु तिर्यङ् नि पद्यते।
न सुप्तमस्य सुप्तेष्वनु शुश्राव कश्चन॥ २५॥

25. *Ūrdhvaḥ supteṣu jāgāra nanu tiryaṅ ni padyate.*
Na suptamasya supteṣvanu śusrāva kaścana.

Prana is ever up and alert, keeps awake among those who go to sleep, and never lies down to rest. No one has ever heard of it that it too goes to sleep when others are sleeping.

प्राण मा मत्पर्यावृतो न मदन्यो भविष्यसि।
अपां गर्भमिव जीवसे प्राण बध्नामि त्वा मयि॥ २६॥

26. *Prāṇa mā matparyāvṛto na madanyo bhaviṣyasi.*
Apāṁ garbhamiva jīvase prāṇa badhnāmi tvā mayi.

O Prana, pray never turn away from me. Never be alien to me, never alienate me. In order to live a vibrant life, I take you on unto me in bond as the very source of the generation of life's action and enthusiasm.

Kanda 11/Sukta 5 (Brahmacharya)

Brahmachari Devata, Brahma Rshi

This sukta covers the basic discipline of the first phase of life which is Brahmacharya. This is the period of preparation for life with dedication to Brahma, comprehensive knowledge of nature, human society and Divinity, and austere, not indulgent, discipline of living for the development of body, mind and spirit.

The Sukta is relevant to both boys and girls as is clear from mantra 18. But the word 'Brahmachari', like the word 'Atman', is masculine gender

grammatically, the pronoun used for "Brahmachari' is 'he'which does not rule out the Brahmacharini, 'she'. Brhmacharya and education is necessary and indispensable for both men and women. However, Vedic tradition requires that schools for boys and girls should be separate.

ब्रह्मचारीष्णंश्चरति रोदसी उभे तस्मिन्देवाः संमनसो भवन्ति। स दाधार पृथिवीं दिवं च स आचार्यं तपसा पिपर्ति॥ १॥

1. *Brahmacārīṣṇaṁścarati rodasī ubhe tasmin-devāḥ saṁmanaso bhavanti. Sa dādhāra pṛthivīṁ divaṁ ca sa ācāryaṁ tapasā piparti.*

Keen to learn, the Brahmachari ranges freely over both earth and heaven. In him, the devas, i.e., organs of the body, senses, mind and the spirit, with their elemental deities, become united, consonant and cooperative (not disunited, dissonant and conflictive, their purpose being holistic). He holds the secular and sacred knowledge of earth and heaven in trust, and with austere discipline and dedication gives his teacher the joy of fulfilment.

(For harmony of the individual human personality and the devas, mind and senses, refer to Atharva-veda 10, 2, 31 and Aitareyopanishad, 1, 2, 1-5.)

ब्रह्मचारिणं पितरो देवजनाः पृथग्देवा अनुसंयन्ति सर्वे। गन्धर्वा एनमन्वायन्त्रयस्त्रिंशत्त्रिशताः षट्सहस्राः सर्वान्त्स देवांस्तपसा पिपर्ति॥ २॥

2. *Brahmacāriṇaṁ pitaro devajanāḥ pṛthagdevā anusaṁyanti sarve. Gandharvā enamanvāyan-trayastriṁśattriśatāḥ ṣaṭsahasrāḥ sarvāntsa devāṁstapasā piparti.*

Pitaras, parental protectors of life and society, divinely disposed people, divinities of nature and brilliant people, all in their own way, minister to the needs of the Brahmachari. Gandharvas, those that sustain life on earth, those that sustain the continuity of knowledge and the sacred Word, all divinities, thirty three, three hundred, six thousand, all favour him, and he gives them all the pleasure of fulfilment with his studies and his austere discipline of life.

आचार्य उपनयमानो ब्रह्मचारिणं कृणुते गर्भमन्तः ।
तं रात्रीस्तिस्र उदरे बिभर्ति तं जातं द्रष्टुमभिसंयन्ति देवाः ॥ ३ ॥

3. *Ācārya upanayamāno brahmacāriṇaṁ kṛṇute garbhamantaḥ. Taṁ rātrīstisra udare bibharti taṁ jātaṁ draṣṭumabhisaṁyanti devāḥ.*

The teacher, Acharya, keeps the Brahmachari being admitted to the school close to him for three days and nights like a mother bearing the child in the womb, and when the Brahmachari emerges from that close observation, noble and brilliant people of the community come together to meet him.

इयं समित्पृथिवी द्यौर्द्वितीयोतान्तरिक्षं समिधा पृणाति ।
ब्रह्मचारी समिधा मेखलया श्रमेण लोकांस्तपसा पिपर्ति ॥ ४ ॥

4. *Iyaṁ samitpṛthivī dyaurdvitīyotāntarikṣaṁ samidhā pṛṇāti. Brahmacārī samidhā mekhalayā śrameṇa lokāṁstapasā piparti.*

The earth and earthly knowledge is the Brahmachari's first samit, fuel stick offered in the study yajna. The heaven and divine knowledge is the second samit, and thus with the samits he studies in full the third region of the middle space. Thus the Brahmachari, with the samit inputs into the yajna, with his determination symbolised by his girdle, his hard work and austere discipline covers all the three fields of his study with a sense of fulfilment all round.

पूर्वो॑ जा॒तो ब्रह्म॑णो ब्रह्मचा॒री घ॒र्मं वसा॑न॒स्तप॒सोद॑तिष्ठत्।
तस्मा॑ज्जा॒तं ब्राह्म॑ण॒ं ब्रह्म॑ ज्ये॒ष्ठं दे॒वाश्च॒ सर्वे॑ अ॒मृते॑न सा॒कम्॥ ५॥

5. *Pūrvo jāto brahmaṇo brahmacārī gharmaṁ vasānastapasodatiṣṭhat. Tasmājjātaṁ brāhmaṇaṁ brahma jyeṣṭhaṁ devāśca sarve amṛtena sākam.*

The Brahmachari, earlier born of the parents, now clad in the flames of fire and brilliance of knowledge, emerges reborn from the divine studies of earth, heaven and the middle regions. From him now issues forth divine knowledge of Veda and Supreme Brahma, all his divine potentials with immortality of his spirit shining together, all noble people one with his knowledge and divine potentials.

ब्र॒ह्म॒चा॒र्ये॑ ति स॒मिधा॒ समि॑द्धः॒ काष्ण्॑ं वसा॑नो दीक्षि॒तो दी॒र्घश्म॑श्रुः। स स॒द्य ए॑ति॒ पूर्व॑स्मा॒दुत्त॑रं समु॒द्रं लो॒कान्त्सं॒गृभ्य॒ मुहु॑रा॒चरि॑क्रत्॥ ६॥

6. *Brahmacārye ti samidhā samiddhaḥ kārṣṇaṁ vasāno dīkṣito dīrghaśmaśruḥ. Sa sadya eti pūrvasmāduttaraṁ samudraṁ lokāntsaṁgṛbhya muhurācarikrat.*

The Brahmachari goes forward, brilliant and inspired by the fuel fire of his knowledge, bearing an impressive and attractive mien, dedicated, consecrated and a socially committed graduate, a young man with beard and moustache. From the former stage of challenging Brahmacharya, he goes to the vast latter stage of social responsibilities, gathering assemblies of people, winning loud applause, proclaiming the value of knowledge and its applications for a progressive community.

ब्रह्मचारी जनयन्ब्रह्मापो लोकं प्रजापतिं परमेष्ठिनं विराजम्। गर्भो भूत्वामृतस्य योनाविन्द्रो ह भूत्वासुरांस्ततर्ह ॥ ७ ॥

7. *Brahmacārī janayanbrahmāpo lokaṁ prajāpatiṁ parameṣṭhinaṁ virājam. Garbho bhūtvāmṛtasya yonāvindro ha bhūtvāsurāṁstatarha.*

Having been an inmate in the house of immortal learning and grown to be a great scholar with the title of Indra, the Brahmachari now, contributing to sacred and secular knowledge of life, doing social work with noble action in the service of Prajapati, self-refulgent lord supreme and ruling powers of the nation, goes about dispelling the negative forces which damage life and the environment.

आचार्य स्तक्ष नभसी उभे इमे उर्वी गम्भीरे पृथिवीं दिवं च। ते रक्षति तपसा ब्रह्मचारी तस्मिन्देवाः संमनसो भवन्ति ॥ ८ ॥

8. *Ācārya statakṣa nabhasī ubhe ime urvī gambhīre pṛthivīṁ divaṁ ca. Te rakṣati tapasā brahmacārī tasmindevāḥ saṁmanaso bhavanti.*

The teacher prepares and presents fine models of heaven and earth with the solar system, both vast and deep with their atmosphere, both ethereal and vapours. The Brahmachari preserves, protects and serves them both with relentless discipline of his secular and sacred knowledge and commitment, so that, consequently, all the divine forces of earth and heaven become harmonious part of his knowledge and practical pursuit in action.

इ॒मां भूमिं पृ॑थि॒वीं ब्र॑ह्मचा॒री भि॒क्षामा ज॑भार प्रथ॒मो दिवं॑ च। ते कृ॒त्वा स॒मिधा॒वुपा॑स्ते॒ तयो॒रार्पि॑ता॒ भुव॑नानि॒ विश्वा॑॥ ९॥

9. *Imāṁ bhūmiṁ pṛthivīṁ brahmacārī bhikṣāmā jabhāra prathamo divaṁ ca. Te kṛtvā samidhāvupāste tayorārpitā bhuvanāni viśvā.*

This vast earth and this vast heaven and the knowledge of both and his place therein, the Brahmachari in his first phase of life receives and holds as a rightful gift for the child and disciple from the teacher and society. And having turned this double gift as fuel sticks for his yajnic living, he stands by them with commitment throughout life. In these two, heaven and earth, knowing them and living for them, are subsumed all facts and values of the entire world of existence. To these, all his knowledge, actions and prayers are dedicated.

अ॒र्वाग॒न्यः प॒रो अ॒न्यो दि॒वस्पृ॒ष्ठाद्बृ॒हा॑ नि॒धी निहि॑तौ ब्राह्म॒णस्य। तौ र॑क्षति॒ तप॑सा ब्रह्मचा॒री तत्के॒वलं॑ कृणुते॒ ब्रह्म॑ वि॒द्वान्॥ १०॥

10. *Arvāganyaḥ paro anyo divaspṛṣṭhādguhā nidhī nihitau brāhmaṇasya. Tau rakṣati tapasā brahmacārī tatkevalaṁ kṛṇute brahma vidvān.*

This one right here on earth is one wealth and value, that other beyond the top of heaven is another wealth and value. Both of these lie deep treasured in the heart core of the Brahmana, Brahmachari dedicated to knowledge and enlightened living. These two wealths and values, the Brahmachari, with his relentless discipline of knowledge and living, preserves, protects and promotes. And that is the all, and only that, which the scholar of Vedic knowledge of Brahma pursues as his sole aim in life.

अर्वाग्न्य इतो अन्यः पृथिव्या अग्नी समेतो नभसी अन्तरेमे। तयोः श्रयन्ते रश्मयोऽधि दृढास्ताना तिष्ठति तपसा ब्रह्मचारी॥ ११॥

11. *Arvāganya ito anyaḥ pṛthivyā agnī sameto nabhasī antareme. Tayoḥ śrayante raśmayo'dhi dṛḍhāstānā tiṣṭhati tapasā brahmacārī.*

Right here on earth is one Agni, the fire energy. Beyond this earthly Agni, there is another, solar energy of light. These two meet and move together between heaven and earth in the middle region. Of these two and between these two, are strong rays of energy, the currents of Vayu energy. The Brahmachari masters this knowledge of comprehensive energy and the interaction of its variations through the discipline of his study and life.

अभिक्रन्दन् स्तयन्नरुणः शितिङ्गो बृहच्छेपोऽनु भूमौ जभार। ब्रह्मचारी सिञ्चति सानौ रेतः पृथिव्यां तेन जीवन्ति प्रदिशश्चतस्रः॥ १२॥

12. *Abhikrandan stayannaruṇaḥ śitiṅgo bṛhacchepo'nu bhūmau jabhāra. Brahmacārī siñcati sānau retaḥ pṛthivyāṁ tena jīvanti pradiśaścatasraḥ.*

Roaring, thundering, the white, grey, dark and windy cloud, mighty powerful, bearing vapours of water for good of the earth rains down showers of vitality on mountains and the earth, by which all quarters of four directions and living beings on earth receive their life energy. (The cloud is a Brahmachari, i.e., working according to the laws of Brahma operative in nature. The cloud and rain is the result of the interaction of earthly and solar energy in the middle regions of the sky through electric currents. The Brahmachari too is the product of the interaction of the parents and the teacher and ,with his self-confidence and power of knowledge, works generously for the good of life on earth.)

अ॒ग्नौ सूर्ये॑ च॒न्द्रम॑सि मात॒रिश्व॑न्ब्रह्मचा॒र्य॑१॒॑प्सु स॒मिध॒मा द॑धाति। तासा॑म॒र्चींषि॒ पृथ॑ग॒भ्रे च॑रन्ति॒ तासा॒माज्यं॒ पुरु॑षो व॒र्षमाप॑ः॥ १३॥

13. *Agnau sūrye candramasi mātariśvanbrahmacāryapsu samidhamā dadhāti. Tāsāmarcīṁṣi pṛthagabhre caranti tāsāmājyaṁ puruṣo varṣamāpaḥ.*

The Brahmachari offers samits, fuel sticks, with scientific knowledge, into the fire, sun, moon, winds and currents of water and vapour. The heat, light and energy currents, in their own ways, move to and operate in the cloud, and the result of their interaction is vapours, rain, waters, ghrta and living seed, and purusha, forms of life.

(This mantra points to a yajnic science of rain. For the evolution of life refer to Taittiriyopanishad, 2,1).

आचार्यो ऽ मृत्युर्वरुणः सोम ओषधयः पयः।
जीमूता आसन्त्सत्वानस्तैरिदं स्वऽराभृतम्॥ १४॥

14. *Ācāryo mṛtyurvaruṇaḥ soma oṣadhayaḥ payaḥ.*
Jīmūtā āsantsatvānastairidaṁ svarābhṛtam.

The Acharya is Mrtyu, Yama, who leads the Brahmachari from the natural phase of the first birth to the second, enlightened phase of life. The Acharya is Varuna, saves him from evil and negativity. The Acharya is Soma, harbinger of peace and inspiration. The Acharya is medicinal herbs and milk and water, i.e., harbinger of health, saviour from disease, and giver of food for energy. His living virtues are the clouds whence all peace and happiness is received from the showers.

अमा घृतं कृणुते केवलमाचार्यो ऽ भूत्वा वरुणो यद्यदैच्छत्।
प्रजापतौ। तद् ब्रह्मचारी प्रायच्छत्स्वान्मित्रो अध्यात्मनः॥ १५॥

15. *Amā ghṛtaṁ kṛṇute kevalamācāryo bhūtvā varuṇo yadyadaicchat. Prajāpatau. Tad brahmacārī prāyacchatsvānmitro adhyātmanaḥ.*

The close association of teacher and disciple creates only the light and grace of ghrta through education and enlightenment. The Acharya becomes Varuna, planner, giver and saviour, and freely gives what he chooses to give for the disciple's contribution to society for its discipline and progress. And that very gift of the Acharya's, the Brahmachari as a friend, returns to his people from his very soul.

आचार्यो ब्रह्मचारी ब्रह्मचारी प्रजापतिः।
प्रजापतिर्वि राजति विराडिन्द्रोऽ भवद्वशी॥ १६॥

16. *Ācāryo brahmacārī brahmacārī prajāpatiḥ. Prajāpatirvi rājati virāḍindro'bhavadvaśī.*

The Acharya ought to be a Brahmachari, dedicated to Brahma and divine discipline of austerity. Prajapati, ruler, protector and sustainer of the people, too, ought to be a Brahmachari. Then only the ruler shines and rules. The brilliant alone rises to be Indra, really powerful, and it is the powerful alone can rule.

ब्रह्मचर्येण तपसा राजा राष्ट्रं वि रक्षति।
आचार्यो ब्रह्मचर्येण ब्रह्मचारिणमिच्छते॥ १७॥

17. *Brahmacaryeṇa tapasā rājā rāṣṭraṁ vi rakṣati. Ācāryo brahmacaryeṇa brahmacāriṇamicchate.*

Only by Brahmacharya and austere self discipline does the ruler preserve, protect and promote the social order. Only by Brahmacharya does the Acharya wish to have Brahmachari for his disciple.

ब्रह्मचर्येण कन्याऽ युवानं विन्दते पतिम्।
अनड्वान्ब्रह्मचर्येणाश्वो घासं जिगीर्षति॥ १८॥

18. *Brahmacaryeṇa kanyā' yuvānaṁ vindate patim. Anaḍvānbrahmacaryeṇāśvo ghāsaṁ jigīrṣati.*

Only by Brahmacharya does the virgin maiden find a youth as husband. Even the bull and the horse can eat and digest grass by natural Brahmacharya.

ब्रह्मचर्येण तपसा देवा मृत्युमपाघ्नत।
इन्द्रो ह ब्रह्मचर्येण देवेभ्यः स्वराभरत्॥ १९॥

19. *Brahmacaryeṇa tapasā devā mṛtyumapāghnata.*
Indro ha brahmacaryeṇa devebhyaḥ svarābharat.

Only by Brahmacharya and austere self discipline do the Devas, noble people, overcome untimely death. Indra, mighty ruler and refulgent teacher, brings joy and enlightenment for noble seekers only by the austere discipline of Brahmacharya.

ओषधयो भूतभव्यमहोरात्रे वनस्पतिः।
संवत्सरः सहर्तुभिस्ते जाता ब्रह्मचारिणः॥ २०॥

20. *Oṣadhayo bhūtabhavyamahorātre vanaspatiḥ.*
Saṁvatsaraḥ sahartubhiste jātā brahmacāriṇaḥ.

Herbs, the past time, future time, day and night, the trees, the year with the seasons, they all are observers of the unrelenting discipline and law of Brahmacharya, right things, only at the right time, in nature.

पार्थिवा दिव्याः पशव आरण्या ग्राम्याश्च ये।
अपक्षाः पक्षिणश्च ये ते जाता ब्रह्मचारिणः॥ २१॥

21. *Pārthivā divyāḥ paśava āraṇyā grāmyāśca ye.*
Apakṣāḥ pakṣiṇaśca ye te jātā brahmacāriṇaḥ.

All animals, of the earth, forest and the village, who are without wings, or birds of the sky, all of them observe the discipline of Brahmacharya, natural development of the body system and related behaviour.

पृथक्सर्वे प्राजापत्याः प्राणानात्मसु बिभ्रति।
तान्त्सर्वान्ब्रह्म रक्षति ब्रह्मचारिण्याभृतम्॥ २२॥

22. *Pṛthaksarve prājāpatyāḥ prāṇānātmasu bibhrati.*
Tāntsarvānbrahma rakṣati brahmacāriṇyā-bhṛtam.

All forms of life created by Prajapati, individually and separately, bear pranic energy in themselves specifically. Brahma, natural discipline of divinity, inherited through the process of nature, protects and sustains them all in character.

देवानामेतत्परिषूतमनभ्यारूढं चरति रोचमानम्। तस्माज्जातं ब्राह्मणं ब्रह्म ज्येष्ठं देवाश्च सर्वे अमृतेन साकम्॥ २३॥

23. *Devānāmetatpariṣūtamanabhyārūḍhaṁ carati rocamānam. Tasmājjātaṁ brāhmaṇaṁ brahma jyeṣṭhaṁ devāśca sarve amṛtena sākam.*

This discipline of Brahmacharya, distilled from nature and impelled from within by divine personages, unopposed and unviolated, brilliant and illuminative, pervades and rules the world of nature and humanity. Of that is born the divine knowledge and discipline of Supreme Brahma and from that arise all the noble and brilliant sages blest with the spirit of immortality against death.

ब्रह्मचारी ब्रह्म भ्राजद्बिभर्ति तस्मिन्देवा अधि विश्वे समोताः। प्राणापानौ जनयन्नाद् व्यानं वाचं मनो हृदयं ब्रह्म मेधाम्॥ २४॥

24. *Brahmacārī brahma bhrājadbibharti tasmin-devā adhi viśve samotāḥ. Prāṇāpānau janayannād vyānaṁ vācaṁ mano hṛdayaṁ brahma medhām.*

The Brahmachari bears the illuminative presence and knowldge of Brahma in which are summed up all the divinities of existence. He goes around manifesting prana, apana, vyana, Word and voice, mind, heart, Vedic knowledge and intelligence.

चक्षुः श्रोत्रं यशो अस्मासु धेह्यन्नं रेतो लोहितमुदरम् ॥ २५ ॥

25. *Cakṣuḥ śrotraṁ yaśo asmāsu dhehyannaṁ reto lohitamudaram.*

O Brahmacharya, bring us the eye, ear, honour, food, seed vitality, vibrant blood and the noble appetite for living.

तानि कल्पद् ब्रह्मचारी सलिलस्य पृष्ठे तपोऽतिष्ठत्तप्यमानः समुद्रे । स स्नातो बभ्रुः पिङ्गलः पृथिव्यां बहु रोचते ॥ २६ ॥

26. *Tāni kalpad brahmacārī salilasya pṛṣṭhe tapo' tiṣṭhattapyamānaḥ samudre. Sa snāto babhruḥ piṅgalaḥ pṛthivyām bahu rocate.*

In the midst of this sea of life on top of the waves of karma and consequence, passing through the crucibles of the discipline of continence and austerity, established in divinity, the Brahmachari develops all the virtues of physical, mental and social excellence and, graduated, committed, vibrantly healthy and golden gracious in generosity, he shines bright in life on earth.

Kanda 11/Sukta 6 (Freedom from Sin and Distress)

Agni and others Devata, Shantati Rshi

अग्निं ब्रूमो वनस्पतीनोषधीरुत वीरुधः ।
इन्द्रं बृहस्पतिं सूर्यं ते नो मुञ्चन्त्वंहसः ॥ १ ॥

1. *Agniṁ brūmo vanaspatīnoṣadhīruta vīrudhaḥ. Indraṁ bṛhaspatiṁ sūryaṁ te no muñcantvaṁhasaḥ.*

We address Agni, fire, trees, herbs, plants and

creepers, Indra, i.e., nature's electric energy, Brhaspati, all sustaining air energy and the sun, and pray to the Lord of nature, they may protect us from sin, sickness and disease.

(Natural forces correctly used give us health; abused, they cause suffering. We address them to understand their efficacy so that we take advantage of them and avoid abusing them. If we are correct, nature helps us, if we abuse or exploit nature, it reacts and we suffer. Therefore we pray: May God give us wisdom to take advantage of nature to be free from sin and suffering.)

ब्रूमो राजा॑नं॒ वरु॑णं मि॒त्रं विष्णु॒मथो॒ भग॑म्।
अंश॑ं॒ विव॑स्वन्तं ब्रूम॒स्ते नो॑ मुञ्च॒न्त्वंह॑सः॥ २॥

2. *Brūmo rājānaṁ varuṇaṁ mitraṁ viṣṇumatho bhagam. Aṁśaṁ vivasvantaṁ brūmaste no muñcantvaṁhasaḥ.*

We address Varuna, the refulgent sun that forms the cloud, Mitra, the sun that forms delicious waters for us, Vishnu, the all reaching illuminative sun, Bhaga, the sun that brings morning energy, Ansha, pranic energy of the sun that inspires greenery, and Vivasvan, dispeller of darkenss, and we pray to God that we may be free from sin, suffering and disease.

ब्रूमो दे॒वं स॑वि॒तारं॑ धा॒तार॑मुत पू॒षण॑म्।
त्वष्टा॑रमग्रि॒यं ब्रू॑म॒स्ते नो॑ मुञ्च॒न्त्वंह॑सः॥ ३॥

3. *Brūmo devaṁ savitāraṁ dhātāramuta pūṣaṇam. Tvaṣṭāramagriyaṁ brūmaste no muñcantvaṁhasaḥ.*

We address Savita, the rising sun, Dhata, the all-sustaining Vayu and gravitational force, Pusha, life promoting energy of nature, Tvashta, formative intelligence immanent in nature of the first order and we pray they may keep us free from sin, suffering and disease.

गन्धर्वाप्सरसो ब्रूमो अश्विना ब्रह्मणस्पतिम्।
अर्यमा नाम यो देवस्ते नो मुञ्चन्त्वंहसः॥ ४॥

4. *Gandharvāpsaraso brūmo aśvinā brahmaṇaspatim. Aryamā nāma yo devaste no muñcantvaṁhasaḥ.*

We address wind and water, Ashvins, complementarities of natural currents of energy, Brahmanaspati, the specialist of Vedic knowledge, refulgent guiding forces of natural law, Aryama by name and attribute, and we pray they may save us from sin, suffering and distress.

अहोरात्रे इदं ब्रूमः सूर्याचन्द्रमसावुभा।
विश्वानादित्यान्ब्रूमस्ते नो मुञ्चन्त्वंहसः॥ ५॥

5. *Ahorātre idaṁ brūmaḥ sūryācandramasāvubhā. Viśvānādityānbrūmaste no muñcantvaṁhasaḥ.*

We address the day and night, both sun and moon and all the phases of the sun in the Zodiacs and pray that we may be free from sin and distress.

वातं ब्रूमः पर्जन्यमन्तरिक्षमथो दिशः ।
आशाश्च सर्वी ब्रूमस्ते नो मुञ्चन्त्वंहसः॥ ६॥

6. *Vātaṁ brūmaḥ parjanyamantarikṣamatho diśaḥ. Āśāśca sarvā brūmaste no muñcantvaṁhasaḥ.*

And we address the wind, the cloud, the firmament, the quarters of space and the interspaces, all together, and we pray that we may be free from sin and suffering.

मुञ्चन्तु मा शपथ्या ऽ दहोरात्रे अथो उषाः।
सोमो मा देवो मुञ्चतु यमाहुश्चन्द्रमा इति॥ ७॥

7. *Muñcantu mā śapathyā dahorātre atho uṣāḥ.*
Somo mā devo muñcatu yamāhuścandramā iti.

May the day and night and the dawn free me from the ill effects of evil wishes and intentions of maligners. May the generous Soma whom they call the moon free me from the evil consequences of execrations.

पार्थिवा दिव्याः पशव आरण्या उत ये मृगाः।
शकुन्तान्पक्षिणो ब्रूमस्ते नो मुञ्चन्त्वंहसः॥ ८॥

8. *Pārthivā divyāḥ paśava āraṇyā uta ye mṛgāḥ.*
Śakuntānpakṣiṇo brūmaste no muñcantvaṁhasaḥ.

May the animals of the earth and beasts of the forest and powerful birds of the sky, we address, keep us free from sin and suffering.

भवाशर्वाविदं ब्रूमो रुद्रं पशुपतिश्च यः।
इषूर्या एषां संविद्म ता नः सन्तु सदा शिवाः॥ ९॥

9. *Bhavāśarvāvidaṁ brūmo rudraṁ paśupatiśca yaḥ.*
Iṣūryā eṣāṁ saṁvidma tā naḥ santu sadā śivāḥ.

We address Bhava and Sharva, catalytic forces of nature's evolution through making, breaking and remaking process, Rudra, spirit of natural justice, and

Pashupati, lord of all living beings, and pray that all the arrows they shoot as we well know may always be kind and constructive for us.

दिवं ब्रूमो नक्षत्राणि भूमिं यक्षाणि पर्वतान्।
समुद्रा नद्यो ∫ वेशन्तास्ते नो मुञ्चन्त्वंहसः ॥ १० ॥

10. *Divaṁ brūmo nakṣatrāṇi bhūmiṁ yakṣāṇi parvatān. Samudrā nadyo veśantāste no muñcantvaṁhasaḥ.*

We address the regions of light, constellations of the stars, earth, holy places, mountains and clouds, seas, rivers and lakes, and pray they may be good to us and save us from sin and suffering.

सप्तर्षीन्वा इदं ब्रूमोऽ पो देवीः प्रजापतिम्।
पितॄन्यमश्रेष्ठान्ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ ११ ॥

11. *Saptarṣīnvā idaṁ brūmo'po devīḥ prajāpatim. Pitṝnyamaśreṣṭhānbrūmaste no muñcantvaṁhasaḥ.*

We address the seven Rshis, sagely powers of the social order corresponding to our senses and mind, noble people and their noble acts, noble women, the ruler protector and sustainer of the people, parental seniors who guide us on the path of law and discipline, and now address this prayer that they may save us from sin, suffering and distress.

ये देवा दिविषदो अन्तरिक्षसदश्च ये।
पृथिव्यां शक्रा ये श्रितास्ते नो मुञ्चन्त्वंहसः ॥ १२ ॥

12. *Ye devā diviṣado antarikṣasadaśca ye. Pṛthivyāṁ śakrā ye śritāste no muñcantvaṁhasaḥ.*

Those heavenly powers which abide in the regions of light, those that abide in the middle region, and those powers and forces which abide on earth for law and order may, we pray, protect us from sin and suffering.

आदित्या रुद्रा वसवो दिवि देवा अथर्वाणः ।
अङ्गिरसो मनीषिणस्ते नो मुञ्चन्त्वंहसः ॥ १३ ॥

13. *Ādityā rudrā vasavo divi devā atharvāṇaḥ.*
Aṅgiraso manīṣiṇaste no muñcantvaṁhasaḥ.

Adityas, Rudras and Vasus that provide light, justice and peaceful settlement, Brahmacharis of the Aditya, Rudra and Vasu order, unshaking powers of light in the heavenly region, Angirasas, pranic energies and inspiring leaders, intellectuals and pioneering thinkers all, we pray, may save us from sin and suffering.

यज्ञं ब्रूमो यजमानमृचः सामानि भेषजा ।
यजूंषि होत्रा ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ १४ ॥

14. *Yajñaṁ brūmo yajamānamṛcaḥ sāmāni bheṣajā.*
Yajūṁṣi hotrā brūmaste no muñcantvaṁhasaḥ.

We address yajna, yajamana, scholars of Rks, Samans and the sanative Atharva, holy men of Yajurveda and their yajnic acts, and pray that they may save us from sin and suffering.

पञ्च राज्यानि वीरुधां सोमश्रेष्ठानि ब्रूमः ।
दर्भो भङ्गो यवः सहस्ते नो मुञ्चन्त्वंहसः ॥ १५ ॥

15. *Pañca rājyāni vīrudhāṁ somaśreṣṭhāni brūmaḥ.*
Darbho bhaṅgo yavaḥ sahaste no muñcantvaṁhasaḥ.

We address five most efficacious ruling aspects of herbs chief of which is soma, their root, stalk, leaves, flowers and fruits, and we address darbha grass, bhanga stimulator, barley, and their power, and pray they may protect us from sin, suffering and disease.

अरायान्ब्रूमो रक्षांसि सर्पान्पुण्यजनान्पितॄन्।
मृत्यूनेकशतं ब्रूमस्ते नो मुञ्चन्त्वंहसः ॥ १६ ॥

16. *Arāyānbrūmo rakṣāṁsi sarpānpuṇyajanānpitṝn.*
Mṛtyūnekaśataṁ brūmaste no muñcantvaṁhasaḥ.

We address the ungenerous, the wicked, the snakes, the holy people, parental seniors, and the hundred ways people suffer and die, and we pray they spare and save us from sin and suffering.

ऋतून्ब्रूम ऋतुपतीनार्तवानुत हायनान्।
समाः संवत्सरान्मासांस्ते नो मुञ्चन्त्वंहसः ॥ १७ ॥

17. *Ṛtūnbrūma ṛtupatīnārtavānuta hāyanān. Samāḥ*
saṁvatsarānmāsāṁste no muñcantvaṁhasaḥ.

We address the seasons, sun, planets, winds and other atmospheric conditions which affect the seasons, seasonal conditions which affect life, exits and returns of the years, years, year cycles and months, and we pray we may be free from sin, suffering and disease.

एत देवा दक्षिणतः पश्चात्प्राञ्च उदेत। पुरस्तादुत्तराच्छक्रा
विश्वे देवाः समेत्य ते नो मुञ्चन्त्वंहसः ॥ १८ ॥

18. *Eta devā dakṣiṇataḥ paścātprāñca udeta. Pura-*
stāduttarācchakrā viśve devāḥ sametya te no
muñcantvaṁhasaḥ.

O Devas, mighty divinities of nature, nobilities

of humanity, come from the south, come from the west, come from north and from the east, rise and come forward to us, come together all divinities of nature and humanity, save us from sin, disease and distress.

विश्वान्देवानिदं ब्रूमः सत्यसन्धानृतावृधः।
विश्वाभिः पत्नीभिः सह ते नो मुञ्चन्त्वंहसः॥ १९॥

19. *Viśvāndevānidaṁ brūmaḥ satyasandhānṛtāvṛdhaḥ. Viśvābhiḥ patnībhiḥ saha te no muñcantvaṁhasaḥ.*

We address this to all divinities of nature and humanity of the world committed to truth, all devotees and promoters of divine knowledge and laws of life, to come with all their saving and promotive powers and protect us from sin and suffering of distress.

सर्वान्देवानिदं ब्रूमः सत्यसन्धानृतावृधः।
सर्वाभिः पत्नीभिः सह ते नो मुञ्चन्त्वंहसः॥ २०॥

20. *Sarvāndevānidaṁ brūmaḥ satyasandhānṛtāvṛdhaḥ. Sarvābhiḥ patnībhiḥ saha te no muñcantvaṁhasaḥ.*

We address this to all divinities of nature and humanity without exception, all committed to Truth, all devotees and promoters of divine knowledge and laws of life, to come with all their saving and promotive powers in entirety, and protect us from sin, disease and distress.

भूतं ब्रूमो भूतपतिं भूतानामुत यो वशी।
भूतानि सर्वा संगत्य ते नो मुञ्चन्त्वंहसः॥ २१॥

21. *Bhūtaṁ brūmo bhūtapatiṁ bhūtānāmuta yo vaśī.*
Bhūtāni sarvā saṁgatya te no muñcantvaṁhasaḥ.

We address the lord of existence, ruler, protector and sustainer of all living beings, and the controller of all elements of creation that is, and pray that they and all the forms of existence, together, may protect us from sin and suffering.

या देवीः पञ्च प्रदिशो ये देवा द्वादशर्तवः ।
संवत्सरस्य ये दंष्ट्रास्ते नः सन्तु सदा शिवाः ॥ २२ ॥

22. *Yā devīḥ pañca pradiśo ye devā dvādaśartavaḥ.*
Saṁvatsarasya ye daṁṣṭrāste naḥ santu sadā śivāḥ.

Whatever divine forces of nature's elements there are working in the vast quarters of space, whatever divine and refulgent dynamic processes are operative in the flow of twelve months of the seasons' cycle, and whatever catalytic forces of Bhava and Sharva there be of time in the cycle of years, we pray, they may be good and auspicious to us.

यन्मातली रथक्रीतममृतं वेद भेषजम् ।
तदिन्द्रो अप्सु प्रावेशयत्तदापो दत्त भेषजम् ॥ २३ ॥

23. *Yanmātalī rathakrītamamṛtaṁ veda bheṣajam.*
Tadindro apsu prāveśayattadāpo datta bheṣajam.

That immortal sanative, i.e., immortal knowledge, for the achievement of ultimate freedom of Moksha, which Matali, cosmic intelligence that drives the cosmic chariot, inherently bears as received from the light of omniscience immanent in the chariot, that very immortal sanative of knowledge and enlightenment

may Indra let flow into the stream of human karma. That very immortal sanative, O Apah, Vishvedevas, divinities of nature and humanity, pray give us (so that we may be free from sin and suffering.)

Note: Satavalekara has given a list of the deities of the earth, middle region and the region of light which comes to 93. In addition he gives a list of 172 including hundred forms of death (mantra 16). In all, the number of deities given by him come to two hundred and sixty-five for which the prayer to Divinity is that they may all be good and auspicious to humanity so that life may be free from sin and distress.

Kanda 11/Sukta 7 (Ucchhishta, the Ultimate Absolute Brahma)

Ucchhishta Brahma Devata, Atharva Rshi

उच्छि॑ष्टे॒ नाम॑ रू॒पं चोच्छि॑ष्टे लो॒क आहि॑तः।
उच्छि॑ष्ट॒ इन्द्र॑श्चा॒ग्निश्च॒ विश्व॑म॒न्तः स॒माहि॑तम्॥ १॥

1. *Ucchiṣṭe nāma rūpaṁ cocchiṣṭe loka āhitaḥ.*
Ucchiṣṭa indrascāgniśca viśvamantaḥ samāhitam.

Names and forms of things in existence subsist in the Ultimate Brahma which remains when all else is withdrawn to Zero. The world subsists withdrawn therein, and when it is in the created state of existence, it exists therein. Indra, energy, power and glory, Agni, fire, light and knowledge, the entire universe, exists sustained therein, and is withdrawn into that. That, the Ultimate Brahma, remains. That is Ucchhishta, the last that remains and the first that stirs (when the end is over and the beginning begins).

उच्छि॑ष्टे द्यावा॑पृथि॒वी विश्वं॑ भू॒तं स॒माहि॑तम्।
आपः॑ समु॒द्र उच्छि॑ष्टे च॒न्द्रमा॒ वात॒ आहि॑तः॥ २॥

2. *Ucchiṣṭe dyāvāpṛthivī viśvaṁ bhūtaṁ samāhitam.*
Āpaḥ samudra ucchiṣṭe candramā vāta āhitaḥ.

Earth and heaven abide in Ultimate Brahma. The entire world of existence, of thought, energy and matter, abides and moves therein. The waters, the sea, the moon, the wind, all abide and move in Brahma and are withdrawn into That.

सन्नुच्छि॑ष्टे असंश्चो॒भौ मृ॒त्युर्वा॑जः॑ प्र॒जाप॑तिः।
लौ॒क्या उच्छि॑ष्ट आय॑त्ता॒ व्र॒श्च॒ द्र॒श्चापि॒ श्रीर्मयि॑॥ ३॥

3. *Sannucchiṣṭe asaṁścobhau mṛtyurvājaḥ prajāpatiḥ. Laukyā ucchiṣṭa āyattā vraśca draścāpi śrīrmayi.*

Being and Non-Being both, death, food, energy and speed of motion, Prajapati, the sustaining power of created forms, all subsist in Brahma. All things of this world, lovables and rejectables, the beauty and grace that is in you and me, all is collected and concentrated in Brahma, That remains after all.

दृ॒ढो दृं॑ह॒स्थिरो॒ न्यो ब्रह्म॑ विश्व॒सृजो॒ दश॑।
नाभि॑मिव स॒र्वत॑श्च॒क्रमुच्छि॑ष्टे दे॒वता॑ः श्रि॒ताः॥ ४॥

4. *Dṛḍho dṛṁhasthiro nyo brahma viśvasṛjo daśa.*
Nābhimiva sarvataścakramucchiṣṭe devatāḥ śritāḥ.

The strong and firm, the firm and established, the mover and the moved as thinker and the thought, the creations of Prakrti and the food for creation, and

ten subtle and gross elements, ten pranas that contribute to the created world, all are wholly held and sustained in Brahma as the wheel is held and sustained in the nave. Indeed, all divine forces of existence are held and sustained in Brahma, the Ultimate over and after all.

ऋक्साम॒ यजु॒रुच्छि॑ष्ट उद्गी॒थः प्रस्तु॒तं स्तु॒तम्।
हि॒ङ्का॒र उच्छि॑ष्टे॒ स्वर॒ः साम्नो॑ मे॒डिश्च॒ तन्मयि॑॥ ५॥

5. *Ṛksāma yajurucchiṣṭa udgīthaḥ prastutaṁ stutam. Hiṁkāra ucchiṣṭe svaraḥ sāmno meḍiśca tanmayi.*

The Rk, the Sama, the Yaju, the vaulting song of Aum, divine eulogy presented by the celebrant, the hinkara, the notes and accents of Samans, and the ecstasy that is in you and me, all is in Brahma.

ऐ॒न्द्रा॒ग्नं पा॑वमा॒नं म॒हाना॑म्नीर्महाव्र॒तम्।
उच्छि॑ष्टे य॒ज्ञस्याङ्गा॑न्य॒न्तर्ग॑र्भ॒ इव मा॒तरि॑॥ ६॥

6. *Aindrāgnaṁ pāvamānaṁ mahānāmnīrmahāvratam. Ucchiṣṭe yajñasyāṅgānyantargarbhaiva mātari.*

The hymns in adoration of Indra and Agni, the ecstatic praise of Soma, hymns in praise of the Supreme Divine, the grand adoration with five songs of Sama, all parts of yajna, all these abide and nestle in Brahma like the baby in the mother's womb.

रा॒ज॒सूयं॑ वाज॒पेय॑मग्निष्टो॒मस्तद॑ध्व॒रः ।
अ॒र्का॒श्व॒मे॒धावुच्छि॑ष्टे जी॒वब॑र्हिर्म॒दिन्त॑मः॥ ७॥

7. *Rājasūyaṁ vājapeyamagniṣṭomastadadhvaraḥ. Arkāśvamedhāvucchiṣṭe jīvabarhirmadintamaḥ.*

Rajasuya, Vajapeya, Agnishtoma, the yajna of love and non-violence, Arka, the songs in adoration of Agni and Surya, Ashvamedha, the yajna in adoration of the social order, Jivabarhi, the yajna in adoration of life, and the most ecstatic songs and yajnic performances abide and subsist in Brahma that breathes without breath (Rgveda, 10, 129, 2) even when the fires are out and the music is silent.

अग्न्याधेयमथो दीक्षा कामप्रश्छन्दसा सह।
उत्सन्ना यज्ञाः सत्राण्युच्छिष्टेऽधि समाहिताः ॥ ८ ॥

8. *Agnyādheyamatho dīkṣā kāmapraśchandasā saha.*
Utsannā yajñāḥ satrāṇyucchiṣṭe'dhi samāhitāḥ.

The kindling of fire in yajna, initiation with Diksha, the yajna for the fulfilment of specific projects with the hymns of Veda, yajnas for advancement in life, yajna sessions lasting for various periods of time, all abide and subsist in Brahma which remains when all else is gone, sucked in, withdrawn.

अग्निहोत्रं च श्रद्धा च वषट्कारो व्रतं तपः।
दक्षिणेष्टं पूर्तं चोच्छिष्टेऽधि समाहिताः ॥ ९ ॥

9. *Agnihotraṁ ca śraddhā ca vaṣaṭkāro vrataṁ tapaḥ. Dakṣiṇeṣṭaṁ pūrtaṁ cocchiṣṭe'dhi samāhitāḥ.*

Agnihotra, fire yajna as daily ritual, Shraddha, faith in ultimate truth, the offer of oblations with Vashatkara, Vratas, specific vows, Tapa, observance of austerity, Dakshina, gifts to the priest and the guru, Ishta, projects for specific aims, Purta, yajna for thanksgiving, all these abide and subsist in Brahma, the Ultimate

Supreme beyond everything else.

एकरात्रो द्विरात्रः सद्यःक्रीः प्रक्रीरुक्थ्य ऽः।
ओतं निहितमुच्छिष्टे यज्ञस्याणूनि विद्यया ॥ १० ॥

10. *Ekarātro dvirātraḥ sadyaḥ krīḥ prakrīrukthyaḥ.*
Otaṁ nihitamucchiṣṭe yajñasyāṇūni vidyāyā.

One night yajna, two night yajna, the same day Soma yajna, the previous day Soma yajna, Ukthya yajna, other parts of yajna with subtle knowledge abide and subsist deep in Brahma like the warp and woof of existence.

चतूरात्रः पञ्चरात्रः षड्रात्रश्चोभयः सह। षोड़शी सप्तरात्र-
श्चोच्छिष्टाज्जज्ञिरे सर्वे ये यज्ञा अमृतं हिताः ॥ ११ ॥

11. *Catūrātraḥ pañcarātraḥ ṣaḍrātraścobhayaḥ saha.*
Ṣoḍaśī saptarātraścocchiṣṭājjajñire sarve ye yajñā amṛte hitāḥ.

Four night session of yajna, five night session, six night session with double duration also of eight, ten and twelve night sessions, sixteen and seven night sessions, all are born of Supreme Brahma, and all of them abide and subsist in the eternal Brahma that ever remains beyond everything else. All the yajnic affairs that there are are born of It and into It they retire, held in the Immortal.

प्रतीहारो निधनं विश्वजिच्चाभिजिच्च यः।
साह्नातिरात्रावुच्छिष्टे द्वादशाहोऽ पि तन्मयि ॥ १२ ॥

12. *Pratīhāro nidhanaṁ viśvajiccābhijicca yaḥ.*
Sāhnātirātrāvucchiṣṭe dvādaśāho'pi tanmayi.

Pratihara, responsive good and fourth part of a Sama song, Nidhana, wealth and the close of a Sama song, Vishvajit and Abhijit yajnas for success, the day long yajna and the yajna that lasts till the night, and the twelve day session, all abide and subsist in the transcendent Brahma. I pray all that virtue and yajnic potential were in me too.

सूनृता संनतिः क्षेमः स्वधोर्जामृतं सहः।
उच्छिष्टे सर्वे प्रत्यञ्चः कामाः कामेन तातृपुः ॥ १३ ॥

13. *Sūnṛtā saṁnatiḥ kṣemaḥ svadhorjāmṛtaṁ sahaḥ.*
Ucchiṣṭesarve pratyañcaḥ kāmāḥ kāmena tātṛpuḥ.

Truth and honesty of word and deed, reverence and humility, peace and protection, essential virtue and food for all, energy, immortality and the eternal joy of life, all these proceed from Brahma and return unto this Ultimate Divinity, and all the desires, plans and projects of humanity are fulfilled only by Its will and ultimate pleasure.

नव भूमीः समुद्रा उच्छिष्टेऽधि श्रिता दिवः।
आ सूर्यो भात्युच्छिष्टेऽहोरात्रे अपि तन्मयि ॥ १४ ॥

14. *Nava bhūmīḥ samudrā ucchiṣṭe'dhi śritā divaḥ.*
Ā sūryo bhātyucchiṣṭe'horātre api tanmayi.

Nine-region earths of space, oceans of earths and space, all orders of the regions of light, abide and are sustained in the Ultimate Brahma. The sun shines in Brahma. The day and night abide in Brahma. I pray the same be in me, the same also is in me. I am the microcosm.

उ॒प॒ह॒व्यं विषू॑वन्तं॒ ये च॑ य॒ज्ञा गुहा॑ हि॒ताः।
बिभ॑र्ति भ॒र्ता विश्व॒स्योच्छि॑ष्टो जनि॒तुः पि॒ता॥ १५॥

15. *Upahavyaṁ viṣūvantaṁ ye ca yajñā guhā hitāḥ.*
Bibharti bhartā viśvasyocchiṣṭo janituḥ pitā.

Upahavya Somayaga, Vishuvat Somayaga, and all those yajnas hidden in mystery, all these the Burden Bearer of the universe bears and sustains, the Ultimate Brahma that is father of the father creator, i.e., the Absolute Brahma in transcendence over the Immanent.

पि॒ता ज॑नि॒तुरुच्छि॒ष्टोऽ सो॒ः पौत्र॑ः पितामहः।
स क्षि॑यति॒ विश्व॒स्येशा॑नो॒ वृषा॒ भूम्या॑मति॒घ्न्य ऽ॑॥ १६॥

16. *Pitā janiturucchiṣṭo'soḥ pautraḥ pitāmahaḥ.*
Sa kṣiyati viśvasyeśāno vṛṣā bhūmyāmatighnyaḥ.

Father of father, the Ultimate Brahma is the Grand-father. It is the grandson of Prana, that is, the third stage of spiritual experience after Pranayama, after Pratyahara and Samyama. Ultimate ruler of the universe, It abides everywhere in the world of existence, omnificent and inviolable.

ऋ॒तं स॒त्यं तपो॑ रा॒ष्ट्रं श्रमो॒ धर्म॑श्च॒ कर्म॑ च।
भू॒तं भ॑वि॒ष्यदुच्छि॑ष्टे वी॒र्यं ऽ॑ ल॒क्ष्मीर्बलं॒ बले॑॥ १७॥

17. *Ṛtaṁ satyaṁ tapo rāṣṭraṁ śramo dharmaśca karma ca. Bhūtaṁ bhaviṣyaducchiṣṭe vīryaṁ lakṣmīrbalaṁ bale.*

Everything abides in the Ultimate Brahma: Rtam, the universal law, Satyam, the world of Prakrtic reality, Satyam and Rtam comprising the constant and the mutable and the law, Tapas, the relentless austerity

of the law and discipline of life, Rashtra, the order of the individual, social and universal life, Shrama, hard work, Dharma, duty according to the Law, Karma, human action and the consequential chain of life in action, the past, present and future, valour and heroism, wealth and excellence, and strength within strength like circle within circle.

सम्ऋद्धिरोज आकूतिः क्षत्रं राष्ट्रं षडुर्व्य ऽः।
संवत्सरोऽध्युच्छिष्ट इडा प्रैषा ग्रहा हविः॥ १८॥

18. *Samṛddhiroja ākūtiḥ kṣatraṁ rāṣṭraṁ ṣaḍurvyaḥ.*
Saṁvatsaro'dhyucchiṣṭa iḍā praiṣā grahā haviḥ.

Prosperity, lustre and splendour, thought and resolution, governance and the Dominion, six quarters of the world in space, the year and year-cycle, Ida, the ultimate Word, inspiration and advancement, all transactions and everything involved in life's transactions, all is comprehended in the Ultimate Brahma.

चतुर्होतार आप्रियश्चातुर्मास्यानि नीविदः।
उच्छिष्टे यज्ञा होत्राः पशुबन्धास्तदिष्टयः॥ १९॥

19. *Caturhotāra āpriyaścāturmāsyāni nīvidaḥ.*
Ucchiṣṭe yajñā hotrāḥ paśubandhāstadiṣṭayaḥ.

Chatur-hotr mantras recited at new moon and full moon yajna, Apri mantras, four yajnas performed in four months, hymns of praise and celebration, yajnas, priests, all rules and disciplines of living beings, in fact all acts and rituals people wish to perform for specific purposes, all these abide in Brahma.

अर्धमासाश्च मासाश्चार्तवा ऋतुभिः सह।
उच्छिष्टे घोषिणीरापः स्तनयित्नुः श्रुतिर्महो॥ २०॥

20. *Ardhamāsāśca māsāścārtavā ṛtubhiḥ saha.*
Ucchiṣṭe ghoṣiṇīrāpaḥ stanayitnuḥ śrutirmahī.

Half-months specially of the lunar year, months, seasonal activities along with the seasons, rippling, murmuring, roaring waters, thunder and lightning, and the grand voice of the Veda, all abide in the Ultimate Brahma.

शर्करा सिकता अश्मान ओषधयो वीरुधस्तृणा।
अभ्राणि विद्युतो वर्षमुच्छिष्टे संश्रिता श्रिता॥ २१॥

21. *Śarkarāḥ sikatā aśmāna oṣadhayo vīrudhastṛṇā.*
Abhrāṇi vidyuto varṣamucchiṣṭe saṁśritā śritā.

Gravel, sand, stone, herbs, creepers, grasses, clouds, lightning, rain, all abide at peace nestled in the Ultimate Brahma.

राद्धिः प्राप्तिः समाप्तिर्व्या ∫प्तिर्महो एधतुः।
अत्याप्तिरुच्छिष्टे भूतिश्चाहिता निहिता हिता॥ २२॥

22. *Rāddhiḥ prāptiḥ samāptirvyā-ptirmaha edhatuḥ.*
Atyāptirucchiṣṭe bhūtiścāhitā nihitā hitā.

Success and prosperity, achievement, attainment, universality, greatness, progress, abundance, prosperity, all abide, withdrawn, resolved, sustained in Ultimate Brahma.

यच्च प्राणति प्राणेन यच्च पश्यति चक्षुषा।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः॥ २३॥

23. *Yacca prāṇati prāṇena yacca yaśyati cakṣuṣā.*
Ucchiṣṭājjajñire sarve divi devā diviśritaḥ.

All that breathes with prana, all that sees with the eye, the Devas which abide in heaven sustained therein, all these are born of the Ultimate Brahma.

ऋचः सामानि च्छन्दांसि पुराणं यजुषा सह।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः॥ २४॥

24. *Ṛcaḥ sāmāni cchandāṁsi purāṇaṁ yajuṣā saha.*
Ucchiṣṭājjajñire sarve divi devā diviśritaḥ.

All descriptions in the form of celebration and the Rgveda, songs of ecstasy and Samaveda, happy songs and Atharva-veda, all pre-historic literature along with Yajurveda, and all the divinities abiding and sustained in the region of light are born of the Ultimate Brahma.

प्राणापानौ चक्षुः श्रोत्रमक्षितिश्च क्षितिश्च या।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः॥ २५॥

25. *Prāṇāpānau cakṣuḥ śrotramakṣitiśca kṣitiśca yā.*
Ucchiṣṭājjajñire sarve divi devā diviśritaḥ.

Prana and apana, eye, ear, the undiminishing mind and diminishing body, and all the divinities abiding and sustained in the light of heaven are born of the Ultimate Brahma.

आनन्दा मोदाः प्रमुदोऽभीमोदमुदश्च ये।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः॥ २६॥

26. *Ānandā modāḥ pramudo'bhīmodamudaśca ye.*
Ucchiṣṭājjajñire sarve divi devā diviśritaḥ.

All ecstasy, pleasures, delights, happy celebrations and all the divinities abiding and sustained in the light of heaven are born of Ultimate Brahma.

देवाः पितरो मनुष्या ऽ गन्धर्वाप्सरसश्च ये।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः॥ २७॥

27. *Devāḥ pitaro manuṣyā gandharvāpsarasaśca ye.*
Ucchiṣṭājjajñire sarve divi devā diviśritaḥ.

All the divinities of nature and humanity, Pitaras, parental sustainers of humanity, the ordinary people, sustainers of earth and the divine Word and culture, all fluent forces in flux, and all the divine virtues abiding and sustained in the light of heaven are born of the Ultimate, all comprehensive Brahma, first and last everlasting of all else that is.

Kanda 11/Sukta 8 (Constitution of Man)

Adhyatma, Manyu Devata, Kaurupathi Rshi

यन्मन्युर्जायामावहत्संकल्पस्य गृहादधि। क आसं जन्याः
के वराः क उ ज्येष्ठवरो ऽ भवत्॥ १॥

1. *Yanmanyurjāyāmāvahatsaṁkalpasya gṛhādadhi.*
Ka āsaṁ janyāḥ ke varāḥ ka u jyeṣṭhavaro'bhavat.

When Manyu, Supreme Divinity's thoughful love of creativity, bore, that is, objectified and manifested, Prakrti, Its consort, from the house of Sankalpa, Its will and resolution to create, then who were the co-mates of Prakrti? And who were the friends of Manyu, divine ardour of cosmic creativity? And who was the chief of the occasion, the bridegroom?

तप॑श्चै॒वास्ता॑ं कर्म॑ चा॒न्तर्म॑हत्य ⌡र्ण॒वे। त आ॑स॒ं जन्या॒स्ते व॒रा ब्रह्म॑ ज्येष्ठव॒रो ⌡ऽ भवत्॥ २॥

2. *Tapaścaivāstāṁ karma cāntarmahatyarṇave. Ta āsaṁ janyāste varā brahma jyeṣṭhavaro'bhavat.*

In that mighty deep darkness of the ocean of uncreation, Tapa and Karma were the co-mates of Prakrti, and they were also the friends of thoughtful love and Cosmic Creativity, and the chief of the occasion was Brahma itself.

Note: These two mantras are a metaphor of divine creation. Refer to Chhandogyopanishad, 6, 2, 1-3 and Brhadaranyakopanishad, 1, 4, 17.

In the state of zero, absolute silence, before creation "Atman alone was there, only One (with Its essential Svadha: Rgveda, 10, 129, 2). It desired: I am One. I shall be many. I will create. It yearned for a mate (Prakrti). I shall generate. Let there be my power and potential incarnate, I shall act and create. This was the desire, Divine Resolution." This action of creation and generation is the divine Karma.

If we refer to Rgveda, 10, 190, 1, we find that Rtam, dynamics and Law of mutability, and Satyam, the constancy of Prakrti, were generated by the Tapas of the One sole existent Brahma which is the ever and ultimate presence awake eternally. Thus Karma and Tapas were the two co-mates of Brahma by Its own will. And these two were also the co-mates of simultaneous generation for Prakrti since these became immanent in Prakrti by divine will. This immanence and Prakrtic creation is studied in Sankhya Sutras in detail.

दश॑ सा॒कमजायन्त दे॒वा दे॒वेभ्य॑: पु॒रा।
यो वै तान्वि॒द्यात्प्र॒-त्यक्षं॒ स वा अ॒द्य म॒हद्व॑देत्॥ ३॥

3. *Daśa sākamajāyanta devā devebhyaḥ purā. Yo vai tānvidyātpra tyakṣaṁ sa vā adya mahadvadet.*

In the beginning, from the divine powers of Prakrti, Rtam and Satyam, ten divine mutations of existentially activated Prakrti called Mahat were evolved. One who would know and directly describe them today would say something really great.

(These ten could be described as ten elements, i.e., five subtle elements and five gross elements, or they could be described as ten pranas, or ten senses of perception and volition.)

प्रा॒णाऽपा॒नौ चक्षु॒: श्रोत्र॒मक्षि॑तिश्च॒ क्षिति॑श्च॒ या।
व्या॒नोऽदा॒नौ वाङ् मन॒स्ते वा आकू॑ति॒मावह॑न्॥ ४॥

4. *Prāṇāpānau cakṣuḥ śrotramakṣitiśca kṣitiśca yā. Vyānodānau vāṅ manaste vā ākūtimāvahan.*

Prana and apana, eye, ear, constancy and mutability, vyana and udana, speech and mind, these carry the immanent thought and resolution of divinity in human activity.

अजा॑ता आसन्नृ॒तवोऽथो॑ धा॒ता बृ॒हस्पति॑:।
इ॒न्द्रा॒ग्नी अ॒श्विना॒ तर्हि॑ कं ते ज्ये॒ष्ठमुपा॑सत॥ ५॥

5. *Ajātā āsannṛtavo'tho dhātā bṛhaspatiḥ. Indrāgnī aśvinā tarhi kaṁ te jyeṣṭhamupāsata.*

When seasons, Dhata the sustaining space, Brhaspati, Vayu, Indragni, electric and fire energy, and

Ashvins, sun and moon, were not yet generated then which highest power did they stay by?

They stayed by Kam, the lord of peace and bliss, the Jyeshtha Brahma.

तपश्चैवास्तां कर्म चान्तर्महत्यर्णवे।
तपो ह जज्ञे कर्मणस्तत्ते ज्येष्ठमुपासत॥ ६॥

6. *Tapaścaivāstāṁ karma cāntarmahatyarṇave.*
Tapo ha jajñe karmaṇastatte jyeṣṭhamupāsata.

Tapa and Karma were there in the mighty deep ocean of silence present with Jyeshtha Brahma. Tapa was born of Karma. They, Dhata and others, abided with Karma, the will of Jyeshtha Brahma to be generated in the due course of Prakrtic evolution.

(For Mahad-arnava refer to Rgveda, 10, 190, 1: Rtam and Satyam were generated from Tapa enkindled by the will and thought of Jyeshtha Brahma, then was generated Ratri, Night and Darkness, and then was generated Samudro' arnava, the mighty ocean.)

येत आसीद्भूमिः पूर्वा यामद्धातय इद्विदुः।
यो वै तां विद्यान्नामथा स मन्येत पुराणवित्॥ ७॥

7. *Yeta āsīdbhūmiḥ pūrvā yāmaddhātaya idviduḥ.*
Yo vai tāṁ vidyānnāmathā sa manyeta purāṇavit.

That which was the primeval earth, before this concrete mother earth sustaining her children came into being, and which only the visionaries of Truth know, is mysterious. Whoever knows that primeval earth by name, form and character is the man who really knows her as one of the earliest mysteries.

कुत इन्द्रः कुतः सोमः कुतो अग्निरजायत।
कुतस्त्वष्टा समभवत्कुतो धाताजायत॥ ८॥

8. *Kuta indraḥ kutaḥ somaḥ kuto agnirajāyata. Kutastvaṣṭā samabhavatkuto dhātājāyata.*

Whence did Indra arise, whence soma, whence agni did arise? Whence did tvashta come into being? Whence did dhata arise?

इन्द्रादिन्द्रः सोमात्सोमो अग्नेरग्निरजायत।
त्वष्टा ह जज्ञे त्वष्टुर्धातुर्धाताजायत॥ ९॥

9. *Indrādindraḥ somātsomo agneragnirajāyata. Tvaṣṭā ha jajñe tvaṣṭurdhaturdhātājāyata.*

Indra arose from Indra, soma from Soma, agni arose from Agni, twashta was born of Tvashta, and dhata was born of Dhata.

ये त आसन्दश जाता देवा देवेभ्यः पुरा।
पुत्रेभ्यो लोकं दत्त्वा कस्मिंस्ते लोक आसते॥ १०॥

10. *Ye ta āsandaśa jātā devā devebhyaḥ purā. Putrebhyo lokaṁ dattvā kasmiṁste loka āsate.*

Those ten divinities, that were born of ten cosmic Divinities at the beginning of creative evolution, gave the world of life, i.e., the human body, to their children. Having given that, in which world do they abide?

यदा केशानस्थि स्नाव मांसं मज्जानमाभरत्।
शरीरं कृत्वा पादवत्कं लोकमनु प्राविशत्॥ ११॥

11. *Yadā keṣānasthi snāva māṁsaṁ majjānamābharat. Śarīraṁ kṛtvā pādavatkaṁ lokamanu prāviśat.*

When they bore hair, bone, sinews, flesh marrow, and made the body complete unto the feet, then, having done that and given the body to man, to which world did they retire and return?

कुतः केशान्कुतः स्नाव कुतो अस्थीन्याभरत्।
अङ्गा पर्वाणि मज्जानं को मांसं कुत आभरत्॥ १२॥

12. *Kutaḥ keśānkutaḥ snāva kuto asthīnyābharat.*
Aṅgā parvāṇi majjānaṁ ko māṁsaṁ kuta ābharat.

Who and whence bore and brought hair, whence sinews, whence bones? Who bore and brought parts of the body, the joints, the marrow? Who bore and brought the flesh and whence?

संसिचो नाम ते देवा ये संभारान्त्समभरन्।
सर्वं संसिच्य मर्त्यं देवाः पुरुषमाविशन्॥ १३॥

13. *Saṁsico nāma te devā ye saṁbhārāntsamabharan.*
Sarvaṁ saṁsicya martyaṁ devāḥ puruṣamāviśan.

Together, life-infusing are those divinities, harbingers of living showers, which bring the body and spirit of life and, having given all for life and living to the mortal, they enter man.

ऊरू पादावष्ठीवन्तौ शिरो हस्तावथो मुखम्।
पृष्ठीर्बर्ज्हो ∫ पार्श्वे कस्तत्समदधादृषिः ॥ १४॥

14. *Ūrū pādāvaṣṭhīvantau śiro hastāvatho mukham.*
Pṛṣṭhīrbarjahye pārśve kastatsamadadhādṛṣiḥ.

Who is the visionary sage who joined together thighs, knees and legs and feet, head, hands and mouth?

Who fixed together the back and ribs, the collar bone and the sides? Who is that?

शिरो॒ हस्ता॒वथो॒ मुखं॒ जिह्वां॒ ग्री॒वाश्च॒ कीक॑साः ।
त्व॒चा प्रा॒वृत्य॒ सर्वं॒ तत्स॒न्धा सम॑दधान्म॒ही ॥ १५ ॥

15. *Śiro hastāvatho mukhaṁ jihvāṁ grīvāśca kīkasāḥ. Tvacā prāvṛtya sarvaṁ tatsandhā samadadhānmahī.*

The great creative-structurist power of Jyeshtha Brahma put together and joined head, hands, mouth, the tongue, neck and the neck and collar bones, and having bound and covered all with the skin made up the body for the living spirit.

यत्तच्छरी॑र॒मशयत्स॒न्धया॒ संहि॑तं म॒हत् ।
येने॒दम॒द्य रोच॑ते॒ को अ॑स्मि॒न्वर्ण॒माभ॑रत् ॥ १६ ॥

16. *Yattaccharīramaśayatsandhayā saṁhitaṁ mahat. Yenedamadya rocate ko asminvarṇamābharat.*

Into this great body which lay joined together, bound and covered by the divine formative power, who filled the colour with which it shines so beautiful?

सर्वे॑ दे॒वा उपा॑शिक्ष॒न्तद॑जानाद्ब॒धूः स॒ती ।
ई॒शा वश॑स्य॒ या जा॒या सास्मि॒न्वर्ण॒माभ॑रत् ॥ १७ ॥

17. *Sarve devā upāśikṣantadajānādvadhūḥ satī. Īśā vaśasya yā jāyā sāsminvarṇamābharat.*

All the divinities joined together (as they wanted to take it for residence) and wanted it perfected. They would offer assistance too. That, Prakrti, being Jyeshtha Brahma's consort, controlling power of the Great controller, perceived and realised. She filled the colours

into it.

(For the divinities wanting a home and their choice of the human body see Aitareya Upanishad, 1, 2, 1-5.)

यदा त्वष्टा व्यतृणत्पिता त्वष्टुर्य उत्तरः।
गृहं कृत्वा मर्त्यं देवाः पुरुषमाविशन्॥ १८॥

18. *Yadā tvaṣṭā vyatṛṇatpitā tvaṣṭurya uttaraḥ. Gṛhaṁ kṛtvā martyaṁ devāḥ puruṣmāviśan.*

When Tvashta the higher, father of Tvashta, nature's formative faculty, opened entrances into the human body, then the divinities, taking the mortal body for residence, entered the human body, the Purusha.

स्वप्नो वै तन्द्रीर्निर्ऋतिः पाप्मानो नाम देवताः।
जरा खालत्यं पालित्यं शरीरमनु प्राविशन्॥ १९॥

19. *Svapno vai tandrīrnir-ṛtiḥ pāpmāno nāma devatāḥ. Jarā khālatyaṁ pālityaṁ śarīramanu prāviśan.*

Dream and sleep, exhaustion and fatigue, want and adversity, sinfulness, negativities of various names and descriptions, age and infirmity, baldness, grey hair, all these followed and entered the body.

स्तेयं दुष्कृतं वृजिनं सत्यं यज्ञो यशो बृहत्।
बलं च क्षत्रमोजश्च शरीरमनु प्राविशन्॥ २०॥

20. *Steyaṁ duṣkṛtaṁ vṛjinaṁ satyaṁ yajño yaśo bṛhat. Balaṁ ca kṣatramojaśca śarīramanu prāviśan.*

Thieving, evil habits and actions, unacceptable

behaviour, Truth, Yajna, honour and excellence, and broad-mindedness, honourable sense of valour, protection and social order, lustre and glory, all these followed together and entered the body.

भूतिश्च॒ वा अभू॑तिश्च रा॒तयोऽरा॑तयश्च॒ याः ।
क्षुध॑श्च॒ सर्वा॒स्तृष्णा॑श्च॒ शरी॑र॒मनु॒ प्रावि॑शन् ॥ २१ ॥

21. *Bhūtiśca vā abhūtiśca rātayo'rātayaśca yāḥ.*
Kṣudhaśca sarvāstṛṣṇāśca śarīramanu prāviśan.

Prosperity, want and poverty, generosity, ungenerosity and wretchedness, hunger and thirst of various kinds, followed together and entered the body.

नि॒न्दाश्च॒ वा अनि॑न्दाश्च॒ यच्च॒ हन्तेति॒ नेति॑ च ।
शरी॑रं श्र॒द्धा दक्षि॒णाश्र॑द्धा॒ चानु॒ प्रावि॑शन् ॥ २२ ॥

20. *Nindāśca vā anindāśca yacca hanteti neti ca.*
Śarīraṁ śraddhā dakṣiṇāśraddhā cānu prāviśan.

Censure and reproahes, praise and adorations, things surely positive, and the negatives and rejections, thanks-giving, faith, doubt and faithlessness, all these entered the human body.

वि॒द्याश्च॒ वा अवि॑द्याश्च॒ यच्चा॒न्यदु॑प॒दे॒श्य ँ॑ म् ।
शरी॑रं॒ ब्रह्म॒ प्रावि॑श॒दृच॒ः सामाथो॒ यजु॑ः ॥ २३ ॥

23. *Vidyāśca vā avidyāśca yaccānyadupadeśyam.*
Śarīraṁ brahma prāviśadṛcaḥ sāmātho yajuḥ.

Knowledge and ignorance of various kinds, all else that is worth teaching and learning, Brahma, divine discipline and awareness, Rgveda, Samans and Yajurveda and Brahma-Atharva-veda, all entered the human body.

आ॒न॒न्दा मोदा॑: प्र॒मुदो॑ऽ भीमोद॒मुद॑श्च॒ ये।
ह॒सो न॒रिष्टा॑ नृ॒त्तानि॒ शरी॑र॒मनु॒ प्रावि॑शन्॥ २४॥

24. *Ānandā modāḥ pramudo'bhīmodamudaśca ye.*
Haso nariṣṭā nṛttāni śarīramanu prāviśan.

Higher ecstasies, pleasures, delights and celebrations laughter, dance and social revelry, all entered the human body.

आ॒ला॒पाश्च॑ प्रला॒पाश्चा॑भीलाप॒लप॑श्च॒ ये।
शरी॑रं॒ सर्वे॒ प्राविॅशन्नायुजः॑ प्र॒युजो॒ युज॑:॥ २५॥

25. *Ālāpāśca pralāpāścābhīlāpalapaśca ye. Śarīraṁ*
sarve prāviśannāyujaḥ prayujo yujaḥ.

Conversations and communications, complaints and lamentations, declarations and determinations, deceptions and detractions, distractions and ambiguities, plans, performances of things on hand and cooperations entered the human body.

प्रा॒णा॒पा॒नौ चक्षुः॒ श्रोत्र॒मक्षि॑तिश्च॒ क्षिति॑श्च॒ या।
व्या॒नो॒दा॒नौ वाङ् मन॒: शरी॑रेण॒ त ई॑यन्ते॥ २६॥

26. *Prāṇāpānau cakṣuḥ śrotramakṣitiśca kṣitiśca yā.*
Vyānodānau vāṅ manaḥ śarīreṇa ta īyante.

Prana and apana, inhalation and exhalation of breath, eye, ear, psychic and physical faculties, vyana and udana, all circulating and elevating energy of prana, speech, mind, all these move and act with the body.

आ॒शिष॑श्च प्र॒शिष॑श्च सं॒शिषो॑ वि॒शिष॑श्च॒ याः।
चि॒त्तानि॒ सर्वे॑ सं॒क॒ल्पाः शरी॑र॒मनु॒ प्रावि॑शन्॥ २७॥

27. *Āśiṣaśca praśiṣaśca saṁśiṣo viśiṣaśca yāḥ. Cittāni sarve saṁkalpāḥ śarīramanu prāviśan.*

Blessings and benedictions, rules and injunctions, orders and directions, distinctions and specialisations, all that there are, thoughts and memories, intentions and vows of discipline followed and entered the human body.

आस्तेयीश्च॒ वास्तेयीश्च त्वर॒णाः कृ॑प॒णाश्च॒ याः। गुह्या॑ः शु॒क्रा स्थू॒ला अ॒पस्ता बी॑भ॒त्सावसादयन्॥ २८॥

28. *Āsteyīśca vāsteyīśca tvaraṇāḥ kṛpaṇāśca yāḥ. Guhyāḥ śukrā sthūlā apastā bībhatsāvasādayan.*

In the body which is both pleasant and unpleasant, the divinities have placed liquid flows pertaining to waters and blood in the veins and arteries and in the excretory regions, the flow that is fast and slow, secret, pure and thick (because of impurity).

अस्थि॑ कृ॒त्वा स॒मिध॒ं तद॒ष्टापो॑ असादयन्।
रेत॑ः कृ॒त्वाज्यं॑ दे॒वाः पुरु॑ष॒माविं॑शन्॥ २९॥

29. *Asthi kṛtvā samidhaṁ tadaṣṭāpo asādayan. Retaḥ kṛtvājyaṁ devāḥ puruṣamāviśan.*

Having made the bones as fuel wood for fire, the divinities placed eight orders of water in the body, and having made the vital fluid as ghrta for the fire, they entered Purusha for self-fulfilment through the human yajna of creative existence.

या आपो॒ याश्च॑ दे॒वता॒ या वि॒राड् ब्रह्म॑णा स॒ह।
शरी॒रं॒ ब्रह्म॒ प्राविं॑श॒च्छरी॒रेऽ धि॑ प्र॒जाप॑तिः॥ ३०॥

30. *Yā āpo yāśca devatā yā virāḍ brahmaṇā saha. Śarīraṁ brahma prāviśaccharīre'dhi prajāpatiḥ.*

All waters, divine powers of sense and mind, Virat, i.e., Prakrti, consort with Brahma, and Brahma and food entered the body, and over all, body, senses and mind, was Prajapati, jiva, the individual soul.

सूर्यश्चक्षुर्वातः प्राणं पुरुषस्य वि भेजिरे।
अथास्येतरमात्मानं देवाः प्रायच्छन्नग्नये॥ ३१॥

31. *Sūryaścakṣurvātaḥ prāṇaṁ puruṣasya vi bhejire. Athāsyetaramātmānaṁ devāḥ prāyacchannagnaye.*

The sun takes its share of the eye, the wind takes its share of the breath, of man. The rest of man's person the divinities give over to Agni, the fire.

तस्माद्वै विद्वान्पुरुषमिदं ब्रह्मेति मन्यते।
सर्वा ह्य स्मिन्देवता गावो गोष्ठइवासते॥ ३२॥

32. *Tasmādvai vidvān puruṣamidaṁ brahmeti manyate. Sarvā hya smin devatā gāvo goṣṭhaivāsate.*

For this reason, therefore, the man of knowledge regards this person as Brahma almost, because all divinities abide in it as cows live in the stall.

प्रथमेन प्रमारेण त्रेधा विष्वङ् वि गच्छति।
अद एकेन गच्छत्यद एकेन गच्छतीहैकेन नि षेवते॥ ३३॥

33. *Prathamena pramāreṇa tredhā viṣvaṅ vi gacchati. Ada ekena gacchatyada ekena gacchatīhaikena ni ṣevate.*

By the first and inevitable law of death, the Jiva, human soul that goes all ways all round, normally goes three ways: By one kind of Karma it goes to that species which is better than human, by another it goes to sub-human species, and by yet another it lives life here itself in the human species. (Refer to Yogasutras, 4, 7-8)

अप्सु स्तीमासु॑ वृद्धासु॒ शरी॑रमन्त॒रा हि॒तम्।
तस्मि॒ञ्छवो॑ ऽध्यन्त॒रा तस्मा॒च्छवो॑ ऽध्यु॑च्यते॥ ३४॥

34. *Apsu stīmāsu vṛddhāsu śarīramantarā hitam.*
Tasmiñchavo'dhyantarā tasmācchavo' dhyucyate.

In the midst of the dynamic flow of life's waters evolving within the fixed laws of Rtam, the human body is placed. In the midst of that body the human soul is placed over all else. For the reason that it rules over the body, mind and senses, it is called the master, the powerful, the free (though within the laws of Rtam and human karma).

Kanda 11/Sukta 9 (War, Victory and Peace)

Arbudi Devata, Kankayana Rshi

ये बा॒हवो॒ या इष॑वो॒ धन्व॑नां वी॒र्या॑ ∫णि च।
अ॒सीन्पर॑शूना-यु॑धं चित्ताकू॒तं च॒ यद्धृ॒दि।
सर्वं॑ तदर्बुदे॒ त्वम॒मित्रे॑भ्यो दृ॒शे कु॑रूदा॒रांश्च॒ प्र द॑र्शय॥ १॥

1. *Ye bāhavo yā iṣavo dhanvanāṁ vīryāṇi ca.*
Asīnparaśūnāyudhaṁ cittākūtaṁ ca yaddhṛdi.
Sarvaṁ tadarbude tvamamitrebhyo dṛśe
kurūdārāṁśca pra darśaya.

All fighting forces, arrows, bows, valorous marksmen and their exploits, swords, axes and deadly

missiles, thoughts and plans in the mind, all these, O commander of the forces, mobilise, and display the thunderbolt explosives so that the enemies may see and feel demoralised.

उत्ति॑ष्ठत॒ सं न॑ह्यध्वं॒ मित्रा॒ देव॑जना॒ यूय॑म्।
सन्दृ॑ष्टा गु॒प्ता व॑ः सन्तु॒ या नो॑ मि॒त्राण्य॑र्बुदे॥ २॥

2. *Uttiṣṭhata saṁ nahyadhvaṁ mitrā devajanā yūyam. Sandṛṣṭā guptā vaḥ santu yā no mitrāṇyarbude.*

Rise, take up arms, all you friends and forces of the noble order. O Commander, O friends of ours, let some of you be seen in prominence, and let others, in reserve, be unseen.

उत्ति॑ष्ठत॒मा र॑भेथामादानसन्दा॒नाभ्या॑म्।
अ॒मित्रा॑णा॒ं सेना॑ अ॒भि ध॑त्तमर्बुदे॥ ३॥

3. *Uttiṣṭhatamā rabhethāmādānasandānābhyām. Amitrāṇāṁ senā abhi dhattamarbude.*

O Arbudi, O Nyarbudi, officer in command and supreme commander, rise and take on the enemy forces, hold them up and force them to surrender, Take them into captivity.

अर्बु॑दि॒र्नाम॒ यो दे॒व ईशा॑नश्च॒ न्य॑र्बुदिः।
याभ्या॑म॒न्तरि॑क्षमावृ॒तमि॒यं च॑ पृथि॒वी म॒ही।
ताभ्या॒मिन्द्र॑मेदिभ्याम॒हं जि॒तमन्वे॑मि॒ सेन॑या॥ ४॥

4. *Arbudirnāma yo deva īśānaśca nyarbudiḥ. Yābhyāmantarikṣamāvṛtamiyaṁ ca pṛthivī mahī. Tābhyāmindramedibhyāmahaṁ jitamanvemi senayā.*

Brilliant Arbudi, noble Commander, and the Commander-in-Chief, Nyarbudi who rules the forces, by whom the sky is covered with the air-force and this earth is covered with the ground forces, with these friends of Indra, the ruler, I enter the conquered territory with the army.

उत्ति॑ष्ठ॒ त्वं दे॑वज॒नार्बु॑दे॒ सेन॑या स॒ह।
भ॒ञ्जन्न॒मित्रा॑णां॒ सेनां॑ भो॒गेभि॒: परि॑ वारय॥ ५॥

5. *Uttiṣṭha tvaṁ devajanārbude senayā saha.*
Bhañjannamitrāṇāṁ senāṁ bhogebhiḥ parivāraya.

Noble and brilliant Commander, Arbudi, rise with the army routing the force of the enemies and bind them into captivity as a snake binds the victim with its coils surrounding it.

स॒प्त जा॒तान्न्य॑र्बुद उदा॒राणां समी॒क्षय॑न्।
तेभि॒ष्ट्वमाज्ये॑ हु॒ते सर्वै॒रुत्ति॑ष्ठ॒ सेन॑या॥ ६॥

6. *Sapta jātānnyrbuda udārāṇāṁ samīkṣayan.*
Tebhiṣṭ vamājye hute sarvairuttiṣṭha senayā.

O Nyarbudi, examine the seven newly developed explosive thunder arms, and when the ghrta has been offered into the fire, rise with them and march with the army.

प्र॒ति॒घ्ना॒नाश्रु॑मु॒खी कृ॑धुक॒र्णी च॑ क्रोशतु।
वि॒के॒शी पु॑रु॒षे हु॒ते र॑दि॒ते अ॑र्बु॒दे॒ तव॑॥ ७॥

7. *Pratighnānāśrumukhī kṛdhukarṇī ca krośatu.*
Vikeśī puruṣe hate radite arbude tava.

O Commander, when her man is rent and killed by your attack, the widow, beating her breast, her face covered with flowing tears, ears void of rings, her hair dishevelled, would wail over the death of her husband.

सं॒कर्ष॑न्ती क॒रूक॑रं॒ मन॑सा पु॒त्रमि॒च्छन्ती॑।
पति॑ं॒ भ्रात॑र॒मात्स्वान्र॑दि॒ते अ॑र्बुदे॒ तव॑ ॥ ८ ॥

8. *Saṁkarṣantī karūkaraṁ manasā putramicchantī.*
Patiṁ bhrātaramātsvānradite arbude tava.

O Commander, after they were rent and killed by your attack, the widows, drawing together and wringing their hands together, would wish at heart that their sons, husbands, brothers and others of their people were alive.

अ॒लिक्ल॑वा जाष्कम॒दा गृध्रा॑: श्ये॒नाः प॑त॒त्रिण॑: । ध्वाङ्क्षा॑:
श॒कुन॑यस्तृप्य॒न्त्व॒मित्रे॑षु समी॒क्षय॑न्रदि॒ते अ॑र्बुदे॒ तव॑ ॥ ९ ॥

9. *Aliklavā jāṣkamadā gṛdhrāḥ śyenāḥ patattriṇaḥ.*
Dhvāṅkṣāḥ śakunayastṛpyantvamitreṣu samīkṣa-
yanradite arbude tava.

O Commander, after the enemy were rent and destroyed by your attack, voracious carnivores, vultures, falcons, ravens, crows, kites and other birds would hover and feast and rejoice on your enemies, showing well what you have done.

अथो॒ सर्व॑ं श्वाप॑दं॒ मक्षि॑का तृप्यतु॒ क्रिमि॑: ।
पौरु॑षे॒येऽ धि॒ कुण॑पे रदि॒ते अ॑र्बुदे॒ तव॑ ॥ १० ॥

10. *Atho sarvaṁ śvāpadaṁ makṣikā tṛpyatu krimiḥ.*
Pauruṣeye'dhi kuṇape radite arbude tava.

O Commander, wild beasts with buzzing flies and creeping worms, would gorge upon the dead bodies of men rent and fallen under your attack.

आ गृह्णीतं सं बृहतं प्राणापानान्न्यर्बुदे। निवाशा घोषाः सं यन्त्वमित्रेषु समीक्षयन्नदिते अर्बुदे तव॥ ११॥

10. *Ā gṛhṇītaṁ saṁ bṛhataṁ prāṇāpānānnyarbude. Nivāśā ghoṣāḥ saṁ yantvamitreṣu samīkṣayanradite arbude tava.*

O Commander, O Supreme Commander, hold and freeze the breath of the enemies, root out their morale under the force of your attack, and let wailing cries of loss and woe go round in their ranks as you watch the confusion.

उद्वेपय सं विजन्तां भियामित्रान्त्सं सृज।
उरुग्राहैर्बाह्वङ्कैर्विध्यामित्रान्न्यर्बुदे ॥ १२॥

12. *Udvepaya saṁ vijantāṁ bhiyāmitrāntsaṁ sṛja. Urugrāhairbāhvaṅkairvidhyāmitrānnyarbude.*

O Supreme Commander, shake the enemies, dislodge them from their position, strike them with terror, paralyse their movement, freeze their arms with overwhelming force, and fix them under the force of your attack.

मुह्यन्त्वेषां बाहवश्चित्ताकूतं च यद्धृदि।
मैषामुच्छेषि किं चन रदिते अर्बुदे तव॥ १३॥

13. *Muhyantveṣāṁ bāhavaścittākūtaṁ ca yaddhṛdi. Maiṣāmuccheṣi kiṁ cana radite arbude tava.*

O Supreme Commander, let their arms be paralysed, let their mind and morale at heart be

stupefied, spare none and nothing of them, O Commander, under the force of your attack.

प्रतिघ्नानाः सं धावन्तूरः पटूरावाघ्नानाः। अघारिणीर्विकेश्यो ऽरुदत्यः पुरुषे हते रदिते अर्बुदे तव॥ १४॥

14. *Pratighnānāḥ saṁ dhāvantūraḥ paṭūrāvāghnānāḥ. Aghāriṇīrvikeśyo rudatyaḥ puruṣe hate radite arbude tava.*

O Commander, let the widows of the enemies, their hair dishevalled, unanointed, run around together, weeping and wailing, beating their breast and thighs, when their men are rent and killed under the force of your attack.

श्वन्वतीरप्सरसो रूपकाउतार्बुदे। अन्तःपात्रे रेरिहतीं रिशां दुर्णिहि तैषिणीम्। सर्वास्ता अर्बुदे त्वममित्रेभ्यो दृशे कुरूदारांश्च प्र दर्शय॥ १५॥

15. *Shvanvatīrapsaraso rūpakā utārbude. Antaḥ pātre rerihatīṁ riśāṁ durṇihitaiṣiṇīm. Sarvāstā arbude tvamamitrebhyo dṛśe kurūdārāṁśca pra darśaya.*

O Commander, prepare sensitive detective forces of smart and dynamic informants of various forms and hues collecting highly secret, violent and damaging information in secret code and rendering it in to the ruler, all these to reveal and expose the enemies. Show your explosive power and still express your best intentions for peace and good will.

खड्वरेऽधिचङ्क्रमां खर्विकां खर्ववासिनीम्। य उदारा अन्तर्हिता गन्धर्वाप्सरसश्च ये। सर्पा इतरजना रक्षांसि॥ १६॥

16. *Khaḍūre'dhicaṅkramāṁ kharvikāṁ kharvavā-sinīm. Ya udārā antarhitā gandharvāpsarasa-śca ye. Sarpā itarajanā rakṣāṁsi.*

Display the airforce, proud and bold, which shatters the proud and arrogant, armaments that are explosive, those that are yet unexposed, rulers of the earth on your side, forces on the move, Sarpas, other forces, and the Rakshas, absolute destroyers, and yet show your noble and generous intentions.

चतुर्दंष्ट्राञ्छ्यावदंतः कुम्भमुष्काँ असृङ्मुखान्।
स्वभ्यसा ये चोद्भ्यसाः ॥ १७ ॥

17. *Caturdaṁṣṭrāñchyāvadataḥ kumbhamuṣkāň asṛṁmukhān. Svabhyasā ye codbhysāḥ.*

Display the four-pronged, steel tipped, deadly weapons, and virile, irresistible, fearsome warriors of veteran high standing.

उद्वेपय त्वमर्बुदेऽ मित्राणाममूः सिचः ।
जयांश्च जिष्णुश्चामित्राँ जयतामिन्द्रमेदिनौ ॥ १८ ॥

18. *Udvepaya tvamarbude' mitrāṇāmamūḥ sicaḥ. Jayāṁśca jiṣṇuścāmitrāň jayatāmindramedinau.*

O Commander, shake up with terror those allied forces of the enemies. O Nyarbudi, Supreme Commander, eager for victory and victorious, friends and allies of Indra, the ruler, defeat and rout the enemy forces.

प्रब्लीनो मृदितः शयां हतोऽमित्रो न्यर्बुदे।
अग्निजिह्वा धूमशिखा जयन्तीर्यन्तु सेनया ॥ १९ ॥

19. *Prablīno mṛditaḥ śayāṁ hato'mitro nyarbude.*
Agnijihvā dhūmaśikhā jayantīryantu senayā.

Fallen, crushed, dead, let the enemy lie and sleep, O Nyarbudi, Supreme Commander, and let the flames of fire and columns of smoke with the army, victorious, move forward.

तयार्बुदे प्रणुत्तानामिन्द्रो हन्तु वरंवरम् ।
अमित्राणां शचीपतिर्मामीषां मोचि कश्चन ॥ २० ॥

20. *Tayārbude praṇuttānāmindro hantu varaṁvaram.*
Amitrāṇāṁ śacīpatirmāmīṣāṁ moci kaścana.

O Commander, with that army, let Indra, all powerful ruler, pick up one by one and eliminate the prominent leaders and members of the enemies now thrust back. Let none of them be spared.

उत्कसन्तु हृदयान्यूर्ध्वः प्राण उदीषतु ।
शौष्कास्यमनु वर्तताममित्रान्मोत मित्रिणः ॥ २१ ॥

21. *Utkasantu hṛdayānyūrdhvaḥ prāṇa udīṣatu.*
Śauṣkāsyamanu vartatām amitrānmota mitriṇaḥ.

Let their hearts break up and their breath go up and out. Let the mouths of the unfriendly be dry and parched, but not so of the friends.

ये च धीरा ये चाधीराः पराञ्चो बधिराश्च ये । तमसा ये चं तूपरा अथो बस्ताभिवासिनः । सर्वांस्ताँ अर्बुदे त्वम-
मित्रेभ्यो दृशे कुरूदारांश्च प्र दर्शय ॥ २२ ॥

22. *Ye ca dhīrā ye cādhīrāḥ parāñco badhirāśca ye.*
Tamasā ye ca tūparā atho vastābhivāsinaḥ.
Sarvāṁstāň arbude tvam amitrebhyo dṛśe
kurūdārāṁśca pra darśaya.

O Commander, let those that are patient and wise and those that are impatient and unwise, those that withdraw and those who were deaf and would not listen to anyone, those who are stupefied with darkness and those that are dressed in goat-skin: Let all those, O Arbudi, fall in so that the enemy may see them. And show them your own generosity too.

अर्बुदिश्च त्रिषन्धिश्चामित्रान्नो वि विध्यताम्। यथैषामिन्द्र वृत्रहन्हनाम शचीपतेऽमित्राणां सहस्रशः॥ २३॥

23. *Arbudiśca triṣandhiścāmitrānno vi vidhyatām. Yathaiṣāmindra vṛtrahanhanāma śacīpate' mitrāṇāṁ sahasraśaḥ.*

Let the Commander and Trishandhi, tripartite peace commission, settle and fix these enemies of ours so that, O Indra, destroyer of darkness, ruler and lord of all power of action, we may eliminate the enemies by the hundreds and uproot enmity from humanity.

वनस्पतीन्वानस्पत्यानोषधीरुत वीरुधः। गन्धर्वाप्सरसः सर्पान्देवान्पुण्यजनान्पितॄन्। सर्वांस्ताँ अर्बुदे त्वममित्रेभ्यो दृशे कुरूदारांश्च प्र दर्शय॥ २४॥

24. *Vanaspatīnvānaspatyānoṣadhīruta vīrudhaḥ. Gandharvāpsarasaḥ sarpāndevānpuṇyajanānpitṝn. Sarvāṁstāň arbude tvamamitrebhyo dṛśe kurūdārāṁśca pra darśaya.*

O Arbudi, herbs and trees, products of herbs and trees, medicinal plants and creepers, keepers and guardians of earth and the environment, powers of the skies and flowing waters, Sarpas, surreptitious ones, devas, people of divine nature, noble people of

charitable mind, parental powers of the nation, all these, O Commander, you show for the former enemies. Show your explosive powers too and extend your generosity and reasonableness too.

ईशां वो मरुतो देव आदित्यो ब्रह्मणस्पतिः। ईशां व इन्द्रश्चाग्निश्च धाता मित्रः प्रजापतिः। ईशां व ऋषयश्च-क्रुरमित्रेषु समीक्षयन्नरदिते अर्बुदे तव ॥ २५ ॥

25. *Īśāṁ vo maruto deva ādityo brahmaṇaspatiḥ. Īśāṁ va indraścāgniśca dhātā mitraḥ prajāpatiḥ. Īśāṁ va ṛṣayaścakruramitreṣu samīkṣayanradite arbude tava.*

O Commander, Arbudi, enemies and enmity having been eliminated under your command, and O people of the land and earth, let Maruts, winds and powers vibrant as the winds, rule over you. Let self refulgent sun, Aditya, Brahmanaspati, lord of the universe and and master and promoter of Brahma, universal Word and voice, rule over you. Let Indra, lord omnipotent, and mighty ruler, Agni, universal light of life, fire of yajna, and enlightened leader, Dhata, universal law of sustenance and the powers of law and order, Mitra, world friendship and universal love, and Prajapati, Lord Divine and father of his children of creation, and the protector, ruler and controller of the people and their children rule over you. Let the Rshis, visionary sages of truth and enlightenment rule over you, all with love, justice, light and power of truth and law for peace, prosperity and happiness.

तेषां सर्वेषामीशाना उत्तिष्ठत सं नह्यध्वं मित्रा देवजना यूयम्। इमं संग्रामं संजित्य यथालोकं वि तिष्ठध्वम् ॥ २६ ॥

26. *Teṣāṁ sarveṣāmīśānā uttiṣṭhata saṁ nahyadhvaṁ mitrā devajanā yūyam. Imaṁ saṁgrā-maṁ saṁjitya yathālokaṁ vi tiṣṭhadhvam.*

O friends and generous enlightened leaders, rulers and guardians of all these people of the land and the world, rise you all, be ready in harness, bond with these people together, and, having won this battle of war, peace and friendship against enmity, take up your office of duty in accordance with your assignment and order, and there abide, steadfast all.

Kanda 11/Sukta 10 (War, Victory and Peace)

Trishandhi Devata, Bhrgvangira Rshi

उत्ति॑ष्ठत॒ सं न॑ह्यध्व॒मुदा॑राः के॒तुभिः॒ स॒ह।
सर्पा॒ इत॑रजना॒ रक्षां॑स्य॒मित्रा॒ननु॑ धावत॥ १॥

1. *Uttiṣṭhata saṁ nahyadhvamudārāḥ ketubhiḥ saha. Sarpā itarajanā rakṣāṁsyamitrānanu dhāvata.*

O warriors of high order of chivalry, rise together in top gear with your banners, and O Sarpas, Rakshasas, and others, pursue the enemies and fall upon them.

ई॒शां वो॑ वेद॒ राज्यं॒ त्रिष॑न्धे अरु॒णैः के॒तुभिः॒ स॒ह।
ये अ॒न्तरि॑क्षे॒ ये दि॒वि पृ॑थि॒व्यां ये च॑ मान॒वाः।
त्रिष॑न्धे॒स्ते चेत॑सि दु॒र्णामा॑न॒ उपा॑सताम्॥ २॥

2. *Īśāṁ vo veda rājyaṁ triṣandhe aruṇaiḥ ketubhiḥ saha. Ye antarikṣe ye divi pṛthivyāṁ ye ca mānavāḥ. Triṣandheste cetasi durṇāmāna upāsatām.*

I know your rule and order, O Trishandhi, along with your scarlet banners. Whatever forces there are in

the middle region, in the region of light, and on the earth, whatever people, and whatever evil and notorious elements there be, O Trishandhi, let all these be in your mind and on record.

अयोमुखाः सूचीमुखा अथो विकङ्कतीमुखाः। क्रव्यादो वातरंहस आ सजन्त्वमित्रान्वज्रेण त्रिषन्धिना॥ ३॥

3. *Ayomukhāḥ sūcīmukhā atho vikaṅkatīmukhāḥ. Kravyādo vātaraṁhasa ā sajantvamitrān vajreṇa triṣandhinā.*

Let arrows, steel tipped, needle sharp, multipointed penetrative, hitting at the speed of storm and eating into the flesh, engage the enemies when fired by three-stage rocket of the order of a thunderbolt.

अन्तर्धेहि जातवेद आदित्य कुणपं बहु।
त्रिषन्धेरियं सेना सुहितास्तु मे वशे॥ ४॥

4. *Antardhehi jātaveda āditya kuṇapaṁ bahu. Triṣandheriyaṁ senā suhitāstu me vaśe.*

O Jataveda, expert of the science of fire, brilliant commander, let the many corpses of the enemies be interred, and let this army of Trishandhi, well ordered and organised, be within my cotrol.

उत्तिष्ठ त्वं देवजनार्बुदे सेनया सह।
अयं बलिर्व आहुतस्त्रिषन्धेराहुतिः प्रिया॥ ५॥

5. *Uttiṣṭha tvaṁ devajanārbude senayā saha. Ayaṁ balirva āhutastriṣandherāhutiḥ priyā.*

Arise you, brilliant and noble Commander, Arbudi, with your force. This tribute of appreciation, recognition and reward offered to you is Trishhandhi's

cherished contribution to you in consequence of your success.

शितिपदी सं द्यतु शरव्येऽयं चतुष्पदी।
कृत्येऽमित्रेभ्यो भव त्रिषन्धेः सह सेनया॥ ६॥

6. *Śitipadī saṁ dyatu śaravye'yaṁ catuṣpadī.*
Kṛtye'mitrebhyo bhava triṣandheḥ saha senayā.

Let this four stage white and black mounted rocket to fire the missiles destroy the targets. O destroyer, alongwith the forces of Trisandhi, be monitored for the destruction of the enemies.

धूमाक्षी सं पततु कृधुकर्णी च क्रोशतु।
त्रिषन्धेः सेनया जिते अरुणाः सन्तु केतवः॥ ७॥

7. *Dhūmākṣī saṁ patatu kṛdhukarṇī ca krośatu.*
Triṣandheḥ senayā jite aruṇāḥ santu ketavaḥ.

Let the eye blinding smoke screen be fired and fall, let the deafening missile be fired and fall, and Trishandhi's army being victorious, let the crimson flags be raised as a mark of victory.

अवायन्तां पक्षिणो ये वयांस्यन्तरिक्षे दिवि ये चरन्ति।
श्वापदो मक्षिकाः सं रभन्तामामादो गृध्राः कुणपे रदन्ताम्॥ ८॥

8. *Avāyantāṁ pakṣiṇo ye vayāṁsyantarikṣe divi ye caranti. Śvāpado makṣikāḥ saṁ rabhantāmā-mādo gṛdhrāḥ kuṇape radantām.*

Let the birds that fly in the sky and higher air towards the regions of light come back here. Let carnivores and flies devour the corpses. Let carrion eating vultures feast upon the carcasses.

यामिन्द्रेण सन्धां समधत्था ब्रह्मणा च बृहस्पते। तयाहमिन्द्रसन्धया सर्वान्देवानिह हुव इतो जयत मामुतः ॥ ९ ॥

9. *Yāmindreṇa sandhāṁ samadhatthā brahmaṇā ca bṛhaspate. Tayāhamindrasandhayā sarvāndevāniha huva ito jayata māmutaḥ.*

O Brhaspati, lord of the universe and universal Word, the harmonious Dharmic synthesis which you have established with and between Indra and Brahma, that is, power, and vision of wisdom and knowledge, with that practical union and compromise in real life, I, Indra, the ruler, call upon all the devas, brilliant people and say : Win here and not any other-where.

बृहस्पतिराङ्गिरस ऋषयो ब्रह्मसंशिताः।
असुरक्षयणं वधं त्रिषन्धिं दिव्याश्रयन् ॥ १० ॥

10. *Bṛhaspatirāṅgirasa ṛṣayo brahmasaṁśitāḥ. Asurakṣayaṇaṁ vadhaṁ triṣandhiṁ divyāśrayan.*

Brhaspati, ruler of the wide world, Angirasas, practitioners of Vedic science and technology, Rshis, visionary sages, all inspired by Brahma, Vedic vision, in the light of divinity, have taken sheltered recourse to the triple Dharmic unity of knowledge, action and prayer for the limitation and elimination of evil and demonic elements of life for the sake of victory here in life itself.

येनासौ गुप्त आदित्य उभाविन्द्रश्च तिष्ठतः।
त्रिषन्धिं देवा अभजन्तौजसे च बलाय च ॥ ११ ॥

11. *Yenāsau gupta āditya ubhāvindraśca tiṣṭhataḥ. Triṣandhiṁ devā abhajantaujase ca balāya ca.*

That triple Dharmic harmony by which that

Aditya, refulgent sun held in position, and Indra, cosmic energy, both are sustained, that very triple union and triple compromise in practical life, the devas, brilliant and victorious people, have lived and served with dedication for achieving the strength and splendour of life.

सर्वाँ॑ल्लो॒कान्त्सम॑जयन्दे॒वा आहु॑त्या॒नया॑ । बृ॒ह॒स्पति॑राङ्गि॒-र॒सो वज्रं॒ यमसि॑ञ्चतासुर॒क्षय॑णं व॒धम् ॥ १२ ॥

12. *Sarvāँllokāntsamajayan devā āhutyānayā. Bṛhaspatirāṅgiraso vajraṁ yamasiñcatāsura-kṣayaṇaṁ vadham.*

All lokas, immortal lights, beauties and ecstasies of existence, devas, brilliant sagely people, have won with this offer of service and self-sacrifice in the state of triple harmony, the same unfailing thunderbolt of Dharmic action, destroyer of demonic evil, which Brhaspati and Angirasas lived and served with dedication.

बृ॒ह॒स्पति॑राङ्गि॒र॒सो वज्रं॒ यमसि॑ञ्चतासुर॒क्षय॑णं व॒धम् । तेना॒हम॒मूं सेना॑ं नि लि॑म्पामि बृहस्पते॒ऽमित्रा॑न्ह॒न्म्यो-ज॑सा ॥ १३ ॥

13. *Bṛhaspatirāṅgiraso vajraṁ yamasiñcatāsura-kṣayaṇaṁ vadham. Tenāhamamūṁ senāṁ ni limpāmi bṛhaspate'mitrān hanmyojasā.*

That thunderbolt of triple harmony of Dharmic knowledge, action and prayer in dedication, destroyer of demonic evil, which Brhaspati and Angirasas wielded, served and promoted, the same triple armour, O Brhaspati, I wear, with the same thunderbolt I rout

the force of unrighteousness, and with the same strength and splendour I destroy the enemies of life.

सर्वे॑ दे॒वा अ॒त्याय॑न्ति ये अ॒श्नन्ति॒ वष॑ट्कृतम्।
इ॒मां जु॑षध्व॒माहु॑तिमि॒तो ज॑यत॒ मामु॒तः॥ १४॥

14. *Sarve devā atyāyanti ye aśnanti vaṣaṭkṛtam. Imāṁ juṣadhvamāhutimito jayata māmutaḥ.*

All the divines come here to the triple centre-hold of life and victory and receive the fruits of yajnic service performed with Vedic formula of Vashat. O Devas, enjoy this offer and win your self-fulfilment here, not there on the other side of loss and negativity.

सर्वे॑ दे॒वा अ॒त्याय॑न्तु त्रिष॑न्धे॒राहु॑तिः प्रि॒या।
स॒न्धां म॑हि॒तीं र॑क्षत॒ यया॒ग्रे असु॑रा जि॒ताः॥ १५॥

15. *Sarve devā atyāyantu triṣandherāhutiḥ priyā. Sandhāṁ mahtīṁ rakṣata yayāgre asurā jitāḥ.*

May all the devas, brilliant sagely seekers of life and victory, come to this triple centrehold of yajnic performance. Contribution to this yajna of personal and social fulfilment is dear to Trishandhi, lord of positivity, negativity and the higher complementarity of the two in life's evolution. May they protect, preserve, and promote this great balance and harmony by which purely negative and destructive forces were defeated and the Devas won over the demons since the beginning of time.

वा॒युर॒मित्रा॑णामिष्व॒ग्राण्याऽच्छ॑तु। इन्द्र॑ एषां बा॒हून्प्रति॑ भनक्तु मा श॑कन्प्रति॒धामिषु॑म्। आ॒दि॒त्य ए॑षाम॒स्त्रं वि ना॑शयतु च॒न्द्रमा॑ युता॒मग॑तस्य॒ पन्था॑म्॥ १६॥

16. *Vāyuramitrāṇāmiṣvagrāṇyāñcatu. Indra eṣāṁ bāhūnprati bhanaktu mā śakanpratidhāmiṣum. Āditya eṣāmastraṁ vi nāśayatu candramā yutāmagatasya panthām.*

Let Vayu bend and break the tips of enemy arrows, let Indra break their arms one by one, so that they may not even fix the arrow on the bow, let Aditya destroy their missiles, and let Chandrama block the path of the enemy before their advance, yet keep it open to facilitate the two-way communications to follow as possible and desirable for peace.

(This mantra reveals the tactics of war as well as of peace. Vayu is the preventive power that forestalls the enemy advance, Indra is the power to break down the enemy before the strike, Aditya is the brilliant blazing power that intercepts and destroys the enemy's latest missiles, and Chandrama is the power that defends as well as promotes peace.)

यदि॑ प्रे॒युर्दे॒॑वपु॒रा ब्रह्म॒ वर्मा॑णि चक्रि॒रे। त॒नू॒पानं॑ परि॒पाणं॑ कृ॒ण्वा॒ना यदु॒॑पोचि॒रे सर्वं॒ तद॑र॒सं कृ॑धि॥ १७॥

17. *Yadi preyurdevapurā brahma varmāṇi cakrire. Tanūpānaṁ paripāṇaṁ kṛṇvānā yadupocire sarvaṁ tadarasaṁ kṛdhi.*

If they reach our holy peaceful cities, use our own knowledge, food or holy people or holy things for defence and offence, thus protecting their persons and enacting their all-round defence, turn all that effort to naught.

क्र॒व्यादा॑नुव॒र्तय॑न्मृ॒त्युना॑ च पु॒रोहि॑तम्।
त्रिष॑न्धे॒ प्रेहि॒ सेन॑या॒ जया॒मित्रा॒न्प्र प॑द्यस्व॥ १८॥

18. *Kravyādānuvartayanmṛtyunā ca purohitam.*
Triṣandhe prehi senayā jayāmitrānpra padyasva.

O Trishandhi, supreme commander of triple power of defence, offence and peace, pursuing the enemy with deadly force, facing their forces in front with death itself, march on forward with your army, conquer the unfriendly powers, and go on advancing.

त्रिषन्धे तमसा त्वममित्रान्परि वारय।
पृषदाज्यप्रणुत्तानां मामीषां मोचि कश्चन॥ १९॥

19. *Triṣandhe tamasā tvamamitrānpari vāraya.*
Pṛṣadājyapraṇuttānāṁ māmīṣāṁ moci kaścana.

O Trishandhi, you cover the enemies with smoke and darkness and, starved of food and water, devoid of their very life breath, forced back by fire and power, let none of them be spared.

शितिपदी सं पतत्वमित्राणाममूः सिचः।
मुह्यन्त्वद्यामूः सेना अमित्राणां न्यर्बुदे॥ २०॥

20. *Śitipadī saṁ patatvamitrāṇāmamūḥ sicaḥ.*
Muhyantvadyāmūḥ senā amitrāṇāṁ nyarbude.

O Commander, let your force, moving forward in light as well as in darkness on wheels of steel, fall upon the enemy's supporting forces. let the enemy forces then be bewildered and stupefied.

मूढा अमित्रा न्यर्बुदे जह्योषां वरंवरम्।
अनया जहि सेनया॥ २१॥

21. *Mūḍhā amitrā nyarbude jahyeṣāṁ varaṁvaram.*
Anayā jahi senayā.

O Nyarbudi, Chief Commander, bewildered and stupefied as the enemy forces are, destroy them all, the chief ones all, destroy them with this force.

यश्च॑ कव॒ची यश्चा॑कव॒चो३॑मित्रो॒ यश्चाज्म॑नि ।
ज्या॒पा॒शैः क॑वचपा॒शैरज्म॑ना॒भिह॑तः शयाम् ॥ २२ ॥

22. *Yaśca kavacī yaścākavaco'mitro yaścājmani. Jyāpāśaiḥ kavacapāśairajmanābhihataḥ śayām.*

Whoever the enemy with corslet or without corslet, whoever on the move on chariot, all must fall in battle, hit by bow and arrow, by the warrior on chariot, or by a soldier in corslet.

ये व॒र्मिणो॒ येऽ व॒र्माणो॑ अ॒मित्रा॒ ये च॑ व॒र्मिणः॑ ।
सर्वा॑स्ताँ अ॑र्बुदे हृ॒ताञ्छ्वानोऽ॑ दन्तु॒ भूम्या॑म् ॥ २३ ॥

23. *Ye varmiṇo ye'varmāṇo amitrā ye ca varmiṇaḥ. Sarvāṁstāṅ arbude hatāñchvāno'dantu bhūmyām.*

Whoever the enemy in armour or without armour, or those who hold and provide the armour, let them fall and lie on the ground, O Commander, and the dogs would devour them when they are dead.

ये र॒थिनो॒ ये अ॑र॒था अ॑सा॒दा ये च॑ सा॒दिनः॑ ।
सर्वा॑नदन्तु॒ तान्हृ॒तान्गृध्रा॑ः श्ये॒नाः प॑त॒त्रिणः॑ ॥ २४ ॥

24. *Ye rathino ye arathā asādā ye ca sādinaḥ. Sarvānadantu tānhatāngṛdhrāḥ śyenāḥ patatriṇaḥ.*

Those on chariot, those not on chariot, those on horse, those not on horse, vultures, hawks and other birds must devour them all as they lie dead.

सहस्रकुणपा शेतामामित्री सेना समरे वधानाम्।
विविद्धा कक्जाकृता ॥ २५ ॥

25. *Sahasrakuṇapā śetāmāmitrī senā samare vadhānām. Vividdhā kakajākṛtā.*

Let the force of a thousand mutilated and dead in the battle of deadly arms, lie asleep, bound in the snares of death.

मर्माविधं रोरुवतं सुपर्णैर् दन्तु दुश्चितं मृदितं शयानम्।
य इमां प्रतीचीमाहुतिममित्रो नो युयुत्सति ॥ २६ ॥

26. *Marmāvidhaṁ roruvataṁ suparṇairadantu duścitaṁ mṛditaṁ śayānam. Ya imāṁ pratīcīmāhutimamitro no yuyutsati.*

Birds of prey would feed upon the force of violence hit in the vitals, wailing, at heart afflicted, crushed, asleep in death, the force that wanted to fight this self-sacrificing army of ours ready to face the enemy.

यां देवा अनुतिष्ठन्ति यस्या नास्ति विराधनम्।
तयेन्द्रो हन्तु वृत्रहा वज्रेण त्रिषन्धिना ॥ २७ ॥

27. *Yāṁ devā anutiṣṭhanti yasyā nāsti virādhanam. Tayendro hantu vṛtrahā vajreṇa triṣandhinā.*

Divinities of nature and humanity stand by that self-sacrificing army, and there can be no failure of that army (which stands for the defence of peace). May Indra, the Ruler destroyer of evil and darkness, eliminate the enemies of humanity by that army, the triple thunderbolt of justice, punishment and love of peace, and the triple alliance of peace, freedom and cooperation.

॥ इति एकादशं काण्डम् ॥

KANDA-12

Kanda 12/Sukta 1 (The Song of Mother Earth)

Bhumi Devata, Atharva Rshi

सत्यं बृहदृतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति।
सा नो भूतस्य भव्यस्य पत्न्युरुं लोकं पृथिवी नः कृणोतु॥ १॥

1. *Satyaṁ bṛhadṛtamugraṁ dīkṣā tapo brahma yajñaḥ pṛthivīṁ dhārayanti. Sā no bhūtasya bhavyasya patnyuruṁ lokaṁ pṛthivī naḥ kṛṇotu.*

Pillars of the Earth: Truth of Constancy, Infinity, Law of Mutability, Passion for Truth and Law, inviolable Commitment, Austerity of discipline, Divine knowledge, Yajna, participative living for creativity and contribution: these sustain the Earth, the life on earth and the human family on earth. May She, Prthivi, Mother, sustainer of past, present and future of all living beings, provide and continue to provide a beautiful wide world of life and joy for all of us.

असंबाधं बध्यतो मानवानां यस्या उद्वतः प्रवतः समं बहु।
नानावीर्या ओषधीर्या बिभर्ति पृथिवी नः प्रथतां राध्यतां नः॥ २॥

2. *Asaṁbādhaṁ badhyato mānavānāṁ yasyā udvataḥ pravataḥ samaṁ bahu. Nānāvīryā oṣadhīryā bibharti pṛthivī naḥ prathatāṁ rādhyatāṁ naḥ.*

Among whose intelligent people there is freedom from bondage and perfect equanimity and

balance between high and low, who bears many herbs and trees of varied vigour and vitality, may that Earth provide ample room for expansion and growth and possibilities of higher success and progress.

यस्यां समुद्र उत सिन्धुरापो यस्यामन्नं कृष्टयः संबभूवुः।
यस्यामिदं जिन्वति प्राणदेजत्सा नो भूमिः पूर्वपेये दधातु॥ ३॥

3. *Yasyāṁ samudra uta sindhurāpo yasyāmannaṁ kṛṣṭayaḥ saṁbabhūvuḥ. Yasyāmidaṁ jinvati prāṇadejatsā no bhūmiḥ pūrvapeye dadhātu.*

Where seas roll and rivers flow, lakes abound and showers fall incessantly, where food is plenty and people live in comfort, where a moving, breathing, vibrant world of life exists in wide variety, may that Mother Earth establish us in abundant peace and prosperity.

यस्याश्चतस्रः प्रदिशः पृथिव्या यस्यामन्नं कृष्टयः संबभूवुः। या बिभर्ति बहुधा प्राणदेजत्सा नो भूमिर्गोष्वप्यन्ने दधातु॥ ४॥

4. *Yasyāścatasraḥ pradiśaḥ pṛthivyā yasyāmannaṁ kṛṣṭayaḥ saṁbabhūvuḥ. Yā vibharti bahudhā prāṇadejatsā no bhū-mirgoṣvapyanne dadhātu.*

The earth mother whose four quarters extend far and wide in space, where food is plenty and farmers and other people grow happy, which bears and sustains her living breathing children vibrant and happy in a variety of ways, may that motherland establish us in plenty of the wealth of cows and food.

यस्यां पूर्वे पूर्वजना विचक्रिरे यस्यां देवा असुरानभ्यवर्तयन्।
गवामश्वानां वयसश्च विष्ठा भगं वर्चः पृथिवी नो दधातु ॥ ५ ॥

5. *Yasyāṁ pūrve pūrvajanā vicakrire yasyāṁ devā asurānabhyavartayan. Gavāmaśvānāṁ vayasaśca viṣṭhā bhagaṁ varcaḥ pṛthivī no dadhātu.*

Where our ancient forefathers did wonderful deeds, where brilliant heroes kept the negative, violent and demonic forces down under control, where there are protective and promotive shelter stalls for cows, horses and birds, may that motherland bless us with honour and excellence, lustre and splendour.

विश्वंभरा वसुधानी प्रतिष्ठा हिरण्यवक्षा जगतो निवेशनी।
वैश्वानरं बिभ्रती भूमिरग्निमिन्द्रऋषभा द्रविणे नो दधातु ॥ ६ ॥

6. *Viśvaṁbharā vasudhānī pratiṣṭhā hiraṇyavakṣā jagato niveśanī. Vaiśvānaraṁ bibhratī bhūmiragnimindraṛṣabhā draviṇe no dadhātu.*

Bearer and sustainer of the world, treasure-hold of wealth, shelter and stability of life, golden in form and beauty, shelter home of world community, bearing and sustaining citizens of the world, may mother earth ruled by generous omnipotent Indra give us the light of life and leadership and establish us the in wealth in life.

यां रक्षन्त्यस्वप्ना विश्वदानीं देवा भूमिं पृथिवीमप्रमादम्।
सा नो मधु प्रियं दुहामथो उक्षतु वर्चसा ॥ ७ ॥

7. *Yāṁ rakṣhantyasvapnā viśvadānīṁ devā bhūmiṁ pṛthivīmapramādam. Sā no madhu priyaṁ duhāmatho ukṣatu varcasā.*

Generous and brilliant brave sleeplessly protect and serve the firm and wide motherland without relent and wantonness. May she, generous giver of wealth and excellence of the world for all, give us honey sweets of life and consecrate us with light and splendour.

यार्ण॒वेऽधि॑ सलि॒लमग्र॒ आसी॒द्या मा॒याभि॑र॒न्वच॑रन्मनी॒षिण॑: । यस्या॒ हृद॑यं पर॒मे व्यो ञ्मन्त्स॒त्येनावृ॑त॒मृतं पृथि॒व्याः । सा नो॒ भूमि॒स्त्विषिं॒ बलं॒ रा॒ष्ट्रे द॑धातूत्त॒मे ॥ ८ ॥

8. *Yārṇave'dhi salilamagra āsīdyāṁ māyābhiranvacaranmanīṣiṇaḥ. Yasyā hṛdayaṁ parame vyomantsatyenāvṛtama-mṛtaṁ pṛthivyāḥ. Sā no bhūmistviṣiṁ balaṁ rāṣṭre dadhātūttame.*

That earth which in the beginning of creation nestled in the liquid mutation of Prakrti in the vast spatial ocean of particles (Rgveda 10, 190, 1), over which wise sages roamed around free with their wondrous vision and supernal creations, whose heart core wrapped in truth abides in the supreme light of Divinity, that mother earth may, we pray, establish light and splendour, and strength and power in our social order, the noblest of its kind in the universe.

यस्या॒मापः॑ परिच॒राः स॑मा॒नीर॑होरा॒त्रे अप्र॑मादं॒ क्षर॑न्ति ।
सा नो॒ भूमि॒र्भूरि॑धारा॒ पयो॑ दुहा॒मथो॑ उक्षतु॒ वर्च॑सा ॥ ९ ॥

9. *Yasyāmāpaḥ paricarāḥ samānīrahorātre apramādaṁ kṣaranti. Sā no bhūmirbhūridhārā payo duhāmatho ukṣatu varcasā.*

On which free flowing rivers flow continuously day and night without relent, may that earth of abundant streams and rivers bless us with refreshing waters and

consecrate us with light and splendour.

यामश्विनावमिमातां विष्णुर्यस्यां विचक्रमे।
इन्द्रो यां चक्र आत्मनेऽनमित्रां शचीपतिः।
सा नो भूमिर्वि सृजतां माता पुत्राय मे पयः॥ १०॥

10. *Yāmaśvināvamimātāṁ viṣṇuryasyāṁ vicakrame. Indro yāṁ cakra ātmane'namitrāṁ śacīpatiḥ. Sā no bhūmirvi sṛjatāṁ mātā putrāya me payaḥ.*

Earth Mother which Ashvins, day and night, have wrapped in light and shade, which Vishnu, the sun, covers in a single step, which Indra, Lord Supreme, renders free from enemy powers, may that mother land release milk and water in plenty for me, her child.

गिरयस्ते पर्वता हिमवन्तोऽरण्यं ते पृथिवि स्योनमस्तु।
बभ्रुं कृष्णां रोहिणीं विश्वरूपां ध्रुवां भूमिं पृथिवी-
मिन्द्रगुप्ताम्। अजीतोऽहतो अक्षतोऽध्यष्ठां पृथिवी-
महम्॥ ११॥

11. *Girayaste parvatā himavanto'raṇyaṁ te pṛthivi syonamastu. Babhruṁ kṛṣṇāṁ rohiṇīṁ viśvarū-pāṁ dhruvāṁ bhūmiṁ pṛthivīmindraguptām. Ajīto'hato akṣto'dhyaṣṭhaṁ pṛthivīmaham.*

Earth Mother, may your hills and mountains capped with snow, and your woodlands be good and grand and pleasant, and, on this land, brown and productive, dark green and fertile, red and luxuriant, vast and varied in form and hue, firm and unshakable seat of settlement guarded by mighty heroes of Indra, may we live safe and secure with pride and confidence, unconquered free, unbroken and unviolated.

यत्ते॒ मध्यं॑ पृथिवि॒ यच्च॒ नभ्य॑ं॒ यास्त॒ ऊर्ज॑स्तन्व॑ः संबभूवुः।
तासु॑ नो धेह्यभि नः॑ पवस्व मा॒ता भूमि॑ः पु॒त्रो अ॒हं पृ॑थि॒व्याः।
प॒र्जन्य॑ः पि॒ता स उ॑ नः पिपर्तु॥ १२॥

12. *Yatte madhyaṁ pṛthivi yacca nabhyaṁ yāsta ūrjastanvaḥ saṁbabhūvuḥ. Tāsu no dhehyabhi naḥ pavasva mātā bhūmiḥ putro ahaṁ pṛthivyāḥ. Parjanyaḥ pitā sa u naḥ pipartu.*

Earth Mother, whatever is in the midst of your person, whatever is at the centre of your person, and your gift for us from the clouds and the sky, and all that is the nutriments and energy from your body, pray establish us therein, make us pure and strong.

The earth is my mother, I am a child of the Earth Mother's. The sky and the rain cloud from the sun and sky is my father. I am a child of Nature. May the father and mother give us total fulfilment.

यस्या॑ं वेदिं॑ परिगृह्ण॒न्ति॒ भूम्या॑ं यस्यां॑ य॒ज्ञं त॒न्व॑ते॑ वि॒श्व-
क॑र्माणः। यस्यां मी॒यन्ते॒ स्वर॑वः पृथि॒व्यामू॒र्ध्वाः शु॒क्रा
आहु॑त्याः पु॒रस्ता॑त्। सा नो॒ भूमि॑र्वर्धय॒द्वर्ध॑मानाः॥ १३॥

13. *Yasyāṁ vediṁ parigṛhṇanti bhūmyāṁ yasyāṁ yajñaṁ tanvate viśvakarmāṇaḥ. Yasyāṁ mīyante svaravaḥ pṛthivyāmūrdhvāḥ śukrā āhutyāḥ purastāt. Sa no bhūmirvardhayadvardhamānā.*

Whereon, on the ground, the disciples of Vishvakarma build the vedi, sit round and perform and extend and direct the yajna of social development, whereon, before the oblations are offered, celebrative posts and pillars, pure, white and powerful, are designed and raised, may that earth, herself rising and developing,

raise us to heights of development and excellence.

यो नो द्वेषत्पृथिवि यः पृतन्याद्यो ऽभिदासान्मनसा यो वधेन। तं नो भूमे रन्धय पूर्वकृत्वरि ॥ १४ ॥

14. *Yo no dveṣatpṛthivi yaḥ pṛtanyādyo'bhidāsānmanasā yo vadhena. Taṁ no bhūme randhaya pūrvakṛtvari.*

O Mother Earth, whoever hate and malign us, whoever fight against us and enslave us by mind, whoever by physical force of deadly kind, O motherland, ever active and preventive of evil, subdue him, subject him to correction or destroy him.

त्वज्जातास्त्वयि चरन्ति मर्त्यास्त्वं बिभर्षि द्विपदस्त्वं चतुष्पदः। तवेमे पृथिवि पञ्च मानवा येभ्यो ज्योतिरमृतं मर्त्येभ्य उद्यन्त्सूर्यो रश्मिभिरातनोति ॥ १५ ॥

15. *Tvajjātāstvayi caranti martyāstvaṁ bibharṣi dvipadastvaṁ catuṣpadaḥ. Taveme pṛthivi pañca mānavā yebhyo jyotiramṛtaṁ martyebhya udyantsūryo raśmibhirātanoti.*

Born of you, living and moving around freely on you, all the mortals, humans, animals, birds, you bear, support and sustain. Mother Earth, yours are all the children, all five classes, native as well as foreign; for all of these mortals, the immortal light, the sun, rising and radiating with its rays, shines far and wide.

ता नः प्रजाः सं दुहतां समग्रा वाचो मधु पृथिवि धेहि मह्यम् ॥ १६ ॥

16. *Tā naḥ prajāḥ saṁ duhratāṁ samagrā vāco madhu pṛthivi dhehi mahyam.*

Let all these people, your children, together receive the mother's gift of nourishment, sustenance and support. O Mother Earth, bless me with honey sweets of the Common Word and mutual discourse, pray establish me therein.

विश्वस्वं ∫ मातरमोषधीनां ध्रुवां भूमिं पृथिवीं धर्मणा धृताम्। शिवां स्योनामनु चरेम विश्वहा॥ १७॥

17. *Viśvasvaṁ mātaramoṣadhīnāṁ dhruvāṁ bhumiṁ pṛthivīṁ dharmaṇā dhṛtām. Śivāṁ syonāmanu carema viśvahā.*

O children of the earth, let us all together and always serve and live in accord with the universal love, unity and generosity of Mother Earth, vast and wide, mother of all herbs and trees, firm, established in Dharma, blissfully peaceful, beautiful and gracious beyond bounds.

महत्सधस्थं महती बभूविथ महान्वेग एजथुर्वेपथुष्टे। महांस्त्वेन्द्रो रक्षत्यप्रमादम्। सा नो भूमे प्र रोचय हिरण्यस्येव संदृशि मा नो द्विक्षत कश्चन॥ १८॥

18. *Mahatsadhasthaṁ mahatī babhūvitha mahānvega ejathurvepathuṣṭe. Mahāṁstvendro rakṣatyapramādam. Sā no bhūme pra rocaya hiraṇyasyeva saṁdṛśi mā no dvikṣata kaścana.*

Mother Earth, be, indeed you are, the mighty one great hall of residence for humanity. High is your velocity, mighty your motion, terrible your tremor. Mighty Indra, the sun, keeps and protects you in orbit relentlessly, the Ruler maintains you at peace vigilantly. O motherland, let us shine in the golden glory of light

and grandeur on earth. Let none hate and malign us. Let us live with love in mutual trust.

अग्निर्भूम्यामोषधीष्वग्निमापो बिभ्रत्यग्निरश्मसु।
अग्निरन्तः पुरुषेषु गोष्वश्वेष्वग्नयः ॥ १९ ॥

19. *Agnirbhūmyāmoṣadhīṣvagnimāpo bibhratya-gniraśmasu. Agnirantaḥ puruṣeṣu goṣvaśve-ṣvagnayaḥ.*

There is agni, fire energy in the earth, fire in the herbs and trees, waters bear fire, there is fire in stones, fire in humans, in cows, and in horses, fire of various orders and energy, electric, magnetic, pure light.

अग्निर्दिव आ तपत्यग्नेर्देवस्योर्वन्तरिक्षम्।
अग्निं मर्तास इन्धते हव्यवाहं घृतप्रियम् ॥ २० ॥

20. *Agnirdiva ā tapatyagnerdevasyorvantarikṣam. Agniṁ martāsa indhate havyavāhaṁ ghṛtapriyam.*

Agni burns, shines and radiates from the solar region as the sun. By divine Agni, wind blows and lightning flashes as electrical energy. Humans light the fire which loves to consume ghrta and carries the oblations from earth to heaven.

अग्निवासाः पृथिव्य ∫ सितज्रूस्त्विषीमन्तं संशितं मा कृणोतु॥ २१ ॥

21. *Agnivāsāḥ pṛthivya sitajñūstviṣīmantaṁ saṁ-śitaṁ mā kṛṇotu.*

The Earth, wrapped in fire, unbound with limitations, may, I pray, vest me in light and fire and turn me sharp and refined.

भूम्यां देवेभ्यो ददति यज्ञं हव्यमरंकृतम्। भूम्यां मनुष्या जीवन्ति स्वधयान्नेन मर्त्याः। सा नो भूमिः प्राणमायुर्दधातु जरदष्टिं मा पृथिवी कृणोतु॥ २२॥

22. *Bhūmyāṁ devebhyo dadati yajñaṁ havyamaraṁkṛtam. Bhūmyāṁ manuṣyā jīvanti svadhayānnena martyāḥ. Sā no bhūmiḥ prāṇamāyurdadhātu jaradaṣṭiṁ mā pṛthivī kṛṇotu.*

On earth, people offer homage of the finest and best prepared havi in yajna to the divinities, and they offer service and hospitality to revered sages and scholars. On earth, mortal men live their life on food with their own essential nature, character and energy for survival and growth. May that Mother Earth, giver of food and energy, bring us pranic energy, good health and full long age to live a life of piety and fulfilment.

यस्ते गन्धः पृथिवि संबभूव यं बिभ्रत्योषधयो यमापः। यं गन्धर्वा अप्सरसश्च भेजिरे तेन मा सुरभिं कृणु मा नो द्विक्षत कश्चन॥ २३॥

23. *Yaste gandhaḥ pṛthivi saṁbhūva yaṁ bibhratyoṣadhayo yamāpaḥ. Yaṁ gandharvā apsarasaśca bhejire tena mā surabhiṁ kṛṇu mā no dvikṣata kaścana.*

Earth Mother, that sweet fragrance which is your very essence, which herbs and trees, and seas and streams bear, which Gandharvas and Apsaras, all those that live and play on earth and those that float and frolick and swim in waters share, with that same fragrance make me fragrant. Let none of us hate any one, let no one hate us.

यस्ते॑ ग॒न्धः पु॒ष्क॑रमावि॒वेश॒ यं सं॑ज॒भ्रुः सूर्या॑या॒ विवा॒हे।
अम॑र्त्याः पृथिवि ग॒न्धमग्रे॒ तेन॑ मा सु॒र॒भिं कृ॑णु॒ मा नो॑ द्विक्षत॒
कश्च॒न॥ २४॥

24. *Yaste gandhaḥ puṣkaramāviveśa yaṁ saṁjabhruḥ sūryāyā vivāhe. Amartyāḥ pṛthivi gandhamagre tena mā surabhiṁ kṛṇu mā no dvikṣata kaścana.*

Mother Earth, that fragrance of yours which has entered the lotus flower, which, since time immemorial, the immortals bear and bring in radiation of the solar rays and their contact with the earth, with that fragrance make me fragrant. Let none of us hate any one, let no one hate us.

यस्ते॑ ग॒न्धः पु॑रु॒षेषु॒ स्त्री॒षु पुं॑सु॒ भगो॒ रुचिः॑। यो अश्वे॑षु
वी॒रेषु॒ यो मृ॒गेषू॒त ह॒स्तिषु॑। क॒न्या ऽ॑यां॒ वर्चो॑ यद्भू॒मे॒ तेना॒स्माँ
अपि॒ सं सृ॑ज॒ मा नो॑ द्विक्षत॒ कश्च॒न॥ २५॥

25. *Yaste gandhaḥ puruṣeṣu strīṣu puṁsu bhago ruciḥ. Yo aśveṣu vīreṣu yo mṛgeṣūta hastiṣu. Kanyāyāṁ varco yadbhūme tenāsmāṁ̐ api saṁ sṛja mā no dvikṣata kaścana.*

That fragrance of yours which breathes in men, in women, in males and females, which is in grandeur and excellence, beauty and glamour, which is in horses and brave heroes, which is in beasts of the forest and in elephants, which is in the beauty of innocence and lustre of virginity among maidens, with that fragrance, O Mother Earth, make us fragrant. Let none of us hate any one, let no one hate us.

शि॒ला भूमि॒रश्मा॑ पां॒सुः सा भूमि॒ः सन्धृ॑ता धृ॒ता।
तस्यै॒ हिर॑ण्यवक्षसे पृथि॒व्या अ॑करं॒ नम॑ः॥ २६॥

26. *Śilā bhūmiraśmā pāṁsuḥ sā bhūmiḥ sandhṛtā dhṛtā. Tasyai hiraṇyavakṣase pṛthivyā akaraṁ namaḥ.*

The slab and stone, dust and mountain, all is earth. That earth is placed in position, firmly in place in orbit. To that Earth Mother and to her golden expanse like the mother's bosom, I do homage of obeisance.

यस्यां वृक्षा वानस्पत्या ध्रुवास्तिष्ठन्ति विश्वहा।
पृथिवीं विश्वधायसं धृतामच्छावदामसि॥ २७॥

27. *Yasyāṁ vṛkṣā vānaspatyā dhruvāstiṣṭhanti viśvahā. Pṛthivīṁ viśvadhāyasaṁ dhṛtāmacchāvadāmasi.*

Whereon herbs and trees of the forest stand firm and always flourish, that Mother Earth, bearer and sustainer of all things of the world, placed and held very well in her position, we praise and serve with reverence.

उदीराणा उतासीनास्तिष्ठन्तः प्रक्रामन्तः ।
पद्भ्यां दक्षिणसव्याभ्यां मा व्यथिष्महि भूम्याम्॥ २८॥

28. *Udīrāṇā utāsīnāstiṣṭhantaḥ prakrāmantaḥ. Padbhyāṁ dakṣiṇasavyābhyāṁ mā vyathiṣmahi bhūmyām.*

Sitting or standing, moving around or walking forward on both legs right and left, let us never fall, never waver, nor fail ever.

विमृग्वरीं पृथिवीमा वदामि क्षमां भूमिं ब्रह्मणा वावृधानाम्।
ऊर्जं पुष्टं बिभ्रतीमन्नभागं घृतं त्वाभि नि षीदेम भूमे॥ २९॥

29. *Vimṛgvarīṁ pṛthivīmā vadāmi kṣamāṁ bhūmiṁ brahmaṇā vāvṛdhānām. Ūrjaṁ puṣṭaṁ bibhratīmannabhāgaṁ ghṛtaṁ tvābhi ni ṣīdema bhūme.*

To Earth, sacred mother, pure, unhurt, forbearing, growing by divine power and celebrated with Vedic songs of adoration, bearing food, energy, and every body's share of nourishment and ghrta, I say: O motherland, let us all sit with you together at peace.

शुद्धा न आपस्तन्वे क्षरन्तु यो नः सेदुरप्रिये तं नि दध्मः। पवित्रेण पृथिवि मोत्पुनामि ॥ ३० ॥

30. *Śuddhā na āpastanve kṣarantu yo naḥ sedurapriye taṁ ni dadhmaḥ. Pavitreṇa pṛthivi motpunāmi.*

Mother Earth, let pure showers and streams of water flow for our body's health. Whatever negative, bad or evil be ours, we assign to our dislike and rejection. O Motherland, I initiate and consecrate myself with the purity and sanctity of your presence, inspiration and holy action.

यास्ते प्राचीः प्रदिशो या उदीचीर्यास्ते भूमे अधराद्याश्च पश्चात्। स्योनास्ता मह्यं चरते भवन्तु मा नि पप्तं भुवने शिश्रियाणः ॥ ३१ ॥

31. *Yāste prācīḥ pradiśo yā udīcīryāste bhūme adharādyāśca paścāt. Syonāstā mahyaṁ carate bhavantu mā ni paptaṁ bhuvane śiśriyāṇaḥ.*

May your regions in front or at the back, up or down, O Mother Earth, all directions and sub-directions, where I live and move, be good and auspicious to me. As long as I live with your support in the world, let me never stumble and never fall down.

मा नः॑ प॒श्चान्मा पु॒रस्ता॑न्नुदिष्ठा॒ मोत्त॒राद॑धरादुत। स्व॒स्ति भू॑मे नो भव॒ मा वि॑दन्परिप॒न्थिनो॒ वरी॑यो यावया व॒धम्॥ ३२॥

32. *Mā naḥ paścānmā purastānnudiṣṭhā mottarādadharāduta. Svasti bhūme no bhava mā vidanparipanthino varīyo yāvayā vadham.*

O Mother Earth, do not push us from behind, from front, from above and from below. Pray be kind and gracious. Let there be no thieves, robbers and highway men among us. Throw off all weapons of destruction far away from us.

याव॑त्ते॒ऽभि वि॒पश्या॑मि॒ भूमे॒ सूर्ये॑ण मे॒दिना॑।
ताव॑न्मे॒ चक्षु॒र्मा मे॒ष्टोत्त॑रामुत्तरां॒ समा॑म्॥ ३३॥

33. *Yāvatte'bhi vipaśyāmi bhūme sūryeṇa medinā. Tāvanme cakṣurmā meṣṭottarāmuttarāṁ samām.*

O Motherland, as long as I live, look to you and watch around with the gracious light of the sun, that long let my eye and discriminative judgement never fail over time passing on with the passage of years.

यच्छया॑नः प॒र्याव॑र्ते॒ दक्षि॑णं स॒व्यम॒भि भू॑मे पा॒र्श्वम्। उ॒त्ता॒नास्त्वा॑ प्र॒तीचीं॑ यत्पृ॒ष्टीभि॑रधि॒शेम॑हे। मा हिं॑सी॒स्तत्र॑ नो भूमे॒ सर्व॑स्य प्रतिशीवरि॥ ३४॥

34. *Yacchayānaḥ paryāvarte dakṣiṇaṁ savyamabhi bhūme pārśvam. Uttānāstvā pratīcīṁ yatpṛṣṭībhiradhiśemahe. Mā hiṁsīstatra no bhūme sarvasya pratiśīvari.*

O Motherland, while I sleep and change sides right and left, and when we lie face upward and back on the ground, then O Motherland, gracious giver of

restful support and sleep to all, pray do not hurt us.

यत्ते॑ भूमे वि॒खना॑मि क्षि॒प्रं तदपि॑ रोहतु।
मा ते॒ मर्म॑ विमृग्वरि॒ मा ते॒ हृद॑यमर्पिपम्॥ ३५॥

35. *Yatte bhūme vikhanāmi kṣipraṁ tadapi rohatu.*
Mā te marma vimṛgvari mā te hṛdayamarpipam.

O Mother Earth, when I dig and till the soil to sow the seed, let the seed grow soon and the ground fill up. O gracious, purifying and regenerative Mother, never would I hurt your vitality and fertility, never will I rip up your heart.

ग्री॒ष्मस्ते॑ भूमे व॒र्षाणि॑ श॒रद्धे॑म॒न्तः शिशि॑रो वस॒न्तः।
ऋ॒तव॑स्ते॒ विहि॑ता हाय॒नीर॑हो॒रात्रे पृ॑थिवि नो दुहाताम्॥ ३६॥

36. *Grīṣmaste bhūme varṣāṇi śaraddhemantaḥ śiśiro vasantaḥ. Ṛtavaste vihitā hāyanīrahorātre pṛthivi no duhātām.*

O Motherland, expansive Mother Earth, may your seasons, summers, rains, autumns, winters, freezing winters and springs in the yearly cycle and the days and nights be generous and give profuse showers of nature's gifts to us.

याप॑ स॒र्पं वि॒जमा॑ना वि॒मृग्व॑री॒ यस्या॒मास॑न्न॒ग्नयो॒ ये अ॒प्स्व१॑-
न्तः। प॒रा॒ दस्यू॒न्ददं॑ती देवपी॒यूनिन्द्रं॑ वृणा॒ना पृ॑थि॒वी न
वृ॒त्रम्। श॒क्राय॑ दध्रे वृष॒भाय॒ वृष्णे॑॥ ३७॥

37. *Yāpa sarpaṁ vijamānā vimṛgvarī yasyāmā-sannagnayo ye apsvantaḥ. Parā dasyūndadatī devapīyūnindraṁ vṛṇānā pṛthivī na vṛtram. Śakrāya dadhre vṛabhāya vṛṣṇe.*

Mother Earth which goes on revolving and rotating at high speed, which is worth discovering and researching, in which there are fire energies which are in waters too, which goes on in time, throwing off negative destroyers of positivities, which loves to be with Indra, the powerful sun, not with the covering darkness and evil: such is the earth which sustains and is held in position for the mighty generous giver of showers. (The earth is for the generous brave.)

यस्यां सदोहविर्धाने यूपो यस्यां निमीयते।
ब्रह्माणो यस्यामर्चन्त्यृग्भिः साम्ना यजुर्विदः।
युज्यन्ते यस्यामृत्विजः सोममिन्द्राय पातवे॥ ३८॥

38. *Yasyāṁ sadohavirdhāne yūpo yasyāṁ nimīyate. Brahmāṇo yasyāmarcantyṛgbhiḥ sāmnā yajurvidaḥ. Yujyante yasyāmṛtvijaḥ somamindrāya pātave.*

Whereon halls of residence and stores of havi are built for congregations of yajna-performers, where pillars are designed and raised for the yajna sessions, where sagely scholars of Yajurveda worship the Lord of Universe with Rks and Samans, where high priests engage in yajna and distil the soma for oblations to Indra, Lord Omnipotent: such is our Mother Earth.

यस्यां पूर्वे भूतकृत ऋषयो गा उदानृचुः।
सप्त सत्रेण वेधसो यज्ञेन तपसा सह॥ ३९॥

39. *Yasyāṁ pūrve bhūtakṛta ṛṣayo gā udānṛcuḥ. Sapta satreṇa vedhaso yajñena tapasā saha.*

Whereon creative sages of ancient times, seven sages, with yajnic sessions of their life time with yajna

and austerity of Tapas, chanted the holy songs of Veda: such is our motherland.

सा नो भूमिरा दिशतु यद्धनं कामयामहे।
भगो अनुप्रयुङ्क्तामिन्द्र एतु पुरोगवः ॥ ४० ॥

40. *Sā no bhūmirā diśatu yaddhanaṁ kāmayāmahe.*
Bhago anuprayuṅktāmindra etu purogavaḥ.

That ancient Motherland may give us whatever wealth, honour and excellence we pray for, may Indra, Lord of glory, pioneer of great creative power, be with us, and then may the honour and grandeur of the world follow for us in the footsteps of Indra.

यस्यां गायन्ति नृत्यन्ति भूम्यां मर्त्या व्यै ∫लबाः। युध्यन्ते यस्यामाक्रन्दो यस्यां वदति दुन्दुभिः। सा नो भूमिः प्र णुदतां सपत्नानसपत्नं मा पृथिवी कृणोतु ॥ ४१ ॥

41. *Yasyāṁ gāyanti nṛtyanti bhūmyāṁ martyā vyai labāḥ. Yudhyante yasyāmākrando yasyāṁ vadati dundubhiḥ. Sā no bhūmiḥ pra ṇudatāṁ sapatnā-nasaptnaṁ mā pṛthivī kṛṇotu.*

The Motherland on whose bosom mortal people of various classes and cultures sing and dance in joy, whereon war drums boom and warriors clash with shouts and chllenges against the adversaries, may that Motherland throw away violent adversaries, and render me free from enemies and war.

यस्यामन्नं व्रीहियवौ यस्या इमाः पञ्च कृष्टयः।
भूम्यै पर्जन्यपत्न्यै नमोऽ स्तु वर्षमेदसे ॥ ४२ ॥

42. *Yasyāmannaṁ vrīhiyavau yasyā imāḥ pañca kṛṣṭayaḥ. Bhūmyai parjanyapatnyai namo'stu varṣamedase.*

Whereon abound food grains, rice and barley, whereon five classes of people, native and foreign, happily live together, to this Mother Earth blest by showers, beloved of the cloud, honour and salutations !

यस्या॒ः पुरो॑ दे॒वकृ॑ता॒ः क्षेत्रे॒ यस्या॑ विकु॒र्वते॑। प्र॒जाप॑तिः पृथि॒वीं वि॒श्वग॑र्भा॒माशा॑माशा॒ रण्यां नः कृणोतु॥ ४३॥

43. *Yasyāḥ puro devakṛtāḥ kṣetre yasyā vikurvate. Prajāpatiḥ pṛthivīṁ viśvagarbhāmāśāmāśāṁ raṇyaṁ naḥ kṛṇotu.*

Whose cities are created, designed and built by divine architects, in whose fields various productive projects are pursued and perfected, may Prajapati, lord of the people, render that Earth Mother of the world in every place in every direction happy and joyous for us.

नि॒धिं बिभ्र॑ती बहु॒धा गुहा॒ वसु॑ म॒णिं हिर॑ण्यं पृथि॒वी द॑दातु मे। वसू॑नि नो वसु॒दा रास॑माना दे॒वी द॑धातु सुमन॒स्य-मा॑ना॥ ४४॥

44. *Nidhiṁ bibhratī bahudhā guhā vasu maṇiṁ hiraṇyaṁ pṛthivī dadātu me. Vasūni no vasudā rāsamānā devī dadhātu sumanasyamānā.*

Bearing wealth of many forms deep in the mines, I pray, may the Mother Earth give me wealth, jewels and gold. Generous Mother divine, noble at heart, giver of wealth, may bear and continue to give us wealth of all kinds.

जनं॑ बिभ्र॑ती बहु॒धा विवा॑चसं॒ नाना॑धर्माणं पृथि॒वी य॑थौक॒सम्। स॒हस्रं॑ धारा॒ द्रवि॑णस्य मे दुहां ध्रु॒वेव॑ धे॒नुर॑न॒पस्फुरन्ती॥ ४५॥

45. *Janaṁ bibhratī bahudhā vivācasaṁ nānādharmāṇaṁ pṛthivī yathaukasam. Sahasraṁ dhārā draviṇasya me duhāṁ dhruveva dhenurana-pasphurantī.*

Bearing and sustaining many people speaking different languages and observing different forms of Dharma and Karma in life, conduct and profession in many different ways like a family living in the same one home, may the wide and varied earth mother, constant, firm and undisturbed, give me a thousand showers and streams of wealth like the mother cow profusely giving streams of milk steadily, continuously and patiently.

(This mantra may be interpreted as the prayer of a ruler as well as of a citizen of the country which, in this sukta, should be interpreted as the world.)

यस्ते॑ स॒र्पो वृ॒श्चि॑कस्तृ॒ष्टदं॑श्मा हेम॒न्तज॑ब्धो भृम॒लो गुहा॒ शये॑। क्रिमि॒र्जिन्व॑त्पृथिवि॒ यद्य॒देज॑ति प्रा॒वृषि॒ तन्नः॑ सर्प॒न्मोप॑ सृप॒द्यच्छि॒वं तेन॑ नो मृड ॥ ४६ ॥

46. *Yaste sarpo vṛścikastṛṣṭadaṁśmā hemantajabdho bhṛmalo guhā śaye. Krimirjinvatpṛthivi yadyadejati prāvṛṣi tannaḥ sarpanmopa sṛpadyacchivaṁ tena no mṛḍa.*

Whether it is a snake or a scorpion whose bite causes excessive thirst, or an insect or germ which causes fever with shivering cold or delirium, all of which could be hidden and might come out, live and roam around in rains, may all these, O Mother Earth, never come close to me. Pray bless us with that which is good.

ये ते पन्थानो बहवो जनायना रथस्य वर्त्मानसश्च यातवे।
यैः संचरन्त्युभये भद्रपापास्तं पन्थानं जयेमानमित्रमतस्करं
यच्छिवं तेन नो मृड॥ ४७॥

47. *Ye te panthāno bahavo janāyanā rathasya vartmānasaśca yātave. Yaiḥ saṁcarantyubhaye bhadrapāpāstaṁ panthānaṁ jayemānamitra-mataskaraṁ yacchivaṁ tena no mṛḍa.*

Many are the paths and highways for carts and chariots meant for public transport, by which both good people and bad elements of society travel. Pray let us control them and make them free from enemies, thieves, robbers and smugglers. O Mother Earth, bless us with that which is good.

मल्वं बिभ्रती गुरुभृद्भद्रपापस्य निधनं तितिक्षुः। वराहेण
पृथिवी संविदाना सूकराय वि जिहीते मृगाय॥ ४८॥

48. *Malvaṁ bibhratī gurubhṛdbhadrapāpasya nidhanaṁ titikṣuḥ. Varāheṇa pṛthivī saṁvidānā sūkarāya vi jihīte mṛgāya.*

Bearing her own gravitation, attraction and forbearance, sustaining both the virtuous and the sinful and shaping their family and family line, the earth in cooperation with the cloud, moves on in orbit doing homage to the sun, sojourner of space.

ये त आरण्याः पशवो मृगा वने हिताः सिंहा व्याघ्राः
पुरुषादश्चरन्ति। उलं वृकं पृथिवि दुच्छुनामित ऋक्षीकां
रक्षो अप बाधयास्मत्॥ ४९॥

49. *Ye ta āraṇyāḥ paśavo mṛgā vane hitāḥ siṁhā vyāghrāḥ puruṣādaścaranti. Ulaṁ vṛkaṁ pṛthivi ducchunāmita ṛkṣīkāṁ rakṣo apa bādhayāsmat.*

Your animals of the forest, the deer inhabiting the woods, lions and tigers, carnivorous they are, all ranging over you, O Mother Earth, remove away all those ferocious wolves, she bears, and all deadly devils dangerous to people.

ये गन्धर्वा अप्सरसो ये चारायाः किमीदिनः ।
पिशाचान्त्सर्वा रक्षांसि तान्त्स्मद्भूमे यावय ॥ ५० ॥

50. *Ye gandharvā apsaraso ye cārāyāḥ kimīdinaḥ. Piśācāntsarvā rakṣāṁsi tānasmadbhūme yāvaya.*

Mother Earth, pray throw out and keep away from us all those demons and violent forces which are negative, destructive, selfish, exploitative, and blood thirsty.

यां द्विपादः पक्षिणः संपतन्ति हंसाः सुपर्णाः शकुना वयांसि । यस्यां वातो मातरिश्वेयते रजांसि कृण्वंश्च्या-वयंश्च वृक्षान् । वातस्य प्रवामुपवामनु वात्यर्चिः ॥ ५१ ॥

51. *Yāṁ dvipādaḥ pakṣiṇaḥ saṁpatanti haṁsāḥ suparṇāḥ śakunā vayāṁsi. Yasyāṁ vāto mātari-śveyate rajāṁsi kṛṇvaṁścyāvayaṁśca vṛkṣān. Vātasya pravāmupavāmanu vātyarciḥ.*

On which bipeds, birds, swans, eagles, hawks and others fly and land (on lakes and trees), where winds and storms blow raising dust, shaking trees and beating the clouds, where light and shade alternate in response to the strength and calm of the winds, that is Mother Earth.

यस्यां कृष्णमरुणं च संहिते अहोरात्रे विहिते भूम्यामधि ।
वर्षेण भूमिः पृथिवी वृतावृता सा नो दधातु भद्रया प्रिये धामनिधामनि ॥ ५२ ॥

52. *Yasyāṁ kṛṣṇamaruṇaṁ ca saṁhite ahorātre vihite bhūmyāmadhi. Varṣeṇa bhūmiḥ pṛthivī vṛtāvṛtā sā no dadhātu bhadrayā priye dhāmani-dhāmani.*

Mother Earth where day and night, bright and dark, are joined in the natural system, the vast earth which is soaked and covered with showers of rain, may she, we pray, establish us in goodness, peace and prosperity with noble good fortune in every place and situation.

द्यौश्च॑ मे इ॒दं पृ॑थि॒वी चा॒न्तरि॑क्षं च मे॒ व्यच॑ः।
अ॒ग्निः सूर्य॒ आपो॑ मे॒धां विश्वे॑ दे॒वाश्च॒ सं द॑दुः॥ ५३॥

53. *Dyauśca me idaṁ pṛthivī cāntarikṣaṁ ca me vyacaḥ. Agniḥ sūrya āpo medhāṁ viśve devāśca saṁ daduḥ.*

May the heaven, this vast earth, this expansive firmament, heat and light, sun, waters, and all divinities of nature and humanity of the world bless me with holy intelligence and good will.

अ॒हम॑स्मि॒ सह॑मान॒ उत्त॑रो॒ नाम॒ भूम्या॑म्।
अ॒भी॒षाड॑स्मि विश्वा॒षाडाशा॑माशां विषास॒हिः॥ ५४॥

54. *Ahamasmi sahamāna uttaro nāma bhūmyām. Abhīṣāḍasmi viśvāṣāḍāśāmāśāṁ viṣāsahiḥ.*

I am the man, a patient, forbearing challenger, forward fighter, for sure, the winner on the field. I beat who faces me, I win all over the land, I am the conqueror all round in all directions (overall the problems and all the crises that face me, threaten to defeat me, and deprive me of my identity).

अदो यद्देवि प्रथमाना पुरस्ताद्देवैरुक्ता व्यसर्पो महित्वम्।
आ त्वा सुभूतमविशत्तदानीमकल्पयथाः प्रदिशश्चतस्रः॥ ५५॥

55. *Ado yaddevi prathamānā purastāddevairuktā vyasarpo mahitvam. Ā tvā subhūtamaviśattadānīmakalpayathāḥ pradiśaścatasraḥ.*

O divine Mother Earth, when in those early ancient times you expanded and, exalted by divine forces of nature and humanity, you waxed with grandeur, then the prosperity and excellence of life and motherhood entered your personality and you rose to the energy, power, inspiration and glory of your divine identity all over the four directions. Be that, O Mother, and continue to be that all time, everywhere.

ये ग्रामा यदरण्यं याः सभा अधि भूम्याम्।
ये संग्रामाः समितयस्तेषु चारु वदेम ते॥ ५६॥

56. *Ye grāmā yadaraṇyaṁ yāḥ sabhā adhi bhūmyām. Ye saṁgrāmāḥ samitayasteṣu cāru vadema te.*

O Mother, whatever villages and cities there are, or forests, or parliaments and assemblies there are on earth, whatever battles or problems, whatever committees, congregations and conferences there be, we shall speak and perform well everywhere and do you proud.

अश्वइव रजो दुधुवे वि तान्जनान्य आक्षियन्पृथिवीं यादजायत। मन्द्राग्रेत्वरी भुवनस्य गोपा वनस्पतीनां गृभिरोषधीनाम्॥ ५७॥

57. *Aśva-iva rajo dudhuve vi tān janānya ākṣiyanpṛthivīṁ yādajāyata. Mandrāgretvarī bhuvanasya gopā vanaspa-tīnāṁ gṛbhiroṣadhīnām.*

Happy, calm, and moving forward at a pleasant, undisturbing pace, protector of her earthly world, bearer and sustainer of herbs and trees, ever since she was born, the Earth Mother, like a horse that shakes off dust from its body, shakes off those people who live but presume to possess and over-ride her as masters.

यद्वदा॑मि॒ मधु॑म॒त्तद्व॑दामि॒ यदी॑क्षे॒ तद्व॑नन्ति मा।
त्विषी॑मानस्मि जू॒ति॒मानवा॒न्यान्ह॑न्मि॒ दोध॑तः ॥ ५८ ॥

58. *Yadvadāmi madhumattadvadāmi yadīkṣe tadvananti mā. Tviṣīmānasmi jūtimānavānyānhanmi dodhataḥ.*

Whatever I speak, that is sweet as honey, whatever or whoever I see and meet, they love and honour me. Brilliant and dynamic with a drive, I throw out all those others who are angry with me and hostile toward the motherland.

श॒न्ति॒वा सु॑र॒भिः स्यो॒ना की॒लालो॑ध्नी॒ पय॑स्वती।
भूमि॒रधि॑ ब्रवीतु मे पृथि॒वी पय॑सा स॒ह ॥ ५९ ॥

59. *Śantivā surabhiḥ syonā kīlālodhnī payasvatī. Bhūmiradhi bravītu me pṛthivī payasā saha.*

Peaceable, kind and beneficent, fragrant, gentle and blissful, overflowing with milk, food and water, may the expansive Earth Mother, with all her wealth of nourishments, speak to me and inspire me in the motherland.

यामन्वैच्छद्धविषा विश्वकर्मान्तरर्णवे रजसि प्रविष्टाम्।
भुजिष्यं पात्रं निहितं गुहा यदाविर्भोगे अभवन्मातृमद्भ्यः ॥ ६० ॥

60. *Yāmanvaicchaddhaviṣā viśvakarmāntararṇave rajasi praviṣṭām. Bhujiṣyaṁ pātraṁ nihitaṁ guhā yadāvirbhoge abhavanmātṛmadbhayḥ.*

When Vishvakarma, maker of the universe, wished to evolve and form the earth which was then contained in the spatial ocean of waters, and, further, when he wished to vest it with all the materials favourable to the emergence and support of life in the course of natural evolution, then all the nutriments of food and drink implicit in the mysterious cave of Mother Nature meant for all forms of life were born of Mother Earth, grew up and came into existence.

(For the natural evolution of life from Divine Will and the existential mutation of Nature refer to Taittiriya Upanishad 2, 1.)

त्वमस्यावपनी जनानामदितिः कामदुघा पप्रथाना। यत्त ऊनं तत्त आ पूरयाति प्रजापतिः प्रथमजा ऋतस्य ॥ ६१ ॥

61. *Tvamasyāvapanī janānāmaditiḥ kāmadughā paprathānā. Yatta ūnaṁ tatta ā pūrayāti prajāpatiḥ prathamajā ṛtasya.*

Earth Mother, you are Aditi, unbreakable and indivisible, giver of fulfilment, growing and expansive in living potential. You provide the field of production, growth and development for humanity. And whatever is wanted of you for such growth, Prajapati, first self-manifest Divinity and father creator and sustainer of

life forms, in the course of creative evolution and the Law of Mutability, replenishes and fulfils.

उ॒प॒स्थास्ते॑ अनमी॒वा अ॑य॒क्ष्मा अ॒स्मभ्यं सन्तु पृथिवि॒ प्रसू॑ताः। दी॒र्घं न॒ आयुः॒ प्रति॒बुध्य॑माना व॒यं तुभ्यं ब॒लि॒हृ॑तः॑ स्याम॥ ६२॥

62. *Upasthāste anamīvā ayakṣmā asmabhyaṁ santu pṛthivi prasūtāḥ. Dīrghaṁ na āyuḥ pratibudhyamānā vayaṁ tubhyaṁ balihṛtaḥ syāma.*

Earth Mother, let the wombs and bosoms of fertility, creativity and motherly care, born, reborn and developed, be free from negativity and cancerous diseases. Let our life be long, full and healthy, and let us all, your children, awakened and enlightened, be homage bearers with reverence and gratitude to you.

भूमे॑ मात॒र्नि धे॑हि मा भ॒द्रया॒ सुप्र॑तिष्ठितम्।
सं॒वि॒दा॒ना दि॒वा क॑वे श्रि॒यां मा॑ धेहि॒ भूत्या॑म्॥ ६३॥

63. *Bhūme mātarni dhehi mā bhadrayā supratiṣṭhitam. Saṁvidānā divā kave śriyāṁ mā dhehi bhūtyām.*

Earth Mother, creative, dynamic and one with me, sustain and support me with light and all that is good. Keep me established firmly in wealth, honour and excellence, blest in prosperity and grace.

Kanda 12/Sukta 2 (Yakshma Nashanam)

Agni and others Devatah, Bhrgu Rshi

न॒डमा रो॑ह॒ न ते॒ अत्र॑ लो॒क इ॒दं सीसं॑ भाग॒धेयं॑ त॒ एहि॑। यो गोषु॒ य॒क्ष्मः॒ पु॒रु॒षेषु॒ य॒क्ष्म॒स्तेन॒ त्वं सा॒कम॑ध॒राङ् परे॑हि॥ १॥

1. *Naḍamā roha na te atra loka idaṁ sīsaṁ bhāgadheyaṁ ta ehi. Yo goṣu yakṣmaḥ puruṣeṣu yakṣmastena tvaṁ sākamadharāṅ parehi.*

O fire, rise on the reeds. Your place is not here. This lead is your food. Come and rise. Whatever cancer or consumption there is among cows and other animals or humans, along with that go down from here, far off from us.

(This mantra is addressed to the fire, the fuel being reeds. On reed fire, which is slow and mild, lead is melted and burnt with certain chemicals and ash, i.e., Bhasma, is prepared for medicinal purposes for the cure of cancer and consumption. The mantra is not a magic formula, but it suggests a miraculous cure with lead-ash for diseases which eat up the flesh and blood and bone of the patient.)

अघशंसदुःशंसाभ्यां कॅरेणानुकॅरेण च।
यक्ष्मं च सर्वं तेनेतो मृत्युं च निरजामसि॥ २॥

2. *Aghaśaṁsaduḥ śaṁsābhyāṁ kareṇānukareṇa ca. Yakṣmaṁ ca sarvaṁ teneto mṛtyuṁ ca nirajāmasi.*

Whatever cancer or consumption is caused by sinful acts or despicable habits, by doing certain acts or imitating and following certain negative acts and habits, all that cancer and consumption, even fatal diseases and untimely death, we ward off with that lead-ash and cast out.

निरितो मृत्युं निर्ऋतिं निररातिमजामसि। यो नो द्वेष्टि तमद्धयग्रे
अक्रव्याद्यमुं द्विष्मस्तमु ते प्र सुवामसि॥ ३॥

3. *Nirito mṛtyuṁ nir-ṛtiṁ nirarātimajāmasi. Yo no dveṣṭi tamaddhaygne akravyādyamu dviṣma-stamu te pra suvāmasi.*

We drive out from here death and disease, adversity and negativity. O Agni, saviour of the patient's person, destroy that disease and germs which eat into our flesh and eliminate those negative forces which we hate to suffer. All these we send up to you for cure.

यद्यग्निः क्रव्याद्यदिं वा व्याघ्र इमं गोष्ठं प्रविवेशान्योकाः।
तं माषाज्यं कृत्वा प्र हिणोमि दूरं स गच्छत्वप्सुषदोऽ-
प्यग्नीन्॥ ४॥

4. *Yadyagniḥ kravyādyadi vā vyāghra imaṁ goṣṭhaṁ praviveśānyokāḥ. Taṁ māṣājyaṁ kṛtvā pra hiṇomi dūraṁ sa gacchatvapsuṣado'pyagnīn.*

If the flesh-eating fire, that is, cancerous disease that consumes the patient's flesh enters the house or stall like carnivorous beasts on the prowl, I deal with it with Masha paste and ghrta,specially of goat or sheep, and send it far out where it might join other forms of fire such as electric energy in the waters.

यत्त्वा क्रुद्धाः प्रचक्रुर्मन्युना पुरुषे मृते।
सुकल्पमग्ने तत्त्वया पुनस्त्वोद्दीपयामसि॥ ५॥

6. *Yattvā kruddhāḥ pracakrurmanyunā puruṣe mṛte. Sukalpamagne tattvayā punastvoddīpayāmasi.*

If on the patient's death, people stricken with rage and sorrow put out the fire, that absence ought to be corrected and fire restored in the home. Therefore we light the fire again in the home.

पुनस्त्वादित्या रुद्रा वसवः पुनर्ब्रह्मा वसुनीतिरग्ने।
पुनस्त्वा ब्रह्मणस्पतिराधाद्दीर्घायुत्वाय शतशारदाय ॥ ६ ॥

6. *Punastvādityā rudrā vasavaḥ punarbrahmā vasunītiragne. Punastvā brahmaṇaspatirādhāddīrghāyutvāya śataśāradāya.*

O Garhapatyagni, sacred home fire, let the enlightened people of Aditya, Rudra and Vasu order of discipline and scholarship, the Brahma of knowledge, wisdom and practical vision, and the sagely scholar of Vedic lore, rekindle and establish you in the family for inmates of the home for their long and healthy life of a hundred years.

यो अग्निः क्रव्यात्प्रविवेश नो गृहमिमं पश्यन्नितरं जातवेदसम्। तं हरामि पितृयज्ञाय दूरं स घर्ममिन्धां परमे सधस्थे ॥ ७ ॥

7. *Yo agniḥ kravyātpraviveśa no gṛhamimaṁ paśyannitaraṁ jātavedasam. Taṁ harāmi pitṛyajñāya dūraṁ sa gharmamindhāṁ parame sadhasthe.*

If life-consuming Agni of average activity were to enter this home, yours though,then watching this other, Jatavedas Agni of higher and divine purpose, I take that away for the service of parents, grand parents and other forefathers. Let it light and add to the heat and light of the highest region and carry our yajna there.

क्रव्यादमग्निं प्र हिणोमि दूरं यमराज्ञो गच्छतु रिप्रवाहः।
इहायमितरो जातवेदा देवो देवेभ्यो हव्यं वहतु प्रजानन् ॥ ८ ॥

8. *Kravyādamagniṁ pra hiṇomi dūraṁ yamarājño gacchatu ripravāhaḥ. Ihāyamitaro jātavedā devo devebhyo havyaṁ vahatu prajānan.*

Kravyada Agni, which carries on the dynamics of flesh on the natural plane, I assign to far off forces other than the spirit. Let it be the carrier of the acts of evil to the house of Yama, death and sufferance. For me, this other fire, Jataveda, brilliant leader of enlightened life, knowing the rules and paths of the good life, may carry our offerings in yajna to the divinities and to the ultimate Lord Supreme.

(To understand the difference between the service of Kravyadagni and that of Jataveda, refer to Gita, 3, 13 and 17, 4-6, and Kathopanishad, 1,1,23-26.)

क्रव्यादमग्निमिषितो हरामि जनान्दृंहन्तं वज्रेण मृत्युम्। नि तं शास्मि गार्हपत्येन विद्वान्पितॄणां लोकेऽपि भागो अस्तु॥ ९॥

9. *Kravyādamagnimiṣito harāmi janāndṛṁhantaṁ vajreṇa mṛtyum. Ni taṁ śāsmi gārhapatyena vidvānpitṝṇāṁ loke'pi bhāgo astu.*

Enlightened and inspired, with adamantine discipline of Dharmic living, I subdue the Kravyadagni which is death and fixes people as if with a stroke of lightning. Knowing well the mortality of corporeal existence in contrast with the spirit's immortality, I control the onslaughts of natural and carnal passion by dedication to Garhapatyagni, sacred fire of higher yajna, even though I acknowledge the natural place of Kravyadagni of biological dynamics in the field of the continuity of the species.

क्रव्यादमग्निं शंशमानमुक्थ्यं१ प्र हिणोमि पथिभिः पितृयाणैः। मा देवयानैः पुनरा गा अत्रैवैधि पितृषु जागृहि त्वम्॥ १०॥

10. *Kravyādamagniṁ śaśamānamukthyaṁ pra hiṇomi pathibhiḥ pitṛyāṇaiḥ. Mā devayānaiḥ punarā gā atraivaidhi pitṛṣu jāgṛhi tvam.*

I acknowledge the existence and place of Kravyadagni, the fire of natural passion for biological continuity of life along the paths of procreation and successive generation as it is celebrated in history and literature as such. But I subdue it for higher spiritual ends by the paths of life divine and pray : Pray come not again, stay where you are in the biological line, and keep awake in parental couples for a life time.

समिन्धते संकसुकं स्वस्तये शुद्धा भवन्तः शुचयः पावकाः।
जहाति रिप्रमत्येन एति समिद्धो अग्निः सुपुना पुनाति ॥ ११ ॥

11. *Samindhate saṁkasukaṁ svastaye śuddhā bhavantaḥ śucayaḥ pāvakāḥ. Jahāti ripramatyena eti samiddho agniḥ supunā punāti.*

People light the fire, all cotrolling, catalytic, and separating the body from the soul, freeing the pure from the impure, for the sake of the good of life. They become cleansed, pure, and purifiers of the self. The spirit gives up the smear of the material body and passes beyond existential involvements. Thus does the lighted fire, pure and purifier, purify the spirit.

देवो अग्निः संकसुको दिवस्पृष्ठान्यारुहत्।
मुच्यमानो निरेणसोऽ मोगस्माँ अशस्त्याः ॥ १२ ॥

12. *Devo agniḥ saṁkasuko divaspṛṣṭhānyāruhat. Mucyamāno nireṇaso'mogasmāň aśastyāḥ.*

Divine fire, catalytic agent of nature and divinity, abides on top of the heavens of light. Thence

radiated, immaculate and free, it releases us from all imprecation and sin.

अस्मिन्वयं संकसुके अग्नौ रिप्राणि मृज्महे।
अभूम यज्ञियाः शुद्धाः प्र ण आयूंषि तारिषत्॥ १३॥

13. *Asminvayaṁ saṁkasuke agnau riprāṇi mṛjmahe. Abhūma yajñiyāḥ śuddhāḥ pra ṇa āyūṁṣi tāriṣat.*

Into this Agni, all controlling catalytic, purifying fire, we pour and purify our material smears, become pure performers of yajna and associates of divinity throughout life. May the holy fire advance and elevate our life to fullness, free from sin and sickness.

संकसुको विकसुको निर्ऋथो यश्च निस्वरः।
ते ते यक्ष्मं सवेदसो दूराद्दूरमनीनशन् ॥ १४॥

14. *Saṁkasuko vikasuko nir-ṛtho yaśca nisvaraḥ. Te te yakṣmaṁ savedaso dūrāddūramanīnaśan.*

Destroyer of common ailments, destroyer of individual ailments, eliminator of sin and sickness wholly, and a silent agent of nature and divinity is the divine fire. O man, may all modes, mutations and manners of this fire, acting together to a united end, destroy even from the farthest your cancerous consumptions of body and mind for spiritual purification.

यो नो अश्वेषु वीरेषु यो नो गोष्वजाविषु।
क्रव्यादं निर्णुदामसि यो अग्निर्जनयोपनः॥ १५॥

15. *Yo no aśveṣu vīreṣu yo no goṣvajāviṣu. Kravyādaṁ nirṇudāmasi yo agnirjanayopanaḥ.*

Whatever cancerous ailment there may be in our horses and in brave youth and warriors, whatever in our cows, sheep and goats, we throw out that flesh eating consumptive fire energy of evil and negativity which vexes humanity.

अन्येभ्यस्त्वा पुरुषेभ्यो गोभ्यो अश्वेभ्यस्त्वा।
निः क्रव्यादं नुदामसि यो अग्निर्जीवितयोपनः ॥ १६ ॥

16. *Anyebhyastvā puruṣebhyo gobhyo aśvebhyastvā.*
Niḥ kravyādaṁ nudāmasi yo agnirjīvitayopanaḥ.

O Kravyadagni, flesh eating cancerous consumptive fire of negativity and disease, who vex the life of all living forms on earth, we throw you out of all other people, cows and horses anywhere else in the world.

यस्मिन्देवा अमृजत यस्मिन्मनुष्या उत।
तस्मिन्घृतस्तावो मृष्ट्वा त्वमग्ने दिवं रुह ॥ १७ ॥

17. *Yasmin devā amṛjata yasmin manuṣyā uta.*
Tasmin ghṛtastāvo mṛṣṭvā tvamagne divaṁ ruha.

Hey Agni, O man pure as fire, having merged in and purified yourself through yajnic discipline, you too rise to the light of heaven with oblations of ghrta into that sacred fire into which divinities merged and purified themselves, and into which humanity merged and purified itself in body, mind and soul.

समिद्धो अग्न आहुत स नो माभ्यपक्रमीः।
अत्रैव दीदिहि द्यवि ज्योक्च सूर्यं दृशे ॥ १८ ॥

18. *Samiddho agna āhuta sa no mābhyapakramīḥ.*
Atraiva dīdihi dyavi jyokca sūryaṁ dṛśe.

O sacred fire of Ahavaniyagni, kindled, raised and served with oblations of ghrta, pray do not neglect us, do not bypass us, nor assail us as Kravyadagni. Shine for us here itself in this very heaven on earth so that we may see the sun, light of heaven, right now for all time in our journey of life.

सीसे॑ मृड्ढ्वं न॒डे मृ॑ड्ढ्वम॒ग्नौ संक॑सुके च॒ यत्।
अथो॒ अव्यां रा॒मायां शीर्ष॒क्तिमु॑प॒बर्ह॑णे॥ १९॥

19. *Sīse mṛḍḍhvaṁ naḍe mṛḍḍhvamagnau saṁkasuke ca yat. Atho avyāṁ rāmāyāṁ śīrṣaktimupabarhaṇe.*

Whatever headache of existential smear or cancerous consumption is there, wash it off in lead-ash, wash it off in the reed fire, wash it off in the purifying fire, wash it off in the purity of nature and in the pure warmth of the sun.

सीसे॒ मलं सादयि॒त्वा शी॑र्ष॒क्तिमु॑प॒बर्ह॑णे। अव्या॒मसि॑क्न्यां मृ॒ष्ट्वा शु॒द्धा भ॑वत य॒ज्ञिया॑ः॥ २०॥

20. *Sīse malaṁ sādayitvā śīrṣaktimupabarhaṇe. Avyāmasiknyāṁ mṛṣṭvā śuddhā bhavata yajñiyāḥ.*

Having absorbed the dirt and impurity of the headache of cancerous consumption into the lead ash, into the pure warmth of the sun, into the milk of black sheep or goat, having thus eliminated the impurity, be pure and immaculate performers of life's yajna.

परं॑ मृत्यो॒ अनु॒ परे॑हि॒ पन्था॑ं यस्ते॑ इत॑रो देव॒याना॑त्।
चक्षु॑ष्मते शृण्व॒ते ते॑ ब्रवीमी॒हेमे वी॒रा ब॒हवो॑ भवन्तु॥ २१॥

21. *Paraṁ mṛtyo anu parehi panthāṁ yasta eṣa itaro devayānāt. Cakṣuṣmate śṛṇvate te bravīmīheme vīrā bahavo bhavantu.*

O Death, go far away at the farthest, by the path that is other than this path of divinity, I say to you who have eyes to see and ears to hear. Let there be a plenty of the brave here free from danger and death.

इ॒मे जी॒वा वि मृ॒तैरा॑ववृत्र॒न्नभू॒द्भद्रा दे॒वहू॑तिर्नो अ॒द्य। प्राञ्चो॑ अगाम नृ॒तये॒ हसा॑य सु॒वीरा॑सो वि॒दथ॒मा व॑देम॥ २२॥

22. *Ime jīvā vi mṛtairāvavṛtrannabhūdbhadrā devahūtirno adya. Prāñco agāma nṛtaye hasāya suvīrāso vidathamā vadema.*

All these that are living have come from the shades of death in life. Our dedication, service and prayer to Divinity has been auspcious and fruitful today. Let us go forward to live a life of high order of virtue to sing and dance with joyous laughter and, blest with progeny worthy of the brave, define a social order of knowledge, justice and Dharma.

इ॒मं जी॒वेभ्यः॑ परि॒धिं द॑धामि॒ मैषां॑ नु गा॒दप॑रो॒ अर्थ॑मे॒तम्। श॒तं जीव॑न्तः श॒रद॑: पुरू॒चीस्ति॒रो मृ॒त्युं द॑धतां॒ पर्व॑तेन॥ २३॥

23. *Imaṁ jīvebhyaḥ paridhiṁ dadhāmi maiṣāṁ nu gādaparo arthametam. Śataṁ jīvantaḥ śaradaḥ purūcīstiro mṛtyuṁ dadhatāṁ parvatena.*

I set this border line of order and discipline for these living people. Let none of them trespass this border line into the other territory of death. Let them so live a long age of full hundred years, bearing though the fact of death within with adamantine walls of resistance by

the discipline of health.

आ रोहतायुर्जरसं वृणाना अनुपूर्वं यतमाना यति स्थ। तान्व-
स्त्वष्टा सुजनिमा सजोषाः सर्वमायुर्नयतु जीवनाय ॥ २४ ॥

24. *Ā rohatāyurjarasaṁ vṛṇānā anupūrvaṁ yatamānā yati stha. Tānvastvaṣṭā sujanimā sajoṣāḥ sarvamāyurnayatu jīvanāya.*

Come, take on to life enthusiastically, and go forward rising to the heights of life at the full, striving in order one after another till you reach the destination, as many as you are. And may Tvashta, lord maker of life, loving and friendly, lead you to fulfilment as you choose to live your life at the full.

यथाहान्यनुपूर्वं भवन्ति यथर्तव ऋतुभिर्यन्ति साकम्।
यथा न पूर्वमपरो जहात्येवा धातरायूंषि कल्पयैषाम् ॥ २५ ॥

25. *Yathāhānyanupūrvaṁ bhavanti yathartava ṛtubhiryanti sākam. Yathā na pūrvamaparo jahātyevā dhātarāyūṁṣi kalpayaiṣām.*

As day-nights follow one after the other, as seasons move on in cycle one in link with the other, so may the successor among you follow and not forsake the predecessor, and thus may the Lord Ordainer and sustainer of life order and guide the life of all these people on earth.

अश्मन्वती रीयते सं रभध्वं वीरयध्वं प्र तरता सखायः।
अत्रा जहीत ये असन्दुरेवा अनमीवानुत्तरेमाभि वाजान् ॥ २६ ॥

26. *Aśmanvatī rīyate saṁ rabhadhvaṁ vīrayadhvaṁ pra taratā sakhāyaḥ. Atrā jahīta ye asandurevā anamīvānuttaremābhi vājān.*

The rocky stream of life flows on in flood. Hold on fast together, friends, rise and swim to the shore. Let us jettison all that is inauspicious here. Let us swim and cross over to attain the trophies of victory. Drop the miseries, attain to the state of joy.

उत्तिष्ठता प्र तरता सखायोऽश्मन्वती नदी स्यन्दत इयम्। अत्रा जहीत ये असन्नशिवाः शिवान्त्स्योनानुत्तरेमाभि वाजान्॥ २७॥

27. *Uttiṣṭhatā pra taratā sakhāyo'śmanvatī nadī syandata iyam. Atrā jahīta ye asannaśivāḥ śivāntsyonān uttaremābhi vājān.*

Arise friends, heave the boat together and cross to the shore. This rocky stream now rises in storm. Here itself throw off all those things which are no good, and let us cross over to win the good, the beautiful, and the grand prizes of victory in truth.

वैश्वदेवीं वर्चस आ रभध्वं शुद्धा भवन्तः शुचयः पावकाः। अतिक्रामन्तो दुरिता पदानि शतं हिमाः सर्ववीरा मदेम॥ २८॥

28. *Vaiśvadevīṁ varcasa ā rabhadhvaṁ śuddhā bhavantaḥ śucayaḥ pāvakāḥ. Atikrāmanto duritā padāni śataṁ himāḥ sarvavīrā madema.*

Join and start serving the winsome divinity of universal good, that way being purified, sanctified immaculate saviours of the self for the real beauty and splendour of life. Crossing over all evil and temptations, let us together, all unassailable brave, enjoy life for a full hundred years of happiness.

उदीचीनैः पथिभिर्वायुमद्भिरतिक्रामन्तोऽ वरान्परेभिः। त्रिः सप्त कृत्व ऋषयः परेता मृत्युं प्रत्यौहन्पदयोपनेन॥ २९॥

29. *Udīcīnaiḥ pathibhirvāyumadbhiratikrāmanto' varānparebhiḥ. Triḥ sapta kṛtva ṛṣayaḥ paretā mṛtyuṁ pratyauhanpadayopanena.*

By the best and highest vibrant ways of yoga practice, having rejected the lower ways of living, thinking and doing, the Rshis of high order conquer the pain of death by thrice seven ways of piety and noble actions at every step of life.

मृत्योः पदं योपयन्त एत द्राघीय आयुः प्रतरं दधानाः। आसीना मृत्युं नुदता सधस्थेऽ थं जीवासो विदथमा वदेम॥ ३०॥

30. *Mṛtyoḥ padaṁ yopayanta eta drāghīya āyuḥ prataraṁ dadhānāḥ. Āsīnā mṛtyuṁ nudatā sadhasthe'tha jīvāso vidathamā vadema.*

Effacing the pain of death, bearing a full long age unto completion and fulfilment, come hither and, sitting on the seat of yoga in the house of holiness, calm and undisturbed, warding off the onslaught of death, let us all, living happily, celebrate the life and beauties of the social order.

इमा नारीरविधवाः सुपत्नीराञ्जनेन सर्पिषा सं स्पृशन्ताम्। अनश्रवो अनमीवाः सुरत्ना आ रोहन्तु जनयो योनिमग्रे॥ ३१॥

31. *Imā nārīravidhavāḥ supatnīrāñjanena sarpiṣā saṁ spṛśantām. Anaśravo anamīvāḥ suratnā ā rohantu janayo yonimagre.*

And these women, noble wives happily married

to their husbands, should anoint themselves with cream and collyrium, and let them, free from tears and sorrow, free from ill-health, wearing jewels and ornaments, go forward in life as proud mothers in their home.

व्याकरोमि हविषाहमेतौ तौ ब्रह्मणा व्य१हं कल्पयामि। स्वधां पितृभ्यो अजरां कृणोमि दीर्घेणायुषा समिमान्त्सृजामि ॥ ३२ ॥

32. *Vyākaromi haviṣāhametau tau brahmaṇā vyahaṁ kalpayāmi. Svadhāṁ pitṛbhyo ajarāṁ kṛṇomi dīrdheṇāyuṣā samimāntsṛjāmi.*

I serve them both, men and women, with the sacred food they need, and I strengthen both with the Vedic knowledge they deserve. And I provide the Pitaras, parental seniors, with the food and energy which maintains their own vitality and resistance to early aging and disease, and I provide others with food and maintenance for good health and longevity of life.

(This mantra can be interpreted as a divine word, or a social promise of the ruling power, or a promise of the house-holder.)

यो नो अग्निः पितरो हृत्स्व१न्तरा विवेशामृतो मर्त्येषु। मय्यहं तं परि गृह्णामि देवं मा सो अस्मान्द्विक्षत मा वयं तम् ॥ ३३ ॥

33. *Yo no agniḥ pitaro hṛtsvantarāviveśāmṛto martyeṣu. Mayyahaṁ taṁ pari gṛhṇāmi devaṁ ma so asmāndvikṣata mā vayaṁ tam.*

O Pitaras, seniors of humanity and parents of every human individual, that love, fire and passion for humanity and divinity–the immortal vested in mortals –which is rooted in our hearts since eternity, that same

human attribute I preciously hold at heart and pray it may never forsake us, and we too may never forsake it, nor ever deny any one.

अपावृत्य गार्हपत्यात्क्रव्यादा प्रेत दक्षिणा।
प्रियं पितृभ्य आत्मने ब्रह्मभ्यः कृणुता प्रियम्॥ ३४॥

34. *Apāvṛtya gārhapatyātkravyādā preta dakṣiṇā. Priyaṁ pitṛbhya ātmane brahmabhyaḥ kṛṇutā priyam.*

Having taken some fire from the household fire and turned, go south with this flesh-eating fire to the cremation ground and do what is good for the departed pitaras and what is good and dear to the self and the learned people.

(This mantra describes the function of Kravyada, flesh eating, fire in case of death or sickness. If there is a death in the family, the funeral fire is Kravyada. If a person is suffering from cancer, the cancer is Kravyada. And, also, the drug that fights and destroys the cancer is Kravyada. Whether it is funeral fire, or cancer or the drug, all these three are nature's energy, and energy is fire and fire is energy. The function defines its character.)

द्विभागधनमादाय प्र क्षिणात्यवर्त्या।
अग्निः पुत्रस्य ज्येष्ठस्य यः क्रव्यादनिराहितः॥ ३५॥

35. *Dvibhāgadhanamādāya pra kṣiṇātyavartyā. Agniḥ putrasya jyeṣṭhasya yaḥ kravyāda-nirāhitaḥ.*

Kravyadagni, unless it is propitiated, exhausted and extinguished by elimination of the cause, continues

to consume and deplete the wealth of the eldest son upto the double of his share of wealth, savings and earnings both, and thus reduces him to utter poverty.

यत्कृषते यद्वनुते यच्च वस्नेन विन्दते।
सर्वं मर्त्यस्य तन्नास्ति क्रव्याच्चेदनिराहितः ॥ ३६ ॥

36. *Yatkṛṣate yadvanute yacca vasnena vindate. Sarvaṁ martyasya tannāsti kravyāccedanirāhitaḥ.*

All that mortal man produces by farming, whatever he receives by salary, and whatever he earns by trade, is not his really, unless he eliminates the Kravyadagni and its cause from the house.

अयज्ञियो हतवर्चा भवति नैनेन हविरत्तवे।
छिनत्ति कृष्या गोर्धनाद्यं क्रव्यादनुवर्तते ॥ ३७ ॥

37. *Ayajñiyo hatavarcā bhavati nainena havirattave. Chinatti kṛṣyā gordhanādyaṁ kravyādanuvartate.*

Whoever the mortal man whom cancerous Kravyadagni pursues, he is unable to perform any yajna, he loses the lustre of life, even food is not for him to eat. In fact, he is deprived of all, his farm, his cows, his entire wealth in the end, unless he dispels the carnivorous cause from his life and home.

मुहुर्गृध्यैः प्र वदत्यार्तिं मर्त्यो नीत्य।
क्रव्याद्यानग्निरन्ति-कादनुविद्वान्वितावति ॥ ३८ ॥

38. *Muhurgṛdhyaiḥ pra vadatyārtiṁ martyo nītya. Kravyādyānagnirantikādanuvidvānvitāvati.*

Whoever the men Kravyadagni pursues,

knowing them and afflicting them at the closest, the victim, having been reduced to ruin, has to go to cut-throat money-sharks and plead for a loan again and again in order to survive.

ग्राह्या॑ गृ॒हाः सं सृ॑ज्यन्ते स्त्रि॒या यन्म्रि॒यते॒ पति॑ः ।
ब्र॒ह्मैव वि॒द्वाने॒ष्यो३॑ यः क्र॒व्यादं॑ नि॒रा॒दध॑त् ॥ ३९ ॥

39. *Grāhyā gṛhāḥ saṁ sṛjyante striyā yanmriyate patiḥ. Brahmaiva vidvāneṣyo' yaḥ kravyādaṁ nirādadhat.*

The homes and all the inmates are seized with sorrow when the husband of a woman dies. At that time a learned scholar of the Veda should be sought and found who may dispel the ravages of sorrow and despair caused by Kravyadagi.

यद्रि॒प्रं शम॑लं चकृ॒म यच्च॑ दुष्कृ॒तम् ।
आपो॑ मा॒ तस्मा॑च्छुम्भन्त्व॒ग्नेः संक॑सुकाच्च॒ यत् ॥ ४० ॥

40. *Yadripraṁ śamalaṁ cakṛma yacca duṣkṛtam. Āpo mā tasmācchumbhantvagneḥ saṁka-sukācca yat.*

Whatever the sin, evil or trespass that we have committed, which has smeared our peace and purity, may the soothing streams of waters and the tranquillity of divine meditation cleanse us of that and save us from the mind-splitting flames of Kravyadagni.

ता अ॑ध॒रादुदी॑ची॒रा॑ववृत्रन्प्रजान॒तीः प॒थिभि॑र्देव॒यानै॑ः ।
पर्व॑तस्य वृष॒भस्याधि॑ पृ॒ष्ठे नवा॑श्चरन्ति स॒रित॑ः पुरा॒णीः ॥ ४१ ॥

41. *Tā adharādudīcīrāvavṛtranprajānatīḥ pathibhirdevayānaiḥ. Parvatasya vṛṣabhasyādhi pṛṣṭhe navāścaranti saritaḥ purāṇīḥ.*

Those streams of the waters of life flow from the earth below and rise on high to heaven, and they flow back from heaven on high to life on earth below, and knowing thus all the paths of existence they circulate in the cycle of birth, death and rebirth. From top of the generous cloud on high they shower on top of the mountain and, formed anew into streams and rivers, they flow on, streams of life, old but ancient and eternal, ever new.

(Thus are the ravages of Kravyadagni washed out into life anew.)

अग्ने॑ अक्रव्या॒न्निः क्र॒व्यादं॒ नु॒दा दे॑व॒यज॑नं वह ॥ ४२ ॥

42. *Agne akravyānniḥ kravyādaṁ nudā devayajanaṁ vaha.*

O Akravyadagni, fire of renewal (which by healing counters the fire that eats into the vitals of life), dispel the Kravyadagni and bring in the Deva-yajani fire which would continue the yajna of life and living anew.

(This mantra also suggests the efficacy of medication and healing by fumes and aroma.)

इ॒मं क्र॒व्यादा॑ वि॒वेशा॒यं क्र॒व्याद॒मन्व॑गात् ।
व्या॒घ्रौ कृ॒त्वा नाना॑नं॒ तं ह॑रामि शिवाप॒रम् ॥ ४३ ॥

43. *Imaṁ kravyādā viveśāyaṁ kravyādamanvagāt.*
Vyāghrau kṛtvā nānānaṁ taṁ harāmi śivāparam.

The infection of Kravyadagni has entered and affected this patient. This patient, in consequence, has suffered the cancerous ravages of the disease. Diagnosing these two separately, the infection with the

cause and the consequent suffering process, and taking them both as dangerously, damaging, I dispel both, the disease as well as the root cause.

अन्तर्धिर्देवानां परिधिर्मनुष्याणामग्निर्गार्हपत्य उभयानन्तरा श्रितः ॥ ४४ ॥

44. *Antardhirdevānāṁ paridhirmanuṣyāṇāmagnirgārhapatya ubhayānantarā śritaḥ.*

Garhapatyagni, yajnic fire of the home, cosmic home maintained by nature and the individual home maintained by humans, is vested within, in the creative and recuperative powers of nature, and in the heart-core of men of divine disposition. And this Agni, also, is the border line of conduct for humans (because while it works in nature as divinely programmed within the border lines determined, it works in humans by choice which is open to observance as well as to violation).

जीवानामायुः प्र तिर त्वमग्ने पितॄणां लोकमपि गच्छन्तु ये मृताः। सुगार्हपत्यो वितपन्नरातिमुषामुषां श्रेयसीं धेह्यस्मै ॥ ४५ ॥

45. *Jīvānāmāyuḥ pra tira tvamagne pitṝṇāṁ lokamapi gacchantu ye mṛtāḥ. Sugārhapatyo vitapannarātimuṣāmuṣāṁ śreyasīṁ dhehyasmai.*

O Garhapatyagni of home yajna, augment and elevate the life, health and age of the souls alive, and help the dead also to rise and reach the region of Pitaras' noble life in future on earth. O noble fire, heating, straining and exhausting all want, adversity and disease from life, bless us with happiness, prosperity and excellence more and ever more day by day.

सर्वानग्ने सहमानः सपत्नानैषामूर्जꣳ रयिमस्मासु धेहि ॥ ४६ ॥

46. *Sarvānagne sahamānaḥ sapatnānaiṣāmūrjaṁ rayimasmāsu dhehi.*

Holy fire, challenging and subduing all the adversarial forces of life on earth, pray recover and return to us the wealth and energy of life being wasted on those negativities of human existence and pollution.

इममिन्द्रं वह्निं पप्रिमन्वारभध्वं स वो निर्वक्षदुरितादवद्यात् ।
तेनाप हत शरुमापतन्तं तेन रुद्रस्य परि पातास्ताम् ॥ ४७ ॥

47. *Imamindraṁ vahniṁ paprimanvārabhadhvaṁ sa vo nirvakṣadduritādavadyāt. Tenāpa hata śarumāpatantaṁ tena rudrasya pari pātāstām.*

Take on to the love, protection and support of this Indra, divine power and potential. It takes you across all cancerous onslaughts of negativity, adversity and misfortune, makes up your loss and deficiency, and gives you total fulfilment. It saves and releases you from despicable evils and suffering. With that power, ward off the deadly darts of impending calamities and protect yourself from the punitive shots of Rudra, nature's punishments for the violations of its law and discipline. (These are gifts of divine Garhapatyagni.)

अनड्वाहꣳ प्लवमन्वारभध्वं स वो निर्वक्षदुरितादवद्यात् ।
आ रोहत सवितुर्नावमेतां षड्भिरुर्वीभिरमतिं तरेम ॥ ४८ ॥

48. *Anaḍvāhaṁ plavamanvārabhadhvaṁ sa vo nirvakṣadduritādavadyāt. Ā rohata saviturnā-vametāṁ ṣaḍbhirurvībhira-matiṁ tarema.*

Take on to the love, protection and support of

the universal burden bearer, the ark of divinity. It will take you across the storms of life's despicable evils. Come, embark this boat of Savita, Lord Creator, inspirer and saviour with the light of life. Let us swim over the flood of darkness and self-ignorance and attain to the splendour of life by sixfold lights of the six quarters of space and the divine message of the six-dimensional universe of heaven and earth, day and night, water and vegetation of our cosmic and earthly environment.

अहोरात्रे अन्वेषि बिभ्रत्क्षेम्यस्तिष्ठन्प्रतरणः सुवीरः।
अनातुरान्त्सुमनसस्तल्प बिभ्रज्ज्योगेव नः पुरुषगन्धिरेधि॥ ४९॥

49. *Ahorātre anveṣi bibhratkṣemyastiṣṭhanprataraṇaḥ suvīraḥ. Anāturāntsumanasastalpa bibhrajjyogeva naḥ puruṣagandhiredhi.*

Day and night you move on, bearing the burden of the universe, yet still and constant, giver of peace and saviour over the floods and storms of existence, holiest potent sustenance and support of the brave, mainstay of the healthy and happy minds, you are the giver of the fragrance of life for humanity. Come, O Lord, and always bless us with health, happiness and the fragrance of life.

ते देवेभ्य आ वृश्चन्ते पापं जीवन्ति सर्वदा।
क्रव्याद्यानग्निरन्तिकादश्वइवानुवपते नडम्॥ ५०॥

50. *Te devebhya ā vṛścante pāpaṁ jīvanti sarvadā. Kravyādyānagnirantikādaśva-ivānuvapate naḍam.*

They sever themselves from the divinities and

live a continuous life of sin and deprivation whom cancerous Kravyadagni uproots at the closest, just as a wild horse tramples and wastes a slope of reeds by the lake.

ये ऽ श्रद्धा धनकाम्या क्रव्यादा समासते।
ते वा अन्येषां कुम्भीं पर्यादधति सर्वदा॥ ५१॥

52. *Ye'śraddha dhanakāmyā kravyādā samāsate.*
Te vā anyeṣāṁ kumbhīṁ paryādadhati sarvadā.

Those who are void of faith and truth and dedicated to lust for wealth of money align themselves with carnivorous fire, they always put the pan on the fire but the pan as well as the meat belongs of others, invariably.

प्रेव पिपतिषति मनसा मुहुरा वर्तते पुनः।
क्रव्याद्यानग्निरन्तिकादनुविद्वान्वितावति॥ ५२॥

52. *Preva pipatiṣati manasā muhurā vartate punaḥ.*
Kravyādyānagnirantikādanuvidvānvitāvati.

Mentally they wish to soar high but again and again they fall back to earth whom carnivorous Agni pursues relentlessly, knowing them at the closest by nature, character and ambition.

अविः कृष्णा भागधेयं पशूनां सीसं क्रव्यादपि चन्द्रं त आहुः। माषाः पिष्टा भागधेयं ते हव्यमरण्यान्या गह्वरं सचस्व॥ ५३॥

53. *Aviḥ kṛṣṇā bhāgadheyaṁ paśūnāṁ sīsaṁ kravyādapi candraṁ ta āhuḥ. Māṣāḥ piṣṭā bhāgadheyaṁ te havyamaraṇyānyā gahvaraṁ sacasva.*

O cancerous carnivorous fire, the milk of black sheep, of all the animals, is your favourite food. Also, they say, the ash of lead or silver and gold too is your share. Crushed masha lentils also is your food, in fact you better go and roam around in the thick of forest woods.

इषीकां जरतीमिष्ट्वा तिल्पिञ्जं दण्डनं नडम्।
तमिन्द्र इध्मं कृत्वा यमस्याग्निं निरादधौ ॥ ५४ ॥

53. *Iṣīkāṁ jaratīmiṣṭvā tilpiñjaṁ daṇḍanaṁ naḍam. Tamindra idhmaṁ kṛtvā yamasyāgniṁ nirādadhau.*

Having made withered munja grass and the stock of reed as fuel of fire and having offered white sesamum for oblation, Indra, the physician, dispelled the flesh-eating fire of death from the body and the home.

प्रत्यञ्चमर्कं प्रत्यर्पयित्वा प्रविद्वान्पन्थां वि ह्या ∫ विवेश।
परामीषामसून्दिदेश दीर्घेणायुषा समिमान्त्सृजामि ॥ ५५ ॥

55. *Pratyañcamarkaṁ pratyarpayitvā pravidvānpanthāṁ vi hyā viveśa. Parāmīṣāmasūndideśa dīrgheṇayuṣā sami-māntsṛjāmi.*

Having bowed to the refulgent sun yonder in front, having surrendered to the omnipresent self-refulgent Divinity, I have directed away the energies of all those negative powers which eat into the flesh, and I have joined these senses, mind and pranic energies of mine with nature's positive powers of health, happiness and a long full age.

Kanda 12/Sukta 3 (Svarga and Odana)

Svarga, Odana, Agni Devata, Yama Rshi

पुमान्पुंसोऽधि तिष्ठ चर्मेहि तत्र ह्वयस्व यतमा प्रिया ते।
यावन्तावग्रे प्रथमं समेयथुस्तद्वां वयो यमराज्ये समानम्॥ १॥

1. *Pumānpuṁso'dhi tiṣṭha carmehi tatra hvayasva yatamā priyā te. Yāvantāvagre prathamaṁ sameyathustadvāṁ vayo yamarājye samānam.*

Brave man, intelligent soul, mature and self-confident, come, take this seat of distinction here, invite whoever be your dearest choice of love, and as much as you first met, thought, associated and agreed together earlier, may that life pattern, love and harmony be equal and equally acceptable in the ethos, culture and values of the social order.

(This mantra is relevant to love, marriage, home, family and also to the entire social order and its tradition. A life of love, harmony and social order is a very paradise on earth, and that paradisal bliss also is the food of life on top.)

तावद्वां चक्षुस्तति वीर्या ∫णि तावत्तेजस्तति धा वाजिनानि।
अग्निः शरीरं सचते यदैधोऽधा पक्वान्मिथुना सं भवाथः॥ २॥

2. *Tāvadvāṁ cakṣustati vīryāṇi tāvattejastatidhāa vājināni. Agniḥ śarīraṁ sacate yadaidho'dhā pakvānmi-thunā saṁ bhavāthaḥ.*

Thus as far well as you first met, thought, associated and agreed together without reservation, that far perfectly let your vision, that much your noble

powers, that high your splendour, and to that very extent let your advancement and achievements be common together. And just as fire takes on the fuel and sets it ablaze, so let your love and passion for life inspire your conjugal body, matured, seasoned and united, and raise it to brilliance so that you become an ideal couple.

सꣳस्मिँल्लो॒के समु॑ देव॒याने॒ सं स्मा॑ स॒मेतं यम॒राज्ये॑षु।
पू॒तौ प॒वित्रै॒रुप॒ तद्ध्व॑येथां॒ यद्य॒द्रेतो॒ अधि॑ वां संब॒भूव॑॥ ३॥

3. *Samasmiṅlloke samu devayāne saṁ smā sametaṁ yamarājyeṣu. Pūtau pavitrairupa taddhvayethāṁ yadyadreto adhi vāṁ saṁbabhūva.*

United together in this home life of conjugality, on the path of divinities and in all affairs of the social order from home life upto the united world of humanity, go on together in unison. And purified, sanctified and consecrated by the holy rites of matrimony, bring up to full life what is born of your joint vigour and vitality and call it up to its natural performance and perfection.

आप॑स्पुत्रासो अ॒भि सं वि॑शध्वमि॒मं जी॒वं जी॑वधन्याः
स॒मेत्य॑। तासां भजध्वम॒मृत॑ं यमा॒हुर्यमो॑द॒नं पच॑ति वा॒ं
जनि॑त्री॥ ४॥

4. *Āpasputrāso abhi saṁ viśadhvamimaṁ jīvaṁ jīvadhanyāḥ sametya. Tāsāṁ bhajadhvamamṛtaṁ yamāhuryamodanaṁ pacati vāṁ janitrī.*

O children of nature and divinity, vigilant guards of the human community, nobly born and blest with vigour and vitality, come together, take this life fully in hand and enter the fluid field of action in the dynamics of existence. Plunge into it and take for yourself your

shares what they call the nectar of action and its fruit, the immortal food of life which Mother Nature prepares for you to the last detail of perfection.

यं वां पिता पचति यं च माता रिप्रान्निर्मुक्त्यै शमलाच्च वाचः। स ओदनः शतधारः स्वर्ग उभे व्या पप्रा नभसी महित्वा ॥ ५ ॥

5. *Yaṁ vāṁ pitā pacati yaṁ ca mātā riprānnirmuktyai śamalācca vācaḥ. Sa odanaḥ śatadhāraḥ svarga ubhe vyāpa nabhasī mahitvā.*

Whatever food for life your father prepares and matures for you, whatever your mother prepares for you, whatever Mother Nature prepares, and whatever the Father Supreme perfects and releases from the Voice of Veda in order to release you from the stains and smears of earthly involvements and the colours and covers of existential fluctuations, that food of divinity and divine revelation in a thousand showers leads you both to the ecstasy of super joy and pervades both heaven and earth with its own splendour and majesty.

उभे नभसी उभयांश्च लोकान्ये यज्वनामभिजिताः स्वर्गाः। तेषां ज्योतिष्मान्मधुमान्यो अग्रे तस्मिन्पुत्रैर्जरसि सं श्रयेथाम् ॥ ६ ॥

6. *Ubhe nabhasī ubhayāṁśca lokanye yajvanāmabhijitāḥ svargāḥ. Teṣāṁ jyotiṣmānmadhumānyo agre tasminputrairjarasi saṁ śrayethām.*

Both heaven and earth, both those worlds of here and hereafter, all those states of joy which the performers of yajna have won by their noble actions, of all these, whatever is most enlightened and delicious as honey,

there on top in Grhastha live at peace together with children till the completion and fulfilment of your life.

प्राचींप्राचीं प्रदिशमा रभेथामेतं लोकं श्रद्दधानाः सचन्ते। यद्वां पक्वं परिविष्टमग्नौ तस्य गुप्तये दम्पती सं श्रयेथाम्॥ ७॥

7. *Prācīṁprācīṁ pradiśamā rabhethāmetaṁ lokaṁ śraddadhānāḥ sacante. Yadvāṁ pakvaṁ parivi-ṣṭamagnau tasya guptaye dampatī saṁ śraye-thām.*

O wedded couple, start off together, move foreward eastwards, the direction of a fresh sunrise, step by step. People of truth and faith live and honour this world of Grhastha. It is with your maturity of body, mind, culture and mission that you have entered this material life of yajna fire. Live in Grhastha and honour that mission for its protection and fulfilment till the completion.

दक्षिणां दिशमभि नक्षमाणौ पर्यावर्तेथामभि पात्रमेतत्। तस्मिन्वां यमः पितृभिः संविदानः पक्वाय शर्म बहुलं नि यच्छात्॥ ८॥

8. *Dakṣiṇāṁ diśamabhi nakṣamāṇau paryāvarte-thāmabhi pātrametat. Tasminvāṁ yamaḥ pitṛbhiḥ saṁvidānaḥ pakvāya śarma bahulaṁ ni yacchāt.*

Moving on in life together to the right, turn round the holy ideal of Grhastha in the service of promotive nature and redeeming Divinity, and therein may Yama, lord of law and recompense bless you with abundant peace and fulfilment in a happy home.

प्रतीचीं दिशामियमिद्वरं यस्यां सोमो अधिपा मृडिता च। तस्यां श्रयेथां सुकृतः सचेथामधा पक्वान्मिथुना सं भवाथः॥ ९॥

9. *Pratīcī diśāmiyamidvaraṁ yasyāṁ somo adhipā mṛḍitā ca. Tasyāṁ śrayethāṁ sukṛtaḥ sacethāmadhā pakvānmithunā saṁ bhavāthaḥ.*

Moving on to this noble direction of the west, declining in years but rising in ripeness and wisdom, when the moon and peace, Soma, is the dominant ruler, protector and giver of tranquillity, stay together in loving company, seasoned in love and loyalty and enjoy a life of serenity and meditation.

उत्तरं राष्ट्रं प्रजयोत्तरावद्दिशामुदीची कृणवन्नो अग्रम्। पाङ्क्छन्दः पुरुषो बभूव विश्वैर्विश्वाङ्गैः सह सं भवेम॥ १०॥

10. *Uttaraṁ rāṣṭraṁ prajayottarāvaddiśāmudīcī kṛṇavanno agram. Pāṅktaṁchandaḥ puruṣo babhūva viśvairvi-śvāṅgaiḥ saha saṁ bhavema.*

The rising nation rises higher by our progeny rising as the future promise. May the north above, the highest direction, raise us to the front forward in every direction of progress. At this stage man becomes happily free and self-fulfilled in his senses and mind with complete satisfaction. May we all feel complete and fulfilled in all aspects of worldly life.

ध्रुवेयं विराण्नमो अस्त्वस्यै शिवा पुत्रेभ्य उत मह्यमस्तु। सा नो देव्यदिते विश्ववार् इर्यइव गोपा अभि रक्ष पक्वम्॥ ११॥

11. *Dhruveyaṁ virāṇṇamo astvasyai śivā putrebhya uta mahyamastu. Sā no devyadite viśvavāra iryaiva gopā abhi rakṣa pakvam.*

Steady is this Earth mother. Salutations to her. May she be kind and gracious for our children and for ourselves. This divine indivisible earth is universally abundant and generous for all. May you, divine mother, protect and maintain our maturity as the human nation just as Lord Supreme protects the universe.

पितेव पुत्रानभि सं स्वजस्व नः शिवा नो वाता इह वान्तु भूमौ। यमोदनं पचतो देवते इह तन्नस्तप उत सत्यं च वेत्तु॥ १२॥

12. *Piteva putrānabhi saṁ svajasva naḥ śivā no vātā iha vāntu bhūmau. Yamodanaṁ pacato devate iha tannastapa uta satyaṁ ca vettu.*

Lord Supreme, just as a father loves and meets his children, so pray love and be with us, your children. Let the winds blow auspicious for us here on earth. And may the service which noble divine couples mature and offer to you, and the food they cook for yajnic offering be inspired by truth and divine austerity, and may that service and food also define our truth and sincere austerity of discipline in piety here.

यद्यत्कृष्णः शकुन एह गत्वा त्सरन्विषक्तं बिलं आससाद। यद्वा दास्या ऊर्द्रहस्ता समङ्क उलूखलं मुसलं शुम्भतापः॥ १३॥

13. *Yadyatkṛṣṇaḥ śakuna eha gatvā tsaranviṣaktaṁ bila āsasāda. Yadvā dāsyārdrahastā samaṅkta ulūkhalaṁ musalaṁ śumbhatāpaḥ.*

Whenever a casual black bird come and

stealthily alight on a dish or pan in the home, or when a maid with soiled hands smear the mortar and pestle, let the waters wash off the dirt and smear away and cleanse the dish and mortar and pestle.

अयं ग्रावा पृथुबुध्नो वयोधाः पूतः पवित्रैरप हन्तु रक्षः। आ रोह चर्म महि शर्म यच्छ मा दम्पती पौत्रमघं नि गातम्॥ १४॥

14. *Ayaṁ grāvā pṛthubudhno vayodhāḥ pūtaḥ pavitrairapa hantu rakṣaḥ. Ā roha carma mahi śarma yaccha mā dampatī pautramaghaṁ ni gātām.*

This grinding stone, this vital air and pranic energy, this learned man of life sciences, broad based, pure, purified with holy materials may destroy the life-damaging elements. O learned man, pray have a seat, bring us great peace, purity and freedom. Let no couple suffer the want and deprivation of children and let no one have to face the pain of their suffering.

वनस्पतिः सह देवैर्न आगन्रक्षः पिशाचाँ अपबाधमानः। स उच्छ्रयातै प्र वदाति वाचं तेन लोकाँ अभि सर्वाञ्जयेम॥ १५॥

15. *Vanaspatiḥ saha devairna āgan rakṣaḥ piśācāň apabādhamānaḥ. Sa ucchrayātai pra vadāti vācaṁ tena lokāň abhi sarvāñjayema.*

This forest gift and this scholar of nature's forest gifts has come to us with the divine energies of nature, protecting us against blood sucking and life threatening negativities of the environment. Rising high, he speaks to us words of health care and freedom from disease

with which, we pray, we may win gifts of the earth, environment and all other regions of space.

सप्त मेधान्पशवः पर्यगृह्ण्य एषां ज्योतिष्माँ उत यश्चकर्श। त्रयस्त्रिंशद्देवतास्तान्त्सचन्ते स नः स्वर्गमभि नेष लोकम्॥ १६॥

16. *Sapta medhānpaśavaḥ paryagṛhṇanya eṣāṁ jyotiṣmāň uta yaścakarśa. Trayastriṁśaddevatāstāntsacante sa naḥ svargamabhi neṣa lokam.*

All living beings especially humans have received seven organs of perception, volition and discrimination, (these are eyes, ears, nose tongue and the skin, with mind (mana) and intelligence (Buddhi). All thirty-three divinities (eight Vasus, eleven Rudras, twelve Adityas, Indra and Prajapati) are associated with these and co-operate with these. That person who is the most enlightened and most boldly creative may, we wish and pray, lead us to the state of paradise on earth.

स्वर्गं लोकमभि नो नयासि सं जायया सह पुत्रैः स्याम। गृह्णामि हस्तमनु मैत्वत्र मा नस्तारीन्निर्ऋतिर्मो अरातिः॥ १७॥

17. *Svargaṁ lokamabhi no nayāsi saṁ jāyayā saha putraiḥ syāma. Gṛhṇāmi hastamanu maitvatra mā nastārīnnir-ṛtirmo arātiḥ.*

O Lord giver of life and knowledge, you lead us to the state of paradisal bliss on earth. Bless us that we may live and enjoy life with wife and children. May the wife whose hand I hold always go with me here in Grhastha. Let no want, adversity and distress ever assail us.

ग्राहिं पाप्मानमति ताँ अयाम तमो व्य स्य प्र वदासि वल्गु।
वानस्पत्य उद्यतो मा जिहिंसीर्मा तण्डुलं वि शरीर्देवयन्तम्॥ १८॥

18. *Grāhiṁ pāpmānamati tāň ayāma tamo vyasya pra vadāsi valgu. Vānaspatya udyato mā jihiṁsīrmā taṇḍulaṁ vi śarīrdevayantam.*

Dear partner, let us reject that freezing state of sloth and sin which seizes our will and action. Cast away gloom and depression, talk with love and enthusiasm. But the wooden pestle that is raised must not be violent, it must not break nor crush the rice which is for offering to the divinities.

विश्वव्यचा घृतपृष्ठो भविष्यन्त्सयोनिर्लोकमुप याह्येतम्।
वर्षवृद्धमुप यच्छ शूर्पं तुषं पलावानप तद्विनक्तु॥ १९॥

19. *Viśvavyacā ghṛtapṛṣṭho bhaviṣyantsayonirlokamupa yāhyetam. Varṣavṛddhamupa yaccha śūrpaṁ tuṣaṁ palāvānapa tadvinaktu.*

O man, universally broad-minded, brilliant as fire and refined as ghrta, being one with mankind, come, join and integrate with this world community. Take to discriminative intelligence, like a winnowing basket of a year's full growth of reed which separates the grain from chaff, and separate the truth from falsehood and thus accept and advance truth and reject the untruth.

त्रयो लोकाः संमिता ब्राह्मणेन द्यौरेवासौ पृथिव्यन्तरिक्षम्।
अंशून्गृभीत्वान्वारभेथामा प्यायन्तां पुनरा यन्तु शूर्पम्॥ २०॥

20. *Trayo lokāḥ saṁmitā brāhmaṇena dyaurevāsau pṛthivyantarikṣam. Aṁśūngṛbhītvānvārabhethāmā pyāyantāṁ punarā yantu śūrpam.*

Three are the regions discriminated by the Vedic sage as by Veda itself: they are heaven, earth and the middle regions. (So are three orders of the truth of reality: Sanatana, i.e., absolute constant truth of heavenly light, earthly truth conditioned by time and place, and the middling truth which is a historical mutation of the Sanatana). With your judgement, take on to the essences of truth like the freshest shoots of eternal soma, love, act and advance the truth, and let historical truth come to your discriminative judgement again and again for the continuous advancement of Sanatana truth and Dharma against the outmoded junk and falsehood.

(Refer also to Atharva-veda 10, 8, 23 for the manifestation of the Sanatana, old yet ever new, like the succession of night-and-day, the same yet ever new and fresh.)

पृथग्रूपाणि बहुधा पशूनामेकरूपो भवसि सं समृद्ध्या।
एतां त्वचं लोहिनीं तां नुदस्व ग्रावा शुम्भाति मलग इव वस्त्रा॥ २१॥

21. *Pṛthagrūpāṇi bahudhā paśūnāmekarūpo bhavasi saṁ samṛddhyā. Etāṁ tvacaṁ lohanīṁ tāṁ nudasva grāvā śumbhāti malaga-iva vastrā.*

Many ways different are the forms of living beings. In fact, one single-form Prakrti by her abundance and versatility becomes many formed. Similarly the soul, all alike in the essence, assumes many forms because of the variety of Prakrtic forms. The same soul of many Prakrtic forms becomes essentially the same one form by the success of meditation. O soul, jettison this form

of flesh and blood and be the soul in the essence. The enlightened sage would cleanse you to purity of essence as the washerman washes away the colour and dirt of the cloth and renders it pure white in the essence.

पृथिवीं त्वा पृथिव्यामा वेशयामि तनूः समानी विकृता त एषा। यद्यद् द्युत्तं लिखितमर्पणेन तेन मा सुस्रोर्ब्रह्मणापि तद्वपामि ॥ २२ ॥

20. *Pṛthivīṁ tvā pṛthivyāmā veśayāmi tanūḥ samānī vikṛtā ta eṣā. Yadyad dyuttaṁ likhitamarpaṇena tena mā susrorbrahmaṇāpi tadvapāmi.*

I render you back, Prthivi, material body, into Prthivi, Mother Nature, the same in essence though this one is a mutation of the essence, Prakrti.

O man, whatever is shining, whatever the writing from existence in the material body, waste yourself not thereby and therefrom, I supplement that with knowledge of the Veda to let the seed state fructify to fresh maturity.

जनित्रीव प्रति हर्यासि सूनुं सं त्वा दधामि पृथिवीं पृथिव्या। उखा कुम्भी वेद्यां मा व्यथिष्ठा यज्ञायुधैराज्येनातिषक्ता ॥ २३ ॥

20. *Janitrīva prati haryāsi sūnuṁ saṁ tvā dadhāmi pṛthivīṁ pṛthivyā. Ukhā kumbhī vedyāṁ mā vyathiṣṭhā yajñāyu-dhairājyenātiṣaktā.*

I place you, Prthivi, the human soul in body form, together with Prthivi, the world of nature. Mother Nature, as a mother loves her child, so pray love your child. Just as the pan and the pot do not feel afflicted in the fire as they get baked and tempered, so you too, o

man, do not get afflicted in the fiery vedi of life armed as you are with the fighting powers of yajna and tempered as you are with the flames of ghrta fire.

अग्निः पचन्रक्षतु त्वा पुरस्तादिन्द्रो रक्षतु दक्षिणतो मरुत्वान्। वरुणस्त्वा दृंहाद्धरुणे प्रतीच्या उत्तरात्त्वा सोमः सं ददातै ॥ २४ ॥

24. *Agniḥ pacanrakṣatu tvā purastādindro rakṣatu dakṣiṇato marutvān. Varuṇastvā dṛṁhāddharuṇe pratīcyā uttarāttvā somaḥ saṁ dadātai.*

In the Vedic crucibles of life, let the yajnic flames of life-fire protect and temper you from the front in the east. Let Indra, with his forces of Maruts, protect and strengthen you from the right in the south. Let Varuna protect, strengthen and secure you from the back in the west for adamantine strength in the all-supporting environment, and let Soma, peace, refreshment and renewal support and sustain you from the left in the north.

पूताः पवित्रैः पवन्ते अभ्राद्दिवं च यन्ति पृथिवीं च लोकान्। ता जीवला जीवधन्याः प्रतिष्ठाः पात्र आसिक्ताः पर्यग्निरिन्धाम् ॥ २५ ॥

25. *Pūtāḥ pavitraiḥ pavante abhrāddivaṁ ca yanti pṛthivīṁ ca lokān. Tā jīvalā jīvadhanyāḥ pratiṣṭhāḥ pātra āsiktāḥ paryagnirindhām.*

Showers of holy water, energised and purified by rays of the sun purify us. Indeed they reach the heaven, the earth and all other regions of space. Those showers of waters, full of life, blissful and beatifying, constant and unfailing, held in the jar of life, may the

fire of yajna energise and thereby inspire us to the state of fire, passion and light of the spirit.

आ यन्ति दिवः पृथिवीं सचन्ते भूम्याः सचन्ते अध्यन्तरिक्षम्। शुद्धाः सतीस्ता उ शुम्भन्त एव ता नः स्वर्गमभि लोकं नयन्तु॥ २६॥

26. *Ā yanti divaḥ pṛthivīṁ sacante bhūmyāḥ sacante adhyantarikṣam. Śuddhāḥ satīstā u śumbhanta eva tā naḥ svargamabhi lokaṁ nayantu.*

The waters of life come from the heaven of light and join the earth with living energy. From the earth they rise and reach to join the skies. Pure and sanctified as they are, they are bright and holy. May they lead us to the regions of bliss.

उतेव प्रभ्वीरुत संमितास उत शुक्राः शुचयश्चामृतासः। ता ओदनं दम्पतिभ्यां प्रशिष्टा आपः शिक्षन्तीः पचता सुनाथाः॥ २७॥

27. *Uteva prabhvīruta saṁmitāsa uta śukrāḥ śucayaścāmṛtāsaḥ. Tā odanaṁ dampatibhyāṁ praśiṣṭā āpaḥ śikṣantīḥ pacatā sunāthāḥ.*

The waters of life are abundant, constant and eternal, and they are also measured in forms such as jars, the human body as well, and they are bright, potent and sacred, they are pure immortal nectar. Such as you are, O waters of life, well directed, controlled and beneficent, pray prepare, mature, season and provide the food of life for the wedded couples with showers of grace.

संख्याता स्तोकाः पृथिवीं सचन्ते प्राणापानैः संमिता ओषधीभिः। असंख्याता ओप्यमानाः सुवर्णाः सर्वं व्या ∫पुः शुचयः शुचित्वम्॥ २८॥

28. *Saṁkhyātā stokāḥ pṛthivīṁ sacante prāṇā-pānaiḥ saṁmitā oṣadhībhiḥ. Saṁkhyātā opyamānāḥ suvarṇāḥ sarva vyāṁpuḥ śucayaḥ. śucitvam.*

Measured are the drops of water which join the earth as with prana and apana energies they seep into and join the herbs and trees. But measureless are the showers, golden and pure, which all come to the earth as seeds of life, and that way they attain to the state of purity, sanctity and divinity.

उद्योधन्त्यभि वल्गन्ति तप्ताः फेनमस्यन्ति बहुलांश्च बिन्दून्। योषेव दृष्ट्वा पतिमृत्वियायैतैस्तण्डुलैर्भवता समापः॥ २९॥

29. *Udyodhantyabhi valganti taptāḥ phenamasyanti bahulāṁśca bindūn. Yoṣeva dṛṣṭvā patimṛtvi-yāyaitaistaṇḍulairbhavatā samāpaḥ.*

They rise in contest, they dance and rejoice, and heated by the sun they throw up foam and shoot off volleys of droplet bullets. Just as a youthful wife having seen her husband solicits him for romance of the season, so you too, O waters, join the youthful couples, and for those delicious delicacies they would love to enjoy.

उत्थापय सीदतो बुध्न एनानद्भिरात्मानमभि सं स्पृशन्ताम्। अमासि पात्रैरुदकं यदेतन्मितास्तण्डुलाः प्रदिशो यदीमाः॥ ३०॥

30. *Utthāpaya sīdato budhna enānadbhirātmā-namabhi saṁ spṛśantām. Amāsi pātrairudakaṁ yadetanmitāstaṇḍulāḥ pradiśo yadīmāḥ.*

Raise the rice settled at the bottom of the pan so that the grains may mix with the water. You have measured the water in relation to the pot and the ladles as rice too has been measured in relation to the size and space of the pan.

प्र यच्छ॒ पर्शु॑ त्व॒रया ह॑रौ॒षमहि॑सन्त॒ ओष॑धीर्दान्तु॒ पर्व॑न्।
यासा॑ सोम॒ः परि॑ रा॒ज्यं ब॒भूवाम॑न्युता नो वी॒रुधो॑ भवन्तु॥ ३१॥

31. *Pra yaccha parśuṁ tvarayā harauṣamahiṁ-santa oṣadhīrdāntu parvan. Yāsāṁ somaḥ pari rājyaṁ babhūvāmanyutā no vīrudho bhavantu.*

Take up the sickle, be quick, take the herbs shining at dawn, chipping without damaging the herb at the joint. Let the herbs, of which soma is supremely efficacious, be free from afflictive and outrageous after-effects.

नवं ब॒र्हिरो॒दना॑य॒ स्तृणीत प्रि॒यं हृ॒दश्चक्षु॑षो व॒ल्गव॑स्तु।
तस्मि॑न्दे॒वाः स॒ह दै॒वीर्वि॑शन्त्विमं प्राश्नन्त्वृ॒तुभि॑र्नि॒षद्य॑॥ ३२॥

32. *Navaṁ barhirodanāya stṛṇīta priyaṁ hṛdaśca-kṣuṣo valgavastu. Tasmindevāḥ saha daivīrvi-śantvimaṁ prāśnantvṛtubhirniṣadya.*

Strew fresh sheets of grass for the rice feast. Let these be soothing to the heart and pleasing to the eye. On them let divine sages with divine ladies be seated and enjoy this feast of rice according to the seasons.

वनस्पते स्तीर्णमा सीद बर्हिरग्निष्टोमैः संमितो देवताभिः ।
त्वष्ट्रेव रूपं सुकृतं स्वधित्यैना एहाः परि पात्रे ददृश्राम् ॥ ३३ ॥

33. *Vanaspate stīrṇamā sīda barhiragniṣṭomaiḥ saṁmito devatābhiḥ. Tvaṣṭreva rūpaṁ sukṛtaṁ svadhityainā ehāḥ pari pātre dadṛśrām.*

O Vanaspati, host and master of this auspicious feast, be seated on this grassy sheet spread for you, along with the sages and the ladies and with the plans for Agnishtoma yajnas. And the beauty of this entire programme created as if by Tvashta, divine architect, is seen here in all details of the vedi and utensils for yajna finished with his art.

षष्ट्यां शरत्सु निधिपा अभीच्छात्स्वः पक्वेनाभ्य-
श्नवातै । उपैनं जीवान्पितरश्च पुत्रा एतं स्वर्गं गमयान्त-
मग्नेः ॥ ३४ ॥

34. *Ṣṣṭyāṁ śaratsu nidhipā abhīcchātsvaḥ pakvenā-bhyaśnivātai. Upainaṁ jīvānpitaraśca putrā etaṁ svargaṁ gamayāntamagneḥ.*

For sixty years of life, the master of the house, carrying on the yajna and yajnic charity, should, with his experience and growth of mature wisdom, wish and work to enjoy the spiritual bliss of life, while the parents and children, depending on him, live and enjoy their life. O Lord, lead him to the ultimate bliss of life at the end of his yajna on top of knowledge and spiritual vision.

धर्ता धियस्व धरुणो पृथिव्या अच्युतं त्वा देवताश्च्यावयन्तु ।
तं त्वा दम्पती जीवन्तौ जीवपुत्रावुद्वासयातः पर्यग्निधा-
नात् ॥ ३५ ॥

35. *Dhartā dhriyasva dharuṇe pṛthivyā acyutaṁ tvā devatāścyāvayantu. Taṁ tvā dampatī jīvantau jīvaputrāvudvāsa-yātaḥ paryagnidhānāt.*

O house-holder, be firm, divinely supported on the firm foundation of the earth. Stay unshaken, let the divinities inspire you to move on on the path of yajnic living. And when you have done your job, call it a day, let living, inspiring wedded couples with living jovial children help you be released and relieved of your duties to the divine fire of yajna.

सर्वान्त्समागा अभिजित्य लोकान्यावन्तः कामाः समतीतृपस्तान्। वि गाहेथामायवनं च दर्विरेकस्मिन्पात्रे अध्युद्धरैनम्॥ ३६॥

36. *Sarvāntsamāgā abhijitya lokānyāvantaḥ kāmāḥ samatītṛpastān. Vi gāhethāmāyavanaṁ ca darvirekasminpātre adhyuddharainam.*

Having lived and fulfilled all your desires and ambitions as much and as far as they were, and thus having ruled and conquered all your earthly territories of existence, you have reached this phase of freedom and renunciation. Place all your spoons and ladles, all that was and were yours in life, in one basket, deliver that all to your trusted follower in the line, and raise your self as pure soul, free from all burdens.

उप स्तृणीहि प्रथय पुरस्ताद् घृतेन पात्रमभि घारयैतत्।
वाश्रेवोस्रा तरुणं स्तनस्युमिमं देवासो अभिहिङ्कृणोत॥ ३७॥

37. *Upa stṛṇīhi prathaya purastād ghṛtena pātramabhi ghārayaitat. Vāśrevosrā taruṇaṁ stanasyumimaṁ devāso abhihiṅkṛṇota.*

Spread out your mattress, move ahead, hold on this life of divinity and shine it with the light of spiritual vision. And O Devas, divinities of heaven and earth, just as the mother cow loves the young calf eager for a feed of milk, so welcome this new comer with a song and fulfill him with the milk of paradise.

उपास्तरीरकरो लोकमेतमुरुः प्रथतामसमः स्वर्गः। तस्मिञ्छ्रयातै महिषः सुपर्णो देवा एनं देवताभ्यः प्र यच्छान्॥ ३८॥

38. *Upāstarīrakaro lokametamuruḥ prathatāmasamaḥ svargaḥ. Tasmiñchrayātai mahiṣaḥ suparṇo devā enaṁ devatābhyaḥ pra yacchān.*

You have spread out your mattress and fully attained to this new phase of life. Let this incomparable phase which leads to heavenly bliss expand wide and high. Let the one mighty suparna, elevated soul, rest and shine as the sun in this phase and may all divinities of heaven and earth extend their love and devotion for the joy of his mind and senses.

यद्यज्जाया पचति त्वत्परःपरः पतिर्वा जाये त्वत्तिरः। सं तत्सृजेथां सह वां तदस्तु सम्पादयन्तौ सह लोकमेकम्॥ ३९॥

39. *Yadyajjāyā pacati tvatparaḥ paraḥ patirvā jāye tvattiraḥ. Saṁ tatsṛjethāṁ saha vāṁ tadastu sampādayantau saha lokamekam.*

O man, whatever your wife does separately from you, and O woman, whatever your husband does by himself away from you, do all that together with each other. Let all that be jointly yours, one in common, as you are leading your wedded life together in unison as one personality.

यावन्तो अस्याः पृथिवीं सचन्ते अस्मत्पुत्राः परि ये संबभूवुः। सर्वांस्ताँ उप पात्रे ह्वयेथां नाभिं जानानाः शिशवः समायान्॥ ४०॥

40. *Yāvanto asyāḥ pṛthivīṁ sacante asmatputrāḥ pari ye saṁbabhūvuḥ. Sarvāṁstāṁ upa pātre hvayethāṁ nābhiṁ jānānāḥ śiśavaḥ samāyān.*

All our children born of her by me who live and serve the motherland, call them all together to dinner on one table, and let the children too know their one common link of natural piety, the centre to which they should come and join together.

वसोर्या धारा मधुना प्रपीना घृतेन मिश्रा अमृतस्य नाभयः। सर्वास्ता अव रुन्धे स्वर्गः षष्ट्यां शरत्सु निधिपा अभी - ∫च्छात्॥ ४१॥

41. *Vasoryā dhārā madhunā prapīnā ghṛtena miśrā amṛtasya nābhayaḥ. Sarvāstā ava rundhe svargaḥ ṣaṣṭyāṁ śaratsu nidhipā abhīcchāt.*

All those streams of wealth and joy on earth in Grhastha which are replete with honey and mixed with ghrta are centre-holds of nectar and immortality. Let the earthly paradise of the home hold in all these, and let the master protector and maintainer of the home wish and strive for these through sixty years.

निधिं निधिपा अभ्ये∫नमिच्छादनीश्वरा अभितः सन्तु येऽन्ये। अस्माभिर्दत्तो निहितः स्वर्गस्त्रिभिः काण्डैस्त्री-न्त्स्वर्गानरुक्षत्॥ ४२॥

42. *Nidhiṁ nidhipā abhye namicchādanīśvarā abhitaḥ santu ye'nye. Asmābhirdatto nihitaḥ svargastribhiḥ kāṇḍaistrīntsvargānarukṣat.*

Let the head and guradian of the family wish and strive to protect, maintain and promote this homely commonwealth. Others who would not wish and strive thus would deny and deprive themselves all round of this divine familial bliss. This earthly paradise of homely bliss is given by us, divinities of earth and heaven, which man should try to attain through three stages of Brhmacharya education, Grhastha life of yajna, and the stage of retirement and renunciation across three generations of the wedded couple, parents and children for threefold bliss of body, mind and soul for the individual, the family and the society as a whole.

अग्नी रक्षस्तपतु यद्विदेवं क्रव्यात्पिशाच इह मा प्र पास्त।
नुदाम एनमप रुध्मो अस्मदादित्या एनमङ्गिरसः सचन्ताम्॥ ४३॥

43. *Agnī rakṣastapatu yadvidevaṁ kravyātpiśāca iha mā pra pāsta. Nudāma enamapa rudhmo asmadādityā enamaṅgirasaḥ sacantām.*

May Agni, light of knowledge and fire of passion for life and positive living, light up, burn out and eliminate the negativities of life in humanity and the environment. Let darkness, ignorance and exploitation eating into the vitals of life and sucking the blood of innocents be out by the holy fire of yajna. Let us throw out all such antisocial elements. Let us shut them all out. Let brilliant scholars of Aditya order, and Angirasas, veterans of wisdom, adamantine will, determined action and vibrant spirit of life take these up and deal with them appropriately with justice.

आदित्येभ्यो अङ्गिरोभ्यो मध्विदं घृतेन मिश्रं प्रति वेदयामि।
शुद्धहस्तौ ब्राह्मणस्यानिहत्यैतं स्वर्गं सुकृतावपीतम्॥ ४४॥

44. *Ādityebhyo aṅgirobhyo madhvidaṁ ghṛtena miśraṁ prati vedayāmi. Śuddhahastau brāhmaṇāsyānihatyaitaṁ svargaṁ sukṛtāvapītam.*

To the sages and scholars of Aditya order and vibrant leaders of determined action and policy for the elimination of negativities from society and the environment, I offer these honey sweets of homage with approval and total cooperation mixed with ghrta to sprinkle their holy fire of social yajna. O wedded couples, men and women of the human nation, your hands are clean, you do not violate the vision and will of the Brahmana, man of knowledge and foresight, your actions are positive, I exhort you to act, cooperate, create and enjoy this happy paradise on earth free from ogres and blood suckers.

इ॒दं प्रापं॑मु॒त्त॒मं काण्डं॑मस्य॒ यस्मा॑ल्लो॒कात्प॑र॒मे॒ष्ठी स॒माप॑ं।
आ सिं॑च्च स॒र्पिर्घृ॒त॒व॒त्सम॑ङ्ग्ध्ये॒ष भा॒गो अङ्गि॑रसो नो॒ अत्र॑ ॥ ४५ ॥

46. *Idaṁ prāpamuttamaṁ kāṇḍamasya yasmāllokātparameṣṭhī samāpa. Ā siñca sarpirghṛtavatsamaṅgdhyeṣa bhāgo aṅgiraso no atra.*

This highest state of this earthly paradise from which I attain to the light and vision of supreme divinity too, I have realised. O men and women of the world, wedded couples, prepare and anoint yourselves with the powers and graces of life and join the yajna of social salvation with best cooperation as you sprinkle the fires with purest ghrta. And know, you Angirasas, people of vision and will, that this is our share of Dharma and commitment here in the world toward life, society and

divinity.

सत्याय च तपसे देवताभ्यो निधिं शेवधिं परि दद्म एतम्।
मा नो द्यूतेऽ वं गान्मा समित्यां मा स्मान्यस्मा उत्सृजता पुरा मत्॥ ४६॥

46. *Satyāya ca tapase devatābhyo nidhiṁ śevadhiṁ pari dadma etam. Mā no dyūte'va gānmā samityāṁ mā smānyasmā utsṛjatā purā mat.*

We offer and contribute this, our cherished share of treasure, toward the peace, prosperity and enlightenment of the human nation for the protection and promotion of truth and right values, austerity and observance of discipline and law, and the enlightened nobilities of humanity and divinities of nature in the environment. Let it not be thrown out to gambling, nor spent out on war, nor wasted over others opposed to social values, nor must it be released before I approve (as for example national approval of the budget).

अहं पचाम्यहं ददामि ममेदु कर्मन्कुरुणेऽ धि जाया। कौमारो लोको अजनिष्ट पुत्रोऽन्वारभेथां वयऽ उत्तरावत्॥ ४७॥

47. *Ahaṁ pacāmyahaṁ dadāmi mamedu karmankaruṇe'dhi jāyā. Kaumāro loko ajaniṣṭa putro'nvārabhethāṁ vaya uttarāvat.*

I cook, I give, my wife is dedicated with me to acts of love and piety with sympathy and compassion. My bachelor son and virgin daughter is born and dedicated to society. Indeed the whole society is grown to be my own child. O men and women, O rising generation, begin your life enthusiastically, rise higher and higher.

न किल्बिषमत्र नाधारो अस्ति न यन्मित्रैः सममंमान् एति।
अनूनं पात्रं निहितं न एतत्पक्तारं पक्वः पुनरा विशाति॥ ४८॥

48. *Na kilbiṣamatra nādhāro asti na yanmitraiḥ samamamāna eti. Anūnaṁ pātraṁ nihitaṁ na etatpaktāraṁ pakvaḥ punarā viśāti.*

There is nothing short, no want, no void in the Lord's system here in life, nor props nor false supports, no one can go on without one's own identity on stilts provided by friends. The life before us is full and perfect, prepared and provided by our own selves by our own karma. The dish one has cooked presents itself before the one that has cooked it. One must taste the fruit of one's own action (in the cycle).

प्रियं प्रियाणां कृणवाम तमस्ते यंन्तु यतमे द्विषन्ति।
धेनुरनड्वान्वयोवय आयदेव पौरुषेयमपं मृत्युं नुदन्तु॥ ४९॥

49. *Priyaṁ priyāṇāṁ kṛṇavāma tamaste yantu yatame dviṣanti. Dhenuranaḍvānvayovaya āyadeva pauruṣeyamapa mṛtyuṁ nudantu.*

We must do the dearest of the dear for the dear we love, because all those that hate fall into darkness. The milch cow, the burden bearing bull, and the food that comes to us again and again, let these push off the death of the kind we loathe to face.

समग्नयो विदुरन्यो अन्यं य ओषधीः सचंते यश्च सिन्धून्।
यावंन्तो देवा दिव्याꣳतपंन्ति हिरंण्यं ज्योतिः पचंतो बभूव॥ ५०॥

50. *Samagnayo viduranyo anyaṁ ya oṣadhīḥ sacate yaśca sindhūn. Yāvanto devā divyā'tapanti hiraṇyaṁ jyotiḥ pacato babhūva.*

All the fires of nature's yajna are akin and join together in action, those that ripen herbs and trees and those that make the clouds to shower and rivers to flow. As long as divine lights shining in heavens of space mature the divinities of nature and humanity, so long the golden light of generosity will continue to inspire those that work with love and provide food for the needy.

एषा त्वचां पुरुषे सं बभूवानग्नाः सर्वे पशवो ये अन्ये।
क्षत्रेणात्मानं परि धापयाथोऽ मोतं वासो मुखमोदनस्य॥ ५१॥

51. *Eṣā tvacāṁ puruṣe saṁ babhūvānagnāḥ sarve paśavo anye. Kṣatreṇātmānaṁ pari dhāpayātho'motaṁ vāso mukhamodanasya.*

This cover, the human form of all others, the cloth, and the karmic extension of yajna is provided only in the case of the human being. All other living beings are neither naked (because they are given a natural cover) nor do they perform any yajna. O men and women, cover yourselves with cloth and yajnic service of the social system. And home made cloth and home yajna is the first requisite of divine service.

यदक्षेषु वदा यत्समित्यां यद्वा वदा अनृतं वित्तकाम्या। समानं
तन्तुमभि संवसानौ तस्मिन्त्सर्वं शमलं सादयाथः॥ ५२॥

52. *Yadakṣeṣu vadā yatsamityāṁ yadvā vadā anṛtaṁ vittakāmyā. Samānaṁ tantumabhi saṁvasānau tasmintsarvaṁ śamalaṁ sādayāthaḥ.*

Whatever untrue you utter in gambling disputes, or in selfish disputes, or with the desire to win undeserved money, seal it therein, exhaust it, better burn it in the yajna fire while you both wear the common vestments of yajna to wash off the pollution of your

selfishness.

वर्षं वनुष्वापि गच्छ देवांस्त्वचो धूमं पर्युत्पातयासि। विश्वव्यचा घृतपृष्ठो भविष्यन्त्सयोनिर्लोकमुप याह्येतम्॥ ५३॥

53. *Varṣaṁ vanuṣvāpi gaccha devāṁstvaco dhūmaṁ paryutpātayāsi. Viśvavyacā ghṛtapṛṣṭho bhaviṣyantsayonirlokamupa yāhyetam.*

Pray for the shower of divine mercy and grace, go up to the divinities, shake off the dust and smoke from your body and mind. Being liberal and universally free, anointed with ghrta, rise to this higher region of the firmament and there join with the people of your nature and character in the spirit.

तन्वं ∫स्वर्गो बहुधा वि चक्रे यथा विद आत्मन्नन्यवर्णाम्। अपाजैत्कृष्णां रुशतीं पुनानो या लोहिनी तां ते अग्नौ जुहोमि॥ ५४॥

54. *Tanvaṁ svargo bahudhā vi cakre yathā vida ātmannanyavarṇām. Apājaitkṛṣṇāṁ ruśatīṁ punāno yā lohinī tāṁ te agnau juhomi.*

The soul desirous of rising to the state of paradisal bliss, knowing itself as the soul, raises and transforms its existential body in many ways, from one colour and character to another and higher in quality. Conquering its dark character and purifying it, it rises to the bright and transparent, i.e., from flesh and blood of its gross body and from the blood and passion of its mind, it rises to the crystalline purity of intelligence.

O man of noble ambition, I offer your nature and character of flesh and blood and passion into the

fire of karmic and spiritual yajna and transform your being into pure and free soul.

प्राच्यै त्वा दिशेऽग्नयेऽधिपतयेऽसिताय रक्षित्र आदित्या-येषुमते। एतं परि दद्मस्तं नो गोपायतास्माकमैतोः। दिष्टं नो अत्र जरसे नि नेषज्जरा मृत्यवे परि णो ददात्वथ पक्वेन सह सं भवेम॥ ५५॥

55. *Prācyai tvā diśe'gnaye'dhipataye'sitāya rakṣitra ādityāyeṣumate. Etaṁ pari dadmastaṁ no gopāyatāsmākam-aitoḥ. Diṣṭaṁ no atra jarase ni neṣajjarā mṛtyave pari ṇo dadātvatha pakvena saha saṁ bhavema.*

We deliver you unto the eastern direction, to its lord Agni, transparent and free protector, to Aditya, the sun, wielder of the arrows of light. May Agni, Aditya, protect this, our brother on his onward journey.

May this lord guide us to our destined goal till the completion and fulfilment of our existence on earth and deliver us to death and judgement of divinity for our onward journey with the ripeness of our karma and maturity of our existential self.

दक्षिणायै त्वा दिश इन्द्रायाधिपतये तिरश्चिराजये रक्षित्रे यमायेषुमते। एतं परि दद्मस्तं नो गोपायतास्माकमैतोः। दिष्टं नो अत्र जरसे नि नेषज्जरा मृत्यवे परि णो ददात्वथ पक्वेन सह सं भवेम॥ ५६॥

56. *Dakṣiṇāyai tvā diśa indrāyādhipataye tiraścirājaye rakṣitre yamāyeṣumate. Etaṁ pari dadmastaṁ no gopāyatāsmākamaitoḥ. Diṣṭaṁ no atra jarase ni neṣajjarā mṛtyave pari ṇo dadātvatha pakvena saha saṁ bhavema.*

We deliver you unto the Southern quarter, to its lord Indra, ruler, protector and controller of the waves of energy, to Yama, wielder of the arrows of judgement. May Indra, Yama, protect this our brother on his onward journey.

May this lord guide us to our destined goal till the completion and fulfilment of our existence on earth and deliver us to death and judgement of divinity for our onward journey with the ripeness of our karma and maturity of our existential self.

प्र॒तीच्यै॑ त्वा दि॒शे वरु॑णा॒यादि॑पतये॒ पृदा॑कवे रक्षि॒त्रेऽ॒न्ना॒येषु॑मते। ए॒तं परि॑ दद्मस्तं नो॑ गोपाय॒तास्माक॒मैतो॑ः। दि॒ष्टं नो॒ अत्र॑ ज॒रसे॒ नि ने॑षज्जरा मृ॒त्यवे॒ परि॑ णो ददा॒त्वथ॑ प॒क्वेन॑ स॒ह सं भ॑वेम॥ ५७॥

57. *Pratīcyai tvā diśe varuṇāyādhipataye pṛdākave rakṣitre'nnāyeṣumate. Etaṁ pari dadmastaṁ no gopāyatāsmākamaitoḥ. Diṣṭaṁ no atra jarase ni neṣajjarā mṛtyave pari ṇo dadātvatha pakvena saha saṁ bhavema.*

We deliver you unto the Western quarter, to its lord Varuna, protector, destroyer of the violent, and sustainer of life, wielder of the arrows of energy and nourishment. May Varuna and divine energy protect this our brother on his onward journey.

May this lord guide us to our destined goal till the completion and fulfilment of our existence on earth and deliver us to death and judgement of divinity for our onward journey with the ripeness of our karma and maturity of our existential self.

उदी॑च्यै त्वा दि॒शे सोमा॒याधि॑पतये स्व॒जाय॑ रक्षि॒त्रेऽ शन्या॒ इषु॑मत्यै। ए॒तं परि॑ दद्मस्तं नो॑ गोपाय॒तास्माक॒मैतोः॑। दि॒ष्टं नो॒ अत्र॑ ज॒रसे॒ नि ने॑षज्ज॒रा मृ॒त्यवे॒ परि॑ णो ददा॒त्वथ॑ प॒क्वेन॑ स॒ह सं भ॑वेम॥ ५८॥

58. *Udīcyai tvā diśe somāyādhipataye svajāya rakṣitre'śanyā iṣumatyai. Etaṁ pari dadmastaṁ no gopāyatāsmākam-aitoḥ. Diṣṭaṁ no atra jarase ni neṣajjarā mṛtyave pari ṇo dadātvatha pakvena saha saṁ bhavema.*

We deliver you unto the Northern quarter, to Soma, lord self-existent protector, thunderous wielder of the vibrations of peace and exhilaration. May Soma protect this our brother on his onward journey.

May this lord guide us to our destined goal till the completion and fulfilment of our existence on earth and deliver us to death and divine judgement for our onward journey with the ripeness of our karma and maturity of our existential self.

ध्रु॒वायै॑ त्वा दि॒शे विष्ण॒वेऽ धि॑पतये क॒ल्माष॑ग्रीवाय रक्षि॒त्र ओष॑धीभ्य॒ इषु॑मतीभ्यः। ए॒तं परि॑ दद्मस्तं नो॑ गोपाय॒तास्मा-क॒मैतोः॑। दि॒ष्टं नो॒ अत्र॑ ज॒रसे॒ नि ने॑षज्ज॒रा मृ॒त्यवे॒ परि॑ णो ददा॒त्वथ॑ प॒क्वेन॑ स॒ह सं भ॑वेम॥ ५९॥

59. *Dhruvāyai tvā diśe viṣṇave'dhipataye kalmāṣa-grīvāya rakṣitra oṣadhībhya iṣumatībhya. Etaṁ pari dadmastaṁ no gopāyatāsmākamaitoḥ. Diṣṭaṁ no atra jarase ni neṣajjarā mṛtyave pari ṇo dadātvatha pakvena saha saṁ bhavema.*

We deliver you unto the lower quarter, to Vishnu, lord protector pervader of greenery, and to the

penertrative efficacy of herbs. May Vishnu protect this our brother on his onward journey.

May this lord guide us to our destined goal till the completion and fulfilment of our existence on earth and deliver us to death and divine judgement for our onward journey with the ripeness of our karma and maturity of our existential self.

ऊ॒र्ध्वायै॒ त्वा दि॒शे बृ॒हस्प॒तयेऽधि॑पतये श्वि॒त्राय॑ रक्षि॒त्रे व॒र्षायेषु॑मते। ए॒तं परि॑ दद्मस्तं नो॑ गोपाय॒तास्माक॒मैतो॑ः। दि॒ष्टं नो॒ अत्र॑ ज॒रसे॒ नि ने॑षज्जरा मृ॒त्यवे॒ परि॑ णो ददा॒त्वथ॑ प॒क्वेन॑ स॒ह सं भ॑वेम॥ ६०॥

60. *Ūrdhvāyai tvā diśe bṛhaspataye'dhipataye śvitrāya rakṣitre varṣāyeṣumate. Etaṁ pari dadmastaṁ no gopāyatāsmākamaitoḥ. Diṣṭaṁ no atra jarase ni neṣajjarā mṛtyave pari ṇo dadātvatha pakvena saha saṁ bhavema.*

We deliver you unto the upper quarter, to Brhaspati, lord protector and master of growth and progress, wielder of the rain of showers. May he protect this our brother on his onward journey.

May this lord guide us to our destined goal till the completion and fulfilment of our existence on earth and deliver us to death and divine judgement for our onward journey with the ripeness of our karma and maturity of our existential self.

Kanda 12/Sukta 4 (Vasha)

Vasha Devata, Kashyapa Rshi

Vasha means Cow, land and speech with all

extended implications of these three.

ददा॒मीत्ये॒व ब्रू॑या॒दनु॑ चैना॒मभु॑त्सत।
व॒शां ब्र॒ह्मभ्यो॒ याच॑द्भ्य॒स्तत्प्र॒जाव॒दप॑त्यवत्॥ १॥

1. *Dadāmītyeva brūyādanu cainām abhutsata. Vaśāṁ brahmabhyo yācadbhaystatprajāvadapatyavat.*

"I give": this every one should say always, and one should think and act in consonance with the same mood of generosity. One who gives a gift of the cow, land, and Vedic speech to the seekers and devotees of holy speech is blest with children, grand children and good people all round.

प्र॒जया॒ स वि क्री॑णीते प॒शुभि॒श्चोप॑ दस्यति।
य आर्षे॒येभ्यो॒ याच॑द्भ्यो दे॒वाना॒ं गां न दित्स॑ति॥ २॥

2. *Prajayā sa vi krīṇīte paśubhiścopa dasyati. Ya ārṣeyebhyo yācadbhyo devānāṁ gāṁ na ditsati.*

He barters himself away along with his cattle, wealth and even his progeny and people who fails to give the divine cow, Vedic speech, to the seekers and followers of the Rshis. He reduces himself to naught.

कू॒टया॑स्य॒ सं शी॑र्यन्ते श्लो॒णया॑ का॒टम॑र्दति।
ब॒ण्डया॑ दह्यन्ते गृ॒हाः का॒णया॑ दीयते॒ स्वम्॥ ३॥

3. *Kūṭayāsya saṁ śīryante śloṇayā kāṭamardati. Baṇḍayā dahyante gṛhāḥ kāṇayā dīyate svam.*

Whether one is an individual or a ruler, if one's speech, ethics and policy of action, specially in creativity and giving, is illusive, his people are destroyed thereby,

if it is lame, he falls into the pit of adversity, if it is divisive, his homes are burnt, and if it is partial and short-sighted, his own identity is lost.

विलोहितो अधिष्ठानाच्छक्नो विन्दति गोपतिम्।
तथा वशायाः संविद्यं दुरदभ्ना ह्युच्यसे॥ ४॥

4. *Vilohito adhiṣṭhānācchakno vindati gopatim.*
Tathā vaśāyāḥ saṁvidyaṁ duradabhnā hyucyase.

The man of power gone red or pale with passion and frustration for loss of identity, regains from the treasure source of Divine Voice his identity as master of the Word, with his lands and dominion too. For this reasons the essence and identity is worth knowing and remembering, for this reason, O Vedic Voice, you are 'Vasha', the free, the powerful, the indomitable.

पदोरस्या अधिष्ठानाद्विक्लिन्दुर्नाम विन्दति।
अनामनात्सं शीर्यन्ते या मुखेनोपजिघ्रति॥ ५॥

5. *Padorasyā adhiṣṭhānādviklindurnāma vindati.*
Anāmanātsaṁ śīryante yā mukhenopajighrati.

The man who perspires for acquistion of the holy Voice discovers and fulfils his real identity from the twofold foundation of its real treasure, i.e., from secular and sacred knowledge of the Veda. But those are lost and split apart who, through indifference, taste or smell it merely from afar. They lose their identity.

यो अस्याः कर्णावास्कुनोत्या स देवेषु वृश्चते।
लक्ष्म कुर्व इति मन्यते कनीयः कृणुते स्वम्॥ ६॥

6. *Yo asyāḥ karṇāvaskunotyā sa deveṣu vṛścate.*
Lakṣma kurva iti manyate kanīyaḥ kṛṇute svam.

He who tries to bend its ears, i.e., twists the sense of the Voice, to suit himself, isolates himself from the wise and the learned. And he that believes that he has had a glimpse of it and there is no need for more reduces his identity to something too small.

यदस्याः कस्मै चिद्भोगाय बालान्कश्चित्प्रकृन्तति।
ततः किशोरा म्रियन्ते वत्सांश्च घातुको वृकः॥ ७॥

7. *Yadasyāḥ kasmai cidbhogāya bālānkaścitprakṛntati. Tataḥ kiśorā mriyante vatsāṁśca ghātuko vṛkaḥ.*

And whoever, for whatever selfish purpose, twists its meaning and cuts its extensive hair for his own trophy, for that very reason his coming generations die out and waiting wolves pounce upon his children.

यदस्या गोपतौ सत्या लोम ध्वाङ्क्षो अजीहिडत्।
ततः कुमारा म्रियन्ते यक्ष्मो विन्दत्यनामनात्॥ ८॥

8. *Yadasyā gopatau satyā loma dhvāṅkṣo ajīhiḍat. Tataḥ kumārā mriyante yakṣmo vindatyanāmanāt.*

And while Gopati, the ruler, is there and the sagely scholar of the Vedic Voice is there, and yet some clever thief picks away a shred of its body, identity and meaning, the rising generation dies and cancer infects the commonwealth from remiss.

यदस्याः पल्पूलनं शकृद्दासी समस्यति।
ततोऽपरूपं जायते तस्मादव्येष्यदेनसः॥ ९॥

9. *Yadasyāḥ palpūlanaṁ śakṛddāsī samasyati. Tato'parūpaṁ jāyate tasmādavyeṣyadenasaḥ.*

And when negative and destructive forces grab the power and production of the land, desecrate its free voice and culture, thence arises the pollution and distortion of its form and character, and then recovery from sin and crime is hard.

जायमानाभि जायते देवान्त्सब्राह्मणान्वशा।
तस्माद् ब्रह्मभ्यो देयैषा तदाहुः स्वस्य गोपनम्॥ १०॥

10. *Jāyamānābhi jāyate devāntsabrāhmaṇānvaśā. Tasmād brahmabhyo deyaiṣā tadāhuḥ svasya gopanam.*

Nevertheless, Vasha, the Vedic Voice of Truth and free speech of the Brahmana committed to truth and eternal values, reasserting, arises, inspiring the brilliant, the generous, and the learned faithful for recovery, rebirth and reconstruction. For this reason this Voice is to be entrusted to the seekers of Brahma, the ultimate Reality, the Word and the Meaning. And for that reason, this Voice, this trust and this inevitable assertion, they say, is the real protection and security of our wealth and identity.

य एनां वनिमायन्ति तेषां देवकृता वशा।
ब्रह्मज्येयं तदब्रुवन्य एनां निप्रियायते॥ ११॥

11. *Ya enāṁ vanimāyanti teṣāṁ devakṛtā vaśā. Brahmajyeyaṁ tadabruvanya enāṁ nipriyāyate.*

This holy speech is the gift of divinity for those who come to seek for the gift of it with freedom to propagate it for all. But if the ruler locks it up as his own cherished prerogative and denies to others the rightful access to it, this lock up and denial, they say, is an insult to Brahmanas and a sin against God.

य आर्षेयेभ्यो याचद्भ्यो देवानां गां न दित्सति।
आ स देवेषु वृश्चते ब्राह्मणानां च मन्यवे॥ १२॥

12. *Ya ārṣeyebhyo yācadbhyo devānāṁ gāṁ na ditsati. Ā sa deveṣu vṛścate brāhmaṇānāṁ ca manyave.*

One who does not agree to give the divine cow, holy speech of divinity, freely to the seekers and the disciples of Rshis, alienates himself from the divines and intellectuals and suffers the displeasure and disapproval, even wrath, of the Brahmanas, enlightened devotees of knowledge and wisdom.

यो अस्य स्याद्वशाभोगो अन्यामिच्छेत तर्हि सः।
हिंस्ते अदत्ता पुरुषं याचितां च न दित्सति॥ १३॥

13. *Yo asya syādvaśābhogo anyāmiccheta tarhi saḥ. Hiṁste adattā puruṣaṁ yācitāṁ ca na ditsati.*

If a person wants to enjoy the pleasure of the Vasha cow, holy speech of divinity, he should have the pleasure some other way than locking it up for himself and arresting its free movement for others, because when someone is unwilling to give it for others when it is asked for, then, refused and hoarded, it destroys the custodian himself.

यथा शेवधिर्निहितो ब्राह्मणानां तथा वशा।
तामेतदच्छायन्ति यस्मिन्कस्मिंश्च जायते॥ १४॥

14. *Yathā śevadhirnihito brāhmaṇānāṁ tathā vaśā. Tāmetadacchāyanti yasminkasmiṁśca jāyate.*

As it is with any pleasureable treasure of wealth, well preserved and well promoted through circulation,

so it is with the treasure of the Brahmana's free knowledge and speech. Whoever the person, whatever the place wherein it takes root and grows in freedom through circulation, the seekers rush to the man and the place for a gift for their share.

स्वमे॒तद॒च्छाय॑न्ति॒ यद्व॒शां ब्रा॑ह्म॒णा अ॒भि।
यथै॑नान॒न्यस्मि॑ञ्जिनी॒याद्दे॒वास्या॑ नि॒रोध॑नम्॥ १५॥

15. *Svametadacchāyanti yadvaśāṁ brāhmaṇā abhi.*
Yathainānanyasmiñjinīyādevāsyā nirodhanam.

When the seekers of divine knowledge and speech come to the treasurehold of free speech and knowledge, in fact they come to their own rightful treasure. In such cases, its hoarding and refusal to give is just another way of torturing them for a crime they have not committed.

चरे॑दे॒वा त्रैहा॑यणादविज्ञा॒तगदा॒ स॒ती।
व॒शां च॑ वि॒द्यान्नार॑द ब्राह्म॒णास्तर्ह्ये॑ष्या ऽः॥ १६॥

16. *Caredevā traihāyaṇādavijñātagadā satī.*
Vaśāṁ ca vidyānnārada brāhmaṇāstarhyeṣyāḥ.

Just as a calf roams around unknown and urecognised for three years and then it is known and recognised and then a Brahmana is sought to take it as a gift, similarly, if knowledge and its medium speech were neglected and left to roam around unknown, unrecognised and unplanned, then, O Narada, guardian of human society for culture and education, sagely scholars must be sought and entrusted with the culture and education of the human community so that free development of the society is properly recognised,

valued and pursued.

य एनामवशामाहदेवानां निहितं निधिम्।
उभौ तस्मै भवाशर्वौ परिक्रम्येषुमस्यतः॥ १७॥

17. *Ya enāmavaśāmāha devānāṁ nihitaṁ nidhim. Ubhau tasmai bhavāśarvau parikramyeṣumasyataḥ.*

Vasha, divine knowledge and speech in freedom, is a treasure gift of divinity for divine sages and scholars. Any one who cynically calls it Avasha, that is, something of no value, Bhava and Sharva, forces of life and death, through mutabiltiy and history, ensnare him and pierce him with arrows of retribution to fall and die out.

यो अस्या ऊधो न वेदाथो अस्या स्तनानुत।
उभयेनैवास्मै दुहे दातुं चेदशकद्वशाम्॥ १८॥

18. *Yo asyā ūdho na vedātho asyā stanānuta. Ubhayenaivāsmai duhe dātuṁ cedaśakadvaśām.*

If one, who does not know the treasure-hold of Vasha's life giving wealth and the channels and media of the inflow of its vitality, were, fortunately, able to know both these gifts and he were able to give to the sagely teachers and scholars the freedom for the release of the flow of knowledge and speech to the community, Vasha would overflow his life with both light and vitality, in freedom, through the treasure and the media.

दुरदभ्नैनमा शये याचितां च न दित्सति।
नास्मै कामाः समृध्यन्ते यामदत्त्वा चिकीर्षति॥ १९॥

19. *Duradabhnainamā śaye yācitāṁ ca na ditsati. Nāsmai kāmāḥ samṛdhyante yāmadattvā cikīrṣati.*

Vasha, universal light and vitality of life, is indomitable and indefatigable, but it lies dormant with that individual, community or ruler who is unwilling to give and propagate it freely. Whoever does not give it and yet wants to achieve the fruits of it, his desires and ambitions never fructify for him.

देवा वशामयाचन्मुखं कृत्वा ब्राह्मणम्।
तेषां सर्वेषामददद्धेडं न्येति मानुषः॥ २०॥

20. *Devā vaśāmayācanmukhaṁ kṛtvā brāhmaṇam.*
Teṣāṁ sarveṣāmadadaddheḍaṁ nyeti mānuṣaḥ.

Having made the Brahmana their voice and leader, the Devas, noble and brilliant sages and scholars of humanity, have prayed for and asked for Vasha, universal knowledge of nature and divinity with freedom of speech. Therefore the man who does not give and expand that knowledge and speech freely for all others suffers the disapproval, displeasure and even wrath of those divinities.

हेडं पशूनां न्येति ब्राह्मणेभ्योऽ ददद्वशाम्।
देवानां निहितं भागं मर्त्यश्चेन्निप्रियायते॥ २१॥

21. *Heḍaṁ paśūnāṁ nyeti brāhmaṇebhyo' dadadvaśām. Devānāṁ nihitaṁ bhāgaṁ martyaścennipriyāyate.*

If mortal man misappropriates for his own self even that share of divinities which is fixed and set apart for them by divine dispensation and refuses to grant to the Brahmanas, scholars, intellectuals and teachers, the freedom of knowledge and speech, he suffers the wrath not only of divinities and men but even of the animals.

यद॒न्ये श॒तं याचे॑युर्ब्राह्म॒णा गोप॑तिं व॒शाम्।
अथै॑नां दे॒वा अ॑ब्रुवन्ने॒वं ह॑ वि॒दुषो॑ व॒शा॥ २२॥

22. *Yadanye śataṁ yāceyurbrāhmaṇā gopatiṁ vaśām. Athaināṁ devā abruvannevaṁ ha viduṣo vaśā.*

If a hundred others, who are dedicated neither to Divinity nor to knowledge nor to speech and freedom, ask the Gopati, lord of knowledge, speech and the earth, for a gift of Vasha, freedom of speech, then, as divine sages have said, Vasha rightly is only for those who are dedicated to Divinity, knowledge and freedom with discipline for the service of all others, not for others.

य एवं वि॒दुषेऽ द॒त्त्वाथा॒न्येभ्यो॒ दद॑द्व॒शाम्।
दु॒र्गा तस्मा॑ अधि॒ष्ठाने॑ पृथि॒वी स॒हदे॑वता॥ २३॥

23. *Ya evaṁ viduṣe'dattvāthānyebhyo dadadvaśām. Durgā tasmā adhiṣṭhāne pṛthivī sahadevatā.*

If a person, community or ruler gives the gift of Vasha, freedom of speech, to others than the learned, having refused it to the dedicated and learned, then it is difficult for them to realise the gifts of earth including those of other divinities of nature and humanity in the house.

दे॒वा व॒शाम॑याच॒न्यस्मि॒न्नग्रे॒ अजा॑यत।
तामे॒तां वि॑द्या॒न्नार॑दः स॒ह दे॒वैरुदा॑जत॥ २४॥

24. *Devā vaśāmayācanyasminnagre ajāyata. Tāmetāṁ vidyānnāradaḥ saha devairudājata.*

Devas, divine souls, at the earliest prayed and asked for Vasha, universal knowledge and speech, of

that Omniscient Spirit in which it first emerged and manifested in thought and Word at the dawn of creation. And that very knowledge, thought and Word, Narada, the man of knowledge and love for humanity, along with other enlightened souls, ought to advance in human society.

अ॒न॒प॒त्यमल्प॑पशुं व॒शा कृ॑णोति॒ पूरु॑षम्।
ब्रा॒ह्म॒णैश्च॑ या॒चि॒तामथै॑नां निप्रिया॒यते॑॥ २५॥

25. *Anapatyamalpapaśuṁ vaśā kṛṇoti pūruṣam.*
Brāhmaṇaiśca yācitāmathaināṁ nipriyāyate.

If this Vasha, loved and sought for by the devotees of knowledge and divinity, is hoarded by any person, locked up as his exclusive love and wealth, and denied to the seekers, then this denial leads that person to utter destitution of wealth and progeny.

अ॒ग्नीषोमा॑भ्यां॒ कामा॑य मि॒त्राय॒ वरु॑णाय च।
तेभ्यो॑ याचन्ति ब्राह्म॒णास्तेष्वा वृ॑श्च॒तेऽ द॑दत्॥ २६॥

26. *Agnīṣomābhyāṁ kāmāya mitrāya varuṇāya ca.*
Tebhyo yācanti brāhmaṇāsteṣvā vṛścate'dadat.

Brahmanas, seekers of Divinity and knowledge, pray for Vasha for the advancement of Agni and Soma, progress and peace of humanity, for fulfilment of life's mission, for people of love and friendship, and for people of judgement and discriminative intelligence. The person, individual or ruler, who hoards this divine gift and denies it to the seekers, isolates himself and alienates himself from society although otherwise he may be in the thick of social presence.

यावदस्या॒ गोप॑तिर्नोप॑शृणु॒यादृ॑चः॑ स्व॒यम्।
चरे॑दस्य॒ ताव॒द्गोषु॒ नास्य॑ श्रु॒त्वा गृ॒हे व॑सेत्॥ २७॥

27. *Yāvadasyā gopatirnopaśṛṇuyādṛcaḥ svayam.*
Caredasya tāvadgoṣu nāsya śrutvā gṛhe vaset.

If a ruler has not himself attentively heard the Rks, let him actively move among the scholars of Vedic verses, and when he has fully heard and realised the Vedic voice, let him not be confined to his personal home, nor should the Vedic Voice be locked up in the royal palace.

यो अ॑स्या॒ ऋच॑ उप॒श्रुत्याथ॒ गोष्वची॑चरत्।
आयु॑श्च॒ तस्य॒ भूति॑ं॑च दे॒वा वृ॑श्चन्ति हीडि॒ताः॥ २८॥

28. *Yo asyā ṛca upaśrutyātha goṣvacīcarat.*
Āyuśca tasya bhūtiṁca devā vṛścanti hīḍitāḥ.

Having heard and realised the Vasha, Vedic Voice, whoever the person that continues to roam around in the pleasure of the senses, the divinities feel offended and they uproot his life and his life's wealth of prosperity.

व॒शा चर॑न्ति बहु॒धा दे॒वानां॒ निहि॑तो नि॒धिः।
आ॒विष्कृ॑णुष्व रू॒पाणि॑ य॒दा स्थाम॒ जिघां॑सति॥ २९॥

29. *Vaśā caranti bahudhā devānāṁ nihito nidhiḥ.*
Āviṣkṛṇuṣva rūpāṇi yadā sthāma jighāṁsati.

Vasha, the Vedic Voice, is the guarded treasure of divine sages and scholars and, in its dynamic state of growth and development through natural media of evolution, gives rise to many new forms of life's variety while it remains actively living and secure with its

rightful custodians, vibrant scholars and sages.

आविरात्मानं कृणुते यदा स्थाम जिघांसति।
अथो ह ब्रह्मभ्यो वशा याच्ञ्याय कृणुते मनः॥ ३०॥

30. *Āvirātmānaṁ kṛṇute yadā sthāma jighāṁsati.*
Atho ha brahmabhyo vaśā yācñyāya kṛṇute manaḥ.

Vasha, universal knowledge and the spirit of Being, is a seeker of living media, manifests itself in many forms as it lives with its homely devotees, while, indeed, it inspires the sagely minds for her own self-manifestation and expression for the sake of the seekers of divinity.

मनसा सं कल्पयति तद्देवाँ अपि गच्छति।
ततो ह ब्रह्माणो वशामुपप्रयन्ति याचितुम्॥ ३१॥

31. *Manasā saṁ kalpayati taddevāň api gacchati.*
Tato ha brahmāṇo vaśāmupaprayanti yācitum.

Vasha, the spirit of Being and universal awareness, vibrates and acts through the universal mind. That vibration in the universal mind stimulates the sages at the core of their being and imagination, and thereby the seekers of divinity approach Vasha, universal awareness itself, to pray for the gift of her own self.

स्वधाकारेण पितृभ्यो यज्ञेन देवताभ्यः।
दानेन राजन्यो ∫वशाया मातुर्हेडं न गच्छति॥ ३२॥

32. *Svadhākāreṇa pitṛbhyo yajñena devatābhyaḥ.*
Dānena rājanyo vaśāyā māturheḍaṁ na gacchati.

By the gift of food and service with reverence

for parents and seniors, by yajna in honour of divinities, and by charity in general, the ruler does not suffer the displeasure of Mother Vasha.

वशा माता राजन्यस्य तथा संभूतमग्रशः।
तस्या आहुरनर्पणं यद् ब्रह्मभ्यः प्रदीयते॥ ३३॥

33. *Vaśā mātā rājanyasya tathā saṁbhūtamagraśaḥ. Tasyā āhuranarpaṇaṁ yad brahmabhyaḥ pradīyate.*

Vasha, the Vedic Voice of divine knowledge, is the mother of rules, It has been so since the beginning. When it is freely given to the seekers of knowledge and divinity in the social system, this giving is not called a gift, because giving knowledge and freedom of speech to the Brahmanas is not charity, it is the fulfilment of the ruler's obligation.

यथाज्यं प्रगृहीतमालुम्पेत्स्रुचो अग्नये ।
एवा ह ब्रह्मभ्यो वशामग्नय आ वृश्चतेऽ ददत्॥ ३४॥

34. *Yathājyaṁ pragṛhītamālumpetsruco agnaye. Evā ha brahmabhyo vaśāmagnaya ā vṛścate' dadat.*

Just as the person who takes away the ghrta held in the ladle meant for the fire alienates himself from the fire, so does the person withholding Vasha from the rightful seekers of knowledge and divinity alienate himself as a misappropriator in relation to the light of life.

पुरोडाशवत्सा सुदुघा लोकेऽ स्मा उप तिष्ठति।
सास्मै सर्वान्कामान्वशा प्रदुदुषे दुहे ॥ ३५॥

35. *Puroḍāśavatsā sudughā loke'smā upa tiṣṭhati. Sāsmai sarvānkāmānvaśā pradaduṣe duhe.*

Mother Vasha whose gift is food for life and yajna, who is generous and abundant in milk, stands by this humanity in the world. For one who supports and expands this mother knowledge and freedom of speech for the rightful seekers, she brings streams and showers of the nectar milk of life and fulfils all his desires.

सर्वा॒न्कामा॑न्यम॒राज्ये॑ व॒शा प्र॑॑द॒दुषे॑ दुहे ।
अथा॑हु॒र्नार॑कं लो॒कं नि॑रुन्धा॒नस्य॑ या॒चि॒ताम् ॥ ३६ ॥

36. *Sarvānkāmānyamarājye vaśā pradaduṣe duhe.*
Athāhurnārakaṁ lokaṁ nirundhānasya yācitām.

Mother Vasha fulfils all desires of the generous man of open mind with love of freedom in the dominion of the ruler and dispenser of law, justice and freedom. And the wise say that the world is an insufferable hell under the rule of a person who blocks the spread of knowledge and denies the basic needs of life and freedom of speech to those who rightfully seek and ask for it.

प्र॒वी॒यमा॑ना चरति क्रु॒द्धा गोप॑तये व॒शा ।
वे॒हतं मा॒ मन्य॑मानो मृ॒त्योः पाशे॑षु बध्यताम् ॥ ३७ ॥

37. *Pravīyamānā carati kruddhā gopataye vaśā.*
Vehataṁ mā manyamāno mṛtyoḥ pāśeṣu badhyatām.

Mother Vasha like a pregnant cow, abundant in the gifts of food for body, mind and soul for all, goes about furious with the ruler who believes that she is barren and utterly unproductive. “Cursed be the man who cries me foul and calls me barren,” she protests, “he deserves to be tied down in the chains of Yama, the

dispenser of ultimate justice."

यो वेहतं मन्यमानोऽ मा च पचते वशाम्।
अप्यस्य पुत्रान्पौत्रांश्च याचयते बृहस्पतिः॥ ३८॥

38. *Yo vehataṁ manyamāno' mā ca pacate vaśām.*
Apyasya putrānpautrāṁśca yācayate bṛhaspatiḥ.

Whoever the man or ruler that believes that Vasha, mother giver of the milk of life for body, mind and soul with freedom, is barren, unproductive and miscarrier of life and progress and thus tortures her in his home and dominion, Brhaspati, lord of the expansive world of life and progress, punishes him and even reduces his future generations to the state of poverty and destitution.

महदेषाव तपति चरन्ती गोषु गौरपि।
अथो ह गोपतये वशाददुषे विषं दुहे॥ ३९॥

39. *Mahadeṣāva tapati carantī goṣu gaurapi.*
Atho ha gopataye vaśādaduṣe viṣaṁ duhe.

Like a frustrated cow moving among cows, Vasha, divine knowledge and freedom of speech, scotched yet self-assertive among scholarly sages and intellectuals in a society or dominion, heats up intensely within, and that way it produces but poison for the custodian of life and culture who refuses to grant freedom to the seekers of food for progress and enlightenment.

प्रियं पशूनां भवति यद् ब्रह्मभ्यः प्रदीयते।
अथो वशाया स्तत्प्रियं यद्देवत्रा हविः स्यात्॥ ४०॥

40. *Priyaṁ paśūnāṁ bhavati yad brahmabhyaḥ pradīyate. Atho vaśāyāstatpriyaṁ yaddevatrā haviḥ syāt.*

The freedom of speech and knowledge which is granted to the intellectual seekers of divinity and life's progress is dear also to the people of average understanding and vision. Indeed that freedom is the real favourite of Vasha, divine spirit of knowledge and freedom itself, which is the holy food of divinities in nature and among humanity.

या व॒शा उ॒दक॑ल्पयन्दे॒वा य॒ज्ञादु॒देत्य॑ ।
तासां वि॒लि॒प्त्यं भी॒मामु॒दाकु॑रुत नार॒दः ॥ ४१ ॥

41. *Yā vaśā udakalpayandevā yajñādudetya.*
Tāsāṁ viliptyaṁ bhīmāmudākuruta nāradaḥ.

That Vasha, mother spirit of divine food, freedom and enlightenment which the divinities received, raised and further developed from cosmic yajna and intellectual gatherings, that very abundant Vasha, that consecrated spirit of life and freedom, now obscured, O Narada, pioneer of knowledge and enlightenment, recover, raise and establish in human society.

तां दे॒वा अ॑मीमांसन्त व॒शेया ३ मव॒शेति॑ ।
ताम॑ब्रवीन्नार॒द एषा व॒शानां व॒श॒त॒मेति॑ ॥ ४२ ॥

42. *Tāṁ devā amīmāṁsanta vaśeyā'mavaśeti.*
Tāmabravīnnārada eṣā vaśānāṁ vaśatameti.

Devas, divine sages, thought over Vasha, spirit of Being, freedom and knowledge, whether it is Vasha, desirable and manageable, or Avasha, undesirable and

beyond control. Then Narada, enlightened sage of humanity, thought and said of it : Of all things worthy of love and desire, this Vasha is most valuable and most manageable (by law and discipline).

कति॒ नु व॒शा नार॑द॒ यास्त्वं वेत्थ॑ मनुष्य॒जाः।
तास्त्वा॑ पृच्छामि वि॒द्वांस॒ं कस्या॒ नाश्नी॑या॒दब्रा॑ह्मणः॥ ४३॥

43. *Kati nu vaśā nārada yāstvaṁ vettha manuṣyajāḥ.*
Tāstvā pṛcchāmi vidvāṁsaṁ kasyā nāśnīyāda-brāhmaṇaḥ.

O Narada, enlightened thinker of humanity for humanity, how many are the kinds of knowledge and freedom born of divinity through the Vedic lore developed by humanity for humanity, of which you know, I ask you. I ask you, O sage, which one of these is that which the man who is not a Brahmana or Brahmachari, who is not dedicated to Divinity and knowledge with the discipline of celibacy, cannot know?

वि॒लि॒प्त्या बृ॑हस्पते॒ या च॑ सू॒तव॑शा व॒शा ।
तस्या॒ नाश्नी॑या॒दब्रा॑ह्मणो॒ य आ॒शंसे॑त॒ भूत्या॑म्॥ ४४॥

44. *Viliptyā bṛhaspate yā ca sūtavaśā vaśā.*
Tasyā nāśnīyādabrāhmaṇo ya āśaṁseta bhūtyām.

O Brhaspati, master, guardian and promoter of knowledge and freedom for life in existence, the man who is indifferent to Divinity and divine values, though deeply dedicated to mundane prosperity, should not, in fact cannot, value and taste the higher pleasures of Vilipti and Sutavasha Vasha, that is, the knowledge and freedom divinely consecrated but humanly obscured, and that which controls the sensual and worldly desires

of the men of passion and appetite.

नमस्ते अस्तु नारदानुष्ठु विदुषे वशा।
कतमासां भीमतमा यामदत्त्वा पराभवेत्॥ ४५॥

45. *Namaste astu nāradānuṣṭhu viduṣe vaśā.*
Katamāsāṁ bhīmatamā yāmadattvā parābhavet.

Salutations to you, Narada, enlightened sage. It is fair that the freedom to propagate the knowledge of noble and desirable values enshrined in the Vedic literature be given to the educated and the enlightened. Which of these values is the most sublime and awesome without the pursuit and propagation of which adversity is sure to strike and prevail?

विलिप्ती या बृहस्पतेऽथो सूतवंशा वशा।
तस्या नाश्नीयादब्राह्मणो य आशंसेत भूत्याम्॥ ४६॥

46. *Viliptī yā bṛhaspate'tho sūtavaśā vaśā.*
Tasyā nāśnīyādabrāhmaṇo ya āśaṁseta bhūtyām.

O Brhaspati, master, guardian and promoter of knowledge and freedom for life in existence, Vilipti, consecrated but obscured knowledge and freedom unpolluted by hate and attachment, Sutavasha, controller of passions and appetites of men, and Vasha, knowledge and freedom self-disciplined by law and enlightened culture, these are the kinds of knowledge, freedom and values which men indifferent to Divinity and divine values but merged into pleasures of mundane materiality do not and cannot taste and enjoy.

त्रीणि वै वंशाजातानि विलिप्ती सूतवंशा वशा।
ताः प्र यच्छेद् ब्रह्मभ्यः सो ऽ नाव्रस्कः प्रजापतौ॥ ४७॥

47. *Trīṇi vai vaśājātāni viliptī sūtavaśā vaśā. Tāḥ pra yacched brahmabhyaḥ so' nāvraskaḥ prajāpatau.*

Three are the kinds and orders of Vasha, life-giving spirit of knowledge and freedom: Vilipti, consecrated sublime blest by Divinity for saints and sages, Sutavasha, controller of selfish passions and licentious living, and Vasha, discipline and law for healthy living in family and societyThese the ruler should provide to the scholars, sages and leaders of humanity dedicated to Divinity. Such a ruler, such a person, would not feel isolated and alienated in the world of Prajapati, lord creator, father, ruler and sustainer of life and humanity.

एतद्वो॑ ब्राह्मणा ह॒विरिति॑ मन्वीत याचि॒तः।
व॒शां चेदे॑नं॒ याचे॑युर्या भी॒मादु॑दुषो गृ॒हे॥ ४८॥

48. *Etadvo brāhmaṇā haviriti manvīta yācitaḥ. Vaśāṁ cedenaṁ yāceyuryā bhīmādaduṣo gṛhe.*

If Brahmanas, saints, sages and Brahmacharis, ask for this Vasha, life-giving mother knowledge and freedom, the ruler giver should give freely, and when he gives, so should he believe and say: O Brahmanas, this is your rightful share of havi due from us, our homage which, otherwise locked up in the house, works havoc with the non-giver's life.

दे॒वा व॒शां पर्य॑वदन्न नो॑ऽ दा॒दिति॑ हीडि॒ताः।
एताभि॑र्ऋ॒ग्भिर्भे॒दं तस्मा॒द्वै स परा॑भवत्॥ ४९॥

49. *Devā vaśāṁ paryavadanna no'dāditi hīḍitāḥ. Etābhir-ṛgbhirbhedaṁ tasmādvai sa parābhavat.*

Frustrated and angry, the divine sages protested

to Vasha with Rk verses saying, that the ruler denied them the gift of mother knowledge and freedom of speech. Then arose dissension and for that reason the ruler lost the dominion.

उतैनां भेदो नाददादृशामिन्द्रेण याचितः।
तस्मात्तं देवा आगसोऽवृश्चन्नहमुत्तरे॥ ५०॥

50. *Utaināṁ bhedo nādadādvaśāmindreṇa yācitaḥ. Tasmāttaṁ devā āgaso'vṛścannahamuttare.*

And Dissension too did not give the gift of mother knowledge and freedom of speech when Indra, divine seeker, asked for it. And for the reason of that sin of denial, the angry divines uprooted and threw out the misappropriator in the battle of pride and self-aggrandisement.

ये वशाया अदानाय वदन्ति परिरापिणः।
इन्द्रस्य मन्यवे जाल्मा आ वृश्चन्ते अचित्त्या॥ ५१॥

51. *Ye vaśāyā adānāya vadanti parirāpiṇaḥ. Indrasya manyave jālmā ā vṛścante acittyā.*

Those talkative babblers and mischief mongers who advocate and support the denial of mother knowledge and the ban on freedom of speech, those vile fools by their own stupidity get uprooted and fall to the wrath of Indra, the ruler.

ये गोपतिं पराणीयाथाहुर्मा ददा इति।
रुद्रस्यास्तां ते हेतिं परि यन्त्यचित्त्या॥ ५२॥

52. *Ye gopatiṁ parāṇīyāthāhurmā dadā iti. Rudrasyāstāṁ te hetiṁ pari yantyacittyā.*

Those who take the Gopati, ruler of the land

and master of mother knowledge and free speech, aside and say : "Do not allow free education and free speech to the people", fall to the wrathful strike of Rudra by the reason of their own ignorance and foolishness.

यदि॑ हु॒तां यद्यहु॑ता॒मा च॒ पच॑ते व॒शाम् ।
दे॒वान्त्सब्रा॑ह्मणानृ॒त्वा जि॒ह्मो लो॒कान्निर्ऋ॑च्छति ॥ ५३ ॥

53. *Yadi hutāṁ yadyahutāmamā ca pacate vaśām Devāntsabrāhmaṇānṛtvā jihmo lokānnir-ṛcchati.*

Whether the Vasha, gift of living knowledge and freedom of speech, is promised or not promised, received as given or taken by force, when the ruler denies and in his own chamber encloses and stifles this life-giving Vasha, cooking his own plans and plots, the crooked man offends the divinities along with the Brahmanas and violates and forfeits the worlds of his own existence.

Kanda 12/Sukta 5 (Divine Cow)

Brahma-gavi Devata, Atharvacharya Rshi

Paryaya 1

श्रमे॑ण॒ तप॑सा सृ॒ष्टा ब्रह्म॑णा वि॒त्तर्ते श्रि॒ता ॥ १ ॥

1. *Śrameṇa tapasā sṛṣṭā brahmaṇā vittarte śritā.*

The Divine Cow is the Voice of the Veda, brought into being by Divinity with intense thought and spiritual heat, received by the devotee of Divinity, sustained by the law of truth and righteousness,

स॒त्येनावृ॑ता श्रि॒या प्रावृ॑ता॒ यश॑सा॒ परी॑वृता ॥ २ ॥

2. *Satyenāvṛtā śriyā prāvṛtā yaśasā parīvṛtā.*

It is consecrated with Truth, enshrined in grace, surrounded with honour,

स्व॒धया॒ परि॑हिता श्र॒द्धया॒ पर्यू॑ढा दी॒क्षया॑ गु॒प्ता य॒ज्ञे प्रति॑ष्ठिता लो॒को नि॒धन॑म्॥ ३॥

3. *Svadhayā parihitā śraddhayā paryūḍhā dīkṣayā guptā yajñe pratiṣṭhitā loko nidhanam.*

Founded on its own essential power and potential, enshrined in faith, secured in committed loyalty, rooted in yajna, established as the end and aim of life in existence,

ब्रह्म॑ पदवा॒यं ब्रा॑ह्म॒णोऽधि॑पतिः॥ ४॥

4. *Brahma padavāyaṁ brāhmaṇo'dhipatiḥ.*

And a prelude to Divinity, Brahma, such is the Divine Cow, universal light and message of Omniscience, of which the Brahmana, man of absolute dedication to Brahma, is the trustee.

तामा॒ददा॑नस्य ब्रह्मग॒वीं जि॑न॒तो ब्रा॑ह्म॒णं क्ष॒त्रिय॑स्य॥ ५॥

5. *Tāmādadānasya brahmagavīṁ jinato brāhmaṇaṁ kṣatriyasya.*

Of that Divine Cow, sacred knowledge and free speech of the Brahmana, if the seizor, Kshatriya, ruler (who really is the protector and promoter) robs the Brahmana,

अप॑ क्रामति सू॒नृता॑ वी॒र्यं॑१ पुण्या॑ ल॒क्ष्मीः॥ ६॥

6. *Apa krāmati sūnṛtā vīryaṁ puṇyā lakṣmīḥ.*

Then his truth and honour, valour and fame, and his hallowed glory, all forsake him.

Paryaya 2

ओजश्च तेजश्च सहश्च बलं च वाक्चेन्द्रियं च श्रीश्च धर्मश्च ॥ ७ ॥

7. *Ojaśca tejaśca sahaśca balaṁ ca vākcendriyaṁ ca śrīśca dharmaśca.*

And vigour, and lustre, and patience, and power, and speech, and perception, and judgement, and grace, and Dharma,

ब्रह्म च क्षत्रं च राष्ट्रं च विशश्च त्विषिश्च यशश्च वर्चश्च द्रविणं च ॥ ८ ॥

8. *Brahma ca kṣatraṁ ca rāṣṭraṁ ca viśaśca tviṣiśca yaśaśca varcaśca draviṇaṁ ca.*

And piety, and supremacy, and dominion, and economy, and brilliance, and honour, and splendour, and his entire wealth,

आयुश्च रूपं च नाम च कीर्तिश्च प्राणश्चापानश्च चक्षुश्च श्रोत्रं च ॥ ९ ॥

9. *Āyuśca rūpaṁ ca nāma ca kīrtiśca prāṇaścāpānaśca cakṣuśca śrotraṁ ca.*

And his life, and beauty, and name, and fame, and pranic energy, and apana energy, and eye, and ear,

पयश्च रसश्चान्नं चान्नाद्यं चर्तं च सत्यं चेष्टं च पूर्तं च प्रजा च पशवश्च ॥ १० ॥

10. *Payaśca rasaścānnaṁ cānnādyaṁ cartaṁ ca satyaṁ ceṣṭaṁ ca pūrtaṁ ca prajā ca paśavaśca.*

And milk, and drink, and food, and provisions,

and righteousness, and truth, and ritual performances, and works of charity, and progeny, and cattle,

तानि॒ सर्वा॑ण्यप॑ क्रामन्ति ब्रह्मग॒वीमा॒ददा॑नस्य जिन॒तो ब्रा॑ह्म॒णं क्ष॒त्रिय॑स्य ॥ ११ ॥

11. *Tāni sarvāṇyapa krāmanti brahmagavīmāda-dānasya jinato brāhmaṇaṁ kṣatriyasya.*

All these forsake that Kshatriya who seizes the Divine Cow and deprives the Brahmana of his rightful knowledge and free speech.

Paryaya 3

सैषा भी॒मा ब्र॑ह्मग॒व्य॑घवि॑षा सा॒क्षात्कृ॒त्या कू॒ल्ब॑ज॒-मावृ॑ता ॥ १२ ॥

12. *Saiṣā bhīmā brahmagavyaghaviṣā sākṣātkṛtyā kūlbajamāvṛtā.*

When this Divine Cow, universal knowledge and free speech, is suppressed and bound as the stormy flood of a river within the banks, then it is terrible, deadly poison, a very killer of the oppressor.

सर्वा॑ण्यस्यां घो॒रा॒णि॒ सर्वे॑ च मृ॒त्यव॑ः ॥ १३ ॥

13. *Sarvāṇyasyāṁ ghorāṇi sarve ca mṛtyavaḥ.*

Then all terrors, and all deadly dangers of punitive death concentrate in this Divine Cow, nature's retribution against suppression of universal knowledge and free speech.

सर्वा॑ण्यस्यां क्रू॒रा॒णि॒ सर्वे॑ पुरुषव॒धाः ॥ १४ ॥

14. *Sarvāṇyasyāṁ krūrāṇi sarve puruṣavadhāḥ.*

Then all hard punishments and deadly possibilities for the violator exist vested in it.

सा ब्रह्मज्यं देवपीयुं ब्रह्मगव्या ऽदीयमाना मृत्योः पड्बीश आ द्यति ॥ १५ ॥

15. *Sā brahmajyaṁ devapīyuṁ brahmagavyā' dīyamānā mṛtyoḥ paḍbīśa ā dyati.*

Then the Divine Cow, seized and suppressed, binds the tormentor of Brahmana, worshipper of divinities, in chains of death and destroys him.

मेनिः शतवधा हि सा ब्रह्मज्यस्य क्षितिर्हि सा ॥ १६ ॥

16. *Meniḥ śatavadhā hi sā brahmajyasya kṣitirhi sā.*

Then she is a hundred-fold killer, she is a terror for the violator of Divinity and tormentor of the Divine Cow.

तस्माद्वै ब्राह्मणानां गौर्दुराधर्षा विजानता ॥ १७ ॥

17. *Tasmādvai brāhmaṇānāṁ gaurdurādharṣā vijānatā.*

Therefore this Divine Cow of the Brahmana is invincible, insuppressible, by clever exploiters.

वज्रो धावन्ती वैश्वानर उद्वीता ॥ १८ ॥

18. *Vajro dhāvantī vaiśvānara udvītā.*

When raised high, it is Vaishvanara, refulgent sun for humanity, but when terrorised, it is thunderbolt.

हेतिः शफानुत्खिदन्ती महादेवो ३ पेक्षमाणा ॥ १९ ॥

19. *Hetiḥ śaphānutkhidantī mahādevo' pekṣamāṇā.*

Raising her hoof, she is a strike of thunder, when looked up to with hope and expectation, she is a grand divinity.

क्षुरप॑विरीक्ष॑माणा॒ वाश्य॑मानाभि॒ स्फूर्जति ॥ २० ॥

.20. *Kṣurapavirīkṣamāṇā vāśyamānābhi sphūrjati.*

Looking round, she is the razor's edge, when bellowing, the roar of thunder.

मृ॒त्युर्हिं॑ङ्कृण्व॒त्युग्रो दे॒वः पुच्छं॑ प॒र्यस्य॑न्ती ॥ २१ ॥

21. *Mṛtyurhiṅkṛṇvatyugro devaḥ pucchaṁ paryasyantī.*

Challenging, she is death of the aggressor, raising and striking her tail, a violent supernatural power.

स॒र्व॒ज्या॒निः कर्णौ॑ वरीव॒र्जय॑न्ती राजय॒क्ष्मो मेह॑न्ती ॥ २२ ॥

22. *Sarvajyāniḥ karṇau varīvarjayantī rājayakṣmo mehantī.*

Raising and twisting her ears as if with suspicion, she is fatally moved, pouring fury again and again, she is cancerous and consumptive.

मे॒निर्दु॒ह्यमा॑ना शीर्ष॒क्तिर्दु॒ग्धा ॥ २३ ॥

23. *Menirduhyamānā śīrṣaktirdugdhā.*

In that tubercular condition, she is dangerous as a weapon when she is being milked, when she has been milked, she is a headache, neurosis.

से॒दिरु॑प॒तिष्ठ॑न्ती मिथोयो॒धः परा॑मृष्टा ॥ २४ ॥

124. *Sedirupatiṣṭhantī mithoyodhaḥ parāmṛṣṭā.*

Sitting or standing close, she is infectious and

destructive, and when she is in contact, she is a formidable adversary.

शर॒व्या॒ ३॒ मुखे॑ऽ पिनह्यमा॑न॒ ऋति॑र्हन्यमा॑ना ॥ २५ ॥

25. *Śaravyā mukhe' pinahyamāna ṛtirhanyamānā.*

When her mouth is muzzled, she is like an arrow, and when she is tormented or slain, she becomes a calamity.

अ॒घवि॑षा नि॒पत॑न्ती॒ तमो॒ निप॑तिता ॥ २६ ॥

26. *Aghaviṣā nipatantī tamo nipatitā.*

Falling, she is deadly poison, fallen, she is utter darkness.

अ॒नु॒गच्छ॑न्ती प्रा॒णानु॑प॒ दासयति ब्रह्मग॒वी ब्र॑ह्म॒ज्यस्य॑ ॥ २७ ॥

27. *Anugacchantī prāṇānupa dāsayati brahmagavī brahmajyasya.*

The Divine Cow pursues the violator by his foot steps and destroys the very soul of his life.

Paryaya 4

वैर॑ं॑ विकृ॒त्यमा॑ना॒ पौत्रा॑द्यं॑ विभा॒ज्यमा॑ना ॥ २८ ॥

28. *Vairaṁ vikṛtyamānā pautrādyaṁ vibhājyamānā.*

Immolated, she is hostility and deadly strife, divided and sheared, she is the devourer of children and grand children.

दे॒व॒हे॒तिर्हि॒यमा॑णा॒ व्यृ॑द्धिर्हृ॒ता ॥ २९ ॥

29. *Devahetirhriyamāṇa vyṛddhirhṛtā.*

Being distributed and grabbed, she is wrathful

stroke of divinities, when grabbed and gulped, she brings adversity and utter destitution.

पाप्माधिधीयमानाऽ पारुष्यमवधीयमानाः ॥ ३० ॥

30. *Pāpmādhidhīyamānā pāruṣyamavadhīyamānā.*

Seized and possessed, she is sin, possessed and degraded, she brings reproach, squalor and violence.

विषं प्रयस्यन्ती तक्मा प्रयस्ता ॥ ३१ ॥

31. *Viṣaṁ prayasyantī takmā prayastā.*

Dressed for preparation, she is poison, prepared, she is fever.

अघं पच्यमानाः दुःष्वप्न्यं पक्वा ॥ ३२ ॥

32. *Aghaṁ pacyamānā duḥṣvapnyaṁ pakvā.*

Being cooked for pleasure and repast, she is sin, cooked and seasoned, she is an evil dream, a nightmare.

मूलबर्हणी पर्याक्रियमाणा क्षितिः पर्याकृता ॥ ३३ ॥

33. *Mūlabarhaṇī paryākriyamāṇā kṣitiḥ paryākṛtā.*

Being turned, she uproots, turned and carved, she is extinction.

असंज्ञा गन्धेन शुगुद्ध्रियमाणाशीविष उद्धृता ॥ ३४ ॥

34. *Asaṁjñā gandhena śuguddhriyamāṇāśīviṣa uddhṛtā.*

By smell, she is delirium, being taken up, she is sorrow, taken up, she is cobra poison.

अभूतिरुपह्रियमाणा पराभूतिरुपहृता ॥ ३५ ॥

35. *Abhūtirupahriyamāṇā parābhūtirupahṛtā.*

Being seized, she is adversity, taken over, she is the fall, total loss.

शर्वः क्रुद्धः पिश्यमानाऽ शिमिदा पिशिता ॥ ३६ ॥

36. *Śarvaḥ kruddhaḥ piśyamānā śimidā piśitā.*

Being minced, she is nature's passion and rage bent on destroying, minced and crushed, she is destruction right up from the roots.

अवर्तिर्श्यमानाऽ निर्ऋतिरशिता ॥ ३७ ॥

37. *Avartiraśyamānā nir-ṛtiraśitā.*

Being eaten, she is calamitous, eaten, she is death.

अशिता लोकाच्छिनत्ति ब्रह्मगवी ब्रह्मज्यमस्माच्चाऽमुष्माच्च ॥ ३८ ॥

38. *Aśitā lokācchinatti brahmagavī brahmajyamasmāccāmuṣmācca.*

Brahmagavi is the holy cow of Brahma and the Brahmana, Divine Knowledge and holy speech gifted by God, and the knowledge and freedom of that knowledge and speech received in trust, and guarded by Brahmana and Kshatriya for all mankind. When it is devoured, it cuts off the devourer from this world and the next, the other to which humanity aspires to rise.

(Brahma Gavi, Divine Cow: the cow, holy mother giver of the milk of life, the Earth, mother sustainer of life, Knowledge, mother giver of light, and freedom, mother giver of continuous progress, must be protected and promoted, never denied, restrained and destroyed. Consecrated, it saves and blesses, defiled, it

devours the devourer.)

Paryaya 5

तस्या॑ आ॒हन॑नं कृ॒त्या मे॒निरा॒शस॑नं व॒लग ऊब॑ध्यम्॥ ३९॥

31. *Tasyā āhananaṁ kṛtyā menirāśasanaṁ valaga ūbadhyam.*

Violation and killing of the Divine Cow means self-execution of the violator, carving is strike of the thunderbolt, and arresting or waste is self-decay.

अ॒स्व॒गता॒ परि॑हृता॥ ४०॥

40. *Asvagatā parihṇutā.*

Stolen, misappropriated, wrested, it becomes self-denial of life itself for the thief.

अ॒ग्निः क्र॒व्याद्भू॒त्वा ब्र॑ह्मग॒वी ब्र॑ह्म॒ज्यं प्र॒विश्या॑त्ति॥ ४१॥

41. *Agniḥ kravyādbhūtvā brahmagavī brahmajyaṁ praviśyātti.*

Violated, the Divine Cow sinks into the violator of Divinity, becomes the fire that eats into his vitals, and ultimately devours him to naught.

सर्वा॒स्याङ्गा॒ पर्वा॒ मूला॑नि वृश्चति॥ ४२॥

42. *Sarvāsyāṅgā parvā mūlāni vṛścati.*

All his (violator's) parts of the body, all vital joints, even the very roots of his being, the Divine Cow cuts into pieces.

छि॒नत्त्य॑स्य पितृ॒ब॒न्धु परा॑ भावयति मातृ॒ब॒न्धु॥ ४३॥

43. *Chinattyasya pitṛbandhu parā bhāvayati mātṛbandhu.*

She cuts off all his paternal connections from divinity and humanity, she cuts off all his maternal connections from earth and nature, and reduces him to total alienation from living existence in a state of self-condemnation.

विवाहां ज्ञातीन्त्सर्वानपि क्षापयति ब्रह्मगवी ब्रह्मज्यस्य क्षत्रियेणापुनर्दीयमाना ॥ ४४ ॥

44. *Vivāhāṁ jñātīntsarvānapi kṣāpayati brahma-gavī brahmajyasya kṣatriyeṇāpunardīyamānā.*

Unrestored and denied the word of protection and promotion with security by the Kshatriya, guardian ruler, the Divine Cow destroys all familial relations and all social supports of the violator, denier and destroyer.

अवास्तुमेनमस्वगमप्रजसं करोत्यपरापरणो भवति क्षीयते ॥ ४५ ॥

45. *Avāstumenamasvagamaprajasaṁ karotyapa-rāparaṇo bhavati kṣīyate.*

Violated, the Divine Cow renders the violator homeless, destitute of all his self-possessions, void of kith and kin and even his progeny, alienated from support all round, so that ultimately he goes down self-extinguished.

य एवं विदुषो ब्राह्मणस्य क्षत्रियो गामादत्ते ॥ ४६ ॥

46. *Ya evaṁ viduṣo brāhmāṇasya kṣatriyo gāmādatte.*

So does the guardian ruler suffer who robs the sagely Brahmana of knowledge and devotion to freedom of speech and misappropriates the Divine Cow unto himself and self-extinction.

Paryaya 6

क्षिप्रं वै तस्याहनंने गृध्राः कुर्वत ऐलबम्॥ ४७॥

47. *Kṣipraṁ vai tasyāhanane gṛdhrāḥ kurvata ailabam.*

Instant on the guardian ruler's fall, vultures flock in and raise a deathly din upon the corpse.

क्षिप्रं वै तस्यादहनं परि नृत्यन्ति केशिनीराघ्नानाः पाणिनोरसि कुर्वाणाः पापमैलबम्॥ ४८॥

48. *Kṣipraṁ tasyādahanaṁ pari nṛtyanti keśinīrā-ghnānāḥ pāṇinorasi kurvāṇāḥ pāpamailabam.*

And soon after on his cremation women with hair dishevelled enact the dance of death, beating their breast with hands and raising the wail of mourning and loss.

क्षिप्रं वै तस्य वास्तुषु वृकाः कुर्वत ऐलबम्॥ ४९॥

49. *Kṣipraṁ vai tasya vāstuṣu vṛkāḥ kurvata ailabam.*

Soon after, wolves rush into his homes and secret vaults and raise a deathly howl of loot.

क्षिप्रं वै तस्यं पृच्छन्ति यत्तदासीं ३ दिदं नु ता ३ दिति॥ ५०॥

50. *Kṣipraṁ vai tasya pṛcchanti yattadāsī didaṁ nu tā diti.*

And soon after, people ask about him: Is it that same as he was?

छिन्ध्या च्छिंन्धि प्र च्छिन्ध्यपिं क्षापय क्षापयं॥ ५१॥

51. *Chindhyā cchindhi pra cchindhyapi kṣāpaya kṣāpaya.*

And nature itself seems to say to the fire, Cut down, cut on, break up, reduce, turn it to dust!

आददानमाङ्गिरसि ब्रह्मज्यमुप दासय ॥ ५२ ॥

52. *Ādadānamāṅgirasi brahmajyamupa dāsaya.*

O Spirit of nature, assertive force of life, destroy the violator of Brahma, destroy the killer of Divine Cow, divine knowledge and the divine freedom of the Brahmana's speech.

वैश्वदेवी ह्युच्यसे कृत्या कूल्बजमावृता ॥ ५३ ॥

53. *Vaiśvadevī hyucyase kṛtyā kūlbajamāvṛtā.*

You are the spirit of divinity, called universal cleanser and promoter, a turbulent stream in bounds, but not suppressed.

ओषन्ती समोषन्ती ब्रह्मणो वज्रः ॥ ५४ ॥

54. *Oṣantī samoṣantī brahmaṇo vajraḥ.*

Blazing, burning, warming with life, Brahma's thunder, Brahmana's lightning light and freedom.

क्षुरपविर्मृत्युर्भूत्वा वि धाव त्वम् ॥ ५५ ॥

55. *Kṣurapavirmṛtyurbhūtvā vi dhāva tvam.*

Brahmagavi, razor sharp on the wheel, being death for the violator of the Brahmana's cow, rush on and on.

आ दत्से जिनतां वर्च इष्टं पूर्तं चाशिषः ॥ ५६ ॥

56. *Ā datse jinatāṁ varca iṣṭaṁ pūrtaṁ cāśiṣaḥ.*

You take off the splendour, cherished

performance, charities for fulfilment and all their tally of good wishes from the violators of the Brahmama's divine cow.

आदायं जीतं जीतायं लोके ३ऽ ऽ मुष्मिन्प्र यच्छसि ॥ ५७ ॥

57. *Ādāya jītaṁ jītāya loke' muṣminprayacchasi.*

You pick up the violator of Divine Cow and deliver him up to the chastiser of the violent in the other world of justice and punishment.

अघ्न्ये पदवीर्भवं ब्राह्मणस्याभिशस्त्या ॥ ५८ ॥

58. *Aghnye padavīrbhava brāhmaṇasyābhiśastyā.*

O inviolable Divine Cow, with the appreciation and praise of the Brahmana, be his firm foundation for stablility and his guide on the way forward to enlightenment and social progress.

मेनिः शरव्या ∫ भवाघादघविषा भव ॥ ५९ ॥

59. *Meniḥ śaravyā bhavāghādaghaviṣā bhava.*

Be the thunderbolt, fatal arrow, be the deadly poison against sin and the sinfuls.

अघ्न्ये प्र शिरो जहि ब्रह्मज्यस्य कृतागसो देवपीयोरराधसः ॥ ६० ॥

60. *Aghnye pra śiro jahi brahmajyasya kṛtāgaso devapīyorarādhasaḥ.*

Inviolable Divine Cow, break the head of the violator of divine law, tormentor of the Brahmana trustee of divine knowledge and freedom of speech, perpetrator of sin, reviler of divinities and the wholly impious.

त्वया॒ प्रमू॑र्णं मृदि॒तम॒ग्निर्द॑हतु दु॒श्चित॑म् ॥ ६१ ॥

61. *Tvayā pramūrṇaṁ mṛditamagnirdahatu duścitam.*

May the fire burn the sinner, evil at heart, killed and crushed by you.

Paryaya 7

वृ॒श्च प्र वृ॑श्च॒ सं वृ॑श्च॒ दह॒ प्र द॑ह॒ सं द॑ह ॥ ६२ ॥

62. *Vṛśca pra vṛśca saṁ vṛśca daha pra daha saṁ daha.*

Pluck off, uproot, cut up, burn, destroy, turn to ash all violators of Divine Cow along with all their supports.

ब्र॒ह्म॒ज्यं दे॑व्यघ्न्य॒ आ मूला॑दनु॒सन्द॑ह ॥ ६३ ॥

63. *Brahmajyaṁ devyaghnya ā mūlādanusandaha.*

Divine, Inviolable, burn the violator of divine knowledge and freedom of speech unto the root.

यथाया॑द्यमसाद॒नात्पा॑पलो॒कान्प॑रा॒वतः॑ ॥ ६४ ॥

64. *Yathāyādyamasādanātpāpalokānparāvataḥ.*

So that the violator of Divine Cow go far beyond the House of judgement to the regions of sinners and perdition.

ए॒वा त्वं दे॑व्यघ्न्ये ब्रह्मज्य॒स्य॑ कृ॒तागं॑सो देवपी॒योर॑-रा॒धसः॑ ॥ ६५ ॥

65. *Evā tvaṁ devyaghnye brahmajyasya kṛtāgaso devapīyorarādhasaḥ.*

Thus, O Inviolable Divine Cow, deal with the

reviler of divine law, tormentor of Brahmana, perpetrator of sin, hater of divinities and the flouter of piety and freedom.

वज्रेण शतपर्वणा तीक्ष्णेन क्षुरभृष्टिना ॥ ६६ ॥

66. *Vajreṇa śataparvaṇā tīkṣṇena kṣurabhṛṣṭinā.*

Destroy him with the thunderbolt of a hundredfold strike, sharpest burning razor lance of fire.

प्र स्कन्धान्प्र शिरो जहि ॥ ६७ ॥

67. *Pra skandhānpra śiro jahi.*

Break his shoulders and crush his head.

लोमान्यस्य सं छिन्धि त्वचमस्य वि वेष्टय ॥ ६८ ॥

68. *Lomānyasya saṁ chindhi tvacamasya vi veṣṭaya.*

Pluck out his growing tantacles and expose his camouflage.

मांसान्यस्य शातय स्नावान्यस्य सं वृह ॥ ६९ ॥

69. *Māṁsānyasya śātaya snāvānyasya saṁ vṛha.*

Break up his material mass and cut off the links of his network.

अस्थीन्यस्य पीडय मज्जानमस्य निर्जहि ॥ ७० ॥

70. *Asthīnyasyapīḍaya majjānamasya nirjahi.*

Crush his solid supports and suck out his basic supplies of power and energy.

सर्वास्याङ्गा पर्वाणि वि श्रथय ॥ ७१ ॥

71. *Sarvāsyāṅgā parvāṇi vi śrathaya.*

Thus break up all parts and unscrew all the connections of his infrastructure.

अग्निरेनं क्रव्यात्पृथिव्या नुदतामुदोषतु वायुरन्तरिक्षान्महतो वरिम्णः ॥ ७२ ॥

72. *Agnirenaṁ kravyātpṛthivyā nudatāmudoṣatu vāyurantarikṣānmahato varimṇaḥ.*

Let the funeral fire consume him and throw him up from earth into air with the heat of flames.

Let the wind blow him out of the vast firmament over to the heights of space.

सूर्य एनं दिवः प्र णुदतां न्योषतु ॥ ७३ ॥

73. *Sūrya enaṁ divaḥ pra ṇudatāṁ nyoṣatu.*

Let the sun throw him out of the solar region and burn him to extinction.

(Let the violator of Divine Cow, divine law, divine knowledge, freedom of divine speech, be non-existent. That is the ideal of a happy, free, progressive and enlightened human society.)

॥ इति द्वादशं काण्डम् ॥

KANDA-13

Kanda 13/Sukta 1 (Rohita, the Sun)

Adhyatma, Rohitaditya and others Devata, Brahma Rshi

उदेहि॑ वाजि॒न्यो अ॒प्स्व१॑न्तरि॒दं रा॒ष्ट्रं प्र वि॑श सू॒नृता॑वत्।
यो रोहि॑तो॒ विश्व॑मि॒दं ज॒जान॒ स त्वा॑ रा॒ष्ट्राय॒ सुभृ॑तं बिभर्तु॥ १॥

1. *Udehi vājinyo apsvantaridaṁ raṣṭraṁ pra viśa sūnṛtāvat. Yo rohito viśvamidaṁ jajāna sa tvā rāṣṭrāya subhṛtaṁ bibhartu.*

Rise, O mighty one, Vajin, who rule the people's will at heart, and take on to the high office of this Rashtra, social order of truth, beauty and goodness, And may Rohita, the Glorious One, Lord Supreme, self-refulgent as the sun, who created and pervades the dynamics of nature and actions of humanity, sustain and support you in a state of equipoise.

(The mantras in this sukta are to be interpreted in relation to the Lord Supreme, the Sun, and the ruler of the Rashtra according as the context emerges in the mantra.)

उद्वा॑ज॒ आ ग॒न्यो अ॒प्स्व१॑न्तर्विश॒ आ रो॑ह॒ त्वद्यो॑नयो॒ याः।
सोम॑ं दधा॑नो॒ऽप ओष॑धीर्गाश्चतु॒ष्पदो॒ द्विप॑द॒ आ वे॑शये॒ह॥ २॥

2. *Udvāja ā ganyo apsvantarviśa ā roha tvadyonayo yāḥ. Somaṁ dadhāno'pa oṣadhīrgāścatuṣpado dvipada ā veśayeha.*

Vaja, mighty one, who is the heart core of the people's will, has come up. O Ruler, rise as the first

among these people who are your equals like brothers and sisters, and, bearing the peace and pleasures of soma for this Rashtra, settle in order the lands, cultures and traditions, the bipeds and the quadrupeds.

यूयमुग्रा मरुतः पृश्निमातर इन्द्रेण युजा प्र मृणीत शत्रून्।
आ वो रोहितः शृणवत्सुदानवस्त्रिषप्तासो मरुतः स्वादुसंमुदः ॥ ३ ॥

3. *Yūyamugrā marutaḥ pṛśnimātara indreṇa yujā pra mṛṇīta śatrūn. Ā vo rohitaḥ śṛṇavatsudānavastriṣaptāso marutaḥ svādusaṁmudaḥ.*

You brave and stormy Marut warriors, children of the colourful earth, friends and associates of Indra, ruler and commander of the fighting forces, crush the enemies of life and humanity. And may Rohita, Lord ruler Supreme, listen to you, Maruts, generous givers, warriors of thrice seven orders, creative participants in the inspiring congregation of the defence of motherland.

रुहो रुरोह रोहित आ रुरोह गर्भो जनीनां जनुषामुपस्थम्।
ताभिः संरब्धमन्वविन्दन्षड्वीर्गातुं प्रपश्यन्निह राष्ट्रमाहाः ॥ ४ ॥

4. *Ruho ruroha rohita ā ruroha garbho janīnāṁ januṣāmupastham. Tābhiḥ saṁrabdhamanvavindanṣaḍurvīrgātuṁ prapaśyanniha rāṣṭramāhāḥ.*

Rohita, ruler of blazing glory like the sun, has risen and presides over the new developments and, like a child, wins the affection of the mother powers of the nation. So loved by the people, the wide earthly realm of six directions welcomes him who, then, watching

the future paths of progress, rules over the social order.

आ ते॑ रा॒ष्ट्रमि॒ह रोहि॑तोऽ हार्षी॒द् व्या ऽस्थ॒न्मृधो॒ अभ॑यं ते अभूत्। तस्मै॑ ते॒ द्यावा॑पृथि॒वी रे॒वतीभि॒: कामं॑ दुहाथामि॒ह शक्व॑रीभिः ॥ ५ ॥

5. *Ā te rāṣramiha rohito'hārṣīd vyāsthanmṛdho abhayaṁ te abhūt. Tasmai te dyāvāpṛthivī revatībhiḥ kāmaṁ duhāthāmiha śakvarībhiḥ.*

O man, it is the ruler refulgent as the sun who has brought the organised order of the Rashtra for you here on earth, removed the violent away, and consequently there is freedom from fear all round. May the heaven and earth with generous showers of divine power and favour bless you with fulfilment of your desires and ambitions.

रोहि॑तो॒ द्यावा॑पृथि॒वी ज॑जान॒ तत्र॒ तन्तुं॑ परमे॒ष्ठी त॑ताना। तत्र॑ शिश्रिये॒ऽ ज एक॑पा॒दोऽ दृंह॒द् द्यावा॑पृथि॒वी बले॑न ॥ ६ ॥

6. *Rohito dyāvāpṛthivī jajāna tatra tantuṁ parameṣṭhī tatāna. Tatra śiśriye'ja ekapādo' dṛṁhad dyāvāpṛthivī balena.*

O man, O ruler, Rohita, self-refulgent lord creator, brought the heaven and earth into being. Therein Parameshthi Prajapati, lord of life and living beings, evolved and extended the web of life. There pervaded and abided the eternal, unborn, sole self-sustained lord divine Aja and firmed up the heaven and earth in space.

रोहि॑तो॒ द्यावा॑पृथि॒वी अ॑दृंह॒त्तेन॒ स्व ऽस्त॒भि॑तं॒ तेन॒ नाक॑ः। तेना॒न्तरि॑क्षं॒ विमि॑ता॒ रजां॑सि॒ तेन॑ दे॒वा अ॒मृत॒मन्व॑विन्दन् ॥ ७ ॥

7. *Rohito dyāvāpṛthivī adṛṁhattena svastabhitaṁ tena nākaḥ. Tenāntarikṣaṁ vimitā rajāṁsi tena devā amṛtamanvavindan.*

Rohita, self-refulgent lord creator, fixed and firmed the heaven and earth in orbit. It is by him the heaven of bliss is sustained, by him are the middle regions and space comprehended, and by him the divine sages attain the immortal nectar of bliss.

वि रोहितो अमृशद्विश्वरूपं समाकुर्वाणः प्ररुहो रुहश्च। दिवं रूढ्वा महता महिम्ना सं ते राष्ट्रमनक्तु पयसा घृतेन॥ ८॥

8. *Vi rohito amṛśadviśvarūpaṁ samākurvāṇḥ praruho ruhaśca. Divaṁ rūḍhvā mahatā mahimnā saṁ te rāṣṭramanaktu payasā ghṛtena.*

Self-manifested Rohita, self-refulgent creator, having integrated the emerging and evolving materials of nature, reflected on the blue-print of the universe from the beginning to the end. May the Lord, having ascended to the highest heaven with his greatness, bless your dominion with milk and ghrta to the full.

यास्ते रुहः प्ररुहो यास्त आरुहो याभिरापृणासि दिवमन्तरिक्षम्। तासां ब्रह्मणा पयसा वावृधानो विशि राष्ट्रे जागृहि रोहितस्य॥ ९॥

9. *Yāste ruhaḥ praruho yāsta āruho yābhirāpṛṇāsi divamantarikṣam. Tāsāṁ brahmaṇā payasā vāvṛdhāno viśi rāṣṭre jāgṛhi rohitasya.*

O Lord self-refulgent, all your evolutions of nature, all forms of nourishment and energy, all forms

of development and progress with which you fill and overflow heaven and earth, are for the children of your creation. O sun, O ruler, O man, growing and rising with this nectar milk and divine message of theirs, keep awake and alert in the dominion and human community of Rohita, Lord Refulgent, the sun and the ruler.

यास्ते॒ विश॒स्तप॑सः संबभू॒वुर्व॒त्सं गा॑य॒त्रीमनु॒ ता इ॒हागु॑ः।
तास्त्वा वि॑शन्तु॒ मन॑सा शि॒वेन॒ संमा॑ता व॒त्सो अ॒भ्ये॑तु॒ रोहि॑तः॥ १०॥

10. *Yāste viśastapasaḥ saṁbabhūvurvatsaṁ gāyatrīmanu tā ihāguḥ. Tāstvā viśantu manasā śivena saṁmātā vatso abhyetu rohitaḥ.*

O Ruler, your people, who have risen to a developed state of culture and education in life through austere discipline and have attained their present status in pursuance of Gayatri and the divine message of Gayatri, may, we pray, through their peaceful mind and mother Gayatri, win your love and confidence with loyalty, and may Rohita, self-refulgent lord, cherished worship of Gayatri, bless them with love and favour in real presence.

ऊ॒र्ध्वो रोहि॑तो॒ अधि॒ नाके॑ अस्थाद्विश्वा॑ रू॒पाणि॑ ज॒नय॒न्युवा॑ क॒विः। ति॒ग्मेना॒ग्निर्ज्योति॑षा॒ वि भा॑ति तृ॒तीये॑ चक्रे॒ रज॑सि प्रि॒याणि॑॥ ११॥

11. *Ūrdhvo rohito adhi nāke asthādviśvā rūpāṇi janayanyuvā kaviḥ. Tigmenāgnirjyotiṣā vi bhāti tṛtīye cakre rajasi priyāṇi.*

Rohita, lord supreme over all, abides in the highest state of bliss in existence. He, ever young beyond

age, omniscient poetic creator, creates and shapes all forms of the universe. With fiery splendour of divinity, he shines in the highest heaven of Satya and Sattva beyond darkness and opacity, and creates, shapes and moves the dearest and most glorious objects in nature and humanity.

सहस्रशृङ्गो वृषभो जातवेदा घृताहुतः सोमपृष्ठः सुवीरः। मा मा हासीन्नाथितो नेत्त्वा जहानि गोपोषं च मे वीरपोषं च धेहि॥ १२॥

12. *Sahasraśṛṅgo vṛṣabho jātavedā ghṛtāhutaḥ somapṛṣṭhaḥ suvīraḥ. Mā mā hāsīnnāthito nettvā jahāni gopoṣaṁ ca me vīrapoṣaṁ ca dhehi.*

Lord of infinite rays of radiant light, giver of abundant showers of vitality and divine bliss, pervading, knowing and watching every thing in existence, served and worshipped with oblations of ghrta, seat as well as sustainer of peace and divine joy, holily most potent, may, I pray, never forsake me, nor must I, O Lord, ever turn off from you. Give me wealth of lands, cows and culture, bless me with strength and sensitivity of mind and senses, a strong community of the brave all round, and a long line of progeny worthy of the brave.

रोहितो यज्ञस्य जनिता मुखं च रोहिताय वाचा श्रोत्रेण मनसा जुहोमि। रोहितं देवा यन्ति सुमनस्यमानाः स मा रोहैः सामित्यै रोहयतु॥ १३॥

13. *Rohito yajñasya janitā mukhaṁ ca rohitāya vācā śrotreṇa manasā juhomi. Rohitaṁ devā yanti sumanasyamānāḥ sa mā rohaiḥ sāmityai rohayatu.*

Rohita, self-refulgent lord of glory as the Sun, is the originator and the original voice of creative and karmic yajna. I offer oblations of homage to Rohita in yajna with words while I chant the sacred mantras, with my mind while I meditate on the divine presence. Sages of divine mind and spirit, happy at heart, rise and reach the divine light and presence of Rohita. May the same lord of the creative yajna of evolution and social progress raise me with steady steps of elevation of my body, mind and soul to join and contribute my yajnic part in the assembly and other important congregations for the progress of humanity.

रोहि॑तो य॒ज्ञं व्य ऽ॑दधाद्विश्वक॑र्मणे॒ तस्मा॒त्तेजा॑ꣳस्युप॑ मे॒मा-न्यागु॑ः। वो॒चेय॑ं ते॒ नाभि॑ं भुव॑न॒स्याधि॑ म॒ज्मनि॑॥ १४॥

14. *Rohito yajñaṁ vya dadhādviśvakarmaṇe tasmāttejāṁsyupa memānyāguḥ. Voceyaṁ te nābhiṁ bhuvanasyādhi majmani.*

Vishvakarma with his divine vibration of thought sankalpa initiated the cosmic yajna of creative evolution. Mother Nature with divine pervasion, Rohita, the sun, and the ruler organise and extend the yajna of natural and social evolution onwards in the service of the lord supreme, Vishvakarma. From that yajna and this extension come to me all these brilliant gifts of light, comfort and dignity. O lord, O sun, O rulers, in this grand spectacle of existence from the macrocosmic to the microcosmic dynamics of yajna, I sing and celebrate your basic and central glory and majesty.

आ त्वा॑ रुरोह बृ॒ह॒त्यू३॒ त प॒ङ्क्तिरा क॒कुब्वर्चं॑सा जातवेदः। आ त्वा॑ रुरोहोष्णिहाक्ष॒रो व॑षट्का॒र आ त्वा॑ रुरो॒ह॒ रोहि॑तो॒ रेत॑सा स॒ह॥ १५॥

15. *Ā tvā ruroha bṛhatyū ta paṅktirā kakubvarcasā jātavedaḥ. Ā tvā rurohoṣṇihākṣaro vaṣaṭkāra ā tvā ruroha rohito retasā saha.*

O Jataveda, lord all-pervasive and omniscient, hymns of the Veda in Brhati metre, in Pankti, in Kakup, all with their divine beauty and grace rise to you in homage and celebrate your glory. So do Ushnik hymns, word by word, letter by letter, rise to you and celebrate your glory. So does the Vashatkara offer you homage of celebration. And so does Rohita, the refulgent sun, with its living light and vitality, shine in celebration of your glory and rises to honour you.

अयं वस्ते गर्भः पृथिव्या दिवं वस्तेऽयमन्तरिक्षम्।
अयं ब्रध्नस्य विष्टपि स्व ⌈र्लोकान्व्या ⌈नशे ॥ १६ ॥

16. *Ayaṁ vaste garbhaṁ pṛthivyā divaṁ vaste' yamantarikṣam. Ayaṁ bradhnasya viṣṭapi svarlokānvyā vaśe.*

This Rohita, self-refulgent Supreme Divine pervades, energises and vitalises the earth's womb of fertility, it pervades and illuminates the heaven and the firmament, and it pervades and divinizes the highest regions of bliss on top of the regions of the sun.

वाचस्पते पृथिवी नः स्योना स्योना योनिस्तल्पा नः सुशेवा।
इहैव प्राणः सख्ये नो अस्तु तं त्वा परमेष्ठिन्पर्यग्निरायुषा
वर्चसा दधातु ॥ १७ ॥

17. *Vācaspate pṛthivī naḥ syonā syonā yonistalpā naḥ suśevā. Ihaiva prāṇaḥ sakhye no astu taṁ tvā parameṣṭhin paryagnirāyuṣā varcasā dadhātu.*

O Vachaspati, lord of divine speech, let the earth

be kind and pleasant to us, let the bed be comfortable and restful for us, let the home be full of peace and joy. Here itself let pranic energy be friendly and energising for us. O Lord Supreme, let Agni, leading light of life, hold on to you with all his brilliance and do you homage with th dedication of his life and work.

वाचस्पत ऋतवः पञ्च ये नौ वैश्वकर्मणाः परि ये संबभूवुः। इहैव प्राणः सख्ये नौ अस्तु तं त्वा परमेष्ठिन्परि रोहित आयुषा वर्चसा दधातु॥ १८॥

18. *Vācaspata ṛtavaḥ pañca ye nau vaiśvaka-rmaṇāḥ pari ye saṁbabhūvuḥ. Ihaiva prāṇaḥ sakhye no astu taṁ tvā parameṣṭhin pari rohita āyuṣā varcasā dadhātu.*

O Vachaspati, lord of divine speech, let the five seasons, shaped by Vishvakarma, maker of the universe, with five elements, which affect us all round, be good and favourable to us ruler and the people. Throughout these seasons here, let pranic energy too be friendly and energising for us. O Lord Supreme, let the brilliant ruler, Rohita, as the refulgent sun, hold on to you with all his splendour and do you homage with the dedication of his life. (Of the seasons, shishir and hemanta may be taken as one, the cold season.)

वाचस्पते सौमनसं मनश्च गोष्ठे नो गा जनय योनिषु प्रजाः। इहैव प्राणः सख्ये नौ अस्तु तं त्वा परमेष्ठिन्पर्यहमायुषा वर्चसा दधामि॥ १९॥

19. *Vācaspate saumanasaṁ manaśca goṣṭhe no gā janaya yoniṣu prajāḥ. Ihaiva prāṇāḥ sakhye no astu taṁ tvā parameṣṭhin paryahamāyuṣā varcasā dadhāmi.*

O Vachaspati, lord of divine speech, let our mind be noble and cheerful with good intentions and will. Let noble speech be generated in our assemblies. Let noble children be born in our families, and fertile cows be produced in our stalls and meadows. Here itself let pranic energy be favourable and friendly for us. O Lord Supreme, I, the ruler as well as the individual, dedicate myself to you with all my power and intelligence for all my life time.

परिं त्वा धात्सवि॒ता दे॒वो अ॒ग्निर्वर्चं॑सा मि॒त्रावरु॑णावा॒भि त्वा॑। सर्वा॒ अरा॑तीरव॒क्राम॒न्नेही॒दं रा॒ष्ट्रम॑करः सू॒नृता॑वत्॥ २०॥

20. *Pari tvā dhātsavitā devo agnirvarcasā mitrāvaruṇāvabhi tvā. Sarvā arātīravakrāmannehīdaṁ rāṣṭramakaraḥ sūnṛtāvat.*

O man, O ruler, may self-refulgent Savita, creator and inspirer lord divine, protect, inspire and sustain you all round. May Agni, light and fire of life, bless you with valour, passion and splendour. Let Mitra and Varuna, prana and apana energies with love and judgement, with enthusiasm, maintain you with wisdom and vitality. Let all adversities and deprivations be far out of the commonwealth of humanity. And may you thus make the dominion a social embodiment of truth and law of freedom and conscience under the divine umbrella.

यं त्वा॒ पृष॑ती॒ रथे॒ प्रष्टि॒र्वह॑ति रोहित।
शु॒भा यासि रि॒णन्न॒पः॥ २१॥

21. *Yaṁ tvā pṛṣatī rathe praṣṭirvahati rohita.*
Śubhā yāsi riṇannapaḥ.

O Rohita, O Ruler, O man, whom the leading creative and dynamic forces of the nation exalt and advance in the dominion like a leading team of horse driving the ruler's chariot onwart, you move forward, higher and higher, along auspicious lines, releasing streams of energy and action on the national scale and leaving a glorious trail of progress and prosperity behind.

अनुव्रता रोहिणी रोहितस्य सूरिः सुवर्णा बृहती सुवर्चाः। तया वाजान्विश्वरूपां जयेम तया विश्वाः पृतना अभिष्याम॥ २२॥

22. *Anuvratā rohiṇī rohitasya sūriḥ suvarṇā bṛhatī suvarcāḥ. Tayā vājānviśvarūpāṁ jayema tayā viśvāḥ pṛtanā abhiṣyāma.*

Rohini committed to Rohita, Prakrti committed to Parameshvara, nation committed to the ruler, woman committed to the head of the family, these are brave and inspiring, noble in form and performance, far and wide across lands and spaces, brilliantly wise and valorous. By these, let us accomplish the war-like programmes of national development of all forms and hues, let us win over all battle forces of life in the world against the adversaries of negative character.

इदं सदो रोहिणी रोहितस्यासौ पन्थाः पृषती येन याति। तां गन्धर्वाः कश्यपा उन्नयन्ति तां रक्षन्ति कवयोऽप्रमादम्॥ २३॥

23. *Idaṁ sado rohiṇī rohitasyāsau panthāḥ pṛṣatī yena yāti. Tāṁ gandharvāḥ kaśyapā unnayanti tāṁ rakṣanti kavayo'pramādam.*

This house of the people is the ruling leader's seat of power, and this people's power, Rohini, is the real strength and foundation of the ruler, and that policy and programme decided in the house is the path by which the leading power of the nation advances to progress and achievement. And this leading power of the nation, the people and the policy, Gandharvas, sagely scholars of divine speech, and Kashyapas, enlightened leaders of the nation, preserve in tradition and raise higher, and that very culture, character and tradition, poets and artists celebrate, protect and promote, continuously, without relent and doubt or question.

सूर्यस्याश्वा हरयः केतुमन्तः सदा वहन्त्यमृताः सुखं रथम्।
घृतपावा रोहितो भ्राजमानो दिवं देवः पृषतीमा विवेश ॥ २४ ॥

24. *Sūryasyāśvā harayaḥ ketumantaḥ sadā vahantyamṛtāḥ sukhaṁ ratham. Ghṛtapāvā rohito bhrājamāno divaṁ devaḥ pṛṣatīmā viveśa.*

Just as the radiant light-horses of the sun's chariot, nectarous flag-bearers of solar power, draw on the comfortable chariot of the sun, and the sun, Rohita, generous and refulgent, vests the light rays and pervades the heavenly regions, sprinkling the earth from there with the ghrta of energy and heat of life, so do the people, policies and programmes of the nation, radiant flag bearers and motive forces of the social order and the rule of governance, always draw the nation's chariot of peace and nectarous glory without relent, and the ruling leader, nation's genius, blazing in majesty, generous and creative, sprinkling the earth with ghrta showers of peace and prosperity, pervades, informs and inspires the nation and her children with the pride and dignity of

enlightened Being.

यो रोहि॑तो वृष॒भस्ति॒ग्मशृ॑ङ्गः॒ पर्य॒ग्निं परि॒ सूर्यं॑ ब॒भूव॑।
यो वि॑ष्ट॒भ्नाति॑ पृथि॒वीं दिवं॑ च॒ तस्मा॑द्देवा अधि॒ सृष्टी॑ः
सृजन्ते॥ २५॥

25. *Yo rohito vṛṣabhastigmaśṛṅgaḥ paryagniṁ pari sūryaṁ babhūva. Yo viṣṭabhnāti pṛthivīṁ divaṁ ca tasmāddevā adhi sṛṣṭīḥ sṛjante.*

Rohita, self-refulgent lord supreme of infinite rays of light, most potent and generous, who rules over the fire and the sun, who sustains heaven and earth, is he, from whose power and inspiration the divine forces of nature and brilliant creative human geniuses create and shape the many forms of existence, art and science.

रोहि॑तो॒ दिव॒मारु॑हन्महि॒तः पर्य॑र्ण॒वात्।
सर्वा॑ रुरोह॒ रोहि॑तो॒ रुह॑ः॥ २६॥

26. *Rohito divamāruhanmahataḥ paryarṇavāt. Sarvā ruroha rohito ruhaḥ.*

Rohita, refulgent sun, evolving from the mighty ocean of particles, rose to heaven, and all-creative Lord Self-refulgent, Supreme Rohita, pervades and transcends over all emergent forms of existence.

वि मि॑मीष्व पय॑स्वतीं घृ॒ताचीं॑ दे॒वानां॑ धे॒नुरन॑पस्पृगे॒षा। इन्द्रः॒
सोमं॑ पिबतु॒ क्षेमो॑ अस्त्व॒ग्निः प्र स्तौ॑तु॒ वि मृधो॑ नुदस्व॥ २७॥

27. *Vi mimīṣva payasvatīṁ ghṛtācīṁ devānāṁ dhenuranapaspṛgeṣā. Indraḥ somaṁ pibatu kṣemo astvagniḥ pra stautu vi mṛdho nudasva.*

O man, O scholar, O ruler, this earth, this nature,

is the sacred cow of the Divinities. Study it, know it, measure it for your purpose, it is overflowing with water, milk and ghrta. Let Indra, the ruler and the nation of humanity, drink the nectar soma of her gifts. Let Agni, the leading scholar, study and describe it with praise and exaltation. O man, drive out all enemies opposotions, polluters and destroyers of earth and the environment.

समिद्धो अग्निः समिधानो घृतवृद्धो घृताहुतः।
अभीषाड् विश्वाषाडग्निः सपत्नान्हन्तु ये मम॥ २८॥

28. *Samiddho agniḥ samidhāno ghṛtavṛddho ghṛtāhutaḥ. Abhīṣāḍ viśvāṣāḍagniḥ sapatnānhantu ye mama.*

Let Agni, the ruler, the leading lights of life, the fire of life and passion for purity, lighted up, fed with ghrta, raised up in flames, burning and blazing challenger, all evil destroyer, throw out and destroy all those negativities that are our enemies.

हन्त्वेनान्प्र दहत्वरिर्यो नः पृतन्यति ।
क्रव्यादाग्निना वयं सपत्नान्प्र दहामसि॥ २९॥

29. *Hantvenanpra dahatvariryo naḥ pṛtanyati. Kravyādāgninā vayaṁ sapatnānpra dahāmasi.*

Let Agni, ruling light and fire, burn off these enemies, burn whoever the enemy that attacks us with a fighting force. We burn the destructive enemies and adversaries with deathly fire.

अवाचीनानव जहीन्द्र वज्रेण बाहुमान् ।
अधा सपत्नान्मामकानग्नेस्तेजोऽभिरादिषि॥ ३०॥

30. *Avācīnānava jahīndra vajreṇa bāhumān.*
Adhā sapatnān māmakān agnestejo'bhirādiṣi.

Indra, ruling power and defence force armed with thunder, throw down and destroy the enemies with the strike of thunderbolt. And I too subdue and control my fighting adversaries with the heat and blaze of fire.

अग्ने॑ स॒पत्ना॒नध॑रान्पादया॒स्मद् व्य॒थया॑ सजा॒तमु॒त्पिपा॑नं बृहस्पते। इन्द्रा॑ग्नी॒ मित्रा॑वरुणा॒वध॑रे पद्यन्ता॒मप्र॑तिमन्यूय-मानाः॥ ३१॥

31. *Agne sapatnān adharān pādayāsmad vyathayā sajātamutpipānaṁ bṛhaspate. Indrāgnī mitrā-varuṇāvadhare padyantām apratim anyū-yamānāḥ.*

O Agni, ruling and fighting force of fire, throw down and crush our destructive adversaries. O Brhaspati, lord of divine speech and wisdom, bring to naught the rebellious rivals even in our own ranks. O Indragni, ruling power and leading light of humanity, O Mitra and Varuna, powers of love and judgement, let our enemies fall down, their ambition, anger and enmity turned futile.

उ॒द्यं॑स्त्वं दे॑व सूर्य स॒पत्ना॒नव॑ मे जहि।
अवैना॒नश्म॑ना जहि॒ ते य॑न्त्वध॒मं तमः॥ ३२॥

32. *Udyaṁstvaṁ deva sūrya sapatnānava me jahi.*
Avainānaśmanā jahi te yantvadhamaṁ tamaḥ.

O refulgent sun, brilliant ruler, rising in power and justice, eliminate our destructive rivals and adversaries. Destroy these enemies with the arms of thunder. Let them fall to deepest darkness and oblivion.

व॒त्सो वि॒राजो॑ वृष॒भो म॑ती॒नामा रु॑रोह शु॒क्रपृ॑ष्ठो॒ऽन्तरि॑क्षम्।
घृ॒तेना॒र्कम॒भ्य॒र्चन्ति व॒त्सं ब्रह्म॒ सन्तं॒ ब्रह्म॑णा वर्धयन्ति ॥ ३३ ॥

33. *Vatso virājo vṛṣabho matīnāmā ruroha śukra-pṛṣṭho'ntarikṣam. Ghṛtenārkamabhyarcanti vatsaṁ brahma santaṁ brahmaṇā vardhayanti.*

Darling child of the cosmic mother form, mighty virile and generous, firmly based in light and purity, rises on top of the firmament and moves to the heart and love of the sagely wise. Sages and people do homage with ghrta to the adorable darling of their love, and mighty great as he is, highest among humanity, they exalt him with hymns of the Veda.

दिवं॑ च॒ रोह॑ पृथि॒वीं च॑ रोह रा॒ष्ट्रं च॒ रोह॒ द्रवि॑णं च रोह।
प्र॒जां च॒ रोहा॒मृतं॑ च रोह॒ रोहि॑तेन त॒न्वं॑१ सं स्पृ॑शस्व ॥ ३४ ॥

34. *Divaṁ ca roha pṛthivīṁ ca roha rāṣṭraṁ ca roha draviṇaṁ ca roha. Prajāṁ ca rohāmṛtaṁ ca roha rohitena tanvaṁ saṁ spṛśasva.*

O Ruler, O ruling spirit of man, enlightened soul, rise to the heaven, rise and win over the earth, rise and rule over the dominion, rise, attain and rule over the knowledge, power and wealth of the world, rise and raise a noble family, rise and have a taste of the ecstasy of immortality, and with a union of the self with the light of eternity be free beyond mortality.

ये दे॒वा रा॑ष्ट्र॒भृतो॒ऽभितो॒ यन्ति॒ सूर्य॑म्। तैष्टे॒ रोहि॑तः संविदा॒नो रा॒ष्ट्रं द॑धातु सुमन॒स्यमा॑नः ॥ ३५ ॥

35. *Ye devā rāṣṭrabhṛto'bhito yanti sūryam. Taiṣṭe rohitaḥ saṁvidāno rāṣṭraṁ dadhātu sumanasyamānaḥ.*

Those divine souls who are brilliant and generous and all round rise to the sun without reservation are sustainers and burden-bearers of the social order. Let Rohita, the ruler, happy and noble at heart, knowing, meeting and winning their cooperation, rule and maintain the governance and administration of the social order.

उत्त्वा॑ य॒ज्ञा ब्रह्म॑पूता वहन्त्यध्व॒गतो॒ हर॑यस्त्वा वहन्ति।
ति॒रः स॑मु॒द्रमति॑ रोचसेऽ र्ण॒वम्॥ ३६॥

36. *Uttvā yajñā brahmapūtā vahantyadhvagato harayastvā vahanti. Tiraḥ samudramati rocase'-rṇavam.*

O Rohita, divine spirit of man, brilliant ruler, the yajnas sanctified by Veda and blest by Divinity raise you high. Purified senses, mind and intelligence, noble sages on the path divine, all take you forward, thereby you cross the earthly sea and spatial ocean and shine beyond in the light of Divinity.

रोहि॑ते॒ द्यावा॑पृथि॒वी अधि॑ श्रि॒ते व॑सु॒जिति॑ गो॒जिति॑ संधना॒जिति॑। स॒हस्रं॒ यस्य॒ जनि॑मानि स॒प्त च॑ वो॒चेयं॑ ते॒ नाभि॑ं भुव॑न॒स्याधि॑ म॒ज्मनि॑॥ ३७॥

37. *Rohite dyāvāpṛthivī adhi śrite vasujiti gojiti saṁdhanājiti. Sahasraṁ yasya janimāni sapta ca voceyaṁ te nābhiṁ bhuvanasyādhi majmani.*

Heaven and earth are sustained in Rohita, self-refulgent Brahma, supreme ruler over living planets, stars and galaxies, and master of the entire wealth of matter, energy and intelligence in existence. Thousands are his created forms of life, seven the orders of universe,

in the midst of the dynamics of which and over the farthest borders of which, the ruling lord is Brahma. Of that Lord and Master, of that centre-hold of existence, immanent and transcendent in and over all, I sing, That I celebrate.

यशा यासि प्रदिशो दिशश्च यशाः पशूनामुत चर्षणीनाम्।
यशाः पृथिव्या अदित्या उपस्थेऽहं भूयासं सवितेव चारुः॥ ३८॥

38. *Yaśā yāsi pradiśo diśaśca yaśāḥ paśūnāmuta carṣaṇīnām. Yaśāḥ pṛthivyā adityā upasthe' haṁ bhūyāsaṁ saviteva cāruḥ.*

O Sun, honoured and adored, you sojourn over and across space and sub-spaces in all directions and subdirections. Honoured and adored, you vibrate among living beings and moving humanity. O Lord Supreme, I pray, let me too, like the sun, with honour and fame, be loved and esteemed in the lap of mother earth and the imperishable Prakrti.

अमुत्र सन्निह वेत्थेतः संस्तानि पश्यसि।
इतः पश्यन्ति रोचनं दिवि सूर्यं विपश्चितम्॥ ३९॥

39. *Amutra sanniha vetthetaḥ saṁstāni paśyasi.*
Itaḥ paśyanti rocanaṁ divi sūryaṁ vipaścitam.

O Lord Supreme, O Sun, being there you know, see and illuminate every thing here, and being here, you know and see every thing there. The wise sages, however, from here only, see and realise the refulgent Sun, omniscient and illuminant, there in the heaven of light.

देवो देवान्मर्चयस्यन्तश्चरस्यर्णवे।
समानमग्निमिन्धते तं विदुः कवयः परे॥ ४०॥

40. *Devo devānmarcayasyantaścarasyarṇave.*
Samānamagnimindhate taṁ viduḥ kavayaḥ pare.

The supreme self-refulgent Brahma moves, illuminates and reveals the divine gifts of Its potential, Prakrti, and pervades and rolls in the bottomless ocean of existence. Poets and creative visionaries of the highest order know and realise that Brahma who also kindles the fire and the sun, his version in reflection, akin.

अवः परेण पर एनावरेण पदा वत्सं बिभ्रती गौरुदस्थात्।
सा कद्रीची कं स्विदर्धं परागात्क्व ∫ स्वित्सूते नहि यूथे अस्मिन्॥ ४१॥

41. *Avaḥ pareṇa para enāvareṇa padā vatsaṁ bibhratī gaurudasthāt. Sā kadrīcī kaṁ svidardhaṁ parāgātkvasvitsūte nahi yūthe asmin.*

Bearing this lower, tangible form of existential reality by that higher intangible presence of essential Reality by immanence, and bearing that higher, intangible presence of essential Reality by this lower, tangible form of existential reality by reflection, the Gau ('Cow', Prakrti, Divine Speech) yet rises above the expressive medium of form. Where from does it come? To which self-sufficient, self-existent presence and power does it retire? Where at all in the created world of existence does it abide? Not, of course, in the multitude of humanity.

(Shvetashvatara Upanishad (1, 7) describes the ultimate Reality as Brahma which comprises a threefold

self-existent trinity of Ishvara, jiva and Prakrti.

Brhadaranyaka Upanishad (2, 3, 1) describes the existential version of Brahma as twofold: Murtta (concrete), and Amurtta (abstract). The existential Tapas (acti-vity) of Brahma is articulated in Rgveda, 10, 190, 1-3.

The existential Tapas starts with divine self-awareness:

'I am Brahma' (Brhadaranyaka Upanishad, 1, 4, 10). It moves to thought and desire with the divine intention, Sankalpa, to create the many forms of existence (Ibid. 1, 4, 17). The existential extentional activity then is: awareness, thought, and form. Thought is abstract (Amurtta), and form is concrete (Murtta). The Amurtta-and-Murtta expresses itself through two media: Prakrti and Speech. The concrete prakrtic form is the universe, the tangible speech form is Veda.

Prakrti bears this universe by the self-conscious presence of That Brahma through Its immanence; and it bears that Brahma by this universe through Its reflection in the universe. So the concrete, tangible, universe is a reflection of Brahma, and Brahma is the abstract Spirit of the universe. Prakrti is the medium in both cases, and still Prakrti transcends the universe, its concrete mode, just as Brahma transcends its immanence as well as its reflection in the universe.

Similarly speech is the medium of divine Brahma-awareness, and Veda is the articulation, in speech form, of that awareness. Speech is the medium in both cases, of awareness and of the articulation. And

still Speech transcends the Veda, its tangible form, as awareness transcends the expression in words and Brahma transcends Its immanence and reflection in the universe.

For futher thought, deep reflection on Jagad Brahma and Shabda-Brahma is suggested.)

एकपदी द्विपदी सा चतुष्पद्यष्टापदी नवपदी बभूवुषी। सहस्राक्षरा भुवनस्य पङ्क्तिस्तस्याः समुद्रा अधि वि क्षरन्ति॥ ४२॥

42. *Ekapadī dvipadī sā catuṣpadyaṣṭāpadī navapadī babhūvuṣī. Sahasrākṣarā bhuvanasya paṅkti-stasyāḥ samudrā adhi vi kṣaranti.*

This speech, the holy 'Cow', evolves, corresponding to the evolution of Prakrti and life, by one step, two steps, four steps, eight steps, nine steps, and still evolves over many more. It evolves over a thousand imperishable elements in correspondence with the evolution of the universe and the interaction of humanity and its environment. From this as from Prakrti flow out oceans, oceans of existence and treasures of knowledge of infinite divine awareness, words and meanings.

(The steps of the evolution of Prakrti, as those of corresponding speech, are to be worked out from Mahat, the first existential mode of indescribable Prakrti, to the two, Mahat and Ahankara, then to four, Mahat, Ahankara, Tanmatras and mind-sense complex, then to eight, five gross elements from ether to earth, herbs, food, and vitality, and then to nine, extending to the evolution of life forms.

Another suggestion is: One, Prakrti, two, Prakrti and Purusha; four, mana, buddhi, chitta and ahankara (mind, intelligence, memory and I-sense or sense of identity); eight, the eight chakras or centres of vital energy and awareness; and nine, the 'nine-door' entrances and exits of the human bodily system. Sahasrakshara Pankti is the boundless expansion of galaxies, stars and planets and the corrosponding words of speech.)

आरोहन्द्यामृतः प्राव मे वचः। उत्त्वा यज्ञा ब्रह्मपूता वहन्त्यध्वगतो हरयस्त्वा वहन्ति॥ ४३॥

43. *Ārohandyāmamṛtaḥ prāva me vacaḥ. Uttvā yajñā brahmapūtā vahantyadhvagato harayastvā vahanti.*

Lord Immortal and Eternal, rising and refulgent in the heavenly regions of light, may, I pray, listen, honour and justify my words of prayer which, O Lord, these yajnic performances sanctified by Vedic hymns carry to you as rays of the sun on their destined course conduct the light to the world.

वेद तत्ते अमर्त्य यत्त आक्रमणं दिवि।
यत्ते सधस्थं परमे व्योमन्॥ ४४॥

44. *Veda tatte amartya yatta ākramaṇaṁ divi.*
Yatte sadhasthaṁ parame vyoman.

Lord of Immortality and Eternity, I know and realise your emergence and radiance in the highest region of light and your seat of presence which is in the ultimate haven of bliss.

सूर्यो द्यां सूर्यः पृथिवीं सूर्य आपोऽ ति पश्यति।
सूर्यो भूतस्यैकं चक्षुरा रुरोह दिवं महीम् ॥ ४५ ॥

45. *Sūryo dyāṁ sūryaḥ pṛthivīṁ sūrya āpo'ti paśyati. Sūryo bhūtasyaikaṁ cakṣurā ruroha divaṁ mahīm.*

The Sun looks through and even beyond the highest region of light, the Sun shines over the earth and beyond, and the Sun penetrates through and beyond the waters and particles of space and the will and actions of humanity. The Sun is the one, only and unique eye of all living beings in existence, and the sun ascends to the highest heaven of space in existence.

उर्वीरासन्परिधयो वेदिर्भूमिरकल्पत।
तत्रैतावग्नी आधत्त हिमं घ्रंसं च रोहितः ॥ ४६ ॥

46. *Urvīrāsanparidhayo vedirbhūmirakalpata. Tatraitāvagnī ādhatta himaṁ ghraṁsaṁ ca rohitaḥ.*

The expansions of vast space are borders of cosmic yajna, of which the earth is formed as vedi. Thereon Rohita, Lord Supreme, the Sun, has placed these fires of cold-and-heat in creative complementarity.

हिमं घ्रंसं चाधाय यूपान्कृत्वा पर्वतान्।
वर्षाज्यावग्नी ईजाते रोहितस्य स्वर्विदः ॥ ४७ ॥

47. *Himaṁ ghraṁsaṁ cādhāya yūpānkṛtvā parvatān. Varṣājyāvagnī ījāte rohitasya svarvidaḥ.*

Having placed the double fires of cold and heat in the earthly vedi, and having made the mountains as yajna posts of accomplishment, Rohita conducts the yajna, and the two fires, rain as medium of cold and

ghrta as fuel of fire, conduct the creative yajna of Rohita, the spirit of existential bliss.

स्व॒र्विदो॒ रोहि॑तस्य॒ ब्रह्म॑णा॒ग्निः सम्मि॑ध्यते।
तस्मा॑द् घ्रं॒सस्तस्मा॒द्धिम॒स्तस्मा॒द्य॒ज्ञो ऽ॑ जायत ॥ ४८ ॥

48. *Svarvido rohitasya brahmaṇāgniḥ samidhyate. Tasmād ghraṁsastasmāddhimastasmādyajño' jāyata.*

The original creative fire of the existential yajna of Rohita, lord and spirit of cosmic bliss, is kindled, raised and conducted with simultaneous chant of Vedic hymns. And from that yajnic fire arises heat, thence cold, and thence arises the whole process of the yajna of creative evolution.

ब्रह्म॑णा॒ग्नी वा॑वृधा॒नौ ब्रह्म॑वृद्धौ॒ ब्रह्मा॑हुतौ।
ब्रह्मे॑द्धाव॒ग्नी ई॑जाते॒ रोहि॑तस्य स्व॒र्विदः॑ ॥ ४९ ॥

49. *Brahmaṇāgnī vāvṛdhānau brahmavṛddau brahmāhutau. Brahmeddhāvagnī ījāte rohitasya svarvidaḥ.*

The complementary fires of cold and heat, called up into emergence by Brahma, kindled by Brahma, raised by Brahma and continued by Brahma with the simultaneous chant of Brahma-Veda carry on the creative evolutionary yajna of refulgent Rohita, Lord and Spirit of existential bliss.

स॒त्ये अ॒न्यः स॒माहि॑तो॒ ऽ प्स्व॑१॒न्यः सम्मि॑ध्यते।
ब्रह्मे॑द्धाव॒ग्नी ई॑जाते॒ रोहि॑तस्य स्व॒र्विदः॑ ॥ ५० ॥

50. *Satye anyaḥ samāhito'psvanyaḥ samidhyate. Brahmeddhāvagnī ījāte rohitasya svarvidaḥ.*

One fire of the two is placed in truth and commitment with knowledge and faith, the other is placed in the waters, dynamics of will and action, and these two fires lighted, raised and continued by Brahma with Brahma, carry on the creative yajna of Rohita, Lord and Spirit of existential bliss.

यं वातः परिशुम्भति यं वेन्द्रो ब्रह्मणस्पतिः ।
ब्रह्मेद्धावग्नी ईजाते रोहितस्य स्वर्विदः ॥ ५१ ॥

51. *Yaṁ vātaḥ pariśumbhati yaṁ vendro brahmaṇaspatiḥ. Brahmeddhāvagnī ījāte rohitasya svarvidaḥ.*

That auspicious energy of cool which Vata, the wind, beatifies and empowers, and that fire which Indra, the sun, Brahmanaspati, lord of might, light and truth emblazes, these two fires, lighted and raised by Brahma, carry on the yajna of Rohita, lord and spirit of existential bliss and beauty.

वेदिं भूमिं कल्पयित्वा दिवं कृत्वा दक्षिणाम् । घ्रंसं तदग्निं कृत्वा चकार विश्वमात्मन्वद्वर्षेणाज्येन रोहितः ॥ ५२ ॥

52. *Vediṁ bhūmiṁ kalpayitvā divaṁ kṛtvā dakṣiṇām. Ghraṁsaṁ tadagniṁ kṛtvā cakāra viśvamātmanvadvarṣeṇājyena rohitaḥ.*

Having made earth as vedi and heaven as dakshina, the ritual gift, and the sun as fire with its complementarity of cool such as the moon, Rohita, lord and spirit of existential beauty and bliss, made the world evolve to a living entity with a soul, with the vitality of rain and ghrta.

वर्षमाज्यं घ्रंसो अग्निर्वेदिर्भूमिरकल्पत।
तत्रैतान्पर्वतानग्निर्गीर्भिरूर्ध्वाँ अकल्पयत्॥ ५३॥

53. *Varṣāmājyaṁ ghraṁso agnirvedirbhūmira-kalpata. Tatraitān parvatān agnir gīrbhirūr-dhvāñ akalpayat.*

Agni, light of life, creator of cosmic yajna, created heat, ghrta and rain, made the earth into vedi, and, thereby on the earth, Agni created and shaped the high mountains with the chant of divine hymns of the Veda.

गीर्भिरूर्ध्वान्कल्पयित्वा रोहितो भूमिमब्रवीत्।
त्वयीदं सर्वं जायतां यद्भूतं यच्च भाव्यम्॥ ५४॥

54. *Gīrbhirūrdhvān kalpayitvā rohito bhūmima-bravīt. Tvayīdaṁ sarvaṁ jāyatāṁ yadbhūtaṁ yacca bhāvyam.*

Having created the high mountains with the hymns of Veda, Rohita, lord of life and light, spoke to earth: On you and in you may arise the life forms of all that ever was and whatever is yet to be.

स यज्ञः प्रथमो भूतो भव्यो अजायत। तस्माद्ध जज्ञ इदं सर्वं यत्किं चेदं विरोचते रोहितेन ऋषिणाभृतम्॥ ५५॥

55. *Sa yajñaḥ prathamo bhūto bhavyo ajāyata. Tasmāddha jajña idaṁ sarvaṁ yatkiṁ cedaṁ virocate rohitena ṛṣiṇābhṛtam.*

That Yajna, adorable supreme creator, first self-mainfested as all that ever was and shall be. From that arose all this that is and all that shines, sustained by omniscient creator Rohita.

यश्च॒ गां प॒दा स्फुर॑ति प्र॒त्यङ् सूर्यं॑ च॒ मेह॑ति।
तस्य॑ वृश्चामि ते॒ मूल॑ं न च्छा॒यां क॑र॒वोऽ प॑रम्॥ ५६॥

56. *Yaśca gāṁ padā sphurati pratyaṅ sūryaṁ ca mehati. Tasya vṛścāmi te mūlaṁ na cchāyāṁ karavo'param.*

Whoever desecrates the Gau, the cow, the earth, the environment, Nature, the Vedic Voice, and hurts it with the foot, whoever reviles the sun in front, I dissever him, O man, from the root of life, there shall be no growth, no branch, no leaf, no shade, nothing around.

यो मा॑भिच्छा॒यम॒त्येषि॒ मां चा॒ग्निं चा॑न्त॒रा।
तस्य॑ वृश्चामि ते॒ मूल॑ं न च्छा॒यां क॑र॒वोऽ प॑रम्॥ ५७॥

57. *Yo mābhicchāyamatyeṣi māṁ cāgniṁ cāntarā. Tasya vṛścāmi te mūlaṁ na cchāyāṁ karavo' param.*

And you that violate me in the shade of divinity, or stand between me and the yajnic fire, I dissever you from the root of life, there shall be no growth, no branch, no leaf, no shade, nothing around.

यो अ॒द्य देव॑ सूर्य॒ त्वां च॒ मां चा॑न्त॒रायति।
दु॒ःष्वप्न्यं॒ तस्मि॒ञ्छम॑लं दुरि॒तानि॑ च मृ॒ज्महे॥ ५८॥

58. *Yo adya deva sūrya tvāṁ ca māṁ cāntarāyati. Duḥṣvapnyaṁ tasmiñchamalaṁ duritāni ca mṛjmahe.*

O divine Sun, whoever now stands as obstruction between you and me, we cleanse him of all evil dreams, dirt and evil thought and will in him, or, otherwise, we wash ourselves of him as such.

मा प्र गाम पथो वयं मा यज्ञादिन्द्र सोमिनः ।
मान्त स्थुर्नो अरातयः ॥ ५९ ॥

59. *Mā pra gāma patho vayaṁ mā yajñādindra sominaḥ. Mānta sthurno arātayaḥ.*

O Lord, Indra, let us not deviate from the divine path, let us not forsake the divine Soma-yajna, let no negativities and deprivations be and last in us.

यो यज्ञस्य प्रसाधनस्तन्तुर्देवेष्वाततः ।
तमाहुतमशीमहि ॥ ६० ॥

60. *Yo yajñasya prasādhanastanturdeveṣvātataḥ. Tamāhutamaśīmahi.*

That thread of living unity, sustainer of the yajnic web of existence, running extended throughout cosmic divinities and humanity, which is invoked, enkindled and sustained by Rohita, Lord Supreme Self-Refulgent, let us serve and sustain among ourselves and between ourselves, Mother Nature and the divine Speech.

Kanda 13/Sukta 2

Adhyatma, Rohita-Aditya Devata, Brahma Rshi

उदस्य केतवो दिवि शुक्रा भ्राजन्त ईरते ।
आदित्यस्य नृचक्षसो महिव्रतस्य मीढुषः ॥ १ ॥

1. *Udasya ketavo divi śukrā bhrājanta īrate. Ādityasya nṛcakṣaso mahivratasya mīḍhuṣaḥ.*

The rays, radiations and illuminations of this Sun in high heaven, Aditya version of Imperishable Eternity, universal watchful of humanity, observant follower of the laws of cosmic divine order, potent and

generous, rise on high, shine and radiate, pure, powerful and blazing in glory. (The Sun is a metaphor of Lord Supreme who is described as Aditya in Yajurveda, 32, 1, Surya in Yajurveda, 40, 8, and, Brhadaranyaka Upanishad, 3-7-9 where the metaphor is very comprehensive).

दि॒शां प्र॒ज्ञानां स्व॒रय॑न्तम॒र्चिषा॑ सु॒प॒क्षमा॒शुं प॒तय॑न्तमर्ण॒वे। स्तवा॑म॒ सूर्यं॑ भुव॑नस्य गो॒पां यो र॒श्मिभि॒र्दिश॑ आ॒भाति॒ सर्वा॑ः ॥ २ ॥

2. *Diśāṁ prajñānāṁ svarayantamarciṣā supakṣa-māśuṁ patayantamarṇave. Stavāma sūryaṁ bhuvanasya gopāṁ yo raśmibhirdiśa ābhāti sarvāḥ.*

We celebrate in song the Sun, protector and sustainer of the world, who, with his rays, irradiates, illumines and enlightens all quarters of space, with his light he proclaims the relative position of the lighted directions, and, like a celestial bird, instantly flies over the infinite oceans of time and space (the self-refulgent lord being omnipresent and eternally existent).

यत्प्राङ् प्र॒त्यङ् स्व॒धया॒ यासि॒ शीभं॑ नाना॑रूपे॒ अह॑नी॒ कर्षि॑ मा॒यया॑। तदा॑दित्य॒ महि॒ तत्ते॒ महि॒ श्रवो॒ यदेको॒ विश्वं॒ परि॒ भूम॒ जाय॑से ॥ ३ ॥

3. *Yatprāṅ pratyaṅ svadhayā yāsi śībhaṁ nānārūpe ahanī karṣi māyayā. Tadāditya mahi tatte mahi śravo yadeko viśvaṁ pari bhūma jāyase.*

We celebrate you, O Sun, who swiftly go over east and west by your own essential power, create different forms of day and night with your wondrous

presence. And that, O Aditya, is your great glory, and that is your high renown since by your sole self you shine over the entire world.

विपश्चितं तरणिं भ्राजमानं वहन्ति यं हरितः सप्त बह्वीः।
स्रुताद्यमत्रिर्दिवमुन्निनाय तं त्वा पश्यन्ति परियान्तमाजिम्॥ ४॥

4. *Vipaścitaṁ taraṇiṁ bhrājamānaṁ vahanti yaṁ haritaḥ sapta bahvīḥ. Srutādyamattrirdivamunninãya taṁ tvā paśyanti pariyāntamājim.*

We celebrate the Sun, all-watching, all saving, glorious blazing, whom seven abundant lights irradiate over all quarters of space, whom Attri, Lord omnipotent, free from the three limitations of space, time and mutability, raised from the cosmic ocean of particles to heaven, where, O refulgent Sun, people see you moving in your orbit, victorious in your warlike mission.

मा त्वा दभन्परियान्तमाजिं स्वस्ति दुर्गाँ अति याहि शीभम्।
दिवं च सूर्य पृथिवीं च देवीमहोरात्रे विमिमानो यदेषि॥ ५॥

5. *Mā tvā dabhanpariyāntamājiṁ svasti durgāň ati yāhi śībham. Divaṁ ca sūrya pṛthivīṁ ca devīmahorātre vimimāno yadeṣi.*

Let no one stop you on your course, going on your mission. Go on fast, O Sun, and win your castles of victory peacefully for the good of life, you that go on counting over days and nights, shining over heaven and the heavenly earth.

स्वस्ति ते सूर्य चरसे रथाय येनोभावन्तौ परियासि सद्यः।
यं ते वहन्ति हरितो वहिष्ठाः शतमश्वा यदि वा सप्त बह्वीः॥ ६॥

6. *Svasti te sūrya carase rathāya yenobhāvantau pariyāsi sadyaḥ. Yaṁ te vahanti harito vahiṣṭhāḥ śatamaśvā yadi vā sapta bahvīḥ.*

O Sun, all well for your moving chariot by which you relentlessly go over both the bounds of your orbit. All well for you whom your varied lights of a hundred horse-power or, may be, seven abundant lights, transport on the way across space.

सुखं सूर्य रथमंशुमन्तं स्योनं सुवह्निमधि तिष्ठ वाजिनम्। यं ते वहन्ति हरितो वहिष्ठाः शतमश्वा यदि वा सप्त बह्वीः ॥ ७ ॥

7. *Sukhaṁ sūrya rathamaṁśumantaṁ syonaṁ suvahnimadhi tiṣṭha vājinam. Yaṁ te vahanti harito vahiṣṭhāḥ śatamaśvā yadi vā sapta vahvīḥ.*

O Sun, ascend the chariot, comfortable, bright, beautiful, mighty powerful and exceedingly fast. And all well for you whom your varied lights of a hundred horse-power or, say, seven abundant lights irradiate on way across the world.

सप्त सूर्यो हरितो यातवे रथे हिरण्यत्वचसो बृहतीरयुक्त। अमोचि शुक्रो रजसः परस्ताद्विधूय देवस्तमो दिवमारुहत् ॥ ८ ॥

8. *Sapta sūryo harito yātave rathe hiraṇyatvacaso bṛhatīrayukta. Amoci śukro rajasaḥ parastādvidhūya devastamo divamāruhat.*

The sun has yoked seven varied mighty radiant lights of golden hue to its chariot to move on..Pure, powerful and bright, it dispels darkness far off beyond

the earth and its atmosphere and, having left it there, rises high to the Zenith in heaven.

उत्केतुना बृहता देव आगन्नपावृक्तमोऽ भि ज्योतिरश्रैत्।
दिव्यः सुपर्णः स वीरो व्यख्यददितेः पुत्रो भुवनानि विश्वा॥ ९॥

9. *Utketunā bṛhatā deva āgannapāvṛktamo'bhi jyotiraśrait. Divyaḥ suparṇaḥ sa vīro vyakhyadaditeḥ putro bhuvanāni viśvā.*

The divine Sun has come and risen with mighty expansive light. It has dispelled the darkness and now, abundant as it is with light, it diffuses the rays. The refulgent child of imperishable mother Nature, brave celestial bird of radiant wings, now illuminates all the worlds of the universe.

उद्यन्रश्मीना तनुषे विश्वा रूपाणि पुष्यसि। उभा समुद्रौ क्रतुना वि भासि सर्वाँल्लोकान्परिभूर्भ्राजमानः॥ १०॥

10. *Udyanraśmīnā tanuṣe viśvā rūpāṇi puṣyasi. Ubhā samudrau kratunā vi bhāsi sarvāṅllokān-paribhūrbhrājamānaḥ.*

Rising, O divine Sun, you spread the rays of light and nourish all forms of life with energy and pranic vitality. Lord over all, shining with self-refulgence and acts of divinity, you enlighten the people and all regions of the world and vest both oceans of earth and sky with splendour.

पूर्वापरं चरतो माययैतौ शिशू क्रीडन्तौ परि यातोऽ र्णवम्।
विश्वान्यो भुवना विचष्टेऽहरण्यैरन्यं हरितो वहन्ति॥ ११॥

11. *Pūrvāparaṁ carato māyayaitau śiśū krīḍantau pari yāto'rṇavam. Viśvānyo bhuvanā vicaṣṭe hairaṇyairanyaṁ harito vahanti.*

These two children of Nature, sun and the moon, playing, shining and moving one after the other, by the mysterious power and law of Divinity, range over the depth and vastness of the spatial ocean. One of them, the sun, watches and illuminates all regions of the world, and the other, the moon, radiations of the sun bear and carry with their golden beams.

दि॒वि त्वात्रि॑रधारय॒त्सूर्या॑ मासा॑य॒ कर्त॑वे।
स ए॑षि॒ सुधृ॑त॒स्तप॒न्विश्वा॑ भू॒ताव॒चाक॑शत्॥ १२॥

12. *Divi tvātriradhārayatsūryā māsāya kartave. Sa eṣi sudhṛtastapanviśvā bhūtāvacākaśat.*

O sun, the Lord Supreme, Attri, above threefold limitations of time, space and mutability, placed you high in heaven for the division of time into year and months in relation to earth and moon in motion. There placed accurately in position and well borne in law, shining, irradiating and blazing, watching and illuminating all forms of existence, you go on in your fixed orbit, giving them their warmth of life.

उ॒भावन्तौ॒ समर्षसि व॒त्सः सं मा॒तरा॑विव।
न॒न्वे३॑तदि॒तः पु॒रा ब्रह्म॑ दे॒वा अ॒मी वि॑दुः॥ १३॥

13. *Ubhāvantau samarṣasi vatsaḥ saṁmātarāviva. Nanvetaditaḥ purā brahma devā amī viduḥ.*

O sun, you reach both the extremities of your orbit, just as a child going to its father and mother both, (you maintain the will of Attri and the law of Nature).

And this eternal mystery and law of nature and Divinity, those sages have known who have been long long even before now. (The law is eternal, the cycle of existence is eternal, and the knowledge of the law and cycle of existence too is eternal.)

यत्स॑मु॒द्रमनु॑ श्रि॒तं तत्सि॑षासति॒ सूर्यः॑ ।
अध्वा॑स्य॒ वित॑तो म॒हान्पू॒र्वश्चाप॑रश्च॒ यः ॥ १४ ॥

14. *Yatsamudramanu śritaṁ tatsiṣāsati sūryaḥ.*
Adhvāsya vitato mahānpūrvaścāparaśca yaḥ.

Whatever is implicit in the infinite creativity of Divinity, that the sun shares and wants to give. Great is the path of its motion and bestowal, spread far and wide, full and more, now and beyond, last and later, ever on.

तं समा॑प्नोति जू॒ति॒भि॒स्तत॒ो नाप॑ चिकित्सति ।
तेना॒मृत॑स्य भ॒क्षं दे॒वाना॑ं नाव॑ रुन्धते ॥ १५ ॥

15. *Taṁ samāpnoti jūtibhistato nāpa cikitsati.*
Tenāmṛtasya bhaksaṁ devānāṁ nāva rundhate.

That infinite share of it, it receives from Divinity on way by its own dynamics of nature. From there, and from that path, it never deviates. By that very path and that relentless sincerity, it never restrains, never withholds, the rightful share of the divinities from Nature, (it gives, freely, profusely, because it receives freely and profusely only for that purpose.)

उदु॒ त्यं जा॒तवे॑दसं दे॒वं व॑हन्ति के॒तव॑ः ।
दृ॒शे विश्वा॑य॒ सूर्य॑म् ॥ १६ ॥

16. *Udu tyaṁ jātavedasaṁ devaṁ vahanti ketavaḥ.*
Dṛśe viśvāya sūryam.

That watchful sun, divine illuminant of all things in existence, that infinite giver, the radiations of cosmic energy bear and carry on, and that, the rays of light irradiate for all the world to see (for their own benefit).

अप॒ त्ये ता॒यवो॑ यथा॒ नक्ष॑त्रा यन्त्य॒क्तुभिः॑।
सूरा॑य वि॒श्वच॑क्षसे॥ १७॥

17. *Apa tye tāyavo yathā nakṣatrā yantyaktubhiḥ. Sūrāya viṣvacakṣase.*

And those stars, which love to be with the nights to steal the light of the sun and shine, disappear at dawn so that the world may see the sun and share the light.

अदृ॑श्रन्नस्य के॒तवो॒ वि र॒श्मयो॒ जना॒ँ अनु॑।
भ्राज॑न्तो अ॒ग्नयो॑ यथा॥ १८॥

18. *Adṛśrannasya ketavo vi raśmayo janāň anu. Bhrājanto agnayo yathā.*

The banners of the lord of sun beams, the rays of the sun, are seen in the world of humanity blazing like explosions of fire in heaven.

त॒रणि॑र्वि॒श्वद॑र्शतो ज्योति॒ष्कृद॑सि सूर्य।
विश्व॒मा भा॑सि रोचन॥ १९॥

19. *Taraṇirviśvadarśato jyotiṣkṛdasi sūrya. Viśvamā bhāsi rocana.*

O Sun, you are the saviour, redeemer from darkness, illuminator of the world, light giver even for lights of the world. You shine over the world, beautiful, glorious.

प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषीः ।
प्रत्यङ् विश्वं स्व ∫र्दृशे ॥ २० ॥

20. *Pratyaṅ devānāṁ viśaḥ pratyaṅṅudeṣi mānuṣīḥ.*
Pratyaṅ viśvaṁ svardṛśe.

O Sun, light of the world, to the noblest powers of nature and humanity, to the people in the business of life, to the people in general, you rise directly and reveal your presence so that the world might see the light divine directly by their own experience.

येना पावक चक्षसा भुरण्यन्तं जनाँ अनु ।
त्वं वरुण पश्यसि ॥ २१ ॥

21. *Yenā pāvaka cakṣasā bhuraṇyantaṁ janāँ̆ anu.*
Tvaṁ Varuṇa paśyasi.

Lord purifier and sanctifier, lord of light and judgement, with the eye with which you watch the mighty world of dynamic activity, holding every thing in equipoise, with the same kind and benign eye, watch and bless us.

वि द्यामेषि रजस्पृथ्वहर्मिमानो अक्तुभिः ।
पश्यञ्जन्मानि सूर्य ॥ २२ ॥

22. *Vi dyāmeṣi rajaspṛthvaharmimāno aktubhiḥ.*
Paśyañjanmāni sūrya.

O Sun, watching the species of various forms and traversing the wide worlds of existence by days and nights, you move to the regions of light and heaven.

सप्त त्वा हरितो रथे वहन्ति देव सूर्य ।
शोचिष्केशं विचक्षणम् ॥ २३ ॥

23. *Sapta tvā harito rathe vahanti deva sūrya. Shociṣkeśaṁ vicakṣaṇam.*

O Sun, self-refulgent lord of blazing flames, light and universal illumination, seven are the colourful lights of glory which, like seven horses, draw your chariot of time across space and the history of mankind.

In the same way seven are the channels, metres of poetry and vision, which reveal the light of Divinity in the sacred verses of Veda.

अयुक्त स॒प्त शु॒न्ध्यु॒वः॒ सूरो॒ रथ॑स्य न॒प्त्य॑ ऽः।
ताभि॑र्याति॒ स्वयु॑क्तिभिः ॥ २४ ॥

24. *Ayukta sapta śundhyuvaḥ sūro rathasya naptyaḥ. Tābhiryāti svayuktibhiḥ.*

The sun, bright and illuminant, yokes seven pure, immaculate, purifying and infallible sun beams like horses to his chariot of time and motion, and with these self-yoked powers moves on across the spaces to the regions of light and bliss.

So does the Lord of the Universe with his laws and powers of Prakrti move the world as his own chariot of creative manifestation.

रोहि॑तो॒ दिव॒मारु॑ह॒त्तप॑सा॒ तप॒स्वी। स योनि॒मैति॒ स उ॑ जायते॒ पुन॒ः स दे॒वाना॒मधि॑पतिर्बभूव ॥ २५ ॥

25. *Rohito divamāruhattapasā tapasvī. Sa yonimaiti sa u jāyate punaḥ sa devānāmadhipatirbabhūva.*

Rohita, self-refulgent light of life, the Sun, burning and blazing with its own creative and energising light and warmth of life, rises to the heavenly heights

of the universe. It rises to the origin of all originative causes, takes its own self manifestive birth with things born again and again, and still remains the same highest ordainer of the divine forces of nature and noble humanity.

यो विश्वचर्षणिरुत विश्वतोमुखो यो विश्वतस्पाणिरुत विश्वतस्पृथः। सं बाहुभ्यां भरति सं पतत्त्रैर्द्यावापृथिवी जनयन्देव एकः॥ २६॥

26. *Yo viśvacarṣaṇiruta viśvatomukho yo viśvataspāṇiruta viśvataspṛthaḥ. Saṁ vāhubhyāṁ bharati saṁ patattrairdyāvāpṛthivī janayandeva ekaḥ.*

All watching with cosmic eyes, all speaking with cosmic voice, all protecting with cosmic arms, and all reaching with infinite cosmic presence, the sole, self-refulgent creator of heaven and earth shapes and controls the universe with the hands of his thought and will with strokes of natural forces forging things into form and sustaining them in life.

एकपाद् द्विपदो भूयो वि चक्रमे द्विपात्त्रिपादमभ्येति पश्चात्। द्विपाद्ध षट्पदो भूयो वि चक्रमे त एकपदस्तन्वं१ समासते॥ २७॥

27. *Ekapād dvipado bhūyo vi cakrame dvipāttripādamabhyeti paścāt. Dvipāddha ṣaṭpado bhūyo vi cakrame ta ekapadastanvaṁ samāsate.*

The One sole, self-existent Brahma exceeds the twofold created world of Purusha and Prakrti, more and ever more. In the process of creative evolution the twofold world of Purusha and Prakrti follows up to the threefold world of Purusha, Prakrti and Jiva, more and

ever more. The twofold world of Purusha and Prakrti exceeds the six dimensional world of pure Prakrti. Ultimately, the twofold threefold, sixfold, all abide within the One, sole, self-existent, all transcendent Brahma.

अतन्द्रो यास्यन्हरितो यदास्थाद् द्वे रूपे कृणुते रोचमानः।
केतुमानुद्यन्त्सहमानो रजांसि विश्वा आदित्य प्रवतो वि भासि॥ २८॥

28. *Atandro yāsyanharito yadāsthād dve rūpe kṛṇute rocamānaḥ. Ketumānudyantsahamāno rajāṁsi viśvā āditya pravato vi bhāsi.*

Relentless, ever awake, ever on the move, when the Sun shines radiating its rays of light, the shining glory creates two forms of existence: the day where it shines and the night where it does not. O Aditya, imperishable Aditi's own mutation as embodiment of light, commanding your banners of sun beams, overwhelming and crossing regions of the worlds in space, you shine over all places high or low from the heights of heaven.

बण्महाँ असि सूर्य बडादित्य महाँ असि।
महांस्ते महतो महिमा त्वमादित्य महाँ असि॥ २९॥

29. *Vaṇmahāṅ asi sūrya vaḍāditya mahāṅ asi. Mahāṁste mahato mahimā tvamāditya mahāṅ asi.*

O Surya, inspirer of life with life energy, truly you are great. O Aditya, child of imperishable mother Nature, surely you are unassailable, your grandeur is greater than greatness itself, O Aditya, child of divine Shakti, you are great beyond all possibility of challenge

and negation.

रोचसे दिवि रोचसे अन्तरिक्षे पतङ्ग पृथिव्यां रोचसे रोचसे अप्स्वन्तः। उभा समुद्रौ रुच्या व्या ∫पिथ देवो देवासि महिषः स्वर्जित्॥ ३०॥

30. *Rocase divi rocase antarikṣe patańga pṛthivyāṁ rocase rocase apsvantaḥ. Ubhā samudrau rucyā vyā pitha devo devāsi mahiṣaḥ svarjit.*

O divine Sun, cosmic Bird of light on high in space, you shine in heaven, you shine in the firmament, you shine on earth, and you shine in the dynamics of nature and humanity, inspiring them all. You pervade in the seas on earth and in the oceans of space with your light and energy. O divine Refulgence, you are divinity in the mode of light, great, virile and generous, winner and giver of light and heavenly joy.

अर्वाङ् परस्तात्प्रयतो व्यध्व आशुर्विपश्चित्पतयन्पतङ्गः। विष्णुर्विचित्तः शवसाधितिष्ठन्प्र केतुना सहते विश्वमेजत्॥ ३१॥

31. *Arvāṅ parastātprayato vyadhva āśurvipaścitpatayanpatańgaḥ. Viśṇurvicittaḥ śavasādhitiṣṭhanpra ketunā sahate viśvamejat.*

Closest from the farthest, ever on the move on way, instant in action, all enlightened, Bird of light on cosmic wings, all pervasive, all aware, abiding by your own potential, you rule over the dynamic universe with your self-manifested power and glory.

चित्रश्चिकित्वान्महिषः सुपर्ण आरोचयन्रोदसी अन्तरिक्षम्। अहोरात्रे परि सूर्यं वसाने प्रास्य विश्वा तिरतो वीर्या ∫णि॥ ३२॥

32. *Citraścikitvānmahiṣaḥ suparṇa ārocayanrodasī antarikṣam. Ahorātre pari sūryaṁ vasāne prāsya viśvā tirato vīryāṇi.*

Sublime, intelligent, great, all sustainer, the Sun abides, illuminating heaven, earth and the firmament. Both day and night, wearing the glory of the Sun, exalt the universal grandeur and cosmic exploits of this Sun.

तिग्मो विभ्राजन्तन्वं॑ शिशानोऽरंगमासः प्रवतो ररा॑णः। ज्योति॑ष्मान्पक्षी म॑हिषो व॑योधा विश्वा॒ आस्था॑त्प्रदिशः कल्प॑मानः ॥ ३३ ॥

33. *Tigmo vibhrājantanvaṁ śiśāno'raṁgamāsaḥ pravato rarāṇaḥ. Jyotiṣmānpakṣī mahiṣo vayodhā viśvā āsthātpradiśaḥ kalpamānaḥ.*

Sharp with lazer beams of light, blazing in glory, raising the scorching sharpness of its rays, instant reacher far and near at ease, illuminating and advancing high and low, self-refulgent, all round radiant, great, treasurehold of life and sustenance, the sun abides, shaping, informing and irradiating all quarters of space in the world.

चित्रं दे॒वानां के॒तुरनी॑कं॒ ज्योति॑ष्मान्प्र॒दिशः॒ सूर्य॑ उ॒द्यन्। दि॒वा॒क॒रोऽति॑ द्यु॒म्नैस्तमां॑सि॒ विश्वा॑तारीदुरि॒तानि॑ शु॒क्रः ॥ ३४ ॥

34. *Citraṁ devānāṁ keturanīkaṁ jyotiṣmānpradiśaḥ sūrya udyan. Divākaro'ti dyumnaistamāṁsi viśvātārīdduritāni śukraḥ.*

Wondrous banner of divinities, life elevating, self-refulgent, pure, powerful and radiant harbinger of the day, the inspiring sun, rising over quarters of space, has dispelled all evils and darknesses of the world far

out with its radiations of light.

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः । आप्राद् द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥ ३५ ॥

35. *Citraṁ devānāmudagādanīkaṁ cakṣurmitrasya varuṇasyāgneḥ. Āprād dyāvāpṛhivī antarikṣaṁ sūrya ātmā jagatastasthuṣaśca.*

The sun, wondrous banner of divinities, abundant light of life, the eye of Mitra, Varuna and Agni, love, judgement and fire of Divinity, is risen, and it has filled the heaven and earth and the sky with its glorious light. It is indeed the very life and soul of the moving and the unmoving world.

उच्चा पतन्तमरुणं सुपर्णं मध्ये दिवस्तरणिं भ्राजमानम् । पश्याम त्वा सवितारं यमाहुरजस्रं ज्योतिर्यदविन्ददत्रिः ॥ ३६ ॥

36. *Uccā patantamaruṇaṁ suparṇaṁ madhye divastaraṇiṁ bhrājamānam. Paśyāma tvā savitāraṁ yamāhurajasraṁ jyotiryadavindadatriḥ.*

We see you, O Sun, rising high to glory and crimson magnificence, a divine Bird of life with the gift of light, blazing and floating like a saving ark of Divinity in the midst of heavenly space, giver and harbinger of life, energy and inspiration, whom poets and sages call imperishable light of Eternity, which Attri, Lord Supreme free from time, space and mutability, created and gifted to life of the world.

दिवस्पृष्ठे धावमानं सुपर्णमदित्याः पुत्रं नाथकाम उप यामि भीतः । स नः सूर्य प्र तिर दीर्घमायुर्मा रिषाम सुमतौ ते स्याम ॥ ३७ ॥

37. *Divaspṛṣṭhe dhāvamānaṁ suparṇamadityāḥ putraṁ nāthakāma upa yāmi bhītaḥ. Sa naḥ sūrya pra tira dīrghamāyurmā riṣāma sumatau te syāma.*

Smothered by the pressures of life around, yearning for fulfilment of my life's mission and purpose, I come and pray to the Sun, self-refulgent child of Imperishable mother Eternity, flying high in space on top of heaven like a celestial Bird of infinite wings of will and action. May the Sun give us long life and good health, may we never come to harm and injury, and may we, O Lord, ever enjoy your love and good will.

स॒हस्रा॒ह्णयं॑ विय॑तावस्य प॒क्षौ हरे॑र्हं॒सस्य॒ पत॑तः स्व॒र्गम्। स दे॒वान्त्सर्वा॑नु॒रस्यु॒पद॑द्य सं॒पश्य॑न्या॒ति॒ भुव॑नानि॒ विश्वा॑॥ ३८॥

38. *Sahasrāhṇayaṁ viyatāvasya pakṣau harerhaṁsasya patataḥ svargam. Sa devāntsarvānurasyupadadya saṁpaśyanyāti bhuvanāni viśvā.*

Over a thousand days (infinite in dimensions) are spread the wings of the will and action of the celestial Sun, saviour spirit and redeemer from the oppressions of life, which flies over and beyond the borders of time and space on the path of eternal freedom. Having taken over all divine forces of nature and humanity unto its heart, watching all worlds of existence, it flies on and on.

रोहि॑तः का॒लो अ॑भव॒द्रोहि॒तोऽग्रे॑ प्र॒जाप॑तिः।
रोहि॑तो य॒ज्ञाना॑ं मु॒खं॒ रोहि॑त॒ः स्व१॒॑राभ॑रत्॥ ३९॥

39. *Rohitaḥ kālo abhavadrohito'gre prajāpatiḥ. Rohito yajñānāṁ mukhaṁ rohitaḥ svarābharat.*

Rohita, the highest Lord of glory, became, i.e., generated and pervaded, and pervades existential time and is the Time Absolute. Rohita is Prajapati, the first, Original creator, generator and sustainer of the world and life in existence. Rohita is the one absolute deity of yajna, in fact Yajna Itself of the universe, and Rohita is eternal Bliss and freedom of Moksha.

रोहि॑तो लो॒को अ॑भव॒द्रोहि॒तोऽ त्य॑तप॒द्दिव॑म्।
रोहि॑तो र॒श्मिभि॒र्भूमिं॑ समु॒द्रमनु॒ सं च॑रत्॥ ४०॥

40. *Rohito loko abhavadrohito'tyatapaddivam.*
Rohito raśmibhirbhūmiṁ samudramanu saṁ carat.

Rohita is the world in existence as the sun is itself the earthly world, Rohita gives the light and fire to the solar region, and Rohita radiates over earth and the seas with its rays.

सर्वा॒ दिश॒ः सम॑चर॒द्रोहि॒तोऽ धि॑पतिर्दि॒वः।
दिवं॑ समु॒द्रमाद्भू॒मिं॒ सर्वं॑ भू॒तं॒ वि र॑क्षति॥ ४१॥

41. *Sarvā diśaḥ samacaradrohito'dhipatirdivaḥ.*
Divaṁ samudramādbhūmiṁ sarvaṁ bhūtaṁ vi rakṣati.

Rohita, sojourns with and over space in all quarters, Rohita is the presiding deity of the regions of heaven, and Rohita sustains and protects the solar region, the sea, the earth and all forms of existence all ways.

आ॒रोह॑ञ्छु॒क्रो बृ॑ह॒तीरत॑न्द्रो॒ द्वे रू॒पे कृ॑णुते॒ रोच॑मानः।
चि॒त्रश्चि॑कि॒त्वान्म॑हि॒षो वात॑माया॒ यावं॑तो लो॒कान॒भि यद्वि॒भाति॑॥ ४२॥

42. *Ārohañchukro bṛhatīratandro dve rūpe kṛṇute rocamānaḥ. Citraścikitvānmahiṣo vātamāyā yāvato lokānabhi yadvibhāti.*

Mighty is Rohita, mighty intelligent, all aware. Relentless and ever alert, it rises over all expansive directions of space and, shining and illuminating, it creates two forms of bright days and dark nights. Wondrous of action, it gives velocity to the wind and while moving it illuminates the worlds of existence.

अभ्य१न्यदेति पर्यन्यदस्यतेऽ होरात्राभ्यां महिषः कल्पमानः। सूर्यं वयं रजसि क्षियन्तं गातुविदं हवामहे नाधमानाः॥ ४३॥

43. *Abhyanyadeti paryanyadasyate'horātrābhyaṁ mahiṣaḥ kalpamānaḥ. Sūryaṁ vayaṁ rajasi kṣiyantaṁ gātuvidaṁ havāmahe nādhamānāḥ.*

Mighty Sun, forming time by day and night, shines over one half of the earth and folds the other half away into the dark. Prayerful and devoted, we invoke the sun, pervading in the world, and thereby knowing and guiding us on the ways of the world.

पृथिवीप्रो महिषो नाधमानस्य गातुरदब्धचक्षुः परि विश्वं बभूव। विश्वं संपश्यन्त्सुविदत्रो यजत्र इदं शृणोतु यदहं ब्रवीमि॥ ४४॥

44. *Pṛthivīpro mahiṣo nādhamānasya gāturadbhacakṣuḥ pari viśvaṁ babhūva. Viśvaṁ saṁpaśyantsuvidatro yajatra idaṁ śṛṇotu yadahaṁ bravīmi.*

Gracious to earth, mighty generous, guide to the

prayerful, inviolable, all-watchful, the Sun rules supreme over the world. Watching the world with favour, kindly knowing and accepting, adorable, may the Lord, I pray, listen to what I say in prayer and adoration.

पर्यस्य महिमा पृथिवीं समुद्रं ज्योतिषा विभ्राजन्परि द्यामन्तरिक्षम्। सर्वं संपश्यन्त्सुविदत्रो यजत्र इदं शृणोतु यदहं ब्रवीमि॥ ४५॥

45. *Paryasya mahimā pṛthivīṁ samudraṁ jyotiṣā vibhrājanpari dyāmantarikṣam. Sarvaṁ saṁpaśyantsuvidatro yajatra idaṁ śṛṇotu yadahaṁ bravīmi.*

Blazing with splendour as the Sun is, the Lord's glory shines over earth and the seas, over heaven and the firmament. Watching every thing wholly and favourably, kindly knowing, all adorable, may the Lord, I pray, listen to what I say in prayer and adoraton.

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम्। यह्वाइव प्र वयामुज्जिहानाः प्र भानवः सिस्रते नाकमच्छ॥ ४६॥

46. *Abodhyagniḥ samidhā janānāṁ prati dhenumivāyatīmuṣāsam. Yahvā-iva pra vayāmujjihānāḥ pra bhānavaḥ sisrate nākamaccha.*

As the abundant cow is awake at the rise of dawn, so the fire is lit and rises with fuel and ghrta offered by yajnic people. As trees shoot up their branches, leaves and tendrils, so the rays of the Sun rise high to reach the heaven of bliss and beauty. (So do enlightened people rise to the light of heaven and the

freedom of divine bliss with prayer.)

Kanda 13/Sukta 3 (To the Sun, against Evil Doer)

Adhyatma, Rohita – Aditya Devata, Brahma Rshi

य इमे द्यावापृथिवी जजान यो द्रापिं कृत्वा भुवनानि वस्ते।
यस्मिन्क्षियन्ति प्रदिशः षड्वीर्याः पतङ्गो अनु विचाकशीति। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ १॥

1. *Ya ime dyāvāpṛthivī jajāna yo drāpiṁ kṛtvā bhuvanāni vaste. Yasminkṣiyanti pradiśaḥ ṣaḍurvīryāḥ pataṅgo anu vicākaśīti. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

He that created this heaven and earth, who pervades these worlds of existence as if wearing them as garments, in whom abide all the six vast quarters of space which the sun watches and illuminates, to that Lord, that person is an offensive sinner who assails a Brahmana, man of God, knowing the Lord thus celebrated.

O Rohita, lord of glory, shake up that person, punish him down, throw the snares of justice and retribution round the Brahmana-oppressor.

यस्माद्वाता ऋतुथा पवन्ते यस्मात्समुद्रा अधि विक्षरन्ति।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ २॥

2. *Yasmādvātā ṛtuthā pavante yasmātsamudrā adhi vikṣaranti. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

From whom the winds blow according to the seasons, from whom the oceans flow, to that Lord, that person is an offensive sinner who violates a Brahmana knowing the Lord thus celebrated.

यो मा॒रय॑ति प्रा॒णय॑ति॒ यस्मा॑त्प्रा॒णन्ति॒ भुव॑नानि॒ विश्वा॑। तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदा॑गो॒ य एवं॑ वि॒द्वांसं॑ ब्राह्म॒णं जि॒नाति॑। उद्वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्म॒ज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ ३॥

3. *Yo mārayati prāṇayati yasmātprāṇanti bhuvanāni viśvā. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Who gives death and also gives the breath of life, from whom all worlds of existence receive their life and life energy, to that Lord Supreme, that person is an offensive sinner who violates a Brahmana knowing the Brahma.

O Rohita, Ruler risen high, shake up that person, punish him down to naught, throw the snares of justice and retribution round the Brahmana-violator.

यः प्रा॒णेन॒ द्यावा॑पृथि॒वी त॒र्पय॑त्यपा॒नेन॑ समु॒द्रस्य॑ ज॒ठर॑ं॒ यः पिपर्ति॑। तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदा॑गो॒ य एवं॑ वि॒द्वांसं॑ ब्राह्म॒णं जि॒नाति॑। उद्वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्म॒ज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ ४॥

4. *Yaḥ prāṇena dyāvāpṛthivī tarpayatyapānena samudrasya jaṭharaṁ yaḥ piparti. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Who fills and replenishes heaven and earth with the energy of prana, and fills up the depth of ocean with the energy of apana, to that Lord Supreme, that person is an affensive sinner who violates a Brahmana, knower of Brahma in truth.

O Rohita, high risen Ruler, shake up that person, punish him down to naught, extend the arms of justice and retribution to the Brahmana-violator.

यस्मिन्विराट् परमेष्ठी प्रजापतिरग्निर्वैश्वानरः सह पङ्क्त्या श्रितः। यः परस्य प्राणं परमस्य तेज आददे। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ ५॥

5. *Yasminvirāṭ parameṣṭhī prajāpatiragnirvaiśvānaraḥ saha paṅktyā śritaḥ. Yaḥ parasya prāṇaṁ paramasya teja ādade. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

In whom the Supreme Parameshthi of the regions of light, Prajapati, life giving air of the middle region and the earthly fire version of universal energy, all with their expansive but defined functions, repose, and who withdraws the life energy of far off things and the splendour of highest realities at the end, to that Lord Supreme, that person is an offensive sinner who violates

a Brahmana who knows Brahma in truth.

O Rohita, high risen Ruler, shake up that person, punish him down to naught, extend the arms of justice and correction to the Brahmana-violator.

यस्मिन्षडुर्वीः पञ्च दिशो अधि श्रिताश्चतस्र आपो यज्ञस्य त्रयोऽ क्षराः। यो अन्तरा रोदसी क्रुद्धश्चक्षुषैक्षत। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ ६॥

6. *Yasminṣaḍurvīḥ pañca diśo adhi śritāścatasra āpo yajñasya trayo'kṣarāḥ. Yo antarā rodasī kruddhaścakṣuṣaikṣata. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

In whom, six wide directions of space, five elements of Prakrti, all four classes of humanity and four versions of human action, three vyahrtis of yajna and three syllables of AUM abide, who with awful eye watches everything between heaven and earth, to that Lord Supreme, that person is an offensive sinner who violates a Brahmana who knows Brahma in truth.

O Rohita, high risen Ruler, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

यो अन्नादो अन्नपतिर्बभूव ब्रह्मणस्पतिरुत यः। भूतो भविष्यद्भुवनस्य यस्पतिः। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ ७॥

7. *Yo annādo annapatirbabhūva brahmaṇaspatiruta yaḥ. Bhūto bhaviṣyadbhuvanasya yaspatiḥ. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

He that is the cosumer, creator, protector and promoter of the food of life, he that is the originator, preserver and promoter of Vedic knowledge and enlightenment, he that is the lord and master of past, future and all that is going on at present, to that Lord Supreme, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler high risen and brilliant, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

अहोरात्रैर्विमितं त्रिंशदङ्गं त्रयोदशं मासं यो निर्मिमीते। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ ८॥

8. *Ahorātrairvimitaṁ triṁśadaṅgaṁ trayodaśaṁ māsaṁ yo nirmimīte. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

The One lord and master who measures the thirty day month counted by day-night cycle, he that shapes and ordains the thirteenth month of the lunar year, to that supreme lord that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler high risen and brilliant, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति। त आववृत्रन्त्सदनादृतस्य। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ ९॥

9. *Kṛṣṇaṁ niyānaṁ harayaḥ suparṇā apo vasānā divamutpatanti. Ta āvavṛtrantsadanādṛtasya. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Sun rays of golden wings wearing vestments of water vapours rise to the regions of the sun, centre of solar gravitation, drawing, holding and ordaining the motions of planets and planetary atmospheres. They turn back to the earth from the sun, house of waters and the centre seat of the law of the solar-planetary system. To that divine presence of Brahma in the sun and the solar system, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler high risen and self-refulgent, shake up that person, punish him down to naught, extend the snares of justice and retribution to the Brahmana-violator.

यत्ते चन्द्रं कश्यप रोचनावद्यत्संहितं पुष्कलं चित्रभानु। यस्मिन्त्सूर्या आर्पिताः सप्त साकम्। तस्य देवस्य क्रुद्धस्यै-तदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ १०॥

10. *Yatte candraṁ kaśyapa rocanāvadyatsaṁhitaṁ puṣkalaṁ citrabhānu. Yasmintsūryā ārpitāḥ sapta sākam. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

O Kashyapa, lord divine of universal eye all-watching, beautiful, gracious and refulgent is your glory, which is the concentrated, abundant and wondrous sun of radiant light in which are integrated the various mutations of seven rays of the spectrum. To that presence of yours, Brahma reflected in the sun, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler risen high and self-refulgent, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

बृहदे॑नमनु॒ वस्ते पु॒रस्ता॑द्रथन्त॒रं प्रति॑ गृह्णाति प॒श्चात्। ज्योति॒र्वसा॑ने॒ सद॒मप्र॑मादम्। तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒ य ए॒वं वि॒द्वांसं॒ ब्राह्म॒णं जि॒नाति॑। उद्वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्म॒ज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ ११॥

11. *Bṛhadenamanu vaste purastādrathantaraṁ prati gṛhṇāti paścāt. Jyotirvasāne sadamapramādam. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

First Brhat, vast space, wears the divine vestment of Brahma, then after, the floating stars and

planets wear the power and glory of the Supreme power and continue to move with Divinity relentlessly with divine energy through their light and motion. To that presence of Brahma reflected in space, stars and planets, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler risen high and self-refulgent, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

बृहदन्यतः पक्ष आसीद्रथन्तरमन्यतः सबले सध्रीचीं। यद्रोहितमजनयन्त देवाः। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ १२॥

12. *Bṛhadanyataḥ pakṣa āsīdrathantaramanyataḥ sabale sadhrīcī. Yadrohitamajanayanta devāḥ. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Brhat, infinite constancy of Prakrti, the unbounded vastness of space and the boundless meaning of Sama, is one aspect of Brahma in existence, and the Rathantaram mutability of Prakrti and the inspiring power of Soma, is another aspect, and the two in complementarity comprehend, ordain, energise and direct the dynamics of the universe.

To that infinite and manifestive presence of Brahma and Its ordainment of existence, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler risen high and potent, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

स वरुणः सायमग्निर्भवति स मित्रो भवति प्रातरुद्यन्। स सविता भूत्वान्तरिक्षेण याति स इन्द्रो भूत्वा तपति मध्यतो दिवम्। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ १३॥

13. *Sa varuṇaḥ sāyamagnirbhavati sa mitro bhavati prātarudyan. Sa savitā bhūtvāntarikṣeṇa yāti sa indro bhūtvā tapati madhyato divam. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

That Brahma, the Sun, becomes Varuna, ruddy fire in the evening, it becomes Mitra when rising in the morning, becoming Savita, life giving inspirer, it goes on across the middle space, while becoming Indra, it blazes as heavenly light at noon. To that self-refulgent presence, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler risen highand brilliant, shale up that person, punish him down to naught, and extend the snares of law, justice and punishment, to the Brahma violator.

स हस्राह्क्यं वियतावस्य पक्षौ हरेर्हंसस्य पततः स्वर्गम्। स देवान्त्सर्वानुरस्युपदद्य संपश्यन्याति भुवनानि विश्वा। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ १४॥

14 *Sahasrāhṇayaṁ viyatāvasya pakṣau harerhaṁsasya patataḥ svargam. Sa devāntsarvānurasyupadadya saṁpaśyanyāti bhuvanāni viśvā. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Over a thousand days of Divinities, each day equal to the four yugas of 4,320000 (four million, three hundred and twenty thousand) years, are spread the wings of the will and action of the cosmic Sun, saviour spirit and redeemer from the oppressions of life, the heavenly Bird which flies over and beyond the borders of time and space on the path of eternal freedom. Having taken over all divine forces of nature and humanity unto its heart, watching over all worlds of existence, it flies on and on. To this over-presiding Power of the universe, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler risen high over the world, shake up that person, punish him down to naught, extend the snares of law, justice and punishment to the Brahmana-violator.

अयं स देवो अप्स्व१न्तः सहस्रमूलः पुरुशाको अत्रिः। य इदं विश्वं भुवनं जजान। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ १५॥

15. *Ayaṁ sa devo apsvantaḥ sahasramūlaḥ puruśāko attriḥ. Ya idaṁ viśvaṁ bhuvanaṁ jajāna. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

This Brahma, self manifested Supreme Spirit of the universe, is at the heart of waters and all dynamics of nature and humanity. It is the ultimate root cause of thousands of Prakrti's forms and variations, infinite in power, creative saviour and promoter during evolution and the ultimate devourer that sucks in unto Itself all that is in existence. To this Lord that generated this entire universe, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the snares of law, justice and retribution to the Brahmana-violator.

शु॒क्रं व॑हन्ति हर॑यो रघु॒ष्यदो॑ दे॒वं दि॒वि वर्च॑सा॒ भ्राज॑मानम्।
यस्योर्ध्वा दिवं त॒न्व॑१॑स्तपन्त्य॒र्वाङ् सु॒वर्णैः॑ पट॒रैर्वि भा॑ति।
तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒ य एवं॑ वि॒द्वांसं॑ ब्राह्म॒णं जि॒नाति॑।
उद्वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्म॒ज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ १६॥

16. *Śukraṁ vahanti harayo raghuṣyado devaṁ divi varcasā bhrājamānam. Yasyordhvā divaṁ tanvastapantyarvāṅ suvarṇaiḥ paṭarairvi bhāti. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Waves of energy at the speed of light irradiate the sun, pure, powerful and divine, shining with splendour in heavn. His radiant rays of light set the heaven ablaze as he shines forth toward the earth below with golden bursts of light showers. To that Divine Sun, that person is an offensive sinner who violates a Brahmana, the person who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the snares of law,

justice and retribution to the Brahmana-violator.

येनादित्यान्हरितः संवहन्ति येन यज्ञेन बहवो यन्ति प्रजानन्तः। यदेकं ज्योतिर्बहुधा विभाति। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ १७॥

17. *Yenādityānharitaḥ saṁvahanti yena yajñena bahavo yanti prajānantaḥ. Yadekaṁ jyotirbahudhā vibhāti. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

That Supreme Brahma by whose prime potential the rays of light irradiate the sun over the zodiacs, by whose adorable grace learned sages live and attain to Freedom, the One Light that shines in many forms, to that Lord that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the snares of law, justice and retribuction to the Brahmana-violator.

सप्त युञ्जन्ति रथमेकचक्रमेको अश्वो वहति सप्तनामा। त्रिनाभि चक्रमजरमनर्वं यत्रेमा विश्वा भुवनाधि तस्थुः। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ १८॥

19. *Sapta yuñjanti rathamekacakrameko aśvo vahati saptanāmā. Trinābhi cakramajaramanarvaṁ yatremā viśvā bhuvanādhi tasthuḥ. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Seven rays of light are yoked to the one wheel chariot of time drawn by one horse of light of seven names. The wheel, unaging and automotive, has three subwheels with three naves and three rims, three phases of time and seasons, and in this time-space orbit of the sun abide all regions of the world of existence. To that Lord of time and the sun, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the snares of law, justice and retribution to the Brahmana-violator.

अ॒ष्ट॒धा यु॒क्तो व॑हति॒ वह्नि॑रु॒ग्रः पि॒ता दे॒वानां॑ जनि॒ता म॑ती॒-नाम्। ऋ॒तस्य॒ तन्तुं॒ मन॑सा॒ मि॒मा॒नः सर्वा॒ दिशः॑ पवते मात॒रिश्वा॑। तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदा॑गो॒ य एवं॑ वि॒द्वांसं॑ ब्राह्म॒णं जि॒नाति॑। उद्वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्मज्य॒स्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ १९॥

19. *Aṣṭadhā yukto vahati vahnirugraḥ pitā devānāṁ janitā matīnām. Ṛtasya tantuṁ manasā mimānaḥ sarvā diśaḥ pavate mātariśvā. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Joined with, pervading in, the eightfold form of the world of Prakrti diversified over Akasha, Vayu, Agni, Apah, Prthivi, mind, intelligence and Ahankara (Gita, 7, 4-5) and, through universal mind, extending the Rtam thread of the unity of truth and law through all these eight (Gita, 7, 7), the mighty awful burden bearer of the universe, father creator of the divine forms of nature,

generator of the intelligence and piety of the wise in humanity, the divine Spirit of the universe rolls through and rules over all the quarters of space across the universe. To that One Lord of time and space and humanity, that person is an offensive sinner who violates a Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the arms of law, justice and retribution to the Brahmana-violator.

सम्यञ्चं तन्तुं प्रदिशोऽ नु सर्वा अन्तर्गायत्र्यामृतस्य गर्भे ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ २० ॥

20. *Samyañcaṁ tantuṁ pradiśo'nu sarvā antargāyatryāmamṛtasya garbhe. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Holding with the universal mind the one single thread of unity and law of Rtam running through the total diversity of existence over and across all directions of space in the generative womb of Gayatri, the mighty awesome burden bearer of the universe rolls through all regions of the universe. To that wielder of the unity thread of diversity, that person is an offensive sinner who violates the Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the arms of law, justice and retribution to the Brahmana-violator.

निम्रुचस्तिस्त्रो व्युषो ह तिस्त्रस्त्रीणि रजांसि दिवो अङ्ग तिस्त्रः ।
विद्मा ते अग्ने त्रेधा जनित्रं त्रेधा देवानां जनिमानि विद्म ।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।
उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान् ॥ २१ ॥

21. *Nimrucastisro vyuṣo ha tisrastrīṇi rajāṁsi divo aṅga tisraḥ. Vidmā te agne tredhā janitraṁ tredhā devānāṁ janimāni vidma. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

Three are the kinds of sun-set, three the dawns, three are the regions of firmament, dear friend, three the heavens. O Agni, we know your three kinds of birth, we know three kinds of the birth of divinities. To that Lord whose manifestation all these are, that person is an offensive sinner who violates the Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the arms of law, justice and retribution to the Brahmana-violator.

(Three sun-rises and sun-sets have been interpreted by Vishwanatha Vidyalankara as: one on March 21 and September 23, another on June 21, and the third on December 21. With reference to these three, the relative position of the earth with the solar region makes for three heavens or regions of light on earth, the northern, the central and the southern. Three 'Rajansi' or regions of the world are the earth, the middle region, and the solar region. Three kinds of the birth of fire are: from fuel on earth, from Vayu (electricity), in the middle regions, and from the sun in the solar region.

Three kinds of the birth of divinities are: Birth of the stars from Prakrti's Virat mutation, birth of the planets from the stars, and birth of satellites such as moon from planets.)

वि य और्णोत्पृथिवीं जायमान आ समुद्रमदधादन्तरिक्षे।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ २२॥

22. *Vi ya aurṇotpṛthivīṁ jāyamāna ā samudrama-dadhādantarikṣe. Tasya devasya kruddhasyaita-dāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

He that, self-manifesting and rising, covers the earth with light and vegetation, who places the ocean of vapour in the sky, to that lord self-manifested, that person is an offensive sinner who violates the Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that sinner, punish him down to naught, extend the arms of law, justice and retribution to the Brahmana-violator.

त्वमग्ने क्रतुभिः केतुभिर्हितो ऽर्कः समिद्ध उदरोचथा दिवि।
किमभ्या ऽर्चन्मरुतः पृश्निमातरो यद्रोहितमजनयन्त देवाः।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ २३॥

23. *Tvamagne kratubhiḥ ketubhirhito'rkaḥ samiddha udarocathā divi. Kimabhyārcanmarutaḥ pṛśni-mātaro yadrohitamajanayanta devāḥ. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

O Agni, light of life, by acts, attributes, rays of light and flames of fire, you manifest for the benefit of your creations. Self-lighted and raised, you rise and shine in the heavens. Lighted and raised in yajna, you rise and reach the solar regions. When all the Divinities manifest the presence of Rohita, the Sun on high and everywhere, who would the people, vibrant children of versatile mother earth, worship? Only you, none else. To such lord of light, that person is an offensive sinner who violates the Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that person, punish him down to naught, throw the snares of justice and retribution to the Brahmana-violator.

य आ॑त्म॒दा ब॑ल॒दा यस्य॒ विश्व॑ उ॒पास॑ते प्र॒शिष॒ं यस्य॑ दे॒वाः ।
यो ३ स्येशे॑ द्वि॒पदो॒ यश्चतु॑ष्पदः । तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒
य ए॒वं वि॒द्वांसं॑ ब्राह्म॒णं जि॒नाति॑ । उद्वे॑पय रोहित॒ प्र क्षि॑णीहि
ब्रह्म॒ज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ २४॥

24. *Ya ātmadā baladā yasya viśva upāsate praśiṣaṁ yasya devāḥ. Yo'syeśe dvipado yaścatuṣpadaḥ. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

He that is the giver of life to the soul and the power and potential the soul needs on earth, whose glory all people and all worlds in existence worship and all divinities celebrate, who rules the life of all living beings, humans, animals and all others, to that lord of glory, that person is an offensive sinner who violates the Brahmana, the man who knows Brahma in truth.

O Rohita, Ruler on high, shake up that person, punish him down to naught, extend the arms of law, justice and correction to the Brahmana-violator.

एकपाद् द्विपदो भूयो वि चक्रमे द्विपात्त्रिपादमभ्येति पश्चात्। चतुष्पाच्चक्रे द्विपदामभिस्वरे संपश्यन्पङ्क्तिमुपतिष्ठमानः। तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति। उद्वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ २५॥

25. *Ekapād dvipado bhūyo vi cakrame dvipāttripādamabhyeti paścāt. Catuṣpāccakre dvipadāmabhisvare saṁpaśyanpaṅktimupa-tiṣṭhamānaḥ. Tasya devasya kruddhasyaitadāgo ya evaṁ vidvāṁsaṁ brāhmaṇaṁ jināti. Udvepaya rohita pra kṣiṇīhi brahmajyasya prati muñca pāśān.*

The One sole self-existent Brahma exceeds the twofold created world of Purusha and Prakrti more and ever more. In the process of creative evolution, the twofold world of Purusha and Prakrti develops to the threefold world of Purusha, Prakrti and Jiva more and ever more. On the invocation of the human community in unity, close upon the unity, Brahma ordained them to be organised into four classes. To such a lord of light and comprehensive sight, that person is an offensive sinner who violates the Brahmana, the person who knows Brahma in truth.

O Rohita, Ruler on high, shake up that Brahmana violator, punish him down to naught, let the snares of law, justice and retribution be spread wide for the Brahmana-violator.

(Further on this mantra, refer to Brhadaranyaka Upanishad, 1, 4, 11-15 for the social interpretation.)

This mantra can also be interpreted in terms of Patanjal Yoga Sutras: Brahma is Chatushpat (Mandukya Upanishad, 2 and 8-12). In Patanjala Yogasutras, the first five stages of practice are called Bahiranga (External) Yoga, and the last three upto Samadhi are called Antaranga (Internal) Yoga. On completion of the first five, Pankti, on invocation of the Yogi, the Chatushpat Brahma, immanent and transcendent, reveals Itself. Refer Yoga Sutras: 1, 3; 3, 8; 4, 34).

कृ॒ष्णाया॑: पु॒त्रो अर्जु॑नो॒ रात्र्या॑ व॒त्सो ज॑ायत।
स ह॒ द्यामधि॑ रोहति॒ रुहो॑ रुरोह॒ रोहि॑तः॥ २६॥

26. *Kṛṣṇāyāḥ putro arjuno rātryā vatso'jāyata.*
Sa ha dyāmadhi rohati ruho ruroha rohitaḥ.

Born of the dark night, the ruddy sun has arrived at dawn. The same, blazing with splendour, rises to the heaven, to the heights of heaven.

Also: Born of the dark night of Pralaya, the self-refulgent Sun is arisen. He, saviour from darkness, rises to the heavens and, rising and still rising, creating and pervading all creations, transcends beyond the Heavens.

Kanda 13/Sukta 4 (Savita, Aditya, Rohita, the Spirit)

Adhyatma Savita Devata, Brahma Rshi

This Sukta, as the earlier three, is a song of the Spirit, the One Lord Supreme, Absolute, beyond all doubt: It says: The Lord is One, not two, not three, not four, not five, not six, not seven, not eight, not nine, not

even ten. It is One and only One. Names are many: Savita, Mahendra, Dhata, Vidhata, Vidharta, Vayu, Aryama, Varuna, Rudra, Mahadeva, Agni, Surya, Mahayama. The symbol of the Spirit is the Sun.

The Sukta has six paryayas which may be called sections or stanzas. In a different order, these sections have been counted as suktas, in which case Kanda 13 would be taken as consisting of nine suktas instead of four.

The numbering herein (1-56) is continuous. The number of the mantra in the paryaya is given in brackets at the end of each mantra.

Paryaya 1

स ए॑ति सवि॒ता स्व ऽ र्दि॒वस्पृ॒ष्ठे ऽ व॒चाक॑शत् ॥ १ ॥

1. *Sa eti savitā svardivaspṛṣṭhe'vacākaśat.*

There rises Savita, Light of life Supreme, inspiring Sun on Top of heaven (in the Sahasrar Chakra). It comes shining, radiating, revealing, observing, inspiring below (towards the heart core).

र॒श्मिभि॒र्नभ॒ आभृ॑तं मह॒ेन्द्र ए॒त्यावृ॑तः ॥ २ ॥

2. *Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.*

The sky is full, overflows with light; wrapped radiant with divine light, Mahendra, the great omnipotent, comes (towards the heart core).

स धा॒ता स वि॑ध॒र्ता स वा॒युर्नभ॒ उच्छ्रि॑तम् ।
र॒श्मिभि॒र्नभ॒ आभृ॑तं मह॒ेन्द्र ए॒त्यावृ॑तः ॥ ३ ॥

3. *Sa dhātā sa vidhartā sa vāyurnabha ucchritam.*
Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.

He is the creator, sustainer, He is the ordainer, Vayu, breath of life, Nabha, omnipresent boundless as space, highest. The sky overflows with light, Mahendra comes wrapped in the halo of light.

सो ऽ॒र्यमा स वरु॑णः स रु॒द्रः स म॑हाऽदे॒वः ।
र॒श्मिभि॒र्नभ॒ आभृ॑तं महे॒न्द्र ए॒त्यावृ॑तः ॥ ४ ॥

4. *So'ryamā sa varuṇaḥ sa rudraḥ sa mahādevaḥ.*
Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.

He is Aryama, guide and path maker, Varuna, lord of judgement and choice, Rudra, just and merciful, Mahadeva, highest refulgent, kind and gracious. The sky overflows with light, Mahendra comes wrapped in the halo of light.

सो अ॒ग्निः स उ॒ सूर्य॒ः स उ॑ ए॒व म॑हाय॒मः ।
र॒श्मिभि॒र्नभ॒ आभृ॑तं महे॒न्द्र ए॒त्यावृ॑तः ॥ ५ ॥

5. *So agniḥ sa u sūryaḥ sa u eva mahāyamaḥ.*
Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.

He is Agni, fire and passion of life, leader, pioneer, High-priest. He is the Surya, self-refulgent, He is Mahayama, supreme guide and justiciar. The sky overflows with light, Mahendra comes wrapped in the halo of divinity.

तं व॒त्सा उप॑ तिष्ठन्त्येकशी॒र्षाणो॒ यु॒ता दश॑ ।
र॒श्मिभि॒र्नभ॒ आभृ॑तं महे॒न्द्र ए॒त्यावृ॑तः ॥ ६ ॥

6. *Taṁ vatsā upa tiṣṭhantyekaśīrṣāṇo yutā daśa.*
Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.

Ten darlings, together engaged, one chief among

them, stand about and adore him. The sky overflows with light, Mahendra comes wrapped in the halo of divinity.

(Ten darlings: five organs of perception with mana, buddhi, chitta, aharkara and Jivatma, being the chief. In case of the sun, the ten are planets and satellites, abundant earth being the chief. Five pranas and five organs of volition could be taken as the ten darlings.)

पश्चात्प्राञ्च आ तन्वन्ति यदुदेति वि भासति।
रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ ७ ॥

7. *Paścātprāñca ā tanvanti yadudeti vi bhāsati.*
Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.

When the sun rises, shines and radiates its light, the senses and mind, which normally move outwards, come back and turn inward.

The sky overflows with light, Mahendra comes wrapped in the halo of divinity. (When the divine light shines in the Sahasrar Chakra, the lower chakras receive and overflow with the light of divinity which flows down to the heart core.)

तस्यैष मारुतो गणः स एति शिक्याकृतः ॥ ८ ॥

8. *Tasyaiṣa māruto gaṇaḥ sa eti śikyākṛtaḥ.*

The divine force of vibrant winds, Maruts in the sky and pranas in the human system, moves forward on the swing when the light of the divine Sun radiates to it.

(Agni as the light and fire of divinity has three orders: fire on earth, vayu, or wind and electric energy in the sky, and aditya, or sunlight, in the solar region.

When the sun shines and light radiates, it first flls the sky and then reaches the earth. This same analogy is here applied to the human psychic system in the process of spiritual realisation in meditation.)

र॒श्मिभि॒र्नभ॒ आभृ॑तं महे॒न्द्र ए॒त्यावृ॑तः ॥ ९ ॥

9. *Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.*

The sky, the heart, overflows with the light of divine Savita, Mahendra, Lord Supreme of self-refulgence, radiates and shines wrapped in light divine.

तस्ये॒मे नव॒ कोशा॑ विष्ट॒म्भा न॑व॒धा हि॒ताः ॥ १० ॥

10. *Tasyeme nava kośā viṣṭambhā navadhā hitāḥ.*

Of that Savita, these nine are the Koshas, sustaining and sustained by Savita, nine ways.

(The Koshas sustaining and sustained by Savita are five koshas, i.e., annamaya, pranamaya, manomaya, anandamaya and vijnanamaya, in addition three faculties of perceptive organs, chitta and ahankara and Jivatma. Or, eight chakras described in Atharva-veda, 10, 2, 31 and 11, 4, 22, and jivatma itself.)

स प्र॒जाभ्यो॒ वि प॑श्यति॒ यच्च॑ प्रा॒णति॒ यच्च॒ न ॥ ११ ॥

11. *Sa prajābhyo vi paśyati yacca prāṇati yacca na.*

He, Savita, watches everything for the children of divine creation, all that breathe and those that don't.

तमि॒दं नि॑ग॒तं॒ सह॒ः स ए॒ष एक॑ एक॒वृदेक॑ ए॒व ॥ १२ ॥

12. *Tamidaṁ nigataṁ sahaḥ sa eṣa eka ekavṛdeka eva.*

That Savita is all this concentrated force of existence, and all this concentrated force of matter, energy and thought is contained and sustained in Savita. And That is only One, the One self-existent, self-sustained.

एते अस्मिन्देवा एकवृतो भवन्ति ॥ १३ ॥

13. *Ete asmindevā ekavṛto bhavanti.*

All these divine forces of existence are concentred in Him, one with and one into that.

Paryaya 2

कीर्तिश्च यशश्चाम्भश्च नभश्च ब्राह्मणवर्चसं चान्नं चान्नाद्यं च ॥ १४ ॥

14. *Kīrtiśca yaśaścāmbhaśca nabhaśca brāhmaṇa-varcasaṁ cānnaṁ cānnādyaṁ ca.*

Fame, honour and glory, valour and brilliance, inviolable identity, sagely splendour, food and prosperity, and the capacity for good health and preservation of one's health and well being, all are his.

य एतं देवमेकवृतं वेद ॥ १५ ॥

15. *Ya etaṁ devamekavṛtaṁ veda.*

Who knows this Savita as One all-concentred Being, he is the man who knows.

न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते ।
य एतं देवमेकवृतं वेद ॥ १६ ॥

16. *Na dvitīyo na tṛtīyaścaturtho nāpyucyate.*
Ya etaṁ devamekavṛtaṁ veda.

Neither second, nor third, nor even fourth is He

ever said to be. He that knows Savita as One, knows.

न पञ्चमो न षष्ठः सप्तमो नाप्युच्यते।
य एतं देवमेकवृतं वेद॥ १७॥

17. *Na pañcamo na ṣaṣṭhaḥ saptamo nāpyucyate. Ya etaṁ devamekavṛtaṁ veda.*

Nor fifth, nor sixth, nor even seventh is He ever said to be. He that knows Savita as one is the man that really knows.

नाष्टमो न नवमो दशमो नाप्युच्यते।
य एतं देवमेकवृतं वेद॥ १८॥

18. *Nāṣṭamo na navamo daśamo nāpyucyate. Ya etaṁ devamekavṛtaṁ veda.*

Nor eighth, nor nineth, nor even tenth is He ever said to be. He that knows Savita as such, as One and only One, really knows.

स सर्वस्मै वि पश्यति यच्च प्राणति यच्च न।
य एतं देवमेकवृतं वेद॥ १९॥

19. *Sa sarvasmai vi paśyati yacca prāṇati yacca na. Ya etaṁ devamekavṛtaṁ veda.*

He watches wholly and comprehensively for the sake of all, all that breathe and those that don't. He that knows Savita as such, as One and only One, really knows.

तमिदं निगतं सहः स एष एक एकवृदेक एव।
य एतं देवमेकवृतं वेद॥ २०॥

20. *Tamidaṁ nigataṁ sahaḥ sa eṣa eka ekavṛdeka eva. Ya etaṁ devamekavṛtaṁ veda.*

That One Savita is all this concentrated force of existence. All this concentrated force of matter, energy and thought is contained and sustained in Savita. And that Savita is only One, the One self-existent, self-sustained. And he who knows this Savita as One all-concentred Being really knows.

सर्वे॑ अस्मिन्दे॒वा ए॑कवृ॒तो॑ भवन्ति।
य एतं दे॒वमे॑कवृ॒तं वेद॑॥ २१॥

21. *Sarve asmindevā ekavṛto bhavanti.*
Ya etaṁ devamekavṛtaṁ veda.

All divinities of existence concentre into Him, one with and one into that. He that knows this Savita as One all-concentred Being really knows.

Paryaya 3

ब्रह्म॑ च॒ तप॑श्च की॒र्तिश्च॒ यश॒श्चाम्भ॑श्च॒ नभ॑श्च ब्राह्मण-
वर्च॒सं चान्नं॑ चा॒न्नाद्यं॑ च। य एतं दे॒वमे॑क॒वृतं॒ वेद॑॥ २२॥

22. *Brahma ca tapaśca kīrtiśca yaśaścāmbhaśca nabhaśca brāhmaṇavarcasaṁ cānnāṁ cānnādyaṁ ca. Ya etaṁ devamekavṛtaṁ veda.*

Divine knowledge, austere discipline, fame, honour and glory, power, force, sagely splendour, food and prosperity, health and nourishment,

भू॒तं च॒ भव्यं॑ च श्र॒द्धा च॒ रुचि॑श्च स्व॒र्गश्च॑ स्व॒धा च॑॥ २३॥

23. *Bhūtaṁ ca bhavyaṁ ca śraddhā ca rucisca svargaśca svadhā ca.*

Past achievement, present and future possibilities, faith, lustre and pleasure, happiness and

bliss, and identity.

य एतं देवमेकवृतं वेद ॥ २४ ॥

24. *Ya etaṁ devamekavṛtaṁ veda.*

Belong to him who knows this refulgent Savita as the One and only One all concentrated Being.

स एव मृत्युः सो ३ मृतं सो ३ भ्वं १ स रक्षः ॥ २५ ॥

25. *Sa eva mṛtyuḥ so'mṛtaṁ so'bhvaṁ sa rakṣaḥ.*

He is the Ordainer of annihilation and creation, He is Immortality, He is immense, He is the protector.

स रुद्रो वसुवनिर्वसुदेयो नमोवाके वषट्कारोऽ नु संहितः ॥ २६ ॥

26. *Sa rudro vasuvanirvasudeye namovāke vaṣaṭkāro'nu saṁhitaḥ.*

He is Rudra, dispenser of justice, mercy and punishment, dispenser of worldly wealth and power, saviour from suffering for the humble and obedient on submission in proper manner.

तस्येमे सर्वे यातव उप प्रशिषमासते ॥ २७ ॥

27. *Tasyeme sarve yātava upa praśiṣamāsate.*

All the moving stars and planets obey his law and discipline with praise and adoration.

तस्यामू सर्वा नक्षत्रा वशे चन्द्रमसा सह ॥ २८ ॥

28. *Tasyāmū sarvā nakṣatrā vaśe candramasā saha.*

All those stars and constellations including the moon abide under his law and control.

Paryaya 4

स वा अह्नोऽ जायत॒ तस्मा॒दहꣳरजायत ॥ २९ ॥

29. *Sa vā ahno' jāyata tasmādaharajāyata.*

He is manifest from the day, since the day is born of him through his manifestation.

स वै रात्र्या॑ अजायत॒ तस्मा॒द्रात्रिꣳरजायत ॥ ३० ॥

30. *Sa vai rātryā ajāyata tasmādrātrirajāyata.*

He is manifest from the night, since the night is born of him through his manifestation.

स वा अ॒न्तरि॑क्षादजायत॒ तस्मा॑दु॒न्तरि॑क्षमजायत ॥ ३१ ॥

31. *Sa vā antarikṣādajāyata tasmādantarikṣamajāyata.*

He is manifest from the firmament, since the firmament is born of him through his manifestation.

स वै वा॒योरꣳजायत॒ तस्मा॑द्वा॒युरꣳजायत ॥ ३२ ॥

32. *Sa vai vāyorajāyata tasmādvāyurajāyata.*

He is manifest from Vayu, sinceVayu is born of him through his manifestation.

स वै दि॒वो ऽ जायत॒ तस्मा॒द् द्यौरꣳध्यजायत ॥ ३३ ॥

33. *Sa vai divo'jāyata tasmād dyauradhyajāyata.*

He is manifest from the solar region, since the solar region is born of him through his manifestation.

स वै दि॒ग्भ्यो ऽजायत॒ तस्मा॒द्दिशो ऽ जायन्त ॥ ३४ ॥

34. *Sa vai digbhyo'jāyata tasmāddiśo' jāyanta.*

He is manifest from the quarters of space, since

the quarters of space are born of him through his manifestation.

स वै भूमेरजायत तस्माद्भूमिरजायत ॥ ३५ ॥

35. *Sa vai bhūmerajāyata tasmādbhūmirajāyata.*

He is manifest from the earth, since the earth is born of him through his manifestation.

स वा अग्नेरजायत तस्मादग्निरजायत ॥ ३६ ॥

36. *Sa vā agnerajāyata tasmādagnirajāyata.*

He is manifest from Agni, since the fire is born of him through his manifestation.

स वा अद्भ्यो ऽजायत तस्मादापोऽजायन्त ॥ ३७ ॥

37. *Sa vā adbhyo'jāyata tasmādāpo'jāyanta.*

And he is manifest from the waters, since the waters are born of him through his manifestation.

स वा ऋग्भ्यो ऽजायत तस्मादृचोऽजायन्त ॥ ३८ ॥

38. *Sa vā ṛgbhyo'jāyata tasmādṛco'jāyanta.*

And he emerges from the Rks, since the Rks are born of him for his self-manifestation.

स वै यज्ञादजायत तस्माद्यज्ञो ऽजायत ॥ ३९ ॥

39. *Sa vai yajñādajāyata tasmādyajño'jāyata.*

And he is born of yajna, since yajna is born of him since creation.

स यज्ञस्तस्य यज्ञः स यज्ञस्य शिरस्कृतम् ॥ ४० ॥

40. *Sa yajñastasya yajñaḥ sa yajñasya śiraskṛtam.*

He is yajna of the cosmos, and yajna is his, and

he is the supreme power and deity of yajna.

स स्तनयति स वि द्योतते स उ अश्मानमस्यति ॥ ४१ ॥

41. *Sa stanayati sa vi dyotate sa u aśmānamasyati.*

He thunders, he flashes as lightning, and he sends the showers of hail down on earth.

पापाय वा भद्राय वा पुरुषायासुराय वा ॥ ४२ ॥

42. *Pāpāya vā bhadrāya vā puruṣāyāsurāya vā.*

And he does this for the sinner, for the virtuous, for man, and for the demon.

यद्वा कृणोष्योषधीर्यद्वा वर्षसि भद्रया यद्वा जन्यमवीवृधः ॥ ४३ ॥

43. *Yadvā kṛṇoṣyoṣadhīryadvā varṣasi bhadrayā yadvā janyamavīvṛdhaḥ.*

Whether you raise herbs or send down showers of rain for the good of life or promote humanity...

तावांस्ते मघवन्महिमोपो ते तन्वः शतम् ॥ ४४ ॥

44. *Tāvāṁste maghavanmahimopo te tanvaḥ śatam.*

All that is your grandeur and glory, Lord Almighty, a mark of your infinite action and potential

उपो ते बध्वे बद्धानि यदि वासिन्यर्बुदम् ॥ ४५ ॥

45. *Upo te badhve baddhāni yadi vāsinyarbudam.*

Billions are your manifestations, all things controlled within the bounds of your law.

Paryaya 5

भूयानिन्द्रो नमुराद्भूयानिन्द्रासि मृत्युभ्यः ॥ ४६ ॥

46. *Bhūyānindro namurādbhūyānindrāsi mṛtyubhyaḥ.*

Indra is greater than the immortals, Prakrti, particles and Jiva, Indra is greater than all the mortal and mutable forms of Prakrti.

भूयानरात्याः शच्याः पतिस्त्वमिन्द्रासि विभूः प्रभूरिति त्वोपास्महे वयम् ॥ ४७ ॥

47. *Bhūyānarātyāḥ śacyāḥ patistvamindrāsi vibhūḥ prabhūriti tvopāsmahe vayam.*

Indra, greater than non-liberality and enmity, lord of great powers and actions, you are infinite and supreme master over all. We worship you and pray for being close to you.

नमस्ते अस्तु पश्यत पश्य मा पश्यत ॥ ४८ ॥

48. *Namaste astu paśyata paśya mā paśyata.*

Salutations to you, Lord all-watching. Pray watch me with a favourable eye, O watchful Lord.

अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥ ४९ ॥

49. *Annādyena yaśasā tejasā brāhmaṇavarcasena.*

Look at me with love and favour, bless me with food and nourishment, honour and fame, lustre and splendour, and the light and brilliance worthy of a Brahmana.

अम्भो अमो महः सह इति त्वोपास्महे वयम् । नमस्ते अस्तु पश्यत पश्य मा पश्यत । अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥ ५० ॥

50. *Ambho amo mahaḥ saha iti tvopāsmahe vayam. Namaste astu paśyata paśya mā paśyata. Annādyena yaśasā tejasā brāhmaṇavarcasena.*

Lord immense and infinite, omnipotent, great and glorious, patient yet unchallengeable, we adore and worship you.

अम्भो॑ अरु॒णं र॑ज॒तं रज॒: सह॒ इति॒ त्वोपा॑स्महे व॒यम्। नम॑स्ते अस्तु पश्यत॒ पश्य॑ मा पश्यत। अ॒न्नाद्ये॑न॒ यश॑सा॒ तेज॑सा ब्राह्मणवर्च॒सेन॑॥ ५१॥

51. *Ambho aruṇaṁ rajataṁ rajaḥ saha iti tvopāsmahe vayam. Namaste astu paśyata paśya mā paśyata. Annādyena yaśasā tejasā brāhmaṇavarcasena.*

Fathomless as the ocean, flaming as fire and glorious as dawn, pure and spotless as light, dynamic as energy, patient yet unchallengeable, thus do we worship and adore you.

Paryaya 6

उ॒रु: पृ॒थु: सु॒भूर्भु॒व॒ इति॒ त्वोपा॑स्महे व॒यम्। नम॑स्ते अस्तु पश्यत॒ पश्य॑ मा पश्यत। अ॒न्नाद्ये॑न॒ यश॑सा॒ तेज॑सा ब्राह्मणवर्च॒सेन॑॥ ५२॥

52. *Uruḥ pṛthuḥ subhūrbhuva iti tvopāsmahe vayam. Namaste astu paśyata paśya mā paśyata. Annadyena yaśasā tejasā brāhmaṇavarcasena.*

Cosmic umbrella, unbounded Presence, gracious Divinity, shelter home and happiness for all, thus do we worship and adore you.

प्रथो॒ वरो॒ व्यचो॑ लो॒क इति॒ त्वोपा॑स्महे व॒यम्। नम॑स्ते अस्तु पश्यत॒ पश्य॑ मा पश्यत। अ॒न्नाद्ये॑न॒ यश॑सा॒ तेज॑सा ब्राह्मणवर्च॒सेन॑॥ ५३॥

53. *Pratho varo vyaco loka iti tvopāsmahe vayam. Namaste astu paśyata paśya mā paśyata. Annadyena yaśasā tejasā brāhmaṇavarcasena.*

Lord of expansive universe, highest best, omnipresent, gracious, thus do we worship and adore you.

भवद्वसुरिदद्वसुः संयद्वसुरायद्वसुरिति त्वोपास्महे वयम् ॥ ५४ ॥

54. *Bhavadvasuridadvasuḥ saṁyadvasurāyadvasuriti tvopāsmahe vayam.*

Creator of wealth, value and grandeur of wealth, controller and ordainer of wealth, and the winner of stability of wealth, thus do we worship and adore you.

नमस्ते अस्तु पश्यत पश्य मा पश्यत ॥ ५५ ॥

55. *Namaste astu paśyata paśya mā paśyata.*

Salutations to you, Lord Savita, all watchful, pray keep the gracious eye on me, all-watching divine Presence.

अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥ ५६ ॥

56. *Annādyena yaśasā tejasā brāhmaṇavarcasena.*

Bless me with food, nourishment and good health, honour and fame, lustre and splendour, and the vision and brilliance worthy of a Brahmana dedicated to Brahma.

॥ इति त्रयोदशं काण्डम् ॥

KANDA-14
(MARRIAGE AND FAMILY)

Kanda 14/Sukta 1 (Surya's Wedding)

Devata: Atma, Soma (1-5), Surya (6-16). Dampati (17-64); Rshi: Surya Savitri

सत्येनोत्तभिता भूमिः सूर्येणोत्तभिता द्यौः।
ऋतेनादित्यास्तिष्ठन्ति दिवि सोमो अधि श्रितः॥ १॥

1. *Satyenottabhitā bhūmiḥ sūryeṇottabhitā dyauḥ.*
Ṛtenādityāstiṣṭhanti divi somo adhi śritaḥ.

The earth is sustained by Truth, the solar region is sustained by the sun, the sun across the Zodiacs is sustained by Rtam, laws of nature, and Soma, moon, is sustained in heavenly space.

By implication: Bhumi, mother Shakti, is sustained in the home by Truth, Dyau, father power, is sustained by vision and intelligence, Aditya Brahmacharis in the commumity are sustained by the discipline of law and austerity, and Soma, the vitality of virility and fertility, is sustained in the heavenly heights of Brahmacharya discipline.

सोमेनादित्या बलिनः सोमेन पृथिवी मही।
अथो नक्षत्राणामेषामुपस्थे सोम आहितः॥ २॥

2. *Somenādityā balinaḥ somena pṛthivī mahī.*
Atho nakṣatrāṇāmeṣāmupasthe soma āhitaḥ.

By Soma, the Adityas are strong, by Soma, the earth is great, and Soma is safely secured, collected in

the vital systems of the Nakshatras.

(Aditya Brahmacharis are strong by vital energy of Soma, Brahmacharinis are strong by the vital energy of virgin fertility, and soma, vital energy is built up and secured by Brahmacharya in the vital organs of the body.)

सोमं मन्यते पपिवान्यत्संपिंषन्त्योषधिम्।
सोमं यं ब्रह्माणो विदुर्न तस्याश्नाति पार्थिवः ॥ ३ ॥

3. *Somaṁ manyate papivānyatsaṁpiṁṣantyoṣadhim. Somaṁ yaṁ brahmāṇo vidurna tasyāśnāti pārthivaḥ.*

When the Soma grinders grind and crush the soma herbs, then the yajamana feels that having drunk the juice he has drunk the real Soma. But the Soma which the Vedic sages know and drink is different. Earthly people do not and cannot know and drink that spiritual soma of ecstasy.

यत्त्वा सोम प्रपिबन्ति तत आ प्यायसे पुनः।
वायुः सोमस्य रक्षिता समानां मास आकृतिः ॥ ४ ॥

4. *Yattvā soma prapibanti tata ā pyāyase punaḥ. Vāyuḥ somasya rakṣitā samānāṁ māsa ākṛtiḥ.*

O Soma, vital energy of the body system of youth, when the Brahmacharis drink you up, i.e., assimilate you into the body's aura, ojas, you rise and grow more and more. Indeed, Vayu, pranic energy of nature, is the preserver and promoter of soma as a month is the constituent part of the year and the year grows by assimilation of months.

आच्छद्विधानैर्गुपितो बार्हतैः सोम रक्षितः ।
ग्रावृणामिच्छृण्वन्तिष्ठसि न ते अश्नाति पार्थिवः ॥ ५ ॥

5. *Ācchadvidhānairgupito bārhataiḥ soma rakṣitaḥ.*
Grāvṇāmicchṛṇvantiṣṭhasi na te aśnāti pārthivaḥ.

Soma, lustrous vitality of Brahmacharya, is preserved, protected and promoted by means and practices enshrined in Brhat Samans of Veda. O Soma, you stay strong and inviolated when the Brahmachari listens to the veteran wise celibates. No earthly lovers of carnal pleasure can taste the energy and ecstasy of high soma tasted by the dedicated.

Note: The verses from the sixth upto sixteenth describe the bridal gifts of the maiden married to a graduate on the completion of the education of both after the discipline of Brahmacharya.

चित्तिरा उपबर्हणं चक्षुरा अभ्यञ्जनम् ।
द्यौर्भूमिः कोश आसीद्यदयात्सूर्या पतिम् ॥ ६ ॥

6. *Cittirā upabarhaṇaṁ cakṣurā abhyañjanam.*
Dyaurbhūmiḥ kośa āsīdyadayātsūryā patim.

When Surya, the maiden bright as dawn, is married and goes to the house of her husband, her mind and awareness of moral and spiritual values is her cover, her eye and vision itself is the collyrium. Her stability on the reality of earth and her faith in God and heaven is her treasure and security.

रैभ्यासीदनुदेयी नाराशंसी न्योचनी ।
सूर्याया भद्रमिद्वासो गाथयैति परिष्कृता ॥ ७ ॥

7. *Raibhyāsīdanudeyī nārāśaṁsī nyocanī.*
Sūryāyā bhadramidvāso gāthayaiti pariṣkṛtā.

Raibhi verses of divine adoration are her dowry. Vedic verses on human values and social relations are her companion. Truth, beauty and goodness of life for all is the bride's wear as she goes, adorned and sanctified, to the house of her husband.

स्तोमा आसन्प्रतिधयः कुरीरं छन्द ओपशः ।
सूर्याया अश्विना वराग्निरासीत्पुरोगवः ॥ ८ ॥

8. *Stomā āsanpratidhayaḥ kurīraṁ chanda opaśaḥ. Sūryāyā aśvinā varāgnirāsītpurogavaḥ.*

Stomas, Vedic songs of adoration, are her beauty aids, Vedic hymns, her cushion and crown, Ashvins, knowledge and complementary practice, her choice friends, and Agni, light of life, her pioneer and guide.

सोमो वधूयुरभवदश्विनास्तामुभा वरा ।
सूर्यां यत्पत्ये शंसन्तीं मनसा सवितादादात् ॥ ९ ॥

9. *Somo vadhūyurabhavadaśvināstāmubhā varā. Sūryāṁ yatpatye śaṁsantīṁ manasā savitādadāt.*

Soma is the proposer and Ashvins, pranic energies, the first inspiration and attraction, when Savita, giver of life and light, gives away the bride, love lorn at heart, to the bride groom.

मनो अस्या अन आसीद् द्यौरासीदुत च्छदिः ।
शुक्रावनड्वाहावास्तां यदयात्सूर्या पतिम् ॥ १० ॥

10. *Mano asyā ana āsīd dyaurāsīduta cchadiḥ. Śukrāvanaḍvāhāvāstāṁ yadayātsūryā patim.*

The mind is her bridal chariot, bright sky its canopy, the sun and moon, the motive powers, when

the bride like the glorious dawn goes to the house of her husband.

ऋक्सामाभ्यामभिहितौ गावौ ते सामनावैताम्।
श्रोत्रे ते चक्रे आस्तां दिवि पन्थाश्चराचरः॥ ११॥

11. *Ṛksāmābhyāmabhihitau gāvau te sāmanāvaitām.*
Śrote te cakre āstāṁ divi panthāścarācaraḥ.

Sun and moon both equal and glorious, yoked and celebrated by Rks and Samans, move the chariot smoothly. Let revelation of the Word and infinite space be the movement towards advancement, and let the path be both tumultuous and restful over the moving and unmoving world unto the light of heaven.

शुची ते चक्रे यात्या व्यानो अक्ष आहतः।
अनो मनस्मयं सूर्यारोहत्प्रयती पतिम्॥ १२॥

12. *Śucī te cakre yātyā vyāno akṣa āhataḥ.*
Ano manasmayaṁ sūryārohatprayatī patim.

Surya, the new bride, rides the chariot of the mind when she moves to the house of her groom (with her dreams of the future). When she moves, her pure ears are the wheels (on which the chariot moves because the mind moves in response to the stimulants of the senses), and the wind, psychic energy of thought, is the axis of her wheels.

सूर्याया वहतुः प्रागात्सविता यमवासृजत्।
मघासु हन्यन्ते गावः फल्गुनीषु व्युह्यते॥ १३॥

13. *Sūryāyā vahatuḥ prāgātsavitā yamavāsṛjat.*
Maghāsu hanyante gāvaḥ phalgunīṣu vyuhyate.

The bridal procession of Surya proceeds which Savita, her father, starts. The bullocks are made to move in Magha nakshatra and the bride is inducted into the groom's home in Phalguni nakshatra.

यदश्विना पृच्छमानावयातं त्रिचक्रेण वहतुं सूर्यायाः ।
क्वैकं चक्रं वामासीत्क्व ∫ देष्ट्राय तस्थथुः ॥ १४ ॥

14. *Yadaśvinā pṛcchamānāvayātaṁ tricakreṇa vahatuṁ sūryāyāḥ. Kvaikaṁ cakraṁ vāmāsītkva deṣṭrāya tasthathuḥ.*

O Ashvins, married couple, when you come together by the three wheeled chariot of the mind with Sattva, Rajas and Tamas, mind, motion and matter, constituents of personality in balance, asking for fulfilment of the wedding of Surya, where is one of the wheels of your chariot and where abide the other two for the purpose of benediction?

यदयातं शुभस्पती वरेयं सूर्यामुप । विश्वे देवा अनु तद्वा-
मजानन्पुत्रः पितरमवृणीत पूषा ॥ १५ ॥

15. *Yadayātaṁ śubhaspatī vareyaṁ sūryāmupa. Viśve devā anu tadvāmajānanputraḥ pitaramavṛṇīta pūṣā.*

O Ashvins, protectors and promoters of life's good, noble men and women of reason and passion, when you come to the bride, darling choice of the groom, let all the Vishvedevas, nobilities around and the mind and senses within, know and approve your intent and purpose, and then let Pusha, future progeny for sustenance, select the life-giving parents for the arrival.

द्वे ते॑ च॒क्रे सूर्ये॑ ब्र॒ह्माण॑ ऋतु॒था वि॑दुः।
अथै॑कं च॒क्रं यद् गुहा॒ तद॑द्ध्रा॒तय॒ इद्वि॑दुः ॥ १६ ॥

16. *Dve te cakre sūrye brahmāṇa ṛtuthā viduḥ. Athaikaṁ cakraṁ yad guhā tadaddhātaya idviduḥ.*

O Surya, bride of the new home, the sages of knowledge know the two wheels of your life's chariot according to the seasons, i.e., your words and actions according to your moods and circumstances. The third, thought, reflection and intention, is hidden in the depths of the mind which only exceptional master minds know. And that one is a mystery.

अ॒र्य॒मणं यजामहे सु॒ब॒न्धुं प॑ति॒वेद॑नम् ।
उ॒र्वा॒रु॒कमि॑व॒ बन्ध॑नात्प्रेतो मु॑ञ्चामि॒ नामु॑तः ॥ १७ ॥

17. *Aryamaṇaṁ yajāmahe subandhuṁ pativedanam. Urvārukamiva bandhanātpreto muñcāmi nāmutaḥ.*

We invoke and adore Aryaman, noble friend and brother, who enlightens us on marriage matters and the husband's role in maintaining the wife and family.

I release you, like a ripe fruit, from your parental branch and your bond here but not from there in your new life and family which you now join.

प्रेतो मु॑ञ्चामि॒ नामु॑तः सु॒ब॒द्धाम॒मुत॑स्करम् ।
यथे॒यमि॑न्द्र मीढ्वः॒ सुपु॒त्रा सु॒भगास॑ति ॥ १८ ॥

18. *Preto muñcāmi nāmutaḥ subaddhāmamutaskaram. Yatheyamindra mīḍhvaḥ suputrā subhagāsati.*

I release her, O Indra, virile and youthful groom, from here, not from there where I assign her to be wholly dedicated to her husband's family so that she may be the proud mother of noble children and the mistress of good fortune and all round prosperity.

प्र त्वा॑ मुञ्चामि॒ वरु॑णस्य॒ पाशा॒द्येन॒ त्वाब॑ध्नात्सवि॒ता सु॒शेवा॑ः। ऋ॒तस्य॒ योनौ॑ सुकृ॒तस्य॑ लो॒के स्यो॒नं ते॑ अस्तु स॒हसं॑भलायै ॥ १९ ॥

19. *Pra tvā muñcāmi varuṇasya pāśādyena tvābadhnātsavitā suśevāḥ. Ṛtasya yonau sukṛtasya loke syonaṁ te astu sahasaṁbhalāyai.*

I release you from the bonds of Varuna, discipline of virginity observed in the spirit of freedom, justice and responsibility in the parental home, where Savita, lord giver of life and natural growth to maturity, had bound you in dedication without inhibition, and I settle and establish you with your husband in a new life of natural conjugal order of truth and piety in the world of noble action where, I wish and pray, you may be happy with your husband and your new friends and companions.

भग॑स्त्वे॒तो न॑यतु हस्त॒गृह्या॒श्विना॑ त्वा॒ प्र व॑हतां॒ रथे॑न। गृ॒हान्ग॑च्छ गृ॒हप॑त्नी॒ यथासो॑ व॒शिनी॒ त्वं वि॒दथ॒मा व॑दासि ॥ २० ॥

20. *Bhagastveto nayatu hastagṛhyāśvinā tvā pra vahatāṁ rathena. Gṛhāngaccha gṛhapatnī yathāso vaśinī tvaṁ vidathamā vadāsi.*

Let Bhaga, the noble husband, take your hand and lead you home. Let the Ashvins, father and mother

of the husband, take you home by chariot in all comfort and safety with love. Go to your new home and new inmates of the home, be the mistress dedicated to your home, manager and darling love of all, ordering your new homely life, speaking well with love and affection to all.

इह प्रियं प्रजायै ते समृध्यतामस्मिन्गृहे गार्हपत्याय जागृहि ।
एना पत्या तन्वं१ सं स्पृशस्वाथ जिर्विर्विदथमा वदासि ॥ २१ ॥

21. *Iha priyaṁ prajayai te samṛdhyatāmasmingṛhe gārhapatyāya jāgṛhi. Enā patyā tanvaṁ saṁ spṛśasvātha jirvirvi-dathamā vadāsi.*

Here in the new home may your new love and joy increase to new heights with family and children. Keep awake and alert in the home for the fulfilment of your family duties and obligations. Here with this husband of yours join in body and mind, and both of you enjoy good fellowship, company and converse till full age and fulfilment of your yajnic home life.

इहैव स्तं मा वि यौष्टं विश्वमायुर्व्यश्नुतम् ।
क्रीडन्तौ पुत्रैर्नप्तृभिर्मोदमानौ स्वस्तकौ ॥ २२ ॥

22. *Ihaiva staṁ mā vi yauṣṭaṁ viśvamāyurvya śnutam. Krīḍantau putrairnaptṛbhirmoda-mānau svastakau.*

Be here, stay together in this home in happy conjugality, never separate, live and enjoy a full life in your own home, playing, celebrating and living with children and grand children a higher and happier home life.

पूर्वा॒परं॑ च॑रतो मा॒यय॒ैतौ शिशू॒ क्रीड॑न्तौ॒ परि॑ यातोऽ॒र्णव॑म्।
विश्वा॒न्यो भुव॑ना॒ वि॒चष्ट॒ ऋतूँ॑र॒न्यो वि॒दध॑ज्जायसे॒ नव॑ः ॥ २३ ॥

23. *Pūrvāparaṁ carato māyayaitau śiśū krīḍantau pari yāto'rṇavam. Viśvānyo bhuvanā vicaṣṭa ṛtūṅranyo vidadhajjāyase navaḥ.*

These two, husband and wife, like sun and moon, move on in complementary order by their own power and virtue, playing happily like innocent children across the serious depths of Grhastha, duties and responsibilities of family life. Of these, one watches around, enlightens all areas of life around the home, and the other rises again and again ever new in love and beauty like the moon in the bright fortnight, according to the time and season, thereby setting the time and seasons of the family in order.

नवो॑नवो भवसि॒ जाय॑मा॒नोऽह्नां॑ के॒तुरु॒षसा॑मे॒ष्यग्र॑म्। भा॒गं
दे॒वेभ्यो॒ वि द॑धास्या॒यन्प्र च॑न्द्रमस्तिरसे दी॒र्घमायु॑ः ॥ २४ ॥

24. *Navonavo bhavasi jāyamāno'hnāṁ keturuṣasā-meṣyagram. Bhāgaṁ devebhyo vi dadhāsyāyan-pra candramastirase dīrghamāyuḥ.*

O lady of the house, like the new moon you rise anew brighter every day in love, beauty, conjugal and familial joy, the banner of every new day, pioneer of the dawns every morning. O new moon of the home, you organise and dispense the rightful share of all Devas, divinities of nature and nobilities of humanity, through yajnic hospitality and fulfil the needs and obligations of a long and happy family life.

परा॑ देहि शामु॒ल्यं॑ ब्रह्मभ्यो॒ वि भ॑जा॒ वसु॑।
कृ॒त्यैषा प॒द्वती॑ भू॒त्वा जा॒या वि॑शते॒ पति॑म्॥ २५ ॥

25. *Parā dehi śāmulyaṁ brahmabhyo vi bhajā vasu.*
Kṛtyaiṣā padvatī bhūtvā jāyā viśate patim.

Shed away the sense of sin and shame or impurity of mind, share the wealth, knowledge and joy of life with and from the holy and wise. When the bride has taken the seven steps to matrimony for conjugal life, she joins the husband heart and soul.

नीललोहितं भवति कृत्यासक्तिर्व्य ज्यते।
एधन्ते अस्या ज्ञातयः पतिर्बन्धेषु बध्यते॥ २६॥

26. *Nīlalohitaṁ bhavati kṛtyāsaktirvya jyate.*
Edhante asyā jñātayaḥ patirbandheṣu badhyate.

Then the blood grows dark and red, love and desire vibrates and agitates for fulfilment, the near kinsmen of this bride swell with hope and joy of expectation, and the husband waxes with new responsibilities of conjugal love.

अश्लीला तनूर्भवति रुशती पापयामुया।
पतिर्यद्ध्वो ३ वाससः स्वमङ्गमभ्यूर्णुते॥ २७॥

27. *Aślīlā tanūrbhavati ruśatī pāpayāmuyā.*
Patiryadvadhvo' vāsasaḥ svamaṁgamabhyūrṇute.

The handsome bright body of the husband becomes polluted by that impious act if he covers his body with the wife's clothes during her period.

आशसनं विशसनमथो अधिविकर्तनम्।
सूर्यायाः पश्य रूपाणि तानि ब्रह्मोत शुम्भति॥ २८॥

28. *Āaśasanaṁ viśasanamatho adhivikartanam.*
Sūryāyāḥ paśya rūpāṇi tāni brahmota śumbhati.

Hope and expectation on the one hand, and fear and frustration on the other, appreciation and praise on the one hand, and anger and cruelty on the other, cutting and designing on the one hand, and irony that cuts deep to the very core, these are various moods and manners of women. These, Brahma, husband of the woman, wise and visionary, ought to see, and having seen as modes of appearance and reflection, he knows, corrects, purifies or excuses with higher understanding.

तृ॒ष्टमे॒तत्कटु॑कमपा॒ष्ठव॑द्विष॒व॒न्नैतद॑त्त॒वे।
सू॒र्यां यो ब्र॒ह्मा वेद॒ स इद्वा॑धू॒यमर्हति॥ २९॥

29. *Tṛṣṭametatkaṭukamapāṣṭhavadviṣavannaitadattave. Sūryāṁ yo brahmā veda sa idvādhūyamarhati.*

Matrimony? It cab be roughshod, exasperating, thorny, bitter, all barbs, all poison, it is dangerous to flirt with it. Only the wise youth of divine vision who knows the light and sanctity of Surya, the sunny maiden, deserves the prize he may carry away.

स इत्तत्स्यो॒नं ह॑रति ब्र॒ह्मा वास॑: सु॒म॒ङ्ग॒लम्।
प्राय॑श्चित्तिं॒ यो अ॒ध्येति॒ येन॑ जा॒या न रिष्य॑ति॥ ३०॥

30. *Sa ittatsyonaṁ harati brahmā vāsaḥ sumaṅgalam. Prāyaścittiṁ yo adhyeti yena jāyā na riṣyati.*

Only that wise young man, Brahma, wins a happy blessed home with Surya, a brilliant sunny wife, who understands and internalises the spirit of reparation, reconciliation and atonement in love relationship, and compromise and adjustment in practical conjugal living. Only this way, the woman suffers no loss, no injury, no

failure and disaster.

युवं भगं सं भरतं समृद्धमृतं वदन्तावृतोद्येषु। ब्रह्मणस्पते पतिमस्यै रोचय चारु संभलो वदतु वाचमेताम्॥ ३१॥

31. *Yuvaṁ bhagaṁ saṁ bharataṁ samṛddhamṛtaṁ vadantāvṛtodyeṣu. Brahmaṇaspate patimasyai rocaya cāru saṁbhalo vadatu vācametām.*

O Dampati, wedded couple, speaking the truth in honest behaviour, action and dialogue, both of you, bear and enjoy abundant wealth, honour and excellence of knowledge and well being, both earthly and divine. O Brahmanaspati, lord and master of the divine voice, make the husband loving and agreeable to this bride. Let him, loving, admiring and dedicated, speak to her words of love and sweetness, decency and grace.

इहेदसाथ न परो गमाथेमं गावः प्रजया वर्धयाथ। शुभं यतीरुस्रियाः सोमवर्चसो विश्वे देवाः क्रन्निह वो मनांसि॥ ३२॥

32. *Ihedasātha na paro gamāthemaṁ gāvaḥ prajayā vardhayātha. Śubhaṁ yatīrusriyāḥ somavarcaso viśve devāḥ kranniha vo manāṁsi.*

O cows, words of wisdom and rays of light, be here and stay, go not far, you being active, fertile and generous, advance and raise this wedded couple far high in life with pregeny. O Vishvedevas, divinities of the world, noble wedded couples, parents and all other seniors, blest with the splendour of Soma, wish this new couple to be noble, loving and harmonious at heart toward each other.

इ॒मं गावः॒ प्र॒जया॒ सं वि॑शाथा॒यं दे॒वाना॑ं न मि॑नाति भा॒गम्। अ॒स्मै वः॑ पू॒षा म॒रुत॑श्च॒ सर्वे॑ अ॒स्मै वो॑ धा॒ता स॑वि॒ता सु॑वाति॥ ३३॥

33. *Imaṁ gāvaḥ prajayā saṁ viśāthāyaṁ devānāṁ na mināti bhagam. Asmai vaḥ pūṣā marutaśca sarve asmai vo dhātā savitā suvāti.*

O cows, enter this home with your progeny. O light rays, O generous people of holy words and divine wisdom, enter and bless this wedded couple with your gifts. This couple never faults on their duty of service to the divinities of nature and nobilities of humanity. May Pusha, lord of health and nourishment, Maruts, winds and all vibrant brave, Dhata, lord sustainer and ordainer of life, and Savita, creator and inspirer of life's vision and energy, inspire and advance you for the sake of this wedded couple.

अ॒नृ॒क्ष॒रा ऋ॒जवः॑ सन्तु पन्था॑नो॒ येभि॒ः सखा॑यो॒ यन्ति॑ नो॒ वरे॑यम्। सं भगे॑न॒ सम॑र्य॒म्णा सं धा॒ता सृ॑जतु॒ वर्च॑सा॥ ३४॥

34. *Anṛkṣarā ṛjavaḥ santu panthāno yebhiḥ sakhāyo yanti no vareyam. Saṁ bhagena samaryamṇā saṁ dhātā sṛjatu varcasā.*

May the paths of life be simple, straight, natural and free from thorny obstacles, paths by which our friends go and reach their choice goals of fulfilment. May Dhata, lord sustainer and ordainer of life, inspire and join us with Bhaga, honour, excellence and prosperity, with Aryaman, progress with judgement and rectitude, and with lustre and splendour of the world.

यच्च॒ वर्चो॑ अ॒क्षेषु॒ सुरा॑यां च॒ यदा॑हि॒तम्।
यद्गोष्व॒श्विना॒ वर्च॒स्तेने॒मां वर्च॑सावतम्॥ ३५॥

35. *Yacca varco akṣeṣu surāyāṁ ca yadāhitam.*
Yadgoṣvaśvinā varcastenemāṁ varcasāvatam.

The lustre, splendour and inspiration that is collected, concentrated and confirmed in the axis and orbits of the stars and in the inspiration of soma, and the power and purity that is in the light of sun rays and the words of Veda, and the generosity that is in cows, with that power and purity, that light and splendour, and that generosity, may the Ashvins, all wedded couples and senior parents bless this bride.

येन॑ महा॒न॒घ्न्या ज॒घन॒मश्वि॑ना॒ येन॑ वा॒ सुरा॑।
येना॒क्षा अ॒भ्यषि॑च्यन्त॒ तेने॒मां वर्च॑सावतम्॥ ३६॥

36. *Yena mahānaghnyā jaghanamaśvinā yena vā surā. Yenākṣā abhyaṣicyanta tenemāṁ varcasāvatam.*

The lustre and splendour with which the udder of the unviolated cow, or the inspiring water, or the axes of honourable actions are infused, with that same lustre and splendour, O Ashvins, complementary powers of nature and humanity, bless and protect this bride.

यो अ॑नि॒ध्मो दी॒दय॑दप्स्व॑१॑न्तर्यं विप्रा॑स॒ ईड॑ते अध्व॒रेषु॑। अपां॑ नपा॒न्मधु॑मतीर॒पो दा॒ याभि॒रिन्द्रो॑ वावृ॒धे वी॒र्या॑ ऽवान्॥ ३७॥

37. *Yo anidhmo dīdayadapsvantaryaṁ viprāsa īḍate adhvareṣu. Apāṁ napānmadhumatīrapo dā yābhirindro vāvṛdhe vīryā vān.*

Lord omnipotent that shines and blazes without

fire and fuel in the waters of life, which the divine sages worship and serve in yajnic projects, may that lord omnipotent, saviour protector of the vitality and virility of life against any possible fall, bless the groom with those honeyed vitalities of virility so that he may grow mighty and lustrous in his married life.

इ॒दम॒हं रु॒शन्तं ग्रा॒भं त॑नू॒दूषि॒मपो॑हामि। यो भ॒द्रो रो॑च॒नस्त-मुद॑चामि॥ ३८॥

38. *Idamahaṁ ruśantaṁ grābhaṁ tanūdūṣimapohāmi. Yo bhadro rocanastamudacāmi.*

Here and now I give up and cast away whatever is injurious, infectious, defiling and overpowering with seizure of limbs and impairment of faculties and take on to whatever is good and exhilarating for the health and lustre of body and mind. (For further reference: Atharva, 16, 1, 1-13.)

आस्यै ब्राह्म॒णाः स्न॒पनीर्हर॒न्त्ववी॑रघ्नीरु॒द॑ज॒न्त्वाप॑ः।
अ॒र्य॒म्णो अ॒ग्निं पर्ये॑तु पू॒ष॒न्प्रती॑क्षन्ते॒ श्वशु॑रो दे॒वर॑श्च॥ ३९॥

39. *Āsyai brāhmaṇāḥ snapanīrharantvavīraghnīrudajantvāpaḥ. Aryamṇo agniṁ paryetu pūṣanpratīkṣante śvaśuro devaraśca.*

Let health experts of fertility prepare exhilarating and vitalising waters for the ceremonial bath of this bride, let her circumambulate the holy fire of Aryaman, Spirit of new life, pray for and receive the inspiring gift of new life. O Pushan, lord of nourishment and growth, her father-in-law and husbands are waiting for her arrival as for a new dawn in the home.

शं ते हिरण्यं शमु सन्त्वापः शं मेथिर्भवतु शं युगस्य तर्द्म।
शं त आपः शतपवित्रा भवन्तु शमु पत्या तन्वं सं स्पृशस्व॥ ४०॥

40. *Śaṁ te hiraṇyaṁ śamu santvāpaḥ śaṁ methirbhavatu śaṁ yugasya tardma. Śaṁ ta āpaḥ śatapavitrā bhavantu śamu patyā tanvaṁ saṁ spṛśasva.*

Let your golden glow of health and the light and lustre of heart and soul be good and auspicious for you. Let the flow of life and conduct be good and auspicious. Let your new position in the home be central, creative and auspicious. Let the wedded association be good, auspicious and peaceful. Let the social flow of life be pure and nobly abundant in a hundred ways. Let your conjugal union with husband in body and mind be good and intimate and mutually inspiring.

खे रथस्य खेऽ नसः खे युगस्य शतक्रतो।
अपालामिन्द्र त्रिष्पूत्वाकृणोः सूर्यत्वचम्॥ ४१॥

41. *Khe rathasya khe'nasaḥ khe yugasya śatakrato. Apālāmindra triṣpūtvākṛṇoḥ sūryatvacam.*

O Indra, noble and virile groom of a hundredfold power and virtue, in the triple pleasures of body, mind and soul for total living, make the bride, a maiden of boundless virtue exclusively dedicated to you, radiant as sun rays in knowledge, action and piety.

आशासाना सौमनसं प्रजां सौभाग्यं रयिम्।
पत्युरनुव्रता भूत्वा सं नह्यस्वामृताय कम्॥ ४२॥

42. *Āśāsānā saumanasaṁ prajāṁ saubhāgyaṁ rayim. Patyuranuvratā bhūtvā saṁ nahyasvāmṛtāya kam.*

O bride, hoping and planning to achieve life's happiness with good cheer of mind, noble progeny, good fortune and the wealth of life, having joined your husband for a common purpose in common discipline with him, prepare yourself and launch upon the joint mission of earthly joy and immortal freedom of the soul.

यथा॒ सिन्धु॑र्न॒दीना॑ं साम्रा॑ज्यं सुषु॒वे वृषा॑।
ए॒वा त्वं स॒म्राज्ये॑धि॒ पत्यु॒रस्तं॑ प॒रेत्य॑॥ ४३॥

43. *Yathā sindhurnadīnāṁ sāmrājyaṁ suṣuve vṛṣā. Evā tvaṁ samrājñyedhi patyurastaṁ paretya.*

Just as the abundant sea in space and on earth orders and runs the water systems of the rivers, so, O bride, having joined the husband's home, manage the affairs of the family as the queen of a new order.

स॒म्राज्ये॑धि॒ श्वशु॑रेषु स॒म्राज्यु॒त दे॒वृषु॑।
ननां॑न्दुः स॒म्राज्ये॑धि स॒म्राज्यु॒त श्व॒श्वाः॥ ४४॥

44. *Samrājñyedhi śvaśureṣu samrājñyuta devṛṣu. Nanānduḥ samrājñyedhi samrājñyuta śvaśrvāḥ.*

Be the queen of love and affection among your in-laws, the father-in-law and his peers, be the queen of love and respect among your husband's brothers and cousins, be the darling queen of the heart of your sister-in-law, and the ruling love of your mother-in-law.

या अकृ॑न्त॒न्नव॑य॒न्याश्च॑ तत्नि॒रे या दे॒वीरन्ताँ॑ अ॒भितोऽद॑दन्त।
तास्त्वा॑ ज॒रसे॒ सं व्य॑य॒न्त्वायु॑ष्मती॒दं परि॑ धत्स्व॒ वास॑ः॥ ४५॥

45. *Yā akṛntannavayanyāśca tatnire yā devīrantāň abhito'dadanta. Tāstvā jarase saṁ vyayantvāyuṣmatīdaṁ pari dhatsva vāsaḥ.*

Those noble women who spun the thread, who did the weaving, those who sewed the garment to the ends of completion, may they provide the raiment for you till a happy full age. With this good will and best wishes, please put on this garment.

जीवं रुदन्ति वि नयन्त्यध्वरं दीर्घामनु प्रसितिं दीध्युर्नरः।
वामं पितृभ्यो य इदं समीरिरे मयः पतिभ्यो जनये परिष्वजे॥ ४६॥

46. *Jīvaṁ rudanti vi nayantyadhvaraṁ dīrghāmanu prasitiṁ dīdhyurnaraḥ. Vāmaṁ pitṛbhyo ya idaṁ samīrire mayaḥ patibhyo janaye pariṣvaje.*

People shed joyous tears of separation when a darling of their life leaves home for another. At the same time they extend life's yajna by matrimony and plan and accomplish a long programme of disciplined and enlightened conjugality. They perform this act of joy and satisfaction for the parents also and for the husband and wife when they are united as a loving married couple.

(This mantra has also been interpreted in a totally different manner by Vishvanatha Vidyalankara: 'People wail for a life time, desecrate a holy yajna and create a long snare for themselves including a painful experience for the parents when they convert holy matrimony into mere physical union of carnal pleasure for the husband and wife.' This interpretation is based on a different interpretation of the nature of tears, the verb 'vini', the noun 'prasiti', and the words 'vaman' and 'mayah', and 'parishvaje' in the sense of mere physical union.)

स्योनं ध्रुवं प्रजायै धारयामि ते ऽश्मानं देव्याः पृथिव्या उपस्थे। तमा तिष्ठानुमाद्या सुवर्चा दीर्घं त आयुः सविता कृणोतु॥ ४७॥

47. *Syonaṁ dhruvaṁ prajāyai dhārayāmi te'śmānaṁ devyāḥ pṛthivyā upasthe. Tamā tiṣṭhānumādyā suvarcā dīrghaṁ ta āyuḥ savitā kṛṇotu.*

For the sake of your progeny, I take on this delightful and inviolable adamantine discipline of avowed trust and loyalty of conjugal faith on the lap of divine mother earth. Come and abide here happy, strong and lustrous, and may Savita, lord giver of light and inspiration grant you a long, healthy life.

येनाग्निरस्या भूम्या हस्तं जग्राह दक्षिणम्। तेन गृह्णामि ते हस्तं मा व्यथिष्ठा मया सह प्रजया च धनेन च॥ ४८॥

48. *Yenāgnirasyā bhūmyā hastaṁ jagrāha dakṣiṇam. Tena gṛhṇāmi te hastaṁ mā vyathiṣṭhā mayā saha prajayā ca dhanena ca.*

With the same purpose and competence, as Agni, vital heat of cosmic creativity, has taken over the motherly potential of fertile earth, I hold your hand. With me, with plenty, prosperity and progeny, you would not suffer any want or deprivation.

देवस्ते सविता हस्तं गृह्णातु सोमो राजा सुप्रजसं कृणोतु। अग्निः सुभगां जातवेदाः पत्ये पत्नीं जरदष्टिं कृणोतु॥ ४९॥

49. *Devaste savitā hastaṁ gṛhṇātu somo rājā suprajasaṁ kṛṇotu. Agniḥ subhagāṁ jātavedāḥ patye patnīṁ jaradaṣṭiṁ kṛṇotu.*

Brilliant Savita, enlightened husband like the

sun, may hold your hand, Soma, the loving inspiring man like the gracious moon, may inspire you with love and inspiration and lead you to have noble progeny, and may Agni, creativity of nature and divinity, pervading every where in existence, bless the wife with womanly wealth of fertility and motherhood for a full age till fulfilment.

गृह्णामि॑ ते सौभग॒त्वाय॒ हस्तं॒ मया॒ पत्या॑ ज॒रद॑ष्टि॒र्यथास॑ः ।
भगो॑ अर्य॒मा स॑वि॒ता पुर॑न्धि॒र्मह्यं॒ त्वादु॒र्गार्ह॑पत्याय दे॒वाः ॥ ५० ॥

50. *Gṛhṇāmi te saubhagatvāya hastaṁ mayā patyā jaradaṣṭiryathāsaḥ. Bhago aryamā savitā purandhirmahyaṁ tvādurgārhapatyāya devāḥ.*

I hold your hand for familial good fortune so that with me, your husband, you may live a full long life as a happy wife. Bhaga, lord of prosperity, Aryama, lord of justice and advancement, Savita, lord creator and light giver, and Purandhi, holder and sustainer, and all divinities of nature and nobilities of humanity have given you to me for living the happy life of a good household..

भग॑स्ते॒ हस्त॑मग्रहीत्सवि॒ता हस्त॑मग्रहीत् ।
पत्नी॒ त्वम॑सि॒ धर्म॑णा॒हं गृ॒हप॑ति॒स्तव ॥ ५१ ॥

51. *Bhagaste hastamagrahīt savitā hastamagrahīt. Patnī tvamasi dharmaṇāhaḥ. gṛhapatistava.*

Bhaga, lord of power and prosperity, has taken your hand, Savita, lord of light and life, has taken your hand (and given it unto me). By Dharma, then, you are my wife, and, by Dharma, I am your husband.

ममेयमस्तु पोष्या मह्यं त्वादाद् बृहस्पतिः।
मया पत्या प्रजावति सं जीव शरदः शतम्॥ ५२॥

52. *Mameyamastu poṣyā mahyaṁ tvādād bṛhaspatiḥ.*
Mayā patyā prajāvati saṁ jīva śaradaḥ śatam.

This bride now would be my responsibility to maintain. Brhaspati, lord of the grand universe, has given and entrusted you unto me. The high priest, sagely scholar of the Vedas, has confirmed the gift to me, socially. You now live happy with me, your husband, unto a full hundred years enjoying the company of noble children.

त्वष्टा वासो व्य ∫दधाच्छुभे कं बृहस्पतेः प्रशिषा कवीनाम्।
तेनेमां नारीं सविता भगश्च सूर्यामिव परि धत्तां प्रजया॥ ५३॥

53. *Tvaṣṭā vāso vya dadhācchubhe kaṁ bṛhaspateḥ praśiṣā kavīnām. Tenemāṁ nārīṁ savitā bhagaśca sūryāmiva pari dhattāṁ prajayā.*

Tvashta, divine maker, has made the cloth for comfort and good fortune with the blessings of Brhaspati and the good wishes of poets and sages. Thereby may Savita and Bhaga adorn this bride with raiment and bless her with progeny like Surya, child of the sun.

इन्द्राग्नी द्यावापृथिवी मातरिश्वा मित्रावरुणा भगो अश्विनोभा। बृहस्पतिर्मरुतो ब्रह्म सोम इमां नारीं प्रजया वर्धयन्तु॥ ५४॥

54. *Indrāgnī dyāvāpṛthivī mātariśvā mitrāvaruṇā bhago aśvinobhā. Bṛhaspatirmaruto brahma soma imāṁ nārīṁ prajayā vardhayantu.*

May Indra and Agni, nature's divine energy and

fire, heaven and earth, Matarishva, winds and electric energy of the firmament, Mitra and Varuna, sun and moon, day and night, Bhaga, universal prosperity, both Ashvins, complementarities of Nature, Brhaspati, lord of the expansive universe, Maruts, winds of the firmament, Brahma, lord supreme of the universe, Soma, life-giving energy of the moon, bless and advance this bride with noble progeny.

बृहस्पतिः प्रथमः सूर्यायाः शीर्षे केशाँ अकल्पयत्।
तेनेमामश्विना नारीं पत्ये सं शोभयामसि ॥ ५५ ॥

55. *Bṛhaspatiḥ prathamaḥ sūryāyāḥ śīrṣe keśāň akalpayat. Tenemāmaśvinā nārīṁ patye saṁ śobhayāmasi.*

First of all it was Brhaspati, lord of expansive nature, who created the hair on the head of this Surya, maiden child of the sun. After that we, Ashvins, prepare and consecrate this bride for the groom.

इदं तद्रूपं यदवस्त योषा जायां जिज्ञासे मनसा चरन्तीम्।
तामन्वर्तिष्ये सखिभिर्नवग्वैः क इमान्विद्वान्वि चचर्त पाशान्॥ ५६ ॥

56. *Idaṁ tadrūpaṁ yadavasta yoṣā jāyāṁ jijñāse manasā carantīm. Tāmanvartiṣye sakhibhirnavagvaiḥ ka imānvidvānvi cacarta pāśān.*

It is that form, beauty and grace which the maiden wears and bears, that which is the bride sojourning with mind and imagination in search of a mate, I long for in earnest. I with friends and associates, the latest ones too, will live and behave in accord with her. It is the expert artist who beautifully designed and

wove the beauteous bouquet of her hair as snares of love and excitement.

अ॒हं वि ष्या॑मि मयि॑ रू॒पमस्या॒ वेद॒दित्पश्य॒न्मन॑सः कु॒लाय॑म्।
न स्तेय॑मद्मि॒ मन॒सोद॑मुच्ये स्व॒यं श्र॑थ्ना॒नो वरु॑णस्य॒ पाशा॑न्॥ ५७॥

57. *Ahaṁ vi ṣyāmi mayi rūpamasyā vedaditpaśya-nmanasaḥ kulāyam. Na steyamadmi manasoda-mucye svayaṁ śrathnāno varuṣasya pāśān.*

I have fixed into me the love and beauty of this maiden, knowing and seeing that therein is the seat of my heart and love. I do not take anything by stealth, having tied and now loosened the bonds of Varuna myself. I am mentally free, yet freely bound.

प्र त्वा॑ मुञ्चामि॒ वरु॑णस्य॒ पाशा॒द्येन॒ त्वाब॑ध्नात्सवि॒ता सु॒शेवा॑ः। उ॒रुं लो॒कं सु॒गम॒त्र॒ पन्थां कृ॒णोमि॒ तुभ्यं स॒हप॑त्न्यै॒ वधु॥ ५८॥

58. *Pra tvā muñcāmi varuṇasya pāśādyena tvābadhnātsavitā suśevāḥ. Uruṁ lokaṁ sugamatra panthāṁ kṛṇomi tubhyaṁ sahapatnyai vadhu.*

O bride, I release you from the bond by which Savita, blissful lord giver of life, bound you in the father's home. Now for you, bound in union with me, the husband, I create and prepare a free, comfortable and wide path of life.

उद्यच्छ॑ध्व॒मप॒ रक्षो॑ हनाथे॒मां नारीं॑ सुकृ॒ते द॑धात। धा॒ता वि॑प॒श्चित्पति॒मस्यै॑ वि॑वेद॒ भगो॒ राजा॑ पु॒र ए॑तु प्रजा॒नन्॥ ५९॥

59. *Udyacchadhvamapa rakṣo hanāthemāṁ nārīṁ sukṛte dadhāta. Dhātā vipaścitpatimasyai viveda bhago rājā pura etu prajānan.*

O members of the family, raise and rouse yourselves anew in this new situation, eliminate the negative forces, establish this bride in noble works in her new role. Dhata, lord sustainer and ordainer of life, wise and all knowing, has got the husband for her. Let Bhaga, the husband, brilliant and confident, ruling and organising life, knowing things well, go forward and provide the lead.

भगस्ततक्ष चतुरः पादान्भगस्ततक्ष चत्वार्युष्पलानि। त्वष्टा पिपेश मध्यतोऽ नु वर्ध्रान्त्सा नो अस्तु सुमङ्गली ॥ ६० ॥

60. *Bhagastatakṣa caturaḥ pādānbhagastatakṣa catvāryuṣpalāni. Tvaṣṭā pipeśa madhyato'nu vardhrāntsā no astu sumaṅgalī.*

Bhaga, lord sustainer and ordainer of life, has framed the value orders of life: Dharma, Artha, Kama and Moksha; four social orders: Brahmana, Kshatriya, Vaishya and Shudra; four stages of personal life: Brahmacharya, Grhastha, Vanaprastha and Sanyasa. Tvashta, lord maker and organiser of life, has placed the woman as partner of man in matrimony in this order and organisation. May the bride be good and auspicious for us.

सुकिंशुकं वहतुं विश्वरूपं हिरण्यवर्णं सुवृतं सुचक्रम्। आ रोह सूर्ये अमृतस्य लोकं स्योनं पतिभ्यो वहतुं कृणुत्वम् ॥ ६१ ॥

61. *Sukiṁśukaṁ vahatuṁ viśvarūpaṁ hiraṇyavarṇaṁ suvṛtaṁ sucakram. Ā roha sūrye amṛtasya lokaṁ syonaṁ patibhyo vahatuṁ kṛṇu tvam.*

O bride, ascend the chariot of Grhastha, decked with flowers, versatile in form and role, of golden beauty, well cultured and moving forward in a well controlled manner. O Surya, sunny light of a new dawn for the new home, ascend to the new world of freedom and immortality through Grhastha, and make the life of your husband and family beautiful and comfortable as an earthly paradise.

अभ्रातृघ्नीं वरुणापशुघ्नीं बृहस्पते। इन्द्रापतिघ्नीं पुत्रिणी-
मास्मभ्यं सवितर्वह ॥ ६२ ॥

62. *Abhrātṛghnīṁ varuṇāpaśughnīṁ bṛhaspate. Indrāpatighnīṁ putriṇīmāsmabhyaṁ savitarvaha.*

O Varuna, O Brhaspati, O Indra, O Savita, pray lead and bring the bride to our home. O bridegroom, young man of noble qualities as Varuna, educated and enlightened with wide knowledge like Brhaspati, strong and powerful as Indra, and virile and brave as Savita, conduct home this bride who is noble and helpful to brothers and sisters, loving to the husband and kind to the animals of the home. Escort her for us, bring her home. And may God bless her as mother of noble children.

मा हिंसिष्टं कुमार्यं१ स्थूणे देवकृते पथि।
शालाया देव्या द्वारं स्योनं कृण्मो वधूपथम् ॥ ६३ ॥

63. *Mā hiṁsiṣṭaṁ kumāryaṁ sthūṇe devakṛte pathi. Śālāyā devyā dvāraṁ syonaṁ kṛṇmo vadhūpatham.*

O pillars of the home and family, father and mother of the bridegroom, blest by divinities with a noble son, please do not hurt the maiden, the bride, be kind and loving.

We open and decorate the auspicious door of the house blest by divinities and make it a beautiful path of entry for the bride's welcome.

ब्रह्मापरं युज्यतां ब्रह्म पूर्वं ब्रह्मान्ततो मध्यतो ब्रह्म सर्वतः।
अनाव्याधां देवपुरां प्रपद्य शिवा स्योना पतिलोके वि राज ॥ ६४ ॥

64. *Brahmāparaṁ yujyatāṁ brahma pūrvaṁ brahmāntato madhyato brahma sarvataḥ. Anāvyādhāṁ devapurāṁ prapadya śivā syonā patiloke vi rāja.*

Let Veda mantras be chanted and resound in the front, at the back, at the end, in the middle, in fact all round the house. O bride, having reached the holy, auspicious divine home free from obstacles and inhibitions, beautiful and blissful, shine as a queen in the house of the husband.

Kanda 14/Sukta 2

Atma Devata, Surya Savitri Rshi

तुभ्यमग्रे पर्यवहन्त्सूर्यां वहतुना सह।
स नः पतिभ्यो जायां दा अग्ने प्रजया सह ॥ १ ॥

1. *Tubhyamagre paryavahantsūryāṁ vahatunā saha. Sa naḥ patibhyo jāyāṁ dā agne prajayā saha.*

O Agni, spirit of light and life, the divinities

first conducted Surya, the bride, with her bridal wealth to you. May you now give her with her maturity and motherly potential as wife to the bridegroom and his family who will honour, protect and maintain her. (Refer also to Rgveda 10, 85, 40)

(When a girl child is born, the parents think of her upbringing, education and preparation for her settlement under the divine care of Agni, divine spirit of life and light. When she is mature with full health, education and bridal accomplishments, she is married and given over to the bridegroom and his family. The word 'pati' means husband but it also means one who cares for her and maintains and protects her. And when she comes to the family of the bridegroom she becomes the responsibility of the entire family. Hence 'patibhyah' here means the bridegroom and other members of the family who will care, maintain and protect her and help her grow further as mother head of the family.)

पुनः पत्नीमग्निरदादायुषा सह वर्चसा ।
दीर्घायुरस्या यः पतिर्जीवाति शरदः शतम् ॥ २ ॥

20. *Punaḥ patnīmagniradādāyuṣā saha varcasā.*
Dīrghāyurasyā yaḥ patirjīvāti śaradaḥ śatam.

Agni, lord of light and life, now gives her back to the bridegroom along with her maturity of health and age and womanly potential, her vigour and lustre of youth and brilliance. The husband now will look after, protect and maintain her for a life time of full hundred years.

सोमस्य जाया प्रथमं गन्धर्वस्तेऽ परः पतिः ।
तृतीयो अग्निष्टे पतिस्तुरीयस्ते मनुष्यजाः ॥ ३ ॥

30. *Somasya jāyā prathamaṁ gandharvaste' paraḥ patiḥ. Tṛtīyo agniṣṭe patisturīyaste manuṣyajāḥ.*

Surya is first the care of Soma. Your second protector, O Surya, is Gandharva. Agni is the third protector, and the fourth protector, your husband, is the son of man.

(Reference may be made to Rgveda, 10, 85, 40: "O bright girl, your first protective and promotive gurdian is Soma, divine nature's energy which leads you to puberty. The next is Gandharva which energises you with fertility. The third is Agni which inspires you to love and passion, and your fourth guardian is your husband, son of man for the continuance of humanity." Since the fourth is called 'the son of man', it is clear that the previous three are other than the man, they being forces of nature as explained. It has to be stressed and clarified that the guardians in successive order have all the qualities of the previous ones. Therefore the fourth, son of man, has all the other three: health, energy, enlightened passion, and all-inclusive humanity. In other words, he has to be cool yet energetic as soma, bright as sun, enlightened as well as enthusiastic as agni, and human as the concept of man in Rgveda, 10, 53, 6. Reference may also be made to Gita 9, 20 and 15, 13; 10, 26; 4, 37; 10, 36; and 10, 28 and 7, 11.)

सोमो॑ ददद्गन्ध॒र्वाय॑ गन्ध॒र्वो द॑ददद॒ग्नये॑।
र॒यिं च॑ पु॒त्रांश्चा॑दाद॒ग्निर्म॒ह्यमथो॑ इ॒माम्॥ ४॥

4. *Somo dadadgandharvāya gandharvo dadadagnaye. Rayiṁ ca putrāṁścādādagnirmahyamatho imām.*

Soma, the state of child-like innocence, gave her unto Gandharva, rising self awareness of identity toward puberty, Gandharva gave her unto Agni, state of adolescence, love and maturtiy, and Agni, on maturity, balanced and tempered identity with education, gives her to me with homely wealth and noble progeny implicit in her.

आ वा॑मगन्त्सुम॒तिर्वा॑जिनीवसू॒ न्य॑श्विना ह॒त्सु कामा॑ अरंसत। अभू॑तं गो॒पा मि॑थु॒ना शु॑भस्पती प्रि॒या अ॑र्य॒म्णो दुयाँ॑ अशीमहि॥ ५॥

5. *Ā vāmagantsumatirvājinīvasū nyaśvinā hṛtsu kāmā araṁsata. Abhūtaṁ gopā mithunā śubhaspatī priyā aryamṇo dūryāň aśīmahi.*

O wedded couple, man and wife, rich in food, energy and settled life, may noble understanding and wisdom come and abide with you. May love, faith and trust, and noble ambitions be and abide in your hearts. May both of you as wedded couple mutually be guardians of each other and upholders of your common ideals and responsibilities as masters of noble living, and may Aryama, lord divine of familial well being, be kind and gracious path maker so that we all may enjoy good homes and happy family life.

सा म॑न्दसा॒ना मन॑सा शि॒वेन॑ र॒यिं धे॑हि॒ सर्व॑वीरं वच॒स्य॑म्। सु॒गं ती॒र्थं सु॑प्रपा॒णं शु॑भस्पती स्था॒णुं प॑थिष्ठा॒मप॑ दुर्म॒तिं ह॑तम्॥ ६॥

6. *Sā mandasānā manasā śivena rayiṁ dhehi sarvavīraṁ vacasyam. Sugaṁ tīrthaṁ suprapāṇaṁ śubhaspatī sthāṇuṁ pathiṣṭhāmapa durmatiṁ hatam.*

O bride, happy at heart with a noble auspicious mind, be the mistress of adorable wealth worthy of the brave without any weakness. O wedded couple, worthy guardians of noble values and actions, we wish you a clear path of holy matrimony, a noble destination in life and full satisfaction of your desires and ambitions in life, and we exhort you that you drive out all misunderstanding, suspicion and negative thinking from your life which, otherwise, might stand as a rock in your way and block your passage to advancement.

या ओषधयो या नद्यो ३ यानि क्षेत्राणि या वना।
तास्त्वा वधु प्रजावतीं पत्ये रक्षन्तु रक्षसः ॥ ७ ॥

7. *Yā oṣadhayo yā nadyo'yāni kṣetrāṇi yā vanā. Tāstvā vadhu prajāvatīṁ patye rakṣantu rakṣasaḥ.*

All herbs and trees, all streams and rivers, all fields and forests which are around, may they all, O bride, as protectors and guardians, protect you as the mother of progeny for your husband against all evils and attacks of negativity.

एमं पन्थामरुक्षाम सुगं स्वस्तिवाहनम्।
यस्मिन्वीरो न रिष्यत्यन्येषां विन्दते वसु ॥ ८ ॥

8. *Emaṁ panthāmarukṣāma sugaṁ svastivāhanam. Yasminvīro na riṣyatyanyeṣāṁ vindate vasu.*

We have taken on to this path of matrimony as our way of life. It is holy, clear, and a harbinger of auspicious well being and prosperity. On this path the brave are never defeated, never destroyed, in fact they achieve the same wealth and values as of the other brave

way farers past and present.

इ॒दं सु मे॑ नरः शृणु॒त यया॒शिषा॒ दंप॑ती वा॒ममश्नु॒तः। ये ग॑न्ध॒र्वा अ॑प्स॒रस॑श्च दे॒वीरे॒षु वा॑नस्प॒त्येषु॒ येऽधि॑ त॒स्थुः। स्यो॒नास्ते॑ अ॒स्यै व॒ध्वै भ॑वन्तु॒ मा हिं॑सिषुर्वहतु॒मुह्य॑मा॑नम्॥ ९॥

9. *Idaṁ su me naraḥ śṛṇuta yayāśiṣā daṁpatī vāmamaśnutaḥ. Ye gandharvā apsarasaśca devīreṣu vānaspatyeṣu ye'dhi tasthuḥ. Syonāste asyai vadhvai bhavantu mā hiṁsiṣurvahatumuhyamānam.*

Listen, ye men and women, the word of prayer and good wishes by which the wedded couple may attain the best and sweetest pleasure of life: May all devotees of Vedic speech, divine women busy in their daily chores, all sages who live in their forest groves, be good and kind to the bride. May none on way hurt the bride and none obstruct the bridal procession conducting Surya to her new home.

ये व॒ध्व॑ ऽश्चन्द्रं व॑हतुं॒ यक्ष्मा॒ यन्ति॒ जना॑ँ अनु॑। पुन॒स्तान्य॒ज्ञिया॑ दे॒वा नय॑न्तु॒ यत॒ आग॑ताः॥ १०॥

10. *Ye vadhvaścandraṁ vahatuṁ yakṣmā yanti janāṅ anu. Punastānyajñiyā devā nayantu yata āgatāḥ.*

All those worthies of society who come in response to the members of the bride's family and join and grace the beautiful bridal procession, after the wedding yajna, on way to her new home are respectable. Let the noblest respectable people of the bride's family escort them to their places from where they had come.

मा वि॑दन्परिप॒न्थिनो॒ य आ॒सीद॑न्ति॒ दम्प॑ती। सु॒गेन॑ दु॒र्गमतीं॑ता॒मप॑ द्रा॒न्त्वरा॑तयः॥ ११॥

11. *Mā vidanparipanthino ya āsīdanti dampatī. Sugena durgamatītāmapa drāntvarātayaḥ.*

Let the forces counter to the ways of Grhastha which afflict and mislead the wedded couple never come their way. O wedded couple, cross over the difficult paths and problems of life by simple, straight and clear ways of life, and let enemies, wants and adversities flee away from you.

सं काशयामि वहतुं ब्रह्मणा गृहैरघोरेण चक्षुषा मित्रियेण। पर्याणद्धं विश्वरूपं यदस्ति स्योनं पतिभ्यः सविता तत्कृणोतु॥ १२॥

12. *Saṁ kāśayāmi vahatuṁ brahmaṇā gṛhairaghoreṇa cakṣuṣā mitriyeṇa. Paryāṇaddhaṁ viśvarūpaṁ yadasti syonaṁ patibhyaḥ savitā tatkṛṇotu.*

By the Vedic advice of the high priest and the help and cooperation of the members of the home with a friendly eye of love free from power, anger or protest, I make the entire nuptial ceremony, wedding gifts and the bridal chariot, all look beautiful and gracious. Well ordered every way, with all beauties of form and function as it all is by our joint efforts, may Savita, lord of life, make it agreeable and beautiful to the bridegroom and the members of his family.

शिवा नारीयमस्तमागन्निमं धाता लोकमस्यै दिदेश। तामर्यमा भगो अश्विनोभा प्रजापतिः प्रजया वर्धयन्तु॥ १३॥

13. *Śivā nārīyamastamāgannimaṁ dhātā lokamasyai dideśa. Tāmaryamā bhago aśvinobhā prajāpatiḥ prajayā vardhayantu.*

This blessed, blissful and gracious bride has

come to this home of her husband and family. Dhata, lord ruler and sustainer of the world, had ordained this house, family and environment for her. May Aryama, lord of order and advancement, Bhaga, lord of glory and prosperity, both Ashvins, nature's complementarities of growth and progress, and Prajapati, lord of his children of creation, bless and exalt this bride with children and other people of the family around.

आ॒त्म॒न्व॒त्यु॒र्व॒रा॒ नारी॒यमा॒ग॒न्त॒स्यां नरो॑ वपत॒ बी॒ज॒मस्याम्।
सा वः॑ प्र॒जां ज॑नयद्वक्षणा॑भ्यो॒ बिभ्र॑ती दु॒ग्धमृ॒॑षभ॑स्य॒ रेत॒॑ः॥ १४॥

14. *Ātmanvatyurvarā nārīyamāgantasyāṁ naro vapata vījamasyām. Sā vaḥ prajāṁ janayadvakṣaṇābhyo bibhratī dugdhamṛṣabhasya retaḥ.*

O man, this woman, the bride, strong in spirit and morals, mature and fertile in health, has come to you as wife in whom you would plant the seed, and, bearing the seed of the virile husband, nourishing the seed and bearing milk from the steams of her body energy, she will give birth to your child for you and your family.

प्रति॑ तिष्ठ वि॒राड॑सि॒ विष्णु॑रि॒वे॒ह सर॑स्वति।
सिनी॑वालि॒ प्र जा॑यता॒ं भग॑स्य सु॒म॒तावस॑त्॥ १५॥

15. *Prati tiṣṭha virāḍasi viṣṇuriveha sarasvati. Sinīvāli pra jāyatāṁ bhagasya sumatāvasat.*

O Bride, lady of intelligence, Sarasvati, O lady of grace, Sinivali, noble, brilliant and queen-like you are, settle secure here in the home, let your presence pervade in the home like Vishnu's in the universe. Give

birth to the baby and may the baby be in the good will of Bhaga, lord of life's excellence and glory.

उद्व॑ ऊ॒र्मिः शम्या॑ ह॒न्त्वापो॒ योक्त्रा॑णि मुञ्चत।
माद॑ुष्कृतौ॒ व्ये ऽ॑नसाव॒घ्न्यावशु॑न॒मार॑ताम्॥ १६॥

17. *Udva ūrmiḥ śamyā hantvāpo yoktrāṇi muñcata.*
Māduṣkṛtau vye nasāvaghnyāvaśunamāratām.

O women, let vibrations of love and peace emanate from you. Take over the reins of the home and give up whatever is undesirable. O man and wife, do nothing evil, avoid sin, be unassailable, and may you never suffer any loss or harm.

अघो॑रचक्षु॒रप॑तिघ्नी स्यो॒ना शग्मा सु॒शेवा॑ सु॒यमा॑ गृ॒हेभ्यः॑।
वी॒र॒सू॒र्दे॒वृ॒का॑मा॒ सं त्वयै॑धिषीमहि सुमन॒स्यमा॑ना॥ १७॥

17. *Aghoracakṣurapatighnī syonā śagmā suśevā suyamā gṛhebhyaḥ. Vīrasūrdevṛkāmā saṁ tvayaidhīṣīmahi sumanasyamānā.*

Of kind eye, unhurtful to the husband, gentle, efficient, gracious, self-regulated for inmates of the home, mother of the brave, loving to brother-in-law, happy at heart you are, may we rise and advance with you.

अदे॑वृघ्न्यप॑तिघ्नीहैधि॑ शि॒वा प॒शुभ्यः॑ सु॒यमा॑ सु॒वर्चा॑ः।
प्र॒जाव॑ती वीर॒सू॒र्दे॒वृ॒का॑मा स्यो॒नेमम॒ग्निं गार्ह॑पत्यं सपर्य॥ १८॥

18. *Adevṛghnyapatighnīhaidhi śivā paśubhyaḥ suyamā suvarcāḥ. Prajāvatī vīrasūrdevṛkāmā syonemamagniṁ gārhapatyaṁ saparya.*

Unhurtful and loving to brothers-in-law, loving to the husband, kind to animals, self-controlled, noble

and brilliant, blest with progeny, mother of the brave, and gracious, serve and maintain the holy fire of the home.

उत्ति॑ष्ठेतः किमि॒च्छन्ती॒दमागा॑ अ॒हं त्वे॑डे अ॒भि॒भूः स्वाद् गृ॒हात्। शू॒न्यै॒षी नि॑र्ऋ॒ते॒ याज॒गन्धोत्ति॑ष्ठाराते॒ प्र प॑त॒ मेह रं॑स्थाः॥ १९॥

19. *Uttiṣṭhetaḥ kimicchantīdamāgā ahaṁ tveḍe abhibhūḥ svād gṛhāt. Śūnyaiṣī nir-ṛte yājaga-ndhottiṣṭhārāte pra pata meha raṁsthāḥ.*

O adversity, get off from here! What for do you come? I being the stronger, drive you out of my house. O lover of nothing, O indigence, unwelcome visitor, get up and run off, don't stay here.

य॒दा गार्ह॑पत्य॒मसपर्यै॑त्पू॒र्व॑म॒ग्निं व॒धूरि॒यम्।
अधा॒ सर॑स्वत्यै॒ नारि॑ पि॒तृभ्य॑श्च॒ नम॑स्कुरु॥ २०॥

20. *Yadā gārhapatyamasaparyaitpūrvamagniṁ vadhūriyam. Adhā sarasvatyai nāri pitṛbhyaśca namaskuru.*

As this lady of the house has served and maintained the holy fire of home life, so now, O lady, offer homage to Sarasvati and the parents and seniors of the family.

शर्म॒ व॑र्मै॒तदा ह॑रा॒स्यै नार्या॑ उप॒स्तिरे॑ ।
सिनी॑वालि॒ प्र जा॑यतां॒ भग॑स्य सु॒म॒तावस॑त्॥ २१॥

21. *Śarma varmaitadā harāsyai nāryā upastire. Sinīvāli pra jāyatāṁ bhagasya sumatāvasat.*

Bring comfortable cover and clothing for this

woman in the bed. O noble lady, give birth to noble progeny which may enjoy the love and favour of the good will of Bhaga, lord of good fortune, for the home and family.

यं बल्बजं न्यस्यथ चर्म चोपस्तृणीथन।
तदा रोहतु सुप्रजा या कन्या ∫विन्दते पतिम्॥ २२॥

22. *Yaṁ balbajaṁ nyasyatha carma copastṛṇīthana.*
Tadā rohatu suprajā yā kanyā vindate patim.

The grass mattress which you spread below and the cover you spread on the mattress, let the girl who marries the husband ascend thereon who expects progeny.

उप स्तृणीहि बल्बजमधि चर्मणि रोहिते।
तत्रोपविश्य सुप्रजा इममग्निं सपर्यतु॥ २३॥

23. *Upa stṛṇīhi balbajamadhi carmaṇi rohite.*
Tatropaviśya suprajā imamagniṁ saparyatu.

Cover the grass mattress with red deer skin and let the woman expecting good progeny sit thereon and serve this holy fire of the home.

आ रोह चर्मोप सीदाग्निमेष देवो हन्ति रक्षांसि सर्वा। इह
प्रजां जनय पत्ये अस्मै सुज्यैष्ठ्यो भवत्पुत्रस्त एषः॥ २४॥

24. *Ā roha carmopa sīdāgnimeṣa devo hanti rakṣāṁsi*
sarvā. Iha prajāṁ janaya patye asmai sujyaiṣṭhyo
bhavatputrasta eṣaḥ.

O wife, rise on this mattress cover, sit thereon, serve this fire, this divine fire destroys all evil elements of life and health. Here give birth to the progeny for the

husband, and may this progeny of yours enjoy long and noble healthy life.

वि तिष्ठन्तां मातुरस्या उपस्थान्नानारूपाः पशवो जायमानाः। सुमङ्गल्युप सीदेममग्निं संपत्नी प्रति भूषेह देवान्॥ २५॥

25. *Vi tiṣṭhantāṁ māturasyā upasthānnānārūpāḥ paśavo jāyamānāḥ. Sumaṅgalyupa sīdemamagniṁ saṁpatnī prati bhūṣeha devān.*

May the noble progeny born of the womb of this mother, all of good health and vision, of versatile noble form, character and function, live long and abide by her.

May the woman of good fortune, noble wife of her husband, sit on the mattress and serve the holy fire, and may she honour the divinities in the home.

सुमङ्गली प्रतरणी गृहाणां सुशेवा पत्ये श्वशुराय शंभूः। स्योना श्वश्रै प्र गृहान्विशेमान्॥ २६॥

26. *Sumaṅgalī prataraṇī gṛhāṇāṁ suśevā patye śvaśurāya śaṁbhūḥ. Syonā śvaśrvai pra gṛhānviśemān.*

Noble and auspicious, harbinger of peace and progress to the family, kind and loving to the husband, gracious to the father-in-law, pleasant and agreeable to the mother-in-law, please enter this home and join the family.

स्योना भव श्वशुरेभ्यः स्योना पत्यै गृहेभ्यः।
स्योनास्यै सर्वस्यै विशे स्योना पुष्टायैषां भव॥ २७॥

27. *Syonā bhava śvaśurebhyaḥ syonā patye gṛhebhyaḥ. Syonāsyai sarvasyai viśe syonā puṣṭāyaiṣāṁ bhava.*

Be gentle to the father-in-law and other seniors, be loving to the husband and agreeable to the members of the family, be good and pleasant to all these people of the family, be good for the health and growth of all this family and all these people.

सु॒म॒ङ्ग॒लीरि॒यं व॒धूरि॒मां स॒मेत॒ पश्य॑त।
सौभा॑ग्यम॒स्यै द॒त्त्वा दौर्भा॑ग्यैर्वि॒परे॑तन॥ २८॥

28. *Sumaṅgalīriyaṁ vadhūrimāṁ sameta paśyata. Saubhāgyamasyai dattvā daurbhāgyairviparetana.*

Come you all and meet this bride, she is so good and auspicious harbinger of good fortune. Wish her all well with good fortune and protect her against all adversity and misfortune, then you may leave.

या दु॒र्हार्दौ॑ युव॒तयो॒ याश्चे॒ह ज॑रती॒रपि॑।
वर्चो॑ न्व॒॑स्यै सं द॒त्ताथास्तं वि॒परे॑तन॥ २९॥

29. *Yā durhārdo yuvatayo yāśceha jaratīrapi. Varco nvasyai saṁ dattāthāstaṁ viparetana.*

All those who are young, all those who are elderly, even those who are distraught at heart, pray wish her that she may shine with lustre, and having blessed her, pray you may leave.

रु॒क्मप्र॑स्तरणं व॒ह्निं विश्वा॑ रू॒पाणि॒ बिभ्र॑तम्।
आरो॑हत्सू॒र्या सा॑वि॒त्री बृ॑ह॒ते सौभ॑गाय॒ कम्॥ ३०॥

30. *Rukmaprastaraṇaṁ vahyaṁ viśvā rūpāṇi bibhratam. Ārohatsūryā sāvitrī bṛhate saubhagāya kam.*

Let Surya Savitri, maidenly child of the sun, rise and ascend the chariot covered in golden light, wearing all forms of beauty for the attainment of abundant prosperity and high felicity of married life.

आ रो॑ह॒ तल्पं॑ सुमन॒स्यमा॑ने॒ह प्र॒जां ज॑नय॒ पत्ये॑ अ॒स्मै। इ॒न्द्रा॒णीव॑ सुबु॒धा॒ बु॒ध्य॑माना॒ ज्योति॑रग्रा उ॒षस॒ः प्रति॑ जागरासि॥ ३१॥

31. *Ā roha talpaṁ sumanasyamāneha prajāṁ janaya patye asmai. Indrāṇīva subudhā budhyamānā jyotiragrā uṣasaḥ prati jāgarāsi.*

Come happy at heart, ascend this bridal bed and here in this home give birth to noble progeny for this young man, your husband. Like the wife of divine Indra, intelligent, rising in awareness and wisdom, leading light of the dawn, be wide awake and ever alert in your life and conduct of duty.

दे॒वा अग्रे॒ न्य ऽ॑पद्यन्त॒ पत्नी॑ः सम॑स्पृशन्त॒ त॒न्व ऽ॑स्तनूभि॑ः। सू॒र्ये॑व॑ नारि॒ वि॒श्वरू॑पा महि॒त्वा प्र॒जाव॑ती॒ पत्या॒ सं भ॑वे॒ह॥ ३२॥

32. *Devā agre nya padyanta patnīḥ samaspṛśanta tanva stanūbhiḥ. Sūryeva nāri viśvarūpā mahitvā prajāvatī patyā saṁ bhaveha.*

Noble and divine people earlier have married their wives, they have lived together united in body with body and mind with mind. You, too, O maiden, like the light of the sun, mistress of universal beauty in form,

join me as one with me with your mental greatness and be the proud mother of noble progeny.

उत्ति॑ष्ठेतो वि॑श्वावसो॒ नम॑सेडामहे त्वा । जा॒मिमि॑च्छ पितृ॒षदं॒ न्य ॑क्तां॒ स ते॑ भा॒गो ज॒नुषा॒ तस्य॑ विद्धि ॥ ३३ ॥

33. *Uttiṣṭheto viśvāvaso namaseḍāmahe tvā. Jāmimiccha pitṛṣadaṁ nya ktāṁ sa te bhāgo januṣā tasya viddhi.*

Rise, O bridegroom, possessed of all manly wealth, we adore you with all esteem and salutations, pray take this maiden, educated and refined in the parental home. Know her as by birth ordained for you as partner of your life and take and love her as your wife.

अ॒प्स॒रस॑: सध॒मादं॑ मदन्ति हवि॒र्धान॑मन्त॒रा सूर्यं॑ च । तास्ते॑ ज॒नित्र॑म॒भि ताः परे॑हि॒ नम॑स्ते गन्धर्व॒र्तुना॑ कृणोमि ॥ ३४ ॥

34. *Apsarasaḥ sadhamādaṁ madanti havirdhānamantarā sūryaṁ ca. Tāste janitramabhi tāḥ parehi namaste gandha-rvartunā kṛṇomi.*

Between the earth, seat of havi and yajna, and the sun, Apsaras, streams of vapour and currents of energy, celebrate the joy of their being in a common home. O man, they are the consorts of the universal creative potential. Similarly women of the home enjoy life in their conjugal home. They are the consorts of man's creative potential. O man, go to the woman for she is the mother of generation. O Gandharva, O man, go to your partner consort. I offer you homage according to the creative generative season.

**नमो॑ गन्ध॒र्वस्य॒ नम॑से॒ नमो॒ भामा॑य॒ चक्ष॑ुषे च कृण्मः।
विश्वा॑वसो॒ ब्रह्म॑णा ते॒ नमो॒ऽभि जा॒या अ॑प्स॒रस॒ः
परे॑हि॥ ३५॥**

35. *Namo gandharvasya namase namo bhāmāya cakṣuṣe ca kṛṇmaḥ. Viśvāvaso brahmaṇā te namo' bhi jāyā apsarasaḥ parehi.*

Homage to Gandharva's adoration, i.e., to man's adoration of his consort, we do homage to his loving eye and passion of love. O man of manly wealth of the world, we do you homage with Vedic chant, go and meet your Apsara partner, lovely nymph of your heart's desire.

**रा॒या व॒यं सु॒मन॑सः स्या॒मोदि॒तो ग॑न्ध॒र्वमावी॑वृताम। अग॒न्त्स
दे॒वः प॑र॒मं स॒धस्थ॒मग॑न्म॒ यत्र॑ प्रति॒रन्त॒ आयु॑ः॥ ३६॥**

36. *Rāyā vayaṁ sumanasaḥ syāmodito gandharva-māvīvṛtāma. Agantsa devaḥ paramaṁ sadha-sthamaganma yatra pratiranta āyuḥ.*

Let us be happy at heart with wealth, honour and excellence. Rising from here, let us raise Gandharva, the married youth, with his partner, higher. May that noble youth reach the highest status in life. Let us too rise to the heights where noblest people enjoy the best of their life.

**सं पि॑तरा॒वृत्वि॑ये सृजेथां मा॒ता पि॒ता च॒ रेत॑सो भवाथः।
मर्य॑इव॒ योषा॒मधि॑रोहयैनां प्र॒जां कृ॑ण्वाथामि॒ह पु॑ष्यतं
र॒यिम्॥ ३७॥**

37. *Saṁ pitarāvṛtviye sṛjethāṁ mātā pitā ca retaso bhavāthaḥ. Marya-iva yoṣāmadhirohayaināṁ prajāṁ kṛṇvāthāmiha puṣyataṁ rayim.*

O man and wife, father and mother to be, meet together at the proper time for procreation, and by the union of the seed and the egg, be father and mother of the progeny. O man, meet the woman, overwhelm her like a youthful lover with passion and communion, and thus alone both of you would beget the progeny and augment your wealth and prosperity here.

(The laws of nature are sacred and inviolable, and the operation and observance of those laws at the human level is a serious affair as a matter of duty and self-fulfilment within the laws and dictates of Dharma. The fulfilment of this duty is both joy and self-realisation in life in the state of matrimony at proper time of age and season. The state of health, the state of mind, and the state of the home and family, every thing is important: Sex, marriage, procreation, raising of children and management of the home and family as an institution, all is sacred and serious, and the sanctity of this all must not be desecrated as mere fun and sensual pleasure. This is the comprehensive Vedic view of the united life of man and woman.)

तां पूषं छिवतमामेरयस्व यस्यां बीजं मनुष्या३ वपन्ति।
या न ऊरू उशती विश्रयाति यस्यामुशन्तः प्रहरेम शेपः॥ ३८॥

38. *Tāṁ pūṣaṁ chivatamāmerayasva yasyāṁ bījaṁ manuṣyā vapanti. Yā na ūrū uśatī viśrayāti yasyāmuśantaḥ praharema śepaḥ.*

O youthful, protective man, love, court, solicit and inspire her, the wife in your care, who is the most blessed and blissful partner of your life, for, into her,

men sow the seed of their life's extension. It is she who in the state of love would bare and wax herself in whom men in a state of passion would plant the seed for generation.

आ रोहोरुमुप धत्स्व हस्तं परि ष्वजस्व जायां सुमनस्यमानः। प्रजां कृण्वाथामिह मोदमानौ दीर्घं वामायुः सविता कृणोतु॥ ३९॥

39. *Ā rohorumupa dhatsva hastaṁ pariṣvajasva jāyāṁ sumanasyamānaḥ. Prajāṁ kṛṇvāthāmiha modamānau dīrghaṁ vāmāyuḥ savitā kṛṇotu.*

Overwhel her with love, caress her softly, embrace the wife happy at heart, and exciting her too at heart, rejoice both here in the home, obtain the child, and may Savita, lord of life, energy and inspiration grant you both a long happy life.

आ वां प्रजां जनयतु प्रजापतिरहोरात्राभ्यां समनक्त्वर्यमा। अदुर्मङ्गली पतिलोकमा विशेमं शं नो भव द्विपदे शं चतुष्पदे॥ ४०॥

40. *Ā vāṁ prajāṁ janayatu prajāpatirahorātrābhyāṁ samanaktvaryamā. Adurmaṅgalī patilokamā viśemaṁ śaṁ no bhava dvipade śaṁ catuṣpade.*

May Prajapati generate progeny for you both. May Aryama grant you happy days and nights. O woman, free from inauspiciousness, enter this life and home with the husband. Let there be peace and joy for humans and animals all.

देवैर्दत्तं मनुना साकमेतद्वाधूयं वासो वध्व ऽश्च वस्त्रम्। यो ब्रह्मणे चिकितुषे ददाति स इद्रक्षांसि तल्पानि हन्ति॥ ४१॥

41. *Devairdattaṁ manunā sākametadvādhūyaṁ vāso vadhvaśca vastram. Yo brahmaṇe cikituṣe dadāti sa idrakṣāṁsi talpāni hanti.*

The father who gives the bridal garments to the bride and wedding garments to the sagely and enlightened bridegroom provided by devas, noble people, along with Manu, thinking people of the community, protects the bridal bed against all evil and negativities.

यं मे दत्तो ब्रह्मभागं वधूयोर्वाधूयं वासो वध्व ऽश्च वस्त्रम्।
युवं ब्रह्मणेऽ नुमन्यमानौ बृहस्पते साकमिन्द्रश्च दत्तम्॥ ४२॥

42. *Yaṁ me datto brahmabhāgaṁ vadhūyorvādhūyaṁ vāso vadhvaśca vastram. Yuvaṁ brahmaṇe'numanyamānau bṛhaspate sākamindraśca dattam.*

Whatever wedding gift, i.e., the rightful share of the enlightened bridegroom marrying by choice, e.g., wedding garments for the bridegroom, wedding garments for the bride, and conjugal rights for both, that has been given to me, the bridegroom, O Brhaspati, master of knowledge and Dharma, and O Indra, lord of power and law, both of you having approved it in favour of the bridegroom, pray now confirm that it has been given to me by the ruler and the high priest of law under the seal of power.

स्योनाद्योनेरधि बुध्यमानौ हसामुदौ महसा मोदमानौ।
सुगू सुपुत्रौ सुगृहौ तराथो जीवावुषसो विभातीः॥ ४३॥

43. *Syonādyoneradhi budhyamānau hasāmudau mahasā modamānau. Sugū suputrau sugṛhau tarātho jīvāvuṣaso vibhātīḥ.*

Awake, arising and emerging over beautiful quarters, happy, laughing, celebrating your joy of the heart with pleasure and festivity, moving around at leisure, having noble children, a good home, live well enthusiastically, across the bright golden dawns and days of your life.

नव॑ं वसा॑नः सुर॒भिः सु॒वासा॑ उ॒दागां जी॒व उ॒षसो॑ विभा॒तीः ।
आ॒ण्डात्प॑त॒त्रीवा॑मु॒क्षि॒ विश्व॑स्मा॒देन॑स॒स्परि॑ ॥ ४४ ॥

44. *Navaṁ vasānaḥ surabhiḥ suvāsā udāgāṁ jīva uṣaso vibhātīḥ. Āṇḍātpatatrīvāmukṣi viśvasmādenasaspari.*

Living life ever anew, fragrant, wearing smart clothes, bubbling with pranic energy, I rise by the bright dawns and, like a bird emerging from the egg, I break through all limitations and rise over sins and evils of life.

शुम्भ॑नी॒ द्यावा॑पृथि॒वी अन्ति॑सुम्ने॒ महि॑व्रते ।
आपः॑ स॒प्त सु॑स्रुवु॒र्देवी॒स्ता नो॑ मुञ्च॒न्त्वंह॑सः ॥ ४५ ॥

45. *Śumbhanī dyāvāpṛthivī antisumne mahivrate. Āpaḥ sapta susruvurdevīstā no muñcantvaṁhasaḥ.*

May the heaven and earth, both bright and beautiful, kind and closest at heart, relentlessly great observers of the divine laws of nature, and the seven streams of life that flow through senses, mind and pranas and through all our actions, keep us away and save us from sin and suffering.

सू॒र्यायै॒ दे॒वेभ्यो॑ मि॒त्राय॒ वरु॑णाय च ।
ये भू॒तस्य॒ प्रचे॑तस॒स्तेभ्य॑ इ॒दम॑करं॒ नमः॑ ॥ ४६ ॥

46. *Sūryāyai devebhyo mitrāya varuṇāya ca. Ye bhūtasya pracetasastebhya idamakaraṁ namaḥ.*

I do homage to Surya, dawn of the light of Divinity, to Mitra and Varuna, cosmic spirit of love and justice, to all the divinities of nature and humanity, and, to all those who know the science of material world, I do this homage.

य ऋ॒ते चि॑दभि॒श्रिषः॑ पु॒रा ज॒त्रुभ्य॑ आ॒तृदः॑ ।
सन्धा॑ता स॒न्धिं म॒घवा॑ पुरू॒वसु॒र्निष्क॑र्ता॒ विह्रु॑तं॒ पुनः॑ ॥ ४७ ॥

47. *Ya ṛte cidabhiśriṣaḥ purā jatrubhya ātṛdaḥ. Sandhātā sandhiṁ maghavā purūvasurniṣkartā vihrutaṁ punaḥ.*

I do homage to that immanent Lord of unbounded natural health and assertive life energy who, without piercing and ligatures, provides for the serial structure of separate vertebrae and collar bones and then, later, heals and sets the same back into healthy order if they get dislocated or fractured.

अपा॒स्मत्तमं॑ उच्छतु नीलं॑ पि॒शङ्गं॑मुत लोहि॑तं॒ यत् । नि॒र्द॒हनी॑ या पृ॑षात॒क्य॑१॒॑स्मिन्तां॑ स्था॒णाव॑ध्या स॑जामि ॥ ४८ ॥

48. *Apāsmattama ucchatu nīlaṁ piśaṅgamuta lohitaṁ yat. Nirdahanī yā pṛṣātakyasmintāṁ sthāṇāvadhyā sajāmi.*

Whatever is dark in us, let it be off from us, let the light come at dawn. Whatever is vitiated, blue, pale or ruddy, whatever is burning, whatever wearisome or exhausting, I assign to the central stability of health and regeneration.

यावतीः कृत्या उपवासने यावन्तो राज्ञो वरुणस्य पाशाः। व्यृद्धयो या असमृद्धयो या अस्मिन्ता स्थाणावधि सादयामि॥ ४९॥

49. *Yāvatīḥ kṛtyā upavāsane yāvanto rājño varuṇasya pāśāḥ. Vyṛddhayo yā asamṛddhayo yā asmintā sthāṇāvadhi sādayāmi.*

All those many performances essential to moral and spiritual discipline, all those bonds and limitations essential to the rule and law of Varuna, lord of universal justice, all those positive and negative flows of material well being, all these I surrender unto the central stability of the Lord eternal and immovable.

या मे प्रियतमा तनूः सा मे बिभाय वाससः।
तस्याग्रे त्वं वनस्पते नीविं कृणुष्व मा वयं रिषाम॥ ५०॥

50. *Yā me priyatamā tanūḥ sā me bibhāya vāsasaḥ. Tasyāgre tvaṁ vanaspate nīviṁ kṛṇuṣva mā vayaṁ riṣāma.*

My body which is dearest and most delicate feels uncomfortable, even hurt, by the rough cloth, therefore, first, O Vanaspati, master of the field and forest, first arrange to refine the base of the cloth, cotton, so that we may not feel hurt or uncomfortable.

ये अन्ता यावतीः सिचो य ओतवो ये च तन्तवः।
वासो यत्पत्नीभिरुतं तन्नः स्योनमुप स्पृशात्॥ ५१॥

51. *Ye antā yāvatīḥ sico ya otavo ye ca tantavaḥ. Vāso yatpatnībhirutaṁ tannaḥ syonamupa spṛśāt.*

All the ends, the hems and corners, the warp and woof of the cloth woven by the women of the home

should be beautiful and soft in feel and comfortable in touch for the body.

उ॒श॒तीः क॒न्यला॑ इ॒माः पि॑तृ॒लो॒कात्पति॑ं॒ यतीः ।
अव॑ दी॒क्षाम॑सृक्षत॒ स्वाहा॑ ॥ ५२ ॥

52. *Uśatīḥ kanyalā imāḥ pitṛlokātpatiṁ yatīḥ.*
Ava dīkṣāmasṛkṣata svāhā.

Inspired with the passion of love for matrimony, let these maidens give up the one, parental, initiation while departing from the parental home, and take on the new matrimonial initiation in truth of thought, word and deed.

बृ॒ह॒स्पति॒नाव॑सृष्टां॒ विश्वे॑ दे॒वा अ॑धारयन् ।
वर्चो॑ गोषु॒ प्रवि॑ष्टं॒ यत्तेने॒मां सं सृ॑जामसि ॥ ५३ ॥

53. *Bṛhaspatināvasṛṣṭāṁ viśve devā adhārayan.*
Varco goṣu praviṣṭaṁ yattenemāṁ saṁ sṛjāmasi.

All nobilities of the world accept and confirm the new matrimonial initiation given by the divine high priest, Brhaspati. We vest this initiated maiden with that light and lustre which is in the sun rays and that fecundity and generosity which is in the cows.

बृ॒ह॒स्पति॒नाव॑सृष्टां॒ विश्वे॑ दे॒वा अ॑धारयन् ।
तेजो॒ गोषु॒ प्रवि॑ष्टं॒ यत्तेने॒मां सं सृ॑जामसि ॥ ५४ ॥

54. *Bṛhaspatināvasṛṣṭāṁ viśve devā adhārayan. Tejo goṣu praviṣṭaṁ yattenemāṁ saṁ sṛjāmasi.*

Nobilities of the world take on the new matrimonial initiation given by the divine high priest, Brhaspati. We vest this initiated bride with that vigour

and brilliance which is vested in the cows and in sun rays.

बृहस्पतिनावसृष्टां विश्वे देवा अधारयन्।
भगो गोषु प्रविष्टो यस्तेनेमां सं सृजामसि॥ ५५॥

55. *Bṛhaspatināvasṛṣṭāṁ viśve devā adhārayan. Bhago goṣu praviṣṭaṁ yattenemāṁ saṁ sṛjāmasi.*

Nobilities of the world take on the new matrimonial initiation given by the divine high priest, Brhaspati. We vest this initiated bride with the glory and good fortune which is vested in the cows and the rays of the moon.

बृहस्पतिनावसृष्टां विश्वे देवा अधारयन्।
यशो गोषु प्रविष्टं यत्तेनेमां सं सृजामसि॥ ५६॥

56. *Bṛhaspatināvasṛṣṭāṁ viśve devā adhārayan. Yaśo goṣu praviṣṭaṁ yattenemāṁ saṁ sṛjāmasi.*

Nobilities of the world take on the new matrimonial initiation given by the divine high priest, Brhaspati. We vest this initiated bride with the honour which is vested in the cows and sun rays.

बृहस्पतिनावसृष्टां विश्वे देवा अधारयन्।
पयो गोषु प्रविष्टं यत्तेनेमां सं सृजामसि॥ ५७॥

57. *Bṛhaspatināvasṛṣṭāṁ viśve devā adhārayan. Payo goṣu praviṣṭaṁ yattenemāṁ saṁ sṛjāmasi.*

Nobilities of the world take on the new matrimonial initiation given by the divine high priest, Brhaspati. We vest this initiated bride with the milk which is vested in the cows.

बृहस्पतिनावसृष्टां विश्वे देवा अधारयन्।
रसो गोषु प्रविष्टो यस्तेनेमां सं सृजामसि॥ ५८॥

58. *Bṛhaspatināvasṛṣṭāṁ viśve devā adhārayan. Raso goṣu praviṣṭo yastenemāṁ saṁ sṛjāmasi.*

Nobilities of the world take on the new matrimonial initiation given by the divine high priest, Brhaspati. We vest this initiated bride with the love and sweetness which is vested in the cows.

यदीमे केशिनो जना गृहे ते समनर्तिषू रोदेन कृण्वन्तो ३ घम्।
अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम्॥ ५९॥

59. *Yadīme keśino janā gṛhe te samanartiṣū rodena kṛṇvanto'gham. Agniṣṭvā tasmādenasaḥ savitā ca pra muñcatām.*

If these people with dishevelled hair assemble in your house, enacting a dance of death and wail with sin and sorrow, then may Agni and Savita, brilliant and creative powers and people, save and release you from that deathly sin.

यदीयं दुहिता तव विकेश्यरुदद् गृहे रोदेन कृण्वत्य१ घम्।
अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम्॥ ६०॥

60. *Yadīyaṁ duhitā tava vikeśyarudad gṛhe rodena kṛṇvatyagham. Agniṣṭvā tasmādenasaḥ savitā ca pra muñcatām.*

If this daughter of yours, crying and wailing with dishevelled hair in your house, enact a scene of sin and sorrow, then may Agni and Savita save you and release you from that deathly sin.

यज्जा॒मयो॒ यद्यु॑व॒तयो॑ गृ॒हे ते॑ स॒मन॑र्तिषू रोदे॑न कृण्व॒तीर॒घम्।
अ॒ग्निष्ट्वा॒ तस्मा॒देन॑सः सवि॒ता च॒ प्र मु॑ञ्चताम्॥ ६१॥

61. *Yajjāmayo yadyuvatayo gṛhe te samanartiṣū rodena kṛṇvatīragham. Agniṣṭvā tasmādenasaḥ savitā ca pra muñcatām.*

If your sisters, other relatives and young women with dishevelled hair assemble in your house enacting a dance of death and wail with sin and sorrow, then may Agni and Savita save you and release you from that deathly sin.

यत्ते॑ प्र॒जायां॑ प॒शुषु॒ यद्वा॑ गृ॒हेषु॒ निष्ठि॑तमघ॒कृद्भि॑र॒घं कृ॒तम्।
अ॒ग्निष्ट्वा॒ तस्मा॒देन॑सः सवि॒ता च॒ प्र मु॑ञ्चताम्॥ ६२॥

62. *Yatte prajāyāṁ paśuṣu yadvā gṛheṣu niṣṭhitamaghakṛdbhiraghaṁ kṛtam. Agniṣṭvā tasmādenasaḥ savitā ca pra muñcatām.*

If among your people and animals, or in homes and families, sin and evil committed by unrighteous and criminal elements stay on and persist, then may Agni and Savita save you and release you from that sin and unrighteousness.

इ॒यं नार्युप॑ ब्रूते॒ पूल्या॒न्यावप॑न्ति॒का ।
दी॒र्घायु॑र॒स्तु मे॒ पति॒र्जीवा॑ति श॒रद॑ः श॒तम्॥ ६३॥

63. *Iyaṁ nāryupa brūte pūlyānyāvapantikā. Dīrghāyurastu me patirjīvāti śaradaḥ śatam.*

This bride, offering oblations of roasted rice with holiness and laying foundations of familial life with heart and soul, says: May my husband live a full happy long life of hundred years.

इहेमाविन्द्र सं नुद चक्रवाकेव दम्पती।
प्रजयैनौ स्वस्तकौ विश्वमायुर्व्यश्नुताम्॥ ६४॥

64. *Ihemāvindra saṁ nuda cakravākeva dampatī. Prajayainau svastakau viśvamāyurvyaśnutām.*

O lord omnipotent, ruler of the world, Indra, pray bless and inspire this wedded couple loving each other like chakravaka birds: May this couple live and attain a full, long, happy, perfect life with noble progeny in a prosperous home.

यदासन्द्यामुपधाने यद्वोपवासने कृतम्।
विवाहे कृत्यां यां चक्रुरास्नाने तां नि दध्मसि॥ ६५॥

65. *Yadāsandyāmupadhāne yadvopavāsane kṛtam. Vivāhe kṛtyāṁ yāṁ cakrurāsnāne tāṁ ni dadhmasi.*

Whatever wrong was done on the chair, on the cushion or on the wrapping cover or ceremonial wear, and whatever was wrongly done during fast time, and whatever evil was committed during the wedding ceremony, all that we wash away in the cleansing ceremony and keep the evil down.

यदुष्कृतं यच्छमलं विवाहे वहतौ च यत्।
तत्संभलस्य कम्बले मृज्महे दुरितं वयम्॥ ६६॥

66. *Yaddusḳṛtaṁ yacchamalaṁ vivāhe vahatau ca yat. Tatsaṁbhalasya kambale mṛjmahe duritaṁ vayam.*

Whatever evil, whatever polluted deed, was done during the wedding or on the bridal car or in the procession, that wrong deed we assign to mutual

discussion and discretion of the wise and wash off thus as in cleansing water away.

सं॒भ॒ले मलं॑ सादयि॒त्वा क॑म्ब॒ले दु॑रि॒तं व॒यम्।
अभू॑म य॒ज्ञिया॑: शु॒द्धाः प्र ण॒ आयूं॑षि तारिषत्॥ ६७॥

67. *Saṁbhale malaṁ sādayitvā kambale duritaṁ vayam. Abhūma yajñiyāḥ śuddhāḥ pra ṇa āyūṁṣi tāriṣat.*

Having assigned the pollution and undesirables to mutual discussion and discretion of the wise, and having thus washed it off as in water, we have become pure and worthy venerable performers of yajna, and we pray may this purity bring us a long happy life across all difficulties.

कृ॒त्रि॒म॒: कण्ट॑कः श॒तद॒न्य ए॒षः।
अपा॒स्याः केश्यं॒ मल॒मप॑ शीर्ष॒ण्यं ∫ लिखात्॥ ६८॥

68. *Kṛtrimaḥ kaṇṭakaḥ śatadanya eṣaḥ.*
Apāsyāḥ keśyaṁ malamapa śīrṣaṇyaṁ likhāt.

Let this hundred-toothed comb made by the artist scrape and remove the dirt of the head and hair of this bride and this people of the bride's and bridegroom's families.

अङ्गा॑दङ्गाद्व॒यम॒स्या अप॒ यक्ष्मं॒ नि द॑ध्मसि। तन्मा प्रापत्पृथि॒वीं मोत दे॒वान्दिव॒ं मा प्रापदु॒र्वा॑न्तरि॑क्षम्। अ॒पो मा प्राप॒न्मल॑मे॒तदग्ने॒ य॒मं मा प्रापत्पि॒तॄंश्च॒ सर्वा॑न्॥ ६९॥

69. *Aṅgādaṅgādvayamasyā apa yakṣmaṁ ni dadhmasi. Tanmā prāpatpṛthivīṁ mota devāndivaṁ mā prāpadurvantarikṣam. Apo mā prāpanmalametadagne yamaṁ mā prāpatpitṝṁśca sarvān.*

We remove all cancerous and consumptive diseases from every part of this bride's body system. Let disease never affect the earth, never affect the divinities of nature and the nobilities of humanity, never the sun light and never the heavens, never the vast skies, never the waters. O Agni, let not this dirt and infection affect the air, nor all the nourishing powers and parental seniors.

Note: According to Shatapatha Brahmana, words such as: apah, divam, antariksham, yamam, at the human life level mean: blood flow, head and brain, the middle region of the body, the wedded couple. So the prayer in this mantra means that the dirt and infection should not affect the regions of nature only, it should also not affect any part of the body of the bride and of the couple and their homely atmosphere.

सं त्वा॑ नह्यामि॒ पय॑सा पृथि॒व्याः सं त्वा॑ नह्यामि॒ पय॒-
सौष॑धीनाम्। सं त्वा॑ नह्यामि प्र॒जया॒ धने॑न॒ सा संन॑द्धा सनु॒हि॒
वाज॒मेमम्॥ ७०॥

70. *Saṁ tvā nahyāmi payasā pṛthivyāḥ saṁ tvā nahyāmi payasauṣadhīnām. Saṁ tvā nahyāmi prajayā dhanena sā saṁnaddhā sanuhi vājamemam.*

O bride, O bridegroom, O couple, I join you, strengthen you, and guard you with the armour of the earth's milk of nourishment, I join, strengthen and guard you with the milk and nourishment of the herbs, I join, strengthen and bless you with the joy of progeny and prosperity of wealth.

O bride, thus joined, strengthened and armoured, obtain and enjoy this strength, prosperity and life's

achievement.

अमो॒ऽहमस्मि॒ सा त्वं सामा॒हम॒स्म्यृक्त्वं द्यौर॒हं पृ॑थि॒वी त्वम्।
ताव॒ि॒ह सं भ॑वाव प्र॒जामा ज॑नयावहै ॥ ७१ ॥

71. *Amo'hamasmi sā tvaṁ sāmāhamasmyṛktvaṁ dyauraham pṛthivī tvam. Tāviha saṁ bhavāva prajāmā janayāvahai.*

I am He, a human version of Purusha, you are She, a human version of Prakrti. I am Sama, you are Rk. I am the heaven, you are the earth. Let us two join and be one. Let us create progeny.

ज॒नि॒यन्ति॑ ना॒वग्र॑वः पुत्रि॒यन्ति॑ सु॒दान॑वः।
अरि॑ष्टासू सचेवहि बृ॒ह॒ते वाज॑सातये ॥ ७२ ॥

72. *Janiyanti nāvagravaḥ putriyanti sudānavaḥ. Ariṣṭāsū sacevahi bṛhate vājasātaye.*

The unmarried love to marry and have a life-partner, as we. The generous want progeny. Let us both, unhurt at heart, in soul and pranic energy, be together and work for the achievement of happiness, wealth and the ultimate victory of life.

ये पि॒तरो॑ वधू॒दर्शा इ॒मं व॑ह॒तुमाग॑मन् ।
ते अ॒स्यै व॒ध्वै संप॑त्न्यै प्र॒जाव॒च्छर्म॑ यच्छन्तु ॥ ७३ ॥

73. *Ye pitaro vadhūdarśā imaṁ vahatumāgaman. Te asyai vadhvai saṁpatnyai prajāvaccharma yacchantu.*

All parents and seniors who have come to this wedding ceremony and to see this bride, may all of them offer this bride along with her bridegroom their blessings

for the gift of a happy home with noble progeny.

येदं पूर्वागंत्रशनायमाना प्रजामस्यै द्रविणं चेह दत्त्वा। तां वहन्त्वगतस्यानु पन्थां विराड्ियं सुप्रजा अत्यजैषीत्॥ ७४॥

74. *Yedaṁ pūrvāganraśanāyamānā prajāmasyai draviṇaṁ ceha dattvā. Tāṁ vahantvagatasyānu panthāṁ virāḍiyaṁ suprajā atyajaiṣīt.*

This girl, earlier observing the discipline of maidenly zone, has come to this home as a bride. May the parents and seniors, having given her blessings for noble progeny and the wealth of a happy home, guide her now on the path of matrimony yet unknown. She is now a human version of Virat Prakrti, the Mother. May she win noble progeny and much more.

प्र बुध्यस्व सुबुधा बुध्यमाना दीर्घायुत्वाय शतशारदाय। गृहान्गच्छ गृहपत्नी यथासो दीर्घं त आयुः सविता कृणोतु॥ ७५॥

75. *Pra budhyasva subudhā budhyamānā dīrghāyutvāya śataśāradāya. Gṛhāngaccha gṛhapatnī yathāso dīrghaṁ ta āyuḥ savitā kṛṇotu.*

O bride, be wide awake anew, all aware and highly awakening yourself and others for a long married life of a hundred years. Enter the home and meet and know the inmates of the home so that you may be the maker and mistress of the home. And may Savita, lord inspirer of light and life, grant you a long, healthy and happy life.

॥ इचि चतुर्दशं काण्डम्॥

KANDA-15
(ADHYATMA)

Kanda 15/Sukta 1 (Vratya-Prajapati daivatam)

Vratya Prajapati Devata, Atharva Rshi

व्रात्य आसीदीयमान एव स प्रजापतिं समैरयत्॥ १॥

1. *Vrātya āsīdīyamāna eva sa prajāpatiṁ samairayat.*

Vratya, eternal benefactor and inspirer of humanity ever awake was and is there. Self-manifested, he stirred himself as Prajapati, as creator and sustainer of the children of his creation.

स प्रजापतिः सुवर्णमात्मन्नपश्यत्तत्प्राजनयत्॥ २॥

2. *Sa prajāpatiḥ suvarṇamātmannapaśyattatprājanayat.*

Having stirred himself into the creative state as Prajapati, he manifested his golden consort, his own self inspired Shakti, Prakrti. Thus started the evolution of existence.

तदेकमभवत्तल्ललाममभवत्तन्महदभवत्तज्ज्येष्ठमभवत्तद् ब्रह्माभवत्तत्तपोऽ भवत्तत्सत्यमभवत्तेन प्राजायत॥ ३॥

3. *Tadekamabhavat tallalāmamabhavat tanmahadabhavattajjyeṣṭhamabhavat tad brahmābhavat tattapo'bhavat tatsatyamabhavat tena prājāyata.*

That manifest Vratya thus became One, the one defined as creator through the medium of Prakrti. That

One became the Beautiful, the loved one. That became Mahat, creative Prakrti inspired with divine self-awareness, the first and highest form of self-creative evolution, that became Brahma, the Brhat, expansive universe, that became Tapas, that became Satyam, the real world, thereby he became self-manifestive creator Prajapati.

सो ऽ वर्धत स महानभवत्स महादेवो ऽ भवत् ॥ ४ ॥

4. *So'vardhata sa mahānabhavatsa mahādevo' bhavat.*

That grew, evolved and expanded, that became Mahan, that became Mahadeva, the Supreme Creator.

स देवानामीशां पर्यैत्स ईशानोऽ भवत् ॥ ५ ॥

5. *Sa devānāmīśāṁ paryaitsa īśāno'bhavat.*

He became the ruling power of divine forces, the Supreme Ruler.

स एकव्रात्यो ऽ भवत्स धनुरादत्त तदेवेन्द्रधनुः ॥ ६ ॥

6. *Sa ekavrātyo'bhavatsa dhanurādatta tadevendradhanuḥ.*

He became the Ekavratya, the sole One creative benefactor of all. He took up the Bow, something that causes the flow and expansion further. He holds the Rainbow, spectrum variety of the one Light.

नीलमस्योदरं लोहितं पृष्ठम् ॥ ७ ॥

7. *Nīlamasyodaraṁ lohitaṁ pṛṣṭham.*

The central part of this Bow is blue, the outer is red.

नीलेनैवाप्रियं भ्रातृव्यं प्रोर्णोति लोहितेन द्विषन्तं विध्यतीति ब्रह्मवादिनो वदन्ति ॥ ८ ॥

8. *Nīlenaivāpriyaṁ bhrātṛvyaṁ prorṇoti lohitena dviṣantaṁ vidhyatīti brahmāvādino vadanti.*

With the blue he envelops, deals with, the internal rivalries, and with the red he fixes the outer, external, jealousies. They who know the reality of nature and society say so.

(It has been suggested that the role of blue and red rays of the sun in natural and social dynamics needs to be studied and investigated.)

Kanda 15/Sukta 2

Vratya Devata, Atharva Rshi

स उदतिष्ठत्स प्राचीं दिशमनु व्य ऽचलत् ॥ १ ॥

1. *Sa udatiṣṭhatsa prācīṁ diśamanu vya calat.*

He rose up, moved to the eastern quarter.

तं बृहच्च रथन्तरं चादित्याश्च विश्वे च देवा अनुव्य ऽचलन् ॥ २ ॥

2. *Taṁ bṛhacca rathantaraṁ cādityāśca viśve ca devā anuvya calan.*

Brhat, Rathantara, Adityas and all divinities followed.

(Vedic concept of the creator is not the concept of an external creator. Vedic creator is immanent. And movement too is not physical movement. The movement of the Vedic creator is in thought and will, and since the

creator is immanent in Prakrti, therefore the movement of thought and will and the movement and development in natural evolution is simultaneous. Cosmic developments follow divine thought simultaneously.)

बृ॒हते च॒ वै स र॑थन्त॒राय॑ चादि॒त्येभ्य॑श्च॒ विश्वे॑भ्यश्च दे॒वेभ्य॒ आ वृ॑श्चते॒ य एवं वि॒द्वांसं॒ व्रात्य॑मु॒प॒वद॑ति ॥ ३ ॥

3. *Bṛhate ca vai sa rathantarāya cādityebhyaśca viśvebhyaśca devebhya ā vṛścate ya evaṁ vidvāṁsaṁ vrātyamupavadati.*

For Brhat, Rathantara, Adityas and all divinities, that person writes himself off who reviles Vratya and the learned who know this.

बृ॒हत॑श्च॒ वै स र॑थन्त॒रस्य॑ चादि॒त्यानां॑ च॒ विश्वे॑षां च दे॒वानां॑ प्रि॒यं धाम॑ भवति॒ तस्य॒ प्राच्यां॑ दि॒शि ॥ ४ ॥

4. *Bṛhataśca vai sa rathantarasya cādityānāṁ ca viśveṣāṁ ca devānāṁ priyaṁ dhāma bhavati tasya prācyāṁ diśi.*

Of Brhat, Rathantara, Adityas and all Vishvedevas, he becomes the favourite centre of love, and in his eastern quarter upfront:

श्र॒द्धा पुं॑श्च॒ली मि॒त्रो मा॑ग॒धो वि॒ज्ञा॒नं॒ वासोऽ॑ह॒रु॒ष्णीषं॒ रात्री॒ केशा॒ हरि॑तौ प्रव॒र्तौ॑ क॑ल्म॒लिर्म॒णिः ॥ ५ ॥

5. *Śraddhā puṁścalī mitro māgadho vijñānaṁ vāso'haruṣṇīṣaṁ rātrī keśā haritau pravartau kalmalirmaṇiḥ.*

Shraddha, faith and trust, becomes his favourite love, Sama sweetness and joy, his friend, knowledge,

his shawl, day, his turban, night, his hair, sun and moon rays, his ear pendants, the stars, his jewels...

भूतं च भविष्यच्च परिष्कन्दौ मनो विपथम्॥ ६॥

6. *Bhūtaṁ ca bhaviṣyacca pariṣkandau mano vipatham.*

Past and future, his guards, mind, his chariot,

मातरिश्वा च पवमानश्च विपथवाहौ वातः सारथी रेष्मा प्रतोदः॥ ७॥

7. *Mātariśvā ca pavamānaśca vipathavāhau vātaḥ sārathī reṣmā pratodaḥ.*

Cosmic wind and pranic energy, his chariot horses, air, his charioteer, breath, his goad,

कीर्तिश्च यशश्च पुरःसरावैनं कीर्तिर्गच्छत्या यशो गच्छति य एवं वेद॥ ८॥

8. *Kīrtiśca yaśaśca puraḥ sarāvainaṁ kīrtirgacchatyā yaśo gacchati ya evaṁ veda.*

Honour and fame his fore-running pilots. Honour and fame indeed receive and welcome him who knows this for truth and follows Vratya, lord creator and benefactor of his children.

स उदतिष्ठत्स दक्षिणां दिशमनु व्य चलत्॥ ९॥

9. *Sa udatiṣṭhatsa dakṣiṇāṁ diśamanu vya calat.*

He rose up, moved into the southern quarter.

तं यज्ञायज्ञियं च वामदेव्यं च यज्ञश्च यजमानश्च।
पशवश्चानुव्य चलन्॥ १०॥

10. *Taṁ yajñāyajñiyaṁ ca vāmadevyaṁ ca yajñaśca yajamānaśca. Paśavaścānuvya calan.*

Him followed yajnayajniyam Samans, Vamadevya Samans, yajna, yajamana, animals, all watchfuls followed simultaneously.

यज्ञायज्ञियाय च वै स वामदेव्याय च यज्ञाय च यजमानाय च पशुभ्यश्चा वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥ ११ ॥

11. *Yajñāyajñiyāya ca vai sa vāmadevyāya ca yajñāya ca yajamānāya ca paśubhyaścā vṛścate ya evaṁ vidvāṁsaṁ vrātyamupavadati.*

For the gifts of yajnayajniya, Vamadevya, yajna, yajamana and the animals and all watchfuls, that person writes himself off who reviles Vratya and the learned who know this.

यज्ञायज्ञियस्य च वै स वामदेव्यस्य च यज्ञस्य च यजमानस्य च पशूनां च प्रियं धाम भवति तस्य दक्षिणायां दिशि ॥ १२ ॥

12. *Yajñāyajñiyasya ca vai sa vāmadevyasya ca yajñasya ca yajamānasya ca paśūnāṁ ca priyaṁ dhāma bhavati tasya dakṣiṇāyāṁ diśi.*

Of yajnayajniya, Vamadevya, yajna, yajamana, the watchfuls, and the animals, he becomes the favourite centre of love, and in his southern quarter upfront:

उषाः पुंश्चली मन्त्रो मागधो विज्ञानं वासोऽहरुष्णीषं रात्री केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥ १३ ॥

13. *Uṣāḥ puṁścalī mantro māgadho vijñānaṁ vāso' haruṣṇīṣaṁ rātrī keśā haritau pravartau kalmalirmaṇiḥ.*

The dawn becomes his favourite friend and love, mantra, his admirer, knowledge, his shawl, day, his turban, night, his hair, sun and moon rays, his ear pendants, splendour, his jewel.

अमावास्या ँ च पौर्णमासी च परिष्कन्दौ मनो विपथम्। मातरिश्वा च पवमानश्च विपथवाहौ वातः सारथी रेष्मा प्रतोदः। कीर्तिश्च यशश्च पुरःसरावैनं कीर्तिर्गच्छत्या यशो गच्छति य एवं वेद॥ १४॥

14. *Amāvāsyā ca paurṇamāsī ca pariṣkandau mano vipatham. Mātariśvā ca pavamānaśca vipathavāhau vātaḥ sārathī reṣmā pratodaḥ. Kīrtiśca yaśaśca puraḥ sarāvainaṁ kīrtirgacchatyā yaśo gacchati ya evaṁ veda.*

Amavasya, the dark night, and Paurnamasi, the full moon night, his guards, the mind, his chariot, cosmic wind and pranic energy, his chariot horses, air, his charioteer, the whirlwind, the goad, honour and fame, the fore-running pilots. Honour and fame indeed receive and welcome him who knows this for truth and follows Vratya, lord creator and benefactor of his children.

स उदतिष्ठत्स प्रतीचीं दिशमनु व्य ँ चलत्॥ १५॥

15. *Sa udatiṣṭhatsa pratīcīṁ diśamanu vya calat.*

He rose up and moved into the western quarter.

तं वैरूपं च वैराजं चापश्च वरुणश्च राजानुव्य ँ चलन्॥ १६॥

16. *Taṁ vairūpaṁ ca vairājaṁ cāpaśca varuṇaśca rājānuvya calan.*

Vairupa Sama and Vairaja Sama, Vedic knowledge of variety of diversity and knowledge of one comprehensive refulgence followed him. Also, apah, waters, and ruling Varuna, the ruling spirit of cosmic waters, followed him.

वैरूपाय च वै स वैराजाय चाद्भ्यश्च वरुणाय च राज्ञ आ वृश्चते य एवं विद्वांसं व्रात्यमुपवदति ॥ १७ ॥

17. *Vairūpāya ca vai sa vairājāya cādbhyaśca varuṇāya ca rājña ā vṛścate ya evaṁ vidvāṁsaṁ vrātyamupavadati.*

The person who reviles Vratya and the scholar of Vratya knowledge alienates himself so far as benefits of Vairupa, Vairaja, waters and Varuna are concerned.

वैरूपस्य च वै स वैराजस्य चापां च वरुणस्य च राज्ञः प्रियं धाम भवति तस्य प्रतीच्यां दिशि ॥ १८ ॥

18. *Vairupasya ca vai sa vairājasya cāpāṁ ca varuṇasya ca rājñaḥ priyaṁ dhāma bhavati tasya pratīcyāṁ diśi.*

Of Vairupa and Vairaja, of waters and Varuna Ruler, he becomes the favourite centre of love, and in his western quarter upfront:

इरा पुंश्चली हसो मागधो विज्ञानं वासोऽहरुष्णीषं रात्री केशा हरितौ प्रवर्तौ कल्मलिर्मणिः ॥ १९ ॥

19. *Irā puṁścalī haso māgadho vijñānaṁ vāso' haruṣṇīṣaṁ rātrī keśā haritau pravartau kalmalirmaṇiḥ.*

Ida, Vedic speech, becomes his love, happiness,

his admirer, knowledge, his shawl, the day, his turban, the night, his hair, the sun and moon rays, his ear rings, brilliance, his jewel.

अहश्च॒ रात्री॑ च परिष्क॒न्दौ मनो॑ विप॒थम्। मा॒त॒रिश्वा॑ च॒ पव॑मानश्च विपथवा॒हौ वा॒तः॒ सार॑थी र॒ष्मा प्र॑तो॒दः। की॒र्ति॑श्च॒ यश॑श्च पुरःस॒रावैनं की॒र्ति॑र्ग॑च्छ॒त्या यशो॑ गच्छति॒ य ए॒वं वेद॑॥ २०॥

20. *Ahaśca rātrī ca pariṣkandau mano vipatham. Mātariśvā ca pavamānaśca vipathavāhau vātaḥ sārathī raṣmā pratodaḥ. Kīrtiśca yaśaśca puraḥ sarāvainaṁ kīrtirgacchatyā yaśo gacchati ya evaṁ veda.*

Day and night, his guards, mind, his chariot, cosmic energy and pranic energy, his chariot horses, wind his charioteer, whirlwind, his goad, honour and fame, his fore-running pilots. Honour and fame indeed receive and welcome him who knows and follows Vratya in truth, the lord who creates and cares for his children.

स उद॑तिष्ठत्स उदी॑चीं॑ दिश॒मनु॒ व्य॑चलत्॥ २१॥

21. *Sa udatiṣṭhatsa udīcīṁ diśamanu vyacalat.*

He arose, moved into the northern quarter.

तं श्यै॒तं च॑ नौध॒सं च॑ सप्त॒र्षय॑श्च॒ सोम॑श्च॒ राजा॑नु॒व्य॑ ऽचलन्॥ २२॥

22. *Taṁ śyaitaṁ ca naudhasaṁ ca saptarṣayaśca somaśca rājānuvya calan.*

Him followed Shyaitam Sama and Naudhasam Sama, the Vedic knowledge that speaks of the right path

to the ultimate joy of freedom. The Seven Sages and Ruling Soma too followed him.

श्यै॒ताय॑ च॒ वै स नौ॑ध॒साय॑ च सप्त॒र्षिभ्य॑श्च॒ सोमा॑य च॒ राज्ञ॒ आ वृ॑श्चते॒ य ए॒वं वि॒द्वांस॑ं व्रात्य॑मु॒प॒वद॑ति ॥ २३ ॥

23. *Śyaitāya ca vai sa naudhasāya ca saptarṣibhya-śca somāya ca rājña ā vṛścate ya evaṁ vidvāṁ-saṁ vrātyamupavadati.*

So far as benefits of Shaitya, Naudhasa, Seven Sages and Ruling Soma are concerned, that man uproots and alienates himself who reviles Vratya and the person who knows Vratya.

श्यै॒तस्य॑ च॒ वै स नौ॑ध॒सस्य॑ च सप्तर्षी॒णां च॒ सोम॑स्य च॒ राज्ञ॑ः प्रि॒यं धाम॑ भवति॒ तस्योदी॑च्यां दि॒शि ॥ २४ ॥

24. *Śyaitasya ca vai sa naudhasasya ca saptarṣīṇāṁ ca somasya ca rājñaḥ priyaṁ dhāma bhavati tasyodīcyāṁ diśi.*

On the other hand, that person who knows and follows Vratya becomes the favourite centre of the love of Shaitya, Naudhasa, Seven Sages and the Ruling Soma, and in his northern quarter upfront:

वि॒द्युत्पुं॑श्च॒ली स्त॑नयि॒त्नुर्मा॑ग॒धो वि॒ज्ञा॒नं॒ वासो॑ ह॑रु॒ष्णीष॑ं रात्री॒ केशा॒ हरि॑तौ प्रव॒र्तौ क॑ल्म॒लिर्म॒णिः ॥ २५ ॥

25. *Vidyutpuṁścalī stanayitnurmāgadho vijñānaṁ vāso' haruṣṇīṣaṁ rātrī keśā haritau pravartau kalmalirmaṇiḥ.*

Vidyut, electric energy, becomes his favourite love, thunder and lightning his admirer, knowledge, his

shawl, the day, his turban, the night, his hair, sun and moon rays, his ear rings, and flower buds, his jewels.

श्रुतं च॒ विश्रु॑तं च परिष्क॒न्दौ मनो॑ विप॒थम्॥ २६॥

26. *Śrutaṁ ca viśrutaṁ ca pariṣkandau mano vipatham.*

Shruti and Smrti, his guards, mind, his chariot,

मा॒त॒रिश्वा॑ च॒ पव॑मानश्च विपथवा॒हौ वा॒त॒ः
सार॑थी रे॒ष्मा प्र॑तो॒दः॥ २७॥

27. *Mātariśvā ca pavamānaśca vipathavāhau vātaḥ sārathī reṣmā pratodaḥ.*

Cosmic energy and pranic energy, his chariot horses, the wind, his charioteer, the whirlwind, his goad,

की॒र्तिश्च॒ यश॑श्च पुरःस॒रावैनं की॒र्तिर्ग॑च्छ॒त्या
यशो॑ गच्छति॒ य एवं वेद॑॥ २८॥

28. *Kīrtiśca yaśaśca puraḥ sarāvainaṁ kīrtirgacchatyā yaśo gacchati ya evaṁ veda.*

Honour and fame, his fore-running pilots. Indeed, honour and fame receive and welcome him who knows Vratya in truth, the lord who creates and cares for his children.

Kanda 15/Sukta 3

Vratya Devata, Atharva Rshi

स संव॑त्स॒रमू॒र्ध्वो ऽति॑ष्ठ॒त्तं दे॒वा अ॑ब्रुव॒न्व्रात्य॒ किं नु ति॑ष्ठ॒सीति॑॥ १॥

1. *Sa saṁvatsaramūrdhvo'tiṣṭhattaṁ devā abruvanvrātya kiṁ nu tiṣṭhasīti.*

That Vratya rose up and stayed up there for a year. The Devas said to him: Why and for what do you stay up?

(The metaphoric description of the creator and creation continues. 'Year' can be interpreted, as the 'day' in another context, as the age of the created world in one cycle.)

सो ऽब्रवीदास॒न्दीं मे॒ सं भ॑र॒न्त्विति॑ ॥ २ ॥

2. *So' bravīdāsandīṁ me saṁ bharantviti.*

He said to the Devas: Bring me a seat.

तस्मै॒ व्रात्या॑यास॒न्दीं सम॑भरन् ॥ ३ ॥

3. *Tasmai vrātyāyāsandīṁ samabharan.*

For that Vratya they brought the seat.

(The idea is that the formative powers of evolution develop and form the world of time, space, and knowledge of the Cosmic awareness of the Creator. The Creator being immanent, the created evolved world itself becomes the seat of the immanent.)

तस्या॑ ग्री॒ष्मश्च॑ वस॒न्तश्च॒ द्वौ पादा॒वास्तां श॒रच्च॑ व॒र्षाश्च॒ द्वौ ॥ ४ ॥

4. *Tasyā grīṣmaśca vasantaśca dvau pādāvāstāṁ śaracca varṣāśca dvau.*

Of the seat, summer and spring were two legs. Autumn and rains were the other two.

बृ॒हच्च॑ रथंत॒रं चा॑नू॒च्ये॒ ३॒ आस्तां यज्ञाय॒ज्ञियं च वामदे॒व्यं च॑ तिर॒श्च्ये ऽ॑ ॥ ५ ॥

5. *Bṛhacca rathaṁtaraṁ cānūcye āstāṁ yajñāya-jñiyaṁ ca vāmadevyaṁ ca tiraścye.*

Brhat Samans and Rathantara Samans were two length-wise supports. Yajnayajniya and Vamadevya the cross-wise supports.

ऋचः प्राञ्चस्तन्तवो यजूंषि तिर्यञ्चः ॥ ६ ॥

6. *Ṛcaḥ prāñcastantavo yajūṁṣi tiryañcaḥ.*

Rks were the length-wise cords, Yajus, the cross-wise.

वेद आस्तरणं ब्रह्मोपबर्हणम् ॥ ७ ॥

7. *Veda āstaraṇaṁ brahmopabarhaṇam.*

Veda was the mattress, Knowledge, the pillow.

सामासाद उद्गीथो ऽपश्रयः ॥ ८ ॥

8. *Sāmāsāda udgītho'paśrayaḥ.*

Sama peace was the comfort-seat, the chant of Om, the back rest.

तामासन्दीं व्रात्य आरोहत् ॥ ९ ॥

9. *Tāmāsandīṁ vrātya ārohat.*

That seat, the Vratya ascended.

तस्य देवजनाः परिष्कन्दा आसन्त्संकल्पाः प्रहाय्या ३ विश्वानि भूतान्युपसदः ॥ १० ॥

10. *Tasya devajāḥ pariṣkandā āsantsaṁkalpāḥ prahāyyā'viśvāni bhūtānyupasadaḥ.*

The Devas were his attendants, his thoughts, vibrant messengers, all forms and materials were his

assistants.

विश्वान्येवास्य भूतान्युपसदो भवन्ति य एवं वेद ॥ ११ ॥

11. *Viśvānyevāsya bhūtānyupasado bhavanti ya evaṁ veda.*

All forms and materials become his friends and assistants, at his beck and call, whoever knows this, this way.

Kanda 15/Sukta 4

Vratya Devata, Atharva Rshi

तस्मै प्राच्या दिशः ॥ १ ॥

1. *Tasmai prācyā diśaḥ.*

For that Vratya, from the eastern quarter...

वासन्तौ मासौ गोप्तारावकुर्वन्बृहच्च रथन्तरं चानुष्ठातारौ ॥ २ ॥

2. *Vāsantau māsau goptārāvakurvan bṛhacca rathantaraṁ cānuṣṭhātārau.*

The Devas made the two spring months his security guards, and Brhat and Rathantara Samans, his assistants to carry out his will and command.

वासन्तावेनं मासौ प्राच्या दिशो गोपायतो बृहच्च रथन्तरं चानु तिष्ठतो य एवं वेद ॥ ३ ॥

3. *Vāsantāvenaṁ māsau prācyā diśo gopāyato bṛhacca rathantaraṁ cānu tiṣṭhato ya evaṁ veda.*

The two spring months, from the eastern quarter protect him, and Brhat and Rathantara Samans fulfil his wish and will, whoever knows this.

तस्मै॒ दक्षि॑णाया दि॒शः ॥ ४ ॥

4. *Tasmai dakṣiṇāyā diśaḥ.*

For that Vratya, from the southern quarter...

ग्रैष्मौ॒ मासौ॑ गो॒प्तारा॒वकु॑र्वन्यज्ञाय॒ज्ञियं॑ च वामदे॒व्यं॑ चा॑नुष्ठा॒तारौ॑ ॥ ५ ॥

5. *Graiṣmau māsau goptārāvakurvan yajñāya-jñiyaṁ ca vāmadevyaṁ cānuṣṭhātārau.*

The Devas made the two summer months his security guards, and Yajnayajniyam and Vamadevyam, his assistants to carry out his will and command.

ग्रैष्मा॑वेनं॒ मासौ॒ दक्षि॑णाया दि॒शो गो॑पायतो यज्ञाय॒ज्ञियं॑ च वामदे॒व्यं॑ चानु॑ तिष्ठतो॒ य ए॒वं वेद॑ ॥ ६ ॥

6. *Graiṣmāvenaṁ māsau dakṣiṇāyā diśo gopāyato yajñāyajñiyaṁ ca vāmadevyaṁ cānu tiṣṭhato ya evaṁ veda.*

The two summer months, from the southern quarter, protect him, and Yajnayajniyam and Vamadevyam fulfil his wish and will, whoever knows this.

तस्मै॑ प्र॒तीच्या॑ दि॒शः ॥ ७ ॥

7. *Tasmai pratīcyā diśaḥ.*

For that Vratya, from the western quarter...

वार्षि॑कौ॒ मासौ॑ गो॒प्तारा॒वकु॑र्वन्वैरू॒पं च॑ वैरा॒जं चा॑नुष्ठा॒तारौ॑ ॥ ८ ॥

8. *Vārṣikau māsau goptārāvakurvanvairūpaṁ ca vairājaṁ cānuṣṭhātārau.*

The Devas made the two rainy months his security guards, and Vairupa and Vairaja, his assistants to carry out his will and command.

वार्षिकावेनं मासौ प्रतीच्या दिशो गोपायतो वैरूपं च वैराजं चानु तिष्ठतो य एवं वेद ॥ ९ ॥

9. *Vārṣikāvenaṁ māsau pratīcyā diśo gopāyato vairūpaṁ ca vairājaṁ cānu tiṣṭhato ya evaṁ veda.*

The two rainy months, from the western quarter, protect him, and Vairupa and Vairaja fulfil his wish and will, whoever knows this.

तस्मा उदीच्या दिशः ॥ १० ॥

10. *Tasmā udīcyā diśaḥ.*

For that Vratya, from the northern quarter...

शारदौ मासौ गोप्तारावकुर्वञ्छ्यैतं च नौधसं चानुष्ठातारौ ॥ ११ ॥

11. *Śāradau māsau goptārāvakurvañchyaitaṁ ca naudhasaṁ cānuṣṭhātārau.*

The Devas made the two autumn months his security guards, and Shaitam and Naudhasam, his assistants to carry out his will and command.

शारदावेनं मासावुदीच्या दिशो गोपायतः श्यैतं च नौधसं चानु तिष्ठतो य एवं वेद ॥ १२ ॥

12. *Śāradāvenaṁ māsāvudīcyā diśo gopāyataḥ śyaitaṁ ca naudhasaṁ cānu tiṣṭhato ya evaṁ veda.*

The two autumn months, from the northern

quarter, protect him, and Shaitam and Naudhasam fulfil his wish and will, whoecer knows this.

तस्मै ध्रुवाया दिशः ॥ १३ ॥

13. *Tasmai dhruvāyā diśaḥ.*

For that Vratya, from the lower direction...

हैमनौ मासौ गोप्तारावकुर्वन्भूमिं चाग्निं चानुष्ठातारौ ॥ १४ ॥

14. *Haimanau māsau goptārāvakurvanbhūmiṁ cāgniṁ cānuṣṭhātārau.*

The Devas made the two winter months his security guards, and the earth and fire his assistants to carry out his will and command.

हैमनावेनं मासौ ध्रुवाया दिशो गोपायतो भूमिश्चाग्निश्चानुतिष्ठतो य एवं वेद ॥ १५ ॥

15. *Haimanāvenaṁ māsau dhruvāyā diśo gopāyato bhūmiścāgniścānu tiṣṭhato ya evaṁ veda.*

The two winter months, from the lower direction, protect him, and the earth and fire fulfil his wish and will, whoever knows this.

तस्मा ऊर्ध्वाया दिशः ॥ १६ ॥

16. *Tasmā ūrdhvāyā diśaḥ.*

For that Vratya, from the upper direction...

शैशिरौ मासौ गोप्तारावकुर्वन्दिवं चादित्यं चानुष्ठातारौ ॥ १७ ॥

17. *Śaiśirau māsau goptārāvakurvandivaṁ cādityaṁ cānuṣṭhātārau.*

The Devas made the two freezing cold months his security guards, and the heaven and the sun, his agents to carry out his wish and command.

शैशिरावेनं मासावूर्ध्वायां दिशो गोपायतो द्यौश्चादित्यश्चानु तिष्ठतो य एवं वेद ॥ १८ ॥

18. *Śaiśirāvenaṁ māsāvūrdhvāyā diśo gopāyato dyauścādityaścānu tiṣṭhato ya evaṁ veda.*

The two freezing cold months, from the upper direction, protect him, and the heaven and the sun fulfil his wish and will, whoever knows this.

Kanda 15/Sukta 5

Vratya Devata, Atharva Rshi

तस्मै प्राच्या दिशो अन्तर्देशाद्भवमिष्वा-
समनुष्ठातारमकुर्वन् ॥ १ ॥

1. *Tasmai prācyā diśo antardeśādbhavamiṣvā-samanuṣṭhātāramakurvan.*

For that Vratya, lover and benefactor of humanity, the Devas, from the intermediate direction of the eastern quarter, made Bhava, creative and regenerative spirit of nature's causation, wielder of the bow and arrow against pure negativity, the agent of his will and command.

भव एनमिष्वासः प्राच्या दिशो अन्तर्देशादनुष्ठातानु तिष्ठति नैनं शर्वो न भवो नेशानः ॥ २ ॥

2. *Bhava enamiṣvāsaḥ prācyā diśo antardeśā-danuṣṭhātānu tiṣṭhati nainaṁ śarvo na bhavo neśanaḥ.*

Bhava, the archer, from the intermediate direction of the eastern quarter, abides as the agent of this Vratya. Neither Bhava, nor Sharva, the force of nature's catalysis, nor Ishana, nature's spirit of supreme law, negates this Vratya.

नास्य॑ प॒शून्न स॑मा॒नान्हि॑नस्ति॒ य एवं वेद॑ ॥ ३ ॥

3. *Nāsya paśūnna samānānhinasti ya evaṁ veda.*

Nor does Bhava, nor Sharva, nor Ishana, injure, much less destroy, the person, fellow equals, or wealth or cattle of the man who knows this.

तस्मै॒ दक्षि॑णाया दि॒शो अ॑न्तर्दे॒शाच्छ॒र्वमि॑ष्वा॒-
सम॑नुष्ठा॒तार॑मकुर्वन् ॥ ४ ॥

4. *Tasmai dakṣiṇāyā diśo antardeśāccharvamiṣvā-samanuṣṭhātāramakurvan.*

For that Vratya, from the intermediate direction of the southern quarter, the Devas made Sharva, force of nature's catalysis, wielder of the bow and arrow of nature's causation, the agent of his will and command.

श॒र्व एन॑मिष्वा॒सो दक्षि॑णाया दि॒शो अ॑न्तर्दे॒शाद॑नुष्ठा॒तानु॑
तिष्ठति॒ नैनं श॒र्वो न भ॒वो नेशा॑नः । नास्य॑ प॒शून्न स॑मा॒नान्हि॑-
नस्ति॒ य एवं वेद॑ ॥ ५ ॥

5. *Śarva enamiṣvāso dakṣiṇāyā diśo antardeśā-danuṣṭhātānu tiṣṭhati nainaṁ śarvo na bhavo neśānaḥ. Nāsya paśūnna samānānhinasti ya evaṁ veda.*

Sharva, the archer, from the intermediate direction of the southern quarter, abides as the agent of

this Vratya. Neither Bhava, nor Sharva, nor Ishana negates this Vratya. Nor does anyone injure, much less destroy, the person, fellow equals, or wealth, or cattle of the man who knows this.

तस्मै प्रतीच्या दिशो अन्तर्देशात्पशुपतिमिष्वा-
समनुष्ठातारमकुर्वन् ॥ ६ ॥

6. *Tasmai pratīcyā diśo antardeśātpaśupatimiṣvā-samanuṣṭhātāramakurvan.*

For that Vratya, from the intermediate direction of the western quarter, the Devas made Pashupati, protector of the living, wielder of the bow and arrow, the agent of his will and command.

पशुपतिरेनमिष्वासः प्रतीच्या दिशो अन्तर्देशादनुष्ठातानु तिष्ठति नैनं शर्वो न भवो नेशानः । नास्य पशून्न समानान्हिनस्ति य एवं वेद ॥ ७ ॥

7. *Paśupatirenamiṣvāsaḥ pratīcyā diśo antardeśā-danuṣṭhātānu tiṣṭhati nainaṁ śarvo na bhavo neśānaḥ. Nāsya paśūnna samānānhinasti ya evaṁ veda.*

Pashupati, the archer, from the intermediate direction of the western quarter, abides as the agent of this Vratya. Neither Bhava, nor Sharva, nor Ishana negates this Vratya. Nor does any one injure, much less destroy, the person, fellow equals, or wealth or cattle of the man who knows this.

तस्मा उदीच्या दिशो अन्तर्देशादुग्रं देवमिष्वासमनुष्ठा-तारमकुर्वन् ॥ ८ ॥

8. *Tasmā udīcyā diśo antardeśādugraṁ devamiṣvāsamanuṣṭhātāramakurvan.*

For that Vratya, from the intermediate direction of the northern quarter, the Devas made Ugra, nature's passion of rectitude, wielder of the bow and arrow, the agent of his will and command.

उग्र एनं देव इष्वास उदीच्या दिशो अन्तर्देशादनुष्ठातानु तिष्ठति नैनं शर्वो न भवो नेशानः। नास्य पशून्न समानान्हिनस्ति य एवं वेद॥ ९॥

9. *Ugra enaṁ deva iṣvāsa udīcyā diśo antardeśādanuṣṭhātānu tiṣṭhati nainaṁ śarvo na bhavo neśānaḥ. Nāsya paśūnna samānānhinasti ya evaṁ veda.*

Ugra, the archer, from the intermediate direction of the northern quarter, abides as the agent of this Vratya. Neither Bhava, nor Sharva, nor Ishana negates this Vratya. Nor does any one injure, much less destroy, the person, fellow equals, wealth or cattle of the man who knows this.

तस्मै ध्रुवाया दिशो अन्तर्देशाद्रुद्रमिष्वासमनुष्ठातारमकुर्वन्॥ १०॥

10. *Tasmai dhruvāyā diśo antardeśādrudramiṣvāsamanuṣṭhātāramakurvan.*

For that Vratya, from the intermediate space of the lower direction, the Devas made Rudra, cosmic spirit of dispensation, wielder of the bow and arrow, the agent of his will and command.

रुद्र एनमिष्वासो ध्रुवाया दिशो अन्तर्देशाद नुष्ठातानु तिष्ठति नैनं शर्वो न भवो नेशानः।
नास्य पशून्न समानान्हिनस्ति य एवं वेद॥ ११॥

11. *Rudra enamiṣvāso dhruvāyā diśo antardeśādanuṣṭhātānu tiṣṭhati nainaṁ śarvo na bhavo neśānaḥ.*
Nāsya paśūnna samānānhinasti ya evaṁ veda.

Rudra, the archer, from the intermediate space of the lower direction, abides as the agent of this Vratya. Neither Bhava, nor Sharva, nor Ishana negates this Vratya. Nor does anyone injure, much less destroy, the person, fellow equals, wealth or cattle of the man who knows this.

तस्मा ऊर्ध्वाया दिशो अन्तर्देशान्महादेवमिष्वा-
समनुष्ठातारमकुर्वन्॥ १२॥

12. *Tasmā ūrdhvāyā diśo antardeśānmahādevamiṣvāsamanuṣṭhātāramakurvan.*

For that Vratya, from the intermediate space of the upper direction, the Devas made Mahadeva, supreme among the Devas, wielder of the bow and arrow, the agent of his will and command.

महा देव एनमिष्वास ऊर्ध्वाया दिशो अन्तर्देशाद नुष्ठातानु तिष्ठति नैनं शर्वो न भवो नेशानः। नास्य पशून्न समानान्हि-
नस्ति य एवं वेद॥ १३॥

13. *Mahādeva enamiṣvāsa ūrdhvāyā diśo antardeśādanuṣṭhātānu tiṣṭhati nainaṁ śarvo na bhavo neśānaḥ. Nāsya paśūnna samānānhinasti ya evaṁ veda.*

Mahadeva, the archer, from the intermediate space of the upper direction, abides as the agent of this Vratya. Neither Bhava, nor Sharva, nor Ishana negates this Vratya. Nor does any one injure, much less destroy, the person, fellow equals, wealth or cattle of the man who knows this.

तस्मै॒ सर्वे॑भ्यो अन्तर्दे॒शेभ्य॒ ईशा॑नमिष्वा॒-
सम॑नुष्ठा॒तार॑मकुर्वन्॥ १४॥

14. *Tasmai sarvebhyo antardeśebhya īśānamiṣvāsa-manuṣṭhātāramakurvan.*

For that Vratya, from the interspaces of all the directions, the Devas made Ishana, Ruler Supreme, wielder of the bow and arrow, the agent of his will and command.

ईशा॑न एनमिष्वा॒सः सर्वे॑भ्यो अन्तर्दे॒शेभ्यो॑ऽनुष्ठा॒तानु॑ तिष्ठति॒ नैनं श॒र्वो न भ॒वो नेशा॑नः॥ १५॥

15. *Īśāna enamiṣvāsaḥ sarvebhyo antardeśebhyo' nuṣṭhātānu tiṣṭhati nainaṁ śarvo na bhavo neśānaḥ.*

Ishana, the archer, from the interspaces of all the directions, abides as the agent of this Vratya. Neither Bhava, nor Sharva, nor Ishana negates this Vratya.

नास्य॑ प॒शून्न स॑मा॒नान्हि॑नस्ति॒ य एवं वेद॑॥ १६॥

16. *Nāsya paśūnna samānānhinasti ya evaṁ veda.*

Nor does any one injure, much less destroy, the person, fellow equals, wealth or cattle of the man who knows this.

Kanda 15/Sukta 6

Vratya Devata Atharva Rshi

स ध्रुवां दिशमनु व्य ऽचलत्॥ १॥

1. *Sa dhruvāṁ diśamanu vyacalat.*

He moved into the lower, the fixed, quarter.

तं भूमिश्चाग्निश्चौषधयश्च वनस्पतयश्च वानस्पत्याश्च वीरुधश्चानुव्य ऽचलन्॥ २॥

2. *Taṁ bhūmiścāgniścauṣadhayaśca vanaspatayaśca vānaspatyāśca vīrudhaścānuvya calan.*

After him followed earth, agni, herbs, trees, herbals, and creepers.

भूमेश्च वै सो ३ग्नेश्चौषधीनां च वनस्पतीनां च वानस्पत्यानां च वीरुधां च प्रियं धाम भवति य एवं वेद॥ ३॥

3. *Bhūmeśca vai so'gneścauṣadhīnāṁ ca vanaspatīnāṁ ca vānaspatyānāṁ ca vīrudhāṁ ca priyaṁ dhāma bhavati ya evaṁ veda.*

He who knows this becomes the favourite love of the earth, agni, herbs, trees, all herbals and creepers.

स ऊर्ध्वां दिशमनु व्य ऽचलत्॥ ४॥

4. *Sa ūrdhvāṁ diśamanu vya calat.*

He moved into the upper, higher, direction.

तमृतं च सत्यं च सूर्यश्च चन्द्रश्च नक्षत्राणि चानुव्य ऽचलन्॥ ५॥

5. *Tamṛtaṁ ca satyaṁ ca sūryaśca candraśca nakṣatrāṇi cānuvya calan.*

Him followed Rtam, dynamics of nature and all life, Satyam, constant reality of existence, the sun, the moon, and all the constellations of stars.

ऋ॒तस्य॑ च॒ वै स स॒त्यस्य॑ च॒ सूर्य॑स्य च च॒न्द्रस्य॑ च॒ नक्ष॑त्राणां च प्रि॒यं धाम॑ भवति॒ य ए॒वं वेद॑ ॥ ६ ॥

6. *Ṛtasya ca vai sa satyasya ca sūryasya ca candrasya ca nakṣatrāṇāṁ ca priyaṁ dhāma bhavati ya evaṁ veda.*

One who knows this becomes the favourite love of Rtam, Satyam, sun, moon and the constellations of stars. (The stars and the Law of Constancy and Mutability becomes his passion.)

स उ॑त्त॒मां दिश॒मनु॒ व्य॑चलत् ॥ ७ ॥

7. *Sa uttamāṁ diśamanu vyacalat.*

He moved into the highest quarter.

तमृच॑श्च॒ सामा॑नि च॒ यजूं॑षि च॒ ब्रह्म॑ चानु॒व्य॑चलन् ॥ ८ ॥

8. *Tamṛcaśca sāmāni ca yajūṁṣi ca brahma cānuvya calan.*

Him followed the Rks, Samans, Yajus, and the verses of Atharva-veda.

ऋ॒चां च॒ वै स साम्नां च॒ यजु॑षां च॒ ब्रह्म॑णश्च प्रि॒यं धाम॑ भवति॒ य ए॒वं वेद॑ ॥ ९ ॥

9. *Ṛcāṁ ca vai sa sāmnāṁ ca yajuṣāṁ ca brahmaṇaśca priyaṁ dhāma bhavati ya evaṁ veda.*

One who knows this becomes the favourite love of Rks, Samans, Yajus and Atharva-veda, deeply

absorbed in these.

स बृ॑हतीं दिश॒मनु॒व्य ऽ॑चलत्॥ १०॥

10. *Sa bṛhatīṁ diśamanuvya calat.*

He moved into the direction of the expansive, the boundless.

तमि॑तिहा॒सश्च॑ पुरा॒णं च॒ गाथा॑श्च नाराश॒ं-
सीश्चा॑नु॒व्य ऽ॑चलन्॥ ११॥

11. *Tamitihāsaśca purāṇaṁ ca gāthāśca nārāśaṁ-sīścānuvyacalan.*

Him followed History, Purana, ancient stories of knowledge and action, Gathas, poems of celebration, and Narashansis, celebrations of heroes and divinities.

इ॒ति॒हा॒सस्य॑ च॒ वै स पु॑रा॒णस्य॑ च॒ गाथा॑नां च
नाराश॒ंसीनां च प्रि॒यं धाम॑ भवति॒ य ए॒वं वेद॑॥ १२॥

12. *Itihāsasya ca vai sa purāṇasya ca gāthānāṁ ca nārāśaṁsīnāṁ ca priyaṁ dhāma bhavati ya evaṁ veda.*

One who knows this becomes the favourite love of Histories, Puranas, Gathas and Narashansis, deeply absorbed in these studies.

स प॑र॒मां दिश॒मनु॒ व्य ऽ॑चलत्॥ १३॥

13. *Sa paramāṁ diśamanu vyacalat.*

He moved into the highest ultimate direction.

तमा॑हव॒नीय॑श्च॒ गार्ह॑पत्यश्च दक्षिणा॒ग्निश्च॑
य॒ज्ञश्च॒ यज॑मानश्च प॒शव॑श्चानु॒व्य ऽ॑चलन्॥ १४॥

14. *Tamāhavanīyaśca gārhapatyaśca dakṣiṇā-gniśca yajñaśca yajamānaśca paśavaścānuvya calan.*

Him followed Ahavaniya fire, Garhapatya fire, Dakshina fire, yajna, yajamana, wealth and cattle.

आ॒ह॒व॒नीय॑स्य च॒ वै स गार्ह॑पत्यस्य च दक्षिणा॒ग्नेश्च॑ य॒ज्ञस्य॑ च॒ यज॑मानस्य च पशू॒नां च॑ प्रि॒यं धाम॑ भवति॒ य ए॒वं वेद॑॥ १५॥

15. *Āhavanīyasya ca vai sa gārhapatyasya ca dakṣiṇāgneśca yajñasya ca yajamānasya ca paśūnāṁ ca priyaṁ dhāma bhavati ya evaṁ veda.*

One who knows this becomes the favourite love of Ahavaniya fire, Garhapatya fire, Dakshina fire, yajna, yajamana, wealth and cattle.

सोऽ नां॑दिष्टां॑ दिश॒मनु॒ व्य ऽचलत्॥ १६॥

16. *So'nādiṣṭāṁ diśamanu vyacalat.*

He moved into the unindicated direction (of the unknown, expansive future possibilities).

तमृ॒तव॑श्चार्त॒वाश्च॒ लोका॑श्च॒ लौ॒क्याश्च॒ मासा॑श्चार्धमा॒-साश्चा॑होरा॒त्रे चा॑नु॒व्य ऽचलन्॥ १७॥

17. *Tamṛtavaścārtavāśca lokāśca laukyāśca māsāścārdhamāsāścāhorātre cānuvya calan.*

Him followed the seasons, seasonals, world-regions and those of the world regions, months, half months, and the day-night cycles.

ऋ॒तू॒नां च॒ वै स आ॑र्त॒वानां च॒ लोका॑नां च लौ॒क्यानां च॒ मासा॑नां चार्धमा॒सानां चाहोरा॒त्रयो॑श्च प्रि॒यं धाम॑ भवति॒ य

एवं वेद ॥ १८ ॥

18. *Ṛtūnāṁ ca vai sa ārtavānāṁ ca lokānāṁ ca laukyānāṁ ca māsānāṁ cārdhamāsānāṁ cāhorātrayośca priyaṁ dhāma bhavati ya evaṁ veda.*

One who knows this becomes the favourite love of the seasons and seasonals, world regions and those of the world regions, months and half moths, and the day night cycles.

सोऽ नाऽवृत्तां दिशमनु व्य ऽचलत्ततो
नावर्त्स्यन्नमन्यत ॥ १९ ॥

19. *So' nāvṛttāṁ diśamanu vyacalattato nāvartsyannamanyata.*

He moved into the direction of No-return. He knew there would be no return from there. (See Chhandogya Upanishad 8, 15, 1, and Vedanta 4, 4, 22.)

तं दितिश्चादितिश्चेडा चेन्द्राणी चाऽनुव्य ऽचलन् ॥ २० ॥

20. *Taṁ ditiścāditiśceḍā cendrāṇī cānuvya calan.*

Him followed Diti, the mutability and evolution of Prakrti, Aditi, the constancy of Prakrti, Ida, eternal Speech, Indrani, divine Energy.

दितेश्च वै सोऽ दितेश्चेडाऽयाश्चेन्द्राण्याश्च प्रियं धाम भवति य एवं वेद ॥ २१ ॥

21. *Diteśca vai so'diteśceḍāyāścendrāṇyāśca priyaṁ dhāma bhavati ya evaṁ veda.*

One who knows this becomes the favourite love of Diti, Aditi, Ida and Indrani.

स दिशोऽ नु व्य ऽचलत्तं विराडनु व्य ऽचलत्सर्वे च देवाः सर्वाश्च देवताः ॥ २२ ॥

22. *Sa diśo' nu vya calattaṁ virāḍanu vya cala-tsarve ca devāḥ sarvāśca devatāḥ.*

He moved into overall space, all directions. Him followed Virat, the refulgent spirit of the universe, Devas, all divinities, and Devatas, the powers and potentials of the Devas.

विराजश्च वै स सर्वेषां च देवानां सर्वासां च देवतानां प्रियं धाम भवति य एवं वेद ॥ २३ ॥

23. *Virājaśca vai sa sarveṣāṁ ca devānāṁ sarvāsāṁ ca devatānāṁ priyaṁ dhāma bhavati ya evaṁ veda.*

He who knows this becomes the favourite love of Virat, all Devas and all their powers and potentials.

स सर्वानन्तर्देशाननु व्य ऽचलत् ॥ २४ ॥

24. *Sa sarvānantardeśānanu vya calat.*

He moved into all the internalities of all directions and space.

तं प्रजापतिश्च परमेष्ठी च पिता च पितामहश्चानुव्य ऽचलन् ॥ २५ ॥

25. *Taṁ prajāpatiśca parameṣṭhī ca pitā ca pitāmahascānuvya calan.*

Him followed Prajapati, sustainer of the people, Parameshthi, supreme power of universal sustenance, Pita and Pitamahas, generators and grand generators of

life.

प्र॒जाप॑तेश्च॒ वै स प॑रमे॒ष्ठिन॑श्च पि॒तुश्च॑ पिताम॒ह्स्य॑ च प्रि॒यं धाम॑ भवति॒ य ए॒वं वेद॑॥ २६॥

26. *Prājāpateśca vai sa parameṣṭhinaśca pituśca pitāmahasya ca priyaṁ dhāma bhavati ya evaṁ veda.*

One who knows this becomes the favourite love of Prajapati, Parameshthi, generators and grand generators of life.

Kanda 15/Sukta 7

Vratya Devata, Atharva Rshi

स म॑हि॒मा सद्रु॑र्भू॒त्वान्तं पृथि॒व्या अ॑गच्छ॒त्स स॑मु॒द्रोऽभवत्॥ १॥

1. *Sa mahimā sadrurbhūtvāntaṁ pṛthivyā agacchatsa samudro'bhavat.*

He became greatness at the fastest, went to the end of the earth and cosmos, and became the vast ocean of Infinity.

तं प्र॒जाप॑तिश्च परमे॒ष्ठी च॑ पि॒ता च॑ पिताम॒हश्चाप॑श्च श्र॒द्धा च॑ व॒र्षं भू॒त्वानु॒व्य॑ वर्तयन्त॥ २॥

2. *Taṁ prajāpatiśca parameṣṭhī ca pitā ca pitāmahaścāpaśca śraddhā ca varṣaṁ bhūtvānuvya vartayanta.*

And him followed Prajapati, Parmeshthi, progenitor, grand progenitor, all activity and faith, having taken the form of generous shower.

ऐनमापो गच्छत्यैनं श्रद्धा गच्छत्यैनं वर्षं गच्छति य एवं वेद ॥ ३ ॥

3. *Ainamāpo gacchatyainaṁ śraddhā gacchatyainaṁ varṣaṁ gacchati ya evaṁ veda.*

Activity and action, faith and love, and showers of generosity reach and bless him that knows this.

तं श्रद्धा च यज्ञश्च लोकश्चान्नं चान्नाद्यं च भूत्वाभिपर्यावर्तन्त ॥ ४ ॥

4. *Taṁ śraddā ca yajñaśca lokāścānnaṁ cānnādyaṁ ca bhūtvābhiparyāvartanta.*

Faith, yajna, progeny and people around, food and delicacies, being enjoyable, come to him.

ऐनं श्रद्धा गच्छत्यैनं यज्ञो गच्छत्यैनं लोको गच्छत्यैनमन्नं गच्छत्यैनमन्नाद्यं गच्छति य एवं वेद ॥ ५ ॥

5. *Ainaṁ śraddhā gacchatyainaṁ yajño gacchatyainaṁ loko gacchatyainamannaṁ gacchatyainamannādyaṁ gacchati ya evaṁ veda.*

To the person who knows this, faith comes, yajna comes, progeny and people come, food comes, delicacies of life come, freely.

Kanda 15/Sukta 8

Vratya Devata, Atharva Rshi

सो ऽरज्यत ततो राजन्यो ऽजायत ॥ १ ॥

1. *So'rajyata tato rājanyo'jāyata.*

He felt impassioned with love and care, and thence arose Rajanya, ruler, protector and the social

organiser.

स विशः सबन्धूनन्नमन्नाद्यमभ्युदतिष्ठत्॥ २॥

2. *Sa viśaḥ sabandhūnannamannādyamabhyudatiṣṭhat.*

He rose to control, organise and socially rule the people, his own fraternity, and to provide them with food and delicacies of life with good health.

विशां च वै स सबन्धूनां चान्नस्य चान्नाद्यस्य च
प्रियं धाम भवति य एवं वेद॥ ३॥

3. *Viśāṁ ca vai sa sabandhūnāṁ cānnasya cānnādyasya ca priyaṁ dhāma bhavati ya evaṁ veda.*

One who knows this becomes the centre of the love and reverence of the people, his own fraternity, with the treasure hold of food and life's delicacies.

Kanda 15/Sukta 9

Vratya Devata, Atharva Rshi

स विशोऽनु व्यचलत्॥ १॥

1. *Sa viśo'nu vya calat.*

He moved, rose up, to rule the people with their will.

तं सभा च समितिश्च सेना च सुरा चानुव्यचलन्॥ २॥

2. *Taṁ sabhā ca samitiśca senā ca surā cānuvya calan.*

With him, his thought and movement, rose Sabha, Samiti and the army, and a commonwealth of joy and prosperity.

सभायाश्च वै स समितेश्च सेनायाश्च सुरायाश्च प्रियं धाम भवति य एवं वेद ॥ ३ ॥

3. *Sabhāyāśca vai sa samiteśca senāyāśca surāyāśca priyaṁ dhāma bhavati ya evaṁ veda.*

The ruler who knows this partnership of the ruler and the people becomes the favourite of the love and reverence of the Sabha, Samiti, army and the commonalty of social prosperity.

Kanda 15/Sukta 10

Vratya Devata, Atharva Rshi

तद्यस्यैवं विद्वान्व्रात्यो राज्ञोऽतिथिर्गृहानागच्छेत् ॥ १ ॥

1. *Tadyasyaivaṁ vidvānvrātyo rājño'tithirgṛhānā-gacchet.*

Then if to the house of the ruler, in this social and cultural context, a Vratya, a learned visitor of controlled habits and committed socio-divine values, comes.....

श्रेयांसमेनमात्मनो मानयेत्तथा क्षत्राय ना वृश्चते तथा राष्ट्राय ना वृश्चते ॥ २ ॥

2. *Śreyāṁsamenamātmano mānayettathā kṣatrāya nā vṛścate tathā rāṣṭrāya nā vṛścate.*

And the ruler entertains him, treating him as better than even his own self, then the ruler does not revile, and does not from himself, alienate the Raja-Dharma and the Rashtra, the common wealth of social order.

अतो॒ वै ब्रह्म॑ च क्ष॒त्रं चोद॑तिष्ठतां॒ ते अ॑ब्रूतां॒ कं प्र वि॑शा॒वेति॑ ॥ ३ ॥

3. *Ato vai brahma ca kṣatraṁ codatiṣṭhatāṁ te abrūtāṁ kaṁ pra viśāveti.*

From this harmony, the spirit of Brahma, divine learning, and Kshatra, the spirit of social order, would rise stronger and say: where shall we enter and abide?

अतो॒ वै बृ॒ह॒स्पति॑मे॒व ब्रह्म॒ प्रा वि॑श॒त्विन्द्रं॑ क्ष॒त्रं तथा॒ वा इति॑ ॥ ४ ॥

4. *Ato vai bṛhaspatimeva brahma prā viśa-tvindraṁ kṣatraṁ tathā vā iti.*

Hence let Brahma, divine vision and knowledge of Veda, enter and abide in Brhaspati, Scholar Bramana, and let Kshatra, knowledge of order and the power and policy of rule, enter and abide with Indra, the ruler.

अतो॒ वै बृ॒ह॒स्पति॑मे॒व ब्रह्म॒ प्रावि॑श॒दिन्द्रं॑ क्ष॒त्रम् ॥ ५ ॥

5. *Ato vai bṛhaspatimeva brahma prāviśadindraṁ kṣatram.*

Then Brahma entered Brhaspati, and Kshatra entered Indra, the ruling power. (The kshatriya finds fulfilment in the glory of the social order, and the Brahmana, in the vision of Divine Knowledge.)

इ॒यं वा उ॑ पृथि॒वी बृ॒ह॒स्पति॒र्द्यौरे॒वेन्द्रः॑ ॥ ६ ॥

6. *Iyaṁ vā u pṛthivī bṛhaspatirdyaurevendraḥ.*

Hence this earth is Brhaspati and Brhaspati is earth, stability, and the heaven of light is Indra and Indra is heaven and brilliance, the glory.

अयं वा उ अग्निर्ब्रह्मासावादित्यः क्षत्रम् ॥ ७ ॥

7. *Ayaṁ vā u agnirbrahmāsāvādityaḥ kṣatram.*

Or, this Agni, the light of knowledge and warmth of love, is Brahma, and that Aditya, the sun of glory, is Kshatra, the social order of power, splendour and enlightenment.

ऐनं ब्रह्म गच्छति ब्रह्मवर्चसी भवति ॥ ८ ॥

8. *Ainaṁ brahma gacchati brahmavarcasī bhavati.*

To that person comes Brahma and he becomes bright with the light of Brahma....

यः पृथिवीं बृहतिमग्निं ब्रह्म वेद ॥ ९ ॥

9. *Yaḥ pṛthivīṁ bṛhapatimagniṁ brahma veda.*

Who knows that the earth is Brhaspati and Agni is Brahma, (that is, the social order is an integration of knowledge and power, stability and enlightened movement forward like the radiation of light).

ऐनमिन्द्रियं गच्छतीन्द्रियवान्भवति ॥ १० ॥

10. *Ainamindriyaṁ gacchatīndriyavānbhavati.*

Glory comes to him, and he commands power and splendour...

य आदित्यं क्षत्रं दिवमिन्द्रं वेद ॥ ११ ॥

11. *Ya ādityaṁ kṣatraṁ divamindraṁ veda.*

Who knows that Aditya, the sun, is the social order, and heaven, enlightenment, is Indra, the ruler.

Kanda 15/Sukta 11

Vratya Devata, Atharva Rshi

तद्यस्यैवं विद्वान्व्रात्योऽतिथिर्गृहानागच्छेत् ॥ १ ॥

1. *Tadyasyaivaṁ vidvānvrātyo'tithirgṛhānā-gacchet.*

If such a learned Vratya atithi, pious and divinely committed visitor, were to come to the house of a grhasthi, a family man …

स्वयमेनमभ्युदेत्य ब्रूयाद् व्रात्य क्वा ऽ वात्सीर्व्रात्योदकं व्रात्य तर्पयन्तु व्रात्य यथा ते प्रियं तथास्तु व्रात्य यथा ते वशस्तथास्तु व्रात्य यथा ते निकामस्तथास्त्विति ॥ २ ॥

2. *Svayamenamabhyudetya brūyād vrātya kvā' vātsīrvrātyodakaṁ vrātya tarpayantu vrātya yathā te priyaṁ tathāstu vrātya yathā te vaśastathāstu vrātya yathā te nikāmastathāstviti.*

The host should arise and welcome the guest saying: O Vratya, venerable guest, where were you last, where are you coming from? O Vratya, here is water for you. O Vratya, pray please yourself and do us the favour of sharing your knowledge and wisdom. Vratya, whatever you like we shall offer. Vratya, as you wish, so shall be done. Whatever you need and desire, will be provided.

यदेनमाह व्रात्य क्वा ऽ वात्सीरिति पथ एव तेन देवयानानव रुन्द्धे ॥ ३ ॥

3. *Yadenamāha vrātya kvā'vātsīriti patha eva tena devayānānava runddhe.*

When the host asks the Vratya guest: 'Where have you been and from where are you coming'? he is only treasuring for himself the knowledge of the ways of the noble and learned men of divinity.

यदे॑न॒माह॒ व्रात्यो॑द॒कमित्य॒प ए॒व तेनाव॑ रुन्द्धे ॥ ४ ॥

4. *Yadenamāha vrātyodakamityapa eva tenāva runddhe.*

When the host says: 'Sir, please to have water', thereby he secures water for himself.

यदे॑न॒माह॒ व्रात्य॑ त॒र्पय॒न्त्विति॑ प्रा॒णमे॒व तेन॒ वर्षी॑यांसं कुरुते ॥ ५ ॥

5. *Yadenamāha vrātya tarpayantviti prāṇameva tena varṣīyāṁsaṁ kurute.*

When the host says: 'O Vratya, pray satisfy yourself and oblige us', he only augments the showers of life energy for himself.

यदे॑न॒माह॒ व्रात्य॒ यथा॑ ते प्रि॒यं तथा॒स्त्विति॑ प्रि॒यमे॒व तेनाव॑ रुन्द्धे ॥ ६ ॥

6. *Yadenamāha vrātya yathā te priyaṁ tathāstviti priyameva tenāva runddhe.*

When he says: 'O Vratya, whatever you love to have, we shall offer', he only secures for himself and his family whatever they love to have in life.

ऐनं॑ प्रि॒यं ग॑च्छति प्रि॒यः प्रि॒यस्य॑ भवति॒ य ए॒वं वेद॑ ॥ ७ ॥

7. *Ainaṁ priyaṁ gacchati priyaḥ priyasya bhavati ya evaṁ veda.*

Whatever the host loves comes to him, he becomes the beloved centre of whatever he loves, if he knows this and acts thus.

यदे॑नमाह॒ व्रात्य॒ यथा॑ ते॒ व॒श॒स्तथा॒स्त्विति॒ वश॑मे॒व तेना॑व॑ रुन्द्धे ॥ ८ ॥

8. *Yadenamāha vrātya yathā te vaśastathāstviti vaśameva tenāva runddhe.*

When he says: 'Vratya, whatever your desire, that will be provided', he only secures the fulfilment of his own desires in life.

ऐन॒ं व॒शो॑ गच्छति व॒शी व॒शिनां॑ भवति॒ य ए॒वं वेद॑ ॥ ९ ॥

9. *Ainaṁ vaśo gacchati vaśī vaśināṁ bhavati ya evaṁ veda.*

Whoever knows this, fulfilment of desire itself comes to him. Indeed, he becomes the master controller of his own desires and ambitions which, otherwise, would overpower and control him.

यदे॑नमाह॒ व्रात्य॒ यथा॑ ते निका॒मस्तथा॒स्त्विति॑ निका॒ममे॒व तेना॑व॑ रुन्द्धे ॥ १० ॥

10. *Yadenamāha vrātya yathā te nikāmastathāstviti nikāmameva tenāva runddhe.*

When he says: 'Vratya, whatever your choice, the same would be provided', thereby he only secures the fulfilment of his own choices in life.

ऐनं निका॒मो ग॑च्छति निका॒मे नि॑का॒मस्य॑ भवति॒ य ए॒वं वेद॑ ॥ ११ ॥

11. *Ainaṁ nikāmo gacchati nikāme nikāmasya bhavati ya evaṁ veda.*

Whoever knows this, the fulfilment of choice itself comes to him. In the matter of fulfilment of choice, he becomes his own master.

Kanda 15/Sukta 12

Vratya Devata, Atharva Rshi

तद्यस्यैवं विद्वान्व्रात्य उद्धृतेष्वग्निष्वधिश्रितेऽग्निहोत्रेऽतिथिर्गृहानागच्छेत्॥ १॥

1. *Tadyasyaivaṁ vidvānvrātya uddhṛteṣvagniṣvadhiśrite' gnihotre'tithirgṛhānāgacchet.*

If a learned Vratya comes to one's house at the time of daily yajna when the fire has been taken from the Garhapatyagni, household fire, and it has been placed in the vedi...

स्वयमेनमभ्युदेत्य ब्रूयाद् व्रात्यातिं सृज होष्यामीतिं॥ २॥

2. *Svayamenamabhyudetya brūyād vrātyāti sṛja hoṣyāmīti.*

The house holder should himself arise, greet the guest a: P say : Please forgive me and permit me, let me perform the yajna.

स चातिसृजेज्जुहुयान्न चातिसृजेन्न जुहुयात्॥ ३॥

3. *Sa cātisṛjejjuhuyānna cātisṛjenna juhuyāt.*

If the venerable guest permits, the house holder should perform the yajna. If the guest does not permit, he should withhold the yajna.

स य एवं विदुषा व्रात्येनातिसृष्टो जुहोति ॥ ४ ॥

4. *Sa ya evaṁ viduṣā vrātyenātisṛṣṭo juhoti.*

He that performs the yajna thus permitted by the learned Vratya guest …

प्र पितॄयाणं पन्थां जानाति प्र देवयानम् ॥ ५ ॥

5. *Pra pitṛyāṇaṁ panthāṁ jānāti pra devayānam.*

He knows the path of the yajnic forefathers, he knows the path of the Devas by which men rise.

न देवेष्वा वृश्चते हुतमस्य भवति ॥ ६ ॥

6. *Na deveṣvā vṛścate hutamasya bhavati.*

He does not alienate himself among the Devas, his yajna is fulfilled.

पर्यस्यास्मिँल्लोक आयतनं शिष्यते य एवं विदुषा व्रात्येनातिसृष्टो जुहोति ॥ ७ ॥

7. *Paryasyāsmiṁlloka āyatanaṁ śiṣyate ya evaṁ viduṣā vrātyenātisṛṣṭo juhoti.*

He that performs yajna thus permitted by the learned Vratya guest, his house and grhasthashrama, home life, in this world abides well-established and fulfilled.

अथ य एवं विदुषा व्रात्येनानतिसृष्टो जुहोति ॥ ८ ॥

8. *Atha ya evaṁ viduṣā vrātyenānatisṛṣṭo juhoti.*

And he that performs yajna but not thus permitted by the learned Vratya...

न पितृयाणं पन्थां जानाति न देवयानम्॥ ९॥

9. *Na piṛyāṇaṁ panthāṁ jānāti na devayānam.*

He knows neither the Pitryana, path of the forefathers, nor the Devayana, path of the Devas. (He violates both.)

आ देवेषु वृश्चते अहुतमस्य भवति॥ १०॥

10. *Ā deveṣu vṛścate ahutamasya bhavati.*

He alienates himself among the Devas, and his yajna remains unfulfilled.

नास्यास्मिँल्लोक आयतनं शिष्यते य एवं विदुषा व्रात्येनानतिसृष्टो जुहोति॥ ११॥

11. *Nāsyāsmiṁlloka āyatanaṁ śiṣyate ya evaṁ viduṣā vrātyenānatisṛṣṭo juhoti.*

And in this world, neither his home nor his grhasthashrama, home life, stays well established and fulfilled who performs yajna but not thus permitted by the learned Vratya guest.

Kanda 15/Sukta 13

Vratya Devata, Atharva Rshi

तद्यस्यैवं विद्वान्व्रात्य एकां रात्रिमतिथिर्गृहे वसति॥ १॥

1. *Tadyasyaivaṁ vidvānvrātya ekāṁ rātrimati-thirgṛhe vasati.*

In whose house a learned Vratya guest stays for a night …

ये पृथिव्यां पुण्या लोकास्तानेव तेनाव रुन्द्धे॥ २॥

2. *Ye pṛthivyāṁ puṇyā lokāstāneva tenāva runddhe.*

He thereby secures for himself all those beautiful holy worlds which are on the earth.

तद्यस्यै॒वं वि॒द्वान्व्रात्यो॑ द्वि॒तीया॒ं रात्रि॒मति॑थिर्गृ॒हे व॑स॒ति ॥ ३ ॥

3. *Tadyasyaivaṁ vidvānvrātyo dvitīyāṁ rātrimatithirgṛhe vasati.*

In whose house a learned Vratya guest thus stays for two nights …

ये ३॒ न्तरि॑क्षे॒ पुण्या॑ लो॒कास्ताने॒व तेनाव॑ रुन्द्धे ॥ ४ ॥

4. *Ye'ntarikṣe puṇyā lokāstāneva tenāva runddhe.*

He thereby secures for himself all those beautiful holy worlds which are in the middle regions between earth and heaven.

तद्यस्यै॒वं वि॒द्वान्व्रात्य॑स्तृ॒तीया॒ं रात्रि॒मति॑थिर्गृ॒हे व॑स॒ति ॥ ५ ॥

5. *Tadyasyaivaṁ vidvānvrātyastṛtīyāṁ rātrimatithirgṛhe vasati.*

In whose house a learned Vratya guest thus stays for the third night …

ये दि॒वि पुण्या॑ लो॒कास्ताने॒व तेनाव॑ रुन्द्धे ॥ ६ ॥

6. *Ye divi puṇyā lokāstāneva tenāva runddhe.*

Thereby he secures for himself all those beautiful holy worlds which are in the heaven of light.

तद्यस्यै॒वं वि॒द्वान्व्रात्य॑श्चतु॒र्थीं रात्रि॒मति॑थिर्गृ॒हे व॑स॒ति ॥ ७ ॥

7. *Tadyasyaivaṁ vidvānvrātyaścaturthīṁ rātrimatithirgṛhe vasati.*

In whose house a learned Vratya guest thus stays for the fourth night …

ये पुण्यानां॑ पुण्या लो॒कास्तानेव॒ तेनाव॑ रुन्द्धे ॥ ८ ॥

8. *Ye puṇyānāṁ puṇyā lokāstāneva tenāva runddhe.*

Thereby he secures for himself all the beautiful holy worlds of the holiest in existence.

तद्यस्यै॒वं वि॒द्वान्व्रात्योऽ पं॑रिमिता॒ रात्री॒रति॒थिर्गृ॒हे व॑स॑ति ॥ ९ ॥

9. *Tadyasyaivaṁ vidvānvrātyo'parimitā rātrīrati-thirgṛhe vasati.*

In whose house the learned Vratya guest thus stays for unlimited nights …

य एवापं॑रिमिता॒ः पुण्या लो॒कास्तानेव॒ तेनाव॑ रुन्द्धे ॥ १० ॥

10. *Ya evāparimitāḥ puṇyā lokāstāneva tenāva runddhe.*

Thereby he secures for himself unlimited beautiful holy worlds in existence.

अथ॒ यस्याव्रा॑त्यो व्रात्यब्रु॒वो नां॑मबिभ्र॒त्यति॑थिर्गृ॒हा-
ना॒गच्छे॑त् ॥ ११ ॥

11. *Atha yasyāvrātyo vrātyabruvo nāmabibhratya-tithirgṛhānāgacchet.*

Should an Avratya, i.e., a guest without discipline and dedication, Vratya in name only and yet calling himself a Vratya, come to a householder...

कर्षेदेनं न चैनं कर्षेत्॥ १२॥

12. *Karṣedenaṁ na cainaṁ karṣet.*

Should the householder put him off, or should he not put him off?

अस्यै देवतायाऽउदकं याचामीमां देवतां वासय इमामिमां देवतां परि वेवेष्मीत्येनं परि वेविष्यात्॥ १३॥

13. *Asyai devatāyā udakaṁ yācāmīmāṁ devatāṁ vāsaya imāmimāṁ devatāṁ pari veveṣmītyenaṁ pari veviṣyāt.*

(The host should not put him off because how is he sure that the visitor is a fraud? So even if the host is in doubt, he should not put him off, because the Atithi is a 'deva' any way. He should, rather take him only as an 'atithi' and say): For this holy presence of a human guest, I offer water, to this holy presence I offer shelter, to this holy figure I offer food. Thus should he get him served as a guest.

तस्यामेवास्य तद्देवतायां हुतं भवति य एवं वेद॥ १४॥

14. *Tasyāmevāsya taddevatāyāṁ hutaṁ bhavati ya evaṁ veda.*

To that pious entity the service is offered, and one who knows this has his service accepted thus to the divinity.

Kanda 15/Sukta 14

Vratya Devata, Atharva Rshi

स यत्प्राचीं दिशमनु व्यचलन्मारुतं शर्धो भूत्वानुव्यचलन्मनोऽन्नादं कृत्वा॥ १॥

1. *Sa yatprācīṁ diśamanu vyacalanmārutaṁ śardho bhūtvānuvya calanmano'nnādaṁ kṛtvā.*

When Vratya moved into the eastern direction, he became the strength of the storm and thus moved. He made the mind as the consumer of food for strength.

मनसान्नादेनान्नमत्ति य एवं वेद ॥ २ ॥

2. *Manasānnādenānnamatti ya evaṁ veda.*

The man that knows this eats food, taking, and thus making, the mind as the consumer of food, (and thus he gains the strength of mind in consequence).

स यद्दक्षिणां दिशमनु व्यचलदिन्द्रो भूत्वानुव्य चलद् बलमन्नादं कृत्वा ॥ ३ ॥

3. *Sa yaddakṣiṇāṁ diśamnu vyacaladindro bhūtvānuvya calad balamannādaṁ kṛtvā.*

When he moved into the southern direction, he became Indra, lord omnipotent, and thus moved. He made strength as the consumer of food.

बलेनान्नादेनान्नमत्ति य एवं वेद ॥ ४ ॥

4. *Balenānnādenānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, strength as the consumer of food (and thus he gains strength in consequence).

स यत्प्रतीचीं दिशमनु व्यचलद्वरुणो राजा भूत्वानुव्य - चलदपो ऽन्नादीः कृत्वा ॥ ५ ॥

5. *Sa yatpratīcīṁ diśamanu vyacaladvaruṇo rājā bhūtvānuvyacaladapo'nnādīḥ kṛtvā.*

When he moved into the western direction, he became Ruler Varuna of waters, dynamic action, and thus moved. He made waters as the consumer of food (and thus he gains the dynamism of action).

अद्भिरन्नादीभिरन्नमत्ति य एवं वेद ॥ ६ ॥

6. *Adbhirannādībhirannamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, the waters as the consumer of food for strength and smartness.

स यदुदीचीं दिशमनु व्यचलत्सोमो राजा भूत्वानुव्य ⌠चल-त्सप्तर्षिभिर्हुत आहुतिमन्नादीं कृत्वा ॥ ७ ॥

7. *Sa yadudīcīṁ diśamanu vyacalatsomo rājā bhūtvānuvya calatsaptarṣibhirhuta āhutimannādīṁ kṛtvā.*

When he moved into the northern direction, he became Ruler Soma of the strength of peace, and thus moved. He made the oblation offered by seven sages as the consumer of food (and thus he gains the strength and peace of mind and senses).

आहुत्यान्नाद्यान्नमत्ति य एवं वेद ॥ ८ ॥

8. *Āhutyānnādyānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, oblations as the receivers and consumers and also givers of food and strength.

स यद् ध्रुवां दिशमनु व्यचलद्विष्णुर्भूत्वानुव्य ⌠चलद् विराजमन्नादीं कृत्वा ॥ ९ ॥

9. *Sa yad dhruvāṁ diśamanu vyacaladviṣṇurbhūtvānuvya calad virājamannādīṁ kṛtvā.*

When he moved into the lower and fixed direction, he became Vishnu, the sun, and thus moved. He made Virat, Light, as the consumer of food (and thus he gains the strength and stability of earth under the sun).

विराजान्नाद्यान्नमत्ति य एवं वेद ॥ १० ॥

10. *Virājānnādyānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, earth by brilliance as the consumer of food for strength.

स यत्पशूननु व्यचलद्रुद्रो भूत्वानुव्य ऽचलदोषधीरन्नादीः कृत्वा ॥ ११ ॥

11. *Sa yatpaśūnanu vyacaladrudro bhūtvānuvya caladoṣadhīrannādīḥ kṛtvā.*

When he moved into living beings, he became Rudra, health giver, and thus moved. He made Oshadhis, herbs and trees as the consumers of food.

ओषधीभिरन्नादीभिरन्नमत्ति य एवं वेद ॥ १२ ॥

12. *Oṣadhībhirannādībhirannamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, herbs and trees as the consumer of food for health and strength.

स यत्पितॄननु व्यचलद्यमो राजा भूत्वानुव्य ऽचलत्स्वधाकारमन्नादं कृत्वा ॥ १३ ॥

13. *Sa yatpitṝnanu vyacaladyamo rājā bhūtvānuvya calatsvadhākāramannādaṁ kṛtvā.*

When he moved towards the Pitrs, parents and grand parents, he became Yama, lord controller and dispenser of law and justice, and thus moved.He made Svadha, offerings to the pitrs, as the receivers and consumers of food.

स्वधाकारेणान्नादेनान्नमत्ति य एवं वेद ॥ १४ ॥

14. *Svadhākāreṇānnādenānnāmatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, Svadha, familial piety, as the receiver, consumer and giver of food for familial integrity.

स यन्मनुष्या३ ननु व्यचलदग्निर्भूत्वानुव्य ऽचलत्स्वाहाकारमन्नादं कृत्वा ॥ १५ ॥

15. *Sa yanmanuṣpyā'nanu vyacaladagnirbhūtvānuvya calatsvāhākāramannādaṁ kṛtvā.*

He moved towards humans, he became Agni and thus moved. He made Svaha, offerings to the divinities, as the receivers and consumers of food.

स्वाहाकारेणान्नादेनान्नमत्ति य एवं वेद ॥ १६ ॥

16. *Svāhākāreṇānnādenānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, Svaha, yajnic fidelity, as the receiver, consumer and giver of food for strength and cohesion.

स यदूर्ध्वां दिशमनु व्यचलद् बृहस्पतिर्भूत्वानुव्य ऽचलद्वषट्कारमन्नादं कृत्वा ॥ १७ ॥

17. *Sa yadūrdhvāṁ diśamanu vyacalad bṛhaspatir-bhūtvānuvya caladvaṣaṭakāramannādaṁ kṛtvā.*

When he moved into the upper direction, he became Brhaspati, dedicated to Veda, and thus moved. He made Vashatkara, oblations for cosmic balance of natural forces, as the receiver, consumer and giver of food.

वषट्कारेणान्नादेनान्नमत्ति य एवं वेद ॥ १८ ॥

18. *Vaṣaṭkāreṇānnādenānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, Vashatkara as the receiver, consumer and giver of food for strength.

स यद्देवाननु व्यचलदीशानो भूत्वानुव्य ⌠चलन्मन्युमन्नादं ⌡कृत्वा ॥ १९ ॥

19. *Sa yaddevānanu vyacaladīśāno bhūtvānuvya calanmanyumannādaṁ kṛtvā.*

When he moved to the Divinities, he became Ishana, the supreme power, and thus moved. He made Manyu, righteous passion, as the receiver and consumer of food.

मन्युनान्नादेनान्नमत्ति य एवं वेद ॥ २० ॥

20. *Manyunānnādenānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, Manyu as the receiver, consumer and giver of righteous passion.

स यत्प्रजा अनु व्यचलत् प्रजापतिर्भूत्वानुव्य ऽचलत्प्राण-मन्नादं कृत्वा ॥ २१ ॥

21. *Sa yatprajā anu vyacalat prajāpatirbhūtvānuvya calatprāṇamannādaṁ kṛtvā.*

He moved towards the people, he became Prajapati and thus moved. He made Prana as the consumer of food for energy.

प्राणेनान्नादेनान्नमत्ति य एवं वेद ॥ २२ ॥

22. *Prāṇenānnādenānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, Pranic energy as the receiver consumer of food and giver of energy.

स यत्सर्वानन्तर्देशाननु व्यचलत्परमेष्ठी भूत्वानुव्य ऽचलद् ब्रह्मान्नादं कृत्वा ॥ २३ ॥

23. *Sa yatsarvānantardeśānanu vyacalatparameṣṭhī bhūtvānuvya calad brahmānnādaṁ kṛtvā.*

He moved into all the interdirections of space, he became Parameshthi, the highest power, and thus moved. He made Brahma as the consumer of food.

ब्रह्मणान्नादेनान्नमत्ति य एवं वेद ॥ २४ ॥

24. *Brahmaṇānnādenānnamatti ya evaṁ veda.*

The man who knows this eats food, taking, and thus making, Brahma, the Supreme Spirit, as the receiver and consumer of food and the giver of spiritual enlightenment.

Kanda 15/Sukta 15

Vartya Devata, Atharva Rshi

तस्य॒ व्रात्य॑स्य ॥ १ ॥

1. *Tasya vrātyasya.*

Of that Vratya, man of avowed discipline.

स॒प्त प्रा॒णाः स॒प्तापा॒नाः स॒प्त व्या॒नाः ॥ २ ॥

1. *Sapta prāṇāḥ saptāpānāḥ sapta vyānāḥ.*

Seven are the pranas, inhaling breath energies, seven apanas, exhaling energies, and seven vyanas, systemic energies.

तस्य॒ व्रात्य॑स्य । यो ऽ स्य प्रथ॒मः प्रा॒ण ऊ॒र्ध्वो नामा॒यं सो अ॒ग्निः ॥ ३ ॥

3. *Tasya vrātyasya. Yo'sya prathamaḥ prāṇa ūrdhvo nāmāyaṁ so agniḥ.*

The first vital breath of that Vratya, 'Urdhava' or Upward by name, that is Agni, the fire of energy.

तस्य॒ व्रात्य॑स्य । यो ऽ स्य द्वि॒तीय॑ः प्रा॒णः प्रौ॒ढो॒ नामा॒सौ स आ॑दि॒त्यः ॥ ४ ॥

4. *Tasya vrātyasya. Yo'sya dvitīyaḥ prāṇaḥ prauḍho nāmāsau sa ādityaḥ.*

The second vital breath energy of that Vratya is 'Praudha' by name, mature on top, and that is Aditya, the sun.

तस्य॒ व्रात्य॑स्य। यो ऽस्य तृ॒तीय॑: प्रा॒णो३॑भ्यू॑ढो॒ नामा॒सौ स च॒न्द्रमा॑: ॥ ५ ॥

5. *Tasya vrātyasya. Yo'sya tṛtīyaḥ prāṇo'bhūḍho nāmāsau sa candramāḥ.*

The third pranic energy of this Vratya is Abhyudha' by name, conveyed, communicated and reflected, and that is Chandrama, the moon.

तस्य॒ व्रात्य॑स्य। यो ऽस्य च॒तु॒र्थः प्रा॒णो वि॒भूर्नामा॒यं स प॑वमा॒नः ॥ ६ ॥

6. *Tasya vrātyasya. Yo'sya caturthaḥ prāṇo vibhūrnāmāyaṁ sa pavamānaḥ.*

The fourth pranic energy of this Vratya is 'Vibhu' by name, and that is Pavamana, cosmic wind, the purifier.

तस्य॒ व्रात्य॑स्य। यो ऽस्य प॑ञ्च॒मः प्रा॒णो योनि॒र्नाम॒ ता इ॒मा आप॑: ॥ ७ ॥

7. *Tasya vrātyasya. Yo'sya pañcamaḥ prāṇo yonirnāma tā imā āpaḥ.*

The fifth pranic energy of this Vratya is 'Yoni' by name, and that is these Apah, waters, sources of new forms.

तस्य॒ व्रात्य॑स्य। यो ऽस्य ष॒ष्ठः प्रा॒णः प्रि॒यो नाम॒ त इ॒मे प॒शव॑: ॥ ८ ॥

8. *Tasya vrātyasya. Yo'sya ṣaṣṭhaḥ prāṇaḥ priyo nāma ta ime paśavaḥ.*

The sixth pranic energy of this Vratya is 'Priya' by name, the dear one, and that is these animals.

तस्य॒ व्रात्य॑स्य। यो ऽस्य सप्त॒मः प्रा॒णोऽप॑रिमितो॒ नाम॒ ता इ॒माः प्र॒जाः ॥ ९ ॥

9. *Tasya vrātyasya. Yo'sya saptamaḥ prāṇo' parimito nāma tā imāḥ prajāḥ.*

The seventh pranic energy of this Vratya is 'Aparimita' by name, the Unbounded, and that is these living beings.

Kanda 15/Sukta 16

Vratya Devata, Atharva Rshi

तस्य॒ व्रात्य॑स्य। यो ऽस्य प्रथ॒मोऽपा॒नः सा पौर्ण॑मा॒सी ॥ १ ॥

1. *Tasya vrātyasya. Yo'sya prathamo'pānaḥ sā paurṇamāsī.*

Of the Vratya, the first apana is Paurnamasi, the full moon night (which cleanses and energises).

तस्य॒ व्रात्य॑स्य। यो ऽस्य द्वि॒तीयोऽपा॒नः साष्ट॑का ॥ २ ॥

2. *Tasya vrātyasya. Yo'sya dvitīyo'pānaḥ sāṣṭakā.*

Of the Vratya, the second apana is Ashtaka, the eighth of the fortnight.

तस्य॒ व्रात्य॑स्य। यो ऽस्य तृ॒तीयोऽपा॒नः सामा॑वा॒स्या ॥ ३ ॥

3. *Tasya vrātyasya. Yo'sya tṛtīyo'pānaḥ sāmāvāsyā.*

Of the Vratya, the third apana is Amavasya, the dark night.

तस्य॒ व्रात्य॑स्य। यो ऽस्य च॒तुर्थो ऽपा॒नः सा श्र॒द्धा ॥ ४ ॥

4. *Tasya vrātyasya. Yo'sya caturtho'pānaḥ sā śraddhā.*

Of the Vratya, the fourth apana is Shraddha, faith.

तस्य॒ व्रात्य॑स्य। यो ऽस्य पञ्च॒मो ऽस्य पा॒नः सा दी॒क्षा ॥ ५ ॥

5. *Tasya vrātyasya. Yo'sya pañcamo'pānaḥ sā dīkṣā.*

Of the Vratya, the fifth apana is Diksha, consecration.

तस्य॒ व्रात्य॑स्य। यो ऽस्य ष॒ष्ठो ऽस्य पा॒नः स य॒ज्ञः ॥ ६ ॥

6. *Tasya vrātyasya. Yo'sya ṣaṣṭho'pānaḥ sa yajñaḥ.*

Of the Vratya, the sixth apana is yajna.

तस्य॒ व्रात्य॑स्य। यो ऽस्य सप्त॒मो ऽस्य पा॒नस्ता
इ॒मा दक्षि॑णाः ॥ ७ ॥

7. *Tasya vrātyasya. Yo'sya saptamo'pānastā imā dakṣiṇāḥ.*

Of the Vratya, the seventh apana is Dakshina, yajnic gifts.

Kanda 15/Sukta 17

Vratya Devata, Atharva Rshi

तस्य॒ व्रात्य॑स्य। यो ऽस्य प्र॑थ॒मो व्या॒नः सेयं भूमिः ॥ १ ॥

1. *Tasya vrātyasya. Yo'sya prathamo vyānaḥ seyaṁ bhūmiḥ.*

Of the Vratya, the first vyana, systemic energy,

is this earth.

तस्य॒ व्रात्य॑स्य । यो ऽस्य द्वि॒तीयो॑ व्या॒नस्तद॒न्तरि॑क्षम् ॥ २ ॥

2. *Tasya vrātyasya. Yo'sya dvitīyo vyānastadantarikṣam.*

Of the Vratya, the second vyana is antarisksha, the middle region, the firmament.

तस्य॒ व्रात्य॑स्य । यो ऽस्य तृ॒तीयो॑ व्या॒नः सा द्यौः ॥ ३ ॥

3. *Tasya vrātyasya. Yo'sya tṛtīyo vyānaḥ sā dyauḥ.*

Of the Vratya, the third vyana is Dyau, the solar region.

तस्य॒ व्रात्य॑स्य । यो ऽस्य च॒तु॒र्थो व्या॒नस्तानि॒ नक्ष॑त्राणि ॥ ४ ॥

4. *Tasya vrātyasya. Yo'sya caturtho vyānastāni nakṣatrāṇi.*

Of the Vratya, the fourth vyana is the stars.

तस्य॒ व्रात्य॑स्य । यो ऽस्य प॒ञ्च॒मो व्या॒नस्त ऋ॒तवः॑ ॥ ५ ॥

5. *Tasya vrātyasya. Yo'sya pañcamo vyānasta ṛtavaḥ.*

Of the Vratya, the fifth vyana is the seasons.

तस्य॒ व्रात्य॑स्य । यो ऽस्य ष॒ष्ठो व्या॒नस्त आ॑र्त॒वाः ॥ ६ ॥

6. *Tasya vrātyasya. Yo'sya ṣaṣṭho vyānasta ārtavāḥ.*

Of the Vratya, the sixth vyana is the products of the seasons.

तस्य॒ व्रात्य॑स्य । यो ऽस्य स॒प्त॒मो व्या॒नः स संव॑त्स॒रः ॥ ७ ॥

7. *Tasya vrātyasya. Yo'sya sapto vyānaḥ sa saṁvatsaraḥ.*

Of the Vratya, the seventh vyana is the year.

तस्य॒ व्रात्य॑स्य। स॒मा॒नमर्थं॑ परि॑ यन्ति दे॒वाः संव॑त्स॒रं वा ए॒तदृ॒तवो॑ऽ नु॒परि॑यन्ति॒ व्रात्यं॑ च ॥ ८ ॥

8. *Tasya vrātyasya. Samānamarthaṁ pari yanti devāḥ saṁvatsaraṁ vā etadṛtavo' nupariyanti vrātyaṁ ca.*

Of the Vratya, the divinities serve and accomplish the purpose, one common to all things. They go round and round like the cycle of the seasons going round the year, or like all of them circumambulating the Vratya itself.

तस्य॒ व्रात्य॑स्य। यदा॑दि॒त्यम॑भिसंवि॒शन्त्य॑मावा॒स्यां ⌠ चै॒व तत्पौ॑र्णमा॒सीं च॑ ॥ ९ ॥

9. *Tasya vrātyasya. Yadādityamabhisaṁviśantya-māvāsyāṁ caiva tatpaurṇamāsīṁ ca.*

Whatever the forms and phases of that Vratya, they, all living beings, enter the Sun, the self-refulgent One, whether they enter Amavasya, the dark night by the path of the progenitors, or Paurnamasi, the full moon light by the path of the Divinities.

तस्य॒ व्रात्य॑स्य। ए॒कं॒ तदे॑षाममृ॒त॒त्वमित्याहु॑तिरे॒व ॥ १० ॥

10. *Tasya vrātyasya.*
Ekaṁ tadeṣāmamṛtatvamityāhutireva.

Of that Aditya Vratya, that is the one immortality, that is the one oblation, the completion of

one existential cycle.

Kanda 15/Sukta 18

Vratya Devata, Atharva Rshi

तस्य॒ व्रात्य॑स्य ॥ १ ॥

1. *Tasya vrātyasya.*

Of that Vratya, lord of eternal law, …

यद॑स्य॒ दक्षि॑ण॒मक्ष्य॒सौ स आ॑दि॒त्यो यद॑स्य स॒व्यमक्ष्य॒सौ स च॒न्द्रमा॑: ॥ २ ॥

2. *Yadasya dakṣiṇamakṣyasau sa ādityo yadasya savyamakṣyasau sa candramāḥ.*

The right eye is Sun, the left is Moon.

यो ऽस्य॒ दक्षि॑ण॒: कर्णो॑ऽयं सो अ॒ग्निर्यो ऽस्य स॒व्य: कर्णो॑ऽयं स पव॑मान: ॥ ३ ॥

3. *Yo'sya dakṣiṇaḥ karṇo'yaṁ so agniryo'sya savyaḥ karṇo'yaṁ sa pavamānaḥ.*

The right ear is Agni, the left is the Wind.

अ॒हो॒रा॒त्रे नासि॑के॒ दिति॒श्चादि॑तिश्च शीर्षकपा॒ले सं॑वत्स॒र: शिर॑: ॥ ४ ॥

4. *Ahorātre nāsike ditiścāditiśca śīrṣakapāle saṁvatsaraḥ śiraḥ.*

The day-night cycle is the nostrils, the constant and mutable phases of Nature are two lobes of the brain,

and the year is the head.

अह्ना॑ प्र॒त्यङ् व्रात्यो॒ रात्र्या॒ प्राङ् नमो॒ व्रात्या॑य ॥ ५ ॥

5. *Ahnā pratyaṅ vrātyo rātryā prāṅ namo vrātyāya.*

By day, Vratya goes westwards, by night, it goes east ward.

All homage to Vratya.

॥ इति पञ्चदशं काण्डम् ॥

KANDA-16
(PRAJAPATYAM)

Kanda 16/Sukta 1

Prajapati Devata, Atharva Rshi

अतिसृष्टो अपां वृषभोऽ तिसृष्टा अग्रयो दिव्याः ॥ १ ॥

1. *Atisṛṣṭo apāṁ vṛṣabho' tisṛṣṭā agnayo divyāḥ.*

The mighty cloud of the waters of life is released, the flood is on the flow, the divine fires of life are released, the lights radiate, …

रुजन्परिरुजन्मृणन्प्रमृणन् ॥ २ ॥

2. *Rujan parirujan mṛṇan pramṛṇan.*

Crushing, shattering, smashing, destroying …

म्रोको मनोहा खनो निर्दाह आत्मदूषिस्तनूदूषिः ॥ ३ ॥

3. *Mroko manohā khano nirdāha ātmadūṣista-nūdūṣiḥ.*

Whatever is burning, depressing the mind, piercing and uprooting, consuming, polluting body and soul.

इदं तमति सृजामि तं माभ्यवनिक्षि ॥ ४ ॥

4. *Idaṁ tamati sṛjāmi taṁ mābhyavanikṣi.*

All this I give up, let all this never touch me, let me never touch it again.

तेन॒ तम॒भ्यति॑सृजामो॒ यो॒३॑ऽस्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ५ ॥

5. *Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

And thus and thereby we give up all that is hostile and unfriendly to us and all that which we hate to suffer.

अ॒पाम॒ग्रम॑सि समु॒द्रं वो॒ऽभ्य॑व॒सृजामि ॥ ६ ॥

6. *Apāmagramasi samudraṁ vo'bhyavasṛjāmi.*

O Vrshabha, cloud of divine showers, you are the pioneer of will and action. O will and actions of mind and will, I assign you all to the oceanic depths of the heart and soul suffered in the waters of divine light and generosity.

यो॒३॑प्स्व॑१॑ग्निर॒ति तं सृ॑जामि म्रो॒कं ख॒निं त॑नू॒दूषि॑म् ॥ ७ ॥

7. *Yo'psvagnirati taṁ sṛjāmi mrokaṁ khaniṁ tanūdūṣim.*

The fire that is in the mind-and-will flow of action, breaking, piercing and polluting the body and senses, that fire I give up.

यो व॑ आपो॒ऽ ग्निरा॑वि॒वेश॒ स एष यद्वो॑ घो॒रं तदे॒तत् ॥ ८ ॥

8. *Yo va āpo'gnirāviveśa sa eṣa yadvo ghoraṁ tadetat.*

O flow of will and action (of the individual and collective humanity), the fire that has entered you, that fire is cruel and destructive.

इन्द्र॑स्य व इन्द्रि॒येणा॒भि षि॑ञ्चेत् ॥ ९ ॥

9. *Indrasya va indriyeṇābhi ṣiñcet.*

That fire, let the flood of divine waters of the 'cloud' in the soul and in the power of the senses and mind sprinkle and consecrate into peace.

अरिप्रा आपो अप रिप्रमस्मत् ॥ १० ॥

10. *Ariprā āpo apa ripramasmat.*

Let the waters, the flow of will and action, purified and free from sin, dispel sin and evil from us.

प्रास्मदेनो वहन्तु प्र दुःष्वप्न्यं वहन्तु ॥ ११ ॥

11. *Prāsmadeno vahantu pra duḥṣvapnyaṁ vahantu.*

Let the waters of purity and divinity carry away sin and evil dreams and the consequences of evil dreams.

शिवेन मा चक्षुषा पश्यतापः शिवया तन्वोप स्पृशत त्वचं मे ॥ १२ ॥

12. *Śivena mā cakṣuṣā paśyatāpaḥ śivayā tanvopa spṛśata tvacaṁ me.*

O waters of purity, vibrations of divinity, radiations of holy light, watch and bless with the eye of peace, love and grace, touch and consecrate my body with your divine presence.

शिवानग्नीनप्सुषदो हवामहे मयि क्षत्रं वर्च आ धत्त देवीः ॥ १३ ॥

13. *Śivānagnīnapsuṣado havāmahe mayi kṣatraṁ varca ā dhātta devīḥ.*

We invoke the divine light of mind and divine fire of will and action vibrant in the divine waters and radiant in the light divine. O divine showers of light

and grace, consecrate me with splendour as individual and as the human social order.

Kanda 16/Sukta 2

Vak Devata, Atharva Rshi

निर्दुर्मर्मण्य ऊर्जा मधुमती वाक् ॥ १ ॥

1. *Nirdurarmaṇya ūrjā madhumatī vāk.*

Let adversity be away. Let there be strength and energy all round. Let speech be honey sweet.

मधुमती स्थ मधुमतीं वाचमुदेयम् ॥ २ ॥

2. *Madhumatī stha madhumatīṁ vācamudeyam.*

O thoughts, will and actions, be good and honey sweet. Let us speak words of honeyed sweetness.

उपहूतो मे गोपा उपहूतो गोपीथः ॥ ३ ॥

3. *Upahūto me gopā upahūto gopīthaḥ.*

I have invoked my preceptor and protector of speech. I have invoked the protector and promoter of mind and senses.

सुश्रुतौ कर्णौ भद्रश्रुतौ कर्णौ भद्रं श्लोकं श्रूयासम् ॥ ४ ॥

4. *Suśrutau karṇau bhadraśrutau karṇau bhadraṁ ślokaṁ śrūyāsam.*

Let my ears be efficient in hearing. Let them be good so that I may hear good things. Let me hear good words of noble meaning.

सुश्रुतिश्च मोपश्रुतिश्च मा हासिष्टां सौपर्णं चक्षुरजस्रं ज्योतिः ॥ ५ ॥

5. *Suśrutiśca mopaśrutiśca mā hāsiṣṭāṁ sauparṇaṁ cakṣurajasraṁ jyotiḥ.*

Let the divine voice of Shruti, Veda, and Upashruti, Smrti and recitation never forsake me. Let the eye, efficient and intense as that of the eagle, and the eternal light of Divinity never forsake me.

ऋषीणां प्रस्तरो ऽसि नमोऽस्तु दैवाय प्रस्तराय ॥ ६ ॥

6. *Ṛṣīṇāṁ prastaro'si namo'stu daivāya prastarāya.*

O Lord of eternal light, you are the bed-rock foundation of the sages and of their vision and speech. Salutations to you, salutations to divine vision and speech. Salutations to the foundation and fountain-head of the sages' vision and speech.

Kanda 16/Sukta 3

Atma-Aditya Devata, Brahma Rshi

मूर्धाहं रयीणां मूर्धा समानानां भूयासम् ॥ १ ॥

1. *Mūrdhāhaṁ rayīṇāṁ mūrdhā samānānāṁ bhūyāsam.*

Let me be on top of honour, wealth and excellence, let me rise to the top among equals.

रुजश्च मा वेनश्च मा हासिष्टां मूर्धा च मा विधर्मा च मा हासिष्टाम् ॥ २ ॥

2. *Rujaśca mā venaśca mā hāsiṣṭāṁ mūrdhā ca mā vidharmā ca mā hāsiṣṭām.*

Let the splendour and power to break down evil, and the lustre and light of divine knowledge, never forsake me. Let wisdom and love of Dharma never

forsake me.

उर्वश्च॑ मा चम॒सश्च॒ मा हा॑सिष्टां ध॒र्ता च॑ मा ध॒रुण॑श्च॒ मा हा॑सिष्टाम् ॥ ३ ॥

3. *Urvaśca mā camasaśca mā hāsiṣṭāṁ dhartā ca mā dharuṇaśca mā hāsiṣṭām.*

Let havi, ladle and generosity never forsake me. Let the divine supporter and the sustainer never forsake me. Let the power to sustain and support never forsake me.

वि॒मो॒कश्च॑ मा॒र्द्रप॑विश्च॒ मा हा॑सिष्टामा॒र्द्र दा॑नु॒श्च मा मात॒रिश्वा॑ च॒ मा हा॑सिष्टाम् ॥ ४ ॥

4. *Vimokaśca mārdrapaviśca mā hāsiṣṭāmā-rdradānuśca mā mātariśvā ca mā hāsiṣṭām.*

Let the lord giver of Moksha and the moving wheel never forsake me. Let abundant flowing generosity and life giving cosmic wind never forsake me.

बृह॒स्पति॑र्म आ॒त्मा नृ॒मणा॒ नाम॒ हृद्याः ॥ ५ ॥

5. *Bṛhaspatirma ātmā nṛmaṇā nāma hṛdyaḥ.*

Let Brhaspati, lord of boundless universe, be the inspirer of my soul, and universal generosity of human nature be at the core of my heart.

अस॑ंता॒पं मे॒ हृद॑यमु॒र्वी गव्यू॑तिः समु॒द्रो अ॑स्मि॒ विध॑र्मणा ॥ ६ ॥

6. *Asaṁtāpaṁ me hṛdayamurvī gavyūtiḥ samudro asmi vidharmaṇā.*

Let my heart be free from sorrow and suffering,

let my progress and movement forwards be wide and long, and my nature be as deep as the ocean by virtue of my Dharma and virtue.

Kanda 16/Sukta 4

Aditya Devata, Brahma Rshi

नाभिर॒हं र॑यी॒णां नाभिः॑ सम॒मानानां भूयासम्॥ १॥

1. *Nābhiraham rayīṇām nābhiḥ samānānām bhūyāsam.*

Let me be at the centre of wealth, honour and excellence. Let me be at the centre of my equals.

स्वा॒सद॑सि सू॒षा अ॒मृतो॒ मर्त्ये॑ष्वा॥ २॥

2. *Svāsadasi sūṣā amṛto martyeṣvā.*

You are well settled at peace, rising like the holy dawn, and immortal among mortals.

मा मां प्रा॒णो हा॑सी॒न्मो अ॑पा॒नो ऽ॒ व॒हाय॒ परा॑ गात्॥ ३॥

3. *Mā māṁ prāṇo hāsīnmo apāno'vahāya parā gāt.*

Let not prana forsake me, let not apana forsake me and go apart.

सूर्यो॒ माह्नः॑ पात्व॒ग्निः पृ॑थि॒व्या वा॒युर॒न्तरि॑क्षाद्यमो म॑नु॒ष्ये-॒भ्यः॒ सर॑स्वती॒ पार्थि॑वेभ्यः॥ ४॥

4. *Sūryo māhnaḥ pātvagniḥ pṛthivyā vāyurantarikṣādyamo manuṣyebhyaḥ sarasvatī pārtivebhyaḥ.*

Let the Sun protect me from the day's fears, let Agni, fire, protect me from the earth's fears, let Vayu protect me from fears of the sky, let Yama, lord of law and order, protect me from fears of the human world,

and Sarasvati save me from fears of what happens on the earth.

प्राणापानौ मा मा हासिष्टं मा जने प्र मेषि ॥ ५ ॥

5. *Prāṇāpānau mā mā hāsiṣṭaṁ mā jane pra meṣi.*

Let prana and apana not forsake me, let me not die out among men.

स्वस्त्यद्योषसो दोषसश्च सर्वं आपः सर्वगणो अशीय ॥ ६ ॥

6. *Svastyadyoṣaso doṣasaśca sarva āpaḥ sarvagaṇo aśīya.*

Let all be good with happiness and well being day and night, today. Let all pranic energies and all activities be full of happiness and well being. Let me, with all my people and everything around, be happy, blessed with goodness and well being.

शक्वरी स्थ पशवो मोप स्थेषुर्मित्रावरुणौ मे प्राणापानावग्निर्मे दक्षं दधातु ॥ ७ ॥

7. *Śakvarī stha paśavo mopa stheṣurmitrāvaruṇau me prāṇāpānāvagnirme dakṣaṁ dadhātu.*

O people of the world, be bold and powerful, may all living beings around me abide in joy. May Mitra and Varuna, divine sun and moon, give me prana and apana energies of nature, and Agni, heat and light of life, bless me with strength and efficiency.

Kanda 16/Sukta 5

Svapna Devata, Yama Rshi

विद्म ते स्वप्न जनित्रं ग्राह्याः पुत्रो ऽसि यमस्य करणः ॥ १ ॥

1. *Vidma te svapna janitraṁ grāhyāḥ putro'si yamasya karaṇaḥ.*

O dream, we know your origin, you are the child of seizure, you are an instrument of Yama.

अन्तकोऽसि मृत्युरसि ॥ २ ॥

2. *Antako'si mṛtyurasi.*

You are a harbinger of the end, you are death indeed.

तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुःष्वप्न्यात्पाहि ॥ ३ ॥

3. *Taṁ tvā svapna tathā saṁ vidma sa naḥ svapna duḥṣvapnyātpāhi.*

O dream, we know what you are. O sleep, save us from bad dreams.

विद्म ते स्वप्न जनित्रं निर्ऋत्याः पुत्रो ऽसि यमस्य करणः। अन्तकोऽसि मृत्युरसि। तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुःष्वप्न्यात्पाहि ॥ ४ ॥

4. *Vidma te svapna janitraṁ nir-ṛtyāḥ putro'si yamasya karaṇaḥ. Antako'si mṛtyurasi. Taṁ tvā svapna tathā saṁ vidma sa naḥ svapna duḥṣvapnyātpāhi.*

O dream, we know your origin, you are the child of adversity, you are an agent of Yama, You are a harbinger of the end, you are death indeed. O dream we know what you are. O sleep, save us from evil dreams.

विद्म ते स्वप्न जनित्रमभूत्याः पुत्रो ऽसि यमस्य करणः। अन्तकोऽसि मृत्युरसि। तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुःष्वप्न्यात्पाहि॥ ५॥

5. *Vidma te svapna janitramabhūtyāḥ putro'si yamasya karaṇaḥ. Antako'si mṛtyurasi. Taṁ tvā svapna tathā saṁ vidma sa naḥ svapna duḥṣvapnyātpāhi.*

O dream, we know your origin, you are the child of want, you are an agent of Yama, you are a harbinger of the end, you are death indeed.

O dream, we know what you are. O sleep, save us from bad dreams.

विद्म ते स्वप्न जनित्रं निर्भूत्याः पुत्रो ऽसि यमस्य करणः। अन्तकोऽसि मृत्युरसि। तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुःष्वप्न्यात्पाहि॥ ६॥

6. *Vidma te svapna janitraṁ nirbhūtyāḥ putro'si yamasya karaṇaḥ. Antako'si mṛtyurasi. Taṁ tvā svapna tathā saṁ vidma sa naḥ svapna duḥṣvapnyātpāhi.*

O dream, we know your origin, you are the child of loss and want, you are an agent of Yama, you are a harbinger of the end, you are death indeed.

O dream, we know what you are. O sleep, save us from evil dreams.

विद्म ते स्वप्न जनित्रं पराभूत्याः पुत्रो ऽसि यमस्य करणः। अन्तकोऽसि मृत्युरसि। तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुःष्वप्न्यात्पाहि॥ ७॥

7. *Vidma te svapna janitraṁ parābhūtyāḥ putro'si yamasya karaṇaḥ. Antako'si mṛtyurasi. Taṁ tvā svapna tathā saṁ vidma sa naḥ svapna duḥṣvapnyātpāhi.*

O dream, we know your origin, you are the child of defeat and frustration, you are an agent of Yama, you are a harbinger of the end, you are death itself.

O dream, we know what you are really. O sleep, save us from bad dreams.

विद्म ते स्वप्न जनित्रं देवजामीनां पुत्रोऽसि यमस्य करणः ॥ ८ ॥

8. *Vidma te svapna janitraṁ devajāmīnāṁ putro'si yamasya karaṇaḥ.*

O dream, we know your origin, you are the child of disturbed mind and senses. You are an agent of Yama.

अन्तकोऽसि मृत्युरसि ॥ ९ ॥

9. *Antako'si mṛtyurasi.*

You are the harbinger of the end, you are death itself.

तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुःष्वप्न्यात्पाहि ॥ १० ॥

10. *Taṁ tvā svapna tathā saṁ vidma sa naḥ svapna duḥṣvapnyātpāhi.*

O dream, we know what you are really. O sleep, protect us from evil dreams.

Kanda 16/Sukta 6

Duh-svapna-nashanam Devata, Yama Rshi

अजैष्माद्यास॑नामाद्याभूमाना॑गसो व॒यम्॥ १॥

1. *Ajaiṣmādyāsanāmādyābhūmānāgaso vayam.*

We have won over bad dreams today. We have acquired what we had wanted to acquire, realised our noble dreams. We have become free from sin and guilt.

उषो॒ यस्मा॑द्दुःष्वप्न्या॒दभै॒ष्माप॒ तदु॑च्छतु॥ २॥

2. *Uṣo yasmāddduḥṣvapnyādabhaiṣmāpa tadu-cchatu.*

Let the dawn dispel the evil dream, of which we were afraid.

द्वि॒ष॒ते तत्परा॑ वह॒ शप॑ते॒ तत्परा॑ वह॥ ३॥

3. *Dviṣate tatparā vaha śapate tatparā vaha.*

Take the evil dream to him that hates, to him that execrates.

यं द्वि॒ष्मो यश्च॑ नो॒ द्वेष्टि॒ तस्मा॑ एनद्गमयामः॥ ४॥

4. *Yaṁ dviṣmo yaśca no dveṣṭi tasmā enadgama-yāmaḥ.*

We send it to him that hates us, to him whom we hate to suffer (because of his curses).

उ॒षा दे॒वी वा॒चा सं॑विदा॒ना वाग्दे॒व्यु॑॑षसा॑ संविदा॒ना॥ ५॥

5. *Uṣā devī vācā saṁvidānā vāgdevyuṣasā saṁ-vidānā.*

Let heavenly dawn join with holy speech and

holy speech join with heavenly dawn.

उ॒षस्पति॑र्वा॒चस्पति॑ना संविदा॒नो वा॒चस्पति॑रु॒षस्पति॑ना संविदा॒नः ॥ ६ ॥

6. *Uṣaspatirvācaspatinā saṁvidāno vācaspatiruṣaspatinā saṁvidānaḥ.*

Let the lord and master of heavenly dawn join with the lord and master of holy speech, and the lord and master of holy speech join with the lord and master of heavenly dawn.

(Indeed the two are together and inseparable. The mantra is an exhortation to the holy man of meditation.)

ते३ऽ मुष्मै॒ परा॑ वहन्त्व॒रायान्दु॒र्णाम्नः॑ स॒दान्वा॑ः ॥ ७ ॥

7. *Te'muṣmai parā vahantvarāyāndurṇāmnaḥ sadānvāḥ.*

Let the divine laws of nature carry back to that hater and execrator all miseries, notorieties and calamities...

कु॒म्भीका॑ दू॒षीका॒ः पीय॑कान् ॥ ८ ॥

8. *Kumbhīkā dūṣīkāḥ pīyakān.*

All swellings, contagions and fatalities …

जा॒ग्र॒द्दु॒ःष्व॒प्न्यं स्व॑प्ने॒दुः॑ष्व॒प्न्यम् ॥ ९ ॥

9. *Jāgradduḥṣvapnyaṁ svapneduḥṣvapnyam.*

All evil day-dreams and all evil dreams in sleep…

अनागमिष्यतो वरानवित्तेः संकल्पानमुच्या
द्रुहः पाशान्॥ १०॥

10. *Anāgamiṣyato varānavitteḥ saṁkalpānamucyā druhaḥ pāśān.*

All ambitions which are not realisable, resolutions for wealth lost in poverty and fetters of hate and jealousy which are unbreakable.

तदमुष्मा अग्ने देवाः परा वहन्तु वध्रिर्यथासद्वित्थुरो
न साधुः॥ ११॥

11. *Tadamuṣmā agne devāḥ parā vahantu vadhrirya-thāsadvithuro na sādhuḥ.*

All these, O Agni, lord of light, may the Devas, divine laws and forces of nature, carry away to the man of hate and execration so that the evil doer may suffer the ineffectuality of his painful performance.

Kanda 16/Sukta 7

Duh-svapna-nashanam Devata, Yama Rshi

तेनैनं विध्याम्यभूत्यैनं विध्यामि निर्भूत्यैनं विध्यामि
पराभूत्यैनं विध्यामि ग्राह्यैनं विध्यामि तमसैनं विध्यामि॥ १॥

1. *Tenainaṁ vidhyāmyabhūtyainaṁ vidhyāmi nirbhūtyainaṁ vidhyāmi parābhūtyainaṁ vidhyāmi grāhyainaṁ vidhyāmi tamasainaṁ vidhyāmi.*

I fix this evil dreamer with that ineffectuality which is the consequence of his sufferance and painful performance: I fix him with want and poverty. I fix him with loss and deprivation. I fix him with defeat and

frustration. I fix him with seizure. I fix him with utter darkness and ignorance.

देवानामेनं घोरैः क्रूरैः प्रैषैरभिप्रेष्यामि ॥ २ ॥

2. *Devānāmenaṁ ghoraiḥ krūraiḥ praiṣairabhipreṣyāmi.*

I knock him down with terrible visitations of nature's inevitable furies.

वैश्वानरस्यैनं दंष्ट्रयोरपि दधामि ॥ ३ ॥

3. *Vaiśvānarasyainaṁ daṁṣṭrayorapi dadhāmi.*

I place him in the jaws of the ordeal of human destiny ordained by divine law of natural justice.

एवानेवाव सा गरत् ॥ ४ ॥

4. *Evānevāva sā garat.*

Thus or otherwise let that dispensation of justice deal with the evil dreamer.

योऽस्मान्द्वेष्टि तमात्मा द्वेष्टु यं वयं द्विष्मः स आत्मानं द्वेष्टु ॥ ५ ॥

5. *Yo'smāndveṣṭi tamātmā dveṣṭu yaṁ vayaṁ dviṣmaḥ sa ātmānaṁ dveṣṭu.*

Whoever hates us, his own conscience would reject him in that, and whoever we hate would arraign his own conscience.

निर्द्विषन्तं दिवो निः पृथिव्या निरन्तरिक्षाद्भजाम ॥ ६ ॥

6. *Nirdviṣantaṁ divo niḥ pṛthivyā nirantarikṣādbhajāma.*

We dispense with the hater's share from the

earth, from the sky and from the heavens.

सुयामंश्चाक्षुष ॥ ७ ॥

7. *Suyāmaṁścākṣuṣa.*

O lord all-supervisor, noble controller,

इदमहमामुष्यायणेऽमुष्याः पुत्रे दुःष्वप्न्यं मृजे ॥ ८ ॥

8. *Idamhamāmuṣyāyaṇe'muṣyāḥ putre duḥṣvapnyaṁ mṛje.*

Here, through this dispensation, do I cleanse and wash away the evil dream present in the son of such and such father and such and such mother.

यददोअदो अभ्यगच्छन्यद्दोषा यत्पूर्वा रात्रिम् ॥ ९ ॥

9. *Yadado-ado abhyagacchanyaddoṣā yatpūrvāṁ rātrim.*

Whatever evil dreams have come then and then again, that and that again, what at night, whatever the night before,

यज्जाग्रद्यत्सुप्तो यद्दिवा यन्नक्तम् ॥ १० ॥

10. *Yajjāgradyatsupto yaddivā yannaktam.*

Whatever while awake, whatever when asleep, whatever in the day, whatever at night,

यदहरहरभिगच्छामि तस्मादेनमव दये ॥ ११ ॥

11. *Yadaharaharabhigacchāmi tasādenamava daye.*

Whatever the dream I suffer day by day, of all that, I cleanse this mind and soul.

तं ज॑हि॒ तेन॑ मन्दस्व॒ तस्य॑ पृ॒ष्टीरपि॑ शृणीहि ॥ १२ ॥

12. *Taṁ jahi tena mandasva tasya pṛṣṭīrapi śṛṇīhi.*

O mind, O soul, O man, strike that off, eliminate it, be happy with that performance, cut off the very roots of it, break the very back and bones of it.

स मा जी॑वी॒त्तं प्रा॒णो ज॑हातु ॥ १३ ॥

13. *Sa mā jīvīttaṁ prāṇo jahātu.*

Let the evil dream not live at all, let it not breathe, let the life breath forsake it.

Kanda 16/Sukta 8 (Victory, Freedom and Security)

Duh-svapna-nashanam Devata, Yama Rshi

जि॒तम॒स्माक॒मुद्भि॑न्नम॒स्माक॑मृ॒तम॒स्माक॑ं॒ तेजो॒ऽ स्माक॑ं॒ ब्रह्मा॒स्माक॑ं॒ स्व॑र॒स्माकं॒ य॒ज्ञो॒३॑ऽ स्माकं॒ प॒शवो॒ऽस्माकं॒ प्र॒जा अ॒स्माकं॒ वी॒रा अ॒स्माक॑म् ॥ १ ॥

1. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam.*

We have conquered, we have won. What we have won back is ours. What is broke open and discovered and recovered is ours. Rtam, the Law and truth is ours, splendour and glory is ours, Veda, knowledge is ours, Svah and heavenly joy is ours, yajna is ours, wealth and cattle is ours, the people are ours, the brave heroes are our own.

तस्मा॑दमुं निर्भ॑जामो॒ऽ मुमा॑मुष्याय॒णम॒मुष्या॑ः
पु॒त्रम॒सौ यः ॥ २ ॥

2. *Tasmādamuṁ nirbhajāmo'mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ.*

For this reason now, from all that was ours, which we have won back, we alienate that evil dreamer, who is son of such and such father and of such and such mother.

स ग्राह्या॒ः पाशा॒न्मा मो॑चि ॥ ३ ॥

3. *Sa grāhyāḥ pāśānmā moci.*

May he never be free from the snares of that evil dream.

तस्ये॒दं वर्च॒स्तेज॑ः प्रा॒णमायु॒र्नि वे॑ष्टयामी॒दमे॑नमध॒राञ्चं पादयामि ॥ ४ ॥

4. *Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

And here I arrest and freeze his honour, lustre, pranic energy and his life and age, and here I place him down at the lowest.

जि॒तम॒स्माक॒मुद्भि॑न्नम॒स्माक॑मृ॒तम॒स्माक॑ं तेजो॒ऽ स्माक॑ं ब्रह्मा॒स्माकं स्व॑ र॒स्माकं य॒ज्ञो३॑ऽ स्माकं प॒शवो॒ऽ स्माक॑ं प्र॒जा अ॒स्माकं वी॒रा अ॒स्माक॑म्। तस्मा॑दमुं निर्भ॑जामो॒ऽ-मुमा॑मुष्याय॒णम॒मुष्या॑ः पु॒त्रम॒सौ यः। स नि॒र्ऋ॑त्या॒ः पाशा॒न्मा मो॑चि। तस्ये॒दं वर्च॒स्तेज॑ः प्रा॒णमायु॒र्नि वे॑ष्टयामी॒दमे॑नम-ध॒राञ्चं पादयामि ॥ ५ ॥

5. *Jitamasmākam udbhinnamasmākam ṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo'mumāmuṣyāyaṇam-amuṣyāḥ putramasau yaḥ. Sa nir-ṛtyāḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, heavenly joy is ours, yajna is ours, wealth and cattle is ours, the people are ours, the brave heroes are ours.

For this reason now, from all that was ours, which we have won back, we alienate that evil dreamer who is son of such and such father and of such and such mother.

Let him never be free from the snares of adversity. And here now I arrest and freeze his honour, lustre, pranic energy and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकंमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्व ऽ रस्माकं यज्ञोऽ३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकंम्। तस्मादमुं निर्भजामोऽमुमा-मुष्यायणममुष्याः पुत्रमसौ यः। सोऽभूत्याः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ ६॥

6. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo'mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. So'bhūtyāḥ pāśānmā moci. Tasyedaṁ varcaste-jaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, heavenly joy is ours, yajna is ours, wealth and cattle is ours, the people are ours, the brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer, son of so and so father and so and so mother.

Let him never be free from the fetters of want and poverty.

And here now I arrest and freeze his honour, lustre, pranic energy and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स निर्भूत्याः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ ७॥

7. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño' smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo'mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa nirbhūtyāḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and heavenly joy is ours, yajna is ours, wealth and cattle is ours, the people are ours, the brave heroes are ours.

For this reason now, we alienate that evil dreamer, son of so and so father and so and so mother, from all that.

Let him never be free from the fetters of loss and deprivation.

And here now I arrest and freeze his honour, lustre, pranic energy and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स परा भूत्याः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ ८॥

8. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa parābhūtyāḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and heavenly joy is ours, yajna is ours, wealth and cattle is ours, the people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer, son of such and such father and such and such mother.

Let him never be free from the fetters of defeat and frustration.

And here now I arrest and freeze his honour, lustre, pranic energy and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स देवजामीनां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ ९॥

9. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa devajāmīnāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, the people are ours, the brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is son of such and such father and such and such mother.

Let him never be free from the fetters of his mind and senses.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स बृहस्पतेः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १०॥

10. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño' smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa bṛhaspateḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is son of such and such father and such and such mother.

Let him never be free from the fetters of Brhaspati, lord and master of knowledge and power.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स प्रजापतेः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ ११॥

11. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa prajāpateḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is son of such and such father and such and such mother.

Let him never be free from the fetters of Prajapati, lord ruler and protector of the people.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स ऋषीणां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १२॥

12. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa ṛṣīṇāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, Yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is son of such and such father and such and such mother.

Let him never be free from the fetters of the law and discipline of the Rshis, learned sages.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स आर्षेयाणां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १३॥

13. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa ārṣeyāṇāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is son of such and such father and such and such mother.

Let him never be free from the rules and discipline of the literature and traditions established by the Rshis, sages of vision and wisdom.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्व॑रस्माकं यज्ञोऽ३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। सोऽङ्गिरसां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १४॥

14. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa so'ṅgirasāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Law and truth is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer, who is son of such and such father and such and such mother.

Let him never be free from the discipline of the rules of the Angirasas, top rank scholars of science, technology and social sciences.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स आङ्गिरसानां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १५॥

15. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa āṅgirasānāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Ours is Rtam, ours is splendour, ours is Brahma, ours is peace and joy, ours is yajna, ours is wealth and cattle, the people are ours, the heroes are ours.

For this reason now, from all that, we alienate that evil dreamer, who is son of such and such father and such and such mother.

Let him never be free from the discipline of the rules and traditions established by the disciples and followers of the Angirasas.

And here now, I arrest and freeze his honour, lustre, pranic energy, and his life and age and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। सोऽथर्वणां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १६॥

16. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. So' tharvaṇāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What we have won is ours, what we have recovered is ours. Truth and law is ours, splendour is ours, Brahma, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the rules and discipline of the Atharvans, scholars of the eternal laws of the Atharva-veda.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स आथर्वणानां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १७॥

17. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa ātharvaṇānāṁ pāśānmā moci. Tasyedaṁ varca-stejaḥ prāṇamāyurni veṣṭayāmīdamenamadha-rāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Ours is Rtam, truth and law, ours is splendour, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, the heroic brave are ours.

For this reason now, from all that we alienate that evil dreamer who is son of such and such father and such and such mother.

Let him never be free from the strict rules and discipline of the literature and traditions established by the disciples and follwers of the Atharvans.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽ-मुमामुष्यायणममुष्याः पुत्रमसौ यः। स वनस्पतीनां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमध-राञ्चं पादयामि॥ १८॥

18. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa vanaspatīnāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Ours is the Truth and Law of Rtam, ours is splendour, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the rules and discipline of the protectors and promoters of the herbs and trees of the environment.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स वानस्पत्यानां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १९॥

19. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa vānaspatyānāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the laws and rules relating to the herbs and trees of the forests and the environment.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स ऋतूनां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २०॥

20. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa ṛtūnāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Vedic knowledge is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the rules and discipline relating to the seasons.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स आर्तवानां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २१॥

21. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa ārtavānāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the rules and discipline relating to the seasonal products of nature through the year.

And here now I arrest and freeze his honour, lustre, pranic energy, life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स मासानां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २२॥

22. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa māsānāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the limitations and discipline of the rules relating to the months.

And here now I arrest and freeze his honour, lustre, pranic energy, life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। सो ऽधमासानां पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २३॥

23. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. So'rdhamāsānāṁ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is win is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the bonds and limitations of the fortnights.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकंमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्व ऽरस्माकं यज्ञोऽ३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। सो ऽहोरात्रयोः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २४॥

24. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. So'horātrayoḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the bonds and fetters of the day-night cycle.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्व ऽरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। सोऽह्नोः संयतोः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २५॥

25. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. So'hnoḥ saṁyatoḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the bonds and fetters of the 'day-night united' unit.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स द्यावापृथिव्योः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २६॥

26. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇa-mamuṣyāḥ putramasau yaḥ. Sa dyāvāpṛthivyoḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the chains of the laws of earth and heaven.

And here now I arrest and freeze his honour, lustre, pranic energy, and his life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्व ऽरस्माकं यज्ञोऽऽऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स इन्द्राग्न्योः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २७॥

27. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa indrāgnyoḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadha-rāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and such father and such and such mother.

Let him never be free from the bonds and chains of Indra and Agni, power and light.

And here now I arrest and freeze his honour, lustre, pranic energy, and life and age, and thus I place him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्व॒रस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स मित्रावरुणयोः पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २८॥

28. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa mitrāvaruṇayoḥ pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is recovered is ours. Truth and law is ours, splendour is ours, Brahma is ours, peace and joy is ours, yajna is ours, wealth and cattle is ours, people are ours, brave heroes are ours.

For this reason now, from all that, we alienate that evil dreamer who is the son of such and father and such and such mother.

Let him never be free from the bonds and chains of Mitra and Varuna, love and justice of the world system.

And here now I arrest and freeze his honour, lustre, pranic energy, and life and age, and thus I put him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वर्स्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्। तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः। स राज्ञो वरुणस्य पाशान्मा मोचि। तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ २९॥

29. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam. Tasmādamuṁ nirbhajāmo' mumāmuṣyāyaṇamamuṣyāḥ putramasau yaḥ. Sa rājño varuṇasya pāśānmā moci. Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñcaṁ pādayāmi.*

What is won is ours, what is uncovered and recovered is ours, Rtam, universal truth and law is ours, splendour and brilliance is ours, Brahma, universal knowledge of the Veda, is ours, Svah, universal peace and divine joy is ours, yajna is ours, wealth and cattle is ours, people are ours, heroic brave are ours.

For this reason now, from all that, we alienate that dreamer of evil dreams who is the son of such and such father and such and such mother.

Let him never be released from the bonds and chains of the law of ruling Varuna, enlightened ruler of the world.

And here now I arrest, delimit and freeze his honour and lustre, pranic energy, and life and age, and thus I put him down at the lowest.

जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञोऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्॥ ३०॥

30. *Jitamasmākamudbhinnamasmākamṛtamasmākaṁ tejo'smākaṁ brahmāsmākaṁ svarasmākaṁ yajño'smākaṁ paśavo'smākaṁ prajā asmākaṁ vīrā asmākam.*

What we have conquered from the external and internal enemy is ours. Whatever is broke open, discovered and recovered is ours. The splendour and glory is ours. Brahma, universal knowledge of the Veda, is ours. Svah, heavenly light, peace and joy is ours. Yajna, creative action, freedom of assembly and freedom of contribution is ours. Wealth and cattle, all is ours. The people are ours. The heroic brave are ours.

तस्मा॑दमुं निर्भ॑जामो॒ऽ मुमा॑मुष्याय॒णम॒मुष्या॑ः
पु॒त्रम॒सौ यः ॥ ३१ ॥

31. *Tasmādamuṁ nirbhajāmo'mumāmuṣyāyaṇama-muṣyāḥ putramasau yaḥ.*

For this reason, now that we are free and all is ours, we alienate that dreamer of evil dreams (who had deprived us of our identity and freedom), scion of such and such lineage, son of such and such mother, from all that he had grabbed.

स मृ॒त्योः पड्वी॑शा॒त्पाशा॒न्मा मो॑चि ॥ ३२ ॥

32. *Sa mṛtyoḥ paḍvīśātpāśānma moci.*

Let him never be released from the shackles and snares of death.

तस्ये॒दं वर्च॒स्तेज॑ः प्रा॒णमायु॒र्नि वे॑ष्टयामी॒दमे॑नमध॒राञ्चं पादयामि ॥ ३३ ॥

33. *Tasyedaṁ varcastejaḥ prāṇamāyurni veṣṭayāmī-damenamadharāñcaṁ pādayāmi.*

And here now I arrest, delimit and freeze his honour and lustre, pranic energy, and life and age, and thus I cut him down to size and put him down at the

lowest.

Kanda 16/Sukta 9

Mantra-wise Devata, Yama Rshi

जितमस्माकमुद्भिन्नमस्माकमभ्यष्ठां विश्वाः पृतना अरातीः ॥ १ ॥

1. *Jitamasmākamudbhinnamasmākamabhyaṣṭhāṁ viśvāḥ pṛtanā arātīḥ.*

What we have won is ours. What is broke open, uncovered and recovered is ours. I have won all battles and frustrated all enemy's hostile tactics.

तदग्निराह तदु सोम आह पूषा मा धात्सुकृतस्य लोके ॥ २ ॥

2. *Tadagnirāha tadu soma āha pūṣā mā dhātsu-kṛtasya loke.*

This is what Agni, lord of light and fire of life, said, this is what Soma, lord of peace and universal happiness, said for me: "May Pusha, lord of life and nourishment, bless you". I pray: May Pusha establish me in the world of noble action and blessed joy.

अगन्म स्वः स्वरगन्म सं सूर्यस्य ज्योतिषागन्म ॥ ३ ॥

3. *Aganma svaḥ svaraganma saṁ sūryasya jyoti-ṣāganma.*

Let us rise to heavenly light and joy. We have risen to heavenly light and divine bliss. We have risen and have joined with the light of the Sun.

वस्योभूयाय वसुमान्यज्ञो वसु वंशिषीय वसुमान्भूयासं वसु मयि धेहि ॥ ४ ॥

4. *Vasyobhūyāya vasumānyajño vasu vaṁśiṣīya vasumānbhūyāsaṁ vasu mayi dhehi.*

Yajna is the way to rise in honour, wealth and excellence. Yajna is the treasure hold of wealth, honour and excellence. Let me have the ambition and effort with competence to win wealth and excellence. I pray I may be blest with wealth, honour and excellence.

O lord of wealth and excellence, raise and establish me in abundance and prosperity of the wealth of life.

॥ इति षोडशं काण्डम् ॥

KANDA-17

Kanda 17/Sukta 1

Aditya Devata, Brahma Rshi

विषासहिं सहमानं सासहानं सहीयांसम्। सहमानं सहोजितं स्वर्जितं गोजितं सन्धनाजितम्। ईड्यं नाम ह्व इन्द्रमायुष्मान्भूयासम्॥ १॥

1. *Viṣāsahiṁ sahamānaṁ sāsahānaṁ sahīyāṁsam. Sahamānaṁ sahojitaṁ svarjitaṁ gojitaṁ sandhanājitam. Īḍyaṁ nāma hva indramāyuṣmānbhūyāsam.*

I invoke and pray to Indra, adorable lord omnipotent, instant challenger of contradictions, constant warrior, intense fighter, more and ever more powerful, yet steady and patient, ultimate victor. Master ordainer of his own power is he, winner of the light of heaven, self-controlled ruler of the earth, and ultimate unifier of the diverse wealth of nations into a commonwealth of humanity.

O lord, in all sincerity I pray, bless me with a long full age of good health and prosperity.

विषासहिं सहमानं सासहानं सहीयांसम्। सहमानं सहोजितं स्वर्जितं गोजितं सन्धनाजितम्। ईड्यं नाम ह्व इन्द्रं प्रियो देवानां भूयासम्॥ २॥

2. *Viṣāsahiṁ sahamānaṁ sāsahānaṁ sahīyāṁsam. Sahamānaṁ sahojitaṁ svarjitaṁ gojitaṁ sandhanājitam. Īḍyaṁ nāma hva indraṁ priyo devānāṁ bhūyāsam.*

I invoke Indra, truly the lord adorable and omnipotent, instant challenger of conflicts and contradictions, constant warrior, intense fighter, more and ever more powerful, yet steady and patient ultimate victor. Master ordainer of his own power is he, winner of the light of heaven, self-controlled ruler of the earth, and ultimate unifier of the diverse wealth of nations into a common-wealth of humanity.

O lord, in all sincerity I pray, may I be the dear darling of the Devas, divinities of nature, heaven and earth.

विषासहिं सहमानं सासहानं सहीयांसम्। सहमानं सहोजितं स्वर्जितं गोजितं सन्धनाजितम्। ईड्यं नाम ह्व इन्द्रं प्रियः प्रजानां भूयासम्॥ ३॥

3. *Viṣāsahiṁ sahamānaṁ sāsahānaṁ sahīyāṁsam. Sahamānaṁ sahojitaṁ svarjitaṁ gojitaṁ sandhanājitam. Īḍyaṁ nāma hva indraṁ priyaḥ prajānāṁ bhūyāsam.*

I invoke Indra, verily the lord adorable and omnipotent, instant challenger of conflicts and contratictions, constant warrior, intense fighter, more and ever more powerful, yet steady and patient victor. Master ordainer of his own power and victory is he, winner of the light of heaven, self-controlled ruler of the earth, and ultimate unifier of the diverse wealth of nations into a common-wealth of humanity.

O lord, in all sincerity I pray, may I be the dear love of all people.

विषासहिं सहमानं सासहानं सहीयांसम्। सहमानं सहोजितं स्वर्जितं गोजितं सन्धनाजितम्। ईड्यं नाम ह्व इन्द्रं प्रियः पशूनां भूयासम्॥ ४॥

4. *Viṣāsahiṁ sahamānaṁ sāsahānaṁ sahīyāṁsam. Sahamānaṁ sahojitaṁ svarjitaṁ gojitaṁ sandhanājitam. Īḍyaṁ nāma hvaindraṁ priyaḥ paśūnāṁ bhūyāsam.*

I invoke Indra, verily the lord adorable and omnipotent, instant challenger of conflicts and contradictions, constant warrior, intense fighter, more and ever more persistent, powerful, yet steady and patient victor. Master ordainer of his own power and victory is he, winner of the light of heaven, self-controlled ruler of the earth, and ultimate unifier of the diverse wealth of nations into a common-wealth of humanity.

O lord, in all humility and sincerity I pray, may I be the favourite love of all animals.

विषासहिं सहमानं सासहानं सहीयांसम्। सहमानं सहोजितं स्वर्जितं गोजितं सन्धनाजितम्। ईड्यं नाम ह्व इन्द्रं प्रियः समानानां भूयासम्॥ ५॥

5. *Viṣāsahiṁ sahamānaṁ sāsahānaṁ sahīyāṁsam. Sahamānaṁ sahojitaṁ svarjitaṁ gojitaṁ sandhanājitam. Īḍyaṁ nāma hvaindraṁ priyaḥ samānānāṁ bhūyāsam.*

I invoke Indra, verily the lord adorable and omnipotent, instant challenger of conflicts and contradictions, constant warrior, intense fighter, more and ever more persistent powerful, yet steady and patient

victor. Master ordainer of his own power and victory is he, winner of the light of heaven, self-controlled ruler of the earth, and ultimate unifier of the diverse wealth of nations into a common-wealth of humanity.

O lord, in all humility and sincerity I pray, may I be the self-fulfilled and bounteous centre of the love of my equals.

उदि॒ह्युदि॑हि सू॒र्य॒ वर्च॑सा मा॒भ्युदि॑हि। द्विष॑श्च॒ मह्यं॑ रध्य॑तु मा चा॒हं द्वि॑ष॒ते र॑धं॒ तवेद्वि॑ष्णो बहु॒धा वी॒र्या ∫णि। त्वं न॑: पृणीहि प॒शुभि॑र्वि॒श्वरू॑पैः सु॒धायां मा धेहि पर॒मे व्यो ∫मन्॥ ६॥

6. *Udihyudihi sūrya varcasā mābhyudihi. Dviṣaṁśca mahyaṁ radhyatu mā cāhaṁ dviṣate radhaṁ tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

Rise, O Sun, rise with splendour, rise higher and higher and shine on me and for me. May the enemy, both external and internal, be subject to me. Let me never be subdued by the enemy. O Vishnu, lord omnipotent, infinite are your powers and exploits. Bless us with all forms of perceptive organs and serviceable living beings. Pray establish me in the nectar joy of immortality in the highest region of Divinity.

उदि॒ह्युदि॑हि सू॒र्य॒ वर्च॑सा मा॒भ्युदि॑हि। यांश्च॒ पश्या॑मि॒ यांश्च॒ न तेषु॑ मा सु॒म॒तिं कृ॑धि॒ तवेद्वि॑ष्णो बहु॒धा वी॒र्या ∫णि। त्वं न॑: पृणीहि प॒शुभि॑र्वि॒श्वरू॑पैः सु॒धायां मा धेहि पर॒मे व्यो ∫मन्॥ ७॥

7. *Udihyudihi sūrya varcasā mābhyudihi. Yāṁśca paśyāmi yāṁscha na teṣu mā sumatiṁ kṛdhi tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

Rise, O Sun, rise with splendour, rise higher and higher and shine on me and for me. Whoever and whatever I see, whoever and whatever I do not see, among them give me a holy mind and noble intelligence. O Vishnu, lord omnipotent, infinite are your powers and exploits. Bless us with all forms of perceptive organs and serviceable living beings. Pray establish me in the nectar joy of immortality in the highest regions of Divinity.

मा त्वा॑ दभन्त्सलि॒ले अ॒प्स्व१॒॑न्तर्ये पा॒शिन॑ उप॒तिष्ठ॒न्त्यत्र॑। हि॒त्वाश॑स्तिं दिव॒मारु॑क्ष एतां स नो॑ मृड सु॒म॒तौ ते॑ स्याम॒ तवेद्वि॑ष्णो बहु॒धा वी॒र्या॑ ∫णि। त्वं नः॑ पृणीहि प॒शुभि॑र्वि॒श्वरू॑पैः सु॒धायां मा धेहि पर॒मे व्यो ∫मन्॥ ८॥

8. *Mā tvā dabhantsalile apsvantarye pāśina upatiṣṭhantyatra. Hitvāśastiṁ divamārukṣa etāṁ sa no mṛḍa sumatau te syāma tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhā yāṁ mā dhehi parame vyoman.*

O Sun, the bonds and snares which co-exist here in the dynamics of existence do not affect, much less subdue, you. Having left the hate, envy and jealousy down here, you rise to the heavens above. O lord, be kind and gracious to us. Let us enjoy your love and good will. O Vishnu, infinite are your powers and exploits. Bless us with all forms of perceptive organs and serviceable living beings. Pray establish me in the

nectar joy of immortality in the highest regions of Divinity.

त्वं न॑ इन्द्र महते सौभगायादब्धेभिः परि॑ पाह्यक्तुभिस्त-
वेद्विष्णो बहुधा वी॒र्या ऽणि। त्वं नः॑ पृणीहि प॒शुभि॑र्वि॒श्व-
रू॑पैः सु॒धायां मा धेहि पर॒मे व्यो ऽमन्॥ ९॥

9. *Tvaṁ na indra mahate saubhagāyādabdhebhiḥ pari pāhyaktubhistavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhā-yāṁ mā dhehi parame vyoman.*

O lord omnipotent Indra, pray protect and promote us to achieve great good fortune by irresistible light and splendour of Divinity. O lord omnipresent, Vishnu, infinite are your powers and potentials. Bless us with all forms of perceptive organs and serviceable living beings. Pray establish me in the nectar joy of immortality in the highest regions of Divinity.

त्वं न॑ इन्द्रो॒तिभिः॑ शि॒वाभि॒ः शन्त॑मो भव। आ॒रोह॑न्त्रि॒दि॒वं दि॒वो गृ॑णा॒नः सोम॑पीतये प्रि॒यधा॑मा स्व॒स्तये॒ तवेद्विष्णो बहु॒धा वी॒र्या ऽणि। त्वं नः॑ पृणीहि प॒शुभि॑र्वि॒श्वरू॑पैः सु॒धायां मा धेहि पर॒मे व्यो ऽमन्॥ १०॥

10. *Tvaṁ na indrotibhiḥ śivābhiḥ śantamo bhava. Ārohaṁstridivaṁ divo gṛṇānaḥ somapītaye priyadhāmā svastaye tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhā yāṁ mā dhehi parame vyoman.*

O lord omnipotent, Indra, be kind most gracious to us with your blissful modes of protection and progress, rising to the three levels of heavenly light, radiating the light and proclaiming the divine voice of

knowledge for our paradisal bliss and well being as our dearest haven and abode. O lord omnipresent, Vishnu, infinite are your powers and exploits. Bless us with all forms of perceptive organs and serviceable living beings. Pray establish me in the nectar joy of immortality in the highest regions of Divinity.

त्वमि॑न्द्रासि विश्व॒जित्स॑र्व॒वित्पु॑रुहू॒तस्त्वमि॑न्द्र। त्वमि॑न्द्रे॒मं सु॒हव॑ꣳ स्तोम॒मेर॑यस्व॒ स नो॑ मृड सु॒म॒तौ ते॑ स्याम॒ तवेद्विष्णो॑ बहु॒धा वी॒र्या ∫णि। त्वं नः॑ पृणीहि प॒शुभि॑र्वि॒श्वरू॑पैः सु॒धायां॑ मा धेहि पर॒मे व्यो ∫मन्॥ ११॥

11. *Tvamindrāsi viśvajitsarvavitpuruhūtastvamindra. Tvamindremaṁ suhavaṁ stomamera-yasva sa no mṛḍa sumatau te syāma tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviś-varūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

Indra, lord omnipotent, you are the sole victorious lord of the universe, omniscient and omnipresent Lord Almighty invoked and adored by all humanity. O lord, Indra, pray inspire and energise this holy song of invocation and celebration, and be kind and gracious that we may live happy in your love and good will. O lord omnipresent Vishnu, infinite are your powers and potentials. Bless us with all forms of perceptive, organs and serviceable living beings and establish us in the nectar joy of immortality in the highest regions of Divinity.

अद॑ब्धो दि॒वि पृ॑थि॒व्यामु॒तासि॒ न त॑ आपुर्महि॒मान॑म॒न्तरि॑क्षे। अद॑ब्धेन॒ ब्रह्म॑णा वावृधा॒नः स त्वं नो॑ इन्द्र दि॒वि षंच्छर्म॑ यच्छ॒ तवेद्विष्णो॑ बहु॒धा वी॒र्या ∫णि। त्वं नः॑ पृणीहि प॒शुभि॑र्वि॒श्वरू॑पैः सु॒धायां॑ मा धेहि पर॒मे व्यो ∫मन्॥ १२॥

12. *Adbdho divi pṛthivyāmutāsi na ta āpurmahimānamantarikṣe. Adabdhena brahmaṇā vāvṛdhānaḥ sa tvaṁ na indra divi ṣaṁccharma yaccha tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

Indra, lord omnipotent, indomitable power and presence immanent in heaven, on earth and in the middle regions, no one has comprehended your grandeur and glory, celebrated and glorified more and ever higher exalted by the divine hymns of Veda, self-revealed in the highest state of divine consciousness in meditation, pray give us mental peace and spiritual bliss. O lord omnipresent, Vishnu, infinite are your powers and actions. Bless us with universal forms of perceptive organs and serviceable living beings. Pray establish me in the nectar joy of immortality in the highest regions of Divinity.

या त॑ इन्द्र त॒नूर॒प्सु या पृ॑थि॒व्यां यान्तर॒ग्नौ या त॑ इन्द्र पव॑माने स्व॒र्विदि॑। ययेन्द्र त॒न्वा३॒न्तरि॑क्षं व्यापि॒थ तया॑ न इन्द्र त॒न्वा३॒ शर्म॑ यच्छ॒ तवेद्विष्णो बहु॒धा वी॒र्या ऽणि। त्वं नः॑ पृणीहि प॒शुभि॑र्वि॒श्वरू॑पैः सु॒धायां मा धेहि पर॒मे व्यो॑मन्॥ १३॥

13. *Yā ta indra tanūrapsu yā pṛthivyāṁ yāntara-gnau yā ta indra pavamāne svarvidi. Yayendra tanvāntarikṣaṁ vyāpitha tayā na indra tanvā śarma yaccha tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

Indra, lord omnipotent, your power and presence that is in the waters, that which is on earth, and that which is in the fire, your power and presence that blows in the wind, that purifies and shines in the light of heaven, the power and presence by which you pervade the firmament, by the same presence and power, lord omnipotent, give us peace and bliss. O lord omnipresent, Vishnu, infinite are your mighty acts and powers, bless us with universal forms of perceptive organs and serviceable living beings. Pray establish us in the nectar joy of immortality in the highest regions of Divinity.

त्वामि॑न्द्र ब्रह्म॑णा व॒र्धय॑न्तः स॒त्रं नि षे॑दुर्ऋ॒षय॒ो नाध॑मानास्त॒-
वेद्विष्णो बहु॒धा वी॒र्या ∫णि। त्वं न॑: पृणीहि प॒शुभि॑र्वि॒श्व-
रू॑पैः सु॒धायां मा धेहि पर॒मे व्यो ∫मन्॥ १४॥

14. *Tvāmindra brahmaṇā vardhayantaḥ satraṁ ni ṣedur-ṛṣayo nādhamānāstavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

Indra, lord omnipotent, seers and sages praying to you for divine bliss sit through sessions of yajna and meditation, celebrating and exalting you with Vedic chant. O Vishnu, lord omnipotent and omnipresent, infinite are your powers and exploits. Pray bless us with the fulfilment of our earthly mission and, with universal forms of perception and vision, establish us in the nectar joy of immortality in the highest regions of Divinity.

त्वं तृ॒तं त्वं पर्ये॒ष्युत्सं स॒हस्र॑धारं वि॒दथं स्व॒र्विद॒ं तवेद्विष्णो
बहु॒धा वी॒र्या ∫णि। त्वं न॑: पृणीहि प॒शुभि॑र्वि॒श्वरू॑पैः सु॒धायां
मा धेहि पर॒मे व्यो ∫मन्॥ १५॥

15. *Tvaṁ tṛtaṁ tvaṁ paryeṣyutsaṁ sahasradhāraṁ vidathaṁ svarvidaṁ tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

Lord omnipresent, Vishnu, you pervade and inspire the thousand-streamed heavenly light of the adorable and inexhaustible Veda, vibrating in the triple world of heaven, earth and the firmament. O Vishnu, pray bless us with the fulfilment of our earthly mission and, with universal forms of perception and vision, establish us in the nectar joy of immortality in the highest regions of Divinity. Infinite are your acts and powers.

त्वं रक्षसे प्रदिशश्चतस्रस्त्वं शोचिषा नभसी वि भासि। त्वमिमा विश्वा भुवनानु तिष्ठस ऋतस्य पन्थामन्वेषि विद्वांस्तवेद्विष्णो बहुधा वीर्याणि। त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन्॥ १६॥

16. *Tvaṁ rakṣase pradiśaścatasrastvaṁ śociṣāṁ nabhasī vi bhāsi. Tvamimā viśvā bhuvanānu tiṣṭhasa ṛtasya panthāmanveṣi vidvāṁstavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

You pervade and protect all four quarters of space. With your blazing splendour you shine and illuminate heaven and earth. You pervade and abide by all these regions of the universe. Lord omniscient, you inform and traverse by all the paths of universal truth and the universal law of Rtam operative in the universal dynamics of existence. Vishnu, lord omnipresent, infinite are your acts and powers in the universe, pray bless us with the fulfilment of our earthly mission and,

with universal forms of perception and vision, establish us in the nectar joy of immortality in the highest regions of Divinity.

पञ्चभिः परांङ् तपस्येकयार्वाङ्शस्तिमेषि सुदिने बाधमानस्तवेद्विष्णो बहुधा वीर्या ∫णि। त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्यो ∫मन्॥ १७॥

17. *Pañcabhiḥ parāṅ tapasyekayārvāṅśastimeṣi sudine bādhamānastavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

By five, I know, you shine far out in the outer world, by one, I know, you shine at the closest, within. When the time is good and clear is the day, you stem out malignant darkness, you vibrate, shine and illuminate here inside. O Vishnu, infinite are your powers and exploits. Pray bless us with the fulfilment of our earthly mission and, with universal forms of perception and vision, establish us in the nectar joy of immortality in the highest regions of Divinity.

त्वमिन्द्रस्त्वं महेन्द्रस्त्वं लोकस्त्वं प्रजापतिः। तुभ्यं यज्ञो वि तायते तुभ्यं जुह्वति जुह्वतस्तवेद्विष्णो बहुधा वीर्या ∫णि। त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्यो ∫मन्॥ १८॥

18. *Tvamindrastvaṁ mahendrastvaṁ lokastvaṁ prajāpatiḥ. Tubhyaṁ yajño vi tāyate tubhyaṁ juhvati juhvatastavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

You are Indra, the mighty, you are mightiest of the mighties, Mahendra. You are loka, the world, the beauty, the ecstasy, and you are Prajapati, creative sustainer and progenitor of all your children. For you is yajna enacted and extended, for you the yajna-performers offer the oblations. O Vishnu, infinite are your powers and wondrous your functions. Pray bless us with the fulfilment of our life and, with universal forms of perception and vision, establish us in the nectar joy of immortality in the highest regions of Divinity.

असति सत्प्रतिष्ठितं सति भूतं प्रतिष्ठितम्। भूतं ह भव्य आहितं भव्यं भूते प्रतिष्ठितं तवेद्विष्णो बहुधा वीर्या ∫णि। त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्यो ∫मन्॥ १९॥

19. *Asati satpratiṣṭhitaṁ sati bhūtaṁ pratiṣṭhitam. Bhūtaṁ ha bhavya āhitaṁ bhvayaṁ bhūte pratiṣṭhitaṁ tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman.*

The Sat, constant Being, is transformed into Asat, the mutable Becoming. The Bhuta, generated and manifested world of mutable Becoming, is rooted in Sat, constant Being. Bhuta, what is, is already there in what is to be, in the Bhavya, and the Bhavya, what is to be, is rooted in Bhuta, what is and what has been. (In other words, the world of past, present and future is integrated, simultaneous and constant. Being transforms into Becoming, and Becoming is Being in the essence. Being and Becoming, Sat and Asat, three variations of

time, what has been, what is, and what is yet to be, all these variations are but different facets of the same, one, constant reality. Constancy and Mutability are essentially one and the same).

Lord Vishnu, wondrous infinite are your powers and exploits. Pray bless us with fulfilment of our mission in this world of change, and with universal forms of perception and vision of the One Constant in the many mutables establish us in the nectar joy of immutable immortality in the highest regions of Divinity.

शुक्रो ऽसि भ्राजो ऽसि। स यथा त्वं भ्राजता भ्राजोऽस्येवाहं भ्राजता भ्राज्यासम्॥ २०॥

20. *Śukro'si bhrājo'si. Sa yathā tvaṁ bhrājatā bhrājo'syevāhaṁ bhrājatā bhrājyāsam.*

O Sun, you are pure and powerful. You are bright and blazing. As you are bright and blazing by the power of the self-refulgent Indra, so may I be bright, ever shining by the light and grace of self-refulgent Vishnu.

रुचिरसि रोचो ऽसि। स यथा त्वं रुच्या रोचोऽस्येवाहं पशुभिश्च ब्राह्मणवर्चसेन च रुचिषीय॥ २१॥

21. *Rucirasi roco'si. Sa yathā tvaṁ rucyā roco'syevāhaṁ paśubhiśca brāhmaṇavarcasena ca ruciṣīya.*

You are love and splendour itself. You are bright and lovely. O Sun, just as you are bright and beautiful by the sublime refulgence of Indra, so may I be bright and lovable by virtue of the perception of universal senses and mind and by the grace of the light and lustre

of those sages who are blest by the self-refulgent Indra and omnipresent Vishnu.

उ॒द्यते॒ नम॑ उदाय॒ते नम॒ उदि॑ताय॒ः नम॑ः।
वि॒राजे॒ नम॑ः स्व॒राजे॒ नम॑ः स॒म्राजे॒ नम॑ः॥ २२॥

22. *Udyate nama udāyate nama uditāyaḥ namaḥ. Virāje namaḥ svarāje namaḥ samrāje namaḥ.*

Homage to the rising Sun, homage to the rising Sun in the ascendance, homage to the Sun high on the Zenith, homage to the Refulgent, homage to the Self-Refulgent, homage to the All-Refulgent!

अ॒स्तं॑य॒ते नमो॑ऽ स्तमेष्य॒ते नमो॑ऽ स्त॑मिताय॒ नम॑ः।
वि॒राजे॒ नम॑ः स्व॒राजे॒ नम॑ः स॒म्राजे॒ नम॑ः॥ २३॥

23. *Astaṁyate namo'stameṣyate namo'stamitāya namaḥ. Virāje namaḥ svarāje namaḥ samrāje namaḥ.*

Homage to the declining Sun, homage to the setting Sun, homage to the Sun gone to set, homage to the Refulgent, homage to the Self-Refulgent, homage to the All-Refulgent!

उद॑गाद॒यमा॑दि॒त्यो विश्वे॑न॒ तप॑सा स॒ह। स॒पत्ना॒न्मह्यं॑ र॒न्धय॒न्मा चा॒हं द्वि॑ष॒ते र॑धं॒ तवेद्विष्णो बहु॒धा वी॒र्या ∫णि।
त्वं नः॑ पृणीहि प॒शुभि॑र्वि॒श्वरू॑पैः सु॒धायां॑ मा धेहि पर॒मे व्यो ∫मन्॥ २४॥

24. *Udagādayamādityo viśvena tapasā saha. Sapatnānmahyaṁ randhayanmā cāhaṁ dviṣate radhaṁ tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇehi paśubhirviśvarūpaiḥ sudhā-yāṁ mā dhehi parame vyoman.*

Risen is the Sun yonder with all the world's glory, subjecting for me all rivals and adversaries to me, and I pray I may never be subject to adversaries, internal or external whatever. O Vishnu, self-refulgent lord omnipresent, infinite wondrous are your acts and powers. Pray bless us with senses and mind of universal perception and vision, and by those establish us in the nectar joy of immortality beyond mutability in the highest regions of Divinity.

आदित्य नावमारुक्षः शतारित्रां स्वस्तये।
अहर्मात्यपीपरो रात्रिं सत्राति पारय॥ २५॥

25. *Āditya nāvamārukṣaḥ śatāritrāṁ svastaye.*
Aharmātyapīparo rātriṁ satrāti pāraya.

O Aditya, self-refulgent lord, you have ascended the hundred-oared ark of life with me for our well-being. You have helped me cross over the day, kindly help me to cross over the night as well.

सूर्य नावमारुक्षः शतारित्रां स्वस्तये।
रात्रिं मात्यपीपरोऽहः सत्राति पारय॥ २६॥

26. *Sūrya nāvamārukṣaḥ śatāritrāṁ svastaye. Rātriṁ mātyapīparo'haḥ satrāti pāraya.*

O Aditya, self-refulgent lord, you have ascended the hundred-oared ark of life with me for our well-being. You have helped me cross over the night. Pray help me to cross over the day as well.

प्रजापतेरावृतो ब्रह्मणा वर्मणाहं कश्यपस्य ज्योतिषा वर्चसा च। जरदष्टिः कृतवीर्यो विहायाः सहस्रायुः सुकृतश्चरेयम्॥ २७॥

27. *Prajāpaterāvṛto brahmaṇā varmaṇāhaṁ kaśyapasya jyotiṣā varcasā ca. Jaradaṣṭiḥ kṛtavīryo vihāyāḥ sahasrāyuḥ sukṛtaścareyam.*

I am covered and protected by the Vedic armour of Prajapati, father, protector and sustainer of his children of humanity. I am wrapped and protected by the light and lustre of Kashyapa, lord of wisdom and protection against all fears and ailments. I pray that I may live my life doing noble and vigorous acts worthy of the brave upto a ripe age of full hundred years.

परीवृतो ब्रह्मणा वर्मणाहं कश्यपस्य ज्योतिषा वर्चसा च।
मा मा प्रापन्निषवो दैव्या या मा मानुषीरवसृष्टा वधाय॥ २८॥

28. *Parīvṛto brahmaṇā varmaṇāhaṁ kaśyapasya jyotiṣā varcasā ca. Mā mā prāpanniṣavo daivyā yā mā mānuṣīrava-sṛṣṭā vadhāya.*

I am covered and guarded deeply and wholly all round by the Vedic armour of Lord Supreme, Brahma. I am wrapped and protected by the light and splendour of Kashyapa, lord of wisdom, pranic energy and natural strength. I pray and I affirm that the arrows and attacks shot and mounted against me either by natural or human powers, even though they be meant to kill, shall never reach and never touch me.

ऋतेन गुप्त ऋतुभिश्च सर्वैर्भूतेन गुप्तो भव्येन चाहम्। मा
मा प्रापत्पाप्मा मोत मृत्युरन्तर्दधेऽहं सलिलेन वाचः॥ २९॥

29. *Ṛtena gupta ṛtubhiśca sarvairbhūtena gupto bhavyena cāham. Mā mā prāpatpāpmā mota mṛtyurantardadhe' haṁ salilena vācaḥ.*

I am protected by Rtam, eternal truth and the laws of eternal truth. I am protected by all the seasons through the year. And I am protected by the past and future of my life as pursued or to be pursued in accordance with the laws of eternal truth. Never must any sin or anything sinful ever approach me. Never must even death violate me. I have sin and fear of death washed away and disappear from within me by the holy waters of Vedic speech.

अ॒ग्निर्मा॑ गो॒प्ता परि॑ पातु वि॒श्वत॑ उ॒द्यन्त्सूर्यो॑ नुदतां मृत्यु॒पा॒शान्। व्यु॒च्छन्ती॑रु॒षस॒: पर्व॑ता ध्रु॒वा: स॒हस्रं प्रा॒णा मय्या यत॑न्ताम्॥ ३०॥

30. *Agnirmā goptā pari pātu viśvata udyantsūryo nudatāṁ mṛtyupāśān. Vyucchantīruṣasaḥ parvatā dhruvāḥ sahasraṁ prāṇā mayyā yatantām.*

Agni, leading light of life, my protector, may, I pray, protect and promote me all round against all dangers and negativities. May the rising sun strike off and keep away the snares of decline and death. May the radiant dawns dispelling darkness, the clouds and fixed mountains and the pranic energies all join, exert in me and rejuvenate me a thousand ways, a thousandfold.

॥ इति सप्तदशं काण्डम्॥

KANDA-18

Kanda 18/Sukta 1

Devata : Yama-Yami (1-16), Agni (17-36), Indra (37-38), Mitra (39), Rudra (40), Sarasvati (41-43), Pitara (44-47, 51-52, 54-55, 56-57, 58-61, Soma (48) Yama (49-50), Tvashta (53), Atharva Rshi

Mantras 1-16 are a dialogue between Yama, a 'young man', and Yami, a 'young maiden', on love, marriage, family and continuance of the family line. The same theme is celebrated in Rgveda 10, 10, 1-14.

The dialogue has been interpreted by Sayana and others as a dialogue between a brother and a sister, which is not correct because, if it were so, the name of the girl would be 'Yama', not Yami. Yama himself and Yami describe themselves as 'friends' in mantra 1 and 2.

The dialogue has also been interpreted as a dialogue between day and night, so close and yet so divergent they meet but only to part.

On the theme of love, marriage, family and pitaras, let us take the dialogue as an act of courtship between the 'male' and 'female' twins of nature. Yama describes them as childrren of the Sun and Earth in mantra 4.

ओ चित्सखायं सख्या ववृत्यां तिरः पुरू चिदर्णवं जगन्वान्।
पितुर्नपातमा दधीत वेधा अधि क्षमि प्रतरं दीध्यानः ॥ १ ॥

1. *O citsakhāyaṁ sakhyā vavṛtyāṁ tiraḥ purū cidarṇavaṁ jaganvān. Piturnapātamā dadhīta vedhā adhi kṣami prataraṁ dīdhyānaḥ.*

Yami: With love and desire I come to a friend of my own choice, a friend who has a long way crossed the vast ocean of life, and I solicit and pray that knowing and thinking of your fulfilment of familial obligation on earth, you beget a successor saviour of your father's familial line and in marriage bless me with a child.

न ते सखा॑ स॒ख्यं व॑ष्ट्येतत्सल॑क्ष्मा॒ यद्विषु॑रूपा॒ भवा॑ति।
म॒हस्पु॒त्रासो॒ असु॑रस्य वी॒रा दि॒वो ध॒र्तार॑ उर्वि॒या परि॑ ख्यन्॥ २॥

2. *Na te sakhā sakhyaṁ vaṣṭyetatsalakṣmā yadviṣurūpā bhavāti. Mahasputrāso asurasya vīrā divo dhartāra urviyā pari khyan.*

Yama: Your friend accepts not your proposal of friendship, love and union since, for the purpose of conjugality, you are not homogeneous with him in character and versality of merit and maturity, in fact you are the contrary. Indeed the brave progeny of the great lord of life and energy of nature refulgent with light and wisdom who maintain the light of heaven along with the earth take exception to such a union, in fact they watch, wonder and rule out such a proposal for union.

उ॒शन्ति॑ घा॒ ते अ॒मृता॑स ए॒तदेक॑स्य चित्त्य॒जस॑ं॒ मर्त्य॑स्य। नि ते॒ मनो॒ मन॑सि धाय्य॒स्मे जन्यु॒ः पति॑स्त॒न्व॑१॒॑मा वि॑विश्याः॥ ३॥

3. *Uśanti ghā te amṛtāsa etadekasya cittyajasaṁ martyasya. Ni te mano manasi dhāyyasme janyuḥ patistanvamā viviśyāḥ.*

Yami: The immortal sustainers of earth and heaven do wish that every mortal should leave at least one descendent child. I have accepted that your mind and soul be one with me, so, pray come and join me in body as husband and as life-giver of your child.

न यत्पुरा चक्रृमा कद्ध नूनमृतं वदन्तो अनृतं रपेम। गन्धर्वो अप्स्वप्या च योषा सा नौ नाभिः परमं जामि तन्नौ॥ ४॥

4. *Na yatpurā cakṛmā kaddha nūnamṛtaṁ vadanto anṛtaṁ rapema. Gandharvo apsvapyā ca yoṣā sā nau nābhiḥ paramaṁ jāmi tannau.*

Yama: Having observed the laws of divine nature and what we have spoken as truth, shall we now do things in violation of truth and speak untruth? Sinfully? Gandharva, the sun, our father, and his light and earth sustained in waters, the mother, that is the central relationship of us both, highest and permanent. (Nothing more, no other.)

गर्भे नु नौ जनिता दम्पती कर्देवस्त्वष्टा सविता विश्वरूपः। नकिरस्य प्र मिनन्ति व्रतानि वेद नावस्य पृथिवी उत द्यौः॥ ५॥

5. *Garbhenu nau janitā dampatī kardevastvaṣṭā savitā viśvarūpaḥ. Nakirasya pra minanti vratāni veda nāvasya pṛthivī uta dyauḥ.*

Yami: Our generator Savita, creator of the universe, Tvashta, maker of universal forms, and Kah, sustainer of created forms, made us a couple of male and female conjugality in nature's womb of generation itself as keepers and sustainers of this earthly home. None can now violate the rules of the Lord's discipline,

no one does. Of this complementarity of natural conjugal relationship, the earth knows, the sun in heaven knows.

को अद्य युङ्क्ते धुरि गा ऋतस्य शिमीवतो भामिनो दुर्हृणायून्।
आसन्निषून्हृत्स्वसो मयोभून्य एषां भृत्यामृणधत्स जीवात्॥ ६॥

6. *Ko adya yuṅkte dhuri gā ṛtasya śimīvato bhāmino durhṛṇāyūn. Āsanniṣūnhṛtsvaso mayobhūnya eṣāṁ bhṛtyāmṛṇadhatsa jīvāt.*

Yama: The Almighty God joins the pursuants and celebrants of truth with the business of life, men of noble action, brilliant, passionate opponents of evil, who shoot arrows into the heart of contradictory forces, and bring peace and well being to life. That person lives in reality who maintains such people and promotes their mission.

को अस्य वेद प्रथमस्याह्नः क ईं ददर्श क इह प्र वोचत्।
बृहन्मित्रस्य वरुणस्य धाम कदु ब्रव आहनो वीच्या नॄन्॥ ७॥

7. *Ko asya veda prathamasyāhnaḥ ka īṁ dadarśa ka iha pra vocat. Bṛhanmitrasya varuṇasya dhāma kadu brava āhano vīcyā nṝn.*

Who knows of that complementarity of man and woman in conjugality created on the first day of creation by Savita-Tvashta? Who saw that? And who would speak of that here now? Only he knows who created that. As of now, who witnessed it? Who can vouchsafe it now? Vast is the distance between east, the house of Mitra, sun and the day, and west, the house of Varuna, presiding deity of the night. (We cannot meet). But O wanton dear, how do you so deceptively speak of men?

यमस्य मा यम्यं१ काम आगन्त्समाने योनौ सहशेय्याय।
जायेव पत्ये तन्वं ∫रिरिच्यां वि चिद् वृहेव रथ्येव चक्रा॥ ८॥

8. *Yamasya mā yamyaṁ kāma āgantsamāne yonau sahaśeyyāya. Jāyeva patye tanvaṁ riricyāṁ vi cid vṛheva rathyeva cakrā.*

Yami: O Yama, I feel stricken and I come with desire to share life with you in one house and one bed and wish I should surrender my body to you as wife does to the husband so that we may carry on the business of life like the two wheels of a chariot.

न तिष्ठन्ति न नि मिषन्त्येते देवानां स्पश इह ये चरन्ति।
अन्येन मदाहनो याहि तूयं तेन वि वृह रथ्येव चक्रा॥ ९॥

9. *Na tiṣṭhanti na ni miṣantyete devānāṁ spaśa iha ye caranti. Anyena madāhano yāhi tūyaṁ tena vi vṛha rathyeva cakrā.*

Yama: These watchful lights of starry divinities which sojourn here around in space neither stop nor deviate from their path, nor do they ever wink their eye. O love-lorn maiden, go soon to one such other than me and with him carry on the business of life like a chariot wheel.

रात्रीभिरस्मा अहभिर्दशस्येत्सूर्यस्य चक्षुर्मुहुरुन्मिमीयात्।
दिवा पृथिव्या मिथुना सबन्धू यमीर्यमस्य विवृहादजामि॥ १०॥

10. *Rātrībhirasmā ahabhirdaśasyetsūryasya cakṣurmuhurunmimīyāt. Divā pṛthivyā mithunā sabandhū yamīryamasya vivṛhādajāmi.*

Yami: I wish the eye of the sun were to open again and again, and the days with nights and the nights with days were to favour and enlighten him that just as the sun is in union with the earth together, so would Yamis too like nights join Yama, the day, as strangers, in love.

आ घा॒ ता ग॑च्छा॒नुत्त॑रा यु॒गानि॒ यत्र॑ जा॒मय॑: कृ॒णव॒न्नजा॑मि।
उप॑ बर्बृहि वृष॒भाय॑ बा॒हुम॒न्यमि॑च्छस्व सुभगे॒ पति॑ं मत्॥ ११॥

11. *Ā ghā tā gacchānuttarā yugāni yatra jāmayaḥ kṛṇavannajāmi. Upa barbṛhi vṛṣabhāya bāhumanyamicchasva subhage patiṁ mat.*

O Yami, those times would follow long long ages hence when contraries would lie together and coexist without contradictions. Therefore for the time being, O sweet and debonair, extend your hand to someone else other than me, a real virile man.

किं भ्रा॒तास॒द्यद॑ना॒थं भवा॑ति॒ किमु॒ स्वसा॒ यन्निर्ऋ॑ती॒र्निगच्छा॑त्। काम॑मूता ब॒ह्वे॒३॒॑तद्र॑पामि त॒न्वा॑ मे त॒न्वं॑१॑ सं पि॑पृग्धि॥ १२॥

12. *Kiṁ bhrātāsadyadanāthaṁ bhavāti kimu svasā yannirṛtirnigacchāt. Kāmamūtā bahve'tadrapāmi tanvā me tanvaṁ saṁ pipṛgdhi.*

Yami: O Yama, what? Then have you become a supporter without support? And I, without support and care, become a stream of life, bereft and forlorn, going away elsewhere in search of another? Love lorn, I am babbling so much, pray join me body with body.

न ते॑ ना॒थं य॒म्यत्रा॒हम॑स्मि॒ न ते॑ त॒नूं त॒न्वा॒३॒॑ सं प॑पृच्याम्।
अ॒न्येन॒ मत्प्र॒मुद॑: कल्पयस्व॒ न ते॒ भ्रातां॑ सुभगे॒ वष्ट्ये॒तत्॥ १३॥

13. *Na te nāthaṁ yamyatrāhamasmi na te tanūṁ tanvā'saṁ papṛcyām. Anyena matpramudaḥ kalpayasva na te bhrātā subhage vaṣṭyetat.*

Yama: O Yami, I am not your master, not your husband, so I would not embrace your body with mine. So think of enjoying yourself with someone other than me. O fortunate one, the twin friend of yours does not like this union.

न वा उ ते तनूं तन्वा३ सं पपृच्यां पापमाहुर्यः स्वसारं निगच्छात्। असंयदेतन्मनसो हृदो मे भ्राता स्वसुः शयने यच्छयीय॥ १४॥

14. *Na vā u te tanūṁ tanvā'saṁ papṛcyāṁ pāpamāhuryaḥ svasāraṁ nigacchāt. Asaṁyadetanmanaso hṛdo me bhrātā svasuḥ śayane yacchayīya.*

And I would not touch your body with mine. The wise say that for a twin it is sin to meet a sister in conjugality. It is against my mind and heart that a brother should even think of sleeping with a sister.

बतो बतासि यम नैव ते मनो हृदयं चाविदाम। अन्या किल त्वां कक्ष्ये ऽव युक्तं परि ष्वजातै लिबुजेव वृक्षम्॥ १५॥

15. *Bato batāsi yama naiva te mano hṛdayaṁ cāvidāma. Anyā kila tvāṁ kakṣye va yuktaṁ pari ṣvajātai libujeva vṛkṣam.*

Yami: Sorry Yama, it is a pity I did not understand your mind and heart this way of nature and tradition. May be someone other than me would join you like a girdle round your waist and embrace you as a creeper clings by a tree.

अ॒न्यमू षु य॑म्य॒न्य उ॒ त्वां परि॑ ष्वजातै॒ लिबु॑जेव वृ॒क्षम्। तस्य॑ वा॒ त्वं मन॑ इ॒च्छा स वा॒ तवाधा॑ कृणुष्व सं॒विद॑ं सुभ॑द्राम्॥ १६॥

16. *Anyamū ṣu yamyanya u tvāṁ pari ṣvajātai libujeva vṛkṣam. Tasya vā tvaṁ mana icchā sa vā tavādhā kṛṇuṣva saṁvidaṁ subhadrām.*

Yama: O Yami, you too find some other partner. Some other may embrace you, and you too embrace him like a creeper embracing the tree. Love you the other man heart and soul, and may he too love you heart and soul. Thus may you create and achieve a happy union in love and good fortune.

त्रीणि॒ च्छन्दां॑सि क॒वयो॒ वि ये॑तिरे पुरु॒रूपं॑ दर्श॒तं वि॒श्वच॑क्षणम्। आपो॒ वाता॒ ओष॑धय॒स्तान्येक॑स्मि॒न्भुव॑न॒ आर्पि॑तानि॥ १७॥

17. *Trīṇi cchandāṁsi kavayo vi yetire pururūpaṁ darśataṁ viśvacakṣaṇam. Āpo vātā oṣadhaya-stānyekasminbhuvana ārpitāni.*

Sages and scholars of Shastra and Vedas study and foster three joyous gifts of nature and divinity, versatile in form, sensitively satisfying and universally illuminative for body, sense and mind and the soul. For this purpose, they are: waters for taste and sweetness, winds for energy of prana, and herbs for strength and alleviation of pain. And all these three are vested and concentrated in the same one source, Nature.

वृषा॒ वृष्णे॑ दुदुहे दोह॑सा दि॒वः पयां॑सि य॒ह्वो अदि॑ते॒रदा॑भ्यः। विश्व॑ं स वे॑द॒ वरु॑णो॒ यथा॑ धि॒या स य॒ज्ञियो॑ यजति य॒ज्ञिया॑ ऋ॒तून्॥ १८॥

18. *Vṛṣā vṛṣṇe duduhe dohasā divaḥ payāṁsi yahvo aditeradābhyaḥ. Viśvaṁ sa veda varuṇo yathā dhiyā sa yajñyo yajati ajñiyāň ṛtūn.*

Generous lord divine, omnipotent and undaunted, with cosmic churning, distils the nectar sweets of heaven from mother Aditi, imperishable Prakrti, for generous humanity. He, lord omniscient of infinite wisdom knows the universe and showers the knowledge of Veda too for mankind. And the generous scholar, man of judgement, venerable as Varuna, distils universal knowledge from Veda according to his intelligence and vision, joins the divine seasons and distils the joyous gifts of food, energy and illumination from nature and Vedic vision.

रप॑द्गन्ध॒र्वीर॒प्या॑ च॒ योष॑णा न॒दस्य॑ ना॒दे परि॑ पातु नो॒ मन॑: ।
इ॒ष्टस्य॒ मध्ये॒ अदि॑ति॒र्नि धा॑तु नो॒ भ्रातो॑ नो ज्ये॒ष्ठः प्र॑थ॒मो वि वो॑चति ॥ १९ ॥

19. *Rapadgandharvīrapyā ca yoṣaṇā nadasya nāde pari pātu no manaḥ. Iṣṭasya madhye aditirni dhātu no bhrātā no jyeṣṭhaḥ prathamo vi vocati.*

Gandharvi, Vedic voice that holds and expresses the voice of the Lord of the universe, which is adorable and inspiring and which eternally proclaims the divine Word, may, we pray, establish and promote our mind and soul in the celebration of the resounding flood of the divine voice. And may Aditi, Mother Nature, and her eternal voice, and Agni, leading light of life, first and highest brotherly supporter, establish us at the centre of our desire and fulfilment and continue to speak to us of nature, knowledge and wisdom.

सो चि॒न्नु भ॒द्रा क्षु॒मती॒ यश॑स्वत्यु॒षा उ॑वास॒ मन॑वे॒ स्व॑र्वती।
यदी॑मु॒शन्त॑मुश॒तामनु॒ क्रतु॑म॒ग्निं होता॑रं वि॒दथा॑य॒ जीज॑-
नन्॥ २०॥

20. *So cinnu bhadrā kṣumatī yaśasvatyuṣā uvāsa manave svarvatī. Yadīmuśantamuśatāmanu kratumagniṁ hotāraṁ vidathāya jījanan.*

Surely the illuminant, auspicious, abundant, brilliant, beatifying light of the dawn of divine vision arises when the sages invoke and kindle and raise the loving divine fire of Agni, high priest of divine-human communion, in accordance with the passion and devotion of the lovers of Divinity for the success of their meditative yajna.

अध॒ त्यं द्र॒प्सं वि॒भ्वं॑ विचक्ष॒णं विरा॑भ॒रदि॑षि॒रः श्ये॒नो
अ॑ध्व॒रे। यदी॒ विशो॑ वृ॒णते॑ दु॒स्ममार्या॑ अ॒ग्निं होता॑र॒मध॒
धीर॑जायत॥ २१॥

21. *Adhā tyaṁ drapsaṁ vibhvaṁ vicakṣaṇaṁ virābharadiṣiraḥ śyeno adhvare. Yadī viśo vṛṇate dasmamāryā agniṁ hotāramadha dhīrajāyata.*

When noble dedicated people choose, invoke and adore this blissful Agni, high priest of meditative as well as social yajna, and when the vision of clairvoyance arises, then the instant, inspiring eagle spirit of divinity brings in the infinite, illuminative nectar shower of divine bliss to the devotee in the meditative communion.

सदा॑सि र॒ण्वो यव॑सेव॒ पुष्य॑ते॒ होत्रा॑भिरग्ने॒ मनु॑षः स्वध्व॒रः।
विप्र॑स्य वा॒ यच्छ॑शमा॒न उ॒क्थ्यो॒३॒॑ वाजं॑ सस॒वाँ उ॑प॒यासि॒
भूरि॑भिः॥ २२॥

22. *Sadāsi raṇvo yavaseva puṣyate hotrābhiragne manuṣaḥ svadhvaraḥ. Viprasya vā yacchaśamāna ukthyo'vājaṁ sasavāṅ upayāsi bhūribhiḥ.*

Agni, divine spirit of man's holy yajna of love and non-violence, you are always lovable and inspiring as sumptuous food for the mind and soul. And, served and adorable with abundant offers of homage and oblations, having accepted and enjoying the homage, you come fast and bless the vibrant devotee's yajna with success and attainments.

उदी॑रय पि॒तरा॑ जा॒र आ भग॒मिय॑क्षति ह॒र्य॒तो हृ॒त्त इ॑ष्यति। विव॑क्ति॒ वह्निः॒ स्वप॒स्यते॑ म॒खस्त॑वि॒ष्यते॒ असु॑रो॒ वेप॑ते म॒ती ॥ २३ ॥

23. *Udīraya pitarā jāra ā bhagamiyakṣati haryato hṛtta iṣyati. Vivakti vahniḥ svapasyate makhastaviṣyate asuro vepate matī.*

Agni, leading light of life, inspire the parents: The sun augments honour and excellence, the lover is eager to meet the love, anxious with heart and soul, the messenger speaks and inspires, the oblations energise, pranic energy stirs the mind.

यस्ते॑ अग्ने सु॒म॒तिं म॑र्तो॒ अख्य॒त्सह॑सः सूनो॒ अति॒ स प्र शृ॑ण्वे। इष॒ं दधा॑नो॒ वह॑मानो॒ अश्वै॒रा स द्यु॒माँ अम॑वान्भूषति॒ द्यून्॥ २४ ॥

24. *Yaste agne sumatiṁ marto akhyatsahasaḥ sūno ati sa pra śṛṇve. Iṣaṁ dadhāno vahamāno aśvairā sa dyumāṅ amavānbhūṣati dyūn.*

Agni, inspirer of power and patience, one who

enjoys your good will, bears your light and wisdom and proclaims it,, wins the ear of his audience and rises to fame. Bearing and enjoying plenty and prosperity of food, energy and love, moving by horse drawn chariot he adds to the strength and splendour of his life and time.

श्रुधी नो॑ अग्ने॒ सद॑ने स॒धस्थे॑ यु॒क्ष्वा रथ॑म॒मृत॑स्य द्रवि॒त्नुम्। आ नो॑ वह॒ रोद॑सी दे॒वपु॑त्रे॒ माकि॑र्दे॒वाना॒मप॑ भूरि॒ह स्याः॥ २५॥

25. *Śrudhī no agne sadane sadhasthe yukṣvā ratha-mamṛtasya dravitnum. Ā no vaha rodasī deva-putre mākirdevānāmapa bhūriha syāḥ.*

O leading life of existence, Agni, listen to our voice of prayer in this hall of yajna, harness the superfast chariot of immortality and bring us here the heaven and earth with their divine children, never forsake the divinities in human form, always abide by us here itself.

यद॑ग्न एषा समि॑ति॒र्भवा॑ति दे॒वी दे॒वेषु॑ यज॒ता य॑जत्र। रत्ना॑ च॒ यद्भि॒भजा॑सि स्वधावो भा॒गं नो॒ अत्र॒ वसु॑मन्तं वीतात्॥ २६॥

26. *Yadna eṣā samitirbhavāti devī deveṣu yajatā yajatra. Ratnā ca yadvibhajāsi svadhāvo bhāgaṁ no atra vasumantaṁ vītāt.*

Agni, adorable leading light and ruling lord of life, when this Samiti, assembly of the people, becomes elevated, enlightened, acceptable and companionable among noble and enlightened people and you come to distribution of the jewel valuables of life, pray give us our share of the wealth, honour and excellence of life

in society.

अन्वग्निरुषसामग्रमख्यदन्वहानि प्रथमो जातवेदाः। अनु सूर्यमुषसो अनु रश्मीननु द्यावापृथिवी आ विवेश॥ २७॥

27. *Anvagniruṣasāmagramakhyadanvahāni prathamo jātavedāḥ. Anu sūrya uṣaso anu raśmīnanu dyāvāpṛthivī ā viveśa.*

Agni, cosmic light of existence, all pervasive, first presence, self-manifestive, omniscient of all forms, potential and actual, one with the sun, exists in advance of the dawns and days, and pervades the stars, the dawns, the radiating rays and the earth and heaven (as they come into existence).

प्रत्यग्निरुषसामग्रमख्यत्प्रत्यहानि प्रथमो जातवेदाः। प्रति सूर्यस्य पुरुधा च रश्मीन्प्रति द्यावापृथिवी आ ततान॥ २८॥

28. *Pratyagniruṣasāmagramakhyatpratyahāni prathamo jātavedāḥ. Prati sūryasya parudhā ca rasmīnprati dyāvāpṛthivī ā tatāna.*

Agni, light of existence, all pervasive, first presence, self-manifestive, omniscient of all forms potential and actual, exists before and pervades and watches as they come into existence, every one of the dawns, every one of the days, and many ways extends and pervades every sun, the radiating rays and heaven and earth as they expand and multiply.

द्यावा ह क्षामा प्रथमे ऋतेनाभिश्रावे भवतः सत्यवाचा। देवो यन्मर्तान्यजथाय कृण्वन्त्सीदद्धोता प्रत्यङ् स्वमसुं यन्॥ २९॥

29. *Dyāvā ha kṣāmā prathame ṛtenābhiśrāve bhavataḥ satyavācā. Devo yanmartānyajathāya kṛṇvantsīdaddhotā pratyaṅ svamasuṁ yan.*

Heaven and earth are the first and closest divinities by virtue of the cosmic order to listen to the holy chant and proclaim their response with light and generosity when Agni, refulgent spirit of life and light of the world, chief yajamana and inspirer of cosmic yajna, calling mortals to the altar, settles in the vedi itself upfront, generating and accelerating the radiation of its own energy in the yajnic process of evolution being enacted.

देवो देवान्परिभूर्ऋतेन वहा नो हव्यं प्रथमश्चिकित्वान्। धूमकेतुः समिधा भाऋजीको मन्द्रो होता नित्यो वाचा यजीयान्॥ ३०॥

30. *Devo devānparibhūr-ṛtena vahā no havyaṁ prathamaścikitvān. Dhūmaketuḥ samidhā bhāṛjīko mandro hotā nityo vācā yajīyān.*

May Agni, supreme power and presence of the spirit over divinities of heaven and earth, first and instant cognizant of our invocation and prayers, radiate and carry our homage and oblations to the divinities of nature by the laws of its cosmic order: Agni, that is the power with the banner of light and fragrance, blazing with flames of fuel fire, adorable sublime, divine call for action and self-sacrifice, eternal and imperishable, loving and companionable, responsive to words of sincere adoration.

अर्चामि वां वर्धायापो घृतस्नू द्यावाभूमी शृणुतं रोदसी मे।
अहा यद्देवा असुनीतिमायन्मध्वा नो अत्र पितरा शिशीताम्॥ ३१॥

31. *Arcāmi vāṁ vardhāyāpo ghṛtasnū dyāvābhūmī śṛṇutaṁ rodasī me. Ahā yaddevā asunītimāyanmadhvā no atra pitarā śiśītām.*

Listen ye both heaven and earth to my words of adoration: I celebrate you both heaven and earth as father and mother, givers of the liquid energies of life for the growth and progress of humanity and the environment, which, may the brilliant geniuses of humanity, taking forward the energy projects and policies of the world, promote day and night incessantly and which, may the parental powers and leadership of mankind refine and augment further to add to the light and sweetness of life here on earth.

स्वावृग्देवस्यामृतं यदी गोरतो जातासो धारयन्त उर्वी।
विश्वे देवा अनु तत्ते यजुर्गुर्दुहे यदेनी दिव्यं घृतं वाः॥ ३२॥

32. *Svāvṛgdevasyāmṛtaṁ yadī gorato jātāso dhārayanta urvī. Viśve deva anu tatte yajurgurduhe yadenī divyaṁ ghṛtaṁ vāḥ.*

When the celestial nectar of this refulgent power's own essence radiates, then the energies generated by it support and sustain both earth and heaven, and all divinities of nature and humanity receive and celebrate these gifts of Agni, the divine beauty, radiance and liquid energies which the divine light showers upon them.

किं स्विन्नो॒ राजा॑ जगृहे॒ कद॒स्याति॑ व्र॒तं च॑कृमा॒ को वि वे॑द। मि॒त्रश्चि॒द्धि ष्मा जु॒हु॒रा॒णो दे॒वाञ्छ्लोको॒ न या॒तामपि॒ वाजो॒ अस्ति॑॥ ३३॥

33. *Kiṁ svinno rājā jagṛhe kadasyāti vrataṁ cakṛmā ko vi veda. Mitraściddhi ṣmā juhurāṇo devāñch loko na yātāmapi vājo asti.*

Does the ruling refulgent Agni receive and accept our homage? Do we sometimes overstep its laws and limits of benediction and experimentation? Who knows this secret we ought to know? Agni is a friend after all, invoked and served with excess or remiss, it would accept our homage and adoration and convey it to the divinities, and we pray may there be success and ultimate victory.

दु॒र्म॒न्त्वत्रा॒मृत॑स्य॒ नाम॒ सल॑क्ष्मा॒ यद्विषु॑रूपा॒ भवा॑ति।
य॒मस्य॒ यो म॒नव॑ते सु॒मन्त्वग्ने॒ तमृ॑ष्व पा॒ह्यप्र॑युच्छन्॥ ३४॥

34. *Durmantvatrāmṛtasya nāma salakṣmā yadviṣurūpā bhavāti. Yamasya yo manavate sumantvagne tamṛṣva pāhyaprayucchan.*

Incomprehensible is this mystery of immortal Agni and its power, for sure, since arising from the same one source and homogeneous, it grows to boundless variety of forms which, nevertheless, for the man who knows the One Supreme Agni, ordainer and controller of this existential variety, is simple and clearly understandable. This man, O lord great and gracious, protect and promote without relent.

यस्मि॑न्दे॒वा वि॒दथे॑ मा॒दय॑न्ते वि॒वस्व॑तः॒ सद॑ने धा॒रय॑न्ते।
सू॒र्ये॒ ज्योति॒रद॑धुर्मास्य॒क्तून्परि॑ द्योत॒निं च॑रतो॒ अज॑स्रा॥ ३५॥

35. *Yasmindevā vidathe mādayante vivasvataḥ sadane dhārayante. Sūrye jyotiradadhurmāsyaktūnpari dyotaniṁ carato ajasrā.*

In whose being the divinities of nature and humanity rejoice in the yajnic order of existence, carry on their assigned tasks in the regions of light and in the heart and soul of humanity, vest light in the sun and dark tinge in the moon, that refulgent Agni, the sun and moon and all other divinities constantly adore and serve.

यस्मिन्देवा मन्मनि संचरन्त्यपीच्ये३ न वयमस्य विद्म। मित्रो नो अत्रादितिरनागान्त्सविता देवो वरुणाय वोचत्॥ ३६॥

36. *Yasmindevā manmani saṁcarantyapīcye'na vayamasya vidma. Mitro no atrāditiranāgāntsavitā devo varuṇāya vocat.*

In whose illuminative yet mysterious being all divine powers exist and act, we know not well. May the same refulgent Agni, the divine powers reveal to us who are simple, sincere and conscientious seekers of Divinity, so that we may distinctly and intelligently know and serve the divine power. May Mitra, universal spirit of divine love as the sun, Aditi, imperishable mother Nature, self-refulgent Savita, creator and inspirer, reveal the mysterious power and presence of Agni.

सखाय आ शिषामहे ब्रह्मेन्द्राय वज्रिणे।
स्तुष ऊ षु नृतमाय धृष्णवे॥ ३७॥

37. *Sakhāya ā śiṣāmahe brahmendrāya vajriṇe. Stuṣa ū ṣu nṛtamāya dhṛṣṇave.*

Come friends, let us for your sake sing a song

of adoration in honour of Indra, lord of power, wielder of the thunderbolt of justice and punishment, in order to glorify the noblest leader of resolute will and inviolable command.

शव॑सा॒ ह्यसि॑ श्रु॒तो वृ॑त्र॒हत्ये॑न वृत्र॒हा।
म॒घैर्म॒घोनो॒ अति॑ शूर दाशसि॥ ३८॥

38. *Śavasā hyasi śruto vṛtrahatyena vṛtrahā. Maghairmaghono ati śūra dāśasi.*

O heroic leader and ruler, by virtue of your strength and will you are renowned as destroyer of evil for having eliminated evil, want and suffering. You are famous as the lord magnanimous of glory for your wealth and generosity because your generosity exceeds the expectations of the richest generous people.

स्ते॒गो न क्षामत्ये॑षि पृथि॒वीं म॒ही नो॒ वाता॑ इ॒ह वा॑न्तु॒ भूमौ।
मि॒त्रो नो॒ अत्र॒ वरु॑णो यु॒ज्यमा॑नो अ॒ग्निर्वने॒ न व्यसृ॑ष्ट॒ शोक॑म्॥ ३९॥

39. *Stego na kṣāmatyeṣi pṛthivīṁ mahī no vātā iha vāntu bhūmau. Mitro no atra varuṇo yujyamāno agnirvane na vyasṛṣṭa śokam.*

Just as the sun shines upon the earth and transcends, so do you, O Indra, ruler, rule the earth. Let pleasant winds blow upon the vast earth for us. Let Mitra, divine love, and Varuna, divine judgement, as sun and air, together, remove our pain and suffering as fire releases its heat in the forest and burns away unwanted undergrowth.

स्तुहि श्रुतं गर्तसदं जनानां राजानं भीममुपहत्नुमुग्रम्।
मृडा जरित्रे रुद्र स्तवानो अन्यमस्मत्ते नि वपन्तु सेन्यम्॥ ४०॥

40. *Stuhi śrutaṁ gartasadaṁ janānāṁ rājānaṁ bhīmamupahatnumugram. Mṛḍā jaritre rudra stavāno anyamasmatte ni vapantu senyam.*

O man, worship and adore Rudra, vibrant in the soul, self-refulgent ruler of humanity, closest at heart, terrible destroyer of evil instantly.

O Rudra, celebrated and adored by humanity, be kind and gracious to the dedicated worshippers, and let the force of your punitive power fall upon other forces than us, such as hate and enmity, sin and suffering, all alien to us.

सरस्वतीं देवयन्तो हवन्ते सरस्वतीमध्वरे तायमाने।
सरस्वतीं सुकृतो हवन्ते सरस्वती दाशुषे वार्यं दात्॥ ४१॥

41. *Sarasvatīṁ devayanto havante sarasvatīmadhvare tāyamāne. Sarasvatīṁ sukṛto havante sarasvatī dāśuṣe vāryaṁ dāt.*

People dedicated to Divinity invoke and worship Sarasvati, Mother Voice of divine Omniscience. They worship her in the performance of yajna while the fragrance is expanding and light is radiating. People of holy action invoke and worship Sarasvati while they act. May Sarasvati give to the generous worshipper and yajna performer the fruit the singer of the song divine prays for.

सरस्वतीं पितरो हवन्ते दक्षिणा यज्ञमभिनक्षमाणाः। आसद्यास्मिन्बर्हिषि मादयध्वमनमीवा इष आ धेह्यस्मे॥ ४२॥

42. *Sarasvatīṁ pitaro havante dakṣiṇā yajñama-bhinakṣamāṇāḥ. Āsadyāsminbarhiṣi mādaya-dhvam anamīvā iṣa ā dhehyasme.*

Parental house-holders eager to perform yajna with generous gifts of Dakshina invoke and worship Sarasvati, mother Spirit of Voice divine. O mother, come and grace this holy vedi with your divine presence, rejoice with the dedicated worshippers and bring us food and energy, wealth, honour and excellence free from all kinds of negativities.

सर॑स्वति॒ या स॒रथं॒ यया॒थोक्थैः॒ स्व॒धाभि॑र्देवि पि॒तृभि॑र्म-दं॑न्ती। स॒हस्रा॒र्घमि॒डो अत्र॑ भा॒गं रा॒यस्पोषं॒ यज॑मानाय धेहि॥ ४३॥

43. *Sarasvati yā sarathaṁ yayāthokthaiḥ svadhā-bhirdevi pitṛbhirmadantī. Sahasrārghamiḍo atra bhāgaṁ rāyaspoṣaṁ yajamānāya dhehi.*

Sarasvati, vibrant mother voice of Divinity who come with celestial joy in response to songs of adoration and oblations of holy fragrance, divine mother rejoicing with parental house-holders, pray come and bless the yajamana with food and energy, wealth, honour and excellence for body, mind and soul, a rightful share worth a thousand laudations.

उदी॑रता॒मव॑र॒ उत्परा॑स॒ उन्म॑ध्य॒माः पि॒तर॑ः सो॒म्यास॑ः।
असुं॒ य ई॒युर॑वृ॒का ऋ॑त॒ज्ञास्ते नो॑ऽ वन्तु पि॒तरो॒ हवे॑षु॥ ४४॥

44. *Udīratāmavara utparāsa unmadhyamāḥ pitaraḥ somyāsaḥ. Asuṁ ya īyuravṛkā ṛtajñāste no'vantu pitaro haveṣu.*

May the wise and parental seniors of average, high and middle order, harbingers of peace and joy, friendly dynamic scholars and scientists of yajna who know the cosmic order and the laws of nature and living truths of life, rise, inspire us with energy and enthusiasm for life, and may all these saviour and protective powers of nature and humanity strengthen us to defend and promote ourselves in internal and external challenges of life and the environment.

आहं पितॄन्त्सुविदत्राँ अवित्सि नपातं च विक्रमणं च विष्णोः। बर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्त इहागमिष्ठाः ॥ ४५ ॥

45. *Āhaṁ pitṝntsuvidatrāṅ avitsi napātaṁ ca vikramaṇaṁ ca viṣṇoḥ. Barhiṣado ye svadhayā sutasya bhajanta pitvasta ihāgamiṣṭhāḥ.*

I know and join the holy, wise, generous and parental powers of humanity. I know the stable, radiative and expansive powers and presence of yajna and its creative effects. O scholars and scientists of yajna who join the creative fire enterprise here on the vedi with your inputs of knowledge and expertise, come and partake of the freshness and fragrance of fruits produced and given by yajna.

इदं पितृभ्यो नमो अस्त्वद्य ये पूर्वासो ये अपरास ईयुः।
ये पार्थिवे रजस्या निषत्ता ये वा नूनं सुवृजनासु दिक्षु ॥ ४६ ॥

46. *Idaṁ pitṛbhyo namo astvadya ye pūrvāso ye aparāsa īyuḥ. Ye pārthive rajasyā niṣattā ye vā nūnaṁ suvṛjanāsu dikṣu.*

Let this yajnic homage today be for the sun rays

and pranic energies radiating from the east and west, let it also be for the parental wise and seniors of the past and later ones. Let it be for the energies which abide in the earthly sphere and in space and skies, and let it be for the energy which vibrates in the living forms of nature anywhere, and for the wise anywhere in humanity.

मातली क्रव्यैर्यमो अङ्गिरोभिर्बृहस्पतिर्ऋक्वभिर्वावृधानः ।
यांश्च देवा वावृधुर्ये च देवांस्ते नोऽवन्तु पितरो हवेषु ॥ ४७ ॥

47. *Mātalī kavyairyamo aṅgirobhirbṛhaspatir-ṛkvabhirvāvṛdhānaḥ. Yāṁśca devā vāvṛdhurye ca devānste no'vantu pitaro haveṣu.*

May Matali, master creator of knowledge and power with wise experts of Vedic science, Yama, the yogi with vibrant pranic energies, Brhaspati, eminent scholar with all round versatility rising with the application of Rk verses, those whose natural knowledge of life and environment has raised them to eminence, and those who advance natural knowledge and extend the work of earlier dedicated scholars, may all these parental seniors protect and promote us in the serious struggles we face for the advancement of life and knowledge.

स्वादुष्किलायं मधुमाँ उतायं तीव्रः किलायं रसवाँ उतायम् ।
उतो न्वस्य पपिवांसमिन्द्रं न कश्चन सहत आहवेषु ॥ ४८ ॥

48. *Svāduṣkilāyaṁ madhumāň utāyaṁ tīvraḥ kilāyaṁ rasavāň utāyam. Uto nvasya papivānsamindraṁ na kaścana sahata āhaveṣu.*

Surely this knowledge and power, the taste of

it, is delicious, it is honey sweet, it is strong and intense, and its flavour is soothing, sobering and exciting too. Whoever the soul that has tasted of it is strong, a very Indra, whom no one can challenge in the pressing battles of life.

परेयिवांसं प्रवतो महीरिति बहुभ्यः पन्थामनुपस्पशानम्।
वैवस्वतं संगमनं जनानां यमं राजानं हविषा सपर्यत ॥ ४९ ॥

49. *Pareyivāṁsaṁ pravato mahīriti bahubhyaḥ panthāmanupaspaśānam. Vaivasvataṁ saṁgamanaṁ janānāṁ yamaṁ rājānaṁ haviṣā saparyata.*

With homage of havi and self-sacrifice in karma, serve and worship Yama, leading light and ruler of life with justice and dispensation, who shows the paths of living for all and leads the pioneers of initiative and advancement to distant lands of their choice and who, lord of the worlds of light like regent of the Sun, is the ultimate haven and home of people.

यमो नो गातुं प्रथमो विवेद नैषा गव्यूतिरपभर्तवा उ। यत्रा नः पूर्वे पितरः परेता एना जज्ञानाः पथ्या३ अनु स्वाः ॥ ५० ॥

50. *Yamo no gātuṁ prathamo viveda naiṣā gavyūtirapabhartavā u. Yatrā naḥ pūrve pitaraḥ paretā enā jajñānāḥ pathyā' anu svāḥ.*

Yama, lord of ultimate justice and dispensation, first carved, manifested and proclaimed the universal way of life according to the laws of nature. And that is the way and the law of life in existence which is neither challengeable nor changeable. That is the path by which our ancestors went forward in life, and that same is the

path by which others who come later, know and go according to their own choice for themselves.

बर्हिषदः पितर ऊत्यꣳ१ वागिमा वो हव्या चकृमा जुषध्वम्।
त आ गतावसा शन्तमेनाधा नः शं योरर्पो दधात ॥ ५१ ॥

51. *Barhiṣadaḥ pitara ūtyarvāgimā vo havyā cakṛmā juṣadhvam. Ta ā gatāvasā śantamenā-dhā naḥ śaṁ yorarapo dadhāta.*

O parental powers of nature and humanity, scholars of the science of atmospheric and environmental management of the globe, for all round peace and protection of life here and here-after, we have prepared these yajnic materials for homage to you which please accept and use with love and faith. O masters, come always with peaceful modes of universal protection, bear and bring us showers of peace and freedom from sin, violence and fear.

आच्या जानु दक्षिणतो निषद्येदं नो हविरभि गृणन्तु विश्वे।
मा हिꣳसिष्ट पितरः केन चिन्नो यद्व आगः पुरुषता करामꣳ ॥ ५२ ॥

52. *Ācyā jānu dakṣiṇato niṣadyedaṁ no havirabhi gṛṇantu viśve. Mā hiṁsiṣṭa pitaraḥ kena cinno yadva āgaḥ puruṣatā karāma.*

O saviour sages of the world, with knees bent in honour of the vedi, please be seated on the right, accept our homage of havi and accomplish the yajna with specific words of appraisal. And if we happen to transgress some rule or ritual of yajnic manners, or if we happen to be impertinent to you – because we are human, after all – pray be kind, take no offence, forgive us, and let no hurt affect the yajna.

त्वष्टा दुहित्रे वहतुं कृणोति तेनेदं विश्वं भुवनं समेति।
यमस्य माता पर्युह्यमाना महो जाया विवस्वतो ननाश ॥ ५३ ॥

53. *Tvaṣṭā duhitre vahatuṁ kṛṇoti tenedaṁ viśvaṁ bhuvanaṁ sameti. Yamasya mātā paryuhya-mānā maho jāyā vivasvato nanāśa.*

Tvashta, cosmic maker of the forms of existence, for fulfilment of the creative urge of nature, Prakrti, initiates the onward process of evolution, and the entire universe comes into being in cosmic time. While Prakrti, consort of the self-refulgent creator Savita and mother origin of the order of evolution, is fertilized and moves on to its generative function, it disappears, that is, it transforms from its original intangible essence into the tangible creative form and generative power in existence.

प्रेहि प्रेहि पथिभिः पूर्याणैर्येना ते पूर्वे पितरः परेताः।
उभा राजानौ स्वधया मदन्तौ यमं पश्यासि वरुणं च देवम् ॥ ५४ ॥

54. *Prehi prehi pathibhiḥ pūryāṇairyenā te pūrve pitaraḥ paretāḥ. Ubhā rājānau svadhayā madantau yamaṁ paśyāsi varuṇaṁ ca devam.*

Go forward, O man, move on by the paths of life earlier and universally carved for you, paths by which the ancients too went forward to complete their course of life. Intelligent you are and you see both Yama and Varuna, divine sun and divine night, all-comprehending time and the spirit of cosmic judgement, the solar region and the cosmic waters, both divine, brilliant, ecstatic, ruling strong in terms of their own powers, and agreeable by your service to them and to the environment.

अपेत॒ वी ऽत॒ वि च॑ सर्प॒तातो॒ऽ स्मा एतं॑ पि॒तरो॑ लो॒कमक्रन्।
अहो॑भिर॒द्भिर॒क्तुभि॒र्व्य ऽक्तं॑ य॒मो द॑दात्यव॒सान॑मस्मै ॥ ५५ ॥

55. *Apeta vī ta vi ca sarpatāto'smā etaṁ pitaro lokamakran. Ahobhiradbhiraktubhirvyaktaṁ yamo dadātyavasānamasmai.*

All disturbances to go, go away, go far, your own ways. Pitr-prana energies of solar radiation, which have carried this soul, departed, gone away, carried around by sun rays, have prepared this new phase for it, and Yama, cosmic order of law and time, has provided this other stage of its existential being with days, nights, dawns and liquid energies, all anew.

उ॒शन्तस्त्वेधीमह्युशन्तः॒ समि॑धीमहि।
उ॒शन्नु॑श॒त आ व॑ह पि॒तॄन्ह॒विषे॒ अत्त॑वे ॥ ५६ ॥

56. *Uśantastvedhīmahyuśantaḥ samidhīmahi. Uśannuśata ā vaha pitṝnhaviṣe attave.*

O sacred fire of yajna, with love and passion we light you. With love and faith we raise you into flames. You too with love and longing of heat and light bring our parental seniors and blissful energies of Mother Nature to receive our offerings and disperse them round for all.

द्यु॒मन्तस्त्वेधीमहि द्यु॒मन्तः॒ समि॑धीमहि।
द्यु॒मान्द्यु॑म॒त आ व॑ह पि॒तॄन्ह॒विषे॒ अत्त॑वे ॥ ५७ ॥

57. *Dyumantastvedhīmahi dyumantaḥ samidhīma-hi. Dyumāndyumata ā vaha pitṝnhaviṣe attave.*

Brilliant and passionate with love, we light you up. Brilliant and faithful we raise you into flames. O

sacred fire of yajna, you too, brilliant and blazing, bring our senior and parental powers of nature and humanity to receive our offerings and disperse them round for all.

अङ्गिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः ।
तेषां वयं सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम ॥ ५८ ॥

58. *Aṅgiraso naḥ pitaro navagvā atharvāṇo bhṛgavaḥ somyāsaḥ. Teṣāṁ vayaṁ sumatau yajñiyānāmapi bhadre saumanase syāma.*

Our parents and seniors are seers and sages of holistic knowledge, scholars of latest sciences, undisturbed pursuers of technology and engineering, veteran saviours from pain and suffering, and seekers of peace and prosperity.

Let us dedicate ourselves to their vision and wisdom and be the recipients of their good will so that we may enjoy their love and grace.

अङ्गिरोभिर्यज्ञियैरा गहीह यम वैरूपैरिह मादयस्व ।
विवस्वन्तं हुवे यः पिता तेऽस्मिन्बर्हिष्या निषद्य ॥ ५९ ॥

59. *Aṅgirobhiryajñiyairā gahīha yama vairūpairiha mādayasva. Vivasvantaṁ huve yaḥ pitā te' sminbarhiṣyā niṣadya.*

O Yama, life time of health and age, come with nature's pranic energies of various and versatile sort worthy of union and assimilation according to time and seasons, be happy and rejoice with me. I invoke the refulgent sun, your generative father, also to come and be seated at the holy heart core of this life yajna of mine for a full age of good health and happiness.

इमं यम प्रस्तरमा हि रोहाङ्गिरोभिः पितृभिः संविदानः । आ त्वा मन्त्राः कविशस्ता वहन्त्वेना राजन्हविषो मादयस्व ॥ ६० ॥

60. *Imaṁ yama prastaramā hi rohāṅgirobhiḥ pitṛbhiḥ saṁvidānaḥ. Ā tvā mantrāḥ kaviśastā vahantvenā rājanhaviṣo mādayasva.*

O Yama, happy life time of health and age, come in unison with nourishing and protective pranic energies of nature and vest those energies into my yajnic body system. Let thoughts and health mantras of sages bring you here where, shining and ruling within with all these gifts, rejoice and make me happy too.

इत एत उदारुहन्दिवस्पृष्ठान्यारुहन् ।
प्र भूर्जयो यथा पथा द्यामङ्गिरसो ययुः ॥ ६१ ॥

61. *Ita eta udāruhandivaspṛṣṭhānyāruhan. Pra bhūrjayo yathā pathā dyāmaṅgiraso yayuḥ.*

Just as blazing brilliant Angirasas, winners of the earth, inspired with pranic spirit, march forward by paths of freedom, so do these spiritual adventurers, the pitaras, rise from here, rise to the heights of heaven, and reach the realm of freedom in Moksha.

Kanda 18/Sukta 2

Agni Jataveda, Pitarah, Yama Devata, Atharva Rshi

यमाय सोमः पवते यमाय क्रियते हविः ।
यमं ह यज्ञो गच्छत्यग्निदूतो अरंकृतः ॥ १ ॥

1. *Yamāya somaḥ pavate yamāya kriyate haviḥ. Yamaṁ ha yajño gacchatyagnidūto araṁkṛtaḥ.*

For Yama, lord ordainer of the cosmic order, is

Soma distilled and sanctified, and for Yama it flows. For Yama, the yajna havi is prepared. And to Yama goes the holy soma-yajna with all its beauty and power conducted by the holy fire, divine messenger between the yajamana and the air, sun and the lord ordainer of life and human karma.

यमाय मधुमत्तमं जुहोता प्र च तिष्ठत। इदं नम ऋषिभ्यः पूर्वजेभ्यः पूर्वेभ्यः पथिकृद्भ्यः ॥ २ ॥

2. *Yamāya madhumattamaṁ juhotā pra ca tiṣṭhata. Idaṁ nāma ṛṣibhyaḥ pūrvajebhyaḥ pūrvebhyaḥ pathikṛdbhyaḥ.*

Offer the sweetest and holiest honeyed oblations to Yama, lord of time and refulgent sovereign of the cosmic order, and thereby abide on the right side of karmic destiny. This homage is in honour of the sagely seers, forefathers and the ancients who carved the paths of life for us.

यमाय घृतवत्पयो राज्ञे हविर्जुहोतन। स नो जीवेष्वा यमेद्दीर्घमायुः प्र जीवसे ॥ ३ ॥

3. *Yamāya ghṛtavatpayo rājñe havirjuhotana. Sa no jīveṣvā yameddīrghamāyuḥ pra jīvase.*

Offer holy homage full of ghrta and milk to Yama, refulgent ruler of life and the law of Karma. And may the lord bless us with strength and efficiency of body, mind and senses and bring us a long life of good health and happiness.

मैनमग्ने वि दहो माभि शूशुचो मास्य त्वचं चिक्षिपो मा शरीरम्। शृतं यदा करसि जातवेदोऽथेमेनं प्र हिणुतात्पितॄँरुप ॥ ४ ॥

4. *Mainamagne vi daho mābhi śūśuco māsya tvacaṁ cikṣipo mā śarīram. Śṛtaṁ yadā karasi jātavedo'themenaṁ pra hiṇutātpitṝṅrupa.*

O Agni, Jataveda, all knowing, all pervading fire of divine discipline, do not burn it wholly, do not hurt or dry it up in its identity, do not destroy its sense of perception and its body form. And when you have cleansed it of its dross and tempered it fully, send it up to the Pitaras, sustainers of living energy and life.

यदा शृतं कृणवो जातवेदोऽथेममेनं परि दत्तात्पितृभ्यः।
यदो गच्छात्यसुनीतिमेतामथा देवानां वशनीर्भवाति ॥ ५ ॥

5. *Yadā śṛtaṁ kṛṇavo jātavedo'themamenaṁ pari dattātpitṛbhyaḥ. Yado gacchātyasunītimetāmatha devānāṁ vaśanīrbhavāti.*

When you have cleansed it of its dross and tempered it fully, send it up to the Pitaras, sustainers of living energy and life onward, and when he connects with the process of life and life energy within the laws of nature, then he will join with the further laws and dynamics of divinities in life and nature with his own mind and intelligence.

(Mantras 4 and 5 have been interpreted in connection with the antyeshti sanskara of the dead and also in relation to the education and discipline of a Brahmachari. The Agni in one case is the funeral fire, and in the other case it is the teacher who maintains the discipline of spartan fire relentlessly. In the one case, the soul concerned goes to the Pitaras, that is, sun-rays, in the other case the Brahmachari goes home to his parents. In either case, the situation is transition of the

person from one stage of life to another after having passed through the crucibles of fiery discipline.)

त्रिक॑द्रुकेभिः पवते॒ षड्वी॑रेक॒मिद् बृ॒हत्।
त्रि॒ष्टुब्गा॑य॒त्री छन्दांसि॒ सर्वा॒ ता य॒म आर्पि॑ता॥ ६॥

6. *Trikadrukebhiḥ pavate ṣaḍurvīrekamid bṛhat.*
Triṣṭubgāyatrī chandāṁsi sarvā tā yama ārpitā.

The great one, supreme, infinite, omnipotent is One, vibrates, rules and pervades the variety of existence by three dimensions of time, past, present and future, six seasons of the year, three regions of space, heaven, earth and the firmament, and the six directions. Trishtubh, Gayatri and other chhandas abide in the one Word, Aum, as all orders of matter, energy and thought abide in the infinite Shakti of Aum. And all these orders of omniscience, omnipresence and omnipotence abide in One, emerge from That and converge into That: Yama, the ordainer.

सूर्यं॑ चक्षु॒षा गच्छ॒ वात॑मा॒त्मना॒ दिवं॑ च॒ गच्छ॑ पृथि॒वीं च॒ धर्मं॑भिः। अ॒पो वा॑ गच्छ॒ यदि॒ तत्र॑ ते हि॒तमोष॑धीषु॒ प्रति॑ तिष्ठा॒ शरी॑रैः॥ ७॥

7. *Sūryaṁ cakṣuṣā gaccha vātamātmanā divaṁ ca gaccha pṛthivīṁ ca dharmabhiḥ. Apo vā gaccha yadi tatra te hitamoṣadhīṣu prati tiṣṭhā śarīraiḥ.*

O soul, with your vision of the eye go to the sun, with your pranic energy of the soul go to the wind, or in consequence of your Dharma and karmic performance go to the regions of light and joy or to the earth, or, if such be your intent and desire, go to the waters or reach into the herbs and trees there to stay in

mere body form.

अजो भागस्तपसस्तं तपस्व तं ते शोचिस्तपतु तं ते अर्चिः। यास्ते शिवास्तन्वो ∫ जातवेदस्ताभिर्वहैनं सुकृतामु लोकम्॥ ८॥

8. *Ajo bhāgastapasastaṁ tapasva taṁ te śocistapatu taṁ te arciḥ. Yāste śivāstanvo jātavedastābhirvahainaṁ sukṛtāmu lokam.*

O Jataveda, that part of human personality which is unborn and eternal, i.e., the soul, pray purify and season to its original purity by the heat of your divine discipline. May your light and fire purify and shine it to its original lustre beyond the dross. And by those divine natural potentials of yours which are holy and blissful, pray lead this soul to noble states of life in the blessed regions of meritorious souls.

यास्ते शोचयो रंहयो जातवेदो याभिरापृणासि दिवमन्तरिक्षम्। अजं यन्तमनु ताः समृण्वतामथेतराभिः शिवतमाभिश्रृतं कृधि॥ ९॥

9. *Yāste śocayo raṁhayo jātavedo yābhirāpṛṇāsi divamantarikṣam. Ajaṁ yantamanu tāḥ samṛṇvatāmathetarābhiḥ śivatamābhi śṛtaṁ kṛdhi.*

O Jataveda, let all those flames of light with which you radiate and pervade the heavens, the firmament and all spaces, follow and abide by this dynamic immortal soul on its onward journey, and by other holy and blissful powers and disciplines, purify and season it to perfection.

अव सृज पुनरग्ने पितृभ्यो यस्त आहुतश्चरति स्वधावान्। आयुर्वसान उप यातु शेषः सं गच्छतां तन्वा ∫ सुवर्चीः॥ १०॥

10. *Ava sṛja punaragne pitṛbhyo yasta āhutaścarati svadhāvān. Āyurvasāna upa yātu śeṣaḥ saṁ gacchatāṁ tanvā suvarcāḥ.*

O Agni, form, shape out and release once again what, having been given to you, roams around with its own potential and identity so that, surviving, the soul may come to earthly parents and go round with its body and mind, wearing the vestments of life with new lustre and dignity.

अति द्रव श्वानौ सारमेयौ चतुरक्षौ शबलौ साधुना पथा।
अधा पितॄन्त्सुविदत्राँ अपीहि यमेन ये सधमादं मदन्ति ॥ ११ ॥

1. *Ati drava śvānau sārameyau caturakṣau śabalau sādhunā pathā. Adhā pitṝntsuvidatrāṁ apīhi yamena ye sadhamādaṁ madanti.*

O soul, go forward by paths of divine law and rectitude to a life of day-night cycle, each being of twelve hour duration of colourful beauty, both children of dynamic energy, alert and on the move, lighted by the sun and moon, go past and come back to the auspicious enlightened parents who rejoice in the yajnic home with the lord of time and divine laws, Yama.

यौ ते श्वानौ यम रक्षितारौ चतुरक्षौ पथिषदौ नृचक्षसा।
ताभ्यां राजन्परिं धेह्येनं स्वस्त्य ऽस्मा अनमीवं च धेहि ॥ १२ ॥

12. *Yau te śvānau yama rakṣitārau caturakṣau pathiṣadī nṛcakṣasā. Tābhyāṁ rājanpari dhyehyenaṁ svastya smā anamīvaṁ ca dhehi.*

O Yama, lord of time and laws of divine nature, those two, day and night, are your guardian sentinels of twelve hour duration each, all watching protective

companions of humanity on way. O ruling lord of light, to their care entrust this soul. Let there be peace and well being for it all round, and bless it with good health and freedom from sin and ailment.

उरूणसावसुतृपावुदुम्बलौ यमस्य दूतौ चरतो जनाँ अनु।
तावस्मभ्यं दृशये सूर्याय पुनर्दातामसुमद्येह भद्रम्॥ १३॥

13. *Urūṇasāvasutṛpāvudumbalau yamasya dūtau carato janāň anu. Tāvasmabhyaṁ dṛśaye sūryāya punardātāmasumadyeha bhadram.*

Those two, night and day, are the most perceptive, abundant and alert, mighty strong and relentless watch dogs of Yama, lord of time and karmic dispensation, immediately close ahead and on the heels of people. Let them now, again, give us happiness and well-being full of bubbling energy so that we may see the light of the sun, giver of life and light.

सोम एकेभ्यः पवते घृतमेक उपासते। येभ्यो मधु प्रधावति
तांश्चिदेवापि गच्छतात्॥ १४॥

14. *Soma ekebhyaḥ pavate ghṛtameka upāsate. Yebhyo madhu pradhāvati tāṁścidevāpi gacchatāt.*

Soma flows for many and purifies, they chant the Samans. Many love ghrta and offer it to the yajna fire, they chant the Yajus. Honey flows for those who chant the Atharva verses, and knowledge for the lovers of Rks. The spirit of life flows for all of them, universally. O soul you too be with them.

ये चित्पूर्व ऋतसाता ऋतजाता ऋतावृधः।
ऋषीन्तपस्वतो यम तपोजाँ अपि गच्छतात्॥ १५॥

15. *Ye citpūrva ṛtasātā ṛtajātā ṛtāvṛdhaḥ. Ṛṣīnta-pasvato yama tapojāň api gacchatāt.*

Those ancients and parental seniors who are committed to the eternal truth of law, who by nature and character are established in the self-sacrificing discipline of eternal law and yajna, and who are constant observers of divine law and performers of yajna, to those sages and seers, dedicated to austerity and relentless discipline and seasoned in divine yajnic duty and discipline, O soul, you too go and join. The spirit of life flows universally.

तपसा ये अनाधृष्यास्तपसा ये स्व ऽर्ययुः ।
तपो ये चक्रिरे महस्तांश्चिदेवापि गच्छतात् ॥ १६ ॥

16. *Tapasā ye anādhṛṣyāstapasā ye svaryayuḥ. Tapo ye cakrire mahastāṁścidevāpi gacchatāt.*

Those who rise by tapas undaunted, those who by tapas rise to the heaven of bliss, and those who perform tapas of high order, to those, O soul, you too go and join, the spirit of life flows universally.

ये युध्यन्ते प्रधनेषु शूरासो ये तनूत्यजः ।
ये वा सहस्रदक्षिणास्तांश्चिदेवापि गच्छतात् ॥ १७ ॥

17. *Ye yudhyante pradhaneṣu śūrāso ye tanūtyajaḥ. Ye vā sahasradakṣiṇāstāṁścidevāpi gacchatāt.*

Those brave who fight to the end in battles, who give up even their life of body for a cause, and those who give in charity a thousand ways, to those, O soul, you too go and join, the spirit of life flows universally.

सहस्रणीथाः कवयो ये गोपायन्ति सूर्यम् ।
ऋषीन्तपस्वतो यम तपोजाँ अपि गच्छतात् ॥ १८ ॥

18. *Sahasraṇīthāḥ kavayo ye gopāyanti sūryam.*
Ṛṣīntapasvato yama tapojāň api gacchatāt.

Poets, seers and sages of a thousandfold vision and virtue who adhere to the light of eternity at heart and the Rshis established in tapas, O soul on the sojourn of existence, to them you go and join, the spirit of life flows to all and through all, eternally.

स्योनास्मै भव पृथिव्यनृक्षरा निवेशनी।
यच्छास्मै शर्म सप्रथाः ॥ १९ ॥

19. *Syonāsmai bhava pṛthivyanṛkṣarā niveśanī.*
Yacchāsmai śarma saprathāḥ.

Mother Earth, be good and gracious, free from thorny want and suffering, wide and hospitable for this humanity, and provide us a home of peace, progress and happiness.

असंबाधे पृथिव्या उरौ लोके नि धीयस्व।
स्वधा याश्चकृषे जीवन्तास्ते सन्तु मधुश्चुतः ॥ २० ॥

20. *Asaṁbādhe pṛthivyā urau loke ni dhīyasva.*
Svadhā yāścakṛṣe jīvantāste santu madhuscutaḥ.

O man, settle yourself on the open and equal plains of the vast and beautiful bosom of the earth, and while you live and do noble deeds worthy of your own potential, may they bring you showers of honey sweets.

ह्वयामि ते मनसा मनं इहेमान्गृहाँ उप जुजुषाण एहि।
सं गच्छस्व पितृभिः सं यमेन स्योनास्त्वा वाता उप वान्तु शग्माः ॥ २१ ॥

21. *Hvayāmi te manasā mana ihemāngṛhāň upa jujuṣāṇa ehi. Saṁ gacchasva pitṛbhiḥ saṁ yamena syonāstvā vātā upa vāntu śagmāḥ.*

O man, I exhort your mind with all my heart and soul that you come and settle and enjoy yourself in this earthly home in the company of these people with your parents and seniors, in communion with Yama, lord of life and law of time, and may gentle breezes fan you to peace and freedom of joy.

उत्त्वा॑ वहन्तु म॒रुत॑ उदवा॒हा उ॑द॒प्रुतः॑ ।
अ॒जेन॑ कृ॒ण्वन्तः॑ शी॒तं व॒र्षेणो॑क्षन्तु बालिति॑ ॥ २२ ॥

22. *Uttvā vahantu maruta udavāhā udaprutaḥ. Ajena kṛṇvantaḥ śītaṁ varṣeṇokṣantu bāliti.*

Let winds laden with vapour, rising from the oceans, raise you high up, soothing you to cool comfort of the soul and bless you with showers of rain.

उद॑ह्वमायु॒रायु॑षे क्र॒त्वे॒ दक्षा॑य जी॒वसे॑ ।
स्वान्गच्छतु ते॒ मनो॒ अधा॑ पि॒तॄँरुप॑ द्रव ॥ २३ ॥

23. *Udahvamāyurāyuṣe kratve dakṣāya jīvase. Svāngacchatu te mano adhā pitṝňrupa drava.*

O man, I exhort you to live a full age of hundred years for life's fulfilment, for good health, for karma and for knowledge, power and expertise for good action. Let your mind reach out to people, all your own, and then, having lived a full life, join with parental seniors and sages.

मा ते॒ मनो॒ मासो॒र्माङ्गा॑नां॒ मा रस॑स्य ते ।
मा ते॑ हास्त त॒न्व१॑: किं च॒नेह ॥ २४ ॥

24. *Mā te mano māsormāṅgānāṁ mā rasasya te. Mā te hāsta tanvaḥ kiṁ caneha.*

Let nothing of your mind, pranas, limbs, body, or of the essence of your joy of being be lost or wasted here (in Grhastha).

मा त्वा॑ वृ॒क्षः सं बा॑धिष्ट॒ मा दे॒वी पृ॑थि॒वी म॒ही।
लो॒कं पि॒तृषु॑ वि॒त्त्वैध॑स्व य॒मरा॑जसु ॥ २५ ॥

25. *Mā tvā vṛkṣaḥ saṁ bādhiṣṭa mā devī pṛthivī mahī. Lokaṁ pitṛṣu vittvaidhasva yamarājasu.*

Let the tree of worldly jungle not obstruct you in your search for life, nor the vast divine and generous earth (in Vanaprastha). Having found your place among the parental protective seniors under the rules and discipline of Yama, the laws of life and time, go forward on your way.

यत्ते॒ अङ्ग॑मति॒हितं परा॒चैर॑पा॒नः प्रा॒णो य उ॑ वा ते॒ परे॑तः।
तत्ते॑ सं॒गत्य॑ पि॒तर॒ः सनी॑डा घा॒साद् घा॒सं पु॒नरा वे॑शयन्तु॥ २६ ॥

26. *Yatte aṅgamatihitaṁ parācairapānaḥ prāṇo ya u vā te paretaḥ. Tatte saṁgatya pitaraḥ sanīḍā ghāsād ghāsaṁ punarā veśayantu.*

If some part of your body system has been wasted away, your prana and apana energies expended, by over-strain to exhaustion, let your parental seniors in residence together rejuvenate it bit by bit from consumption to recuperation like grass regrown from grass.

अपे॒मं जी॒वा अ॑रुधन्गृ॒हेभ्य॒स्तं निर्व॑हत॒ परि॒ ग्रामा॑दि॒तः।
मृ॒त्युर्य॒मस्या॑सीद् दू॒तः प्रचे॑ता॒ असू॑न्पि॒तृभ्यो॑ गम॒यां च॑कार॥ २७ ॥

27. *Apemaṁ jīvā arudhangṛhebhyastaṁ nirvahata pari grāmāditaḥ. Mṛtyuryamasyāsīd dūtaḥ pracetā asūnpitṛbhyo gamayāṁ cakāra.*

Living ones have released him from the home and the inmates, Take him away from the village here. Death, messenger of Yama, lord of life and time, as universal warner and notifier has sent his life breath away to the sun rays.

ये दस्यवः पितृषु प्रविष्टा ज्ञातिमुखा अहुतादश्चरन्ति।
परापुरो निपुरो ये भरन्त्यग्निष्टानस्मात्प्र धमाति यज्ञात्॥ २८॥

28. *Ye dasyavaḥ pitṛṣu praviṣṭā jñātimukhā ahutādaścaranti. Parāpuro nipuro ye bharantyagniṣṭānasmātpra dhamāti yajñāt.*

Those negative elements and personalities who live in the garb of close-knit relations, eat without offering anything for yajna but proudly roam around and join the company of our parental seniors, who bear heavy or smart figures and strain our children and grand children, all these, let Agni, leading light of life and knowledge, eliminate from our yajna and yajnic community.

सं विशन्त्विह पितरः स्वा नः स्योनं कृण्वन्तः प्रतिरन्त आयुः। तेभ्यः शकेम हविषा नक्षमाणा ज्योग्जीवन्तः शरदः पुरूचीः॥ २९॥

29. *Saṁ viśantviha pitaraḥ svā naḥ syonaṁ kṛṇvantaḥ pratiranta āyuḥ. Tebhyaḥ śakema haviṣā nakṣamāṇā jyogjīvantaḥ śaradaḥ purūcīḥ.*

May our parental seniors, one with us, join our yajna here doing us good and promoting our life and

health. And may we too, joining them with love and devotion, serving them with liberal hospitality, be able to live a full hundred years of life.

यां ते॑ धे॒नुं नि॑पृ॒णामि॒ यमु॑ ते क्षी॒र ओ॑द॒नम्।
तेना॒ जन॑स्यासो भ॒र्ता यो ऽ त्रास॒दजी॑वनः ॥ ३० ॥

30. *Yāṁ te dhenuṁ nipṛṇāmi yamu te kṣīra odanam. Tenā janasyāso bhartā yo'trāsadajīvanaḥ.*

O father figure, by the cow that I give you, and by the food cooked in milk that I offer you, pray be the sustainer and life giver with nourishment for the person who lacks the means of living, here.

अश्वा॑वतीं॒ प्र त॑र॒ या सु॒शेवा॒क्षाकं॑ वा प्रत॒रं नवी॑यः। यस्त्वा॑ ज॒घान॒ वध्य॒ः सो अ॑स्तु॒ मा सो अ॒न्यद्वि॑दत भाग॒धेय॑म्॥ ३१ ॥

31. *Aśvāvatīṁ pra tara yā suśevārkṣākaṁ vā prataraṁ navīyaḥ. Yastvā jaghāna vadhyaḥ so astu mā so anyadvidata bhāgadheyam.*

O man, win over the world of existence which is full of worldly attainments and thus satisfying. And thus with renewed energy, cross over the jungle infested with bear and boar. And whoever hurts you, thus free from fluctuations of pleasure and pain, deserves terrible punishment and forfeits all his share from life.

य॒मः परो ऽ व॑र॒ो विव॑स्वा॒न्ततः॒ पर॑ं नाति॑ पश्यामि॒ किं च॒न। य॒मे अ॑ध्व॒रो अधि॑ मे॒ नि॒विष्टो॒ भुवो॑ वि॒वस्वा॑न॒न्वा-त॑तान ॥ ३२ ॥

32. *Yamaḥ paro'varo vivasvāntataḥ paraṁ nāti paśyāmi kiṁ cana. Yame adhvaro adhi me niviṣṭo bhuvo vivasvānanvātatāna.*

Yama is far, very far indeed. Vivasvan, the sun, relatively, is close. Beyond Yama, I see nothing, nothing that I know. My yajna of love, devotion and non-violent self-sacrifice is established in Yama, and really it is the self-refulgent Yama who has spread the light of the sun also over the regions of the universe.

अपागूहन्नमृतां मर्त्येभ्यः कृत्वा सवर्णामदधुर्विवस्वते।
उताश्विनावभरद्यत्तदासीदजहादु द्वा मिथुना सरण्यूः ॥ ३३ ॥

33. *Apāgūhannamṛtāṁ martyebhyaḥ kṛtvā savarṇā-madadhurvivasvate. Utāśvināvabharadyattadā-sīdajahādu dvā mithunā saraṇyūḥ.*

Hiding the original immortal constant Prakrti by transforming it into the mutable for the mortal forms of existence, the evolutionary powers of Divinity, i.e., the creative and dynamic Prakrti with the immant will of divinity, offers this form of itself to the self-refulgent creator and master Vivasvan, Savita, and then that dynamic state as it is then, bears a twin pair of evolved existence, the Ashvins, and thus delivers the positive and negative complementarities of the evolutionary circuit of nature's creative dynamics: Agni and Soma, energy and matter, prana and rayi (as the two are described from different points of view).

ये निखाता ये परोप्ता ये दग्धा ये चोद्धिताः।
सर्वांस्तानग्न आ वह पितॄन्हविषे अत्तवे ॥ ३४ ॥

34. *Ye nikhātā ye paroptā ye dagdhā ye coddhitāḥ. Sarvāṁstānagna ā vaha pitṝnhaviṣe attave.*

Those who are deep in their knowledge, those who are highly self-developed, those who are tempered

in the fire of experience and discipline, and those who are raised to high eminence, O Agni, high priest of yajna, invite and bring all these parental seniors and scholars to our yajna so that they may join and enjoy the yajnic delicacies.

ये अग्निदग्धा ये अनग्निदग्धा मध्ये दिवः स्वधया मादयन्ते।
त्वं तान्वेत्थ यदि ते जातवेदः स्वधया यज्ञं स्वधितिं जुषन्ताम्॥ ३५॥

35. *Ye agnidagdhā ye anagnidagdhā madhye divaḥ svadhayā mādayante. Tvaṁ tānvettha yadi te jātavedaḥ svadhayā yajñaṁ svadhitiṁ juṣantām.*

Those who are specialists of the science of heat and light, and those who are not specialists of heat and light but are specialists of other sciences, those who light the fire and those who do not, such as sanyasis, all those that rejoice in the light of knowledge with their own merit, all those, O Agni, if you know them and they know you, pray bring to yajna so that they may join the eassential splendour of the yajna and enjoy the sacred offerings in honour of the parental seniors.

शं तप माति तपो अग्ने मा तन्वं तपः।
वनेषु शुष्मो अस्तु ते पृथिव्यामस्तु यद्धरः॥ ३६॥

36. *Śaṁ tapa māti tapo agne mā tanvaṁ tapaḥ. Vaneṣu śuṣmo astu te pṛthivyāmastu yaddharaḥ.*

Agni, temper us for peace, do not heat to excess, do not mortify the body. O Agni, O sage, O scholar, O grhasthi, let your light and passion shine in the daily businesses of life, let it shine on earth, let it shine to alleviate the pain and suffering of life.

ददा᳖म्यस्मा अव॒सान॑मे॒तद्य एष॒ आग॒न्मम॒ चेदभू᳖दि॒ह।
य॒मश्चि॑कि॒त्वान्प्रत्ये॒तदा᳖ह॒ ममै॒ष रा॒य उप॑ तिष्ठतामि॒ह॥ ३७॥

37. *Dadāmyasmā avasānametadya eṣa āganmama cedabhūdiha. Yamaścikitvānpratyetadāha mamaiṣa rāya upa tiṣṭhatāmiha.*

I give this space and time to this seeker who has come here and has become my disciple, mine: So said Yama, lord omniscient, and continued that he may stay here and share the lord's wealth and knowledge.

इ॒मां मात्रां मिमीमहे॒ यथाप॑र॒ं न मासा᳖तै।
श॒ते श॒रत्सु॒ नो पु॒रा॥ ३८॥

38. *Imāṁ mātrāṁ mimīmahe yathāparaṁ na māsātai. Śate śaratsu no purā.*

This model and measure of life (in both quantity and quality) we work out (in the Vedic way) so that none other may have to do it any other way, and we work it out for a full hundred years, not less than that.

प्रेमां मात्रां मिमीमहे॒ यथाप॑र॒ं न मासा᳖तै।
श॒ते श॒रत्सु॒ नो पु॒रा॥ ३९॥

39. *Premāṁ mātrāṁ mimīmahe yathāparaṁ na māsātai. Śate śaratsu no purā.*

This model and measure of life we project, none other might do so in any other way, for a full hundred years, no less.

अपे॒मां मात्रां मिमीमहे॒ यथाप॑र॒ं न मासा᳖तै।
श॒ते श॒रत्सु॒ नो पु॒रा॥ ४०॥

40. *Apemāṁ mātrāṁ mimīmahe yathāparaṁ na māsātai. Śate śaratsu no purā.*

This model and measure of life, we plan to accomplish, none other might do so any other way, for a full hundred years, no less.

वी॒३मां मात्रां मिमीमहे॒ यथाप॑रं॒ न मासा॑तै।
श॒ते श॒रत्सु॒ नो पु॒रा॥ ४१॥

41. *Vī’māṁ mātrāṁ mimīmahe yathāparaṁ na māsātai. Śate śaratsu no purā.*

This model and measure of life we define in all details, none other might do so any other way, for a full hundred years, no less.

नि॒रि॒मां मात्रां मिमीमहे॒ यथाप॑रं॒ न मासा॑तै।
श॒ते श॒रत्सु॒ नो पु॒रा॥ ४२॥

42. *Nirimāṁ mātrāṁ mimīmahe yathāparaṁ na māsātai. Śate śaratsu no purā.*

This model and measure of life, so defined, we plan and organise to fullness, none else might be able to do so any other way, for a full hundred years, no less.

उ॒दि॒मां मात्रां मिमीमहे॒ यथाप॑रं॒ न मासा॑तै।
श॒ते श॒रत्सु॒ नो पु॒रा॥ ४३॥

43. *Udimāṁ mātrāṁ mimīmahe yathāparaṁ na māsātai. Śate śaratsu no purā.*

This model of life we live in full measure enthusiastically, so well that none other may do so any other way, for a full hundred years, no less.

समि॒मां मात्रां मिमीमहे॒ यथाप॑रं॒ न मासा॑तै।
श॒ते श॒रत्सु॒ नो पु॒रा॥ ४४॥

44. *Samimāṁ mātrāṁ mimīmahe yathāparaṁ na māsātai. Śate śaratsu no purā.*

This model of life we live in full measure enthusiastically and thus exemplify and define for a full hundred years, not less, and we do so in such a manner that none may define it in any other way.

अमा॑सि॒ मात्रां॒ स्व ऽरगा॒मायु॑ष्मान्भूयासम्।
यथाप॑रं॒ न मासा॑तै श॒ते श॒रत्सु॒ नो पु॒रा॥ ४५॥

45. *Āmāsi mātrāṁ sva ragāmāyuṣmānbhūyāsam. Yathāparaṁ na māsātai śate śaratsu no purā.*

I have lived and defined this model of life in full measure. I have fully realised happiness, a very paradise on earth. May I be blest with life and health more and even more. Let none have anything less or otherwise than this, not less than a full hundred years.

प्रा॒णो अ॑पा॒नो व्या॒न आयु॒श्चक्षु॑र्दृ॒शये॒ सूर्या॑य।
अप॑रिपरेण प॒था य॒मरा॑ज्ञः पि॒तॄन्ग॑च्छ॥ ४६॥

46. *Prāṇo apāno vyāna āyuścakṣurdṛśaye sūryāya. Aparipareṇa pathā yamarājñaḥ pitṝngaccha.*

Let pranic energy for inhalation, exhalation, systemic efficiency and good health for full age, and the eye for the vision of divine sun, be with you. And living thus, go by the simple and clear path free from crookedness to be with parental seniors and sages who abide by the laws of Yama, lord divine of life and law over time.

ये अग्रवः शशमानाः परेयुर्हित्वा द्वेषांस्यनपत्यवन्तः। ते द्यामुदित्यविदन्त लोकं नाकस्य पृष्ठे अधि दीध्यानाः ॥ ४७ ॥

47. *Ye agravaḥ śaśamānāḥ pareyurhitvā dveṣāṁsyanapatyavantaḥ. Te dyāmudityāvidanta lokaṁ nākasya pṛṣṭe adhi dīdhyānāḥ.*

Those pioneers of peace and enlightenment, who were free from the pitfalls of ordinary humanity, gave up hate and enmity and rose to the light of heaven, they all, shining with the light of divinity, attained to the top of the regions of bliss.

उदन्वती द्यौरवमा पीलुमतीति मध्यमा।
तृतीया ह प्रद्यौरिति यस्यां पितर आसते ॥ ४८ ॥

48. *Udanvatī dyauravamā pīlumatīti madhyamā. Tṛtīyā ha pradyauriti yasyāṁ pitara āsate.*

This lowest region of the heaven of light is Dyau, full of water vapour, the middle region of heaven, Madhyama, is full of molecules, and the third and highest region of light is Pradyau where abide the blessed souls and the original creative pranic energies.

ये नः पितुः पितरो ये पितामहा य आविविशुरुर्वन्तरिक्षम्। य आक्षियन्ति पृथिवीमुत द्यां तेभ्यः पितृभ्यो नमसा विधेम ॥ ४९ ॥

49. *Ye naḥ pituḥ pitaro ye pitāmahā ya āviviśururvantarikṣam. Ya ākṣiyanti pṛthivīmuta dyaṁ tebhyaḥ pitṛbhyo namasā vidhema.*

To those senior souls who are our father's parents and grand parents, those who sojourn in the vast skies, and those who live on earth and have reached the

regions of light, to all these parental souls, we offer our homage of reverence.

इदमिद्वा उ नापरं दिवि पश्यसि सूर्यम्।
माता पुत्रं यथा सिचाभ्ये ऽनं भूम ऊर्णुहि ॥ ५० ॥

50. *Idamidvā u nāparaṁ divi paśyasi sūryam. Mātā putraṁ yathā sicābhye naṁ bhūma ūrṇuhi.*

O man, soul born on earth, this now is your haven and home in life, no other. Being here, see the Sun in heaven. O Mother Earth, just as a mother covers her baby with the hem of her shawl, so pray cover this child with your motherly protection.

इदमिद्वा उ नापरं जरस्यन्यदितोऽ परम्।
जाया पतिमिव वाससाभ्ये ऽनं भूम ऊर्णुहि ॥ ५१ ॥

51. *Idamidvā u nāparaṁ jarasyanyadito'param. Jāyā patimiva vāsasābhyenaṁ bhūma ūrṇuhi.*

O man, soul born on earth, this now is your haven and home, no other. In old age there is another from this home life of Grhastha. O Mother Earth, just as the wife covers her husband with her garment, so pray cover this child with your love and caress.

अभि त्वोर्णोमि पृथिव्या मातुर्वस्त्रेण भद्रया।
जीवेषु भद्रं तन्मयि स्वधा पितृषु सा त्वयि ॥ ५२ ॥

52. *Abhi tvorṇomi pṛthivyā māturvastreṇa bhadrayā. Jīveṣu bhadraṁ tanmayi svadhā pitṛṣu sā tvayi.*

O child born on earth, I protect you happily all round with the earthly vestments of mother nature. May all that what is in living beings be in me, and may all the essential power and potential that is in parents and

seniors be in you.

अग्नीषोमा॒ पथि॑कृता स्यो॒नं दे॒वेभ्यो॒ रत्नं॑ दधथु॒र्वि लो॒कम्। उप॒ प्रेष्यन्तं॑ पू॒षणं॒ यो वहा॑त्यञ्जो॒यानैः॑ प॒थिभि॒स्तत्र॑ गच्छतम्॥ ५३॥

53. *Agnīṣomā pathikṛtā syonaṁ devebyo ratnaṁ dadhathurvi lokam. Upa preṣyantaṁ pūṣaṇaṁ yo vahātyañjoyānaiḥ pathibhistatra gacchatam.*

Agni-Soma, passion and peace of nature's divine energies, men and women, teachers and parents, who carve out simple and clear paths of life, bring auspicious jewels and create a beautiful environment on earth for noble souls in the world. You too, O man and wife, move by simple and clear paths further and join that divine process of lord creator which directs and brings auspicious nutriments for the growth and enlightenment of the rising generation.

पूषा त्वे॒तश्च्यावयतु॒ प्र वि॒द्वाननष्टपशु॒र्भुव॑नस्य गो॒पाः। स त्वै॒तेभ्य॒ः परि॑ ददत्पि॒तृभ्यो॑ ऽग्नि॒र्देवे॑भ्य॒ः सुवि॒दत्रि॑येभ्यः॥ ५४॥

54. *Pūṣā tvetaścyāvayatu pra vidvānanaṣṭapaśur-bhuvanasya gopāḥ. Sa tvaitebhyaḥ pari dadatpitṛ-bhyo'gnirdevebhyaḥ suvidatriyebhyaḥ.*

O man on the rising path of life, may the omniscient lord of life, protector of the world, Pusha, giver of nourishment, who promotes life and never destroys any living being, move you forward to advancement from here, and may Agni, lord and leader of advancement, hand you over to these parental, enlightened and gracious masters of the wealth of noble knowledge.

आयुर्विश्वायुः परि पातु त्वा पूषा त्वा पातु प्रपथे पुरस्तात्।
यत्रासते सुकृतो यत्र त ईयुस्तत्र त्वा देवः सविता दधातु॥ ५५॥

55. *Āyurviśvāyuḥ pari pātu tvā pūṣā tvā pātu prapathe purastāt. Yatrāsate sukṛto yatra ta īyustatra tvā devaḥ savitā dadhātu.*

O man on the forward journey of life, may good health and universal life energy protect and promote you all round. May Pusha, lord of universal growth and advancement, protect and promote you upfront on the way forward. And may self-refulgent Savita, lord of light and life's inspiration, establish you there where men of noble action reach and abide in peace and joy.

इमौ युनज्मि ते वह्नी असुनीताय वोढवे।
ताभ्यां यमस्य सादनं समितीश्चाव गच्छतात्॥ ५६॥

56. *Imau yunajmi te vahnī asunītāya voḍhave. Tābyāṁ yamasya sādanaṁ samitīścāva gacchatāt.*

O man, I appoint and engage these two, Agni and Soma, mother and father, parent and teacher, prana and apana, as your guides, leaders and carriers in order to lead you to the house of Yama, lord of life and time, freedom and justice, so that you learn new knowledge and training in moral, social and spiritual discipline and join the assemblies in which you will have to take part later.

एतत्त्वा वासः प्रथमं न्वागन्नपैतदूहु यदिहाबिभः पुरा।
इष्टापूर्तमनुसंक्रामं विद्वान्यत्र ते दत्तं बहुधा विबन्धुषु॥ ५७॥

57. *Etattvā vāsaḥ prathamaṁ nvāgannapaitadūha yadihābibhaḥ purā. Iṣṭāpūrtamanusaṁkrāma vidvānyatra te dattaṁ bahudhā vibandhuṣu.*

This is your new attire, prime seat and abode now come to you. Give up that you wore before. And move on, knowing well, in accordance with your desired and contributive acts and policies, performed and yet to be performed, wherever you be in various roles among your people and others.

अग्नेर्वर्म परि गोभिर्व्ययस्व सं प्रोर्णुष्व मेदसा पीवसा च।
नेत्त्वा धृष्णुर्हरसा जर्हृषाणो दधृग्विधक्षन्परीङ्खयातै ॥ ५८ ॥

58. *Agnervarma pari gobhirvyayasva saṁ prorṇuṣva medasā pīvasā ca. Nettvā dhṛṣṇurharasā jarhṛṣāṇo dadhṛgvidhakṣanpa-rīṅkhayātai.*

Put on the armour of fire with lazer beams of Vedic voice, cover yourself with intense force and graces of plenty so that no ambitious adventurer, mad with passion for victory, may suddenly rise and try to shake you all around.

दण्डं हस्तादाददानो गतासोः सह श्रोत्रेण वर्चसा बलेन।
अत्रैव त्वमिह वयं सुवीरा विश्वा मृधो अभिमातीर्जयेम ॥ ५९ ॥

59. *Daṇḍaṁ hastādādadāno gatāsoḥ saha śrotreṇa varcasā balena. Atraiva tvamiha vayaṁ suvīrā viśvā mṛdho abhimātīrjayema.*

Take away the power from the hands of the weak and the enervated along with their strength and splendour and the power to hear and adjudicate, and be here strong at the centre, and let us all, brave and well provided with the brave, win over our rivals and adversaries and achieve the goals of all battles of life.

धनुर्हस्तादाददानो मृतस्य सह क्षत्रेण वर्चसा बलेन। समागृभाय वसु भूरि पुष्टमर्वाङ् त्वमेह्युप जीवलोकम् ॥ ६० ॥

60. *Dhanurhastādādadāno mṛtasya saha kṣatreṇa varcasā balena. Samāgṛbhāya vasu bhūri puṣṭamarvāṅtvamehyupa jīvalokam.*

Taking over the power and defence forces from the possession of the dead along with the dominion, strength and splendour, taking over fully and appropriately the wealth and finance of the nation, well built, managed and preserved, come forward and move ahead with the people for the welfare of the living world.

Kanda 18/Sukta 3

Yama, Agni (5-6), Indu (54), Apah (56), mantrawise (44-46) Devatah, Atharva Rshi

इयं नारी पतिलोकं वृणाना नि पद्यत उप त्वा मर्त्य प्रेतम्।
धर्मं पुराणमनुपालयन्ती तस्यै प्रजां द्रविणं चेह धेहि ॥ १ ॥

1. *Iyaṁ nārī patilokaṁ vṛṇānā ni padyata upa tvā martya pretam. Dharmaṁ purāṇamanupālayantī tasyai prajāṁ draviṇaṁ ceha dhehi.*

O man, this woman, having lost her husband, has chosen to live on the house-hold life of a married woman under the care of a husband and, in conformity with the ancient Dharma of house-hold and matrimony, she comes to you for succour and support.

O man, accept her and provide her the life and wealth of the house-hold with the joy of progeny.

उदीर्ष्व नार्यभि जीवलोकं गतासुमेतमुप शेष एहि।
हस्तग्राभस्य दधिषोस्तवेदं पत्युर्जनित्वमभि सं बभूथ ॥ २ ॥

2. *Udīrṣva nāryabhi jīvalokaṁ gatāsumetamupa śeṣa ehi. Hastagrābhasya dadhiṣostavedaṁ patyurjanitvamabhi saṁ babhūtha.*

Rise, O woman, toward the world of the living, leave the dead where you lie, come and join the state of conjugality with this man who offers to hold your hand as your second husband and life partner.

अप॑श्यं यु॒व॒तिं नी॒यमा॑नां जी॒वां मृ॒तेभ्य॑: परिणी॒यमा॑नाम्।
अ॒न्धे॒न यत्तम॑सा॒ प्रावृ॑तासी॒त्प्रा॒क्तो अपा॑चीमनयं॒ तदे॑नाम्॥ ३॥

3. *Apśyaṁ yuvatiṁ nīyamānāṁ jīvāṁ mṛtebhyaḥ pariṇīyamānām. Andhena yattamasā prāvṛtāsīt prākto apācīmanayaṁ tadenām.*

I have seen the young woman, lover of life, being led away from the dead (husband) and getting married. When she was deeply sunk in darkness, I brought her back to the world of life from that former state of despair.

प्र॒जा॒न॒त्य ज्ञ्ये जीवलो॒कं दे॒वानां॒ पन्था॑मनुसं॒चर॑न्ती।
अ॒यं ते॒ गोप॑ति॒स्तं जु॑षस्व स्व॒र्गं लो॒कमधि॑ रोहयैनम्॥ ४॥

4. *Prajānatyaghnye jīvalokaṁ devānāṁ panthāmanusaṁcarantī. Ayaṁ te gopatistaṁ juṣasva svargaṁ lokamadhi rohayainam.*

O woman, you are inviolable, never to be hurt in any way. You know the ways and mores of the living world, and you follow the paths of the divinities. This man (who offered his hand in marriage to you) is now the protector of your person, mind and senses. He is your husband, love him, and with your love, rise and raise him to the heights of happiness in the world.

उप॒ द्यामुप॑ वेत॒समव॑त्तरो न॒दीना॑म्।
अग्ने॑ पि॒त्तम॒पाम॑सि॥ ५॥

5. *Upa dyāmupa vetasamavattaro nadīnām.*
Agne pittamapāmasi.

O Agni, you pervade in the heaven of light, you vibrate in the reeds, and you flow in the currents of rivers. O Agni, you are the life and energy of waters too.

यं त्वमग्ने समदहस्तमु निर्वापया पुनः ।
क्याम्बूरत्र रोहतु शाण्डदूर्वा व्य ल्कशा ॥ ६ ॥

6. *Yaṁ tvamagne samadahastamu nirvāpayā punaḥ.*
Kyāmbūratra rohatu śāṇḍadūrvā vyalkaśā.

O Agni, whatever you have burnt, bring back to fertility again. Let kyambu, shanda vyalkasha, soothing, beautiful and ornamental plants and grasses grow there.

इदं त एकं पर ऊ त एकं तृतीयेन ज्योतिषा सं विशस्व ।
संवेशने तन्वा३ चारुरेधि प्रियो देवानां परमे सधस्थे ॥ ७ ॥

7. *Idaṁ ta ekaṁ para ū ta ekaṁ tṛtīyena jyotiṣā saṁ viśasva. Saṁveśane tanvā'cāruredhi priyo devānāṁ parame sadhasthe.*

O man, this body with perceptions is one light of yours. Beyond this there is another light, that of the mind. Then there is the third light, that of clear and transparent Buddhi, intelligence with discrimination. With that third light join the presence of Divinity. And when you are joining that, with your causal body, go forward happy, darling of divinities, and reach and abide in the Supreme Presence and divine Bliss.

उत्तिष्ठ प्रेहि प्र द्रवौकः कृणुष्व सलिले सधस्थे । तत्र त्वं पितृभिः संविदानः सं सोमेन मदस्व सं स्वधाभिः ॥ ८ ॥

8. *Uttiṣṭha prehi pra dravaukaḥ kṛṇuṣva salile sadhasthe. Tatra tvaṁ pitṛbhiḥ saṁvidānaḥ saṁ somena madasva saṁ svadhābhiḥ.*

Rise, O soul, move forward, go fast, find a home in the living waters in the mother's womb, and then there in the parental home, one with mother, father and others, enjoy yourself with soma delicacies and gifts of love and affection.

प्र च्यवस्व तन्वं१ सं भरस्व मा ते गात्रा वि हायि मो शरीरम्।
मनो निविष्टमनुसंविशस्व यत्र भूमेर्जुषसे तत्र गच्छ॥ ९॥

9. *Pra cyavasva tanvaṁ saṁ bharasva mā te gātrā vi hāyi mo śarīram. Mano niviṣṭamanusaṁviśasva yatra bhūmerjuṣase tatra gaccha.*

Move on and grow, develop and strengthen your body, let not your limbs weaken, let not your body weaken, fall down and forsake you. Wherever your mind is inclined, there go, wherever you wish and love to be on earth, there go.

वर्चसा मां पितरः सोम्यासो अञ्जन्तु देवा मधुना घृतेन।
चक्षुषे मा प्रतरं तारयन्तो जरसे मा जरदष्टिं वर्धन्तु॥ १०॥

10. *Varcasā māṁ pitaraḥ somyāso añjantu devā madhunā gṛtena. Cakṣuṣe mā prataraṁ tārayanto jarase mā jaradaṣṭiṁ vardhantu.*

10. May my parents, seniors and divinities of nature and humanity, all lovers of peace, honour and excellence of life, develop, educate and refine me with culture, sweetness and graces of life. Advancing me over the streams of life, blessing me with fine vision for a full life of thankfulness and gratitude, may they

strengthen and exalt me to live happy and healthy till a full ripe old age.

वर्चसा॒ मां सम॑नक्त्व॒ग्निर्मेधां॒ मे॒ विष्णु॒र्न्य॑नक्त्वा॒सन्। र॒यिं मे॒ विश्वे॒ नि य॑च्छन्तु दे॒वाः स्यो॒ना माप॒ः पव॑नैः पुनन्तु॥ ११॥

11. *Varcasā māṁ samanaktvagnirmedhāṁ me viṣṇurnyanaktvāsan. Rayiṁ me viśve ni yacchantu devāḥ syonā māpaḥ pavanaiḥ punantu.*

May Agni, light of life and fire of yajna, bless me with splendour. May Vishnu, divine spirit of omnipresent omniscience, bless me with genius and the divine Word in my mouth. May divinities of the world bless me with wealth, honour and excellence. And may the sacred waters along with the winds purify and sanctify me.

मि॒त्रावरु॑णा॒ परि॒ माम॑धातामादि॒त्या मा॒ स्वर॑वो वर्धयन्तु। वर्चो॑ म॒ इन्द्रो॒ न्य॑नक्तु॒ हस्त॑योर्ज॒रद॑ष्टिं मा सवि॒ता कृ॑णोतु॥ १२॥

12. *Mitrāvaruṇā pari māmadhātāmādityā mā svaravo vardhayantu. Varco ma indro nyanaktu hastayo-rjaradaṣṭiṁ mā savitā kṛṇotu.*

May Mitra and Varuna, divine spirit of love and judgement, parents and teachers, hold, protect and promote me all round. May the Adityas, sun in the zodiacs and Aditya scholars of eloquence promote and exalt me. May Indra, spirit of divine omnipotence, and ruling powers, bring me lustre and splendour of action and achievement in hands, and may Savita, lord creator and inspirer of life, and the sun bless me with health and vitality to live a full life unto completion till old

age.

यो मुमारं प्रथमो मर्त्यानां यः प्रेयाय प्रथमो लोकमेतम्।
वैवस्वतं संगमनं जनानां यमं राजानं हविषा सपर्यत ॥ १३ ॥

13. *Yo mamāra prathamo martyānāṁ yaḥ preyāya prathamo lokametam. Vaivasvataṁ saṁgamanaṁ janānāṁ yamaṁ rājānaṁ haviṣā saparyata.*

Man is the highest among mortals that dies, and the first that returns to this world of the living and goes forward. O men and women, offer homage with yajna and prayer to Yama, ruling lord of light and time and ordainer of the life and death of the transmigration of humanity.

परा यात पितर आ च यातायं वो यज्ञो मधुना समक्तः।
दत्तो अस्मभ्यं द्रविणेह भद्रं रयिं च नः सर्ववीरं दधात ॥ १४ ॥

14. *Parā yāta pitara ā ca yātāyaṁ vo yajño madhunā samaktaḥ. Datto asmabhyaṁ draviṇeha bhadraṁ rayiṁ ca naḥ sarvavīraṁ dadhāta.*

O Pitaras, parents, teachers and senior scholars, go to yajna and come back here again. This yajna, rich in honey sweets, is in your honour. Pray give us noble strength and power, auspicious wealth, honour and excellence, and brave children worthy of a noble community.

कण्वः कक्षीवान्पुरुमीढो अगस्त्यः श्यावाश्वः सोभर्यर्चनानाः। विश्वामित्रोऽयं जमदग्निरत्रिरवन्तु नः कश्यपो वामदेवः ॥ १५ ॥

15. *Kaṇavaḥ kakṣīvānpurumīḍho agastyaḥ śyāvāśvaḥ sobharyarcanānāḥ. Viśvāmitro'yaṁ jamadagniratriravantu naḥ kaśyapo vāmadevaḥ.*

Kanva, man of steady wisdom, Kakshivan, socially motivated administrator, Purumidha, man of prosperity dedicated to charity, Agastya, challenging destroyer of evil, Shyavashva, dynamic scholar, Sobhari, destroyer of want and suffering, Archanana, man of piety and prayer, Vishvamitra, universal friend, Jamadagni, harbinger of enlightenment, Atri, man of freedom from pain and suffering, Kashyapa, man of acute vision, and Vamadeva, lover of truth, beauty and goodness, may all these protect and promote us.

विश्वामित्र जमदग्ने वसिष्ठ भरद्वाज गोतम वामदेव । शर्दिर्नो अत्रिरग्रभीन्नमोभिः सुसंशासः पितरो मृडता नः ॥ १६ ॥

16. *Viśvāmitra jamadagne vasiṣṭha bharadvāja gotama vāmadeva. Śardirno atriragrabhīnnamobhiḥ susaṁśāsaḥ pitaro mṛḍatā naḥ.*

O Vishvamitra, loving sage and the faculty of hearing, Jamadagni, visionary sage and the discriminating eye, Vasishtha, brilliant sage, pranic energy and peaceful settlement, Bharadvaja, mind and memory and abundance of food and energy, Gotama, master of the divine Word and highest efficiency of sense and mind, Vamadeva, worshipper and the spirit of the love of Satyam, Shivam, Sundaram, i.e., Truth, Goodness and Beauty, all noble sages and seers,, pitaras, protectors, promoters and sustainers, celebrated harbingers of discipline, pray bless us with peace and happiness. Indeed, with our prayers, homage and

submissions, Attri, divine spirit of freedom from suffering, has stopped and eliminated our disintegration and maintained our integrity with holistic nature and character.

कस्ये मृजाना अति यन्ति रिप्रमायुर्दधानाः प्रतरं नवीयः।
आप्यायमानाः प्रजया धनेनाधं स्याम सुरभयो गृहेषु॥ १७॥

17. *Kasye mṛjānā ati yanti ripramāyurdadhānāḥ prataraṁ navīyaḥ. Āpyāyamānāḥ prajayā dhanenādha syāma surabhayo gṛheṣu.*

Cleansed and self-shining through self-examination and self-control, we go forward over and across the world of evil, bearing life and culture ever renewed and elevated. Let us, then, live and move on rising higher with wealth and progeny, more and more refined and fragrant in our life and homes.

अञ्जते व्य ञ्जते समञ्जते क्रतुं रिहन्ति मधुनाभ्य ञ्जते।
सिन्धोरुच्छ्वासे पतयन्तमुक्षणं हिरण्यपावाः पशुमासु गृह्णते॥ १८॥

18. *Añjate vyañjate samañjate kratuṁ rihanti madhunābhyañjate. Sindhorucchvāse patayantamukṣaṇaṁ hiraṇyapāvāḥ paśumāsu gṛhṇate.*

They all, in happy homes, love and adore, refine, intensify, diversify, wholly integrate with culture and sweetness, and openly display their joint creative acts of yajnic development and progress and, themselves refined and purified at heart, receive and experience the joyous vision of divinity emerging and rising in the golden swell of the oceanic depths of their heart through these creative activities.

यद्वो॑ मु॒द्रं पि॑तरः सो॒म्यं च॒ तेनो॑ सचध्वं॒ स्वय॑शसो॒ हि भूत।
ते अ॑र्वाणः कवय॒ आ शृ॑णोत सुविद॒त्रा वि॒दथे॑ हू॒यमा॑नाः ॥ १९ ॥

19. *Yadvo mudraṁ pitaraḥ somyaṁ ca teno sacadhvaṁ svayaśaso hi bhūta. Te avrvāṇaḥ kavaya ā śṛṇota suvidatrā vidathe hūyamānāḥ.*

O Pitaras, parental seniors, honoured and beatified by these achievements, join us with the gracious joy of your heart and accept the honour and adoration which is your rightful due. Progressive visionaries of the past, present and future, pray listen to our call and, thus invoked and invited, be generous benefactors for us all in our joint creative enterprise for progress and development.

ये अत्र॑यो॒ अङ्गि॑रसो॒ नव॑ग्वा इ॒ष्टाव॑न्तो राति॒षाचो॒ दधा॑नाः।
दक्षि॑णावन्तः सु॒कृतो॒ य उ॒ स्थासद्या॒स्मिन्ब॒र्हिषि॑ मादय-
ध्वम् ॥ २० ॥

20. *Ye atrayo aṅgiraso navagvā iṣṭāvanto rātiṣāco dadhānāḥ. Dakṣiṇāvantaḥ sukṛto ya u sthāsadyāsminbarhiṣi mādayadhvam.*

O Pitaras, parental seniors, who are Atris, free from the threefold suffering of body, mind and soul, Angirasas, vibrant scholars and scientists of energy, Navagva, innovative and progressive, Ishtavanta, experts in achieving what is valuable and desirable, Ratishacha, abundant in wealth, knowledge and positive generosity, thereby bearing noble gifts of creativity, sustaining the common human family and deserving deep gratitude, noble masters of holy action, pray come, join our yajna, be seated on this vedi and rejoice with us (in anticipation of still higher achievements).

अधा॒ यथा॑ नः पि॒तर॒ः परा॑सः प्र॒त्नासो॑ अग्न ऋ॒तमा॑शशा॒नाः।
शुचीद॑य॒न्दीध्य॑त उक्थ॒शास॒ः क्षामा॑ भि॒न्दन्तो॑ अरु॒णीरप॑ व्रन्॥ २१॥

21. *Adhā yathā naḥ pitaraḥ parāsaḥ pratnāso agna ṛtamāśaśānāḥ. Śucīdayandīdhyata ukthaśāsaḥ kṣāmā bhindanto aruṇīrapa vran.*

O Agni, harbinger of light and leader of humanity, as our forefathers, ancients and later, and our parental seniors, pure and sanctified, dedicated to truth and rectitude, refining, intensifying and expanding yajna, rising and shining, singing songs of divine praise, broke new grounds on the earth and discovered new lights of existence, so should we rise, march forward and shine.

सु॒कर्मा॑णः सु॒रुचो॑ देव॒यन्तो॒ अयो॒ न दे॒वा जनि॑मा॒ धम॑न्तः।
शु॒चन्तो॑ अ॒ग्निं वा॑वृधन्त॒ इन्द्र॑मु॒र्वीं गव्यां॑ परि॒षदं॑ नो अक्रन्॥ २२॥

22. *Sukarmāṇaḥ suruco devayanto ayo na devā janimā dhamantaḥ. Śucanto agniṁ vāvṛdhanta indramurvīṁ gavyāṁ pariṣadaṁ no akran.*

Brilliant people of noble action deeply committed to holy pursuits and aspiring to rise to the stars, tempering their life to purity in the crucibles of knowledge and experience as they refine gold and temper steel in the furnace, raising the flames of fire and exalting the nation, sitting and discussing in conferences, extend the bounds of terrific energy and knowledge of the earth and skies unto the birth of stars for us.

आ यूथेव क्षुमति पश्वो अख्यद्देवानां जनिमान्त्युग्रः ।
मर्तासश्चिदुर्वशीरकृप्रन्वृधे चिदर्य उपरस्यायोः ॥ २३ ॥

23. *Ā yūtheva kṣumati paśvo akhyaddevānāṁ janimāntyugraḥ. Martāsaścidurvaśīrakṛpranvṛdhe cidarya uparasyāyoḥ.*

As the master surveys and assesses the material wealth of his house and prosperity, as the commander assesses and declares the forces under his command, so do you, O lustrous ruler, watch and confirm the presence and continuance around you of noble and brilliant scholars and leaders. So do the people, like the rise of dawns, plan and prepare for the rise of the land like the producer master praying for the generous cloud and seeking for the health and age of life's longevity.

अकर्म ते स्वपसो अभूम ऋतमवस्रन्नुषसो विभातीः ।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥ २४ ॥

24. *Akarma te svapaso abhūma ṛtamavasrannuṣaso vibhātīḥ. Viśvaṁ tadbhadraṁ yadavanti devā bṛhadvadema vidathe suvīrāḥ.*

We act in service to you, O lord Agni, by which we can be called good performers. The brilliant dawns, wearing the mantle of light and truth, adorn the fire divine which is the sun. All that is good for humanity and the world, the divinities protect and promote, so that we, brave and blest with the brave, may celebrate your high glory profusely and ecstatically in our acts of yajnic piety.

इन्द्रो मा मरुत्वान्प्राच्या दिशः पातु बाहुच्युता पृथिवी द्यामिवोपरि । लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥ २५ ॥

25. *Indro mā marutvānprācyā diśaḥ pātu bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānaṁ hutabhāgā iha stha.*

Indra, lord of winds and stormy heroes, may protect me from the eastern direction like the earth and heaven above moved in harmony by the dynamic complementarities of nature's divine forces in the cosmic circuit. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our holy offerings.

धा॒ता मा॒ निर्ऋ॑त्या॒ दक्षि॑णाया दि॒शः पा॑तु बाहु॒च्युता॑ पृथि॒वी द्यामि॑वो॒परि॑। लो॒क॒कृतः॑ पथि॒कृतो॑ यजामहे॒ ये दे॒वानां॑ हु॒तभा॑गा इ॒ह स्थ॥ २६॥

26. *Dhātā mā nir-ṛtyā dakṣiṇāyā diśaḥ pātu bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānaṁ hutabhhāgā iha stha.*

May Dhata, lord sustainer of the universe, protect me from adversity from the southern direction like the earth and heaven above moved in harmony by the dynamic complementarities of nature's divine forces in the cosmic circuit. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our holy offerings.

अदि॑तिर्मा॒ दि॒त्यैः प्र॒तीच्या॑ दि॒शः पा॑तु बाहु॒च्युता॑ पृथि॒वी द्यामि॑वो॒परि॑। लो॒क॒कृतः॑ पथि॒कृतो॑ यजामहे॒ ये दे॒वानां॑ हु॒तभा॑गा इ॒ह स्थ॥ २७॥

27. *Aditirmādityaiḥ pratīcyā diśaḥ pātu bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

May Aditi, mother Infinity with Adityas, lazer beams of the sun in the zodiacs, protect me from the western direction like the earth and heaven above moved in harmony by the dynamic complementarities of nature's divine forces in the cosmic circuit. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our holy offerings.

सोमो॑ मा॒ विश्वै॑र्दे॒वैरु॒दीच्या॒ दिशः॑ पा॑तु बाहु॒च्युता॑ पृथि॒वी द्यामि॑वो॒परि॑। लो॒क॒कृतः॑ पथि॒कृतो॑ यजामहे॒ ये दे॒वानां॑ हु॒तभा॑गा इ॒ह स्थ ॥ २८ ॥

28. *Somo mā viśvairdevairudīcyā diśaḥ pātu bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

May Soma, lord creator and harbinger of peace and joy, with all divine powers of the world protect me from the northern direction like the earth and heaven above moved in harmony by the dynamic complementarities of nature's divine forces in the cosmic circuit. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

ध॒र्ता ह॑ त्वा ध॒रुणो॑ धारयाता ऊ॒र्ध्वं भा॒नुं स॑वि॒ता द्यामि॑वो॒परि॑। लो॒क॒कृतः॑ पथि॒कृतो॑ यजामहे॒ ये दे॒वानां॑ हु॒तभा॑गा इ॒ह स्थ ॥ २९ ॥

29. *Dhartā ha tvā dharuṇo dhārayātā ūrdhvaṁ bhānuṁ savitā dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

May Dharta, supreme wielder of the universe, centre hold of all world's diversity, hold you high as Savita, lord creator, holds the sun and heaven above. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

प्राच्यां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता पृथिवी द्यामिवोपरि। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥ ३० ॥

30. *Prācyāṁ tvā diśi purā saṁvṛtaḥ svadhāyāmā dadhāmi bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

In the eastern direction, in cosmic stability, I hold you, as ever before held in protected existence in your own identity in constant motion like the earth and heaven above ever moved in harmony by complementary natural forces of the cosmic cycle. O divine performers of yajna for the divinities, benefactors, of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

दक्षिणायां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता पृथिवी द्यामिवोपरि। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥ ३१ ॥

31. *Dakṣiṇāyāṁ tvā diśi purā saṁvṛtaḥ svadhāyāmā dadhāmi bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

In the southern direction, in cosmic stability, I hold you as ever before in existence, protected in your own essential identity in constant motion like the earth and heaven above moved in harmony by complementary natural forces of the cosmic cycle. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

प्रतीच्यां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता पृथिवी द्यामिवोपरि। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥ ३२ ॥

32. *Pratīcyāṁ tvā diśi purā saṁvṛtaḥ svadhāyāmā dadhāmi bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

In the western direction, in cosmic stability, I hold you as ever before in existence, protected in your own essential identity in constant motion like the earth and heaven above moved in harmony by complementary natural forces of the cosmic cycle. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

उदीच्यां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता पृथिवी द्यामिवोपरि। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥ ३३ ॥

33. *Udīcyāṁ tvā diśi purā saṁvṛtaḥ svadhāyāmā dadhāmi bahucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

In the northern direction, in cosmic stability, I hold you protected as ever before in existence, clad in your own essential identity, in constant motion like the earth and heaven above moved in harmony by complementary natural forces of the cosmic cycle. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

ध्रुवायां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता पृथिवी द्यामिवोपरि। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥ ३४ ॥

34. *Dhruvāyāṁ tvā diśi purā saṁvṛtaḥ svadhāyāmā dadhāmi bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

In the lower direction, in cosmic stability, I hold you protected as ever before in existence, clad in your own essential identity in constant motion like the earth and heaven above moved in harmony by complementary natural forces of the cosmic cycle. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

ऊ॒र्ध्वायां त्वा दि॒शि पु॒रा सं॒वृत॑: स्व॒धाया॒मा द॑धामि बाहु॒च्युता॑ पृथि॒वी द्यामि॑वो॒परि॑। लो॒क॒कृत॑: पथि॒कृतो॑ यजामहे॒ ये दे॒वानां॑ हु॒तभा॑गा इ॒ह स्थ ॥ ३५ ॥

35. *Ūrdhvāyāṁ tvā diśi purā saṁvṛtaḥ svadhāyāmā dadhāmi bāhucyutā pṛthivī dyāmivopari. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

In the higher direction above, in cosmic stability, I place you protected as ever before in existence, clad in your own essential identity in constant motion like the earth and heaven above moved in harmony by complementary natural forces of the cosmic cycle. O divine performers of yajna, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our holy offerings.

ध॒र्तासि॑ ध॒रुणो॑ऽसि॒ वंस॑गोऽसि ॥ ३६ ॥

36. *Dhartāsi dharuṇo'si vaṁsago'si.*

O lord, you are the sustainer of existence. You are the firm centre-hold of existence. You are the treasure-hold of all that is valuable and worth having.

उ॒द॒पूर॑सि मधु॒पूर॑सि वात॒पूर॑सि ॥ ३७ ॥

37. *Udapūrasi madhupūrasi vātapūrasi.*

You are the treasure-hold, giver and purifier of the waters of life, you are the treasure-hold, giver and purifier of the honey sweets of life, you are the treasure-hold, giver and purifier of prana and pranic energies of life.

इतश्च मामुतश्चावतां यमेइव यतमाने यदैतम्। प्र वां भरन्मानुषा देवयन्तो आ सीदतां स्वमु लोकं विदाने॥ ३८॥

38. *Itaśca māmutaścāvatāṁ yame-iva yatamāne yadaitam. Pra vāṁ bharanmānuṣā devayanto ā sīdatāṁ svamu lokaṁ vidāne.*

O complementarities of life, nature and existence, men and women, heaven and earth, Prakrti and Purusha, mother and father, who move together in action like twins, pray save me from the sufferance of life here and there in the other beyond. Let the people dedicated to divinity serve you both together for prosperity and self-fulfilment. You know your own place in the world of existence, pray come and be seated there with us.

स्वासस्थे भवतमिन्दवे नो युजे वां ब्रह्म पूर्व्यं नमोभिः। वि श्लोक एति पथ्येव सूरिः शृण्वन्तु विश्वे अमृतास एतत्॥ ३९॥

39. *Svāsasthe bhavatamindave no yuje vāṁ brahma pūrvyaṁ namobhiḥ. Vi śloka eti pathye va sūriḥ śṛṇvantu viśve amṛtāsa etat.*

Pray be present to our mind and vision in your seat in our heart. I join you with submission and homage of salutations and offer divine songs of ancient and eternal time in homage of adoration to you. This mighty song of adoration rises and reaches you by the straight and clear path of love and adoration, and may all the immortal souls of the world listen and rejoice in this song which shines bright as the sun.

त्रीणि॑ प॒दानि॑ रु॒पो अ॒न्वा॑रोहच्चतु॑ष्पदी॒मन्वै॒तद् व्र॒तेन॑ ।
अ॒क्षरे॑ण॒ प्रति॑ मिमीते अ॒र्कमृ॒तस्य॒ नाभा॑व॒भि सं पु॑नाति ॥ ४० ॥

40. *Trīṇi padāni ropo anvarohaccatuṣpadīmanvaitad vratena. Akṣareṇa prati mimīte arkamṛtasya nābhāvabhi saṁ punāti.*

Man through meditation on Aum rises and covers three phases of the existential world and the corresponding three pervasive phases of Supreme Brahma, and moves on to the fourth, Turiya phase, the silent phase of Aum and transcendent phase of Brahma, through continued meditation in relentless discipline. Thus by Akshara, the Word, Aum, he realises the self-refulgent eternal Brahma and ultimately sanctifies himself absolutely at the very centre seed and origin of Rtam, constant existence beyond the mutable.

(Reference for four phases of Aum and Brahma may be made to Mandukyopanishad, and to Chhandogyopanishad 1, 1-7 for meditative study of Aum).

दे॒वेभ्य॒: कम॑वृणीत मृ॒त्युं प्र॒जायै॒ किम॒मृ॑तं॒ नावृ॑णीत । बृ॒ह॒-
स्पति॑र्य॒ज्ञमत॑नुत ऋ॒षिः प्रि॒यां य॒मस्त॒न्व॑१॒॑मा रि॑रेच ॥ ४१ ॥

41. *Devebhyaḥ kamavṛṇīta mṛtyuṁ prajāyai kimamṛtaṁ nāvṛṇīta. Bṛhaspatiryajñamatanuta ṛṣiḥ priyāṁ yamastanvamā rireca.*

Brhaspati, lord of the expanding universe, chooses joyous death for the devas, people of enlightenment and piety. Does he not choose, provide for, freedom from death for his children? Brhaspati, all seeing visionary creator, laid out the provision and

process for all, and thereby Yama, lord of life and law, releases all from the dear mortal body and supplants the mortal body with freedom of the soul.

त्वमग्न ईड्डितो जातवेदोऽ वाड्ढव्यानि सुरभीणि कृत्वा।
प्रादाः पितृभ्यः स्वधया ते अक्षन्नद्धि त्वं देव प्रयता हवींषि॥ ४२॥

42. *Tvamagna īḍito jātavedo'vāḍḍhavyāni surabhīṇi kṛtvā. Prādāḥ pitṛbhyaḥ svadhayā te akṣannaddhi tvaṁ deva prayatā havīṁṣi.*

Leading light of life, Agni, harbinger of fresh life and energy, all pervasive, all knowing, invoked and adored, you receive the holy materials offered in yajnic oblations, convert and intensify them to fragrant refinement and catalytic efficacy and send them on to life nourishing divinities of nature and humanity. Let the pranic energies feed upon these offerings by their own nature and character and be replenished and energised, and you too, O refulgent divinity, consume your share in the natural process for life sustenance.

आसीनासो अरुणीनामुपस्थे रयिं धत्त दाशुषे मर्त्याय।
पुत्रेभ्यः पितरस्तस्य वस्वः प्र यच्छत त इहोर्जं दधात॥ ४३॥

43. *Āsīnāso aruṇīnāmupasthe rayiṁ dhatta dāśuṣe martyāya. Putrebhyaḥ pitarastasya vasvaḥ pra yacchata ta ihorjaṁ dadhāta.*

O Pitaras, parental seniors and life giving natural powers of vital sustenance, abiding close by the flames of fire and morning rays of the dawn, pray bear and bring wealth, honour and excellence for the generous human performer of yajna. Bear and bring wealth peace

and settlement in happiness for his children and bless them with food and energy for body, mind and soul in happy homes here.

अग्निष्वात्ताः पितर एह गच्छत सदःसदः सदत सुप्रणीतयः।
अत्तो हवींषि प्रयतानि बर्हिषि रयिं च नः सर्ववीरं दधात॥ ४४॥

44. *Agniṣvāttāḥ pitara ehagacchata sadaḥsadaḥ sadata supraṇītayaḥ. Atto havīṁṣi prayatāni barhiṣi rayiṁ ca naḥ sarvavīraṁ dadhāta.*

O Pitaras, parental seniors and divinities of nature's pranic energies, leading lights of life and harbingers of love and advancement, performers of yajna and recipients of the gifts of fire and the dawns, pray come here, visit and be seated in every home, partake of the holy offerings here on the vedi, and bear and bring for us wealth, honour and excellence with progeny worthy of the brave.

उपहूता नः पितरः सोम्यासो बर्हिष्येषु निधिषु प्रियेषु। त आ गमन्तु त इह श्रुवन्त्वधि ब्रुवन्तु ते ऽवन्त्वस्मान्॥ ४५॥

45. *Upahūtā naḥ pitaraḥ somyāso barhiṣye ṣu nidhiṣu priyeṣu. Ta ā gamantu ta iha śruvantvadhi bruvantu te' vantvasmān.*

May our Pitaras, parental seniors, lovers of soma, peace and joy, invited with reverence to our yajnic programmes of prosperity in knowledge, joint action and valuable achievements, come here to our vedi, listen to us patiently and sympathetically, speak to us and advise us from their high position, and thus save, protect and advance us in life.

ये नः पितुः पितरो ये पितामहा अनूजहिरे सोमपीथं वसिष्ठाः ।
तेभिर्यमः संरराणो हवींष्युशन्नुशद्भिः प्रतिकाममत्तु ॥ ४६ ॥

46. *Ye naḥ pituḥ pitaro ye pitāmahā anūjahire somapīthaṁ vasiṣṭhāḥ. Tebhiryamaḥ saṁrarāṇo havīṁṣyuśannuśadbhiḥ pratikāmamattu.*

Great and most brilliant, Vasishthas, are our Pitaras, parental seniors, parents and grand parents of our parents, lovers and creators of soma, peace, prosperity and joy, who come and join our soma-yajna. With those loving and enthusiastic pitaras, may Yama, lord ordainer of life and time, and the keeper of individual and social discipline, too, happy, loving and rejoicing with them all, we pray, come and partake of the delicacies of yajna as he pleases in every aspect of our yajna.

ये तातृषुर्देवत्रा जेहमाना होत्राविदः स्तोमतष्टासो अर्कैः ।
आग्ने याहि सहस्रं देववन्दैः सत्यैः कविभिर्ऋषिभिर्घर्मसद्भिः ॥ ४७ ॥

47. *Ye tātṛṣurdevatrā jehamānā hotrāvidaḥ stomataṣṭāso arkaiḥ. Āgne yāhi sahasraṁ devavandaiḥ satyaḥ kavibhir-ṛṣibhirgharmasadbhiḥ.*

Those who thirst for and strive after love of the divinities, who know the hymns and processes of yajna, who are shaped in mind and character by Vedic hymns and yajnic discipline with prayers and worship of divinities, and who are honoured a thousandfold by the divines, with such poets, sages and seers, O leading light of life, Agni, come, they are dedicated to truth and steeped in the science of yajna, heat and light.

ये स॒त्यासो॑ हवि॒रदो॑ हवि॒ष्पा इन्द्रे॑ण दे॒वैः स॒रथं॑ तु॒रेण॑। आग्ने॑ याहि सुवि॒दत्रे॑भिर॒र्वाङ्परै॒ः पूर्वै॒र्ऋषि॑भिर्घर्म॒सद्भिः॑॥ ४८॥

48. *Ye satyāso haviradoṁ haviṣpā indreṇa devaiḥ sarathaṁ tureṇa. Āgne yāhi suvidatrebhirarvāṅparaiḥ pūrvair-ṛṣibhirgharmasadbhiḥ.*

Those who are dedicated to the pursuit of truth, receive and consume holy offerings of yajnic inputs and develop, refine, protect and further promote the holy inputs, and move along with Indra, divine omnipotence and energies of nature at a velocity faster than anything else, with these generous performers and pioneers, sages and seers, and visionary creators ancient and modern steeped in the science of yajna, heat and light, O Agni, leading light of life and path maker of the future, come to us.

उप॑ सर्प मा॒तर॑ं॒ भूमि॑मे॒तामु॑रु॒व्यच॑सं पृथि॒वीं सु॒शेवा॑म्। ऊर्णा॑म्रदाः पृथि॒वी दक्षि॑णावत ए॒षा त्वा॑ पातु॒ प्रप॑थे पु॒रस्ता॑त्॥ ४९॥

49. *Upa sarpa mātaraṁ bhūmimetāmuruvyacasaṁ pṛthivīṁ suśevām. Ūrṇamradāḥ pṛthivī dakṣiṇāvata eṣā tvā pātu prapathe purastāt.*

O soul, go close to this seat of your existence, vast, auspicious and comfortable Mother Earth. And may this earth, silken soft for the man of generosity, nurse, nourish, protect and promote you forward on the path of life in the front direction.

उच्छ्व॑ञ्चस्व पृथिवि॒ मा नि बा॑धथाः सूपाय॒नास्मै॑ भव सूपसर्प॒णा। मा॒ता पु॒त्रं यथा॑ सि॒चाभ्ये॑ ऊ॑नं भूम ऊर्णुहि॥ ५०॥

50. *Ucchvañcasva pṛthivi mā ni bādhathāḥ sūpāyanāsmai bhava sūpasarpaṇā. Mātā putraṁ yathā sicābhyenaṁ bhūma ūrṇuhi.*

O Mother Earth, wax and bloom and swell for this soul, pray do not suppress it, be kind as mother for the child, pleasant for it to walk upon and move forward. O Mother Earth, cover him with your protection as a mother covers the child with the hem of her sari.

उच्छ्व॑ञ्चमाना पृथि॒वी सु ति॑ष्ठतु स॒हस्रं॑ मित॒ उप॒ हि श्र॑यन्ताम्।
ते गृ॒हासो॑ घृत॒श्चुतः॑ स्यो॒ना वि॒श्वाहा॑स्मै॒ शर॒ण्राः॑ स॒न्त्वत्र॑॥ ५१॥

51. *Ucchvañcamānā pṛthivī su tiṣṭhatu sahasraṁ mita upa hi śrayantām. Te gṛhāso ghṛtaścutaḥ syonā viśvāhāsmai śaraṇāḥ santvatra.*

Waxing and blooming, let the earth be stable and peaceful. Let a thousand homes and people abide at peace and observe measured ways of life. And let those homes, abundant in ghrta and prosperity, full of comfort and joy, be a happy haven for this man for all time.

उत्ते॑ स्तभ्नामि पृथि॒वीं त्वत्परी॒मं लो॒गं नि॒द॒ध॒न्मो अ॒हं रि॑षम्।
ए॒तां स्थू॒णां पि॒तरो॑ धारयन्ति ते॒ तत्र॑ य॒मः सा॑द॑ना ते कृणोतु॥ ५२॥

52. *Utte stabhnāmi pṛthivīṁ tvatparīmaṁ logaṁ nidadhanmo ahaṁ riṣam. Etāṁ sthūṇāṁ pitaro dhārayanti te tatra yamaḥ sādanā te kṛṇotu.*

O man, I hold up, support and sustain this earth for you. Bearing this house of clay all around for you,

let me never feel embarrassed (on your account). The Pitaras, parental seniors and natural energies, bear this central column firm, and there may Yama, ruler of time and law, build the house for you.

(This mantra is highly and variously open ended: Who speaks the first sentence? Supreme Divinity. What is the house of clay? Could be the earth itself, could be the family home built over generations, could be the body itself built and given over successive births in the cycle of existence.)

इ॒ममग्ने॒ चम॒सं मा वि जि॑ह्वर॒ः प्रि॒यो दे॒वाना॑मुत सो॒म्याना॑म्। अ॒यं यश्च॑म॒सो दे॑व॒पान॒स्तस्मि॑न्दे॒वा अ॒मृता॑ मादयन्ताम्॥ ५३॥

53. *Imamagne camasaṁ mā vi jihvaraḥ priyo devānāmuta somyānām. Ayaṁ yaścamaso devapānastasmindevā amṛtā mādayantām.*

Agni, leading light of life, pray do not distort and vitiate this chamas, ladle of life's yajna (full of exciting gifts for the fire of life). It is the darling of Devas and lovers of soma, those who create as well as enjoy the ecstasy of yajnic living. It is the ladle in which and from which the divinities receive the nectar of life. Let the immortal Devas here in this life rejoice in their acts of creativity and the consequent fruits.

अथ॑र्वा पू॒र्णं च॑म॒सं यमिन्द्रा॑याबि॑भर्वा॒जिनी॑वते। तस्मि॑न्कृ॒णोति सु॒कृत॑स्य॒ भक्षं॑ तस्मि॒न्निन्दु॑ः पवते॒ विश्व॒दानी॑म्॥ ५४॥

54. *Atharvā pūrṇaṁ camasaṁ yamindrāyābibharvājinīvate. Tasminkṛṇoti sukṛtasya bhakṣaṁ tasminninduḥ pavate viśvadānīm.*

The ladle of life which Atharva, eternal lord of

constancy, fills and provides for the vibrant, energetic and winsome soul is full, in which the lord provides the man's share of potential food and joy for noble action, and therein flows the nectar of life constantly in the state of purity (unless it is polluted through ignorance or by one's own negative choice).

यत्ते॑ कृ॒ष्णः श॑कु॒न आ॑तु॒तोद॑ पिपी॒लः स॒र्प उ॒त वा॒ श्वाप॑दः।
अ॒ग्निष्टद्विश्वाद॑ग॒दं कृ॑णोतु॒ सोम॑श्च॒ यो ब्रा॑ह्म॒णाँ आ॑वि॒वेश॑॥ ५५॥

55. *Yatte kṛṣṇaḥ śakuna ātutoda pipīlaḥ sarpa uta vā śvāpadaḥ. Agniṣṭadviśvādagadaṁ kṛṇotu somaśca yo brāhmaṇāṅ āviveśa.*

O soul, in the course of life, whatever fear, harm or injury, ignorance, or the dark ones, birds, beasts, insects or reptiles may do to your person, all these, may Agni, all purifying, and soma, and soma science known to experts, heal and restore, back to your good health.

पय॑स्वतीरोष॑धय॒ः पय॑स्वन्मा॒मक॑ं पय॑ः।
अ॒पां पय॑सो॒ यत्पय॒स्तेन॑ मा स॒ह शु॑म्भतु॥ ५६॥

56. *Payasvatīroṣadhayaḥ payasvanmāmakaṁ payaḥ. Apāṁ payaso yatpayastena mā saha śumbhatu.*

Let the herbs and trees be full of nectar. Let the nectar vested in me be full of its own divine purity through the life time. May the nectar which is the essence of the purity of life's divine flow, with all the purity of nature's constancy, purify me.

इ॒मा नारी॑रविध॒वाः सु॒पत्नी॒राञ्ज॑नेन स॒र्पिषा॒ सं स्पृ॑शन्ताम्।
अ॒न॒श्रवो॑ अनमी॒वाः सु॒रत्ना॒ आ रो॑हन्तु॒ जन॑यो॒ योनि॒मग्रे॑॥ ५७॥

57. *Imā nārīravidhavāḥ supatnīrāñjanena sarpiṣā saṁ spṛśantām. Anaśravo anamīvāḥ suratnā ā rohantu janayo yonimagre.*

And these women, noble wives happily married with their husbands, should anoint themselves with cream and collyrium, and let them, free from tears and sorrow, free from ill health, wearing jewels and ornaments, go forward in life as proud mothers in their home.

सं ग॑च्छस्व पि॒तृभिः॒ सं य॒मेने॑ष्टापू॒र्तेन॑ पर॒मे व्यो ऽ॑मन्।
हि॒त्वाव॒द्यं पु॒न॒रस्त॒मेहि॒ सं ग॑च्छतां त॒न्वा ऽ॑सु॒वर्चीः॥ ५८॥

58. *Saṁ gacchasva pitṛbhiḥ saṁ yameneṣṭāpūrtena parame vyoman. Hitvāvadyaṁ punarastamehi saṁ gacchatāṁ tanvā suvarcāḥ.*

O soul, join with pitrpranic energies and go forward, join with another life time for future existence and go forward, join with your acts of choice and obligation and go forward to the highest space. Having left the imperfect and exhausted life, go to a new home, join with another vigorous bright body full of fresh life again.

ये नः॑ पि॒तुः पि॒तरो॒ ये पि॑ताम॒हा य आ॑विवि॒शुरु॒र्वं॑१॒॑न्तरि॑क्षम्।
तेभ्य॑ः स्व॒राडसु॑नीतिर्नो अ॒द्य य॑थाव॒शं त॒न्व ऽ॑ः कल्प-
याति॥ ५९॥

59. *Ye naḥ pituḥ pitaro ye pitāmahā ya āviviśu-rurvantarikṣam. Tebhyaḥ svarāḍasunītirno adya athāvaśaṁ tanvaḥ kalpayāti.*

Those who are our parents' parents and grand

parents, who have gone forward and entered into the wide space, for those forefathers of ours, the self-refulgent ordainer of the cycle of life and pranic energy creates new bodies always according to their inner desires recorded in the mind.

शं ते॑ नीहा॒रो भ॑वतु॒ शं ते॑ प्रु॒ष्वाव॑ शीयताम्। शीति॑के॒ शीति॑कावति॒ ह्लादि॑के॒ ह्लादि॑कावति। म॒ण्डू॒क्य॑प्सु शं भु॑व इ॒मं स्व॑ग्नि॒ शम॑य ॥ ६० ॥

60. *Śaṁ te nīhāro bhavatu śaṁ te pruṣvāva śīyatām. Śītike śītikāvati hlādike hlādikāvati. Manḍūkya-psu śaṁ bhuva imaṁ svagniṁ śamaya.*

Let the fog and mists be cool and comfortable to you. Let rain showers come cool and refreshing to you for peace. O cool and refreshing herbs and plants, O happy and delightful people in quality of mind and in response and vibrations, be calm, happy and comfortable in home life as a frog in cool comfortable water and calm this heat and fire of the mind and body.

वि॒वस्वा॑न्नो॒ अभ॑यं कृणोतु॒ यः सु॒त्रामा॑ जी॒रदा॑नुः सु॒दानु॑ः। इ॒हेमे वी॒रा ब॒हवो॑ भवन्तु॒ गोम॒दश्व॑व॒न्मय्य॑स्तु पु॒ष्टम् ॥ ६१ ॥

61. *Vivasvānno abhayaṁ kṛṇotu yaḥ sutrāmā jīradānuḥ sudānuḥ. Iheme vīrā bahavo bhavantu gomadaśvavanmayyastu puṣṭaṁ.*

Let the self-refulgent lord of the world who is all-protective, giver of life energy, and all beneficent, grant us freedom from fear. Let all these brave heroes be many and for me, and may there be growth and progress in lands, cows and horses, and culture, and let there be great achievements of health and prosperity

for me.

विवस्वान्नो अमृतत्वे दधातु परैतु मृत्युरमृतं न ऐतु। इमान्रक्षतु पुरुषानाजरिम्णो मो ष्वे षामसवो यमं गुः ॥ ६२ ॥

62. *Vivasvānno amṛtatve dadhātu paraitu mṛyuramṛtaṁ na aitu. Imānrakṣatu puruṣānā jarimṇo mo ṣve ṣāmasavo yamaṁ guḥ.*

May the lord self-refulgent establish us in the nectar sweetness of immortality. Let death and adversity go off, let immortality come and bless us. May the lord protect these mature men against old age and infirmity. Let pranic energies protect these old people, and may their pranic energies never forsake them and fly to Yama, lord of time and death.

यो दध्रे अन्तरिक्षे न महना पितॄणां कविः प्रमतिर्मतीनाम्। तमर्चत विश्वमित्रा हविर्भिः स नो यमः प्रतरं जीवसे धात् ॥ ६३ ॥

63. *Yo dadhre antarikṣe na mahnā pitṝṇāṁ kaviḥ pramatirmatīnām. Tamarcata viśvamitrā havirbhiḥ sa no yamaḥ prataraṁ jīvase dhāt.*

O men and women, friends of the world of life, worship him, with homage of faith, love and havi, who is the creative visionary and wisest of the wise and parental powers of nature and humanity, and who, surely with his sole omnipotence, holds and sustains the stars and planets in space. May he, Yama, lord ordainer of life and time, sustain us too unto a long and full life of high quality beyond sorrow and suffering.

आ रोहत दिवमुत्तमामृषयो मा बिभीतन। सोमपाः सोमपायिन इदं वः क्रियते हविरगन्म ज्योतिरुत्तमम् ॥ ६४ ॥

64. *Ā rohata divamuttamāmṛṣayo mā bibhītana. Somapāḥ somapāyina idaṁ vaḥ kriyate haviraganma jyotiruttamam.*

O saintly seers of Vedic mantras, lovers, protectors and developers of the science of soma and the health and happiness of life, fear not, rise to the best and highest light of life, knowledge and bliss. This homage of faith and reverence is prepared and offered to you. Let us all rise and reach the highest light of bliss in the presence of Divinity.

प्र केतुना बृहता भात्यग्निरा रोदसी वृषभो रोरवीति।
दिवश्चिदन्तादुपमामुदानडपामुपस्थे महिषो ववर्ध॥ ६५॥

65. *Pra ketunā bṛhatā bhātyagnirā rodasī vṛṣabho roravīti. Divaścidantādupamāmudānaḍapāmupasthe mahiṣo vavardha.*

Self-refulgent Agni, light and fire of life, blazes and rises by topless banners of flame and, like a mighty mountainous cloud, roars over heaven and earth. Unto the ends of earth and heaven it assumes and reveals its presence in the semblance of stars and planets and waxes mighty and mightier at the heart of cosmic oceans.

नाके सुपर्णमुप यत्पतन्तं हृदा वेनन्तो अभ्यचक्षत त्वा।
हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम्॥ ६६॥

66. *Nāke suparṇamupa yatpatantaṁ hṛdā venanto abhyacakṣata tvā. Hiraṇyapakṣaṁ varuṇasya dūtaṁ yamasya yonau śakunaṁ bhuraṇyum.*

O Agni, saints and sages loving you with their heart and soul, realise and see you in meditation, flying like a bird of golden wings in the heaven of light and

bliss, the messenger and harbinger of the oceanic waters of Varuna in space, and a blazing bird at the centre of Yama, sustaining omnipotence wielding and ordaining the world of cosmic existence with love and justice.

इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा। शिक्षा णो अस्मिन्पुरुहूत यामनि जीवा ज्योतिरशीमहि॥ ६७॥

67. *Indra kratuṁ na ā bhara pitā putrebhyo yathā. Śikṣā ṇo asminpuruhūta yāmani jīvā jyotiraśīmahi.*

Indra, bring us the divine vision, will and intelligence as does the father for his children. O lord universally invoked and worshipped, instruct us as a teacher at this modern time so that we, ordinary souls, may have the light of life and living experience of Divinity in the prevailing darkness.

अपूपापिहितान्कुम्भान्यांस्ते देवा अधारयन्।
ते ते सन्तु स्वधावन्तो मधुमन्तो घृतश्चुतः॥ ६८॥

68. *Apūpāpihitānkumbhānyāṁste devā adhārayan. Te te santu svadhāvanto madhumanto ghṛtaścutaḥ.*

O lord, those generous and brilliant people, saints, sages and performers of yajna, bear, hold and offer jars full of rich delicacies for yajnic worship and hospitality to you, may those jars, we pray, be rich in their own essential yajnic wealth, honey sweets and abundance of ghrta.

यास्ते धाना अनुकिरामि तिलमिश्राः स्वधावतीः। तास्ते सन्तु विभ्वीः प्रभ्वीस्तास्ते यमो राजानु मन्यताम्॥ ६९॥

69. *Yāste dhānā anukirāmi tilamiśrāḥ svadhāvatīḥ. Tāste santu vibhvīḥ prabhvīstāste yamo rājānu manyatām.*

O man, whatever grains of rice mixed with sesamum seeds I sow, raise and give you according to the seasons, may they be abundantly sufficient and nourishing for you, and may Yama, master ordainer of time, health and age, approve for you.

पुनर्दे॑हि वनस्पते॒ य एष॒ निहि॑त॒स्त्वयि॑।
यथा॑ य॒मस्य॒ साद॑न॒ आसा॑तै वि॒दथा॒ वद॑न्॥ ७०॥

70. *Punardehi vanaspate ya eṣa nihitastvayi. Yathā yamasya sādana āsātai vidathā vadan.*

Vanaspate, lord of love, beauty and goodness, give us this love and dedication again which abides deep and safe at heart in you so that man may abide in the house of Yama, the world of justice and noble action, knowing, pursuing and also speaking of knowledge and karma to others.

आ र॑भस्व जातवेद॒स्तेज॑स्व॒द्धरो॑ अस्तु ते।
शरी॑रमस्य॒ सं द॒हाथै॑नं धेहि सु॒कृता॑मु लो॒के॥ ७१॥

71. *Ā rabhasva jātavedastejasvaddharo astu te. Śarīramasya saṁ dahāthainaṁ dhehi sukṛtāmu loke.*

O Jataveda, leading light of life and the ways of life and action in active life, pray begin the process of teaching and discipline. Let your heat of discipline and light of knowledge be impressive and powerfully attractive. Pray heat up and temper the body and mind of this initiate and help him settle in the world of noble

house-holders dedicated to knowledge and holy action.

ये ते॒ पूर्वे॑ परा॑गता॒ अप॑रे पि॒तर॑श्च॒ ये।
तेभ्यो॑ घृ॒तस्य॑ कु॒ल्यै ऽतु श॒तधा॑रा व्युन्द॒ती ॥ ७२ ॥

72. *Ye te pūrve parāgatā apare pitaraśca ye. Tebhyo ghṛtasya kulyaitu śatadhārā vyundatī.*

O man of knowledge and yajnic action, for all those parental seniors and ancestors of yours, ancient and later ones, who have gone before, let the streams of ghrta overflow abundant in a hundred ways of yajna in their honour.

ए॒तदा रो॑ह॒ वय॑ उन्मृजा॒नः स्वा इ॒ह बृ॒हदु॑ दीदयन्ते। अ॒भि प्रेहि॑ मध्य॒तो माप॑ हास्थाः पितॄ॒णां लो॒कं प्र॑थ॒मो यो अत्र॑ ॥ ७३ ॥

73. *Etadā roha vaya unmṛjānaḥ svā iha bṛhadu dīdayante. Abhi prehi madhyato māpa hāsthāḥ pitṝṇāṁ lokaṁ prathamo yo atra.*

O man, mount and rise high on this life's ladder, cleansing and raising yourself in knowledge, morals and yajnic action. Your own qualities of character and your own people here highly shine. Go forward and rise in their midst. Do not forsake the world of your parents and seniors which is of the first importance and value to you here.

Kanda 18/Sukta 4

Yama, Pitarah, Agni, Chandrama, and others Devatah, Atharva Rshi

आ रो॑हत जनि॑त्रीं जा॒तवे॑दसः पितृ॒याणै॒: सं व॒ आ रो॑हयामि।
अवा॑ड्व्येषि॒तो ह॑व्य॒वाह॑ ईजा॒नं यु॒क्ताः सु॒कृतां धत्त लो॒के ॥ १ ॥

1. *Ā rohata janitrīṁ jātavedasaḥ pitṛyāṇaiḥ saṁ va ā rohayāmi. Avāḍḍhavyeṣito havyavāha ījānaṁ yuktāḥ sukṛtāṁ dhatta loke.*

O jatavedas, intelligent men and women self-aware of all that is born, lives and completes its existential life cycle, arise, move forward by the paths shown by seniors and ancestral traditions and reach the universal mother spirit of existence. I help you all together and show the path to the ascent. Agni, leading light of life, receiver and carrier of your offerings, loved, invoked and adored, has accepted your offerings. O men and women dedicated to Divinity, O mother powers of divine nature, establish the performer of yajna in the state of earthly paradise created by people of noble action.

देवा यज्ञमृतवः कल्पयन्ति हविः पुरोडाशं स्रुचो यज्ञायुधानि। तेभिर्याहि पथिभिर्देवयानैर्यैरीजानाः स्वर्गं यन्ति लोकम् ॥ २ ॥

2. *Devā yajñamṛtavaḥ kalpayanti haviḥ puroḍāśaṁ sruco yajñāyudhāni. Tebhiryāhi pathibhirdevayānairyairījānāḥ svargaṁ yanti lokam.*

Noble, generous and brilliant people of creative mind and the seasons in harmony design and structure the yajnic programmes, they prepare the yajnic inputs, the holy food, the ladles for offering and the entire infrastructure of yajna. With them, by their programmes, and by the paths shown by divinities of nature and humanity, the people who perform yajna rise to the state of peace and paradisal bliss on earth. O man, you too perform yajna and rise.

ऋ॒तस्य॒ पन्था॒मनु॑ पश्य सा॒ध्वङ्गि॑रसः सुकृ॒तो॒ येन॒ यन्ति॑।
तेभि॑र्याहि प॒थिभि॑: स्व॒र्गं यत्रा॑दि॒त्या मधु॑ भ॒क्षय॑न्ति तृ॒तीये॒
नाके॒ अधि॒ वि श्र॑यस्व॥ ३॥

3. *Ṛtasya panthāmanu paśya sādhvaṅgirasaḥ sukṛto yena yanti. Tebhiryāhi pathibhiḥ svargaṁ yatrāditya madhu bhakṣayanti tṛtīye nāke adhi vi śrayasva.*

O man, watch the path of nature's divine law and yajnic performance by which Angirasas, vibrant leaders of science and holy action, go forward in life to the state of paradisal bliss. By those very paths of knowledge, law and yajna, you too go forward and reach the state of bliss where Adityas, brilliant sages of the highest order of knowledge and disciplined performance, feed on the honey sweets of bliss in the third and highest state of heaven. Go and be established there.

त्रय॑: सुप॒र्णा उप॑रस्य मा॒यू नाक॑स्य पृ॒ष्ठे अधि॑ वि॒ष्टपि॑ श्रि॒ताः।
स्व॒र्गा लो॒का अ॒मृते॑न वि॒ष्ठा इष॒मूर्जं॑ यज॑मानाय दुह्राम्॥ ४॥

4. *Trayaḥ suparṇā uparasya māyū nākasya pṛṣṭhe adhi viṣṭapi śritāḥ. Svargā lokā amṛtena viṣṭhā iṣamūrjaṁ yajamānāya duhrām.*

Three 'Birds' of golden wing, that is, Ishvara, Jiva, and Prakrti, or heaven, firmament and the earth, or sun, moon and the earth, or Adityas, Angirasas and the yajnic people going by Devayana and Pitryana paths of living, and thunder and lightning of the rain bearer cloud, all these are sustained by the Lord Supreme on top of heaven over the middle regions. All these, by the

laws of Rtam and yajnic performance, are 'regions', natural and human, replete with immortal nectar, leading to the state of joy and divine bliss. May all these bear and bring food and energy of body, mind and soul for the yajamana.

जुहूर्दीधार॒ द्यामु॑प॒भृद॒न्तरि॑क्षं ध्रु॒वा दा॑धार पृथि॒वीं प्र॑ति॒ष्ठाम्।
प्र॒ती॒मां लो॒का घृ॒तपृ॑ष्ठाः स्व॒र्गाः काम॑काम॒ं यज॑मानाय दु॒ह्राम्॥ ५॥

5. *Juhūrdādhāra dyāmupabhṛdantarikṣaṁ dhruvā dādhāra pṛthivīṁ pratiṣṭhām. Pratīmāṁ lokā ghṛtapṛṣṭhāḥ svargāḥ kāmaṁkāmaṁ yajamānāya duhrām.*

Juhu, the ladle that holds the havi for the fire, the cosmic process of giving, sustains the high region of light. Upabhrt, the vessel that holds the havi for the Juhu, the process of nature that holds the wealth of abundance for release towards the process of offering, sustains the middle region of the firmament. And Dhruva, the fixed and settled container of havi, nature's process of divine stability, sustains the earth. May all regions bright with the shine of ghrta, which lead to paradisal joy, bear and bring to the stable earth fulfilment of desire for the yajamana.

(The cosmic process of sustenance is a circuitous balance of centrifugal and centripetal forces, the centre being the lord Supreme, dimensionless Infinity, smaller than the smallest, greater than the greatest. Reference may be made to Rgveda 1, 164, 35 and Atharva-veda 9, 10, 13-14, and to Kathopanishad 1, 2, 20 and Shvetashvataropanishad 3, 20, yajna thus

is a symbol of the universe and the structure and process of yajna, a symbol of the structure and process of the universe.)

ध्रुव॒ आ रो॑ह पृथि॒वीं वि॒श्वभो॑जसम॒न्तरि॑क्षमुपभृ॒दा क्र॑मस्व।
जुहु॒ द्यां ग॑च्छ॒ यज॑मानेन सा॒कं स्रु॒वेण॑ व॒त्सेन॒ दिश॒: प्रपी॑ना॒:
सर्वा॑ धु॒क्ष्वाह्व॑णीयमान:॥ ६॥

6. *Dhruva ā roha pṛthivīṁ viśvabhojasamantarikṣamupabhṛdā kramasva. Juhu dyāṁ gaccha yajamānena sākaṁ sruveṇa vatsena diśaḥ prapīnāḥ sarvā dhukṣvāhṛṇīyamānaḥ.*

Come, O Dhruva, divine stability of Nature, rise and rule the earth which provides food and sustenance to all forms of life. O Upabhrt, come, rise and take over the middle regions. O Juhu, rise and go to the heavenly regions of light along with the yajamana.

O Yajamana, come up without hesitation and, with the ladle of ghrta which is the calf of Mother Nature, distil the milky wealth of all abundant directions of space. (The yajna thus is a symbol of cosmic economy which is boundlessly creative and infinitely beneficent.)

ती॒र्थैस्त॑रन्ति प्र॒वतो॑ म॒हीरिति॑ यज्ञकृ॒त: सु॒कृतो॒ येन॒ यन्ति॑।
अत्रा॑दधु॒र्यज॑मानाय लो॒कं दिशो॑ भू॒तानि॒ यदक॑ल्पयन्त॥ ७॥

7. *Tīrthaistaranti pravato mahīriti yajñakṛtaḥ sukṛto yena yanti. Atrādadhuryajamānāya lokaṁ diśo bhūtāni yadakalpayanta.*

Bold pioneers cross mighty seas with boats they design. They are mighty men of yajna, heroic doing and great achievement, and, by the ways they perform, others learn and they too cross the hurdles. And when the

natural processes of divine evolution create the spaces and forms of existence, they assign a place of prominence to the yajamana in life.

अङ्गिरसामयनं पूर्वो अग्निरादित्यानामयनं गार्हपत्यो दक्षिणानामयनं दक्षिणाग्निः । महिमानमग्नेर्विहितस्य ब्रह्मणा समङ्गः सर्व उप याहि शग्मः ॥ ८ ॥

8. *Aṅgirasāmayanaṁ pūrvo agnirādityānāmayanaṁ gārhapatyo dakṣiṇānāmayanaṁ dakṣiṇāgniḥ. Mahimānamagnervihitasya brahmaṇā samaṅgaḥ sarva upa yāhi śagmaḥ.*

The original and primeval fire of cosmic yajna, Purvagni, is the love and ambition of Angirasas, vibrant scholars. Garhapatyagni, home fire of yajna, is the way of the Adityas, brilliant Brahmacharis settled as Grhasthis. And Dakshinagni, fire for pure being and creative generosity, is the way of generous people of knowledge, creative action and wide experience as on way to Vanaprastha. O man, grow whole, full and perfect, attain to the power and grandeur of Agni prescribed in the Veda, and realise the ultimate peace and freedom of life.

पूर्वो अग्निष्ट्वा तपतु शं पुरस्ताच्छं पश्चात्तपतु गार्हपत्यः । दक्षिणाग्निष्टे तपतु शर्म वर्मोत्तरतो मध्यतो अन्तरिक्षाद्दिशो-दिशो अग्ने परि पाहि घोरात् ॥ ९ ॥

9. *Pūrvo agniṣṭvā tapatu śaṁ purastācchaṁ paścāttapatu gārhapatyaḥ. Dakṣiṇāgniṣṭe tapatu śarma varmottarato madhyato antarikṣāddiśodiśo agne pari pāhi ghorāt.*

Let Purvagni heat, shine and temper you to

peace and perfection from the front. Let Garhapatyagni shine and temper you to sobriety, peace and perfection from behind, and let Dakshinagni temper and sober you to peace, perfection and protective fearlessness from above, middle and the space on all sides from all directions. O Agni, leading light of life, pray protect him all round against the violence, cruelty, awe and terrors of existence.

यूयमग्ने शन्तमाभिस्तनूभिरीजानमभि लोकं स्वर्गम्। अश्वा भूत्वा पृष्टिवाहो वहाथ यत्र देवैः सधमादं मदन्ति ॥ १० ॥

10. *Yūyamagne śantamābhistanūbhirījānamabhi lokaṁ svargam. Aśvā bhūtvā pṛṣṭivāho vahātha yatra devaiḥ sadhamādaṁ madanti.*

O saints and sages, O holy fire of yajna, with the expansive powers and persuasion of your knowledge and action, be like strong pioneers, leaders and guides of unbreakable strength and, with his physical, subtle and causal bodies, take the yajamana to the most happy and paradisal state of bliss and freedom where noble souls celebrate and enjoy themselves with the divinities.

शमग्ने पश्चात्तप शं पुरस्ताच्छमुत्तराच्छमधरात्तपैनम्। एकस्त्रेधा विहितो जातवेदः सम्यगेनं धेहि सुकृतामु लोके ॥ ११ ॥

11. *Śamagne paścāttapa śaṁ purastācchamuttarācchamadharāttapainam. Ekastredhā vihito jātavedaḥ samyagenaṁ dhehi sukṛtāmu loke.*

O Jataveda Agni, lord omnipresent and omniscient, leading light and fire of life, though One, you are three-way self-manifestive (As Agni on earth,

as Vayu in the firmament, and as Aditya in the regions of light, as Vishva, Taijas and Prajna, as Virat, Hiranyagarbha and Ishvara, as Brahma, Vishnu and Mahesha, and as A, U, M of Aum). Pray heat, temper and shine this yajamana to peace, purity and sanctity from the back, from front, from above and from below (in meditation on Sushumna, in watchful perception upfront, in thought and intelligence in the brain and lower senses and emotions in the lowers regions), and thus secure him in the world of noble action and noble fruit with people of noble action and integrity.

शमग्नयः समिद्धा आ रभन्तां प्राजापत्यं मेध्यं जातवेदसः। शृतं कृण्वन्त इह माव चिक्षिपन्॥ १२॥

12. *Śamagnayaḥ samiddhā ā rabhantāṁ prājāpatyaṁ medhyaṁ jātavedasaḥ. Śṛtaṁ kṛṇvanta iha māva cikṣipan.*

O Jatavedas, three-way manifestive and functional fires, i.e., Ahavaniya, Garhapatya and Dakshina fires, kindled and raised by the yajamana, start the new holy Prajapatya yajna of the wedded couple and bring peace and security into the home. Confirm the house-holder in the performance of social and spiritual obligations, and let the yajamana never suffer remiss, abuse or disrepute while you bless him with peace and prosperity.

यज्ञ एति विततः कल्पमान ईजानमभि लोकं स्वर्गम्। तमग्नयः सर्वहुतं जुषन्तां प्राजापत्यं मेध्यं जातवेदसः। शृतं कृण्वन्त इह माव चिक्षिपन्॥ १३॥

13. *Yajña eti vitataḥ kalpamāna ījānamabhi lokaṁ svargam. Tamagnayaḥ sarvahutaṁ juṣantāṁ prājāpatyaṁ medhyaṁ jātavedasaḥ. Śṛtaṁ kṛṇvanta iha māva cikṣipan.*

Prajapatya yajna, organised, expanded and elevated by the house-holder according to time and seasons, leads the yajamana towards paradisal regions of life and bliss. May the sacred fires love and favour that yajamana and accept his prajapatya yajna. And thereby, may the fires love and favour, temper and shine the yajamana and never allow him to be insulted, abused and disreputed.

ईजानश्चितमारुक्षदग्निं नाकस्य पृष्ठाद्दिवमुत्पतिष्यन्। तस्मै प्र भाति नभसो ज्योतिषीमान्त्स्वर्गः पन्थाः सुकृते देवयानः॥ १४॥

14. *Ījānaścitamārukṣadagniṁ nākasya pṛṣṭhāddivamutpatiṣyan. Tasmai pra bhāti nabhaso jyotiṣīmāntsvargaḥ panthāḥ sukṛte devayānaḥ.*

The yajamana dedicated to Prajapatya yajna raises the sacred fire in the vedi and rises by the flames of fire wishing to reach the light of heaven from the top of paradisal joy, and then for that man of pious action, from the depth of his clairvoyant mind, arises the light divine, jyotishmati, and the path to the light and bliss of Svah, Light Divine, worthy of divinities, shines bright and clear.

(Refer to Patanjali's Yogasutras, chapter 1, sutras 36, 47-48, and 3.)

अग्निर्होताध्वर्युष्टे बृहस्पतिरिन्द्रो ब्रह्मा दक्षिणतस्ते अस्तु। हुतोऽयं संस्थितो यज्ञ एति यत्र पूर्वमयनं हुतानाम्॥ १५॥

15. *Agnirhotādhvaryuṣṭe bṛhaspatirindro brahmā dakṣiṇataste astu. Huto'yaṁ saṁsthito yajña eti yatra pūrvamayanaṁ hutānām.*

O yajamana of Prajapatya yajna, let the man of enlightenment, like Agni, be the Hota, giver of oblations, let the scholar of holy speech and Veda, like Brhaspati, be the Adhvaryu, chief organiser, let the man of Vedic vision and power, like Indra, be the Brahma, the high priest on your right, and this yajna, the offerings made and the process properly completed, reaches there for you where there is the prime entry gate of the great performers and achievers.

अपूपवान्क्षीरवांश्चरुरेह सीदतु। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ १६॥

16. *Apūpavānkṣīravāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with milk and ghrta be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our offerings.

अपूपवान्दधिवांश्चरुरेह सीदतु। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ १७॥

17. *Apūpavāndadhivāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared

with butter and curd be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our offerings.

अपूपवान्द्रप्सवांश्चरुरेह सीदतु। लोकृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ १८॥

18. *Apūpavāndrapsavāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with butter and liquid curds be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our offerings.

अपूपवान्घृतवांश्चरुरेह सीदतु। लोकृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ १९॥

19. *Apūpavānghṛtavāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with ghrta and ghrta itself be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay here with us and partake of our offerings.

अपूपवान्मांसवांश्चरुरेह सीदतु। लोकृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ २०॥

20. *Apūpavānmāṁsavāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with ghrta and cheese and fruit pulp be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our offerings.

अपूपवानन्नवांश्चरुरेह सीदतु। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ २१॥

21. *Apūpavānannavāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with butter and food and food grains be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our offerings.

अपूपवान्मधुमांश्चरुरेह सीदतु। लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ २२॥

22. *Apūpavānmadhumāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with butter and honey be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and

adore you who stay with us here and partake of our offerings.

अपूपवान्रसवांश्चरुरेह सीदतु। लोकृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ २३॥

23. *Apūpavānrasavāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with butter and delicious juice be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our offerings.

अपूपवानपवांश्चरुरेह सीदतु। लोकृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ २४॥

24. *Apūpavānapavāṁścarureha sīdatu. Lokakṛtaḥ pathikṛto yajāmahe ye devānāṁ hutabhāgā iha stha.*

Let the holy vessel full of delicacies prepared with butter and delicious waters and other liquids be here on the vedi. O divine performers of yajna for the divinities, benefactors of the world and path makers of humanity, we invoke and adore you who stay with us here and partake of our offerings.

अपूपापिहितान्कुम्भान्यांस्ते देवा अधारयन्।
ते ते सन्तु स्वधावन्तो मधुमन्तो घृतश्चुतः॥ २५॥

25. *Apūpāpihitānkumbhānyāṁste devā adhārayan. Te te santu svadhāvanto madhumanto ghṛtaścutaḥ.*

O yajamana, all those jars full of rich delicacies for yajnic worship and hospitality which generous and brilliant divinities hold, bear and offer to you may, we pray, be ever full, abundant in food, honey and ghrta.

यास्ते॑ धा॒ना अ॑नु॒किरामि॑ ति॒लमि॑श्राः स्व॒धाव॑तीः ।
तास्ते॑ सन्तू॒द्भ्वीः प्र॒भ्वीस्तास्ते॑ य॒मो राजानु॑ मन्यताम् ॥ २६ ॥

26. *Yāste dhānā anukirāmi tilamiśrāḥ svadhāvatīḥ. Tāste santūdbhvīḥ prabhvīstāste yamo rājānu manyatām.*

O yajamana, whatever rice mixed with sesamum I sow, raise and give for you may be full of nourishment, promotive and ever more and more abundant, and may Yama, master ordainer of time, health and age, approve and grant for you.

अक्षि॑ति॒ं भूय॑सीम् ॥ २७ ॥

27. *Akṣitiṁ bhūyasīm.*

May there be nothing wanting, may there be inexhaustible abundance, more and ever more, by the grace of Yama.

द्र॒प्सश्च॑स्कन्द पृथि॒वीमनु॒ द्याम॒िमं च॒ योनि॒मनु॒ यश्च॒ पूर्वः॑ ।
स॒मा॒नं योनि॒मनु॑ सं॒चर॑न्तं द्र॒प्सं जु॑हो॒म्यनु॑ स॒प्त होत्राः॑ ॥ २८ ॥

28. *Drapsaścaskanda pṛthivīmanu dyāmimaṁ ca yonimanu yaśca pūrvaḥ. Samānaṁ yonimanu saṁcarantaṁ drapsaṁ juhomyanu sapta hotrāḥ.*

That eternal, perfect and primordial divine presence and joy (Ananda) which pervades and blesses the earth, the heaven and the original cause of existence,

Prakrti, the same joy which universally subsists with its origin, the Sole Creator, I adore with all my life breath, sense and mind, the seven priests, five pranas, mind and senses.

शतधारं वायुमर्कं स्वर्विदं नृचक्षसस्ते अभि चक्षते रयिम्।
ये पृणन्ति प्र च यच्छन्ति सर्वदा ते दुह्रते दक्षिणां सप्तमातरम्॥ २९॥

29. *Śatadhāraṁ vāyumarkaṁ svarvidaṁ nṛcakṣasaste abhi cakṣate rayim. Ye pṛṇanti pra ca yacchanti sarvadā te duhrate dakṣiṇāṁ saptamātaram.*

Men of vision and discrimination who watch life and humanity have a vision of the eternal wealth of Divinity, omnipresent as Vayu, self-refulgent as Sun, and Infinite Bliss Itself, which bears all a thousand ways, and radiates and flows in a thousand streams into human consciousness. Those distill this sublime gift of Divinity, mother of seven worlds, Bhu, Bhuvah, Svah, Mahah, Janah, Tapah, Satyam, who always fill their consciousness with this presence and express it as a gift for others.

कोशं दुहन्ति कलशं चतुर्बिलमिडां धेनुं मधुमतीं स्वस्तये।
ऊर्जं मदन्तीमदितिं जनेष्वग्ने मा हिंसीः परमे व्योमन्॥ ३०॥

30. *Kośaṁ duhanti kalaśaṁ caturbilamiḍāṁ dhenuṁ madhumatīṁ svastaye. Ūrjaṁ madantīmaditiṁ janeṣvagne mā hiṁsīḥ parame vyoman.*

People milk the treasure trove of life-giving milk for their well being all round: It is the Cow with four udders, giving life energy. It is Ida, Eternal Speech of

Divinity with knowledge of Dharma, Artha, Kama and Moksha. It is Aditi, Eternal Nature, indivisible, imperishable, indestructible. It is Energy Itself abiding in the highest space, rejoicing among people. O Agni, leading light of life and ruler of the earth, do not kill, do not even hurt the Cow, the Ida, the Aditi, the Energy.

एतत्ते॑ दे॒वः स॑वि॒ता वासो॑ ददाति॒ भर्त॑वे।
तत्त्वं य॒मस्य॒ राज्ये॒ वसा॑नस्ता॒र्प्यं ँ॑ चर॥ ३१॥

31. *Etatte devaḥ savitā vāso dadāti bhartave. Tattvaṁ yamasya rājye vasānastārpyaṁ cara.*

O man, this is your vestment, this body, this wear, this home, this earth, which Savita, lord creator and giver of life and light, the ruler and sustainer, gives you for your sustenance and well being. Wearing that vestment for self-fulfilment, live, move around and enjoy yourself in the dominion of Yama, lord ruler of time and the law of life.

धा॒ना धे॒नुर॑भद्व॒त्सो अ॑स्याऽस्ति॒लो ँ॑ऽ भवत्।
तां वै य॒मस्य॒ राज्ये॒ अक्षि॑ता॒मुप॑ जीवति॥ ३२॥

32. *Dhānā dhenurabhadvatso asyāstilo'bhavat. Tāṁ vai yamasya rājye akṣitāmupa jīvati.*

From this Aditi, Nature, the cows are born, of this, the calf was born, there is the rice grain, there is the sesamum grain. All sacred. Thus in the dominion of the Ruling Yama, man lives by that Aditi Cow, unhurt, undiminished, unexhausted, unpolluted mother source.

एतास्ते॑ असौ धे॒नवः॑ काम॒दुघा॑ भवन्तु। एनी॒ः श्येनी॒ः सरू॑पा॒
विरू॑पास्ति॒लव॑त्सा॒ उप॑ तिष्ठन्तु॒ त्वात्र॑॥ ३३॥

33. *Etāste asau dhenavaḥ kāmadughā bhavantu. Enīḥ śyenīḥ sarūpā virūpāstilavatsā upa tiṣṭhantu tvātra.*

Then, and thus, O man, these are your cows, let these be your givers of the fulfilment of desire : variegated, white, samely, different, with little calves having sesamum mole on the forehead. Let these be by you here in the home.

एनीर्धाना हरिणीः श्येनीरस्य कृष्णा धाना रोहिणीर्धेनवस्ते। तिलवत्सा ऊर्जमस्मै दुहाना विश्वाहा सन्त्वनपस्फुरन्तीः ॥ ३४ ॥

34. *Enīrdhānā hariṇīḥ śyenīrasya kṛṣṇā dhānā rohiṇīrdhenavaste. Tilavatsā ūrjamasmai duhānā viśvāhā santvanapasphurantīḥ.*

Variegated, yellow, white, black, ruddy, those with little calves having sesamum moles on the forehead, bearing and yielding nourishing milk and energy for this man always without any disturbance, let these be by him without any break.

वैश्वानरे हविरिदं जुहोमि साहस्रं शतधारमुत्सम्। स बिभर्ति पितरं पितामहान्प्रपितामहान्बिभर्ति पिन्वमानः ॥ ३५ ॥

35. *Vaiśvānare haviridaṁ juhomi sāhasraṁ śatadhāramutsam. Sa bibharti pitaraṁ pitāmahānprapitāmahānbibharti pinvamānaḥ.*

I raise and offer this havi, sacred milk and the wealth of cows and their milky treasure of a hundred and thousandfold streams of energy and nourishment in the service of Vaishvanara, divine heat and vitality

of the life of world humanity. This Vaishvanara, waxing and rising strong by the inputs of milk, protects and sustains our parents and grand parents and it protects and sustains our great grand parents.

सहस्रधारं शतधारमुत्समक्षितं व्यच्यमानं सलिलस्य पृष्ठे।
ऊर्जं दुहानमनपस्फुरन्तमुपासते पितरः स्वधाभिः ॥ ३६ ॥

36. *Sahasradhāraṁ śatadhāramutsamakṣitaṁ vyacyamānaṁ salilasya pṛṣṭhe. Ūrjaṁ duhānamanapasphurantamupāsate pitaraḥ svadhābhiḥ.*

Parents, people, social organisations and government agencies, with their own inputs, serve, augment and benefit from the hundred and thousand-streamed, undiminishing and expanding milky spring of food and energy, undisturbed and steady in the midst of the green, plenteous world on the earth, among flowing waters.

इदं कसाम्बु चयनेन चितं तत्सजाता अव पश्यतेत।
मर्त्योऽ यममृतत्वमेति तस्मै गृहान्कृणुत यावत्सबन्धु ॥ ३७ ॥

37. *Idaṁ kasāmbu cayanena citaṁ tatsajātā ava paśyateta. Martyo'yamamṛtatvameti tasmai gṛhānkṛṇuta yāvatsabandhu.*

This kasambu, shining beaming liquid energy, distilled, developed and collected through natural process and human efforts, O friends and relatives, watch carefully and realise. Thereby, from here, the mortal man moves toward immortal joy through food and yajna. O kinsmen, build homes for that as far as you can for further development.

इहैवैधि धनसनिरिहचित्त इहक्रतुः। इहैधि वीर्य ∫ वत्तरो वयोधा अपराहतः॥ ३८॥

38. *Ihaivaidhi dhanasanirihacitta ihakratuḥ. Ihaidhi vīrya vattaro vayodhā aparāhataḥ.*

O man, seeker of immortal wealth as you are, abide here in life, well aware of yourself and busy with noble yajnic action. Here itself grow from strength to higher strength, bearing and enjoying good health, ample wealth and long age, unhurt, unconquered by anyone.

पुत्रं पौत्रमभितर्पयन्तीरापो मधुमतीरिमाः। स्वधां पितृभ्यो अमृतं दुहाना आपो देवीरुभयांस्तर्पयन्तु॥ ३९॥

39. *Putraṁ pautramabhitarpayantīrāpo madhumatīrimāḥ. Svadhāṁ pitṛbhyo amṛtaṁ duhānā āpo devīrubhayāṁstarpayantu.*

These honey sweet waters, milk, honey and water leading to noble action, pleasing, satisfying and energising children and grand children, giving immortal energy and fulfilment to parents and grand parents, may, we pray, bring total fulfilment and salvation to both parents and children, all past, present and future generatious – divine flow of energy and joy as they are.

आपो अग्निं प्र हिणुत पितॄँरुपेमं यज्ञं पितरो मे जुषन्ताम्। आसीनामूर्जमुप ये सचन्ते ते नो रयिं सर्ववीरं नि यच्छान्॥ ४०॥

40. *Āpo agniṁ pra hiṇuta pitṝँrupemaṁ yajñaṁ pitaro me juṣantām. Āsīnāmūrjamupa ye sacante te no rayiṁ sarvavīraṁ ni yacchān.*

Let the people and their noble actions kindle, raise and set in continuous motion this holy fire of yajna for the honour and self-fulfilment of our parents and forefathers. May our parents and seniors join and approve of this yajna closely and happily. And may those parents and seniors who share and enjoy that food and energy created and presented to them bless us with wealth, honour and excellence and progeny worthy of the brave.

समिन्धते अमर्त्यं हव्यवाहं घृतप्रियम्।
स वेद निहितान्निधीन्पितॄन्परावतो गतान्॥ ४१॥

41. *Samindhate amartyaṁ havyavāhaṁ ghṛta-priyam. Sa veda nihitānnidhīnpitṝnparāvato gatān.*

People of piety and devotion light the fire which is the lover, receiver, carrier and disseminator of the havi offered into the vedi and thus worship the immortal Agni which knows and begets the hidden treasures, also those which were known to our forefathers now gone far away.

यं ते मन्थं यमोदनं यन्मांसं निप्रृणामि ते।
ते ते सन्तु स्वधावन्तो मधुमन्तो घृतश्चुतः॥ ४२॥

42. *Yaṁ te manthaṁ yamodanaṁ yanmāṁsaṁ nipṛṇāmi te. Te te santu svadhāvanto madhu-manto ghṛtaścutaḥ.*

What barley meal mixed and stirred with milk, what rice meal or cheese or fruit pulp I offer to you, may all those be full of energy, honey sweet and abundant in ghrta.

यास्ते॑ धा॒ना अ॑नु॒किरामि॑ ति॒लमि॑श्राः स्व॒धाव॑तीः ।
तास्ते॑ सन्तू॒द्भ्वीः प्र॒भ्वीस्तास्ते॑ य॒मो राजानु॑
मन्यताम् ॥ ४३ ॥

43. *Yāste dhānā anukirāmi tilamiśrāḥ svadhāvatīḥ. Tāste santūdbhvīḥ prabhvīstāste yamo rājānu manyatām.*

O man, whatever rice mixed with sesamum I sow, raise and give for you may be full of nourishment, promotive and more and more abundant, and may Yama, master ordainer of time, health and age, approve and grant you the same in plenty.

इ॒दं पू॒र्वम॑पर॑ं नि॒यानं॒ येना॑ ते॒ पूर्वे॑ पि॒तर॒ः पर॑ेताः । पु॒रो॒ग॒वा
ये अ॑भि॒शाचो॑ अस्य॒ ते त्वा॑ वहन्ति सु॒कृता॑मु लो॒कम् ॥ ४४ ॥

44. *Idaṁ pūrvamaparaṁ niyānaṁ yenā te pūrve pitaraḥ paretāḥ. Purogavā ye abhiśāco asya te tvā vahanti sukṛtāmu lokam.*

This is your path ancient and modern by which your ancient forefathers have gone, those that were pioneers as well as those who were admirers and followers of it. May they lead you too to the world of the noble performers of pious action.

सर॑स्वतीं देव॒यन्तो॑ हवन्ते॒ सर॑स्वतीमध्व॒रे ता॒यमा॑ने ।
सर॑स्वतीं सु॒कृतो॑ हवन्ते॒ सर॑स्वती दा॒शुषे॒ वार्यं॑ दात् ॥ ४५ ॥

45. *Sarasvatīṁ devayanto havante sarasvatīmadhvare tāyamāne. Sarasvatīṁ sukṛto havante sarasvatī dāśuṣe vāryaṁ dāt.*

Lovers of Divinity invoke and adore Sarasvati, ever vibrant and flowing mother stream of knowledge

from the Veda onward. They invoke and worship her in their expansive yajna of love and non-violence for the advancement of knowledge. Men of noble action invoke and adore Sarasvati for constant improvement and advancement of their skill and knowledge. May mother Sarasvati, we pray, give gifts of knowledge and expertise to the generous yajamana in the field of his choice.

सर॑स्वतीं पि॒तरो॑ हवन्ते दक्षि॒णा य॒ज्ञम॑भि॒नक्ष॑माणाः ।
आ॒सद्या॒स्मिन्ब॒र्हिषि॑ मादयध्वमनमी॒वा इष॒ आ धे॑ह्य॒स्मे ॥ ४६ ॥

46. *Sarasvatīṁ pitaro havante dakṣiṇā yajñama-bhinakṣamāṇāḥ. Āsadyāsminbarhiṣi mādaya-dhvamanamīva iṣa ā dhehyasme.*

Pitaras, parental seniors, invoke and adore Sarasvati when they organise and accomplish Dakshina yajna for simple and natural gifts of skill, knowledge and expertise. O lovers of yajna and knowledge, come, sit on this vedi and enjoy, and spread the joy of learning all round.

O Mother, bless us with pure, uncontaminated, nourishing gifts of food and energy for body, mind and soul.

सर॑स्वति॒ या स॒रथं॒ य॒याथो॒क्थैः स्व॒धाभि॑र्देवि पि॒तृभि॒र्मद॑न्ती ।
स॒हस्रा॒र्घमि॒डो अत्र॑ भा॒गं रा॒यस्पोषं॒ यज॑मानाय धेहि ॥ ४७ ॥

47. *Sarasvati yā sarathaṁ yayāthokthaiḥ svadhā-bhirdevi pitṛbhirmadantī. Sahasrārghamiḍo atra bhāgaṁ rāyaspoṣaṁ yajamānāya dhehi.*

Mother Sarasvati, refulgent spirit of divine light and knowledge, who move with essential powers and cosmic hymns, rejoicing with veteran souls of creative

vision on the same clairvoyant medium of imagination as they, like a goddess on chariot, pray bring and vest the yajamana here with his characteristic share of universal wealth, honour, excellence and living energy of infinite vision and inspiration flowing in a thousand streams of divinity.

पृथिवीं त्वा पृथिव्यामा वेशयामि देवो नो धाता प्र तिरात्यायुः। परापरैता वसुविद्वो अस्त्वधा मृताः पितृषु सं भवन्तु॥ ४८॥

48. *Pṛthivīṁ tvā pṛthivyāmā veśayāmi devo no dhātā pra tirātyāyuḥ. Parāparaitā vasuvidvo astvadhā mṛtāḥ pitṛṣu saṁ bhavantu.*

O vedi, I place and establish you on the earth, and may Dhata, generous and self-refulgent sustainer of the world, protect and promote our life. May the Supreme Lord Divine, farther than the farthest, be the treasure-hold and giver of wealth, honour and excellence for us so that the dead also may reincarnate and come to life again among the parents and live.

आ प्र च्यवेथामप तन्मृजेथां यद्वामभिभा अत्रोचुः। अस्मादेतमघ्न्यौ तद्वशीयो दातुः पितृष्विहभोजनौ मम॥ ४९॥

49. *Ā pra cyavethāmapa tanmṛjethāṁ yadvāmabhibhā atrocuḥ. Asmādetamaghnyau tadvaśīyo dātuḥ pitṛṣvihabhojanau mama.*

Arise, O men and women, move forward, give up all that which the brilliant wise advise you should, and having left that, come both of you, sinless and inviolable, to this better way and, among parents and seniors, be sharers with me of the gifts and joy of the

great giver.

एयमग॑न्दक्षि॒णा भद्र॒तो नो॑ अ॒नेन॑ द॒त्ता सु॒दुघा॑ वयो॒धाः। यौव॑ने जी॒वानु॑प॒पृञ्च॑ती ज॒रा पि॒तृभ्य॑ उप॒संप॑राणयादि॒मान्॥ ५०॥

50. *Eyamagandakṣiṇā bhadrato no anena dattā sudughā vayodhāḥ. yauvane jīvānupapṛñcatī jarā pitṛbhya upasaṁparāṇayādimān.*

This gift of life and joy at the full has come to us from the noble treasure-hold, given by this divine giver. During the period of youth, maturity approaches people, slow but sure, which may, we pray, take them close to the parental seniors (in wisdom and vision).

इ॒दं पि॒तृभ्य॒ः प्र भ॑रामि ब॒र्हिर्जी॒वं दे॒वेभ्य॒ उत्त॑रं स्तृणामि। तदा रो॑ह पुरुष॒ मेध्यो॒ भव॒न्प्रति॑ त्वा जानन्तु पि॒तर॒ः पर॑ेतम्॥ ५१॥

51. *Idaṁ pitṛbhyaḥ pra bharāmi barhirjīvaṁ devebhya uttaraṁ stṛṇāmi. Tadā roha puruṣa medhyo bhavanprati tvā jānantu pitaraḥ paretam.*

I bear and bring this holy seat for the parental seniors, this life itself made better and higher, which I spread as an open book for the divines on the vedi. O man, raising yourself and being thus sacred and revered, rise and occupy this holy position, and, in response, let the parents and seniors know and recognise you rising to the highest sanctity of your being.

एदं ब॒र्हिर॑सदो॒ मेध्यो॑ऽ भू॒ः प्रति॑ त्वा जानन्तु पि॒तर॒ः पर॑ेतम्। य॒था॒प॒रु त॒न्व॑१॑ सं भ॑रस्व॒ गात्रा॑णि ते॒ ब्रह्म॑णा कल्पयामि॥ ५२॥

52. *Edaṁ barhirasado medhyo'bhūḥ prati tvā jānantu pitaraḥ paretam. Yathāparu tanvaṁ saṁbharasva gātrāṇi te brahmaṇā kalpayāmi.*

O man, self-raised and sanctified, you now occupy this holy seat. Let the parental seniors know and recognise you thus rising higher and higher. Fill in and accomplish your body and mind part by part completely. I order and sanctify the parts and systems of your personality with Vedic mantras and initiate you into higher life.

पर्णो राजापिधानं चरूणामूर्जो बलं सह ओजो न आगन्। आयुर्जीवेभ्यो विदधद्दीर्घायुत्वाय शतशारदाय ॥ ५३ ॥

53. *Parṇo rājāpidhānaṁ carūṇāmūrjo balaṁ saha ojo na āgan. Āyurjīvebhyo vidadhaddīrghāyutvāya śataśāradāya.*

Self-refulgent ruling lord of the universe is the ultimate treasure-hold of the sustenance and security of the regions of life (which is nothing short of the cosmic yajna). From there strength and energy, courage and lustre comes to us. May the lord bring us health and vitality for all living people for a long and healthy life of full hundred years.

ऊर्जो भागो य इमं जजानाश्मान्नानामाधिपत्यं जगाम। तमर्चत विश्वमित्रा हविर्भिः स नो यमः प्रतरं जीवसे धात् ॥ ५४ ॥

54. *Ūrjo bhāgo ya imaṁ jajānāśmānnānāmādhipatyaṁ jagāma. Tamarcata viśvamitrā havirbhiḥ sa no yamaḥ prataraṁ jīvase dhāt.*

He that is the giver of food and energy, who has

created this world of life, He that is pervasive and holds control over all life-giving food substances, Him alone, O friends of all the world, worship with offers of havi in yajnic oblations, and pray that He, Yama, lord of time, life and law, may bless us with higher and saviour food and energy for body, mind and soul so that we may live a long and full life of health and joy.

यथा॑ य॒माय॑ ह॒र्म्यमव॑प॒न्पञ्च॑ मान॒वाः।
ए॒वा व॑पामि ह॒र्म्यं यथा॑ मे॒ भूर॒योऽस॑त॥ ५५॥

55. *Yathā yamāya harmyamavapanpañca mānavāḥ.*
Eva vapāmi harmyaṁ yathā me bhūrayo' sata.

As all five classes of people over the world join, form and found the house of Yama, lord of time, life and age, so do I found the house for the family so that there may be plenty and prosperity for us.

इ॒दं हि॑र॒ण्यं बिभृहि॒ यत्ते॑ पि॒ताबि॑भः पु॒रा।
स्व॒र्गं य॒तः पि॒तुर्हस्तं॒ निर्मृ॑ङ्धि॒ दक्षि॑णम्॥ ५६॥

56. *Idaṁ hiraṇyaṁ bibhṛhi yatte pitābibhaḥ purā.*
Svargaṁ yataḥ piturhastaṁ nirmṛḍḍhi dakṣiṇam.

Bear this golden gift of life as your father bore it before. Thereby you would glorify the right hand expertise and performance of your father leading to paradisal bliss.

ये च॑ जी॒वा ये च॑ मृ॒ता ये जा॒ता ये च॑ य॒ज्ञिया॑ः।
तेभ्यो॑ घृ॒तस्य॑ कु॒ल्यै ⌈तु॒ मधु॑धारा व्युन्द॒ती॥ ५७॥

57. *Ye ca jīvā ye ca mṛtā ye jātā ye ca yajñiyāḥ.*
Tebhyo ghṛtasya kulyai tu madhudhārā vyundatī.

All those people who are living, who are dead, who are born and who are worthy of homage and company, for all of them, I pray, the stream of ghrta, abundant and overflowing with honey, may run incessantly.

वृषा मतीनां पवते विचक्षणः सूरो अह्नां प्रतरीतोषसां दिवः ।
प्राणः सिन्धूनां कलशाँ अचिक्रददिन्द्रस्य हार्दिमाविशन्मनीषया ॥ ५८ ॥

58. *Vṛṣā matīnāṁ pavate vicakṣaṇaḥ sūro ahnāṁ pratarītoṣasāṁ divaḥ. Prāṇaḥ sindhūnāṁ kalaśāṅ acikradadindrasya hārdimā-viśanmanīṣayā.*

Lord Almighty, giver of showers of the wealth and knowledge of existence, all watching guard and protector, light of the days, augmentor of the light of dawns and heavens, life energy of flowing floods, makes the clouds roar and, having entered the heart core of the soul with the light of intelligence and awareness, vibrates, sanctifies and volubly enlivens the five koshas of the soul.

त्वेषस्ते धूम ऊर्णोतु दिवि षञ्छुक्र आततः ।
सूरो न हि द्युता त्वं कृपा पावक रोचसे ॥ ५९ ॥

59. *Tveṣaste dhūma ūrṇotu divi ṣaṁcchukra ātataḥ. Sūro na hi dyutā tvaṁ kṛpā pāvaka rocase.*

O lord all pervasive, your divine refulgence, vibrant fragrance, pure and powerful, pervading extensively over the heavens may, we pray, cover and protect us as an umbrella. Like the sun, with light and grace, O lord purifier and sanctifier, you shine and bless.

प्र वा एतीन्दुरिन्द्रस्य निष्कृतिं सखा सख्युर्न प्र मिनाति संगिरः । मर्यइव योषाः समर्षसे सोमः कलशे शतयामना पथा ॥ ६० ॥

60. *Pra vā etīndurindrasya niṣkṛtiṁ sakhā sakhyurna pra mināti saṁgiraḥ. Maryaiva yoṣāḥ samarṣase somaḥ kalaśe śatayāmanā pathā.*

Indu, the human soul which is enlightened, goes forward and rises to attain to the light of the grace of Indra. Neither the soul nor Indra violates the covenant of love between the human and the divine as a friend never violates the love and trust with another friend. Just as a man abides faithfully by the love of his beloved, so do you, O Soma, lord of peace and inspiration, proceed and emerge in the heart core of the devotee in a hundred ways.

अक्षन्नमीमदन्त ह्यव प्रियाँ अधूषत ।
अस्तोषत स्वभानवो विप्रा यविष्ठा ईमहे ॥ ६१ ॥

61. *Akṣannamīmadanta hyava priyāñ adhūṣata. Astoṣata svabhānavo viprā yaviṣṭhā īmahe.*

Vibrant sages and enlightened seniors have come, they enjoy themselves, they inspire and enlighten us, their dear ones. They approve and appreciate our courtesy, reverence and hospitality. We, most youthful and enthusiastic citizens, invite and adore them.

आ यात पितरः सोम्यासो गम्भीरैः पथिभिः पितृयाणैः । आयुर्रस्मभ्यं दधतः प्रजां च रायश्च पोषैर्रभि नः सचध्वम् ॥ ६२ ॥

62. *Ā yāta pitaraḥ somyāso gambhīraiḥ pathibhiḥ pitṛyāṇai. Āyurasmabhyaṁ dadhataḥ prajāṁ ca rāśca poṣairabhi naḥ sacadhvam.*

O parental seniors and sages, lovers of peace dedicated to soma and divine inspiration, come by the serious and awesome paths carved out by forefathers. Bear and bring us good health and full age, wealth, honour and excellence, bless us and our children and help us with progress and prosperity.

परा यात पितरः सोम्यासो गम्भीरैः पथिभिः पूर्याणैः। अधा मासि पुनरा यात नो गृहान्हविरत्तुं सुप्रजसः सुवीराः॥ ६३॥

63. *Parā yāta pitaraḥ somyāso gambhīraiḥ pathibhiḥ pūryāṇaiḥ. Adhā māsi punarā yāta no gṛhān havirattuṁ suprajasaḥ suvīrāḥ.*

O parental seniors and sages, pitaras, lovers of peace and soma of good cheer, go far by great and awesome paths and highways leading to cities and citadels, and then at the end of the month come again and visit our homes to partake of our hospitality and meet your noble people and their progeny, your own, worthy of the brave.

यद्वो अग्निरजहादेकमङ्गं पितृलोकं गमयं जातवेदाः। तद्व एतत्पुनरा प्याययामि साङ्गाः स्वर्गे पितरो मादयध्वम्॥ ६४॥

64. *Yadvo agnirajahādekamaṅgaṁ pitṛlokaṁ gamayaṁ jātavedāḥ. Tadva etatpunarā pyāyayāmi sāṅgāḥ svarge pitaro mādayadhvam.*

O pitaras, if Jataveda Agni, leading light of life and duty, while leading you to the stage of retirement, i.e., Vanaprastha or Sanyasa, left over some part of your

obligations towards the seniors and sages, unaccomplished, I would complete and fulfil those for you so that you be happy at peace at your full and best in that state of life leading you to heavenly joy.

अभूद्दूतः प्रहितो जातवेदाः सायं न्यह्न उपवन्द्यो नृभिः।
प्रादाः पितृभ्यः स्वधया ते अक्षन्नद्धि त्वं देव प्रयता हवींषि॥ ६५॥

65. *Abhūddūtaḥ prahito jātavedāḥ sāyaṁ nyahna upavandyo nṛbhiḥ. Prādāḥ pitṛbhyaḥ svadhayā te akṣannaddhi tvaṁ deva prayatā havīṁṣi.*

Jataveda Agni, that is, the Ahavaniya, Garhapatya and Dakshinagni, yajnic fires of the householder, are a messenger, an agent on natural and divine duty, and this yajnic fire is sacred, worthy of adoration and service every morning and evening by the householders. O Jataveda Agni, sacred messenger, take to the pitaras the homage offered, let them share and consume it as their own rightful share, and you too have and consume your share of the offerings, O divine and refulgent fire.

असौ हा इह ते मनः ककुत्सलमिव जामयः।
अभ्ये ⌡नं भूम ऊर्णुहि॥ ६६॥

66. *Asau hā iha te manaḥ kakutsalamiva jāmayaḥ. Abhye naṁ bhūma ūrṇuhi.*

O father figure, let your mind be here at peace in the hermitage. O mother land, just as women of the home wrap a dear child in soft clothes, you too keep this hermit here and cover him with protection and sustenance and provide a soft and comfortable

environment for him.

शुम्भन्तां लोकाः पितृषदनाः पितृषदने त्वा लोक आ सादयामि ॥ ६७ ॥

67. *Śumbhantāṁ lokāḥ pitṛṣadanāḥ pitṛṣadane tvā loka ā sādayāmi.*

Let the hermitages for the residence of parental seniors and sages be bright and beautiful places. O father figure, I honour your Reverence in this beautiful hermitage with all the comfort and care you need.

येऽस्माकं पितरस्तेषां बर्हिरसि ॥ ६८ ॥

68. *Ye'smākaṁ pitarasteṣāṁ barhirasi.*

All those our father figures, seniors and sages who are among us, here is the seat and sustenance for them.

उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय ।
अधा वयमादित्य व्रते तवानागसो अदितये स्याम ॥ ६९ ॥

69. *Uduttamaṁ varuṇa pāśamasmadavādhamaṁ vi madhyamaṁ śrathāya. Adhā vayamāditya vrate tavānāgaso aditaye syāma.*

O Varuna, lord of freedom and justice, loosen and untie our chains of bondage of the highest, medium and lowest order and let them drop from us. And then, O Aditya, lord of refulgent majesty, we shall be free from sin and crime, and, dedicated to your law and discipline, we shall be all for the service of mother Aditi, the lord's inviolable creation and Nature's law.

प्रास्मत्पाशान्वरुण मुञ्च सर्वान्यैः समामे बध्यते यैर्व्यामे ।
अधा जीवेम शरदं शतानि त्वया राजन्गुपिता रक्षमाणाः ॥ ७० ॥

70. *Prāsmatpāśānvaruṇa muñca sarvānyaiḥ samāme badhyate yairvyāme. Adhā jīvema śaradaṁ śatāni tvayā rājangupitā rakṣamāṇāḥ.*

O Varuna, remove and shed away all chains of bondage from us, chains by which the soul is tied in space and time, by laws made by man and laws of cosmic justice. And then, O lord self-refulgent, preserved, protected and promoted by you, we would live happy for a full hundred years.

अ॒ग्नये॑ कव्य॒वाह॑नाय स्व॒धा नम॑: ॥ ७१ ॥

71. *Agnaye kavyavāhanāya svadhā namaḥ.*

Homage and food for Agni, leading light of life and inspirer of reason, imagination and vision.

सोमा॑य पि॒तृम॑ते स्व॒धा नम॑: ॥ ७२ ॥

72. *Somāya pitṛmate svadhā namaḥ.*

Homage,food and best wishes, for the man blest and dedicated to father, mother and the sagely seniors.

पि॒तृभ्य॒: सोम॑वद्भ्य: स्व॒धा नम॑: ॥ ७३ ॥

73. *Pitṛbhyaḥ somavadbhyaḥ svadhā namaḥ.*

Homage, food and reverence, to parents, forefathers and seniors refulgent in peace and soma joy of life.

य॒माय॑ पि॒तृम॑ते स्व॒धा नम॑: ॥ ७४ ॥

73. *Yamāya pitṛmate svadhā namaḥ.*

Homage, food and reverence, to Yama, man of law and justice dedicated to parents and seniors.

एतत्ते॑ प्रततामह स्व॒धा ये च॒ त्वामनु॑ ॥ ७५ ॥

75. *Etatte pratatāmaha svadhā ye ca tvāmanu.*

Homage of food and reverence, is here, O great grandfather, to you and yours with you.

एतत्ते॑ ततामह स्व॒धा ये च॒ त्वामनु॑ ॥ ७६ ॥

76. *Etatte tatāmaha svadhā ye ca tvāmanu.*

Here is homage of food and reverence, O grandfather, to you and yours with you.

एतत्ते॑ तत स्व॒धा ॥ ७७ ॥

77. *Etatte tata svadhā.*

Here is homage of food and reverence, O father, to you.

स्व॒धा पि॒तृभ्य॑ः पृथिवि॒षद्भ्य॑ः ॥ ७८ ॥

78. *Svadhā pitṛbhyaḥ pṛthiviṣadbhyaḥ.*

Homage of food and reverence, to parents and parental seniors on earth.

स्व॒धा पि॒तृभ्यो॑ अन्तरिक्ष॒सद्भ्य॑ः ॥ ७९ ॥

79. *Svadhā pitṛbhyo antarikṣasadbhyaḥ.*

Homage of food and reverence, to parents and parental veterans, sojourners of the skies and intermediate space.

स्व॒धा पि॒तृभ्यो॑ दिवि॒षद्भ्य॑ः ॥ ८० ॥

80. *Svadhā pitṛbhyo diviṣadbhyaḥ.*

Homage of food and reverence, to parents and

parental veterans, sojourners of the light of heaven and the solar system.

नमो॑ वः पितर ऊ॒र्जे नमो॑ वः पितरो॒ रसा॑य ॥ ८१ ॥

81. *Namo vaḥ pitara ūrje namo vaḥ pitaro rasāya.*

Homage and salutations to you, parents and parental seniors, for energy. Homage to you, parents and parental seniors, for the beauty, pleasure and flavour of life.

नमो॑ वः पितरो॒ भामा॑य॒ नमो॑ वः पितरो म॒न्यवे॑ ॥ ८२ ॥

82. *Namo vaḥ pitaro bhāmāya namo vaḥ pitaro manyave.*

Homage and salutations to you, for blazing grandeur, homage and salutations to you, pitaras, for fiery passion.

नमो॑ वः पितरो॒ यद् घो॒रं तस्मै॒ नमो॑ वः पितरो॒
यत्क्रू॒रं तस्मै॑ ॥ ८३ ॥

83. *Namo vaḥ pitaro yad ghoraṁ tasmai namo vaḥ pitaro yatkrūraṁ tasmai.*

Homage to you, O Pitaras, for all that was awesome about you, for all that was terrible and sublime.

नमो॑ वः पितरो॒ यच्छि॒वं तस्मै॒ नमो॑ वः पितरो॒
यत्स्यो॒नं तस्मै॑ ॥ ८४ ॥

84. *Namo vaḥ pitaro yacchivaṁ tasmai namo vaḥ pitaro yatsyonaṁ tasmai.*

Homage to you, O Pitaras, for all that is gracious and blissful about you, for all that is beautiful and

inspiring with love.

नमो॑ वः पितरः स्व॒धा व॑ः पितरः ॥ ८५ ॥

85. *Namo vaḥ pitaraḥ svadhā vaḥ pitaraḥ.*

Homage to you, O Pitaras, sustainers of life. Food and reverence to you for replenishment, O pranic powers.

येऽत्र॑ पि॒तर॑ः पि॒तरो॒ येऽत्र॑ यू॒यं स्थ यु॒ष्माँस्तेऽनु॑ यू॒यं तेषा॒ं श्रेष्ठा॑ भूयास्थ ॥ ८६ ॥

86. *Ye'tra pitaraḥ pitaro ye'tra yūyaṁ stha yuṣmāṅ-ste'nu yūyaṁ teṣāṁ śreṣṭhā bhūyāstha.*

All those pitaras that are and have been here on earth, and all of you, pitaras that are here right now, may they, be in harmony with you, and may you all be in harmony with them, and the best of them, and stay so too.

य इ॒ह पि॒तरो॑ जी॒वा इ॒ह व॒यं स्म॑ः । अ॒स्माँस्तेऽनु॑ व॒यं तेषा॒ं श्रेष्ठा॑ भूयास्म ॥ ८७ ॥

87. *Ya iha pitaro jīvā iha vayaṁ smaḥ. Asmāṅste'nu vayaṁ teṣāṁ śreṣṭhā bhūyāsma.*

All those pitaras that are and have been here on earth, and all of us alive here right now, may they be in harmony with us, and may we be in harmony with them, and the best of them, and stay so too.

आ त्वाग्न इधीमहि द्यु॒मन्तं देवा॒जर॑म् । यद् घ॒ सा ते॒ पनी॑यसी स॒मिद्दी॒दय॑ति॒ द्यवि॑ । इषं॒ स्तोतृ॑भ्य॒ आ भ॑र ॥ ८८ ॥

88. *Ā tvāgna idhīmahi dyumantaṁ devājaram. Yad gha sā te panīyasī samiddīdayati dyavi. Iṣaṁ stotṛbhya ā bhara.*

O light and fire divine of cosmic yajna, may we kindle and raise you here on earth and in the heart, bright, radiant, unaging and generous. And may that admirable fuel fire of yours, wondrous more and ever more, that shines and blazes in heaven as the sun, bring us food, energy and enlightenment to the celebrants.

चन्द्रमा अप्स्व१न्तरा सुपर्णो धावते दिवि। न वो हिरण्य-
नेमयः पदं विन्दन्ति विद्युतो वित्तं मे अस्य रोदसी ॥ ८९ ॥

89. *Candramā apsvantarā suparṇo dhāvate divi. Na vo hiraṇyanemayaḥ padaṁ vindanti vidyuto vittaṁ me asya rodasī.*

The moon, celestial bird of golden wings, flies in the midst of spatial waters in the light of heaven. O lights and lightnings of heaven, O worlds of golden rings revolving in Infinite Divinity, mortals reach not the bounds of the Boundless. Let heaven and earth know of this, know this of me.

॥ इति अष्टादशं काण्डम् ॥

KANDA-19

Kanda 19/Sukta 1 (Yajna)

Yajna Devata, Brahma Rshi

सं सं स्रवन्तु नद्य१ः सं वाताः सं पतत्रिणः ।
यज्ञमिमं वर्धयता गिरः संस्राव्ये ण हविषा जुहोमि ॥ १ ॥

1. *Saṁ saṁ sravantu nadyaḥ saṁ vātāḥ saṁ patattriṇaḥ. Yajñamimaṁ vardhayatā giraḥ saṁsrāvyeṇa haviṣā juhomi.*

May the rivers flow together in unison, may the winds blow together in unison, may the birds fly together in unison. O songs of divinity, extend and elevate this yajna of togetherness and unity. I offer oblations with the fragrant havi of the unity of diversity-in-unison.

इमं होमा यज्ञमवतेमं संस्रावणा उत । यज्ञमिमं वर्धयता गिरः संस्राव्ये ण हविषा जुहोमि ॥ २ ॥

2. *Imaṁ homā yajñamavatemaṁ saṁsrāvaṇā uta. Yajñamimaṁ vardhayatā giraḥ saṁsrāvyeṇa haviṣā juhomi.*

O oblations of yajnic havi, preserve, protect and promote this yajna of unity, and, O united dynamics of nature and society, protect and promote this yajna of togetherness. O songs of divinity, extend and elevate this yajna of togetherness and unity. I offer oblations with the fragrant havi of the unity of diversity-in-unison.

रूपंरूपं वयोवयः संरभ्यैनं परि ष्वजे । यज्ञमिमं चतस्रः प्रदिशो वर्धयन्तु संस्राव्ये ण हविषा जुहोमि ॥ ३ ॥

3. *Rūpaṁrūpaṁ vayovayaḥ saṁrabhyainaṁ pari ṣvaje. Yajñamimaṁ catasraḥ pradiśo vardhayantu saṁsrāvyeṇa haviṣā juhomi.*

Form by form, class by class, having begun by individuals with love, I embrace this unity of the immense variety. May all four directions of space extend and elevate this yajna of togetherness and unity. I offer oblations of my contribution with the fragrant havi of the unity of diversity-in-unison of all life.

Kanda 19/Sukta 2 (Apah)

Apah Devata, Sindhudvipa Rshi

शं त॒ आपो॑ हैमव॒तीः शमु॑ ते सन्तू॒त्स्या ऽ॑ः।
शं ते॑ सनि॒ष्यदा॒ आप॒ः शमु॑ ते सन्तु व॒र्ष्या ऽ॑ः॥ १॥

1. *Śaṁ ta āpo haimāvatīḥ śamu te santūtsyāḥ.*
Śaṁ te saniṣyadā āpaḥ śamu te santu varṣyāḥ.

O man, may the streams flowing from snowy mountains be for your peace and pleasure. May the wells and lakes and tanks bring you peace and joy. May the rivers flowing fast be full of peace for you. And may the showers of rain bring you peace and joy.

शं त॒ आपो॑ धन्व॒न्या॒३॑ः शं ते॑ सन्त्वनू॒प्या ऽ॑ः।
शं ते॑ खनि॒त्रिमा॒ आप॒ः शं याः कु॒म्भेभि॒राभृ॑ताः॥ २॥

2. *Śaṁ ta āpo dhanvanyā'ḥ śaṁ te santvanūpyāḥ.*
Śaṁ te khanitrimā āpaḥ śaṁ yāḥ kumbhebhirābhṛtāḥ.

May the desert waters be peaceful to you. May the waters of abundant regions bring you peace. May the waters of wells and tanks dug out bring you peace.

And may the waters brought in jars bring you peace and well being.

अ॒न॒भ्र॒यः॒ खन॑माना॒ विप्रा॑ गम्भी॒रे अ॒पस॑ः।
भि॒षग्भ्यो॑ भि॒षक्त॑रा॒ आपो॒ अच्छा॑ वदामसि॥ ३॥

3. *Anabhrayaḥ khanamānā viprā gambhīre apasaḥ.*
Bhiṣagbhyo bhiṣaktarā āpo acchā vadāmasi.

Waters naturally running deep, but not in channels dug up artificially with tools, are waters medically more efficacious than even the doctor's sanatives, thus do we experienced physicians say.

अ॒पाम॑ह॑ दि॒व्या ँ॑नाम॒पां स्रो॑त॒स्या ँ॑नाम्।
अ॒पाम॑ह॑ प्र॒णे॒ज॒नेऽश्वा॑ भवथ वा॒जिन॑ः॥ ४॥

4. *Apāmaha divyā nāmapāṁ srotasyā nām.*
Apāmaha praṇejane' śvā bhavatha vājinaḥ.

On being washed and cleaned by divine waters of rain, waters of running streams, you would become as strong and swift as war horses.

ता अ॒पः शि॒वा अ॒पोऽय॑क्ष्मं॒कर॑णीर्॒ पः।
यथै॒व तृ॑प्यते॒ मय॒स्तास्त॒ आ द॑त्त भेष॒जीः॥ ५॥

5. *Tā apaḥ śivā apo'yakṣmaṁkaraṇīrapaḥ. Yathaiva tṛpyate mayastāsta ā datta bheṣajīḥ.*

Waters are givers of peace and well being. Waters are the cure against disease. Just as waters are satisfying to the needy, so are they to you. Take on to waters efficacious as medicine.

Kanda 19/Sukta 3 (Jataveda)

Agni Devata, Atharvangira Rshi

दिवस्पृथिव्याः पर्यन्तरिक्षाद्वनस्पतिभ्यो अध्योषधीभ्यः।
यत्रयत्र विभृतो जातवेदास्तत स्तुतो जुषमाणो न एहि॥ १॥

1. *Divaspṛthivyāḥ paryantarikṣādvanaspatibhyo adhyoṣadhībhyaḥ. Yatrayatra vibhṛto jātavedāstata stuto juṣamāṇo na ehi.*

From the solar regions (as light), from the earth (as magnetic energy), from the sky (as wind and electric energy), from the herbs and trees (as food and vital energy), and from medicinal herbs, wherever Agni energy is present, is studied, valued and developed, let fire energy, our friend and companion of love and value, come to us.

यस्ते अप्सु महिमा यो वनेषु य ओषधीषु पशुष्वप्स्व१न्तः।
अग्ने सर्वास्तन्व१ः सं रभस्व ताभिर्न एहि द्रविणोदा अजस्रः॥ २॥

2. *Yaste apsu mahimā yo vaneṣu ya oṣadhīṣu paśuṣvapsvantaḥ. Agne sarvāstanvaḥ saṁ rabhasva tābhirna ehi draviṇodā ajasraḥ.*

O Agni, vital heat energy all pervasive, whatever your power, grandeur and efficacy in waters, in forests, in herbs, in animals, and in the living energy of pranas, come and bless us with those powers and efficacies, giver of wealth, unaging divinity.

यस्ते देवेषु महिमा स्वर्गो या ते तनूः पितृष्वाविवेश।
पुष्टिर्या ते मनुष्ये ष्वा पप्रथेऽग्ने तया रयिमस्मासु धेहि॥ ३॥

3. *Yaste deveṣu mahimā svargo yā te tanūḥ pitṛṣvā-viveśa. Puṣṭiryā te manuṣye ṣu paprathe'gne tayā rayimasmāsu dhehi.*

O Agni, fire divine, whatever your power, grandeur and efficacy present in divinities, leading to peace and joy, whatever your energy and power present in parental powers and pranas, whatever your vitality and power that vibrates and grows in humans, with all that, pray bless us with health, wealth, honour and excellence.

श्रुत्कर्णाय कवये वेद्याय वचोभिर्वाकैरुप यामि रातिम्।
यतो भयमभयं तन्नो अस्त्वव देवानां यज हेडो अग्ने ॥ ४ ॥

4. *Śrutkarṇāya kavaye vedyāya vacobhirvākairupa yāmi rātim. Yato bhayamabhayaṁ tanno astvava devānāṁ yaja heḍo agne.*

O Agni, leading light of life, with words of prayer and adoration I come to you and ask for the gift of your generosity so that I may reach the lord divine, the poetic visionary worth knowing who listens to the seeker. Pray cast off the displeasure of divinities from us so that we may be free from the causes of fear and live fearless at peace.

Kanda 19/Sukta 4 (Akuti)

Agni Devata, Atharvangira Rshi

यामाहुतिं प्रथमामथर्वा या जाता या हव्यमकृणोज्जातवेदाः।
तां त एतां प्रथमो जोहवीमि ताभिष्टुप्तो वहतु हव्यमग्निर ग्नये
स्वाहा ॥ १ ॥

1. *Yāmāhutiṁ prathamāmatharvā yā jātā yā havyamakṛṇojjātavedāḥ. Tāṁ ta etāṁ prathamo johavīmi tābhiṣṭupto vahatu havyamagniragnaye svāhā.*

The first oblation into the creative yajna, i.e., thought and intention, which Atharva, the unmoved mover, Jataveda, self-manifested into self-awareness, made, and the first fragrance that arose and produced further creative materials of creation, that very first oblation of thought and intention, I too make, O leading light of creation, Agni, and I pray that, thereby adored and moved, lead my self-creative yajna and carry my offerings to the first and ultimate yajamana.

With this homage, honour and salutations to Agni.

आकूतिं देवीं सुभगां पुरो दधे चित्तस्य माता सुहवा नो अस्तु। यामाशामेमि केवली सा मे अस्तु विदेयमेनां मनसि प्रविष्टाम्॥ २॥

2. *Ākūtiṁ devīṁ subhagāṁ puro dadhe cittasya mātā suhavā no astu. Yāmāśāmemi kevalī sā me astu videyamenāṁ manasi praviṣṭām.*

I place and honour Akuti, Sankalpa Shakti, or thought and intention, first and foremost of all creative process. Glorious companion of the dawn of creation, it is the mother of mind and memory, and, I pray, it may readily inspire me at will. In whatever direction I move with full concentration, let it be mine exclusively, without distraction, and I may too value and honour it as it arises in the mind.

आकूत्या नो बृहस्पत आकूत्या न उपा गहि।
अथो भगस्य नो धेह्यथो नः सुहवो भव॥ ३॥

3. *Ākūtyā no bṛhaspata ākūtyā na upā gahi. Atho bhagasya no dhehyatho naḥ suhavo bhava.*

O Brhaspati, lord of the expansive universe and infinite intelligence, come and bless us with intelligence and will, close at hand with thought and determination. And give us plenty of honour and prosperity, and pray be responsive at the call of our invocation and adoration.

बृहस्पतिर्म आकूतिमाङ्गिरसः प्रति जानातु वाचमेताम्।
यस्य देवा देवताः संबभूवुः स सुप्रणीतानः कामो अन्वेत्वस्मान्॥ ४॥

4. *Bṛhaspatirma ākūtimāṅgirasaḥ prati jānātu vācametām. Yasya devā devatāḥ saṁbabhūvuḥ sa supraṇītāḥ kāmo anvetvasmān.*

May Brhaspati, lord of Infinity immanent in the mind and senses, know and recognise my thought and intention, acknowledge my words of thought and intention and respond favourably. May the lord, to whom the mind and senses are obedient in unison and well guided, and they grow divine thereby, approve our desires and ambitions and grant us fulfilment.

Kanda 19/Sukta 5 (World Ruler)

Indra Devata, Atharvangira Rshi

इन्द्रो राजा जगतश्चर्षणीनामधि क्षमि विषुरूपं यदस्ति।
ततो ददाति दाशुषे वसूनि चोदद्राध उपस्तुतश्चिदर्वाक्॥ १॥

1. *Indro rājā jagataścarṣaṇīnāmadhi kṣami viṣurūpaṁ yadasti. Tato dadāti dāśuṣe vasūni codadrādha upastutaścidarvāk.*

Indra is the self-refulgent ruler of the moving world and dynamic humanity, the lord that pervades infinite forms of existence over the earth. Thereby he gives prosperity of wealth for the generous yajamana and, invoked and adored, inspires and accomplishes many possibilities of achievement directly.

Kanda 19/Sukta 6 (Purusha, the Cosmic Seed)

Purusha Devata, Narayana Rshi

सहस्रबाहुः पुरुषः सहस्राक्षः सहस्रपात्।
स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम्॥ १॥

1. *Sahasrabāhuḥ puruṣaḥ sahasrākṣaḥ sahasrapāt. Sa bhūmiṁ viśvato vṛtvātyatiṣṭhaddaśāṅgulam.*

Purusha, the cosmic soul of existence, is Divinity Personified, of infinite hands, infinite eyes and infinite feet. It pervades the universe wholly and entirely, and having pervaded and comprehended the universe of ten natural constituents, it transcends the universe.

त्रिभिः पद्भिर्द्यामरोहत्पादस्येहाभवत्पुनः।
तथा व्य ∫क्रामद्विष्वङ्शनानशने अनु॥ २॥

2. *Tribhiḥ padbhirdyāmarohatpādasyehābhavatpunaḥ. Tathā vyakrāmadviṣvaṅaśanānaśane anu.*

By three steps of evolutionary existence the Purusha ascends to the heavens (over earth and the firmament), while its presence manifests again and again

in the world of existence (with each creation), pervading all the material and biological world.

तावन्तो अस्य महिमानस्ततो ज्यायांश्च पूरुषः ।
पादोऽ स्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥ ३ ॥

3. *Tāvanto asya mahimānastato jyāyāṅśca pūruṣaḥ.*
Pādo'sya viśvā bhūtāni tripādasyāmṛtaṁ divi.

So great are the grandeur and glories of It, and yet the Purusha is greater than all that. The entire worlds of existence are but one fourth of It. Three parts of Its mystery are in the transcendental heaven of immortality beyond the universe.

पुरुष एवेदं सर्वं यद्भूतं यच्च भाव्य ँम् ।
उतामृतत्वस्येश्वरो यदन्येनाभवत्सह ॥ ४ ॥

4. *Puruṣa evedaṁ sarvaṁ yadbhūtaṁ yacca bhāvyam. Utāmṛtatvasyeśvaro yadanyenābhavatsaha.*

All this that is and was and shall be is Purusha, ultimately, sovereign over immortality and bliss, who also abides by the other that is mortal and other than bliss, i.e., the suffering and sorrow of evil and ignorance.

यत्पुरुषं व्यदधुः कतिधा व्य ँकल्पयन् ।
मुखं किमस्य किं बाहू किमूरू पादा उच्येते ॥ ५ ॥

5. *Yatpuruṣaṁ vyadadhuḥ katidhā vya kalpayan.*
Mukhaṁ kimasya kiṁ bāhū kimūrū pādā ucyete.

How do the visionary sages visualise the self-manifestive modes of Purusha in the world of existence? What is Its mouth? What the arms? What the thighs?

What the feet as they may be said to be?

ब्राह्मणो ऽस्य मुखमासीद् बाहू राजन्यो ऽभवत्।
मध्यं तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत॥ ६॥

6. *Brāhmaṇo' sya mukhamāsīd bāhū rājanyo' bhavat. Madhyaṁ tadasya yadvaiśyaḥ padbhyāṁ śūdro ajāyata.*

Brahmana, (man of knowledge, divine vision and the Vedic Word in the human community) is the mouth of the Samrat Purusha. Kshatriya, man of justice and polity, is the arms of defence and organisation. The middle part is the Vaishya who produces and provides food and energy. And the ancillary services that provide sustenance and support with auxiliary labour are the feet, the Shudra that bears the burden of society.

चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत।
मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत॥ ७॥

7. *Candramā manaso jātaścakṣoḥ sūryo ajāyata. Mukhādindraścāgniśca prāṇādvāyurajāyata.*

The moon is born of the cosmic mind, the sun is born of the eye, fire and energy are born of the mouth, and the wind is born of the breath.

नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत।
पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ अकल्पयन्॥ ८॥

8. *Nābhyā āsīdantarikṣaṁ śīrṣṇo dyauḥ samavartata. Padbhyāṁ bhūmirdiśaḥ śrotrāttathā lokāň akalpayan.*

From the navel region is born the sky, the high

heaven is from the head, the earth comes from the feet, and directions of space from the ear. Thus did the sages visualise the worlds of existence as Purusha, and the Purusha as the universe, a living, breathing, organismic, self-sustaining, self-organising sovereign system.

विराडग्रे समभवद्विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥ ९ ॥

9. *Virāḍagre samabhavadvirājo adhi pūruṣaḥ.*
Sa jāto atyaricyata paścādbhūmimatho puraḥ.

First arose Virat, the cosmic Idea, the blue-print in terms of Prakrti, the one, and diverse of forms, the existential Purusha. The Purusha, cosmic soul, manifests in the Virat and abides sovereign in and over it. Though manifested, It exceeds, transcends, and then creates the universe and the world regions for forms of existence.

यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥ १० ॥

10. *Yatpuruṣeṇa haviṣā devā yajñamatanvata.*
Vasanto asyāsīdājyaṁ grīṣma idhmaḥ śaraddhaviḥ.

When the Devas, natural forms enacted and brilliant sages visualised the cosmic yajna of creation, then the spring season was the ghrta, summer, the fuel, and winter was the havi. (This natural and meditative enactment is in terms of nature's evolution. Prakrti, with the divine presence and immanent will, evolves into material, biological and psychic forms.)

तं यज्ञं प्रावृषा प्रौक्षन्पुरुषं जातमग्रशः ।
तेन देवा अयजन्त साध्या वसवश्च ये ॥ ११ ॥

11. *Taṁ yajñaṁ prāvṛṣā praukṣanpuruṣaṁ jātamagraśaḥ. Tena devā ayajanta sādhyā vasavaśca ye.*

The Rshis of universal vision invoke and worship the Purusha, self-manifested in advance of everything else, with profuse showers of love and devotion. And by virtue of the presence, immanent in Prakrti, of the Purusha, the natural forces of Sadhya pranas and Vasu abodes of life carry on the yajna of evolution, and the divine sages too continue to visualise the yajna and the worship.

तस्मा॒दश्वा॑ अजायन्त॒ ये च॒ के चो॑भ॒यादं॑तः ।
गावो॑ ह जज्ञिरे॒ तस्मा॒त्तस्मा॑ज्जा॒ता अ॑जा॒वयः॑ ॥ १२ ॥

12. *Tasmādaśvā ajāyanta ye ca ke cobhayādataḥ. Gāvo ha jajñire tasmāttasmājjātā ajāvayaḥ.*

From that yajna enacted by Nature with the immanent will were born the horses and those which have two rows of teeth up and down. From that were born the cows, and from that were born the goat and the sheep.

तस्मा॑द्य॒ज्ञात्स॑र्व॒हु॒त॒ ऋचः॒ सामा॑नि जज्ञिरे ।
छन्दो॑ ह जज्ञिरे॒ तस्मा॒द्यजु॒स्तस्मा॑दजायत ॥ १३ ॥

13. *Tasmādyajñātsarvahuta ṛcaḥ sāmāni jajñire. Chando ha jajñire tasmādyajustasmādajāyata.*

From that yajna of cosmic dimensions initiated by Purusha and from His will and voice were born the Rks and the Samans. From that were born the Chhandas, i.e., the Atharva-veda and the Yajus.

तस्मा॑द्य॒ज्ञात्स॑र्व॒हु॒तः संभृ॑तं पृषदा॒ज्य ँ॑म् ।
प॒शूँस्तांश्च॑क्रे वाय॒व्या ँ॑नार॒ण्या ग्रा॒म्याश्च॒ ये ॥ १४ ॥

14. *Tasmādyajñātsarvahutaḥ saṁbhṛtaṁ pṛṣadājyam. Paśūṅstāṁścakre vāyavyā nāraṇyā grāmyāśca ye.*

From that cosmic yajna with total input of Prakrti and the immanent will of Purusha was prepared and received the sacred ghrta, living liquids of life forms. That yajna and yajamana created all the animals, birds of the air, animals of the forest and those of the village for domestic use.

स॒प्तास्यासन्परि॒धय॒स्त्रिः स॒प्त स॒मिधः॑ कृ॒ताः ।
दे॒वा यद्य॒ज्ञं त॑न्वा॒ना अब॑ध्न॒न्पुरु॑षं प॒शुम् ॥ १५ ॥

15. *Saptāsyāsanparidhayastriḥ sapta samidhaḥ kṛtāḥ. Devā yadyajñaṁ tanvānā abadhnanpuruṣaṁ paśum.*

Seven are the bounds of the vedi of cosmic yajna, thrice seven, twenty-one, are the samidhas, fuel sticks, ordained and offered into the yajna fire. This is what they see when the sages enact the yajna within and concentrate on the Purusha, the universal observer whose presence they crystallise and fix upon in the soul for direct realisation.

Note: Seven bounds of the vedi are the seven chhandas or metrical compositions of the Veda. Twenty one samidhas are: Prakrti or potential material cause of the universe, Mahat or material cause actualised, Ahankara or individualised identity of the universe as the blue-print, five subtle elements, five gross elements,

five senses and three qualitative orders of Prakrti, i.e., Sattva, Rajas and Tamas.

The word 'Pashu' means 'the seer', not the animal.

मू॒र्ध्नो दे॒वस्य॑ बृह॒तो अं॒शवः॑ स॒प्त स॑प्त॒तीः।
राज्ञः॒ सोम॑स्याजायन्त जा॒तस्य॒ पुरु॑षा॒दधि॥ १६॥

16. *Mūrdhno devasya bṛhato aṁśavaḥ sapta saptatīḥ. Rājñaḥ somasyājāyanta jātasya puruṣādadhi.*

Seven times seventy are the rays of the self-refulgent radiance of the sun on top born of the self-manifested Purusha, and so are the rays of the moon, light of the night, and so are the inspiring energies of soma, king of life-giving herbs.

Kanda 19/Sukta 7 (Nakshatras, Heavenly Bodies)

Nakshatras Devata, Gargya Rshi

चि॒त्राणि॑ सा॒कं दि॒वि रो॑च॒नानि॑ सरीसृ॒पाणि॒ भुव॑ने ज॒वानि॑।
तु॒र्मिशं॑ सु॒म॒तिमि॒च्छमा॑नो॒ अहा॑नि॒ गी॒र्भिः स॑प॒र्यामि॒ नाक॑म्॥ १॥

1. *Citrāṇi sākaṁ divi rocanāni sarīsṛpāṇi bhuvane javāni. Turmiśaṁ sumatimicchamāno ahāni gīrbhiḥ saparyāmi nākam.*

Wondrous, various and glorious are the stars shining and moving together in orbit in the heavenly region of the universe. Loving the auspicious revealing music of motion and seeking noble understanding of the mystery, I dedicate myself day and night with words of faith and commitment to the vault of heaven.

सुहवमग्ने कृत्तिका रोहिणी चास्तु भद्रं मृगशिरः शमार्द्रा।
पुनर्वसू सूनृता चारु पुष्यो भानुराश्लेषा अयनं मघा मे॥ २॥

2. *Suhavamagne kṛttikā rohiṇī cāstu bhadraṁ mṛgaśiraḥ śamārdra. Punarvasū sūnṛtā cāru puṣyo bhānurāśleṣā ayanaṁ maghā me.*

O leading light of life and the universe, Agni, let Krttika and Rohini stars be responsive to my study and invocation. Let Mrgashira be auspicious. Let Ardra bring me peace and well being. Let Punarvasu bring me words of truth. Let Pushya be good and auspicious. Let Ashlesha give me light. Let Magha give me movement and a new opening.

पुण्यं पूर्वा फल्गुन्यौ चात्र हस्तश्चित्रा शिवा स्वाति सुखो मे अस्तु। राधे विशाखे सुहवानुराधा ज्येष्ठा सुनक्षत्रमरिष्ट मूलम्॥ ३॥

3. *Puṇyaṁ pūrvā phalgunyau cātra hastaścitrā śivā svāti sukho me astu. Rādhe viśākhe suhavānurādhā jyeṣṭhā sunakṣatramariṣṭa mūlam.*

Let Purvaphalguni and Uttaraphalguni be auspicious. Let Hasta, Chitra and Svati be full of peace and joy for me. Let Vishakha be responsive to my attention and bring me success. Let Jyeshtha be auspicious, and Mula be free from trouble.

अन्नं पूर्वा रासतां मे अषाढा ऊर्जं देव्युत्तरा आ वहन्तु।
अभिजिन्मे रासतां पुण्यमेव श्रवणः श्रविष्ठाः कुर्वतां सुपुष्टिम्॥ ४॥

4. *Annaṁ pūrvā rāsatāṁ me aṣāḍhā ūrjaṁ devyuttarā ā vahantu. Abhijinme rāsatāṁ puṇyameva śravaṇaḥ śraviṣṭhāḥ kurvatāṁ supuṣṭim.*

Let Purva Ashadha bring me food. Let bright and generous Uttara Ashadha bring me energy. Let Abhijit give me merit and virtue. And let Shravana and Shravishtha bring me good health and noble strength.

आ मे॑ म॒हच्छ॒तभि॑ष॒ग्वरी॑य॒ आ मे॑ द्व॒या प्रो॒ष्ठप॑दा सु॒शर्मा॑। आ रे॒वती॑ चाश्व॒युजौ॒ भगं॑ म॒ आ मे॑ र॒यिं भर॑ण्य॒ आ व॑हन्तु॥ ५॥

5. *Ā me mahacchatabhiṣagvarīya ā me dvayā proṣṭhapadā suśarma. Ā revatī cāśvayujau bhagaṁ ma ā me rayiṁ bharaṇya ā vahantu.*

Let the great Shatabhishaj bring me wealth and goodness of high order. Let the two Proshthapadas bring me holy peace and comfort. Let Revati and both Ashvayuks bring me honour and prosperity. And let the Bharanis bring me the wealth and excellence of life.

Kanda 19/Sukta 8

Nakshatras, Brahmanaspati Devata, Gargya Rshi

यानि॒ नक्ष॑त्राणि दि॒व्य१॒॑न्तरि॑क्षे अ॒प्सु भूमौ॒ यानि॒ नगे॑षु दि॒क्षु। प्रक॑ल्पयंश्च॒न्द्रमा॒ यान्येति॒ सर्वा॑णि॒ ममै॒तानि॑ शि॒वानि॑ सन्तु॥ १॥

1. *Yāni nakṣatrāṇi divyantarikṣe apsu bhūmau yāni nageṣu dikṣu. Prakalpayaṁścandramā yānyeti sarvāṇi mamaitāni śivāni santu.*

May all the stars, the constellations, which are in heaven, in the middle regions, visible over the seas, on earth, on mountains, in directions of space, whose position in relation to the earth, the moon determines as it revolves in its earthly orbit, may all these in their

position be auspicious harbingers of peace and good fortune to me.

अष्टाविंशानि शिवानि शग्मानि सह योगं भजन्तु मे। योगं प्र पद्ये क्षेमं च क्षेमं प्र पद्ये योगं च नमोऽ होरात्राभ्यामस्तु॥ २॥

2. *Aṣṭāviṁśāni śivāni śagmāni saha yogaṁ bhajantu me. Yogaṁ pra padye kṣemaṁ ca kṣemaṁ pra padye yogaṁ ca namo' horātrābhyāmastu.*

May the twenty-eight nakshatras be auspicious harbingers of peace and help me advance with higher achievement more and more. Let me achieve more and more, let me protect and preserve what I achieve, and as I preserve and build, let me achieve much more and still more. And thus I offer homage and salutations to the Lord Supreme by day and by night.

स्वस्तितं मे सुप्रातः सुसायं सुदिवं सुमृगं सुशकुनं मे अस्तु। सुहवमग्ने स्वस्त्यमर्त्यं गत्वा पुनरायाभिनन्दन्॥ ३॥

3. *Svastitaṁ me suprātaḥ susāyaṁ sudivaṁ sumṛgaṁ suśakunaṁ me astu. Suhavamagne svastyamartyaṁ gatvā punarāyābhinandan.*

Peaceable sunset, inspiring morning, soothing evening, bright day, beautiful animal world, elevating flights of birds, everything, I pray, be good and expansive for me. O leading light of life, Agni, having given me ready response to my invocation and adoration with well-being and immortality, pray come again as harbinger of joy and celebration.

अनुहवं परिहवं परिवादं परिक्षवम्।
सर्वैर्मे रिक्तकुम्भान्परा तान्सवितः सुव॥ ४॥

4. *Anuhavaṁ parihavaṁ parivādaṁ parikṣavam. Sarvairme riktakumbhānparā tānsavitaḥ suva.*

O Savita, lord of life and giver of light, ward off detraction, scandal mongering, reproach, hate, all these negativities toward others, like empty pitchers (full of garbage).

अ॒प॒पा॒पं प॑रिक्ष॒वं पुण्यं भक्षी॒महि॒ क्षव॑म्।
शि॒वा ते॑ पाप॒ नासि॑का॒ं पुण्य॑गश्चा॒भि मे॑हताम्॥ ५॥

5. *Apapāpaṁ parikṣavaṁ puṇyaṁ bhakṣīmahi kṣavam. Shivā te pāpa nāsikāṁ puṇyagaścābhi mehatām.*

Let us avoid sin and evil and reject polluted food, let us eat only holy food. O sinner, let the moon of the path of virtue wash away your evil smelling nose and turn it to good.

इ॒मा या ब्र॑ह्मणस्पते॒ विषू॑ची॒र्वा॑त॒ ई॑र॑ते ।
स॒ध्रीची॑रिन्द्र॒ ताः कृ॒त्वा मह्यं॒ शि॒वत॑मास्कृधि॥ ६॥

6. *Imā yā brahmaṇaspate viṣūcīrvāta īrate. Sadhrīcīrindra tāḥ kṛtvā mahyaṁ śivatamāskṛdhi.*

O Brahmanaspati, all these winds that blow around counter to each other and to me, O Lord Omnipotent, pray turn them all harmonious and make them auspicious to me.

स्व॒स्ति नो॑ अ॒स्त्वभ॑यं नो अस्तु॒ नमो॑ऽ होरा॒त्राभ्या॑मस्तु॥ ७॥

7. *Svasti no astvabhayaṁ no astu namo' horātrābhyāmastu.*

Let there be happiness and well-being for us all round. Let there be no fear around us. O Brahmanaspati, homage and salutations to you by day and by night!

Kanda 19/Sukta 9 (Shanti)

Mantra-wise Devata, Vasishtha Rshi

शान्ता द्यौः शान्ता पृथिवी शान्तमिदमुर्वन्तरिक्षम्।
शान्ता उदन्वतीरापः शान्ता नः सन्त्वोषधीः ॥ १ ॥

1. *Śāntā dyauḥ śāntā pṛthivī śāntamidamurvantarikṣam. Śāntā udanvatīrāpaḥ śāntā naḥ santvoṣadhīḥ.*

May heaven be full of peace for us. May peace prevail upon the earth for us. May this vast sky be full of peace for us. May the abundant streams of water be for our peace and plenty, and may the herbs and trees bring us peace and good health.

शान्तानि पूर्वरूपाणि शान्तं नो अस्तु कृताकृतम्।
शान्तं भूतं च भव्यं च सर्वमेव शमस्तु नः ॥ २ ॥

2. *Śāntāni pūrvarūpāṇi śāntaṁ no astu kṛtākṛtam. Śāntaṁ bhūtaṁ ca bhavyaṁ ca sarvameva śamastu naḥ.*

May our former ways of life and forms of action bring us peace. May what we have done and what we have not done be for our peace. May our past and our future be for our peace. And may all be peace, full of peace, for our peace and our well-being.

इयं या परमेष्ठिनी वाग्देवी ब्रह्मसंशिता।
ययैव ससृजे घोरं तयैव शान्तिरस्तु नः ॥ ३ ॥

3. *Iyaṁ yā parameṣṭhinī vāgdevī brahmasaṁśitā. Yayaiva sasṛje ghoraṁ tayaiva śāntirastu naḥ.*

May this Divine Word of the Veda which is revealed and exalted by Brahma, which is immanent and transcendent with Supreme immanent and transcendent Lord Brahma, by which alone most awful and sublime things can be known and done, bring us peace. By that same Divine Word may all be full of peace for us.

इ॒दं यत्प॑रमे॒ष्ठिन॑ं॒ मनो॑ वा॒ं ब्रह्म॑संशितम्।
येनै॒व स॑सृ॒जे घो॒रं तेनै॒व शान्ति॑रस्तु नः॥ ४॥

4. *Idaṁ yatparameṣṭhinaṁ mano vāṁ brahmasaṁśitam. Yenaiva sasṛje ghoraṁ tenaiva śāntirastu naḥ.*

May this supreme mind of yours, O men and women both, which is energised and exalted by Brahma, Lord Supreme, by which most awful things can be done and achieved, bring us peace. By that same mind may all be full of peace for us.

इ॒मानि॒ यानि॒ पञ्चे॑न्द्रि॒याणि॒ मन॑ःषष्ठानि मे हृ॒दि ब्रह्म॑णा॒ संशि॑तानि। यैरे॒व स॑सृ॒जे घो॒रं तैरे॒व शान्ति॑रस्तु नः॥ ५॥

5. *Imāni yāni pañcendriyāṇi manaḥ ṣaṣṭhāni me hṛdi brahmaṇā saṁśitāni. Yaireva sasṛje ghoraṁ taireva śāntirastu naḥ.*

These five senses which, with the mind, are six, which in my heart are energised and exalted by Brahma, Lord Supreme, with which most awful things can be done and achieved, may bring us peace. With those senses and mind, may all be full of peace for us.

शं नो॑ मि॒त्रः शं वरु॑ण॒ः शं विष्णुः॒ शं प्र॒जाप॑तिः।
शं न॒ इन्द्रो॒ बृह॒स्पति॒ः शं नो॑ भवत्वर्य॒मा॥ ६॥

6. *Śaṁ no mitraḥ śaṁ varuṇaḥ śaṁ viṣṇuḥ śaṁ prajāpatiḥ. Śaṁ na indro bṛhaspatiḥ śaṁ no bhavatvaryamā.*

May Mitra, lord of divine love and friendship, be all peace for us. May Varuna, lord of divine judgement and protection, be all peace for us. May Vishnu, lord omnipresent, be all peace for us. May Prajapati, lord sustainer of his children of creation, be all peace for us. May Indra, lord omnipotent, and Brhaspati, lord of Infinity, be all peace for us. And may Aryama, lord of cosmic law, justice and guidance, be all peace for us.

शं नो॑ मि॒त्रः शं वरु॑ण॒ः शं वि॒वस्वा॒ञ्छम॒न्तक॑ः।
उ॒त्पाता॒ः पार्थि॑वा॒न्तरि॑क्षा॒ः शं नो॑ दि॒विच॑रा॒ ग्रहा॑ः॥ ७॥

7. *Śaṁ no mitraḥ śaṁ varuṇaḥ śaṁ vivasvāñcha-mantakaḥ. Utpātāḥ pārthivāntarikṣāḥ śaṁ no divicarā grahāḥ.*

Let the day be all peace for us, the night all peace, the sun, destroyer of darkness, all peace, the death, harbinger of the end, all peace. Let all incidents and accidents on the earth and in the sky, all planets and satellites moving in space be all peace us.

शं नो॒ भूमि॑र्वेप्यमा॒ना शमु॒ल्का निर्ह॑तं च॒ यत्।
शं गावो॒ लोहि॑तक्षीरा॒ः शं भूमि॒रव॑ तीर्य॒तीः॥ ८॥

8. *Śaṁ no bhūmirvepyamānā śamulkā nirhataṁ ca yat. Śaṁ gāvo lohitakṣīrāḥ śaṁ bhūmirava tīryatīḥ.*

Let the earthquakes be peaceable, not destructive, for us. Let the falling meteor and whatever is hit be peaceable, not destructive. Let the moving objects with a trail of red and white be peaceable, and let the land-slides be peaceable, not destructive.

नक्षत्रमुल्काभिहतं शमस्तु नः शं नोऽभिचाराः शमु सन्तु कृत्याः। शं नो निखाता वल्गाः शमुल्का देशोपसर्गाः शमु नो भवन्तु॥ ९॥

9. *Nakṣatramulkābhihataṁ śamastu naḥ śaṁ no' bhicārāḥ śamu santu kṛtyāḥ. Śaṁ no nikhātā valgāḥ śamulkā deśopasargāḥ śamu no bhavantu.*

Let the planet hit by meteor be at peace for us. Let mutual conflict be resolved to peace for us. Let acts of violence and destruction be at peace. Let land mines, sieges, missiles and national disturbances be silenced into peace for us.

शं नो ग्रहाश्चान्द्रमसाः शमादित्यश्च राहुणा।
शं नो मृत्युर्धूमकेतुः शं रुद्रास्तिग्मतेजसः॥ १०॥

10. *Śaṁ no grahāścāndramasāḥ śamādityaśca rāhuṇā. Śaṁ no mṛtyurdhūmaketuḥ śaṁ rudrā-stigmatejasaḥ.*

Let lunar eclipses and solar eclipses in all phases be at peace, free from evil shadow. Let the deadly meteor and the falling star be peaceable for us, and let the wind storms with terrible shears be at peace for us.

शं रुद्राः शं वसवः शमादित्याः शमग्नयः।
शं नो महर्षयो देवाः शं देवाः शं बृहस्पतिः॥ ११॥

11. *Śaṁ rudrāḥ śaṁ vasavaḥ śamādityāḥ śamagnayaḥ. Śaṁ no maharṣayo devāḥ śaṁ devāḥ śaṁ bṛhaspatiḥ.*

May Rudras, scholars of the middle order, Vasus, scholars of the basic order, and Adityas, scholars of the highest brilliant order, leading lights of the nation, and flames of yajna fire bring peace for us. May the great seers and sages, generous people, brilliant eminences, and Brhaspati, sagely scholar of the Veda, all bring us peace.

ब्रह्म॑ प्र॒जाप॑तिर्धा॒ता लो॒का वे॒दाः स॑प्तऋ॒षयो॒ऽग्नयः॑। तैर्मे॑ कृ॒तं स्व॒स्त्यय॑न॒मिन्द्रो॑ मे॒ शर्म॑ यच्छतु ब्र॒ह्मा मे॒ शर्म॑ यच्छतु। विश्वे॑ मे दे॒वाः शर्म॑ यच्छन्तु॒ सर्वे॑ मे दे॒वाः शर्म॑ यच्छन्तु॥ १२॥

12. *Brahma prajāpatirdhātā lokā vedāḥ saptaṛṣayo' gnayaḥ. Tairme kṛtaṁ svastyayanamindro me śarma yacchatu brahmā me śarma yacchatu. Viśve me devāḥ śarma yacchantu sarve me devāḥ śarma yacchantu.*

Brahma, Lord Supreme and his Word of the Veda, Prajapati, father sustainer of the children of his creation, Dhata, lord ordainer, regions of the world, the Vedas and specialised branches of the general Vedic lore, seven sages who know the seven chhandas and all sciences of yajnic fires, by all these has been created and determined my path of life and action. May Indra give me peace. May Brahma give me peace. May all divinities of nature and divinities of humanity bring me peace. May all the divinities, brilliancies and eminences of the world give me peace and peaceful settlement.

यानि कानि चिच्छान्तानि लोके सप्तऋषयो विदुः।
सर्वाणि शं भवन्तु मे शं मे अस्त्वभयं मे अस्तु॥ १३॥

13. *Yāni kāni cicchāntāni loke saptaṛṣayo viduḥ. Sarvāṇi śaṁ bhavantu me śaṁ me astvabhayaṁ me astu.*

Whatever the methods and sources of peace and peaceful settlement that possibly exist in the world and which the seven sages of the Veda know, may they all be the very haven and home of peace for me may all be peace for me, may all be freedom from fear for me.

पृथिवी शान्तिरन्तरिक्षं शान्तिर्द्यौः शान्तिरापः शान्तिरोषधयः शान्तिर्वनस्पतयः शान्तिर्विश्वे मे देवाः शान्तिः सर्वे मे देवाः शान्तिः शान्तिः शान्तिः शान्तिभिः। ताभिः शान्तिभिः सर्व शान्तिभिः शमयामोऽ हं यदिह घोरं यदिह क्रूरं यदिह पापं तच्छान्तं तच्छिवं सर्वमेव शमस्तु नः॥ १४॥

14. *Prithivī śāntirantarikṣaṁ śāntirdyauḥ śāntirāpaḥ śāntiroṣadhayaḥ śāntirvanaspatayaḥ śāntirviśve me devāḥ śāntiḥ sarve me devāḥ śāntiḥ śāntiḥ śāntiḥ śāntibhiḥ. Tābhiḥ śāntibhiḥ sarva śāntibhiḥ śamayāmo' haṁ yadiha ghoraṁ yadiha krūraṁ yadiha pāpaṁ tacchāntaṁ tacchivaṁ sarvameva śamastu naḥ.*

May earth be at peace, firmament be at peace, heaven be at peace, waters, oceans and spatial vapours be at peace, herbs be at peace, trees be at peace, all divinities of the world be at peace, for me. May all divinities of nature and humanity bring me peace, peace and peace, with all forms and shades of peace in every

phase of life, society and the environment. With all those forms of peace, all those modes and methods and sources of peace, let us all attain peace, let me be at peace. Whatever is awful here, whatever is cruel here, whatever is sin and sinful here, let all that be at peace, be good and beneficial, let all and everything be at peace, peaceful, and peaceable for us here in the world for all.

Kanda 19/Sukta 10 (Shanti)

Mantra-wise Devata, Vasishtha Rshi

शं न॑ इन्द्रा॒ग्नी भ॑वता॒मवो॑भिः॒ शं न॒ इन्द्रा॒वरु॑णा रा॒तह॑व्या।
शमिन्द्रा॒सोमा॑ सु॒वि॒ताय॒ शं योः शं न॒ इन्द्रा॑पू॒षणा॒ वाज॑सातौ॥ १॥

1. *Śaṁ na indrāgnī bhavatāmavobhiḥ śaṁ na indrāvaruṇā rātahavyā. Śamindrāsomā suvitāya śaṁ yoḥ śaṁ na indrāpūṣaṇā vājasātau.*

May Indra, ruler omnipotent, and Agni, leading light of omniscience and wisdom, bring us peace with all modes and methods of protection. May Indra and Varuna, givers of food and energy with plenty of yajnic materials, bring us peace and settlement. May Indra and Soma, lord of peace, health and vitality, bring us peace for happiness and well being with freedom from suffering and fear. May Indra and Pusha, cosmic spirit of nourishment and growth, bring us peace for food, energy and victory in life.

शं नो॒ भग॒ः शम्वु॑ न॒ः शंसो॑ अस्तु॒ शं न॒ः पु॒रंधि॒ः शम्वु॑ सन्तु रा॒यः।
शं नः॑ स॒त्यस्य॑ सु॒यम॑स्य॒ शंस॒ः शं नो॑ अर्य॒मा पु॑रुजा॒तो अ॑स्तु॥ २॥

2. *Śaṁ no bhagaḥ śamu naḥ śaṁso astu śaṁ naḥ purandhiḥ śamu santu rāyaḥ. Śaṁ naḥ satyasya suyamasya śaṁsaḥ śaṁ no aryamā purujāto astu.*

May Bhaga, power and prosperity, bring us peace. May our praises and appreciations prevailing around be for peace. May our organisational wisdom and performance bring us peace. May our wealth and honour and excellence be for our peace. Let our praises and appreciations of truth and noble conduct be for our peace. And may Aryama, law, justice and the rule of law, ever alert and awake, bring us peace and well-being.

शं नो॑ धा॒ता शमु॑ ध॒र्ता नो॑ अस्तु॒ शं न॑ उरू॒ची भ॑वतु स्व॒धाभिः॑। शं रोद॑सी बृह॒ती शं नो॒ अद्रिः॒ शं नो॑ दे॒वानां॑ सु॒हवा॑नि सन्तु॥ ३॥

3. *Śaṁ no dhātā śamu dhartā no astu śaṁ na urūcī bhavatu svadhābhiḥ. Śaṁ rodasī bṛhatī śaṁ no adriḥ śaṁ no devānāṁ suhavāni santu.*

May Dhata, cosmic sustainer, bring us peace. May Dharta, sustainer of stars and planets, bring us peace. May the vast mother earth and nature with all her powers and forces bring us peace. May the cloud and the mountain bring us peace. And may our invocations, oblations in yajna and the divine responses bring us peace and well-being.

शं नो॑ अ॒ग्निर्ज्योति॑रनीको अस्तु॒ शं नो॑ मि॒त्रावरु॑णाव॒श्विना॒ शम्। शं नः॑ सु॒कृता॑ सुकृ॒तानि॑ सन्तु॒ शं न॑ इषि॒रो अ॒भि वा॑तु॒ वातः॑॥ ४॥

4. *Śaṁ no agnirjyotiranīko astu śaṁ no mitrāvaruṇāvaśvinā śam. Śaṁ naḥ sukṛtāṁ sukṛtāni santu śaṁ na iṣiro abhi vātu vātaḥ.*

May Agni with noble fires and flames be harbinger of peace and well-being for us. May Mitra, Varuna, and the Ashvins, day and night, and the sun and moon, bring us peace. May the noble actions of the noble doers bring us peace and well being. And may the blowing winds bring us peace and well being.

शं नो द्यावापृथिवी पूर्वहूतौ शमन्तरिक्षं दृशये नो अस्तु।
शं न ओषधीर्वनिनो भवन्तु शं नो रजसस्पतिरस्तु जिष्णुः॥ ५॥

5. *Śaṁ no dyāvāpṛthivī pūrvahūtau śamantarikṣaṁ dṛśaye no astu. Śaṁ na oṣadhīrvanino bhavantu śaṁ no rajasaspatirastu jiṣṇuḥ.*

May the heaven and earth ever invoked and adored bring us peace. May the firmament be full of peace for our appreciation of the beauty of the lights of stars. May the herbs and trees and the grandeur of forest abodes be for our peace. And may the victor sustainer of space and spatial particles be for our peace and well-being.

शं न इन्द्रो वसुभिर्देवो अस्तु शमादित्येभिर्वरुणः सुशंसः।
शं नो रुद्रो रुद्रेभिर्जलाषः शं नस्त्वष्टा ग्नाभिरिह शृणोतु॥ ६॥

6. *Śaṁ na indro vasubhirdevo astu śamādityebhirvaruṇaḥ suśaṁsaḥ. Śaṁ no rudro rudrebhirjalāṣaḥ śaṁ nastvaṣṭā gnābhiriha śṛṇotu.*

May Indra, self-refulgent generous sun, with the Vasus, abodes of life sustenance, be for our peace. May Varuna, adorable cosmic waters, with rays of the sun in the zodiacs, be full of peace for us. May Rudra, cosmic life force, saviour from suffering, with its pranic

energies, be for our peace and well being. May Tvashta, formative power of the cosmic soul, with its fiery vitalities be for our peace and well being and be responsive to our invocation and adoration here.

शं नः सोमो भवतु ब्रह्म शं नः शं नो ग्रावाणः शमु सन्तु यज्ञाः । शं नः स्वरूणां मितयो भवन्तु शं नः प्रस्वः शम्वस्तु वेदिः ॥ ७ ॥

7. *Śaṁ naḥ somo bhavatu brahma śaṁ naḥ śaṁ no grāvāṇaḥ śamu santu yajñāḥ. Śaṁ naḥ svarūṇāṁ mitayo bhavantu śaṁ naḥ prasvaḥ śamvastu vediḥ.*

May Soma, cosmic spirit of peace and joy be for our peace and well being. May Brahma, lord supreme and the Vedic lore be for our peace and spiritual sustenance. May the yajnic scholar scientist be for our peace and well being. May our yajnas, developmental programmes, be for our peace and well-being. May the heights and expansions of our yajnic columns and flag posts be for our peaceful progress. And may our organic and organismic productive programmes and our yajna vedi be for our peace and prosperity.

शं नः सूर्य उरुचक्षा उदेतु शं नो भवन्तु प्रदिशश्चतस्रः । शं नः पर्वता ध्रुवयो भवन्तु शं नः सिन्धवः शमु सन्त्वापः ॥ ८ ॥

8. *Śaṁ naḥ sūrya urucakṣā udetu śaṁ no bhavantu pradiśaścatasraḥ. Śaṁ naḥ parvatā dhruvayo bhavantu śaṁ naḥ sindhavaḥ śamu santvāpaḥ.*

May the sun of expansive radiance rise for our peace and joy. May all the four quarters of space be

full of peace for us. May the firm and fixed mountains be full of peace for us. And may the waters of running streams and rivers and the rolling seas be full of peace.

शं नो॒ अदि॑तिर्भवतु व्र॒तेभि॒: शं नो॑ भवन्तु म॒रुत॑: स्व॒र्का:।
शं नो॒ विष्णु॒: शमु॑ पू॒षा नो॑ अस्तु॒ शं नो॑ भ॒वित्रं॒ शम्व॑स्तु वा॒यु:॥ ९॥

9. *Śaṁ no aditirbhavatu vratebhiḥ śaṁ no bhavantu marutaḥ svarkāḥ. Śaṁ no viṣṇuḥ śamu pūṣā no astu śaṁ no bhavitraṁ śamvastu vāyuḥ.*

May mother Infinity, nature of life giving Vedic lore bring us peace and well being with the vows of sacred discipline. May the winds nobly vibrant and adorable blow for our peace and progress. May Vishnu, lord of green herbs, and Pusha, natures nourishment and growth be for our peace and total good.

शं नो॑ दे॒व: स॑वि॒ता त्राय॑माण॒: शं नो॑ भवन्तू॒षसो॑ विभा॒ती:।
शं न॑: प॒र्जन्यो॑ भवतु प्र॒जाभ्य॒: शं न॒: क्षेत्र॑स्य॒ पति॑रस्तु शं॒भु:॥ १०॥

10. *Śaṁ no devaḥ savitā trāyamāṇaḥ śaṁ no bhavantūṣaso vibhātīḥ. Śaṁ naḥ parjanyo bhavatu prajābhyaḥ śaṁ naḥ kṣetrasya patirastu śaṁbhuḥ.*

May the saviour of life giver Savita, self-refulgent sivine Sun, bless us with peace. May the radiant dawns bring us peace. May the cloud of showers be peaceful and inspiring to the people. And the master farmer of the field, harbinger of security and peace, bring us peace and prosparity.

Kanda 19/Sukta 11 (Shanti)

Mantra-wise Devata, Vasishtha Rshi

शं नः॒ स॒त्यस्य॒ पत॑यो भवन्तु शं नो॒ अर्व॑न्तः॒ शमु॑ सन्तु गाव॑: । शं न॑ ऋ॒भव॑: सु॒कृत॑: सु॒हस्ता॒: शं नो॑ भवन्तु पि॒तरो॒ हवे॑षु ॥ १ ॥

1. *Śaṁ naḥ satyasya patayo bhavantu śaṁ no arvantaḥ śamu santu gāvaḥ. Śaṁ na ṛbhavaḥ sukṛtaḥ suhastāḥ śaṁ no bhavantu pitaro haveṣu.*

May the noble people dedicated to truth and the defence of truth be for our peace and righteousness. May the horses be for peace. May the cows be for peace. May the expert artists, skilful artisans, expert technologists, be for our peace. May our parents and parental seniors be kind and blissful in yajnas for our peace in our struggles for progress.

शं नो॑ दे॒वा वि॒श्वदे॑वा भवन्तु शं सर॑स्वती स॒ह धी॒भिर॑स्तु । शम॑भि॒षाच॒: शमु॑ राति॒षाच॒: शं नो॑ दि॒व्या: पार्थि॑वा॒: शं नो॒ अप्या॑: ॥ २ ॥

2. *Śaṁ no devā viśvadevā bhavantu śaṁ sarasvatī saha dhībhirastu. Śamabhiṣācaḥ śamu rātiṣācaḥ śaṁ no divyāḥ pārthivāḥ śaṁ no apyāḥ.*

May the generous and brilliant divines of the world be for our peace. May Sarasvati, divine Mother Knowledge, with her message of enlightenment for our intelligence and will be for peace. May all generous, cooperative and abundant powers of nature and humanity be for peace. May the waters of the earth and heavenly firmament be full of peace and good health for us.

शं नो॑ अ॒ज एक॑पाद्दे॒वो अ॑स्तु॒ शमहि॑र्बु॒ध्न्य॑: शं स॑मु॒द्रः ।
शं नो॑ अ॒पां नपा॑त्पे॒रुर॑स्तु॒ शं नः॒ पृश्नि॑र्भवतु देव॒गोपा ॥ ३ ॥

3. *Śaṁ no aja ekapāddevo astu śamahirbudhnyaḥ śaṁ samudraḥ. Śaṁ no apāṁ napātperurastu śaṁ naḥ pṛśnirbhavatu devagopā.*

May the eternal and unborn lord refulgent of his own absolute power be for our peace and well being. May the cloud of the sky be for our peace and well being. May the sea be for our peace and good. May the light and lightning born of and sustainer of the showers of water be for our peace. And may the earth, darling of divine forces, be for our peace and well being.

आ॒दि॒त्या रु॒द्रा वस॑वो जुषन्ता॒मि॒दं ब्रह्म॑ क्रि॒यमा॑णं॒ नवी॑यः ।
शृ॒ण्वन्तु॑ नो दि॒व्याः पार्थि॑वासो॒ गोजा॑ता उ॒त ये य॒ज्ञिया॑सः ॥ ४ ॥

4. *Ādityā rudrā vasavo juṣantāmidaṁ brahma kriyamāṇaṁ navīyaḥ. Śṛṇvantu no divyāḥ pārthivāso gojātā uta ye yajñiyāsaḥ.*

May the Aditya scholars of the highest order, Rudra scholars of the middle order, and Vasus of the basic order appreciate this latest song of homage being composed and offered to Divinity. May all revered and adorable sages and scholars of heavenly and earthly sciences arisen from the sacred Vedic voice, pray, listen to us and appreciate.

ये दे॒वाना॑मृ॒त्विजो॑ य॒ज्ञिया॑सो॒ मनो॒र्यज॑त्रा अ॒मृता॑ ऋ॒त॒ज्ञाः ।
ते नो॑ रासन्तामुरुगा॒यम॒द्य यू॒यं पा॑त स्व॒स्ति॒भि॒: सदा॑ नः ॥ ५ ॥

5. *Ye devānāmṛtvijo yajñiyāso manoryajatrā amṛtā ṛtajñāḥ. Te no rāsantāmuru gāyamadya yūyaṁ pāta svastibhiḥ sadā naḥ.*

Those of the brilliant scholars and sages who are specialised in the science of yajna according to the seasons, adorable, meditative at the mental level, dedicated to immortality beyond mortal involvements, knowers of the laws of divine truth and law, may, we pray, lead us to the divine path and help us realise the Supreme Reality worthy of worship. O saints and scholars, pray protect, promote and refine us with the modes and methods of self-fulfilling sciences of peace and common well-being.

तदꣳस्तु मित्रावरुणा तदग्ने शं योर꣡स्मभ्यꣳमिदमꣳस्तु शस्तम्।
अशीमहि गाधमुत प्रतिष्ठां नमो दिवे बृहते सादनाय ॥ ६ ॥

6. *Tadastu mitrāvaruṇā tadagne śaṁ yorasmabhyamidamastu śastam. Aśīmahi gādhamuta pratiṣṭhāṁ namo dive bṛhate sādanāya.*

O Mitra, divine spirit of love and friendship, O Varuna, divine spirit of justice and wisdom, saviour from suffering, O Agni, leading light of life, may that auspicious peace be with us, for us. May this auspicious freedom from fear and suffering be with us, for us. May we achieve that depth and seriousness, that unshakable stability of life. Salutations to you, Lord of Heaven and Infinity, for peace and security in a happy home.

Kanda 19/Sukta 12 (Shanti)

Usha Devata, Vasishtha Rshi

उ॒षा अप॒ स्वसु॒स्तम॒ः सं व॑र्तयति वर्त॒निं सु॑जा॒तता॑।
अ॒या वाजं॒ दे॒वहि॑तं सनेम॒ मदे॑म श॒तहि॑माः सु॒वीरा॑ः ॥ १ ॥

1. *Uṣā apa svasustamaḥ saṁ vartayati vartaniṁ sujātatā. Ayā vājaṁ devahitaṁ sanema madema śatahimāḥ suvīrāḥ.*

Usha, the dawn of light, removes the darkness of her sister night and opens up the path of day light by its noble rise every morning through the day-night succession. By this continuous rise of the dawn every morning, let us achieve food, energy and victory brought in by Divinity and enjoy life for a full hundred years with our youthful generations worthy of the brave.

Kanda 19/Sukta 13 (The Sole Hero)

Indra Devata, Apratiratha Rshi

इन्द्र॑स्य बा॒हू स्थवि॑रौ॒ वृषा॑णौ चि॒त्रा इ॒मा वृ॑ष॒भौ पा॑रयि॒ष्णू।
तौ यो॑क्षे प्रथ॒मो योग॒ आग॑ते॒ याभ्यां॑ जि॒तमसु॑राणां॒ स्व॑र्यत्॥ १ ॥

1. *Indrasya bāhū sthavirau vṛṣāṇau citrā imā vṛṣabhau pārayiṣṇū. Tau yokṣe prathamo yoga āgate yābhyāṁ jitamasurāṇāṁ svaryat.*

These two arms of the forces of Indra, mighty ruler and supreme commander, both strong and stable, varied and wonderful, virile and creative, saviour and victorious, I, the first in rank, command and deploy whenever the occasion arises. By these two arms of the forces, the power, pleasure and privilege of the

uncreative and destructive forces is defeated and won over.

आ॒शुः शिशा॑नो वृष॒भो न भी॒मो घ॑नाघ॒नः क्षोभ॑णश्च-र्षणी॒नाम्। सं॒क्र॒न्द॑नोऽ निमि॒ष ए॑कवी॒रः श॒तं सेना॑ अजय-त्सा॒कमिन्द्रः॑॥ २॥

2. *Āśuḥ śiśāno vṛṣabho na bhīmo ghanāghanaḥ kṣobhaṇaścarṣaṇīnām. Saṁkrandano'nimiṣa ekavīraḥ śataṁ senā ajayatsākamindraḥ.*

Instant attacker, penetrating advancer, terrible as a bull, relentless striker, creator of panic among enemies, paralysing challenger, winkless vigilant, sole hero without a match, Indra conquers a hunred hosts together.

सं॒क्र॒न्द॑नेनानिमि॒षेण॑ जि॒ष्णुना॑ऽ यो॒ध्येन॑ दुश्च्यव॒नेन॑ धृ॒ष्णुना॑। तदिन्द्रे॑ण जयत॒ तत्स॑हध्वं॒ युधो॑ नर॒ इषु॑हस्तेन॒ वृष्णा॑॥ ३॥

3. *Saṁkrandanenānimiṣeṇa jiṣṇunā' yodhyena duścyavanena dhṛṣṇunā. Tadindreṇa jayata tatsahadhvaṁ yudho nara iṣuhastena vṛṣṇā.*

O men at arms in battle, challenge, fight and win over the enemy by the force of Indra, the challenger, relentless conqueror, undauntable, unshakable, terrible warrior who bears the arrow in hand and shoots.

स इषु॑हस्तै॒ः स नि॑ष॒ङ्गिभि॑र्व॒शी संस्त्र॑ष्टा॒ स युध॒ इन्द्रो॑ ग॒णेन॑। सं॑सृ॒ष्टजित्सो॑म॒पा बा॑हुश॒र्ध्यु॑ग्र॑धन्वा॒ प्रति॑हिताभि॒रस्ता॑॥ ४॥

4. *Sa iṣuhastaiḥ sa niṣaṅgibhirvaśī saṁsraṣṭā sa yudha indro gaṇena. Saṁsṛṣṭajitsomapā bāhuśardhyugradhanvā pratihitābhirastā.*

Indra is the warrior with bows and arrows in hand, and, with joint armed forces, conquers multiple enemy hosts and wins over concentrated forces. Protector and promoter of soma peace and joy of life, strong of arms wielding a terrible bow, he throws out the enemies with the shots of his unfailing arrows.

बलविज्ञायः स्थविरः प्रवीरः सहस्वान्वाजी सहमान उग्रः।
अभिवीरो अभिषत्वा सहोजिज्जैत्रमिन्द्र रथमा तिष्ठ गोविदन्॥ ५॥

5. *Balavijñāyaḥ sthaviraḥ pravīraḥ sahasvānvājī sahamāna ugraḥ. Abhivīro abhiṣatvā sahojijjaitramindra rathamā tiṣṭha govidan.*

Indra, tactical organizer of deployable forces, venerable, strong, undisturbed and invulnerable, stout and brave, challenging, impetuous, blazing steadfast, commander of the brave, highly intelligent, valiant, illustrious, pray ascend the chariot of victory over the rebellious lands.

इमं वीरमनु हर्षध्वमुग्रमिन्द्रं सखायो अनु सं रभध्वम्।
ग्रामजितं गोजितं वज्रबाहुं जयन्तमज्म प्रमृणन्तमोजसा॥ ६॥

6. *Imaṁ vīramanu harṣadhvamugramindraṁ sakhāyo anu saṁ rabhadhvam. Grāmajitaṁ gojitaṁ vajrabāhuṁ jayantamajma pramṛṇantamojasā.*

O friends, rejoice and rise and, with love, loyalty and judgement, cooperate with this Indra, mighty leader, winner and promoter of human habitations, lands, cows and culture, strong of thunder arms, victor of battles and destroyer of adversity and adversaries by the light

and force of his lustre and splendour.

अभि गोत्राणि सहसा गाहमानोऽदाय उग्रः शतमन्युरिन्द्रः ।
दुश्च्यवनः पृतनाषाडयोध्यो ३ स्माकं सेना अवतु प्र युत्सु ॥ ७ ॥

7. *Abhi gotrāṇi sahasā gāhamāno'dāya ugraḥ śatamanyurindraḥ. Duścyavanaḥ pṛtanāṣāḍa-yodhyo'smākaṁ senā avatu pra yutsu.*

Indra, breaker of clouds and enemy strongholds with his courage and valour, unbreakable hero of hundredfold passion, unshakable destroyer of enemy forces, irresistible warrior may, we pray, protect our army in our assaults and advances.

बृहस्पते परि दीया रथेन रक्षोहामित्राँ अपबाधमानः ।
प्रभञ्जञ्छत्रून्प्रमृणन्नमित्रानस्माकमेध्यविता तनूनाम् ॥ ८ ॥

8. *Bṛhaspate pari dīyā rathena rakṣohāmitrāँ apabādhamānaḥ. Prabhañjañchatrūnpramṛṇa-nnamitrānasmākamedhyavitā tanūnām.*

O Brhaspati, commander of boundless forces, destroyer of destroyers, repelling the unfriendly forces, breaking down enemies, crushing the opponents, come by the chariot, destroy the negative forces and be the protector of our life, homes and cities.

इन्द्र एषां नेता बृहस्पतिर्दक्षिणा यज्ञः पुर एतु सोमः ।
देवसेनानामभिभञ्जतीनां जयन्तीनां मरुतो यन्तु मध्ये ॥ ९ ॥

9. *Indra eṣāṁ netā bṛhaspatirdakṣiṇā yajñaḥ pura etu somaḥ. Devasenānāmabhibhañjatīnāṁ jayantīnāṁ maruto yantu madhye.*

Of these armies of the Devas, divine powers of nature and humanity, men of noble intention and far sight, breaking through and conquering evil and negative elements of life, Indra of lightning force is the leader, Brhaspati, commanding knowledge, tactics and long range vision, is the guide with yajna, values of cooperation, self-sacrifice and creativity, on his right, and Soma, lover of peace and felicity, is the inspiration, while Maruts, warriors of passion and enthusiasm, are the central force, they should move all round.

इन्द्रस्य वृष्णो वरुणस्य राज्ञ आदित्यानां मरुतां शर्धं उग्रम्।
महाम्नसां भुवनच्यवानां घोषो देवानां जयतामुदस्थात्॥ १०॥

10. *Indrasya vṛṣṇo varuṇasya rājña ādityānāṁ marutāṁ śardha ugram. Mahāmanasāṁ bhuvanacyavānāṁ ghoṣo devānāṁ jayatāmudasthāt.*

Great is the valour and passion of virile and victorious Indra, of the ruler Varuna, of the visionary Adityas, and of impetuous Maruts, all great and magnanimous at heart, who shake the world with their vision and performance, and so, let the tumultuous uproar of the victory of these divinities rise and reverberate in the skies.

अस्माकमिन्द्रः समृतेषु ध्वजेष्वस्माकं या इषवस्ता जयन्तु।
अस्माकं वीरा उत्तरे भवन्त्वस्मान्देवासोऽवता हवेषु॥ ११॥

11. *Asmākamindraḥ samṛteṣu dhvajeṣvasmākaṁ yā iṣavastā jayantu. Asmākaṁ vīrā uttare bhavantvasmāndevāso' vatā haveṣu.*

In great world gatherings, let Indra, our leader,

raise our flag high in the flag lines. May our shots of arrows hit the targets and win the battles. Let our brave progeny and our brave warriors be higher than others in excellence. And may the divinities protect us in the call to action in the battle field.

Kanda 19/Sukta 14 (Freedom from Fear)

Dyava-prthivi Devata, Athatva Rshi

इ॒दमु॒च्छ्रेयो॑ऽ व॒सान॒मागां॑ शि॒वे मे॒ द्यावा॑पृथि॒वी अ॑भूताम्।
अ॒स॒प॒त्नाः प्र॒दिशो॑ मे भवन्तु॒ न वै त्वा॑ द्विष्मो॒ अभ॑यं नो अस्तु॥ १॥

1. *Idamucchreyo'vasānamāgāṁ śive me dyāvā-pṛthivī abhūtām. Asapatnāḥ pradiśo me bhavantu na vai tvā dviṣmo abhayaṁ no astu.*

Here I come to peace and rest of high order (after the end of the turmoil). Let the heaven and earth be kind and gracious to me. May the quarters of space and the sub-quarters be free from enmity and opposition. O man, O nature, O adversary, we hate you not, we pollute you not. Let there be freedom from fear for all of us all round.

Kanda 19/Sukta 15 (Fearlessness)

Indra Devata, Atharva Rshi

यत॑ इन्द्र॒ भया॑महे॒ ततो॑ नो॒ अभ॑यं कृधि।
मघ॑वञ्छग्धि तव॒ त्वं न॑ ऊ॒ति॒भि॒र्वि द्विषो॒ वि मृधो॑ जहि॥ १॥

1. *Yata indra bhayāmahe tato no abhayaṁ kṛdhi. Maghavañchagdhi tava tvaṁ na ūtibhirvi dviṣo vi mṛdho jahi.*

Indra, ruler of the world, whatever we fear from, wherever we fear, give us freedom from fear everywhere. O lord of power and glory, strengthen us with all your modes and means of protection. Eliminate all haters, destroy all conflict and eliminate mutual warfare.

इन्द्रं वयमनूराधं हवामहेऽ नु राध्यास्म द्विपदा चतुष्पदा ।
मा नः सेना अररुषीरुप गुर्विषूचीरिन्द्र द्रुहो वि नाशय ॥ २ ॥

2. *Indraṁ vayamanūrādhaṁ havāmahe' nu rādhyāsma dvipadā catuṣpadā. Mā naḥ senā araruṣīrupa gurviṣūcīrindra druho vi nāśaya.*

We invoke, honour and adore Indra, ruling lord of the world, who makes everything possible for us to achieve. May we, in conformity and cooperation with humans and animals both, accomplish our work and achieve our goals. Let not the forces of hate and violence approach us ever. O lord of power, Indra, pray eliminate all forces of hate and enmity, varied, expansive or scattered, whatever and wherever they be.

इन्द्रस्त्रातोत वृत्रहा परस्फानो वरेण्यः । स रक्षिता चरमतः
स मध्यतः स पश्चात्स पुरस्तान्नो अस्तु ॥ ३ ॥

3. *Indrastrātota vṛtrahā parasphāno vareṇyaḥ. Sa rakṣītā caramataḥ. Sa madhyataḥ sa paścātsa purastānno astu.*

Indra is the saviour, protector and promoter, breaker of the cloud, dispeller of darkness and mover of stagnation. Indra is upraiser of the farthest and the highest, the lord worthy of choice and adoration. May he be our protector from the top on high, from the

middle, from behind and from the front.

उ॒रुं नो॑ लो॒कमनु॑ नेषि वि॒द्वान्त्स्व॑१॑र्यज्ज्योति॒रभ॑यं स्व॒स्ति।
उ॒ग्रा त॑ इन्द्र॒ स्थवि॑रस्य बा॒हू उप॑ क्षयेम शर॒णा बृ॒हन्ता॑॥ ४॥

4. *Uruṁ no lokamanu neṣi vidvāntsvaryajjyotirabhayaṁ svasti. Ugrā ta indra sthavirasya bāhūupa kṣāyema śaraṇā bṛhantā.*

Indra, lord of knowledge and wisdom, you lead us to that vast world of life where there is bliss, peace and heavenly light, fearlessness and all round well being. Lord inviolable and adorable, mighty are your arms of protection, a boundless haven of safety, where, we pray, we may abide secure at peace.

अभ॑यं नः करत्य॒न्तरि॑क्ष॒मभ॑यं॒ द्यावा॑पृथि॒वी उ॒भे इ॒मे।
अभ॑यं प॒श्चादभ॑यं पु॒रस्ता॑दुत्त॒राद॑ध॒रादभ॑यं नो अस्तु॥ ५॥

5. *Abhayaṁ naḥ karatyantarikṣāmabhayaṁ dyāvāpṛthivī ubhe ime. Abhayaṁ paścādabhayaṁ purastāduttarād-adharād abhayaṁ no astu.*

May the middle regions of the sky be free from fear for us, both these heaven and earth be free from fear, let there be fearlessness from behind, fearlessness from the front, and may there be fearlessness from above and from below for all of us.

अभ॑यं मि॒त्रादभ॑यम॒मित्रा॒दभ॑यं ज्ञा॒तादभ॑यं प॒रोक्षा॑त्। अभ॑यं॒ नक्त॒मभ॑यं॒ दिवा॑ न॒ः सर्वा॒ आशा॒ मम॑ मि॒त्रं भ॑वन्तु॥ ६॥

6. *Abhayaṁ mitrādabhayamamitrādabhayaṁ jñātādabhayaṁ parokṣāt. Abhayaṁ naktamabhayaṁ divā naḥ sarvā āśā mama mitraṁ bhavantu.*

May there be fearlessness from friends, no fear from non-friends, no fear from those we know, no fear from whatever is upfront, no fear by night, no fear by day for us. May all quarters of space be friends to us, free from hate and fear.

Kanda 19/Sukta 16 (Freedom from Fear)

Mantrawise Devata, Atharva Rshi

अस॒प॒त्नं पु॒रस्ता॑त्प॒श्चान्नो॒ अभ॑यं कृतम्।
स॒वि॒ता मा॑ दक्षिण॒त उ॑त्त॒रान्मा॒ शची॒पतिः॥ १॥

1. *Asapatnaṁ purastātpaścānno abhayaṁ kṛtam. Savitā mā dakṣiṇata uttarānmā śacīpatiḥ.*

May Savita, inspirer of life, and Shachipati, master of power and noble action, make us free from fear and from enemies from the east and from the west. May they render us free from fear and enemies from the south and from the north.

दि॒वो मा॑दि॒त्या र॑क्षन्तु॒ भूम्या॑ रक्षन्त्व॒ग्नय॑ः। इ॒न्द्रा॒ग्नी र॑क्षतां मा पु॒रस्ता॑द॒श्विना॑व॒भित॒ः शर्म॑ यच्छताम्। ति॒र॒श्चीन॒घ्न्या र॑क्षतु जा॒तवे॑दा भू॒तकृ॑तो॑ मे स॒र्वत॑ः सन्तु॒ वर्म॑॥ २॥

2. *Divo mādityā rakṣāntu bhūmyā rakṣāntvagnayaḥ. Indrāgnī rakṣātāṁ mā purastādaśvināvabhitaḥ śarma yacchatām. Tiraścīnaghnyā rakṣātu jātavedā bhūtakṛto me sarvataḥ santu varma.*

Let the Adityas, sun in zodiacs, protect me from the regions of light, let the earthly fires and yajnic flames protect me from earthly dangers, let Indra-and-Agni, electric and heat energy, protect me from the front, let

Ashvins, complementarities of nature, protect me all round, let the man of the knowledge of life forms protect cows and other animals as well as reptiles. Let nature's divine powers that evolve forms of existence be my protective shield all round.

Kanda 19/Sukta 17 (Protection and Security)

Mantra-wise Devata, Atharva Rshi

अग्निर्मा पातु वसुभिः पुरस्तात्तस्मिन्क्रमे तस्मिञ्छ्रये तां पुरं प्रैमि। स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा॥ १॥

1. *Agnirmā pātu vasubhiḥ purastāttasminkrame tasmiñchraye tāṁ puraṁ praime. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Agni, leading light of life on earth, with Vasus, life sustaining powers and energies, protect and promote me forward from the front direction. Therein I advance. Therein I rest and sustain myself. That life and light I attain to. May that guard me. May that preserve me. To that I offer myself life and soul. Thus do I surrender in truth of word and deed.

वायुर्मान्तरिक्षेणैतस्या दिशः पातु तस्मिन्क्रमे तस्मिञ्छ्रये तां पुरं प्रैमि। स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा॥ २॥

2. *Vāyurmāntarikṣēṇaitasyā diśaḥ pātu tasminkrame tasmiñchraye tāṁ puraṁ praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Vayu, leading divine energy of life in the

firmament, with the middle regions, from the same direction protect and promote me. Therein I advance. Therein I rest and sustain myself. That same supreme life and energy I attain to. May that guard me. May that preserve me. To that I surrender myself life and soul in truth of word and deed.

सोमो॑ मा रु॒द्रैर्द॑क्षि॒णाया॒ दि॒शः पा॑तु॒ तस्मि॑न्क्रमे॒ तस्मि॑ञ्छ्रये॒ तां पु॒रं॒ प्रैमि॑। स मा॑ रक्षतु॒ स मा॑ गोपायतु॒ तस्मा॑ आ॒त्मान॒ं परि॑ दद॒े स्वाहा॑॥ ३॥

3. *Somo mā rudrairdakṣiṇāyā diśaḥ pātu tasminkrame tasmiñchraye tāṁ puraṁ praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Soma, inspiring spirit of divine life, with Rudras, breath of life energies, from the right direction protect and promote me. Therein I advance. Therein I rest for my mainstay. That same supreme life and breath I attain to. May that guard me. May that save me. To that I surrender myself life and soul in truth of word and deed.

वरु॑णो मादि॒त्यैरे॒तस्या॑ दि॒शः पा॑तु॒ तस्मि॑न्क्रमे॒ तस्मि॑ञ्छ्रये॒ तां पु॒रं॒ प्रैमि॑। स मा॑ रक्षतु॒ स मा॑ गोपायतु॒ तस्मा॑ आ॒त्मान॒ं परि॑ दद॒े स्वाहा॑॥ ४॥

4. *Varuṇo mādityairetasyā diśaḥ pātu tasminkrame tasmiñchraye tāṁ puraṁ praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Varuna, cosmic umbrella of life, with Adityas, life rays of the sun, from the same direction protect and promote me. Therein I advance. Therein I

rest for my mainstay. That same light of life I attain to. May that guard me. May that save me. To that I surrender myself life and soul in truth of word and deed.

सूर्यो॑ मा॒ द्यावा॑पृथि॒वीभ्यां॑ प्र॒तीच्या॑ दि॒शः पा॑तु॒ तस्मि॑न्क्रमे॒ तस्मि॑ञ्छ्रये॒ तां पु॒रं॒ प्रैमि॑। स मा॑ रक्षतु॒ स मा॑ गोपायतु॒ तस्मा॑ आ॒त्मान॒ं परि॑ दद॒े स्वाहा॑॥ ५॥

5. *Sūryo mā dyāvāpṛthivībhyāṁ pratīcyā diśaḥ pātu tasminkrame tasmiñchraye tāṁ puraṁ praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May the Surya, light of life, with heaven and earth, protect and promote me from the western direction. Therein I advance. Therein I rest for my mainstay. That same light and illumination I attain to. May that guard me. May that save me. To that I surrender myself life and soul in truth of word and deed.

आपो॒ मौष॑धीमती॒रे॒तस्या॑ दि॒शः पा॑न्तु॒ तासु॑ क्रमे॒ तासु॑ श्रये॒ तां पु॒रं॒ प्रैमि॑। ता मा॑ रक्षन्तु॒ ता मा॑ गोपायन्तु॒ ताभ्य॑ आ॒त्मान॒ं परि॑ दद॒े स्वाहा॑॥ ६॥

6. *Āpo mauṣadhīmatīretasyā diśaḥ pāntu tāsu krame tāsu śraye tāṁ puraṁ praimi. Ta mā rakṣāntu tā mā gopāyantu tābhya ātmānaṁ pari dade svāhā.*

May the divine waters of nature rich in herbs of medicinal efficacy protect and promote me from the same direction. Therein I advance. Therein I rest and find my haven. That health and efficacy I attain to. May that guard me. May that sustain me. To that I surrender myself life and soul in truth of word and deed.

विश्वकर्मा मा सप्तऋषिभिरुदीच्या दिशः पातु तस्मिन्क्रमे तस्मिंच्छ्रये तां पुरं प्रैमि। स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा॥ ७॥

7. *Viśvakarmā mā saptaṛṣibhirudīcyā diśaḥ pātu tasminkrame tasmiñchraye tāṁ puraṁ praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Vishvakarma, divine maker of the universe, with seven sages, protect and promote me from the north direction. Therein I advance. Therein I rest and find my haven. There itself I attain to as my goal. May that guard me. May that preserve me. To him I surrender myself life and soul in truth of word and deed.

इन्द्रो मा मरुत्वानेतस्या दिशः पातु तस्मिन्क्रमे तस्मिंच्छ्रये तां पुरं प्रैमि। स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा॥ ८॥

8. *Indro mā marutvānetasyā diśaḥ pātu tasminkrame tasmiñchraye tāṁ puraṁ praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Indra, lord omnipotent, with his force of Maruts, mighty winds and rays of energy, protect and promote me from that very direction. Therein I advance. Therein I rest and find sustenance. There itself I attain to as my goal. May that guard me. May that save me. To him I surrender life and soul in truth of word and deed.

प्रजापतिर्मा प्रजननवान्त्सह प्रतिष्ठाया ध्रुवाया दिशः पातु तस्मिन्क्रमे तस्मिंच्छ्रये तां पुरं प्रैमि। स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा॥ ९॥

9. *Prajāpatirmā prajananavāntsaha pratiṣṭhāyā dhruvāyā diśaḥ pātu tasminkrame tasmiñchraye tāṁ puraṁ praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Prajapati, father sustainer of his people, with procreative power and stability, protect and promote me from the fixed direction below. Therein I advance. Therein I rest and find a haven. There itself I attain to as my goal. May that guard me. May that save me. To him I surrender life and soul in truth of word and deed.

बृहस्तिर्मा विश्वैर्देवैरूर्ध्वाया दिशः पातु तस्मिन्क्रमे तस्मिञ्छ्रये तां पुरं प्रैमि। स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा॥ १०॥

10. *Bṛhastirmā viśvairdevairūrdhvāyā diśaḥ pātu tasminkrame tasmiñchraye tāṁ puraṁ praimi. Sa mā rakṣātu sa mā gopāyatu tasmā ātmānaṁ pari dade svāhā.*

May Brhaspati, lord supreme of the expansive universe, with all divinities of the natural and human world protect and promote me from the direction above. Therein I advance, therein I rest and find a haven. There only I attain to as my goal. May that guard me. May that save me. To him I surrender life and soul in truth of word and deed.

Kanda 19/Sukta 18 (Protection and Security)

Mantra-wise Devata, Atharva Rshi

अग्निं ते वसुवन्तमृच्छन्तु।
ये माऽघायवः प्राच्या दिशोऽभिदासात्॥ १॥

1. *Agniṁ te vasuvantam ṛcchantu.*
Ye mā'ghāyavaḥ prācyā diśo'bhidāsāt.

To the dispensation of Agni, light of life, with the Vasus, life sustainers, may they proceed in the course of justice who are of evil and negative nature and treat and hurt me as an enemy, from the eastern direction.

वा॒युं ते॑ऽन्तरि॑क्षवन्तमृच्छन्तु।
ये मा॑ऽ घा॒यव॑ एतस्या॑ दि॒शो ऽभि॒दासा॑त्॥ २॥

2. *Vāyuṁ te'ntarikṣāvantamṛcchantu.*
Ye mā'ghāyava etasyā diśo'bhidāsāt.

To the dispensation of Vayu, life giving breath of divinity, lord of the skies, may they proceed in the course of justice who are of evil and negative nature and treat and hurt me as an enemy, from the eastern direction.

सोमं॒ ते रु॒द्रव॑न्तमृच्छन्तु।
ये मा॑ऽ घा॒यवो॒ दक्षि॑णाया दि॒शो ऽभि॒दासा॑त्॥ ३॥

3. *Somaṁ te rudravantamṛcchantu.*
Ye mā'ghāyavo dakṣiṇāyā diśo'bhidāsāt.

To the dispensation of Soma, lord of life and purity, commanding the Rudras, dispensers of justice and punishment, may they proceed in the course of justice who are of negative and evil nature and treat and hurt me as an enemy, from the southern direction.

वरु॑णं॒ त आदि॒त्यव॑न्तमृच्छन्तु।
ये मा॑ऽ घा॒यव॑ एतस्या॑ दि॒शो ऽभि॒दासा॑त्॥ ४॥

4. *Varuṇaṁ ta ādityavantamṛcchantu.*
Ye mā'ghāyava etasyā diśo'bhidāsāt.

To the dispensation of Varuna, lord of justice and wisdom, commanding the lazer beams of sun-rays, may they proceed in the course of justice who are of negative and destructive nature and treat and hurt me as an enemy, from this same southern direction.

सूर्यं ते द्यावापृथिवीवन्तमृच्छन्तु।
ये माऽ घायवः प्रतीच्या दिशो ऽभिदासात्॥ ५॥

5. *Sūryaṁ te dyāvāpṛthivīvantamṛcchantu.*
Ye mā'ghāyavaḥ pratīcyā diśo'bhidāsāt.

To the dispensation of Surya, self-refugent sun, who wields the heaven and earth, may they proceed in the course of justice who are of negative and destructive nature and treat and hurt me as an enemy, from the western direction.

अपस्त ओषधीमतीर्ऋच्छन्तु।
ये माऽ घायव एतस्या दिशो ऽभिदासात्॥ ६॥

6. *Apasta oṣadhīmatīr-ṛcchantu.*
Ye mā'ghāyava etasyā diśo'bhidāsāt.

To the dispensation of divine waters blest with life-giving herbs may they proceed in the course of justice who are of negative and destructive nature and treat and hurt me, from the same western direction as an enemy.

विश्वकर्माणं ते सप्तऋषिवन्तमृच्छन्तु।
ये माऽ घायव उदीच्या दिशो ऽभिदासात्॥ ७॥

7. *Viśvakarmāṇaṁ te saptaṛṣivantamṛcchantu.*
Ye mā'ghāyava udīcyā diśo'bhidāsāt.

To the dispensation of Vishvakarma, lord maker of the universe, who creates with the seven sages, may they proceed in the course of justice who are of negative and destructive nature and treat and hurt me as an alien, from the northern direction.

इन्द्रं॑ ते म॒रुत्व॑न्तमृच्छन्तु।
ये मा॑ऽ घा॒यव॑ एतस्या॑ दि॒शो ऽ॒ भि॒दासा॑त्॥ ८॥

8. *Indraṁ te marutvantamṛcchantu.*
Ye mā'ghāyava etasyā diśo'bhidāsāt.

To the dispensation of Indra, lord omnipotent, who commands the tempestuous windy Maruts of the skies, may they proceed in the course of justice who are of negative and destructive nature and treat and hurt me as an alien, from the same northern direction.

प्र॒जाप॑तिं॒ ते प्र॒जन॑नवन्तमृच्छन्तु।
ये मा॑ऽ घा॒यवो॑ ध्रु॒वाया॑ दि॒शो ऽ॒ भि॒दासा॑त्॥ ९॥

9. *Prajāpatiṁ te prajananavantamṛcchantu.*
Ye mā'ghāyavo dhruvāyā diśo'bhidāsāt.

To the dispensation of Prajapati, father of his creation, with procreative powers, may they proceed in the course of justice who are of negative and sinful nature and treat and hurt me as an alien, from the firm unshakable direction of the earth below.

बृह॒स्पति॑ं ते वि॒श्वदे॑ववन्तमृच्छन्तु।
ये मा॑ऽ घा॒यव॑ ऊ॒र्ध्वाया॑ दि॒शो ऽ॒ भि॒दासा॑त्॥ १०॥

10. *Bṛhaspatiṁ te viśvadevavantamṛcchantu.*
Ye mā'ghāyava ūrdhvāyā diśo'bhidāsāt.

To the dispensation of Brhaspati, lord supreme of the expansive universe, who commands all the divinities of the world, human and natural, must they proceed in the ultimate course of justice who persist in their negative and sinful nature and treat and hurt me as a slave, from the direction high above.

Kanda 19/Sukta 19 (Peace and Protection)

Mantra-wise Devata, Atharva Rshi

मित्रः पृथिव्योदक्रामत्तां पुरं प्र णयामि वः। तामा विशत तां प्र विशत सा वः शर्म च वर्म च यच्छतु॥ १॥

1. *Mitraḥ pṛthivyodakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Mitra, friendly Agni, fire and magnetic energy, arose with the earth. O seekers, to that city of energy, I lead you on. Come and enter there, enter and move forward there, and may the earth bless you with peace and protection.

वायुरन्तरिक्षेणोदक्रामत्तां पुरं प्र णयामि वः। तामा विशत तां प्र विशत सा वः शर्म च वर्म च यच्छतु॥ २॥

2. *Vāyurantarikṣēṇodakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma cha yacchatu.*

Vayu, wind and electric energy, arose with the middle regions. O seekers, to that city of Vayu energy, I lead you on. Come and enter there, enter there and move forward, and may the middle regions and the wind and electric energy bless you with peace and protection.

सूर्यो॑ दि॒वोद॑क्रामत्तां पु॒रं॒ प्र ण॑यामि वः। तामा वि॑शत॒ तां प्र वि॑शत॒ सा व॒ः शर्म॑ च॒ वर्म॑ च यच्छतु॥ ३॥

3. *Sūryo divodakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Surya, the sun, arose with the regions of heaven. O seekers, to that city of the sun and solar energy, I lead you on. Come and enter there, enter there and move forward, and may the heaven and the sun bless you with peace and protection.

च॒न्द्रमा॒ नक्ष॑त्रैरुदक्रामत्तां पु॒रं॒ प्र ण॑यामि वः। तामा वि॑शत॒ तां प्र वि॑शत॒ सा व॒ः शर्म॑ च॒ वर्म॑ च यच्छतु॥ ४॥

4. *Candramā nakṣātrairudakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Chandrama, the moon, arose with Nakshatras, star constellations. O seekers, to that city of the moon and star constellations, I lead you on. Come and enter there, enter there and move forward, and may the moon and the constellations bless you with peace and protection.

सोम॒ ओष॑धीभि॒रुद॑क्रामत्तां पु॒रं॒ प्र ण॑यामि वः। तामा वि॑शत॒ तां प्र वि॑शत॒ सा व॒ः शर्म॑ च॒ वर्म॑ च यच्छतु॥ ५॥

5. *Soma oṣadhībhirudakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Soma, peace of life and pleasure of good health and cheer, arose with herbs and sanatives. O seekers, to that city of Soma, I lead you on. Come and enter there,

enter there and move forward, and may the Soma bless you with peace and protection.

यज्ञो दक्षिणाभिरुदक्रामत्तां पुरं प्र णयामि वः । तामा विशत तां प्र विशत सा वः शर्म च वर्म च यच्छतु ॥ ६ ॥

6. *Yajño dakṣiṇābhirudakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Yajna, creative cooperation for production and advancement, arose with Dakshinas, profuse gifts for society and posterity. O seekers, to that city of yajna and prosperity, I lead you on. Come and enter there, enter there and move forward, and may yajna and Dakshina bless you with peace and protection.

समुद्रो नदीभिरुदक्रामत्तां पुरं प्र णयामि वः । तामा विशत तां प्र विशत सा वः शर्म च वर्म च यच्छतु ॥ ७ ॥

7. *Samudro nadībhirudakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

The sea arose with streams and rivers. O seekers, to that city of the seas and streams and rivers, I lead you on. Come and enter there, enter there and move forward, and may the seas and rivers provide you with peace, prosperity and protection.

ब्रह्म ब्रह्मचारिभिरुदक्रामत्तां पुरं प्र णयामि वः । तामा विशत तां प्र विशत सा वः शर्म च वर्म च यच्छतु ॥ ८ ॥

8. *Brahma brahmacāribhirudakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Brahma, Veda and Brahma awareness, arose with Brahmachari. O seekers, to that city of Brahma and Brahmacharis, I lead you on. Come and enter there, enter there and move forward, and may the Veda and Brahmacharis bring you peace, prosperity and protection.

इन्द्रो॑ वी॒र्ये॑३॒णोद॑क्रामत्तां पु॒रं प्र ण॑यामि वः।
तामा वि॑शत॒ तां प्र वि॑शत॒ सा व॒ः शर्म॑ च॒ वर्म॑ च यच्छतु॥ ९॥

9. *Indro vīrye'ṇodakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Indra, Ruling power, arose with generous virility. O seekers, to that city of Indra, I lead you on. Come and enter there, enter there and move forward, and may Indra and ruling generosity provide you with peace, prosperity and protection.

दे॒वा अ॒मृते॒नोद॑क्रामं॒स्तां पु॒रं प्र ण॑यामि वः। तामा वि॑शत॒ तां प्र वि॑शत॒ सा व॒ः शर्म॑ च॒ वर्म॑ च यच्छतु॥ १०॥

10. *Devā amṛtenodakrāmaṁstāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

The Devas, divinities of nature and humanity, arose with nectar. O seekers, to that city of Devas and nectar, we lead you on. Come and enter there, enter there and move forward, and may the Devas bless you with peace, protection and prosperity.

प्र॒जाप॑तिः प्र॒जाभि॒रुद॑क्रामत्तां पु॒रं प्र ण॑यामि वः। तामा वि॑शत॒ तां प्र वि॑शत॒ सा व॒ः शर्म॑ च॒ वर्म॑ च यच्छतु॥ ११॥

11. *Prajāpatiḥ prajābhirudakrāmattāṁ puraṁ pra ṇayāmi vaḥ. Tāmā viśata tāṁ pra viśata sā vaḥ śarma ca varma ca yacchatu.*

Prajapati, father of his people, arose with the people. O seekers, to that city of Prajapati and his people, I lead you on. Come and enter there, enter there and move forward, and may Prajapati and his people provide you peace, prosperity and protection all round.

Kanda 19/Sukta 20 (Protection)

Mantra-wise Devata, Atharva Rshi

अप॒ न्यधु॒ः पौरु॑षेयं व॒धं यमि॑न्द्रा॒ग्नी धा॒ता स॑वि॒ता बृह॒स्पति॑ः।
सोमो॒ राजा॒ वरु॑णो अ॒श्विना॑ य॒मः पू॒षास्मान्परि॑ पातु मृ॒त्योः॥ १॥

11. *Apa nyadhuḥ pauruṣeyaṁ vadhaṁ yamindrāgnī dhātā savitā bṛhaspatiḥ. Somo rājā varuṇo aśvinā yamaḥ pūṣāsmānpari pātu mṛtyoḥ.*

Whatever the cause of human death (such as deprivation, war and murder), the same, Indra, world ruler, Agni, leading light and value-advisor, Dhata, controller of law and order, Savita, keeper of wealth and production, Brhaspati, commander of the expansive forces, Soma, keeper of the peace and matters of culture, Raja Varuna, regional rulers, Ashvins, complementary powers such as physician and surgeon, scientist and technologist, teacher and preacher, and Yama, supreme controller, have ruled out and set aside. May Pusha, natural health, nourishment and internal resistance of immunity protect us against untimely death.

यानि॑ च॒कार॒ भुव॑नस्य॒ यस्पति॑: प्र॒जाप॑तिर्मात॒रिश्वा॑ प्र॒जाभ्य॑:। प्र॒दिशो॒ यानि॑ वस॒ते दिश॑श्च॒ तानि॑ मे॒ वर्मा॑णि बहु॒लानि॑ सन्तु॥ २॥

2. *Yāni cakāra bhuvanasya yaspatiḥ prajāpatirmātariśvā prajābhyaḥ. Pradiśo yāni vasate diśasca tāni me varmāṇi bahulāni santu.*

Those many modes and means of protection, which Prajapati, lord of the world and father sustainer of his children, Matarishva, cosmic breath energy of life, have created for the people, and which pervade in all directions and sub-directions of space, may, I pray, be all round armours of defence and protection for me against violence and death.

यत्ते॑ त॒नूष्वन॑ह्यन्त दे॒वा द्युरा॑जयो दे॒हिन॑:।
इन्द्रो॒ यच्च॒क्रे वर्म॑ तद॒स्मान्पा॑तु वि॒श्वत॑:॥ ३॥

3. *Yatte tanūṣvanahyanta devā dyurājayo dehinaḥ. Indro yaccakre varma tadasmānpātu viśvataḥ.*

O man, may that armour of physical, moral and spiritual discipline which Indra, lord omnipotent, created for you and which divine personalities in human form, brilliant with divine knowledge and wisdom, bestowed on your different body forms (gross, subtle and causal), protect and promote us all round.

वर्म॑ मे॒ द्यावा॑पृथि॒वी वर्माह॒र्वर्म॑ सू॒र्य॑:।
वर्म॑ मे॒ विश्वे॑ दे॒वाः क्र॒न्मा मा॒ प्राप॑त्प्रतीचि॒का॥ ४॥

4. *Varma me dyāvāpṛthivī varmāharvarma sūryaḥ. Varma me viśve devāḥ kranmā mā prāpatpratīcikā.*

May heaven and earth provide me the armour of defence and protection. May the day provide me the armour. May the sun provide me the armour. May all divinities of the world, of nature and humanity, provide me the armour of defence and protection. Let no opposition, no negativity, no calamity touch and hurt me.

Kanda 19/Sukta 21 (Chhandas)

Chhandansi Devata, Brahma Rshi

गा॒य॒त्र्यु१॑ष्णि॑गनु॒ष्टुब्बृ॑ह॒ती प॒ङ्क्तिस्त्रि॒ष्टुब्ज॑गत्यै ॥ १ ॥

1. *Gāyatryuṣṇiganuṣṭubbṛhatī paṅktistriṣṭubjagatyai.*

Gayatri, Ushnik, Anushtup, Brhati, Pankti, Trishtup, and Jagati, these are the Vedic metres. (To these, homage.)

(Gayatri consists of twenty four syllables, Ushnik of twenty eight, Anushtup of thirty two, Brhati of thirty six, Pankti of forty, Trishtup of forty four, and Jagati of forty eight syllables.)

Kanda 19/Sukta 22

Mantra-wise Devata, Angira Rshi

आ॒ङ्गि॒र॒सा॒नामा॒द्यैः पञ्चा॑नुवा॒कैः स्वाहा॑ ॥ १ ॥

1. *Āṅgirasānāmādyaiḥ pañcānuvākaiḥ svāhā.*

Homage to Divinity in truth of word and deed with the first five Anuvakas of the Angirasas, science of pranic energy of life (for the five elements of the body and the universe).

Note: This Sukta has been interpreted in two ways: one, purely on structural basis and, secondly on thematic basis. So where as Satavalekara interprets it on structural basis, Kshemakarana Dasa interprets it on thematic basis. So Satavalekara: Homage, with first five Anuvakas of the Angirasas.Kshemakarana Das: Homage, with relevant verses, divinely revealed in the Veda on the theme of the first five elements of earth, water, fire, vayu energy and other.

ष॒ष्ठाय॒ स्वाहा॑ ॥ २ ॥

2. *Ṣaṣṭhāya svāhā.*

Homage of Svaha for the sixth (mind).

स॒प्त॒मा॒ष्टमाभ्यां॑ स्वाहा॑ ॥ ३ ॥

3. *Saptamāṣṭamābhyāṁ svāhā.*

Svaha for the seventh and eighth (Ahankara and Buddhi, i.e., I-sense of identity and Intelligence).

नी॒ल॒न॒खेभ्य॒ः स्वाहा॑ ॥ ४ ॥

4. *Nīlanakhebhyaḥ svāhā.*

Svaha for the cure of bluish nails.

ह॒रि॒तेभ्य॒ः स्वाहा॑ ॥ ५ ॥

5. *Haritebhyaḥ svāhā.*

Svaha for the green ones for the cure of jaundice.

क्षु॒द्रेभ्य॒ः स्वाहा॑ ॥ ६ ॥

6. *Kṣudrebhyaḥ svāhā.*

Svaha for the subtleties and microscopicals.

पर्यायिकेभ्यः स्वाहा ॥ ७ ॥

7. *Paryāyikebhyaḥ svāhā.*

Svaha for the revolving, recurring and repeating at regular intervals with appropriate treatment.

प्रथमेभ्यः शङ्खेभ्यः स्वाहा ॥ ८ ॥

8. *Prathamebhyaḥ śaṅkhebhyaḥ svāhā.*

Svaha for shells of the first order (born of lightning, gold or golden itself).

द्वितीयेभ्यः शङ्खेभ्यः स्वाहा ॥ ९ ॥

9. *Dvitīyebhyaḥ śaṅkhebhyaḥ svāhā.*

Svaha for shells of the second order (born of the sea).

तृतीयेभ्यः शङ्खेभ्यः स्वाहा ॥ १० ॥

10. *Tṛtīyebhyaḥ śaṅkhebhyaḥ svāhā.*

Svaha for shells of the third order (born of rivers).

उपोत्तमेभ्यः स्वाहा ॥ ११ ॥

11. *Upottamebhyaḥ svāhā.*

Svaha for cure of the penultimates and release from penultimate bonds.

उत्तमेभ्यः स्वाहा ॥ १२ ॥

12. *Uttamebhyaḥ svāhā.*

Svaha for the highest, ultimates (of the bonds).

उत्तरेभ्यः स्वाहा ॥ १३ ॥

13. *Uttarebhyaḥ svāhā.*

Svaha for the middling ones (of the bonds).

ऋषिभ्यः स्वाहा ॥ १४ ॥

14. *Ṛṣibhyaḥ svāhā.*

Svaha for the Rshis, divine visionaries (and five senses, mind and intellect).

शिखिभ्यः स्वाहा ॥ १५ ॥

15. *Śikhibhyaḥ svāhā.*

Svaha for the flaming ones.

गणेभ्यः स्वाहा ॥ १६ ॥

16. *Gaṇebhyaḥ svāhā.*

Svaha for assemblies and organisations.

महागणेभ्यः स्वाहा ॥ १७ ॥

17. *Mahāgaṇebhyaḥ svāhā.*

Svaha for great assemblies and organisations.

सर्वेभ्योऽङ्गिरोभ्यो विदगणेभ्यः स्वाहा ॥ १८ ॥

18. *Sarvebhyo'ṅgirobhyo vidagaṇebhyaḥ svāhā.*

Svaha for assemblies of organised scholars and scientists.

पृथक्सहस्राभ्यां स्वाहा ॥ १९ ॥

19. *Pṛthaksahasrābhyāṁ svāhā.*

Svaha for individual organisations of a thousand.

ब्रह्मणे स्वाहा ॥ २० ॥

20. *Brahmaṇe svāhā.*

Svaha for the ultimate divine knowledge, the ultimate human order, and the highest and ultimate Divine Order of Reality in existence.

Satavalekara's Note: There are twenty Kandas (Books) in the Atharva-veda. The descriptions of the Anuvakas, Suktas and Ganas including the Rshis are indicated in these twenty verses.

ब्रह्मज्येष्ठा संभृता वीर्या ∫णि ब्रह्माग्रे ज्येष्ठं दिवमा ततान। भूतानां ब्रह्मा प्रथमोत जज्ञे तेनार्हति ब्रह्मणा स्पर्धितुं कः ॥ २१ ॥

21. *Brahmajyeṣṭhā saṁbhṛtā vīryāṇi brahmāgre jyeṣṭhaṁ divamā tatāna. Bhūtānāṁ brahmā prathamota jajñe tenārhati brahmaṇā spardhituṁ kaḥ.*

United and organised are all greats and grandeurs of matter, energy and mind of Prakrti, Jiva and Brahma, of which the first and highest is Brahma. Brahma first self-manifested and creatively evolved the light of heavenly awareness and divine will. Of the first evolved forms of being, Brahma was the first that manifested himself and emerged as the creator.

Who can claim to be a rival of Brahma? None.

Kanda 19/Sukta 23

Mantra-wise Devata, Atharva Rshi

आथर्वणानां चतुर्ऋचेभ्यः स्वाहा ॥ १ ॥

1. *Ātharvaṇānāṁ catur-ṛcebhyaḥ svāhā.*

For four-verse hymns on four adorables (Dharma, Artha, Kama and Moksha) of the sages of unshakable mind and spirit, Svaha, homage in truth of word and deed.

पञ्चर्चेभ्यः स्वाहा ॥ २ ॥

2. *Pañcarcebhyaḥ svāhā.*

For five-verse hymns (on five adorable elements), Svaha.

षड्ऋचेभ्यः स्वाहा ॥ ३ ॥

3. *Ṣaḍṛcebhyaḥ svāhā.*

For six-verse hymns (on six adorable seasons of the year), Svaha.

सप्तर्चेभ्यः स्वाहा ॥ ४ ॥

4. *Saptarcebhyaḥ svāhā.*

For seven-verse hymns (on seven adorable sages), Svaha.

अष्टर्चेभ्यः स्वाहा ॥ ५ ॥

5. *Aṣṭarcebhyaḥ svāhā.*

For eight-verse hymns (on the adorable eight Vasus and eight-fold Prakrti), Svaha.

नवर्चेभ्यः स्वाहा ॥ ६ ॥

6. *Navarcebhyaḥ svāhā.*

For nine-verse hymns (on the nine-door sacred Ayodha, the human body), Svaha.

दशर्चेभ्यः स्वाहा ॥ ७ ॥

7. *Daśarcebhyaḥ svāhā.*

For ten-verse hymns (on the ten adorable senses, ten adorable pranas), Svaha.

एकादशर्चेभ्यः स्वाहा ॥ ८ ॥

8. *Ekādaśarcebhyaḥ svāhā.*

For eleven-verse hymns (on eleven adorable Rudras), Svaha.

द्वादशर्चेभ्यः स्वाहा ॥ ९ ॥

9. *Dvādaśarcebhyaḥ svāhā.*

For twelve-verse hymns (on twelve adorable Adityas), Svaha.

त्रयोदशर्चेभ्यः स्वाहा ॥ १० ॥

10. *Trayodaśarcebhyaḥ svāhā.*

For thirteen-verse hymns (on thirteen adorables: eight siddhis and five natural variations of rising, falling, contraction, expansion and displacement), Svaha.

चतुर्दशर्चेभ्यः स्वाहा ॥ ११ ॥

11. *Caturdaśarcebhyaḥ svāhā.*

For fourteen-verse hymns (on fourteen adorables: five perceptive senses, five volitional senses and four-fold antahkarana of mana, buddhi, chitta and ahankara), Svaha.

पञ्चदशर्चेभ्यः स्वाहा ॥ १२ ॥

12. *Pañcadaśarcebhyaḥ svāhā.*

For fifteen-verse hymns (on fifteen adorables: seven forms of colour, six tastes and twofold smell, agreeable and disagreeable), Svaha.

षोड॒श॒र्चेभ्य॒: स्वाहा॑ ॥ १३ ॥

13. *Ṣoḍaśarcebhyaḥ svāhā.*

For sixteen-verse hymns (on the adorable sixteen-kala Purusha), Svaha.

स॒प्त॒द॒श॒र्चेभ्य॒: स्वाहा॑ ॥ १४ ॥

14. *Saptadaśarcebhyaḥ svāhā.*

For seventeen verse hymns (on seventeen adorables: ten directions, three Prakrti gunas, and Ishvara, Jiva, Prakrti and the world), Svaha.

अ॒ष्टा॒द॒श॒र्चेभ्य॒: स्वाहा॑ ॥ १५ ॥

15. *Aṣṭādaśarcebhyaḥ svāhā.*

For eighteen-verse hymns (on eighteen adorables: ten principles of Dharma and eight auspicious values, i.e., Brahmana, cow, fire, water, gold, ghrta, sun and the social order), Svaha.

एक॒ो॒न॒वि॒ंश॒तिः स्वाहा॑ ॥ १६ ॥

16. *Ekonaviṁśatiḥ svāhā.*

For nineteen-fold version of Vaishvanara Purusha, Svaha.

वि॒ंश॒तिः स्वाहा॑ ॥ १७ ॥

17. *Viṁśatiḥ svāhā.*

For twenty (five subtle elements, five gross

elements, five senses of perception and five senses of volition), Svaha.

म॒हत्का॒ण्डाय॒ स्वाहा॑ ॥ १८ ॥

18. *Mahatkāṇḍāya svāhā.*

For the great twentieth Kanda of Atharva-veda, Svaha.

तृ॒चेभ्य॒ः स्वाहा॑ ॥ १९ ॥

19. *Tṛcebhyaḥ svāhā.*

For three-verse hymns, Svaha

ए॒क॒र्चेभ्य॒ः स्वाहा॑ ॥ २० ॥

20. *Ekarcebhyaḥ svāhā.*

for one verse hymns, Svaha.

क्षु॒द्रेभ्य॒ः स्वाहा॑ ॥ २१ ॥

21. *Kṣudrebhyaḥ svāhā.*

For short verse hymns, Svaha.

ए॒का॒नृ॒चेभ्य॒ः स्वाहा॑ ॥ २२ ॥

22. *Ekānṛcebhyaḥ svāhā.*

For one half-verse hymns, Svaha.

रो॒हि॒तेभ्य॒ः स्वाहा॑ ॥ २३ ॥

23. *Rohitebhyaḥ svāhā.*

For Rohita hymns, Svaha.

सू॒र्याभ्या॑ं स्वाहा॑ ॥ २४ ॥

24. *Sūryābhyāṁ svāhā.*

For two Surya hymns, Svaha.

व्रात्याभ्यां स्वाहा ॥ २५ ॥

25. *Vrātyābhyāṁ svāhā.*

For two Vratya Anuvakas, Svaha.

प्राजापत्याभ्यां स्वाहा ॥ २६ ॥

26. *Prājāpatyābhyāṁ svāhā.*

For two Prajapatya Anuvakas, Svaha.

विषासह्यै स्वाहा ॥ २७ ॥

27. *Viṣāsahyai svāhā.*

For 'Vishasahi' seventeenth Kanda, Svaha.

मङ्गलिकेभ्यः स्वाहा ॥ २८ ॥

28. *Maṅgalikebhyaḥ svāhā.*

For hymns of auspiciousness, Svaha.

ब्रह्मणे स्वाहा ॥ २९ ॥

29. *Brahmaṇe svāhā.*

For Brahma-Veda, Atharva-veda, especially for Brahma hymns, Svaha.

ब्रह्मज्येष्ठा संभृता वीर्या ∫णि ब्रह्माग्रे ज्येष्ठं दिवमा ततान।
भूतानां ब्रह्मा प्रथमोत जज्ञे तेनार्हति ब्रह्मणा स्पर्धितुं कः ॥ ३० ॥

30. *Brahmajyeṣṭhā saṁbhṛtā vīryāṇi brahmāgre jyeṣṭhaṁ divamā tatāna. Bhūtānāṁ brahmā prathamota jajñe tenārhati brahmaṇā spardhituṁ kaḥ.*

United and organised are all greats and grandeurs of matter, energy and mind of Prakrti, Jiva and Brahma, of which the first and highest is Brahma. Brahma first self-manifested and creatively evolved the light of heavenly awareness and divine will. Of the first evolved forms of being, Brahma was the first that manifested Itself and emerged as the creator.

Who can claim to be the rival of Brahma? None.

Kanda 19/Sukta 24 (Rashtra)

Brahmanaspati and others Devata, Atharva Rshi

येन॑ दे॒वं स॑वि॒तार॒ं परि॑ दे॒वा अधा॑रयन्।
तेने॒मं ब्र॑ह्मणस्पते॒ परि॑ रा॒ष्ट्राय॑ धत्तन॥ १॥

1. *Yena devaṁ svaitāraṁ pari devā adhārayan.*
Tenemaṁ brahmaṇaspate pari rāṣṭrāya dhattana.

By the law and commitment by which the Devas, divine powers and brilliancies of Nature, fully hold and wholly support Savita, the divine, self-refulgent, all-inspiring Sun, O Brahmanaspati, high priest of this great Dominion, you and other enlightened personalities, invest and consecrate this ruler in his office for the sake of the Rashtra, enlightened self-governing social order.

परी॒ममिन्द्र॒मायु॑षे म॒हे क्ष॒त्राय॑ धत्तन।
यथै॑नं ज॒रसे॑ न॒यां ज्योक्क्ष॒त्रेऽ धि॑ जागरत्॥ २॥

2. *Parīmamindramāyuṣe mahe kṣatrāya dhattana.*
Yathainaṁ jarase nayāṁ jyokkṣatre'dhi jāgarat.

O people of the land, for the sake of the great social order, hold and support this Indra, mighty ruler, for good health and full age, so that I may lead him

unto his full age of fulfilment and he may always abide, awake and alert, by the great dominion.

परीमं सोममायुषे महे श्रोत्रांय धत्तन।
यथैनं जरसे नयां ज्योक्श्रोत्रेऽधि जागरत्॥ ३॥

3. *Parīmaṁ somamāyuṣe mahe śrotrāya dhattana. Yathainaṁ jarase nayāṁ jyokśrotre'dhi jāgarat.*

O high priest and people of the great social order, hold and support this Soma, inspiring ruler and lover of peace and happiness, for good health, full age and a great sensitive ear for knowledge, information and alleviation of want and suffering, so that I may lead him unto his full age of fulfilment and he may always abide awake and alert for information and rectification of the state problems.

परिं धत्त धत्त नो वर्चसेमं जरामृत्युं कृणुत दीर्घमायुः।
बृहस्पतिः प्रायच्छद्वास एतत्सोमाय राज्ञे परिधातवा उ॥ ४॥

4. *Pari dhatta dhata no varcasemaṁ jarāmṛtyuṁ kṛṇuta dīrghamāyuḥ. Bṛhaspatiḥ prāyaccha-dvāsa etatsomāya rājñe paridhātavā u.*

Invest him with the robes of office. Hold and support him for ourselves with vigour and honour in lustre and splendour to live a long, healthy, full age till the end and total fulfilment, so that this Soma Ruler may wear these robes which Brhaspati, sage of great Vedic wisdom, has given him to wear for his office.

जरां सु गच्छ परिं धत्स्व वासो भवा गृष्टीनामभिशस्तिपा उ। शतं च जीव शरदः पुरूची रायश्च पोषमुपसंव्यय-स्व॥ ५॥

5. *Jarāṁ su gaccha pari dhatsva vāso bhavā gṛṣṭī-nāmabhiśastipā u. Śataṁ ca jīva śaradaḥ purūcī rāyaśca poṣamupasaṁvyayasva.*

O Ruler, put on the robes of office, be the defender and promoter of your people against evil and misfortune, reach the fulfilment of your life, live a full hundred years of abundant joy, wrapped in wealth, plenty and prosperity.

परीदं वासो अधिथाः स्वस्तयेऽ भूर्वापीनामभिशस्तिपा उ। शतं च जीव शरदः पुरूचीर्वसूनि चारुर्वि भजासि जीवन्॥ ६॥

6. *Parīdaṁ vāso adhithāḥ svastaye'bhūrvāpī-nāma-bhiśastipā u. Śataṁ ca jīva śaradaḥ purūcīrvasūni cārurvi bhajāsi jīvan.*

O Ruler, put on this robe of office for the honour and well being of your dominion and her people. Be protector and promoter of the water reservoirs and fields against pollution and depletion. Live a full hundred years of life full of abundant wealth and joy and be the people's favourite sharer and dispenser of the wealth, dignity and excellences of life.

योगेयोगे तवस्तरं वाजेवाजे हवामहे।
सखाय इन्द्रमूतये॥ ७॥

7. *Yogeyoge tavastaraṁ vājevāje havāmahe. Sakhāya indramūtaye.*

O friends, in every joint programme of the nation in planning and development, in every battle of life, at every juncture, let us call upon the mighty and mightier

Indra, the Ruler, swift and instant in action, for our defence, protection and progress.

हिरण्यवर्णो अजरः सुवीरो जरामृत्युः प्रजया सं विशस्व।
तदग्निराह तदु सोम आह बृहस्पतिः सविता तदिन्द्रः ॥ ८ ॥

8. *Hiraṇyavarṇo ajaraḥ suvīro jarāmṛtyuḥ prajayā saṁ viśasva. Tadagnirāha tadu soma āha bṛhaspatiḥ savitā tadindraḥ.*

O man, O Ruler, golden in graces, ever youthful, nobly brave, scorning infirmity and challenging death, mix, merge and live one with the people. So says Agni, the leading light of life. So says Soma, spirit of peace and felicity. So says Brhaspati, the sage of divine knowledge unbound. So says Indra, lord omnipotent. And so says Savita, the spirit of universal refulgence and inspiration for life and living.

Kanda 19/Sukta 25 (The Leader)

Vaji Devata, Gopatha Rshi

अश्रान्तस्य त्वा मनसा युनज्मि प्रथमस्य च।
उत्कूलमुद्वहो भवोदुह्य प्रति धावतात् ॥ १ ॥

1. *Aśrāntasya tvā manasā yunajmi prathamasya ca. Utkūlamudvaho bhavoduhya prati dhāvatāt.*

O man, O Ruler, I call upon you and join you with the mind and will of the first and indefatigable order of the Dominion. Be the pioneer to rise and lead the nation to the top, and having led us there, move on farther and higher.

Kanda 19/Sukta 26 (Hiranyam)

Hiranya Devata, Atharva Rshi

अग्नेः प्रजातं परि यद्धिरण्यममृतं दध्रे अधि मर्त्येषु।
य एनद्वेद स इदेनमर्हति जरामृत्युर्भवति यो बिभर्ति॥ १ ॥

1. *Agneḥ prajātaṁ pari yaddhiraṇyamamṛtaṁ dadhre adhi martyeṣu. Ya enadveda sa idenamarhati jarāmṛtyurbhavati yo bibharti.*

One who wears gold, (and the golden glow of lustrous vitality of health), born of the crucibles of fire, bears the immortal nectar spirit of life among mortals. Whoever knows this, deserves this, and one who wears this becomes immune to old age and infirmity till death.

यद्धिरण्यं सूर्येण सुवर्णं प्रजावन्तो मनवः पूर्व ईषिरे।
तत्त्वा चन्द्रं वर्चसा सं सृजत्यायुष्मान्भवति यो बिभर्ति॥ २ ॥

2. *Yaddhiraṇyaṁ sūryeṇa suvarṇaṁ prajāvanto manavaḥ pūrva īṣire. Tattvā candraṁ varcasā saṁ sṛjatyāyuṣmānbhavati yo bibharti.*

That glowing gold which ancient men blest with children received by the sun, that vests you with the lustrous glow of health and grace, and whoever bears that glow is blest with good health and long age.

आयुषे त्वा वर्चसे त्वौजसे च बलाय च।
यथा हिरण्यतेजसा विभासासि जनाँ अनु॥ ३ ॥

3. *Āyuṣe tvā varcase tvaujase ca balāya ca.*
Yathā hiraṇyatejasā bibhāsāsi janāँ anu.

I vest you with the glowing grace of gold and lustrous vitality for the sake of good health and long

age, strength, lustre and the splendour of life, so that with the glow of that gold you shine among the people around.

यद्वेद॒ राजा॒ वरु॑णो॒ वेद॑ दे॒वो बृह॒स्पति॑ः। इन्द्रो॒ यद् वृ॑त्र॒हा वेद॒ तत्त॑ आयु॒ष्यं भुव॒त्तत्ते॑ वर्च॒स्यं भुवत्॥ ४॥

4. *Yadveda rājā varuṇo veda devo bṛhaspatiḥ. Indro yad bṛtrahā veda tatta āyuṣyaṁ bhuvattatte varcasyaṁ bhuvat.*

That gracious gold and golden glow of health which the refulgent Varuna, man of judgement and right choice, knows and possesses, which the divine Brhaspati, sage of unbounded wisdom, knows and possesses, which Indra, potent destroyer of the clouds of darkness, knows and possesses, that very gold and lustrous glow, I wish and pray, may be the vigorous health and longevity for you, that may be the life's glory for you.

Kanda 19/Sukta 27 (Protection)

Trivrt, Chandrama Devata, Bhrgvangira Rshi

गोभि॑ष्ट्वा पात्वृष॒भो वृषा॑ त्वा पातु वा॒जिभि॑ः।
वा॒युष्ट्वा॒ ब्रह्म॑णा पा॒त्विन्द्र॑स्त्वा पात्विन्द्रि॒यैः॥ १॥

1. *Gobhiṣṭvā pātvṛṣabho vṛṣā tvā pātu vājibhiḥ. Vāyuṣṭvā brahmaṇā pātvindrastvā pātvindriyaiḥ.*

Let 'Vrshabha', generous Divinity, protect you with Vedic verses, let 'Vrsha', the abundant mind, protect and advance you with dynamic thoughts and emotions, let 'Vayu', pranic energy, protect you with divine vision in meditation through pranayama, and let

'Indra', the soul, protect you with its own potential of the mind and senses.

सोमस्त्वा पात्वोषधीभिर्नक्षत्रैः पातु सूर्यः।
माद्भ्यस्त्वा चन्द्रो वृत्रहा वातः प्राणेन रक्षतु॥ २॥

2. *Somastvā pātvoṣadhibhirnakṣatraiḥ pātu sūryaḥ. Mādbhyastvā candro vṛtrahā vātaḥ prāṇena rakṣatu.*

Let Soma, the divine herb, protect you with oshadhis, medical applications, let the sun protect you with constellations of stars, let Chandrama, the moon, destroyer and dispeller of night's darkness, protect you month by month, and let the air protect you with pranic energy.

तिस्रो दिवस्तिस्रः पृथिवीस्त्रीण्यन्तरिक्षाणि चतुरः समुद्रान्।
त्रिवृतं स्तोमं त्रिवृत आप आहुस्तास्त्वा रक्षन्तु त्रिवृता त्रिवृद्भिः॥ ३॥

3. *Tisro divastistraḥ pṛthivīstrīṇyantarikṣāṇi caturaḥ samudrān. Trivṛtaṁ stomaṁ trivṛta āpa āhustāstvā rakṣantu trivṛtā trivṛdbhiḥ.*

Three are the heavens, say the wise, i.e., three are the orders of the regions of light, three are the regions of the earth, three are the regions of the firmament, and four are the oceans, threefold is the Stoma, structure of the musical composition of the verses of adoration, and three are the orders of water. May all these of three orders protect us with their threefold potentials.

त्रीन्नाकांस्त्रीन्त्समुद्रांस्त्रीन्ब्रध्नांस्त्रीन्वैष्टपान्।
त्रीन्मातरिश्वनस्त्रीन्त्सूर्यान्गोमृन्कल्पयामि ते॥ ४॥

4. *Trīnnākāṁstrīntsamudrāṅstrīnbradhnāṁstrīnvaiṣṭapān. Trīnmātariśvanastrīntsūryāngoptṝnkalpayāmi te.*

Three are the 'Nakas', states of divine bliss, three are the stages of human living, Brahmacharya, Grhastha and Vanaprastha, three are the 'Bradhnas', greats, i.e., Ishvara, Jiva and Prakrti, and three are the Vaishtapas, orders of freedom from sufferings of the body, mind and soul. Three are the orders of wind and air, i.e., in summer, winter and rains. And three are the states of the sun as in winter, summer and rains. These three orders of all, I ordain as your protectors.

घृ॒तेन॑ त्वा॒ सम॑ुक्षा॒म्यग्न॒ आज्ये॑न व॒र्धय॑न्।
अ॒ग्नेश्च॒न्द्रस्य॒ सूर्य॑स्य॒ मा प्रा॒णं मा॒यिनो॑ दभन्॥ ५॥

5. *Ghṛtena tvā samukṣāmyagna ājyena vardhayan. Agneścandrasya sūryasya mā prāṇaṁ māyino dabhan.*

O leading light, Agni, I sprinkle you with ghrta, thereby raising you with Ajya, special preparation of ghrta, further, so that no clever negative forces may suppress the pranic energies gifted by the sacred fire, sun and moon through yajna.

मा वः॑ प्रा॒णं मा वो॑ऽपा॒नं मा हरो॑ मा॒यिनो॑ दभन्।
भ्राज॑न्तो वि॒श्ववे॑दसो दे॒वा दैव्ये॑न धावत॥ ६॥

6. *Mā vaḥ prāṇaṁ mā vo'pānaṁ mā haro māyino dabhan. Bhrājanto viśvavedaso devā daivyena dhāvata.*

Let no clever negative forces suppress your

prana, your apana and your lustre and grandeur. O brilliant divinities, blazing lustrous, knowers of all overt and covert facts of the world of existence, wash yourselves clean with divine purities and run on.

प्राणेनाग्निं सं सृजति वातः प्राणेन संहितः।
प्राणेनं विश्वतोमुखं सूर्यं देवा अजनयन्॥ ७॥

7. *Prāṇenāgniṁ saṁ sṛjati vātaḥ prāṇena saṁhitaḥ.*
Prāṇena viśvatomukhaṁ sūryaṁ devā ajanayan.

Lord Almighty invests Agni with pranic energy. The wind and air is invested with prana. The divine powers of Nature, Devas, create the versatile, all radiant, all illuminative sun and vest it with prana.

आयुषायुष्कृतां जीवायुष्माञ्जीव मा मृथाः।
प्राणेनात्मन्वतां जीव मा मृत्योरुदगा वशम्॥ ८॥

8. *Āyuṣāyuṣkṛtāṁ jīvāyuṣmāñjīva mā mṛthāḥ.*
Prāṇenātmanvatāṁ jīva mā mṛtyorudagā vaśam.

O man, live with full life energy, gift of those divine powers which create the life energy for you. Live with good health for a full age. Never die an untimely death. Live with the life inspiration of those who live and command life energy of the spirit. Never fall a prey to the snares of untimely death.

देवानां निहितं निधिं यमिन्द्रोऽन्वविन्दत्पथिभिर्देवयानैः।
आपो हिरण्यं जुगुपुस्त्रिवृद्भिस्तास्त्वा रक्षन्तु त्रिवृता त्रिवृद्भिः॥ ९॥

9. *Devānāṁ nihitaṁ nidhiṁ yamindro'nvavindatpathibhirdevayānaiḥ. Āpo hiraṇyaṁ jugupustrivṛdbhistāstvā rakṣantu trivṛtā trivṛdbhiḥ.*

That mysterious but collected treasure of the gifts of divinities which Indra, the soul, received and secured through its karmic performance on the noble paths of action worthy of divinities, and which same golden treasure, the triple dynamics of nature, society and divinity at work in the mind and spirit protected and promoted, that very treasure of your potential, O man, may the three orders of nature, society and divinity protect and promote with threefold blessings. (Refer back to mantra 3 and 4.)

त्रय॑स्त्रिंशद्दे॒वता॒स्त्रीणि॑ च वी॒र्या॑ ण्रि प्रिया॒यमा॑णा जुगुपुर॒प्स्व॑१न्तः। अ॒स्मिंश्च॒न्द्रे अधि॒ यद्धिर॑ण्यं॒ तेना॒यं कृ॑णवद् वी॒र्या॑णि॥ १०॥

10. *Trayastriṁśaddevatāstrīṇi ca vīryāṇi priyāyamāṇā jugupurapsvantaḥ. Asmiṁścandre adhi addhiraṇyaṁ tenāyaṁ kṛṇavad vīryāṇi.*

Thirty three are the Divinities, i.e., eight Vasus, eleven Rudras, twelve Adityas, Indra and Prajapati, three are the potentials, i.e., physical, mental and spiritual, all dear, loving and cooperative, which protect and sustain the treasure of human identity within its karmic personality. With this golden treasure of its identity and potential in the golden cave of the heart, let man perform his actions at his best.

Note: Eight Vasus are: earth, water, fire, air, space, moon, sun and stars. They are called Vasus because they provide the abode and sustenance for life.

Eleven Rudras are: ten pranas or vital energies, and the soul. These are called Rudras because they cause sorrow when they forsake man's life.

Twelve Adityas are the Zodiacs of the sun in the yearly round

Indra is cosmic energy and Prajapati, the cosmic yajna. Both these may also be described as the individual soul and the Super-soul.

Reference may also be made to Atharva, 10,7,17.

ये देवा दिव्येकादश स्थ ते देवासो हविरिदं जुषध्वम्॥ ११॥

11. *Ye devā divyekādaśa stha te devāso haviridaṁ juṣadhvam.*

Those Divinities which are eleven and abide in the heaven of light may accept and cherish this homage of havi.

ये देवा अन्तरिक्ष एकादश स्थ ते देवासो हविरिदं जुषध्वम्॥ १२॥

12. *Ye devā antarikṣā ekādaśa stha te devāso haviridaṁ juṣadhvam.*

Those eleven Divinities which abide in the middle region may accept and cherish this homage of havi.

ये देवाः पृथिव्यामेकादश स्थ ते देवासो हविरिदं जुषध्वम्॥ १३॥

13. *Ye devāḥ pṛthivyāmekādaśa stha te devāso haviridaṁ juṣadhvam.*

Those eleven Divinities which abide in the earthly sphere may accept and cherish this homage of havi.

असपत्नं पुरस्तात्पश्चान्नो अभयं कृतम्।
सविता मा दक्षिणत उत्तरान्मा शचीपतिः ॥ १४ ॥

14. *Asapatnaṁ purastātpaścānno abhayaṁ kṛtam. Savitā mā dakṣiṇata uttarānmā śacīpatiḥ.*

May Savita, inspirer of life, and Shachipati, master of power and noble action, make us free from fear and enemies from the east and from the west. May they render us free from fear and enemies from the south and from the north.

दिवो मादित्या रक्षन्तु भूम्या रक्षन्त्वग्नयः। इन्द्राग्नी रक्षतां मा पुरस्तादश्विनावभितः शर्म यच्छताम्। तिरश्चीनघ्न्या रक्षतु जातवेदा भूतकृतो मे सर्वतः सन्तु वर्म॥ १५ ॥

15. *Divo mādityā rakṣantu bhūmyā rakṣantvagnayaḥ. Indrāgnī rakṣatāṁ mā purastādaśvināvabhitaḥ śarma yacchatām. Tiraścīnaghnyā rakṣatu jātavedā bhūtakṛto me sarvataḥ santu varma.*

May the Aditya, sun in zodiacs, protect me from the regions of light, may the earthly fires and yajnic flames protect me from earthly dangers, may Indra and Agni, electric and heat energy, protect me from the front, may Ashvins, complementarities of nature, protect me all round, may the man of knowledge of life forms protect cows and other animals as well as reptiles. May nature's divine powers that evolve forms of existence be my protective shield all round.

Kanda 19/Sukta 28 (Darbha Mani)

Darbha-mani Devata, Brahma Rshi

इमं बध्नामि ते मणिं दीर्घायुत्वाय तेजसे।
दर्भं सपत्नदम्भनं द्विषतस्तपनं हृदः ॥ १ ॥

1. *Imaṁ badhnāmi te maṇiṁ dīrghāyutvāya tejase. Darbhaṁ sapatnadambhanaṁ dviṣatastapa-naṁ hṛdaḥ.*

O man, for a long healthy life, I bind on you this jewel Darbha, a catalytic agent, which puts down rival elements and burns out the very heart centre of negative forces.

('Darbha', the word is derived from the root 'dr' which means 'to break'. It is something that is valuable, powerful and adorable. In this sukta, it has been interpreted as the Darbha grass which is purest white, most adorable and effective against ailments. The other interpretation is 'the commander of the forces of defence'. Reference: "Dayananada Vaidic Kosha", by Rajavir Shastri, Delhi: Arsha Sahitya Trust, and "Atharva-veda Bhashyam" by Vishvanath Vidyalankar, published by Ram Lal Kapur Trust, and Atharva-veda commentaries by Kshemakarana Das, and by W.D. Whitney)

द्विषतस्तापयन्हृदः शत्रूणां तापयन्मनः।
दुर्हार्दः सर्वांस्त्वं दर्भ घर्मइवाभीन्त्संन्तापयन्॥ २॥

2. *Dviṣatastāpayanhṛdaḥ śatrūṇāṁ tāpayanmanaḥ. Durhārdaḥ sarvāṁstvaṁ darbha gharmaivā-bhīntsantāpayan.*

Scorching the heart of the jealous, heating up the mind of the enemies, you, O Darbha, destroyer, be active like the very fire and the sun, distressing and burning up all the undaunted elements, negative and evil at heart.

घ॒र्मई॑वा॒भि॒तप॑न्दर्भ द्विष॒तो नि॒तप॑न्मणे।
हृ॒दः स॒पत्ना॑नां भि॒न्द्धीन्द्र॑इव विरु॒जं ब॒लम्॥ ३॥

3. *Gharma-ivābhitapandarbha dviṣato nitapan-maṇe. Hṛdaḥ sapatnānāṁ bhinddhīndraiva virujaṁ balam.*

O Darbha, O Jewel, blazing like fire and the sun, scorching the jealous, break the rivals to the very core of the heart, like Indra, lightning, striking and breaking the cloud asunder.

भि॒न्द्धि द॑र्भ स॒पत्ना॑नां॒ हृद॑यं द्विष॒तां म॑णे।
उ॒द्यन्त्वच॑मिव॒ भूम्या॒ः शिर॑ एषां॒ वि पा॑तय॥ ४॥

4. *Bhinddhi darbha sapatnānāṁ hṛdayaṁ dviṣatāṁ maṇe. Udyantvacamiva bhūmyāḥ śira eṣāṁ vi pātaya.*

O Darbha, O Jewel, break asunder the heart core of the rival and jealous negative forces and, rising like the sun removing the dark veil of the earth, throw off the umbrella cover of these enemy forces.

भि॒न्द्धि द॑र्भ स॒पत्ना॑न्मे भि॒न्द्धि मे॑ पृतनाय॒तः।
भि॒न्द्धि मे॒ सर्वा॑न्दुर्हार्दो॑ भि॒न्द्धि मे॑ द्विष॒तो म॑णे॥ ५॥

5. *Bhinddhi darbha sapatnānme bhinddhi me pṛtanāyataḥ. Bhinddhi me sarvāndurhārdo bhinddhi me dviṣato maṇe.*

O Darbha, break down my rival forces, disintegrate the forces that fight against me. Break off all those that act against my heart and soul. O Jewel, break down all the forces that jealously deplete me.

छिन्द्धि दर्भ सपत्नान्मे छिन्द्धि में पृतनायतः।
छिन्द्धि मे सर्वान्दुर्हार्दीन् छिन्द्धि में द्विषतो मणे॥ ६॥

6. *Chinddhi darbha sapatnānme chinddhi me pṛtanāyataḥ. Chinddhi me sarvāndurhārdān chinddhi me dviṣato maṇe.*

O Darbha, split up and destroy my rival forces, split up and destroy the forces that fight against me, O Jewel, destroy all the evil at heart that work against me, destroy all the jealous forces acting against me.

वृश्च दर्भ सपत्नान्मे वृश्च में पृतनायतः
वृश्च मे सर्वान्दुर्हार्दो वृश्च में द्विषतो मणे॥ ७॥

7. *Vṛśca darbha sapatnānme vṛśca me pṛtanāyataḥ. Vṛśca me sarvāndurhārdo vṛśca me dviṣato maṇe.*

O Darbha, uproot all my rivals, uproot all the enemy forces fighting against me. O Jewel, root out all the evil at heart that work against me, root out all the jealous forces acting against me.

कृन्त दर्भ सपत्नान्मे कृन्त में पृतनायतः।
कृन्त मे सर्वान्दुर्हार्दः कृन्त में द्विषतो मणे॥ ८॥

8. *Kṛnta darbha sapatnānme kṛnta me pṛtanāyataḥ. Kṛnta me sarvāndurhārdaḥ kṛnta me dviṣato maṇe.*

O Darbha, cut down to nothing all my rivals, cut down to nothing all my adversaries. O Mani, cut down to naught all the evil that work against my heart, cut down to naught all jealousies against my system.

पिंश दर्भ सपत्नान्मे पिंश में पृतनायतः।
पिंश मे सर्वान्दुर्हार्दः पिंश में द्विषतो मणे॥ ९॥

9. *Piṁśa darbha sapatnānme piṁśa me pṛtanāyataḥ. Piṁśa me sarvāndurhārdaḥ piṁśa me dviṣato maṇe.*

O Darbha, crush all the rivals, crush all the adversaries acting against me. O Mani, crush all the evil at heart that work against me, crush all the jealousies against my system.

विध्य॑ दर्भ स॒पत्ना॑न्मे॒ विध्य॑ मे पृतनाय॒तः।
विध्य॑ मे॒ सर्वा॑न्दु॒र्हार्दो॑ विध्य॑ मे द्विष॒तो म॑णे॥ १०॥

10. *Vidhya darbha sapatnānme vidhya me pṛtanā-yataḥ. Vidhya me sarvāndurhārdo vidhya me dviṣato maṇe.*

O Darbha, pierce to naught all my rivals, pierce to zero germination all my adversaries. O Mani, pierce to death all the evil at heart that work against me, pierce down to nothing all the jealous forces against my system.

Kanda 19/Sukta 29 (Darbha Mani)

Darbha Mani Devata, Brahma Rshi

निक्ष॑ दर्भ स॒पत्ना॑न्मे॒ निक्ष॑ मे पृतनाय॒तः।
निक्ष॑ मे॒ सर्वा॑न्दु॒र्हार्दो॑ निक्ष॑ मे द्विष॒तो म॑णे॥ १॥

1. *Nikṣa darbha sapatnānme nikṣa me pṛtanāyataḥ. Nikṣā me sarvāndurhārdo nikṣa me dviṣato maṇe.*

O Darbha, destroyer of negativities, split up my rivals, split up my fighting adversaries. Split up all the evil at heart against me. O Mani, split up all the jealous forces that act against me.

तृ॒न्द्धि दर्भ स॒पत्ना॑न्मे तृ॒न्द्धि मे॑ पृतनाय॒तः।
तृ॒न्द्धि मे॒ सर्वा॑न्दु॒र्हार्द॑स्तृ॒न्द्धि मे॑ द्विष॒तो म॑णे॥ २॥

2. *Tṛnddhi darbha sapatnānme tṛnddhi me pṛtanā-yataḥ. Tṛnddhi me sarvāndurhārdastṛnddhi me dviṣato maṇe.*

O Darbha, destroyer of negativities, cleave my rivals, cleave my fighting adversaries. Cleave all the evil at heart opposed to me. O Mani, cleave all the jealous forces standing against me.

रुन्द्धि दर्भ सपत्नान्मे रुन्द्धि मे पृतनायतः।
रुन्द्धि मे सर्वान्दुर्हार्दो रुन्द्धि मे द्विषतो मणे॥ ३॥

3. *Runddhi darbha sapatnānme runddhi me pṛta-nāyataḥ. Runddhi me sarvāndurhārdo runddhi me dviṣato maṇe.*

O Darbha, destroyer of negativities, shut off all my rivals, shut off all my adversaries. O Mani, shut off all negative forces which are evil at heart, shut out all jealous forces active against me.

मृण दर्भ सपत्नान्मे मृण मे पृतनायतः।
मृण मे सर्वान्दुर्हार्दो मृण मे द्विषतो मणे॥ ४॥

4. *Mṛṇa darbha sapatnānme mṛṇa me pṛtanāyataḥ. Mṛṇa me sarvāndurhārdo mṛṇa me dviṣato maṇe.*

O Darbha, destroyer of negativities, reduce to dust my rivals, crush to dust my fighting rivals. Crush to dust all forces evil at heart against me, crush to dust, O Mani, all the jealous forces that stand against me.

मन्थ दर्भ सपत्नान्मे मन्थ मे पृतनायतः।
मन्थ मे सर्वान्दुर्हार्दो मन्थ मे द्विषतो मणे॥ ५॥

5. *Mantha darbha sapatnānme mantha me pṛtanā-yataḥ. Mantha me sarvāndurhārdo mantha me dviṣato maṇe.*

O Darbha, destroyer of negativities, shake up and churn my rivals, shake up and churn my adversaries, shake up and churn all the evil hearted opponents, shake up and churn all the jealous forces, O Mani.

पि॒ण्ड्ढि दर्भ स॒पत्ना॑न्मे पि॒ण्ड्ढि मे॑ पृतनाय॒तः ।
पि॒ण्ड्ढि मे॒ सर्वा॑न्दु॒र्हार्दः॑ पि॒ण्ड्ढि मे॑ द्विष॒तो म॑णे ॥ ६ ॥

6. *Piṇḍḍhi darbha sapatnānme piṇḍḍhi me pṛtanā-yataḥ. Piṇḍḍhi me sarvāndurhārdaḥ piṇḍḍhi me dviṣato maṇe.*

O Darbha, destroyer of destroyers, batter all my rivals, batter all my adversaries, O Mani, batter all the evil hearted ranged against me, batter all the jealous forces active against me.

ओष॑ दर्भ स॒पत्ना॑न्मे॒ ओष॑ मे पृतनाय॒तः ।
ओष॑ मे॒ सर्वा॑न्दु॒र्हार्द॒ ओष॑ मे द्विष॒तो म॑णे ॥ ७ ॥

7. *Oṣa darbha sapatnānme oṣa me pṛtanāyataḥ. Oṣa me sarvāndurhārda oṣa me dviṣato maṇe.*

O Darbha, destroyer of negative forces, heat and eliminate all my rivals, heat and destroy all my adversaries. O Mani, heat and eliminate all evil at heart against me, heat and destroy all jealous forces active against me.

दह॑ दर्भ स॒पत्ना॑न्मे॒ दह॑ मे पृतनाय॒तः ।
दह॑ मे॒ सर्वा॑न्दु॒र्हार्दो॒ दह॑ मे द्विष॒तो म॑णे ॥ ८ ॥

8. *Daha darbha sapatnānme daha me pṛtanāyataḥ. Daha me sarvāndurhārdo daha me dviṣato maṇe.*

O Darbha, destroyer of negativities, burn and consume all my rivals, burn and consume all my adversaries. O Mani, burn and consume all the evil hearted ranged against me, burn and consume all the jealous forces active against me.

जहि दर्भ सपत्नान्मे जहि मे पृतनायतः।
जहि मे सर्वान्दुर्हार्दो जहि मे द्विषतो मणे॥ ९॥

9. *Jahi darbha sapatnānme jahi me pṛtanāyataḥ. Jahi me sarvāndurhārdo jahi me dviṣato maṇe.*

O Darbha, destroyer of enmities, kill all my rivals, kill all my adversaries. O Mani, kill all the evil hearted ranged against me, kill all the jealous active against me.

Kanda 19/Sukta 30 (Darbha Mani)

Darbha Mani Devata, Brahma Rshi

यत्ते दर्भ जरामृत्युः शतं वर्मसु वर्म ते।
तेनेमं वर्मिणं कृत्वा सपत्नां जहि वीर्यैः॥ १॥

1. *Yatte darbha jarāmṛtyuḥ śataṁ varmasu varma te.Tenemaṁ varmiṇaṁ kṛtvā sapatnān jahi vīryaiḥ.*

O Darbha, destroyer of enemies, hundred-fold is your armour of defence among armours against age and untimely death. With that same armour, strengthen this man-warrior well-guarded and, with your vigour and virilities, destroy all adversaries ranged against him.

शतं ते दर्भ वर्माणि सहस्रं वीर्या ∫णि ते।
तमस्मै विश्वे त्वां देवा जरसे भर्तवा अदुः॥ २॥

2. *Śataṁ te darbha varmāṇi sahasraṁ vīryāṇi te. Tamasmai viśve tvāṁ devā jarase bhartavā aduḥ.*

O Darbha, destroyer of destroyers, hundredfold are your armours of defence, thousandfold your vigour and virility, strength, courage and heroism. Such as you are, all world divinities of nature and humanity have given you unto this man to bear and wear against infirmity till full age and death.

त्वामाहुर्देववर्म त्वां दर्भ ब्रह्मणस्पतिम्।
त्वामिन्द्रस्याहुर्वर्म त्वं राष्ट्राणि रक्षसि॥ ३॥

3. *Tvāmāhurdevavarma tvāṁ darbha brahmaṇaspatim. Tvāmindrasyāhurvarma tvaṁ rāśtrāṇi rakṣasi.*

O Darbha, they say you are Deva-varma, armour of divinities, Brahmanaspati, protector and sustainer of the expansive world and of the universal knowledge of existence. They say you are the armour of Indra, the omnipotent, and you defend and protect the social order of world dominions.

सपत्नक्षयणं दर्भ द्विषतस्तपनं हृदः।
मणिं क्षत्रस्य वर्धनं तनूपानं कृणोमि ते॥ ४॥

4. *Sapatnakṣayaṇaṁ darbha dviṣatastapanaṁ hṛdaḥ. Maṇiṁ kṣtrasya vardhanaṁ tanūpānaṁ kṛṇomi te.*

Darbha, the jewel destroyer of adversaries, heart burner of jealous enemies, O man, O Ruler, I make the

promoter of the social order, protector of the body politic, for you.

यत्समुद्रो अभ्यक्रन्दत्पर्जन्यो विद्युता सह।
ततो हिरण्ययो बिन्दुस्ततो दर्भो अजायत॥ ५॥

5. *Yatsamudro abhyakrandatparjanyo vidyutā saha. Tato hiraṇyayo bindustato darbho ajāyata.*

When the ocean roared and the cloud thundered with lightning, then was born the golden drop, invincible vitality, and thence arose the Darbha.

Kanda 19/Sukta 31 (Audumbara Mani)

Audumbara Mani Devata, Savita Pushtikama Rshi

औदुम्बरेण मणिना पुष्टिकामाय वेधसा।
पशूनां सर्वेषां स्फातिं गोष्ठे मे सविता करत्॥ १॥

1. *Audumbareṇa maṇinā puṣṭikāmāya vedhasā. Paśūnāṁ sarveṣāṁ sphātiṁ goṣṭhe me savitā karat.*

May Savita, creative genius, with Vedha, the expert of specialised knowledge, with Audumbara mani, a prize preparation of Ficus Glomerata, develop in my cow stall plenty of all breeds of healthy animals for me as I am keen for the health, growth and development of animals.

यो नो अग्निर्गार्हपत्यः पशूनामधिपा असत्।
औदुम्बरो वृषा मणिः सं मा सृजतु पुष्ट्या॥ २॥

2. *Yo no agnirgārhapatyaḥ paśūnāmadhipā asat. Audumbaro vṛṣā maṇiḥ saṁ mā sṛjatu puṣṭyā.*

May this Agni, which is our sacred home fire of

yajna, be the preserver and promoter of the animals, and may the efficacious and abundant Audumbara mani augment me with growth and prosperity.

करीषिणीं फलवतीं स्वधामिरां च नो गृहे।
औदुम्बरस्य तेजसा धाता पुष्टिं दधातु मे॥ ३॥

3. *Karīṣiṇīṁ phalavatīṁ svadhāmirāṁ ca no gṛhe. Audumbarasya tejasā dhātā puṣṭiṁ dadhātu me.*

Abundance of fertility and fruitfulness, profusion of self-sufficiency in food and drink, and growth of prosperity, may Dhata, lord of the world order, bear and bring into our home by the power and lustre of the efficacy of Audumbara.

यद् द्विपाच्च चतुष्पाच्च यान्यन्नानि ये रसाः।
गृह्ण ३ हं त्वेषां भूमानं बिभ्रदौदुम्बरं मणिम्॥ ४॥

4. *Yad dvipācca catuṣpācca yānyannāni ye rasāḥ. Gṛhṇeham tveṣāṁ bhūmānam bibhradaudumbaram maṇim.*

Whatever bipeds and quadrupeds there be around, whatever foods and delicious drinks there be in the world, I pray, bearing the divine Audumbara mani and performing the sacred home fire yajna, I may have the best in abundance of them.

पुष्टिं पशूनां परि जग्रभाहं चतुष्पदां द्विपदां यच्च धान्य ∫म्।
पयः पशूनां रसमोषधीनां बृहस्पतिः सविता मे नि यच्छात्॥ ५॥

5. *Puṣṭiṁ paśūnāṁ pari jagrabhāham catuṣpadāṁ dvipadāṁ yacca dhānyam. Payaḥ paśūnāṁ rasamoṣadhīnāṁ bṛhaspatiḥ savitā me ni yacchāt.*

I have taken up the care, welfare and growth of the biped and quadruped living beings. I have also received their gift of food grains, milk of cows and other milch animals, and the juice of herbs. May Brhaspati Savita, lord omniscient and omnificent, inspire and bless me with abundance of all that wealth.

अहं पशूनामधिपा असानि मयि पुष्टं पुष्टपतिर्दधातु।
मह्यमौदुम्बरो मणिर्द्रविणानि नि यच्छतु ॥ ६ ॥

6. *Ahaṁ paśūnāmadhipā asāni mayi puṣṭaṁ puṣṭapatirdadhātu. Mahyamaudumbaro maṇirdraviṇāni ni yacchatu.*

Let me be the master protector and promoter of animals. May the lord of health and growth bless me with health, growth and all round development. May the divine Audumbara mani bring me wealth, honour and excellence.

उप मौदुम्बरो मणिः प्रजया च धनेन च।
इन्द्रेण जिन्वितो मणिरा मागन्त्सह वर्चसा॥ ७॥

7. *Upa maudumbaro maṇiḥ prajayā ca dhanena ca. Indreṇa jinvito maṇirā māgantsaha varcasā.*

Audumbara mani, with people and with wealth, indeed the jewel gift inspired and energised by Indra, mighty world ruler, has come to me with honour and grandeur.

देवो मणिः सपत्नहा धनसा धनसातये।
पशोरन्नस्य भूमानं गवां स्फातिं नि यच्छतु॥ ८ ॥

8. *Devo maṇiḥ sapatnahā dhanasā dhanasātaye. Paśorannasya bhūmānaṁ gavāṁ sphātiṁ ni yacchatu.*

May the divine, generous jewel, destroyer of adversaries, giver of wealth and honour, we pray, steadily give us abundant growth of animals, food grains, and the growth and development of cows for the progress of the common wealth of humanity.

यथाग्रे॒ त्वं व॑नस्पते पु॒ष्ट्या स॒ह ज॑ज्ञि॒षे।
ए॒वा धन॑स्य मे स्फा॒तिमा द॑धातु सर॑स्वती॥ ९॥

9. *Yathāgre tvaṁ vanaspate puṣṭyā saha jajñiṣe. Evā dhanasya me sphātimā dadhātu sarasvatī.*

O Vanaspati, master protector and developer of forests and the green revolution from early times, just as you have come up with health, growth and development of humanity and the environment, so may Sarasvati, mother knowledge, bear and bring us abundant growth of wealth for us.

आ मे॒ धन॑ꣳ सर॑स्वती॒ पय॑स्फा॒तिं च॑ धा॒न्य ँ॑म्।
सि॒नी॒वा॒ल्यु॒पा॑ वहाद॒यं चौद्दु॑म्बरो म॒णिः॥ १०॥

10. *Ā me dhanaṁ sarasvatī payasphātiṁ ca dhānyam. Sinīvālyupā vahādayaṁ caudumbaro maṇiḥ.*

To us all, may Sarasvati, generous mother giver of food for all, bring plenty of food and wealth, and so may this Audumbara mani bring us food, wealth, honour and excellence.

त्वं म॑णी॒नाम॑धि॒पा वृषा॑सि॒ त्वयि॑ पु॒ष्टं पु॑ष्ट॒पति॑र्जजान। त्वयी॒मे वाजा॒ द्रवि॑णानि॒ सर्वौ॑द्दु॒म्बर॒ः स त्वम॒स्मत्स॑हस्वा॒रादरा॑ति॒-मम॑ति॒ं क्षुधं च॥ ११॥

11. *Tvaṁ maṇīnāmadhipā vṛṣāsi tvayi puṣṭaṁ puṣṭapatirjajāna. Tvayīme vājā draviṇāni sarvaudumbaraḥ sa tvamasmat sahasvārādarātimamatiṁ kṣudhaṁ ca.*

Audumbara mani, you are supreme over all other jewels. You are generous. In you the lord of creative evolution placed strength and energy for growth. In you abide all these nourishments, energies and wealths of life. O all-supreme master of strength, growth and prosperity, drive off from us indigence, lack of understanding and hunger.

ग्रा॒म॒णीर॑सि ग्राम॒णीरु॒त्थाया॒भिषि॑क्तो॒ऽभि मा॑ सिञ्च॒ वर्च॑सा। तेजो॑ऽसि॒ तेजो॒ मयि॑ धार॒याधि॑ र॒यिर॑सि र॒यिं मे॑ धेहि॥ १२॥

12. *Grāmaṇīrasi grāmaṇīrutthāyābhiṣikto'bhi mā siñca varcasā. Tejo'si tejo mayi dhārayādhi rayirasi rayiṁ me dhehi.*

You are the leader of villages, leader anointed and consecrated, rise and bless me with lustre. You are all splendour, bless me with splendour. You are supreme ruler of wealth, honour and excellence. Pray invest me too with honour, wealth and excellence.

पु॒ष्टिर॑सि पु॒ष्ट्या मा॒ सम॑ङ्ग्धि गृहमे॒धी गृ॒हप॑तिं मा कृणु। औदु॑म्बर॒ः स त्वम॒स्मासु॑ धेहि र॒यिं च॑ न॒ः सर्व॑वीर॒ं नि य॑च्छ रा॒यस्पोषा॑य॒ प्रति॑ मुञ्चे अ॒हं त्वाम्॥ १३॥

13. *Puṣṭirasi puṣṭyā mā samaṅgdhi gṛhamedhī gṛhapatiṁ mā kṛṇu. Audumbaraḥ sa tvamasmāsu dhehi rayiṁ ca naḥ sarvavīraṁ ni yaccha rāyaspoṣāya prati muñce ahaṁ tvām.*

You are nourishment and growth itself. Invest me with nourishment and growth. You are ideal master of the home dedicated to yajna and the family. Make me a good householder. You are Audumbara, treasure of wide virtues, wealth and power of life. Give us wealth all worthy of the brave. I hold on to you for peace, prosperity and progress.

अयमौदुम्बरो मणिर्वीरो वीराय बध्यते। स नः सनिं मधुमतीं कृणोतु रयिं च नः सर्ववीरं नि यच्छात्॥ १४॥

14. *Ayamaudumbaro maṇirvīro vīrāya badhyate. Sa naḥ saniṁ madhumatīṁ kṛṇotu rayiṁ ca naḥ sarvavīraṁ ni yacchāt.*

Mighty brave is this Audumbara mani, worthy of the brave to wear and bear. Let it make our share of wealth for body, mind and soul full of honey sweets. May it give us wealth, honour and excellence wholly worthy of all the brave.

Note: As the theme of Audumbara-mani grows in this Sukta, it becomes clear that this 'jewel' is not simply a magical amulet from the Udumbara tree. It is a valuable extract from the tree, very efficacious in home yajna too for the growth of health and development of animals (verses 1-5). Then it becomes the source of health, wealth and progeny (6-8). Then the thought moves on to Sarasvati (mother of knowledge), Vanaspati (preserver, developer and manager of forests, also the sun), and Gramani (village leader), which are all human and divine variations of the source of health, wealth, honour, excellence and enlightenment. At the end the 'mani' becomes the sole source of humanity's share of

food, energy and excellence for body, mind and soul, Lord Supreme, diversifier as well as the unifier of all that is. The Sukta is a mystical vision of the concrete, moving up to the mysterious.

Kanda 19/Sukta 32 (Darbha)

Darbha Devata, Bhrgu Ayushkama Rshi

Darbha ordinarily is Kusha grass, specially white, different from ordinary Kusha and Kasa. But derived from the root 'dr', 'to break', in Vedic language it would mean 'the breaker of negativities and joiner of positivities to wholeness', a giver of invulnerable strength. Darbha, then, is to be understood as both medicinal and metaphorical.

शतकाण्डो दुश्च्यवनः सहस्त्रपर्ण उत्तिरः।
दर्भो य उग्र ओषधिस्तं ते बध्नाम्यायुषे॥ १॥

1. *Śatakāṇḍo duścyavanaḥ sahasraparṇa uttiraḥ. Darbho ya ugra oṣadhistaṁ te badhnāmyāyuṣe.*

Hundred stemmed, inviolable, thousand leaved, the efficacious saviour Darbha, powerful healer, I bind on you for good health and long life.

नास्य केशान्प्र वपन्ति नोरसि ताडमा घ्नते।
यस्मा अच्छिन्नपर्णेन दर्भेण शर्म यच्छति॥ २॥

2. *Nāsya keśānpra vapanti norasi tāḍamā ghnate. Yasmā acchinnaparṇena darbheṇa śarma yacchati.*

No way can diseases remove his hair nor strike at his chest to whom the physician provides health and security with Darbha of whole and unbroken leaves.

दि॒वि ते॒ तूल॑मोषधे पृथि॒व्याम॑सि॒ निष्ठि॑तः।
त्वया॑ स॒हस्र॑काण्डे॒नायु॒ः प्र व॑र्धयामहे॥ ३॥

3. *Divi te tūlamoṣadhe pṛthivyāmasi niṣṭhitaḥ.*
Tvayā sahasrakāṇḍenāyuḥ pra vardhayāmahe.

O Saviour from suffering, Oshadhi, your top is in the sun while you are rooted on the earth. By you, who expand over a hundred stems and branches, we increase and immunise the life and health of people.

ति॒स्रो दि॒वो अत्य॑तृणत्ति॒स्र इ॒माः पृ॑थि॒वीरु॒त।
त्वया॒हं दु॒र्हार्दो॑ जि॒ह्वां नि तृ॑णद्मि॒ वचां॑सि॥ ४॥

4. *Tisro divo atyatṛṇattisra imāḥ pṛthivīruta.*
Tvayāhaṁ durhārdo jihvāṁ ni tṛṇadmi vacāṁsi.

O Darbha, destroyer and preserver, you pervade the three heavens and these three regions of the earth, you penetrate and break the negativities to join the positivities. With you as sanative saviour, I pierce through the tongue of the evil hearted and disintegrate their words.

त्वम॑सि॒ सह॑मानो॒ऽहम॑स्मि॒ सह॑स्वान्।
उ॒भौ सह॑स्वन्तौ भू॒त्वा स॒पत्ना॑न्त्सहिषीमहि॥ ५॥

5. *Tvamasi sahamāno'hamasmi sahasvān. Ubhau sahasvantau bhūtvā sapatnāntsahiṣīmahi.*

O Darbha, you are master of patience and courage, victor of war, in the process of fighting, I am courageous and challenging too on way to battle, unflinching. Both of us together, possessed of strength, courage and will, ready to fight, shall conquer the adversaries.

सहस्व नो अभिमातिं सहस्व पृतनायतः।
सहस्व सर्वान्दुर्हार्दः सुहार्दो मे बहून्कृधि॥ ६॥

6. *Sahasva no abhimātiṁ sahasva pṛtanāyataḥ. Sahasva sarvāndurhārdaḥ suhārdo me bahūn-kṛdhi.*

Fight and rout the proud adversary. Fight and defeat the enemies upfront on the field. Challenge and overthrow all those evil hearted. Let the good hearted be many around me.

दर्भेण देवजातेन दिवि ष्टम्भेन शश्वदित्।
तेनाहं शश्वतो जनाँ असनं सनवानि च॥ ७॥

7. *Darbheṇa devajātena divi ṣṭambhena śaśvadit. Tenāhaṁ śaśvato janāň asanaṁ sanavāni ca.*

By Darbha, eternal destroyer and preserver, realised by brilliant divines, all sustaining master in heaven, I, eternal too, always win people over, and I pray I may continue to win.

प्रियं मा दर्भ कृणु ब्रह्मराजन्याभ्यां शूद्राय चार्याय च।
यस्मै च कामयामहे सर्वस्मै च विपश्यते॥ ८॥

8. *Priyaṁ mā darbha kṛṇu brahmarājanyābhyāṁ śūdrāya cāryāya ca. Yasmai ca kāmayāmahe sarvasmai ca vipaśyate.*

O Darbha, destroyer and preserver, eternal sanative, render me dear and loving to and loved by all Brahmanas, Kshatriyas, Vaishyas, Shudras, whoever we love and desire, and all those who have the eye to see (and discriminate right and wrong).

यो जायमानः पृथिवीमदृंहद्यो अस्तभ्नाद्न्तरिक्षं दिवं च। यं बिभ्रतं ननु पाप्मा विवेद स नोऽ यं दर्भो वरुणो दिवा कः॥ ९॥

9. *Yo jāyamānaḥ pṛthivīmadṛṁhadyo astabhnā-dantarikṣaṁ divaṁ ca. Yaṁ bibhrataṁ nanu pāpmā viveda sa no'yaṁ darbho varuṇo divā kaḥ.*

He that, self-manifesting, created and stabilised the earth, who sustained and stabilised the firmament and the heaven, whom the evil at heart never know and realise, that Darbha, destroyer and preserver, Varuna, divine umbrella, lord of judgement and eternal goodness, may, we pray, bless us with heavenly light.

सपत्नहा शतकाण्डः सहस्वानोषधीनां प्रथमः सं बभूव। स नोऽ यं दर्भः परि पातु विश्वतस्तेन साक्षीय पृतनाः पृतन्यतः॥ १०॥

10. *Sapatnahā śatakāṇḍaḥ sahasvānoṣadhīnāṁ prathamaḥ saṁ babhūva. Sa no'yaṁ darbhaḥ pari pātu viśvatastena sākṣīya pṛtanāḥ pṛtanyataḥ.*

He, destroyer of adversaries, of infinite manifestations, infinitely loving and loved, lord of courage and patience, all victorious, is the first and highest of all saviour sanatives. May he, Darbha, destroyer and preserver, protect and promote us all round. By him, may I win over those who stand against me and battle with negative forces.

Kanda 19/Sukta 33 (Darbha)

Darbha Devata, Bhrgu Rshi

सहस्रार्घः शतकाण्डः पयस्वानपामग्निर्वीरुधां राजसूयम्। स नोऽयं दर्भः परि पातु विश्वतो देवो मणिरायुषा सं सृजाति नः ॥ १ ॥

1. *Sahasrārghaḥ śatakāṇḍaḥ payasvānapāmagnirvīrudhāṁ rājasūyam. Sa no'yaṁ darbhaḥ pari pātu viśvato devo maṇirāyuṣā saṁ sṛjāti naḥ.*

Adorable and adored a thousand ways, infinitely manifested in stems and branches, universally loved, treasurehold of delicious food and drink, flashing like lightning fire of the clouds, royal majestic among sanative herbs, may Darbha, divine destroyer and preserver, refulgent jewel of the universe, join us with health and age through the human body on earth. May the Lord protect and promote us all round.

घृतादुल्लुप्तो मधुमान्पयस्वान्भूमिद्रंहोऽच्युतश्च्यावयिष्णुः। नुदन्त्सपत्नानधरांश्च कृण्वन्दर्भा रोह महतामिन्द्रियेण ॥ २ ॥

2. *Ghṛtādullupto madhumānpayasvānbhūmidṛṁho'cyutaścyāvayiṣṇuḥ. Nudantsapatnānadharāṁśca kṛṇvandarbhā roha mahatāmindriyeṇa.*

Like fire and light raised from ghrta, bearing sweets of joy as honey, abundant with delicious food and drink, firm as earth, unshakable shaker, throwing off adversaries and razing them down, may Darbha, destroyer of negativities for rehabilitation of positivities, arise in our consciousness along with the sense, mind and power of the Great.

त्वं भूमिमत्येष्योजसा त्वं वेद्यां सीदसि चारुरध्वरे।
त्वां पवित्रमृषयोऽ भरन्त त्वं पुनीहि दुरितान्यस्मत्॥ ३॥

3. *Tvaṁ bhūmim-atyeṣyojasā tvaṁ vedyāṁ sīdasi cāruradhvare. Tvāṁ pavitramṛṣayo'bharanta tvaṁ punīhi duritānyasmat.*

O Darbha, with the blaze of your splendour, you pervade and transcend the earth. You sit with the holy fire in the vedi, beatific presence in the yajna of love free from violence. Pure, immaculate and holy, the seers realise you in the heart. Pray, purify and sanctify us, lord, free us from all sin and evil.

तीक्ष्णो राजा विषासही रक्षोहा विश्वचर्षणिः।
ओजो देवानां बलमुग्रमेतत्तं ते बध्नामि जरसे स्वस्तये॥ ४॥

4. *Tīkṣṇo rājā viṣāsahī rakṣohā viśvacarṣaṇiḥ. Ojo devānāṁ balamugrametattaṁ te badhnāmi jarase svastaye.*

Brilliant, patient and penetrative, ruling light of life, victorious, destroyer of evil, all-watching lover of humanity, this Darbha is the strength and splendour of divinities. With this, O man, I join you for a long full age and all round well being.

दर्भेण त्वं कृणवद् वीर्या ∫णि दर्भं बिभ्रदात्मना मा व्यथिष्ठाः। अतिष्ठाया वर्चसाधान्यान्त्सूर्य इवा भाहि प्रदिशश्चतस्रः॥ ५॥

5. *Darbheṇa tvaṁ kṛṇavad vīryāṇi darbhaṁ bibhradātmanā mā vyathiṣṭhāḥ. Atiṣṭhāyā varcasādhānyāntsūrya ivā bhāhi pradiśa-ścatasraḥ.*

O man, with Darbha by you, do heroic deeds. Bearing Darbha by heart and soul, suffer no fear and despair. Surpassing others with your power and lustre, shine like the sun over all the four directions and sub-directions.

Kanda 19/Sukta 34 (Jangida Mani)

Jangida Vanaspati Devata, Angira Rshi

जङ्गिडो ऽसि जङ्गिडो रक्षितासि जङ्गिडः।
द्विपाच्चतुष्पादस्माकं सर्वं रक्षतु जङ्गिडः॥ १॥

1. *Jaṅgiḍo'si jaṅgiḍo rakṣitāsi jaṅgiḍaḥ. Dvipāccatuṣpādasmākaṁ sarvaṁ rakṣatu jaṅgiḍaḥ.*

O Jangida, you are Jangida, devourer of disease. You are Jangida, the protector. May Jangida protect our bipeds and our quadrupeds.

या गृत्स्यस्त्रिपञ्चाशीः शतं कृत्याकृतश्च ये।
सर्वान्विनक्तु तेजसोऽरसां जङ्गिडस्करत्॥ २॥

2. *Yā gṛtsyastripañcāśīḥ śataṁ kṛtyākṛtaśca ye. Sarvān vinaktu tejaso'rasāṁ jaṅgiḍaskarat.*

Hundred and fifty's are the deadly diseases, and hundreds are the mysterious evil ones. All these, may Jangida turn to saplessness, deprive them of their virulence, and stop their growth immediately.

अरसं कृत्रिमं नादमरसाः सप्त विस्रसः।
अपेतो जङ्गिडामतिमिषुमस्तेव शातय॥ ३॥

3. *Arasaṁ kṛtrimaṁ nādamarasāḥ sapta visrasaḥ. Apeto jaṅgiḍāmatimiṣumasteva śātaya.*

O Jangida, just as an archer shoots off the arrow

so, pray, shoot off the hoarse voice and dry the cough, cure the seven kinds of debility, decay, paralysis and disjointures, and so pray cure loss of understanding and loss of memory.

कृत्यादूषणः एवायमथो अरातिदूषणः ।
अथो सहस्वञ्जङ्गिडः प्र ण आयूंषि तारिषत् ॥ ४ ॥

4. *Kṛtyādūṣaṇa evāyamatho arātidūṣaṇaḥ.*
Atho sahasvañjaṅgiḍaḥ pra ṇa āyūṁṣi tāriṣat.

Jangida is the cure of indigence and evil tendencies of the mind. May Jangida, patient, resistant and powerful, save our health and vigour and help us to live a long, full life of good cheer.

स जङ्गिडस्य महिमा परि णः पातु विश्वतः ।
विष्कन्धं येन सासह संस्कन्धमोज ओजसा ॥ ५ ॥

5. *Sa jaṅgiḍasya mahimā pari ṇaḥ pātu viśvataḥ.*
Viṣkandhaṁ yena sāsaha saṁskandhamoja ojasā.

That is the greatness of vigorous and lustrous Jangida by which it may, we wish and pray, protect us all round all ways, the same lustre and grandeur by which it fights and roots out Vishkandha and Samskandha, partial as well as the total debility of the body system.

त्रिष्ट्वा देवा अजनयन्निष्ठितं भूम्यामधि ।
तमु त्वाङ्गिरा इति ब्राह्मणाः पूर्व्या विदुः ॥ ६ ॥

6. *Triṣṭvā devā ajanayanniṣṭhitaṁ bhūmyāmadhi.*
Tamu tvāṅgirā iti brāhmaṇāḥ pūrvyā viduḥ.

Thrice in the year do the learned specialists grow and develop you, Jangida, and versatile as you are, the

ancient Brahmanas knew you and called you 'Angira', the comprehensive, the universal, the panacea.

न त्वा॒ पूर्वा॒ ओष॑धयो॒ न त्वा॑ तर॒न्ति॒ या नवा॑ः ।
विबा॑ध उ॒ग्रो ज॑ङ्गि॒डः प॑रि॒पाण॑ः सु॒म॒ङ्गल॑ः ॥ ७ ॥

7. *Na tvā pūrvā oṣadhayo na tvā taranti yā navāḥ.*
Vibādha ugro jaṅgiḍaḥ paripāṇaḥ sumaṅ-galaḥ.

Neither the old medications nor the latest excel and out-date you, Jangida, being the preventive, the strong, the protector, the auspicious immunizer.

अथो॑पदान भगवो॒ जङ्गि॒डामि॑तवीर्य ।
पु॒रा त॑ उ॒ग्रा ग्र॑सत॒ उपेन्द्रो॑ वी॒र्यं॑ ददौ ॥ ८ ॥

8. *Athopadāna bhagavo jaṅgiḍāmitavīrya.*
Purā ta ugrā grasata upendro vīryaṁ dadau.

O Jangida, generous giver of health and longevity, great with grandeur, boundless strong and powerful, earlier the lustrous men fed on you and, long before any virulent disease could devour them, Indra, lord omnipotent, vested you with unassailable strength and efficacy.

उ॒ग्र इत्ते॑ वनस्पत॒ इन्द्र॑ ओ॒ज्मान॒मा द॑धौ ।
अमी॑वा॒ः सर्वा॑श्चा॒तयं॑ जि॒हि रक्षां॑स्योषधे ॥ ९ ॥

9. *Ugra itte vanaspata indra ojmānamā dadhau.*
Amīvāḥ sarvāścātayaṁ jahi rakṣāṁsyoṣadhe.

O Jangida, Vanaspati, Oshadhi, giver of heat and light of life, as the omnipotent Indra rendered you vigorous and lustrous, therefore destroy and eliminate all suffering and diseases, kill all germs and viruses,

perpetrators of evil and destruction.

आशरीकं विशरीकं बलासं पृष्ट्याम्यम्।
तक्मानं विश्वशारदमरसां जङ्गिडस्करत्॥ १०॥

10. *Āśarīkaṁ viśarīkaṁ balāsaṁ pṛṣṭyāmayam. Takmānaṁ viśvaśāradamarasāṁ jaṅgiḍaskarat.*

O Jangida, render ineffectual all diseases which break down the body system, rheumatic pains, consumption and cancer, back pains and autumnal fevers repeating every year.

Kanda 19/Sukta 35 (Jangida Mani)

Jangida Vanaspati Devata, Angira Rshi

इन्द्रस्य नाम गृह्णन्त ऋषयो जङ्गिडं ददुः।
देवा यं चक्रुर्भेषजमग्रे विष्कन्धदूषणम्॥ १॥

1. *Indrasya nāma gṛhṇanta ṛṣayo jaṅgiḍaṁ daduḥ. Devā yaṁ cakrurbheṣajamagre viṣkan-dha-dūṣaṇam.*

Meditating on Indra, omnipotent lord of universal energy, in earnest, ancient seers discovered and gave Jangida Vanaspati to mankind, Jangida which universal divinities of nature earlier had made the best cure of Vishkandha, general break down of the body system.

स नो रक्षतु जङ्गिडो धनपालो धनेव।
देवा यं चक्रुर्ब्राह्मणाः परिपाणमरातिहम्॥ २॥

2. *Sa no rakṣatu jaṅgiḍo dhanapālo dhaneva. Devā yaṁ cakrurbrāhmaṇāḥ paripāṇamarātiham.*

May that Jangida protect us against disease and

loss of health just as a rich man protects and safeguards his wealth, Jangida which brilliant and divine Brahmanas developed as a general tonic and protective for health against disease and adversity.

दुर्हार्दः संघोरं चक्षुः पापकृत्वानमागमम्। तांस्त्वं सहस्रचक्षो प्रतीबोधेन नाशय परिपाणोऽ सि जङ्गिडः ॥ ३ ॥

3. *Durhārdaḥ saṁghoraṁ cakṣuḥ pāpakṛtvānamāgamam. Tāṁstvaṁ sahasracakṣo pratībodhena nāśaya paripāṇo'si jaṅgiḍaḥ.*

The evil hearted, cruel, evil eyed, evil doer, whoever such is risen and come, all these, O thousand-eyed Jangida, destroy with knowledge and awakenment. You are the saviour, the protector.

परिं मा दिवः परिं मा पृथिव्याः पर्यन्तरिक्षात्परिं मा वीरुद्भ्यः। परिं मा भूतात्परिं मोत भव्याद्दिशोदिशो जङ्गिडः पात्वस्मान् ॥ ४ ॥

4. *Pari mā divaḥ pari mā pṛthivyāḥ paryantarikṣātpari mā vīrudbhyaḥ. Pari mā bhūtātpari mota bhavyāddiśodiśo jaṅgiḍaḥ pātvasmān.*

May Jangida protect me, protect us all, from the solar regions, from the earth, from the middle regions, from herbs and trees, from the past, from the future, and from all directions of space and from sub-directions, and from everywhere.

य ऋष्णवो देवकृता य उतो ववृतेऽ न्यः।
सर्वांस्तान्विश्वभेषजोऽ रसां जङ्गिडस्करत् ॥ ५ ॥

5. *Ya ṛṣṇavo devakṛtā ya uto vavṛte'nyaḥ. Sarvāṁstānviśvabheṣajo'rasāṁ jaṅgiḍaskarat.*

Whatever the violent killer diseases, whether caused by natural forces or by infective body organs, or by any other, which come up and recur, may Jangida, general universal cure render them ineffectual.

Kanda 19/Sukta 36 (Shatavara Mani)

Shatavara Devata, Brahma Rshi

शतवारो अनीनशद्यक्ष्मान्रक्षांसि तेजसा।
आरोहन्वर्चसा सह मणिर्दुर्णाममचातनः॥ १॥

1. *Śatavāro anīnaśadyakṣmānrakṣāṁsi tejasā.*
Ārohanvarcasā saha maṇirdurṇāmacātanaḥ.

Let Shatavara, herb of a hundred efficacies, with its vigour and keenness, cure and destroy cancers and counsumptions. Let this destroyer of notorious diseases pass into the body system with its power and lustre and work up the cure.

शृङ्गाभ्यां रक्षो नुदते मूलेन यातुधान्यः।
मध्येन यक्ष्मं बाधते नैनं पाप्मातितत्रति॥ २॥

2. *Śṛṅgābhyāṁ rakṣo nudate mūlena yātudhānyaḥ.*
Madhyena yakṣmaṁ bādhate nainaṁ pāpmāti tatrati.

With its thorns it eliminates the destructive bacteria, with its root it cures the painful winds, with its middle part it cures and prevents cancerous consumption. No malignant force can obstruct or suppress the curative effect of it.

ये यक्ष्मासो अर्भका महान्तो ये च शब्दिनः।
सर्वान्दुर्णामहा मणिः शतवारो अनीनशत्॥ ३॥

3. *Ye yakṣmāso arbhakā mahānto ye ca śabdinaḥ.*
Sarvāndurṇāmahā maṇiḥ śatavāro anīnaśat.

Whatever the cancerous consumption, whether minor or major or virulent, all these notorious ones, Shatavara mani destroys.

शतं वीरानजनयच्छतं यक्ष्मानपावपत्।
दुर्णाम्नः सर्वान्हत्वाव रक्षांसि धूनुते॥ ४॥

4. *Śataṁ vīrānajanayacchataṁ yakṣmānapā-vapat.*
Durṇāmnaḥ sarvānhatvāva rakṣāṁsi dhūnute.

Shatavara has given new life to a hundred brave. It has eliminated a hundred cancers and consumptions. It destroys notorious ailments, and shakes and throws out dangerous and destructive causes of these killer diseases.

हिरण्यशृङ्ग ऋषभः शातवारो अयं मणिः।
दुर्णाम्नः सर्वांस्तृड्ढावव रक्षांस्यक्रमीत्॥ ५॥

5. *Hiraṇyaśṛṅga ṛṣabhaḥ śātavāro ayaṁ maṇiḥ.*
Durṇāmnaḥ sarvāṁstṛḍḍhvāva rakṣāṁsyakramīt.

Of golden curative thrust is this jewel herb, Rshabha of the Shatavara family. It destroys all notorious diseases and attacks and destroys all the killer causes of these diseases.

शतमहं दुर्णाम्नीनां गन्धर्वाप्सरसां शतम्।
शतं शश्वन्वतीनां शतवारेण वारये॥ ६॥

6. *Śatamahaṁ durṇāmnīnāṁ gandharvāpsarasāṁ śatam. Śataṁ śaśvanvatīnāṁ śatavāreṇa vāraye.*

With Shatavara, I ward off, cure and prevent a hundred notorious diseases, a hundred of the diseases of marshy area caused by damp air and rains, and a hundred of the diseases of seasonal and relapsive nature which repeat and grow fast.

Kanda 19/Sukta 37 (Health and Energy)

Agni Devata, Atharva Rshi

इदं वर्चो॑ अ॒ग्निना॑ द॒त्तमा॑ग॒न्भर्गो॒ यश॒: सह॒ ओजो॒ वयो॒ बल॑म्। त्रय॑स्त्रिंश॒द्यानि॑ च वी॒र्या॑ ण्यि॒ तान्य॒ग्नि: प्र द॑दातु मे॥ १॥

1. *Idaṁ varco agninā dattamāganbhargo yaśaḥ saha ojo vayo balam. Trayastriṁśadyāni ca vīryāṇi tānyagniḥ pra dadātu me.*

This lustre, splendour, honour, heroic patience and courage, effulgence, youthful vigour and strength given by Agni, leading light of life, have come. May Agni give me all the manly vigour and splendour of which the variants are thirty-three.

(Thirty three powers and splendours may be interpreted as powers gifted by thirty-three divinities. Reference may be made to Atharva-veda 19, 27, 10-13. Another interpretation could be: the powers of five senses of perception, five senses of volition, five main pranas, five sub-pranas, five gross elements, five subtle elements, and mind, intellect and the sense of Identity.)

व॒र्च आ धे॑हि मे त॒न्वां३ सह॒ ओजो॒ वयो॒ बल॑म्। इ॒न्द्रि॒याय॑ त्वा॒ कर्म॑णे वी॒र्या॑ य॒ प्रति॑ गृह्णामि श॒तशा॑रदाय॥ २॥

2. *Varca ā dhehi me tanvāṁ saha ojo vayo balam. Indriyāya tvā karmaṇe vīryāya prati gṛhṇāmi śataśāradāya.*

Agni, bless me with brilliance in my person, courage, power, vigour and strength. O leading light of life, I invoke and adore you for the sake of manliness, noble action, and heroic dignity with which I love to live for a full hundred years.

ऊर्जे त्वा बलाय त्वौजसे सहसे त्वा। अभिभूयाय त्वा राष्ट्रभृत्याय पर्यूहामि शतशारदाय॥ ३॥

3. *Ūrje tvā balāya tvaujase sahase tvā. Abhibhūyāya tvā rāṣṭrabhṛtyāya paryūhāmi śataśāradāya.*

I invoke, adore and meditate on you, O leading light of life, for the sake of energy, strength, brilliance, victorious patience and courage, overpowering victory and moral supremacy and dignity and glory of the social order to live honourably for a full hundred years as a noble citizen.

ऋतुभ्यष्ट्वार्तवेभ्यो मादभ्यः संवत्सरेभ्यः।
धात्रे विधात्रे समृधे भूतस्य पतये यजे॥ ४॥

4. *Ṛtubhyaṣṭvārtavebhyo mādbhyaḥ saṁvatsarebhyaḥ. Dhātre vidhātre samṛdhe bhūtasya pataye yaje.*

I light the holy fire, offer fragrant havi and meditate on you, Agni, together with friends and fellow citizens for favour of the seasons, for gifts of the seasons, for months and years, in honour of Dhata, the sustainer, Vidhata, ordainer and law-giver, giver of prosperity, and protector of all living forms.

Kanda 19/Sukta 38 (Freedom from Disease)

Gulgulu Devata, Atharva Rshi

न तं यक्ष्मा॒ अरु॑न्धते॒ नैनं॑ श॒पथो॑ अश्नुते।
यं भे॑ष॒जस्य॑ गुल्गु॒लोः सु॑र॒भिर्ग॒न्धो अ॑श्नु॒ते॥ १॥

1. *Na taṁ yakṣmā arundhate nainaṁ śapatho aśnute. Yaṁ bheṣajasya gulguloḥ surabhirgandho aśnute.*

Diseases stop him not, curses and imprecations touch him not, whom the aromatic fragrance of medicinal gulgulu, bdellium, reaches and fortifies.

विष्व॑ञ्च॒स्तस्मा॒द्यक्ष्मा॑ मृ॒गा अश्वा॑ इवेरते।
यद् गु॑ल्गु॒लु सैन्ध॒वं यद्वाप्यासि॑ समु॒द्रिय॑म्॥ २॥

2. *Viṣvañcastasmādyakṣmā mṛgā aśvā iverate. Yad gulgulu saindhavaṁ yadvāpyāsi samudriyam.*

All cancerous diseases run away from him, fast as deer and horses, whether the gulgulu is from the river or from the sea.

उ॒भयो॑रग्रभं॒ नामा॒स्मा अ॑रि॒ष्टता॑तये॥ ३॥

3. *Ubhayoragrabhaṁ nāmāsmā ariṣṭatātaye.*

I have included both, gulgulu from the river and gulgulu from the sea for this patient's cure and freedom from disease.

Kanda 19/Sukta 39 (Cure by Kushtha)

Kushtha Devata, Bhrgvangira Rshi

ऐतु॑ दे॒वस्त्राय॑माण॒ः कुष्ठो॑ हि॒मव॑त॒स्परि॑।
त॒क्मान॒ं सर्वं॑ नाशय॒ सर्वा॑श्च यातुधा॒न्य॑ ऽः॥ १॥

1. *Aitu devastrāyamāṇaḥ kuṣṭho himavataspari. Takmānaṁ sarvaṁ nāśaya sarvāśca yātudhānyaḥ.*

Let Kushtha, medicinal herb of wonderful life-giving and life saving quality, come from the snowy mountain area. O Kushtha, destroy all kinds of consumptive, cancerous and life-threatening diseases and all dangerous germs, bacteria and viruses.

त्रीणि॑ ते कुष्ठ॒ नामा॑नि न॒द्यमारो॑ न॒द्यारि॑षः। न॒द्यायं पुरु॑षो रिषत्। यस्मै॑ परि॒ब्रवी॑मि त्वा सा॒यंप्रा॑त॒रथो॒ दिवा॑॥ २॥

2. *Trīṇi te kuṣṭha nāmāni nadyamāro nadyāriṣaḥ. Nadyāyaṁ puruṣo riṣat. Yasmai paribravīmi tvā sāyaṁprātaratho divā.*

O Kushtha, three are your descriptive names: Nadyamara, destroyer of waterborne diseases, nadyarisha, cleanser of water from pollution, and Nadya, friend of running water. Therefore, O Kushtha, the person whom I advise that he should take you thrice, morning, evening and in the day, would destroy all water borne ailments.

जी॒व॒ला नाम॑ ते मा॒ता जी॑व॒न्तो नाम॑ ते पि॒ता। न॒द्यायं पुरु॑षो रिषत्। यस्मै॑ परि॒ब्रवी॑मि त्वा सा॒यंप्रा॑त॒रथो॒ दिवा॑॥ ३॥

3. *Jīvalā nāma te mātā jīvanto nāma te pitā. Nadyāyaṁ puruṣo riṣat. Yasmai paribravīmi tvā sāyaṁprātaratho divā.*

'Jivala' by name is your mother, 'Jivanta' by name is your father. Therefore, O Kushtha, the person whom I advise that he should take you thrice, morning, evening and in the day, would destroy all water borne

diseases.

उ॒त्त॒मो अ॒स्योष॑धीनामन॒ड्वाञ्ज॑गतामिव व्या॒घ्रः श्व॑पदामिव। न॒द्यायं पुरु॑षो रिषत्। यस्मै॑ परि॒ब्रवी॑मि त्वा सा॒यंप्रा॑त॒रथो॒ दिवा॑॥ ४॥

4. *Uttamo asyoṣadhīnāmanaḍvāñjagatāmiva vyāghraḥ śvapadāmiva. Nadyāyaṁ puruṣo riṣat. Yasmai paribravīmi tvā sāyaṁprātaratho divā.*

You are the best and highest of medicinal herbs as the bull among domestic animals and the tiger among wild beasts. Therefore, O Kushtha, the person for whom I prescribe you thrice, morning, evening and in the day, would destroy all water borne diseases.

त्रिः शाम्बु॑भ्यो॒ अङ्गि॑रेभ्य॒स्त्रिरा॑दि॒त्येभ्य॒स्परि॑। त्रिर्जा॒तो वि॒श्वदे॑वेभ्यः। स कु॒ष्ठो॑ वि॒श्वभे॑षजः सा॒कं सोमे॑न तिष्ठति। त॒क्मान॒ं सर्वं॑ नाशय॒ सर्वा॑श्च यातुधा॒न्य॑ ऽः॥ ५॥

5. *Triḥ śāmbubhyo aṅgirebhyastrirādityebhyaspari. Trirjāto viśvadevebhyaḥ. Sa kuṣṭho viśvabheṣajaḥ sākaṁ somena tiṣṭhati. Takmānaṁ sarvaṁ nāśaya sarvāśca yātudhānyaḥ.*

Three-phase Kushtha is born of the clouds, another three-phase Kushtha is born of the pranic energies of the wind and rays of the sun and moon, and yet another three-phase Kushtha is born of the Aditya Zodiacs of the sun. Still another three-phase Kushtha, a universal remedy, is born of all the divinities of nature and grows with Soma. O Kushtha, destroy all kinds of consumption, cancerous diseases, and all kinds of dangerous germs, bacteria and viruses.

अश्वत्थो देवसदनस्तृतीयस्यामितो दिवि। तत्रामृतस्य चक्षणं ततः कुष्ठो अजायत। स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति। तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः ॥ ६ ॥

6. *Aśvattho devasadanastṛtīyasyāmito divi. Tatrāmṛtasya cakśaṇaṁ tataḥ kuṣṭho ajāyata. Sa kuṣṭho viśvabheṣajaḥ sākaṁ somena tiṣṭhati. Takmānaṁ sarvaṁ nāśaya sarvāśca yātudhānyaḥ.*

Ashvattha is a constellation of stars, a haven of divinities, in the third region from this earth, in heaven. Therein is the tangible birth of nectar, and it showers from the sun when the sun is there. From that nectar is born the Kushtha, a panacea, which grows with Soma. O Kushtha, destroy all kinds of consumptive cancerous diseases and eliminate all kinds of dangerous germs, bacteria and viruses.

हिरण्ययी नौरचरद्धिरण्यबन्धना दिवि। तत्रामृतस्य चक्षणं ततः कुष्ठो अजायत। स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति। तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः ॥ ७ ॥

7. *Hiraṇyayī nauracaraddhiraṇyabandhanā divi. Tatrāmṛtasya cakṣaṇaṁ tataḥ kuṣṭho ajāyata. Sa kuṣṭho viśvabheṣajaḥ sākaṁ somena tiṣṭhati. Takmānaṁ sarvaṁ nāśaya sarvāśca yātudhānyaḥ.*

There is in heaven the golden boat with golden tackle, the celestial constellation Nau. Therein is the tangible birth of nectar which showers from the sun when the sun is there. From that nectar is born the Kushtha, the panacea which grows with Soma. O Kushtha, destroy all kinds of cancerous consumptive

diseases and eliminate all kinds of dangerous germs, bacteria and viruses.

यत्र॒ नाव॑प्रभ्रंश॒नं॒ यत्र॑ हि॒मव॑त॒ः शिर॑ः। तत्रा॒मृत॑स्य॒ चक्ष॑णं॒ तत॑ः कु॒ष्ठो अ॑जायत। स कु॒ष्ठो॑ वि॒श्वभे॑षजः सा॒कं सोमे॑न तिष्ठति। त॒क्मान॒ं सर्वं॑ नाशय॒ सर्वा॑श्च यातुधा॒न्य ऽ॑॥ ८॥

8. *Yatra nāvaprabhraṁśanaṁ yatra himavataḥ śiraḥ. Tatrāmṛtasya cakṣaṇaṁ tataḥ kuṣṭho ajāyata. Sa kuṣṭho viśvabheṣajaḥ sākaṁ somena tiṣṭhati. Takmānaṁ sarvaṁ nāśaya sarvāśca yātudhānyaḥ.*

Where the top of snowy mountain is, whence there is no fall, there is the tangible source of nectar. Therefrom is the Kushtha born, Kushtha, the panacea which grows with Soma. O Kushtha, destroy all kinds of cancerous consumptive diseases and eliminate all kinds of dangerous germs, bacteria and viruses.

यं त्वा॒ वेद॒ पूर्व॒ इक्ष्वा॑को॒ यं वा॑ त्वा कुष्ठ का॒म्य ऽ॑।
यं वा॒ वसो॒ यमात्स्य॒स्तेनासि॑ वि॒श्वभे॑षजः॥ ९॥

9. *Yaṁ tvā veda pūrva ikṣvāko yaṁ vā tvā kuṣṭha kāmyaḥ. Yaṁ vā vaso yamātsyastenāsi viśva-bheṣajaḥ.*

O Kushtha, whom the first lover of Divinity in the medium of language knew and realised, or whom the lover and seeker of divine panacea sought and found, and whom Vasa, brilliant scientist sought and practically realised, or whom the versatile wandering pioneer discovered, for all these reasons you are the universal cure of sickness, disease and depressive alienation.

शीर्षलोकं तृतीयकं सदन्दिर्यश्च हायनः।
तक्मानं विश्वधावीर्याधराञ्चं परा सुव॥ १०॥

10. *Śīrṣalokaṁ tṛtīyakaṁ sadandiryaśca hāyanaḥ. Takmānaṁ viśvadhāvīryādharāñcaṁ parā suva.*

O Kushtha, universal tonic and total regenerator, cure, remove and eliminate the brain disorders, third day relapsive fever, stiffness of the body system, yearly recurring ailments, all general diseases and paralysis of the lower half of the body.

Kanda 19/Sukta 40 (For Intelligence, Medha)

Brhaspati, Vishvedevas Devata, Brahma Rshi

यन्मे छिद्रं मनसो यच्च वाचः सरस्वती मन्युमन्तं जगाम।
विश्वैस्तद्देवैः सह संविदानः सं दधातु बृहस्पतिः॥ १॥

1. *Yanme chidraṁ manaso yacca vācaḥ sarasvatī manyumantaṁ jagāma. Viśvaistaddevaiḥ saha saṁvidānaḥ saṁ dadhātu bṛhaspatiḥ.*

Whatever the weakness of mind in me, whatever the indiscretion of language and communication, whatever the fault that vitiates my understanding and wisdom because of my ego and passion, all that may Brhaspati, Vedic scholar and teacher knowing all and ever with me, with all other enlightened persons, repair and bring back to wholeness and balance with stability.

मा न आपो मेधां मा ब्रह्म प्र मथिष्टन। शुष्यदा यूयं स्यन्दध्वमुपहूतोऽ हं सुमेधा वर्चस्वी॥ २॥

2. *Mā na āpo medhāṁ mā brahma pra mathiṣṭana. Śuṣyadā yūyaṁ syandadhvamupahūto'haṁ sumedhā varcasvī.*

O Apah, enlightened people of noble thought and action, O natural vibrations of mother knowledge, pray do not disturb our understanding, vision and imagination, do not shake up our right knowledge and faith. Moving on naturally at peace as before, keep moving on steadily with your plans and work, and whenever you call upon me, I too would act as a man of noble vision and intelligence worthy of my dignity and brilliance.

मा नो॑ मे॒धां मा नो॑ दी॒क्षां मा नो॑ हिंसिष्टं॒ यत्तपः॑ ।
शि॒वा न॒ः शं स॒न्त्वायु॑षे शि॒वा भ॑वन्तु मा॒तर॑ः ॥ ३ ॥

3. *Mā no medhāṁ mā no dīkṣāṁ mā no hiṁsiṣṭaṁ yattapaḥ. Śivā naḥ śaṁ santvāyuṣe śivā bhavantu mātaraḥ.*

O teachers and preachers, O parental guides, pray do not hurt our intelligence and understanding, do not disturb and hurt our commitment, do not disturb our discipline and dedication. May all of you and all people be kind and gracious to us for our life and health, let all our mother powers be kind and gracious to us.

या न॒ः पीपर॑दश्विना॒ ज्योति॑ष्मती॒ तम॑स्ति॒रः ।
ताम॒स्मे रा॑सता॒मिष॑म् ॥ ४ ॥

4. *Yā naḥ pīparadaśvinā jyotiṣmatī tamastiraḥ. Tāmasme rāsatāmiṣam.*

May the Ashvins, complementary powers of natural and social rejuvenation, teachers and preachers, parents, rulers and administrators, give us that light of intelligence and understanding which leads up across darkness and ignorance and regenerates us towards

perfection and fulfilment.

Kanda 19/Sukta 41 (Rashtra and Strength)

Tapah Devata, Brahma Rshi

भद्रमिच्छन्त ऋषयः स्वर्विदस्तपो दीक्षामुपनिषेदुरग्रे।
ततो राष्ट्रं बलमोजश्च जातं तदस्मै देवा उपसंनमन्तु॥ १॥

1. *Bhadramicchanta ṛṣayaḥ svarvidastapo dīkṣā-mupaniṣeduragre. Tato rāṣṭraṁ balamojaśca jātaṁ tadasmai devā upasaṁnamantu.*

Wishing for peace, collective progress and all round well being of humanity, the seers who realised divine bliss first dedicated themselves to austere discipline and commitment to basic and universal personal, social and divine values. Thence arose Rashtra, the social order, strength, lustre and splendour. To that same discipline and commitment should all noble people submit and commit themselves, to the basic laws and values of the social order, the Rashtra.

Kanda 19/Sukta 42 (Brahma, the Supreme)

Brahma Devata, Brahma Rshi

ब्रह्म होता ब्रह्म यज्ञा ब्रह्मणा स्वरवो मिताः।
अध्वर्युर्ब्रह्मणो जातो ब्रह्मणोऽन्तर्हितं हविः॥ १॥

1. *Brahma hotā brahma yajñā brahmaṇā svaravo mitāḥ. Adhvaryurbrahmaṇo jāto brahmaṇo'-ntarhitaṁ haviḥ.*

In yajna, Brahma is the hota, the initiator. Brahma is the yajna. By Brahma are the yajna posts set up. The adhvaryu arises by inspiration of Brahma, and

havi is offered into the inner most concentrated presence of Brahma.

ब्रह्म स्रुचो घृतवतीर्ब्रह्मणा वेदिरुद्धिता। ब्रह्म यज्ञस्य तत्त्वं च ऋत्विजो ये हविष्कृतः। शमिताय स्वाहा॥ २॥

2. *Brahma sruco ghṛtavatīrbrahmaṇā vediruddhitā. Brahma yajñasya tattvaṁ ca ṛtvijo ye haviṣkṛtaḥ. Śamitāya svāhā.*

In yajna, Brahma is the ladle full of ghrta. By Brahma is the vedi raised. Brahma is the essence and the inner meaning and the very being of yajna. And the participants who offer oblations of havi are all for Brahma. Everything for the lord of peace in truth of word and deed!

अंहोमुचे प्र भरे मनीषामा सुत्रावर्णो सुमतिमावृणानः। इदमिन्द्र प्रति हव्यं गृभाय सत्याः सन्तु यजमानस्य कामाः॥ ३॥

3. *Aṁhomuce pra bhare manīṣāmā sutrāvṇe sumatimāvṛṇānaḥ. Idamindra prati havyaṁ gṛbhāya satyāḥ santu yajamānasya kāmāḥ.*

Opting for noble thoughts and understanding by conscious choice, bearing and offering all holy thoughts and desires in adoration and service of the lord saviour from sin and evil, I pray: O lord, accept this offer of havi and bless that all desires and prayers of the yajamana be true, holy and fulfilled.

अंहोमुचं वृषभं यज्ञियानां विराजन्तं प्रथममध्वराणाम्। अपां नपातमश्विना हुवे धियं इन्द्रियेण त इन्द्रियं दत्तमोजः॥ ४॥

4. *Aṁhomucaṁ vṛṣabhaṁ yajñiyānāṁ virājantaṁ prathamamadhvarāṇām. Apāṁ napātamaśvinā huve dhiya indriyeṇa ta indriyaṁ dattamojaḥ.*

O Ashvins, complementary powers of natural regeneration, sun and moon, noble men and women of the world, I invoke the lord who saves us from sin and evil, most powerful and generous of the adorables, self-refulgent, first and highest deity of the yajnas of love, non-violence and creative production, the lord who never allows human beings to fall a prey to evil actions, and I pray, O yajamana, may the Ashvins, by virtue of their own discipline of mind and morals, bless you with the strength of sense and mind and the light and lustre of life's dignity.

Kanda 19/Sukta 43 (Brahma Supreme)

Brahma Devata, Brahma Rshi

यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह। अग्निर्मा तत्र नयत्वग्निर्मेधां ददधातु मे। अग्नये स्वाहा॥ १॥

1. *Yatra brahmavido yānti dīkṣayā tapasā saha. Agnirmā tatra nayatvagnirmedhāṁ dadhātu me. Agnaye svāhā.*

Where men dedicated to Brahma go, with Diksha, total commitment, and Tapas, relentless discipline, there may Agni, leading light of life, lead me and establish me with Medha, clear intelligence and vision. Homage to Agni in truth of word and deed.

यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह। वायुर्मा तत्र नयतु वायुः प्राणान्ददधातु मे। वायवे स्वाहा॥ २॥

2. *Yatra brahmavido yānti dīkṣayā tapasā saha. Vāyurmā tatra nayatu vāyuḥ prāṇāndadhātu me. Vāyave svāhā.*

Where men dedicated to Brahma go, with Diksha, total commitment, and Tapas, relentless discipline, there may Vayu, life's life breath divine, lead me and bless me with pranic energy. Homage to Vayu in truth of word and deed.

यत्र॑ ब्रह्मविदो॒ यान्ति॑ दी॒क्षया॒ तप॑सा स॒ह। सूर्यो॑ मा॒ तत्र॑ नयतु॒ चक्षुः॑ सूर्यो॑ दधातु मे। सूर्या॑य॒ स्वाहा॑॥ ३॥

3. *Yatra brahmavido yānti dīkṣayā tapasā saha. Sūryo mā tatra nayatu cakṣuḥ sūryo dadhātu me. Sūryāya svāhā.*

Where men dedicated to Brahma go, with Diksha and Tapas, initiation, commitment and austere discipline, there may the Sun, self-refulgent light-giver, lead me. May the Sun bless me with light of the eye to see. Homage to the Sun in truth of word and deed.

यत्र॑ ब्रह्मविदो॒ यान्ति॑ दी॒क्षया॒ तप॑सा स॒ह। च॒न्द्रो मा॒ तत्र॑ नयतु॒ मन॑श्च॒न्द्रो द॑धातु मे। च॒न्द्राय॒ स्वाहा॑॥ ४॥

4. *Yatra brahmavido yānti dīkṣayā tapasā saha. Candro mā tatra nayatu manaścandro dadhātu me. Candrāya svāhā.*

Where men dedicated to Brahma go, with Diksha and Tapas, initiation, commitment and austere discipline, there may Chandra, lord of moon bliss, lead me. May Chandra bless me with a noble mind. Homage to Chandra, lord of bliss, in truth of word and deed.

यत्र॑ ब्रह्मविदो॒ यान्ति॑ दी॒क्षया॒ तप॑सा स॒ह। सोमो॑ मा॒ तत्र॑ नयतु॒ पय॒: सोमो॑ दधातु मे। सोमा॑य॒ स्वाहा॑॥ ५॥

5. *Yatra brahmavido yānti dīkṣayā tapasā saha. Somo mā tatra nayatu payaḥ somo dadhātu me. Somāya svāhā.*

Where men dedicated to Brahma go, with Diksha and Tapas, initiation, commitment and austere discipline, there may Soma, lord of peace, beauty and inspiration, lead me. May Soma bless me with Payah, holy food and drink for the pleasure and divine peace of life. Homage to Soma with truth of word and deed.

यत्र॑ ब्रह्मविदो॒ यान्ति॑ दी॒क्षया॒ तप॑सा स॒ह। इन्द्रो॑ मा॒ तत्र॑ नयतु॒ बल॒मिन्द्रो॑ दधातु मे। इन्द्रा॑य॒ स्वाहा॑॥ ६॥

6. *Yatra brahmavido yānti dīkṣayā tapasā saha. Indro mā tatra nayatu balamindro dadhātu me. Indrāya svāhā.*

Where men dedicated to Brahma go, with Diksha and Tapas, initiation, commitment and austere discipline, there may Indra, lord omnipotent, lead me. May Indra bless me with unshakable strength for life. Homage to Indra, lord of bliss, in truth of word and deed.

यत्र॑ ब्रह्मविदो॒ यान्ति॑ दी॒क्षया॒ तप॑सा स॒ह। आपो॑ मा॒ तत्र॑ नयन्त्व॒मृत॑ं मोप॑ तिष्ठतु। अ॒द्भ्यः स्वाहा॑॥ ७॥

7. *Yatra brahmavido yānti dīkṣāyā tapasā saha. Āpo mā tatra nayantvamṛtaṁ mopa tiṣṭhatu. Adbhyaḥ svāhā.*

Where men dedicated to Brahma go, with

Diksha and Tapas, there may Apah, dynamics of human and natural action, lead me. May Apah, enlightened people, bless me with the immortal nectar of life. Homage to the dynamics of life and living and to the fluent forces of life in truth of word and deed.

यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह। ब्रह्मा मा तत्र नयतु ब्रह्मा ब्रह्म दधातु मे। ब्रह्मणे स्वाहा॥ ८॥

8. *Yatra brahmavido yānti dīkṣayā tapasā saha. Brahmā mā tatra nayatu brahmā brahma dadhātu me. Brahmaṇe svāhā.*

Where men dedicated to Brahma go, with Diksha and tapas, there may Brahma, the divine sage, lead me. May Brahma bless me with the knowledge and vision of Brahma.

Homage to sagely Brahma in truth of word and deed.

Kanda 19/Sukta 44 (Bhaishajyam)

Anjanam and Varuna Devate, Bhrgu Rshi

आयुषोऽ सि प्रतरणं विप्रं भेषजमुच्यसे।
तदाञ्जन त्वं शन्ताते शमापो अभयं कृतम्॥ १॥

1. *Āyuṣo'si prataraṇaṁ vipraṁ bheṣajamucyase. Tadāñjana tvaṁ śantāte śamāpo abhayaṁ kṛtam.*

Anjana, beauteous sanctifier, you are the promoter of life with health and longevity. You are called the sure and vibrant universal cure (of ailment and ignorance). Therefore, O Anjana, harbinger of peace and fulfilment, alleviate my worry and suffering, bring us peace and comfort. O Apah, pranic energies and potential for action, give us freedom from fear.

('Anjana' is derived from the root 'Anj' which means 'to anoint, to beautify, to beatify, to express and reveal.' In this context, it can be interpreted as collyrium which beautifies the eyes, and also as the Supreme Spirit of the universe which beatifies life's beauty and reveals the same in human form and consciousness.)

यो ह॑रि॒मा जा॒यान्यो॑ऽङ्गभे॒दो वि॒सल्प॑कः।
सर्वं॑ ते॒ यक्ष्म॒मङ्गे॑भ्यो ब॒हिर्नि॑र्ह॒न्त्वाञ्ज॑नम्॥ २॥

2. *Yo harimā jāyānyo'ṅgabhedo visalpakaḥ. Sarvaṁ te yakṣmamaṅgebhyo bahirnirhantvāñjanam.*

whatever ailment of body, mind and sense as Harima, jaundice of body or mind, Jayanya, problems of sex relations, disorientation of the parts of body and the mind system, shooting pains, all these ailments, O man, let Anjana eliminate from all parts of your personality system.

आञ्ज॑नं पृथि॒व्यां जा॒तं भ॒द्रं पु॑रुष॒जीव॑नम्।
कृ॒णोत्वप्र॑मायुकं॒ रथ॑जूति॒मना॑गसम्॥ ३॥

3. *Āñjanaṁ pṛthivyāṁ jātaṁ bhadraṁ puruṣajīvanam. Kṛṇotvapramāyukaṁ rathajūtimanāgasam.*

Anjana, born on earth, auspicious, the very life of human beings, may protect us from sudden and untimely death, give us the speed and smartness of body and mind as that of the chariot, physical and mental, and render us free from sin and evil.

प्राणं॑ प्रा॒णं त्रा॑य॒स्वासो॒ असं॑वे मृड।
निर्ऋ॑ते॒ निर्ऋ॑त्या नः॒ पाशे॑भ्यो मुञ्च॥ ४॥

4. *Prāṇa prāṇaṁ trāyasvāso asave mṛḍa.*
Nir-ṛte nir-ṛtyā naḥ pāśebhyo muñca.

O pranic spirit of life, protect and promote our pranic energy. O Asu, breath of life, be gracious to protect and promote our life energy. O Nir-rti, controller of adversity, release us from the snares of adversity and misfortune.

सिन्धोर्गर्भोऽ सि विद्युतां पुष्पम्।
वातः प्राणः सूर्यश्चक्षुर्दिवस्पयः॥ ५॥

5. *Sindhorgarbho'si vidyutāṁ puṣpam.*
Vātaḥ prāṇaḥ sūryaścakṣurdivaspayaḥ.

You are the progenitor of rivers and seas, you are the flower of thunder and lightning, life giver of the wind, light giver of the sun, and living bliss of the light of heaven.

देवाञ्जन त्रैककुदं परि मा पाहि विश्वतः।
न त्वा तरन्त्योषधयो बाह्याः पर्वतीया उत॥ ६॥

6. *Devāñjana traikakudaṁ pari mā pāhi viśvataḥ.*
Na tvā tarantyoṣadhayo bāhyāḥ parvatīyā uta.

O Devanjana, lord of light, beauty and beatitude, protect and promote the three summit seats of life and bliss for humanity, i.e., the earth, the firmament, and the heavens. Protect and promote me too from all sides against all misfortunes. No herbs and sanatives whether from mountains or from elsewhere outside can ever excel and surpass you.

वीड्वंदं मध्यमवासृपद्रक्षोहामीवचातनः।
अमीवाः सर्वाश्चातयन्नाशयदभिभा इतः॥ ७॥

7. *Vī'daṁ madhyamavāsṛpadrakṣohāmīvacā-tanaḥ. Amīvāḥ sarvāścātayannāśayadabhibhā itaḥ.*

Devanjana, the divine light, is come, pervades and vibrates here in this heart core of the soul. Destroyer of destroyers, eliminator of diseases, removing all ailments, may, we pray, uproot all ominous negativities from here.

बह्वी३दं राजन्वरुणानृतमाह पूरुषः।
तस्मात्सहस्त्रवीर्य मुञ्च नः पर्यंहसः॥ ८॥

8. *Bahvī'daṁ rājanvaruṇānṛtamāha pūruṣaḥ. Tasmāt-sahasravīrya muñca naḥ paryaṁhasaḥ.*

Self-refulgent ruler of the universe, Varuna, lord of judgement, all protective umbrella of life, while in the house of clay, therein man speaks a lot of this untruth. O lord of infinite power and potential, save us from that sin and evil.

यदापो अघ्न्या इति वरुणेति यदूचिम।
तस्मात्सहस्त्रवीर्य मुञ्च नः पर्यंहसः॥ ९॥

9. *Yadāpo aghnyā iti varuṇeti yadūcima. Tasmā-tsahasravīrya muñca naḥ paryaṁhasaḥ.*

Whatever thus we have spoken of our actions to men of enlightenment, whatever thus we have spoken of the inviolable Mother Nature or the mother cow, from all that sin and evil, O Varuna, lord of infinite power and mercy, pray save us.

मित्रश्च त्वा वरुणश्चानुप्रेयतुराञ्जन।
तौ त्वानुगत्य दूरं भोगाय पुनरोहतुः॥ १०॥

10. *Mitraśca tvā varuṇaścānupreyaturāñjana.*
Tau tvānugatya dūraṁ bhogāya punarohatuḥ.

O Anjana, Mitra, the man of love and friendship, and Varuna, man of judgement and wisdom, both follow you and your message. Let both of them go far in accordance with your will and law, and when they have gone far enough, let them come back again to enjoy the beauty and pleasure of this life in body.

Kanda 19/Sukta 45 (Anjanam)

Anjanam and others Devatah, Bhrgu Rshi

ऋणादृणमिव संनयन्कृत्यां कृत्याकृतो गृहम्।
चक्षुर्मन्त्रस्य दुर्हार्दः पृष्टीरपि शृणाञ्जन ॥ १ ॥

1. *Ṛṇādṛṇamiva saṁnayankṛtyāṁ kṛtyākṛto gṛham.*
Cakṣurmantrasya durhārdaḥ pṛṣṭīrapi śṛṇāñjana.

As one strives to make a fugitive debtor pay back the debt or makes an evil deed visit back upon the evil doer in his very home, so O Anjana, lord of the beauty, goodness and beatitude of life, make the evil eye and evil wish to visit back upon the evil eyed and the evil hearted and break his back with the weight of his own doing.

यदस्मासु दुःष्वप्न्यं यद्गोषु यच्च नो गृहे।
अनामगस्तं च दुर्हार्दः प्रियः प्रति मुञ्चताम् ॥ २ ॥

2. *Yadasmāsu duḥṣvapnyaṁ yadgoṣu yacca no gṛhe.*
Anāmagastaṁ ca durhārdaḥ priyaḥ prati muñcatām.

Whatever the evil dream of the evil hearted on us, our cows, whatever on our home, let the evil hearted,

unknown, un-named, have it, his own dear favourite, visit on him and wear it for himself.

अपामूर्ज ओजसो वावृधानमग्नेर्जातमधि जातवेदसः। चतुर्वीरं पर्वतीयं यदाञ्जनं दिशः प्रदिशः करदिच्छिवास्ते ॥ ३ ॥

3. *Apāmūrja ojaso vāvṛdhānamagnerjātamadhi jātavedasaḥ. Caturvīraṁ parvatīyaṁ yadāñjanaṁ diśaḥ pradiśaḥ karadicchivāste.*

Anjanam, augmenting and exalting the food, energy and splendour of the people and their actions, the power born of the very cosmic fire of existence, potent presence all over the four quarters, vibrating in clouds and over mountains, the Anjana that rolls around may, we pray, make all the four directions and subdirections auspicious for you.

चतुर्वीरं वध्यत आञ्जनं ते सर्वा दिशो अभयास्ते भवन्तु। ध्रुवस्तिष्ठासि सवितेव चार्य इमा विशो अभि हरन्तु ते बलिम् ॥ ४ ॥

4. *Caturvīraṁ vadhyata āñjanaṁ te sarvā diśo abhayāste bhavantu. Dhruvastiṣṭhāsi saviteva cārya imā viśo abhi harantu te balim.*

O man, the heroic presence of Anjana, divine splendour over the four directions, is love self-bound for your good. So let all the quarters of space be free from hate and fear for you. O noble man, stay strong and stable like the sun and let these people bear and bring homage of loyalty to you.

आक्ष्वैकं मणिमेकं कृष्णुष्व स्नाह्येकेना पिबैकमेषाम्। चतुर्वीरं नैर्ऋतेभ्यश्चतुर्भ्यो ग्राह्या बन्धेभ्यः परि पात्वस्मान्॥ ५॥

5. *Ākṣvaikaṁ maṇimekaṁ kṛṣṇuṣva snāhyekenā pibaikameṣām. Caturvīraṁ nair-ṛtebhyaścaturbhyo grāhyā bandhebhyaḥ pari pātvasmān.*

O man, dedicate yourself to the One only, take that One as the jewel of your faith, anoint your-self with the One only. And may the One heroic presence in all the four quarters save and protect us from all calamities of adversity and the paralysing snares of all the four directions.

अग्निर्माग्निनावतु प्राणायापानायायुषे वर्चस ओजसे तेजसे स्वस्तये सुभूतये स्वाहा॥ ६॥

6. *Agnirmāgninā vatu prāṇāyāpānāyāyuṣe varcasa ojase tejase svastaye subhūtaye svāhā.*

May Agni, leading light of life, save and strengthen me with the light of knowledge for prana, apana, health, energy and full age, for honour and lustre, brilliance, splendour, well being, and prosperity of noble order. This is the prayer and homage in truth of thought, word and deed.

इन्द्रो मेन्द्रियेणावतु प्राणायापानायायुषे वर्चस ओजसे तेजसे स्वस्तये सुभूतये स्वाहा॥ ७॥

7. *Indro mendriyeṇāvatu prāṇāyāpānāyāyuṣe varcasa ojase tejase svastaye subhūtaye svāhā.*

May Indra, lord omnipotent, protect and promote me with the vigour and power of sense and

mind for prana and apana, health, energy and full age, honour and glory, the glow of inner splendour and brilliance of performance, all round well being, and abundance of prosperity. Homage to Indra in truth of thought, word and deed.

सोमो॑ मा॒ सौम्ये॑नावतु प्रा॒णाया॑पा॒नाया॑युषे॒ वर्च॑स॒ ओज॑से॒ तेज॑से स्व॒स्तये॑ सुभू॒तये॒ स्वाहा॑ ॥ ८ ॥

8. *Somo mā saumyenāvatu prāṇāyāpānāyāyuṣe varcasa ojase tejase svastaye subhūtaye svāhā.*

May Soma, lord of peace and life's inspiration, protect and promote me with peace and joyous inspiration for prana and apana, good health and full age, honour and glory, glow of spiritual splendour and brilliance of performance, all round well being and creative prosperity. Homage to Soma in truth of thought, word and deed.

भगो॑ मा॒ भगे॑नावतु प्रा॒णाया॑पा॒नाया॑युषे॒ वर्च॑स॒ ओज॑से॒ तेज॑से स्व॒स्तये॑ सुभू॒तये॒ स्वाहा॑ ॥ ९ ॥

9. *Bhago mā bhagenāvatu prāṇāyāpānāyāyuṣe varcasa ojase tejase svastaye subhūtaye svāhā.*

May Bhaga, lord of abundant power and prosperity, protect and promote me with power and prosperity for prana and apana, good health and full age, honour, splendour and social brilliance, all round well being and noble fame. Homage to Bhaga in truth of thought, word and deed.

म॒रुतो॑ मा ग॒णैर॑वन्तु प्रा॒णाया॑पा॒नाया॑युषे॒ वर्च॑स॒ ओज॑से॒ तेज॑से स्व॒स्तये॑ सुभू॒तये॒ स्वाहा॑ ॥ १० ॥

10. *Maruto mā gaṇairavantu prāṇāyāpānāyāyuṣe varcasa ojase tejase svastaye subhūtaye svāhā.*

May the Maruts, vibrant forces of nature and humanity protect and promote me with their bands of forces for prana and apana, good health and full age, honour, splendour and glory, all round well being and noble prosperity. Homage to Maruts in truth of thought, word and deed.

Kanda 19/Sukta 46 (Astrta Mani)

Astrta Devata, Prajapati Rshi

प्रजापतिष्ट्वा बध्नात्प्रथममस्तृतं वीर्या ऽय कम्। तत्ते बध्नाम्यायुषे वर्चस ओजसे च बलाय चास्तृतस्त्वाभि रक्षतु॥ १॥

1. *Prajāpatiṣṭvā badhnātprathamamastṛtaṁ vīryāya kam. Tatte badhnāmyāyuṣe varcasa ojase ca balāya cāstṛtastvābhi rakṣatu.*

Prajapati, father sustainer of the people, first bound the auspicious Astrta on you for the sake of manly vigour, heroic valour and unfailing strength and power. That I bind on you for the sake of good health and full age, honour and lustre, and unconquerable strength and heroism. And may this unsubdued Astrta mani protect you all round.

(Astrta means something unsubdued and unconquerable. Whitney interprets it as an amulet; Vishvanatha Vidyalankara interprets as a bond of agreement between a regional ruler and a super world ruler, Prajapati, the bond being inviolable and all protective; Kshemakaranadasa Trivedi interprets it as

the divine law and moral discipline of Prajapati, of which the Yajnopavita, the sacred thread, may be regarded as one symbolic example. The meaning seems open ended and general, depending on the context: in the context of governance, it could be a bond of agreement, in the psychic context, it could be a symbolic amulet, in the religious context it could be the sacred thread, and so on. In Swami Dayananda's view, 'Astrta' means non-violent, friendly inviolable (Rgveda, 1. 41, 6 and 1,15,5).

The parties in the mantras are three: Prajapati, the Supreme Lord in whose dispensation Astrta wields inviolable force and power, the man who is the beneficiary, and the guru who vests the man with Astrta.)

ऊ॒र्ध्वस्ति॑ष्ठतु रक्ष॒न्नप्र॑मादु॒मस्तृ॑ते॒मं मा त्वा॑ दभन्प॒णयो॑ यातु॒धाना॑: । इन्द्र॑इव॒ दस्यू॒नव॑ धूनुष्व पृतन्य॒तः सर्वा॑ छत्रू॒न्वि ष॑हु॒स्वास्तृ॑तस्त्वा॒भि र॑क्षतु ॥ २ ॥

2. *Ūrdhvastiṣṭhatu rakṣannapramādamastṛtemaṁ mā tvā dabhanpaṇayo yātudhānāḥ. Indraiva dasyūnava dhūnuṣva pṛtanyataḥ sarvāṁ chatrūnvi ṣahasvāstṛtastvābhi rakṣatu.*

May Astrta stand high in power, relentlessly protecting the beneficiary. O Astrta, O wearer of Astrta, let no thieves, no selfish bargainers, no demonic forces deceive, subdue and destroy you. Like Indra, shake down all the negative forces, enemies and the challengers, fight out and destroy them all. O beneficiary, may Astrta protect and defend you all round.

श॒तं च॒ न प्र॒हर॑न्तो नि॒घ्नन्तो॒ न त॑स्तिरे । तस्मि॒न्निन्द्रः॑ पर्य॑दत्त॒ चक्षु॑: प्रा॒णमथो॒ बल॒मस्तृ॑तस्त्वा॒भि र॑क्षतु ॥ ३ ॥

3. *Śataṁ ca na praharanto nighnanto na tastire. Tasminnindraḥ paryadatta cakṣuḥ prāṇamatho balamastṛtastvābhi rakṣatu.*

Not a hundred attackers, not a hundred fatalities can dominate and subdue the man whom Astrta would protect. Into that, Indra, lord omnipotent, has vested far sighted vision, pranic energy, and immense strength. O man, may Astrta protect you all round.

इन्द्रस्य त्वा वर्मणा परि धापयामो यो देवानामधिराजो बभूव। पुनस्त्वा देवाः प्र णयन्तु सर्वेऽ स्तृतस्त्वाभि रक्षतु॥ ४॥

4. *Indrasya tvā varmaṇā pari dhāpayāmo yo devānāmadhirājo babhūva. Punastvā devāḥ pra ṇayantu sarve'stṛtastvābhi rakṣatu.*

O man, we vest and cover you with the power and protection of Indra who is the supreme ruler of the world powers of strength and enlightenment, and then may all brilliant powers of the world protect and lead you forward. O man, may Astrta protect you all round.

अस्मिन्मणावेकशतं वीर्या ∫णि सहस्रं प्राणा अस्मिन्नस्तृते। व्याघ्रः शत्रूनभि तिष्ठ सर्वान्यस्त्वा पृतन्यादधरः सो अस्त्वस्तृतस्त्वाभि रक्षतु॥ ५॥

5. *Asminmaṇāvekaśataṁ vīryāṇi sahasraṁ prāṇā asminnastṛte. Vyāghraḥ śatrūnabhi tiṣṭha sarvān-yastvā pṛtanyādadharaḥ so astvastṛtastvābhi rakṣatu.*

In this jewel gift of immense power and value, in the Astrta are vested a hundred forms of strength and

valour, a thousand pranic energies. O man-tiger, wearer of Astrta, challenge and fight all the enemies. Whoever fights against you must fall down. May Astrta protect you all round.

घृतादुल्लुप्तो मधुमान्पयस्वान्त्सहस्त्रप्राणः शतयोर्निर्वयोधाः। शंभूश्च मयोभूश्चोर्जस्वांश्च पयस्वांश्चास्तृतस्त्वाभि रक्षतु॥ ६॥

6. *Ghṛtādullupto madhumānpayasvāntsahasraprāṇaḥ śatayonirvayodhāḥ. Śaṁbhūśca mayobhūścorjasvāṁśca payasvāṁścāstṛtastvābhi rakṣśatu.*

Risen from the fiery flames of ghrta, honey sweet, abundant in food and energy, bearing pranic energies of a thousand forms, giver of peace, harbinger of good fortune and well being, commanding force and power, rich in milk and soma, harbinger of health, energy and life of a hundred orders, may Astrta protect you all round.

यथा त्वमुत्तरोऽसो असपत्नः सपत्नहा। सजातानामसद्वशी तथा त्वा सविता करदस्तृतस्त्वाभि रक्षतु॥ ७॥

7. *Yathā tvamuttaro'so asapatnaḥ sapatnahā. Sajātānāmasadvaśī tathā tvā savitā karadastṛtastvābhi rakṣatu.*

O man, may Savita, lord of life and living inspiration, inspire and exalt you so that you rise higher and higher free from jealous adversaries, fighting out obstructions of enemies from your path, and be the organiser and controller of your equals with love and respect, and may Astrta protect you all round in your mission of life.

Kanda 19/Sukta 47 (Ratri)

Ratri Devata, Gopatha Rshi

आ रात्रि पार्थिवं रजः पितुरप्रायि धामभिः।
दिवः सदांसि बृहती वि तिष्ठस आ त्वेषं वर्तते तमः॥ १॥

1. *Ā rātri pārthivaṁ rajaḥ pituraprāyi dhāmabhiḥ. Divaḥ sadāṁsi bṛhatī vi tiṣṭhasa ā tveṣaṁ vartate tamaḥ.*

The great night comes and covers the regions of the earth and the firmament. Away from the regions of the sun, her progenitor, it stays and eclipses the areas of light, and the darkness remains until the light comes again with the morning.

न यस्याः पारं ददृशे न योयुवद्विश्वमस्यां नि विशते यदेजति।
अरिष्टासस्त उर्वि तमस्वति रात्रि पारमशीमहि भद्रे पारमशीमहि॥ २॥

2. *Na yasyāḥ pāraṁ dadṛśe na yoyuvadviśvamasyāṁ ni viśate yadejati. Ariṣṭāsasta urvi tamasvati rātri pāramaśīmahi bhadre pāramaśīmahi.*

The night is a vast veil of darkness, no end of which is visible, nor anything distinct and separate that recedes from the dark. The whole world that moves in the day enters and lies concealed in it. O Night, vast and deep and dark, surely we would reach beyond the dark, O noble restful harbinger of peace and well being, we would reach, unhurt, unscathed, beyond the dark and attain to the morning light.

ये ते रात्रि नृचक्षसो द्रष्टारो नवतिर्नव।
अशीतिः सन्त्यष्टा उतो ते सप्त सप्ततिः॥ ३॥

3. *Ye te rātri nṛcakṣaso draṣṭāro navatirnava. Aśītiḥ santyaṣṭā uto te sapta saptatiḥ.*

All these watchful stars of yours who also watch and bless humanity, ninety-nine, eighty-eight, or seventy-seven, all yours...

ष॒ष्टिश्च॒ षट् च॑ रेवति पञ्चा॒शत्पञ्च॑ सुम्नयि।
च॒त्वार॑श्चत्वारिं॒शच्च॒ त्रय॑स्त्रिंशच्च॑ वाजिनि॥ ४॥

4. *Ṣaṣṭiśca ṣaṭ ca revati pañcāśatpañca sumnayi. Catvāraścatvāriṁśacca trayastriṁśacca vājini.*

O Night of abundant riches of rest and refreshment, harbinger of peace and well being, overflowing with restorative speed and energy for new victories, all these watchful vigils of yours which are sixty-six, fiftyfive, forty four, or thirty-three, all yours,...

द्वौ च॑ ते विंश॒तिश्च॑ ते॒ रात्र्येका॑दशाव॒माः।
तेभि॑र्नो॑ अ॒द्य पा॒युभि॒र्नु पा॑हि दुहितर्दिवः॥ ५॥

5. *Dvau ca te viṁśatiśca te rātryekādaśāvamāḥ. Tebhirno adya pāyubhirnu pāhi duhitardivaḥ.*

O Night, all these watchful vigils of yours which are twentytwo, or eleven, or even less but all youthful and intimate, with all these watchful guarding sentinels, O child of heaven, pray protect and promote us here and now.

रक्षा॒ माकि॑र्नो॑ अघशंस ईशत॒ मा नो॑ दुःशंस॑ ईशत।
मा नो॑ अ॒द्य गवां॑ स्ते॒नो मावी॑ना॒ं वृक॑ ईशत॥ ६॥

6. *Rakṣā mākirno aghaśaṁsa īśata mā no duḥśaṁsa īśata. Mā no adya gavāṁ steno māvīnāṁ vṛka īśata.*

O Night, pray protect us. Let no sinner rule over us. Let no notorious scandalous power rule over us. Let there be no thief who may rule to steal our cows, let no wolf master and devour our sheep.

माश्वानां भद्रे तस्करो मा नृणां यातुधान्यः। परमेभिः पथिभिः स्तेनो धावतु तस्करः। परेण दत्वती रज्जुः परेणाघायुरर्षतु॥ ७॥

7. *Māśvānāṁ bhadre taskaro mā nṛṇāṁ yātudhānyaḥ. Paramebhiḥ pathibhi steno dhāvatu taskaraḥ. Pareṇa datvatī rajjuḥ pareṇāghāyurarṣatu.*

O noble night of peace and restfulness, let there be no thief to steal our horses, no devilish damagers of our people. Let the thief and robber go farthest far by farthest paths in the distance away.

अधा रात्रि तृष्टधूममशीर्षाणमहिं कृणु।
हनू वृकस्य जम्भयास्तेन तं द्रुपदे जहि॥ ८॥

8. *Adha rātri tṛṣṭadhūmamaśīrṣāṇamahiṁ kṛṇu. Hanū vṛkasya jambhayāstena taṁ drupade jahi.*

O Night, crush the head of the snake which breathes out dark smoke and doom. Break the jaw of the wolf and kill him in the flight.

त्वयि रात्रि वसामसि स्वपिष्यामसि जागृहि।
गोभ्यो नः शर्म यच्छाश्वेभ्यः पुरुषेभ्यः॥ ९॥

9. *Tvayi rātri vasāmasi svapiṣyāmasi jāgṛhi. Gobhyo naḥ śarma yacchāśvebhyaḥ puruṣebhyaḥ.*

O Night of restful sleep, we sleep in you, we

rest and dream in you, pray you keep awake and be watchful, and bear and bring peace and rest and shelter for our cows, our horses and our people.

Kanda 19/Sukta 48 (Ratri)

Ratri Devata, Gopatha Rshi

अथो॒ यानि॑ च॒ यस्मा॑ ह॒ यानि॑ चा॒न्तः प॑रीण॒हि।
तानि॑ ते॒ परि॑ दद्मसि ॥ १ ॥

1. *Atho yāni ca yasmā ha yāni cāntaḥ parīṇahi. Tāni te pari dadmasi.*

Those things which we get with effort and we know, and those which we have secured in safety, all those, O Night, we entrust to you.

रात्रि मात॑रुषसे॒ नः परि॑ देहि। उ॒षा नो॒ अह्ने॒ परि॑ ददा॒त्वह॒स्तुभ्यं विभावरि ॥ २ ॥

2. *Rātri mātaruṣase naḥ pari dehi. Uṣā no ahne pari dadātvahastubhyaṁ vibhāvari.*

Mother night, deliver us back to the dawn in good health and safety. Let the dawn deliver us to the day and, O splendid Night, may the day deliver us to you. (Let the holy circle of life thus continue.)

यत्किं चे॒दं प॒तय॑ति॒ यत्किं चे॒दं स॑रीसृ॒पम्।
यत्किं च॒ पर्व॑ताया॒सत्वं॒ तस्मा॒त्त्वं रा॑त्रि पाहि नः ॥ ३ ॥

3. *Yatkiṁ cedaṁ patayati yatkiṁ cedaṁ sarīsṛpam. Yatkiṁ ca parvatāyāsatvaṁ tasmāttvaṁ rātri pāhi naḥ.*

Whatever it is that flies, all this that creeps, whatever wild ones roam around on the mountain, from

all that, O Night, pray protect us.

सा प॒श्चात्पा॑हि॒ सा पु॒रः सो॑त्त॒रादध॒रादु॒त।
गो॒पाय॑ नो विभावरि स्तो॒तार॑स्त इ॒ह स्म॑सि॥ ४॥

4. *Sā paścātpāhi sā puraḥ sottarādadharāduta.*
Gopāya no vibhāvari stotārasta iha smasi.

May the night protect us from behind, may she protect us from the front, from above and from below. O splendid Night, protect us all round. We here are your admirers, we adore and celebrate you.

ये रात्रि॑मनु॒तिष्ठ॑न्ति॒ ये च॑ भू॒तेषु॑ जाग्र॑ति। प॒शून्ये सर्वा॒न्रक्ष॑न्ति॒
ते न॑ आ॒त्मसु॑ जाग्रति॒ ते नः॑ प॒शुषु॑ जाग्रति॥ ५॥

5. *Ye rātrimanutiṣṭhanti ye ca bhūteṣu jāgrati.*
Paśūnye sarvān rakṣanti te na ātmasu jāgrati te
naḥ paśuṣu jāgrati.

Those who keep awake by night and practice holy vigil, those who keep awake among living beings while others sleep, and those who guard all the animals, they keep awake in our very souls, they keep awake among our animals.

वेद॒ वै रा॑त्रि॒ ते॒ नाम॑ घृ॒ताची॒ नाम॒ वा अ॑सि।
तां त्वां भ॒रद्वा॑जो वेद॒ सा नो॑ वि॒त्तेऽ धि॑ जाग्रति॥ ६॥

6. *Veda vai rātri te nāma ghṛtācī nāma vā asi. Tāṁ*
tvāṁ bharadvājo veda sā no vitte' dhi jāgrati.

O Night, I know well your name. You are of the name of Ghrtachi, the service ladle for ghrta and generosity for yajna. Bharadvaja, the sagely scholar of food and energy, knows you who watch over and guard our wealth.

Kanda 19/Sukta 49 (Ratri)

Ratri Devata, Gopatha and Bharadvaja Rshis

इ॒षि॒रा योषा॑ युव॒तिर्दमू॑ना॒ रात्री॑ दे॒वस्य॑ सवि॒तुर्भग॑स्य।
अ॒श्व॒क्ष॒भा सु॒हवा॒ संभृ॑तश्रीरा॒ पप्रौ॒ द्यावा॑पृथि॒वी म॑हि॒त्वा॥ १॥

1. *Iṣirā yoṣā yuvatirdamūnā rātrī devasya savitur-bhagasya. Aśvakṣabhā suhavā saṁbhṛtaśrīrā paprau dyāvāpṛthivī mahitvā.*

Inspiring, youthful, Night, friend by shadow of the house of the mighty refulgent sun, instantly coming on sunset bearing her own restful beauty and grace has arrived and pervades and fills the heaven and earth with her greatness and glory.

अति॒ विश्वा॑न्यरुहद्गम्भी॒रो वर्षि॑ष्ठमरुहन्त॒ श्रवि॑ष्ठाः।
उ॒श॒ती रात्र्यनु॒ सा भ॒द्राभि ति॑ष्ठते मि॒त्र इ॑व स्व॒धाभिः॥ २॥

2. *Ati viśvānyaruhadgambhīro varṣiṣṭhamaruha-nta śraviṣṭhāḥ. Uśatī rātryanu sā bhadrābhi tiṣṭhate mitra-iva svadhābhiḥ.*

Profound darkness covers all things of the day's world. Greatest stars ascend on top of the deep and generous vault of heaven. Noble night of exciting splendour abides by its own time like a friend with her own blessed powers of peace and restfulness.

वर्ये॒ वन्दे॒ सुभ॑गे॒ सुजा॑त॒ आज॑गन्रात्रि॑ सुमना॑ इ॒ह स्याम्।
अ॒स्मांस्त्रा॑यस्व॒ नर्या॑णि जा॒ता अथो॒ यानि॒ गव्या॑नि पु॒ष्ट्या॥ ३॥

3. *Varye vande subhage sujāta ājaganrātri sumanā iha syām. Asmāṁstrāyasva naryāṇi jātā atho yāni gavyāni puṣṭyā.*

Lovable, adorable, generous, nobly born, the night is come. Let us be peaceful at heart at this hour. O night, pray save and protect and promote with strength and growth all that exists for human good and for the good of the animal world.

सिंहस्य रात्र्युशती पींषस्य व्याघ्रस्य द्वीपिनो वर्च आ ददे।
अश्वस्य ब्रध्नं पुरुषस्य मायुं पुरु रूपाणि कृणुषे विभाती॥ ४॥

4. *Siṁhasya rātryuśatī pīṁṣasya vyāghrasya dvīpino varca ā dade. Aśvasya bradhnaṁ puruṣasya māyuṁ puru rūpāṇi kṛṇuṣe vibhātī.*

The exciting night has taken over the rumble of the lion's roar, the stag's fleetness, the tiger's growl, the elephant's peal, the horse's great perseverance, and man's challenge. Thus do you, O splendid Night, assume and hold in your unfathomable womb many forms of being and its variety.

शिवां रात्रिमनुसूर्यं च हिमस्य माता सुहवा नो अस्तु। अस्य
स्तोमस्य सुभगे नि बोध येन त्वा वन्दे विश्वासु दिक्षु॥ ५॥

5. *Śivāṁ rātrimanusūryaṁ ca himasya mātā suhavā no astu. Asya stomasya subhage ni bodha yena tvā vande viśvāsu dikṣu.*

O mother of peace and cool, be kind and gracious to us. O Spirit of abundance and splendour, know and acknowledge this song of adoration with which, like the sun, I celebrate you, blissful night, pervading in all quarters of space.

स्तोमस्य नो विभावरि रात्रि राजेव जोषसे।
असाम सर्ववीरा भवाम सर्ववेदसो व्युच्छन्तीरनूषसः॥ ६॥

6. *Stomasya no vibhāvari rātri rājeva joṣase. Asāma sarvavīrā bhavāma sarvavedaso vyucchantīra-nūṣasaḥ.*

O night of splendour, you enjoy our song of adoration like a queen. Pray let us all be blest with noble progeny worthy of the brave, let us be masters of all wealth as in unison with the rising dawns of radiance.

शम्या॑ ह॒ नाम॑ दधि॒षे मम॒ दिप्स॑न्ति॒ ये धना॑। रात्री॒हि तान्त्सु॒तपा य स्ते॒नो न वि॒द्यते॒ यत्पु॒नर्न वि॒द्यते॑॥ ७॥

7. *Śamyā ha nāma dadhiṣe mama dipsanti ye dhanā. Rātrīhi tānasutapā ya steno na vidyate yatpunarna vidyate.*

O Night, you bear the name 'Shamya', harbinger of peace and rest after exertion and success. Pray go to those who covet my wealth and wish to deceive and deprive me of my wealth, honour and excellence, visit them as tormentor of their mind and life energy so that whoever is a thief may survive but never revive as thief again.

भ॒द्रासि॑ रात्रि चम॒सो न वि॒ष्टो विष्वंगोरू॑पं युव॒तिर्बि॑भर्षि। चक्षु॑ष्मती मे उश॒ती वपूं॑षि॒ प्रति॒ त्वं दि॒व्या न क्षाम॑-मुक्थाः॥ ८॥

8. *Bhadrāsi rātri camaso na viṣṭo viṣvaṁgorūpaṁ yuvatirbibharṣi. Cakṣuṣmatī me uśatī vapūṁṣi prati tvaṁ divyā na kṣāmamukthāḥ.*

O Night, harbinger of peace, satisfaction and joy, you are like a plate full of delicious food, or like a ladle full of ghrta for the holy fire. You thus bear the youthful form of the universal mother cow. Excited with

love for us, bearing wondrous body forms and starry eyes, you do not forsake the earth, for our sake.

यो अ॒द्य स्ते॒न आय॑त्यघा॒युर्मर्त्यो॑ रि॒पुः।
रात्री॒ तस्य॑ प्र॒तीत्य॒ प्र ग्री॒वाः प्र शिरो॑ हनत्॥ ९॥

9. *Yo adya stena āyatyaghāyurmartyo ripuḥ.*
Rātrī tasya pratītya pra grīvāḥ pra śiro hanat.

Whoever the thief, the enemy, the man of evil intention and action, that comes now and prowls, may the Night, having known and identified him, catch him by the neck and break his head.

प्र पादौ॒ न यथाय॑ति॒ प्र हस्तौ॒ न यथाशि॑षत्।
यो म॑लिम्लु॒रुपा॑यति॒ स संपि॑ष्टो॒ अपा॑यति।
अपा॑यति॒ स्वपा॑यति॒ शुष्के॑ स्था॒णावपा॑यति॥ १०॥

10. *Pra pādau na yathāyati pra hastau na yathāśiṣat.*
Yo malimlurupāyati sa saṁpiṣṭo apāyati. Apāyati svapāyati śuṣke sthāṇāvapāyati.

Arrest him by the feet so that he may not prowl any more, arrest him by the hands so that he may not grab the article he wants to steal. Whoever the robber that comes must go away, defeated in purpose, crushed, go away for sure, go far away to a dry, uninhabited land.

Kanda 19/Sukta 50 (Ratri)

Ratri Devata, Gopatha Rshi

अध॑ रात्रि तृ॒ष्टधू॑ममशी॒र्षाण॒महिं॑ कृणु।
अ॒क्षौ वृ॑क॒स्य॒ निर्ज॑ह्यास्ते॒न॒ तं द्रु॑प॒दे ज॑हि॥ १॥

1. *Adha rātri tṛṣṭadhūmamaśīrṣāṇamahiṁ kṛṇu.*
Akṣau vṛkasya nirjahyāstena taṁ drupade jahi.

O Night, crush the head of the snake which breathes out dark smoke of doom. Strike out the eyes of the wolf, and hold him in the snare.

ये ते॑ रात्र्यन॒ड्वाह॒स्तीक्ष्ण॑शृङ्गाः स्वा॒शव॑ः ।
तेभि॑र्नो अ॒द्य पा॑र्॒याति॑ दु॒र्गाणि॑ वि॒श्वहा॑ ॥ २ ॥

2. *Ye te rātryanaḍvāhastīkṣṇaśṛṅgāḥ svāśavaḥ.*
Tebhirno adya pārayāti durgāṇi viśvahā.

O Night, fast and sharp-horned are the bulls of your chariot. By them take us across the dark difficulties of life to the dawn of a new day now and always.

रात्रि॑रात्रि॒मरि॑ष्यन्त॒स्तरे॑म त॒न्वा॑ व॒यम् ।
ग॒म्भी॒रमप्ल॑वाइव॒ न त॑रेयु॒ररा॑तयः ॥ ३ ॥

3. *Rātriṁrātrimariṣyantastarema tanvā vayam.*
Gambhīramaplavā-iva na tareyurarātayaḥ.

Night by night, unhurt, unscathed, let us cross the dark, hale and hearty in body, unlike the indigent and the uncharitable who would not cross the dark and deep without the ark.

यथा॑ शा॒म्याक॑ः प्र॒पत॑न्नप॒वान्नानु॑वि॒द्यते॑ ।
ए॒वा रा॑त्रि॒ प्र पा॑तय॒ यो अ॒स्माँ अ॑भ्य॒घाय॑ति ॥ ४ ॥

4. *Yathā śāmyākaḥ prapatannapavānnānuvidyate.*
Evā rātri pra pātaya yo asmāň abhyaghāyati.

Just as a tiny grain of Shyamaka, fallen and flown away by wind cannot be retrieved, so O Night, drive away the sinner who wants to hurt and destroy us.

अप॑ स्ते॒नं वासो॑ गोअ॒जमु॒त तस्क॑रम् ।
अथो॒ यो अव्यं॑त॒ः शिरो॑ऽ भि॒धाय॒ निनी॑षति ॥ ५ ॥

5. *Apa stenaṁ vāso goajamuta taskaram.*
Atho yo arvataḥ śiro'bhidhāya ninīṣati.

Drive off the thief who wants to steal our cow, and the robber who halters the courser's head and tries to steal it away.

यद॒द्या रा॑त्रि सुभगे वि॒भज॒न्त्ययो॒ वसु॑।
यदे॒तद॒स्मान्भो॑जय॒ यथेद॒न्यान्नु॑पा॒यसि॑॥ ६॥

6. *Yadadyā rātri subhage vibhajantyayo vasu.*
Yadetadasmānbhojaya yathedanyānupāyasi.

O noble and beneficent Night, as you come now giving out wealth and peace to all, pray give us our share to enjoy as you give out theirs to others.

उ॒षसे॑ न॒ः परि॑ देहि॒ सर्वा॒न्रात्र्य॑नाग॒सः ।
उ॒षा नो॒ अह्ने॒ आ भ॑जा॒दह॒स्तुभ्यं॑ विभावरि॥ ७॥

7. *Uṣase naḥ pari dehi sarvānrātryanāgasaḥ.*
Uṣā no ahne ā bhajādahastubhyaṁ vibhāvari.

O Night, deliver us all, free from sin and evil, back to the dawn. Let the dawn deliver us to the day and the day, O splendid Night, may deliver us back to you.

Kanda 19/Sukta 51 (Atma)

Atma Devata, Brahma Rshi

अयु॑तो॒ऽहमयु॑तो म आ॒त्मायु॑तं मे॒ चक्षु॒रयु॑तं मे॒ श्रोत्र॒मयु॑तो मे प्रा॒णोऽयु॑तो मेऽपा॒नोऽयु॑तो मे व्या॒नोऽयु॑तो॒ऽहं सर्वः॑॥ १॥

1. *Ayuto'hamayuto ma ātmāyutaṁ me cakṣurayutaṁ me śrotramayuto me prāṇo'yuto me'pāno'yuto me vyāno'yuto'haṁ sarvaḥ.*

I am a complete whole, my soul is complete whole, my eye is complete whole, my ear is complete whole, my prana is complete whole, my apana is complete whole, my vyana is complete whole, I am all, complete, whole, undivided, complete, integrated organismic being.

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां प्रसूत आ रभे ॥ २ ॥

2. *Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyāṁ prasūta ā rabhe.*

O man, O self, in this yajnic world order of Savita's creation, with the arms of Ashvins, harbingers of light and knowledge, and with the hands of Pusha, generous powers of health and nourishment, I initiate and consecrate you, nobly born, to begin your holy life as a complete, whole, undivided human being.

Kanda 19/Sukta 52 (Kama)

Kama Devata, Brahma Rshi

कामस्तदग्रे समवर्तत मनसो रेतः प्रथमं यदासीत् । स कामः कामेन बृहता सयोनी रायस्पोषं यजमानाय धेहि ॥ १ ॥

1. *Kāmastadagre samavartata manaso retaḥ prathamaṁ yadāsīt. Sa kāma kāmena bṛhatā sayonī rāyaspoṣaṁ yajamānāya dhehi.*

In the beginning, there was Kama, thought-and-desire, born of the divine mind, and that was the first seed of the world of existence. O Kama, coexistent and one with the infinite mind and potential, pray bring in and bless the yajamana with wealth and nourishment of life.

त्वं काम सहसासि प्रतिष्ठितो विभुर्विभावा सखा आ सखीयते। त्वमुग्रः पृतनासु सासहिः सह ओजो यजमानाय धेहि॥ २॥

2. *Tvaṁ kāma sahasāsi pratiṣṭhito vibhurvibhāvā sakha ā sakhīyate. Tvamugraḥ pṛtanāsu sāsahiḥ saha ojo yajamānāya dhehi.*

You, Kama, abide with strength and courage, boundless and splendid, a friend of friends, terrible in battle, victorious. Pray bring in and bless the yajamana with strength and courage, lustre and splendour.

दूराच्चकमानाय प्रतिपाणायाक्षये।
आस्मा अशृण्वन्नाशाः कामेनाजनयन्त्स्वः॥ ३॥

3. *Dūrāccakamānāya pratipāṇāyākṣaye.*
Āsmā aśṛṇvannāśāḥ kāmenājanayantsvaḥ.

For man, inspired with desire since farthest time, i.e., eternity, in the imperishable world of Infinity, for his fulfilment in response to his desire, hope and effort, the quarters of space listen and, by the universal desire of Divinity co-existent with the human in the universal mind, they create the joy and bliss of life for him.

कामेन मा काम आगन्हृदयाद्धृदयं परि।
यदमीषामदो मनस्तदैतूप मामिह॥ ४॥

4. *Kamena mā kāma āganhṛdayāddhṛdayaṁ pari.*
Yadamīṣāmado manastadaitūpa māmiha.

By Kama, desire and effort, is Kama, hope and ambition, fulfilled, through Kama and dispensation of Divinity. It comes from the heart in response to the heart. May that mind, thought and meditative effort, which

was those ancients' since eternal time, come to me here and now and bless.

यत्काम कामयमाना इदं कृण्मसि ते हविः ।
तन्नः सर्वं समृध्यतामथैतस्य हविषो वीहि स्वाहा ॥ ५ ॥

5. *Yatkāma kāmayamānā idaṁ kṛṇmasi te haviḥ. Tannaḥ sarvaṁ samṛdhyatāmathaitasya haviṣo vīhi svāhā.*

O Kama, Spirit of love and desire, whatever our hope and ambition for which we offer this homage of effort and havi, may all that hope and ambition be fulfilled. And we pray you accept this homage and be pleased to bless. This in heart-felt truth of word and deed!

Kanda 19/Sukta 53 (Kala)

Kala Devata, Bhrgu Rshi

कालो अश्वो वहति सप्तरश्मिः सहस्राक्षो अजरो भूरिरेताः ।
तमा रोहन्ति कवयो विपश्चितस्तस्य चक्रा भुवनानि विश्वा ॥ १ ॥

1. *Kālo aśvo vahati saptaraśmiḥ sahasrākṣo ajaro bhūriretāḥ. Tamā rohanti kavayo vipaścitastasya cakrā bhuvanāni viśvā.*

The 'Time-courser' of seven 'reins' and thousand eyes, unbound, unaging and omnipotent, carries the cosmic chariot of a thousand wheels at tremendous velocity. Only poetic visionaries and wise sages ride the courser and the chariot. All stars and planets and the worlds of life are the wheels of his chariot on the move.

स॒प्त च॒क्रान्व॑हति का॒ल ए॒ष स॒प्तास्य॒ नाभी॑र॒मृतं॒ न्वक्ष॑ः। स इ॒मा विश्वा॒ भुव॑नान्यञ्जत्का॒लः स ई॑यते प्रथ॒मो नु दे॒वः॥ २॥

2. *Sapta cakrānvahati kāla eṣa saptāsya nābhīramṛtaṁ nvakṣaḥ. Sa imā viśvā bhuvanānyañjatkālaḥ sa īyate prathamo nu devaḥ.*

Seven wheels (globes) of whirling worlds does this Time-courser carry. Seven are the naves and axles of this chariot moving on the one axis of Immortal Eternity. He creates and manifests all these worlds of existence. That Time, first, eternal, self-refulgent Divinity, is intensely active, on the move, (and That can be approached but with motionless meditative effort).

पू॒र्णः कु॒म्भोऽ धि॑ का॒ल आहि॑त॒स्तं वै पश्या॑मो बहु॒धा नु स॒न्तः। स इ॒मा विश्वा॒ भुव॑नानि प्र॒त्यङ् का॒लं तमा॑हुः पर॒मे व्यो॑ ञ्मन्॥ ३॥

3. *Pūrṇaḥ kumbho'dhi kāla āhitastaṁ vai paśyāmo bahudhā nu santaḥ. Sa imā viśvā bhu-vanāni pratyaṅkālaṁ tamāhuḥ parame vyoman.*

The universe is a full, complete and perfect vessel settled on Time. That we see becoming and evolving manifold. That which is present upfront before all these worlds of the universe, the sages call 'Kala', Time, which extends upto the ultimate, supreme transcendent heaven.

स ए॒व सं भुव॑ना॒न्याभ॑र॒त्स ए॒व सं भुव॑नानि॒ पर्यै॑त्।
पि॒ता सन्न॑भवत्पु॒त्र ए॑षां॒ तस्मा॒द्वै नान्यत्पर॑मस्ति॒ तेज॑ः॥ ४॥

4. *Sa eva saṁ bhuvanānyābharatsa eva saṁ bhuvanāni paryait. Pitā sannabhavatputra eṣāṁ tasmādvai nānyatparamasti tejaḥ.*

He alone bears and sustains all the worlds of existence. He alone transcends all the worlds of existence. He alone, though being the father of all these worlds, becomes his own manifestive begotten child, chronological time form, in the life of these creatures. There is no other, higher refulgence and power beyond him.

कालोऽ मूं दिवमजनयत्काल इमाः पृथिवीरुत।
काले ह भूतं भव्यं चेषितं ह वि तिष्ठते॥ ५॥

5. *Kālo'mūṁ divamajanayatkāla imāḥ pṛthivīruta.*
Kāle ha bhūtaṁ bhavyaṁ ceṣitaṁ ha vi tiṣṭhate.

Kala brought into existence those heavens, and Kala brought these earths into existence. In kala only subsist the past and the future and all that is moved and desired at the present time.

कालो भूतिमसृजत काले तपति सूर्यः ।
काले ह विश्वा भूतानि काले चक्षुर्वि पश्यति॥ ६॥

6. *Kālo bhūtimasṛjata kāle tapati sūryaḥ.*
Kāle ha viśvā bhūtāni kāle cakṣurvi paśyati.

Kala created the plenty and prosperity of existence. In Kala does the sun shine and blaze. In Kala do all existing forms subsist, and the eye sees only in Kala.

काले मनः काले प्राणः काले नाम समाहितम्।
कालेन सर्वा नन्दन्त्यागतेन प्रजा इमाः ॥ ७॥

7. *Kāle manaḥ kāle prāṇaḥ kāle nāma samāhitam.*
Kālena sarvā nandantyāgatena prajā imāḥ.

The mind is concentred in Time. Prana is controlled in Time. The name with substance is contained in Time. And all these living beings rejoice with the passage of time.

काले तपः काले ज्येष्ठं काले ब्रह्म समाहितम्।
कालो ह सर्वस्येश्वरो यः पितासीत्प्रजापतेः॥ ८॥

8. *Kāle tapaḥ kāle jyeṣṭhaṁ kāle brahma samāhitam. Kālo ha sarvasyeśvaro yaḥ pitāsītprajāpateḥ.*

Tapa, austerity of discipline, is concentred in Kala, the highest, first, supreme subsists in Time, in Kala is Brahma concentred and realised. Kala is the supreme ruler and controller of all, the one that is the progenitor of Prajapati, father and sustainer of living beings.

तेनेषितं तेन जातं तदु तस्मिन्प्रतिष्ठितम्।
कालो ह ब्रह्म भूत्वा बिभर्ति परमेष्ठिनम्॥ ९॥

9. *Teneṣitaṁ tena jātaṁ tadu tasminpratiṣṭhitam.*
Kālo ha brahma bhūtvā bibharti parameṣṭhinam.

Inspired and moved by that Time, the moving world in chrological time is created, manifested and stabilised in Time, Kala alone, having become manifest in the created world, bears the highest existent reality.

कालः प्रजा असृजत कालो अग्रे प्रजापतिम्।
स्वयंभूः कश्यपः कालात्तपः कालादजायत॥ १०॥

10. *Kālaḥ prajā asṛjata kālo agre prajāpatim. Svayaṁbhūḥ kaśyapaḥ kālāttapaḥ kālādajāyata.*

Kala created the living beings. Kala, is the Beginning, self-manifested, the creator and sustainer functionality of his transcendent Being as Prajapati. From Kala emerged Kashyapa, self-existing witness version of Divine Brahma, and from Kala arose Tapa, self-emergent creative thought and resolution of the Creator.

Kanda 19/Sukta 54 (Kala)

Kala Devata, Bhrgu Rshi

कालादापः समभवन्कालाद् ब्रह्म तपो दिशः।
कालेनोदेति सूर्यः काले नि विशते पुनः॥ १॥

1. *Kālādāpaḥ samabhavankālād brahma tapo diśaḥ. Kālenodeti sūryaḥ kāle ni viśate punaḥ.*

From Kala, in course of time, arose the 'waters', the oceans of particles. From Kala arose Brahma, divine Resolution to create, and the quarters of space. By Kala and with time rises the sun and again sets back into Kala.

कालेन वातः पवते कालेन पृथिवी मही।
द्यौर्मही काल आहिता॥ २॥

2. *Kālena vātaḥ pavate kālena pṛthivī mahī. Dyaurmahī kāla āhitā.*

By Kala does the wind blow, by Kala does the great earth move in balance. Both the great heaven and earth exist and subsist in Kala.

कालो ह भूतं भव्यं च पुत्रो अजनयत्पुरा।
कालादृचः समभवन्यजुः कालादजायत॥ ३॥

3. *Kālo ha bhūtaṁ bhavyaṁ ca putro ajanayatpurā. Kālādṛcaḥ samabhavanyajuḥ kālādajāyata.*

Kala, transcendent Time, transcendent Brahma, self-created Its own creative version of the creator and chronological time with the divisions of past, present and future. From Kala arose the Rks and Yajus together from Time and in time.

कालो यज्ञं समैरयद्देवेभ्यो भागमक्षितम्।
काले गन्धर्वाप्सरसः काले लोकाः प्रतिष्ठिताः॥ ४॥

4. *Kālo yajñaṁ samairayaddevebhyo bhāgamakṣitam. Kāle gandharvāpsarasaḥ kāle lokāḥ pratiṣṭhitāḥ.*

Kala sets in motion the cosmic yajna, dynamics of creative evolution, and the creative parts of cosmic dynamics for the divine forces of nature and humanity in the process of evolution and development. In Kala abide the Gandharvas, sustainers of stars and planets, and the Apsaras, fluent forces of the universe. And in Kala abide all regions of the worlds in the universe for created beings.

कालेऽयमङ्गिरा देवोऽथर्वा चाधि तिष्ठतः। इमं च लोकं परमं च लोकं पुण्यांश्च लोकान्विधृतीश्च पुण्याः। सर्वाँल्लोकानभिजित्य ब्रह्मणा कालः स ईयते परमो नु देवः॥ ५॥

5. *Kāle'yamaṅgirā devo'tharvā cādhi tiṣṭhataḥ. Imaṁ ca lokaṁ paramaṁ ca lokaṁ puṇyāṁśca lokānvidhṛtīśca puṇyāḥ. Sarvāṅllokānabhijitya brahmaṇā kālaḥ sa īyate paramo nu devaḥ.*

This divine Angira, dynamic fire and pranic energy, and Atharva, constant energy, and this divine sun with its rays, abide in Kala. This earthly region, the highest heavenly region, all auspicious regions, all noble and divine sustainers, indeed all regions of the universe in existence, all these, Kala, having won and held in power by the Supreme Spirit of Brahma, lives on, the ultimate force, refulgent and divine (even when chronogical time and all else is absorbed and still).

Kanda 19/Sukta 55 (Health and Wealth for life)

Agni Devata, Bhrgu Rshi

रात्रिं॑रात्रिमप्र॒यात॑ं भर॒न्तोऽ श्वा॑येव॒ तिष्ठ॑ते घा॒सम॒स्मै।
रा॒यस्पोषे॑ण॒ सम्मि॒षा मद॑न्तो॒ मा ते॑ अग्ने॒ प्रति॑वेशा रिषाम॥ १॥

1. *Rātriṁrātrimaprayātaṁ bharanto'śvāyeva tiṣṭhate ghāsamasmai. Rāyaspoṣeṇa samiṣā madanto mā te agne prativeśā riṣāma.*

Just as night after night they bring grass for the horse standing in the stall after the day's journey, similarly we bring havi to Agni, leading light of life. O Agni, pioneer and leader, may we, your friends and inmates, enjoying ourselves with health, wealth, food and energy, never suffer hurt and loss in life.

या ते॒ वसो॒र्वात॒ इषुः॒ सा त॑ एषा तया॑ नो मृड। रा॒यस्पोषे॑ण॒
सम्मि॒षा मद॑न्तो॒ मा ते॑ अग्ने॒ प्रति॑वेशा रिषाम॥ २॥

2. *Yā te vasorvāta iṣuḥ sā ta eṣā tayā no mṛḍa. Rāyaspoṣeṇa samiṣā madanto mā te agne prativeśā riṣāma.*

O Agni, leading light of humanity, giver of peace and settlement, the windy missile that is yours is under your control here. With that, pray give us peace, prosperity and security. O Agni, pioneer and leader, may we, your friends and inmates, enjoying ourselves with health, wealth, food and energy, never suffer hurt and loss in life.

सा॒यंसा॑यं गृ॒हप॑तिर्नो अ॒ग्निः प्रा॒तःप्रा॑तः सौमन॒सस्य॑ दा॒ता।
वसो॑र्वसो॒र्वसु॒दान॑ एधि व॒यं त्वेन्धा॑नास्त॒न्वं॑ पुषेम ॥ ३ ॥

3. *Sāyaṁsāyaṁ gṛhapatirno agniḥ prātaḥprātaḥ saumanasasya dātā. Vasorvasorvasudāna edhi vayaṁ tvendhānāstanvaṁ puṣema.*

Every evening day bt day, may Agni, leader, pioneer and ruler of humanity, be the protector of our home and country. Every morning day by day, may Agni give us peace, happiness and good cheer at heart. O generous Agni, come and be the generous giver of the best of wealth, honour and excellence, and may we, lighting and serving you with homage, grow in body and mind with food, energy and yajnic generosity.

प्रा॒तःप्रा॑तर्गृ॒हप॑तिर्नो अ॒ग्निः सा॒यंसा॑यं सौमन॒सस्य॑ दा॒ता।
वसो॑र्वसो॒र्वसु॒दान॒ एधीन्धा॑नास्त्वा श॒तंहि॑मा ऋधेम ॥ ४ ॥

4. *Prātaḥprātargṛhapatirno agniḥ sayaṁsāyaṁ saumanasasya dātā. Vasorvasorvasudāna edhīndhānāstvā śataṁhimā ṛdhema.*

Every morning day by day, may Agni, leader,

pioneer and ruler, be the protector of our home and country. Every evening day by day, may Agni give us peace, happiness and good cheer at heart. O Agni, come and be the generous giver of the best of wealth, honour and excellence, and may we, lighting and serving you with homage, grow and advance for a full hundred years of happy seasons.

अप॑श्चा दु॒ग्धान्न॑स्य भूयासम्। अन्ना॒दायान्न॑पतये रु॒द्राय॒ नमो॑ अ॒ग्नये॑। सभ्यः॒ स॒भां मे॑ पाहि॒ ये च॒ सभ्याः॑ सभा॒सदः॑ ॥ ५ ॥

5. *Apaścā dagdhānnasya bhūyāsam. Annādāyānnapataye rudrāya namo agnaye. Sabhyaḥ sabhāṁ me pāhi ye ca sabhyāḥ sabhāsadaḥ.*

Let me be rich in the front ranks, not lagging behind, in the possession of ripe food grains. Homage to Rudra Agni, leader, pioneer and ruler, giver and protector of food who shakes down and destroys negative forces. Let the decent and cultured protect and promote the prestige of Sabha, the parliament, for me. Let the members of the Sabha be decent and honourable.

त्वमि॑न्द्रा पु॑रुहूत॒ विश्व॒मायु॒र्व्य॑श्नवत्।
अह॑रहर्ब॒लिमित्ते॒ हर॒न्तोऽश्वा॑येव॒ तिष्ठ॑ते घा॒सम॑ग्ने ॥ ६ ॥

6. *Tvamindrā puruhūta viśvamāyurvyaśnavat. Aharaharbalimitte haranto'śvāyeva tiṣṭhate ghāsamagne.*

May you, Indra, lord ruler and potent protector, universally loved, live full and healthy life. Day by day we bear and bring homage of loyalty to you in office as the groom looks after the war horse of the king.

Kanda 19/Sukta 56 (Svapna)

Svapna Devata, Yama Rshi

यमस्य लोकादध्या बभूविथ प्रमदा मर्त्यान्प्र युनक्षि धीरः। एकाकिना सरथं यासि विद्वान्त्स्वप्नं मिमानो असुरस्य योनौ ॥ १ ॥

1. *Yamasya lokādadhyā babhūvitha pramadā martyānpra yunakṣi dhīraḥ. Ekākinā sarathaṁ yāsi vidvāntsvapnaṁ mimāno asurasya yonau.*

O Dream, you arise from the subconscious state of the mind (below the state of wakefulness and above the state of deep sleep) and, yourself unmoved and unchanging, you join people with the sports of their own mind. Joining them as one with their state, you move with their lone spirit playing in the same sphere of the mind with the same sports as they, structuring further dreams in the life of the dreamer's mind at work.

बन्धस्त्वाग्रे विश्वचया अपश्यत्पुरा रात्र्या जनितोरेके अह्नि। ततः स्वप्नेदमध्या बभूविथ भिषग्भ्यो रूपमपगूहमानः ॥ २ ॥

2. *Bandhastvāgre viśvacayā apaśyatpurā rātryā janitoreke ahni. Tataḥ svapnedamadhyā babhūvitha bhiṣagbhyo rūpamapagūhamānaḥ.*

Some day long before the birth of the dream night, the man bound in fancies conceived you, and collecting his materials from the wide world structured you. Thence, O dream, you thus arise in this form and come, having stolen yourself from the healers.

बृहद्वावासुरेभ्योऽधि देवानुपावर्तत महिमानमिच्छन्। तस्मै स्वप्नाय दधुराधिपत्यं त्रयस्त्रिंशासः स्व ⌡रानशानाः ॥ ३ ॥

3. *Bṛhadgāvāsurebhyo'dhi devānupāvartata mahimānamicchan. Tasmai svapnāya dadhurādhipatyaṁ trayastriṁśāsaḥ sva rānaśānāḥ.*

The man of unbounded sense and imagination came from the demonic tendencies close to the divinities in search of greatness and glory. The thirty-three divinities enjoying heavenly bliss and potential blessed him with full mastery over the realisation of his dream.

नैतां विदुः पितरो नोत देवा येषां जल्पिश्चरत्यन्तरेदम्।
त्रिते स्वप्नमदधुराप्त्ये नर आदित्यासो वरुणेनानुशिष्टाः ॥ ४ ॥

4. *Naitāṁ viduḥ pitaro nota devā yeṣāṁ jalpiścaratyantaredam. Trite svapnamadadhurāptye nara ādityāso varuṇenānuśiṣṭāḥ.*

Neither pranas nor the senses and mind of people in whose personality confusion and verbosity prevails reach this mystery of dreams. Only brave men and brilliant scholars of Aditya order taught and trained by Varuna, master of right choice and judgement, concentrate and direct their dream onto the lord of three worlds, lover and saviour of the men of divine attainments.

यस्य क्रूरमभजन्त दुष्कृतोऽ स्वप्नेन सुकृतः पुण्यमायुः।
स्व ∫र्मदसि परमेण बन्धुना तप्यमानस्य मनसोऽ धि जज्ञिषे ॥ ५ ॥

5. *Yasya krūramabhajanta duṣkṛto'svapnena sukṛtaḥ puṇyamāyuḥ. Svarmadasi parameṇa bandhunā tapyamānasya manaso'dhi jajñiṣe.*

O Dream, born of the mind of shining and

suffering dreamers, whose cruelty the man of evil suffers, and avoiding which the man of noble action enjoys freedom and virtue, you rejoice only with our Brother of the highest heaven in the state of contemplation.

विद्म ते सर्वाः परिजाः पुरस्ताद्विद्म स्वप्न यो अधिपा इहा ते। यशस्विनो नो यशसेह पाह्याराद् द्विषेभिरप याहि दूरम्॥ ६॥

6. *Vidma te sarvāḥ parijāḥ purastādvidma svapna yo adhipā ihā te. Yaśasvino no yaśaseha pāhyārād dviṣebhirapa yāhi dūram.*

We know in advance all your sources and all your attendants and off-shoots, and we know who is your protector and who is your controller here in this human state. Protect and promote those of us with honour and fame who are honourable and famous, and if there be any jealous adversaries and enemies with you, go far away along with them.

Kanda 19/Sukta 57 (Duh-Svapna)

Duh-Svapna Devata, Yama Rshi

यथा कलां यथा शफं यथर्णं संनयन्ति।
एवा दुःष्वप्न्यं सर्वमप्रिये सं नयामसि॥ १॥

1. *Yathā kalāṁ yathā śapham yatharṇam saṁnayanti. Evā duḥṣvapnyaṁ sarvamapriye saṁ nayāmasi.*

As people repay one sixteenth and one eighth part and finally discharge the whole debt, so do we discharge all evil dreams and assign them to our

disvalues and disagreeables in our value system.

सं राजा॑नो अगु॒ः समृ॒णान्य॑गु॒ः सं कु॒ष्ठा अ॑गु॒ः सं क॒ला अ॑गुः। सम॒स्मासु॒ यद्दु॒ःष्वप्न्य॒ं निर्द्वि॑ष॒ते दु॒ःष्वप्न्यं सुवाम॥ २॥

2. *Saṁ rajāno aguḥ samṛṇānyaguḥ saṁ kuṣṭhā aguḥ saṁ kalā aguḥ. Samasmāsu yadduḥ ṣvapnyaṁ nirdviṣate duḥṣvapnyaṁ suvāma.*

All rulers (and all ruling values) have come together (as objects of honour). All debts and obligations have come together (for clearance). All Kushtha herbs have come together (for our health and happiness). All digits of the moon have come together (for light against the dark). Let all evil dreams in us come together and let us put all those evil dreams aside and assign them to that part of our value system which we dislike and reject as totally negative.

देवा॑नां पत्नीनां गर्भ॒ यम॑स्य कर॒ यो भ॒द्रः स्व॑प्न। स मम॒ यः पा॒पस्तद् द्वि॑ष॒ते प्र हि॑ण्मः। मा तृ॒ष्टाना॑मासि कृष्णश॒कुनेर्मुख॑म्॥ ३॥

3. *Devānāṁ patnīnāṁ garbha yamasya kara yo bhadraḥ svapna. Sa mama yaḥ pāpastad dviṣate pra hiṇmaḥ. Mā tṛṣṭānāmāsi kṛṣṇaśakunermukham.*

O Dream, you are a product of the supportive powers of senses and mind. You are a gift of the hand of the subconscious reflection of the discipline of yama and niyama which is auspicious. But that dream of ours which is evil, we cast away as an object of hate and rejection. As a black omen of misfortune, you are no

favourite of those who thirst for divinity. Be not that.

तं त्वा॑ स्वप्न तथा॒ सं वि॑द्म स त्वं स्व॒प्नाश्व॑इव का॒यमश्व॑इव नीना॒हम्। अ॒ना॒स्मा॒कं दे॑वपी॒युं पिया॑रुं वप॒ यद॒स्मासु॑ दुः॒ष्वप्न्यं॒ यद्गोषु॒ यच्च॑ नो गृ॒हे॥ ४॥

4. *Taṁ tvā svapna tathā saṁ vidma sa tvaṁ svapnāśva-iva kāyamaśva-iva nīnāham. Anāsmākaṁ devapīyuṁ piyāruṁ vapa yadasmāsu duḥṣvapnyaṁ yadgoṣu yacca no gṛhe.*

O Dream, we know you as you are. Therefore, as a horse shakes its body to get rid of dust or a burden on the back, you throw off the dream which is not our love, which is hurtful to our mind and senses, and which vitiates our soul. Throw off all evil dreams of ours about our cows, our home and our family. Uproot that.

अ॒ना॒स्मा॒कस्तद्दे॑वपी॒युः पिया॑रुर्नि॒ष्कमि॑व॒ प्रति॑ मुञ्चताम्। नवा॑र॒त्नीनप॑मया अ॒स्माक॒ं तत॒ः परि॑। दु॒ः॒ष्वप्न्यं॒ सर्व॑ं द्विष॒ते नि॑र्द॑यामसि॥ ५॥

5. *Anāsmākastaddevapīyuḥ piyārurniṣkamiva prati muñcatām. Navāratnīnapamayā asmākaṁ tataḥ pari. Duḥṣvapnyaṁ sarvaṁ dviṣate nirdayāmasi.*

Let him who is not ours, who hurts the divines, who is mischievous, own and wear the evil dream as gold. Throw away the evil dream nine cubits far from where we are. We throw out all evil dreams for that part of our value system which we hate and reject.

Kanda 19/Sukta 58 (Yajna)

Yajna and others Devata, Brahma Rshi

घृतस्य॑ जू॒तिः स॑म॒ना सदे॑वा संवत्स॒रं ह॒विषा॑ व॒र्धय॑न्ती।
श्रोत्रं॑ चक्षु॒ः प्रा॒णोऽ च्छि॑न्नो नो अ॒स्त्वच्छि॑न्ना व॒यमायु॑षो॒ वर्च॑सः ॥ १ ॥

1. *Ghṛtasya jūtiḥ samanā sadevā saṁvatsaraṁ haviṣā vardhayantī. Shrotraṁ cakṣuḥ prāṇo' cchinno no astvacchinnā vayamāyuṣo varcasaḥ.*

Let the flow and flame of ghrta with heartfelt love, divine inspiration and havi augment and beautify the yearly session of yajna. May our ear, eyes, prana be whole and unhurt. Let us be whole and unhurt by health and full age with honour and excellence.

उपा॒स्मान्प्रा॒णो ह्व॑यता॒मुप॑ व॒यं प्रा॒णं ह॑वामहे। वर्चो॑ जग्राह पृथि॒व्य१॒न्तरि॑क्षं॒ वर्च॒ः सोमो॒ बृह॒स्पति॑र्वि॒धत्ता॥ २ ॥

2. *Upāsmānprāṇo hvayatāmupa vayaṁ prāṇaṁ havāmahe. Varco jagrāha pṛthivyantarikṣaṁ varcaḥ somo bṛhaspatirvidhattā.*

Let prana call us up and energise us. Let us invoke and awake the pranic energy by yajna. The earth has worn the lustre of energy and divinity. The firmament wears lustre. Soma, the moon, wears lustre. Brhaspati, the sun, wielder and sustainer, wears the lustre and light of cosmic yajna.

वर्च॑सो॒ द्यावा॑पृथि॒वी सं॒ग्रह॑णी बभूवथु॒र्वर्चो॑ गृही॒त्वा पृ॑थि॒वीमनु॒ सं च॑रेम। यश॑सं॒ गावो॒ गोप॑ति॒मुप॑ तिष्ठन्त्या-य॒तीर्यशो॑ गृही॒त्वा पृ॑थि॒वीमनु॒ सं च॑रेम॥ ३ ॥

3. *Varcaso dyāvāpṛthivī saṁgrahaṇī babhūvathur-varco gṛhītvā pṛthivīmanu saṁ carema. Yaśasaṁ gāvo gopatimupa tiṣṭhantyāyatīryaśo gṛhītvā pṛthivīmanu saṁ carema.*

May the earth and heaven be gatherers of lustre and grandeur (from Brhaspati). May we, having received lustre and grandeur (from the earth and the heavens) range around on earth, happy and great. May the cows coming in sit by the master and share his lustre and grandeur with food. And may we too receive good food and lustre and live happy on earth.

व्रजं कृणुध्वं स हि वो नृपाणो वर्मी सीव्यध्वं बहुला पृथूनि।
पुरः कृणुध्वमायसीरधृष्टा मा वः सुस्रोच्चमसो दृंहता तम्॥ ४॥

4. *Vrajaṁ kṛṇudhvaṁ sa hi vo nṛpāṇo varmā sīvya-dhvaṁ bahulā pṛthūni. Puraḥ kṛṇudhvamāya-sīradhṛṣṭā mā vaḥ susroccamaso dṛṁhatā tam.*

Establish and develop dairy farms, that is the way for your growth and national health. Design and manufacture many broad and thick armours of defence. Build strong unbreakable forts of steel. And see that your ladle of the yajna of social order, i.e. economy of the nation, does not leak anywhere. Keep it strong and increase its capacity.

यज्ञस्य चक्षुः प्रभृतिर्मुखं च वाचा श्रोत्रेण मनसा जुहोमि।
इमं यज्ञं विततं विश्वकर्मणा देवा यन्तु सुमनस्यमानाः॥ ५॥

5. *Yajñasya cakṣuḥ prabhṛtirmukhaṁ ca vācā śrotreṇa manasā juhomi. Imaṁ yajñaṁ vitataṁ viśvakarmaṇā devā yantu sumanasyamānāḥ.*

With sincerity of word, ear and mind I invoke, adore and offer oblations of homage to Vishvakarma, the vision and visionary of the cosmic yajna, its initiator, augmentor, and the spokes person of its divine knowledge. Let all divinities of nature and brilliancies of humanity, happy at heart, come, join and benefit from this cosmic yajna enacted and extended by Vishvakarma.

ये दे॒वाना॑मृ॒त्विजो॒ ये च॑ य॒ज्ञिया॒ येभ्यो॑ ह॒व्यं क्रि॒यते॑ भाग॒धेय॑म्। इ॒मं य॒ज्ञं स॒ह पत्नी॑भि॒रेत्य॒ यावन्तो॑ दे॒वास्तवि॒षा मा॑दयन्ताम्॥ ६॥

6. *Ye devānāmṛtvijo ye ca yajñiyā yebhyo havyaṁ kriyate bhāgadheyam. Imaṁ yajñaṁ saha patnībhiretya yāvanto devāstaviṣā mādayantām.*

Those among the divinities, the learned, the brilliant, who are dedicated to yajna all the year round with the seasons, who are adorable, and for whom the yajna is enacted and the share of holy offerings is fixed and reserved, may all those divinities with their supportive powers come to yajna, wax with strength and satisfaction and celebrate yajna with joy and ecstasy, and give us happiness.

Kanda 19/Sukta 59 (Yajna)

Agni Devata, Brahma Rshi

त्वमग्ने व्र॒तपा॑ असि दे॒व आ मर्त्ये॒ष्वा। त्वं य॒ज्ञेष्वीड्यः॥ १॥

1. *Tvāmagne vratapā asi deva ā martyeṣvā. Tvaṁ yajñeṣvīḍyaḥ.*

Hey Agni, supreme leading light of life, lord self-refulgent, you are the observer and protector of the

vows of discipline among mortal humanity, and you are the lord adorable in yajna on earth and in the universe.

यद्वो॑ व॒यं प्र॑मि॒नाम॑ व्र॒तानि॑ वि॒दुषां॑ देवा॒ अवि॑दुष्टरासः।
अ॒ग्निष्टद्विश्वादा पृ॑णातु वि॒द्वान्त्सोम॑स्य॒ यो ब्रा॑ह्म॒णाँ आ॑वि॒वेश॑॥ २॥

2. *Yadvo vayaṁ praminā́ma vratā́ni viduṣā́ṁ devā́ aviduṣṭarā́saḥ. Agniṣṭádviśvādā́ pṛṇā́tu vidvā́ntsomasya yo brā́hmaṇā́ṅ ā́viveśa.*

O Devas, divinities of nature and brilliant sages of humanity, if we, because of our limited knowledge and relative ignorance among the learned, fall short of your discipline or transgress your laws, then, we pray, may Agni, lord self-refulgent, all leading light, sustainer of the world, omniscient lord of Soma, peace of life and pleasure of love and devotion, make up that mortal deficiency, the lord that blesses the heart of the lovers of Brahma within and fulfils their love.

(The mantra emphasises the divine acceptance of sincere love and devotion over mortal limitations and human trespasses.)

आ दे॒वाना॒मपि॒ पन्था॑मगन्म॒ यच्छ॒क्नवा॑म॒ तद॑नु॒प्रवो॑ढुम्।
अ॒ग्निर्वि॒द्वान्त्स य॑जा॒त्स इद्धोता॒ सो ऽ ध्व॒रान्त्स ऋ॒तून्क॑ल्प-
याति॥ ३॥

3. *Ā devā́nāmapi panthā́maganma yacchakna-vā́ma tadanupravoḍhum. Agnirvidvā́ntsa yajā́tsa iddhotā́ so' dhvarā́ntsa ṛtū́nkalpayāti.*

Let us take to and follow the path of the Devas, divinities of nature and brilliant sages of humanity as

far as we can, possibly, and relentlessly maintain that effort with faith and sincerity. May Agni, lord self-refulgent, give us strength and make thatpossible : He is the sole initiation and high priest of all yajnas of love, faith and non-violence. He ordains the yajnic seasons, and He fulfils all of them.

Kanda 19/Sukta 60 (Physical Health)

Vak and others Devata, Brahma Rshi

वाङ्म॑ आ॒सन्न॒सोः प्रा॒णश्चक्षु॑र॒क्ष्णोः श्रोत्रं॑ कर्ण॒योः।
अप॑लिता॒ः केशा॒ अशो॑णा॒ दन्ता॑ ब॒हु बा॒ह्वोर्बल॑म्॥ १॥

1. *Vāṅma āsannasoḥ prāṇaścakṣurakṣṇoḥ śrotraṁ karṇayoḥ. Apalitāḥ keśā aśoṇā dantā bahu bāhvorbalam.*

Let there be speech in my mouth, prana energy in my nostrils, vision in my eyes and hearing in my ears. Let my hair be not white, let my teeth be firm, let there be great strength in my arms.

ऊ॒र्वोरोजो॒ जङ्घ॑योर्ज॒वः पाद॑योः प्र॒ति॒ष्ठा।
अरि॑ष्टानि मे॒ सर्वा॒त्मान्य॑भृष्टः ॥ २॥

2. *Ūrvorojo jaṅghayorjavaḥ pādayoḥ pratiṣṭhā. Ariṣṭāni me sarvātmānibhṛṣṭaḥ.*

Let there be virility in my thighs, smartness and speed in the legs, balance and firmness in my personality, let all my body parts and systems be unhurt and healthy, and may my soul be ever pure, unsullied and unfallen.

Kanda 19/Sukta 61 (Life at the Full)

Brahmanaspati Devata, Brahma Rshi

तनूस्तन्वा ∫ मे सहे दतः सर्वमायुरशीय।
स्योनं मे सीद पुरुः पृणस्व पवमानः स्वर्गे॥ १॥

1. *Tanūstanvā me sahe dataḥ sarvamāyuraśīya. Syonaṁ me sīda puruḥ pṛṇasva pavamānaḥ svarge.*

May my body be strong with all my systems and pranic, psychic and intellectual potentials perfect so that I can face, challenge and forbear all forces against me and live a full life to the full capacity. O lord Brahmanaspati, be kind and gracious to my soul within, raise me to the full in abundance, purifying, sanctifying and edifying me for heavenly bliss.

Kanda 19/Sukta 62 (Loved of all)

Brahmanaspati Devata, Brahma Rshi

प्रियं मा कृणु देवेषु प्रियं राजसु मा कृणु।
प्रियं सर्वस्य पश्यत उत शूद्र उतार्ये॥ १॥

1. *Priyaṁ mā kṛṇu deveṣu priyaṁ rājasu mā kṛṇu. Priyaṁ sarvasya paśyata uta śūdra utārye.*

O lord, make me dear to all divines and brilliant people, make me dear to all brilliant ruling leaders, make me dear favourite of all who can see and discriminate, dear to all whether they are nobles or poor dependants or subservients.

Kanda 19/Sukta 63 (Health and Age)

Brahmanaspati Devata, Brahma Rshi

उत्तिष्ठ ब्रह्मणस्पते देवान्यज्ञेन बोधय।
आयुः प्राणं प्रजां पशुं कीर्तिं यजमानं च वर्धय॥ १॥

1. *Uttiṣṭha brahmaṇaspate devānyajñena bodhaya. Āyuḥ prāṇaṁ prajāṁ paśuṁ kīrtiṁ yajamānaṁ ca vardhaya.*

Rise, O Brahmanaspati, lord of divine knowledge, arouse the Devas, nobles and brilliants with yajna, and promote health and age, prana energy, people and progeny, wealth and cattle, honour and fame, and thus promote the yajamana.

Kanda 19/Sukta 64 (Fullness and Growth)

Agni Devata, Brahma Rshi

अग्ने समिधमाहार्षं बृहते जातवेदसे।
स मे श्रद्धां च मेधां च जातवेदाः प्र यच्छतु॥ १॥

1. *Agne samidhamāhārṣaṁ bṛhate jātavedase. Sa me śraddhāṁ ca medhāṁ ca jātavedāḥ pra yacchatu.*

O leading light of life, Agni, I have collected and brought the samits for the service of boundless Jataveda, all pervading divine energy and cosmic awareness. May that universal energy and awareness bless me with faith and intelligence.

इध्मेन त्वा जातवेदः समिधा वर्धयामसि।
तथा त्वमस्मान्वर्धय प्रजया च धनेन च॥ २॥

2. *Idhmena tvā jātavedaḥ samidhā vardhayāmasi.*
Tathā tvamasmānvardhaya prajayā ca dhanena ca.

O Jataveda, omnipresent fire, we raise you and your presence in us, kindling and feeding you with faith and fuel. So, pray you too promote and advance us with wealth and progeny.

यदग्ने यानि कानि चिदा ते दारूणि दध्मसि।
सर्वं तदस्तु मे शिवं तज्जुषस्व यविष्ठ्य॥ ३॥

3. *Yadagne yāni kāni cidā te dārūṇi dadhmasi.*
Sarvaṁ tadastu me śivaṁ tajjuṣasva yaviṣṭhya.

O Agni, most youthful presence, whatever fuel sticks we can collect and offer in faith and service, pray accept and bless that all that may be good for us.

एतास्ते अग्ने समिधस्त्वमिद्धः समिद्भव।
आयुर स्मासु धेह्यमृतत्वमाचार्याय॥ ४॥

4. *Etāste agne samidhastvamiddhaḥ samidbhava.*
Āyurasmāsu dhehyamṛtatvamācāryāya.

O leading light, Agni, these are the fuel offerings we present to you. Thereby be lighted and enlighten us. Bear and bring life, health and full age for us, bless us with that, and bring us the light of immortality, for us and for the teacher.

Kanda 19/Sukta 65 (On, Onwards Rise)

Surya Jataveda Devata, Brahma Rshi

हरिः सुपर्णो दिवमारुहोऽर्चिषा ये त्वा दिप्सन्ति दिवमुत्पतन्तम्। अव तां जहि हरसा जातवेदोऽबिभ्यदुग्रोऽर्चिषा दिवमा रोह सूर्य॥ १॥

1. *Hariḥ suparṇo divamāruho'rciṣā ye tvā dipsanti divamutpatantam. Ava tāṁ jahi harasā jātavedo' bibhyadugro'rciṣā divamā roha sūrya.*

O Reliever of discomfort and pain, 'Celestial Bird', O Sun, Jataveda, with your blazing light, you have risen to the heavens. Those who obstruct you while you fly up and rise to the heavens, strike down with your heat and passion. O Jataveda, Universal light, bright and blazing, rise on and on to the heavens, with light, without fear.

Kanda 19/Sukta 66 (Down with Obstructions)

Jataveda Devata, Brahma Rshi

अयोजाला असुरा मायिनोऽयस्मयैः पाशैरङ्क्नो ये चरन्ति।
तांस्ते रन्धयामि हरसा जातवेदः सहस्त्रभृष्टिः सपत्नान्प्र-
मृणन्पाहि वज्रः ॥ १ ॥

1. *Ayojālā asurā māyino'yasmayaiḥ pāśairaṅkino ye caranti. Tāṁste randhayāmi harasā jātavedaḥ sahasrabhṛṣṭiḥ sapatnānpramṛṇan-pāhi vajraḥ.*

Whoever the obstructionists with nets of steel, evil-minded sourcerers who prowl around with arrestive snares, all these I stop, O Jataveda, with your power and passion. O power of a thousand spears, wielder of the thunderbolt, protect and promote us, crushing the adversaries to dust.

Kanda 19/Sukta 67 (Health and Full Age)

Surya Devata, Brahma Rshi

पश्येम शरदः शतम् ॥ १ ॥

1. *Paśyema śaradaḥ śatam.*

May we see with healthy eyes for a hundred years.

जीवेम शरदः शतम्॥ २॥

2. *Jīvema śaradaḥ śatam.*

May we live for a hundred years.

बुध्येम शरदः शतम्॥ ३॥

3. *Budhyema śaradaḥ śatam.*

May we fully think on for a hundred years.

रोहेम शरदः शतम्॥ ४॥

4. *Rohema śaradaḥ śatam.*

May we rise on and on for a hundred years.

पूषेम शरदः शतम्॥ ५॥

5. *Pūṣema śaradaḥ śatam.*

May we grow on for a hundred years.

भवेम शरदः शतम्॥ ६॥

6. *Bhavema śaradaḥ śatam.*

May we live on in full state of being for a hundred years.

भूयेम शरदः शतम्॥ ७॥

7. *Bhūyema śaradaḥ śatam.*

May we rise on, higher and higher, for a hundred years.

भूयसीः शरदः शतात्॥ ८॥

8. *Bhūyasīḥ śaradaḥ śatāt.*

May we live for a hundred years and beyond.

Kanda 19/Sukta 68 (The way to Karma)

Karma Devata, Brahma Rshi

अव्यसश्च॒ व्यच॑सश्च॒ बिल॑ं वि ष्या॑मि मा॒यया॑।
ताभ्या॑मु॒द्धृत्य॒ वेद॒मथ॒ कर्मा॑णि कृ॒ण्महे॥ १॥

1. *Avyasaśca vyacasaśca bilaṁ vi ṣyāmi māyayā.*
Tābhyāmuddhṛtya vedamatha karmāṇi kṛṇmahe.

With noble intelligence, I penetrate the mystery of the bounded and the boundless reality of matter, soul and Supersoul, and with these two, having opened, seen, and confirmed the Veda, we do our actions.

Kanda 19/Sukta 69 (Apah: Dynamic Life)

Apah Devata, Brahma Rshi

जी॒वा स्थ जी॒व्यास॑ं सर्व॒मायु॑र्जीव्यासम्॥ १॥

1. *Jīvā stha jīvyāsaṁ sarvamāyurjīvyāsam.*

Live, live well, full of life. I must live fully. I will live fully for the whole of my life, (i.e., live life as a boon, and not as a sufferance).

उ॒प॒जी॒वा स्थोप॑ जीव्यास॑ं सर्व॒मायु॑र्जीव्यासम्॥ २॥

2. *Upajīvā sthopa jevyāsaṁ sarvamāyurjīvyasam.*

Live on close to one another. Let me live my life as a boon. Let me live my life close to others for the full life.

स॑ंजी॒वा स्थ॒ सं जी॑व्यास॑ं सर्व॒मायु॑र्जीव्यासम्॥ ३॥

3. *Saṁjīvā stha saṁ jīvyāsaṁ sarvamāyurjīvyāsam.*

Live, and live together. Let me live together with all. Let me live with all together for the whole of life.

जी॒व॒ला स्थ जी॒व्यास॑ꣳ सर्व॒मायु॑र्जीव्यासम्॥ ४॥

4. *Jīvalā stha jīvyāsaṁ sarvamāyurjīvyāsam.*

Live, be living, animated and inspiring. Let me live with enthusiasm. Let me live, inspired, inspiring, throughout life till the last day of a full life.

Kanda 19/Sukta 70 (Apah: Sunny Life)

Indra Devata, Brahma Rshi

इन्द्र॒ जीव॒ सूर्य॒ जीव॒ देवा॒ जीवा॑ जी॒व्यास॑म॒हम्।
सर्व॒मायु॑र्जीव्यासम्॥ १॥

1. *Indra jīva sūrya jīva devā jīvā jevyāsamaham. Sarvamāyurjīvyāsam.*

Indra, Great soul, live, keep living, O Sunny soul, live, keep living well, O Divine Souls, live bright. Let me live bright, a divine soul. I must live fully, wholly, brilliant, divine.

Kanda 19/Sukta 71 (Veda Mata: Mother Voice)

Veda Devata, Brahma Rshi

स्तु॒ता मया॑ वर॒दा वे॑दमा॒ता प्र चो॑दयन्तां पावमा॒नी द्वि॒जाना॑म्। आयुः॒ प्रा॒णं प्र॒जां प॒शुं की॒र्तिं द्रवि॑णं ब्रह्मवर्च॒सम्। मह्यं॒ द॒त्त्वा व्र॑जत ब्रह्मलो॒कम्॥ १॥

1. *Stutā mayā varadā vedamātā pra codayantāṁ pāvamānī dvijānām. Āyuḥ prāṇaṁ prajāṁ paśuṁ kīrtiṁ draviṇaṁ brahmavarcasam. Mahyaṁ dattvā vrajata brahmalokam.*

Honoured, celebrated and worshipped by me is Mother Knowledge, Veda, purifier, sanctifier and inspirer of the inspired and inspiring Dvijas, enlightened men of culture, education and piety, the Mother who, having given me good health, full age, prana, progeny, wealth, honour and fame, substantial power and stability, and the light and lustre of Divinity, retires to Brahma-loka, the Eternal Mind of Brahma.

Kanda 19/Sukta 72 (Paramatma)

Paramatma and Devas Devata, Bhrgvangira Rshi

यस्मा॒त्कोशा॑दुद॒भर॑राम॒ वेद॒ं तस्मि॑न्न॒न्तरव॑ दध्म एनम्।
कृ॒तमि॒ष्टं ब्रह्म॑णो वी॒र्ये ण॒ तेन॑ मा देवा॒स्तप॑सावते॒ह॥ १॥

1. *Yasmātkośādudabharāma vedaṁ tasminnantarava dadhma enam. Kṛtamiṣṭaṁ brahmaṇo vīryeṇa tena mā devāstapasāvateha.*

From the Treasure-hold of Divinity we received with elation the Mother Knowledge of Veda. Having worshipped and celebrated her, we return her unto the same Treasure-hold. Whatever was desired and desirable has been accomplished by the might and grace of Brahma.

O Devas, enlightened divines, teachers and seniors, by that very discipline of piety and austerity, pray protect and promote us here in life.

॥ इति एकोनविंशं काण्डम्॥

KANDA-20

Kanda 20/Sukta 1

Indra, Marut, Agni Devatah, Vishvamitra, Gotama, Virupa Rshis

इन्द्रं त्वा वृषभं वयं सुते सोमे हवामहे।
स पाहि मध्वो अन्धसः ॥ १ ॥

1. *Indra tvā vṛṣabhaṁ vayaṁ sute some havāmahe.*
Sa pāhi madhvo andhasaḥ.

In this soma-yajna of the creative business of life when the time is ripe, O lord of honour and majesty, Indra, we invoke and invite you, lord of bliss, mighty brave and generous as rain showers. Come, grace the yajna, and protect and promote the honey sweets of food, energy and the joy of life.

मरुतो यस्य हि क्षये पाथा दिवो विमहसः।
स सुगोपातमो जनः ॥ २ ॥

2. *Maruto yasya hi kṣaye pāthā divo vimahasaḥ.*
Sa sugopātamo janaḥ.

Maruts, dear as the breath of life, bright as the light of heaven, agents of great and adorable action, the person whose house you visit and bless with protection grows to be the most secure and meritorious person.

उक्षान्नाय वशान्नाय सोमपृष्ठाय वेधसे।
स्तोमैर्विधेमाग्नये ॥ ३ ॥

3. *Ukṣānnāya vaśānāya somapṛṣṭhāya vedhase.*
Stomairvidhemāgnaye.

With songs of adoration, let us offer honour and worship to Agni and develop the science of fire and energy which provides life and sustenance to the Cow and the Sun and all dependent forms of life in existence and bears and brings the soma of health and joy for all.

Kanda 20/Sukta 2

Marut, Agni, Indra, Dravinoda Devatah, Grtsamada or Medhatithi Rshi

मरुतः पोत्रात्सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥ १ ॥

1. *Marutaḥ potrātsuṣṭubhaḥ svarkādṛtunā somaṁ pibatu.*

Let the leader of the Maruts, stormy warriors, drink the soma from the Maruts' holy vessel sanctified by the chant of sacred Rks, in accordance with the seasons. (Soma should be interpreted as service, love, loyalty and devotional honour and adoration in perfect faith with total submission which, on the master's part, would imply love and protection in response.)

अग्निराग्नीध्रात्सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥ २ ॥

2. *Agnirāgnīdhrātsuṣṭubhaḥ svarkādṛtunā somaṁ pibatu.*

Let Agni, leading light of life, accept some from the Agnidhra's, fire kindler's, holy vessel of the heart sanctified by the chant of sacred Rks, in accordance with the seasons.

इन्द्रो ब्रह्मा ब्राह्मणात्सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥ ३ ॥

3. *Indro brahmā brāhmaṇātsuṣṭubhaḥ svarkādṛtunā somaṁ pibatu.*

Let Indra Brahma, the presiding priest of yajna accept soma from the holy vessel of the sagely vedic scholar's heart sanctified by the chant of sacred Rks, in accordance with the seasons.

देवो द्रविणोदाः पोत्रात्सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥ ४ ॥

4. *Devo draviṇodāḥ potrātsuṣṭubhaḥ svarkādṛtunā somaṁ pibatu.*

Let the divine, brilliant and generous Dravinoda, producer and giver of substantial wealth, accept soma from the holy vessel of the pure heart's love sanctified by the chant of sacred Rks, in accordance with the seasons.

Kanda 20/Sukta 3

Indra Devata, Irimbithi Rshi

आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम् ।
एदं बर्हिः सदो मम ॥ १ ॥

1. *Ā yāhi suṣumā hi ta indra somaṁ pibā imam. Edaṁ barhiḥ sado mama.*

Indra, lord omnipotent and omnipresent, we hold the yajna and distil the soma of life in your service. Come, grace this holy seat of my yajna dedicated to you, watch my performance, enjoy the soma, and protect and promote the yajna for the beauty and joy of life.

आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना ।
उप ब्रह्माणि नः शृणु ॥ २ ॥

2. *Ā tvā brahmayujā harī vahatāmindra keśinā. Upa brahmāṇi naḥ sṛṇu.*

Let the radiant waves of cosmic energy engaged in the service of divinity bring you here. Pray listen to our songs of prayer and adoration.

ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः।
सुतावन्तो हवामहे॥ ३॥

3. *Brahmāṇastvā vayaṁ yujā somapāmindra sominaḥ. Sutāvanto havāmahe.*

Dedicated to divinity and the divine voice, meditating on the divine presence with concentrated mind and soul, living in truth the beauty of life and expressing the ecstasy of soma, we invoke and wait for Indra, original maker and lover of soma, to come and bless us.

Kanda 20/Sukta 4

Indra Devata, Irimbithi Rshi

आ नो याहि सुतावतोऽ स्माकं सुष्टुतीरुप।
पिबा सु शिप्रिन्नन्धसः॥ १॥

1. *Ā no yāhi sutāvato'smākaṁ suṣṭutīrupa. Pibā su śiprinnandhasaḥ.*

O lord of cosmic beauty, come to us, listen to our song of adoration and drink of the soma distilled by us with intense love and devotion.

आ ते सिञ्चामि कुक्ष्योरनु गात्रा वि धावतु।
गृभाय जिह्वया मधु॥ २॥

2. *Ā te siñcāmi kukṣyoranu gātrā vi dhāvatu. Gṛbhāya jihvayā madhu.*

I create and pour the soma into the body spaces of your creation, taste the sweets with your tongue and let the exhilaration of honey radiate to every cell of the cosmic body.

स्वादुष्टे अस्तु संसुदे मधुमान्तन्वे३ तव।
सोमः शमस्तु ते हृदे॥ ३॥

3. *Svāduṣṭe astu saṁsude madhumāntanve'tava.*
Somaḥ śamastu te hṛde.

May the soma be delicious to your taste, O connoisseur of soma, may the honey sweets be exhilarating to your body, and may the soma bring peace and joy to your heart.

Kanda 20/Sukta 5

Indra Devata, Irimbithi Rshi

अयमु त्वा विचर्षणे जनीरिवाभि संवृतः।
प्र सोम इन्द्र सर्पतु॥ १॥

1. *Ayamu tvā vicarṣaṇe janīrivābhi saṁvṛtaḥ.*
Pra soma indra sarpatu.

O lord of cosmic vision, let this soma distilled and seasoned radiate to you from sense to the spirit, inspiring, soothing and beatifying like a bride on top of her beauty and virgin grace.

तुविग्रीवो वपोदरः सुबाहुरन्धसो मदे।
इन्द्रो वृत्राणि जिघ्नते॥ २॥

3. *Tuvigrīvo vapodaraḥ subāhurandhaso made.*
Indro vṛtrāṇi jighnate.

In the ecstasy and exhilaration of soma, Indra, lord mighty of head and arms joined at the neck and vast of cosmic belly space, destroys the dark forces of life.

इन्द्र प्रेहि पुरस्त्वं विश्वस्येशान ओजसा।
वृत्राणि वृत्रहं जहि॥ ३॥

3. *Indra prehi purastvaṁ viśvasyeśāna ojasā.*
Vṛtrāṇi vṛtrahaṁ jahi.

Indra, ruler and ordainer of the world by your power and splendour, come to us and, O dispeller of darkness, go forward, destroy the evils and adversities of ignorance, injustice and poverty.

दीर्घस्ते अस्त्वङ्कुशो येना वसु प्रयच्छसि।
यजमानाय सुन्वते॥ ४॥

4. *Dīrghaste astvaṅkuśo yenā vasu prayacchasi.*
Yajamānāya sunvate.

Let your arms of law and order be long and far reaching by which you protect and provide peace, prosperity and security for the self-sacrificing performer of yajna who creates soma for the common good.

अयं त इन्द्र सोमो निपूतो अधि बर्हिषि।
एहीमस्य द्रवा पिब॥ ५॥

5. *Ayaṁ ta indra somo nipūto adhi barhiṣi.*
Ehimasya dravā piba.

Indra, this soma pure and sanctified on the holy grass of yajna vedi, is dedicated to you. Come fast, you would love it, drink and enjoy, and protect and promote

it for the good of all.

शाचिगो शाचिपूजनायं रणाय ते सुतः ।
आखण्डल प्र हूयसे ॥ ६ ॥

6. *Śācigo śācipūjanāyaṁ raṇāya te sutaḥ. Ākhaṇḍala pra hūyase.*

Lord self-refulgent creator of stars and planets, glorious adorable, this cosmic soma of the universe of your creation is for the joy of life. Therefore, O lord imperishable, you are invoked and adored with love and faith.

यस्ते शृङ्गवृषो नपात्प्रणपात्कुण्डपाय्यः ।
न्य स्मिन्दध्र आ मनः ॥ ७ ॥

7. *Yaste śṛṅgavṛṣo napātpraṇapātkuṇḍapāyyaḥ. Nyasmindadhra ā manaḥ.*

O lord, the sun on high which neither falls nor allows others, planets and satellites, to fall is your creation and it is the protector and sustainer of the vault of heaven and the firmament. On this we meditate and concentrate our mind.

Kanda 20/Sukta 6

Indra Devata, Vishvamitra Rshi

इन्द्रं त्वा वृषभं वयं सुते सोमे हवामहे ।
स पाहि मध्वो अन्धसः ॥ १ ॥

1. *Indra tvā vṛṣabhaṁ vayaṁ sute some havāmahe. Sa pāhi madhvo andhasaḥ.*

In this soma-yajna of the creative business of life when the time is ripe, O lord of honour and majesty,

Indra, we invoke and invite you, lord of bliss, mighty brave and generous as rain showers. Come, grace the yajna, and protect and promote the honey sweets of food, energy and the joy of life.

इन्द्र क्रतुविदं सुतं सोमं हर्य पुरुष्टुत।
पिबा वृषस्व तातृपिम्॥ २॥

2. *Indra kratuvidaṁ sutaṁ somaṁ harya puruṣṭuta. Pibā vṛṣasva tātṛpim.*

Indra, lover of life and excellence, sung and celebrated by many, cherish the nectar-sweet of soma distilled and inspiring for the completion of yajna. Drink of the delight of life to the lees, to your heart's content, grow strong and vigorous, and shower the blessings of Divinity on the celebrants.

इन्द्र प्र णो धितावानं यज्ञं विश्वेभिर्देवेभिः।
तिर स्तवान विश्पते॥ ३॥

3. *Indra pra ṇo dhitāvānaṁ yajñaṁ viśvebhir-devebhiḥ. Tira stavāna viśpate.*

Indra, lord of might and majesty, ruler and protector of the people, celebrated defender of truth and rectitude, destroyer of darkness and evil, come with all the nobilities of humanity and promote and perfect this yajna of ours so that it overflows with the bounties of life and nature for all.

इन्द्र सोमाः सुता इमे तव प्र यन्ति सत्पते।
क्षयं चन्द्रास इन्दवः॥ ४॥

4. *Indra somāḥ sutā ime tava pra yanti satpate. Kṣayaṁ candrāsa indavaḥ.*

Indra, lord of knowledge, protector of truth and lover of rectitude, all these soma essences of nature, distilled, seasoned and reinforced, soothing sweet and inspiring, trickling in drops and flowing in streams, come to your abode.

दधिष्वा जठरे सुतं सोममिन्द्र वरेण्यम्।
तव द्युक्षास इन्दवः ॥ ५ ॥

5. *Dadhiṣvā jaṭhare sutaṁ somamindra vareṇyam. Tava dyukṣāsa indavaḥ.*

Indra, lover of life and health a long age, the soma distilled drop by drop in sunlight is selected for you. Take it, bear it in the stomach, and it will give you the vigour and joy of a full life.

गिर्वणः पाहि नः सुतं मधोर्धाराभिरज्यसे।
इन्द्र त्वादातमिद्यशः ॥ ६ ॥

6. *Girvaṇaḥ pāhi naḥ sutaṁ madhordhārābhi-rajyase. Indra tvādātamidyaśaḥ.*

Indra, lord of honour, excellence and majesty, honoured by songs of celebration, served and pleased with streams of sweet soma in homage, pray protect and promote our soma-yajna of life and endeavour. By you alone is acknowledged the honour, joy and value of life and karma.

अभि द्युम्नानि वनिन इन्द्रं सचन्ते अक्षिता।
पीत्वी सोमस्य वावृधे ॥ ७ ॥

7. *Abhi dyumnāni vanina indraṁ sacante akṣitā. Pītvī somasya vāvṛdhe.*

Seekers and celebrants, serve Indra and pray for honour, excellence and prosperity of imperishable value, and as I drink of the soma of his grace, so he too waxes in divine joy as he accepts our homage.

अर्वावतो न आ गहि परावतश्च वृत्रहन्।
इमा जुषस्व नो गिरः ॥ ८ ॥

8. *Arvāvato na ā gahi parāvataśca vṛtrahan.*
Imā juṣasva no giraḥ.

Indra, lord destroyer of the clouds of darkness, giver of the showers of joy and prosperity, come to us, dynamic celebrants of life and divinity, come from far and near, receive, acknowledge and cherish these songs of ours offered in homage.

यदन्तरा परावतमर्वावतं च हूयसे। इन्द्रेह तत आ गहि ॥ ९ ॥

9. *Yadantarā parāvatamarvāvataṁ ca hūyase.*
Indreha tata ā gahi.

Indra, lord giver of prosperity, invoked from within, from far and from near, come from there, anywhere, take us and bless us with grace.

Kanda 20/Sukta 7

Indra Devata, Sukaksha (1-3), Vishvamitra (4) Rshi

उद्वेदभि श्रुतामघं वृषभं नर्यापसम्। अस्तारमेषि सूर्य ॥ १ ॥

1. *Uddhedabhi śrutāmaghaṁ vṛṣabhaṁ naryā-pasam. Astārameṣi sūrya.*

O Surya, self-refulgent light of the world, you rise and move in the service of Indra, lord of the wealth of revelation, generous and virile, lover of humanity

and dispeller of the darkness and negativities of the mind, soul and the universe.

(Indra is interpreted in this Sukta as the omnipotent, self-refulgent lord and light of the universe, as the sublime soul, and as the enlightened mind according to the context of meaning reflected by the intra-structure of the mantra.)

नव॒ यो न॑व॒तिं पुरो॑ बि॒भेद॑ बा॒ह्वो ज॑सा।
अहिं॑ च वृत्र॒हाव॑धीत्॥ २॥

2. *Nava yo navatiṁ puro bibheda bāhvojasā.*
Ahiṁ ca vṛtrahāvadhīt.

Indra who breaks off the nine and ninty strongholds of darkness, ignorance and suffering by the force of his lustrous arms and, as the dispeller of darkness, destroys the crooked serpentine evil of the world:

स न॒ इन्द्रः॑ शि॒वः सखाश्वा॑व॒द्गोम॒द्यव॑मत्।
उ॒रुधा॑रेव दोहते॥ ३॥

3. *Sa na indraḥ śivaḥ sakhāśvāvadgomadyavamat.*
Urudhāreva dohate.

That same Indra who is blissful, a gracious friend and companion, commands the wealth of cows and horses, nourishment and achievement, knowledge and enlightenment and distils for us power, honour and excellence from nature such as the torrential showers of rain.

इन्द्र॑ क्रतु॒विदं॑ सु॒तं सोमं॑ हर्य पुरुष्टुत।
पिबा वृ॑षस्व॒ तातृ॑पिम्॥ ४॥

4. *Indra kratuvidaṁ sutaṁ somaṁ harya puruṣṭuta. Pibā vṛṣasva tātṛpim.*

Indra, lover of life and excellence, sung and celebrated by many, cherish the nectar-sweet of soma distilled and inspiring for the completion of yajna. Drink of the delight of life to the lees, to your heart's content, grow strong and vigorous, and shower the blessings of divinity on the celebrants.

Kanda 20/Sukta 8

Indra Devata, Bharadvaja (1), Kutsa (2), Vishvamitra (3) Rshis

एवा पाहि प्रत्नथा मन्दतु त्वा श्रुधि ब्रह्म वावृधस्वोत गीर्भिः। आविः सूर्यं कृणुहि पीपिहीषो जहि शत्रूँरभि गा इन्द्र तृन्धि॥ १॥

1. *Evā pāhi pratnathā mandatu tvā śrudhi brahma vāvṛdhasvota gīrbhiḥ. Āviḥ sūryaṁ kṛṇuhi pīpihīṣo jahi śatrūँrabhi gā indra tṛndhi.*

Thus protect and promote life and humanity as ever before, and let the adventure give you the pride of pleasure. Listen to the Veda, protect the Word of knowledge, and be exalted by our songs of celebration. Uncover the light of the sun, enjoy food and drink, destroy the hostilities, release the speech of humanity to freedom, and unshackle the lands from bondage into liberty.

अर्वाङेहि सोमकामं त्वाहुरयं सुतस्तस्य पिबा मदाय। उरुव्यचा जठर आ वृषस्व पितेव नः शृणुहि हूयमानः॥ २॥

2. *Arvāṅehi somakāmaṁ tvāhurayaṁ sutastasya pibā madāya. Uruvyacā jaṭhara ā vṛṣasva piteva naḥ śṛṇuhi hūyamānaḥ.*

Indra, come right here and now. They say you love soma. Distilled is the soma of life's joy, drink of it to your fill for the bliss of life. Lord of great honour and universal reverence, invoked by all with love in faith, listen to our prayers as father and shower the rains of bliss.

आपूर्णो अस्य कलशः स्वाहा सेक्तेव कोशं सिसिचे पिबध्यै।
समु प्रिया आववृत्रन्मदाय प्रदक्षिणिदभि सोमास इन्द्रम्॥ ३॥

3. *Āpūrṇo asya kalaśaḥ svāhā sekteva kośaṁ sisice pibadhyai. Samu priyā āvavṛtranmadāya pradakṣiṇidabhi somāsa indram.*

Full to the brim is the cup of life for Indra to drink, filled with the best of thought, perception and action, like the dense cloud of vapours poured in by the sun. Dear friends and admirers, lovers of the soma-joy of life, come close and stand round Indra in homage to join and celebrate the Lord's gift of life.

Kanda 20/Sukta 9

Indra Devata, Nodha (1-2), Medhyatithi (3-4) Rshis

तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः।
अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे॥ १॥

1. *Taṁ vo dasmamṛtīṣahaṁ vasormandānamandhasaḥ. Abhi vatsaṁ na svasareṣu dhenava indraṁ gīrbhirnavāmahe.*

We invoke and call upon Indra eagerly as cows call for their calves in the stalls, and with songs of adoration over night and day we glorify him, lord glorious, omnipotent power fighting for truth against evil forces, and exhilarated with the bright soma of worship offered by celebrant humanity.

द्युक्षं सुदानुं तविषीभिरावृतं गिरिं न पुरुभोजसम्।
क्षुमन्तं वाजं शतिनं सहस्त्रिणं मक्षू गोमन्तमीमहे॥ २॥

2. *Dyukṣaṁ sudānuṁ taviṣībhirāvṛtaṁ giriṁ na purubhojasam. Kṣumantaṁ vājaṁ śatinaṁ sahasriṇaṁ makṣū gomantamīmahe.*

We pray to Indra, lord of light, omnificent, hallowed with heavenly glory, universally generous like clouds of shower, and we ask for food abounding in strength and nourishment and for hundredfold and thousandfold wealth and prosperity abounding in lands, cows and the graces of literature and culture, and we pray for the gift instantly.

तत्त्वा यामि सुवीर्यं तद् ब्रह्म पूर्वचित्तये।
येना यतिभ्यो भृगवे धने हिते येन प्रस्कण्वमाविथ॥ ३॥

3. *Tattvā yāmi suvīryaṁ tad brahma pūrvacittaye. Yenā yatibhyo bhṛgave dhane hite yena praskaṇvamāvitha.*

O Lord resplendent, I come to you and ask for that vigour and wisdom, that knowledge of reality and divinity, that prime acquisition and awareness of values by which, when the battle rages and money and materials are called for, you provide for the retired holy men, scientists, technologists and the inventors and by which

you protect the man of advanced special knowledge.

येना॑ समु॒द्रमसृ॑जो म॒हीर॒पस्तदि॑न्द्र वृष्णि॑ ते॒ शव॑ः।
स॒द्यः सो अ॑स्य महि॒मा न सं॒नशे॒ यं क्षो॒णीर॑नुचक्र॒दे॥ ४॥

4. *Yenā samudramasṛjo mahīrapastadindra viṣṇi te śavaḥ. Sadyaḥ so asya mahimā na saṁnaśe yaṁ kṣoṇīranucakrade.*

Indra, lord omnipotent of creation, I pray for the knowledge and experience of that overwhelming power and potential of yours by which you create the mighty waters and the oceans to roll and flow. That mighty power of this lord is not easily to be realised, the heaven and earth obey it, and when they move they celebrate it in the roaring and resounding music of stars and spheres.

Kanda 20/Sukta 10

Indra Devata, Medhyatithi Rshi

उदु॒ त्ये मधु॑मत्तमा॒ गिर॒ स्तोमा॑स ईरते।
स॒त्रा॒जितो॑ धन॒सा अ॑क्षि॒तोतयो वाज॒यन्तो॒ रथा॑इव॥ १॥

1. *Udu tye madhumattamā gira stomāsa īrate. Satrājito dhanasā akṣitotayo vājayanto rathā-iva.*

The sweetest of honeyed songs of praise and vibrations of homage rise to you flying like victorious, unviolated and invincible chariots laden with gold heading for higher destinations.

कण्वा॑इव॒ भृग॑व॒ः सूर्या॑इव॒ विश्व॒मिद्धी॒तमा॑नशुः।
इन्द्रं॒ स्तोमे॑भि॒र्म॒हय॑न्त आ॒यव॑ः प्रि॒यमे॑धासो अस्वरन्॥ २॥

2. *Kaṇvā-iva bhṛgavaḥ sūryā-iva viśvamiddhītamānaśuḥ. Indraṁ stomebhirmahayanta āyavaḥ priyamedhāso asvaran.*

Brilliant scholars and sages as well as brave heroes of the human nation and loving and intelligent citizens of the land, praising and exalting Indra in one vaulting voice, rise and reach the presence of the lord in a world their own like rays of the sun filling the world of space they know.

Kanda 20/Sukta 11

Indra Devata, Vishvamitra Rshi

इन्द्रः पूर्भिदातिरद्दासमर्कैर्विदद्वसुर्दयमानो वि शत्रून्।
ब्रह्मजूतस्तन्वा वावृधानो भूरिदात्र आपृणद्रोदसी उभे ॥ १ ॥

1. *Indraḥ pūrbhidātiraddāsamarkairvidadvasurdayamāno vi śatrūn. Brahmajūtastanvāvāvṛdhāno bhūridātra āpṛṇadrodasī ubhe.*

Indra, lord ruler of the world, overcomes the hostile forces with light and thought and the power of persuasion. He opens and expands the cities bound in the dark and, abundant and charitable as he is, relieves and rehabilitates the helpless poor. Inspired by divinity and universal vision, rising and expanding in body and mind with plenty and prosperity, merciful and freely giving, he fills both heaven and earth with light and joy.

मखस्य ते तविषस्य प्र जूतिमियर्मि वाचममृताय भूषन्।
इन्द्र क्षितीनामसि मानुषीणां विशां दैवीनामुत पूर्वयावा ॥ २ ॥

2. *Makhasya te taviṣasya pra jūtimiyarmi vācamamṛtāya bhūṣan. Indra kṣitīnāmasi mānuṣīṇāṁ viśāṁ daivīnāmuta pūrvayāvā.*

Indra, lord of life and giver of light, I arise and receive the inspiration of the power and generosity of your yajna, glorifying the divine voice for the sake of immortality. Lord of power and ruler of the world, you are the leader and pioneer of the nations of the world, ordinary people, specialized groups and exceptional people of brilliance and generosity.

इन्द्रो॑ वृ॒त्रम॑वृणो॒च्छर्धं॑नीति॒ः प्र मा॒यिना॑ममिना॒द्वर्प॑णीतिः ।
अह॒न्व्यं॑ स॒मुशध॒ग्वनेष्वा॒विर्धेना॑ अकृणोद्रा॒म्याणा॑म् ॥ ३ ॥

3. *Indro vṛtramavṛṇocchardhanītiḥ pra māyināmaminādvarpaṇītiḥ. Ahanvyaṁsamuśadhagvaneṣvāvirdhenā akṛṇodrāmyāṇām.*

Indra, heroic warrior of exploits, master of tactics, overwhelms the demon of darkness and, passionate for action, counters the magical moves of the crafty enemies and overthrows the crippled monster. Thus does he set free the cows confined in the forests, voices suppressed in silence, and the streams of water locked up in the cloud and sunrays.

इन्द्र॑ः स्व॒र्षा ज॒नय॒न्नहा॑नि जि॒गायो॒शिग्भि॑ः पृत॑ना अभि॒ष्टिः ।
प्रारो॑चय॒न्मन॑वे के॒तुमह्ना॑मवि॑न्द॒ज्ज्योति॑र्बृ॒हते रणा॑य ॥ ४ ॥

4. *Indraḥ svarṣā janayannahāni jigāyośigbhiḥ pṛtanā abhiṣṭaḥ. Prārocayanmanave ketumahnāmavindajjyotirbṛhate raṇāya.*

Indra, lord of the showers of joy, reveals and brightens the days, fights the battles alongwith his commandos, and comes out victorious. May he then unfurl the flag of the day's light and victory and win the light for the mighty battle of life as a whole in the

flow of existence.

इन्द्रस्तुजो॑ ब॒र्हणा॒ आ वि॑वेश नृ॒वद्द॑धा॒नो॒ नर्या॑ पु॒रूणि॑।
अचे॑तय॒द्धिय॑ इ॒मा ज॑रि॒त्रे प्रेमं वर्णा॑मतिरच्छु॒क्रमा॑साम्॥ ५॥

5. *Indrastujo barhaṇā ā viveśā nṛvaddadhāno naryā purūṇi. Acetayaddhiya imā jaritre premaṁ varṇamatiracchukramāsām.*

Indra, like a manly hero, commanding, overwhelming, the forces of battle, blazing with the mighty thunderbolt, breaks through the thick of enemy lines. He enlightens these thoughts and minds for the celebrant and augments this pure and unsullied light of these within.

म॒हो म॒हानि॑ पनयन्त्य॒स्येन्द्र॑स्य॒ कर्म॑ सुकृ॒ता पु॒रूणि॑।
वृ॒जने॑न वृ॒जि॒नान्त्सं पि॑पेष मा॒याभि॒र्दस्यूँ॒र॒भिभू॑त्योजाः॥ ६॥

6. *Maho mahāni panayantyasyendrasya karma sukṛtā purūṇi. Vṛjanena vṛjināntsaṁ pipeṣa māyābhirdasyūँrabhibhūtyojāḥ.*

Many great and good acts of this mighty Indra, ruler and warrior, are worthy of admiration. Lord of might and splendour, hero of victory, he crushes the guiles and evils of the wicked with his strength, and eliminates the thieves and robbers of society by the force of his tactics and intelligence.

यु॒धेन्द्रो॑ म॒ह्ना वरि॑वश्चकार दे॒वेभ्य॒ः सत्प॑तिश्चर्षणि॒प्राः।
वि॒वस्व॑त॒ः सद॑ने अस्य॒ तानि॒ विप्रा॑ उ॒क्थेभि॑ः क॒वयो॑ गृणन्ति॥ ७॥

7. *Yudhendro mahnā varivaścakāra devebhyaḥ satpatiścarṣaṇiprāḥ. Vivasvataḥ sadane asya tāni viprā ukthebhiḥ kavayo gṛṇanti.*

Indra, lover and favourite of humanity, protector and promoter of truth, reality and the good people, with his fight and force of strength and intelligence does great good deeds for the noble powers of nature and humanity. And those great exploits of his, brilliant poets and scholars celebrate with their songs of homage, the waves and echoes of which rise and resound in the house of the sun.

सत्रासाहं वरेण्यं सहोदां ससवांसं स्व ऋ पश्च देवीः ।
ससान यः पृथिवीं द्यामुतेमामिन्द्रं मदन्त्यनु धीरणासः ॥ ८ ॥

8. *Satrāsāhaṁ vareṇyaṁ sahodāṁ sasavāṁsaṁ sva rapaśca devīḥ. Sasāna yaḥ pṛthivīṁ dyāmutemā-mindraṁ madantyanu dhīraṇāsaḥ.*

People of intelligence, patience and intelligence may please and share the pleasure with Indra, lord of the world, who upholds truth and challenges untruth, who is worthy of choice, giver of strength and courage, who distinguishes between good and evil, and gives happiness, pranic energy and divine bliss, and who creates, gives and shares the gifts and beauty of this earth and heaven with us.

ससानात्याँ उत सूर्यं ससानेन्द्रः ससान पुरुभोजसं गाम् ।
हिरण्ययमुत भोगं ससान हत्वी दस्यून्प्रार्यं वर्णमावत् ॥ ९ ॥

9. *Sasānātyāň uta sūryaṁ sasānendraḥ sasāna purubhojasaṁ gām. Hiraṇyayamuta bhogaṁ sasāna hatvī dasyūnprāryaṁ varṇamāvat.*

Indra gives us the horses and other modes of fast travel. He gives us the sun and enlightenment. He gives us the cow for milk, land and speech, and golden

wealth for the sustenance of all. He destroys evil and the wicked and protects the good and virtuous people for the joy of all.

इन्द्र ओषधीरसनोदहानि वनस्पतीँरसनोदन्तरिक्षम्। बिभेद वलं नुनुदे विवाचोऽथाभवद्दमिताभिक्रतूनाम्॥ १०॥

10. *Indra oṣadhīrasanodahāni vanaspatīňrasanodantarikṣam. Bibheda valaṁ nunude vivāco' thābhavaddamitābhikratūnām.*

Indra gives us herbs and tonics everyday. He gives us waters of the firmament. He opens up the sources of strength and energy. He stimulates the organs of speech and inspires articulation and the growth of various languages. And he is the controller of the men of impetuous action to a steady state of balance in thought and will.

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ। शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम्॥ ११॥

11. *Śunaṁ huvema maghavānamindramasminbhare nṛtamaṁ vājasātau. Śṛṇvantamugramūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhānānām.*

We invoke, invite and celebrate Indra, auspicious lord of wealth, honour and excellence, friend of the good and controller of the wicked. In this battle of life, we call upon him, best and highest of men and leaders, for victory. We call upon him in all our struggles for protection, promotion and progress, for he listens to us, destroys the evils of darkness and ignorance, and wins, preserves and promotes the wealth, honour and excellence of life and culture. Great is he, mighty

lustrous, terribly irresistible, blazing, victorious.

Kanda 20/Sukta 12

Indra Devata, Vasishtha (1-6), Atri (7) Rshi

उदु ब्रह्माण्यैरत श्रवस्येन्द्रं समर्ये महया वसिष्ठ। आ यो विश्वानि शवसा ततानोपश्रोता म ईवतो वचांसि॥ १॥

1. *Udu brahmāṇyairata śravasyendraṁ samarye mahayā vasiṣṭha. Ā yo viśvāni śavasā tatānopaśrotā ma īvato vacāṁsi.*

O brilliant sage of divine vision settled in peace, raise your voice and sing songs of celebration in honour of Indra, mighty ruler of the world. In the battle business of life, glorify him who pervades the wide worlds by his might, and as I approach him he listens close by so that my words of prayer reverberate across the spaces.

अयामि घोष इन्द्र देवजामिरिरज्यन्त यच्छुरुधो विवाचि। नहि स्वमायुश्चिकिते जनेषु तानीदंहांस्यति पर्ष्यस्मान्॥ २॥

2. *Ayāmi ghoṣa indra devajāmirirajyanta yacchurudho vivāci. Nahisvamāyuścikite janeṣu tānīdaṁhāṁsyati parṣyasmān.*

I come, lord Indra, the sound of prayer rises like a battle cry with the divine waves of nature, charming, mastering, the notes resounding in the tumultuous roar. No one knows the thread of his span of life in humanity. O lord, cleanse us of those sins which pollute us to darkness.

युजे रथं गवेषणं हरिभ्यामुप ब्रह्माणि जुजुषाणमस्थुः। वि बाधिष्ट स्य रोदसी महित्वेन्द्रो वृत्राण्यप्रती जघन्वान्॥ ३॥

3. *Yuje rathaṁ gaveṣaṇaṁ haribhyāmupa brahmāṇi jujuṣāṇamasthuḥ. Vi bādhiṣṭa sya rodasī mahitvendro vṛtrāṇyapratī jaghanvān.*

I ride the chariot of worship in pursuit of the light of truth, harnessing the two carriers of mind and intellect alongwith the senses. My prayers reach the lord of love who accepts the supplicant with grace. The lord pervades both heaven and earth with his might, prevents evil, and destroys the demons of sin and darkness which we cannot even perceive with our human eyes of ordinary vision.

आपश्चित्पिप्यु स्तर्यो३ न गावो नक्षन्नृतं जरितारस्त इन्द्र।
याहि वायुर्न नियुतो नो अच्छा त्वं हि धीभिर्दयसे वि वाजान्॥ ४॥

4. *Āpaścitpipyu staryo'na gāvo nakṣannṛtaṁ jaritārasta indra. Yāhi vāyurna niyuto no acchā tvaṁ hi dhībhirdayase vi vājān.*

Indra, lord of light and action, just as waters flow and rays of light radiate over darkness, so let your celebrants, men of holy action, rise and attain to the light of truth. O lord of the cosmic chariot, come like the wind to your servants of action with grace since you bless us with mercy and with gifts of intelligence, vision and the light of divinity.

ते त्वा मदा इन्द्र मादयन्तु शुष्मिणं तुविराधसं जरित्रे।
एको देवत्रा दयसे हि मर्तानस्मिन्छूर सवने मादयस्व॥ ५॥

5. *Te tvā madā indra mādayantu śuṣmiṇaṁ tuvirādhasaṁ jaritre. Eko devatrā dayase hi martān asminchūra savane mādayasva.*

Indra, lord of might, mercy, magnanimity and giver of all round success, may the devotees blest with joy and vision of action win your pleasure and favour for the gift of strength and power, sure success and excellence in all fields to bless the celebrant. You, the one adorable lord, bless the mortals with love and mercy. Come and share our celebrations of yajnic ecstasy with us in this session.

एवेदिन्द्रं वृषणं वज्रबाहुं वसिष्ठासो अभ्य र्चन्त्यर्कैः।
स नं स्तुतो वीरवद्धातु गोमद्यूयं पात स्वस्तिभिः सदा नः॥ ६॥

6. *Evedindraṁ vṛṣaṇaṁ vajrabāhuṁ vasiṣṭhāso abhyarcantyarkaiḥ. Sa na stuto vīravaddhātu gomad yuyaṁ pāta svastibhiḥ sadā naḥ.*

Thus do brilliant poets of vision and heroes of action settled and settlers at peace with homage and adorations celebrate Indra, lord ruler and commander of world forces, giver of showers of joy and wielder of thunder arms for the world order. The lord commands forces of the youthful brave and prosperity of the world's commonwealth. Praised and celebrated thus, may the lord protect and promote us. O lord, O men of vision and potent action, protect and promote us all time with all modes of happiness and well being.

ऋजीषी वज्री वृषभस्तुराषाट्छुष्मी राजा वृत्रहा सोमपावा।
युक्त्वा हरिभ्यामुप यासदर्वाङ्माध्यन्दिने सवने मत्सदिन्द्रः॥ ७॥

7. *Ṛjīṣī vajrī vṛṣabhasturāṣāṭchuṣmī rājā vṛtrahā somapāvā. Yuktvā haribhyāmupa yāsadarvāṅ-mādhyandine savane matsadindraḥ.*

Dynamic guardian of the path of rectitude to the last, wielder of thunder, generously brave, breaker of tempestuous missiles instantly, terribly forceful, refulgent ruler and sovereign commander, destroyer of the darkest enemies and protector of peaceful prosperity and joy of the people, Indra comes post haste by fastest horses, and at the noon day session of yajna joins the celebrations of the nation's honour and excellence.

Kanda 20/Sukta 13

Indra Brhaspati (1), Maruts (2), Agni (3-4) Devatah, Vamadeva (1), Gotama (2), Kutsa (3), Vishvamitra (4) Rshis

इन्द्रश्च॒ सोमं पिबतं बृहस्पते॒ऽ स्मिन्य॒ज्ञे म॑न्दसा॒ना वृ॑षण्वसू।
आ वां विश॒न्त्विन्दवः स्वा॒भुवो॒ऽ स्मे र॒यिं सर्व॑वीरं॒ नि य॑च्छतम्॥ १॥

1. *Indraśca somaṁ pibataṁ bṛhaspate'sminyajñe mandasānā vṛṣaṇvasū. Ā vāṁ viśantvindavaḥ svābhuvo'sme rayiṁ sarvavīraṁ ni yacchatam.*

Brhaspati, master of the knowledge of omniscience, and Indra, lord ruler of the world, both rejoicing and giving showers of wealth and comfort to the people, drink the soma of bliss in this yajna of human excellence. O lords of glory in your own right, may the majesty and sublimity of divinity bless you both and may you create and give us the wealth and honour of a brave and perfect nation with a brave young generation.

आ वो॑ वहन्तु सप्तयो रघुष्यदो॑ रघुपत्वा॒नः॒ प्र जि॑गात बा॒हुभिः॑।
सीद॒ता ब॒र्हिरु॒रु व॒ः सद॑स्कृ॒तं मा॒दय॑ध्वं मरुतो॒ मध्वो॒ अन्ध॑सः॥ २॥

2. *Ā vo vahantu saptayo raghuṣyado raghupatvānaḥ pra jigāta bāhubhiḥ. Sīdatā barhiruru vaḥ sadaskṛtaṁ mādayadhvaṁ maruto madhvo andhasaḥ.*

Maruts, may superfast vehicles transport you here and everywhere. May the flying planes at top speed take you anywhere by the force of their arms. Come, the chamber is made ready for you. Come and be comfortable in the seats. Enjoy yourselves with honey sweets of food and drink.

इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया।
भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्ये मा रिषामा वयं तव ॥ ३ ॥

3. *Imaṁ stomamarhate jātavedase rathamiva saṁ mahemā manīṣayā. Bhadrā hi naḥ pramatirasya saṁsadyagne sakhye mā riṣāmā vayaṁ tava.*

This song of celebration and worship in honour of venerable Jataveda, Agni, omnipresent in the created world and lord omniscient, we sing in praise of his glory with our mind and soul in sincerity and offer it to him as a joyous holiday chariot fit for his majesty. Blessed is our mind in his company, while we sit in the assembly of devotees.

Agni, lord of light and knowledge, we pray, may we never come to suffering while we enjoy your company and friendship.

ऐभिरग्ने सरथं याह्यर्वाङ् नानारथं वा विभवो ह्यश्वाः।
पत्नीवतस्त्रिंशतं त्रींश्च देवाननुष्वधमा वह मादयस्व ॥ ४ ॥

4. *Aibhiragne sarathaṁ yāhyarvāṅ nānārathaṁ vā vibhavo hyaśvāḥ. Patnīvatastriṁśataṁ trīṁśca devānanuṣvadhamā vaha mādayasva.*

With these devas, come hither to us, Agni, Spirit of light and fire, knowledge and power and the ecstasy of life, come by one chariot or many. Exalted and omnipresent and expansive are your beams of light which transport your chariot over the quarters of space. Bring along the thirty-three devas, divinities of nature and spirit, all bountiful, with all their virtues and attributes and rejoice in the beauty of life with us.

Kanda 20/Sukta 14

Indra Devata, Saubhari Rshi

व॒यमु त्वाम॑पूर्व्य स्थू॒रं न कच्चि॒द्भर॑न्तोऽ व॒स्यव॑ः।
वाजे॑ चि॒त्रं ह॑वामहे॥ १॥

1. *Vayamu tvāmapūrvya sthūraṁ na kaccidbharanto'vasyavaḥ. Vāje citraṁ havāmahe.*

O lord sublime, eternal, first and most excellent, we, bearing almost nothing substantial but praying for protection and advancement, invoke you in our battle of life for food, energy, knowledge and ultimate victory.

उप॑ त्वा॒ कर्म॑न्नू॒तये॒ स नो॒ युवो॒ग्रश्च॑क्राम॒ यो धृ॒षत्।
त्वामिद्ध्य॑वि॒तारं ववृ॒महे॒ सखा॑य इन्द्र सा॒न॒सिम्॥ २॥

2. *Upa tvā karmannūtaye sa no yuvograścakrāma yo dhṛṣat. Tvāmiddhyavitāraṁ vavṛmahe sakhāya indra sānasim.*

We approach you for protection and success in every undertaking. O lord youthful and blazing brave

who can challenge and subdue any difficulty, pray come to our help. Indra, friends and admirers of yours, we depend on you alone as our sole saviour and victorious lord and choose to pray to you only as the lord supreme.

यो न इदमिदं पुरा प्र वस्य आनिनाय तमु व स्तुषे।
सखाय इन्द्रमूतये॥ ३॥

3. *Yo na idamidaṁ purā pra vasya ānin--āya tamu va stuṣe. Sakhāya indramūtaye.*

O friends, for the peace, freedom, progress and protection of you all, I pray to the same Indra, Lord Almighty, who has provided this beautiful world of joy for us since the very time of creation.

हर्यश्वं सत्पतिं चर्षणीसहं स हि ष्मा यो अमन्दत।
आ तु नः स वयति गव्यमश्व्यं स्तोतृभ्यो मघवा शतम्॥ ४॥

4. *Haryaśvaṁ satpatiṁ carṣaṇīsahaṁ sa hi ṣmā yo amandata. Ā tu naḥ sa vayati gavyamaśvyaṁ stotṛbhyo maghavā śatam.*

He alone is happy indeed and prospers who glorifies Indra, lord of the moving universe, protector and promoter of truth and reality and ruler and justicier of humanity, who, Lord Almighty, weaves for us this web of a hundredfold variety of earthly provision and all attainable possibility for the celebrants.

Kanda 20/Sukta 15

Indra Devata, Gotama Rshi

प्र मंहिष्ठाय बृहते बृहद्रये सत्यशुष्माय तवसे मतिं भरे।
अपामिव प्रवणे यस्य दुर्धरं राधो विश्वायु शवसे अपावृतम्॥ १॥

1. *Pra maṁhiṣṭhāya bṛhate bṛhadraye satyaśuṣmāya tavase matiṁ bhare. Apāmiva pravaṇe yasya durdharaṁ rādho viśvāyu śavase apāvṛtam.*

To the most generous lord of the world, Indra, great, awfully wealthy, truly fragrant, blissful, and mighty strong, I offer my homage of faith and celebration. His universal gift of wealth, knowledge and efficiency of karma, released and open to all for strength and enlightenment, flows freely like streams of water rushing down to the sea.

अधं ते विश्वमनु हासदिष्टय आपो निम्नेव सवना हविष्मतः। यत्पर्वते न समशीत हर्यत इन्द्रस्य वज्रः श्नथिता हिरण्ययः॥ २॥

2. *Adhate viśvamanu hāsadiṣṭaya āpo nimneva savanā haviṣmataḥ. Yatparvate na samaśīta haryata indrasya vajraḥ śnathitā hiraṇyayaḥ.*

Just as the golden glorious thunderbolt of Indra struck at the cloud reaches to the heart of the vapours and the treasure streams of water flow down to the sea, so may the fruits of the holy works of yajnic people and the wealth of the world flow to you like streams of water for your fulfilment and freedom. (The ruler is the nation's centre and chief yajamana of the nation's yajnic activity.)

अस्मै भीमाय नमसा समध्वर उषो न शुभ्र आ भरा पनीयसे। यस्य धाम श्रवसे नामेन्द्रियं ज्योतिरकारि हरितो नायसे॥ ३॥

3. *Asmai bhīmāya namasā samadhvara uṣo na śubhra ā bharā panīyase. Yasya dhāma śravase nāmendriyaṁ jyotirakāri harito nāyase.*

O man of knowledge, come to the auspicious yajna like the glorious dawn, bearing gifts of food, power and energy for this awful lord of majesty and charity, whose house, famous for gold and chant of the Word, emanates the light and power of science and knowledge like the spaces in the morning reflecting the light and glory of the dawn.

इमे त इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य चरामसि प्रभूवसो।
नहि त्वदन्यो गिर्वणो गिरः सघत्क्षोणीरिव प्रति नो हर्य तद्वचः॥ ४॥

4. *Ime ta indra te vayaṁ puruṣṭuta ye tvārabhya carāmasi prabhūvaso. Nahi tvadanyo girvaṇo giraḥ saghatkṣoṇīriva prati no harya tadvacaḥ.*

These are yours, Indra, we are yours, O lord praised and celebrated by all. Beginning with you we go about the business of living, lord of existence and shelter of life. Other than you there is no one else, Lord of holy Word, who would listen to our prayer. Hear our prayer as the voice of earth and humanity and respond with grace.

भूरि त इन्द्र वीर्यं तव स्मस्यस्य स्तोतुर्मघवन्कामुमा पृण।
अनु ते द्यौर्बृहती वीर्यं मम इयं च ते पृथिवी नेम ओजसे॥ ५॥

5. *Bhūri ta indra vīryaṁ tava smasyasya stoturmaghavankāmamā pṛṇa. Anu te dyaurbṛhatī vīryaṁ-mama iyaṁ ca te pṛthivī nema ojase.*

Great is your power and splendour, Indra. We are yours, under your law and shelter. Lord of glory, listen to this devotee and grant his prayer. The vast

heaven acknowledges and celebrates your power and glory. This earth too does homage to your might and grandeur.

त्वं तमिन्द्र पर्वतं महामुरुं वज्रेण वज्रिन्पर्वशश्चकर्तिथ।
अवासृजो निवृताः सर्तवा अपः सत्रा विश्वं दधिषे केवलं सहः ॥ ६ ॥

6. *Tvaṁ tamindra parvataṁ mahāmuruṁ vajreṇa vajrinparvaśaścakartitha. Avāsṛjo nivṛtāḥ sartavā apaḥ satrā viśvaṁ dadhiṣe kevalaṁ sahaḥ.*

Indra, lord of the thunderbolt, you break that mountainous cloud of vast dimensions part by part with the thunderbolt of lightning energy. You release the held up waters for downward flow in the streams. Eternal and absolute lord of omnipotence, you alone wield and sustain the universe and universal energy.

Kanda 20/Sukta 16

Brhaspati Devata, Ayasya Rshi

उदप्रुतो न वयो रक्षमाणा वावदतो अभ्रियस्येव घोषाः।
गिरिभ्रजो नोर्मयो मदन्तो बृहस्पतिमभ्यर्का अनावन् ॥ १ ॥

1. *Udapruto na vayo rakṣamāṇā vāvadato abhriyasyeva ghoṣāḥ. Giribhrajo normayo madanto bṛhaspatimabhyarkā anāvan.*

Like aquatic birds playing on water, like watchful guards raising their voice, like the rolling rumble of rain clouds, like rippling streams flowing down mountain slopes, the celebrants raise their hymns of adoration to Brhaspati.1. Like aquatic birds playing

on water, like watchful guards raising their voice, like the rolling rumble of rain clouds, like rippling streams flowing down mountain slopes, the celebrants raise their hymns of adoration to Brhaspati.

सं गोभिरांङ्गिरसो नक्षमाणो भगंइवेदर्यमणं निनाय। जनेमित्रो न दम्पती अनक्ति बृहस्पते वाजयाशूँरिवाजौ॥ २॥

2. *Saṁ gobhirāṅgiraso nakṣamāṇo bhagaivedaryamaṇaṁ ninā ya. Jane mitro na dampatī anakti bṛhaspate vājayāśūṅrivājau.*

Just as Angirasa, enlightened disciple of the sage of living knowledge, as Bhaga, divine lord of light and grandeur, leads his friend to knowledge and prosperity, as a friend leads a couple in the community to come together in marriage, so O Brhaspati, inspire and energise the aspirants to go forward and win their goal by the light and words of divinity.2. Just as Angirasa, enlightened disciple of the sage of living knowledge, like Bhaga, divine lord of light and grandeur, leads his friend to knowledge and prosperity, as a friend leads a couple in the community to come together in marriage, so O Brhaspati, inspire and energise the aspirants to go forward and win their goal by the light and words of divinity.

साध्वर्या अतिथिनीरिषिरा स्पार्हाः सुवर्णा अनवद्यरूपाः। बृहस्पतिः पर्वतेभ्यो वितूर्या निर्गा ऊपे यवमिव स्थिविभ्यः॥ ३॥

3. *Sādhvaryā atithinīriṣirā spārhāḥ suvarṇā anavadyarūpāḥ. Bṛhaspatiḥ parvatebhyo vitūryā nirgā ūpe yavamiva sthivibhyaḥ.*

Replete with pure, living energy, ever on the move, loved, coveted, brilliant golden, beautiful in form, such are the rays of light and vitality which Brhaspati, the sun, recovers from the deep caverns of darkness and sends them down to clouds and earth as a farmer sows the seeds of barley in the field.3. Replete with pure, living energy, ever on the move, loved, coveted, brilliant golden, beautiful in form, such are the rays of light and vitality which Brhaspati, the sun, recovers from the deep caverns of darkness and sends them down to clouds and earth as a farmer sows the seeds of barley in the field.

आप्रुषायन्मधुन ऋतस्य योनिमवक्षिपन्नर्क उल्कामिव द्योः ।
बृहस्पतिरुद्धर न्नश्मनो गा भूम्या उद्नेव वि त्वचं बिभेद ॥ ४ ॥

4. *Āpruṣāyanmadhuna ṛtasya yonimavakṣipannarka ulkāmiva dyoḥ. Bṛhaspatiruddharannaśmano gā bhūmyā udneva vi tvacaṁ bibheda.*

Sprinkling the womb of life with honey sweets of vitality like the sun radiating the rays of light from the regions of heaven, Brhaspati recovers the showers of life from the clouds and, as showers of water seep into the crust of earth, so the seeds of life are vested and borne in the earth. Sprinkling the womb of life with the honey sweets of vitality like the sun radiating the rays of light from the regions of heaven, Brhaspati recovers the showers of life from the clouds and, as showers of water seep into the crust of earth, so the seeds of life are vested and borne in the earth.

अप ज्योतिषा तमो अन्तरिक्षादुद्नः शीपालमिव वात आजत् । बृहस्पतिरनुमृश्या वलस्याभ्रमिव वात आ चक्र आ गाः ॥ ५ ॥

5. *Apa jyotiṣā tamo antarikṣādudnaḥ śīpālamiva vāta ājat. Bṛhaspatiranumṛśyā valasyābhramiva vāta ā cakra ā gāḥ.*

As the sun removes darkness with light from the middle regions, as the wind removes the cover of moss and grass from the surface of water, so does Brhaspati, lord of the expansive universe, with deep thought, remove the cover of the darkness of nescience and sets in motion the dynamics of nature's creativity in circuits of energy as the motions of the wind.5. As the sun removes darkness with light from the middle regions, as the wind removes the cover of moss and grass from the surface of water, so does Brhaspati, lord of the expansive universe, with deep thought, remove the cover of the darkness of nescience and sets in motion the dynamics of nature's creativity in circuits of energy as the motions of the wind.

यदा वलस्य पीयतो जसुं भेद् बृहस्पतिरग्नितपोभिरर्कैः ।
दद्भिर्न जिह्वा परिविष्टमाददाविर्निधीँरकृणोदुस्रियाणाम् ॥ ६ ॥

6. *Yadā valasya pīyato jasuṁ bhed bṛhaspatiragnitapobhirarkaiḥ. Dadbhirna jihvā pariviṣṭamādadāvirnidhīṁrakṛṇodusriyāṇām.*

When Brhaspati, with the flames of fire and rays of the light of his creative will, breaks through the darkness of nescience covering the primeval potential existence and takes it over as the tongue takes over the food crushed by teeth, then he opens up and reveals the vast reservoir of his energies of the dynamics of creative nature.6. When Brhaspati with the flames of fire and rays of the light of his creative will breaks through the

darkness of nescience covering the primeval potential existence and takes it over as the tongue takes over the food crushed by teeth, then he opens up and reveals the vast reservoir of his energies of the dynamics of creative nature.

बृहस्पतिरमत हि त्यदासां नाम स्वरीणां सदने गुहा यत्।
आण्डेव भित्त्वा शकुनस्य गर्भमुदुस्रियाः पर्वतस्य त्मनाजत्॥ ७॥

7. *Bṛhaspatiramata hi tyadāsāṁ nāma svarīṇāṁ sadane guhā yat. Āṇḍeva bhittvā śakunasya garbhamudusriyāḥ parvatasya tmanājat.*

Brhaspati knows the name and identity of these voluble facts and processes of existence which are present but hidden in the deep womb of nature and which, radiating like rays of light and flowing like streams, grow and come into being as chicks on maturity break the bird's egg and spring into full life.7. Brhaspati knows the name and identity of these voluble facts and processes of existence which are present but hidden in the deep womb of nature and which, radiating like rays of light and flowing like streams, grow and come into being as chicks on maturity break the bird's egg and spring into full life.

अश्नापिनद्धं मधु पर्यपश्यन्मत्स्यं न दीन उदनि क्षियन्तम्।
निष्टज्जभार चमसं न वृक्षाद् बृहस्पतिर्विर्वेणा विकृत्य॥ ८॥

8. *Aśnāpinaddhaṁ madhu paryapaśyanmatsyaṁ na dīna udani kṣiyantam. Niṣṭajjabhāra camasaṁ na vṛkṣād bṛhaspatirviraveṇā vikṛtya.*

Brhaspati sees the sweetness and beauty of

human life caught up in the bonds of pleasure and sufferance in the body like a fish caught up in shallow waters, and he raises and refines it like a cup of soma for the divinities, crafted from rough wood, having refined and blest it by the resounding voice of revelation.8. Brhaspati sees the sweetness and beauty of human life caught up in the bonds of pleasure and sufferance in the body like a fish caught up in shallow waters, and he raises and refines it like a cup of soma for the divinities, crafted from rough wood, having refined and blest it by the resounding voice of revelation.

सोषामविन्दत्स स्वः सो अग्निं सो अर्केण वि बबाधे तमांसि। बृहस्पतिर्गोवपुषो वलस्य निर्मज्जानं न पर्वणो जभार॥ ९॥

9. *Soṣāmavindatsa svaḥ so agniṁ so arkeṇa vi babādhe tamāṁse. Bṛhaspatirgovapuṣo valasya nirmajjānaṁ na parvaṇo jabhāra.*

The blessed man realises the light of the dawn of knowledge, the light and bliss of heaven, the vision of refulgent divinity, and with that light wards off the darkness of evil and ignorance. Indeed, Brhaspati raises the man subjected to body, senses and mind, now blest with divine vision like a real man, otherwise completely sinking in the depths of darkness and evil.9. The blessed man realises the light of the dawn of knowledge, the light and bliss of heaven, the vision of refulgent divinity, and with that light wards off the darkness of evil and ignorance. Indeed, Brhaspati raises the man subject to body, senses and mind, now blest with divine vision like a real man, otherwise completely sinking in the depths of darkness and evil.

हि॒मेव॑ प॒र्णा मु॑षि॒ता वना॑नि॒ बृह॒स्पति॑नाकृपयद्व॒लो गाः।
अ॒ना॒नु॒कृ॒त्यम॑पु॒नश्च॑कार॒ यात्सूर्या॒मासा॑ मि॒थ उ॒च्चरा॑तः ॥ १० ॥

10. *Himeva parṇā muṣitā vanāni bṛhaspatināākṛpayadvalo gāḥ. Anānukṛtyamapunaścakāra yātsūryāmāsā mitha uccarātaḥ.*

Just as the leaves of forest trees are made to fall by winter, so darkness is dispelled and light is created, so is ignorance dispelled and the light of Vedic revelation revealed by Brhaspati, and that is an act he does unparalleled and unrepeated as long as the sun and moon shine together and illuminate the days and nights.10. Just as the leaves of forest trees are made to fall by winter, so darkness is dispelled and light is created, so is ignorance dispelled and the light of Vedic revelation revealed by Brhaspati, and that is an act he does unparallelled and unrepeated as long as the sun and moon shine together and illuminate the days and nights.

अ॒भि श्या॒वं न कृ॒शने॑भि॒रश्वं॒ नक्ष॑त्रेभिः पि॒तरो॒ द्याम॑पिंशन्।
रात्र्या॑ तमो॒ अद॑धु॒र्ज्योति॒र ह॒न्बृह॒स्पति॑र्भि॒नदद्रिं॑ वि॒दद्गाः ॥ ११ ॥

11. *Abhi śyāvaṁ na kṛśanebhiraśvaṁ nakṣatrebhiḥ pitaro dyāmapiṁśan. Rātryāṁ tamo adadhurjyotirahanbṛhaspatirbhinadadriṁvidadgāḥ.*

Like a dark horse adorned with golden trappings, the rays of light adorn the heavens with stars. Brhaspati vests darkness in the night and light in the day, breaks the cloud, releases the light and showers recovering the light of existence from the night of annihilation, and enlightens the heart of darkness with revelations of the light of Divinity.11. Like a dark horse adorned with golden trappings, the rays of light adorn

the heavens with stars. Brhaspati vests darkness in the night and light in the day, breaks the cloud, releases the light and showers recovering the light of existence from the night of annihilation, and enlightens the heart of darkness with revelations of the light of divinity.

इदमकर्म नमो अभ्रियाय यः पूर्वीरन्वानोनवीति। बृहस्पतिः स हि गोभिः सो अश्वैः स वीरेभिः स नृभिर्नो वयो धात्॥ १२॥

12. *Idamakarma namo abhriyāya yaḥ pūrvīranvānonavīti. Bṛhaspatiḥ sa hi gobhiḥ so aśvaiḥ sa vīrebhiḥ sa nṛbhirno vayo dhāt.*

This homage we offer to Brhaspati, lord of living waters and thunder, who reveals the eternal words of divine knowledge. May that lord bless us with good health and long age with lands, cows and the light of knowledge, horses, transport and advancement, brave progeny, leading lights and enlightened people.

Kanda 20/Sukta 17

Indra Devata, Krshna (1-11), Vasishtha (12) Rshi

अच्छा म इन्द्रं मतयः स्वर्विदः सध्रीचीर्विश्वा उशतीरनूषत। परि ष्वजन्ते जनयो यथा पतिं मर्यं न शुन्ध्युं मघवानमूतये॥ १॥

1. *Acchā ma indraṁ matayaḥ svarvidaḥ sadhrīcīrviśvā uśatīranūṣata. Pari ṣvajante janayo yathā patiṁ maryaṁ na śundhyuṁ maghavānamūtaye.*

All my thoughts, words and actions, all together in perfect unison concentrated on the love and light of divinity, ecstatically adore and celebrate Indra, Lord

Almighty of existence. Just as wives with love embrace their human lover, protector and husband, so do my prayers centre on Indra, lord of glory, power and purity, for all round protection, promotion and well being.1. All my thoughts, words and actions, all together in perfect unison concentrated on the love and light of divinity, ecstatically adore and celebrate Indra, lord almighty of existence. Just as wives with love embrace their human lover, protector and husband, so do my prayers centre on Indra, lord of glory, power and purity, for all round protection, promotion and well being.

न घा त्वद्रिगप वेति मे मनस्त्वे इत्कामं पुरुहूत शिश्रय।
राजेव दस्म नि षदोऽधि बर्हिष्यस्मिन्त्सु सोमेऽवपानमस्तु ते॥ २॥

2. *Na ghā tvadrigapa veti me manastve itkāmaṁ puruhūta śiśraya. Rājeva dasma ni ṣado'dhi barhiṣyasmintsu some' vapānamastu te.*

Indra, lord universally invoked and celebrated, may my mind and soul having surrendered its love and ambition to you, never go astray from the presence such as yours. O lord beatific and glorious, you abide on my vedi and in my heart as the sovereign ruling presence. May your divine love, joy and protection ever abide in this mind and soul and bless it with peace and joy in your presence.2. Indra, lord universally invoked and celebrated, may my mind and soul having surrendered its love and ambition to you, never go astray from the presence such as yours. O lord beatific and glorious, you abide on my vedi and in my heart as the sovereign ruling presence. May your divine love, joy and protection ever abide in this mind and soul and bless it with peace and joy in your presence.

विषूवृदिन्द्रो अमतेरुत क्षुधः स इद्रायो मघवा वस्व ईशते। तस्येदिमे प्रवणे सप्त सिन्धवो वयो वर्धन्ति वृषभस्य शुष्मिणः॥ ३॥

3. *Viṣūvṛdindro amateruta kṣudhaḥ sa idrāyo maghavā vasva īśate. Tasyedime pravaṇe sapta sindhavo vayo vardhanti vṛṣabhasya śuṣmiṇaḥ.*

Indra, lord of all power and glory, dynamic presence all round in the world, dispels hunger and ignorance, he rules and dispenses wealth, power and peace of shelter and settlement. Indeed, under the rule of this mighty generous master, all these seven streams of nature, life and living energy flow on and evolve to perfection. (This is true of both the external world of nature under the law of the cosmic spirit and of the internal world of mind and pranic energy under the will of the spirit within.)3. Indra, lord of all power and glory, dynamic presence all round in the world, dispels hunger and ignorance, rules and dispenses wealth, power and peace of shelter and settlement. Indeed, under the rule of this mighty generous master, all these seven streams of nature, life and living energy flow on and evolve to perfection. (This is true of both the external world of nature under the law of the cosmic spirit and of the internal world of mind and pranic energy under the rule of the spirit within.)

वयो न वृक्षं सुपलाशमासदन्त्सोमास इन्द्रं मन्दिनश्चमूषदः। प्रैषामनीकं शवसा दविद्युतद्विदत्स्वर्मनवे ज्योतिरार्यम्॥ ४॥

4. *Vayo na vṛkṣaṁ supalāśamāsadantsomāsa indraṁ mandinaścamūṣadaḥ. Praiṣāmanīkaṁ śavasā davidyutadvidatsvarmanave jyotirāryam.*

Just as birds take to the tree of rich foliage for rest and replenishment of life energy, so does the soma cheer and energy of the sevenfold fluent streams of cosmic and individual systems take to Indra, the soul, for life and peace and joy. Then the expressive face of these shines with the splendour of Indra, and thus the living light of divinity descends in showers for the bliss of man. Just as birds take to the tree of rich foliage for rest and replenishment of life energy, so the soma cheer and energy of the sevenfold fluent streams of cosmic and individual systems take to Indra, the soul, for life and peace and joy. Then the expressive face of these shines with the splendour of Indra, and thus the living light of divinity descends in showers for the bliss of man.

कृ॒तं न श्व॒घ्नी वि चि॑नोति॒ देव॑ने सं॒वर्गं॒ यन्म॒घवा॒ सूर्यं॒ जय॑त्।
न तत्ते॑ अ॒न्यो अनु॑ वी॒र्यं॑ ∫ शक॒न्न पु॑रा॒णो म॑घव॒न्नोत नूत॑नः ॥ ५ ॥

5. *Kṛtaṁ na śvaghnī vi cinoti devane saṁvargaṁ yanmaghavā sūryaṁ jayat. Na tatte anyo anu vīryaṁśakanna purāṇo maghavannota nūtanaḥ.*

Just as a player in the game casts the die and wins and piles up his gains, so does Indra, lord omnipotent and omnificent, in this pleasure garden of the dynamics of existence, win over the sun and the rain bearing cloud. O Lord Almighty, no one else can possibly equal your might, no one old or new. Just as a player in the game casts the die and wins and piles up his gains, so does Indra, lord omnipotent and omnificent, in this pleasure garden of the dynamics of existence win over the sun and the rain bearing cloud. O lord

almighty, no one else can possibly equal your might, no one old or new.

विशंविशं मघवा पर्यशायत जनानां धेना अवचाकशद् वृषा। यस्याह शक्रः सवनेषु रण्यति स तीव्रैः सोमैः सहते पृतन्यतः ॥ ६ ॥

6. *Viśaṁviśaṁ maghavā paryaśāyata janānāṁ dhenā avacākaśad vṛṣā. Yasyāha śakraḥ savaneṣu raṇyati sa tīvraiḥ somaiḥ sahate pṛtanyataḥ.*

The Lord of glory abides with all people of the world whosoever they be. The generous lord knows, listens and grants all prayers of the people. Whosoever the devotee whose yajnas the mighty one joins and enjoys, that celebrant wins over all his rivals and adversaries by the power of his ardent soma offerings of holy action in yajna. The lord of glory abides with all people of the world whosoever they be. The generous lord knows, listens and grants all prayers of the people. Whosoever the devotee whose yajnas the mighty one joins and enjoys, that celebrant wins over all his rivals and adversaries by the power of his ardent soma offerings of holy action in yajna.

आपो न सिन्धुमभि यत्समक्षरन्त्सोमास इन्द्रं कुल्याइव ह्रदम्। वर्धन्ति विप्रा महो अस्य सादने यवं न वृष्टिर्दिव्येन दानुना ॥ ७ ॥

7. *Āpo na sindhumabhi yatsamakṣarantsomāsa indraṁ kulyā-iva hradam. Vardhanti viprā maho asya sādane yavaṁ na vṛṣṭirdivyena dānunā.*

As rivers flow into the sea, as streams of rain flow into the lake, so do the beauties of faith and pleasure

in soma yajnas concentrate on Indra, glory of the world. As showers of rain with profuse divine generosity raise the crops of barley and the plants grow up in ecstasy, so in the homely presence of this generous lord of sublimity, saints and sages rise and shine in moral and spiritual grandeur. As rivers flow into the sea, as streams of rain flow into the lake, so do the beauties of faith and pleasure in soma yajnas concentrate on Indra, glory of the world. As showers of rain with profuse divine generosity raise the crops of barley and the plants grow up in ecstasy, so in the homely presence of this generous lord of sublimity, saints and sages rise and shine in moral and spiritual grandeur.

वृषा न क्रुद्धः पतयद्रजःस्वा यो अर्यपत्नीरकृणोदिमा अपः ।
स सुन्वते मघवा जीरदानवेऽ विन्दज्ज्योतिर्मनवे हविष्मते ॥ ८ ॥

8. *Vṛṣā na kruddhaḥ patayadrajaḥ svā yo aryapatnīrakṛṇodimā apaḥ. Sa sunvate maghavā jīradānave'vindajjyotirmanave haviṣmate.*

Just as the swelling cloud causes the vapours of water in the skies to be released of itself and lets these showers of rain fall upon the earth, so does Indra, lord of glorious generosity, bring showers of light and bliss for the generous man of charity who offers the homage of soma to the lord for humanity.8. Just as the swelling cloud causes the vapours of water in the skies to be released of itself and lets these showers of rain fall upon the earth, so does Indra, lord of glorious generosity, bring showers of light and bliss for the generous man of charity who offers the homage of soma to the lord for humanity.

उज्जायतां पर॒शुर्ज्योति॑षा स॒ह भूया ऋ॒तस्य॑ सु॒दुघा॑ पुराण॒वत्।
वि रो॑चतामरु॒षो भा॒नुना॒ शुचिः॒ स्व॑र्ण॒ शु॒क्रं शो॑शुचीत॒ सत्प॑तिः॥ ९॥

9. *Ujjāyatāṁ paraśurjyotiṣā saha bhūyā ṛtasya sudughā purāṇavat. Vi rocatāmaruṣo bhānunā śuciḥ svarṇa śukraṁ śuśucīta satpatiḥ.*

Let the thunderbolt of power and justice rise, let the voice of truth and law divine be generous, creative and fruitful as ever before, let the bright sun rise with its immaculate light and glory, may the lord protector and promoter of the good reveal the light and power of divinity as the bliss of heaven.9. Let the thunderbolt of power and justice arise, let the voice of truth and law divine be generous, creative and fruitful as ever before, let the bright sun rise with its immaculate light and glory, may the lord protector and promoter of the good reveal the light and power of divinity as the bliss of heaven.

गोभि॑ष्टरे॒मामति॑तिं दु॒रेवा॑ं यवे॑न॒ क्षुधं॑ पुरुहू॒त विश्वा॑म्।
व॒यं राज॑भिः प्रथ॒मा धना॑न्य॒स्माके॑न वृ॒जने॑ना जयेम॥ १०॥

10. *Gobhiṣṭaremāmatiṁ durevāṁ yavena kṣudhaṁ puruhūta viśvām. Vayaṁ rājabhiḥ prathamā dhanānyasmākena vṛjanenā jayema.*

Let us dispel the darkness of ignorance with the communication of universal knowledge, let us remove the world's hunger with food production, let us reclaim our original wealth of knowledge, power and prosperity with our innate lights and enlightened actions. Let us dispel the darkness of ignorance with the communication of universal knowledge, let us remove the world's

hunger with food production, let us reclaim our original wealth of knowledge, power and prosperity with our innate lights and enlightened actions.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥ ११ ॥

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasmādadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibhyo varivaḥ kṛṇotu.*

May Brhaspati, Lord of Infinity and the master of knowledge, protect us against the violence of sin and sinners upfront, behind, above or below. May Indra, ruler and friend of humanity, create and lead us to the wealth of life for us and our friends, all at present and in our midst.11. May Brhaspati, lord of Infinity and the master of knowledge protect us against the violence of sin and sinners upfront, behind, above or below. May Indra, ruler and friend of humanity, create and lead us to the wealth of life for us and our friends, all at present and in our midst.

बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य । धत्तं रयिं स्तुवते कीरये चिद्यूयं पात स्वस्तिभिः सदा नः ॥ १२ ॥

12. *Bṛhaspate yuvamindraśca vasvo divyasyeśāthe uta pārthivasya. Dhattaṁ rayiṁ stuvate kīraye cidyūyaṁ pāta svastibhiḥ sadā naḥ.*

Brhaspati, lord of this vast universe, and Indra, you are lords omnipotent of the glory and majesty of the world, you rule and order the light of heaven and the wealths of the earth. Pray bear and bring the light of

divinity and wealth of the world to bless the celebrant and the worshipper. O lords and divinities of nature and humanity, protect and promote us with all modes and means of peace, prosperity and excellence all ways all time.

Kanda 20/Sukta 18 (Surrender and Security)

Indra Devata, Medhatithi and Priyamedha (1-3), Vasishtha (4-6) Rshi

वयमु त्वा तदिदर्था इन्द्र त्वायन्तः सखायः ।
कण्वा उक्थेभिर्जरन्ते ॥ १ ॥

1. *Vayamu tvā tadidarthā indra tvāyantaḥ sakhāyaḥ. Kaṇvā ukthebhirjarante.*

Indra, we too have the same aims and objectives as you. We are your friends and admirers. We know and wish to achieve, and with all words of praise and appreciation, we adore you as others, wise devotees, do.

न घेमन्यदा पपन वज्रिन्नपसो नविष्टौ ।
तवेदु स्तोमं चिकेत ॥ २ ॥

2. *Na ghemanyadā papana vajrinnapaso naviṣṭau. Tavedu stomaṁ ciketa.*

Indra, lord of thunder and justice, in the beginning of a new plan, action or programme of holiness, I adore none else but you. I know only one song of adoration and that is for you alone.

इच्छन्ति देवाः सुन्वन्तं न स्वप्नाय स्पृहयन्ति ।
यन्ति प्रमादमतन्द्राः ॥ ३ ॥

3. *Icchanti devāḥ sunvantaṁ na svapnāya spṛhayanti. Yanti pramādamatandrāḥ.*

Divines of brilliance and holy action love those engaged in creative actions of piety. They care not for dreams and love no dreamers. Active, wakeful and realistic beyond illusion, they achieve the joy of success in life.

वयमिन्द्र त्वायवोऽभि प्र णोनुमो वृषन्।
विद्धी त्वस्य नो वसो॥ ४॥

4. *Vayamindra tvāyavo'bhi pra ṇonumo vṛṣan. Viddhī tvasya no vaso.*

Indra, generous and valorous lord ruler, giver of settlement, peace and progress, we are your admirers, and we stand for you. O lord, know this of us, for us and for the nation.

मा नो निदे च वक्तवेऽर्यो रन्धीररावृणे।
त्वे अपि क्रतुर्मम॥ ५॥

5. *Mā no nide ca vaktave'ryo randhīrarāvṇe. Tve api kraturmama.*

O lord ruler of the nation, leave us not to the reviler, malignant scandaliser, and the selfish miser. My strength, intelligence and action sustains in you and flows from there.

त्वं वर्मासि सप्रथः पुरोयोधश्च वृत्रहन्।
त्वया प्रति ब्रुवे युजा॥ ६॥

6. *Tvaṁ varmāsi saprathaḥ puroyodhaśca vṛtrahan. Tvayā prati bruve yujā.*

You are the celebrated armour of defence and all round protection, front rank warrior, destroyer of evil, darkness and want: committed to you in covenant, I say so and bind myself.

Kanda 20/Sukta 19 (Self-integration)

Indra Devata, Vishvamitra Rshi

वार्त्रहत्याय शवसे पृतनाषाह्याय च।
इन्द्र त्वा वर्तयामसि॥ १॥

1. *Vārtrahatyāya śavase pṛtanāṣāhyāya ca.*
Indra tvā vartayāmasi.

Indra, lord of honour and valour, commander of the forces of life and freedom, we pledge to abide by you and exhort you for breaking of the clouds of rain, for the destruction of darkness and evil, for rousing courage and valour, and for challenging and beating back the enemy in battle. And we pray, inspire and exhort us too with full power and preparation.

अर्वाचीनं सु ते मन उत चक्षुः शतक्रतो।
इन्द्र कृण्वन्तु वाघतः॥ २॥

2. *Arvācīnaṁ su te mana uta cakṣuḥ śatakrato. Indra kṛṇvantu vāghataḥ.*

Indra, lord destroyer of evil and enemies, hero of a hundred acts of yajnic creation and development, may the sages of vision, imagination and effective communication refresh and update your mind and eye with foresight so that you face the challenges of the present time successfully.

नामानि ते शतक्रतो विश्वाभिर्गीर्भिरीमहे।
इन्द्राभिमातिषाह्ये ॥ ३ ॥

3. *Nāmāni te śatakrato viśvābhirgīrbhirīmahe. Indrābhimātiṣāhye.*

Indra, lord ruler excellent and honourable, hero of a hundred acts of imaginative vision, with all our best words, thoughts and resolutions, we pray and exhort you to realise your names and attributes in action so that under your leadership we may face the challenges of the time successfully against the arrogant and proud enemies.

पुरुष्टुतस्य धामभिः शतेन महयामसि।
इन्द्रस्य चर्षणीधृतः ॥ ४ ॥

4. *Puruṣṭutasya dhāmabhiḥ śatena mahayāmasi. Indrasya carṣaṇīdhṛtaḥ.*

We exhort and exalt Indra, universally admired ruler of the world and sustainer of his people, by hundredfold celebrations of his names, attributes and brilliant exploits of heroism.

इन्द्रं वृत्राय हन्तवे पुरुहूतमुप ब्रुवे। भरेषु वाजसातये ॥ ५ ॥

5. *Indraṁ vṛtrāya hantave puruhūtamupa bruve. Bhareṣu vājasātaye.*

I invoke Indra, invoked and worshipped by all, for the destruction of evil and victory in life's battles for food, energy, prosperity and progress.

वाजेषु सासहिर्भव त्वामीमहे शतक्रतो।
इन्द्र वृत्राय हन्तवे ॥ ६ ॥

6. *Vājeṣu sāsahirbhava tvāmīmahe śatakrato.*
Indra vṛtrāya hantave.

Indra, be the challenger, warrior and winner of battles for prosperity and progress. O lord of a hundred creative actions, we invoke, exhort and exalt you for break up of the cloud into rain and elimination of the demon of darkness, ignorance, injustice and poverty.

द्युम्नेषु॑ पृतनाज्ये॑ पृत्सु॒तूर्षु॒ श्रव॑ःसु च।
इन्द्र॒ साक्ष्वा॒भिमा॑तिषु॥ ७॥

7. *Dyumneṣu pṛtanājye pṛtsutūrṣu śravaḥ su ca.*
Indra sākṣvābhimātiṣu.

In the battles of forces in plans and programmes of development for prosperity and excellence, in the contests of forces positive and negative for good and evil, in the onslaughts of stormy troops of hostility in the efforts for growth in food, energy and enlightenment, in the struggles for self-realisation against pride and arrogance, Indra, O spirit of the soul, voice of conscience, genius of the nation, and invincible strength of character, tolerate, endure, challenge, fight and throw out the enemies of life's light and joy.

Kanda 20/Sukta 20

Indra Devata, Vishvamitra (1-4), Grtsamada (5-7) Rshi

शु॒ष्मिन्त॑मं न ऊ॒तये॑ द्यु॒म्निनं पाहि॒ जागृ॑विम्।
इन्द्र॒ सोमं शतक्रतो॥ १॥

1. *Śuṣmintamaṁ na ūtaye dyumninaṁ pāhi jāgṛvim.*
Indra somaṁ śatakrato.

Indra, lord ruler of the world, protector of life

and humanity, leader of a hundred noble actions and master of knowledge, for our protection and progress, protect, defend, govern and promote the strongest and most prosperous, most brilliant and honourable, and the most wakeful and vigilant powers and people, and thus defend and safeguard the honour, happiness and excellence of the nation.

इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु।
इन्द्र तानि त आ वृणे ॥ २ ॥

2. *Indriyāṇi śatakrato yā te janeṣu pañcasu.*
Indra tāni ta ā vṛṇe.

Indra, ruler of the world, master of a hundred noble acts of governance, your powers and organs of perception operating among all the five classes of people, i.e., teachers and intellectuals, ruling powers and defence forces, producers and business men, ancillaries, and others, I accept and honour all these as powers and forces of yours.

अगन्निन्द्र श्रवो बृहद्द्युम्नं दधिष्व दुष्टरम्।
उत्ते शुष्मं तिरामसि ॥ ३ ॥

3. *Agannindra śravo bṛhad dyumnaṁ dadhiṣva duṣṭaram. Utte śuṣmaṁ tirāmasi.*

Indra, ruler and protector of the world, the assets of the dominion are high and rising. Hold and govern this formidable wealth, honour and excellence of the nation. And let us all, we pray, raise and exalt your courage and power, honour and glory.

अर्वावतो न आ गह्यथो शक्र परावतः।
उ लोको यस्ते अद्रिव इन्द्रेह तत आ गहि ॥ ४ ॥

4. *Arvāvato na ā gahyatho śakra parāvataḥ.*
U loko yaste adriva indreha tata ā gahi.

Indra, lord of might, ruler of the clouds, wielder of the thunderbolt and refulgent as the sun, come to us from far and from near, wherever you are. And whatever or wherever your abode, from there come to us here and now.

इन्द्रो॑ अङ्ग म॒हद्भ॒यम॒भी षदप॑ चुच्यवत्।
स हि स्थि॒रो विच॑र्षणिः ॥ ५ ॥

5. *Indro aṅga mahadbhayamabhī ṣadapa cucyavat.*
Sa hi sthiro vicarṣaṇiḥ.

Indra, light of life, dear as breath of vitality, mighty great, blazing as the sun which is stable in its orbit and enlightens and watches us all as it moves, may, we pray, remove all fear and give us freedom.

इन्द्र॑श्च मृ॒डया॑ति नो॒ न नः॑ प॒श्चाद॒घं न॑शत्।
भ॒द्रं भ॑वाति नः पु॒रः ॥ ६ ॥

6. *Indraśca mṛḍayāti no na naḥ paścādaghaṁ naśat.*
Bhadraṁ bhavāti naḥ puraḥ.

May Indra, lord omnipotent, and the sun bless us with peace and comfort, and may sin and evil, we pray, never touch us either before or after, and may good alone be our share and fortune for all time.

इन्द्र॒ आशा॑भ्य॒स्परि॒ सर्वा॑भ्यो॒ अभ॑यं करत्।
जेता॒ शत्रू॒न्विच॑र्षणिः ॥ ७ ॥

7. *Indra āśābhyaspari sarvābhyo abhayaṁ karat.*
Jetā śatrūnvicarṣaṇiḥ.

May Indra, lord omnipotent beyond all fear and violence, grant us freedom from all quarters of space. He watches all and he is the supreme victor over all enemies and contrarieties.

Kanda 20/Sukta 21

Indra Devata, Savya Rshi

न्यू३षु वाचं प्र महे भरामहे गिर इन्द्राय सदने विवस्वतः ।
नू चिद्धि रत्नं ससतामिवाविदन्न दुष्टुतिर्द्रविणोदेषु शस्यते ॥ १ ॥

1. *Nyūṣu vācaṁ pra mahe bharāmahe gira indrāya sadane vivasvataḥ. Nū ciddhi ratnaṁ sasatāmivā-vidanna duṣṭutirdraviṇodeṣu śasyate.*

In this great yajnic house of Vivasvan, lord of light, we raise our voice of celebrations in honour of Indra, lord of power and action, for the sake of honour and prosperity. Rarely is the jewel obtained by the lazy loons asleep. And slander finds no favour among the givers of wealth.

दुरो अश्वस्य दुर इन्द्र गोरसि दुरो यवस्य वसुन इनस्पतिः ।
शिक्षानरः प्रदिवो अकामकर्शनः सखा सखिभ्यस्तमिदं गृणीमसि ॥ २ ॥

2. *Duro aśvasya dura indra gorasi duro yavasya vasuna inaspatiḥ. Śikṣānaraḥ pradivo akāma-karśanaḥ sakhā sakhibhyastamidaṁ gṛṇīmasi.*

Indra, lord of knowledge, wealth and power, you are the gateway to speed and fast advancement. You are the giver of divine speech and wealth of cows, earth and prosperity of life. You are the treasure house of food and energy. You are the lord giver of wealth and

splendour. You are the leading light of education and scholarship. You are the refulgent lord of light. You are the chastiser of the lazy, an inspiration for the ambitious. And you are the friend of friends. Such is Indra whom we praise and celebrate in song.

शचीव इन्द्र पुरुकृद् द्युमत्तम तवेदिदमभितश्चेकिते वसु। अतः संगृभ्याभिभूत आ भर मा त्वायतो जरितुः काममूनयीः ॥ ३ ॥

3. *Śacīva indra purukṛd dyumattama tavedidamabhitaścekite vasu. Ataḥ saṁgṛbhyābhibhūta ā bhara mā tvāyato jarituḥ kāmamūnayīḥ.*

Indra, lord of power and glory, wisdom, Word, and action, versatile giver of success and victory, most brilliant and omniscient, the wealth all round is yours, you know. Therefore, O lord of victory, take that up and bear it along to bless us. Neglect not the desire and ambition of your celebrant, discount him not.

एभिर्द्युभिः सुमना एभिरिन्दुभिर्निरुन्धानो अमतिं गोभिरश्विना। इन्द्रेण दस्युं दरयन्त इन्दुभिर्युतद्वेषसः समिषा रभेमहि ॥ ४ ॥

4. *Ebhirdyubhiḥ sumanā ebhirindubhirnirundhā-no amatiṁ gobhiraśvinā. Indreṇa dasyuṁ darayanta indubhiryutadveṣasaḥ samiṣā rabhemahi.*

Indra, lord of power and glory, pleased at heart, with these lights of knowledge and these streams of soma, preventing our want and poverty of wealth and knowledge, bless us with cows and horses, gifts of divine speech, lands and wealth of mind and wisdom, and speedy movement in progress, so that, subduing

the evil and wicked enemies, and free from the jealous and hateful, we may enjoy and live happily with plenty of food and energy and joyous drinks of soma in a state of power and prosperity.

समिन्द्र राया समिषा रभेमहि सं वाजेभिः पुरुश्चन्द्रै-रभिद्युभिः । सं देव्या प्रमत्या वीरशुष्मया गोअग्रयाश्वावत्या रभेमहि ॥ ५ ॥

5. *Samindra rāyā samiṣā rabhemahi saṁ vājebhiḥ puruścandrairabhidyubhiḥ. Saṁ devyā pramatyā vīraśuṣmayā go-agrayāśvāvatyā rabhemahi.*

Indra, lord of knowledge and power, honour and prosperity, let us begin well, advance, succeed and celebrate with noble wealth and power, food and energy, knowledge and speed, universal beauty and joy and the light of brilliance. Let us advance and enjoy with divine wisdom, forceful arms of the brave, prime lands and cows and sophisticated intelligence, and all this at the top speed of advancement.

ते त्वा मदा अमदन्तानि वृष्ण्या ते सोमासो वृत्रहत्येषु सत्पते । यत्कारवे दश वृत्राण्यप्रति बर्हिष्मते नि सहस्राणि बर्हयः ॥ ६ ॥

6. *Te tvā madā amadantāni vṛṣṇyā te somāso vṛtra-hatyeṣu satpate. Yatkārave daśa vṛtrāṇyaprati barhiṣmate ni sahasrāṇi barhayaḥ.*

Lord of truth and protector of the people of truth and piety, when in the battles against Vrtra, demon of darkness and evil, for the defence of the hero of yajnic action you resolutely overthrow tens of thousands of the forces of darkness, then those joyous and generous

fighters and lovers of soma celebrate the victories with you.

युधा युधमुप घेदेषि धृष्णुया पुरा पुरं समिदं हंस्योजसा।
नम्या यदिन्द्र सख्या परावति निबर्हयो नमुचिं नाम मायिनम्॥ ७॥

7. *Yudhā yudhamupa ghedeṣi dhṛṣṇuyā purā puraṁ samidaṁ haṁsyojasā. Namyā yadindra sakhyā parāvati nibarhayo namuciṁ nāma māyinam.*

With the courage and arms of a mighty warrior you go forward, engage the enemy and with your valour and splendour destroy the hostile fort yonder. With your friends and disciplined warriors, in the far off country, you uproot the guileful adversary who, otherwise, is a constant challenge and terror to humanity.

त्वं करञ्जमुत पर्णयं वधीस्तेजिष्ठयातिथिग्वस्य वर्तनी।
त्वं शता वङ्गृदस्याभिनत्पुरोऽ नानुदः परिषूता ऋजिश्वना॥ ८॥

8. *Tvaṁ karañjamuta parṇayaṁ vadhīstejiṣṭhayātithigvasya vartanī. Tvaṁ śatā vaṅgṛdasyābhinatpuro'nānudaḥ pariṣūtā ṛjiśvanā.*

By your ardour and brilliance you destroy the man who troubles the pious, who steals others' money and property, and who waylays the travellers and prevents hospitality. By your own strength you rout a hundred strongholds of the purveyors of poison and exploitation and you protect the good creations and productions of people by disciplined expert masters of management.

त्वमे॒तां ज॑न॒राज्ञो॒ द्विर्दशा॑ब॒न्धुना॑ सु॒श्रव॑सोपज॒ग्मुषः॑। ष॒ष्टिं स॒हस्रा॑ नव॒तिं नव॑ श्रु॒तो नि च॒क्रेण॒ रथ्या॑ दु॒ष्पदा॑वृणक्॥ ९॥

9. *Tvametāṁ janarājño dvirdaśābandhunā suśravasopajagmuṣaḥ. Ṣaṣṭiṁ sahasrā navatiṁ nava śruto ni cakreṇa rathyā duṣpadāvṛṇak.*

Indra, mighty sovereign, far and wide is your fame. Twenty are these rulers of the republics in need of help and they too are of noble fame come here for protection. Sixty thousand ninety-nine are their people. Save them from violence and loss of freedom with the strong chariot wheel of your sovereignty.

त्वमा॑विथ सु॒श्रव॑सं॒ तवो॒तिभि॒स्तव॒ त्रामा॑भिरिन्द्र॒ तूर्व॑याणम्। त्वम॑स्मै॒ कुत्स॑मतिथि॒ग्वमा॒युं म॒हे राज्ञे॒ यून॑े अरन्धनायः॥ १०॥

10. *Tvamāvitha suśravasaṁ tavotibhistava trāmabhirindra tūrvayāṇam. Tvamasmai kutsamatithigvamāyuṁ mahe rājñe yūne arandhanāyaḥ.*

Indra, lord of power and force of divinity, with your modes of protection and your modes of sustenance you cover and protect the man of noble fame and fast motion and, with your power of fulfilment and prosperity, you grant good health and full age, love of hospitality and the mighty thunderbolt of arms and justice to this great and youthful ruler commanding honour and brilliance.

य उ॒दृची॑न्द्र दे॒वगो॑पाः॒ सखा॑यस्ते शि॒वत॑मा॒ असा॑म। त्वां स्तोषा॑म॒ त्वया॑ सु॒वीरा॒ द्राघी॑य॒ आयुः॑ प्र॒तर॑ं दधा॑नाः॥ ११॥

11. *Ya udṛcīndra devagopāḥ sakhāyaste śivatamā asāma. Tvāṁ stoṣāma tvayā suvīrā drāghīya āyuḥ prataraṁ dadhānāḥ.*

Indra, lord omnipotent of the world, dedicated as we are to the light of the Rks, we are protected by the divinities. All friends of yours, we pray, may we be at perfect peace in holy comfort and sing in praise of your glory. And by your grace, may we be blest with noble children and live a long, full and happy life.

Kanda 20/Sukta 22

Indra Devata, Trishoka (1-3), Priyamedha (4-6) Rshi

अभि त्वा वृषभा सुते सुतं सृजामि पीतये।
तृम्पा व्य श्नुही मदम्॥ १॥

1. *Abhi tvā vṛṣabhā sute sutaṁ sṛjāmi pītaye. Tṛmpā vyaśnuhī madam.*

Lord of generous and creative power, when the yajna is on and soma is distilled, I prepare the cup and offer you the drink. Pray accept, drink to your heart's content and enjoy the ecstasy of bliss divine.

मा त्वा मूरा अविष्यवो मोपहस्वान आ दभन्।
माकीं ब्रह्मद्विषो वनः॥ २॥

2. *Mā tvā mūrā aviṣyavo mopahasvāna ā dabhan. Mākīṁ brahmadviṣo vanaḥ.*

Let the fools and scoffers never get round you, even if they profess that they are keen to please you, for protection and support. Never support the negationists of knowledge, piety, existence and divinity.

इह त्वा गोपरीणसा महे मन्दन्तु राधसे।
सरो गौरो यथा पिब॥ ३॥

3. *Iha tvā goparīṇasā mahe mandantu rādhase. Saro gauro yathā piba.*

Here may the lovers of cows entertain you with milk and soma for the achievement of great competence and success so that you may drink like the thirsty stag drinking at the pool.

अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे।
सूनुं सत्यस्य सत्पतिम्॥ ४॥

4. *Abhi pra gopatiṁ girendramarca yathā vide.*
Sūnuṁ satyasya satpatim.

To the best of your knowledge and culture and with the best of your language, worship and adore Indra, protector of stars and planets, lands and cows, language and culture, creator of the dynamics of existence and protector of its constancy.

आ हरयः ससृज्रिरेऽरुषीरधि बर्हिषि।
यत्राभि संनवामहे॥ ५॥

5. *Ā harayaḥ sasṛjrire'ruṣīradhi barhiṣi.*
Yatrābhi saṁnavāmahe.

Let the vibrations of divinity, like crimson rays of dawn which bring the sun to the earth, bring Indra on to our sacred grass where we humans meet and pray and celebrate the lord in song together.

इन्द्राय गाव आशिरं दुदुह्रे वज्रिणे मधु।
यत्सीमुपह्वरे विदत्॥ ६॥

6. *Indrāya gāva āśiraṁ duduhre vajriṇe madhu.*
Yatsīmupahvare vidat.

Lands and cows, suns and planets, indeed all objects in motion, exude for Indra, wielder of thunder, the ichor of emotional adoration seasoned with ecstasy

like honey sweet milk mixed with soma which he receives close at hand and cherishes.

Kanda 20/Sukta 23

Indra Devata, Vishvamitra Rshi

आ तू न इन्द्र मद्रय्ङ ग्घुवानः सोमपीतये।
हरिभ्यां याह्यद्रिवः॥ १॥

1. *Ā tū na indra madrayagghuvānaḥ somapītaye. Haribhyāṁ yāhyadrivaḥ.*

Come lord of clouds and mountains, Indra, illustrious as the sun, invoked and invited, come straight to us, wholly without reserve, come for a drink of soma by horses fast as wings of the winds.

सत्तो होता न ऋत्वियस्तिस्तिरे बर्हिरानुषक्।
अयुज्रन्प्रातरद्रयः॥ २॥

2. *Satto hotā na ṛtviyastistire barhirānuṣak. Ayujranprātaradrayaḥ.*

The yajaka is seated for our yajna according to the season, the seats are fixed and spread in order, the stones have been used for the morning libations.

इमा ब्रह्म ब्रह्मवाहः क्रियन्त आ बर्हिः सीद।
वीहि शूर पुरोडाशम्॥ ३॥

3. *Imā brahma brahmavāhaḥ kriyanta ā barhiḥ sīda. Vīhi śūra puroḍāśam.*

These hymns are sung in honour of Divinity. O Spirit Divine, come and grace the sacred grass. O lord of power and majesty, come and enjoy the delicious offering.

रारन्धि सवनेषु ण एषु स्तोमेषु वृत्रहन्।
उक्थेष्विन्द्र गिर्वणः ॥ ४ ॥

4. *Rārandhi savaneṣu ṇa eṣu stomeṣu vṛtrahan.*
Uktheṣvindra girvaṇaḥ.

Indra, lord of honour and excellence, destroyer of darkness and evil, breaker of clouds and harbinger of showers, celebrated in song, abide and rejoice in these celebrations of the season's prosperity in our yajnas, in these hymns of divinity and in these holy chants of mantras.

मतयः सोमपामुरुं रिहन्ति शवसस्पतिम्।
इन्द्रं वत्सं न मातरः ॥ ५ ॥

5. *Matayaḥ somapāmuruṁ rihanti śavasaspatim.*
Indraṁvatsaṁnamātaraḥ.

Intelligent people love Indra, great and broad minded, lover of soma and protector of honour and prosperity, and commander of strength and power, just the same way as cows love their calf.

स मन्दस्वा ह्यन्धसो राधसे तन्वा महे।
न स्तोतारं निदे करः ॥ ६ ॥

6. *Sa mandasvā hyandhaso rādhase tanvā mahe.*
Na stotāraṁ nide karaḥ.

Indra, lord lover of soma and commander of power, rejoice at heart with your whole personality for the realisation of food, energy and wealth of life. Let not your devotee and celebrant face an occasion of embarrassment, blame, insult or contempt.

व॒यमि॑न्द्र त्वा॒यवो॑ ह॒विष्म॑न्तो जरामहे।
उ॒त त्वम॑स्म॒युर्व॑सो ॥ ७ ॥

7. *Vayamindra tvāyavo haviṣmanto jarāmahe.*
Uta tvamasmayurvaso.

Indra, lord of love and power, we, your devotees and admirers, bearing gifts of homage, sing and celebrate your honour. And you love us too, our very shelter and home.

मारे अ॒स्मद्वि मु॑मुचो॒ हरि॑प्रिया॒र्वाङ् या॑हि।
इन्द्र॑ स्वधावो॒ मत्स्वे॒ह ॥ ८ ॥

8. *Māre asmadvi mumuco haripriyārvāṅ yāhi. Indra svadhāvo matsveha.*

Indra, lord lover of speed and progress, forsake us not, leave us not, go not far away, come hither close to us. Lord self-sufficient and self-refulgent, be here with us. Rejoice.

अ॒र्वाञ्चं त्वा सु॒खे रथे॒ वह॑तामिन्द्र के॒शिना॑।
घृ॒तस्नू॑ ब॒र्हिरा॒सदे॑ ॥ ९ ॥

9. *Arvāñcaṁ tvā sukhe rathe vahatāmindra keśinā.*
Ghṛtasnū barhirāsade.

May two carriers with flames of fire, fed on clarified and bright burning fuel, carry you forward, up and down, in a comfortable car and reach you to the heights of the sky.

Kanda 20/Sukta 24

Indra Devata, Vishvamitra Rshi

उप॑ नः सु॒तमा ग॑हि॒ सोम॑मिन्द्र॒ गवा॑शिरम्।
हरि॑भ्यां॒ यस्ते॑ अस्म॒युः ॥ १ ॥

1. *Upa naḥ sutamā gahi somamindra gavāśiram.*
Haribhyāṁ yaste asmayuḥ.

Indra, lord of power and honour, come hither to our soma yajna and taste our soma seasoned with cow's milk. Come by your chariot drawn by horses, self-programmed to reach us.

तमिन्द्र॒ मद॒मा ग॑हि बर्हि॒ष्ठां ग्रा॒व॑भिः सु॒तम्।
कु॒विन्न्व॑स्य तृ॒ष्णव॑ः ॥ २ ॥

2. *Tamindra madamā gahi barhiṣṭhāṁ grāvabhiḥ sutam.*
Kuvinnvasya tṛpṇavaḥ.

Indra, lord of power, honour and prosperity, come taste this pleasure of soma floating in the skies and distilled by the clouds. Great are the virtues of this soma, highly soothing, satisfying and inspiring.

इन्द्र॑मि॒त्था गिरो॒ ममाच्छा॑गुरिषि॒ता इ॒तः।
आ॒वृ॒ते॒ सोम॑पीतये ॥ ३ ॥

3. *Indramitthā giro mamācchāguriṣitā itaḥ.*
Āvṛte somapītaye.

Let my words of adoration thus inspired rise up from here and reach across the sky beyond the clouds to share the ecstasy of soma with Indra.

इन्द्रं॒ सोम॑स्य पी॒तये॒ स्तोमै॑रि॒ह हु॑वामहे।
उ॒क्थेभिः॑ कु॒विदा॒गम॑त् ॥ ४ ॥

4. *Indraṁ somasya pītaye stomairiha havāmahe. Ukthebhiḥ kuvidāgamat.*

We invoke and invite Indra, lord of energy and knowledge, here, with songs of adoration and words of sacred speech, to have a drink of soma, and we pray he may come again and again.

इन्द्र॒ सोमा॑: सु॒ता इ॒मे तान्द॑धिष्व शतक्रतो।
ज॒ठरे॑ वाजिनीवसो॥ ५॥

5. *Indra somāḥ sutā ime tāndadhiṣva śatakrato. Jaṭhare vājinīvaso.*

Indra, father of morning freshness, lord of a hundred acts of yajna, distilled are these soma essences. Take these, hold them safe in the treasury of this world for a fresh lease of life's energy.

वि॒द्मा हि त्वा॑ धनंज॒यं वाजे॑षु दधृ॒षं क॑वे।
अधा॑ ते सु॒म्नमी॑महे॥ ६॥

6. *Vidmā hi tvā dhanaṁjayaṁ vājeṣu dadhṛṣaṁ kave. Adhā te sumnamīmahe.*

We know you for sure, O lord of knowledge and vision, winner of wealth and bold fighter of battles for health and energy. And now we pray to you for the gift of peace and comfort of well-being.

इ॒मम॑िन्द्र॒ गवा॑शिर॒ं यवा॑शिरं च नः पिब।
आ॒गत्या॒ वृष॑भिः सु॒तम्॥ ७॥

7. *Imamindra gavāśiraṁ yavāśiraṁ ca naḥ piba. Āgatyā vṛṣabhiḥ sutam.*

Indra, lord of power, honour and energy, come

and have a drink of this soma of ours filtered with the shower of clouds, reinforced with rays of the sun and accompanied by a diet of barley milk.

तुभ्येदिन्द्र स्व ओक्येऽ३ सोमं चोदामि पीतये।
एष रारन्तु ते हृदि॥ ८॥

8. *Tubhyedindra sva okye'somaṁ codāmi pītaye.*
Eṣa rārantu te hṛdi.

Indra, lord lover of power and energy, for your drink I distil and reinforce this soma in my own yajnic house of science. It would inspire, strengthen and delight your heart.

त्वां सुतस्य पीतये प्रत्नमिन्द्र हवामहे।
कुशिकासो अवस्यवः॥ ९॥

9. *Tvāṁ sutasya pītaye pratnamindra havāmahe.*
Kuśikāso avasyavaḥ.

Indra, veteran lord and ruler of the world, we children of knowledge and humility invoke and invite you to have a drink of the soma of our own making for the sake of protection and progress.

Kanda 20/Sukta 25

Indra Devata, Gotama (1-6), Ashtaka (7) Rshi

अश्वावति प्रथमो गोषु गच्छति सुप्रावीरिन्द्र मर्त्यस्तवोतिभिः। तमित्पृणक्षि वसुना भवीयसा सिन्धुमापो यथाभितो विचेतसः॥ १॥

1. *Aśvāvati prathamo goṣu gacchati suprāvīrindra martyastavotibhiḥ. Tamitpṛṇakṣi vasunā bhavīyasā sindhumāpo yathābhito vicetasaḥ.*

O Indra, lord ruler and protector, in a horse-powered chariot the pioneer goes forward first over lands and oceans in the world, man of zeal and courage as he is, protected by all your means of safety and defence. And him you bless with abundant wealth and fame which come to him as prominent rivers from all round join and flow into the sea.

आपो॒ न दे॒वीरुप॑ यन्ति हो॒त्रिय॑मव॒: प॑श्यन्ति॒ वित॑तं॒ यथा॒ रज॑:। प्रा॒चैर्दे॒वास॒: प्र ण॑यन्ति देव॒युं ब्र॑ह्म॒प्रियं॑ जोषयन्ते॒ व॒राइ॑व॥ २॥

2. *Āpo na devīrupa yanti hotriyamavaḥ paśyanti vitataṁ yathā rajaḥ. Prācairdevāsaḥ pra ṇayanti devayuṁ brahmapriyaṁ joṣayante varā-iva.*

Just as holy waters go to the sea and the vapours concentrate in the cloud, so do holy people go to yajna and to Indra, lord of yajna, and as they see the yajna spread around from the vedi as shelter of life's protection, so they conduct themselves in the tradition of ancient scholars and go forward to the holiest of the holies of existence and, like the best people of knowledge, action and devotion, love the divine lord and the divine lore as the highest boon of life.

अधि॒ द्वयो॑रदधा उ॒क्थ्यं॑१॒॑ वचो॑ य॒तस्रु॑चा मिथु॒ना या स॑प॒र्यत॑:। असंयत्तो व्र॒ते ते॑ क्षेति॒ पुष्य॑ति भ॒द्रा श॒क्तिर्यज॑मानाय सुन्व॒ते॥ ३॥

3. *Adhi dvayoradadhā ukthyaṁ vaco yatasrucā mithunā yā saparyataḥ. Asaṁyatto vrate te kṣeti puṣyati bhadrā śaktiryajamānāya sunvate.*

Indra, lord of yajna, just as you accept the

offerings held in the ladles raised by the wedded couple, so graciously listen and accept the holy prayers of the two, ancients and moderns, teacher and disciple, husband and wife, parent and child, for the good of both. Even the loose and the wanton, under your care, find shelter and protection and grow. The gracious power of yajna creates and offers everything for the yajamana.

आदङ्गिराः प्रथमं दधिरे वय इद्धाग्नयः शम्या ये सुकृत्यया। सर्वं पणेः समविन्दन्त भोजनमश्वावन्तं गोमन्तमा पशुं नरः॥ ४॥

4. *Ādaṅgirāḥ prathamaṁ dadhire vaya iddhāgnayaḥ śamyā ye sukṛtyayā. Sarvaṁ paṇeḥ samavindanta bhojanamaśvāvantaṁ gomantamā paśuṁ naraḥ.*

And then the scientists of fire and energy, leaders of mankind who light the fires and who first offer the libations into the fire with holy acts of love and peace, win their share of praise and fame with the reward of horses, speed and motion, wealth of cows, sensitivity of mind and senses and the joy of life and celestial vision.

यज्ञैरथर्वा प्रथमः पथस्ततो ततः सूर्यो व्रतपा वेन आजनि। आ गा आजदुशना काव्यः सचा यमस्य जातममृतं यजामहे॥ ५॥

5. *Yajñairatharvā prathamaḥ pathastato tataḥ sūryo vratapā vena ājani. Ā gā ājaduśanā kāvyaḥ sacā yamasya jātamamṛtaṁ yajāmahe.*

As Atharva, scholar of sustained constancy like energy in stasis, discovers and creates the prime path of motion by yajnic research, the noble solar scientist

brilliant as the sun dedicated to his vow rises in knowledge and discovers the path of the earth. Then the poetic sage prophetically inspired sings of the beauty of Venus and satellites born of the sun. And we meditate and pray for immortality of the state of moksha.

बर्हिर्वा यत्स्वपत्याय वृज्यतेऽर्को वा श्लोकमाघोषते दिवि। ग्रावा यत्र वदति कारुरुक्थ्यस्तस्येदिन्द्रो अभिपित्वेषु रण्यति॥ ६॥

6. *Barhirvā yatsvapatyāya vṛjyate'rko vā ślokamāghoṣate divi. Grāvā yatra vadati kārurukthyastasyedindro abhipitveṣu raṇyati.*

Where knowledge and science is collected like holy grass of yajna for the sake of noble posterity, where holy verses illuminating as the sun in heaven are chanted, where the artist carves around the vedi and holy mantras resound as thunder of the clouds, there in the blessed foods and offerings, Indra, lord of yajna, rejoices and speaks.

प्रोग्रां पीतिं वृष्ण इयर्मि सत्यां प्रयै सुतस्य हर्यश्व तुभ्यम्। इन्द्र धेनाभिरिह मादयस्व धीभिर्विश्वाभिः शच्या गृणानः॥ ७॥

7. *Prograṁ pītiṁ vṛṣṇa iyarmi satyāṁ prayai sutasya haryaśva tubhyam. Indra dhenābhiriha mādayasva dhībhirviśvābhiḥ śacyā gṛṇānaḥ.*

O lord of showers and nature's radiant rays, I move this prayer and offer this soma drink distilled so true and exalting for your pleasure. Indra, adored and exalted by all our songs, thoughts and holy actions here, pray rejoice and exalt us too.

Kanda 20/Sukta 26

Indra Devata, Shunahshepa (1-3), Madhuchhanda (4-6) Rshi

योगेयोगे तवस्तरं॒ वाजेवाजे हवामहे।
सखाय॒ इन्द्र॑मू॒तये॑ ॥ १ ॥

1. *Yogeyoge tavastaraṁ vājevāje havāmahe. Sakhāya indramūtaye.*

Friends together and friends of Indra ever stronger and mightier, in every act of production and progress and in every battle for protection and preservation, we call upon Indra for defence and victory for well-being.

आ घा॑ गम॒द्यदि॑ श्रव॑त्सह॒स्रिणी॑भिरू॒तिभिः॑।
वाजे॑भि॒रुप॑ नो॒ हव॑म् ॥ २ ॥

2. *Ā ghā gamadyadi śravatsahasriṇībhirūtibhiḥ. Vājebhirupa no havam.*

If Indra hears our call, let Him come, we pray, with a thousand ways of protection and progress of prosperity and well-being.

अनु॑ प्र॒त्नस्यौक॑सो हुवे तु॑विप्र॒तिं नर॑म्।
यं ते॒ पूर्व॑ पि॒ता हु॒वे ॥ ३ ॥

3. *Anu pratnasyaukaso huve tuvipratiṁ naram. Yaṁ te pūrvaṁ pitā huve.*

I invoke and call upon the Primeval Man, eternal father, who creates this multitudinous existence from the eternal womb of nature, the same whom our original forefathers invoked and worshipped.

युञ्जन्ति॑ ब्र॒ध्नम॑रु॒षं चर॑न्तं॒ परि॑ त॒स्थुष॑: ।
रोच॑न्ते रोच॒ना दि॒वि ॥ ४ ॥

4. *Yuñjanti bradhnamaruṣaṁ carantaṁ pari tasthuṣaḥ. Rocante rocanā divi.*

Pious souls in meditation commune with the great and gracious lord of existence immanent in the steady universe and transcendent beyond. Brilliant are they with the lord of light and they shine in the heaven of bliss.

युञ्ज॑न्त्य॒स्य॒ काम्या॒ हरी॒ विप॑क्षसा॒ रथे॑ ।
शोणा॑ धृ॒ष्णू नृ॒वाह॑सा ॥ ५ ॥

5. *Yuñjantyasya kāmyā harī vipakṣasā rathe. Śoṇā dhṛṣṇū nṛvāhasā.*

Scholars of science dedicated to Indra study and meditate on the lord's omnipotence of light, fire and wind, and harness the energy like two horses to a chariot, both beautiful, equal and complementary as positive-negative currents, fiery red, powerful and carriers of people.

के॒तुं कृ॒ण्वन्न॑के॒तवे॒ पेशो॑ मर्या अपे॒शसे॑ ।
सम॒षद्भि॑रजायथाः ॥ ६ ॥

6. *Ketuṁ kṛṇvannaketave peśo maryā apeśase. Samuṣadbhirajāyathāḥ.*

Children of the earth, know That who creates light and knowledge for the ignorant in darkness and gives form and beauty to the formless and chaotic, and regenerate yourselves by virtue of the men of knowledge and passion for action.

Kanda 20/Sukta 27

Indra Devata, Goshuktyashvasuktinau Rshi

यदिन्द्राहं यथा त्वमीशीय वस्व एक इत्।
स्तोता मे गोषखा स्यात्॥ १॥

1. *Yadindrāhaṁ yathā tvamīśīya vasva eka it.*
Stotā me goṣakhā syāt.

Indra, lord of universal knowledge, power and prosperity, if I were, like you, the sole master of wealth, wisdom and power in my field, then pray may my dependent and celebrant also be blest with wealth and wisdom of the world. (Let all of us together be blest with abundance of wealth and wisdom under the social dispensation of our system of government and administration.)

शिक्षेयमस्मै दित्सेयं शचीपते मनीषिणे।
यदहं गोपतिः स्याम्॥ २॥

2. *Śikṣeyamasmai ditseyaṁ śacīpate manīṣiṇe.*
Yadahaṁ gopatiḥ syām.

O lord and master of world power and prosperity, Indra, if I were master of knowledge and controller of power, I would love to share and give wealth and knowledge to this noble minded person of vision and wisdom.

धेनुष्ट इन्द्र सूनृता यजमानाय सुन्वते।
गामश्वं पिप्युषीं दुहे॥ ३॥

3. *Dhenuṣṭa indra sūnṛtā yajamānāya sunvate.*
Gāmaśvaṁ pipyuṣī duhe.

Indra, the divine voice of your omniscience, omnipotence and bliss overflows with universal truth and rectitude of the law of existence and showers the abundance of prosperity and advancement upon the dedicated yajamana who distils and creates the soma of joy for the world.

न ते॑ व॒र्तास्ति॒ राध॑स॒ इन्द्र॑ दे॒वो न मर्त्यः॑।
यद्दित्स॑सि स्तु॒तो म॒घम्॥ ४॥

4. *Na te vartāsti rādhasa indra devo na martyaḥ. Yadditsasi stuto magham.*

Indra, when you are pleased to bless the celebrant with power, prosperity and excellence, then neither mortal nor immortal can restrain the abundant flow of your grace and generosity.

य॒ज्ञ इन्द्र॑मवर्धय॒द्यद्भूमिं॒ व्यव॑र्तयत्।
च॒क्रा॒ण ओप॑शं दि॒वि॥ ५॥

5. *Yajña indramavardhayadyadbhūmiṁ vyavartayat. Cakrāṇa opaśaṁ divi.*

Yajna, joint creative endeavour which protects and replenishes the earth and environment, pleases and elevates Indra, the ruler, and creates a place of bliss in the light of heaven for the doer.

वा॒वृ॒धा॒नस्य॑ ते व॒यं विश्वा॒ धना॑नि जि॒ग्युषः॑।
ऊ॒तिमि॒न्द्रा वृ॑णीमहे॥ ६॥

6. *Vāvṛdhānasya te vayaṁ viśvā dhanāni jigyuṣaḥ. Ūtimindrā vṛṇīmahe.*

Indra, we pray for your power and protection,

the lord whose glory rises with the expansive universe and who rule over the entire wealth and power of the worlds of existence.

Kanda 20/Sukta 28

Indra Devata, Goshuktyashvasuktinau Rshi

व्य१न्तरि॑क्षमतिर॒न्मदे॒ सोम॑स्य रोच॒ना।
इन्द्रो॒ यदभि॑नद् व॒लम्॥ १॥

1. *Vyantarikṣamatiranmade somasya rocanā.*
Indro yadbhinad valam.

When Indra, lord omnipotent and blissful, eliminates all obstructions and negativities from our paths of progress, then we see the entire space in existence shines with light and overflows with the joy of soma bliss.

उद्गा आ॑ज॒दङ्गि॑रोभ्य आ॒विष्कृ॑ण्वन्गुहा॑ स॒तीः।
अ॒र्वाञ्चं॑ नुनुदे व॒लम्॥ २॥

2. *Udgā ājadaṅgirobhya āviṣkṛṇvanguhā satīḥ.*
Arvāñcaṁ nunude valam.

When the lord shakes up our psychic energies to the depths and throws out our darkness and negativities, then he sharpens our senses along with pranic energies and opens out our spiritual potential hidden in the cave of the heart.

इन्द्रे॑ण रोच॒ना दि॒वो दृ॒ढानि॑ दृंहि॒तानि॑ च।
स्थि॒रा॒णि॒ न प॑रा॒णुदे॑॥ ३॥

3. *Indreṇa rocanā divo dṛḍhāni dṛṁhitāni ca. Sthirāṇi na parāṇude.*

The bright and beautiful, blessed and blissful stars and planets of refulgent space, expansive, firm and constant by virtue of the omnipotence of Indra, no one can shake or dislodge from their position of stability.

अपामूर्मिर्मदन्निव स्तोम इन्द्राजिरायते।
वि ते मदा अराजिषुः ॥ ४ ॥

4. *Apāmūrmirmadanniva stoma indrājirāyate.*
Vi te madā arājiṣuḥ.

Like exulting waves of the sea, this hymn of adoration rises and reaches you, and the vibrations of your joyous response too emanate and pervade everywhere.

Kanda 20/Sukta 29

Indra Devata, Goshuktyashvasuktinau Rshi

त्वं हि स्तोमवर्धन इन्द्रास्युक्थवर्धनः।
स्तोतॄणामुत भद्रकृत् ॥ १ ॥

1. *Tvaṁ hi stomavardhana indrāsyukthavardhanaḥ.*
Stotṝṇāmuta bhadrakṛt.

By you the songs of praise and adoration thrive and exalt, by you the songs of celebration and prayer vibrate and fructify. Indeed, you do all the good to the celebrants.

इन्द्रमित्केशिना हरी सोमपेयाय वक्षतः।
उप यज्ञं सुराधसम् ॥ २ ॥

2. *Indramitkeśinā harī somapeyāya vakṣataḥ.*
Upa yajñaṁ surādhasam.

Radiations of light with expansive vibrations,

herbs and trees with branches, leaves and filaments carry the spirit of divinity and nature's energy to the creative centres of life's bounty.

अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः ।
विश्वा यदजय स्पृधः ॥ ३ ॥

3. *Apāṁ phenena namuceḥ śira indrodavartayaḥ. Viśvā yadajaya spṛdhaḥ.*

When you fight out the adversaries of life and humanity, you crush the head of the demon of drought and famine with the sea mist and the cloud.

मायाभिरुत्सिसृप्सत इन्द्र द्यामारुरुक्षतः ।
अव दस्यूँरधूनुथाः ॥ ४ ॥

4. *Māyābhirutsisṛpsata indra dyāmārurukṣataḥ. Ava dasyūṅradhūnuthāḥ.*

With your mysterious powers and tactics, you destroy the crafty thieves and saboteurs roaming around even if they have risen to the heights of clouds.

असुन्वामिन्द्र संसदं विषूचीं व्य ऽनाशयः ।
सोमपा उत्तरो भवन् ॥ ५ ॥

5. *Asunvāmindra saṁsadaṁ viṣūcīṁ vyanāśayaḥ. Somapā uttaro bhavan.*

Indra, protector of the creative joy and prosperity of life and humanity in a state of peace, you being the better and higher of all others, you frustrate, dismiss and dissolve the factious assembly which has failed to be creative and cooperative as a corporate body.

Kanda 20/Sukta 30

Hari (Indra) Devata, Baru or Sarvahari Rshi

प्र ते॑ म॒हे वि॒दथे॑ शंसिषं॒ हरी॒ प्र ते॑ वन्वे व॒नुषो॑ हर्य॒तं मद॑म्।
घृ॒तं न यो हरि॑भि॒श्चारु॒ सेच॑त॒ आ त्वा॑ विशन्तु॒ हरि॑वर्पसं॒ गिरः॑॥ १॥

1. *Pra te mahe vidathe śaṁsiṣaṁ harī pra te vanve vanuṣo haryataṁ madam. Ghṛtaṁ na yo haribhiścāru secata ā tvā viśantu harivarpasaṁ giraḥ.*

O lord omnipotent, Hari, in your great cosmic yajna, I adore your forces of Rtam and Satyam. Lord of beauty, glory and bliss, I pray for the joy of your ecstatic bliss, which, beautiful and beatific with showers of joy, blesses life on earth as ghrta exalts the sacred fire. May our words of adoration and prayer reach your blissful presence immanent in the universe.

हरिं॒ हि योनि॑म॒भि ये स॒मस्व॑र॒न्हिन्वन्तो॒ हरी॑ दि॒व्यं यथा॒ सद॑ः। आ यं पृ॒णन्ति॒ हरि॑भि॒र्न धे॒नव॒ इन्द्रा॑य शू॒षं हरि॑वन्त-मर्चत॥ २॥

2. *Hariṁ hi yonimabhi ye samasvaranhinvanto harī divyaṁ yathā sadaḥ. Ā yaṁ pṛṇanti haribhirna dhenava indrāya śūṣaṁ harivantamarcata.*

You, in concert, adore and exalt Hari, omnipotent original cause of the universe as he pervades the divine spatial home, whom hymns of Veda and rays of the sun please and fulfil with their vibrations and radiations as cows fulfil the yajna with ghrta and milk, whose powers of Rtam and Satyam with their centrifugal and centripetal forces you praise: Please study and

honour that power of his which bears the burden of the world of nature and humanity. Do so for the sake of the honour and excellence of life on the way forward.

सो अ॑स्य॒ वज्रो॒ हरि॑तो॒ य आ॑य॒सो हरि॒र्निका॑मो॒ हरि॒रा गभ॑स्त्योः। द्यु॒म्नी सु॑शि॒प्रो हरि॑मन्यु॒सायक॒ इन्द्रे॒ नि रू॒पा हरि॑ता मिमिक्षिरे॥ ३॥

3. *So asya vajro harito ya āyaso harirnikāmo harirā gabhastyoḥ. Dyumnī suśipro harimanyusāyaka indre ni rūpā haritā mimikṣire.*

That power of Hari, omnipotent Indra, is the thunderbolt, and the thunderbolt is electric, magnetic, unfailing in aim and desire and it is borne in the hands of centrifugal and centripetal forces. It is bright and blazing, mighty passionate, punitive and destructive for the evil. Indeed in Indra as in the sun, all forms, all colours and all beauties are integrated.

दि॒वि न के॒तुरधि॑ धायि हर्य॒तो वि॒व्यच॒द्वज्रो॒ हरि॑तो॒ न रꣳह्या॑। तु॒ददहिं॒ हरि॑शिप्रो॒ य आ॑य॒सः स॒हस्र॑शोका अभवद्धरिंभ॒रः॥ ४॥

4. *Divi na keturadhi dhāyi haryato vivyacadvajro harito na raṁhyā. Tudadahiṁ hariśipro ya āyasaḥ sahasraśokā abhavaddhariṁbharaḥ.*

The power of Indra, the Bajra, is held as the sun blazing in heaven. It expands and pervades like the bright rays radiating all over space. Destroying evil, breaking the clouds of darkness, glorious and mighty, the adamantine Bajra of a thousand flames shines as the symbol of the power of omnipotence.

त्वंत्वम॑हर्यथा॒ उप॑स्तु॒तः॒ पूर्वे॑भिरिन्द्र हरिकेश॒ यज्व॑भिः। त्वं ह॑र्यसि॒ तव॒ विश्व॑मुक्थ्य॑मसा॑मि॒ राधो॑ हरिजात हर्य॒तम्॥ ५॥

5. *Tvaṁtvamaharyathā upastutaḥ pūrvebhirindra harikeśa yajvabhiḥ. Tvaṁ haryasi tava viśvamukthyamasāmi rādho harijāta haryatam.*

Indra, lord of light and knowledge, self-manifested universal spirit of light, love and beauty, loved and adored by the earliest celebrant sages, you alone received, acknowledged and blest the adorations of the past, and you alone are the sole, unique, beloved, universally adorable giver of success and fulfillment, you who love, receive, acknowledge and bless the gifts of adoration and yajna offered to you.

Kanda 20/Sukta 31

Hari (Indra) Devata, Baru or Sarvahari Rshi

ता वज्रिणं मन्दिनं स्तोम्यं मद इन्द्रं रथे वहतो हर्यता हरी। पुरूण्यस्मै सवनानि हर्यत इन्द्राय सोमा हरयो दधन्विरे॥ १॥

1. *Tā vajriṇaṁ mandinaṁ stomyaṁ mada indraṁ rathe vahato haryatā harī. Purūṇyasmai savanāni haryata indrāya somā harayo dadhanvire.*

Those adorable carriers, centrifugal and centripetal forces of divine nature, bear and sustain the power and presence of the thunder armed, joyous, adorable Indra in the divine blissful chariot, the universe of existence. For this Indra, blissful lord, many yajna sessions, soma oblations and beautiful gifts of homage are prepared and offered.

अरं कामाय हरयो दधन्विरे स्थिराय हिन्वन्हरयो हरी तुरा। अर्वद्भिर्यो हरिभिर्जोषमीयते सो अस्य कामं हरिवन्तमानशे॥ २॥

2. *Araṁ kāmāya harayo dadhanvire sthirāya hinvanharayo harī turā. Arvadbhiryo haribhirjoṣamīyate so asya kāmaṁ harivantamānaśe.*

The dynamics of divine nature sustain the refulgent Indra for its holy solar purpose. The same powers energise the gravitational forces to hold the sun in balanced orbit. By these energy forces does Indra's presence vibrate in the universe with love. And through these very forces does Indra fulfil his dear divine purpose.

हरिश्मशारुर्हरिकेश आयसस्तुरस्पेये यो हरिपा अवर्धत। अर्वद्भिर्यो हरिभिर्वाजिनीवसुरति विश्वा दुरिता पारिषद्धरी ॥ ३ ॥

3. *Hariśmaśārurharikeśa āyasasturaspeye yo haripā avardhata. Arvadbhiryo haribhirvājinīvasurati viśvā duritā pāriṣaddharī.*

The world's greenery is his hair, golden rays of light, his locks. Wielding thunder and gravitation, his radiation enters waters of the earth and vapours of space. He expands in power and presence, and with powers of instant radiation, he shines as lord of abundant earth and overcomes all evils of disease and darkness with his catalytic forces.

स्रुवेव यस्य हरिणी विपेततुः शिप्रे वाजाय हरिणी दविध्वतः। प्र यत्कृते चमसे मर्मृजद्धरी पीत्वा मदस्य हर्यतस्यान्धसः ॥ ४ ॥

4. *Sruveva yasya hariṇī vipetatuḥ śipre vājāya hariṇī davidhvataḥ. Pra yatkṛte camase marmṛjaddharī pītvā madasya haryatasyāndhasaḥ.*

His golden eyes, sun and moon, move and radiate light as two ladles of ghrta feed and exalt the fire, and the heaven and earth like his golden jaws move for the food, energy and advancement of life. In his created world, having tasted of the delicious and inspiring food and drink, man refines and exalts his will and understanding.

उत स्म सद्म हर्यतस्य पस्त्योरत्यो न वाजं हरिवाँ अचिक्रदत्। मही चिद्धि धिषणाहर्यदोजसा बृहद्वयो दधिषे हर्यतश्चिदा ॥ ५ ॥

5. *Uta sma sadma haryatasya pastyoratyo na vājaṁ harivāँ acikradat. Mahī ciddhi dhiṣaṇāharya-dojasā bṛhadvayo dadhiṣe haryataścidā.*

Potent and charming Indra pervades the regions of heaven and earth as his home and with his power and presence roars like a hero going to war. With his might he wields both the great earth and the refulgent heaven, loves them and bears abundant food, strength and joy for life there.

Kanda 20/Sukta 32

Hari (Indra) Devata, Baru or Sarvahari Rshi

आ रोदसी हर्यमाणो महित्वा नव्यंनव्यं हर्यसि मन्म नु प्रियम्। प्र पस्त्य ऽमसुर हर्यतं गोरविष्कृधि हरये सूर्याय ॥ १ ॥

1. *Ā rodasī haryamāṇo mahitvā navyaṁnavyaṁ haryasi manma nu priyam. Pra pastyamasura haryataṁ gorāviṣkṛdhi haraye sūryāya.*

Lord of love and beauty, loved and loving all,

you beautify and beatify the heaven and earth with new and newer favours, you love and create fresh and rising thoughts of admiration and adoration. O lord of vital energy and inspiration, pray open the homely state of earth and humanity to the illumination of the sun and light divine.

आ त्वा॑ हर्यन्तं प्रयुजो॒ जना॑नां॒ रथे॑ वहन्तु हरिं॑शिप्रमिन्द्र।
पिबा॒ यथा॒ प्रति॑भृतस्य॒ मध्वो॒ हर्य॑न्य॒ज्ञं स॑धमादे॒ दशो॑णिम्॥ २॥

2. *Ā tvā haryantaṁ prayujo janānāṁ rathe vahantu hariśipramindra. Pibā yathā pratibhṛtasya madhvo haryanyajñaṁ sadhamāde daśoṇim.*

Indra, may the radiations of your light bear and bring you, glorious lord of golden visor, by your cosmic chariot to the people so that you, loving the yajna, drink of the honey sweet soma extracted and prepared with utmost dexterity of hand and care in the hall of yajna.

अपा॒ः पूर्वे॑षां हरिवः सु॒ताना॒मथो॑ इ॒दं सव॑नं॒ केव॑लं ते।
म॒मद्धि सोम॒ं मधु॑मन्तमिन्द्र स॒त्रा वृ॑षं ज॒ठर॒ आ वृ॑षस्व॥ ३॥

3. *Apāḥ pūrveṣāṁ harivaḥ sutānāmatho idaṁ savanaṁ kevalaṁ te. Mamaddhi somaṁ madhumantamindra satrā vṛṣaṁ jaṭhara ā vṛṣasva.*

Indra, lord of light divine and solar radiations, you have drunk of the soma of the ancients of earliest sessions. This yajna session and the soma extracted in here is only for you. O lord of generous showers in this session, pray, drink of the honey sweet soma of our love and faith and let the showers of bliss flow and fill the skies and space unto the depth of our heart.

Kanda 20/Sukta 33

Indra Devata, Ashtaka Rshi

अप्सु धूतस्य हरिवः पिबेह नृभिः सुतस्य जठरं पृणस्व।
मिमिक्षुर्यमद्रय इन्द्र तुभ्यं तेभिर्वर्धस्व मदमुक्थवाहः ॥ १ ॥

1. *Apsu dhūtasya harivaḥ pibeha nṛbhiḥ sutasya jaṭharaṁ pṛṇasva. Mimikṣuryamadraya indra tubhyaṁ tebhirvardhasva madamukthavāhaḥ.*

Indra, lord omnipotent, Hariva, saviour from suffering and commander of nature's forces, drink of the ecstatic soma created and seasoned in the joyous currents of our karma at heart in the soul by enlightened sages. Pray accept, protect and promote this soma of joy showered by clouds and seasoned by sages for you, and feel exalted with them all to your full satisfaction and ever increase the joy.

प्रोग्रां पीतिं वृष्ण इयर्मि सत्यां प्रयै सुतस्य हर्यश्व तुभ्यम्।
इन्द्र धेनाभिरिह मादयस्व धीभिर्विश्वाभिः शच्या गृणानः ॥ २ ॥

2. *Progrāṁ pītiṁ vṛṣṇa iyarmi satyāṁ prayai sutasya haryaśva tubhyam. Indra dhenābhiriha mādayasva dhībhirviśvābhiḥ śacyā gṛṇānaḥ.*

O lord of showers and nature's radiant rays, I move this prayer and offer this soma drink distilled so true and exalting for your pleasure. Indra, adored and exalted by all our songs, thoughts and holy actions here, pray rejoice and exalt us too.

ऊती शचीवस्तव वीर्येण वयो दधाना उशिजः ऋतज्ञाः।
प्रजावदिन्द्र मनुषो दुरोणे तस्थुर्गृणन्तः सधमाद्यासः ॥ ३ ॥

3. *Ūtī śacīvastava vīryeṇa vayo dadhānā uśija ṛtajñāḥ. Prajāvadindra manuṣo duroṇe tasthur-gṛṇantaḥ sadhamādyāsaḥ.*

Indra, lord of holy actions of creation, sustenance and finale, under your protection by your power and generosity, ardent devotees bearing food, good health and long age, knowing and pursuing the laws of truth and yajnic living, blest with good progeny and noble humanity, abide in their yajnic home, singing, rejoicing and celebrating your generosity.

Kanda 20/Sukta 34

Indra Devata, Grtsamada Rshi

यो जात एव प्रथमो मनस्वान्देवो देवान्क्रतुना पर्यभूषत्। यस्य शुष्माद्रोदसी अभ्यसेतां नृम्णस्य मह्ना स जनास इन्द्रः॥ १॥

1. *Yo jāta eva prathamo manasvāndevo devānkra-tunā paryabhūṣat. Yasya śuṣmādrodasī abhyase-tāṁ nṛmṇasya mahnā sa janāsa indraḥ.*

Ye men and women of the world, Indra is the generous self-refulgent lord omnipotent and omniscient who, first manifested, creates and adorns the generous earth and brilliant stars. It is by the grandeur of his mighty wealth and power of action that the heaven and earth and the middle regions of the skies move around in orbit.

यः पृथिवीं व्यथमानामदृंहद्यः पर्वतान्प्रकुपिताँ अरम्णात्। यो अन्तरिक्षं विममे वरीयो यो द्यामस्तभ्नात्स जनास इन्द्रः॥ २॥

2. *Yaḥ pṛthivīṁ vyathamānāmadṛṁhadyaḥ parvatān prakupitāň aramṇāt. Yo antarikṣaṁ vimame varīyo yo dyāmastabhnātsa janāsa indraḥ.*

O people of the world, it is Indra, lord omnipotent, who establishes the moving earth in balance in orbit and silences the angry volcanoes and roaring clouds, who encompasses the vast skies and holds up the high heavens of light.(Such is Indra, universal energy.)

यो ह॒त्वाहि॒मरि॑णात्स॒प्त सिन्धू॒न्यो गा उ॒दाज॑दप॒धा व॒लस्य॑। यो अश्म॑नोर॒न्तर॒ग्निं ज॒जान॑ सं॒वृक्स॒मत्सु॒ स ज॑नास॒ इन्द्रः॑ ॥ ३ ॥

3. *Yo hatvāhim ariṇātsapta sindhūnyo gā udājadapadhā valasya. Yo aśmanorantaragniṁ jajāna saṁvṛksamatsu sa janāsa indraḥ.*

People of the world, it is Indra who breaks the cloud into showers and makes the seven rivers and seven seas flow, who makes the moving stars and planets such as earth and satellites such as moon dance around in order, who wields and controls the entire energy of the universe, who creates the fire at the centre of the stone and the cloud and controls the making and breaking of the elements in the cosmic dynamics.

येने॒मा विश्वा॒ च्यव॑ना कृ॒तानि॒ यो दास॑ं॒ वर्ण॒मध॑रं॒ गुहा॑कः। श्व॒घ्नीव॒ यो जि॑गी॒वां ल॒क्षमाद॑द॒र्यः पु॒ष्टानि॒ स ज॑नास॒ इन्द्रः॑ ॥ ४ ॥

4. *Yenemā viśvā cyavanā kṛtāni yo dāsaṁ varṇamadharaṁ guhākaḥ. Śvaghnīva yo jigīvāṁ lakṣamādadaryaḥ puṣṭāni sa janāsa indraḥ.*

Who makes all these moving objects of the

moving world of existence, who conceives and fixes the emergent form deep in the cavern of the mind, who takes on the target like an unfailing hunter, all those in course of time which are created and nurtured by him: Such is Indra, O people of the world.

यं स्मा॑ पृ॒च्छन्ति॒ कुह॒ सेति॑ घो॒रमु॒तेमा॑हुर्नै॒षो अ॒स्तीत्ये॑नम्।
सो अ॒र्यः पु॒ष्टीर्वि॑ज॒इ॒वा मि॑नाति॒ श्रद॑स्मै धत्त॒ स ज॑नास॒ इन्द्रः॑ ॥ ५ ॥

5. *Yaṁ smā pṛcchanti kuha seti ghoramutemā-hurnaiṣo astītyenam. So aryaḥ puṣṭīrvija-ivā mināti śradasmai dhatta sa janāsa indraḥ.*

Of whom they often ask: Where is he? He is terrible, say they. He is everywhere, say some. He is nowhere, say others. He is the master and lord of all, and like a terror he shoots down the thriving ones: Such, O people, is Indra. Know him well in truth, and have faith.

यो र॒ध्रस्य॑ चोदि॒ता यः कृ॒शस्य॒ यो ब्र॒ह्मणो॒ नाध॑मानस्य की॒रेः। यु॒क्तग्रा॑व्ण्णो॒ यो ऽ॑वि॒ता सु॑शि॒प्रः सु॒तसो॑मस्य॒ स ज॑नास॒ इन्द्रः॑ ॥ ६ ॥

6. *Yo radhrasya coditā yaḥ kṛṣasya yo brahmaṇo nādhamānasya kīreḥ. Yuktagrāvṇo yo'vitā suśipraḥ sutasomasya sa janāsa indraḥ.*

He is inspirer of the obedient worshipper, support of the weak and emaciated, promoter of knowledge and Veda, saviour of the poor and destitute, and strength of the celebrant; he is protector of the person who is dedicated to learning and soma-yajna, commands knowledge and creates the joy of soma in

society: Such is Indra, O people of the world.

यस्याश्वा॑सः प्र॒दिशि॒ यस्य॒ गावो॒ यस्य॒ ग्रामा॒ यस्य॒ विश्वे॒ रथा॑सः। यः सूर्यं॒ य उ॒षसं॑ ज॒जान॒ यो अ॒पां ने॒ता स ज॑नास॒ इन्द्रः॑ ॥ ७ ॥

7. *Yasyāśvāsaḥ pradiśi yasya gāvo yasya grāmā yasya viśve rathāsaḥ. Yaḥ sūryaṁ ya uṣasaṁ jajāna yo apāṁ netā sa janāsa indraḥ.*

His are the waves of energy pervading in the directions and sub-directions of space. His are the horses and the cows, his the earths and the rays of light. His are the villages and all the chariots of the world. He creates the sun and the dawn, revealing them every day anew. He is the mover and guide of the waters and spatial energy. Such, O people, is Indra, universal energy.

यं क्र॒न्दसी॑ संय॒ती वि॒ह्वये॑ते॒ परे॑ऽव॑र उ॒भया॑ अ॒मित्रा॑ः। स॒मा॒नं चि॒द्रथ॑मातस्थि॒वांसा॒ नाना॑ हवेते॒ स ज॑नास॒ इन्द्रः॑ ॥ ८ ॥

8. *Yaṁ krandasī saṁyatī vihvayete pare'vara ubhayā amitrāḥ. Samānaṁ cidrathamātasthivāṁsā nānā havete sa janāsa indraḥ.*

Whom the heaven and earth wheeling, whirling, humming the celestial music of the spheres together and vying each other in homage, invoke, whom the highest and farthest as well as lowest and nearest, all, friends and non-friends, worship alike as riding the same chariot, invoke and worship in various ways: that, O people of the world, is Indra, lord of power over all.

यस्मा॒न्न ऋ॒ते वि॒जय॑न्ते॒ जना॑सो॒ यं युध्य॑माना॒ अव॑से॒ हव॑न्ते। यो विश्व॑स्य प्रति॒मानं॑ ब॒भूव॒ यो अ॑च्यु॒त॒च्युत्स ज॑नास॒ इन्द्रः॑ ॥ ९ ॥

9. *Yasmānna ṛte vijayante janāso yaṁ yudhyamānā avase havante. Yo viśvasya pratimānaṁ babhūva yo acyutacyutsa janāsa indraḥ.*

Without whom the people win no victories, on whom the warriors depend for protection, who is the comprehending measure of the universe and the unmoved mover of the cosmic dynamics: he, O people of the world, is Indra.

यः शश्वतो मह्येनो दधानानमन्यमानाञ्छर्वा जघान। यः शर्धते नानुददाति शृध्यां यो दस्योर्हन्ता स जनास इन्द्रः॥ १०॥

10. *Yaḥ śaśvato mahyeno dadhānānamanya-mānāñcharvā jaghāna. Yaḥ śardhate nānuda-dāti śṛdhyāṁ yo dasyorhantā sa janāsa indraḥ.*

He who holds and governs the eternal constituents of existence, who with his power of justice and punishment destroys the disreputables taking recourse to great sins and crimes, who disapproves, scotches and silences the evil tongue of the maligner, and who eliminates the wicked exploiter: such, O people, is Indra.

यः शम्बरं पर्वतेषु क्षियन्तं चत्वारिंश्यां शरद्यन्वविन्दत्। ओजायमानं यो अहिं जघान दानुं शयानं स जनास इन्द्रः॥ ११॥

11. *Yaḥ śambaraṁ parvateṣu kṣiyantaṁ catvāriṁ-śyāṁ śaradyanvavindat. Ojāyamānaṁ yo ahiṁ jaghāna dānuṁ śayānaṁ sa janāsa indraḥ.*

He who finds the vapours of water hidden in

the cloud on the fortieth day of autumn (or in the fortieth autumn) and breaks the cloud, heavy with water for showers yet sleeping like a giant, thus releasing the rain-showers: such, O people, is Indra, the mighty Sun.

यः शम्बरं पर्यतरत्कसीभिर्योऽचारुकास्नापिबत्सुतस्य। अन्तर्गिरौ यजमानं बहुं जनं यस्मिन्नामूर्छत्स जनास इन्द्रः ॥ १२ ॥

12. *Yaḥ śambaraṁ paryataratkasībhiryo'cārukāsnāpibatsutasya. Antargirau yajamānaṁ bahuṁ janaṁ yasminnāmūrchatsa janāsa indraḥ.*

O people, know that omnipotent Indra who, with terrible strikes of thunder, breaks the dark giant cloud and releases. He also blesses the yajamana and the people at large in whose innermost heart of peace and love he pervades. Such is Indra, gracious and mighty.

यः सप्तरश्मिर्वृषभस्तुविष्मानवासृजत्सर्तवे सप्त सिन्धून्। यो रौहिणमस्फुरद्व्रजबाहुर्द्यामारोहन्तं स जनास इन्द्रः ॥ १३ ॥

13. *Yaḥ saptaraśmirvṛṣabhastuviṣmān avāsṛjatsartave sapta sindhūn. Yo rauhiṇam asphuradvajrabāhur dyāmārohantaṁ sa janāsa indraḥ.*

Who shines bright with seven-colour rays of light, mightily generous, immensely full of energy and power, and, breaking the clouds to rain showers, releases the seven floods of water, rivers and seas rolling and flowing, and who energises the moon and the cloud ascending towards the sun under the Rohini asterism, that, dear people, is Indra, the Sun, mighty with his arms of thunder and adamant.

द्यावा॑ चिदस्मै पृथि॒वी न॑मेते॒ शुष्मा॑च्चिदस्य॒ पर्व॑ता भयन्ते।
यः सो॑म॒पा नि॑चि॒तो वज्र॑बाहु॒र्यो वज्र॑हस्त॒ः स ज॑नास॒ इन्द्रः॑॥ १४॥

14. *Dyāvā cidasmai pṛthivī namete śuṣmāccidasya parvatā bhayante. Yaḥ somapā nicito vajrabāhuryo vajrahastaḥ sa janāsa indraḥ.*

Heaven and earth bow to him in homage. Clouds cower and mountains quake for fear of his power. He is the creator, preserver and promoter of the soma nectar and ecstasy of life, knowledge concentrate and power both, thunder-armed for punishment and protection, flower-handed with kusha grass for blessing and benediction. Such is Indra, lord of light and might and life of life, O children of the earth.

यः सु॒न्वन्त॒मव॑ति॒ यः पच॑न्तं॒ यः शंस॑न्तं॒ यः श॑शमा॒नमू॒ती।
यस्य॒ ब्रह्म॒ वर्ध॑नं॒ यस्य॒ सोमो॒ यस्ये॒दं रा॒धः स ज॑नास॒ इन्द्रः॑॥ १५॥

15. *Yaḥ sunvantamavati yaḥ pacantaṁ yaḥ śaṁsantaṁ yaḥ śaśamānamūtī. Yasya brahma vardhanaṁ yasya somo yasyedaṁ rādhaḥ sa janāsa indraḥ.*

He who protects the creative man of yajnic action, who promotes the man struggling for perfection, and who, with all his modes of protection and progress, advances the prayerful celebrant pilgrim on way to Dharma, piety and charity, He is Indra, know ye all children of the earth. The Veda glorifies him, the soma-joy of the world celebrates him, the beauty and perfection of this creation proclaims his art and presence.

Such is Indra, dear children of Divinity.

जातो व्य ख्यत्पित्रोरुपस्थे भुवो न वेद जनितुः परस्य।
स्तविष्यमाणो नो यो अस्मद् व्रता देवानां स जनास इन्द्रः ॥ १६ ॥

16. *Jāto vyakhyat pitrorupasthe bhuvo na veda janituḥ parasya. Staviṣyamāṇo no yo asmad vratā devānāṁ sa janāsa indraḥ.*

He that shines in the innocence of the new born baby and proclaims his presence in the partner's lap, who knows no other creator of the world of existence than himself, and who, adored and celebrated by us, fulfils our obligations of piety to the divinities through ourselves, that is Indra.

यः सोमकामो हर्यश्वः सूरिर्यस्माद्रेजन्ते भुवनानि विश्वा।
यो जघान शम्बरं यश्च शुष्णं य एकवीरः स जनास इन्द्रः ॥ १७ ॥

17. *Yaḥ somakāmo haryaśvaḥ sūriryasmādre-jante bhuvanāni viśvā. Yo jaghāna śambaraṁ yaśca śuṣṇaṁ ya ekavīraḥ sa janāsa indraḥ.*

He that loves the soma of love and peace, whom the sun rays radiate, who is great and wise, by whom all worlds of existence shine, blaze, and yet shake with awe, who breaks giant clouds of darkness and shatters mighty mountains, who is all potent and the sole one unique hero without a parallel, that is Indra.

यः सुन्वते पचते दुध्र आ चिद्वाजं ददर्षि स किलासि सत्यः।
वयं त इन्द्र विश्वह प्रियासः सुवीरासो विदथमा वदेम ॥ १८ ॥

18. *Yaḥ sunvate pacate dudhra ā cidvājaṁ dardarṣi sa kilāsi satyaḥ. Vayaṁ ta indra viśvaha priyāsaḥ suvīrāso vidathamā vadema.*

Indra, lord of light and life, potent and inviolable, you provide all power and protection with speed of advancement for the creative and struggling perfectionist, and you ward off all force of opposition from him. Lord of existence, surely you are the ultimate Truth, you are Eternal. Lord giver of life and potency, we love you, we are your dear darlings. We pray that confident and brave, blest with noble progeny, we may always honour you with holy songs of celebration and creative action in yajna.

Kanda 20/Sukta 35

Indra Devata, Nodha Rshi

अस्मा इदु प्र तवसे तुराय प्रयो न हर्मि स्तोमं माहिनाय ।
ऋचीषमायाध्रिगव ओहमिन्द्राय ब्रह्माणि राततमा ॥ १ ॥

1. *Asmā idu pra tavase turāya prayo na harmi stomaṁ māhināya. Ṛcīṣamāyādhrigava ohamindrāya brahmāṇi rātatamā.*

In honour of this lord Indra, mighty power, great leader, holy celebrity and commander of the brave, informidable to the enemies, I offer an excellent song of praise in adoration and holiest offerings of the most spontaneous and liberal homage.

अस्मा इदु प्रयइव प्र यंसि भराम्याङ्गूषं बाधे सुवृक्ति ।
इन्द्राय हृदा मनसा मनीषा प्रत्नाय पत्ये धियो मर्जयन्त ॥ २ ॥

2. *Asmā idu praya-iva pra yaṁsi bharāmyāṅgūṣaṁ bādhe suvṛkti. Indrāya hṛdā manasā manīṣā pratnāya patye dhiyo marjayanta.*

You offer to this Indra, lord of life and power, libations of homage and reverence like gifts of dainty food. So do I bear and offer to him songs of praise well-structured and formulaic modes of defence and protection against the enemies of humanity. Come ye all, cleanse your mind honestly by heart, mind and soul for Indra, ancient and eternal lord of life and light, and serve him.

अस्मा इदु त्यमुपमं स्वर्षां भराम्याङ्गूषमास्ये न।
मंहिष्ठमच्छोक्तिभिर्मतीनां सुवृक्तिभिः सूरिं वावृधध्यै ॥ ३ ॥

3. *Asmā idu tyamupamaṁ svarṣāṁ bharāmyāṅgūṣa māsyena. Maṁhiṣṭhamacchoktibhirmatīnāṁ suvṛktibhiḥ sūriṁ vāvṛdhadhyai.*

For the sake of the advancement of Agni, the ruler, and of the people of knowledge and wisdom, I speak noble and powerfully persuasive words in support of this exemplary, generous, revered and magnanimous hero, a great man of wisdom and piety of conduct.

अस्मा इदु स्तोमं सं हिनोमि रथं न तष्टेव तत्सिनाय।
गिरश्च गिर्वाहसे सुवृक्तीन्द्राय विश्वमिन्वं मेधिराय ॥ ४ ॥

4. *Asmā idu stomaṁ saṁ hinomi rathaṁ na taṣṭeva tatsināya. Giraśca girvāhase suvṛktīndrāya viśvaminvaṁ medhirāya.*

For this Indra, ruling lord of knowledge and power, master promoter of divine speech and veteran of wisdom, I create and float a song of praise of universal

and persuasive purport and use words of discriminating wisdom to strengthen his power and control over the land and people just as an engineer creates a strong structure for the chassis of the master's chariot.

अ॒स्मा इदु॑ स॒प्तिमि॑व श्रव॒स्येन्द्रा॑या॒र्कं जु॒ह्वा॒३॑ सम॑ञ्जे।
वी॒रं दा॒नौक॑सं व॒न्दध्यै॑ पु॒रां गू॒र्तश्र॑वसं द॒र्माण॑म्॥ ५॥

5. *Asmā idu saptimiva śravasyendrāyārkaṁ juhvā' samañje. Vīraṁ dānaukasaṁ vandadhyai purāṁ gūrtaśravasaṁ darmāṇam.*

As a driver yokes the horse to the master's chariot to drive him on, so, in honour of Indra and in order to celebrate and exalt him, brave hero as he is, treasure home of charity and destroyer of enemy strongholds, whose fame rings far and wide, I compose a song in my own words and offer it as a libation to him with my own ladle in homage.

अ॒स्मा इदु॒ त्वष्टा॑ तक्षद्व॒ज्रं स्वप॑स्तमं स्व॒र्य॑१॒॑ रणा॑य।
वृ॒त्रस्य॑ चिद्विदद्येन॒ मर्म॑ तुजन्नी॒शान॑स्तुज॒ता कि॑येधाः॥ ६॥

6. *Asmā idu tvaṣṭā takṣadvajraṁ svapastamaṁ svaryaṁ raṇāya. Vṛtrasya cidvidadyena marma tujannīśānastujatā kiyedhāḥ.*

Let Tvashta, the Maker, design and form for this Indra, ruling Lord of power and defence, the thunderbolt of lightning force blazing for the battle so that he (Indra), striking with this fatal weapon, taking many enemies on, may reach the mortal centrespot of Vrtra, the cloud of darkness and ignorance (and release the showers of rain and prosperity and the light of knowledge).

अस्येदु मातुः सवनेषु सद्यो महः पितुं पपिवां चार्वन्ना।
मुषायद्विष्णुः पचतं सहीयान्विध्यद्वराहं तिरो अद्रिमस्ता॥ ७॥

7. *Asyedu mātuḥ savanaṣu sadyo mahaḥ pituṁ papivāṁ cārvannā. Muṣāyadviṣṇuḥ pacataṁ sahīyānvidhyadvarāhaṁ tiro adrimastā.*

In the yajnic programmes of this Indra, lord of rule and power, who measures everything to size, Vishnu, the great sun pervading everything with its light, drinks up the delicious holy foods prepared and sent up sanctified from the yajna, and then, challenging the mountainous cloud hoarding up the wealth of the same yajnic foods in the form of vapours, breaks up the cloud and throws it down (releasing the showers of rain).

अस्मा इदु ग्नाश्चिद्देवपत्नीरिन्द्रायार्कमहिहत्य ऊवुः।
परि द्यावापृथिवी जभ्र उर्वी नास्य ते महिमानं परिष्टः॥ ८॥

8. *Asmā idu gnāściddevapatnīrindrāyārkamahihatya ūvuḥ. Pari dyāvāpṛthivī jabhra urvī nāsya te mahimānaṁ pariṣṭaḥ.*

For this Indra, blazing as the sun with light and grandeur, holy voices served and preserved by noble sages and scholars composed hymns of praise and offered homage to Indra on the breakup of the cloud. Indra holds both the vast heaven and earth, but these two do not comprehend his grandeur and greatness (which exceeds heaven and earth both).

अस्येदेव प्र रिरिचे महित्वं दिवस्पृथिव्याः पर्यन्तरिक्षात्।
स्वराडिन्द्रो दम आ विश्वगूर्तः स्वरिरमत्रो ववक्षे रणाय॥ ९॥

9. *Asyedeva pra ririce mahitvaṁ divaspṛthivyāḥ paryantarikṣāt. Svarāḍindro dama ā viśvagūrtaḥ svariramatro vavakṣe raṇāya.*

Surely the greatness and grandeur of this Indra exceeds the heaven, skies and earth. The self-refulgent hero, universal warrior, brilliant and brave, infinitely strong and bold, resounds in the universe for battle against evil and negation.

अस्येदेव शवसा शुषन्तं वि वृश्चद्वज्रेण वृत्रमिन्द्रः ।
गा न व्राणा अवनीरमुञ्चदभि श्रवो दावने सचेताः ॥ १० ॥

10. *Asyedeva śavasā śuṣantaṁ vi vṛścadvajreṇa vṛtramindraḥ. Gā na vrāṇā avanīramuñcadabhi śravo dāvane sacetāḥ.*

O lord of power and law, with the strength and rectitude of this Indra, the universal force of Divinity uproots the exploitative forces, just as the sun breaks down the cloud which holds up the rain and scorches the earth. And just as held up cows are released from the stalls, so the ruler releases the streams of life on the earth, enlightened hero as he is, who releases food and justice for the powers of generosity.

अस्येदु त्वेषसा रन्त सिन्धवः परि यद्वज्रेण सीमयच्छत् ।
ईशानकृद्दाशुषे दशस्यन्तुर्वीतये गाधं तुर्वणिः कः ॥ ११ ॥

11. *Asyedu tveṣasā ranta sindhavaḥ pari yadvajreṇa sīmayacchat. Īśānakṛddāśuṣe daśasyanturvītaye gādhaṁ turvaṇiḥ kaḥ.*

By the might and splendour of this Indra, the rivers flow and seas roll at will since he gives the blow (to Vrtra and releases the waters below). Ruler,

controller, and giver of power and honour, instantly victorious, giving liberally to the generous, he creates firm standing ground for the speedy success of generosity all round.

अस्मा इदु प्र भरा तूतुजानो वृत्राय वज्रमीशानः कियेधाः ।
गोर्न पर्व वि रदा तिरश्चेष्यन्नर्णांस्यपां चरध्यै ॥ १२ ॥

12. *Asmā idu pra bharā tūtujāno vṛtrāya vajramīśānaḥ kiyedhāḥ. Gorna parva vi radā tiraśceṣyannarṇāṁsyapāṁ caradhyai.*

Indra, ruling lord of manifold power, fast and impetuous, wields the thunderbolt of sunrays for this Vrtra, cloud of vapours and darkness, and releasing the waters for the streams to flow on earth, breaks the layers of vapours with the thunderbolt as lightning breaks things into pieces bit by bit.

अस्येदु प्र ब्रूहि पूर्व्याणि तुरस्य कर्माणि नव्य उक्थैः । युधे
यदिष्णान आयुधान्यृघायमाणो निरिणाति शत्रून् ॥ १३ ॥

13. *Asyedu pra brūhi pūrvyāṇi turasya karmāṇi navya ukthaiḥ. Yudhe yadiṣṇāna āyudhānyṛghāyamāṇo niriṇāti śatrūn.*

Sing and celebrate the old and new exploits of this fast and powerful Indra in songs of praise, Indra who, passionate and tempestuous, updating and wielding the weapons for battle, strikes and destroys the enemies.

अस्येदु भिया गिरयश्च दृढा द्यावा च भूमा जनुषस्तुजेते ।
उपो वेनस्य जोगुवान ओणिं सद्यो भुवद्वीर्याय नोधाः ॥ १४ ॥

14. *Asyedu bhiyā girayaśca dṛḍhā dyāvā ca bhūmā januṣastujete. Upo venasya joguvāna oṇiṁ sadyo bhuvadvīryāya nodhāḥ.*

By the power and holy fear of this omnipotent Indra, the mountains stay firm and fixed, and the heaven and earth and the people shake with awe. The leader, abiding in the protective shade of this intelligent and handsome power and chanting words of praise, immediately rises and grows capable of great action.

अस्मा इदु त्यदनु दाय्येषामेको यद्ववे भूरेरीशानः।
प्रैतशं सूर्ये पस्पृधानं सौवश्व्ये सुष्विमाववदिन्द्रः॥ १५॥

15. *Asmā idu tyadanu dāyyeṣāmeko yadvavne bhūrerīśānaḥ. Praitaśaṁ sūrye paspṛdhānaṁ sauvaśvye suṣvimāvadindraḥ.*

Indra, sole one lord of himself, is the absolute ruler of many. Whatever he wills of these and commands, the same is rendered in reverence and obedience. And Indra himself advances and protects the hero of power and honour who, fighting for victory in the battle of horse, spurs on his steed in the direction of the sun.

एवा ते हारियोजना सुवृक्तीन्द्र ब्रह्माणि गोतमासो अक्रन्।
ऐषु विश्वपेशसं धियं धाः प्रातर्मक्षू धियावसुर्जगम्यात्॥ १६॥

16. *Evā te hāriyojanā suvṛktīndra brahmāṇi gotamāso akran. Aiṣu viśvapeśasaṁ dhiyaṁ dhāḥ prātarmakṣū dhiyāvasurjagamyāt.*

Indra, O Lord of sunbeams, these are the songs divine, purest and serene, offered by the highest souls of faith and vision. Bless these souls with universal

brilliance of vision and intelligence, lord omniscient. Lord Omnificent, reveal your presence in our mind instantly with the light of the dawn.

Kanda 20/Sukta 36

Indra Devata, Bharadvaja Rshi

य एक इद्ध्व्यश्चर्षणीनामिन्द्रं तं गीर्भिर्भ्य ऊर्च आभिः।
यः पत्यते वृषभो वृष्ण्यावान्त्सत्यः सत्वा पुरुमायः सहस्वान्॥ १॥

1. *Ya eka iddhavyaścarṣaṇīnāmindraṁ taṁ girbhirabhyarca ābhiḥ. Yaḥ patyate vṛṣabho vṛṣṇyāvāntsatyaḥ satvā purumāyaḥ sahasvān.*

The one sole lord of humanity worthy of yajnic homage is Indra, whom I adore with these words of praise. He it is, lord generous, giver of showers of strength and bliss, eternal, imperishable, omnificent, omnipotent and forbearing, who protects and sustains life as supreme father and guardian.

तमु नः पूर्वे पितरो नवग्वाः सप्त विप्रासो अभि वाजयन्तः।
नक्षद्दाभं ततुरिं पर्वतेष्ठामद्रोघवाचं मतिभिः शविष्ठम्॥ २॥

2. *Tamu naḥ pūrve pitaro navagvāḥ sapta viprāso abhi vājayantaḥ. Nakṣaddābhaṁ taturiṁ parvateṣṭhāmadroghavācaṁ matibhiḥ śaviṣṭham.*

Him our ancient forefathers and the seven sages, like our five senses, mind and intellect, alongwith their fellow men, have celebrated and glorified, the lord that is the tamer and controller of opposition, saviour from suffering, pervasive in clouds and over mountains, sweet of tongue and strongest in force and power.

तमी॑महे इन्द्र॒मस्य रा॒यः पु॑रुवी॒र॑स्य नृ॒वत॑: पुरुक्षोः। यो अस्कृ॑धोयु॒र॒जर॒: स्व॑र्वा॒न्तमा भ॑र हरिवो माद॒यध्यै॑॥ ३॥

3. *Tamīmaha indramasya rāyaḥ puruvīrasya nṛvataḥ purukṣoḥ. Yo askṛdhoyurajaraḥ svarvāntamā bhara harivo mādayadhyai.*

We pray to Indra for his gifts of wealth, happy progeny, man power and generous abundance which he, lord of unlimited potential, ageless and blissful, commanding men and transport, would, we hope, bring us for his joy and ours.

तन्नो॒ वि वो॑चो॒ यदि॑ ते पु॒रा चि॑ज्जरि॒तार॑ आन॒शुः सु॒म्नमि॑न्द्र। कस्ते॑ भा॒गः किं वयो॑ दुध्र खिद्वः पुरुहूत पुरूवसोऽ - सुर॒घ्नः॥ ४॥

4. *Tanno vi voco yadi te purā cijjaritāra ānaśuḥ sumnamindra. Kaste bhāgaḥ kiṁ vayo dudhra khidvaḥ puruhūta purūvaso'suraghnaḥ.*

Indra, speak to us how the ancient celebrants of yours were blest with the gift of peace and joy. Say what is your share and contribution therein, what joy and ecstasy of being, O lord irresistible, forceful, universally invoked, commanding immense riches, destroyer of evil and the wicked.

तं पृ॒च्छन्ती॒ वज्र॑हस्तं रथे॒ष्ठामिन्द्रं॒ वेपी॒ वक्व॑री॒ यस्य॒ नू गीः। तु॒वि॒ग्रा॒भं तु॑विकू॒र्मिं र॑भो॒दां गा॒तुमि॑षे॒ नक्ष॑ते॒ तुम्र॒मच्छ॑॥ ५॥

5. *Taṁ pṛcchantī vajrahastaṁ ratheṣṭhāmindraṁ vepī vakvarī yasya nū gīḥ. Tuvigrābhaṁ tuvikūrmiṁ rabhodāṁ gātumiṣe nakṣate tumramaccha.*

If the voice and words of a person are vibrant with devotion and eloquent with enquiry in right earnest about Indra, lord of power, honour and excellence, wielder of the thunderbolt in hand, riding the chariot of life, strong with iron grasp, bold in action, giver of tempestuous strength and commander of cosmic force, then such a person wins the lord's favour of dominion over land for food, energy and the happiness of his heart's desire.

अया ह त्यं मायया वावृधानं मनोजुवा स्वतवः पर्वतेन।
अच्युता चिद्वीळिता स्वोजो रुजो वि दृढा धृषता विरप्शिन्॥ ६॥

6. *Ayā ha tyaṁ māyayā vāvṛdhānaṁ manojuvā svatavaḥ parvatena. Acyutā cidvīḍhitā svojo rujo vi dṛḍhā dhṛṣatā virapśin.*

O lord of your own essential strength and splendour, divine and exuberant, with this thunder force of yours fast as mind, imperishable and indomitable, pray shatter that stronghold of evil, growing by illusion firmly fixed and even reinforced by deceptive reason.

तं वो धिया नव्यस्या शविष्ठं प्रत्नं प्रत्नवत्परितंसयध्यै।
स नो वक्षदनिमानः सुवह्येन्द्रो विश्वान्यति दुर्गहाणि॥ ७॥

7. *Taṁ vo dhiyā navyasyā śaviṣṭhaṁ pratnaṁ pratnavatparitaṁsayadhyai. Sa no vakṣadanimānaḥ suvahmendro viśvānyati durgahāṇi.*

May Indra, lord of infinite knowledge and power, bless us and you all with the best and latest vision and intelligence in order that we may adore and glorify the omnipotent eternal lord as ever, and may the lord saviour of the celestial chariot bring us universal

strength of action, otherwise unattainable, and take us across all impassable impediments.

आ जनाय द्रुह्वणे पार्थिवानि दिव्यानि दीपयोऽ न्तरिक्षा। तपा वृषन्विश्वतः शोचिषा तान्ब्रह्मद्विषे शोचय क्षाम-पश्च॥ ८॥

8. *Ā janāya druhvaṇe pārthivāni divyāni dīpayo' ntarikṣā. Tapā vṛṣanviśvataḥ śociṣā tānbrahma-dviṣe śocaya kṣāmapaśca.*

O lord of generous showers of light and purity of peace, light up and reveal the blazing magnificence of the regions of earth, firmament and heaven for people stricken with hate, jealousy and enmity against life, humanity, divinity and revelation of the glory of existence. Let them feel the heat and light of the blaze from all sides, heat up even the green earth and cool waters for them, and thus let them be cleansed through suffering and penitence.

भुवो जनस्य दिव्यस्य राजा पार्थिवस्य जगतस्त्वेषसंदृक्। धिष्व वज्रं दक्षिण इन्द्र हस्ते विश्वा अजुर्य दयसे वि माया॥ ९॥

9. *Bhuvo janayasya divyasya rājā pārthivasya jagatastveṣasaṁdṛk. Dhiṣva vajraṁ dakṣiṇa indra haste viśvā ajurya dayase vi māyāḥ.*

Indra, self-refulgent ruler of earth and the world of light, of humanity and the moving world, ageless lord of light and justice, take the thunderbolt of light and justice in the right hand, destroy the wiles of the wicked and give the light of knowledge to the seekers.

आ संयतमिन्द्र णः स्वस्तिं शत्रुतूर्याय बृहतीममृध्राम्। यया दासान्यार्याणि वृत्रा करो वज्रिन्त्सुतुका नाहुषाणि ॥ १० ॥

10. *Ā saṁyatamindra ṇaḥ svastiṁ śatrutūryāya bṛhatīmamṛdhrām. Yayā dāsānyāryāṇi vṛtrā karo vajrintsutukā nāhuṣaṇi.*

Indra, lord of adamantine will and power, ruler of the world, bring in that wide ranging and inviolable peace and well being in a state of constant vigilance and dynamism to win over enmity and opposition, by which darkness and ignorance can be replaced by light and knowledge and the lower and average orders of society can be raised to higher state of enlightenment and action.

स नो नियुद्भिः पुरुहूत वेधो विश्ववाराभिरा गहि प्रयज्यो। न या अदेवो वरते न देव आभिर्याहि तूयमा मद्र्यद्रिक् ॥ ११ ॥

11. *Sa no niyudbhiḥ puruhūta vedho viśvavārābhirā gahi prayajyo. Na yā adevo varate na deva ābhiryāhi tūyamā madryadrik.*

O lord all wise and worshipful, universally adored and invited, come to us by well controlled and well directed modes and means of advancement with those laws and policies of universal interest and value and application, which neither the impious obstruct nor the pious camouflage. Come straight here to us with these without delay.

Kanda 20/Sukta 37

Indra Devata, Vasishtha Rshi

यस्तिग्मशृङ्गो वृषभो न भीम एकः कृष्टीश्च्यावयति प्र विश्वाः। यः शश्वतो अदाशुषो गयस्य प्रयन्तासि सुष्वितराय वेदः॥ १॥

1. *Yastigmaśṛṅgo vṛṣabho na bhīma ekaḥ kṛṣṭīścyāvayati pra viśvāḥ. Yaḥ śaśvato adāśuṣo gayasya prayantāsi suṣvitarāya vedaḥ.*

Indra, lord commander of weapons sharp and blazing as rays of light, virile, generous and yet fearsome as a bull, is the one supreme who guides, controls, rules and inspires the world community, and he is the one who always is the supporting power of the house and children of the indigent who cannot afford to pay for education and development. O lord, you are the guide and giver of wealth and knowledge to the man dedicated to the yajnic development of humanity.

त्वं ह त्यदिन्द्र कुत्समावः शुश्रूषमाणस्तन्वा ∫ समर्ये। दासं यच्छुष्णं कुयवं न्य ∫ स्मा अरन्धय आर्जुनेयाय शिक्षन्॥ २॥

2. *Tvaṁ ha tyadindra kutsamāvaḥ śuśrūṣamāṇastanvā samarye. Dāsaṁ yacchuṣṇaṁ kuyavaṁ nyasmā arandhaya ārjuneyāya śikṣan.*

Indra, brilliant ruler, you govern and strike your thunderbolt of justice and punishment, listen to the voice of the people in the battle business of life and protect the sagely man of judgement and discretion with your force when you fight the demon of drought, punish the selfish exploiter and food polluter and help and arrange for the education of the children of noble mothers all

for our sake.

त्वं धृष्णो धृषता वीतहव्यं प्रावो विश्वाभिरूतिभिः सुदासम्।
प्र पौरुकुत्सिं त्रसदस्युमावः क्षेत्रसाता वृत्रहत्येषु पूरुम्॥ ३॥

3. *Tvaṁ dhṛṣṇo dhṛṣatā vītahavyaṁ prāvo viśvābhirūtibhiḥ sudāsam. Pra paurukutsiṁ trasadasyumāvaḥ kṣetrasātā vṛtrahatyeṣu pūrum.*

O bold and determined ruler, with all your power and determination, and with all your methods and tactics of defence and offence, protect and preserve the assets of the nation acquired, support the commander of services, guard the wielders of high class weapons and protect their families, defend the powers of law and order against crime, and in the battle against want and darkness and for victory in the battle field of defence and development, protect the supply line and citizens of the land.

त्वं नृभिर्नृमणो देववीतौ भूरीणि वृत्रा हर्यश्व हंसि।
त्वं नि दस्युं चुमुरिं धुनिं चास्वापयो दभीतये सुहन्तु॥ ४॥

4. *Tvaṁ nṛbhirnṛmaṇo devavītau bhūrīṇi vṛtrā haryaśva haṁsi. Tvaṁ ni dasyuṁ cumuriṁ dhuniṁ cāsvāpayo dabhītaye suhantu.*

O leader and commander equipped with transport, communications and armoured fighting forces, cherished and honoured ruler of the heart of the nation, in the battle business of the protection and advancement of the divinities of nature and humanity, you fight out and eliminate the cumulated forces of darkness and destruction with the assistance and cooperation of the leading people. You lay to sleep and

totally destroy the violent criminal, the thief and the terrorist in order to suppress and root out the forces of negation and destruction.

तव॑ च्यौ॒त्नानि॑ वज्रहस्त॒ तानि॒ नव॒ यत्पुरो॑ नव॒तिं च॑ स॒द्यः।
नि॒वेश॑ने शतत॒मावि॑वेषी॒रहं च वृ॒त्रं नमु॑चिमु॒ताह॑न्॥ ५॥

5. *Tava cyautnāni vajrahasta tāni nava yatpuro navatiṁ ca sadyaḥ. Niveśane śatatamāviveṣīraharhaṁ ca vṛtraṁ namucimutāhan.*

O wielder of the thunderbolt, those frightful forces of yours which instantly destroy nintynine citadels of want and darkness and hundreds more for the entry of light and justice, pray demolish the unbreakable walls of the forts of impenetrable ignorance, superstition, prejudice, hatred and violence.

सना॒ ता त॑ इन्द्र॒ भोज॑नानि रा॒तह॑व्याय दा॒शुषे॑ सु॒दासे॑। वृष्णे॑ ते॒ हरी॒ वृष॑णा युनज्मि॒ व्यन्तु॒ ब्रह्मा॑णि पुरुशाक॒ वाज॑म्॥ ६॥

6. *Sanā tā ta indra bhojanāni rātahavyāya dāśuṣe sudāse. Vṛṣṇe te harī vṛṣaṇā yunajmi vyantu brahmāṇi puruśāka vājam.*

Indra, lord of light and power, those permanent gifts and protections of the world of existence you have created and granted for the oblation bearing yajaka, for the generous man of charity, and for the commander of the protective forces of humanity, and those mighty motive forces of life's power and generosity which I harness in your service may, O lord of all ruling power, we pray, bring us all voices of Divinity, all means and modes of sustenance, and all success and progress in our life.

मा ते अस्यां सहसावन्परिष्टावघाय भूम हरिवः परादै ।
त्रायस्व नोऽ वृकेभिर्वरूथैस्तव प्रियासः सूरिषु स्याम ॥ ७ ॥

7. *Mā te asyāṁ sahasāvan pariṣṭāvaghāya bhūma harivaḥ parādai. Trāyasva no' vṛkebhirvarūthaistava priyāsaḥ sūriṣu syāma.*

O lord of peace, patience and justice, ruler of dynamic powers and people, in this social order of your governance, let us not be exposed to a state of throw away sin and crime. Save us by virtue of the company of non-violent, best and wisest protective people. Let us abide among your dearest favourites and loved ones, among the brave, the wise and the virtuous.

प्रियास इत्ते मघवन्नभिष्टौ नरो मदेम शरणे सखायः ।
नि तुर्वशं नि याद्वं शिशीह्यतिथिग्वाय शंस्यं करिष्यन् ॥ ८ ॥

8. *Priyāsa itte maghavannabhiṣṭau naro madema śaraṇe sakhāyaḥ. Ni turvaśaṁ ni yādvaṁ śiśīhyatithigvāya śaṁsyaṁ kariṣyan.*

Lord of wealth, honour and excellence, let us all, leaders and friends of yours, abide and rejoice as your dearest in the protective shelter of your love and good will for our desired aims. Inspire and refine the nearest settled neighbour as well as the traveller on the move, raising the generous host in honour and praise for hospitality.

सद्यश्चिन्नु ते मघवन्नभिष्टौ नरः शंसन्त्युक्थशास उक्था ।
ये ते हवेभिर्वि पणींरदाशन्नस्मान्वृणीष्व युज्याय तस्मै ॥ ९ ॥

9. *Sadyaścinnu te maghavannabhiṣṭau naraḥ śaṁsantyukthaśāsa ukthā. Ye te havebhirvi paṇīṁradāśannasmānvṛṇīṣva yujyāya tasmai.*

O lord of light, honour and excellence of generosity, select us for dedication to that holy work which, under the protection of your love and goodwill, leading scholars and interpreters of the Divine Word relentlessly pursue, reciting and teaching the Vedic songs of divinity and, by recitation and exhortation, converting even hard headed businessmen to generous givers of charity in the service of Divinity.

एते स्तोमा॑ न॒रां नृ॑तम॒ तुभ्य॑मस्म॒द्र्य॑ञ्चो॒ ददतो म॒घानि॑। तेषा॑मिन्द्र वृत्र॒हत्ये॑ शि॒वो भू॒ः सखा॑ च॒ शूरो॑ऽ वि॒ता च॑ नृ॒णाम्॥ १०॥

10. *Ete stomā narāṁ nṛtama tubhyamasmadryañco dadato maghāni. Teṣāmindra vṛtrahatye śivo bhūḥ sakhā ca śūro'vitā ca nṛṇām.*

These songs of adoration offered to you, O highest leader of the leaders of men, in fact, come back to us, giving wealth, honours and excellence of life. O lord, in these people's battle against darkness, want and injustice, be their friend, wise protector and kind defender.

नू इ॑न्द्र शू॒र॒ स्तव॑मान ऊ॒ती ब्रह्म॑जूतस्त॒न्वा॑ वावृधस्व। उप॑ नो॒ वाजा॑न्मिमी॒ह्युप॒ स्तीन्यू॒यं पा॑त स्व॒स्तिभि॒ः सदा॑ नः॥ ११॥

11. *Nū indra śūra stavamāna ūtī brahmajūtastanvā vāvṛdhasva. Upa no vājān mimīhyupa stīnyūyaṁ pāta svastibhiḥ sadā naḥ.*

Indra, wise and brave leader and ruler of the world celebrated in song, exhorting the brave, commanding the defence and protection and the wealth

of power, prosperity, food, energy and divine wisdom, grow in body, mind and soul by your body politic, and help us grow as a united commonwealth blest with honour, excellence and prosperity, and let there be no alliances of opposition and enmity against humanity. O lord and leaders of the world, protect and promote us in a state of honourable peace, prosperity and all round well being for all time.

Kanda 20/Sukta 38

Indra Devata, Irimbithi (1-3), Madhuchhanda (4-6) Rshi

आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम्।
एदं बर्हिः सदो मम॥ १॥

1. *Ā yāhi suṣumā hi ta indra somaṁ pibā imam. Edaṁ barhiḥ sado mama.*

Indra, lord omnipotent and omnipresent, we hold the yajna and distil the soma of life in your service. Come, grace this holy seat of my yajna dedicated to you, watch my performance, enjoy the soma, and protect and promote the yajna for the beauty and joy of life.

आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना।
उप ब्रह्माणि नः शृणु॥ २॥

2. *Ā tvā brahmayujā harī vahatāmindra keśinā. Upa brahmāṇi naḥ śṛṇu.*

Let the radiant waves of cosmic energy engaged in the service of divinity bring you here. Pray listen to our songs of prayer and adoration.

ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः।
सुतावन्तो हवामहे॥ ३॥

3. *Brahmāṇastvā vayaṁ yujā somapāmindra sominaḥ. Sutāvanto havāmahe.*

Dedicated to divinity and the divine voice, meditating on the divine presence with concentrated mind and soul, living in truth the beauty of life and expressing the ecstasy of soma, we invoke and wait for Indra, original maker and lover of soma, to come and bless us.

इन्द्रमिद्गाथिनो बृहदिन्द्रमर्केभिरर्किणः।
इन्द्रं वाणीरनूषत॥ ४॥

4. *Indramidgāthino bṛhadindramarkebhirarkiṇaḥ. Indraṁ vāṇīranūṣata.*

The singers of Vedic hymns worship Indra, infinite lord of the expansive universe, Indra, the Sun, lord of light, Indra, Vayu, Maruts, currents of energy, and Indra, the universal Divine voice, with prayers, mantras, actions and scientific research.

इन्द्र इद्धर्योः सचा संमिश्ल आ वचोयुजा।
इन्द्रो वज्री हिरण्ययः॥ ५॥

5. *Indra iddharyoḥ sacā saṁmiśla ā vacoyujā. Indro vajrī hiraṇyayaḥ.*

Indra, the omnipresent Spirit, Indra, the universal energy of vayu or maruts, and Indra, the solar energy, the bond of unity and sustenance in things, co-existent synthesis of equal and opposite complementarities of positive and negative, activiser of speech, lord of the thunderbolt and the golden light of the day and the year.

इन्द्रो॑ दी॒र्घाय॒ चक्ष॑स॒ आ सूर्यं॑ रोहयद्दि॒वि।
वि गोभि॒रद्रि॑मैरयत्॥ ६॥

6. *Indro dīrghāya cakṣasa ā sūryaṁ rohayaddivi. Vi gobhiradrimairayat.*

Indra, lord omnipotent, raised the sun high up in the heavens for expansive light and vision. With the rays of the sun, He forms and moves the cloud for rain.

Kanda 20/Sukta 39

Indra Devata, Madhuchhanda (1), Goshuktyashvasuktinau (2-5) Rshi

इन्द्रं॑ वो वि॒श्वत॒स्परि॒ हवा॑महे॒ जने॑भ्यः।
अ॒स्माक॑मस्तु॒ केव॑लः॥ १॥

1. *Indraṁ vo viśvataspari havāmahe janebhyaḥ. asmākamastu kevalaḥ.*

For the sake of you all of humanity, we invoke and worship Indra, the one lord ruler over the universe, and we pray He may be with us in vision in a state of absolute bliss.

व्य॑न्तरि॑क्षमति॒रन्मदे॒ सोम॑स्य रोच॒ना।
इन्द्रो॒ यदभि॑नद्व॒लम्॥ २॥

2. *Vyantarikṣam atiranmade somasya rocanā. Indro yadabhinad valam.*

When Indra, lord omnipotent and blissful, eliminates all obstructions and negativities from our paths of progress, then we see the entire space in existence shines with light and overflows with the joy of soma bliss.

उद्गा आ॑जदङ्गि॑रोभ्य आ॒विष्कृ॑ण्वन्गुहा॑ स॒तीः ।
अ॒र्वाञ्चं नुनुदे व॒लम् ॥ ३ ॥

3. *Udgā ājadaṅgirobhya āviṣkṛṇvanguhā satīḥ. Arvāñcaṁ nunude valam.*

When the lord shakes up our psychic energies to the depths and throws out our darkness and negativities, then he sharpens our senses along with pranic energies and opens out our spiritual potential hidden in the cave of the heart.

इन्द्रे॑ण रोच॒ना दि॒वो दृ॒ढानि॑ दृंहि॒तानि॑ च ।
स्थि॒रा॒णि॒ न प॑रा॒णुदे॑ ॥ ४ ॥

4. *Indreṇa rocanā divo dṛḍhāni dṛṁhitāni ca. Sthirāṇi na parāṇude.*

The bright and beautiful, blessed and blissful stars and planets of refulgent space, expansive, firm and constant by virtue of the omnipotence of Indra, no one can shake or dislodge from their position of stability.

अ॒पामू॒र्मिर्मद॑न्नि॒व॒ स्तोम॑ इन्द्राजिरायते ।
वि ते॒ मदा॑ अराजिषुः ॥ ५ ॥

5. *Apāmūrmirmadanniva stoma indrājirāyate. Vi te madā arājiṣuḥ.*

Like exulting waves of the sea, this hymn of adoration rises and reaches you, and the vibrations of your joyous response too emanate and pervade everywhere.

Kanda 20/Sukta 40

Indra, Maruts Devata, Madhuchhanda Rshi

इन्द्रेण॒ सं हि दृक्ष॑से संजग्मा॒नो अबि॑भ्युषा।
म॒न्दू स॑मा॒नव॑र्चसा॥ १॥

1. *Indreṇa saṁ hi dṛkṣase saṁjagmāno abibhyuṣā.*
Mandū samānavarcasā.

Marut, wind energy, is seen while moving alongwith the indomitable sun, both beautiful and joyous, divinities coexistent, equal in splendour by virtue of omnipresent Indra, Lord Supreme.

अ॒न॒व॒द्यैर॒भिद्यु॑भिर्म॒खः सह॑स्वदर्चति।
ग॒णैरिन्द्र॑स्य॒ काम्यैः॥ २॥

2. *Anavadyairabhidyubhirmakhaḥ sahasvadar-cati.*
Gaṇairindrasya kāmyaiḥ.

The yajnic dynamics of nature's currents of energy, Maruts, so potent and effective, illuminates the world and does homage to the Lord of creation with the immaculate blazing radiations of glorious sun light.

आदह॑ स्व॒धामनु॒ पुन॑र्गर्भ॒त्वमे॑रि॒रे।
दधा॑ना॒ नाम॑ य॒ज्ञिय॑म्॥ ३॥

3. *Ādaha svadhāmanu punargarbhatvamerire.*
Dadhānā nāma yajñiyam.

Bearing the sacred vapours of yajna as is their wont and nature, the winds rise to the sky, hold the clouds in their womb, and after the rain carry on the cycle with the sun-rays and yajna-fire.

Kanda 20/Sukta 41

Indra Devata, Gotama Rshi

इन्द्रो॑ दधी॒चो अ॒स्थभि॑र्वृ॒त्राण्यप्र॑तिष्कुतः ।
ज॒घान॑ नव॒तीर्नव॑ ॥ १ ॥

1. *Indro dadhīco asthabhirvṛtrāṇyapratiṣkutaḥ. Jaghāna navatīrnava.*

Indra, lord of light and space, unchallenged and unchallengeable, wields the thunderbolt and, with weapons of winds, light and thunder, breaks the clouds of ninty-nine orders of water and electricity for the sake of humanity and the earth.

इ॒च्छन्नश्व॑स्य॒ यच्छिर॒ः पर्व॑ते॒ष्वप॑श्रितम् ।
तद्वि॑दच्छर्य॒णाव॑ति ॥ २ ॥

2. *Icchannaśvasya yacchiraḥ parvateṣvapaśritam. Tadvidaccharyaṇāvati.*

Just as the sun reaches and breaks the densest concentrations of vapours in the clouds fast moving in the regions of the sky, so should the ruler know the best part of his fastest forces stationed on the mountains and of the enemy forces lurking around and in the forests if he desires victory.

अत्राह॒ गोर॑मन्वत॒ नाम॒ त्वष्टु॑रपी॒च्य ँ म् ।
इ॒त्था च॒न्द्रम॑सो गृ॒हे ॥ ३ ॥

3. *Atrāha goramanvata nāma tvaṣṭurapīcyam. Itthā candramaso gṛhe.*

Just as here on the surface of the earth and in its environment, we know, there is the beautiful light of

the sun penetrating and reaching everywhere, similarly, let all know, it is there on the surface of the moon. (Just as the sun holds and illuminates the earth and the moon, so should the ruler with his light of justice and power hold and brighten every home in the land.)

Kanda 20/Sukta 42

Indra Devata, Kurustuti Rshi

वाचमष्टापदीमहं नवस्रक्तिमृतस्पृशम्।
इन्द्रात्परि तन्वं ममे॥ १॥

1. *Vācam aṣṭāpadīm ahaṁ navasraktimṛtaspṛśam.*
Indrātpari tanvaṁ mame.

Indra, lord of the universe, rising with your might and majesty, protect and energise both heaven and earth and promote the soma of life's vitality created in both heaven and earth by nature and humanity by yajna.

अनु त्वा रोदसी उभे क्रक्ष्माणमकृपेताम्।
इन्द्र यद्दस्युहाभवः॥ २॥

2. *Anu tvā rodasī ubhe krakṣamāṇamakṛpetām.*
Indra yaddasyuhābhavaḥ.

Indra, when you stimulate and energise the soma vitality of life created by nature and humanity, and when you rise as the destroyer of the negativities of the counterforce, then both heaven and earth vibrate and celebrate your majesty in awe with admiration.

उत्तिष्ठन्नोजसा सह पीत्वी शिप्रे अवेपयः।
सोममिन्द्र चमू सुतम्॥ ३॥

3. *Uttiṣṭhannojasā saha pītvī śipre avepayaḥ. Somamindra camū sutam.*

I study, measure, develop and pray for language revealed in eight works, i.e., four Vedas and four Upavedas, spoken across four classes of humanity and through four stages of the individual's development from birth to death, developing over nine blooming branches like flower garlands across nine regions of the earth, ultimately touching the truth of divine reality, the Word Imperishable descended from and ascending to Indra, lord of omniscience across the countless branches of dialects and structures.

Kanda 20/Sukta 43

Indra Devata, Trishoka Rshi

भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः।
वसु स्पार्हं तदा भर॥ १॥

1. *Bhindhi viśvā apa dviṣaḥ pari bādho jahī mṛdhaḥ. Vasu spārhaṁ tadā bhara.*

Break off all the jealous adversaries, remove all obstacles, eliminate the enemies and violence and fill the world with cherished wealth, honour and prosperity.

यद्वीडाविन्द्र यत्स्थिरे यत्पर्शाने पराभृतम्।
वसु स्पार्हं तदा भर॥ २॥

2. *Yadvīḍāvindra yatsthire yatparśāne parābhṛtam. Vasu spārhaṁ tadā bhara.*

Whatever wanted wealth hidden in solid mountains, concealed in secret and trust worthy sources or covered in caverns and deep in the clouds, bring that

out in the open for the society.

यस्य॑ ते वि॒श्वमा॑नुषो॒ भूरे॑र्द॒त्तस्य॒ वेद॑ति।
वसु॑ स्पा॒र्हं तदा भ॑र॥ ३॥

3. *Yasya te viśvamānuṣo bhūrerdattasya vedati.*
Vasu spārhaṁ tadā bhara.

That immense wealth discovered by you and collected, of which the people of the world know, bring that cherished treasure into the open and fill the world with it for all.

Kanda 20/Sukta 44

Indra Devata, Irimbithi Rshi

प्र स॒म्राजं॑ चर्षणी॒नामिन्द्रं॑ स्तोता॒ नव्यं॑ गी॒र्भिः।
नरं॑ नृ॒षाह्यं॑ मंहि॒ष्ठम्॥ १॥

1. *Pra samrājaṁ carṣaṇīnāmindraṁ stotā navyaṁ gīrbhiḥ. Naraṁ nṛṣāhaṁ maṁhiṣṭham.*

With songs of celebration glorify Indra, refulgent ruler of humanity, worthy of adoration, leader, destroyer of evil people, the greatest and most munificent.

यस्मि॑न्नु॒क्थानि॒ रण्य॑न्ति॒ विश्वा॑नि च श्रव॒स्या ∫।
अ॒पाम॑वो॒ न स॑मु॒द्रे॥ २॥

2. *Yasminnukthāni raṇyanti viśvāni ca śravasyā.*
Apāmavo na samudre.

Unto him all songs of adoration return, to him all honours and fame of the world reach, in him they rejoice like streams and rivers reaching and rejoicing in the sea.

तं सुष्टुत्या विवासे ज्येष्ठराजं भरे कृत्नुम्।
महो वाजिनं सनिभ्यः ॥ ३ ॥

3. *Taṁ suṣṭutyā vivāse jyeṣṭharājaṁ bhare kṛtnum. Maho vājinaṁ sanibhyaḥ.*

Him with songs of adoration I glorify as the first and highest ruler, constantly active in cosmic dynamics, and the greatest warrior and winner for the celebrant's good.

Kanda 20/Sukta 45

Indra Devata, Shunahshepa Rshi

अयमु ते समतसि कपोतइव गर्भधिम्।
वचस्तच्चिन्न ओहसे ॥ १ ॥

1. *Ayamu te samatasi kapota-iva garbhadhim. Vacastaccinna ohase.*

Indra, light and power of existence, this creation is yours for sure. Just as a pigeon flies into the nest to meet its mate, so do you pervade and impregnate nature to create the world of forms, and listen to our words of praise and prayer.

स्तोत्रं राधानां पते गिर्वाहो वीर यस्य ते।
विभूतिरस्तु सूनृता ॥ २ ॥

2. *Stotraṁ rādhānāṁ pate girvāho vīra yasya te. Vibhūtirastu sūnṛtā.*

Indra, celebrated in the divine voice of revelation, creator and guardian of the world and its wealth, mighty lord of omnipotence, great and true is your glory, and may our praise and prayer to you be

truly realised for our strength and joy of life.

ऊ॒र्ध्वस्ति॑ष्ठा न ऊ॒तये॒ऽस्मिन्वाजे॑ शतक्रतो।
सम॒न्येषु॑ ब्रवावहै॥ ३॥

3. *Ūrdhvastiṣṭhā na ūtaye' sminvāje śatakrato. Samanyeṣu bravāvahai.*

Indra, hero of a hundred great acts of yajnic creation, rise and stay high for our defence and protection in this battle of life. And we would sing your praises in prayer with joy in other battles too together with you.

Kanda 20/Sukta 46

Indra Devata, Irimbithi Rshi

प्र॒णे॒तार॑ं॒ वस्यो॒ अच्छा॒ कर्ता॑रं॒ ज्योति॑ः स॒मत्सु॑।
सा॒स॒ह्वांसं॒ युधामित्रा॑न्॥ १॥

1. *Praṇetāraṁ vasyo acchā kartāraṁ jyotiḥ samatsu. Sāsahvāṁsaṁ yudhāmitrān.*

All people, communities and nations adore and exalt Indra who brings wealth, peace and prosperity to humanity, creates light and hope for their battles of life, and challenges and destroys enemies by fighting them out.

स न॒ः पप्रि॑ः पारयाति स्व॒स्ति ना॒वा पु॑रुहू॒तः।
इन्द्रो॒ विश्वा॒ अति॒ द्विष॑ः॥ २॥

2. *Sa naḥ papriḥ pārayāti svasti nāvā puruhūtaḥ. Indro viśvā ati dviṣaḥ.*

He, Indra, lord of deliverance and giver of fulfilment, invoked and adored by all, pilots us across

the seas of life by the boat of divine guidance and saves us against all jealousies, enmities and negativities of the world.

स त्वं न इन्द्र वाजेभिर्दश॒स्या च॑ गातु॒या च॑।
अच्छा॑ च नः सु॒म्नं ने॑षि ॥ ३ ॥

3. *Sa tvaṁ na indra vājebhirdaśasyā ca gātuyā ca. Acchā ca naḥ sumnaṁ neṣi.*

Indra, lord of power and giver of fulfilment, by gifts of science and energy and with noble acts and persistent endeavour, pray lead us well by noble paths to peace, prosperity and well being.

Kanda 20/Sukta 47

Indra (1-12), Surya (13-21) Devata, Sukasha (1-3), Irimbithi (7-9), Madhuchhanda (4-6, 10-12), Praskanva (13-21) Rshi

तमिन्द्रं वाजयामसि म॒हे वृ॒त्राय॒ हन्त॑वे।
स वृषा॑ वृष॒भो भु॑वत् ॥ १ ॥

1. *Tamindraṁ vājayāmasi mahe vṛtrāya hantave. Sa vṛṣā vṛṣabho bhuvat.*

That Indra, dynamic and enlightened mind and intelligence, we cultivate and strengthen for the elimination of the great waste, deep ignorance and suffering prevailing in the world. May that light and mind be exuberant and generous for us with showers of enlightenment.

इन्द्रः॒ स दाम॑ने कृ॒त ओजि॑ष्ठः॒ स मदे॑ हि॒तः।
द्यु॒म्नी श्लो॒की स सो॒म्यः ॥ २ ॥

2. *Indraḥ sa dāmane kṛta ojiṣṭhaḥ sa made hitaḥ. Dyumnī ślokī sa somyaḥ.*

Indra, mind and intelligence, was created for enlightenment and for giving enlightenment. Most lustrous and powerful, it is engaged in the creation of joy. It is rich in the wealth of knowledge, praise-worthy, and cool, gentle and at peace in the state of enlightenment.

गि॒रा वज्रो॒ न संभृ॑त॒ः सब॑लो॒ अन॑पच्युतः।
व॒व॒क्ष ऋ॒ष्वो अस्तृ॑तः ॥ ३ ॥

3. *Girā vajro na saṁbhṛtaḥ sabalo anapacyutaḥ. Vavakṣa ṛṣvo astṛtaḥ.*

Held in and by the voice of divinity like the roar of thunder and like the flood of sun-rays, it is powerful, unfallen, irrepressible and lofty with thought, so let it express itself freely.

इन्द्र॒मिद्गा॑थिनो॑ बृहदिन्द्र॑म॒र्केभि॑र॒र्किण॑ः।
इन्द्रं॒ वाणी॑रनूषत ॥ ४ ॥

4. *Indramidgāthino bṛhadindramarkebhirarkiṇaḥ. Indraṁ vāṇīranūṣata.*

The singers of Vedic hymns worship Indra, infinite lord of the expansive universe, Indra, the sun, lord of light, Indra, vayu, maruts, currents of energy, and Indra, the universal divine voice, with prayers, mantras, actions and scientific research.

इन्द्र॒ इद्धर्यो॑ः सचा॒ संमि॑श्ल॒ आ व॑चो॒युजा॑।
इन्द्रो॑ व॒ज्री हि॑र॒ण्यय॑ः ॥ ५ ॥

5. *Indra iddharyoḥ sacā saṁmiśla ā vacoyujā. Indro vajrī hiraṇyayaḥ.*

Indra, the omnipresent Spirit, Indra, the universal energy of vayu or maruts, and Indra, the solar energy, the bond of unity and sustenance in things, co-existent synthesis of equal and opposite complementarities of positive and negative, activiser of speech, lord of the thunderbolt and the golden light of the day and the year.

इन्द्रो॑ दी॒र्घाय॒ चक्ष॑स॒ आ सूर्यं॑ रोहयद्दि॒वि।
वि गोभि॒रद्रिं॑मैरयत्॥ ६॥

6. *Indro dīrghāya cakṣasa ā sūryaṁ rohayaddivi. Vi gobhiradrimairayat.*

Indra, lord omnipotent, raised the sun high up in the heavens for expansive light and vision. With the rays of the sun, He forms and moves the cloud for rain.

आ या॑हि सुषु॒मा हि त॒ इन्द्र॒ सोमं॒ पिबा॑ इ॒मम्।
एदं ब॒र्हिः स॑दो॒ मम॑॥ ७॥

7. *Ā yāhi suṣumā hi ta indra somaṁ pibā imam. Edaṁ barhiḥ sado mama.*

Indra, lord omnipotent and omnipresent, we hold the yajna and distil the soma of life in your service. Come, grace this holy seat of my yajna dedicated to you, watch my performance, enjoy the soma, and protect and promote the yajna for the beauty and joy of life.

आ त्वा॑ ब्रह्मयु॒जा॒ हरी॒ वह॑तामिन्द्र के॒शिना॑।
उप॒ ब्रह्मा॑णि नः शृणु॥ ८॥

8. *Ā tvā brahmayujā harī vahatāmindra keśinā. Upa brahmāṇi naḥ śṛṇu.*

Let the radiant waves of cosmic energy engaged in the service of divinity bring you here. Pray listen to our songs of prayer and adoration.

ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः।
सुतावन्तो हवामहे॥ ९॥

9. *Brahmāṇastvā vayaṁ vayaṁ yujā somapāmindra sominaḥ. Sutāvanto havāmahe.*

Dedicated to divinity and the divine voice, meditating on the divine presence with concentrated mind and soul, living in truth the beauty of life and expressing the ecstasy of soma, we invoke and wait for Indra, original maker and lover of soma, to come and bless us.

युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः।
रोचन्ते रोचना दिवि॥ १०॥

10. *Yuñjanti bradhnamaruṣaṁ carantaṁ pari tasthuṣaḥ. Rocante rocanā divi.*

Pious souls in meditation commune with the great and gracious lord of existence immanent in the steady universe and transcendent beyond. Brilliant are they with the lord of light and they shine in the heaven of bliss.

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे।
शोणा धृष्णू नृवाहसा॥ ११॥

11. *Yuñjantyasya kāmyā harī vipakṣasā rathe. Śoṇā dhṛṣṇū nṛvāhasā.*

Scholars of science dedicated to Indra study and meditate on the lord's omnipotence of light, fire and wind, and harness the energy like two horses to a chariot, both beautiful, equal and complementary as positive-negative currents, fiery red, powerful and carriers of people.

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे।
समुषद्भिरजायथाः ॥ १२ ॥

12. *Ketuṁ kṛṇvannaketave peśo maryā apeśase. Samuṣadbhirajāyathāḥ.*

Children of the earth, know That who creates light and knowledge for the ignorant in darkness and gives form and beauty to the formless and chaotic, and regenerate yourselves by virtue of the men of knowledge and passion for action.

उदु त्यं जातवेदसं देवं वहन्ति केतवः।
दृशे विश्वाय सूर्यम् ॥ १३ ॥

13. *Udu tyaṁ jātavedasaṁ devaṁ vahanti ketavaḥ. Dṛśe viśvāya sūryam.*

The rays of the sun (like the banners of a mighty monarch) carry the brilliance of light, revealing the omnipresence of the omniscient Lord Supreme of the universe.

अप त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः।
सूराय विश्वचक्षसे ॥ १४ ॥

14. *Apa tye tāyavo yathā nakṣatrā yantyaktubhiḥ. Sūrāya viśvacakṣase.*

And, as thieves of the night steal away at dawn, so do all those stars steal away alongwith the darkness of the night so that the world may see only the sun, lord supreme of the heavens.

अदृश्रन्नस्य केतवो वि रश्मयो जनाँ अनु।
भ्राजन्तो अग्नयो यथा॥ १५॥

15. *Adṛśrannasya ketavo vi raśmayo janāँ anu. Bhrājanto agnayo yathā.*

O that I could see the banners of the Lord of sunbeams, the rays of the sun, alongwith other people, blazing like the explosions of fire in heaven.

तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य।
विश्वमा भासि रोचन॥ १६॥

16. *Taraṇirviśvadarśato jyotiṣkṛdasi sūrya. Viśvamā bhāsi rocana.*

O Sun, light of the world, creator of light and Light Itself, it is you alone who light the lights of the universe and reveal the worlds. You are the saviour, you are the redeemer, taking us across the seas of existence.

प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषीः।
प्रत्यङ् विश्वं स्व र्दृशे॥ १७॥

17. *Pratyaṅ devānāṁ viśaḥ pratyaṅṅudeṣi mānuṣīḥ. Pratyaṅ viśvaṁ svardṛśe.*

Lord Light of the world, to the noblest powers of nature and humanity, to the people in the business of life, to the people in general, you rise directly and reveal your presence directly in their heart and soul so that the

world may see the light divine directly through their experience.

येना॑ पावक॒ चक्ष॑सा भुर॒ण्यन्तं॒ जना॒ँ अनु॑।
त्वं व॑रुण पश्यसि॥ १८॥

18. *Yenā pāvaka cakṣasā bhuraṇyantaṁ janāँ̆ anu. Tvaṁ varuṇa paśyasi.*

Lord purifier and sanctifier, with the eye with which you watch the mighty world of dynamic activity and humanity holding everything in equipoise, with the same kind and benign eye pray watch and bless us.

वि द्यामे॑षि॒ रज॑स्पृथ्व॒हर्मिमा॑नो अ॒क्तुभिः॑।
पश्यं॒ जन्मा॑नि सूर्य॥ १९॥

19. *Vi dyāmeṣi rajaspṛthvaharmimāno aktubhiḥ. Paśyaṁ janmāni sūrya.*

O sun, watching the species of various forms and traversing and measuring the wide worlds of existence by days and nights, you move to the regions of light and heaven. So may the Lord of Light Supreme, we pray, watch us, guard us and sustain in measure our life and actions through successive lives and births.

स॒प्त त्वा॑ ह॒रितो॒ रथे॒ वह॑न्ति देव सूर्य।
शो॒चिष्के॑शं विचक्ष॒णम्॥ २०॥

20. *Sapta tvā harito rathe vahanti deva sūrya. Śociṣkeśaṁ vicakṣaṇam.*

O sun, self-refulgent lord of blazing flames and universal illumination, seven are the colourful lights of glory which like seven horses draw your chariot of time

across the spaces. In the same way, seven are the chhandas, metres, which reveal the light of Divinity in the sacred voice of the Veda.

अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्यः।
ताभिर्याति स्वयुक्तिभिः॥ २१॥

21. *Ayukta sapta śundhyuvaḥ sūro rathasya naptyaḥ.*
Tābhiryāti svayuktibhiḥ.

The sun, bright and illuminant, yokes the seven pure, immaculate, purifying and infallible sunbeams like horses to his chariot of motion, and with these self-yoked powers, moves on across the spaces to the regions of light.

So does the Lord of the Universe with His laws and powers of Prakrti move the world like His own chariot of creative manifestation.

Kanda 20/Sukta 48

Surya, Gau Devata, Khilam (1-3), Sarparajni (4-6) Rshi

अभि त्वा वर्चसा गिरः सिञ्चन्तीराचरण्यवः।
अभि वत्सं न धेनवः॥ १॥

1. *Abhi tvā varcasā giraḥ siñcantīrācaraṇyavaḥ.*
Abhi vatsaṁ na dhenavaḥ.

O Sun, moving words of adoration flow and rise in love and worship to you with celebration of your splendour, like mother cows moving to their calf with love and overflowing milk.

ता अर्षन्ति शुभ्रियः पृञ्चन्तीर्वर्चसा प्रियः।
जातं जात्रीर्यथा हृदा॥ २॥

2. *Tā arṣanti śubhriyaḥ pṛñcantīrvarcasā priyaḥ. Jātaṁ jātrīryathā hṛdā.*

Loving, pure and vibrant voices of adoration rise to you and join with your splendour as mothers embrace and join their new born baby with their heart overflowing with love.

वज्रापवसाध्यः कीतिर्म्रियमाणमावहन्।
मह्यमायुर्घृतं पयः ॥ ३ ॥

3. *Vajrāpavasādhyaḥ kītirmriyamāṇamāvahan. Mahyamāyurghṛtaṁ payaḥ.*

Words of divine adoration and the discipline of diamond purity, thunder power and razor edge dedication have blest the mortal me with good health and full age, liquid refinement of love and courtesy and the life-giving milk of mother Veda.

आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः।
पितरं च प्रयन्त्स्वः ॥ ४ ॥

4. *Āyaṁ gauḥ pṛśnirakramīdasadanmātaraṁ puraḥ. Pitaraṁ ca prayantsvaḥ.*

This earth moves round and round eastward abiding in its mother waters of the firmament and revolves round and round its father sustainer, the sun in heaven.

अन्तश्चरति रोचना अस्य प्राणादपानतः।
व्यख्यन्महिषः स्वः ॥ ५ ॥

5. *Antaścarati rocanā asya prāṇādapānataḥ. Vyakhyanmahiṣaḥ svaḥ.*

The light of this sun radiates from morning till evening like the prana and apana of the cosmic body, illuminating the mighty heaven and filling the space between heaven and earth.

त्रिंशद्धामा॒ वि रा॑जति॒ वाक्प॑त॒ङ्गो अ॑शिश्रियत्।
प्रति॒ वस्तो॒रह॒र्द्युभिः॥ ६॥

6. *Triṁśaddhāmā vi rājati vākpataṅgo aśiśriyat. Prati vastorahardyubhiḥ.*

Thirty stages of the day from every morning to evening does the sun rule with the rays of its light while songs of adoration are raised and offered to the mighty 'Bird' of heavenly space.

Kanda 20/Sukta 49

Indra Devata, Khilam (1-3), Nodha (4-5), Medhyatithi (6-7) Rshi

यच्छ॒क्रा वा॒च॒मारु॑हन्न॒न्तरि॑क्षं सिषासथः।
सं दे॒वा अ॑मद॒न्वृषा॑॥ १॥

1. *Yacchakrā vacamāruhannantarikṣaṁ siṣāsathaḥ. Saṁ devā amadanvṛṣā.*

When veteran saints and sages of firm conviction and dedicated will rise on the wings of vision and imagination and send up their voice of divine adoration in space, the divinities rejoice with them and the lord omnificent sends down showers of bliss.

श॒क्रो वा॒च॒मधृ॑ष्टा॒योरु॑वाचो॒ अधृ॑ष्णुहि।
मंहि॑ष्ठ॒ आ म॑द॒र्दिवि॑॥ २॥

2. *Śakro vācamadhṛṣṭāyoruvāco adhṛṣṇuhi. Maṁhiṣṭha ā madardivi.*

The lord is great and most generous. O man, send up your voice and words of adoration with sweetness, without pride and deception, let them resound in space for the lord of love and grace, and rejoice in the heaven of bliss.

शक्रो वाचमधृष्णुहि धामधर्मन्विराजति।
विमदन्बर्हिरासरन्॥ ३॥

3. *Śakro vācamadhṛṣṇuhi dhāmadharmanvirājati. Vimadanbarhirāsaran.*

O man cleanse your voice and words, let there be no pride or deception. The lord is great and kind. He shines in every nook and corner of the world and in every form of Dharma. And as your words of prayer move, he rejoices and seeps into your heart and soul bit by bit unto completion and perfection.

तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः। अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे॥ ४॥

4. *Taṁ vo dasmamṛtīṣahaṁ vasormandānamandhasaḥ. Abhi vatsaṁ na svasareṣu dhenava indraṁ gīrbhirnavāmahe.*

We invoke and call upon Indra eagerly as cows call for their calves in the stalls, and, with songs of adoration over night and day, we glorify him, lord glorious, omnipotent power fighting for truth against evil forces, and exhilarated with the bright soma of worship offered by celebrant humanity.

द्युक्षं सुदानुं तविषीभिरावृतं गिरिं न पुरुभोजसम्।
क्षुमन्तं वाजं शतिनं सहस्त्रिणं मक्षू गोमन्तमीमहे॥ ५॥

5. *Dyukṣaṁ sudānuṁ taviṣībhirāvṛtaṁ giriṁ na purubhojasam. Kṣumantaṁ vājaṁ śatinaṁ sahasriṇaṁ makṣū gomantamīmahe.*

We pray to Indra, lord of light, omnificent, hallowed with heavenly glory, universally generous like clouds of shower, and we ask for food abounding in strength and nourishment and for hundredfold and thousandfold wealth and prosperity abounding in lands, cows and the graces of literature and culture, and we pray for the gift instantly.

तत्त्वा॑ यामि सु॒वीर्यं॑ तद् ब्रह्म॑ पू॒र्वचि॑त्तये। येना॒ यति॑भ्यो॒ भृग॑वे॒ धने॑ हि॒ते येन॒ प्रस्क॑ण्व॒मावि॑थ॥ ६॥

6. *Tattvā yāmi suvīryaṁ tad brahma pūrvacittaye. Yenā yatibhyo bhṛgave dhane hite yena praskaṇvamāvitha.*

O lord resplendent, I come to you and ask for that vigour and wisdom, that knowledge of reality and divinity, that prime acquisition and awareness of values by which, when the battle rages and money and materials are called for, you provide for the retired holy men, scientists, technologists and the inventors and by which you protect the man of advanced special knowledge.

येना॑ समु॒द्रमसृ॑जो म॒हीर॒पस्तदि॑न्द्र॒ वृष्णि॑ ते॒ शव॑ः।
स॒द्यः सो अ॑स्य महि॒मा न सं॒नशे॒ यं क्षो॒णीर॑नुच॒क्र॒दे॥ ७॥

7. *Yenā samudram asṛjo mahīrapastadindra vṛṣṇi te śavaḥ. Sadyaḥ so asya mahimā na saṁnaśe yaṁ kṣoṇīranucakrade.*

Indra, lord omnipotent of creation, I pray for the knowledge and experience of that overwhelming

power and potential of yours by which you create the mighty waters and the oceans to roll and flow. That mighty power of this lord is not easily to be realised, the heaven and earth obey it, and when they move they celebrate it in the roaring and resounding music of stars and spheres.

Kanda 20/Sukta 50

Indra Devata, Medhyatithi Rshi

कन्नव्यो॑ अत॒सीनां॒ तुरो गृ॑णीत॒ मर्त्यः॑। न॒ही न्व॑स्य महि॒मान॑मिन्द्रि॒यं स्व॑र्गृणन्त॒ आन॒शुः॥ १॥

1. *Kannavyo atasīnāṁ turo gṛṇīta martyaḥ. Nahī nvasya mahimānam-indriyaṁ svargṛṇānta ānaśuḥ.*

Who among mortals, even the most ardent of constant celebrants, can offer a new song of homage and adoration? Even those who have been singing in praise of Indra have not been able to comprehend his sublime majesty.

कदु॑ स्तु॒वन्त॑ ऋतयन्त दे॒वत॒ ऋषि॒ः को विप्र॑ ओहते।
क॒दा हवं॑ मघवन्निन्द्र सुन्व॒तः कदु॑ स्तुव॒त आ ग॑मः॥ २॥

2. *Kadu stuvanta ṛtayanta devata ṛṣiḥ ko vipra ohate. Kadā havaṁ maghavannindra sunvataḥ kadu stuvata ā gamaḥ.*

Who is the seer and scholar among those who adore you, honour you by yajna, or do homage to your refulgence, that can deliberate on you and understand you? When would you, O lord of honour and glory, Indra, respond to the call of the sage who presses the

soma for you? When would you grace the yajnic home of the celebrant?

Kanda 20/Sukta 51

Indra Devata, Praskanva (1-2), Pushtigu (3-4) Rshi

अभि प्र वः सुराध॑समिन्द्रमर्च॒ यथा॑ वि॒दे। यो ज॑रि॒तृभ्यो॑ म॒घवा॑ पुरू॒वसु॑ः स॒हस्रे॑णेव॒ शिक्ष॑ति॥ १॥

1. *Abhi pra vaḥ surādhasam indram arca yathā vide. Yo jaritṛbhyo maghavā purūvasuḥ sahasreṇeva śikṣati.*

To the best of your intention and purpose and for whatever you wish to achieve, pray to Indra, lord of glory, world power and promotion and means of success, who gives a thousandfold wealth, honour and excellence to his celebrants.

श॒तानी॑केव॒ प्र जि॑गाति धृष्णु॒या हन्ति॑ वृ॒त्राणि॑ दा॒शुषे॑।
गि॒रेरि॑व॒ प्र रसा॑ अस्य पिन्विरे॒ दत्रा॑णि पुरु॒भोज॑सः॥ २॥

2. *Śatānīkeva pra jigāti dhṛṣṇuyā hanti vṛtrāṇi dāśuṣe. Gireriva pra rasā asya pinvire datrāṇi purubhojasaḥ.*

Like the commander of a hundred armies, with his power and force, Indra rushes forward to fight and win, and he destroys the demons of darkness and want for the charitable giver. The gifts of this universal giver of food and sustenance feed and support humanity like streams flowing down from the mountains.

प्र सु श्रु॒तं सु॒राध॑स॒मर्चा॑ श॒क्रम॒भिष्ट॑ये। यः सु॑न्व॒ते स्तु॑व॒ते काम्य॑ं॒ वसु॑ सु॒हस्रे॑णेव॒ मंह॑ते॥ ३॥

3. *Pra su śrutaṁ surādhasamarcā śakramabhiṣṭaye. Yaḥ sunvate stuvate kāmyaṁ vasu sahasreṇeva maṁhate.*

For the sake of life's fulfilment, honour and adore Indra, renowned and mighty master and controller of the superstructure of existence, who grants desired wealth, power and honour, and augments it a thousandfold for the celebrant who seeks and works for the soma joy and excellence of life with yajnic effort.

शतानीका हेतयो अस्य दुष्टरा इन्द्रस्य समिषो महीः ।
गिरिर्न भुज्मा मघवत्सु पिन्वते यदीं सुता अमन्दिषुः ॥ ४ ॥

4. *Śatānīkā hetayo asya duṣṭarā indrasya samiṣo mahīḥ. Girirna bhujmā maghavatsu pinvate yadīṁ sutā amandiṣuḥ.*

Hundreds of great and invincible forces of this lord almighty, protective, promotive and overladen with sustenance, power and prosperity like the pregnant cloud and abundant mountain, shower gifts of desire and fulfilment on the seekers of excellence and grace when the soma creations of the yajnic celebrants please the lord.

Kanda 20/Sukta 52

Indra Devata, Medhyatithi Rshi

वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः ।
पवित्रस्य प्रस्रवणेषु वृत्रहन्परि स्तोतार आसते ॥ १ ॥

1. *Vayaṁ gha tvā sutāvanta āpo na vṛktabarhiṣaḥ. Pavitrasya prasravaṇeṣu vṛtrahanpari stotāra āsate.*

Indra, destroyer of evil, darkness and suffering, we, your celebrants, having distilled the soma, spread and occupied the holy grass, sit and wait on the vedi for your presence in the flux of life as holy performers, while the flow of pure immortality continues all round in the dynamics of existence.

स्वर॑न्ति त्वा सु॒ते नरो॒ वसो॑ निरे॒क उ॒क्थिन॑: ।
क॒दा सु॒तं तृषा॒ण ओक॒ आ ग॑म॒ इन्द्र॑ स्व॒ब्दीव॒ वंस॑गः ॥ २ ॥

2. *Svaranti tvā sute naro vaso nireka ukthinaḥ. Kadā sutaṁ tṛṣāṇa oka ā gama indra svabdīva vaṁsagaḥ.*

Indra, Vasu, giver of peace and security in self-settlement, while the soma of faith and love has been distilled in the heart and the devotees sing and celebrate your honour in hymns of praise, when would you, keen to join us at the celebration, come to the yajnic hall thirsting to meet the people you love and admire.

कण्वे॑भिर्धृष्ण॒वा धृ॒षद्वाजं॑ दर्षि सह॒स्रिण॑म् ।
पि॒शङ्ग॑रूपं मघवन्विचर्षणे म॒क्षू गोम॑न्तमीमहे ॥ ३ ॥

3. *Kaṇvebhirdhṛṣṇavā dhṛṣadvājaṁ darṣi sahasriṇam. Piśaṅgarūpaṁ maghavanvicarṣaṇe makṣū gomantamīmahe.*

Indra, lord of universal vision, resolute will and irresistible action, ruler and commander of the world's wealth, power and force, we pray, conceive, plan and bring about for the intelligent people of action and ambition a social order of golden beauty and progressive achievement, full of a hundred-fold prosperity of lands and cows, education and culture, and invincible will,

strength and advancement free from indecision and delay in action

Kanda 20/Sukta 53

Indra Devata, Medhyatithi Rshi

क ईं॑ वेद सु॒ते सचा॒ पिब॑न्तं॒ कद्व॒यो॑ दधे।
अ॒यं यः पुरो॑ वि॒भि॒नत्त्योज॑सा मन्दा॒नः शि॒प्र्यन्ध॑सः ॥ १ ॥

1. *Ka īṁ veda sute sacā pibantaṁ kadvayo dadhe.*
Ayaṁ yaḥ puro vibhinattyojasā mandānaḥ śipryandhasaḥ.

Who would for certain know Indra in this created world of beauty and glory, how much power and force he wields while he rules and sustains it, Indra who wears the helmet and breaks down the strongholds of negativities with his lustrous might, the lord who shares and enjoys the soma of his own creation?

दा॒ना मृ॒गो न वा॑र॒णः पु॑रु॒त्रा च॒रथं दधे। नकि॑ष्ट्वा॒ नि य॑मते सु॒ते ग॑मो म॒हाँश्चर॑स्योज॑सा ॥ २ ॥

2. *Dānā mṛgo na vāraṇaḥ purutrā carathaṁ dadhe.*
Nakiṣṭvā ni yamadā sute gamo mahāँścarasyojasā.

Indra is generously giving, preventive, counteractive and invincible like a lion, and holds and rules the world of immense variety in motion. O lord of grandeur and majesty, as you move around everywhere by your might and lustre, pray come, bless our yajna and taste the soma of our creation. No one can restrain you, no one counter your will.

य उग्रः सन्ननिष्टृतः स्थिरो रणाय संस्कृतः। यदि स्तोतुर्मघवा शृणवद्धवं नेन्द्रो योषत्या गमत्॥ ३॥

3. *Ya ugraḥ sannaniṣṭṛtaḥ sthiro raṇāya saṁskṛtaḥ. Yadi stoturmaghavā śṛṇavaddhavaṁ nendro yoṣatyā gamat.*

Indra who is blazing strong, uncountered and irresistible, constant and unshakable, is ever in perfect harness for the human's battle of existence, and if he hears the call of the celebrant, the lord of might and majesty never forsakes him, he comes, he saves, he blesses.

Kanda 20/Sukta 54

Indra Devata, Rebha Rshi

विश्वाः पृतना अभिभूतरं नरं सजूस्ततक्षुरिन्द्रं जजनुश्च राजसे। क्रत्वा वरिष्ठं वर आमुरिमुतोग्रमोजिष्ठं तवसं तरस्विनम्॥ १॥

1. *Viśvāḥ pṛtanā abhibhūtaraṁ naraṁ sajūstatakṣurindraṁ jajanuśca rājase. Kratvā variṣṭhaṁ vara āmurimutogramojiṣṭhaṁ tavasaṁ tarasvinam.*

All the citizens together, in order to elect an equal for the purpose of governance, create and shape Indra, the ruler, the leader who is superior to others in all battles of life, highest by noble creative action, eliminator of negative and frustrative opposition, illustrious, most vigorous and emphatic in expression, courageous and passionate in action.

समीꣳ रेभासोऽअस्वरन्निन्द्रꣳ सोमस्य पीतये। स्वर्पतिꣳ यदीꣳ वृधे धृतव्रतो ह्योजसा समूतिभिः॥ २॥

2. *Samīṁ rebhāso asvarannindraṁ somasya pītaye. Svarpatiṁ yadīṁ vṛdhe dhṛtavrato hyojasā samūtibhiḥ.*

Let all intelligent people cordially welcome and felicitate Indra for the protection of the honour, integrity, beauty and culture of the nation of humanity, and when they, together, exhort the guardian of their happiness and welfare to advance the beauty of corporate life, then, committed to the values, laws and ideals of the nation, he feels exalted with lustrous courage and positive measures of defence and protection.

नेमिं नमन्ति चक्षसा मेषं विप्रा अभिस्वरा। सुदीतयो वो अद्रुहोऽपि कर्णे तरस्विनः समृक्वभिः॥ ३॥

3. *Nemiṁ namanti cakṣasā meṣaṁ viprā abhisvarā. Sudītayo vo adruho'pi karṇe tarasvinaḥ samṛkvabhiḥ.*

Wise and vibrant sages greet the heroic ruler, Indra, giver of showers of peace and joy, and with vision of the future bow to him as the central power and force of the nation's wheel. O brilliant and inspired people free from jealousy and calumny, smart and bold in action, do him honour with laudable performance.

Kanda 20/Sukta 55

Indra Devata, Rebha Rshi

तमिन्द्रं जोहवीमि मघवानमुग्रꣳ सत्रा दधानमप्रतिष्कुतꣳ शवांसि। मꣳहिष्ठो गीर्भिरा च यज्ञियो ववर्तद्राये नो विश्वा सुपथा कृणोतु वज्री॥ १॥

1. *Tamindraṁ johavīmi maghavānamugraṁ satrā dadhānamapratiṣkutaṁ śavāṁsi. Maṁhiṣṭho gīrbhirā ca yajñiyo vavartadrāye no viśvā supathā kṛṇotu vajrī.*

That Indra, ruler of the world, I invoke and address, illustrious, pious and true, wielder of unopposed powers, and I pray may the most generous and adorable lord of thunderous power, in response to our voice, turn to us constantly and clear our paths of advancement for the achievement of wealth, power, honour and excellence of the world.

या इ॑न्द्र भुज॒ आभ॑र॒ः स्व ॑र्वाँ॒ अस्॑रेभ्यः । स्तो॒तार॒मिन्म॑घवन्नस्य वर्धय॒ ये च॒ त्वे वृ॒क्तब॑र्हिषः ॥ २ ॥

2. *Yā indra bhuja ābharaḥ svarvāň asurebhyaḥ. Stotāraminmaghavannasya vardhaya ye ca tve vṛktabarhiṣaḥ.*

Indra, lord of bliss and omnipotence, the food, energy and vitality which you bear and bring from the sources of pranic energy such as sun, air, cloud and cosmic intelligence is great and admirable. O lord of power and glory, pray advance the devotees who appreciate, develop and celebrate this energy and spread the holy grass of yajna in gratitude to you, offer homage to you and develop your gifts.

यमि॑न्द्र दधि॒षे त्वमश्व॒ं गां भा॒गमव्य॑यम् । यज॑माने सुन्व॒ति दक्षि॑णावति॒ तस्मि॒न्तं धे॑हि॒ मा प॒णौ ॥ ३ ॥

3. *Yamindra dadhiṣe tvamaśvaṁ gāṁ bhāgamavyayam. Yajamāne sunvati dakṣiṇāvati tasmintaṁ dhehi mā paṇau.*

Indra, lord of glory, the light and energy, nourishment, knowledge and dynamism and all our share of natural and spiritual gifts of divinity which you bear and bring for us, all that, pray, vest in the generous yajamana, the soma maker and the giver of charity (who all keep these in creative circulation) but never in the uncreative, miserly hoarders and selfish exploiters.

Kanda 20/Sukta 56

Indra Devata, Gotama Rshi

इन्द्रो॒ मदा॑य वावृधे॒ शव॑से वृत्र॒हा नृभिः॑। तमिन्म॒हत्स्वा॒जि-षू॒तेमर्भे॑ हवामहे॒ स वाजे॑षु प्र नो॑ऽविषत्॥ १॥

1. *Indro madāya vāvṛdhe śavase vṛtrahā nṛbhiḥ. Taminmahatsvājiṣūtemarbhe havāmahe sa vājeṣu pra no' viṣat.*

Indra, the hero who destroys Vrtra, the cloud of want and suffering, and releases the showers of plenty and prosperity, goes forward with the people for the achievement of strength and joy of the land of freedom and self-government. And him we invoke and exhort in the battles of life, great and small, so that he may defend and advance us in all our struggles for progress and lead us to victory.

अ॒सि॒ हि वी॑र॒ सेन्योऽसि॒ भूरि॑ परा॒द॒दिः। असि॑ द॒भ्रस्य॑ चिद् वृ॒धो यज॑मानाय शिक्षसि सुन्व॒ते भूरि॑ ते॒ वसु॑॥ २॥

2. *Asi hi vīra senyo' si bhūri parādadiḥ. Asi dabhrasya cid vṛdho yajamānāya śikṣasi sunvate bhūri te vasu.*

Indra, you are the valiant hero. You are the

warrior taking on many enemies and oppositions at a time. Even the small, you raise to greatness. You lead the creative and generous yajamana to knowledge and power. Hero of the battles of existence, may your wealth, power and honour grow higher and higher.

यदुदीरत आजयो धृष्णवे धीयते धना। युक्ष्वा मदच्युता हरी कं हनः कं वसौ दधोऽस्माँ इन्द्र वसौ दधः ॥ ३ ॥

3. *Yadudīrata ājayo dhṛṣṇave dhīyate dhanā. Yukṣvā madacyutā harī kaṁ hanaḥ kaṁ vasau dadho'-smāň indra vasau dadhaḥ.*

When battles confront the nation, means and money are raised and prizes won for the brave. Commander of the forces, yoke the forces exuberant and raging for war. Destroy the enemy. Settle the victorious in wealth and peace. Indra, pray settle us in peace and comfort.

मदेमदे हि नो ददिर्यूथा गवामृजुक्रतुः। सं गृभाय पुरू शतोभयाहस्त्या वसु शिशीहि राय आ भर ॥ ४ ॥

4. *Mademade hi no dadiryūthā gavāmṛjukratuḥ. Saṁ gṛbhāya purū śatobhayāhastyā vasu śiśīhi rāya ā bhara.*

Indra, lord of wealth, power and generosity, in every joy of life, you are the giver. You are the giver of plenty of cows and abundance of light and sense. Lord of simple, natural and divine action of yajna, may he provide hundreds of kinds of wealth for us and bless us with both of his hands generously. Lord of wealth and glory, bring us the wealth of joy, dignity and glory and let us shine with honour.

मा॒दय॑स्व सु॒ते सचा॒ शव॑से शू॒र॒ राध॑से। वि॒द्मा हि त्वा॑ पुरू॒वसु॒मुप॒ कामा॑न्त्ससृ॒ज्महेऽथा॑ नोऽ वि॒ता भ॑व॥ ५॥

5. *Mādayasva sute sacā śavase śūra rādhase. Vidmā hi tvā purūvasumupa kāmāntsasṛjmahe' thā no' vitā bhava.*

Brave hero, be with us in this holy yajnic programme of the land of freedom and sovereignty for the creation of wealth, power and joy. Join us and let us celebrate together. Lord of abundant wealth, power and joy you are. May we, we pray, know you and be with you at the closest. Be our saviour, our protector, our promoter, so that we may creatively realise all our desires and ambitions.

ए॒ते त॑ इन्द्र ज॒न्तवो॒ विश्वं॑ पुष्यन्ति॒ वार्य॑म्। अ॒न्तर्हि ख्यो जना॑नाम॒र्यो वेदो॒ अदा॑शुषां॒ तेषां॑ नो॒ वेद॒ आ भ॑र॥ ६॥

6. *Ete ta indra jantavo viśvaṁ puṣyanti vāryam. Antarhi khyo janānāmaryo vedo adāśuṣāṁ teṣāṁ no veda ā bhara.*

Indra, lord of life and spirit, these living beings, yours all, do homage to you and augment the wealth and glory of the entire world. Lord and master of the people, you know the very heart of them inside out. Bring us the wealth of knowledge and spirit. Restore the wealth and knowledge of those ungenerous miserables who have lost it.

Kanda 20/Sukta 57

Indra Devata, Madhuchhanda (1-3), Vishvamitra (4-7), Grtsamada (8-10), Medhyatithi (11-16)

सुरूपकृत्नुमूतये सुदुघामिव गोदुहे।
जुहूमसि द्यविद्यवि॥ १॥

1. *Surūpakṛtnumūtaye sudughāmiva goduhe.*
Juhūmasi dyavidyavi.

Just as the generous mother cow is milked for the person in need of nourishment, so every day for the sake of light and knowledge we invoke and worship Indra, lord omnipotent of light and life, maker of beautiful forms of existence and giver of protection and progress.

उप नः सवना गहि सोमस्य सोमपाः पिब।
गोदा इद्रेवतो मदः॥ २॥

2. *Upa naḥ savanā gahi somasya somapāḥ piba.*
Godā idrevato madaḥ.

Indra, lord of light, protector of yajnic joy, promoter of sense and mind, come to our yajna, accept our homage of soma and give us the light and ecstasy of the soul.

अथा ते अन्तमानां विद्याम सुमतीनाम्।
मा नो अति ख्य आ गहि॥ ३॥

3. *Athā te antamānāṁ vidyāma sumatīnām.*
Mā no ati khya ā gahi.

Indra, lord of light and knowledge, come, so that we know you at the closest of those who are

established in you and hold you in their heart and vision. Come, lord of life, come close, forsake us not.

शुष्मिन्तमं न ऊतये द्युम्निनं पाहि जागृविम्।
इन्द्र सोमं शतक्रतो ॥ ४ ॥

4. *Śuṣmintamaṁ na ūtaye dyumninaṁ pāhi jāgṛvim. Indra somaṁ śatakrato.*

Indra, lord ruler of the world, protector of life and humanity, leader of a hundred noble actions and master of knowledge, for our protection and progress, protect, defend, govern and promote the strongest and most prosperous, most brilliant and honourable, and the most wakeful and vigilant powers and people, and thus defend and safeguard the honour, happiness and excellence of the nation.

इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु।
इन्द्र तानि त आ वृणे ॥ ५ ॥

5. *Indriyāṇi śatakrato yā te janeṣu pañcasu. Indra tāni ta ā vṛṇe.*

Indra, ruler of the world, master of a hundred noble acts of governance, your powers and organs of perception are operating among all the five classes of people, i.e., teachers and intellectuals, ruling powers and defence forces, producers and business men, ancillaries, and others, I accept and honour all these as powers and forces of yours.

अगन्निन्द्र श्रवो बृहद् द्युम्नं दधिष्व दुष्टरम्।
उत्ते शुष्मं तिरामसि ॥ ६ ॥

6. *Agannindra śravo bṛhad dyumnaṁ dadhiṣva duṣṭaram. Utte śuṣmaṁ tirāmasi.*

Indra, ruler and protector of the world, the assets of the dominion are high and rising. Hold and govern this formidable wealth, honour and excellence of the nation. And let us all, we pray, raise and exalt your courage and power, honour and glory.

अर्वावतो न आ गह्यथो शक्र परावतः।
उ लोको यस्ते अद्रिव इन्द्रेह तत आ गहि॥ ७॥

7. *Arvāvato na ā gahyatho śakra parāvataḥ.*
U loko yaste adriva indreha tata ā gahi.

Indra, lord of might, ruler of the clouds, wielder of the thunderbolt and refulgent as the sun, come to us from far and from near, wherever you are. And whatever or wherever your abode, from there come to us here and now.

इन्द्रो अङ्ग महद्भयमभी षदप चुच्यवत्।
स हि स्थिरो विचर्षणिः॥ ८॥

8. *Indro aṅga mahadbhayamabhī ṣadapa cucyavat.*
Sa hi sthiro vicarṣaṇiḥ.

Indra, light of life, dear as breath of vitality, mighty great, blazing as the sun which is stable in its orbit and enlightens and watches us all as it moves, may, we pray, remove all fear and give us freedom.

इन्द्रश्च मृडयाति नो न नः पश्चादघं नशत्।
भद्रं भवाति नः पुरः॥ ९॥

9. *Indraśca mṛḍayāti no na naḥ paścādaghaṁ naśat.*
Bhadraṁ bhavāti naḥ puraḥ.

May Indra, lord omnipotent, and the sun bless

us with peace and comfort, and may sin and evil, we pray, never touch us either before or after, and may good alone be our share and fortune for all time.

इन्द्र आशाभ्यस्परि सर्वाभ्यो अभयं करत्।
जेता शत्रून्विचर्षणिः ॥ १० ॥

10. *Indra āśābhyaspari sarvābhyo abhayaṁ karat.*
Jetā śatrūn vicarṣaṇiḥ.

May Indra, lord omnipotent beyond all fear and violence, grant us freedom from all quarters of space. He watches all and he is the supreme victor over all enemies and contrarieties.

क ईं वेद सुते सचा पिबन्तं कद्वयो दधे ।
अयं यः पुरो विभिनत्त्योजसा मन्दानः शिप्रयन्धसः ॥ ११ ॥

11. *Ka īṁ veda sute sacā pibantaṁ kadvayo dadhe.*
Ayaṁ yaḥ puro vibhinattyojasā mandānaḥ śipryandhasaḥ.

Who would for certain know Indra in this created world of beauty and glory, how much power and force he wields while he rules and sustains it, Indra who wears the helmet and breaks down the strongholds of negativities with his lustrous might, the lord who shares and enjoys the soma of his own creation?

दाना मृगो न वारणः पुरुत्रा चरथं दधे।
नकिष्ट्वा नि यमदा सुते गमो महाँश्चरस्योजसा ॥ १२ ॥

12. *Dānā mṛgo na vāraṇaḥ purutrā carathaṁ dadhe.*
Nakiṣṭvā ni yamadā sute gamo mahāṅścarasyojasā.

Indra is generously giving, preventive, counter-active and invincible like a lion, and holds and rules the world of immense variety in motion. O lord of grandeur and majesty, as you move around everywhere by your might and lustre, pray come, bless our yajna and taste the soma of our creation. No one can restrain you, no one counter your will.

य उग्रः सन्ननिष्टृतः स्थिरो रणाय संस्कृतः ।
यदि स्तोतुर्मघवा शृणवद्धवं नेन्द्रो योषत्या गमत् ॥ १३ ॥

13. *Ya ugraḥ sannaniṣṭṛtaḥ sthiro raṇāya saṁskṛtaḥ.*
Yadi stoturmaghavā śṛṇavaddhavaṁ nendro yoṣatyā gamat.

Indra who is blazing strong, uncountered and irresistible, constant and unshakable, is ever in perfect harness for the human's battle of existence, and if he hears the call of the celebrant, the lord of might and majesty never forsakes him, he comes, he saves, he blesses.

वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः । पवित्रस्य प्रस्रवणेषु वृत्रहन्परि स्तोतार आसते ॥ १४ ॥

14. *Vayaṁ gha tvā sutāvanta āpo na vṛktabarhiṣaḥ.*
Pavitrasya prasravaṇeṣu vṛtrahanpari stotāra āsate.

Indra, destroyer of evil, darkness and suffering, we, your celebrants, have distilled the soma, spread and occupied the holy grass, we sit and wait on the vedi for your presence in the flux of life as holy performers, while the flow of pure immortality continues all round in the dynamics of existence.

स्वर॑न्ति त्वा सु॒ते नरो॒ वसो॑ निरे॒क उ॒क्थिनः॑ ।
क॒दा सु॒तं तृषा॒ण ओक॒ आ ग॑म॒ इन्द्र॑ स्व॒ब्दीव॒ वंस॑गः ॥ १५ ॥

15. *Svaranti tvā sute naro vaso nireka ukthinaḥ. Kadā sutaṁ tṛṣāṇa oka ā gama indra svabdīva vaṁsagaḥ.*

Indra, Vasu, giver of peace and security in self-settlement, while the soma of faith and love has been distilled in the heart and the devotees sing and celebrate your honour in hymns of praise, when would you, keen to join us at the celebration, come to the yajnic hall thirsting to meet the people you love and admire?

कण्वे॑भिर्धृष्ण॒वा धृ॒षद्वाजं॒ दर्षि सह॒स्रिण॑म् ।
पि॒शङ्गरू॑पं मघवन्विचर्षणे म॒क्षू गोम॑न्तमीमहे ॥ १६ ॥

16. *Kaṇvebhirdhṛṣṇavā dhṛṣadvājaṁ darṣi sahasriṇam. Piśaṅgarūpaṁ maghavanvicarṣaṇe makṣū gomantamīmahe.*

Indra, lord of universal vision, resolute will and irresistible action, ruler and commander of the world's wealth, power and force, we pray, conceive, plan and bring about for the intelligent people of action and ambition a social order of golden beauty and progressive achievement, full of a hundred-fold prosperity of lands and cows, education and culture, and invincible will, strength and advancement free from indecision and delay in action.

Kanda 20/Sukta 58

Indra, Surya Devata, Nrmedha (1-2), Jamadagni (3-4) Rshi

श्रायन्तइव सूर्यं विश्वेदिन्द्रस्य भक्षत।
वसूनि जाते जनमान ओजसा प्रति भागं न दीधिम॥ १॥

1. *Śrāyanta-iva sūryaṁ viśvedindrasya bhakṣata. Vasūni jāte janamāna ojasā prati bhāgaṁ na dīhima.*

Just as the rays of light share and diffuse the radiance of the sun, so you too share and reflect the golden glories of Indra, the cosmic soul. Let us meditate on the divine presence and for our share enjoy the ecstasy of bliss vibrating in the world of past and future creation by virtue of Indra's omnipresent majesty.

अनर्शरातिं वसुदामुप स्तुहि भद्रा इन्द्रस्य रातयः।
सो अस्य कामं विधतो न रोषति मनो दानाय चोदयन्॥ २॥

2. *Anarśarātiṁ vasudāmupa stuhi bhadrā indrasya rātayaḥ. So asya kāmaṁ vidhato na roṣati mano dānāya codayan.*

Adore and meditate on Indra, giver of wealth, honour, excellence and bliss. Infinite is his generosity, unsatiating, auspicious his gifts. He does not displease the devotee, does not hurt his desire and prayer, he inspires his mind for the reception of divine gifts.

वण्महाँ असि सूर्य बडादित्य महाँ असि। महस्ते सतो महिमा पनस्यतेऽद्धा देव महाँ असि॥ ३॥

3. *Vaṇmahāँ asi sūrya baḍāditya mahāँ asi. Mahaste sato mahimā panasyate'ddhā deva mahāँ asi.*

O Surya, light of life, you are truly great, lord indestructible, you are undoubtedly great. O lord of reality, highest real, great is your glory, adorable. In truth, you are great, refulgent and generous.

बट् सूर्य श्रवसा महाँ असि सत्रा देव महाँ असि।
मह्ना देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम्॥ ४॥

4. *Baṭ sūrya śravasā mahāň asi satrā deva mahāň asi. Mahnā devānāmasuryaḥ purohito vibhu jyotiradābhyam.*

O Surya, lord self-refulgent, by honour and fame you are great. In truth, you are great, generous lord, by your grandeur among the divinities. Lord of pranic energy, destroyer of the evil, prime high priest of creation in cosmic dynamics, omnipresent and infinite, light unsurpassable, eternal.

Kanda 20/Sukta 59

Indra Devata, Medhyatithi (1-2), Vasishtha (3-4) Rshi

उदु त्ये मधुमत्तमा गिर स्तोमास ईरते।
सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथाइव॥ १॥

1. *Udu tye madhumattamā gira stomāsa īrate. Satrājito dhanasā akṣitotayo vājayanto rathā-iva.*

The sweetest of honeyed songs of praise and vibrations of homage rise to you flying like victorious, unviolated and invincible chariots laden with gold heading for higher destinations.

कण्वाइव भृगवः सूर्याइव विश्वमिद्धीतमानशुः।
इन्द्रं स्तोमेभिर्महयन्त आयवः प्रियमेधासो अस्वरन्॥ २॥

2. *Kaṇvā-iva bhṛgavaḥ sūryā-iva viśvamiddhī-tamānaśuḥ. Indraṁ stomebhirmahayanta āyavaḥ priyamedhāso asvaran.*

Brilliant scholars and sages as well as brave heroes of the human nation and loving and intelligent citizens of the land, praising and exalting Indra in one vaulting voice, rise and reach the presence of the lord in a world their own like rays of the sun filling the world of space they know.

उदिन्व॑स्य रिच्य॒तेऽ शो॒ धन॑ं न जि॒ग्युषः॑ ।
य इन्द्रो॒ हरि॑वा॒न्न द॑भन्ति॒ तं रिपो॒ दक्षं॑ दधाति सो॒मिनि॑ ॥ ३ ॥

3. *Udinnvasya ricyateṁ'śo dhanaṁ na jigyuṣaḥ. Ya indro harivānna dabhanti taṁ ripo dakṣaṁ dadhāti somini.*

High rises the victor's share of excellence as his wealth of life increases when Indra, guardian protector of the brave, vests his love of victory and soma-sublimity with the will and expertise of yajnic living. And then no enemies can ever defeat and destroy him.

मन्त्र॒मख॑र्वं॒ सुधि॑तं सु॒पेश॑सं॒ दधा॑त य॒ज्ञिये॒ष्वा ।
पू॒र्वीश्च॒न प्रसि॑तयस्तरन्ति॒ तं य इन्द्रे॒ कर्म॑णा॒ भुव॑त् ॥ ४ ॥

4. *Mantramakharvaṁ sudhitaṁ supeśasaṁ dadhāta yajñiyeṣvā. Pūrvīścana prasitayastaranti taṁ ya indre karmaṇā bhuvat.*

Offer perfect, well structured and graceful mantric thoughts, adorations and actions to the divinities in yajnic programmes of creativity and development. Then even the oldest bounds of will and passion take

the yajaka across the seas who dedicates his actions to the service of Indra.

Kanda 20/Sukta 60

Indra Devata, Sukasha or Sutakaksha (1-3), Madhuchhanda (4-5) Rshi

एवा ह्यसि वीरयुरेवा शूर उत स्थिरः ।
एवा ते राध्यं मनः ॥ १ ॥

1. *Evā hyasi vīrayurevā śūra uta sthiraḥ.*
Evā te rādhyaṁ manaḥ.

You love and honour the brave, you are brave yourself, you are definite in intention and undisturbed in attitude. You are now ripe for the perfection of mind to experience the soul's beatitude in divine presence.

एवा रातिस्तुवीमघ विश्वेभिर्धायि धातृभिः ।
अधा चिदिन्द्र मे सचा ॥ २ ॥

2. *Evā rātistuvīmagha viśvebhirdhāyi dhātṛbhiḥ.*
Adhā cidindra me sacā.

Indra, generous lord of the wealth and glory of the world, thus by practice and meditation, is divine generosity cultivated and achieved by all those who bear and bring the offerings to you. O lord of power and immense generosity, be my friend and companion.

मो षु ब्रह्मेव तन्द्रयुर्भुवो वाजानां पते ।
मत्स्वा सुतस्य गोमतः ॥ ३ ॥

3. *Mo ṣu brahmeva tandrayurbhuvo vājānāṁ pate.*
Matsvā sutasya gomataḥ.

O ruler, protector and promoter of the honour

and excellence of life, just as a vibrant scholar of divine knowledge never slackens into sloth from wakefulness, so you too should never be slothful and half asleep. Be ever wakeful, enjoy and guard the distilled essence of knowledge and creative achievement of wealth, honour and excellence.

एवा ह्यस्य सूनृता विरप्शी गोमती मही।
पक्वा शाखा न दाशुषे॥ ४॥

4. *Evā hyasya sūnṛtā virapśī gomatī mahī.*
Pakvā śākhā na dāśuṣe.

Verily the divine voice of Indra, Supreme Lord of Omniscience, is Shabda Brahma, the richest treasure of eternal truth, generous mother of the language of existence, and great. It is an abundant branch of the divine tree laden with ripe fruit for the faithful devotee and yajnic giver. (The other branch is Jagad Brahma, Existence Itself on its own. Parama Brahma is the Tree.)

एवा हि ते विभूतय ऊतय इन्द्र मावते।
सद्यश्चित्सन्ति दाशुषे॥ ५॥

5. *Evā hi te vibhūtaya ūtaya indra māvate.*
Sadyaścitsanti dāśuṣe.

Indra, lord omnipresent, omniscient and omnipotent, such are your wondrous works and attributes, such are your powers, protections and promotions, of life, knowledge and happiness for a person like me. They are ever abundant for the faithful and generous devotee dedicated to love and service.

एवा ह्यस्य काम्या स्तोम उक्थं च शंस्या।
इन्द्राय सोमपीतये॥ ६॥

6. *Evā hyasya kāmyā stoma ukthaṁ ca śaṁsyā. Indrāya somapītaye.*

Such are the songs of praise, adoration and celebration of this lord of life, light and power, sweet, enchanting and elevating, offered in honour of Indra, creator, protector and promoter of life and its joy.

Kanda 20/Sukta 61

Indra Devata, Goshuktyashvasuktinau Rshi

तं ते मदं गृणीमसि वृषणं पृत्सु सासहिम्।
उ लोककृत्नुमद्रिवो हरिश्रियम् ॥ १ ॥

1. *Taṁ te madaṁ gṛṇīmasi vṛṣaṇaṁ pṛtsu sāsahim. U lokakṛtnumadrivo hariśriyam.*

Indra, lord of adamantine will and generous disposition like clouds of rain, we celebrate and glorify that power and heavenly joy of yours which is virile and generous, heroic in battles and steadfast against challenges, creative in the worlds of existence and gracious in advancement and gifts of bliss.

येन ज्योतींष्यायवे मनवे च विवेदिथ।
मन्दानो अस्य बर्हिषो वि राजसि ॥ २ ॥

2. *Yena jyotīṁṣyāyave manave ca vivediṭha. Mandāno asya barhiṣo vi rājasi.*

We celebrate and adore that power and divine joy of yours by which you reveal the light of life to the mortals from generation to generation and, exalted by which, you shine and rule over the yajnic dynamics of this universe.

तद॒द्या चि॑त्त उ॒क्थिनोऽ नु॑ ष्टुवन्ति पू॒र्वथा॑।
वृष॑पत्नीर॒पो जया॒ दि॒वेदि॑वे ॥ ३ ॥

3. *Tadadyā citta ukthino'nu ṣṭuvanti pūrvathā.*
Vṛṣapatnīrapo jayā divedive.

That divine power and joyous generosity of yours, today, saints and scholars of the holy Word and song sing and celebrate as ever before. O lord, conquer and control the waters of space collected in the mighty clouds and let them flow day by day.

तम्व॒भि प्र गा॑यत पुरुहू॒तं पु॑रुष्टु॒तम्।
इन्द्रं॑ गी॒र्भिस्त॑वि॒षमा वि॑वासत ॥ ४ ॥

4. *Tamvabhi pra gāyata puruhūtaṁ puruṣṭutam.*
Indraṁ gīrbhistaviṣamā vivāsata.

O celebrants, glorify Indra, universally invoked and praised, the lord who blazes with light and power, serve him with words and actions and let him shine forth in your life and achievement.

यस्य॑ द्वि॒बर्ह॑सो बृ॒हत्सहो॑ दा॒धार॒ रोद॑सी।
गि॒रीँरज्रा॒ँ अ॒पः स्व॑र्वृषत्व॒ना ॥ ५ ॥

5. *Yasya dvibarhaso bṛhatsaho dādhāra rodasī.*
Girīṁrajrāṁ̃ apaḥ svarvṛṣatvanā.

Glorify Indra, who sustains the cosmic yajna in the two worlds, your life here and hereafter, whose cosmic potential sustains heaven, earth and the middle regions, who moves and controls the mighty gusts of winds and motions of mountainous clouds, and who gives us heavenly showers of rain for joy and vital energies.

स रा॑जसि पुरुष्टु॒तँ एको॑ वृ॒त्राणि॑ जिघ्नसे।
इन्द्र॒ जैत्रा॑ श्रव॒स्या ऽ च॒ यन्त॑वे ॥ ६ ॥

6. *Sa rājasi puruṣṭutaň eko vṛtrāṇi jighnase.*
Indra jaitrā śravasyā ca yantave.

Indra, universally praised and celebrated, you rule and shine alone, one, unique, without an equal, to destroy darkness, ignorance and adversities, to control and contain what is won and to manage what is heard and what ought to be heard.

Kanda 20/Sukta 62

Indra Devata, Sobhari (1-4), Nrmedha (5-7), Goshuktyashvasuktinau (8-10) Rshi

व॒यमु॒ त्वाम॑पूर्व्य स्थू॒रं न क॒च्चिद्भर॑न्तोऽ व॒स्यव॑ः।
वाजे॑ चि॒त्रं ह॑वामहे॥ १ ॥

1. *Vayamu tvāmapūrvya sthūraṁ na kaccidbharanto'vasyavaḥ. Vāje citraṁ havāmahe.*

O lord sublime, eternal, first and most excellent, we, bearing almost nothing substantial but praying for protection and advancement, invoke you in our battle of life for food, energy, knowledge and ultimate victory.

उप॑ त्वा॒ कर्म॑न्नू॒तये॒ स नो॒ युवो॒ग्रश्च॑क्राम॒ यो धृ॒षत्।
त्वामिद्ध्य॑वि॒तारं ववृ॒महे॒ सखा॑य इन्द्र सा॒न॒सिम्॥ २ ॥

2. *Upa tvā karmannūtaye sa no yuvograścakrāma yo dhṛṣat. Tvāmiddhyavitāraṁ vavṛmahe sakhāya indra sānasim.*

We approach you for protection and success in every undertaking. O lord youthful and blazing brave

who can challenge and subdue any difficulty, pray come to our help. Indra, friends and admirers of yours, we depend on you alone as our sole saviour and victorious lord and choose to pray to you only as the lord supreme.

यो न॑ इ॒दमि॑दं पु॒रा प्र वस्य॑ आनि॒नाय॒ तमु॑ व स्तुषे।
सखा॑य॒ इन्द्र॑मू॒तये॑॥ ३॥

3. *Yo na idamidaṁ purā pra vasya ānin--āya tamu va stuṣe. Sakhāya indramūtaye.*

O friends, for the peace, freedom, progress and protection of you all, I pray to the same Indra, lord almighty, who has provided this beautiful world of joy for us since the very time of creation.

हर्य॑श्वं॒ सत्प॑तिं॒ चर्ष॑णी॒सह॑ं॒ स हि ष्मा॒ यो अम॑न्दत।
आ तु न॒ः स व॑यति॒ गव्य॒मश्व्यं॑ स्तो॒तृभ्यो॑ म॒घवा॑ श॒तम्॥ ४॥

4. *Haryaśvaṁ satpatiṁ carṣaṇīsahaṁ sa hi ṣmā yo amandata. Ā tu naḥ sa vayati gavyamaśvyaṁ stotṛbhyo maghavā śatam.*

He alone is happy indeed and prospers who glorifies Indra, lord of the moving universe, protector and promoter of truth and reality and ruler and justicier of humanity, who, lord almighty, weaves for us this web of a hundredfold variety of earthly provision and all attainable possibility for the celebrants.

इन्द्रा॑य॒ साम॑ गायत॒ विप्रा॑य बृ॒ह॒ते बृ॒हत्।
ध॒र्म॒कृते॑ विप॒श्चिते॑ पन॒स्यवे॑॥ ५॥

5. *Indrāya sāma gāyata viprāya bṛhate bṛhat. Dharmakṛte vipaścite panasyave.*

Sing Brhatsama hymns in adoration of Indra, vibrant spirit of the universe and giver of fulfilment, grand and infinite, source ordainer and keeper of the law of universal Dharma, giver and protector of knowledge and karma, the lord adorable.

त्वमि॑न्द्राभि॒भूर॑सि॒ त्वं सूर्यं॑मरोचयः ।
वि॒श्वक॑र्मा वि॒श्वदे॑वो म॒हाँ अ॑सि ॥ ६ ॥

6. *Tvamindrābhibhūrasi tvaṁ sūryamarocayaḥ.*
Viśvakarmā viśvadevo mahāň asi.

Indra, you are the lord supreme dominant over all, you give light to the sun, you are the maker of the universe, you are the one adorable light and spirit of the world, you are the one great and glorious life of the world.

वि॒भ्राज॒ञ्ज्योति॑षा॒ स्व१॒॑रग॑च्छो रोच॒नं दि॒वः । दे॒वास्त॑ इन्द्र स॒ख्याय॑ येमिरे ॥ ७ ॥

7. *Vibhrājan jyotiṣā svaragaccho rocanaṁ divaḥ.*
Devāsta indra sakhyāya yemire.

Refulgent with your own light you pervade the regions of bliss and beatify the glory of heaven. Indra, the lights and divinities of the world vye and struggle for friendship with you.

तम्व॒भि प्र गा॑यत पुरुहू॒तं पु॑रुष्टु॒तम् ।
इन्द्रं॑ गी॒र्भिस्त॑वि॒षमा वि॑वासत ॥ ८ ॥

8. *Tamvabhi pra gāyata puruhūtaṁ puruṣṭutam.*
Indraṁ gīrbhistaviṣamā vivāsata.

O celebrants, glorify Indra, universally invoked and praised, the lord who blazes with light and power,

serve him with words and actions and let him shine forth in your life and achievement.

यस्य द्विबर्हसो बृहत्सहो दाधार रोदसी।
गिरीँरज्राँ अपः स्व ऽवृषत्वना॥ ९॥

9. *Yasya dvibarhaso bṛhatsaho dādhāra rodasī.*
Girīňrajrāň apaḥ svarvṛṣatvanā.

Glorify Indra, who sustains the cosmic yajna in the two worlds, your life here and the life hereafter, whose cosmic potential sustains heaven, earth and the middle regions, who moves and controls the mighty gusts of winds and motions of mountainous clouds, and who gives us heavenly showers of rain for joy and vital energies.

स राजसि पुरुष्टुतँ एको वृत्राणि जिघ्नसे। इन्द्र जैत्रा श्रवस्या ऽच यन्तवे॥ १०॥

10. *Sa rājasi puruṣṭutaň eko vṛtrāṇi jighnase.*
Indra jaitrā śravasyā ca yantave.

Indra, universally praised and celebrated, you rule and shine alone, one, unique, without an equal, to destroy darkness, ignorance and adversities, to control and contain what is won and to manage what is heard and what ought to be heard.

Kanda 20/Sukta 63

Indra Devata, Bhuvana or Sadhana (1-2), Bhuvana or Sadhana and Bharadvaja (3), Gotama (4-6), Parvata (7-9) Rshi

इमा नु कं भुवना सीषधामेन्द्रश्च विश्वे च देवाः। यज्ञं च नस्तन्वं ऽच प्रजां चादित्यैरिन्द्रः सह चीक्लृपाति॥ १॥

1. *Imā nu kaṁ bhuvanā sīṣadhāmendraśca viśve ca devāḥ. Yajñaṁ ca nastanvaṁ ca prajāṁ cādityairindraḥ saha cīklṛpāti.*

Let us proceed and win our goals across these regions of the world and let all divine forces of nature and nobilities of humanity be favourable to us. Indra, the sun, the wind, and electric energy of the firmament with all year's phases of the sun supports, strengthens and promotes our yajna, our body's health and our future generations.

आदित्यैरिन्द्रः सगणो मरुद्भिर स्माकं भूत्वविता तनूनाम्।
हत्वाय देवा असुरान्यदायन्देवा देवत्वमभिरक्षमाणाः ॥ २ ॥

2. *Ādityairindraḥ sagaṇo marudbhirasmākaṁ bhūtvavitā tanūnām. Hatvāya devā asurānyadāyandevā devatvamabhirakṣamāṇāḥ.*

May Indra, ruling power of the world, with all natural and human forces, winds and stormy troops, across the suns phases over the year, be the protector and promoter of our health of body and social organizations. Divine forces of nature and nobilities of humanity attain to their divine positivity when they come together to preserve, protect and promote the forces of creativity and destroy the demonic forces of negativity and destruction.

प्रत्यञ्चमर्कमनयं छचीभिरादित्स्वधामिषिरां पर्यपश्यन्।
अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥ ३ ॥

3. *Pratyañcamarkamanayaṁ chacībhirāditsvadhāmiṣirāṁ paryapaśyan. Ayā vājaṁ devahitaṁ sanema madema śatahimāḥ suvīrāḥ.*

When the divinities and nobilities of nature offer their yajnic homage at their best to Indra, then they see and experience divine inspiration and vigour descending on them from Divinity through nature to humanity. Thus may we too offer adoration and seek to share divine favour and inspiration fit for dedicated humanity and live a full happy hundred years blest with noble and heroic generations of progeny.

य एक इद्विदयते वसु मर्ताय दाशुषे। ईशानो अप्रतिष्कुत इन्द्रो अङ्ग॥ ४॥

4. *Ya eka idvidayate vasu martāya dāśuṣe. Īśāno apratiṣkuta indro aṅga.*

Dear friend, the one sole lord who gives everything in life to the man of charity and generosity is Indra, supreme ruler of the world, who is constant, unmoved and unchallenged.

कदा मर्तमराधसं पदा क्षुम्पमिव स्फुरत्।
कदा नः शुश्रवद्गिर इन्द्रो अङ्ग॥ ५॥

5. *Kadā martamarādhasaṁ padā kṣumpamiva sphurat. Kadā naḥ śuśravadgira indro aṅga.*

Dear friend, when would Indra, lord of wealth, power and justice, shake the miserly, uncreative, ungenerous and selfish person like a weed? Who knows? And would he listen to our prayers? Any time!

यश्चिद्धि त्वा बहुभ्य आ सुतावाँ आविवासति।
उग्रं तत्पत्यते शव इन्द्रो अङ्ग॥ ६॥

6. *Yaściddhi tvā bahubhya ā sutāvāँ āvivāsati. Ugraṁ tatpatyate śava indro aṅga.*

Dear friend, it is Indra, creator of energy, vitality and the joy of soma, who, for the sake of many, does special favours to you and makes you shine, and it is he, again, who controls violent force, that which could be anywhere.

य इ॑न्द्र सोम॒पात॑मो॒ मद॑ः शविष्ठ॒ चेत॑ति।
येना॒ हंसि॒ न्य॑त्रिण॒ं तमी॑महे॥ ७॥

7. *Ya indra somapātamo madaḥ śaviṣṭha cetati. Yenā haṁsi nyatriṇaṁ tamīmahe.*

Indra, lord most potent, highest protector and promoter of the beauty and joy of life, that ecstatic passion of yours which universally pervades, manifests and reveals your might and glory and by which you destroy the negative forces of life, we adore and pray for.

येना॒ दश॑ग्व॒मध्रि॑गु॒ं वे॒पय॑न्त॒ं स्व॑र्णरम्।
येना॑ समु॒द्रमावि॑थ॒ा तमी॑महे॥ ८॥

8. *Yenā daśagvamadhriguṁ vepayantaṁ svarṇaram. Yenā samudramāvithā samīmahe.*

That omnipotent passion and ecstasy of yours by which you protect and promote the individual soul working with ten faculties of perception and volition, the unchallengeable wind and electric energy, the solar radiation which shakes and vibrates, and the ocean of water on earth and in space, that we adore, that we pray for.

येन॒ सिन्धु॑ं म॒हीर॒पो रथा॑ँ इव प्रचो॒दय॑ः।
पन्था॑मृ॒तस्य॒ यात॑वे॒ तमी॑महे॥ ९॥

9. *Yena sindhuṁ mahīrapo rathāṅ-ivapracodayaḥ. Panthāmṛtasya yātave tamīmahe.*

That power and passion of ecstasy by which you energise and move the river and the sea, the earths and waters like rolling chariots to flow and follow the path of the divine law of nature, that we adore, that we pray for, to follow the path of truth and yajna ourselves too.

Kanda 20/Sukta 64

Indra Devata, Nrmedha (1-3), Vishvamana (4-6) Rshi

एन्द्र॑ नो गधि प्रि॒यः स॑त्रा॒जिदगो॑ह्यः ।
गि॒रिर्न वि॒श्वत॑स्पृ॒थुः पति॑र्दि॒वः ॥ १ ॥

1. *Endra no gadhi priyaḥ satrājidagohyaḥ. Girirna viśvataspṛthuḥ patirdivaḥ.*

Indra, come, take us over as your own. Dear and giver of fulfilment you are, all dominant by nature, character and action, inconceivably open and bright, expansive and unbounded all round like a cloud of vapour, lord and master of the light of heaven.

अ॒भि हि स॑त्य सोमपा उ॒भे ब॒भूथ॒ रोद॑सी ।
इन्द्रासि॑ सुन्व॒तो वृ॒धः पति॑र्दि॒वः ॥ २ ॥

2. *Abhi hi satya somapā ubhe babhūtha rodasī. Indrāsi sunvato vṛdhaḥ patirdivaḥ.*

Lord eternal and ever true, lover, protector and promoter of the beauty and joy of existence, you are higher and greater than both heaven and earth. Indra, omnipotent lord and master of the light of heaven, you are the inspirer and giver of advancement to the pursuer of the knowledge, beauty and power of the soma reality

of life.

त्वं हि शश्वतीनामिन्द्र दर्ता पुरामसि।
हन्ता दस्योर्मनोर्वृधः पतिर्दिवः ॥ ३ ॥

3. *Tvaṁ hi śaśvatīnāmindra dartā purāmasi. Hantā dasyormanorvṛdhaḥ patirdivaḥ.*

Indra, you are catalyser, breaker and maker, of the eternal forms of existence in cosmic dynamics, destroyer of the destroyer and promoter of thoughtful people. You are the guardian of the light of life, sustainer of the heavens of joy.

एदु मध्वो मदिन्तरं सिञ्च वाध्वर्यो अन्धसः।
एवा हि वीर स्तवते सदावृधः ॥ ४ ॥

4. *Edu madhvo madintaraṁ siñca vādhvaryo andhasaḥ. Evā hi vīra stavate sadāvṛdhaḥ.*

And O high priest of the creative yajna of love and non-violence, offer the most delightful and ever exhilarating of honey sweets of the soma of faith and devotion to Indra, since thus is how the mighty hero is served and worshipped.

इन्द्रं स्थातर्हरीणां नकिष्टे पूर्व्यस्तुतिम्।
उदानंश शवसा न भन्दना ॥ ५ ॥

5. *Indra sthātarharīṇāṁ nakiṣṭe pūrvyastutim. Udānaṁśa śavasā na bhandanā.*

Indra, glorious lord president of the moving worlds of existence, no one ever by might or by commanding adoration has been able to equal, much less excel, the prime worship offered to you.

तं वो॒ वाजा॑नां॒ पति॒मह्मू॑महि श्रव॒स्यव॑ः।
अप्रा॑युभिर्य॒ज्ञेभि॑र्वावृ॒धेन्य॑म् ॥ ६ ॥

6. *Taṁ vo vājānāṁ patimahūmahi śravasyavaḥ. Aprāyubhiryajñebhirvāvṛdhenyam.*

O people, we, seekers of honour and fame, invoke and adore the protector and promoter of your food, energies and victories by assiduous congregations of yajna and thereby exalt the splendour and glory of the lord supreme.

Kanda 20/Sukta 65

Indra Devata, Vishvamana Rshi

ए॒तो न्विन्द्रं॒ स्तवा॑म॒ सखा॑य॒ स्तोम्यं॒ नर॑म्।
कृ॒ष्टीर्यो विश्वा॑ अ॒भ्यस्त्येक॒ इत्॥ १ ॥

1. *Eto nvindraṁ stavāma sakhāya stomyaṁ naram. Kṛṣṭīryo viśvā abhyastyeka it.*

Come friends all together and let us adore Indra, lord and leader worthy of joint worship and exaltation, who, by himself alone, rules over all peoples of the world.

अगो॑रुधाय ग॒विषे॑ द्यु॒क्षाय॒ दस्म्यं॒ वच॑ः।
घृ॒तात्स्वादी॑यो॒ मधु॑नश्च वोचत ॥ २ ॥

2. *Agorudhāya gaviṣe dyukṣāya dasmyaṁ vacaḥ. Ghṛtātsvādīyo madhunaśca vocata.*

Sing delightful songs of adoration in words more delicious than the taste of ghrta and sweetness of honey in honour of Indra, heavenly lord of light, who loves sweet speech and never feels satiated with songs of

exaltation.

यस्यामितानि वीर्या३ न राधः पर्येतवे।
ज्योतिर्न विश्वमभ्यस्ति दक्षिणा॥ ३॥

3. *Yasyāmitāni vīryā'na rādhaḥ paryetave.*
Jyotirna viśvamabhyasti dakṣiṇā.

Let us sing in adoration of Indra whose wondrous deeds of divinity are unbounded, whose potential is unrestricted, and whose generosity radiates over the world is light of the sun.

Kanda 20/Sukta 66

Indra Devata, Vishvamana Rshi

स्तुहीन्द्रं व्यश्ववदनूर्मिं वाजिनं यमम्।
अर्यो गयं मंहमानं वि दाशुषे॥ १॥

1. *Stuhīndraṁ vyaśvavadanūrmiṁ vājinaṁ yamam.*
Aryo gayaṁ maṁhamānaṁ vi dāśuṣe.

Like the sage of perfect mental and moral discipline, worship Indra, constant lord of eternity without fluctuation, omnipresent power over universal energy, controller and guide of the evolution of the universe, omnificent lord giver of a prosperous household to the generous devotees of yajna.

एवा नूनमुप स्तुहि वैयश्व दशमं नवम्।
सुविद्वांसं चर्कृत्यं चरणीनाम्॥ २॥

2. *Evā nūnamupa stuhi vaiyaśva daśamaṁ navam.*
Suvidvāṁsaṁ carkṛtyaṁ caraṇīnām.

O child of the holy sage of mental and moral discipline, verily worship Indra only, the lord ever new

though eternal, worshipped as the tenth supreme over all among humans, lord omniscient solely worthy of the worship of dynamic humanity.

वेत्था॒ हि निर्ऋ॑तीना॒ं वज्र॑हस्त परि॒वृज॑म्।
अह॑रहः शु॒न्ध्युः प॑रि॒पदा॑मिव॥ ३॥

3. *Vetthā hi nir-ṛtīnāṁ vajrahasta parivṛjam.*
Aharahaḥ śundhyuḥ paripadāmiva.

O lord of the thunderbolt of justice and right action, you know and wield the counter-active measures against adversities just as the sun, purifier of nature's impurities, has the capacity to counter them day by day.

Kanda 20/Sukta 67

Indra, Maruts, Agni Devata, Paruchhepa (1-3), Grtsamada (4-7) Rshi

व॒नोति॒ हि सु॒न्वन्क्षय॑ं परी॑णसः सु॒न्वा॒नो हि ष्मा॒ यज॒त्यव॒ द्विषो॑ दे॒वाना॒मव॒ द्विष॑ः। सु॒न्वा॒न इत्सि॑षासति स॒हस्रा॑ वा॒ज्यव॑ृतः। सु॒न्वा॒नायेन्द्रो॑ ददात्या॒भुवं र॒यिं द॑दात्या॒-भुव॑म्॥ १॥

1. *Vanoti hi sunvankṣayaṁ parīṇasaḥ sunvāno hi ṣmā yajatyava dviṣo devānāmava dviṣaḥ. Sunvāna itsiṣāsati sahasrā vājyavṛtaḥ. Sunvānāyendro dadātyābhuvaṁ rayiṁ dadātyābhuvam.*

The yajamana who performs yajna and distils the soma prays for a home and gets one. Organising the yajna and the distillation of the soma of joy and prosperity, he drives away many envious enemies by yajna, drives the enemies of noble people away. The

organiser of yajna, fast, intelligent and wise, open, free and fearless, wants to create a hundred things, and Indra, lord of creation, power and generosity, creates and gives blissful wealth for the yajnic people, yes, the lord blesses with the gift of wealth, peace and joy.

मो षु वो॑ अ॒स्मद॒भि ताऩि॒ पौंस्या॒ सना॑ भूवन्द्यु॒म्नाऩि॒ मोत जा॑रिषु॒रस्मत्पु॒रोत जा॑रिषुः। यद्व॑श्चि॒त्रं यु॒गेयु॑गे॒ नव्यं॒ घोषा॒दम॑र्त्यम्। अ॒स्मासु॒ तन्म॑रुतो॒ यच्च॑ दु॒ष्टरं॑ दिधृ॒ता यच्च॑ दु॒ष्टर॑म्॥ २॥

2. *Mo ṣu vo asmadabhi tāni pauṁsyā sanā bhūvan dyumnāni mota jāriṣurasmatpurota jāriṣuḥ. Advaścitraṁ yugeyuge navyaṁ ghoṣādamartyam. Asmāsu tanmaruto yacca duṣṭaraṁ didhṛtā yacca duṣṭaram.*

O Maruts, brave heroes of earth and space vibrant as waves of energy, may your ancient and eternal powers and potentials and ours, and our honour and fame never wear away outmoded, and never forsake us. Whatever is yours, wondrous and excellent, ancient and yet ever new from age to age, what is imperishable from the eternal Voice and your proclamations, fix that within us deep in the mind, so it is difficult to surpass, unchallengeable.

अ॒ग्निं होता॑रं मन्ये॒ दास्व॑न्तं॒ वसुं॑ सू॒नुं सह॑सो जा॒तवे॑दसं॒ विप्रं॑ न जा॒तवे॑दसम्। य ऊ॒र्ध्वया॑ स्वध्व॒रो दे॒वो दे॒वाच्या॑ कृ॒पा। घृ॒तस्य॒ विभ्रा॑ष्टि॒मनु॑ वष्टि शो॒चिषा॒जुह्वा॑नस्य स॒र्पिषः॥ ३॥

3. *Agniṁ hotāraṁ manye dāsvantaṁ vasuṁ sūnuṁ sahaso jātavedasaṁ vipraṁ na jātavedasam. Ya ūrdhvayā svadhvaro devo devācyā kṛpā. Ghṛtasya vibhrāṣṭi manu vaṣṭi śociṣājuhvān-asya sarpiṣaḥ.*

I worship, serve and meditate on Agni, lord of light and knowledge, spirit of life and heat and inspiration of noble action, yajaka, generous giver, treasure of wealth and universal shelter, inspirer and creator of courage and courageous action as the sun, omniscient lord of all that is born in existence, master of knowledge as the supreme scholar of the Veda, organiser of yajna with love and non-violence with divine knowledge and awareness, refulgent with heavenly light and power, loving and consuming with flames of fire, and light, the blaze of the purest and most powerful ghrta offered into the fire of yajna, physical, mental and spiritual all.

यज्ञैः संमिश्लाः पृषतीभिर्ऋष्टिभिर्यामं छुभ्रासो अञ्जिषु प्रिया उत। आसद्या बर्हिर्भी रतस्य सूनवः पोत्रादा सोमं पिबता दिवो नरः॥ ४॥

4. *Yajñaiḥ saṁmiślāḥ pṛṣatībhir-ṛṣṭibhiryāmaṁ chubhrāso añjiṣu priyā uta. Āsadyā barhirbharatasya sūnavaḥ potrādā somaṁ pibatā divo naraḥ.*

O Maruts, children of the Lord sustainer of the world, powers natural and divine, leaders of humanity united by yajna, moving by the right path at the right time at speed of the winds, creating and achieving the objects of desire, crystalline pure and lovely in colours of beauty, seating yourselves on the holy grass of the vedi, drink the soma distilled from the purest light of heaven.

आ वक्षि देवाँ इह विप्र यक्षि चोशन्होतर्नि षदा योनिषु त्रिषु। प्रति वीहि प्रस्थितं सोम्यं मधु पिबाग्नीध्रात्तव भागस्य तृप्णुहि॥ ५॥

5. *Ā vakṣi devāň iha vipra yakṣi cośanhotarni ṣadā yoniṣu triṣu. Prati vīhi prasthitaṁ somyaṁ madhu pibāgnīdhrāttava bhāgasya tṛpṇuhi.*

Agni, 'vipra', brilliant scholar of the dynamics of nature and human society, speak of the laws of nature and psycho-social dynamics and inaugurate and direct the yajna of creation and production here. Inspired and passionate for holy action, be seated on the vedi, establish yourself in the three fields of earth, sky and space and be sure and specific on description, application and valuation of knowledge human and divine with prayer and gratitude to the Lord Omniscient. Achieve the planned targets of blissful creativity and development, taste the sweets of yajnic success and be happy that you have played your part of life's action for your people.

एष स्य ते तन्वो ∫नृम्णवर्धन्नः सह ओजः प्रदिवि बाह्वोर्हितः। तुभ्यं सुतो मघवन्तुभ्यमाभृतस्त्वमस्य ब्राह्मणादा तृपत्पिब ॥ ६ ॥

6. *Eṣa sya te tanvo nṛṣmṇavardhanaḥ saha ojaḥ pradivi bāhvorhitaḥ. Tubhyaṁ suto maghavan tubhyamābhṛtas tvamasya brāhmaṇādā tṛpatpiba.*

Indra, lord of wealth and power, ruler of the world, this soma is such that it would strengthen and augment the wealth and power of your body and soul. It is the very patience and fortitude and the lustre of your personality, as broad and clear as daylight, collected and consecrated in your very arms. It is distilled, seasoned, preserved and served for you only. Drink of

it as a gift from the Brahmana, expert of science and bio-technology, and be happy.

यमु॒ पूर्व॒महु॑वे॒ तमि॒दं हु॑वे॒ सेदु॒ हव्यो॑ दु॒दिर्यो नाम॒ पत्य॑ते।
अ॒ध्व॒र्यु॒भि॒ः प्रस्थि॑तं सो॒म्यं मधु॑ पो॒त्रात्सोमं द्रविणोद॒ः पिब॑
ऋ॒तु॒भि॑ः ॥ ७ ॥

7. *Yamu pūrvamahuve tamidaṁ huve sedu havyo dadiryo nāma patyate. Adhvaryubhiḥ prasthitaṁ somyaṁ madhu potrātsomaṁ draviṇodaḥ piba ṛtubhiḥ.*

Whom I ever invoke and worship, him alone I invoke and serve and worship now. He alone is the giver, he alone is the master, he alone is the ruler, he alone for sure is the lord worthy of invocation, invitation, service, yajna and worship. O lord giver of the wealth of life, abundant and infinite, receive and drink this honey sweet of soma prepared and refined by the loving, faithful and non-violent priests according to the seasons. Take it from the sacred cup and drink to your heart's desire.

Kanda 20/Sukta 68

Indra Devata, Madhuchhanda Rshi

सु॒रू॒पकृ॑त्नुमू॒तये॑ सु॒दुघा॑मिव गो॒दुहे॑।
जु॒हू॒मसि॒ द्यवि॑द्यवि ॥ १ ॥

1. *Surūpakṛtnumūtaye sudughāmiva goduhe. Juhūmasi dyavidyavi.*

Just as the generous mother cow is milked for the person in need of nourishment, so every day for the sake of light and knowledge we invoke and worship Indra, lord omnipotent of light and life, maker of

beautiful forms of existence and giver of protection and progress.

उप॑ नः सव॒ना ग॑हि॒ सोम॑स्य सोमपाः पिब।
गो॒दा इद्रे॒वतो॒ मद॑ः ॥ २ ॥

2. *Upa naḥ savanā gahi somasya somapāḥ piba. Godā idrevato madaḥ.*

Indra, lord of light, protector of yajnic joy, promoter of sense and mind, come to our yajna, accept our homage of soma and give us the light and ecstasy of the soul.

अथा॑ ते॒ अन्त॑मानां वि॒द्याम॑ सुमती॒नाम्।
मा नो॒ अति॑ ख्य॒ आ ग॑हि ॥ ३ ॥

3. *Athā te antamānāṁ vidyāma sumatīnām. Mā no ati khya ā gahi.*

Indra, lord of light and knowledge, come, so that we know you at the closest of those who are established in you and hold you in their heart and vision. Come, lord of life, come close, forsake us not.

परे॑हि॒ विग्र॒मस्तृ॑तमिन्द्रं पृच्छा विप॒श्चित॑म्।
यस्ते॒ सखि॑भ्य॒ आ वर॑म् ॥ ४ ॥

4. *Parehi vigramastṛtamindraṁ pṛcchā vipaścitam. Yaste sakhibhya ā varam.*

Keep off the malicious maligner. Go even far, farthest to Indra, lord of divine knowledge, love and kindness, light and vision, experience and wisdom, who is good and the best choice for you and me and your friends. Go, ask, and pray.

उत ब्रुवन्तु नो निदो निरन्यतश्चिदारत।
दधाना इन्द्र इद्दुवः ॥ ५ ॥

5. *Uta bruvantu no nido niranyataścidārata.*
Dadhānā indra idduvaḥ.

Indra, lord of light and bliss, may the wise and visionaries who cherish the divine in their heart speak to us. Let the others, ignorant, malicious and maligners be off from here.

उत नः सुभगाँ अरिर्वोचेयुर्दस्म कृष्टयः।
स्यामेदिन्द्रस्य शर्मणि ॥ ६ ॥

6. *Uta naḥ subhagāň arirvoceyurdasma kṛṣṭayaḥ.*
Syāmedindrasya śarmaṇi.

Let us pray and seek the protection of Indra, lord of might unchallengeable, so that men of knowledge and wisdom bring us the voice of divinity and even those who oppose appreciate and speak well of us.

एमाशुमाशवे भर यज्ञश्रियं नृमादनम्।
पतयन्मन्दयत्सखम् ॥ ७ ॥

7. *Emāśumāśave bhara yajñaśriyaṁ nṛmādanam.*
Patayanmandayatsakham.

Indra, lord of knowledge and power, give us the secret of the speed of motion for the giant leap forward in progress. Bless us with the wealth of the nation's yajna exciting for the people and joyous for our friends.

अस्य पीत्वा शतक्रतो घनो वृत्राणामभवः।
प्रावो वाजेषु वाजिनम् ॥ ८ ॥

8. *Asya pītvā śatakrato ghano vṛtrāṇām abhavaḥ. Prāvo vājeṣu vājinam.*

Hero of a hundred yajnic projects, having accomplished the programme and having drunk the soma of success, concentrate and consolidate as the light of the sun and be the breaker of the clouds of rain, and then advance and promote the wealth and defence of the nation through the battles of progress.

तं त्वा॒ वाजे॑षु वा॒जिनं॑ वा॒जया॑मः शतक्रतो।
धना॑नामिन्द्र सा॒तये॑॥ ९॥

9. *Taṁ tvā vājeṣu vājinaṁ vājayāmaḥ śakrato. Dhanānām indra sātaye.*

Indra, lord of light and power, hero of a hundred yajnic creations, we celebrate your glory of speed and success in the battles of humanity for the achievement of the wealth of life and prosperity of the people.

यो रा॒यो३॑वनि॑र्म॒हान्त्सु॑पा॒रः सु॑न्व॒तः सखा॑।
तस्मा॒ इन्द्रा॑य गायत॥ १०॥

10. *Yo rāyovanirmahāntsupāraḥ sunvataḥ sakhā. Tasmā indrāya gāyata.*

People of the land and children of Indra, sing and celebrate the glories of Indra, lord supreme of life and light, great and glorious, creator and protector of wealth, saviour pilot across the seas, and friend of the makers of soma.

आ त्वेता॒ नि षी॑द॒तेन्द्र॑म॒भि प्र गा॑यत।
सखा॑य॒ स्तोम॑वाहसः॥ ११॥

11. *Ā tvetā ni ṣīdatendramabhi pra gāyata. Sakhāya stomavāhasaḥ.*

Friends and celebrants of song divine, come, sit together and join to meditate (on life, divinity, humanity, science and spirituality, and freedom), and sing in thankful praise of Indra, lord of life and energy.

पुरूतमं पुरूणामीशानं वार्याणाम्।
इन्द्रं सोमे सचा सुते॥ १२॥

12. *Purūtamaṁ purūṇāmīśānaṁ vāryāṇām. Indraṁ some sacā sute.*

Friends and comrades in study and meditation, when you have distilled the essence of soma, life and spirit present at the heart of things, then sing in praise of Indra, closest at hand of things in heaven and earth, and ruler dispenser of the fruits of love and desire.

Kanda 20/Sukta 69

Indra Devata, Madhuchhanda Rshi

स घा नो योग आ भुवत्स राये स पुरंध्याम्।
गमद्वाजेभिरा स नः॥ १॥

1. *Sa ghā no yoga ā bhuvatsa rāye sa puraṁdhyām. Gamadvājebhirā sa naḥ.*

Indra, life and energy of the universe, is at the heart of our meditation. That is the spirit and secret of the wealth of the world. That is the inspiration at the centre of our thought and intelligence. May that lord of life and energy come and bless us with gifts of knowledge and power in our joint endevours.

यस्य॑ सं॒स्थे न वृ॒ण्वते॒ हरी॑ स॒मत्सु॒ शत्र॑वः ।
तस्मा॒ इन्द्रा॑य गायत ॥ २ ॥

2. *Yasya saṁsthe na vṛṇvate harī samatsu śatravaḥ.*
Tasmā indrāya gāyata.

Sing in honour of that Indra in the field of whose power and force no enemies can have the courage to stand in opposition and sustain themselves.

सु॒त॒पाव्ने॑ सु॒ता इ॒मे शुच॑यो यन्ति वी॒तये॑ ।
सोमा॑सो॒ दध्या॑शिरः ॥ ३ ॥

3. *Sutapāvne sutā ime śucayo yanti vītaye.*
Somāso dadhyāśiraḥ.

All these bright and pure creations of the soma-yajna of science and meditation, sweet and vitalising as nectar-sweet delicacies of milk and curds (are created by Indra through His light and wind energy) and flow for the beneficiary, humanity, for their pleasure, protection and promotion.

त्वं सु॒तस्य॑ पी॒तये॑ स॒द्यो वृ॒द्धो अ॑जायथाः ।
इन्द्र॒ ज्यैष्ठ्या॑य सुक्रतो ॥ ४ ॥

4. *Tvaṁ sutasya pītaye sadyo vṛddho ajāyathāḥ.*
Indra jyaiṣṭhyāya sukrato.

Indra, noble soul of purity and yajnic meditation, hero of a hundred acts of goodness, for a drink of the soma of Lord Indra's creation, rising to new honour and grandeur every day, take a new birth into higher knowledge every moment.

आ त्वा॑ विशन्त्वा॒शव॒: सोमा॑स इन्द्र गिर्वणः ।
शं ते॑ सन्तु॒ प्रचे॑तसे ॥ ५ ॥

5. *Ā tvā viśantvāśavaḥ somāsa indra girvaṇa.*
Śaṁ te santu pracetase.

Indra, noble soul, high-priest of yajna and the divine voice, may all these brilliant creations of lightning speed be good and beneficial to you and humanity. May they bring bliss and peace to you, prince of knowledge and grandeur.

त्वां स्तोमा॑ अवीवृध॒न्त्वामु॒क्था श॑तक्रतो।
त्वां व॑र्धन्तु नो॒ गिर॑: ॥ ६ ॥

6. *Tvāṁ stomā avīvṛdhan tvāmukthā śatakrato.*
Tvāṁ vardhantu no giraḥ.

Indra, supreme lord of omnipotence and majesty, the Stoma hymns of the Veda celebrate your glory. Lord infinite of countless acts of creation, the Uktha hymns sing of your power and action. So may all our songs of devotion and homage light up your presence and grandeur all round.

अक्षि॑तोतिः सनेदि॒मं वाज॒मिन्द्र॑: स॒हस्रि॑णम्।
यस्मि॒न्विश्वा॑नि॒ पौंस्या॑ ॥ ७ ॥

7. *Akṣitotiḥ sanedimaṁ vājamindraḥ sahasriṇam.*
Yasminviśvāni pauṁsyā.

Indra, whose omnipotence and protection is infinite and imperishable, may, we pray, bless us with this thousand-fold knowledge and power of science in which are contained all the secrets of nature's vitality.

मा नो॒ मर्ता॑ अ॒भि द्रु॑ह॒न्त॒नूना॑मिन्द्र गिर्वणः।
ईशा॑नो यवया व॒धम् ॥ ८ ॥

8. *Mā no martā abhi druhan tanūnāmindra girvaṇaḥ. Īśāno yavayā vadham.*

Indra, lord adorable in sacred song, let no mortal hate or injure our body and mind from anywhere. Keep off hate, violence and murder far away from us. You are the ruler, ordainer and dispenser of justice and punishment.

युञ्जन्ति॑ ब्र॒ध्नम॑रु॒षं चर॑न्तं॒ परि॑ त॒स्थुष॑: ।
रोच॑न्ते रोच॒ना दि॒वि ॥ ९ ॥

9. *Yuñjanti bradhnam aruṣaṁ carantaṁ pari tasthuṣaḥ. Rocante rocanā divi.*

Pious souls in meditation commune with the great and gracious lord of existence immanent in the steady universe and transcendent beyond. Brilliant are they with the lord of light and they shine in the heaven of bliss.

युञ्जन्त्य॑स्य॒ काम्या॒ हरी॒ विप॑क्षसा॒ रथे॑ ।
शोणा॑ धृ॒ष्णू नृ॒वाह॑सा ॥ १० ॥

10. *Yuñjantyasya kāmyā harī vipakṣasā rathe. Śoṇā dhṛṣṇū nṛvāhasā.*

Scholars of science dedicated to Indra study and meditate on the lord's omnipotence of light, fire and wind, and harness the energy like two horses to a chariot, both beautiful, equal and complementary as positive-negative currents, fiery red, powerful and carriers of people.

के॒तुं कृ॒ण्वन्न॑के॒तवे॒ पेशो॑ मर्या अपे॒शसे॑ ।
समु॒षद्भि॑रजायथाः ॥ ११ ॥

10. *Ketuṁ kṛṇvannaketave peśo maryā apeśase. Samuṣadbhirajāyathāḥ.*

Children of the earth, know That who creates light and knowledge for the ignorant in darkness and gives form and beauty to the formless and chaotic, and regenerate yourselves by virtue of the men of knowledge and passion for action.

आदह॑ स्व॒धामनु॒ पुन॑र्गर्भ॒त्वमे॑रि॒रे।
दधा॑ना॒ नाम॑ य॒ज्ञिय॑म्॥ १२॥

12. *Ādaha svadhāmanu punargarbhatvamerire. Dadhānā nāma yajñiyam.*

Bearing the sacred vapours of yajna as is their wont and nature, the winds rise to the sky, hold the clouds in their womb, and after the rain carry on the cycle with the sun-rays and yajna-fire.

Kanda 20/Sukta 70

Indra Devata, Madhuchhanda Rshi

वी॒डु चि॑दारु॒ज॒त्नु॒भि॒र्गु॒हा॑ चिदिन्द्र॒ वह्नि॑भिः।
अवि॑न्द उ॒स्रिया॒ अनु॑॥ १॥

1. *Vīḍu cidārujatnubhirguhā cidindra vahnibhiḥ. Avinda usriyā anu.*

The mighty sun with its piercing rays breaks down things in the sky, and the wind with its currents after the sunbeams reconstructs and replaces new forms of things in the sky.

दे॒व॒य॒न्तो॒ यथा॑ म॒तिमच्छा॑ वि॒दद्व॑सुं॒ गिर॑ः।
म॒हाम॑नूषत श्रु॒तम्॥ २॥

2. *Devayanto yathā matimacchā vidadvasuṁ giraḥ. Mahāmanūṣata śrutam.*

Just as noble scholars develop and brighten up their generous mind and intelligence after the principles of Vedic revelation, so do the Maruts, currents of energy, intensify, magnify and adorn the sound that is produced and heard.

इन्द्रेण॒ सं हि दृक्ष॑से संजग्मा॒नो अबि॑भ्युषा।
म॒न्दू स॑मा॒नव॑र्चसा॥ ३॥

3. *Indreṇa saṁ hi dṛkṣase saṁjagmāno abibhyuṣā. Mandū samānavarcasā.*

Marut, wind energy, is seen while moving alongwith the indomitable sun, both beautiful and joyous, divinities coexistent, equal in splendour by virtue of omnipresent Indra, Lord Supreme.

अ॒न॒व॒द्यैर॒भिद्यु॑भिर्म॒खः सह॑स्वदर्चति।
ग॒णैरिन्द्र॑स्य॒ काम्यैः॥ ४॥

4. *Anavadyairabhidyubhir-makhaḥ sahasvadarcati. Gaṇairindrasya kāmyaiḥ.*

The yajnic dynamics of nature's currents of energy, Maruts, so potent and effective, illuminate the world and do homage to the Lord of creation with the immaculate blazing radiations of glorious sun light.

अत॑: परिज्म॒न्ना ग॑हि दि॒वो वा॑ रोच॒नादधि।
सम॑स्मिन्नृञ्जते॒ गिर॑:॥ ५॥

5. *Ataḥ parijmannā gahi divo vā rocanādadhi. Samasminnṛñjate giraḥ.*

The currents of energy, Maruts, travel up from here, the earth, to the region of the sun, and from up there down to the earth. And in this space they sustain all the objects of the world and all the voices divine and human.

इतो वा सातिमीमहे दिवो वा पार्थिवादधि।
इन्द्रं महो वा रजसः ॥ ६ ॥

6. *Ito vā sātimīmahe divo vā pārthivādadhi.*
Indraṁ maho vā rajasaḥ.

From here we rise to the sun, and to Indra, lord omnipotent blazing in the sun, with prayers, with homage and oblations, Indra who is greater and higher than the earth, the skies and the heavens and rules over all these.

इन्द्रमिद्गाथिनो बृहदिन्द्रमर्केभिरर्किणः।
इन्द्रं वाणीरनूषत ॥ ७ ॥

7. *Indramidgāthino bṛhadindramarkebhirarkiṇaḥ.*
Indraṁ vāṇīranūṣata.

The singers of Vedic hymns worship Indra, infinite lord of the expansive universe, Indra, the sun, lord of light, Indra, vayu, maruts, currents of energy, and Indra, the universal divine voice, with prayers, mantras, actions and scientific research.

इन्द्र इद्धर्योः सचा संमिश्ल आ वचोयुजा।
इन्द्रो वज्री हिरण्ययः ॥ ८ ॥

8. *Indra iddharyoḥ sacā saṁmiśla ā vacoyujā. Indro vajrī hiraṇyayaḥ.*

Indra, the omnipresent Spirit, Indra, the universal energy of vayu or maruts, and Indra, the solar energy, the bond of unity and sustenance in things, co-existent synthesis of equal and opposite complementarities of positive and negative, activiser of speech, lord of the thunderbolt and the golden light of the day and the year.

इन्द्रो॑ दी॒र्घाय॒ चक्ष॑स॒ आ सूर्यं॑ रोहयद्दि॒वि।
वि गोभि॒रद्रि॑मैरयत्॥ ९॥

9. *Indro dīrghāya cakṣasa ā sūryaṁ rohayaddivi. Vi gobhiradrimairayat.*

Indra, lord omnipotent, raised the sun high up in the heavens for expansive light and vision. With the rays of the sun, He forms and moves the cloud for rain.

इन्द्र॒ वाजे॑षु नोऽव स॒हस्र॑प्रधनेषु च।
उ॒ग्र उ॒ग्राभि॑रू॒तिभिः॥ १०॥

10. *Indra vājeṣu no' va sahasrapradhaneṣu ca. Ugra ugrābhirūtibhiḥ.*

Indra, lord of light and omnipotence, in a thousand battles of life and prize contests, pray protect us with bright blazing ways of protection and advancement.

इन्द्रं॑ व॒यं म॑हाध॒न इन्द्र॒मर्भे॑ हवामहे।
युजं॑ वृ॒त्रेषु॑ व॒ज्रिण॑म्॥ ११॥

11. *Indraṁ vayaṁ mahādhana indramarbhe havāmahe. Yujaṁ vṛtreṣu vajriṇam.*

In battles great and small, we invoke Indra, lord

omnipotent, we call upon sun and wind, Indra, mighty breaker of the clouds, friend in darkness, wielder of the thunderbolt.

स नो॑ वृषन्न॒मुं च॒रुं सत्रा॑दाव॒न्नपा॑ वृधि।
अ॒स्मभ्य॒मप्र॑तिष्कुतः ॥ १२ ॥

12. *Sa no vṛṣannamuṁ caruṁ satrādāvannapā vṛdhi.*
Asmabhyamapratiṣkutaḥ.

Indra, lord of the universe, light of the world, generous lord of wealth, irresistible wielder of power, generous giver of showers, grant us the yajnic prosperity of life and open the doors of freedom and salvation at the end.

तुञ्जे॑तुञ्जे॒ य उत्त॑रे॒ स्तोमा॒ इन्द्र॑स्य व॒ज्रिणः।
न वि॑न्धे अस्य सुष्टु॒तिम्॥ १३ ॥

13. *Tuñjetuñje ya uttare stomā indrasya vajriṇaḥ.*
Na vindhe asya suṣṭutim.

On success in battle after battle, follow songs of celebration in honour of Indra, lord wielder of the thunderbolt, and I love to go on and on with the song without end.

वृषा॑ यू॒थेव॒ वंस॑गः कृ॒ष्टीरि॑य॒र्त्योज॑सा।
ईशा॑नो॒ अप्र॑तिष्कुतः ॥ १४ ॥

14. *Vṛṣā yūtheva vaṁsagaḥ kṛṣṭīriyartyojasā.*
Īśāno apratiṣkutaḥ.

As the virile bull leads the herd it rules, so does Indra, generous lord indomitable and ruler of the world, inspire and lead His children to joy and freedom.

य एकश्चर्षणीनां वसूनामिरज्यति।
इन्द्रः पञ्च क्षितीनाम्॥ १५॥

15. *Ya ekaścarṣaṇīnāṁ vasūnāmirajyati.*
Indraḥ pañca kṣitīnām.

One and only one without a second is Indra, lord supreme of the universe, the lord who rules and guides humanity, showers treasures of wealth, and sustains and ultimately disposes the five orders of the universe.

इन्द्रं वो विश्वतस्परि हवामहे जनेभ्यः।
अस्माकमस्तु केवलः॥ १६॥

16. *Indraṁ vo viśvataspari havāmahe janebhyaḥ.*
Asmākamastu kevalaḥ.

For the sake of you all of humanity, we invoke and worship Indra, the one lord ruler over the universe, and we pray He may be with us in vision in a state of absolute bliss.

एन्द्र सानसिं रयिं सजित्वानं सदासहम्।
वर्षिष्ठमूतये भर॥ १७॥

17. *Endra sānasiṁ rayiṁ sajitvānaṁ sadāsaham.*
Varṣiṣṭhamūtaye bhara.

Indra, lord supreme of power and glory, bless us with the wealth of life and well-being that gives us the superiority of action over sufferance, delight and victory, courage and endurance, excellence and generosity, and leads us on way to progress under divine protection.

नि येन॑ मुष्टिहत्यया॒ नि वृत्रा रु॒णधा॑महै।
त्वोता॑सो॒ न्यर्व॑ता ॥ १८ ॥

18. *Ni yena muṣṭahatyayā ni vṛtrā ruṇadhāmahai. Tvotāso nyarvatā.*

Indra, lord of power and glory, give us that strength of life and character whereby, under your blessed protection, we may hold back the enemy, evil and darkness with less than a blow of the fist and less than a dart of the lance.

इन्द्र॒ त्वोता॑स॒ आ व॒यं वज्रं॑ घ॒ना द॑दीमहि।
जये॑म॒ सं यु॒धि स्पृधः॑ ॥ १९ ॥

19. *Indra tvotāsa ā vayaṁ vajraṁ ghanā dadīmahi. Jayema saṁ yudhi spṛdhaḥ.*

Indra, lord of might and splendour, under your divine protection, may we develop, we pray, strong and sophisticated weapons of defence so that fighting battles of mutual contest we may win the prize of victory.

व॒यं शूरे॑भि॒रस्तृ॑भिरिन्द्र॒ त्वया॑ यु॒जा व॒यम्।
सा॒स॒ह्याम॑ पृतन्य॒तः ॥ २० ॥

20. *Vayaṁ śūrebhirastṛbhirindra tvayā yujā vayam. Sāsahyāma pṛtanyataḥ.*

Indra, lord of might, protection and progress, joined as we are with you in spirit, may we, with our heroes, shotsmen and missiles, challenge, fight out and win over our contestants in battle.

Kanda 20/Sukta 71

Indra Devata, Madhuchhanda Rshi

महाँ इन्द्रः परश्च नु महित्वमस्तु वज्रिणे।
द्यौर्न प्रथिना शवः ॥ १ ॥

1. *Mahāň indraḥ paraśca nu mahitvamastu vajriṇe.*
Dyaurna prathinā śavaḥ.

Indra is great, supreme and transcendent, self-refulgent like the sun, extensive like space and more. May all the power and grandeur be for the lord of justice and the thunderbolt. May all be dedicated to Him.

समोहे वा य आशत नरस्तोकस्य सनितौ।
विप्रासो वा धियायवः ॥ २ ॥

2. *Samohe vā ya āśata narastokasya sanitau.*
Viprāso vā dhiyāyavaḥ.

Men of valour and heroism engage in battles, men of knowledge and piety, in learned gatherings and in the training of youth.

यः कुक्षिः सोमपातमः समुद्रइव पिन्वते।
उर्वीरापो न काकुदः ॥ ३ ॥

3. *Yaḥ kukṣiḥ somapātamaḥ samudra-iva pinvate.*
Urvīrāpo na kākudaḥ.

Indra, the sun, is the womb of life, it feeds and promotes the life-giving vegetation. Just as the sea and the space-ocean of vapours augment the waters, the wide earth generates and promotes life, the throat cavity sustains prana, and prana promotes speech, so does the sun nourish and promote life, soma and joy.

एवा ह्यस्य सूनृता विरप्शी गोमती मही।
पक्वा शाखा न दाशुषे॥ ४॥

4. *Evā hyasya sūnṛtā virapśī gomatī mahī.*
Pakvā śākhā na dāśuṣe.

Verily the Divine Voice of Indra, Supreme Lord of Omniscience, is Shabda Brahma, the richest treasure of eternal truth, generous mother of the language of existence and great. It is an abundant branch of the divine tree laden with ripe fruit for the faithful devotee and yajnic giver.

एवा हि ते विभूतय ऊतय इन्द्र मावते।
सद्यश्चित्सन्ति दाशुषे॥ ५॥

5. *Evā hi te vibhūtaya ūtaya indra māvate.*
Sadyaścitsanti dāśuṣe.

Indra, lord omnipresent, omniscient and omnipotent, such are your wondrous works and attributes, such are your powers, protections and promotions, of life, knowledge and happiness for a person like me. They are ever abundant for the faithful and generous devotee dedicated to love and service.

एवा ह्यस्य काम्या स्तोम उक्थं च शंस्या।
इन्द्रायेन्दो सोमपीतये॥ ६॥

6. *Evā hyasya kāmyā stoma ukthaṁ ca śaṁsyā.*
Indrāya somapītaye.

Such are the songs of praise, adoration and celebration of this lord of life, light and power, sweet, enchanting and elevating, offered in honour of Indra, creator, protector and promoter of life and its joy.

इन्द्रेहि॒ मत्स्यन्ध॑सो॒ विश्वे॑भिः सोम॒पर्व॑भिः ।
म॒हाँ अ॑भि॒ष्टिरोज॑सा ॥ ७ ॥

7. *Indrehi matsyandhaso viśvebhiḥ somaparvabhiḥ. Mahāň abhiṣṭirojasā.*

Indra, lord of light and life, come with all the soma-celebrations of food, energy and joy, great as you are with majesty, power and splendour omnipresent, and give us the ecstasy of living with enlightenment.

एमे॑नं सृजता सु॒ते म॒न्दिमिन्द्रा॑य म॒न्दिने॑ ।
चक्रिं॑ विश्वा॒नि॒ चक्र॑ये ॥ ८ ॥

8. *Emenaṁ sṛjatā sute mandimindrāya mandine. Cakriṁ viśvāni cakraye.*

Scholars of eminence, in this world of Indra's yajnic creation, come up for the sake of joyous humanity and accomplish all those works of creation and construction which are needed for its prosperity and well-being.

मत्स्वा॑ सुशिप्र म॒न्दि॒भि॒ स्तोमे॑भिर्विश्वचर्षणे ।
सचै॒षु सव॑ने॒ष्वा ॥ ९ ॥

9. *Matsvā suśipra mandibhi stomebhirviśvacarṣaṇe. Sacaiṣu savaneṣvā.*

Indra, Lord omniscient of universal presence, light and vision, with joyous songs of praise and celebration we invoke you and dedicate ourselves to you as our constant friend and guide. Come lord, and give us the bliss of existence in our yajnic acts of creation.

असृग्रमिन्द्र ते गिरः प्रति त्वामुदहासत।
अजोषा वृषभं पतिम्॥ १०॥

10. *Asṛgramindra te giraḥ prati tvāmudahāsata.*
Ajoṣā vṛṣabhaṁ patim.

Indra, lord of light and splendour, the songs of divinity reveal and manifest you in your glory, protector of the universe and generous rain-giver of favours and kindness. And I too, in response, celebrate your magnificence and magnanimity without satiety.

सं चोदय चित्रमर्वाग्राधं इन्द्र वरेण्यम्।
असदित्ते विभु प्रभु॥ ११॥

11. *Saṁ codaya citramarvāgrādha indra vareṇyam.*
Asaditte vibhu prabhu.

Indra, lord of light and glory, creator giver of wondrous beauty, wealth and joy, infinite, mighty and supreme, whatever is worthy of choice in the world of your creation, grant us here and now.

अस्मान्त्सु तत्र चोदयेन्द्र राये रभस्वतः।
तुविद्युम्न यशस्वतः॥ १२॥

12. *Asmāntsu tatra codayendra rāye rabhasvataḥ.*
Tuvidyumna yaśasvataḥ.

Indra, lord of light and infinite power, guide and inspire us on way to the wealth of life and divinity, zealous seekers of love, honour and excellence as we are.

सं गोमदिन्द्र वाजवदस्मे पृथु श्रवो बृहत्।
विश्वायुर्धेह्यक्षितम्॥ १३॥

13. *Saṁ gomadindra vājavadasme pṛthu śravo bṛhat. Viśvāyurdhehyakṣitam.*

Indra, infinite lord of life and light, wealth and honour, grant us a full life of knowledge and divine speech, wealth of food and energy, great reputation, high and inexhaustible honour, and the vision of Infinity.

अस्मे धेहि श्रवो बृहद् द्युम्नं सहस्रसातमम्।
इन्द्र ता रथिनीरिषः ॥ १४ ॥

14. *Asme dhehi śravo bṛhad dyumnaṁ sahasrasātamam. Indra tā rathinīriṣaḥ.*

Indra, lord of honour, wealth and power, grant us great honour and knowledge, wealth and happiness of a thousand sort, a strong economy and a mighty force of chariots (moving on land and sea and in the air).

वसोरिन्द्रं वसुपतिं गीर्भिर्गृणन्त ऋग्मियम्।
होम गन्तारमूतये ॥ १५ ॥

15. *Vasorindraṁ vasupatiṁ gīrbhirgṛṇanta ṛgmiyam. Homa gantāramūtaye.*

For our defence, protection and advancement, we invoke and celebrate in song with homage, Indra, lord protector of wealth, ruler of the earth, fire, breath and other sustainers of life, self-revealed and honoured in Rks, and the immanent ruler and mover of everything.

सुतेसुते न्यो ∫कसे बृहद् बृहत एदरिः।
इन्द्राय शूषमर्चति ॥ १६ ॥

16. *Sutesute nyo kase bṛhad bṛhata edariḥ. Indrāya śūṣamarcati.*

Even if a person is opposed to faith in Indra and is an enemy of the pious, but (on repentance) offers sincere homage to Him, Great Lord and universal home and haven of everything of the world, worshipped in every act of piety, he is saved.

(ii) The pious, and even impious, if one offers homage to Him, Great Lord who is the haven and home of everything in the world, worshipped in every act of piety, he is saved.

Kanda 20/Sukta 72

Indra, Maruts, Agni Devata, Paruchhepa Rshi

विश्वेषु हि त्वा सवनेषु तुञ्जते समानमेकं वृषमण्यवः पृथक्स्व ञ्जः सनिष्यवः पृथक्। तं त्वा नावं न पर्षणिं शूषस्य धुरि धीमहि। इन्द्रं न यज्ञैश्चितयन्त आयव स्तोमेभिरिन्द्रमायवः॥ १॥

1. *Viśveṣu hi tvā savaneṣu tuñjate samānamekaṁ vṛṣamaṇyavaḥ pṛthaksvaḥ saniṣyavaḥ pṛthak. Taṁ tvā nāvaṁ na parṣaṇiṁ śūṣasya dhuri dhīmahi. Indraṁ na yajñaiścitayanta āyava stomebhirindramāyavaḥ.*

In all their yajnic projects of creation and development and in their acts of piety, all the liberal minded people and all seekers of heavenly bliss, individually as well as together, serve you and abide by you, sole one universal lord of existence. To the same one lord, we too belong, and we too love, meditate on and serve you, Lord, with faith as the very centre of cosmic energy and as the saviour ship for crossing over the ocean of existence. All the people born and living

on earth in their mortal existence and all the stars and planets in their songs and dance of adoration serve and worship the Lord as Indra, light of the world like the sun.

वि त्वा ततस्रे मिथुना अवस्यवो व्रजस्य साता गव्यस्य निःसृजः सक्षन्त इन्द्र निःसृजः। यद्व्यन्ता द्वा जना स्वर्यन्ता समूहसि। आविष्करिक्रद् वृषणं सचाभुवं वज्रमिन्द्र सचाभुवम्॥ २॥

2. *Vi tvā tatasre mithunā avasyavo vrajasya sātā gavyasya niḥsṛjaḥ sakṣanta indra niḥsṛjaḥ. Yadgavyantā dvā janā svaryantā samūhasi. Āviṣkarikrad vṛṣaṇaṁ sacābhuvaṁ vajramindra sacābhuvam.*

Indra, lord of might and prosperity, wedded couples, keen for protection and advancement, united with you and going out in pursuit of their efforts to promote the wealth of cows, development of land and related knowledge, extend your glory and eliminate their want and suffering, since you inspire and exhort both men and women going out and achieving the light and joy of life, when you open out and wield for action the thunderbolt of justice and protection, so generous, promotive and friendly to you and the people.

उतो नो अस्या उषसो जुषेत ह्यर्कस्य बोधि हविषो हवीमभिः स्वर्षाता हवीमभिः। यदिन्द्र हन्तवे मृधो वृषा वज्रिञ्चिकेतसि। आ मे अस्य वेधसो नवीयसो मन्मं श्रुधि नवीयसः॥ ३॥

3. *Uto no asyā uṣaso juṣeta hyarkasya bodhi haviṣo havīmabhiḥ svarṣātā havīmabhiḥ. Yadindra hantave mṛdho vṛṣā vajriñciketasi. Ā me asya vedhaso navīyaso manma śrudhi navīyasaḥ.*

Indra, lord of light, now listen and accept this our joyous celebration of the light of the dawn, know this prayer and, O shower of light and joy, accept our invocation and holy offerings since, O wielder of the thunderbolt, lord of generosity, you keep awake for us for the elimination of violence. Listen to this newest prayer of mine made in full knowledge in worship, listen and accept this latest thought and petition.

Kanda 20/Sukta 73

Indra Devata, Vasishtha (1-3), Vasukra (4-6) Rshi

तुभ्येदिमा सवना शूर विश्वा तुभ्यं ब्रह्माणि वर्धना कृणोमि। त्वं नृभिर्हव्यो विश्वधाऽसि॥ १॥

1. *Tubhyedimā savanā śūra viśvā tubhyaṁ brahmāṇi vardhanā kṛṇomi. Tvaṁ nṛbhirhavyo viśvadhā'si.*

O lord of honour and excellence, wise and brave, all these yajnic acts of service and adoration are for you. All these acts of holy creation and development for progress I do, are for your honour and majesty. You are the ruler and sustainer of the world, accepted and adorable for the leading people of the world.

नू चिन्नु ते मन्यमानस्य दस्मोदश्नुवन्ति महिमानमुग्र।
न वीर्यं ∫मिन्द्र ते न राधः॥ २॥

2. *Nū cinnu te manyamānasya dasmodaśnuvanti mahimānamugra. Na vīrya mindra te na rādhaḥ.*

Indra, lord of blazing splendour, destroyer of suffering and darkness, adored by the world, the people of the world acknowledge your grandeur but they comprehend it not, much less equal and surpass. Nor can they surpass, equal or even comprehend your power and potential or your munificence.

प्र वो॑ म॒हे म॑हि॒वृधे॑ भरध्वं॒ प्रचे॑तसे॒ प्र सु॑म॒तिं कृ॑णुध्वम्।
विशः॑ पू॒र्वीः प्र च॑रा चर्षणि॒प्राः॥ ३॥

3. *Pra vo mahe mahivṛdhe bharadhvaṁ pracetase pra sumatiṁ kṛṇudhvam. Viśaḥ pūrvīḥ pra carā carṣaṇiprāḥ.*

Bear and bring homage, assistance and cooperation and offer positive thoughts and advice to Indra, your leader and ruler. Great is he, promoter of great people and the common wealth, and a leader wide-awake with deep and distant foresight. O leader and ruler of the land, be good to the settled ancient people and take care of the farming communities and other professionals so that all feel happy and fulfilled without frustration.

य॒दा व॒ज्रं हि॑र॒ण्य॒मिदथा॒ रथं॑ हरी॒ यम॑स्य॒ वह॑तो॒ वि सू॒रिभिः॑।
आ ति॑ष्ठति म॒घवा॒ सन॑श्रुत॒ इन्द्रो॒ वाज॑स्य दी॒र्घश्र॑व-
स॒स्पति॑ः॥ ४॥

4. *Yadā vajraṁ hiraṇyamidathā rathaṁ harī yamasya vahato vi sūribhiḥ. Ā tiṣṭhati maghavā sanaśruta indro vājasya dīrghaśravasaspatiḥ.*

When Indra, glorious lord ruler of the world rides his golden chariot of state which complementary forces draw on the course with the energy of solar rays

in nature and the light and loyalty of leading citizens in society, then he is celebrated as universal master of the common wealth and the ruler and protector of lasting power, prosperity and honour of the world.3. When Indra, glorious lord ruler of the world rides his golden chariot of state which complementary forces draw on the course with the energy of solar rays in nature and the light and loyalty of leading citizens in society, then he is celebrated as universal master of the common wealth and the ruler and protector of lasting power, prosperity and honour of the world.

सो चिन्नु वृष्टिर्यूथ्या३ स्वा सचाँ इन्द्रः श्मश्रूणि हरिताभि प्रुष्णुते। अव वेति सुक्षयं सुते मधूदिद्धूनोति वातो यथा वनम्॥ ५॥

5. *So cinnu vṛṣṭiryūthyā'svā sacāň indraḥ śmaśrūṇi haritābhi pruṣṇute. Ava veti sukṣayaṁ sute madhūdiddhūnoti vāto yathā vanam.*

The real shower is that when with his own essential lustre and with his complementary forces Indra sprinkles and fills the waving greenery on earth with life energy, when the divine presence pervades happy homes and weaves them into a happy web of life on earth with sweets of life, vibrates with power and shakes contradictory forces as the storm shakes the forest.4. The real shower is that when with his own essential lustre and with his complementary forces Indra sprinkles and fills the waving greenery on earth with life energy, when the divine presence pervades happy homes and weaves them into a happy web of life on earth with sweets of life, vibrates with power and shakes contradictory forces as the storm shakes the forest.

यो वा॒चा विवा॑चो मृ॒ध्रवा॑चः पु॒रू स॒हस्रा॑शिवा॒ ज॒घान॑। तत्त॒दिद॑स्य॒ पौंस्यं॑ गृणीमसि पि॒तेव॒ यस्तवि॑षीं॒ वावृ॒धे शव॑सः ॥ ६ ॥

6. *Yo vācā vivāco mṛdhravācaḥ purū sahasrāśivā jaghāna. Tattadidasya pauṁsyaṁ gṛṇīmasi piteva yastaviṣīṁ vāvṛdhe śavaḥ.*

Who with one united forceful voice silences and eliminates many many hundreds of contradictory and confrontationist voices of manly violence, sabotage and destruction, that power and voice of this mighty Indra we admire and celebrate, the ruler who, like a parent power, promotes and elevates our strength, lustre and glory. Who with one united forceful voice silences and eliminates many many hundreds of contradictory and confrontationist voices of manly violence, sabotage and destruction, that power and voice of this mighty Indra we admire and celebrate, the ruler who, like a parent power, promotes and elevates our strength, lustre and glory.

Kanda 20/Sukta 74

Indra Devata, Shunahshepa Rshi

यच्चि॒द्धि स॑त्य सोमपा अनाश॒स्ताइ॑व॒ स्मसि॑। आ तू न॑ इन्द्र शंसय॒ गोष्वश्वे॑षु शु॒भ्रिषु॑ स॒हस्रे॑षु तुवीमघ ॥ १ ॥

1. *Yacciddhi satya somapā anāśastā-iva smasi. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, lord of glory, eternal and imperishable, protector and promoter of soma, beauty and prosperity of life, if ever we are found wanting (for our acts of

omission or commission), graciously help us repair, rehabilitate and re-establish in a splendid world of a thousand cows and horses (in a state of good health and a sound economy of plenty and progress).

शिप्रिन्वाजानां पते शचीवस्तव दंसना। आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्त्रेषु तुवीमघ ॥ २ ॥

2. *Śiprinvājānāṁ pate śacīvastava daṁsanā. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, lord of glory, giver of secular and sacred wealth and well-being, protector and supporter of our struggle for progress and prosperity, master of man-power and great action, by virtue of the divine voice and under your presence and protection, bless us to rise to a splendid state of thousand-fold good health of sound sense and knowledge and speedy progress in prosperity, transport and communication.

नि ष्वापया मिथूदृशा सस्तामबुध्यमाने। आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्त्रेषु तुवीमघ ॥ ३ ॥

3. *Ni ṣvāpayā mithūdṛśā sastāmabudhyamāne. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, glorious lord of vitality, vision and will to live, eliminate the phantom of illusion and sloth of body and mind which mislead and depress, and let us awake and rise to a splendid state of a thousand-fold brilliance of knowledge, generous prosperity and fast advancement.

स॒सन्तु॒ त्या अरा॑तयो॒ बोध॑न्तु शूर रा॒तय॑: । आ तू न॑ इन्द्र शंसय॒ गोष्वश्वे॑षु शु॒भ्रिषु॑ स॒हस्रे॑षु तुवीमघ ॥ ४ ॥

4. *Sasantu tyā arātayo bodhantu śūra rātayaḥ. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, lord of glory, heroic strength and courage, let adversities go to sleep and breathe out, let good fortunes awake and prosper, and let us advance and establish in an admirable state of thousand-fold wealth and generosity, cows and horses.

समि॑न्द्र गर्द॒भं मृ॑ण नु॒वन्तं॑ पा॒पया॑मु॒या । आ तू न॑ इन्द्र शंसय॒ गोष्वश्वे॑षु शु॒भ्रिषु॑ स॒हस्रे॑षु तुवीमघ ॥ ५ ॥

5. *Samindra gardabhaṁ mṛṇa nuvantaṁ pāpayāmuyā. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, glorious lord of justice and power, upholder of truth and Dharma, discriminate and throw out that boaster shouting his praises with that vile intention of his and help us establish ourselves in a splendid state of thousand-fold purity and truth with wealth of cows and horses.

पता॑ति कुण्ड्॒णाच्या॑ दू॒रं वा॒तो॒ वना॒दधि॑ । आ तू न॑ इन्द्र शंसय॒ गोष्वश्वे॑षु शु॒भ्रिषु॑ स॒हस्रे॑षु तुवीमघ ॥ ६ ॥

6. *Patāti kuṇḍṛṇācyā dūraṁ vāto vanādadhi. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

The wind blows over the forest and clusters of lotus, over and across the world and soars high with the

rays of light in waves up and down. Indra, lord of light and winds, commanding the wealth of the worlds, inspire and establish us in a splendid state of thousand beauties, generosities of the cow and mother earth and the speed of winds.

सर्वं॑ परिक्रो॒शं ज॑हि ज॒म्भया॑ कृकदा॒श्व ँ॑म्। आ तू न॑ इन्द्र शंसय॒ गोष्वश्वे॑षु शु॒भ्रिषु॑ स॒हस्रे॑षु तुवीमघ ॥ ७ ॥

7. *Sarvaṁ parikrośaṁ jahi jambhayā kṛkadāśvam. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, lord of the world's wealth and glory, silence the wail of lamentations, crush the spirit of evil, and inspire and establish us in a splendid state of thousand-fold purity of conduct, free dominion over the earth and meteoric speed of progress and attainment.

Kanda 20/Sukta 75

Indra Devata, Paruchhepa Rshi

वि त्वा॑ ततस्रे मिथु॒ना अ॑व॒स्यवो॑ व्र॒जस्य॑ सा॒ता गव्य॑स्य नि॒ःसृ॒जः॒ सक्ष॑न्त इन्द्र नि॒ःसृ॒जः॑। यद्व्य॑न्ता॒ द्वा जना॒ स्व॑र्यन्ता॑ स॒मूह॑सि। आ॒विष्क॑रि॑क्रद् वृष॑णं सचा॒भुवं॒ वज्र॑मिन्द्र सचा॒भुव॑म्॥ १ ॥

1. *Vi tvā tatasre mithunā avasyavo vrajasya sātā gavyasya niḥsṛjaḥ sakṣanta indra niḥsṛjaḥ. Yadgavyantā dvā janā svaryantā samūhasi. Āviṣkarikrad vṛṣaṇaṁ sacābhuvaṁ vajramindra sacābhuvam.*

Indra, lord of might and prosperity, wedded couples, keen for protection and advancement, united

with you and going out in pursuit of their efforts to promote the wealth of cows, development of land and related knowledge, extend your glory and eliminate their want and suffering, since you inspire and exhort both men and women going out and achieving the light and joy of life when you open out and wield for action the thunderbolt of justice and protection, so generous, promotive and friendly to you and the people.

विदुष्टे अस्य वीर्य ँस्य पूरवः पुरो यदिन्द्र शारदीर् वातिरः
सासहानो अवातिरः । शासस्तमिन्द्र मर्त्यमयज्युं शवसस्पते ।
महीममुष्णाः पृथिवीमिमा अपो मन्दसान इमा अपः ॥ २ ॥

3. *Viduṣṭe asya vīryasya pūravaḥ puro yadindra śāradīravātiraḥ sāsahāno avātiraḥ. Śāsastamindra martyamayajyuṁ śavasaspate. Mahīmamuṣṇāḥ pṛthivīmimā apo mandasāna imā apaḥ.*

Indra, lord of power and management, the people would know and realise your usual power and valour when you, bold and challenging, would overcome the autumnal and wintry problems of life and society, reclaim the habitations, control the rivers, and restore total civic normalcy after rains, when, O lord of law and power, you tame the man who is selfish, possessive, uncreative, uncooperative and unyajnic, and when, happy at heart and creating the pleasure and joy of life, you release the great earth, release these waters and relieve these creative and cooperative people.

आदित्ते अस्य वीर्य ँस्य चक्रिर् न्मदेषु वृषन्नुशिजो यदाविथ
सखीयतो यदाविथ । चकर्थ काारमेभ्यः पृतनासु प्रवन्तवे ।
ते अन्यामन्यां नद्यं ँसनिष्णत श्रवस्यन्तः सनिष्णत ॥ ३ ॥

3. *Āditte asya vīryasya cakriranmadeṣu vṛṣannuśijo yadāvitha sakhīyato yadāvitha. Cakartha kārame-bhyaḥ pṛtanāsu pravantave. Te anyāmanyāṁ nadyaṁ saniṣṇata śravasyantaḥ saniṣṇata.*

Indra, lord of generosity, people loving and dedicated to you in their moods of joy praise and celebrate this valour and justice of yours, since you protect and promote them, yes, promote and advance them, so friendly to you and to all as they are. You work wonders for them in their battles of life and production for proper distribution and participation while they, desiring their share of food and wealth, rightfully hope to gain one thing after another of the flow of national wealth.

Kanda 20/Sukta 76

Indra Devata, Vasukra Rshi

वने न वा यो न्यधायि चाकं छुचिर्वां स्तोमो भुरणावजीगः ।
यस्येदिन्द्रः पुरुदिनेषु होता नॄणां नर्यो नृतमः क्षपावान् ॥ १ ॥

1. *Vane na vā yo nyadhāyi cākaṁ chucirvāṁ stomo bhuraṇāvajīgaḥ. Yasyedindraḥ purudineṣu hotā nṛṇāṁ naryo nṛtamaḥ kṣapāvān.*

Like the baby bird placed in the nest on the tree, waiting and watching for the mother bird, and the mother bird arriving, may this song of love and purity reach you, O complementary powers of light, Ashvins, the song, of which Indra, ruler of the world, is the inspirer and deity, manliest leader of men, who rules over the day and night of human activity.1. Like the baby bird placed in the nest on the tree, waiting and watching for

the mother bird, and the mother bird arriving, may this song of love and purity reach you, O complementary powers of light, Ashvins, the song, of which Indra, ruler of the world, is the inspirer and deity, manliest leader of men, who rules over the day and night of human activity.

प्र ते॑ अ॒स्या उ॒षसः॒ प्रापरस्या नृ॒तौ स्या॑म॒ नृत॑मस्य नृ॒णाम्।
अनु॑ त्रि॒शोक॑ः श॒तमाव॑हन्नृ॒न्कुत्से॑न॒ रथो॒ यो अस॑त्स-
स॒वान्॥ २॥

2. *Pra te asyā uṣasaḥ prāparasyā nṛtau syāma nṛtamasya nṛṇām. Anu triśokaḥ śatamāvahannṝnkutsena ratho yo asatsasavān.*

Indra, ruler of the world, manliest leader of the leaders of humanity, lord of triple splendour of knowledge, action and spiritual advancement, who command a hundred heroes by virtue of power and thunder, source of peace, advancement and bliss, may we ever abide in the light and joy of the dawn of today and of other days to come in our course of life.2. Indra, ruler of the world, manliest leader of the leaders of humanity, lord of triple splendour of knowledge, action and spiritual advancement, who command a hundred heroes by virtue of power and thunder, source of peace, advancement and bliss, may we ever abide in the light and joy of the dawn of today and of other days to come in our course of life.

कस्ते॒ मद॑ इन्द्र रन्त्यो॑ भू॒दुरो॒ गिरो॑ अ॒भ्यु१॑ग्रो वि धा॑व।
कद्वाहो॑ अ॒र्वागुप॑ मा मनी॒षा आ त्वा॑ शक्यामुप॒मं रा॒धो॒
अन्नैः॥ ३॥

3. *Kaste mada indra rantyo bhūdduro giro abhyugro vi dhāva. Kadvāho arvāgupa mā manīṣā ā tvā śakyāmupamaṁ rādho annaiḥ.*

What is the most exhilarating song of prayer and presentation dear to you? O lustrous lord of force and power, come to us by the doors of yajna in response to our songs of invocation. Harbinger of power and peace, when shall I see you face to face? When will my prayer be fruitful? When shall I be able to regale you with homage and adoration, most eminent master and ruler? What is the most exhilarating song of prayer and presentation dear to you? O lustrous lord of force and power, come to us by the doors of yajna in response to our songs of invocation. Harbinger of power and peace, when shall I see you face to face? When will my prayer be fruitful? When shall I be able to regale you with homage and adoration, most eminent master and ruler?

कदु द्युम्नमिन्द्र त्वावतो नॄन्कया धिया करसे कन्न आगन्।
मित्रो न सत्य उरुगाय भृत्या अन्नै समस्य यदसन्मनीषाः ॥ ४ ॥

4. *Kadu dyumnamindra tvāvato nṝnkayā dhiyā karase kanna āgan. Mitro na satya urugāya bhṛtyā anne samasya yadasanmanīṣāḥ.*

Indra, when shall we have the light, power and honour of prosperity in life? What is that order of intelligence by which you transform humans to divine consciousness of your presence? When would you reveal your presence to us in direct experience? O lord adorable ever true as friend, when would our thoughts and actions be fruitful and win your favour of food, sustenance and stability for all mankind in peace and

prosperity? Indra, when shall we have the light, power and honour of prosperity in life? What is that order of intelligence by which you transform humans to divine consciousness of your presence? When would you reveal your presence to us in direct experience? O lord adorable ever true as friend, when would our thoughts and actions be fruitful and win your favour of food, sustenance and stability for all mankind in peace and prosperity?

प्रेरय सूरो अर्थं न पारं ये अस्य कामं जनिधाइव ग्मन्।
गिरश्च ये ते तुविजात पूर्वीर्नरं इन्द्र प्रतिशिक्षन्त्यन्नैः ॥ ५ ॥

5. *Preraya sūro arthaṁ na pāraṁ ye asya kāmaṁ janidhā-iva gman. Giraśca ye te tuvijāta pūrvīr-nara indra pratiśikṣantyannaiḥ.*

Indra, like the sun that leads from darkness to light, inspire and lead humanity to the attainment of their desire for freedom across the world, all who entertain this ambition like their love for home life earlier. O lord of infinite manifestation, bless all those people who adore you with songs of universal exhortation, who guide others to sing and pray with universal voice, and who offer homage to divinity with foods and charity in various forms. Indra, like the sun that leads from darkness to light, inspire and lead humanity to the attainment of their desire for freedom across the world, all who entertain this ambition like their love for home life earlier. O lord of infinite manifestation, bless all those people who adore you with songs of universal exhortation, who guide others to sing and pray with universal voice, and who offer homage to divinity with foods and charity in various forms.

मात्रे॒ नु ते॒ सुमि॑ते इन्द्र पू॒र्वी द्यौर्म॒ज्मना॑ पृथि॒वी काव्ये॑न।
वरा॑य ते घृ॒तव॑न्तः सु॒तास॒ः स्वाद्म॑न्भवन्तु पी॒तये॒ मधू॑नि ॥ ६ ॥

6. *Mātre nu te sumite indra pūrvī dyaurmajmanā pṛthivī kāvyena. Varāya te ghṛtavantaḥ sutāsaḥ svādmanbhavantu pītaye madhūni.*

O Indra, lord omniscient and omnipotent, Mother Earth and the heaven of light, both ancient and eternal in the existential cycle, are created in excellent measure of form and function by your vision and power. May the delicious and refined honey drinks of soma and sumptuous foods gifted by sun and earth be exhilarating and delightful for noble humanity and for their yajnic homage to you. O Indra, lord omniscient and omnipotent, mother earth and the heaven of light, both ancient and eternal in the existential cycle, are created in excellent measure of form and function by your vision and power. May the delicious and refined honey drinks of soma and sumptuous foods gifted by sun and earth be exhilarating and delightful for noble humanity and for their yajnic homage to you.

आ मध्वो॑ अस्मा असिच॒न्नम॑त्र॒मिन्द्रा॑य पू॒र्णं स हि स॒त्यरा॑धाः।
स वा॑वृधे॒ वरि॑म॒न्ना पृ॑थि॒व्या अ॒भि क्रत्वा॒ नर्य॒ः पौंस्यै॑श्च ॥ ७ ॥

7. *Ā madhvo asmā asicannamatramindrāya pūrṇaṁ sa hi satyarādhāḥ. Sa vāvṛdhe varimannā pṛthivyā abhi kratvā naryaḥ pauṁsyaiśca.*

Let us offer the honey sweet bowl of our heart and soul overflowing with love and faith to Indra who is truly magnificent and munificent. He is the benevolent guide of humanity and supreme leader of leaders and by his powers, potentials and creative actions manifests

higher and exalted over the expansive earth and space. Let us offer the honey sweet bowl of our heart and soul overflowing with love and faith to Indra who is truly magnificent and munificent. He is the benevolent guide of humanity and supreme leader of leaders and by his powers, potentials and creative actions manifests higher and exalted over the expansive earth and space.

व्या॑न॒डिन्द्रः॑ पृत॑ना॒ः स्वोजा॒ आस्मै॒ यत॑न्ते स॒ख्याय॑ पू॒र्वीः।
आ स्मा॒ रथं॒ न पृत॑नासु तिष्ठ॒ यं भ॒द्रया॑ सु॒म॒त्या चो॒दया॑से ॥ ८ ॥

8. *Vyānaḍindraḥ pṛtanāḥ svojā āsmai yatante sakhyāya pūrvīḥ. Ā smā rathaṁ na pṛtanāsu tiṣṭha yaṁ bhadrayā sumatyā codayāse.*

Indra, lord of holy light and lustre, pervades the peoples' heart and soul within and joins them in their struggles in the world outside. The best of people since time immemorial try to win his love and friendship with homage, prayer and meditation. O lord of cosmic chariot, ruler of the world, come to us to bless us and our social order like a master of the chariot among people whom you inspire and bless with clear intelligence, noble ambition and holy enthusiasm in the right direction. Indra, lord of holy light and lustre, pervades the peoples' heart and soul within and joins them in their struggles in the world outside. The best of people since time immemorial try to win his love and friendship with homage, prayer and meditation. O lord of cosmic chariot, ruler of the world, come to us to bless us and our social order like a master of the chariot among people whom you inspire and bless with clear intelligence, noble ambition and holy enthusiasm in the right direction.

Kanda 20/Sukta 77

Indra Devata, Vamadeva Rshi

आ स॒त्यो या॑तु म॒घवाँ॒ ऋजी॒षी द्रव॑न्त्वस्य॒ हर॑य॒ उप॑ नः।
तस्मा॒ इदन्धः॑ सुषुमा सु॒दक्ष॑मि॒हाभि॑पि॒त्वं क॑रते गृणा॒नः॥ १॥

1. *Ā satyo yātu maghavāṅ ṛjīṣī dravantvasya haraya upa naḥ. Tasmā idandhaḥ suṣumā sudakṣamihābhipitvaṁ karate gṛṇānaḥ.*

May Indra, lord ruler of the world, ever true, mighty bounteous and ever righteous in natural ways, come to us. May his men and powers hasten to us to help and bless. For his sake we produce energising food and distil exciting soma. Praised and appreciated and praising and appreciating, he provides us all with sustenance and protection in this world order.

अव॑ स्य शू॒राध्व॑नो॒ नान्ते॒ऽस्मिन्नो॑ अ॒द्य सव॑ने मन्दध्यै।
शंसा॑त्यु॒क्थमु॒शने॑व वे॒धाश्चि॑कि॒तुषे॑ असु॒र्या॑य मन्म॑॥ २॥

2. *Ava sya śūrādhvano nānte' sminno adya savane mandadhyai. Śaṁsātyukthamuśaneva vedhāścikituṣe asuryāya manma.*

Indra, such as you are, guard us in this yajnic programme of holy living so that we may enjoy life and you too be happy with us. Guard us, pray, O Ruler, as you would the boundaries of the path of progress. Forsake us not till the end. The wise celebrant like a poet and lover sings songs of adoration and speaks words of wisdom to enlighten the simple innocents eager to learn and pray.

क॒विर्न नि॒ण्यं वि॒दथा॑नि॒ साध॒न्वृषा॒ यत्सेकं॑ विपिपा॒नो अर्चा॑त्। दि॒व इ॒त्था जी॑जनत्स॒प्त का॒रून॒हा चि॑च्चक्रु॒र्वयु॒ना॑ गृ॒णन्तः॑ ॥ ३ ॥

3. *Kavirna niṇyaṁ vidathāni sādhanvṛṣā yatsekaṁ vipipāno arcāt. Diva itthā jījanatsapta kārūnahnā ciccakrurvayunā gṛṇantaḥ.*

The generous man of might and vision accomplishing the performance of various yajnas of science, like a poet, receiving mysteriously but surely the shower of light from above, preserving it with reverence and advancing it, creates knowledge from the light above, and then the scholars, admiring and pursuing it further by day, create seven kinds of science and technology and raise seven orders of scientists and technologists. (The mantra suggests the science of spectrum and development of light technology.)

स्व१॑र्यद्वेदि॑ सु॒दृशी॑कम॒र्कैर्म॑हि॒ ज्योती॑ रुरुचु॒र्यद्ध॒ वस्तोः॑। अ॒न्धा तमां॑सि॒ दुधि॑ता वि॒चक्षे॒ नृभ्य॑श्चकार॒ नृत॑मो अ॒भिष्टौ॑ ॥ ४ ॥

4. *Svaryadvedi sudṛśīkamarkairmahi jyotī rurucuryaddha vastoḥ. Andhā tamāṁsi dudhitā vicakṣe nṛbhyaścakāra nṛtamo abhiṣṭau.*

The heavenly light and paradisal bliss that is revealed by the reflections of knowledge and radiations of the sun, the greatness and sublimity of ultimate reality that is revealed and shines as the dawn of the day, the impenetrable layers of darkness that are laid open and bare, all that, Indra, the best of men and highest of leaders and divinities, does for the sake of humanity

for their highest good so that all may see and admire.

ववक्ष इन्द्रो अमितमृजीष्युभे आ पप्रौ रोदसी महित्वा। अतश्चिदस्य महिमा वि रेच्यभि यो विश्वा भुवना बभूव ॥ ५ ॥

5. *Vavakṣa indro amitamṛjīṣyubhe ā paprau rodasī mahitvā. Ataścidasya mahimā vi recyabhi yo viśvā bhuvanā babhūva.*

Indra, lord supreme of nature and Rtam, the law of nature, wields and sustains both heaven and earth, immeasurable though they are. He pervades both and transcends them with his power and grandeur. For this very reason, his power and grandeur too exceeds everything else of the universe since he pervades, transcends and presides over all the regions of the universe in existence.

विश्वानि शक्रो नर्याणि विद्वानपो रिरेच सखिभिर्निकामैः। अश्मानं चिद्ये बिभिदुर्वचोभिर्व्रजं गोमन्तमुशिजो वि वव्रुः ॥ ६ ॥

6. *Viśvāni śakro naryāṇi vidvānapo rireca sakhibhirnikāmaiḥ. Aśmānaṁ cidye bibhidurvacobhirvrajaṁ gomantamuśijo vi vavruḥ.*

Indra, world ruler, commanding knowledge and power, exhausts all the possibilities of human action with his dedicated friends who, even with words of command, break down adamantine resistance and, passionate for action, open up and reveal the hidden treasures of wealth and energy of nations, like cowherds releasing cows from the stalls or winds breaking the clouds and releasing the waters.

अपो वृत्रं वव्रिवांसं परा॑हन्प्रावत्ते॒ वज्रं॑ पृथि॒वी सचे॑ताः ।
प्राणां॑सि समु॒द्रिया॑ण्यैनो॒: पति॒र्भव॒ञ्छव॑सा शूर धृष्णो ॥ ७ ॥

7. *Apo vṛtraṁ vavrivāṁsaṁ parāhanprāvatte vajraṁ pṛthivī sacetāḥ. Prārṇāṁsi samudriyāṇyainoḥ patirbhavañchavasā śūra dhṛṣṇo.*

Indra, ruler of the world, just as, when thunderous rays of the sun break the dark cloud holding waters of rain, the earth rejoices and rivers flow to the sea, so O mighty one, all-aware and intrepidable hero, be the master protector and promoter ruler with your strength and power and, by virtue of the centrifugal force of your power and law, break open the dark strongholds of energy and action, and let the freedom and vitality of humanity flow in action unto the ocean of eternal Divinity.

अपो यदद्रिं॑ पुरुहूत॒ दर्द॒॑राविर्भु॑वत्स॒रमा॑ पू॒र्व्यं ते॑। स नो॑ ने॒ता वाज॒मा द॑र्षि॒ भूरि॒॑ गोत्रा॑ रु॒जन्न॒ङ्गि॒॑रोभि॒र्गृणा॒नः ॥ ८ ॥

8. *Apo yadadriṁ puruhūta dardarāvirbhuvatsaramā pūrvyaṁ te. Sa no netā vājamā darṣi bhūriṁ gotrā rujannaṅgirobhirgṛṇānaḥ.*

Indra, universal celebrity, when you break the cloud of hoarded potentials and your simple and straight policy of governance and administration comes into full view on earth, then you, such leader and commander of ours, sung and celebrated by scholars and scientists, manifest your power and policy further and break open the many centre-holds of human intelligence and social energy.

Kanda 20/Sukta 78

Indra Devata, Shamyu Rshi

तद्वो॑ गाय सु॒ते सचा॑ पुरुहू॒ताय॒ सत्व॑ने ।
शं यद्गवे॒ न शा॒किने॑ ॥ १ ॥

1. *Tadvo gāya sute sacā puruhūtāya satvane.*
Śaṁ yadgave na śākine.

In your soma yajna in the business of the world of the lord's creation, sing together songs of homage in honour of the universally adored, ever true and eternal almighty Indra, songs which may be as pleasing to the mighty lord as to the seeker and the celebrant.

न घा॒ वसु॒र्नि य॑मते दा॒नं वाज॑स्य॒ गोम॑तः ।
यत्सी॒मुप॒ श्रव॒द्गिरः॑ ॥ २ ॥

2. *Na ghā vasurni yamate dānaṁ vājasya gomataḥ.*
Yatsīmupa śravadgiraḥ.

And surely the lord giver of settlement and gifts of knowledge, power and speedy progress does not withhold the gifts since he closely hears the prayers of the devotee and responds.

कु॒वित्स॑स्य॒ प्र हि व्र॒जं गोम॑न्तं दस्यु॒हा गम॑त् ।
शची॑भि॒रप॑ नो वरत् ॥ ३ ॥

3. *Kuvitsasya pra hi vrajaṁ gomantaṁ dasyuhā gamat. Śacībhirapa no varat.*

May the lord destroyer of evil, negativity and poverty visit the homestead of the prayerful devotee blest with lands, cows and divine knowledge and open up the flood gates of wealth, power and divine grace for us with his vision and powers.

Kanda 20/Sukta 79

Indra Devata, Vasishtha or Shakti Rshi

इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा। शिक्षा णो अस्मिन्पुरुहूत यामनि जीवा ज्योतिरशीमहि॥ १॥

1. *Indra kratuṁ na ā bhara pitā putrebhyo yathā. Śikṣā ṇo asminpuruhūta yāmani jīvā jyotiraśīmahi.*

Bring us the divine vision, will and intelligence as father does for his children. O lord universally invoked and worshipped, instruct us as a teacher at this present time so that we, ordinary souls, may have the new light of life and living experience of Divinity.

मा नो अज्ञाता वृजना दुराध्यो३ माशिवासो अव क्रमुः।
त्वया वयं प्रवतः शश्वतीरपोऽति शूर तरामसि॥ २॥

2. *Mā no ajñātā vṛjanā durādhyo'māśivāso ava kramuḥ. Tvayā vayaṁ pravataḥ śaśvatīrapo'ti śūra tarāmasi.*

O Lord Almighty beyond fear, let not the ignorant and unknown, crooked intriguers, evil designers, and malevolent opponents in ambush attack us on way to you. May we, guided, directed and protected by you, cross the universal streams of life rushing down the slopes of time.

Kanda 20/Sukta 80

Indra Devata, Shamyu Rshi

इन्द्रं ज्येष्ठं न आ भरँ ओजिष्ठं पपुरि श्रवः।
येनेमे चित्र वज्रहस्त रोदसी ओभे सुशिप्र प्राः॥ १॥

1. *Indraṁ jyeṣṭhaṁ na ā bharaň ojiṣṭhaṁ papuri śravaḥ. Yeneme citra vajrahasta rodasī obhe suśipra prāḥ.*

Indra, lord of noblest virtue and knowledge, bear and bring us that best and most lustrous food for the nourishment of body and mind by which, O wondrous hero of golden helmet and wielder of thunder in hand, you may reach both this earth and this sky upto the heaven.

त्वामु॒ग्रमव॑से चर्षणी॒सहं॒ राज॑न्दे॒वेषु॑ हूमहे। विश्वा॒ सु नो॑ विथु॒रा पि॑ब्द॒ना व॑सो॒ऽ मित्रा॑न्सु॒षहा॑न्कृधि ॥ २ ॥

2. *Tvāmugramavase carṣaṇīsahaṁ rājandeveṣu hūmahe. Viśvā su no vithurā pibdanā vaso' mitrān suṣahān kṛdhi.*

For our defence and protection, O ruler, of all the brilliant, generous and mighty powers, we invoke you, illustrious challenger of the enemies of humanity. O lord giver of peace and settlement in security, crush and scatter the obdurate negative forces within and outside, and turn the opponents into friends and unquestionable supporters.

Kanda 20/Sukta 81

Indra Devata, Puruhanma Rshi

यद् द्याव॑ इन्द्र ते श॒तं श॒तं भूमी॑रु॒त स्युः।
न त्वा॑ वज्रिन्त्स॒हस्रं॒ सूर्या॒ अनु॒ न जा॒तम॑ष्ट रोद॑सी ॥ १ ॥

1. *Yad dyāva indra te śataṁ śataṁ bhūmīruta syuḥ. Na tvā vajrintsahasraṁ sūryā anu na jātamaṣṭa rodasī.*

Indra, lord of thunder, if there were a hundred heavens, and if there were a hundred earths, they would not be able to rival you. Not a thousand suns, nor heavens, earths and skies together would match you at the rise in manifestation.

आ पप्राथ महिना वृष्ण्या वृषन्विश्वा शविष्ठ शवसा ।
अस्माँ अव मघवन्गोमति व्रजे वज्रिञ्चित्राभिरूतिभिः ॥ २ ॥

2. *Ā paprātha mahinā vṛṣṇyā vṛṣanviśvā śaviṣṭha śavasā. Asmāň ava maghavangomati vraje vajriňcitrābhirūtibhiḥ.*

O lord of the thunderbolt, master and controller of world's wealth, honour and power, most potent and lord of showers of generosity, with your generous and creative power and grandeur you pervade the universe. Pray protect, guide and promote us by your various and wondrous modes of protection and progress in our search for development of lands and cows, knowledge, language and culture.

Kanda 20/Sukta 82

Indra Devata, Vasishtha Rshi

यदिन्द्र यावतस्त्वमेतावदहमीशीय ।
स्तोतारमिद्दिधिषेय रदावसो न पापत्वाय रासीय ॥ १ ॥

1. *Yadindra yāvatastvametāvadahamīśīya. Stotāra-middidhiṣeya radāvaso na pāpatvāya rāsīya.*

Indra, lord ruler of the world, giver of wealth and excellence, as much as you grant, so much I wish I should control and rule. I would hold it only to support the devotees of divinity and would not spend it away

for those who indulge in sin and evil.

शिक्षेयमिन्महयते दिवेदिवे राय आ कुहचिद्विदे।
नहि त्वदन्यन्मघवन्न आप्यं वस्यो अस्ति पिता चन॥ २॥

2. *Śikṣeyaminmahayate divedive rāya ā kuhacidvide. Nahi tvadanyanmaghavanna āpyaṁ vasyo asti pitā cana.*

Every day I would wish to give wealth and support for the person who seeks to rise for enlightenment wherever he be. O lord of wealth, power and honour, there is none other than you worthy of love and attainment as our own, as father indeed.

Kanda 20/Sukta 83

Indra Devata, Shamyu Rshi

इन्द्र त्रिधातु शरणं त्रिवरूथं स्वस्तिमत्।
छर्दिर्यच्छ मघवद्भ्यश्च मह्यं च यावया दिद्युमेभ्यः॥ १॥

1. *Indra tridhātu śaraṇaṁ trivarūthaṁ svastimat. Chardiryaccha maghavadbhyaśca mahyaṁ ca yāvayā didyumebhyaḥ.*

Indra, lord ruler of the wealth of nations, for the men of wealth, power, honour and generosity of heart, and for me too, give a home made of three metals and materials, comfortable in three seasons of summer, winter and rains, a place of rest, peace and security for complete well being. Give the light for them, keep off the blaze from them.

ये गव्यता मनसा शत्रुमादभुरभिप्रघ्नन्ति धृष्णुया।
अध स्मा नो मघवन्निन्द्र गिर्वणस्तनूपा अन्तमो भव॥ २॥

2. *Ye gavyatā manasā śatrumādabhurabhipraghnanti dhṛṣṇuyā. Adha smā no maghavannindra girvaṇastanūpā antamo bhava.*

Indra, lord of peace and power, exalted by words of adoration, give us warriors who, with their love of cows, lands and speech, and with the force of their mind and strength of arm and courage, press down the enemies and destroy their arms and armies, and then, also, O lord protector of our person and body politic, be with us at the closest, deep within.

Kanda 20/Sukta 84

Indra Devata, Madhuchhanda Rshi

इन्द्रा याहि चित्रभानो सुता इमे त्वायवः ।
अण्वीभिस्तना पूतासः ॥ १ ॥

1. *Indrā yāhi citrabhāno sutā ime tvāyavaḥ.*
Aṇvībhistanā pūtāsaḥ.

Indra, Lord Supreme of wondrous light and power, come and bless us. All these sacred objects in existence, created, energised and extended over spaces from the subtlest causes by you are sustained in your divine power.

इन्द्रा याहि धियेषितो विप्रजूतः सुतावतः ।
उप ब्रह्माणि वाघतः ॥ २ ॥

2. *Indrā yāhi dhiyeṣito viprajūtaḥ sutāvataḥ.*
Upa brahmāṇi vāghataḥ.

Indra, Lord Supreme of light and life, meditated within by the pure at heart, realised by the enlightened, distilled from the Veda and the world of existence by

the visionaries, come and inspire the chant of the dedicated yajakas.

इन्द्रा याहि तूतुजान उप ब्रह्माणि हरिवः।
सुते दधिष्व नश्चनः ॥ ३ ॥

3. *Indrā yāhi tūtujāna upa brahmāṇi harivaḥ.*
Sute dadhiṣva naścanaḥ.

Indra, lord and breath of life, energy and speech, come fast at the speed of light, vitalise our songs of praise in yajna and bless us with food for the body, mind and soul.

Kanda 20/Sukta 85

Indra Devata, Pragatha (1-2), Medhyatithi (3-4) Rshi

मा चिदन्यद्वि शंसत सखायो मा रिषण्यत। इन्द्रमित्स्तोता वृषणं सचा सुते मुहुरुक्था च शंसत ॥ १ ॥

1. *Mā cidanyadvi śaṁsata sakhāyo mā riṣaṇyata.*
Indramitstotā vṛṣaṇaṁ sacā sute muhurukthā ca śaṁsata.

O friends, do not worship any other but One, be firm, never remiss, worship only Indra, sole lord absolute, omnipotent and infinitely generous, and when you have realised the bliss of the lord's presence, sing songs of divine adoration spontaneously, profusely, again and again.

अवक्रक्षिणं वृषभं यथाजुरं गां न चर्षणीसहम्।
विद्वेषणं संवननोऽभयंकरं मंहिष्ठमुभयाविनम् ॥ २ ॥

2. *Avakrakṣiṇaṁ vṛṣabhaṁ yathājuraṁ gāṁ na carṣaṇīsaham. Vidveṣaṇaṁ saṁvanano' bhayaṁkaraṁ maṁhiṣṭhamubhayāvinam.*

Worship Indra only, who most spontaneously rushes to the devotee for protection and upon the evil for punishment, correction or destruction. He is profusely and potently generous, free from age and decay, patient and forbearing giver of peace and nourishment to people like the meek cow and motherly earth, saviour from hate and jealousy, most adorable, giver of both material well being (abhyudaya) and spiritual freedom (nihshreyas), most munificent and majestic, and lord ruler and protector of both nature and the soul.

यच्चिद्धि त्वा जना इमे नाना हवन्त ऊतये ।
अस्माकं ब्रह्मेदमिन्द्र भूतु तेऽ हा विश्वा च वर्धनम् ॥ ३ ॥

3. *Yacciddhi tvā janā ime nānā havanta ūtaye.*
Asmākaṁ brahmedamindra bhūtu te' hā viśvā ca vardhanam.

Although these many people invoke you and pray for protection and progress for themselves in many different ways, yet, we pray, our adoration and prayers and all this wealth, honour and excellence bestowed upon us by you be dedicated to you and always, day and night, exalt your munificence and glory.

वि तर्तूर्यन्ते मघवन्विपश्चितोऽ र्यो विपो जनानाम् ।
उप क्रमस्व पुरुरूपमा भर वाजं नेदिष्ठमूतये ॥ ४ ॥

4. *Vi tartūryante maghavanvipaścito'ryo vipo janānām. Upa kramasva pururūpamā bhara vājaṁ nediṣṭhamūtaye.*

O lord of might and majesty, the wise, the noble and the vibrant leaders of the people, by your grace,

cross over all obstacles of their struggle for life and success, whenever they face any. Pray, come lord, and give us instant energy of versatile form for our protection and victory at the earliest.

Kanda 20/Sukta 86

Indra Devata, Vishvamitra Rshi

ब्रह्मणा ते ब्रह्मयुजा युनज्मि हरी सखाया सधमाद आशू। स्थिरं रथं सुखमिन्द्राधितिष्ठन्प्रजानन्विद्वाँ उप याहि सोमम्॥ १॥

1. *Brahmaṇā te brahmayujā yunajmi harī sakhāyā sadhamāda āśū. Sthiraṁ rathaṁ sukham-indrā-dhitiṣṭhan-prajānan-vidvāň upa yāhi somam.*

By word I yoke the horse powers which sense and obey the word of command. Friendly they are, extremely fast to reach the yajnic destination. Indra, lord of knowledge and power, riding the chariot which is steady and comfortable, knowing and discovering further, go close to the moon and bring the nectar of magical powers.

Kanda 20/Sukta 87

Indra Devata, Vasishtha Rshi

अध्वर्यवोऽरुणं दुग्धमंशुं जुहोतन वृषभाय क्षितीनाम्। गौराद्वेदीयाँ अवपानमिन्द्रो विश्वाहेद्याति सुतसोममिच्छन्॥ १॥

1. *Adhvaryavo'ruṇaṁ dugdhamaṁśuṁ juhotana vṛṣabhāya kṣitīnām. Gaurādvedīyāň avapāna-mindro viśvāhedyāti sutasomamicchan.*

O devotees of creative yajna, at the dawn of the fiery sun, offer refined and energised soma and milk into the fire of yajna in honour of Indra, generous omnipotent ruler of the worlds. Having received exhilarating soma inspiration from the sacred vedi of light, Indra, the ruler, the scholar, the human soul, proceeds to the day's activity with passion for consecrated action every new day.

यद्ध॑धिषे प्र॒दिवि॒ चार्वन्नं॑ दि॒वेदि॑वे पी॒तिमिद॑स्य वक्षि। उ॒त ह्व॒दोत मन॑सा जुषा॒ण उ॒शन्नि॑न्द्र॒ प्रस्थि॑तान्पाहि॒ सोमा॑न्॥ २॥

2. *Yaddadhiṣe pradivi cārvannaṁ divedive pītimidasya vakṣi. Uta hṛdota manasā juṣāṇa uśannindra prasthitānpāhi somān.*

Indra, since you have received and internalised the exhilarating soma of the mission of life at the vedi in earlier days, and love to live the taste and message of it every day, then, loving the soma by heart and soul and passionately anxious for action, take the soma offered, and inspire and exhort these yajakas for the appointed tasks of the day.

ज॒ज्ञा॒नः सोम॒ं सह॑से पपाथ॒ प्र तै॑ मा॒ता म॑हि॒मान॑मुवाच।
एन्द्र॑ पप्राथो॒र्व१॑न्तरि॑क्षं यु॒धा दे॒वेभ्यो॒ वरि॑वश्चकर्थ॥ ३॥

3. *Jajñānaḥ somaṁ sahase papātha pra te mātā mahimānamuvāca. Endra paprāthorvantari-kṣaṁ yudhā devebhyo varivaścakartha.*

Aware of the self, knowing your tasks in life, recognising your powers and potentials, dedicated to your yajna and your yajnic performers, you drank the soma of initiation for the realisation of your power,

patience and passion, and Mother Nature spoke to you and dedicated you to the Infinite and Omnipotent. You fought with courage and fortitude, achieved wondrous peace and prosperity with your warriors for noble humanity, and rose to the skies with honour and fame.

यद्योधया॑ महतो मन्य॑मानान्त्साक्षा॑म॒ तान्बा॒हुभि॑ः शार्श॑-दानान्। यद्वा॒ नृभि॒र्वृत॑ इन्द्रा॒भि॒युध्या॒स्तं त्वया॒जिं सौ॑श्रव॒सं ज॑येम॥ ४॥

4. *Yadyodhayā mahato manyamānānsākṣāma tānbāhubhiḥ śāśadānān. Yadvā nṛbhirvṛta indrābhiyudhyāstaṁ tvayājiṁ sauśravasaṁ jayema.*

When you fight against those who attack, believing they are great, we shall fight out those violent enemies with arms even in hand to hand fight. And when in formation with your warring heroes around, you engage in contests, then with you we shall win that contest with honour and fame.

प्रेन्द्र॑स्य वोचं प्रथ॒मा कृ॒तानि॒ प्र नू॒त॑ना म॒घवा॒ या च॒कार॑। य॒देद॑दे॒वी॒र॑स॑हिष्ट मा॒या अथा॑भव॒त्केव॑ल॒ः सोमो॑ अस्य॥ ५॥

5. *Prendrasya vocaṁ prathamā kṛtāni pra nūtanā maghavā yā cakāra. Yadedadevīrasahiṣṭa māyā athābhavatkevalaḥ somo asya.*

Let me thus proclaim and celebrate the exploits of Indra, those accomplished earlier and the latest which the illustrious hero has achieved, when he challenged and frustrated the evil designs of the crafty enemies and became the sole winner of the soma of honour and fame.

तवे॒दं विश्व॑म॒भित॑ः पश॒व्यं॑ यत्पश्य॑सि॒ चक्ष॑सा॒ सूर्य॑स्य। गवा॑मसि॒ गोप॑ति॒रेक॑ इन्द्र भक्षी॒महि॑ ते॒ प्रय॑तस्य॒ वस्व॑ः॥ ६॥

6. *Tavedaṁ viśvamabhitaḥ paśavyaṁ yatpaśyasi cakṣasā sūryasya. Gavāmasi gopatireka indra bhakṣīmahi te prayatasya vasvaḥ.*

Indra, yours is all this living wealth around which you see under the light of sun. You are the sole master, possessor, ruler, protector and promoter of lands and cows and the lights of knowledge and culture of this earth. We ask of you and solicit wealths of the world for ourselves, because you are the giver.

बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य। धत्तं रयिं स्तुवते कीरये चिद्यूयं पात स्वस्तिभिः सदा नः॥ ७॥

7. *Bṛhaspate yuvamindraśca vasvo divyasyeśāthe uta pārthivasya. Dhattaṁ rayiṁ stuvate kīraye cidyūyaṁ pāta svastibhiḥ sadā naḥ.*

Brhaspati, lord of the vast universe, Indra, omnipotent and illustrious ruler, you are the lord of the beauty and majesty of the light of heaven and wealths of the earth. You alone rule and order these. Pray bear and bring light and wealth to bless the celebrant and the worshipper. O lord and divinities of nature and humanity, protect and promote us with all modes and means of peace, prosperity and excellence all ways all time.

Kanda 20/Sukta 88

Brhaspati Devata, Vamadeva Rshi

यस्तस्तम्भ सहसा वि ज्मो अन्तान्बृहस्पतिस्त्रिषधस्थो रवेण। तं प्रत्नास ऋषयो दीध्यानाः पुरो विप्रा दधिरे मन्द्रजिह्वम्॥ १॥

1. *Yastastambha sahasā vi jmo antānbṛhaspati-striṣadhastho raveṇa. Taṁ pratnāsa ṛṣayo dīdhyānāḥ puro viprā dadhire mandrajihvam.*

Brhaspati, the sun, which, positioned in the midst of the three regions of earth, skies and heaven, sustains the earth and other planets to the ends with its force and its rays of light and gravitation;

Or, the Lord of mighty universe who is omnipresent in the worlds of earth, skies and the heavens of light and rules the universe to the ends of it with his omnipotence and Word of revelation;

Or, the ruler, who, self-established in knowledge, action, and prayer, rules the world to the ends of the earth with his power and word and force of law;

Or, the eminent scholar, who, master of the three realms of knowledge, Divinity, Prakrti, and the soul with the word of the Veda, rules the heart and intellect of the people to the ends of the earth with his knowledge that is power and his word:

Him, lord of sweet voice and vibrations of communication and gravitation, the ancient seers, shining since the first moments of human existence, vibrant with living knowledge and holy desire, sing, celebrate and advance in human consciousness.

धुनेतयः सुप्रकेतं मदन्तो बृहस्पते अभि ये नस्ततस्रे।
पृषन्तं सृप्रमदब्धमूर्वं बृहस्पते रक्षतादस्य योनिम्॥ २॥

2. *Dhunetayaḥ supraketaṁ madanto bṛhaspate abhi ye nastatasre. Pṛṣantaṁ sṛpramadabdhamūrvaṁ bṛhaspate rakṣatādasya yonim.*

O Brhaspati, vibrant scholars and heroes are they who inspire the holy and brilliant man of knowledge and centres of advancement, and help us progress in culture and achievement. O lord of progress and advancement, protect and promote the home and profession of every such person and institution, creative, brilliant, fearless, and generous and extensive in possibilities.

बृहस्पते या परमा परावदत आ त ऋतस्पृशो नि षेदुः। तुभ्यं खाता अवता अद्रिदुग्धा मध्व श्चोतन्त्यभितो विरप्शम्॥ ३॥

3. *Bṛhaspate yā paramā parāvadata ā ta ṛtaspṛśo ni ṣeduḥ. Tubhyaṁ khātā avatā adridugdhā madhva ścotantyabhito virapśam.*

Brhaspati, far off and most high is your seat of majesty whence travel and ever abide your rays of light and Law which then touch the oceans of water to break them into vapours so that, like deep dug wells and clouds laden with milky showers of honey sweets, they pour down in abundant rain in your service for you and your people.

बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्यो ∫मन्। सप्तास्यस्तुविजातो रवेण वि सप्तरश्मिरधमत्तमांसि॥ ४॥

4. *Bṛhaspatiḥ prathamaṁ jāyamāno maho jyotiṣaḥ parame vyoman. Saptāsyas-tuvijāto raveṇa vi saptaraśmir-adhamattamāṁsi.*

Brhaspati, the cosmic sun, first born of the supreme light of existence in the highest heaven, with seven mouths for consumption of materials and seven rays of light for creation of energy, born among many the mightiest, dispels the darknesses from the world with

the thunder and lightning power of its majesty.

(So should the ruler and the scholar be in knowledge and power.)

स सुष्टुभा स ऋक्वता गणेन वलं रुरोज फलिगं रवेण।
बृहस्पतिरुस्रिया हव्यसूदः कनिक्रदद्वावशतीरुदाजत्॥ ५॥

5. *Sa suṣṭubhā sa ṛkvatā gaṇena valaṁ ruroja phaligaṁ raveṇa. Bṛhaspatirusriyā havyasūdaḥ kanikradadvāvaśatīrudājat.*

With a mighty jubilant roar of thunder and terrible shower of electric energy, Brhaspati breaks the crooked cloud, releases the showers, activates the production of food for holy offerings and wins the gratitude of the green earth, fertile cows and rejoicing humanity.

एवा पित्रे विश्वदेवाय वृष्णे यज्ञैर्विधेम नमसा हविर्भिः।
बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम्॥ ६॥

6. *Evā pitre viśvadevāya vṛṣṇe yajñairvidhema namasā havirbhiḥ. Bṛhaspate suprajā vīravanto vayaṁ syāma patayo rayīṇām.*

Thus do we, O lord Brhaspati, offer homage to the father, divine giver of light and rain showers, with food, and salutations, yajnas and oblations of fragrant havis, and we pray that we may be blest with noble and brave progeny, and we may be masters of the wealths of life.

Kanda 20/Sukta 89

Indra Devata, Krshna Rshi

As an expert archer shoots a distant target with the arrow, similarly bear and offer a holy song in honour

of divine Indra, thereby exalting him with the beauties of word and music. O sages, with your voice of song overwhelm the other voice, of negation. O celebrant, hold the divine Indra at heart, be happy and let the Presence shine in your peaceful soul. As an expert archer shoots a distant target with the arrow, similarly bear and offer a holy song in honour of divine Indra, thereby exalting him with the beauties of word and music. O sages, with your voice of song overwhelm the other voice, of negation. O celebrant, hold the divine Indra at heart, be happy and let the Presence shine in your peaceful soul.

अस्तेव॒ सु प्र॑तरं लाय॒मस्य॒न्भूष॑न्निव॒ प्र भ॑रा॒ स्तोम॑मस्मै।
वा॒चा वि॑प्रास्तरत॒ वाच॑म॒र्यो नि रा॑मय जरित॒ः सोम॒ इन्द्र॑म्॥ १॥

1. *Asteva su prataraṁ lāyamasyanbhūṣanniva pra bharā stomamasmai. Vācā viprāstarata vācamaryo ni rāmaya jaritaḥ soma indram.*

दोहे॑न गामुप॑ शिक्षा॒ सखा॑यं॒ प्र बो॑धय जरितर्जा॒रमिन्द्र॑म्।
कोश॑ं न पू॒र्णं वसु॑ना॒ न्यृ॑ष्टमा च्या॑वय मघ॒देया॑य॒ शूर॑म्॥ २॥

2. *Dohena gāmupa śikṣā sakhāyaṁ pra bodhaya jaritarjāramindram. Kośaṁ na pūrṇaṁ vasunā nyṛṣṭamā cyāvaya maghadeyāya śūram.*

O celebrant, with constant churning of the mind, refine and energise your voice of adoration, send it in to your friend Indra, the soul within, and, like a treasurehold overflowing with wealth of light, stir it, wake up the brave soul for the gift of excellence and grandeur. O celebrant, with constant churning of the

mind, refine and energise your voice of adoration, send it in to your friend Indra, the soul within, and, like a treasurehold overflowing with wealth of light, stir it, wake up the brave soul for the gift of excellence and grandeur.

किमङ्ग त्वा मघवन्भोजमाहुः शिशीहि मा शिश्रयं त्वा शृणोमि। अप्नस्वती मम धीरस्तु शक्र वसुविदं भगमिन्द्रा भरा नः॥ ३॥

3. *Kimaṅga tvā maghavan bhojamāhuḥ śiśīhi mā śiśrayaṁ tvā śṛṇomi. Apnasvatī mama dhīrastu śakra vasuvidaṁ bhagamindrā bharā naḥ.*

Indra, mighty soul, dear as breath of life, grand and sublime, don't they say you are the giver of all pleasure and glory of life? Pray bless me too with the wealth of light and grandeur. I hear you are the all omnificent lord. O Lord Almighty, refine and sharpen my vision and understanding to the efficiency of divine attainment. Indra, pray bring us glory and good fortune full of wealth, power and peace.3. Indra, mighty soul, dear as breath of life, grand and sublime, don't they say you are the giver of all pleasure and glory of life? Pray bless me too with the wealth of light and grandeur. I hear you are the all omnificent lord. O Lord Almighty, refine and sharpen my vision and understanding to the efficiency of divine attainment. Indra, pray bring us glory and good fortune full of wealth, power and peace.

त्वां जना ममसत्येष्विन्द्र सन्तस्थाना वि ह्वयन्ते समीके। अत्रा युजं कृणुते यो हविष्मान्नासुन्वता सख्यं वष्टि शूरः॥ ४॥

4. *Tvāṁ janā mamasatyeṣvindra santasthānā vi hvayante samīke. Atrā yujaṁ kṛṇute yo haviṣmānnāsunvatā sakhyaṁ vaṣṭi śūraḥ.*

Indra, people invoke you for help in contests of righteousness and call upon you while they march to the battle. Here too, however, he alone wins his help who offers faith and yajna, because the mighty one does not love, nor recognise, the friendship of the selfish and the non-performer of Soma-yajna. Indra, people invoke you for help in contests of righteousness and call upon you while they march to the battle. Here too, however, he alone wins his help who offers faith and yajna, because the mighty one does not love, nor recognise, the friendship of the selfish and the non-performer of Soma-yajna.

धनं॒ न स्प॒न्द्रं ब॑हु॒लं यो अ॑स्मै ती॒व्रान्त्सोमाँ॑ आसु॒नोति॒ प्रय॑स्वान्। तस्मै॒ शत्रू॑न्त्सु॒तुका॑न्प्रा॒तर॒ह्नो नि स्वष्ट्रा॑न्युवति॒ हन्ति॑ वृ॒त्रम्॥ ५॥

5. *Dhanaṁ na spandraṁ bahulaṁ yo asmai tīvrāntsomāँ̆ āsunoti prayasvān. Tasmai śatrūntsutukānprātarahno ni svaṣṭrānyuvati hanti vṛtram.*

Whoever the man of discipline and practice that offers precious gifts of holy and plenteous value and performs effective and powerful soma yajna of peace and pleasure for this divine Indra, ruling lord of humanity, for him Indra dispels all darkness and evil and eliminates all his enemies at the very outset of the day, howsoever strong, violent and well-armed the enemies might be. Whoever the man of discipline and

practice that offers precious gifts of holy and plenteous value and performs effective and powerful soma yajna of peace and pleasure for this divine Indra, ruling lord of humanity, for him Indra dispels all darkness and evil and eliminates all his enemies at the very outset of the day, howsoever strong, violent and well-armed the enemies might be.

यस्मिन्वयं दधिमा शंसमिन्द्रे यः शिश्राय मघवा कामंमस्मे।
आराच्चित्सन्भयतामस्य शत्रुर्न्य स्मै द्युम्ना जन्या नमन्ताम्॥ ६॥

6. *Yasminvayaṁ dadhimā śaṁsamindre yaḥ śriśrāya maghavā kāmamasme. Ārāccitsanbha-yatāmasya śatrurnyasmai dyumnā janyā namantām.*

Indra, the ruler in whom we repose our faith with admiration and who assures our fulfilment in all we want and aspire for, is great and all powerful. His enemies, even though they be far off, cower with fear and flee, and to him all the wealth and powers born and produced in the land submit in reverence and loyalty. Indra, the ruler in whom we repose our faith with admiration and who assures our fulfilment in all we want and aspire for, is great and all powerful. His enemies, even though they be far off cower with fear and flee, and to him all the wealth and powers born and produced in the land submit in reverence and loyalty.

आराच्छत्रुमप बाधस्व दूरमुग्रो यः शम्बः पुरुहूत तेन। अस्मे धेहि यवमद्गोमदिन्द्र कृधी धियं जरित्रे वाजरत्नाम्॥ ७॥

7. *Ārācchatrumapa bādhasva dūramugro yaḥ śambaḥ puruhūta tena. Asme dhehi yavamadgo-madindra kṛdhī dhiyaṁ jaritre vājaratnām.*

Indra, ruler of the world, invoked and celebrated by all, by that thunderbolt of power and justice which is lustrous and awful, throw out and keep off from us all social and environmental enemies. Give us abundance of grain, lands and cows, and for the celebrative yajna create an environment of enlightened action productive of the jewel wealth of life. Indra, ruler of the world, invoked and celebrated by all, by that thunderbolt of power and justice which is lustrous and awful, throw out and keep off from us all social and environmental enemies. Give us abundance of grain, lands and cows, and for the celebrant yajna create an environment of enlightened action productive of the jewel wealth of life.

प्र यम॒न्तर्वृ॑षस॒वासो॒ अग्म॑न्ती॒व्राः सोमा॑ बहु॒लान्ता॑स॒ इन्द्र॑म्।
नाह॑ दा॒मानं॑ म॒घवा॒ नि यं॑स॒न्नि सु॑न्व॒ते व॑हति॒ भूरि॑ वा॒मम्॥ ८॥

8. *Pra yamantarvṛṣasavāso agmantīvrāḥ somā bahulāntāsa indram. Nāhadāmānaṁ maghavā ni yaṁsanni sunvate vahati bhūri vāmam.*

The ruler to whom powerful creations of generous and imaginative artists and inspiring somaic achievements of peaceful projects are offered and dedicated from within the land for highly generative purposes and social values, that ruler, commanding wealth, power and majesty, does not impose any restrictions upon such veteran and generous artists, instead he provides manifold inspiring incentives to the creative minds. The ruler to whom powerful creations of generous and imaginative artists and inspiring somaic achievements of peaceful projects are offered and dedicated from within the land for highly generative

purposes and social values, that ruler, commanding wealth, power and majesty, does not impose any restrictions upon such veteran and generous artists, instead he provides manifold inspiring incentives to the creative minds.

उत प्रहामतिंदीवा जयति कृतमिंव श्वघ्नी वि चिनोति काले।
यो देवकांमो न धनं रुणद्धि समित्तं रायः सृंजति स्व-
धाभिंः ॥ ९ ॥

9. *Uta prahāmatidīvā jayati kṛtamiva śvaghnī vi cinoti kāle. Yo devakāmo na dhanaṁ ruṇaddhi samittaṁ rāyaḥ sṛjati svadhābhiḥ.*

A veteran winner, he counters an attack and wins the opponent just as an expert player or hunter rounds up his prey and chooses the right time to strike and win. He does not restrict or restrain the philanthropist who loves divinity and spends on yajnic projects, instead, master, protector and promoter of wealth and power as he is, he blesses the giver with more and more of wealth. A veteran winner, he counters an attack and wins the opponent just as an expert player or hunter rounds up his prey and chooses the right time to strike and win. He does not restrict or restrain the philanthropist who loves divinity and spends on yajnic projects, instead, master, protector and promoter of wealth and power as he is, he blesses the giver with more and more of wealth.

गोभिंष्टरेमामंतिं दुरेवां यवेन वा क्षुधं पुरुहूत विश्वें।
वयं राजंसु प्रथमा धनान्यरिंष्टासो वृजनीभिर्जयेम ॥ १० ॥

10. *Gobhiṣṭaremāmatiṁ durevāṁ yavena vā kṣudhaṁ puruhūta viśve. Vayaṁ rājasu prathamā dhanānyariṣṭāso vṛjanībhirjayema.*

O ruler of the world, invoked and celebrated by all humanity, let us solve the difficult problem of poverty and mental and cultural backwardness by cow development, land development and proper education, and the problem of hunger, by food production across the world. Let us take the initiative first to win wealth by cooperation with other rulers, and ultimately win our goals by our own power and effort.10. O ruler of the world invoked and celebrated by all humanity, let us solve the difficult problem of poverty and mental and cultural backwardness by cow development, land development and proper education, and the problem of hunger, by food production across the world. Let us take the initiative first to win wealth by cooperation with other rulers, and ultimately win our goals by our own power and effort.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरीवः कृणोतु ॥ ११ ॥

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasmādadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibhyo varīvaḥ kṛṇotu.*

May Brhaspati, omniscient lord of divine voice, protect us from sins and negative legacies of the past, from doubts and fears from above and below. May Indra, mighty ruler, be our friend and protect us from difficulties facing upfront. May he promote us on and on. May he place us at the centre of life's problems, protect and promote us and create the wealth of honour and excellence for us, his friends.11. May Brhaspati, omniscient lord of divine voice, protect us from sins and negative legacies of the past, from doubts and fears

from above and below. May Indra, mighty ruler, be our friend and protect us from difficulties facing upfront. May he promote us on and on. May he place us at the centre of life's problems, protect and promote us and create the wealth of honour and excellence for us, his friends.

Kanda 20/Sukta 90

Brhaspati Devata, Bharadvaja Rshi

यो अद्रिभित्प्रथमजा ऋतावा बृहस्पतिराङ्गिरसो हविष्मान्।
द्विबर्हज्मा प्राघर्मसत्पिता न आ रोदसी वृषभो रोरवीति ॥ १ ॥

1. *Yo adribhitprathamajā ṛtāvā bṛhaspatirāṅgiraso haviṣmān. Dvibarhajmā prāgharmasatpitā na ā rodasī vṛṣabho roravīti.*

Breaking the clouds and shattering mountains, first self-manifested among things born, the very embodiment of universal law and the truth of existence, Brhaspati, lord creator, ruler, protector and promoter of the expansive universe is the very essence of the life and breath of existence who wields and governs all matters and materials of the world. Lord and master of the earth by virtue of knowledge and power of action, illustrious with the light and fire of life, he is our father generator who, like the mighty thunder, proclaims his power and presence across heaven and earth.

जनाय चिद्य ईवत उ लोकं बृहस्पतिर्देवहूतौ चकार।
घ्नन्वृत्राणि वि पुरो दर्दरीति जयं छत्रूंरमित्रान्पृत्सु साहन् ॥ २ ॥

2. *Janāya cidya īvata u lokaṁ bṛhspatirdevahūtau cakāra. Ghnanvṛtrāṇi vi puro dardarīti jayaṁ chatrūṁramitrānpṛtsu sāhan.*

Brhaspati, lord ruler of all, is he who, for the people in need, creates and gives a world of beauty and plenty when they approach him in the mood and spirit of supplication and prayer. When people invoke the divine lord, he breaks the thickest clouds of darkness and suffering, shatters the strongholds of exploitation and slavery, and challenges and wins over enemies and adversaries standing up in arms against humanity.

बृ॒हस्पति॒ः सम॑जय॒द्वसू॑नि म॒हो व्र॒जान्गोम॑तो दे॒व ए॒षः ।
अ॒पः सिषा॑स॒न्त्स्व१॑रप्र॑तीतो॒ बृ॒हस्पति॒र्हन्त्य॒मित्र॑म॒र्कैः ॥ ३ ॥

3. *Bṛhaspatiḥ samajayadvasūni maho vrajāngomato deva eṣaḥ. Apaḥ siṣāsantsvarapratīto bṛhaspatirhantyamitramarkaiḥ.*

This divine and illustrious lord of the universe, Brhaspati, overcomes the enemies, wins wealth and happiness, and reveals mighty treasures of lands and light of knowledge. Ruling over the dynamics of waters, energies and the karmic flow of nature's law and light of heaven and bliss of life, himself unseen and undefeated, Brhaspati destroys all unfriendly forces confronting humanity by the strikes of his thunderbolt of justice and punishment by law.

Kanda 20/Sukta 91

Brhaspati Devata, Ayasya Rshi

इ॒मां धिय॑ं स॒प्तशी॑र्ष्णीं पि॒ता न ऋ॒तप्र॑जातां बृ॒ह॒तीम॑विन्दत् ।
तु॒रीय॑ं स्विज्जनय॒द्विश्व॑ज॒न्यो॒३ यास्य॑ उ॒क्थमिन्द्रा॑य॒ शंस॑न् ॥ १ ॥

1. *Imāṁ dhiyaṁ saptaśīrṣṇīṁ pitā na ṛtaprajātāṁ bṛhatīmavindat. Turīyaṁ svijjanayadviśvajanyo' yāsya ukthamindrāya śaṁsan.*

Our father creator, omniscient lord divine, revealed for us this universal voice of knowledge spontaneously. Structured in seven metres, it is born of the lord's awareness of Satyam and Rtam, i.e., the eternal and mutable truth of existence and its laws of evolution, sustenance and involution. He, the original source of the birth of the universe and its knowledge and language, also revealed the fourth and silent mode of existence in the transcendent state of Moksha beyond the earlier three of Dharma, Artha and Kama without effort and spoke it for Indra, the soul. Our father creator, omniscient lord divine, revealed for us this universal voice of knowledge spontaneously. Structured in seven metres, it is born of the lord's awareness of Satyam and Rtam, i.e., the eternal and mutable truth of existence and its laws of evolution, sustenance and involution. He, the original source of the birth of the universe and its knowledge and language, also revealed the fourth and silent mode of existence in the transcendent state of Moksha beyond the earlier three of Dharma, Artha and Kama without effort and spoke it for Indra, the soul.

ऋ॒तं शंस॑न्त ऋ॒जु दीध्या॑ना दि॒वस्पु॒त्रासो॒ असु॑रस्य वी॒राः ।
विप्रं प॒दमङ्गि॑रसो॒ दधा॑ना य॒ज्ञस्य॒ धाम॑ प्रथ॒मं म॑नन्त ॥ २ ॥

2. *Ṛtaṁ śaṁsanta ṛju dīdhyānā divasputrāso asurasya vīrāḥ. Vipraṁ padamaṅgiraso dadhānā yajñasya dhāma prathamaṁ mananta.*

Speaking the Word of eternal knowledge, meditating on the natural, eternal spirit of omniscience, the Rshis, children of light, brave offsprings of divine virility, self-disciplined souls established in the position of vibrant sages among humanity, realise in direct experience the first and original presence of the adorable

lord Supreme. Speaking the Word of eternal knowledge, meditating on the natural, eternal spirit of omniscience, the Rshis, children of light, brave offsprings of divine virility, self-disciplined souls established in the position of vibrant sages among humanity, realise in direct experience the first and original presence of the adorable lord Supreme.

हꣳसैरि॑व॒ सखि॑भि॒र्वाव॑दद्भि॒रश्म॒न्मया॑नि॒ नह॑ना॒ व्यस्य॑न्।
बृह॒स्पति॑रभि॒कनि॑क्रद॒द्वा उ॒त प्रास्तौ॒दुच्च॑ वि॒द्वाँ अ॑गायत्॥ ३॥

3. *Haṁsairiva sakhibhirvāvadadbhiraśmanmayāni nahanā vyasyan. Bṛhaspatirabhikanikradadgā uta prāstauducca vidvāň agāyat.*

Chanting with friends as with hansa-like simple sinless souls of purity, breaking the adamantine chains of karmic bondage, loudly proclaiming the divine Word of omniscience, Brhaspati, master celebrant of the Infinite Spirit, blest with knowledge and vision divine, sings and adores the lord divine. Chanting with friends as with hansa-like simple sinless souls of purity, breaking the adamantine chains of karmic bondage, loudly proclaiming the divine Word of omniscience, Brhaspati, master celebrant of the Infinite Spirit, blest with knowledge and vision divine, sings and adores the lord divine.

अ॒वो द्वाभ्यां प॒र एक॑या॒ गा गुहा॒ तिष्ठ॑न्तीरनृ॒तस्य॒ सेतौ॑।
बृह॒स्पति॒स्तम॑सि॒ ज्योति॑रि॒च्छन्नुदु॒स्रा आ॑क॒र्वि हि ति॒स्र आव॑ः॥ ४॥

4. *Avo dvābhyāṁ para ekayā gā guhā tiṣṭhantīranṛtasya setau. Bṛhaspatistamasi jyotiricchannudusrā ākarvi hi tisra āvaḥ.*

Brhaspati, master of language, wishing for the light of knowledge and expression in the midst of the darkness of the web of the world of mutability, expresses the two upper levels of language, i.e., madhyama and vaikhari, which he expresses by two media of thought and word, and the one hidden below, i.e., Pashyanti, he apprehends through one, the deeper mind in meditation. Thus he reveals the three modes of language. (The fourth is Para, the silent mode of language in its originality beyond the world of mutability which can be realised in the highest state of Samadhi.) Brhaspati, master of language, wishing for the light of knowledge and expression in the midst of the darkness of the web of the world of mutability, expresses the two upper levels of language, i.e., madhyama and vaikhari, which he expresses by two media of thought and word, and the one hidden below, i.e., Pashyanti, he apprehends through one, the deeper mind in meditation. Thus he reveals the three modes of language. (The fourth is Para, the silent mode of language in its originality beyond the world of mutability which can be realised in the highest state of Samadhi.)

वि॒भिद्या॒ पुरं॑ श॒यथे॒मपा॑चीं॒ निस्त्रीणि॑ सा॒कमु॑द॒धेर॑कृन्तत्।
बृह॒स्पति॑रु॒षस॑ं सू॒र्यं॑ गाम॒र्कं वि॑वेद स्त॒नय॑न्निव॒ द्यौः॥ ५॥

5. *Vibhidyā puraṁ śayathemapācīṁ nistrīṇi sākamudadherakṛntat. Bṛhaspatiruṣasaṁ sūryaṁ gāmarkaṁ viveda stanayanniva dyauḥ.*

Brhaspati, the seeker of light, in the state of turiya beyond deep sleep, breaks through the three bonds of the city of darkness of the mutable world like thunder and lightning breaking the dark cloud and directly

realises the dawn, the sun rays, the sun and the light beyond the sun. Brhaspati, the seeker of light, in the state of turiya beyond deep sleep, breaks through the three bonds of the city of darkness of the mutable world like thunder and lightning breaking the dark cloud and directly realises the dawn, the sun rays, the sun and the light beyond the sun.

इन्द्रो॑ व॒लं र॑क्षि॒तार॑ं दुघा॑नां क॒रेणे॑व॒ वि च॑कर्ता॒ रवे॑ण।
स्वेदा॑ञ्जिभिरा॒शिर॑मि॒च्छमा॒नोऽरो॑दयत्प॒णिमा गा अ॑मुष्णात्॥ ६॥

6. *Indro valaṁ rakṣitāraṁ dughānāṁ kareṇeva vi cakartā raveṇa. Svedāñjibhirāśiramicchamāno' rodayatpaṇimā gā amuṣṇāt.*

Indra, mighty ruling soul, wishing to taste the sweetness of milk mixed with soma, i.e., divine ecstasy with vibrations of grace, removes the veil of darkness covering the light of knowledge and divine speech with an act of will as if with a stroke of thunder and lightning, throws the demon away lamenting, recovers and enjoys the light of knowledge with the voice of divinity and showers of bliss in a state of clairvoyance. Indra, mighty ruling soul, wishing to taste the sweetness of milk mixed with soma, i.e., divine ecstasy with vibrations of grace, removes the veil of darkness covering the light of knowledge and divine speech with an act of will as if with a stroke of thunder and lightning, throws the demon away lamenting, recovers and enjoys the light of knowledge with the voice of divinity and showers of bliss in a state of clairvoyance.

स ई॑ स॒त्येभि॑: सखि॒भि: शु॒चद्वि॑र्गो॒धाय॑सं॒ वि ध॑न॒सैर॑दर्दः।
ब्रह्म॑ण॒स्पति॒र्वृष॑भिर्व॒राहै॒र्घर्म॑स्वेदेभि॒र्द्रवि॑ण॒ं व्या ँनट्॥ ७॥

7. *Sa īṁ satyebhiḥ sakhibhiḥ śucadbhirgodhāyasaṁ vi dhanasairadardaḥ. Brahmaṇaspatirvṛṣabhirvarāhairgharmasvedebhirdraviṇaṁ vyā naṭ.*

Brahmanaspati, master, protector, promoter and ruler of the world of existence, blest with divine light, vision and speech breaks down the thief of cows, i.e., hoarders, exploiters and destroyers of the wealth of life. He breaks them down with the help and cooperation of friends and associates who are generous, self-fulfilled, fervently dedicated to truth, purity of conduct, laws of Dharma and rectitude, and blest with ample means and materials for the achievement of their goal. Thus does he recover and establish wealth and common wealth for the individual and the society. Brahmanaspati, master, protector, promoter and ruler of the world of existence, blest with divine light, vision and speech breaks down the thief of cows, i.e., hoarders, exploiters and destroyers of the wealth of life. He breaks them down with the help and cooperation of friends and associates who are generous, self-fulfilled, fervently dedicated to truth, purity of conduct, laws of Dharma and rectitude, and blest with ample means and materials for the achievement of their goal. Thus does he recover and establish wealth and common wealth for the individual and the society.

ते सत्येन मनसा गोपतिं गा इयानास इषणयन्त धीभिः।
बृहस्पतिर्मिथोअवद्यपेभिरुदुस्रिया असृजत स्वयुग्भिः॥ ८॥

8. *Te satyena manasā gopatiṁ gā iyānāsa iṣaṇayanta dhībhiḥ. Bṛhaspatirmithoavadyapebirudusriyā asṛjata svayugbhiḥ.*

They, friends and associates, with dedication to truth and with honest mind, intentions, thoughts and actions, wishing to promote the cows, i.e., the wealth and culture of the nation as a system, approach the 'gopati', i.e., the head of the commonwealth, and he, Brhaspati, master, protector and ruler of the expansive system, together with his associates at his full command, with safeguards against negativity, scandal and calamity, creates and organises a nation of freedom and progress ranging over the earth in peace and joy. They, friends and associates, with dedication to truth and with honest mind, intentions, thoughts and actions, wishing to promote the cows, i.e., the wealth and culture of the nation as a system, approach the 'gopati', i.e., the head of the commonwealth, and he, Brhaspati, master, protector and ruler of the expansive system, together with his associates at his full command, with safeguards against negativity, scandal and calamity, creates and organises a nation of freedom and progress ranging over the earth in peace and joy.

तं वर्धयन्तो मतिभिः शिवाभिः सिंहमिव नानदतं सधस्थे ।
बृहस्पतिं वृषणं शूरसातौ भरेभरे अनु मदेम जिष्णुम् ॥ ९ ॥

9. *Taṁ vardhayanto matibhiḥ śivābhiḥ siṁhamiva nānadataṁ sadhasthe. Bṛhaspatiṁ vṛṣaṇaṁ śūrasātau bharebhare anu madema jiṣṇum.*

Exalting him with our thoughts and actions dedicated to peace, freedom and all round well being of life, supporting him, waxing and roaring victorious as a lion, in the world's hall of yajnic freedom and progress, let us join Brhaspati, mighty and generous protector, for the sake of victory in every battle worthy

of the brave, and win our goals and enjoy life with him. Exalting him with our thoughts and actions dedicated to peace, freedom and all round well being of life, supporting him waxing and roaring victorious as a lion in the world's hall of yajnic freedom and progress, let us join Brhaspati, mighty and generous protector, for the sake of victory in every battle worthy of the brave, and win our goals and enjoy life with him.

यदा वाजमसनद्विश्वरूपमा द्यामरुक्षदुत्तराणि सद्म। बृहस्पतिं वृषणं वर्धयन्तो नाना सन्तो बिभ्रतो ज्योतिरासा॥ १०॥

10. *Yadā vājamasanadviśvarūpamā dyāmarukṣaduttarāṇi sadma. Bṛhaspatiṁ vṛṣaṇaṁ vardhayanto nānā santo bibhrato jyotirāsā.*

When Brhaspati achieves food, energy and victories and higher possibilities of universal order and, like the sun, reaches and illuminates the heavens with light, then those who receive and shine with light like the planets, being many and various, exalt the mighty generous master ruler with words of adoration.10. When Brhaspati achieves food, energy and victories and higher possibilities of universal order and, like the sun, reaches and illuminates the heavens with light, then those who receive and shine with light like the planets, being many and various, exalt the mighty generous master ruler with words of adoration.

सत्यामाशिषं कृणुता वयोधै कीरिं चिद्ध्यवथ स्वेभिरेवैः। पश्चा मृधो अप भवन्तु विश्वास्तद्रोदसी शृणुतं विश्वमिन्वे॥ ११॥

11. *Satyāmāśiṣaṁ kṛṇutā vayodhai kīriṁ ciddhyavatha svebhirevaiḥ. Paścā mṛdho apa bhavantu viśvāstadrodasī śṛṇutaṁ viśvaminve.*

O Brhaspati, O leading lights of humanity, for food and energy, good health and age, fulfil the hopes and ambitions of the people and justify your words of purpose to the point of truth without compromise. Protect the cooperator and celebrant with your own power and security. Then let all violence, enmity and sabotage be overcome and cast off totally far away. And may the heaven and earth, givers of universal fulfillment, listen to our prayer and adoration. O Brhaspati, O leading lights of humanity, for food and energy, good health and age, fulfil the hopes and ambitions of the people and justify your words of purpose to the point of truth without compromise. Protect the cooperator and celebrant with your own power and security. Then let all violence, enmity and sabotage be overcome and cast off totally far away. And may the heaven and earth, givers of universal fulfilment listen to our prayer and adoration.

इन्द्रो॑ म॒ह्ना म॑हतो अ॑र्ण॒वस्य॒ वि मू॒र्धान॑मभिनदर्बु॒दस्य॑। अह॒न्नहि॒मरि॑णात्स॒प्त सिन्धू॑न्दे॒वैर्द्यावा॑पृथि॒वी॒ प्राव॑तं नः॥ १२॥

12. *Indro mahnā mahato arṇavasya vi mūrdhānamabhinadarbudasya. Ahannahimariṇātsapta sindhūndevairdyāvāpṛthivī prāvataṁ naḥ.*

Indra with his might breaks the top of the great ocean of waters in space and, breaking the dark cloud, releases the seven seas and sets the rivers aflow. May

the heaven and earth protect us by the divinities. Indra with his might breaks the top of the great ocean of waters in space and, breaking the dark cloud, releases the seven seas and sets the rivers aflow. May the heaven and earth protect us by the divinities.

(The metaphor has been explained also as revelation of the Vedas in seven metres at the time of the creation of humanity. The revelation breaks through the darkness of ignorance and releases the light of knowledge to radiate in seven chhandas of the Vedas.) (The metaphor has been explained also as revelation of the Vedas in seven metres at the time of the creation of humanity. The revelation breaks through the darkness of ignorance and releases the light of knowledge to radiate in seven chhandas of the Vedas.)

Kanda 20/Sukta 92

Indra Devata, Priyamedha (1-15), Puruhanma (16-21) Rshi

अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे।
सूनुं सत्यस्य सत्पतिम्॥ १॥

1. *Abhi pra gopatiṁ girendramarca yathā vide. Sūnuṁ satyasya satpatim.*

To the best of your knowledge and culture and with the best of your language, worship and adore Indra, protector of stars and planets, lands and cows, language and culture, creator of the dynamics of existence and protector of its constancy.

आ हरयः ससृज्रिरेऽरुषीरधि बर्हिषि।
यत्राभि संनवामहे॥ २॥

2. *Ā harayaḥ sasṛjrire'ruṣīradhi barhiṣi.*
Yatrābhi saṁnavāmahe.

Let the vibrations of divinity, like crimson rays of dawn which bring the sun to the earth, bring Indra on to our sacred grass where we humans meet and pray and celebrate the lord in song together.

इन्द्रा॑य॒ गाव॑ आ॒शिरं॑ दुदु॒ह्रे व॒ज्रिणे॒ मधु॑।
यत्सी॑मुपह्व॒रे वि॒दत्॥ ३॥

3. *Indrāya gāva āśiraṁ duduhre vajriṇe madhu.*
Yatsīmupahvare vidat.

Lands and cows, suns and planets, indeed all objects in motion, exude for Indra, wielder of thunder, the ichor of emotional adoration seasoned with ecstasy like honey sweet milk mixed with soma which he receives close at hand and cherishes.

उद्यद् ब्र॒ध्नस्य॑ वि॒ष्टपं॑ गृ॒हमिन्द्र॑श्च॒ गन्व॑हि।
मध्व॑: पी॒त्वा स॑चेवहि॒ त्रिः स॒प्त सख्यु॑: प॒दे॥ ४॥

4. *Udyad bradhnasya viṣṭapaṁ gṛhamindraśca ganvahi. Madhvaḥ pītvā sacevahi triḥ sapta sakhyuḥ pade.*

Up let us rise on top of the sun and vast spaces, reach the abode of Indra, and, having drunk the soma sweet of ecstasy, let us be together across and over the thrice seven stages of being in evolution in the purely spiritual state of the lord's presence as a friend.

(The thrice seven are the steps of physical, mental and pychic evolutionary phases of existence in three qualitative modes of being in the process of

becoming. The seven states of evolution in descending order from pure being are: mahat, Ahankara and the five elements, akasha, vayu, agni, apah and prthivi. The three qualitative modes are sattva, rajas and tamas or thought, energy and matter. Another way to explain the twenty one is: five elements, five pranic energies, five perceptive organs and five organs of volition, the twenty-first is antahkarana or psychic self. When the psychic self or the soul in the existential state wishes to rise back to the purely spiritual state, it has to cross the twenty one stages and then be in the company of Indra, the cosmic self, and even later, in the transcendental state of absolute Being, the Spirit, the Brahmic state. This is set out in detail in the Sankhya, Yoga and Vedanta philosophy.)

अर्चं॑त॒ प्रार्चं॑त॒ प्रिय॑मेधासो॒ अर्चं॑त।
अर्चं॑न्तु पुत्र॒का उ॒त पुर॒ं न धृ॒ष्ण्व ऻर्चत॥ ५॥

5. *Arcata prārcata priyamedhāso arcata.*
Arcantu putrakā uta puraṁ na dhṛṣṇvarcata.

O lovers of Yajna, lovers of union and communion with the divine, adore and worship Indra, adore and worship again, worship again and again. Worship along with your children and grand children, just as the citizens adore and exalt a great city and the glorious ruler of the celestial city.

अव॑ स्वराति॒ गर्ग॑रो गो॒धा परि॑ सनिष्वणत्।
पिङ्गा॒ परि॑ चनिष्कद॒दिन्द्रा॑य॒ ब्रह्मोद्यतम्॥ ६॥

6. *Ava svarāti gargaro godhā pari saniṣvaṇat.*
Piṅgā pari caniṣkadadindrāya brahmodyatam.

The drum booms aloud, the bow string (of Pranava) strikes the arm guard, the string bells jingle, let the hymns rise in honour of Indra.

आ यत्पतन्त्येन्य ऽः सुदुघा अनपस्फुरः ।
अपस्फुरं गृभायत सोममिन्द्राय पातवे ॥ ७ ॥

7. *Ā yatpatantyenyaḥ sudughā anapasphuraḥ. Apasphuraṁ gṛbhāyata somamindrāya pātave.*

When the dynamic senses of perception and volition, controlled, unagitating and calmly withdrawn, concentrate in the inner mind, then you receive the showers of soma nectar of spiritual ananda for Indra, the soul.

अपादिन्द्रो अपादग्निर्विश्वे देवा अमत्सत । वरुण इदिह क्षयत्तमापो अभ्य ऽनूषत वत्सं संशिश्वरीरिव ॥ ८ ॥

8. *Apādindro apādagnirviśve devā amatsata. Varuṇa idiha kṣayattamāpo abhyanūṣata vatsaṁ saṁśiśvarīriva.*

Indra, the soul, seeking honour, fame and power, loves the soma of ananda. Agni, leading scholar advancing into the light of knowledge, loves the soma of ananda. All brilliancies of nature and humanity love the ecstasy of soma. Varuna, powers of love and justice, all abide in the ecstasy of soma. All seekers of yajnic action and divine dedication love the soma of spiritual ananda of their creation like the mother loving her child.

सुदेवो असि वरुण यस्य ते सप्त सिन्धवः ।
अनुक्षरन्ति काकुदं सूर्म्यं ऽ सुषिरामिव ॥ ९ ॥

9. *Sudevo asi varuṇa yasya te sapta sindhavaḥ. Anukṣaranti kākudaṁ sūrmyaṁ suṣirāmiva.*

Varuna, master scholar and teacher, you are divinely brilliant and generous whose seven streams of knowledge and wisdom flow forth in words from the master's voice to the seekers, like water flowing from a stream into many channels.

यो व्यतीँरफाणयत्सुयुक्ताँ उप दाशुषे।
तक्वो नेता तदिद्वपुरुपमा यो अमुच्यत॥ १०॥

10. *Yo vyatīṁraphāṇayatsuyuktāṁ upa dāśuṣe. Takvo netā tadidvapurupamā yo amucyata.*

That soul is Indra, man of self control and self power, who withdraws his scattered powers of senses and mind, turns them inward and engages them into meditation for the sake of generosity of the spirit, and then as their patient master and leader, with the power and grace of his self-possession, releases and relaxes them in the state of peace. He is the sovereign soul.

अतीदु शक्र ओहत इन्द्रो विश्वा अति द्विषः।
भिनत्कनीन ओदनं पच्यमानं परो गिरा॥ ११॥

11. *Atīdu śakra ohata indro viśvā ati dviṣaḥ. Bhinatkanīna odanaṁ pacyamānaṁ paro girā.*

Indra, the sovereign soul of self-power, transcends all jealousy, malignity and enmity and, blest with top handsomeness and grace of the spirit, breaks open into words the mature knowledge and self-realised spiritual food for the seekers.

अर्भको न कुमारकोऽधि तिष्ठन्नवं रथम्।
स पक्षन्महिषं मृगं पित्रे मात्रे विभुक्रतुम्॥ १२॥

12. *Arbhako na kumārako' dhi tiṣṭhannavaṁ ratham. Sa pakṣanmahiṣaṁ mṛgaṁ pitre mātre vibhukratum.*

Neither a child nor an adolescent, the man of mature mind abiding in a healthy body practices meditation and realises the great, supreme, omnipotent cosmic soul of universal holy action for the enlightenment of all about Mother Nature and the father of creation.

आ तू सुशिप्र दम्पते रथं तिष्ठा हिरण्ययम्। अध द्युक्षं सचेवहि सहस्रपादमरुषं स्वस्तिगामनेहसम्॥ १३॥

13. *Ā tū suśipra dampate rathaṁ tiṣṭhā hiraṇyayam. Adha dyukṣaṁ sacevahi sahasrapādamaruṣaṁ svastigāmanehasam.*

O lord of golden grace, father and sustainer of the house-hold of the universe, come and seat yourself in the golden chariot of this human body and, together as friends and companions, we shall ride this chariot of heavenly light, thousand wheeled, invincible and immaculate, moving on the road to peace and ultimate good.

तं घेमित्था नमस्विन उप स्वराजमासते।
अर्थं चिदस्य सुधितं यदेतव आवर्तयन्ति दावने॥ १४॥

14. *Taṁ ghemitthā namasvina upa svarājamāsate. Arthaṁ cidasya sudhitaṁ yadetava āvartayanti dāvane.*

Thus do yajnic and meditative souls holding havis for homage adore and worship self-refulgent Indra when, in order to realise the nature, character and

generosity, indeed the very presence of the lord, they turn their self-controlled mind to the Divine Soul in order to reach him.

अनु॒ प्र॒त्नस्यौक॑सः प्रि॒यमे॑धास एषाम्।
पूर्वा॒मनु॒ प्रय॑तिं वृ॒क्तब॑र्हिषो हि॒तप्र॑यस आशत॥ १५॥

15. *Anu pratnasyaukasaḥ priyamedhāsa eṣām.*
Pūrvāmanu prayatiṁ vṛktabarhiṣo hitaprayasa āśata.

Of these devotees of yajna and lovers of meditative communion, those who sit on the holy grass with a clean mind and offer oblations of spiritual love in the style of the sages of old as ever achieve union with the universal presence of the eternal Spirit.

यो राजा॑ चर्षणी॒नां याता॒ रथे॑भि॒रध्रि॑गुः। विश्वा॑सां तरु॒ता पृत॑नानां॒ ज्येष्ठो॒ यो वृ॑त्र॒हा गृ॒णे॥ १६॥

16. *Yo rājā carṣaṇīnāṁ yātā rathebhiradhriguḥ.*
Viśvāsāṁ tarutā pṛtanānāṁ jyeṣṭho yo vṛtrahā gṛṇe.

I adore Indra, lord supreme, who rules the people, and who is the irresistible and universal mover by waves of cosmic energy, saviour of all humanity, supreme warrior and winner of cosmic battles of the elemental forces and who destroys the evil, darkness and poverty of the world.

इन्द्रं॑ तं शु॑म्भ पुरुहन्म॒न्नव॑से॒ यस्य॑ द्वि॒ता वि॑ध॒र्तरि॑। हस्ता॑य॒ वज्रः॒ प्रति॑ धायि दर्श॒तो म॒हो दि॒वे न सूर्यः॥ १७॥

17. *Indraṁ taṁ śumbha puruhanmannavase yasya dvitā vidhartari. Hastāya vajraḥ prati dhāyi darśato maho dive na sūryaḥ.*

O man of universal devotion, exalt and glorify that omnipotent Indra for protection and progress in whom, as ruler and controller of the world, both justice and mercy abide simultaneously, who holds the thunderbolt of power in hand, and who is great and glorious like the sun in heaven.

नकि॒ष्टं कर्म॑णा नश॒द्यश्च॒कार॑ स॒दावृ॑धम् ।
इन्द्रं॒ न य॒ज्ञैर्वि॒श्वगू॑र्तमृभ्वस॒मधृ॑ष्टं धृ॒ष्णवो ऽजसम् ॥ १८ ॥

18. *Nakiṣṭaṁ karmaṇā naśadyaścakāra sadāvṛdham. Indraṁ na yajñairviśvagūrtamṛbhvasamadhṛṣṭaṁ dhṛṣṇvojasam.*

No one can equal merely by action, much less hurt even by yajnas, that person who has won the favour and grace of Indra, lord divine who is rising as well as raising his devotees high, who is universally adored, universal genius, redoubtable and invincibly illustrious.

अषा॑ढमु॒ग्रं पृत॑नासु सास॒हिं यस्मि॑न्म॒हीरु॑रु॒ज्रय॑ः ।
सं धे॒नवो॒ जाय॑माने अनोनवु॒र्द्यावः॒ क्षामो॑ अनोनवुः ॥ १९ ॥

19. *Aṣāḍhamugraṁ pṛtanāsu sāsahiṁ yasminmahīrurujrayaḥ. Saṁ dhenavo jāyamāne anonavurdyāvaḥ kṣāmo anonavuḥ.*

Unchallengeable, awful, victorious in cosmic dynamics, in whose pervasive presence great and tempestuous stars and planets, earths and heavens, all in unison move in order and do homage in reverence, such is Indra.

यद् द्याव॑ इन्द्र ते श॒तं श॒तं भूमी॑रु॒त स्युः ।
न त्वा॑ वज्रिन्त्स॒हस्रं॒ सूर्या॒ अनु॒ न जा॒तम॑ष्ट॒ रोद॑सी ॥ २० ॥

20. *Yad dyāva indra te śataṁ śataṁ bhūmīruta syuḥ. Na tvā vajrintsahasraṁ sūryā anu na jātamaṣṭa rodasī.*

Indra, lord of thunder, if there were a hundred heavens, and if there were a hundred earths, they would not be able to rival you. Not a thousand suns, nor heavens, earths and skies together would match you at the rise in manifestation.

आ पप्राथ महिना वृष्ण्या वृषन्विश्वा शविष्ठ शवसा। अस्माँ अव मघवन्गोमति व्रजे वज्रिञ्चित्राभिरूतिभिः ॥ २१ ॥

21. *Ā paprātha mahinā vṛṣṇyā vṛṣanviśvā śaviṣṭha śavasā. Asmāň ava maghavangomati vraje vajriñcitrābhirūtibhiḥ.*

O lord of the thunderbolt, master and controller of world's wealth, honour and power, most potent and lord of showers of generosity, with your generous and creative power and grandeur you pervade the universe. Pray protect, guide and promote us by your various and wondrous modes of protection and progress in our search for development of lands and cows, knowledge, language and culture.

Kanda 20/Sukta 93

Indra Devata, Pragatha (1-3), Devajamayah (4-8) Rshi

उत्त्वा मन्दन्तु स्तोमाः कृणुष्व राधो अद्रिवः।
अव ब्रह्मद्विषो जहि॥ १ ॥

1. *Uttvā mandantu stomāḥ kṛṇuṣva rādho adrivaḥ. Ava brahmadviṣo jahi.*

Indra, Lord Almighty, commander, controller

and inspirer of clouds, mountains and great men of generosity, may our hymns of adoration win your pleasure. Pray create and provide means and methods of sustenance and progress in life, and cast off jealousies and enmities against divinity, knowledge and prayer, our bond between human and divine.

पदा पणीँरराधसो नि बाधस्व महाँ असि।
नहि त्वा कश्चन प्रति॥ २॥

2. *Padā paṇīँrarādhaso ni bādhasva mahāँ asi.*
nahi tvā kaścana prati.

Keep off, down under foot the haves who hoard and share not. You are great, simply great, the only one. There is none equal, alike or more.

त्वमीशिषे सुतानामिन्द्र त्वमसुतानाम्।
त्वं राजा जनानाम्॥ ३॥

3. *Tvamīśiṣe sutānāmindra tvamasutānām.*
Tvaṁ rājā janānām.

You rule over the creative and cooperative men of positive action. You rule over the uncreative and destructive men of negative action as well. Indra, you are the ruler, the ultimate ordainer of good and evil both.

ईङ्खयन्तीरपस्युव इन्द्रं जातमुपासते।
भेजानासः सुवीर्यम्॥ ४॥

4. *Īṅkhayantīrapasyuva indraṁ jātamupāsate.*
Bhejānāsaḥ suvīryam.

Active, expressive and eloquent people, conscious of their rights and duties, serve and abide by

the ruling power of the system, Indra, as it arises and advances, and while they do so they enjoy good health, honour and prosperity of life for themselves and their progeny.

त्वमिन्द्र बलादधि सहसो जात ओजसः ।
त्वं वृषन्वृषेदसि ॥ ५ ॥

5. *Tvamindra balādadhi sahaso jāta ojasaḥ.*
Tvaṁ vṛṣanvṛṣedasi.

Ruling power, Indra, you have risen high by virtue of your strength, patient courage, and grandeur of personality. Generous as showers of blissful rain, you are mighty, excellent and refulgent as the sun.

त्वमिन्द्रासि वृत्रहा व्यन्तरिक्षमतिरः ।
उद् द्यामस्तभ्ना ओजसा ॥ ६ ॥

6. *Tvamindrāsi vṛtrahā vyantarikṣamatiraḥ.*
Ud dyāmastabhnā ojasā.

You, Indra, are destroyer of evil and demonic darkness of the system, breaker of the clouds for rain, you cross the skies and, like the sun sustaining the regions of light by its self-refulgence, you sustain the rule of light and law by your own charismatic grandeur of character and personality.

त्वमिन्द्र सजोषसमर्कं बिभर्षि बाह्वोः ।
वज्रं शिशान ओजसा ॥ ७ ॥

7. *Tvamindra sajoṣasamarkaṁ bibharṣi bāhvoḥ.*
Vajraṁ śiśāna ojasā.

You, Indra, bear a united and participative

refulgence of personal dignity and social brilliance, keeping the force of your arms and blaze of justice and rectitude fresh and shining by the constant manifestation of your dynamic vigour of personality.

त्वमि॑न्द्राभि॒भूर॑सि॒ विश्वा॑ जा॒तान्योज॑सा ।
स विश्वा॒ भुव॒ आभ॑वः ॥ ८ ॥

8. *Tvamindrābhibhūrasi viśvā jātānyojasā.*
Sa viśvā bhuva ābhavaḥ.

You, Indra, are the supreme ruler over all things come into existence by your self-refulgence which indeed is the light and life of all the worlds. O ruler, you too be that all over the world.

Kanda 20/Sukta 94

Indra Devata, Krshna Rshi

आ या॒त्विन्द्रः॒ स्वप॑ति॒र्मदा॑य॒ यो धर्म॑णा॒ तूतु॑जा॒नस्तुवि॑ष्मान् ।
प्र॒त्व॒क्षा॒णो अति॒ विश्वा॒ सहां॑स्यपा॒रेण॑ म॒हता॒ वृष्ण्ये॑न ॥ १ ॥

1. *Ā yatvindraḥ svapatirmadāya yo dharmaṇā tūtujānastuviṣmān. Pratvakṣāṇo ati viśvā sahāṁsyapāreṇa mahatā vṛṣṇyena.*

May Indra, lord ruler of his world of reality, come, arise in view, in our consciousness, for the joy of his devotees. Mighty is he, loving, bright and accepting by his own essential nature and the laws of life, and, by his boundless grandeur and generosity, he takes on all challenges of counterforces and reduces them to naught for his people. (The mantra may be applied to Divinity or to the ruling power). May Indra, lord ruler of his world of reality, come, arise in view, in our

consciousness, for the joy of his devotees. Mighty is he, loving, bright and accepting by his own essential nature and the laws of life, and, by his boundless grandeur and generosity, he takes on all challenges of counterforces and reduces them to naught for his people. (The mantra may be applied to Divinity or to the ruling power).

सुष्ठामा॒ रथः॑ सुय॒मा॒ हरी॑ ते मि॒म्यक्ष॒ वज्रो॑ नृपते॒ गभ॑स्तौ ।
शीभं॑ राजन्त्सुपथा या॑ह्यर्वाङ्वर्धा॑म ते प॒पुषो॒ वृष्ण्या॑नि ॥ २ ॥

2. *Suṣṭhāmā rathaḥ suyamā harī te mimyakṣa vajro nṛpate gabhastau. Śībhaṁ rājantsupathā yāhyarvāṅvardhāma te papuṣo vṛṣṇyāni.*

Stable, strong and perfectly directed is your chariot, controlled and accurate your dual powers of motion. O refulgent ruler and protector of the people, in your hands you hold the controls of the thunder power of force and justice. Pray come at the fastest by the safest and straightest path to us right here. We celebrate and exalt your powers and generosity, and you love to protect and promote your celebrants. Stable, strong and perfectly directed is your chariot, controlled and accurate your dual powers of motion. O refulgent ruler and protector of the people, in your hands you hold the controls of the thunder power of force and justice. Pray come at the fastest by the safest and straighest path to us right here. We celebrate and exalt your powers and generosity, and you love to protect and promote your celebrants.

एन्द्र॒वाहो॑ नृपति॒ं वज्र॑बाहुमु॒ग्रमु॒ग्रास॑स्तवि॒षास॑ एनम् ।
प्रत्व॑क्षसं वृष॒भं स॒त्यशु॑ष्ममेम॑स्म॒त्रा स॑ध॒मादो॑ वहन्तु ॥ ३ ॥

3. *Endravāho vṛpatiṁ vajrabāhumugramugrāsastaviṣāsa enam. Pratvakṣasaṁ vṛṣabhaṁ satyaśuṣmamemasmatrā sadhamādo vahantu.*

May the mighty, blazing, penetrating, vigorous and refining radiations of this Indra, protector and promoter of humanity, thunder armed, virile and generous, indomitable upholder of truth, come in unison with inspiring strength and bring him to us for our social and spiritual good. May the mighty, blazing, penetrating, vigorous and refining radiations of this Indra, protector and promoter of humanity, thunder armed, virile and generous, indomitable upholder of truth, come in unison with inspiring strength and bring him to us for our social and spiritual good.

एवा पतिं द्रोणसाचं सचेतसमूर्जं स्कम्भं धरुण आ वृषायसे। ओजः कृष्व सं गृभाय त्वे अप्यसो यथा केनिपानामिनो वृधे ॥ ४ ॥

4. *Evā patiṁdroṇasācaṁ sacetasamūrja skambhaṁ dharuṇa ā vṛṣāyase. Ojaḥ kṛṣva saṁ gṛbhāya tve apyaso yathā kenipānāmino vṛdhe.*

Thus do solar radiations transmit the presence of Indra, lord protector and ruler pervasive in the world of humanity, all aware, the pillar of universal energy, strength and power. Thus do we exalt and celebrate Indra. O lord, you are the shower of power and generosity in the all-sustaining world of yours. Pray create and give us the strength of life, hold us in your power and presence for our promotion and progress since you are the ultimate lord and master of the dedicated aspirants for light. Thus do solar radiations

transmit the presence of Indra, lord protector and ruler pervasive in the world of humanity, all aware, the pillar of universal energy, strength and power. Thus do we exalt and celebrate Indra. O lord, you are the shower of power and generosity in the all-sustaining world of yours. Pray create and give us the strength of life, hold us in your power and presence for our promotion and progress since you are the ultimate lord and master of the dedicated aspirants for light.

गमन्नस्मे वसून्या हि शंसिषं स्वाशिषं भरमा याहि सोमिनः। त्वमीशिषे सास्मिन्ना सत्सि बर्हिष्यनाधृष्या तव पात्राणि धर्मणा ॥ ५ ॥

5. *Gamannasme vasūnyā hi śaṁsiṣaṁ svāśiṣaṁ bharamā yāhi sominaḥ. Tvamīśiṣe sāsminnā satsi barhiṣyanādhṛṣyā tava pātrāṇi dharmaṇā.*

Indra, may wealths, peace and honours of the world come to us, I wish and pray. Come, accept the homage of the celebrant's song of praise. You rule all, come and abide in this holy seat of yajna and love of the heart. Bold and undaunted, we are your celebrants by the nature and Dharma of our being. Indra, may wealths, peace and honours of the world come to us, I wish and pray. Come, accept the homage of the celebrant's song of praise. You rule all, come and abide in this holy seat of yajna and love of the heart. Bold and undaunted, we are your celebrants by the nature and Dharma of our being.

पृथक्प्रायन्प्रथमा देवहूतयोऽकृण्वत श्रवस्या ∫नि दुष्टरा। न ये शेकुर्यज्ञियां नावमारुहमीर्मैव ते न्यविशन्त केपयः ॥ ६ ॥

6. *Pṛthakprāyanprathamā devahūtayo'kṛṇvata śravasyāni duṣṭarā. Na ye śekuryajñiyāṁ nāvamāruhamīrmaiva te nyaviśanta kepayaḥ.*

People of the first order dedicated to divinity and yajnic piety go forward by holy paths of the first order and perform admirable acts of the most difficult kind. But those who cannot board the ark of yajnic order and divine love, men of unclean character, doubtful mind and crooked ways, lie about here in the lower and lowest orders of being. People of the first order dedicated to divinity and yajnic piety go forward by holy paths of the first order and perform admirable acts of the most difficult order. But those who cannot board the ark of yajnic order and divine love, men of unclean character, doubtful mind and crooked ways, lie about here in the lower and lowest orders of being.

एवैवापागपरे सन्तु दूढ्यो ऽश्वा येषां दुर्युज आयुयुज्रे। इत्था ये प्रागुपरे सन्ति दावने पुरूणि यत्र वयुनानि भोजना ॥ ७ ॥

7. *Evaivāpāgapare santu dūḍhyośvā yeṣāṁ duryuja āyuyujre. Itthā ye prāgupare santi dāvane purūṇi yatra vayunāni bhojanā.*

Thus do people of evil disposition keep wallowing piteously in low states of existence whose mind and senses are engaged in wrong things like restive horses. And thus do others of the first and higher disposition fare admirably who are dedicated here itself to the higher omnificent divinity in which infinite gifts of freedom, peace and happiness abound. Thus do people of evil disposition keep wallowing in low states

of existence whose mind and senses are engaged in wrong things like restive horses. And thus do others of the first and higher disposition fare who are dedicated here itself to the higher omnificent divinity in which infinite gifts of freedom, peace and happiness abound.

गि॒रीँर॒ज्रा॒न्रेज॑मानाँ॒ अधा॑रय॒द् द्यौः क्र॑न्दद॒न्तरि॑क्षाणि कोपयत्। स॒मी॒ची॒ने धि॒षणे॒ वि ष्क॑भायति॒ वृष्णः॑ पी॒त्वा मद॑ उ॒क्थानि॑ शंसति॥ ८॥

8. *Girīñrajrānrejamānāñ adhārayad dyauḥ krandadantarikṣāṇi kopayat. Samīcīne dhiṣaṇe vi ṣkabhāyati vṛṣṇaḥ pītvā mada ukthāni śaṁsati.*

He wields the dynamics of nature, fixes the mountains and moves the roaring clouds. He holds the raging heavens and shakes the violent skies. He holds both earth and heaven together and, the glorious sun having drunk up the vapours, showers down the rains in joy like the overflow of divine ecstasy in the music of song. He wields the dynamics of nature, fixes the mountains and moves the roaring clouds. He holds the raging heavens and shakes the violent skies. He holds both earth and heaven together and, the glorious sun having drunk up the vapours, showers down the rains in joy like the overflow of divine ecstasy in the music of song.

इ॒मं बि॑भर्मि॒ सुकृ॑तं ते अङ्कु॒शं येना॑रु॒जासि॑ मघवञ्छ-फा॒रुज॑ः। अ॒स्मिन्त्सु ते॒ सव॑ने अस्त्वो॒क्यं॑ सु॒त इ॒ष्टौ म॑घ-वन्बो॒ध्याभ॑गः॥ ९॥

9. *Imaṁ bibharmi sukṛtaṁ te aṅkuśaṁ yenārujāsi maghavañchaphārujaḥ. Asmintsu te savane astvokyaṁ suta iṣṭau maghavanbodhyābhagaḥ.*

I happily abide by this law and discipline of yours, Indra, which is divinely maintained and sustained, the law by which, O lord of power and glory, you punish those who strike life by their hoof and claw. May your presence abide in this holy seat of my yajna in the heart and soul. May your divine majesty, O lord of glory, know and fulfil our desire in this cherished act of love and faith. I happily abide by this law and discipline of yours, Indra, which is divinely maintained and sustained, the law by which, O lord of power and glory, you punish those who strike life by their hoof and claw. May your presence abide in this holy seat of my yajna in the heart and soul. May your divine majesty, O lord of glory, know and fulfil our desire in this cherished act of love and faith.

गोभिष्टरे॒ मामति॑ दु॒रेवा॑ं यवे॑न॒ क्षुधं पुरुहूत॒ विश्वा॑म्।
व॒यं राज॑भिः प्रथ॒मा धना॑न्य॒स्माके॑न वृ॒जने॑ना जयेम ॥ १० ॥

10. *Gobhiṣṭaremāmatiṁ durevāṁ yavena kṣudhaṁ puruhūta viśvām. Vayaṁ rājabhiḥ prathamā dhanānyasmākena vṛjanenā jayema.*

O lord universally invoked and celebrated, let us overcome the difficult problems of the want of moral and spiritual vision and knowledge by the Vedic voice, and the problem of world hunger by cooperative production of food. And let us on top win wealth, honour and excellence by our own brilliance of intelligence and our own persistent effort. O lord universally invoked and celebrated, let us overcome the difficult problems of want, of moral and spiritual vision and knowledge, by the Vedic voice, and the problem of world hunger by cooperative production of food. And let us on top win

wealth, honour and excellence by our own brilliance of intelligence and our own persistent effort.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥ ११ ॥

11. *Bṛhaspatirnaḥ pari pātu paścādutottarasmādadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibhyo varivaḥ kṛṇotu.*

May Brhaspati protect and promote us all round from behind, from above and from below against sin and evil. May Indra, our friend and ruler, create and give wealth, honour and excellence for us and for the entire fraternity of the world from within at the centre of humanity and may he continue the same into the future. May Brhaspati protect and promote us all round from behind, from above and from below against sin and evil. May Indra, our friend and ruler, create and give wealth, honour and excellence for us and for the entire fraternity of the world from within at the centre of humanity and may he continue the same into the future.

Kanda 20/Sukta 95

Indra Devata, Grtsamada (1), Sudah Paijavana (2-4) Rshi

त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृपत्सोममपिबद्विष्णुना सुतं यथावशत् । स ईं ममाद महि कर्म कर्तवे महामुरुं सैनं सश्चद्देवो देवं सत्यमिन्द्रं सत्य इन्दुः ॥ १ ॥

1. *Trikadrukeṣu mahiṣo yavāśiraṁ tuviśuṣmastṛpatsomamapibadviṣṇunā sutaṁ yathāvaśat. Sa īṁ mamāda mahi karma kartave mahāmuruṁ sainaṁ saścaddevo devaṁ satyamindraṁ satya induḥ.*

The great and powerful sun drinks up the soma, essence of vital juices reinforced with herbal elixir, matured in three containers, i.e., the earth, the sky and the heaven of light, and distilled by light and wind while it shines and energises the essences.

He who delights in energising this sun, greatest of the great in nature, to do great things, who blesses and continues to bless this blazing power of light is the eternal, ever true, self-refulgent Lord Supreme, blissful as the moon.

And he who would love to do great things vast and worthy of the great, he, true and bright as the moon, should serve and meditate on this lord of unbounded light and energy.

प्रो ष्वस्मै पुरो॒रथमिन्द्रा॑य शू॒षमर्चत। अ॒भीके॑ चिदु लोक॒कृत्सं॒गे स॒मत्सु॑ वृत्र॒हास्माकं॑ बोधि चोदि॒ता नभ॑न्ता-मन्य॒केषां॑ ज्या॒का अधि॒ धन्व॑सु॥ २॥

2. *Pro ṣvasmai purorathamindrāya śūṣamarcata. Abhīke cidu lokakṛtsaṁge samatsu vṛtrahā-smākaṁ bodhi coditā nabhantāmanyakeṣāṁ jyākā adhi dhanvasu.*

Offer a song of abundant praise in honour of this ruling lord Indra for his mighty force and front rank chariot. He, destroyer of darkness and evil, inspires us in our battles of life at the closest and enlightens us in our struggle for universal freedom. Let the strings of the alien enemy bows be snapped by the strike of the forces of Indra.

त्वं सिन्धूँरवासृजोऽ धराचो अहन्नहिम्। अशत्रुरिन्द्र जज्ञिषे विश्वं पुष्यसि वार्यं तं त्वा परि ष्वजामहे नभन्तामन्यकेषां ज्याका अधि धन्वसु॥ ३॥

3. *Tvaṁ sindhūṅravāsṛjo'dharāco ahannahim. Aśatrurindra jajñiṣe viśvaṁ puṣyasi vāryaṁ taṁ tvā pari ṣvajāmahe nabhantāmanyakeṣāṁ jyākā adhi dhanvasu.*

Indra, you release the floods of rivers to flow down on the earth. You destroy the demon of darkness, evil, want and ignorance. You are born without an equal, adversary and enemy, and you promote the choicest wealth and excellence of the world. Such as you are we love and embrace you as our closest loving friend and companion. Let the alien strings of the enemy bows snap upon their bows.

वि षु विश्वा अरातयोऽ र्यो नशन्त नो धियः। अस्तासि शत्रवे वधं यो न इन्द्र जिघांसति या ते रातिर्ददिर्वसु नभन्तामन्यकेषां ज्याका अधि धन्वसु॥ ४॥

4. *Vi ṣu viśvā arātayo'ryo naśanta no dhiyaḥ. Astāsi śatrave vadhaṁ yo na indra jighāṁsati yā te rātirdadirvasu nabhantāmanyakeṣāṁ jyākā adhi dhanvasu.*

Indra, may the facts and forces of enmity, adversity and ungenerosity be eliminated from life and the world. May all our thoughts and actions be inspired by love and generosity. You strike the thunderbolt of justice and punishment upon the enemy who wants to destroy us or frustrate our love and generosity. May your grace and generosity bring us wealth, honour and

excellence of life. Let the strings of enemy bows snap by the tension of their own negativities.

Kanda 20/Sukta 96

Indra (1-5), Yakshma-nashanam (6-10), Garbha-samsrava (11-16), Yakshma-nashanam (17-23), Duhshvapnaghnam (24) Devatah, Purana (1-5), Yakshma-nashana (6-10), Rakshoha (11-16), Vvrha (17-23), Pracheta (24) Rshi

तीव्रस्याभिवयसो अस्य पाहि सर्वरथा वि हरी इह मुञ्च।
इन्द्र मा त्वा यजमानासो अन्ये नि रीरमन्तुभ्यमिमे सुतासः॥ १॥

1. *Tīvrasyābhivayaso asya pāhi sarvarathā vi harī iha muñca. Indra mā tvā yajamānāso anye ni rīramantubhyamime sutāsaḥ.*

O ruler of the world, Indra, take on, protect and promote this vibrant youthful social order, release all the versatile and abundant resources of development here for this purpose, let no other programme or programmers distract your attention. For you and your purpose all these natural and human resources are ready, trained and matured to the full.

तुभ्यं सुतास्तुभ्यमु सोत्वासस्त्वां गिरः श्वात्र्या आ ह्वयन्ति।
इन्द्रेदमद्य सवनं जुषाणो विश्वस्य विद्वाँ इह पाहि सोमम्॥ २॥

1. *Tubhyaṁ sutāstubhyamu sotvāsastvāṁ giraḥ śvātryā ā hvayanti. Indredamadya savanaṁ juṣāṇo viśvasya vidvāň iha pāhi somam.*

To you are these resources dedicated, those that

are ripe and ready and those that are being prepared. Voices of sincere devotion call on you. Indra, knowing well, loving and fully dedicated to this world programme of development, take it on here and now, protect, promote and raise the world to the heights of attainment.

य उ॑श॒ता मन॑सा॒ सोम॑मस्मै॒ सर्व॑हृदा दे॒वका॑मः सु॒नोति॑। न गा इन्द्र॒स्तस्य॒ परा॑ ददाति प्रश॒स्तमिच्चारु॑मस्मै कृणोति ॥ ३ ॥

3. *Ya uśatā manasā somamasmai sarvahṛdā devakāmaḥ sunoti. Na gā indrastasya parā dadāti praśastamiccārumasmai kṛṇoti.*

Whoever is loyal and dedicated with enthusiastic mind and total devotion of heart and soul, and creates and matures the soma of universal value for Indra and the social order, the lord never ignores his words of prayer, never alienates his property and possessions, in fact he recognises his services with honour and makes him feel proud and blest.

अनु॑स्पष्टो भवत्ये॒षो अ॑स्य॒ यो अ॑स्मै रे॒वान्न सु॒नोति॒ सोम॑म्। निर॑र॒त्नौ म॒घवा॒ तं द॑धाति ब्रह्म॒द्विषो॑ ह॒न्त्यना॑नुदिष्टः ॥ ४ ॥

4. *Anuspaṣṭo bhavatyeṣo asya yo asmai revānna sunoti somam. Niraratnau maghavā taṁ dadhāti brahmadviṣo hantyanānudiṣṭaḥ.*

The lord keeps in close and direct vicinity the person who, like a generous prosperous man, creates and offers the soma of sincere dedication to him. He, lord of all power and glory, protects him in full security without the shackles, and even without prayer, destroys the enemies of positivity and divinity in the social order.

अश्वायन्तो गव्यन्तो वाजयन्तो हवामहे त्वोपगन्तवा उ।
आभूषन्तस्ते सुमतौ नवायां वयमिन्द्र त्वा शुनं हुवेम ॥ ५ ॥

5. *Aśvāyanto gavyanto vājayanto havāmahe tvopagantavā u. Ābhūṣantaste sumatau navāyāṁ vayamindra tvā śunaṁ huvema.*

Enthusiastic and advancing for progress, prosperity and pride of achievement, we call upon you, Indra, ruling lord of the world, to come close to us and be with us. Winning the graces of life and doing glory to divinity, we pray, let us abide in your favour and adorable good will. We pray for peace and well being, we ask for divine grace.

मुञ्चामि त्वा हविषा जीवनाय कमज्ञातयक्ष्मादुत राजयक्ष्मात्। ग्राहिर्जग्राह यद्येतदेनं तस्या इन्द्राग्नी प्र मुमुक्तमेनम् ॥ ६ ॥

6. *Muñcāmi tvā haviṣā jīvanāya kamajñātayakṣmāduta rājayakṣmāt. Grāhirjagrāha yadyetadenaṁ tasyā indrāgnī pra mumuktamenam.*

I cure you and release you from the consumptive killer disease even of the highest severity and immunize you against such disease, known or unknown, with the administration of medicine and tonics by homa so that you may live a full and happy life. And if stroke, atrophy or paralysis has seized this patient, then let Indra, penetrative beams of nature's energy, and Agni, vital heat of life in the body, light of the sun and magnetic force of the earth cure and release the patient.

यदि क्षितायुर्यदि वा परेतो यदि मृत्योरन्तिकं नीत एव।
तमा हरामि निर्ऋतेरुपस्थादस्पार्शमेनं शतशारदाय ॥ ७ ॥

7. *Yadi kṣitāyuryadi vā pareto yadi mṛtyorantikaṁ nī ta eva. Tamā harāmi nir-ṛterupasthādaspārśamenaṁ śataśāradāya.*

If the patient is extremely debilitated, sunk beyond hope, almost gone to the brink of death, I touch and bring him back from the depth of despair to live his full hundred years of life. (The word 'asparsham' suggests the efficacy of touch therapy.)

सहस्राक्षेण शतवीर्येण शतायुषा हविषाहार्षमेनम्।
इन्द्रो यथैनं शरदो नयात्यति विश्वस्य दुरितस्य पारम्॥ ८॥

8. *Sahasrākṣeṇa śatavīryeṇa śatāyuṣā haviṣāhārṣamenam. Indro yathainaṁ śarado nayātyati viśvasya duritasya pāram.*

With medicines, herbs and tonics of a thousandfold efficacy of light power, a hundred year's vitality capable of sustaining a hundred year span of life, I have brought this patient back to life and health just as Indra, lord of life and his physician version, the doctor, takes this patient across all evils and maladies of the world to a full life of hundred years.

शतं जीव शरदो वर्धमानः शतं हेमन्ताञ्छतमु वसन्तान्।
शतं त इन्द्रो अग्निः सविता बृहस्पतिः शतायुषा हविषाहार्षमेनम्॥ ९॥

9. *Śataṁ jīva śarado vardhamānaḥ śataṁ hemantāñchatamu vasantān. Śataṁ ta indro agniḥ savitā bṛhaspatiḥ śatāyuṣā haviṣāhārṣamenam.*

O patient, live a hundred years through autumn, winter and spring seasons, rising, growing and

advancing. May Indra, lord of strength, power and glory, Agni, lord of light and fire in the fore front, Savita, lord of life's generation and sustenance, and Brhaspati, lord of space and radiant knowledge, bless you with hundredfold joy and vest you with hundredfold span of life again with herbs and medications of high order for good health.

आहार्ष्मविदं त्वा पुनरागाः पुनर्णवः । सर्वाङ्ग सर्वं ते चक्षुः सर्वमायुश्च तेऽ विदम् ॥ १० ॥

10. *Āhārṣamavidaṁ tvā punarāgāḥ punarṇavaḥ. Sarvāṅga sarvaṁ te cakṣuḥ sarvamāyuśca te'vidam.*

I have delivered you from death and disease, brought you back to life. Live life again, renewed, refreshed again, healthy over all in all limbs, organs and systems function. I have brought back your vision and understanding in full, your life and age in full.

ब्रह्मणाग्निः संविदानो रक्षोहा बाधतामितः ।
अमीवा यस्ते गर्भं दुर्णामा योनिमाशये ॥ ११ ॥

11. *Brahmaṇāgniḥ saṁvidāno rakṣohā bādhatāmitaḥ. Amīvā yaste garbhaṁ durṇāmā yonimāśaye.*

May Agni, 'chitraka', with Brahma, 'udumbara', combined according to the formula in medical literature, destroy the infection and viral pain that has entered, infects and afflicts your foetus, ovary and uterus in the reproductive system.

यस्ते गर्भममीवा दुर्णामा योनिमाशये ।
अग्निष्टं ब्रह्मणा सह निष्क्रव्यादमनीनशत् ॥ १२ ॥

12. *Yaste garbhamamīvā durṇāmā yonimāśaye. Agniṣṭaṁ brahmaṇā saha niṣkravyādamanīnaśat.*

The acute infection that has entered your womb in the reproductive system and consumes your foetus, let Agni, 'chitraka', in combination with Brahma, 'udumbara', according to the specific formula, destroy and eliminate.

यस्ते हन्ति पतयन्तं निषत्स्नुं यः सरीसृपम्।
जातं यस्ते जिघांसति तमितो नाशयामसि॥ १३॥

13. *Yaste hanti patayantaṁ niṣatsnuṁ yaḥ sarīsṛpam. Jātaṁ yaste jighāṁsati tamito nāśayāmasi.*

Whatever afflicts the insemination and fertilisation process or the moving foetus or whatever hurts and damages your new born baby, we destroy from here.

यस्त ऊरू विहरत्यन्तरा दम्पती शये ।
योनिं यो अन्तरारेढि तमितो नाशयामसि॥ १४॥

14. *Yasta ūrū viharatyantarā dampatī śaye. Yoniṁ yo antarāreḍhi tamito nāśayāmasi.*

Whatever disturbs your thighs, interferes with the conjugal relation of the wife and husband, disturbs the couple in sleep or destroys the seed and the embryo in the womb, we destroy and eliminate from here.

यस्त्वा भ्राता पतिर्भूत्वा जारो भूत्वा निपद्यते।
प्रजां यस्ते जिघांसति तमितो नाशयामसि॥ १५॥

15. *Yastvā bhrātā patirbhūtvā jāro bhūtvā nipadyate. Prajāṁ yaste jighāṁsati tamito nāśayāmasi.*

Whatever evil and afflication comes as brother, i.e., genetically, or as husband, i.e., through conjugal relationship, or otherwise through love and passion, and hurts, damages or destroys your progeny, we destroy and eliminate from here.

यस्त्वा॒ स्वप्ने॑न॒ तम॑सा मोहयि॒त्वा नि॒पद्य॑ते।
प्र॒जां यस्ते॒ जिघां॑सति॒ तमि॒तो ना॑शयामसि॥ १६॥

16. *Yastvā svapnena tamasā mohayitvā nipadyate. Prajāṁ yaste jighāṁsati tamito nāśayāmasi.*

Whoever or whatever approaches you either by creating dreams of reality or in the state of sleep or under veil of darkness or by hypnosis, and hurts or destroys your progeny, that we eliminate from here.

अ॒क्षीभ्यां॑ ते॒ नासि॑काभ्यां॒ कर्णा॑भ्यां॒ छुबु॑का॒दधि॑।
यक्ष्मं शी॒र्ष॒ण्यं॑ ज॒स्तिष्का॑ज्जि॒ह्वाया॒ वि वृ॑हामि ते॥ १७॥

17. *Akṣībhyāṁ te nāsikābhyāṁ karṇābhyāṁ chubukādadhi. Akṣmaṁ śīrṣaṇyaṁ mastiṣkājjihvāyā vi vṛhāmi te.*

I remove and uproot the worst cancer and consumption from your eyes, nostrils, ears, chin, brain and tongue related to the head area.

ग्री॒वाभ्य॑स्त उ॒ष्णिहा॑भ्यः॒ कीक॑साभ्यो अनू॒क्या॑त्।
यक्ष्मं दो॒ष॒ण्य॑१॒॑मंसा॑भ्यां बा॒हुभ्यां॒ वि वृ॑हामि ते॥ १८॥

18. *Grīvābhyasta uṣṇihābhyaḥ kīkasābhyo anūkyāt. Yakṣmaṁ doṣaṇyamaṁsābhyāṁ bāhubhyāṁ vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous

disease related to the arms, from your neck arteries and veins, nape, collar and chest bones, spine, shoulders and arms.

हृद॑यात्ते॒ परि॑ क्लो॒म्नो हली॑क्ष्णात्पा॒र्श्वाभ्या॑म्।
यक्ष्मं॒ मत॑स्ना॒भ्यां प्ली॒ह्नो य॒क्नस्ते॒ वि वृ॑हामसि॥ १९॥

19. *Hṛdayātte pari klomno halīkṣṇātpārśvābhyām. Yakṣmaṁ matasnābhyāṁ plīhno yaknaste vi vṛhāmasi.*

I remove and uproot the consumptive, cancerous disease from your heart, lungs, gall bladder, sides, kidneys, spleen and liver.

आ॒न्त्रेभ्य॑स्ते॒ गुदा॑भ्यो वनि॒ष्ठोरु॒दरा॒दधि॑। शे
यक्ष्मं॑ कु॒क्षिभ्यां॑ प्ला॒शेर्ना॑भ्या॒ वि वृ॑हामि ते॥ २०॥

20. *Āntrebhyaste gudābhyo vaniṣṭhorudarādadhi. Yakṣmaṁ kukṣibhyāṁ plāśernābhyā vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your intestines, anal area, colon, stomach, flanks, lower abdomen and navel area.

ऊ॒रुभ्यां॑ ते अष्ठी॒वद्भ्यां॑ पार्ष्णि॑भ्यां॒ प्रप॑दाभ्याम्।
यक्ष्मं॑ भस॒द्यं॑१ श्रोणि॑भ्यां॒ भास॑दं॒ भंस॑सो॒ वि वृ॑हामि ते॥ २१॥

21. *Ūrubhyāṁ te aṣṭhīvadbhayāṁ pārṣṇibhyāṁ prapadābhyām. Yakṣmaṁ bhasadyaṁ śroṇibhyāṁ bhāsadaṁ bhaṁsaso vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your thighs, knees, heels, fore-feet and toes, hips, lower back and genitalia.

अस्थिभ्यस्ते मज्जभ्यः स्नावभ्यो धमनिभ्यः ।
यक्ष्मं पाणिभ्यामङ्गुलिभ्यो नखेभ्यो वि वृहामि ते ॥ २२ ॥

22. *Asthibhyaste majjabhyaḥ snāvabhyo dhamanibhyaḥ. Yakṣmaṁ pāṇibhyāmaṅgulibhyo nakhebhyo vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your bones, marrow, tendons, veins, hands, fingers and nails.

अङ्गेअङ्गे लोमनिलोमनि यस्ते पर्वणिपर्वणि । यक्ष्मं त्वचस्यं ∫
ते वयं कश्यपस्य वीबर्हेण विष्वञ्चं वि वृहामसि ॥ २३ ॥

23. *Aṅge-aṅge lomnilomni yaste parvaṇiparvaṇi. Yakṣmaṁ tvacasyaṁ te vayaṁ kaśyapasya vībarheṇa viṣvañcaṁ vi vṛhāmasi.*

The consumptive cancerous disease which has spread all over your skin and body in every part, every pore and hair, and every joint, we remove and uproot with the diagnosis and judicious treatment by the kashyapa, enlightened physician.

अपेहि मनसस्पतेऽप क्राम परश्चर ।
परो निर्ऋत्या आ चक्ष्व बहुधा जीवतो मनः ॥ २४ ॥

24. *Apehi manasaspate'pa krāma paraścara.*
Paro nir-ṛtyā ā cakṣva bahudhā jīvato manaḥ.

Off with you, hypnosis of the mind, disturb not, get away and wander far around with death and adversity, and there proclaim that I am not for you, I am alive, awake and alert, my mind is wakeful and versatile.

Kanda 20/Sukta 97

Indra Devata, Kali Rshi

व॒यमे॑नमि॒दा ह्यो॑ ऽ पीपेमे॒ह व॒ज्रिण॑म्।
तस्मा॑ उ अ॒द्य स॑म॒ना सु॒तं भ॒रा नू॒नं भू॑षत श्रु॒ते॥ १॥

1. *Vayamenamidā hyo' pīpemeha vajriṇam. Tasmā u adya samanā sutaṁ bharā nūnaṁ bhūṣata śrute.*

Here today as before we have regaled this lord of the thunderbolt. For him, again, now, all of one mind, bear and bring the distilled soma of homage, and worship him who would, for certain, for joy of the song, grace the celebrants.

वृक॑श्चिदस्य वार॒ण उ॑रा॒मथि॒रा व॒युने॑षु भूषति।
सेमं न॒ स्तोमं॑ जुजुषा॒ण आ ग॒हीन्द्र॒ प्र चि॒त्रया॑ धि॒या॥ २॥

2. *Vṛkaścidasya vāraṇa urāmathirā vayuneṣu bhūṣati. Semaṁ na stomaṁ jujuṣāṇa ā gahīndra pra citrayā dhiyā.*

The wolf, its counterforce elephant, and the thief all have to accept and follow the laws of this lord Indra. May he, loving and cherishing this our song of adoration, listen and come with gifts of clear and unillusive intelligence and understanding.

कदू॒ न्व१॑स्याकृ॑त॒मिन्द्र॑स्यास्ति॒ पौंस्य॑म्।
केनो॒ नु कं॒ श्रोम॑तेन॒ न शु॑श्रुवे जनु॒षः परि॑ वृत्र॒हा॥ ३॥

3. *Kadū nva syākṛtamindrasyāsti pauṁsyam. Keno nu kaṁ śromatena na śuśruve januṣaḥ pari vṛtrahā.*

What wonder work is that which is not the

achievement of Indra's valour? By which person hasn't his glory been perceived through his wonder deeds? He is the destroyer of evil and darkness by his very nature.

Kanda 20/Sukta 98

Indra Devata, Shamyu Rshi

त्वामिद्धि हवा॑महे सा॒ता वाज॑स्य का॒रव॑: ।
त्वां वृ॒त्रेष्वि॑न्द्र॒ सत्प॑तिं॒ नर॒स्त्वां काष्ठा॒स्वर्व॑तः ॥ १ ॥

1. *Tvāmiddhi havāmahe sātā vājasya kāravaḥ. Tvāṁ vṛtreṣvindra satpatiṁ narastvāṁ kāṣṭhāsvarvataḥ.*

Indra, lord of power and advancement, you alone we invoke and call upon for acquisition of food, energy, honour, excellence and progress. All of us, leading people, makers, poets, artists, artisans and architects of the nation, fast advancing in all directions, invoke and exhort you, protector and promoter of universal truth and values in human struggles for light, goodness and generosity, and the wealth of life.

स त्वं न॑श्चित्र वज्रहस्त धृष्णु॒या म॒ह स्त॑वा॒नो अ॑द्रिवः ।
गामश्वं र॒थ्य ँ मिन्द्र॒ सं कि॑र स॒त्रा वाज॒ं न ज॒िग्युषे॑ ॥ २ ॥

2. *Sa tvaṁ naścitra vajrahasta dhṛṣṇuyā maha stavāno adrivaḥ. Gāmaśvaṁ rathyamindra saṁ kira satrā vājaṁ na jigyuṣe.*

Indra, lord of wondrous powers and performance, wielding the thunderbolt of justice and punishment in hand, great and glorious, breaker of the clouds and shaker of mountains, invoked and adored in

song, with truth and science, power and force, collect, organise and win for us the wealth of lands, cows and rays of the sun, horses, transports and chariots like the victories of wealth and glory for the ambitious nation.

Kanda 20/Sukta 99

Indra Devata, Medhyatithi Rshi

अभि त्वा पूर्वपीतय इन्द्र स्तोमेभिरायवः ।
समीचीनास ऋभवः समस्वरन्रुद्रा गृणन्त पूर्व्यम् ॥ १ ॥

1. *Abhi tvā pūrvapītaya indra stomebhirāyavaḥ. Samīcīnāsa ṛbhavaḥ samasvaran rudrā gṛṇanta pūrvyam.*

Indra, men in general, learned experts of vision and wisdom, illustrious powers of law and order, and fighting warriors of defence and protection all together, raising a united voice of praise, prayer and appreciation, with songs of holiness and acts of piety, invoke and invite you, ancient, nearest and most excellent lord of power and lustre, to inaugurate their yajnic celebration of the soma session of peaceful and exciting programme of development.

अस्येदिन्द्रो वावृधे वृष्ण्यं शवो मदे सुतस्य विष्णवि ।
अद्या तमस्य महिमानमायवोऽनु ष्टुवन्ति पूर्वथा ॥ २ ॥

2. *Asyedindro vāvṛdhe vṛṣṇyaṁ śavo made sutasya viṣṇavi. Adyā tamasya mahimānamāyavo' nu ṣṭuvanti pūrvathā.*

In the ecstasy of this soma success of achievement through the yajnic programme, Indra augments the strength and enthusiasm of this host and

master of the programme, while now as ever before, the people appropriately adore and exalt the greatness of this lord.

Kanda 20/Sukta 100

Indra Devata, Nrmedha Rshi

अधा॒ हीन्द्र गिर्वण॒ उप॑ त्वा॒ कामा॑न्म॒हः स॑सृ॒ज्महे॑।
उ॒देव॒ यन्त॑ उ॒दभिः॑ ॥ १ ॥

1. *Adhā hīndra girvaṇa upa tvā kāmānmahaḥ sasṛjmahe. Udeva yanta udabhiḥ.*

And O lord lover of song and celebration, Indra, we send up vaulting voices of adoration and prayer to you like wave on waves of the flood rolling upon the sea.

वार्ण त्वा॑ य॒व्याभि॒र्वर्धं॑न्ति शू॒र॒ ब्रह्मा॑णि।
वा॒वृ॒ध्वांसं चिदद्रिवो दि॒वेदि॑वे ॥ २ ॥

2. *Vārṇa tvā yavyābhirvardhanti śūra brahmāṇi. Vāvṛdhvāṁsaṁ cidadrivo divedive.*

O lord of clouds and oceans of space, munificent and brave, expansive, boundless, infinite, like streams of water augmenting the sea, our songs of adoration exalt you wave on wave of flood day by day, the knowledge about you is unending.

यु॒ञ्जन्ति॒ हरी॑ इषि॒रस्य॒ गाथ॑योरौ॒ रथ॑ उ॒रुयु॑गे।
इ॒न्द्र॒वाहा॑ वचो॒युजा॑ ॥ ३ ॥

3. *Yuñjanti harī iṣirasya gāthayorau ratha uruyuge. Indravāhā vacoyujā.*

Two motive forces like chariot horses,

controlled by word, carry Indra, the soul, in the wide yoked spacious body-chariot by the power of the adorations of the universal mover, Indra, cosmic energy.

Kanda 20/Sukta 101

Agni Devata, Medhyatithi Rshi

अग्निं दूतं वृणीमहे होतारं विश्ववेदसम्।
अस्य यज्ञस्य सुक्रतुम्॥ १॥

1. *Agniṁ dūtaṁ vṛṇīmahe hotāraṁ viśvavedasam.*
Asya yajñasya sukratum.

We choose Agni, the fire, as prime power of social yajna, which carries the fragrance of yajna universally across the earth, the sky and even to the heavens, and which is the chief creator of prosperity and maker of beautiful forms.

अग्निमग्निं हवीमभिः सदा हवन्त विश्पतिम्।
हव्यवाहं पुरुप्रियम्॥ २॥

2. *Agnimagniṁ havīmabhiḥ sadā havanta viśpatim.*
Havyavāhaṁ purupriyam.

We choose Agni visible and invisible, and invoke it with faith and holy action, Agni which is the protector of the people, carrier of yajnic fragrance, and favourite of the wise.

अग्ने देवाँ इहा वह जज्ञानो वृक्तबर्हिषे।
असि होता न ईड्यः॥ ३॥

3. *Agne devāň ihā vaha jajñāno vṛktabarhiṣe.*
Asi hotā na īḍyaḥ.

Agni, omniscient and omnipresent power, bring

us here the brilliant divine gifts of yajna for the pure at heart. You alone are the chief priest and performer of the yajna of creation. You alone are adorable.

Kanda 20/Sukta 102

Agni Devata, Vishvamitra Rshi

ईडेन्यो॑ नम॒स्य ऽ स्ति॒रस्तमांसि दर्श॒तः ।
सम॒ग्निरि॑ध्यते॒ वृषा॑ ॥ १ ॥

1. *Īḍenyo namasya stirastamāṁsi darśataḥ.*
Samagniridhyate vṛṣā.

Agni, worthy of worship, worthy of reverence and salutations, virile and generous, is beautiful, it conquers the darkness of the world and is lighted and raised in yajnas.

वृषो॑ अ॒ग्निः समि॑ध्य॒तेऽश्वो॒ न दे॑व॒वाह॑नः ।
तं ह॒विष्म॑न्त ईडते ॥ २ ॥

2. *Vṛṣo agniḥ samidhyate' śvo na devavāhanaḥ. Taṁ haviṣmanta īḍate.*

Virile and generous, Agni is lighted and raised, it shines and blazes. It is the carrier of fragrance to the divinities of heaven and earth. Devotees bearing sacred offerings worship it in yajna.

वृष॑णं त्वा व॒यं वृ॑ष॒न्वृष॑ण॒ः समि॑धीमहि ।
अग्ने॒ दीद्य॑तं बृ॒हत् ॥ ३ ॥

3. *Vṛṣaṇaṁ tvā vayaṁ vṛṣanvṛṣaṇaḥ samidhīmahi.*
Agne dīdyataṁ bṛhat.

Agni, virile and generous as showers of rain, refulgent lord of light and yajna, we, overflowing at

heart with faith and generosity, light the fire of yajna, rising and shining across the vast spaces.

Kanda 20/Sukta 103

Agni Devata, Suditi-Purumidhau Rshis

अग्निमीडिष्वावसे गाथाभिः शीरशोचिषम्।
अग्निं राये पुरुमीढ श्रुतं नरोऽग्निं सुदीतये छर्दिः ॥ १ ॥

1. *Agnimīḍiṣvāvase gāthābhiḥ śīraśociṣam. Agniṁ rāye purumīḍha śrutaṁ naro'gniṁ sudītaye chardiḥ.*

Pray to Agni of bright flames with songs and praise for protection and progress. O generous scholar, study and serve Agni for wealth, famous among people, Agni who provides home and happiness for the man of brilliance.

अग्न आ याह्यग्निभिर्होतारं त्वा वृणीमहे ।
आ त्वामनक्तु प्रयता हविष्मती यजिष्ठं बर्हिरासदे ॥ २ ॥

2. *Agna ā yāhyagnibhirhotāraṁ tvā vṛṇīmahe. Ā tvāmanaktu prayatā haviṣmatī yajiṣṭhaṁ barhirāsade.*

Agni, universal fire of life, come with other fires such as the sun. We opt to worship you alone, the cosmic yajamana. The yajaka people holding ladlefuls of havi would honour and celebrate you and seat you on the holy grass.

अच्छा हि त्वा सहसः सूनो अङ्गिरः स्वुचश्चरन्त्यध्वरे।
ऊर्जो नपातं घृतकेशमीमहेऽग्निं यज्ञेषु पूर्व्यम् ॥ ३ ॥

3. *Acchā hi tvā sahasaḥ sūno aṅgiraḥ srucaścarantyadhvare. Ūrjo napātaṁ ghṛtakeśamīmahe'gniṁ yajñeṣu pūrvyam.*

Agni, creator of energy and power, dear as breath of life omnipresent, the ladles of ghrta feed you well in the holy fire of yajna. We honour and adore the divine fire, prime power, infallible product of cosmic energy and rising in flames in yajnas.

Kanda 20/Sukta 104

Indra Devata, Medhyatithi (1-2), Nrmedha (3-4) Rshi

इमा उ त्वा पुरूवसो गिरो वर्धन्तु या मम ।
पावकवर्णाः शुचयो विपश्चितोऽभि स्तोमैरनूषत ॥ १ ॥

1. *Imā u tvā purūvaso giro vardhantu yā mama. Pāvakavarṇāḥ śucayo vipaścito' bhi stomairanūṣata.*

O lord of universal wealth, O shelter home of the world, may these words of my divine adoration please you and exalt you. The saints and sages of vision and wisdom and fiery heat and purity of light adore you with songs of celebration.

अयं सहस्रमृषिभिः सहस्कृतः समुद्र इव पप्रथे ।
सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ॥ २ ॥

2. *Ayaṁ sahasramṛṣibhiḥ sahaskṛtaḥ samudra-iva paprathe. Satyaḥ so asya mahimā gṛṇe śavo yajñeṣu viprarājye.*

This Indra, adored and exalted by poets and sages a thousand ways to power and glory, rises like the sea. Ever true and inviolable is he, and I celebrate

his might and grandeur expanding in the yajnic programmes of the dominion of the wise.

आ नो॒ विश्वा॑सु॒ हव्य॒ इन्द्रः॑ स॒मत्सु॑ भूषतु ।
उप॒ ब्रह्मा॑णि॒ सव॑नानि वृत्र॒हा प॑र॒मज्या ऋची॑षमः ॥ ३ ॥

3. *Ā no viśvāsu havya indraḥ samatsu bhūṣatu. Upa brahmāṇi savanāni vṛtrahā paramajyā ṛcīṣamaḥ.*

Indra, lord of universal energy, world power and human forces, is worthy of reverence and invocation in all our joint battles of life. May the lord of strongest bow, destroyer of evil and dispeller of darkness and ignorance, great and glorious as sung in the Rks, grace our songs of adoration and faithful efforts with the beauty and glory of success.

त्वं दा॒ता प्र॑थ॒मो रा॑धसाम॒स्यसि॑ स॒त्य ई॑शान॒कृत्।
तु॒वि॒द्यु॒म्नस्य॒ युज्या॑ वृणीमहे पु॒त्रस्य॒ शव॑सो म॒हः ॥ ४ ॥

4. *Tvaṁ dātā prathamo rādhasāmasyasi satya īśānakṛt. Tuvidyumnasya yujyā vṛṇīmahe putrasya śavaso mahaḥ.*

You are the original giver of means of effort and success in all fields of life. You are the maker of leaders and giver of the wealth and honours of life. Of such great lord of glory and power, promoter and protector of strength and power, we pray for wealth, honour and excellence worthy of your glory.

Kanda 20/Sukta 105

Indra Devata, Nrmedha (1-3), Puruhanma (4-5) Rshi

त्वमि॑न्द्र॒ प्रतू॑र्तिष्व॒भि विश्वा॑ अ॒सि॒ स्पृधः॑ ।
अ॒श॒स्ति॒हा ज॑नि॒ता वि॑श्व॒तूर॑सि॒ त्वं तू॑र्य तरुष्य॒तः ॥ १ ॥

1. *Tvamindra pratūrtiṣvabhi viśvā asi spṛdhaḥ. Aśastihā janitā viśvatūrasi tvaṁ tūrya taruṣyataḥ.*

Indra, O inspired soul, in the external conflicts of life and in the internal conflicts of mind, you are the superior over all assailants. You are the destroyer of evil and calumny, creator of goodness and eliminator of impediments. Pray drive off all evil thoughts and oppositions of life and mind.

अनु॑ ते शुष्मं तुरयन्तमीयतुः क्षो॒णी शिशु॑ं न मा॒तरा॑।
विश्वा॑स्ते स्पृधः श्नथयन्त म॒न्यवे॑ वृ॒त्रं यदि॑न्द्र॒ तूर्वसि॥ २॥

2. *Anu te śuṣmaṁ turayantamīyatuḥ kṣoṇī śiśuṁ na mātarā. Viśvāste spṛdhaḥ śnathayanta manyave vṛtraṁ yadindra tūrvasi.*

Just as mothers follow the desires and interests of children, so do the heaven and earth, all living beings from earth to heaven, think and act in conformity with you, evil destroying power. All oppositions slacken and fall exhausted when you strike and destroy the demons of evil and negativity in the interest of humanity.

इ॒त ऊ॒ती वो॑ अ॒जरं॑ प्रहे॒तार॒मप्र॑हितम्।
आ॒शुं जेता॑रं॒ हेता॑रं र॒थीत॑म॒मतू॑र्तं तुग्र्या॒वृध॑म्॥ ३॥

3. *Ita ūtī vo ajaraṁ prahetāramaprahitam. Āśuṁ jetāraṁ hetāraṁ rathītamamatūrtaṁ tugryāvṛdham.*

O men and women of the earth, for your protection and progress follow Indra, unaging, all inspirer and mover, himself unmoved and self-inspired, most dynamic, highest victor, thunderer, master of the chariot of life, inviolable augmenter of strength to

victory.

यो राजा॑ चर्षणी॒नां याता॒ रथे॑भि॒रध्रि॑गुः ।
विश्वा॑सां तरु॒ता पृत॑नानां॒ ज्येष्ठो॒ यो वृ॑त्र॒हा गृ॒णे ॥ ४ ॥

4. *Yo rājā carṣaṇīnāṁ yātā rathebhiradhriguḥ. Viśvāsāṁ tarutā pṛtanānāṁ jyeṣṭho yo vṛtrahā gṛṇe.*

I adore Indra, lord supreme, who rules the people, and who is the irresistible and universal mover by waves of cosmic energy, saviour of all humanity, supreme warrior and winner of cosmic battles of the elemental forces and who destroys the evil, darkness and poverty of the world.

इन्द्रं॒ तं शु॑म्भ पुरुहन्म॒न्नव॑से॒ यस्य॑ द्वि॒ता वि॑ध॒र्तरि॑ ।
हस्ता॑य॒ वज्रः॒ प्रति॑ धायि दर्श॒तो म॒हो दि॒वे न सूर्यः॑ ॥ ५ ॥

5. *Indraṁ taṁ śumbha puruhanmannavase yasya dvitā vidhartari. Hastāya vajraḥ prati dhāyi darśato maho dive na sūryaḥ.*

O man of universal devotion, exalt and glorify that omnipotent Indra for protection and progress in whom, as ruler and controller of the world, both justice and mercy abide simultaneously, who holds the thunderbolt of power in hand, and who is great and glorious like the sun in heaven.

Kanda 20/Sukta 106

Indra Devata, Goshuktyashvasuktinau Rshi

तव॒ त्यदि॑न्द्रि॒यं बृ॒हत्तव॒ शुष्म॑मु॒त क्रतु॑म् ।
वज्रं॒ शिशा॑ति धि॒षणा॒ वरे॑ण्यम् ॥ १ ॥

1. *Tava tyadindriyaṁ bṛhattava śuṣmamuta kratum.*
Vajraṁ śiśāti dhiṣaṇā vareṇyam.

That grandeur and majesty of yours, that power and potential, that continuous act of divine generosity, that adamantine will and force of natural justice and dispensation of the thunderbolt which overwhelms our will and choice commands our sense of discrimination, and we glorify it, we sharpen it, we accept it with adoration.

तव॒ द्यौरि॑न्द्र॒ पौंस्यं पृथि॒वी व॑र्धति॒ श्रवः॑ ।
त्वामाप॒: पर्व॑तासश्च हिन्विरे ॥ २ ॥

2. *Tava dyaurindra pauṁsyaṁ pṛthivī vardhati śravaḥ. Tvāmāpaḥ parvatāsaśca hinvire.*

The light of heaven glorifies your blazing power, the earth augments your honour and fame, and the rolling floods of water and mighty mountains of majesty do awesome homage to you.

त्वां विष्णु॑र्बृ॒हन्क्षयो॑ मि॒त्रो गृ॑णाति॒ वरु॑णः ।
त्वां शर्धो॑ मद॒त्यनु॒ मारु॑तम् ॥ ३ ॥

3. *Tvāṁ viṣṇurbṛhankṣayo mitro gṛṇāti varuṇaḥ.*
Tvāṁ śardho madatyanu mārutam.

Vishnu, cosmic dynamics of nature's expansive sustenance, Mitra, loving and life giving sun, Varuna, soothing and energising oceans of the universe, and the power and force of the showers of cosmic energy all exalt you and receive their life and exaltation from you.

Kanda 20/Sukta 107

Indra Devata, Vatsa (1-3), Brhaddiva (4-13), Kutsa (14-15) Rshi

सꣳस्य मन्यवे विशो विश्वा नमन्त कृष्टयः।
समुद्रायेव सिन्धवः ॥ १ ॥

1. *Samasya manyave viśo viśvā namanta kṛṣṭayaḥ. Samudrāyeva sindhavaḥ.*

The people, in fact the entire humanity, bow in homage and surrender to this lord of passion, power and splendour just as rivers flow on down and join into the sea.

ओजस्तदस्य तित्विष उभे यत्समवर्तयत्।
इन्द्रश्चर्मेव रोदसी ॥ २ ॥

2. *Ojastadasya titviṣa ubhe yatsamavartayat. Indraścarmeva rodasī.*

When Indra, Lord Almighty, pervades and envelops both heaven and earth in the cover of light, the light that shines is only the lord's divine splendour that blazes with glory.

वि चिद् वृत्रस्य दोधतो वज्रेण शतपर्वणा।
शिरो बिभेद वृष्णिना ॥ ३ ॥

3. *Vi cid vṛtrasya dodhato vajreṇa śataparvaṇā. Śiro bibheda vṛṣṇinā.*

And when the lord of might and munificence with his thunderbolt of a hundred potentials shatters the head of Vrtra, terror striking demon of darkness, drought and despair, the bolt is nothing but the blazing

omnipotence of the lord.

तदिदा॑स॒ भुव॑नेषु॒ ज्येष्ठं॒ यतो॑ ज॒ज्ञ उ॒ग्रस्त्वे॒षनृ॑म्णः। स॒द्यो ज॑ज्ञा॒नो नि रि॑णाति॒ शत्रू॒ननु॒ यदे॑नं॒ मद॑न्ति॒ विश्व॒ ऊमा॑: ॥ ४ ॥

4. *Tadidāsa bhuvaneṣu jyeṣṭhaṁ yato jajña ugra-stveṣanṛmṇaḥ. Sadyo jajñāno ni riṇāti śatrūnanu yadenaṁ madanti viśva ūmāḥ.*

That Indra, Brahma, is the first and highest among all the worlds in existence, of which, as the original cause, is born the blazing, refulgent potent sun which, always rising every moment, destroys the negativities which damage life and by which all positive and protective powers and people of the world rejoice and celebrate life.

वा॒वृ॒धा॒नः शव॑सा॒ भूर्यो॑जाः शत्रु॒र्दासा॑य॒ भि॒यसं॑ दधाति। अव्य॑नच्च व्य॒नच्च॒ सस्नि॒ सं ते॑ नवन्त॒ प्रभृ॑ता॒ मदे॑षु ॥ ५ ॥

5. *Vāvṛdhānaḥ śavasā bhūryojāḥ śatrurdāsāya bhiyasaṁ dadhāti. Avyanacca vyanacca saśni saṁ te navanta prabhṛtā madeṣu.*

Growing mighty in strength, immensely lustrous, destroyer of negativities, Indra strikes fear into the heart of forces which cause damage to life and the environment. Bountiful purifier and sustainer of the breathing and non-breathing world, all the people and powers which receive sustenance from you join to do honour to you in their joy and celebration of life.

त्वे क्रतु॑मपि॑ पृञ्चन्ति॒ भूरि॒ द्विर्यदे॒ते त्रिर्भव॒न्त्यूमा॑: । स्वा॒दोः स्वादी॑यः स्वा॒दुना॑ सृजा॒ सम॒दः सु मधु॒ मधु॑ना॒भि यो॑धीः ॥ ६ ॥

6. *Tve kratumapi pṛñcanti bhūri dviryadete trirbhavantyūmāḥ. Svādoḥ svādīyaḥ svādunā sṛjā samadaḥ su madhu madhunābhi yodhīḥ.*

And they all, celebrants of divinity, surrender all actions and prayers to you when they join in couples and grow to three in the family. O lord sweeter than sweetness itself, join the sweets of life with honey and with divine sweetness and bliss create life overflowing with love and ecstasy.

यदि॑ चि॒न्नु त्वा॒ धना॒ जय॑न्तं॒ रणे॑रणे अनु॒मद॑न्ति॒ विप्रा॑ः। ओजी॑यः शुष्मिन्ति॒स्थरमा त॑नुष्व॒ मा त्वा॑ दभन्दु॒रेवा॑सः क॒शोका॑ः ॥ ७ ॥

7. *Yadi cinnu tvā dhanā jayantaṁ raṇeraṇe anumadanti viprāḥ. Ojīyaḥ śuṣmintsthiramā tanuṣva mā tvā dabhandurevāsaḥ.*

Thus with joy on every happy occasion of life, grateful people and vibrant sages celebrate you, winner, creator and giver of wealth and excellence. Illustrious lord of shattering power, expand the commonwealth of permanent values. Let not the crooked and fiendish forces on the prowl suppress the creative gifts of divine generosity.

त्वया॑ व॒यं शा॑शद्महे॒ रणे॑षु प्र॒पश्य॑न्तो यु॒धेन्या॑नि॒ भूरि॑। चो॒दया॑मि त॒ आयु॑धा॒ वचो॑भिः सं ते॑ शिशामि॒ ब्रह्म॑णा॒ वया॑ंसि ॥ ८ ॥

8. *Tvayā vayaṁ śāśadmahe raṇeṣu prapaśyanto yudhenyāni bhūri. Codayāmi ta āyudhā vacobhiḥ saṁ te śiśāmi brahmaṇā vayāṁsi.*

With your divine inspiration, well knowing the weapons of war, we fight out the enemies of life in the battles of humanity. I strengthen and calibrate the arms and ammunitions for battle by your divine words, and by the same divine formula, I sharpen the target efficacy of the arrows and missiles of defence and offence.

नि तद्दधिषेऽ वरे पर ेच यस्मिन्नाविथावसा दुरोणे।
आ स्थापयत मातरं जिगत्नुमत इन्वत कर्वराणि भूरि॥ ९॥

9. *Ni taddadhiṣe' vare pare ca yasminnāvithāvasā duroṇe. Ā sthāpayata mātaraṁ jigatnumata invata karvarāṇi bhūri.*

You sustain this visible world of physical reality and the other invisible world of meta-physical and spiritual reality in which you maintain and protect everything with your might in their very home. And you hold and stabilise the revolving motherly earth and heaven, inspire many great actions therein and see them accomplished.

स्तुष्व वर्ष्मन्पुरुवर्त्मानं समृभ्वाणमिनतममाप्तमाप्त्यानाम्।
आ दर्शति शवसा भूर्योजाः प्र सक्षति प्रतिमानं पृथिव्याः॥ १०॥

10. *Stuṣva varṣmanpuruvartmānaṁ samṛbhvāṇa-minatamamāptamāptyānām. Ā darśati śavasā bhūryojāḥ pra sakṣati pratimānaṁ pṛthivyāḥ.*

O dedicated celebrant of generous heart, worship and adore the lord of universal presence, self-refulgent, glorious, omniscient wise over all the wise self-realized sages, closer at hand than anything else. That lord of infinite might shines by his own light all

round and takes over, symbolically, the image of the vast mother earth, indeed of nature and the expansive universe.

इमा ब्रह्म बृहद्दिवः कृणवदिन्द्राय शूषमग्रियः स्वर्षाः। महो गोत्रस्य क्षयति स्वराजा तुरश्चिद्विश्वमर्णवत्तपस्वान्॥ ११॥

11. *Imā brahma bṛhaddivaḥ kṛṇavadindrāya śūṣamagriyaḥ svarṣāḥ. Maho gotrasya kṣayati svarājā turaścidviśvamarṇavattapasvān.*

The poet of boundless heavenly light speaks these divine verses in honour of Indra for his own spiritual peace and pleasure. First and foremost among eminent poets, self-illuminant, self-refulgent and self-controlled, he masters the mighty treasure of Vedic wisdom and he opens the flood gates of his own vision of universal light and wisdom.

एवा महान्बृहद्दिवो अथर्वावोचत्स्वां तन्वꣳ इन्द्रमेव। स्वसारौ मातरिभ्वरी अरिप्रे हिन्वन्ति चैने शवसा वर्धयन्ति च॥ १२॥

12. *Evā mahān bṛhaddivo atharvāvocatsvāṁ tanvam indrameva. Svasārau mātaribhvarī aripre hinvanti caine śavasā vardhayanti ca.*

Thus does the sage of boundless light and vision of wisdom with settled mind address his song of adoration to Indra only, and the pure immaculate fluent streams of speech like motherly creations inspire the world and exalt humanity with strength and enthusiasm.

चित्रं देवानां केतुरनीकं ज्योतिष्मान्प्रदिशः सूर्य उद्यन्। दिवाकरोऽति द्युम्नैस्तमांसि विश्वातारीदुरितानि शुक्रः॥ १३॥

13. *Citraṁ devānāṁ keturanīkaṁ jyotiṣmānpradiśaḥ sūrya udyan. Divākaro'ti dyumnaistamāṁsi viśvātārīdduritāni śukraḥ.*

Wondrous banner of divinities, life giving, self-refulgent, pure, powerful and radiant harbinger of the day, the inspiring sun, rising over quarters of space, has dispelled all darkness and evils of all the world far out with its radiations of light.

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः । आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥ १४ ॥

14. *Citraṁ devānāmudagādanīkaṁ cakṣurmitrasya varuṇasyāgneḥ. Āprā dyāvāpṛthivī antarikṣaṁ sūrya ātmā jagatastasthuṣaśca.*

Lo! there rises the sun, wonderful image of Divinity, the very eye of Mitra, heaven, the soothing cool of Varuna, the waters, and the beauty of the moon. It pervades and fills the heaven and earth and the middle regions of the sky. It is indeed the very soul of the moving and the unmoving world.

सूर्यो देवीमुषसं रोचमानां मर्यो न योषामभ्येति पश्चात् । यत्रा नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम् ॥ १५ ॥

15. *Sūryo devīmuṣasaṁ rocamānāṁ maryo na yoṣāmabhyeti paścāt. Yatrā naro devayanto yugāni vitanvate prati bhadrāya bhadram.*

The sun follows the brilliant and beautiful dawn just like a youthful lover who pursues his beloved. And therein, with reference to that, the leading astronomers of the stars extend their noble vision for the calculation of ages for the good of humanity.

Kanda 20/Sukta 108

Indra Devata, Nrmedha Rshi

त्वं न॑ इन्द्रा भ॑रँ॒ ओजो॑ नृ॒म्णं श॑तक्रतो विचर्षणे।
आ वी॒रं पृ॑तना॒षह॑म्॥ १॥

1. *Tvaṁ na indrā bharaň ojo nṛmṇaṁ śatakrato vicarṣaṇe. Ā vīraṁ pṛtanāṣaham.*

Indra, lord of vision and hero of a hundred great actions, bring us abundant and illustrious strength, courage and procreative energy by which we may fight out and win many battles of our life.

त्वं हि नः॑ पि॒ता व॑सो॒ त्वं मा॒ता श॑तक्रतो ब॒भूवि॑थ।
अधा॑ ते सु॒म्नमी॑महे॥ २॥

2. *Tvaṁ hi naḥ pitā vaso tvaṁ mātā śatakrato babhūvitha. Adhā te sumnamīmahe.*

O lord of infinite action, shelter home of the world and wealth of existence, you are our father, you our mother, and to you, we pray for love and peace, good will and grace.

त्वां शु॑ष्मिन्पुरुहूत वाज॒यन्त॒मुप॑ ब्रुवे शतक्रतो।
स नो॑ रास्व सु॒वीर्य॑म्॥ ३॥

3. *Tvāṁ śuṣminpuruhūta vājayantamupa bruve śatakrato. Sa no rāsva suvīryam.*

O lord of cosmic energy universally invoked, hero of infinite acts of kindness and creation, giver of sustenance and victory, we pray in silent sincerity of conscience, bring us and bless us with noble strength and vitality of body and mind and creativity of vision

and imagination.

Kanda 20/Sukta 109

Indra Devata, Gotama Rshi

स्वादोरित्था विषूवतो मध्वः पिबन्ति गौर्यः। या इन्द्रेण सयावरीर्वृष्णा मदन्ति शोभसे वस्वीरनु स्वराज्यम्॥ १॥

1. *Svādoritthā viṣūvato madhvaḥ pibanti gauryaḥ. Yā indreṇa sayāvarīrvṛṣṇā madanti śobhase vasvīranu svarājyam.*

The golden and brilliant people and forces of the land drink of the delicious, exciting and universal honey sweets of national pride and prestige, and they joyously celebrate their achievements in the company of generous and valorous Indra for the advancement of the honour and glory of the republic, in obedience to the demands and discipline of the freedom and self-government of the nation.

ता अस्य पृशनायुवः सोमं श्रीणन्ति पृश्नयः। प्रिया इन्द्रस्य धेनवो वज्रं हिन्वन्ति सायकं वस्वीरनु स्वराज्यम्॥ २॥

2. *Tā asya pṛśanāyuvaḥ somaṁ śrīṇanti pṛśnayaḥ. Priyā indrasya dhenavo vajraṁ hinvanti sāyakaṁ vasvīranu svarājyam.*

Those forces of Indra, the ruler, close together in contact and unison, of varied forms and colours, brilliant as sunrays and generous and productive as cows, who are dearest favourites of the ruler, create the soma of joy and national dignity. They hurl the missile of the thunderbolt upon the invader as loyal citizens of the land in accordance with the demands and discipline

of freedom and self-government.

ता अस्य नमसा सहः सपर्यन्ति प्रचेतसः । व्रतान्यस्य सश्चिरे पुरूणि पूर्वचित्तये वस्वीरनु स्वराज्यम् ॥ ३ ॥

3. *Tā asya namasā sahaḥ saparyanti pracetasaḥ. Vratānyasya saścire purūṇi pūrvacittaye vasvīranu svarājyam.*

Those forces, noble and intelligent, serve and augment the courage and power of this Indra with food, energy and armaments and, as citizens of the land, as a matter of duty to the freedom and discipline of the republic, they predictably join many dedicated projects and programmes of his in anticipation of success.

Kanda 20/Sukta 110

Indra Devata, Shrutakaksha or Sukaksha Rshi

इन्द्राय मद्वने सुतं परि ष्टोभन्तु नो गिरः ।
अर्कमर्चन्तु कारवः ॥ १ ॥

1. *Indrāya madvane sutaṁ pari ṣṭobhantu no giraḥ. Arkamarcantu kāravaḥ.*

Let all our voices of admiration flow and intensify the soma for the joy of Indra, and let the poets sing songs of adoration for him and celebrate his achievements.

यस्मिन्विश्वा अधि श्रियो रणन्ति सप्त संसदः ।
इन्द्रं सुते हवामहे ॥ २ ॥

2. *Yasminviśvā adhi śriyo raṇanti sapta saṁsadaḥ. Indraṁ sute havāmahe.*

In our soma yajna of life, in meditation, and in

the holy business of living, we invoke Indra, in whom all beauties and graces abide, whom all the seven seers in yajna adore, in whom all five senses, mind and intelligence subside absorbed, and under whom all the seven assemblies of the world unite, meet and act.

त्रिकद्रुकेषु चेतनं देवासो यज्ञमत्नत।
तमिद्वर्धन्तु नो गिरः ॥ ३ ॥

3. *Trikadrukeṣu cetanaṁ devāso yajñamatnata. Tamidvardhantu no giraḥ.*

In three modes of body, mind and soul, the devas, seven senses, the human consciousness and the noble yogis, concentrate on Indra, divine consciousness. In three regions of the universe, noble souls meditate on the universal consciousness of the divine Indra. Thus they perform the yajna of divinity in communion. May all our songs of adoration glorify that supreme consciousness, Indra.

Kanda 20/Sukta 111

Indra Devata, Parvata Rshi

यत्सोममिन्द्र विष्णवि यद्वा घ त्रित आप्त्ये।
यद्वा मरुत्सु मन्दसे समिन्दुभिः ॥ १ ॥

1. *Yatsomamindra viṣṇavi yadvā gha trita āptye. Yadvā marutsu mandase samindubhiḥ.*

Indra, the soma nectar which you infuse in the sun and in the three worlds of experience, i.e., earth, heaven and firmament and which you infuse in the winds and enjoy to the last drop, we pray for.

यद्वा॑ शक्र परा॒वति॑ समु॒द्रे अधि॒ मन्द॑से।
अ॒स्माक॒मित्सु॒ते र॑णा॒ समिन्दु॑भिः ॥ २ ॥

2. *Yadvā śakra parāvati samudre adhi mandase.*
Asmākamitsute raṇā samindubhiḥ.

And which, O lord of power, you infuse and energise in the far off sea and in this soma distilled by us and enjoy to the last drop, we pray for.

यद्वासि॑ सुन्व॒तो वृ॒धो यज॑मानस्य सत्पते।
उ॒क्थे वा॒ यस्य॒ रण्य॑सि॒ समिन्दु॑भिः ॥ ३ ॥

3. *Yadvāsi sunvato vṛdho yajamānasya satpate.*
Ukthe vā yasya raṇyasi samindubhiḥ.

And you, O lord protector of eternal truth, who lead the yajamana maker of soma to progress in his yajna and songs of adoration and enjoy the soma homage to the last drop, we pray for.

Kanda 20/Sukta 112

Indra Devata, Sukaksha Rshi

यद॒द्य कच्च॑ वृत्रहन्नु॒दगा॑ अ॒भि सू॑र्य।
सर्वं॒ तदि॑न्द्र ते॒ वशे॑ ॥ १ ॥

1. *Yadadya kacca vṛtrahannudagā abhi sūrya.*
Sarvaṁ tadindra te vaśe.

O sun, dispeller of darkness, whatever the aim and purpose for which you rise today, let that be, O Indra, lord ruler of the world, under your command and control.

यद्वा॑ प्रवृद्ध सत्पते॒ न म॑रा॒ इति॒ मन्य॑से।
उ॒तो तत्स॒त्यमित्तव॑ ॥ २ ॥

2. *Yadvā pravṛddha satpate na marā iti manyase. Uto tatsatyamittava.*

Indra, O mind, O soul, ever rising as the world expands, protector of truth and reality, if you believe and say in all faith that "I shall not die", then it shall be true, an inviolable reality.

ये सोमासः परावति ये अर्वावति सुन्विरे।
सर्वाँस्ताँ इन्द्र गच्छसि॥ ३॥

3. *Ye somāsaḥ parāvati ye arvāvati sunvire. Sarvāṁstāň indra gacchasi.*

Indra, O dynamic intelligence, protector of the knowledge of truth and reality, whatever somas of knowledge, culture and enlightenment are distilled either far away or close at hand, pray you move there to record and protect them for us.

Kanda 20/Sukta 113

Indra Devata, Bharga Rshi

उभयं शृणवच्च न इन्द्रो अर्वागिदं वचः।
सत्राच्या मघवा सोमपीतये धिया शविष्ठ आ गमत्॥ १॥

1. *Ubhayaṁ śṛṇavacca na indro arvagidaṁ vacaḥ. Satrācyā maghavā somapītaye dhiyā śaviṣṭha ā gamat.*

May Indra, lord omnipotent, master of the world's wealth and power, directly listen to our joint prayer for worldly and spiritual advancement with attentive ear and sympathetic understanding, and may the lord of supreme power come to protect and promote our yajnic programme and prayer and taste the pleasure

of success.

तं हि स्वराजं वृषभं तमोजसे धिषणे निष्टतक्षतुः।
उतोपमानां प्रथमो नि षीदसि सोमकामं हि ते मनः॥ २॥

2. *Taṁ hi svarājaṁ vṛṣabhaṁ tamojase dhiṣaṇe niṣṭatakṣatuḥ. Utopamānāṁ prathamo ni ṣīdasi somakāmaṁ hi te manaḥ.*

That self-ruled, self-refulgent, brave and generous human character and programme, that human republic, the heaven and earth vested with divine will and intelligence conceive, create and fashion forth for self-realisation of innate glory. O man, among similars and comparables, you stand the first and highest, and your mind is dedicated to the love of Soma, peace, pleasure and excellence of life.

Kanda 20/Sukta 114

Indra Devata, Saubhari Rshi

अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषा सनादसि।
युधेदापित्वमिच्छसे॥ १॥

1. *Abhrātṛvyo anā tvamanāpirindra januṣā sanādasi. Yudhedāpitvamicchase.*

Indra, lord of absolute might by nature, since birth of the universe, indeed for eternity, you are without a rival, need no leader, no friend and no comrade, but in the dynamics of human life you do want that the human should be your companion in and for his struggle for self-evolution and social progress.

नकीं रेवन्तं सख्याय विन्दसे पीयन्ति ते सुराश्वः।
यदा कृणोषि नदनुं समूहस्यादित्पितेव हूयसे॥ २॥

2. *Nakī revantaṁ sakhyāya vindase pīyanti te surāśvaḥ. Yadā kṛṇoṣi nadanuṁ samūhasyāditpiteva hūyase.*

You do not just care to choose the rich for companionship, if they are swollen with drink and pride and violate the rules of divine discipline. But when you attend to the poor and alter their fortune for the better, you are invoked like father with gratitude which the voice of thunder acknowledges and approves.

Kanda 20/Sukta 115

Indra Devata, Vatsa Rshi

अहमिद्धि पितुष्परि मेधामृतस्य जग्रभं।
अहं सूर्य इवाजनि ॥ १ ॥

1. *Ahamiddhi pituṣpari medhāmṛtasya jagrabha. Ahaṁ sūrya-ivājani.*

I have received from my father super intelligence of the universal mind and law, I have realised it too in the soul, and I feel reborn like the refulgent sun.

अहं प्रत्नेन मन्मना गिरः शुम्भामि कण्ववत्।
येनेन्द्रः शुष्मिमिद्दधे ॥ २ ॥

2. *Ahaṁ pratnena manmanā giraḥ śumbhāmi kaṇvavat. Yenendraḥ śuṣmamiddadhe.*

With the realisation of ancient and eternal knowledge I sanctify and adorn my words and voice in song like a wise sage, and by that, Indra, lord of light and power, vests me with strength and excellence.

ये त्वामिन्द्र न तुष्टुवुर्ऋषयो ये च तुष्टुवुः ।
ममेद्वर्धस्व सुष्टुतः ॥ ३ ॥

3. *Ye tvāmindra na tuṣṭuvur-ṛṣayo ye ca tuṣṭuvuḥ. Mamedvardhasva suṣṭutaḥ.*

There are men who do not adore you, and there are sages who adore you, (both ways you are acknowledged and adored by praise or protest). O lord thus adored by me and pleased, pray accept my adoration and let us rise.

Kanda 20/Sukta 116

Indra Devata, Medhyatithi Rshi

मा भूम निष्ट्या इवेन्द्र त्वदरणाइव ।
वनानि न प्रजहिता-न्यद्रिवो दुरोषासो अमन्महि ॥ १ ॥

1. *Mā bhūma niṣṭyā-ivendra tvadaraṇā-iva. Vanāni na prajahitānyadrivo duroṣāso amanmahi.*

Indra, lord almighty, maker and breaker of clouds and mountains, free from anger and fear we adore you and pray: Give us the grace that we may never be like the lowest of human species with nothing to be proud of, let us never be like the indifferent and the depressed, let us never be reduced to the state of forsaken thickets of dead wood.

अमन्महीदनाशवोऽनुग्रासश्च वृत्रहन् ।
सकृत्सु ते महता शूर राधसानु स्तोमं मुदीमहि ॥ २ ॥

2. *Amanmahīdanāśavo' nugrāsaśca vṛtrahan. Sakṛsu te mahatā śūra rādhasānu stomaṁ mudīmahi.*

Indra, omnipotent lord, destroyer of darkness and ignorance, we pray that, gently and at peace without anger or impatience, we always worship and meditate on you and, by virtue of your grandeur and glory, we should celebrate and exalt your honour and rejoice with exciting songs and yajnic sessions.

Kanda 20/Sukta 117

Indra Devata, Vasishtha Rshi

पिबा॒ सोम॑मिन्द्र॒ मन्द॑तु त्वा॒ यं ते॑ सु॒षाव॑ हर्य॒श्वाद्रिः॑।
सो॒तुर्बा॒हुभ्या॑ं सु॒यत॑ो॒ नार्वा॑॥ १॥

1. *Pibā somamindra mandatu tvā yaṁ te suṣāva haryaśvādriḥ. Soturbāhubhyāṁ suyato nārvā.*

Indra, lord ruler and controller of the dynamic forces of the world, drink this soma of ecstasy which, I am sure, would exhilarate you. The cloud, generative power of nature, has distilled it and showered on you. And just as a horse well controlled by the hands and reins of the driver moves to the right destination, so is this soma generated by the hands of the creator meant to exhort you to take the dominion to its destination.

यस्ते॒ मदो॒ युज्य॒श्चारु॒रस्ति॒ येन॑ वृ॒त्राणि॑ हर्यश्व॒ हंसि॑।
स त्वामि॑न्द्र प्रभूवसो ममत्तु॥ २॥

2. *Yaste mado yujyaścārurasti yena vṛtrāṇi haryaśva haṁsi. Sa tvāmindra prabhūvaso mamattu.*

That beauty and joy of the governance of your dominion which is agreeable, inspiring and worthy of support and participation, and by which joy, O controller of the dynamic forces of the people, you break the

negative forces of darkness, sin and crime, want and ignorance like the sun breaking dark clouds for showers, may that joy, O sovereign lord of power for settlement and prosperity, give you the real pleasure of creative governance and administration.

बोधा सु मे मघवन्वाचमेमां यां ते वसिष्ठो अर्चति प्रशस्तिम् ।
इमा ब्रह्म सधमादे जुषस्व ॥ ३ ॥

3. *Bodhā su me maghavanvācamemāṁ yāṁ te vasiṣṭho arcati praśastim. Imā brahma sadhamāde juṣasva.*

O lord of honour, power and magnificence, pray know well this voice of mine which the sage well settled at peace offers you in adoration of your glory. And accept, honour and apply these holy words of vision and wisdom in practice in the assembly house of the wise for governance and administration.

Kanda 20/Sukta 118

Indra Devata, Bharga (1-2), Medhyatithi (3-4) Rshi

शग्ध्यू३षु शचीपत इन्द्र विश्वाभिरूतिभिः ।
भगं न हि त्वा यशसं वसुविदमनु शूर चरामसि ॥ १ ॥

1. *Śagdhyūṣu śacīpata indra viśvābhirūtibhiḥ. Bhagaṁ na hi tvā yaśasaṁ vasuvidamanu śūra carāmasi.*

Indra, lord of omnipotent action and infinitely various victories, with all powers, protections and inspirations, strengthen and energise us for excellent works without delay. As you are the very honour, splendour and treasure-home of the universe, O potent

and heroic lord, we live in pursuit of your glory to justify our existence and win our destiny.

पौरो अश्वस्य पुरुकृद्गवामस्युत्सो देव हिरण्ययः।
नकिर्हि दानं परिमर्धिषत्त्वे यद्यद्यामि तदा भर॥ २॥

2. *Pauro aśvasya purukṛdgavāmasyutso deva hiraṇyayaḥ. Nakirhi dānaṁ parimardhiṣattve yadyadyāmi tadā bhara.*

You are the sole One omnipresent citizen of the universe, creator of all lands, cows, lights and knowledges of the world, maker of the motions, ambitions, advancements and achievements of nature and humanity, fountain head of universal joy, and golden refulgent generous lord supreme. No one can ever impair or obstruct your gifts to humanity. O lord, I pray, bring us whatever we need and ask for.

इन्द्रमिद्देवतातय इन्द्रं प्रयत्यध्वरे।
इन्द्रं समीके वनिनो हवामहे इन्द्रं धनस्य सातये॥ ३॥

3. *Indramiddevatātaya indraṁ prayatyadhvare. Indraṁ samīke vanino havāmaha indraṁ dhanasya sātaye.*

We invoke Indra for our programmes of natural and environmental development. We invite Indra when the yajna of development is inaugurated. Lovers and admirers dedicated to him, we pray for his grace in our struggles of life, and we solicit his favour and guidance for the achievement of wealth, honour and excellence.

इन्द्रो मह्ना रोदसी पप्रथच्छव इन्द्रः सूर्यमरोचयत्।
इन्द्रे ह विश्वा भुवनानि येमिर इन्द्रे सुवानास इन्दवः॥ ४॥

4. *Indro mahnā rodasī paprathacchava indraḥ sūryamarocayat. Indreha viśvā bhuvanāni yemira indre suvānāsa indavaḥ.*

Indra, by the power and abundance of his omnipotence, expands and pervades heaven and earth. Indra gives the radiance of light to the sun. All regions of the universe and her children are sustained in life and order in Indra, and in the infinite power, presence and abundance of Indra flow all liquid energies of life's evolution to their perfection and fulfilment.

Kanda 20/Sukta 119

Indra Devata, Ayu (1), Shrushtigu (2) Rshi

अस्ताव्यि मन्म पूर्व्यं ब्रह्मेन्द्राय वोचत।
पूर्वीर्ऋतस्य बृहतीरनूषत स्तोतुर्मेधा असृक्षत॥ १॥

1. *Astāvi manma pūrvyaṁ brahmendrāya vocata. Pūrvīr-ṛtasya bṛhatīranūṣata stoturmedhā asṛkṣata.*

Eternal and adorable song of divine praise has been presented. Chant that for Indra, the divine soul. Sing the grand old hymns of divine law and glorify the Lord. Inspire and augment the mind and soul of the celebrant.

तुरण्यवो मधुमन्तं घृतश्चुतं विप्रासो अर्कमानृचुः।
अस्मे रयिः पप्रथे वृष्ण्यं शवोऽस्मे सुवानास इन्दवः॥ २॥

2. *Turaṇyavo madhumantaṁ ghṛtaścutaṁ viprāso arkamānṛcuḥ. Asme rayiḥ paprathe vṛṣṇyaṁ śavo' sme suvānāsa indavaḥ.*

Dynamic scholars and vibrant sages offer to Indra the song of adoration replete with honey sweets and liquid power of exhortation. Let the beauty and prosperity of life increase among us, let generous and virile strength and vitality grow, and let streams of inspiring soma flow.

Kanda 20/Sukta 120

Indra Devata, Devatithi Rshi

यदिन्द्र प्रागपागुदङ् न्य ङ्ग्वा हूयसे नृभिः।
सिमा पुरू नृषूतो अस्यानवेऽसि प्रशर्ध तुर्वशे॥ १॥

1. *Yadindra prāgapāgudaṅ nya gvā hūyase nṛbhiḥ.*
Simā purū nṛṣūto asyānave' si praśardha turvaśe.

Indra, illustrious lord of the world, ruler and commander of human forces, karmayogi, when you are invoked by people anywhere east or west, north or south, up or down, then, O lord of excellence, you feel highly impelled by those many and come and act as the destroyer of many evils for the people of reverence and exceptional strength.

यद्वा रुमे रुशमे श्यावके कृप इन्द्र मादयसे सचा।
कण्वासस्त्वा ब्रह्मभि स्तोमवाहस इन्द्रा यच्छन्त्या गहि॥ २॥

2. *Yadvā rume ruśame śyāvake kṛpa indra mādayase sacā. Kaṇvāsastvā brahmabhi stomavāhasa indrā yacchantyā gahi.*

And since, O lord Indra, you go to the celebrants, illustrious, child-like innocent and the humble and kind alike, sit with them, socialise and enjoy, so the dedicated admirers and learned men of vision and wisdom offer

homage and reverence, exalt you with sacred hymns and say : Come, O lord, and accept our tributes and homage.

Kanda 20/Sukta 121

Indra Devata, Vasishtha Rshi

अभि त्वा शूर नोनुमोऽ दुग्धाइव धेनवः ।
ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः ॥ १ ॥

1. *Abhi tvā śūra nonumo'dughdā-iva dhenavaḥ. Īśānamasya jagataḥ svardṛśamīśānamindra tasthuṣaḥ.*

O lord almighty, we adore you and wait for your blessings as lowing cows not yet milked wait for the master. Indra, lord of glory, you are ruler of the moving world and you are ruler of the unmoving world and your vision is bliss.

न त्वावाँ अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते ।
अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यन्तस्त्वा हवामहे ॥ २ ॥

2. *Na tvāvāň anyo divyo na pārthivo na jāto na janiṣyate. Aśvāyanto maghavannindra vājino gavyantastvā havāmahe.*

There is none other like you, neither heavenly nor earthly, neither born nor yet to be born. O lord of power and glory, we invoke you and pray for veteran scholars, dynamic scientists and technologists and the light of the divine Word of knowledge.

Kanda 20/Sukta 122

Indra Devata, Shunahshepa Rshi

रे॒वतीॅर्नः सध॒माद॒ इन्द्रे॑ सन्तु तुवि॒वाॅजाः ।
क्षु॒मन्तो॒ याभि॒र्मदे॑म ॥ १ ॥

1. *Revatīrnaḥ sadhamāda indre santu tuvivājāḥ. Kṣumanto yābhirmadema.*

May our people, wives and children be rich in wealth, knowledge and grace of culture, so that we, abundant and prosperous, may rejoice with them and live with them in happy homes in a state of honour and glory.

आ घ॒ त्वाऽवा॒न्त्मना॒प्त स्तो॒तृभ्यो॑ धृष्णवि॒या॒नः ।
ऋ॒णोरक्षं॒ न च॒क्र्यो ऽः ॥ २ ॥

2. *Ā gha tvāvāntmanāpta stotṛbhyo dhṛṣṇaviyā-naḥ. Ṛṇorakṣaṁ na cakryoḥ.*

Lord of inviolable might, yourself your own definition, omniscient, instantly comprehending all that moves, you manifest your presence to the vision of your celebrants just as the one axle of two chariot wheels (moving, caring yet unmoved).

आ यद्दुवः॑ शतक्र॒तवा कामं॑ जरितॄ॒णाम् ।
ऋ॒णोरक्षं॒ न शची॑भिः ॥ ३ ॥

3. *Ā yadduvaḥ śatakratavā kāmaṁ jaritṝṇām. Ṛṇorakṣaṁ na śacībhiḥ.*

Lord of a hundred blissful acts of the yajna of creation, who by the prayers and pious actions of the celebrants come into their vision and experience like

the axis of a wheel, you fulfill their love and desire wholly and entirely.

Kanda 20/Sukta 123

Surya Devata, Kutsa Rshi

तत्सूर्यस्य देवत्वं तन्महित्वं मध्या कर्तोर्वितंतं सं जभार।
यदेदयुक्त हरितः सधस्थादाद्रात्री वासस्तनुते सिमस्मै॥ १॥

1. *Tatsūryasya devatvaṁ tanmahitvaṁ madhyā kartorvitataṁ saṁ jabhāra. Yadedayukta haritaḥ sadhasthādādrātrī vāsastanute simasmai.*

That Lord of the universe, Omnipotent Light of creation, is the Sun, Savita, who holds and sustains the light and grandeur of the sun pervading in the world of action. And it is He who withdraws and folds up the same divinity and grandeur of the sun. And when the Lord withdraws the light of the sun, then the Night of Pralaya absorbs everything of existence into her fold of darkness. (This is the story of the eternal round of evolution and involution of the universe.)

When the sun, in the daily round of day-light and darkness at night, collects the rays of light from down below then the night spreads her cover of darkness over all. (This is the story of the daily round of the day-night cycle.)

तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्योरुपस्थे।
अनन्तमन्यद्रुशदस्य पाजः कृष्णमन्यद्धरितः सं भरन्ति॥ २॥

2. *Tanmitrasya varuṇasyābhicakṣe sūryo rūpaṁ kṛṇute dyorupasthe. Anantamanyadruśadasya pājaḥ kṛṣṇamanyaddharitaḥ saṁ bharanti.*

The Eternal Lord, in order that Mitra and Varuna, day and night, be seen, creates light and shade and form. And so, the sun, which is light incarnate, in the close space of heaven, shows the forms of things. Endless, different and blazing is its power of one sort, while the shade of darkness is another, which the rays of the sun bear in the quarters of space.

Kanda 20/Sukta 124

Indra Devata, Vamadeva (1-3), Bhuvana (4-6) Rshi

कया नश्चित्र आ भुवदूती सदावृधः सखा।
कया शचिष्ठया वृता ॥ १ ॥

1. *Kayā naścitra ā bhuvadūtī sadāvṛdhaḥ sakhā.*
Kayā śaciṣṭhayā vṛtā.

When would the Lord, sublime and wondrous, ever greater, ever friendly, shine in our consciousness and bless us? With what gifts of protection and promotion? What highest favour of our choice? What order of grace?

कस्त्वा सत्यो मदानां मंहिष्ठो मत्सदन्धसः।
दृढा चिदारुजे वसु ॥ २ ॥

2. *Kastvā satyo madānāṁ maṁhiṣṭho matsadandhasaḥ. Dṛḍhā cidāruje vasu.*

What is the truest and highest of joys and foods for body, mind and soul that may please you? What wealth and value of life to help you break through the limitations and settle on the rock-bed foundation of permanence?

अभी षु णः सखीनामविता जरितॄणाम्।
शतं भवास्यूतिभिः ॥ ३ ॥

3. *Abhī ṣu ṇaḥ sakhīnāmavitā jaritṝṇām.*
Śataṁ bhavāsyūtibhiḥ.

Friend of friends and protector of celebrants you are, come and bless us too with a hundred modes of protection and advancement. Be ours, O lord!

इमा नु कं भुवना सीषधामेन्द्रश्च विश्वे च देवाः। यज्ञं च नस्तन्वं च प्रजां चादित्यैरिन्द्रः सह चीक्लृपाति ॥ ४ ॥

4. *Imā nu kaṁ bhuvanā sīṣadhāmendraśca viśve ca devāḥ. Yajñaṁ ca nastanvaṁ ca prajāṁ cādityairindraḥ saha cīklṛpāti.*

Let us proceed and win our goals across these regions of the world and let all divine forces of nature and nobilities of humanity be favourable to us.

Indra, the sun, the wind, and electric energy of the firmament with all year's phases of the sun supports, strengthens and promotes our yajna, our body's health and our future generations.

आदित्यैरिन्द्रः सगणो मरुद्भिरस्माकं भूत्वविता तनूनाम्।
हत्वाय देवा असुरान्यदायन्देवा देवत्वमभिरक्षमाणाः ॥ ५ ॥

5. *Ādityairindraḥ sagaṇo marudbhirasmākaṁ bhūtvavitā tanūnām. Hatvāya devā asurānyadāyandevā devatvamabhirakṣamāṇāḥ.*

May Indra, ruling powers of the world, with all natural and human forces, winds and stormy troops, across the suns phases over the year be the protector and promoter of our health of body and social

organizations. Divine forces of nature and nobilities of humanity attain to their divine positivity when they come together to preserve, protect and promote the forces of creativity and destroy the demonic forces of negativity and destruction.

प्रत्यञ्चमर्कमनयञ्छचीभिरादित्स्वधामिषिरां पर्यपश्यन्।
अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥ ६ ॥

6. *Pratyañcamarkamanayañchacībhirāditsvadhāmiṣirāṁ paryapaśyan. Ayā vājaṁ devahitaṁ sanema madema śatahimāḥ suvīrāḥ.*

When the divinities and nobilities of nature offer their yajnic homage at their best to Indra, then they see and experience divine inspiration and vigour descending on them from Divinity through nature to humanity. Thus may we too offer adoration and seek to share divine favour and inspiration fit for dedicated humanity and live a full happy hundred years blest with noble and heroic generations of progeny.

Kanda 20/Sukta 125

Indra (1-3, 6-7), Ashvinau (4-5) Devata, Sukirti Rshi

अपेन्द्र प्राचो मघवन्नमित्रानपापाचो अभिभूते नुदस्व।
अपोदीचो अप शूराधराच उरौ यथा तव शर्मन्मदेम ॥ १ ॥

1. *Apendra prāco maghavannamitrānapāpāco abhibhūte nudasva. Apodīco apa śūrādharāca urau yathā tava śarman madema.*

Indra, all powerful ruler of the world, subduer of all enemies of the world, drive off all enemies that stand in front, who attack from behind, who arise from below, and all those who descend from above so that

we may live in peace with joy without fear in your vast territory.

कुविदङ्ग यवमन्तो यवं चिद्यथा दान्त्यनुपूर्वं वियूय। इहेहैषां कृणुहि भोजनानि ये बर्हिषो नमोवृक्तिं न जग्मुः ॥ २ ॥

2. *Kuvidaṅga yavamanto yavaṁ cidyathā dāntya-nupūrvaṁ viyūya. Ihehaiṣāṁ kṛṇuhi bhojanāni ye barhiṣo namovṛktiṁ na jagmuḥ.*

Well then, just as master farmers of grain harvest the crop in order and separate the grain from the chaff, so, dear lord, here, there, everywhere, in order, create and provide food and sustenance for those who never neglect yajnic offerings but bear the holy grass and bring homage to the vedi.

नहि स्थूर्यृतुथा यातमस्ति नोत श्रवो विविदे संगमेषु। गव्यन्त इन्द्रं सख्याय विप्रा अश्वायन्तो वृषणं वाजयन्तः ॥ ३ ॥

3. *Nahi sthūryṛtuthā yātamasti nota śravo vivide saṁgameṣu. Gavyanta indraṁ sakhyāya viprā aśvāyanto vṛṣaṇaṁ vājayantaḥ.*

A one horse cart never reaches the destination on time according to season and purpose, nor, in battle, supplies are received on time without the favour of Indra. Therefore nobles and sages well desirous of cows and horses, seeking success and victory, pray for the favour and friendship of the generous and virile Indra.

युवं सुरामंमश्विना नमुचावासुरे सचा।
विपिपाना शुभस्पती इन्द्रं कर्मस्वावतम् ॥ ४ ॥

4. *Yuvaṁ surāmamaśvinā namucāvāsure sacā. Vipipānā śubhaspatī indraṁ karmasvāvatam.*

O Ashvins, complementary powers of humanity, men and women, scholars and teachers, masters and protectors of the good, valuable and auspicious, well enjoying the soma taste of life together, help and assist Indra, ruler of life in the world, in the struggles of life and society against the demonic forces of want, violence and meanness.

पुत्रमिव पितरावश्विनोभेन्द्रावथुः काव्यैर्दंसनाभिः । यत्सुरामं व्यपिबः शचीभिः सरस्वती त्वा मघवन्नभिष्णक् ॥ ५ ॥

5. *Putramiva pitarāvaśvinobhendrāvathuḥ kāvyair-daṁsanābhiḥ. Yatsurāmaṁ vyapibaḥ sacībhiḥ sarasvatī tvā maghavannabhiṣṇak.*

As parents support the child with all their power and potential, so O lord of power and glory, Indra, let the Ashvins, complementary powers of nature and society, men and women, scholars and scientists, leaders and followers, all support you with words of adoration and actions of profuse generosity when you defend the nation with bold actions and enjoy the peace, prosperity and power of the order, and may Sarasvati, divine intelligence, support and guide you.

इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृडीको भवतु विश्ववेदाः । बाधतां द्वेषो अभयं नः कृणोतु सुवीर्यस्य पतयः स्याम ॥ ६ ॥

6. *Indraḥ sutrāmā svavāň avobhiḥ sumṛḍīko bhavatu viśvavedāḥ. Bādhatāṁ dveṣo abhayaṁ naḥ kṛṇotu suvīryasya patayaḥ syāma.*

May Indra, self-potent, saviour protector and promoter, master of all wealth, power and glory of the world, be gracious to us by his support and protection

for peace and security. May he ward off and drive away hate and enmity, grant freedom from fear, so that we too may be masters and protectors of noble strength and heroic splendour.

स सुत्रामा स्ववाँ इन्द्रो अस्मदाराच्चिद् द्वेषः सनुतर्युयोतु।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥ ७ ॥

7. *Sa sutrāmā svavāň indro asmadārāccid dveṣaḥ sanutaryuyotu. Tasya vayaṁ sumatau yajñiyasyāpi bhadre saumanase syāma.*

We pray may we ever abide in the good will and loving kindness of adorable Indra. May he, self-refulgent, self-potent, saviour protector, keep off from us and drive away for all time elements of hate and enmity far and near, all.

Kanda 20/Sukta 126

Indra Devata, Vrshakapi and Indrani Rshis

वि हि सोतोरसृक्षत नेन्द्रं देवममंसत। यत्रामदद् वृषाकपिर्यः पुष्टेषु मत्सखा विश्वस्मादिन्द्र उत्तरः ॥ १ ॥

1. *Vi hi sotorasṛkṣata nendraṁ devamamaṁsata. Yatrāmadad vṛṣākapiraryaḥ puṣṭeṣu matsakhā viśvasmādindra uttaraḥ.*

The creatures having been created flowed forth, streamed too far and strayed from acknowledgement of the creator Indra, where Vrshapkapi, the human soul, jivatma, top master among the created, rejoiced among them.

My friend and favourite, Indra, great and generous, is supreme over the whole creation, says

Prakrti, the mother consort.

परा॒ हीन्द्र॒ धाव॑सि वृषाक॑पेरति॒ व्यथिः॑। नो अ॑ह॒ प्र विं॑दस्य॒न्यत्र॒ सोम॑पीतये॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ २ ॥

2. *Parā hīndra dhāvasi vṛṣākaperati vyathiḥ. No aha pra vindasyanyatra somapītaye viśvasmādindra uttaraḥ.*

Indra, far too far you move from Vrshakapi who feels too sorrow stricken. O jivatma you would not find anywhere else other than Indra's presence to enjoy the soma joy of life... Indra is supreme over all.

किम॒यं त्वां वृषाक॑पिश्च॒कार॒ हरि॑तो मृ॒गः। यस्मा॑ इर॒स्यसीदु॒ न्व१॑र्यो वा॑ पुष्टि॒मद्वसु॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ३ ॥

3. *Kimayaṁ tvāṁ vṛṣākapiścakāra harito mṛgaḥ. Yasmā irasyasīdu nvaryo vā puṣṭimadvasu viśvasmādindra uttaraḥ.*

What has this Vrshakapi done to you, this golden green natural, who needs initiation but who is the top master spirit of the created, toward whom you show so much resentment?

Indra is supreme over the whole creation.

यमि॒मं त्वं वृषाक॑पिं प्रि॒यमि॑न्द्रा॒भिर॑क्षसि। श्वा न्व॑स्य॒ जम्भि॑ष॒दपि॒ कर्णे॑ वरा॒हयु॒र्विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ४ ॥

4. *Yamimaṁ tvaṁ vṛṣākapiṁ priyamindrābhirakṣasi. Śvā nvasya jambhiṣadapi karṇe varāhayurviśvasmādindra uttaraḥ.*

Indra, your darling Vrshakapi whom you protect and favour so much falls a victim to greed which crushes

him in its jaws as a hound seizes a boar by the ear.

Indra is supreme over the whole creation.

प्रि॒या त॒ष्टानि॑ मे क॒पिर्व्यक्ता॒ व्य॑ दूदुषत्। शिरो॒ न्व॑स्य राविषं॒ न सु॒गं दु॒ष्कृते॑ भुव॒ं विश्वस्मा॒दिन्द्र॒ उत्त॑रः ॥ ५ ॥

5. *Priyā taṣṭāni me kapirvyaktā vya dūduṣat. Śiro nvasya rāviṣaṁ na sugaṁ duṣkṛte bhuvaṁ viśvasmādindra uttaraḥ.*

And all my dear forms of existence wrought into beauteous being, he pollutes. I would rather push his head down, I would not be good and never allow him anything too easily for this sinner.

Indra is supreme over all the world.

न मत्स्त्री सु॑भ॒सत्त॑रा॒ न सु॒याशु॑तरा भुवत्। न मत्प्रति॑च्यवीयसी॒ न सक्थ्युद्यमीयसी॒ विश्वस्मा॒दिन्द्र॒ उत्त॑रः ॥ ६ ॥

6. *Na matstrī subhasattarā na suyāśutarā bhuvat. Na matpraticyavīyasī na sakthyudyamīyasī viśvasmādindra uttaraḥ.*

There is no other creative consort of Indra other than Prakrti, no female more charming, more agreeable, more pliant, more responsive, more attractive and more elevating, none other than me.

Indra is supreme over all the world.

उ॒वे अ॑म्ब सुलाभिके॒ यथे॑वा॒ङ्ग भ॑वि॒ष्यति॑। भ॒सन्मे॑ अम्ब॒ सक्थि॑ मे॒ शिरो॑ मे॒ वीव॑ हृष्यति॒ वि॑श्वस्मा॒दिन्द्र॒ उत्त॑रः ॥ ७ ॥

7. *Uve amba sulābhike yathevāṅga bhaviṣyati. Bhasanme amba sakthi me śiro me vīva hṛṣyati viśvasmādindra uttaraḥ.*

Mother Nature, Prakrti, blessed and blissful fertility and giver of virility, whatever is to be shall be. My breast, my loins, my head all vibrate with energy, your gift. Indra is supreme over all.

किं सु॑बाहो स्वङ्गुरे॒ पृथु॑ष्टो॒ पृथु॑जाघने। किं शू॑रपत्नि॒ नस्त्वम॒भ्य॑मीषि वृ॒षाक॑पिं॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ८ ॥

8. *Kiṁ subāho svaṅgure pṛthuṣṭo pṛthujāghane. Kiṁ śūrapatni nastvamabhya mīṣi vṛṣākapiṁ viśvasmādindra uttaraḥ.*

O lady of lovely arms and nimble fingers, wavy hair and ample zone, divine consort of omnipotence, why do you arraign Vrshakapi, why blame jivatma?

Indra is supreme over all.

अ॒वीरा॑मिव॒ मामु॒यं श॒रारु॑रु॒भि म॑न्यते। उ॒ताहम॑स्मि वी॒रिणीन्द्र॑पत्नी म॒रुत्स॑खा॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ ९ ॥

9. *Avīrāmiva māmayaṁ śarārurabhi manyate. Utāhamasmi vīriṇīndrapatnī marutsakhā viśvasmādindra uttaraḥ.*

This naughty thinks of me as naught, bereft of the brave, while I am blest with heroes, and I am the creative consort of Indra and friend of the Maruts, stormy troops of the winds of nature.

Indra is supreme over all.

सं॒होत्रं स्म॑ पु॒रा नारी॒ सम॑नं॒ वाव॑ गच्छति। वे॒धा ऋ॒तस्य॑ वी॒रिणीन्द्र॑पत्नी महीयते॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः ॥ १० ॥

10. *Saṁhotraṁ sma purā nārī samanaṁ vāva gacchati. Vedhā ṛtasya vīriṇīndrapatnī mahīyate viśvasmādindra uttaraḥ.*

The creative force in original time receives the cosmic seed and stirs into action for the dynamics of creative evolution. For this very reason, Prakrti, impregnated with the cosmic seed, is exalted as the consort of Indra, mother of the universal brave, controller of the laws of existence.

Indra is supreme over all.

इन्द्राणीमासु नारिषु सुभगामहमश्रवम्। नह्य स्या अपरं चन जरसा मरते पतिर्विश्वस्मादिन्द्र उत्तरः ॥ ११ ॥

11. *Indrāṇīmāsu nāriṣu subhagāmahamaśravam. Nahyasyā aparaṁ cana jarasā marate patirviśvasmādindra uttaraḥ.*

So have I heard of Indrani among the creative dames as the mother of glory. Never shall her lord, Indra, ever die of old age like others, men of mortal nature. Indra is supreme over all.

नाहमिन्द्राणि रारण सख्युर्वृषाकपेर्ऋते। यस्येदमप्यं हविः प्रियं देवेषु गच्छति विश्वस्मादिन्द्र उत्तरः ॥ १२ ॥

12. *Nāhamindrāṇi rāraṇa sakhyurvṛṣākaper-ṛte. Yasyedamapyaṁ haviḥ priyaṁ deveṣu gacchati viśvasmādindra uttaraḥ.*

O divine consort, Indrani, I never enjoy the play of existence without my friend and companion, Vrshakapi, generous playful humanity, since the havi given by him and given for nature and humanity goes up and reaches the divinities which I share.

Indra is supreme over all.

वृषाकपायि रेवति सुपुत्र आदु सुस्नुषे। घसत्त इन्द्र उक्षणः प्रियं काचित्करं हविर्विश्वस्मादिन्द्र उत्तरः ॥ १३ ॥

13. *Vṛṣākapāyi revati suputra ādu susnuṣe. Ghasatta indra ukṣaṇaḥ priyaṁ kācitkaraṁ havirviśvasmādindra uttaraḥ.*

O Vrshakapayi, mother Prakrti, provider of living beings, opulent and abundant power, mother of noble children and giver of joy and bliss, mother fertility, Indra would ultimately take over and consume whatever dear, creative and inspiring havi you would offer here in the created world.

Indra is supreme over all the world.

उक्ष्णो हि मे पञ्चदश साकं पचन्ति विंशतिम्। उताहमद्मि पीव इदुभा कुक्षी पृणन्ति मे विश्वस्मादिन्द्र उत्तरः ॥ १४ ॥

14. *Ukṣṇo hi me pañcadaśa sākaṁ pacanti viṁśatim. Utāhamadmi pīva idubhā kukṣī pṛṇanti me viśvasmādindra uttaraḥ.*

Natural powers of creative mother Prakrti ripen, mature and give up fifteen evolutionary forms of matter, energy and mind with twenty parts of the biological systems which I swallow at the completion of the existential cycle and I feel satisfied with the involutionary consumption of the Rtam and Satyam modes of existence. Indra is supreme over all.

वृषभो न तिग्मशृङ्गोऽन्तर्यूथेषु रोरुवत्। मन्थस्त इन्द्र शं हृदे यं ते सुनोति भावयुर्विश्वस्मादिन्द्र उत्तरः ॥ १५ ॥

15. *Vṛṣabho na tigmaśṛṅgo'ntaryūtheṣu roruvat. Manthasta indra śaṁ hṛde yaṁ te sunoti bhāvayurviśvasmādindra uttaraḥ.*

Indra, just as a sharp horned bull bellows and

lords over the herds of cattle with pride, so may the joyous process of the creative cycle which the dedicated celebrant and loving Prakrti enacts for you give you satisfaction and joy at heart as lord and master of the world.

Indra is supreme over all.

न सेशे यस्य रम्बतेऽन्तरा सक्थ्या कपृत्। सेदीशे यस्य रोमशं निषेदुषो विजृम्भते विश्वस्मादिन्द्र उत्तरः ॥ १६ ॥

16. *Na seśe yasya rambate'ntarā sakthyā'kapṛt. Sedīśe yasya romaśaṁ niṣeduṣo vijṛmbhate viśvasmādindra uttaraḥ.*

That person does not rule over the self whose hedonic mind roams and rambles around among objects of sensual pleasure. That person rules as master of the self whose radiant mind in a state of peace and freedom blossoms and expands in spiritual wakefulness. Indra is supreme over all.

न सेशे यस्य रोमशं निषेदुषो विजृम्भते। सेदीशे यस्य रम्बतेऽन्तरा सक्थ्या कपृद्विश्वस्मादिन्द्र उत्तरः ॥ १७ ॥

17. *Na seśe yasya romaśaṁ niṣeduṣo vijṛmbhate. Sedīśe yasya rambate'ntarā sakthyā kapṛdviśvasmādindra uttaraḥ.*

That person whose radiant mind in a state of peace and freedom blossoms and expands in spiritual wakefulness does not rule the world of Prakrti. The master that rules the world of Prakrti is the power whose ecstatic presence in peace and sovereignty pervades in and over space and time. Indra is supreme over all.

अयमिन्द्र वृषाकपिः परस्वन्तं हतं विदत्। असिं सूनां नवं चरुमादेधस्यान आचितं विश्वस्मादिन्द्र उत्तरः ॥ १८ ॥

18. *Ayamindra vṛṣākapiḥ parasvantaṁ hataṁ vidat. Asiṁ sūnāṁ navaṁ carumādedhasyāna ācitaṁ viśvasmādindra uttaraḥ.*

Indra, lord omnipresent and omnipotent, let this Vrshakapi, lover of joyous showers and shaker of thoughts of evil, know and realise that the duality between the self and the super self is ended. Then he will attain the soul inspiring pranic energy, creative intelligence, new spirit of yajnic performance and full achievement of the saving light of divinity.

Indra is supreme over all the world.

अयमेमि विचाकशद्विचिन्वन्दासमार्यम्। पिबामि पाकसुत्वनोऽभि धीरमचाकशं विश्वस्मादिन्द्र उत्तरः ॥ १९ ॥

19. *Ayamemi vicākaśādvicinvandāsamāryam. Pibāmi pākasutvano'bhi dhīramacākaśaṁ viśvasmādindra uttaraḥ.*

Perceiving the light of knowledge, building up my score of yajnic action, I come to the omnificent vibrant presence of divinity, and I drink of the nectar of the light and life of purity, eternity and direct realisation of divine communion. Indra is greater than the world of existence.

धन्व च यत्कृन्तत्रं च कति स्वित्ता वि योजना। नेदीयसो वृषाकपेऽस्तमेहि गृहाँ उप विश्वस्मादिन्द्र उत्तरः ॥ २० ॥

20. *Dhanva ca yatkṛntatraṁ ca kati svittā vi yojanā. Nedīyaso vṛṣākape'stamehi gṛhāň upa viśvasmādindra uttaraḥ.*

The desert land, the dead-wood or the dark abyss, whatever, wherever, howsoever many they be, they must be given up. Come closer to your own homes, shelter of the closest divinity. Indra is supreme over all the world.

पुनरेहि वृषाकपे सुविता कल्पयावहै। य एष स्वप्नंशनोऽ-स्तमेषि पथा पुनर्विश्वस्मादिन्द्र उत्तरः ॥ २१ ॥

21. *Punarehi vṛṣākape suvitā kalpayāvahai. Ya eṣa svapnanaṁśano'stameṣi pathā punarviśvasmādindra uttaraḥ.*

O Vrshakapi, come again and both of us would create good things for your peace and comfort in well being. Thus destroying the state of dream and sleep, this lover of showers and breeze, Vrshakapi, comes home by the paths of existence and piety again and again. Indra is supreme over all the world.

यदुदञ्चो वृषाकपे गृहमिन्द्राजगन्तन। क्वऽस्य पुल्वघो मृगः कमगं जनयोपनो विश्वस्मादिन्द्र उत्तरः ॥ २२ ॥

22. *Yadudañco vṛṣakape gṛhamindrājagantana. Kvasya pulvagho mṛgaḥ kamagaṁ janayopano viśvasmādindra uttaraḥ.*

O Vrshakapi, O Indra, when the higher souls come rising to the state of peace in the divine home, then where does the sinner, the vexatious and the seeker roaming around go, to what state of life?

Great is Indra, supreme over all the world.

पर्शुर्ह नाम मानवी साकं ससूव विंशतिम्। भद्रं भल त्यस्या अभूद्यस्या उदरमामयद्विश्वस्मादिन्द्र उत्तरः ॥ २३ ॥

23. *Parśurha nāma mānavī sākaṁ sasūva viṁśatim. Bhadraṁ bhala tyasyā abhūdyasyā udaramāma-yadviśvasmādindra uttaraḥ.*

The creative and catalytic power of omniscient Indra, universal mother, together creates twenty varying modes of matter, energy and thought for physical, biological and intelligent forms of existence. O noble soul, blessed be the mother who suffers the travail to bear the transmigrant soul on way to earthly pleasure and pain and then the bliss divine. Great is Indra, greater than all, supreme over all the world.

Kanda 20/Sukta 127 (Indra)

(Khila/ Kuntapa Suktas from 127 to 136)

इ॒दं जना॒ उप॑ श्रुत॒ नरा॒शंस॒ स्तवि॑ष्यते।
ष॒ष्टिं स॒हस्रा॑ नव॒तिं च॑ कौरम॒ आ रु॒शमे॑षु दद्महे॥ १॥

1. *Idaṁ janā upa śruta narāśaṁsa staviṣyate. Ṣaṣṭiṁ sahasrā navatiṁ ca kaurama ā ruśameṣu dad-mahe.*

Listen ye all carefully this: The man of virtue worthy of praise and adoration is going to be celebrated. O man of power and joy on earth, from among those who have given up hate and violence and ward off anger and fear, we select and accept sixty thousand and ninety (virtues).

(The mantra is highly mystical: 'Sixty thousand and ninety is interpreted as virtues and as divine gifts, and also as defenders of peace.)

उ॒ष्ट्रा यस्य॑ प्रवा॒हणो॑ व॒धूम॑न्तो द्वि॒र्दश॑।
व॒र्ष्मा रथ॑स्य॒ नि जि॑ही॒डते दि॒व ई॒षमा॑णा उप॒स्पृशः॥ २॥

2. *Uṣṭrā yasya pravāhaṇo vadhūmanto dvirdaśa. Varṣmā rathasya ni jihīḍate diva īṣamāṇā upaspṛśaḥ.*

Here is the adorable man ruler, the leading light, whose grand chariot, twenty virile bulls draw and the radiating rays of the sun touch, energise and bless with light and beauty.

(Another, mystic, interpretation is given by professor Vishvanath Vidyalankar: Here is the yogi whose body system, twenty perceptive and volitional senses and pranas energise and move just as the radiant rays of the sun keep the heaven and earth radiant and inspiring.)

एष इषाय मामहे शतं निष्कान्दश स्रजः।
त्रीणि शतान्यर्वतां सहस्रा दश गोनाम्॥ ३॥

3. *Eṣa iṣāya māmahe śataṁ niṣkāndaśa srajaḥ. Trīṇi śatānyarvatāṁ sahasrā daśa gonām.*

We honour this ruling light of wisdom, vision and grandeur for his support and celebration, and offer him a hundred gold coins, ten garlands, three hundred horses and ten thousand cows.

वच्यस्व रेभ वच्यस्व वृक्षे न पक्वे शकुनः।
नष्टे जिह्वा चर्चरीति क्षुरो न भुरिजोरिव॥ ४॥

4. *Vacyasva rebha vacyasva vṛkṣe na pakve śakunaḥ. Naṣṭe jihvā carcarīti kṣuro na bhurijoriva.*

When the time is ripe, O celebrant, speak, sing and celebrate the Lord as the bird chirps on the tree when the fruit is ripe, for, when the time is gone and the

fruit is no more, the tongue would flutter in the mouth for nothing, with regret may be, like the blade of scissors for no purpose.

प्र रे॒भासो॑ मनी॒षा वृषा॒ गाव॑इवेरते।
अ॒मो॒॒त॒पु॒त्रका॒ एषा॒ममोत॑ गा॒इवा॑सते॥ ५॥

5. *Pra rebhāso manīṣā vṛṣā gāva-iverate. Amotaputrakā eṣāmamota gā-ivāsate.*

As brave and generous bulls and cows in the world of nature, so grateful celebrants, in the world of humanity, with their mind and intelligence sing and celebrate the Lord, raise their children and retire. Thus do they and their children, as brave and generous bulls and cows, live at home in peace and maintain the homely tradition of grateful creative living.

प्र रे॑भ॒ धीं भ॑रस्व गो॒विदं॑ वसु॒विद॑म्।
दे॒व॒त्रेमां वाचं श्रीणी॒हीषु॒र्नावी॑र॒स्तार॑म्॥ ६॥

6. *Pra rebha dhīṁ bharasva govidaṁ vasuvidam. Devatremāṁ vācaṁ śrīṇīhīṣurnāvīrastāram.*

O celebrant, bear and mature the intelligence which brings knowledge and wisdom, and the wealth, honour and excellence of the world. O man of faith in Divinity, sharpen and pefect the Word Divine and your voice as the perfect archer sharpens and calibrates his arrow for the bow to hit his target.

राज्ञो॑ विश्व॒जनी॑नस्य॒ यो दे॒वोऽ मर्त्यॉ॑ अति॑।
वै॒श्वा॒न॒रस्य॒ सुष्टु॑ति॒मा सु॒नोता॑ परि॒क्षित॑ः॥ ७॥

7. *Rājño viśvajanīnasya yo devo'martyāň ati. Vaiśvānarasya suṣṭutimā sunotā parikṣitaḥ.*

O singer and celebrant, sing and intensify your praise of the universal ruler, loving benefactor of the world, who is one Lord refulgent immortal among mortals, universal spirit of humanity, present and vibrating in every form and particle of existence.

परिच्छिन्नः क्षेममकरोत्तम आसनमाचरन्।
कुलायन्कृण्वन्कौरव्यः पतिर्वदति जायया॥ ८॥

8. *Paricchinnaḥ kṣemamakarottama āsanamā-caran. Kulāyankṛṇvankauravyaḥ patirvadati jāyayā.*

The man of discrimination and detachment, taking his seat of stability, dispels darkness and does good to all: thus does the house holder, a man of action, speak to his wife while establishing a new home for his family.

कतरत्त आ हराणि दधि मन्थां परि श्रुतम्।
जायाः पतिं वि पृच्छति राष्ट्रे राज्ञः परिक्षितः॥ ९॥

9. *Kataratta ā harāṇi dadhi manthāṁ pari śrutam. Jāyāḥ patiṁ vi pṛcchati rāṣṭre rājñaḥ parikṣitaḥ.*

What shall I bring for you? Curds, buttermilk or barley meal stirred in milk, or the famous soma juice? This does every wife ask and offer her husband in happy dominion of the universal ruler, present and ruling everywhere.

अभीवस्वः प्र जिहीते यवः पक्वः पथो बिलम्।
जनः स भद्रमेधति राष्ट्रे राज्ञः परिक्षितः॥ १०॥

10. *Abhīvasvaḥ pra jihīte yavaḥ pakvaḥ patho bilam. Janaḥ sa bhadramedhati rāṣṭre rājñaḥ parikṣitaḥ.*

Ripe barley and all round wealth moves by paths of transport from the fields to the circulation. Thus do the people enjoy peace, plenty and prosperity in the dominion of the universal ruler.

इन्द्रः कारुमबूबुधदुत्तिष्ठ वि चरा जनम्।
ममेदुग्रस्य चर्कृधि सर्व इत्ते पृणादरिः॥ ११॥

11. *Indraḥ kārumabūbudhaduttiṣṭha vi carā janam.*
Mamedugrasya carkṛdhi sarva itte pṛṇādariḥ.

Indra, universal ruler, wakes up the poet and artist and inspires him: Rise, go among the people and proclaim my message of love, passion and action, and the entire citizenry would listen, honour and reward you to your satisfaction.

इह गावः प्रजायध्वमिहाश्वा इह पूरुषाः।
इहो सहस्त्रदक्षिणोऽपि पूषा नि षीदति॥ १२॥

12. *Iha gāvaḥ prajāyadhvamihāśvā iha pūruṣāḥ.*
Iho sahasradakṣiṇo'pi pūṣā ni ṣīdati.

Let cows, lands and cultures grow, increase and rise high here in this dominion of Indra. Let horses and other modes of transport grow and develop here. Let men and women grow and advance here in peace and prosperity. Here Pusha, lord of health, well being and all round growth, giver of a thousand boons, rules and abides here with the people.

नेमा इन्द्र गावो रिषन्मो आसां गोपा रीरिषत्।
मासाममित्रयुर्जन इन्द्र मा स्तेन ईशत॥ १३॥

13. *Nemā indra gāvo riṣanmo āsāṁ gopa rīriṣat.*
Māsāmamitrayurjana indra mā stena īśata.

Hey Indra, lord ruler of the world, let not the cows, lands and culture suffer here, nor let their master and protector suffer any harm. Let no thief, let no enemy rule over there.

उप॑ नो न रमसि॒ सूक्तेन॒ वच॑सा व॒यं भ॒द्रेण॒ वच॑सा व॒यम्।
वना॑दधिध्व॒नो गि॒रो न रि॑ष्येम क॒दा च॒न॥ १४॥

14. *Upa no na ramasi sūktena vacasā vayaṁ bhadreṇa vacasā vayam. Vanādadhidhvano giro na riṣyema kadā cana.*

O lord of the universe, we thank you that you never neglect us. Bless us that we may praise you with noble hymns and words of praise. Let noble words free from pain and sufferance ever resound and come to us. Let us never suffer any harm, guilt or negativity.

Kanda 20/Sukta 128 (Indra Prajapati)

यः स॒भेयो॑ विद॒थ्य॑ ऽ॑ः सु॒त्वा य॒ज्वाथ॒ पूरु॑षः।
सूर्यं॑ चामू॑ रि॒शाद॑स॒स्तद्दे॒वाः प्राग॑कल्पयन्॥ १॥

1. *Yaḥ sabheyo vidathyaḥ sutvā yajvātha pūruṣaḥ. Sūryaṁ cāmū riśādasastaddevāḥ prāgakalpayan.*

The man who is worthy of the assembly, who is worthy of learned society, who has distilled and attained to the essence and meaning of things and then is dedicated to yajna, creative work for all in cooperation, that man and the sun, the divinities have, prepared and seasoned as top destroyers of sin and suffering of disease.

यो जा॒म्या अप्र॑थय॒स्तद्यत्सखा॑यं॒ दुधू॑र्षति ।
ज्येष्ठो॒ यद॑प्रचेता॒स्तदा॑हुरध॒रागि॑तिं ॥ २॥

2. *Yo jāmyā aprathayastadyatsakhāyaṁ dudhūrṣati. Jyeṣṭho yadapracetāstadāhuradharāgiti.*

The man who abuses a sister or any sisterly woman, or who deceives and violates a friend, and he that is the eldest and yet behaves like a man void of sense and reason, such a man, they say, is the lowest and meanest of all.

यद्भद्रस्य पुरुषस्य पुत्रो भवति दाधृषिः।
तद् विप्रो अब्रवीदु तद्गन्धर्वः काम्यं वचः॥ ३॥

3. *Yadbhadrasya puruṣasya putro bhavati dādhṛṣiḥ. Tad vipro abravīdu tadgandharvaḥ kāmyaṁ vacaḥ.*

When the son of a noble man becomes bold and valorous and puts the evil down, then the man of knowledge and Vedic wisdom says good and lovable words about him.

यश्च पणि रघुजिष्ठ्यो यश्च देवाँ अदाशुरिः।
धीराणां शश्वतामहं तदपागिति शुश्रुम॥ ४॥

4. *Yaśca paṇi raghujiṣṭhyo yaśca devāň adāśuriḥ. Dhīrāṇāṁ śaśvatāmahaṁ tadapāgiti śuśruma.*

But whoever is calculative, smallest among men of small mind, whoever is mean and ungiving toward the noble and generous, of him we have heard from the patient wise men of universal values that he is unworthy of mixing with the noble ones.

ये च देवा अयजन्ताथो ये च पराददिः।
सूर्यो दिवमिव गत्वाय मघवा नो वि रप्शते॥ ५॥

5. *Ye ca devā ayajantātho ye ca parādadiḥ.*
Sūryo divamiva gatvāya maghavā no vi rapśate.

Those who are generous and noble at heart, perform yajna and give in charity rise as the sun rises in heaven and become men of wealth, honour and brilliance of excellence.

योऽनाक्ताक्षो अनभ्यक्तो अमणिवो अहिरण्यवः।
अब्रह्मा ब्रह्मणः पुत्रस्तोता कल्पेषु संमिता॥ ६॥

6. *Yo'nāktākṣo anabhyakto amaṇivo ahiraṇyavaḥ.*
Abrahmā brahmaṇaḥ putrastotā kalpeṣu saṁmitā.

Whoever is a man of ungracious eye, whoever is not generous and kind at heart, whoever, though he be the son of a Brahmana, is un-learned and unpriest-like at yajna, all these are believed to be unworthy and undeserving of gold and jewel distinction in society and in learned programmes.

य आक्ताक्षः सुभ्यक्तः सुमणिः सुहिरण्यवः।
सुब्रह्मा ब्रह्मणः पुत्रस्तोता कल्पेषु संमिता॥ ७॥

7. *Ya āktākṣaḥ subhyaktaḥ sumaṇiḥ suhiraṇyavaḥ*
subrahmā brahmaṇaḥ putrastotā kalpeṣu saṁmitā.

Whoever is a man of gracious eye and generous of heart, who is learned and worthy of being the high priest of yajna, being son of a Brahmana, deserves to wear gold and jewel distinctions and is honoured in society and in learned programmes.

अप्रपाणा च वेशन्ता रेवाँ अप्रतिदिश्ययः ।
अयभ्या कन्या ∫कल्याणी तोता कल्पेषु संमिता॥ ८॥

8. *Aprapāṇā ca veśantā revāň apratidiśyayaḥ.*
Ayabhyā kanyā kalyāṇī totā kalpeṣu saṁmitā.

A water resort without the availability of water, a rich man without charity, a comely girl without the fertility of marriage and procreation, all these are believed to be equally unworthy in society for social purpose and programmes.

सुप्रपाणा च वेशन्ता रेवान्त्सुप्रतिदिश्ययः ।
सुयभ्या कन्या ∫कल्याणी तोता कल्पेषु संमिता ॥ ९ ॥

9. *Suprapāṇā ca veśantā revāntsupratidiśyayaḥ.*
Suyabhyā kanyā kalyāṇī totā kalpeṣu saṁmitā.

A water resort with ample availability of water, a rich man with generous charity, a comely girl gentle and fertile for marriage and procreation, all these are believed to be equally worthy in society for noble social values and programmes.

परिवृक्ता च महिषी स्वस्त्या ∫च युधिंगमः ।
अनाशुरश्चायामी तोता कल्पेषु संमिता ॥ १० ॥

10. *Parivṛktā ca mahiṣī svastyā ca yudhiṁgamaḥ.*
Anāśuraścāyāmī totā kalpeṣu saṁmitā.

A great woman, even a queen, but abandoned, a self-interested, ease loving warrior unwilling for battle, a lazy horse and a lazy servant, all these are believed to be unworthy in society, equally unfit for social purposes.

वावाता च महिषी स्वस्त्या ∫च युधिंगमः ।
श्वाशुरश्चायामी तोता कल्पेषु संमिता ॥ ११ ॥

11. *Vāvātā ca mahiṣī svastyā ca yudhiṁgamaḥ.*
Śvāśuraścāyāmī totā kalpeṣu saṁmitā.

A great woman, a queen, active loved and favoured, a healthy warrior keen for battle, a swift horse and a smart servant, all these are believed to be equally worthy in society for social purposes.

यदि॑न्द्रा॒दो दा॑शरा॒ज्ञे मानु॑षं॒ वि गा॑हथाः।
विरू॑पः॒ सर्व॑स्मा आसीत्स॒ह य॒क्षाय॒ कल्प॑ते॥ १२॥

12. *Yadindrādo dāśarājñe mānuṣaṁ vi gāhathāḥ.*
Virūpaḥ sarvasmā āsītsaha yakṣāya kalpate.

Indra, when you churned man for his behaviour as he acted in slavery to the rule of his lower senses and mind over the spirit, that corrective response appeared to be unkind. But in reality that was to re-educate the man toward the yajnic way of living intelligently according to higher reason.

त्वं वृ॑षा॒क्षुं म॑घवन्नम्रं म॒र्याकरो॒ रवि॑ः।
त्वं रौ॑हि॒णं व्या ऽस्यो॒ वि वृ॒त्रस्याभि॑न॒च्छिरः॥ १३॥

13. *Tvaṁ vṛṣākṣuṁ maghavannamraṁ maryākaro raviḥ. Tvaṁ rauhiṇaṁ vyāsyo vi vṛtrasyābhinacchiraḥ.*

Lord of the world's wealth and power, resplendent as the sun and generous as a rain cloud, maker of men as you are, pray make man happy and long lived and humble, you throw off the cover of darkness and break the head of the evil perpetrator.

यः पर्व॑ता॒न्व्य॑दधा॒द्यो अ॒पो व्य॑गाहथाः।
इन्द्रो॒ यो वृ॑त्र॒हान्म॒हं तस्मा॑दिन्द्र॒ नमो॑ऽ स्तु ते॥ १४॥

14. *Yaḥ parvatānvyadadhādyo apo vyagāhathāḥ.*
Indro yo vṛtrahānmahaṁ tasmādindra namo'stu te.

You who hold and sustain the mountains, who churn, roll and make the oceans flow, O Indra, mighty great who destroy darkness and evil, for all this power and splendour, salutations in homage to you!

पृष्ठं धावन्तं हर्योरौच्चैःश्रवसमब्रुवन् ।
स्वस्त्यश्व जैत्रायेन्द्रमा वह सुस्रजम्॥ १५॥

15. *Pṛṣṭhaṁ dhāvantaṁ haryorauccaiḥ śravasamabruvan. Svastyaśva jaitrāyendramā vaha susrajam.*

To the nation and the ruler of high fame running after wealth and power, excellence and fame, divine voices spoke: O nation, O ruler, for victory over peace and well being, honour and glory, invoke and win the grace of Indra, Lord Almighty, who holds the garland of glory for you. (Here the 'ashva' may also be interpreted as mind running after senses.)

ये त्वाश्वेता अजैश्रवसो हार्यो युञ्जन्ति दक्षिणम्।
पूर्वा नमस्य देवानां बिभ्रदिन्द्र महीयते॥ १६॥

16. *Ye tvā śvetā ajaiśravaso hāryo yuñjanti dakṣiṇam. Pūrvā namasya devānāṁ vibhradindra mahīyate.*

Hey Indra, those who are pure and spotless, who have won imperishable honour and fame and have withdrawn their worldly desires and ambitions, and who join you, Omnificent Lord, every one of them, front ranker among divine personalities, bearing you at heart in the soul, they are great, happy and exalted.

Kanda 20/Sukta 129 (Prajapati)

एता अश्वा आ प्लवन्ते॥ १॥

1. *Etā aśvā ā plavante.*

These senses, mental fluctuations, wander around after the objects they love to feed on.

प्रतीपं प्राति सुत्वनम्॥ २॥

2. *Pratīpaṁ prāti sutvanam.*

They run after temptations, objects good and bad, counter to each other, to and even against man's love of soma and yajna.

तासामेका हरिक्निका॥ ३॥

3. *Tāsāmekā hariknikā.*

Of them, one is dedicated to divinity, alleviator of suffering, the Saviour.

हरिक्निके किमिच्छसि॥ ४॥

4. *Hariknike kimicchasi.*

O lover of Divinity, what do you want to seek?

साधुं पुत्रं हिरण्ययम्॥ ५॥

5. *Sādhuṁ putraṁ hiraṇyayam.*

I am in search of love and faith, a noble child of golden virtue born of divinity.

क्वाहतं परास्यः॥ ६॥

6. *Kvāhataṁ parāsyaḥ.*

Where is the hit, that which ought to be hit and rejected?

यत्रामूस्तिस्रः शिंशपाः॥ ७॥

7. *Yatrāmūstisraḥ śiṁśapāḥ.*

There where those cursed and cursing ones, three mental fluctuations reside and lurk on.

परि॑ त्रयः ॥ ८ ॥

8. *Pari trayaḥ.*

All those three, evil, disturbing and mixed, i.e., tamasika, rajasika and mixed, black, white and opaque.

पृदा॑कवः ॥ ९ ॥

9. *Pṛdakavaḥ.*

Dangerous, poisonous they are.

शृङ्गं ध्म॒न्त॑ आसते ॥ १० ॥

10. *Śṛṅgaṁ dhamanta āsate.*

They hiss, raise their fangs and persist, to strike.

अ॒यन्म॒हा ते॑ अर्वा॒हः ॥ ११ ॥

11. *Ayanmahā te arvāhaḥ.*

Here is come your great saviour.

स इच्छक॑ं॒ सघा॑घते ॥ १२ ॥

12. *Sa icchakaṁ saghāghate.*

He comes, moves whoever desires and wards off the undesirables.

सघा॑घते॒ गोमी॒द्या गोग॑तीरिति ॥ १३ ॥

13. *Saghāghate gomīdyā gogatīriti.*

The lord of light and knowledge controls and eliminates the fluctuations of mind and senses.

पुमां कुस्ते निमिच्छसि ॥ १४ ॥

14. *Pumāṁ kuste nimicchasi.*

O man, in the prolific world of nature, why want something undesirable?

पल्प बद्ध वयो इति ॥ १५ ॥

15. *Palpa baddha vayo iti.*

Bound in flesh and blood, you are a bird in the cage.

बद्ध वो अघा इति ॥ १६ ॥

16. *Baddha vo aghā iti.*

Or you are bound in sin.

अजागार केविका ॥ १७ ॥

17. *Ajāgāra kevikā.*

The home of clay, Prakrti, body, senses, passion and reason, all is at your disposal, they serve you for your experience of living.

अश्वस्य वारो गोशपद्यके ॥ १८ ॥

18. *Aśvasya vāro gośapadyake.*

Warrior of horse and under the hoof of a cow, crushed by the material world?

श्येनीपती सा ॥ १९ ॥

19. *Śyenīpatī sā.*

Nature as reason and intelligence, in Satvika form, is a saving power too.

अनामयोपजिह्विका ॥ २० ॥

20. *Anāmayopajihvikā.*

She can lick away the innocent as well as provide for health, light and revelation of knowledge and wisdom.

Kanda 20/Sukta 130 (Prajapati)

को अर्य बहुलिमा इषूनि ॥ १ ॥

1. *Ko arya bahulimā iṣūni.*

Who shoots the many arrows of the world at you, O man?

को असिद्याः पयः ॥ २ ॥

2. *Ko asidyāḥ payaḥ.*

Who brings you the fruit of uncontrolled acts of mental darkness?

को अर्जुन्याः पयः ॥ ३ ॥

3. *Ko arjunyāḥ payaḥ.*

Who brings you the fruit of enlightened eats of the mind?

कः कार्ष्ण्याः पयः ॥ ४ ॥

4. *Kaḥ kārṣṇyāḥ payaḥ.*

Who brings you the fruit of attractive but blurred activities of mind?

एतं पृच्छ कुहं पृच्छ ॥ ५ ॥

5. *Etaṁ pṛccha kuhaṁ pṛccha.*

Ask this of the man of the mystery of life.

कुहाकं पक्वकं पृच्छ॥ ६ ॥

6. *Kuhākaṁ pakvakaṁ pṛccha.*

Ask this of the veteran man of the mysteries of existence.

यवानो यतिस्वभिः कुभिः ॥ ७ ॥

7. *Yavāno yatisvabhiḥ kubhiḥ.*

Ask the smart and youthful who shines over the earthly and the industrious.

अकुप्यन्तः कुपायकुः ॥ ८ ॥

8. *Akupyantaḥ kupāyakuḥ.*

The man of peace free from hate and anger is saviour of earth from evil and negativities.

आमणको मणत्सकः ॥ ९ ॥

9. *Āmaṇako maṇatsakaḥ.*

The speaker and teacher is the man of love and power among others.

देव त्वप्रतिसूर्य ॥ १० ॥

10. *Deva tvapratisūrya.*

The learned teacher is brilliant as the sun.

एनश्चिपङ्क्तिका हविः ॥ ११ ॥

11. *Enaścipaṅktikā haviḥ.*

Let the collected toll of sin be burnt as havi in the yajna fire.

प्रदुद्रुदो॒ मघा॑प्रति ॥ १२ ॥

12. *Pradudrudo maghāprati.*

Holy sage, you have given us a wealth of progress into moral and spiritual wealth.

शृङ्गं॑ उत्पन्न ॥ १३ ॥

13. *Śṛṅga utpanna.*

O fangs and horns born of sin,

मा त्वा॑भि॒ सखा॑ नो विदन् ॥ १४ ॥

14. *Mā tvābhi sakhā no vidan.*

Let our friends never face and suffer from you.

व॒शाया॑ः पु॒त्रमा य॑न्ति ॥ १५ ॥

15. *Vaśāyāḥ putramā yanti.*

Our friends go and meet the sage, child of loving Mother Nature and divine knowledge.

इरा॑वेदुमयं दत ॥ १६ ॥

16. *Irāvedumayaṁ data.*

Give man the knowledge of earthly life, uproot the love and sufferance of worldly passion and evil.

अथो॑ इ॒यन्नि॒यन्नि॑ति ॥ १७ ॥

17. *Atho iyanniyanniti.*

And let the man of holiness be moving, moving, ever onwards.

अथो॑ इ॒यन्नि॑ति ॥ १८ ॥

18. *Atho iyanniti.*

Moving, moving, onwards, forwards, stopping never.

अथो॒ श्वा अस्थि॑रो भवन्॥ १९॥

19. *Atho śvā asthiro bhavan.*

Never being restless, dog like.

उ॒यं य॒कांश्लोक॒का॥ २०॥

20. *Uyaṁ yakāṁśalokakā.*

Otherwise their share would be little, that too sufferance.

Kanda 20/Sukta 131 (Prajapati)

आमि॑नोनि॒ति भ॑द्यते॥ १॥

1. *Āminoniti bhadyate.*

One who forsakes sensual temptations comes to good for mind and soul.

तस्य॑ अनु॒ निभ॑ञ्जनम्॥ २॥

2. *Tasya anu nibhañjanam.*

The obstacles of his spiritual journey are removed, eliminated.

वरु॑णो॒ याति॒ वस्व॑भिः॥ ३॥

3. *Varuṇo yāti vasvabhiḥ.*

Varuna, lord of grace, moves and blesses him with the riches of his divine gifts.

श॒तं वा॒ भार॑ती॒ शव॑ः॥ ४॥

4. *Śataṁ vā bhāratī śavaḥ.*

Hundreds are mother Bharati's, Nature's, gifts for him, She bears these for her child.

शतमाश्वा हिरण्ययाः। शतं रथ्या हिरण्ययाः।
शतं कुथा हिरण्ययाः। शतं निष्का हिरण्ययाः॥ ५॥

5. *Śatamāśvā hiraṇyayāḥ. Śataṁ rathyā hiraṇyayāḥ. Śataṁ kuthā hiraṇyayāḥ. Śataṁ niṣkā hiraṇyayāḥ.*

Hundreds of golden gifts, horses and warriors, hundreds of chariot gifts of golden grace and beauty, hundreds of elephants decked with gold, hundreds of golden garlands and vessels laden with gold mohurs, these follow and court him. (Refer Yoga-sutras of Patanjali, 2, 37 and 39: If a person is established in renunciation and is free from greed and hoarding, all wealths of the world stand around him to attend and serve. But his choice stands higher and remains firm, for nothing short of divine grace.)

अहल कुश वर्त्तक॥ ६॥

6. *Ahala kuśa varttaka.*

The man without the plough, dedicated to the yajna-vedi sits on the grass in meditation.

शफेनइव ओहते॥ ७॥

7. *Śaphena-iva ohate.*

Lives as one with the root of the tree of existence.

आयं वनेनती जनीं॥ ८॥

8. *Āya vanenatī janī.*

The Mother, divine Grace, comes to bless.

वनिष्ठा नाव गृह्यन्ति ॥ ९ ॥

9. *Vaniṣṭhā nāva gṛhyanti.*

Those who are absolutely dedicated are never forsaken.

इदं मह्यं मदूरिति ॥ १० ॥

10. *Idaṁ mahyaṁ madūriti.*

This is the joy for me, this Grace!

ते वृक्षाः सह तिष्ठति ॥ ११ ॥

11. *Te vṛkṣā saha tiṣṭhati.*

Uprooted, in-rooted, they abide unshaken, the Master, the Mother, abides with them.

पाक बलिः ॥ १२ ॥

12. *Pāka baliḥ.*

This life on top of maturity is food for Divinity, offered as havi for the sacred fire.

शक बलिः ॥ १३ ॥

13. *Śaka baliḥ.*

Lord omnipotent, all power and potential is surrendered in homage to you.

अश्वत्थ खदिरो ध्रुवः ॥ १४ ॥

14. *Aśvattha khadiro dhruvaḥ.*

O devotee, undisturbed and stable in mind, risen pure above mental fluctuations of lower order, you are now redeemed to your original purity.

अरंदुपरम ॥ १५ ॥

15. *Araduparama.*

Risen above existential involvements, come to absolute renunciation and freedom.

शयो हतइव ॥ १६ ॥

16. *Śayo hata-iva.*

Even latencies in the unconscious are silenced, dead as if.

व्याप पूरुषः ॥ १७ ॥

17. *Vyāpa pūruṣaḥ.*

O man, you are one with the Supreme Purusha.

अदूहमित्यां पूषकम् ॥ १८ ॥

18. *Adūhamityāṁ pūṣakam.*

I have received the life-giving milk of the Divine Presence.

अत्यर्धर्च परस्वतः ॥ १९ ॥

19. *Atyardharca parasvataḥ.*

Meditate on the farthest of the far, in Samadhi.

दौव हस्तिनो दृती ॥ २० ॥

20. *Dauva hastino dṛtī.*

Two are the yogi's arms of action which cut the existential knot to heavenly freedom: practice and renunciation.

Kanda 20/Sukta 132 (Prajapati)

आदलांबुकमेकंकम् ॥ १ ॥

1. *Ādalābukamekakam.*

Just as the gourd floats on water, so the One that 'floats', i.e., transcends, the ocean of existence is Brahma.

अलांबुकं निखांतकम् ॥ २ ॥

2. *Alābukaṁ nikhātakam.*

And the One that transcends as well as saves us from drowning in the ocean of existence is Brahma who uproots darkness and ignorance and that way saves us.

कर्कंरिको निखांतकः ॥ ३ ॥

3. *Karkariko nikhātakaḥ.*

Brahma that creates and winds up the world of existence is the One that uproots darkness and ignorance.

तद्वात उन्मंथायति ॥ ४ ॥

4. *Tadvāta unmathāyati.*

That is the wind and storm that churns and shakes up the world of existence.

कुलांयं कृणवादिति ॥ ५ ॥

5. *Kulāyaṁ kṛṇavāditi.*

It is that who makes and directs the homes and families of humanity, nests for birds and dens for animals.

उ॒ग्रं व॑नि॒षदा॑ततम्॥ ६ ॥

6. *Ugraṁ vaniṣadātatam.*

Let man love and worship the awesome Brahma, omnipresent which comprehends both space and time.

न व॑निष॒दना॑ततम्॥ ७ ॥

7. *Na vaniṣadanātatam.*

Let man not worship any power and presence which is not the omnipresent umbrella presence in, over and beyond the world of nature.

क एषा॑ं कर्क॑री लिखत्॥ ८ ॥

8. *Ka eṣāṁ karkarī likhat.*

Who is the creator and sustainer who writes the karmic destiny of all these souls? It is Ka, the Supreme Brahma.

क एषां दु॒न्दुभि॑ं हनत्॥ ९ ॥

9. *Ka eṣāṁ dundubhiṁ hanat.*

Who blows the trumpet to wind up the game of the life of these souls? It is Ka, the Lord Supreme.

यदी॒यं ह॑न॒त्कथं हनत्॥ १० ॥

10. *Yadīyaṁ hanatkathaṁ hanat.*

If it is Brahma that blows the last trumpet, how does he blow? If it is Nature, even so, how?

दे॒वी ह॑न॒त्कुह॑नत्॥ ११ ॥

11. *Devī hanatkuhanat.*

If it is divine Nature that blows the trumpet, where does it blow?

पर्यागारं॒ पुन॑ःपुनः ॥ १२ ॥

12. *Paryāgāraṁ punaḥ punaḥ.*

Nature blows the trumpet in every home, and it does so again and again.

त्रीण्यु॒ष्ट्रस्य॒ नामा॑नि ॥ १३ ॥

13. *Trīṇyuṣṭrasya nāmāni.*

Three are the names of the saviour from sufferings of body, mind and soul.

हि॒र॒ण्यं इत्येके॑ अब्रवीत् ॥ १४ ॥

14. *Hiraṇyaṁ ityeke abravīt.*

Some say It is Hiranya, Hiranyagarbha, that is, beautiful, loving, good and gracious, Satvika.

द्वौ वा॑ ये शिशवः ॥ १५ ॥

15. *Dvau vā ye śiśavaḥ.*

Others, sharp of intelligence, say It is twofold: of dual power and potential: power and honour.

नील॑शिखण्डु॒वाह॑नः ॥ १६ ॥

16. *Nīlaśikhaṇḍavāhanaḥ.*

They say It is the bearer and sustainer of the dark and colourfu

Kanda 20/Sukta 133 (Kumari)

वितंतौ किरणौ द्वौ तावा॑ पिनष्टि पूरुषः।
न वै कुमारि तत्तथा॒ यथा॑ कुमारि मन्यसे॥ १॥

1. *Vitatau kiraṇau dvau tāvā pinaṣṭi pūruṣaḥ.*
Na vai kumāri tattathā yathā kumāri manyase.

There is twofold flow of psychic energy expansive in the worldly life of man, i.e., the flow of Tamasic and Rajasic fluctuations of the mind. These the Supreme Purusha reduces and eliminates for the salvation of the spirit.

No innocent maiden, it is not so as you think and believe.

मा॒तुष्टे किरणौ द्वौ निवृत्तः पुरुषानृते।
न वै कुमारि तत्तथा॒ यथा॑ कुमारि मन्यसे॥ २॥

2. *Mātuṣṭe kiraṣau dvau nivṛttaḥ puruṣānṛte.*
Na vai kumāri tattathā yathā kumāri manyase.

Well, the two streams of fluctuation flow from your Mother Nature herself. And of those two tortuous, ultimately unreal and confusive streams, man is relieved by Mother Nature herself in the natural course.

No, innocent maiden, it is not so as you think and believe. (Nature has no absolute will of her own. She gives you the field for play by a higher law, only that.)

निगृह्य॒ कर्णकौ॑ द्वौ निरा॑यच्छसि॒ मध्य॒मे।
न वै कुमारि तत्तथा॒ यथा॑ कुमारि मन्यसे॥ ३॥

3. *Nigṛhya karṇakau dvau nirāyacchasi madhyame.*
Na vai kumāri tattathā yathā kumāri manyase.

Having controlled the two flows when you restrict them somewhere in the middle, even then you continue the involvement. Release and freedom, innocent maiden, is not as you think and believe.

उत्तानायै शयानायै तिष्ठन्ती वाव गूहसि।
न वै कुमारि तत्तथा यथा कुमारि मन्यसे॥ ४॥

4. *Uttānāyai śayānāyai tiṣṭhantī vāva gūhasi.*
Na vai kumāri tattathā yathā kumāri manyase.

Abiding and stabilising yourself whether for the expansive as express. Release and freedom, innocent maiden, is not possible the way you think and believe.

श्लक्ष्णायां श्लक्ष्णिकायां श्लक्ष्णमेवाव गूहसि।
न वै कुमारि तत्तथा यथा कुमारि मन्यसे ॥ ५॥

5. *Ślakṣṇāyāṁ ślakṣṇikāyāṁ ślakṣṇamevāva gūhasi.*
Na vai kumāri tattathā yathā kumāri manyase.

In the reduced as well as in the refined fluctuations you only hide and retain their latencies in the subtlest form. Release and freedom, innocent maiden, is not possible the way you think and believe.

अवश्लक्ष्णमिव भ्रंशदन्तर्लोममति हृदे।
न वै कुमारि तत्तथा यथा कुमारि मन्यसे॥ ६॥

6. *Avaślakṣṇamiva bhraṁśadantarlomamati hrade.*
Na vai kumāri tattathā yathā kumāri manyase.

Let even the subtlest form of latencies, vasanas and sanskaras, be eliminated by the root from the heart and the karmashoya in the psyche. That alone will lead to release and freedom. (This is possible by relentless practice of Abhyasa and absolute renunciation, Parama

Vairagya, on your part, and the descent of grace from Above: Yogasutra, 1, 12 and 23.) Release and freedom, innocent maiden, is not possible the way you think and believe (either by nature or by yourself).

Kanda 20/Sukta 134 (Prajapati)

इहेत्थ प्रागपागुदगधराग् अरालागुदभर्त्सथ ॥ १ ॥

1. *Ihettha prāgapāgudagadharāg arālāgudabhartsatha.*

Here thus on earth, east, west, north or south, O man, weak of will, afraid to be staright, try to be upright with honest self-criticism and effort for self-improvement.

इहेत्थ प्रागपागुदगधराग् वत्साः पुरुषन्त आसते ॥ २ ॥

2. *Ihettha prāgapāgudagadharāg vatsāḥ puruṣanta āsate.*

Here thus on earth, east, west, north or south, children try and rise to adulthood and act as men.

इहेत्थ प्रागपागुदगधराग् स्थालीपाको वि लीयते ॥ ३ ॥

3. *Ihettha prāgapāgudagadharāg sthālīpāko vi līyate.*

Here thus on earth, east, west north or south, holy food is prepared for the sacred fire of yajna.

इहेत्थ प्रागपागुदगधराग् स वै पृथु लीयते ॥ ४ ॥

4. *Ihettha prāgapāgudagadharāg sa vai pṛthu līyate.*

Here thus on earth, east, west, north or south, that very holy food for the action, fire of yajna, is

prepared and the same expands far and wide.

इहेत्थ प्रागपागुदगधरागॅ् आष्टे लाहणि लीशाथी ॥ ५ ॥

5. *Ihettha prāgapāgudagadharāg āṣṭe lāhaṇi līśāthī.*

Here thus on earth, east, west, north or south, dynamic reason and intelligence is destined to be your share.

इहेत्थ प्रागपागुदगधरागॅ् अक्ष्लिलीॅ पुच्छिलीयते ॥ ६ ॥

6. *Ihettha prāgapāgudagadharāg akṣlilī pucchilīyate.*

Here thus on earth, east, west, north or south, calculative intellect and pragmatic reason also follows higher rationality.

Kanda 20/Sukta 135 (Prajapati)

भुगित्यभिगतः शलित्यपक्रान्तः फलित्यभिष्ठितः ।
दुन्दुभिमाहननाभ्यां जरितरोथामो दैव ॥ १ ॥

1. *Bhugityabhigataḥ śalityapakrāntaḥ phalityabhiṣṭhitaḥ. Dundubhimāhananābhyāṁ jaritarothāmo daiva.*

Sufferance as well as enjoyment is experienced. Initiative and action is gone forward. The fruit of action is source. O celebrants, let us beat the drum loud with the sticks, speech and action, that Divinity is there that shapes our ends.

कोशबिलेॅ रजनि ग्रन्थेर्धानमुपानहिं पादम् ।
उत्तमां जनिमां जन्यानुत्तमां जनीन्वर्त्मन्यात् ॥ २ ॥

1. *Kośabile rajani grantherdhānamupānahi pādam. Uttamāṁ janimāṁ janyānuttamāṁ janīnvartmanyāt.*

Like a purse of money, wealth kept safe in the chest at night, or the foot safeguarded in the shoe, may the lord creator give our soul, men and women, birth in the best species, i.e., best of humans, and lead men and women on the best path of life.

अलाबूनि पृषातक्रान्यश्वत्थपलाशम्। पिपीलिकावट्श्वसो विद्युत्स्वार्पर्णशफो गोशफो जरितरोऽथामो दैव ॥ ३ ॥

3. *Alābūni pṛṣātakānyaśvatthapalāśam. Pipīlikāvaṭaśvaso vidyutsvāparṇaśapho gośapho jaritaro'thāmo daiva.*

Just as the gourd helps us to cross over the water, so does the Lord help us cross the seas of existence. Just as rain sprinkles the earth, so does the Lord bless us with joy, the Lord that rides the chariot of Time and withdraws his creation in a moment of time. He gives the energy of breath even to the ants. He is the original cause of thunder and lightning and the root of leaves and herbs. He also is the root and root-mover of the stars and planets and the inspirer of our senses and mind. O celebrants of Divinity, O Lord Divine of all that exists, let us all rise with divine inspiration.

वी ∫मे देवा अक्रंसताध्वर्यो क्षिप्रं प्रचर। सुसत्यमिद्गवामस्यसि प्रखुदसि ॥ ४ ॥

4. *Vī me devā akraṁsatādhvaryo kṣipraṁ pracara. Su satyamidgavāmasyasi prakhudasi.*

All these divine existences, stars, planets and

nobilities of humanity, move on in their orbits. O Adhvaryu, organiser of life-yajna, you too move forward. O Lord of existence, you are the real spirit of joy of all the moving forms of existence, and you are the spirit of Joy itself.

पत्नी यदृश्यते पत्नी यक्ष्यमाणा जरितरोऽथामो दैव।
होता विष्टीमेन जरितरोथामो दैव ॥ ५ ॥

5. *Patnī yadṛśyate patnī yakṣyamāṇā jaritarothāmo'daiva. Hotā viṣṭīmena jaritarothāmo daiva.*

O celebrants of life, O lord divine, a wife is seen as wife when she is honoured and accepted as such while offering oblations into the sacred fire, whereby we rise in life, and when the husband, performer of yajna, showers her with the sweetness of his love whereby, too, O celebrant, O lord divine, we rise in life.

आदित्या ह जरितरङ्गिरोभ्यो दक्षिणामनयन्।
तां ह जरितः प्रत्यायंस्तामु ह जरितः प्रत्यायन् ॥ ६ ॥

6. *Ādityā ha jaritaraṅgirobhyo dakṣiṇāmanayan. Tāṁ ha jaritaḥ pratyāyaṁstāmu ha jaritaḥ pratyāyan.*

O celebrant Adityas, Brahmchari students of the highest brilliant order, bring the Dakshina, gift of gratitude, for the vibrant scholars of life sciences, and the same gift of gratitude, O celebrant, the scholars return to the harbingers in the form of knowledge, yes, O celebrant, they return it to the disciples.

तां ह जरितर्नः प्रत्यगृभ्णंस्तामु ह जरितर्नः प्रत्यगृभ्णः।
अहानेतरसं न वि चेतनानि यज्ञानेतरसं न पुरोगवामः ॥ ७ ॥

7. *Tāṁ ha jaritarnaḥ pratyagṛbhṇaṁstāmu ha jaritarnaḥ pratyagṛbhṇaḥ. Ahānetarasaṁ na vi cetanāni yajñānetarasaṁ na purogavāmaḥ.*

O celebrant, just as the distinguished scholars accepted our gifts of homage, similarly, O celebrant, you too accept our gifts. For just as there is no vision and awareness of anything anywhere without the light of the day, similarly we do not move forward without yajna, i.e., meeting, discussion, and exchange of gifts and views.

उ॒त श्वेत॒ आशु॑पत्वा उ॒तो पद्या॑भि॒र्यवि॑ष्ठः ।
उ॒तेमाशु॒ मानं पिपर्ति ॥ ८ ॥

8. *Uta sveta āśupatvā uto padyābhiryaviṣṭhaḥ. Utemāśu mānaṁ piparti.*

By the light of the day and by joint yajnic study, the spotless most youthful scholar of clear intelligence moving at flying speed, stage by stage of Vedic studies, achieves the desired distinction and progress at the earliest.

आदि॑त्या रु॒द्रा वस॑व॒स्त्वेऽ नु॑ त इ॒दं राध॒ः प्रति॑ गृभ्णीह्यङ्गिरः ।
इ॒दं राधो॑ वि॒भु प्रभु॑ इ॒दं राधो॑ बृ॒हत्पृथु॑ ॥ ९ ॥

9. *Ādityā rudrā vasavastve'nu ta idaṁ rādhaḥ prati gṛbhṇīhyaṅgiraḥ. Idaṁ rādho vibhu prabhu idaṁ rādho bṛhatpṛthu.*

O scholar of life and life energy, Angira, these Adityas, Brahmacharis of highest order, Rudras of the middle order, Vasus of the first order, achieve this gift of knowledge and progressive success under your care. Pray you too receive and acknowledge thanks and this

further advancement. This achievement in life energy is vast and powerful, this knowledge is comprehensive and expansive.

देवा॑ ददत्वासु॒रं॒ तद्वो॑ अस्तु॒ सुचे॑तनम्।
युष्मा॑ँ अस्तु॒ दिवे॑दिवे प्र॒त्येव॑ गृभायत॥ १०॥

10. *Devā dadatvāsuraṁ tadvo astu sucetanam.*
Yuṣmāṅ astu divedive pratyeva gṛbhāyata.

O teachers and pupils, may the divinities of nature and brilliant sages and scholars give you that inspiring knowledge of life and pranic energy. May that knowledge be your enlightenment for advancement of mind and soul. May it be yours, higher and greater day by day, and may you continue to receive and advance it in response.

त्वमि॑न्द्र शर्मरि॑णा हव्यं॒ पारा॑वतेभ्यः।
विप्रा॑य स्तुव॒ते व॑सुव॒निं॑ दुरश्रव॒से व॑ह॥ ११॥

11. *Tvamindra śarmariṇā havyaṁ pārāvatebhyaḥ.*
Viprāya stuvate vasuvaniṁ duraśravase vaha.

O ruler of knowledge and power, Indra, by simple and peaceful means and methods bring the wealth of knowledge, prosperity and peace worthy of yajnic development from the scholars of scientific and ultimate Spiritual enlightenment for the seekers of the knowledge of science and spirit and for the celebrant devotee for the elimination of the disreputation of knowledge and power flowing from it.

त्वमि॑न्द्र क॒पोता॑य च्छिन्नप॒क्षाय॒ वञ्च॑ते।
श्यामा॑कं प॒क्वं पीलु॑ च॒ वार॑स्मा॒ अकृ॑णोर्बृ॒हुः॥ १२॥

12. *Tvamindra kapotāya cchinnapakṣāya vañcate. Śyāmākaṁ pakvaṁ pīlu ca vārasmā akṛṇorbahuḥ.*

O ruler, Indra, you have provided ample food of ripe shyamaka grain, pilu fruit and water for the quaking bird with broken wing and for the abandoned wanderer.

अरं॑ग॒रो वा॑वदीति त्रे॒धा ब॒द्धो व॑र॒त्रया॑।
इरा॑मह॒ प्रशं॑स॒त्यनि॑रा॒मप॑ सेधति ॥ १३ ॥

13. *Araṅgaro vāvadīti tredhā baddho varatrayā. Irāmaha praśaṁsatyanirāmapa sedhati.*

The man of mere praise, without discrimination, thrice bound by worldly snares of body, mind and soul, extols mere food that is delicious for the body and rejects what is no good food to his taste.

Kanda 20/Sukta 136 (Prajapati)

यद॑स्या अंहु॒भेद्या॑ः कृ॒धु स्थू॒लमु॒पात॑सत्।
मु॒ष्काविद॑स्या एज॒तो गो॑शफे श॑कु॒लाविव ॥ १ ॥

1. *Yadasyā aṁhubhedyāḥ kṛdhu sthūlamupātasat. Muṣkāvidasyā ejato gośaphe śakulāviva.*

When the small as well as great acts of the people who clear out sin and crime from society are appreciated by the ruler and the enlightened officers, they, the ruler and the elite, captivate the heart of the people and they shine in their eyes as Shakula fish shine in a little pool of water, and the thieves quake in fear.

यदा॑ स्थू॒लेन॒ पस॑साणौ मु॒ष्का उपा॑वधीत्।
विष्व॑ञ्चा व॒स्या वर्धी॑त॒ः सिक॑तास्वेव॒ गर्दभौ ॥ २ ॥

2. *Yadā sthūlena pasasāṇau muṣkā upāvadhīt. Viṣvañcā vasyā vardhataḥ sikatāsveva gardabhau.*

When by the strong force of the law of the dominion the ruler punishes the thieves, men and women both, even in the smallest cases of violation, all citizens of the dominion rise and grow, enjoying happily, like white flowers on the sandy beach sprinkled with water.

यदल्पिकास्व ल्पिका कर्कन्धूकेव पद्यते।
वासन्तिकमिव तेजनं यन्त्यवाताय वित्पति॥ ३॥

3. *Yadalpikāsvalpikā karkandhūkeva padyate. Vāsantikamiva tejanaṁ yantyavātāya vitpati.*

When among the smallest of the small citizens of a nation, the people are made to fall like smallest berries from the main branch, then in that state of distress they rise with heat of passion for peace and freedom as from cold into warmth of the sun in spring after winter.

यद्देवासो ललामगुं प्रविष्टीमिनमाविषुः।
सकुला देदिश्यते नारी सत्यस्याक्षिभुवो यथा॥ ४॥

4. *Yaddevāso lalāmaguṁ praviṣṭīminamāviṣuḥ. Sakulā dediśyate nārī satyasyākṣibhuvo yathā.*

Just as noble people go to an eminent and reasonable judge for justice, just as a noble woman is distinguished by her body, so do men of reason find out the truth by direct observation of evidence.

महा नग्न्य तृप्रद्वि मोक्रदुदस्थानासरन्।
शक्तिकानना स्वचमशकं सक्तु पद्यम॥ ५॥

5. *Mahānagnya tṛpnadvi mokradadasthānāsaran.*
Śaktikānanā svacamaśakaṁ saktu padyama.

The man of greatness should feed and satisfy two fires: the fire of yajna and the fire of hunger. Nor should he hesitate to take the risk of going to untrodden fields. So may we, lovers of strength and vigour, find good food and barley sattu in our dishes.

महा नग्न्यु ऽलूखलमति क्रामन्त्यब्रवीत्।
यथा तव वनस्पते निरघ्नन्ति तथैवति॥ ६॥

6. *Mahānagnyu lūkhalamatikrāmantyabravīt.*
Yathā tava vanaspate niraghnanti tathaivati.

The man of two great fires should go beyond the mortar and pestle and say: O Vanaspati, lord of the woods, as we pound the grain in the mortar to refine it, so may we reflect upon our consciousness within and refine ourselves with knowledge.

महा नग्न्युप ब्रूते भ्रष्टोऽ थाप्यभूभुवः।
यथैव ते वनस्पते पिप्पति तथैवेति॥ ७॥

7. *Mahānagnyupa brūte bhraṣṭo'thāpyabhūbhu-vaḥ.*
Yathaiva te vanaspate pippati tathaiveti.

The man of two great fires, of ripe understanding and destroyer of weakness, should be able to say: O Vanaspati, lord of the woods and fire, as man fills up the mortar with grain to refine it and feed the fire, so may it be with us, filling ourselves with knowledge, refine ourselves to wisdom and vision and feed the spirit for peace and enlightenment leading to bliss.

म॒हा॒न॒ग्न्युप॑ ब्रूते भ्र॒ष्टोऽ थाप्य॑भूभुवः ।
यथा॑ वयो॒ विदाह्य॑ स्व॒र्गे न॒मवद॑ह्यते ॥ ८ ॥

8. *Mahānagnyupa brūte bhraṣṭo'thāpyabhūbhuvaḥ.*
Yathā vayo vidāhya svarge namavadahyate.

The man of two great fires, spiritual light and moral passion, of ripe understanding and destroyer of weakness, tempered in fire and illuminated within, should be able to say: The link of life and age with nature having been burnt, all snares of pleasure and pain and all temptations of pearls and jewels are consumed in the light of heaven and eliminated.

म॒हा॒न॒ग्न्युप॑ ब्रूते स्वसा॒वेशि॑तं॒ पस॑ः ।
इ॒त्थं फल॑स्य॒ वृक्ष॑स्य॒ शूर्पे॑ शूर्पं॑ भजेमहि ॥ ९ ॥

9. *Mahānagnyupa brūte svasāveśitaṁ pasaḥ. Itthaṁ phalasya vṛkṣasya śūrpe śūrpaṁ bhajemahi.*

The man of two great fires, spiritual light and moral passion for social good, as the ruler of life, should be able to say of the dominion inspired by its own dynamics and discrimination of the fruit and taste of the tree of human life and its organisation: let us find and enjoy our share of the light of the will of heaven.

म॒हा॒न॒ग्नी कृ॑कवाकं॒ शम्य॑या॒ परि॑ धावति ।
अ॒यं न वि॒द्म यो॑ मृ॒गः शी॒ष्णा ह॑रति॒ धाणि॑काम् ॥ १० ॥

10. *Mahānagnī kṛkavākaṁ śamyayā pari dhāvati.*
Ayaṁ na vidma yo mṛgaḥ śīrṣṇā harati dhāṇikām.

The man of two great fires courts the peacock with bird feed in a sacred vessel and says: it is so because we do not know any musk deer that holds the musk on

is head for the hunter nor any hunter who carries the bait on his head.

म॒हा॒न॒ग्नी म॑हान॒ग्नं धाव॑न्त॒मनु॑ धावति।
इ॒मास्तदस्य॒ गा र॑क्ष॒ यभ॒ माम॑द्ध्यौद॒नम्॥ ११॥

11. *Mahānagnī mahānagnaṁ dhāvantamanu dhāvati. Imāstadasya gā rakṣa yabha māmadhyaudanam.*

The man of two great fires follows after the greater man of both the fires, spiritual and social. O Yama, lord of law and human destiny, protect the lands, cows and cultural traditions of this great man and provide the rice meal for me.

सुदे॑वस्त्वा म॒हान॑ग्नी॒र्बबा॑धते म॒हतः सा॑धु खो॒दन॑म्।
कु॒सं पी॒व॒रो न॑वत्॥ १२॥

12. *Sudevastvā mahānagnīrbabādhate mahataḥ sādhu khodanam. Kusaṁ pīvaro navat.*

O great man of two fires, the Great lord of all the world well spares and protects you against the possible dangers of social breach and division. The great man should only attain to peace, love and unity with the people.

व॒शा द॒ग्धामि॑माङ्गु॒रिं प्र॒सृ॑जतो॒ऽग्रतं॑ परे।
म॒हान्वै भ॒द्रो यभ॒ माम॑द्ध्यौद॒नम्॥ १३॥

13. *Vaśā dagdhāmimāṅgurim prasṛjato'gratam pare. Mahānvai bhadro yabha māmaddhyau-danam.*

O people, a policy which is fruitless and uncreative, even if it is strong and passionate, is no good, throw it far off. Do not burn your fingers. Well being is great, and the Great is well being. O Yama, lord of law

and human destiny, give me the rice meal, simple and pure.

विदेवस्त्वा महानग्नीर्विबाधते महतः साधु खोदनम्।
कुमारिका पिङ्गलिका कार्द भस्मा कु धावति॥ १४॥

14. *Videvastvā mahānagnīrvibādhate mahataḥ sādhu khodanam. Kumārikā piṅgalikā kārda bhasmā ku dhāvati.*

O great man of two fires, the Great lord of peace of all the world well spares and protects you against the possible dangers of social breach and divisions of great order. The holy maiden, innocent and beautiful, with mud and ash, washes and sanctifies the floor of the house, saves it from internal dirt.

महान्वै भद्रो बिल्वो महान्भद्र उदुम्बरः।
महाँ अभिक्त बाधते महतः साधु खोदनम्॥ १५॥

15. *Mahānvai bhadro bilvo mahānbhadra udumbaraḥ. Mahāň abhikta bādhate mahataḥ sādhu khodanam.*

The great one is good and kind for the social order, beneficent like a bilva tree, abundant and generous like the udumbara tree. O renowned ruler and citizen, the great one well protects you and the social order against terrible dissensions and calamities.

यः कुमारी पिङ्गलिका वसन्तं पीवरी लभेत्।
तैलकुण्डमिमाङ्गुष्ठं रोदन्तं शुदमुद्धरेत्॥ १६॥

16. *Yaḥ kumārī piṅgalikā vasantaṁ pīvarī labhet. Tailakuṇḍamimāṅguṣṭhaṁ rodantaṁ śudamuddharet.*

As a youthful maiden, brave and comely, may attain and welcome the spring season after winter, she deserves it, so should the good and great ruler and leader protect the pure and innocent people against want and suffering as you would urgently protect your finger from a cauldron of boiling oil.

Kanda 20/Sukta 137

Alakshmi-nashanam (1), Indra (2), Dadhikra (3), Soma Pavamana (4-6), Indra (7-14) Devatah, Shirimbishthi (1), Budha (2), Vamadeva (3), Yayati (4-6), Tirashchirangirasa or Dyutana (7-11), Sukaksha (12-14) Rshi

यद्ध॒ प्राची॒रज॑ग॒न्तोरो॑ मण्डू॒रधा॑णिकीः ।
ह॒ता इन्द्र॑स्य॒ शत्र॑व॒: सर्वे॑ बुद्बु॒दया॑शवः ॥ १ ॥

1. *Yaddha prācīrajagantoro maṇḍūradhāṇikīḥ.*
Hatā indrasya śatravaḥ sarve budbudayāśavaḥ.

When floods of water flow forth bearing iron ore, rejoicing as if with croaking frogs, all adversities, enemies of humanity, disappear like bubbles, at once.

कपृ॑न्नरः कपृ॒थमुद्द॑धातन चो॒दय॑त खु॒दत॒ वाज॑सातये ।
नि॒ष्टि॒ग्र्य॑ ऽः पु॒त्रमा च्या॑वयो॒तय॒ इन्द्रं॒ स॒बाध॑ इ॒ह सोम॑-
पीतये ॥ २ ॥

2. *Kapṛnnaraḥ kapṛthamuddadhātana codayata khudata vājasātaye. Niṣṭigryaḥ putramā cyāvayotaya indraṁ sabādha iha somapītaye.*

Noble yajakas, Divinity is kind. Hold the gracious presence in the depths of the mind, move it for grace, rejoice in the presence and pray for food, energy

and fulfilment of life. Adore and exalt the divine spirit of Eternity, Indra, for freedom from bondage and for the ecstasy of being here on earth itself.

दधिक्राव्णो॑ अकारिषं जिष्णोरश्वस्य वा॒जिनः॑ ।
सु॒र॒भि नो॒ मुखा॑ कर॒त्प्र ण॒ आयूं॑षि तारिषत्॥ ३ ॥

3. *Dadhikrāvṇo akāriṣaṁ jiṣṇoraśvasya vājinaḥ.*
Surabhi no mukhā karatpra ṇa āyūṁṣi tāriṣat.

We sing in praise of Dadhikra, divine energy, victorious, all achieving spirit and power, who may, we pray, refine our sense of taste and other refinements and may help us live a full and healthy life across the floods of existence.

सु॒तासो॒ मधु॑मत्तमा॒ः सोमा॒ इन्द्रा॑य म॒न्दिनः॑ ।
प॒वित्र॑वन्तो अक्षरन्दे॒वान्ग॑च्छन्तु वो॒ मदा॑ः॥ ४ ॥

4. *Sutāso madhumattamāḥ somā indrāya mandinaḥ.*
Pavitravanto akṣarandevānga-cchantu vo madāḥ.

Filtered, felt and cleansed, honey sweet soma streams, pure and exhilarating, flow for Indra, the soul, and may the exhilarations reach you, noble favourite of divinity.

इन्दु॒रिन्द्रा॑य॑ पवत॒ इति॑ दे॒वासो॑ अब्रुवन् ।
वा॒चस्पति॑र्मखस्यते॒ विश्व॒स्येशा॑न॒ ओज॑सा॥ ५ ॥

5. *Indurindrāya pavata iti devāso abruvan.*
Vācaspatirmakhasyate viśvasyeśāna ojasā.

Soma, divine, brilliant and blissful, flows for Indra, the soul, say the noble sages, and thus Soma, divine source and master of speech and thought, ruler

and sustainer of the entire world by his own lustre and power, is honoured at all yajnas of knowledge, yoga and austerity, for advancement.

सहस्रधारः पवते समुद्रो वाचमीङ्खयः ।
सोमः पती रयीणां सखेन्द्रस्य दिवेदिवे ॥ ६ ॥

6. *Sahasradhāraḥ pavate samudro vācamīṅkhayaḥ.*
Somaḥ patī rayīṇāṁ sakhendrasya divedive.

A thousand streams of Soma joy and enlightenment flow, inspiring and purifying. It is a bottomless ocean that rolls impelling the language and thought of new knowledge. It is the preserver, promoter and sustainer of all wealths and honours and a friend of the soul, inspiring and exalting us day by day.

अव द्रप्सो अंशुमतीमतिष्ठदियानः कृष्णो दशभिः सहस्रैः ।
आवत्तमिन्द्रः शच्या धमन्तमप स्नेहितीर्नृमणा अधत्त ॥ ७ ॥

7. *Ava drapso aṁśumatīmatiṣṭhadiyānaḥ kṛṣṇo daśabhiḥ sahasraiḥ. Āvattamindraḥ śacyā dhamantamapa snehitīrnṛmaṇā adhatta.*

The dark passion of pride with its ten thousand assistants and associates comes, occupies the affections and suppresses the emotive and creative streams of life, but Indra, noble leader of men, the soul, with its great thought and action, takes this bully over, controls its violence and covers it with sweetness and love.

द्रप्समपश्यं विषुणे चरन्तमुपह्वरे नद्यो ∫ अंशुमत्याः । नभो
न कृष्णमवतस्थिवांसमिष्यामि वो वृषणो युध्यताजौ ॥ ८ ॥

8. *Drapsamapaśyaṁ viṣuṇe carantamupahvare nadyo aṁśumatyāḥ. Nabho na kṛṣṇamavatasthivāṁsamiṣyāmi vo vṛṣaṇo yudhyatājau.*

I have seen the dark devil of passion and pride roaming around widely and variously on the banks of the vibrant stream of life. O mighty energies of prana and divine potential, I wish you fight in the battle and, like unfailing agents of cleansing of dirt, throw out the dark evil standing out and working boldly as well as surreptitiously.

अध॑ द्र॒प्सो अं॑शु॒मत्या॑ उ॒पस्थेऽ धा॑रयत्त॒न्वं॑ ऽ तित्विषा॒णः।
विशो॒ अदे॑वीर॒भ्या॑३ चर॑न्ती॒र्बृह॒स्पति॑ना यु॒जेन्द्रः॑ ससाहे॥ ९॥

9. *Adha drapso aṁśumatyā upasthe'dhāraya-ttanvaṁ titviṣāṇaḥ. Viśo adevīrabhyā carantīr-bṛhaspatinā yujendraḥ sasāhe.*

When the dark passion is cleansed out, then pure vitality, lustrous and sparkling, sustains itself in the lap of creative life aflow. Indra, exuberant soul purified and tempered, in cooperation with wide ranging pranic energies, challenges and fights out the unholy tendencies of carnal mind ranging around.

त्वं ह॒ त्यत्स॒प्तभ्यो॒ जाय॑मानोऽ श॒त्रुभ्यो॑ अभव॒ः शत्रु॑रिन्द्र।
गू॒ढे द्यावा॑पृथि॒वी अन्व॑विन्दो॒ विभु॒मद्भ्यो॒ भुव॑नेभ्यो॒ रणं॑
धाः॥ १०॥

10. *Tvaṁ ha tyatsaptabhyo jāyamāno'śatrubhyo abhavaḥ śatrurindra. Gūḍhe dyāvāpṛthivī anvavindo vibhumadbhyo bhuvanebhyo raṇaṁ dhāḥ.*

Thus does Indra become a victorious enemy for the seven unrivalled unholy tendencies of sense and mind and emerges a brilliant unrivalled hero. Thus does he find the real joyous heaven and earth, otherwise, for

him, covered in deep darkness. Thus do you, O soul, bear and bring happiness to the regions of life vested in dignity and excellence.

त्वं ह॒ त्यदप्रतिमा॒नमोजो॒ वज्रे॑ण वज्रिन्धृषि॒तो ज॑घन्थ।
त्वं शुष्ण॒स्यावा॑तिरो॒ वध॑त्रैस्त्वं गा इ॑न्द्र॒ शच्येदवि॑न्दः ॥ ११ ॥

11. *Tvaṁ ha tyadapratimānamojo vajreṇa vajrin-dhṛṣito jaghantha. Tvaṁ śuṣṇasyāvātiro vadha-traistvaṁ gā indra śacyedavindaḥ.*

You, virile commander of thunderous strength, most daring hero, by your virile and thunderous force of personality you won unequalled lustre and dignity. With your deadly weapons, you overcame the ravages of famine, deprivation and exploitation, and with your courage and conscientious action you won lands and cows and conquered your own carnal self.

तमिन्द्रं॑ वाजयामसि म॒हे वृ॒त्राय॒ हन्त॑वे।
स वृषा॑ वृष॒भो भु॑वत्॥ १२ ॥

12. *Tamindraṁ vājayāmasi mahe vṛtrāya hantave. Sa vṛṣā vṛṣabho bhuvat.*

That Indra, dynamic and enlightened mind and intelligence, we cultivate and strengthen for the elimination of the great waste, deep ignorance and suffering prevailing in the world. May that light and mind be exuberant and generous for us with showers of enlightenment.

इन्द्र॒ः स दाम॑ने कृ॒त ओजि॑ष्ठ॒ः स मदे॑ हि॒तः।
द्यु॒म्नी श्लो॒की स सो॒म्यः ॥ १३ ॥

13. *Indraḥ sa dāmane kṛta ojiṣṭhaḥ sa made hitaḥ. Dyumnī ślokī sa somyaḥ.*

Indra, mind and intelligence, was created for enlightenment and for giving enlightenment. Most lustrous and powerful, it is engaged in the creation of joy. It is rich in the wealth of knowledge, praise-worthy, and cool, gentle and at peace in the state of enlightenment.

गि॒रा वज्रो॒ न संभृ॑तः सब॑लो॒ अन॑पच्युतः।
व॒व॒क्ष ऋ॒ष्वो अस्तृ॑तः ॥ १४ ॥

14. *Girā vajro na saṁbhṛtaḥ sabalo anapacyutaḥ. Vavakṣa ṛṣvo astṛtaḥ.*

Held in and by the voice of divinity like the roar of thunder and like the flood of sun-rays, it is powerful, unfallen, irrepressible and lofty with thought, so let it express itself freely.

Kanda 20/Sukta 138

Indra Devata, Vatsa Rshi

म॒हाँ इन्द्रो॒ य ओज॑सा प॒र्जन्यो॑ वृ॒ष्टिमाँ॑इव।
स्तोमै॑र्व॒त्सस्य॑ वावृधे ॥ १ ॥

1. *Mahāň indro ya ojasā parjanyo vṛṣṭimāň-iva Stomairvatsasya vāvṛdhe.*

Great is Indra by his power and splendour like the cloud charged with rain and waxes with pleasure in the dear devotee's awareness by his child like hymns of adoration.

प्र॒जामृ॒तस्य॒ पिप्र॑तः॒ प्र यद्भर॑न्त॒ वह्न॑यः ।
विप्रा॑ ऋ॒तस्य॒ वाह॑सा ॥ २ ॥

2. *Prajāmṛtasya pipratah pra yadbharanta vahnayah. Viprā ṛtasya vāhasā.*

When the forces of nature carry on the laws of divinity and sustain the children of creation through evolution, and the enlightened sages too carry on the yajna of divine law of truth in their adorations, Indra, immanent divinity, waxes with pleasure.

क॒ण्वा इ॒न्द्रं॒ यदक्र॑त॒ स्तोमै॑र्य॒ज्ञस्य॒ साध॑नम् ।
जा॒मि ब्रु॑व॒त आयु॑धम् ॥ ३ ॥

3. *Kaṇvā indraṁ yadakrata stomairyajñasya sādhanam. Jāmi bruvata āyudham.*

When the wise sages with their adorations rise to Indra and surrender to him as their yajnic destination, they exclaim: Verily the lord of thunder is our brother, father, mother, sister, everything.

Kanda 20/Sukta 139

Ashvins Devata, Shashakarna Rshi

आ नू॒नम॑श्विना यु॒वं व॒त्सस्य॑ गन्त॒मव॑से ।
प्रास्मै॑ यच्छतमवृ॒कं पृ॒थु च्छ॒र्दिर्यु॑यु॒तं या अरा॑तयः ॥ १ ॥

1. *Ā nūnamaśvinā yuvaṁ vatsasya gantamavase. Prāsmai yacchatamavṛkaṁ pṛthu cchardiryuyutaṁ yā arātayaḥ.*

Ashvins, harbingers of light and peace, for sure now come for the protection and progress of your loved people and provide for them a spacious peaceful home

free from violence and insecurity and ward off all forces of malice, adversity and enmity.

यद॒न्तरि॑क्षे॒ यद्दि॒वि यत्पञ्च॒ मानु॑षाँ॒ अनु॑।
नृ॒म्णं तद्धत्तमश्विना ॥ २ ॥

2. *Yadantarikṣe yaddivi yatpañca mānuṣāँ anu.*
Nṛmṇaṁ taddhattamaśvinā.

Whatever manly strength and wealth there be in heaven and mid space worthy of five classes of people, Ashvins, bear and bring for us.

ये वां॒ दंसां॑स्यश्विना॒ विप्रा॑सः परिमामृ॒शुः।
एवेत्काण्वस्य॑ बोधतम् ॥ ३ ॥

3. *Ye vāṁ daṁsāṁsyaśvinā viprāsaḥ parimāmṛśuḥ.*
Evetkāṇvasya bodhatam.

Ashvins, whatever your actions and achievements which the scholars have known and thought over, reveal the same to the modern scholar too.

अ॒यं वां घ॒र्मो अ॑श्विना॒ स्तोमे॑न॒ परि॑ षिच्यते।
अ॒यं सोमो॒ मधु॑मान्वाजिनीवसू॒ येन॑ वृ॒त्रं चिके॑तथः ॥ ४ ॥

4. *Ayaṁ vāṁ gharmo aśvinā stomena pari ṣicyate.*
Ayaṁ somo madhumānvājinīvasū yena vṛtraṁ ciketathaḥ.

This is the yajnic fire of the season, Ashvins, which is dedicated and exalted in your honour with the chant of hymns, and this is the soma sweetened and seasoned for you, O heroes of the battle for wealth and victory, by which you would know and dare the enemy, the demon of darkness, ignorance, injustice and poverty.

यद॒प्सु यद्व॒न॒स्पतौ॒ यदोष॑धीषु पुरुदंससा कृ॒तम्।
तेन॑ माविष्टमश्विना ॥ ५ ॥

5. *Yadapsu yadvanaspatau yadoṣadhīṣu purudaṁsasā kṛtam. Tena māviṣṭamaśvinā.*

Ashvins, heroic powers of nature's complementary forces, the power and vitality which you have vested in the waters, herbs and trees is multifarious. Pray, with that same vitality and power, bless and protect me too and let me advance.

Kanda 20/Sukta 140

Ashvins Devata, Shashakarna Rshi

यन्नासत्या भु॒र॒ण्यथो॒ यद्वा॑ देव भिष॒ज्यथः॑ ।
अ॒यं वां व॒त्सो म॒तिभि॒र्न वि॑न्धते ह॒विष्म॑न्तं॒ हि ग॑च्छथः ॥ १ ॥

1. *Yannāsatyā bhuraṇyatho yadvā deva bhiṣajyathaḥ. Ayaṁ vāṁ vatso matibhirna vindhate haviṣmantaṁ hi gacchathaḥ.*

Ashvins, harbingers of energy, health and replenishment, ever true unfailing agents of natural law and life's growth, when you vibrate, radiate and energise, when you nourish, heal, resuscitate and revive things to live and grow, this conscientious darling seeker of your power and presence understands you not by observation, analysis and thought, in your entirety, because you reveal yourself only to the faithful who come to you with homage. (Life is a mystery. You can know the secret of this mystery only by being what it is, by identifying with it in meditation.)

आ नू॒नम॒श्विनो॒र्ऋषि॒ स्तोमं॑ चिकेत वा॒मया॑।
आ सोम॒॑ मधु॑मत्तमं घ॒र्मं सि॑ञ्चा॒दथ॑र्वणि ॥ २ ॥

2. *Ā nūnamaśvinor-ṛṣi stomaṁ ciketa vāmayā. Ā somaṁ madhumattamaṁ gharmaṁ siñcādatharvaṇi.*

In truth, the visionary sage has realised the song and story of the Ashvins, radiations of life energy, in every detail from inception to completion by faithful intention and relentless application of mind, and he has fed the fire of his yajnic search and research with the sweetest and most vibrating soma of his life's passion into the vedi.

आ नूनं रघुवर्तनिं रथं तिष्ठाथो अश्विना।
आ वां स्तोमा इमे मम नभो न चुच्यवीरत ॥ ३ ॥

3. *Ā nūnaṁ raghuvartaniṁ rathaṁ tiṣṭhātho aśvinā. Ā vāṁ stomā ime mama nabho na cucyavīrata.*

Ashvins, take to the fastest chariot now and come by the shortest straight path. These hymns of adoration burst forth from me like an explosion in space, reach you like the sun and draw you hither.

यदद्य वां नासत्योक्थैरा चुच्युवीमहि ।
यद्वा वाणीभिरश्विनेवेत्काण्वस्य बोधतम् ॥ ४ ॥

4. *Yadadya vāṁ nāsatyokthairācucyuvīmahi. Yadvā vāṇībhiraśvinevetkāṇvasya bodhatam.*

Ashvins, ever dedicated to the divine truth of nature's law, when we invoke you with hymns of adoration or by yajnic sessions or by words of yajakas today, pray take it that the call is the conscientious voice of the visionary sage in search for the light of his mission.

यद्वां क॒क्षीवाँ॑ उ॒त यद् व्य॑श्व॒ ऋषि॒र्यद्वां॑ दी॒र्घत॑मा जु॒हाव॑ ।
पृथी॒ यद्वां॒ वैन्यः॑ साद॑नेष्वे॒वेदतो॑ अश्विना चेतयेथाम् ॥ ५ ॥

5. *Yadvāṁ kakṣīvāň uta yad vyaśva ṛṣiryadvāṁ dīrghatamā juhāva. Pṛthī yadvāṁ vainyaḥ sādaneṣvevedato aśvinā cetayethām.*

Ashvins, when the cavalier or the pedestrian or the sagely seer or the long time plodder or the ruler or the intellectual calls on you for the yajnic session, you listen. Hence, pray listen to our call too and come.

Kanda 20/Sukta 141

Ashvins Devata, Shashakarna Rshi

या॒तं छ॑र्दि॒ष्पा उ॒त नः॑ पर॒स्पा भू॒तं ज॑ग॒त्पा उ॒त न॑स्तनू॒पा ।
व॒र्तिस्तो॒काय॒ तन॑याय यातम् ॥ १ ॥

1. *Yātaṁ chardiṣpā uta naḥ paraspā bhūtaṁ jagatpā uta nastanūpā. Vartistokāya tanayāya yātam.*

Come, be protectors of our home and family, be protectors of others too, be protectors of the world and protectors of our body's health and social structure. Come home to us for the sake of our children and grand children.

यदि॑न्द्रे॒ण स॒रथं॑ या॒थो अ॑श्विना॒ यद्वा॑ वा॒युना॒ भव॑थः॒ समो॑कसा । यदा॑दि॒त्येभि॑र्ऋ॒भुभिः॑ स॒जोष॑सा॒ यद्वा॒ विष्णो॑र्वि॒क्रम॑णेषु॒ तिष्ठ॑थः ॥ २ ॥

2. *Yadindreṇa sarathaṁ yātho aśvinā yadvā vāyunā bhavathaḥ samokasā. Yadādityebhir-ṛbhubhiḥ sajoṣasā yadvā viṣṇorvikramaṇeṣu tiṣṭhathaḥ.*

Whether you move with the cosmic force on the

same chariot or abide with the wind in the same region, or you move across the sun's zodiacs or with the cosmic makers, or you move and abide with the vibrance of the omnipresent, wherever you be, pray come to us too.

यद॒द्याश्विना॑व॒हं हु॒वेय॒ वाज॑सातये ।
यत्पृ॒त्सु तु॒र्वणे॒ स ह॒स्तच्छ्रेष्ठं॒ म॒श्विनो॒रव॑: ॥ ३ ॥

3. *Yadadyāśvināvahaṁ huveya vājasātaye. Yatpṛt-suturvaṇe sahastacchreṣṭhamaśvinoravaḥ.*

When I call upon the Ashvins, defenders of humanity and protectors of life, for the sake of victory in our struggle for existence, or I call on them against the enemies in our conflicts with negativities, they would come, because their courage and force for the defence and protection of life is highest and best.

आ नू॒नं या॑तमश्विने॒मा ह॒व्यानि॑ वां हि॒ता ।
इ॒मे सोमा॑सो॒ अधि॑ तु॒र्वशे॒ यदा॑वि॒मे कण्वे॑षु वा॒मथ॑ ॥ ४ ॥

4. *Ā nūnaṁ yātamaśvinemā havyāni vāṁ hitā. Ime somāso adhi turvaśe yadāvime kaṇveṣu vāmatha.*

Come, Ashvins, for sure without fail. These presentations, adorations and offerings of hospitality are reserved for you whether they are in the house of the stormy warrior or dynamic intellectual or artist or citizen or the sagely seer, they are for you and you alone.

यन्नास॑त्या परा॒के अ॑र्वा॒के अस्ति॑ भेष॒जम् ।
तेन॑ नू॒नं वि॑म॒दाय॑ प्रचेतसा छ॒र्दिर्व॑त्साय॑ यच्छतम् ॥ ५ ॥

5. *Yannāsatyā parāke arvāke asti bheṣajam. Tena nūnaṁ vimadāya pracetasā chardirvatsāya yacchatam.*

Ashvins, versatile powers of health and longevity, whatever food or sanative or efficacious remedies be there far or near, by that without fail, O masters of knowledge and expertise, provide a home of health and peace for the dear devotee free from the pride and arrogance of drugs and intoxication.

Kanda 20/Sukta 142

Ashvins Devata, Shashakarna Rshi

अभुत्स्यु प्र देव्या साकं वाचाहमश्विनोः।
व्यावर्देव्या मतिं वि रातिं मर्त्येभ्यः ॥ १ ॥

1. *Abhutsyu pra devyā sākaṁ vācāhamaśvinoḥ.*
Vyāvardevyā matiṁ vi rātiṁ martyebhyaḥ.

I am awake by the divine voice of the Ashvins. O divine dawn of light, open the human mind to the light and freedom of reason and give the gift of wisdom to mortal humanity.

प्र बोधयोषो अश्विना प्र देवि सूनृते महि।
प्र यज्ञहोतरानुषक्प्र मदाय श्रवो बृहत् ॥ २ ॥

2. *Pra bodhayoṣo aśvinā pra devi sūnṛte mahi.*
Pra yajñahotarānuṣakpra madāya śravo bṛhat.

O divine dawn, great lady of truth and leading light of a new day, awaken the Ashvins, harbingers of new knowledge and awareness, and O inspirer of the day's yajnic activity, relentlessly exhort men and women to work for the joy of life and win great prosperity, honour and fame.

यदुषो यासि भानुना सं सूर्येण रोचसे।
आ हायमश्विनो रथो वर्तिर्याति नृपाय्यम् ॥ ३ ॥

3. *Yaduṣo yāsi bhānunā saṁ sūryeṇa rocase.*
Ā hāyamaśvino ratho vartiryāti nṛpāyyam.

O dawn, harbinger of a new day, when you rise with the first sun-rays and then join the sun and shine together with it, then the Ashvins' chariot rolls on on its usual course of the day which preserves and promotes humanity in life and leads it to advancement.

यदापीतासो अंशवो गावो न दुह्र ऊधभिः ।
यद्वा वाणीरनूषत प्र देवयन्तो अश्विना ॥ ४ ॥

4. *Yadāpītāso aṁśavo gāvo na duhra ūdhabhiḥ.*
Yadvā vāṇīranūṣata pra devayanto aśvinā.

When the stout stalks of lotus receive their drink of green vitality from the sun as cows draw and receive their milk with the udders from nature, and just when the stalks yield pranic energy as cows yield milk, and when the voices of humanity rise in adoration of the Ashvins in prayer:

प्र द्युम्नाय प्र शवसे प्र नृषाह्याय शर्मणे ।
प्र दक्षाय प्रचेतसा ॥ ५ ॥

5. *Pra dyumnāya pra śavase pra nṛṣāhyāya śarmaṇe. Pra dakṣāya pracetasā.*

Then for wealth, honour and excellence, for strength and courage and joy and prosperity, for the peace and protection of humanity and achievement of dexterity and competence, O harbingers of light and awareness, bless them.

यन्नूनं धीभिरश्विना पितुर्योना निषीदथः ।
यद्वा सुम्नेभिरुक्थ्या ॥ ६ ॥

6. *Yannūnaṁ dhībhiraśvinā pituryonā niṣīdathaḥ. Yadvā sumnebhirukthyā.*

Adorable Ashvins, when with your thoughts and acts of the day you go back and sit in the parental home with all rest in peace, then come again and bless us with peace and prosperity of an active life.

Kanda 20/Sukta 143

Ashvins Devata, Purumidhajamidhau (1-7), Vamadeva (8), Medhyatithi-medhatithi (9) Rshis

तं वां॒ रथं॒ व॒यम॒द्या हु॑वेम पृथु॒ज्रय॑मश्विना॒ संग॑तिं॒ गोः ।
यः सू॒र्या॑ वह॑ति वन्धु॒रायु॒र्गिर्वा॑हसं पुरु॒तमं॑ वसू॒युम् ॥ १ ॥

1. *Taṁ vāṁ rathaṁ vayamadyā huvema pṛthujra-yamaśvinā saṁgatiṁ goḥ. Yaḥ sūryāṁ vahati vandhurāyurgirvāhasaṁ purutamaṁ vasūyum.*

Ashvins, complementary currents of cosmic energy of the Divine, today we invoke you and call for that chariot of yours which is wide extended, joins earth and heaven, carries the light and energy of sunrays, ages not, carries the sound, and which is abundant in various wealth which never diminishes but continuously enriches the earth.

यु॒वं श्रिय॑मश्विना दे॒वता॒ तां दिवो॑ नपाता वनथ॒ः शची॑भिः ।
यु॒वोर्वपु॑र॒भि पृक्ष॑ः सचन्ते॒ वह॑न्ति॒ यत्क॑कु॒हासो॒ रथे॑ वाम् ॥ २ ॥

2. *Yuvaṁ śriyamaśvinā devatā tāṁ divo napātā vanathaḥ śacībhiḥ. Yuvorvapurabhi pṛkṣaḥ sacante vahanti yatkakuhāso rathe vām.*

Ashvins, children of light, infallible and imperishable, generous and brilliant divinities, with your

intelligence, power and expertise, you win that treasure of wealth which the spaces conduct and concentrate in your chariot and thereby provide food and nourishment for your body and mind.

को वाम॒द्या क॑रते रा॒तह॑व्य ऊ॒तये॑ वा सु॒तपे॑याय वा॒र्कैः ।
ऋ॒तस्य॑ वा व॒नुषे॑ पू॒र्व्याय॒ नमो॑ येमा॒नो अ॑श्वि॒ना व॑वर्तत् ॥ ३ ॥

3. *Ko vāmadyā karate rātahavya ūtaye vā sutapeyāya vārkaiḥ. Ṛtasya vā vanuṣe pūrvyāya namo yemāno aśvinā vavartat.*

Ashvins, who with the offer of homage today directs his thoughts and prayers to you for the sake of protection and advancement, or for the drink of soma in celebration of success, or to learn and win the truth of eternal Dharma of existence, Rtam? Who with salutations and liberal hospitality prays for favour of your attention toward him?

हि॒र॒ण्यये॑न पुरुभू॒ रथे॑ने॒मं य॒ज्ञं ना॑स॒त्योप॑ यातम् ।
पिबा॑थ॒ इन्मधु॑नः सो॒म्यस्य॒ दध॑थो॒ रत्नं॑ विध॒ते जना॑य ॥ ४ ॥

4. *Hiraṇyayena purubhū rathenemaṁ yajñaṁ nāsatyopa yātam. Pibātha inmadhunaḥ somyasya dadhatho ratnaṁ vidhate janāya.*

Ashvins, twin powers of the Divine, universal of form and presence, ever constant in thought and action, come by the golden chariot to join this yajna of ours, drink of this honey sweet of the soma of success and bring the jewels of wealth for the supplicant people of action and endeavour.

आ नो॑ यातं दि॒वो अच्छा॑ पृथि॒व्या हि॑र॒ण्यये॑न सुवृता॒ रथे॑न ।
मा वा॑म॒न्ये नि य॑मन्देव॒यन्तः॑ सं यद्द॒दे नाभिः॑ पू॒र्व्या वा॑म् ॥ ५ ॥

5. *Ā no yātaṁ divo acchā pṛthivyā hiraṇyayena suvṛtā rathena. Mā vāmanye ni yamandevayantaḥ saṁ yaddade nābhiḥ pūrvyā vām.*

Come well and soon to us by the paths of heaven and earth, riding your well structured chariot of gold. Let not others detain you, nor divert you from the natural life link which the forefathers and teachers of old gave you in pursuit of Divinity.

नू नो॑ र॒यिं पु॑रु॒वीरं॑ बृ॒हन्तं॑ दस्रा॒ मिमा॑थामु॒भये॑ष्व॒स्मे। नरो॒ यद्वा॑मश्विना॒ स्तोम॒मावं॑न्त्स॒धस्तु॑तिमाजमी॒ढासो॑ अग्मन्॥ ६॥

6. *Nū no rayiṁ puruvīraṁ bṛhantaṁ dasrā mimāthāmubhayeṣvasme. Naro yadvāmaśvinā stomamāvantsadhastutimājamīḍhāso agman.*

Ashivns, destroyers of evil and misery, brilliant as the sun and gracious cool as the moon, give us the wealth of life comprising brave children, great and vast prosperity for all of us, rulers as well as the people, since the leaders of the nation offer you songs of adoration and teachers of the people shower you with words of prayer in praise of Divinity.

इ॒हेह॒ यद्वां॑ सम॒ना प॑पृ॒क्षे सेय॑म॒स्मे सु॑म॒तिर्वा॑जरत्ना।
उ॒रु॒ष्यतं॑ जरि॒तारं॒ युवं॑ ह॒ श्रि॒तः कामो॑ नासत्या यु॒व॒द्रिक्॥ ७॥

7. *Iheha yadvāṁ samanā papṛkṣe seyamasme sumatirvājaratnā. Uruṣyataṁ jaritāraṁ yuvaṁ ha śritaḥ kāmo nāsatyā yuvadrik.*

Ashvins, ever constant and true, here itself in this world, may this holy wisdom and knowledge of yours which is peaceable and procurative of science and

speed of prosperity and progress, bless us, we pray. Both of you, we pray, protect, promote and elevate the celebrant. Our desire and ambition depends on you and we look forward up to you alone.

मधुमतीरोषधीर्द्यावॅ आपो मधुमन्नो भवत्वन्तरिक्षम्।
क्षेत्रस्य पतिर्मधुमान्नो अस्त्वरिष्यन्तो अन्वेनं चरेम॥ ८॥

8. *Madhumatīroṣadhīrdyāva āpo madhumanno bhavatvantarikṣam. Kṣetrasya patirmadhumānno astvariṣyanto anvenaṁ carema.*

May the herbs and trees, all vegetation indeed, be full of honey for us. May the heavens of light, the skies and the oceans of earth and space be full of honey for us. May the farmer, master of the field, be gracious with honey for us. And let us join, serve and cooperate with the farmer as well as with nature as we should, without hurting, injuring and polluting.

पनाय्यं तदश्विना कृतं वां वृषभो दिवो रजसः पृथिव्याः।
सहस्रं शंसा उत ये गविष्टौ सर्वाँ इत्ताँ उप याता पिबध्यै॥ ९॥

9. *Panāyyaṁ tadaśvinā kṛtaṁ vāṁ vṛṣabho divo rajasaḥ pṛthivyāḥ. Sahasraṁ śaṁsā uta ye gaviṣṭau sarvāँ ittāँ upa yātā pibadhyai.*

Praiseworthy is that performance of yours, Ashvins, harbingers of new light, which is generous and rewarding, full of the light of heaven, showers of the cloud from the sky and generosity of the earth. Pray now come, assess and advance all those thousands of advancements we are pursuing in the field of earth sciences, solar energy and the development of cattle wealth, all of which are worthy of appreciation. This

homage we offer to Brhaspati, lord of living waters and thunder, who reveals the eternal words of divine knowledge. May that lord bless us with good health and long age with lands, cows and the light of knowledge, horses, transport and advancement, brave progeny, leading lights and enlightened people.

॥ इति विंशं काण्डम् ॥

॥ इत्यथर्ववेदसंहिता ॥

।।ओ३म्।।